BYZANTINE GREEK SERIES · VOLUME 23

The Theological Orations

Gregory of Nazianzus

ΛΟΓΟΙ ΘΕΟΛΟΓΙΚΟΙ
ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

The Theological Orations

With Basil, On the Holy Spirit

---

with a word-for-word interlinear English translation

preserving the original word order

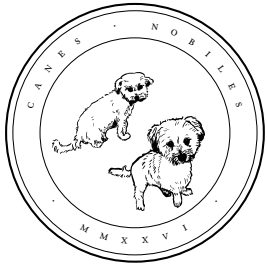


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

Part of the source text is used under a Creative Commons
Attribution-ShareAlike 4.0 International License;
the remainder is in the public domain
creativecommons.org/licenses/by-sa/4.0



Volume 23 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows A. J. Mason's text of the Five
Theological Orations of Gregory of Nazianzus (Cambridge, 1899)
and C. F. H. Johnston's text of Basil's On the Holy Spirit (Oxford, 1892)

The Theological Orations set from the First
Thousand Years of Greek, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The margins give the editors' chapter numbers.

CONTENTS

GREGORY OF NAZIANZUS

I · Against the Talkers 9
II · The Cloud 25
III · What God Is Not 33
IV · The Mind's Limits 41
V · What the Saints Saw 50
VI · The Riddles of Life 58
VII · The Riddles of the World 68
VIII · The Generation 82
IX · The Unbegotten 92
X · Name and Nature 101
XI · The Lofty and the Lowly 109
XII · The Objections, First to Second 119
XIII · The Objections, Third to Sixth 129
XIV · The Objections, Seventh to Tenth 137

GREGORY OF NAZIANZUS

(continued)

XV · The Son's Names 146
XVI · The Spirit Proclaimed 156
XVII · The Procession 163
XVIII · Three and One 173
XIX · Words and Things 181
XX · Revelation by Degrees 190
XXI · The Spirit's Names 196

BASIL OF CAESAREA

I · The Syllables 207
II · Of Whom and Through Whom 220
III · With the Father 231
IV · Through Him 242
V · The Common Notions 258
VI · Baptism and the Angels 268
VII · The Spirit at Work 277
VIII · Against Subnumeration 307
IX · The Spirit's Glory 322
X · Beyond the World 338
XI · In and With 348
XII · The Unwritten Tradition 364
XIII · The Fathers' Witness 381

GREGORY OF NAZIANZUS

ΛΟΓΟΙ ΘΕΟΛΟΓΙΚΟΙ

The Theological Orations

Gregory turns on disputants who set every market, banquet, and feast buzzing with theology. Not everyone may philosophize about God, nor always, nor before everyone, nor on everything: only the tested and purified, at a fit season, before serious hearers, and within their strength. Remembering God is always due; speaking of him is not. The mysteries are not for hostile ears, and talk is not the only way to God. Let his opponents attack Pythagoras, Plato, and Epicurus, or discuss the world, the soul, the resurrection, and the judgment, where a miss is no danger.

Πρὸς τοὺς ἐν λόγῳ κομψοὺς ὁ λόγος. καὶ ἵνα ἀπὸ τῆς 1
to the(-ones) in speech clever the speech and that from the
γραφῆς ἄρξωμαι· Ἰδοὺ ἐγὼ ἐπὶ σὲ τὴν ὑβρίστριαν.
scripture I-may-begin behold I (am)-against you the insolent(-woman)
εἰσὶ γάρ, εἰσί τινες, οἱ τὴν ἀκοὴν προσκνώμενοι καὶ
are for are some who the hearing itching and
τὴν γλῶσσαν, ἤδη δέ, ὡς ὁρῶ, καὶ τὴν χεῖρα, τοῖς
the tongue already and as I-see also the hand at-the
ἡμετέροις λόγοις, καὶ χαίροντες ταῖς βεβήλοις κενοφωνίαις,
our words and rejoicing in-the profane empty-babblings
καὶ ἀντιθέσεσι τῆς ψευδωνύμου γνώσεως, καὶ ταῖς εἰς
and oppositions of-the falsely-named knowledge and in-the to
οὐδὲν χρήσιμον φερούσαις λογομαχίαις. οὕτω γὰρ ὁ
nothing useful tending word-battles thus for —
Παῦλος καλεῖ πᾶν τὸ ἐν λόγῳ περιττὸν καὶ περίεργον,
Paul calls all the in speech superfluous and overwrought
ὁ τοῦ συντετμημένου λόγου κῆρυξ καὶ βεβαιωτής, ὁ
the of-the cut-short word herald and confirmer the
τῶν ἁλιέων μαθητὴς καὶ διδάσκαλος. οὗτοι δέ, περὶ ὧν
of-the fishermen disciple and teacher these and about whom
ὁ λόγος, εἴθε μέν, ὥσπερ τὴν γλῶσσαν εὔστροφον
the speech would-that indeed as the tongue nimble

ἔχουσι καὶ δεινὴν ἐπιθέσθαι λόγοις εὐγενεστέροις τε
they-have and clever to-apply-itself to-words nobler both
καὶ δοκιμωτέροις, οὕτω τι καὶ περὶ τὰς πράξεις
and more-approved thus somewhat also about the deeds
ἠσχολοῦντο μικρὸν γοῦν, καὶ ἴσως ἧττον ἂν ἦσαν
they-busied-themselves a-little at-any-rate and perhaps less — they-would-be
σοφισταὶ καὶ κυβισταὶ λόγων ἄτοποι καὶ παράδοξοι, ἵν'
sophists and tumblers of-words absurd and paradoxical that
εἴπω τι καὶ γελοίως περὶ γελοίου πράγματος.
I-may-say something even ridiculously about (a)-ridiculous thing

2 Ἐπεὶ δὲ πᾶσαν εὐσεβείας ὁδὸν καταλύσαντες πρὸς ἓν
since and every of-piety road having-dissolved to one
τοῦτο βλέπουσι μόνον, ὅ τι δήσουσιν ἢ λύσουσι τῶν
this they-look only what — they-will-bind or they-will-loose of-the(-things)
προβαλλομένων, — καθάπερ ἐν τοῖς θεάτροις οἱ
being-propounded as in the theaters the(-ones)
τὰ παλαίσματα δημοσιεύοντες, καὶ τῶν παλαισμάτων
the wrestlings exhibiting and of-the wrestlings
οὐχ ὅσα πρὸς νίκην φέρει κατὰ νόμους ἀθλήσεως,
not as-many-as to victory lead according-to (the)-laws of-contest
ἀλλ' ὅσα τὴν ὄψιν κλέπτει τῶν ἀμαθῶν τὰ τοιαῦτα
but as-many-as the sight steal of-the ignorant the such(-things)
καὶ συναρπάζει τὸν ἐπαινέτην, — καὶ δεῖ πᾶσαν
and seize the praiser and (it-is)-necessary every
μὲν ἀγορὰν περιβομβεῖσθαι τοῖς τούτων λόγοις, πᾶν
indeed marketplace to-buzz with-the of-these words every
δὲ συμπόσιον ἀποκναίεσθαι φλυαρίᾳ καὶ ἀηδίᾳ, πᾶσαν
and banquet to-be-worn-out by-babble and tedium every
δὲ ἑορτὴν καὶ πένθος ἅπαν, τὴν μὲν ἀνέορτον
and feast and mourning all the(-one) indeed festival-less
εἶναι καὶ μεστὴν κατηφείας, τὸ δὲ παραμυθεῖσθαι
to-be and full of-gloom the(-other) and to-be-consoled

συμφορᾷ μείζονι τοῖς ζητήμασι, πᾶσαν δὲ διοχλεῖσθαι
by-(a)-calamity greater the questions every and to-be-troubled
γυναικωνῖτιν, ἁπλότητι σύντροφον, καὶ τὸ τῆς αἰδοῦς ἄνθος
women's-quarters with-simplicity bred and the of-the modesty flower
ἀποσυλᾶσθαι τῇ περὶ λόγον ταχύτητι· ἐπειδὴ ταῦτα
to-be-stripped by-the about speech quickness since these(-things)
οὕτω, καὶ τὸ κακὸν ἄσχετον καὶ ἀφόρητον, καὶ κινδυνεύει
(are)-so and the evil unchecked and unbearable and risks
τεχνύδριον εἶναι τὸ μέγα ἡμῶν μυστήριον· φέρε, τοσοῦτον
(a)-petty-trick to-be the great our mystery come so-much
γοῦν ἡμῶν ἀνασχέσθωσαν οἱ κατάσκοποι σπλάγχνοις
at-any-rate us let-them-bear the spies with-bowels
πατρικοῖς κινουμένων καί, ὅ φησιν ὁ θεῖος Ἱερεμίας,
paternal moved and what says the divine Jeremiah
σπαρασσομένων τὰ αἰσθητήρια, ὅσον μὴ τραχέως τὸν
torn the senses as-much-as not harshly the
περὶ τούτων δέξασθαι λόγον, καὶ τὴν γλῶσσαν μικρὸν
about these(-things) to-receive word and the tongue for-a-little
ἐπισχόντες, ἂν ἄρα καὶ δύνωνται, τὴν ἀκοὴν ἡμῖν
having-restrained if after-all also they-can the hearing to-us
ὑποθέτωσαν. πάντως δὲ οὐδὲν ζημιωθήσεσθε. ἢ γὰρ εἰς
let-them-lend in-any-case but nothing you-will-be-harmed either for into
ὦτα ἐλαλήσαμεν ἀκουόντων, καί τινα καρπὸν ἔσχεν ὁ
ears we-have-spoken of-hearers and some fruit had the
λόγος, τὴν ὠφέλειαν τὴν ὑμετέραν, — ἐπειδὴ σπείρει μὲν
word the benefit the yours since sows indeed
ὁ σπείρων τὸν λόγον ἐπὶ πᾶσαν διάνοιαν, καρποφορεῖ δὲ
the sower the word upon every mind bears-fruit and
ἡ καλή τε καὶ γόνιμος, — ἢ ἀπήλθετε καὶ τοῦτο ἡμῶν
the good both and fertile(-one) or you-went-away also this us
διαπτύσαντες, καὶ πλείονα λαβόντες ὕλην ἀντιλογίας
having-spat-upon and more having-taken material of-contradiction

τε καὶ τῆς καθ᾽ ἡμῶν λοιδορίας, ἵνα καὶ μᾶλλον ὑμᾶς
both and of-the against us abuse that even more you
αὐτοὺς ἑστιάσητε. μὴ θαυμάσητε δέ, εἰ παράδοξον ἐρῶ
selves you-may-feast not wonder and if (a)-paradoxical I-shall-speak
λόγον, καὶ παρὰ τὸν ὑμέτερον νόμον, οἳ πάντα εἰδέναι
word and contrary-to the your law who all(-things) to-know
τε καὶ διδάσκειν ὑπισχνεῖσθε λίαν νεανικῶς καὶ γενναίως,
both and to-teach promise very boldly and nobly
ἵνα μὴ λυπῶ λέγων ἀμαθῶς καὶ θρασέως.
that not I-may-pain saying ignorantly and rashly

3 Οὐ παντός, ὦ οὗτοι, τὸ περὶ θεοῦ φιλοσοφεῖν, οὐ παντός·
not of-everyone O sirs the about God to-philosophize not of-everyone
οὐχ οὕτω τὸ πρᾶγμα εὔωνον καὶ τῶν χαμαὶ ἐρχομένων.
not so the thing cheap and of-the on-the-ground going
προσθήσω δέ, οὐδὲ πάντοτε, οὐδὲ πᾶσιν, οὐδὲ πάντα, ἀλλ᾽
I-shall-add and nor always nor before-all nor all(-things) but
ἔστιν ὅτε, καὶ οἷς, καὶ ἐφ᾽ ὅσον. οὐ πάντων μέν,
there-is when and before-whom and to what-extent not of-all indeed
ὅτι τῶν ἐξητασμένων καὶ διαβεβηκότων ἐν θεωρίᾳ,
because of-the(-ones) having-been-tested and having-passed-through in contemplation
καὶ πρὸ τούτων καὶ ψυχὴν καὶ σῶμα κεκαθαρμένων, ἢ
and before these(-things) both soul and body having-been-purified or
καθαιρομένων, τὸ μετριώτατον. μὴ καθαρῷ γὰρ ἅπτεσθαι
being-purified the most-moderate not to-pure for to-touch
καθαροῦ τυχὸν οὐδὲ ἀσφαλές, ὥσπερ οὐδὲ ὄψει σαθρᾷ
(the)-pure perhaps not-even safe as not-even for-sight weak
ἡλιακῆς ἀκτῖνος. ὅτε δέ; ἡνίκα ἂν σχολὴν ἄγωμεν ἀπὸ
of-(the)-sun's ray when and when — leisure we-keep from
τῆς ἔξωθεν ἰλύος καὶ ταραχῆς, καὶ μὴ τὸ ἡγεμονικὸν ἡμῶν
the outside mud and confusion and not the ruling(-part) our
συγχέηται τοῖς μοχθηροῖς τύποις καὶ πλανωμένοις, οἷον
is-confounded by-the base impressions and wandering as

γράμμασι πονηροῖς ἀναμιγνύντων κάλλη γραμμάτων, ἢ
with-letters bad of-(those)-mixing beauties of-letters or
βορβόρῳ μύρων εὐωδίαν. δεῖ γὰρ τῷ ὄντι σχολάσαι,
with-mud of-perfumes fragrance (one)-must for in-the being to-be-at-leisure
καὶ γνῶναι θεόν· καὶ ὅταν λάβωμεν καιρόν, κρίνειν
and to-know God and when we-take (a)-season to-judge
θεολογίας εὐθύτητα. τίσι δέ; οἷς τὸ πρᾶγμα
of-theology (the)-straightness for-whom and those-for-whom the thing
διὰ σπουδῆς, καὶ οὐχ ὡς ἕν τι τῶν ἄλλων καὶ
(is)-through earnestness and not as one something of-the others and
τοῦτο φλυαρεῖται ἡδέως, μετὰ τοὺς ἱππικούς, καὶ τὰ θέατρα,
this is-babbled pleasantly after the horse-races and the theaters
καὶ τὰ ᾄσματα, καὶ τὴν γαστέρα, καὶ τὰ ὑπὸ γαστέρα·
and the songs and the belly and the(-things) under (the)-belly
οἷς καὶ τοῦτο μέρος τρυφῆς, ἡ περὶ ταῦτα ἐρεσχελία
for-whom also this (is)-part of-luxury the about these(-things) frivolity
καὶ κομψεία τῶν ἀντιθέσεων. τίνα δὲ φιλοσοφητέον,
and cleverness of-the oppositions what(-things) and must-be-philosophized
καὶ ἐπὶ πόσον; ὅσα ἡμῖν ἐφικτά, καὶ ἐφ' ὅσον
and to what-extent as-many-as to-us (are)-attainable and to as-far-as
ἡ τοῦ ἀκούοντος ἕξις ἐφικνεῖται καὶ δύναμις· ἵνα μὴ
the of-the hearer condition reaches and power that not
καθάπερ αἱ ὑπερβάλλουσαι τῶν φωνῶν, ἢ τῶν τροφῶν,
as the excessive of-the sounds or of-the foods
τὴν ἀκοὴν βλάπτουσιν ἢ τὰ σώματα, — εἰ βούλει δέ, τῶν
the hearing hurt or the bodies if you-wish and of-the
φορτίων τὰ ὑπὲρ δύναμιν τοὺς ὑποβαίνοντας, ἢ τὴν γῆν
burdens the(-ones) beyond power those going-under(-them) or the earth
τῶν ὑετῶν οἱ σφοδρότεροι, — οὕτω δὴ καὶ οὗτοι τοῖς
of-the rains the more-violent thus indeed also these by-the

στερροῖς, ἵν᾽ οὕτως εἴπω, τῶν λόγων καταπιεσθέντες καὶ
solid that thus I-may-say of-the words having-been-crushed and
βαρυνθέντες ζημιωθεῖεν καὶ εἰς τὴν ἀρχαίαν δύναμιν.
having-been-weighed-down should-be-harmed even in the original power
4 Καὶ οὐ λέγω τοῦτο μὴ δεῖν πάντοτε μεμνῆσθαι θεοῦ. μὴ
and not I-say this not (one)-must always to-remember God not
πάλιν ἐπιφυέσθωσαν ἡμῖν οἱ πάντα εὔκολοι καὶ ταχεῖς.
again let-them-attack us the(-ones) in-all-things ready and quick
μνημονευτέον γὰρ θεοῦ μᾶλλον ἢ ἀναπνευστέον· καί, εἰ
must-be-remembered for God rather than must-be-breathed and if
οἷόν τε τοῦτο εἰπεῖν, μηδὲ ἄλλο τι ἢ τοῦτο πρακτέον.
possible — this to-say not-even other anything than this must-be-done
κἀγὼ τῶν ἐπαινούντων εἰμὶ τὸν λόγον, ὃς μελετᾷν
and-I of-the(-ones) praising am the word which to-meditate
ἡμέρας καὶ νυκτὸς διακελεύεται, καὶ ἑσπέρας καὶ πρωὶ καὶ
by-day and by-night commands and at-evening and morning and
μεσημβρίας διηγεῖσθαι, καὶ εὐλογεῖν τὸν κύριον ἐν παντὶ
at-noon to-relate and to-bless the lord at every
καιρῷ· εἰ δεῖ καὶ τὸ Μωυσέως εἰπεῖν, κοιταζόμενον,
time if (one)-must also the of-Moses to-say lying-down
διανιστάμενον, ὁδοιποροῦντα, ὅ τι οὖν ἄλλο πράττοντα,
rising-up walking what -ever then else doing
καὶ τῇ μνήμῃ τυποῦσθαι πρὸς καθαρότητα. ὥστε οὐ τὸ
also by-the memory to-be-molded toward purity so-that not the
μεμνῆσθαι διηνεκῶς κωλύω, τὸ θεολογεῖν δέ· οὐδὲ τὴν
to-remember continually I-hinder the to-theologize and nor the
θεολογίαν, ὥσπερ ἀσεβές, ἀλλὰ τὴν ἀκαιρίαν· οὐδὲ τὴν
theology as impious but the unseasonableness nor the
διδασκαλίαν, ἀλλὰ τὴν ἀμετρίαν. ἢ μέλιτος μὲν πλησμονὴ
teaching but the immoderation or of-honey indeed fullness
καὶ κόρος ἔμετον ἐργάζεται, καίπερ ὄντος μέλιτος, καὶ
and surfeit vomiting produces although being of-honey and

καιρὸς τῷ παντὶ πράγματι, ὡς Σολομῶντι κἀμοὶ δοκεῖ,
(a)-season for-the every thing as to-Solomon and-to-me (it)-seems
καὶ τὸ καλὸν οὐ καλόν, ὅταν μὴ καλῶς γίνηται, ὥσπερ
also the good not good when not well it-is-done as
ἄνθος ἐν χειμῶνι παντελῶς ἄωρον, καὶ γυναιξὶ κόσμος
(a)-flower in winter altogether untimely and to-women adornment
ἀνδρεῖος, ἢ γυναικεῖος ἀνδράσι, καὶ πένθει γεωμετρία,
manly or womanly to-men and to-mourning geometry
καὶ πότῳ δάκρυον, ἐνταῦθα δὲ μόνον τὸν καιρὸν
and to-drinking weeping here and only the season
ἀτιμάσομεν, οὗ μάλιστα τιμητέον τὸ εὔκαιρον;
shall-we-dishonor where most must-be-honored the timely
Μηδαμῶς, ὦ φίλοι καὶ ἀδελφοί· ἀδελφοὺς γὰρ ὑμᾶς 5
by-no-means O friends and brothers brothers for you
ἔτι καλῶ, καίπερ οὐκ ἀδελφικῶς ἔχοντας· μὴ οὕτω
still I-call although not brotherly being not thus
διανοώμεθα, μηδὲ καθάπερ ἵπποι θερμοὶ καὶ δυσκάθεκτοι,
let-us-think nor as horses hot and hard-to-hold
τὸν ἐπιβάτην λογισμὸν ἀπορρίψαντες, καὶ τὴν καλῶς
the rider reason having-thrown-off and the well
ἄγχουσαν εὐλάβειαν ἀποπτύσαντες, πόρρω τῆς νύσσης
choking reverence having-spat-out far from-the turning-post
θέωμεν· ἀλλ᾽ εἴσω τῶν ἡμετέρων ὅρων φιλοσοφῶμεν,
let-us-run but within the our bounds let-us-philosophize
καὶ μὴ εἰς Αἴγυπτον ἐκφερώμεθα, μηδὲ εἰς Ἀσσυρίους
and not into Egypt let-us-be-carried-off nor into Assyrians
κατασυρώμεθα, μηδὲ ᾄδωμεν τὴν ᾠδὴν κυρίου ἐπὶ γῆς
let-us-be-dragged-down nor let-us-sing the song of-(the)-lord in (a)-land
ἀλλοτρίας, πάσης ἀκοῆς λέγω, ξένης τε καὶ ἡμετέρας,
foreign of-every hearing I-mean strange both and ours
ἐχθρᾶς καὶ φιλίας, εὐγνώμονος καὶ ἀγνώμονος, ἣ λίαν
hostile and friendly kindly and unkindly which very

ἐπιμελῶς τηρεῖ τὰ ἡμέτερα, καὶ βούλοιτο ἂν τὸν σπινθῆρα
carefully watches the our(-affairs) and would-wish — the spark
τῶν ἐν ἡμῖν κακῶν γενέσθαι φλόγα, ἐξάπτει τε καὶ
of-the in us evils to-become (a)-flame kindles both and
ἀναρριπίζει καὶ εἰς οὐρανὸν αἴρει ταῖς παρ' ἑαυτῆς αὔραις
fans and to heaven raises with-the from itself breezes
λανθάνουσα, καὶ ποιεῖ τῆς Βαβυλωνίας φλογὸς τὰ
unnoticed and makes than-the Babylonian flame the(-things)
κύκλῳ καταφλεγούσης ὑψηλοτέραν. ἐπειδὴ γὰρ οὐκ ἐν
around burning higher since for not in
τοῖς ἑαυτῶν δόγμασιν ἔχουσι τὴν ἰσχύν, ἐν τοῖς ἡμετέροις
the their-own doctrines they-have the strength in the our
σαθροῖς ταύτην θηρεύουσι, καὶ διὰ τοῦτο, ὥσπερ αἱ μυῖαι
weak(-spots) this they-hunt and because-of this as the flies
τοῖς τραύμασιν, οὕτω τοῖς ἡμετέροις ἐπιτίθενται — εἴτε
on-the wounds thus on-the our(-things) they-set whether
ἀτυχήμασι χρὴ λέγειν, εἴτε ἁμαρτήμασιν. ἀλλ' ἡμεῖς
misfortunes (one)-must to-call(-them) or sins but we
γε μὴ ἐπὶ πλεῖον ἡμᾶς αὐτοὺς ἀγνοήσωμεν, μηδὲ τὸ
at-least not to more us selves let-us-be-ignorant-of nor the
περὶ ταῦτα κόσμιον ἀτιμάσωμεν· ἀλλ' εἰ μὴ τὴν ἔχθραν
about these(-things) decorum let-us-dishonor but if not the enmity
καταλύσασθαι δυνατόν, ἐκεῖνό γε συμβῶμεν ἀλλήλοις,
to-dissolve (is)-possible that at-least let-us-agree with-one-another
μυστικῶς τὰ μυστικὰ φθέγγεσθαι, καὶ ἁγίως τὰ ἅγια,
mystically the mystic(-things) to-utter and holily the holy(-things)
καὶ μὴ ῥίπτειν εἰς βεβήλους ἀκοὰς τὰ μὴ ἔκφορα,
and not to-throw to profane ears the not to-be-divulged(-things)
μηδὲ σεμνοτέρους ἡμῶν ἀποφαίνωμεν τοὺς προσκυνοῦντας
nor more-august than-us let-us-show the(-ones) worshiping
τοῖς δαιμονίοις καὶ τῶν αἰσχρῶν μύθων καὶ πραγμάτων
the demons and of-the shameful fables and deeds

θεραπευτάς, οἳ θᾶττον ἂν τοῦ αἵματος ἢ λόγων ἔστιν
servants who sooner — of-the blood than of-words there-are
ὧν μεταδοῖεν τοῖς ἀμυήτοις. ἀλλ' εἰδῶμεν, ὥσπερ
of-which would-share with-the uninitiated but let-us-know as
ἐσθῆτος καὶ διαίτης καὶ γέλωτος καὶ βαδίσματος οὖσάν τινα
of-clothing and of-diet and of-laughter and of-gait being some
κοσμιότητα, οὕτω καὶ λόγου καὶ σιωπῆς, ὅτι καὶ λόγον
decorum thus also of-speech and of-silence since also (the)-word
πρεσβεύομεν μετὰ τῶν ἄλλων τοῦ θεοῦ προσηγοριῶν καὶ
we-honor with the other — of-God names and
δυνάμεων. ἔστω καὶ τὸ φιλόνεικον ἡμῶν ἔννομον.
powers let-it-be also the contentiousness our lawful
Τί γέννησιν ἀκούει θεοῦ καὶ κτίσιν, καὶ θεὸν ἐξ 6
why generation hears of-God and creation and God from
οὐκ ὄντων, καὶ τομὴν καὶ διαίρεσιν καὶ ἀνάλυσιν, ὁ
not beings and cutting and division and analysis the
πικρὸς τῶν λεγομένων ἀκροατής; τί δικαστὰς τοὺς
bitter of-the(-things) said hearer why (as)-judges the
κατηγόρους καθίζομεν; τί τὰ ξίφη τοῖς ἐχθροῖς ἐγχειρίζομεν;
accusers do-we-seat why the swords to-the enemies do-we-put-in-hand
πῶς, οἴει, δέξεται τὸν περὶ τούτων λόγον, ἢ μεθ'
how do-you-think will-receive the about these(-things) word or with
οἵας τῆς διανοίας, ὁ τὰς μοιχείας ἐπαινῶν καὶ τὰς
what-sort the mind the(-one) the adulteries praising and the
παιδοφθορίας, καὶ προσκυνῶν τὰ πάθη, καὶ μηδὲν ὑπὲρ
corruptions-of-boys and worshiping the passions and nothing beyond
τὸ σῶμα διανοηθῆναι δυνάμενος, ὁ χθὲς καὶ πρώην
the body to-conceive able the(-one) yesterday and the-day-before
ἑαυτῷ στήσας θεούς, καὶ τούτους ἐπὶ τοῖς αἰσχίστοις
for-himself having-set-up gods and these for the most-shameful(-deeds)
γνωριζομένους; οὐχ ὑλικῶς; οὐκ αἰσχρῶς; οὐκ ἀμαθῶς; οὐχ
known not materially not shamefully not ignorantly not

ὡς εἴωθεν; οὐ συνήγορον τῶν οἰκείων θεῶν καὶ παθῶν
as he-is-wont not (an)-advocate of-the own gods and passions
τὴν σὴν θεολογίαν ποιήσεται; εἰ γὰρ αὐτοὶ ταῖς φωναῖς
the your theology will-he-make if for we-ourselves with-the expressions
ταύταις ἐπηρεάζομεν, σχολῇ γ᾽ ἂν ἐκείνους πείσαιμεν
these abuse hardly at-least — those we-would-persuade
φιλοσοφεῖν ἐν τοῖς ἡμετέροις· καὶ εἰ παρ᾽ ἑαυτῶν εἰσὶν
to-philosophize in the our(-terms) and if of themselves they-are
ἐφευρεταὶ κακῶν, πότε ἂν τῶν διδομένων ἀπόσχοιντο;
inventors of-evils when — from-the(-things) given would-they-abstain
ταῦτα ἡμῖν ὁ πρὸς ἀλλήλους πόλεμος. ταῦτα οἱ
these(-things) to-us the among one-another war these(-things) the(-ones)
πλεῖον ὑπὲρ τοῦ Λόγου μαχόμενοι, ἢ ὅσον ἀρέσκει τῷ
more for the Word fighting than as-much-as pleases the
Λόγῳ, καὶ ταὐτὸν πάσχοντες τοῖς μαινομένοις, οἳ τοὺς
Word and the-same suffering as-the madmen who the
ἰδίους οἴκους ἀνάπτουσιν, ἢ τοὺς παῖδας σπαράττουσιν,
own houses set-on-fire or the children tear
ἢ τοὺς γονέας περιωθοῦσιν, ὡς ἀλλοτρίους νομίζοντες.
or the parents push-away as alien(-ones) thinking(-them)

7 Ἐπεὶ δὲ ἀπεσκευασάμεθα τοῦ λόγου τὸ ἀλλότριον, καὶ
since and we-have-cleared-away of-the word the alien and
εἰς τὴν ἀγέλην τῶν χοίρων ἀπεπεμψάμεθα τὸν πολὺν
into the herd of-the swine we-have-sent-off the great
λεγεῶνα κατὰ βυθῶν χωρήσαντα, ὃ δεύτερόν ἐστι,
legion down (the)-depths having-gone what second is
πρὸς ἡμᾶς αὐτοὺς ἴδωμεν, καὶ ξέσωμεν εἰς κάλλος,
to us selves let-us-look and let-us-polish into beauty
ὥσπερ ἀνδριάντα, τὸν θεολόγον. ἐκεῖνο δὲ πρῶτον
as (a)-statue the theologian that and first
λογισώμεθα, τίς ἡ τοσαύτη περὶ τὸν λόγον φιλοτιμία καὶ
let-us-reckon what the so-great about the word ambition and

γλωσσαλγία; τίς ἡ καινὴ νόσος αὕτη καὶ ἀπληστία; τί τὰς
tongue-itch what the new disease this and insatiability why the
χεῖρας δήσαντες τὰς γλώσσας ὡπλίσαμεν; οὐ φιλοξενίαν
hands having-bound the tongues have-we-armed not hospitality
ἐπαινοῦμεν; οὐ φιλαδελφίαν, οὐ φιλανδρίαν, οὐ παρθενίαν,
do-we-praise not brotherly-love not conjugal-love not virginity
οὐ πτωχοτροφίαν θαυμάζομεν; οὐ ψαλμῳδίαν, οὐ πάννυχον
not care-of-the-poor do-we-admire not psalmody not all-night
στάσιν, οὐ δάκρυον; οὐ τὸ σῶμα νηστείαις ὑποπιέζομεν;
standing not tears not the body with-fasts do-we-subdue
οὐ δι᾽ εὐχῆς πρὸς θεὸν ἐκδημοῦμεν; οὐ τῷ κρείττονι τὸ
not through prayer to God do-we-go-abroad not to-the better the
χεῖρον ὑποζεύγνυμεν, τὸν χοῦν λέγω τῷ πνεύματι, ὡς ἂν
worse do-we-subject the clay I-mean to-the spirit as —
οἱ τῷ κράματι δικαίως δικάζοντες; οὐ μελέτην θανάτου
the(-ones) the mixture justly judging not (a)-practice of-death
τὸν βίον ποιούμεθα; οὐ τῶν παθῶν δεσπόται καθιστάμεθα,
the life do-we-make not of-the passions masters are-we-made
μεμνημένοι τῆς ἄνωθεν εὐγενείας; οὐ θυμὸν τιθασσεύομεν
remembering the from-above nobility not anger do-we-tame
ἐξοιδοῦντα καὶ ἀγριαίνοντα; οὐκ ἔπαρσιν καταβάλλουσαν,
swelling and growing-savage not pride casting-down
οὐ λύπην ἀλόγιστον, οὐχ ἡδονὴν ἀπαίδευτον, οὐ γέλωτα
not grief unreasoning not pleasure uneducated not laughter
πορνικόν, οὐκ ὄψιν ἄτακτον, οὐκ ἀκοὴν ἄπληστον, οὐ
whorish not sight disorderly not hearing insatiable not
λόγον ἄμετρον, οὐ διάνοιαν ἔκτοπον, οὐχ ὅσα
speech unmeasured not mind out-of-place not as-many(-things)-as
παρ᾽ ἡμῶν ὁ πονηρὸς καθ᾽ ἡμῶν λαμβάνει, τὸν διὰ τῶν
from us the evil(-one) against us takes the through the
θυρίδων, ὡς ἡ γραφή φησιν, εἴτουν αἰσθητηρίων, εἰσάγων
windows as the scripture says or-rather senses bringing-in

θάνατον; πᾶν μὲν οὖν τοὐναντίον, καὶ τοῖς ἄλλων πάθεσιν
death all indeed then the-opposite and to-the of-others passions
ἐλευθερίαν δεδώκαμεν, ὥσπερ οἱ βασιλεῖς τὰς ἐπινικίους
freedom we-have-given as the kings the victory
ἀφέσεις, μόνον ἂν πρὸς ἡμᾶς νεύωσι, καὶ κατὰ θεοῦ
releases only if toward us they-nod and against God
φέρωνται θρασύτερον· καὶ κακὸν οὐ καλοῦ πράγματος
they-are-carried more-boldly and evil not of-good thing
μισθὸν ἀντιδίδομεν, τῆς ἀσεβείας τὴν παρρησίαν.
(the)-reward we-give-in-return of-the impiety the freedom-of-speech

8 Καίτοιγε, ὦ διαλεκτικὲ καὶ λάλε, ἐρωτήσω σέ τι
and-yet O dialectician and talker I-will-ask you something
μικρόν· Σὺ δὲ ἀπόκριναί, φησι τῷ Ἰὼβ ὁ διὰ
small you and answer he-says — to-Job the(-one) through
λαίλαπος καὶ νεφῶν χρηματίζων. πότερον πολλαὶ μοναὶ
whirlwind and clouds giving-oracles whether many abodes
παρὰ τῷ Θεῷ, ὅπερ ἀκούεις, ἢ μία; πολλαί, δώσεις
with — God which you-hear or one many you-will-grant
δηλαδή, καὶ οὐ μία. πότερον δὲ πληρωθῆναι δεῖ πάσας,
evidently and not one whether and to-be-filled must all
ἢ τὰς μέν, τὰς δὲ οὐ, ὡς εἶναι κενὰς καὶ μάτην
or the(-ones) indeed the(-others) and not so-that to-be empty and in-vain
ἡτοιμασμένας; ναὶ πάσας· οὐδὲν γὰρ εἰκῇ τῶν
prepared yes all nothing for at-random of-the(-things)
παρὰ θεοῦ γενομένων. ταύτην δὲ ὅ τί ποτε θήσεις
from God made this and what — ever you-will-make
τὴν μονήν, ἔχοις ἂν εἰπεῖν; ἆρα τὴν ἐκεῖθεν ἀνάπαυσίν
the mansion could-you — to-say is-it the thence rest
τε καὶ δόξαν τὴν ἀποκειμένην τοῖς μακαρίοις, ἢ ἄλλο
both and glory the laid-up for-the blessed or other
τι; οὐκ ἄλλο ἢ τοῦτο. ἐπειδὴ τοῦτο ὡμολογήσαμεν,
something not other than this since this we-agreed

κἀκεῖνο προσεξετάσωμεν. ἔστι τι τὸ ταύτας προξενοῦν
that-too let-us-further-examine is something the these procuring
τὰς μονάς, ὡς ὁ ἐμὸς λόγος, ἢ οὐδέν; ἔστι πάντως. τί
the abodes as the my word or nothing there-is by-all-means what
τοῦτο; τὸ διαφόρους εἶναι πολιτείας καὶ προαιρέσεις, καὶ
(is)-this the different to-be ways-of-life and choices and
ἄλλην ἀλλαχοῦ φέρειν κατὰ τὴν ἀναλογίαν τῆς πίστεως,
other elsewhere to-lead according-to the proportion of-the faith
ὅπερ καὶ ὁδοὺς ὀνομάζομεν. πάσας οὖν ὁδευτέον, ἢ τινὰς
which also ways we-name all then must-be-traveled or some
τῶν ὁδῶν τούτων; εἰ μὲν οἷόν τε τὸν αὐτόν, ἁπάσας·
of-the ways these if indeed possible — the same(-man) all
εἰ δὲ μή, ὅτι πλείστας· εἰ δὲ μή, τινάς· εἰ δὲ μηδὲ τοῦτο,
if but not as most if but not some if but not-even this
μέγα κἂν εἰ μίαν διαφερόντως, ὥς γέ μοι φαίνεται.
great even if one excellently as at-least to-me it-seems
ὀρθῶς τοῦτο ὑπολαμβάνεις. τί οὖν; ὅταν ἀκούσῃς μίαν
rightly this you-suppose what then when you-hear one
ὁδὸν εἶναι, καὶ ταύτην στενήν, τί σοι φαίνεται δηλοῦν
way to-be and this narrow what to-you seems to-show
ὁ λόγος; μίαν μὲν διὰ τὴν ἀρετήν· μία γάρ, κἂν εἰς
the word one indeed because-of the virtue one for even-if into
πολλὰ σχίζηται· στενὴν δὲ διὰ τοὺς ἱδρῶτας καὶ τὸ μὴ
many it-be-split narrow and because-of the sweats and the not
πολλοῖς εἶναι βατήν, ὡς πρὸς τὸ πλῆθος τῶν ἐναντίων
to-many to-be passable as compared-to the multitude of-the opposites
καὶ ὅσοι διὰ τῆς κακίας ὁδεύουσιν. οὕτω κἀμοὶ δοκεῖ.
and as-many-as through the vice travel so to-me-too it-seems
τί οὖν, ὦ βέλτιστε, εἴπερ τοῦτο οὕτως ἔχει, ὥσπερ
what then O best(-one) if-indeed this so is as
τινὰ πενίαν καταγνόντες τοῦ ἡμετέρου λόγου, πάσας τὰς
some poverty having-condemned of-the our word all the

ἄλλας ὁδοὺς ἀφέντες, πρὸς μίαν ταύτην φέρεσθε καὶ
other ways having-left to one this are-you-borne and
ὠθεῖσθε τὴν διὰ λόγου καὶ θεωρίας, ὡς μὲν αὐτοὶ
are-you-pushed the through word and contemplation as indeed you-yourselves
οἴεσθε, ὡς δὲ ἐγώ φημι, ἀδολεσχίας καὶ τερατείας;
think as but I say of-prating and of-marvel-mongering
ἐπιτιμάτω Παῦλος ὑμῖν, τοῦτο πικρῶς ὀνειδίζων μετὰ τὴν
let-rebuke Paul you this bitterly reproaching after the
ἀπαρίθμησιν τῶν χαρισμάτων, ἐν οἷς φησί· Μὴ πάντες
enumeration of-the gifts in which he-says not all
ἀπόστολοι; μὴ πάντες προφῆται; καὶ τὰ ἑξῆς.
(are)-apostles not all prophets and the(-things) following
9 Ἔστω δέ· ὑψηλὸς σύ, καὶ ὑψηλῶν πέρα, καὶ ὑπὲρ τὰς
let-it-be and lofty you and of-lofty(-things) beyond and above the
νεφέλας, εἰ βούλει, ὁ τῶν ἀθεάτων θεατής, ὁ τῶν ἀρρήτων
clouds if you-wish the of-the unseen seer the of-the unspeakable
ἀκροατής, ὁ μετὰ Ἠλίαν μετάρσιος, καὶ ὁ μετὰ
hearer the(-one) after Elijah aloft and the(-one) after
Μωυσέα θεοφανείας ἠξιωμένος, καὶ μετὰ Παῦλον οὐράνιος·
Moses of-theophany deemed-worthy and after Paul heavenly
τί καὶ τοὺς ἄλλους αὐθήμερον πλάττεις ἁγίους, καὶ
why also the others in-one-day do-you-mold (as)-saints and
χειροτονεῖς θεολόγους, καὶ οἷον ἐμπνεῖς τὴν παίδευσιν, καὶ
ordain theologians and as-it-were breathe-in the learning and
πεποίηκας λογίων ἀμαθῶν πολλὰ συνέδρια; τί τοῖς
have-made of-learned(-men) ignorant many councils why with-the
ἀραχνίοις ὑφάσμασιν ἐνδεσμεῖς τοὺς ἀσθενεστέρους, ὡς
spider's webs do-you-bind the weaker as
δή τι σοφὸν καὶ μέγα; τί σφηκιὰς ἐγείρεις κατὰ τῆς
indeed something wise and great why wasps'-nests do-you-rouse against the
πίστεως; τί σχεδιάζεις ἡμῖν διαλεκτικῶν ἀνάδοσιν, ὥσπερ
faith why do-you-improvise for-us of-dialecticians (a)-crop as

οἱ μῦθοι πάλαι τοὺς γίγαντας; τί τῶν ἀνδρῶν ὅσον
the myths of-old the giants why of-the men as-much-as
κοῦφον καὶ ἄνανδρον, ὥσπερ τινὰ συρφετόν, εἰς μίαν
(is)-light and unmanly as some refuse into one
χαράδραν συναγαγών, καὶ κολακείᾳ πλέον θηλύνας,
ravine having-gathered and by-flattery more having-made-effeminate
καινὸν ἀσεβείας ἐργαστήριον ἐδημιούργησας, οὐκ ἀσόφως
(a)-new of-impiety workshop you-fashioned not unwisely
τὴν ἄνοιαν αὐτῶν ἐκκαρπούμενος; Ἀντιλέγεις καὶ τούτοις;
the folly their harvesting do-you-object also to-these
καὶ οὐδαμοῦ σοι τἄλλα; καὶ τὴν γλῶσσαν δεῖ
and nowhere to-you the-other(-things) and the tongue (it)-must
δυναστεύειν πάντως, καὶ οὐ κατέχεις τὴν ὠδῖνα τοῦ
to-dominate by-all-means and not do-you-restrain the birth-pang of-the
λόγου; ἔχεις καὶ ἄλλας ὑποθέσεις πολλάς τε καὶ
word you-have also other subjects many both and
φιλοτίμους. ἐκεῖ τρέψον μετὰ τοῦ χρησίμου τὴν νόσον.
honorable there turn with the usefulness the disease
βάλλε μοι Πυθαγόρου τὴν σιωπήν, καὶ τοὺς κυάμους 10
pelt for-me of-Pythagoras the silence and the beans
τοὺς Ὀρφικούς, καὶ τὴν περὶ τὸ Αὐτὸς ἔφα καινοτέραν
the Orphic and the about the he-himself said newer
ἀλαζονείαν. βάλλε μοι Πλάτωνος τὰς ἰδέας, καὶ τὰς
boasting pelt for-me of-Plato the ideas and the
μετενσωματώσεις καὶ περιόδους τῶν ἡμετέρων ψυχῶν, καὶ
transmigrations and cycles of-the our souls and
τὰς ἀναμνήσεις, καὶ τοὺς οὐ καλοὺς διὰ τῶν καλῶν
the recollections and the not noble through the fair
σωμάτων ἐπὶ ψυχὴν ἔρωτας· Ἐπικούρου τὴν ἀθείαν, καὶ
bodies to soul loves of-Epicurus the atheism and
τὰς ἀτόμους, καὶ τὴν ἀφιλόσοφον ἡδονήν· Ἀριστοτέλους
the atoms and the unphilosophic pleasure of-Aristotle

τὴν μικρολόγον πρόνοιαν, καὶ τὸ ἔντεχνον, καὶ τοὺς
the petty providence and the artificial and the
θνητοὺς περὶ ψυχῆς λόγους, καὶ τὸ ἀνθρωπικὸν τῶν
mortal about soul arguments and the humanness of-the
δογμάτων· τῆς Στοᾶς τὴν ὀφρύν, τῶν Κυνῶν τὸ λίχνον
doctrines of-the Porch the eyebrow of-the Cynics the greedy
τε καὶ ἀγοραῖον. βάλλε μοι τὸ κενόν, τὸ πλῆρες τῶν
both and vulgar pelt for-me the void the full of-the
ληρημάτων, ὅσα περὶ θεῶν ἢ θυσιῶν, περὶ εἰδώλων,
nonsenses as-many-as about gods or sacrifices about idols
περὶ δαιμόνων ἀγαθῶν τε καὶ κακοποιῶν, ὅσα περὶ
about demons good both and evil-doing as-many-as about
μαντείας, θεαγωγίας, ψυχαγωγίας, ἄστρων δυνάμεως,
divination god-summoning soul-summoning of-stars power
τερατεύονται. εἰ δὲ σὺ ταῦτα μὲν ἀπαξιοῖς λόγου, ὡς
they-tell-marvels if but you these(-things) indeed deem-unworthy of-speech as
μικρά τε καὶ πολλάκις ἐληλεγμένα, περὶ δὲ τὰ σὰ στρέφῃ,
small both and often refuted about and the yours you-turn
καὶ ζητεῖς τὸ ἐν τούτοις φιλότιμον· ἐγώ σοι κἀνταῦθα
and seek the in these honorable I to-you even-here
παρέξομαι πλατείας ὁδούς. φιλοσόφει μοι περὶ κόσμου
will-furnish broad roads philosophize for-me about world
ἢ κόσμων, περὶ ὕλης, περὶ ψυχῆς, περὶ λογικῶν φύσεων
or worlds about matter about soul about rational natures
βελτιόνων τε καὶ χειρόνων, περὶ ἀναστάσεως, κρίσεως,
better both and worse about resurrection judgment
ἀνταποδόσεως, Χριστοῦ παθημάτων. ἐν τούτοις γὰρ
recompense of-Christ sufferings in these(-things) for
καὶ τὸ ἐπιτυγχάνειν οὐκ ἄχρηστον, καὶ τὸ διαμαρτάνειν
both the to-hit-the-mark not useless and the to-miss
ἀκίνδυνον. θεῷ δὲ ἐντευξόμεθα, νῦν μὲν ὀλίγα, μικρὸν
without-danger with-God and we-shall-converse now indeed (a)-little (a)-little

δὲ ὕστερον ἴσως τελεώτερον, ἐν αὐτῷ Χριστῷ Ἰησοῦ τῷ
and later perhaps more-perfectly in himself Christ Jesus the
κυρίῳ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
lord our to-whom the glory unto the ages amen

II · THE CLOUD

Gregory goes up the mountain as Moses did, each hearer climbing only as far as his purity allows, and enters the cloud, but sees only God's back parts, the majesty that reaches creation, not the first and unmixed nature. He turns a Greek theologian's saying round: God is impossible to express and still more impossible to conceive. Even creation escapes us; we know that God is, not what he is.

Ἐπειδὴ ἀνεκαθήραμεν τῷ λόγῳ τὸν θεολόγον, οἷόν τε 1
since we-have-cleansed by-the argument the theologian of-what-sort —
εἶναι χρὴ διελθόντες, καὶ οἷστισι φιλοσοφητέον, καὶ
to-be (he)-must having-gone-through and to-whom (one)-must-philosophize and
ἡνίκα, καὶ ὅσον· — ὅτι ὡς οἷόν τε καθαροῖς, ἵνα φωτὶ
when and how-far that as possible — to-(the)-pure that by-light
καταλαμβάνηται φῶς· καὶ τοῖς ἐπιμελεστέροις, ἵνα μὴ
may-be-grasped light and to-the more-diligent that not
ἄγονος ᾖ εἰς ἄγονον χώραν ἐμπίπτων ὁ λόγος· καὶ ὅταν
barren may-be into barren ground falling the word and when
γαλήνην ἔχωμεν ἔνδον ἀπὸ τῆς ἔξω περιφορᾶς, ὥστε μή,
calm we-have within from the outward whirl so-as not
καθάπερ οἱ λυττῶντες, τῷ πνεύματι διακόπτεσθαι· καὶ
like those raving in-the breath to-be-broken-off and
ὅσον ἐχωρήσαμεν, ἢ χωρούμεθα· — ἐπειδὴ ταῦτα οὕτω,
how-much we-have-grasped or are-grasped since these(-things) thus
καὶ ἐνεώσαμεν ἑαυτοῖς θεῖα νεώματα, ὥστε μὴ σπείρειν
also we-have-plowed for-ourselves divine fallows so-as not to-sow

ἐπ᾽ ἀκάνθαις, καὶ τὸ πρόσωπον τῆς γῆς ὡμαλίσαμεν,
upon thorns and the face of-the earth we-have-leveled
τῇ γραφῇ τυπωθέντες τε καὶ τυπώσαντες· φέρε, τοῖς
by-the scripture having-been-formed both and having-formed come to-the
τῆς θεολογίας ἤδη προσβῶμεν λόγοις, προστησάμενοι τοῦ
of-the theology now let-us-go-up discourses having-set-at-the-head of-the
λόγου τὸν πατέρα, καὶ τὸν υἱόν, καὶ τὸ πνεῦμα τὸ ἅγιον,
discourse the father and the son and the spirit the holy
περὶ ὧν ὁ λόγος, ὥστε τὸν μὲν εὐδοκεῖν, τὸν δὲ
about whom the discourse so-that the(-one) indeed to-be-pleased the(-other) and
συνεργεῖν, τὸ δὲ ἐμπνεῖν· μᾶλλον δὲ μίαν ἐκ τῆς
to-cooperate the(-third) and to-inspire rather and one from the
μιᾶς θεότητος γενέσθαι τὴν ἔλλαμψιν ἑνικῶς διαιρουμένην,
one godhead to-come the illumination singly divided
καὶ συναπτομένην διαιρέτως, ὃ καὶ παράδοξον.
and joined dividedly which also (is)-paradoxical

2 Ἀνιόντι δέ μοι προθύμως ἐπὶ τὸ ὄρος, ἢ τό γε
going-up and to-me eagerly to the mountain or the at-least
ἀληθέστερον εἰπεῖν, προθυμουμένῳ τε ἅμα καὶ ἀγωνιῶντι,
truer to-say being-eager both at-once and being-anxious
τὸ μὲν διὰ τὴν ἐλπίδα, τὸ δὲ διὰ τὴν
the(-one) indeed because-of the hope the(-other) and because-of the
ἀσθένειαν, ἵνα τῆς νεφέλης εἴσω γένωμαι, καὶ θεῷ
weakness that the cloud within I-may-come and with-God
συγγένωμαι (τοῦτο γὰρ κελεύει θεός), εἰ μέν τις Ἀαρών,
may-be-with this for commands God if indeed anyone (an)-Aaron
συνανίτω καὶ στηκέτω πλησίον, κἂν ἔξω μένειν
let-him-go-up-with(-me) and let-him-stand near even-if outside to-remain
τῆς νεφέλης δέῃ, τοῦτο δεχόμενος. εἰ δέ τις Ναδάβ,
of-the cloud he-must this accepting if and anyone (a)-Nadab
ἢ Ἀβιούδ, ἢ τῆς γερουσίας, ἀνίτω μέν, ἀλλὰ στηκέτω
or Abihu or of-the eldership let-him-go-up indeed but let-him-stand

πόρρωθεν, κατὰ τὴν ἀξίαν τῆς καθάρσεως. εἰ δέ τις
far-off according-to the worth of-the purification if and anyone
τῶν πολλῶν καὶ ἀναξίων ὕψους τοιούτου καὶ θεωρίας, εἰ
of-the many and unworthy of-height such and contemplation if
μὲν ἄναγνος πάντῃ, μηδὲ προσίτω, οὐ γὰρ ἀσφαλές·
indeed unpurified wholly not-even let-him-approach not for safe
εἰ δὲ πρόσκαιρα γοῦν ἡγνισμένος, κάτω μενέτω,
if and for-the-moment at-any-rate purified below let-him-remain
καὶ μόνης ἀκουέτω τῆς φωνῆς καὶ τῆς σάλπιγγος, τῶν
and only let-him-hear the voice and the trumpet of-the
ψιλῶν τῆς εὐσεβείας ῥημάτων· καπνιζόμενόν τε τὸ ὄρος
bare of-the piety words smoking both the mountain
βλεπέτω καὶ καταστραπτόμενον, ἀπειλήν τε ὁμοῦ καὶ
let-him-see and lightning-struck (a)-threat both together and
θαῦμα τοῖς ἀνιέναι μὴ δυναμένοις. εἰ δέ τις θηρίον
(a)-wonder to-those to-go-up not able if and anyone (a)-beast
ἐστὶ πονηρὸν καὶ ἀνήμερον καὶ ἀνεπίδεκτον πάντῃ λόγων
is evil and savage and unreceptive wholly of-words
θεωρίας καὶ θεολογίας, μὴ ἐμφωλευέτω ταῖς ὕλαις
of-contemplation and of-theology not let-him-lurk in-the woods
κακούργως καὶ κακοηθῶς, ἵνα τινὸς λάβηται δόγματος
maliciously and spitefully that some he-may-seize doctrine
ἢ ῥήματος, ἀθρόως προσπηδῆσαν, καὶ σπαράξῃ τοὺς
or word suddenly having-leaped and may-tear the
ὑγιαίνοντας λόγους ταῖς ἐπηρείαις, ἀλλ' ἔτι πόρρωθεν
sound words with-the insults but still far-off
στηκέτω, καὶ ἀποχωρείτω τοῦ ὄρους, ἢ λιθοβοληθήσεται,
let-him-stand and let-him-withdraw from-the mountain or he-will-be-stoned
καὶ συντριβήσεται, καὶ ἀπολεῖται κακῶς κακός· λίθοι
and will-be-crushed and will-perish badly (the)-bad(-one) stones
γὰρ τοῖς θηριώδεσιν οἱ ἀληθεῖς λόγοι καὶ στερροί. εἴτε
for to-the bestial the true words and solid whether

πάρδαλις εἴη, συναποθνησκέτω τοῖς ποικίλμασιν· εἴτε λέων
(a)-leopard he-be let-him-die-with the spots or (a)-lion
ἁρπάζων καὶ ὠρυόμενος καὶ ζητῶν ἥντινα βρῶσιν ποιήσεται
ravening and roaring and seeking which food he-will-make
τῶν ἡμετέρων ψυχῶν ἢ λέξεων· εἴτε σῦς καταπατῶν τοὺς
of-the our souls or phrases or (a)-hog trampling the
καλούς τε καὶ διαυγεῖς μαργαρίτας τῆς ἀληθείας· εἴτε
fair both and translucent pearls of-the truth or
λύκος Ἀραβικὸς καὶ ἀλλόφυλος, ἢ καὶ τούτων ὀξύτερος τοῖς
(a)-wolf Arabian and foreign or even than-these sharper in-the
σοφίσμασιν· εἴτε ἀλώπηξ, δολερά τις ψυχὴ καὶ ἄπιστος, καὶ
sophistries or (a)-fox crafty some soul and faithless and
ἄλλοτε ἄλλη, τοῖς καιροῖς καὶ ταῖς χρείαις συμμορφουμένη,
at-one-time other to-the times and the needs conforming
ἣν νεκρὰ τρέφει καὶ ὀδωδότα σώματα, ἢ ἀμπελῶνες μικροί,
which dead feed and stinking bodies or vineyards small
τῶν μεγάλων διαπεφευγότων· εἴτε τι ἄλλο τῶν ὠμοβόρων,
the great(-ones) having-escaped or any other of-the flesh-eating
καὶ ἀποβλήτων τῷ νόμῳ, καὶ οὐ καθαρῶν εἰς βρῶσίν
and rejected by-the law and not clean for eating
τε καὶ ἀπόλαυσιν. βούλεται γὰρ τούτων ἀποχωρήσας ὁ
both and enjoyment wishes for from-these having-withdrawn the
λόγος οὕτω πλαξὶ στερραῖς καὶ λιθίναις ἐγγράφεσθαι, καὶ
word thus on-tablets solid and stone to-be-written and
ταύταις ἀμφοτέρωθεν, διά τε τὸ φαινόμενον τοῦ νόμου
on-these on-both-sides because-of both the apparent of-the law
καὶ τὸ κρυπτόμενον· τὸ μὲν τοῖς πολλοῖς καὶ κάτω
and the hidden the(-one) indeed for-the many and below
μένουσι, τὸ δὲ τοῖς ὀλίγοις καὶ ἄνω φθάνουσιν.
remaining the(-other) and for-the few and above reaching

Τί τοῦτο ἔπαθον, ὦ φίλοι καὶ μύσται καὶ τῆς ἀληθείας 3
what this did-I-experience O friends and initiates and of-the truth
συνερασταί; ἔτρεχον μὲν ὡς θεὸν καταληψόμενος, καὶ
fellow-lovers I-ran indeed as God about-to-grasp and
οὕτως ἀνῆλθον ἐπὶ τὸ ὄρος, καὶ τὴν νεφέλην διέσχον,
thus I-went-up onto the mountain and the cloud I-passed-through
εἴσω γενόμενος ἀπὸ τῆς ὕλης καὶ τῶν ὑλικῶν, καὶ
within having-come from the matter and the material(-things) and
εἰς ἐμαυτὸν ὡς οἷόν τε συστραφείς. ἐπεὶ δὲ προσέβλεψα,
into myself as possible — having-turned when but I-looked
μόλις εἶδον θεοῦ τὰ ὀπίσθια· καὶ τοῦτο τῇ πέτρᾳ
scarcely I-saw of-God the back-parts and this by-the rock
σκεπασθείς, τῷ σαρκωθέντι δι' ἡμᾶς θεῷ Λόγῳ· καὶ
sheltered the made-flesh because-of us God Word and
μικρὸν διακύψας, οὐ τὴν πρώτην τε καὶ ἀκήρατον
(a)-little having-peeped-through not the first both and unmixed
φύσιν, καὶ ἑαυτῇ, λέγω δὴ τῇ τριάδι, γινωσκομένην, καὶ
nature and to-itself I-mean indeed to-the trinity known and
ὅση τοῦ πρώτου καταπετάσματος εἴσω μένει καὶ ὑπὸ
as-much-as of-the first veil within remains and by
τῶν χερουβὶμ συγκαλύπτεται, ἀλλ' ὅση τελευταία καὶ
the cherubim is-covered but as-much-as last and
εἰς ἡμᾶς φθάνουσα. ἡ δέ ἐστιν, ὅσα ἐμὲ γινώσκειν, ἡ ἐν
to us reaching it and is as-far-as me to-know the in
τοῖς κτίσμασι καὶ τοῖς ὑπ' αὐτοῦ προβεβλημένοις καὶ
the creatures and the(-things) by him put-forth and
διοικουμένοις μεγαλειότης, ἤ, ὡς ὁ θεῖος Δαβὶδ ὀνομάζει,
governed majesty or as the divine David names(-it)
μεγαλοπρέπεια. ταῦτα γὰρ θεοῦ τὰ ὀπίσθια, ὅσα μετ'
magnificence these for of-God the back-parts as-many-as after
ἐκεῖνον ἐκείνου γνωρίσματα, ὥσπερ αἱ καθ' ὑδάτων ἡλίου
him his tokens as the on waters of-(the)-sun

σκιαὶ καὶ εἰκόνες ταῖς σαθραῖς ὄψεσι παραδεικνῦσαι τὸν
shadows and images to-the weak eyes showing the
ἥλιον, ἐπεὶ μὴ αὐτὸν προσβλέπειν οἷόν τε, τῷ ἀκραιφνεῖ τοῦ
sun since not itself to-look-at possible — by-the purity of-the
φωτὸς νικῶντα τὴν αἴσθησιν. οὕτως οὖν θεολογήσεις, κἂν
light overcoming the sense thus then you-will-speak-of-God even-if
ᾖς Μωυσῆς καὶ Φαραὼ θεός, κἂν μέχρι τρίτου κατὰ
you-be (a)-Moses and to-Pharaoh (a)-god even-if to (the)-third according-to
τὸν Παῦλον οὐρανοῦ φθάσῃς, καὶ ἀκούσῃς ἄρρητα ῥήματα·
— Paul heaven you-reach and hear unspeakable words
κἂν ὑπὲρ ἐκεῖνον γένῃ, ἀγγελικῆς τινὸς ἢ ἀρχαγγελικῆς
even-if beyond him you-be of-angelic some or archangelic
στάσεώς τε καὶ τάξεως ἠξιωμένος. κἂν γὰρ οὐράνιον
station both and rank deemed-worthy even-if for heavenly
ἅπαν, κἂν ὑπερουράνιόν τι, καὶ πολὺ τὴν φύσιν
every(-being) even-if supercelestial something and much in-the nature
ὑψηλότερον ἡμῶν ᾖ, καὶ ἐγγυτέρω θεοῦ, πλέον ἀπέχει θεοῦ
higher than-us be and nearer to-God more is-distant from-God
καὶ τῆς τελείας καταλήψεως, ἢ ὅσον ἡμῶν ὑπεραίρει
and from-the complete comprehension than as-much-as our it-surpasses
τοῦ συνθέτου καὶ ταπεινοῦ καὶ κάτω βρίθοντος κράματος.
the compound and lowly and downward weighing mixture

4 Ἀρκτέον οὖν οὕτω πάλιν. θεὸν νοῆσαι μὲν χαλεπόν·
(one)-must-begin then thus again God to-conceive indeed (is)-hard
φράσαι δὲ ἀδύνατον, ὥς τις τῶν παρ᾽ Ἕλλησι θεολόγων
to-express and impossible as one of-the among Greeks theologians
ἐφιλοσόφησεν, — οὐκ ἀτέχνως ἐμοὶ δοκεῖν, ἵνα καὶ
philosophized not artlessly to-me to-seem that both
κατειληφέναι δόξῃ τῷ χαλεπὸν εἰπεῖν, καὶ διαφύγῃ τῷ
to-have-grasped he-may-seem by-the hard to-say and may-escape by-the
ἀνεκφράστῳ τὸν ἔλεγχον. ἀλλὰ φράσαι μὲν ἀδύνατον, ὡς
inexpressible the refutation but to-express indeed impossible as

ὁ ἐμὸς λόγος, νοῆσαι δὲ ἀδυνατώτερον. τὸ μὲν γὰρ
the my account to-conceive and more-impossible the(-thing) indeed for
νοηθὲν τάχα ἂν λόγος δηλώσειεν, εἰ καὶ μὴ μετρίως, ἀλλ᾽
conceived perhaps — speech might-show if even not moderately but
ἀμυδρῶς γε, τῷ μὴ πάντῃ τὰ ὦτα διεφθαρμένῳ καὶ
dimly at-least to-the(-one) not wholly in-the ears corrupted and
νωθρῷ τὴν διάνοιαν. τὸ δὲ τοσοῦτον πρᾶγμα τῇ διανοίᾳ
sluggish in-the mind the but so-great thing with-the mind
περιλαβεῖν πάντως ἀδύνατον καὶ ἀμήχανον, μὴ ὅτι τοῖς
to-grasp wholly impossible and impracticable not only for-the
καταβεβλακευμένοις καὶ κάτω νεύουσιν, ἀλλὰ καὶ τοῖς λίαν
sluggish and downward inclining but also for-the very
ὑψηλοῖς τε καὶ φιλοθέοις, καὶ ὁμοίως πάσῃ γεννητῇ φύσει,
lofty both and God-loving and likewise for-every begotten nature
καὶ οἷς ὁ ζόφος οὗτος ἐπιπροσθεῖ καὶ τὸ παχὺ τοῦτο
and for-whom the gloom this stands-in-the-way and the thick this
σαρκίον πρὸς τὴν τοῦ ἀληθοῦς κατανόησιν. οὐκ οἶδα δέ,
flesh toward the of-the true understanding not I-know but
εἰ μὴ καὶ ταῖς ἀνωτέρω καὶ νοεραῖς φύσεσιν, αἳ διὰ
whether not also to-the higher and intellectual natures which because-of
τὸ πλησίον εἶναι θεοῦ, καὶ ὅλῳ τῷ φωτὶ καταλάμπεσθαι,
the near to-be to-God and by-whole the light to-be-illumined
τυχὸν ἂν καὶ τρανοῖντο, εἰ καὶ μὴ πάντῃ, ἀλλ᾽ ἡμῶν
perhaps — also might-be-made-clear if even not wholly but than-us
γε τελεώτερόν τε καὶ ἐκτυπώτερον, καὶ ἄλλων ἄλλαι
at-least more-perfectly both and more-distinctly and than-others others
πλεῖον ἢ ἔλαττον, κατὰ τὴν ἀναλογίαν τῆς τάξεως.
more or less according-to the proportion of-the rank
Τοῦτο μὲν οὖν ἐνταῦθα κείσθω· τὸ δὲ ἡμέτερον, οὐχ 5
this indeed then here let-lie the(-thing) and our not
ἡ εἰρήνη τοῦ θεοῦ μόνον ὑπερέχει πάντα νοῦν καὶ
the peace — of-God only surpasses all understanding and

κατάληψιν, οὐδὲ ὅσα τοῖς δικαίοις ἐστὶν ἐν ἐπαγγελίαις
comprehension nor as-many-as for-the righteous are in promises
ἀποκείμενα, τὰ μήτε ὀφθαλμοῖς ὁρατά, μήτε ὠσὶν
laid-up the(-things) neither by-eyes visible nor by-ears
ἀκουστά, μήτε διανοίᾳ θεωρητά, κατὰ μικρὸν γοῦν, οὐδὲ
audible nor by-mind contemplated by little at-any-rate nor
ἡ τῆς κτίσεως ἀκριβὴς κατανόησις· καὶ γὰρ καὶ ταύτης
the of-the creation exact understanding and for even of-this
πείσθητι τὰς σκιὰς ἔχειν μόνον, ὅταν ἀκούσῃς· Ὄψομαι τοὺς
be-persuaded the shadows to-have only when you-hear I-will-see the
οὐρανούς, ἔργα τῶν δακτύλων σου, σελήνην καὶ ἀστέρας,
heavens works of-the fingers your moon and stars
καὶ τὸν ἐν αὐτοῖς πάγιον λόγον· ὡς οὐχὶ νῦν ὁρῶν, ὀψόμενος
and the in them fixed order as not now seeing about-to-see
δὲ ἔστιν ὅτε· ἀλλὰ πολὺ πρὸ τούτων ἡ ὑπὲρ ταῦτα,
but (there)-is (a-time)-when but much before these the beyond these(-things)
καὶ ἐξ ἧς ταῦτα, φύσις ἄληπτός τε καὶ ἀπερίληπτος·
and from which these(-things) nature ungraspable both and incomprehensible
λέγω δέ, οὐχ ὅτι ἔστιν, ἀλλ' ἥτις ἐστίν. οὐ γὰρ κενὸν τὸ
I-mean and not that it-is but what it-is not for empty the
κήρυγμα ἡμῶν, οὐδὲ ματαία ἡ πίστις ἡμῶν, οὐδὲ τοῦτό
preaching our nor vain the faith our nor this
ἐστιν ὃ δογματίζομεν· μὴ πάλιν τὴν εὐγνωμοσύνην ἡμῶν
is what we-teach lest again the candor our
ἀθείας λάβῃς ἀρχὴν καὶ συκοφαντίας, καὶ κατεπαρθῇς
of-atheism you-take (a)-starting-point and of-slander and be-elated
ὡς ὁμολογούντων τὴν ἄγνοιαν. πλεῖστον γὰρ διαφέρει
as(-of-us) confessing the ignorance most for differs
τοῦ εἶναί τι πεπεῖσθαι τὸ τί ποτέ ἐστι τοῦτο εἰδέναι.
from-the to-be something to-be-persuaded the what ever is this to-know

Sight and the natural law teach from the order of the world that God exists and is its cause, as a lyre implies its maker and player, but not what he is. He is not a body, which is bounded, composite, and changeable, and Gregory asks whether he is anywhere in place. To call him unbegotten, unoriginate, and incorruptible says what he is not, and whoever would tell his nature must say what he is.

Τοῦ μὲν γὰρ εἶναι θεόν, καὶ τὴν πάντων ποιητικήν τε 6
of-the indeed for to-be God and the of-all creative both
καὶ συνεκτικὴν αἰτίαν, καὶ ὄψις διδάσκαλος, καὶ ὁ φυσικὸς
and sustaining cause both sight (is)-teacher and the natural
νόμος· ἡ μὲν τοῖς ὁρωμένοις προσβάλλουσα,
law the(-one) indeed on-the(-things) seen falling
καὶ πεπηγόσι καλῶς καὶ ὁδεύουσι, καὶ ἀκινήτως, ἵνα
and fixed beautifully and journeying and immovably that
οὕτως εἴπω, κινουμένοις καὶ φερομένοις· ὁ δὲ διὰ
thus I-may-say moved and borne the(-other) and through
τῶν ὁρωμένων καὶ τεταγμένων τὸν ἀρχηγὸν τούτων
the(-things) seen and ordered the author of-these
συλλογιζόμενος. πῶς γὰρ ἂν καὶ ὑπέστη τόδε τὸ
inferring how for — even would-have-subsisted this the
πᾶν, ἢ συνέστη, μὴ θεοῦ τὰ πάντα καὶ οὐσιώσαντος
universe or held-together not God the all(-things) both having-given-being
καὶ συνέχοντος; οὐδὲ γὰρ κιθάραν τις ὁρῶν κάλλιστα
and sustaining nor for (a)-lyre anyone seeing most-beautifully
ἠσκημένην καὶ τὴν ταύτης εὐαρμοστίαν καὶ εὐταξίαν, ἢ
wrought and the its harmony and order or
τῆς κιθαρῳδίας αὐτῆς ἀκούων, ἄλλο τι ἢ τὸν τῆς
the lyre-playing itself hearing other anything than the of-the
κιθάρας δημιουργὸν καὶ τὸν κιθαρῳδὸν ἐννοήσει, καὶ πρὸς
lyre maker and the lyre-player will-think-of and to

αὐτὸν ἀναδραμεῖται τῇ διανοίᾳ, κἂν ἀγνοῶν τύχῃ
him will-run-up in-the mind even-if not-knowing(-him) he-happen
ταῖς ὄψεσιν. οὕτω καὶ ἡμῖν τὸ ποιητικὸν δῆλον, καὶ τὸ
by-the sight thus also to-us the creative(-cause) (is)-clear and the(-thing)
κινοῦν καὶ τηροῦν τὰ πεποιημένα, κἂν μὴ διανοίᾳ
moving and preserving the(-things) made even-if not by-mind
περιλαμβάνηται· καὶ λίαν ἀγνώμων ὁ μὴ μέχρι τούτων
it-be-grasped and very unfeeling the(-one) not as-far-as these
προιὼν ἑκουσίως καὶ ταῖς φυσικαῖς ἑπόμενος ἀποδείξεσιν.
advancing willingly and the natural following proofs
ἀλλ᾽ οὐδὲ τοῦτο εἶναι θεόν, ὅπερ ἐφαντάσθημεν, ἢ
but not-even this to-be God which we-imagined or
ἀνετυπωσάμεθα, ἢ λόγος ὑπέγραψεν. εἰ δέ τις ἐν περινοίᾳ
we-pictured or reason sketched if and anyone in comprehension
τούτου ποτὲ κἂν ἐπὶ ποσὸν ἐγένετο, τίς ἡ ἀπόδειξις; τίς
of-this ever even to some-degree came what the proof who
οὕτως εἰς ἔσχατον σοφίας ἀφίκετο; τίς τοσούτου χαρίσματος
so to (the)-extreme of-wisdom came who of-so-great gift
ἠξιώθη ποτέ; τίς οὕτω τὸ στόμα τῆς διανοίας ἤνοιξε καὶ
was-deemed-worthy ever who so the mouth of-the mind opened and
εἵλκυσε πνεῦμα, ἵνα τῷ τὰ πάντα ἐρευνῶντι καὶ γινώσκοντι
drew-in spirit that by-the the all(-things) searching and knowing
καὶ τὰ βάθη τοῦ θεοῦ πνεύματι θεὸν καταλάβῃ, καὶ μηκέτι
even the depths — of-God spirit God he-may-grasp and no-longer
τοῦ πρόσω δέηται, τὸ ἔσχατον ὀρεκτὸν ἔχων ἤδη, καὶ
of-the further he-may-need the last object-of-desire having already and
εἰς ὃ πᾶσα σπεύδει καὶ πολιτεία τοῦ ὑψηλοῦ καὶ διάνοια;
to which all hastens both conduct of-the lofty(-man) and thought
7 Τί γάρ ποτε ὑπολήψῃ τὸ θεῖον, εἴπερ ὅλαις ταῖς
what for ever will-you-suppose the divine if-indeed with-whole the
λογικαῖς πιστεύεις ἐφόδοις; ἢ πρὸς τί σε ὁ λόγος ἀνάξει
rational you-trust methods or to what you the argument will-lead-up

βασανιζόμενος, ὦ φιλοσοφώτατε σὺ καὶ θεολογικώτατε καὶ
being-tested O most-philosophical you and most-theological and
καυχώμενε εἰς τὰ ἄμετρα; πότερον σῶμα; καὶ πῶς
boasting into the measureless(-things) whether (a)-body and how
τὸ ἄπειρον, καὶ ἀόριστον, καὶ ἀσχημάτιστον, καὶ ἀναφές,
the infinite and unbounded and shapeless and intangible
καὶ ἀόρατον; ἢ καὶ ταῦτα σώματα; τῆς ἐξουσίας· οὐ γὰρ
and invisible or even these bodies of-the license not for
αὕτη φύσις σωμάτων. ἢ σῶμα μέν, οὐχὶ ταῦτα δέ; τῆς
this nature of-bodies or (a)-body indeed not these(-things) but of-the
παχύτητος· ἵνα μηδὲν πλέον ἡμῶν ἔχῃ τὸ θεῖον. πῶς
grossness that nothing more than-us may-have the divine how
γὰρ σεπτόν, εἰ περιγραπτόν; ἢ πῶς φεύξεται τὸ ἐκ
for (is-it)-venerable if circumscribed or how will-it-escape the of
στοιχείων συγκεῖσθαι καὶ εἰς αὐτὰ πάλιν ἀναλύεσθαι, ἢ
elements to-be-composed and into them again to-be-resolved or
καὶ ὅλως λύεσθαι; σύνθεσις γὰρ ἀρχὴ μάχης· μάχη
even wholly to-be-dissolved composition for (the)-beginning of-strife strife
δὲ διαστάσεως· ἡ δὲ λύσεως· λύσις δὲ ἀλλότριον πάντῃ
and of-separation this and of-dissolution dissolution but alien wholly
θεοῦ καὶ τῆς πρώτης φύσεως. οὐκ οὖν διάστασις, ἵνα μὴ
to-God and to-the first nature not then separation that not
λύσις· οὐδὲ μάχη, ἵνα μὴ διάστασις· οὐδὲ σύνθεσις, ἵνα μὴ
dissolution nor strife that not separation nor composition that not
μάχη· διὰ τοῦτο οὐδὲ σῶμα, ἵνα μὴ σύνθεσις. ἐκ τῶν
strife because-of this nor body that not composition from the
τελευταίων ἐπὶ τὰ πρῶτα ὁ λόγος ἀνιὼν οὕτως ἵσταται.
last(-things) to the first(-things) the argument going-up thus stands
Πῶς δὲ καὶ σωθήσεται τὸ διὰ πάντων διήκειν καὶ 8
how and also will-be-saved the through all to-pervade and
πληροῦν τὰ πάντα θεόν, κατὰ τό· Οὐχὶ τὸν οὐρανὸν
to-fill the all(-things) God according-to the(-saying) not the heaven

καὶ τὴν γῆν ἐγὼ πληρῶ; λέγει κύριος, καί· Πνεῦμα κυρίου
and the earth I fill says (the)-lord and (the)-Spirit of-(the)-lord
πεπλήρωκε τὴν οἰκουμένην, εἰ τὸ μὲν περιγράφοι,
has-filled the world if the(-one) indeed should-circumscribe
τὸ δὲ περιγράφοιτο; ἢ γὰρ διὰ κενοῦ χωρήσει
the(-other) and should-be-circumscribed either for through (a)-void he-will-pass
τοῦ παντός, καὶ τὰ πάντα οἰχήσεται ἡμῖν, ἵν' ὑβρισθῇ
of-the universe and the all(-things) will-be-gone for-us that may-be-insulted
θεός, καὶ σῶμα γενόμενος, καὶ οὐκ ἔχων ὅσα πεποίηκεν· ἢ
God both (a)-body having-become and not having what he-has-made or
σῶμα ἐν σώμασιν ἔσται, ὅπερ ἀδύνατον· ἢ πλακήσεται
(a)-body among bodies he-will-be which (is)-impossible or he-will-be-interwoven
καὶ ἀντιπαρατεθήσεται, ὥσπερ ὅσα τῶν ὑγρῶν μίγνυται,
and be-set-side-by-side as what of-the liquids are-mixed
καὶ τὸ μὲν τέμνει, ὑπὸ δὲ τοῦ τμηθήσεται, ὃ
and the(-one) indeed cuts by and the(-other) will-be-cut which
καὶ τῶν Ἐπικουρείων ἀτόμων ἀτοπώτερόν τε καὶ
even than-the Epicurean atoms more-absurd both and
γραωδέστερον· καὶ οὕτω διαπεσεῖται ἡμῖν, καὶ σῶμα οὐχ
more-old-wifish and thus will-collapse for-us and body not
ἕξει, οὐδὲ πῆξίν τινα, ὁ περὶ τοῦ σώματος λόγος. εἰ δὲ
will-have nor firmness any the about the body argument if and
ἄυλον φήσομεν, εἰ μὲν τὸ πέμπτον, ὥς τισιν ἔδοξε, καὶ
immaterial we-shall-say if indeed the fifth(-body) as to-some it-seemed and
τὴν κύκλῳ φορὰν φερόμενον, ἔστω μὲν ἄυλόν τι
the circular motion moving let-it-be indeed immaterial something
καὶ πέμπτον σῶμα, εἰ βούλονται δέ, καὶ ἀσώματον,
and (a)-fifth body if they-wish and even bodiless
κατὰ τὴν αὐτόνομον αὐτῶν τοῦ λόγου φορὰν καὶ
according-to the self-governed their of-the argument drift and
ἀνάπλασιν· οὐδὲν γὰρ νῦν περὶ τούτου διοίσομαι. κατὰ
fashioning not-at-all for now about this I-will-differ in

τί δὲ τῶν κινουμένων ἔσται καὶ φερομένων, ἵνα μὴ
what and of-the(-things) moved will-he-be and borne that not
λέγω τὴν ὕβριν, εἰ τὰ αὐτὰ τοῖς πεποιημένοις
I-may-mention the insult if the same as-the(-things) made
ὁ πεποιηκὼς κινηθήσεται, καὶ τοῖς φερομένοις
the(-one) having-made will-be-moved and as-the(-things) borne
ὁ φέρων, εἴ γε καὶ τοῦτο δώσουσι; τί δὲ τὸ
the(-one) bearing if at-least even this they-will-grant what and the(-thing)
τοῦτο πάλιν κινοῦν; τί δὲ τὸ τὸ πᾶν κινοῦν;
this again moving what and the(-thing) the universe moving
κἀκεῖνο τί; καὶ τί πάλιν ἐκεῖνο; καὶ τοῦτο εἰς ἄπειρον.
and-that what and what again that and this to infinity
πῶς δὲ οὐκ ἐν τόπῳ πάντως, εἴ γε φερόμενον; εἰ
how and not in place altogether if at-least borne if
δὲ ἄλλο τι παρὰ τὸ πέμπτον φήσουσιν, εἰ μὲν
and other something besides the fifth they-will-say if indeed
ἀγγελικόν, πόθεν ὅτι ἄγγελοι σώματα, καὶ τίνα ταῦτα; καὶ
angelic whence that angels (are)-bodies and what these and
πόσον ὑπὲρ ἄγγελον εἴη θεός, οὗ λειτουργὸς ἄγγελος;
how-much above angel would-be God whose minister (an)-angel
εἰ δὲ ὑπὲρ ταῦτα, πάλιν εἰσήχθη σωμάτων ἐσμὸς
if and above these again has-been-brought-in of-bodies (a)-swarm
ἀλόγιστος, καὶ φλυαρίας βυθός, οὐδαμοῦ στῆναι δυνάμενος.
senseless and of-nonsense (a)-depth nowhere to-stop able
Οὕτω μὲν οὖν οὐ σῶμα ἡμῖν ὁ θεός. οὐδὲ γὰρ ἤδη τις 9
thus indeed then not (a)-body for-us — God nor for yet anyone
τοῦτο τῶν θεοπνεύστων ἢ εἶπεν ἢ παρεδέξατο, οὐδὲ
this of-the inspired either said or accepted nor
τῆς ἡμετέρας αὐλῆς ὁ λόγος. λείπεται δὴ ἀσώματον
of-the our fold the doctrine it-remains indeed bodiless
ὑπολαμβάνειν. ἀλλ᾽ εἰ ἀσώματον, οὔπω μὲν οὐδὲ τοῦτο
to-suppose(-him) but if bodiless not-yet indeed not-even this

τῆς οὐσίας παραστατικόν τε καὶ περιεκτικόν, ὥσπερ οὐδὲ
of-the substance representative both and comprehensive as not-even
τὸ ἀγέννητον, καὶ τὸ ἄναρχον, καὶ τὸ ἀναλλοίωτον, καὶ τὸ
the unbegotten and the unoriginate and the unchangeable and the
ἄφθαρτον, καὶ ὅσα περὶ θεοῦ ἢ περὶ θεὸν εἶναι λέγεται.
incorruptible and whatever about God or around God to-be is-said
τί γὰρ ὄντι αὐτῷ κατὰ τὴν φύσιν καὶ τὴν ὑπόστασιν
what for being to-him according-to the nature and the hypostasis
ὑπάρχει τὸ μὴ ἀρχὴν ἔχειν, μηδὲ ἐξίστασθαι, μηδὲ
belongs the not (a)-beginning to-have nor to-change nor
περατοῦσθαι; ἀλλ' ὅλον τὸ εἶναι περιλαμβάνειν λείπεται
to-be-limited but whole the being to-comprehend it-remains
προσφιλοσοφεῖν τε καὶ προσεξετάζειν τῷ γε νοῦν
to-philosophize-further both and to-examine-further for-the(-one) at-least (the)-mind
θεοῦ ἀληθῶς ἔχοντι καὶ τελεωτέρῳ τὴν θεωρίαν. ὡς
of-God truly having and more-perfect in-the contemplation as
γὰρ οὐκ ἀρκεῖ τὸ σῶμα εἰπεῖν, ἢ τὸ γεγεννῆσθαι, πρὸς
for not suffices the body to-say or the to-have-been-begotten for
τὸ καὶ τό, περὶ ὃ ταῦτα, παραστῆσαί τε καὶ
the also the(-thing) about which these(-things) to-present both and
δηλῶσαι, ἀλλὰ δεῖ καὶ τὸ ὑποκείμενον τούτοις εἰπεῖν,
to-show but (one)-must also the subject to-these to-say
εἰ μέλλοι τελείως καὶ ἀποχρώντως τὸ νοούμενον
if he-is-to perfectly and sufficiently the(-thing) thought
παραστήσεσθαι· ἢ γὰρ ἄνθρωπος ἢ βοῦς ἢ ἵππος τοῦτο
to-present either for (a)-man or (an)-ox or (a)-horse this
τὸ ἐνσώματον καὶ γεννώμενον καὶ φθειρόμενον· οὕτως
the embodied and begotten and perishing thus
οὐδὲ ἐκεῖ στήσεται μέχρι τοῦ εἰπεῖν ἃ μή ἐστιν ὁ
not-even there will-stop up-to the to-say what not it-is the(-one)
τὴν τοῦ ὄντος πολυπραγμονῶν φύσιν, ἀλλὰ δεῖ, πρὸς
the of-the being(-one) busily-inquiring-into nature but (one)-must besides

τῷ εἰπεῖν ἃ μή ἐστι, καὶ ὅ ἐστιν εἰπεῖν, — ὅσῳ καὶ
the to-say what not it-is also what it-is to-say by-as-much also
ῥᾷον ἕν τι περιλαβεῖν, ἢ τὰ πάντα καθ᾽ ἕκαστον
easier one something to-grasp than the all(-things) by each
ἀπειπεῖν, — ἵνα ἔκ τε τῆς ἀναιρέσεως ὧν οὐκ ἐστι,
to-deny that from both the removal of-what not it-is
καὶ τῆς οὗ ἐστὶ θέσεως, περιληφθῇ τὸ νοούμενον.
and the of-what it-is affirmation may-be-grasped the(-thing) thought
ὁ δὲ ἃ μὲν οὐκ ἐστι λέγων, σιωπῶν δὲ ὅ ἐστι,
the(-one) and what indeed not it-is saying keeping-silent but what it-is
ποιεῖ παραπλήσιον, ὥσπερ ἂν εἰ τὰ πέντε δὶς ὅσα
does (a)-similar(-thing) as — if the five twice how-much
ἐστὶν ἐρωτώμενος ὅτι μὲν οὐ δύο λέγοι, οὐδὲ τρεῖς,
are being-asked that indeed not two he-should-say nor three
οὐδὲ τέσσαρες, οὐδὲ πέντε, οὐδὲ εἴκοσιν, οὐδὲ τριάκοντα,
nor four nor five nor twenty nor thirty
οὐδέ τινα, ἵνα συνελὼν εἴπω, τῶν ἐντὸς δεκάδος ἢ
nor any that in-short I-may-say of-the within ten or
δεκαδικῶν ἀριθμῶν· ὅτι δὲ εἴη δέκα μὴ λέγοι, μηδὲ
decimal numbers that but it-is ten not should-say nor
ἐρείδοι τὸν νοῦν τοῦ ἐρωτῶντος εἰς τὸ ζητούμενον.
should-fix the mind of-the(-one) asking on the(-thing) sought
πολλῷ γὰρ ῥᾷον καὶ συντομώτερον ἐκ τοῦ ὅ ἐστιν
by-much for easier and shorter from the what it-is
ὅσα οὐκ ἐστι δηλῶσαι, ἢ ἐκ τοῦ ἀνελεῖν ἃ μή ἐστιν
what not it-is to-show than from the to-remove what not it-is
ὅ ἐστιν ἐνδείξασθαι. Ἤ τοῦτο μὲν παντὶ δῆλον.
what it-is to-indicate or this indeed to-everyone (is)-clear
ἐπεὶ δέ ἐστιν ἀσώματον ἡμῖν τὸ θεῖον, μικρόν τι 10
since and is bodiless for-us the divine (a)-little something
προσεξετάσωμεν· πότερον οὐδαμοῦ τοῦτο, ἢ ἔστιν ὅπου; εἰ
let-us-examine-further whether nowhere this or (there)-is where if

μὲν γὰρ οὐδαμοῦ, ζητήσαι τις ἂν τῶν ἄγαν ἐξεταστικῶν,
indeed for nowhere might-ask one — of-the very inquisitive
πῶς ἂν καὶ εἴη. εἰ γὰρ τὸ μὴ ὂν οὐδαμοῦ, τὸ
how — even it-would-be if for the not being (is)-nowhere the(-thing)
μηδαμοῦ τυχὸν οὐδὲ ὄν. εἰ δέ ἐστί που, πάντως
nowhere perhaps not-even being if and it-is somewhere altogether
ἐπείπερ ἐστὶν ἢ ἐν τῷ παντὶ ἢ ὑπὲρ τὸ πᾶν. ἀλλ' εἰ
since it-is either in the universe or beyond the universe but if
μὲν ἐν τῷ παντί, ἤ τινι, ἢ πανταχοῦ. καὶ εἰ μὲν
indeed in the universe either in-some(-part) or everywhere and if indeed
ἔν τινι, ὑπ' ἐλάττονος περιγραφήσεται τοῦ τινός, εἰ
in some(-part) by (a)-smaller it-will-be-circumscribed the some(-part) if
δὲ πανταχοῦ, ὑπὸ πλείονος καὶ ἄλλου πολλοῦ, λέγω δὲ
and everywhere by (a)-greater and another much I-mean and
τὸ περιεχόμενον τοῦ περιέχοντος, εἰ τὸ πᾶν ὑπὸ τοῦ
the(-thing) contained by-the container if the universe by the
παντὸς μέλλοι περισχεθήσεσθαι, καὶ μηδένα τόπον εἶναι
universe is-to be-contained and no place to-be
περιγραφῆς ἐλεύθερον. ταῦτα μέν, εἰ ἐν τῷ παντί. καὶ
from-circumscription free these(-things) indeed if in the universe and
ποῦ πρὶν γενέσθαι τὸ πᾶν; οὐδὲ γὰρ τοῦτο μικρὸν
where before to-come-into-being the universe not for this (a)-small(-thing)
εἰς ἀπορίαν. εἰ δὲ ὑπὲρ τὸ πᾶν, ἆρ' οὐδὲν ἦν τὸ
toward perplexity if and beyond the universe (is-it-that) nothing was the(-thing)
διορίζον αὐτὸ τοῦ παντός; ποῦ δὲ τὸ ὑπὲρ τοῦτο;
separating it from-the universe where and the(-thing) beyond this
καὶ πῶς ἐνοήθη τὸ ὑπεραῖρον καὶ ὑπεραιρόμενον, οὐκ
and how was-conceived the(-thing) surpassing and surpassed not
ὄντος ὅρου τινὸς τοῦ τέμνοντος ταῦτα καὶ διορίζοντος;
being boundary some the(-one) cutting these and separating
ἢ χρὴ πάντως εἶναι τὸ μέσον, καὶ ᾧ περατοῦται
or (one)-must altogether to-be the middle(-thing) and by-which is-bounded

τὸ πᾶν καὶ τὸ ὑπὲρ τὸ πᾶν; καὶ τί ἄλλο τοῦτο
the universe and the(-thing) beyond the universe and what else this
ἢ τόπος ἐστίν, ὅνπερ ἐφύγομεν; καὶ οὔπω λέγω τὸ
than place is which-very we-fled and not-yet I-say the(-thing)
περιγραπτὸν πάντως εἶναι τὸ θεῖον, καὶ εἰ διανοίᾳ
circumscribed altogether to-be the divine even if by-thought
καταληπτόν· ἓν γὰρ περιγραφῆς εἶδος καὶ ἡ κατάληψις.
comprehensible one for of-circumscription kind also the comprehension

IV · THE MIND'S LIMITS

God is beyond us not from envy but so that the hard-won is kept and we do not fall like the morning star. Our mind cannot think of him without bodily images; the body's darkness stands between, like the cloud between the Egyptians and the Hebrews. Longing for God, men worshiped sun, moon, stars, elements, the dead, their passions, and beasts: the evil one's trick, turning that longing to his use and hurling them into the pit of death.

Τίνος οὖν ἕνεκεν ταῦτα διῆλθον, καὶ περιεργότερον 11
of-what then for-the-sake these(-things) have-I-gone-through and more-elaborately
ἴσως ἢ κατὰ τὰς τῶν πολλῶν ἀκοάς, καὶ κατὰ τὸν
perhaps than according-to the of-the many ears and according-to the
νῦν κεκρατηκότα τύπον τῶν λόγων, ὃς τὸ γενναῖον καὶ
now prevailing style of-the speeches which the noble and
ἁπλοῦν ἀτιμάσας τὸ σκολιὸν καὶ γριφοειδὲς ἐπεισήγαγεν·
simple having-dishonored the crooked and riddling introduced
ὡς ἐκ τῶν καρπῶν τὸ δένδρον γινώσκεσθαι, λέγω δὲ
that from the fruits the tree to-be-known I-mean and
τὸ ἐνεργοῦν τὰ τοιαῦτα δόγματα σκότος ἐκ τοῦ ζόφου
the(-thing) working the such doctrines darkness from the gloom
τῶν λεγομένων; οὐ γὰρ ἵνα καὶ αὐτὸς παράδοξα
of-the(-things) said not for that also myself paradoxes

λέγειν δόξω, καὶ περιττὸς φαίνωμαι τὴν σοφίαν, πλέκων
to-say I-may-seem and extraordinary appear in-the wisdom weaving
συνδέσμους καὶ διαλύων κρατούμενα· τοῦτο δὴ τὸ μέγα
knots and untying held(-things) this indeed the great
θαῦμα τοῦ Δανιήλ· ἀλλ' ἵν' ἐκεῖνο δηλώσαιμι, ὅ μοι
wonder — of-Daniel but that that I-might-show which to-me
λέγειν ὁ λόγος ἀπ' ἀρχῆς ὥρμησεν. τοῦτο δὲ ἦν τί;
to-say the argument from (the)-beginning set-out this and was what
τὸ μὴ ληπτὸν εἶναι ἀνθρωπίνῃ διανοίᾳ τὸ θεῖον, μηδὲ
the not graspable to-be by-human mind the divine nor
ὅλον ὅσον ἐστὶ φαντάζεσθαι· καὶ τοῦτο οὔτε διὰ
whole as-much-as it-is to-be-imagined and this neither because-of
φθόνον, — μακρὰν γὰρ τῆς θείας φύσεως φθόνος, τῆς
envy far for from-the divine nature envy the
γε ἀπαθοῦς καὶ μόνης ἀγαθῆς καὶ κυρίας, καὶ μάλιστα
at-least impassible and alone good and sovereign and especially
τῶν ἑαυτοῦ κτισμάτων περὶ τὸ τιμιώτατον· τί γὰρ
of-the its-own creatures toward the(-thing) most-precious what for
Λόγῳ πρὸ τῶν λογικῶν; ἐπεὶ καὶ αὐτὸ τὸ ὑποστῆναι
to-(the)-Word before the rational(-beings) since even the-very the to-come-into-being
τῆς ἄκρας ἀγαθότητος· — οὔτε εἰς τιμὴν ἑαυτοῦ καὶ
of-the highest goodness nor for honor of-itself and
δόξαν τοῦ πλήρους, ἵνα τῷ ἀνεφίκτῳ τὸ τίμιον ἔχῃ
glory of-the full(-one) that by-the unattainable the honor it-may-have
καὶ τὸ σεβάσμιον. τοῦτο γὰρ πάντως σοφιστικὸν καὶ
and the reverence this for altogether sophistical and
ἀλλότριον, μὴ ὅτι θεοῦ, ἀλλ' οὐδὲ ἀνθρώπου μετρίως
alien not only to-God but not-even to-(a)-man moderately
ἐπιεικοῦς, καί τι δεξιὸν ἑαυτῷ συνειδότος, ἐκ τοῦ
decent and some(-thing) good to-himself conscious from the
κωλύειν ἑτέρους τὸ πρωτεῖον πορίζεσθαι.
to-hinder others the first-place to-procure

Ἀλλ᾽ εἰ μὲν καὶ δι᾽ ἄλλας αἰτίας, εἰδεῖεν ἂν οἱ 12
but if indeed also because-of other causes would-know — those
ἐγγυτέρω θεοῦ, καὶ τῶν ἀνεξιχνιάστων αὐτοῦ κριμάτων
nearer to-God and of-the unsearchable his judgments
ἐπόπται καὶ θεωροί, εἴπερ εἰσί τινες τοσοῦτοι τὴν ἀρετήν,
overseers and beholders if-indeed are any so-great in-the virtue
καὶ ἐν ἴχνεσιν ἀβύσσου περιπατοῦντες, τὸ δὴ
and in (the)-tracks of-(the)-abyss walking the(-thing) indeed
λεγόμενον. ὅσον δ᾽ οὖν ἡμεῖς κατειλήφαμεν, μικροῖς
said as-much-as and then we have-grasped with-small
μέτροις μετροῦντες τὰ δυσθεώρητα, τάχα μέν, ἵνα
measures measuring the(-things) hard-to-see perhaps indeed that
μὴ τῷ ῥᾳδίῳ τῆς κτήσεως ῥᾴστη γένηται καὶ ἡ
not by-the ease of-the acquisition very-easy may-become also the
τοῦ κτηθέντος ἀποβολή· φιλεῖ γὰρ τὸ μὲν πόνῳ
of-the(-thing) acquired loss is-wont for the(-thing) indeed by-toil
κτηθὲν μᾶλλον κρατεῖσθαι, τὸ δὲ ῥᾳδίως κτηθὲν καὶ
acquired rather to-be-held the(-thing) but easily acquired also
ἀποπτύεσθαι τάχιστα, ὡς πάλιν ληφθῆναι δυνάμενον· καὶ
to-be-spat-out very-quickly as again to-be-taken able and
οὕτως εὐεργεσία καθίσταται τὸ μὴ πρόχειρον τῆς εὐεργεσίας,
thus (a)-benefit becomes the not ready-to-hand of-the benefit
τοῖς γε νοῦν ἔχουσι. τάχα δέ, ὡς μὴ ταὐτὸν ἡμᾶς τῷ
for-those at-least sense having perhaps and so-that not the-same we as-the
πεσόντι ἑωσφόρῳ πάσχειν, ἐκ τοῦ τὸ φῶς ὅλον χωρῆσαι
fallen morning-star suffer from the the light whole to-have-contained
κατέναντι κυρίου παντοκράτορος τραχηλιᾷν, καὶ πίπτειν ἐκ
against (the)-lord almighty to-stiffen-the-neck and to-fall from
τῆς ἐπάρσεως πτῶμα πάντων ἐλεεινότατον. τυχὸν δέ, ἵν᾽
the exaltation (a)-fall of-all most-pitiable perhaps and that
ᾖ τι πλέον ἐκεῖθεν ἆθλον φιλοπονίας καὶ λαμπροῦ
there-may-be some greater thence prize of-diligence and bright

βίου τοῖς ἐνταῦθα κεκαθαρμένοις καὶ μακροθυμοῦσι πρὸς
life for-those here purified and long-patient toward
τὸ ποθούμενον. διὰ τοῦτο μέσος ἡμῶν τε καὶ θεοῦ
the(-thing) longed-for because-of this in-the-midst of-us both and of-God
ὁ σωματικὸς οὗτος ἵσταται γνόφος, ὥσπερ ἡ νεφέλη τὸ
the bodily this stands thick-darkness like the cloud the
πάλαι τῶν Αἰγυπτίων καὶ τῶν Ἑβραίων. καὶ τοῦτό ἐστιν
of-old of-the Egyptians and of-the Hebrews and this is
ἴσως, ὃ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ, τὴν ἡμετέραν
perhaps what he-made darkness (the)-hiding-place his the our
παχύτητα, δι' ἣν ὀλίγοι καὶ μικρὸν διακύπτουσιν. τοῦτο
grossness through which few and (a)-little peep-through this
μὲν οὖν φιλοσοφείτωσαν οἷς ἐπιμελὲς, καὶ ἀνίτωσαν
indeed then let-them-philosophize to-whom(-it-is) (a)-concern and let-them-go-up
ἐπὶ πλεῖστον τῆς διασκέψεως. ἡμῖν δ' οὖν ἐκεῖνο γνώριμον
to (the)-farthest of-the inquiry to-us but then that (is)-known
τοῖς δεσμίοις τῆς γῆς, ὅ φησιν ὁ θεῖος Ἱερεμίας, καὶ τὸ
to-the prisoners of-the earth which says the divine Jeremiah and the
παχὺ τοῦτο σαρκίον περιβεβλημένοις, ὅτι ὥσπερ ἀδύνατον
thick this flesh clothed-with that as (it-is)-impossible
ὑπερβῆναι τὴν ἑαυτοῦ σκιάν, καὶ τῷ λίαν ἐπειγομένῳ,
to-outstrip the own shadow even for-the(-one) very hastening
— φθάνει γὰρ ἀεὶ τοσοῦτον, ὅσον καταλαμβάνεται, —
it-outruns for always as-much as it-is-overtaken
ἢ τοῖς ὁρατοῖς πλησιάσαι τὴν ὄψιν δίχα τοῦ ἐν μέσῳ
or to-the visible(-things) to-bring-near the sight without the in (the)-middle
φωτὸς καὶ ἀέρος, ἢ τῶν ὑδάτων ἔξω τὴν νηκτὴν φύσιν
light and air or of-the waters outside the swimming nature
διολισθαίνειν, οὕτως ἀμήχανον τοῖς ἐν σώμασι δίχα
to-glide so (it-is)-impossible for-those in bodies without
τῶν σωματικῶν πάντη γενέσθαι μετὰ τῶν νοουμένων.
the bodily(-things) wholly to-be with the(-things) thought

ἀεὶ γάρ τι παρεμπεσεῖται τῶν ἡμετέρων, κἂν ὅτι
always for something will-intrude of-the our(-things) even-if as
μάλιστα χωρίσας ἑαυτὸν τῶν ὁρωμένων ὁ νοῦς,
most having-separated itself from-the(-things) seen the mind
καὶ καθ' ἑαυτὸν γενόμενος, προσβάλλειν ἐπιχειρῇ τοῖς
and by itself having-become to-approach attempt the(-things)
συγγενέσι καὶ ἀοράτοις. γνώσῃ δὲ οὕτως.
akin and invisible you-will-know and thus
Οὐ πνεῦμα καὶ πῦρ καὶ φῶς, ἀγάπη τε καὶ σοφία 13
(are)-not spirit and fire and light love both and wisdom
καὶ δικαιοσύνη, καὶ νοῦς καὶ λόγος, καὶ τὰ τοιαῦτα, αἱ
and justice and mind and word and the such(-things) the
προσηγορίαι τῆς πρώτης φύσεως; τί οὖν; ἢ πνεῦμα
names of-the first nature what then either spirit
νοήσεις δίχα φορᾶς καὶ χύσεως; ἢ πῦρ ἔξω τῆς
will-you-conceive without motion and diffusion or fire apart-from the
ὕλης, καὶ τῆς ἄνω φορᾶς, καὶ τοῦ ἰδίου χρώματός τε
matter and the upward motion and the proper color both
καὶ σχήματος; ἢ φῶς οὐκ ἀέρι σύγκρατόν τε καὶ ἀφετὸν
and shape or light not with-air mixed both and released
τοῦ οἷον γεννῶντός τε καὶ φωτίζοντος; νοῦν δὲ
from-the(-thing) as-it-were begetting both and illumining mind and
τίνα; μὴ τὸν ἐν ἄλλῳ, καὶ οὗ κινήματα τὰ διανοήματα,
what not the(-one) in another and whose movements the thoughts
ἠρεμοῦντα ἢ προβαλλόμενα; λόγον δὲ τίνα παρὰ τὸν
resting or put-forth word and what besides the(-one)
ἡσυχάζοντα ἐν ἡμῖν, ἢ χεόμενον; ὀκνῶ γὰρ εἰπεῖν, λυόμενον.
quiet in us or poured-out I-shrink for to-say dissolved
εἰ δὲ καὶ σοφίαν, τίνα παρὰ τὴν ἕξιν, καὶ τὴν ἐν τοῖς
if and also wisdom what besides the habit and the(-one) in the
θεωρήμασιν, εἴτε θείοις, εἴτε καὶ ἀνθρωπίνοις; δικαιοσύνην
speculations whether divine or also human justice

τε καὶ ἀγάπην, οὐ διαθέσεις ἐπαινουμένας, καὶ
both and love (are-they)-not dispositions praised and
τὴν μὲν τῆς ἀδικίας, τὴν δὲ τοῦ μίσους ἀντίπαλον,
the(-one) indeed of-the injustice the(-other) and of-the hatred opponent
ἐπιτεινομένας τε καὶ ἀνιεμένας, προσγινομένας τε καὶ
intensified both and relaxed accruing both and
ἀπογινομένας, καὶ ὅλως ποιούσας ἡμᾶς καὶ ἀλλοιούσας,
departing and in-short making us and altering
ὥσπερ αἱ χρόαι τὰ σώματα; ἢ δεῖ τούτων ἀποστάντας
as the colors the bodies or must from-these having-stood-apart
ἡμᾶς αὐτὸ καθ' ἑαυτὸ τὸ θεῖον ἐκ τούτων ἰδεῖν, ὡς
us itself by itself the divine from these to-see as
οἷόν τε, μερικήν τινα φαντασίαν ἐκ τῶν εἰκασμάτων
possible — partial some image from the likenesses
συλλεγομένους; τίς οὖν ἡ μηχανὴ ἐκ τούτων τε καὶ μὴ
gathering what then the device from these both and not
ταῦτα; ἢ πῶς ταῦτα πάντα, καὶ τελείως ἕκαστον, τὸ ἓν
these or how these all and perfectly each the one
τῇ φύσει ἀσύνθετον καὶ ἀνείκαστον; οὕτω κάμνει ἐκβῆναι
in-the nature uncompounded and beyond-likeness thus toils to-get-beyond
τὰ σωματικὰ ὁ ἡμέτερος νοῦς, καὶ γυμνοῖς ὁμιλῆσαι τοῖς
the bodily(-things) the our mind and with-bare to-converse the
ἀσωμάτοις, ἕως σκοπεῖ μετὰ τῆς ἰδίας ἀσθενείας τὰ
bodiless(-things) while it-views with the own weakness the(-things)
ὑπὲρ δύναμιν. ἐπεὶ ἐφίεται μὲν πᾶσα λογικὴ φύσις θεοῦ
beyond power since desires indeed every rational nature God
καὶ τῆς πρώτης αἰτίας· καταλαβεῖν δὲ ἀδυνατεῖ, δι'
and the first cause to-grasp but is-unable because-of
ἃς εἶπον αἰτίας. κάμνουσα δὲ τῷ πόθῳ, καὶ οἷον
which I-said causes toiling and with-the longing and as-it-were
σφαδάζουσα, καὶ τὴν ζημίαν οὐ φέρουσα, δεύτερον ποιεῖται
struggling and the loss not bearing (a)-second makes

πλοῦν, ἢ πρὸς τὰ ὁρώμενα βλέψαι, καὶ τούτων
voyage either to the(-things) seen to-look and of-these
τι ποιῆσαι θεόν, κακῶς εἰδυῖα, — τί γὰρ τῶν ὁρατῶν
something to-make (a)-god ill knowing what for of-the visible(-things)
τοῦ ὁρῶντος καὶ πόσον ἐστὶν ὑψηλότερόν τε καὶ
than-the(-one) seeing and how-much is higher both and
θεοειδέστερον, ἵν' ᾖ τὸ μὲν προσκυνοῦν, τὸ δὲ
more-godlike that may-be the(-one) indeed worshiping the(-other) and
προσκυνούμενον; — ἢ διὰ τοῦ κάλλους τῶν ὁρωμένων
worshiped or through the beauty of-the(-things) seen
καὶ τῆς εὐταξίας θεὸν γνωρίσαι, καὶ ὁδηγῷ τῇ ὄψει
and the order God to-know and (as)-a-guide the sight
τῶν ὑπὲρ τὴν ὄψιν χρήσασθαι, ἀλλὰ μὴ ζημιωθῆναι
to-the(-things) beyond the sight to-use but not to-lose
θεὸν διὰ τῆς μεγαλοπρεπείας τῶν ὁρωμένων.
God through the magnificence of-the(-things) seen
Ἐντεῦθεν οἱ μὲν ἥλιον, οἱ δὲ σελήνην, οἱ δὲ ἀστέρων 14
hence some indeed (the)-sun others and (the)-moon others and of-stars
πλῆθος, οἱ δὲ οὐρανὸν αὐτὸν ἅμα τούτοις, οἷς καὶ
(the)-multitude others and heaven itself together with-these to-which also
τὸ πᾶν ἄγειν δεδώκασι κατὰ τὸ ποιὸν ἢ ποσὸν τῆς
the universe to-lead they-have-given according-to the quality or quantity of-the
κινήσεως· οἱ δὲ τὰ στοιχεῖα, γῆν, ὕδωρ, ἀέρα, πῦρ,
motion others and the elements earth water air fire
διὰ τὸ χρειῶδες, ὧν ἄνευ οὐδὲ συστῆναι δυνατὸν τὸν
because-of the usefulness which without not-even to-subsist (is)-possible the
ἀνθρώπινον βίον· οἱ δὲ ὅ τι τύχοιεν ἕκαστος τῶν
human life others and what — they-chanced-on each of-the
ὁρατῶν ἐσεβάσθησαν, ὧν ἑώρων τὰ κάλλιστα θεοὺς
visible(-things) worshiped of-which they-saw the fairest (as)-gods
προστησάμενοι. εἰσὶ δὲ οἳ καὶ εἰκόνας καὶ πλάσματα,
having-set-up there-are and who also images and figures

πρῶτα μὲν τῶν οἰκείων, οἵ γε περιπαθέστεροι καὶ
first indeed of-the kin those at-least more-passionate and
σωματικώτεροι, καὶ τιμῶντες τοὺς ἀπελθόντας τοῖς
more-bodily and honoring the departed with-the
ὑπομνήμασιν· ἔπειτα καὶ τῶν ξένων, οἱ μετ' ἐκείνους
memorials then also of-the strangers those after them
καὶ μακρὰν ἀπ' ἐκείνων, ἀγνοίᾳ τῆς πρώτης φύσεως,
and far from them by-ignorance of-the first nature
καὶ ἀκολουθίᾳ τῆς παραδοθείσης τιμῆς, ὡς ἐννόμου καὶ
and by-following of-the handed-down honor as lawful and
ἀναγκαίας, ἐπειδὴ χρόνῳ τὸ ἔθος βεβαιωθὲν ἐνομίσθη
necessary since by-time the custom confirmed was-held
νόμος. οἶμαι δὲ καὶ δυναστείαν τινὲς θεραπεύοντες, καὶ
(a)-law I-think and also power some courting and
ῥώμην ἐπαινέσαντες, καὶ κάλλος θαυμάσαντες, θεὸν
strength having-praised and beauty having-admired (a)-god
ἐποίησαν τῷ χρόνῳ τὸν τιμώμενον, προσλαβόμενοί
made in-the time the(-one) honored having-added
τινα καὶ μῦθον τῆς ἐξαπάτης ἐπίκουρον.
some also myth of-the deceit (as)-ally
15 Οἱ ἐμπαθέστεροι δὲ αὐτῶν καὶ τὰ πάθη θεοὺς ἐνόμισαν,
the more-passionate and of-them even the passions gods held
ἢ θεοῖς ἐτίμησαν, θυμόν, καὶ μιαιφονίαν, καὶ ἀσέλγειαν,
or as-gods honored anger and bloodshed and lewdness
καὶ μέθην, καὶ οὐκ οἶδ' ὅ τι ἄλλο τῶν τούτοις
and drunkenness and not I-know what — else of-the(-things) to-these
παραπλησίων, οὐ καλὴν οὐδὲ δικαίαν ταύτην ἀπολογίαν
like not (a)-fair nor just this defense
εὑράμενοι τῶν οἰκείων ἁμαρτημάτων. καὶ τοὺς μὲν ἀφῆκαν
having-found for-the own sins and some indeed they-left
κάτω, τοὺς δὲ ὑπὸ γῆν ἔκρυψαν, — τοῦτο συνετῶς
below others and under earth they-hid this sensibly

μόνον, — τοὺς δὲ ἀνήγαγον εἰς τὸν οὐρανόν. ὦ τῆς
only others and they-took-up to the heaven O the
γελοίας κληροδοσίας. εἶτα ἑκάστῳ τῶν πλασμάτων ὄνομά
laughable allotment then to-each of-the fictions (a)-name
τι θεῶν ἢ δαιμόνων ἐπιφημίσαντες, κατὰ τὴν ἐξουσίαν
some of-gods or demons having-given according-to the license
καὶ αὐτονομίαν τῆς πλάνης, καὶ ἀγάλματα ἱδρυσάμενοι,
and autonomy of-the error and statues having-set-up
ὧν καὶ τὸ πολυτελὲς δέλεαρ, αἵμασί τε καὶ κνίσσαις,
whose also the costliness (is)-a-bait with-blood both and savors
ἔστι δὲ οἵ γε καὶ πράξεσι λίαν αἰσχραῖς, μανίαις τε
(there)-are and who at-least even with-deeds very shameful frenzies both
καὶ ἀνθρωποκτονίαις, τιμᾷν τοῦτο ἐνόμισαν. τοιαύτας γὰρ
and murders to-honor this thought such for
ἔπρεπεν εἶναι θεῶν τοιούτων καὶ τὰς τιμάς. ἤδη δὲ καὶ
it-befitted to-be of-gods such also the honors already and also
κνωδάλοις, καὶ τετραπόδοις, καὶ ἑρπετοῖς, καὶ τούτων τοῖς
to-beasts and quadrupeds and reptiles and of-these the
αἰσχίστοις τε καὶ γελοιοτάτοις, ἑαυτοὺς καθύβρισαν, καὶ
most-shameful both and most-ridiculous themselves they-outraged and
τούτοις φέροντες τὴν τοῦ θεοῦ δόξαν προσέθηκαν· ὡς μὴ
to-these carrying the — of-God glory they-assigned so-that not
ῥᾴδιον εἶναι κρῖναι, ποτέρου δεῖ καταφρονεῖν μᾶλλον
easy to-be to-judge which (one)-must to-despise rather
τῶν προσκυνούντων ἢ τῶν προσκυνουμένων. τάχα δὲ
the(-ones) worshiping or the(-ones) worshiped perhaps and
καὶ πολὺ πλέον τῶν λατρευόντων, ὅτι λογικῆς ὄντες
even much more the(-ones) serving because of-(a)-rational being
φύσεως, καὶ χάριν θεοῦ δεξάμενοι, τὸ χεῖρον ὡς ἄμεινον
nature and grace of-God having-received the worse as better
προεστήσαντο. καὶ τοῦτο τοῦ πονηροῦ τὸ σόφισμα, τῷ
they-preferred and this (was)-of-the evil-one the trick the

καλῷ καταχρησαμένου πρὸς τὸ κακόν, οἷα τὰ πολλὰ τῶν
good having-misused for the evil as the most of-the
ἐκείνου κακουργημάτων. παραλαβὼν γὰρ αὐτῶν τὸν πόθον
his villainies having-taken for their the longing
πλανώμενον κατὰ θεοῦ ζήτησιν, ἵν' εἰς ἑαυτὸν περισπάσῃ τὸ
wandering in of-God search that to himself he-might-divert the
κράτος, καὶ κλέψῃ τὴν ἔφεσιν, ὥσπερ τυφλὸν χειραγωγῶν
power and steal the desire as (a)-blind(-man) leading-by-the-hand
ὁδοῦ τινὸς ἐφιέμενον, ἄλλους ἀλλαχοῦ κατεκρήμνισε, καὶ
road some desiring some elsewhere he-hurled-down and
διέσπειρεν εἰς ἕν τι θανάτου καὶ ἀπωλείας βάραθρον.
scattered into one some of-death and destruction pit

V · WHAT THE SAINTS SAW

Reason leads from the things seen to their maker, but full knowledge of God is kept for the life to come, when we shall know as we are known. None of the saints grasped his nature: not Enos, Enoch, Noah, Abraham, or Jacob, nor Elijah, Manoah, Peter, Isaiah, or Ezekiel, and Paul knew only in part, as in a mirror.

16 Οὗτοι μὲν δὴ ταῦτα· ἡμᾶς δὲ ὁ λόγος δεξάμενος
these indeed truly these(-things) us but the reason having-received
ἐφιεμένους θεοῦ, καὶ μὴ ἀνεχομένους τὸ ἀνηγεμόνευτόν τε
desiring God and not enduring the leaderless both
καὶ ἀκυβέρνητον, εἶτα τοῖς ὁρωμένοις προσβάλλων καὶ
and unpiloted then to-the(-things) seen applying and
τοῖς ἀπαρχῆς ἐντυγχάνων, οὔτε μέχρι τούτων ἔστησεν,
the(-things) from-of-old meeting neither as-far-as these stopped
— οὐ γὰρ ἦν λόγου δοῦναι τὴν ἡγεμονίαν τοῖς
not for was(-it-the-part) of-reason to-give the leadership to-the(-things)
ὁμοτίμοις κατὰ τὴν αἴσθησιν, — καὶ διὰ τούτων ἄγει
equal-in-honor according-to the sense and through these leads

πρὸς τὸ ὑπὲρ ταῦτα, καὶ δι᾽ οὗ τούτοις τὸ εἶναι
to the(-thing) beyond these and through which to-these the being
περίεστιν. τί γὰρ τὸ τάξαν τὰ οὐράνια καὶ
comes what for the(-thing) having-ordered the heavenly(-things) and
τὰ ἐπίγεια, ὅσα τε δι᾽ ἀέρος καὶ ὅσα καθ᾽ ὕδατος,
the earthly(-things) which both through air and which through water
μᾶλλον δὲ τὰ πρὸ τούτων, οὐρανόν, καὶ γῆν, καὶ
rather and the(-things) before these heaven and earth and
ἀέρα, καὶ φύσιν ὕδατος; τίς ταῦτα ἔμιξε καὶ ἐμέρισεν;
air and (the)-nature of-water who these mixed and divided
τίς ἡ κοινωνία τούτων πρὸς ἄλληλα, καὶ συμφυία, καὶ
what the communion of-these with one-another and natural-union and
σύμπνοια; ἐπαινῶ γὰρ τὸν εἰρηκότα, κἂν ἀλλότριος ᾖ.
concord I-praise for the(-one) having-said(-it) even-if (an)-outsider he-be
τί τὸ ταῦτα κεκινηκὸς καὶ ἄγον τὴν ἄληκτον φορὰν
what the(-thing) these having-moved and leading the ceaseless motion
καὶ ἀκώλυτον; ἆρ᾽ οὐχ ὁ τεχνίτης τούτων, καὶ πᾶσι λόγον
and unbindered (is-it) not the artificer of-these and in-all reason
ἐνθείς, καθ᾽ ὃν τὸ πᾶν φέρεταί τε καὶ διεξάγεται;
having-placed according-to which the universe is-borne both and is-conducted
τίς δὲ ὁ τεχνίτης τούτων; ἆρ᾽ οὐχ ὁ πεποιηκὼς ταῦτα
who and the artificer of-these (is-it) not the(-one) having-made these
καὶ εἰς τὸ εἶναι παραγαγών; οὐ γὰρ δὴ τῷ αὐτομάτῳ
and into the being having-brought not for indeed to-the spontaneous
δοτέον τοσαύτην δύναμιν. ἔστω γὰρ τὸ γενέσθαι τοῦ
(one)-must-give so-great power let-it-be for the to-come-into-being of-the
αὐτομάτου. τίνος τὸ τάξαι; καὶ τοῦτο, εἰ δοκεῖ, δῶμεν.
spontaneous whose the to-order and this if it-seems(-good) let-us-grant
τίνος τὸ τηρῆσαι καὶ φυλάξαι καθ᾽ οὓς πρῶτον ὑπέστη
whose the to-keep and to-guard according-to which first it-came-to-be
λόγους; ἑτέρου τινός, ἢ τοῦ αὐτομάτου; ἑτέρου δηλαδὴ
principles of-another some or of-the spontaneous of-another clearly

παρὰ τὸ αὐτόματον. τοῦτο δὲ τί ποτε ἄλλο πλὴν θεός;
besides the spontaneous this and what ever else except God
οὕτως ὁ ἐκ θεοῦ λόγος, καὶ πᾶσι σύμφυτος, καὶ πρῶτος ἐν
thus the from God reason and to-all innate and (the)-first in
ἡμῖν νόμος, καὶ πᾶσι συνημμένος, ἐπὶ θεὸν ἡμᾶς ἀνήγαγεν
us law and to-all joined to God us led-up
ἐκ τῶν ὁρωμένων. καὶ δὴ λέγωμεν ἀρξάμενοι πάλιν.
from the(-things) seen and indeed let-us-say having-begun again
17 Θεόν, ὅ τί ποτε μέν ἐστι τὴν φύσιν καὶ τὴν οὐσίαν, οὔτε
God what — ever indeed is in-the nature and the substance neither
τις εὗρεν ἀνθρώπων πώποτε, οὔτε μὴ εὕρῃ. ἀλλ᾽ εἰ
anyone found of-men ever nor not will-find but whether
μὲν εὑρήσει ποτέ, ζητείσθω τοῦτο καὶ φιλοσοφείσθω παρὰ
indeed he-will-find ever let-be-sought this and let-be-philosophized by
τῶν βουλομένων. εὑρήσει δέ, ὡς ἐμὸς λόγος, ἐπειδὰν τὸ
those wishing he-will-find but as my account when the
θεοειδὲς τοῦτο καὶ θεῖον, λέγω δὲ τὸν ἡμέτερον νοῦν τε καὶ
godlike this and divine I-mean and the our mind both and
λόγον, τῷ οἰκείῳ προσμίξῃ, καὶ ἡ εἰκὼν ἀνέλθῃ πρὸς τὸ
reason with-the kindred mingles and the image goes-up to the
ἀρχέτυπον, οὗ νῦν ἔχει τὴν ἔφεσιν. καὶ τοῦτο εἶναί μοι
archetype of-which now it-has the desire and this to-be to-me
δοκεῖ τὸ πάνυ φιλοσοφούμενον, ἐπιγνώσεσθαί ποτε
seems the(-thing) very-much philosophized(-about) to-be-about-to-know someday
ἡμᾶς, ὅσον ἐγνώσμεθα. τὸ δὲ νῦν εἶναι βραχεῖά τις
us as-much-as we-are-known the but now being small some
ἀπορροὴ πᾶν τὸ εἰς ἡμᾶς φθάνον, καὶ οἷον μεγάλου
emanation all the(-thing) to us reaching and as-it-were of-(a)-great
φωτὸς μικρὸν ἀπαύγασμα. ὥστε καὶ εἴ τις ἔγνω θεόν, ἢ
light (a)-small radiance so-that even if anyone knew God or
ἐγνωκέναι μεμαρτύρηται, τοσοῦτον ἔγνω, ὅσον ἄλλου
to-have-known has-been-attested so-much he-knew as-much-as (than)-another

μὴ τὸ ἴσον ἐλλαμφθέντος φανῆναι φωτοειδέστερος. καὶ
not the same illumined to-appear more-luminous and
τὸ ὑπερβάλλον τέλειον ἐνομίσθη, οὐ τῇ ἀληθείᾳ,
the(-thing) surpassing perfect was-thought not by-the truth
τῇ δὲ τοῦ πλησίον δυνάμει παραμετρούμενον.
by-the but of-the neighbor capacity measured
Διὰ τοῦτο Ἐνὼς μὲν ἤλπισεν ἐπικαλεῖσθαι τὸν κύριον· 18
because-of this Enos indeed hoped to-call-upon the lord
ἐλπὶς τὸ κατορθούμενον ἦν, καὶ τοῦτο οὐ γνώσεως,
hope the(-thing) achieved was and this not of-knowledge
ἀλλ᾽ ἐπικλήσεως. Ἐνὼχ δὲ μετετέθη μέν, οὔπω δὲ
but of-invocation Enoch and was-translated indeed not-yet but
δῆλον, εἰ θεοῦ φύσιν περιλαβών, ἢ περιληψόμενος.
(it-is)-clear whether of-God (the)-nature having-grasped or about-to-grasp
τοῦ δὲ Νῶε καλὸν ἡ εὐαρέστησις, τοῦ καὶ κόσμον
— and of-Noah fair the pleasing of-the(-one) even (a)-world
ὅλον ἐξ ὑδάτων διασώσασθαι πιστευθέντος, ἢ κόσμου
whole from waters to-save entrusted or of-(a)-world
σπέρματα, ξύλῳ μικρῷ φεύγοντι τὴν ἐπίκλυσιν. Ἀβραὰμ
seeds in-(a)-wood small escaping the flood Abraham
δὲ ἐδικαιώθη μὲν ἐκ πίστεως, ὁ μέγας πατριάρχης, καὶ
and was-justified indeed by faith the great patriarch and
θύει θυσίαν ξένην καὶ τῆς μεγάλης ἀντίτυπον· θεὸν δὲ
sacrifices (a)-sacrifice strange and of-the great(-one) (a)-type God but
οὐχ ὡς θεὸν εἶδεν, ἀλλ᾽ ὡς ἄνθρωπον ἔθρεψε, καὶ ἐπῃνέθη,
not as God he-saw but as (a)-man he-fed and was-praised
σεβασθεὶς ὅσον κατέλαβεν. Ἰακὼβ δὲ κλίμακα μὲν
having-worshiped as-much-as he-grasped Jacob and ladder indeed
ὑψηλὴν ἐφαντάσθη τινά, καὶ ἀγγέλων ἄνοδον, καὶ στήλην
high saw-in-vision some and of-angels ascent and (a)-pillar
ἀλείφει μυστικῶς, ἴσως ἵνα τὸν ὑπὲρ ἡμῶν ἀλειφθέντα
anoints mystically perhaps that the for us anointed

λίθον παραδηλώσῃ, καὶ Εἶδος Θεοῦ τόπῳ τινὶ προσηγορίαν
stone he-might-signify and Form of-God to-place some (the)-name
δίδωσιν εἰς τιμὴν τοῦ ὀφθέντος, καὶ ὡς ἀνθρώπῳ τῷ
gives to (the)-honor of-the(-one) seen and as with-(a)-man —
θεῷ προσπαλαίει, ἥτις ποτέ ἐστιν ἡ πάλη θεοῦ πρὸς
with-God wrestles what ever is the wrestling of-God with
ἄνθρωπον, ἢ τάχα τῆς ἀνθρωπίνης ἀρετῆς πρὸς θεὸν
man or perhaps of-the human virtue with God
ἀντεξέτασις, καὶ σύμβολα τῆς πάλης ἐπὶ τοῦ σώματος
comparison and tokens of-the wrestling on the body
φέρει, τὴν ἥτταν παραδεικνύντα τῆς γενητῆς φύσεως,
bears the defeat showing of-the created nature
καὶ ἆθλον εὐσεβείας τὴν μεταβολὴν τῆς προσηγορίας
and (as)-a-prize of-piety the change of-the name
λαμβάνει, μετονομασθεὶς ἀντὶ Ἰακὼβ Ἰσραήλ, τοῦτο δὴ
receives renamed instead-of Jacob Israel this indeed
τὸ μέγα καὶ τίμιον ὄνομα· ἐκεῖνο δὲ οὔτε αὐτὸς οὔτε τις
the great and precious name that but neither he nor anyone
ὑπὲρ αὐτὸν μέχρι σήμερον ἐκαυχήσατο τῶν δώδεκα φυλῶν,
beyond him until today boasted of-the twelve tribes
ὧν πατὴρ ἦν, ὅτι θεοῦ φύσιν ἢ ὄψιν ὅλην ἐχώρησεν.
of-which father he-was that of-God (the)-nature or sight whole he-contained
19 Ἠλίᾳ δὲ οὔτε πνεῦμα βίαιον, οὔτε πῦρ, οὔτε συσσεισμός,
to-Elijah and neither wind violent nor fire nor earthquake
ὡς τῆς ἱστορίας ἀκούεις, ἀλλ᾽ ἡ αὔρα τις ὀλίγη τὴν τοῦ
as of-the history you-bear but the breeze some slight the —
θεοῦ παρουσίαν, καὶ ταῦτα οὐ φύσιν, ἐσκιαγράφησεν·
of-God presence and this not (the)-nature sketched
Ἠλίᾳ τίνι; ὃν καὶ ἅρμα πυρὸς ἀνάγει πρὸς οὐρανόν,
to-Elijah to-whom whom even (a)-chariot of-fire brings-up to heaven
δηλοῦν τοῦ δικαίου τὸ ὑπὲρ ἄνθρωπον. Μανωὲ δὲ
showing of-the righteous(-man) the(-thing) beyond man Manoah and

τὸν κριτὴν πρότερον, καὶ Πέτρον τὸν μαθητὴν ὕστερον,
the judge earlier and Peter the disciple later
πῶς οὐ τεθαύμακας; τὸν μὲν οὐδὲ ὄψιν φέροντα
how not have-you-admired the(-one) indeed not-even (the)-sight bearing
τοῦ φαντασθέντος θεοῦ, καὶ διὰ τοῦτο, Ἀπολώλαμεν,
of-the appearing God and because-of this we-are-lost
ὦ γύναι, λέγοντα, θεὸν ἑωράκαμεν· ὡς οὐ χωρητῆς οὔσης
O woman saying God we-have-seen as not containable being
ἀνθρώποις οὐδὲ φαντασίας θείας, μὴ ὅτι γε φύσεως·
for-men not-even (an)-appearance divine not to-say at-least (the)-nature
τὸν δὲ καὶ τὸν φαινόμενον χριστὸν τῷ πλοίῳ μὴ
the(-other) and also the appearing Christ in-the boat not
προσιέμενον, καὶ διὰ τοῦτο ἀποπεμπόμενον. καίτοιγε
admitting and because-of this sending-away although
θερμότερος τῶν ἄλλων εἰς ἐπίγνωσιν Χριστοῦ Πέτρος,
more-fervent than-the others toward knowledge of-Christ Peter
καὶ διὰ τοῦτο μακαριζόμενος, καὶ τὰ μέγιστα
and because-of this called-blessed and the(-things) greatest
πιστευόμενος. τί δ' ἂν εἴποις περὶ Ἡσαίου, καὶ Ἰεζεχιὴλ
entrusted-with what and — would-you-say about Isaiah and Ezekiel
τοῦ τῶν μεγίστων ἐπόπτου, καὶ τῶν λοιπῶν προφητῶν;
the of-the greatest(-things) beholder and of-the other prophets
ὧν ὁ μὲν τὸν Κύριον Σαβαὼθ εἶδε καθήμενον ἐπὶ
of-whom the(-one) indeed the Lord Sabaoth saw sitting on
θρόνου δόξης, καὶ τοῦτον ὑπὸ τῶν ἑξαπτερύγων σεραφὶμ
(a)-throne of-glory and him by the six-winged seraphim
κυκλούμενον καὶ αἰνούμενον καὶ ἀποκρυπτόμενον, ἑαυτόν
encircled and praised and hidden himself
τε τῷ ἄνθρακι καθαιρόμενον, καὶ πρὸς τὴν προφητείαν
both by-the coal cleansed and for the prophecy
καταρτιζόμενον· ὁ δὲ καὶ τὸ ὄχημα τοῦ θεοῦ τὰ
equipped the(-other) and also the chariot — of-God the

χερουβὶμ διαγράφει, καὶ τὸν ὑπὲρ αὐτῶν θρόνον, καὶ
cherubim describes and the above them throne and
τὸ ὑπὲρ αὐτοῦ στερέωμα, καὶ τὸν ἐν τῷ στερεώματι
the above it firmament and the(-one) in the firmament
φανταζόμενον, καὶ φωνὰς δή τινας, καὶ ὁρμάς, καὶ
appearing and voices indeed certain and movements and
πράξεις, καὶ ταῦτα εἴτε φαντασία τις ἦν ἡμερινή, μόνοις
acts and these whether appearance some was by-day only
θεωρητὴ τοῖς ἁγίοις, εἴτε νυκτὸς ἀψευδὴς ὄψις, εἴτε τοῦ
visible to-the saints or of-night (a)-true vision or of-the
ἡγεμονικοῦ τύπωσις συγγινομένη τοῖς μέλλουσιν
ruling-part (an)-impression consorting with-the(-things) future
ὡς παροῦσιν, εἴτε τι ἄλλο προφητείας εἶδος ἀπόρρητον,
as present or some other of-prophecy form ineffable
οὐκ ἔχω λέγειν· ἀλλ᾽ οἶδεν ὁ τῶν προφητῶν θεός, καὶ
not I-am-able to-say but knows the of-the prophets God and
οἱ τὰ τοιαῦτα ἐνεργούμενοι. πλὴν οὔτε οὗτοι περὶ
those the(-things) such inspired-with however neither these about
ὧν ὁ λόγος, οὔτε τις ἄλλος τῶν κατ᾽ αὐτούς,
whom the account nor anyone other of-the(-ones) like them
ἔστη ἐν ὑποστήματι καὶ οὐσίᾳ κυρίου, κατὰ τὸ
stood in (the)-subsistence and substance of-(the)-lord according-to the(-thing)
γεγραμμένον, οὐδὲ θεοῦ φύσιν ἢ εἶδεν ἢ ἐξηγόρευσεν.
written nor of-God (the)-nature either saw or declared
20 Παύλῳ δὲ εἰ μὲν ἔκφορα ἦν ἃ παρέσχεν
to-Paul and if indeed utterable were (the-things)-which granted
ὁ τρίτος οὐρανός, καὶ ἡ μέχρις ἐκείνου πρόοδος ἢ
the third heaven and the as-far-as it progress or
ἀνάβασις ἢ ἀνάληψις, τάχα ἄν τι περὶ θεοῦ πλέον
ascent or assumption perhaps — something about God more
ἔγνωμεν, εἴπερ τοῦτο ἦν τὸ τῆς ἁρπαγῆς μυστήριον.
we-would-have-known if-indeed this was the of-the rapture mystery

ἐπεὶ δὲ ἄρρητα ἦν, καὶ ἡμῖν σιωπῇ τιμάσθω. τοσοῦτον
since but unspeakable were also by-us by-silence let-them-be-honored so-much
δὲ ἀκούσωμεν αὐτοῦ Παύλου λέγοντος, ὅτι ἐκ μέρους
but let-us-hear himself Paul saying that in part
γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. ταῦτα καὶ τὰ
we-know and in part we-prophesy these(-things) and the
τοιαῦτα ὁμολογεῖ ὁ μὴ ἰδιώτης τὴν γνῶσιν, ὁ
such confesses the(-one) not unskilled in-the knowledge the(-one)
δοκιμὴν ἀπειλῶν τοῦ ἐν αὐτῷ λαλοῦντος Χριστοῦ, ὁ
proof threatening of-the in him speaking Christ the
μέγας τῆς ἀληθείας προαγωνιστὴς καὶ διδάσκαλος· καὶ
great of-the truth champion and teacher and
πᾶσαν τὴν κάτω γνῶσιν οὐδὲν ὑπὲρ τὰ ἔσοπτρα καὶ τὰ
all the below knowledge nothing beyond the mirrors and the
αἰνίγματα τίθεται, ὡς ἐν μικροῖς τῆς ἀληθείας ἱσταμένην
riddles accounts as on small of-the truth standing
ἰνδάλμασιν. εἰ δὲ μὴ λίαν δοκῶ τισὶ περιττὸς καὶ
images if and not very I-seem to-some excessive and
περίεργος τὰ τοιαῦτα ἐξετάζων, οὐδὲ ἄλλα τινὰ τυχὸν ἢ
overcurious the such(-things) examining not-even other any perhaps than
ταῦτα ἦν, ἃ μὴ δύναται νῦν βασταχθῆναι, ἅπερ
these were (the-things)-which not can now be-borne which
ὁ Λόγος αὐτὸς ὑπῃνίσσετο, ὥς ποτε βασταχθησόμενα καὶ
the Word himself hinted as someday to-be-borne and
τρανωθησόμενα· καὶ ἃ μηδ' ἂν αὐτὸν δυνηθῆναι
to-be-made-clear and (the-things)-which not-even — itself to-be-able
χωρῆσαι τὸν κάτω κόσμον Ἰωάννης ὁ τοῦ Λόγου
to-contain the below world John the of-the Word
πρόδρομος, ἡ μεγάλη τῆς ἀληθείας φωνή, διωρίζετο.
forerunner the great of-the truth voice declared

Every truth is hard to trace, and the account of God hardest: Solomon grows dizzy the deeper he goes, and Paul and David confess the depth of God's judgments. Gregory asks how we are formed and grow, how soul is joined to body, how mind and speech work, and then turns to the animals: beasts, fish, and birds, the cicada, swan, and peacock, nests, the bee's comb, and the spider's web.

21 Πᾶσα μὲν οὖν ἀλήθεια καὶ πᾶς λόγος δυστέκμαρτός τε
all indeed then truth and every account hard-to-trace both
καὶ δυσθεώρητος· καὶ οἷον ὀργάνῳ μικρῷ μεγάλα
and hard-to-see and as-it-were with-(an)-instrument small great(-things)
δημιουργοῦμεν, τῇ ἀνθρωπίνῃ σοφίᾳ τὴν τῶν ὄντων
we-fashion by-the human wisdom the of-the beings
γνῶσιν θηρεύοντες, καὶ τοῖς νοητοῖς προσβάλλοντες
knowledge hunting and the(-things) intelligible approaching
μετὰ τῶν αἰσθήσεων, ἢ οὐκ ἄνευ αἰσθήσεων, ὑφ' ὧν
with the senses or not without senses by which
περιφερόμεθα καὶ πλανώμεθα, καὶ οὐκ ἔχομεν γυμνῷ
we-are-carried-about and wander and not we-are-able with-bare
τῷ νοὶ γυμνοῖς τοῖς πράγμασιν ἐντυγχάνοντες μᾶλλόν
the mind bare the things meeting rather
τι προσιέναι τῇ ἀληθείᾳ, καὶ τὸν νοῦν τυποῦσθαι ταῖς
somewhat to-approach the truth and the mind to-be-formed by-the
καταλήψεσιν. ὁ δὲ περὶ θεοῦ λόγος, ὅσῳ τελεώτερος,
apprehensions the but about God account by-as-much-as more-perfect
τοσούτῳ δυσεφικτότερος, καὶ πλείους τὰς ἀντιλήψεις ἔχων
by-so-much harder-to-reach and more the objections having
καὶ τὰς λύσεις ἐργωδεστέρας. πᾶν γὰρ τὸ ἐνιστάμενον,
and the solutions more-laborious all for the(-thing) obstructing
κἂν βραχύτατον ᾖ, τὸν τοῦ λόγου δρόμον ἐπέσχε καὶ
even-if very-small it-be the of-the argument course checks and

διεκώλυσε, καὶ τὴν εἰς τὸ πρόσω φορὰν διέκοψεν· ὥσπερ
hinders and the to the forward motion cuts-off like
οἱ τοὺς ἵππους τοῖς ῥυτῆρσιν ἀθρόως μεθέλκοντες
those the horses with-the reins suddenly pulling-back
φερομένους, καὶ τῷ ἀδοκήτῳ τοῦ τιναγμοῦ περιτρέποντες.
running and by-the unexpectedness of-the jerk overturning
οὕτω Σολομὼν μέν, ὁ σοφισάμενος περισσὰ ὑπὲρ
thus Solomon indeed the(-one) having-grown-wise abundantly beyond
πάντας τοὺς γενομένους ἔμπροσθεν καὶ καθ' ἑαυτόν, ᾧ
all those having-been before and in his-time to-whom
τὸ τῆς καρδίας πλάτος δῶρον θεοῦ, καὶ ἡ ψάμμου
the of-the heart breadth (was)-a-gift of-God and the than-sand
δαψιλεστέρα χύσις τῆς θεωρίας, ὅσῳ πλέον ἐμβατεύει
more-abundant outpouring of-the contemplation by-as-much-as more he-enters
τοῖς βάθεσι, τοσούτῳ πλέον ἰλιγγιᾷ, καὶ τέλος τι
into-the depths by-so-much more grows-dizzy and end a-kind-of
ποιεῖται σοφίας εὑρεῖν ὅσον διέφυγεν. Παῦλος δὲ πειρᾶται
makes of-wisdom to-find how-much escaped(-him) Paul and tries
μὲν ἐφικέσθαι, οὔπω λέγω τῆς τοῦ θεοῦ φύσεως, τοῦτο γὰρ
indeed to-attain not-yet I-say the — of-God nature this for
ᾔδει παντελῶς ἀδύνατον ὄν, ἀλλὰ μόνον τῶν τοῦ θεοῦ
he-knew wholly impossible being but only the — of-God
κριμάτων· ἐπεὶ δὲ οὐχ εὑρίσκει διέξοδον οὐδὲ στάσιν
judgments since but not he-finds (a)-way-through nor (a)-resting-place
τῆς ἀναβάσεως, οὐδὲ εἴς τι φανερὸν τελευτᾷ πέρας ἡ
of-the ascent nor in any clear ends limit the
πολυπραγμοσύνη τῆς διανοίας, ἀεί τινος ὑποφαινομένου
inquisitiveness of-the mind always something appearing
τοῦ λείποντος· ὦ τοῦ θαύματος (ἵνα καὶ αὐτὸς πάθω τὸ
the remaining O the wonder that also myself I-may-feel the
ἴσον)· ἐκπλήξει περιγράφει τὸν λόγον, καὶ πλοῦτον θεοῦ
same in-amazement he-ends the discourse and (the)-riches of-God

καὶ βάθος τὸ τοιοῦτο καλεῖ, καὶ ὁμολογεῖ τῶν τοῦ θεοῦ
and depth the(-thing) such calls and confesses of-the — of-God
κριμάτων τὸ ἀκατάληπτον, μονονουχὶ τὰ αὐτὰ τῷ Δαβὶδ
judgments the incomprehensibility all-but the same(-things) — as-David
φθεγγόμενος, ποτὲ μὲν ἄβυσσον πολλὴν ὀνομάζοντι τὰ τοῦ
uttering at-times indeed (an)-abyss great naming the —
θεοῦ κρίματα, ἧς οὐκ ἔστι τὴν ἔδραν ἢ μέτρῳ ἢ
of-God judgments whose not it-is-possible the bottom either by-measure or
αἰσθήσει λαβεῖν, ποτὲ δὲ τεθαυμαστῶσθαι τὴν γνῶσιν ἐξ
by-sense to-take at-times and to-have-been-made-wonderful the knowledge from
ἑαυτοῦ καὶ τῆς ἑαυτοῦ συστάσεως λέγοντι, κεκραταιῶσθαί
himself and the his-own constitution saying to-have-been-made-strong
τε πλέον ἢ κατὰ τὴν ἑαυτοῦ δύναμιν καὶ περίδραξιν.
and more than according-to the his-own power and grasp
22 Ἵνα γὰρ τἆλλα ἐάσας, φησί, πρὸς ἐμαυτὸν βλέψω, καὶ
that for the-rest having-let-be he-says to myself I-may-look and
πᾶσαν τὴν ἀνθρωπίνην φύσιν καὶ σύμπηξιν, τίς ἡ μίξις
all the human nature and structure what the mixture
ἡμῶν; τίς ἡ κίνησις; πῶς τὸ ἀθάνατον τῷ θνητῷ
our what the motion how the immortal with-the mortal
συνεκράθη; πῶς κάτω ῥέω, καὶ ἄνω φέρομαι; πῶς ψυχὴ
was-blended how downward I-flow and upward am-borne how (the)-soul
περιγράφεται; πῶς ζωὴν δίδωσι, καὶ πάθους μεταλαμβάνει;
is-circumscribed how life it-gives and of-passion partakes
πῶς ὁ νοῦς καὶ περιγραπτὸς καὶ ἀόριστος, ἐν ἡμῖν μένων,
how the mind both circumscribed and unbounded in us remaining
καὶ πάντα ἐφοδεύων τάχει φορᾶς καὶ ῥεύσεως; πῶς
and all(-things) traversing with-speed of-motion and flow how
μεταλαμβάνεται λόγῳ καὶ μεταδίδοται, καὶ δι' ἀέρος
it-is-received by-speech and imparted and through air
χωρεῖ, καὶ μετὰ τῶν πραγμάτων εἰσέρχεται; πῶς αἰσθήσει
passes and with the things enters how with-sense

κοινωνεῖ, καὶ συστέλλεται ἀπὸ τῶν αἰσθήσεων; καὶ ἔτι πρὸ
it-shares and withdraws from the senses and still before
τούτων, τίς ἡ πρώτη πλάσις ἡμῶν καὶ σύστασις ἐν τῷ
these what the first fashioning our and formation in the
τῆς φύσεως ἐργαστηρίῳ; καὶ τίς ἡ τελευταία μόρφωσις
of-the nature workshop and what the last shaping
καὶ τελείωσις; τίς ἡ τῆς τροφῆς ἔφεσις καὶ διάδοσις; καὶ
and completion what the for-the nourishment desire and distribution and
τίς ἤγαγεν ἐπὶ τὰς πρώτας πηγὰς καὶ τοῦ ζῆν ἀφορμὰς
who led to the first springs and of-the to-live beginnings
αὐτομάτως; πῶς σιτίοις μὲν σῶμα, λόγῳ δὲ ψυχὴ
spontaneously how by-foods indeed (the)-body by-reason and (the)-soul
τρέφεται; τίς ἡ τῆς φύσεως ὁλκὴ καὶ πρὸς ἄλληλα
is-nourished what the of-the nature attraction and toward one-another
σχέσις τοῖς γεννῶσι καὶ τοῖς γεννωμένοις, ἵνα τῷ
relation in-the(-ones) begetting and the(-ones) begotten that by-the
φίλτρῳ συνέχηται; πῶς ἑστηκότα τε τὰ εἴδη καὶ τοῖς
love-charm they-may-be-held-together how fixed both the kinds and by-the
χαρακτῆρσι διεστηκότα, ὧν τοσούτων ὄντων αἱ ἰδιότητες
features distinct of-which so-many being the peculiarities
ἀνέφικτοι; πῶς τὸ αὐτὸ ζῶον θνητὸν καὶ ἀθάνατον,
(are)-unattainable how the same creature mortal and immortal
τὸ μὲν τῇ μεταστάσει, τὸ δὲ τῇ γεννήσει;
the(-one) indeed by-the departure the(-other) and by-the begetting
τὸ μὲν γὰρ ὑπεξῆλθε, τὸ δὲ ἀντεισῆλθεν, ὥσπερ
the(-one) indeed for went-out the(-other) and came-in-instead as
ἐν ὁλκῷ ποταμοῦ μὴ ἑστῶτος καὶ μένοντος. πολλὰ
in (the)-current of-(a)-river not standing and remaining many(-things)
δ' ἂν ἔτι φιλοσοφήσαις περὶ μελῶν καὶ μερῶν, καὶ τῆς
and — still you-might-philosophize about limbs and parts and the
πρὸς ἄλληλα τούτων εὐαρμοστίας, πρὸς χρείαν τε ὁμοῦ
toward one-another of-these harmony for use both together

καὶ κάλλος συνεστώτων τε καὶ διεστώτων, προεχόντων
and beauty joined both and separated projecting
τε καὶ προεχομένων, ἑνουμένων τε καὶ σχιζομένων,
both and projected-beyond united both and split
περιεχόντων τε καὶ περιεχομένων, νόμῳ καὶ λόγῳ
containing both and contained by-(the)-law and reason
φύσεως. πολλὰ περὶ φωνῶν καὶ ἀκοῶν· πῶς αἱ
of-nature many(-things) about voices and hearings how the(-ones)
μὲν φέρονται διὰ τῶν φωνητικῶν ὀργάνων, αἱ δὲ
indeed are-borne through the vocal organs the(-others) and
ὑποδέχονται, διὰ τῆς ἐν μέσῳ τοῦ ἀέρος πληγῆς καὶ
receive through the in (the)-middle of-the air stroke and
τυπώσεως ἀλλήλαις ἐπιμιγνύμεναι. πολλὰ περὶ ὄψεως
impression with-one-another mingling many(-things) about sight
ἀρρήτως κοινωνούσης τοῖς ὁρατοῖς, καὶ μόνῳ τῷ
ineffably communing with-the(-things) visible and by-alone the
βούλεσθαι καὶ ὁμοῦ κινουμένης, καὶ ταὐτὸν τῷ νοὶ
to-will also together moved and the-same as-the mind
πασχούσης· μετὰ γὰρ τοῦ ἴσου τάχους ἐκεῖνός τε μίγνυται
experiencing with for the equal speed it both mingles
τοῖς νοουμένοις καὶ αὕτη τοῖς ὁρωμένοις.
with-the(-things) thought and this with-the(-things) seen
πολλὰ περὶ τῶν ἄλλων αἰσθήσεων, αἷ παραδοχαί τινές
many(-things) about the other senses which receivers some
εἰσι τῶν ἔξωθεν, λόγῳ μὴ θεωρούμεναι. πολλὰ
are of-the(-things) outside by-reason not observed many(-things)
περὶ τῆς ἐν ὕπνοις ἀναπαύσεως, καὶ τῆς δι᾽ ὀνειράτων
about the in sleep rest and the through dreams
ἀναπλάσεως, μνήμης τε καὶ ἀναμνήσεως, λογισμοῦ τε καὶ
imagining memory both and recollection reasoning both and

θυμοῦ καὶ ἐφέσεως, καὶ συντόμως εἰπεῖν, ὅσοις
anger and desire and briefly to-say by-as-many(-things)-as
ὁ μικρὸς οὗτος κόσμος διοικεῖται, ὁ ἄνθρωπος.
the little this world is-governed the man
Βούλει σοι καὶ τὰς τῶν ἄλλων ζώων διαφορὰς πρός 23
do-you-wish to-you also the of-the other creatures differences toward
τε ἡμᾶς καὶ πρὸς ἄλληλα, φύσεις τε καὶ γενέσεις καὶ
both us and toward one-another natures both and births and
ἀνατροφάς, καὶ χώρας, καὶ ἤθη, καὶ οἷον πολιτείας
rearings and places and habits and as-it-were polities
καταριθμήσωμαι; πῶς τὰ μὲν ἀγελαῖα, τὰ δὲ μοναδικά;
I-should-enumerate how some indeed gregarious others and solitary
τὰ μὲν ποηφάγα, τὰ δὲ σαρκοβόρα; τὰ μὲν θυμοειδῆ,
some indeed grass-eating others and flesh-eating some indeed spirited
τὰ δὲ ἥμερα; τὰ μὲν φιλάνθρωπα καὶ σύντροφα, τὰ δὲ
others and tame some indeed man-loving and domestic others and
ἀτίθασσα καὶ ἐλεύθερα; καὶ τὰ μὲν οἷον ἐγγύτερα λόγου
untamable and free and some indeed as-it-were nearer to-reason
τε καὶ μαθήσεως, τὰ δὲ παντελῶς ἄλογα καὶ ἀμαθέστατα;
both and learning others and wholly irrational and most-unteachable
τὰ μὲν πλειόνων αἰσθήσεων, τὰ δὲ ἐλαττόνων; τὰ μὲν
some indeed of-more senses others and of-fewer some indeed
ἀκίνητα, τὰ δὲ μεταβατικά; τὰ μὲν ταχύτατα, τὰ δὲ
motionless others and moving some indeed swiftest others and
παχύτατα; τὰ μὲν ὑπερβάλλοντα μεγέθει καὶ κάλλει ἢ
heaviest some indeed surpassing in-size and beauty or
τῷ ἑτέρῳ τούτων, τὰ δὲ βραχύτατα ἢ δυσειδέστατα ἢ
in-the one of-these others and smallest or ugliest or
καὶ ἀμφότερα; τὰ μὲν ἄλκιμα, τὰ δὲ ἀσθενῆ; τὰ μὲν
even both some indeed strong others and weak some indeed
ἀμυντικά, τὰ δὲ ὕποπτα καὶ ἐπίβουλα; τὰ μὲν φυλακτά,
defensive others and suspicious and treacherous some indeed watchful

τὰ δὲ ἀφύλακτα; τὰ μὲν φίλεργα καὶ οἰκονομικά, τὰ
others and unwatchful some indeed industrious and thrifty others
δὲ παντάπασιν ἀργὰ καὶ ἀπρονόητα; καὶ ἔτι πρὸ τούτων,
and altogether idle and improvident and still before these
πῶς τὰ μὲν ἑρπυστικά, τὰ δὲ ὄρθια; τὰ μὲν φιλόχωρα,
how some indeed creeping others and upright some indeed home-loving
τὰ δὲ ἀμφίβια; τὰ μὲν φιλόκαλα, τὰ δὲ ἀκαλλώπιστα;
others and amphibious some indeed beauty-loving others and unadorned
συζυγῆ τε καὶ ἀζυγῆ; σώφρονά τε καὶ ἀκόλαστα;
paired both and unpaired chaste both and licentious
πολύγονά τε καὶ οὐ πολύγονα; μακρόβιά τε καὶ ὀλιγόβια;
prolific both and not prolific long-lived both and short-lived
κάμνοι ἂν ἡμῖν ὁ λόγος τοῖς κατὰ μέρος ἐπεξιών.
would-tire — for-us the speech the(-things) in detail going-through

24 Σκέψαι μοι καὶ νηκτὴν φύσιν τῶν ὑδάτων
consider I-pray also (the)-swimming nature through-the waters
διολισθαίνουσαν, καὶ οἷον ἱπταμένην κατὰ τῆς ὑγρᾶς
gliding and as-it-were flying through the liquid
φύσεως, καὶ τοῦ μὲν ἰδίου σπῶσαν ἀέρος, τῷ ἡμετέρῳ
nature and the indeed own drawing air in-the our
δὲ κινδυνεύουσαν, ὥσπερ καὶ ἡμεῖς ἐν τοῖς ὕδασιν· ἤθη
but being-in-danger as also we in the waters habits
τε καὶ πάθη, καὶ μίξεις καὶ γονάς, καὶ μεγέθη καὶ κάλλη,
both and passions and matings and births and sizes and beauties
φιλοχωρίας τε καὶ πλάνας, συνόδους τε καὶ ἀποχωρήσεις,
attachments-to-place both and wanderings gatherings both and separations
καὶ ἰδιότητας μικροῦ τοῖς ἐπιγείοις παραπλησίας, ἔστι
and peculiarities almost to-the(-ones) on-land like there-are
δὲ ὧν καὶ κοινωνίας καὶ ἰδιότητας ἀντιθέτους, ἔν τε
and of-which also commonalities and peculiarities opposed in both
εἴδεσι καὶ ὀνόμασιν. σκέψαι μοι καὶ ὀρνέων ἀγέλας, καὶ
forms and names consider I-pray also of-birds flocks and

ποικιλίας ἔν τε σχήμασι καὶ χρώμασι, τῶν τε ἄλλων
varieties in both shapes and colors of-the both other(-ones)
καὶ τῶν ᾠδικῶν· καὶ τίς τῆς τούτων μελῳδίας ὁ λόγος,
and of-the songbirds and what of-the their melody the reason
καὶ παρὰ τίνος; τίς ὁ δοὺς τέττιγι τὴν ἐπὶ
and from whom who the(-one) having-given to-(the)-cicada the on
στήθους μαγάδα, καὶ τὰ ἐπὶ τῶν κλάδων ᾄσματά τε
(the)-breast lyre and the on the branches songs both
καὶ τερετίσματα, ὅταν ἡλίῳ κινῶνται τὰ μεσημβρινὰ
and chirpings when by-(the)-sun they-are-moved the midday(-songs)
μουσουργοῦντες, καὶ καταφωνῶσι τὰ ἄλση, καὶ ὁδοιπόρον
making-music and fill-with-sound the groves and (the)-traveler
ταῖς φωναῖς παραπέμπωσι; τίς ὁ κύκνῳ συνυφαίνων
with-the voices escort who the(-one) for-(the)-swan weaving
τὴν ᾠδήν, ὅταν ἐκπετάσῃ τὸ πτερὸν ταῖς αὔραις, καὶ ποιῇ
the song when it-spreads the wing to-the breezes and makes
μέλος τὸ σύριγμα; ἐῶ γὰρ λέγειν τὰς βιαίους φωνάς, καὶ
melody the whistling I-omit for to-speak-of the forced voices and
ὅσα τέχναι σοφίζονται κατὰ τῆς ἀληθείας. πόθεν ταῶς, ὁ
what arts contrive against the truth whence (the)-peacock the
ἀλαζὼν ὄρνις καὶ Μηδικός, οὕτω φιλόκαλος καὶ φιλότιμος,
boastful bird and Median so beauty-loving and vain
ὥστε (καὶ γὰρ αἰσθάνεται τοῦ οἰκείου κάλλους), ὅταν ἴδῃ
that even for it-perceives the own beauty when it-sees
τινὰ πλησιάζοντα, ἢ ταῖς θηλείαις, ὥς φασι, καλλωπίζηται,
someone approaching or for-the females as they-say it-preens
τὸν αὐχένα διάρας, καὶ τὸ πτερὸν κυκλοτερῶς περιστήσας
the neck having-raised and the wing in-a-circle having-spread
τὸ χρυσαυγὲς καὶ κατάστερον, θεατρίζει τὸ κάλλος τοῖς
the gold-gleaming and starry displays the beauty to-the
ἐρασταῖς μετὰ σοβαροῦ τοῦ βαδίσματος; Ἡ μὲν οὖν
lovers with proud the gait the indeed then

θεία γραφὴ καὶ γυναικῶν θαυμάζει σοφίαν τὴν ἐν
divine scripture even of-women admires (the)-wisdom the(-one) in
ὑφάσμασι, Τίς ἔδωκε, λέγουσα, γυναιξὶν ὑφάσματος σοφίαν
weavings who gave saying to-women of-weaving wisdom
καὶ ποικιλτικὴν ἐπιστήμην; ζώου λογικοῦ τοῦτο, καὶ
and of-embroidery skill of-(a)-creature rational this and
περιττοῦ τὴν σοφίαν, καὶ μέχρι τῶν οὐρανίων ὁδεύοντος.
excelling in-the wisdom and as-far-as the heavenly(-things) traveling
25 Σὺ δέ μοι θαύμασον καὶ ἀλόγων φυσικὴν σύνεσιν,
you and I-pray admire also of-irrational(-creatures) natural intelligence
καὶ τοὺς λόγους παράστησον. πῶς μὲν ὄρνισι καλιαὶ
and the reasons present how indeed for-birds nests
πέτραι τε καὶ δένδρα καὶ ὄροφοι, εἰς ἀσφάλειάν τε ὁμοῦ
rocks both and trees and roofs for safety both together
καὶ κάλλος ἐξησκημέναι, καὶ τοῖς τρεφομένοις ἐπιτηδείως;
and beauty wrought and for-the young suitably
πόθεν δὲ μελίσσαις τε καὶ ἀράχναις τὸ φιλεργὸν καὶ
whence and to-bees both and spiders the industry and
φιλότεχνον, ἵνα ταῖς μὲν τὰ κηρία πλέκηται καὶ
skill that by-the(-ones) indeed the honeycombs may-be-woven and
συνέχηται δι' ἑξαγώνων συρίγγων καὶ ἀντιστρόφων,
held-together through hexagonal tubes and facing
καὶ τὸ ἑδραῖον αὐταῖς διὰ τοῦ μέσου διατειχίσματος
and the firmness for-them through the middle partition
καὶ ἀλλαγῆς ἐπιπλεκομένων ταῖς εὐθείαις τῶν γωνιῶν
and alternation interlocking with-the straight(-lines) of-the angles
πραγματεύηται, καὶ ταῦτα ἐν ζοφεροῖς οὕτω τοῖς σίμβλοις
may-be-achieved and this in dark so the hives
καὶ ἀοράτοις τοῖς πλάσμασιν· αἱ δὲ διὰ λεπτῶν
and invisible the structures the(-others) and through fine
οὕτω καὶ ἀερίων σχεδὸν τῶν νημάτων πολυειδῶς
so and airy almost the threads in-many-ways

διατεταμένων πολυπλόκους τοὺς ἱστοὺς ἐξυφαίνωσι, καὶ
stretched intricate the webs may-weave and
ταῦτα ἐξ ἀφανῶν τῶν ἀρχῶν, οἴκησίν τε ὁμοῦ τιμίαν,
this from unseen the beginnings (a)-dwelling both together precious
καὶ θήραν τῶν ἀσθενεστέρων εἰς τροφῆς ἀπόλαυσιν;
and (a)-trap for-the weaker for of-food enjoyment
ποῖος Εὐκλείδης ἐμιμήσατο ταῦτα, γραμμαῖς ἐμφιλοσοφῶν
what Euclid imitated these with-lines philosophizing
ταῖς οὐκ οὔσαις, καὶ κάμνων ἐν ταῖς ἀποδείξεσι; τίνος
the not existing and toiling in the demonstrations what
Παλαμήδους τακτικὰ κινήματά τε καὶ σχήματα γεράνων,
Palamedes' tactical movements both and formations of-cranes
ὥς φασι, καὶ ταὐτὰ παιδεύματα κινουμένων ἐν τάξει, καὶ
as they-say and the-same lessons moving in order and
μετὰ ποικίλης τῆς πτήσεως; ποῖοι Φειδίαι καὶ Ζεύξιδες
with varied the flight what Pheidiases and Zeuxises
καὶ Πολύγνωτοι, Παρράσιοί τέ τινες καὶ Ἀγλαοφῶντες,
and Polygnotuses Parrhasiuses and some and Aglaophons
κάλλη μεθ' ὑπερβολῆς γράφειν καὶ πλάττειν εἰδότες; τίς
beauties with excess to-paint and to-mold knowing what
Κνώσσιος Δαιδάλου χορὸς ἐναρμόνιος, νύμφῃ πονηθεὶς
Cnossian of-Daedalus dance harmonious for-(a)-maiden wrought
εἰς κάλλους περιουσίαν, ἢ λαβύρινθος Κρητικὸς δυσδιέξοδος
to of-beauty excess or labyrinth Cretan hard-to-get-through
καὶ δυσέλικτος, ποιητικῶς εἰπεῖν, καὶ πολλάκις ἀπαντῶν
and hard-to-unwind poetically to-speak and often meeting
ἑαυτῷ τοῖς τῆς τέχνης σοφίσμασι; καὶ σιωπῶ μυρμήκων
itself by-the of-the art devices and I-pass-over of-ants
ταμιεῖά τε καὶ ταμίας, καὶ θησαυρισμὸν τροφῆς τῷ καιρῷ
storehouses both and stewards and storing of-food to-the season

σύμμετρον, τἄλλα τε ὅσα περὶ ὁδῶν καὶ περὶ ἡγουμένων
proportioned the-rest and what about roads and about leaders
καὶ τῆς ἐν τοῖς ἔργοις εὐταξίας ἔγνωμεν ἱστορούμενα.
and the in the works good-order we-have-known recorded

VII · THE RIDDLES OF THE WORLD

From the animals Gregory passes to the plants, their fruits, roots, and scents, and the precious stones; to the earth, resting on nothing but God's will, its springs, and the sea held within its bounds; to the air, the winds, rain, lightning, and thunder; and to the heavens, sun, moon, and stars. Last come the angels, whose nature too escapes him. If these elude the mind, how much more God.

26 Εἰ τούτων ἐφικτὸς ὁ λόγος σοι, καὶ τὴν περὶ ταῦτα
if of-these attainable the reason to-you and the about these
σύνεσιν ἔγνως, σκέψαι καὶ φυτῶν διαφοράς, μέχρι καὶ
understanding you-knew consider also of-plants differences as-far-as even
τῆς ἐν φύλλοις φιλοτεχνίας πρὸς τὸ ἥδιστόν τε ἅμα
the in leaves artistry for the(-thing) sweetest both together
ταῖς ὄψεσι καὶ τοῖς καρποῖς χρησιμώτατον. σκέψαι μοι
to-the eyes and for-the fruits most-useful consider I-pray
καὶ καρπῶν ποικιλίαν καὶ ἀφθονίαν, καὶ μάλιστα τῶν
also of-fruits variety and abundance and especially of-the
ἀναγκαιοτάτων τὸ κάλλιστον. καὶ σκέψαι μοι καὶ δυνάμεις
most-necessary the finest and consider I-pray also powers
ῥιζῶν καὶ χυμῶν καὶ ἀνθέων καὶ ὀδμῶν, οὐχ ἡδίστων μόνον,
of-roots and juices and flowers and scents not sweetest only
ἀλλὰ καὶ πρὸς ὑγίειαν ἐπιτηδείων, καὶ χρωμάτων χάριτας
but also for health suitable and of-colors graces
καὶ ποιότητας. ἔτι δὲ λίθων πολυτελείας καὶ διαυγείας·
and qualities further and of-stones costliness and brilliance

ἐπειδή σοι πάντα προὔθηκεν, ὥσπερ ἐν πανδαισίᾳ κοινῇ,
since for-you all(-things) set-before as at (a)-feast common
ὅσα τε ἀναγκαῖα, καὶ ὅσα πρὸς ἀπόλαυσιν, ἡ φύσις·
what both necessary and what for enjoyment the nature
ἵν', εἰ μή τι ἄλλο, ἐξ ὧν εὐεργετῇ, γνωρίσῃς θεόν,
that if not anything else from what she-benefits you-may-know God
καὶ τῷ δεῖσθαι γένῃ σεαυτοῦ συνετώτερος. ἐντεῦθεν
and by-the to-need you-may-become than-yourself wiser thence
ἔπελθέ μοι γῆς πλάτη καὶ μήκη, τῆς κοινῆς πάντων
go-over I-pray of-(the)-earth breadths and lengths of-the common of-all
μητρός, καὶ κόλπους θαλαττίους ἀλλήλοις τε καὶ τῇ
mother and gulfs of-the-sea to-one-another both and to-the
γῇ συνδεομένους, καὶ ἀλσῶν κάλλη, καὶ ποταμούς, καὶ
land bound and of-groves beauties and rivers and
πηγὰς δαψιλεῖς τε καὶ ἀενάους, οὐ μόνον ψυχρῶν καὶ
springs abundant both and ever-flowing not only of-cold and
ποτίμων ὑδάτων, καὶ τῶν ὑπὲρ γῆς, ἀλλὰ καὶ ὅσαι
drinkable waters and of-those above earth but also as-many-as
ὑπὸ γῆν ῥέουσαι, καὶ σήραγγάς τινας ὑποτρέχουσαι, εἶτ'
under earth flowing and caverns some running-under then
ἐξωθούμεναι βιαίῳ τῷ πνεύματι καὶ ἀντιτυπούμεναι, εἶτ'
pushed-out by-violent the wind and resisted then
ἐκπυρούμεναι τῷ σφοδρῷ τῆς πάλης καὶ τῆς ἀντιθέσεως,
heated by-the violence of-the struggle and the resistance
ὅπη παρείκοι κατὰ μικρὸν ἀναρρήγνυνται, καὶ τὴν τῶν
where it-allows by little burst-forth and the of-the
θερμῶν λουτρῶν χρείαν ἐντεῦθεν ἡμῖν χαρίζονται πολλαχοῦ
hot baths use thence to-us grant in-many-places
τῆς γῆς, καὶ μετὰ τῆς ἐναντίας δυνάμεως ἰατρείαν
of-the earth and with the opposite power (a)-cure
ἄμισθον καὶ αὐτόματον. εἰπὲ πῶς καὶ πόθεν ταῦτα —
free and spontaneous say how and whence these(-things)

τί τὸ μέγα τοῦτο καὶ ἄτεχνον ὕφασμα — οὐχ ἧττον
what the great this and artless web not less
ἐπαινετὰ τῆς πρὸς ἄλληλα σχέσεως, ἢ καθ' ἕκαστον
praiseworthy in-the toward one-another relation than by each
θεωρούμενα; πῶς γῆ μὲν ἕστηκε παγία καὶ ἀκλινής;
considered how (the)-earth indeed stands firm and unswerving
ἐπὶ τίνος ὀχουμένη, καὶ τίνος ὄντος τοῦ ὑπερείδοντος;
on what riding and what being the(-thing) supporting
καὶ τίνος ἐκεῖνο πάλιν; οὐδὲ γὰρ ὁ λόγος ἔχει, ἐφ' ὃ
and what that again not-even for the reason has on which
ἐρεισθῇ, πλὴν τοῦ θείου θελήματος. καὶ πῶς ἡ
it-may-rest except the divine will and how the(-one-part)
μὲν εἰς ὀρῶν κορυφὰς ἀνηγμένη, ἡ δὲ εἰς πεδία
indeed to of-mountains peaks raised the(-other) and in plains
καθεζομένη, καὶ τοῦτο πολυειδῶς καὶ ποικίλως, καὶ ταῖς
settled and this in-many-forms and variously and with-the
κατ' ὀλίγον ἐναλλαγαῖς μεθισταμένη, πρός τε τὴν χρείαν
by little alternations changing for both the use
ἐστὶν ἀφθονωτέρα, καὶ τῷ ποικίλῳ χαριεστέρα; καὶ
it-is more-abundant and by-the variety more-graceful and
ἡ μὲν εἰς οἰκήσεις νενεμημένη, ἡ δὲ ἀοίκητος,
the(-one-part) indeed for dwellings apportioned the(-other) and uninhabited
ὅσην αἱ ὑπερβολαὶ τῶν ὀρῶν ἀποτέμνονται, καὶ ἄλλη
as-much-as the heights of-the mountains cut-off and other
πρὸς ἄλλο τι πέρας σχιζομένη καὶ ἀποβαίνουσα, τῆς
toward other some end split and departing of-the
τοῦ θεοῦ μεγαλουργίας ἐναργέστατόν ἐστι γνώρισμα;
— of-God magnificence (the)-clearest is token
27 Θαλάττης δέ, εἰ μὲν μὴ τὸ μέγεθος εἶχον θαυμάζειν,
of-(the)-sea and if indeed not the greatness I-had to-admire
ἐθαύμασα ἂν τὸ ἥμερον, καὶ πῶς ἵσταται λελυμένη τῶν
I-would-have-admired — the gentleness and how it-stands loosed of-the

ἰδίων ὅρων ἐντός· εἰ δὲ μὴ τὸ ἥμερον, πάντως τὸ μέγεθος.
own bounds within if and not the gentleness surely the greatness
ἐπεὶ δὲ ἀμφότερα, τὴν ἐν ἀμφοτέροις δύναμιν ἐπαινέσομαι.
since but both the in both power I-will-praise
τί τὸ συναγαγόν; τί τὸ δῆσαν; πῶς ἐπαίρεταί
what the(-thing) having-gathered what the(-thing) having-bound how it-rises
τε καὶ ἵσταται, ὥσπερ αἰδουμένη τὴν γείτονα γῆν; πῶς
both and stands as-if respecting the neighbor land how
καὶ δέχεται ποταμοὺς ἅπαντας, καὶ ἡ αὐτὴ διαμένει
also it-receives rivers all and the same remains
διὰ πλήθους περιουσίαν, ἢ οὐκ οἶδ' ὅτι χρὴ λέγειν;
because-of of-(its)-mass excess or not I-know what (one)-must say
πῶς ψάμμος ὅριον αὐτῇ, τηλικούτῳ στοιχείῳ; ἔχουσί
how sand (a)-boundary to-it so-great element have
τι λέγειν οἱ φυσικοὶ καὶ σοφοὶ τὰ μάταια,
anything to-say the natural(-philosophers) and wise in-the(-things) vain
καὶ κυάθῳ μετροῦντες ὄντως τὴν θάλασσαν, τὰ
and with-(a)-cup measuring truly the sea the(-things)
τηλικαῦτα ταῖς ἑαυτῶν ἐπινοίαις; ἢ συντόμως ἐγὼ παρὰ
so-great by-the their-own conceptions or briefly I from
τῆς γραφῆς τοῦτο φιλοσοφήσω καὶ τῶν μακρῶν λόγων
the scripture this will-philosophize and than-the long arguments
πιθανώτερόν τε καὶ ἀληθέστερον; Πρόσταγμα ἐγύρωσεν
more-persuasive both and truer (a)-command he-circled
ἐπὶ πρόσωπον ὕδατος. τοῦτο τῆς ὑγρᾶς φύσεως ὁ
upon (the)-face of-(the)-water this of-the liquid nature (is)-the
δεσμός. πῶς δὲ τὸν χερσαῖον ναυτίλον ἄγει ξύλῳ
bond how and the land(-born) sailor it-carries by-(a)-wood
μικρῷ καὶ πνεύματι, — τοῦτο οὐ θαυμάζεις ὁρῶν; οὐδ'
small and wind this not do-you-wonder-at seeing nor
ἐξίσταταί σου ἡ διάνοια; — ἵνα γῆ καὶ θάλασσα δεθῶσι
is-amazed your the mind that earth and sea may-be-bound

ταῖς χρείαις καὶ ταῖς ἐπιμιξίαις, καὶ εἰς ἓν ἔλθῃ τῷ
by-the needs and the intercourse and into one may-come for-the
ἀνθρώπῳ τὰ τοσοῦτον ἀλλήλων διεστηκότα κατὰ
man the(-things) so-much from-one-another separated in
τὴν φύσιν; τίνες δὲ πηγῶν αἱ πρῶται πηγαί, ζήτησον,
the nature what and of-springs the first springs seek
ἄνθρωπε, εἴ τί σοι τούτων ἐξιχνεῦσαι ἢ εὑρεῖν
man whether anything for-you of-these to-track-down or to-find
δυνατόν. καὶ τίς ὁ ποταμοῖς σχίσας καὶ πεδία καὶ
(is)-possible and who the(-one) for-rivers having-cleft both plains and
ὄρη, καὶ δοὺς τὸν δρόμον ἀκώλυτον; καὶ πῶς ἐκ
mountains and having-given the course unhindered and how from
τῶν ἐναντίων τὸ θαῦμα, μήτε θαλάσσης ἐπεξιούσης, μήτε
the opposites the wonder neither (the)-sea overflowing nor
ποταμῶν ἱσταμένων; τίς δὲ ἡ τῶν ὑδάτων τροφή, καὶ
(the)-rivers stopping what and the of-the waters nourishment and
τί τὸ ταύτης διάφορον, τῶν μὲν ἄνωθεν ἀρδομένων,
what the its difference the(-ones) indeed from-above watered
τῶν δὲ ταῖς ῥίζαις ποτιζομένων, ἵνα τι καὶ αὐτὸς
the(-others) and at-the roots given-drink that somewhat also myself
κατατρυφήσω τοῦ λόγου, θεοῦ τὴν τρυφὴν ἐξηγούμενος;
I-may-revel in-the discourse of-God the delight expounding
28 Ἄγε δὴ γῆν ἀφεὶς καὶ τὰ περὶ γῆν, πρὸς
come indeed (the)-earth having-left and the(-things) about earth to
τὸν ἀέρα κουφίσθητι τοῖς τῆς διανοίας πτεροῖς, ἵνα
the air be-lifted by-the of-the mind wings that
σοι καθ' ὁδὸν ὁ λόγος προίῃ· κἀκεῖθεν ἀνάξω σε
for-you in order the discourse may-advance and-thence I-will-lead-up you
πρὸς τὰ οὐράνια, καὶ τὸν οὐρανὸν αὐτόν, καὶ τὰ
to the heavenly(-things) and the heaven itself and the(-things)
ὑπὲρ οὐρανόν. καὶ τοῖς ἐξῆς ὀκνεῖ μὲν προσβῆναι
above heaven and to-the(-things) next shrinks indeed to-approach

ὁ λόγος, προσβήσεται δὲ ὅμως ὁπόσον ἔξεστι. τίς
the discourse will-approach but nevertheless as-far-as it-is-permitted who
ὁ χέας ἀέρα, τὸν πολὺν τοῦτον πλοῦτον καὶ
the(-one) having-poured-out air the abundant this wealth and
ἄφθονον, οὐκ ἀξίαις, οὐ τύχαις μετρούμενον, οὐχ ὅροις
unstinted not by-ranks not by-fortunes measured not by-bounds
κρατούμενον, οὐχ ἡλικίαις μεριζόμενον, ἀλλὰ κατὰ τὴν
held not by-ages divided but like the
τοῦ μάννα διανομὴν αὐταρκείᾳ περιλαμβανόμενον καὶ
of-the manna distribution by-sufficiency embraced and
ἰσομοιρίᾳ τιμώμενον· τὸ τῆς πτηνῆς φύσεως ὄχημα, τὴν
by-equal-share valued the of-the winged nature vehicle the
ἀνέμων ἕδραν, τὴν ὡρῶν εὐκαιρίαν, τὴν ζώων ψύχωσιν,
of-winds seat the of-seasons timeliness the of-creatures animation
μᾶλλον δὲ τῆς ψυχῆς πρὸς τὸ σῶμα συντήρησιν, ἐν ᾧ
rather and of-the soul with the body preservation in which
σώματα, καὶ μεθ' οὗ λόγος, ἐν ᾧ φῶς καὶ τὸ
bodies and with which speech in which light and the(-thing)
φωτιζόμενον, καὶ ἡ ὄψις ἡ δι' αὐτοῦ ῥέουσα;
illumined and the sight the(-one) through it flowing
σκόπει δέ μοι καὶ τὰ ἑξῆς· οὐ γὰρ συγχωροῦμαι
consider and I-pray also the(-things) next not for I-concede
τῷ ἀέρι δοῦναι τὴν ἅπασαν δυναστείαν τῶν τοῦ
to-the air to-give the whole dominion over-the(-things) of-the
ἀέρος εἶναι νομιζομένων. τίνα μὲν ἀνέμων ταμιεῖα; τίνες
air to-be thought what indeed of-winds storehouses what
δὲ θησαυροὶ χιόνος; τίς δὲ ὁ τετοκὼς βώλους
and treasuries of-snow who and the(-one) having-begotten clods
δρόσου, κατὰ τὸ γεγραμμένον; ἐκ γαστρὸς δὲ
of-dew according-to the(-thing) written from (the)-womb and
τίνος ἐκπορεύεται κρύσταλλος; τίς ὁ δεσμεύων ὕδωρ
of-whom comes-forth ice who the(-one) binding water

ἐν νεφέλαις, καὶ τὸ μὲν ἱστὰς ἐπὶ τῶν νεφελῶν
in clouds and the(-one) indeed making-stand on the clouds
— ὢ τοῦ θαύματος — λόγῳ κρατουμένην φύσιν τὴν
O the wonder by-(a)-word held nature the
ῥέουσαν, τὸ δὲ ἐκχέων ἐπὶ πρόσωπον πάσης τῆς
flowing the(-other) and pouring-out upon (the)-face of-all the
γῆς, καὶ σπείρων καιρίως καὶ ὁμοτίμως, καὶ οὔτε ἀφιεὶς
earth and sowing timely and equally and neither letting-go
ἅπασαν τὴν ὑγρὰν οὐσίαν ἐλευθέραν καὶ ἄσχετον, —
all the liquid substance free and unrestrained
ἀρκεῖ γὰρ ἡ ἐπὶ Νῶε κάθαρσις, καὶ τῆς ἑαυτοῦ
suffices for the in(-the-time-of) Noah cleansing and of-the his-own
διαθήκης οὐκ ἐπιλήσμων ὁ ἀψευδέστατος, — οὔτε
covenant not forgetful the(-one) most-truthful nor
ἀνέχων παντάπασιν, ἵνα μὴ πάλιν Ἠλίου τινὸς δεηθῶμεν,
withholding altogether that not again Elijah some we-may-need
τὴν ξηρότητα λύοντος; Ἐὰν κλείσῃ, φησί, τὸν οὐρανόν,
the drought ending if he-shuts it-says the heaven
τίς ἀνοίξει; ἐὰν δὲ ἀνοίξῃ τοὺς καταράκτας, τίς συνέξει;
who will-open if and he-opens the floodgates who will-hold-back
τίς οἴσει τὴν ἐπ᾽ ἀμφότερα τοῦ ὑετίζοντος ἀμετρίαν,
who will-bear the in both of-the(-one) sending-rain excess
ἐὰν μὴ τοῖς ἑαυτοῦ μέτροις καὶ σταθμοῖς διεξαγάγῃ τὰ
if not by-the his-own measures and weights he-conduct the
σύμπαντα; τί μοι φιλοσοφήσεις περὶ ἀστραπῶν καὶ
universe what to-me will-you-philosophize about lightnings and
βροντῶν, ὦ βροντῶν ἀπὸ γῆς σὺ καὶ οὐδὲ μικροῖς
thunders O thundering from earth you and not-even with-small
σπινθῆρσι τῆς ἀληθείας λαμπόμενε; τίνας ἀτμοὺς ἀπὸ γῆς
sparks of-the truth shining what vapors from earth
αἰτιάσῃ νέφους δημιουργούς, ἢ ἀέρος πύκνωσίν τινα, ἢ
will-you-allege of-cloud makers or of-air condensation some or

νεφῶν τῶν μανοτάτων θλῖψιν ἢ σύρρηξιν, ἵνα ἡ μὲν
of-clouds the thinnest pressure or collision that the indeed
θλίψις σοι τὴν ἀστραπήν, ἡ δὲ ῥῆξις τὴν βροντὴν
pressure for-you the lightning the and bursting the thunder
ἀπεργάσηται; ποῖον δὲ πνεῦμα στενοχωρούμενον, εἶτα οὐκ
may-produce what and wind confined then not
ἔχον διέξοδον, ἵνα ἀστράψῃ θλιβόμενον, καὶ βροντήσῃ
having outlet that it-may-flash pressed and may-thunder
ῥηγνύμενον; εἰ τὸν ἀέρα διῆλθες τῷ λογισμῷ, καὶ
bursting if the air you-have-gone-through with-the reasoning and
ὅσα περὶ ἀέρα, ψαῦσον ἤδη σὺν ἐμοὶ καὶ οὐρανοῦ καὶ τῶν
what about air touch now with me also heaven and the
οὐρανίων. πίστις δὲ ἀγέτω πλέον ἡμᾶς ἢ λόγος, εἴπερ
heavenly(-things) faith and let-lead more us than reason if-indeed
ἔμαθες τὸ ἀσθενὲς ἐν τοῖς ἐγγυτέρω, καὶ λόγον ἔγνως
you-learned the weakness in the(-things) nearer and reason you-knew
τὸ γνῶναι τὰ ὑπὲρ λόγον, ἵνα μὴ παντελῶς ἐπίγειος
the to-know the(-things) beyond reason that not wholly earthly
ᾖς ἢ περίγειος, ἀγνοῶν καὶ αὐτὸ τοῦτο, τὴν ἄγνοιαν.
you-may-be or earth-bound not-knowing even itself this the ignorance
Τίς περιήγαγεν οὐρανόν, ἔταξεν ἀστέρας; μᾶλλον δὲ τί 29
who set-revolving heaven ordered stars rather and what
πρὸ τούτων οὐρανὸς καὶ ἀστέρες ἔχοις ἂν εἰπεῖν ὁ
before these heaven and stars you-could — say the(-one)
μετέωρος, ὁ τὰ ἐν ποσὶν ἀγνοῶν, καὶ οὐδὲ
lofty the(-one) the(-things) at feet not-knowing and not-even
σεαυτὸν μετρῆσαι δυνάμενος, τὰ δὲ ὑπὲρ τὴν σὴν φύσιν
yourself to-measure able the(-things) but beyond the your nature
πολυπραγμονῶν, καὶ κεχηνὼς εἰς τὰ ἄμετρα; ἔστω γάρ
busily-inquiring and gaping at the(-things) measureless let-it-be for
σε κύκλους καὶ περιόδους καὶ πλησιασμοὺς καὶ ἀποχωρήσεις
you circles and periods and approaches and withdrawals

καταλαμβάνειν, ἐπιτολὰς καὶ ἀνατολάς, καὶ μοίρας τινὰς
to-grasp risings and rising-points and degrees certain
καὶ λεπτότητας, καὶ ὅσοις σὺ τὴν θαυμασίαν σου
and subtleties and by-whatever(-things) you the wonderful your
ταύτην ἐπιστήμην ἀποσεμνύνεις· οὔπω τοῦτο κατάληψις
this science glorify not-yet this comprehension
τῶν ὄντων ἐστίν, ἀλλὰ κινήσεώς τινος ἐπιτήρησις, ἣ
of-the beings is but of-motion some observation which
πλείονι γυμνασίᾳ βεβαιωθεῖσα, καὶ εἰς ἓν ἀγαγοῦσα τὰ
by-more practice confirmed and into one having-brought the(-things)
τηρηθέντα πλείοσιν, εἶτα λόγον ἐπινοήσασα, ἐπιστήμη
observed by-more(-men) then (a)-theory having-devised (a)-science
προσηγορεύθη· ὥσπερ τὰ περὶ σελήνην παθήματα γνώριμα
was-named as the about (the)-moon phases known
γέγονε τοῖς πολλοῖς, τὴν ὄψιν ἀρχὴν λαβόντα τῆς
have-become to-the many the sight (as)-beginning having-taken of-the
γνώσεως. σὺ δέ, εἰ λίαν ἐπιστήμων εἶ τούτων, καὶ
knowledge you but if very expert you-are in-these and
δικαίως ζητεῖς θαυμάζεσθαι, εἰπὲ τίς ἡ τῆς τάξεως αἰτία καὶ
justly you-seek to-be-admired tell what the of-the order cause and
τῆς κινήσεως; πόθεν ἥλιος φρυκτωρεῖ πάσῃ τῇ οἰκουμένῃ
of-the motion whence (the)-sun beacons to-all the world
καὶ πάσαις ὄψεσιν, ὥσπερ χοροῦ τινὸς κορυφαῖος, πλέον
and to-all eyes like of-chorus some leader more
τοὺς ἄλλους ἀστέρας ἀποκρύπτων φαιδρότητι ἤ τινες
the other stars hiding in-brightness than some
ἐκείνων ἑτέρους; ἀπόδειξις δέ, οἱ μὲν ἀντιλάμπουσιν, ὁ δὲ
of-those others (the)-proof and they indeed shine-against(-each-other) he but
ὑπερλάμπει, καὶ οὐδὲ ὅτι συνανίσχουσιν ἐᾷ γνωρίζεσθαι,
outshines and not-even that they-rise-with(-him) allows to-be-known
καλὸς ὡς νυμφίος, ταχὺς ὡς γίγας καὶ μέγας· οὐδὲ γὰρ
fair as (a)-bridegroom swift as (a)-giant and great nor for

ἀνέχομαι ἄλλοθεν ἢ τοῖς ἐμοῖς τοῦτον ἀποσεμνύνειν·
I-bear from-elsewhere than from-the my(-own) him to-glorify
τοσοῦτος τὴν δύναμιν, ὥστε ἀπ᾽ ἄλλων ἄκρων ἄλλα
so-great in-the power that from other ends other(-ends)
τῇ θερμότητι καταλαμβάνειν, καὶ μηδὲν διαφεύγειν
with-the heat to-reach and nothing to-escape
αὐτοῦ τὴν αἴσθησιν, ἀλλὰ πᾶσαν πληροῦσθαι καὶ ὄψιν
his the perception but all to-be-filled both sight
φωτὸς καὶ σωματικὴν φύσιν θερμότητος· θέροντος, ἀλλ᾽ οὐ
with-light and bodily nature with-heat warming but not
φλέγοντος, εὐκρασίας ἡμερότητι καὶ τάξει κινήσεως,
burning of-(its)-temperateness by-(the)-gentleness and by-order of-motion
ὡς πᾶσι παρόντος, καὶ πάντα ἐπίσης περιλαμβάνοντος.
as to-all being-present and all(-things) equally embracing
Ἐκεῖνο δέ σοι πηλίκον, εἰ κατενόησας· Τοῦτο ἐν αἰσθητοῖς 30
that and to-you how-great if you-considered this in sensible(-things)
ἥλιος, ὅπερ ἐν νοητοῖς θεός, ἔφη τις τῶν ἀλλοτρίων.
(the)-sun which in intelligible(-things) God said one of-the outsiders
αὐτὸς γὰρ ὄψιν φωτίζων, ὥσπερ ἐκεῖνος νοῦν· αὐτὸς καὶ
he for sight illumining as that(-one) mind he also
τῶν ὁρωμένων ἐστὶ τὸ κάλλιστον, ὥσπερ ἐκεῖνος
of-the(-things) seen is the fairest as that(-one)
τῶν νοουμένων. ἀλλὰ τί τὸ κινῆσαν αὐτὸν
of-the(-things) thought but what the(-thing) having-moved him
ἀπ᾽ ἀρχῆς; τί δὲ τὸ ἀεὶ κινοῦν καὶ περιάγον
from (the)-beginning what and the(-thing) always moving and leading-round
ἑστῶτα λόγῳ καὶ μὴ κινούμενον, ὄντως ἀκάμαντα, καὶ
standing by-reason and not moved truly unwearied and
φερέσβιον, καὶ φυσίζωον, καὶ ὅσα ποιηταῖς ὕμνηται
life-bearing and life-producing and whatever by-poets has-been-hymned
κατὰ λόγον, καὶ μήτε τῆς ἑαυτοῦ φορᾶς ποτὲ μήτε
according-to reason and neither of-the his-own course ever nor

τῶν εὐεργεσιῶν ἱστάμενον; πῶς ἡμέρας δημιουργὸς ὑπὲρ
of-the benefits stopping how of-day maker above
γῆς καὶ νυκτὸς ὑπὸ γῆν; ἢ οὐκ οἶδ' ὅ τι χρὴ λέγειν
earth and of-night under earth or not I-know what — (one)-must say
ἡλίῳ προσβλέψαντα. τίς ἡ τούτων πρόσληψίς τε καὶ
to-(the)-sun having-looked what the of-these increase both and
ἀνθυφαίρεσις, καὶ ἡ τῆς ἀνισότητος ἰσότης, ἵν' εἴπω
decrease and the of-the inequality equality that I-may-say
τι καὶ παράδοξον; πῶς δὲ ὡρῶν ποιητής τε καὶ
something also paradoxical how and of-seasons maker both and
μεριστής, εὐτάκτως ἐπιγινομένων τε καὶ ἀπογινομένων,
divider orderly coming-on both and departing
καὶ ὥσπερ ἐν χορῷ συμπλεκομένων ἀλλήλαις καὶ
and as in (a)-dance interweaving with-one-another and
διισταμένων, τὸ μὲν φιλίας νόμῳ, τὸ δὲ
separating the(-one) indeed of-friendship by-law the(-other) and
εὐταξίας, καὶ κατὰ μικρὸν κιρναμένων, καὶ ταῖς ἐγγύτησι
of-good-order and by little mingled and by-the nearnesses
κλεπτομένων ταὐτὸν ἡμέραις τε καὶ νυξίν, ἵνα μὴ τῇ
stealing-in the-same with-days both and nights that not by-the
ἀηθείᾳ λυπήσωσιν; ἀλλ' ἴτω μὲν ἡμῖν ἥλιος· σὺ δὲ ἔγνως
strangeness they-may-grieve but let-go indeed for-us (the)-sun you but knew
σελήνης φύσιν, καὶ πάθη, καὶ μέτρα φωτός, καὶ δρόμους,
of-(the)-moon (the)-nature and phases and measures of-light and courses
καὶ πῶς ὁ μὲν ἡμέρας ἔχει τὴν δυναστείαν, ἡ
and how the(-one) indeed of-day has the dominion the(-other)
δὲ νυκτὸς προκαθέζεται, καὶ ἡ μὲν θηρίοις δίδωσι
and of-night presides and the(-one) indeed to-beasts gives
παρρησίαν, ὁ δὲ ἄνθρωπον ἐπὶ τὸ ἔργον ἀνίστησιν,
boldness the(-other) and man to the work raises-up
ἢ ὑψούμενος ἢ ταπεινούμενος πρὸς τὸ χρησιμώτατον;
or being-raised or being-lowered toward the most-useful

συνῆκας δὲ δεσμὸν Πλειάδος ἢ φραγμὸν Ὡρίωνος, ὡς
did-you-understand and (the)-bond of-(the)-Pleiad or (the)-fence of-Orion as
ὁ ἀριθμῶν πλήθη ἄστρων καὶ πᾶσιν αὐτοῖς ὀνόματα
the(-one) numbering multitudes of-stars and to-all them names
καλῶν, καὶ δόξης ἑκάστου διαφοράν, καὶ τάξιν κινήσεως,
calling and of-glory of-each difference and order of-motion
ἵνα σοι πιστεύσω διὰ τούτων πλέκοντι τὰ ἡμέτερα καὶ
that you I-may-trust through these weaving the our(-affairs) and
κατὰ τοῦ κτίστου τὴν κτίσιν ὁπλίζοντι;
against the creator the creation arming
Τί λέγεις; ἐνταῦθα στησόμεθα τοῦ λόγου μέχρι τῆς 31
what do-you-say here shall-we-stop of-the discourse at the
ὕλης καὶ τῶν ὁρωμένων; ἢ ἐπειδὴ τοῦ κόσμου παντὸς
matter and the(-things) seen or since of-the world whole
ἀντίτυπον τὴν Μωυσέως σκηνὴν οἶδεν ὁ λόγος, τοῦ ἐξ
(a)-copy the of-Moses tent knows the word of-the from
ὁρατῶν τε καὶ ἀοράτων λέγω συστήματος, τὸ πρῶτον
visible both and invisible I-mean system the first
καταπέτασμα διασχόντες, καὶ ὑπερβάντες τὴν αἴσθησιν,
veil having-passed-through and having-gone-beyond the sense
εἰς τὰ ἅγια παρακύψωμεν, τὴν νοητὴν φύσιν καὶ
into the holy(-places) let-us-peep the intelligible nature and
ἐπουράνιον; οὐκ ἔχομεν οὐδὲ ταύτην ἀσωμάτως ἰδεῖν,
heavenly not we-are-able not-even this bodilessly to-see
εἰ καὶ ἀσώματος, πῦρ καὶ πνεῦμα προσαγορευομένην
if even bodiless fire and spirit called
ἢ γινομένην. ποιεῖν γὰρ λέγεται τοὺς ἀγγέλους αὐτοῦ
or becoming to-make for is-said the angels his
πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· εἰ
spirits and the ministers his of-fire flame if
μὴ ποιεῖν μέν ἐστι τὸ συντηρεῖν τῷ λόγῳ, καθ' ὃν
not to-make indeed is the to-preserve by-the word according-to which

ἐγένοντο. πνεῦμα δὲ ἀκούει καὶ πῦρ· τὸ μὲν ὡς
they-came-to-be spirit and is-called and fire the(-one) indeed as
νοητὴ φύσις, τὸ δὲ ὡς καθάρσιος· ἐπεὶ καὶ τῆς
intelligible nature the(-other) and as purifying since also of-the
πρώτης οὐσίας τὰς αὐτὰς οἶδα κλήσεις. πλὴν ἡμῖν γε
first substance the same I-know names however for-us at-least
ἀσώματος ἔστω, ἢ ὅτι ἐγγύτατα. ὁρᾷς ὅπως ἰλιγγιῶμεν
bodiless let-it-be or as nearly(-as-possible) you-see how we-grow-dizzy
περὶ τὸν λόγον, καὶ οὐκ ἔχομεν οἳ προέλθωμεν, ἢ
about the discourse and not we-have whither we-may-advance than
τοσοῦτον ὅσον εἰδέναι ἀγγέλους τινὰς καὶ ἀρχαγγέλους,
so-much as to-know angels some and archangels
θρόνους, κυριότητας, ἀρχάς, ἐξουσίας, λαμπρότητας,
thrones dominions principalities authorities splendors
ἀναβάσεις, νοερὰς δυνάμεις, ἢ νόας, καθαρὰς φύσεις καὶ
ascents intellectual powers or minds pure natures and
ἀκιβδήλους, ἀκινήτους πρὸς τὸ χεῖρον ἢ δυσκινήτους,
unalloyed immovable toward the worse or hard-to-move
περὶ τὸ πρῶτον αἴτιον ἀεὶ χορευούσας· ἢ πῶς ἄν τις
about the first cause always dancing or how — anyone
αὐτὰς ἀνυμνήσειεν, ἐκεῖθεν ἐλλαμπομένας τὴν καθαρωτάτην
them could-hymn thence illumined the purest
ἔλλαμψιν, ἢ ἄλλως ἄλλην κατὰ τὴν ἀναλογίαν τῆς
illumination or otherwise other according-to the proportion of-the
φύσεως καὶ τῆς τάξεως· τοσοῦτον τῷ καλῷ μορφουμένας
nature and of-the rank so-much by-the beautiful formed
καὶ τυπουμένας, ὥστε ἄλλα γίνεσθαι φῶτα καὶ ἄλλους
and shaped that other to-become lights and others
φωτίζειν δύνασθαι ταῖς τοῦ πρώτου φωτὸς ἐπιρροαῖς τε
to-illumine to-be-able by-the of-the first light outpourings both
καὶ διαδόσεσι· λειτουργοὺς θείου θελήματος, δυνατὰς
and impartings ministers of-(the)-divine will powerful

ἰσχύι φυσικῇ τε καὶ ἐπικτήτῳ, πάντα ἐπιπορευομένας,
in-strength natural both and acquired all(-places) traversing
πᾶσι πανταχοῦ παρούσας ἑτοίμως, προθυμίᾳ τε λειτουργίας
to-all everywhere present readily by-eagerness both of-service
καὶ κουφότητι φύσεως· ἄλλας ἄλλο τι τῆς οἰκουμένης
and by-lightness of-nature others other some of-the world
μέρος διειληφυίας, ἢ ἄλλῳ τινὶ τοῦ παντὸς
part having-taken-in-charge or to-another some(-part) of-the universe
ἐπιτεταγμένας, ὡς οἶδεν ὁ ταῦτα τάξας καὶ
appointed as knows the(-one) these having-ordered and
διορίσας· πάντα εἰς ἓν ἀγούσας, πρὸς μίαν σύννευσιν
having-distinguished all(-things) into one leading to one convergence
τοῦ τὰ πάντα δημιουργήσαντος· ὑμνῳδοὺς θείας
of-the(-one) the all(-things) having-made hymners of-(the)-divine
μεγαλειότητος, θεωροὺς δόξης ἀιδίου καὶ ἀιδίως, οὐχ ἵνα
majesty beholders of-glory everlasting and everlastingly not that
δοξασθῇ θεός, — οὐ γὰρ ἔστιν ὃ προστεθήσεται τῷ
may-be-glorified God not for is what will-be-added to-the
πλήρει, τῷ καὶ τοῖς ἄλλοις χορηγῷ τῶν καλῶν, — ἀλλ'
full(-one) the(-one) also to-the others supplier of-the goods but
ἵνα μὴ λείπῃ τὸ εὐεργετεῖσθαι καὶ ταῖς πρώταις μετὰ
that not may-be-lacking the to-be-benefited even to-the first after
θεὸν φύσεσι; ταῦτα εἰ μὲν πρὸς ἀξίαν ὕμνηται,
God natures these(-things) if indeed according-to worth has-been-hymned
τῆς τριάδος ἡ χάρις, καὶ τῆς μιᾶς ἐν τοῖς τρισὶ θεότητος·
of-the trinity the grace and of-the one in the three godhead
εἰ δὲ τῆς ἐπιθυμίας ἐνδεέστερον, ἔχει τὸ νικᾷν καὶ οὕτως
if but of-the desire more-deficient has the to-prevail even thus
ὁ λόγος. τοῦτο γὰρ ἠγωνίζετο παραστῆσαι, ὅτι νοῦ
the discourse this for strove to-show that than-mind

κρείττων καὶ ἡ τῶν δευτέρων φύσις, μὴ ὅτι τῆς πρώτης
greater even the of-the second(-ones) nature not to-say of-the first
καὶ μόνης, ὀκνῶ γὰρ εἰπεῖν, ὑπὲρ ἅπαντα.
and only I-shrink for to-say beyond all

VIII · THE GENERATION

Gregory sets out his own doctrine, then overturns his opponents'. The monarchy he honors is not one person but a monad that moved to a dyad and came to rest at a triad, the Father begetting the Son and putting forth the Spirit without passion and outside time. Asked when the Son was begotten, he answers: beyond the when. Generation is no passion, the Son's origin no beginning in time, and the dilemma of willing or unwilling he turns back on the questioner's own birth and on God's creating.

1 Ἃ μὲν οὖν εἴποι τις ἂν ἐπικόπτων τὴν περὶ τὸν
(the-things)-which indeed then might-say one — checking the in the
λόγον αὐτῶν ἑτοιμότητα καὶ ταχύτητα, καὶ τὸ τοῦ τάχους
argument their readiness and quickness and the of-the speed
ἐπισφαλὲς ἐν πᾶσι μὲν πράγμασι, μάλιστα δὲ ἐν τοῖς περὶ
risk in all indeed matters especially and in the about
θεοῦ λόγοις, ταῦτά ἐστιν. ἐπεὶ δὲ τὸ μὲν ἐπιτιμᾷν οὐ
God discourses these(-things) are since but the indeed to-censure not
μέγα· ῥᾷστον γὰρ καὶ τοῦ βουλομένου παντός· τὸ δὲ
(a)-great(-thing) easiest for and of-the wishing everyone the but
ἀντεισάγειν τὴν ἑαυτοῦ γνώμην ἀνδρὸς εὐσεβοῦς καὶ νοῦν
to-set-against the his-own view of-(a)-man pious and sense
ἔχοντος· φέρε, τῷ ἁγίῳ θαρρήσαντες πνεύματι, τῷ παρ'
having come in-the holy trusting spirit the by
αὐτῶν μὲν ἀτιμαζομένῳ, παρ' ἡμῶν δὲ προσκυνουμένῳ,
them indeed dishonored by us but worshiped

τὰς ἡμετέρας περὶ τῆς θεότητος ὑπολήψεις, αἵ τινές
the our about the godhead conceptions which whatever
ποτέ εἰσιν, ὥσπερ τινὰ τόκον εὐγενῆ τε καὶ ὥριμον
ever are as some offspring noble both and ripe
εἰς φῶς προενέγκωμεν· οὐδὲ ἄλλοτε μὲν σιωπήσαντες,
into light let-us-bring-forth nor at-other-times indeed having-been-silent
τοῦτο γὰρ μόνον ἡμεῖς νεανικοί τε καὶ μεγαλόφρονες,
this for only we youthful both and high-minded
νῦν δὲ καὶ μᾶλλον παρρησιαζόμενοι τὴν ἀλήθειαν· ἵνα
now but also rather speaking-boldly the truth that
μὴ τῇ ὑποστολῇ, καθὼς γέγραπται, τὸ μὴ εὐδοκεῖσθαι
not by-the shrinking as it-is-written the not to-be-well-pleased
κατακριθῶμεν. διττοῦ δὲ ὄντος λόγου παντός, τοῦ
we-may-be-condemned twofold and being of-argument every the(-one)
μὲν τὸ οἰκεῖον κατασκευάζοντος, τοῦ δὲ τὸ ἀντίπαλον
indeed the own establishing the(-other) and the opposing
ἀνατρέποντος, καὶ ἡμεῖς τὸν οἰκεῖον ἐκθέμενοι πρότερον,
overturning also we the own having-set-forth first
οὕτω τὰ τῶν ἐναντίων ἀνατρέψαι πειρασόμεθα· καὶ
thus the(-things) of-the opponents to-overturn will-try and
ἀμφότερα ὡς οἷόν τε διὰ βραχέων, ἵν' εὐσύνοπτα
both as possible — through few(-words) that easy-to-survey
γένηται τὰ λεγόμενα, ὥσπερ ὂν αὐτοὶ λόγον
may-become the(-things) said as which they-themselves argument
εἰσαγωγικὸν ἐπενόησαν πρὸς ἐξαπάτην τῶν ἁπλουστέρων
introductory devised for deception of-the simpler
ἢ εὐηθεστέρων, καὶ μὴ τῷ μήκει τοῦ λόγου διαχεθῇ
or sillier and not by-the length of-the argument may-be-diffused
τὰ νοούμενα, καθάπερ ὕδωρ οὐ σωλῆνι σφιγγόμενον,
the(-things) thought as water not by-(a)-pipe compressed
ἀλλὰ κατὰ πεδίου χεόμενον καὶ λυόμενον.
but over (a)-plain poured and dissipated

2 Τρεῖς αἱ ἀνωτάτω δόξαι περὶ θεοῦ, ἀναρχία, καὶ
three the highest opinions about God anarchy and
πολυαρχία, καὶ μοναρχία. αἱ μὲν οὖν δύο παισὶν
polyarchy and monarchy the indeed then two by-children
Ἑλλήνων ἐπαίχθησαν, καὶ παιζέσθωσαν. τό τε γὰρ
of-Greeks were-played and let-them-be-played the both for
ἄναρχον ἄτακτον· τό τε πολύαρχον στασιῶδες, καὶ οὕτως
anarchic (is)-disorderly the and polyarchic factious and thus
ἄναρχον, καὶ οὕτως ἄτακτον. εἰς ταὐτὸν γὰρ ἀμφότερα
anarchic and thus disorderly to the-same for both
φέρει, τὴν ἀταξίαν, ἡ δὲ εἰς λύσιν· ἀταξία γὰρ μελέτη
leads the disorder it and into dissolution disorder for (is-the)-practice
λύσεως. ἡμῖν δὲ μοναρχία τὸ τιμώμενον· μοναρχία
of-dissolution for-us but monarchy the(-thing) honored monarchy
δέ, οὐχ ἣν ἓν περιγράφει πρόσωπον· ἔστι γὰρ καὶ
but not which one circumscribes person it-is-possible for even
τὸ ἓν στασιάζον πρὸς ἑαυτὸ πολλὰ καθίστασθαι· ἀλλ᾽ ἣν
the one being-at-strife with itself many to-become but which
φύσεως ὁμοτιμία συνίστησι, καὶ γνώμης σύμπνοια, καὶ
of-nature equality-of-honor constitutes and of-will concord and
ταὐτότης κινήσεως, καὶ πρὸς τὸ ἓν τῶν ἐξ αὐτοῦ
sameness of-motion and toward the one of-the(-ones) from it
σύννευσις, ὅπερ ἀμήχανον ἐπὶ τῆς γενητῆς φύσεως, ὥστε
convergence which (is)-impossible in the created nature so-that
κἂν ἀριθμῷ διαφέρῃ, τῇ γε οὐσίᾳ μὴ τέμνεσθαι.
even-if in-number it-differ in-the at-least substance not to-be-divided
διὰ τοῦτο μονὰς ἀπ᾽ ἀρχῆς, εἰς δυάδα κινηθεῖσα,
because-of this (the)-monad from (the)-beginning into (a)-dyad moved
μέχρι τριάδος ἔστη. καὶ τοῦτό ἐστιν ἡμῖν ὁ πατήρ, καὶ
as-far-as (a)-triad stopped and this is for-us the father and
ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα· ὁ μὲν γεννήτωρ καὶ
the son and the holy spirit the(-one) indeed begetter and

προβολεύς, λέγω δὲ ἀπαθῶς, καὶ ἀχρόνως, καὶ ἀσωμάτως·
emitter I-mean and impassibly and timelessly and incorporeally
τῶν δέ, τὸ μὲν γέννημα, τὸ δὲ πρόβλημα, ἢ
of-the(-others) and the(-one) indeed offspring the(-other) and emission or
οὐκ οἶδ' ὅπως ἄν τις ταῦτα καλέσειεν, ἀφελὼν πάντῃ
not I-know how — one these could-call having-removed wholly
τῶν ὁρωμένων. οὐ γὰρ δὴ ὑπέρχυσιν ἀγαθότητος
from-the(-things) seen not for indeed overflow of-goodness
εἰπεῖν θαρρήσομεν, ὃ τῶν παρ' Ἕλλησι φιλοσοφησάντων
to-say we-will-dare which of-the among Greeks having-philosophized
εἰπεῖν τις ἐτόλμησεν, οἷον κρατήρ τις ὑπερερρύη, σαφῶς
to-say one dared as bowl some overflowed clearly
οὑτωσὶ λέγων, ἐν οἷς περὶ πρώτου αἰτίου καὶ δευτέρου
thus saying in which about (the)-first cause and second
φιλοσοφεῖ· μή ποτε ἀκούσιον τὴν γέννησιν εἰσαγάγωμεν,
he-philosophizes lest ever involuntary the generation we-introduce
καὶ οἷον περίττωμά τι φυσικὸν καὶ δυσκάθεκτον,
and as-it-were superfluity some natural and hard-to-restrain
ἥκιστα ταῖς περὶ θεότητος ὑπονοίαις πρέπον. διὰ
least to-the about godhead conceptions fitting because-of
τοῦτο ἐπὶ τῶν ἡμετέρων ὅρων ἱστάμενοι τὸ ἀγέννητον
this within the our bounds standing the unbegotten
εἰσάγομεν, καὶ τὸ γεννητόν, καὶ τὸ ἐκ τοῦ πατρὸς
we-introduce and the begotten and the(-one) from the father
ἐκπορευόμενον, ὥς πού φησιν αὐτὸς ὁ θεὸς καὶ λόγος.
proceeding as somewhere says himself — God and word
Πότε οὖν ταῦτα; ὑπὲρ τὸ πότε ταῦτα. εἰ δὲ δεῖ τι 3
when then these(-things) beyond the when these if and (one)-must something
καὶ νεανικῶς εἰπεῖν, ὅτε ὁ πατήρ. πότε δὲ ὁ πατήρ; οὐκ
also boldly to-say when the father when and the father not
ἦν ὅτε οὐκ ἦν. τοῦτο οὖν καὶ ὁ υἱός, καὶ τὸ πνεῦμα τὸ
was when not was this then also the son and the spirit the

ἅγιον. πάλιν ἐρώτα με, καὶ πάλιν ἀποκρινοῦμαί σοι. πότε
holy again ask me and again I-will-answer you when
ὁ υἱὸς γεγέννηται; ὅτε ὁ πατὴρ οὐ γεγέννηται. πότε δὲ τὸ
the son has-been-begotten when the father not has-been-begotten when and the
πνεῦμα ἐκπεπόρευται; ὅτε ὁ υἱὸς οὐκ ἐκπεπόρευται, ἀλλὰ
spirit has-proceeded when the son not has-proceeded but
γεγέννηται ἀχρόνως καὶ ὑπὲρ λόγον· εἰ καὶ μὴ δυνάμεθα
has-been-begotten timelessly and beyond reason if even not we-are-able
τὸ ὑπὲρ χρόνον παραστῆσαι, θέλοντες χρονικὴν
the(-thing) beyond time to-present wishing temporal
ἐκφυγεῖν ἔμφασιν· τὸ γὰρ ὅτε, καὶ πρὸ τοῦδε, καὶ μετὰ
to-escape suggestion the for when and before this and after
ταῦτα, καὶ ἀπ᾽ ἀρχῆς, οὐκ ἄχρονα, κἂν ὅτι μάλιστα
these(-things) and from (the)-beginning (are)-not timeless even-if as most
βιαζώμεθα· πλὴν εἰ τὸ παρεκτεινόμενον τοῖς ἀιδίοις
we-force(-them) except if the extending-alongside to-the everlasting(-things)
διάστημα τὸν αἰῶνα λαμβάνοιμεν, τὸ μὴ κινήσει τινὶ
interval the age we-take the(-thing) not by-motion some
μηδὲ ἡλίου φορᾷ μεριζόμενον καὶ μετρούμενον, ὅπερ ὁ
nor of-(the)-sun by-course divided and measured which the
χρόνος. πῶς οὖν οὐ συνάναρχα, εἰ συναίδια; ὅτι ἐκεῖθεν, εἰ
time how then not co-unoriginate if co-eternal because from-there if
καὶ μὴ μετ᾽ ἐκεῖνο. τὸ μὲν γὰρ ἄναρχον, καὶ ἀίδιον·
even not after that the(-thing) indeed for unoriginate also (is)-eternal
τὸ ἀίδιον δέ, οὐ πάντως ἄναρχον, ἕως ἂν εἰς ἀρχὴν
the eternal but not altogether unoriginate as-long-as — to (a)-beginning
ἀναφέρηται τὸν πατέρα. οὐκ ἄναρχα οὖν τῷ αἰτίῳ· δῆλον
it-is-referred the father not unoriginate then in-the cause clear
δὲ τὸ αἴτιον ὡς οὐ πάντως πρεσβύτερον τῶν ὧν
and the cause that not altogether older than-the(-things) of-which
αἴτιον· οὐδὲ γὰρ τοῦ φωτὸς ἥλιος. καὶ ἄναρχά πως
(it-is)-cause not-even for than-the light (the)-sun and unoriginate somehow

τῷ χρόνῳ, κἂν σὺ μορμολύττῃ τοὺς ἁπλουστέρους· οὐ
in-the time even-if you frighten the simpler(-ones) not
γὰρ ὑπὸ χρόνον τὰ ἐξ ὧν ὁ χρόνος.
for under time the(-things) from which the time
Πῶς οὖν οὐκ ἐμπαθὴς ἡ γέννησις; ὅτι ἀσώματος. εἰ 4
how then not passionate the generation because bodiless if
γὰρ ἡ ἐνσώματος ἐμπαθής, ἀπαθὴς ἡ ἀσώματος. ἐγὼ
for the bodily (is)-passionate passionless the bodiless(-one) I
δέ σε ἀντερήσομαι· πῶς θεός, εἰ κτίσμα; οὐ γὰρ θεὸς
but you will-ask-in-turn how God if creature not for God
τὸ κτιζόμενον· ἵνα μὴ λέγω, ὅτι κἀνταῦθα πάθος, ἂν
the(-thing) created that not I-may-say that here-too passion if
σωματικῶς λαμβάνηται, οἷον χρόνος, ἔφεσις, ἀνατύπωσις,
bodily it-be-taken such-as time desire imagining
φροντίς, ἐλπίς, λύπη, κίνδυνος, ἀποτυχία, διόρθωσις· ἃ
care hope grief danger failure correction which
πάντα καὶ πλείω τούτων περὶ τὴν κτίσιν, ὡς πᾶσιν εὔδηλον.
all and more than-these about the creation as to-all (is)-evident
θαυμάζω δέ, ὅτι μὴ καὶ τοῦτο τολμᾷς, συνδυασμούς τινας
I-wonder and that not also this you-dare unions some
ἐννοεῖν, καὶ χρόνους κυήσεως, καὶ κινδύνους ἀμβλώσεως,
to-conceive and times of-pregnancy and dangers of-miscarriage
ὡς οὐδὲ γεννᾷν ἐγχωροῦν, εἰ μὴ οὕτω γεγέννηκεν· ἢ πάλιν
as not-even to-beget being-possible if not thus he-has-begotten or again
πτηνῶν τινὰς καὶ χερσαίων καὶ ἐνύδρων γεννήσεις
of-birds some and of-land(-creatures) and water(-creatures) births
ἀπαριθμούμενος, τούτων τινὶ τῶν γεννήσεων ὑπάγειν τὴν
enumerating of-these to-some of-the births to-subject the
θείαν καὶ ἀνεκλάλητον, ἢ καὶ τὸν υἱὸν ἀναιρεῖν ἐκ τῆς
divine and ineffable(-one) or even the son to-destroy from the
καινῆς ὑποθέσεως. καὶ οὐδ' ἐκεῖνο δύνασαι συνιδεῖν, ὅτι
new hypothesis and not-even that you-are-able to-perceive that

ᾧ διάφορος ἡ κατὰ σάρκα γέννησις, — ποῦ γὰρ
to-whom different the according-to flesh birth where for
ἐν τοῖς σοῖς ἔγνως θεοτόκον παρθένον; — τούτῳ
in the your(-things) did-you-know God-bearing virgin to-him
καὶ ἡ πνευματικὴ γέννησις ἐξαλλάττουσα· μᾶλλον δέ,
also the spiritual birth differing rather and
ᾧ τὸ εἶναι μὴ ταὐτόν, τούτῳ καὶ τὸ γεννᾶν διάφορον.
to-whom the to-be not the-same to-him also the to-beget (is)-different
5 Τίς οὖν ἐστὶ πατὴρ οὐκ ἠργμένος; ὅς τις οὐδὲ τοῦ εἶναι
who then is (a)-father not having-begun who ever not-even of-the to-be
ἤρξατο· ᾧ δὲ τὸ εἶναι ἤρξατο, τούτῳ καὶ τὸ εἶναι
began to-whom and the to-be began to-him also the to-be
πατρί. οὔκουν πατὴρ ὕστερον, οὐ γὰρ ἤρξατο· καὶ πατὴρ
father not-then father later not for he-began and father
κυρίως, ὅτι μὴ καὶ υἱός· ὥσπερ καὶ υἱὸς κυρίως, ὅτι μὴ
properly because not also son as also son properly because not
καὶ πατήρ. τὰ γὰρ ἡμέτερα οὐ κυρίως, ὅτι καὶ ἄμφω·
also father the for our(-relations) not properly because also both
οὐ γὰρ τόδε μᾶλλον ἢ τόδε· καὶ ἐξ ἀμφοῖν ἡμεῖς, οὐχ
not for this rather than that and from both we not
ἑνός, ὥστε μερίζεσθαι, καὶ κατ᾽ ὀλίγον ἄνθρωποι, καὶ ἴσως
of-one so-that to-be-divided and by little men and perhaps
οὐδὲ ἄνθρωποι, καὶ οἷοι μὴ τεθελήμεθα, καὶ ἀφιέντες
not-even men and such-as not we-were-wished and leaving
καὶ ἀφιέμενοι, ὡς μόνας τὰς σχέσεις λείπεσθαι ὀρφανὰς
and left so-that only the relations to-be-left bereft
τῶν πραγμάτων. ἀλλὰ τὸ ἐγέννησε, φησίν, αὐτό, καὶ
of-the realities but the begot he-says itself and
τὸ γεγέννηται, τί ἄλλο, ἢ ἀρχὴν εἰσάγει γεννήσεως;
the has-been-begotten what else than (a)-beginning introduces of-generation
τί οὖν ἂν μηδὲ τοῦτο λέγωμεν, ἀλλ᾽ ἦν ἀπ᾽ ἀρχῆς
what then if not-even this we-say but was from (the)-beginning

γεγεννημένος, ἵνα σου ῥᾳδίως φύγωμεν τὰς περιέργους
begotten that your easily we-may-escape the meddlesome
ἐνστάσεις καὶ φιλοχρόνους; ἆρα γραφὴν ἀποίσεις καθ' ἡμῶν,
objections and time-loving is-it scripture will-you-bring against us
ὡς παραχαραττόντων τι τῆς γραφῆς καὶ τῆς ἀληθείας;
as falsifying something of-the scripture and of-the truth
ἢ πᾶσιν εὔδηλον, ὅτι πολλὰ τῶν χρονικῶς λεγομένων
or to-all (is)-evident that many of-the(-things) temporally said
ἐνηλλαγμένως τοῖς χρόνοις προφέρεται, καὶ μάλιστα παρὰ
interchangeably in-the tenses are-put-forward and especially in
τῇ συνηθείᾳ τῆς γραφῆς, οὐχ ὅσα τοῦ παρεληλυθότος
the usage of-the scripture not as-many-as of-the past
χρόνου μόνον ἐστίν, ἢ τοῦ παρόντος, ἀλλὰ καὶ ὅσα
time only are or of-the present but also as-many-as
τοῦ μέλλοντος; ὡς τό· Ἵνα τί ἐφρύαξαν ἔθνη; οὔπω
of-the future as the(-saying) for what raged nations not-yet
γὰρ ἐφρυάξαντο· καί, Ἐν ποταμῷ διελεύσονται ποδί· ὅπερ
for they-had-raged and in (the)-river they-will-pass on-foot which
ἐστί, διαβεβήκασι. καὶ μακρὸν ἂν εἴη πάσας ἀπαριθμεῖν
is they-have-crossed and long — would-be all to-enumerate
τὰς τοιαύτας φωνάς, αἷ τοῖς φιλοπόνοις τετήρηνται.
the such expressions which by-the diligent have-been-observed
Τοῦτο μὲν δὴ τοιοῦτον. οἷον δὲ αὐτῶν κἀκεῖνο, ὡς 6
this indeed truly (is)-such such and of-them that(-one)-too as
λίαν δύσερι καὶ ἀναίσχυντον· βουληθείς, φασι, γεγέννηκε
very contentious and shameless having-willed they-say he-has-begotten
τὸν υἱόν, ἢ μὴ βουλόμενος. εἶτα δεσμοῦσιν, ὡς οἴονται,
the son or not willing then they-bind as they-think
ἀμφοτέρωθεν ἄμμασιν, οὐκ ἰσχυροῖς, ἀλλὰ καὶ λίαν σαθροῖς.
on-both-sides with-knots not strong but even very rotten
εἰ μὲν γὰρ οὐ θέλων, φασί, τετυράννηται. καὶ τίς ὁ
if indeed for not willing they-say he-has-been-coerced and who the(-one)

τυραννήσας; καὶ πῶς ὁ τυραννηθεὶς θεός; εἰ δὲ θέλων,
having-coerced and how the(-one) coerced God if but willing
θελήσεως υἱὸς ὁ υἱός· πῶς οὖν ἐκ τοῦ πατρός; καὶ καινήν
of-will son the son how then from the father and new
τινα μητέρα τὴν θέλησιν ἀντὶ τοῦ πατρὸς ἀναπλάττουσιν.
some mother the will instead-of the father they-fashion
ἓν μὲν οὖν τοῦτο χαρίεν αὐτῶν, ἂν τοῦτο λέγωσιν, ὅτι
one indeed then this neat(-thing) of-them if this they-say that
τοῦ πάθους ἀποστάντες ἐπὶ τὴν βούλησιν καταφεύγουσιν·
from-the passion having-stood-away to the wish they-flee
οὐ γὰρ πάθος ἡ βούλησις. δεύτερον δὲ ἴδωμεν τὸ ἰσχυρὸν
not for passion the wish second and let-us-see the strong(-point)
αὐτῶν, ὅ τι λέγουσιν. ἄριστον δὲ αὐτοῖς συμπλακῆναι
their what — they-say best and with-them to-grapple
πρότερον ἐγγυτέρω. σὺ δὲ αὐτὸς ὁ λέγων εὐχερῶς ὅ
first nearer you and yourself the(-one) saying readily what
τι ἂν ἐθέλῃς, ἐκ θέλοντος ὑπέστης τοῦ σοῦ πατρός,
— — you-wish from willing did-you-come-to-be the your father
ἢ μὴ θέλοντος; εἰ μὲν γὰρ ἐξ οὐ θέλοντος, τετυράννηται.
or not willing if indeed for from not willing he-has-been-coerced
τῆς βίας· καὶ τίς ὁ τυραννήσας αὐτόν; οὐ γὰρ δὴ
of-the force and who the(-one) having-coerced him not for indeed
τὴν φύσιν ἐρεῖς· ἐκείνη γὰρ ἔχει καὶ τὸ σωφρονεῖν. εἰ δὲ
the nature you-will-say that for has also the to-be-temperate if and
θέλοντος, ἀπόλωλέ σοι δι' ὀλίγας συλλαβὰς ὁ πατήρ.
willing has-perished for-you because-of few syllables the father
θελήματος γὰρ υἱός, ἀλλ' οὐ πατρὸς ἀναπέφηνας. ἀλλ' ἐπὶ
of-will for son but not of-father you-have-appeared but to
τὸν θεὸν μέτειμι καὶ τὰ κτίσματα, καὶ τὸ σὸν ἐρώτημα
— God I-pass and the creatures and the your question
προσάγω τῇ σῇ σοφίᾳ. θέλων ὑπέστησε τὰ πάντα, ἢ
I-apply to-the your wisdom willing did-he-establish the all(-things) or

βιασθείς; εἰ μὲν βιασθείς, κἀνταῦθα ἡ τυραννίς,
having-been-forced if indeed having-been-forced here-too the tyranny
καὶ ὁ τυραννήσας. εἰ δὲ βουλόμενος, ἐστέρηται τοῦ
and the(-one) having-coerced if and wishing are-deprived —
θεοῦ καὶ τὰ κτίσματα, καὶ σὺ πρὸ τῶν ἄλλων, ὁ
of-God also the creatures and you before the others the(-one)
τοιούτους ἀνευρίσκων λογισμοὺς καὶ τοιαῦτα σοφιζόμενος.
such discovering arguments and such sophisticating
θελήσει γὰρ μέσῃ τοῦ κτίστου διατειχίζεται. ἀλλ' ἕτερον,
by-will for middle from-the creator they-are-walled-off but other
οἶμαι, θέλων ἐστὶ καὶ θέλησις, γεννῶν καὶ γέννησις, λέγων
I-think willing is and will begetting and generation speaking
καὶ λόγος, εἰ μὴ μεθύομεν. τὰ μὲν ὁ κινούμενος,
and speech if not we-are-drunk the(-ones) indeed the(-one) being-moved
τὰ δὲ οἷον ἡ κίνησις. οὔκουν θελήσεως τὸ
the(-others) and as-it-were the motion not-then of-will the(-thing)
θεληθέν· οὐδὲ γὰρ ἕπεται πάντως· οὐδὲ τὸ γεννηθὲν
willed not-even for follows altogether nor the(-thing) begotten
γεννήσεως, οὐδὲ τὸ ἀκουσθὲν ἐκφωνήσεως, ἀλλὰ
of-generation nor the(-thing) heard of-utterance but
τοῦ θέλοντος, καὶ τοῦ γεννήσαντος, καὶ τοῦ
of-the(-one) willing and of-the(-one) having-begotten and of-the(-one)
λέγοντος. τὰ τοῦ θεοῦ δὲ καὶ ὑπὲρ πάντα ταῦτα,
speaking the(-things) — of-God and also beyond all these
ᾧ γέννησίς ἐστιν ἴσως ἡ τοῦ γεννᾶν θέλησις, ἀλλ'
to-whom generation is perhaps the of-the to-beget will but
οὐδὲν μέσον, εἴ γε καὶ τοῦτο δεξώμεθα ὅλως, ἀλλὰ
nothing between if at-least also this we-accept at-all but
μὴ καὶ θελήσεως κρείττων ἡ γέννησις.
lest even than-will greater the generation

Gregory turns the dilemma of will on the Father himself. How the Son was begotten is beyond us, who do not know our own birth; let it be honored by silence. Whether the Father begot one existing or not is a sophism like the liar's riddle. Unbegottenness and begottenness differ, not the nature that has them; unbegottenness says what God is not, and the begotten too is God.

7 Βούλει τι προσπαίξω καὶ τὸν πατέρα; παρὰ σοῦ
do-you-wish something I-may-jest-in-turn also the father from you
γὰρ ἔχω τὰ τοιαῦτα τολμᾷν. θέλων θεὸς ὁ πατήρ, ἢ
for I-have the such(-things) to-dare willing God the father or
μὴ θέλων. καὶ ὅπως ἀποφεύξῃ τὸ σὸν περιδέξιον, εἰ
not willing and how will-you-escape the your very-clever(-dilemma) if
μὲν δὴ θέλων, πότε τοῦ θέλειν ἠργμένος; οὐ γὰρ πρὶν
indeed truly willing when of-the to-will having-begun not for before
εἶναι· οὐδὲ γὰρ ἦν τι πρότερον. ἢ τὸ μὲν αὐτοῦ
to-be not-even for was anything prior or the(-one) indeed of-him
θελῆσαν, τὸ δὲ θεληθέν; μεριστὸς οὖν. πῶς δὲ οὐ
having-willed the(-other) and willed divisible then how and not
θελήσεως καὶ οὗτος, κατὰ σέ, πρόβλημα; εἰ δὲ οὐ
of-will also this(-one) according-to you (an)-emission if and not
θέλων, τί τὸ βιασάμενον εἰς τὸ εἶναι; καὶ πῶς θεός,
willing what the(-thing) having-forced into the to-be and how God
εἰ βεβίασται, καὶ ταῦτα οὐκ ἄλλο τι ἢ αὐτὸ τὸ
if he-has-been-forced and this(-thing) not other anything than itself the
εἶναι θεός; πῶς οὖν γεγέννηται; πῶς ἔκτισται, εἴπερ
to-be God how then has-he-been-begotten how has-he-been-created if-indeed
ἔκτισται κατὰ σέ; καὶ γὰρ καὶ τοῦτο τῆς αὐτῆς
he-has-been-created according-to you and for also this of-the same
ἀπορίας. τάχα ἂν εἴποις, βουλήσει καὶ λόγῳ. ἀλλ' οὔπω
perplexity perhaps — you-might-say by-will and by-word but not-yet

λέγεις τὸ πᾶν. πῶς γὰρ ἔργου δύναμιν ἔσχεν ἡ βούλησις
you-say the all how for of-work power had the will
καὶ ὁ λόγος; ἔτι λείπεται λέγειν. οὐ γὰρ οὕτως ἄνθρωπος.
and the word still it-remains to-say not for thus (a)-man
Πῶς οὖν γεγέννηται; οὐκ ἂν ἦν μεγάλη ἡ γέννησις, εἰ 8
how then has-he-been-begotten not — would-be great the generation if
σοὶ κατελαμβάνετο, ὃς οὐδὲ τὴν ἰδίαν ἐπίστῃ γέννησιν, ἢ
by-you it-were-comprehended who not-even the own you-know generation or
μικρόν τι ταύτης κατείληφας, καὶ ὅσον αἰσχύνῃ
little something of-it you-have-comprehended and as-much-as you-are-ashamed
λέγειν· ἔπειτα οἴει τὸ πᾶν γινώσκειν; πολλὰ ἂν
to-say then do-you-think the all to-know much —
κάμοις πρότερον, ἢ εὕροις λόγους συμπήξεως,
you-would-toil before than you-would-find (the)-principles of-compacting
μορφώσεως, φανερώσεως, ψυχῆς πρὸς σῶμα δεσμόν, νοῦ
of-forming of-manifesting of-soul with body bond of-mind
πρὸς ψυχήν, λόγου πρὸς νοῦν, κίνησιν, αὔξησιν, τροφῆς
with soul of-reason with mind motion growth of-food
ἐξομοίωσιν, αἴσθησιν, μνήμην, ἀνάμνησιν, τἆλλα ἐξ ὧν
assimilation sensation memory recollection the-rest from which
συνέστηκας· καὶ τίνα μὲν τοῦ συναμφοτέρου ψυχῆς
you-consist and which(-things) indeed of-the compound of-soul
καὶ σώματος, τίνα δὲ τὰ μεμερισμένα, τίνα
and of-body which(-things) and the(-things) divided which(-things)
δὲ ἃ παρ' ἀλλήλων λαμβάνουσιν· ὧν γὰρ ὕστερον ἡ
and which from each-other they-receive of-which for later the
τελείωσις, τούτων οἱ λόγοι μετὰ τῆς γεννήσεως. εἰπὲ τίνες·
perfection of-these the principles with the generation tell which
καὶ μηδὲ τότε φιλοσοφήσῃς θεοῦ γέννησιν· οὐ γὰρ ἀσφαλές.
and not-even then philosophize of-God generation not for safe
εἰ μὲν γὰρ τὴν σὴν γινώσκεις, οὐ πάντως καὶ τὴν τοῦ
if indeed for the your you-know not altogether also the —

θεοῦ· εἰ δὲ μηδὲ τὴν σήν, πῶς τὴν τοῦ θεοῦ; ὅσῳ γὰρ
of-God if and not-even the yours how the — of-God by-as-much-as for
θεὸς ἀνθρώπου δυστεκμαρτότερος, τοσούτῳ καὶ τῆς σῆς
God than-man harder-to-trace by-so-much also than-the your
γεννήσεως ἀληπτοτέρα ἡ ἄνω γέννησις. εἰ δὲ ὅτι μή
generation more-incomprehensible the above generation if and because not
σοι κατείληπται, διὰ τοῦτο οὐδὲ γεγέννηται, ὥρα
by-you it-has-been-comprehended because-of this not-even it-has-been-begotten time
σοι πολλὰ διαγράφειν τῶν ὄντων, ἃ μὴ κατείληφας,
for-you many to-strike-out of-the beings which not you-have-comprehended
καὶ πρό γε ἁπάντων τὸν θεὸν αὐτόν· οὐδὲ γὰρ ὅ τι
and before at-least of-all — God himself not-even for what —
ποτέ ἐστιν εἰπεῖν ἔχεις, καὶ εἰ λίαν τολμηρὸς εἶ, καὶ τὰ
ever is to-say you-can even if very daring you-are and in-the
περιττὰ μεγαλόψυχος. κατάβαλέ σου τὰς ῥεύσεις, καὶ
excessive(-things) magnanimous throw-down of-you the flowings and
τὰς διαιρέσεις, καὶ τὰς τομάς, καὶ τὸ ὡς περὶ σώματος
the divisions and the cuttings and the as about (a)-body
διανοεῖσθαι τῆς ἀσωμάτου φύσεως· καὶ τάχα ἂν ἄξιόν
to-think of-the bodiless nature and perhaps — worthy
τι διανοηθείης θεοῦ γεννήσεως. πῶς γεγέννηται; πάλιν
something you-might-think of-God generation how has-be-been-begotten again
γὰρ τὸ αὐτὸ φθέγξομαι δυσχεραίνων. θεοῦ γέννησις σιωπῇ
for the same I-will-utter being-vexed of-God generation by-silence
τιμάσθω. μέγα σοι τὸ μαθεῖν, ὅτι γεγέννηται. τὸ δὲ
let-it-be-honored great for-you the to-learn that he-has-been-begotten the and
πῶς, οὐδὲ ἀγγέλοις ἐννοεῖν, μὴ ὅτι γέ σοι νοεῖν
how not-even to-angels to-conceive not that at-least to-you to-understand
συγχωρήσομεν. βούλει παραστήσω τὸ πῶς; ὡς οἶδεν
we-will-grant do-you-wish I-shall-present the how as knows

ὁ γεννήσας πατήρ, καὶ ὁ γεννηθεὶς υἱός. τὸ δὲ ὑπὲρ
the having-begotten father and the begotten son the and beyond
ταῦτα νέφει κρύπτεται, τὴν σὴν διαφεῦγον ἀμβλυωπίαν.
these by-cloud is-hidden the your escaping dim-sightedness
Ὄντα οὖν γεγέννηκεν, ἢ οὐκ ὄντα; τῶν ληρημάτων· περὶ 9
being then has-he-begotten or not being of-the drivelings about
ἐμὲ καὶ σὲ ταῦτα, οἳ τὸ μέν τι ἦμεν, ὥσπερ
me and you these(-things) who the(-thing) indeed some we-were as
ἐν τῇ ὀσφύι τοῦ Ἀβραὰμ ὁ Λευί, τὸ δὲ γεγόναμεν·
in the loin — of-Abraham — Levi the(-other) and we-have-come-to-be
ὥστε ἐξ ὄντων τρόπον τινὰ τὸ ἡμέτερον, καὶ οὐκ
so-that from beings (in)-manner some the our and not
ὄντων· ἐναντίως περὶ τὴν ἀρχέγονον ὕλην ὑποστᾶσαν
beings oppositely about the primordial matter having-subsisted
σαφῶς ἐξ οὐκ ὄντων, κἄν τινες ἀγένητον ἀναπλάττωσιν.
clearly from not beings even-if some unoriginate may-fashion
ἐνταῦθα δὲ σύνδρομον τῷ εἶναι τὸ γεγεννῆσθαι, καὶ
here but concurrent with-the to-be the to-have-been-begotten and
ἀπ᾽ ἀρχῆς· ὥστε ποῦ θήσεις τὸ ἀμφίκρημνον τοῦτο
from beginning so-that where will-you-set the precipitous-on-both-sides this
ἐρώτημα; τί γὰρ τοῦ ἀπ᾽ ἀρχῆς πρεσβύτερον, ἵν᾽ ἐκεῖ
question what for than-the from beginning older that there
θῶμεν τὸ εἶναί ποτε τοῦ υἱοῦ, ἢ τὸ μὴ εἶναι; ἀμφοτέρως
we-may-set the to-be once of-the son or the not to-be both-ways
γὰρ τὸ ἀπ᾽ ἀρχῆς λυθήσεται. εἰ μή σοι καὶ ὁ πατήρ,
for the from beginning will-be-undone if not for-you also the father
πάλιν ἐρωτώντων ἡμῶν, ἐξ ὄντων, ἢ ἐξ οὐκ ὄντων,
again asking us from beings or from not beings
κινδυνεύσειεν ἢ δὶς εἶναι, ὁ μὲν προών, ὁ δὲ
may-run-the-risk or twice to-be the(-one) indeed pre-existing the(-other) and
ὤν, ἢ ταὐτὸν τῷ υἱῷ παθεῖν, ἐξ οὐκ ὄντων εἶναι,
being or the-same with-the son to-suffer from not beings to-be

διὰ τὰ σὰ τῶν ἐρωτημάτων παίγνια, καὶ τὰς ἐκ
because-of the your of-the questions toys and the from
ψάμμων οἰκοδομάς, αἱ μηδὲ αὔραις ἵστανται. ἐγὼ μὲν
sands buildings which not-even to-breezes stand I indeed
οὖν οὐδέτερον τούτων δέχομαι, καὶ τὴν ἐρώτησίν φημι τὸ
then neither of-these I-accept and the question I-say the
ἄτοπον ἔχειν, οὐχὶ τὸ ἄπορον τὴν ἀπάντησιν. εἰ δέ σοι
absurdity to-have not the perplexity the answer if and to-you
φαίνεται ἀναγκαῖον εἶναι τὸ ἕτερον ἀληθεύειν ἐπὶ παντός,
it-seems necessary to-be the one to-be-true in every(-case)
κατὰ τὰς σὰς διαλεκτικὰς ὑπολήψεις, δέξαι μού τι
according-to the your dialectical assumptions accept of-me some
μικρὸν ἐρώτημα. ὁ χρόνος ἐν χρόνῳ, ἢ οὐκ ἐν χρόνῳ; εἰ
small question the time in time or not in time if
μὲν οὖν ἐν χρόνῳ, τίνι τούτῳ; καὶ τί παρὰ τοῦτον ὄντι;
indeed then in time in-what this and what beside this being
καὶ πῶς περιέχοντι; εἰ δὲ οὐκ ἐν χρόνῳ, τίς ἡ περιττὴ
and how containing if and not in time what the excessive
σοφία χρόνον εἰσάγειν ἄχρονον; τοῦ δέ, Νῦν ἐγὼ ψεύδομαι,
wisdom time to-bring-in timeless of-the and now I lie
δὸς τὸ ἕτερον, ἢ ἀληθεύεσθαι μόνον, ἢ ψεύδεσθαι·
grant the one either to-be-true only or to-lie
οὐ γὰρ ἀμφότερα δώσομεν. ἀλλ᾽ οὐκ ἐνδέχεται. ἢ
not for both we-will-grant but not it-is-possible either
γὰρ ψευδόμενος ἀληθεύσει, ἢ ἀληθεύων ψεύσεται· πᾶσα
for lying he-will-speak-truth or speaking-truth he-will-lie all
ἀνάγκη. τί οὖν θαυμαστόν, ὥσπερ ἐνταῦθα συμβαίνει τὰ
necessity what then wonderful as here happen the
ἐναντία, οὕτως ἐκεῖσε ἀμφότερα ψεύδεσθαι, καὶ οὕτω σοι
opposites thus there both to-be-false and thus for-you
τὸ σοφὸν ἠλίθιον ἀναφανήσεται; ἓν ἔτι μοι λῦσον τῶν
the wise silly will-appear one still for-me solve of-the

αἰνιγμάτων· σεαυτῷ δὲ γεννωμένῳ παρῆς; πάρει δὲ
riddles to-yourself and being-begotten were-you-present are-you-present and
νῦν; ἢ οὐδέτερον; εἰ μὲν γὰρ καὶ παρῆς, καὶ πάρει,
now or neither if indeed for both you-were-present and you-are-present
ὡς τίς, καὶ τίνι; καὶ πῶς ὁ εἷς ἄμφω γεγόνατε; εἰ δὲ
as who and to-whom and how the one both have-you-become if and
μηδέτερον τῶν εἰρημένων, πῶς σεαυτοῦ χωρίζῃ; καὶ τίς
neither of-the said(-things) how from-yourself are-you-separated and what
ἡ αἰτία τῆς διαζεύξεως; ἀλλ' ἀπαίδευτον περὶ τοῦ ἑνός,
the cause of-the disjunction but ignorant about the one
εἰ ἑαυτῷ πάρεστιν, ἢ μή, πολυπραγμονεῖν. ταῦτα
whether to-himself he-is-present or not to-busy-oneself these(-things)
γὰρ ἐπ' ἄλλων, οὐχ ἑαυτοῦ λέγεται. ἀπαιδευτότερον, εὖ
for of others not of-oneself are-said more-ignorant well
ἴσθι, τὸ ἀπ' ἀρχῆς γεγεννημένον, εἰ ἦν πρὸ τῆς
know the from beginning begotten whether it-was before the
γεννήσεως, ἢ οὐκ ἦν, διευθύνεσθαι. οὗτος γὰρ περὶ
generation or not it-was to-examine this for about
τῶν χρόνῳ διαιρετῶν ὁ λόγος.
the(-things) by-time divisible the argument
Ἀλλ' οὐ ταὐτόν, φησι, τὸ ἀγέννητον καὶ τὸ γεννητόν. εἰ δὲ 10
but not the-same he-says the unbegotten and the begotten if and
τοῦτο, οὐδὲ ὁ υἱὸς τῷ πατρὶ ταὐτόν. ὅτι μὲν φανερῶς
this not-even the son with-the father the-same that indeed clearly
ὁ λόγος οὗτος ἐκβάλλει τὸν υἱὸν τῆς θεότητος, ἢ τὸν
the argument this casts-out the son from-the godhead or the
πατέρα, τί χρὴ λέγειν; εἰ γὰρ τὸ ἀγέννητον οὐσία θεοῦ,
father what must (one)-say if for the unbegotten (the)-substance of-God
τὸ γεννητὸν οὐκ οὐσία· εἰ δὲ τοῦτο, οὐκ ἐκεῖνο. τίς ἀντερεῖ
the begotten not substance if and this not that what will-oppose
λόγος; ἑλοῦ τοίνυν τῶν ἀσεβειῶν ὁποτέραν βούλει, ὦ κενὲ
argument choose therefore of-the impieties whichever you-wish O empty

θεολόγε, εἴπερ ἀσεβεῖν πάντως ἐσπούδακας. ἔπειτα πῶς
theologian if-indeed to-be-impious altogether you-are-eager then how
οὐ ταὐτὸν λέγεις τὸ ἀγέννητον καὶ τὸ γεννητόν; εἰ μὲν
not the-same do-you-say the unbegotten and the begotten if indeed
τὸ μὴ ἐκτισμένον καὶ ἐκτισμένον, κἀγὼ δέχομαι. οὐ γὰρ
the not created and created I-too accept not for
ταὐτὸν τῇ φύσει τὸ ἄναρχον καὶ τὸ κτιζόμενον. εἰ δὲ τὸ
the-same in-the nature the beginningless and the being-created if and the
γεγεννηκὸς καὶ τὸ γεγεννημένον, οὐκ ὀρθῶς λέγεται. ταὐτὸν
having-begotten and the begotten not rightly it-is-said the-same
γὰρ εἶναι πᾶσα ἀνάγκη. αὕτη γὰρ φύσις γεννήματος,
for to-be all necessity this for (the)-nature of-offspring
ταὐτὸν εἶναι τῷ γεγεννηκότι κατὰ τὴν φύσιν. ἢ οὕτω
the-same to-be with-the having-begotten according-to the nature or thus
πάλιν· πῶς λέγεις τὸ ἀγέννητον καὶ τὸ γεννητόν; εἰ μὲν
again how do-you-say the unbegotten and the begotten if indeed
τὴν ἀγεννησίαν αὐτὴν καὶ τὴν γέννησιν, οὐ ταὐτόν· εἰ
the unbegottenness itself and the generation not the-same if
δὲ οἷς ὑπάρχει ταῦτα, πῶς οὐ ταὐτόν; ἐπεὶ καὶ τὸ
and to-whom belong these(-things) how not the-same since also the
ἄσοφον καὶ τὸ σοφὸν ἀλλήλοις μὲν οὐ ταὐτά, περὶ
unwise and the wise to-each-other indeed not the-same(-things) about
ταὐτὸν δέ, τὸν ἄνθρωπον· καὶ οὐκ οὐσίας τέμνει, περὶ δὲ
the-same but the man and not substances divide about but
τὴν αὐτὴν οὐσίαν τέμνεται. ἢ καὶ τὸ ἀθάνατον, καὶ τὸ
the same substance are-divided or also the immortal and the
ἄκακον, καὶ τὸ ἀναλλοίωτον οὐσία θεοῦ. ἀλλ' εἰ τοῦτο,
guileless and the unchangeable (the)-substance of-God but if this
πολλαὶ οὐσίαι θεοῦ, καὶ οὐ μία. ἢ σύνθετον ἐκ τούτων
many substances of-God and not one or composite from these(-things)
τὸ θεῖον. οὐ γὰρ ἀσυνθέτως ταῦτα, εἴπερ οὐσίαι.
the divine not for without-composition these(-things) if-indeed substances

Ταῦτα μὲν οὔ φασι, κοινὰ γὰρ καὶ ἄλλων. ὃ δὲ μόνου 11
these(-things) indeed not they-say common for also of-others what and of-only
θεοῦ καὶ ἴδιον, τοῦτο οὐσία. οὐκ ἂν μὲν συγχωρήσαιεν
God and proper this (the)-substance not — indeed they-would-grant
εἶναι μόνου θεοῦ τὸ ἀγέννητον οἱ καὶ τὴν ὕλην καὶ τὴν
to-be of-only God the unbegotten who both the matter and the
ἰδέαν συνεισάγοντες ὡς ἀγέννητα. τὸ γὰρ Μανιχαίων
form introducing-together as unbegotten(-things) the for of-Manichaeans
πορρωτέρω ῥίψωμεν σκότος. πλὴν ἔστω μόνου θεοῦ. τί
farther let-us-cast darkness however let-it-be of-only God what
δὲ ὁ Ἀδάμ; οὐ μόνος πλάσμα θεοῦ; καὶ πάνυ, φήσεις.
and — Adam not alone (a)-thing-molded of-God and very-much you-will-say
ἆρ᾽ οὖν καὶ μόνος ἄνθρωπος; οὐδαμῶς. τί δή ποτε; ὅτι
is-it then also alone (a)-man by-no-means why indeed ever because
μὴ ἀνθρωπότης ἡ πλάσις· καὶ γὰρ τὸ γεννηθὲν ἄνθρωπος.
not (a)-humanity the molding and for the begotten (a)-man
οὕτως οὐδὲ τὸ ἀγέννητον μόνον θεός, εἰ καὶ μόνου
thus not-even the unbegotten alone God if even of-only
πατρός, ἀλλὰ δέξαι καὶ τὸ γεννητὸν εἶναι θεόν. ἐκ θεοῦ
(the)-father but accept also the begotten to-be God from God
γάρ, εἰ καὶ λίαν εἶ φιλαγέννητος. ἔπειτα πῶς οὐσίαν
for if even very you-are unbegotten-loving then how (the)-substance
θεοῦ λέγεις, οὐ τὴν τοῦ ὄντος θέσιν, ἀλλὰ τὴν τοῦ μὴ
of-God do-you-say not the of-the being positing but the of-the not
ὄντος ἀναίρεσιν; τὸ γὰρ μὴ ὑπάρχειν αὐτῷ γέννησιν ὁ
being removal the for not to-belong to-him generation the
λόγος δηλοῖ, οὐχ ὃ τὴν φύσιν ἐστὶ παρίστησιν, οὐδ᾽
word shows not what the nature is it-presents nor
ὃ ὑπάρχει τὸ μὴ ἔχον γέννησιν. τίς οὖν οὐσία
what belongs the(-thing) not having generation what then (the)-substance
θεοῦ; τῆς σῆς ἀπονοίας τοῦτο λέγειν, ὃς πολυπραγμονεῖς

καὶ τὴν γέννησιν. ἡμῖν δὲ μέγα, κἂν εἴποτε καὶ εἰς
also the generation to-us but great even-if ever and into
ὕστερον τοῦτο μάθομεν, λυθέντος ἡμῖν τοῦ ζόφου
later this we-may-learn having-been-dissolved for-us the gloom
καὶ τῆς παχύτητος, ὡς ἡ τοῦ ἀψευδοῦς ὑπόσχεσις. τοῦτο
and the thickness as the of-the unlying promise this
μὲν οὖν καὶ νοείσθω καὶ ἐλπιζέσθω τοῖς ἐπὶ τούτῳ
indeed then both let-it-be-understood and let-it-be-hoped by-those for this
καθαιρομένοις. ἡμεῖς δὲ τοσοῦτον εἰπεῖν θαρρήσομεν, ὅτι εἰ
being-purified we and so-much to-say we-will-dare that if
καὶ μέγα τῷ πατρὶ τὸ μηδαμόθεν ὡρμῆσθαι, οὐκ ἔλαττον
even great for-the father the from-nowhere to-have-started not less
τῷ υἱῷ τὸ ἐκ τοιούτου πατρός. τῆς τε γὰρ τοῦ ἀναιτίου
for-the son the from such (a)-father of-the both for of-the uncaused
δόξης μετέχοι ἄν, ὅτι ἐκ τοῦ ἀναιτίου, καὶ πρόσεστι
glory he-would-partake — because from the uncaused and is-added
τὸ τῆς γεννήσεως, πρᾶγμα τοσοῦτον καὶ οὕτω σεβάσμιον
the of-the generation matter so-great and thus venerable
τοῖς μὴ πάντῃ χαμαιπετέσι καὶ ὑλικοῖς τὴν διάνοιαν.
to-those not wholly groveling and material the mind

If unbegotten were God's substance, the Son, one in substance with the Father, would be begotten-unbegotten, and other absurdities follow. Nor must what began cease: the soul and the angels began and will not cease. The Son is not God in name only, as the land dog and the sea dog share a name. Greater by cause is not greater by nature, and Father names a relation, not a substance or an activity.

Ἀλλ᾽ εἰ ταὐτὸν τῷ πατρί, φασιν, ὁ υἱὸς κατ᾽ οὐσίαν, 12
but if the-same with-the father they-say the son in substance
ἀγέννητον δὲ ὁ πατήρ, ἔσται τοῦτο καὶ ὁ υἱός. καλῶς,
unbegotten and the father will-be this also the son well
εἴπερ οὐσία θεοῦ τὸ ἀγέννητον, ἵν᾽ ᾖ τις καινὴ
if-indeed (the)-substance of-God the unbegotten that there-may-be some new
μίξις, γεννητοαγέννητον. εἰ δὲ περὶ οὐσίαν ἡ διαφορά, τί
mixture begotten-unbegotten if and about substance the difference what
τοῦτο ὡς ἰσχυρὸν λέγεις; ἢ καὶ σὺ πατὴρ τοῦ πατρός, ἵνα
this as strong do-you-say or also you (the)-father of-the father that
μηδενὶ λείπῃ τοῦ σοῦ πατρός, ἐπειδὴ ταὐτὸν εἶ
in-nothing you-may-fall-short of-the your father since the-same you-are
κατ᾽ οὐσίαν; ἢ δῆλον ὅτι, τῆς ἰδιότητος ἀκινήτου μενούσης,
in substance or clear that the property unmoved remaining
ζητήσομεν οὐσίαν θεοῦ, ἥ τις ποτέ ἐστιν, εἴπερ
we-will-seek (the)-substance of-God which some ever is if-indeed
ζητήσομεν; ὅτι δὲ οὐ ταὐτὸν ἀγέννητον καὶ θεός, ὧδε ἂν
we-will-seek that and not the-same unbegotten and God thus —
μάθοις. εἰ ταὐτὸν ἦν, ἔδει πάντως, ἐπειδὴ
you-might-learn if the-same it-were it-would-be-necessary altogether since
τινῶν θεὸς ὁ θεός, τινῶν εἶναι καὶ τὸ ἀγέννητον· ἢ
of-some(-things) God — God of-some(-things) to-be also the unbegotten or
ἐπεὶ μηδενὸς τὸ ἀγέννητον, μηδὲ τὸν θεὸν εἶναι τινῶν.
since of-nothing the unbegotten not-even — God to-be of-some(-things)

τὰ γὰρ πάντῃ ταὐτὰ καὶ ὁμοίως ἐκφέρεται. ἀλλὰ μὴν
the(-things) for wholly the-same also alike are-predicated but indeed
οὐ τινῶν τὸ ἀγέννητον, τίνων γάρ; καὶ τινῶν θεὸς
not of-some(-things) the unbegotten of-what for and of-some(-things) God
ὁ θεός, πάντων γάρ. πῶς οὖν ἂν εἴη ταὐτὸν θεὸς καὶ
— God of-all for how then — would-be the-same God and
ἀγέννητον; καὶ πάλιν, ἐπειδὴ τὸ ἀγέννητον καὶ τὸ γεννητὸν
unbegotten and again since the unbegotten and the begotten
ἀντίκειται ἀλλήλοις, ὡς ἕξις καὶ στέρησις, ἀνάγκη καὶ
are-opposed to-each-other as possession and privation necessity also
οὐσίας εἰσαχθῆναι ἀντικειμένας ἀλλήλαις, ὅπερ οὐ δέδοται·
substances to-be-brought-in opposed to-each-other which not is-granted
ἢ ἐπειδὴ πάλιν αἱ ἕξεις τῶν στερήσεων πρότεραι, καὶ
or since again the possessions than-the privations prior and
ἀναιρετικαὶ τῶν ἕξεων αἱ στερήσεις, μὴ μόνον πρεσβυτέραν
destructive of-the possessions the privations not only older
εἶναι τῆς τοῦ πατρὸς οὐσίας τὴν τοῦ υἱοῦ, ἀλλὰ καὶ
to-be than-the of-the father substance the of-the son but also
ἀναιρουμένην ὑπὸ τοῦ πατρός, ὅσον ἐπὶ ταῖς σαῖς ὑποθέσεσι.
being-destroyed by the father as-far-as upon the your hypotheses

13 Τίς ἔτι λόγος αὐτοῖς τῶν ἀφύκτων; τάχα ἂν ἐπ' ἐκεῖνο
what still argument to-them of-the inescapable(-ones) perhaps — to that
καταφύγοιεν τελευταῖον· ὡς εἰ μὲν οὐ πέπαυται τοῦ
they-would-flee last that if indeed not has-ceased from-the
γεννᾶν ὁ θεός, ἀτελὴς ἡ γέννησις, καί ποτε παύσεται.
to-beget — God incomplete the generation and at-some-time it-will-cease
εἰ πέπαυται δέ, πάντως καὶ ἤρξατο. πάλιν οἱ σωματικοὶ
if it-has-ceased and altogether also it-began again the bodily(-ones)
τὰ σωματικά. ἐγὼ δὲ εἰ μὲν ἀίδιον αὐτῷ τὸ γεννᾶσθαι,
the bodily(-things) I and whether indeed eternal to-him the to-be-begotten
ἢ μή, οὔπω λέγω, ἕως ἂν τὸ Πρὸ πάντων βουνῶν γεννᾷ
or not not-yet I-say until — the before all hills he-begets

με ἀκριβῶς ἐπισκέψωμαι. οὐχ ὁρῶ δὲ τίς ἡ ἀνάγκη τοῦ
me precisely I-may-examine not I-see and what the necessity of-the
λόγου. εἰ γὰρ ἦρκται κατ᾽ αὐτοὺς τὸ παυσόμενον,
argument if for it-has-begun according-to them the(-thing) going-to-cease
οὐκ ἦρκται πάντως τὸ μὴ παυσόμενον. τί τοίνυν
not has-begun altogether the(-thing) not going-to-cease what therefore
ἀποφανοῦνται περὶ ψυχῆς, ἢ τῆς ἀγγελικῆς φύσεως; εἰ
will-they-declare about soul or the angelic nature if
μὲν ἦρκται, καὶ παύσεται· εἰ δὲ οὐ παύσεται, δῆλον ὅτι
indeed it-has-begun also it-will-cease if and not it-will-cease clear that
κατ᾽ αὐτοὺς οὐδὲ ἦρκται. ἀλλὰ μὴν καὶ ἦρκται, καὶ
according-to them not-even it-has-begun but indeed both it-has-begun and
οὐ παύσεται. οὐκ ἄρα ἦρκται κατ᾽ αὐτοὺς τὸ
not it-will-cease not after-all has-begun according-to them the(-thing)
παυσόμενον. ὁ μὲν οὖν ἡμέτερος λόγος· ὥσπερ ἵππου,
going-to-cease the indeed then our argument as of-horse
καὶ βοός, καὶ ἀνθρώπου, καὶ ἑκάστου τῶν ὑπὸ τὸ αὐτὸ
and of-ox and of-man and of-each of-the under the same
εἶδος, εἷς λόγος ἐστί, καὶ ὃ μὲν ἂν μετέχῃ τοῦ λόγου,
form one definition is and what indeed — may-partake of-the definition
τοῦτο καὶ κυρίως λέγεσθαι, ὃ δ᾽ ἂν μὴ μετέχῃ, τοῦτο
this also properly to-be-called what and — not may-partake this
ἢ μὴ λέγεσθαι, ἢ μὴ κυρίως λέγεσθαι, οὕτω δὲ καὶ θεοῦ
either not to-be-called or not properly to-be-called thus and also of-God
μίαν οὐσίαν εἶναι, καὶ φύσιν, καὶ κλῆσιν, κἂν ἐπινοίαις
one substance to-be and nature and name even-if by-conceptions
τισὶ διαιρουμέναις συνδιαιρῆται καὶ τὰ ὀνόματα· καὶ ὃ
some divided are-divided-together also the names and what
μὲν ἂν κυρίως λέγηται, τοῦτο καὶ εἶναι θεόν· ὃ δ᾽
indeed — properly may-be-called this also to-be God what and
ἂν ᾖ κατὰ φύσιν, τοῦτο καὶ ἀληθῶς ὀνομάζεσθαι·
— may-be according-to nature this also truly to-be-named

εἴπερ μὴ ἐν ὀνόμασιν, ἀλλ᾽ ἐν πράγμασίν ἐστιν ἡμῖν ἡ
if-indeed not in names but in things is for-us the
ἀλήθεια. οἱ δέ, ὥσπερ δεδοικότες μὴ πάντα κινεῖν κατὰ
truth they but as fearing not all(-things) to-move against
τῆς ἀληθείας, θεὸν μὲν εἶναι τὸν υἱὸν ὁμολογοῦσιν, ὅταν
the truth God indeed to-be the son they-confess whenever
βιασθῶσι τῷ λόγῳ καὶ ταῖς μαρτυρίαις, ὁμώνυμον δὲ
they-are-forced by-the argument and by-the testimonies homonymous but
καὶ μόνης κοινωνοῦντα τῆς κλήσεως.
and only sharing of-the name

14 Ὅταν δὲ ἀνθυποφέρωμεν αὐτοῖς· τί οὖν; οὐ κυρίως θεὸς
whenever and we-object to-them what then not properly God
ὁ υἱός, ὥσπερ οὐδὲ ζῷον τὸ γεγραμμένον; πῶς
the son as not-even (a)-living-thing the(-thing) painted how
οὖν θεός, εἰ μὴ κυρίως θεός; τί γὰρ κωλύει, φασί, καὶ
then God if not properly God what for prevents they-say also
ὁμώνυμα ταῦτα εἶναι, καὶ κυρίως ἀμφότερα λέγεσθαι;
homonymous these(-things) to-be and properly both to-be-called
καὶ προοίσουσιν ἡμῖν τὸν κύνα, τὸν χερσαῖον, καὶ τὸν
and they-will-put-forward to-us the dog the land(-dog) and the
θαλάττιον, ὁμώνυμά τε ὄντα, καὶ κυρίως λεγόμενα, —
sea(-dog) homonymous both being and properly called
ἔστι γάρ τι καὶ τοιοῦτον εἶδος ἐν τοῖς ὁμωνύμοις, —
there-is for some also such (a)-kind among the homonyms
καὶ εἴτε τι ἄλλο τῇ αὐτῇ προσχρῆται προσηγορίᾳ,
and if something other the same uses-besides appellation
καὶ μετέχει ταύτης ἐπ᾽ ἴσης, τῇ φύσει διεστηκός.
and partakes of-it on equal(-terms) in-the nature differing
ἀλλ᾽ ἐκεῖ μέν, ὦ βέλτιστε, δύο φύσεις τιθεὶς ὑπὸ τὴν
but there indeed O best two natures setting under the
αὐτὴν προσηγορίαν, οὐδὲν ἀμείνω τὴν ἑτέραν τῆς
same appellation in-nothing better the one than-the

ἑτέρας εἰσάγεις, οὐδὲ τὴν μὲν πρότερον, τὴν δὲ
other you-introduce nor the(-one) indeed prior the(-other) and
ὕστερον, οὐδὲ τὴν μὲν μᾶλλον, τὴν δὲ ἧττον οὖσαν
later nor the(-one) indeed more the(-other) and less being
τοῦθ' ὅπερ λέγεται. οὐδὲ γάρ τι συνέζευκται τὸ
this which is-said not-even for anything is-yoked-in the(-thing)
ταύτην παρέχον αὐταῖς τὴν ἀνάγκην. οὐ γὰρ ὁ μὲν
this providing to-them the necessity not for the(-one) indeed
μᾶλλον κύων, ὁ δὲ ἧττον τοῦ ἑτέρου κυνός, οἷον
more dog the(-other) and less than-the other dog as
ὁ θαλάττιος τοῦ χερσαίου, ἢ ὁ χερσαῖος ἔμπαλιν τοῦ
the sea(-dog) than-the land(-dog) or the land(-dog) conversely than-the
θαλαττίου· διὰ τί γάρ, ἢ κατὰ τίνα λόγον; ἀλλ' ἐν
sea(-dog) because-of what for or according-to what reason but in
ὁμοτίμοις πράγμασι καὶ διαφόροις ἡ κοινωνία τῆς κλήσεως.
equal-in-honor things and different the sharing of-the name
ἐνταῦθα δὲ τῷ θεῷ παραζευγνὺς τὸ σεβάσμιον, καὶ τὸ
here but — with-God yoking-beside the venerable and the
ὑπὲρ πᾶσαν οὐσίαν εἶναι καὶ φύσιν, ὃ μόνου θεοῦ καὶ
above all substance to-be and nature which of-only God and
οἱονεὶ φύσις θεότητος, εἶτα τῷ πατρὶ μὲν τοῦτο διδούς,
as-it-were (the)-nature of-godhead then to-the father indeed this giving
τὸν υἱὸν δὲ ἀποστερῶν καὶ ὑποτιθείς, καὶ τὰ δεύτερα
the son and depriving and subordinating and the second(-things)
νέμων αὐτῷ τῆς τιμῆς καὶ τῆς προσκυνήσεως, κἂν ταῖς
allotting to-him of-the honor and of-the worship even-if in-the
συλλαβαῖς χαρίζῃ τὸ ὅμοιον, τῷ πράγματι τὴν θεότητα
syllables you-grant the like in-the thing the godhead
περικόπτεις, καὶ μεταβαίνεις κακούργως ἀπὸ τῆς τὸ ἴσον
you-cut-off and you-pass-over maliciously from the the equal
ἐχούσης ὁμωνυμίας ἐπὶ τὴν τὰ μὴ ἴσα συνδέουσαν·
having homonymy to the the not equal(-things) binding-together

ὥστε ὁ γραπτός σοι καὶ ὁ ζῶν ἄνθρωπος μᾶλλον ἢ οἱ
so-that the painted for-you and the living man rather than the
τοῦ ὑποδείγματος κύνες τῇ θεότητι πλησιάζουσιν. ἢ δὸς
of-the example dogs to-the godhead draw-near or grant
ἀμφοτέροις, ὥσπερ τὴν κοινωνίαν τῆς κλήσεως, οὕτω δὲ
to-both as the sharing of-the name thus and
καὶ τὴν ὁμοτιμίαν τῶν φύσεων, εἰ καὶ διαφόρους ταύτας
also the equality-of-honor of-the natures if even different these
εἰσάγεις· καὶ καταλέλυκάς σου τοὺς κύνας, οὓς ἐξηῦρες
you-introduce and you-have-undone of-you the dogs which you-discovered
κατὰ τῆς ἀνισότητος. τί γὰρ ὄφελος τῆς ὁμωνυμίας, εἰ
against the inequality what for (the)-profit of-the homonymy if
τὸ ἰσότιμον ἔχοιεν οἱ παρά σου διαιρούμενοι; οὐ γὰρ
the equality-of-honor should-have those by you divided not for
ἵνα ἰσότιμα δείξῃς, ἀλλ' ἵνα ἀνισότιμα, πρὸς
that equal-in-honor(-things) you-may-show but that unequal-in-honor(-things) to
τὴν ὁμωνυμίαν καὶ τοὺς κύνας κατέφυγες. πῶς ἄν τις
the homonymy and the dogs you-fled how — anyone
ἐλεγχθείη μᾶλλον καὶ ἑαυτῷ μαχόμενος καὶ θεότητι;
could-be-refuted more both with-himself fighting and with-godhead
15 Ἐὰν δὲ λεγόντων ἡμῶν, ὅτι τῷ αἰτίῳ μείζων ὁ
if and saying us that by-the cause greater the
πατὴρ τοῦ υἱοῦ, προσλαβόντες τὴν Τὸ δὲ αἴτιον φύσει
father than-the son taking-in-addition the the and cause by-nature
πρότασιν, ἔπειτα τὸ Μεῖζον τῇ φύσει συνάγωσιν· οὐκ
premise then the greater by-the nature they-conclude not
οἶδα πότερον ἑαυτοὺς παραλογίζονται, ἢ τοὺς πρὸς οὓς ὁ
I-know whether themselves they-mislead or those to whom the
λόγος. οὐ γὰρ ἁπλῶς ὅσα κατά τινος λέγεται, ταῦτα
argument not for simply whatever of something is-said these(-things)
καὶ κατὰ τοῦ ὑποκειμένου τούτῳ ῥηθήσεται· ἀλλὰ δῆλον
also of the subject to-this will-be-said but clear

κατὰ τίνος, καὶ τίνα. ἐπεὶ τί κωλύει κἀμὲ ταύτην
of what and what(-things) since what prevents me-too this
πρότασιν ποιησάμενον τήν, ὅτι ὁ πατὴρ μείζων τῇ φύσει,
premise having-made the that the father greater by-the nature
ἔπειτα προσλαβόντα τὸ Φύσει δὲ οὐ πάντως μείζων οὐδὲ
then having-added the by-nature and not altogether greater nor
πατήρ, ἐντεῦθεν συναγαγεῖν τὸ Μεῖζον οὐ πάντως μεῖζον·
father thence to-conclude the greater not altogether greater
ἤ, Ὁ πατὴρ οὐ πάντως πατήρ. εἰ βούλει δὲ οὕτως· ὁ
or the father not altogether father if you-wish and thus —
θεός, οὐσία· ἡ οὐσία δέ, οὐ πάντως θεός· τὸ ἑξῆς αὐτὸς
God (a)-substance the substance but not altogether God the next yourself
συνάγαγε· ὁ θεός, οὐ πάντως θεός. ἀλλ' οἶμαι, παρὰ τὸ
conclude — God not altogether God but I-think from the
πῇ καὶ ἁπλῶς ὁ παραλογισμὸς οὗτος, ὡς τοῖς
in-some-respect and simply the fallacy this as to-those
περὶ ταῦτα τεχνολογεῖν σύνηθες. ἡμῶν γὰρ τὸ μεῖζον
about these(-things) to-make-technical-rules customary of-us for the greater
τῇ τοῦ αἰτίου φύσει διδόντων, αὐτοὶ τὸ τῇ φύσει μεῖζον
by-the of-the cause nature giving they the by-the nature greater
ἐπάγουσιν· ὥσπερ ἂν εἰ καὶ λεγόντων ἡμῶν, ὅτι ὁ δεῖνα
bring-in as — if also saying us that the so-and-so
νεκρὸς ἄνθρωπος, ἁπλῶς ἐπῆγον αὐτοὶ τὸν ἄνθρωπον.
dead (a)-man simply were-bringing-in they the man
Ἐκεῖνο δὲ πῶς παραδράμωμεν, οὐδενὸς ἧττον τῶν 16
that and how may-we-run-past than-none less of-the
εἰρημένων ὂν ἀξιάγαστον; Ὁ πατήρ, φησιν, οὐσίας, ἢ
said(-things) being admirable the father he-says of-substance or
ἐνεργείας ὄνομα; ὡς ἀμφοτέρωθεν ἡμᾶς δήσοντες, — εἰ
of-activity (the)-name as from-both-sides us going-to-bind if
μὲν οὐσίας φήσομεν, συνθησομένους ἑτεροούσιον εἶναι τὸν
indeed of-substance we-shall-say going-to-agree other-in-substance to-be the

υἱόν, ἐπειδὴ μία μὲν οὐσία θεοῦ, ταύτην δέ, ὡς οὗτοι,
son since one indeed substance of-God this and as these(-men)
προκατείληφεν ὁ πατήρ· εἰ δὲ ἐνεργείας, ποίημα σαφῶς
has-pre-occupied the father if and of-activity (a)-thing-made clearly
ὁμολογήσοντας, ἀλλ᾽ οὐ γέννημα. οὗ γὰρ ὁ ἐνεργῶν,
going-to-confess but not (an)-offspring where for the(-one) acting
ἐκεῖ πάντως καὶ τὸ ἐνεργούμενον. καὶ πῶς τῷ
there altogether also the(-thing) acted and how with-the
πεποιηκότι ταὐτὸν τὸ πεποιημένον, θαυμάζειν φήσουσι.
having-made the-same the(-thing) made to-wonder they-will-say
σφόδρα ἂν ἠδέσθην ὑμῶν καὶ αὐτὸς τὴν διαίρεσιν,
exceedingly — I-would-have-respected your also myself the division
εἰ τῶν δύο τὸ ἕτερον δέξασθαι ἦν ἀναγκαῖον, ἀλλὰ μὴ τὰ
if of-the two the one to-accept were necessary but not the
δύο διαφυγόντα τρίτον εἰπεῖν ἀληθέστερον· ὅτι οὔτε οὐσίας
two having-escaped (a)-third to-say truer that neither of-substance
ὄνομα ὁ πατήρ, ὦ σοφώτατοι, οὔτε ἐνεργείας, σχέσεως δὲ
(the)-name the father O most-wise nor of-activity of-relation but
καὶ τοῦ πῶς ἔχει πρὸς τὸν υἱὸν ὁ πατήρ, ἢ ὁ υἱὸς πρὸς
and of-the how he-is toward the son the father or the son toward
τὸν πατέρα. ὡς γὰρ παρ᾽ ἡμῖν αἱ κλήσεις αὗται τὸ γνήσιον
the father as for among us the names these the genuine
καὶ οἰκεῖον γνωρίζουσιν, οὕτω κἀκεῖ τὴν τοῦ γεγεννημένου
and akin make-known thus there-too the of-the begotten
πρὸς τὸ γεγεννηκὸς ὁμοφυίαν σημαίνουσιν. ἔστω δέ,
to the having-begotten sameness-of-nature they-signify let-it-be and
ὑμῶν χάριν, καὶ οὐσία τις ὁ πατήρ· συνεισάξει τὸν
for-your sake also substance some the father he-will-bring-in-together the
υἱόν, οὐκ ἀλλοτριώσει, κατὰ τὰς κοινὰς ἐννοίας καὶ
son not he-will-estrange according-to the common notions and
τὴν τῶν κλήσεων τούτων δύναμιν. ἔστω καὶ ἐνεργείας, εἰ
the of-the names these force let-it-be also of-activity if

τοῦτο δοκεῖ· οὐδὲ οὕτως ἡμᾶς αἱρήσετε. αὐτὸ δὲ τοῦτο
this seems not-even thus us you-will-catch itself and this
ἐνηργηκὼς ἂν εἴη τὸ ὁμοούσιον, εἰ καὶ ἄτοπος ἄλλως
having-effected — would-be the consubstantial if even absurd otherwise
ἡ τῆς περὶ τοῦτο ἐνεργείας ὑπόληψις. ὁρᾶς ὅπως ὑμῶν,
the of-the about this activity supposition you-see how of-you
καὶ κακομαχεῖν ἐθελόντων, τὰς στροφὰς διαφεύγομεν; ἐπεὶ
even to-fight-unfairly wishing the twists we-escape since
δέ σου τὸ ἐν τοῖς λογισμοῖς καὶ ταῖς στροφαῖς ἄμαχον
and of-you the in the reasonings and the twists invincible
ἔγνωμεν, ἴδωμέν σου καὶ τὴν ἐκ τῶν θείων λογίων
we-have-known let-us-see of-you also the from the divine oracles
ἰσχύν, ἂν ἄρα δέξῃ κἀντεῦθεν πείθειν ἡμᾶς.
strength if after-all you-may-consent from-here-too to-persuade us

XI · THE LOFTY AND THE LOWLY

Gregory gathers the Son's lofty names, Word, only-begotten, way, truth, life, light, wisdom, power, radiance, image, and seal, and assigns the lowly words to the humanity he assumed. He was born yet begotten before time, hungered yet fed thousands, wept yet stopped tears, asked where Lazarus lay yet raised him, was sold yet redeemed the world, and died yet destroyed death. If the opponents stay contentious, Gregory and his hearers at least will keep the Trinity.

Ἡμεῖς μὲν γὰρ ἐκ μεγάλων καὶ ὑψηλῶν τῶν φωνῶν τοῦ 17
we indeed for from great and lofty the sayings of-the
υἱοῦ τὴν θεότητα καὶ κατειλήφαμεν, καὶ κηρύσσομεν. τίνων
son the godhead both have-comprehended and proclaim of-which
τούτων; τῆς θεός, τῆς λόγος, ὁ ἐν ἀρχῇ,
of-these of-the(-word) God of-the(-word) word the(-one) in beginning
ὁ μετὰ τῆς ἀρχῆς, ἡ ἀρχή· Ἐν ἀρχῇ ἦν ὁ λόγος,
the(-one) with the beginning the beginning in beginning was the word

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος· καί,
and the word was with — God and God was the word and
Μετά σου ἡ ἀρχή· καί, Ὁ καλῶν αὐτὴν ἀπὸ γενεῶν
with you the beginning and the(-one) calling her from generations
ἀρχήν. ἐπειδὴ υἱὸς μονογενής· Ὁ μονογενὴς υἱός, ὁ
beginning since son only-begotten the only-begotten son the(-one)
ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο. ὁδός,
being into the bosom of-the father he made-known way
ἀλήθεια, ζωή, φῶς· Ἐγώ εἰμι ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ
truth life light I am the way and the truth and
ἡ ζωή· καί, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. σοφία, δύναμις·
the life and I am the light of-the world wisdom power
Χριστὸς θεοῦ δύναμις, καὶ θεοῦ σοφία. ἀπαύγασμα,
Christ of-God power and of-God wisdom radiance
χαρακτήρ, εἰκών, σφραγίς· Ὃς ὢν ἀπαύγασμα τῆς δόξης
impress image seal who being radiance of-the glory
καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ· καί, Εἰκὼν τῆς
and impress of-the hypostasis of-him and image of-the
ἀγαθότητος· καί, Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.
goodness and him for the father sealed — God
κύριος, βασιλεύς, ὁ ὤν, ὁ παντοκράτωρ· Ἔβρεξε
lord king the(-one) being the almighty rained
κύριος πῦρ παρὰ κυρίου· καί, Ῥάβδος εὐθύτητος ἡ ῥάβδος
(the)-lord fire from (the)-lord and rod of-uprightness the rod
τῆς βασιλείας σου· καί, Ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ
of-the kingdom of-you and the(-one) being and the(-one) was and the(-one)
ἐρχόμενος, καὶ ὁ παντοκράτωρ. σαφῶς περὶ τοῦ υἱοῦ
coming and the almighty clearly about the son
λεγόμενα, καὶ ὅσα τῆς αὐτῆς τούτοις ἐστὶ δυνάμεως, ὧν
said(-things) and whatever of-the same with-these is force of-which
οὐδὲν ἐπίκτητον, οὐδὲ ὕστερον τῷ υἱῷ προσγενόμενον, ἢ
nothing acquired nor later to-the son added or

τῷ πνεύματι, ὥσπερ οὐδὲ αὐτῷ τῷ πατρί. οὐ γὰρ ἐκ
to-the spirit as not-even to-himself the father not for from
προσθήκης τὸ τέλειον. οὐ γὰρ ἦν ὅτε ἄλογος ἦν, οὐδὲ
addition the perfect not for there-was when wordless he-was nor
ἦν ὅτε οὐ πατήρ, οὐδὲ ἦν ὅτε οὐκ ἀληθής, ἢ ἄσοφος,
there-was when not father nor there-was when not true or unwise
ἢ ἀδύνατος, ἢ ζωῆς ἐνδεής, ἢ λαμπρότητος, ἢ ἀγαθότητος.
or powerless or of-life lacking or of-brightness or of-goodness
Σὺ δέ μοι καταρίθμει πρὸς ταῦτα τὰ τῆς ἀγνωμοσύνης 18
you and for-me count-up against these the of-the ingratitude
ῥήματα, τὸ θεός μου καὶ θεὸς ὑμῶν, τὸ μείζων, τὸ ἔκτισε,
words the God of-me and God of-you the greater the he-created
τὸ ἐποίησε, τὸ ἡγίασεν. εἰ βούλει δέ, καὶ τὸ δοῦλον,
the he-made the he-sanctified if you-wish and also the servant
καὶ τὸ ὑπήκοον· τὸ δέδωκε, τὸ ἔμαθε, τὸ ἐντέταλται,
and the obedient the he-has-given the he-learned the he-has-been-commanded
τὸ ἀπέσταλται, τὸ μὴ δύνασθαι ἀφ' ἑαυτοῦ τι ποιεῖν,
the he-has-been-sent the not to-be-able from himself anything to-do
ἢ λέγειν, ἢ κρίνειν, ἢ δωρεῖσθαι, ἢ βούλεσθαι. ἔτι δὲ
or to-say or to-judge or to-give or to-will yet and
καὶ ταῦτα, τὴν ἄγνοιαν, τὴν ὑποταγήν, τὴν εὐχήν, τὴν
also these(-things) the ignorance the subjection the prayer the
ἐρώτησιν, τὴν προκοπήν, τὴν τελείωσιν. πρόσθες, εἰ βούλει,
questioning the progress the perfecting add if you-wish
καὶ ὅσα τούτων ταπεινότερα, τὸ ὑπνοῦν, τὸ πεινῆν, τὸ
also whatever than-these lower the to-sleep the to-hunger the
κοπιᾷν, τὸ δακρύειν, τὸ ἀγωνιᾷν, τὸ ὑποδύεσθαι. τάχα δ'
to-toil the to-weep the to-be-in-agony the to-shrink perhaps and
ἂν ὀνειδίσαις καὶ τὸν σταυρόν, καὶ τὸν θάνατον. τὴν γὰρ
— you-might-reproach also the cross and the death the for
ἔγερσιν καὶ τὴν ἀνάληψιν παρήσειν μοι δοκεῖς, ἐπειδή
rising and the ascension to-be-going-to-let-pass to-me you-seem since

τι καὶ πρὸς ἡμῶν ἐν τούτοις εὑρίσκεται. πολλὰ δ' ἂν
something also on our(-side) in these is-found many and —
ἔτι πρὸς τούτοις σπερμολογήσαις, εἰ βούλοιο συντιθέναι
still besides these you-might-pick-up if you-should-wish to-put-together
τὸν ὁμώνυμόν σου θεὸν καὶ παρέγγραπτον, ἡμῖν δὲ ἀληθινὸν
the homonymous of-you God and enrolled-falsely for-us but true
καὶ ὁμότιμον. τούτων γὰρ ἕκαστον οὐ χαλεπὸν μὲν καὶ
and equal-in-honor of-these for each not difficult indeed also
κατὰ μέρος ἐπεξιόντα ἐξηγεῖσθαί σοι πρὸς τὸ εὐσεβέστατον,
in part going-through to-explain to-you toward the most-pious
καὶ ἀνακαθαίρειν τὸ ἐν τοῖς γράμμασι πρόσκομμα, εἴ γε
and to-cleanse the in the writings stumbling-block if at-least
προσπταίεις ὄντως, ἀλλὰ μὴ ἑκὼν κακουργεῖς. ἑνὶ δὲ
you-stumble really but not willingly you-do-evil in-one and
κεφαλαίῳ, τὰ μὲν ὑψηλότερα πρόσαγε τῇ θεότητι
heading the(-things) indeed loftier apply to-the godhead
καὶ τῇ κρείττονι φύσει παθῶν καὶ σώματος· τὰ δὲ
and to-the better nature than-passions and than-body the(-things) and
ταπεινότερα τῷ συνθέτῳ, καὶ τῷ διὰ σὲ κενωθέντι
lowlier to-the composite and to-the(-one) because-of you emptied
καὶ σαρκωθέντι, οὐδὲν δὲ χεῖρον εἰπεῖν, καὶ ἀνθρωπισθέντι,
and made-flesh nothing and worse to-say also made-man
εἶτα καὶ ὑψωθέντι, ἵνα σὺ τὸ τῶν δογμάτων σου σαρκικὸν
then also exalted that you the of-the doctrines of-you fleshly
καὶ χαμαιπετὲς καταλύσας μάθῃς ὑψηλότερος εἶναι, καὶ
and groveling having-destroyed may-learn loftier to-be and
συνανιέναι θεότητι, καὶ μὴ τοῖς ὁρωμένοις ἐναπομένοις,
to-ascend-with godhead and not in-the seen(-things) to-remain
ἀλλὰ συνεπαίρῃ τοῖς νοουμένοις, καὶ γινώσκῃς, τίς
but may-be-lifted-up-with the understood(-things) and may-know what
μὲν φύσεως λόγος, τίς δὲ λόγος οἰκονομίας.
indeed of-nature (the)-account what and (the)-account of-dispensation

Οὗτος γὰρ ὁ νῦν σοι καταφρονούμενος, ἦν ὅτε καὶ 19
this(-one) for the now by-you despised there-was when even
ὑπὲρ σὲ ἦν· ὁ νῦν ἄνθρωπος καὶ ἀσύνθετος ἦν.
above you was the(-one) now man and uncompounded he-was
ὃ μὲν ἦν, διέμεινεν· ὃ δὲ οὐκ ἦν, προσέλαβεν. ἐν
what indeed he-was he-remained what and not he-was he-assumed in
ἀρχῇ ἦν ἀναιτίως· τίς γὰρ αἰτία θεοῦ; ἀλλὰ καὶ
beginning he-was without-cause what for (the)-cause of-God but also
ὕστερον γέγονε δι' αἰτίαν (ἡ δὲ ἦν τὸ σὲ σωθῆναι
later he-came-to-be because-of (a)-cause which and was the you to-be-saved
τὸν ὑβριστήν, ὃς διὰ τοῦτο περιφρονεῖς θεότητα,
the insulter who because-of this despise godhead
ὅτι τὴν σὴν παχύτητα κατεδέξατο) διὰ μέσου νοὸς
because the your thickness he-accepted through (a)-mediating mind
ὁμιλήσας σαρκί, καὶ γενόμενος ἄνθρωπος, ὁ κάτω θεός·
consorting with-flesh and having-become man the below God
ἐπειδὴ συνανεκράθη θεῷ, καὶ γέγονεν εἷς, τοῦ κρείττονος
since he-was-blended-with with-God and he-became one the better
ἐκνικήσαντος, ἵνα γένωμαι τοσοῦτον θεός, ὅσον ἐκεῖνος
having-prevailed that I-may-become so-much God as-much-as he
ἄνθρωπος. ἐγεννήθη μέν, ἀλλὰ καὶ ἐγεγέννητο· ἐκ
man he-was-born indeed but also he-had-been-begotten from
γυναικὸς μέν, ἀλλὰ καὶ παρθένου. τοῦτο ἀνθρώπινον, ἐκεῖνο
(a)-woman indeed but also (a)-virgin this human that
θεῖον. ἀπάτωρ ἐντεῦθεν, ἀλλὰ καὶ ἀμήτωρ ἐκεῖθεν. ὅλον
divine fatherless hence but also motherless thence whole
τοῦτο θεότητος. ἐκυοφορήθη μέν, ἀλλ' ἐγνώσθη
this of-godhead he-was-carried-in-the-womb indeed but he-was-recognized
προφήτῃ καὶ αὐτῷ κυοφορουμένῳ, καὶ προσκιρτῶντι
by-(a)-prophet also himself being-carried-in-the-womb and leaping-before
τοῦ λόγου, δι' ὃν ἐγένετο. ἐσπαργανώθη μέν, ἀλλ'
the word because-of whom he-came-to-be he-was-swaddled indeed but

ἀποσπαργανοῦται τὰ τῆς ταφῆς ἀνιστάμενος. ἐν
he-unswaddles the(-bands) of-the burial rising in
φάτνῃ μὲν ἀνεκλίθη, ἀλλ᾽ ὑπ᾽ ἀγγέλων ἐδοξάσθη, καὶ ὑπ᾽
(a)-manger indeed he-was-laid but by angels he-was-glorified and by
ἀστέρος ἐμηνύθη, καὶ ὑπὸ μάγων προσεκυνήθη. πῶς σὺ
(a)-star he-was-revealed and by magi he-was-worshiped how you
προσπταίεις τῷ βλεπομένῳ, μὴ σκοπῶν τὸ νοούμενον;
stumble at-the seen(-thing) not considering the understood(-thing)
ἐφυγαδεύθη μὲν εἰς Αἴγυπτον, ἀλλὰ φυγαδεύει τὰ
he-was-exiled indeed into Egypt but he-exiles the(-things)
Αἰγυπτίων. οὐκ εἶχεν εἶδος οὐδὲ κάλλος παρὰ Ἰουδαίοις,
of-Egyptians not he-had form nor beauty among Jews
ἀλλὰ τῷ Δαβὶδ ὡραῖος ἦν κάλλει παρὰ τοὺς υἱοὺς τῶν
but — to-David fair he-was in-beauty beyond the sons of-the
ἀνθρώπων, ἀλλ᾽ ἐπὶ τοῦ ὄρους ἀστράπτει, καὶ ἡλίου
men but on the mountain he-flashes and than-(the)-sun
φωτοειδέστερος γίνεται, τὸ μέλλον μυσταγωγῶν.
more-luminous he-becomes the(-thing) to-come initiating-into
20 Ἐβαπτίσθη μὲν ὡς ἄνθρωπος, ἀλλ᾽ ἁμαρτίας ἔλυσεν ὡς
he-was-baptized indeed as man but sins he-loosed as
θεός· οὐ καθαρσίων αὐτὸς δεόμενος, ἀλλ᾽ ἵνα ἁγιάσῃ
God not of-purifications himself needing but that he-might-sanctify
τὰ ὕδατα. ἐπειράσθη ὡς ἄνθρωπος, ἀλλ᾽ ἐνίκησεν ὡς θεός·
the waters he-was-tempted as man but he-conquered as God
ἀλλὰ θαρρεῖν διακελεύεται, ὡς κόσμον νενικηκώς.
but to-be-of-good-cheer he-bids as (the)-world having-conquered
ἐπείνησεν, ἀλλ᾽ ἔθρεψε χιλιάδας, ἀλλ᾽ ἄρτος ἐστὶ ζωτικὸς καὶ
he-hungered but he-fed thousands but bread he-is life-giving and
οὐράνιος. ἐδίψησεν, ἀλλ᾽ ἐβόησεν· Ἐάν τις διψᾷ, ἐρχέσθω
heavenly he-thirsted but he-cried-out if anyone thirsts let-him-come
πρός με, καὶ πινέτω· ἀλλὰ καὶ πηγάζειν ὑπέσχετο τοὺς
to me and let-him-drink but also to-gush he-promised the(-ones)

πιστεύοντας. ἐκοπίασεν, ἀλλὰ τῶν κοπιώντων καὶ
believing he-grew-weary but of-the(-ones) toiling and
πεφορτισμένων ἐστὶν ἀνάπαυσις. ἐβαρήθη μὲν ὕπνῳ,
burdened he-is (the)-rest he-was-weighed-down indeed by-sleep
ἀλλ' ἐπὶ πελάγους κουφίζεται, ἀλλ' ἐπιτιμᾷ πνεύμασιν,
but on (the)-sea he-is-made-light but he-rebukes winds
ἀλλὰ Πέτρον κουφίζει βαπτιζόμενον. δίδωσι τέλος, ἀλλ' ἐξ
but Peter he-lightens being-submerged he-pays (the)-tax but from
ἰχθύος, ἀλλὰ βασιλεύει τῶν ἀπαιτούντων. Σαμαρείτης
(a)-fish but he-is-king of-the(-ones) demanding (a)-Samaritan
ἀκούει καὶ δαιμονῶν, πλὴν σώζει τὸν ἀπὸ Ἰερουσαλὴμ
he-is-called and possessed however he-saves the(-one) from Jerusalem
καταβαίνοντα καὶ λῃσταῖς περιπεσόντα, πλὴν ὑπὸ
going-down and among-robbers having-fallen however by
δαιμόνων ἐπιγινώσκεται, καὶ ἀπελαύνει δαίμονας, καὶ
demons he-is-recognized and he-drives-out demons and
λεγεῶνα πνευμάτων βυθίζει, καὶ ὡς ἀστραπὴν ὁρᾷ
(a)-legion of-spirits he-drowns and as lightning he-sees
πίπτοντα τὸν ἀρχηγὸν τῶν δαιμόνων. λιθάζεται, ἀλλ'
falling the chief of-the demons he-is-stoned but
οὐχ ἁλίσκεται. προσεύχεται, ἀλλ' ἐπακούει. δακρύει, ἀλλὰ
not he-is-caught he-prays but he-hears he-weeps but
παύει δάκρυον. ἐρωτᾷ ποῦ Λάζαρος, ἄνθρωπος γὰρ ἦν·
he-stops (the)-tear he-asks where Lazarus man for he-was
ἀλλ' ἐγείρει Λάζαρον, θεὸς γὰρ ἦν. πωλεῖται, καὶ λίαν
but he-raises Lazarus God for he-was he-is-sold and very
εὐώνως, τριάκοντα γὰρ ἀργυρίων, ἀλλ' ἐξαγοράζει κόσμον,
cheaply thirty for of-silver(-pieces) but he-redeems (the)-world
καὶ μεγάλης τιμῆς, τοῦ ἰδίου γὰρ αἵματος. ὡς πρόβατον
and at-great price of-the own for blood as (a)-sheep
ἐπὶ σφαγὴν ἄγεται, ἀλλὰ ποιμαίνει τὸν Ἰσραήλ, νῦν δὲ
to slaughter he-is-led but he-shepherds — Israel now and

καὶ πᾶσαν τὴν οἰκουμένην. ὡς ἀμνὸς ἄφωνος, ἀλλὰ λόγος
also all the inhabited(-world) as (a)-lamb dumb but (the)-word
ἐστί, φωνῇ βοῶντος ἐν τῇ ἐρήμῳ καταγγελλόμενος.
he-is by-(the)-voice of-(one)-crying in the wilderness proclaimed
μεμαλάκισται, τετραυμάτισται, ἀλλὰ θεραπεύει πᾶσαν
he-has-been-weakened he-has-been-wounded but he-heals every
νόσον, καὶ πᾶσαν μαλακίαν. ἐπὶ τὸ ξύλον ἀνάγεται,
disease and every weakness on the tree he-is-brought-up
προσπήγνυται, ἀλλὰ τῷ ξύλῳ τῆς ζωῆς ἀποκαθίστησιν,
he-is-nailed but by-the tree of-the life he-restores
ἀλλὰ σώζει καὶ λῃστὴν συσταυρούμενον, ἀλλὰ σκοτίζει πᾶν
but he-saves also (a)-robber crucified-with(-him) but he-darkens all
τὸ ὁρώμενον. ὄξος ποτίζεται, χολὴν βρωματίζεται·
the(-thing) seen vinegar he-is-given-to-drink gall he-is-fed
τίς; ὁ τὸ ὕδωρ εἰς οἶνον μεταβαλών, ὁ τῆς πικρᾶς
who the(-one) the water into wine having-changed the of-the bitter
γεύσεως καταλυτής, ὁ γλυκασμὸς καὶ ὅλος ἐπιθυμία.
taste destroyer the sweetness and wholly desire
παραδίδωσι τὴν ψυχήν, ἀλλ' ἐξουσίαν ἔχει πάλιν λαβεῖν
he-gives-up the soul but authority he-has again to-take
αὐτήν, ἀλλὰ καταπέτασμα ῥήγνυται, τὰ γὰρ ἄνω
it but (the)-veil is-rent the(-things) for above
παραδείκνυται, ἀλλὰ πέτραι σχίζονται, ἀλλὰ νεκροὶ
are-shown but rocks are-split but (the)-dead
προεγείρονται. ἀποθνήσκει, ζωοποιεῖ δέ, καὶ καταλύει
are-raised-beforehand he-dies he-gives-life but and he-destroys
τῷ θανάτῳ τὸν θάνατον. θάπτεται, ἀλλ' ἀνίσταται. εἰς
by-the death the death he-is-buried but he-rises to
ᾅδου κάτεισιν, ἀλλ' ἀνάγει ψυχάς, ἀλλ' εἰς οὐρανοὺς
Hades he-goes-down but he-brings-up souls but to heavens
ἄνεισιν, ἀλλ' ἥξει κρῖναι ζῶντας καὶ νεκρούς, καὶ τοὺς
he-goes-up but he-will-come to-judge living and dead and the

τοιούτους βασανίσαι λόγους. εἰ ταῦτα ἐμποιεῖ σοι
such to-examine-by-torture words if these(-things) produce for-you
τῆς πλάνης τὴν ἀφορμήν, ἐκεῖνά σου λύει τὴν πλάνην.
of-the error the starting-point those(-things) of-you loose the error
Ταῦτα τοῖς αἰνιγματισταῖς παρ' ἡμῶν, οὐχ ἑκόντων μέν· 21
these(-things) to-the riddlers from us not willing indeed
οὐ γὰρ ἡδὺ τοῖς πιστοῖς ἀδολεσχία καὶ λόγων ἀντίθεσις,
not for pleasant to-the faithful (is)-garrulousness and of-words opposition
ἀρκεῖ γὰρ καὶ εἷς ἀντικείμενος· πλὴν ἀναγκαίως διὰ
suffices for even one adversary however necessarily because-of
τοὺς ἐμπίπτοντας, ἐπεὶ καὶ διὰ τὰς νόσους τὰ φάρμακα,
those falling-upon(-us) since also because-of the diseases the remedies
ἵν' εἰδῶσι μὴ πάντα ὄντες σοφοὶ μηδὲ ἀήττητοι τὰ
that they-may-know not all being wise nor unconquered the
περιττὰ καὶ κενοῦντα τὸ εὐαγγέλιον. ὅταν γὰρ τὸ
superfluous(-things) and emptying the gospel whenever for the
τοῦ λόγου δυνατὸν προβαλλώμεθα, τὸ πιστεύειν ἀφέντες,
of-the reasoning power we-put-forward the to-believe having-let-go
καὶ τὸ τοῦ πνεύματος ἀξιόπιστον ταῖς ζητήσεσι λύσωμεν,
and the of-the spirit trustworthiness with-the inquiries we-dissolve
εἶτα ἡττηθῇ τοῦ μεγέθους τῶν πραγμάτων ὁ λόγος,
then is-defeated by-the greatness of-the matters the reasoning
— ἡττηθήσεται δὲ πάντως, ἀπὸ ἀσθενοῦς ὀργάνου τῆς
will-be-defeated and certainly from (a)-weak instrument of-the
ἡμετέρας διανοίας ὁρμώμενος, — τί γίνεται; τὸ ἀσθενὲς
our mind starting what becomes the weakness
τοῦ λόγου τοῦ μυστηρίου φαίνεται· καὶ οὕτω κένωσις
of-the reasoning of-the mystery appears and thus (the)-emptying
τοῦ σταυροῦ τὸ τοῦ λόγου κομψὸν ἀναδείκνυται, ὡς καὶ
of-the cross the of-the reasoning cleverness is-displayed as also
Παύλῳ δοκεῖ. ἡ γὰρ πίστις τοῦ καθ' ἡμᾶς λόγου
to-Paul it-seems the for faith of-the according-to us reasoning

πλήρωσις. ὁ δὲ ἀναγγέλλων συνδέσμους, καὶ λύων
(the)-fulfillment the(-one) but announcing bonds and loosing
κρατούμενα, ὁ καὶ ἡμῖν ἐπὶ νοῦν ἀγαγὼν διαλῦσαι
(things)-held-fast who also to-us into mind having-brought to-dissolve
στραγγαλιὰς βιαίων δογμάτων, μάλιστα μὲν καὶ τούτους
tangles of-violent doctrines most-of-all indeed also these(-men)
μεταβαλὼν ποιήσειε πιστοὺς ἀντὶ τεχνολόγων, καὶ
having-changed may-he-make faithful instead-of logic-choppers and
Χριστιανοὺς ἀνθ' ὧν νῦν ὀνομάζονται. τοῦτο δὴ καὶ
Christians instead-of what now they-are-called this indeed also
παρακαλοῦμεν· δεόμεθα ὑπὲρ Χριστοῦ· καταλλάγητε τῷ
we-exhort we-beg on-behalf-of Christ be-reconciled —
θεῷ, καὶ τὸ πνεῦμα μὴ σβέννυτε· μᾶλλον δέ, καταλλαγείη
to-God and the spirit not quench rather but may-be-reconciled
Χριστὸς ὑμῖν, καὶ τὸ πνεῦμα ὀψὲ γοῦν ἀναλάμψειεν. εἰ
Christ to-you and the spirit late at-any-rate may-shine-forth if
δὲ λίαν ἔχοιτε φιλονείκως, ἀλλ' ἡμεῖς γε σώζοιμεν
but very you-should-be contentiously but we at-least may-we-keep-safe
ἡμῖν αὐτοῖς τὴν τριάδα, καὶ ὑπὸ τῆς τριάδος σωζοίμεθα,
for-us selves the trinity and by the trinity may-we-be-kept-safe
μένοντες εἰλικρινεῖς καὶ ἀπρόσκοποι, μέχρις ἀναδείξεως
remaining pure and without-offense until (the)-manifestation
τελεωτέρας τῶν ποθουμένων, ἐν αὐτῷ Χριστῷ τῷ
more-perfect of-the(-things) longed-for in himself Christ the
κυρίῳ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· Ἀμήν.
lord of-us to-whom the glory unto the ages amen

Gregory answers the scriptural objections, giving the lofty to the Godhead and the lowly to the humanity. The Lord created me speaks of Wisdom's human birth, He begets me of the divine. The servant belongs to the dispensation; the until of his reign sets no end to it; his subjection, the cry of forsakenness, and the learning of obedience are ours, which he made his own; and God will be all in all when we are wholly godlike.

Ἐπειδή σοι τὰς μὲν ἐκ τῶν λογισμῶν στροφὰς καὶ 1
since for-you the indeed from the reasonings twists and
πλοκὰς ἱκανῶς διεσείσαμεν τῇ δυνάμει τοῦ πνεύματος,
tangles sufficiently we-have-shaken-out by-the power of-the spirit
τὰς δὲ παρὰ τῶν θείων γραφῶν ἐνστάσεις τε καὶ
the and from the divine writings objections both and
ἀντιθέσεις, αἷς οἱ τοῦ γράμματος ἱερόσυλοι καὶ τὸν νοῦν
antitheses with-which the of-the letter temple-robbers and the sense
τῶν γεγραμμένων κλέπτοντες τοὺς πολλοὺς σφετερίζονται,
of-the written(-things) stealing the many appropriate
καὶ τὴν ὁδὸν τῆς ἀληθείας ταράσσουσι, συλλήβδην μὲν
and the way of-the truth confuse in-sum indeed
ἤδη λελύκαμεν, καὶ οὐκ ἀμυδρῶς, ὡς ἐμαυτὸν πείθω, τοῖς
already we-have-loosed and not dimly as myself I-persuade for-the
εὐγνωμονεστέροις· τὰς μὲν ὑψηλοτέρας καὶ θεοπρεπεστέρας
more-reasonable the indeed loftier and more-God-befitting
φωνὰς προσνείμαντες τῇ θεότητι, τὰς δὲ ταπεινοτέρας
expressions having-assigned to-the godhead the and lowlier
καὶ ἀνθρωπικωτέρας τῷ νέῳ δι' ἡμᾶς Ἀδὰμ καὶ θεῷ
and more-human to-the new for us Adam and to-God
παθητῷ κατὰ τῆς ἁμαρτίας· τοῖς δὲ καθ' ἕκαστον οὐκ
passible against the sin to-the(-points) and in detail not
ἐπεξεληλύθαμεν, ἐπειγομένου τοῦ λόγου· σὺ δὲ καὶ τούτων
we-have-gone-through hastening the argument you but also of-these

ἐπιζητεῖς ἐν βραχεῖ τὰς λύσεις, τοῦ μὴ παρασύρεσθαι
seek in brief the solutions for-the not to-be-swept-away
λόγοις πιθανότητος, ἡμεῖς καὶ ταύτας κεφαλαιώσομεν
by-arguments of-plausibility we also these will-sum-up
εἰς ἀριθμοὺς διελόντες διὰ τὸ εὐμνημόνευτον.
into numbers having-divided because-of the easy-to-remember

2 Ἔστι γὰρ ἓν μὲν αὐτοῖς ἐκεῖνο καὶ λίαν πρόχειρον
is for one indeed to-them that and very ready-to-hand
τό· Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα
the (the)-lord created me (the)-beginning of-ways of-him for works
αὐτοῦ. πρὸς ὃ πῶς ἀπαντησόμεθα; οὐ Σολομῶντος
of-him to which how shall-we-reply not of-Solomon
κατηγορήσομεν; οὐ τὰ πρὶν ἀθετήσομεν διὰ τὴν
shall-we-accuse not the(-things) before shall-we-set-aside because-of the
τελευταίαν παράπτωσιν; οὐχὶ τῆς σοφίας αὐτῆς ἐροῦμεν
last fall not of-the wisdom itself shall-we-say
εἶναι τὸν λόγον, τῆς οἷον ἐπιστήμης καὶ τοῦ τεχνίτου
to-be the saying of-the as-it-were knowledge and of-the craftsman
λόγου, καθ' ὃν τὰ πάντα συνέστη; πολλὰ γὰρ ἡ
word according-to which the all(-things) were-constituted many(-things) for the
γραφὴ προσωποποιεῖν οἶδε καὶ τῶν ἀψύχων, ὡς τό· Ἡ
writing to-personify knows even of-the lifeless as the the
θάλασσα εἶπε τάδε καὶ τάδε· καί, Ἡ ἄβυσσος εἶπεν,
sea said these(-things) and these(-things) and the abyss said
οὐκ ἔστιν ἐν ἐμοί· καί, Οἱ οὐρανοὶ διηγούμενοι δόξαν θεοῦ·
not it-is in me and the heavens telling (the)-glory of-God
καὶ πάλιν ῥομφαία τι διακελεύεται, καὶ ὄρη καὶ
and again (a)-sword something is-commanded and mountains and
βουνοὶ λόγους ἐρωτῶνται σκιρτήσεως. τούτων οὐδέν φαμεν,
hills reasons are-asked of-leaping of-these nothing we-say
εἰ καί τισι τῶν πρὸ ἡμῶν ὡς ἰσχυρὰ τέθειται. ἀλλ'
if even to-some of-the before us as strong it-has-been-set but

ἔστω τοῦ σωτῆρος αὐτοῦ, τῆς ἀληθινῆς σοφίας, ὁ λόγος.
let-it-be of-the savior himself of-the true wisdom the saying
μικρὸν δὲ συνδιασκεψώμεθα. τί τῶν ὄντων ἀναίτιον;
little and let-us-consider-together what of-the beings (is)-uncaused
θεότης. οὐδεὶς γὰρ αἰτίαν εἰπεῖν ἔχει θεοῦ· ἢ τοῦτο ἂν
(the)-godhead no-one for (a)-cause to-say can of-God or this —
εἴη θεοῦ πρεσβύτερον. τίς δὲ τῆς ἀνθρωπότητος, ἣν
would-be than-God older what and of-the humanity which
δι᾽ ἡμᾶς ὑπέστη θεός, αἰτία; τὸ σωθῆναι πάντως ἡμᾶς.
for us undertook God (the)-cause the to-be-saved altogether us
τί γὰρ ἕτερον; ἐπειδὴ τοίνυν ἐνταῦθα καὶ τὸ Ἔκτισε
what for other since therefore here both the he-created
καὶ τὸ Γεννᾷ με σαφῶς εὑρίσκομεν, ἁπλοῦς ὁ λόγος.
and the he-begets me clearly we-find simple the account
ὃ μὲν ἂν μετὰ τῆς αἰτίας εὑρίσκωμεν, προσθῶμεν τῇ
what indeed — with the cause we-find let-us-assign to-the
ἀνθρωπότητι· ὃ δὲ ἁπλοῦν καὶ ἀναίτιον, τῇ θεότητι
humanity what and simple and uncaused to-the godhead
λογισώμεθα. ἆρ᾽ οὖν οὐ τὸ μὲν Ἔκτισεν εἴρηται μετὰ τῆς
let-us-reckon is-it then not the indeed he-created has-been-said with the
αἰτίας; Ἔκτισε γάρ μέ, φησιν, ἀρχὴν ὁδῶν αὐτοῦ εἰς
cause he-created for me he-says (the)-beginning of-ways of-him for
ἔργα αὐτοῦ. ἔργα δὲ χειρῶν αὐτοῦ ἀλήθεια καὶ κρίσις,
works of-him (the)-works and of-hands of-him truth and judgment
ὧν ἕνεκεν ἐχρίσθη θεότητι. χρίσις γὰρ αὕτη τῆς
of-which for-the-sake he-was-anointed with-godhead (the)-anointing for this of-the
ἀνθρωπότητος. τὸ δὲ Γεννᾷ με χωρὶς αἰτίας· ἢ δεῖξόν
humanity the but he-begets me without cause or show
τι τούτῳ προσκείμενον. τίς οὖν ἀντερεῖ λόγος, κτίσμα
something to-this attached what then will-oppose argument creature

μὲν λέγεσθαι τὴν σοφίαν κατὰ τὴν κάτω γέννησιν,
indeed to-be-called the wisdom according-to the lower generation
γέννημα δὲ κατὰ τὴν πρώτην καὶ πλέον ἄληπτον;
offspring but according-to the first and more incomprehensible
3 Τούτῳ δὲ ἕπεται καὶ τὸ δοῦλον ἀκούειν εὖ δουλεύοντα
with-this and follows also the servant to-hear well serving
πολλοῖς, καὶ τὸ μέγα εἶναι αὐτῷ κληθῆναι παῖδα θεοῦ.
many and the great to-be to-him to-be-called child of-God
τῷ ὄντι γὰρ ἐδούλευσε σαρκί, καὶ γενέσει, καὶ πάθεσι
in-the reality for he-served flesh and birth and passions
τοῖς ἡμετέροις, διὰ τὴν ἡμετέραν ἐλευθερίαν, καὶ πᾶσιν
the our because-of the our freedom and all
οἷς σέσωκεν ὑπὸ τῆς ἁμαρτίας κατεχομένους. τί δὲ
whom he-has-saved by the sin held-fast what and
μεῖζον ἀνθρώπου ταπεινότητι ἢ θεῷ πλακῆναι, καὶ
greater of-man for-lowliness than with-God to-be-entwined and
γενέσθαι θεὸν ἐκ τῆς μίξεως, καὶ τοσοῦτον ἐπισκεφθῆναι
to-become God from the mingling and so-much to-be-visited
ἀνατολῇ ἐξ ὕψους, ὥστε καὶ τὸ γεννώμενον ἅγιον
by-(the)-dayspring from on-high so-that also the being-born holy
υἱὸν ὑψίστου κληθῆναι, καὶ χαρισθῆναι αὐτῷ τὸ ὄνομα
son of-(the)-highest to-be-called and to-be-granted to-him the name
τὸ ὑπὲρ πᾶν ὄνομα; τοῦτο δὲ τί ποτε ἄλλο ἐστὶν ἢ
the above every name this and what ever other is than
θεός; καὶ τὸ πᾶν γόνυ κάμψαι τῷ κενωθέντι δι' ἡμᾶς,
God and the every knee to-bow to-the(-one) emptied for us
καὶ τὴν θείαν εἰκόνα δουλικῇ μορφῇ συγκεράσαντι, καὶ
and the divine image with-servile form having-blended and
γνῶναι πάντα οἶκον Ἰσραήλ, ὅτι καὶ κύριον αὐτὸν καὶ
to-know all (the)-house of-Israel that both lord him and

Χριστὸν ὁ θεὸς ἐποίησεν; γέγονε γὰρ ταῦτα ἐνεργείᾳ
Christ — God made became for these(-things) by-activity
μὲν τοῦ γεννήματος, εὐδοκίᾳ δὲ τοῦ γεννήτορος.
indeed of-the offspring by-good-pleasure and of-the begetter
Δεύτερον δὲ τί τῶν μεγίστων αὐτοῖς καὶ ἀμάχων; 4
second and what of-the greatest(-things) to-them and unassailable
δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι τοῦδε, καὶ ὑπ᾽ οὐρανοῦ
must for him to-reign until this(-time) and by heaven
δεχθῆναι ἄχρι χρόνων ἀποκαταστάσεως, καὶ τὴν ἐκ δεξιῶν
to-be-received until times of-restoration and the at right(-hand)
καθέδραν ἔχειν, ἕως τῆς τῶν ἐχθρῶν ἐπικρατήσεως. τὸ
seat to-have until the of-the enemies mastery the
μετὰ τοῦτο δὲ τί; λῆξαι τῆς βασιλείας, ἢ τῶν οὐρανῶν
after this but what to-cease from-the kingdom or from-the heavens
ἀπωσθῆναι; τίνος παύσοντος; ἢ δι᾽ ἥν τινα τὴν αἰτίαν;
to-be-thrust-out who causing-to-cease or because-of what some the cause
ὡς τολμηρὸς ἐξηγητὴς σύ, καὶ λίαν ἀβασίλευτος. καὶ μὴν
as bold interpreter you even very unkinged and indeed
ἀκούεις τῆς βασιλείας αὐτοῦ μὴ εἶναι πέρας. ἀλλὰ τοῦτο
you-hear of-the kingdom of-him not to-be (an)-end but this
πάσχεις παρὰ τὸ μὴ γινώσκειν, ὅτι τὸ ἕως οὐ πάντως
you-suffer from the not to-know that the until not altogether
ἀντιδιαιρεῖται τῷ μέλλοντι, ἀλλὰ τὸ μέχρι τοῦδε μὲν
is-set-against to-the future but the up-to this indeed
τίθησι, τὸ ὑπὲρ τοῦτο δὲ οὐκ ἀναίνεται. ἢ πῶς νοήσεις,
it-sets the beyond this and not it-denies or how will-you-understand
ἵνα μὴ τἄλλα λέγω, τό· Ἔσομαι μεθ᾽ ὑμῶν ἕως τῆς
that not the-other(-things) I-may-say the I-will-be with you until the
συντελείας τοῦ αἰῶνος; ἆρ᾽ ὡς μετὰ τοῦτο οὐκ ἐσομένου;
consummation of-the age is-it as after this not going-to-be
καὶ τίς ὁ λόγος; οὐ μόνον δέ, ἀλλὰ καὶ παρὰ τὸ μὴ
and what the reason not only and but also from the not

διαιρεῖν τὰ σημαινόμενα. βασιλεύειν γὰρ λέγεται καθ' ἓν
to-distinguish the meanings to-reign for is-said in one
μέν, ὡς παντοκράτωρ, καὶ θελόντων, καὶ μή, βασιλεύς·
indeed as almighty both of-willing and not king
καθ' ἕτερον δέ, ὡς ἐνεργῶν τὴν ὑποταγήν, καὶ ὑπὸ
in another and as effecting the subjection and under
τὴν ἑαυτοῦ βασιλείαν τιθεὶς ἡμᾶς, ἑκόντας δεχομένους τὸ
the his-own kingdom placing us willingly receiving the
βασιλεύεσθαι. τῆς μὲν οὖν ἐκείνως νοουμένης βασιλείας
to-be-ruled of-the indeed then thus understood kingdom
οὐκ ἔσται πέρας. τῆς δευτέρας δὲ τί; τὸ λαβεῖν ἡμᾶς ὑπὸ
not will-be (an)-end of-the second but what the to-take us under
χεῖρα καὶ σωζομένους. τί γὰρ δεῖ τὴν ὑποταγὴν ἐνεργεῖν
hand and being-saved what for must the subjection to-effect
ὑποτεταγμένων; μεθ' ἣν ἀνίσταται κρίνων τὴν γῆν, καὶ
having-been-subjected after which he-rises judging the earth and
διαιρῶν τὸ σωζόμενον καὶ τὸ ἀπολλύμενον· μεθ' ἣν
dividing the being-saved and the perishing after which
ἵσταται θεὸς ἐν μέσῳ θεῶν, τῶν σωζομένων, διακρίνων
stands God in (the)-midst of-gods of-the being-saved distinguishing
καὶ διαστέλλων, τίνος ἕκαστος τιμῆς καὶ μονῆς ἄξιος.
and determining of-what each honor and abode (is)-worthy
5 Τούτῳ σύναπτε καὶ τὴν ὑποταγήν, ἣν ὑποτάσσεις τῷ
to-this join also the subjection which you-subject to-the
πατρὶ τὸν υἱόν. τί, λέγεις, ὡς νῦν οὐχ ὑποτεταγμένου;
father the son what do-you-say as now not having-been-subjected
δεῖται δὲ ὅλως ὑποταγῆναι θεῷ θεὸς ὤν; ὡς περὶ λῃστοῦ
needs and at-all to-be-subjected to-God God being as about robber
τινός, ἢ ἀντιθέου, ποιῇ τὸν λόγον. ἀλλ' οὕτω σκόπει·
some or adversary-of-God you-make the argument but thus consider
ὅτι ὥσπερ κατάρα ἤκουσε δι' ἐμὲ ὁ τὴν ἐμὴν
that as (a)-curse he-was-called because-of me the(-one) the my

λύων κατάραν· καὶ ἁμαρτία ὁ αἴρων τὴν ἁμαρτίαν
loosing curse and sin the(-one) taking-away the sin
τοῦ κόσμου· καὶ Ἀδὰμ ἀντὶ τοῦ παλαιοῦ γίνεται νέος·
of-the world and Adam instead-of the old becomes new
οὕτω καὶ τὸ ἐμὸν ἀνυπότακτον ἑαυτοῦ ποιεῖται, ὡς κεφαλὴ
thus also the my insubordinate his-own he-makes as head
τοῦ παντὸς σώματος. ἕως μὲν οὖν ἀνυπότακτος ἐγὼ
of-the whole body as-long-as indeed then insubordinate I
καὶ στασιώδης, τῇ τε ἀρνήσει τοῦ θεοῦ καὶ τοῖς πάθεσιν,
and rebellious by-the both denial — of-God and by-the passions
ἀνυπότακτος τὸ κατ᾽ ἐμὲ καὶ Χριστὸς λέγεται. ὅταν
insubordinate the as-regards me also Christ is-called whenever
δὲ ὑποταγῇ αὐτῷ τὰ πάντα, — ὑποταγήσεται δὲ καὶ
and are-subjected to-him the all(-things) they-will-be-subjected and both
τῇ ἐπιγνώσει καὶ τῇ μεταποιήσει, — τότε καὶ αὐτὸς
by-the knowledge and by-the transformation then also himself
τὴν ὑποταγὴν πεπλήρωκε, προσάγων ἐμὲ τὸν σεσωσμένον.
the subjection has-fulfilled bringing me the saved
τοῦτο γὰρ ἡ ὑποταγὴ Χριστοῦ, κατά γε τὸν ἐμὸν
this for the subjection of-Christ according-to at-least the my
λόγον, ἡ τοῦ πατρικοῦ θελήματος πλήρωσις. ὑποτάσσει δὲ
account the of-the paternal will fulfillment subjects and
καὶ υἱὸς πατρί, καὶ υἱῷ πατήρ· ὁ μὲν ἐνεργῶν,
also (the)-son to-(the)-father and to-(the)-son (the)-father the(-one) indeed acting
ὁ δὲ εὐδοκῶν, ὃ καὶ πρότερον εἴπομεν. καὶ οὕτω τὸ
the(-other) and approving which also before we-said and thus the
ὑποτεταγμένον ὁ ὑποτάξας θεῷ παρίστησιν, ἑαυτοῦ
subjected the(-one) having-subjected to-God presents his-own
ποιούμενος τὸ ἡμέτερον. τοιοῦτον εἶναί μοι φαίνεται καὶ
making the our such to-be to-me it-seems also
τό· Ὁ θεός, ὁ θεός μου, πρόσχες μοι, ἵνα τί ἐγκατέλιπές
the — God — God of-me attend to-me for what did-you-forsake

με; οὐ γὰρ αὐτὸς ἐγκαταλέλειπται, ἢ ὑπὸ τοῦ πατρός, ἢ
me not for he has-been-forsaken either by the father or
ὑπὸ τῆς ἑαυτοῦ θεότητος, ὃ δοκεῖ τισίν, ὡς ἂν φοβουμένης
by the his-own godhead as seems to-some as-if — fearing
τὸ πάθος, καὶ διὰ τοῦτο συστελλομένης ἀπὸ τοῦ
the suffering and because-of this withdrawing from the(-one)
πάσχοντος. τίς γὰρ ἢ γεννηθῆναι κάτω τὴν ἀρχήν, ἢ ἐπὶ
suffering who for either to-be-born below in-the first(-place) or onto
τὸν σταυρὸν ἀνελθεῖν ἠνάγκασεν; ἐν ἑαυτῷ δέ, ὅπερ εἶπον,
the cross to-go-up compelled in himself but as I-said
τυποῖ τὸ ἡμέτερον. ἡμεῖς γὰρ ἦμεν οἱ ἐγκαταλελειμμένοι
he-represents the our we for were those forsaken
καὶ παρεωραμένοι πρότερον, εἶτα νῦν προσειλημμένοι καὶ
and disregarded before then now taken-up and
σεσωσμένοι τοῖς τοῦ ἀπαθοῦς πάθεσιν· ὥσπερ καὶ τὴν
saved by-the of-the impassible sufferings as also the
ἀφροσύνην ἡμῶν καὶ τὸ πλημμελὲς οἰκειούμενος τὰ
folly our and the offense appropriating the(-words)
ἑξῆς διὰ τοῦ ψαλμοῦ φησίν· ἐπειδὴ προδήλως εἰς
following through the psalm he-says since manifestly to
Χριστὸν ὁ εἰκοστὸς πρῶτος ψαλμὸς ἀναφέρεται.
Christ the twentieth first psalm is-referred

6 Τῆς δὲ αὐτῆς ἔχεται θεωρίας καὶ τὸ μαθεῖν αὐτὸν τὴν
of-the and same clings contemplation also the to-learn him the
ὑπακοὴν ἐξ ὧν ἔπαθεν, ἥ τε κραυγή, καὶ τὰ δάκρυα, καὶ
obedience from what he-suffered the and cry and the tears and
τὸ ἱκετεῦσαι, καὶ τὸ εἰσακουσθῆναι, καὶ τὸ εὐλαβές· ἃ
the to-supplicate and the to-be-heard and the reverence which
δραματουργεῖται καὶ πλέκεται θαυμασίως ὑπὲρ ἡμῶν. ὡς
are-dramatized and are-woven wonderfully for us as
μὲν γὰρ λόγος, οὔτε ὑπήκοος ἦν, οὔτε ἀνήκοος. τῶν
indeed for word neither obedient he-was nor disobedient of-the(-ones)

γὰρ ὑπὸ χεῖρα ταῦτα, καὶ τῶν δευτέρων, τὸ μὲν τῶν
for under hand these(-things) and of-the second(-ones) the indeed of-the
εὐγνωμονεστέρων, τὸ δὲ τῶν ἀξίων κολάσεως. ὡς δὲ
more-reasonable the(-other) and of-the worthy of-punishment as but
δούλου μορφή, συγκαταβαίνει τοῖς ὁμοδούλοις καὶ δούλοις,
of-servant form he-condescends to-the fellow-servants and servants
καὶ μορφοῦται τὸ ἀλλότριον, ὅλον ἐν ἑαυτῷ ἐμὲ φέρων
and takes-the-form-of the strange whole in himself me bearing
μετὰ τῶν ἐμῶν, ἵνα ἐν ἑαυτῷ δαπανήσῃ τὸ χεῖρον, ὡς
with the my(-things) that in himself he-may-consume the worse as
κηρὸν πῦρ, ἢ ὡς ἀτμίδα γῆς ἥλιος, κἀγὼ μεταλάβω
wax fire or as vapor of-earth (the)-sun and-I may-partake
τῶν ἐκείνου διὰ τὴν σύγκρασιν. διὰ τοῦτο ἔργῳ
of-the(-things) of-him through the mingling because-of this by-deed
τιμᾷ τὴν ὑπακοήν, καὶ πειρᾶται ταύτης ἐκ τοῦ παθεῖν.
he-honors the obedience and tests it from the to-suffer
οὐ γὰρ ἱκανὸν ἡ διάθεσις, ὥσπερ οὐδὲ ἡμῖν, εἰ μὴ καὶ
not for sufficient the disposition as not-even for-us if not also
διὰ τῶν πραγμάτων χωρήσαιμεν. ἔργον γὰρ ἀπόδειξις
through the deeds we-should-proceed (the)-deed for (the)-proof
διαθέσεως. οὐ χεῖρον δὲ ἴσως κἀκεῖνο ὑπολαβεῖν, ὅτι
of-disposition not worse and perhaps that-too to-suppose that
δοκιμάζει τὴν ἡμετέραν ὑπακοήν, καὶ πάντα μετρεῖ τοῖς
he-tests the our obedience and all(-things) measures by-the
ἑαυτοῦ πάθεσι τέχνῃ φιλανθρωπίας, ὥστε ἔχειν εἰδέναι
his-own sufferings by-(the)-art of-humanity so-that to-be-able to-know
τοῖς ἑαυτοῦ τὰ ἡμέτερα, καὶ ποσὸν μὲν ἀπαιτούμεθα,
by-the his-own the our(-things) and how-much indeed we-are-asked
ποσὸν δὲ συγχωρούμεθα, λογιζομένης μετὰ τοῦ πάσχειν
how-much and we-are-pardoned reckoning with the to-suffer
καὶ τῆς ἀσθενείας. εἰ γὰρ τὸ φῶς ἐδιώχθη διὰ τὸ
also the weakness if for the light was-persecuted because-of the

πρόβλημα, φαῖνον ἐν τῇ σκοτίᾳ, τῷ βίῳ τούτῳ, ὑπὸ τῆς
veil shining in the darkness the life this by the
ἄλλης σκοτίας, τοῦ πονηροῦ λέγω καὶ τοῦ πειραστοῦ,
other darkness of-the evil(-one) I-mean and of-the tempter
τὸ σκότος πόσον, ὡς ἀσθενέστερον; καὶ τί θαυμαστόν,
the darkness how-much as weaker and what wonderful
εἰ ἐκείνου διαφυγόντος παντάπασιν ἡμεῖς ποσῶς καὶ
if he having-escaped altogether we somewhat even
καταληφθείημεν; μεῖζον γὰρ ἐκείνῳ τὸ διωχθῆναι, ἤπερ ἡμῖν
should-be-overtaken greater for for-him the to-be-persecuted than for-us
τὸ καταληφθῆναι, παρὰ τοῖς ὀρθῶς ταῦτα λογιζομένοις.
the to-be-overtaken among those rightly these(-things) reckoning
ἔτι δὲ προσθήσω τοῖς εἰρημένοις ἐκεῖνο, ἐνθυμηθεὶς τό·
yet and I-will-add to-the said(-things) that having-considered the
Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς
in which for he-has-suffered himself having-been-tempted he-is-able those
πειραζομένοις βοηθῆσαι, σαφῶς πρὸς τὴν αὐτὴν φέρον
being-tempted to-help clearly to the same tending
διάνοιαν. ἔσται δὲ ὁ θεὸς τὰ πάντα ἐν πᾶσιν ἐν τῷ καιρῷ
thought will-be and — God the all(-things) in all in the time
τῆς ἀποκαταστάσεως· οὐχ ὁ πατήρ, πάντως εἰς αὐτὸν
of-the restoration not the father altogether into him
ἀναλυθέντος τοῦ υἱοῦ, ὥσπερ εἰς πυρὰν μεγάλην λαμπάδος
resolved the son as into (a)-pyre great of-(a)-torch
πρὸς καιρὸν ἀποσπασθείσης, εἶτα συναφθείσης, — μηδὲ
for (a)-time drawn-away then joined not-even
γὰρ Σαβέλλιοι τῷ ῥητῷ τούτῳ παραφθειρέσθωσαν, —
for Sabellians by-the saying this let-them-be-corrupted
ἀλλ' ὅλος θεός, ὅταν μηκέτι πολλὰ ὦμεν, ὥσπερ νῦν
but whole God whenever no-longer many we-are as now
τοῖς κινήμασι καὶ τοῖς πάθεσιν, οὐδὲν ὅλως θεοῦ, ἢ
by-the motions and by-the passions nothing at-all of-God or

ὀλίγον, ἐν ἡμῖν αὐτοῖς φέροντες, ἀλλ᾽ ὅλοι θεοειδεῖς, ὅλου
little in us selves bearing but wholly godlike of-whole
θεοῦ χωρητικοὶ καὶ μόνου. τοῦτο γὰρ ἡ τελείωσις, πρὸς
God capable and of-only this for the perfection toward
ἣν σπεύδομεν· τεκμηριοῖ δὲ μάλιστα Παῦλος αὐτός. ὃ
which we-hasten attests and most-of-all Paul himself what
γὰρ ἐνταῦθα περὶ θεοῦ φησὶν ἀορίστως, ἀλλαχοῦ σαφῶς
for here about God he-says indefinitely elsewhere clearly
περιορίζει Χριστῷ. τί λέγων; Ὅπου οὐκ ἔνι Ἕλλην, οὐδὲ
he-defines to-Christ what saying where not is Greek nor
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης,
Jew circumcision and uncircumcision barbarian Scythian
δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.
slave free but the all(-things) and in all Christ

XIII · THE OBJECTIONS, THIRD TO SIXTH

Greater speaks of the cause, equal of the nature, and my God is said of the visible man. Receiving life, judgment, and glory belongs to the humanity, or was the Son's from the beginning by nature. That the Son can do nothing of himself is explained by the senses of cannot: he does what he sees the Father doing, not copying another world, but with equal authority.

Τρίτον ἀρίθμει τό· μεῖζον· τέταρτον τό· θεόν μου καὶ θεὸν 7
third count the greater fourth the God of-me and God
ὑμῶν. εἰ μὲν οὖν μείζων μὲν ἐλέγετο, μὴ ἴσος δέ, τάχα
of-you if indeed then greater indeed he-was-called not equal and perhaps
ἂν ἦν τι τοῦτο αὐτοῖς· εἰ δὲ ἀμφότερα σαφῶς
— it-would-be something this to-them if and both clearly
εὑρίσκομεν, τί φήσουσιν οἱ γεννάδαι; τί τὸ ἰσχυρὸν
we-find what will-they-say the noble(-ones) what the strong(-point)

αὐτοῖς; πῶς συμβήσεται τὰ ἀσύμβατα; τὸ γὰρ αὐτὸ
to-them how will-agree the irreconcilable(-things) the for same
τοῦ αὐτοῦ ὁμοίως μεῖζον καὶ ἴσον εἶναι τῶν ἀδυνάτων·
than-the same alike greater and equal to-be of-the impossible(-things)
ἢ δῆλον ὅτι τὸ μεῖζον μέν ἐστι τῆς αἰτίας, τὸ δὲ ἴσον τῆς
or clear that the greater indeed is of-the cause the and equal of-the
φύσεως; καὶ τοῦτο ὑπὸ πολλῆς εὐγνωμοσύνης ὁμολογοῦμεν
nature and this with much goodwill confess
ἡμεῖς. τάχα δ' ἂν εἴποι τις ἄλλος τῷ ἡμετέρῳ λόγῳ
we perhaps and — might-say someone else to-the our argument
προσφιλονεικῶν, μὴ ἔλαττον εἶναι τὸ ἐκ τοιαύτης αἰτίας
contending-further not less to-be the from such (a)-cause
εἶναι τοῦ ἀναιτίου. τῆς τε γὰρ τοῦ ἀνάρχου δόξης
to-be than-the uncaused of-the both for of-the beginningless glory
μετέχοι ἄν, ὅτι ἐκ τοῦ ἀνάρχου· καὶ πρόσεστιν ἡ
be-would-partake — because from the beginningless and is-added the
γέννησις, πρᾶγμα τοσοῦτον, τοῖς γε νοῦν ἔχουσι, καὶ
generation (a)-thing so-great to-those at-least sense having and
οὕτω σεβάσμιον. τὸ γὰρ δὴ λέγειν, ὅτι τοῦ κατὰ
so venerable the for indeed to-say that than-the according-to
τὸν ἄνθρωπον νοουμένου μείζων, ἀληθὲς μέν, οὐ μέγα δέ.
the man understood greater true indeed not great but
τί γὰρ τὸ θαυμαστόν, εἰ μείζων ἀνθρώπου θεός; ταῦτα
what for the wonderful if greater than-man God these(-things)
μὲν οὖν ἡμῖν εἰρήσθω πρὸς τοὺς τὸ μεῖζον κομπάζοντας.
indeed then by-us let-be-said against those the greater boasting
8 Θεὸς δὲ λέγοιτο ἄν, οὐ τοῦ Λόγου, τοῦ ὁρωμένου δέ· πῶς
God and may-be-called — not of-the Word of-the seen but how
γὰρ ἂν εἴη τοῦ κυρίως θεοῦ θεός; ὥσπερ καὶ πατήρ, οὐ
for — would-he-be of-the properly God God as also father not
τοῦ ὁρωμένου, τοῦ λόγου δέ. καὶ γὰρ ἦν διπλοῦς· ὥστε
of-the seen of-the word but and for he-was double so-that

τὸ μὲν κυρίως ἐπ᾽ ἀμφοῖν, τὸ δὲ οὐ κυρίως, ἐναντίως
the(-one) indeed properly in both the(-other) and not properly oppositely
ἢ ἐφ᾽ ἡμῶν ἔχει. ἡμῶν γὰρ κυρίως μὲν θεός, οὐ κυρίως
than in us it-is of-us for properly indeed God not properly
δὲ πατήρ. καὶ τοῦτό ἐστιν ὃ ποιεῖ τοῖς αἱρετικοῖς τὴν
and father and this is what makes for-the heretics the
πλάνην, ἡ τῶν ὀνομάτων ἐπίζευξις, ἐπαλλαττομένων τῶν
error the of-the names joining being-interchanged the
ὀνομάτων διὰ τὴν σύγκρασιν. σημεῖον δέ· ἡνίκα αἱ φύσεις
names because-of the mingling (a)-sign and when the natures
διίστανται, ταῖς ἐπινοίαις συνδιαιρεῖται καὶ τὰ ὀνόματα.
are-distinguished by-the conceptions are-divided-with also the names
Παύλου λέγοντος ἄκουσον· Ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν
Paul saying hear that — God of-the lord our
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης. Χριστοῦ μὲν θεός, τῆς
Jesus Christ the father of-the glory of-Christ indeed God of-the
δὲ δόξης πατήρ. εἰ γὰρ καὶ τὸ συναμφότερον ἕν, ἀλλ᾽ οὐ τῇ
and glory father if for even the both-together one but not by-the
φύσει, τῇ δὲ συνόδῳ τούτων. τί ἂν γένοιτο γνωριμώτερον;
nature by-the but concurrence of-these what — could-be more-known
Πέμπτον λεγέσθω τὸ λαμβάνειν αὐτὸν ζωήν, ἢ κρίσιν, ἢ 9
fifth let-be-said the to-receive him life or judgment or
κληρονομίαν ἐθνῶν, ἢ ἐξουσίαν πάσης σαρκός, ἢ δόξαν, ἢ
inheritance of-nations or authority of-all flesh or glory or
μαθητάς, ἢ ὅσα λέγεται. καὶ τοῦτο τῆς ἀνθρωπότητος.
disciples or whatever is-said also this of-the humanity
εἰ δὲ καὶ τῷ θεῷ δοίης, οὐκ ἄτοπον. οὐ γὰρ ὡς
if and even — to-God you-should-give not absurd not for as
ἐπίκτητα δώσεις, ἀλλ᾽ ὡς ἀπ᾽ ἀρχῆς συνυπάρχοντα,
acquired(-things) you-will-give but as from beginning coexisting
καὶ λόγῳ φύσεως, ἀλλ᾽ οὐ χάριτος.
and by-reason of-nature but not of-grace

10 Ἕκτον τιθέσθω τὸ μὴ δύνασθαι τὸν υἱὸν ἀφ᾽ ἑαυτοῦ ποιεῖν
sixth let-be-set the not to-be-able the son from himself to-do
μηδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα. τοῦτο
anything unless — something he-sees the father doing this
δὲ τοιοῦτόν ἐστιν· οὐ τῶν καθ᾽ ἕνα τρόπον λεγομένων
and such is not of-the(-things) in one way said
τὸ δύνασθαι ἢ μὴ δύνασθαι· πολύσημον δέ. τὸ μὲν
the to-be-able or not to-be-able (is)-of-many-meanings but the(-one) indeed
γάρ τι λέγεται κατὰ δυνάμεως ἔλλειψιν, καί ποτε,
for something is-said according-to of-power lack and sometimes
καὶ πρός τι, ὡς τὸ μὴ δύνασθαι τὸ παιδίον ἀθλεῖν,
also relative-to something as the not to-be-able the child to-wrestle
ἢ τὸ σκυλάκιον βλέπειν, ἢ πρὸς τόνδε διαγωνίζεσθαι.
or the puppy to-see or against this(-man) to-contend
ἀθλήσει γὰρ ἴσως ποτέ, καὶ ὄψεται, καὶ διαγωνιεῖται
he-will-wrestle for perhaps sometime and will-see and will-contend
πρὸς τόνδε, κἂν πρὸς ἕτερον ἀδυνάτως ἔχῃ. τὸ δέ,
against this(-man) even-if against another impotently he-be the(-other) and
ὡς ἐπὶ πλεῖστον, ὡς τό· Οὐ δύναται πόλις κρυβῆναι ἐπ᾽
as for (the)-most-part as the not can (a)-city be-hidden on
ἄνω ὄρους κειμένη. τάχα γὰρ ἂν καὶ κρυφθείη τις,
above (a)-mountain lying perhaps for — even might-be-hidden one
ἐπιπροσθοῦντος μείζονος. τὸ δέ, ὡς οὐκ εὔλογον· Οὐ
blocking (a)-greater the(-other) and as not reasonable not
δύνανται οἱ υἱοὶ τοῦ νυμφῶνος νηστεύειν, ἐφ᾽ ὅσον ἔνδημος
can the sons of-the bridechamber fast for as-long-as present
ὁ νυμφίος· εἴτε ὁ σωματικῶς ὁρώμενος· οὐ γὰρ
the bridegroom whether the(-one) bodily seen not for
κακοπαθείας, ἀλλ᾽ εὐφροσύνης καιρὸς ὁ τῆς ἐπιδημίας· εἴτε
of-hardship but of-gladness (the)-time the of-the sojourn or
ὁ ὡς λόγος νοούμενος. τί γὰρ δεῖ νηστεύειν σωματικῶς
the(-one) as word understood why for must to-fast bodily

τοὺς λόγῳ καθαιρομένους; τὸ δέ, ὡς ἀβούλητον, ὡς
those by-the-word being-purified the(-other) and as unwilled as
τὸ μὴ δύνασθαι ἐκεῖ σημεῖα ποιῆσαι, διὰ τὴν ἀπιστίαν
the not to-be-able there signs to-do because-of the unbelief
τῶν δεχομένων. ἐπειδὴ γὰρ τοῦ συναμφοτέρου χρεία πρὸς
of-those receiving since for of-the both need for
τὰς ἰάσεις, καὶ τῆς τῶν θεραπευομένων πίστεως, καὶ
the healings both of-the of-those being-healed faith and
τῆς τοῦ θεραπευτοῦ δυνάμεως, οὐκ ἐνεδέχετο τὸ ἕτερον
of-the of-the healer power not it-was-possible the one
τοῦ συζύγου ἐλλείποντος. οὐκ οἶδα δέ, εἰ μὴ καὶ τοῦτο
of-the pair lacking not I-know and if not also this
τῷ εὐλόγῳ προσθετέον· οὐ γὰρ εὔλογος ἴασις τοῖς
to-the reasonable must-be-added not for reasonable (a)-healing for-those
βλαβησομένοις ἐξ ἀπιστίας. τοῦ δὲ αὐτοῦ λόγου καὶ τό·
going-to-be-harmed from unbelief of-the and same reasoning also the
Οὐ δύναται ὁ κόσμος μὴ μισεῖν ὑμᾶς· καί, Πῶς δύνασθε
not can the world not hate you and how can-you
ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; πῶς γὰρ ἀδύνατόν τι
good(-things) speak evil being how for impossible any
τούτων, ἢ ὅτι ἀβούλητον; ἔστι δέ τι καὶ τοιοῦτον
of-these except because unwilled is but something also such
ἐν τοῖς λεγομένοις, ὃ τῇ φύσει μὲν ἀδύνατον, θεῷ
among the said(-things) which by-the nature indeed impossible to-God
δὲ δυνατὸν βουληθέντι, ὡς τὸ μὴ δύνασθαι τὸν αὐτὸν
but possible having-willed as the not to-be-able the same
γεννηθῆναι δεύτερον· καὶ ῥαφὶς οὐκ εἰσδεχομένη κάμηλον.
to-be-born second(-time) and (a)-needle not admitting (a)-camel
τί γὰρ ἂν καὶ κωλύσειε γενέσθαι ταῦτα θεοῦ θελήσαντος;
what for — also would-prevent to-happen these(-things) God having-willed

11 Τούτων δὲ πάντων ἐκτὸς τὸ παντελῶς ἀδύνατον καὶ
of-these and all outside the utterly impossible and
ἀνεπίδεκτον, ὡς ὃ νῦν ἐξετάζομεν. ὡς γὰρ ἀδύνατον
inadmissible as what now we-examine as for impossible
εἶναι λέγομεν πονηρὸν εἶναι θεόν, ἢ μὴ εἶναι· τοῦτο γὰρ
to-be we-say evil to-be God or not to-be this for
ἀδυναμίας ἂν εἴη μᾶλλον θεοῦ, ἥπερ δυνάμεως· ἢ τὸ μὴ
of-impotence — would-be rather of-God than of-power or the not
ὂν εἶναι, ἢ τὰ δὶς δύο καὶ τέσσαρα εἶναι καὶ δέκα· οὕτως
being to-be or the twice two both four to-be and ten thus
ἀδύνατον καὶ ἀνεγχώρητον ποιεῖν τι τὸν υἱόν, ὧν οὐ
impossible and not-allowable to-do anything the son of-what not
ποιεῖ ὁ πατήρ. πάντα γὰρ ὅσα ἔχει ὁ πατήρ, τοῦ υἱοῦ
does the father all for whatever has the father of-the son
ἐστίν· ὡς ἔμπαλιν τὰ τοῦ υἱοῦ τοῦ πατρός. οὐδὲν
is as conversely the(-things) of-the son of-the father nothing
οὖν ἴδιον, ὅτι κοινά. ἐπεὶ καὶ αὐτὸ τὸ εἶναι κοινὸν καὶ
then proper because common since also itself the to-be common and
ὁμότιμον, εἰ καὶ τῷ υἱῷ παρὰ τοῦ πατρός. καθ' ὃ
equal-in-honor if even to-the son from the father according-to which
καὶ λέγεται καὶ τό· Ἐγὼ ζῶ διὰ τὸν πατέρα· οὐχ ὡς
also is-said also the I live because-of the father not as
ἐκεῖθεν αὐτῷ τοῦ ζῆν καὶ τοῦ εἶναι συνεχομένου, ἀλλ' ὡς
from-there to-him the to-live and the to-be being-held-together but as
ἐκεῖθεν ὑπάρχοντος ἀχρόνως καὶ ἀναιτίως. βλέπει δὲ τὸν
from-there existing timelessly and without-cause he-sees and the
πατέρα ποιοῦντα πῶς, καὶ οὕτω ποιεῖ; ἆρα ὡς οἱ τὰς
father doing how and thus he-does is-it as those the
μορφὰς γράφοντες καὶ τὰ γράμματα, διὰ τὸ μὴ εἶναι
shapes painting and the letters because-of the not to-be
τῆς ἀληθείας ἄλλως ἐπιτυχεῖν, εἰ μὴ πρὸς τὸ ἀρχέτυπον
the truth otherwise to-attain if not to the archetype

βλέποντας, κἀκεῖθεν χειραγωγουμένους; καὶ πῶς ἡ
looking and-from-there being-led-by-the-hand and how the
σοφία δεῖται τοῦ διδάξοντος, ἢ οὐ ποιήσει τι
wisdom needs of-the(-one) going-to-teach or not will-it-do anything
μὴ διδασκομένη; ποιεῖ δὲ πῶς ὁ πατήρ, ἢ πεποίηκεν;
not being-taught does and how the father or has-he-made
ἆρα ἄλλον προυπέστησε κόσμον ἀντὶ τοῦ παρόντος,
is-it another did-he-pre-establish world instead-of the present
καὶ ὑποστήσει τὸν μέλλοντα, καὶ πρὸς ἐκεῖνα βλέπων
and will-he-establish the future and to those looking
ὁ υἱός, τὸν μὲν ὑπέστησε, τὸν δὲ ὑποστήσει;
the son the(-one) indeed established the(-other) and will-establish
τέσσαρες οὖν κόσμοι κατὰ τὸν λόγον τοῦτον, οἱ
four then worlds according-to the argument this the(-ones)
μὲν πατρός, οἱ δὲ υἱοῦ ποιήματα. τῆς ἀλογίας.
indeed of-father the(-others) and of-son works of-the unreason
καθαίρει δὲ λέπρας, καὶ δαιμόνων καὶ νόσων ἀπαλλάττει,
he-cleanses and leprosies and from-demons and from-diseases he-frees
καὶ ζωοποιεῖ νεκρούς, καὶ ὑπὲρ θαλάσσης ὁδεύει, καὶ
and makes-alive (the)-dead and over (the)-sea walks and
τἄλλα ποιεῖ ὅσα πεποίηκεν, ἐπὶ τίνος ἢ
the-other(-things) does as-many-as he-has-done in-the-case-of whom or
πότε τοῦ πατρὸς ταῦτα προενεργήσαντος; ἢ δῆλον ὅτι
when of-the father these(-things) having-first-performed or clear that
τῶν αὐτῶν πραγμάτων τοὺς τύπους ἐνσημαίνεται μὲν ὁ
of-the same things the types imprints indeed the
πατήρ, ἐπιτελεῖ δὲ ὁ λόγος, οὐ δουλικῶς, οὐδὲ ἀμαθῶς,
father accomplishes and the word not servilely nor ignorantly
ἀλλ' ἐπιστημονικῶς τε καὶ δεσποτικῶς, καὶ οἰκειότερον
but knowingly both and masterfully and more-properly
εἰπεῖν, πατρικῶς; οὕτω γὰρ ἐγὼ δέχομαι τὸ ἅπερ ὑπὸ
to-say paternally thus for I take the whatever by

τοῦ πατρὸς γίνεται, ταῦτα καὶ τὸν υἱὸν ὁμοίως ποιεῖν·
the father is-done these(-things) also the son likewise to-do
οὐ κατὰ τὴν τῶν γινομένων ὁμοίωσιν, ἀλλὰ
not according-to the of-the(-things) made likeness but
κατὰ τὴν τῆς ἐξουσίας ὁμοτιμίαν. καὶ τοῦτο ἂν εἴη
according-to the of-the authority equality-of-honor and this — would-be
τὸ ἕως ἄρτι καὶ τὸν πατέρα ἐργάζεσθαι, καὶ τὸν υἱόν·
the until now both the father to-work and the son
οὐ μόνον δέ, ἀλλὰ καὶ τὴν ὧν πεποιήκασιν οἰκονομίαν
not only and but also the of-what they-have-made dispensation
τε καὶ συντήρησιν, ὡς δηλοῖ τὸ ποιεῖσθαι τοὺς ἀγγέλους
both and preservation as shows the to-be-made the angels
αὐτοῦ πνεύματα· καὶ θεμελιοῦσθαι τὴν γῆν ἐπὶ τὴν
of-him spirits and to-be-founded the earth upon the
ἀσφάλειαν αὐτῆς· ἅπαξ ἡδρασμένα τε καὶ γενόμενα· καὶ
stability of-it once established both and having-come-to-be and
στερεοῦσθαι βροντήν, καὶ κτίζεσθαι πνεῦμα, ὧν ἅπαξ
to-be-made-firm thunder and to-be-created wind of-which once
μὲν ὁ λόγος ὑπέστη, συνεχὴς δὲ καὶ νῦν ἡ ἐνέργεια.
indeed the principle subsisted continuous but even now the activity

The Son came down not to do his own will, which is not other than the Father's. The only true God excludes false gods, not the Son, and the saying that none is good but God answers the tempting lawyer, who credited him with goodness as a man. His intercession is his mediation as man, without servile prostration. His ignorance of the last day is said of the humanity, or referred to the Father as cause, and the rest of the lowly words belong to the suffering nature.

Ἕβδομον λεγέσθω τὸ καταβεβηκέναι ἐκ τοῦ οὐρανοῦ 12
seventh let-be-said the to-have-come-down from the heaven
τὸν υἱόν, οὐχ ἵνα ποιῇ τὸ θέλημα τὸ ἑαυτοῦ, ἀλλὰ
the son not that he-may-do the will the his-own but
τὸ τοῦ πέμψαντος. εἰ μὲν οὖν μὴ παρὰ τοῦ
the of-the(-one) having-sent if indeed then not by the(-one)
κατεληλυθότος αὐτοῦ ταῦτα ἐλέγετο, εἴπομεν ἂν
having-come-down himself these(-things) were-said we-would-have-said —
ὡς παρὰ τοῦ ἀνθρώπου τυποῦσθαι τὸν λόγον, οὐ τοῦ
as from the man to-be-shaped the saying not of-the
κατὰ τὸν σωτῆρα νοουμένου, — τὸ γὰρ ἐκείνου θέλειν
according-to the savior understood the for his willing
οὐδὲ ὑπεναντίον θεῷ, θεωθὲν ὅλον, — ἀλλὰ τοῦ
not-even opposed to-God having-been-deified wholly but of-the
καθ' ἡμᾶς· ὡς τοῦ ἀνθρωπίνου θελήματος οὐ πάντως
in us as of-the human will not altogether
ἑπομένου τῷ θείῳ, ἀλλ' ἀντιπίπτοντος, ὡς τὰ πολλά,
following the divine but resisting as the many(-times)
καὶ ἀντιπαλαίοντος. καὶ γὰρ ἐκεῖνο οὕτως ἐνοήσαμεν τό·
and wrestling-against and for that thus we-understood the
Πάτερ, εἰ δυνατόν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
father if possible let-pass from me the cup this
πλὴν οὐχ ὃ ἐγὼ θέλω, ἀλλὰ τὸ σὸν ἰσχυέτω θέλημα.
however not what I will but the your let-prevail will

οὔτε γάρ, εἰ δυνατὸν ἢ μή, τοῦτο ἀγνοεῖν ἐκεῖνον
neither for whether possible or not this to-be-ignorant-of him
εἰκός, οὔτε τῷ θελήματι ἀντεισφέρειν τὸ θέλημα. ἐπεὶ δὲ
likely nor to-the will to-oppose the will since and
ὡς παρὰ τοῦ προσλαβόντος ὁ λόγος, τοῦτο γὰρ τὸ
as from the(-one) having-assumed the saying this for the
κατεληλυθός, οὐ τοῦ προσλήμματος, οὕτως ἀπαντησόμεθα.
having-come-down not of-the assumed(-nature) thus we-shall-answer
οὐχ ὡς ὄντος ἰδίου τῷ υἱῷ θελήματος παρὰ τὸ τοῦ
not as being own to-the son will beside the of-the
πατρός, ἀλλ᾽ ὡς οὐκ ὄντος ὁ λόγος· ἵν᾽ ᾖ τοιοῦτον
father but as not being the saying that it-may-be such
τὸ συναγόμενον· Οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν,
the conclusion not that I-may-do the will the mine
οὐδὲ γάρ ἐστι τὸ ἐμὸν τοῦ σοῦ κεχωρισμένον, ἀλλὰ
not-even for is the mine from-the yours separated but
τὸ κοινὸν ἐμοῦ τε καὶ σοῦ, ὧν ὡς μία θεότης, οὕτω
the common of-me both and of-you whose as one godhead thus
καὶ βούλησις. πολλὰ γὰρ τῶν οὕτω λεγομένων
also will many(-things) for of-the(-things) thus said
ἀπὸ κοινοῦ λέγεται, καὶ οὐ θετικῶς, ἀρνητικῶς δέ, ὡς
in common are-said and not positively negatively but as
τό· Οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα· οὔτε
the not for by measure gives — God the spirit neither
γὰρ δίδωσιν, οὔτε μεμετρημένον, οὐ γὰρ μετρεῖται παρὰ
for he-gives nor measured not for is-measured by
θεοῦ θεός· καὶ τό· Οὔτε ἡ ἁμαρτία μου, οὔτε ἡ ἀνομία
God God and the neither the sin my nor the lawlessness
μου· οὐ γὰρ ὡς οὔσης ὁ λόγος, ἀλλ᾽ ὡς οὐκ οὔσης·
my not for as being the saying but as not being
καὶ πάλιν τό· Οὐ διὰ τὰς δικαιοσύνας ἡμῶν, ἃς
and again the not because-of the righteousnesses our which

ἐποιήσαμεν· οὐ γὰρ ἐποιήσαμεν. δῆλον δὲ τοῦτο κἂν τοῖς
we-did not for we-did clear and this even-in the
ἑξῆς· τί γάρ, φησι, τὸ θέλημα τοῦ πατρός; ἵνα
following(-words) what for says the will of-the father that
πᾶς ὁ πιστεύων εἰς τὸν υἱὸν σώζηται, καὶ τυγχάνῃ
every the(-one) believing in the son be-saved and attain
τῆς τελευταίας ἀναστάσεως, εἴτουν ἀποκαταστάσεως. ἆρ᾽
of-the last resurrection or-rather restoration is-it
οὖν τοῦ πατρὸς μὲν τοῦτο θέλημα, τοῦ υἱοῦ δὲ οὐδαμῶς;
then of-the father indeed this will of-the son but by-no-means
ἢ ἄκων εὐαγγελίζεται καὶ πιστεύεται; καὶ τίς ἂν τοῦτο
or unwilling is-he-evangelized and believed and who — this
πιστεύσειεν; ἐπεὶ καὶ τὸ τὸν λόγον τὸν ἀκουόμενον μὴ εἶναι
would-believe since also the the word the heard not to-be
τοῦ υἱοῦ, τοῦ πατρὸς δέ, τὴν αὐτὴν ἔχει δύναμιν. πῶς
of-the son of-the father but the same has force how
γὰρ ἴδιόν τινος τὸ κοινόν, ἢ μόνου, τοῦτο συνιδεῖν οὐκ
for proper of-someone the common or of-one-alone this to-perceive not
ἔχω, πολλὰ σκοπῶν· οἶμαι δέ, οὐδὲ ἄλλος τις. ἂν οὕτω
I-can much considering I-think and not-even another anyone if thus
νοῇς περὶ τοῦ θέλειν, ὀρθῶς νοήσεις καὶ λίαν
you-understand about the to-will rightly you-will-understand and very
εὐσεβῶς, ὡς ὁ ἐμὸς λόγος, καὶ παντὸς τοῦ εὐγνώμονος.
piously as the my argument and of-every the reasonable(-man)
Ὄγδοόν ἐστιν αὐτοῖς τό· Ἵνα γινώσκωσι σὲ τὸν μόνον 13
eighth is to-them the that they-may-know you the only
ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν· καὶ
true God and whom you-sent Jesus Christ and
τό· Οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ θεός. τοῦτο δὲ καὶ
the no-one good if not one — God this and even
πάντῃ ῥᾴστην ἔχειν τὴν λύσιν μοι φαίνεται. εἰ γὰρ
altogether easiest to-have the solution to-me seems if for

τὸ μόνον ἀληθινὸν ἐπὶ τοῦ πατρὸς θήσεις, ποῦ θήσεις
the only true upon the father you-will-set where will-you-set
τὴν αὐτοαλήθειαν; καὶ γὰρ εἰ Τῷ μόνῳ σοφῷ θεῷ, ἢ
the self-truth and for if to-the only wise God or
Τῷ μόνῳ ἔχοντι ἀθανασίαν, φῶς οἰκοῦντι ἀπρόσιτον, ἢ
to-the only having immortality light dwelling-in unapproachable or
Βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ
to-(the)-king of-the ages incorruptible invisible only wise God
νοήσεις οὕτως, οἰχήσεταί σοι θάνατον κατακριθεὶς
you-will-understand thus will-be-gone for-you death condemned
ὁ υἱός, ἢ σκότος, ἢ τὸ μὴ σοφὸς εἶναι, μηδὲ βασιλεύς,
the son or darkness or the not wise to-be nor king
μηδὲ ἀόρατος, μηδὲ ὅλως θεός, ὃ τῶν εἰρημένων
nor invisible nor at-all God which of-the said(-things)
κεφάλαιον. πῶς δὲ οὐκ ἀπολεῖ μετὰ τῶν ἄλλων καὶ τὴν
(is-the)-sum how and not will-be-lose with the others also the
ἀγαθότητα, ἣ μάλιστα μόνου θεοῦ; ἀλλ᾽ οἶμαι τὸ μέν·
goodness which most-of-all of-only God but I-think the indeed
Ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεόν, ἐπ᾽ ἀναιρέσει
that they-may-know you the only true God for (the)-removal
λέγεσθαι τῶν οὐκ ὄντων μὲν θεῶν, λεγομένων δέ. οὐ γὰρ
to-be-said of-the not being indeed gods called but not for
ἂν προσέκειτο· Καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν, εἰ
— would-have-been-added and whom you-sent Jesus Christ if
πρὸς ἐκεῖνον ἀντιδιῄρητο τὸ μόνον ἀληθινόν, ἀλλὰ μὴ κατὰ
against him was-set-in-contrast the only true but not in
κοινοῦ τῆς θεότητος ἦν ὁ λόγος. τὸ δέ, Οὐδεὶς ἀγαθός,
common of-the godhead was the saying the and no-one good
ἀπάντησιν ἔχει πρὸς τὸν πειράζοντα νομικόν, ὡς ἀνθρώπῳ
(an)-answer has to the tempting lawyer as to-(a)-man
τὴν ἀγαθότητα μαρτυρήσαντα. τὸ γὰρ ἄκρως ἀγαθόν,
the goodness having-attested the for supremely good

φησι, μόνου θεοῦ, κἂν τοῦτο καὶ ἄνθρωπος ὀνομάζηται,
he-says (is)-of-only God even-if this also (a)-man be-called
ὡς τό· Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
as the the good man out-of the good treasure
προβάλλει τὸ ἀγαθόν· καί, Δώσω τὴν βασιλείαν τῷ
brings-forth the good and I-will-give the kingdom to-the
ἀγαθῷ ὑπὲρ σέ, τοῦ θεοῦ πρὸς τὸν Σαοὺλ περὶ τοῦ Δαβὶδ
good beyond you — of-God to — Saul about — David
λέγοντος· καὶ τό· Ἀγάθυνον, κύριε, τοῖς ἀγαθοῖς· καὶ ὅσα
saying and the do-good lord to-the good and whatever
ἄλλα τοιαῦτα λέγεται περὶ τῶν ἐν ἡμῖν ἐπαινουμένων,
other such(-things) is-said about the among us praised
ἐφ᾽ οὓς ἡ ἀπόρροια τοῦ πρώτου καλοῦ καὶ κατὰ δεύτερον
to whom the emanation of-the first good also in second
λόγον ἔφθασεν. εἰ μὲν οὖν πείθομεν τοῦτο, ἄριστον· εἰ δὲ
degree has-reached if indeed then we-persuade this (is)-best if and
μή, τί φήσεις πρὸς τοὺς λέγοντας ἑτέρωθι, τὸν υἱὸν
not what will-you-say to the(-ones) saying elsewhere the son
μόνον εἰρῆσθαι θεὸν κατὰ τὰς σὰς ὑποθέσεις; ἐν τίσι
alone to-have-been-called God according-to the your hypotheses in what
τοῖς ῥήμασιν; ἐν ἐκείνοις· Οὗτός σου θεός, οὐ λογισθήσεται
the words in those this your God not will-be-reckoned
ἕτερος πρὸς αὐτόν· καὶ μετ᾽ ὀλίγα· Μετὰ τοῦτο ἐπὶ
other beside him and after few(-words) after this upon
τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη.
the earth he-was-seen and with-the men he-conversed
ὅτι μὲν γὰρ οὐ περὶ τοῦ πατρὸς ἀλλὰ τοῦ υἱοῦ
that indeed for not about the father but (about)-the son
τὸ λεγόμενον, ἡ προσθήκη σαφῶς παρίστησιν. οὗτος
the said(-thing) the addition clearly shows this
γάρ ἐστιν ὁ σωματικῶς ὁμιλήσας ἡμῖν, καὶ μετὰ
for is the(-one) bodily having-conversed with-us and with

τῶν κάτω γενόμενος. εἰ δὲ νικήσειε κατὰ τοῦ πατρὸς
the below having-been if and it-should-prevail of the father
λέγεσθαι τοῦτο, μὴ τῶν νομιζομένων θεῶν, ἡττήμεθα τὸν
to-be-said this not of-the reputed gods we-are-defeated the
πατέρα, δι' ὧν τοῦ υἱοῦ κατεσπουδάσαμεν. τί ἂν
father through which(-things) the son we-were-eager-against what —
τῆς νίκης ταύτης γένοιτο ἀθλιώτερον ἢ ζημιωδέστερον;
than-the victory this could-be more-wretched or more-damaging
14 Ἔννατον ἐκεῖνο φήσουσι τό· Πάντοτε ζῶν εἰς τὸ
ninth that they-will-say the always living for the
ἐντυγχάνειν ὑπὲρ ἡμῶν. εὖ γε καὶ λίαν μυστικῶς τε καὶ
to-intercede for us well at-least and very mystically both and
φιλανθρώπως. τὸ γὰρ ἐντυγχάνειν οὐχ, ὡς ἡ τῶν πολλῶν
humanely the for to-intercede not as the of-the many
συνήθεια, τὸ ζητεῖν ἐκδίκησιν ἔχει· τοῦτο γάρ πως καὶ
custom the to-seek vengeance holds this for somehow even
ταπεινότητος· ἀλλὰ τὸ πρεσβεύειν ὑπὲρ ἡμῶν τῷ λόγῳ
of-lowliness but the to-plead for us by-the reason
τῆς μεσιτείας· ὡς καὶ τὸ πνεῦμα ὑπὲρ ἡμῶν ἐντυγχάνειν
of-the mediation as also the spirit for us to-intercede
λέγεται. Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων,
is-said one for God one also mediator of-God and of-men
ἄνθρωπος Ἰησοῦς Χριστός. πρεσβεύει γὰρ ἔτι καὶ νῦν, ὡς
(a)-man Jesus Christ pleads for still even now as
ἄνθρωπος, ὑπὲρ τῆς ἐμῆς σωτηρίας, ὅτι μετὰ τοῦ σώματός
man for the my salvation because with the body
ἐστιν, οὗ προσέλαβεν, ἕως ἂν ἐμὲ ποιήσῃ θεὸν τῇ δυνάμει
he-is which he-assumed until — me he-makes God by-the power
τῆς ἐνανθρωπήσεως, κἂν μηκέτι κατὰ σάρκα γινώσκηται,
of-the incarnation even-if no-longer according-to flesh he-is-known
τὰ σαρκικὰ λέγω πάθη καί, χωρὶς τῆς ἁμαρτίας, ἡμέτερα.
the fleshly I-mean passions and without the sin ours

οὕτω δὲ καὶ παράκλητον ἔχομεν Ἰησοῦν οὐχ ὡς ὑπὲρ
thus and also (an)-advocate we-have Jesus not as for
ἡμῶν προκαλινδούμενον τοῦ πατρός, καὶ προσπίπτοντα
us prostrating-himself-before the father and falling-down
δουλικῶς. ἄπαγε τὴν δούλην ὄντως ὑπόνοιαν, καὶ ἀναξίαν
servilely away-with the servile truly suspicion and unworthy
τοῦ πνεύματος. οὔτε γὰρ τοῦ πατρὸς τοῦτο ἐπιζητεῖν,
of-the spirit neither for of-the father this to-require
οὔτε τοῦ υἱοῦ πάσχειν, ἢ ὡς περὶ θεοῦ διανοεῖσθαι δίκαιον·
nor of-the son to-suffer or as about God to-think (is)-just
ἀλλ᾽ οἷς πέπονθεν, ὡς ἄνθρωπος, πείθει καρτερεῖν, ὡς
but by-what he-has-suffered as man he-persuades to-endure as
λόγος καὶ παραινέτης. τοῦτο νοεῖταί μοι ἡ παράκλησις.
word and exhorter this is-understood by-me the advocacy
Δέκατον αὐτοῖς ἐστιν ἡ ἄγνοια, καὶ τὸ μηδένα γινώσκειν 15
tenth to-them is the ignorance and the no-one to-know
τὴν τελευταίαν ἡμέραν ἢ ὥραν, μηδὲ τὸν υἱὸν αὐτόν,
the last day or hour not-even the son himself
εἰ μὴ τὸν πατέρα. καίτοι πῶς ἀγνοεῖ τι τῶν
if not the father and-yet how is-ignorant-of anything of-the
ὄντων ἡ σοφία, ὁ ποιητὴς τῶν αἰώνων, ὁ συντελεστὴς
beings the wisdom the maker of-the ages the consummator
καὶ μεταποιητής, τὸ πέρας τῶν γενομένων; ὁ
and transformer the end of-the(-things) made the(-one)
οὕτω τὰ τοῦ θεοῦ γινώσκων, ὡς τὸ πνεῦμα τοῦ
thus the(-things) — of-God knowing as the spirit of-the
ἀνθρώπου τὰ ἐν αὐτῷ; τί γὰρ ταύτης τῆς γνώσεως
man the(-things) in him what for than-this the knowledge
τελεώτερον; πῶς δὲ τὰ μὲν πρὸ τῆς ὥρας ἀκριβῶς
more-perfect how and the(-things) indeed before the hour precisely
ἐπίσταται, καὶ τὰ οἷον ἐν χρῷ τοῦ τέλους, αὐτὴν
knows and the(-things) as-it-were at (the)-edge of-the end itself

δὲ ἀγνοεῖ τὴν ὥραν; αἰνίγματι γὰρ τὸ πρᾶγμα ὅμοιον,
but is-ignorant-of the hour to-(a)-riddle for the matter like
ὥσπερ ἂν εἴ τις τὰ μὲν πρὸ τοῦ τείχους ἀκριβῶς
as — if someone the(-things) indeed before the wall precisely
ἐπίστασθαι λέγοι, αὐτὸ δὲ ἀγνοεῖν τὸ τεῖχος· ἢ τὸ τῆς
to-know should-say itself but to-be-ignorant-of the wall or the of-the
ἡμέρας τέλος εὖ ἐπιστάμενος, τὴν ἀρχὴν τῆς νυκτὸς μὴ
day end well knowing the beginning of-the night not
γινώσκειν· ἔνθα ἡ τοῦ ἑτέρου γνῶσις ἀναγκαίως συνεισάγει
to-know where the of-the one knowledge necessarily brings-in-with
τὸ ἕτερον. ἢ πᾶσιν εὔδηλον, ὅτι γινώσκει μέν, ὡς θεός,
the other or to-all (is)-quite-clear that he-knows indeed as God
ἀγνοεῖν δέ φησιν, ὡς ἄνθρωπος, ἄν τις τὸ φαινόμενον
to-be-ignorant but he-says as man if someone the apparent
χωρίσῃ τοῦ νοουμένου; τὸ γὰρ ἀπόλυτον εἶναι τὴν
should-separate from-the understood the for absolute to-be the
τοῦ υἱοῦ προσηγορίαν καὶ ἄσχετον, οὐ προσκειμένου
of-the son title and unrelated not being-added
τῷ υἱῷ τοῦ τίνος, ταύτην ἡμῖν δίδωσι τὴν ὑπόνοιαν,
to-the son of-the of-whom this to-us gives the suspicion
ὥστε τὴν ἄγνοιαν ὑπολαμβάνειν ἐπὶ τὸ εὐσεβέστερον, τῷ
so-that the ignorance to-take to the more-pious to-the
ἀνθρωπίνῳ, μὴ τῷ θείῳ, ταύτην λογιζομένους.
human not to-the divine it reckoning

16 Εἰ μὲν οὖν οὗτος αὐτάρκης ὁ λόγος, ἐνταῦθα στησόμεθα,
if indeed then this sufficient the account here we-will-stand
καὶ μηδὲν πλέον ἐπιζητείσθω· εἰ δὲ μή, τό γε δεύτερον,
and nothing more let-be-sought if but not the at-least second
ὥσπερ τῶν ἄλλων ἕκαστον, οὕτω δὲ καὶ ἡ γνῶσις τῶν
as of-the others each thus and also the knowledge of-the
μεγίστων ἐπὶ τὴν αἰτίαν ἀναφερέσθω τιμῇ τοῦ γεννήτορος.
greatest(-things) to the cause let-be-referred by-honor of-the begetter

δοκεῖ δέ μοί τις, μηδ' ἂν ἐκείνως ἀναγνούς, ὡς τῶν
seems and to-me someone not-even — that-way having-read as of-the
καθ' ἡμᾶς φιλολόγων τις, μικρὸν ἐννοῆσαι, ὅτι οὐδὲ ὁ υἱὸς
in us philologists one a-little to-perceive that not-even the son
ἄλλως οἶδε τὴν ἡμέραν ἢ τὴν ὥραν, ἢ ὡς ὅτι ὁ πατήρ. τὸ
otherwise knows the day or the hour than as that the father the
γὰρ συναγόμενον ὁποῖον; ἐπειδὴ ὁ πατὴρ γινώσκει, διὰ
for conclusion what-sort since the father knows because-of
τοῦτο καὶ ὁ υἱός, ὡς δῆλον, ὅτι μηδενὶ γνωστὸν τοῦτο
this also the son as clear that to-no-one known this
μηδὲ ληπτόν, πλὴν τῆς πρώτης φύσεως. ἐλείπετο περὶ
nor comprehensible except the first nature it-remained about
τοῦ ἐντετάλθαι, καὶ τετηρηκέναι τὰς ἐντολάς, καὶ τὰ
the to-have-been-commanded and to-have-kept the commandments and the
ἀρεστὰ αὐτῷ πάντοτε πεποιηκέναι, διαλαβεῖν ἡμᾶς· ἔτι δὲ
pleasing(-things) to-him always to-have-done to-discuss us yet and
τελειώσεως, καὶ ὑψώσεως, καὶ τοῦ μαθεῖν ἐξ ὧν ἔπαθε τὴν
of-perfecting and of-exaltation and of-the to-learn from what he-suffered the
ὑπακοήν, ἀρχιερωσύνης τε καὶ προσφορᾶς, καὶ παραδόσεως,
obedience of-high-priesthood both and of-offering and of-betrayal
καὶ δεήσεως τῆς πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ
and of-prayer of-the to the(-one) able to-save him from
θανάτου, καὶ ἀγωνίας, καὶ θρόμβων, καὶ προσευχῆς, καὶ εἴ
death and of-agony and of-clots and of-praying and if
τι ἄλλο τοιοῦτον· εἰ μὴ πᾶσι πρόδηλον ἦν, ὅτι περὶ
anything other such if not to-all quite-clear it-were that about
τὸ πάσχον τὰ τοιαῦτα τῶν ὀνομάτων, οὐ τὴν ἄτρεπτον
the suffering(-nature) the such of-the names not the unchangeable
φύσιν καὶ τοῦ πάσχειν ὑψηλοτέραν. ὁ μὲν οὖν περὶ τῶν
nature and than-the to-suffer higher the indeed then about the
ἀντιθέτων λόγος τοσοῦτον, ὅσον ῥίζα τις εἶναι καὶ ὑπόμνημα
objections account so-much as root some to-be and (a)-reminder

τοῖς ἐξεταστικωτέροις τῆς τελεωτέρας ἐξεργασίας. ἄξιον
for-the more-inquiring of-the more-perfect working-out (is)-worthy
δὲ ἴσως, καὶ τοῖς προειρημένοις ἀκόλουθον, μηδὲ τὰς
and perhaps also to-the aforesaid(-things) consequent not-even the
προσηγορίας τοῦ υἱοῦ παρελθεῖν ἀθεωρήτους, πολλάς τε
titles of-the son to-pass-by unexamined many both
οὔσας, καὶ κατὰ πολλῶν κειμένας τῶν περὶ αὐτὸν
being and over many(-things) lying of-the(-things) about him
νοουμένων, ἀλλ' ἑκάστην αὐτῶν ὅ τί ποτε βούλεται
understood but each of-them what — ever it-wishes
παραστῆσαι, καὶ δεῖξαι τὸ τῶν ὀνομάτων μυστήριον.
to-present and to-show the of-the names mystery

XV · THE SON'S NAMES

The divine nature has no name; He who is and God come nearest, while the other names tell his power and dispensation. Son, only-begotten, Word, wisdom, power, truth, image, light, life, righteousness, sanctification, redemption, and resurrection are common to him who is above us and for us; man, Son of Man, Christ, way, door, shepherd, sheep, lamb, high priest, and Melchizedek are ours, from what he assumed. Walk through the lofty names divinely and the bodily ones with sympathy, and become a god.

17 Ἀρκτέον δὲ ἡμῖν ἐντεῦθεν. τὸ θεῖον ἀκατονόμαστον· καὶ
(one)-must-begin and for-us from-here the divine (is)-unnameable and
τοῦτο δηλοῦσιν, οὐχ οἱ λογισμοὶ μόνον, ἀλλὰ καὶ Ἑβραίων
this show not the reasonings only but also of-Hebrews
οἱ σοφώτατοι καὶ παλαιότατοι, ὅσον εἰκάζειν ἔδοσαν.
the wisest and most-ancient as-far-as to-conjecture they-allowed
οἱ γὰρ χαρακτῆρσιν ἰδίοις τὸ θεῖον τιμήσαντες, καὶ οὐδὲ
they for with-characters own the divine having-honored and not-even

γράμμασιν ἀνασχόμενοι τοῖς αὐτοῖς ἄλλο τι γράφεσθαι
with-letters enduring the same other anything to-be-written
τῶν μετὰ θεὸν καὶ θεόν, ὡς δέον ἀκοινώνητον
of-the(-things) after God and God as necessary incommunicable
εἶναι καὶ μέχρι τούτου τὸ θεῖον τοῖς ἡμετέροις, πότε
to-be even to this the divine with-the our(-things) when
ἂν δέξαιντο λυομένῃ φωνῇ δηλοῦσθαι τὴν ἄλυτον
— would-they-accept by-(a)-being-dissolved sound to-be-shown the indissoluble
φύσιν καὶ ἰδιάζουσαν; οὔτε γὰρ ἀέρα τις ἔπνευσεν
nature and peculiar neither for air anyone breathed
ὅλον πώποτε, οὔτε οὐσίαν θεοῦ παντελῶς ἢ νοῦς
whole ever nor (the)-substance of-God altogether either mind
κεχώρηκεν, ἢ φωνὴ περιέλαβεν. ἀλλ' ἐκ τῶν περὶ
has-contained or voice has-embraced but from the(-things) about
αὐτὸν σκιαγραφοῦντες τὰ κατ' αὐτόν, ἀμυδράν τινα
him sketching the(-things) concerning him dim some
καὶ ἀσθενῆ καὶ ἄλλην ἀπ' ἄλλου φαντασίαν συλλέγομεν.
and weak and other from other image we-collect
καὶ οὗτος ἄριστος ἡμῖν θεολόγος, οὐχ ὃς εὗρε τὸ πᾶν,
and this(-one) best to-us theologian not who found the all
οὐδὲ γὰρ δέχεται τὸ πᾶν ὁ δεσμός, ἀλλ' ὃς ἐὰν ἄλλου
not-even for admits the all the bond but who — than-another
φαντασθῇ πλέον, καὶ πλεῖον ἐν ἑαυτῷ συναγάγῃ τὸ τῆς
imagines more and more in himself gathers the of-the
ἀληθείας ἴνδαλμα, ἢ ἀποσκίασμα, ἢ ὅ τι καὶ ὀνομάσομεν.
truth semblance or shadow or what — also we-shall-name(-it)
Ὅσον δ' οὖν ἐκ τῶν ἡμῖν ἐφικτῶν, ὁ μὲν ὤν, καὶ 18
as-far-as but then from the(-things) to-us attainable the indeed being and
ὁ θεός, μᾶλλόν πως τῆς οὐσίας ὀνόματα· καὶ τούτων
— God more somehow of-the substance names and of-these
μᾶλλον ὁ ὤν· οὐ μόνον ὅτι τῷ Μωυσεῖ χρηματίζων ἐπὶ
more the being not only because — to-Moses answering on

τοῦ ὄρους, καὶ τὴν κλῆσιν ἀπαιτούμενος, ἥ τίς ποτε
the mountain and the name being-asked what — ever
εἴη, τοῦτο προσεῖπεν ἑαυτόν, Ὁ ὢν ἀπέσταλκέ με, τῷ
it-might-be this called himself the being has-sent me to-the
λαῷ κελεύσας εἰπεῖν· ἀλλ' ὅτι καὶ κυριωτέραν ταύτην
people having-bidden to-say but because also more-proper this
εὑρίσκομεν. ἡ μὲν γὰρ τοῦ θεοῦ, κἂν ἀπὸ τοῦ θέειν,
we-find the(-name) indeed for — of-God even-if from the to-run
ἢ αἴθειν, ἠτυμολόγηται τοῖς περὶ ταῦτα κομψοῖς,
or to-blaze it-has-been-etymologized by-those about these(-things) clever
διὰ τὸ ἀεικίνητον καὶ δαπανητικὸν τῶν μοχθηρῶν
because-of the ever-moving and consuming of-the evil
ἕξεων, — καὶ γὰρ πῦρ καταναλίσκον ἐντεῦθεν λέγεται,
habits and for fire consuming thence it-is-called
— ἀλλ' οὖν τῶν πρός τι λεγομένων ἐστί, καὶ
but then of-the(-names) relative-to something said it-is and
οὐκ ἄφετος· ὥσπερ καὶ ἡ Κύριος φωνή, ὄνομα εἶναι θεοῦ
not absolute as also the Lord word name to-be of-God
καὶ αὐτὴ λεγομένη· Ἐγὼ γάρ, φησι, κύριος ὁ θεός σου·
and itself called I for he-says (the)-lord — God your
τοῦτό μού ἐστιν ὄνομα. καί, Κύριος ὄνομα αὐτῷ. ἡμεῖς
this of-me is (the)-name and Lord (is)-name to-him we
δὲ φύσιν ἐπιζητοῦμεν, ᾗ τὸ εἶναι καθ' ἑαυτό, καὶ
but (a)-nature seek to-which the to-be (is)-by itself and
οὐκ ἄλλῳ συνδεδεμένον· τὸ δὲ ὂν ἴδιον ὄντως θεοῦ, καὶ
not to-another bound the and being proper truly of-God and
ὅλον, μήτε τῷ πρὸ αὐτοῦ, μήτε τῷ μετ' αὐτόν,
whole neither by-the(-time) before him nor by-the(-time) after him
οὐ γὰρ ἦν, ἢ ἔσται, περατούμενον ἢ περικοπτόμενον.
not for it-was or it-will-be bounded or cut-off

Τῶν δ' ἄλλων προσηγοριῶν αἱ μὲν τῆς ἐξουσίας εἰσὶ 19
of-the and other titles the(-ones) indeed of-the authority are
προφανῶς, αἱ δὲ τῆς οἰκονομίας, καὶ ταύτης διττῆς·
manifestly the(-others) and of-the dispensation and of-this twofold
τῆς μὲν ὑπὲρ τὸ σῶμα, τῆς δὲ ἐν σώματι· οἷον
of-the(-one) indeed above the body of-the(-other) and in body as
ὁ μὲν παντοκράτωρ, καὶ ὁ βασιλεύς, ἢ τῆς δόξης,
the indeed almighty and the king either of-the glory
ἢ τῶν αἰώνων, ἢ τῶν δυνάμεων τοῦ ἀγαπητοῦ, ἢ τῶν
or of-the ages or of-the powers of-the beloved or of-the
βασιλευόντων· καὶ ὁ κύριος, ἢ σαβαώθ, ὅπερ ἐστὶ στρατιῶν,
reigning and the lord or sabaoth which is of-hosts
ἢ τῶν δυνάμεων, ἢ τῶν κυριευόντων. ταῦτα μὲν σαφῶς
or of-the powers or of-the ruling these(-things) indeed clearly
τῆς ἐξουσίας· ὁ δὲ θεός, ἢ τοῦ σώζειν, ἢ ἐκδικήσεων, ἢ
of-the authority — and God either of-the to-save or of-vengeances or
εἰρήνης, ἢ δικαιοσύνης, ἢ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,
of-peace or of-righteousness or of-Abraham and of-Isaac and of-Jacob
καὶ παντὸς Ἰσραὴλ τοῦ πνευματικοῦ καὶ ὁρῶντος θεόν·
and of-all Israel the spiritual and seeing God
ταῦτα δὲ τῆς οἰκονομίας. ἐπειδὴ γὰρ τρισὶ τούτοις
these(-things) and of-the dispensation since for by-three these
διοικούμεθα, δέει τε τιμωρίας, καὶ σωτηρίας ἐλπίδι, πρὸς
we-are-governed by-fear both of-punishment and of-salvation by-hope besides
δὲ καὶ δόξης, καὶ ἀσκήσει τῶν ἀρετῶν, ἐξ ὧν ταῦτα·
and also of-glory and by-practice of-the virtues from which these(-things)
τὸ μὲν τῶν ἐκδικήσεων ὄνομα οἰκονομεῖ τὸν φόβον· τὸ
the indeed of-the vengeances name dispenses the fear the(-other)
δὲ τῶν σωτηρίων τὴν ἐλπίδα· τὸ δὲ τῶν ἀρετῶν τὴν
and of-the salvations the hope the(-other) and of-the virtues the
ἄσκησιν· ἵν' ὡς τὸν θεὸν ἐν ἑαυτῷ φέρων ὁ τούτων
practice that as — God in himself bearing the(-one) of-these

τι κατορθῶν μᾶλλον ἐπείγηται πρὸς τὸ τέλειον, καὶ τὴν
anything achieving more may-press toward the perfect and the
ἐξ ἀρετῶν οἰκείωσιν. ταῦτα μὲν οὖν ἔτι κοινὰ θεότητος
from virtues appropriation these indeed then still common of-godhead
τὰ ὀνόματα. ἴδιον δὲ τοῦ μὲν ἀνάρχου, πατήρ· τοῦ δὲ
the names proper but of-the indeed beginningless father of-the and
ἀνάρχως γεννηθέντος, υἱός· τοῦ δὲ ἀγεννήτως προελθόντος,
beginninglessly begotten son of-the and unbegottenly having-proceeded
ἢ προιόντος, τὸ πνεῦμα τὸ ἅγιον. ἀλλ' ἐπὶ τὰς τοῦ υἱοῦ
or proceeding the spirit the holy but to the of-the son
κλήσεις ἔλθωμεν, ὅπερ ὡρμήθη λέγειν ὁ λόγος.
titles let-us-come which set-out to-say the argument
20 Δοκεῖ γάρ μοι λέγεσθαι υἱὸς μέν, ὅτι ταὐτόν ἐστι τῷ
seems for to-me to-be-called son indeed because the-same he-is with-the
πατρὶ κατ' οὐσίαν· καὶ οὐκ ἐκεῖνο μόνον, ἀλλὰ κἀκεῖθεν.
father in substance and not that only but and-from-there
μονογενὴς δέ, οὐχ ὅτι μόνος ἐκ μόνου καὶ μόνον, ἀλλ'
only-begotten and not because alone from alone and alone but
ὅτι καὶ μονοτρόπως, οὐχ ὡς τὰ σώματα. λόγος δέ,
because also in-a-unique-way not as the bodies word and
ὅτι οὕτως ἔχει πρὸς τὸν πατέρα, ὡς πρὸς νοῦν λόγος·
because thus he-is toward the father as toward mind word
οὐ μόνον διὰ τὸ ἀπαθὲς τῆς γεννήσεως, ἀλλὰ καὶ τὸ
not only because-of the impassible of-the generation but also the
συναφές, καὶ τὸ ἐξαγγελτικόν. τάχα δ' ἂν εἴποι τις,
conjoined and the declarative perhaps and — might-say someone
ὅτι καὶ ὡς ὅρος πρὸς τὸ ὁριζόμενον, ἐπειδὴ καὶ τοῦτο
that also as definition toward the defined since also this
λέγεται λόγος. ὁ γὰρ νενοηκώς, φησι, τὸν υἱόν,
is-called word the(-one) for having-understood he-says the son
τοῦτο γάρ ἐστι τὸ ἑωρακώς, νενόηκε τὸν πατέρα· καὶ
this for is the having-seen has-understood the father and

σύντομος ἀπόδειξις καὶ ῥᾳδία τῆς τοῦ πατρὸς φύσεως
(a)-concise demonstration and easy of-the of-the father nature
ὁ υἱός. γέννημα γὰρ ἅπαν τοῦ γεγεννηκότος σιωπῶν
the son offspring for every of-the begetter silent
λόγος. εἰ δὲ καὶ διὰ τὸ ἐνυπάρχειν τοῖς οὖσι λέγοι
word if and also because-of the to-be-in in-the beings should-say
τις, οὐχ ἁμαρτήσεται τοῦ λόγου. τί γάρ ἐστιν, ὃ
anyone not he-will-miss of-the reason what for is which
μὴ λόγῳ συνέστηκεν; σοφία δέ, ὡς ἐπιστήμη θείων τε
not by-word has-been-constituted wisdom and as knowledge divine both
καὶ ἀνθρωπίνων πραγμάτων. πῶς γὰρ οἷόν τε τὸν
and human of-things how for possible — the(-one)
πεποιηκότα τοὺς λόγους ἀγνοεῖν ὧν πεποίηκεν;
having-made the principles to-be-ignorant-of of-what he-has-made
δύναμις δέ, ὡς συντηρητικὸς τῶν γενομένων, καὶ τὴν
power and as preserver of-the(-things) having-come-to-be and the
τοῦ συνέχεσθαι ταῦτα χορηγῶν δύναμιν. ἀλήθεια δέ, ὡς
of-the to-be-held-together these(-things) supplying power truth and as
ἕν, οὐ πολλὰ τῇ φύσει· τὸ μὲν γὰρ ἀληθὲς ἕν, τὸ δὲ
one not many by-the nature the indeed for true (is)-one the and
ψεῦδος πολυσχιδές· καὶ ὡς καθαρὰ τοῦ πατρὸς σφραγίς,
falsehood manifold and as pure of-the father seal
καὶ χαρακτὴρ ἀψευδέστατος. εἰκὼν δέ, ὡς ὁμοούσιον, καὶ
and impress most-unfalse image and as consubstantial and
ὅτι τοῦτο ἐκεῖθεν, ἀλλ' οὐκ ἐκ τούτου πατήρ. αὕτη
because this (is)-from-there but not from this (the)-father this
γὰρ εἰκόνος φύσις, μίμημα εἶναι τοῦ ἀρχετύπου, καὶ οὗ
for of-image nature imitation to-be of-the archetype and of-which
λέγεται· πλὴν ὅτι καὶ πλεῖον ἐνταῦθα. ἐκεῖ μὲν γὰρ
it-is-called except that also more here there indeed for
ἀκίνητος κινουμένου· ἐνταῦθα δὲ ζῶντος καὶ ζῶσα, καὶ
unmoving of-moving here and of-living also living and

πλεῖον ἔχουσα τὸ ἀπαράλλακτον, ἢ τοῦ Ἀδὰμ ὁ Σήθ,
more having the exactness than — of-Adam — Seth
καὶ τοῦ γεννῶντος παντὸς τὸ γεννώμενον. τοιαύτη γὰρ ἡ
and of-the begetting every the begotten such for the
τῶν ἁπλῶν φύσις, μὴ τῷ μὲν ἐοικέναι, τῷ
of-the simple(-things) nature not in-the(-one) indeed to-resemble in-the(-other)
δὲ ἀπεοικέναι, ἀλλ' ὅλον ὅλου τύπον εἶναι, καὶ ταὐτὸν
and to-be-unlike but whole of-whole (the)-impress to-be and the-same
μᾶλλον, ἢ ἀφομοίωμα. φῶς δέ, ὡς λαμπρότης ψυχῶν καὶ
rather than likeness light and as brightness of-souls both
λόγῳ καὶ βίῳ καθαιρομένων. εἰ γὰρ σκότος ἡ ἄγνοια καὶ
by-word and by-life purified if for darkness the ignorance and
ἡ ἁμαρτία, φῶς ἂν εἴη ἡ γνῶσις, καὶ βίος ὁ ἔνθεος.
the sin light — would-be the knowledge and life the divine
ζωὴ δέ, ὅτι φῶς, καὶ πάσης λογικῆς φύσεως σύστασις καὶ
life and because light and of-every rational nature constitution and
οὐσίωσις. ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμέν,
substantiation in him for we-live and we-move and we-are
κατὰ τὴν διπλῆν τοῦ ἐμφυσήματος δύναμιν, καὶ πνοὴν
according-to the double of-the inbreathing power and breath
ἐκεῖθεν ἐμφυσώμενοι πάντες, καὶ πνεῦμα ἅγιον ὅσοι
from-there being-inbreathed all and spirit holy as-many-as
χωρητικοί, καὶ τοσοῦτον, καθ' ὅσον ἂν τὸ στόμα τῆς
(are)-capable and so-much in as-much-as — the mouth of-the
διανοίας ἀνοίξωμεν. δικαιοσύνη δέ, ὅτι τοῦ πρὸς ἀξίαν
mind we-open righteousness and because of-the according-to worth
διαιρέτης, καὶ διαιτῶν δικαίως τοῖς ὑπὸ νόμον καὶ τοῖς
divider and arbitrating justly for-those under law and for-those
ὑπὸ χάριν, ψυχῇ καὶ σώματι, ὥστε τὸ μὲν ἄρχειν,
under grace for-soul and for-body so-that the(-one) indeed to-rule
τὸ δὲ ἄρχεσθαι, καὶ τὴν ἡγεμονίαν ἔχειν τὸ κρεῖττον
the(-other) and to-be-ruled and the leadership to-have the better

κατὰ τοῦ χείρονος, ὡς μὴ τὸ χεῖρον ἐπανίστασθαι τῷ
over the worse that not the worse to-rise-up against-the
βελτίονι. ἁγιασμὸς δέ, ὡς καθαρότης, ἵνα χωρῆται
better sanctification and as purity that may-be-contained
τὸ καθαρὸν καθαρότητι. ἀπολύτρωσις δέ, ὡς ἐλευθερῶν
the pure by-purity redemption and as freeing
ἡμᾶς ὑπὸ τῆς ἁμαρτίας κατεχομένους, καὶ λύτρον ἑαυτὸν
us by the sin held-fast and (as)-ransom himself
ἀντιδιδοὺς ἡμῶν τῆς οἰκουμένης καθάρσιον. ἀνάστασις
giving-in-exchange of-us of-the inhabited(-world) cleansing resurrection
δέ, ὡς ἐντεῦθεν ἡμᾶς ἀπανιστάς, καὶ πρὸς τὴν ζωὴν
and as from-here us raising-up and to the life
ἐπανάγων νενεκρωμένους ὑπὸ τῆς ἁμαρτίας.
leading-back made-dead by the sin

Ταῦτα μὲν οὖν ἔτι κοινὰ τοῦ τε ὑπὲρ ἡμᾶς καὶ 21
these(-things) indeed then still common of-the(-one) both above us and
τοῦ δι᾽ ἡμᾶς. ἃ δὲ ἰδίως ἡμέτερα καὶ τῆς ἐντεῦθεν
of-the(-one) for us what(-things) but properly ours and of-the from-here
προσλήψεως· ἄνθρωπος μέν, οὐχ ἵνα χωρηθῇ μόνον
assumption man indeed not that he-may-be-contained only
διὰ σώματος σώμασιν, ἄλλως οὐκ ἂν χωρηθεὶς διὰ τὸ
through body by-bodies otherwise not — being-contained because-of the
τῆς φύσεως ἄληπτον· ἀλλ᾽ ἵνα καὶ ἁγιάσῃ δι᾽ ἑαυτοῦ
of-the nature incomprehensible but that also he-may-sanctify through himself
τὸν ἄνθρωπον, ὥσπερ ζύμη γενόμενος τῷ παντὶ φυράματι,
the man as leaven having-become to-the whole lump
καὶ πρὸς ἑαυτὸν ἑνώσας τὸ κατακριθὲν ὅλον λύσῃ
and to himself having-united the condemned whole he-may-loose
τοῦ κατακρίματος, πάντα ὑπὲρ πάντων γενόμενος,
from-the condemnation all(-things) for all having-become
ὅσα ἡμεῖς, πλὴν τῆς ἁμαρτίας, σῶμα, ψυχή, νοῦς,
as-many-as we except the sin body soul mind

δι᾽ ὅσων ὁ θάνατος· τὸ κοινὸν ἐκ τούτων, ἄνθρωπος,
through as-many-as the death the common from these man
θεὸς ὁρώμενος, διὰ τὸ νοούμενον. υἱὸς δὲ ἀνθρώπου,
God seen because-of the understood son and of-man
καὶ διὰ τὸν Ἀδάμ, καὶ διὰ τὴν παρθένον, ἐξ ὧν
both because-of — Adam and because-of the virgin from whom
ἐγένετο· τοῦ μέν, ὡς προπάτορος, τῆς δέ, ὡς
he-was-born of-the(-one) indeed as forefather of-the(-other) and as
μητρός, νόμῳ καὶ οὐ νόμῳ γεννήσεως. Χριστὸς δέ, διὰ
mother by-law and not by-law of-generation Christ and because-of
τὴν θεότητα· χρίσις γὰρ αὕτη τῆς ἀνθρωπότητος, οὐκ
the godhead (the)-anointing for this of-the humanity not
ἐνεργείᾳ κατὰ τοὺς ἄλλους χριστοὺς ἁγιάζουσα, παρουσίᾳ
by-activity like the other anointed(-ones) sanctifying by-presence
δὲ ὅλου τοῦ χρίοντος· ἧς ἔργον ἄνθρωπον ἀκοῦσαι τὸ
but of-whole the anointer of-which (the)-work (that)-man to-be-called the
χρίον, καὶ ποιῆσαι θεὸν τὸ χριόμενον. ὁδὸς δέ, ὡς δι᾽
anointing and to-make God the anointed way and as through
ἑαυτοῦ φέρων ἡμᾶς. θύρα δέ, ὡς εἰσαγωγεύς. ποιμὴν δέ,
himself bearing us door and as bringer-in shepherd and
ὡς εἰς τόπον χλόης κατασκηνῶν, καὶ ἐκτρέφων ἐπὶ ὕδατος
as into (a)-place of-pasture making-dwell and nourishing by water
ἀναπαύσεως, καὶ ἐντεῦθεν ὁδηγῶν, καὶ προπολεμῶν κατὰ
of-rest and thence guiding and fighting-before against
τῶν θηρίων· τὸ πλανώμενον ἐπιστρέφων, τὸ ἀπολωλὸς
the beasts the wandering turning-back the lost
ἐπανάγων, τὸ συντετριμμένον καταδεσμῶν, τὸ ἰσχυρὸν
bringing-back the broken binding-up the strong
φυλάσσων, καὶ πρὸς τὴν ἐκεῖθεν μάνδραν συνάγων λόγοις
guarding and to the there fold gathering by-words
ποιμαντικῆς ἐπιστήμης. πρόβατον δέ, ὡς σφάγιον· ἀμνὸς
of-pastoral knowledge sheep and as victim lamb

δέ, ὡς τέλειον. ἀρχιερεὺς δέ, ὡς προσαγωγεύς. Μελχισεδὲκ
and as perfect high-priest and as bringer-near Melchizedek
δέ, ὡς ἀμήτωρ τὸ ὑπὲρ ἡμᾶς, καὶ ἀπάτωρ τὸ καθ'
and as motherless the above us and fatherless the in
ἡμᾶς· καὶ ὡς ἀγενεαλόγητος τὸ ἄνω· Τὴν γὰρ γενεὰν
us and as without-genealogy the above the for generation
αὐτοῦ, φησί, τίς διηγήσεται; καὶ ὡς βασιλεὺς Σαλήμ,
of-him he-says who will-declare and as king of-Salem
εἰρήνη δὲ τοῦτο, καὶ ὡς βασιλεὺς δικαιοσύνης, καὶ ὡς
peace and this and as king of-righteousness and as
ἀποδεκατῶν πατριάρχας κατὰ τῶν πονηρῶν δυνάμεων
tithing patriarchs against the evil powers
ἀριστεύοντας. ἔχεις τὰς τοῦ υἱοῦ προσηγορίας. βάδιζε δι'
excelling you-have the of-the son titles walk through
αὐτῶν, ὅσαι τε ὑψηλαί, θεικῶς, καὶ ὅσαι σωματικαί,
them as-many-as both (are)-lofty divinely and as-many (as-are)-bodily
συμπαθῶς· μᾶλλον δὲ ὅλον θεικῶς, ἵνα γένῃ θεὸς
sympathetically rather but wholly divinely that you-may-become god
κάτωθεν ἀνελθών, διὰ τὸν κατελθόντα δι' ἡμᾶς
from-below having-ascended because-of the(-one) having-descended for us
ἄνωθεν. ἐπὶ πᾶσι, καὶ πρὸ πάντων, ἐκεῖνο τήρει, καὶ
from-above above all and before all that keep and
οὐκ ἂν σφαλείης ἐν τοῖς ὑψηλοτέροις ἢ ταπεινοτέροις
not — you-would-err in the loftier or lowlier
ὀνόμασιν· Ἰησοῦς Χριστός, χθὲς καὶ σήμερον σωματικῶς,
names Jesus Christ yesterday and today bodily
ὁ αὐτὸς πνευματικῶς, καὶ εἰς τοὺς αἰῶνας. Ἀμήν.
the same spiritually and unto the ages amen

The opponents call the Spirit a strange god, unwritten in Scripture. Gregory proclaims one light: the Father, the Son, and the Spirit. If there was a time when the Spirit was not, the Godhead was once incomplete, and a Spirit ranked with us could not deify us. Some call him an activity, others a creature or God, others are undecided; but an activity does not speak or grieve, and a substance is creature or God, and we do not believe in a creature.

1 Ὁ μὲν δὴ περὶ τοῦ υἱοῦ λόγος τοιοῦτος· καὶ οὕτω
the indeed truly about the son account such and thus
διαπέφευγε τοὺς λιθάζοντας, διελθὼν διὰ μέσου αὐτῶν.
has-escaped those stoning having-passed through (the)-midst of-them
ὁ λόγος γὰρ οὐ λιθάζεται, λιθοβολεῖ δέ, ὅταν ἐθέλῃ, καὶ
the word for not is-stoned stones but whenever it-wishes and
σφενδονᾷ θηρία, λόγους κακῶς τῷ ὄρει προσβαίνοντας.
slings (at)-beasts words wrongly to-the mountain approaching
τί δ' ἂν εἴποις, φασί, περὶ τοῦ ἁγίου πνεύματος; πόθεν
what and — would-you-say they-say about the holy spirit whence
ἡμῖν ἐπεισάγεις ξένον θεὸν καὶ ἄγραφον; τοῦτο ἤδη
on-us do-you-bring-in (a)-strange God and unwritten this already
καὶ οἱ περὶ τὸν υἱὸν μετριάζοντες. ὅπερ γὰρ ἐπὶ
even those about the son moderating as for in-the-case-of
τῶν ὁδῶν εὑρεῖν ἐστὶ καὶ τῶν ποταμῶν, σχίζονταί τε
the roads to-find it-is and of-the rivers they-are-divided both
ἀπ' ἀλλήλων, καὶ εἰς ἄλληλα συνάγονται· τοῦτο κἀνταῦθα
from one-another and into one-another are-gathered this here-too
συμβαίνει διὰ τὸν πλοῦτον τῆς ἀσεβείας, καὶ τοὺς τὰ
happens because-of the wealth of-the impiety even those in-the
ἄλλα διεστῶτας ἐν ἄλλοις συμφέρεσθαι, ὥστε μηδὲ
other(-things) differing in others to-agree so-that not-even
γινώσκειν καθαρῶς δύνασθαι τὸ συμφέρον ἢ τὸ μαχόμενον.
to-know clearly to-be-able the agreeing or the fighting

Ἔχει μὲν οὖν τι καὶ δυσχερὲς ὁ περὶ τοῦ πνεύματος 2
has indeed then something also difficult the about the spirit
λόγος, οὐ μόνον ὅτι ἐν τοῖς περὶ τοῦ υἱοῦ λόγοις
account not only because in the about the son accounts
ἀποκαμόντες οἱ ἄνθρωποι θερμότερον τῷ πνεύματι
having-grown-weary the men more-hotly with-the spirit
προσπαλαίουσι· χρὴ γάρ τι πάντως αὐτοὺς ἀσεβεῖν, ἢ
wrestle must for somehow altogether they be-impious or
οὐδὲ βιωτός ἐστιν αὐτοῖς ὁ βίος· ἀλλ᾽ ὅτι καὶ ἡμεῖς τῷ
not-even livable is to-them the life but because also we by-the
πλήθει τῶν ζητημάτων ἀποκναισθέντες ταὐτὸ πάσχομεν τοῖς
multitude of-the questions worn-out the-same suffer as-the
κακοσίτοις, οἳ ἐπειδὰν πρός τι τῶν βρωμάτων ἀηδισθῶσι,
sick-stomached who whenever toward some of-the foods they-are-disgusted
πρὸς πάντα λόγον ὁμοίως, ὥσπερ ἐκεῖνοι πρὸς τροφήν,
toward every word alike as they toward food
δυσχεραίνομεν. ὅμως διδότω τὸ πνεῦμα, καὶ ὁ λόγος
we-are-squeamish nevertheless let-grant the spirit and the word
δραμεῖται, καὶ ὁ θεὸς δοξασθήσεται. τὸ μὲν οὖν ἐπιμελῶς
will-run and — God will-be-glorified the indeed then carefully
ἐξετάζειν καὶ διαιρεῖσθαι, ποσαχῶς ἢ τὸ πνεῦμα ἢ
to-examine and to-distinguish in-how-many-ways either the spirit or
τὸ ἅγιον παρὰ τῇ θείᾳ γραφῇ νοεῖται καὶ λέγεται, μετὰ
the holy in the divine writing is-understood and is-said with
τῶν προσφόρων τῇ θεωρίᾳ μαρτυριῶν, καὶ ὅ τι παρὰ
the suitable to-the contemplation testimonies and what — beside
ταῦτα ἰδιοτρόπως τὸ ἐξ ἀμφοῖν συνημμένον, λέγω δὲ
these(-things) peculiarly the from both joined I-mean and
τὸ πνεῦμα τὸ ἅγιον, ἑτέροις παρήσομεν, οἳ καὶ ἑαυτοῖς
the spirit the holy to-others we-will-leave who both for-themselves

καὶ ἡμῖν ταῦτα πεφιλοσοφήκασιν, ἐπεὶ καὶ ἡμεῖς ταῦτα
and for-us these(-things) have-philosophized since also we these(-things)
ἐκείνοις. αὐτοὶ δὲ πρὸς τὰ ἑξῆς τοῦ λόγου τρεψόμεθα.
for-them ourselves and to the next of-the argument we-will-turn

3 Οἱ μὲν οὖν, ὡς ξένον τινὰ θεὸν καὶ παρέγγραπτον
they indeed then as strange some God and interpolated
εἰσαγόντων ἡμῶν τὸ πνεῦμα τὸ ἅγιον, δυσχεραίνοντες,
bringing-in we the spirit the holy annoyed
καὶ σφόδρα προπολεμοῦντες τοῦ γράμματος, ἴστωσαν
and exceedingly fighting-for the letter let-them-know
ἐκεῖ φοβούμενοι φόβον, οὗ μὴ ἔστι φόβος, καὶ σαφῶς
there fearing fear where not is fear and clearly
γινωσκέτωσαν ὅτι ἔνδυμα τῆς ἀσεβείας ἐστὶν αὐτοῖς ἡ
let-them-know that (the)-cloak of-the impiety is to-them the
φιλία τοῦ γράμματος, ὡς δειχθήσεται μικρὸν ὕστερον,
love of-the letter as will-be-shown a-little later
ἐπειδὰν τὰς ἐνστάσεις αὐτῶν εἰς δύναμιν διελέγξωμεν.
when the objections of-them to (our)-power we-refute
ἡμεῖς δὲ τοσοῦτον θαρροῦμεν τῇ θεότητι τοῦ πνεύματος,
we but so-much are-confident in-the godhead of-the spirit
ὃ πρεσβεύομεν, ὥστε καὶ τῆς θεολογίας ἐντεῦθεν
whom we-revere so-that even from-the theology hence
ἀρξόμεθα, τὰς αὐτὰς τῇ τριάδι φωνὰς ἐφαρμόζοντες,
we-will-begin the same to-the trinity expressions applying
κἂν τισι δοκῇ τολμηρότερον. ἦν τὸ φῶς τὸ ἀληθινόν,
even-if to-some it-seems more-daring was the light the true
ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον,
which enlightens every man coming into the world
ὁ πατήρ. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα
the father was the light the true which enlightens every
ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, ὁ υἱός. ἦν τὸ φῶς τὸ
man coming into the world the son was the light the

ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν
true which enlightens every man coming into the
κόσμον, ὁ ἄλλος παράκλητος. ἦν, καὶ ἦν, καὶ ἦν· ἀλλ' ἓν
world the other advocate was and was and was but one
ἦν. φῶς, καὶ φῶς, καὶ φῶς· ἀλλ' ἓν φῶς, εἷς θεός. τοῦτό
was light and light and light but one light one God this
ἐστιν ὃ καὶ Δαβὶδ ἐφαντάσθη πρότερον, λέγων· Ἐν τῷ
is which also David imagined before saying in the
φωτί σου ὀψόμεθα φῶς. καὶ νῦν ἡμεῖς καὶ τεθεάμεθα καὶ
light of-you we-shall-see light and now we both have-beheld and
κηρύσσομεν, ἐκ φωτὸς τοῦ πατρὸς φῶς καταλαμβάνοντες
proclaim from light the father light comprehending
τὸν υἱὸν ἐν φωτὶ τῷ πνεύματι, σύντομον καὶ ἀπέριττον τῆς
the son in light the spirit concise and unadorned of-the
τριάδος θεολογίαν. ὁ ἀθετῶν ἀθετείτω, ὁ ἀνομῶν
trinity theology the(-one) rejecting let-him-reject the(-one) being-lawless
ἀνομείτω· ἡμεῖς ὃ νενοήκαμεν, καὶ κηρύσσομεν. ἐπ'
let-him-be-lawless we what we-have-understood also proclaim upon
ὄρος ὑψηλὸν ἀναβησόμεθα καὶ βοήσομεν, εἰ μὴ κάτωθεν
(a)-mountain high we-will-go-up and will-shout if not from-below
ἀκουοίμεθα. ὑψώσομεν τὸ πνεῦμα, οὐ φοβηθησόμεθα. εἰ
we-should-be-heard we-will-exalt the spirit not we-shall-fear if
δὲ καὶ φοβηθησόμεθα, ἡσυχάζοντες, οὐ κηρύσσοντες·
but even we-shall-fear being-still not proclaiming
Εἰ ἦν ὅτε οὐκ ἦν ὁ πατήρ, ἦν ὅτε οὐκ ἦν ὁ υἱός. 4
if there-was when not was the father there-was when not was the son
εἰ ἦν ὅτε οὐκ ἦν ὁ υἱός, ἦν ὅτε οὐδὲ τὸ πνεῦμα
if there-was when not was the son there-was when not-even the spirit
τὸ ἅγιον. εἰ τὸ ἓν ἦν ἀπ' ἀρχῆς, καὶ τὰ τρία. εἰ τὸ ἓν
the holy if the one was from beginning also the three if the one
κάτω βάλλεις, τολμῶ, καὶ λέγω, μηδὲ τὰ δύο θῇς ἄνω.
down you-cast I-dare and say not-even the two set up

τίς γὰρ ἀτελοῦς θεότητος ὄνησις; μᾶλλον δὲ τίς θεότης,
what for of-incomplete godhead (the)-profit rather and what godhead
εἰ μὴ τελεία; τελεία δὲ πῶς, ᾗ λείπει τι πρὸς
if not perfect perfect and how to-which lacks something toward
τελείωσιν; λείπει δέ πως, μὴ ἐχούσῃ τὸ ἅγιον· ἔχοι
perfection lacks and somehow not having the holy would-it-have
δ' ἂν πῶς, μὴ τοῦτο ἔχουσα; ἢ γὰρ ἄλλη τις παρὰ
and — how not this having either for other some besides
τοῦτο ἡ ἁγιότης· καὶ ἥ τις αὕτη νοεῖται, λεγέτω τις·
this the holiness and what — this is-understood let-say someone
ἢ εἴπερ ἡ αὐτή, πῶς οὐκ ἀπ' ἀρχῆς; ὥσπερ ἄμεινον
or if-indeed the same how not from beginning as better
ὂν τῷ θεῷ εἶναί ποτε ἀτελεῖ, καὶ δίχα πνεύματος. εἰ
being — for-God to-be ever incomplete and without spirit if
μὴ ἀπ' ἀρχῆς ἦν, μετ' ἐμοῦ τέτακται, καὶ εἰ μικρὸν πρὸ
not from beginning he-was with me he-is-ranked even if a-little before
ἐμοῦ. χρόνῳ γὰρ ἀπὸ θεοῦ τεμνόμεθα. εἰ τέτακται μετ'
me by-time for from God we-are-cut-off if he-is-ranked with
ἐμοῦ, πῶς ἐμὲ ποιεῖ θεόν, ἢ πῶς συνάπτει θεότητι;
me how me does-he-make God or how does-he-join to-godhead
5 Μᾶλλον δὲ φιλοσοφήσω σοι περὶ αὐτοῦ μικρὸν ἄνωθεν.
rather and I-will-philosophize to-you about him a-little from-above
περὶ τριάδος γὰρ καὶ πρότερον διειλήφαμεν. τὸ πνεῦμα
about (the)-trinity for also before we-have-discussed the spirit
τὸ ἅγιον Σαδδουκαῖοι μὲν οὐδὲ εἶναι τὸ παράπαν
the holy Sadducees indeed not-even to-be the at-all
ἐνόμισαν· οὐδὲ γὰρ ἀγγέλους, οὐδὲ ἀνάστασιν· οὐκ οἶδ'
thought not-even for angels nor resurrection not I-know
ὅθεν τὰς τοσαύτας περὶ αὐτοῦ μαρτυρίας ἐν τῇ παλαιᾷ
whence the so-many about him testimonies in the old
διαπτύσαντες. Ἑλλήνων δὲ οἱ θεολογικώτεροι, καὶ μᾶλλον
having-spat-upon of-Greeks and the more-theological and more

ἡμῖν προσεγγίσαντες, ἐφαντάσθησαν μέν, ὡς ἐμοὶ δοκεῖ·
to-us having-come-near imagined(-him) indeed as to-me it-seems
περὶ δὲ τὴν κλῆσιν διηνέχθησαν, νοῦν τοῦ παντός, καὶ τὸν
about but the name they-differed mind of-the all and the
θύραθεν νοῦν, καὶ τὰ τοιαῦτα προσαγορεύσαντες. τῶν δὲ
from-outside mind and the such(-things) having-called of-the but
καθ' ἡμᾶς σοφῶν οἱ μὲν ἐνέργειαν τοῦτο ὑπέλαβον, οἱ
among us wise(-men) some indeed (an)-activity this supposed others
δὲ κτίσμα, οἱ δὲ θεόν, οἱ δὲ οὐκ ἔγνωσαν ὁπότερον
and (a)-creature others and God others and not knew which
τούτων, αἰδοῖ τῆς γραφῆς, ὥς φασιν, ὡς οὐδέτερον
of-these from-reverence of-the scripture as they-say as neither
σαφῶς δηλωσάσης. καὶ διὰ τοῦτο οὔτε σέβουσιν, οὔτε
clearly having-shown and because-of this neither they-revere nor
ἀτιμάζουσι, μέσως πως περὶ αὐτοῦ διακείμενοι, μᾶλλον
dishonor in-a-middle-way somehow about him disposed rather
δὲ καὶ λίαν ἀθλίως. καὶ τῶν θεὸν ὑπειληφότων οἱ μὲν
and also very wretchedly and of-those God having-supposed some indeed
ἄχρι διανοίας εἰσὶν εὐσεβεῖς, οἱ δὲ τολμῶσιν εὐσεβεῖν
as-far-as thought are pious others and dare to-be-pious
καὶ τοῖς χείλεσιν. ἄλλων δὲ ἤκουσα μετρούντων θεότητα
also with-the lips of-others and I-heard measuring godhead
σοφωτέρων, οἳ τρία μὲν εἶναι καθ' ἡμᾶς ὁμολογοῦσι τὰ
wiser who three indeed to-be like us confess the(-things)
νοούμενα, τοσοῦτον δὲ ἀλλήλων διέστησαν, ὡς τὸ μὲν
understood so-much but from-one-another they-separated as the(-one) indeed
καὶ οὐσίᾳ καὶ δυνάμει ποιεῖν ἀόριστον· τὸ δὲ δυνάμει
both in-substance and in-power to-make unlimited the(-other) and in-power
μέν, οὐκ οὐσίᾳ δέ· τὸ δὲ ἀμφοτέροις περιγραπτόν·
indeed not in-substance and the(-other) and in-both circumscribed
ἄλλον τρόπον μιμούμενοι τοὺς δημιουργόν, καὶ συνεργόν,
in-another way imitating those creator and co-worker

καὶ λειτουργὸν ὀνομάζοντας, καὶ τὴν ἐν τοῖς ὀνόμασι τάξιν
and minister naming and the in the names order
καὶ χάριν τῶν πραγμάτων ἀκολουθίαν εἶναι νομίζοντας.
and grace of-the things sequence to-be thinking
6 Ἡμῖν δὲ πρὸς μὲν τοὺς οὐδὲ εἶναι ὑπειληφότας οὐδεὶς
to-us and toward indeed those not-even to-be having-supposed no
λόγος, ἢ τοὺς ληροῦντας ἐν Ἕλλησιν. μηδὲ γὰρ
word or those talking-nonsense among Greeks not-even for
ἁμαρτωλῶν ἐλαίῳ πιανθείημεν εἰς τὸν λόγον. πρὸς δὲ
of-sinners with-oil may-we-be-anointed for the argument toward but
τοὺς ἄλλους οὕτω διαλεξόμεθα. τὸ πνεῦμα τὸ ἅγιον ἢ
the others thus we-will-argue the spirit the holy either
τῶν καθ' ἑαυτὸ ὑφεστηκότων πάντως ὑποθετέον, ἢ
among-the(-things) by itself subsisting altogether must-be-supposed or
τῶν ἐν ἑτέρῳ θεωρουμένων· ὧν τὸ μὲν οὐσίαν
among-the(-things) in another contemplated of-which the(-one) indeed substance
καλοῦσιν οἱ περὶ ταῦτα δεινοί, τὸ δὲ συμβεβηκός. εἰ
call those about these(-things) clever the(-other) and accident if
μὲν οὖν συμβέβηκεν, ἐνέργεια τοῦτο ἂν εἴη θεοῦ. τί γὰρ
indeed then it-is-accidental (an)-activity this — would-be of-God what for
ἕτερον, ἢ τίνος; τοῦτο γάρ πως μᾶλλον καὶ φεύγει σύνθεσιν.
other or of-whom this for somehow rather also flees composition
καὶ εἰ ἐνέργεια, ἐνεργηθήσεται δῆλον ὅτι, οὐκ ἐνεργήσει, καὶ
and if (an)-activity it-will-be-effected clear that not it-will-act and
ὁμοῦ τῷ ἐνεργηθῆναι παύσεται. τοιοῦτον γὰρ ἡ ἐνέργεια.
at-once with-the to-be-effected it-will-cease such for the activity
πῶς οὖν ἐνεργεῖ, καὶ τάδε λέγει, καὶ ἀφορίζει, καὶ
how then does-it-act and these(-things) says and determines and
λυπεῖται, καὶ παροξύνεται, καὶ ὅσα κινουμένου σαφῶς ἐστίν,
is-grieved and is-provoked and whatever of-(one)-moving clearly is
οὐ κινήσεως; εἰ δὲ οὐσία τις, οὐ τῶν περὶ τὴν οὐσίαν,
not of-motion if and substance some not of-the(-things) about the substance

ἤτοι κτίσμα ὑποληφθήσεται, ἢ θεός. μέσον γάρ τι
either (a)-creature it-will-be-supposed or God middle for something
τούτων, ἤτοι μηδετέρου μετέχον, ἢ ἐξ ἀμφοῖν σύνθετον,
of-these either of-neither partaking or from both composite
οὐδ' ἂν οἱ τοὺς τραγελάφους πλάττοντες ἐννοήσαιεν.
not-even — those the goat-stags fashioning would-conceive
ἀλλ' εἰ μὲν κτίσμα, πῶς εἰς αὐτὸ πιστεύομεν, ἢ ἐν αὐτῷ
but if indeed (a)-creature how in it do-we-believe or in it
τελειούμεθα; οὐ γὰρ ταὐτόν ἐστι πιστεύειν εἴς τι, καὶ περὶ
are-we-perfected not for the-same is to-believe in something and about
αὐτοῦ πιστεύειν. τὸ μὲν γάρ ἐστι θεότητος, τὸ δὲ
it to-believe the(-one) indeed for is of-godhead the(-other) and
παντὸς πράγματος. εἰ δὲ θεός, ἀλλ' οὐ κτίσμα, οὐδὲ ποίημα,
of-every thing if and God but not (a)-creature nor thing-made
οὐδὲ σύνδουλον, οὐδ' ὅλως τι τῶν ταπεινῶν ὀνομάτων.
nor fellow-servant nor at-all anything of-the lowly names

XVII · THE PROCESSION

Is the Spirit unbegotten or begotten? Gregory rejects the dilemma: he proceeds from the Father, neither unbegotten nor begotten, and is God, differing from the Son in manner, not in nature. Adam, Eve, and Seth, molded, cut, and begotten, share one nature. We worship and pray in the Spirit, and the worship of one is worship of the three; the things made through the Son do not include the Spirit.

Ἐνταῦθα σὸς ὁ λόγος· αἱ σφενδόναι πεμπέσθωσαν, 7
here (is)-yours the word the slings let-be-sent
οἱ συλλογισμοὶ πλεκέσθωσαν. ἢ ἀγέννητον πάντως, ἢ
the syllogisms let-be-woven either unbegotten altogether or
γεννητόν. καὶ εἰ μὲν ἀγέννητον, δύο τὰ ἄναρχα. εἰ
begotten and if indeed unbegotten two the beginningless(-ones) if

δὲ γεννητόν, ὑποδιαίρει πάλιν· ἢ ἐκ τοῦ πατρὸς τοῦτο,
and begotten subdivide again either from the father this
ἢ ἐκ τοῦ υἱοῦ. καὶ εἰ μὲν ἐκ τοῦ πατρός, υἱοὶ δύο καὶ
or from the son and if indeed from the father sons two and
ἀδελφοί. σὺ δέ μοι πλάττε καὶ διδύμους, εἰ βούλει, ἢ
brothers you and for-me fashion also twins if you-wish or
τὸν μὲν πρεσβύτερον, τὸν δὲ νεώτερον· ἐπειδὴ λίαν
the(-one) indeed elder the(-other) and younger since very
εἶ φιλοσώματος. εἰ δὲ ἐκ τοῦ υἱοῦ, πέφηνέ, φησι, καὶ
you-are body-loving if and from the son be-has-appeared be-says also
υἱωνὸς ἡμῖν θεός· οὗ τί ἂν γένοιτο παραδοξότερον;
(a)-grandson to-us God than-which what — could-be more-paradoxical
ταῦτα μὲν οὖν οἱ σοφοὶ τοῦ κακοποιῆσαι, τὰ δὲ ἀγαθὰ
these(-things) indeed then the wise of-the to-do-evil the but good(-things)
γράφειν οὐ θέλοντες. ἐγὼ δὲ εἰ μὲν ἑώρων ἀναγκαίαν τὴν
to-write not wishing I but if indeed I-saw necessary the
διαίρεσιν, ἐδεξάμην ἂν τὰ πράγματα, οὐ φοβηθεὶς τὰ
division I-would-have-accepted — the things not fearing the
ὀνόματα. οὐ γάρ, ἐπειδὴ κατά τινα σχέσιν ὑψηλοτέραν
names not for because according-to some relation higher
υἱὸς ὁ υἱός, οὐ δυνηθέντων ἡμῶν ἄλλως ἢ οὕτως
son the son not being-able us otherwise than thus
ἐνδείξασθαι τὸ ἐκ τοῦ θεοῦ καὶ ὁμοούσιον, ἤδη καὶ
to-indicate the from — God and consubstantial already also
πάσας οἰητέον ἀναγκαῖον εἶναι τὰς κάτω κλήσεις, καὶ
all one-must-think necessary to-be the below names and
τῆς ἡμετέρας συγγενείας, μεταφέρειν ἐπὶ τὸ θεῖον. ἢ τάχα
of-the our kinship to-transfer to the divine or perhaps
ἂν σύ γε καὶ ἄρρενα τὸν θεὸν ἡμῖν ὑπολάβοις, κατὰ
— you at-least also male — God to-us might-suppose according-to
τὸν λόγον τοῦτον, ὅτι θεὸς ὀνομάζεται, καὶ πατήρ; καὶ
the argument this because God is-named and father and

θῆλύ τι τὴν θεότητα, ὅσον ἐπὶ ταῖς κλήσεσι; καὶ τὸ
female something the godhead as-far as-regards the names and the
πνεῦμα οὐδέτερον, ὅτι μὴ γεννητικόν; εἰ δέ σοι καὶ τοῦτο
spirit neuter because not generative if and to-you also this
παιχθείη, τῇ ἑαυτοῦ θελήσει τὸν θεὸν συγγενόμενον,
should-be-jested by-the his-own will — God having-had-intercourse
κατὰ τοὺς παλαιοὺς λήρους καὶ μύθους, γεννήσασθαι τὸν
according-to the old drivelings and myths to-have-begotten the
υἱόν, εἰσήχθη τις ἡμῖν καὶ Μαρκίωνος καὶ Οὐαλεντίνου θεὸς
son was-introduced some to-us both of-Marcion and of-Valentinus God
ἀρρενόθηλυς, τοῦ τοὺς καινοὺς αἰῶνας ἀνατυπώσαντος.
male-female the(-one) the new aeons having-modeled
Ἐπεὶ δέ σου τὴν πρώτην διαίρεσιν οὐ δεχόμεθα, τὴν 8
since and of-you the first division not we-accept the
μηδὲν ἀγεννήτου καὶ γεννητοῦ μέσον ὑπολαμβάνουσαν,
nothing of-unbegotten and of-begotten middle supposing
αὐτίκα οἰχήσονταί σοι μετὰ τῆς σεμνῆς διαιρέσεως οἱ
at-once will-be-gone for-you with the august division the
ἀδελφοὶ καὶ οἱ υἱωνοί, ὥσπερ τινὸς δεσμοῦ πολυπλόκου
brothers and the grandsons as of-some bond much-entwined
τῆς πρώτης ἀρχῆς λυθείσης συνδιαλυθέντες, καὶ τῆς
the first beginning having-been-loosed dissolved-together and from-the
θεολογίας ὑποχωρήσαντες. ποῦ γὰρ θήσεις τὸ ἐκπορευτόν,
theology having-withdrawn where for will-you-set the proceeding
εἰπέ μοι, μέσον ἀναφανὲν τῆς σῆς διαιρέσεως, καὶ παρὰ
tell me middle having-appeared of-the your division and by
κρείσσονος ἢ κατὰ σὲ θεολόγου, τοῦ σωτῆρος ἡμῶν,
(a)-better than according-to you theologian the savior our
εἰσαγόμενον; εἰ μὴ τὴν φωνὴν ἐκείνην τῶν σῶν ἐξείλες
introduced unless — the saying that from-the your you-cut-out
εὐαγγελίων, διὰ τὴν τρίτην σου διαθήκην, Τὸ πνεῦμα
gospels because-of the third your testament the spirit

τὸ ἅγιον, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται· ὃ καθ'
the holy which from the father proceeds which in
ὅσον μὲν ἐκεῖθεν ἐκπορεύεται, οὐ κτίσμα· καθ' ὅσον
as-far-as indeed from-there it-proceeds not (a)-creature in as-far-as
δὲ οὐ γεννητόν, οὐχ υἱός· καθ' ὅσον δὲ ἀγεννήτου καὶ
but not begotten not son in as-far-as and of-unbegotten and
γεννητοῦ μέσον, θεός. καὶ οὕτω σου τὰς τῶν συλλογισμῶν
of-begotten middle God and thus your the of-the syllogisms
ἄρκυς διαφυγὸν θεὸς ἀναπέφηνε, τῶν σῶν διαιρέσεων
nets having-escaped God has-appeared than-the your divisions
ἰσχυρότερος. τίς οὖν ἡ ἐκπόρευσις; εἰπὲ σὺ τὴν ἀγεννησίαν
stronger what then the procession tell you the unbegottenness
τοῦ πατρός, κἀγὼ τὴν γέννησιν τοῦ υἱοῦ φυσιολογήσω,
of-the father and-I the generation of-the son will-explain-physically
καὶ τὴν ἐκπόρευσιν τοῦ πνεύματος, καὶ παραπληκτίσωμεν
and the procession of-the spirit and let-us-go-mad
ἄμφω εἰς θεοῦ μυστήρια παρακύπτοντες· καὶ ταῦτα
both into of-God mysteries peeping and these(-things)
τίνες; οἱ μηδὲ τὰ ἐν ποσὶν εἰδέναι δυνάμενοι, μηδὲ
who those not-even the(-things) at feet to-know able nor
ψάμμον θαλασσῶν, καὶ σταγόνας ὑετοῦ, καὶ ἡμέρας αἰῶνος
(the)-sand of-seas and drops of-rain and days of-eternity
ἐξαριθμεῖσθαι, μὴ ὅτι γε θεοῦ βάθεσιν ἐμβατεύειν, καὶ
to-number not that at-least of-God depths to-enter and
λόγον ὑπέχειν τῆς οὕτως ἀρρήτου καὶ ὑπὲρ λόγον φύσεως.
account to-give of-the so ineffable and beyond reason nature

9 Τί οὖν ἐστί, φησιν, ὃ λείπει τῷ πνεύματι, πρὸς τὸ
what then is-it he-says which is-lacking to-the spirit for the
εἶναι υἱόν; εἰ γὰρ μὴ λεῖπόν τι ἦν, υἱὸς ἂν ἦν.
to-be son if for not lacking something were son — he-would-be
οὐ λείπειν φαμέν· οὐδὲ γὰρ ἐλλειπὴς θεός· τὸ δὲ τῆς
not to-lack we-say not-even for deficient God the but of-the

ἐκφάνσεως, ἵν᾽ οὕτως εἴπω, ἢ τῆς πρὸς ἄλληλα σχέσεως
manifestation that thus I-may-say or of-the toward one-another relation
διάφορον διάφορον αὐτῶν καὶ τὴν κλῆσιν πεποίηκεν. οὐδὲ
difference different of-them also the name has-made not-even
γὰρ τῷ υἱῷ λείπει τι πρὸς τὸ εἶναι πατέρα, οὐδὲ
for to-the son lacks anything for the to-be father not-even
γὰρ ἔλλειψις ἡ υἱότης, ἀλλ᾽ οὐ παρὰ τοῦτο πατήρ. ἢ
for (a)-deficiency the sonship but not because-of this (he-is)-father or
οὕτω γε καὶ τῷ πατρὶ λείψει τι πρὸς τὸ εἶναι υἱόν·
thus at-least also to-the father will-lack something for the to-be son
οὐ γὰρ υἱὸς ὁ πατήρ. ἀλλ᾽ οὐκ ἐλλείψεως ταῦτά ποθεν,
not for son the father but not of-deficiency these(-things) somehow
οὐδὲ τῆς κατὰ τὴν οὐσίαν ὑφέσεως· αὐτὸ δὲ τὸ μὴ
nor of-the according-to the substance subordination itself but the not
γεγεννῆσθαι, καὶ τὸ γεγεννῆσθαι, καὶ τὸ ἐκπορεύεσθαι,
to-have-been-begotten and the to-have-been-begotten and the to-proceed
τὸν μὲν πατέρα, τὸν δὲ υἱόν, τὸ δὲ τοῦθ᾽ ὅπερ
the(-one) indeed father the(-other) and son the(-other) and this which
λέγεται πνεῦμα ἅγιον προσηγόρευσεν, ἵνα τὸ ἀσύγχυτον
is-called spirit holy named that the unconfused
σώζηται τῶν τριῶν ὑποστάσεων ἐν τῇ μιᾷ φύσει τε καὶ
be-preserved of-the three hypostases in the one nature both and
ἀξίᾳ τῆς θεότητος. οὔτε γὰρ ὁ υἱὸς πατήρ, εἷς γὰρ πατήρ,
dignity of-the godhead neither for the son father one for father
ἀλλ᾽ ὅπερ ὁ πατήρ· οὔτε τὸ πνεῦμα υἱὸς ὅτι ἐκ τοῦ
but what the father nor the spirit son because from —
θεοῦ, εἷς γὰρ ὁ μονογενής, ἀλλ᾽ ὅπερ ὁ υἱός· ἓν τὰ τρία
God one for the only-begotten but what the son one the three
τῇ θεότητι, καὶ τὸ ἓν τρία ταῖς ἰδιότησιν· ἵνα μήτε τὸ ἓν
in-the godhead and the one three in-the properties that neither the one
Σαβέλλιον ᾖ, μήτε τὰ τρία τῆς πονηρᾶς νῦν διαιρέσεως.
Sabellian be nor the three of-the evil now division

10 Τί οὖν; θεὸς τὸ πνεῦμα; πάνυ γε. τί οὖν, ὁμοούσιον;
what then God the spirit very at-least what then consubstantial
εἴπερ θεός. δὸς οὖν μοί, φησιν, ἐκ τοῦ αὐτοῦ τὸ μὲν
if-indeed God grant then to-me he-says from the same the(-one) indeed
υἱόν, τὸ δὲ οὐχ υἱόν, εἶτα ὁμοούσια, καὶ δέχομαι θεὸν
son the(-other) and not son then consubstantial and I-accept God
καὶ θεόν. δός μοι καὶ σὺ θεὸν ἄλλον, καὶ φύσιν θεοῦ, καὶ
and God grant to-me also you God another and (a)-nature of-God and
δώσω σοι τὴν αὐτὴν τριάδα μετὰ τῶν αὐτῶν ὀνομάτων
I-will-grant you the same trinity with the same names
τε καὶ πραγμάτων. εἰ δὲ εἷς θεὸς μία φύσις ἡ ἀνωτάτω,
both and things if but one God one nature the highest
πόθεν παραστήσω σοι τὴν ὁμοίωσιν; ἢ ζητεῖς πάλιν
whence shall-I-present to-you the likeness or do-you-seek again
ἐκ τῶν κάτω καὶ τῶν περὶ σέ; λίαν μὲν αἰσχρόν,
from the below(-things) and the(-things) around you very indeed shameful
καὶ οὐκ αἰσχρὸν μόνον, ἀλλὰ καὶ μάταιον ἐπιεικῶς, ἐκ
and not shameful only but also vain reasonably from
τῶν κάτω τῶν ἄνω τὴν εἰκασίαν λαμβάνειν, καὶ
the below(-things) of-the above(-things) the comparison to-take and
τῶν ἀκινήτων ἐκ τῆς ῥευστῆς φύσεως, καί, ὅ φησιν
of-the unmoving(-things) from the flowing nature and what says
Ἡσαίας, ἐκζητεῖσθαι τὰ ζῶντα ἐν τοῖς νεκροῖς· ὅμως
Isaiah to-be-sought the living among the dead nevertheless
δὲ πειράσομαι, σὴν χάριν, κἀντεῦθεν δοῦναί τινα τῷ
and I-will-try for-your sake from-here-too to-give some to-the
λόγῳ βοήθειαν. τὰ μὲν οὖν ἄλλα παρήσειν μοι δοκῶ,
argument help the indeed then other(-things) to-pass-over to-me I-seem
πολλὰ ἂν ἔχων ἐκ τῆς περὶ ζώων ἱστορίας εἰπεῖν,
many(-things) — having from the about animals history to-say
τὰ μὲν ἡμῖν γνώριμα, τὰ δὲ τοῖς ὀλίγοις, ὅσα
the(-things) indeed to-us known the(-others) and to-the few as-much-as

περὶ τὰς τῶν ζώων γενέσεις ἡ φύσις ἐφιλοτεχνήσατο.
about the of-the animals generations the nature contrived-artfully
γεννᾶσθαι γὰρ λέγεται, οὐκ ἐκ τῶν αὐτῶν τὰ αὐτὰ
to-be-begotten for is-said not from the same the same
μόνον, οὐδὲ ἐξ ἑτέρων ἕτερα, ἀλλὰ καὶ ἐξ ἑτέρων τὰ
only nor from others others but also from others the
αὐτά, καὶ ἐκ τῶν αὐτῶν ἕτερα. εἰ δέ τῳ πιστὸς
same and from the same others if but to-anyone credible
ὁ λόγος, καὶ ἄλλος ἐστὶ τρόπος γεννήσεως, αὐτό τι
the account also another is (a)-way of-generation itself something
ὑφ᾽ ἑαυτοῦ δαπανώμενον καὶ τικτόμενον. ἔστι δὲ ἃ
by itself being-consumed and being-born there-are and which
καὶ ἐξίσταταί πως ἑαυτῶν, ἐξ ἄλλων ζώων εἰς ἄλλα
also depart somehow from-themselves from other animals into others
μεθιστάμενά τε καὶ μεταποιούμενα, φιλοτιμίᾳ φύσεως.
changing both and being-transformed by-ambition of-nature
ἤδη δὲ καὶ τοῦ αὐτοῦ, τὸ μὲν οὐ γέννημα, τὸ
already and also of-the same the(-one) indeed not offspring the(-other)
δὲ γέννημα, πλὴν ὁμοούσια· ὃ καὶ τῷ παρόντι πως
and offspring but consubstantial which also to-the present somehow
μᾶλλον προσέοικεν. ἓν δέ τι τῶν ἡμετέρων εἰπών,
rather resembles one and something of-the our(-things) having-said
ὃ καὶ πᾶσι γνώριμον, ἐφ᾽ ἕτερον μεταβήσομαι λόγον.
which also to-all (is)-known to another I-will-pass argument
Ὁ Ἀδὰμ τί ποτε ἦν; πλάσμα θεοῦ. τί δὲ ἡ 11
— Adam what ever was-he (a)-thing-molded of-God what and —
Εὖα; τμῆμα τοῦ πλάσματος. τί δὲ ὁ Σήθ; ἀμφοτέρων
Eve (a)-section of-the thing-molded what and — Seth of-both
γέννημα. ἆρ᾽ οὖν ταὐτόν σοι φαίνεται πλάσμα, καὶ τμῆμα,
(an)-offspring is-it then (the)-same to-you seems thing-molded and section
καὶ γέννημα; πῶς οὔ; ὁμοούσια δὲ ταῦτα, ἢ τί; πῶς δ᾽
and offspring how not consubstantial and these(-things) or what how and

οὔ; ὡμολόγηται οὖν καὶ τὰ διαφόρως ὑποστάντα τῆς
not it-has-been-agreed then also the(-things) differently having-subsisted of-the
αὐτῆς εἶναι οὐσίας ἐνδέχεσθαι. λέγω δὲ ταῦτα, οὐκ ἐπὶ
same to-be substance to-be-possible I-say and these(-things) not to
τὴν θεότητα φέρων τὴν πλάσιν, ἢ τὴν τομήν, ἤ τι
the godhead bringing the molding or the cutting or anything
τῶν ὅσα σώματος, μή μοί τις ἐπιφυέσθω πάλιν
of-the(-things) as-many-as (are)-of-body not to-me anyone let-attack again
τῶν λογομάχων, ἐπὶ δὲ τούτων θεωρῶν, ὡς ἐπὶ σκηνῆς,
of-the word-fighters on but these(-things) contemplating as on (a)-stage
τὰ νοούμενα. οὐδὲ γὰρ οἷόν τε τῶν εἰκαζομένων
the(-things) understood not for possible — of-the(-things) compared
οὐδὲν πρὸς πᾶσαν ἐξικνεῖσθαι καθαρῶς τὴν ἀλήθειαν. καὶ τί
any to all to-reach purely the truth and why
ταῦτά, φασιν; οὐ γὰρ τοῦ ἑνὸς τὸ μὲν γέννημα, τὸ
these(-things) they-say not for of-the one the(-one) indeed offspring the(-other)
δὲ ἄλλο τι. τί οὖν; ἡ Εὖα καὶ ὁ Σήθ, οὐχὶ τοῦ αὐτοῦ
and other something what then — Eve and — Seth not of-the same
τοῦ Ἀδάμ; τίνος γὰρ ἄλλου; ἢ καὶ ἀμφότεροι γεννήματα;
— of-Adam of-whom for another or also both offspring
οὐδαμῶς. ἀλλὰ τί; τὸ μὲν τμῆμα, τὸ δὲ γέννημα.
by-no-means but what the(-one) indeed section the(-other) and offspring
καὶ μὴν ἀμφότεροι ταὐτὸν ἀλλήλοις· ἄνθρωποι γάρ·
and indeed both the-same with-one-another men for
οὐδεὶς ἀντερεῖ. παύσῃ οὖν ἀπομαχόμενος πρὸς τὸ πνεῦμα,
no-one will-gainsay will-you-cease then fighting against the spirit
ὡς ἢ γέννημα πάντως, ἢ μὴ ὁμοούσιον, μηδὲ θεόν, καὶ
as either offspring altogether or not consubstantial nor God and
ἐκ τῶν ἀνθρωπίνων τὸ δυνατὸν λαβὼν τῆς ἡμετέρας
from the human(-things) the possible having-taken of-the our

ὑπολήψεως; ἐγὼ μὲν οἶμαί σοι καλῶς ἔχειν, εἰ μὴ λίαν
supposition I indeed think for-you well to-be if not very
ἔγνωκας φιλονεικεῖν, καὶ πρὸς τὰ δῆλα μάχεσθαι.
you-have-resolved to-be-contentious and against the clear(-things) to-fight
Ἀλλὰ τίς προσεκύνησε τῷ πνεύματί, φησιν; τίς ἢ 12
but who worshiped the spirit he-says who either
τῶν παλαιῶν, ἢ τῶν νέων; τίς δὲ προσηύξατο; ποῦ
of-the ancients or of-the new(-ones) who and prayed where
δὲ τὸ χρῆναι προσκυνεῖν ἢ προσεύχεσθαι γέγραπται;
and the to-be-necessary to-worship or to-pray is-written
καὶ πόθεν τοῦτο ἔχεις λαβών; τὴν μὲν τελεωτέραν
and whence this do-you-have having-taken the indeed more-perfect
αἰτίαν ἀποδώσομεν ὕστερον, ἡνίκα ἂν περὶ τοῦ ἀγράφου
reason we-will-give later whenever — about the unwritten
διαλεγώμεθα. νῦν δὲ τοσοῦτον εἰπεῖν ἐξαρκέσει· τὸ πνεῦμά
we-discuss now but so-much to-say will-suffice the spirit
ἐστιν, ἐν ᾧ προσκυνοῦμεν, καὶ δι' οὗ προσευχόμεθα.
is in whom we-worship and through whom we-pray
Πνεῦμα γάρ, φησιν, ὁ θεός, καὶ τοὺς προσκυνοῦντας
spirit for he-says — God and those worshiping
αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν δεῖ. καὶ
him in spirit and truth to-worship (one)-must and
πάλιν· Τὸ γὰρ τί προσευξώμεθα, καθ' ὃ δεῖ, οὐκ
again the for what we-should-pray according-to what (one)-must not
οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν
we-know but itself the spirit intercedes for us
στεναγμοῖς ἀλαλήτοις. καί, Προσεύξομαι τῷ πνεύματι,
with-groanings unutterable and I-will-pray with-the spirit
προσεύξομαι δὲ καὶ τῷ νοί, τοῦτ' ἐστίν, ἐν νοὶ καὶ
I-will-pray and also with-the mind that is in mind and
πνεύματι. τὸ οὖν προσκυνεῖν τῷ πνεύματι, ἢ προσεύχεσθαι,
spirit the then to-worship the spirit or to-pray

οὐδὲν ἄλλο εἶναί μοι φαίνεται, ἢ αὐτὸ ἑαυτῷ τὴν εὐχὴν
nothing other to-be to-me seems than itself to-itself the prayer
προσάγειν καὶ τὴν προσκύνησιν. ὃ τίς οὐκ ἂν ἐπαινέσειε
to-bring and the worship which who not — would-praise
τῶν ἐνθέων, καὶ τῶν εὖ εἰδότων ὅτι καὶ ἡ τοῦ ἑνὸς
of-the inspired and of-the(-ones) well knowing that also the of-the one
προσκύνησις τῶν τριῶν ἐστὶ προσκύνησις, διὰ τὸ ἐν
worship of-the three is (the)-worship because-of the in
τοῖς τρισὶν ὁμότιμον τῆς ἀξίας καὶ τῆς θεότητος; καὶ
the three equal-in-honor of-the dignity and of-the godhead and
μὴν οὐδὲ ἐκεῖνο φοβηθήσομαι τὸ πάντα διὰ τοῦ υἱοῦ
indeed not-even that I-will-fear the all(-things) through the son
γεγονέναι λέγεσθαι, ὡς ἑνὸς τῶν πάντων ὄντος καὶ τοῦ
to-have-come-to-be to-be-said as one of-the all being also the
ἁγίου πνεύματος. πάντα γὰρ ὅσα γέγονεν, εἴρηται,
holy spirit all(-things) for whatever has-come-to-be has-been-said
οὐχ ἁπλῶς ἅπαντα· οὐδὲ γὰρ ὁ πατήρ, οὐδ' ὅσα μὴ
not simply all(-things) not-even for the father nor as-many-as not
γέγονεν. δείξας οὖν ὅτι γέγονε, τότε τῷ υἱῷ δός,
have-come-to-be having-shown then that it-has-come-to-be then to-the son grant
καὶ τοῖς κτίσμασι συναρίθμησον. ἕως δ' ἂν μὴ τοῦτο
and with-the creatures number(-it) until but — not this
δεικνύῃς, οὐδὲν τῷ περιληπτικῷ βοηθῇ πρὸς ἀσέβειαν.
you-show nothing by-the comprehensive(-word) you-are-helped toward impiety
εἰ μὲν γὰρ γέγονε, διὰ Χριστοῦ πάντως· οὐδὲ αὐτὸς
if indeed for it-has-come-to-be through Christ altogether not-even myself
ἀρνήσομαι. εἰ δὲ οὐ γέγονε, πῶς ἢ τῶν πάντων
I-will-deny if but not it-has-come-to-be how either of-the all
ἕν, ἢ διὰ Χριστοῦ; παῦσαι οὖν καὶ τὸν πατέρα κακῶς
one or through Christ cease then also the father wrongly
τιμῶν κατὰ τοῦ μονογενοῦς, — κακὴ δὲ τιμὴ κτίσμα
honoring against the only-begotten bad and (an)-honor (a)-creature

διδόντα τὸ τιμιώτερον υἱὸν ἀποστερεῖν, — καὶ τὸν υἱὸν
giving the more-precious (the)-son to-deprive and the son
κατὰ τοῦ πνεύματος. οὐ γὰρ ὁμοδούλου δημιουργός, ἀλλ᾽
against the spirit not for of-(a)-fellow-servant (the)-creator but
ὁμοτίμῳ συνδοξαζόμενος. μηδὲν μετὰ σεαυτοῦ θῇς
with-(one)-equal-in-honor glorified-together nothing with yourself set
τῆς τριάδος, μὴ τῆς τριάδος ἐκπέσῃς. μηδενὶ περικόψῃς
of-the trinity lest from-the trinity you-fall-out with-nothing cut-off
τὴν μίαν φύσιν καὶ ὁμοίως σεβάσμιον, ὡς ὅ τι ἂν
the one nature and alike venerable as whatever — —
τῶν τριῶν καθέλῃς, τὸ πᾶν ἔσῃ καθῃρηκώς, μᾶλλον δὲ
of-the three you-destroy the whole you-will-be having-destroyed rather but
τοῦ παντὸς ἐκπεπτωκώς. βέλτιον μικρὰν τῆς ἑνώσεως
from-the whole having-fallen-out better small of-the union
φαντασίαν λαβεῖν, ἢ παντελῆ τολμῆσαι δυσσέβειαν.
image to-take than utter to-dare impiety

XVIII · THREE AND ONE

Does belief in the Spirit bring three gods? What clears the Son's worshipers of two gods clears Gregory of three. The Godhead is one, undivided in the divided persons, as three suns joined give one light; the Greeks' gods, like men, are one only in thought, divided in time, passion, and power. To the claim that only things of one substance are counted together, he answers that number tells quantity, not nature, as Scripture's own counting shows.

Ἥκει δὲ ἡμῖν ὁ λόγος ἐπ᾽ αὐτὸ τὸ κεφάλαιον· καὶ 13
has-come and for-us the argument to itself the head and
στένω μέν, ὅτι πάλαι τεθνηκὸς ζήτημα, καὶ τῇ πίστει
I-groan indeed that long-ago having-died (a)-question and to-the faith
παραχωρῆσαν, νῦν ἀνακαινίζεται· στῆναι δὲ ὅμως
having-yielded now is-renewed to-stand but nevertheless

ἀναγκαῖον πρὸς τοὺς λογολέσχας, καὶ μὴ ἐρήμην ἁλῶναι,
(is)-necessary against the word-babblers and not by-default to-be-convicted
λόγον ἔχοντας, καὶ συνηγοροῦντας πνεύματι. εἰ θεός, φησι,
reason having and pleading-for (the)-spirit if God he-says
καὶ θεός, καὶ θεός, πῶς οὐχὶ τρεῖς θεοί; ἢ πῶς οὐ πολυαρχία
and God and God how not three gods or how not polyarchy
τὸ δοξαζόμενον; ταῦτα τίνες; οἱ τελεώτεροι τὴν
the(-thing) glorified these(-things) who those more-perfect in-the
ἀσέβειαν, ἢ καὶ οἱ τῆς δευτέρας μερίδος, λέγω δὲ τοὺς περὶ
impiety or also those of-the second portion I-mean and those about
τὸν υἱόν πως εὐγνώμονας; ὁ μὲν γὰρ κοινός μοι πρὸς
the son somewhat reasonable the indeed for common to-me against
ἀμφοτέρους λόγος, ὁ δὲ πρὸς τούτους ἴδιος. ὁ μὲν
both argument the(-other) and against these peculiar the indeed
οὖν πρὸς τούτους τοιοῦτος. τί φατε τοῖς τριθείταις ἡμῖν
then against these such what do-you-say to-the tritheists us
οἱ τὸν υἱὸν σέβοντες, εἰ καὶ τοῦ πνεύματος ἀφεστήκατε;
you the son revering if even from-the spirit you-have-departed
ὑμεῖς δὲ οὐ διθεῖται; εἰ μὲν γὰρ ἀρνεῖσθε καὶ τοῦ
you but not ditheists if indeed for you-deny also of-the
μονογενοῦς τὴν προσκύνησιν, σαφῶς τέταχθε μετὰ τῶν
only-begotten the worship clearly you-are-ranked with the
ἐναντίων· καὶ τί φιλανθρωπευόμεθα πρὸς ὑμᾶς ὡς οὐ πάντῃ
opponents and why are-we-humane toward you as not wholly
νενεκρωμένους; εἰ δὲ σέβεσθε, καὶ μέχρι τούτου διάκεισθε
dead if but you-revere and to this you-are-disposed
σωτηρίως, ὑμᾶς ἐρωτήσομεν· τίς ὁ λόγος τῆς διθείας
savingly you we-will-ask what the reason of-the ditheism
ὑμῖν, ἂν τοῦτο ἐγκαλῆσθε; εἰ ἔστι λόγος συνέσεως,
to-you if this you-are-charged-with if there-is (a)-word of-understanding
ἀποκρίθητε, δότε καὶ ἡμῖν ὁδὸν ἀποκρίσεως. οἷς γὰρ
answer give also to-us (a)-way of-answer by-what for

ἂν ὑμεῖς τὴν διθείαν ἀποκρούσησθε λόγοις, οὗτοι καὶ ἡμῖν
— *you the ditheism repel arguments these also for-us*
κατὰ τῆς τριθείας ἀρκέσουσι. καὶ οὕτω νικῶμεν, ὑμῖν τοῖς
against the tritheism will-suffice and thus we-conquer you the
κατηγόροις συνηγόροις χρώμενοι· οὗ τί γενναιότερον;
accusers as-advocates using than-which what nobler
Ὁ δὲ κοινὸς ἡμῖν πρὸς ἀμφοτέρους τίς ἀγών τε καὶ 14
the and common to-us against both what contest both and
λόγος; ἡμῖν εἷς θεός, ὅτι μία θεότης· καὶ πρὸς ἓν τὰ
argument to-us one God because one godhead and to one the(-things)
ἐξ αὐτοῦ τὴν ἀναφορὰν ἔχει, κἂν τρία πιστεύηται. οὐ
from him the reference have even-if three are-believed not
γὰρ τὸ μὲν μᾶλλον, τὸ δὲ ἧττον θεός· οὐδὲ τὸ
for the(-one) indeed more the(-other) and less God nor the(-one)
μὲν πρότερον, τὸ δὲ ὕστερον· οὐδὲ βουλήσει τέμνεται,
indeed before the(-other) and after nor by-will it-is-cut
οὐδὲ δυνάμει μερίζεται, οὐδέ τι τῶν ὅσα τοῖς
nor by-power it-is-divided nor anything of-the(-things) as-many-as to-the
μεριστοῖς ὑπάρχει, κἀνταῦθα λαβεῖν ἐστίν· ἀλλὰ ἀμέριστος
divided belong here-too to-take is but undivided
ἐν μεμερισμένοις, εἰ δεῖ συντόμως εἰπεῖν, ἡ θεότης·
in divided(-things) if (one)-must concisely to-speak the godhead
καὶ οἷον ἐν ἡλίοις τρισὶν ἐχομένοις ἀλλήλων, μία τοῦ
and as in suns three adjoining one-another one of-the
φωτὸς σύγκρασις. ὅταν μὲν οὖν πρὸς τὴν θεότητα
light blending when indeed then toward the godhead
βλέψωμεν, καὶ τὴν πρώτην αἰτίαν, καὶ τὴν μοναρχίαν, ἓν
we-look and the first cause and the monarchy one
ἡμῖν τὸ φανταζόμενον· ὅταν δὲ πρὸς τὰ ἐν οἷς
to-us the(-thing) imagined when and toward the(-things) in which

ἡ θεότης, καὶ τὰ ἐκ τῆς πρώτης αἰτίας ἀχρόνως
the godhead and the(-things) from the first cause timelessly
ἐκεῖθεν ὄντα καὶ ὁμοδόξως, τρία τὰ προσκυνούμενα.
thence being and equally-glorious three the(-things) worshiped
Τί δέ, οὐχὶ καὶ παρ᾽ Ἕλλησι, φαῖεν ἄν, μία θεότης,
what and not also among Greeks would-they-say — one godhead
ὡς οἱ τὰ τελεώτερα παρ᾽ ἐκείνοις φιλοσοφοῦντες, καὶ
as those the more-perfect(-things) among them philosophizing and
παρ᾽ ἡμῖν ἀνθρωπότης μία, τὸ γένος ἅπαν; ἀλλ᾽ ὅμως
among us humanity one the race whole but nevertheless
πολλοὶ θεοί, καὶ οὐχ εἷς, ὡς δὲ καὶ ἄνθρωποι; ἀλλ᾽
many gods and not one as and also men but
ἐκεῖ μὲν ἡ κοινότης τὸ ἓν ἔχει μόνον ἐπινοίᾳ θεωρητόν·
there indeed the commonness the one has only by-thought contemplated
τὰ δὲ καθ᾽ ἕκαστον πλεῖστον ἀλλήλων καὶ τῷ
the(-things) but in each very-much from-one-another both by-the
χρόνῳ καὶ τοῖς πάθεσι καὶ τῇ δυνάμει μεμερισμένα.
time and by-the passions and by-the power divided
ἡμεῖς τε γὰρ οὐ σύνθετοι μόνον, ἀλλὰ καὶ ἀντίθετοι καὶ
we both for not composite only but also opposed both
ἀλλήλοις καὶ ἡμῖν αὐτοῖς, οὐδὲ ἐπὶ μιᾶς ἡμέρας οἱ αὐτοὶ
to-one-another and to-us selves not-even for one day the same
καθαρῶς μένοντες, μὴ ὅτι τὸν ἅπαντα βίον, ἀλλὰ καὶ
purely remaining not that the whole life but also
σώμασι καὶ ψυχαῖς ἀεὶ ῥέοντές τε καὶ μεταπίπτοντες.
in-bodies and in-souls always flowing both and changing
οὐκ οἶδα δέ, εἰ μὴ καὶ ἄγγελοι καὶ πᾶσα φύσις ἡ
not I-know but whether not also angels and all nature the
ἄνω μετὰ τὴν τριάδα, κἂν ἁπλοῖ τινὲς ὦσι, καὶ προς
above after the trinity even-if simple some are and toward
τὸ καλὸν παγιώτεροι τῇ πρὸς τὸ ἄκρον καλὸν ἐγγύτητι.
the beautiful more-fixed by-the toward the highest beautiful nearness

Οἵ τε παρ᾽ Ἑλλήνων σεβόμενοι θεοί τε καὶ δαίμονες, ὡς 16
the(-ones) and by Greeks revered gods both and demons as
αὐτοὶ λέγουσιν, οὐδὲν ἡμῶν δέονται κατηγόρων, ἀλλὰ
they-themselves say in-nothing of-us need accusers but
τοῖς σφῶν αὐτῶν ἁλίσκονται θεολόγοις, ὡς μὲν ἐμπαθεῖς,
by-the their own are-convicted theologians as indeed passionate
ὡς δὲ στασιώδεις, ὅσων δὲ κακῶν γέμοντες καὶ
as and seditious of-how-many and of-evils full and
μεταβολῶν, καὶ οὐ πρὸς ἀλλήλους μόνον ἀλλὰ καὶ πρὸς τὰς
changes and not toward one-another only but also toward the
πρώτας αἰτίας ἀντιθέτως ἔχοντες, οὓς δὴ Ὠκεανούς, καὶ
first causes oppositely being whom indeed Oceans and
Τηθύας, καὶ Φάνητας, καὶ οὐκ οἶδα οὕς τινας ὀνομάζουσι·
Tethyses and Phaneses and not I-know whom some they-name
καὶ τελευταῖόν τινα θεὸν μισότεκνον διὰ φιλαρχίαν,
and last some god child-hating because-of love-of-rule
πάντας καταπίνοντα τοὺς ἄλλους ἐξ ἁπληστίας, ἵνα
all swallowing the others out-of greed that
γένηται πάντων ἀνδρῶν τε θεῶν τε πατήρ, δυστυχῶς
he-may-become of-all men both of-gods and father wretchedly
ἐσθιομένων καὶ ἐμουμένων. εἰ δὲ ταῦτα μῦθοι καὶ ὑπόνοιαί
being-eaten and vomited if but these(-things) myths and allegories
τινες, ὡς αὐτοί φασι, τὸ αἰσχρὸν τοῦ λόγου διαδιδράσκοντες,
some as they say the shameful of-the account escaping
τί φήσουσι πρὸς τό, Τριχθὰ δὲ πάντα δέδασται, καὶ τὸ
what will-they-say to the three-ways and all(-things) have-been-divided and the
ἄλλον ἄλλῳ τινὶ τῶν ὄντων ἐπιστατεῖν, διῃρημένους καὶ
another over-another some of-the beings to-preside divided both
ταῖς ὕλαις καὶ τοῖς ἀξιώμασι; τὸ δὲ ἡμέτερον οὐ τοιοῦτον·
by-the materials and by-the dignities the but ours not such
οὐδὲ αὕτη μερὶς τῷ Ἰακώβ, φησιν ὁ ἐμὸς θεολόγος· ἀλλὰ
not this portion — to-Jacob says the my theologian but

τὸ ἓν ἕκαστον αὐτῶν ἔχει πρὸς τὸ συγκείμενον οὐχ ἧττον
the one each of-them has toward the composite not less
ἢ πρὸς ἑαυτό, τῷ ταὐτῷ τῆς οὐσίας καὶ τῆς δυνάμεως.
than toward itself by-the sameness of-the substance and of-the power
καὶ οὗτος ὁ τῆς ἑνώσεως λόγος, ὅσον ἐφ' οἷς ἡμεῖς
and this the of-the union account as-far-as in what we
κατειλήφαμεν. εἰ μὲν οὖν οὗτος ἰσχυρὸς ὁ λόγος, τῷ θεῷ
have-comprehended if indeed then this strong the argument — to-God
χάρις τῆς θεωρίας· εἰ δὲ μή, ζητῶμεν τὸν ἰσχυρότερον.
thanks for-the contemplation if but not let-us-seek the stronger
17 Τοὺς δὲ σοὺς λόγους οὐκ οἶδα πότερον παίζοντος εἶναι
the and your arguments not I-know whether of-(one)-jesting to-be
φήσομεν, ἢ σπουδάζοντος, οἷς ἀναιρεῖς ἡμῶν τὴν
we-shall-say or of-(one)-in-earnest by-which you-destroy our the
ἕνωσιν. τίς γὰρ δὴ καὶ ὁ λόγος; τὰ ὁμοούσια
union what for indeed also the argument the consubstantial(-things)
συναριθμεῖταί, φησι· συναρίθμησιν λέγων τὴν εἰς ἀριθμὸν
are-counted-together he-says counting-together calling the into number
ἕνα συναίρεσιν· οὐ συναριθμεῖται δὲ τὰ μὴ ὁμοούσια· ὥστε
one gathering not are-counted-together but the not consubstantial so-that
ὑμεῖς μὲν οὐ φεύξεσθε τὸ τρεῖς λέγειν θεοὺς κατὰ τὸν
you indeed not will-escape the three to-say gods according-to the
λόγον τοῦτον· ἡμῖν δὲ οὐδὲ εἷς κίνδυνος· οὐ γὰρ ὁμοούσια
argument this to-us but not-even one danger not for consubstantial
λέγομεν. σὺ μὲν οὖν ἀπήλλαξας σεαυτὸν πραγμάτων
we-say you indeed then you-freed yourself from-troubles
μιᾷ φωνῇ, καὶ τὴν κακὴν νίκην νενίκηκας· ὅμοιόν τι
by-one word and the evil victory you-have-won like something
ποιήσας τοῖς διὰ θανάτου φόβον ἀπαγχομένοις. ἵνα
having-done to-those because-of death fear hanging-themselves that
γὰρ μὴ κάμῃς τῇ μοναρχίᾳ συνιστάμενος, ἠρνήσω
for not you-may-toil for-the monarchy contending you-denied

θεότητα, καὶ προδέδωκας τοῖς ἐχθροῖς τὸ ζητούμενον.
godhead and you-have-betrayed to-the enemies the(-thing) sought
ἐγὼ δὲ κἄν τι δέῃ καμεῖν, οὐ προήσομαι τὸ
I but even-if anything (one)-must toil not I-will-abandon the(-thing)
προσκυνούμενον. ἐνταῦθα δὲ οὐδὲ ὁρῶ τίς ὁ πόνος.
worshiped here but not-even I-see what the toil
Συναριθμεῖται, φής, τὰ ὁμοούσια· τὰ δὲ μὴ οὕτως 18
are-counted-together you-say the consubstantial(-things) the but not thus
ἔχοντα μοναδικὴν ἔχει τὴν δήλωσιν. πόθεν σοι τοῦτο, καὶ
being singular has the indication whence to-you this and
παρὰ τίνων δογματιστῶν καὶ μυθολόγων; ἢ ἀγνοεῖς,
from what dogmatists and mythologists or are-you-ignorant
ὅτι πᾶς ἀριθμὸς τῆς ποσότητος τῶν ὑποκειμένων ἐστὶ
that every number of-the quantity of-the subjects is
δηλωτικός, οὐ τῆς φύσεως τῶν πραγμάτων; ἐγὼ δὲ οὕτως
indicative not of-the nature of-the things I but so
ἀρχαίως ἔχω, μᾶλλον δὲ ἀμαθῶς, ὥστε τρία μὲν ὀνομάζω
old-fashionedly am rather and ignorantly so-that three indeed I-name
τὰ τοσαῦτα τῷ ἀριθμῷ, κἂν διέστηκε τὴν φύσιν·
the(-things) so-many in-the number even-if they-differ in-the nature
ἓν δέ, καὶ ἕν, καὶ ἕν, ἄλλως τὰς τοσαύτας μονάδας, κἂν
one but and one and one otherwise the so-many units even-if
τῇ οὐσίᾳ συνάπτωνται, οὐ πρὸς τὰ πράγματα μᾶλλον
in-the substance they-be-joined not to the things rather
ἀφορῶν, ἢ τὸ πόσον τῶν πραγμάτων, καθ' ὧν ἡ
looking than the how-many of-the things of which the
ἀρίθμησις. ἐπεὶ δὲ λίαν περιέχῃ τοῦ γράμματος, καίτοι γε
numbering since but very you-cling-to the letter although at-least
πολεμῶν τῷ γράμματι, ἐκεῖθέν μοι λάβε τὰς ἀποδείξεις.
fighting the letter from-there for-me take the proofs
τρία ἐν ταῖς παροιμίαις ἐστίν, ἃ εὐόδως πορεύεται,
three in the proverbs there-are which prosperously go

λέων, καὶ τράγος, καὶ ἀλεκτρυών· καὶ βασιλεὺς δημηγορῶν
(a)-lion and (a)-goat and (a)-cock and (a)-king haranguing
ἐν ἔθνει τὸ τέταρτον· ἵνα μὴ λέγω τὰς ἄλλας
in (the)-nation the fourth that not I-may-mention the other
ἐκεῖ τετράδας ἀριθμουμένας, τῇ φύσει δὲ διῃρημένας. καὶ
there fours numbered in-the nature but divided and
δύο τῷ Μωυσεῖ χερουβὶμ εὑρίσκω μοναδικῶς ἀριθμούμενα.
two — in-Moses cherubim I-find singularly numbered
πῶς οὖν ἢ ἐκεῖνα τρία, κατὰ τὴν σὴν τεχνολογίαν,
how then either those three according-to the your technical-reasoning
τοσοῦτον ἀλλήλων ἀπερρηγμένα ταῖς φύσεσιν· ἢ ταῦτα
so-much from-one-another broken-off in-the natures or these
μοναδικά, τοσοῦτον ἀλλήλοις ὁμοφυῆ καὶ συγκείμενα;
singular so-much with-one-another of-same-nature and composite
εἰ γὰρ λέγοιμι θεὸν καὶ μαμωνᾶν δύο κυρίους εἰς ἓν
if for I-should-say God and mammon two lords into one
ἀριθμουμένους, τοσούτῳ μακρὰν ὄντας ἀλλήλων, τάχα
numbered so-far distant being from-one-another perhaps
ἂν καὶ μᾶλλον γελασθείην τῆς συναριθμήσεως.
— even more I-should-be-laughed-at for-the counting-together

Their grammar fails: Scripture counts together things of differing nature, and things named alike, such as the crab that is animal, tool, and star, need not share one substance. Their prepositions from, through, and in divide nothing. Nor is the Spirit's divinity unwritten: Scripture names things that are not and leaves unnamed things that are, as it never says unbegotten, and words follow meanings, not meanings words.

Ἀλλ' ἐμοί, φησιν, ἐκεῖνα συναριθμούμενα λέγεται, καὶ τῆς 19
but to-me he-says those counted-together are-said and of-the
αὐτῆς οὐσίας, οἷς συνεκφωνεῖται καταλλήλως καὶ
same substance with-which are-pronounced-together correspondingly also
τὰ ὀνόματα· οἷον, ἄνθρωποι τρεῖς, καὶ θεοὶ τρεῖς, οὐχὶ
the names as men three and gods three not
τρία τάδε καὶ τάδε. τίς γὰρ ἡ ἀντίδοσις; τοῦτο
three these(-things) and these(-things) what for the exchange this
νομοθετοῦντός ἐστι τοῖς ὀνόμασιν, οὐκ ἀληθεύοντος. ἐπεὶ
of-(one)-legislating is for-the names not speaking-truth since
κἀμοὶ Πέτρος, καὶ Παῦλος, καὶ Ἰωάννης, οὐ τρεῖς, οὐδὲ
to-me-too Peter and Paul and John not three nor
ὁμοούσιοι, ἕως ἂν μὴ τρεῖς Παῦλοι, καὶ τρεῖς Πέτροι, καὶ
consubstantial until — not three Pauls and three Peters and
Ἰωάνναι τοσοῦτοι λέγωνται. ὃ γὰρ σὺ τετήρηκας ἐπὶ
Johns so-many be-called what for you have-observed in-the-case-of
τῶν γενικωτέρων ὀνομάτων, τοῦτο καὶ ἡμεῖς ἀπαιτήσομεν
the more-generic names this also we will-demand
ἐπὶ τῶν εἰδικωτέρων κατὰ τὴν σὴν ἀνάπλασιν. ἢ
in-the-case-of the more-specific according-to the your fashioning or
ἀδικήσεις, μὴ διδοὺς ὅπερ εἴληφας; τί δὲ ὁ Ἰωάννης,
you-will-do-wrong not giving what you-have-taken what and — John
τρεῖς εἶναι τοὺς μαρτυροῦντας λέγων ἐν ταῖς καθολικαῖς,
three to-be the(-ones) bearing-witness saying in the catholic(-letters)

τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα; ἆρά σοι λῆρεῖν φαίνεται,
the spirit the water the blood is-it to-you to-talk-nonsense does-be-seem
πρῶτον μὲν ὅτι τὰ μὴ ὁμοούσια συναριθμῆσαι
first indeed because the(-things) not consubstantial to-count-together
τετόλμηκεν, ὃ τοῖς ὁμοουσίοις σὺ δίδως, — τίς γὰρ
he-has-dared which to-the consubstantial(-things) you grant who for
ἂν εἴποι ταῦτα μιᾶς οὐσίας; — δεύτερον δὲ ὅτι μὴ
— would-say these(-things) of-one substance second and because not
καταλλήλως ἔχων ἀπήντησεν, ἀλλὰ τὸ τρεῖς ἀρρενικῶς
correspondingly being he-met(-them) but the three in-the-masculine
προθείς, τὰ τρία οὐδετέρως ἐπήνεγκε, παρὰ τοὺς σοὺς
having-put-before the three in-the-neuter he-added contrary-to the your
καὶ τῆς σῆς γραμματικῆς ὅρους καὶ νόμους; καίτοι τί
and of-the your grammar boundaries and laws and-yet what
διαφέρει, ἢ τρεῖς προθέντα ἓν καὶ ἓν καὶ ἓν ἐπενεγκεῖν,
does-it-differ either three having-put-before one and one and one to-add
ἢ ἕνα καὶ ἕνα καὶ ἕνα λέγοντα μὴ τρεῖς ἀλλὰ τρία
or one and one and one saying not three but three
προσαγορεύειν; ὅπερ αὐτὸς ἀπαξιοῖς ἐπὶ τῆς θεότητος.
to-call which yourself you-disallow in-the-case-of the godhead
τί δέ σοι ὁ καρκίνος τό τε ζῶον, τό τε ὄργανον, ὅ τε
what and to-you the crab the both animal the and instrument the and
ἀστήρ; τί δὲ ὁ κύων, ὅ τε χερσαῖος, καὶ ὁ ἔνυδρος, καὶ
star what and the dog the both land(-dog) and the water(-dog) and
ὁ οὐράνιος; οὐ τρεῖς λέγεσθαί σοι δοκοῦσι καρκίνοι καὶ
the heavenly not three to-be-called to-you seem crabs and
κύνες; πάντως γε. ἆρα οὖν παρὰ τοῦτο καὶ ὁμοούσιοι;
dogs altogether at-least is-it then on-account-of this also consubstantial
τίς φήσει τῶν νοῦν ἐχόντων; ὁρᾷς ὅπως σοι διαπέπτωκεν
who will-say of-the sense having you-see how for-you has-collapsed
ὁ περὶ τῆς συναριθμήσεως λόγος, τοσούτοις ἐληλεγμένος;
the about the counting-together argument by-so-many refuted

εἰ γὰρ μήτε τὰ ὁμοούσια πάντως συναριθμεῖται,
if for neither the consubstantial(-things) altogether are-counted-together
καὶ συναριθμεῖται τὰ μὴ ὁμοούσια, ἥ τε τῶν ὀνομάτων
and are-counted-together the not consubstantial the and of-the names
συνεκφώνησις ἐπ᾽ ἀμφοῖν, τί σοι πλέον ὧν ἐδογμάτισας;
co-pronunciation in both what to-you more than-what you-dogmatized
Σκοπῶ δὲ κἀκεῖνο, καὶ ἴσως οὐκ ἔξω λόγου. τὸ ἓν καὶ 20
I-consider and that-too and perhaps not outside reason the one and
τὸ ἓν οὐκ εἰς δύο συντίθεται; τὰ δύο δὲ οὐκ εἰς ἓν καὶ
the one not into two is-compounded the two but not into one and
ἓν ἀναλύεται; δῆλον ὅτι. εἰ οὖν ὁμοούσια μὲν τὰ
one is-resolved clear that if then consubstantial indeed the(-things)
συντιθέμενα κατὰ τὸν σὸν λόγον, ἑτεροούσια δὲ τὰ
compounded according-to the your argument other-in-substance but the(-things)
τεμνόμενα, τί συμβαίνει; τὰ αὐτὰ ὁμοούσιά τε εἶναι καὶ
divided what happens the same consubstantial both to-be and
ἑτεροούσια. γελῶ σου καὶ τὰς προαριθμήσεις, καὶ τὰς
other-in-substance I-laugh-at your both the pre-numberings and the
ὑπαριθμήσεις, αἷς σὺ μέγα φρονεῖς, ὥσπερ ἐν τῇ τάξει
sub-numberings in-which you greatly pride-yourself as-if in the order
τῶν ὀνομάτων κειμένων τῶν πραγμάτων. εἰ γὰρ τοῦτο, τί
of-the names lying the things if for this what
κωλύει κατὰ τὸν αὐτὸν λόγον, ἐπειδὴ τὰ αὐτὰ καὶ
prevents according-to the same argument since the same(-things) both
προαριθμεῖται καὶ ὑπαριθμεῖται παρὰ τῇ γραφῇ διὰ τὴν
are-numbered-first and are-numbered-after in the scripture because-of the
ἰσοτιμίαν τῆς φύσεως, αὐτὰ ἑαυτῶν εἶναι τιμιώτερά τε
equality-of-honor of-the nature they than-themselves to-be more-honorable both
καὶ ἀτιμότερα; ὁ δὲ αὐτός μοι καὶ περὶ τῆς Θεὸς φωνῆς
and less-honorable the and same to-me also about the God word
καὶ Κύριος λόγος· ἔτι δὲ τῶν προθέσεων, τῆς ἐξ οὗ, καὶ
and Lord argument still and of-the prepositions the from which and

δι᾽ οὗ, καὶ ἐν ᾧ, αἷς σὺ κατατεχνολογεῖς ἡμῖν τὸ
through which and in which by-which you technically-dissect for-us the
θεῖον, τὴν μὲν τῷ πατρὶ διδούς, τὴν δὲ τῷ υἱῷ,
divine the(-one) indeed to-the father giving the(-other) and to-the son
τὴν δὲ τῷ ἁγίῳ πνεύματι. τί γὰρ ἂν ἐποίησας,
the(-other) and to-the holy spirit what for — would-you-have-done
παγίως ἑκάστου τούτων ἑκάστῳ νενεμημένου· ὁπότε πάντων
fixedly each of-these to-each allotted when all
πᾶσι συντεταγμένων, ὡς δῆλον τοῖς φιλοπόνοις, τοσαύτην
to-all being-co-ordinated as (is)-clear to-the diligent so-great
σὺ διὰ τούτων εἰσάγεις καὶ τῆς ἀξίας καὶ τῆς φύσεως
you through these introduce both of-the dignity and of-the nature
ἀνισότητα; ἀπόχρη καὶ ταῦτα τοῖς μὴ λίαν ἀγνώμοσιν.
inequality suffice also these(-things) for-those not very unreasonable
ἐπεὶ δέ σε τῶν χαλεπῶν ἐστίν, ἅπαξ ἐπιπηδήσαντα τῷ
since and you of-the difficult(-things) it-is once having-leapt-upon the
πνεύματι, τῆς φορᾶς σχεθῆναι, ἀλλὰ μή, καθάπερ τῶν
spirit from-the rush to-be-held-back but not like of-the
συῶν τοὺς θρασυτέρους, εἰς τέλος φιλονεικεῖν, καὶ πρὸς
boars the bolder to end to-contend and against
τὸ ξίφος ὠθίζεσθαι, μέχρις ἂν πᾶσαν εἴσω τὴν πληγὴν
the sword to-push until — all inside the blow
ὑπολάβῃς, φέρε, σκεψώμεθα τίς ἔτι σοι λείπεται λόγος.
you-receive come let-us-consider what still to-you remains argument

21 Πάλιν καὶ πολλάκις ἀνακυκλεῖς ἡμῖν τὸ ἄγραφον. ὅτι μὲν
again and often you-bring-round on-us the unwritten that indeed
οὖν οὐ ξένον τοῦτο, οὐδὲ παρείσακτον, ἀλλὰ καὶ τοῖς
then not strange this nor interpolated but both to-those
πάλαι καὶ τοῖς νῦν γνωριζόμενον καὶ παραγυμνούμενον,
of-old and to-those now known and laid-bare
δέδεικται μὲν ἤδη πολλοῖς τῶν περὶ τούτου
it-has-been-shown indeed already by-many of-those about this

διειληφότων, ὅσοι μὴ ῥᾳθύμως μηδὲ παρέργως ταῖς
having-treated as-many-as not lazily nor incidentally the
θείαις γραφαῖς ἐντυχόντες, ἀλλὰ διασχόντες τὸ γράμμα καὶ
divine scriptures having-read but having-split-open the letter and
εἴσω παρακύψαντες, τὸ ἀπόθετον κάλλος ἰδεῖν ἠξιώθησαν,
inside having-peeped the hidden beauty to-see were-deemed-worthy
καὶ τῷ φωτισμῷ τῆς γνώσεως κατηυγάσθησαν. δηλώσομεν
and by-the illumination of-the knowledge were-enlightened we-will-show
δὲ καὶ ἡμεῖς ἐξ ἐπιδρομῆς, ὅσον ἐνδέχεται, τοῦ μὴ δοκεῖν
and also we in passing as-far-as is-possible for-the not to-seem
εἶναι περιττοί τινες, μηδὲ φιλοτιμότεροι τοῦ δέοντος,
to-be superfluous some nor more-ambitious than-the needful
ἐποικοδομοῦντες ἐπὶ θεμέλιον ἀλλότριον. εἰ δὲ τὸ μὴ
building-up on (a)-foundation another's if but the not
λίαν σαφῶς γεγράφθαι θεὸν μηδὲ πολλάκις ὀνομαστί,
very clearly to-have-been-written God nor often by-name
ὥσπερ τὸν πατέρα πρότερον καὶ τὸν υἱὸν ὕστερον,
as the father first and the son later
αἴτιόν σοι γίνεται βλασφημίας, καὶ τῆς περιττῆς ταύτης
(the)-cause to-you becomes of-blasphemy and of-the excessive this
γλωσσαλγίας καὶ ἀσεβείας, ἡμεῖς σοι λύσομεν ταύτην
garrulity and impiety we for-you will-loose this
τὴν βλάβην, μικρὰ περὶ πραγμάτων καὶ ὀνομάτων καὶ
the harm a-little about things and names and
μάλιστα παρὰ τῇ τῆς γραφῆς συνηθείᾳ φιλοσοφήσαντες.
especially in the of-the scripture usage having-philosophized
Τῶν πραγμάτων τὰ μὲν οὐκ ἔστι, λέγεται δέ· τὰ 22
of-the things some indeed not are are-said but the(-others)
δὲ ὄντα οὐ λέγεται· τὰ δὲ οὔτε ἔστιν, οὔτε λέγεται·
and being not are-said the(-others) and neither are nor are-said
τὰ δὲ ἄμφω, καὶ ἔστι, καὶ λέγεται. τούτων ἀπαιτεῖς με
the(-others) and both both are and are-said of-these you-demand me

τὰς ἀποδείξεις; παρασχεῖν ἕτοιμος. ὑπνοῖ τῇ γραφῇ θεός,
the proofs to-provide (I-am)-ready sleeps in-the scripture God
καὶ γρηγορεῖ, καὶ ὀργίζεται, καὶ βαδίζει, καὶ θρόνον ἔχει τὰ
and wakes and is-angry and walks and (a)-throne has the
χερουβίμ· καίτοι πότε γέγονεν ἐμπαθής; πότε δὲ σῶμα θεὸν
cherubim and-yet when has-he-become passionate when and (a)-body God
ἀκήκοας; τοῦτο οὐκ ὂν ἀνεπλάσθη. ὠνομάσαμεν γάρ, ὡς
have-you-heard this not being was-fashioned we-named for as
ἡμῖν ἐφικτόν, ἐκ τῶν ἡμετέρων τὰ τοῦ θεοῦ. τὸ μὲν
to-us (was)-attainable from the our(-things) the(-things) — of-God the indeed
ἠρεμεῖν αὐτὸν ἀφ' ἡμῶν, καὶ οἷον ἀμελεῖν, δι' ἃς αὐτὸς
to-be-still him from us and as-it-were to-neglect for which himself
οἶδεν αἰτίας, ὑπνοῦν. τὸ γὰρ ἡμέτερον ὑπνοῦν τοιοῦτον,
knows reasons to-sleep the for our sleeping (is)-such
ἀνενέργητόν τε καὶ ἄπρακτον. τὸ δὲ ἀθρόως εὖ ποιεῖν
inactive both and idle the and suddenly well to-do
ἐκ μεταβολῆς, γρηγορεῖν. ὕπνου γὰρ λύσις ἐγρήγορσις,
from change to-wake of-sleep for (the)-loosing (is)-waking
ὥσπερ ἀποστροφῆς ἐπίσκεψις. τὸ δὲ κολάζειν ὀργίζεσθαι
as of-turning-away visitation the and to-punish to-be-angry
πεποιήκαμεν· οὕτω γὰρ ἡμῖν ἐξ ὀργῆς ἡ κόλασις. τὸ δὲ
we-have-made thus for with-us from anger the punishment the and
νῦν μὲν τῇδε, νῦν δὲ τῇδε ἐνεργεῖν, βαδίζειν. ἡ γὰρ ἀπ'
now indeed here now and there to-act to-walk the for from
ἄλλου πρὸς ἄλλο μετάβασις, βαδισμός. τὸ δὲ ἐναναπαύεσθαι
one to another passage (is)-walking the and to-rest-in
ταῖς ἁγίαις δυνάμεσι, καὶ οἷον ἐμφιλοχωρεῖν, καθέζεσθαι
the holy powers and as-it-were to-love-to-dwell to-sit
καὶ θρονίζεσθαι. καὶ τοῦτο ἡμέτερον. οὐδενὶ γὰρ οὕτως ὡς
and to-be-enthroned also this ours in-no-one for so as
τοῖς ἁγίοις τὸ θεῖον ἐναναπαύεται. τὸ δὲ ὀξυκίνητον, πτῆσιν·
in-the saints the divine rests the and swift-moving flight

τὴν δὲ ἐπισκοπήν, πρόσωπον· τὸ διδόναι δὲ καὶ προσίεσθαι,
the and oversight face the to-give but and to-receive
χεῖρα· καὶ ἄλλη τις ὅλως τῶν τοῦ θεοῦ δυνάμεων ἢ
hand and other some wholly of-the — of-God powers or
ἐνεργειῶν ἄλλο τι τῶν σωματικῶν ἡμῖν ἀνεζωγράφησεν.
activities other something of-the bodily(-things) to-us has-depicted
Πάλιν σὺ πόθεν τὸ ἀγέννητον λαβὼν ἔχεις, ἢ τὸ 23
again you whence the unbegotten having-taken have(-it) or the
ἄναρχον, τὰς σὰς ἀκροπόλεις, ἢ καὶ ἡμεῖς τὸ ἀθάνατον;
beginningless the your citadels or also we the immortal
δεῖξον ταῦτα ὀνομαστί, ἢ διαγράψομεν, καὶ τέθνηκας ἐκ
show these(-things) by-name or we-will-strike-out and you-are-dead from
τῶν σῶν ὑποθέσεων, καθαιρεθέντων σοι τῶν ὀνομάτων,
the your hypotheses destroyed for-you the names
καὶ τοῦ τείχους τῆς καταφυγῆς ἐφ' ᾧ ἐπεποίθεις. ἢ δῆλον
and the wall of-the refuge in which you-trusted or clear
ὅτι ἐκ τῶν ταῦτα συναγόντων, κἂν μὴ ταῦτα
that from the(-texts) these(-things) collecting even-if not these(-things)
λέγηται; τίνων τούτων; Ἐγώ εἰμι πρῶτος, καὶ ἐγὼ μετὰ
be-said which these I am first and I after
ταῦτα. καί, Πρὸ ἐμοῦ οὐκ ἔστιν ἄλλος θεός, καὶ μετ'
these(-things) and before me not is other God and after
ἐμὲ οὐκ ἔσται. ὅλον γὰρ τὸ ἔστιν ἐμόν· οὔτε ἠργμένον,
me not will-be whole for the is mine neither having-begun
οὔτε παυσόμενον. ταῦτα λαβών, τὸ μὲν μὴ εἶναί
nor going-to-cease these(-things) having-taken the indeed not to-be
τι πρὸ αὐτοῦ, μηδὲ πρεσβυτέραν αἰτίαν ἔχειν, ἄναρχον
anything before him nor older cause to-have beginningless
προσηγόρευσας, καὶ ἀγέννητον· τὸ δὲ μὴ στήσεσθαι τοῦ
you-called and unbegotten the and not to-stop from-the
εἶναι, ἀθάνατον καὶ ἀνώλεθρον. αἱ μὲν δὴ πρῶται
to-be immortal and indestructible the indeed truly first

συζυγίαι τοιαῦται, καὶ οὕτως ἔχουσαι. τίνα δὲ οὔτε ἔστιν,
pairs such and so being which and neither are
οὔτε λέγεται; πονηρὸν τὸ θεῖον, ἡ σφαῖρα τετράγωνος, τὸ
nor are-said evil the divine the sphere square the
παρελθὸν ἐνέστηκεν, οὐ σύνθετον ὁ ἄνθρωπος. τίνα γὰρ εἰς
past is-present not composite the man whom for to
τοσοῦτόν ποτε ἐμπληξίας ἀφικόμενον ἔγνως, ὥστε τι
so-much ever of-stupidity having-come did-you-know so-that anything
τοιοῦτον ἢ ἐννοῆσαι τολμῆσαι, ἢ ἀποφήνασθαι; λείπεται
such either to-think to-dare or to-declare it-remains
δεῖξαι τίνα καὶ ἔστι καὶ λέγεται· θεός, ἄνθρωπος,
to-show which(-things) both are and are-said God man
ἄγγελος, κρίσις· ματαιότης οἱ τοιοῦτοι συλλογισμοί, καὶ
angel judgment vanity the such syllogisms and
τῆς πίστεως ἀνατροπή, καὶ τοῦ μυστηρίου κένωσις.
of-the faith overthrow and of-the mystery emptying

24 Τοσαύτης οὖν οὔσης διαφορᾶς ἐν τοῖς ὀνόμασι καὶ τοῖς
so-great then being difference in the names and the
πράγμασι, πῶς οὕτω σὺ λίαν δουλεύεις τῷ γράμματι, καὶ
things how thus you very serve the letter and
γίνῃ μετὰ τῆς Ἰουδαικῆς σοφίας, καὶ συλλαβαῖς ἀκολουθεῖς,
become with the Jewish wisdom and syllables follow
ἀφεὶς τὰ πράγματα; εἰ δὲ σοῦ τὰ δὶς πέντε λέγοντος, ἢ τὰ
having-let-go the things if but you the twice five saying or the
δὶς ἑπτά, τὰ δέκα συνῆγον, ἢ τέσσαρες καὶ δέκα ἐκ τῶν
twice seven the ten I-gathered or four and ten from the(-things)
λεγομένων· ἢ ἐκ τοῦ ζῶον λογικόν, θνητόν, τὸν ἄνθρωπον,
said or from the animal rational mortal the man
ἆρα ἄν σοι ληρεῖν ἐνομίσθην; καὶ πῶς, τὰ σὰ
is-it — to-you to-talk-nonsense I-should-have-been-thought and how the your
λέγων; οὐ γὰρ τοῦ λέγοντος μᾶλλον οἱ λόγοι, ἢ τοῦ
saying not for of-the(-one) saying more the words than of-the(-one)

λέγειν συναναγκάζοντος. ὥσπερ οὖν ἐνταῦθα οὐκ ἂν τὰ
to-say compelling as then here not — the(-things)
λεγόμενα μᾶλλον ἐσκόπουν, ἢ τὰ νοούμενα·
said rather I-would-have-considered than the(-things) meant
οὕτως οὐδὲ εἴ τι ἄλλο τῶν μὴ λεγομένων, ἢ μὴ
thus not-even if anything other of-the(-things) not said or not
σαφῶς, ἐκ τῆς γραφῆς νοούμενον ηὕρισκον, ἔφυγον
clearly from the scripture meant I-found I-would-have-fled
ἂν τὴν ἐκφώνησιν, φοβούμενος σὲ τὸν συκοφάντην τῶν
— the utterance fearing you the slanderer of-the
ὀνομάτων. οὕτω μὲν οὖν στησόμεθα πρὸς τοὺς ἐξ ἡμισείας
names thus indeed then we-will-stand against those by half
εὐγνώμονας. σοὶ γὰρ οὐδὲ τοῦτο ἔξεστι λέγειν. ὁ
reasonable to-you for not-even this is-permitted to-say the(-one)
γὰρ τὰς τοῦ υἱοῦ προσηγορίας οὕτως ἐναργεῖς οὔσας καὶ
for the of-the son titles so clear being and
τοσαύτας ἀρνούμενος, οὐδ' ἂν ταύτας ἠδέσθης
so-many denying not-even — these you-would-have-respected
δῆλον ὅτι, καὶ εἰ πολλῷ σαφεστέρας καὶ πλείους ἐγίνωσκες.
clear that even if much clearer and more you-knew
ἤδη δὲ καὶ τὴν αἰτίαν δηλώσω τῆς πάσης ἐπικρύψεως,
already and also the cause I-will-show of-the whole concealment
καίπερ σοφοῖς οὖσιν ὑμῖν, βραχύ τι τὸν λόγον ἀναγαγών.
although to-wise being you briefly a-little the argument having-brought-back

Two great changes have shaken the world, from idols to the Law and from the Law to the Gospel, each made gradually so that men were persuaded, not forced. Theology advanced likewise, by additions: the Old Testament proclaimed the Father and hinted at the Son, the New revealed the Son and hinted at the Spirit, whose divinity the disciples could not yet bear. Gregory confesses one Godhead in three: the Spirit who deifies in baptism is God.

25 Δύο γεγόνασι μεταθέσεις βίων ἐπιφανεῖς ἐκ τοῦ παντὸς
two have-come-to-be changes of-lives conspicuous from the whole
αἰῶνος, αἳ καὶ δύο διαθῆκαι καλοῦνται, καὶ σεισμοὶ γῆς,
age which also two covenants are-called and shakings of-earth
διὰ τὸ τοῦ πράγματος περιβόητον· ἡ μὲν ἀπὸ τῶν
because-of the of-the matter notoriety the(-one) indeed from the
εἰδώλων ἐπὶ τὸν νόμον, ἡ δὲ ἀπὸ τοῦ νόμου πρὸς τὸ
idols to the law the(-other) and from the law to the
εὐαγγέλιον. καὶ τρίτον σεισμὸν εὐαγγελιζόμεθα, τὴν ἐντεῦθεν
gospel and (a)-third shaking we-proclaim the from-here
ἐπὶ τὰ ἐκεῖσε μετάστασιν, τὰ μηκέτι κινούμενα,
to the(-things) there removal the(-things) no-longer moved
μηδὲ σαλευόμενα. ταὐτὸν δὲ αἱ δύο διαθῆκαι πεπόνθασι.
nor shaken the-same and the two covenants have-suffered
τί τοῦτο; οὐκ ἀθρόως μετεκινήθησαν, οὐδὲ ὁμοῦ τῇ
what (is)-this not all-at-once they-were-changed nor together with-the
πρώτῃ κινήσει τῆς ἐγχειρήσεως. τίνος ἕνεκεν; εἰδέναι γὰρ
first movement of-the undertaking of-what for-the-sake to-know for
ἀναγκαῖον. ἵνα μὴ βιασθῶμεν, ἀλλὰ πεισθῶμεν. τὸ μὲν
(is)-necessary that not we-may-be-forced but we-may-be-persuaded the indeed
γὰρ ἀκούσιον οὐδὲ μόνιμον· ὥσπερ ἃ βίᾳ κατέχεται
for involuntary not-even lasting as which by-force are-held-back
τῶν ῥευμάτων ἢ τῶν φυτῶν· τὸ δὲ ἑκούσιον μονιμώτερόν
of-the streams or of-the plants the but voluntary more-lasting

τε καὶ ἀσφαλέστερον. καὶ τὸ μὲν τοῦ βιασαμένου,
both and safer and the(-one) indeed of-the(-one) having-forced
τὸ δὲ ἡμέτερον· καὶ τὸ μὲν ἐπιεικείας θεοῦ,
the(-other) and ours and the(-one) indeed of-(the)-reasonableness of-God
τὸ δὲ τυραννικῆς ἐξουσίας. οὔκουν ᾤετο δεῖν
the(-other) and of-tyrannical power not-then he-thought (one)-must
ἄκοντας εὖ ποιεῖν, ἀλλ' ἑκόντας εὐεργετεῖν. διὰ τοῦτο
unwilling(-ones) well to-treat but willing(-ones) to-benefit because-of this
παιδαγωγικῶς τε καὶ ἰατρικῶς τὸ μὲν ὑφαιρεῖ τῶν
pedagogically both and medically the(-one) indeed he-withdraws of-the
πατρίων, τὸ δὲ συγχωρεῖ, μικρόν τι τῶν
ancestral(-things) the(-other) and concedes a-little something of-the(-things)
πρὸς ἡδονὴν ἐνδιδούς· ὥσπερ οἱ ἰατροὶ τοῖς ἀρρωστοῦσιν,
toward pleasure granting as the physicians to-the sick
ἵνα ἡ φαρμακεία παραδεχθῇ διὰ τῆς τέχνης φαρματτομένη
that the medicine be-accepted through the art being-seasoned
τοῖς χρηστοτέροις. οὐ γὰρ ῥᾴστη τῶν ἐν ἔθει καὶ μακρῷ
with-the more-palatable not for easiest of-the in custom and long
χρόνῳ τετιμημένων ἡ μετάθεσις. λέγω δὲ τί; ἡ πρώτη
time honored(-things) the change I-mean and what the first
τὰ εἴδωλα περικόψασα τὰς θυσίας συνεχώρησεν· ἡ δευτέρα
the idols having-cut-off the sacrifices allowed the second
τὰς θυσίας περιελοῦσα τὴν περιτομὴν οὐκ ἐκώλυσεν· εἶτα
the sacrifices having-removed the circumcision not forbade then
ὡς ἅπαξ ἐδέξαντο τὴν ὑφαίρεσιν, καὶ τὸ συγχωρηθὲν
as once they-accepted the withdrawal also the(-thing) conceded
συνεχώρησαν· οἱ μὲν τὰς θυσίας, οἱ δὲ τὴν
they-conceded the(-ones) indeed the sacrifices the(-others) and the
περιτομήν· καὶ γεγόνασιν, ἀντὶ μὲν ἐθνῶν, Ἰουδαῖοι·
circumcision and they-became instead-of indeed nations Jews
ἀντὶ δὲ τούτων, Χριστιανοί, ταῖς κατὰ μέρος μεταθέσεσι
instead-of and these Christians by-the in part changes

κλαπέντες ἐπὶ τὸ εὐαγγέλιον. πειθέτω σὲ τοῦτο Παῦλος,
stolen-away to the gospel let-persuade you this Paul
ἐκ τοῦ περιτέμνειν καὶ ἁγνίζεσθαι προελθὼν ἐπὶ τὸ λέγειν·
from the to-circumcise and to-be-purified having-advanced to the to-say
Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν κηρύσσω, τί ἔτι διώκομαι;
I but brothers if circumcision I-preach why still am-I-persecuted
ἐκεῖνο τῆς οἰκονομίας, τοῦτο τῆς τελειότητος.
that (was)-of-the dispensation this of-the perfection
26 Τούτῳ τὸ τῆς θεολογίας εἰκάζειν ἔχω, πλὴν ὅσον
to-this the(-matter) of-the theology to-compare I-can except as-far-as
ἐκ τῶν ἐναντίων. ἐκεῖ μὲν γὰρ ἐκ τῶν ὑφαιρέσεων ἡ
from the opposites there indeed for by the withdrawals the
μετάθεσις· ἐνταῦθα δὲ διὰ τῶν προσθηκῶν ἡ τελείωσις.
change here and through the additions the perfecting
ἔχει γὰρ οὕτως. ἐκήρυσσε φανερῶς ἡ παλαιὰ τὸν πατέρα,
it-is for thus proclaimed openly the old the father
τὸν υἱὸν ἀμυδρότερον. ἐφανέρωσεν ἡ καινὴ τὸν υἱόν, ὑπέδειξε
the son more-dimly manifested the new the son showed
τοῦ πνεύματος τὴν θεότητα. ἐμπολιτεύεται νῦν τὸ πνεῦμα,
of-the spirit the godhead dwells-among now the spirit
σαφεστέραν ἡμῖν παρέχον τὴν ἑαυτοῦ δήλωσιν. οὐ γὰρ ἦν
clearer to-us providing the of-itself manifestation not for it-was
ἀσφαλές, μήπω τῆς τοῦ πατρὸς θεότητος ὁμολογηθείσης, τὸν
safe not-yet the of-the father godhead having-been-confessed the
υἱὸν ἐκδήλως κηρύττεσθαι· μηδὲ τῆς τοῦ υἱοῦ παραδεχθείσης,
son openly to-be-proclaimed nor the of-the son having-been-accepted
τὸ πνεῦμα τὸ ἅγιον, ἵν' εἴπω τι καὶ τολμηρότερον,
the spirit the holy that I-may-say something even bolder
ἐπιφορτίζεσθαι· μὴ καθάπερ τροφῇ τῇ ὑπὲρ δύναμιν
to-be-heaped-on lest as with-food the beyond strength
βαρηθέντες, καὶ ἡλιακῷ φωτὶ σαθροτέραν ἔτι προσβαλόντες
weighed-down and to-solar light weaker still having-applied

τὴν ὄψιν, καὶ εἰς τὸ κατὰ δύναμιν κινδυνεύσωσι· ταῖς
the sight also as-to the according-to strength they-might-run-risk by-the
δὲ κατὰ μέρος προσθήκαις, καί, ὡς εἶπε Δαβίδ, ἀναβάσεσι,
but in part additions and as said David ascents
καὶ ἐκ δόξης εἰς δόξαν προόδοις καὶ προκοπαῖς, τὸ τῆς
and from glory to glory advances and progressions the of-the
τριάδος φῶς ἐκλάμψῃ τοῖς λαμπροτέροις. διὰ ταύτην,
trinity light may-shine-out on-the more-illumined because-of this
οἶμαι, τὴν αἰτίαν καὶ τοῖς μαθηταῖς κατὰ μέρος ἐπιδημεῖ,
I-think the cause also to-the disciples in part it-sojourns
τῇ τῶν δεχομένων δυνάμει παραμετρούμενον, ἐν ἀρχῇ
by-the of-those receiving capacity measured in (the)-beginning
τοῦ εὐαγγελίου, μετὰ τὸ πάθος, μετὰ τὴν ἄνοδον, τὰς
of-the gospel after the passion after the ascension the
δυνάμεις ἐπιτελοῦν, ἐμφυσώμενον, ἐν γλώσσαις πυρίναις
powers accomplishing breathed-in in tongues of-fire
φαινόμενον. καὶ ὑπὸ Ἰησοῦ κατ᾽ ὀλίγον ἐκφαίνεται, ὡς
appearing and by Jesus by little it-is-revealed as
ἐπιστήσεις καὶ αὐτὸς ἐντυγχάνων ἐπιμελέστερον· Ἐρωτήσω,
you-will-observe also yourself reading more-carefully I-will-ask
φησί, τὸν πατέρα, καὶ ἄλλον παράκλητον πέμψει ὑμῖν, τὸ
he-says the father and another advocate he-will-send you the
πνεῦμα τῆς ἀληθείας· ἵνα μὴ ἀντίθεος εἶναί δόξῃ τις,
spirit of-the truth that not rival-God to-be he-may-seem a-kind-of
καὶ ὡς ἀπ᾽ ἄλλης τινὸς ἐξουσίας ποιεῖσθαι τοὺς λόγους.
and as from another some authority to-make the words
εἶτα, Πέμψει μέν, ἐν δὲ τῷ ὀνόματί μου. τὸ Ἐρωτήσω
then he-will-send indeed in but the name of-me the I-will-ask
παρείς, τὸ Πέμψει τετήρηκεν. εἶτα, Πέμψω, τὸ οἰκεῖον
having-dropped the he-will-send he-has-kept then I-will-send the own
ἀξίωμα· εἶτα, Ἥξει, ἡ τοῦ πνεύματος ἐξουσία.
dignity then he-will-come the of-the spirit authority

27 Ὁρᾷς φωτισμοὺς κατὰ μέρος ἡμῖν ἐλλάμποντας, καὶ
you-see illuminations in part on-us shining and
τάξιν θεολογίας, ἣν καὶ ἡμᾶς τηρεῖν ἄμεινον, μήτε
(an)-order of-theology which also us to-keep (is)-better neither
ἀθρόως ἐκφαίνοντας, μήτε εἰς τέλος κρύπτοντας. τὸ
all-at-once revealing nor to (the)-end concealing the(-one)
μὲν γὰρ ἄτεχνον, τὸ δὲ ἄθεον· καὶ τὸ μὲν τοὺς
indeed for (is)-unskilled the(-other) and godless and the(-one) indeed the
ἀλλοτρίους πλῆξαι δυνάμενον, τὸ δὲ ἀλλοτριῶσαι τοὺς
outsiders to-strike able the(-other) and to-alienate the
ἡμετέρους. ὃ δὲ ἴσως μὲν ἤδη τισὶν ἦλθεν ἐπὶ νοῦν καὶ
ours what and perhaps indeed already to-some came to mind also
τῶν ἄλλων, ἐγὼ δὲ τῆς ἐμαυτοῦ διανοίας ὑπολαμβάνω
of-the others I but of-the my-own mind I-take
καρπόν, προσθήσω τοῖς εἰρημένοις. ἦν τινὰ τῷ
(it-to-be)-fruit I-will-add to-the said(-things) there-were some(-things) to-the
σωτῆρι, καὶ εἰ πολλῶν ἐνεπίμπλαντο μαθημάτων, ἃ μὴ
savior even if many they-were-filled of-teachings which not
δύνασθαι τότε βασταχθῆναι τοῖς μαθηταῖς ἐλέγετο, δι᾽
to-be-able then to-be-borne by-the disciples were-said because-of
ἃς εἶπον ἴσως αἰτίας, καὶ διὰ τοῦτο παρεκαλύπτετο·
which I-said perhaps reasons and because-of this were-veiled
καὶ πάλιν πάντα διδαχθήσεσθαι ἡμᾶς ὑπὸ τοῦ πνεύματος
and again all(-things) to-be-taught us by the spirit
ἐνδημήσαντος. τούτων ἓν εἶναι νομίζω καὶ αὐτὴν τοῦ
having-come-to-dwell of-these one to-be I-think also itself of-the
πνεύματος τὴν θεότητα, τρανουμένην εἰς ὕστερον, ὡς
spirit the godhead made-clear to later as
τηνικαῦτα ὡρίμου καὶ χωρητῆς ἤδη τυγχανούσης τῆς
then ripe and capacious already being the
γνώσεως, μετὰ τὴν τοῦ σωτῆρος ἀποκατάστασιν, οὐκέτι
knowledge after the of-the savior restoration no-longer

ἀπιστουμένου τῷ θαύματι. τί γὰρ ἂν τούτου μεῖζον
disbelieved by-the wonder what for — than-this greater
ἢ ἐκεῖνος ὑπέσχετο, ἢ τὸ πνεῦμα ἐδίδαξεν; εἴπερ τι
either he promised or the spirit taught if-indeed anything
μέγα οἴεσθαι χρή, καὶ θεοῦ μεγαλοπρεπείας ἄξιον,
great to-think (one)-must and of-God magnificence worthy
τὸ ὑπισχνούμενον, ἢ τὸ διδασκόμενον.
the(-thing) promised or the(-thing) taught
Ἔχω μὲν οὕτω περὶ τούτων, καὶ ἔχοιμι, καὶ ὅς τις ἐμοὶ 28
I-hold indeed thus about these(-things) and may-I-hold and who — to-me
φίλος, — σέβειν θεὸν τὸν πατέρα, θεὸν τὸν υἱόν, θεὸν
(is)-friend to-revere God the father God the son God
τὸ πνεῦμα τὸ ἅγιον, τρεῖς ἰδιότητας, θεότητα μίαν, δόξῃ,
the spirit the holy three properties godhead one in-glory
καὶ τιμῇ, καὶ οὐσίᾳ, καὶ βασιλείᾳ μὴ μεριζομένην, ὡς τις
and honor and substance and kingdom not divided as one
τῶν μικρῷ πρόσθεν θεοφόρων ἐφιλοσόφησεν· ἢ μὴ ἴδοι
of-the a-little before God-bearers philosophized or not may-he-see
ἑωσφόρον ἀνατέλλοντα, ὥς φησιν ἡ γραφή, μηδὲ δόξαν
(the)-morning-star rising as says the scripture nor (the)-glory
τῆς ἐκεῖθεν λαμπρότητος, ὅς τις οὐχ οὕτως ἔχει, ἢ
of-the from-there brightness who — not thus holds or
συμφέρεται τοῖς καιροῖς, ἄλλοτε ἄλλος γινόμενος, καὶ περὶ
goes-along with-the times at-one-time other becoming and about
τῶν μεγίστων σαθρῶς βουλευόμενος. εἰ μὲν γὰρ οὐδὲ
the greatest(-things) unsoundly deliberating if indeed for not-even
προσκυνητόν, πῶς ἐμὲ θεοῖ διὰ τοῦ βαπτίσματος; εἰ
worshipful how me does-it-deify through the baptism if
δὲ προσκυνητόν, πῶς οὐ σεπτόν; εἰ δὲ σεπτόν, πῶς οὐ
but worshipful how not venerable if and venerable how not
θεός; ἓν ἤρτηται τοῦ ἑνός, ἡ χρυσῆ τις ὄντως σειρὰ καὶ
God one is-hung-from the one the golden some truly chain and

σωτήριος. καὶ παρὰ μὲν τοῦ πνεύματος ἡμῖν ἡ ἀναγέννησις·
saving and from indeed the spirit to-us the regeneration
παρὰ δὲ τῆς ἀναγεννήσεως ἡ ἀνάπλασις· παρὰ δὲ τῆς
from and the regeneration the refashioning from and the
ἀναπλάσεως ἡ ἐπίγνωσις τῆς ἀξίας τοῦ ἀναπλάσαντος.
refashioning the knowledge of-the worth of-the(-one) having-refashioned

XXI · THE SPIRIT'S NAMES

Scripture heaps names and works on the Spirit: he attends Christ's birth, baptism, and temptation, is called Spirit of God, of Christ, of adoption, and of wisdom, creates, renews, deifies, and divides gifts; his lowlier titles point to the first cause. Gregory sought an image of the Trinity in eye, spring, and river, in sun, ray, and light, and in another's sunlight flickering on a wall, found none sufficient, and keeps to the Spirit's guidance.

29 Ταῦτα μὲν οὖν εἴποι τις ἂν τὸ ἄγραφον ὑποθέμενος·
these(-things) indeed then might-say someone — the unwritten having-supposed
ἤδη δὲ ἥξει σοι καὶ ὁ τῶν μαρτυριῶν ἐσμός, ἐξ
already and will-come to-you also the of-the testimonies swarm from
ὧν, ὅτι καὶ λίαν ἔγγραφος, ἡ τοῦ πνεύματος θεότης
which that even very written the of-the spirit godhead
ἐπιδειχθήσεται τοῖς μὴ λίαν σκαιοῖς, μηδὲ ἀλλοτρίοις τοῦ
will-be-shown to-those not very stupid nor strangers to-the
πνεύματος. σκόπει δὲ οὕτως· γεννᾶται Χριστός, προτρέχει·
spirit consider and thus is-born Christ it-runs-before
βαπτίζεται, μαρτυρεῖ· πειράζεται, ἀνάγει· δυνάμεις ἐπιτελεῖ,
he-is-baptized it-bears-witness he-is-tempted it-leads-up powers he-accomplishes
συμπαρομαρτεῖ· ἀνέρχεται, διαδέχεται. τί γὰρ οὐ δύναται
it-accompanies he-ascends it-succeeds what for not can-it
τῶν μεγάλων, καὶ ὧν θεός; τί δὲ οὐ προσαγορεύεται
of-the great(-things) and of-which God what and not is-it-called

ὧν θεός, πλὴν ἀγεννησίας καὶ γεννήσεως; ἔδει
of-which God except unbegottenness and generation it-was-necessary
γὰρ τὰς ἰδιότητας μεῖναι πατρὶ καὶ υἱῷ, ἵνα μὴ σύγχυσις
for the properties to-remain to-father and to-son that not confusion
ᾖ παρὰ θεότητι, τῇ καὶ τἄλλα εἰς τάξιν ἀγούσῃ
be in godhead the(-one) also the-other(-things) into order bringing
καὶ εὐκοσμίαν. ἐγὼ μὲν φρίττω τὸν πλοῦτον ἐννοῶν
and good-arrangement I indeed shudder the wealth considering
τῶν κλήσεων, καὶ καθ' ὅσων ὀνομάτων ἀναισχυντοῦσιν
of-the names and against how-many names are-shameless
οἱ τῷ πνεύματι ἀντιπίπτοντες. πνεῦμα θεοῦ λέγεται,
those to-the spirit opposing spirit of-God it-is-called
πνεῦμα Χριστοῦ, νοῦς Χριστοῦ, πνεῦμα κυρίου, αὐτὸ
spirit of-Christ mind of-Christ spirit of-lord itself
κύριος· πνεῦμα υἱοθεσίας, ἀληθείας, ἐλευθερίας· πνεῦμα
lord spirit of-adoption of-truth of-freedom spirit
σοφίας, συνέσεως, βουλῆς, ἰσχύος, γνώσεως, εὐσεβείας,
of-wisdom of-understanding of-counsel of-might of-knowledge of-piety
φοβοῦ θεοῦ· καὶ γὰρ ποιητικὸν τούτων ἁπάντων· πάντα
of-fear of-God and for productive of-these all all(-things)
τῇ οὐσίᾳ πληροῦν, πάντα συνέχον· πληρωτικὸν κόσμου
in-the substance filling all(-things) holding-together filling-up (the)-world
κατὰ τὴν οὐσίαν, ἀχώρητον κόσμῳ κατὰ τὴν
according-to the substance uncontainable by-(the)-world according-to the
δύναμιν· ἀγαθόν, εὐθές, ἡγεμονικόν, φύσει οὐ θέσει·
power good upright sovereign by-nature not by-adoption
ἁγιάζον, οὐχ ἁγιαζόμενον, μετροῦν, οὐ μετρούμενον,
sanctifying not sanctified measuring not measured
μετεχόμενον, οὐ μετέχον, πληροῦν, οὐ πληρούμενον,
partaken not partaking filling not filled
συνέχον, οὐ συνεχόμενον· κληρονομούμενον, δοξαζόμενον,
holding-together not held-together inherited glorified

συναριθμούμενον, ἐπαπειλούμενον· δάκτυλος θεοῦ, πῦρ ὡς
counted-with threatened finger of-God fire as
θεός, εἰς ἔμφασιν, οἶμαι, τοῦ ὁμοουσίου· πνεῦμα τὸ ποιῆσαν,
God to manifestation I-think of-the consubstantial spirit the having-made
τὸ ἀνακτίζον διὰ βαπτίσματος, δι' ἀναστάσεως· πνεῦμα
the re-creating through baptism through resurrection spirit
τὸ γινῶσκον ἅπαντα, τὸ διδάσκον, τὸ πνέον ὅπου θέλει
the knowing all(-things) the teaching the blowing where it-wills
καὶ ὅσον, ὁδηγοῦν, λαλοῦν, ἀποστέλλον, ἀφορίζον,
and as-much-as guiding speaking sending separating
παροξυνόμενον, πειραζόμενον· ἀποκαλυπτικόν, φωτιστικόν,
provoked tempted revealing enlightening
ζωτικόν, μᾶλλον δὲ αὐτοφῶς καὶ ζωή· ναοποιοῦν,
life-giving rather and self-light and life temple-making
θεοποιοῦν, τελειοῦν, ὥστε καὶ προλαμβάνειν τὸ βάπτισμα,
deifying perfecting so-that even to-anticipate the baptism
καὶ ἐπιζητεῖσθαι μετὰ τὸ βάπτισμα· ἐνεργοῦν ὅσα θεός,
and to-be-sought-after after the baptism working as-much-as God
μεριζόμενον ἐν γλώσσαις πυρίναις, διαιροῦν χαρίσματα,
divided in tongues of-fire distributing gifts
ποιοῦν ἀποστόλους, προφήτας, εὐαγγελιστάς, ποιμένας, καὶ
making apostles prophets evangelists shepherds and
διδασκάλους· νοερόν, πολυμερές, σαφές, τρανόν, ἀκώλυτον,
teachers intellectual of-many-parts clear distinct unhindered
ἀμόλυντον· ᾧπερ ἴσον δύναται τὸ σοφώτατον καὶ
undefiled to-which-indeed equal amounts the most-wise and
πολύτροπον ταῖς ἐνεργείαις, καὶ σαφηνιστικὸν πάντων,
manifold in-the activities and clarifying of-all
καὶ τρανωτικόν, καὶ αὐτεξούσιον, καὶ ἀναλλοίωτον·
and making-distinct and self-determining and unchangeable
παντοδύναμον, παντεπίσκοπον, διὰ πάντων χωροῦν
all-powerful all-overseeing through all passing

πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων, ἀγγελικῶν,
spirits intellectual pure most-subtle angelic
οἶμαι, δυνάμεων, ὥσπερ καὶ προφητικῶν καὶ ἀποστολικῶν,
I-think powers as also prophetic and apostolic
κατὰ ταὐτό, καὶ οὐκ ἐν τοῖς αὐτοῖς τόποις, ἄλλων δὲ
at the-same(-time) and not in the same places of-others but
ἀλλαχοῦ νενεμημένων, ᾧ δηλοῦται τὸ ἀπερίγραπτον.
elsewhere distributed by-which is-shown the uncircumscribed
Οἱ ταῦτα λέγοντες καὶ διδάσκοντες, καὶ πρός γε 30
those these(-things) saying and teaching and besides at-least
ἄλλον παράκλητον, οἷον ἄλλον θεόν, ὀνομάζοντες, οἱ
another advocate as-it-were another God naming those
τὴν εἰς αὐτὸ βλασφημίαν μόνην εἰδότες ἀσυγχώρητον,
the against it blasphemy alone knowing (as)-unpardonable
οἱ τὸν Ἀνανίαν καὶ τὴν Σάπφειραν οὕτω φοβερῶς
those — Ananias and — Sapphira thus fearfully
στηλιτεύσαντες, ἐπειδὴ ἐψεύσαντο τὸ πνεῦμα τὸ ἅγιον, ὡς
having-pilloried since they-lied-to the spirit the holy as
θεὸν ψευσαμένους, οὐκ ἄνθρωπον· οὗτοι τί σοι δοκοῦσι,
God having-lied-to not man these what to-you do-they-seem
πότερον θεὸν τὸ πνεῦμα κηρύσσειν, ἢ ἄλλο τι; ὡς
whether God the spirit to-proclaim or other something as
λίαν ὄντως παχύς τις εἶ, καὶ πόρρω τοῦ πνεύματος,
very truly dense someone if even far from-the spirit
εἰ τοῦτο ἀπορεῖς, καὶ δέῃ τοῦ διδάξοντος. αἱ μὲν
if this you-doubt and you-need of-the(-one) going-to-teach the indeed
οὖν κλήσεις τοσαῦται καὶ οὕτως ἔμψυχοι. τί γὰρ δεῖ
then names so-many and so living why for (one)-must
σοι τὰς ἐπὶ τῶν ῥημάτων μαρτυρίας παρατίθεσθαι;
for-you the from the words testimonies to-set-forth
ὅσα δὲ κἀνταῦθα λέγεται ταπεινότερον, τὸ δίδοσθαι, τὸ
whatever and here-too is-said more-lowly the to-be-given the

ἀποστέλλεσθαι, τὸ μερίζεσθαι, τὸ χάρισμα, τὸ δώρημα, τὸ
to-be-sent the to-be-divided the gift the present the
ἐμφύσημα, ἡ ἐπαγγελία, ἡ ὑπερέντευξις, εἴτε τι ἄλλο
inbreathing the promise the intercession or anything other
τοιοῦτον, ἵνα μὴ καθ' ἕκαστον λέγω, ἐπὶ τὴν πρώτην
such that not in each I-may-speak to the first
αἰτίαν ἀνενεκτέον, ἵνα τὸ ἐξ οὗ δειχθῇ, καὶ μὴ τρεῖς
cause must-be-referred that the from which be-shown and not three
ἀρχαὶ μεμερισμέναι πολυθέως παραδεχθῶσιν. ἴσον γὰρ εἰς
principles divided polytheistically be-accepted equal for into
ἀσέβειαν, καὶ Σαβελλίως συνάψαι, καὶ Ἀρειανῶς διαστῆσαι,
impiety both Sabellianly to-conjoin and Arianly to-separate
τὸ μὲν τῷ προσώπῳ, τὸ δὲ ταῖς φύσεσιν.
the(-one) indeed in-the person the(-other) and in-the natures

31 Ὡς ἔγωγε πολλὰ διασκεψάμενος πρὸς ἐμαυτὸν τῇ
as I-for-my-part much having-considered with myself by-the
φιλοπραγμοσύνῃ τοῦ νοῦ, καὶ πανταχόθεν τὸν λόγον
busy-inquiry of-the mind and from-every-side the argument
εὐθύνας, καὶ ζητῶν εἰκόνα τινὰ τοῦ τοσούτου πράγματος,
having-scrutinized and seeking image some of-the so-great matter
οὐκ ἔσχον ᾧ τινὶ χρὴ τῶν κάτω τὴν θείαν φύσιν
not I-had to-what some (one)-must of-the below(-things) the divine nature
παραβαλεῖν. κἂν γὰρ μικρά τις ὁμοίωσις εὑρεθῇ, φεύγει τὸ
to-compare even-if for small some likeness be-found escapes the
πλεῖον, ἀφέν με κάτω μετὰ τοῦ ὑποδείγματος. ὀφθαλμόν
greater having-left me below with the example eye
τινα, καὶ πηγήν, καὶ ποταμὸν ἐνενόησα, καὶ γὰρ καὶ
some and spring and river I-conceived and for also
ἄλλοι, μὴ τῷ μὲν ὁ πατήρ, τῇ δὲ ὁ υἱός, τῷ δὲ τὸ
others lest to-the indeed the father to-the and the son to-the and the
πνεῦμα τὸ ἅγιον ἀναλόγως ἔχῃ. ταῦτα γὰρ οὔτε χρόνῳ
spirit the holy analogously may-be these(-things) for neither by-time

διέστηκεν, οὔτε ἀλλήλων ἀπέρρηκται τῇ συνεχείᾳ·
are-separated nor from-one-another are-broken-off by-the continuity
κἂν δοκεῖ πως τρισὶν ἰδιότησι τέμνεσθαι. ἀλλ᾽ ἔδεισα,
even-if they-seem somehow by-three properties to-be-cut but I-feared
πρῶτον μὲν ῥύσιν τινὰ θεότητος παραδέξασθαι στάσιν
first indeed flowing some of-godhead to-admit standing
οὐκ ἔχουσαν· δεύτερον δὲ μὴ τὸ ἓν τῷ ἀριθμῷ διὰ
not having second and lest the one in-the number through
τῆς εἰκασίας ταύτης εἰσάγηται. ὀφθαλμὸς γάρ, καὶ πηγή,
the comparison this be-introduced eye for and spring
καὶ ποταμὸς ἕν ἐστιν ἀριθμῷ, διαφόρως σχηματιζόμενα.
and river one is in-number differently being-shaped
Πάλιν ἥλιον ἐνεθυμήθην, καὶ ἀκτῖνα, καὶ φῶς. ἀλλὰ 32
again (the)-sun I-considered and ray and light but
κἀνταῦθα δέος, πρῶτον μὲν μὴ σύνθεσίς τις ἐπινοῆται τῆς
here-too (a)-fear first indeed lest composition some be-thought-of of-the
ἀσυνθέτου φύσεως, ὥσπερ ἡλίου καὶ τῶν ἐν ἡλίῳ·
uncompounded nature as of-(the)-sun and of-the(-things) in (the)-sun
δεύτερον δὲ μὴ τὸν πατέρα μὲν οὐσιώσωμεν, τἄλλα
second and lest the father indeed we-make-substantial the-other(-things)
δὲ μὴ ὑποστήσωμεν, ἀλλὰ δυνάμεις θεοῦ ποιήσωμεν
but not we-give-subsistence but powers of-God we-make
ἐνυπαρχούσας, οὐχ ὑφεστώσας, — οὔτε γὰρ ἀκτίς, οὔτε
inherent not subsisting neither for ray nor
φῶς, ἄλλος ἥλιος, ἀλλ᾽ ἡλιακαί τινες ἀπόρροιαι, καὶ
light (is)-another sun but solar some emanations and
ποιότητες οὐσιώδεις, — καὶ ἅμα τὸ εἶναι καὶ τὸ μὴ εἶναι
qualities substantial and at-once the to-be and the not to-be
τῷ θεῷ δῶμεν ἐν τούτοις, ὅσον ἐκ τοῦ ὑποδείγματος,
— to-God we-grant in these as-far-as from the example
ὃ καὶ τῶν εἰρημένων ἀτοπώτερον. ἤκουσα δέ τινος
which even than-the said(-things) more-absurd I-heard and of-someone

καὶ τοιοῦτον ὑπογράφοντος λόγον, — μαρμαρυγήν τινα
also such sketching (an)-account flash some
ἡλιακὴν τοίχῳ προσαστράπτουσαν, καὶ περιτρέμουσαν
solar on-(a)-wall gleaming and quivering
ἐξ ὑδάτων κινήσεως, ἣν ἡ ἀκτὶς ὑπολαβοῦσα διὰ τοῦ
from of-waters motion which the ray having-taken-up through the
ἐν μέσῳ ἀέρος, εἶτα σχεθεῖσα τῷ ἀντιτύπῳ, παλμὸς
in middle air then checked by-the resisting(-body) (a)-vibration
ἐγένετο καὶ παράδοξος. ἄττει γὰρ πολλαῖς καὶ πυκναῖς
became and strange it-darts for with-many and rapid
ταῖς κινήσεσιν, οὐχ ἓν οὖσα μᾶλλον ἢ πολλά, οὐδὲ
the motions not one being rather than many nor
πολλὰ μᾶλλον ἢ ἕν, τῷ τάχει τῆς συνόδου καὶ τῆς
many rather than one by-the swiftness of-the meeting and of-the
διαστάσεως, πρὶν ὄψει κρατηθῆναι, διαδιδράσκουσα.
separation before by-sight to-be-caught escaping
33 Ἀλλ᾽ οὐδὲ τοῦτο θέσθαι δυνατὸν ἐμοί, δι᾽ ἓν μέν, ὅτι
but not-even this to-set-down possible for-me because-of one indeed because
τὴν μὲν τὸ κινῆσαν καὶ πάνυ δῆλον· θεοῦ δὲ οὐδὲν
the(-one) indeed the having-moved (is)-even very clear than-God but nothing
πρεσβύτερον, ἵν᾽ ᾖ τι τὸ τοῦτον κεκινηκός.
older that there-may-be something the him having-moved
αὐτὸς μὲν γὰρ πάντων αἰτία, αἰτίαν δὲ πρεσβυτέραν
he indeed for of-all (is)-cause cause but older
οὐκ ἔχει. δεύτερον δέ, ὅτι κἀνταῦθα τῶν αὐτῶν ὑπόνοια,
not has second and because here-too of-the same (a)-suspicion
συνθέσεως, χύσεως, ἀστάτου καὶ οὐ παγίας φύσεως, ὧν
of-composition of-flowing unstable and not fixed nature of-which
οὐδὲν ἐννοητέον περὶ θεότητος. καὶ ὅλως οὐδὲν ἔστιν ὅ
nothing must-be-thought about godhead and in-short nothing is which
μοι τὴν διάνοιαν ἵστησιν ἐπὶ τῶν ὑποδειγμάτων θεωροῦντι
to-me the mind fixes on the examples contemplating

τὸ φανταζόμενον, πλὴν εἴ τις ἕν τι λαβὼν τῆς
the(-thing) imagined except if someone one something having-taken of-the
εἰκόνος, ὑπ᾽ εὐγνωμοσύνης τὰ λοιπὰ ῥίψειε. τέλος οὖν
image from reasonableness the rest should-cast-away finally then
ἔδοξέ μοι κράτιστον εἶναι τὰς μὲν εἰκόνας χαίρειν ἐᾶσαι
it-seemed to-me best to-be the indeed images to-farewell to-let
καὶ τὰς σκιάς, ὡς ἀπατηλὰς καὶ τῆς ἀληθείας πλεῖστον
and the shadows as deceptive and from-the truth very-far
ἀποδεούσας, αὐτὸν δὲ τῆς εὐσεβεστέρας ἐννοίας ἐχόμενον,
falling-short myself and of-the more-pious conception holding-to
ἐπ᾽ ὀλίγων ῥημάτων ἱστάμενον, ὁδηγῷ τῷ πνεύματι
on few words standing as-guide the spirit
χρώμενον, ἣν ἐντεῦθεν ἔλλαμψιν ἐδεξάμην, ταύτην εἰς τέλος
using which from-here illumination I-received this to (the)-end
διαφυλάσσοντα, ὡς γνησίαν κοινωνὸν καὶ συνόμιλον, τὸν
guarding as genuine partner and companion the
αἰῶνα τοῦτον διαπορεύεσθαι διατέμνοντα, καὶ τοὺς ἄλλους
age this to-pass-through cutting-through(-it) and the others
πείθειν εἰς δύναμιν προσκυνεῖν πατέρα, καὶ υἱόν, καὶ πνεῦμα
to-persuade to (my)-power to-worship father and son and spirit
ἅγιον, τὴν μίαν θεότητά τε καὶ δύναμιν· ὅτι αὐτῷ πᾶσα
holy the one godhead both and power because to-him all
δόξα, τιμή, κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.
glory honor might unto the ages of-the ages amen

BASIL OF CAESAREA

ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

On the Holy Spirit

Basil praises Amphilochius for inquiring into theology's smallest words. Some object that Basil's doxology used both "with the Son together with the Spirit" and "through the Son in the Spirit"; their syllable-hunting comes from Aetius, who held that things unlike in nature are expressed in unlike terms, to make the Son and the Spirit unlike the Father. Their "of whom," "through whom," and "in whom" are borrowed from pagan philosophy's causes, which Scripture does not keep.

Ἐπήνεσα τὸ φιλομαθές σου καὶ φιλόπονον τοῦ τρόπου, 1
I-praised the love-of-learning your and industry of-the character
καὶ ἥσθην γε ὑπερφυῶς τῷ ἐπιστατικῷ καὶ
and I-was-pleased at-least exceedingly with-the attentive and
νηφαλέῳ τῆς διανοίας, δι᾽ ἣν οὐδεμίαν ἀδιερεύνητον
sober of-the mind because-of which no unexamined
οἴει χρῆναι καταλιμπάνειν φωνὴν τῶν ὅσαι περὶ
you-think (one)-must to-leave expression of-the(-ones) as-many-as about
Θεοῦ κατὰ πᾶσαν χρείαν τοῦ λόγου προφέρονται, ὦ φίλη
God in every use of-the speech are-put-forward O dear
κεφαλὴ καὶ τιμιωτάτη μοι πασῶν, ἀδελφὲ Ἀμφιλόχιε.
head and most-honored to-me of-all brother Amphilochius
καλῶς γὰρ ἀκούσας τῆς παραινέσεως τοῦ Κυρίου, ὅτι
well for having-heard of-the exhortation of-the Lord that
‘Πᾶς ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει,’
every-one the(-one) asking receives and the(-one) seeking finds
τῇ περὶ τὸ αἰτεῖν ἐμμελείᾳ καὶ τὸν ὀκνηρότατόν μοι
by-the about the to-ask diligence even the most-sluggish to-me
δοκεῖς ἂν διαναστῆσαι πρὸς τὴν μετάδοσιν. ἐκεῖνο δέ σου
you-seem — to-rouse to the imparting that but your
καὶ πλέον ἄγαμαι, ὅτι οὐ πείρας ἕνεκεν κατὰ τοὺς
also more I-admire that not of-testing for-the-sake-of according-to the
πολλοὺς τῶν νῦν τὰς ἐρωτήσεις προτείνῃ, ἀλλὰ τοῦθ᾽
many of-the now the questions you-put-forward but this

ὅπερ ἐστὶν αὐτὸ τὸ ἀληθὲς ἐξευρεῖν. τῶν μὲν γὰρ
which is itself the true to-find-out of-the(-ones) indeed for
ὠτακουστούντων νῦν καὶ διερωτώντων ἡμᾶς εὐθηνία
eavesdropping now and questioning us (there-is)-abundance
πολλή, φιλομαθεῖ δὲ ψυχῇ καὶ πρὸς ἀγνοίας ἴασιν
great for-(a)-learning-loving but soul and for of-ignorance healing
τὴν ἀλήθειαν ἐκζητούσῃ χαλεπώτατον ἐντυχεῖν. ὡς γὰρ
the truth seeking most-difficult to-meet as for
παγὶς θηρατῶν καὶ πολεμούντων ἐνέδρα κεκρυμμένον τὸν
(a)-snare of-hunters and of-warring(-men) (an)-ambush hidden the
δόλον καὶ ἐγκατάσκευον ἔχει τὰ τῶν πολλῶν ἐρωτήματα,
guile and contrived have the of-the many questions
οἳ προβάλλουσι λόγους, οὐχ ἵνα τι χρήσιμον λάβωσιν
who put-forward words not that anything useful they-may-take
ἐξ αὐτῶν, ἀλλ' ὅπως ἐὰν μὴ συμβαινούσας τῇ ἑαυτῶν
from them but that if not agreeing with-the their-own
ἐπιθυμίᾳ τὰς ἀποκρίσεις εὕρωσι, ταύτην ἀφορμὴν ἔχειν
desire the answers they-find this pretext to-have
δικαίαν δόξωσι τοῦ πολέμου.
just they-may-seem of-the war
Εἰ δὲ Τῷ ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία
if but to-the foolish(-man) having-asked wisdom wisdom
λογισθήσεται,' τὸν συνετὸν ἀκροατὴν τὸν ὑπὸ τοῦ
will-be-reckoned the understanding hearer the(-one) by the
προφήτου τῷ θαυμαστῷ συμβούλῳ παραζευχθέντα πόσου
prophet to-the wonderful counselor yoked-with of-how-much
ἄξιον λογισόμεθα; ἦ που δίκαιον πάσης μὲν ἀποδοχῆς
worth shall-we-reckon surely somehow just of-all indeed welcome
ἀξιοῦν, προάγειν δὲ εἰς τὸ πρόσω, συνεφαπτομένους
to-deem-worthy to-lead-on and to the forward laying-hold-with
αὐτῷ τῆς σπουδῆς καὶ πάντα συνεκπονοῦντας ἐπειγομένῳ
him of-the zeal and all(-things) toiling-with(-him) hastening

πρὸς τὴν τελείωσιν. τὸ γὰρ μὴ παρέργως ἀκούειν τῶν
toward the completion the for not cursorily to-hear the
θεολογικῶν φωνῶν, ἀλλὰ πειρᾶσθαι τὸν ἐν ἑκάστῃ λέξει
theological expressions but to-try the in each word
καὶ ἐν ἑκάστῃ συλλαβῇ κεκρυμμένον νοῦν ἐξιχνεύειν οὐκ
and in each syllable hidden meaning to-track-out not
ἀργῶν εἰς εὐσέβειαν, ἀλλὰ γνωριζόντων τὸν σκοπὸν
of-idle(-men) toward piety but of-(those)-knowing the aim
τῆς κλήσεως ἡμῶν, ὅτι πρόκειται ἡμῖν ὁμοιωθῆναι Θεῷ
of-the calling our that it-is-set-before us to-be-made-like to-God
κατὰ τὸ δυνατὸν ἀνθρώπου φύσει. ὁμοίωσις δὲ οὐκ
according-to the possible of-man to-nature likeness and not
ἄνευ γνώσεως, ἡ δὲ γνῶσις ἐκ διδαγμάτων, λόγος δὲ
without knowledge the and knowledge from teachings speech and
διδασκαλίας ἀρχή, λόγου δὲ μέρη συλλαβαὶ καὶ λέξεις.
of-teaching (the)-beginning of-speech and parts syllables and words
ὥστε οὐκ ἔξω σκοποῦ γέγονε τῶν συλλαβῶν ἡ ἐξέτασις.
so-that not outside (the)-aim has-become of-the syllables the examination
οὐ μὴν ὅτι μικρά, ὡς ἄν τῳ δόξαι, τὰ ἐρωτήματα,
not however because small as — to-anyone it-might-seem the questions
διὰ τοῦτο καὶ παροφθῆναι ἄξια, ἀλλ' ἐπειδὴ δυσθήρατος
because-of this also to-be-overlooked worthy but since hard-to-hunt
ἡ ἀλήθεια, πανταχόθεν ἡμῖν ἐξιχνευτέα. εἰ γὰρ ὥσπερ
the truth from-every-side by-us must-be-tracked if for as
αἱ τέχναι οὕτω καὶ ἡ τῆς εὐσεβείας ἀνάληψις ταῖς κατὰ
the arts thus also the of-the piety acquisition by-the by
μικρὸν προσθήκαις αὔξεται, οὐδενὸς ὑπεροπτέον τοῖς
little additions grows nothing must-be-despised by-the(-ones)
εἰς τὴν γνῶσιν εἰσαγομένοις· ὡς εἴ τις τῶν πρώτων
into the knowledge being-introduced as if anyone of-the first
στοιχείων ὡς μικρῶν ὑπερίδοι, οὐδέποτε τῶν τελείων
elements as small should-overlook never of-the perfect(-things)

τῆς σοφίας ἐφάψεται. τὸ Ναὶ καὶ τὸ Οὒ συλλαβαὶ δύο,
of-the wisdom he-will-lay-hold-of the yes and the no syllables two
ἀλλ᾽ ὅμως τὸ κράτιστον τῶν ἀγαθῶν, ἡ ἀλήθεια, καὶ
but nevertheless the best of-the goods the truth and
ὁ ἔσχατος ὅρος τῆς πονηρίας, τὸ ψεῦδος, τοῖς μικροῖς
the last limit of-the wickedness the falsehood in-the small
τούτοις ῥήμασι πολλάκις ἐμπεριέχεται. καὶ τί ταῦτα
these words often is-contained and why these(-things)
λέγω; ἤδη τις καὶ μόνον κατανεύσας τῇ κεφαλῇ ἐν
do-I-say already someone even only having-nodded with-the head in
τοῖς ὑπὲρ Χριστοῦ μαρτυρίοις πάσης πληρωτὴς εὐσεβείας
the for Christ testimonies of-all fulfiller of-piety
ἐκρίθη. εἰ δὲ ταῦτα οὕτως ἔχει, τί τῶν θεολογικῶν
was-judged if but these(-things) thus are what of-the theological
ῥημάτων οὕτω μικρόν, ὡς ἢ καλῶς ἢ ἐναντίως ἔχον μὴ
words so small as either well or contrarily being not
μεγάλην παρέχειν τὴν ῥοπὴν ἐφ᾽ ἑκάτερα; εἰ γὰρ ‘ἐκ τοῦ
great to-furnish the weight to either(-side) if for from the
νόμου ἰῶτα ἓν ἢ μία κεραία οὐ παρελεύσεται,’ πῶς ἂν ἡμῖν
law iota one or one tittle not will-pass-away how — for-us
ἀσφαλὲς ὑπερβαίνειν καὶ τὰ σμικρότατα; ἅ γε μὴν
safe to-overstep even the smallest(-things) which at-least indeed
αὐτὸς διευκρινηθῆναι παρ᾽ ἡμῶν ἐπεζήτησας, καὶ βραχέα
you-yourself to-be-sifted by us sought and short
ἐστὶ ταῦτα καὶ μεγάλα, τῷ μὲν συντόμῳ τῆς προφορᾶς
are these(-things) and great by-the indeed brevity of-the utterance
βραχέα καὶ διὰ τοῦτο ἴσως εὐκαταφρόνητα, τῇ δὲ
short and because-of this perhaps easily-despised by-the and
δυνάμει τῶν σημαινομένων μεγάλα, κατὰ τὴν
power of-the(-things) signified great according-to the
εἰκόνα τοῦ σινάπεως, ὃ μικρότατον ὂν τῶν φρυγανικῶν
image of-the mustard which smallest being of-the shrubby

σπερμάτων τῆς προσηκούσης ἐπιμελείας ἀξιωθὲν εἰς
seeds of-the fitting care deemed-worthy to
ὕψος αὔταρκες διανίσταται, τῆς συνεσπαρμένης ἐν αὐτῷ
height sufficient rises of-the sown-together in it
δυνάμεως ἁπλωθείσης. εἰ δέ τις γελᾷ, βλέπων τὴν περὶ
power having-been-unfolded if and anyone laughs seeing the about
τὰς συλλαβὰς ἡμῶν (ψαλμικῶς εἰπεῖν) 'ἀδολεσχίαν,' αὐτὸς
the syllables our psalm-wise to-say prating he-himself
μὲν ἴστω ἀνωφελῆ καρπὸν τοῦ γελοίου δρεπόμενος,
indeed let-him-know unprofitable fruit of-the laughter plucking
ἡμεῖς δὲ μὴ τοῖς ὀνείδεσι τῶν ἀνθρώπων ἐνδόντες
we but not to-the reproaches of-the men having-yielded
μηδὲ τῷ φαυλισμῷ αὐτῶν ἡττηθέντες τὴν ἔρευναν
nor by-the disparagement their defeated the inquiry
καταλίπωμεν. τοσοῦτον γὰρ ἀπέχω τούτοις ὡς μικροῖς
let-us-abandon so-far for I-am-from these(-things) as small
ἐπαισχύνεσθαι, ὥστε εἰ καὶ πολλοστοῦ μέρους τῆς ἀξίας
to-be-ashamed-of that if even of-(a)-very-small part of-the worth
αὐτῶν ἐφικοίμην, ἐμαυτῷ τε ἂν συνησθείην ὡς μεγάλων
their I-should-attain for-myself both — I-would-rejoice as of-great(-things)
ἀξιωθέντι, τῷ τε συνδιερευνῶντι ἡμῖν ἀδελφῷ οὐ μικρὸν
deemed-worthy for-the and inquiring-with us brother not small
ἂν φαίην ἐντεῦθεν ἀπηντηκέναι τὸ κέρδος. μέγιστον
— I-would-say from-this to-have-come the gain greatest
οὖν ὁρῶν ἐν μικροῖς ῥήμασι τὸ ἀγώνισμα ἐλπίδι τῶν
then seeing in small words the contest in-hope of-the
μισθῶν τὸν πόνον οὐκ ἀναδύομαι, ἐμαυτῷ τε ἡγούμενος
rewards the toil not I-shrink-from for-myself both thinking
ἔγκαρπον τὸν λόγον ἔσεσθαι, τοῖς τε ἀκούουσι διαρκῆ
fruitful the discourse to-be for-the and hearing lasting
τὴν ὠφέλειαν ὑπάρξειν. διόπερ ἤδη σὺν αὐτῷ γε φάναι
the benefit to-be wherefore now with very at-least to-say

τῷ ἁγίῳ Πνεύματι βαδιοῦμαι πρὸς τὴν ἐξήγησιν. καὶ εἰ
the holy Spirit I-shall-proceed to the exposition and if
βούλει ὥστε με εἰς ὁδὸν καταστῆναι τοῦ λόγου, μικρὸν
you-wish so-that me on (the)-road to-be-set of-the discourse a-little
ἐπὶ τὴν ἀρχὴν τοῦ προβλήματος ὑποστρέψω.
to the beginning of-the problem I-shall-return
Προσευχομένῳ μοι πρώην μετὰ τοῦ λαοῦ καὶ ἀμφοτέρως
praying to-me lately with the people and in-both-ways
τὴν δοξολογίαν ἀποπληροῦντι τῷ Θεῷ καὶ Πατρί, νῦν
the doxology completing — to-God and Father now
μὲν ‘Μετὰ τοῦ Υἱοῦ Σὺν τῷ Πνεύματι τῷ ἁγίῳ,’ νῦν δὲ
indeed with the Son with the Spirit the holy now and
‘Διὰ τοῦ Υἱοῦ Ἐν τῷ ἁγίῳ Πνεύματι,’ ἐπέσκηψάν τινες
through the Son in the holy Spirit charged some
τῶν παρόντων, ξενιζούσαις ἡμᾶς φωναῖς κεχρῆσθαι
of-the(-ones) present strange us expressions to-have-used
λέγοντες καὶ ἅμα πρὸς ἀλλήλας ὑπεναντίως ἐχούσαις. σὺ
saying and at-once with one-another contrarily being you
δὲ μάλιστα μὲν τῆς αὐτῶν ἐκείνων ἕνεκεν ὠφελείας,
and especially indeed of-the very of-those for-the-sake-of benefit
εἰ δὲ ἀνιάτως ἔχουσι παντελῶς, διὰ τὸ τῶν
if but incurably they-are altogether because-of the of-the(-ones)
ἐντυγχανόντων αὐτοῖς ἀσφαλές, ἠξίωσάς τινα εὐκρινῆ
meeting them safety you-requested some distinct
περὶ τῆς ἐν ταῖς συλλαβαῖς ταύταις δυνάμεως διδασκαλίαν
about the in the syllables these power teaching
ἐκφωνηθῆναι. λεκτέον δὴ οὖν ἡμῖν διὰ βραχέων, ὡς
to-be-uttered must-be-said indeed then by-us through brief(-words) as
οἷόν τε ἀρχήν τινα ὁμολογουμένην τῷ λόγῳ δόντας.
possible — beginning some agreed to-the discourse having-given

Ἡ περὶ τὰς συλλαβὰς καὶ τὰς λέξεις τῶν ἀνδρῶν τούτων 2
the about the syllables and the words of-the men these
μικρολογία οὐχ ἁπλῆ τίς ἐστιν, ὡς ἄν τῳ δόξαι,
pettiness not simple some is as — to-anyone it-might-seem
οὐδὲ εἰς μικρὸν τοῦ κακοῦ φέρουσα, ἀλλὰ βαθεῖαν
nor to small(-degree) of-the evil tending but deep
ἔχει καὶ συνεσκιασμένην βουλὴν κατὰ τῆς εὐσεβείας.
has and shadowed purpose against the piety
φιλονεικοῦσι γὰρ ἀνομοίαν Πατρὸς καὶ Υἱοῦ καὶ ἁγίου
they-strive for unlike of-Father and of-Son and of-holy
Πνεύματος ἐπιδεικνύναι τὴν προφοράν, ὡς ἐκ τούτου
Spirit to-show the utterance as from this
ῥᾳδίαν ἕξοντες καὶ τῆς κατὰ τὴν φύσιν παραλλαγῆς
easy going-to-have also of-the according-to the nature variation
τὴν ἀπόδειξιν. ἔστι γάρ τι αὐτοῖς παλαιὸν σόφισμα, ὑπὸ
the proof there-is for some for-them old sophism by
Ἀετίου τοῦ προστάτου τῆς αἱρέσεως ταύτης ἐξευρεθέν,
Aetius the champion of-the heresy this found-out
ὃς ἔγραψέ που τῶν ἑαυτοῦ ἐπιστολῶν, λέγων ‘Τὰ
who wrote somewhere of-the his-own letters saying the(-things)
ἀνόμοια κατὰ τὴν φύσιν ἀνομοίως προφέρεσθαι,’ καὶ
unlike according-to the nature unlike-ly to-be-uttered and
ἀνάπαλιν ‘Τὰ ἀνομοίως προφερόμενα ἀνόμοια εἶναι
conversely the(-things) unlike-ly uttered unlike to-be
κατὰ τὴν φύσιν,’ καὶ εἰς μαρτυρίαν τοῦ λόγου τὸν
according-to the nature and for testimony of-the argument the
ἀπόστολον ἐπεσπάσατο λέγοντα· ‘Εἷς Θεὸς καὶ Πατήρ, ἐξ
apostle he-drew-in saying one God and Father from
οὗ τὰ πάντα, καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι’ οὗ
whom the all(-things) and one Lord Jesus Christ through whom
τὰ πάντα.’ ‘ὡς οὖν ἔχουσιν αἱ φωναὶ πρὸς ἀλλήλας, οὕτως
the all(-things) as then are the expressions toward one-another so

ἔξουσι,' φησί, 'καὶ αἱ δι' αὐτῶν σημαινόμεναι φύσεις·
will-be he-says also the through them signified natures
ἀνόμοιον δὲ τῷ "ἐξ οὗ" τὸ "δι' οὗ"· ἀνόμοιος ἄρα καὶ
unlike and to-the from which the through which unlike after-all also
τῷ Πατρὶ ὁ Υἱός.' ταύτης τοίνυν τῆς νόσου καὶ ἡ περὶ
to-the Father the Son of-this therefore the disease also the about
τὰς προκειμένας λέξεις ἀδολεσχία τῶν ἀνδρῶν τούτων
the proposed words prating of-the men these
ἤρτηται. ὅθεν τῷ μὲν Θεῷ καὶ Πατρὶ ὥσπερ τινὰ κλῆρον
depends whence — indeed to-God and Father as some lot
ἐξαίρετον προσνέμουσι τὸ 'ἐξ οὗ,' τῷ δὲ Υἱῷ καὶ Θεῷ
special they-assign the from which to-the and Son and God
ἀφώρισαν τὸ 'δι' οὗ,' τῷ δὲ ἁγίῳ Πνεύματι τὸ 'ἐν
they-have-set-apart the through which to-the and holy Spirit the in
ᾧ,' καί φασι μηδέποτε τὴν χρῆσιν ταύτην τῶν συλλαβῶν
which and they-say never the use this of-the syllables
ἐπαμείβεσθαι, ἵν' ὅπερ ἔφην τῷ παρηλλαγμένῳ τῆς
to-be-interchanged that what I-said by-the varied of-the
ἐκφωνήσεως καὶ ἡ τῆς φύσεως παραλλαγὴ συνεκφαίνηται.
utterance also the of-the nature variation may-be-shown-forth
ἀλλὰ γὰρ οὐ λελήθασιν ἐν τῇ περὶ τὰς λέξεις
but for not they-have-escaped-notice in the about the words
λεπτολογίᾳ τῷ ἀσεβεῖ λόγῳ τὴν ἰσχὺν διασώζοντες. τὸ
subtlety for-the impious argument the strength preserving the
μὲν γὰρ 'ἐξ οὗ' τὸν Δημιουργὸν σημαίνειν βούλονται, τὸ
indeed for from which the Creator to-signify they-wish the
δὲ 'δι' οὗ' τὸν ὑπουργὸν ἢ τὸ ὄργανον, τὸ δὲ 'ἐν ᾧ' τὸν
and through which the subordinate or the instrument the and in which the
χρόνον δηλοῦν ἢ τὸν τόπον, ἵνα μηδὲν μὲν ὀργάνου
time to-show or the place that nothing indeed than-an-instrument
σεμνότερος ὁ Δημιουργὸς τῶν ὅλων νοῆται, μηδὲν
more-august the Creator of-the whole(-world) may-be-thought nothing

δὲ τῆς ἀπὸ τόπου ἢ χρόνου συνεισφορᾶς εἰς τὰ ὄντα
and than-the from place or time contribution to the beings
πλεῖον φαίνηται τὸ Πνεῦμα τὸ ἅγιον παρεχόμενον.
more may-appear the Spirit the holy furnishing
Ὑπηγάγετο μέντοι αὐτοὺς πρὸς τὴν ἀπάτην ταύτην καὶ ἡ 3
led-on however them to the deceit this also the
τῶν ἔξωθεν παρατήρησις, οἳ τὸ ‘ἐξ οὗ’ καὶ τὸ ‘δι’ οὗ’
of-the outside(-ones) observation who the from which and the through which
κεχωρισμένοις κατὰ τὴν φύσιν πράγμασι προσδιένειμαν.
to-separated according-to the nature things assigned
ἐκεῖνοι γὰρ οἴονται τὸ μὲν ‘ἐξ οὗ’ τὴν ὕλην δηλοῦν, τὸ
those for think the indeed from which the matter to-show the
δὲ ‘δι’ οὗ’ τὸ ὄργανον παριστᾷν ἢ ὅλως τὴν ὑπουργίαν.
and through which the instrument to-present or in-short the subservience
μᾶλλον δὲ (τί γὰρ κωλύει πάντα τὸν ἐκείνων λόγον
rather and what for hinders all the their argument
ἀναλαβόντας τό τε πρὸς τὴν ἀλήθειαν ἀσυνάρτητον καὶ
having-taken-up the both toward the truth incoherent and
τὸ πρὸς ἐκείνους αὐτοὺς ἀσύμφωνον τῶν ἀνδρῶν τούτων
the toward those themselves discordant of-the men these
ἐν βραχεῖ διελέγξαι;) οἱ περὶ τὴν ματαίαν φιλοσοφίαν
in brief to-refute the(-ones) about the vain philosophy
ἐσχολακότες τοῦ αἰτίου τὴν φύσιν πολλαχῶς ἐξηγούμενοι
having-spent-leisure of-the cause the nature in-many-ways explaining
καὶ τοῦτο εἰς τὰ οἰκεῖα σημαινόμενα διαιροῦντες τὰ μὲν
and this into the proper meanings dividing some indeed
προκαταρκτικὰ λέγουσι τῶν αἰτίων, τὰ δὲ συνεργὰ ἢ
preliminary they-call of-the causes others and cooperating or
συναίτια, τὰ δὲ τῶν ὧν οὐκ ἄνευ λόγον ἐπέχειν.
joint-causes others and of-the which not without (the)-place to-hold
ἑκάστῳ μέντοι τούτων ἰδιάζουσαν καὶ τὴν ἐκφώνησιν
to-each however of-these peculiar also the utterance

ἀφορίζουσιν, ὥστε ἄλλως τὸν Δημιουργὸν σημαίνεσθαι καὶ
they-assign so-that otherwise the Creator to-be-signified and
τὸ ὄργανον ἄλλως. τῷ μὲν γὰρ Δημιουργῷ πρέπειν
the instrument otherwise to-the indeed for Creator to-befit
οἴονται τὸ ‘ὑφ’ οὗ,’ κυρίως γάρ φασι λέγεσθαι ὑπὸ τοῦ
they-think the by which properly for they-say to-be-said by the
τέκτονος γεγενῆσθαι τὸ βάθρον, τῷ δὲ ὀργάνῳ τὸ
carpenter to-have-been-made the bench to-the and instrument the
‘δι’ οὗ,’ διὰ γὰρ σκεπάρνου φασὶ καὶ τερέτρου καὶ
through which through for (an)-adze they-say and (an)-auger and
τῶν λοιπῶν. ὁμοίως δὲ καὶ τὸ ‘ἐξ οὗ’ τῆς ὕλης ἴδιον
the rest likewise and also the from which of-the matter proper
ἐκεῖνοι τίθενται, ἐκ ξύλου γὰρ εἶναι τὸ δημιούργημα,
those lay-down from wood for to-be the work
τὸ δὲ ‘καθ’ ὅ’ τὸ ἐνθύμιον δηλοῦν ἢ τὸ ἐκκείμενον
the and according-to which the conception to-show or the set-out
ὑπόδειγμα τῷ τεχνίτῃ. ἢ γὰρ προαναζωγραφήσας τῇ
pattern for-the craftsman either for having-first-sketched in-the
διανοίᾳ τὸ κατασκεύασμα οὕτως εἰς ἔργον τὴν φαντασίαν
mind the construction thus into work the image
ἤγαγεν, ἢ πρὸς ἤδη ἐκκείμενον παράδειγμα ἀποβλέπων
he-brought or toward already set-out (a)-model looking
καθ’ ὁμοίωσιν ἐκείνου τὴν ἐνέργειαν κατευθύνει. τὸ δὲ
according-to likeness of-that the activity he-directs the and
‘δι’ ὅ’ τῷ τέλει προσήκειν βούλονται, διὰ γὰρ τὴν
because-of which to-the end to-belong they-wish because-of for the
χρῆσιν τὴν τῶν ἀνθρώπων γεγονέναι τὸ βάθρον, τὸ
use the of-the men to-have-been-made the bench the
δὲ ‘ἐν ᾧ’ τὸν χρόνον παριστᾷν ἢ τὸν τόπον. πότε γὰρ
and in which the time to-present or the place when for
γέγονεν; ἐν τῷδε τῷ χρόνῳ. καὶ ποῦ; ἐν τῷδε τῷ τόπῳ.
was-it-made in this the time and where in this the place

ταῦτα δὲ εἰ καὶ μηδὲν τῷ γινομένῳ συμβάλλεται,
these(-things) and if even nothing to-the(-thing) being-made contribute
ἀλλ᾽ οὖν οὐκ ἄνευ τούτων δυνατόν τι γενέσθαι· χρεία
but then not without these possible anything to-come-to-be need
γὰρ καὶ τόπου καὶ χρόνου τοῖς ἐνεργοῦσι. ταῦτα
for both of-place and of-time for-the(-ones) acting these(-things)
μαθόντες καὶ θαυμάσαντες οὗτοι τὰ ἐκ τῆς ματαιότητος
having-learned and having-admired these the from the vanity
καὶ κενῆς ἀπάτης παρατηρήματα καὶ ἐπὶ τὴν ἁπλῆν καὶ
and empty deceit observations even to the simple and
ἀτεχνολόγητον τοῦ Πνεύματος διδασκαλίαν μετακομίζουσιν,
unartful of-the Spirit teaching they-transfer
εἰς ἐλάττωσιν μὲν τοῦ Θεοῦ Λόγου, ἀθέτησιν δὲ τοῦ
for diminution indeed of-the God Word setting-aside and of-the
Θείου Πνεύματος, οἵ γε τὴν ἐπὶ ἀψύχων ὀργάνων ἢ
Divine Spirit who at-least the for lifeless instruments or
τῆς ὑποχειρίου καὶ ταπεινῆς παντελῶς ὑπηρεσίας φωνὴν
of-the subject and lowly altogether service word
ἀφωρισμένην παρὰ τῶν ἔξωθεν, τὴν ‘δι᾽ οὗ’ λέγω,
set-apart by the outside(-ones) the through which I-mean
ταύτην ἐπὶ τὸν Δεσπότην τῶν ὅλων οὐκ ὤκνησαν
this(-one) to the Master of-the whole(-world) not hesitated
μεταθεῖναι, καὶ οὐκ αἰσχύνονται οἱ Χριστιανοὶ πρίονος ἢ
to-transfer and not are-ashamed the Christians of-(a)-saw or
σφύρας τῷ Δημιουργῷ τῆς κτίσεως φωνὴν ἀφορίζοντες.
hammer to-the Creator of-the creation (the)-word assigning
Ἡμεῖς δὲ κεχρῆσθαι μὲν πολλαχοῦ ταῖς φωναῖς ταύταις 4
we but to-use indeed in-many-places the expressions these
καὶ τὸν τῆς ἀληθείας λόγον ὁμολογοῦμεν· οὐ μὴν
also the of-the truth word we-confess not however
τήν γε τοῦ Πνεύματος ἐλευθερίαν δουλεύειν πάντως
the at-least of-the Spirit freedom to-be-slave by-all-means

φαμὲν τῇ μικροπρεπείᾳ τῶν ἔξωθεν, ἀλλὰ κατὰ τὸ
we-say to-the pettiness of-the outside(-ones) but according-to the
ἀεὶ προστυγχάνον οἰκείως ταῖς χρείαις ὑπαλλάττειν τὰς
always occurring fittingly to-the needs to-vary the
ἐκφωνήσεις. οὐ γὰρ πάντως τὸ ‘ἐξ οὗ’ τὴν ὕλην σημαίνει,
utterances not for altogether the from which the matter signifies
καθὼς ἐκείνοις δοκεῖ, ἀλλὰ συνηθέστερον τῇ Γραφῇ ἐπὶ
as to-those it-seems but more-customarily for-the Scripture for
τῆς ἀνωτάτω Αἰτίας τὴν φωνὴν ταύτην παραλαμβάνειν,
the highest Cause the expression this to-take
ὡς ἐπὶ τοῦ ‘Εἷς Θεός, ἐξ οὗ τὰ πάντα,’ καὶ
as in-the-case-of the one God from whom the all(-things) and
πάλιν· ‘τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.’ κέχρηται μέντοι καὶ
again the and all(-things) from — God uses however also
ὁ τῆς ἀληθείας λόγος τῇ λέξει ταύτῃ καὶ ἐπὶ τῆς ὕλης
the of-the truth word the word this also for the matter
πολλάκις, ὡς ὅταν λέγῃ· ‘ποιήσεις τὴν κιβωτὸν ἐκ ξύλων
often as when it-says you-shall-make the ark from timbers
ἀσήπτων,’ καὶ ‘ποιήσεις τὴν λυχνίαν ἐκ χρυσίου καθαροῦ,’
rotless and you-shall-make the lampstand from gold pure
καὶ ‘ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός,’ καὶ ‘ἐκ πηλοῦ
and the first man from earth earthy and from clay
διήρτισαι σὺ ὡς καὶ ἐγώ.’ ἀλλ’ οὗτοι, ἵνα ὡς ἔφαμεν
you-have-been-formed you as also I but these that as we-said
τῆς φύσεως τὸ διάφορον παραστήσωσι, τῷ Πατρὶ μόνῳ
of-the nature the difference they-may-present to-the Father alone
προσήκειν τὴν λέξιν ταύτην ἐνομοθέτησαν, τὰς μὲν ἀρχὰς
to-belong the word this legislated the indeed beginnings
τῆς παρατηρήσεως λαβόντες παρὰ τῶν ἔξωθεν, οὐ
of-the observation having-taken from the outside(-ones) not
πάντα δὲ ἐκείνοις δι’ ἀκριβείας δουλεύσαντες· ἀλλὰ τῷ
all(-things) and to-those through exactness having-served but to-the

μὲν Υἱῷ κατὰ τὴν ἐκείνων νομοθεσίαν τὴν τοῦ ὀργάνου
indeed Son according-to the their legislation the of-the instrument
προσηγορίαν ἐπέθηκαν, τῷ δὲ Πνεύματι τὴν τοῦ
name they-applied to-the and Spirit the(-name) of-the
τόπου, ‘ἐν Πνεύματι’ γὰρ λέγουσι καὶ ‘διὰ Υἱοῦ’ λέγουσι,
place in Spirit for they-say and through Son they-say
τῷ δὲ Θεῷ τὴν ‘ἐξ οὗ,’ οὐκέτι ἐνταῦθα κατακολουθοῦντες
— and to-God the from which no-longer here following
τοῖς ἀλλοτρίοις, ἀλλ’ ἐπὶ τὰς ἀποστολικὰς ὥς φασι
the strangers but to the apostolic as they-say
μεταβαίνοντες χρήσεις, καθὰ εἴρηται· ‘ἐξ αὐτοῦ δὲ ὑμεῖς
passing-over usages as it-has-been-said from him and you
ἐστε ἐν Χριστῷ Ἰησοῦ,’ καὶ ‘τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.’
are in Christ Jesus and the and all(-things) from — God
τί οὖν ἐκ τῆς τεχνολογίας ταύτης τὸ συναγόμενον;
what then from the technical-reasoning this the conclusion
‘ἄλλη φύσις αἰτίου καὶ ἄλλη ὀργάνου καὶ ἄλλη τόπου·
another nature of-cause and another of-instrument and another of-place
ἀλλότριος ἄρα κατὰ τὴν φύσιν ὁ Υἱὸς τῷ Πατρί,
alien after-all according-to the nature the Son to-the Father
ἐπειδὴ καὶ τὸ ὄργανον τῷ τεχνίτῃ, ἀλλότριον δὲ καὶ τὸ
since also the instrument to-the craftsman (is)-alien and also the
Πνεῦμα, καθόσον κεχώρισται τόπος ἢ χρόνος τῆς τῶν
Spirit inasmuch-as is-separated place or time from-the of-the
ὀργάνων φύσεως ἢ τῆς τῶν μεταχειριζομένων αὐτά.’
instruments nature or from-the of-the handling(-ones) them

Scripture does not keep the opponents' rule. Paul sets "of him," "through him," and "to him" on one subject; Scripture says "of whom" of the Son and the Spirit, "through whom" of the Father, and "in" of the Father, and trades one for another, as in Paul's "born of a woman." The prepositions mark no difference of nature.

5 Τὰ μὲν δὴ ἐκείνων τοιαῦτα· ἡμεῖς δὲ δείξομεν ὃ
the(-things) indeed truly of-those such we but shall-show what
προεθέμεθα, ὅτι οὔτε ὁ Πατὴρ τὸ 'ἐξ οὗ' λαβὼν τῷ
we-proposed that neither the Father the from which having-taken to-the
Υἱῷ προσέρριψε τὸ 'δι' οὗ,' οὔτε ὁ Υἱὸς πάλιν τὸ
Son flung-to the through which nor the Son in-turn the
Πνεῦμα τὸ ἅγιον κατὰ τὴν τούτων νομοθεσίαν εἰς τὴν
Spirit the holy according-to the their legislation into the
τοῦ 'ἐξ οὗ' ἢ τὴν 'δι' οὗ' κοινωνίαν οὐ παραδέχεται,
of-the from which or the through which fellowship not admits
ὅπερ ἡ καινὴ τούτων κληροδοσία διώρισεν. Εἷς Θεὸς καὶ
which the new their allotment determined one God and
Πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος Ἰησοῦς Χριστός,
Father from whom the all(-things) and one Lord Jesus Christ
δι' οὗ τὰ πάντα.' αὗται οὐκ εἰσὶ νομοθετοῦντος φωναί,
through whom the all(-things) these not are of-(one)-legislating expressions
ἀλλὰ διευκρινουμένου τὰς Ὑποστάσεις. οὐ γὰρ ἵνα τὸ
but of-(one)-distinguishing the Hypostases not for that the
ἀλλότριον τῆς φύσεως εἰσαγάγῃ, ἀλλ' ἵνα ἀσύγχυτον
alienation of-the nature he-might-introduce but that unconfused
Πατρὸς καὶ Υἱοῦ τὴν ἔννοιαν παραστήσῃ, οὕτω προήνεγκεν
of-Father and of-Son the conception he-might-present thus put-forward
ὁ Ἀπόστολος. ἐπεὶ ὅτι γε αἱ φωναὶ ἀλλήλαις οὐκ
the Apostle since that at-least the expressions to-one-another not

ἀντιτάσσονται, οὐδ' ὥσπερ ἐν πολέμῳ πρὸς ἀντίπαλον
are-opposed nor as in war against (an)-opposing
τάξιν ἀποκριθεῖσαι συνεκπολεμοῦσι τὰς φύσεις, αἷς
rank separated embroil-in-war the natures to-which
προσεχώρησαν, ἐκεῖθεν δῆλον· συνήγαγεν ἀμφοτέρας ἐπὶ
they-attached thence (is)-plain brought-together both upon
ἑνὸς καὶ τοῦ αὐτοῦ ὑποκειμένου ὁ μακάριος Παῦλος, εἰπών·
one and the same subject the blessed Paul saying
ὅτι 'ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.'
that from him and through him and into him the all(-things)
τοῦτο δὲ προδήλως εἰς τὸν Κύριον φέρειν πᾶς τις ἂν εἴποι
this and plainly to the Lord to-refer every one — would-say
ὁ καὶ μικρὸν τῷ βουλήματι τῆς λέξεως ἐπιστήσας.
the(-one) even little to-the intention of-the word having-attended
προτάξας γὰρ ὁ Ἀπόστολος ἐκ τῆς προφητείας τοῦ
having-set-before for the Apostle from the prophecy —
Ἡσαΐου τὸ 'τίς ἔγνω νοῦν Κυρίου; καὶ τίς σύμβουλος
of-Isaiah the who knew (the)-mind of-(the)-Lord and who counselor
αὐτοῦ ἐγένετο;' ἐπήγαγεν· ὅτι 'ἐξ αὐτοῦ καὶ δι' αὐτοῦ
his became he-added that from him and through him
καὶ εἰς αὐτὸν τὰ πάντα.' ἅπερ ὅτι περὶ τοῦ Θεοῦ Λόγου
and into him the all(-things) which that about the God Word
τοῦ Δημιουργοῦ πάσης κτίσεως εἴρηται τῷ προφήτῃ, ἐκ
the Creator of-all creation are-said by-the prophet from
τῶν κατόπιν ἂν μάθοις· 'τίς ἐμέτρησε τῇ χειρὶ
the(-things) following — you-might-learn who measured with-the hand
τὸ ὕδωρ, καὶ τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν
the water and the heaven with-(a)-span and all the earth
δρακί; τίς ἔστησε τὰ ὄρη ἐν σταθμῷ καὶ τὰς νάπας
with-(a)-handful who set the mountains in balance and the glens
ἐν ζυγῷ; τίς ἔγνω νοῦν Κυρίου; καὶ τίς σύμβουλος αὐτοῦ
in (a)-scale who knew (the)-mind of-(the)-Lord and who counselor his

ἐγένετο;' τὸ γὰρ 'τίς' ἐνταῦθα οὐχὶ τὸ ἄπορον παντελῶς,
became the for who here not the impossible altogether
ἀλλὰ τὸ σπάνιον δηλοῖ, ὡς ἐπὶ τοῦ 'τίς ἀναστήσεταί
but the rare shows as in the who will-rise-up
μοι ἐπὶ πονηρευομένους;' καὶ 'τίς ἐστιν ἄνθρωπος ὁ
for-me against evildoers and who is (the)-man the(-one)
θέλων ζωήν;' καὶ 'τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ
wishing life and who will-go-up into the mountain of-the
Κυρίου;' οὕτω δὴ οὖν καὶ ἐνταῦθά ἐστι· 'τίς ὁ εἰδὼς
Lord thus indeed then also here is who the(-one) knowing
τὸν νοῦν τοῦ Κυρίου καὶ τῆς βουλῆς αὐτοῦ κοινωνός;' 'ὁ
the mind of-the Lord and of-the counsel his sharer the
γὰρ Πατὴρ ἀγαπᾷ τὸν Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ.'
for Father loves the Son and all(-things) shows him
οὗτός ἐστιν ὁ συνέχων τὴν γῆν καὶ περιδεδραγμένος
this(-one) is the(-one) holding-together the earth and having-grasped
αὐτῆς, ὁ εἰς τάξιν πάντα καὶ διακόσμησιν ἀγαγών,
it the(-one) into order all(-things) and arrangement having-brought
ὁ καὶ ὄρεσιν ἰσορροπίαν καὶ ὕδασι μέτρα καὶ πᾶσι
the(-one) also to-mountains balance and to-waters measures and to-all
τοῖς ἐν τῷ κόσμῳ τὴν οἰκείαν τάξιν ἀποπληρώσας,
the(-things) in the world the own order having-fulfilled
ὁ τὸν οὐρανὸν ὅλον μικρῷ μέρει τῆς ὅλης ἑαυτοῦ
the(-one) the heaven whole with-(a)-small part of-the whole his-own
δυνάμεως περιέχων, ἣν σπιθαμὴν τροπικῶς ὁ προφητικὸς
power encompassing which span figuratively the prophetic
ὠνόμασε λόγος. ὅθεν οἰκείως ἐπήγαγεν ὁ ἀπόστολος τὸ
named word whence fittingly added the apostle the
'ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.'
from him and through him and into him the all(-things)
'ἐξ αὐτοῦ' γὰρ τοῖς οὖσιν ἡ αἰτία τοῦ εἶναι κατὰ τὸ
from him for to-the beings the cause of-the being according-to the

θέλημα τοῦ Θεοῦ καὶ Πατρὸς γίνεται. ‘δι’ αὐτοῦ’ τοῖς
will — of-God and Father comes-about through him to-the
πᾶσιν ἡ διαμονὴ καὶ ἡ σύστασις, τοῦ κτίσαντος τὰ
all the continuance and the constitution of-the(-one) having-created the
πάντα καὶ τὰ πρὸς σωτηρίαν ἑκάστῳ τῶν γενομένων
all(-things) and the(-things) for salvation to-each of-the things-made
ἐπιμετροῦντος. διὸ δὴ καὶ ‘εἰς αὐτὸν’ ἐπέστραπται τὰ
measuring-out wherefore indeed also into him are-turned the
σύμπαντα, ἀσχέτῳ τινὶ πόθῳ καὶ ἀρρήτῳ στοργῇ πρὸς
all(-things) with-unrestrained some longing and unspeakable love toward
τὸν ἀρχηγὸν τῆς ζωῆς καὶ χορηγὸν ἀποβλέποντα, κατὰ
the author of-the life and provider looking according-to
τὸ γεγραμμένον· ‘οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι,’
the written the eyes of-all on you hope
καὶ πάλιν· ‘πάντα πρὸς σὲ προσδοκῶσι,’ καὶ ‘ἀνοίγεις σὺ
and again all(-things) toward you wait and open you
τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῷον εὐδοκίας.’
the hand your and fill every living-thing with-good-pleasure
Εἰ δὲ πρὸς ταύτην ἡμῶν τὴν ἐκδοχὴν ἐνίστανται, τίς
if but against this our the interpretation they-object what
αὐτοὺς ἐξαιρήσεται λόγος τοῦ μὴ οὐχὶ φανερῶς ἑαυτοῖς
them will-rescue argument from-the not not plainly on-themselves
περιπίπτειν; εἰ γὰρ μὴ ἐπὶ τοῦ Κυρίου δώσουσι τὰς τρεῖς
to-fall if for not of the Lord they-will-grant the three
εἰρῆσθαι φωνάς, τήν τε ‘ἐξ αὐτοῦ’ καὶ ‘δι’ αὐτοῦ’ καὶ
to-have-been-said expressions the both from him and through him and
‘εἰς αὐτόν,’ ἀνάγκη πᾶσα προσοικειοῦν τῷ Θεῷ καὶ Πατρί.
into him necessity all to-appropriate(-them) — to-God and Father
ἐκ δὲ τούτου προδήλως αὐτοῖς διαπεσεῖται τὸ παρατήρημα.
from but this plainly for-them will-collapse the observation
εὑρίσκεται γὰρ οὐ μόνον τὸ ‘ἐξ οὗ,’ ἀλλὰ καὶ τὸ ‘δι’
is-found for not only the from which but also the through

οὗ τῷ Πατρὶ προσαγόμενον. ὅπερ εἰ μὲν οὐδὲν ταπεινὸν
which to-the Father applied which if indeed nothing lowly
ἐμφαίνει, τί δήποτε ὡς ὑποδεέστερον ἀφορίζουσι τῷ Υἱῷ;
shows why ever as inferior do-they-assign(-it) to-the Son
εἰ δὲ πάντως ἐστὶ διακονίας δηλωτικόν, ἀποκρινάσθωσαν
if but by-all-means it-is of-service indicative let-them-answer
ἡμῖν· ὁ Θεὸς τῆς δόξης καὶ Πατὴρ τοῦ Χριστοῦ τίνος ἐστὶν
us — God of-the glory and Father — of-Christ of-what is-he
ἄρχοντος ὑπηρέτης; ἐκεῖνοι μὲν οὖν οὕτως ὑφ' ἑαυτῶν
ruler (the)-servant they indeed then thus by themselves
περιτρέπονται, ἡμῖν δὲ ἑκατέρωθεν τὸ ἰσχυρὸν φυλαχθήσεται.
are-overturned for-us but on-both-sides the strength will-be-guarded
ἐάν τε γὰρ νικήσῃ περὶ τοῦ Υἱοῦ εἶναι τὸν λόγον,
if both for should-prevail about the Son to-be the word
εὑρεθήσεται τὸ 'ἐξ οὗ' τῷ Υἱῷ προσαρμόζον· ἐάν τέ τις
will-be-found the from which to-the Son fitting if and anyone
φιλονεικῇ ἐπὶ τὸν Θεὸν ἀναφέρειν τοῦ προφήτου τὴν λέξιν,
contends to — God to-refer of-the prophet the word
πάλιν τὴν 'δι' οὗ' φωνὴν τῷ Θεῷ πρέπειν δώσει, καὶ
again the through which expression — to-God to-befit he-will-grant and
τὴν ἴσην ἕξει ἀξίαν ἑκατέρα τῷ κατὰ τὸν ἴσον λόγον
the equal will-have worth each by-the according-to the equal reason
ἐπὶ Θεοῦ παρειλῆφθαι. καὶ οὕτω γε κἀκείνως ὁμότιμοι
of God to-have-been-taken and thus at-least and-in-that-way equal-in-honor
ἀλλήλαις ἀναφανήσονται, ἐφ' ἑνὸς Προσώπου καὶ τοῦ
with-one-another will-appear for one Person and the
αὐτοῦ τεταγμέναι. ἀλλ' ἐπὶ τὸ προκείμενον ἐπανέλθωμεν.
same set but to the proposed(-subject) let-us-return
Γράφων ὁ Ἀπόστολος πρὸς Ἐφεσίους φησίν· 'ἀληθεύοντες
writing the Apostle to Ephesians says speaking-truth
δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντά, ὅς ἐστιν ἡ
and in love let-us-grow into him the all(-things) who is the

κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
head Christ from whom all the body joined-together
καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας
and knit-together through every joint of-the supply
κατ᾽ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν
according-to working in measure of-one each part the
αὔξησιν τοῦ σώματος ποιεῖται.᾽ καὶ πάλιν ἐν τῇ πρὸς
growth of-the body makes and again in the(-letter) to
Κολασσαεῖς πρὸς τοὺς οὐκ ἔχοντας τὴν γνῶσιν τοῦ
Colossians toward the(-ones) not having the knowledge of-the
Μονογενοῦς εἴρηται, ὅτι ‘ὁ κρατῶν τὴν κεφαλήν, τουτέστι
Only-begotten it-is-said that the(-one) holding the head that-is
τὸν Χριστόν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ
— Christ from whom all the body through the joints and
συνδέσμων ἐπιχορηγούμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.᾽ ὅτι
bonds supplied grows the growth — of-God that
γὰρ Χριστὸς κεφαλὴ τῆς Ἐκκλησίας ἑτέρωθι μεμαθήκαμεν,
for Christ (is)-head of-the Church elsewhere we-have-learned
τοῦ Ἀποστόλου λέγοντος· καὶ ‘αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ
the Apostle saying and him gave (as)-head over
πάντα τῇ Ἐκκλησίᾳ,᾽ καὶ ‘ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς
all(-things) to-the Church and from the fullness his we
πάντες ἐλάβομεν,᾽ καὶ αὐτὸς ὁ Κύριος· ὅτι ‘ἐκ τοῦ ἐμοῦ
all received and himself the Lord that from the mine
λήψεται καὶ ἀναγγελεῖ ὑμῖν.᾽ καὶ ὅλως τῷ φιλοπόνως
he-will-take and will-announce to-you and in-short to-the(-one) diligently
ἀναλεγομένῳ πολύτροποι αἱ χρήσεις ἀναφανήσονται τοῦ
collecting manifold the uses will-appear of-the
‘ἐξ οὗ.᾽ καὶ γὰρ καὶ ὁ Κύριος· ‘ἔγνων,᾽ φησί, ‘δύναμιν
from which and for also the Lord I-knew he-says power
ἐξελθοῦσαν ἐξ ἐμοῦ.᾽ ὁμοίως δὲ καὶ περὶ τοῦ Πνεύματος
having-gone-out from me likewise and also about the Spirit

τετηρήκαμεν πολλαχοῦ τὸ ‘ἐξ οὗ’ κείμενον. ‘ὁ γὰρ
we-have-observed in-many-places the from which placed the(-one) for
σπείρων,’ φησίν, ‘εἰς τὸ Πνεῦμα ἐκ τοῦ Πνεύματος θερίσει
sowing he-says into the Spirit from the Spirit will-reap
ζωὴν αἰώνιον,’ καὶ ὁ Ἰωάννης· ‘ἐκ τούτου γινώσκομεν ὅτι
life eternal and — John from this we-know that
ἐν ἡμῖν ἐστιν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκε,’ καὶ
in us he-is from the Spirit which to-us he-gave and
ὁ ἄγγελος· ‘τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός
the angel the(-thing) for in her begotten from Spirit
ἐστιν ἁγίου,’ καὶ ὁ Κύριός φησι· ‘τὸ γεγεννημένον
is holy and the Lord says the(-thing) born
ἐκ τοῦ Πνεύματος πνεῦμά ἐστι.’ τοῦτο μὲν δὴ τοιοῦτον.
from the Spirit spirit is this indeed truly such(-it-is)
Ὅτι δὲ τὴν ‘δι’ οὗ’ φωνὴν ὁμοίως ἐπί τε Πατρὸς καὶ Υἱοῦ
that and the through which expression likewise for both Father and Son
καὶ ἁγίου Πνεύματος ἡ Γραφὴ παραδέχεται, ἤδη δεικτέον.
and holy Spirit the Scripture admits now must-be-shown
ἐπὶ μὲν δὴ τοῦ Υἱοῦ παρέλκον ἂν εἴη μαρτυρίας
for indeed truly the Son superfluous — it-would-be testimonies
κομίζειν, διά τε τὸ γνώριμον καὶ διὰ τὸ παρὰ τῶν
to-bring because-of both the familiar and because-of the by the
ἐναντίων αὐτὸ τοῦτο κατασκευάζεσθαι· ἡμεῖς δὲ δείκνυμεν ὅτι
opponents this very to-be-maintained we but show that
καὶ ἐπὶ τοῦ Πατρὸς τὸ ‘δι’ οὗ’ τέτακται. ‘πιστός,’ φησίν, ‘ὁ
also for the Father the through which is-placed faithful he-says —
Θεός, δι’ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ,’ καὶ
(is)-God through whom you-were-called into fellowship of-the Son his and
‘Παῦλος Ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ,’
Paul (an)-apostle of-Jesus Christ through (the)-will of-God
καὶ πάλιν· ‘ὥστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός,
and again so-that no-longer you-are (a)-slave but (a)-son if and (a)-son

καὶ κληρονόμος διὰ Θεοῦ,' καὶ τὸ 'ὥσπερ ἠγέρθη Χριστὸς
also (an)-heir through God and the as was-raised Christ
ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός.' καὶ ὁ Ἡσαΐας·
from (the)-dead through the glory of-the Father and — Isaiah
'οὐαί,' φησίν, 'οἱ βαθέως βουλὴν ποιοῦντες καὶ οὐ διὰ
woe he-says the(-ones) deeply counsel making and not through
Κυρίου.' πολλὰς δὲ καὶ ἐπὶ τοῦ Πνεύματος τῆς φωνῆς ταύτης
(the)-Lord many and also for the Spirit of-the expression this
μαρτυρίας ἔξεστι παραθέσθαι. 'ἡμῖν δέ,' φησίν, 'ὁ Θεὸς
testimonies it-is-possible to-set-forth to-us and he-says — God
ἀπεκάλυψε διὰ τοῦ Πνεύματος,' καὶ ἑτέρωθι· 'τὴν καλὴν
revealed through the Spirit and elsewhere the good
παραθήκην φύλαξον διὰ Πνεύματος ἁγίου,' καὶ πάλιν·
deposit guard through Spirit holy and again
'ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας.'
to-whom indeed for through the Spirit is-given (a)-word of-wisdom
Τὰ αὐτὰ δὲ ταῦτα καὶ περὶ τῆς 'ἐν' συλλαβῆς εἰπεῖν
the same and these(-things) also about the in syllable to-say
ἔχομεν, ὅτι καὶ ἐπὶ τοῦ Θεοῦ καὶ Πατρὸς τὴν χρῆσιν
we-have that also for — God and Father the use
αὐτῆς ἡ Γραφὴ παραδέδεκται, ὡς ἐπὶ μὲν Παλαιᾶς·
of-it the Scripture has-admitted as in indeed (the)-Old
'ἐν τῷ Θεῷ,' φησί, 'ποιήσωμεν δύναμιν,' καὶ 'ἐν σοὶ ἡ
in — God he-says let-us-do power and in you the
ὕμνησις μου διαπαντός,' καὶ πάλιν· 'ἐν τῷ ὀνόματί σου
hymning my always and again in the name your
ἀγαλλιάσομαι·' παρὰ δὲ Παύλῳ· 'ἐν τῷ Θεῷ,' φησί, 'τῷ
I-shall-exult with and Paul in — God he-says the(-one)
τὰ πάντα κτίσαντι,' καὶ 'Παῦλος καὶ Σιλουανὸς καὶ
the all(-things) having-created and Paul and Silvanus and
Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρί,'
Timothy to-the church of-Thessalonians in God (the)-Father

καὶ ‘εἰ δήποτε εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ
and if somehow I-shall-be-prospered in the will — of-God
ἐλθεῖν πρὸς ὑμᾶς,’ καὶ ‘καυχᾶσαι,’ φησίν, ‘ἐν Θεῷ,’ καὶ
to-come to you and you-boast he-says in God and
ὅσα οὐδὲ ἀριθμῆσαι ῥᾴδιον. ἔστι δὲ ἡμῖν οὐ πλήθους
as-many-as not-even to-count (is)-easy it-is but for-us not of-(a)-multitude
μαρτυριῶν ἐπίδειξις, ἀλλ’ ἔλεγχος τοῦ μὴ ὑγιῶς αὐτοῖς
of-testimonies display but (a)-refutation of-the not soundly for-them
τὰς παρατηρήσεις ἔχειν. τὸ γὰρ περὶ τοῦ Κυρίου ἢ περὶ
the observations to-hold the for about the Lord or about
τοῦ ἁγίου Πνεύματος παρειλημμένην τὴν χρῆσιν ταύτην
the holy Spirit taken the use this
ἐπιδεικνύναι ὡς γνώριμον ὑπερβήσομαι. ἐκεῖνο δὲ ἀναγκαῖον
to-show as familiar I-shall-pass-over that but necessary
εἰπεῖν, ὅτι συνετῷ ἀκροατῇ ἱκανὸς ἔλεγχος τῶν
to-say that to-(an)-intelligent hearer sufficient (the)-refutation of-the(-things)
προταθέντων ὁ ἀπὸ τοῦ ἐναντίου. εἰ γὰρ τὸ διάφορον
proposed the(-one) from the contrary if for the difference
τῆς ἐκφωνήσεως παρηλλαγμένην ἐδείκνυ τὴν φύσιν κατὰ
of-the utterance varied showed the nature according-to
τὸν τούτων λόγον, ἡ τῶν φωνῶν ταυτότης ἀπαράλλακτον
the their argument the of-the expressions identity unvaried
νῦν τὴν οὐσίαν αὐτοὺς ὁμολογεῖν δυσωπείτω.
now the substance them to-confess let-it-shame
Οὐ μόνον δὲ ἐπὶ τῆς θεολογίας αἱ χρήσεις τῶν φωνῶν
not only and in the theology the uses of-the expressions
ἐπαλλάττονται, ἀλλ’ ἤδη καὶ πρὸς τὰ ὑπ’ ἀλλήλων
alternate but already also toward the(-things) by one-another
σημαινόμενα πολλάκις ἀντιμεθίστανται, ὅταν ἑτέρα τὴν τῆς
signified often they-exchange-places when the-one the of-the
ἑτέρας σημασίαν ἀντιλαμβάνῃ. οἷον ‘ἐκτησάμην ἄνθρωπον
other meaning takes-up as I-have-gotten (a)-man

διὰ τοῦ Θεοῦ,' φησὶν ὁ Ἀδάμ, ἴσον λέγων τῷ 'ἐκ
through — God says — Adam equal saying to-the from
τοῦ Θεοῦ,' καὶ ἑτέρωθι· ὅσα 'ἐνετείλατο Μωϋσῆς τῷ
— God and elsewhere as-many-as commanded Moses —
Ἰσραὴλ διὰ τοῦ προστάγματος Κυρίου,' καὶ πάλιν· 'οὐχὶ
to-Israel through the command of-(the)-Lord and again not
διὰ τοῦ Θεοῦ ἡ διασάφησις αὐτῶν ἐστιν;' ὁ Ἰωσὴφ περὶ
through — God the interpretation of-them is — Joseph about
τῶν ἐνυπνίων τοῖς ἐν τῷ δεσμωτηρίῳ διαλεγόμενος
the dreams to-the(-ones) in the prison conversing
σαφῶς καὶ αὐτὸς ἀντὶ τοῦ 'ἐκ Θεοῦ' εἰπεῖν 'διὰ τοῦ
plainly also he-himself instead-of the from God to-say through —
Θεοῦ' εἴρηκε, καὶ ἀνάπαλιν τῇ 'ἐξ οὗ' προθέσει ἀντὶ
God has-said and conversely with-the from which preposition instead-of
τῆς 'δι' οὗ' κέχρηται Παῦλος, ὡς ὅταν λέγῃ· 'γενόμενος
the through which uses Paul as when he-says having-become
ἐκ γυναικός,' ἀντὶ τοῦ 'διὰ γυναικός.' τοῦτο γὰρ ἡμῖν
from (a)-woman instead-of the through (a)-woman this for to-us
σαφῶς ἑτέρωθι διεστείλατο, γυναικὶ μὲν προσήκειν λέγων
plainly elsewhere he-distinguished to-woman indeed to-belong saying
τὸ 'ἐκ τοῦ ἀνδρὸς' γεγεννῆσθαι, ἀνδρὶ δὲ τὸ 'διὰ τῆς
the from the man to-have-been-born to-man and the through the
γυναικός,' ἐν οἷς φησιν ὅτι 'ὥσπερ γυνὴ ἐξ ἀνδρός,
woman in which he-says that as (the)-woman from man
οὕτως ἀνὴρ διὰ τῆς γυναικός.' ἀλλ' ὅμως ἐνταῦθα
so (the)-man through the woman but nevertheless here
ὁμοῦ μὲν τὸ διάφορον τῆς χρήσεως ἐνδεικνύμενος, ὁμοῦ δὲ
at-once indeed the difference of-the use showing at-once and
καὶ τὸ σφάλμα τινῶν ἐν παραδρομῇ διορθούμενος τῶν
also the error of-some in passing correcting of-the(-ones)
οἰομένων πνευματικὸν εἶναι τοῦ Κυρίου τὸ σῶμα, ἵνα
thinking spiritual to-be of-the Lord the body that

δείξῃ ὅτι ἐκ τοῦ ἀνθρωπείου φυράματος ἡ Θεοφόρος
he-might-show that from the human lump the God-bearing
Σὰρξ συνεπάγη, τὴν ἐμφατικωτέραν φωνὴν προετίμησε
Flesh was-compacted the more-expressive expression he-preferred
(τὸ μὲν γὰρ ‘διὰ γυναικὸς’ παροδικὴν ἔμελλε τὴν ἔννοιαν
the indeed for through (a)-woman passing was-likely the conception
τῆς γεννήσεως ὑποφαίνειν, τὸ δὲ ‘ἐκ τῆς γυναικὸς’ ἱκανῶς
of-the birth to-suggest the and from the woman sufficiently
παραδηλοῦν τὴν κοινωνίαν τῆς φύσεως τοῦ τικτομένου
to-indicate the fellowship of-the nature of-the (one)-born
πρὸς τὴν γεννήσασαν) οὐχ ἑαυτῷ που μαχόμενος,
toward the(-one) having-borne not with-himself somehow fighting
ἀλλὰ δεικνὺς ὅτι ῥᾳδίως ἀλλήλαις ἀντεπιχωριάζουσιν
but showing that easily with-one-another interchange
αἱ φωναί. ὁπότε τοίνυν καὶ ἐφ’ ὧν διωρίσθη τὸ ‘δι’
the expressions when therefore even for whom was-determined the through
οὗ’ κυρίως λέγεσθαι, ἐπὶ τῶν αὐτῶν τούτων τὸ ‘ἐξ οὗ’
which properly to-be-said for the same these the from which
μετελήφθη, τίνα ἔχει λόγον ἐπὶ συκοφαντίᾳ τῆς εὐσεβείας
was-substituted what has reason for slander of-the piety
πάντη ἀλλήλων ἀφορίζειν τὰς λέξεις;
altogether from-one-another to-separate the words

The opponents say the Son is not with the Father but after him, so glory goes through him, not with him. Basil answers that he is after him neither in time nor in place, but with him eternally, as radiance with glory, and equal in honor at his right hand; the fathers kept "with," which glorifies him, while "through" and "in" give thanks for the grace given through him.

Καὶ μὴν οὐδὲ πρὸς τὴν ἐξ ἀγνοίας συγγνώμην δυνατὸν 6
and indeed not-even to the from ignorance pardon (it-is)-possible
αὐτοὺς καταφυγεῖν, οὕτω τεχνικῶς καὶ κακοήθως τὸν λόγον
them to-take-refuge thus artfully and maliciously the word
ὑπολαμβάνοντας. οἵγε προδήλως ἡμῖν χαλεπαίνουσιν,
taking-up who-at-least plainly with-us are-angry
ὅτι μετὰ Πατρὸς ἀποπληροῦμεν τῷ Μονογενεῖ τὴν
because with (the)-Father we-complete to-the Only-begotten the
δοξολογίαν καὶ τὸ ἅγιον Πνεῦμα μὴ διιστῶμεν ἀπὸ
doxology and the holy Spirit not we-separate from
τοῦ Υἱοῦ. ὅθεν νεωτεροποιοὺς ἡμᾶς καὶ καινοτόμους καὶ
the Son whence innovators us and novelty-makers and
ἐφευρετὰς ῥημάτων καὶ τί γὰρ οὐχὶ τῶν ἐπονειδίστων
inventors of-words and what for not of-the reproachful(-names)
ἀποκαλοῦσιν; ὧν τοσοῦτον ἀπέχω δυσχεραίνειν ταῖς
they-call of-which so-far I-am-from to-be-vexed at-the
λοιδορίαις, ὥστε εἰ μὴ λύπην ἡμῖν ἐνεποίει καὶ ἀδιάλειπτον
revilings that if not grief in-us produced and unceasing
ὀδύνην ἡ κατ' αὐτοὺς ζημία, μικροῦ ἂν εἶπον
pain the regarding them loss nearly — I-would-have-said
καὶ χάριν αὐτοῖς τῆς βλασφημίας ἔχειν ὡς μακαρισμοῦ
also gratitude to-them for-the blasphemy to-have as of-blessedness
προξένοις. 'μακάριοι γάρ ἐστε,' φησίν, 'ὅταν ὀνειδίσωσιν
procurers blessed for you-are he-says when they-reproach

ὑμᾶς ἕνεκεν ἐμοῦ.᾽ ἔστι δὲ ἐφ᾽ οἷς ἀγανακτοῦσι
you for-the-sake-of me is and (the-things)-at which they-are-indignant
ταῦτα. ‘οὐ “μετὰ Πατρός,” φασίν, Υἱός, ἀλλὰ “μετὰ
these not with (the)-Father they-say (the)-Son but after
τὸν Πατέρα·” διόπερ ἀκόλουθον “δι᾽ αὐτοῦ” τὴν δόξαν
the Father wherefore consistent through him the glory
προσάγειν τῷ Πατρί, ἀλλ᾽ οὐχὶ “μετ᾽ αὐτοῦ.” τὸ μὲν γὰρ
to-offer to-the Father but not with him the indeed for
“μετ᾽ αὐτοῦ” τὴν ἰσοτιμίαν δηλοῖ, τὸ δὲ “δι᾽ οὗ” τὴν
with him the equality-of-honor shows the but through which the
ὑπουργίαν παρίστησιν. οὔτε μὴν “σὺν τῷ Πατρί, φασί, καὶ
subservience presents nor indeed with the Father they-say and
τῷ Υἱῷ” τὸ Πνεῦμα τακτέον, ἀλλ᾽ “ὑπὸ τὸν Υἱὸν καὶ τὸν
the Son the Spirit must-be-ranked but under the Son and the
Πατέρα,” οὐ “συντεταγμένον,” ἀλλ᾽ “ὑποτεταγμένον,” οὐδὲ
Father not co-ordinated but sub-ordinated nor
“συναριθμούμενον,” ἀλλ᾽ “ὑπαριθμούμενον.’” καὶ τοιαύταις
co-numbered but sub-numbered and with-such
τισὶ τεχνολογίαις ῥημάτων τὸ ἁπλοῦν καὶ ἀκατάσκευον
some technicalities of-words the simple and unartful
τῆς πίστεως διαστρέφουσιν· ὥστε τίνος ἂν δι᾽ ἀπειρίαν
of-the faith they-pervert so-that of-what — through inexperience
συγγνώμης τύχοιεν οἱ μηδὲ τοῖς ἄλλοις ἀπείρως
pardon could-they-obtain the(-ones) not-even to-the others inexperienced
ἔχειν ἐκ τῆς αὐτῶν φιλοπραγμοσύνης ἐπιτρέποντες;
to-be from the their officiousness allowing
Ἡμεῖς δὲ ἐκεῖνο πρῶτον αὐτοὺς ἐρωτήσωμεν, τὸ ‘μετὰ
we but that first them let-us-ask the after
τὸν Πατέρα᾽ πῶς τὸν Υἱὸν λέγουσιν; ὡς χρόνῳ νεώτερον,
the Father how the Son do-they-say as in-time younger
ἢ ὡς τάξει, ἢ ὡς ἀξίᾳ; ἀλλὰ χρόνῳ μὲν οὐδεὶς οὕτως
or as in-order or as in-dignity but in-time indeed no-one so

ἀνόητος ὡς δευτερεύειν λέγειν τὸν Ποιητὴν τῶν αἰώνων,
senseless as to-be-second to-say the Maker of-the ages
οὐδενὸς διαστήματος μεσιτεύοντος τῇ φυσικῇ πρὸς τὸν
no interval intervening in-the natural toward the
Πατέρα τοῦ Υἱοῦ συναφείᾳ. ἀλλὰ μὴν οὔτε τῇ ἐννοίᾳ
Father of-the Son conjunction but indeed not-even in-the conception
τῶν ἀνθρωπίνων συμβαίνει νεώτερον λέγειν τοῦ πατρὸς
of-the human(-things) it-happens younger to-call than-the father
τὸν υἱόν, οὐ μόνον τῷ σὺν ἀλλήλοις νοεῖσθαι κατὰ
the son not only by-the with one-another to-be-conceived according-to
τὴν σχέσιν, ἀλλ' ὅτι ἐκεῖνα λέγεται τῷ χρόνῳ δεύτερα,
the relation but because those(-things) are-called in-the time second
ὅσα τὴν πρὸς τὸ νῦν ἀπόστασιν ἐλάττονα ἔχει, καὶ
as-many-as the toward the now distance less have and
πάλιν ἐκεῖνα πρότερα, ὅσα περισσότερον ἀπέχει τοῦ
again those earlier as-many-as more are-distant from-the
νῦν. οἷον πρότερα τῶν Σοδομιτῶν τὰ κατὰ
now for-example earlier than-the Sodomites the(-things) in-the-time-of
Νῶε, ὅτι τοῦ νῦν ἐπὶ πλέον ἀπῴκισται, καὶ ὕστερα
Noah because from-the now to more are-removed and later
ταῦτα ἐκείνων, ὅτι μᾶλλόν πως δοκεῖ προσεγγίζειν τῷ
these than-those because more somehow seem to-come-near to-the
νῦν. τῆς δὲ πάντα χρόνον καὶ πάντας αἰῶνας ὑπερεχούσης
now the but all time and all ages surpassing
ζωῆς τῇ πρὸς τὸ νῦν ἀποστάσει τὸ εἶναι καταμετρεῖν,
life by-the toward the now distance the being to-measure
πῶς οὐχὶ πρὸς τῇ ἀσεβείᾳ ἔτι καὶ πᾶσαν ὑπερβολὴν ἀνοίας
how not besides the impiety still also all excess of-folly
ἔχει· εἴπερ καθ' ὃν τρόπον τὰ ἐν γενέσει καὶ φθορᾷ
it-has if-indeed in which manner the(-things) in generation and corruption
πρότερα εἶναι ἀλλήλων λέγεται, κατὰ τὸν αὐτὸν τρόπον
earlier to-be than-one-another are-said in the same manner

ὁ Θεὸς καὶ Πατὴρ τῷ Υἱῷ καὶ Θεῷ τῷ ὑπάρχοντι πρὸ
— God and Father than-the Son and God the(-one) existing before
τῶν αἰώνων παραμετρούμενος ὑπερέχοι; ἀλλὰ γὰρ ἡ πρὸς
the ages measured-against should-surpass but for the toward
τὸ ἄνω ὑπεροχὴ τοῦ Πατρὸς ἀθεώρητος, τῷ ἁπαξαπλῶς
the upward superiority of-the Father (is)-unobservable by-the absolutely
μήτε ἐνθύμησιν μήτε τινὰ ἔννοιαν τὴν τοῦ Κυρίου γέννησιν
neither thought nor any conception the of-the Lord generation
ὑπεραίρειν, καλῶς τοῦ Ἰωάννου διὰ δύο φωνῶν εἴσω
to-overpass well — of-John by two expressions within
περιγράπτων ὅρων τὴν διάνοιαν ἀποκλείσαντος ἐν τῷ εἰπεῖν·
circumscribed bounds the mind having-shut-in in the saying
‘ἐν ἀρχῇ ἦν ὁ Λόγος.’ ἀνέκβατον μὲν γὰρ διανοίαις
in (the)-beginning was the Word impassable indeed for to-minds
τὸ ‘ἦν,’ ἀνυπέρβατον δὲ φαντασίαις ‘ἀρχή.’ ὅσον γὰρ ἂν
the was unsurpassable and to-imaginations beginning as-far for —
ἀναδράμῃς τῇ διανοίᾳ ἐπὶ τὸ ἄνω, οὐκ ἐκβαίνεις τὸ ἦν,
you-run-up with-the mind to the upward not you-go-beyond the was
καὶ ὅσον ἂν διαταθῇς ἰδεῖν τοῦ Υἱοῦ τὰ ἐπέκεινα,
and as-far-as — you-strain to-see of-the Son the(-things) beyond
ὑπεράνω γενέσθαι τῆς ἀρχῆς οὐ δυνήσῃ. εὐσεβὲς οὖν
above to-come of-the beginning not you-will-be-able pious then
κατὰ τοῦτον τὸν τρόπον ἅμα νοεῖν τὸν Υἱὸν τῷ Πατρί.
in this the manner together to-conceive the Son with-the Father
Εἰ δ’ ὡς ἐν τόπῳ ὑποκειμένῳ ὑπόβασίν τινα τοῦ Υἱοῦ
if but as in place underlying descent some of-the Son
νοοῦσι πρὸς τὸν Πατέρα, ὥστε ὑπεράνω μὲν τὸν Πατέρα
they-conceive toward the Father so-that above indeed the Father
καθῆσθαι, πρὸς δὲ τὸ ἐφεξῆς εἰς τὸ κάτω τὸν Υἱὸν
to-sit to and the next to the below the Son
ἀπεῶσθαι, ὁμολογείτωσαν τοῦτο, καὶ ἡμεῖς σιωπήσομεν,
to-be-thrust let-them-confess this and we shall-be-silent

τῆς ἐναργείας αὐτόθεν τὸ ἀπεμφαῖνον ἐχούσης. οὐδὲ
the evidence at-once the absurdity having nor
γὰρ τὸ ἐν τοῖς λογισμοῖς ἀκόλουθον διασώζουσιν οἱ
for the in the reasonings consistent they-preserve the(-ones)
διὰ πάντων διήκειν τῷ Πατρὶ μὴ διδόντες, τῆς τῶν
through all to-pervade to-the Father not granting the of-the
ὑγιαινόντων ἐννοίας τὰ πάντα τὸν Θεὸν πεπληρωκέναι
sound(-men) conception the all(-things) — God to-have-filled
πιστευούσης, οὐδὲ μέμνηνται τοῦ προφήτου λέγοντος· ‘ἐὰν
believing nor they-remember of-the prophet saying if
ἀναβῶ εἰς τὸν οὐρανόν, σὺ ἐκεῖ εἶ· ἐὰν καταβῶ εἰς τὸν
I-go-up into the heaven you there are if I-go-down into the
ᾅδην, πάρει,’ οἱ τὸ ἄνω καὶ κάτω εἰς Πατέρα
Hades you-are-present the(-ones) the above and below into Father
καὶ Υἱὸν διαιροῦντες. ἵνα δὲ τῆς ἀμαθείας τὸν ἔλεγχον
and Son dividing that but of-the ignorance the refutation
σιωπήσω, τόπον ἐπὶ τῶν ἀσωμάτων ἀφοριζόντων, τί
I-may-pass-over place for the bodiless assigning what
τὴν πρὸς τὰς Γραφὰς μάχην καὶ ἐναντίωσιν αὐτῶν οὕτως
the toward the Scriptures battle and opposition of-them thus
ἀναίσχυντον οὖσαν παραμυθήσεται, τὸ ‘κάθου ἐκ δεξιῶν
shameless being will-excuse the sit at (the)-right
μου,’ καὶ τὸ ‘ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης’ τοῦ
my and the he-sat at (the)-right of-the majesty —
θεοῦ; τὸ γὰρ δεξιὸν οὐ τὴν κάτω χώραν δηλοῖ (ὡς
of-God the for right not the lower place shows as
ὁ τούτων λόγος), ἀλλὰ τὴν πρὸς τὸ ἴσον σχέσιν, οὐ
the of-these argument but the toward the equal relation not
σωματικῶς τοῦ δεξιοῦ λαμβανομένου, (οὕτω γὰρ ἄν τι
bodily the right being-taken thus for — something
καὶ σκαιὸν ἐπὶ τοῦ Θεοῦ εἴη), ἀλλ’ ἐκ τῶν τιμίων τῆς
also left for — God would-be but from the honorable of-the

προσεδρείας ὀνομάτων τὸ μεγαλοπρεπὲς τῆς περὶ τὸν
session names the magnificence of-the toward the
Υἱὸν τιμῆς παριστῶντος τοῦ λόγου. λειπόμενον τοίνυν
Son honor presenting the word remaining therefore
αὐτοὺς τὸ τῆς ἀξίας ὑποδεὲς διὰ τῆς φωνῆς ταύτης
them the of-the worth inferior through the expression this
δηλοῦσθαι λέγειν. μανθανέτωσαν τοίνυν ὅτι ‘Χριστὸς
to-be-shown to-say let-them-learn therefore that Christ
Θεοῦ Δύναμις καὶ Θεοῦ Σοφία,’ καὶ ὅτι ‘Εἰκὼν τοῦ
(is)-of-God (the)-Power and of-God (the)-Wisdom and that Image —
Θεοῦ τοῦ ἀοράτου’ καὶ ‘Ἀπαύγασμα τῆς δόξης,’ καὶ ὅτι
of-God the invisible and Radiance of-the glory and that
‘τοῦτον ὁ Πατὴρ ἐσφράγισεν ὁ Θεός,’ ὅλον αὐτῷ ἑαυτὸν
this(-one) the Father sealed — God whole on-him himself
ἐντυπώσας. ταύτας τοίνυν καὶ ὅσαι ταύταις συγγενεῖς
having-imprinted these therefore and as-many-as to-these akin
κατὰ πᾶσάν εἰσι τὴν Γραφὴν μαρτυρίαι, πότερον
throughout all are the Scripture testimonies whether
ταπεινωτικὰς εἶναί φαμεν, ἢ ὥσπερ τινὰς ἀναρρήσεις τὸ
humbling to-be we-say or as some proclamations the
μεγαλοπρεπὲς τοῦ Μονογενοῦς καὶ τὸ πρὸς τὸν Πατέρα
magnificence of-the Only-begotten and the toward the Father
ἴσον τῆς δόξης ἀνακηρύττειν; ἀκουέτωσαν δὲ καὶ αὐτοῦ
equality of-the glory to-proclaim let-them-hear and also himself
τοῦ Κυρίου σαφῶς ὁμότιμον ἑαυτοῦ τὴν δόξαν τῷ
of-the Lord plainly equal-in-honor his-own the glory to-the
Πατρὶ παριστῶντος ἐν τῷ λέγειν· ‘ὁ ἑωρακὼς ἐμὲ
Father presenting in the saying the(-one) having-seen me
ἑώρακε τὸν Πατέρα,’ καὶ πάλιν· ‘ὅταν ἔλθῃ ὁ Υἱὸς ἐν
has-seen the Father and again when comes the Son in
τῇ δόξῃ τοῦ Πατρός,’ καὶ τὸ ‘ἵνα τιμῶσι τὸν Υἱόν,
the glory of-the Father and the that they-may-honor the Son

καθὼς τιμῶσι τὸν Πατέρα,' καὶ τὸ 'ἐθεασάμεθα τὴν δόξαν
as they-honor the Father and the we-beheld the glory
αὐτοῦ, δόξαν ὡς Μονογενοῦς παρὰ Πατρός,' καὶ τὸ 'ὁ
his glory as of-(the)-Only-begotten from (the)-Father and the the
Μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός,'
Only-begotten God the(-one) being in the bosom of-the Father
ὧν μηδὲν ὑπολογισάμενοι τὴν τοῖς ἐχθροῖς ἀφωρισμένην
of-which nothing having-taken-account-of the for-the enemies assigned
χώραν τῷ Υἱῷ προστιθέασι. κόλπος μὲν γὰρ πατρικὸς
place to-the Son they-apply bosom indeed for paternal
Υἱῷ καθέδρα πρέπουσα, ἡ δὲ τοῦ ὑποποδίου χώρα
for-(the)-Son (a)-seat befitting the but of-the footstool place
τοῖς ἐπιδεομένοις τῆς ὑποπτώσεως. ἡμεῖς μὲν οὖν ἐφ'
for-the(-ones) needing of-the subjection we indeed then to
ἕτερα τὴν ὁρμὴν ἔχοντες παρατρεχόντως τῶν μαρτυριῶν
other(-things) the impulse having cursorily the testimonies
ἐφηψάμεθα· ἔξεστι δὲ σοὶ κατὰ σχολὴν συναγαγόντι
we-touched it-is-allowed but for-you at leisure having-collected
τὰς ἀποδείξεις τὸ τῆς δόξης ὕψος καὶ τὸ τῆς δυνάμεως
the proofs the of-the glory height and the of-the power
ὑπερέχον τοῦ Μονογενοῦς κατιδεῖν. καίτοι εὐγνώμονι
surpassing of-the Only-begotten to-observe and-yet to-(a)-fair-minded
ἀκροατῇ οὐδὲ ταῦτα μικρά, εἰ μή τις σαρκικῶς
hearer not-even these(-things) (are)-small if not anyone carnally
καὶ ταπεινῶς ἐξακούοι τοῦ δεξιοῦ καὶ τοῦ κόλπου, ὥστε
and lowly should-hear of-the right and of-the bosom so-as
τόπῳ τε τὸν Θεὸν περιγράφειν, καὶ ἀναπλάττειν σχῆμα
in-place both — God to-circumscribe and to-fashion shape
καὶ τύπον καὶ θέσιν σωματικήν, ἃ παραπολὺ τῆς
and form and position bodily which very-far from-the
ἐννοίας τοῦ ἁπλοῦ καὶ ἀπείρου καὶ ἀσωμάτου διώρισται·
conception of-the simple and infinite and bodiless are-separated

πλήν γε δὴ ὅτι τὸ τῆς ἐννοίας αὐτοῦ ταπεινὸν ἐπί
except at-least indeed that the of-the conception his lowness for
τε Πατρὸς καὶ Υἱοῦ παραπλήσιον, ὥστε οὐ καθαιρεῖ τοῦ
both Father and Son (is)-similar so-that not he-pulls-down of-the
Υἱοῦ τὴν ἀξίαν, ἀλλὰ προσλαμβάνει τὸ κρῖμα τῆς εἰς
Son the dignity but takes-on the judgment of-the against
τὸν Θεὸν βλασφημίας ὁ τὰ τοιαῦτα διεξιών. ἐν οἷς
— God blasphemy the(-one) the such(-things) going-through in which
γὰρ ἂν κατατολμήσῃ τοῦ Υἱοῦ, ταῦτα ἀνάγκη αὐτῷ
for — he-may-venture of-the Son these(-things) necessity for-him
μετατιθέναι πρὸς τὸν Πατέρα. ὁ γὰρ τῷ Πατρὶ τὴν
to-transfer to the Father the(-one) for to-the Father the
ἄνω χώραν εἰς προεδρίαν ἀποδιδούς, τὸν δὲ Μονογενῆ
upper place for presidency assigning the and Only-begotten
Υἱὸν ὑποκαθῆσθαι λέγων, πάντα ἀκολουθοῦντα ἕξει τὰ
Son to-sit-below saying all following will-have the
σωματικὰ συμπτώματα τῷ ἑαυτοῦ ἀναπλασμῷ. εἰ δὲ
bodily accidents to-the his-own fiction if but
ταῦτα οἰνοπλήκτων καὶ ἐκ φρενίτιδος παραφόρων τὸν
these of-wine-struck(-men) and from frenzy deranged in-the
νοῦν τὰ φαντάσματα, πῶς εὐσεβὲς τὸν τῇ φύσει,
mind the phantasms how (is-it)-pious the(-one) in-the nature
τῇ δόξῃ, τῷ ἀξιώματι συνημμένον μὴ μετὰ Πατρὸς
in-the glory in-the dignity joined not with (the)-Father
προσκυνεῖν καὶ δοξάζειν τοὺς παρ' αὐτοῦ διδαχθέντας,
to-worship and to-glorify the(-ones) by him taught
ὅτι 'ὁ μὴ τιμῶν τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα;' τί
that the(-one) not honoring the Son not honors the Father what
γὰρ καὶ φήσομεν; τίνα ἕξομεν δικαίαν ἀπολογίαν ἐπὶ τοῦ
for also shall-we-say what shall-we-have just defense at the
φοβεροῦ καὶ κοινοῦ τῆς κτίσεως πάσης δικαστηρίου, εἰ τοῦ
fearful and common of-the creation all judgment-seat if the

Κυρίου σαφῶς ἐπαγγελλομένου ἥξειν ἐν τῇ δόξῃ
Lord plainly announcing (that-he-will)-come in the glory
τοῦ Πατρός, καὶ Στεφάνου θεασαμένου Ἰησοῦν ἑστῶτα ἐκ
of-the Father and Stephen having-beheld Jesus standing at
δεξιῶν τοῦ Θεοῦ, καὶ Παύλου ἐν Πνεύματι διαμαρτυρομένου
(the)-right — of-God and Paul in Spirit testifying
περὶ Χριστοῦ, ὅτι ‘ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ,’ καὶ τοῦ
about Christ that he-is at (the)-right — of-God and the
Πατρὸς λέγοντος· ‘κάθου ἐκ δεξιῶν μου,’ καὶ τοῦ ἁγίου
Father saying sit at (the)-right my and the holy
Πνεύματος μαρτυροῦντος, ὅτι ‘ἐκάθισεν ἐν δεξιᾷ τῆς
Spirit testifying that he-sat at (the)-right of-the
μεγαλωσύνης’ τοῦ Θεοῦ, ἡμεῖς τὸν σύνθρονον καὶ ὁμότιμον
majesty — of-God we the co-throned and equal-in-honor
ἀπὸ τῆς πρὸς τὸ ἴσον σχέσεως ἐπὶ τὸ κάτω καταβιβάζομεν;
from the toward the equal relation to the below bring-down
οἶμαι γὰρ τὴν μὲν στάσιν καὶ τὴν καθίδρυσιν τὸ πάγιον
I-think for the indeed standing and the settling the firmness
τῆς φύσεως καὶ πάντη στάσιμον ὑποφαίνειν, καθὸ καὶ
of-the nature and wholly stable to-suggest according-as also
ὁ Βαροὺχ τὸ ἀκίνητον καὶ ἀμετάθετον τῆς τοῦ Θεοῦ
— Baruch the unmoved and unchangeable of-the — of-God
διεξαγωγῆς ἐνδεικνύμενος ἔφη τὸ ‘σὺ καθήμενος εἰς τὸν
conduct showing said the you sitting into the
αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι εἰς τὸν αἰῶνα,’ τὴν δεξιὰν
age and we perishing into the age the right
δὲ χώραν δηλοῦν τὸ τῆς ἀξίας ὁμότιμον. πῶς οὖν οὐ
but place to-show the of-the dignity equality-of-honor how then not
τολμηρὸν τῆς κατὰ τὴν δοξολογίαν κοινωνίας ἀποστερεῖν
(is-it)-daring of-the in the doxology fellowship to-deprive
τὸν Υἱὸν ὡς ἐν ἐλάττονι χώρᾳ τιμῆς τετάχθαι ἄξιον;
the Son as in lesser place of-honor to-have-been-set worthy

7 Ἀλλὰ τὸ ‘μετ’ αὐτοῦ’ λέγειν φασὶν ἀπεξενωμένον παντελῶς
but the with him to-say they-say (is)-estranged altogether
καὶ ἀσύνηθες, τὸ δὲ ‘δι’ αὐτοῦ’ τῷ τε λόγῳ τῆς Γραφῆς
and unusual the but through him to-the both word of-the Scripture
οἰκειότατον καὶ ἐν τῇ χρήσει τῆς ἀδελφότητος τετριμμένον.
most-proper and in the use of-the brotherhood worn
τί οὖν ἡμεῖς πρὸς ταῦτα; ὅτι μακάρια τὰ ὦτα τὰ
what then we to these(-things) that blessed the ears the(-ones)
μὴ ἀκούσαντα ὑμῶν καὶ καρδίαι ὅσαι ἄτρωτοι ἀπὸ
not having-heard you and hearts as-many-as unwounded by
τῶν ὑμετέρων λόγων διεφυλάχθησαν. ἀλλ’ ὑμῖν λέγω
the your words were-kept but to-you I-say
τοῖς φιλοχρίστοις, ὅτι ἀμφοτέρας οἶδεν ἡ Ἐκκλησία τὰς
the Christ-loving that both knows the Church the
χρήσεις, καὶ οὐδετέραν αὐτῶν παραιτεῖται ὡς ἀναιρετικὴν
uses and neither of-them refuses as destructive
τῆς ἑτέρας. ὅταν μὲν γὰρ τὸ μεγαλεῖον τῆς φύσεως τοῦ
of-the other when indeed for the majesty of-the nature of-the
Μονογενοῦς καὶ τὴν τῆς ἀξίας ὑπεροχὴν θεωρῶμεν, ‘μετὰ
Only-begotten and the of-the dignity superiority we-contemplate with
Πατρὸς’ εἶναι αὐτῷ τὴν δόξαν μαρτυροῦμεν, ὅταν δὲ τὴν εἰς
(the)-Father to-be to-him the glory we-testify when but the to
ἡμᾶς χορηγίαν τῶν ἀγαθῶν ἐννοήσωμεν ἢ τὴν ἡμῶν αὐτῶν
us supply of-the goods we-consider or the of-us selves
προσαγωγὴν καὶ οἰκείωσιν πρὸς τὸν Θεόν, ‘δι’ αὐτοῦ’ καὶ
approach and familiarity toward — God through him and
‘ἐν αὐτῷ’ ἐνεργεῖσθαι ἡμῖν τὴν χάριν ταύτην ὁμολογοῦμεν.
in him to-be-worked for-us the grace this we-confess
ὥστε ἡ μὲν ἰδία τῶν δοξολογούντων ἐστὶν ἡ ‘μεθ’ οὗ,’
so-that the indeed proper of-the(-ones) glorifying is the with which
ἡ δὲ ‘δι’ οὗ’ τῶν εὐχαριστούντων ἐξαίρετος. ψεῦδος δὲ
the but through which of-the(-ones) giving-thanks (is)-special falsehood and

κἀκεῖνο ὅτι ἡ ‘μεθ’ οὗ’ φωνὴ τῆς τῶν εὐλαβῶν χρήσεως
also-that that the with which expression from-the of-the devout use
ἀπεξένωται. ὅσοι γὰρ δι’ εὐστάθειαν τρόπων τὸ τῆς
has-been-estranged as-many-as for through stability of-ways the of-the
ἀρχαιότητος σεμνὸν τοῦ καινοπρεποῦς προετίμησαν καὶ
antiquity august(-thing) to-the novel preferred and
ἀπαραποίητον τῶν πατέρων διεφύλαξαν τὴν παράδοσιν,
uncorrupted of-the fathers preserved the tradition
κατά τε χώραν καὶ πόλιν ταύτῃ κέχρηνται τῇ φωνῇ·
in both country and city this have-used the expression
οἱ δὲ διακορεῖς τῶν συνήθων καὶ τῶν παλαιῶν ὡς
the(-ones) but surfeited with-the customary and over-the old as
ἑώλων κατεπαιρόμενοι, οὗτοί εἰσιν οἱ τὰς νεωτεροποιίας
stale exalting-themselves these are the(-ones) the innovations
παραδεχόμενοι, ὥσπερ ἐπὶ τῆς ἐσθῆτος οἱ φιλόκοσμοι τὴν
accepting as for the clothing the finery-lovers the
ἐξηλλαγμένην ἀεὶ τῆς κοινῆς προτιμῶντες. ἴδοις ἂν οὖν
changed always to-the common preferring you-would-see — then
τῶν μὲν ἀγροίκων ἔτι καὶ νῦν ἀρχαιότροπον τὴν φωνήν,
of-the indeed rustics still even now old-fashioned the expression
τῶν δὲ ἐντέχνων τούτων καὶ ταῖς λογομαχίαις ἐντετριμμένων
of-the but skilled these and in-the word-battles practiced
ἐκ τῆς νέας σοφίας κεκαυτηριασμένα τὰ ῥήματα. ἃ
from the new wisdom branded the words what
ἔλεγον τοίνυν οἱ πατέρες ἡμῶν, καὶ ἡμεῖς λέγομεν, ὅτι ἡ
said therefore the fathers our also we say that the
δόξα κοινὴ Πατρὶ καὶ Υἱῷ· διὸ ‘μετὰ τοῦ υἱοῦ’ τὴν
glory (is)-common to-Father and Son wherefore with the son the
δοξολογίαν προσάγομεν τῷ Πατρί. ἀλλ’ οὐ τοῦτο ἡμῖν
doxology we-offer to-the Father but not this to-us
ἐξαρκεῖ, ὅτι πατέρων ἡ παράδοσις. κἀκεῖνοι γὰρ τῷ
suffices that of-fathers (is)-the tradition those-too for the

βουλήματι τῆς Γραφῆς ἠκολούθησαν, ἐκ τῶν μαρτυριῶν,
intention of-the Scripture followed from the testimonies
ἃς μικρῷ πρόσθεν ὑμῖν ἐκ τῆς Γραφῆς παρεθέμεθα, τὰς
which little before to-you from the Scripture we-set-forth the
ἀρχὰς λαβόντες. τὸ γὰρ Ἀπαύγασμα μετὰ τῆς Δόξης νοεῖται
beginnings having-taken the for Radiance with the Glory is-conceived
καὶ ἡ Εἰκὼν μετὰ τοῦ Ἀρχετύπου καὶ ὁ Υἱὸς πάντως
and the Image with the Archetype and the Son by-all-means
σὺν τῷ Πατρί, οὐδὲ τῆς τῶν ὀνομάτων ἀκολουθίας, μήτιγε
with the Father nor the of-the names sequence much-less
τῆς τῶν πραγμάτων φύσεως, τὸν χωρισμὸν δεχομένης.
the of-the things nature the separation admitting

IV · THROUGH HIM

The Son's many names, shepherd, king, physician, door, way, light, and the rest, tell his grace toward us, not inferiority. "Through him" expresses his working with the Father, not service: the Father creates through the Son by one will, the Son, unlike a man taught an art, needs no instruction, and he commands with his own authority; "through" names the Father as cause.

8 Ὅταν οὖν ὁ Ἀπόστολος εὐχαριστῇ τῷ Θεῷ 'διὰ
when then the Apostle gives-thanks — to-God through
Ἰησοῦ Χριστοῦ,' καὶ πάλιν 'δι' αὐτοῦ' λέγῃ τὴν χάριν
Jesus Christ and again through him says the grace
εἰληφέναι καὶ τὴν ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν
to-have-received and the apostleship for obedience of-faith among
πᾶσι τοῖς ἔθνεσιν, ἢ καὶ 'δι' αὐτοῦ' τὴν προσαγωγὴν
all the nations or also through him the access
ἐσχηκέναι εἰς τὴν χάριν ταύτην, ἐν ᾗ ἑστήκαμεν καὶ
to-have-had into the grace this in which we-stand and

καυχώμεθα, τὰς εἰς ἡμᾶς εὐεργεσίας αὐτοῦ παρίστησι,
boast the toward us benefits his he-presents
νῦν μὲν ἀπὸ Πατρὸς εἰς ἡμᾶς τῶν ἀγαθῶν τὴν χάριν
now indeed from (the)-Father to us of-the goods the grace
διαβιβάζοντος, νῦν δὲ ἡμᾶς δι' ἑαυτοῦ προσάγοντος
conveying now and us through himself bringing
τῷ Πατρί. ἐν μὲν γὰρ τῷ λέγειν· 'δι' οὗ ἐλάβομεν
to-the Father in indeed for the saying through whom we-received
χάριν καὶ ἀποστολήν,' τὴν ἐκεῖθεν τῶν ἀγαθῶν χορηγίαν
grace and apostleship the from-there of-the goods supply
ἐμφαίνει, ἐν δὲ τῷ λέγειν· 'δι' οὗ τὴν προσαγωγὴν
he-shows in and the saying through whom the access
ἐσχήκαμεν,' τὴν ἡμετέραν πρόσληψιν καὶ οἰκείωσιν διὰ
we-have-had the our reception and familiarity through
Χριστοῦ πρὸς τὸν Θεὸν γινομένην παρίστησιν. ἆρ' οὖν ἡ
Christ with — God coming-about he-presents is-it then the
ὁμολογία τῆς ἐνεργουμένης παρ' αὐτοῦ πρὸς ἡμᾶς χάριτος
confession of-the worked by him toward us grace
ὑφαίρεσίς ἐστι τῆς δόξης; ἢ μᾶλλον εἰπεῖν ἀληθέστερον
(a)-taking-away is of-the glory or rather to-say more-truly
ὅτι πρέπουσα δοξολογίας ὑπόθεσις ἡ τῶν εὐεργετημάτων
that (a)-fitting of-doxology subject the of-the benefits
διήγησις; διὰ τοῦτο εὕρομεν τὴν Γραφὴν οὐκ ἐξ ἑνὸς
narration because-of this we-found the Scripture not by one
ὀνόματος τὸν Κύριον ἡμῖν παραδιδοῦσαν οὐδὲ ἐκ τῶν
name the Lord to-us delivering nor by the(-names)
ὅσα τῆς Θεότητός ἐστιν αὐτοῦ μόνον καὶ τοῦ μεγέθους
as-many-as of-the Godhead are his only and of-the greatness
δηλωτικά, ἀλλὰ νῦν μὲν τοῖς τῆς φύσεως χαρακτηριστικοῖς
indicative but now indeed the of-the nature characteristic(-names)
κεχρημένην, οἶδε γὰρ 'τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα' τοῦ
using it-knows for the name the above every name of-the

Υἱοῦ, καὶ Υἱὸν ἀληθινὸν λέγειν καὶ Μονογενῆ Θεὸν καὶ
Son and Son true to-call and Only-begotten God and
Δύναμιν Θεοῦ καὶ Σοφίαν καὶ Λόγον. καὶ πάλιν μέντοι
Power of-God and Wisdom and Word and again however
διὰ τὸ πολύτροπον τῆς εἰς ἡμᾶς χάριτος, ἣν διὰ
because-of the manifoldness of-the toward us grace which because-of
τὸν πλοῦτον τῆς ἀγαθότητος κατὰ τὴν πολυποίκιλον
the wealth of-the goodness according-to the manifold
αὐτοῦ σοφίαν τοῖς δεομένοις παρέχεται, μυρίαις αὐτὸν
his wisdom to-the(-ones) needing he-furnishes with-countless him
ἑτέραις προσηγορίαις ἀποσημαίνει, ποτὲ μὲν Ποιμένα
other names it-signifies at-times indeed Shepherd
λέγουσα, ποτὲ δὲ Βασιλέα, καὶ πάλιν Ἰατρόν, καὶ τὸν
calling(-him) at-times and King and again Physician and the
αὐτὸν Νυμφίον καὶ Ὁδὸν καὶ Θύραν, καὶ Πηγὴν καὶ
same(-one) Bridegroom and Way and Door and Fountain and
Ἄρτον καὶ Ἀξίνην καὶ Πέτραν. ταῦτα γὰρ οὐ τὴν φύσιν
Bread and Axe and Rock these(-names) for not the nature
παρίστησιν, ἀλλ᾽ ὅπερ ἔφην τὸ τῆς ἐνεργείας παντοδαπόν,
present but what I-said the of-the activity variety
ἣν ἐκ τῆς περὶ τὸ ἴδιον πλάσμα εὐσπλαγχνίας κατὰ
which from the toward the own creature compassion according-to
τὸ τῆς χρείας ἰδίωμα τοῖς δεομένοις παρέχεται. τοὺς
the of-the need peculiarity to-the(-ones) needing he-furnishes the(-ones)
μὲν γὰρ προσπεφευγότας τῇ ἐπιστασίᾳ αὐτοῦ καὶ τὸ
indeed for having-fled to-the oversight his and the
εὐμετάδοτον δι᾽ ἀνεξικακίας κατωρθωκότας πρόβατα
readiness-to-share through forbearance having-achieved sheep
λέγει, καὶ Ποιμὴν εἶναι τῶν τοιούτων ὁμολογεῖ τῶν
he-calls and Shepherd to-be of-the such he-confesses of-the(-ones)
κατακουόντων αὐτοῦ τῆς φωνῆς καὶ μὴ προσεχόντων
hearkening-to his the voice and not attending

διδαχαῖς ξενιζούσαις. ‘τὰ γὰρ ἐμὰ πρόβατα,’ φησί, ‘τῆς ἐμῆς
to-teachings strange the for my sheep he-says the my
φωνῆς ἀκούει.’ Βασιλεὺς δὲ τῶν ὑπεραναβεβηκότων
voice hear King and of-the(-ones) having-ascended-higher
ἤδη καὶ τῆς ἐννόμου δεομένων ἐπιστασίας. καὶ Θύρα δὲ
already and of-the lawful needing oversight and Door and
τῷ ἐπὶ τὰς σπουδαίας πράξεις διὰ τῆς ὀρθότητος τῶν
by-the to the earnest deeds through the rightness of-the
προσταγμάτων ἐξάγειν καὶ πάλιν ἀσφαλῶς αὐλίζειν τοὺς
commands to-lead-out and again safely to-fold the(-ones)
ἐπὶ τὸ τῆς γνώσεως ἀγαθὸν διὰ τῆς εἰς αὐτὸν πίστεως
to the of-the knowledge good through the toward him faith
καταφεύγοντας, ὅθεν· ‘δι’ ἐμοῦ ἐάν τις εἰσέλθῃ, καὶ
fleeing whence through me if anyone enters both
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.’ Πέτρα
he-will-go-in and will-go-out and pasture will-find Rock
δὲ διὰ τὸ ἰσχυρὸν καὶ ἄσειστον καὶ ἐρύματος παντὸς
and because-of the strong and unshaken and than-bulwark every
ἀρραγέστερον εἶναι φυλακτήριον τοῖς πιστοῖς. ἐν τούτοις
more-unbreakable to-be (a)-safeguard to-the faithful in these
τὸ ‘δι’ αὐτοῦ’ τὴν χρῆσιν ἁρμοδιωτάτην καὶ εὔσημον
the through him the use most-fitting and clear
ἀποδίδωσιν, ὅταν ὡς Θύρα καὶ ὡς Ὁδὸς λέγηται. ὡς
renders when as Door and as Way he-is-called as
μέντοι Θεὸς καὶ Υἱὸς ‘μετὰ Πατρὸς’ καὶ ‘σὺν Πατρὶ’ τὴν
however God and Son with Father and with Father the
δόξαν ἔχει, ὅτι ‘ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψει
glory he-has because in the name of-Jesus every knee shall-bow
ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα
of-heavenly(-beings) and earthly and underground and every
γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς
tongue shall-confess that Lord (is)-Jesus Christ to

δόξαν Θεοῦ Πατρός.᾽ διόπερ ἀμφοτέραις κεχρήμεθα ταῖς
(the)-glory of-God (the)-Father wherefore both we-use the
φωναῖς, τῇ μὲν τὴν οἰκείαν αὐτοῦ ἀξίαν, τῇ
expressions with-the-one indeed the own his dignity with-the(-other)
δὲ τὴν χάριν τὴν πρὸς ἡμᾶς διαγγέλλοντες.
and the grace the toward us proclaiming
᾽Δι᾽ αὐτοῦ᾽ γὰρ πᾶσα βοήθεια τῶν ψυχῶν, καὶ καθ᾽
through him for all help of-the souls and according-to
ἕκαστον εἶδος ἐπιμελείας ἰδιάζουσά τις προσηγορία
each kind of-care peculiar some name
ἐπινενόηται. ὅταν μὲν γὰρ τὴν ἄμωμον ψυχήν, τὴν
has-been-devised when indeed for the blameless soul the
μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ὡς ἁγνὴν παρθένον
not having spot or wrinkle as pure virgin
ἑαυτῷ παραστήσηται, Νυμφίος προσαγορεύεται, ὅταν δὲ
to-himself he-presents Bridegroom he-is-called when but
κεκακωμένην ὑπὸ τῶν πονηρῶν πληγῶν τοῦ διαβόλου
injured by the wicked blows of-the devil
λάβῃ, βαρέως ἐνασθενοῦσαν ταῖς ἁμαρτίαις αὐτὴν
he-takes(-it) grievously sick in-the sins it
ἐξιώμενος, Ἰατρὸς ὀνομάζεται. ἆρ᾽ οὖν αἱ τοιαῦται ἡμῶν
healing Physician he-is-named is-it then the such our
ἐπιμέλειαι εἰς τὸ ταπεινὸν τοὺς λογισμοὺς κατάγουσιν;
cares to the lowly the thoughts bring-down
ἢ τὸ ἐναντίον ἔκπληξιν τῆς μεγάλης δυνάμεως ὁμοῦ
or the contrary amazement of-the great power together
καὶ φιλανθρωπίας τοῦ σώζοντος ἐμποιοῦσιν, ὅτι καὶ
and of-love-for-man of-the(-one) saving produce that both
ἠνέσχετο συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, καὶ ἐδυνήθη
he-endured to-sympathize with-the weaknesses our and was-able
πρὸς τὸ ἡμέτερον ἀσθενὲς καταβῆναι; οὐ γὰρ τοσοῦτον
to the our weak to-come-down not for so-much

οὐρανὸς καὶ γῆ καὶ τὰ μεγέθη τῶν πελαγῶν καὶ τὰ ἐν
heaven and earth and the greatnesses of-the seas and the(-things) in
ὕδασι διαιτώμενα καὶ τὰ χερσαῖα τῶν ζώων καὶ τὰ φυτὰ
waters living and the land-dwelling of-the animals and the plants
καὶ ἀστέρες καὶ ἀὴρ καὶ ὧραι καὶ ἡ ποικίλη τοῦ παντὸς
and stars and air and seasons and the varied of-the whole
διακόσμησις τὸ ὑπερέχον τῆς ἰσχύος συνίστησιν, ὅσον τὸ
arrangement the surpassing of-the strength establish as-much-as the
δυνηθῆναι τὸν Θεὸν τὸν ἀχώρητον ἀπαθῶς διὰ σαρκὸς
to-have-been-able — God the uncontainable impassibly through flesh
συμπλακῆναι τῷ θανάτῳ, ἵνα ἡμῖν τῷ ἰδίῳ πάθει τὴν
to-grapple with-the death that to-us by-the own suffering the
ἀπάθειαν χαρίσηται. κἂν λέγῃ δὲ ὁ Ἀπόστολος, ὅτι ‘ἐν
impassibility he-might-grant even-if says and the Apostle that in
τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος
these all we-more-than-conquer through the(-one) having-loved
ἡμᾶς,’ οὐχὶ ταπεινήν τινα ὑπηρεσίαν ἐκ τῆς τοιαύτης
us not lowly some service from the such
φωνῆς ὑποβάλλει, ἀλλὰ τὴν ἐν τῷ κράτει τῆς ἰσχύος
expression he-suggests but the in the might of-the strength
ἐνεργουμένην βοήθειαν. αὐτὸς γὰρ δήσας τὸν ἰσχυρὸν
worked help he-himself for having-bound the strong(-one)
διήρπασεν αὐτοῦ τὰ σκεύη, ἡμᾶς, οἷς εἰς πᾶσαν ἐνέργειαν
plundered his the vessels us whom for every activity
πονηρὰν κατεκέχρητο, καὶ ἐποίησε σκεύη εὔχρηστα τῷ
wicked he-had-used and made vessels serviceable to-the
Δεσπότῃ τοὺς κατηρτισμένους εἰς πᾶν ἔργον ἀγαθὸν ἐκ
Master the(-ones) prepared for every work good from
τῆς ἑτοιμασίας τοῦ ἐφ’ ἡμῖν. οὕτω τὴν ‘δι’ αὐτοῦ’
the preparation of-the(-thing) up-to us thus the through him
προσαγωγὴν ἐσχήκαμεν πρὸς τὸν Πατέρα, μεταστάντες ‘ἐκ
access we-have-had to the Father having-passed-over from

τῆς ἐξουσίας τοῦ σκότους εἰς τὴν μερίδα τοῦ κλήρου τῶν
the power of-the darkness into the portion of-the lot of-the
ἁγίων ἐν τῷ φωτί.' μὴ τοίνυν ἐκ δουλικῆς ταπεινότητος
saints in the light not therefore from servile lowliness
ἠναγκασμένην ὑπηρεσίαν νοῶμεν τὴν 'διὰ Υἱοῦ' οἰκονομίαν,
compelled service let-us-think the through Son dispensation
ἀλλὰ τὴν ἑκούσιον ἐπιμέλειαν ἀγαθότητι καὶ εὐσπλαγχνίᾳ
but the voluntary care with-goodness and compassion
κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς περὶ τὸ ἴδιον
according-to the will — of-God and Father toward the own
πλάσμα ἐνεργουμένην. οὕτω γὰρ εὐσεβήσομεν, ἐν πᾶσι
creature worked thus for we-shall-be-pious in all
τοῖς ἐπιτελουμένοις καὶ τελείαν αὐτῷ μαρτυροῦντες
the(-things) accomplished both perfect to-him bearing-witness
τὴν δύναμιν καὶ οὐδαμοῦ τοῦ βουλήματος τοῦ πατρικοῦ
the power and nowhere from-the will the paternal
διιστῶντες. ὥσπερ οὖν καὶ ὅταν Ὁδὸς ὁ Κύριος λέγηται,
separating(-him) as then also when Way the Lord is-called
πρὸς ὑψηλοτέραν ἔννοιαν, ἀλλ' οὐχὶ πρὸς τὴν ἐκ τοῦ
to higher conception but not to the from the
προχείρου λαμβανομένην ὑποφερόμεθα. τὴν γὰρ εἱρμῷ καὶ
ready taken we-are-carried the for in-sequence and
τάξει διὰ τῶν ἔργων τῆς δικαιοσύνης καὶ τοῦ φωτισμοῦ
order through the works of-the righteousness and of-the illumination
τῆς γνώσεως ἐπὶ τὸ τέλειον προκοπὴν Ὁδὸν ἐξακούομεν,
of-the knowledge to the perfect advance Way we-understand
ἀεὶ τοῦ πρόσω ἐπορεγόμενοι, καὶ τοῖς λειπομένοις
always to-the forward reaching and to-the(-things) remaining
ἑαυτοὺς ἐπεκτείνοντες, ἕως ἂν φθάσωμεν ἐπὶ τὸ μακάριον
ourselves stretching-out until — we-arrive at the blessed
τέλος, τὴν Θεοῦ κατανόησιν, ἣν ὁ Κύριος δι' ἑαυτοῦ
end the of-God contemplation which the Lord through himself

τοῖς εἰς αὐτὸν πεπιστευκόσι χαρίζεται. ἀγαθὴ γὰρ
to-the(-ones) in him having-believed grants good for
ὄντως Ὁδός, ἀπαρεξόδευτος καὶ ἀπλανής, ὁ Κύριος ἡμῶν,
truly (a)-Way without-byways and unerring the Lord our
πρὸς τὸ ὄντως Ἀγαθόν, τὸν Πατέρα, φέρων. ‘οὐδεὶς γὰρ
to the truly Good the Father bringing no-one for
ἔρχεται,’ φησί, ‘πρὸς τὸν Πατέρα εἰ μὴ δι’ ἐμοῦ.’ τοιαύτη
comes he-says to the Father if not through me such
μὲν οὖν ἡ ἡμετέρα πρὸς Θεὸν ἄνοδος ‘διὰ τοῦ Υἱοῦ.’
indeed then the our toward God ascent through the Son
Ὁποία δὲ πάλιν καὶ ἡ παρὰ τοῦ Πατρὸς εἰς ἡμᾶς ‘δι’
of-what-sort and again also the from the Father to us through
αὐτοῦ’ χορηγία τῶν ἀγαθῶν, ἑξῆς ἂν εἴη λέγειν. ὅτι
him supply of-the goods next — it-would-be to-say that
πάσης τῆς φύσεως τῆς ἐν τῇ κτίσει τῇ τε ὁρωμένῃ
all the nature the(-one) in the creation the both visible
ταύτῃ καὶ τῇ νοουμένῃ ἐπιμελείας ἐκ τοῦ Θεοῦ πρὸς τὸ
this and the intelligible of-care from — God for the
συνέχεσθαι δεομένης ὁ Δημιουργὸς Λόγος, ὁ Μονογενὴς
to-be-held-together needing the Creator Word the Only-begotten
Θεός, κατὰ τὸ μέτρον τῆς ἑκάστου χρείας τὴν βοήθειαν
God according-to the measure of-the each(-one's) need the help
ἐπινέμων, ποικίλας μὲν καὶ παντοδαπὰς διὰ τὸ τῶν
distributing various indeed and of-all-kinds because-of the of-the
εὐεργετουμένων πολυειδές, συμμέτρους γε μὴν ἑκάστῳ
benefited multiformity proportionate at-least indeed to-each
κατὰ τὸ ἀναγκαῖον τῆς χρείας, τὰς χορηγίας ἐπιμετρεῖ.
according-to the necessary of-the need the supplies measures-out
τοὺς ἐν τῷ σκότῳ τῆς ἀγνοίας κατεχομένους φωτίζει·
the(-ones) in the darkness of-the ignorance held he-enlightens
διὰ τοῦτο Φῶς τὸ ἀληθινόν. κρίνει, κατὰ τὴν τῶν
because-of this Light the true he-judges according-to the of-the

ἔργων ἀξίαν ἀντιμετρῶν τὴν ἀντίδοσιν· διὰ τοῦτο
works worth measuring-back the requital because-of this
Κριτὴς δίκαιος. ‘ὁ γὰρ Πατὴρ κρίνει οὐδένα, ἀλλὰ
Judge just the for Father judges no-one but
τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ.’ ἀνίστησιν ἐκ τοῦ
the judgment all has-given to-the Son he-raises from the
πτώματος τοὺς ἀπὸ τοῦ ὕψους τῆς ζωῆς πρὸς ἁμαρτίαν
fall the(-ones) from the height of-the life into sin
ὑπολισθήσαντας· διὰ τοῦτο Ἀνάστασις. πάντα δὲ
having-slipped because-of this Resurrection all(-things) and
ποιεῖ τῇ ἐπαφῇ τῆς δυνάμεως καὶ τῷ βουλήματι τῆς
he-does by-the touch of-the power and by-the will of-the
ἀγαθότητος ἐνεργῶν. ποιμαίνει, φωτίζει, τρέφει, ὁδηγεῖ,
goodness working he-shepherds enlightens nourishes guides
ἰατρεύει, ἀνίστησιν, οὐσιοῖ τὰ μὴ ὄντα, τὰ κτισθέντα
heals raises gives-being-to the not being the created
συνέχει. οὕτω τὰ ἐκ τοῦ Θεοῦ ἀγαθὰ ‘διὰ τοῦ Υἱοῦ’
holds-together thus the from — God good(-things) through the Son
πρὸς ἡμᾶς ἀφικνεῖται, πλείονι τάχει τὰ καθ’ ἕκαστον
to us arrive with-greater speed the(-things) in each(-case)
ἐνεργοῦντος ἢ ὡς ἂν λόγος ἐξίκοιτο. οὔτε γὰρ ἀστραπαὶ
working than as — word might-reach neither for lightnings
οὔτε φωτὸς ἐν ἀέρι οὕτω ταχεῖα διαδρομή, οὐκ ὀφθαλμῶν
nor of-light in air so swift (a)-running not of-eyes
ὀξεῖαι ῥοπαί, οὐκ αὐτοῦ τοῦ ἡμετέρου νοήματος αἱ
sharp movements not of-the-very the our thought the
κινήσεις, ἀλλὰ πλέον τούτων ἕκαστον τῆς θείας ἐνεργείας
motions but more than-these each of-the divine activity
κατὰ τὸ τάχος λείπεται, ἢ καθόσον τὰ νωθρότατα τῶν
in the speed is-left-behind than as-much-as the sluggishest of-the
παρ’ ἡμῖν ζώων, οὐκ ἂν εἴποιμι πτηνῶν οὐδὲ ἀνέμων ἢ
among us animals not — I-would-say of-birds nor of-winds or

τῆς τῶν οὐρανίων φορᾶς, ἀλλ' αὐτοῦ τοῦ ἡμετέρου νοῦ,
of-the of-the heavenly(-bodies) motion but of-the-very the our mind
κατὰ τὴν κίνησιν ὑστερεῖ. τίνος γὰρ ἂν καὶ παρατάσεως
in the motion falls-short of-what for — even extension
δέοιτο χρονικῆς ὁ 'φέρων τὰ σύμπαντα τῷ
would-be-need temporal the(-one) bearing the all(-things) by-the
ῥήματι τῆς δυνάμεως αὐτοῦ,' καὶ μὴ σωματικῶς ἐνεργῶν
word of-the power his and not bodily working
μηδὲ χειρουργίας εἰς τὴν δημιουργίαν ἐπιδεόμενος, ἀλλὰ
nor of-handiwork for the creation needing but
βουλήματι ἀβιάστῳ ἀκολουθοῦσαν ἔχων τὴν φύσιν τῶν
by-will unforced following having the nature of-the(-things)
γινομένων; ὡς ἡ Ἰουδίθ· 'ἐνόησας,' φησί, 'καὶ παρέστησάν
made as — Judith you-thought she-says and stood-by
σοι πάντα ὅσα ἐνόησας.' ὅμως μέντοι ἵνα μή ποτε
you all(-things) as-many-as you-thought nevertheless however that not ever
ἐκ τοῦ μεγέθους τῶν ἐνεργουμένων περισπασθῶμεν εἰς τὸ
from the greatness of-the worked(-things) we-be-drawn-away into the
φαντασθῆναι ἄναρχον εἶναι τὸν Κύριον, τί φησιν ἡ
to-imagine without-beginning to-be the Lord what says the
Αὐτοζωή; 'ἐγὼ ζῶ διὰ τὸν πατέρα,' καὶ ἡ τοῦ Θεοῦ
Self-life I live because-of the father and the — of-God
Δύναμις· 'οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν,'
Power not is-able the Son to-do from himself anything
καὶ ἡ Αὐτοτελὴς Σοφία· 'ἐντολὴν ἔλαβον τί εἴπω καὶ
and the Self-perfect Wisdom (a)-command I-received what I-should-say and
τί λαλήσω,' διὰ πάντων τούτων πρὸς τὴν τοῦ Πατρὸς
what I-should-speak through all these to the of-the Father
σύνεσιν ἡμᾶς ὁδηγῶν καὶ τὸ θαῦμα τῶν γινομένων ἐπ'
understanding us guiding and the wonder of-the made(-things) to
αὐτὸν ἀναφέρων, ἵνα 'δι' αὐτοῦ' τὸν Πατέρα γνῶμεν. οὐ
him referring that through him the Father we-may-know not

γὰρ ἐκ τῆς τῶν ἔργων διαφορᾶς ὁ Πατὴρ θεωρεῖται τῷ
for from the of-the works difference the Father is-contemplated by-the
ἰδιάζουσαν καὶ κατακεχωρισμένην ἐνέργειαν ἐπιδείκνυσθαι
peculiar and separated activity to-display
(‘ὅσα γὰρ βλέπει τὸν Πατέρα ποιοῦντα, ταῦτα καὶ ὁ
whatever for he-sees the Father doing these(-things) also the
Υἱὸς ὁμοίως ποιεῖ,’) ἀλλ’ ἐκ τῆς προσαγομένης αὐτῷ παρὰ
Son likewise does but from the brought to-him from
τοῦ Μονογενοῦς δόξης τὸ θαῦμα τῶν γινομένων καρποῦται,
the Only-begotten glory the wonder of-the made(-things) he-reaps
πρὸς τῷ μεγέθει τῶν ποιημάτων καὶ ἐπ’ αὐτῷ τῷ Ποιητῇ
besides the greatness of-the works also at the-very the Maker
ἀγαλλόμενος καὶ ὑψούμενος παρὰ τῶν ἐπιγινωσκόντων
exulting and exalted by the(-ones) recognizing
αὐτὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ‘δι’
him (as)-Father of-the Lord our Jesus Christ through
οὗ τὰ πάντα καὶ δι’ ὃν τὰ πάντα.’ διὰ τοῦτό
whom the all(-things) and because-of whom the all(-things) because-of this
φησιν ὁ Κύριος· ‘τὰ ἐμὰ πάντα σά ἐστιν,’ ὡς ἐπ’ αὐτὸν
says the Lord the mine all yours are as to him
τῆς ἀρχῆς τῶν δημιουργημάτων ἀναγομένης, ‘καὶ τὰ
the beginning of-the created-works being-referred and the(-things)
σὰ ἐμά,’ ὡς ἐκεῖθεν αὐτῷ τῆς αἰτίας τοῦ δημιουργεῖν
yours mine as from-there to-him the cause of-the to-create
καθηκούσης, οὐ βοηθείας χρωμένῳ πρὸς τὴν ἐνέργειαν
descending not of-help using for the activity
οὐδὲ ταῖς κατὰ μέρος ἐπιτροπαῖς τὴν ἑκάστου ἔργου
nor by-the according-to part commissions the of-each work
διακονίαν πιστευομένῳ, λειτουργικὸν γὰρ τοῦτό γε καὶ
service being-entrusted (a)-ministerial for this at-least and
τῆς θείας ἀξίας παμπληθὲς ἀποδέον, ἀλλὰ πλήρης γὰρ ὁ
of-the divine worth altogether falling-short but full for the

Λόγος τῶν πατρικῶν ἀγαθῶν, τοῦ Πατρὸς ἀπολάμψας,
Word of-the paternal goods from-the Father having-shone-forth
πάντα ποιεῖ κατὰ τὴν τοῦ Γεννήσαντος ὁμοιότητα. εἰ
all(-things) he-does according-to the of-the Begetter likeness if
γὰρ κατὰ τὴν οὐσίαν ἀπαραλλάκτως ἔχει, ἀπαραλλάκτως
for in the substance unvaryingly he-is unvaryingly
ἕξει καὶ κατὰ τὴν δύναμιν. ὧν δὲ ἡ δύναμις ἴση,
he-will-be also in the power of-whom and the power (is)-equal
ἴση που πάντως καὶ ἡ ἐνέργεια. Χριστὸς γὰρ Θεοῦ
equal surely by-all-means also the activity Christ for of-God
Δύναμις καὶ Θεοῦ Σοφία. καὶ οὕτω ‘πάντα δι’ αὐτοῦ
Power and of-God Wisdom and thus all(-things) through him
ἐγένετο,’ καὶ ‘πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται,’
came-to-be and all(-things) through him and into him have-been-created
οὐκ ὀργανικήν τινα οὐδὲ δουλικὴν ὑπηρεσίαν πληροῦντος,
not instrumental some nor servile service fulfilling
ἀλλὰ δημιουργικῶς τὸ πατρικὸν ἐπιτελοῦντος θέλημα.
but creatively the paternal accomplishing will
Ὅταν οὖν λέγῃ· ‘ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα,’ καὶ
when then he-says I from myself not spoke and
πάλιν· ‘καθὼς εἴρηκέ μοι ὁ Πατήρ, οὕτω λαλῶ,’ καὶ
again as has-said to-me the Father thus I-speak and
‘ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ
the word which you-hear not is mine but of-the(-one)
πέμψαντός με,’ καὶ ἑτέρωθι· ‘καθὼς ἐνετείλατό μοι ὁ
having-sent me and elsewhere as commanded me the
Πατήρ, οὕτω ποιῶ,’ οὐκ ἀπροαίρετος ὢν οὐδὲ ἀνόρμητος
Father thus I-do not without-choice being nor without-impulse
οὐδὲ τὸ ἐκ τῶν συνθημάτων ἐνδόσιμον ἀναμένων ταῖς
nor the from the signals cue awaiting the
τοιαύταις χρῆται φωναῖς, ἀλλὰ δηλῶν τὴν οἰκείαν γνώμην
such he-uses expressions but showing the own purpose

ἡνωμένως καὶ ἀδιαστάτως τοῦ Πατρὸς ἐχομένην. ἆρα
unitedly and inseparably to-the Father attached after-all
οὖν καὶ τὴν λεγομένην ‘ἐντολὴν’ μὴ λόγον προστακτικὸν
then also the called commandment not (a)-word imperative
διὰ τῶν φωνητικῶν ὀργάνων ἐξαγγελλόμενον ἐκδεχώμεθα
through the vocal organs uttered let-us-understand
περὶ τῶν ποιητέων τῷ Υἱῷ ὡς ὑπηκόῳ νομοθετοῦντα,
about the(-things) to-be-done to-the Son as to-(a)-subject legislating
ἀλλὰ θεοπρεπῶς νοῶμεν θελήματος διάδοσιν οἱόν
but in-a-God-befitting-way let-us-conceive of-will transmission as
τινος μορφῆς ἔμφασιν ἐν κατόπτρῳ ἐκ Πατρὸς εἰς Υἱὸν
of-some form reflection in (a)-mirror from Father to Son
ἀχρόνως διικνουμένην. ‘ὁ γὰρ Πατὴρ ἀγαπᾷ τὸν Υἱὸν
timelessly passing the for Father loves the Son
καὶ πάντα δείκνυσιν αὐτῷ,’ ὥστε ‘πάντα ὅσα ἔχει
and all(-things) shows him so-that all(-things) as-many-as has
ὁ Πατὴρ’ τοῦ Υἱοῦ ἐστιν, οὐ κατὰ μικρὸν προσγινόμενα,
the Father of-the Son are not by little accruing
ἀλλ’ ἀθρόως παρόντα. οὐ γὰρ δήπου ἐν μὲν ἀνθρώποις
but all-at-once present not for surely among indeed men
ὁ τὴν τέχνην ἐκδιδαχθεὶς καὶ παγίαν αὐτῆς διὰ τῆς
the(-one) the art having-been-taught and firm its through the
χρονίας μελέτης ἔχων τὴν ἕξιν ἐνιδρυμένην δύναται λοιπὸν
long practice having the habit established can thenceforth
κατὰ τοὺς ἐναποκειμένους αὐτῷ τῆς ἐπιστήμης λόγους
according-to the stored-up in-him of-the knowledge principles
καθ’ ἑαυτὸν ἐνεργεῖν· ἡ δὲ τοῦ Θεοῦ Σοφία, ὁ Δημιουργὸς
by himself to-work the and — of-God Wisdom the Creator
πάσης κτίσεως, ὁ ἀεὶ τέλειος, ὁ ἀδιδάκτως Σοφός,
of-all creation the(-one) always perfect the without-teaching Wise
ἡ τοῦ Θεοῦ Δύναμις, ‘ἐν ᾧ πάντες οἱ θησαυροὶ τῆς
the — of-God Power in whom all the treasures of-the

σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι,' τῆς κατὰ μέρος
wisdom and of-the knowledge (are)-hidden of-the according-to part
ἐπιστασίας προσδεῖται τὸν τρόπον αὐτῷ καὶ τὸ μέτρον
oversight needs the manner for-him and the measure
τῶν ἐνεργειῶν ὁριζούσης. ἦπου σύ γε καὶ παιδαγωγεῖον
of-the activities defining surely you at-least even (a)-school
ἀνοίξεις ἐν τῇ ματαιότητί σου τῶν λογισμῶν, καὶ τὸν
will-open in the vanity your of-the reasonings and the(-one)
μὲν προκαθῆσθαι ποιήσεις ἐν διδασκάλου τάξει, τὸν
indeed to-preside you-will-make in of-teacher rank the(-other)
δὲ παρεστάναι ἐν μαθητοῦ ἀπειρίᾳ, εἶτα ταῖς κατὰ
and to-stand-by in of-disciple inexperience then by-the by
μικρὸν προσθήκαις τῶν διδαγμάτων ἐκμανθάνοντα τὴν
little additions of-the teachings learning the
σοφίαν καὶ προβιβαζόμενον εἰς τὸ τέλειον. ἐκ δὲ τούτου,
wisdom and being-advanced to the perfect from but this
ἐὰν ἄρα εἰδῇς τὸ ἐν λογισμοῖς ἀκόλουθον διασώζειν,
if after-all you-know the in reasonings consistent to-preserve
εὑρήσεις ἀεὶ μὲν τὸν Υἱὸν διδασκόμενον, οὐδέ ποτε δὲ
you-will-find always indeed the Son being-taught nor ever and
πρὸς τὸ τέλειον φθάσαι δυνάμενον, διὰ τὸ ἄπειρον
to the perfect to-arrive able because-of the infinite
μὲν εἶναι τοῦ Πατρὸς τὴν σοφίαν, ἀπείρου δὲ τέλος
indeed to-be of-the Father the wisdom of-(the)-infinite and (an)-end
καταληφθῆναι μὴ δύνασθαι. ὥστε ὁ μὴ διδοὺς πάντα
to-be-grasped not to-be-able so-that the(-one) not granting all(-things)
ἔχειν ἐξ ἀρχῆς τὸν Υἱὸν οὐδέποτε δώσει πρὸς τὸ
to-have from (the)-beginning the Son never will-grant to the
τέλειον ἥξειν. ἀλλὰ γὰρ αἰσχύνομαι τὸ ταπεινὸν τῆς
perfect to-come but for I-am-ashamed-of the lowness of-the

ἐννοίας, εἰς ἣν ἐκ τῆς τοῦ λόγου ἀκολουθίας ὑπήχθην.
conception into which from the of-the argument sequence I-was-led
ἐπὶ οὖν τὰ ὑψηλὰ τοῦ λόγου πάλιν ἐπανέλθωμεν.
to then the heights of-the discourse again let-us-return
‘Ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα,’ οὐ τὸν χαρακτῆρα
the(-one) having-seen me has-seen the Father not the stamp
οὐδὲ τὴν μορφήν, καθαρὰ γὰρ συνθέσεως ἡ θεία φύσις,
nor the form pure for of-composition the divine nature
ἀλλὰ τὸ ἀγαθὸν τοῦ θελήματος, ὅπερ σύνδρομον ὂν τῇ
but the goodness of-the will which concurrent being with-the
οὐσίᾳ ὅμοιον καὶ ἴσον, μᾶλλον δὲ ταὐτὸν ἐν Πατρὶ καὶ
substance like and equal rather and the-same in Father and
Υἱῷ θεωρεῖται. τί οὖν τὸ ‘γενόμενος ὑπήκοος,’ καὶ τὸ
Son is-contemplated what then the having-become obedient and the
‘ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν;’ ὅτι ἐκ τοῦ Πατρὸς
for us all he-gave-up him that from the Father
τῷ Υἱῷ τὸ ὑπὲρ ἀνθρώπων ἐνεργῆσαι κατ’ ἀγαθότητα.
to-the Son the for men to-work according-to goodness
σὺ δὲ κἀκείνων ἄκουε, ὅτι ‘Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ
you and those-too hear that Christ us redeemed from
τῆς κατάρας τοῦ νόμου,’ καὶ ὅτι ‘ἔτι ἁμαρτωλῶν ὄντων
the curse of-the law and that still sinners being
ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.’ πρόσεχε δὲ ἀκριβῶς
us Christ for us died attend and exactly
καὶ ταῖς φωναῖς τοῦ Κυρίου, ὅτι ὅταν ἡμᾶς περὶ τοῦ
also to-the expressions of-the Lord that when us about the
Πατρὸς ἐκπαιδεύσῃ, οἶδε ταῖς αὐθεντικαῖς καὶ δεσποτικαῖς
Father he-teaches he-knows the authoritative and lordly
κεχρῆσθαι φωναῖς, λέγων· ‘θέλω, καθαρίσθητι,’ καὶ ‘σιώπα,
to-use expressions saying I-will be-cleansed and be-silent
πεφίμωσο,’ καὶ ‘ἐγὼ δὲ λέγω ὑμῖν,’ καὶ ‘τὸ ἄλαλον καὶ
be-muzzled and I but say to-you and the dumb and

κωφὸν δαιμόνιον, ἐγώ σοι ἐπιτάσσω᾽ καὶ ὅσα τοιαῦτα,
deaf demon I you command and as-many-as such
ἵνα διὰ τούτων μὲν τὸν Δεσπότην ἡμῶν καὶ Ποιητὴν
that through these indeed the Master our and Maker
γνωρίσωμεν, δι᾽ ἐκείνων δὲ τὸν Πατέρα τοῦ Δεσπότου
we-may-know through those but the Father of-the Master
ἡμῶν καὶ Ποιητοῦ διδαχθῶμεν. οὕτω πανταχόθεν ὁ λόγος
our and Maker we-may-be-taught thus from-every-side the argument
ἀληθὴς ἐπιδείκνυται, ὅτι τὸ ‘διὰ τοῦ Υἱοῦ᾽ δημιουργεῖν
true is-shown that the through the Son to-create
τὸν Πατέρα οὔτε ἀτελῆ τοῦ Πατρὸς τὴν δημιουργίαν
the Father neither incomplete of-the Father the creation
συνίστησιν οὔτε ἄτονον τοῦ Υἱοῦ παραδηλοῖ τὴν ἐνέργειαν,
establishes nor feeble of-the Son indicates the activity
ἀλλὰ τὸ ἡνωμένον τοῦ θελήματος παριστᾷ. ὥστε ἡ ‘δι᾽
but the united of-the will presents so-that the through
οὗ᾽ φωνὴ ὁμολογίαν τῆς προκαταρκτικῆς αἰτίας ἔχει,
which expression (an)-acknowledgment of-the antecedent cause has
οὐκ ἐπὶ κατηγορίᾳ τοῦ ποιητικοῦ αἰτίου παραλαμβάνεται.
not for accusation of-the efficient cause is-taken

Basil gathers what Scripture and the fathers' tradition teach of the Spirit: holy, upright, ruling, intellectual, perfecting, life-giving, wholly present in each, giving grace undiminished, illumining souls as the sun the eye. Those who rank him with creation and demand written proofs are refuted by the baptism into the Father, the Son, and the Holy Spirit, which their teaching would dissolve.

9 Ἤδη δὲ καὶ περὶ τοῦ Πνεύματος τὰς κοινὰς ἡμῶν
now and also about the Spirit the common our
ἐννοίας ὁποῖαί τινές εἰσιν ἐξετάσωμεν, τάς τε ἐκ τῶν
conceptions what-sort some they-are let-us-examine those both from the
Γραφῶν περὶ αὐτοῦ συναχθείσας ἡμῖν καὶ ἃς ἐκ τῆς
Scriptures about him collected by-us and those-which from the
ἀγράφου παραδόσεως τῶν πατέρων διεδεξάμεθα. πρῶτον
unwritten tradition of-the fathers we-received first
μὲν οὖν τίς ἀκούσας τῶν προσηγοριῶν τοῦ Πνεύματος
indeed then who having-heard the names of-the Spirit
οὐ διανίσταται τῇ ψυχῇ καὶ πρὸς τὴν ἀνωτάτω φύσιν
not is-roused in-the soul and to the highest nature
τὴν ἔννοιαν ὑπεραίρει; Πνεῦμα γὰρ Θεοῦ εἴρηται, καὶ
the conception lifts Spirit for of-God he-has-been-called and
Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,
Spirit of-the truth who from the Father proceeds
Πνεῦμα εὐθές, Πνεῦμα ἡγεμονικόν. Πνεῦμα ἅγιον ἡ κυρία
Spirit right Spirit ruling Spirit holy the proper
αὐτοῦ καὶ ἰδιάζουσα κλῆσις· ὅπερ δὴ μάλιστα παντὸς τοῦ
his and peculiar name which indeed most of-all the
ἀσωμάτου καὶ καθαρῶς ἀΰλου καὶ ἀμεροῦς ὄνομά ἐστι.
bodiless and purely immaterial and indivisible name is
διὸ καὶ ὁ Κύριος τὴν ἐν τόπῳ προσκυνεῖσθαι τὸν
wherefore also the Lord the(-woman) in place to-be-worshiped —

Θεὸν ἡγουμένην διδάσκων ὅτι ἀπερίληπτον τὸ ἀσώματον,
God thinking teaching that uncontainable the bodiless
‘Πνεῦμα,’ φησίν, ‘ὁ Θεός.’ οὐ τοίνυν δυνατὸν Πνεῦμα
Spirit says — God not therefore possible Spirit
ἀκούσαντα περιγεγραμμένην φύσιν ἐντυπῶσαι τῇ διανοίᾳ
having-heard circumscribed nature to-imprint in-the mind
ἢ τροπαῖς καὶ ἀλλοιώσεσιν ὑποκειμένην ἢ ὅλως ὁμοίαν
or to-turnings and alterations subject or altogether like
τῇ κτίσει, ἀλλὰ πρὸς τὸ ἀνωτάτω ταῖς ἐννοίαις
to-the creation but to the highest with-the conceptions
χωροῦντα νοερὰν Οὐσίαν ἐπάναγκες ἐννοεῖν, ἄπειρον κατὰ
advancing intellectual Substance (it-is)-necessary to-conceive infinite in
δύναμιν, μεγέθει ἀπεριόριστον, χρόνοις ἢ αἰῶσιν ἀμέτρητον,
power in-greatness unlimited by-times or by-ages unmeasured
ἄφθονον ὧν ἔχει καλῶν, πρὸς ὃ πάντα ἐπέστραπται
ungrudging of-what it-has goods toward which all(-things) are-turned
τὰ ἁγιασμοῦ προσδεόμενα, οὗ πάντα ἐφίεται τὰ
the(-things) of-sanctification needing which all(-things) long-for the(-things)
κατ᾽ ἀρετὴν ζῶντα οἷον ἐπαρδόμενα τῇ ἐπιπνοίᾳ καὶ
according-to virtue living as-if watered by-the inspiration and
βοηθούμενα πρὸς τὸ οἰκεῖον ἑαυτοῖς καὶ κατὰ φύσιν
helped toward the own to-themselves and according-to nature
τέλος, τελειωτικὸν τῶν ἄλλων, αὐτὸ δὲ οὐδαμοῦ ἐλλεῖπον,
end perfecting of-the others itself but nowhere lacking
οὐκ ἐπισκευαστῶς ζῶν, ἀλλὰ ζωῆς χορηγόν, οὐ προσθήκαις
not by-renewal living but of-life (the)-provider not by-additions
αὐξανόμενον, ἀλλὰ πλῆρες εὐθύς, ἐν ἑαυτῷ ἱδρυμένον, καὶ
growing but full at-once in itself established and
πανταχοῦ ὄν, ἁγιασμοῦ γένεσις, φῶς νοητόν, πάσῃ δυνάμει
everywhere being of-sanctification source light intelligible to-every power
λογικῇ πρὸς τὴν τῆς ἀληθείας εὕρεσιν οἷόν τινα καταφάνειαν
rational for the of-the truth discovery as some clarity

δι᾽ ἑαυτοῦ παρεχόμενον, ἀπρόσιτον τῇ φύσει, χωρητὸν
through itself furnishing unapproachable in-the nature accessible
δι᾽ ἀγαθότητα, πάντα μὲν πληροῦν τῇ δυνάμει,
because-of goodness all(-things) indeed filling with-the power
μόνοις δὲ ὂν μεθεκτὸν τοῖς ἀξίοις, οὐκ ἐνὶ μέτρῳ
alone but being shareable to-the worthy not in-one measure
μετεχόμενον, ἀλλὰ κατ᾽ ἀναλογίαν τῆς πίστεως διαιροῦν
partaken but according-to proportion of-the faith distributing
τὴν ἐνέργειαν, ἁπλοῦν τῇ Οὐσίᾳ, ποικίλον ταῖς δυνάμεσιν,
the activity simple in-the Substance varied in-the powers
ὅλον ἑκάστῳ παρὸν καὶ ὅλον ἁπανταχοῦ ὄν, ἀπαθῶς
whole to-each present and whole everywhere being impassibly
μεριζόμενον καὶ ὁλοσχερῶς μετεχόμενον, κατὰ τὴν εἰκόνα
divided and wholly partaken according-to the image
τῆς ἡλιακῆς ἀκτῖνος, ἧς ἡ χάρις τῷ ἀπολαύοντι
of-the solar ray of-which the grace to-the(-one) enjoying
ὡς μόνῳ παροῦσα καὶ γῆν ἐπιλάμπει καὶ θάλασσαν καὶ
as to-him-alone being-present both earth illumines and sea and
τῷ ἀέρι ἐγκέκραται, οὕτω δὴ καὶ τὸ Πνεῦμα ἑκάστῳ
with-the air is-mingled thus indeed also the Spirit to-each
τῶν δεκτικῶν ὡς μόνῳ παρόν, διαρκῆ τοῖς πᾶσι
of-the(-ones) receptive as to-him-alone present sufficient to-the all
τὴν χάριν καὶ ὁλόκληρον ἐπαφίησιν, οὗ ἀπολαύει τὰ
the grace and entire sends-forth which enjoy the(-ones)
μετέχοντα ὅσον αὐτὰ πέφυκεν, οὐχ ὅσον ἐκεῖνο δύναται.
partaking as-much-as they are-capable not as-much-as that can
Οἰκείωσις δὲ Πνεύματος πρὸς ψυχὴν οὐχ ὁ διὰ τόπου
familiarity and of-Spirit with soul not the through place
προσεγγισμός, (πῶς γὰρ ἂν πλησιάσαι τῷ ἀσωμάτῳ
approaching how for — could-one-come-near to-the bodiless
σωματικῶς;) ἀλλ᾽ ὁ χωρισμὸς τῶν παθῶν, ἅπερ ἀπὸ τῆς
bodily but the separation of-the passions which from the

πρὸς τὴν σάρκα φιλίας ὕστερον ἐπιγινόμενα τῇ ψυχῇ τῆς
toward the flesh love later coming-upon the soul from-the
ἀπὸ τοῦ Θεοῦ οἰκειότητος ἠλλοτρίωσε. καθαρθέντα δὴ
from — God familiarity estranged(-it) purified indeed
οὖν ἀπὸ τοῦ αἴσχους, ὃ ἀνεμάξατο διὰ τῆς κακίας, καὶ
then from the shame which it-contracted through the vice and
πρὸς τὸ ἐκ φύσεως κάλλος ἐπανελθόντα καὶ οἷον εἰκόνι
to the from nature beauty having-returned and as to-image
βασιλικῇ τὴν ἀρχαίαν μορφὴν διὰ καθαρότητος ἀποδόντα,
royal the ancient form through purity having-restored
οὕτως ἔστι μόνως προσεγγίσαι τῷ Παρακλήτῳ. ὁ δ'
thus it-is(-possible) only to-come-near to-the Paraclete he and
ὥσπερ ἥλιος κεκαθαρμένον ὄμμα παραλαβὼν δείξει σοι
like (the)-sun cleansed eye having-taken will-show you
ἐν ἑαυτῷ τὴν Εἰκόνα τοῦ ἀοράτου, ἐν δὲ τῷ μακαρίῳ
in himself the Image of-the invisible in and the blessed
τῆς Εἰκόνος θεάματι τὸ ἄρρητον ὄψει τοῦ Ἀρχετύπου
of-the Image spectacle the unspeakable you-will-see of-the Archetype
κάλλος. διὰ τούτου καρδιῶν ἀνάβασις, χειραγωγία τῶν
beauty through this of-hearts ascent guidance of-the
ἀσθενούντων, τῶν προκοπτόντων τελείωσις. τοῦτο τοῖς
weak of-the advancing perfection this to-the(-ones)
ἀπὸ πάσης κηλῖδος κεκαθαρμένοις ἐλλάμπον τῇ πρὸς
from every stain cleansed shining by-the with
ἑαυτὸ κοινωνίᾳ πνευματικοὺς ἀποδείκνυσι, καὶ ὥσπερ
itself fellowship spiritual makes and as
τὰ λαμπρὰ καὶ διαφανῆ τῶν σωμάτων ἀκτῖνος αὐτοῖς
the bright and transparent of-the bodies (a)-ray on-them
ἐμπεσούσης αὐτά τε γίνεται περιλαμπῆ καὶ ἑτέραν αὐγὴν
having-fallen themselves both become shining and another gleam
ἀφ' ἑαυτῶν ἀποστίλβει, οὕτως αἱ πνευματοφόροι ψυχαὶ
from themselves flash-forth thus the spirit-bearing souls

ἐλλαμφθεῖσαι παρὰ τοῦ Πνεύματος αὐταί τε ἀποτελοῦνται
illumined by the Spirit themselves both are-made
πνευματικαὶ καὶ εἰς ἑτέρους τὴν χάριν ἐξαποστέλλουσιν.
spiritual and to others the grace send-forth
ἐντεῦθεν μελλόντων πρόγνωσις, μυστηρίων σύνεσις,
thence of-future(-things) foreknowledge of-mysteries understanding
κεκρυμμένων κατάληψις, χαρισμάτων διανομαί, τὸ οὐράνιον
of-hidden(-things) apprehension of-gifts distributions the heavenly
πολίτευμα, ἡ μετὰ ἀγγέλων χορεία, ἡ ἀτελεύτητος
citizenship the with angels choir the endless
εὐφροσύνη, ἡ ἐν Θεῷ διαμονή, ἡ πρὸς Θεὸν ὁμοίωσις,
gladness the in God abiding the to God likeness
τὸ ἀκρότατον τῶν ὀρεκτῶν θεὸν γενέσθαι. αἱ μὲν οὖν
the highest of-the desirable(-things) god to-become the indeed then
περὶ τοῦ ἁγίου Πνεύματος ἔννοιαι ἡμῶν, ἃς περὶ τοῦ
about the holy Spirit conceptions our which about the
μεγέθους αὐτοῦ καὶ τῆς ἀξίας καὶ τῶν ἐνεργημάτων ὑπ᾽
greatness his and the dignity and the works by
αὐτῶν τῶν λογίων τοῦ Πνεύματος φρονεῖν ἐδιδάχθημεν,
the-very the oracles of-the Spirit to-think we-were-taught
ὡς ὀλίγα ἀπὸ πολλῶν παραθέσθαι, τοιαῦται.
as (a)-few from many to-set-forth (are)-such
10 Ἤδη δὲ πρὸς τοὺς ἀντιλογικοὺς χωρητέον, πειρωμένους
now and against the gainsayers (one)-must-go trying
ἐλέγχειν τὰς ἀντιθέσεις τὰς ἐκ τῆς ψευδωνύμου γνώσεως
to-refute the objections the(-ones) from the falsely-named knowledge
ἡμῖν προβαλλομένας. ‘Οὐ χρή,’ φασί, ‘Πατρὶ καὶ Υἱῷ
against-us brought-forward not (one)-must they-say with-Father and Son
συντετάχθαι τὸ ἅγιον Πνεῦμα διά τε τὸ τῆς φύσεως
to-be-ranked the holy Spirit because-of both the of-the nature
ἀλλότριον καὶ τὸ τῆς ἀξίας καταδεές.’ πρὸς οὓς δίκαιον τὴν
alien(-ness) and the of-the dignity inferiority to whom (it-is)-just the

τῶν ἀποστόλων φωνὴν ἀποκρίνασθαι, ὅτι ‘πειθαρχεῖν δεῖ
of-the apostles voice to-answer that to-obey (one)-must
Θεῷ μᾶλλον ἢ ἀνθρώποις.’ εἰ γὰρ ὁ μὲν Κύριος σαφῶς
God rather than men if for the indeed Lord plainly
ἐν τῇ παραδόσει τοῦ σωτηρίου βαπτίσματος προσέταξε
in the handing-down of-the saving baptism commanded
τοῖς μαθηταῖς βαπτίζειν πάντα τὰ ἔθνη εἰς ὄνομα Πατρὸς
the disciples to-baptize all the nations into (the)-name of-Father
καὶ Υἱοῦ καὶ ἁγίου Πνεύματος, οὐκ ἀπαξιῶν τὴν πρὸς
and of-Son and of-holy Spirit not disdaining the with
αὐτὸ κοινωνίαν, οὗτοι δὲ μὴ χρῆναι αὐτὸ Πατρὶ καὶ
it fellowship these and not (one)-must it with-Father and
Υἱῷ συντάσσειν λέγουσι· πῶς οὐχὶ τῇ τοῦ Θεοῦ διαταγῇ
Son to-rank say how not to-the — of-God ordinance
προδήλως ἀνθίστανται; εἰ μὲν γὰρ οὐκ εἶναί φασι τὴν
plainly do-they-resist if indeed for not to-be they-say the
τοιαύτην σύνταξιν κοινωνίας τινὸς καὶ συναφείας δηλωτικήν,
such co-ordination of-fellowship some and conjunction indicative
εἰπάτωσαν τί μὲν νομίζειν τοῦτο προσήκει. τίνα δὲ
let-them-say what indeed to-think this befits what and
ἕτερον συναφείας τρόπον οἰκειότερον ἔχουσι; καίτοιγε εἰ μὴ
other of-conjunction manner more-proper they-have and-yet if not
συνῆψεν ὁ Κύριος ἑαυτῷ καὶ τῷ Πατρὶ τὸ Πνεῦμα κατὰ
joined the Lord to-himself and to-the Father the Spirit in
τὸ βάπτισμα, μηδὲ ἡμῖν τὴν συνάφειαν ἐγκαλείτωσαν, οὐδὲν
the baptism not-even us the conjunction let-them-blame nothing
γὰρ ἡμεῖς ἀλλοιότερον οὔτε φρονοῦμεν οὔτε φθεγγόμεθα.
for we different neither think nor utter
εἰ δὲ συνῆπται ἐκεῖ τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ οὐδεὶς
if but it-has-been-joined there to-the Father and to-the Son and no-one

οὕτως ἀναιδὴς ὥστε ἄλλο τι φῆσαι, μηδ' οὕτως ἡμῖν
so shameless as other anything to-say not-even so us
ἐγκαλείτωσαν, εἰ τοῖς γεγραμμένοις ἀκολουθοῦμεν.
let-them-blame if the(-things) written we-follow
Ἀλλ' ἡ μὲν παρασκευὴ τοῦ πολέμου καθ' ἡμῶν ἐξήρτυται,
but the indeed preparation of-the war against us has-been-equipped
καὶ πᾶσα διάνοια πρὸς ἡμᾶς τέταται, καὶ γλῶσσαι
and every mind against us is-strained and tongues
βλασφήμων ὧδε τοξεύουσι σφοδρότερον βάλλουσαι, ἢ
of-blasphemers here shoot more-violently striking than
τὸν Στέφανον τότε τοῖς λίθοις οἱ Χριστοφόνοι. μὴ
— Stephen then with-the stones the Christ-slayers not
λανθανέτωσαν δέ, ὅτι πρόσχημα μὲν ἡμᾶς ὁ πόλεμος
let-them-escape-notice but that (the)-pretext indeed us the war
ἔχει, ἡ δὲ ἀλήθεια τῶν γινομένων πρὸς τὸ ὕψος
has the and truth of-the(-things) happening toward the height
βλέπει. ὥστε ἐφ' ἡμᾶς μὲν δῆθεν τὰς μηχανὰς καὶ
looks so-that against us indeed ostensibly the engines and
τὰς ἐνέδρας διασκευάζονται καὶ ἀλλήλοις ἐγκελεύονται
the ambushes they-prepare and one-another exhort
ἐπιβοηθεῖν, ὡς ἕκαστος ἔχει ἐμπειρίας ἢ ῥώμης, πίστις
to-help as each has of-experience or of-strength faith
δέ ἐστι τὸ πολεμούμενον, καὶ κοινὸς σκοπὸς ἅπασι
but is the(-thing) warred-on and common aim for-all
τοῖς ἐναντίοις καὶ ἐχθροῖς τῆς ὑγιαινούσης διδασκαλίας τὸ
the opponents and enemies of-the sound teaching the
στερέωμα τῆς εἰς Χριστὸν πίστεως κατασεῖσαι ἐκ τοῦ τὴν
firmness of-the in Christ faith to-shake from the the
ἀποστολικὴν παράδοσιν ἐδαφισθεῖσαν ἀφανισθῆναι. διὰ
apostolic tradition razed to-be-obliterated because-of
τοῦτο ὡς τῶν χρεωφειλετῶν οἱ δῆθεν εὐγνώμονες τὰς
this as of-the debtors the ostensibly fair-minded the

ἐκ τῶν ἐγγράφων ἀποδείξεις ἐπιβοῶνται, τὴν ἄγραφον
from the written proofs they-clamor-for the unwritten
τῶν πατέρων μαρτυρίαν ὡς οὐδενὸς ἀξίαν ἀποπεμπόμενοι.
of-the fathers testimony as of-nothing worth dismissing
ἀλλ᾽ οὐ γὰρ ὑφησόμεθα τῆς ἀληθείας, οὐδὲ δειλίᾳ
but not for we-shall-give-way-from the truth nor by-cowardice
τὴν συμμαχίαν προδώσομεν. εἰ γὰρ ὁ μὲν Κύριος ὡς
the alliance we-shall-betray if for the indeed Lord as
ἀναγκαῖον καὶ σωτήριον δόγμα τὴν μετὰ Πατρὸς σύνταξιν
necessary and saving doctrine the with (the)-Father co-ordination
τοῦ ἁγίου Πνεύματος παραδέδωκε, τοῖς δὲ οὐχ οὕτω
of-the holy Spirit has-handed-down to-these but not so
δοκεῖ, ἀλλὰ διαιρεῖν καὶ διασπᾷν καὶ ἐπὶ τὴν φύσιν τὴν
it-seems but to-divide and to-tear-apart and to the nature the
λειτουργικὴν μετοικίζειν· πῶς οὐκ ἀληθὲς ὅτι τὴν ἑαυτῶν
ministering to-transfer how not true that the their-own
βλασφημίαν κυριωτέραν ποιοῦνται τῆς τοῦ Δεσπότου
blasphemy more-authoritative they-make than-the of-the Master
νομοθεσίας; φέρε δὴ οὖν πᾶσαν φιλονεικίαν καταβαλόντες
legislation come indeed then all contentiousness having-thrown-down
οὕτω περὶ τῶν ἐν χερσὶ πρὸς ἀλλήλους διασκεψώμεθα.
thus about the(-things) in hand with one-another let-us-consider
Χριστιανοὶ πόθεν ἡμεῖς; διὰ τῆς πίστεως, πᾶς τις ἂν
Christians from-where (are)-we through the faith every one —
εἴποι. σωζόμεθα δὲ τίνα τρόπον; ἀναγεννηθέντες δηλονότι
would-say are-we-saved and in-what manner having-been-reborn evidently
διὰ τῆς ἐν τῷ βαπτίσματι χάριτος. πόθεν γὰρ ἄλλοθεν;
through the in the baptism grace from-where for else
εἶτα τὴν σωτηρίαν ταύτην διὰ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου
then the salvation this through Father and Son and holy
Πνεύματος βεβαιουμένην γνωρίσαντες ὃν παρελάβομεν
Spirit confirmed having-known which we-received

τύπον διδαχῆς προησόμεθα; ἢ μεγάλων ἂν εἴη
form of-teaching shall-we-give-up or of-great — it-would-be
στεναγμῶν ἄξιον, εἴπερ εὑρισκόμεθα νῦν μακρυνόμενοι
groanings worthy if-indeed we-are-found now being-removed-far
μᾶλλον ἀπὸ τῆς σωτηρίας ἡμῶν ἢ ὅτε ἐπιστεύσαμεν,
rather from the salvation our than when we-believed
εἴπερ ἃ τότε προσεδεξάμεθα νῦν ἀπαρνούμεθα. ἴση ἐστὶν
if-indeed what then we-accepted now we-deny equal is
ἡ ζημία ἢ ἄμοιρόν τινα τοῦ βαπτίσματος ἀπελθεῖν, ἢ
the loss either without-share some of-the baptism to-depart or
ἕν τι τῶν ἐκ τῆς παραδόσεως ἐλλεῖπον δέξασθαι.
one some(-thing) of-the from the tradition lacking to-receive
τήν τε ὁμολογίαν, ἣν ἐπὶ τῆς πρώτης εἰσαγωγῆς
the and confession which at the first introduction
κατεθέμεθα, ὅτε ῥυσθέντες ἀπὸ τῶν εἰδώλων προσήλθομεν
we-made when rescued from the idols we-came
Θεῷ ζῶντι, ὁ μὴ ἐπὶ παντὸς φυλάσσων καιροῦ καὶ
to-God living the(-one) not at every guarding season and
διὰ πάσης ἑαυτοῦ τῆς ζωῆς ὡς ἀσφαλοῦς φυλακτηρίου
through all his-own the life as (a)-secure safeguard
περιεχόμενος ξένον ἑαυτὸν καθίστησι τῶν ἐπαγγελιῶν
clinging-to (a)-stranger himself makes of-the promises
τοῦ Θεοῦ, τῷ ἰδίῳ χειρογράφῳ μαχόμενος, ὃ ἐπὶ τῆς
— of-God with-the own handwriting fighting which at the
κατὰ τὴν πίστιν ὁμολογίας κατέθετο. εἰ γὰρ ἀρχή
according-to the faith confession he-made if for (the)-beginning
μοι ζωῆς τὸ βάπτισμα καὶ πρώτη ἡμερῶν ἐκείνη ἡ τῆς
to-me of-life the baptism and first of-days that the of-the
παλιγγενεσίας ἡμέρα, δῆλον ὅτι καὶ φωνὴ τιμιωτάτη
regeneration day (it-is)-plain that also (the)-voice most-precious
πασῶν ἡ ἐν τῇ χάριτι τῆς υἱοθεσίας ἐκφωνηθεῖσα.
of-all the(-one) in the grace of-the adoption uttered

τὴν οὖν εἰσάγουσάν με εἰς τὸ φῶς, τὴν γνῶσιν Θεοῦ μοι
the then leading me into the light the knowledge of-God to-me
χαρισαμένην παράδοσιν, δι᾽ ἧς τέκνον ἀπεδείχθην Θεοῦ
having-granted tradition through which (a)-child I-was-made of-God
ὁ τέως διὰ τὴν ἁμαρτίαν ἐχθρός, ταύτην προδῶ,
the(-one) hitherto because-of the sin (an)-enemy this shall-I-betray
ταῖς τούτων πιθανολογίαις παρατραπείς; ἀλλὰ καὶ ἐμαυτῷ
by-the of-these plausibilities turned-aside but even for-myself
συνεύχομαι μετὰ τῆς ὁμολογίας ταύτης ἀπελθεῖν πρὸς
I-pray with the confession this to-depart to
τὸν Κύριον, καὶ αὐτοῖς παραινῶ ἄσυλον διατηρῆσαι τὴν
the Lord and to-them I-exhort inviolate to-keep the
πίστιν εἰς ἡμέραν Χριστοῦ καὶ ἀχώριστον ἀπὸ Πατρὸς
faith until (the)-day of-Christ and inseparable from Father
καὶ Υἱοῦ φυλάξαι τὸ Πνεῦμα, τὴν ἐπὶ τοῦ βαπτίσματος
and Son to-guard the Spirit the at the baptism
διδασκαλίαν ἔν τε τῇ ὁμολογίᾳ τῆς πίστεως διατηροῦντας
teaching in both the confession of-the faith preserving
καὶ ἐν τῇ τῆς δόξης ἀποπληρώσει.
and in the of-the glory fulfillment

To deny the Spirit is to break the baptismal faith, which ranks him with Father and Son. The name of Christ in baptism confesses the whole Trinity by implication, yet a baptism naming the Spirit alone is not perfect, and the tradition must be kept whole. Paul calls the angels as witnesses, as Moses calls heaven and earth; the Spirit is ranked with God by nature.

11 Τίνι οὐαί; τίνι θλῖψις; τίνι ἀπορία καὶ σκότος; τίνι
to-whom woe to-whom affliction to-whom perplexity and darkness to-whom
αἰωνία κατάκρισις; οὐ τοῖς παραβάταις; οὐ τοῖς τὴν
eternal condemnation not to-the transgressors not to-the(-ones) the
πίστιν ἀρνησαμένοις; τίς δὲ τῆς ἀρνήσεως ἔλεγχος; οὐχ
faith having-denied what and of-the denial (the)-proof not
ὅτι τὰς οἰκείας ὁμολογίας ἠθέτησαν; ὡμολόγησαν δὲ τί
that the own confessions they-set-aside they-confessed and what
ἢ πότε; πιστεύειν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα,
or when to-believe in Father and Son and holy Spirit
ὅτε ἀποταξάμενοι τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ τὴν
when renouncing the devil and the angels his the
σωτήριον ἐκείνην ἀφῆκαν φωνήν. τίς οὖν πρέπουσα τούτοις
saving that they-uttered voice what then fitting for-these
προσηγορία παρὰ τῶν τέκνων τοῦ φωτὸς ἐξευρέθη; οὐχὶ
name by the children of-the light has-been-found not
παραβάται προσαγορεύονται ὡς εἰς τὰς τῆς σωτηρίας
transgressors are-they-called as to the of-the salvation
αὐτῶν συνθήκας παρασπονδήσαντες; τί οὖν εἴπω τὸν
their covenants having-broken-faith what then shall-I-call the
ἀρνησίθεον; τί δὲ τὸν ἀρνησίχριστον; τί ἄλλο γε
God-denier what and the Christ-denier what other at-least
ἢ παραβάτην; τῷ δὲ τὸ Πνεῦμα ἀρνησαμένῳ τίνα
than transgressor the(-one) but the Spirit having-denied what

με βούλει θέσθαι προσηγορίαν; οὐ τὴν αὐτὴν ταύτην
me do-you-wish to-give name not the same this
ὡς τὰς πρὸς Θεὸν παραβάντι συνθήκας; οὐκοῦν ὁπότε
as the toward God having-transgressed covenants therefore when
καὶ ἡ ὁμολογία τῆς εἰς αὐτὸ πίστεως τὸν τῆς εὐσεβείας
both the confession of-the in it faith the of-the piety
μακαρισμὸν προξενεῖ, καὶ ἡ ἄρνησις τῇ κατακρίσει τῆς
blessedness procures and the denial to-the condemnation of-the
ἀθεότητος ὑποβάλλει, πῶς οὐ φοβερὸν τοῦτο νῦν ἀθετῆσαι,
godlessness subjects how not (is-it)-fearful this now to-set-aside
οὐ πῦρ, οὐ ξίφος, οὐ σταυρόν, οὐ μάστιγας, οὐ τροχόν,
not fire not sword not cross not scourges not wheel
οὐ στρεβλωτήρια φοβηθέντας, ἀλλὰ σοφίσμασι μόνοις
not racks having-feared but by-sophisms alone
καὶ παραγωγαῖς τῶν Πνευματομάχων παρακρουσθέντας;
and seductions of-the Spirit-fighters deceived
μαρτύρομαι παντὶ ἀνθρώπῳ Χριστὸν ὁμολογοῦντι καὶ τὸν
I-testify to-every man Christ confessing and —
Θεὸν ἀρνουμένῳ, ὅτι Χριστὸς αὐτὸν οὐδὲν ὠφελήσει, ἢ Θεὸν
God denying that Christ him nothing will-profit or God
ἐπικαλουμένῳ, τὸν δὲ Υἱὸν ἀθετοῦντι, ὅτι ματαία ἐστὶν ἡ
invoking the and Son setting-aside that vain is the
πίστις αὐτοῦ, καὶ τῷ τὸ Πνεῦμα παραιτουμένῳ, ὅτι
faith his and to-the(-one) the Spirit rejecting that
ἡ εἰς Πατέρα καὶ Υἱὸν πίστις εἰς κενὸν ἀποβήσεται αὐτῷ,
the in Father and Son faith into empty will-turn-out for-him
ἣν οὐδὲ ἔχειν δύναται μὴ συμπαρόντος τοῦ Πνεύματος.
which not-even to-have he-can not being-present-with the Spirit
οὐ πιστεύει μὲν γὰρ εἰς Υἱὸν ὁ μὴ πιστεύων τῷ
not believes indeed for in Son the(-one) not believing the
Πνεύματι, οὐ πιστεύει δὲ εἰς Πατέρα ὁ μὴ πιστεύσας
Spirit not believes and in Father the(-one) not having-believed

τῷ Υἱῷ. οὔτε γὰρ ‘εἰπεῖν δύναται Κύριον Ἰησοῦν εἰ μὴ
the Son neither for to-say one-can Lord Jesus if not
ἐν Πνεύματι ἁγίῳ,’ καὶ ‘Θεὸν οὐδεὶς ἑώρακε πώποτε,
in Spirit holy and God no-one has-seen ever
ἀλλ’ ὁ Μονογενὴς Θεὸς ὁ ὢν ἐν τοῖς κόλποις τοῦ
but the Only-begotten God the(-one) being in the bosom of-the
Πατρός, οὗτος ἡμῖν ἐξηγήσατο.’ ἄμοιρός ἐστι καὶ τῆς
Father he to-us declared(-him) without-share is also of-the
ἀληθινῆς προσκυνήσεως ὁ τοιοῦτος. οὔτε γὰρ Υἱὸν δυνατὸν
true worship the such(-man) neither for Son possible
προσκυνῆσαι εἰ μὴ ἐν Πνεύματι ἁγίῳ, οὔτε ἐπικαλέσασθαι
to-worship if not in Spirit holy nor to-call-upon
τὸν Πατέρα δυνατὸν εἰ μὴ ἐν τῷ τῆς υἱοθεσίας Πνεύματι.
the Father possible if not in the of-the adoption Spirit

12 Καὶ μηδένα παρακρουέσθω τὸ τοῦ ἀποστόλου ὡς τὸ
and no-one let-mislead the(-saying) of-the apostle as the
ὄνομα τοῦ Πατρὸς καὶ τοῦ ἁγίου Πνεύματος ἐπὶ τῆς τοῦ
name of-the Father and of-the holy Spirit in the of-the
βαπτίσματος μνήμης πολλάκις παραλιμπάνοντος, μηδὲ
baptism mention often omitting nor
διὰ τοῦτο ἀπαρατήρητον οἰέσθω τὴν ἐπίκλησιν εἶναι
because-of this not-to-be-observed let-him-think the invocation to-be
τῶν ὀνομάτων. ‘ὅσοι,’ φησίν, ‘εἰς Χριστὸν ἐβαπτίσθητε,
of-the names as-many-as he-says into Christ you-were-baptized
Χριστὸν ἐνεδύσασθε,’ καὶ πάλιν· ‘ὅσοι εἰς Χριστὸν
Christ you-put-on and again as-many-as into Christ
ἐβαπτίσθητε, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθητε.’ ἡ γὰρ
were-baptized into the death his were-baptized the for
τοῦ ‘Χριστοῦ’ προσηγορία τοῦ παντός ἐστιν ὁμολογία· δηλοῖ
— of-Christ name of-the whole is (a)-confession it-shows
γὰρ τόν τε χρίσαντα Θεὸν καὶ τὸν χρισθέντα Υἱὸν καὶ
for the both having-anointed God and the anointed Son and

τὸ χρῖσμα τὸ Πνεῦμα, ὡς παρὰ Πέτρου ἐν ταῖς πράξεσι
the anointing the Spirit as from Peter in the Acts
μεμαθήκαμεν· ‘Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃν ἔχρισεν
we-have-learned Jesus the(-one) from Nazareth whom anointed
ὁ Θεὸς τῷ Πνεύματι τῷ ἁγίῳ,’ καὶ ἐν τῷ Ἡσαΐᾳ·
— God with-the Spirit the holy and in — Isaiah
‘Πνεῦμα Κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέ με,’ καὶ
(the)-Spirit of-(the)-Lord (is)-upon me which because-of he-anointed me and
ὁ ψαλμῳδός· ‘διὰ τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου
the psalmist because-of this anointed you — God — God your
ἔλαιον ἀγαλλιάσεως’. φαίνεται μέντοι ποτὲ καὶ μόνου τοῦ
(with)-oil of-gladness he-appears however sometimes also alone of-the
Πνεύματος ἐπὶ τοῦ βαπτίσματος μνημονεύσας. ‘πάντες
Spirit in-the-case-of the baptism having-mentioned all
γάρ,’ φησίν, ‘ἐν ἑνὶ σώματι εἰς ἓν Πνεῦμα ἐβαπτίσθημεν.’
for he-says in one body into one Spirit were-baptized
συμφωνεῖ δὲ τούτῳ καὶ τὸ ‘ὑμεῖς δὲ βαπτισθήσεσθε ἐν
agrees and with-this also the you but shall-be-baptized in
Πνεύματι ἁγίῳ,’ καὶ τὸ ‘αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι
Spirit holy and the he-himself you will-baptize in Spirit
ἁγίῳ.’ ἀλλ’ οὐ παρὰ τοῦτο τέλειον ἄν τις εἴποι βάπτισμα,
holy but not by this perfect — anyone would-call (a)-baptism
ᾧ μόνον τὸ ὄνομα τοῦ Πνεύματος ἐπεκλήθη. χρὴ
on-which only the name of-the Spirit was-invoked (one)-must
γὰρ ἀπαράβατον μένειν ἀεὶ τὴν ἐν τῇ ζωοποιῷ χάριτι
for inviolable to-remain always the in the life-giving grace
δεδομένην παράδοσιν. ὁ γὰρ λυτρωσάμενος ἐκ φθορᾶς
given tradition the(-one) for having-redeemed from corruption
τὴν ζωὴν ἡμῶν ἔδωκε δύναμιν ἡμῖν ἀνακαινώσεως, ἄρρητον
the life our gave power to-us of-renewal unspeakable
μὲν ἔχουσαν τὴν αἰτίαν καὶ ἐν μυστηρίῳ κατεχομένην,
indeed having the cause and in mystery held

μεγάλην δὲ ταῖς ψυχαῖς τὴν σωτηρίαν φέρουσαν, ὥστε τὸ
great but to-the souls the salvation bringing so-that the
προσθεῖναί τι ἢ ἀφελεῖν ζωῆς ἐστι τῆς ἀϊδίου προδήλως
to-add anything or to-take-away of-life is of-the everlasting plainly
ἔκπτωσις. εἰ τοίνυν ἐν τῷ βαπτίσματι ὁ χωρισμὸς τοῦ
(a)-falling-away if therefore in the baptism the separation of-the
Πνεύματος ἀπὸ Πατρὸς καὶ Υἱοῦ ἐπικίνδυνος μὲν τῷ
Spirit from Father and Son (is)-dangerous indeed to-the(-one)
βαπτίζοντι, ἀνωφελὴς δὲ τῷ δεχομένῳ, πῶς ἡμῖν
baptizing unprofitable and to-the(-one) receiving how (is-it)-for-us
ἀσφαλὲς ἀπὸ Πατρὸς καὶ Υἱοῦ διασπᾶν τὸ Πνεῦμα; πίστις
safe from Father and Son to-tear-away the Spirit faith
δὲ καὶ βάπτισμα δύο τρόποι τῆς σωτηρίας συμφυεῖς
but and baptism (are)-two ways of-the salvation grown-together
ἀλλήλοις καὶ ἀδιαίρετοι. πίστις μὲν γὰρ τελειοῦται διὰ
with-one-another and indivisible faith indeed for is-perfected through
βαπτίσματος, βάπτισμα δὲ θεμελιοῦται διὰ τῆς πίστεως,
baptism baptism and is-founded through the faith
καὶ διὰ τῶν αὐτῶν ὀνομάτων ἑκάτερα πληροῦται. ὡς
and through the same names each is-fulfilled as
γὰρ πιστεύομεν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα,
for we-believe in Father and Son and holy Spirit
οὕτω καὶ βαπτιζόμεθα εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
so also we-are-baptized into the name of-the Father and
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, καὶ προάγει μὲν
of-the Son and of-the holy Spirit and goes-before indeed
ἡ ὁμολογία πρὸς τὴν σωτηρίαν εἰσάγουσα, ἐπακολουθεῖ
the confession toward the salvation leading-in follows
δὲ τὸ βάπτισμα ἐπισφραγίζον ἡμῶν τὴν συγκατάθεσιν.
and the baptism sealing our the assent

‘Ἀλλὰ καὶ ἕτερα,’ φησί, ‘συναριθμούμενα Πατρὶ καὶ Υἱῷ 13
but also other(-things) he-says numbered-with Father and Son
οὐχὶ καὶ συνδοξάζεται πάντως, ὡς ὁ ἀπόστολος ἀγγέλους
not also are-glorified-with surely as the apostle angels
συμπαρελάβετο, εἰς τὴν διαμαρτυρίαν τὴν ἐπὶ Τιμοθέου
took-in for the solemn-charge the to Timothy
λέγων· “διαμαρτύρομαί σοι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ
saying I-charge you before — God and Christ
Ἰησοῦ καὶ τῶν ἐκλεκτῶν αὐτοῦ ἀγγέλων·” οὓς οὔτε
Jesus and the elect his angels whom neither
ἀλλοτριοῦμεν τῆς λοιπῆς κτίσεως, οὔτε Πατρὶ καὶ Υἱῷ
we-estrange from-the rest creation nor with-Father and Son
συναριθμεῖν ἀνεχόμεθα.’ ἐγὼ δέ, εἰ καὶ μηδεμιᾶς ἀποκρίσεως
to-co-number we-allow I but if even of-no answer
ἄξιος ὁ λόγος, οὕτω πρόχειρον τὴν ἀτοπίαν ἔχων,
worthy the argument so ready the absurdity having
ὅμως ἐκεῖνο λέγω, ὅτι μάρτυρα μὲν καὶ ὁμόδουλον ἄν
nevertheless that I-say that (a)-witness indeed and fellow-servant —
τις τυχὸν παραστήσαιτο πράῳ κριτῇ καὶ ἡμέρῳ, καὶ
someone perhaps might-produce to-(a)-gentle judge and mild and
μάλιστα δὴ ἐν τῇ πρὸς τοὺς κρινομένους ἐπιεικείᾳ τὸ
especially indeed in the toward the(-ones) being-judged clemency the
ἀναντίρρητον τῆς τῶν κριμάτων δικαιοσύνης ἐπιδεικνύντι·
indisputable of-the of-the judgments justice showing
ἐλεύθερος δὲ εἶναι ἀπὸ δούλου, καὶ υἱὸς κληθῆναι Θεοῦ,
free but to-be from (a)-slave and son to-be-called of-God
καὶ ζωοποιηθῆναι ἀπὸ θανάτου, παρ’ οὐδενὸς ἑτέρου
and to-be-made-alive from death from no other
δύναται, ἢ παρὰ τοῦ τὴν κατὰ φύσιν οἰκειότητα
(one)-can than from the(-one) the according-to nature kinship
κεκτημένου καὶ τῆς δουλικῆς ἀξίας ἀπηλλαγμένου.
possessing and from-the servile rank released

πῶς γὰρ οἰκειώσει Θεῷ ὁ ἀλλότριος; πῶς δὲ
how for will-be-make-familiar with-God the alien how and
ἐλευθερώσει, αὐτὸς ἔνοχος ὢν τῷ ζυγῷ τῆς δουλείας;
will-be-free himself liable being to-the yoke of-the slavery
ὥστε οὐκ ἐφ' ὁμοίοις Πνεύματός ἐστι καὶ ἀγγέλων ἡ
so-that not on equal(-terms) of-Spirit is and of-angels the
μνήμη, ἀλλὰ τὸ μὲν Πνεῦμα ὡς ζωῆς Κύριον, οἱ δ'
mention but the indeed Spirit as of-life Lord the but
ἄγγελοι ὡς βοηθοὶ τῶν ὁμοδούλων καὶ πιστοὶ μάρτυρες
angels as helpers of-the fellow-servants and faithful witnesses
τῆς ἀληθείας παραλαμβάνονται. ἔθος γὰρ τοῖς ἁγίοις
of-the truth are-taken custom for (it-is)-for-the saints
τὰς ἐντολὰς τοῦ Θεοῦ ἐπὶ μαρτύρων διδόναι, ὡς καὶ
the commandments — of-God before witnesses to-give as also
αὐτὸς οὗτός φησι Τιμοθέῳ· 'ἃ παρέλαβες παρ' ἐμοῦ ἐπὶ
himself this(-one) says to-Timothy what you-received from me before
πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις.'
many witnesses these(-things) entrust to-faithful men
καὶ νῦν τοὺς ἀγγέλους ἐπιμαρτύρεται· οἶδε γὰρ ὅτι
and now the angels he-calls-to-witness he-knows for that
συμπαρέσονται ἄγγελοι τῷ Κριτῇ, ὅταν ἔλθῃ ἐν τῇ δόξῃ
will-be-present-with angels the Judge when he-comes in the glory
τοῦ Πατρὸς κρῖναι τὴν οἰκουμένην ἐν δικαιοσύνῃ. 'ὃς γὰρ
of-the Father to-judge the world in righteousness who for
ἄν,' φησίν, 'ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
— he-says shall-confess in me before the men
καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
also the Son of-the man will-confess in him before
τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀπαρνησάμενός με
the angels — of-God the(-one) but having-denied me
ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν
before the men will-be-denied before the

ἀγγέλων τοῦ Θεοῦ.' καὶ Παῦλος ἑτέρωθί φησιν· 'ἐν τῇ
angels — of-God and Paul elsewhere says in the
ἀποκαλύψει τοῦ κυρίου Ἰησοῦ Χριστοῦ ἀπ' οὐρανοῦ μετ'
revelation of-the lord Jesus Christ from heaven with
ἀγγέλων.' τούτου χάριν ἐντεῦθεν ἤδη διαμαρτύρεται
angels of-this for-the-sake-of from-now already he-calls-to-witness
ἐπὶ τῶν ἀγγέλων, εἰς τὸ μέγα κριτήριον εὐπρεπεῖς ἑαυτῷ
before the angels for the great judgment-seat fitting for-himself
τὰς ἀποδείξεις παρασκευάζων.
the proofs preparing
Καὶ οὐχ οὗτος μόνον, ἀλλὰ καὶ πάντες ἁπλῶς οἱ
and not this(-one) only but also all simply the(-ones)
λόγου τινὰ διακονίαν πεπιστευμένοι οὐδένα χρόνον
of-word some ministry entrusted at-no time
διαμαρτυρόμενοι παύονται, ἀλλὰ καὶ τὸν οὐρανὸν καὶ τὴν
calling-to-witness cease but also the heaven and the
γῆν ἐπιβοῶνται, ὡς καὶ νῦν πάσης πράξεως εἴσω αὐτῶν
earth they-invoke as also now every deed within them
τελουμένης, καὶ ἐν τῇ ἐξετάσει τῶν βεβιωμένων
being-accomplished and in the examination of-the(-things) lived
συνεσομένων τοῖς κρινομένοις. 'προσκαλέσεται γάρ,'
going-to-be-present-with to-the(-ones) being-judged he-will-call for
φησί, 'τὸν οὐρανὸν ἄνω καὶ τὴν γῆν τοῦ διακρῖναι τὸν
he-says the heaven above and the earth for-the to-judge the
λαὸν αὐτοῦ.' ὅθεν Μωϋσῆς παρατίθεσθαι μέλλων τὰ λόγια
people his whence Moses to-deliver being-about the oracles
τῷ λαῷ· 'διαμαρτύρομαι ὑμῖν,' φησί, 'σήμερον τόν τε
to-the people I-call-to-witness against-you he-says today the both
οὐρανὸν καὶ τὴν γῆν,' καὶ πάλιν τὴν ᾠδὴν λέγων· 'πρόσεχε,
heaven and the earth and again the song saying attend
οὐρανέ, καὶ λαλήσω, καὶ ἀκουέτω γῆ ῥήματα ἐκ
O-heaven and I-will-speak and let-hear (the)-earth words from

στόματός μου,' καὶ Ἡσαΐας· 'ἄκουε, οὐρανέ, καὶ ἐνωτίζου,
mouth my and Isaiah hear O-heaven and give-ear
γῆ.' Ἱερεμίας δὲ καὶ ἔκστασίν τινα τοῦ οὐρανοῦ ἐπὶ
O-earth Jeremiah and also amazement some of-the heaven at
τῇ ἀκοῇ τῶν ἀνοσίων ἔργων τοῦ λαοῦ διηγεῖται· 'ἐξέστη
the hearing of-the unholy deeds of-the people relates was-amazed
ὁ οὐρανὸς ἐπὶ τούτῳ, καὶ ἔφριξεν ἐπὶ πλεῖον σφόδρα,
the heaven at this and shuddered to more exceedingly
ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαός μου.' καὶ ὁ
because two and evil(-things) did the people my and the
ἀπόστολος τοίνυν, ὥσπερ παιδαγωγούς τινας ἢ παιδονόμους
apostle therefore as tutors some or child-wardens
ἐπιτεταγμένους τοῖς ἀνθρώποις τοὺς ἀγγέλους εἰδώς, εἰς
set-over the men the angels knowing for
μαρτυρίαν ἐπεκαλέσατο. Ἰησοῦς δὲ ὁ τοῦ Ναυῆ καὶ
testimony called-upon Jesus and the(-son) — of-Nave also
λίθον μάρτυρα τῶν λόγων ἔστησεν (ἤδη δέ που καὶ
(a)-stone (as)-witness of-the words set-up already and somewhere also
βουνὸς μάρτυς παρὰ τοῦ Ἰακὼβ ὠνομάσθη). 'ἔσται γάρ,'
(a)-hill (a)-witness by — Jacob was-named will-be for
φησίν, 'ὁ λίθος ἐν ὑμῖν σήμερον εἰς μαρτύριον ἐπ'
he-says the stone among you today for testimony in
ἐσχάτων τῶν ἡμερῶν, ἡνίκα ἂν ψεύσησθε Κυρίῳ τῷ
(the)-last of-the days when — you-lie to-(the)-Lord —
Θεῷ ἡμῶν,' τάχα μέν που πιστεύων τῇ δυνάμει τοῦ
God our perhaps indeed I-suppose believing in-the power —
Θεοῦ καὶ τοὺς λίθους φωνὴν ἀφήσειν εἰς ἔλεγχον τῶν
of-God also the stones (a)-voice to-utter for refutation of-the(-ones)
παραβεβηκότων, εἰ δὲ μή, ἀλλὰ τό γε ἑκάστου συνειδὸς
having-transgressed if but not but the at-least of-each conscience
τῇ ἐνεργείᾳ τῆς ὑπομνήσεως πάντως κατατρωθήσεσθαι.
by-the force of-the reminder by-all-means to-be-wounded

οὕτω μὲν οὖν τοὺς μάρτυρας, οἵτινές ποτ' ἂν ὦσιν, ὥστε
thus indeed then the witnesses who ever — they-be so-that
εἰς ὕστερον αὐτοὺς παραστήσεσθαι, οἱ τὴν οἰκονομίαν
for later them to-produce the(-ones) the stewardship
τῶν ψυχῶν πεπιστευμένοι προετοιμάζονται· τὸ δὲ Πνεῦμα
of-the souls entrusted prepare-beforehand the but Spirit
οὐ διὰ τὴν ἐπὶ καιροῦ χρείαν, ἀλλὰ διὰ τὴν ἐκ
not because-of the for (a)-season need but because-of the from
φύσεως κοινωνίαν συντέτακται τῷ Θεῷ, οὐχ ὑφ' ἡμῶν
nature fellowship is-ranked-with — God not by us
ἑλκυσθέν, ἀλλ' ὑπὸ τοῦ Κυρίου παραληφθέν.
dragged-in but by the Lord taken-in

VII · THE SPIRIT AT WORK

Moses' baptism in the cloud and the sea was a type; true baptism is into Christ's death and resurrection, by water and Spirit. The Spirit is inseparable from Father and Son in every work: he perfects the angels at their creation, anoints Christ's flesh and works his miracles, orders the church's gifts, and at the judgment will crown the just, while the wicked are cut off from him.

'Ἀλλ' οὐδὲ εἰ βαπτιζόμεθα,' φησίν, 'εἰς αὐτό, οὐδ' 14
but not-even if we-are-baptized he-says into it not-even
οὕτω δίκαιον μετὰ Θεοῦ τετάχθαι. καὶ γὰρ καὶ "εἰς τὸν
so (it-is)-just with God to-be-ranked and for also into —
Μωϋσῆν" τινες "ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ
Moses some were-baptized in the cloud and in the
θαλάσσῃ." ὁμοίως δὲ καὶ ἡ πίστις ὁμολογεῖται ἤδη καὶ
sea likewise and also the faith is-confessed already also
εἰς ἀνθρώπους γεγενῆσθαι. "ἐπίστευσε γὰρ ὁ λαὸς τῷ θεῷ
in men to-have-been believed for the people — God

καὶ Μωϋσεῖ τῷ θεράποντι αὐτοῦ." τί οὖν,' φησίν, 'ἐκ τῆς
and Moses the servant his what then he-says from the
πίστεως καὶ τοῦ βαπτίσματος τὸ ἅγιον Πνεῦμα τοσοῦτον
faith and the baptism the holy Spirit so-much
ἀνυψοῖς καὶ μεγαλύνεις ὑπὲρ τὴν κτίσιν, ὁπότε τὰ αὐτὰ
do-you-exalt and magnify above the creation when the same(-things)
καὶ ἀνθρώποις ἤδη προσμεμαρτύρηται;' τί οὖν ἐροῦμεν;
also to-men already have-been-attested what then shall-we-say
ὅτι εἰς μὲν τὸ Πνεῦμα ἡ πίστις ὡς εἰς τὸν Πατέρα καὶ
that in indeed the Spirit the faith as in the Father and
εἰς τὸν Υἱόν, ὁμοίως δὲ καὶ τὸ βάπτισμα· ἡ δὲ εἰς
in the Son likewise and also the baptism the(-one) but into
τὸν Μωϋσῆν καὶ τὴν νεφέλην, ὡς εἰς σκιὰν καὶ τύπον. οὐ
— Moses and the cloud as into shadow and type not
δήπου δὲ ἐπειδὴ μικροῖς καὶ ἀνθρωπίνοις προδιαμορφοῦται
surely and since by-small and human(-things) are-foreshadowed
τὰ θεῖα, μικρά τίς ἐστι καὶ ἡ τῶν θείων φύσις, ἣν
the divine(-things) small some is also the of-the divine nature which
ἡ τῶν τύπων σκιαγραφία πολλάκις προαπεσήμηνεν. ἔστι
the of-the types sketching often foreshowed is
γὰρ ὁ τύπος προσδοκωμένων δήλωσις, διὰ μιμήσεως
for the type of-(things)-expected (a)-showing through imitation
ἐνδεικτικῶς τὸ μέλλον προϋποφαίνων, ὡς ὁ Ἀδὰμ τύπος
indicatively the future foreshadowing as — Adam type
τοῦ μέλλοντος, καὶ ἡ πέτρα τυπικῶς ὁ Χριστός,
of-the(-one) to-come and the rock typically — Christ
καὶ τὸ τῆς πέτρας ὕδωρ τῆς ζωτικῆς τοῦ λόγου
and the of-the rock water of-the life-giving of-the word
δυνάμεως ('εἴ τις' γάρ, φησί, 'διψᾷ, ἐρχέσθω πρὸς μὲ
power if anyone for he-says thirst let-him-come to me
καὶ πινέτω'), καὶ τὸ μάννα τοῦ ζῶντος ἄρτου τοῦ
and drink and the manna of-the living bread the(-one)

ἐκ τοῦ οὐρανοῦ καταβάντος, καὶ ὁ ἐπὶ σημείου κείμενος
from the heaven having-come-down and the on (a)-pole lying
ὄφις τοῦ σωτηρίου πάθους τοῦ διὰ τοῦ σταυροῦ
serpent of-the saving passion the(-one) through the cross
τελεσθέντος, διὸ καὶ οἱ ἀποβλέποντες εἰς αὐτὸν
accomplished wherefore also the(-ones) looking to it
διεσώζοντο. οὕτω δὴ καὶ τὰ περὶ τῆς ἐξαγωγῆς
were-saved thus indeed also the(-things) about the exodus
τοῦ Ἰσραὴλ εἰς ἔνδειξιν τῶν διὰ τοῦ βαπτίσματος
— of-Israel for showing of-the(-ones) through the baptism
σωζομένων ἱστόρηται. διεσώθη γὰρ τῶν Ἰσραηλιτῶν τὰ
being-saved are-recorded were-saved for of-the Israelites the
πρωτότοκα, ὡς καὶ τῶν βαπτιζομένων τὰ σώματα,
firstborn as also of-the(-ones) being-baptized the bodies
διδομένης τῆς χάριτος τοῖς σημειωθεῖσιν ὑπὸ τοῦ
being-given the grace to-the(-ones) marked by the
αἵματος. τὸ μὲν γὰρ αἷμα τοῦ προβάτου τύπος τοῦ
blood the indeed for blood of-the sheep (is)-type of-the
αἵματος τοῦ Χριστοῦ, τὰ δὲ πρωτότοκα τύπος τοῦ
blood — of-Christ the and firstborn type of-the
πρωτοπλάστου, ὃς ἐπειδὴ ἀναγκαίως ἡμῖν ἐνυπάρχει τῇ
first-formed(-man) who since necessarily in-us exists by-the
ἀκολουθίᾳ τῆς διαδοχῆς μέχρι τέλους παραπεμπόμενος,
sequence of-the succession until (the)-end transmitted
διὰ τοῦτο ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκομεν, καὶ
because-of this in — Adam all die and
ἐβασίλευσεν ὁ θάνατος μέχρι τῆς τοῦ νόμου πληρώσεως
reigned the death until the of-the law fulfillment
καὶ τῆς τοῦ Χριστοῦ παρουσίας. διετηρήθη δὲ ὑπὸ τοῦ
and the — of-Christ coming were-preserved and by —
Θεοῦ τὰ πρωτότοκα τοῦ μὴ θίγειν τὸν ὀλοθρεύοντα εἰς
God the firstborn for-the not to-touch the destroyer for

ἔνδειξιν τοῦ μηκέτι ἡμᾶς ἀποθνήσκειν ἐν τῷ Ἀδάμ, τοὺς
showing of-the no-longer us to-die in — Adam the(-ones)
ζωοποιηθέντας ἐν τῷ Χριστῷ. ἡ δὲ θάλασσα καὶ ἡ
made-alive in — Christ the and sea and the
νεφέλη, πρὸς μὲν τὸ παρόν, εἰς πίστιν ἐνῆγε διὰ τῆς
cloud toward indeed the present to faith led through the
καταπλήξεως, πρὸς δὲ τὸ μέλλον, ὡς τύπος τὴν ἐσομένην
astonishment toward and the future as type the coming
χάριν προϋπεσήμαινε. ‘τίς σοφὸς καὶ συνήσει ταῦτα;’
grace foreshadowed who (is)-wise and will-understand these(-things)
πῶς ἡ θάλασσα βάπτισμα τυπικῶς, χωρισμὸν ποιοῦσα
how the sea (a)-baptism typically separation making
τοῦ Φαραώ, ὡς καὶ τὸ λουτρὸν τοῦτο, τῆς τυραννίδος
— from-Pharaoh as also the washing this from-the tyranny
τοῦ διαβόλου. ἀπέκτεινεν ἐκείνη ἐν ἑαυτῇ τὸν ἐχθρόν·
of-the devil killed that(-sea) in itself the enemy
ἀποθνήσκει καὶ ὧδε ἡ ἔχθρα ἡμῶν ἡ εἰς Θεόν. ἐξῆλθεν
dies also here the enmity our the toward God came-out
ἀπ’ ἐκείνης ἀπαθὴς ὁ λαός· ἀναβαίνομεν καὶ ἡμεῖς ὡς
from that(-sea) unharmed the people we-come-up also we as
ἐκ νεκρῶν ζῶντες ἀπὸ τοῦ ὕδατος, χάριτι σωθέντες τῇ
from (the)-dead living from the water by-grace saved by-that
τοῦ καλέσαντος ἡμᾶς. ἡ δὲ νεφέλη σκιὰ τῆς ἐκ
of-the(-one) having-called us the and cloud (a)-shadow of-the from
τοῦ Πνεύματος δωρεᾶς τοῦ τὴν φλόγα τῶν παθῶν
the Spirit gift of-the(-one) the flame of-the passions
διὰ τῆς νεκρώσεως τῶν μελῶν καταψύχοντος.
through the mortification of-the members cooling
Τί οὖν; ἐπειδὴ τυπικῶς εἰς Μωϋσῆν ἐβαπτίσθησαν, διὰ
what then since typically into Moses they-were-baptized because-of
τοῦτο μικρὰ ἡ τοῦ βαπτίσματος χάρις; οὕτω μὲν οὖν
this (is)-small the of-the baptism grace thus indeed then

οὐδ᾽ ἂν ἄλλο τι μέγα εἴη τῶν ἡμετέρων, εἴπερ τὸ
not-even — other anything great would-be of-the our(-things) if-indeed the
ἐν ἑκάστῳ σεμνὸν τοῖς τύποις προδιαβάλλοιμεν. οὔτε
in each august(-thing) by-the types we-should-disparage-beforehand neither
γὰρ ἡ εἰς ἀνθρώπους τοῦ Θεοῦ ἀγάπη μέγα τι καὶ
for the toward men — of-God love (is)-great anything and
ὑπερφυές, ὃς τὸν Μονογενῆ Υἱὸν ἔδωκεν ὑπὲρ τῶν ἁμαρτιῶν
extraordinary who the Only-begotten Son gave for the sins
ἡμῶν, ἐπειδὴ καὶ Ἀβραὰμ τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, οὐδὲ
our since also Abraham the own son not spared nor
τὸ πάθος τοῦ Κυρίου ἔνδοξον, ἐπειδὴ πρόβατον ἀντὶ Ἰσαὰκ
the passion of-the Lord glorious since (a)-sheep instead-of Isaac
τὸν τύπον ἐπλήρου τῆς προσφορᾶς, οὔτε ἡ εἰς ᾅδου φοβερὰ
the type fulfilled of-the offering nor the into Hades fearful
κάθοδος, ἐπειδὴ Ἰωνᾶς ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ
descent since Jonah in three days and as-many nights
τοῦ θανάτου τὸν τύπον προεξεπλήρου. ταὐτὸν τοίνυν ποιεῖ
of-the death the type prefulfilled the-same therefore does
καὶ ἐπὶ τοῦ βαπτίσματος ὁ τῇ σκιᾷ συγκρίνων
also in-the-case-of the baptism the(-one) with-the shadow comparing
τὴν ἀλήθειαν, καὶ τοῖς τύποις παραβάλλων τὰ παρ᾽
the truth and with-the types setting-beside the(-things) by
αὐτῶν σημαινόμενα, καὶ διὰ Μωϋσέως καὶ τῆς θαλάσσης
them signified and through Moses and the sea
πᾶσαν ὁμοῦ διασύρειν τὴν εὐαγγελικὴν οἰκονομίαν ἐπιχειρῶν.
all at-once to-disparage the evangelical dispensation attempting
ποία γὰρ ἄφεσις παραπτωμάτων; ποία ζωῆς ἀνανέωσις
what-sort for remission of-transgressions what-sort of-life renewal
ἐν θαλάσσῃ; ποῖον χάρισμα πνευματικὸν διὰ Μωϋσέως;
in (the)-sea what-sort gift spiritual through Moses
ποία νέκρωσις ἁμαρτημάτων ἐκεῖ; οὐ συναπέθανον ἐκεῖνοι
what-sort mortification of-sins there not died-with those

Χριστῷ, διόπερ οὐδὲ συνηγέρθησαν. οὐκ ἐφόρεσαν τὴν
Christ wherefore not-even they-were-raised-with not they-wore the
εἰκόνα τοῦ ἐπουρανίου, οὐ τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν
image of-the heavenly not the mortification — of-Jesus in
τῷ σώματι περιήνεγκαν, οὐκ ἀπεδύσαντο τὸν παλαιὸν
the body they-carried-about not they-put-off the old
ἄνθρωπον, οὐκ ἐνεδύσαντο τὸν νέον τὸν ἀνακαινούμενον
man not they-put-on the new the(-one) being-renewed
εἰς ἐπίγνωσιν, κατ᾽ εἰκόνα τοῦ κτίσαντος αὐτόν.
for knowledge according-to (the)-image of-the(-one) having-created him
τί οὖν βαπτίσματα συγκρίνεις, ὧν ἡ προσηγορία μόνη
why then baptisms do-you-compare of-which the name alone
κοινή, ἡ δὲ τῶν πραγμάτων διαφορὰ τοσαύτη, ὅση
(is)-common the and of-the things difference so-great as-great-as
ἂν γένοιτο ὀνείρου πρὸς τὴν ἀλήθειαν, καὶ σκιᾶς καὶ
— would-be of-(a)-dream to the reality and of-shadow and
εἰκόνων πρὸς τὰ κατ᾽ οὐσίαν ὑφεστηκότα;
of-images to the(-things) in substance subsisting
Ἀλλὰ καὶ ἡ εἰς τὸν Μωϋσέα πίστις οὐ τὴν εἰς τὸ
but also the in — Moses faith not the in the
Πνεῦμα πίστιν ὀλίγου τινὸς ἀξίαν δείκνυσιν, ἀλλὰ κατὰ
Spirit faith of-little some worth shows but according-to
τὸν τούτων λόγον μᾶλλον τὴν εἰς τὸν Θεὸν τῶν ὅλων
the their argument rather the in — God of-the whole(-world)
ὁμολογίαν κατασμικρύνει. ‘ἐπίστευσε’ γάρ, φησίν, ‘ὁ λαὸς
confession diminishes believed for he-says the people
τῷ Θεῷ καὶ Μωϋσεῖ τῷ θεράποντι αὐτοῦ.’ Θεῷ τοίνυν
— God and Moses the servant his with-God therefore
συνέζευκται, οὐχὶ τῷ Πνεύματι, καὶ τύπος ἦν οὐχὶ
he-is-yoked not with-the Spirit and (a)-type he-was not
τοῦ Πνεύματος, ἀλλὰ τοῦ Χριστοῦ. τὸν γὰρ μεσίτην Θεοῦ
of-the Spirit but — of-Christ the for mediator of-God

καὶ ἀνθρώπων δι' ἑαυτοῦ τότε προαπετύπου ἐν τῇ τοῦ
and of-men through himself then he-prefigured in the of-the
νόμου διακονίᾳ. οὐ γὰρ τοῦ Πνεύματος τύπος ἦν Μωϋσῆς,
law ministry not for of-the Spirit (a)-type was Moses
τὰ πρὸς τὸν Θεὸν τῷ λαῷ μεσιτεύων. ἐδόθη γὰρ
the(-things) toward — God for-the people mediating was-given for
νόμος 'διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου,'
(the)-law ordained through angels in (the)-hand of-(a)-mediator
δηλαδὴ τοῦ Μωϋσέως, κατὰ τὴν πρόκλησιν τοῦ λαοῦ
evidently — of-Moses according-to the request of-the people
λέγοντος· 'λάλησον σύ,' φησί, 'πρὸς ἡμᾶς, καὶ μὴ λαλείτω
saying speak you he-says to us and not let-speak
πρὸς ἡμᾶς ὁ Θεός.' ὥστε ἡ εἰς αὐτὸν πίστις ἐπὶ τὸν
to us — God so-that the in him faith to the
Κύριον ἀναφέρεται τὸν μεσίτην Θεοῦ καὶ ἀνθρώπων,
Lord is-referred the mediator of-God and of-men
τὸν εἰπόντα· 'εἰ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν
the(-one) having-said if you-believed Moses you-would-believe —
ἐμοί.' ἆρα οὖν μικρὸν ἡ εἰς τὸν Κύριον πίστις, ἐπειδὴ
me is-it then small the in the Lord faith since
διὰ Μωϋσέως προεσημάνθη; οὕτως οὐδὲ εἴ τις εἰς
through Moses it-was-foreshown thus not-even if anyone into
Μωϋσῆν ἐβαπτίσθη, μικρὰ ἡ ἀπὸ τοῦ Πνεύματος ἐπὶ
Moses was-baptized (is)-small the from the Spirit upon
τὸ βάπτισμα χάρις. καίτοιγε ἔχω λέγειν ὅτι Μωϋσῆν
the baptism grace and-yet I-can say that Moses
καὶ τὸν νόμον τῇ Γραφῇ λέγειν σύνηθες, ὡς τὸ
and the law for-the Scripture to-call (is)-customary as the(-saying)
'ἔχουσι Μωϋσέα καὶ τοὺς προφήτας.' τὸ οὖν νομικὸν
they-have Moses and the prophets the then legal
βάπτισμα λέγων, 'ἐβαπτίσθησαν,' εἶπεν, 'εἰς τὸν Μωϋσῆν.'
baptism saying they-were-baptized he-said into — Moses

τί οὖν τὸ καύχημα τῆς ἐλπίδος ἡμῶν καὶ τὴν πλουσίαν
why then the boast of-the hope our and the rich
τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν δωρεάν, τοῦ διὰ
— of-God and Savior our gift of-the(-one) through
τῆς παλιγγενεσίας ἀνακαινίζοντος ἡμῶν ὡς ἀετοῦ τὴν
the regeneration renewing our like (the)-eagle's the
νεότητα, εὐκαταφρόνητον δεικνύουσιν οἱ ἀπὸ τῆς σκιᾶς
youth despicable do-they-show the(-ones) from the shadow
καὶ τῶν τύπων τὴν ἀλήθειαν διαβάλλοντες; ἤπου νηπίας
and the types the truth disparaging surely of-(an)-infant
φρενὸς παντελῶς τοῦτο καὶ παιδός τινος ὡς ἀληθῶς
mind altogether this and of-child some as truly
γάλακτος δεομένου, ἀγνοεῖν τὸ μέγα τῆς σωτηρίας ἡμῶν
milk needing to-not-know the great of-the salvation our
μυστήριον, ὅτι κατὰ τὸν εἰσαγωγικὸν τῆς διδασκαλίας
mystery that according-to the introductory of-the teaching
τρόπον ἐν τῇ κατὰ τὴν εὐσέβειαν γυμνασίᾳ πρὸς τὴν
manner in the according-to the piety training to the
τελείωσιν ἐναγόμενοι τοῖς εὐληπτοτέροις πρῶτον καὶ
perfection being-led by-the more-easily-grasped(-things) first and
συμμέτροις ἡμῖν κατὰ τὴν γνῶσιν ἐστοιχειώθημεν, τοῦ
proportioned to-us in the knowledge we-were-instructed by-the(-one)
οἰκονομοῦντος τὰ ἡμέτερα, ὥσπερ ὀφθαλμοὺς ἐν σκότῳ
arranging the our(-affairs) as eyes in darkness
τραφέντας τῷ κατ᾽ ὀλίγον ἐθισμῷ πρὸς τὸ μέγα φῶς
reared by-the by little habituation to the great light
τῆς ἀληθείας ἀνάγοντος. φειδοῖ γὰρ τῆς ἀσθενείας ἡμῶν,
of-the truth leading-up by-sparing for of-the weakness our
ἐν τῷ βάθει τοῦ πλούτου τῆς σοφίας αὐτοῦ καὶ τοῖς
in the depth of-the wealth of-the wisdom his and by-the
ἀνεξιχνιάστοις κρίμασι τῆς συνέσεως, τὴν προσηνῆ ταύτην
unsearchable judgments of-the understanding the gentle this

καὶ εὐάρμοστον ἡμῖν ὑπέδειξεν ἀγωγήν, τὰς σκιὰς πρότερον
and fitting to-us he-showed training the shadows first
ὁρᾷν τῶν σωμάτων καὶ ἐν ὕδατι βλέπειν τὸν ἥλιον
to-see of-the bodies and in water to-look-at the sun
προεθίζων, ὡς μὴ εὐθὺς τῇ θέᾳ τοῦ ἀκράτου φωτὸς
accustoming-beforehand that not at-once by-the sight of-the unmixed light
προσβαλόντας ἀμαυρωθῆναι. κατὰ γὰρ τὸν ἴσον λόγον
having-encountered to-be-blinded according-to for the equal reasoning
ὅ τε νόμος σκιὰν ἔχων τῶν μελλόντων καὶ ἡ διὰ
the both law (a)-shadow having of-the(-things) to-come and the through
τῶν προφητῶν προτύπωσις αἴνιγμα οὖσα τῆς ἀληθείας
the prophets prefiguring (a)-riddle being of-the truth
γυμναστήρια τῶν ὀφθαλμῶν τῆς καρδίας ἐπινενόηται,
training-schools of-the eyes of-the heart have-been-devised
ὡς ἀπὸ τούτων ῥᾳδίας τῆς μεταβάσεως ἡμῖν πρὸς τὴν
as from these easy the transition for-us to the
ἀποκεκρυμμένην ἐν μυστηρίῳ σοφίαν γενησομένης. τὰ
hidden in mystery wisdom being-about-to-be the(-things)
μὲν οὖν περὶ τύπων ἐπὶ τοσοῦτον, καὶ γὰρ οὐδὲ δυνατὸν
indeed then about types to so-far and for not-even possible
ἐπὶ πλέον προσδιατρῖψαι τῷ τόπῳ, ἢ οὕτω γ' ἂν τὸ
to more to-linger in-the place or thus at-least — the
ἐπεισόδιον πολλαπλάσιον εἴη τοῦ κεφαλαίου.
digression manifold would-be of-the main-subject
Τί οὖν πρὸς τούτοις ἔτι; πολλῶν γὰρ δὴ τῶν διαλύσεων 15
what then besides these(-things) still of-many for indeed of-the solutions
εὐποροῦσιν. 'καὶ εἰς ὕδωρ' φασὶ 'βαπτιζόμεθα, καὶ οὐ δήπου
they-have-plenty also into water they-say we-are-baptized and not surely
τὸ ὕδωρ πάσης ὁμοῦ τῆς κτίσεως προτιμήσομεν, ἢ καὶ
the water than-all together the creation we-shall-prefer or also
αὐτῷ τῆς Πατρὸς καὶ Υἱοῦ τιμῆς μεταδώσομεν.' οἱ μὲν
to-it of-the of-Father and Son honor we-shall-give-share the indeed

οὖν ἐκείνων λόγοι τοιοῦτοι, ὁποῖοι ἂν γένοιντο ἀνθρώπων
then of-those words (are)-such as — would-be of-men
ὠργισμένων, καὶ διὰ τὴν ἐκ τοῦ πάθους τῶν λογισμῶν
angered and because-of the from the passion of-the reasonings
ἐπισκότησιν, μηδενὸς φειδομένων πρὸς τὴν τοῦ
darkening nothing sparing for the of-the(-one)
λελυπηκότος ἄμυναν· ἡμεῖς δὲ οὐδὲ τὸν περὶ τούτων
having-grieved(-them) revenge we but not-even the about these(-things)
κατοκνήσομεν λόγον. ἢ γὰρ ἀγνοοῦντας διδάξομεν, ἢ
shall-shrink-from word either for ignorant we-shall-teach or
κακουργοῦσιν οὐκ ἐπιτρέψομεν. μικρὸν δὲ ἄνωθεν.
to-(the)-malicious not we-shall-allow a-little but from-further-back
Ἡ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν περὶ τὸν ἄνθρωπον
the — of-God and Savior our toward the man
οἰκονομία ἀνάκλησίς ἐστιν ἀπὸ τῆς ἐκπτώσεως καὶ
dispensation (a)-recall is from the fall and
ἐπάνοδος εἰς οἰκείωσιν Θεοῦ ἀπὸ τῆς διὰ τὴν παρακοὴν
return to familiarity of-God from the because-of the disobedience
γενομένης ἀλλοτριώσεως. διὰ τοῦτο ἡ μετὰ σαρκὸς
having-come-about estrangement because-of this the with flesh
ἐπιδημία Χριστοῦ, αἱ τῶν εὐαγγελικῶν πολιτευμάτων
sojourn of-Christ the of-the evangelical ways-of-life
ὑποτυπώσεις, τὰ πάθη, ὁ σταυρός, ἡ ταφή, ἡ ἀνάστασις,
patterns the sufferings the cross the burial the resurrection
ὥστε τὸν σωζόμενον ἄνθρωπον διὰ μιμήσεως Χριστοῦ
so-that the being-saved man through imitation of-Christ
τὴν ἀρχαίαν ἐκείνην υἱοθεσίαν ἀπολαβεῖν. ἀναγκαία τοίνυν
the ancient that adoption to-recover necessary therefore
ἐστὶ πρὸς τελείωσιν ζωῆς ἡ Χριστοῦ μίμησις, οὐ μόνον
is for perfection of-life the of-Christ imitation not only
ἐν τοῖς κατὰ τὸν βίον ὑποδείγμασιν ἀοργησίας καὶ
in the in the life examples of-freedom-from-anger and

ταπεινοφροσύνης καὶ μακροθυμίας, ἀλλὰ καὶ αὐτοῦ τοῦ
of-humility and of-long-suffering but also of-the-very the
θανάτου, ὡς Παῦλός φησιν ὁ μιμητὴς τοῦ Χριστοῦ·
death as Paul says the imitator — of-Christ
‘συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω
being-conformed to-the death his if somehow I-may-attain
εἰς τὴν ἐκ νεκρῶν ἐξανάστασιν.’ πῶς οὖν γινόμεθα ἐν
to the from (the)-dead resurrection how then do-we-come-to-be in
τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ; συνταφέντες αὐτῷ διὰ
the likeness of-the death his buried-with him through
τοῦ βαπτίσματος. τίς οὖν ὁ τρόπος τῆς ταφῆς; καὶ τί
the baptism what then the manner of-the burial and what
τὸ ἐκ τῆς μιμήσεως χρήσιμον; πρῶτον μὲν ἀναγκαῖον
the from the imitation useful first indeed (it-is)-necessary
τὴν ἀκολουθίαν τοῦ προτέρου βίου διακοπῆναι. τοῦτο δὲ
the sequence of-the former life to-be-cut-off this and
ἀδύνατον, μὴ ἄνωθεν γεννηθέντα κατὰ τὴν τοῦ Κυρίου
(is)-impossible not from-above born according-to the of-the Lord
φωνήν, ἡ γὰρ παλιγγενεσία, ὡς καὶ αὐτὸ δηλοῖ τὸ ὄνομα,
voice the for regeneration as also itself shows the name
δευτέρου βίου ἐστὶν ἀρχή. ὥστε δὲ ἄρξασθαι τοῦ
of-(a)-second life is (the)-beginning so-that and to-begin of-the
δευτέρου πέρας χρὴ δοῦναι τῷ προλαβόντι. ὡς γὰρ
second (an)-end (one)-must to-give to-the preceding as for
ἐπὶ τῶν τὸν δίαυλον ἀνακαμπτόντων στάσις τις
in-the-case-of the(-ones) the double-course turning standing some
καὶ ἐπηρέμησις τὰς ἐναντίας κινήσεις διαλαμβάνει, οὕτω
and rest the opposite motions separates thus
καὶ ἐπὶ τῆς τῶν βίων μεταβολῆς ἀναγκαῖον ἐφάνη
also in-the-case-of the of-the lives change necessary appeared
θάνατον ἀμφοτέροις μεσιτεῦσαι τοῖς βίοις, περατοῦντα
death between-both to-mediate the lives ending

μὲν τὰ προάγοντα, ἀρχὴν δὲ διδόντα τοῖς ἐφεξῆς.
indeed the preceding(-things) (a)-beginning and giving to-the(-things) following
πῶς οὖν κατορθοῦμεν τὴν εἰς ᾅδου κατάβασιν; μιμούμενοι
how then do-we-achieve the into Hades descent imitating
τὴν ταφὴν τοῦ Χριστοῦ διὰ τοῦ βαπτίσματος. οἱονεὶ
the burial — of-Christ through the baptism as-it-were
γὰρ ἐνθάπτεται τῷ ὕδατι τῶν βαπτιζομένων τὰ
for are-buried in-the water of-the(-ones) being-baptized the
σώματα. ἀπόθεσιν οὖν τῶν ἔργων τῆς σαρκὸς συμβολικῶς
bodies (a)-putting-off then of-the works of-the flesh symbolically
ὑποφαίνει τὸ βάπτισμα, κατὰ τὸν Ἀπόστολον λέγοντα,
indicates the baptism according-to the Apostle saying
ὅτι ‘περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ
that you-were-circumcised with-(a)-circumcision not-made-with-hands in the
ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ
putting-off of-the body of-the flesh in the circumcision —
Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι,’ καὶ οἱονεὶ
of-Christ buried-with him in the baptism and as-it-were
καθάρσιόν ἐστι ψυχῆς τοῦ ἀπὸ τοῦ σαρκικοῦ φρονήματος
(a)-cleansing it-is of-soul from-the from the fleshly mind
αὐτῇ προσγενομένου ῥύπου, κατὰ τὸ γεγραμμένον, ὅτι
to-it having-accrued filth according-to the written that
‘πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι.’ διὰ τοῦτο
you-will-wash me and above snow I-shall-be-whitened because-of this
οὐχὶ Ἰουδαϊκῶς ἑφ’ ἑκάστῳ μολύσματι ἀπολουόμεθα, ἀλλ’
not Jewishly at each defilement we-wash(-ourselves) but
ἓν οἴδαμεν τὸ σωτήριον βάπτισμα, ἐπειδὴ εἷς ἐστιν ὁ ὑπὲρ
one we-know the saving baptism since one is the for
τοῦ κόσμου θάνατος καὶ μία ἡ ἐκ νεκρῶν ἐξανάστασις,
the world death and one the from (the)-dead resurrection
ὧν τύπος ἐστὶ τὸ βάπτισμα. τούτου χάριν ὁ τὴν
of-which type is the baptism of-this for-the-sake-of the the

ζωὴν ἡμῶν οἰκονομῶν Κύριος τὴν τοῦ βαπτίσματος ἡμῖν
life our arranging Lord the of-the baptism to-us
ἔθετο διαθήκην, θανάτου τύπον καὶ ζωῆς περιέχουσαν, τὴν
set covenant of-death type and of-life containing the
μὲν τοῦ θανάτου εἰκόνα τοῦ ὕδατος ἐκπληροῦντος, τὸν δὲ
indeed of-the death image the water fulfilling the and
τῆς ζωῆς ἀρραβῶνα παρεχομένου τοῦ Πνεύματος. ὥστε
of-the life pledge furnishing the Spirit so-that
σαφὲς ἡμῖν ἐντεῦθεν γέγονε τὸ ζητούμενον, διὰ τί
clear to-us from-here has-become the(-thing) sought because-of what
τῷ Πνεύματι τὸ ὕδωρ συμπαρελήφθη, ὅτι δύο σκοπῶν
with-the Spirit the water was-taken-together because two aims
ἐν τῷ βαπτίσματι προκειμένων, καταργῆσαι μὲν τὸ σῶμα
in the baptism being-set-forth to-abolish indeed the body
τῆς ἁμαρτίας τοῦ μηκέτι αὐτὸ καρποφορεῖν τῷ θανάτῳ,
of-the sin for-the no-longer it to-bear-fruit for-the death
ζῆν δὲ τῷ Πνεύματι καὶ τὸν καρπὸν ἔχειν ἐν ἁγιασμῷ,
to-live and by-the Spirit and the fruit to-have in sanctification
τὸ μὲν ὕδωρ τοῦ θανάτου τὴν εἰκόνα παρέχει, ὥσπερ
the indeed water of-the death the image furnishes as
ἐν ταφῇ τὸ σῶμα παραδεχόμενον, τὸ δὲ Πνεῦμα τὴν
in (a)-burial the body receiving the and Spirit the
ζωοποιὸν ἐνίησι δύναμιν, ἀπὸ τῆς κατὰ τὴν ἁμαρτίαν
life-giving puts-in power from the according-to the sin
νεκρότητος εἰς τὴν ἐξ ἀρχῆς ζωὴν τὰς ψυχὰς ἡμῶν
deadness to the from (the)-beginning life the souls our
ἀνακαινίζον. τοῦτο οὖν ἐστι τὸ ἄνωθεν γεννηθῆναι ἐξ
renewing this then is the from-above to-be-born of
ὕδατος καὶ Πνεύματος, ὡς τῆς μὲν νεκρώσεως ἐν τῷ
water and Spirit as of-the indeed mortification in the
ὕδατι τελουμένης, τῆς δὲ ζωῆς ἡμῶν ἐνεργουμένης διὰ
water being-accomplished of-the and life our being-worked through

τοῦ Πνεύματος. ἐν τρισὶν οὖν καταδύσεσι καὶ ἰσαρίθμοις
the Spirit in three then immersions and equal-in-number
ταῖς ἐπικλήσεσι τὸ μέγα μυστήριον τοῦ βαπτίσματος
the invocations the great mystery of-the baptism
τελειοῦται, ἵνα καὶ ὁ τοῦ θανάτου τύπος ἐξεικονισθῇ καὶ
is-perfected that both the of-the death type may-be-portrayed and
τῇ παραδόσει τῆς θεογνωσίας τὰς ψυχὰς φωτισθῶσιν
by-the tradition of-the God-knowledge the souls may-be-enlightened
οἱ βαπτιζόμενοι, ὥστε εἴ τίς ἐστιν ἐν τῷ ὕδατι χάρις,
the(-ones) being-baptized so-that if any is in the water grace
οὐκ ἐκ τῆς φύσεώς ἐστι τοῦ ὕδατος, ἀλλ' ἐκ τῆς τοῦ
not from the nature it-is of-the water but from the of-the
Πνεύματος παρουσίας. 'οὐ γάρ ἐστι τὸ βάπτισμα ῥύπου
Spirit presence not for is the baptism of-filth
σαρκὸς ἀπόθεσις, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς
of-flesh (a)-putting-off but of-(a)-conscience good (an)-appeal to
Θεόν.' πρὸς οὖν τὸν ἐξ ἀναστάσεως βίον καταρτίζων ἡμᾶς
God for then the from resurrection life fitting us
ὁ Κύριος τὴν εὐαγγελικὴν πᾶσαν ἐκτίθεται πολιτείαν, τὸ
the Lord the evangelical all sets-forth way-of-life the
ἀόργητον, τὸ ἀνεξίκακον, τὸ φιληδονίας ἀρρύπωτον,
freedom-from-anger the forbearance the from-love-of-pleasure undefiled
τὸ ἀφιλάργυρον τοῦ τρόπου νομοθετῶν, ὥστε ἅπερ ὁ αἰὼν
the unavaricious of-the character legislating so-that what the age
ἐκεῖνος κατὰ τὴν φύσιν κέκτηται, ταῦτα προλαβόντας
that by the nature possesses these(-things) having-anticipated
ἡμᾶς ἐκ προαιρέσεως κατορθοῦν. εἰ τοίνυν τις ὁριζόμενος
us from choice to-achieve if therefore anyone defining
εἴποι τὸ εὐαγγέλιον εἶναι τοῦ ἐξ ἀναστάσεως βίου
should-say the gospel to-be of-the from resurrection life

προδιατύπωσιν, οὐκ ἄν μοι δοκῇ τοῦ προσήκοντος
(a)-pre-figuring not — to-me he-would-seem from-the fitting
ἁμαρτεῖν. ἐπὶ οὖν τὸν σκοπὸν ἐπανέλθωμεν.
to-miss to then the aim let-us-return
Διὰ Πνεύματος ἁγίου ἡ εἰς παράδεισον ἀποκατάστασις, ἡ
through Spirit holy the to paradise restoration the
εἰς βασιλείαν οὐρανῶν ἄνοδος, ἡ εἰς υἱοθεσίαν ἐπάνοδος,
to kingdom of-heavens ascent the to adoption return
ἡ παρρησία τοῦ καλεῖν ἑαυτῶν πατέρα τὸν Θεόν,
the boldness of-the to-call our-own father — God
κοινωνὸν γενέσθαι τῆς χάριτος τοῦ Χριστοῦ, τέκνον φωτὸς
sharer to-become of-the grace — of-Christ child of-light
χρηματίζειν, δόξης ἀϊδίου μετέχειν, καὶ ἁπαξαπλῶς ἐν παντὶ
to-be-called of-glory everlasting to-partake and in-a-word in every
πληρώματι εὐλογίας γενέσθαι ἔν τε τῷ αἰῶνι τούτῳ καὶ ἐν
fullness of-blessing to-be in both the age this and in
τῷ μέλλοντι, τῶν ἐν ἐπαγγελίαις ἀποκειμένων ἡμῖν ἀγαθῶν,
the coming of-the in promises laid-up for-us goods
ὧν διὰ πίστεως ἀπεκδεχόμεθα τὴν ἀπόλαυσιν, ὡς ἤδη
of-which through faith we-await the enjoyment as already
παρόντων τὴν χάριν ἐνοπτριζόμενοι. εἰ γὰρ ὁ ἀρραβὼν
present the grace reflecting if for the pledge
τοιοῦτος, ἡλίκον τὸ τέλειον; καὶ εἰ ἡ ἀπαρχὴ τοσαύτη, τίς ἡ
(is)-such how-great the perfect and if the first-fruit so-great what the
τοῦ ὅλου πλήρωσις; ἔτι κἀκεῖθεν τῆς ἀπὸ τοῦ Πνεύματος
of-the whole fulfillment further also-from-there of-the from the Spirit
χάριτος πρὸς τὸ ἐν ὕδατι βάπτισμα γνώριμον τὸ διάφορον,
grace toward the in water baptism known the difference
ὅτι Ἰωάννης μὲν ἐβάπτισεν ἐν ὕδατι, ὁ δὲ Κύριος ἡμῶν
that John indeed baptized in water the and Lord our
Ἰησοῦς Χριστὸς ἐν τῷ Πνεύματι τῷ ἁγίῳ. ‘ἐγὼ μὲν γὰρ
Jesus Christ in the Spirit the holy I indeed for

ὑμᾶς,' φησί, 'βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω
you he-says baptize in water for repentance the(-one) but after
μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς
me coming stronger than-me is whose not I-am sufficient
τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι
the sandals to-carry he you will-baptize in Spirit
ἁγίῳ καὶ πυρί,' τὸ τοῦ πυρὸς βάπτισμα τὴν ἐν τῇ κρίσει
holy and fire the of-the fire baptism the in the judgment
δοκιμασίαν λέγων, καθά φησιν ὁ Ἀπόστολος· 'ἑκάστου τὸ
testing meaning as says the Apostle of-each the
ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει,' καὶ πάλιν· 'ἡ γὰρ
work of-what-sort it-is the fire will-test and again the for
ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται.' ἤδη δέ τινες
day will-show(-it) because in fire it-is-revealed already and some
ἐν τοῖς ὑπὲρ εὐσεβείας ἀγῶσιν ἀληθείᾳ καὶ οὐ μιμήσει
in the for piety contests in-truth and not in-imitation
τὸν ὑπὲρ Χριστοῦ θάνατον ὑποστάντες οὐδὲν τῶν ἐκ τοῦ
the for Christ death having-undergone nothing of-the from the
ὕδατος συμβόλων εἰς τὴν σωτηρίαν ἐπεδεήθησαν, ἐν τῷ
water symbols for the salvation needed in the
ἰδίῳ αἵματι βαπτισθέντες. καὶ οὐκ ἀθετῶν τὸ ἐν τῷ ὕδατι
own blood baptized and not setting-aside the in the water
βάπτισμα ταῦτα λέγω, ἀλλὰ τοὺς λογισμοὺς καθαιρῶν
baptism these(-things) I-say but the reasonings pulling-down
τῶν ἐπαιρομένων κατὰ τοῦ Πνεύματος καὶ μιγνύντων
of-the(-ones) exalting-themselves against the Spirit and mixing
τὰ ἄμικτα καὶ παρισαζόντων τὰ ἀσυνείκαστα.
the unmixable(-things) and equating the incomparable(-things)
16 Ἐπὶ οὖν τὸ ἐξ ἀρχῆς ἐπανίωμεν, ὅπως ἐν πᾶσιν
to then the from beginning let-us-return how in all(-things)
ἀχώριστόν ἐστι καὶ ἀδιάστατον παντελῶς Πατρὸς καὶ
inseparable is and without-interval wholly from-Father and

Υἱοῦ τὸ ἅγιον Πνεῦμα. ἐν τῷ περὶ τοῦ χαρίσματος τῶν
Son the holy Spirit in the about the gift of-the
γλωσσῶν τόπῳ Κορινθίοις ἐπιστέλλων ὁ Παῦλος· ‘ἐὰν
tongues passage to-Corinthians writing — Paul if
πάντες,’ φησί, ‘προφητεύητε, εἰσέλθῃ δέ τις ἄπιστος ἢ
all he-says you-prophesy enters but some unbeliever or
ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,
unlearned(-man) he-is-convicted by all he-is-judged by all
τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω
the secrets of-the heart of-him manifest become and thus
πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων
having-fallen on (his)-face he-will-worship — God declaring
ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστιν.’ εἰ τοίνυν ἐκ τῆς
that — God truly among you is if therefore from the
προφητείας τῆς κατὰ τὴν διαίρεσιν τῶν χαρισμάτων
prophecy the according-to the distribution of-the gifts
τοῦ Πνεύματος ἐνεργουμένης ἐπιγινώσκεται ὁ Θεὸς ἐν
of-the Spirit worked is-recognized — God among
τοῖς προφήταις εἶναι, βουλευσάσθωσαν οὗτοι ποίαν
the prophets to-be let-consider these(-men) what
χώραν ἀποδώσουσι τῷ Πνεύματι τῷ ἁγίῳ, πότερον μετὰ
place they-will-assign to-the Spirit the holy whether with
Θεοῦ τάσσειν ἢ πρὸς τὴν κτίσιν ἐξωθεῖν δικαιότερον. καὶ
God to-rank or to the creation to-thrust-out more-just and
τὸ πρὸς Σαπφείραν ὑπὸ Πέτρου· ‘τί ὅτι συνεφωνήθη ὑμῖν
the to Sapphira by Peter why that it-was-agreed by-you
πειράσαι τὸ Πνεῦμα τὸ ἅγιον; οὐκ ἐψεύσασθε ἀνθρώποις,
to-tempt the Spirit the holy not you-lied to-men
ἀλλὰ Θεῷ,’ δείκνυσιν ὅτι τὰ αὐτὰ εἰς τὸ Πνεῦμα τὸ
but to-God shows that the same(-sins) against the Spirit the
ἅγιον καὶ εἰς Θεόν ἐστι τὰ ἁμαρτήματα. καὶ οὕτω δ’
holy and against God are the sins also thus and

ἂν τὸ συναφὲς καὶ ἀδιαίρετον κατὰ πᾶσαν ἐνέργειαν ἀπὸ
— the conjunction and indivisibility in every activity from
Πατρὸς καὶ Υἱοῦ τοῦ Πνεύματος διδαχθείης. ἐνεργοῦντος
Father and Son of-the Spirit you-might-be-taught working
τοῦ Θεοῦ τὰς διαιρέσεις τῶν ἐνεργημάτων, καὶ τοῦ Κυρίου
— of-God the distributions of-the workings and of-the Lord
τὰς διαιρέσεις τῶν διακονιῶν, συμπάρεστι τὸ Πνεῦμα τὸ
the distributions of-the ministries is-present-with the Spirit the
ἅγιον, τὴν διανομὴν τῶν χαρισμάτων πρὸς τὴν ἀξίαν
holy the distribution of-the gifts according-to the worth
ἑκάστου αὐτεξουσίως οἰκονομοῦν. ‘διαιρέσεις’ γάρ, φησί,
of-each with-free-authority dispensing distributions for he-says
‘χαρισμάτων εἰσί, τὸ δὲ αὐτὸ Πνεῦμα, καὶ διαιρέσεις
of-gifts there-are the but same Spirit and distributions
διακονιῶν εἰσιν, ὁ δὲ αὐτὸς Κύριος, καὶ διαιρέσεις
of-ministries there-are the but same Lord and distributions
ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν
of-workings there-are the but same God the(-one) working
τὰ πάντα ἐν πᾶσι.’ ‘ταῦτα δὲ πάντα,’ φησίν, ‘ἐνεργεῖ
the all(-things) in all these(-things) but all he-says works
τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ
the one and the same Spirit dividing individually to-each
καθὼς βούλεται.’ οὐ μὴν ἐπειδὴ πρῶτον ἐνταῦθα τοῦ
as it-wills not however since first here of-the
Πνεύματος ὁ Ἀπόστολος ἐπεμνήσθη καὶ δεύτερον τοῦ Υἱοῦ
Spirit the Apostle made-mention and second of-the Son
καὶ τρίτον τοῦ Θεοῦ καὶ Πατρός, ἤδη χρὴ καθόλου
and third — of-God and Father already (one)-must generally
νομίζειν ἀντεστράφθαι τὴν τάξιν. ἀπὸ γὰρ τῆς ἡμετέρας
to-think to-have-been-reversed the order from for the our
σχέσεως τὴν ἀρχὴν ἔλαβεν, ἐπειδὴ ὑποδεχόμενοι τὰ δῶρα,
relation the beginning it-took since receiving the gifts

πρῶτον ἐντυγχάνομεν τῷ διανέμοντι, εἶτα ἐννοοῦμεν
first we-meet the(-one) distributing then we-consider
τὸν ἀποστείλαντα, εἶτα ἀνάγομεν τὴν ἐνθύμησιν ἐπὶ
the(-one) having-sent then we-lead-up the thought to
τὴν πηγὴν καὶ αἰτίαν τῶν ἀγαθῶν.
the source and cause of-the goods
Μάθοις δ' ἂν τὴν πρὸς Πατέρα καὶ Υἱὸν τοῦ
you-might-learn and — the with Father and Son of-the
Πνεύματος κοινωνίαν καὶ ἐκ τῶν δημιουργημάτων τῶν
Spirit fellowship also from the creations the(-ones)
ἐξ ἀρχῆς. αἱ γὰρ καθαραὶ καὶ νοεραὶ καὶ ὑπερκόσμιοι
from (the)-beginning the for pure and intellectual and supramundane
δυνάμεις ἅγιαι καὶ εἰσὶ καὶ ὀνομάζονται, ἐκ τῆς παρὰ
powers holy both are and are-named from the from
τοῦ ἁγίου Πνεύματος ἐνδοθείσης χάριτος τὸν ἁγιασμὸν
the holy Spirit given grace the sanctification
κεκτημέναι. ὥστε ἀποσεσιώπηται μὲν ὁ τρόπος τῆς
having-acquired so-that has-been-passed-over-in-silence indeed the manner of-the
κτίσεως τῶν οὐρανίων δυνάμεων, ἀπὸ γὰρ τῶν αἰσθητῶν
creation of-the heavenly powers from for the sensible(-things)
μόνον τὸν Δημιουργὸν ἡμῖν ὁ τὴν κοσμογονίαν
only the Creator to-us the(-one) the cosmogony
συγγραψάμενος ἀπεκάλυψε· σὺ δὲ ἔχων δύναμιν ἐκ τῶν
having-written revealed you but having (the)-power from the
ὁρατῶν ἀναλογίζεσθαι τὰ ἀόρατα δόξαζε τὸν Ποιητήν,
visible(-things) to-reason-out the invisible(-things) glorify the Maker
ἐν ᾧ ἐκτίσθη τὰ πάντα, εἴτε ὁρατά, εἴτε ἀόρατα,
in whom were-created the all(-things) whether visible or invisible
εἴτε ἀρχαί, εἴτε ἐξουσίαι, εἴτε δυνάμεις, εἴτε θρόνοι,
or principalities or authorities or powers or thrones
εἴτε κυριότητες, καὶ εἴ τινές εἰσιν ἕτεραι λογικαὶ φύσεις
or lordships and if some are other rational natures

ἀκατονόμαστοι. ἐν δὲ τῇ τούτων κτίσει ἐννόησόν μοι τὴν
unnamed in but the of-these creation consider for-me the
προκαταρκτικὴν αἰτίαν τῶν γινομένων, τὸν Πατέρα,
original cause of-the(-things) made the Father
τὴν δημιουργικήν, τὸν Υἱόν, τὴν τελειωτικήν, τὸ Πνεῦμα,
the creative the Son the perfecting the Spirit
ὥστε βουλήματι μὲν τοῦ Πατρὸς τὰ λειτουργικὰ πνεύματα
so-that by-will indeed of-the Father the ministering spirits
ὑπάρχειν, ἐνεργείᾳ δὲ τοῦ Υἱοῦ εἰς τὸ εἶναι παράγεσθαι,
to-exist by-operation and of-the Son into the to-be to-be-brought
παρουσίᾳ δὲ τοῦ Πνεύματος τελειοῦσθαι. τελείωσις δὲ
by-presence and of-the Spirit to-be-perfected (the)-perfection and
ἀγγέλων ἁγιασμὸς καὶ ἡ ἐν τούτῳ διαμονή. καὶ μηδεὶς
of-angels (is)-sanctification and the in this continuance and no-one
οἰέσθω με ἢ τρεῖς εἶναι λέγειν ἀρχικὰς ὑποστάσεις ἢ
let-think me either three to-be to-say originating hypostases or
ἀτελῆ φάσκειν τοῦ Υἱοῦ τὴν ἐνέργειαν. ἀρχὴ γὰρ
incomplete to-assert of-the Son the operation (the)-principle for
τῶν ὄντων μία, δι' Υἱοῦ δημιουργοῦσα καὶ τελειοῦσα
of-the beings (is)-one through (the)-Son creating and perfecting
ἐν Πνεύματι. καὶ οὔτε Πατὴρ ὁ τὰ πάντα ἐν πᾶσιν
in (the)-Spirit and neither (the)-Father the(-one) the all(-things) in all
ἐνεργῶν ἀτελῆ ἔχει τὴν ἐνέργειαν, οὔτε Υἱὸς ἐλλιπῆ
working incomplete has the operation nor (the)-Son deficient
τὴν δημιουργίαν μὴ τελειουμένην παρὰ τοῦ Πνεύματος.
the creation not perfected by the Spirit
οὕτω γὰρ ἂν οὔτε Πατὴρ προσδεηθείη Υἱοῦ, μόνῳ τῷ
thus for — neither (the)-Father would-need (the)-Son by-only the
θέλειν δημιουργῶν, ἀλλ' ὅμως θέλει διὰ Υἱοῦ, οὔτ' ἂν
to-will creating but nevertheless he-wills through (the)-Son nor —
Υἱὸς συνεργίας προσδεηθείη, καθ' ὁμοιότητα τοῦ Πατρὸς
(the)-Son of-cooperation would-need in likeness of-the Father

ἐνεργῶν, ἀλλὰ καὶ Υἱὸς θέλει διὰ τοῦ Πνεύματος
working but also (the)-Son wills through the Spirit
τελειοῦν· ‘τῷ Λόγῳ γὰρ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν,
to-perfect by-the Word for of-(the)-Lord the heavens were-established
καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις
and by-the Spirit of-the mouth of-him all the power
αὐτῶν.’ οὔτε οὖν Λόγος ἀέρος τύπωσις σημαντικὴ διὰ
of-them neither then (the)-Word of-air (is)-(an)-impression significant through
φωνητικῶν ὀργάνων ἐκφερομένη, οὔτε Πνεῦμα στόματος
vocal organs uttered nor (the)-Spirit of-mouth
ἀτμὸς ἐκ τῶν ἀναπνευστικῶν μερῶν ἐξωθούμενος, ἀλλὰ
(a)-vapor from the respiratory parts expelled but
Λόγος μὲν ὁ πρὸς Θεὸν ὢν ἐν ἀρχῇ καὶ Θεὸς
Word indeed the(-one) with God being in beginning and God
ὤν, Πνεῦμα δὲ στόματος Θεοῦ ‘τὸ Πνεῦμα τῆς ἀληθείας,
being Spirit and of-(the)-mouth of-God the Spirit of-the truth
ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται.’ τρία τοίνυν νοεῖς,
which from the Father proceeds three therefore you-conceive
τὸν προστάσσοντα Κύριον, τὸν δημιουργοῦντα Λόγον, τὸν
the commanding Lord the creating Word the
στερεοῦντα τὸ Πνεῦμα. τί δ’ ἂν ἄλλο εἴη στερέωσις
establishing the Spirit what and — other would-be establishment
ἢ ἡ κατὰ τὸν ἁγιασμὸν τελείωσις, τὸ ἀνένδοτον
than the according-to the sanctification perfection the unyielding
καὶ ἄτρεπτον καὶ παγίως ἐρηρεισμένον ἐν ἀγαθῷ τῆς
and unchangeable and firmly fixed in good of-the
στερεώσεως ἐμφαινούσης; ἁγιασμὸς δὲ οὐκ ἄνευ Πνεύματος.
establishment indicating sanctification but not without Spirit
οὐ γὰρ φύσει ἅγιαι αἱ τῶν οὐρανῶν δυνάμεις, ἢ οὕτω
not for by-nature holy the of-the heavens powers or thus
γ’ ἂν οὐδεμίαν πρὸς τὸ ἅγιον Πνεῦμα τὴν διαφορὰν
at-least — no toward the holy Spirit the difference

ἔχοιεν· ἀλλὰ κατὰ ἀναλογίαν τῆς πρὸς ἀλλήλας
they-would-have but according-to proportion of-the toward one-another
ὑπεροχῆς, τοῦ ἁγιασμοῦ τὸ μέτρον παρὰ τοῦ Πνεύματος
superiority of-the sanctification the measure from the Spirit
ἔχουσαι. ὡς γὰρ ὁ καυτὴρ μετὰ τοῦ πυρὸς νοεῖται,
having as for the brand with the fire is-conceived
καὶ ἄλλο μέντοι ἡ ὑποκειμένη ὕλη καὶ ἄλλο τὸ πῦρ·
and other however the underlying material and other the fire
οὕτω καὶ ἐπὶ τῶν οὐρανίων δυνάμεων ἡ μὲν οὐσία
thus also in-the-case-of the heavenly powers the indeed substance
αὐτῶν ἀέριον πνεῦμα, εἰ τύχοι, ἢ πῦρ ἄϋλον (κατὰ τὸ
of-them (an)-airy spirit if it-chance or fire immaterial according-to the
γεγραμμένον· ‘ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα
written the(-one) making the angels of-him spirits
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·’ διὸ καὶ ἐν
and the ministers of-him of-fire (a)-flame wherefore also in
τόπῳ εἰσὶ καὶ ὁρατοὶ γίνονται, ἐν τῷ εἴδει τῶν οἰκείων
place they-are and visible become in the form of-the own
αὐτῶν σωμάτων τοῖς ἀξίοις ἐμφανιζόμενοι), ὁ μέντοι
their bodies to-the worthy appearing the however
ἁγιασμὸς ἔξωθεν ὢν τῆς οὐσίας τὴν τελείωσιν αὐτοῖς
sanctification outside being of-the substance the perfection to-them
ἐπάγει διὰ τῆς κοινωνίας τοῦ Πνεύματος. φυλάσσουσι
brings through the fellowship of-the Spirit they-keep
δὲ τὴν ἀξίαν τῇ ἐπιμονῇ τοῦ καλοῦ, ἔχουσαι μὲν
and the rank by-the persistence in-the good having indeed
ἐν προαιρέσει τὸ αὐτεξούσιον, οὐδέποτε δὲ ἐκ τῆς τοῦ
in choice the free-will never but from the of-the
ὄντως ἀγαθοῦ προσεδρείας ἐκπίπτουσαι. ὡς ἐὰν ὑφέλῃς
truly good attendance falling so-that if you-take-away
τῷ λόγῳ τὸ Πνεῦμα, λέλυνται μὲν ἀγγέλων χορεῖαι,
in-the reason the Spirit are-dissolved indeed of-angels (the)-dances

ἀνῄρηνται δὲ ἀρχαγγέλων ἐπιστασίαι, συγκέχυται δὲ τὰ
are-destroyed and of-archangels (the)-rules are-confused and the
πάντα, ἀνομοθέτητος, ἄτακτος, ἀόριστος αὐτῶν ἡ ζωή.
all(-things) lawless disordered undefined their the life
πῶς μὲν γὰρ εἴπωσιν ἄγγελοι· ‘δόξα ἐν ὑψίστοις θεῷ,’
how indeed for would-say angels glory in highest(-places) to-God
μὴ δυναμωθέντες ὑπὸ τοῦ Πνεύματος; ‘οὐδεὶς γὰρ δύναται
not empowered by the Spirit no-one for can
εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ, καὶ οὐδεὶς
to-say Lord Jesus if not in Spirit holy and no-one
ἐν Πνεύματι Θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν·’ ὅπερ
in Spirit of-God speaking says accursed Jesus which
εἴποι ἂν τὰ πονηρὰ καὶ ἀντικείμενα πνεύματα, ὧν ἡ
would-say — the evil and adverse spirits whose the
ἀπόπτωσις συνίστησι τὸν λόγον τοῦ αὐτεξουσίους εἶναι
falling-away establishes the argument of-the free to-be
τὰς ἀοράτους δυνάμεις, ἰσορρόπως ἐχούσας πρὸς ἀρετὴν
the invisible powers equally-balanced being toward virtue
καὶ κακίαν, καὶ διὰ τοῦτο δεομένας τῆς βοηθείας
and vice and because-of this needing the help
τοῦ Πνεύματος. ἐγὼ καὶ τὸν Γαβριὴλ προλέγειν τὰ
of-the Spirit I even — Gabriel to-foretell the
μέλλοντα οὐδαμῶς ἄλλως φημὶ ἢ τῇ προγνώσει τοῦ
future(-things) in-no-way otherwise say than by-the foreknowledge of-the
Πνεύματος, διότι ἓν τῶν ἐκ τῆς διαιρέσεως τοῦ Πνεύματος
Spirit because one of-the from the distribution of-the Spirit
χαρισμάτων ἐστὶν ἡ προφητεία. ὁ δὲ τὰ μυστήρια
gifts is the prophecy the(-one) and the mysteries
τῆς ὀπτασίας τῷ ἀνδρὶ τῶν ἐπιθυμιῶν ἐπιταχθεὶς
of-the vision to-the man of-the desires having-been-ordered
διαγγεῖλαι πόθεν σοφισθεὶς εἶχε διδάσκειν τὰ κεκρυμμένα
to-announce whence made-wise had-he to-teach the hidden(-things)

εἰ μὴ τῷ Πνεύματι τῷ ἁγίῳ; τῆς ἀποκαλύψεως τῶν
if not by-the Spirit the holy of-the revelation of-the
μυστηρίων ἰδίως τῷ Πνεύματι προσηκούσης, κατὰ τὸ
mysteries properly to-the Spirit belonging according-to the
γεγραμμένον, ὅτι ‘ἡμῖν ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ
written that to-us revealed — God through the
Πνεύματος.’ θρόνοι δὲ καὶ κυριότητες καὶ ἀρχαὶ καὶ
Spirit thrones but and lordships and principalities and
ἐξουσίαι πῶς ἂν τὴν μακαρίαν διεξῆγον ζωήν, εἰ μὴ
authorities how — the blessed would-they-pass life if not
‘διὰ παντὸς ἔβλεπον τὸ πρόσωπον τοῦ Πατρὸς τοῦ ἐν
through all they-saw the face of-the Father the in
οὐρανοῖς;’ τὸ δὲ βλέπειν οὐκ ἄνευ τοῦ Πνεύματος. ὥσπερ
heavens the but to-see not without the Spirit as
γὰρ ἐν νυκτί, ἐὰν ὑφέλῃς τὸ φῶς ἀπὸ τῆς οἰκίας,
for in night if you-take-away the light from the house
τυφλαὶ μὲν αἱ ὄψεις, ἀνενέργητοι δὲ καταλείπονται αἱ
blind indeed the eyes inactive and are-left the
δυνάμεις, ἀνεπίγνωστοι δὲ αἱ ἀξίαι, καὶ χρυσοῦ καὶ
powers unrecognized and the values both of-gold and
σιδήρου ὁμοίως πατουμένων διὰ τὴν ἄγνοιαν· οὕτως
of-iron alike being-trodden because-of the ignorance thus
ἐπὶ τῆς νοητῆς διακοσμήσεως ἀμήχανον τὴν ἔνθεσμον
in-the-case-of the intelligible order impossible the lawful
ἐκείνην διαμεῖναι ζωὴν ἄνευ τοῦ Πνεύματος, οὐ μᾶλλόν
that to-continue life without the Spirit not more
γε ἢ στρατοπέδου τὴν εὐταξίαν τοῦ ταξιάρχου μὴ
at-least than of-(an)-army the good-order the commander not
παρόντος, ἢ χοροῦ τὴν συμφωνίαν τοῦ κορυφαίου μὴ
being-present or of-(a)-chorus the harmony the leader not
συναρμόζοντος. πῶς εἴπῃ τὰ Σεραφὶμ ‘ἅγιος, ἅγιος,
tuning how would-say the Seraphim holy holy

ἅγιος,' μὴ διδαχθέντα παρὰ τοῦ Πνεύματος ποσάκις ἐστὶν
holy not taught by the Spirit how-often is
εὐσεβὲς τὴν δοξολογίαν ταύτην ἀναφωνεῖν; εἴτε οὖν
(it)-pious the doxology this to-utter whether then
'αἰνοῦσι τὸν Θεὸν πάντες οἱ ἄγγελοι αὐτοῦ, καὶ αἰνοῦσιν
praise — God all the angels of-him and praise
αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ,' διὰ τῆς τοῦ Πνεύματος
him all the powers of-him through the of-the Spirit
συνεργείας· εἴτε 'παρεστήκασι χίλιαι χιλιάδες ἀγγέλων
cooperation or stand-by thousand thousands of-angels
καὶ μύριαι μυριάδες λειτουργούντων,' ἐν τῇ δυνάμει τοῦ
and ten-thousand myriads of-ministers in the power of-the
Πνεύματος τὸ οἰκεῖον ἔργον ἀμώμως ἐπιτελοῦσι. πᾶσαν
Spirit the own work blamelessly they-accomplish all
οὖν τὴν ὑπερουράνιον ἐκείνην καὶ ἄρρητον ἁρμονίαν ἔν
then the supercelestial that and ineffable harmony in
τε τῇ λειτουργίᾳ Θεοῦ καὶ τῇ πρὸς ἀλλήλας τῶν
both the service of-God and in-the toward one-another of-the
ὑπερκοσμίων δυνάμεων συμφωνίᾳ ἀδύνατον φυλαχθῆναι
supramundane powers concord impossible to-be-preserved
μὴ τῇ ἐπιστασίᾳ τοῦ Πνεύματος. οὕτω μὲν οὖν ἐν
not by-the oversight of-the Spirit thus indeed then in
δημιουργίᾳ πάρεστι τὸ Πνεῦμα τὸ ἅγιον τοῖς οὐκ ἐκ
creation is-present the Spirit the holy to-those not by
προκοπῆς τελειουμένοις, ἀλλ' ἀπ' αὐτῆς τῆς κτίσεως
progress being-perfected but from very the creation
εὐθὺς τελείοις, εἰς τὸν ἀπαρτισμὸν καὶ συμπλήρωσιν τῆς
at-once perfect for the completion and fulfillment of-the
ὑποστάσεως αὐτῶν τὴν παρ' ἑαυτοῦ χάριν συνεισφερόμενον.
subsistence of-them the from itself grace contributing

Τὰς δὲ περὶ τὸν ἄνθρωπον οἰκονομίας τὰς ὑπὸ τοῦ
the and about the man dispensations the by the
μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ
great God and Savior our Jesus Christ according-to
τὴν ἀγαθότητα τοῦ Θεοῦ γενομένας, τίς ἀντερεῖ μὴ οὐχὶ
the goodness — of-God having-come-about who will-gainsay not not
διὰ τῆς τοῦ Πνεύματος χάριτος πεπληρῶσθαι; εἴτε
through the of-the Spirit grace to-have-been-fulfilled whether
βούλει τὰ παλαιὰ σκοπεῖν, τὰς τῶν πατριαρχῶν εὐλογίας,
you-wish the old(-things) to-consider the of-the patriarchs blessings
τὴν ἐκ τῆς νομοθεσίας δεδομένην βοήθειαν, τοὺς τύπους,
the from the legislation given help the types
τὰς προφητείας, τὰ ἐν πολέμοις ἀνδραγαθήματα, τὰ διὰ
the prophecies the in wars brave-deeds the through
τῶν δικαίων σημεῖα, εἴτε τὰ περὶ τὴν ἔνσαρκον τοῦ
the just signs or the(-things) concerning the incarnate of-the
Κυρίου παρουσίαν οἰκονομηθέντα, διὰ τοῦ Πνεύματος.
Lord presence dispensed through the Spirit
πρῶτον μὲν γὰρ αὐτῇ τῇ σαρκὶ τοῦ Κυρίου συνῆν,
first indeed for very to-the flesh of-the Lord it-was-present-with
χρῖσμα γενόμενον καὶ ἀχωρίστως παρόν, κατὰ τὸ
(an)-anointing having-become and inseparably present according-to the
γεγραμμένον· ‘ἐφ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ
written on whom — you-see the Spirit descending and
μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός,’
remaining on him this is the Son of-me the beloved
καὶ ‘Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃν ἔχρισεν ὁ Θεὸς τῷ
and Jesus the from Nazareth whom anointed — God with-the
Πνεύματι τῷ ἁγίῳ.’ ἔπειτα πᾶσα ἐνέργεια συμπαρόντος
Spirit the holy then every operation being-present-with
τοῦ Πνεύματος ἐνηργεῖτο. τοῦτο καὶ ὑπὸ τοῦ διαβόλου
the Spirit was-worked this also by the devil

πειραζομένῳ παρῆν. ‘ἀνήχθη’ γάρ, φησίν, ‘ὁ Ἰησοῦς ἀπὸ
being-tempted it-was-present was-led for he-says — Jesus by
τοῦ Πνεύματος εἰς τὴν ἔρημον τοῦ πειρασθῆναι.’ καὶ
the Spirit into the wilderness for-the to-be-tempted and
ἐνεργοῦντι τὰς δυνάμεις ἀχωρίστως συνῆν. ‘εἰ γὰρ ἐγώ,’
working the powers inseparably it-was-with if for I
φησίν, ‘ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια.’ καὶ ἐκ
he-says by Spirit of-God cast-out the demons and from
νεκρῶν ἀναστάντος οὐκ ἀπελείπετο. ἀνακαινίζων γὰρ τὸν
(the)-dead having-risen not he-was-absent renewing for the
ἄνθρωπον ὁ Κύριος, καὶ ἣν ἀπώλεσε χάριν ἐκ τοῦ
man the Lord and which he-lost grace from the
ἐμφυσήματος τοῦ Θεοῦ, ταύτην πάλιν ἀποδιδούς, ἐμφυσήσας
inbreathing — of-God this again restoring having-breathed
εἰς τὸ πρόσωπον τῶν μαθητῶν τί φησι; ‘λάβετε Πνεῦμα
into the face of-the disciples what he-says receive (the)-Spirit
ἅγιον. ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται, ἄν τινων
holy if of-any you-forgive the sins they-are-forgiven if of-any
κρατῆτε, κεκράτηνται.’ ἡ δὲ τῆς Ἐκκλησίας διακόσμησις
you-retain they-are-retained the and of-the Church ordering
οὐχὶ σαφῶς καὶ ἀναντιρρήτως διὰ τοῦ Πνεύματος
not clearly and incontestably through the Spirit
ἐνεργεῖται; ‘αὐτὸς γὰρ ἔδωκε,’ φησί, ‘τῇ Ἐκκλησίᾳ πρῶτον
is-worked he for gave he-says to-the Church first
Ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,
Apostles second prophets third teachers
ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις,
then powers then gifts of-healings helps
κυβερνήσεις, γένη γλωσσῶν.’ αὕτη γὰρ ἡ τάξις κατὰ
governings kinds of-tongues this for the order according-to
τὴν διαίρεσιν τῶν ἐκ τοῦ Πνεύματος δωρεῶν διατέτακται.
the distribution of-the from the Spirit gifts is-arranged

Εὕροι δ' ἄν τις ἀκριβῶς λογιζόμενος καὶ ἐπὶ τοῦ
would-find and — someone precisely reckoning also at the
καιροῦ τῆς προσδοκωμένης ἐπιφανείας τῆς ἐξ οὐρανῶν τοῦ
time of-the expected appearing the from heavens of-the
Κυρίου μὴ ἀσυντελὲς τὸ Πνεῦμα τὸ ἅγιον, ὥς τινες οἴονται,
Lord not ineffective the Spirit the holy as some think
ἀλλὰ συμπαρέσται καὶ ἐν τῇ ἡμέρᾳ τῆς ἀποκαλύψεως
but it-will-be-present also in the day of-the revelation
αὐτοῦ, καθ' ἣν κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ ὁ
of-him in which will-judge the world in righteousness the
μακάριος καὶ μόνος Δυνάστης. τίς γὰρ οὕτως ἀνήκοος τῶν
blessed and only Potentate who for so unhearing of-the
ἡτοιμασμένων παρὰ Θεοῦ ἀγαθῶν τοῖς ἀξίοις, ὡς ἀγνοεῖν
prepared by God goods for-the worthy as to-be-ignorant
ὅτι καὶ τῶν δικαίων ὁ στέφανος ἡ τοῦ Πνεύματός ἐστι
that also of-the just the crown the of-the Spirit is
χάρις, δαψιλεστέρα τότε καὶ τελειοτέρα παρεχομένη κατὰ
grace more-abundant then and more-perfect provided according-to
τὴν ἀναλογίαν τῶν ἀνδραγαθημάτων τῆς πνευματικῆς
the proportion of-the brave-deeds of-the spiritual
δόξης διανεμομένης ἑκάστῳ; ἐν γὰρ ταῖς λαμπρότησι τῶν
glory being-distributed to-each in for the brightnesses of-the
ἁγίων 'πολλαὶ μοναὶ' παρὰ τῷ Πατρί, τουτέστιν ἀξιωμάτων
saints many abodes with the Father that-is of-dignities
διαφοραί. ὡς γὰρ 'ἀστὴρ ἀστέρος διαφέρει ἐν δόξῃ, οὕτω
differences as for star from-star differs in glory thus
καὶ ἡ ἀνάστασις τῶν νεκρῶν.' οἱ τοίνυν 'σφραγισθέντες
also the resurrection of-the dead those therefore sealed
τῷ Πνεύματι τῷ ἁγίῳ εἰς ἡμέραν ἀπολυτρώσεως,'
with-the Spirit the holy for (the)-day of-redemption
καὶ ἣν ἔλαβον ἀπαρχὴν τοῦ Πνεύματος ἀκέραιον καὶ
and which they-received first-fruit of-the Spirit whole and

ἀμείωτον διασώσαντες, οὗτοί εἰσιν οἱ ἀκούσοντες· ‘εὖ,
undiminished having-preserved these are those going-to-hear well
δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
servant good and faithful over few(-things) you-were faithful over
πολλῶν σε καταστήσω.’ ὁμοίως δὲ καὶ οἱ λυπήσαντες τὸ
many you I-will-set likewise and also those having-grieved the
Πνεῦμα τὸ ἅγιον τῇ πονηρίᾳ τῶν ἐπιτηδευμάτων αὐτῶν
Spirit the holy by-the wickedness of-the practices of-them
ἢ οἱ μὴ ἐπεργασάμενοι τῷ δοθέντι ἀφαιρεθήσονται
or those not having-worked-upon the(-thing) given will-be-deprived-of
ὃ εἰλήφασιν, εἰς ἑτέρους μετατιθεμένης τῆς χάριτος,
what they-have-received to others being-transferred the grace
ἢ κατά τινα τῶν εὐαγγελιστῶν καὶ διχοτομηθήσονται
or according-to one of-the evangelists also will-be-cut-asunder
παντελῶς, τῆς διχοτομίας νοουμένης κατὰ τὴν εἰς τὸ
utterly the cutting-asunder being-understood according-to the to the
παντελὲς ἀπὸ τοῦ Πνεύματος ἀλλοτρίωσιν. οὔτε γὰρ σῶμα
utter from the Spirit alienation neither for (the)-body
διαιρεῖται, ὡς τὸ μὲν παραδίδοσθαι τῇ κολάσει,
is-divided as the(-part) indeed to-be-handed-over to-the punishment
τὸ δὲ ἀφίεσθαι, μυθικὸν γὰρ τοῦτό γε καὶ οὐ κατὰ
the(-part) and to-be-let-go mythical for this at-least and not according-to
δίκαιον κριτήν, ὅλου ἡμαρτηκότος ἐξ ἡμισείας εἶναι
(a)-just judge (the)-whole having-sinned by half to-be
τὴν κόλασιν, οὔτε ψυχὴ διχῇ τέμνεται, ὅλη δι’ ὅλου
the punishment nor (the)-soul in-two is-cut whole through whole
τὸ ἁμαρτωλὸν φρόνημα κεκτημένη καὶ συγκατεργαζομένη
the sinful mind having-acquired and co-working
τῷ σώματι τὸ κακόν· ἀλλὰ διχοτομία, ὥσπερ
with-the body the evil but (the)-cutting-asunder as
ἔφην, ἡ ἀπὸ τοῦ Πνεύματος εἰς τὸ διηνεκὲς τῆς ψυχῆς
I-said the from the Spirit for the perpetuity of-the soul

ἀλλοτρίωσις. νῦν μὲν γάρ, εἰ καὶ μὴ ἀνακέκραται τοῖς
alienation now indeed for if even not it-is-mingled with-the
ἀναξίοις, ἀλλ᾽ οὖν παρεῖναι δοκεῖ πως τοῖς ἅπαξ
unworthy but nevertheless to-be-present it-seems somehow to-those once
ἐσφραγισμένοις, τὴν ἐκ τῆς ἐπιστροφῆς σωτηρίαν αὐτῶν
sealed the from the conversion salvation of-them
ἀναμένον· τότε δὲ ἐξ ὅλου τῆς βεβηλωσάσης αὐτοῦ τὴν
awaiting then but from whole the having-profaned of-it the
χάριν ψυχῆς ἀποτμηθήσεται. διὰ τοῦτο ‘ἐν τῷ ᾅδῃ οὐκ
grace soul it-will-be-cut-off because-of this in the Hades not
ἔστιν ὁ ἐξομολογούμενος, οὐδὲ ἐν τῷ θανάτῳ ὁ
is the(-one) confessing nor in the death the(-one)
μνημονεύων Θεοῦ,’ οὐκέτι τῆς βοηθείας τοῦ Πνεύματος
remembering God no-longer the help of-the Spirit
συμπαρούσης. πῶς οὖν δυνατὸν νοῆσαι χωρὶς τοῦ ἁγίου
being-present how then (is-it)-possible to-conceive without the holy
Πνεύματος ἐπιτελεῖσθαι τὴν κρίσιν, ὅπου γε ὁ λόγος
Spirit to-be-accomplished the judgment where at-least the argument
δείκνυσιν ὅτι αὐτό ἐστι καὶ τὸ τῶν δικαίων βραβεῖον,
shows that it is also the of-the just prize
ὅταν ἀντὶ τοῦ ἀρραβῶνος παρασχεθῇ τὸ τέλειον, καὶ ἡ
when instead-of the pledge is-provided the perfect and the
πρώτη τῶν ἁμαρτωλῶν καταδίκη, ὅταν καὶ ὃ δοκοῦσιν
first of-the sinners condemnation when also what they-seem
ἔχειν ἀφαιρεθῶσι; τὸ δὲ μέγιστον τεκμήριον τῆς πρὸς
to-have they-are-deprived-of the but greatest proof of-the with
Πατέρα καὶ Υἱὸν τοῦ Πνεύματος συναφείας, ὅτι οὕτως
Father and Son of-the Spirit conjunction (is)-that thus
ἔχειν λέγεται πρὸς Θεὸν ὡς πρὸς ἕκαστον ἔχει τὸ πνεῦμα
to-be it-is-said toward God as toward each is the spirit
τὸ ἐν ἡμῖν. ‘τίς γὰρ οἶδε,’ φησίν, ‘ἀνθρώπων τὰ
the in us who for knows he-says of-men the(-things)

τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τὸ ἐν αὐτῷ; οὕτω καὶ
of-the man if not the spirit the in him thus also
τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ Πνεῦμα τὸ
the(-things) — of-God no-one has-known if not the Spirit the
ἐκ τοῦ Θεοῦ.' καὶ ταῦτα μὲν εἰς τοσοῦτον.
from — God and these(-things) indeed to so-much

VIII · AGAINST SUBNUMERATION

Basil mocks the term: number changes no nature, and as nobody subweighs tin to gold, nothing numbered is subnumbered. The faith is not counted up to three but confesses one God and Father, one only-begotten Son, and one Holy Spirit; the image's honor passes to its prototype. The Spirit, joined to the Father through the one Son, comes from God as the breath of his mouth and is glorified with them; subnumeration brings in Greek polytheism.

Τὴν δὲ ὑπαρίθμησιν ὅ τι καὶ λέγουσι, καὶ κατὰ τίνος 17
the and subnumeration what — also they-mean and of what
σημαινομένου τὴν φωνὴν ταύτην ἄγουσιν, οὐδὲ ἐπινοῆσαι
signified(-thing) the word this they-apply not-even to-conceive
ῥᾴδιον. ὅτι μὲν γὰρ ἐκ τῆς τοῦ κόσμου σοφίας καὶ
(is)-easy that indeed for from the of-the world wisdom also
αὐτὴ ἡμῖν ἐπεισήχθη, παντὶ γνώριμον. εἰ δὲ ἔχει τινὰ
it on-us was-brought-in to-everyone (is)-known if but it-has some
οἰκεῖον λόγον πρὸς τὰ προκείμενα, τοῦτο ἐπισκεψώμεθα.
proper relation to the matters-in-hand this let-us-examine
φασὶ τοίνυν οἱ δεινοὶ τὰ μάταια, τὰ μὲν κοινὰ
they-say therefore the clever(-ones) in-the vain(-things) the(-ones) indeed common
εἶναι τῶν ὀνομάτων καὶ ἐπὶ πολὺ διήκειν ταῖς σημασίαις,
to-be of-the names and over much to-extend in-the meanings
τὰ δὲ ἰδικώτερα, καὶ ἄλλα ἄλλων μερικωτέραν ἔχειν
the(-others) and more-particular and others than-others more-partial to-have

τὴν δύναμιν. οἷον κοινὸν μὲν ὄνομα ἡ οὐσία, πᾶσιν
the force as common indeed name the substance to-all
ἐπιλεγομένη καὶ ἀψύχοις καὶ ἐμψύχοις ὁμοίως, ἰδικώτερον
predicated both to-lifeless and to-living alike more-particular
δὲ τὸ ζῷον, ἐπ' ἔλαττον μὲν τοῦ προτέρου λεγόμενον,
and the living-thing over less indeed than-the former said
ἐπὶ πλέον δὲ τῶν ὑπ' αὐτὸ θεωρούμενον, καὶ γὰρ
over more but than-the(-things) under it contemplated and for
καὶ λογικῶν αὐτῷ καὶ ἀλόγων φύσις ἐμπεριέχεται. πάλιν
both rational in-it and irrational nature is-contained again
ἰδικώτερόν ἐστι τοῦ ζῴου ὁ ἄνθρωπος, καὶ τούτου ὁ
more-particular is than-the living-thing the man and than-this the
ἀνήρ, καὶ τοῦ ἀνδρὸς ὁ καθ' ἕκαστον, Πέτρος ἢ Παῦλος
male and than-the male the in particular Peter or Paul
ἢ Ἰωάννης. ἆρα οὖν τοῦτο νοοῦσι τὴν ὑπαρίθμησιν,
or John is-it then this do-they-mean the subnumeration
τὴν τοῦ κοινοῦ εἰς τὰ ὑπεσταλμένα διαίρεσιν; ἀλλ' οὐκ
the of-the common into the subordinate(-things) division but not
ἂν πιστεύσαιμι εἰς τοσοῦτον αὐτοὺς παραπληξίας ἐλαύνειν,
— I-would-believe to so-much them of-madness to-drive
ὥστε φάναι τὸν Θεὸν τῶν ὅλων ὥσπερ κοινότητα τινα
so-that to-say — God of-the universe as commonness some
λόγῳ μόνῳ θεωρητήν, ἐν οὐδεμιᾷ δὲ ὑπεστάσει τὸ
by-reason alone contemplated in no but hypostasis the
εἶναι ἔχουσαν, εἰς τὰ ὑποκείμενα διαιρεῖσθαι, εἶτα τὴν
to-be having into the subjects to-be-divided then the
ὑποδιαίρεσιν ταύτην καὶ ὑπαρίθμησιν λέγεσθαι. ἢ τοῦτο
subdivision this also subnumeration to-be-called or this
μὲν οὐδ' ἂν μελαγχολῶντες εἴποιεν, πρὸς γὰρ τῇ ἀσεβείᾳ
indeed not-even — being-crazed would-say besides for the impiety
καὶ τὸν ἐναντίον λόγον τῆς οἰκείας ἑαυτῶν προαιρέσεως
also the opposite argument of-the own their-own purpose

κατασκευάζουσι, τὰ γὰρ ὑποδιαιρούμενα τῆς αὐτῆς ἐστιν
they-construct the for subdivided(-things) of-the same are
ἐκείνοις οὐσίας ἀφ᾽ ὧν διῄρηνται. ἀλλ᾽ ἐοίκαμεν διὰ
with-those substance from which they-have-been-divided but we-seem because-of
πολλὴν τῆς ἀτοπίας ἐνάργειαν ἀπορεῖν λόγων, καὶ οὐκ
much of-the absurdity clearness to-be-at-a-loss for-words and not
ἔχειν πῶς τῆς ἀλογίας αὐτῶν καθαψόμεθα· ὥστε δοκοῦσί
to-have how the unreason of-them we-shall-attack so-that they-seem
μοί τι κερδαίνειν παρὰ τὴν ἄνοιαν. ὡς γὰρ πρὸς
to-me something to-gain from the folly as for against
τὰ μαλακὰ καὶ ὑπείκοντα τῶν σωμάτων τῷ μὴ ἔχειν
the soft and yielding of-the bodies by-the not to-have
ἀντέρεισιν οὐκ ἔστι γενναίαν τὴν πληγὴν ἐνεγκεῖν, οὕτως
resistance not it-is noble the blow to-deliver thus
οὐδὲ τῶν προδήλων εἰς ἄνοιαν δυνατὸν ἐλέγχῳ
not-even of-the(-ones) manifest into folly (it-is)-possible with-refutation
νεανικῷ καθικέσθαι. λείπεται οὖν σιωπῇ τὸ βδελυκτὸν
vigorous to-reach it-remains then in-silence the abomination
αὐτῶν τῆς ἀσεβείας παραδραμεῖν. ἀλλ᾽ οὐκ ἐᾷ τὴν ἡσυχίαν
of-them of-the impiety to-pass-by but not allows the quiet
τῶν ἀδελφῶν ἡ ἀγάπη καὶ ἡ βαρύτης τῶν ἐναντίων.
of-the brothers the love and the weight of-the opponents
Τί γὰρ λέγουσιν; ὁρᾶτε αὐτῶν τῆς ἀλαζονείας τὰ ῥήματα.
what for do-they-say see of-them of-the arrogance the words
‘ἡμεῖς τοῖς μὲν ὁμοτίμοις φαμὲν τὴν συναρίθμησιν πρέπειν,
we to-the indeed equal-in-honor say the connumeration befits
τοῖς δὲ πρὸς τὸ χεῖρον παρηλλαγμένοις τὴν ὑπαρίθμησιν.’
to-the and toward the worse varied the subnumeration
καὶ τοῦτο τίποτε λέγετε; οὐ γὰρ συνίημι ὑμῶν τῆς
and this what do-you-mean not for I-understand your the
ἀλλοκότου σοφίας. πότερον ὅτι χρυσὸς μὲν χρυσῷ
strange wisdom whether that gold indeed with-gold

συναριθμεῖται, ὁ δὲ μόλυβδος οὐκέτι τῆς συναριθμήσεως
is-connumerated the and lead no-longer of-the connumeration
ἄξιος, ἀλλὰ διὰ τὸ τῆς ὕλης εὔωνον ὑπαριθμηθήσεται
worthy but because-of the of-the material cheapness will-be-subnumerated
τῷ χρυσῷ; καὶ τοσαύτην δύναμιν τῷ ἀριθμῷ μαρτυρεῖτε,
to-the gold and so-great power to-the number you-attest
ὡς ἢ τῶν εὐτελῶν τὴν ἀξίαν ὑπεραίρειν ἢ τῶν
as either of-the cheap(-things) the worth to-exalt or of-the
πολυτιμήτων τὸ σεμνὸν καταβάλλειν; οὐκοῦν πάλιν καὶ τὸν
highly-prized(-things) the dignity to-cast-down then again also the
χρυσὸν τοῖς βαρυτίμοις τῶν λίθων ὑπαριθμήσεις, κἀκείνων
gold to-the precious of-the stones you-will-subnumerate and-those
τοῖς εὐανθεστέροις καὶ μείζοσι τοὺς ἀλαμπεστέρους καὶ
to-the more-brilliant and greater the duller and
μικροτέρους. ἀλλὰ τί οὐκ ἂν εἴποιεν οἱ εἰς μηδὲν ἄλλο
smaller but what not — would-they-say those for nothing other
εὐκαιροῦντες ἢ λέγειν τι καὶ ἀκούειν καινότερον;
having-leisure than to-tell something and to-hear newer
ὀνομαζέσθωσαν λοιπὸν μετὰ Στωικῶν καὶ Ἐπικουρείων
let-them-be-named henceforth with Stoics and Epicureans
οἱ διαψηφισταὶ τῆς ἀσεβείας. τίς γὰρ ἂν καὶ γένοιτο
the assessors of-the impiety what for — even would-be
πρὸς τὰ πολύτιμα τῶν ἀτιμοτέρων ἡ ὑπαρίθμησις; ὁ
in-the-case-of the precious(-things) of-the less-honored the subnumeration the
χαλκοῦς ὀβολὸς τῷ χρυσῷ στατῆρι πῶς ὑπαριθμηθήσεται;
copper obol to-the gold stater how will-it-be-subnumerated
ὅτι οὐ λέγομεν, φησί, δύο κεκτῆσθαι νομίσματα, ἀλλ'
because not we-say he-says two to-possess coins but
ἓν καὶ ἕν. πότερον οὖν τούτων ποτέρῳ ὑπαριθμεῖται;
one and one which then of-these to-which is-subnumerated
ἐκφωνεῖται μὲν γὰρ ὁμοίως ἑκάτερον. ἐὰν μὲν οὖν καθ'
is-pronounced indeed for alike each if indeed then by

ἑαυτὸ ἕκαστον ἀριθμήσῃς, ὁμοτιμίαν ποιεῖς ἐν τῷ ὁμοίῳ
itself each you-number equality-of-honor you-make in the like
τρόπῳ τῆς ἀριθμήσεως· ἐὰν δὲ συνάψῃς αὐτά, πάλιν
manner of-the numbering if but you-join them again
ἑνοῖς τὴν ἀξίαν συναριθμῶν ἀλλήλοις ἀμφότερα. εἰ δὲ
you-unite the worth connumerating with-one-another both if but
ὅπερ ἂν δεύτερον ἀριθμηθῇ, τοῦτο ἕξει τὴν ὑπαρίθμησιν,
whichever — second is-numbered this will-have the subnumeration
ἐν τῷ ἀριθμοῦντί ἐστιν ἀπὸ τοῦ χαλκοῦ νομίσματος τῆς
in the numbering(-one) it-is from the copper coin the
ἀριθμήσεως ἄρξασθαι. ἀλλὰ τῆς ἀμαθίας τὸν ἔλεγχον
numbering to-begin but of-the ignorance the refutation
ὑπερθέμενοι ἐπὶ τὰ συνέχοντα τὸν λόγον τρέψωμεν.
having-deferred to the(-things) holding-together the argument let-us-turn
Καὶ τὸν Υἱὸν ὑπαριθμεῖσθαι τῷ Πατρὶ λέγετε καὶ τὸ
and the Son to-be-subnumerated to-the Father you-say and the
Πνεῦμα τῷ Υἱῷ, ἢ τῷ Πνεύματι μόνῳ τὴν ὑπαρίθμησιν
Spirit to-the Son or to-the Spirit alone the subnumeration
ἀφορίζετε; εἰ μὲν γὰρ καὶ τὸν Υἱὸν ὑπαριθμεῖτε, πάλιν
do-you-restrict if indeed for also the Son you-subnumerate again
τὸν αὐτὸν λόγον τῆς ἀσεβείας ἀνακαινίζετε, τὸ ἀνόμοιον
the same argument of-the impiety you-renew the unlikeness
τῆς οὐσίας, τὴν τοῦ ἀξιώματος ταπεινότητα, τὴν ἐν
of-the substance the of-the dignity lowliness the in
ὑστέρῳ γένεσιν, καὶ ἁπαξαπλῶς πάσας ὁμοῦ τὰς εἰς
later origin and in-short all together the against
τὸν Μονογενῆ βλασφημίας δι' ἑνὸς τούτου ῥήματος
the Only-begotten blasphemies through one this word
ἀνακυκλοῦντες ἐπιδειχθήσεσθε· οἷς ἀντιλέγειν μακρότερον
bringing-round you-will-be-shown to-which to-reply (is)-longer
ἢ κατὰ τὴν παροῦσαν ὁρμήν, ἄλλως τε καὶ ἐν ἄλλοις
than according-to the present impulse otherwise both and in other(-works)

κατὰ δύναμιν ὑφ᾽ ἡμῶν τῆς ἀσεβείας διελεγχθείσης. εἰ
according-to (our)-power by us the impiety having-been-refuted if
δὲ τῷ Πνεύματι πρέπειν οἴονται μόνῳ τὴν ὑπαρίθμησιν,
but to-the Spirit to-befit they-think alone the subnumeration
μανθανέτωσαν ὅτι κατὰ τὸν αὐτὸν τρόπον συνεκφωνεῖται
let-them-learn that according-to the same manner is-pronounced-with
τῷ Κυρίῳ τὸ Πνεῦμα, καθ᾽ ὃν καὶ ὁ Υἱὸς τῷ
to-the Lord the Spirit according-to which also the Son to-the
Πατρί. ‘τὸ’ γὰρ ‘ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου
Father the for name of-Father and of-Son and of-holy
Πνεύματος’ ὁμοίως ἐκδέδοται. ὡς τοίνυν ἔχει ὁ Υἱὸς
Spirit alike has-been-delivered as therefore is the Son
πρὸς τὸν Πατέρα, οὕτω πρὸς τὸν Υἱὸν τὸ Πνεῦμα κατὰ
toward the Father thus toward the Son the Spirit according-to
τὴν ἐν τῷ βαπτίσματι παραδεδομένην τοῦ λόγου σύνταξιν.
the in the baptism delivered of-the word arrangement
εἰ δὲ τὸ Πνεῦμα τῷ Υἱῷ συντέτακται, ὁ δὲ Υἱὸς τῷ
if but the Spirit to-the Son is-co-ranked the and Son to-the
Πατρί, καὶ τὸ Πνεῦμα τῷ Πατρὶ δηλονότι. τίνα οὖν ἔχει
Father also the Spirit to-the Father evidently what then has
χώραν τὸ μὲν συναριθμεῖσθαι, τὸ δὲ ὑπαριθμεῖσθαι
place the(-one) indeed to-be-connumerated the(-other) and to-be-subnumerated
λέγειν, ἐν μιᾷ καὶ τῇ αὐτῇ συστοιχίᾳ κατατεταγμένων
to-say in one and the same rank being-arranged
τῶν ὀνομάτων; ὅλως δὲ τί τῶν πάντων ἐξέστη ποτὲ
of-the names at-all and what of-the all(-things) departed ever
τῆς ἑαυτοῦ φύσεως ἀριθμούμενον; ἀλλ᾽ οὐχὶ τὰ μὲν
from-the its-own nature being-numbered but not the indeed
ἀριθμητὰ διαμένει οἷα πέφυκεν ἐξ ἀρχῆς, ὁ δὲ
numerable(-things) remain such-as they-are-by-nature from (the)-beginning the and
ἀριθμὸς σημεῖον γνωριστικὸν τοῦ πλήθους τῶν ὑποκειμένων
number (a)-sign indicative of-the multitude of-the subjects

παρ᾽ ἡμῶν ἐφαρμόζεται; τῶν γὰρ σωμάτων τὰ μὲν
by us is-applied of-the for bodies the(-ones) indeed
ἀριθμοῦμεν, τὰ δὲ μετροῦμεν, τὰ δὲ σταθμώμεθα·
we-number the(-others) and we-measure the(-others) and we-weigh
καὶ ὧν μὲν συνεχὴς ἡ φύσις, μέτρῳ καταλαμβάνομεν,
and of-which indeed continuous the nature by-measure we-comprehend
ὧν δὲ διωρισμένη, τῷ ἀριθμῷ ὑποβάλλομεν, πλὴν
of-which and discrete to-the number we-subject except
ὅσα διὰ λεπτότητα καὶ αὐτὰ πάλιν μετρητὰ γίνεται,
as-many-as because-of fineness also themselves again measurable become
τὰ δὲ βάρη ταῖς ἐπὶ τοῦ ζυγοῦ ῥοπαῖς διακρίνομεν. οὐ
the and weights by-the on the balance inclinations we-distinguish not
τοίνυν ἐπειδὴ ἑαυτοῖς σημεῖα πρὸς τὴν τοῦ ποσοῦ γνῶσιν
therefore because for-ourselves signs for the of-the quantity knowledge
ἐπενοήσαμεν, ἤδη καὶ τὴν φύσιν τῶν σημειωθέντων
we-devised already also the nature of-the signified(-things)
ἠλλάξαμεν. ὥσπερ οὖν οὐχ ὑποσταθμώμεθα ἀλλήλοις τὰ
we-changed as then not we-subweigh to-one-another the
σταθμητά, κἂν τὸ μὲν χρυσός, τὸ δὲ κασσίτερος
weighable(-things) even-if the(-one) indeed gold the(-other) and tin
ᾖ, οὐδὲ ὑπομετροῦμεν τὰ μετρητά, οὕτως οὐδὲ τὰ
be nor we-submeasure the measurable(-things) thus not-even the
ἀριθμητὰ πάντως ὑπαριθμήσομεν. εἰ δὲ οὐδὲν τῶν
numerable(-things) altogether we-shall-subnumerate if and nothing of-the
ἄλλων τὴν ὑπαρίθμησιν δέχεται, πῶς τῷ Πνεύματί φασι
others the subnumeration admits how to-the Spirit do-they-say
προσήκειν ὑπαριθμεῖσθαι; ἀλλὰ τὰ Ἑλληνικὰ νοσοῦντες
to-befit to-be-subnumerated but the Greek(-error) being-sick
οἴονται τὰ κατὰ βαθμὸν ἀξιωμάτων ἢ κατὰ οὐσίας
they-think the(-things) by degree of-dignities or by of-substance
ὕφεσιν ὑποβαίνοντα, ταῦτα προσήκειν ὑπαριθμεῖσθαι.
lowering descending these(-things) to-befit to-be-subnumerated

18 Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα παραδιδοὺς ὁ Κύριος οὐ
Father and Son and holy Spirit delivering the Lord not
μετὰ τοῦ ἀριθμοῦ συνεξέδωκεν. οὐ γὰρ εἶπεν, ὅτι εἰς πρῶτον
with the number delivered(-them) not for he-said that into first
καὶ δεύτερον καὶ τρίτον, οὐδὲ εἰς ἓν καὶ δύο καὶ τρία, ἀλλὰ
and second and third nor into one and two and three but
δι' ὀνομάτων ἁγίων τὴν γνῶσιν τῆς πρὸς σωτηρίαν
through names holy the knowledge of-the to salvation
ἀγούσης πίστεως ἐχαρίσατο. ὥστε τὸ μὲν σῶζον ἡμᾶς
leading faith he-granted so-that the(-thing) indeed saving us
ἡ πίστις ἐστίν, ὁ δὲ ἀριθμὸς σημεῖον γνωριστικὸν τοῦ
the faith is the and number (a)-sign indicative of-the
ποσοῦ τῶν ὑποκειμένων ἐπινενόηται. ἀλλ' οἱ πανταχόθεν
quantity of-the subjects has-been-devised but those from-every-side
ἑαυτοῖς τὰς βλάβας ἐπισυνάγοντες καὶ τῇ τοῦ ἀριθμεῖν
for-themselves the harms gathering-together also the of-the to-number
δυνάμει κατὰ τῆς πίστεως κέχρηνται, οἵγε οὐδενὸς
power against the faith have-used who-at-least nothing
τῶν ἄλλων ἐκ τῆς τοῦ ἀριθμοῦ προσθήκης ἀλλοιουμένου,
of-the others from the of-the number addition being-altered
οὗτοι ἐπὶ τῆς θείας φύσεως εὐλαβοῦνται τὸν ἀριθμόν,
these in-the-case-of the divine nature dread the number
μὴ δι' αὐτοῦ τῆς ὀφειλομένης τῷ Παρακλήτῳ τιμῆς
lest through it of-the owed to-the Paraclete honor
ὑπερβῶσι τὸ μέτρον. ἀλλ', ὦ σοφώτατοι, μάλιστα μὲν
they-overstep the measure but O wisest(-men) most-of-all indeed
ὑπὲρ ἀριθμὸν ἔστω τὰ ἀνέφικτα, ὡς ἡ παλαιὰ τῶν
beyond number let-be the unattainable(-things) as the old of-the
Ἑβραίων εὐλάβεια ἰδίοις σημείοις τὸ ἀνεκφώνητον ὄνομα
Hebrews reverence with-own characters the unutterable name
τοῦ Θεοῦ διεχάρασσε, καὶ ἐκ τούτου τὴν κατὰ πάντων
— of-God engraved and from this the over all

ὑπεροχὴν παριστῶσα. εἰ δὲ ἄρα δεῖ καὶ ἀριθμεῖν,
preeminence presenting if but after-all (one)-must also to-number
μήτοιγε καὶ ἐν τούτῳ κακουργεῖν τὴν ἀλήθειαν. ἢ γὰρ
let-not-at-least also in this to-corrupt the truth either for
σιωπῇ τιμάσθω τὰ ἄρρητα, ἢ εὐσεβῶς ἀριθμείσθω τὰ
by-silence let-be-honored the ineffable(-things) or piously let-be-numbered the
ἅγια. Εἷς Θεὸς καὶ Πατὴρ καὶ εἷς Μονογενὴς Υἱὸς καὶ
holy(-things) One God and Father and one Only-begotten Son and
Ἓν Πνεῦμα ἅγιον. ἑκάστην τῶν Ὑποστάσεων μοναχῶς
One Spirit holy each of-the Hypostases singly
ἐξαγγέλλομεν, ἐπειδὰν δὲ συναριθμῆσαι δέῃ, οὐχὶ
we-proclaim when and to-connumerate (one)-must not
ἀπαιδεύτῳ ἀριθμήσει πρὸς πολυθεΐας ἔννοιαν ἐκφερόμεθα.
by-ignorant numbering to of-polytheism notion we-are-carried-away
Οὐ γὰρ κατὰ σύνθεσιν ἀριθμοῦμεν, ἀφ' ἑνὸς εἰς πλῆθος
not for by composition we-number from one to multitude
ποιούμενοι τὴν παραύξησιν, ἓν καὶ δύο καὶ τρία λέγοντες,
making the increase one and two and three saying
οὐδὲ πρῶτον καὶ δεύτερον καὶ τρίτον. 'ἐγὼ γὰρ Θεὸς
nor first and second and third I for God
πρῶτος καὶ ἐγὼ μετὰ ταῦτα.' δεύτερον δὲ θεὸν οὐδέπω
(am)-first and I after these(-things) (a)-second and god not-yet
καὶ τήμερον ἀκηκόαμεν· Θεὸν γὰρ ἐκ Θεοῦ προσκυνοῦντες,
even today we-have-heard God for from God worshiping
καὶ τὸ ἰδιάζον τῶν Ὑποστάσεων ὁμολογοῦμεν, καὶ μένομεν
both the peculiarity of-the Hypostases we-confess and we-remain
ἐπὶ τῆς Μοναρχίας, εἰς πλῆθος ἀπεσχισμένον τὴν θεολογίαν
on the Monarchy into multitude split the theology
μὴ σκεδαννύντες, διὰ τὸ μίαν ἐν Θεῷ Πατρὶ καὶ
not scattering because-of the one in God (the)-Father and
Θεῷ Μονογενεῖ τὴν οἱονεὶ μορφὴν θεωρεῖσθαι τῷ
God (the)-Only-begotten the as-it-were form to-be-contemplated by-the

ἀπαραλλάκτῳ τῆς Θεότητος ἑνιζομένην. Υἱὸς γὰρ ἐν τῷ
exactness of-the Godhead being-united Son for in the
Πατρὶ καὶ Πατὴρ ἐν τῷ Υἱῷ, ἐπειδὴ καὶ οὗτος τοιοῦτος
Father and Father in the Son since both this(-one) such
οἷος ἐκεῖνος, κἀκεῖνος οἷός περ οὗτος, καὶ ἐν τούτῳ τὸ Ἕν.
as that(-one) and-that(-one) as indeed this(-one) and in this the One
ὥστε κατὰ μὲν τὴν ἰδιότητα τῶν Προσώπων Εἷς καὶ
so-that according-to indeed the property of-the Persons One and
Εἷς, κατὰ δὲ τὸ κοινὸν τῆς φύσεως Ἓν οἱ Ἀμφότεροι.
One according-to and the common of-the nature One the Both
πῶς οὖν, εἴπερ Εἷς καὶ Εἷς, οὐχὶ δύο θεοί; ὅτι βασιλεὺς
how then if-indeed One and One not two gods because king
λέγεται καὶ ἡ τοῦ βασιλέως εἰκών, καὶ οὐ δύο βασιλεῖς.
is-called also the of-the king image and not two kings
οὔτε γὰρ τὸ κράτος σχίζεται οὔτε ἡ δόξα διαμερίζεται. ὡς
neither for the might is-split nor the glory is-divided as
γὰρ ἡ κρατοῦσα ἡμῶν ἀρχὴ καὶ ἡ ἐξουσία μία, οὕτω καὶ
for the ruling us rule and the authority (is)-one thus also
ἡ παρ᾽ ἡμῶν δοξολογία μία καὶ οὐ πολλαί· διότι ἡ τῆς
the from us doxology (is)-one and not many because the of-the
Εἰκόνος τιμὴ ἐπὶ τὸ Πρωτότυπον διαβαίνει. ὃ οὖν ἐστιν
Image honor to the Prototype passes what then is
ἐνταῦθα μιμητικῶς ἡ εἰκών, τοῦτο ἐκεῖ φυσικῶς ὁ Υἱός,
here imitatively the image this there naturally the Son
καὶ ὥσπερ ἐπὶ τῶν τεχνικῶν κατὰ τὴν μορφὴν ἡ
and as in-the-case-of the artistic(-things) according-to the form the
ὁμοίωσις, οὕτως ἐπὶ τῆς θείας καὶ ἀσυνθέτου φύσεως
likeness thus in-the-case-of the divine and uncompounded nature
ἐν τῇ κοινωνίᾳ τῆς Θεότητός ἐστιν ἡ Ἕνωσις. Ἓν δὲ καὶ
in the fellowship of-the Godhead is the Union One and also
τὸ ἅγιον Πνεῦμα, καὶ αὐτὸ μοναδικῶς ἐξαγγελλόμενον, δι᾽
the holy Spirit also itself singly proclaimed through

Ἑνὸς Υἱοῦ τῷ Ἑνὶ Πατρὶ συναπτόμενον καὶ δι' ἑαυτοῦ
One Son to-the One Father conjoined and through itself
συμπληροῦν τὴν πολυύμνητον καὶ μακαρίαν Τριάδα· οὗ
completing the much-hymned and blessed Trinity whose
τὴν πρὸς Πατέρα καὶ Υἱὸν οἰκείωσιν ἱκανῶς ἐμφαίνει τὸ
the toward Father and Son kinship sufficiently shows the
μὴ ἐν τῷ πλήθει τῆς κτίσεως τετάχθαι, ἀλλὰ μοναχῶς
not in the multitude of-the creation to-have-been-ranked but singly
ἐκφωνεῖσθαι. οὐ γὰρ ἓν τῶν πολλῶν ἐστιν, ἀλλ' Ἕν ἐστιν.
to-be-pronounced not for one of-the many it-is but One it-is
ὡς γὰρ Εἷς Πατὴρ καὶ Εἷς Υἱός, οὕτω καὶ Ἓν Πνεῦμα ἅγιον.
as for One Father and One Son thus also One Spirit holy
τῆς μὲν οὖν κτιστῆς φύσεως τοσοῦτον ἀποκεχώρηκεν,
from-the indeed then created nature so-far it-has-withdrawn
ὅσον εἰκὸς τὸ Μοναδικὸν τῶν συστηματικῶν καὶ
as-far-as (is)-likely the Singular from-the aggregate and
πληθυσμὸν ἐχόντων, Πατρὶ δὲ καὶ Υἱῷ κατὰ τοσοῦτον
multitude having(-things) to-Father but and Son by so-much
ἥνωται, καθόσον ἔχει Μονὰς πρὸς Μονάδα τὴν οἰκειότητα.
it-is-united as-far-as has Monad toward Monad the kinship
Καὶ οὐκ ἐντεῦθεν μόνον τῆς κατὰ τὴν φύσιν κοινωνίας αἱ
and not from-here only of-the according-to the nature fellowship the
ἀποδείξεις, ἀλλ' ὅτι καὶ 'ἐκ τοῦ Θεοῦ' εἶναι λέγεται· οὐχ ὡς
proofs but because also from — God to-be it-is-said not as
'τὰ πάντα ἐκ τοῦ Θεοῦ,' ἀλλ' ὡς ἐκ τοῦ Θεοῦ προελθόν,
the all(-things) from — God but as from — God having-proceeded
οὐ γεννητῶς ὡς ὁ Υἱός, ἀλλ' ὡς Πνεῦμα στόματος αὐτοῦ.
not generatively as the Son but as Spirit of-mouth of-him
πάντως δὲ οὔτε τὸ στόμα μέλος, οὔτε πνοὴ λυομένη τὸ
certainly but neither the mouth (a)-member nor breath dissolving the
Πνεῦμα, ἀλλὰ καὶ τὸ στόμα θεοπρεπῶς, καὶ τὸ Πνεῦμα
Spirit but both the mouth God-befittingly and the Spirit

οὐσία ζῶσα, ἁγιασμοῦ κυρία, τῆς μὲν οἰκειότητος
(a)-substance living of-sanctification lord of-the indeed kinship
δηλουμένης ἐντεῦθεν, τοῦ δὲ τρόπου τῆς ὑπάρξεως ἀρρήτου
being-shown from-here of-the and manner of-the existence ineffable
φυλασσομένου. ἀλλὰ καὶ Πνεῦμα Χριστοῦ λέγεται, ὡς
being-guarded but also Spirit of-Christ it-is-called as
ᾠκειωμένον κατὰ τὴν φύσιν αὐτῷ. διὰ τοῦτο ‘εἴ τις
made-kin according-to the nature to-him because-of this if anyone
Πνεῦμα Χριστοῦ οὐχ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.’ ὅθεν
(the)-Spirit of-Christ not has this(-one) not is of-him whence
μόνον ἀξίως δοξάζει τὸν Κύριον, ‘ἐκεῖνος γὰρ ἐμὲ δοξάσει,’
alone worthily it-glorifies the Lord he for me will-glorify
φησίν, οὐχ ὡς ἡ κτίσις, ἀλλ’ ὡς ‘Πνεῦμα τῆς ἀληθείας’
he-says not as the creation but as Spirit of-the truth
τρανῶς ἐκφαῖνον ἐν ἑαυτῷ τὴν ἀλήθειαν, καὶ ὡς Πνεῦμα
clearly displaying in itself the truth and as Spirit
σοφίας τὸν Χριστὸν τὴν τοῦ Θεοῦ Δύναμιν καὶ τὴν τοῦ
of-wisdom — Christ the — of-God Power and the —
Θεοῦ Σοφίαν ἐν τῷ ἑαυτοῦ μεγέθει ἀποκαλύπτον. καὶ ὡς
of-God Wisdom in the its-own greatness revealing and as
Παράκλητος δὲ ἐν ἑαυτῷ χαρακτηρίζει τοῦ ἀποστείλαντος
Paraclete and in itself it-portrays of-the having-sent
αὐτὸν Παρακλήτου τὴν ἀγαθότητα, καὶ ἐν τῷ ἑαυτοῦ
it Paraclete the goodness and in the its-own
ἀξιώματι τὴν μεγαλωσύνην ἐμφαίνει τὴν τοῦ ὅθεν
dignity the majesty it-displays the(-majesty) of-the(-one) whence
προῆλθεν. ἔστιν οὖν δόξα ἡ μέν τις φυσική, ὡς
it-proceeded is then glory the(-one) indeed some natural as
δόξα ἡλίου τὸ φῶς, ἡ δέ τις ἔξωθεν ἡ ἐκ
(the)-glory of-(the)-sun the light the(-other) and some from-outside the(-one) from
προαιρέσεως κεκριμένως τοῖς ἀξίοις προσαγομένη. διπλῆ δὲ
choice discriminatingly to-the worthy offered twofold and

καὶ αὕτη. ‘υἱὸς’ γάρ, φησί, ‘δοξάζει πατέρα, καὶ δοῦλος τὸν
also this (a)-son for he-says glorifies (a)-father and (a)-servant the
κύριον αὐτοῦ.’ τούτων τοίνυν ἡ μὲν δουλικὴ παρὰ τῆς
master his of-these therefore the(-one) indeed servile from the
κτίσεως προσάγεται, ἡ δὲ ἵν’ οὕτως εἴπω οἰκειακὴ
creation is-offered the(-other) and that thus I-may-say familial
παρὰ τοῦ Πνεύματος ἐκπληροῦται. ὡς γὰρ περὶ ἑαυτοῦ
by the Spirit is-fulfilled as for about himself
ἔλεγεν· ‘ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτελείωσα, ὃ
he-said I you glorified on the earth the work I-finished which
ἔδωκάς μοι ἵνα ποιήσω,’ οὕτω καὶ περὶ τοῦ Παρακλήτου·
you-gave to-me that I-may-do thus also about the Paraclete
‘ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
he me will-glorify because from the mine he-receives and
ἀναγγελεῖ ὑμῖν.’ καὶ ὡς δοξάζεται Υἱὸς παρὰ τοῦ Πατρὸς
will-announce to-you and as is-glorified (the)-Son by the Father
λέγοντος· ‘καὶ ἐδόξασα καὶ πάλιν δοξάσω,’ οὕτω δοξάζεται
saying both I-glorified and again I-will-glorify thus is-glorified
τὸ Πνεῦμα διὰ τῆς πρὸς Πατέρα καὶ Υἱὸν κοινωνίας,
the Spirit through the with Father and Son fellowship
καὶ διὰ τῆς τοῦ Μονογενοῦς μαρτυρίας λέγοντος· ‘πᾶσα
and through the of-the Only-begotten testimony saying every
ἁμαρτία καὶ βλασφημία ἀφεθήσεται ὑμῖν τοῖς ἀνθρώποις,
sin and blasphemy will-be-forgiven to-you to-the men
ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται.’
the but of-the Spirit blasphemy not will-be-forgiven
Ἐπειδὴ δὲ διὰ δυνάμεως φωτιστικῆς τῷ κάλλει τῆς τοῦ
since and through (a)-power illuminating on-the beauty of-the —
Θεοῦ τοῦ ἀοράτου Εἰκόνος ἐνατενίζομεν, καὶ δι’ αὐτῆς
of-God the invisible Image we-gaze and through it
ἀναγόμεθα ἐπὶ τὸ ὑπέρκαλον τοῦ Ἀρχετύπου θέαμα, αὐτοῦ
we-are-led-up to the supremely-beautiful of-the Archetype sight there

που πάρεστιν ἀχωρίστως τὸ τῆς γνώσεως Πνεῦμα, τὴν
somewhere is-present inseparably the of-the knowledge Spirit the
ἐποπτικὴν τῆς Εἰκόνος δύναμιν ἐν ἑαυτῷ παρεχόμενον
beholding of-the Image power in itself providing
τοῖς τῆς ἀληθείας φιλοθεάμοσιν, οὐκ ἔξωθεν τὴν δεῖξιν
to-the of-the truth lovers-of-the-sight not from-outside the showing
ποιούμενον, ἀλλ' ἐν ἑαυτῷ εἰσάγον πρὸς τὴν ἐπίγνωσιν. ὡς
making but in itself leading-in to the full-knowledge as
γὰρ 'οὐδεὶς οἶδε τὸν Πατέρα εἰ μὴ ὁ Υἱός,' οὕτως 'οὐδεὶς
for no-one knows the Father if not the Son thus no-one
δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ.'
can to-say Lord Jesus if not in Spirit holy
οὐ γὰρ διὰ Πνεύματος εἴρηται, ἀλλ' ἐν Πνεύματι, καὶ
not for through Spirit it-has-been-said but in Spirit and
'Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν Πνεύματι
Spirit — God and those worshiping him in Spirit
καὶ Ἀληθείᾳ δεῖ προσκυνεῖν,' καθὼς γέγραπται· 'ἐν τῷ
and Truth (one)-must to-worship as it-is-written in the
Φωτί σου ὀψόμεθα Φῶς,' τουτέστιν ἐν τῷ φωτισμῷ τοῦ
Light of-you we-shall-see Light that-is in the illumination of-the
Πνεύματος, 'Φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
Spirit Light the true which enlightens every man
ἐρχόμενον εἰς τὸν κόσμον.' ὥστε ἐν ἑαυτῷ δείκνυσι τὴν
coming into the world so-that in itself it-shows the
δόξαν τοῦ Μονογενοῦς, καὶ τοῖς ἀληθινοῖς προσκυνηταῖς ἐν
glory of-the Only-begotten and to-the true worshipers in
ἑαυτῷ τὴν τοῦ Θεοῦ γνῶσιν παρέχεται. ἡ τοίνυν ὁδὸς τῆς
itself the — of-God knowledge provides the therefore way of-the
θεογνωσίας ἐστὶν ἀπὸ Ἑνὸς Πνεύματος διὰ τοῦ Ἑνὸς Υἱοῦ
knowledge-of-God is from One Spirit through the One Son
ἐπὶ τὸν Ἕνα Πατέρα, καὶ ἀνάπαλιν ἡ φυσικὴ ἀγαθότης
to the One Father and conversely the natural goodness

καὶ ὁ κατὰ φύσιν Ἁγιασμὸς καὶ τὸ βασιλικὸν Ἀξίωμα
and the according-to nature Sanctification and the royal Dignity
ἐκ τοῦ Πατρὸς διὰ τοῦ Μονογενοῦς ἐπὶ τὸ Πνεῦμα διήκει.
from the Father through the Only-begotten to the Spirit extends
οὕτω καὶ αἱ Ὑποστάσεις ὁμολογοῦνται, καὶ τὸ εὐσεβὲς
thus both the Hypostases are-confessed and the pious
δόγμα τῆς Μοναρχίας οὐ διαπίπτει. οἱ δὲ τὴν ὑπαρίθμησιν
doctrine of-the Monarchy not falls-away those but the subnumeration
ἐν τῷ πρῶτον καὶ δεύτερον καὶ τρίτον λέγειν τιθέμενοι
in the first and second and third to-say setting
γνωριζέσθωσαν τὸ πολύθεον τῆς Ἑλληνικῆς πλάνης τῇ
let-them-be-known the polytheism of-the Greek error into-the
ἀχράντῳ Θεολογίᾳ τῶν Χριστιανῶν ἐπεισάγοντες. εἰς
undefiled Theology of-the Christians bringing-in to
οὐδὲν γὰρ ἕτερον φέρει τῆς ὑπαριθμήσεως τὸ κακούργημα,
nothing for other leads of-the subnumeration the villainy
ἢ ὥστε πρῶτον καὶ δεύτερον θεὸν καὶ τρίτον ὁμολογεῖν.
than so-that first and second god and third to-confess
ἀλλ᾽ ἡμῖν ἀρκοῦσα ἡ παρὰ τοῦ Κυρίου ἐπιτεθεῖσα
but to-us (is)-sufficient the by the Lord laid-down
ἀκολουθία, ἣν ὁ συγχέων οὐκ ἔλαττον τῆς τούτων
sequence which the(-one) confounding not less than-the of-these(-men)
ἀσεβείας παρανομήσει. ὅτι μὲν οὖν οὐδέν, ὡς οὗτοι
impiety will-transgress that indeed then nothing as these(-men)
πεπλάνηνται, ἡ κατὰ τὴν φύσιν κοινωνία τῷ τρόπῳ
have-erred the according-to the nature fellowship by-the manner
τῆς ὑπαριθμήσεως παραλύεται, ἱκανῶς εἴρηται. ἀλλὰ
of-the subnumeration is-dissolved sufficiently it-has-been-said but
συνέλθωμεν τῷ φιλονείκῳ καὶ ματαιόφρονι, καὶ δῶμεν
let-us-go-along with-the contentious and vain-minded and let-us-grant
τὸ δεύτερόν τινος καθ᾽ ὑπαρίθμησιν ἐκείνου λέγεσθαι.
the second of-something by subnumeration of-that to-be-said

ἴδωμεν τοίνυν τί τὸ ἐκβαῖνον ἀπὸ τοῦ λόγου. ‘ὁ πρῶτος,’
let-us-see therefore what the resulting from the argument the first
φησίν, ‘ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος Ἄνθρωπος
he-says man from earth earthy the second Man
ὁ Κύριος ἐξ οὐρανοῦ,’ καὶ ἐν ἄλλοις· ‘οὐ πρῶτον,’ φησί,
the Lord from heaven and in others not first he-says
‘τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.’
the spiritual but the psychic then the spiritual
εἰ τοίνυν τῷ πρώτῳ ὑπαριθμεῖται τὸ δεύτερον, τὸ δὲ
if therefore to-the first is-subnumerated the second the and
ὑπαριθμούμενον ἀτιμότερόν ἐστι τοῦ πρὸς ὃ ἔχει
subnumerated less-honorable is than-the(-one) to which it-has
τὴν ὑπαρίθμησιν, ἀτιμότερος καθ’ ὑμᾶς τοῦ ψυχικοῦ
the subnumeration less-honorable according-to you than-the psychic
ὁ πνευματικὸς καὶ τοῦ χοϊκοῦ ἀνθρώπου ὁ ἐπουράνιος.
the spiritual and than-the earthy man the heavenly

IX · THE SPIRIT’S GLORY

The Spirit’s names, holy, good, upright, Paraclete, and his works, before the ages, in the heavenly powers, at Christ’s coming, in redemption and resurrection, show his glory, and he speaks as the Lord speaks. His opponents call him neither slave nor master but free; yet were he created, he would serve with all creation, and being above it he shares the kingship. Scripture calls him Lord: the Lord is the Spirit.

19 ‘Ἔστω ταῦτα,’ φησίν, ‘ἀλλ’ οὐχὶ καὶ δόξα πάντως
let-be these(-things) he-says but not also glory altogether
ὀφειλομένη ἐστὶ τῷ Πνεύματι, ὥστε δοξολογίαις ἀνυψοῦσθαι
owed is to-the Spirit so-that by-doxologies to-be-exalted
παρ’ ἡμῶν.’ πόθεν ἂν οὖν τῆς πάντα νοῦν ὑπερεχούσης
by us whence — then the all mind surpassing

ἀξίας τοῦ Πνεύματος τὰς ἀποδείξεις λάβοιμεν, εἴπερ ἡ
worth of-the Spirit the proofs might-we-take if-indeed the
Πατρὸς καὶ Υἱοῦ κοινωνία μὴ ἀξιόπιστος αὐτοῖς πρὸς
of-Father and of-Son fellowship not credible to-them for
μαρτυρίαν ἀξιώματος ἐνομίσθη; ἔξεστί γε μὴν πρός τε
testimony of-dignity was-thought it-is-possible at-least however to both
τὰ ἐκ τῶν ὀνομάτων ἀποβλέψαντας σημαινόμενα καὶ πρὸς
the from the names having-looked meanings and to
τὰ τῶν ἐνεργειῶν αὐτοῦ μεγέθη καὶ πρὸς τὰς εἰς ἡμᾶς,
the of-the operations of-him greatnesses and to the toward us
μᾶλλον δὲ εἰς πᾶσαν τὴν κτίσιν, χορηγουμένας εὐεργεσίας,
rather and toward all the creation supplied benefits
τῆς μεγαλοφυΐας αὐτοῦ καὶ τῆς ἀνεφίκτου δυνάμεως ἐπὶ
of-the greatness-of-nature of-him and of-the unattainable power to
ποσόν γ' οὖν ἐν περινοίᾳ γενέσθαι. Πνεῦμα ὠνόμασται,
some-degree at-least then in comprehension to-come Spirit it-has-been-named
ὡς 'Πνεῦμα ὁ Θεός,' καὶ 'Πνεῦμα τοῦ προσώπου ἡμῶν
as Spirit — God and Spirit of-the face our
Χριστὸς Κύριος.' ἅγιον, ὡς ἅγιος ὁ Πατὴρ καὶ ἅγιος ὁ
Christ (the)-Lord holy as holy the Father and holy the
Υἱός, τῇ μὲν γὰρ κτίσει ἑτέρωθεν ἐπεισήχθη ὁ ἁγιασμός,
Son to-the indeed for creation from-elsewhere was-brought-in the sanctification
τῷ δὲ Πνεύματι συμπληρωτικὴ τῆς φύσεώς ἐστιν ἡ
to-the but Spirit completing of-the nature is the
ἁγιότης· διόπερ οὐχὶ ἁγιαζόμενόν ἐστιν, ἀλλ' ἁγιάζον.
holiness wherefore not being-sanctified it-is but sanctifying
ἀγαθόν, ὡς ἀγαθὸς ὁ Πατὴρ καὶ ἀγαθὸς ὁ ἐκ τοῦ
good as good the Father and good the(-one) from the
ἀγαθοῦ Γεννηθείς, οὐσίαν ἔχον τὴν ἀγαθότητα. εὐθές, ὡς
good Begotten (as)-substance having the goodness upright as
'εὐθὴς Κύριος ὁ Θεός,' τῷ αὐτὸ εἶναι ἀλήθεια καὶ αὐτὸ
upright (the)-Lord — God by-the itself to-be truth and itself

εἶναι δικαιοσύνη. παρεκτροπὰς ἐπὶ θάτερα καὶ ἐκκλίσεις οὐκ
to-be righteousness deviations to either-side and swervings not
ἔχον, διὰ τὸ ἄτρεπτον τῆς οὐσίας. Παράκλητος, ὡς
having because-of the unchangeableness of-the substance Paraclete as
ὁ Μονογενής, καθὼς αὐτός φησιν, ὅτι ‘ἐγὼ ἐρωτήσω τὸν
the Only-begotten as he says that I will-ask the
Πατέρα μου, καὶ δώσει ὑμῖν ἄλλον Παράκλητον.’ οὕτω
Father of-me and he-will-give you another Paraclete thus
κοινὰ τὰ ὀνόματα πρὸς Πατέρα καὶ Υἱὸν τῷ Πνεύματι
common the names with Father and Son to-the Spirit
ἐκ τῆς κατὰ τὴν φύσιν οἰκειότητος τῶν προσηγοριῶν
from the according-to the nature kinship the titles
τούτων τυχόντι. πόθεν γὰρ ἄλλοθεν; πάλιν ἡγεμονικὸν
these having-obtained whence for from-elsewhere again sovereign
καὶ Πνεῦμα τῆς ἀληθείας καὶ Πνεῦμα σοφίας ὠνόμασται.
and Spirit of-the truth and Spirit of-wisdom it-has-been-named
‘Πνεῦμα Θεῖον τὸ ποιῆσάν με,’ καὶ ‘τὸν Βεσελεὴλ δέ,’ φησίν,
Spirit Divine the having-made me and — Bezalel and he-says
‘ἐνέπλησεν ὁ Θεὸς Πνεῦμα Θεῖον σοφίας καὶ συνέσεως
filled — God (with)-Spirit Divine of-wisdom and of-understanding
καὶ ἐπιστήμης.’ τὰ μὲν οὖν ὀνόματα τοιαῦτα ὑπερφυῆ
and of-knowledge the indeed then names such supernatural
καὶ μεγάλα, οὔμενουν ἔχοντά τινα εἰς δόξαν ὑπερβολήν.
and great not-then having some to glory excess
Αἱ δὲ ἐνέργειαι τίνες; ἄρρητοι μὲν διὰ τὸ μέγεθος,
the and operations what ineffable indeed because-of the greatness
ἀνεξαρίθμητοι δὲ διὰ τὸ πλῆθος. πῶς μὲν γὰρ
innumerable and because-of the multitude how indeed for
νοήσομεν τὰ τῶν αἰώνων ἐπέκεινα; τίνες ἦσαν πρὸ
shall-we-conceive the(-things) of-the ages beyond what were before
τῆς νοητῆς κτίσεως αὐτοῦ αἱ ἐνέργειαι; πόσαι δ’ ἀπ’
the intelligible creation of-him the operations how-many and from

αὐτοῦ περὶ τὴν κτίσιν χάριτες; τίς δὲ ἡ πρὸς τοὺς
him concerning the creation graces what and the toward the
αἰῶνας τοὺς ἐπερχομένους δύναμις; ἦν μὲν γὰρ καὶ
ages the coming power it-was indeed for and
προῆν, καὶ συμπαρῆν τῷ Πατρὶ καὶ τῷ Υἱῷ πρὸ τῶν
pre-existed and co-existed with-the Father and with-the Son before the
αἰώνων. ὥστε κἄν τι νοήσῃς τῶν αἰώνων ἐπέκεινα,
ages so-that even-if anything you-conceive of-the ages beyond
τοῦτο εὑρήσεις τοῦ Πνεύματος κατωτέρω. ἐάν τε τὴν
this you-will-find than-the Spirit lower if and the
κτίσιν ἐνθυμηθῇς, ἐστερεώθησαν αἱ τῶν οὐρανῶν δυνάμεις
creation you-consider were-established the of-the heavens powers
παρὰ τοῦ Πνεύματος, τῆς στερεώσεως δηλονότι ἐπὶ τὸ
by the Spirit the establishment evidently to the
δυσμετάπτωτον τῆς ἀπὸ τῶν ἀγαθῶν ἕξεως νοουμένης·
hard-to-fall of-the from the good(-things) state being-understood
ἡ γὰρ πρὸς Θεὸν οἰκείωσις καὶ τὸ πρὸς κακίαν ἄτρεπτον
the for toward God kinship and the toward vice unchangeable
καὶ τὸ ἐν μακαριότητι διαρκὲς παρὰ τοῦ Πνεύματος ταῖς
and the in blessedness lasting from the Spirit to-the
δυνάμεσι. Χριστοῦ ἐπιδημία, καὶ τὸ Πνεῦμα προτρέχει.
powers of-Christ (the)-sojourn and the Spirit runs-before
ἔνσαρκος παρουσία, καὶ τὸ Πνεῦμα ἀχώριστον. ἐνεργήματα
incarnate presence and the Spirit (is)-inseparable workings
δυνάμεων, χαρίσματα ἰαμάτων διὰ τοῦ Πνεύματος
of-powers gifts of-healings through the Spirit
τοῦ ἁγίου. δαίμονες ἀπηλαύνοντο ἐν τῷ Πνεύματι τοῦ
the holy demons were-driven-out by the Spirit —
Θεοῦ. διάβολος κατηργεῖτο συμπαρόντος τοῦ Πνεύματος.
of-God (the)-devil was-made-ineffective being-present-with the Spirit
ἁμαρτιῶν ἀπολύτρωσις ἐν τῇ χάριτι τοῦ Πνεύματος,
of-sins (the)-redemption in the grace of-the Spirit

‘ἀπελούσασθε’ γὰρ ‘καὶ ἡγιάσθητε ἐν τῷ ὀνόματι τοῦ
you-were-washed for and you-were-sanctified in the name of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἐν τῷ Πνεύματι τῷ ἁγίῳ.’
Lord our Jesus Christ and in the Spirit the holy
οἰκείωσις πρὸς Θεὸν διὰ τοῦ Πνεύματος, ‘ἐξαπέστειλε
kinship with God through the Spirit sent-forth
γὰρ ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ ἐν ταῖς
for — God the Spirit of-the Son of-him into the
καρδίαις ἡμῶν, κρᾶζον ἀββᾶ ὁ Πατήρ.’ ἡ ἐκ νεκρῶν
hearts our crying abba the Father the from (the)-dead
ἐξανάστασις τῇ ἐνεργείᾳ τοῦ Πνεύματος, ‘ἐξαποστελεῖς’
resurrection by-the operation of-the Spirit you-will-send-forth
γὰρ ‘τὸ Πνεῦμά σου καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ
for the Spirit of-you and they-will-be-created and you-will-renew the
πρόσωπον τῆς γῆς.’ εἴτε τὴν κτίσιν τις ἐκλαμβάνοι ἐπὶ
face of-the earth whether the creation one should-take for
τῆς τῶν διαλυθέντων ἀναβιώσεως, πῶς οὐ μεγάλη ἡ τοῦ
the of-the dissolved(-ones) return-to-life how not great the of-the
Πνεύματος ἐνέργεια τοῦ οἰκονομοῦντος ἡμῖν τὸν ἐξ
Spirit operation of-the(-one) dispensing for-us the from
ἀναστάσεως βίον καὶ πρὸς τὴν πνευματικὴν ἐκείνην ζωὴν
resurrection life and to the spiritual that life
τὰς ψυχὰς ἡμῶν μεταρυθμίζοντος; εἴτε λέγοιτο κτίσις
the souls our refashioning or be-called creation
ἡ ἐνταῦθα τῶν ἐξ ἁμαρτίας διαπεπτωκότων ἐπὶ τὸ
the here of-those from sin having-fallen to the
βέλτιον μετακόσμησις (λέγεται γὰρ καὶ οὕτω κατὰ τὴν
better reordering it-is-called for also thus according-to the
συνήθειαν τῆς Γραφῆς, ὡς ὅταν Παῦλος λέγῃ· ‘εἴ τις
usage of-the Scripture as when Paul says if anyone
ἐν Χριστῷ καινὴ κτίσις’), καὶ ὁ ἐνταῦθα τοίνυν
(is)-in Christ (he-is-a)-new creation also the here therefore

ἀνακαινισμὸς καὶ ἡ ἀπὸ τῆς γηΐνης καὶ ἐμπαθοῦς ζωῆς
renewal and the from the earthly and passionate life
ἐπὶ τὴν οὐράνιον πολιτείαν μεταβολὴ διὰ τοῦ Πνεύματος
to the heavenly citizenship change through the Spirit
ἡμῖν γινομένη ἐπὶ πᾶσαν ὑπερβολὴν θαύματος τὰς ψυχὰς
for-us coming-about to every excess of-wonder the souls
ἡμῶν ἀνάγει. ἐπὶ τούτοις πότερον φοβηθῶμεν μὴ τὴν
our leads-up in these(-things) whether should-we-fear lest the
ἀξίαν ὑπερβῶμεν ταῖς ὑπερβολαῖς τῶν τιμῶν; ἢ τὸ
worth we-overstep by-the excesses of-the honors or the
ἐναντίον μὴ εἰς ταπεινότητα καταγάγωμεν τὴν περὶ αὐτοῦ
opposite lest to lowliness we-bring-down the about him
ἔννοιαν, κἂν τὰ μέγιστα δόξωμεν ἐπ' αὐτῷ τῶν
conception even-if the greatest(-things) we-seem concerning him of-the(-things)
ἐξ ἀνθρωπίνης διανοίας καὶ γλώττης προφερομένων
from human thought and tongue brought-forth
φθέγγεσθαι; 'τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον,' ὡς
to-utter these(-things) says the Spirit the holy as
τάδε λέγει Κύριος· 'κατάβηθι καὶ πορεύου σὺν αὐτοῖς,
these(-things) says (the)-Lord go-down and go with them
μηδὲν διακρινόμενος, διότι ἐγὼ αὐτοὺς ἀπέσταλκα.' μὴ
nothing doubting because I them have-sent not
ταπεινοῦ ταῦτα καὶ κατεπτηχότος τὰ ῥήματα; 'ἀφορίσατε
of-(a)-lowly these and of-(a)-cowering(-one) the words separate
δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον,
indeed for-me — Barnabas and — Saul to the work
ὃ προσκέκλημαι αὐτούς.' μὴ δοῦλος οὕτω φθέγγεται;
which I-have-called them not (a)-slave thus speaks
καὶ ὁ Ἡσαΐας· 'Κύριος ἀπέσταλκέ με καὶ τὸ Πνεῦμα
and — Isaiah (the)-Lord has-sent me and the Spirit
αὐτοῦ,' καὶ 'κατέβη Πνεῦμα παρὰ Κυρίου καὶ ὡδήγησεν
of-him and came-down (the)-Spirit from (the)-Lord and guided

αὐτούς.' καὶ μή μοι τὴν ὁδηγίαν πάλιν εἰς ταπεινὴν
them and not to-me the guidance again into lowly
διακονίαν ἐκλάβῃς, τοῦτο γὰρ καὶ Θεοῦ ἔργον εἶναι ὁ
service take this for also of-God (the)-work to-be the
λόγος διαμαρτύρεται. 'ὡδήγησας,' φησίν, 'ὡς πρόβατα τὸν
word testifies you-guided he-says as sheep the
λαόν σου,' καὶ 'ὁ ὁδηγῶν ὡσεὶ πρόβατον τὸν Ἰωσήφ,'
people of-you and the(-one) guiding as (a)-sheep — Joseph
καὶ 'ὡδήγησεν αὐτοὺς ἐπ' ἐλπίδι καὶ οὐκ ἐδειλίασαν.' ὥστε
and he-guided them in hope and not they-were-afraid so-that
ὅταν ἀκούσῃς, ὅτι 'ὅταν ἔλθῃ ὁ Παράκλητος, ἐκεῖνος ὑμᾶς
when you-hear that when comes the Paraclete he you
ἀναμνήσει καὶ ὁδηγήσει πρὸς πᾶσαν τὴν ἀλήθειαν,' τὴν
will-remind and will-guide to all the truth the
ὁδηγίαν ὡς ἐδιδάχθης νόει, μὴ συκοφάντει τὴν ἔννοιαν.
guidance as you-were-taught understand not slander the meaning
Ἀλλὰ καὶ 'ἐντυγχάνει,' φησίν, 'ὑπὲρ ἡμῶν,' ὥστε ὅσον
but also intercedes he-says for us so-that as-much-as
ἱκέτης τοῦ εὐεργέτου λείπεται, τοσοῦτον τὸ Πνεῦμα
(a)-suppliant than-the benefactor falls-short so-much the Spirit
κατὰ τὴν ἀξίαν ἀποπέπτωκε τοῦ Θεοῦ. σὺ δὲ οὔπω ἤκουσας
in the worth has-fallen-short — of-God you but not-yet have-heard
περὶ τοῦ Μονογενοῦς, ὅτι 'ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ
about the Only-begotten that he-is at (the)-right(-hand) — of-God
καὶ ἐντυγχάνει ὑπὲρ ἡμῶν;' μὴ οὖν ὅτι τὸ Πνεῦμα ἐν σοί
and intercedes for us not then because the Spirit (is)-in you
(εἴπερ δὴ ὅλως ἐν σοί), μηδ' ὅτι ἀποτυφλωθέντας ἡμᾶς
if-indeed indeed at-all in you nor because blinded us
πρὸς τὴν ἐκλογὴν τοῦ συμφέροντος διδάσκει καὶ ὁδηγεῖ,
to the choice of-the advantageous it-teaches and guides
τούτου ἕνεκεν τὴν εὐσεβῆ καὶ ὁσίαν περὶ αὐτοῦ δόξαν
of-this for-the-sake the pious and holy about him opinion

ζημιωθῇς. ὑπερβολὴ γὰρ ἀγνωμοσύνης τοῦτό γε τὴν
be-deprived-of excess for of-senselessness this at-least the
φιλανθρωπίαν τοῦ εὐεργέτου ἀφορμὴν ἀχαριστίας ποιεῖσθαι.
kindness of-the benefactor (an)-occasion of-ingratitude to-make
‘μὴ οὖν λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον.’ ἀκούσατε τί φησιν
not then grieve the Spirit the holy hear what says
ἡ ἀπαρχὴ τῶν μαρτύρων Στέφανος, τὸ δυσπειθὲς καὶ
the firstfruit of-the martyrs Stephen the disobedience and
ἀνυπότακτον τῷ λαῷ ὀνειδίζων· ‘ὑμεῖς,’ φησίν, ‘ἀεὶ τῷ
insubordination to-the people reproaching you he-says always the
Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε,’ καὶ πάλιν ὁ Ἡσαΐας·
Spirit the holy resist and again — Isaiah
‘παρώξυναν τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐστράφη αὐτοῖς εἰς
they-provoked the Spirit the holy and it-turned to-them into
ἔχθραν,’ καὶ ἑτέρωθι· ‘ὁ οἶκος τοῦ Ἰακὼβ παρώργισε τὸ
enmity and elsewhere the house — of-Jacob provoked the
Πνεῦμα Κυρίου·’ εἰ μὴ ἐξουσιαστικῆς δυνάμεως παραστατικὰ
Spirit of-(the)-Lord if not of-authoritative power indicative
τὰ τοιαῦτα. τῇ τῶν ἐντυγχανόντων κρίσει παρίημι,
the such(-things) to-the of-the readers judgment I-leave-it
ταῦτα ἀκούοντας ὁποίας τινὰς χρὴ τὰς ὑπολήψεις
these(-things) hearing what-sort some (one)-must the conceptions
ἔχειν, ὡς περὶ ὀργάνου καὶ ὑπηκόου καὶ ὁμοτίμου τῇ
to-have as about (an)-instrument and subject and equal-in-honor with-the
κτίσει καὶ ἡμῖν ὁμοδούλου, ἢ βαρύτατον καὶ ῥήματι μόνῳ
creation and with-us fellow-servant or most-grievous even by-word alone
τὴν βλασφημίαν ταύτην ὑποδῦναι τοῖς εὐσεβέσι. δοῦλον
the blasphemy this to-incur for-the pious (a)-slave
λέγεις τὸ Πνεῦμα; ἀλλ’ ‘ὁ δοῦλος,’ φησίν, ‘οὐκ οἶδε τί ποιεῖ
you-call the Spirit but the slave he-says not knows what does

ὁ κύριος αὐτοῦ,' τὸ δὲ Πνεῦμα οὕτως 'οἶδε τὰ τοῦ
the master his the but Spirit thus knows the(-things) —
Θεοῦ, ὡς καὶ τὸ πνεῦμα τοῦ ἀνθρώπου τὰ ἐν αὐτῷ.'
of-God as also the spirit of-the man the(-things) in him
20 'Οὔτε δοῦλον,' φησίν, 'οὔτε δεσπότην, ἀλλ' ἐλεύθερον.' ὦ
neither slave he-says nor master but free O
τῆς δεινῆς ἀναλγησίας, ὦ τῆς ἐλεεινῆς ἀφοβίας τῶν
the terrible insensibility O the pitiable fearlessness of-those
ταῦτα λεγόντων! τί πλέον αὐτῶν ὀδύρωμαι, τὸ ἀμαθὲς
these(-things) saying what more of-them should-I-lament the ignorance
ἢ τὸ βλάσφημον; οἵ γε τὰ τῆς Θεολογίας δόγματα
or the blasphemy who at-least the of-the Theology doctrines
ἀνθρωπίνοις παραδείγμασι καθυβρίζουσι, καὶ τὴν ὧδε
with-human examples insult and the here
συνήθειαν παρηλλαγμένην ἔχουσαν τῶν ἀξιωμάτων τὴν
custom varied having of-the dignities the
διαφορὰν τῇ θείᾳ καὶ ἀρρήτῳ φύσει προσαρμόζειν
difference to-the divine and ineffable nature to-fit
ἐπιχειροῦσιν, οὐκ ἐννοοῦντες ὅτι παρὰ μὲν ἀνθρώποις
they-attempt not considering that among indeed men
τῇ φύσει δοῦλος οὐδείς. ἢ γὰρ καταδυναστευθέντες
by-the nature (a)-slave (is)-no-one either for overpowered
ὑπὸ ζυγὸν δουλείας ἤχθησαν ὡς ἐν αἰχμαλωσίαις,
under (the)-yoke of-slavery they-were-brought as in captivities
ἢ διὰ πενίαν κατεδουλώθησαν ὡς οἱ Αἰγύπτιοι τῷ
or because-of poverty they-were-enslaved as the Egyptians —
Φαραώ, ἢ κατά τινα σοφὴν καὶ ἀπόρρητον οἰκονομίαν
to-Pharaoh or according-to some wise and secret dispensation
οἱ χείρους τῶν παίδων ἐκ τῆς τῶν πατέρων φωνῆς τοῖς
the worse of-the children from the of-the fathers voice to-the
φρονιμωτέροις καὶ βελτίοσι δουλεύειν κατεδικάσθησαν, ἣν
more-prudent and better to-serve were-condemned which

οὐδὲ καταδίκην, ἀλλ᾽ εὐεργεσίαν εἴποι τις ἂν δίκαιος
not-even condemnation but benefaction would-say someone — just
τῶν γινομένων ἐξεταστής. τὸν γὰρ δι᾽ ἔνδειαν
of-the(-things) happening examiner the(-one) for because-of lack
τοῦ φρονεῖν οὐκ ἔχοντα ἐν ἑαυτῷ τὸ κατὰ φύσιν ἄρχον,
of-the to-think not having in himself the according-to nature ruling(-part)
τοῦτον ἑτέρου κτῆμα γενέσθαι λυσιτελέστερον, ἵνα τῷ
this(-one) of-another (a)-possession to-become (is)-more-profitable that by-the
τοῦ κρατοῦντος λογισμῷ διευθυνόμενος ὅμοιος ᾖ
of-the(-one) ruling reason being-directed like be-may-be
ἅρματι ἡνίοχον ἀναλαβόντι καὶ πλοίῳ κυβερνήτην ἔχοντι
to-(a)-chariot (a)-charioteer having-taken-up and to-(a)-ship (a)-helmsman having
ἐπὶ οἰάκων καθήμενον. διὰ τοῦτο Ἰακὼβ κύριος τοῦ
at (the)-tillers seated because-of this Jacob (is)-lord —
Ἡσαῦ ἐκ τῆς εὐλογίας τοῦ πατρός, ἵνα καὶ μὴ βουλόμενος
of-Esau from the blessing of-the father that even not wishing
παρὰ τοῦ φρονίμου εὐεργετῆται ὁ ἄφρων, οὐκ ἔχων τὸν
by the prudent may-be-benefited the foolish not having the
οἰκεῖον κηδεμόνα τὸν νοῦν, καὶ Χαναὰν παῖς οἰκέτης
own guardian the mind and Canaan (a)-servant (a)-house-slave
ἔσται τοῖς ἀδελφοῖς, ἐπειδὴ ἀδίδακτος ἦν τῆς ἀρετῆς,
will-be to-the brothers since untaught he-was of-the virtue
ἀσύνετον ἔχων τὸν ἑαυτοῦ πατέρα τὸν Χάμ. ὧδε μὲν οὖν
unintelligent having the his-own father — Ham here indeed then
οὕτως οἱ δοῦλοι, ἐλεύθεροι δὲ οἱ διαφυγόντες πενίαν ἢ
thus the slaves free but those having-escaped poverty or
πόλεμον ἢ τῆς ἑτέρων κηδεμονίας ἀπροσδεεῖς. ὥστε κἂν
war or of-the of-others care not-needing so-that even-if
ὁ μὲν δεσπότης, ὁ δὲ οἰκέτης λέγηται, ἀλλ᾽
the(-one) indeed master the(-other) and servant be-called but
οὖν πάντες καὶ κατὰ τὴν πρὸς ἀλλήλους ὁμοτιμίαν
nevertheless all both according-to the toward one-another equality-of-honor

καὶ ὡς κτήματα τοῦ πεποιηκότος ἡμᾶς ὁμόδουλοι.
and as possessions of-the(-one) having-made us (are)-fellow-servants
ἐκεῖ δὲ τί δύνασαι τῆς δουλείας ὑπεξαγαγεῖν; ὁμοῦ τε
there but what can-you of-the slavery exempt at-once both
γὰρ ἐκτίσθη, καὶ τὸ δοῦλον εἶναι συγκατεσκεύασται.
for it-was-created and the slave to-be has-been-co-constituted
ἀλλήλων μὲν γὰρ οὐ κατάρχουσιν, ἐπειδὴ πλεονεξίας
one-another indeed for not they-rule since of-greed
ἄμοιρα τὰ οὐράνια, Θεῷ δὲ πάντα ὑποκύπτει, καὶ ὡς
without-share the heavenly(-things) to-God but all(-things) bow-down and as
Δεσπότῃ τὸν ὀφειλόμενον φόβον καὶ ὡς Δημιουργῷ τὴν
to-Master the owed fear and as to-Creator the
ἐπιβάλλουσαν δόξαν ἀποδιδόντα. ‘υἱὸς γὰρ δοξάζει πατέρα,
befitting glory rendering (a)-son for glorifies (a)-father
καὶ δοῦλος τὸν κύριον αὐτοῦ.’ καὶ ἀπαιτεῖ πάντως τῶν
and (a)-slave the lord his and demands certainly of-the
δύο τὸ ἕτερον ὁ Θεός, ‘εἰ γὰρ Πατήρ εἰμι ἐγώ, ποῦ ἐστι,
two the one — God if for Father am I where is
φησίν, ἡ δόξα μου; καὶ εἰ Κύριός εἰμι ἐγώ, ποῦ ἐστιν ὁ
he-says the glory my and if Lord am I where is the
φόβος μου;’ ἢ πάντων ἂν εἴη ἐλεεινοτάτη ζωὴ μὴ ὑπὸ
fear my or of-all — would-be most-pitiable (a)-life not under
τὴν ἐπισκοπὴν τοῦ Δεσπότου κειμένη· ὁποῖαί εἰσιν αἱ
the oversight of-the Master lying of-which-sort are the
ἀποστατικαὶ δυνάμεις αἱ διὰ τὸ τραχηλιάσαι κατὰ
apostate powers the(-ones) because-of the to-stiffen-the-neck against
Θεοῦ Παντοκράτορος ἀφηνιάζουσαι τῆς δουλείας, οὐ τῷ
God Almighty breaking-loose from-the slavery not by-the
ἑτέρως πεφυκέναι, ἀλλὰ τῷ ἀνυποτάκτως ἔχειν πρὸς τὸν
otherwise to-be-by-nature but by-the insubordinately to-be toward the
Ποιήσαντα. τίνα οὖν λέγεις ἐλεύθερον; τὸν ἀβασίλευτον;
Maker whom then do-you-call free the kingless

τὸν μήτε ἄρχειν ἑτέρου δύναμιν ἔχοντα μήτε ἄρχεσθαι
the(-one) neither to-rule another power having nor to-be-ruled
καταδεχόμενον; ἀλλ᾽ οὔτε ἔστι τις τοιαύτη φύσις ἐν τοῖς
accepting but neither is any such nature among the
οὖσι, καὶ τοῦτο ἐννοῆσαι κατὰ τοῦ Πνεύματος ἀσέβεια
beings and this to-think against the Spirit (is)-impiety
περιφανής. ὥστε εἰ μὲν ἔκτισται, δουλεύει δηλαδὴ
manifest so-that if indeed it-has-been-created it-serves evidently
μετὰ πάντων, ‘τὰ γὰρ σύμπαντα,’ φησί, ‘δοῦλα σά,’ εἰ
with all the for universe he-says (are)-slaves yours if
δὲ ὑπὲρ τὴν κτίσιν ἐστί, τῆς βασιλείας ἐστὶ κοινωνόν.
but above the creation it-is of-the kingship it-is (a)-partner
Καὶ τί δεῖ ἐκ τῶν ταπεινῶν ἀπομαχομένους αἰσχρῶς τὴν 21
and why must from the lowly(-things) fighting shamefully the
νίκην κατακτᾶσθαι τῷ λόγῳ, ἐξὸν τῇ παραθέσει
victory to-win in-the argument it-being-possible by-the setting-beside
τῶν σεμνοτέρων ἀναντίρρητον τὴν ὑπερβολὴν τῆς δόξης
of-the more-august(-things) incontrovertible the excess of-the glory
ἐπιδεικνύναι; εἰ δὲ λέγοιμεν ἃ παρὰ τῆς Γραφῆς
to-show if but we-should-say what from the Scripture
ἐδιδάχθημεν, τάχα που μέγα καὶ σφοδρὸν ἀνακράξονται,
we-were-taught perhaps somehow great and loud they-will-cry-out
καὶ συσχόντες τὰ ὦτα ἀράμενοι λίθους, ἢ ὅ τι ἂν τύχοι
and having-stopped the ears having-taken-up stones or what — — chance
παραφανὲν τοῦτο τῶν Πνευματομάχων ἕκαστος ὅπλον
appearing this of-the Spirit-fighters each (a)-weapon
ποιησάμενος, ἐφ᾽ ἡμᾶς ἥξουσιν. οὐ μὴν πρό γε
having-made against us they-will-come not however before at-least
τῆς ἀληθείας τιμητέα ἡμῖν ἡ ἀσφάλεια. εὕρομεν τοίνυν
the truth to-be-honored by-us the safety we-found therefore
παρὰ τῷ Ἀποστόλῳ· ‘ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς
in the Apostle the and Lord may-direct your the

καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν
hearts into the love — of-God and into the patience
τοῦ Χριστοῦ ὑπὲρ τῶν θλίψεων. τίς ὁ κατευθύνων
— of-Christ on-behalf-of the afflictions who (is)-the directing
Κύριος εἰς τὴν τοῦ Θεοῦ ἀγάπην καὶ εἰς τὴν ὑπὲρ τῶν
Lord into the — of-God love and into the on-behalf-of the
θλίψεων τοῦ Χριστοῦ ὑπομονήν; ἀποκρινάσθωσαν ἡμῖν
afflictions — of-Christ patience let-them-answer us
οἱ τὸ Πνεῦμα καταδουλούμενοι. εἴτε γὰρ περὶ τοῦ Θεοῦ
those the Spirit enslaving if for about — God
καὶ Πατρὸς ὁ λόγος, πάντως ἂν εἴρητο· ὁ δὲ
and Father the word certainly — it-would-have-been-said the and
Κύριος ὑμᾶς κατευθύναι εἰς τὴν ἑαυτοῦ ἀγάπην, εἴτε περὶ
Lord you direct into the his-own love if about
τοῦ Υἱοῦ, προσέκειτο ἄν· εἰς τὴν ἑαυτοῦ ὑπομονήν.
the Son there-would-have-been-added — into the his-own patience
ζητείτωσαν οὖν τί ἐστιν ἄλλο Πρόσωπον, ὃ τῇ
let-them-seek then what is other Person which by-the
προσηγορίᾳ τοῦ Κυρίου τιμᾶσθαι ἄξιον. παραπλήσιον δὲ
title of-the Lord to-be-honored (is)-worthy like and
τούτῳ καὶ τὸ ἑτέρωθι κείμενον, τὸ ‘ὑμᾶς δὲ ὁ Κύριος
to-this also the elsewhere lying the you and the Lord
πλεονάσαι καὶ περισσεύσαι ἐν ἀγάπῃ εἰς ἀλλήλους καὶ
make-increase and abound in love toward one-another and
εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι
toward all as also we toward you for the to-establish
ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιασμῷ ἔμπροσθεν τοῦ
your the hearts blameless in sanctification before —
Θεοῦ καὶ Πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν
God and Father our at the coming of-the Lord our
Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.’ ποῖον
Jesus Christ with all the saints of-him what

Κύριον εὔχεται ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν
Lord does-be-pray before — God and Father our
ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν ἀμέμπτους τὰς καρδίας
at the coming of-the Lord our blameless the hearts
ἐστηριγμένας ἐν ἁγιωσύνῃ τῶν ἐν Θεσσαλονίκῃ πιστῶν
established in holiness of-the in Thessalonica faithful
στηρίξαι; ἀποκρινάσθωσαν ἡμῖν οἱ μετὰ τῶν λειτουργικῶν
to-establish let-them-answer us those with the ministering
πνευμάτων τῶν πρὸς διακονίαν ἀποστελλομένων τὸ
spirits the(-ones) for service sent the
ἅγιον Πνεῦμα τιθέντες. ἀλλ᾽ οὐκ ἔχουσι. διόπερ ἀκουέτωσαν
holy Spirit setting but not they-can wherefore let-them-hear
καὶ ἑτέρας μαρτυρίας διαρρήδην καὶ αὐτῆς κυριολογούσης
also another testimony expressly and it calling-(him)-Lord
τὸ Πνεῦμα. ‘ὁ δὲ Κύριος,’ φησί, ‘τὸ Πνεῦμά ἐστι,’ καὶ
the Spirit the but Lord he-says the Spirit is and
πάλιν· ‘καθάπερ ἀπὸ Κυρίου Πνεύματος.’ ὥστε δὲ μηδεμίαν
again as from (the)-Lord (the)-Spirit so-that and no
ἀντιλογίας ἀφορμὴν καταλιπεῖν, αὐτὴν παραθήσομαι τοῦ
of-contradiction occasion to-leave itself I-will-set-beside of-the
Ἀποστόλου τὴν λέξιν· ‘ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ
Apostle the wording until for the today the same
κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς Παλαιᾶς Διαθήκης μένει,
veil at the reading of-the Old Covenant remains
μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται. ὅταν
not being-unveiled because in Christ it-is-done-away whenever
δὲ ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. ὁ δὲ
but it-turns to (the)-Lord is-taken-away the veil the and
Κύριος τὸ Πνεῦμά ἐστι.’ τί τοῦτο λέγων; ὅτι ὁ ψιλῇ
Lord the Spirit is what this saying that the(-one) bare
τῇ διανοίᾳ τοῦ γράμματος προσκαθήμενος καὶ αὐτοῦ
to-the sense of-the letter sitting-beside and there

που περὶ τὰ νομικὰ παρατηρήματα διατρίβων οἱόν τινι
somehow about the legal observances spending-time as by-some
παραπετάσματι τῇ Ἰουδαϊκῇ τοῦ γράμματος ἐκδοχῇ
veil by-the Jewish of-the letter interpretation
τὴν καρδίαν ἑαυτοῦ συγκεκάλυπται, καὶ τοῦτο πάσχει
the heart his-own has-veiled and this he-suffers
παρὰ τὸ ἀγνοεῖν ὅτι ἡ σωματικὴ τοῦ νόμου τήρησις
because-of the to-be-ignorant that the bodily of-the law observance
ἐν τῇ ἐπιδημίᾳ τοῦ Χριστοῦ καταργεῖται, τῶν τύπων
at the sojourn — of-Christ is-done-away the types
λοιπὸν μεταληφθέντων εἰς τὴν ἀλήθειαν. ἀργοῦσι γὰρ
henceforth having-been-changed into the truth are-idle for
λύχνοι τῇ τοῦ ἡλίου παρουσίᾳ, καὶ σχολάζει ὁ νόμος
lamps at-the of-the sun presence and rests the law
καὶ προφητεῖαι κατασιγάζονται τῆς ἀληθείας ἀναφανείσης.
and prophecies are-silenced the truth having-appeared
ὁ μέντοι δυνηθεὶς ἐπὶ τὸ βάθος διακύψαι τῆς
the(-one) however having-been-able into the depth to-peer of-the
νομικῆς ἐννοίας καὶ τὴν ἐκ τοῦ γράμματος ἀσάφειαν οἱόν
legal meaning and the from the letter obscurity as
τι καταπέτασμα διασχὼν εἴσω γενέσθαι τῶν ἀπορρήτων,
some curtain having-parted inside to-come of-the secret(-things)
οὗτος ἐμιμήσατο τὸν Μωϋσῆν ἐν τῷ διαλέγεσθαι τῷ
this(-one) imitated — Moses in the to-converse —
Θεῷ περιαιροῦντα τὸ κάλυμμα, ἐπιστρέφων καὶ αὐτὸς
with-God taking-away the veil turning also himself
ἀπὸ τοῦ γράμματος πρὸς τὸ πνεῦμα, ὥστε ἀναλογεῖν
from the letter to the spirit so-that to-correspond
τῷ μὲν ἐπὶ τοῦ προσώπου Μωϋσέως καλύμματι τὴν
to-the indeed upon the face of-Moses veil the
τῶν νομικῶν διδαγμάτων ἀσάφειαν, τῇ δὲ ἐπιστροφῇ
of-the legal teachings obscurity to-the and turning

τῇ πρὸς τὸν Κύριον τὴν πνευματικὴν θεωρίαν. ὁ
the toward the Lord the spiritual contemplation the(-one)
οὖν ἐν τῇ ἀναγνώσει τοῦ νόμου περιελὼν τὸ γράμμα
then in the reading of-the law having-removed the letter
ἐπιστρέφει πρὸς τὸν Κύριον (ὁ δὲ Κύριος νῦν τὸ Πνεῦμα
turns to the Lord the and Lord now the Spirit
λέγεται), καὶ ὅμοιος γίνεται Μωϋσεῖ ἐκ τῆς ἐπιφανείας
is-called and like becomes to-Moses from the manifestation
τοῦ Θεοῦ τὸ πρόσωπον δεδοξασμένον ἔχοντι. ὡς γὰρ
— of-God the face glorified having as for
τὰ τοῖς ἀνθηροῖς χρώμασι παρακείμενα ἐκ τῆς
the(-things) to-the bright colors lying-near from the
περιρρεούσης αὐγῆς καὶ αὐτὰ καταχρώννυται, οὕτως
flowing-around radiance also themselves are-colored thus
ὁ ἐναργῶς ἐνατενίσας τῷ Πνεύματι ἐκ τῆς ἐκείνου
the(-one) clearly having-gazed on-the Spirit from the of-it
δόξης μεταμορφοῦταί πως πρὸς τὸ φανότερον, οἷόν
glory is-transfigured somehow to the brighter as
τινι φωτὶ τῇ ἐκ τοῦ Πνεύματος ἀληθείᾳ τὴν καρδίαν
by-some light by-the from the Spirit truth the heart
καταλαμπόμενος. καὶ τοῦτό ἐστι τὸ μεταμορφοῦσθαι ἀπὸ
being-illumined and this is the to-be-transfigured from
τῆς δόξης τοῦ Πνεύματος εἰς τὴν οἰκείαν δόξαν, οὐ
the glory of-the Spirit into the own glory not
μικρολόγως οὐδὲ ἀμυδρῶς, ἀλλ' ἐπὶ τοσοῦτον, ἐφ' ὅσον
meagerly nor dimly but to so-much to as-much
ἐστὶν εἰκὸς τὸν ἀπὸ τοῦ Πνεύματος φωτιζόμενον. οὐ
is likely the(-one) by the Spirit being-enlightened not
δυσωπῇ, ἄνθρωπε, τὸν Ἀπόστολον λέγοντα, ὅτι 'ναὸς
are-you-ashamed O-man the Apostle saying that (a)-temple
Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;' ἆρα
of-God you-are and the Spirit — of-God dwells in you is-it

τὸ δουλικὸν οἰκητήριον κατεδέξατο ἄν ποτε τῇ
the servile dwelling would-be-have-deigned — ever with-the
τοῦ ναοῦ προσηγορίᾳ τιμῆσαι; τί δὲ ὁ θεόπνευστον
of-the temple title to-honor what and the(-one) God-inspired
τὴν Γραφὴν ὀνομάζων διὰ τῆς ἐπιπνοίας τοῦ ἁγίου
the Scripture naming through the inspiration of-the holy
Πνεύματος συγγραφεῖσαν μὴ τοῖς τοῦ καθυβρίζοντος
Spirit composed not the of-the(-one) insulting
καὶ κατασμικρύνοντος αὐτὸ προσρήμασι κέχρηται;
and belittling it appellations has-he-used

X · BEYOND THE WORLD

Like Father and Son, the Spirit is beyond the world's sight and everywhere at once, as no angel is. To glorify him is to tell his wonders. Glory is given to man, to Israel, to the sun; how deny it to the Spirit, giver of life and freedom, whom the Lord ranked with Father and Son? As God's gift he is no lower than the Son, also given.

22 Οὐ μόνον δὲ ἐξ ὧν τὰς αὐτὰς προσηγορίας ἔχει
not only and from what the same titles it-has
καὶ κοινωνόν ἐστι τῶν ἐνεργειῶν Πατρὶ καὶ Υἱῷ, τὸ
and partner is of-the operations with-Father and Son the
ὑπερέχον αὐτοῦ τῆς φύσεως γνώριμον, ἀλλὰ καὶ ἐξ
transcendence its of-the nature (is)-known but also from
ὧν ὁμοίως ἐστὶ πρὸς θεωρίαν δυσέφικτον. ἃ γὰρ
what likewise it-is to contemplation hard-to-reach what for
περὶ τοῦ Πατρός φησιν ὡς ἐπέκεινα ὄντος ἀνθρωπίνης
about the Father he-says as beyond being human
ἐννοίας, καὶ ἃ περὶ τοῦ Υἱοῦ, ταὐτὰ ὁ Κύριος
conception and what about the Son the-same(-things) the Lord
καὶ περὶ τοῦ ἁγίου Πνεύματος λέγει· Πάτερ δίκαιε, καὶ
also about the holy Spirit says Father righteous and

ὁ κόσμος σε οὐκ ἔγνω,' τὸν κόσμον λέγων νῦν οὐχὶ
the world you not knew the world meaning now not
τὸ ἐξ οὐρανοῦ καὶ γῆς σύστημα, ἀλλὰ τὴν ἐπίκηρον
the from heaven and earth system but the perishable
ταύτην καὶ μυρίαις μεταβολαῖς ὑποκειμένην ζωήν. καὶ
this and to-countless changes subject life and
περὶ ἑαυτοῦ διαλεγόμενος, 'ἔτι μικρόν,' φησί, 'καὶ ὁ
about himself discoursing yet a-little he-says and the
κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,' πάλιν
world me no-longer beholds you but behold me again
ἐνταῦθα τοὺς τῇ ὑλικῇ καὶ σαρκικῇ προσδεδεμένους ζωῇ
here those to-the material and carnal bound life
καὶ μόνοις ὀφθαλμοῖς τὴν ἀλήθειαν ἐπιτρέποντας κόσμον
and to-eyes alone the truth entrusting world
προσαγορεύων, οἳ τῇ ἀπιστίᾳ τῆς ἀναστάσεως οὐκέτι
calling who by-the unbelief of-the resurrection no-longer
ἔμελλον τοῖς ὀφθαλμοῖς τῆς καρδίας τὸν Κύριον ἡμῶν
were-going with-the eyes of-the heart the Lord our
ὄψεσθαι. τὰ δὲ αὐτὰ καὶ περὶ τοῦ Πνεύματος εἶπε. 'τὸ
to-see the but same(-things) also about the Spirit he-said the
Πνεῦμα,' φησί, 'τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται
Spirit he-says of-the truth which the world not can
λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς
to-receive because not it-beholds it nor knows it you
δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει.' ὁ μὲν γὰρ
but know it because with you it-abides the indeed for
σάρκινος ἄνθρωπος ἀγύμναστον ἔχων πρὸς θεωρίαν τὸν
carnal man untrained having for contemplation the
νοῦν, μᾶλλον δὲ ὅλον ὥσπερ ἐν βορβόρῳ τῷ φρονήματι
mind rather but whole as in mire the mind
τῆς σαρκὸς κατορωρυγμένον φέρων, ἀδυνατεῖ πρὸς τὸ
of-the flesh buried bearing is-unable toward the

πνευματικὸν φῶς τῆς ἀληθείας ἀναβλέψαι. διὸ ὁ
spiritual light of-the truth to-look-up wherefore the
κόσμος, τουτέστιν ἡ τοῖς πάθεσι τῆς σαρκὸς δεδουλωμένη
world that-is the by-the passions of-the flesh enslaved
ζωή, οἷον ὀφθαλμὸς ἀσθενὴς φῶς ἡλιακῆς ἀκτῖνος,
life as (an)-eye weak (the)-light of-(the)-solar ray
τὴν τοῦ Πνεύματος χάριν οὐχ ὑποδέχεται. τοῖς μέντοι
the of-the Spirit grace not receives to-the however
μαθηταῖς ἑαυτοῦ καθαρότητα ζωῆς ἐκ τῶν διδαγμάτων
disciples his-own purity of-life from the teachings
αὐτοῦ μαρτυρήσας ὁ Κύριος τὸ καὶ ἐποπτικοῖς ἤδη
his having-attested the Lord the also beholding already
εἶναι καὶ θεωρητικοῖς τοῦ Πνεύματος ἀποδίδωσιν. ‘ἤδη
to-be and contemplative of-the Spirit he-grants already
γάρ,’ φησίν, ‘ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον, ὃν
for he-says you clean are because-of the word which
λελάληκα ὑμῖν.’ ὅθεν ‘ὁ μὲν κόσμος οὐ δύναται λαβεῖν, οὐ
I-have-spoken to-you whence the indeed world not can to-receive not
γὰρ θεωρεῖ αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν
for it-beholds it you but know it because with you
μένει.’ ταὐτὰ λέγει καὶ Ἡσαΐας· ‘ὁ στερεώσας
it-abides the-same(-things) says also Isaiah the(-one) having-established
τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ δοὺς πνοὴν τῷ λαῷ
the earth and the(-things) in it and having-given breath to-the people
τῷ ἐπ’ αὐτῆς καὶ Πνεῦμα τοῖς πατοῦσιν αὐτήν.’ οἱ γὰρ
the upon it and Spirit to-those treading it those for
καταπατοῦντες τὰ γήϊνα καὶ ὑπεράνω αὐτῶν γενόμενοι
trampling the earthly(-things) and above them having-become
ἄξιοι τῆς δωρεᾶς τοῦ ἁγίου Πνεύματος μεμαρτύρηνται. τὸ
worthy of-the gift of-the holy Spirit have-been-attested the
οὖν ἀχώρητον μὲν τῷ κόσμῳ, τοῖς ἁγίοις δὲ μόνοις διὰ
then uncontainable indeed by-the world to-the saints but alone because-of

καθαρότητα τῆς καρδίας θεωρητόν, τί χρὴ νομίζεσθαι
purity of-the heart visible what must be-thought
ἢ τὰς ποταπὰς τιμὰς συμμέτρους ὑπάρχειν αὐτῷ; τῶν
or the what-sort honors befitting to-be to-it of-the
μὲν οὖν ἄλλων ἑκάστη δυνάμεων ἐν περιγραπτῷ τόπῳ
indeed then other each of-powers in (a)-circumscribed place
τυγχάνειν πεπίστευται, ὁ γὰρ τῷ Κορνηλίῳ ἐπιστὰς
to-be is-believed the for — to-Cornelius having-stood-by
ἄγγελος οὐκ ἦν ἐν ταὐτῷ καὶ παρὰ τῷ Φιλίππῳ, οὐδὲ
angel not was in the-same(-place) also with — Philip nor
ὁ ἀπὸ τοῦ θυσιαστηρίου τῷ Ζαχαρίᾳ διαλεγόμενος
the(-one) from the altar — to-Zechariah conversing
κατὰ τὸν αὐτὸν καιρὸν καὶ ἐν οὐρανῷ τὴν οἰκείαν στάσιν
at the same time also in heaven the own station
ἐπλήρου· τὸ μέντοι Πνεῦμα ὁμοῦ τε ἐν Ἀββακοὺμ ἐνεργεῖν
filled the however Spirit at-once both in Habakkuk to-work
καὶ ἐν Δανιὴλ ἐπὶ τῆς Βαβυλωνίας πεπίστευται, καὶ ἐν
and in Daniel at the Babylonia is-believed and in
τῷ καταρράκτῃ εἶναι μετὰ Ἱερεμίου καὶ μετὰ Ἰεζεκιὴλ
the dungeon to-be with Jeremiah and with Ezekiel
ἐπὶ τοῦ Χοβάρ. ‘Πνεῦμα γὰρ Κυρίου πεπλήρωκε τὴν
at the Chebar (the)-Spirit for of-(the)-Lord has-filled the
οἰκουμένην.’ καὶ ‘ποῦ πορευθῶ ἀπὸ τοῦ Πνεύματός σου,
world and where shall-I-go from the Spirit of-you
καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;’ καὶ ὁ προφήτης·
and from the face of-you where shall-I-flee and the prophet
‘διότι ἐγὼ μεθ’ ὑμῶν εἰμι, λέγει Κύριος, καὶ τὸ Πνεῦμά
because I with you am says (the)-Lord and the Spirit
μου ἐφέστηκεν ἐν μέσῳ ὑμῶν.’ τὸ δὲ πανταχοῦ ὂν καὶ
of-me stands in (the)-midst of-you the but everywhere being and
Θεῷ συμπαρὸν τῆς ποίας προσήκει νομίζειν φύσεως;
with-God present of-the what-sort is-it-fitting to-think nature

τῆς πάντα περιεχούσης, ἢ τῆς μερικοῖς ἐμπεριειλημμένης
of-the all(-things) encompassing or of-the in-partial included
χωρίοις, ὁποίαν τὴν τῶν ἀγγέλων ὁ λόγος ἔδειξεν; ἀλλ᾽
places such-as the of-the angels the argument showed but
οὐκ ἄν τις εἴποι. τὸ οὖν Θεῖον τῇ φύσει, τὸ ἀχώρητον
not — anyone would-say the then Divine in-the nature the uncontainable
τῷ μεγέθει, τὸ δυνατὸν ἐν ταῖς ἐνεργείαις, τὸ ἀγαθὸν
in-the greatness the powerful in the operations the good
ἐν ταῖς εὐεργεσίαις μὴ ὑπερυψώσομεν; μὴ δοξάσομεν;
in the benefactions not shall-we-exalt not shall-we-glorify
23 Ἐγὼ δὲ οὐδὲ ἄλλο τι τὴν δόξαν τίθεμαι ἢ
I but not-even other anything the glory I-reckon than
τῶν πρόσοντων αὐτῷ θαυμάτων τὴν ἐξαρίθμησιν. ὥστε
of-the belonging to-it wonders the enumeration so-that
ἢ οὐδὲ μεμνῆσθαι ἡμᾶς τῶν παρ᾽ αὐτοῦ ἀγαθῶν
either not-even to-remember us of-the from it good(-things)
ἐπιτάξουσιν οὗτοι, ἢ πάντως ἡ τῶν προσόντων διέξοδος
will-command these(-men) or certainly the of-the belonging(-things) recital
τῆς μείζονος δοξολογίας ἐστὶ πλήρωσις. οὐδὲ γὰρ τὸν
of-the greatest doxology is (the)-fulfillment not-even for —
Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
God and Father of-the Lord our Jesus Christ and
τὸν Μονογενῆ αὐτοῦ Υἱὸν ἄλλως δοξάζειν ἔχομεν ἢ τῷ
the Only-begotten his Son otherwise to-glorify we-can than by-the
κατὰ τὴν ἡμετέραν δύναμιν διεξιέναι αὐτοῦ τὰ θαύματα.
according-to the our power to-go-through his the wonders
24 Εἶτα δόξῃ μὲν καὶ τιμῇ ἐστεφάνωται ὁ κοινὸς ἄνθρωπος,
then with-glory indeed and honor is-crowned the common man
καὶ ‘δόξα καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ποιοῦντι τὸ
and glory and honor and peace to-every(-one) the doing the
ἀγαθὸν ἐν ἐπαγγελίαις ἀπόκειται·’ ἔστι δέ τις καὶ ἰδίως
good in promises is-laid-up is and some also peculiarly

τοῦ Ἰσραὴλ δόξα, ‘ὧν ἡ υἱοθεσία,’ φησί, ‘καὶ ἡ δόξα καὶ ἡ
— of-Israel glory whose the adoption he-says and the glory and the
λατρεία,’ καὶ ἑαυτοῦ τινα δόξαν ὁ ψαλμῳδὸς λέγει· ‘ὅταν
service and his-own some glory the psalmist speaks-of when
ψάλῃ σοι ἡ δόξα μου,’ καὶ πάλιν· ‘ἐξεγέρθητι ἡ δόξα
it-sings to-you the glory my and again awake the glory
μου·’ ἔστι δέ τις δόξα ἡλίου καὶ σελήνης καὶ ἀστέρων,
my is and some glory of-sun and of-moon and of-stars
κατὰ τὸν Ἀπόστολον· καὶ ‘ἡ διακονία τῆς κατακρίσεως
according-to the Apostle and the ministry of-the condemnation
διὰ δόξης.’ τοσούτων οὖν δοξαζομένων τὸ Πνεῦμα
(is)-through glory so-many then being-glorified the Spirit
μόνον τῶν πάντων ἀδόξαστον εἶναι βούλει; καίτοιγε ‘ἡ
alone of-the all unglorified to-be do-you-wish and-yet the
διακονία,’ φησίν, ‘τοῦ Πνεύματος ἔστιν ἐν δόξῃ.’ πῶς οὖν
ministry he-says of-the Spirit is in glory how then
αὐτὸ ἀνάξιον τοῦ δοξάζεσθαι; καὶ μεγάλη μὲν ἡ δόξα τοῦ
(is)-it unworthy of-the to-be-glorified and great indeed the glory of-the
δικαίου κατὰ τὸν ψαλμῳδόν, δόξα δὲ τοῦ Πνεύματος
righteous according-to the psalmist glory but of-the Spirit
κατὰ σὲ οὐδεμία. πῶς οὖν οὐ πρόδηλος ὁ κίνδυνος ἐκ
according-to you none how then not manifest the danger from
τῶν τοιούτων λόγων τὴν ἄφυκτον ἁμαρτίαν ἐφ’ ἑαυτοὺς
the such words the inescapable sin upon themselves
ἐπισπᾶσθαι; εἰ ὁ σωζόμενος ἐκ τῶν τῆς δικαιοσύνης
to-draw if the being-saved from the of-the righteousness
ἔργων ἄνθρωπος καὶ τοὺς φοβουμένους τὸν κύριον δοξάζει,
works man also those fearing the lord glorifies
τοσούτου ἂν δέοι τὸ Πνεῦμα τῆς ὀφειλομένης δόξης
so-much — it-would-be-far the Spirit of-the owed glory
ἀποστερεῖν. ‘ἔστω,’ φασί, ‘δοξαστόν, ἀλλ’ οὐχὶ μετὰ Πατρὸς
to-deprive let-it-be they-say glorifiable but not with Father

καὶ Υἱοῦ.᾽ καὶ τίνα ἔχει λόγον ἑτέραν χώραν ἐπινοεῖν τῷ
and Son and what has reason another place to-devise for-the
Πνεύματι τὴν παρὰ τοῦ Κυρίου τεταγμένην καταλιπόντας,
Spirit the by the Lord appointed having-abandoned
καὶ τῆς κατὰ τὴν δόξαν κοινωνίας ἀποστερεῖν τὸ
and of-the in the glory fellowship to-deprive the
πανταχοῦ συναναληφθὲν τῇ Θεότητι, ἐν τῇ ὁμολογίᾳ τῆς
everywhere taken-up-with the Godhead in the confession of-the
πίστεως, ἐν τῷ βαπτίσματι τῆς ἀπολυτρώσεως, ἐν τῇ
faith in the baptism of-the redemption in the
ἐνεργείᾳ τῶν δυνάμεων, ἐν τῇ ἐνοικήσει τῶν ἁγίων, ἐν
operation of-the powers in the indwelling of-the saints in
ταῖς εἰς τὸ ὑπήκοον χάρισιν; οὐδὲ γάρ ἐστιν ὅλως
the for the obedient graces not-even for is at-all
δωρεά τις ἄνευ τοῦ ἁγίου Πνεύματος εἰς τὴν κτίσιν
gift some without the holy Spirit to the creation
ἀφικνουμένη· ὅπου γε οὐδὲ ῥῆμα ψιλὸν ἐν ταῖς ὑπὲρ
arriving where at-least not-even word bare in the for
Χριστοῦ ἀπολογίαις δυνατὸν λαλῆσαι μὴ συνεργουμένους
Christ defenses (is)-possible to-speak not being-assisted
παρὰ τοῦ Πνεύματος, ὡς ἐν εὐαγγελίοις παρὰ τοῦ Κυρίου
by the Spirit as in (the)-gospels from the Lord
καὶ Σωτῆρος ἡμῶν μεμαθήκαμεν. ἅπαντα δὲ ταῦτα
and Savior our we-have-learned all but these(-things)
παριδόντας καὶ τῆς ἐν πᾶσι κοινωνίας ἐπιλαθομένους ἀπὸ
having-overlooked and of-the in all fellowship having-forgotten from
Πατρὸς καὶ Υἱοῦ διασπᾷν, οὐκ οἶδα εἴ τις μέτοχος
Father and Son to-tear-apart not I-know whether anyone partaker
Πνεύματος ἁγίου συνθήσεται. ποῦ τοίνυν φέροντες αὐτὸ
of-Spirit holy will-agree where therefore carrying it
τάξομεν; μετὰ τῆς κτίσεως; ἀλλ᾽ ἡ κτίσις πᾶσα δουλεύει,
shall-we-rank with the creation but the creation all serves

τὸ δὲ Πνεῦμα ἐλευθεροῖ, ‘οὗ γὰρ τὸ Πνεῦμα Κυρίου, ἐκεῖ
the but Spirit frees where for the Spirit of-(the)-Lord there
ἐλευθερία.’ καὶ πολλῶν ἐνόντων εἰπεῖν ὅπως οὐ προσήκει
(is)-freedom and many(-things) being-possible to-say how not it-befits
τῇ κτιστῇ φύσει τὸ Πνεῦμα τὸ ἅγιον συγκαταριθμεῖν,
to-the created nature the Spirit the holy to-number-with
τὸ νῦν εἶναι τὸν περὶ τούτων ὑπερθήσομαι λόγον. εἰ
for-the now to-be the about these(-things) I-will-defer argument if
γὰρ μέλλοιμεν πρὸς ἀξίαν τοῦ προβλήματος τάς τε
for we-should-intend toward worth of-the problem the both
παρ’ ἑαυτῶν κατασκευὰς ἐπάγειν καὶ τὰ παρὰ τῶν
from ourselves constructions to-bring-on and the(-things) from the
ἐναντίων προβαλλόμενα διαλύειν, πολλῶν ἡμῖν δεήσει
opponents put-forward to-dissolve many us will-be-needed
λόγων, καὶ ἀποκναίσομεν τῇ πολυφωνίᾳ τῆς βίβλου
words and we-shall-weary with-the verbosity of-the book
τοὺς ἐντυγχάνοντας. διόπερ ἰδίᾳ πραγματείᾳ ἐκεῖνο
the readers wherefore for-(a)-separate treatise that
ταμιευσάμενοι τῶν προκειμένων ἐχώμεθα.
having-reserved to-the(-things) at-hand let-us-hold
Σκεψώμεθα οὖν τὰ καθέκαστον. φύσει ἐστὶν ἀγαθόν,
let-us-consider then the(-things) in-detail by-nature it-is good
ὡς ἀγαθὸς ὁ Πατὴρ καὶ ἀγαθὸς ὁ Υἱός, ἡ κτίσις δὲ ἐν
as good the Father and good the Son the creation but in
τῇ ἐκλογῇ τοῦ ἀγαθοῦ μέτοχός ἐστι τῆς ἀγαθότητος. οἶδε
the choice of-the good partaker is of-the goodness it-knows
τὰ βάθη τοῦ Θεοῦ, ἡ κτίσις δὲ λαμβάνει τὴν φανέρωσιν
the depths — of-God the creation but receives the manifestation
τῶν ἀπορρήτων διὰ τοῦ Πνεύματος. ζωοποιεῖ μετὰ τοῦ
of-the secret(-things) through the Spirit it-makes-alive with —
Θεοῦ τοῦ τὰ πάντα ζωογονοῦντος, μετὰ τοῦ Υἱοῦ τοῦ
God the(-one) the all(-things) generating-life with the Son the(-one)

διδόντος ζωήν. ‘ὁ γὰρ ἐγείρας Χριστὸν ἐκ νεκρῶν
giving life the(-one) for having-raised Christ from (the)-dead
ζωοποιήσει,’ φησί, ‘καὶ τὰ θνητὰ ὑμῶν σώματα διὰ τοῦ
will-make-alive he-says also the mortal your bodies through the
ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν,’ καὶ πάλιν· ‘τὰ
indwelling his Spirit in you and again the
πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ ζωὴν αἰώνιον
sheep the mine the voice my hear and-I life eternal
δίδωμι αὐτοῖς.’ ‘ἀλλὰ καὶ τὸ Πνεῦμα,’ φησί, ‘ζωοποιεῖ,’ καὶ
give them but also the Spirit he-says makes-alive and
πάλιν· ‘τὸ δὲ Πνεῦμα,’ φησί, ‘ζωὴ διὰ δικαιοσύνην.’ καὶ
again the but Spirit he-says (is)-life because-of righteousness and
ὁ Κύριος μαρτυρεῖ ‘τὸ Πνεῦμα εἶναι τὸ ζωοποιοῦν, ἡ
the Lord testifies the Spirit to-be the(-one) making-alive the
σὰρξ οὐκ ὠφελεῖ οὐδέν.’ πῶς οὖν τῆς ζωοποιοῦ δυνάμεως
flesh not profits anything how then from-the life-giving power
ἀποξενώσαντες τὸ Πνεῦμα τῇ ἐπιδεομένῃ τῆς ζωῆς φύσει
having-estranged the Spirit to-the needing of-the life nature
προσοικειώσομεν; τίς οὕτω δύσερις, τίς οὕτω δωρεᾶς
shall-we-make-akin who so contentious who so of-(the)-gift
ἐπουρανίου ἀμέτοχος καὶ τῶν καλῶν τοῦ Θεοῦ ῥημάτων
heavenly without-share and of-the good — of-God words
ἄγευστος, τίς οὕτως ἐλπίδων αἰωνίων ἄμοιρος, ὡς τῇ
untasting who so of-hopes eternal without-portion as with-the
κτίσει συντάξαι τὸ Πνεῦμα τῆς Θεότητος ἀποστήσας;
creation to-rank the Spirit from-the Godhead having-removed(-it)
‘Ἐν ἡμῖν,’ φησί, ‘τὸ Πνεῦμα ὡς δῶρόν ἐστι παρὰ τοῦ
in us he-says the Spirit as (a)-gift is from —
Θεοῦ. οὐ δήπου δὲ τὸ δῶρον ταῖς ἴσαις τιμαῖς τῷ
God not surely but the gift with-the equal honors to-the(-one)
δεδωκότι σεμνύνεται.’ δῶρον μὲν οὖν Θεοῦ τὸ Πνεῦμα,
having-given is-revered (a)-gift indeed then of-God the Spirit

ἀλλὰ δῶρον ζωῆς, ‘ὁ γὰρ νόμος,’ φησί, ‘τοῦ Πνεύματος τῆς
but (a)-gift of-life the for law he-says of-the Spirit of-the
ζωῆς ἠλευθέρωσεν ἡμᾶς,’ καὶ δῶρον δυνάμεως, ‘λήψεσθε
life freed us and (a)-gift of-power you-will-receive
γὰρ δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς.’
for power having-come the holy Spirit upon you
ἆρ’ οὖν διὰ τοῦτο εὐκαταφρόνητον; ἢ οὐχὶ καὶ τὸν Υἱὸν
is-it then because-of this contemptible or not also the Son
ἐχαρίσατο τοῖς ἀνθρώποις; ‘ὅς γε,’ φησί, ‘τοῦ ἰδίου Υἱοῦ
he-granted to-the men who at-least he-says the own Son
οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,
not spared but for us all delivered him
πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;’ καὶ
how not also with him the all(-things) to-us will-he-grant and
ἑτέρωθι· ‘ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα
elsewhere that we-may-know the(-things) by — God granted
ἡμῖν, περὶ τοῦ μυστηρίου τῆς Ἐνανθρωπήσεως λέγων. ὥστε
to-us about the mystery of-the Incarnation saying so-that
πῶς οἱ ταῦτα λέγοντες οὐχὶ τὴν Ἰουδαϊκὴν ἀγνωμοσύνην
how those these(-things) saying not the Jewish ingratitude
παρελήλυθασι, τὴν ὑπερβολὴν τῆς χρηστότητος ἐφόδιον
have-surpassed the excess of-the kindness (a)-provision
εἰς βλασφημίαν λαμβάνοντες; ἐγκαλοῦσι γὰρ τῷ Πνεύματι,
for blasphemy taking they-accuse for the Spirit
ὅτι παρρησίαν ἡμῖν δίδωσι καλεῖν Πατέρα ἑαυτῶν τὸν
because boldness to-us it-gives to-call Father our-own —
Θεόν. ‘ἐξαπέστειλε γὰρ ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ
God sent-forth for — God the Spirit of-the Son
αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον Ἀββᾶ ὁ Πατήρ,’
of-him into the hearts our crying Abba the Father
ἵνα ἡ ἐκείνου φωνὴ τῶν δεξαμένων ἰδία γένηται.
that the of-that(-spirit) voice of-those having-received own may-become

Scripture says in the Spirit, not with, they object. Basil answers that in often stands for with, that with joins names as and does while refuting Sabellius and those who divide the Persons in time, and that the fathers used both. In expresses many relations, form in matter, art in the artist, the place where we worship, while with declares his eternal union with Father and Son.

25 ‘Πῶς οὖν,’ φησίν, ‘ἡ Γραφὴ οὐδαμοῦ συνδοξαζόμενον Πατρὶ
how then he-says the Scripture nowhere glorified-together with-Father
καὶ Υἱῷ τὸ Πνεῦμα παρέδωκεν, ἀλλὰ πεφυλαγμένως ἐξέκλινε
and Son the Spirit delivered but guardedly avoided
τὸ “σὺν τῷ Πνεύματι” εἰπεῖν, πανταχοῦ δὲ τὸ “ἐν αὐτῷ”
the with the Spirit to-say everywhere but the in it
δοξάζειν ὡς ἁρμοδιώτερον προετίμησεν;’ ἐγὼ δὲ οὐδ’ ἂν
to-glorify as more-fitting preferred I but not-even —
αὐτὸς φαίην ἀτιμοτέρας εἶναι διανοίας παραστατικὴν τὴν
myself would-say less-honorable to-be of-thought representative the
‘ἐν’ συλλαβήν, ἀλλ’ ὑγιῶς ἐκλαμβανομένην πρὸς τὸ μέγιστον
in syllable but soundly taken toward the greatest
ὕψος ἀνάγειν τὰς διανοίας· ὅπου γε καὶ ἀντὶ τῆς ‘σὺν’
height to-lead-up the thoughts where at-least also instead-of the with
πολλαχοῦ κειμένην αὐτὴν τετηρήκαμεν, ὡς τὸ ‘εἰσελεύσομαι
in-many-places lying it we-have-observed as the I-will-go-in
εἰς τὸν οἶκόν σου ἐν ὁλοκαυτώμασιν,’ ἀντὶ τοῦ ‘μετὰ
into the house of-you in burnt-offerings instead-of the with
ὁλοκαυτωμάτων,’ καὶ ‘ἐξήγαγεν αὐτοὺς ἐν ἀργυρίῳ καὶ
burnt-offerings and he-brought-out them in silver and
χρυσίῳ,’ τουτέστι ‘μετὰ ἀργυρίου καὶ χρυσίου,’ καὶ τὸ
gold that-is with silver and gold and the
‘οὐκ ἐξελεύσῃ ἐν ταῖς δυνάμεσιν ἡμῶν,’ ἀντὶ τοῦ ‘σὺν
not you-will-go-out in the powers our instead-of the with

ταῖς δυνάμεσιν ἡμῶν,' καὶ μυρία τοιαῦτα. ὅλως δὲ ἡδέως
the powers our and countless such(-things) in-short but gladly
ἂν μάθοιμι παρὰ τῆς νέας σοφίας, ποίαν δοξολογίαν ὁ
— I-would-learn from the new wisdom what-sort doxology the
Ἀπόστολος διὰ τοῦ 'ἐν' ῥήματος ἀπεπλήρωσε κατὰ τὸν
Apostle through the in word completed according-to the
τύπον, ὃν οὗτοι νῦν ὡς ἐκ τῆς Γραφῆς ἀναφέρουσιν.
pattern which these(-men) now as from the Scripture bring-up
οὐδαμοῦ γὰρ εὗρον λεγόμενον τὸ 'σοὶ τῷ Πατρὶ ἡ τιμὴ
nowhere for I-have-found said the to-you the Father the honor
καὶ ἡ δόξα διὰ τοῦ Μονογενοῦς σου Υἱοῦ ἐν τῷ ἁγίῳ
and the glory through the Only-begotten your Son in the holy
Πνεύματι,' ὅπερ τούτοις ἐστὶ νῦν καὶ αὐτῆς ὡς εἰπεῖν τῆς
Spirit which to-these is now even than-itself so to-speak the
ἀναπνοῆς συνηθέστερον. διεσπασμένως μὲν γὰρ τούτων
breathing more-habitual separately indeed for of-these
ἕκαστόν ἐστιν εὑρεῖν, συνημμένως δὲ ἐν τῇ συντάξει ταύτῃ
each is to-find conjoined but in the arrangement this
οὐδαμοῦ δεικνύειν ἔξουσιν. ὥστε εἰ μὲν ἀκριβολογοῦνται
nowhere to-show they-will-have so-that if indeed they-are-precise
περὶ τὰ ἔγγραφα, δειξάτωσαν πόθεν λέγουσιν, εἰ δὲ
about the written(-things) let-them-show whence they-speak if but
συγχωροῦσι τῇ συνηθείᾳ, μηδὲ ἡμᾶς ἐξειργέτωσαν.
they-yield to-the custom not-even us let-them-shut-out
Ἡμεῖς γὰρ ἀμφοτέρας ἐν τῇ τῶν πιστῶν χρήσει
we for both in the of-the faithful usage
καταλαμβάνοντες τὰς ῥήσεις, ἀμφοτέραις κεχρήμεθα, τὴν
finding the expressions both have-used the
μὲν δόξαν τῷ Πνεύματι ὁμοίως ἀφ' ἑκατέρας πληροῦσθαι
indeed glory to-the Spirit alike from either to-be-fulfilled
πεπιστευκότες, τοὺς δὲ κακουργοῦντας τὴν ἀλήθειαν
having-believed those but corrupting the truth

ἐπιστομίζεσθαι μᾶλλον διὰ τῆς προκειμένης λέξεως, ἥτις
to-be-muzzled rather through the proposed expression which
τὴν δύναμιν τῶν Γραφῶν παραπλησίαν ἔχουσα οὐκέτι
the force of-the Scriptures similar having no-longer
ἐστὶν ὁμοίως τοῖς ἐναντίοις εὐεπιχείρητος (ἔστι δὲ αὕτη
is alike to-the opponents easy-to-attack is but this
ἡ ἀντιλεγομένη νῦν παρὰ τούτων), ἀντὶ τοῦ 'καὶ'
the disputed now by these(-men) instead-of the and
συνδέσμου παρειλημμένη. ἴσον γάρ ἐστιν εἰπεῖν· 'Παῦλος
conjunction adopted equal for it-is to-say Paul
καὶ Σιλουανὸς καὶ Τιμόθεος,' καὶ 'Παῦλος σὺν Τιμοθέῳ καὶ
and Silvanus and Timothy and Paul with Timothy and
Σιλουανῷ,' ἡ γὰρ συμπλοκὴ τῶν ὀνομάτων δι' ἑκατέρας
Silvanus the for joining of-the names through either
ὁμοίως τῆς ἐκφωνήσεως σώζεται. εἰ τοίνυν τοῦ Κυρίου
alike of-the utterance is-preserved if therefore the Lord
εἰπόντος 'Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα' αὐτὸς εἴποιμι
having-said Father and Son and holy Spirit I-myself should-say
'Πατέρα καὶ Υἱὸν σὺν τῷ ἁγίῳ Πνεύματι,' ἄλλο
Father and Son with the holy Spirit (an)-other(-thing)
τι εἰρηκὼς κατὰ τὴν δύναμιν ἔσομαι; τῆς δὲ διὰ
anything having-said according-to the force will-I-be of-the but through
τοῦ 'καὶ' συνδέσμου συμπλοκῆς τῶν ὀνομάτων πολλὰ τὰ
the and conjunction joining of-the names many the
μαρτύρια. 'ἡ χάρις' γάρ, φησί, 'τοῦ Κυρίου ἡμῶν Ἰησοῦ
testimonies the grace for he-says of-the Lord our Jesus
Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου
Christ and the love — of-God and the fellowship of-the holy
Πνεύματος.' καὶ πάλιν· 'παρακαλῶ δὲ ὑμᾶς διὰ τοῦ
Spirit and again I-exhort and you through the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ
Lord our Jesus Christ and through the love of-the

Πνεύματος.᾽ εἰ τοίνυν ἀντὶ τῆς ‘καὶ’ τῇ ‘σὺν’ ἐθελήσαιμεν
Spirit if therefore instead-of the and the with we-should-wish
χρήσασθαι, τί διάφορον πεποιηκότες ἐσόμεθα; ἐγὼ μὲν
to-use what different having-done shall-we-be I indeed
οὐχ ὁρῶ, πλὴν εἰ μὴ ψυχραῖς γραμματικαῖς τις τὸν μὲν
not see except if not by-frigid grammatical(-rules) someone the indeed
σύνδεσμον ὡς συμπλεκτικὸν καὶ πλείονα ποιοῦντα τὴν
conjunction as copulative and more making the
ἕνωσιν προτιμώη, τὴν δὲ πρόθεσιν ὡς οὐκ ἔχουσαν τὴν
union should-prefer the and preposition as not having the
ἴσην δύναμιν ἀποπέμποιτο. ἀλλ᾽ εἴ γε περὶ τούτων τὰς
equal force should-dismiss but if at-least about these(-things) the
εὐθύνας ὑπείχομεν, ἴσως οὐκ ἂν πολλοῦ λόγου πρὸς τὴν
accounts we-were-rendering perhaps not — of-much argument for the
ἀπολογίαν ἐπεδεήθημεν. νῦν δὲ οὐ περὶ συλλαβῶν οὐδὲ
defense we-would-have-needed now but not about syllables nor
περὶ τοιοῦδε ἢ τοιοῦδε φωνῆς ἤχου ὁ λόγος αὐτοῖς, ἀλλὰ
about such or such of-voice sound the argument to-them but
περὶ πραγμάτων ἐν δυνάμει καὶ ἀληθείᾳ μεγίστην ἐχόντων
about things in power and truth greatest having
διαφοράν. ὧν ἕνεκεν ἀπαρατηρήτου τῆς χρήσεως
difference of-which for-the-sake-of unobserved the use
τῶν συλλαβῶν οὔσης οὗτοι τὰς μὲν ἐγγράφειν, τὰς
of-the syllables being these the(-ones) indeed to-enroll the(-others)
δὲ ἀποδιώκειν τῆς Ἐκκλησίας ἐπιχειροῦσιν. ἐγὼ δέ,
and to-banish from-the Church they-attempt I but
εἰ καὶ ἐκ τῆς πρώτης ἀκοῆς ἐναργὲς ἔχει τὸ χρήσιμον,
if even from the first hearing clear has the useful
ἀλλ᾽ οὖν καὶ τὸν λόγον παρέξομαι, καθ᾽ ὃν οὐκ
but nevertheless also the reason I-will-provide according-to which not
ἀργῶς οἱ πατέρες ἡμῶν συμπαρέλαβον τὴν χρῆσιν τῆς
idly the fathers our adopted the use of-the

προθέσεως ταύτης. πρὸς γὰρ τῷ τὸ τοῦ Σαβελλίου κακὸν
preposition this besides for the the — of-Sabellius evil
ἰσοσθενῶς τῇ ‘καὶ’ συλλαβῇ διελέγχειν καὶ παραπλησίως
with-equal-force to-the and syllable to-refute and similarly
ἐκείνῃ τὸ τῶν Ὑποστάσεων ἴδιον παριστᾶν, ὡς
to-that the of-the Hypostases proper(-character) to-present as
τὸ ‘ἐγὼ καὶ ὁ Πατὴρ ἐλευσόμεθα,’ καὶ τὸ ‘ἐγὼ καὶ ὁ
the I and the Father will-come and the I and the
Πατὴρ Ἕν ἐσμεν,’ ἐξαίρετον ἔχει τῆς ἀϊδίου κοινωνίας καὶ
Father One are special it-has of-the eternal fellowship and
ἀπαύστου συναφείας τὸ μαρτύριον. ὁ γὰρ εἰπὼν ‘σὺν
unceasing conjunction the testimony the(-one) for having-said with
τῷ Πατρὶ τὸν Υἱὸν εἶναι ὁμοῦ τήν τε τῶν Ὑποστάσεων
the Father the Son to-be at-once the both of-the Hypostases
ἰδιότητα καὶ τὸ ἀχώριστον τῆς κοινωνίας ἔδειξεν. ὅπερ
distinctness and the inseparability of-the fellowship showed which
καὶ ἐπὶ τῶν ἀνθρωπίνων ἐστὶν ἰδεῖν· ὁ μὲν ‘καὶ’
also in-the-case-of the human(-things) is to-see the indeed and
σύνδεσμος τὸ κοινὸν τῆς ἐνεργείας παρίστησιν, ἡ δὲ
conjunction the common of-the operation presents the but
‘σὺν’ πρόθεσις τὴν κοινωνίαν πως συνενδείκνυται. οἷον
with preposition the fellowship somehow co-indicates as
ἔπλευσαν εἰς Μακεδονίαν Παῦλος καὶ Τιμόθεος, ἀλλὰ καὶ
sailed to Macedonia Paul and Timothy but also
Τυχικὸς καὶ Ὀνήσιμος ἀπεστάλησαν Κολοσσαεῦσιν. ἐκ
Tychicus and Onesimus were-sent to-Colossians from
τούτων ὅτι μὲν ταὐτὸν ἐνήργησαν μεμαθήκαμεν· ἐὰν δὲ
these that indeed the-same they-did we-have-learned if but
ἀκούσωμεν ὅτι συνέπλευσαν καὶ συναπεστάλησαν, ὅτι καὶ
we-hear that they-sailed-together and were-sent-together that also
μετ’ ἀλλήλων τὴν πρᾶξιν ἐπλήρωσαν προσεδιδάχθημεν.
with one-another the deed they-accomplished we-have-been-taught-besides

οὕτω τὸ τοῦ Σαβελλίου κακὸν ὡς οὐδεμία τῶν ἄλλων
thus the — of-Sabellius evil as none of-the other
φωνῶν καταλύουσα προστίθησιν ἐκείνοις καὶ τοὺς κατὰ
words destroying it-adds to-those also those by
διάμετρον ἀσεβοῦντας. λέγω δὴ τούτους, οἳ χρονικοῖς
diameter being-impious I-mean indeed these(-men) who by-temporal
διαστήμασι τοῦ μὲν Πατρὸς τὸν Υἱόν, τοῦ δὲ Υἱοῦ
intervals from-the indeed Father the Son from-the and Son
τὸ Πνεῦμα τὸ ἅγιον διαιροῦσι.
the Spirit the holy divide
Πρὸς δὲ τὴν ‘ἐν’ συλλαβὴν ἐκεῖνο μάλιστα τὸ διάφορον
toward and the in syllable that especially the difference
ἔχει, ὅτι ἡ μὲν ‘σὺν’ τὴν πρὸς ἀλλήλους συνάφειαν
it-has that the indeed with the toward one-another conjunction
τῶν κοινωνούντων παρίστησιν, οἷον τῶν συμπλεόντων
of-the sharing presents as of-the sailing-together
ἢ συνοικούντων ἢ ὁτιοῦν τῶν πάντων κοινῶς
or living-together or anything-whatever of-the all in-common
ἐκτελούντων, ἡ δὲ ‘ἐν’ τὴν σχέσιν τὴν πρὸς τὸ ἐν
performing the but in the relation the toward that in
ᾧ τυγχάνουσιν ἐνεργοῦντες δηλοῖ. ‘ἐμπλέουσι’ γὰρ καὶ
which they-happen operating shows sailing-in for and
‘ἐνοικοῦσιν’ ἀκούσαντες τὸ σκάφος καὶ τὴν οἰκίαν εὐθὺς
dwelling-in having-heard the boat and the house at-once
ἐνοήσαμεν. κατὰ μὲν οὖν τὴν κοινὴν χρῆσιν ἡ πρὸς
we-conceived according-to indeed then the common usage the toward
ἀλλήλας αὐτῶν διαφορὰ τοιαύτη, καὶ ἐπὶ πλεῖον ἂν
one-another their difference (is)-such and to more —
εὑρεθείη παρὰ τῶν φιλοπόνων· οὐ γὰρ ἐμοὶ σχολὴ
would-be-found by the diligent not for to-me (there-is)-leisure
τὰ περὶ τῶν συλλαβῶν ἐξετάζειν. ἐπεὶ οὖν δέδεικται
the(-things) about the syllables to-examine since then it-has-been-shown

ἡ ‘σὺν’ εὐσημότατα ἀποδιδοῦσα τῆς συναφείας τὴν ἔννοιαν,
the with most-clearly rendering of-the conjunction the notion
γενέσθω ὑμῖν ἔνσπονδος, εἰ δοκεῖ, καὶ παύσασθε τοῦ
let-it-become to-you (an)-ally if it-seems and cease from-the
χαλεποῦ πρὸς αὐτὴν καὶ ἀκηρύκτου πολέμου. ὅμως μέντοι
harsh against it and unproclaimed war nevertheless however
οὕτως εὐφήμου τῆς φωνῆς ὑπαρχούσης, εἴ τῳ φίλον
so auspicious the word being if to-anyone (it-be)-dear
ἐν δοξολογίαις τῇ ‘καὶ’ συλλαβῇ συνδεῖν τὰ ὀνόματα
in doxologies by-the and syllable to-join the names
καὶ δοξάζειν, ὡς ἐν εὐαγγελίοις ἐπὶ τοῦ βαπτίσματος
and to-glorify as in (the)-gospels at the baptism
μεμαθήκαμεν, ‘Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα,’ καὶ οὕτω
we-have-learned Father and Son and holy Spirit also thus
γινέσθω, οὐδεὶς ἀντερεῖ. ἐπὶ τούτοις εἰ δοκεῖ καταθώμεθα.
let-it-be no-one will-gainsay on these(-terms) if it-seems let-us-agree
ἀλλὰ τὰς γλώσσας ἂν πρόοιντο μᾶλλον ἢ τὴν φωνὴν
but the tongues — they-would-give-up rather than the word
ταύτην δέξαιντο. τοῦτο μὲν οὖν ἐστιν, ὃ τὸν ἀκήρυκτον
this accept this indeed then is what the unproclaimed
ἡμῖν καὶ ἄσπονδον πόλεμον ἐπεγείρει. ‘ἐν τῷ Πνεύματι,’
against-us and implacable war stirs-up in the Spirit
φησί, ‘τῷ ἁγίῳ τὴν δοξολογίαν ἀποδοτέον τῷ Θεῷ, οὐχὶ
he-says the holy the doxology must-be-rendered — to-God not
δὲ καὶ τῷ Πνεύματι,’ καὶ ἐκθυμότατα τῆς φωνῆς ταύτης
and also to-the Spirit and most-vehemently the word this
ὡς ταπεινωτικῆς τοῦ Πνεύματος περιέχονται. περὶ ἧς οὐκ
as lowering of-the Spirit they-cling-to about which not
ἄχρηστον καὶ διὰ μακροτέρων εἰπεῖν. ὧν ἀκούσαντες
useless also through longer(-words) to-speak which having-heard

οὗτοι, θαυμάσαιμεν ἄν, εἰ μὴ ὡς προδότιν αὐτὴν καὶ πρὸς
these(-men) we-should-wonder — if not as betrayer it and to
τὴν τοῦ Πνεύματος δόξαν αὐτομολοῦσαν ἀποκηρύξωσιν.
the of-the Spirit glory deserting they-proscribe
Ἐμοὶ τοίνυν σκοπουμένῳ δοκεῖ, ἁπλῆς καὶ συντόμου 26
to-me therefore considering it-seems simple and concise
τῆς ἐκφωνήσεως οὔσης πολλὰ καὶ ποικίλα εἶναι τὰ
the utterance being many and various to-be the(-things)
δι᾽ αὐτῆς σημαινόμενα. ὁσαχῶς γὰρ λέγεται τὸ ‘ἐν,’
through it signified as-many-ways for is-said the in
τοσαυταχῶς εὑρίσκομεν ταῖς περὶ τοῦ Πνεύματος ἐννοίαις
so-many-ways we-find for-the about the Spirit conceptions
ὑπηρετούμενον. λέγεται μὲν οὖν τὸ εἶδος ἐν τῇ ὕλῃ
serving it-is-said indeed then the form in the matter
εἶναι, καὶ ἡ δύναμις ἐν τῷ δεκτικῷ, καὶ ἡ ἕξις ἐν τῷ
to-be and the power in the receptive and the habit in the
κατ᾽ αὐτὴν διακειμένῳ, καὶ πολλὰ τοιαῦτα. οὐκοῦν
according-to it disposed and many such(-things) therefore
καθὸ μὲν τελειωτικὸν τὸ ἅγιον Πνεῦμα τῶν λογικῶν,
inasmuch-as indeed perfecting the holy Spirit of-the rational(-beings)
ἀπαρτίζον αὐτῶν τὴν ἀκρότητα, τὸν τοῦ εἴδους λόγον
completing their the perfection the of-the form account
ἐπέχει. ὁ γὰρ μηκέτι κατὰ σάρκα ζῶν, ἀλλὰ
it-holds the(-one) for no-longer according-to flesh living but
Πνεύματι Θεοῦ ἀγόμενος καὶ υἱὸς Θεοῦ χρηματίζων καὶ
by-(the)-Spirit of-God led and son of-God being-called and
σύμμορφος τῆς εἰκόνος τοῦ Υἱοῦ τοῦ Θεοῦ γενόμενος,
conformed of-the image of-the Son — of-God having-become
πνευματικὸς ὀνομάζεται. καὶ ὡς ἡ δύναμις τοῦ ὁρᾶν ἐν τῷ
spiritual is-named and as the power of-the to-see in the
ὑγιαίνοντι ὀφθαλμῷ, οὕτως ἡ ἐνέργεια τοῦ Πνεύματος ἐν
healthy eye thus the operation of-the Spirit in

τῇ κεκαθαρμένῃ ψυχῇ. διὸ καὶ Παῦλος εὔχεται Ἐφεσίοις
the purified soul wherefore also Paul prays for-Ephesians
‘πεφωτισμένους ὀφθαλμοὺς αὐτῶν εἶναι ἐν τῷ Πνεύματι
enlightened eyes their to-be in the Spirit
τῆς σοφίας.’ καὶ ὡς ἡ τέχνη ἐν τῷ ἀναλαβόντι αὐτήν,
of-the wisdom and as the art in the(-one) having-taken-up it
οὕτως ἡ χάρις τοῦ Πνεύματος ἐν τῷ ὑποδεξαμένῳ,
thus the grace of-the Spirit in the(-one) having-received
ἀεὶ μὲν συμπαροῦσα, οὐχὶ δὲ καὶ ἐνεργοῦσα διηνεκῶς.
always indeed being-present not but also working continually
ἐπεὶ καὶ ἡ τέχνη δυνάμει μὲν ἐν τῷ τεχνίτῃ ἐστίν,
since also the art in-potentiality indeed in the artisan is
ἐνεργείᾳ δὲ τότε, ὅταν κατ’ αὐτὴν ἐνεργῇ· οὕτω καὶ
in-actuality but then when according-to it he-works thus also
τὸ Πνεῦμα ἀεὶ μὲν συμπάρεστι τοῖς ἀξίοις, ἐνεργεῖ δὲ
the Spirit always indeed is-present to-the worthy it-works but
κατὰ τὴν χρείαν ἢ ἐν προφητείαις ἢ ἐν ἰάμασιν ἢ ἐν
according-to the need either in prophecies or in healings or in
ἄλλοις τισὶ δυνάμεων ἐνεργήμασιν. ἔτι ὡς ἐν σώμασιν
other some of-powers workings further as in bodies
ὑγίεια ἢ θερμότης ἢ ὅλως αἱ εὐκίνητοι διαθέσεις, οὕτω
health or heat or in-general the easily-moved dispositions thus
καὶ ἐν ψυχῇ πολλάκις ὑπάρχει τὸ Πνεῦμα, τοῖς διὰ
also in (the)-soul often is the Spirit for-those because-of
τὸ τῆς γνώμης ἀνίδρυτον εὐκόλως ἣν ἐδέξαντο χάριν
the of-the will instability easily which they-received grace
ἀπωθουμένοις μὴ παραμένον· οἷος ἦν ὁ Σαοὺλ καὶ οἱ
thrusting-away not remaining such-as was — Saul and the
ἑβδομήκοντα πρεσβύτεροι τῶν υἱῶν Ἰσραὴλ πλὴν τοῦ
seventy elders of-the sons of-Israel except —
Ἐλδὰδ καὶ Μωδάδ (τούτοις γὰρ μόνοις ἐκ πάντων
Eldad and Modad to-these for alone of all

φαίνεται παραμεῖναν τὸ Πνεῦμα), καὶ ὅλως εἴ τις τούτοις
it-appears to-have-remained the Spirit and in-short if anyone to-these
τὴν προαίρεσιν παραπλήσιος. καὶ ὡς ὁ λόγος δὲ ἐν ψυχῇ
in-the choice (is)-like and as the word and in (the)-soul
ποτε μὲν ὡς τὸ ἐγκάρδιον νόημα, ποτὲ δὲ ὡς ὁ
at-times indeed as the in-the-heart thought at-times but as the(-one)
προφερόμενος διὰ γλώσσης, οὕτω τὸ Πνεῦμα τὸ ἅγιον,
uttered through (the)-tongue thus the Spirit the holy
νῦν μὲν ὅταν ‘συμμαρτυρῇ τῷ πνεύματι’ καὶ ὅταν ‘κράζῃ
now indeed when it-bears-witness-with the spirit and when it-cries
ἐν ταῖς καρδίαις ἡμῶν Ἀββᾶ ὁ Πατήρ,’ νῦν δὲ ὅταν λαλῇ
in the hearts our Abba the Father now but when it-speaks
ὑπὲρ ἡμῶν, κατὰ τὸ εἰρημένον, ὅτι ‘οὐχ ὑμεῖς ἐστε οἱ
for us according-to the said that not you are those
λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς τὸ λαλοῦν ἐν
speaking but the Spirit of-the Father the(-one) speaking in
ὑμῖν.’ ἤδη δὲ καὶ ὡς ὅλον ἐν μέρεσι νοεῖται τὸ Πνεῦμα
you already and also as whole in parts is-understood the Spirit
κατὰ τὴν τῶν χαρισμάτων διανομήν. πάντες γὰρ ‘ἐσμὲν
according-to the of-the gifts distribution all for we-are
ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν
of-one-another members having but gifts according-to the grace
τοῦ Θεοῦ τὴν δοθεῖσαν ἡμῖν διάφορα.’ διὰ τοῦτο
— of-God the(-grace) given to-us differing because-of this
‘οὐ δύναται εἰπεῖν ὁ ὀφθαλμὸς τῇ χειρί· χρείαν σου οὐκ
not can say the eye to-the hand need of-you not
ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· χρείαν ὑμῶν οὐκ ἔχω,’
I-have or again the head to-the feet need of-you not I-have
ἀλλὰ πάντα μὲν ὁμοῦ συμπληροῖ τὸ σῶμα τοῦ Χριστοῦ
but all(-things) indeed together complete the body — of-Christ
ἐν τῇ ἑνότητι τοῦ Πνεύματος, ἀλλήλοις δὲ ἀναγκαίαν τὴν
in the unity of-the Spirit to-one-another and necessary the

ἐκ τῶν χαρισμάτων ἀντιδίδωσιν ὠφέλειαν. ‘ὁ μὲν γὰρ
from the gifts gives-in-return benefit the indeed for
Θεὸς ἔθετο τὰ μέλη ἐν τῷ σώματι, ἓν ἕκαστον αὐτῶν
God set the members in the body one each of-them
καθὼς ἠθέλησε.’ ‘τὰ μέντοι μέλη τὸ αὐτὸ μεριμνῶσιν
as he-willed the however members the same may-care
ὑπὲρ ἀλλήλων’ κατὰ τὴν πνευματικὴν κοινωνίαν τῆς
for one-another according-to the spiritual fellowship of-the
συμπαθείας αὐτοῖς ὑπαρχούσης, διόπερ ‘εἴτε πάσχει ἓν
sympathy to-them belonging wherefore whether suffers one
μέλος, συμπάσχει πάντα τὰ μέλη, εἴτε δοξάζεται ἓν
member suffer-with all the members or is-glorified one
μέλος, συγχαίρει πάντα τὰ μέλη.’ καὶ ὡς μέρη δὲ ἐν
member rejoice-with all the members and as parts and in
ὅλῳ οἱ καθ’ ἕνα ἐσμὲν ἐν τῷ Πνεύματι, ὅτι οἱ
(a)-whole the(-ones) by one we-are in the Spirit because the(-ones)
πάντες ἐν ἑνὶ σώματι εἰς ἓν Πνεῦμα ἐβαπτίσθημεν.
all in one body into one Spirit were-baptized
Ὃ δὲ παράδοξον μὲν εἰπεῖν, ἀληθὲς δὲ οὐδενὸς
what but paradoxical indeed to-say true but than-nothing
ἔλαττον, ὅτι καὶ ὡς χώρα τῶν ἁγιαζομένων πολλάκις
less that also as place of-those being-sanctified often
τὸ Πνεῦμα λέγεται, καὶ φανήσεται οὐδὲ οὗτος ὁ τρόπος
the Spirit is-called and it-will-appear not-even this the manner
κατασμικρύνων τὸ Πνεῦμα, ἀλλὰ μᾶλλον δοξάζων. τὰ γάρ
belittling the Spirit but rather glorifying the for
τοι σωματικὰ τῶν ὀνομάτων καὶ ἐπὶ τὰς πνευματικὰς
surely bodily of-the names also to the spiritual
ἐννοίας ἐναργείας ἕνεκεν πολλάκις ὁ λόγος μετακομίζει.
conceptions of-clearness for-the-sake often the word transfers
τετηρήκαμεν οὖν καὶ ἐπὶ τοῦ Θεοῦ τὸν ψαλμῳδὸν λέγοντα·
we-have-observed then also about — God the psalmist saying

‘γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὀχυρὸν τοῦ
become for-me for God (a)-protector and for (a)-place strong of-the
σῶσαί με,’ περὶ δὲ τοῦ Πνεύματος, ‘ἰδοὺ τόπος,’ φησί, ‘παρ’
to-save me about but the Spirit behold (a)-place he-says with
ἐμοί, καὶ στῆθι ἐπὶ τῆς πέτρας,’ τί ἄλλο λέγων τὸν τόπον
me and stand on the rock what other saying the place
ἢ τὴν ἐν Πνεύματι θεωρίαν, ἐν ᾗ γενόμενος ἐδύνατο ἰδεῖν
than the in Spirit contemplation in which having-come was-able to-see
γνωστῶς ἐμφανιζόμενον αὐτῷ τὸν Θεὸν ὁ Μωϋσῆς; οὗτός
knowingly appearing to-him — God — Moses this
ἐστιν ὁ τόπος ὁ τῆς ἀληθινῆς λατρείας ἴδιος. ‘πρόσεχε’
is the place the of-the true worship proper beware
γάρ, φησί, ‘μὴ ἀνενέγκῃς τὰ ὁλοκαυτώματά σου ἐν παντὶ
for he-says not you-offer the burnt-offerings of-you in every
τόπῳ ἀλλ’ ἐν τῷ τόπῳ, ᾧ ἂν ἐκλέξηται Κύριος ὁ Θεός
place but in the place which — may-choose (the)-Lord — God
σου.’ ποῖον οὖν ἐστιν ὁλοκαύτωμα πνευματικόν; ἡ θυσία
your what-sort then is (a)-burnt-offering spiritual the sacrifice
τῆς αἰνέσεως. ἐν ποίῳ δὲ τόπῳ ταύτην προσφέρομεν;
of-the praise in what-sort and place this do-we-offer
ἐν τῷ Πνεύματι τῷ ἁγίῳ. ποῦ τοῦτο μεμαθήκαμεν; παρ’
in the Spirit the holy where this have-we-learned from
αὐτοῦ τοῦ Κυρίου λέγοντος, ὅτι ‘οἱ ἀληθινοὶ προσκυνηταὶ
himself the Lord saying that the true worshipers
ἐν Πνεύματι καὶ Ἀληθείᾳ προσκυνήσουσι τῷ Πατρί.’
in Spirit and Truth will-worship the Father
τοῦτον τὸν τόπον ἰδὼν ὁ Ἰακὼβ ἔφη, ὅτι ‘Κύριος
this the place having-seen — Jacob said that (the)-Lord
ἐν τῷ τόπῳ τούτῳ.’ ὥστε τὸ Πνεῦμα τόπος ἀληθῶς
in the place this so-that the Spirit (is)-place truly
τῶν ἁγίων, καὶ ὁ ἅγιος τόπος οἰκεῖος τῷ Πνεύματι,
of-the saints and the saint (is)-(a)-place proper to-the Spirit

ἐμπαρέχων ἑαυτὸν πρὸς ἐνοίκησιν τὴν μετὰ Θεοῦ καὶ
offering himself for indwelling the with God and
ναὸς αὐτοῦ χρηματίζων. ὡς γὰρ ἐν Χριστῷ λαλεῖ Παῦλος·
temple of-him being-called as for in Christ speaks Paul
‘κατενώπιον γάρ, φησί, Θεοῦ ἐν Χριστῷ λαλοῦμεν,’ καὶ
before for he-says God in Christ we-speak and
Χριστὸς ἐν Παύλῳ, ὡς αὐτὸς λέγει· ‘ἢ δοκιμὴν ζητεῖτε
Christ in Paul as himself says or (a)-proof you-seek
τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ;’ οὕτω καὶ ἐν Πνεύματι
of-the in me speaking Christ thus also in Spirit
λαλεῖ μυστήρια, καὶ τὸ Πνεῦμα πάλιν λαλεῖ ἐν αὐτῷ.
he-speaks mysteries and the Spirit again speaks in him
Ἐν μὲν οὖν τοῖς γεννητοῖς οὕτω πολυμερῶς καὶ
in indeed then the begotten(-ones) thus variously and
πολυτρόπως ἐνεῖναι λέγεται τὸ Πνεῦμα, Πατρὶ δὲ καὶ
manifoldly to-be-in is-said the Spirit with-Father but and
Υἱῷ οὐχὶ ἐνεῖναι μᾶλλον, ἀλλὰ συνεῖναι εἰπεῖν εὐσεβέστερον.
Son not to-be-in rather but to-be-with to-say (is)-more-pious
ἡ μὲν γὰρ παρ’ αὐτοῦ χάρις οἰκοῦντος ἐν τοῖς ἀξίοις καὶ
the indeed for from it grace dwelling in the worthy and
ἐνεργοῦντος τὰ ἑαυτοῦ καλῶς ἐνυπάρχειν τοῖς δεκτικοῖς
working the its-own well to-exist-in to-the receptive
αὐτοῦ λέγεται, ἡ δὲ προαιώνιος ὕπαρξις καὶ ἄπαυστος
of-it is-said the but before-the-ages existence and unceasing
διαμονὴ μεθ’ Υἱοῦ καὶ Πατρὸς θεωρουμένη τὰς τῆς ἀϊδίου
continuance with Son and Father contemplated the of-the eternal
συναφείας προσηγορίας ἐπιζητεῖ. τὸ γὰρ κυρίως καὶ ἀληθῶς
conjunction titles requires the for properly and truly
συνυπάρχειν ἐπὶ τῶν ἀχωρίστως ἀλλήλοις συνόντων
to-co-exist in-the-case-of the inseparably with-one-another being-together
λέγεται. τὴν γὰρ θερμότητα τῷ μὲν πυρακτωθέντι σιδήρῳ
is-said the for heat to-the indeed heated iron

ἐννυπάρχειν φαμέν, αὐτῷ δὲ τῷ πυρὶ συννυπάρχειν, καὶ
to-exist-in we-say itself but to-the fire to-co-exist and
τὴν μὲν ὑγίειαν τῷ σώματι ἐννυπάρχειν, τὴν δὲ ζωὴν τῇ
the indeed health to-the body to-exist-in the but life to-the
ψυχῇ συννυπάρχειν. ὥστε ὅπου μὲν οἰκεία καὶ συμφυὴς καὶ
soul to-co-exist so-that where indeed own and connatural and
ἀχώριστος ἡ κοινωνία, σημαντικωτέρα φωνὴ ἡ ‘σύν,’
inseparable the fellowship more-significant (is-the)-word the with
τῆς ἀχωρίστου κοινωνίας τὴν διάνοιαν ὑποβάλλουσα, ὅπου
of-the inseparable fellowship the notion suggesting where
δὲ προσγίνεσθαι ἡ ἀπ᾽ αὐτοῦ χάρις καὶ πάλιν ἀπογίνεσθαι
but to-be-added the from it grace and again to-be-removed
πέφυκεν, οἰκείως καὶ ἀληθῶς τὸ ἐννυπάρχειν λέγεται, κἂν
is-natural properly and truly the to-be-in is-said even-if
τοῖς δεξαμένοις πολλάκις διὰ τὸ ἑδραῖον τῆς περὶ τὸ
to-those having-received often because-of the steadfastness of-the toward the
καλὸν διαθέσεως ἡ ἀπ᾽ αὐτοῦ χάρις διαρκὴς παραμένῃ. ὥστε
good disposition the from it grace lasting remain so-that
ὅταν μὲν τὴν οἰκείαν ἀξίαν τοῦ Πνεύματος ἐννοῶμεν, ‘μετὰ’
when indeed the proper worth of-the Spirit we-consider with
Πατρὸς αὐτὸ καὶ Υἱοῦ θεωροῦμεν, ὅταν δὲ τὴν εἰς τοὺς
Father it and Son we-contemplate when but the toward the
μετόχους ἐνεργουμένην χάριν ἐνθυμηθῶμεν, ‘ἐν’ ἡμῖν εἶναι τὸ
partakers worked grace we-ponder in us to-be the
Πνεῦμα λέγομεν. καὶ ἥ γε προσαγομένη δοξολογία παρ᾽
Spirit we-say and the at-least offered doxology by
ἡμῶν ‘ἐν τῷ Πνεύματι’ οὐχὶ τῆς ἐκείνου ἀξίας ὁμολογίαν
us in the Spirit not of-the its worth confession
ἔχει, ἀλλὰ τῆς ἡμετέρας αὐτῶν ἀσθενείας ἐξομολόγησιν,
has but of-the our own weakness confession
δεικνύντων ὅτι οὔτε δοξάσαι ἀφ᾽ ἑαυτῶν ἱκανοί ἐσμεν, ἀλλ᾽
showing that neither to-glorify from ourselves sufficient we-are but

ἡ ἱκανότης ἡμῶν ‘ἐν τῷ Πνεύματι τῷ ἁγίῳ,’ ἐν ᾧ
the sufficiency our (is)-in the Spirit the holy in which
δυναμωθέντες τὴν ὑπὲρ ὧν εὐεργετήθημεν τῷ Θεῷ
empowered the for which-things we-were-benefited — to-God
ἡμῶν εὐχαριστίαν ἀποπληροῦμεν, κατὰ τὸ μέτρον τῆς
our thanksgiving we-fulfill according-to the measure of-the
ἀπὸ κακίας καθαρότητος ἕτερος ἑτέρου πλέον ἢ ἔλαττον
from evil purity one than-another more or less
τῆς ἐκ τοῦ Πνεύματος βοηθείας μεταλαμβάνοντες, εἰς
of-the from the Spirit help partaking for
τὸ προσφέρειν τὰς θυσίας τῆς αἰνέσεως τῷ Θεῷ. καθ’
the to-offer the sacrifices of-the praise — to-God in
ἕνα μὲν οὖν τρόπον οὕτως εὐσεβῶς ‘ἐν Πνεύματι’ τὴν
one indeed then way thus piously in Spirit the
εὐχαριστίαν ἀποπληροῦμεν. καίτοι καὶ τοῦτο οὐκ ἀβαρὲς
thanksgiving we-fulfill and-yet also this not inoffensive
αὐτόν τινα ἑαυτῷ μαρτυρεῖν, ὅτι Πνεῦμα Θεοῦ ἐν ἐμοί,
himself someone for-himself to-testify that (the)-Spirit of-God (is)-in me
καὶ διὰ τῆς ἀπ’ αὐτοῦ χάριτος σοφισθεὶς ἀναφέρω τὴν
and through the from it grace made-wise I-render-up the
δόξαν. Παύλῳ γὰρ πρέπουσα ἡ φωνή· ‘δοκῶ γὰρ κἀγὼ
glory to-Paul for befitting the word I-think for I-too
Πνεῦμα Θεοῦ ἔχειν,’ καὶ πάλιν· ‘τὴν καλὴν παρακαταθήκην
(the)-Spirit of-God to-have and again the good deposit
φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν·’
guard through Spirit holy the dwelling in us
καὶ περὶ τοῦ Δανιήλ, ὅτι ‘Πνεῦμα Θεοῦ ἅγιον ἐν αὐτῷ,’
and about — Daniel that (the)-Spirit of-God holy (is)-in him
καὶ εἴ τις ἐκείνοις τὴν ἀρετὴν παραπλήσιος.
and if anyone to-those in-the virtue (is)-like

Δεύτερος δὲ νοῦς οὐδὲ αὐτὸς ἀπόβλητος, ὅτι ὥσπερ ἐν
(a)-second and sense not-even itself (is)-to-be-rejected that as in
τῷ Υἱῷ ὁρᾶται ὁ Πατήρ, οὕτως ὁ Υἱὸς ἐν τῷ Πνεύματι.
the Son is-seen the Father thus the Son in the Spirit
ἡ τοίνυν ἐν τῷ Πνεύματι προσκύνησις τὴν ὡς ἐν φωτὶ
the therefore in the Spirit worship the as in light
γινομένην τῆς διανοίας ἡμῶν ἐνέργειαν ὑποβάλλει, ὡς ἐκ
occurring of-the mind our operation suggests as from
τῶν πρὸς τὴν Σαμαρεῖτιν εἰρημένων ἂν μάθοις.
the(-things) to the Samaritan-woman said — you-might-learn
ἐν τόπῳ γὰρ εἶναι τὴν προσκύνησιν ἐκ τῆς ἐγχωρίου
in place for to-be the worship from the local
συνηθείας ἠπατημένην ὁ Κύριος ἡμῶν μεταδιδάσκων ἐν
custom deceived the Lord our re-teaching in
Πνεύματι καὶ Ἀληθείᾳ χρῆναι προσκυνεῖν ἔφησεν, ἑαυτὸν
Spirit and Truth must (one)-worship he-said himself
λέγων δηλαδὴ τὴν Ἀλήθειαν. ὥσπερ οὖν ἐν τῷ Υἱῷ
calling evidently the Truth as then in the Son
προσκύνησιν λέγομεν τὴν ὡς ἐν Εἰκόνι τοῦ Θεοῦ καὶ
worship we-say the(-worship) as in Image — of-God and
Πατρός, οὕτω καὶ ἐν τῷ Πνεύματι ὡς ἐν ἑαυτῷ δεικνύντι
Father thus also in the Spirit as in itself showing
τὴν τοῦ Κυρίου Θεότητα. διὸ καὶ ἐν τῇ προσκυνήσει
the of-the Lord Godhead wherefore also in the worship
ἀχώριστον ἀπὸ Πατρὸς καὶ Υἱοῦ τὸ Πνεῦμα τὸ ἅγιον. ἔξω
inseparable from Father and Son the Spirit the holy outside
μὲν γὰρ ὑπάρχων αὐτοῦ οὐδὲ προσκυνήσεις τὸ παράπαν,
indeed for being of-it not-even you-will-worship the at-all
ἐν αὐτῷ δὲ γενόμενος οὐδενὶ τρόπῳ ἀποχωρίσεις ἀπὸ
in it but having-come in-no way you-will-separate(-it) from
Θεοῦ, οὐ μᾶλλόν γε ἢ τῶν ὁρατῶν ἀποστήσεις τὸ
God not more at-least than from-the visible(-things) you-will-remove the

φῶς. ἀδύνατον γὰρ ἰδεῖν τὴν Εἰκόνα τοῦ Θεοῦ τοῦ ἀοράτου
light impossible for to-see the Image — of-God the invisible
μὴ ἐν τῷ φωτισμῷ τοῦ Πνεύματος, καὶ τὸν ἐνατενίζοντα
not in the illumination of-the Spirit and the(-one) gazing
τῇ Εἰκόνι ἀμήχανον τῆς Εἰκόνος ἀποχωρίσαι τὸ Φῶς.
on-the Image impossible from-the Image to-separate the Light
τὸ γὰρ τοῦ ὁρᾶν αἴτιον ἐξ ἀνάγκης συγκαθορᾶται τοῖς
the for of-the to-see cause of necessity is-seen-together with-the
ὁρατοῖς. ὥστε οἰκείως καὶ ἀκολούθως διὰ μὲν τοῦ
visible(-things) so-that properly and consistently through indeed the
φωτισμοῦ τοῦ Πνεύματος τὸ Ἀπαύγασμα τῆς δόξης τοῦ
illumination of-the Spirit the Radiance of-the glory —
Θεοῦ καθορῶμεν, διὰ δὲ τοῦ Χαρακτῆρος ἐπὶ τὸν οὗ
of-God we-behold through and the Impress to the(-one) whose
ἐστιν ὁ Χαρακτὴρ καὶ ἡ ἰσότυπος Σφραγὶς ἀναγόμεθα.
is the Impress and the equal-in-type Seal we-are-led-up

XII · THE UNWRITTEN TRADITION

The church holds unwritten traditions with the force of the written: the sign of the cross, praying eastward, the words of invocation, blessing the water and the oil, triple immersion, standing on the Lord's day and at Pentecost. The doxology with belongs among them. If the saints are with Christ, how is the Spirit not with him? Basil grieves that the undisputed is now disputed.

27 'Τίνος οὖν ἕνεκεν,' φασίν, 'ἰδίως προσηκούσης τῷ
for-what then sake they-say properly belonging to-the
Πνεύματι τῆς "ἐν" συλλαβῆς καὶ εἰς πᾶσαν ἡμῖν τὴν
Spirit the in syllable and for all to-us the
περὶ αὐτοῦ ἔννοιαν ἐξαρκούσης, τὴν καινὴν ταύτην ὑμεῖς
about it conception sufficing the new this you

συλλαβὴν ἐπεισηγάγετε, "σὺν τῷ Πνεύματι" λέγοντες καὶ
syllable have-introduced with the Spirit saying and
οὐκ "ἐν τῷ Πνεύματι τῷ ἁγίῳ," οὔτε ἄλλως ἀναγκαῖα
not in the Spirit the holy neither otherwise necessary
οὔτε νενομισμένα ταῖς Ἐκκλησίαις φθεγγόμενοι;' ὡς μὲν
nor customary for-the Churches uttering(-things) that indeed
οὖν οὐχὶ ἀποκληρωτικῶς τῷ ἁγίῳ Πνεύματι ἡ 'ἐν'
then not exclusively to-the holy Spirit the in
συλλαβὴ διενήνοχεν, ἀλλὰ κοινὴ Πατρός ἐστι καὶ Υἱοῦ, ἐν
syllable has-been-allotted but common of-Father is and of-Son in
τοῖς κατόπιν εἴρηται· οἶμαι δὲ κἀκεῖνο ἀρκούντως
the(-chapters) before it-has-been-said I-think and that-too sufficiently
εἰρῆσθαι, ὅτι οὐ μόνον οὐκ ἀφαιρεῖταί τι τῆς ἀξίας
to-have-been-said that not only not it-takes-away anything of-the worth
τοῦ Πνεύματος, ἀλλὰ καὶ πρὸς τὸ μέγιστον ὕψος τῶν μὴ
of-the Spirit but even to the greatest height of-those not
πάντη ἐνδιαστρόφων τοὺς λογισμοὺς ἐπανάγει. λειπόμενον
wholly perverted the thoughts it-leads-up remaining
δέ ἐστι περὶ τῆς 'σὺν' ὁπόθεν ἤρξατο καὶ τίνα δύναμιν
but it-is about the with whence it-began and what force
ἔχει καὶ ὅπως σύμφωνός ἐστι τῇ Γραφῇ διηγήσασθαι.
it-has and how consonant it-is with-the Scripture to-relate
Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων δογμάτων καὶ
of-the in the Church preserved doctrines and
κηρυγμάτων τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας
proclamations the(-ones) indeed from the written teaching
ἔχομεν, τὰ δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως
we-have the(-others) and from the of-the apostles tradition
διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεξάμεθα· ἅπερ ἀμφότερα
handed-down to-us in mystery we-received which both
τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν. καὶ τούτοις
the same force have toward the piety and to-these

οὐδεὶς ἀντερεῖ, οὐκοῦν ὅστις γε κατὰ μικρὸν γοῦν
no-one will-gainsay not-then whoever at-least by little at-any-rate
θεσμῶν τῆς Ἐκκλησίας πεπείραται. εἰ γὰρ ἐπιχειρήσαιμεν
of-ordinances of-the Church has-had-experience if for we-should-attempt
τὰ ἄγραφα τῶν ἐθῶν ὡς μὴ μεγάλην ἔχοντα τὴν δύναμιν
the unwritten of-the customs as not great having the force
παραιτεῖσθαι, λάθοιμεν ἂν εἰς αὐτὰ τὰ καίρια
to-reject we-would-escape-notice — to very the vital(-points)
ζημιοῦντες τὸ εὐαγγέλιον, μᾶλλον δὲ εἰς ὄνομα ψιλὸν
injuring the gospel rather and into (a)-name bare
περιστῶντες τὸ κήρυγμα. οἷον (ἵνα τοῦ πρώτου καὶ
reducing the proclamation as that the first and
κοινοτάτου μνησθῶ) τῷ τύπῳ τοῦ σταυροῦ τοὺς εἰς
most-common I-may-mention by-the sign of-the cross those in
τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἠλπικότας
the name of-the Lord our Jesus Christ having-hoped
κατασημαίνεσθαι τίς ὁ διὰ γράμματος διδάξας; τὸ
to-be-signed who the(-one) through writing having-taught the
πρὸς ἀνατολὰς τετράφθαι κατὰ τὴν προσευχὴν ποῖον
toward (the)-east to-be-turned in the prayer what-sort
ἡμᾶς ἐδίδαξε γράμμα; τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ
us taught writing the of-the invocation words at the
ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας καὶ τοῦ ποτηρίου
showing-forth of-the bread of-the eucharist and of-the cup
τῆς εὐλογίας τίς τῶν ἁγίων ἐγγράφως ἡμῖν καταλέλοιπεν;
of-the blessing who of-the saints in-writing to-us has-left
οὐ γὰρ δὴ τούτοις ἀρκούμεθα, ὧν ὁ Ἀποστόλος
not for indeed with-these we-are-content of-which the Apostle
ἢ τὸ εὐαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν καὶ
or the gospel made-mention but both we-say-before and
ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον
we-say-after other(-things) as great having for the mystery

τὴν ἰσχύν, ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες.
the force from the unwritten teaching having-received
εὐλογοῦμεν δὲ τό τε ὕδωρ τοῦ βαπτίσματος καὶ τὸ ἔλαιον
we-bless and the both water of-the baptism and the oil
τῆς χρίσεως καὶ προσέτι αὐτὸν τὸν βαπτιζόμενον. ἀπὸ
of-the anointing and besides himself the(-one) being-baptized from
ποίων ἐγγράφων; οὐκ ἀπὸ τῆς σιωπωμένης καὶ μυστικῆς
what-sort written(-texts) not from the silent and mystical
παραδόσεως; τί δέ; αὐτὴν τοῦ ἐλαίου τὴν χρῖσιν τίς
tradition what and itself of-the oil the anointing what
λόγος γεγραμμένος ἐδίδαξε; τὸ δὲ τρὶς βαπτίζεσθαι τὸν
word written taught the and thrice to-be-baptized the
ἄνθρωπον πόθεν; ἄλλα δὲ ὅσα περὶ τὸ βάπτισμα,
man whence other and as-many-as about the baptism
ἀποτάσσεσθαι τῷ σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ
to-renounce — to-Satan and the angels of-him from
ποίας ἐστὶ γραφῆς; οὐκ ἐκ τῆς ἀδημοσιεύτου ταύτης καὶ
what-sort is-it scripture not from the unpublished this and
ἀπορρήτου διδασκαλίας, ἣν ἐν ἀπολυπραγμονήτῳ καὶ
secret teaching which in uncurious and
ἀπεριεργάστῳ σιγῇ οἱ πατέρες ἡμῶν ἐφύλαξαν, καλῶς
uninquisitive silence the fathers our guarded well
ἐκεῖνο δεδιδαγμένοι τῶν μυστηρίων τὸ σεμνὸν σιωπῇ
that having-been-taught of-the mysteries the sacredness by-silence
διασώζεσθαι; ἃ γὰρ οὐδὲ ἐποπτεύειν ἔξεστι τοῖς
to-be-preserved what for not-even to-behold is-permitted to-the
ἀμυήτοις, τούτων πῶς ἂν ἦν εἰκὸς τὴν διδασκαλίαν
uninitiated of-these how — would-it-be fitting the teaching
ἐκθριαμβεύειν ἐν γράμμασιν; ἢ τίποτε βουλόμενος ὁ
to-parade in writings or what wishing the
μέγας Μωϋσῆς οὐ πᾶσι βάσιμα εἶναι τὰ τοῦ ἱεροῦ
great Moses not to-all accessible to-be the(-parts) of-the temple

πάντα πεποίηκεν, ἀλλ᾽ ἔξω μὲν ἁγίων περιβόλων ἔστησε
all has-made but outside indeed holy precincts he-set
τοὺς βεβήλους, τὰς δὲ πρώτας αὐλὰς τοῖς καθαρωτέροις
the profane the and first courts to-the purer
ἀνεὶς τοὺς Λευίτας μόνους ἀξίους ἔκρινε τοῦ Θείου
having-allowed the Levites alone worthy he-judged of-the Divine
θεραπευτάς, σφάγια δὲ καὶ ὁλοκαυτώσεις καὶ τὴν λοιπὴν
servants slaughterings but and burnt-offerings and the rest
ἱερουργίαν τοῖς ἱερεῦσιν ἀποκληρώσας ἕνα τῶν πάντων
sacred-service to-the priests having-allotted one of-the all
ἔκκριτον εἰς τὰ ἄδυτα παραδέχεται, καὶ οὐδὲ τοῦτον
chosen into the sanctuary he-admits and not-even this(-one)
διὰ παντός, ἀλλὰ κατὰ μίαν μόνην τοῦ ἐνιαυτοῦ ἡμέραν,
at all(-times) but on one only of-the year day
καὶ ταύτης ὥραν τακτὴν εἰσιτητὸν αὐτῷ καταστήσας,
and of-this (an)-hour appointed entrance for-him having-established
ὥστε διὰ τὸ ἀπεξενωμένον καὶ ἄηθες θαμβούμενον
so-that because-of the strangeness and unusualness awestruck
ἐποπτεύειν τὰ ἅγια τῶν ἁγίων, εὖ εἰδὼς ὑπὸ σοφίας
to-behold the holy(-things) of-the holies well knowing by wisdom
τῷ μὲν πεπατημένῳ καὶ αὐτόθεν ληπτῷ πρόχειρον οὖσαν
to-the indeed trodden and at-hand graspable ready being
τὴν καταφρόνησιν, τῷ δὲ ἀνακεχωρηκότι καὶ σπανίῳ
the contempt to-the but withdrawn and rare
φυσικῶς πως παρεζευγμένον τὸ περισπούδαστον; κατὰ
naturally somehow joined the eagerly-sought in
τὸν αὐτὸν δὴ τρόπον καὶ οἱ τὰ περὶ τῆς Ἐκκλησίας
the same indeed manner also the the(-things) about the Church
ἐξαρχῆς διαθεσμοθετήσαντες Ἀπόστολοι καὶ πατέρες ἐν
from-the-beginning having-legislated Apostles and fathers in
τῷ κεκρυμμένῳ καὶ ἀφθέγκτῳ τὸ σεμνὸν τοῖς μυστηρίοις
the hidden and unspoken the sacredness to-the mysteries

ἐφύλασσον. οὐδὲ γὰρ ὅλως μυστήριον τὸ εἰς τὴν
preserved not for at-all (a)-mystery the(-thing) into the
δημώδη καὶ εἰκαίαν ἀκοὴν ἔκφορον. οὗτος ὁ λόγος τῆς
common and random hearing divulged this the reason of-the
τῶν ἀγράφων παραδόσεως, ὡς μὴ καταμεληθεῖσαν
of-the unwritten(-things) tradition that not neglected
τῶν δογμάτων τὴν γνῶσιν εὐκαταφρόνητον τοῖς πολλοῖς
of-the doctrines the knowledge contemptible to-the many
γενέσθαι διὰ συνήθειαν. ἄλλο γὰρ δόγμα, καὶ ἄλλο
should-become because-of familiarity other for (is-)doctrine and other
κήρυγμα, τὸ μὲν γὰρ σιωπᾶται, τὰ δὲ κηρύγματα
proclamation the(-one) indeed for is-kept-silent the but proclamations
δημοσιεύεται. σιωπῆς δὲ εἶδος καὶ ἡ ἀσάφεια, ᾗ
are-published of-silence and (a)-form also the obscurity which
κέχρηται ἡ Γραφὴ δυσθεώρητον κατασκευάζουσα τῶν
uses the Scripture hard-to-perceive making of-the
δογμάτων τὸν νοῦν πρὸς τὸ τῶν ἐντυγχανόντων λυσιτελές.
doctrines the sense for the of-the readers advantage
τούτου χάριν πάντες μὲν ὁρῶμεν κατ᾽ ἀνατολὰς ἐπὶ τῶν
of-this for-the-sake all indeed look toward (the)-east at the
προσευχῶν, ὀλίγοι δὲ ἴσμεν ὅτι τὴν ἀρχαίαν ἐπιζητοῦμεν
prayers few and know that the ancient we-seek
πατρίδα, τὸν παράδεισον, ὃν ἐφύτευσεν ὁ Θεὸς ἐν Ἐδὲμ
fatherland the paradise which planted — God in Eden
κατ᾽ ἀνατολάς. ὀρθοὶ μὲν πληροῦμεν τὰς εὐχὰς ἐν τῇ μιᾷ
toward (the)-east upright indeed we-fulfill the prayers on the one
τοῦ σαββάτου, τὸν δὲ λόγον οὐ πάντες οἴδαμεν. οὐ γὰρ
of-the week the and reason not all know not for
μόνον ὡς συναναστάντες Χριστῷ καὶ τὰ ἄνω ζητεῖν
only as risen-with Christ and the(-things) above to-seek
ὀφείλοντες ἐν τῇ ἀναστασίμῳ ἡμέρᾳ τῆς δεδομένης ἡμῖν
owing on the resurrection day of-the given to-us

χάριτος διὰ τῆς κατὰ τὴν προσευχὴν στάσεως ἑαυτοὺς
grace through the in the prayer standing ourselves
ὑπομιμνήσκομεν, ἀλλ᾽ ὅτι δοκεῖ πως τοῦ προσδοκωμένου
we-remind but because it-seems somehow of-the expected
αἰῶνος εἶναι εἰκών, διὸ καὶ ἀρχὴ οὖσα ἡμερῶν οὐχὶ
age to-be (an)-image wherefore also beginning being of-days not
πρώτη παρὰ Μωϋσέως, ἀλλὰ μία ὠνόμασται. ‘ἐγένετο
first by Moses but one it-has-been-named there-was
γὰρ ἑσπέρα,’ φησί, ‘καὶ ἐγένετο πρωΐ, ἡμέρα μία,’ ὡς
for evening he-says and there-was morning day one as
τῆς αὐτῆς ἀνακυκλουμένης πολλάκις. καὶ μία τοίνυν ἡ
of-the same revolving often and one therefore the
αὐτὴ καὶ ὀγδόη, τὴν μίαν ὄντως ἐκείνην καὶ ἀληθινὴν
same and eighth the one truly that and true
ὀγδόην, ἧς καὶ ὁ ψαλμῳδὸς ἔν τισιν ἐπιγραφαῖς τῶν
eighth of-which also the psalmist in some superscriptions of-the
ψαλμῶν ἐπεμνήσθη, δι᾽ ἑαυτῆς ἐμφανίζουσα, τὴν μετὰ
psalms made-mention through itself manifesting the after
τὸν χρόνον τοῦτον κατάστασιν, τὴν ἄπαυστον ἡμέραν, τὴν
the time this state the unceasing day the
ἀνέσπερον, τὴν ἀδιάδοχον, τὸν ἄληκτον ἐκεῖνον καὶ ἀγήρω
eveningless the without-successor the unending that and ageless
αἰῶνα. ἀναγκαίως οὖν τὰς ἐν αὐτῇ προσευχὰς ἑστῶτας
age necessarily then the in it prayers standing
ἀποπληροῦν τοὺς ἑαυτῆς τροφίμους ἡ Ἐκκλησία παιδεύει,
to-fulfill the her-own nurslings the Church teaches
ἵνα τῇ συνεχεῖ ὑπομνήσει τῆς ἀτελευτήτου ζωῆς τῶν
that by-the continual reminder of-the endless life of-the
πρὸς τὴν μετάστασιν ἐκείνην ἐφοδίων μὴ ἀμελῶμεν. καὶ
toward the removal that provisions not we-may-neglect and
πᾶσα δὲ ἡ Πεντηκοστὴ τῆς ἐν τῷ αἰῶνι προσδοκωμένης
all and the Pentecost of-the in the age expected

ἀναστάσεώς ἐστιν ὑπόμνημα. ἡ γὰρ μία ἐκείνη καὶ
resurrection is (a)-reminder the for one that and
πρώτη ἡμέρα ἑπτάκις ἑπταπλασιασθεῖσα τὰς ἑπτὰ τῆς
first day seven-times multiplied-by-seven the seven of-the
ἱερᾶς Πεντηκοστῆς ἑβδομάδας ἀποτελεῖ, ἐκ πρώτης γὰρ
holy Pentecost weeks completes from first for
ἀρχομένη εἰς τὴν αὐτὴν καταλήγει, δι᾽ ὁμοίων τῶν
beginning into the same it-ends through like the(-days)
ἐν τῷ μέσῳ ἐξελιττομένη πεντηκοντάκις. διὸ καὶ αἰῶνα
in the middle unrolled fifty-times wherefore also (the)-age
μιμεῖται τῇ ὁμοιότητι, ὥσπερ ἐν κυκλικῇ κινήσει ἀπὸ τῶν
it-imitates by-the likeness as in circular motion from the
αὐτῶν ἀρχομένη σημείων καὶ εἰς τὰ αὐτὰ καταλήγουσα. ἐν
same beginning points and into the same ending in
ᾗ τὸ ὄρθιον σχῆμα τῆς προσευχῆς προτιμᾷν οἱ θεσμοὶ
which the upright posture of-the prayer to-prefer the ordinances
τῆς Ἐκκλησίας ἡμᾶς ἐξεπαίδευσαν, ἐκ τῆς ἐναργοῦς
of-the Church us taught from the vivid
ὑπομνήσεως οἱονεὶ μετοικίζοντες ἡμῶν τὸν νοῦν ἀπὸ τῶν
reminder as-it-were transferring our the mind from the
παρόντων ἐπὶ τὰ μέλλοντα. καὶ καθ᾽ ἑκάστην δὲ γονυκλισίαν
present(-things) to the future(-things) and at each and kneeling
καὶ διανάστασιν ἔργῳ δείκνυμεν, ὅτι καὶ διὰ τῆς ἁμαρτίας
and rising-up by-deed we-show that both through the sin
εἰς γῆν κατερρύημεν, καὶ διὰ τῆς φιλανθρωπίας τοῦ
to earth we-fell-down and through the love-for-man of-the(-one)
κτίσαντος ἡμᾶς εἰς οὐρανὸν ἀνεκλήθημεν.
having-created us to heaven we-were-called-back
Ἐπιλείψει με ἡ ἡμέρα τὰ ἄγραφα τῆς Ἐκκλησίας
will-fail me the day the unwritten(-things) of-the Church
μυστήρια διηγούμενον. ἐῶ τἆλλα· αὐτὴν δὲ τὴν
mysteries relating I-let-be the-other(-things) itself but the

ὁμολογίαν τῆς πίστεως εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον
confession of-the faith in Father and Son and holy
Πνεῦμα ἐκ ποίων γραμμάτων ἔχομεν; εἰ μὲν γὰρ ἐκ τῆς
Spirit from what-sort writings do-we-have if indeed for from the
τοῦ βαπτίσματος παραδόσεως κατὰ τὸ τῆς εὐσεβείας
of-the baptism tradition according-to the of-the piety
ἀκόλουθον ὡς βαπτιζόμεθα οὕτω καὶ πιστεύειν ὀφείλοντες
sequence as we-are-baptized thus also to-believe owing
ὁμοίαν τῷ βαπτίσματι τὴν ὁμολογίαν κατατιθέμεθα,
like to-the baptism the confession we-make
συγχωρησάτωσαν καὶ ἡμῖν ἐκ τῆς αὐτῆς ἀκολουθίας
let-them-allow also to-us from the same sequence
ὁμοίαν τῇ πίστει τὴν δόξαν ἀποδιδόναι· εἰ δὲ τὸν τρόπον
like to-the faith the glory to-render if but the manner
τῆς δοξολογίας ὡς ἄγραφον παραιτοῦνται, δότωσαν ἡμῖν
of-the doxology as unwritten they-reject let-them-give us
τῆς τε κατὰ τὴν πίστιν ὁμολογίας καὶ τῶν λοιπῶν
of-the both according-to the faith confession and of-the rest
ὧν ἀπηριθμησάμεθα ἐγγράφους τὰς ἀποδείξεις. εἶτα
which we-enumerated written the proofs then
τοσούτων ὄντων ἀγράφων καὶ τοσαύτην ἐχόντων τὴν
so-many being unwritten(-things) and so-much having the
ἰσχὺν εἰς τὸ τῆς εὐσεβείας μυστήριον, μίαν λέξιν ἡμῖν
force for the of-the piety mystery one expression to-us
ἐκ πατέρων εἰς ἡμᾶς ἐλθοῦσαν οὐ συγχωρήσουσιν, ἣν
from fathers to us having-come not will-they-allow which
ἡμεῖς ἐκ τῆς ἀνεπιτηδεύτου συνηθείας ταῖς ἀδιαστρόφοις
we from the unaffected custom in-the unperverted
τῶν ἐκκλησιῶν ἐναπομείνασαν εὕρομεν, οὐ μικρὸν τὸν
of-the churches remaining found not small the

λόγον ἔχουσαν οὐδὲ βραχεῖαν συντέλειαν εἰς τὴν τοῦ
reason having nor brief contribution to the of-the
μυστηρίου δύναμιν εἰσφερομένην;
mystery force bringing
Εἴρηται μὲν οὖν τίς ἡ δύναμις ἑκατέρας τῆς
it-has-been-said indeed then what the force of-each of-the
ἐκφωνήσεως, εἰρήσεται δὲ καὶ πάλιν ὅπη τε συμφωνοῦσιν
utterance it-will-be-said and also again where both they-agree
ἀλλήλαις καὶ ὅπη διίστανται, οὐκ ἀπομαχόμεναι πρὸς
with-one-another and where they-differ not fighting toward
ἐναντίωσιν, ἀλλ' ἴδιον ἑκατέρα τὸν νοῦν εἰσφερομένη πρὸς
opposition but its-own each the sense bringing toward
τὴν εὐσέβειαν. ἡ μὲν γὰρ 'ἐν' τὰ πρὸς ἡμᾶς παρίστησι
the piety the indeed for in the(-things) toward us presents
μᾶλλον, ἡ δὲ 'σὺν' τὴν πρὸς Θεὸν κοινωνίαν τοῦ Πνεύματος
rather the but with the toward God fellowship of-the Spirit
ἐξαγγέλλει. διόπερ ἀμφοτέραις κεχρήμεθα ταῖς φωναῖς,
proclaims wherefore both we-have-used the words
τῇ μὲν τὸ ἀξίωμα τοῦ Πνεύματος παριστῶντες,
by-the(-one) indeed the dignity of-the Spirit presenting
τῇ δὲ τὴν χάριν τὴν παρ' ἡμῖν διαγγέλλοντες. οὕτω
by-the(-other) and the grace the among us announcing thus
καὶ 'ἐν τῷ Πνεύματι' τὴν δόξαν προσάγομεν τῷ Θεῷ
both in the Spirit the glory we-offer — to-God
καὶ 'σὺν τῷ Πνεύματι,' οὐδὲν ἡμέτερον λέγοντες, ἀλλ'
and with the Spirit nothing ours saying but
ὥσπερ ἀπὸ κανόνος, τῆς τοῦ Κυρίου διδασκαλίας, ἐπὶ τὰ
as from (a)-rule of-the of-the Lord teaching to the
προσεχῆ καὶ ἀλλήλων ἐχόμενα καὶ ἀναγκαίαν ἐν τοῖς
adjacent and with-one-another connected and necessary in the
μυστηρίοις τὴν συνάφειαν ἔχοντα τὴν φωνὴν μεταφέροντες.
mysteries the conjunction having the word transferring

τὸ γὰρ ἐπὶ τοῦ βαπτίσματος συναριθμηθὲν ἀναγκαίως
the for at the baptism connumerated necessarily
ᾠήθημεν δεῖν καὶ ἐπὶ τῆς πίστεως συναρμόσαι, τὴν
we-thought (one)-must also at the faith to-join the
δὲ ὁμολογίαν τῆς πίστεως οἷον ἀρχήν τινα καὶ μητέρα
and confession of-the faith as beginning some and mother
τῆς δοξολογίας ἐποιησάμεθα. ἀλλὰ τί χρὴ ποιεῖν; νῦν
of-the doxology we-made but what (one)-must do now
γὰρ ἡμᾶς διδασκέτωσαν μὴ βαπτίζειν ὡς παρελάβομεν,
for us let-them-teach not to-baptize as we-received
ἢ μὴ πιστεύειν ὡς ἐβαπτίσθημεν, ἢ μὴ δοξάζειν ὡς
or not to-believe as we-were-baptized or not to-glorify as
πεπιστεύκαμεν. δεικνύτω γάρ τις ἢ ὡς οὐκ ἀναγκαία
we-have-believed let-show for someone either that not necessary
καὶ ἄρρηκτος ἡ πρὸς ἄλληλα τούτων ἀκολουθία, ἢ
and unbroken the toward one-another of-these sequence or
ὡς οὐχὶ ἡ ἐν τούτοις καινοτομία τοῦ παντός ἐστι
that not the in these innovation of-the whole is
κατάλυσις. ἀλλ᾽ οὐ παύονται ἄνω καὶ κάτω θρυλλοῦντες
(the)-destruction but not they-cease up and down harping-on
τὴν ἀμάρτυρον καὶ τὴν ἄγραφον καὶ ὅσα τοιαῦτα τὴν
the unattested and the unwritten and whatever such(-things) the
‘σὺν τῷ Πνεύματι τῷ ἁγίῳ’ δοξολογίαν. εἴρηται μὲν
with the Spirit the holy doxology it-has-been-said indeed
οὖν ὅτι ταὐτόν ἐστι πρὸς διάνοιαν εἰπεῖν ‘δόξα Πατρὶ
then that the-same it-is in sense to-say glory to-Father
καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι,’ καὶ ‘δόξα Πατρὶ καὶ Υἱῷ
and Son and holy Spirit and glory to-Father and Son
σὺν τῷ ἁγίῳ Πνεύματι.’ οὔτε οὖν τὴν ‘καὶ’ συλλαβὴν ἐξ
with the holy Spirit neither then the and syllable from
αὐτῆς τοῦ Κυρίου φωνῆς προελθοῦσαν ἀθετῆσαί τινι ἢ
itself of-the Lord voice having-come to-set-aside for-anyone or

διαγράφειν οἷόν τε, καὶ τὴν ἰσοδυναμοῦσαν αὐτῇ οὐδὲν
to-strike-out (is)-possible — and the equivalent to-it nothing
τὸ κωλύον καταδεχθῆναι· ἣν ὅπως ἔχει πρὸς ἐκείνην
the preventing to-be-accepted which how it-is toward that
διαφορᾶς τε καὶ ὁμοιότητος ἐν τοῖς κατόπιν ἐδείξαμεν.
of-difference both and of-likeness in the(-chapters) before we-showed
βεβαιοῖ δὲ ἡμῖν τὸν λόγον καὶ ὁ Ἀπόστολος ἀδιαφόρως
confirms but for-us the argument also the Apostle indifferently
ἑκατέρᾳ τῇ φωνῇ κεχρημένος, νῦν μὲν λέγων· ‘ἐν τῷ
each the word having-used now indeed saying in the
ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ Πνεύματι
name of-the Lord Jesus Christ and in the Spirit
τοῦ Θεοῦ ἡμῶν,’ πάλιν δέ· ‘συναχθέντων ὑμῶν καὶ τοῦ
— of-God our again but having-been-gathered you and the
ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ Κυρίου Ἰησοῦ,’ οὐδὲν
my spirit with the power of-the Lord Jesus nothing
διαφέρειν ἡγούμενος τῷ συνδέσμῳ ἢ τῇ προθέσει πρὸς
to-differ thinking the conjunction or the preposition for
τὴν τῶν ὀνομάτων συμπλοκὴν ἀποχρήσασθαι.
the of-the names joining to-use
Ἴδωμεν δὲ καὶ εἴ τινα ἀπολογίαν τοῖς πατράσιν ἡμῶν 28
let-us-see and also if some defense for-the fathers our
τῆς χρήσεως ταύτης ἐπινοήσομεν, οἱ γὰρ τὴν ἀρχὴν
of-the use this we-shall-devise they for the beginning
παρασχόντες τῷ λόγῳ μᾶλλον ἡμῶν ὑπόκεινται τοῖς
having-provided to-the expression more than-us are-subject to-the
ἐγκλήμασι. Παῦλος τοίνυν Κολοσσαεῦσι γράφων· ‘καὶ
charges Paul therefore to-Colossians writing and
ὑμᾶς,’ φησί, ‘νεκροὺς ὄντας τοῖς παραπτώμασι καὶ τῇ
you he-says dead being in-the trespasses and in-the
ἀκροβυστίᾳ συνεζωοποίησε τῷ Χριστῷ.’ ἆρα οὖν λαῷ
uncircumcision he-made-alive-together — with-Christ is-it then to-(the)-people

μὲν ὅλῳ καὶ Ἐκκλησίᾳ ἐχαρίσατο ὁ Θεὸς τὴν σὺν
indeed whole and Church granted — God the with
Χριστῷ ζωήν, τῷ δὲ ἁγίῳ Πνεύματι οὐχὶ σὺν Χριστῷ
Christ life to-the but holy Spirit not with Christ
ἡ ζωή; εἰ δὲ τοῦτο καὶ διανοίᾳ λαβεῖν ἀσεβές, πῶς οὐχ
the life if but this even in-thought to-take (is)-impious how not
ὅσιον ὡς ἔχει φύσεως οὕτω καὶ τὴν ὁμολογίαν συνημμένως
holy as it-is of-nature so also the confession conjointly
ἀποδιδόναι; εἶτα πῶς οὐ τῆς ἐσχάτης ἀναλγησίας τοὺς
to-render then how not of-the utmost insensibility the
μὲν ἁγίους ὁμολογεῖν σὺν Χριστῷ εἶναι (εἴπερ δὴ
indeed saints to-confess with Christ to-be if-indeed indeed
Παῦλος ἐκδημήσας ἀπὸ τοῦ σώματος ἐνδημεῖ πρὸς τὸν
Paul having-left-home from the body is-at-home with the
Κύριον, καὶ ἀναλύσας σὺν Χριστῷ ἐστιν ἤδη), τῷ δὲ
Lord and having-departed with Christ is already to-the but
Πνεύματι τούτους μηδὲ τοῖς ἀνθρώποις ἐξίσου μετὰ
Spirit these(-men) not-even the men equally with
Χριστοῦ εἶναι τόγε εἰς αὐτοὺς ἦκον μεταδιδόναι;
Christ to-be at-least as-far-as on-them it-depends to-grant
καὶ Παῦλος μὲν Θεοῦ συνεργὸν ἑαυτὸν ἐν τῇ οἰκονομίᾳ
and Paul indeed of-God fellow-worker himself in the dispensation
τοῦ εὐαγγελίου καλεῖ, τὸ δὲ Πνεῦμα τὸ ἅγιον, δι' οὗ
of-the gospel calls the but Spirit the holy through whom
ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανὸν καρποφορεῖται τὸ
in all creation the under the heaven bears-fruit the
εὐαγγέλιον, ἐὰν συνεργὸν εἴπωμεν, κἂν ἀσεβείας γραφὴν
gospel if fellow-worker we-call even of-impiety (an)-indictment
καθ' ἡμῶν ἀπενέγκαιντο; καὶ ὡς ἔοικεν, ἡ μὲν ζωὴ
against us would-they-bring and as it-seems the indeed life
τῶν ἠλπικότων ἐπὶ Κύριον κέκρυπται σὺν τῷ Χριστῷ
of-those having-hoped on (the)-Lord is-hidden with — Christ

ἐν τῷ Θεῷ, καὶ ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ
in — God and when — Christ is-manifested the life
ἡμῶν, τότε καὶ αὐτοὶ σὺν αὐτῷ φανερωθήσονται ἐν
our then also themselves with him will-be-manifested in
δόξῃ, αὐτὸ δὲ τὸ Πνεῦμα τῆς ζωῆς τὸ ἐλευθερῶσαν
glory itself but the Spirit of-the life the(-one) having-freed
ἡμᾶς ἀπὸ τοῦ νόμου τῆς ἁμαρτίας οὐδαμῶς ἐστι σὺν
us from the law of-the sin by-no-means is with
Χριστῷ οὔτε ἐν λανθανούσῃ καὶ κεκρυμμένῃ σὺν αὐτῷ
Christ neither in hidden and concealed with him
ζωῇ οὔτε ἐν τῇ φανερώσει τῆς δόξης, ἣν ἡμεῖς ἐπὶ τοῖς
life nor in the manifestation of-the glory which we in the
ἁγίοις ἐκφανήσεσθαι προσδοκῶμεν; ‘κληρονόμοι Θεοῦ καὶ
saints to-be-revealed expect heirs of-God and
συγκληρονόμοι Χριστοῦ’ ἡμεῖς, τὸ δὲ Πνεῦμα ἀπόκληρον
fellow-heirs of-Christ we the but Spirit disinherited
καὶ ἄμοιρον τῆς κοινωνίας τοῦ Θεοῦ καὶ τοῦ Χριστοῦ
and without-share of-the fellowship — of-God and — of-Christ
αὐτοῦ; καὶ ‘αὐτὸ μὲν τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι
his and itself indeed the Spirit bears-witness-with the spirit
ἡμῶν ὅτι ἐσμὲν τέκνα Θεοῦ,’ ἡμεῖς δὲ τῷ Πνεύματι
our that we-are children of-God we but to-the Spirit
οὐδὲ ἣν παρὰ τοῦ Κυρίου μεμαθήκαμεν τῆς πρὸς Θεὸν
not-even which from the Lord we-have-learned of-the toward God
κοινωνίας τὴν μαρτυρίαν κατατιθέμεθα; τὸ δὲ κεφάλαιον
fellowship the testimony do-we-render the but sum
τῆς ἀνοίας, ἡμεῖς μὲν διὰ τῆς εἰς Χριστὸν πίστεως τῆς ἐν
of-the folly we indeed through the in Christ faith the in
Πνεύματι συνεγερθήσεσθαι αὐτῷ καὶ συγκαθεδεῖσθαι ἐν τοῖς
Spirit to-be-raised-with him and to-sit-with in the
ἐπουρανίοις ἐλπίζομεν, ὅταν ‘μετασχηματίσῃ τὸ σῶμα τῆς
heavenly(-places) hope when he-transforms the body of-the

ταπεινώσεως ἡμῶν᾽ ἀπὸ τοῦ ψυχικοῦ πρὸς τὸ πνευματικόν,
humiliation our from the psychic to the spiritual
τῷ δὲ Πνεύματι οὐ συνεδρίας, οὐ δόξης, οὐκ ἄλλου τινὸς
to-the but Spirit not session not glory not other anything
ὧν ἔχομεν παρ᾽ αὐτοῦ, μεταδίδομεν, ἀλλ᾽ ὧν ἑαυτοὺς
of-what we-have from it do-we-share but of-what ourselves
ἀξίους εἶναι κατὰ τὴν ἀψευδῆ τοῦ ἐπαγγειλαμένου
worthy to-be according-to the unfalse of-the(-one) having-promised
δωρεὰν πεπιστεύκαμεν, τούτων οὐδενὸς τῷ Πνεύματι τῷ
gift we-have-believed of-these none to-the Spirit the
ἁγίῳ ὡς ὑπερβαίνοντος αὐτοῦ τὴν ἀξίαν παραχωροῦμεν;
holy as exceeding its the worth do-we-yield
καὶ σοὶ μὲν κατὰ τὴν ἀξίαν ἐστι ‘πάντοτε εἶναι σὺν
and to-you indeed according-to the worth it-is always to-be with
τῷ Κυρίῳ,’ καὶ προσδοκᾷς ‘ἁρπαγεὶς ἐν νεφέλαις εἰς
the Lord and you-expect caught-up in clouds for
ἀπάντησιν εἰς ἀέρα πάντοτε συνέσεσθαι τῷ Κυρίῳ,’ τὸ
meeting in (the)-air always to-be-with the Lord the
δὲ Πνεῦμα νῦν ἀντιλέγεις εἶναι σὺν τῷ Χριστῷ, ὅς
but Spirit now you-deny to-be with — Christ you-who
γε τὸν συναριθμοῦντα αὐτὸ καὶ συντάσσοντα Πατρὶ
at-least the(-one) numbering-with it and ranking-with with-Father
καὶ Υἱῷ ἐξόριστον τίθεσαι ὡς ἀφόρητα δυσσεβοῦντα;
and Son (an)-outcast make as intolerably being-impious
Αἰσχύνομαι ἐπαγαγεῖν τὰ λειπόμενα, ὅτι σὺ μὲν
I-am-ashamed to-add the remaining(-things) that you indeed
συνδοξασθήσεσθαι Χριστῷ προσδοκᾷς, ‘εἴπερ γὰρ
to-be-glorified-with with-Christ expect if-indeed for
συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν,’ τὸ δὲ Πνεῦμα τῆς
we-suffer-with that also we-may-be-glorified-with the but Spirit of-the
ἁγιωσύνης οὐ συνδοξάζεις Χριστῷ ὡς οὐδὲ σοὶ τῶν
holiness not you-glorify-with with-Christ as not-even with-you of-the

ἴσων τυγχάνειν ἄξιον. καὶ σὺ μὲν ἐλπίζεις συμβασιλεύειν,
equal(-things) to-obtain worthy and you indeed hope to-reign-with
τὸ δὲ Πνεῦμα τῆς χάριτος ἐνυβρίζεις, τὴν δούλου αὐτῷ
the but Spirit of-the grace you-insult the of-slave to-it
καὶ ὑπηρέτου τάξιν ἀποκληρῶν. καὶ ταῦτα λέγω, οὐχ
and of-servant rank allotting and these(-things) I-say not
ἵνα τοσοῦτον δείξω ὀφειλόμενον εἶναι εἰς δοξολογίαν
that so-much I-may-show owed to-be in doxology
τῷ Πνεύματι, ἀλλ' ἵνα τὴν ἀγνωμοσύνην ἐλέγξω τῶν
to-the Spirit but that the ingratitude I-may-refute of-those
μηδὲ τοσοῦτον διδόντων, ἀλλ' ὡς ἀσέβειαν φευγόντων
not-even so-much giving but as impiety fleeing
τὴν τοῦ Πνεύματος πρὸς Υἱὸν καὶ Πατέρα κοινωνίαν
the of-the Spirit with Son and Father fellowship
τῆς δόξης. τίς δύναται ταῦτα ἀστενακτὶ παρελθεῖν; ἢ
of-the glory who can these(-things) without-groaning pass-by or
γὰρ οὐχὶ προδήλως, ὥστε κἂν παιδὶ γενέσθαι γνώριμον,
for not manifestly so-that even to-(a)-child to-be known
τὴν ἀπειληθεῖσαν τῆς πίστεως ἔκλειψιν προοιμιάζονται τὰ
the threatened of-the faith failure foreshadow the
παρόντα; ἀμφίβολα γέγονε τὰ ἀναντίρρητα. πιστεύομεν
present(-things) doubtful have-become the indisputable(-things) we-believe
εἰς τὸ Πνεῦμα, καὶ ταῖς ἡμετέραις αὐτῶν ὁμολογίαις
in the Spirit and with-the our own confessions
ζυγομαχοῦμεν. βαπτιζόμεθα, καὶ πάλιν μαχόμεθα. ὡς
we-fight we-are-baptized and again we-fight as
Ἀρχηγὸν τῆς ζωῆς ἐπικαλούμεθα, καὶ ὡς ὁμοδούλου
Author of-the life we-invoke and as fellow-servant
καταφρονοῦμεν. μετὰ Πατρὸς καὶ Υἱοῦ παρελάβομεν,
we-despise with Father and Son we-received
καὶ ὡς μέρος τῆς κτίσεως ἀτιμάζομεν. οἱ δὲ 'τί
and as part of-the creation we-dishonor they and what

προσεύξονται μὴ εἰδότες᾽ ἐάν τι καὶ φθέγξασθαι σεμνὸν
they-will-pray not knowing if anything even to-utter august
περὶ τοῦ Πνεύματος προαχθῶσιν, ὡς ἐφικνούμενοι τῆς
about the Spirit they-be-led as reaching the
ἀξίας κολάζουσι τοῦ λόγου τὸ ὑπερπίπτον τὴν συμμετρίαν·
worth they-curtail of-the speech the exceeding the measure
οὓς ἐχρῆν ὀδύρεσθαι τὴν ἀσθένειαν, ὅτι ὧν ἔργῳ
whom it-befitted to-lament the weakness that of-which by-deed
πάσχομεν λόγοις ἀντιπληροῦν τὴν χάριν οὐκ ἐξαρκοῦμεν.
we-experience with-words to-repay the grace not we-suffice
ὑπερέχει γὰρ πάντα νοῦν, καὶ λόγου φύσιν ἐλέγχει οὐδὲ
surpasses for all mind and of-speech (the)-nature it-convicts not-even
πολλοστῷ μέρει τῆς ἀξίας παρισουμένην, κατὰ τὸν
in-the-least part of-the worth equaled according-to the
λόγον τῆς ἐπιγραφομένης Σοφίας· ‘ὑψώσατε γάρ,’ φησί,
word of-the entitled Wisdom exalt for he-says
‘καθόσον ἂν δύνησθε, ὑπερέχει γὰρ καὶ ἔτι, καὶ ὑψοῦντες
as-far-as — you-are-able it-surpasses for also yet and exalting
αὐτὸν πληθύνατε. μὴ κοπιᾶτε, οὐ γὰρ μὴ ἐφίκησθε.’ ἦ
him multiply not be-weary not for — you-will-attain surely
που φοβεραὶ ὑμῖν αἱ ὑπὲρ τῶν τοιούτων λόγων εὔθυναι
I-suppose fearful to-you the for of-the such words accounts
τοῖς παρὰ τοῦ ἀψευδοῦς ἀκηκοόσι Θεοῦ ἀσυγχώρητον
to-those from the unlying having-heard God unforgivable
εἶναι τὴν εἰς τὸ Πνεῦμα τὸ ἅγιον βλασφημίαν.
to-be the against the Spirit the holy blasphemy

Basil names the fathers whose doxologies join the Spirit by with or by and: Irenaeus, Clement, the two Dionysii, Eusebius, Origen, Africanus, the lamp-lighting hymn, Athenogenes, Gregory the Great, Firmilian, and Meletius. He likens the church's state to a sea battle in a storm, which had kept him silent, but love bade him speak, and he ends trusting the Lord to supply through the Spirit what is lacking.

Πρός γε μὴν τὸ ἀμάρτυρον καὶ ἄγραφον εἶναι τὴν 29
toward at-least however the unattested and unwritten to-be the
'σὺν τῷ Πνεύματι' δοξολογίαν ἐκεῖνο λέγομεν, ὅτι εἰ μὲν
with the Spirit doxology that we-say that if indeed
μηδὲν ἕτερον ἄγραφον, μηδὲ τοῦτο παραδεχθήτω, εἰ δὲ
nothing other (is)-unwritten not-even this let-be-accepted if but
τὰ πλεῖστα τῶν μυστικῶν ἀγράφως ἡμῖν ἐμπολιτεύεται,
the most of-the mystical(-things) unwrittenly among-us are-current
μετὰ πολλῶν τῶν ἑτέρων καὶ τοῦτο καταδεξώμεθα.
with many the others also this let-us-accept
ἀποστολικὸν δὲ οἶμαι καὶ τὸ ταῖς ἀγράφοις παραδόσεσι
apostolic and I-think also the to-the unwritten traditions
παραμένειν. 'ἐπαινῶ' γάρ, φησίν, 'ὑμᾶς, ὅτι πάντα μου
to-adhere I-praise for he-says you that all(-things) of-me
μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις
you-remember and as I-delivered to-you the traditions
κατέχετε.' καὶ τὸ 'κρατεῖτε τὰς παραδόσεις, ἃς παρελάβετε
you-hold and the hold-fast the traditions which you-received
εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς.' ὧν μία ἐστὶ
whether through word or through letter of-which one is
καὶ ἡ παροῦσα αὕτη, ἣν οἱ ἐξ ἀρχῆς διαταξάμενοι
also the present this which those from (the)-beginning having-ordained
παραδιδόντες τοῖς ἐφεξῆς συμπροϊούσης ἀεὶ τῷ χρόνῳ
handing-down to-those after advancing-with always the time

τῆς χρήσεως διὰ μακρᾶς τῆς συνηθείας ταῖς Ἐκκλησίαις
the use through long the custom in-the Churches
ἐγκατερρίζωσαν. ἆρ᾽ οὖν εἰ ὡς ἐν δικαστηρίῳ τῆς διὰ τῶν
rooted is-it then if as in (a)-court of-the through the
ἐγγράφων ἀποδείξεως ἀποροῦντες μαρτύρων ὑμῖν πλῆθος
written(-texts) proof being-at-a-loss of-witnesses to-you (a)-multitude
παραστησαίμεθα, οὐκ ἂν τῆς ἀφιείσης παρ᾽ ὑμῶν ψήφου
we-should-present not — of-the acquitting from you vote
τύχοιμεν; ἐγὼ μὲν οὕτως οἶμαι· ‘ἐπὶ στόματος γὰρ δύο
would-we-obtain I indeed so think upon mouth for of-two
καὶ τριῶν μαρτύρων σταθήσεται πᾶν ῥῆμα᾽ εἰ δὲ καὶ τὸν
and of-three witnesses shall-be-established every word if and also the
πολὺν χρόνον πρὸς ἡμῶν ὄντα ἐναργῶς ὑμῖν ἐπεδείκνυμεν,
long time on our(-side) being clearly to-you we-were-showing
οὐκ ἂν ἐδόξαμεν ὑμῖν εἰκότα λέγειν μὴ εἶναι
not — would-we-have-seemed to-you reasonable(-things) to-say not to-be
καθ᾽ ἡμῶν τὴν δίκην εἰσαγώγιμον ταύτην; δυσωπητικὰ
against us the suit admissible this awe-inspiring
γάρ πως τὰ παλαιὰ τῶν δογμάτων, οἱονεὶ πολιᾷ τινι
for somehow the old(-things) of-the doctrines as-if by-gray-hair some
τῇ ἀρχαιότητι τὸ αἰδέσιμον ἔχοντα. ἀπαριθμήσομαι οὖν
the antiquity the venerable having I-will-enumerate then
ὑμῖν τοὺς προστάτας τοῦ λόγου (συμπαραμετρεῖται δὲ
for-you the champions of-the expression is-measured-along and
πάντως κατὰ τὸ σιωπώμενον καὶ ὁ χρόνος)· οὐ γὰρ
certainly according-to the unspoken also the time not for
ἐξ ἡμῶν ὥρμηται πρῶτον. πόθεν; χθιζοί τινες ὄντως
from us it-has-started first whence of-yesterday some truly
ἡμεῖς, κατὰ τὸν τοῦ Ἰὼβ λόγον, πρός γε τοσοῦτον
we according-to the — of-Job word compared-to at-least so-much
χρόνον τὸν τῆς συνηθείας ταύτης ἡλικιώτην. ἐγὼ μὲν
time the of-the custom this coeval I indeed

οὖν αὐτός, εἰ χρή με τοὐμὸν ἴδιον εἰπεῖν, ὥσπερ
then myself if it-is-needful me my own to-say as
τινὰ κλῆρον πατρῷον τὴν φωνὴν ταύτην διαφυλάττω,
some inheritance ancestral the word this I-preserve
παραλαβὼν παρὰ ἀνδρὸς μακρὸν ἐν τῇ λειτουργίᾳ τοῦ
having-received from (a)-man long in the service —
Θεοῦ διαζήσαντος χρόνον, δι' οὗ καὶ ἐβαπτίσθην καὶ
of-God having-lived time through whom both I-was-baptized and
τῇ ὑπηρεσίᾳ τῆς Ἐκκλησίας προσήχθην· ἀναζητῶν δὲ κατ'
to-the ministry of-the Church was-brought searching but by
ἐμαυτὸν εἴ τις ἄρα τῶν παλαιῶν καὶ μακαρίων ἀνδρῶν
myself whether any then of-the old and blessed men
ἐχρήσατο ταύταις ταῖς νῦν ἀντιλεγομέναις φωναῖς, πολλοὺς
used these the now disputed words many
εὗρον καὶ τῇ ἀρχαιότητι τὸ ἀξιόπιστον ἔχοντας καὶ τῇ
I-found both by-the antiquity the credibility having and by-the
τῆς γνώσεως ἀκριβείᾳ οὐ κατὰ τοὺς νῦν ὄντας· ὧν
of-the knowledge precision not like those now being of-whom
οἱ μὲν τῇ προθέσει, οἱ δὲ τῷ συνδέσμῳ κατὰ τὴν
some indeed by-the preposition others and by-the conjunction in the
δοξολογίαν τὸν λόγον ἑνώσαντες οὐδὲν διάφορον δρᾷν ὡς
doxology the word having-united nothing different to-do as
γε πρὸς τὴν ὀρθὴν τῆς εὐσεβείας ἔννοιαν ἐνομίσθησαν.
at-least toward the right of-the piety conception were-thought
Εἰρηναῖος ἐκεῖνος καὶ Κλήμης ὁ Ῥωμαῖος καὶ Διονύσιος
Irenaeus that(-one) and Clement the Roman and Dionysius
ὁ Ῥωμαῖος καὶ ὁ Ἀλεξανδρεὺς Διονύσιος, ὃ καὶ
the Roman and the Alexandrian Dionysius which also
παράδοξον ἀκοῦσαι, ἐν τῇ δευτέρᾳ πρὸς τὸν ὁμώνυμον
(is)-paradoxical to-hear in the second to the namesake
ἑαυτοῦ ἐπιστολῇ περὶ ἐλέγχου καὶ ἀπολογίας οὕτω τὸν
his-own letter about refutation and defense thus the

λόγον ἀνέπαυσε. γράψω δὲ ὑμῖν αὐτὰ τοῦ ἀνδρὸς τὰ
discourse he-ended I-will-write and to-you very of-the man the
ῥήματα· ‘τούτοις,’ φησί, ‘πᾶσιν ἀκολούθως καὶ ἡμεῖς καὶ
words to-these he-says all consistently also we and
δὴ παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον καὶ κανόνα
indeed from the before us elders (a)-pattern and rule
παρειληφότες ὁμοφώνως αὐτοῖς προσευχαριστοῦντες καὶ
having-received in-harmony with-them giving-thanks and
δὴ καὶ νῦν ὑμῖν ἐπιστέλλοντες καταπαύομεν. τῷ δὲ
indeed also now to-you writing we-end — and
Θεῷ Πατρὶ καὶ Υἱῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ σὺν
to-God Father and to-Son the Lord our Jesus Christ with
τῷ ἁγίῳ Πνεύματι δόξα καὶ κράτος εἰς τοὺς αἰῶνας
the holy Spirit (be)-glory and might unto the ages
τῶν αἰώνων, ἀμήν.’ καὶ ταῦτα οὐκ ἄν τις εἴποι
of-the ages amen and these(-things) not — anyone would-say
μεταγεγράφθαι. οὐ γὰρ ἂν οὕτω διετείνατο, τύπον
to-have-been-altered not for — thus he-would-have-insisted (a)-pattern
καὶ κανόνα παρειληφέναι λέγων, εἴπερ ‘ἐν τῷ Πνεύματι’
and rule to-have-received saying if-indeed in the Spirit
εἰρηκὼς ἦν· ταύτης γὰρ τῆς φωνῆς ἡ χρῆσις πολλή.
having-said he-was of-this for the word the use (is)-much
ἀλλ’ ἐκεῖνο ἦν τὸ τῆς ἀπολογίας δεόμενον. ὅς γε
but that was the(-thing) of-the defense needing who at-least
καὶ κατὰ μέσον που τῆς γραφῆς οὕτως εἴρηκε πρὸς
also about (the)-middle somewhere of-the writing thus has-said against
τοὺς Σαβελλιανούς· ‘εἰ τῷ τρεῖς εἶναι τὰς Ὑποστάσεις
the Sabellians if by-the three to-be the Hypostases
μεμερισμένας εἶναι λέγουσι, τρεῖς εἰσι κἂν μὴ θέλωσιν·
divided to-be they-say three they-are even-if not they-wish
ἢ τὴν Θείαν Τριάδα παντελῶς ἀνελέτωσαν.’ καὶ πάλιν·
or the Divine Trinity utterly let-them-destroy and again

‘Θειοτάτη γὰρ διὰ τοῦτο μετὰ τὴν Μονάδα καὶ ἡ
most-divine for because-of this after the Monad also the
Τριάς.’ ἀλλὰ καὶ ὁ Κλήμης ἀρχαϊκώτερον, ‘ζῇ,’ φησίν,
Trinity but also — Clement more-anciently lives he-says
‘ὁ Θεὸς καὶ ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὸ Πνεῦμα
— God and the Lord Jesus Christ and the Spirit
τὸ ἅγιον.’ Εἰρηναῖος δὲ ὁ ἐγγὺς τῶν Ἀποστόλων
the holy Irenaeus and the(-one) near the Apostles
γενόμενος πῶς ἐμνήσθη τοῦ Πνεύματος ἐν τῷ πρὸς τὰς
having-been how he-mentioned the Spirit in the against the
αἱρέσεις λόγῳ, ἀκούσωμεν. ‘τοὺς δὲ ἀχαλιναγωγήτους,’
heresies treatise let-us-hear those and unbridled
φησί, ‘καὶ καταφερομένους εἰς τὰς ἑαυτῶν ἐπιθυμίας,
he-says and carried-away into the their-own desires
μηδεμίαν ἔχοντας ἐπιθυμίαν Θείου Πνεύματος, δικαίως ὁ
no having desire of-Divine Spirit justly the
Ἀπόστολος σαρκικοὺς καλεῖ.’ καὶ ἐν ἄλλοις ὁ αὐτός φησιν·
Apostle carnal calls and in others the same says
‘ἵνα μὴ ἄμοιροι Θείου Πνεύματος γενόμενοι ἀποτύχωμεν
that not without-share of-Divine Spirit having-become we-may-fail-of
τῆς βασιλείας τῶν οὐρανῶν, ἐπεβόησεν ὁ Ἀπόστολος μὴ
the kingdom of-the heavens cried-out the Apostle not
δύνασθαι τὴν σάρκα βασιλείαν οὐρανῶν κληρονομῆσαι.’ εἰ
to-be-able the flesh (the)-kingdom of-heavens to-inherit if
δέ τῳ καὶ ὁ Παλαιστῖνος Εὐσέβιος ἀξιόπιστος διὰ
and to-anyone also the Palestinian Eusebius (is)-credible because-of
πολυπειρίαν, κἀκείνου τὰς αὐτὰς φωνὰς ἐπιδείκνυμεν ἐν
much-experience of-him-too the same words we-show in
τοῖς ἐπαπορήμασι περὶ τῆς τῶν ἀρχαίων πολυγαμίας.
the inquiries about the of-the ancients polygamy
λέγει γὰρ οὕτω παρορμῶν ἑαυτὸν ἐπὶ τὸν λόγον· ‘τὸν
he-says for thus urging himself to the word the

τῶν προφητῶν ἅγιον Θεὸν Φωταγωγὸν διὰ τοῦ Σωτῆρος
of-the prophets holy God Light-giver through the Savior
ἡμῶν Ἰησοῦ Χριστοῦ σὺν ἁγίῳ Πνεύματι καλέσαντες.'
our Jesus Christ with holy Spirit having-invoked
Ἤδη δὲ καὶ Ὠριγένην ἐν πολλαῖς τῶν εἰς τοὺς ψαλμοὺς
already and also Origen in many of-the on the psalms
διαλέξεων εὕρομεν 'σὺν τῷ ἁγίῳ Πνεύματι' τὴν δόξαν
discourses we-found with the holy Spirit the glory
ἀποδιδόντα, ἄνδρα οὐδὲ πάνυ τι ὑγιεῖς περὶ τοῦ
rendering (a)-man not-even at-all anything sound about the
Πνεύματος τὰς ὑπολήψεις ἐν πᾶσιν ἔχοντα· πλὴν
Spirit the conceptions in all having nevertheless
ἀλλὰ πολλαχοῦ καὶ αὐτὸς τῆς συνηθείας τὸ ἰσχυρὸν
but in-many-places also himself of-the custom the strength
δυσωπούμενος τὰς εὐσεβεῖς φωνὰς ἀφῆκε περὶ τοῦ
awed the pious words uttered about the
Πνεύματος. ὅς γε κατὰ τὸ ἕκτον οἶμαι τῶν εἰς τὸ
Spirit who at-least in the sixth I-think of-the on the
κατὰ Ἰωάννην εὐαγγέλιον ἐξηγητικῶν καὶ προσκυνητὸν
according-to John gospel commentaries also worshipful
αὐτὸ φανερῶς ἀπεφήνατο, οὑτωσὶ γράφων κατὰ λέξιν· ὅτι
it clearly declared thus writing by word that
'τὸ τοῦ ὕδατος λουτρὸν σύμβολον τυγχάνει καθαρσίου
the of-the water washing (a)-symbol is of-(the)-purification
ψυχῆς πάντα ῥύπον τὸν ἀπὸ κακίας ἀποπλυνομένης·
of-(the)-soul all filth the from vice washing-off
οὐδὲν δὲ ἧττον καὶ καθ' ἑαυτὸ τῷ ἐμπαρέχοντι
nothing but less also by itself to-the(-one) offering
ἑαυτὸν τῇ Θεότητι τῆς προσκυνητῆς Τριάδος διὰ
himself to-the Godhead of-the worshipful Trinity through
τῆς δυνάμεως τῶν ἐπικλήσεων χαρισμάτων ἀρχὴν ἔχει
the power of-the invocations of-gifts beginning it-has

καὶ πηγήν.’ καὶ πάλιν ἐν τοῖς εἰς τὴν πρὸς Ῥωμαίους
and source and again in the on the to Romans
ἐπιστολὴν ἐξηγητικοῖς· ‘αἱ ἱεραί,’ φησί, ‘δυνάμεις χωρητικαὶ
letter commentaries the holy he-says powers receptive
τοῦ Μονογενοῦς καὶ τῆς τοῦ ἁγίου Πνεύματος Θεότητος.’
of-the Only-begotten and of-the of-the holy Spirit Godhead
οὕτως οἶμαι τὸ τῆς παραδόσεως ἰσχυρὸν ἐνῆγε πολλάκις
thus I-think the of-the tradition strength led often
τοὺς ἄνδρας καὶ τοῖς οἰκείοις αὐτῶν δόγμασιν ἀντιλέγειν.
the men even to-the own their doctrines to-contradict
ἀλλ’ οὐδὲ Ἀφρικανὸν τὸν ἱστοριογράφον τὸ τοιοῦτον εἶδος
but not-even Africanus the historian the such form
τῆς δοξολογίας παρέλαθε. φαίνεται γὰρ ἐν τῷ πέμπτῳ τῆς
of-the doxology escaped he-appears for in the fifth of-the
τῶν χρόνων ἐπιτομῆς οὕτω καὶ αὐτὸς λέγων· ‘ἡμεῖς γὰρ
of-the times epitome thus also himself saying we for
οἱ κἀκείνων τῶν ῥημάτων τὸ μέτρον ἐπιστάμενοι καὶ
the(-ones) also-of-those the words the measure knowing and
τῆς πίστεως οὐκ ἀγνοοῦντες τὴν χάριν εὐχαριστοῦμεν τῷ
of-the faith not ignorant-of the grace give-thanks to-the
Πατρὶ τῷ παρασχομένῳ τοῖς ἰδίοις ἡμῖν τὸν τῶν ὅλων
Father the(-one) having-provided to-his own us the of-the all(-things)
Σωτῆρα καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν· ᾧ ἡ
Savior and Lord our Jesus Christ to-whom (be)-the
δόξα, μεγαλωσύνη σὺν ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας.’
glory greatness with holy Spirit unto the ages
τὰ μὲν οὖν ἄλλα τυχὸν καὶ ἀπιστηθῆναι δύναται,
the indeed then other(-things) perhaps even to-be-disbelieved can
ἢ καὶ μεταγραφέντα δυσφώρατον ἔχειν τὴν κακουργίαν,
or even having-been-altered hard-to-detect have the villainy
ἐν μιᾷ συλλαβῇ τῆς διαφορᾶς ὑπαρχούσης· ᾗ δὲ διὰ
in one syllable the difference consisting what but through

μακροτέρας τῆς λέξεως παρεθέμεθα, καὶ τὴν ἐπιβουλὴν
longer the wording we-cited both the plot
διαφεύγει καὶ τὴν μαρτυρίαν ἀπ᾽ αὐτῶν τῶν συγγραμμάτων
escape and the testimony from very the writings
εὐαπόδεικτον ἔχει. ὃ δὲ ἄλλως μὲν ἴσως μικροπρεπὲς
easy-to-prove have what and otherwise indeed perhaps petty
ἦν εἰς μέσον ἄγεσθαι, τῷ δὲ καινοτομίαν
would-be into (the)-middle to-be-brought to-the(-one) but of-innovation
ἐγκαλουμένῳ ἀναγκαῖον εἰς μαρτυρίαν διὰ τοῦ χρόνου
accused necessary for testimony through the time
τὴν ἀρχαιότητα, τοῦτο δὴ καὶ προσθήσω. ἔδοξε
the antiquity this indeed also I-will-add it-seemed-good
τοῖς πατράσιν ἡμῶν μὴ σιωπῇ τὴν χάριν τοῦ ἑσπερινοῦ
to-the fathers our not in-silence the grace of-the evening
φωτὸς δέχεσθαι, ἀλλ᾽ εὐθὺς φανέντος εὐχαριστεῖν.
light to-receive but at-once it-having-appeared to-give-thanks
καὶ ὅστις μὲν ὁ πατὴρ τῶν ῥημάτων ἐκείνων τῆς
and who indeed the father of-the words those of-the
ἐπιλυχνίου εὐχαριστίας, εἰπεῖν οὐκ ἔχομεν· ὁ μέντοι λαὸς
lamp-lighting thanksgiving to-say not we-can the however people
ἀρχαίαν ἀφίησι τὴν φωνήν, καὶ οὐδενὶ πώποτε ἀσεβεῖν
ancient utters the word and to-no-one ever to-be-impious
ἐνομίσθησαν οἱ λέγοντες· ‘αἰνοῦμεν Πατέρα καὶ Υἱὸν καὶ
were-thought those saying we-praise Father and Son and
ἅγιον Πνεῦμα Θεοῦ.’ εἰ δέ τις καὶ τὸν ὕμνον Ἀθηνογένους
holy Spirit of-God if and anyone also the hymn of-Athenogenes
ἔγνω, ὃν ὥσπερ ἄλλο τι ἐξιτήριον τοῖς συνοῦσιν
knew which as other some farewell to-those being-with
αὐτῷ καταλέλοιπεν, ὁρμῶν ἤδη πρὸς τὴν διὰ πυρὸς
him he-left hastening already to the through fire

τελείωσιν, οἶδε καὶ τὴν τῶν μαρτύρων γνώμην ὅπως
perfection he-knows also the of-the martyrs mind how
εἶχον περὶ τοῦ Πνεύματος. καὶ ταῦτα μὲν εἰς τοσοῦτον.
they-held about the Spirit and these(-things) indeed to so-much
Γρηγόριον δὲ τὸν μέγαν καὶ τὰς ἐκείνου φωνὰς ποῦ
Gregory and the great and the of-that-man words where
θήσομεν; ἆρ᾽ οὐχὶ μετὰ τῶν Ἀποστόλων καὶ προφητῶν;
shall-we-set is-it not with the Apostles and prophets
ἄνδρα τῷ αὐτῷ Πνεύματι ἐκείνοις περιπατήσαντα καὶ
(a)-man by-the same Spirit with-them having-walked and
τοῖς τῶν ἁγίων ἴχνεσι διὰ παντὸς τοῦ βίου στοιχήσαντα
in-the of-the saints footsteps through all the life having-kept-in-line
καὶ τῆς εὐαγγελικῆς πολιτείας τὸ ἀκριβὲς διὰ πάσης
and of-the evangelical way-of-life the exactness through all
αὐτοῦ τῆς ζωῆς κατορθώσαντα; ἐγὼ μὲν τοῦτό φημι,
his the life having-achieved I indeed this say
ἢ ἀδικήσομεν τὴν ἀλήθειαν, μὴ τοῖς ᾠκειωμένοις Θεῷ
truly we-shall-wrong the truth not with-those made-kin to-God
τὴν ψυχὴν ἐκείνην συναριθμοῦντες οἷόν τινα λαμπτῆρα
the soul that numbering as some lamp
περιφανῆ μέγαν ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ διαλάμψαντα·
conspicuous great in the Church — of-God having-shone-forth
ὃς φοβερὸν μὲν εἶχεν ἐκ τῆς τοῦ Πνεύματος συνεργίας
who terrible indeed had from the of-the Spirit cooperation
κατὰ δαιμόνων τὸ κράτος, τοσαύτην δὲ ἔλαβε τοῦ λόγου
against demons the might so-much and he-received of-the word
τὴν χάριν εἰς ὑπακοὴν πίστεως ἐν τοῖς ἔθνεσιν, ὥστε
the grace for obedience of-faith among the nations that
ἑπτακαίδεκα μόνους Χριστιανοὺς παραλαβὼν ὅλον τὸν λαὸν
seventeen only Christians having-received whole the people
τόν τε ἀστικὸν καὶ τὸν χωριτικὸν διὰ τῆς ἐπιγνώσεως
the both of-the-city and the rural through the knowledge

προσήγαγε τῷ Θεῷ. ἐκεῖνος καὶ ποταμῶν ῥεῖθρα
he-brought — to-God he also of-rivers streams
μετέστησεν, ἐπιτάξας αὐτοῖς ἐν τῷ μεγάλῳ ὀνόματι τοῦ
changed having-commanded them in the great name —
Χριστοῦ, καὶ λίμνην ἐξήρανεν ὑπόθεσιν πολέμου φέρουσαν
of-Christ and (a)-lake dried-up (a)-cause of-war bearing
ἀδελφοῖς πλεονέκταις. αἱ δὲ τῶν μελλόντων προαγορεύσεις
to-brothers greedy the and of-the future(-things) predictions
τοιαῦται ὡς μηδὲν τῶν μεγάλων προφητῶν ἀποδεῖν. καὶ
such as in-nothing than-the great prophets to-fall-short and
ὅλως μακρὸν ἂν εἴη τοῦ ἀνδρὸς διηγεῖσθαι τὰ θαύματα,
in-short long — would-be of-the man to-relate the wonders
ὃς τῇ ὑπερβολῇ τῶν ἐν αὐτῷ χαρισμάτων τῶν
who by-the excess of-the in him gifts of-the(-ones)
ἐνεργουμένων ὑπὸ τοῦ Πνεύματος ἐν πάσῃ δυνάμει καὶ
worked by the Spirit in all power and
σημείοις καὶ τέρασι δεύτερος Μωϋσῆς παρ᾽ αὐτῶν τῶν
signs and wonders (a)-second Moses by very the
ἐχθρῶν τῆς Ἐκκλησίας ἀνηγορεύετο. οὕτως αὐτῷ ἐν παντὶ
enemies of-the Church was-proclaimed thus to-him in every
λόγῳ καὶ ἔργῳ τῶν ἐπιτελουμένων διὰ τῆς χάριτος
word and deed of-the(-things) accomplished through the grace
οἷόν τι φῶς ἐπέλαμπε, μήνυμα τῆς οὐρανίου δυνάμεως
as some light shone (a)-token of-the heavenly power
τῆς ἐκ τοῦ ἀφανοῦς παρεπομένης αὐτῷ. τούτου μέγα
of-the from the invisible accompanying him of-this(-man) great
ἔτι καὶ νῦν τοῖς ἐγχωρίοις τὸ θαῦμα, καὶ νεαρὰ καὶ ἀεὶ
still even now to-the natives the wonder and fresh and always
πρόσφατος ἡ μνήμη ταῖς Ἐκκλησίαις ἐνίδρυται, οὐδενὶ
recent the memory in-the Churches is-established by-no
χρόνῳ ἀμαυρουμένη. οὐκοῦν οὐ πρᾶξίν τινα, οὐ λόγον,
time being-dimmed therefore not practice any not word

οὐ τύπον τινὰ μυστικὸν παρ᾽ ὃν ἐκεῖνος κατέλιπε τῇ
not rite any mystical beyond what he left to-the
Ἐκκλησίᾳ προσέθηκαν. ταύτῃ τοι καὶ πολλὰ τῶν παρ᾽
Church they-added for-this-reason surely also many of-the among
αὐτοῖς τελουμένων ἐλλειπῶς ἔχειν δοκεῖ διὰ τὸ τῆς
them performed(-things) defective to-be seem because-of the of-the
καταστάσεως ἀρχαιότροπον. οὐδὲν γὰρ ἠνέσχοντο οἱ
constitution old-fashioned nothing for endured those
κατὰ διαδοχὴν τὰς Ἐκκλησίας οἰκονομήσαντες τῶν
by succession the Churches having-administered of-the(-things)
μετ᾽ ἐκεῖνον ἐφευρεθέντων παραδέξασθαι εἰς προσθήκην.
after him invented to-accept for addition
ἓν τοίνυν τῶν Γρηγορίου καὶ ὁ νῦν ἀντιλεγόμενος
one therefore of-the(-things) of-Gregory also the now disputed
τρόπος τῆς δοξολογίας ἐστίν, ἐκ τῆς ἐκείνου παραδόσεως
manner of-the doxology is from the his tradition
τῇ Ἐκκλησίᾳ πεφυλαγμένος, καὶ οὐ πολὺς ὁ πόνος
in-the Church preserved and not great the toil
μικρὸν κινηθέντι τὴν ἐπὶ τούτοις πληροφορίαν λαβεῖν.
a-little for-(one)-moving the about these(-things) full-assurance to-take
ταύτην καὶ Φιρμιλιανῷ τῷ ἡμετέρῳ μαρτυροῦσι τὴν πίστιν
this also to-Firmilian the our attest the faith
οἱ λόγοι, οὓς καταλέλοιπε. καὶ Μελέτιον τὸν πάνυ ἐπὶ
the writings which he-has-left and Meletius the eminent on
ταύτης εἶναι τῆς γνώμης οἱ συγγεγονότες φασί. καὶ
this to-be the opinion those having-been-with(-him) say and
τί δεῖ τὰ παλαιὰ λέγειν; ἀλλὰ νῦν ἐπὶ τῆς ἑῴας
why (one)-must the old(-things) say but now in the east
οὐχ ἑνὶ μάλιστα τούτῳ τοὺς εὐσεβοῦντας γνωρίζουσιν,
not by-one especially this the pious they-recognize
οἷόν τινι σημείῳ τῇ φωνῇ ταύτῃ φυλοκρινοῦντες; ὡς
as by-some sign by-the word this distinguishing as

δὲ ἐγώ τινος τῶν ἐκ Μεσοποταμίας ἤκουσα, ἀνδρὸς
and I from-someone of-those from Mesopotamia heard (a)-man
καὶ τῆς γλώσσης ἐμπείρως ἔχοντος καὶ ἀδιαστρόφου τὴν
both of-the tongue experienced being and undistorted the
γνώμην, οὐδὲ δυνατὸν ἑτέρως εἰπεῖν τῇ ἐγχωρίῳ φωνῇ,
judgment not-even possible otherwise to-say in-the native language
κἂν ἐθέλωσιν, ἀλλὰ διὰ τῆς ‘καὶ’ συλλαβῆς, μᾶλλον
even-if they-wish but through the and syllable rather
δὲ τῶν ἰσοδυναμουσῶν αὐτῇ φωνῶν, κατά τι ἰδίωμα
but of-the equivalent to-it words according-to some idiom
πάτριον ἀνάγκην αὐτοῖς εἶναι τὴν δοξολογίαν προφέρειν.
ancestral necessity for-them to-be the doxology to-utter
καὶ Καππαδόκαι δὲ οὕτω λέγομεν ἐγχωρίως, ἔτι τότε ἐν
and Cappadocians and thus we-speak natively still then in
τῇ τῶν γλωσσῶν διαιρέσει τὸ ἐκ τῆς λέξεως χρήσιμον
the of-the tongues division the from the expression useful
προβλεψαμένου τοῦ Πνεύματος. τί δὲ ἡ δύσις ἅπασα
having-foreseen the Spirit what but the west all
μικροῦ δεῖν ἀπὸ τοῦ Ἰλλυρικοῦ μέχρι τῶν ὅρων τῆς
by-little to-lack from the Illyricum to the bounds of-the
καθ’ ἡμᾶς οἰκουμένης; οὐχὶ τὴν φωνὴν ταύτην πρεσβεύει;
in us inhabited(-world) not the word this honors
Πῶς οὖν ἐγὼ καινοτόμος καὶ νεωτέρων ῥημάτων δημιουργός,
how then I (an)-innovator and of-newer words (a)-maker
ἔθνη ὅλα καὶ πόλεις καὶ ἔθος πάσης μνήμης ἀνθρωπίνης
nations whole and cities and custom than-all memory human
πρεσβύτερον καὶ ἄνδρας στύλους τῆς Ἐκκλησίας, ἐν πάσῃ
older and men pillars of-the Church in all
γνώσει καὶ δυνάμει Πνεύματος διαπρεπεῖς, ἀρχηγοὺς καὶ
knowledge and power of-Spirit distinguished as-leaders and
προστάτας τῆς φωνῆς παρεχόμενος; ἐπὶ τούτοις τὸ
champions of-the expression presenting for these(-things) the

πολεμικὸν τοῦτο καθ' ἡμῶν συγκεκίνηται στῖφος, πᾶσα δὲ
warlike this against us has-been-stirred-up band every and
πόλις καὶ κώμη καὶ ἐσχατιαὶ πᾶσαι πλήρεις τῶν ἡμετέρων
city and village and furthest-parts all (are)-full of-the our
διαβολῶν. λυπηρὰ μὲν οὖν ταῦτα καὶ ὀδυνηρὰ ταῖς
slanders grievous indeed then these(-things) and painful to-the
καρδίαις τῶν ζητούντων εἰρήνην· ἀλλ' ἐπειδὴ μεγάλοι τῆς
hearts of-those seeking peace but since great the
ὑπομονῆς οἱ μισθοὶ τῶν ὑπὲρ τῆς πίστεως παθημάτων, πρὸς
of-patience the rewards of-the for the faith sufferings besides
τούτοις καὶ ξίφος στιλβούσθω, καὶ πέλεκυς ἀκονάσθω,
these(-things) also (the)-sword let-be-whetted and (the)-axe let-be-sharpened
καὶ πῦρ καιέσθω τοῦ Βαβυλωνίου σφοδρότερον, καὶ
and (the)-fire let-be-kindled than-the Babylonian fiercer and
πᾶν κινείσθω ἐφ' ἡμᾶς ὄργανον κολαστήριον, ὡς ἔμοιγε
every let-be-moved against us instrument of-punishment as to-me-at-least
οὐδὲν φοβερώτερον τοῦ μὴ φοβεῖσθαι τὰς ἀπειλάς, ἃς
nothing more-fearful than-the not to-fear the threats which
ὁ Κύριος τοῖς τὸ Πνεῦμα βλασφημοῦσιν ἐπανετείνατο.
the Lord against-those the Spirit blaspheming held-out
πρὸς μὲν οὖν τοὺς εὐγνώμονας τῶν ἀνθρώπων ἱκανὴ
to indeed then the reasonable of-the men (a)-sufficient
ἀπολογία τὰ εἰρημένα, ὅτι δεχόμεθα φωνὴν οὕτω
defense the(-things) said that we-accept (a)-word thus
μὲν φίλην καὶ προσήγορον τοῖς ἁγίοις, τοσούτῳ δὲ ἔθει
indeed dear and familiar to-the saints by-so-great but custom
βεβαιωθεῖσαν· διότι ἀφ' οὗ κατηγγέλη τὸ εὐαγγέλιον
confirmed because from when was-proclaimed the gospel
μέχρι τοῦ νῦν, ἐμπολιτευομένη ταῖς Ἐκκλησίαις δείκνυται,
until the now current in-the Churches it-is-shown
καὶ τὸ μέγιστον εὐσεβῶς καὶ ὁσίως κατὰ τὴν ἔννοιαν
and the greatest piously and holily according-to the meaning

ἔχουσα. πρὸς δὲ τὸ μέγα κριτήριον τίνα τὴν ἀπολογίαν
having toward but the great tribunal what the defense
ἑαυτοῖς εὐτρεπίσαμεν; ὅτι ἐνῆγεν ἡμᾶς πρὸς τὴν δόξαν
for-ourselves have-we-prepared that led us to the glory
τοῦ Πνεύματος πρῶτον μὲν ἡ παρὰ τοῦ Κυρίου
of-the Spirit first indeed the from the Lord
τιμὴ συμπαραλαβόντος ἑαυτῷ καὶ τῷ Πατρὶ πρὸς τὸ
honor having-taken-along-with with-himself and the Father for the
βάπτισμα, ἔπειτα ἡ ἑκάστου ἡμῶν διὰ τῆς τοιαύτης
baptism then the of-each of-us through the such
μυσταγωγίας πρὸς τὴν θεογνωσίαν εἰσαγωγή, ἐφ᾽
initiation to the knowledge-of-God introduction on-top-of
ἅπασι δὲ ὁ φόβος τῶν ἀπειληθέντων, ἀπείργων τὴν
all and the fear of-the(-things) threatened shutting-out the
ἔννοιαν πάσης ἀναξίας καὶ ταπεινῆς ὑπολήψεως. οἱ δὲ
notion of-every unworthy and lowly supposition those but
ἐναντίοι τί καὶ ἐροῦσι; ποίαν ἀπολογίαν τῆς βλασφημίας
opposed what also will-they-say what defense of-the blasphemy
ἕξουσι, μήτε τὰς τιμὰς τοῦ Κυρίου καταιδεσθέντες
will-they-have neither the honors of-the Lord having-respected
μήτε τὰς ἀπειλὰς αὐτοῦ φοβηθέντες; οὗτοι μὲν οὖν
nor the threats his having-feared these(-men) indeed then
κύριοι βουλεύσασθαι περὶ τῶν κατ᾽ αὐτοὺς ἢ καὶ
(are)-masters to-deliberate about the(-things) concerning them or also
μεταβουλεύσασθαι ἤδη· αὐτὸς δ᾽ ἂν εὐξαίμην μάλιστα μὲν
to-change-their-minds already I-myself but — would-pray most-of-all indeed
δοῦναι τὸν ἀγαθὸν Θεὸν τὴν ἑαυτοῦ εἰρήνην βραβεύουσαν
to-give the good God the his-own peace presiding
ἐν ταῖς καρδίαις ἁπάντων, ὥστε τοὺς σφριγῶντας καθ᾽
in the hearts of-all so-that those swelling against
ἡμῶν τούτους καὶ συντεταγμένους σφοδρῶς ἐν πνεύματι
us these and arrayed vehemently in (a)-spirit

πραότητος καὶ ἀγάπης κατασταλῆναι, εἰ δ' ἄρα παντελῶς
of-meekness and love to-be-calmed if but then utterly
ἐξηγρίωνται καὶ ἀτιθασσεύτως ἔχουσιν, ἀλλ' ἡμῖν γε
they-have-become-savage and untamably are but to-us at-least
δοῦναι μακροθύμως φέρειν τὰ παρ' αὐτῶν. πάντως
to-give patiently to-bear the(-things) from them altogether
δὲ τοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐν ἑαυτοῖς ἔχουσιν
but for-those the sentence of-the death in themselves having
οὐ τὸ παθεῖν ὑπὲρ τῆς πίστεως ἀλγεινόν, ἀλλὰ τὸ μὴ
not the to-suffer for the faith (is)-painful but the not
ἐναθλῆσαι αὐτῇ δυσφορώτατον, ἐπεὶ καὶ τοῖς ἀθληταῖς οὐ
to-contend for-it (is)-most-grievous since also for-the athletes not
τοσοῦτον πληγὰς λαβεῖν ἀγωνιζομένοις βαρύ, ὅσον μηδὲ
so-much blows to-take in-contending (is)-heavy as not-even
παραδεχθῆναι τὴν ἀρχὴν εἰς τὸ στάδιον. ἢ τάχα οὗτος
to-be-admitted the beginning into the stadium or perhaps this
ἦν ὁ 'καιρὸς τοῦ σιγᾶν' κατὰ τὸν σοφὸν Σολομῶντα.
was the time of-the to-be-silent according-to the wise Solomon
τί γὰρ ὄφελος τῷ ὄντι κεκραγέναι πρὸς ἄνεμον, οὕτω
what for (the)-profit in-the reality to-have-cried to wind so
βιαίας ζάλης κατεχούσης τὸν βίον, ὑφ' ἧς πᾶσα μὲν
violent (a)-storm holding the life by which every indeed
διάνοια τῶν τὸν λόγον κατηχουμένων οἷον ὀφθαλμὸς
mind of-those the word being-instructed as (an)-eye
κονιορτοῦ τινος τῆς ἐκ τῶν παραλογισμῶν ἀπάτης
with-dust some of-the from the fallacies deceit
ἀναπλησθεῖσα συγκέχυται, πᾶσα δὲ ἀκοὴ βαρυτάτοις καὶ
filled is-confounded every and ear with-heaviest and
ἀήθεσι ψόφοις κατακτυπεῖται, δονεῖται δὲ πάντα καὶ
unaccustomed noises is-battered is-shaken and all(-things) and
ἐν κινδύνῳ ἐστὶ τοῦ πτώματος;
in danger is of-the fall

30 Τίνι οὖν ὁμοιώσομεν τὴν παροῦσαν κατάστασιν; ἢ
to-what then shall-we-liken the present state surely
που ὁμοία ἐστὶ πολέμῳ τινὶ ναυτικῷ, ὃν ἐκ παλαιῶν
somehow like it-is to-war some naval which from old
προσκρουσμάτων πολὺν κατ᾽ ἀλλήλων τὸν θυμὸν θρέψαντες
offenses much against one-another the anger having-nursed
ναυμαχοί τινες ἄνδρες καὶ φιλοπόλεμοι συνεστήσαντο. ὅρα
sea-fighting some men and war-loving have-joined see
δὴ οὖν μοι ἐν τῇ εἰκόνι ταύτῃ φοβερῶς ἑκατέρωθεν
indeed then for-me in the image this fearfully from-both-sides
ἀντεφορμῶντα τὸν στόλον, εἶτα εἰς τὸ ἀνήκεστον τῆς
charging the fleet then into the incurable of-the
ὀργῆς ἐκραγείσης συμπεσόντας διαγωνίζεσθαι. ὑπόθου, εἰ
anger having-broken-out having-closed to-fight-it-out suppose if
βούλει, καὶ λαίλαπι βιαίᾳ κλονεῖσθαι τὸ ναυτικόν, καὶ
you-wish also by-(a)-hurricane violent to-be-shaken the navy and
ζόφον ἀθρόως ἐκ νεφῶν ἐπισχόντα μελαίνειν πᾶν τὸ
darkness suddenly from clouds having-come-on to-blacken all the(-thing)
ὁρώμενον, ὡς μηδεμίαν ἔτι εἶναι φίλων καὶ πολεμίων
seen so-that no longer to-be of-friends and of-enemies
διάκρισιν, τῶν συμβόλων αὐτοῖς ἀγνοηθέντων διὰ τὴν
distinction the signals to-them being-unknown because-of the
σύγχυσιν. ἔτι προσθήσωμεν δι᾽ ἐνάργειαν τῇ εἰκόνι
confusion further let-us-add for vividness to-the image
καὶ θάλασσαν οἰδοῦσαν καὶ ἄνω στρεφομένην ἐκ τῶν
also (a)-sea swelling and upward turned from the
βυθῶν καὶ λάβρον ἐκ νεφῶν ὕδωρ καταρρηγνύμενον καὶ
depths and violent from clouds water bursting-down and
φοβερὸν ἐπανιστάμενον ἐκ τρικυμίας τὸν κλύδωνα, εἶτα
fearful rising from (a)-triple-wave the surge then
πανταχόθεν τῶν πνευμάτων εἰς ταὐτὸν συμπεσόντων πάντα
from-all-sides the winds into the-same having-met all

τὸν στόλον συναρασσόμενον, καὶ τῶν ἐπὶ παρατάξεως
the fleet dashed-together and of-those in battle-line
τοὺς μὲν καταπροδιδόντας καὶ παρ᾽ αὐτὴν τὴν ἀγωνίαν
some indeed betraying and at very the struggle
αὐτομολοῦντας, τοὺς δὲ ἀνάγκην ἔχειν ὁμοῦ τε διωθεῖσθαι
deserting others and necessity having at-once both to-push-away
τὰ σκάφη ἐκ τῶν ἀνέμων ἐπιφερόμενα καὶ ἀντεπιέναι
the boats by the winds borne-on and to-advance-against
τοῖς ἐφορμῶσι, καὶ ἀλλήλους καταφονεύειν ὑπὸ τῆς
those attacking and one-another to-slaughter by the
στάσεως, ἣν ὁ πρὸς τὸ ὑπερέχον φθόνος καὶ ἡ ἐπιθυμία
faction which the toward the superior envy and the desire
τοῦ αὐτὸν ἕκαστον κρατεῖν ἐνεποίησεν. ἐνθυμήθητι ἐπὶ
of-the himself each to-prevail produced consider in-addition
τούτοις συμμιγῆ τινα καὶ ἄσημον ἦχον πᾶσαν ἐπέχοντα
to-these confused some and indistinct noise all filling
τὴν ἐκεῖ θάλασσαν, ἐκ τῶν περιηχούντων ἀνέμων καὶ
the there sea from the resounding winds and
τοῦ πατάγου τῶν πλοίων, καὶ τοῦ ῥοθίου ζέοντος, καὶ ἐκ
of-the crashing of-the ships and of-the surf boiling and from
τῆς βοῆς τῶν πολεμούντων παντοδαπὰς φωνὰς ἐπὶ τοῖς
the shout of-those warring all-kinds-of cries at the
πάθεσιν ἀφιέντων, ὡς μήτε ναυάρχου μήτε κυβερνήτου
sufferings uttering so-that neither of-admiral nor of-helmsman
φωνὴν εἰσακούεσθαι, ἀλλὰ δεινήν τινα εἶναι ἀταξίαν καὶ
(the)-voice to-be-heard but terrible some to-be disorder and
σύγχυσιν, τῆς τῶν κακῶν ὑπερβολῆς διὰ τὴν πρὸς
confusion the of-the evils excess because-of the of
τὸ ζῆν ἀπόγνωσιν ἅπασαν αὐτοῖς τοῦ ἁμαρτάνειν ἄδειαν
the to-live despair all to-them of-the to-sin license
ἐμποιούσης. πρόσθες αὐτοῖς καὶ ἀμήχανόν τινα νόσον
producing add to-them also incurable some disease

δοξομανίας, ὥστε τῆς νεὼς εἰς βυθὸν ἤδη φερομένης τοὺς
of-glory-mania so-that the ship into (the)-deep already being-borne the
ἐπιβάτας ἀλλήλοις τῆς τῶν πρωτείων ἔριδος μὴ ὑφίεσθαι.
passengers to-one-another of-the of-the first-places strife not to-yield
Μετάβα δή μοι ἀπὸ τῆς εἰκόνος ἐπ᾽ αὐτὸ τοῦ κακοῦ
pass-over indeed for-me from the image to itself of-the evil
τὸ ἀρχέτυπον. οὐχὶ πάλαι μέν πως ἐδόκει τὸ Ἀρειανὸν
the archetype not long-ago indeed somehow seemed the Arian
σχίσμα εἰς ἀντίπαλον μοῖραν ἀποκριθὲν τῇ Ἐκκλησίᾳ
schism into (a)-hostile portion having-separated to-the Church
τοῦ Θεοῦ ἐν πολεμίων τάξει αὐτὸ καθ᾽ ἑαυτὸ μόνον
— of-God in of-enemies rank itself by itself alone
ἀντικαθέζεσθαι; ὅτε δὲ ἐκ τῆς μακρᾶς καὶ χαλεπῆς ἔριδος
to-sit-opposite when but from the long and harsh strife
εἰς προφανῆ ἀγῶνα ἡμῖν ἀντικατέστησαν, τότε δὴ εἰς
into open contest with-us they-stood-opposite then indeed into
πολλὰ μέρη κατὰ μυρίους τρόπους ὁ πόλεμος διεσχίσθη,
many parts in countless ways the war was-split
ὥστε καὶ διὰ τὸ κοινὸν ἔχθος καὶ διὰ τὸ ἰδίως
so-that both because-of the common hatred and because-of the privately
ὕποπτον ἀδιάλλακτον πᾶσιν ὑπάρχειν τὸ μῖσος. ὁ δὲ σάλος
suspicious irreconcilable to-all to-be the hatred the but tossing
οὗτος τῶν ἐκκλησιῶν τίνος οὐκ ἔστι θαλασσίου κλύδωνος
this of-the churches than-what not is sea surge
ἀγριώτερος; ἐν ᾧ πᾶν μὲν ὅριον πατέρων κεκίνηται, πᾶς
more-savage in which every indeed boundary of-the-fathers has-been-moved every
δὲ θεμέλιος καὶ εἴ τι ὀχύρωμα δογμάτων διασεσάλευται,
and foundation and if any bulwark of-doctrines has-been-shaken
κλονεῖται δὲ πάντα καὶ κατασείεται σαθρᾷ τῇ βάσει
are-shaken and all(-things) and are-tottering on-(a)-rotten the base
ἐπαιωρούμενα, ἀλλήλοις δὲ ἐμπίπτοντες ὑπὸ ἀλλήλων
suspended on-one-another and falling by one-another

ἀνατρεπόμεθα, κἂν μὴ φθάσῃ βαλὼν ὁ πολέμιος, ὁ
we-are-overturned even-if not be-beforehand having-struck the enemy the
παραστάτης ἔτρωσε, κἂν πέσῃ βληθείς, ὁ συνασπιστὴς
comrade wounded even-if he-fall struck the fellow-shield-bearer
ἐπενέβη. τοσοῦτον ἀλλήλοις κοινωνοῦμεν, ὅσον κοινῇ
trampled-on so-much with-one-another we-share as-much-as in-common
τοὺς ἐναντίους μισεῖν, ἐπειδὰν δὲ παρέλθωσιν οἱ πολέμιοι,
the opponents to-hate when and have-passed the enemies
ἀλλήλους ἤδη βλέπομεν πολεμίους. ἐπὶ τούτοις τῶν
one-another already we-see (as)-enemies upon these(-things) of-the
ναυαγίων τὸ πλῆθος τίς ἂν ἐξαριθμήσαιτο; τῶν μὲν
shipwrecks the multitude who — could-number of-the(-ones) indeed
ἐκ τῆς τῶν πολεμίων προσβολῆς καταδύντων, τῶν δὲ
from the of-the enemies attack sunk the(-others) and
ἐκ τῆς λαθραίας τῶν συμμαχούντων ἐπιβουλῆς, ἄλλων
from the secret of-the allies plot others
ἐκ τῆς ἀπειρίας τῶν εὐθυνόντων· ὅπου γε αὔτανδροι
from the inexperience of-those steering where at-least with-their-crews
ἐκκλησίαι οἷον ὑφάλοις τισὶ τοῖς αἱρετικοῖς δόλοις
churches as on-sunken-rocks some the heretical deceits
προσαραχθεῖσαι διεφθάρησαν, ἄλλοι δὲ τῶν ἐχθρῶν τοῦ
having-struck were-destroyed others and of-the enemies of-the
σωτηρίου Πνεύματος παραλαβόντες τοὺς οἴακας περὶ τὴν
saving Spirit having-taken the rudders about the
πίστιν ἐναυάγησαν. αἱ δὲ ἐκ τῶν ἀρχόντων τοῦ κόσμου
faith were-shipwrecked the and from the rulers of-the world
τούτου ἐπαγόμεναι ταραχαὶ ποίας οὐχὶ θυέλλης καὶ
this brought-on troubles than-what not storm and
καταιγίδος σφοδρότερον τοὺς λαοὺς ἀνατρέπουσι; κατηφὴς
hurricane more-violently the peoples overturn gloomy
δέ τις ὄντως καὶ στυγνὴ σκοτόμαινα τὰς ἐκκλησίας ἐπέχει,
and some truly and hateful darkness the churches holds

τῶν λαμπτήρων τοῦ κόσμου, οὓς ἔθετο ὁ Θεὸς τὰς ψυχὰς
the lamps of-the world whom set — God the souls
τῶν λαῶν φωτίζειν, ἐξοικισθέντων. τὸ δὲ ὑπερβάλλον
of-the peoples to-enlighten having-been-exiled the but excess
αὐτοῖς τῆς πρὸς ἀλλήλους φιλονεικίας ἐπικρεμαμένου ἤδη
to-them of-the toward one-another contentiousness hanging already
τοῦ φόβου τῆς τοῦ παντὸς διαλύσεως παραιτεῖται τὴν
the fear of-the of-the whole dissolution prevents the
αἴσθησιν. τοῦ γὰρ κοινοῦ καὶ δημοσίου πολέμου πλεῖόν
perception than-the for common and public war greater
ἐστι τὸ ἴδιον δυσμενές, τῆς ἐκ τοῦ κρατῆσαι τῶν ἐναντίων
is the private enmity of-the from the to-prevail-over the opponents
δόξης τοῦ κοινῶς πᾶσι λυσιτελοῦντος προτιθεμένης
glory than-the in-common to-all profiting being-preferred
οἷς τὸ παραυτίκα τῆς φιλοτιμίας τερπνὸν τῶν εἰς
to-whom the immediate of-the ambition pleasure than-the for
ὕστερον ἀποκειμένων μισθῶν προτιμότερον. διόπερ πάντες
later laid-up rewards (is)-more-preferred wherefore all
ὁμοίως καθ' ὃν ἂν ἕκαστος δύνηται τρόπον τὰς φονικὰς
alike in which — each can way the murderous
χεῖρας ἀλλήλοις ἀντεπιφέρουσι. τραχεῖα δέ τις κραυγὴ
hands against-one-another bring-to-bear harsh and some cry
τῶν ἐξ ἀντιλογίας παρατριβομένων ἀλλήλοις, καὶ
of-those from contradiction clashing with-one-another and
βοὴ ἄσημος καὶ δύσκριτος ἦχος ἐκ τῶν ἀσιγήτων
shout indistinct and hard-to-discern noise from the unceasing
θορύβων πᾶσαν ἤδη σχεδὸν Ἐκκλησίαν πεπλήρωκεν ἐπὶ
tumults all already almost (the)-Church has-filled to
ὑπερβολὰς καὶ ἐλλείψεις τὸ εὐθὲς δόγμα τῆς εὐσεβείας
excesses and deficiencies the straight doctrine of-the piety
παρατρεπόντων. οἱ μὲν γὰρ ἐπὶ Ἰουδαϊσμὸν διὰ τῆς
perverting the(-ones) indeed for to Judaism through the

συγχύσεως τῶν Προσώπων, οἱ δὲ ἐπὶ Ἑλληνισμὸν
confusion of-the Persons the(-others) and to Hellenism
διὰ τῆς τῶν φύσεων ἐναντιότητος παραφέρονται, οὔτε
through the of-the natures opposition are-carried-away neither
τῆς θεοπνεύστου Γραφῆς μεσιτεύειν αὐτοῖς ἐξαρκούσης,
the God-inspired Scripture to-mediate for-them sufficing
οὔτε τῶν ἀποστολικῶν παραδόσεων τὰς πρὸς ἀλλήλους
nor the apostolic traditions the toward one-another
αὐτοῖς διαλλαγὰς βραβευουσῶν. εἷς δὲ ὅρος φιλίας τὸ
for-them reconciliations arbitrating one and boundary of-friendship the
καθ' ἡδονὴν εἰπεῖν, καὶ ἔχθρας ἀρκοῦσα πρόφασις τὸ
according-to pleasure to-speak and of-enmity sufficient pretext the
μὴ συμβῆναι ταῖς δόξαις. πάσης δὲ συνωμοσίας πιστότερον
not to-agree in-the opinions every but conspiracy more-trusty
πρὸς κοινωνίαν στάσεως ἡ τοῦ σφάλματος ὁμοιότης.
toward fellowship of-faction the of-the error likeness
θεολόγος δὲ πᾶς, καὶ ὁ μυρίαις κηλῖσι τὴν
(a)-theologian and every(-one) even the(-one) with-countless stains the
ψυχὴν στιγματίσας. ἐντεῦθεν τοῖς νεωτεροποιοῖς εὐπορία
soul having-branded hence for-the innovators (an)-abundance
τῶν συστασιαζόντων πολλή. τοιγαροῦν αὐτοχειροτόνητοι
of-the fellow-rebels (is)-great accordingly self-elected
καὶ σπουδαρχίδαι τῶν ἐκκλησιῶν τὰς προστασίας
and office-seekers of-the churches the presidencies
διαλαγχάνουσι, τὴν οἰκονομίαν τοῦ ἁγίου Πνεύματος
obtain-by-lot the dispensation of-the holy Spirit
παρωσάμενοι. καὶ παντελῶς ἤδη τῶν εὐαγγελικῶν
having-thrust-aside and wholly already of-the evangelical
θεσμῶν ἐξ ἀκοσμίας συγκεχυμένων ἀμύθητος ὠθισμὸς ἐπὶ
ordinances from disorder confounded unspeakable jostling for
τὰς προεδρίας ἐστί, τῶν φανητιώντων εἰσποιεῖν ἑαυτὸν
the presidencies there-is of-those wishing-to-be-seen to-adopt himself

ἑκάστου τῇ προστασίᾳ βιαζομένου. ἀναρχία δέ τις δεινὴ
each to-the leadership forcing anarchy and some terrible
τοῖς λαοῖς ἀπὸ τῆς φιλαρχίας ταύτης ἐπεκώμασεν· ὅθεν
on-the peoples from the love-of-rule this has-rioted-in whence
ἄπρακτοι παντελῶς καὶ ἀργαὶ τῶν ἐπιστατούντων αἱ
ineffectual wholly and idle of-those presiding the
παρακλήσεις, οὐ μᾶλλον ἀκούειν τινὸς ἢ αὐτῷ ἄρχειν
exhortations not more to-hear anyone than himself to-rule
ἑτέρων ὀφειλόμενον εἶναι ἑκάστου διὰ τὸν ἐξ ἀμαθίας
others owed to-be each because-of the from ignorance
τῦφον λογιζομένου.
conceit reckoning
Διὰ ταῦτα λυσιτελεστέραν τοῦ λόγου τὴν σιωπὴν
because-of these(-things) more-profitable than-the speech the silence
ἐτιθέμην, ὡς οὐ δυναμένης φωνῆς ἀνθρώπου διὰ τοσούτων
I-reckoned as not being-able (the)-voice of-man through so-great
θορύβων εἰσακουσθῆναι. εἰ γὰρ ἀληθῆ τὰ τοῦ Ἐκκλησιαστοῦ
tumults to-be-heard if for true the of-the Preacher
ῥήματα, ὅτι ‘λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται,’ πολλοῦ
words that words of-wise(-men) in rest are-heard much
ἂν δέοι πρέπειν τῇ νῦν καταστάσει τὸ περὶ τούτων
— it-would-lack to-befit the present state the about these(-things)
λέγειν. ἐμὲ δὲ καὶ τὸ προφητικὸν ἐκεῖνο κατέχει λόγιον, ὅτι
to-speak me but also the prophetic that holds oracle that
‘ὁ συνιὼν σιωπήσεται, διότι ὁ καιρὸς πονηρός ἐστιν,’
the understanding(-one) will-be-silent because the time evil is
ἐν ᾧ οἱ μὲν ὑποσκελίζουσι νῦν, οἱ δὲ ἐνάλλονται τῷ
in which some indeed trip-up now others and leap-on the
πεσόντι, ἄλλοι δὲ ἐπικροτοῦσιν, ὁ δὲ τῷ ὀκλάσαντι
fallen others and applaud the(-one) but to-the having-sunk-down
χεῖρα ὀρέγων ἐκ συμπαθείας οὐκ ἔστι, καίτοιγε κατὰ
(a)-hand extending from sympathy not is and-yet according-to

τὸν παλαιὸν νόμον οὐδ᾽ ὁ τὸ ὑποζύγιον τοῦ ἐχθροῦ
the old law not-even the(-one) the beast-of-burden of-the enemy
πεπτωκὸς ὑπὸ τὸν γόμον παραδραμὼν ἀκατάγνωστος.
fallen under the load passing-by (is)-blameless
ἀλλ᾽ οὐχὶ τὰ νῦν τοιαῦτα. πόθεν; ὅπου γε διὰ
but not the now such(-things) whence where at-least through
πάντων τῆς ἀγάπης ψυγείσης ἀνῄρηται μὲν ἀδελφῶν
all(-things) the love having-grown-cold is-destroyed indeed of-brothers
σύμπνοια, ὁμονοίας δὲ ἀγνοεῖται καὶ τοὔνομα, ἀνῄρηνται
(the)-concord of-unanimity and is-unknown even the-name are-destroyed
δὲ ἀγαπητικαὶ νουθεσίαι, οὐδαμοῦ σπλάγχνον χριστιανόν,
and loving admonitions nowhere heart Christian
οὐδαμοῦ δάκρυον συμπαθές. οὐκ ἔστιν ὁ τὸν ἀσθενοῦντα
nowhere tear sympathetic not is the(-one) the weak
τῇ πίστει προσλαμβανόμενος, ἀλλὰ τοσοῦτον μῖσος
in-the faith receiving but so-great hatred
τοῖς ὁμοφύλοις πρὸς ἀλλήλους ἐκκέκαυται, ὥστε μᾶλλον
to-the kinsmen toward one-another has-been-kindled that rather
τοῖς τοῦ πλησίον πτώμασιν ἢ τοῖς οἰκείοις ἕκαστος
at-the of-the neighbor falls than at-the own each
κατορθώμασιν ἐπαγάλλονται. ὥσπερ δὲ ἐν ταῖς λοιμικαῖς
successes they-exult as but in the pestilential
συμπαθείαις καὶ οἱ κατὰ πᾶσαν ἀκρίβειαν διαιτώμενοι
infections also those in all strictness living
τὰ ἴσα τοῖς ἄλλοις κάμνουσιν, ἐκ τῆς πρὸς τοὺς
the same-things as-the others suffer from the with the
διεφθαρμένους ὁμιλίας τῆς ἀρρωστίας ἀναπιμπλάμενοι·
corrupted intercourse with-the sickness filled
οὕτω καὶ νῦν πάντες ἀλλήλοις γεγόναμεν ὅμοιοι, ὑπὸ τῆς
thus also now all to-one-another have-become like by the
κατασχούσης τὰς ψυχὰς ἡμῶν φιλονεικίας πρὸς τὸν τῶν
having-possessed the souls our contentiousness to the of-the

κακῶν ζῆλον ὑπενεχθέντες. ἐντεῦθεν ἀσύγγνωστοι μὲν
evils emulation carried-away hence unforgiving indeed
καὶ πικροὶ κάθηνται τῶν ἀποτυγχανομένων ἐξετασταί,
and bitter sit of-the(-things) failing examiners
ἀγνώμονες δὲ καὶ δυσμενεῖς τῶν κατορθουμένων
unreasonable but and hostile of-the(-things) succeeding
κριταί· καὶ τοσοῦτον ὡς ἔοικε τὸ κακὸν ἡμῖν ἐνίδρυται,
judges and so-much as it-seems the evil in-us is-established
ὥστε καὶ τῶν ἀλόγων γεγόναμεν ἀλογώτεροι, εἴ
that even than-the irrational(-animals) we-have-become more-irrational if
γε ἐκεῖνα μὲν τὰ ὁμόφυλα ἀλλήλοις συναγελάζεται,
at-least they indeed the(-ones) of-same-kind with-one-another herd-together
ἡμῖν δὲ ὁ χαλεπώτατος πόλεμος πρὸς τοὺς οἰκείους ἐστί.
for-us but the most-grievous war against the kinsmen is
Τούτων μὲν οὖν πάντων ἕνεκεν ἔδει σιωπᾷν, ἀλλ'
of-these indeed then all for-the-sake (one)-should to-keep-silence but
ἀνθεῖλκε γὰρ ἑτέρωθεν ἡ ἀγάπη, οὐ ζητοῦσα τὸ
pulled-back for from-the-other-side the love not seeking the(-things)
ἑαυτῆς καὶ νικᾷν ἀξιοῦσα πᾶσαν καιρῶν καὶ πραγμάτων
of-itself and to-conquer deeming every of-times and of-things
δυσχέρειαν, ἐδίδαξαν δὲ ἡμᾶς καὶ οἱ ἐπὶ τῆς Βαβυλωνίας
difficulty taught and us also the in the Babylonia
παῖδες καὶ μηδενὸς ὄντος τοῦ συντιθεμένου τῇ
children even no-one being the(-one) agreeing with-the
εὐσεβείᾳ καθ' ἑαυτοὺς τὸ ἐπιβάλλον ἐκτελεῖν· οἵ γε ἐκ
piety by themselves the duty to-perform who at-least from
μέσης τῆς φλογὸς τὸν Θεὸν ἀνύμνουν, μὴ λογιζόμενοι
(the)-middle of-the flame — God hymned not reckoning
τὸ πλῆθος τῶν τὴν ἀλήθειαν ἀθετούντων, ἀλλ' ἀρκούμενοι
the multitude of-those the truth rejecting but content
ἀλλήλοις, τρεῖς ὄντες. διόπερ οὐδὲ ἡμῖν ὄκνον ἐνεποίησε
with-one-another three being wherefore not-even in-us hesitation produced

τῶν πολεμίων τὸ νέφος, ἀλλὰ τὴν ἐλπίδα θέμενοι ἐπὶ τὴν
of-the enemies the cloud but the hope having-set on the
βοήθειαν τοῦ Πνεύματος ἐν πάσῃ παρρησίᾳ κατηγγείλαμεν
help of-the Spirit in all boldness we-proclaimed
τὴν ἀλήθειαν. ἢ πάντων ἂν ἦν σχετλιώτατον,
the truth or of-all — it-would-have-been most-wretched
τοὺς μὲν βλασφημοῦντας τὸ Πνεῦμα οὕτως εὐκόλως πρὸς
those indeed blaspheming the Spirit so easily against
τὸν εὐσεβῆ λόγον ἀποθρασύνεσθαι, ἡμᾶς δὲ τηλικοῦτον
the pious doctrine to-be-insolent us but so-great
ἔχοντας συνασπιστὴν καὶ συνήγορον ὀκνεῖν τὸν λόγον
having (a)-fellow-shield-bearer and advocate to-shrink-from the doctrine
διακονεῖν τὸν ἐκ τῆς τῶν πατέρων παραδόσεως πρὸς ἡμᾶς
to-minister the from the of-the fathers tradition to us
ἀκολουθίᾳ μνήμης διασωθέντα. ἐπὶ πλεῖον δὲ ἡμῶν ἐπήγειρε
by-succession of-memory preserved to more but our roused
τὴν ὁρμὴν τῆς τε ἀνυποκρίτου σου ἀγάπης τὸ διάπυρον
the impulse of-the both unfeigned your love the ardor
καὶ τὸ τοῦ τρόπου ἐμβριθὲς καὶ ἡσύχιον, ἐγγυώμενον μὴ
and the of-the character gravity and quiet pledging not
εἰς πολλοὺς ἐξοίσειν τὰ ῥηθησόμενα, οὐχ ὡς ἄξια
to many to-carry-out the(-things) going-to-be-said not as worthy
κατακρύπτεσθαι, ἀλλ' ὥστε μὴ ῥίπτεσθαι τοῖς χοίροις τοὺς
to-be-hidden but so-that not to-be-cast to-the swine the
μαργαρίτας. καὶ ταῦτα μὲν εἰς τοσοῦτον· σοὶ δὲ εἰ
pearls and these(-things) indeed to so-much to-you but if
μὲν ἀρκούντως ἔχει τὰ εἰρημένα, τοῦτο πέρας ἔστω
indeed sufficiently are the(-things) said this (the)-end let-be
τοῦ περὶ τούτων λόγου, εἰ δὲ ἐλλιπῶς ἔχειν δόξει,
of-the about these(-things) discourse if but defectively to-be it-will-seem
φθόνος οὐδεὶς φιλοπόνως προσεδρεύοντα τῇ ζητήσει
(there-is)-grudging none diligently (for-one)-attending to-the inquiry

δι᾽ ἐρωτήσεως ἀφιλονείκου προστιθέναι τῇ γνώσει. δώσει
through questioning uncontentious to-add to-the knowledge will-give
γὰρ ὁ Κύριος ἢ δι᾽ ἡμῶν ἢ δι᾽ ἑτέρων τῶν
for the Lord either through us or through others of-the(-things)
λειπόντων τὴν πλήρωσιν κατὰ τὴν ἐπιχορηγουμένην
lacking the fulfillment according-to the supplied
τοῖς ἀξίοις αὐτοῦ γνῶσιν ὑπὸ τοῦ ἁγίου Πνεύματος. ἀμήν.
to-the worthy of-him knowledge by the holy Spirit amen
