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On the Incarnation

Athanasius

ΛΟΓΟΣ ΚΑΤΑ ΕΛΛΗΝΩΝ
ΛΟΓΟΣ ΠΕΡΙ ΤΗΣ ΕΝΑΝΘΡΩΠΗΣΕΩΣ ΤΟΥ ΛΟΓΟΥ

On the Incarnation

With Against the Pagans

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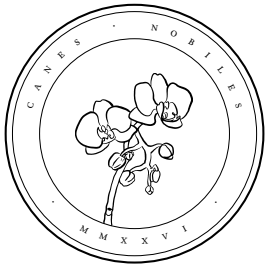
with a word-for-word interlinear English translation

preserving the original word order



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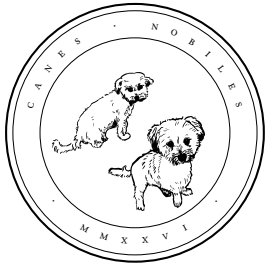

Volume 25 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Montfaucon's text of Against the Pagans
as J.-P. Migne reprints it in the Patrologia Graeca, vol. 25 (Paris, 1857),
and Archibald Robertson's text of On the Incarnation (London, 1893)

On the Incarnation set from the First Thousand Years of Greek, with corrections

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

Words the editors seclude are not printed; words
they supply are printed without their brackets.

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ATHANASIUS

ΛΟΓΟΣ ΚΑΤΑ ΕΛΛΗΝΩΝ

Against the Pagans

A friend wants an account of the faith in Christ. The Scriptures suffice, but since the teachers' books are not at hand, Athanasius sets down what he learned, so that no one thinks the faith cheap or irrational. The Greeks mock the cross, yet the cross has filled the world with the knowledge of God, overthrown idolatry, and put demons to flight, so its author must be God and the Word of God. He will first refute the unbelievers' ignorance.

Ἡ μὲν περὶ τῆς θεοσεβείας καὶ τῆς τῶν ὅλων ἀληθείας 1
the indeed about the godliness and the of-the whole truth
γνῶσις οὐ τοσοῦτον τῆς παρὰ τῶν ἀνθρώπων διδασκαλίας
knowledge not so-much of-the from the men teaching
δεῖται, ὅσον ἀφ' ἑαυτῆς ἔχει τὸ γνώριμον· μόνον γὰρ οὐχὶ
needs as from itself it-has the knowability all-but for —
καθ' ἡμέραν τοῖς ἔργοις κέκραγε, καὶ ἡλίου λαμπρότερον
each day by-the works it-has-cried-out and than-the-sun brighter
ἑαυτὴν διὰ τῆς Χριστοῦ διδασκαλίας ἐπιδείκνυται· ποθοῦντι
itself through the of-Christ teaching it-shows longing
δέ σοι ὅμως τὰ περὶ ταύτης ἀκοῦσαι, φέρε, ὦ
but for-you nevertheless the(-things) about it to-hear come O
μακάριε, ὡς ἂν οἷοί τε ὦμεν, ὀλίγα τῆς κατὰ
blessed-one as — able — we-may-be a-few(-things) of-the according-to
Χριστὸν πίστεως ἐκθώμεθα, δυναμένῳ μέν σοι καὶ ἀπὸ
Christ faith let-us-set-forth being-able indeed for-you also from
τῶν θείων Λογίων ταύτην εὑρεῖν, φιλοκάλως δὲ ὅμως
the divine Oracles it to-find with-love-of-the-good but nevertheless
καὶ παρ' ἑτέρων ἀκούοντι. Αὐτάρκεις μὲν γάρ εἰσιν αἱ
also from others hearing sufficient indeed for are the
ἅγιαι καὶ θεόπνευστοι Γραφαὶ πρὸς τὴν τῆς ἀληθείας
holy and God-inspired Scriptures for the of-the truth
ἀπαγγελίαν· εἰσὶ δὲ καὶ πολλοὶ τῶν μακαρίων ἡμῶν
declaration there-are and also many of-the blessed our

διδασκάλων εἰς ταῦτα συνταχθέντες λόγοι· οἷς ἐάν τις
teachers for these(-things) composed treatises which if anyone
ἐντύχοι, εἴσεται μέν πως τὴν τῶν Γραφῶν ἑρμηνείαν,
should-read-in he-will-know indeed somehow the of-the Scriptures interpretation
ἧς δὲ ὀρέγεται γνώσεως τυχεῖν δυνήσεται. Ἀλλ' ἐπειδὴ
which and he-desires knowledge to-attain he-will-be-able but since
τὰς τῶν διδασκάλων συντάξεις ἐν χερσὶ νῦν οὐκ ἔχομεν,
the of-the teachers compositions in hands now not we-have
ἀναγκαῖόν ἐστιν ἃ παρ' ἐκείνων ἐμάθομεν, ταῦτα καὶ
necessary it-is what from them we-learned these(-things) both
ἀπαγγέλλειν καὶ γράφειν σοι· λέγω δὴ τὴν κατὰ
to-declare and to-write to-you I-mean indeed the according-to
τὸν Σωτῆρα Χριστὸν πίστιν· ἵνα μήτε εὐτελῆ τις τὴν
the Savior Christ faith that neither cheap anyone the
τοῦ καθ' ἡμᾶς λόγου διδασκαλίαν ἡγήσηται, μήτε ἄλογον
of-the among us word teaching may-think nor irrational
τὴν εἰς Χριστὸν πίστιν ὑπολάβῃ· ὁποῖα διαβάλλοντες
the in Christ faith may-suppose such-things slandering
Ἕλληνες χλευάζουσι, καὶ πλατὺ γελῶσι καθ' ἡμῶν, οὐδὲν
Greeks mock and broadly laugh at us nothing
ἕτερον ἢ τὸν σταυρὸν τοῦ Χριστοῦ προφέροντες· ἐφ' ᾧ
other than the cross — of-Christ bringing-forward at which
μάλιστα καὶ τὴν ἀναισθησίαν αὐτῶν οἰκτειρήσειεν ἄν τις,
especially also the insensibility their would-pity — one
ὅτι, τὸν σταυρὸν διαβάλλοντες, οὐχ ὁρῶσι τὴν τούτου
because the cross slandering not they-see the its
δύναμιν πᾶσαν τὴν οἰκουμένην πεπληρωκυῖαν, καὶ ὅτι
power all the inhabited-world having-filled and that
δι' αὐτοῦ τὰ τῆς θεογνωσίας ἔργα πᾶσι πεφανέρωται.
through it the of-the knowledge-of-God works to-all have-been-manifested
Οὐκ ἂν γάρ, εἴπερ ἦσαν καὶ αὐτοὶ γνησίως ἐπιστήσαντες
not — for if-indeed they-had also they genuinely having-set

αὐτοῦ τῇ θεότητι τὸν νοῦν, ἐχλεύαζον τὸ τηλικοῦτον·
his on-the deity the mind they-would-mock the so-great(-thing)
ἀλλὰ μᾶλλον καὶ αὐτοὶ τοῦτον ἐπεγίνωσκον Σωτῆρα τοῦ
but rather also they this(-one) would-recognize (as)-Savior of-the
παντὸς, καὶ τὸν σταυρὸν μὴ βλάβην ἀλλὰ θεραπείαν τῆς
universe and the cross not (a)-harm but (a)-healing of-the
κτίσεως γεγονέναι. Εἰ γὰρ τοῦ σταυροῦ γενομένου, πᾶσα
creation to-have-become if for the cross having-happened all
μὲν εἰδωλολατρεία καθηρέθη, πᾶσα δὲ δαιμόνων φαντασία
indeed idolatry was-destroyed all and of-demons illusion
τῷ σημείῳ τούτῳ ἀπελαύνεται, καὶ μόνος ὁ Χριστὸς
by-the sign this is-driven-away and alone — Christ
προσκυνεῖται, καὶ δι' αὐτοῦ γινώσκεται ὁ Πατὴρ,
is-worshiped and through him is-known the Father
καὶ οἱ μὲν ἀντιλέγοντες καταισχύνονται, ὁ δὲ τῶν
and those indeed gainsaying are-put-to-shame he but of-the
ἀντιλεγόντων ὁσημέραι τὰς ψυχὰς ἀφανῶς μεταπείθει· πῶς
gainsaying daily the souls invisibly wins-over how
(εἰκότως γὰρ ἄν τις εἴποι πρὸς αὐτούς) ἔτι ἀνθρώπινον
fittingly for — one might-say to them still human
ἔστιν ἐπινοεῖν τὸ πρᾶγμα, καὶ οὐ μᾶλλον ὁμολογεῖν Θεοῦ
is-it to-suppose the matter and not rather to-confess of-God
Λόγον καὶ Σωτῆρα εἶναι τοῦ παντὸς τὸν ἐπὶ τοῦ
Word and Savior to-be of-the universe the(-one) upon the
σταυροῦ ἀναβάντα; πάσχειν δὲ καὶ οὗτοί μοι δοκοῦσιν
cross having-gone-up to-suffer and also these to-me seem
ὅμοιον, ὡς εἴ τις τὸν μὲν ἥλιον ὑπὸ νεφῶν σκεπόμενον
(something)-like as if one the indeed sun by clouds covered
διαβάλλοι, τὸ δὲ τούτου φῶς θαυμάζοι, βλέπων, ὅτι πᾶσα
should-slander the but its light should-admire seeing that all
ἡ κτίσις ὑπὸ τούτου καταλάμπεται. Ὡς γὰρ καλὸν τὸ
the creation by it is-illumined as for fair the

φῶς, καὶ καλλίων ὁ τοῦ φωτὸς ἀρχηγὸς ἥλιος· οὕτω
light and fairer the of-the light author sun thus
θείου πράγματος ὄντος τοῦ τὴν οἰκουμένην πᾶσαν τῆς
divine (a)-thing being the the inhabited-world all with-the
αὐτοῦ γνώσεως πεπληρῶσθαι, ἀνάγκη τὸν ἀρχηγὸν
his knowledge to-have-been-filled necessary(-it-is) the author
καὶ ἡγεμόνα τοῦ τοιούτου κατορθώματος εἶναι Θεὸν καὶ
and leader of-the such achievement to-be God and
Θεοῦ Λόγον. Λέγομεν οὖν ὡς ἐφικτὸν ἡμῖν, πρότερον
of-God Word we-say then as attainable for-us first
διελέγξαντες τὴν τῶν ἀπίστων ἀμαθίαν· ἵνα, τῶν ψευδῶν
having-refuted the of-the unbelievers ignorance that the falsehoods
διελεγχθέντων, λοιπὸν ἡ ἀλήθεια δι' ἑαυτῆς ἐπιλάμψῃ,
having-been-refuted henceforth the truth through itself may-shine-forth
καὶ θαῤῥῇς καὶ αὐτὸς, ὦ ἄνθρωπε, ὅτι ἀληθείᾳ
and you-may-be-confident also yourself O man that in-truth
πεπίστευκας, καὶ τὸν Χριστὸν γινώσκων οὐκ ἠπατήθης.
you-have-believed and — Christ knowing not you-were-deceived
Πρέπειν δέ σοι ἡγοῦμαι φιλοχρίστῳ ὄντι τὰ περὶ
to-befit and you I-think Christ-loving being the(-things) about
Χριστοῦ διαλέγεσθαι, ἐπεὶ καὶ πάντων τιμιωτέραν τὴν
Christ to-discuss since also than-all more-precious the
περὶ τούτου γνῶσιν καὶ πίστιν ἡγεῖσθαί σε πεπίστευκα.
about him knowledge and faith to-think you I-have-believed

Evil was not from the beginning; men devised it. God made man in his image through the Word, to contemplate him and live with the saints, as Adam first did. But men turned from intelligible things to the nearer things of the body and its pleasures, as Adam did when he turned from God and knew that he was naked. The soul, always in motion and free, misused its power, turning the eyes to lust, the hands to murder, and the tongue to blasphemy, like a charioteer who drives at random and misses the goal.

Ἐξ ἀρχῆς μὲν οὐκ ἦν κακία· οὐδὲ γὰρ οὐδὲ νῦν ἐν 2
from (the)-beginning indeed not was wickedness not for even now among
τοῖς ἁγίοις ἐστὶν, οὐδ' ὅλως κατ' αὐτοὺς ὑπάρχει αὖτη·
the saints it-is nor at-all in them does-exist it
ἄνθρωποι δὲ ταύτην ὕστερον ἐπινοεῖν ἤρξαντο, καὶ καθ'
men but it later to-devise began and against
ἑαυτῶν ἀνατυποῦσθαι· ὅθεν δὴ καὶ τὴν τῶν εἰδώλων
themselves to-model whence indeed also the of-the idols
ἐπίνοιαν ἑαυτοῖς ἀνεπλάσαντο, τὰ οὐκ ὄντα ὡς ὄντα
invention for-themselves they-fashioned the not being(-things) as being
λογιζόμενοι. Ὁ μὲν γὰρ τοῦ παντὸς δημιουργὸς καὶ
reckoning the indeed for of-the universe creator and
παμβασιλεὺς Θεὸς, ὁ ὑπερέκεινα πάσης οὐσίας καὶ
king-of-all God the(-one) beyond all substance and
ἀνθρωπίνης ἐπινοίας ὑπάρχων, ἅτε δὴ ἀγαθὸς καὶ
human conception being inasmuch-as indeed good and
ὑπέρκαλος ὢν, διὰ τοῦ ἰδίου Λόγου τοῦ Σωτῆρος ἡμῶν
supremely-fair being through the own Word the Savior our
Ἰησοῦ Χριστοῦ τὸ ἀνθρώπινον γένος κατ' ἰδίαν εἰκόνα
Jesus Christ the human race according-to own image
πεποίηκε· καὶ τῶν ὄντων αὐτὸν θεωρητὴν καὶ ἐπιστήμονα
made and of-the beings him beholder and knower

διὰ τῆς πρὸς αὐτὸν ὁμοιώσεως κατεσκεύασε, δοὺς
through the toward him likeness he-fashioned having-given
αὐτῷ καὶ τῆς ἰδίας ἀϊδιότητος ἔννοιαν καὶ γνῶσιν, ἵνα, τὴν
to-him also of-the own eternity (a)-notion and knowledge that the
ταυτότητα σώζων, μήτε τῆς περὶ Θεοῦ φαντασίας ποτὲ
sameness preserving neither from-the about God imagination ever
ἀποστῇ, μήτε τῆς τῶν ἁγίων συζήσεως ἀποπηδήσῃ,
he-might-depart nor from-the of-the saints fellowship might-leap-away
ἀλλ', ἔχων τὴν τοῦ δεδωκότος χάριν, ἔχων καὶ τὴν
but having the of-the(-one) having-given grace having also the
ἰδίαν ἐκ τοῦ πατρικοῦ Λόγου δύναμιν, ἀγάλληται καὶ
own from the paternal Word power he-might-rejoice and
συνομιλῇ τῷ Θείῳ, ζῶν τὸν ἀπήμονα καὶ μακάριον
might-converse with-the Divine living the unharmed and blessed
ὄντως τὸν ἀθάνατον βίον. Οὐδὲν γὰρ ἔχων ἐμπόδιον εἰς τὴν
truly the immortal life nothing for having (as)-hindrance to the
περὶ τοῦ Θείου γνῶσιν, θεωρεῖ μὲν ἀεὶ διὰ τῆς αὐτοῦ
about the Divine knowledge he-beholds indeed always through the his
καθαρότητος τὴν τοῦ Πατρὸς εἰκόνα, τὸν Θεὸν Λόγον,
purity the of-the Father image the God Word
οὗ καὶ κατ' εἰκόνα γέγονεν· ὑπερεκπλήττεται δὲ
of-whom also according-to (the)-image he-came-to-be is-astounded and
κατανοῶν τὴν δι' αὐτοῦ εἰς τὸ πᾶν πρόνοιαν, ὑπεράνω
considering the through him toward the all providence above
μὲν τῶν αἰσθητῶν καὶ πάσης σωματικῆς φαντασίας
indeed the sensible(-things) and all bodily imagination
γινόμενος, πρὸς δὲ τὰ ἐν οὐρανοῖς θεῖα καὶ νοητὰ
becoming to but the in heavens divine and intelligible(-things)
τῇ δυνάμει τοῦ νοῦ συναπτόμενος. Ὅτε γὰρ οὐ συνομιλεῖ
by-the power of-the mind being-joined when for not converses
τοῖς σώμασιν ὁ νοῦς ὁ τῶν ἀνθρώπων, οὐδέ τι τῆς
with-the bodies the mind the of-the men nor anything of-the

ἐκ τούτων ἐπιθυμίας μεμιγμένον ἔξωθεν ἔχει, ἀλλ᾽ ὅλος
from these desire mixed outside has but whole
ἐστὶν ἄνω ἑαυτῷ συνὼν ὡς γέγονεν ἐξ ἀρχῆς· τότε
is above with-itself being as it-was-made from (the)-beginning then
δὴ, τὰ αἰσθητὰ καὶ πάντα τὰ ἀνθρώπινα διαβὰς,
indeed the sensible(-things) and all the human(-things) having-crossed
ἄνω μετάρσιος γίνεται, καὶ τὸν Λόγον ἰδὼν, ὁρᾷ ἐν
above aloft it-becomes and the Word having-seen sees in
αὐτῷ καὶ τὸν τοῦ Λόγου Πατέρα, ἡδόμενος ἐπὶ τῇ τούτου
him also the of-the Word Father delighting in the his
θεωρίᾳ, καὶ ἀνακαινούμενος ἐπὶ τῷ πρὸς τοῦτον πόθῳ·
contemplation and being-renewed in the toward him longing
ὥσπερ οὖν τὸν πρῶτον τῶν ἀνθρώπων γενόμενον, ὃς καὶ
as then the first of-the men made who also
κατὰ τὴν Ἑβραίων γλῶτταν Ἀδὰμ ὠνομάσθη, λέγουσιν
according-to the of-Hebrews tongue Adam was-named say
αἱ ἱεραὶ Γραφαὶ κατὰ τὴν ἀρχὴν ἀνεπαισχύντῳ παῤῥησίᾳ
the holy Scriptures in the beginning with-unashamed boldness
τὸν νοῦν ἐσχηκέναι πρὸς τὸν Θεὸν, καὶ συνδιαιτᾶσθαι
the mind to-have-had toward — God and to-live-with
τοῖς ἁγίοις ἐν τῇ τῶν νοητῶν θεωρίᾳ, ἣν εἶχεν
the saints in the of-the intelligible(-things) contemplation which he-had
ἐν ἐκείνῳ τῷ τόπῳ, ὃν καὶ ὁ ἅγιος Μωϋσῆς τροπικῶς
in that the place which also the holy Moses figuratively
παράδεισον ὠνόμασεν. Ἱκανὴ δὲ ἡ τῆς ψυχῆς καθαρότης
paradise named sufficient and the of-the soul purity
ἐστὶ τὸν Θεὸν δι᾽ ἑαυτῆς κατοπτρίζεσθαι, καθάπερ καὶ
is — God through itself to-mirror as also
ὁ Κύριός φησι· Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι
the Lord says blessed the pure in-the heart because
αὐτοὶ τὸν Θεὸν ὄψονται.
they — God shall-see

3 Οὕτω μὲν οὖν ὁ Δημιουργός, ὥσπερ εἴρηται, τὸ τῶν
thus indeed then the Creator as it-has-been-said the of-the
ἀνθρώπων γένος κατεσκεύασε, καὶ μένειν ἠθέλησεν· οἱ
men race fashioned and to-remain willed the
δὲ ἄνθρωποι, κατολιγωρήσαντες τῶν κρειττόνων, καὶ
but men having-despised the better(-things) and
ὀκνήσαντες περὶ τὴν τούτων κατάληψιν, τὰ ἐγγυτέρω
having-shrunk about the of-them apprehension the(-things) nearer
μᾶλλον ἑαυτῶν ἐζήτησαν. Ἐγγύτερα δὲ τούτοις ἦν τὸ
rather to-themselves sought nearer and to-them was the
σῶμα, καὶ αἱ τούτου αἰσθήσεις. Ὅθεν τῶν μὲν νοητῶν
body and the its senses whence from-the indeed intelligible(-things)
ἀπέστησαν ἑαυτῶν τὸν νοῦν. Ἑαυτοὺς δὲ κατανοοῦντες,
they-withdrew their-own the mind themselves but considering
καὶ τοῦ τε σώματος καὶ τῶν ἄλλων αἰσθητῶν
and of-the both body and the other sensible(-things)
ἀντιλαμβανόμενοι, καὶ ὡς ἐν ἰδίοις ἀπατώμενοι, εἰς
laying-hold and as in their-own(-things) being-deceived into
ἑαυτῶν ἐπιθυμίαν ἔπεσαν, τὰ ἴδια προτιμήσαντες τῆς
their-own desire fell the own(-things) having-preferred to-the
πρὸς τὰ θεῖα θεωρίας· ἐνδιατρίψαντες δὲ τούτοις,
toward the divine(-things) contemplation having-spent-time and in-these
καὶ τῶν ἐγγυτέρω μὴ ἀποστῆναι θέλοντες, ταῖς μὲν
and from-the nearer(-things) not to-withdraw wishing in-the indeed
τοῦ σώματος ἡδοναῖς συνέκλεισαν ἑαυτῶν τὴν ψυχὴν,
of-the body pleasures they-shut-up their the soul
τεταραγμένην καὶ πεφυρμένην πάσαις ἐπιθυμίαις· τέλεον δὲ
troubled and defiled with-all desires completely and
ἐπελάθοντο τῆς ἐξ ἀρχῆς αὐτῶν παρὰ Θεοῦ δυνάμεως.
they-forgot the from (the)-beginning their from God power
Τοῦτο δ' ἄν τις ἴδοι καὶ ἐκ τοῦ πρώτου πλασθέντος
this and — one might-see also from the first fashioned

ἀνθρώπου ἀληθὲς, ὡς αἱ ἱεραὶ περὶ αὐτοῦ λέγουσι Γραφαί.
man true as the holy about him say Scriptures
Κἀκεῖνος γὰρ, ἕως μὲν τὸν νοῦν εἶχε πρὸς τὸν Θεὸν
and-he for as-long-as indeed the mind he-had toward — God
καὶ τὴν τούτου θεωρίαν, ἀπεστρέφετο τὴν πρὸς τὸ σῶμα
and the his contemplation he-turned-from the toward the body
θεωρίαν· ὅτε δὲ συμβουλίᾳ τοῦ ὄφεως ἀπέστη μὲν τῆς
contemplation when but by-(the)-counsel of-the serpent he-withdrew indeed from-the
πρὸς τὸν Θεὸν διανοίας, ἑαυτὸν δὲ κατανοεῖν ἤρξατο,
toward — God understanding himself and to-consider he-began
τηνικαῦτα καὶ εἰς ἐπιθυμίαν τοῦ σώματος ἔπεσαν, καὶ
then also into desire of-the body they-fell and
ἔγνωσαν ὅτι γυμνοὶ ἦσαν, καὶ γνόντες ἠσχύνθησαν.
knew that naked they-were and having-known were-ashamed
Ἔγνωσαν δὲ ἑαυτοὺς γυμνοὺς οὐ τοσοῦτον ἀπὸ ἐνδυμάτων,
they-knew and themselves naked not so-much from clothes
ἀλλ' ὅτι γυμνοὶ τῆς τῶν θείων θεωρίας γεγόνασι,
but because naked of-the of-the divine(-things) contemplation they-had-become
καὶ πρὸς τὰ ἐναντία τὴν διάνοιαν μετήνεγκαν.
and to the contrary(-things) the understanding transferred
Ἀποστάντες γὰρ τῆς πρὸς τὸν ἕνα καὶ ὄντα, Θεὸν λέγω,
having-withdrawn for from-the toward the one and being God I-mean
κατανοήσεως καὶ τοῦ πρὸς αὐτὸν πόθου, λοιπὸν εἰς
consideration and from-the toward him longing henceforth into
διαφόρους καὶ εἰς τὰς κατὰ μέρος ἐπιθυμίας ἐνέβησαν τοῦ
various and into the by part desires they-entered of-the
σώματος. Εἶτα, οἷα φιλεῖ γίνεσθαι, ἑκάστου καὶ πολλῶν
body then as is-wont to-happen of-each and of-many
ἐπιθυμίαν λαβόντες, ἤρξαντο καὶ τὴν πρὸς αὐτὰς σχέσιν
desire having-taken they-began also the toward them habit
ἔχειν· ὥστε καὶ φοβεῖσθαι ταύτας καταλεῖψαι. Ὅθεν δὴ
to-have so-that even to-fear them to-leave whence indeed

καὶ δειλίαι, καὶ φόβοι, καὶ ἡδοναὶ, καὶ θνητὰ φρονεῖν
both cowardice and fears and pleasures and mortal(-things) to-mind
τῇ ψυχῇ προσγέγονεν. Οὐ θέλουσα γὰρ ἀποστῆναι τῶν
to-the soul has-been-added not wishing for to-withdraw from-the
ἐπιθυμιῶν, φοβεῖται τὸν θάνατον καὶ τὸν χωρισμὸν τοῦ
desires it-fears the death and the separation from-the
σώματος. Ἐπιθυμοῦσα δὲ πάλιν, καὶ μὴ τυγχάνουσα τῶν
body desiring and again and not obtaining the
ὁμοίων, ἔμαθε φονεύειν καὶ ἀδικεῖν. Πῶς δὲ καὶ ταῦτα
like(-things) it-learned to-murder and to-do-wrong how and also these(-things)
ποιεῖ, εὔλογον κατὰ δύναμιν σημᾶναι.
it-does reasonable according-to ability to-signify

4 Ἀποστᾶσα τῆς τῶν νοητῶν θεωρίας, καὶ ταῖς
having-withdrawn from-the of-the intelligible(-things) contemplation and the
κατὰ μέρος τοῦ σώματος ἐνεργείαις καταχρωμένη, καὶ
in part of-the body activities misusing and
ἡσθεῖσα τῇ τοῦ σώματος θεωρίᾳ, καὶ ἰδοῦσα καλὸν
having-delighted in-the of-the body contemplation and having-seen good
ἑαυτῇ εἶναι τὴν ἡδονὴν, πλανηθεῖσα κατεχρήσατο τῷ
for-itself to-be the pleasure having-been-led-astray it-misused the
τοῦ καλοῦ ὀνόματι, καὶ ἐνόμισεν εἶναι τὴν ἡδονὴν αὐτὸ τὸ
of-the good name and thought to-be the pleasure itself the
ὄντως καλόν· ὥσπερ εἴ τις, τὴν διάνοιαν παραπληγεὶς,
truly good as if one in-the understanding stricken
καὶ ἀπαιτῶν ξίφος κατὰ τῶν ἀπαντώντων, νομίζοι τοῦτο
and demanding (a)-sword against those meeting(-him) should-think this
εἶναι τὸ σωφρονεῖν. Ἐρασθεῖσα δὲ τῆς ἡδονῆς, ποικίλως
to-be the to-be-sane having-fallen-in-love and with-the pleasure variously
αὐτὴν ἐνεργεῖν ἤρξατο. Οὖσα γὰρ τὴν φύσιν εὐκίνητος,
it to-work it-began being for in-the nature easily-moved
εἰ καὶ τὰ καλὰ ἀπεστράφη, ἀλλὰ τοῦ κινεῖσθαι οὐ
if even the good(-things) it-turned-from yet from-the to-be-moved not

παύεται. Κινεῖται οὖν οὐκ ἔτι μὲν κατὰ ἀρετὴν, οὐδὲ
it-ceases it-is-moved then no longer indeed according-to virtue nor
ὥστε τὸν Θεὸν ὁρᾷν· ἀλλὰ τὰ μὴ ὄντα λογιζομένη,
so-as — God to-see but the not being(-things) reasoning
τὸ ἑαυτῆς δυνατὸν μεταποιεῖ, καταχρωμένη τούτῳ εἰς
the its-own power it-alters misusing it for
ἃς ἐπενόησεν ἐπιθυμίας, ἐπεὶ καὶ αὐτεξούσιος γέγονε.
what it-devised desires since also self-determining it-was-made
Δύναται γὰρ ὥσπερ πρὸς τὰ καλὰ νεύειν, οὕτω καὶ
it-is-able for as toward the good(-things) to-incline thus also
τὰ καλὰ ἀποστρέφεσθαι· ἀποστρεφομένη δὲ τὸ καλὸν,
the good(-things) to-turn-from turning-from and the good
πάντως τὰ ἐναντία λογίζεται· παύσασθαι γὰρ καθόλου
surely the contrary(-things) it-reasons to-cease for at-all
τοῦ κινεῖσθαι οὐ δύναται, τὴν φύσιν οὖσα, ὡς προεῖπον,
from-the to-be-moved not it-is-able in-the nature being as I-said-before
εὐκίνητος. Καὶ γινώσκουσα τὸ αὐτεξούσιον ἑαυτῆς, ὁρᾷ
easily-moved and knowing the self-determination its-own it-sees
ἑαυτὴν δύνασθαι κατ᾽ ἀμφότερα τοῖς τοῦ σώματος μέλεσι
itself to-be-able in both(-ways) the of-the body members
χρᾶσθαι εἴς τε τὰ ὄντα καὶ τὰ μὴ ὄντα· ὄντα δέ
to-use toward both the being(-things) and the not being(-things) being and
ἐστι τὰ καλὰ, οὐκ ὄντα δὲ τὰ φαῦλα. Ὄντα δέ φημι
are the good(-things) not being and the evil(-things) being and I-call
τὰ καλὰ, καθότι ἐκ τοῦ ὄντος Θεοῦ τὰ παραδείγματα
the good(-things) inasmuch-as from the being God the patterns
ἔχει· οὐκ ὄντα δὲ τὰ κακὰ λέγω, καθότι ἐπινοίαις
they-have not being and the evil(-things) I-call inasmuch-as by-conceptions
ἀνθρώπων οὐκ ὄντα ἀναπέπλασται. Ἔχοντος γὰρ τοῦ
of-men not being they-have-been-fashioned having for the
σώματος ὀφθαλμοὺς εἰς τὸ τὴν κτίσιν ὁρᾷν, καὶ διὰ τῆς
body eyes for the the creation to-see and through the

παναρμονίου ταύτης συντάξεως γινώσκειν τὸν Δημιουργόν·
all-harmonious this arrangement to-know the Creator
ἔχοντος δὲ καὶ ἀκοὴν εἰς ἐπακρόασιν τῶν θείων λογίων
having and also hearing for listening of-the divine oracles
καὶ τῶν τοῦ Θεοῦ νόμων· ἔχοντος δὲ καὶ χεῖρας, εἴς τε
and of-the — of-God laws having and also hands for both
τὴν τῶν ἀναγκαίων ἐνέργειαν καὶ ἔκτασιν τῆς πρὸς τὸν
the of-the necessary(-things) working and stretching-out of-the toward —
Θεὸν εὐχῆς· ἡ ψυχὴ ἀποστᾶσα τῆς πρὸς τὰ καλὰ
God prayer the soul having-withdrawn from-the toward the good(-things)
θεωρίας, καὶ τῆς ἐν αὐτοῖς κινήσεως, λοιπὸν πλανωμένη
contemplation and from-the among them movement henceforth going-astray
κινεῖται εἰς τὰ ἐναντία. Εἶτα τὸ δυνατὸν ἑαυτῆς, ὡς
is-moved toward the contrary(-things) then the power its-own as
προεῖπον, ὁρῶσα, καὶ τούτῳ καταχρωμένη, ἐνενόησεν, ὅτι
I-said-before seeing and it misusing it-perceived that
καὶ εἰς τὰ ἐναντία δύναται κινεῖν τὰ τοῦ σώματος
also toward the contrary(-things) it-is-able to-move the of-the body
μέλη· καὶ διὰ τοῦτο ἀντὶ τοῦ τὴν κτίσιν ὁρᾷν, εἰς
members and because-of this instead-of the the creation to-see toward
ἐπιθυμίας τὸν ὀφθαλμὸν ἀποστρέφει, δεικνύουσα, ὅτι καὶ
desires the eye it-turns showing that also
τοῦτο δύναται· καὶ νομίζουσα, ὅτι, ἅπαξ κινουμένη, σώζει
this it-is-able and thinking that once being-moved it-preserves
τὴν ἑαυτῆς ἀξίαν, καὶ οὐχ ἁμαρτάνει ποιοῦσα ὃ δύναται·
the its-own dignity and not it-sins doing what it-is-able
καὶ οὐκ εἰδυῖα, ὅτι οὐχ ἁπλῶς κινεῖσθαι, ἀλλ' εἰς ἃ
and not knowing that not simply to-be-moved but toward what
δεῖ κινεῖσθαι γέγονε· τούτου γὰρ χάριν καὶ ἀποστολικὴ
it-must to-be-moved it-was-made of-this for for-the-sake also (the)-apostolic
παρεγγυᾷ φωνή· Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.
exhorts voice all(-things) are-lawful but not all(-things) are-expedient

Ἀλλὰ τῶν ἀνθρώπων ἡ τόλμα, οὐκ εἰς τὸ συμφέρον καὶ 5
but of-the men the daring not to the expedient and
πρέπον, ἀλλ᾽ εἰς τὸ δυνατὸν σκοπήσασα, τὰ ἐναντία
fitting but to the possible having-looked the contrary(-things)
ποιεῖν ἤρξατο· ὅθεν, καὶ τὰς χεῖρας εἰς τὸ ἐναντίον
to-do began whence also the hands to the contrary
κινουμένη, φονεύειν πεποίηκε, καὶ τὴν ἀκοὴν εἰς παρακοὴν
moving to-murder it-made and the hearing to disobedience
παρήγαγε, καὶ τὰ ἄλλα μέλη εἰς τὸ μοιχεύειν
it-led-astray and the other members to the to-commit-adultery
ἀντὶ νομίμης τεκνογονίας· καὶ τὴν μὲν γλῶτταν ἀντὶ
instead-of lawful child-bearing and the indeed tongue instead-of
εὐφημίας εἰς βλασφημίας καὶ λοιδορίας καὶ ἐπιορκίας,
good-speaking to blasphemies and revilings and perjuries
τὰς δὲ χεῖρας αὖ πάλιν εἰς τὸ κλέπτειν καὶ τύπτειν
the and hands in-turn again to the to-steal and to-strike
τοὺς ὁμοίους ἀνθρώπους· καὶ τὴν μὲν ὄσφρησιν, εἰς
the like men and the indeed smell to
ὀδμῶν ἐρωτικῶν ποικιλίας· τοὺς δὲ πόδας εἰς ὀξύτητα
of-scents erotic varieties the and feet to swiftness
τοῦ ἐκχέαι αἷμα· καὶ τὴν μὲν γαστέρα εἰς μέθην καὶ
of-the to-shed blood and the indeed belly to drunkenness and
κόρον ἀπλήρωτον· ἅπερ πάντα κακία καὶ ἁμαρτία ψυχῆς
satiety insatiable which all wickedness and sin of-soul
ἐστιν. Αἰτία δὲ τούτων οὐδεμία, ἀλλ᾽ ἡ τῶν κρειττόνων
is (the)-cause and of-these none but the of-the better(-things)
ἀποστροφή. Ὡς γὰρ ἐὰν ἡνίοχος, ἐπιβὰς ἵπποις ἐν
turning-away as for if (a)-charioteer having-mounted horses in
σταδίῳ καταφρονήσῃ μὲν τοῦ σκοποῦ, εἰς ὃν ἐλαύνειν
(a)-stadium should-despise indeed the goal to which to-drive
αὐτὸν προσήκει, ἀποστραφεὶς δὲ τοῦτον, ἁπλῶς ἐλαύνῃ
him it-befits having-turned-from but this simply he-should-drive

τὸν ἵππον ὡς ἂν δύνηται· δύναται δὲ, ὡς βούλεται·
the horse as — he-may-be-able he-is-able and as he-wishes
καὶ πολλάκις μὲν εἰς τοὺς ἀπαντῶντας ὁρμᾷ, πολλάκις
and often indeed against those meeting(-him) he-rushes often
δὲ καὶ κατὰ κρημνῶν ἐλαύνῃ, φερόμενος ὅπου δ'
and also down precipices he-should-drive being-carried where and
ἂν ἑαυτὸν τῇ ὀξύτητι τῶν ἵππων φέροι, νομίζων,
— himself by-the swiftness of-the horses he-may-carry thinking
ὅτι οὕτω τρέχων, οὐκ ἐσφάλη τοῦ σκοποῦ· πρὸς γὰρ
that thus running not he-has-missed the goal to for
μόνον τὸν δρόμον ἀποβλέπει, καὶ οὐχ ὁρᾷ, ὅτι ἔξω τοῦ
only the course he-looks and not he-sees that outside the
σκοποῦ γέγονεν· οὕτω καὶ ἡ ψυχὴ ἀποστραφεῖσα τὴν
goal he-has-gone thus also the soul having-turned-from the
πρὸς τὸν Θεὸν ὁδὸν, καὶ ἐλαύνουσα παρὰ τὸ πρέπον τὰ
toward — God way and driving against the fitting the
τοῦ σώματος μέλη, μᾶλλον δὲ καὶ αὐτὴ μετ' αὐτῶν ὑφ'
of-the body members rather and also itself with them by
ἑαυτῆς ἐλαυνομένη, ἁμαρτάνει καὶ τὸ κακὸν ἑαυτῇ πλάττει,
itself being-driven sins and the evil for-itself fashions
οὐχ ὁρῶσα, ὅτι πεπλάνηται τῆς ὁδοῦ, καὶ ἔξω γέγονε
not seeing that it-has-strayed from-the way and outside has-gone
τοῦ τῆς ἀληθείας σκοποῦ, εἰς ὃν ὁ χριστοφόρος ἀνὴρ ὁ
of-the of-the truth goal at which the Christ-bearing man the
μακάριος Παῦλος ἀποβλέπων ἔλεγε· Κατὰ σκοπὸν διώκω,
blessed Paul looking said toward (the)-goal I-press
εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως Ἰησοῦ Χριστοῦ· σκοπῶν
for the prize of-the upward calling of-Jesus Christ looking-to
γοῦν τὸ καλὸν ὁ ἅγιος, οὐδέποτε τὸ κακὸν ἐποίει.
at-any-rate the good the holy(-man) never the evil did

Some Greeks hold that evil has a being of its own, and heretics invent a second god, maker of evil and of the world. Athanasius answers from Scripture, which calls God one, and from reason: two equal powers would thwart each other, and a third would be needed to keep them apart. Evil has no being; men imagined it, as a man who shuts his eyes in sunshine imagines darkness.

Ἑλλήνων μὲν οὖν τινες, πλανηθέντες τῆς ὁδοῦ, καὶ τὸν 6
of-Greeks indeed then some having-strayed from-the way and —
Χριστὸν οὐκ ἐγνωκότες, ἐν ὑποστάσει καὶ καθ' ἑαυτὴν εἶναι
Christ not having-known in substance and by itself to-be
τὴν κακίαν ἀπεφήναντο ἁμαρτάνοντες κατὰ δύο ταῦτα·
the wickedness declared sinning in two(-ways) these
ἢ τὸν Δημιουργὸν ἀποστεροῦντες τοῦ εἶναι ποιητὴν τῶν
either the Creator depriving of-the to-be maker of-the
ὄντων· οὐκ ἂν γὰρ εἴη τῶν ὄντων Κύριος, εἴγε
beings not — for he-would-be of-the beings Lord if-indeed
κατ' αὐτοὺς ἡ κακία ὑπόστασιν ἔχει καθ' ἑαυτὴν καὶ
according-to them the wickedness substance has by itself and
οὐσίαν· ἢ πάλιν, θέλοντες αὐτὸν ποιητὴν εἶναι τῶν ὅλων,
being or again wishing him maker to-be of-the whole
ἐξ ἀνάγκης καὶ τοῦ κακοῦ δώσουσιν εἶναι· ἐν γὰρ τοῖς
of necessity also of-the evil they-will-grant to-be(-him) among for the
οὖσι καὶ τὸ κακὸν κατ' αὐτούς ἐστι. Τοῦτο δὲ ἄτοπον
beings also the evil according-to them is this but absurd
καὶ ἀδύνατον ἂν φανείη· οὐ γὰρ ἐκ τοῦ καλοῦ τὸ
and impossible — would-appear not for from the good the
κακὸν, οὐδὲ ἐν αὐτῷ ἐστιν, οὐδὲ δι' αὐτοῦ· ἐπεὶ οὐκέτι
evil nor in it is-it nor through it since no-longer
καλὸν ἂν εἴη μεμιγμένην ἔχον τὴν φύσιν, ἢ αἴτιον
good — would-it-be mixed having the nature or cause

γινόμενον κακοῦ Οἱ δὲ ἀπὸ τῶν αἱρέσεων, ἐκπεσόντες
becoming of-evil those and from the heresies having-fallen-from
τῆς ἐκκλησιαστικῆς διδασκαλίας, καὶ περὶ τὴν πίστιν
the ecclesiastical teaching and concerning the faith
ναυαγήσαντες, καὶ οὗτοι μὲν ὑπόστασιν τοῦ κακοῦ
having-made-shipwreck also these indeed (a)-substance of-the evil
παραφρονοῦσιν εἶναι· ἀναπλάττονται δὲ ἑαυτοῖς παρὰ
madly-say to-be they-fashion and for-themselves beside
τὸν ἀληθινὸν τοῦ Χριστοῦ Πατέρα θεὸν ἕτερον, καὶ τοῦτον
the true — of-Christ Father god another and this(-one)
ἀγένητον τοῦ κακοῦ ποιητὴν καὶ τῆς κακίας ἀρχηγὸν, τὸν
unoriginate of-the evil maker and of-the wickedness author the
καὶ τῆς κτίσεως δημιουργόν. Τούτους δὲ εὐχερῶς ἄν τις
also of-the creation creator these but easily — one
ἐλέγξειεν ἔκ τε τῶν θείων Γραφῶν καὶ ἐξ αὐτῆς τῆς ἐν
might-refute from both the divine Scriptures and from itself the in
ἀνθρώποις διανοίας, ἀφ' ἧς καὶ ταῦτα ἀναπλασάμενοι
men understanding from which also these(-things) having-fashioned
μαίνονται. Ὁ μὲν οὖν Κύριος καὶ Σωτὴρ ἡμῶν Ἰησοῦς
they-rave the indeed then Lord and Savior our Jesus
Χριστὸς ἐν τοῖς ἑαυτοῦ Εὐαγγελίοις φησὶ βεβαιῶν τὰ
Christ in the his-own Gospels says confirming the
Μωϋσέως ῥήματα, ὅτι Κύριος ὁ Θεὸς εἷς ἐστι· καὶ,
of-Moses words that (the)-Lord — God one is and
Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς
I-give-thanks to-you Father Lord of-the heaven and of-the
γῆς. Εἰ δὲ εἷς ἐστιν ὁ Θεὸς, καὶ οὗτος οὐρανοῦ καὶ γῆς
earth if and one is — God and this(-one) of-heaven and earth
Κύριος, πῶς ἄλλος ἂν εἴη Θεὸς παρὰ τοῦτον; Ποῦ δὲ
Lord how another — would-be God beside this(-one) where and
καὶ ἔσται ὁ κατ' αὐτοὺς Θεὸς, τὰ πάντα τοῦ μόνου
also will-be the according-to them God the all(-things) of-the only

καὶ ἀληθινοῦ πληροῦντος κατὰ τὴν τοῦ οὐρανοῦ καὶ
and true filling according-to the of-the heaven and
γῆς περίληψιν; Πῶς δὲ καὶ ἄλλος ἂν εἴη ποιητὴς, ὧν
earth compass how and also another — would-be maker of-what
αὐτὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Χριστοῦ ἐστι Κύριος κατὰ
himself — God and Father — of-Christ is Lord according-to
τὴν τοῦ Σωτῆρος φωνήν; Εἰ μὴ ἄρα, ὡς ἐν ἰσοστασίῳ, καὶ
the of-the Savior voice if not after-all as in equal-balance even
τὸν τοῦ ἀγαθοῦ Θεοῦ τὸν φαῦλον δύνασθαι γενέσθαι κύριον
the of-the good God the evil to-be-able to-become lord
εἴποιεν. Ἀλλ' ἐὰν τοῦτο λέγωσιν, ὅρα εἰς ὅσην ἀσέβειαν
they-should-say but if this they-say see into how-much impiety
ἐκπίπτουσιν· ἐν γὰρ τοῖς τὰ ἴσα δυναμένοις τὸ
they-fall-out among for the(-ones) the equal(-things) being-able the
ὑπερέχον καὶ κρεῖττον οὐκ ἂν εὑρεθείη. Καὶ γὰρ εἰ μὴ
superior and better not — would-be-found and for if not
θέλοντος τοῦ ἑτέρου, τὸ ἕτερον ἔστιν· ἴση ἀμφοτέρων ἡ
willing the other the other is equal of-both the
δύναμις καὶ ἡ ἀσθένειά ἐστιν· ἴση μὲν, ὅτι νικῶσιν
power and the weakness is equal indeed because they-conquer
ἀλλήλων τὴν βούλησιν ἐν τῷ εἶναι· ἀσθένεια δὲ ἀμφοτέρων
one-another's the will in the to-be weakness but of-both
ἐστὶν, ὅτι μὴ βουλομένοις αὐτοῖς παρὰ γνώμην ἀποβαίνει
is because not wishing to-them against judgment turn-out
τὰ πράγματα· ἔστι γὰρ καὶ ὁ ἀγαθὸς παρὰ γνώμην τοῦ
the matters is for both the good against judgment of-the
φαύλου, ἔστι καὶ ὁ φαῦλος παρὰ βούλησιν τοῦ ἀγαθοῦ.
evil is and the evil against will of-the good
Ἄλλως τε· καὶ τοῦτο γὰρ ἄν τις αὐτοῖς εἴποι· Εἰ τὰ 7
besides — also this for — one to-them might-say if the
φαινόμενα ἔργα τοῦ φαύλου ἐστὶ, τί τὸ ἔργον τοῦ
visible works of-the evil(-one) are what (is)-the work of-the

ἀγαθοῦ; φαίνεται γὰρ οὐδὲν πλὴν μόνης τῆς τοῦ Δημιουργοῦ
good(-one) appears for nothing except alone the of-the Creator
κτίσεως. Τί δὲ καὶ τοῦ εἶναι τὸν ἀγαθὸν γνώρισμα, οὐκ
creation what and also of-the to-be the good(-one) (is-the)-token not
ὄντων αὐτοῦ ἔργων δι' ὧν ἂν γνωσθείη; ἐκ γὰρ τῶν
being his works through which — he-might-be-known from for the
ἔργων ὁ δημιουργὸς γινώσκεται. Πῶς δὲ ὅλως καὶ δύο
works the creator is-known how and at-all also two
ἂν εἴη ἐναντία ἀλλήλων, ἢ τί τὸ διαιροῦν ἐστι
— could-there-be contrary to-one-another or what the(-thing) dividing is
ταῦτα, ἵνα χωρὶς ἀλλήλων γένωνται; Εἶναι γὰρ αὐτὰ
them that apart-from one-another they-may-be to-be for them
ἅμα ἀδύνατον, διὰ τὸ ἀναιρετικὰ ἀλλήλων εἶναι. Ἀλλ'
together (is)-impossible because-of the destructive of-one-another to-be but
οὐδὲ ἕτερον ἐν ἑτέρῳ δυνηθείη ἂν εἶναι διὰ τὸ ἄμικτον
not-even one in (the)-other could — be because-of the unmixed
καὶ ἀνόμοιον αὐτῶν τῆς φύσεως. Οὐκοῦν ἐκ τρίτου τὸ
and unlike their of-the nature therefore from (a)-third the
διαιροῦν φανήσεται, καὶ αὐτὸ Θεός. Ἀλλὰ ποίας ἂν
dividing(-thing) will-appear and it (a)-God but of-what-kind —
εἴη καὶ τὸ τρίτον φύσεως; πότερον τῆς τοῦ καλοῦ, ἢ
would-be also the third nature whether of-the of-the good or
τοῦ φαύλου; ἄδηλον φανήσεται. Τῆς γὰρ ἀμφοτέρων εἶναι
of-the evil unclear it-will-appear of-the for of-both to-be
αὐτὸ, ἀδύνατον. Σαθρᾶς δὴ τοίνυν τῆς τοιαύτης αὐτῶν
it (is)-impossible unsound indeed therefore the such their
διανοίας φαινομένης, ἀνάγκη τὴν ἀλήθειαν διαλάμπειν
understanding appearing necessary(-it-is) the truth to-shine-through
τῆς ἐκκλησιαστικῆς γνώσεως· ὅτι τὸ κακὸν οὐ παρὰ
of-the ecclesiastical knowledge that the evil not from
Θεοῦ οὐδὲ ἐν Θεῷ οὔτε ἐξ ἀρχῆς γέγονεν, οὔτε
God nor in God neither from (the)-beginning came-to-be nor

οὐσία τίς ἐστιν αὐτοῦ. Ἀλλὰ ἄνθρωποι κατὰ στέρησιν
(a)-being any is of-it but men by privation
τῆς τοῦ καλοῦ φαντασίας ἑαυτοῖς ἐπινοεῖν ἤρξαντο καὶ
of-the of-the good imagination for-themselves to-devise began and
ἀναπλάττειν τὰ οὐκ ὄντα, καὶ ἅπερ βούλονται. Ὡς
to-fashion the not being(-things) and whatever they-wish as
γὰρ ἄν τις ἡλίου φαίνοντος, καὶ πάσης τῆς γῆς τῷ
for — one (the)-sun shining and all the earth by-the
φωτὶ τούτου καταλαμπομένης, καμμύων τοὺς ὀφθαλμοὺς,
light its being-illumined shutting the eyes
σκότος ἑαυτῷ ἐπινοῇ οὐκ ὄντος σκότους, καὶ λοιπὸν
darkness for-himself should-imagine not being darkness and henceforth
ὡς ἐν σκότει πλανώμενος περιπατῇ, πολλάκις πίπτων
as in darkness straying should-walk often falling
καὶ κατὰ κρημνῶν ὑπάγων, νομίζων οὐκ εἶναι φῶς, ἀλλὰ
and down precipices going thinking not to-be light but
σκότος· δοκῶν γὰρ βλέπειν, οὐδ' ὅλως ὁρᾷ· οὕτω καὶ
darkness seeming for to-see not at-all he-sees thus also
ἡ ψυχὴ τῶν ἀνθρώπων, καμμύσασα τὸν ὀφθαλμὸν, δι'
the soul of-the men having-shut the eye through
οὗ τὸν Θεὸν ὁρᾷν δύναται, ἑαυτῇ τὰ κακὰ ἐπενόησεν, ἐν
which — God to-see it-is-able for-itself the evils devised in
οἷς κινουμένη, οὐκ οἶδεν ὅτι, δοκοῦσά τι ποιεῖν, οὐδὲν
which moving not it-knows that seeming something to-do nothing
ποιεῖ· τὰ οὐκ ὄντα γὰρ ἀναπλάττεται. Καὶ οὐχ ὁποία
it-does the not being(-things) for it-fashions and not such-as
γέγονε, τοιαύτη καὶ ἔμεινεν· ἀλλ' ὁποίαν ἑαυτὴν ἐνέφυρε,
it-was-made such also it-remained but such-as itself it-defiled
τοιαύτη καὶ φαίνεται. Γέγονε μὲν γὰρ εἰς τὸ ὁρᾷν τὸν
such also it-appears it-was-made indeed for for the to-see —
Θεὸν, καὶ ὑπ' αὐτοῦ φωτίζεσθαι· αὖτη δὲ ἀντὶ τοῦ Θεοῦ
God and by him to-be-illumined it but instead-of — God

τὰ φθαρτὰ καὶ τὸ σκότος ἐζήτησεν, ὥς που καὶ τὸ
the corruptible(-things) and the darkness sought as somewhere also the
Πνεῦμα ἐγγράφως φησίν· Ὁ Θεὸς τὸν ἄνθρωπον ἐποίησεν
Spirit in-writing says — God the man made
εὐθῆ· αὐτοὶ δὲ ἐζήτησαν λογισμοὺς πολλούς. Κακίας δὴ
upright they but sought reasonings many of-wickedness indeed
οὖν εὕρεσις καὶ ἐπίνοια τοῖς ἀνθρώποις ἐξ ἀρχῆς
then (the)-invention and conception for-the men from (the)-beginning
οὕτω γέγονε καὶ πέπλασται. Πῶς δὲ καὶ εἰς τὴν τῶν
thus came-about and was-fashioned how and also into the of-the
εἰδώλων μανίαν καταβεβήκασιν, ἤδη λέγειν ἀναγκαῖον,
idols madness they-have-descended now to-tell (is)-necessary
ἵνα γινώσκῃς, ὅτι ὅλως ἡ τῶν εἰδώλων εὕρεσις οὐκ ἀπὸ
that you-may-know that wholly the of-the idols invention not from
ἀγαθοῦ, ἀλλ' ἀπὸ κακίας, γέγονε. Τὸ δὲ τὴν ἀρχὴν ἔχον
good but from wickedness came-about the(-thing) and the beginning having
κακὴν ἐν οὐδενί ποτε καλὸν κριθείη, ὅλον ὂν φαῦλον.
evil in nothing ever good could-be-judged whole being evil

Wickedness came first and idolatry after: the soul, sunk in bodily desire like a diver who sees only the seabed, called visible things gods. Men deified sky, sun, and elements, then men and beasts, hybrids of both, parts of bodies, pleasures, and rulers and their children, as Hadrian deified Antinous; the Roman senate lately, perhaps even now, votes its emperors gods. Theseus ordained the Greek gods, and mourners made images of their dead. Scripture's Wisdom tells how idols began, and the poets' own Zeus abducts Ganymede and trembles for Troy.

Οὐκ ἀρκεσθεῖσα τῇ τῆς κακίας ἐπινοίᾳ τῶν ἀνθρώπων 8
not contented with-the of-the wickedness conception of-the men
ἡ ψυχὴ, κατ᾽ ὀλίγον καὶ εἰς τὰ χείρονα ἑαυτὴν ἐξάγειν
the soul by little also into the worse(-things) itself to-lead-out
ἤρξατο. Μαθοῦσα γὰρ διαφορὰς ἡδονῶν, καὶ ζωσαμένη
began having-learned for differences of-pleasures and having-girded-on
τὴν τῶν θείων λήθην, ἡδομένη δὲ καὶ πρὸς τὰ
the of-the divine(-things) forgetfulness delighting and also in the
τοῦ σώματος πάθη καὶ πρὸς μόνα τὰ παρόντα, καὶ
of-the body passions and to only the present(-things) and
τὰς τούτων δόξας ἀποβλέπουσα, ἐνόμισε μηδὲν ἔτι πλέον
the their glories looking it-thought nothing still more
εἶναι τῶν βλεπομένων, ἀλλὰ μόνα τὰ πρόσκαιρα καὶ
to-be than-the seen(-things) but only the temporary(-things) and
τὰ σωματικὰ εἶναι τὰ καλά. Ἀποστραφεῖσα δὲ καὶ
the bodily(-things) to-be the good(-things) having-turned-away but and
ἐπιλαθομένη ἑαυτὴν εἶναι κατ᾽ εἰκόνα τοῦ ἀγαθοῦ Θεοῦ,
having-forgotten itself to-be according-to (the)-image of-the good God
οὐκ ἔτι μὲν διὰ τῆς ἐν αὐτῇ δυνάμεως τὸν Θεὸν Λόγον,
no longer indeed through the in itself power the God Word
καθ᾽ ὃν καὶ γέγονεν, ὁρᾷ· ἔξω δὲ ἑαυτῆς γενομένη,
according-to whom also it-was-made it-sees outside and itself having-gone

τὰ οὐκ ὄντα λογίζεται καὶ ἀνατυποῦται. Ἐπικρύψασα
the not being(-things) it-reasons and models having-hidden
γὰρ ταῖς ἐπιπλοκαῖς τῶν σωματικῶν ἐπιθυμιῶν τὸ ὡς
for by-the entanglements of-the bodily desires the as-it-were
ἐν αὐτῇ κάτοπτρον, δι' οὗ μόνου ὁρᾷν ἠδύνατο τὴν
in itself mirror through which alone to-see it-was-able the
εἰκόνα τοῦ Πατρὸς, οὐκέτι μὲν ὁρᾷ ἃ δεῖ ψυχὴν
image of-the Father no-longer indeed it-sees what it-behooves (a)-soul
νοεῖν· παντὶ δὲ περιφέρεται, καὶ μόνα ἐκεῖνα ὁρᾷ
to-perceive by-everything but it-is-carried-about and only those(-things) it-sees
τὰ τῇ αἰσθήσει προσπίπτοντα. Ὅθεν δὴ πάσης
the(-things) on-the sense falling whence indeed with-every
σαρκικῆς ἐπιθυμίας γέμουσα, καὶ ἐν ταῖς τούτων δόξαις
fleshly desire teeming and in the their glories
ταραττομένη, λοιπὸν, ὃν ἐπελάθετο τῇ διανοίᾳ Θεὸν,
being-troubled henceforth whom it-forgot in-the understanding God
τοῦτον ἐν σωματικοῖς καὶ αἰσθητοῖς ἀναπλάττεται, τοῖς
this(-one) in bodily and sensible(-things) it-fashions to-the
φαινομένοις τὴν τοῦ Θεοῦ προσηγορίαν ἀνατιθεῖσα, καὶ
appearing(-things) the — of-God name ascribing and
μόνα ταῦτα δοξάζουσα, ἅπερ αὐτὴ βούλεται, καὶ ὡς ἡδέα
only these glorifying which it wishes and as pleasant
ὁρᾷ. Προηγεῖται τοίνυν αἰτία τῆς εἰδωλολατρείας ἡ
sees precedes therefore (as)-cause of-the idolatry the
κακία. Μαθόντες γὰρ οἱ ἄνθρωποι τὴν οὐκ οὖσαν κακίαν
wickedness having-learned for the men the not being wickedness
ἑαυτοῖς ἐπινοεῖν, οὕτω καὶ τοὺς οὐκ ὄντας θεοὺς ἑαυτοῖς
for-themselves to-devise thus also the not being gods for-themselves
ἀνεπλάσαντο. Οἷον δὲ εἴ τις, εἰς βυθὸν καταδὺς, μηκέτι
they-fashioned as and if one into (the)-deep having-sunk no-longer
μὲν βλέποι τὸ φῶς, μηδὲ τὰ ἐν τῷ φωτὶ φαινόμενα,
indeed should-see the light nor the(-things) in the light appearing

διὰ τὸ τῶν ὀφθαλμῶν αὐτοῦ πρὸς τὸ κάτω νεῦμα,
because-of the of-the eyes his to the below inclination
καὶ τὴν τοῦ ὕδατος ἐπικειμένην ἐπίχυσιν αὐτῷ· μόνα δὲ
and the of-the water lying-upon outpouring on-him only but
τὰ ἐν τῷ βυθῷ αἰσθόμενος, νομίζοι πλέον μηδὲν
the(-things) in the deep perceiving should-think more nothing
ἐκείνων εἶναι, ἀλλ᾽ αὐτὰ τὰ φαινόμενα αὐτῷ τῶν ὄντων
than-those to-be but themselves the appearing to-him of-the beings
εἶναι τὰ κύρια· οὕτω καὶ οἱ πάλαι τῶν ἀνθρώπων
to-be the chief(-things) thus also the of-old of-the men
παράφρονες, καταδύντες εἰς τὰς τῶν σαρκικῶν ἐπιθυμίας
senseless(-ones) having-sunk into the of-the fleshly desires
καὶ φαντασίας, καὶ ἐπιλαθόμενοι τῆς περὶ Θεοῦ ἐννοίας καὶ
and imaginations and having-forgotten the about God notion and
δόξης, ἀμυδρῷ τῷ λογισμῷ, μᾶλλον δὲ ἀλογίᾳ χρησάμενοι,
glory with-dim the reasoning rather and unreason having-used
τὰ φαινόμενα θεοὺς ἀνετυπώσαντο, τὴν κτίσιν παρὰ τὸν
the appearing(-things) (as)-gods modeled the creation beside the
κτίσαντα δοξάζοντες, καὶ τὰ ἔργα μᾶλλον ἐκθειάζοντες
creator glorifying and the works rather deifying
ἤπερ τὸν τούτων αἴτιον καὶ δημιουργὸν δεσπότην Θεόν.
than the their cause and creator master God
Ὥσπερ δὲ κατὰ τὸ προλεχθὲν παράδειγμα, οἱ εἰς τὸν
as and according-to the aforesaid example those into the
βυθὸν καταδυόμενοι, ὅσῳ μᾶλλον ἐπικαταβαίνουσι,
deep sinking by-as-much-as more they-go-further-down
τοσοῦτον εἰς τὰ σκοτεινότερα καὶ βαθύτερα ὁρμῶσιν· οὕτω
so-much into the darker and deeper(-places) they-rush thus
καὶ τὸ τῶν ἀνθρώπων πέπονθε γένος. Οὐ γὰρ ἁπλῆν ἔσχον
also the of-the men has-suffered race not for simple they-had
τὴν εἰδωλολατρείαν, οὐδὲ ἀφ᾽ ὧν ἤρξαντο, ἐν τούτοις
the idolatry nor from what(-things) they-began in these

καὶ διέμειναν· ἀλλ᾽ ὅσον τοῖς πρώτοις ἐνεχρόνιζον,
also they-remained but as-much-as on-the first(-things) they-lingered
τοσοῦτον ἑαυτοῖς καινοτέρας ἐφεύρισκον δεισιδαιμονίας·
so-much for-themselves newer they-found superstitions
καὶ κόρον οὐ λαμβάνοντες τῶν πρώτων, ἄλλοις πάλιν
and satiety not taking of-the first(-things) with-other again
ἐνεπίμπλαντο κακοῖς, προκόπτοντες ἐν τοῖς αἰσχίστοις,
they-were-filled evils advancing in the most-shameful(-things)
καὶ πλεῖον ἑαυτῶν ἐπεκτείνοντες τὴν ἀσέβειαν. Τοῦτο
and more than-themselves extending the impiety this
δὲ καὶ ἡ θεία Γραφὴ μαρτύρεται λέγουσα· Ὅταν ἔλθῃ
and also the divine Scripture testifies saying when comes
ἀσεβὴς εἰς βάθος κακῶν, καταφρονεῖ.
(the)-ungodly into (the)-depth of-evils he-despises

9 Ἄρτι γὰρ ἀπεπήδησεν ἡ διάνοια τῶν ἀνθρώπων ἀπὸ
just-now for leapt-away the understanding of-the men from
Θεοῦ, καὶ καταβαίνοντες ταῖς ἐννοίαις καὶ τοῖς λογισμοῖς
God and descending in-the notions and the reasonings
οἱ ἄνθρωποι, πρώτοις οὐρανῷ καὶ ἡλίῳ καὶ σελήνῃ καὶ
the men to-first heaven and sun and moon and
τοῖς ἄστροις τὴν τοῦ Θεοῦ τιμὴν ἀνέθηκαν, ἐκείνους οὐ
to-the stars the — of-God honor ascribed them not
μόνον θεοὺς εἶναι νομίζοντες, ἀλλὰ καὶ τῶν ἄλλων τῶν
only gods to-be thinking but also of-the others the(-things)
μετ᾽ αὐτοὺς αἰτίους τυγχάνειν· εἶτ᾽, ἐπικαταβαίνοντες τοῖς
after them causes to-be then going-further-down in-the
σκοτεινοῖς λογισμοῖς, αἰθέρα καὶ τὸν ἀέρα καὶ τὰ
dark reasonings ether and the air and the(-things)
ἐν τῷ ἀέρι προσηγόρευσαν θεούς. Προβαίνοντες δὲ τοῖς
in the air they-called gods advancing and in-the
κακοῖς, ἤδη καὶ τὰ στοιχεῖα, καὶ τὰς ἀρχὰς τῆς τῶν
evils now also the elements and the principles of-the of-the

σωμάτων συστάσεως, τὴν θερμὴν καὶ τὴν ψυχρὰν, καὶ
bodies composition the hot and the cold and
τὴν ξηρὰν καὶ τὴν ὑγρὰν οὐσίαν θεοὺς ἀνύμνησαν. Ὡς
the dry and the wet substance (as)-gods they-hymned as
δὲ οἱ τέλεον πεσόντες περὶ τὴν γῆν ἰλυσπῶνται δίκην
and those completely fallen on the earth crawl like
τῶν ἐν τῇ χέρσῳ κοχλιῶν· οὕτως οἱ ἀσεβέστατοι τῶν
the on the dry-land snails thus the most-impious of-the
ἀνθρώπων, πεσόντες καὶ καταπεσόντες ἀπὸ τῆς περὶ Θεοῦ
men having-fallen and having-fallen-down from the about God
φαντασίας, λοιπὸν καὶ ἀνθρώπους καὶ ἀνθρώπων μορφὰς,
imagination henceforth also men and of-men forms
τῶν μὲν ἔτι ζώντων, τῶν δὲ καὶ μετὰ θάνατον
of-the(-ones) indeed still living of-the(-ones) and also after death
εἰς θεοὺς ἀνέθηκαν. Ἔτι δὲ καὶ χείρονα βουλευόμενοι καὶ
into gods they-set still and also worse(-things) planning and
λογιζόμενοι, ἤδη δὲ καὶ εἰς λίθους, καὶ ξύλα καὶ ἑρπετὰ,
reasoning now and also to stones and timbers and creeping(-things)
ἔνυδρά τε καὶ χερσαῖα, καὶ εἰς τὰ τῶν ἀλόγων ἀνήμερα
water-dwelling both and land-dwelling and to the of-the irrational wild
ζῶα, τὴν θείαν καὶ ὑπερκόσμιον τοῦ Θεοῦ προσηγορίαν
animals the divine and supramundane — of-God name
μετήνεγκαν, πᾶσαν τιμὴν αὐτοῖς Θεοῦ ἀπονέμοντες, καὶ τὸν
they-transferred all honor to-them of-God assigning and the
ἀληθινὸν καὶ ὄντως ὄντα Θεὸν τὸν τοῦ Χριστοῦ Πατέρα
true and really being God the — of-Christ Father
ἀποστρεφόμενοι. Εἴθε δὲ κἂν μέχρι τούτων εἱστήκει
turning-from would-that and even up-to these(-things) had-stood
τῶν ἀφρόνων ἡ τόλμα, καὶ μὴ περαιτέρω βαίνοντες
of-the senseless the daring and not further going
ἑαυτοὺς ταῖς ἀσεβείαις ἐνέφυρον! Τοσοῦτον γάρ τινες
themselves with-the impieties they-had-defiled so-far for some

καταπεπτώκασι τῇ διανοίᾳ καὶ ἐσκοτίσθησαν τὸν νοῦν,
have-fallen-down in-the understanding and have-been-darkened (in)-the mind
ὥστε καὶ τὰ μηδ' ὅλως μηδαμῶς ὑπάρχοντα, μηδὲ
so-that even the(-things) not at-all in-any-way existing nor
ἐν τοῖς γενομένοις φαινόμενα, ὅμως ἑαυτοῖς ἐπινοῆσαι
among the (things)-made appearing nevertheless for-themselves to-devise
καὶ θεοποιῆσαι. Λογικὰ γὰρ ἀλόγοις ἐπιμίξαντες, καὶ
and to-deify rational(-things) for with-irrational having-mixed and
ἀνόμοια τῇ φύσει ἐνείραντες, ὡς θεοὺς θρησκεύουσιν·
unlike(-things) by-the nature having-strung-together as gods they-worship
οἷοί εἰσιν οἱ παρ' Αἰγυπτίοις κυνοκέφαλοι καὶ ὀφιοκέφαλοι
such-as are the among Egyptians dog-headed and serpent-headed
καὶ ὀνοκέφαλοι, καὶ ὁ παρὰ Λίβυσι κριοκέφαλος Ἄμμων.
and ass-headed(-gods) and the among Libyans ram-headed Ammon
Ἄλλοι δὲ τὰ μέρη τῶν σωμάτων, κεφαλὴν, καὶ ὦμον,
others and the parts of-the bodies head and shoulder
καὶ χεῖρα, καὶ πόδα καθ' ἑαυτὰ διελόντες, ἕκαστον εἰς
and hand and foot by themselves having-divided each into
θεοὺς ἀνέθηκαν, καὶ ἐξεθείασαν, ὥσπερ οὐκ ἀρκούμενοι
gods set and deified as not being-content
ἐξ ὁλοκλήρου τοῦ ὅλου σώματος ἔχειν τὴν θρησκείαν.
from (the)-entire of-the whole body to-have the worship
Ἐπιτείνοντες δὲ τὴν ἀσέβειαν ἕτεροι, τὴν πρόφασιν τῆς
intensifying and the impiety others the pretext of-the
τούτων εὑρέσεως καὶ τῆς ἑαυτῶν κακίας τὴν ἡδονὴν καὶ
of-these invention and of-the their-own wickedness the pleasure and
τὴν ἐπιθυμίαν θεοποιήσαντες προσκυνοῦσιν· οἷός ἐστιν ὁ
the desire having-deified worship such-as is the
παρ' αὐτοῖς Ἔρως, καὶ ἡ ἐν Πάφῳ Ἀφροδίτη. Οἱ δὲ
among them Eros and the in Paphos Aphrodite some and
αὐτῶν, ὥσπερ φιλοτιμούμενοι τοῖς χείροσιν, ἐτόλμησαν
of-them as vying in-the worse(-things) dared

τοὺς παρ᾽ αὐτῶν ἄρχοντας ἢ καὶ τοὺς τούτων παῖδας εἰς
the from them rulers or also the their children into
θεοὺς ἀναθεῖναι ἢ διὰ τιμὴν τῶν ἀρξάντων, ἢ διὰ
gods to-set either because-of honor of-the having-ruled or because-of
φόβον τῆς αὐτῶν τυραννίδος, ὡς ὁ ἐν Κρήτῃ παρ᾽
fear of-the their tyranny as the in Crete among
αὐτοῖς περιβόητος Ζεὺς, καὶ ὁ ἐν Ἀρκαδίᾳ Ἑρμῆς· καὶ
them renowned Zeus and the in Arcadia Hermes and
παρὰ μὲν Ἰνδοῖς Διόνυσος, παρὰ δὲ Αἰγυπτίοις Ἶσις, καὶ
among indeed Indians Dionysus among and Egyptians Isis and
Ὄσιρις, καὶ Ὧρος, καὶ ὁ νῦν Ἀδριανοῦ τοῦ Ῥωμαίων
Osiris and Horus and the now of-Hadrian the of-(the)-Romans
βασιλέως παιδικὸς Ἀντίνοος, ὃν καίπερ εἰδότες ἄνθρωπον,
emperor favorite Antinous whom although knowing (a)-man
καὶ ἄνθρωπον οὐ σεμνὸν, ἀλλ᾽ ἀσελγείας ἔμπλεων, διὰ
and (a)-man not reverend but of-licentiousness full because-of
φόβον τοῦ προστάξαντος σέβουσιν. Ἐπιδημήσας γὰρ
fear of-the(-one) having-commanded they-worship having-sojourned for
Ἀδριανὸς τῇ χώρᾳ τῶν Αἰγυπτίων, τελευτήσαντα τὸν τῆς
Hadrian in-the country of-the Egyptians having-died the of-the
ἡδονῆς αὐτοῦ ὑπηρέτην Ἀντίνοον ἐκέλευσε θρησκεύεσθαι,
pleasure his servant Antinous he-ordered to-be-worshiped
αὐτὸς μὲν καὶ μετὰ θάνατον ἐρῶν τοῦ παιδὸς, ἔλεγχον
he indeed even after death loving the boy (a)-refutation
δὲ ὅμως καθ᾽ ἑαυτοῦ, καὶ γνώρισμα κατὰ πάσης
but nevertheless against himself and (a)-token against all
εἰδωλολατρείας παρέχων, ὅτι οὐκ ἄλλως ἐφευρέθη παρὰ
idolatry providing that not otherwise was-invented among
τοῖς ἀνθρώποις αὕτη ἢ δι᾽ ἐπιθυμίαν τῶν πλασαμένων,
the men it than through desire of-those having-fashioned(-it)
καθὼς καὶ ἡ σοφία τοῦ Θεοῦ προμαρτύρεται λέγουσα·
as also the wisdom — of-God testifies-beforehand saying

Ἀρχὴ πορνείας ἐπίνοια εἰδώλων. Καὶ μήτοι
(the)-beginning of-fornication (is)-(the)-devising of-idols and not-at-all
θαυμάσῃς μηδὲ μακρὰν πίστεως εἶναι τὸ λεγόμενον
you-should-wonder nor far from-belief to-be the said(-thing)
νομίσῃς, ὅπου γε καὶ οὐ πολλῷ πρότερον, ἢ τάχα
should-you-think seeing-that at-least also not much before or perhaps
καὶ μέχρι νῦν ἡ Ῥωμαίων σύγκλητος τοὺς πώποτε αὐτῶν
even until now the of-(the)-Romans senate the ever of-them
ἐξ ἀρχῆς ἄρξαντας βασιλέας, ἢ πάντας, ἢ οὓς ἂν
from (the)-beginning having-ruled emperors either all or whom —
αὐτοὶ βούλωνται καὶ κρίνωσι, δογματίζουσιν ἐν θεοῖς
they wish and judge decree among gods
εἶναι, καὶ θρησκεύεσθαι θεοὺς γράφουσιν. Οὓς μὲν γὰρ
to-be and to-be-worshiped (as)-gods write whom indeed for
ἀπεχθάνονται, τούτους ὡς πολεμίους τὴν φύσιν ὁμολογοῦσι,
they-hate these as enemies the nature they-confess
καὶ ἀνθρώπους ὀνομάζουσιν· οὓς δὲ καταθυμίους ἔχουσι,
and men name whom but agreeable they-have
τούτους δι᾽ ἀνδραγαθίαν θρησκεύεσθαι προστάττουσιν,
these because-of valor to-be-worshiped they-ordain
ὥσπερ ἐπ᾽ ἐξουσίας ἔχοντες τὸ θεοποιεῖν, αὐτοὶ ἄνθρωποι
as in authority having the to-deify themselves men
τυγχάνοντες, καὶ εἶναι θνητοὶ μὴ ἀρνούμενοι. Ἔδει δὲ
being and to-be mortal not denying it-was-needful but
θεοποιοῦντας αὐτοὺς μᾶλλον αὐτοὺς εἶναι θεούς· τὸ γὰρ
deifying them rather themselves to-be gods the for
ποιοῦν τοῦ ποιουμένου κρεῖττον εἶναι δεῖ, καὶ ὁ κρίνων
making than-the made better to-be must and the judging
τοῦ κρινομένου ἐξ ἀνάγκης ἄρχει, καὶ ὁ διδοὺς πάντως
the judged of necessity rules and the giving surely
ὃ ἔχει, χαρίζεται· ὥσπερ ἀμέλει καὶ πᾶς βασιλεὺς ὃ
what he-has bestows as indeed also every king what

μὲν ἔχει χαρίζεται, τῶν δὲ λαμβανόντων κρείττων καὶ
indeed he-has bestows than-the and receiving better and
μείζων ἐστίν. Εἴπερ οὖν οὓς θέλουσιν αὐτοὶ, τούτους
greater is if-indeed then whom they-wish themselves these
θεοὺς δογματίζουσιν εἶναι, ἔδει καὶ αὐτοὺς πρῶτον
gods they-decree to-be it-was-needful also themselves first
εἶναι θεούς. Ἀλλὰ τὸ θαυμαστόν ἐστι τοῦτο, ὅτι, αὐτοὶ
to-be gods but the wonderful(-thing) is this that they
ἀποθνήσκοντες ὡς ἄνθρωποι, ἐλέγχουσι τὴν ἑαυτῶν περὶ
dying as men refute the their-own about
τῶν θεοποιηθέντων ὑπ᾽ αὐτῶν ψῆφον εἶναι ψευδῆ.
those deified by them vote to-be false
Τοῦτο δὲ τὸ ἔθος οὐ καινὸν, οὐδὲ ἀπὸ τῆς Ῥωμαίων 10
this and the custom (is)-not new nor from the of-(the)-Romans
ἤρξατο βουλῆς, ἀλλ᾽ ἦν ἄνωθεν προγιγνόμενον καὶ
began senate but it-was from-of-old practiced-before and
προμελετώμενον ἐπὶ τὴν τῶν εἰδώλων ἔννοιαν. Καὶ γὰρ οἱ
rehearsed for the of-the idols notion and for the
πάλαι παρ᾽ Ἕλλησι διαβεβοημένοι θεοὶ Ζεὺς, καὶ Ποσειδῶν,
of-old among Greeks famed gods Zeus and Poseidon
καὶ Ἀπόλλων, καὶ Ἥφαιστος, καὶ Ἑρμῆς, καὶ ἐν
and Apollo and Hephaestus and Hermes and among
θηλείαις Ἥρα, καὶ Δήμητρα, καὶ Ἀθήνη, καὶ Ἄρτεμις, ταῖς
females Hera and Demeter and Athena and Artemis by-the
Θησέως τοῦ παρὰ τοῖς Ἕλλησιν ἱστορουμένου διαταγαῖς
of-Theseus the(-one) among the Greeks recorded ordinances
ἐκρίθησαν λέγεσθαι θεοί· καὶ οἱ μὲν διαταξάμενοι, ὡς
were-decreed to-be-called gods and those indeed having-ordained as
ἄνθρωποι ἀποθνήσκοντες, θρηνοῦνται· οὓς δὲ διετάξαντο,
men dying are-mourned whom but they-ordained
οὗτοι ὡς θεοὶ προσκυνοῦνται. Ὦ πολλῆς ἐναντιότητος καὶ
these as gods are-worshiped O of-much contradiction and

μανίας! Τὸν διαταξάμενον εἰδότες, οὓς διετάξατο,
madness the(-one) having-ordained knowing those-whom he-ordained
προτιμῶσι. Καὶ εἴθε μέχρις ἀῤῥένων εἱστήκει τούτων
they-prefer and would-that up-to males had-stood their
ἡ εἰδωλομανία, καὶ μὴ εἰς θηλείας κατέφερον τὴν
the idol-madness and not to females they-were-bringing-down the
θείαν προσηγορίαν. Καὶ γὰρ καὶ γυναῖκας, ἃς οὐδὲ εἰς
divine name and for even women whom not-even into
κοινὴν περὶ πραγμάτων συμβουλίαν λαμβάνειν ἀσφαλὲς,
common about affairs counsel to-take (is)-safe
ταύτας τῇ τοῦ Θεοῦ τιμῇ θρησκεύουσι καὶ σέβουσιν,
these with-the — of-God honor they-worship and revere
ὡς αἱ μὲν παρὰ Θησέως διαταγεῖσαι, ἃς προειρήκαμεν,
as those indeed by Theseus ordained whom we-have-mentioned
παρὰ δὲ Αἰγυπτίοις Ἶσις καὶ Κόρη καὶ Νεωτέρα, καὶ
among and Egyptians Isis and Kore and Neotera and
παρ᾽ ἄλλοις Ἀφροδίτη. Τὰ γὰρ τῶν ἄλλων ὀνόματα οὐδὲ
among others Aphrodite the for of-the others names not-even
λέγειν εὐαγὲς ἡγοῦμαι, πάσης χλεύης ὄντα μεστά. Πολλοὶ
to-say (is)-pious I-think of-all mockery being full many
γὰρ οὐ μόνον ἐν τοῖς πάλαι, ἀλλὰ καὶ ἐν τοῖς καθ᾽ ἡμᾶς
for not only in the old(-times) but also in the among us
χρόνοις, ἀποβαλόντες φίλτατα καὶ ἀδελφοὺς καὶ συγγενεῖς
times having-lost dearest(-ones) both brothers and kinsmen
καὶ γυναῖκας, πολλαὶ δὲ καὶ ἄνδρας ἀποβαλοῦσαι, οὓς
and wives many and also husbands having-lost whom
πάντας ἡ φύσις ἤλεγξεν ἀνθρώπους εἶναι θνητοὺς,
all the nature proved men to-be mortal
τούτους καὶ ταύτας διὰ τὸ πολὺ περὶ αὐτῶν πένθος
these(-men) and these(-women) because-of the great about them grief
ἀναζωγραφήσαντες, καὶ θυσίας ἀναπλάσαντες, ἀνέθηκαν,
having-painted and sacrifices having-fashioned set-up

οὓς οἱ μετὰ ταῦτα διὰ τὴν πλάσιν, καὶ τὴν τοῦ
whom those after these(-things) because-of the modeling and the of-the
τεχνίτου φιλοτιμίαν θεοὺς ἐθρήσκευσαν, πρᾶγμα πάσχοντες
craftsman ambition (as)-gods worshiped (a)-thing suffering
οὐ κατὰ φύσιν. Οὓς γὰρ οἱ γονεῖς ὡς μὴ ὄντας θεοὺς
not according-to nature whom for the parents as not being gods
ἐθρήνησαν (οὐκ ἂν γὰρ, εἴπερ ᾔδεισαν αὐτοὺς θεοὺς, ὡς
mourned not — for if-indeed they-had-known them (to-be)-gods as
ἀπολομένους ἐκόψαντο· τούτου γὰρ χάριν, οὐ μόνον
perished they-would-have-lamented of-this for for-the-sake not only
οὐ νομίζοντες αὐτοὺς εἶναι θεοὺς, ἀλλὰ μηδ' ὅλως ὑπάρχειν,
not thinking them to-be gods but not at-all to-exist
ἐν εἰκόνι τούτους ἐτυπώσαντο, ἵνα τοῦ μηκέτι εἶναι,
in (an)-image these they-modeled that of-the no-longer being
τὴν διὰ τῆς εἰκόνος δόκησιν ὁρῶντες, παραμυθῶνται),
the through the image semblance seeing they-might-be-consoled
τούτοις ὅμως οἱ ἄφρονες ὡς θεοῖς εὔχονται, καὶ τὴν
to-these nevertheless the senseless as to-gods pray and the
τοῦ ἀληθινοῦ Θεοῦ τιμὴν τούτοις περιτιθέασιν. Ἐν γοῦν
of-the true God honor to-these they-attach in at-any-rate
Αἰγύπτῳ εἰσέτι καὶ νῦν ὁ περὶ Ὀσίρεως, καὶ Ὥρου,
Egypt still even now the about Osiris and Horus
καὶ Τυφῶνος, καὶ τῶν ἄλλων θρῆνος τῆς ἀπωλείας
and Typhon and the others lamentation of-the destruction
ἐπιτελεῖται· καὶ τὰ ἐν Δωδώνῃ χαλκεῖα, καὶ οἱ ἐν Κρήτῃ
is-performed and the in Dodona bronze-cauldrons and the in Crete
Κορύβαντες, τὸν Δία μὴ εἶναι θεὸν ἐλέγχουσιν, ἀλλ'
Corybantes — Zeus not to-be (a)-god prove but
ἄνθρωπον, καὶ τοῦτον ἐκ πατρὸς ὠμοβόρου γενόμενον.
(a)-man and this(-one) from (a)-father raw-eating born
Καὶ τό γε θαυμαστὸν, ὅτι καὶ ὁ πάνυ παρ' Ἕλλησι
and the at-least wonderful(-thing) that even the very among Greeks

σοφὸς καὶ πολλὰ καυχησάμενος, ὡς περὶ Θεοῦ διανοηθεὶς,
wise(-man) and much having-boasted as about God having-thought
ὁ Πλάτων, εἰς τὸν Πειραῖα μετὰ Σωκράτους κατέρχεται,
— Plato to the Piraeus with Socrates goes-down
τὴν ἀνθρώπου τέχνῃ πλασθεῖσαν Ἄρτεμιν προσκυνήσων.
the of-(a)-man by-art fashioned Artemis to-worship
11 Ταύτας δὲ καὶ τὰς τοιαύτας τῆς εἰδωλομανίας εὑρέσεις
these but and the such of-the idol-madness inventions
ἄνωθεν καὶ πρὸ πολλοῦ προεδίδασκεν ἡ Γραφὴ λέγουσα·
from-of-old and before much(-time) taught-beforehand the Scripture saying
Ἀρχὴ πορνείας ἐπίνοια εἰδώλων· εὕρεσις δὲ
(the)-beginning of-fornication (is)-(the)-devising of-idols (the)-invention and
αὐτῶν φθορὰ ζωῆς. Οὔτε γὰρ ἦν ἀπ᾽ ἀρχῆς,
of-them (is)-(the)-corruption of-life neither for were-they from (the)-beginning
οὔτε εἰς τὸν αἰῶνα ἔσται. Κενοδοξίᾳ γὰρ ἀνθρώπων
nor unto the age will-they-be by-(the)-vainglory for of-men
ἦλθεν εἰς τὸν κόσμον, καὶ διὰ τοῦτο σύντομον αὐτῶν
they-came into the world and because-of this (a)-short their
τέλος ἐπενοήθη. Ἀώρῳ γὰρ πένθει τρυχόμενος πατὴρ,
end was-devised by-untimely for grief consumed (a)-father
τοῦ ταχέως ἀφαιρεθέντος τέκνου εἰκόνα ποιήσας, τὸν τότε
of-the quickly taken-away child (an)-image having-made the then
νεκρὸν ἄνθρωπον, νῦν ὡς ζῶντα ἐτίμησε, καὶ παρέδωκε
dead man now as living honored and handed-down
τοῖς ὑποχειρίοις μυστήρια καὶ τελετάς. Εἶτ᾽ ἐν χρόνῳ
to-the subjects mysteries and rites then in time
κρατυνθὲν τὸ ἀσεβὲς ἔθος, ὡς νόμος ἐφυλάχθη. Καὶ
strengthened the impious custom as law was-kept and
τυράννων ἐπιταγαῖς ἐθρησκεύετο τὰ γλυπτὰ, οὓς ἐν ὄψει
of-tyrants by-commands were-worshiped the carved-images whom in sight
μὴ δυνάμενοι τιμᾶν ἄνθρωποι, διὰ τὸ μακρὰν οἰκεῖν,
not being-able to-honor men because-of the far to-dwell

τὴν πόῤῥωθεν ὄψιν ἀνατυπωσάμενοι, ἐμφανῆ εἰκόνα
the from-afar appearance having-modeled (a)-visible image
τοῦ τετιμημένου βασιλέως ἐποίησαν, ἵνα τὸν ἀπόντα ὡς
of-the honored king they-made that the absent as
παρόντα κολακεύωσι διὰ τῆς σπουδῆς. Εἰς ἐπίτασιν δὲ
present they-might-flatter through the zeal to intensification and
θρησκείας καὶ τοὺς ἀγνοοῦντας ἡ τοῦ τεχνίτου προετρέψατο
of-worship also the ignorant the of-the craftsman urged-on
φιλοτιμία· ὁ μὲν γὰρ, ἴσως τῷ κρατοῦντι βουλόμενος
ambition he indeed for perhaps the ruler wishing
ἀρέσαι, ἐξεβιάσατο τῇ τέχνῃ τὴν ὁμοιότητα ἐπὶ τὸ
to-please forced by-the art the likeness to the
κάλλιον· τὸ δὲ πλῆθος, ἐφελκόμενον διὰ τὸ εὔχαρι
fairer the and multitude drawn-on because-of the gracefulness
τῆς ἐργασίας, τὸν πρὸ ὀλίγου τιμηθέντα ἄνθρωπον, νῦν
of-the work the before a-little(-while) honored man now
σέβασμα ἐλογίσαντο· καὶ τοῦτο ἐγεγόνει τῷ βίῳ
(an)-object-of-worship reckoned and this became for-the life
εἰς ἔνεδρον· ὅτι, ἢ συμφορᾷ ἢ τυραννίδι δουλεύσαντες
for (an)-ambush that either to-calamity or to-tyranny having-been-enslaved
ἄνθρωποι, τὸ ἀκοινώνητον ὄνομα λίθοις καὶ ξύλοις
men the incommunicable name to-stones and timbers
περιέθηκαν. Τοιαύτης τοίνυν τῆς τῶν εἰδώλων εὑρέσεως
attached such therefore the of-the idols invention
ἐπὶ μάρτυρι τῇ Γραφῇ παρὰ τοῖς ἀνθρώποις ἀρξαμένης
with witness the Scripture among the men having-begun
καὶ ἀναπλασθείσης, ὥρα λοιπόν σοι καὶ τὸν κατ᾽
and having-been-fashioned (it-is)-time henceforth for-you also the against
αὐτῆς ἔλεγχον ἀποδεῖξαι, οὐ τοσοῦτον ἔξωθεν, ὅσον ἀφ᾽
it refutation to-show not so-much from-outside as from
ὧν οὗτοι περὶ αὐτῶν φρονοῦσι τὰ τεκμήρια λαμβάνοντας.
what these about them think the proofs taking

Εἰ γάρ τις τῶν παρ᾽ αὐτοῖς λεγομένων θεῶν, ἵνα πρῶτον
if for one of-the among them called gods that first
ἀπὸ τούτων τῶν κάτωθεν ἄρξωμαι, λάβοι τὰς πράξεις,
from these the lower(-ones) I-may-begin should-take the deeds
εὑρήσει μὴ μόνον οὐκ εἶναι αὐτοὺς θεοὺς, ἀλλὰ καὶ τῶν
he-will-find not only not to-be them gods but also of-the
ἀνθρώπων τοὺς αἰσχίστους γεγονότας. Οἷον γὰρ, οἷόν
men the most-shameful having-become what for what-kind
ἐστιν ἰδεῖν τοὺς παρὰ ποιηταῖς τοῦ Διὸς ἔρωτας, καὶ τὰς
it-is to-see the among poets — of-Zeus loves and the
ἀσελγείας; Οἷόν ἐστιν αὐτὸν ἀκούειν ἁρπάζοντα μὲν τὸν
licentiousness what-kind it-is him to-hear-of snatching indeed —
Γανυμήδην, καὶ τὰς κλοπιμαίους ἐργαζόμενον μοιχείας,
Ganymede and the stealthy committing adulteries
δεδιότα δὲ καὶ δειλιῶντα μὴ παρὰ γνώμην αὐτοῦ τὰ
fearing but and being-afraid lest against will his the
τῶν Τρώων ἀπόληται τείχη; Οἷόν ἐστιν ἰδεῖν αὐτὸν
of-the Trojans perish walls what-kind it-is to-see him
ἀχθόμενον ἐπὶ τῷ θανάτῳ τοῦ υἱέος αὐτοῦ Σαρπηδόνος,
grieved at the death of-the son his Sarpedon
καὶ βουλόμενον αὐτῷ βοηθῆσαι καὶ μὴ δυνάμενον· καὶ
and wishing him to-help and not being-able and
ἐπιβουλευόμενον μὲν ὑπὸ τῶν ἄλλων λεγομένων θεῶν,
plotted-against indeed by the other called gods
Ἀθηνᾶς δὴ λέγω καὶ Ἥρας καὶ Ποσειδῶνος, βοηθούμενον
Athena indeed I-mean and Hera and Poseidon helped
δὲ ὑπὸ Θέτιδος γυναικὸς καὶ τοῦ ἑκατονταχείρου Αἰγαίωνος·
but by Thetis (a)-woman and the hundred-handed Aegaeon
καὶ νικώμενον ὑπὸ ἡδονῶν, δουλεύοντα δὲ γυναιξὶ, καὶ
and overcome by pleasures enslaved and to-women and
δι᾽ αὐτὰς ἐν ἀλόγοις ζώοις τετράποσί τε καὶ πτηνοῖς
because-of them in irrational animals four-footed both and winged

ταῖς φαντασίαις παρακινδυνεύοντα· καὶ πάλιν αὐτὸν μὲν
by-the imaginings risking and again him indeed
κρυπτόμενον διὰ τὴν τοῦ πατρὸς ἐπιβουλὴν, τὸν δὲ
hiding because-of the of-the father plot — and
Κρόνον ὑπ᾽ αὐτοῦ δεσμευόμενον, κἀκεῖνον ἀποτέμνοντα
Kronos by him bound and-him castrating
τὸν πατέρα; Ἆρ᾽ οὖν ἄξιον τοῦτον ὑπονοεῖν θεὸν, τοσαῦτα
the father is then worthy this(-one) to-suppose (a)-god such-things
δράσαντα, καὶ διαβληθέντα, ᾧ μηδὲ οἱ κοινοὶ Ῥωμαίων
having-done and having-been-accused which not-even the common of-(the)-Romans
νόμοι καὶ τοὺς ἁπλῶς ἀνθρώπους ἐπιτρέπουσι ποιεῖν;
laws even the merely men permit to-do

V · THE GODS OF THE POETS

Zeus' adulteries, the gods' quarrels at Troy, Ares and Aphrodite wounded by men, and the adultery Hephaestus exposes show these beings to be weak men, whom their worshipers honor for what they punish in men. Idols are wood and stone their worshipers once trod on, as Scripture mocks. If the poets lied about the deeds, they lied about the names too; their praises are flattery, and the arts credited to the gods are human, like those of Homer, Zeno, or Palamedes.

Ἵνα γὰρ ἐκ πολλῶν ὀλίγα μνημονεύσω διὰ τὸ πλῆθος, 12
that for from many a-few I-may-mention because-of the multitude
τίς ἰδὼν αὐτοῦ τὴν εἰς Σεμέλην, καὶ Λήδαν, καὶ Ἀλκμήνην,
who seeing his the toward Semele and Leda and Alcmene
καὶ Ἄρτεμιν, καὶ Λητὼ, καὶ Μαῖαν, καὶ Εὐρώπην, καὶ
and Artemis and Leto and Maia and Europa and
Δανάην, καὶ Ἀντιόπην παρανομίαν καὶ φθοράν· ἢ τίς, ἰδὼν
Danae and Antiope lawlessness and corruption or who seeing
τὴν εἰς τὴν ἰδίαν ἀδελφὴν αὐτοῦ ἐπιχείρησιν καὶ τόλμαν,
the toward the own sister his attempt and daring

ὅτι τὴν αὐτὴν ἀδελφὴν εἶχε καὶ γυναῖκα, οὐκ ἂν χλευάσειε,
that the same (as)-sister he-had and wife not — would-mock
καὶ ζημιώσειε θανάτῳ; Ὅτι μὴ μόνον ἐμοίχευσεν,
and would-punish with-death because not only he-committed-adultery
ἀλλὰ καὶ τοὺς ἐκ τῆς μοιχείας γενομένους αὐτῷ παῖδας
but also the from the adultery born to-him children
θεοποιήσας ἀνέθηκεν, ἐπικάλυμμα τῆς παρανομίας αὐτοῦ
having-deified he-set-up (as)-covering of-the lawlessness his
τὴν τῆς θεοποιίας φαντασίαν κατασκευάζων· ὧν εἰσι
the of-the deification illusion contriving of-whom are
Διόνυσος καὶ Ἡρακλῆς, καὶ Διόσκουροι, καὶ Ἑρμῆς, καὶ
Dionysus and Heracles and (the)-Dioscuri and Hermes and
Περσεὺς, καὶ Σώτειρα. Τίς, ἰδὼν τὴν τῶν λεγομένων θεῶν
Perseus and Soteira who seeing the of-the called gods
ἀκατάλλακτον πρὸς ἑαυτοὺς ἔριν ἐν Ἰλίῳ τῶν Ἑλλήνων
irreconcilable toward themselves strife at Ilium of-the Greeks
καὶ τῶν Τρώων χάριν, οὐ καταγνώσεται τῆς ἀσθενείας
and of-the Trojans for-the-sake-of not will-condemn the weakness
αὐτῶν, ὅτι διὰ τὴν πρὸς ἀλλήλους φιλονεικίαν καὶ
their that because-of the toward one-another rivalry also
τοὺς ἀνθρώπους παρώξυναν; Τίς, ἰδὼν ὑπὸ μὲν Διομήδους
the men they-provoked who seeing by indeed Diomedes
τιτρωσκομένους Ἄρεα καὶ Ἀφροδίτην, ὑπὸ δὲ Ἡρακλέους
being-wounded Ares and Aphrodite by and Heracles
τὴν Ἥραν καὶ τὸν Ὑποχθόνιον ὃν καλοῦσι θεὸν,
— Hera and the Subterranean whom they-call god
Ἀϊδονέα, καὶ Διόνυσον μὲν ὑπὸ Περσέως, Ἀθηνᾶν δὲ ὑπὸ
Aidoneus and Dionysus indeed by Perseus Athena and by
Ἀρκάδος, καὶ τὸν Ἥφαιστον ῥιπτόμενον καὶ χωλαίνοντα,
Arcas and — Hephaestus being-hurled and limping
οὐ καταγνώσεται τῆς φύσεως, καὶ ἀποστραφήσεται μὲν
not will-condemn the nature and will-turn-away indeed

τοῦ λέγειν αὐτοὺς ἔτι εἶναι θεοὺς, φθαρτοὺς δὲ καὶ
from-the to-call them still to-be gods corruptible but and
παθητοὺς αὐτοὺς ἀκούων, οὐδὲν ἄλλο ἢ ἀνθρώπους
passible them hearing nothing other than men
αὐτοὺς, καὶ ἀνθρώπους ἀσθενεῖς ἐπιγνώσεται, καὶ μᾶλλον
them and men weak will-recognize and rather
τοὺς τρώσαντας ἢ τοὺς τρωθέντας θαυμάσειεν; Ἢ
those having-wounded than those wounded would-admire or
τίς, ἰδὼν τὴν Ἄρεος πρὸς Ἀφροδίτην μοιχείαν, καὶ τὸν
who seeing the of-Ares with Aphrodite adultery and the
Ἡφαίστου κατ' ἀμφοτέρων κατασκευαζόμενον δόλον, καὶ
of-Hephaestus against both being-contrived trick and
τοὺς ἄλλους λεγομένους θεοὺς ἐπὶ θέαν τῆς μοιχείας
the other called gods to (the)-sight of-the adultery
ὑπὸ τοῦ Ἡφαίστου καλουμένους, καὶ αὐτοὺς ἐρχομένους,
by — Hephaestus being-called and them coming
καὶ ὁρῶντας αὐτῶν τὴν ἀσέλγειαν, οὐκ ἂν γελάσειε καὶ
and seeing their the licentiousness not — would-laugh and
καταγνώσεται τῆς φαυλότητος αὐτῶν; Ἢ τίς οὐκ ἂν
will-condemn the baseness their or who not —
γελάσειεν ὁρῶν τὴν Ἡρακλέους πρὸς τὴν Ὀμφάλην ἐκ
would-laugh seeing the of-Heracles toward — Omphale from
μέθης παραφροσύνην καὶ ἀσωτίαν; Τὰς γὰρ καθ' ἡδονὴν
drunkenness frenzy and dissoluteness the for for pleasure
αὐτῶν πράξεις, καὶ τοὺς παραλόγους αὐτῶν ἔρωτας, καὶ
their deeds and the unreasonable their loves and
τὰς ἐν χρυσῷ καὶ ἀργύρῳ, καὶ χαλκῷ καὶ σιδήρῳ, καὶ
the in gold and silver and bronze and iron and
λίθοις καὶ ξύλοις θεοπλαστίας, οὐ δεῖ διελέγχειν μετὰ
stones and timbers god-fashionings not it-is-needful to-refute with
σπουδῆς, τῶν πραγμάτων καὶ ἀφ' ἑαυτῶν ἐχόντων τὸ
diligence the matters also from themselves having the

μῦσος, καὶ δι' ἑαυτῶν ἐπιδεικνυμένων τὸ τῆς πλάνης
abomination and through themselves displaying the of-the error
γνώρισμα· ἐφ' οἷς μάλιστα καὶ οἰκτειρήσειεν ἄν τις τοὺς
token at which especially also would-pity — one those
ἀπατωμένους ἐν αὐτοῖς. Τῇ γὰρ ἑαυτῶν γυναικὶ μισοῦντες
deceived in them to-the for their-own wife hating
τὸν ἐπιβαίνοντα μοιχὸν, τοὺς τῆς μοιχείας διδασκάλους
the assailing adulterer the of-the adultery teachers
θεοποιοῦντες οὐκ αἰσχύνονται· καὶ ταῖς ἀδελφαῖς αὐτοὶ
deifying not they-are-ashamed and with-the sisters they
οὐκ ἐπιμιγνύμενοι τοὺς τοῦτο ποιήσαντας προσκυνοῦσι·
not mingling those this having-done they-worship
καὶ ὁμολογοῦντες εἶναι κακὸν τὴν παιδοφθορίαν, τοὺς ἐπὶ
and confessing to-be evil the corruption-of-boys those for
ταύτῃ διαβαλλομένους θρησκεύουσι· καὶ ἃ μηδὲ ἐν
it accused they-worship and what not-even among
ἀνθρώποις εἶναι ἐπιτρέπουσιν οἱ νόμοι, ταῦτα τοῖς ὑπ'
men to-be permit the laws these to-the by
αὐτῶν ὀνομαζομένοις θεοῖς περιτιθέντες οὐκ ἐρυθριῶσιν.
them named gods attributing not they-blush

13 Εἶτα προσκυνοῦντες λίθοις καὶ ξύλοις, οὐχ ὁρῶσιν, ὅτι
then worshiping stones and timbers not they-see that
τὰ μὲν ὅμοια τοῖς ποσὶ πατοῦσι καὶ καίουσι, τὰ δὲ
the(-pieces) indeed like with-the feet they-tread and burn the but
τούτων μέρη θεοὺς προσαγορεύουσι· καὶ ἃ πρὸ ὀλίγου
of-them parts gods they-call and what(-things) before (a)-little
εἰς χρῆσιν εἶχον, ταῦτα διὰ παραφροσύνην γλύψαντες
for use they-had these(-things) because-of derangement having-carved
σέβουσιν· οὐχ ὁρῶντες, οὐδὲ λογιζόμενοι τὸ σύνολον, ὅτι οὐ
they-revere not seeing nor reasoning — at-all that not
θεοὺς, ἀλλὰ τὴν τέχνην τοῦ γλύψαντος προσκυνοῦσιν.
gods but the art of-the(-one) having-carved they-worship

Ἕως μὲν γὰρ ἄξυστός ἐστιν ὁ λίθος, καὶ ἡ ὕλη ἀργὴ,
as-long-as indeed for unhewn is the stone and the material idle
ἐπὶ τοσοῦτον ταῦτα πατοῦσι, καὶ τούτοις εἰς ὑπηρεσίας
for so-long these(-things) they-tread and them for services
τὰς ἑαυτῶν πολλάκις καὶ τὰς ἀτιμοτέρας χρῶνται·
the their-own often even the more-dishonorable they-use
ἐπειδὰν δὲ ὁ τεχνίτης εἰς αὐτὰ τῆς ἰδίας ἐπιστήμης
when but the craftsman to them of-the own skill
ἐπιβάλῃ τὰς συμμετρίας, καὶ ἀνδρὸς ἢ γυναικὸς εἰς τὴν
applies the proportions and of-man or of-woman in the
ὕλην σχῆμα τυπώσῃ, τότε δὴ, χάριν ὁμολογήσαντες
material (the)-form stamps then indeed thanks having-acknowledged
τῷ τεχνίτῃ, λοιπὸν ὡς θεοὺς προσκυνοῦσι, μισθοῦ παρὰ
to-the craftsman henceforth as gods they-worship for-a-wage from
τοῦ γλύψαντος αὐτοὺς ἀγοράσαντες. Πολλάκις δὲ καὶ
the(-one) having-carved them having-bought often and even
αὐτὸς ὁ ἀγαλματοποιὸς, ὥσπερ ἐπιλαθόμενος ὢν αὐτὸς
himself the statue-maker as having-forgotten what he-himself
εἰργάσατο, τοῖς ἰδίοις ἔργοις προσεύχεται· καὶ ἃ
wrought to-the own works prays and what(-things)
πρὸ ὀλίγου κατέξεε καὶ κατέκοπτε, ταῦτα μετὰ τὴν τέχνην
before (a)-little he-scraped and cut-down these after the art
θεοὺς προσαγορεύει. Ἔδει δὲ, εἴπερ ἦν θαυμάζειν
gods he-calls it-was-needful but if-indeed it-was to-admire
ταῦτα, τὴν τοῦ ἐπιστήμονος τέχνην ἀποδέχεσθαι, καὶ
these(-things) the of-the skilled-man art to-approve and
μὴ τὰ ὑπ' αὐτοῦ πλασθέντα τοῦ πεποιηκότος
not the(-things) by him fashioned than-the(-one) having-made
προτιμᾷν. Οὐ γὰρ ἡ ὕλη τὴν τέχνην, ἀλλ' ἡ τέχνη
to-prefer not for the material the art but the art
τὴν ὕλην ἐκόσμησε καὶ ἐθεοποίησε. Πολλῷ οὖν μᾶλλον
the material adorned and deified much then more

δικαιότερον ἦν τὸν τεχνίτην αὐτοὺς προσκυνεῖν, ἤπερ
more-just it-was the craftsman them to-worship than
τὰ ὑπ᾽ αὐτοῦ πεποιημένα, ὅτι τε καὶ προϋπῆρχε
the(-things) by him made because both also he-pre-existed
τῶν ἐκ τέχνης θεῶν, καὶ ὅτι ὡς ἐβουλήθη, οὕτω καὶ
the from art gods and because as he-willed thus also
γεγόνασι. Νῦν δὲ παραγκωνισάμενοι τὸ δίκαιον, καὶ τὴν
they-came-to-be now but having-elbowed-aside the just and the
ἐπιστήμην, καὶ τὴν τέχνην ἀτιμάσαντες, τὰ μετ᾽
skill and the art having-dishonored the(-things) with
ἐπιστήμης καὶ τέχνης γεγονότα προσκυνοῦσι· καὶ τοῦ
skill and art made they-worship and the
ποιήσαντος ἀνθρώπου ἀποθνήσκοντος, τὰ ὑπ᾽ αὐτοῦ
having-made man dying the(-things) by him
γενόμενα, ὡς ἀθάνατα τιμῶσιν· ἃ, εἰ μὴ τύχοιεν τῆς
made as immortal they-honor which if not they-should-obtain the
καθ᾽ ἡμέραν ἐπιμελείας, πάντως τῷ χρόνῳ διὰ τὴν
each day care surely in-the time because-of the
φύσιν ἀφανίζονται. Πῶς δὲ οὐκ ἄν τις αὐτοὺς οἰκτειρήσειε
nature vanish how and not — one them would-pity
καὶ κατὰ τοῦτο, ὅτι βλέποντες αὐτοὶ τοῖς μὴ βλέπουσι
also in this that seeing they the not seeing
προσκυνοῦσι, καὶ ἀκούοντες αὐτοὶ τοῖς μὴ ἀκούουσι
worship and hearing they the not hearing
προσεύχονται· καὶ ἔμψυχοι καὶ λογικοὶ κατὰ φύσιν ὄντες οἱ
pray-to and animate and rational by nature being the
ἄνθρωποι, τοὺς μηδ᾽ ὅλως κινουμένους, ἀλλὰ καὶ ἀψύχους
men those not at-all moving but even lifeless
ὄντας, ὡς θεοὺς προσαγορεύουσι· καὶ τό γε θαυμαστὸν,
being as gods they-call and the at-least wonderful(-thing)
ὅτι οὓς αὐτοὶ φυλάττουσιν ὑπ᾽ ἐξουσίαν ἔχοντες, τούτοις
that whom they guard under power having these

ὡς δεσπόταις δουλεύουσι; Καὶ μή τοι νομίσῃς ταῦτά
as masters they-serve and not indeed you-should-think these(-things)
με λέγειν ἁπλῶς, ἢ ψεύδεσθαι κατ᾽ αὐτῶν· ἔστι μὲν
me to-say simply or to-lie against them is indeed
γὰρ καὶ τοῖς ὀφθαλμοῖς ἡ πίστις ἀπαντῶσα τούτων, καὶ
for even to-the eyes the proof meeting of-these and
πάρεστι τοῖς βουλομένοις ὁρᾷν τὰ τοιαῦτα.
it-is-possible for-those wishing to-see the(-things) such
Κρείττων δὲ μαρτυρία περὶ τούτων ἐστὶ καὶ παρὰ τῆς 14
stronger and testimony about these(-things) is also from the
θείας Γραφῆς προδιδασκούσης ἄνωθεν καὶ λεγούσης· Τὰ
divine Scripture teaching-beforehand from-of-old and saying the
εἴδωλα τῶν ἐθνῶν ἀργύριον καὶ χρύσιον, ἔργα χειρῶν
idols of-the nations (are)-silver and gold works of-hands
ἀνθρώπων. Ὀφθαλμοὺς ἔχουσι, καὶ οὐκ ὄψονται· στόμα
of-men eyes they-have and not they-will-see (a)-mouth
ἔχουσι, καὶ οὐ λαλήσουσιν. Ὦτα ἔχουσι, καὶ οὐκ ἀκούσονται·
they-have and not they-will-speak ears they-have and not they-will-hear
ῥῖνας ἔχουσι, καὶ οὐκ ὀσφρανθήσονται. Χεῖρας ἔχουσι, καὶ
noses they-have and not they-will-smell hands they-have and
οὐ ψηλαφήσουσι· πόδας ἔχουσι, καὶ οὐ περιπατήσουσιν·
not they-will-handle feet they-have and not they-will-walk
οὐ φωνήσουσιν ἐν τῷ λάρυγγι αὐτῶν. Ὅμοιοι αὐτοῖς
not they-will-sound in the throat their like to-them
γένοιντο οἱ ποιοῦντες αὐτά. Οὐδὲ προφητικὴ δὲ τούτων
may-become those making them nor (the)-prophetic and of-these
ἄπεστι μέμψις, ἀλλ᾽ ἔστι καὶ ἐν τούτοις ὁ κατ᾽ αὐτῶν
is-absent blame but there-is also in these the against them
ἔλεγχος, λέγοντος τοῦ Πνεύματος· Αἰσχυνθήσονται οἱ
refutation saying the Spirit shall-be-ashamed those
πλάσσοντες Θεὸν, καὶ γλύφοντες πάντες μάταια· καὶ
fashioning (a)-god and carving all vain(-things) and

πάντες ὅθεν ἐγένοντο, ἐξηράνθησαν· καὶ κωφοὶ ἀπὸ
all whence they-came were-dried-up and dumb from
ἀνθρώπων συναχθήτωσαν πάντες, καὶ στήτωσαν ἅμα,
men let-be-gathered all and let-them-stand together
καὶ ἐντραπήτωσαν καὶ αἰσχυνθήτωσαν ἅμα· ὅτι ὤξυνε
and let-them-be-confounded and let-them-be-ashamed together for sharpened
τέκτων σίδηρον, καὶ σκεπάρνῳ εἰργάσατο αὐτὸ, καὶ ἐν
(the)-smith iron and with-(an)-adze wrought it and with
τερέτρῳ ἐῤῥύθμισεν αὐτὸ, καὶ ἔστησεν αὐτὸ τῷ βραχίονι
(a)-borer shaped it and set it by-the arm
τῆς ἰσχύος αὐτοῦ· καὶ πεινάσει καὶ ἀσθενήσει, καὶ οὐ
of-the strength his and he-will-hunger and will-be-weak and not
μὴ πίῃ ὕδωρ. Ξύλον γὰρ ἐκλεξάμενος τέκτων,
— he-will-drink water (a)-tree for having-chosen (the)-carpenter
ἔστησεν αὐτὸ ἐν μέτρῳ, καὶ ἐν κόλλῃ ἐῤῥύθμισεν αὐτὸ,
set it in measure and with glue shaped it
καὶ ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρὸς καὶ ὡς ὡραιότητα
and made it as (the)-form of-(a)-man and as (the)-beauty
ἀνθρώπου, ἔστησεν αὐτὸ ἐν οἴκῳ ὃ ἔκοψε ξύλον ἐκ
of-(a)-man set it in (a)-house which he-cut wood from
τοῦ δρυμοῦ, ὃ ἐφύτευσεν ὁ Κύριος, καὶ ὑετὸς ἐμήκυνεν,
the forest which planted the Lord and rain lengthened
ἵνα ᾖ ἀνθρώποις εἰς καῦσιν, καὶ λαβὼν ἀπ' αὐτοῦ
that it-may-be for-men for burning and having-taken from it
θερμανθῇ, καὶ καύσαντες ἔπεψαν ἄρτους ἐπ' αὐτῷ,
he-may-be-warmed and having-burned they-baked loaves on it
τὸ δὲ λοιπὸν εἰργάσαντο εἰς θεούς, καὶ προσεκύνησαν
the but rest they-wrought into gods and worshiped
αὐτοῖς, οὗ τὸ ἥμισυ αὐτοῦ κατέκαυσαν πυρί. Καὶ ἐπὶ
them of-which the half of-it they-burned with-fire and on
τοῦ ἡμίσους αὐτοῦ κρέας ὀπτήσας, ἔφαγε καὶ ἐνεπλήσθη·
the half of-it flesh having-roasted he-ate and was-filled

καὶ θερμανθεὶς εἶπεν· Ἡδύ μοι, ὅτι ἐθερμάνθην,
and having-been-warmed said pleasant (it-is)-to-me that I-was-warmed
καὶ εἶδον πῦρ. Τὸ δὲ λοιπὸν προσεκύνει λέγων· Ἐξέλου
and I-saw fire the but rest he-worshiped saying deliver
με, ὅτι Θεός μου εἶ σύ. Οὐκ ἔγνωσαν φρονῆσαι, ὅτι
me for God my are you not they-knew to-understand for
ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν,
they-were-blinded from-the to-see with-the eyes their
καὶ τοῦ νοῆσαι τῇ καρδίᾳ· καὶ οὐκ ἀνελογίσατο ἐν
and from-the to-perceive with-the heart and not he-considered in
τῇ καρδίᾳ αὐτοῦ, οὐδὲ ἀνελογίσατο τῇ ψυχῇ αὐτοῦ, οὐδὲ
the heart his nor considered in-the soul his nor
ἔγνω τῇ φρονήσει, ὅτι τὸ ἥμισυ αὐτοῦ κατέκαυσεν ἐν
knew by-the understanding that the half of-it he-burned in
πυρὶ καὶ ἔπεψεν ἐπὶ τῶν ἀνθράκων αὐτοῦ ἄρτους· καὶ
fire and baked on the coals of-it loaves and
ὀπτήσας κρέας ἔφαγε, καὶ τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα
having-roasted flesh ate and the rest of-it into (an)-abomination
ἐποίησε, καὶ προσκυνοῦσιν αὐτό. Γνῶτε, ὅτι σποδὸς ἡ
made and they-worship it know that ash (is)-the
καρδία αὐτῶν, καὶ πλανῶνται, καὶ οὐδεὶς δύναται ἐξελέσθαι
heart their and they-go-astray and no-one is-able to-deliver
τὴν ψυχὴν αὐτῶν. Ἴδετε, καὶ οὐκ ἐρεῖτε, ὅτι ψεῦδος
the soul their see and not you-will-say that (a)-lie
ἐν τῇ δεξιᾷ μου. Πῶς οὖν οὐκ ἄθεοι παρὰ πᾶσι
(is)-in the right(-hand) my how then not godless by all
κριθεῖεν οἱ καὶ παρὰ τῆς θείας Γραφῆς ἀσεβείας
would-they-be-judged those even by the divine Scripture of-impiety
κατηγορούμενοι; Ἢ πῶς οὐκ ἂν εἶεν κακοδαίμονες
accused or how not — would-they-be wretched
οἱ οὕτω φανερῶς ἐλεγχόμενοι τὰ ἄψυχα θρησκεύοντες
those thus manifestly being-convicted the lifeless(-things) worshiping

ἀντὶ τῆς ἀληθείας; Ποία δὲ τούτοις ἐλπὶς, ἢ τίς ἂν
instead-of the truth what and to-these (is-the)-hope or what —
αὐτοῖς γένοιτο συγγνώμη, πεποιθόσιν ἐπὶ τὰ ἄλογα καὶ
to-them would-be pardon having-trusted in the irrational and
ἀκίνητα, ἃ ἀντὶ τοῦ ἀληθινοῦ Θεοῦ σέβουσιν.
motionless(-things) which instead-of the true God they-revere
15 Εἴθε γὰρ, εἴθε κἂν χωρὶς σχήματος αὐτοῖς τοὺς θεοὺς
would-that for would-that even without shape for-them the gods
ἔπλαττεν ὁ τεχνίτης, ἵνα μὴ τῆς ἀναισθησίας φανερὸν
had-fashioned the craftsman that not of-the insensibility manifest
ἔχωσι τὸν ἔλεγχον. Ὑπέκλεψαν γὰρ ἂν τὴν ὑπόνοιαν
they-might-have the refutation they-would-have-stolen for — the suspicion
τῶν ἀκεραίων, ὡς αἰσθομένων τῶν εἰδώλων, εἰ μὴ τὰ
of-the simple as perceiving the idols if not the
σύμβολα τῶν αἰσθήσεων, οἷον ὀφθαλμοὺς, καὶ ῥῖνας, καὶ
symbols of-the senses such-as eyes and noses and
ὦτα, καὶ χεῖρας, καὶ στόμα εἶχον ἀκινήτως κείμενα πρὸς
ears and hands and mouth they-had motionlessly lying for
τὴν τῆς αἰσθήσεως χρῆσιν καὶ τὴν τῶν αἰσθητῶν ἀντίληψιν.
the of-the sense use and the of-the sensible(-things) apprehension
Νῦν δὲ ἔχοντες οὐκ ἔχουσι καὶ στήκοντες οὐ στήκουσι,
now but having not they-have and standing not they-stand
καὶ καθεζόμενοι οὐ καθέζονται. Οὐ γὰρ ἔχουσι τούτων τὴν
and sitting not they-sit not for they-have of-these the
ἐνέργειαν, ἀλλ' ὡς ὁ πλάσας ἠθέλησεν, οὕτω καὶ
working but as the(-one) having-fashioned willed thus also
μένουσι κείμενοι, Θεοῦ μὲν γνώρισμα μηδὲν παρέχοντες,
they-remain lying of-God indeed token nothing providing
ἄψυχοι δὲ καθόλου μόνον ἀνθρώπου τέχνῃ φαινόμενοι
lifeless but wholly only of-man by-art appearing
τεθέντες. Εἴθε δὲ καὶ οἱ τῶν τοιούτων ψευδοθέων
set would-that and also the of-the such false-gods

κήρυκες καὶ μάντεις, ποιηταὶ λέγω καὶ συγγραφεῖς, ἁπλῶς
heralds and prophets poets I-mean and writers simply
θεοὺς αὐτοὺς εἶναι γεγραφήκεισαν· ἀλλὰ μὴ καὶ τὰς
gods them to-be had-written but not also the
πράξεις αὐτῶν πρὸς ἔλεγχον ἀθεότητος καὶ αἰσχροποιοῦ
deeds their for (the)-refutation of-godlessness and of-shameful
πολιτείας ἀναγεγραφήκεισαν. Ἠδύναντο γὰρ καὶ μόνῳ τῷ
conduct had-recorded they-were-able for even only by-the
τῆς θεότητος ὀνόματι τὴν ἀλήθειαν ὑφαρπάσαι, μᾶλλον δὲ
of-the deity name the truth to-steal-away rather and
τοὺς πολλοὺς ἀπὸ τῆς ἀληθείας πλανῆσαι. Νῦν δὲ ἔρωτας
the many from the truth to-lead-astray now but loves
καὶ ἀσελγείας διηγούμενοι τοῦ Διὸς, καὶ παιδοφθορίας
and licentiousness relating — of-Zeus and corruptions-of-boys
τῶν ἄλλων, καὶ ζηλοτυπίας πρὸς ἡδονὴν τῶν θηλειῶν,
of-the others and jealousies for pleasure of-the females
καὶ φόβους καὶ δειλίας, καὶ τὰς ἄλλας κακίας, οὐδὲν
and fears and cowardice and the other vices nothing
ἄλλο ἢ ἑαυτοὺς ἐλέγχουσιν, ὅτι οὐ μόνον οὐ περὶ θεῶν
other than themselves they-refute that not only not about gods
διηγοῦνται, ἀλλ' οὐδὲ περὶ ἀνθρώπων σεμνῶν, περὶ δὲ
they-relate but not-even about men reverend about but
αἰσχρῶν καὶ τοῦ καλοῦ μακρὰν ὄντων μυθολογοῦσιν.
shameful and from-the good far being they-fable
Ἀλλ' ἴσως περὶ τούτων οἱ δυσσεβεῖς ἐπὶ τὴν ἰδιότητα 16
but perhaps about these(-things) the impious to the peculiarity
τῶν ποιητῶν καταφεύξονται, λέγοντες τῶν ποιητῶν ἴδιον
of-the poets will-flee saying of-the poets peculiar
εἶναι χαρακτῆρα τὰ μὴ ὄντα πλάττεσθαι καὶ ψεύδεσθαι
to-be (the)-character the not being(-things) to-fashion and to-lie
περὶ μύθων εἰς ἡδονὴν τῶν ἀκουόντων, οὗ χάριν
about myths for (the)-pleasure of-the hearers of-which for-the-sake

καὶ τὰ περὶ θεῶν αὐτοὺς πεποιηκέναι φήσουσιν. Ἀλλ'
also the(-things) about gods them to-have-made they-will-say but
αὕτη καὶ πάντων μᾶλλον ἡ πρόφασις αὐτοῖς ἔωλος
this also than-all rather the pretext for-them stale
δειχθήσεται ἀφ' ὧν αὐτοὶ περὶ τούτων ἔχουσι δόξαν,
will-be-shown from what they about these(-things) have (an)-opinion
καὶ προτίθενται. Εἰ γὰρ τὰ παρὰ ποιηταῖς ἐστι
and set-forth if for the(-things) among poets are
πλάσματα καὶ ψευδῆ, ψευδὴς ἂν εἴη καὶ αὐτὴ ἡ περὶ
fictions and false false — would-be also itself the about
τοῦ Διὸς, καὶ Κρόνου, καὶ Ἥρας, καὶ Ἄρεος, καὶ τῶν
— Zeus and Kronos and Hera and Ares and the
ἄλλων ὀνομασία. Ἴσως γὰρ, ὡς αὐτοί φασι, καὶ τὰ
others naming perhaps for as they say also the
ὀνόματα πέπλασται, καὶ οὐκ ἔστι μὲν ὅλως Ζεὺς, οὐδὲ
names have-been-fashioned and not is indeed at-all Zeus nor
Κρόνος, οὐδὲ Ἄρης· πλάττονται δὲ τούτους ὡς ὄντας
Kronos nor Ares fashion but these as being
οἱ ποιηταὶ πρὸς ἀπάτην τῶν ἀκουόντων. Πλαττόντων
the poets for (the)-deception of-the hearers fashioning
δὲ τῶν ποιητῶν τὰ μὴ ὄντα, πῶς ὡς ὄντας αὐτοὺς
but the poets the not being(-things) how as being them
θρησκεύουσιν; Ἢ ἴσως γὰρ ἂν πάλιν φήσουσι, τὰ μὲν
do-they-worship or perhaps for — again they-will-say the indeed
ὀνόματα οὐ πλάττονται, τὰς δὲ πράξεις ψεύδονται κατ'
names not they-fashion the but deeds they-lie against
αὐτῶν; Ἀλλὰ καὶ τοῦτο οὐδὲν ἧττον πρὸς ἀπολογίαν
them but also this not-at-all less for (a)-defense
αὐτῶν οὐκ ἀσφαλές. Εἰ γὰρ τὰς πράξεις ἐψεύσαντο,
their (is)-not safe if for the deeds they-lied
ἐψεύσαντο πάντως καὶ τὰ ὀνόματα, ὧν καὶ τὰς πράξεις
they-lied surely also the names of-whom also the deeds

εἶναι διηγήσαντο. Ἢ εἰ ἀληθεύουσι περὶ τὰ ὀνόματα,
to-be they-related or if they-speak-truth about the names
ἀληθεύουσι καὶ περὶ τὰς πράξεις ἐξ ἀνάγκης. Ἄλλως τε
they-speak-truth also about the deeds of necessity besides —
οἱ εἶναι τούτους θεοὺς μυθολογήσαντες ἴσασιν ἀληθῶς καὶ
those to-be these gods having-fabled know truly also
ἃ δεῖ θεοὺς πράττειν, καὶ οὐκ ἄν ποτε τὰς ἀνθρώπων
what must gods do and not — ever the of-men
θεοῖς προσάψειεν ἐννοίας· ὥσπερ οὐδὲ τὸ τοῦ πυρὸς
to-gods they-would-attach notions as not-even the of-the fire
ἔργον τῷ ὕδατί τις ἀναθήσει· τὸ μὲν γὰρ καίει,
work to-the water anyone will-ascribe the(-one) indeed for burns
τὸ δὲ ἔμπαλιν τὴν οὐσίαν ἔχει ψυχράν. Εἰ μὲν
the(-other) but on-the-contrary the substance has cold if indeed
οὖν αἱ πράξεις εἰσὶ θεῶν ἄξιαι, θεοὶ ἂν εἶεν καὶ οἱ
then the deeds are of-gods worthy gods — would-be also the
τούτων ἐργάται· εἰ δὲ ἀνθρώπων ἐστὶ καὶ ἀνθρώπων
their doers if but of-men are and of-men
οὐ καλῶν τὸ μοιχεύειν, καὶ τὰ προειρημένα ἔργα,
not good the to-commit-adultery and the aforesaid works
ἄνθρωποι ἂν εἶεν οἱ ταῦτα πράξαντες, καὶ οὐ θεοί.
men — would-be those these(-things) having-done and not gods
Κατ᾽ ἀλλήλους γὰρ ταῖς οὐσίαις καὶ τὰς πράξεις εἶναι
according-to one-another for with-the substances also the deeds to-be
χρὴ, ἵνα καὶ ἐκ τῆς ἐνεργείας ὁ πράξας μαρτυρηθῇ,
(it)-must that both from the working the doer may-be-attested
καὶ ἐκ τῆς οὐσίας πρᾶξις γνωσθῆναι δυνηθῇ. Ὥσπερ
and from the substance (the)-deed to-be-known may-be-able as
οὖν εἴ τις, διαλεγόμενος περὶ ὕδατος καὶ πυρὸς, καὶ τὰς
then if one discoursing about water and fire and the
τούτων ἐνεργείας ἀπαγγέλλων, οὐκ ἂν εἴπε, τὸ μὲν
their workings reporting not — would-say the indeed

ὕδωρ καίειν, τὸ δὲ πῦρ ψύχειν· οὐδ' εἴ τις περὶ ἡλίου
water to-burn the and fire to-chill nor if one about sun
καὶ γῆς διηγεῖτο, ἔλεγεν ἂν τὴν μὲν γῆν φωτίζειν,
and earth were-relating he-would-say — the indeed earth to-illumine
τὸν δὲ ἥλιον βοτάνας καὶ καρποὺς σπείρεσθαι, ἀλλὰ
the and sun herbs and fruits to-sow but
καὶ λέγων, πᾶσαν παραπληξίαν ὑπερέβαλεν· οὕτως οὐκ
even saying every derangement would-surpass thus not
ἂν οἱ παρ' αὐτοῖς συγγραφεῖς, καὶ μάλιστα ὁ πάντων
— the among them writers and above-all the of-all
ἐξοχώτατος ποιητής, εἴπερ ᾔδεισαν θεοὺς εἶναι τὸν Δία
most-eminent poet if-indeed they-knew gods to-be — Zeus
καὶ τοὺς ἄλλους, τοιαύτας αὐτοῖς περιέθηκαν πράξεις,
and the others such to-them would-have-attached deeds
αἵ μὴ εἶναι θεοὺς αὐτοὺς ἐλέγχουσιν, ἀλλὰ μᾶλλον
which not to-be gods them prove but rather
ἀνθρώπους εἶναι, καὶ ἀνθρώπους οὐ σώφρονας. Ἢ εἰ
men to-be and men not temperate or if
ἐψεύσαντο ὡς ποιηταὶ, καὶ σὺ τούτων καταψεύδῃ, διὰ
they-lied as poets and you against-them lie because-of
τί μὴ καὶ ἐπὶ τῆς ἀνδρείας τῶν ἡρώων ἐψεύσαντο,
what not also regarding the courage of-the heroes did-they-lie
καὶ ἀντὶ μὲν ἀνδρείας ἀσθένειαν, ἀντὶ δὲ ἀσθενείας
and instead-of indeed courage weakness instead-of and weakness
ἀνδρείαν ἐπλάσαντο; Ἔδει γὰρ ὥσπερ ἐπὶ τοῦ Διὸς
courage fashion it-was-needful for as regarding — Zeus
καὶ τῆς Ἥρας, οὕτω καὶ τοῦ μὲν Ἀχιλλέως ἀνανδρείαν
and — Hera thus also — indeed of-Achilles cowardice
καταψεύσασθαι, τοῦ δὲ Θερσίτου δύναμιν θαυμάσαι· καὶ
to-falsely-allege — and of-Thersites strength to-admire and
τοῦ μὲν Ὀδυσσέως ἀσυνεσίαν διαβαλεῖν, τοῦ δὲ Νέστορος
— indeed of-Odysseus stupidity to-slander — and of-Nestor

παραφροσύνην πλάσασθαι· καὶ τοῦ μὲν Διομήδους καὶ
derangement to-fashion and — indeed of-Diomedes and
Ἕκτορος γυναικείας πράξεις, τῆς δὲ Ἑκάβης ἀνδρείαν
of-Hector womanly deeds — and of-Hecuba courage
μυθολογῆσαι. Ἐπὶ πάντων γὰρ, ὡς αὐτοὶ λέγουσιν,
to-fable in all(-cases) for as they say
ἔδει τοὺς ποιητὰς πλάττεσθαι καὶ ψεύδεσθαι. Νῦν
it-was-needful the poets to-fashion and to-lie now
δὲ τοῖς μὲν ἀνθρώποις τὴν ἀλήθειαν ἐφύλαξαν, τῶν
but for-the indeed men the truth they-kept of-the
δὲ λεγομένων θεῶν οὐκ ἐφοβήθησαν καταψεύδεσθαι. Καὶ
but called gods not they-feared to-lie-against and
τοῦτο γὰρ ἄν τις αὐτῶν εἴποι, ἐν μὲν ταῖς περὶ
this for — one of-them might-say in indeed the about
ἀσελγείας αὐτῶν πράξεσι ψεύδονται· ἐν δὲ τοῖς ἐπαίνοις,
licentiousness their deeds they-lie in but the praises
ὅταν πατέρα θεῶν καὶ ὕπατον καὶ Ὀλύμπιον καὶ ἐν
when father of-gods and highest and Olympian and in
οὐρανῷ βασιλεύοντα λέγωσι τὸν Δία, οὐ πλάττονται, ἀλλ᾽
heaven reigning they-call — Zeus not they-fashion but
ἀληθεύοντες λέγουσι. Τοῦτον δὲ οὐ μόνος ἐγὼ, ἀλλὰ καὶ
speaking-truth they-say this and not only I but also
πᾶς ὅστις ἐλέγξειε κατ᾽ αὐτῶν εἶναι τὸν λόγον. Πάλιν
every(-one) whoever might-prove against them to-be the argument again
γὰρ ταῖς πρώταις ἀποδείξεσιν ἡ ἀλήθεια κατ᾽ αὐτῶν
for by-the first demonstrations the truth against them
φανήσεται. Αἱ μὲν γὰρ πράξεις ἀνθρώπους αὐτοὺς εἶναι
will-appear the indeed for deeds men them to-be
ἐλέγχουσι, τὰ δὲ ἐγκώμια ὑπὲρ τὴν ἀνθρώπων ἐστὶ φύσιν·
prove the but encomiums beyond the of-men are nature
ἑκάτερον δὲ τούτων ἀκατάλληλόν ἐστι πρὸς ἑαυτό· οὔτε
each and of-these unfitting is toward itself neither

γὰρ τῶν ἐν οὐρανοῖς ἴδιόν ἐστι τοιαῦτα πράττειν, οὔτε
for of-the(-ones) in heavens proper is such(-things) to-do nor
τοὺς τὰ τοιαῦτα πράττοντας ὑπονοεῖν τις δύναται θεούς.
those the such(-things) doing to-suppose anyone is-able gods
17 Τί οὖν ὑπολείπεται νοεῖν, ἢ ὅτι τὰ μὲν ἐγκώμια ψευδῆ
what then remains to-think but that the indeed encomiums false
καὶ κεχαρισμένα τυγχάνει, αἱ δὲ πράξεις ἀληθεύονται
and flattering are the but deeds are-true
κατ᾽ αὐτῶν; Καὶ τοῦτο ἀληθὲς ἐκ τῆς συνηθείας ἄν τις
against them and this true from the custom — one
ἐπιγνώσεται. Οὐδεὶς γὰρ ἐγκωμιάζων τινὰ, καὶ κατηγορεῖ
will-recognize no-one for praising someone also accuses
τῆς τούτου πολιτείας· ἀλλὰ μᾶλλον οἷς εἰσιν αἱ πράξεις
the his conduct but rather whose are the deeds
αἰσχραὶ, τούτους διὰ τὸν ἐκ τούτων ψόγον ἐπαίρουσι
shameful these because-of the from these blame they-exalt
τοῖς ἐγκωμίοις, ἵνα, τῇ τούτων ὑπερβολῇ τοὺς ἀκούοντας
with-the encomiums that by-the their excess the hearers
ἀπατήσαντες, ἐπικρύψωσι τὴν ἐκείνων παρανομίαν. Ὥσπερ
having-deceived they-may-hide the their lawlessness as
οὖν εἴ τις, ἐγκωμιάσαι τινὰ προθέμενος, μὴ εὑρίσκοι μὲν
then if one to-praise someone having-proposed not should-find indeed
ἐκ πολιτείας μηδὲ ἐξ ἀρετῆς τῆς ψυχῆς τὴν πρόφασιν
from conduct nor from virtue of-the soul the occasion
τῶν ἐγκωμίων διὰ τὴν ἐν τούτοις αἰσχύνην, ἄλλως δὲ
of-the encomiums because-of the in these shame otherwise and
αὐτοὺς ἐπαίροι, τὰ ὑπὲρ αὐτοὺς αὐτοῖς χαριζόμενος·
them should-exalt the(-things) beyond them on-them bestowing
οὕτω καὶ οἱ παρ᾽ αὐτοῖς θαυμαστοὶ ποιηταὶ, δυσωπούμενοι
thus also the among them admired poets being-ashamed
ἐπὶ ταῖς αἰσχραῖς πράξεσι τῶν λεγομένων παρ᾽ αὐτοῖς θεῶν,
at the shameful deeds of-the called among them gods

τὸ ὑπὲρ ἄνθρωπον αὐτοῖς προσῆψαν ὄνομα, οὐκ εἰδότες,
the beyond man to-them attached name not knowing
ὅτι οὐ ταῖς ὑπὲρ ἄνθρωπον ὑπονοίαις ἐπισκιάσουσιν αὐτῶν
that not by-the beyond man suppositions they-will-overshadow their
τὰ ἀνθρώπινα, ἀλλὰ μᾶλλον τοῖς ἀνθρωπίνοις αὐτῶν
the human(-things) but rather by-the human their
ἐλαττώμασι τὰς Θεοῦ ἐννοίας μὴ ἁρμόζειν αὐτοῖς διελέγξουσι.
failings the of-God notions not to-fit them they-will-prove
Καὶ ἔγωγε νομίζω καὶ παρὰ γνώμην αὐτοῖς εἰρῆσθαι τὰ
and I-at-least think even against will by-them to-have-been-said the
τούτων πάθη καὶ τὰς τούτων πράξεις. Ἐπειδὴ γὰρ τὴν τοῦ
their passions and the their deeds since for the —
Θεοῦ ἀκοινώνητον, ὡς εἶπεν ἡ Γραφὴ, προσηγορίαν καὶ
of-God incommunicable as said the Scripture name and
τιμὴν τοῖς οὐκ οὖσι θεοῖς, ἀλλ᾽ ἀνθρώποις θνητοῖς ἐσπούδαζον
honor to-the not being gods but to-men mortal they-were-eager
ἀναθεῖναι, καὶ μέγα καὶ δυσσεβὲς ἦν τὸ ὑπ᾽ αὐτῶν
to-ascribe and great and impious was the by them
τολμώμενον, τούτου ἕνεκεν καὶ ἄκοντες ὑπὸ τῆς ἀληθείας
dared(-thing) of-this for-the-sake even unwilling by the truth
ἠναγκάσθησαν τὰ τούτων ἐκθέσθαι πάθη· ἵνα τοῖς μετὰ
they-were-compelled the their to-set-forth passions that for-those after
ταῦτα τὰ τούτων πάθη πρὸς ἔλεγχον τοῦ μὴ εἶναι τούτους
these(-things) the their passions for (a)-refutation of-the not to-be them
θεοὺς ἐν ταῖς περὶ αὐτῶν γραφαῖς κείμενα, πᾶσι φαίνηται.
gods in the about them writings lying to-all may-appear
Τίς οὖν ἀπολογία, τίς ἀπόδειξις περὶ τοῦ εἶναι τούτους 18
what then (the)-defense what (the)-demonstration about the to-be these
θεοὺς γένοιτ᾽ ἂν τοῖς ἐν τούτοις δεισιδαιμονοῦσιν; Ἐκ μὲν
gods would-be — for-those in these being-superstitious from indeed
γὰρ τῶν λεχθέντων μικρῷ πρότερον, ἀνθρώπους αὐτοὺς,
for the(-things) said (a)-little before men them

καὶ ἀνθρώπους οὐ σεμνοὺς ὄντας, ὁ λόγος ἀπέδειξεν· εἰς
and men not reverend being the argument showed to
ἐκεῖνο δὲ τάχα τραπήσονται, καὶ μέγα φρονήσουσιν ἐπὶ τοῖς
that but perhaps they-will-turn and greatly will-pride-themselves on the
ὑπ᾽ αὐτῶν εὑρεθεῖσι τῷ βίῳ χρησίμοις, λέγοντες διὰ
by them invented for-the life useful(-things) saying because-of
ταῦτα αὐτοὺς καὶ θεοὺς ἡγεῖσθαι, ὅτι τοῖς ἀνθρώποις
these(-things) them also gods to-think because to-the men
χρήσιμοι γεγόνασι. Ζεὺς μὲν γὰρ λέγεται πλαστικὴν
useful they-have-been Zeus indeed for is-said (the)-plastic
τέχνην ἐσχηκέναι, Ποσειδῶν δὲ τὴν τοῦ κυβερνήτου· καὶ
art to-have-had Poseidon and the of-the helmsman and
Ἥφαιστος μὲν χαλκευτικὴν, Ἀθηνᾶ δὲ τὴν ὑφαντικήν· καὶ
Hephaestus indeed smithing Athena and the weaving and
Ἀπόλλων μὲν τὴν μουσικὴν, Ἄρτεμις δὲ τὴν κυνηγετικὴν,
Apollo indeed the music Artemis and the hunting
καὶ Ἥρα στολισμὸν, Δήμητρα γεωργίαν, καὶ ἄλλοι
and Hera dressing Demeter farming and others
ἄλλας, ὡς οἱ ἱστοροῦντες περὶ αὐτῶν ἐξηγήσαντο. Ἀλλὰ
others(-arts) as those recording about them expounded but
ταύτας καὶ τὰς τοιαύτας ἐπιστήμας οὐκ αὐτοῖς μόνοις
these and the such sciences not to-them alone
ἔδει τοὺς ἀνθρώπους ἀναθεῖναι, ἀλλὰ τῇ κοινῇ τῶν
ought the men to-ascribe but to-the common of-the
ἀνθρώπων φύσει, εἰς ἣν ἀτενίζοντες ἄνθρωποι τὰς τέχνας
men nature to which gazing men the arts
ἐφευρίσκουσι. Τὴν γὰρ τέχνην καὶ οἱ πολλοὶ λέγουσι
find-out the for art also the many say
φύσεως αὐτὴν εἶναι μίμημα. Εἰ τοίνυν ἐπιστήμονες περὶ
of-nature it to-be (an)-imitation if therefore skilled in
ἃς ἐσπούδασαν τέχνας γεγόνασιν, οὐ διὰ τοῦτο καὶ
what they-pursued arts they-have-become not because-of this also

θεοὺς αὐτοὺς νομίζειν ἀνάγκη, ἀλλὰ μᾶλλον ἀνθρώπους.
gods them to-think (is)-necessary but rather men
Οὐ γὰρ ἐξ αὐτῶν αἱ τέχναι, ἀλλ' ἐν ταύταις καὶ
not for from them (are)-the arts but in these also
αὐτοὶ τὴν φύσιν ἐμιμήσαντο. Ὄντες γὰρ ἄνθρωποι κατὰ
they the nature imitated being for men by
φύσιν δεκτικοὶ ἐπιστήμης κατὰ τὸν περὶ αὐτῶν τεθέντα
nature receptive of-knowledge according-to the about them laid-down
ὅρον, οὐδὲν θαυμαστὸν εἰ τῇ ἀνθρωπίνῃ διανοίᾳ καὶ
definition nothing wonderful if by-the human understanding also
αὐτοὶ εἰς τὴν ἑαυτῶν φύσιν ἀποβλέποντες, καὶ ταύτης
they to the their-own nature looking and of-it
ἐπιστήμην λαβόντες, τὰς τέχνας ἐπενόησαν. Ἢ εἰ διὰ
knowledge having-taken the arts devised or if because-of
τὰς τῶν τεχνῶν εὑρέσεις θεοὺς αὐτοὺς ἄξιον ἀναγορεύεσθαι
the of-the arts inventions gods them worthy to-be-proclaimed
λέγουσιν· ὥρα καὶ τοὺς τῶν ἄλλων τεχνῶν εὑρετὰς
they-say (it-is)-time also the of-the other arts inventors
θεοὺς ἀναγορεύειν, καθ' ὃν λόγον κἀκεῖνοι τῆς τοιαύτης
gods to-proclaim by which reasoning also-those of-the such
ὀνομασίας ἠξιώθησαν. Γράμματα μὲν γὰρ ἐφεῦρον
naming were-deemed-worthy letters indeed for invented
Φοίνικες, ποίησιν δὲ ἡρωϊκὴν Ὅμηρος· καὶ διαλεκτικὴν
(the)-Phoenicians poetry and heroic Homer and dialectic
μὲν Ζήνων ὁ Ἐλεάτης, ῥητορικὴν δὲ τέχνην Κόραξ ὁ
indeed Zeno the Eleatic rhetorical and art Corax the
Συρακούσιος· καὶ καρπὸν μὲν μελισσῶν Ἀρισταῖος, σίτου
Syracusan and (the)-fruit indeed of-bees Aristaeus of-grain
δὲ σποράν Τριπτόλεμος· καὶ νόμους μὲν Λυκοῦργος ὁ
and sowing Triptolemus and laws indeed Lycurgus the
Σπαρτιάτης καὶ Σόλων ὁ Ἀθηναῖος· τῶν δὲ γραμμάτων
Spartan and Solon the Athenian of-the and letters

τὴν σύνταξιν καὶ ἀριθμοὺς, καὶ μέτρα καὶ στάθμια
the arrangement and numbers and measures and weights
Παλαμήδης ἐφεῦρε· καὶ ἄλλοι ἄλλα καὶ διάφορα τῷ
Palamedes invented and others other(-things) and various for-the
βίῳ τῶν ἀνθρώπων ἀπήγγειλαν χρήσιμα, κατὰ τὴν
life of-the men made-known useful according-to the
τῶν ἱστορησάντων μαρτυρίαν. Εἴπερ οὖν αἱ ἐπιστῆμαι
of-the having-recorded testimony if-indeed then the sciences
θεοποιοῦσι, καὶ διὰ ταύτας εἰσὶ θεοὶ γλυπτοὶ, ἀνάγκη
deify and because-of these are gods carved (it-is)-necessary
καὶ τοὺς ὕστερον ἐκείνων ἐφευρετὰς τῶν ἄλλων γενομένους,
also those later than-they inventors of-the others having-become
εἶναι κατ᾽ αὐτοὺς θεούς· ἢ εἰ μὴ τούτους ἀξιοῦσι
to-be according-to them gods or if not these they-deem-worthy
τῆς τοῦ Θεοῦ τιμῆς, ἀλλ᾽ ἀνθρώπους ἐπιγινώσκουσιν·
of-the — of-God honor but men they-recognize
ἀκόλουθον καὶ τὸν Δία καὶ τὴν Ἥραν, καὶ τοὺς ἄλλους
consequent(-it-is) also — Zeus and — Hera and the others
μηδὲ ὀνομάζεσθαι θεοὺς, ἀλλὰ καὶ αὐτοὺς ἀνθρώπους
not-even to-be-named gods but also them men
γεγενῆσθαι πιστεύειν, καὶ κατὰ περιττὸν, ὅτι μηδὲ σεμνοὶ
to-have-been to-believe and in excess that not-even reverend
γεγόνασιν, ὡς καὶ ἀπ᾽ αὐτῆς τῆς τῶν ἀγαλμάτων γλυφῆς
they-have-been as even from itself the of-the statues carving
οὐδὲν ἕτερον ἢ ἀνθρώπους αὐτοὺς ἐλέγχουσι.
nothing other than men them they-prove

The idols take the shapes of men and beasts, as Paul says of those who changed God's glory into images. Philosophers defend them as means by which the divine answers or angels appear, like letters for men to read. Athanasius asks whether the god comes through the material, the shape, or the art: if the material, why the shape; if the shape, why not living animals; if the art, the craftsman deserves the worship more, as the writer does more than his letters. Images of men and beasts, male and female, contradict one another, and a bodily god would be cut and decay like the idols, which need their makers' care.

Τίνα γὰρ ἄλλην αὐτοῖς γλύφοντες ἐπιβάλλουσι μορφὴν 19
what for other on-them carving do-they-put form
ἢ τὴν ἀῤῥένων καὶ γυναικῶν, καὶ τῶν ἔτι κατωτέρω
than the of-males and of-women and of-the still lower
τούτων καὶ ἀλόγων ὄντων τὴν φύσιν πετεινῶν παντοίων,
than-these and irrational being the nature birds of-every-kind
τετραπόδων ἡμέρων τε καὶ ἀγρίων, καὶ ἑρπετῶν, ὅσα
four-footed(-beasts) tame both and wild and creeping(-things) as-many-as
γῆ καὶ θάλαττα, καὶ πᾶσα τῶν ὑδάτων ἡ φύσις φέρει;
earth and sea and all of-the waters the nature bears
Εἰς γὰρ τὴν τῶν παθῶν καὶ ἡδονῶν ἀλογίαν πεσόντες οἱ
into for the of-the passions and pleasures irrationality having-fallen the
ἄνθρωποι, καὶ πλέον οὐδὲν ὁρῶντες ἢ ἡδονὰς καὶ σαρκὸς
men and more nothing seeing than pleasures and of-flesh
ἐπιθυμίας, ὡς ἐν τούτοις τοῖς ἀλόγοις τὴν διάνοιαν
desires as in these the irrational(-things) the understanding
ἔχοντες, ἐν ἀλόγοις καὶ τὸ Θεῖον ἀνεπλάσαντο κατὰ
having in irrational(-things) also the Divine they-fashioned according-to
τὴν ποικιλίαν τῶν παθῶν ἑαυτῶν, καὶ θεοὺς τοσούτους
the variety of-the passions their-own and gods so-many
γλύψαντες. Τετραπόδων τε γὰρ εἰκόνες καὶ ἑρπετῶν,
having-carved of-four-footed(-beasts) both for images and of-creeping(-things)

καὶ πετεινῶν εἰσι παρ᾽ αὐτοῖς, καθὼς καὶ ὁ τῆς θείας
and of-birds there-are among them as also the of-the divine
καὶ ἀληθοῦς εὐσεβείας ἑρμηνεύς φησιν· Ἐματαιώθησαν ἐν
and true piety interpreter says they-became-vain in
τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
the reasonings their and was-darkened the senseless their
καρδία· φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν, καὶ ἤλλαξαν
heart claiming to-be wise they-became-fools and they-changed
τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος
the glory of-the incorruptible God in (a)-likeness of-(an)-image
φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων καὶ
of-corruptible man and of-birds and four-footed(-beasts) and
ἑρπετῶν· διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη
creeping(-things) therefore also delivered them — God unto passions
ἀτιμίας. Προπαθόντες γὰρ τὴν ψυχὴν ταῖς τῶν ἡδονῶν
of-dishonor having-suffered-first for in-the soul by-the of-the pleasures
ἀλογίαις, ὡς προεῖπον, ἐπὶ τὴν τοιαύτην θεοπλαστίαν
irrationalities as I-said-before upon the such god-fashioning
κατέπεσον· καὶ πεσόντες, λοιπὸν ὡς παραδοθέντες ἐν
they-fell-down and having-fallen henceforth as handed-over in
τῷ ἀποστραφῆναι τὸν Θεὸν αὐτοὺς οὕτως ἐν αὐτοῖς
the to-turn-away-from — God they thus in them
κυλίονται, καὶ ἐν ἀλόγοις τὸν τοῦ λόγου πατέρα
wallow and in irrational(-things) the of-the word father
Θεὸν ἀπεικάζουσι. Περὶ ὧν οἱ παρ᾽ Ἕλλησι λεγόμενοι
God they-liken about whom those among Greeks called
φιλόσοφοι καὶ ἐπιστήμονες, ἐλεγχόμενοι μὲν οὐκ ἀρνοῦνται
philosophers and learned(-men) being-refuted indeed not deny
ἀνθρώπων εἶναι καὶ ἀλόγων μορφὰς καὶ τύπους
of-men to-be and of-irrational(-things) forms and figures
τοὺς φαινομένους αὐτῶν θεούς· ἀπολογούμενοι δὲ λέγουσι,
the appearing their gods defending-themselves but they-say

διὰ τοῦτο αὐτοὺς ἔχειν, ἵνα διὰ τούτων τὸ Θεῖον
because-of this them to-have(-them) that through these the Divine
αὐτοῖς ἀποκρίνηται καὶ φαίνηται· οὐκ ἄλλως γὰρ αὐτὸν
to-them may-answer and may-appear not otherwise for him
τὸν ἀόρατον δύνασθαι γνῶναι ἢ διὰ τῶν τοιούτων
the invisible to-be-able to-know than through the such
ἀγαλμάτων καὶ τελετῶν. Οἱ δὲ ἔτι τούτων φιλοσοφώτεροι
statues and rites those and still than-these more-philosophical
καὶ βαθύτερα λέγειν νομίζοντές φασι διὰ τοῦτο
and deeper(-things) to-say thinking say because-of this
ταῦτα κατεσκευάσθαι καὶ τετυπῶσθαι πρὸς ἐπίκλησιν
these(-things) to-have-been-prepared and to-have-been-shaped for (the)-invocation
καὶ ἐπιφάνειαν θείων ἀγγέλων καὶ δυνάμεων, ἵνα διὰ
and appearing of-divine angels and powers that through
τούτων ἐπιφαινόμενοι γνωρίζωσιν αὐτοῖς περὶ τῆς τοῦ
these appearing they-may-make-known to-them about the —
Θεοῦ γνώσεως· καὶ εἶναι τούτους ὥσπερ γράμματα τοῖς
of-God knowledge and to-be these as letters for-the
ἀνθρώποις, οἷς ἐντυγχάνοντες, δύνανται γινώσκειν περὶ
men which reading they-are-able to-know about
τῆς τοῦ Θεοῦ καταλήψεως, ἀπὸ τῆς δι' αὐτῶν γινομένης
the — of-God apprehension from the through them happening
τῶν θείων ἀγγέλων ἐπιφανείας. Ταῦτα μὲν οὕτως ἐκεῖνοι
of-the divine angels appearing these(-things) indeed thus they
μυθολογοῦσιν· οὐ γὰρ θεολογοῦσι· μὴ γένοιτο! Ἐὰν δέ τις
fable not for they-theologize not may-it-be if but one
ἐξετάσῃ τὸν λόγον μετ' ἐπιμελείας, εὑρήσει τούτων οὐκ
examines the argument with care he-will-find of-these not
ἔλαττον τῶν πρότερον δειχθέντων τὴν δόξαν εἶναι ψευδῆ.
less than-the before shown(-opinions) the opinion to-be false

20 Εἶποι γὰρ ἄν τις πρὸς αὐτοὺς παρελθὼν ἐπ᾽ ἀληθείᾳ
might-say for — one to them having-come-forward before truth
κρινούσῃ· Πῶς ἀποκρίνεται ἢ γνωρίζεται Θεὸς διὰ
judging how answers or is-made-known God through
τούτων; Πότερον διὰ τὴν περικειμένην αὐτοῖς ὕλην, ἢ
these whether because-of the lying-around them material or
διὰ τὴν ἐν αὐτοῖς μορφήν; Εἰ μὲν γὰρ διὰ τὴν ὕλην,
because-of the in them form if indeed for because-of the material
τίς ἡ χρεία τῆς μορφῆς, καὶ μὴ, πρὶν πλασθῆναι ταῦτα,
what the need of-the form and not before to-be-fashioned these(-things)
διὰ πάσης ἁπλῶς ὕλης ἐπιφαίνεσθαι τὸν Θεόν; Μάτην
through all simply matter to-appear — God in-vain
δὲ καὶ τοὺς ναοὺς οὗτοι περιτετειχίσθαι, συγκλείοντες
and also the temples these to-have-walled-round shutting-in
ἕνα λίθον, ἢ ξύλον, ἢ χρυσοῦ μέρος, πάσης τῆς γῆς
one stone or timber or of-gold (a)-part all the earth
πεπληρωμένης τῆς τούτων οὐσίας. Εἰ δὲ ἡ ἐπικειμένη
having-been-filled with-the of-these substance if but the imposed
μορφὴ αἰτία γίνεται τῆς θείας ἐπιφανείας, τίς ἡ χρεία
form (the)-cause becomes of-the divine appearing what the need
τῆς ὕλης τοῦ χρυσοῦ καὶ τῶν ἄλλων, καὶ μὴ μᾶλλον
of-the material of-the gold and of-the others and not rather
δι᾽ αὐτῶν τῶν φύσει ζώων, ὧν εἰσι μορφαὶ τὰ
through themselves the by-nature animals of-which are forms the
γλύμματα, τὸν Θεὸν ἐπιφαίνεσθαι; Καλλίων γὰρ ἂν ἡ περὶ
carvings — God to-appear better for — the about
τοῦ Θεοῦ δόξα κατὰ τὸν αὐτὸν λόγον ἐγεγόνει, εἰ
— God opinion according-to the same argument would-have-become if
διὰ ζώων ἐμψύχων λογικῶν τε καὶ ἀλόγων ἐπεφαίνετο,
through animals living rational both and irrational he-appeared
καὶ μὴ ἐν ἀψύχοις καὶ ἀκινήτοις προσεδοκᾶτο· ἐφ᾽ οἷς
and not in lifeless(-things) and motionless he-was-expected at which

μάλιστα καθ' ἑαυτῶν ἀσέβειαν ἐργάζονται. Τὰ γὰρ φύσει
especially against themselves impiety they-work the for by-nature
ζῶα τετράποδά τε καὶ πετεινὰ καὶ ἑρπετὰ βδελυττόμενοι
animals four-footed both and winged and creeping loathing
καὶ ἀποστρεφόμενοι ἢ διὰ τὴν ἀγριότητα ἢ διὰ
and turning-from either because-of the savagery or because-of
τὴν ῥυπαρίαν, ὅμως τοὺς τούτων τύπους ἐν λίθοις καὶ
the filthiness nevertheless the their figures in stones and
ξύλοις καὶ χρυσῷ γλύψαντες θεοποιοῦσιν. Ἔδει δὲ
timbers and gold having-carved they-deify it-was-needful but
αὐτὰ μᾶλλον τὰ ζῶντα θρησκεύειν αὐτοὺς ἢ τοὺς
themselves rather the living(-ones) to-worship them than the
τούτων τύπους ἐν τούτοις προσκυνεῖσθαι. Ἢ τάχα τούτων
their figures in these to-be-worshiped or perhaps of-these
μὲν οὐδὲν, οὔτε ἡ μορφὴ οὔτε ἡ ὕλη αἰτία τῆς Θεοῦ
indeed nothing neither the form nor the material cause of-the of-God
παρουσίας ἐστί· μόνη δὲ ἡ μετ' ἐπιστήμης τέχνη τὸ
presence is alone but the with knowledge art the
Θεῖον ἐκκαλεῖται, ἅτε δὴ μίμημα τῆς φύσεως αὐτὴ
Divine calls-forth inasmuch-as indeed (an)-imitation of-the nature itself
τυγχάνουσα. Ἀλλ' εἰ διὰ τὴν ἐπιστήμην ἐπιφοιτᾷ τὸ
being but if because-of the knowledge visits the
Θεῖον τοῖς γλύμμασι, τίς πάλιν ἡ χρεία τῆς ὕλης, οὔσης
Divine the carvings what again the need of-the material being
τῆς ἐπιστήμης ἐν τοῖς ἀνθρώποις; εἰ γὰρ ὅλως διὰ τὴν
the knowledge in the men if for at-all because-of the
τέχνην ἐπιφαίνεται ὁ Θεὸς, καὶ διὰ τοῦτο θρησκεύονται
art appears — God and because-of this are-worshiped
ὡς θεοὶ τὰ γλύμματα· ἔδει τοὺς ἀνθρώπους τῆς
as gods the carvings it-was-needful the men of-the

τέχνης ὄντας ἀρχηγοὺς προσκυνεῖσθαι καὶ θρησκεύεσθαι,
art being authors to-be-worshiped and to-be-adored
ὅσῳ καὶ λογικοὶ καὶ τὴν ἐπιστήμην ἔχουσιν ἐν ἑαυτοῖς.
inasmuch-as also rational and the knowledge they-have in themselves
21 Περὶ δὲ τῆς δευτέρας αὐτῶν καὶ βαθυτέρας δῆθεν
about and the second their and deeper forsooth
ἀπολογίας, καὶ ταῦτα ἄν τις ἀκολούθως εἴποι· Εἰ
defense also these(-things) — one consequently might-say if
οὐ διὰ τὴν αὐτοῦ τοῦ Θεοῦ ἐπιφάνειαν ταῦτα
not because-of the of-himself — God appearing these(-things)
ὑμῖν πεποίηται, ὦ Ἕλληνες, ἀλλὰ διὰ τὴν ἀγγέλων
by-you have-been-made O Greeks but because-of the of-angels
ἐκεῖ παρουσίαν· διὰ τί τὰ ἀγάλματα, δι' ὧν
there presence because-of what the statues through which
ἐπικαλεῖσθε τὰς δυνάμεις, κρείττονα καὶ ὑπὲρ αὐτὰς τὰς
you-invoke the powers better and above themselves the
ἐπικληθείσας δυνάμεις ποιεῖτε; Χάριν γὰρ τῆς περὶ Θεοῦ
invoked powers do-you-make for-the-sake for of-the about God
καταλήψεως γλύφοντες τὰς μορφὰς, ὥς φατε, αὐτοῦ τοῦ
apprehension carving the forms as you-say of-himself —
Θεοῦ τὴν τιμὴν καὶ προσηγορίαν αὐτοῖς τοῖς γλύμμασι
God the honor and name themselves to-the carvings
περιτίθετε, πρᾶγμα πάσχοντες οὐκ εὐαγές. Ὁμολογοῦντες
you-attach (a)-thing suffering not pious confessing
γὰρ ὑπεραίρειν τὴν τοῦ Θεοῦ δύναμιν τῆς τῶν ἀγαλμάτων
for to-surpass the — of-God power the of-the statues
σμικρότητος, καὶ διὰ τοῦτο μὴ τολμῶντες τὸν Θεὸν
smallness and because-of this not daring — God
δι' αὐτῶν, τὰς δὲ ἐλάττω δυνάμεις ἐπικαλεῖσθαι, αὐτοὶ
through them the but lesser powers to-invoke yourselves
ταύτας ὑπερβάντες, οὗ τὴν παρουσίαν ἐφοβήθητε, τούτου
these having-overstepped whose the presence you-feared his

τὴν προσηγορίαν τοῖς λίθοις καὶ ξύλοις ἀνεθήκατε· καὶ
the name to-the stones and timbers you-ascribed and
θεοὺς ἀντὶ λίθων καὶ τέχνης ἀνθρώπων ὀνομάζετε
gods instead-of stones and of-art of-men you-name
καὶ προσκυνεῖτε. Εἰ γὰρ καὶ ὡς γράμματά εἰσιν ὑμῖν
and you-worship if for even as letters are to-you
ταῦτα, ὡς ψεύδεσθε, τῆς ἐπὶ Θεὸν θεωρίας; οὐ δίκαιον
these(-things) as you-falsely-claim of-the toward God contemplation not (it-is)-just
τὰ σημαίνοντα τοῦ σημαινομένου προτιμᾷν. Οὐδὲ γὰρ
the signifying(-things) than-the signified to-prefer nor for
εἰ γράφοι τις τὸ βασιλέως ὄνομα, ἀκινδύνως ἔχοι
if should-write one the of-(the)-king name without-danger he-would-be
τὸ γράμμα προτιμῶν τοῦ βασιλέως· ἀλλ' ὁ τοιοῦτος
the writing preferring to-the king but the such(-a-one)
θάνατον μὲν ἔχει τὴν ζημίαν, τὸ δὲ γράμμα τῇ τοῦ
death indeed has-as the penalty the but writing by-the of-the
γράψαντος ἐπιστήμῃ τετύπωται. Οὕτω καὶ ὑμεῖς, εἴπερ
having-written skill has-been-shaped thus also you if-indeed
ἐῤῥωμένον εἴχετε τὸν λογισμὸν, οὐκ ἂν τὸ τηλικοῦτον
sound you-had the reasoning not — the so-great
τῆς θεότητος γνώρισμα εἰς ὕλην κατεφέρετε· ἀλλὰ
of-the deity token to matter you-would-bring-down but
καὶ τὸ γλύμμα οὐκ ἂν προετιμήσατε τοῦ γλύψαντος
also the carving not — you-would-have-preferred to-the having-carved
ἀνθρώπου. Εἰ γὰρ καὶ ὅλως ὡς γράμματα σημαίνουσι
man if for even at-all as letters they-signify
τὴν τοῦ Θεοῦ ἐπιφάνειαν, καὶ διὰ τοῦτο ὡς Θεὸν
the — of-God appearing and because-of this as God
σημαίνοντα, θεοποιίας εἰσὶν ἄξια· ἀλλὰ γοῦν τὸν
signifying of-deification they-are worthy yet at-any-rate the(-one)
ταῦτα γλύψαντα καὶ χαράξαντα, φημὶ δὴ πάλιν τὸν
these(-things) having-carved and having-engraved I-mean indeed again the

τεχνίτην, πολλῷ πλέον ἔδει θεοποιηθῆναι, ὡς μᾶλλον
craftsman much more it-was-needful to-be-deified as rather
ἐκείνων δυνατώτερον καὶ θειότερον ὑπάρχοντα, ὅσῳ
than-those mightier and more-divine being inasmuch-as
κἀκεῖνα κατὰ τὴν αὐτοῦ βούλησιν ἐξέσθη καὶ τετύπωται.
also-those according-to the his will were-hewn and have-been-shaped
Εἰ τοίνυν τὰ γράμματα θαύματός εἰσιν ἄξια· πολλῷ πλέον
if therefore the letters of-wonder are worthy much more
ὁ γράψας ὑπεραίρει τῷ θαύματι διὰ τὴν τέχνην
the(-one) having-written surpasses in-the wonder because-of the art
καὶ τὴν τῆς ψυχῆς ἐπιστήμην. Οὐκοῦν εἰ μὴ διὰ
and the of-the soul knowledge therefore if not because-of
τοῦτο θεοὺς αὐτοὺς ἄξιον νομίζειν, πάλιν αὐτοὺς ἄν
this gods them (it-is)-worthy to-think again them —
τις ἔροιτο περὶ τῆς τῶν εἰδώλων μανίας, τὴν αἰτίαν τῆς
one might-ask about the of-the idols madness the cause of-the
τοιαύτης αὐτῶν μορφῆς παρ᾽ αὐτῶν ἀξιῶν μαθεῖν.
such their form from them claiming to-learn
22 Εἰ μὲν γὰρ, ὅτι ἀνθρωπόμορφόν ἐστι τὸ Θεῖον, διὰ
if indeed for because man-shaped is the Divine because-of
τοῦτο οὕτω τετύπωται, διὰ τί καὶ ἀλόγων
this thus it-has-been-shaped because-of what also of-irrational(-beings)
αὐτῷ τύπους περιτιθέασιν; Εἰ δὲ ζώων ἀλόγων ἐστὶν
on-it figures do-they-put if but of-animals irrational is
ὁ τούτου τύπος, διὰ τί καὶ λογικῶν αὐτῷ
the its figure because-of what also of-rational(-beings) on-it
περιτιθέασι γλυφάς; Εἰ δὲ τὸ συναμφότερόν ἐστι, καὶ ἐξ
do-they-put carvings if but the both-together it-is and from
ἀμφοτέρων κατειλήφασι τὸν Θεὸν, ὅτι τε ἀλόγων
both they-have-conceived — God because both of-irrational(-beings)
καὶ λογικῶν ἔχει τοὺς τύπους· τί διαιροῦσι τὰ
and of-rational(-beings) he-has the figures why do-they-divide the(-things)

συνημμένα, καὶ χωρίζουσι τὴν ἀλόγων καὶ ἀνθρώπων
joined and separate the of-irrational(-beings) and of-men
γλυφὴν, καὶ οὐ πάντοτε ἐξ ἀμφοτέρων αὐτὸν γλύφουσιν,
carving and not always from both him carve
ὁποῖα τὰ παρὰ τοῖς μύθοις ἐστὶ πλάσματα, ἡ Σκύλλα, καὶ
such-as the among the myths are fictions — Scylla and
ἡ Χάρυβδις, καὶ ὁ Ἱπποκένταυρος, καὶ ὁ παρ᾽ Αἰγυπτίοις
— Charybdis and the Hippocentaur and the among Egyptians
κυνοκέφαλος Ἄνουβις; Ἔδει γὰρ ἢ μόνους αὐτοὺς
dog-headed Anubis it-was-needful for either alone them
οὕτω γράφεσθαι διφυεῖς, ἢ μίαν αὐτῶν ἐχόντων μορφὴν,
thus to-be-drawn double-natured or one of-them having form
μὴ καὶ τὴν ἄλλην ἀναπλάττεσθαι κατ᾽ αὐτῶν. Καὶ πάλιν εἰ
not also the other to-be-fashioned upon them and again if
ἀῤῥενικαὶ τούτων εἰσὶν αἱ μορφαὶ, διὰ τί καὶ θηλειῶν
male of-these are the forms because-of what also of-females
αὐτοῖς περιτιθέασι τύπους; εἰ δὲ θηλυκῶν εἰσι, διὰ τί
on-them do-they-put figures if but of-females they-are because-of what
καὶ ἀῤῥενικῶν κατ᾽ αὐτῶν ψεύδονται τὰς μορφάς; εἰ
also of-males against them do-they-falsely-impose the forms if
δὲ πάλιν τὸ συναμφότερόν εἰσιν, ἔδει μὴ διαιρεῖσθαι,
but again the both-together they-are it-was-needful not to-be-divided
ἀλλὰ ἀμφότερα συνάπτεσθαι, καὶ γίνεσθαι κατὰ τοὺς
but both to-be-joined and to-become like the
λεγομένους ἑρμαφροδίτους· ἵνα μὴ μόνον ἀσέβειαν καὶ
so-called hermaphrodites that not only impiety and
συκοφαντίαν, ἀλλὰ καὶ γέλωτας αὐτῶν ἡ δεισιδαιμονία
calumny but also laughter their the superstition
τοῖς ὁρῶσι παράσχῃ· καὶ ὅλως εἰ σωματοειδὲς τὸ Θεῖον
to-those seeing might-afford and in-short if body-like the Divine
ὑπολαμβάνουσιν, ὥστε καὶ γαστέρα καὶ χεῖρας καὶ πόδας,
they-suppose so-that also belly and hands and feet

καὶ πάλιν αὐχένα καὶ στήθη καὶ τὰ ἄλλα τὰ πρὸς γένεσιν
and again neck and breasts and the other the for generation
ἀνθρώπων μέλη ἐπινοεῖν αὐτῷ καὶ ἀναπλάττειν· ὅρα εἰς
of-men members to-devise for-it and to-fashion see into
ὅσην ἀσέβειαν καὶ ἀθεότητα καταπέπτωκε τούτων ὁ νοῦς,
how-much impiety and godlessness has-fallen-down their the mind
ὥστε τοιαῦτα ὑπονοεῖν περὶ τοῦ Θείου. Ἀκολουθεῖ γὰρ αὐτῷ
so-that such(-things) to-suppose about the Divine it-follows for for-it
καὶ τὰ ἄλλα τοῦ σώματος πάντως πάσχειν, ὥστε καὶ
also the other(-things) of-the body surely to-suffer so-that also
τέμνεσθαι, καὶ διαιρεῖσθαι, καὶ πάλιν ἐξ ὅλου φθείρεσθαι·
to-be-cut and to-be-divided and again from whole to-be-corrupted
ταῦτα δὲ καὶ τὰ τοιαῦτα οὐκ ἴδια Θεοῦ, ἀλλὰ μᾶλλον τῶν
these(-things) but and the such not proper of-God but rather of-the
ἐπὶ γῆς σωμάτων ἐστίν· ὁ μὲν γὰρ Θεὸς ἀσώματός ἐστι
on earth bodies are — indeed for God bodiless is
καὶ ἄφθαρτος καὶ ἀθάνατος, οὐδενὸς εἰς ὁτιοῦν δεόμενος·
and incorruptible and immortal of-nothing for anything needing
ταῦτα δὲ καὶ φθαρτὰ καὶ σωμάτων εἰσὶ τύποι, καὶ
these but both corruptible(-things) and of-bodies are figures and
τῆς παρ᾽ αὐτῶν ἐπιδεόμενα χρείας, ὥσπερ καὶ πρότερον
of-the from them needing service as also before
εἴρηται· πολλάκις γὰρ ὁρῶμεν ἀνακαινουμένους τοὺς
it-has-been-said often for we-see being-renewed those
παλαιωθέντας, καὶ οὓς ὁ χρόνος, ἢ ὑετὸς, ἢ ἄλλο τι
grown-old and those-whom the time or rain or other some
τῶν ἐπὶ γῆς ζώων ἠφάνισε, τούτους ἀναπλαττομένους. Ἐφ᾽
of-the on earth animals made-to-vanish these being-refashioned at
ᾧ ἄν τις αὐτῶν καταγνώσηται τῆς παραφροσύνης· ὅτι
which — one their may-condemn the derangement that
ὧν αὐτοὶ ποιηταὶ τυγχάνουσι, τούτους θεοὺς ἀναγορεύουσι·
of-what they makers are these gods they-proclaim

καὶ οὓς αὐτοὶ ταῖς τέχναις περικοσμοῦσιν ἕνεκα τοῦ μὴ
and whom they with-the arts adorn for-the-sake of-the not
φθαρῆναι παρὰ τούτων, αὐτοὶ σωτηρίαν αἰτοῦσι· καὶ οὓς
to-be-corrupted from these they salvation ask and whom
οὐκ ἀγνοοῦσι δεομένους τῆς αὐτῶν ἐπιμελείας, παρὰ
not they-are-ignorant needing the their care from
τούτων αὐτοὶ τὰς ἑαυτῶν χρείας ἀξιοῦσιν ἀποπληροῦσθαι·
these they the their-own needs claim to-be-fulfilled
καὶ οὓς ἐν μικροῖς οἰκίσκοις κατακλείουσι, τούτους οὐρανοῦ
and whom in small little-houses they-shut-up these of-heaven
καὶ γῆς ἁπάσης δεσπότας οὐκ αἰσχύνονται καλοῦντες.
and earth all masters not they-are-ashamed calling

VII · GODS WITHOUT AGREEMENT

Every nation and city has its own gods and despises its neighbor's, for, fallen from the one God, their minds wander among many: one town's crocodile or lion is the next town's abomination, and one's sacred fish is another's food. The gods of some are the sacrifices of others, and Egyptians wash their filth in the water they worship. Some sacrifice men, as the Taurian Scythians do to their Virgin, and the gods' example leads their worshipers into murder and every license.

Οὐ μόνον δὲ ἐκ τούτων ἄν τις αὐτῶν τὴν ἀθεότητα 23
not only and from these(-things) — one their the godlessness
καταμάθοι, ἀλλὰ καὶ ἀφ' ὧν ἐν αὐτοῖς τοῖς εἰδώλοις
might-learn but also from what in themselves the idols
αὐτῶν ἐστιν ἀσύμφωνος ἡ δόξα. Εἰ γὰρ αὐτοὶ θεοί εἰσιν,
their is discordant the opinion if for they gods are
ὡς λέγουσι καὶ περὶ αὐτῶν φιλοσοφοῦσι, τίνι τις
as they-say and about them philosophize to-which(-one) one
πρόσθηται τούτων, καὶ ποίους ἂν αὐτῶν κρίνῃ
should-attach-himself of-these and which — of-them should-be-judge

κυριωτέρους, ἵνα ἢ τὸν Θεὸν θαῤῥήσῃ προσκυνῶν, ἢ, ὥς
more-sovereign that either — God he-may-be-bold worshiping or as
φασιν, ἐν αὐτοῖς μὴ διστάζῃ γινώσκων τὸ Θεῖον; Οὐ γὰρ
they-say in them not he-may-doubt knowing the Divine not for
οἱ αὐτοὶ παρὰ πᾶσιν ὀνομάζονται θεοί· ἀλλ᾽ ὅσα κατὰ
the same among all are-named gods but as-many-as for
τὸ πλεῖστόν ἐστιν ἔθνη, τοσοῦτοι καὶ θεοὶ ἀναπλάττονται.
the most(-part) are nations so-many also gods are-fashioned
Ἔστι δ᾽ ὅπου καὶ μία χώρα καὶ μία πόλις πρὸς ἑαυτὰς
there-is and where even one country and one city against themselves
στασιάζουσι περὶ τῆς τῶν εἰδώλων δεισιδαιμονίας. Φοίνικες
quarrel about the of-the idols superstition Phoenicians
γοῦν οὐκ ἴσασι τοὺς παρ᾽ Αἰγυπτίοις λεγομένους θεούς,
at-any-rate not know the among Egyptians called gods
οὐδὲ Αἰγύπτιοι τὰ αὐτὰ τοῖς παρὰ Φοίνιξι προσκυνοῦσιν
nor Egyptians the same(-ones) as-the among Phoenicians worship
εἴδωλα. Καὶ Σκύθαι μὲν τοὺς Περσῶν, Πέρσαι δὲ τοὺς
idols and Scythians indeed the of-Persians Persians and the
Σύρων οὐ παραδέχονται θεούς. Ἀλλὰ καὶ Πελασγοὶ μὲν
of-Syrians not accept gods but also Pelasgians indeed
τοὺς ἐν Θρᾴκῃ θεοὺς διαβάλλουσι· Θρᾷκες δὲ τοὺς παρὰ
the in Thrace gods slander Thracians and the among
Θηβαίοις οὐ γινώσκουσιν. Ἰνδοὶ δὲ κατὰ Ἀράβων, καὶ
Thebans not know Indians and against Arabs and
Ἄραβες κατ᾽ Αἰθιόπων, καὶ Αἰθίοπες κατ᾽ αὐτῶν ἐν τοῖς
Arabs against Ethiopians and Ethiopians against them in the
εἰδώλοις διαφέρονται. Καὶ Σύροι μὲν τὰ Κιλίκων οὐ
idols differ and Syrians indeed the(-gods) of-Cilicians not
σέβουσι· Καππαδοκῶν δὲ τὸ γένος ἄλλους παρὰ τούτους
revere of-Cappadocians but the race others besides these
ὀνομάζουσι θεούς. Καὶ Βιθυνοὶ μὲν ἑτέρους, Ἀρμένιοι
name gods and Bithynians indeed others Armenians

δὲ ἄλλους ἑαυτοῖς ἀνεπλάσαντο. Καὶ τί μοι δεῖ
and others for-themselves fashioned and why to-me (is-there)-need
πολλῶν; Ἠπειρῶται παρὰ τοὺς ἐν ταῖς νήσοις ἄλλους
of-many(-words) mainlanders besides those in the islands other
θεοὺς προσκυνοῦσι· καὶ νησιῶται παρὰ τοὺς ἐν ταῖς
gods worship and islanders besides those in the
ἠπείροις θρησκεύουσι. Καὶ ὅλως ἑκάστη πόλις καὶ κώμη,
mainlands worship and in-short each city and village
τοὺς ἐκ γειτόνων οὐκ εἰδυῖα θεοὺς, τοὺς ἑαυτῆς προκρίνει,
those from neighbors not knowing gods the its-own prefers
καὶ μόνους εἶναι τούτους νομίζει θεούς. Περὶ γὰρ τῶν
and alone to-be these thinks gods about for the
ἐν Αἰγύπτῳ μυσαρῶν οὐδὲ λέγειν ἐστὶ, πᾶσιν ἐπ᾽
in Egypt abominations not-even to-speak is-it(-possible) to-all before
ὀφθαλμῶν ὄντων, ὅτι ἐναντίας καὶ μαχομένας ἀλλήλαις
eyes being that contrary and fighting with-one-another
ἔχουσι τὰς θρησκείας αἱ πόλεις, καὶ οἱ ἐκ γειτόνων ἀεὶ
have the worships the cities and those from neighbors always
σπουδάζουσι κατὰ τῶν πλησίων τὰ ἐναντία σέβειν· ὁ
are-eager against the near(-ones) the contrary(-things) to-revere the
γοῦν παρ᾽ ἑτέροις προσκυνούμενος ὡς θεὸς κροκόδειλος,
at-any-rate among others worshiped as god crocodile
οὗτος παρὰ τοῖς πλησίον βδέλυγμα νομίζεται· καὶ ὁ
this among those near (an)-abomination is-thought and the
παρ᾽ ἑτέροις λέων ὡς θεὸς θρησκευόμενος, τοῦτον οἱ
among others lion as god worshiped this the
ἀστυγείτονες οὐ μόνον οὐ θρησκεύουσιν, ἀλλὰ καὶ εὑρόντες
neighbors not only not worship but even having-found
ἀποκτείνουσιν ὡς θηρίον· καὶ ὁ παρ᾽ ἄλλοις ἀνατεθεὶς
kill as (a)-beast and the among others dedicated
ἰχθὺς, οὗτος ἐν ἄλλῳ ἁλίσκεται τροφή. Ὅθεν δὴ πόλεμοι
fish this in another is-caught (as)-food whence indeed wars

καὶ στάσεις καὶ πᾶσα φόνων πρόφασις, καὶ πᾶσα τῶν
and factions and every of-murders pretext and every of-the
παθῶν ἡδονὴ παρ᾽ αὐτοῖς ἐστι. Καὶ τόγε θαυμαστὸν,
passions pleasure among them is and the-at-least wonderful(-thing)
ὅτι, ὡς οἱ ἱστορήσαντες ἐξηγοῦνται, παρ᾽ Αἰγυπτίων οἱ
that as those having-recorded expound from Egyptians the
Πελασγοὶ μαθόντες τὰ ὀνόματα τῶν θεῶν, οὐκ ἴσασιν
Pelasgians having-learned the names of-the gods not know
οὗτοι τοὺς παρ᾽ Αἰγυπτίοις θεοὺς, ἀλλὰ ἄλλους παρ᾽
these the among Egyptians gods but others besides
ἐκείνους θρησκεύουσι. Καὶ ὅλως πάντων τῶν ἐν εἰδώλοις
those they-worship and in-short of-all the in idols
μανέντων ἐθνῶν διάφορός ἐστιν ἡ δόξα καὶ ἡ θρησκεία,
raving nations different is the opinion and the worship
καὶ οὐ τὰ αὐτὰ παρὰ τοῖς αὐτοῖς εὑρίσκεται. Καὶ
and not the same(-things) among the same are-found and
εἰκότως γε τοῦτο πάσχουσιν. Ἐκπεσόντες γὰρ ἀπὸ τῆς
fittingly at-least this they-suffer having-fallen for from the
πρὸς τὸν ἕνα Θεὸν κατανοήσεως, εἰς πολλὰ καὶ διάφορα
toward the one God contemplation into many and different(-things)
καταπεπτώκασι· καὶ ἀποστραφέντες τὸν ἀληθῶς τοῦ
they-have-fallen-down and having-turned-from the truly of-the
Πατρὸς Λόγον, τὸν πάντων Σωτῆρα Χριστὸν εἰκότως εἰς
Father Word the of-all Savior Christ fittingly to
πολλὰ τὴν διάνοιαν ἔχουσι ῥεμβομένην. Καὶ ὥσπερ
many(-things) the understanding they-have wandering and as
οἱ τὸν ἥλιον ἀποστραφέντες καὶ ἐν σκοτεινοῖς γενόμενοι
those the sun having-turned-from and in dark having-come
τόποις, πολλὰς ἀνόδους κυκλεύουσιν ὁδούς· καὶ τοὺς μὲν
places many trackless circle-round roads and those indeed
παρόντας οὐχ ὁρῶσι, τοὺς δὲ μὴ ὄντας φαντάζονται ὡς
present not they-see those but not being they-imagine as

παρόντας, καὶ βλέποντες οὐ βλέπουσι· τὸν αὐτὸν τρόπον
present and seeing not they-see the same way
οἱ τὸν Θεὸν ἀποστραφέντες καὶ σκοτισθέντες τὴν ψυχὴν
those — God having-turned-from and having-been-darkened in-the soul
ῥεμβόμενον ἔχουσι τὸν νοῦν, καὶ τὰ οὐκ ὄντα ὡς
wandering have the mind and the not being(-things) as
μεθύοντες καὶ μὴ ὁρῶντες φαντάζονται.
drunken and not seeing they-imagine
Ταῦτα δὲ οὐ μικρὸς ἔλεγχός ἐστι τῆς ἀληθῶς ἀθεότητος 24
these(-things) and not small proof is of-the truly godlessness
αὐτῶν. Διαφόρων γὰρ ὄντων καὶ πολλῶν κατὰ πόλιν καὶ
their different for being and many by city and
χώραν θεῶν, καὶ τοῦ ἑτέρου τὸν τοῦ ἑτέρου ἀναιροῦντος
country gods and the one the of-the other destroying
θεὸν, οἱ πάντες παρὰ πάντων ἀναιροῦνται. Καὶ γὰρ
god the all by all are-destroyed and for
οἱ παρ᾽ ἄλλοις νομιζόμενοι θεοὶ τῶν παρ᾽ ἄλλοις
those among some thought gods of-the among others
λεγομένων θεῶν γίγνονται θυσίαι καὶ σπονδαί· καὶ ἄλλων
called gods become sacrifices and libations and of-others
αἱ θυσίαι, ἄλλων ἔμπαλίν εἰσι θεοί. Αἰγύπτιοι δὲ τὸν
the sacrifices of-others in-turn are gods Egyptians and the
βοῦν καὶ τὸν Ἄπιν μόσχον ὄντα σέβουσι· καὶ τούτους
ox and — Apis calf being revere and these
ἄλλοι τῷ Διὶ θύουσι. Κἂν γὰρ μὴ αὐτοὺς ἐκείνους
others — to-Zeus sacrifice even-if for not them those
οὓς ἀνατεθείκασι, θύσωσιν, ἀλλὰ τὰ ὅμοια θύοντες, τὰ
which they-have-dedicated they-sacrifice but the like sacrificing the
αὐτὰ προσάγειν δοκοῦσι. Λίβυες πρόβατον, ὃ καλοῦσιν
same to-offer they-seem Libyans (a)-sheep which they-call
Ἄμμωνα, θεὸν ἔχουσι· καὶ τοῦτο πολλοῖς παρ᾽ ἑτέρων
Ammon god have and this by-many from others

εἰς θυσίαν σφάζεται. Ἰνδοὶ τὸν Διόνυσον θρησκεύουσι,
for sacrifice is-slaughtered Indians — Dionysus worship
συμβολικῶς οἶνον αὐτὸν ὀνομάζοντες· καὶ τοῦτον τοῖς
symbolically wine him naming and this to-the
ἄλλοις σπένδουσιν ἕτεροι. Ἄλλοι ποταμοὺς καὶ κρήνας,
others pour-as-libation others others rivers and springs
καὶ πάντων μάλιστα Αἰγύπτιοι τὸ ὕδωρ προτετιμήκασι,
and of-all most Egyptians the water have-honored-above(-all)
καὶ θεοὺς ἀναγορεύουσι· καὶ ὅμως ἄλλοι, καὶ αὐτοὶ
and gods proclaim and nevertheless others even themselves
δὲ οἱ ταῦτα θρησκεύοντες Αἰγύπτιοι, τοὺς τῶν ἄλλων
and the these worshiping Egyptians the of-the others
ῥύπους, καὶ τοὺς ἑαυτῶν ἀπονίπτονται τοῖς ὕδασι, καὶ τὸ
dirt and the their-own wash-off with-the waters and the
λείψανον μετὰ ἀτιμίας ἐκρίπτουσι. Σχεδὸν δὲ πᾶσα ἡ τῶν
remainder with dishonor cast-out almost and all the of-the
Αἰγυπτίων εἰδωλοποιία τῶν παρ᾽ ἄλλοις θεῶν ἐστι θυσία·
Egyptians idol-making of-the among others gods is (a)-sacrifice
ὥστ᾽ ἂν αὐτοὺς καὶ παρ᾽ αὐτῶν ἐκείνων χλευάζεσθαι,
so-that — they even by them those to-be-mocked
ὅτι μὴ θεοὺς, ἀλλὰ τὰ τῶν ἄλλων ἔτι τε καὶ παρ᾽
because not gods but the of-the others still and also among
αὐτοῖς ἀποτροπιάσματα καὶ θυσίας ὄντα θεοποιοῦσιν.
them abominations and sacrifices being they-deify
25 Ἤδη δέ τινες εἰς τοσαύτην ἀσέβειαν καὶ παραφροσύνην
already and some into such impiety and derangement
ἐξενέχθησαν, ὡς καὶ αὐτοὺς τοὺς ἀνθρώπους, ὧν
were-carried that even themselves the men of-whom
εἰσι τύποι καὶ μορφαὶ, τοῖς παρ᾽ αὐτοῖς ψευδοθέοις
are (the)-figures and forms to-the among them false-gods
κατασφάττειν καὶ θυσίας προσάγειν. Καὶ οὐχ ὁρῶσιν
to-slaughter and sacrifices to-offer and not see

οἱ κακοδαίμονες, ὅτι τὰ σφαγιαζόμενα θύματα ἀρχέτυπά
the wretched(-men) that the slaughtered victims (the)-archetypes
εἰσι τῶν ὑπ᾽ αὐτῶν πλασθέντων καὶ προσκυνουμένων
are of-the by them fashioned and worshiped
θεῶν, καὶ οἷς προσάγουσι τοὺς ἀνθρώπους. Σχεδὸν
gods and to-whom they-offer the men almost
γὰρ τὰ ὅμοια τοῖς ὁμοίοις ἢ μᾶλλον τὰ κρείττονα τοῖς
for the like to-the like or rather the better to-the
ἐλάττοσι προσάγουσιν. Ἔμψυχα γὰρ ἀψύχοις θύουσι,
lesser they-offer living(-things) for to-lifeless(-things) they-sacrifice
καὶ λογικὰ τοῖς ἀκινήτοις προσάγουσι. Σκύθαι γὰρ οἱ
and rational(-things) to-the motionless they-offer Scythians for those
καλούμενοι Ταύρειοι τῇ παρ᾽ αὐτοῖς Παρθένῳ καλουμένῃ
called Taurians to-the among them Virgin called
τοὺς ἀπὸ ναυαγίων καὶ ὅσους ἂν λάβωσι τῶν Ἑλλήνων,
those from shipwrecks and as-many-as — they-take of-the Greeks
εἰς θυσίας ἀναφέρουσι, τοσοῦτον ἀσεβοῦντες κατὰ τῶν
for sacrifices offer-up so-much being-impious against the
ὁμογενῶν ἀνθρώπων, καὶ οὕτως ἐλέγχοντες τῶν θεῶν
kindred men and thus proving of-the gods
αὐτῶν τὴν ὠμότητα· ὅτι οὓς ἡ Πρόνοια ἀπὸ θαλάσσης
their the cruelty that whom the Providence from (the)-sea
ἐκ κινδύνων διέσωσε, τούτους αὐτοὶ κατασφάττουσι,
out-of dangers preserved these they slaughter
μονονουχὶ κατὰ τῆς Προνοίας γινόμενοι· ὅτι τὴν ἐκείνης
all-but against the Providence becoming because the her
εὐεργεσίαν τῇ ἑαυτῶν θηριώδει ψυχῇ κατακρύπτουσιν.
beneficence by-the their-own beastly soul they-hide
Ἄλλοι δὲ τῷ Ἄρει, ἐπειδὰν ἐκ πολέμων ἐπανέλθωσι καὶ
others and — to-Ares when from wars they-return and
νίκας φέρωσι, τὸ τηνικαῦτα εἰς ἑκατοντάδας διελόντες τοὺς
victories bring — then into hundreds having-divided the

ληφθέντας, καὶ ἀφ᾽ ἑκάστης ἕνα λαμβάνοντες, τοσούτους
captured and from each one taking so-many
κατασφάττουσιν, ὅσους ἂν κατὰ μίαν ἑκατοντάδα
they-slaughter as-many-as — in one hundred
ἐκλέξωνται. Οὐ μόνοι δὲ Σκύθαι διὰ τὴν ἐν
they-may-choose not alone and Scythians because-of the among
βαρβάροις ἔμφυτον αὐτοῖς ἀγριότητα τὰ τοιαῦτα μυσαρὰ
barbarians inborn to-them savagery the such abominations
δρῶσιν, ἀλλ᾽ ἴδιόν ἐστι τῆς τῶν εἰδώλων καὶ δαιμόνων
do but proper it-is of-the of-the idols and demons
κακίας τοῦτο τὸ δρᾶμα. Καὶ γὰρ καὶ Αἰγύπτιοι ἔθυον μὲν
wickedness this the deed and for also Egyptians sacrificed indeed
πάλαι τῇ Ἥρᾳ τοιαῦτα σφάγια· Φοίνικες δὲ καὶ Κρῆτες
of-old — to-Hera such victims Phoenicians but and Cretans
τὸν Κρόνον ἐν ταῖς τεκνοθυσίαις ἑαυτῶν ἱλάσκοντο. Καὶ
— Kronos in the child-sacrifices their-own propitiated and
οἱ πάλαι δὲ Ῥωμαῖοι τὸν καλούμενον Λατιάριον Δία
the of-old and Romans the called Latiarian Zeus
ἀνθρωποθυσίαις ἐθρήσκευον· καὶ ἄλλοι ἄλλως, καὶ πάντες
with-human-sacrifices worshiped and others otherwise and all
ἁπλῶς ἐμίαινον καὶ ἐμιαίνοντο. Ἐμιαίνοντο μὲν αὐτοὶ
simply defiled and were-defiled were-defiled indeed they
δρῶντες τὰ φονικά· ἐμίαινον δὲ τοὺς ἑαυτῶν ναοὺς
doing the murderous(-things) defiled and the their-own temples
τοιαύταις καπνίζοντες θυσίαις. Ἀπὸ δὴ τούτων τὰ κακὰ
with-such filling-with-smoke sacrifices from indeed these the evils
τοῖς ἀνθρώποις εἰς πλῆθος ἔφθασεν· ὁρῶντες γὰρ ἐν
for-the men into multitude came seeing for in
τούτοις τοὺς παρ᾽ αὐτοῖς ἡδομένους δαίμονας, εὐθέως καὶ
these the among them delighting demons at-once also
αὐτοὶ τοῖς τοιούτοις πλημμελήμασι τοὺς ἑαυτῶν θεοὺς
they in-the such offenses the their-own gods

ἐμιμήσαντο, ἴδιον ἡγούμενοι κατόρθωμα τὴν πρὸς τὰ
imitated proper thinking (an)-achievement the toward the
κρείττονα, ὡς αὐτοὶ νομίζουσι, μίμησιν. Ἔνθεν ἀνδροφονίαις
better(-beings) as they think imitation thence by-murders
καὶ τεκνοκτονίαις καὶ πάσαις ἀσελγείαις ἡττήθησαν οἱ
and child-killings and all licentiousness were-overcome the
ἄνθρωποι. Καὶ γὰρ σχεδὸν πᾶσα πόλις πάσης ἀσελγείας
men and for almost every city of-all licentiousness
ἐστὶ μεστὴ δι᾽ ὁμοιότητα τρόπων τῶν παρ᾽ αὐτοῖς
is full because-of likeness of-ways of-the among them
θεῶν γινομένη· καὶ οὐκ ἔστι σώφρων ἐν τοῖς εἰδώλοις,
gods having-become and not is (one)-chaste among the idols
εἰ μὴ μόνος ὁ παρ᾽ αὐτοῖς ἐπ᾽ ἀσελγείᾳ μαρτυρούμενος.
if not alone the among them for licentiousness attested
Γυναῖκες γοῦν ἐν εἰδωλείοις τῆς Φοινίκης πάλαι 26
women at-any-rate in idol-temples — of-Phoenicia of-old
προεκαθέζοντο, ἀπαρχόμεναι τοῖς ἐκεῖ θεοῖς ἑαυτῶν τὴν
sat-before(-them) offering-first-fruits to-the there gods their-own the
τοῦ σώματος αὐτῶν μισθαρνίαν, νομίζουσαι τῇ πορνείᾳ
of-the body their hire thinking by-the fornication
τὴν θεὸν ἑαυτῶν ἱλάσκεσθαι, καὶ εἰς εὐμένειαν ἄγειν αὐτὴν
the goddess their-own to-propitiate and into favor to-bring her
διὰ τούτων. Ἄνδρες δὲ, τὴν φύσιν ἀρνούμενοι, καὶ μηκέτι
through these(-things) men and the nature denying and no-longer
εἶναι θέλοντες ἄῤῥενες, τὴν γυναικῶν πλάττονται φύσιν,
to-be wishing males the of-women fashion nature
ὡς ἐκ τούτων καταθύμια καὶ τιμὴν τῇ μητρὶ τῶν παρ᾽
as from these pleasing(-things) and honor to-the mother of-the among
αὐτοῖς λεγομένων θεῶν ποιοῦντες. Πάντες δὲ ὁμοῦ τοῖς
them called gods doing all and together in-the
αἰσχίστοις βιοῦσι, καὶ τοῖς χείροσιν ἑαυτοῖς ἁμιλλῶνται·
most-shameful live and in-the worse(-things) with-themselves they-vie

καὶ ὡς εἶπεν ὁ ἅγιος τοῦ Χριστοῦ διάκονος Παῦλος· Αἵ
and as said the holy — of-Christ minister Paul the
τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν
both for females their exchanged the natural use
εἰς τὴν παρὰ φύσιν. Ὁμοίως δὲ καὶ οἱ ἄῤῥενες, ἀφέντες
for the against nature likewise and also the males having-left
τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει
the natural use of-the female were-inflamed in the appetite
αὐτῶν εἰς ἀλλήλους, ἄῤῥενες ἐν ἄρσεσι τὴν ἀσχημοσύνην
their toward one-another males with males the unseemliness
κατεργαζόμενοι. Ταῦτα δὲ καὶ τὰ τοιαῦτα πράσσοντες,
working these(-things) but and the such(-things) doing
ὁμολογοῦσι καὶ ἐλέγχουσι καὶ τοὺς λεγομένους αὐτῶν
they-confess and prove also the called their
θεοὺς τοιοῦτον ἐσχηκέναι τὸν βίον. Ἐκ μὲν γὰρ Διὸς τὴν
gods such to-have-had the life from indeed for Zeus the
παιδοφθορίαν καὶ τὴν μοιχείαν, ἐκ δὲ Ἀφροδίτης τὴν
corruption-of-boys and the adultery from and Aphrodite the
πορνείαν, καὶ ἐκ μὲν Ῥέας τὴν ἀσέλγειαν, ἐκ δὲ Ἄρεος
fornication and from indeed Rhea the licentiousness from and Ares
τοὺς φόνους, καὶ ἐξ ἄλλων ἄλλα τοιαῦτα μεμαθήκασιν,
the murders and from others other such(-things) they-have-learned
ἃ οἱ νόμοι μὲν κολάζουσι, πᾶς δὲ σώφρων ἀνὴρ
which the laws indeed punish every and chaste man
ἀποστρέφεται. Ἆρ᾽ οὖν ἄξιον ἔτι τούτους νομίζειν εἶναι
turns-away-from is-it then worthy still these to-think to-be
θεοὺς, τοὺς τὰ τοιαῦτα ποιοῦντας, καὶ μὴ μᾶλλον τῶν
gods those the such(-things) doing and not rather than-the
ἀλόγων ἀλογωτέρους ἡγεῖσθαι τούτους διὰ τὴν
irrational(-beings) more-irrational to-consider these because-of the
ἀσέλγειαν τῶν τρόπων; Ἆρα ἄξιον τοὺς θρησκεύοντας αὐτοὺς
licentiousness of-the ways is-it worthy those worshiping them

νομίζειν ἀνθρώπους, καὶ μὴ μᾶλλον ὡς ἀλόγων
to-think men and not rather as than-irrational(-beings)
ἀλογωτέρους, καὶ τῶν ἀψύχων ἀψυχοτέρους, οἰκτείρειν;
more-irrational and than-the lifeless more-lifeless to-pity
Εἰ γὰρ ἐλογίζοντο τῆς ἑαυτῶν ψυχῆς τὸν νοῦν, οὐκ
if for they-reckoned of-the their-own soul the mind not
ἂν ἐν τούτοις κατεπεπτώκεισαν ὅλοι πρηνεῖς, καὶ τὸν
— into these they-would-have-fallen wholly headlong and the
ἀληθινὸν ἠρνοῦντο τοῦ Χριστοῦ Πατέρα Θεόν.
true they-would-deny — of-Christ Father God

VIII · THE WORSHIP OF CREATION

More refined pagans worship the sun, moon, earth, and elements. But each part of creation needs the others: sun, rain, clouds, air, and earth depend on one another, and the elements destroy one another wherever one prevails. Things that need help cannot be gods; joined into one body, they would make a god of unlike parts. Spring elbows winter aside and the sun hides the moon, so they are no gods, and the way lies through the Word to the Father.

Ἀλλ' ἴσως οἱ ἐπαναβεβηκότες τούτων καὶ περὶ τὴν κτίσιν 27
but perhaps those having-gone-up-beyond these and about the creation
ἐπτοημένοι, δυσωπούμενοι τοῖς περὶ τῶν βδελυγμάτων
awed shamed by-the about the abominations
ἐλέγχοις, εὐκατάγνωστα μὲν καὶ εὐέλεγκτα παρὰ πᾶσιν
refutations easily-condemned indeed and easily-refuted by all
ὄντα ταῦτα οὐκ ἀρνήσονται καὶ αὐτοί· ἐκείνην δὲ αὐτοῖς
being these(-things) not will-deny also they that but to-them
ἀσφαλῆ τὴν δόξαν καὶ ἀναντίῤῥητον εἶναι οἰήσονται τὴν
safe the opinion and incontestable to-be they-will-think the
πρὸς τὸν κόσμον καὶ τὰ τοῦ κόσμου μέρη θρησκείαν·
toward the world and the of-the world parts worship

καυχήσονται γὰρ οὐχ ὡς λίθους, καὶ ξύλα, καὶ μορφὰς
they-will-boast for not as stones and timbers and forms
ἀνθρώπων καὶ ἀλόγων πτηνῶν τε καὶ ἑρπετῶν
of-men and of-irrational(-beings) birds both and creeping(-things)
καὶ τετραπόδων ἁπλῶς, ἀλλ᾽ ἥλιον καὶ σελήνην, καὶ
and four-footed simply but sun and moon and
πάντα τὸν κατ᾽ οὐρανὸν κόσμον, καὶ γῆν αὖ πάλιν καὶ
all the in heaven world and earth in-turn again and
σύμπασαν τοῦ ὑγροῦ τὴν φύσιν σέβοντες καὶ θρησκεύοντες·
whole of-the wet the nature revering and worshiping
καὶ φήσουσι μὴ δύνασθαί τινας ἀποδεῖξαι καὶ τούτους μὴ
and they-will-say not to-be-able any to-show also these not
εἶναι φύσει θεοὺς, πᾶσιν ὄντος φανεροῦ, ὅτι οὔτε ἄψυχα,
to-be by-nature gods to-all being manifest that neither lifeless
οὔτε ἄλογα τυγχάνει, ἀλλὰ καὶ τὴν ἀνθρώπων ὑπεραίρει
nor irrational they-are but even the of-men surpass
φύσιν, τῷ τὰ μὲν ἐν οὐρανοῖς, τὰ δὲ ἐπὶ τῆς γῆς
nature by-the the(-ones) indeed in heavens the(-ones) and upon the earth
κατοικεῖν. Ἄξιον οὖν καὶ περὶ τούτων ἰδεῖν καὶ διερευνῆσαι.
to-dwell worthy then also about these to-see and to-search-out
Πάντως γὰρ καὶ ἐν τούτοις εὑρήσει ὁ λόγος τὸν ἔλεγχον
surely for also in these will-find the argument the refutation
ἀληθῆ κατ᾽ αὐτῶν. Πρὶν δὲ ἡμᾶς ἰδεῖν καὶ τῆς ἀποδείξεως
true against them before but we see and the demonstration
ἄρξασθαι, ἀρκεῖ τὴν κτίσιν αὐτὴν κατ᾽ αὐτῶν μονονουχὶ
begin it-suffices the creation itself against them all-but
βοῆσαι, καὶ δεῖξαι τὸν αὐτῆς ποιητὴν καὶ δημιουργὸν Θεὸν,
to-cry-out and to-show the its maker and creator God
τὸν καὶ ταύτης καὶ τοῦ παντὸς βασιλεύοντα τὸν Πατέρα
the(-one) also over-it and the universe reigning the Father
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ὃν ἀποστρέφονται
of-the Lord our Jesus Christ whom turn-from

μὲν οἱ δοκησίσοφοι, τὴν δὲ παρ᾽ αὐτοῦ γενομένην κτίσιν
indeed the seeming-wise the but by him made creation
προσκυνοῦσι καὶ θεοποιοῦσι, καίτοι προσκυνοῦσαν καὶ
worship and deify although worshiping also
αὐτὴν καὶ ὁμολογοῦσαν ὃν ἐκεῖνοι δι᾽ αὐτὴν ἀρνοῦνται
itself and confessing whom they because-of it deny
Κύριον. Οὕτω γὰρ τοὺς ἀνθρώπους εἰς τὰ ταύτης μέρη
(as)-Lord thus for the men at the its parts
κεχηνότας καὶ θεοὺς νομίζοντας ταῦτα δυσωπήσῃ ἂν καλῶς
gaping and gods thinking these would-shame — well
αὐτοὺς ἡ τῶν μερῶν πρὸς ἄλληλα χρεία· γνωρίζει δὲ
them the of-the parts toward one-another need it-makes-known but
καὶ σημαίνει τὸν καὶ αὐτῶν ὄντα Κύριον καὶ ποιητὴν
and signifies the(-one) also of-them being Lord and maker
τὸν τοῦ Λόγου Πατέρα, τῇ ἀναντιῤῥήτῳ προστάξει τῆς
the of-the Word Father by-the incontestable command of-the
εἰς αὐτὸν ὑπακοῆς, ᾗ φησι καὶ ἡ θεία νομοθεσία· Οἱ
toward him obedience as says also the divine legislation the
οὐρανοὶ διηγοῦνται δόξαν Θεοῦ· ποίησιν δὲ χειρῶν αὐτοῦ
heavens declare (the)-glory of-God (the)-work and of-hands his
ἀναγγέλλει τὸ στερέωμα. Πίστις δὲ τούτων οὐκ ἀφανὴς,
proclaims the firmament (the)-proof and of-these not invisible
ἀλλὰ καὶ λίαν ἐναργής ἐστι τοῖς τὸν ὀφθαλμὸν τῆς
but even very evident it-is to-those the eye of-the
διανοίας μὴ πάντη πεπηρωμένον ἔχουσιν. Εἰ γάρ τις καθ᾽
understanding not wholly maimed having if for one by
ἑαυτὰ τὰ μέρη τῆς κτίσεως λάβοι, καὶ ἕκαστον ἰδίᾳ
themselves the parts of-the creation should-take and each separately
νοήσει, οἷον ἥλιον καθ᾽ ἑαυτὸν μόνον, καὶ σελήνην χωρὶς,
consider such-as sun by itself alone and moon apart
καὶ γῆν αὖ καὶ ἀέρα, καὶ τὴν θερμὴν καὶ ψυχρὰν,
and earth in-turn and air and the hot and cold

καὶ ξηρὰν καὶ ὑγρὰν οὐσίαν διελὼν ἀπὸ τῆς πρὸς
and dry and wet substance having-separated from the toward
ἄλληλα συναφῆς, ἕκαστον ἐκλάβοι καθ᾽ ἑαυτὸ καὶ ἰδίᾳ
one-another conjunction each should-take-out by itself and separately
θεωρήσειεν· εὑρήσει πάντως μηδὲν ἱκανούμενον ἑαυτῷ,
behold he-will-find surely nothing sufficing to-itself
ἀλλὰ πάντα τῆς ἀλλήλων χρείας δεόμενα, καὶ ταῖς παρ᾽
but all of-the of-one-another need needing and by-the from
ἀλλήλων ἐπικουρίαις συνιστάμενα. Ἥλιος μὲν γὰρ τῷ
one-another aids subsisting (the)-sun indeed for with-the
σύμπαντι οὐρανῷ συμπεριφέρεται καὶ ἐμπεριέχεται, καὶ
whole heaven is-carried-round and is-contained and
ἐκτὸς τῆς ἐκείνου κυκλοφορίας οὐκ ἄν ποτε γένοιτο·
outside of-the its revolution not — ever would-be
σελήνη δὲ καὶ τὰ ἄλλα ἄστρα μαρτυροῦσι τὴν παρὰ
(the)-moon but and the other stars testify-to the from
ἡλίου γιγνομένην αὐτοῖς ἐπικουρίαν· γῆ δὲ πάλιν οὐκ
(the)-sun coming to-them aid (the)-earth and again not
ἄνευ ὑετῶν τοὺς καρποὺς ἀποδιδοῦσα φαίνεται· οἱ δὲ
without rains the fruits rendering appears the and
ὑετοὶ χωρὶς τῆς τῶν νεφελῶν χρείας οὐκ ἂν καταβαῖεν
rains without the of-the clouds need not — would-come-down
ἐπὶ γῆς· ἀλλ᾽ οὐδὲ νέφη χωρὶς τοῦ ἀέρος καθ᾽ ἑαυτὰ
upon earth but not-even clouds without the air by themselves
ἂν φανείη καὶ συσταίη ποτέ. Ὅ τε ἀὴρ οὐχ ὑφ᾽
— would-appear and subsist ever the and air not by
ἑαυτοῦ, ἀλλ᾽ ὑπὸ μὲν τοῦ αἰθέρος διακαίεται, ὑπὸ δὲ
itself but by indeed the ether is-heated by and
τοῦ ἡλίου καταλαμπόμενος λαμπρύνεται. Καὶ πηγαὶ μὲν
the sun being-illumined is-made-bright and springs indeed
καὶ ποταμοὶ οὐκ ἄνευ τῆς γῆς συστήσονταί ποτε· γῆ
and rivers not without the earth will-subsist ever (the)-earth

δὲ οὐκ ἀφ᾽ ἑαυτῆς ἐρήρεισται, ἀλλ᾽ ἐπὶ μὲν τὴν τῶν
and not on itself is-supported but upon indeed the of-the
ὑδάτων οὐσίαν συνέστηκεν, ἐμπεριέχεται δὲ καὶ αὕτη κατὰ
waters substance it-stands is-contained and also it in
τὸ μέσον συνδεθεῖσα τοῦ παντός. Ἥ τε θάλασσα καὶ
the middle bound of-the universe the both sea and
ὁ ἔξωθεν περιῤῥέων τὴν σύμπασαν γῆν μέγας ὠκεανὸς
the outside flowing-round the whole earth great ocean
ὑπὸ ἀνέμων κινεῖται καὶ φέρεται ὅποι δ᾽ ἂν αὐτὸν ἡ
by winds is-moved and is-carried wherever and — it the
τῶν ἀνέμων προσρήσσῃ βία. Καὶ αὐτοὶ δὲ οἱ ἄνεμοι
of-the winds dashes force and themselves too the winds
οὐκ ἐν ἑαυτοῖς, ἀλλὰ, κατὰ τοὺς περὶ τούτων εἰπόντας,
not in themselves but according-to those about these having-spoken
ἐκ τῆς πρὸς τὸν ἀέρα τοῦ αἰθέρος διακαύσεως καὶ
from the toward the air of-the ether burning and
θερμότητος ἐν αὐτῷ τῷ ἀέρι συνίστανται, καὶ δι᾽ αὐτοῦ
heat in itself the air subsist and through it
πανταχοῦ πνέουσι. Περὶ γὰρ τῶν τεσσάρων στοιχείων, ἐξ
everywhere blow about for the four elements from
ὧν καὶ συνέστηκεν ἡ τῶν σωμάτων φύσις, τὴν θερμὴν
which also is-constituted the of-the bodies nature the hot
λέγω καὶ τὴν ψυχρὰν, ξηράν τε καὶ ὑγρὰν οὐσίαν, τίς
I-mean and the cold dry both and wet substance who
τοσοῦτον ἀπέστραπται τὴν διάνοιαν, ὥστε μὴ εἰδέναι,
so-much has-been-turned the understanding so-that not to-know
ὅτι ὁμοῦ μὲν συνημμένα ταῦτα συνίστανται, διαιρούμενα
that together indeed joined these subsist being-divided
δὲ καὶ καθ᾽ ἑαυτὰ γινόμενα, λοιπὸν καὶ ἀλλήλων εἰσὶν
but and by themselves becoming then also of-one-another are
ἀναιρετικὰ ταῦτα κατὰ τὴν τοῦ πλεονάζοντος ἐν αὐτοῖς
destructive these according-to the of-the prevailing in them

ἐπικράτειαν; Θερμόν τε γὰρ ὑπὸ ψυχροῦ πλεονάσαντος
mastery hot both for by cold having-prevailed
ἀναιρεῖται· καὶ ψυχρὸν πάλιν ὑπὸ τῆς θερμῆς ἀφανίζεται
is-destroyed and cold again by the hot is-made-to-vanish
δυνάμεως· ξηρόν τε αὖ ὑπὸ τοῦ ὑγροῦ διυγραίνεται,
power dry both in-turn by the wet is-moistened
καὶ τοῦτο ὑπὸ τοῦ ἑτέρου ξηραίνεται.
and this by the other is-dried

28 Πῶς οὖν ταῦτα ἂν εἶεν θεοὶ δεόμενα τῆς παρ' ἑτέρων
how then these(-things) — could-be gods needing the from others
ἐπικουρίας; ἢ πῶς παρὰ τούτων αἰτεῖσθαί τι προσήκει,
aid or how from these to-ask anything befits
καὶ αὐτῶν ἀπαιτούντων παρ' ἀλλήλων τὴν εἰς ἑαυτὰ
also themselves demanding from one-another the toward themselves
χρείαν; Εἰ γὰρ περὶ Θεοῦ λόγος ἐστὶ μηδενὸς αὐτὸν
need if for about God (the)-doctrine is in-nothing him
ἐπιδεῆ εἶναι, ἀλλ' αὐτάρκη καὶ πλήρη ἑαυτοῦ, καὶ ἐν
needy to-be but self-sufficient and full of-himself and in
αὐτῷ τὰ πάντα συστήκειν, καὶ μᾶλλον αὐτὸν τοῖς πᾶσιν
him the all(-things) to-subsist and rather him to-the all
ἐπιδιδόναι· πῶς ἥλιον καὶ σελήνην, καὶ τὰ ἄλλα μέρη τῆς
to-give how sun and moon and the other parts of-the
κτίσεως οὐκ ὄντα τοιαῦτα, ἀλλὰ καὶ τὰ λειπόμενα
creation not being such but even the(-things) lacking
τῆς ἀλλήλων χρείας, ἀναγορεύειν ἄξιον θεούς; Ἀλλ'
the of-one-another need to-proclaim (is-it)-worthy gods but
ἴσως διαιρούμενα μὲν καὶ καθ' ἑαυτὰ λαμβανόμενα, ἐπιδεῆ
perhaps being-divided indeed and by themselves taken needy
εἶναι αὐτὰ καὶ αὐτοὶ συνομολογοῦσι, τῆς ἀποδείξεως ἐπ'
to-be them also they agree the demonstration before
ὀφθαλμῶν οὔσης· ὁμοῦ δὲ πάντα συνάπτοντες, καὶ ὡς ἓν
eyes being together but all joining and as one

ἀποτελοῦντες μέγα σῶμα, τὸ ὅλον Θεὸν εἶναι φήσουσι.
completing great body the whole God to-be they-will-say
Συστάντος γὰρ τοῦ ὅλου, οὐκ ἔτι μὲν ἔξωθεν αὐτοῖς
having-been-constituted for the whole no longer indeed from-outside to-them
χρεία γενήσεται· ἑαυτῷ δὲ τὸ ὅλον ἱκανὸν καὶ αὔταρκες
need will-arise to-itself but the whole sufficient and self-sufficient
γενήσεται πρὸς πάντα, λέξουσιν οἱ δοκησίσοφοι, ἵνα καὶ
will-be for all(-things) will-say the seeming-wise that even
ἐντεῦθεν ἐλεγχθῶσιν· οὗτος δὲ ὁ λόγος καὶ μᾶλλον αὐτῶν
from-this they-may-be-refuted this but the argument also rather their
τὴν ἀσέβειαν μετὰ μεγάλης ἀπαιδευσίας οὐκ ἔλαττον τῶν
the impiety with great ignorance not less than-the
πρόσθεν ἀποδείξει. Εἰ γὰρ τὸ καθ' ἕκαστον συναφθὲν, τὸ
before(-things) will-show if for the in each joined the
ὅλον ἀναπληροῖ, καὶ τὸ ὅλον ἐκ τῶν καθ' ἓν συνίσταται·
whole fills-up and the whole from the(-things) by one is-constituted
τὸ ὅλον ἄρα ἐκ μερῶν συνέστη· καὶ ἕκαστον τοῦ ὅλου
the whole then from parts was-constituted and each of-the whole
μέρος τυγχάνει. Τοῦτο δὲ τῶν περὶ Θεοῦ ἐννοιῶν πολὺ
(a)-part is this and from-the about God notions very
πόῤῥωθεν καθέστηκεν. Ὁ γὰρ Θεὸς ὅλον ἐστὶ καὶ οὐ μέρη,
far-away stands — for God whole is and not parts
καὶ οὐκ ἐκ διαφόρων συνέστηκεν, ἀλλ' αὐτὸς τῆς πάντων
and not from different(-things) is-constituted but himself of-the of-all
συστάσεώς ἐστι ποιητής. Θέα γὰρ ὅσην ἀσέβειαν κατὰ
constitution is maker behold for how-much impiety against
τοῦ Θείου ταῦτα λέγοντες ἐξηγοῦνται. Εἰ γὰρ ἐκ μερῶν
the Divine these(-things) saying they-expound if for from parts
συνέστηκε, πάντως αὐτὸς ἑαυτοῦ ἀνόμοιος φανήσεται, καὶ
he-is-constituted surely he to-himself unlike will-appear and
ἐξ ἀνομοίων ἔχων τὴν συμπλήρωσιν. Εἰ γὰρ ἥλιός ἐστιν,
from unlike(-things) having the completion if for (the)-sun he-is

οὐκ ἔστι σελήνη· καὶ εἰ σελήνη ἐστὶν, οὐκ ἔστι γῆ·
not he-is (the)-moon and if (the)-moon he-is not he-is (the)-earth
καὶ εἰ γῆ τυγχάνει, οὐκ ἂν εἴη θάλασσα· καὶ οὕτως
and if earth he-is not — he-would-be (the)-sea and thus
ἐφ' ἑκάστου λαμβάνων ἄν τις εὑρήσει τὴν ἀτοπίαν τοῦ
in each taking — one will-find the absurdity of-the
τοιούτου αὐτῶν λόγου. Τοῦτο δ' ἄν τις καὶ ἐκ τοῦ καθ'
such their argument this and — one also from the among
ἡμᾶς ἀνθρωπείου σώματος ἰδὼν καταγνοίη τούτων. Ὡς γὰρ
us human body seeing might-condemn them as for
ὁ ὀφθαλμὸς οὐκ ἔστιν ἀκοὴ, οὐδὲ ἡ ἀκοὴ χεὶρ, οὐδὲ ἡ
the eye not is hearing nor the hearing (a)-hand nor the
γαστὴρ ἐστι στέρνα, οὐδ' αὖ πάλιν ὁ αὐχὴν ἐστι ποῦς·
belly is (the)-chest nor in-turn again the neck is (a)-foot
ἀλλ' ἕκαστον τούτων ἰδίαν ἔχει τὴν ἐνέργειαν, καὶ ἐκ
but each of-these own has the working and from
τούτων διαφόρων ὄντων ἓν συνίσταται σῶμα, συνημμένα
these different being one is-constituted body joined
μὲν ἔχον τὰ μέρη κατὰ τὴν χρείαν, διαιρούμενα δὲ
indeed having the parts according-to the need being-divided but
κατὰ τὴν τοῦ χρόνου παρουσίαν, ὅταν ἡ φύσις ἡ
according-to the of-the time coming when the nature the(-one)
συνάξασα ταῦτα διέλῃ, ὡς ὁ προστάξας Θεὸς βούλεται·
having-gathered these divides as the having-commanded God wills
οὕτω (συγγνώμην δὲ ὁ λόγος ἐχέτω παρ' αὐτοῦ τοῦ
thus pardon and the argument let-have from himself the
κρείττονος), εἰ, τὰ μέρη τῆς κτίσεως συνάπτοντες εἰς ἓν
greater if the parts of-the creation joining into one
σῶμα, θεὸν ἀναγορεύουσιν, ἀνάγκη αὐτὸν μὲν καθ' ἑαυτὸν
body god they-proclaim necessity(-it-is) him indeed by himself

ἀνόμοιον ἑαυτῷ εἶναι, ὥσπερ ἐδείχθη, διαιρεῖσθαι δὲ πάλιν
unlike to-himself to-be as was-shown to-be-divided and again
κατὰ τὴν τῶν μερῶν εἰς τὸ μερίζεσθαι γενομένην φύσιν.
according-to the of-the parts for the to-be-divided having-become nature
Καὶ ἄλλως δὲ ἄν τις αὐτῶν ἐλέγξειε τὴν ἀθεότητα κατὰ 29
and otherwise too — one their might-refute the godlessness according-to
τὴν τῆς ἀληθείας θεωρίαν. Εἰ γὰρ ὁ Θεὸς ἀσώματός ἐστι,
the of-the truth contemplation if for — God bodiless is
καὶ ἀόρατος, καὶ ἄψαυστος τῇ φύσει, πῶς σῶμα τὸν
and invisible and intangible by-the nature how (a)-body —
Θεὸν ἐπινοοῦσι, καὶ τὰ φαινόμενα τοῖς ὀφθαλμοῖς καὶ
God do-they-conceive and the(-things) appearing to-the eyes and
ὧν ψαύομεν τῇ χειρὶ, θρησκεύουσι τῇ τοῦ Θεοῦ τιμῇ;
which we-touch with-the hand do-they-worship with-the — of-God honor
Καὶ πάλιν, εἰ ὁ περὶ Θεοῦ κρατεῖ λόγος, δυνατὸν αὐτὸν
and again if the about God holds doctrine able him
εἶναι κατὰ πάντα, καὶ μηδὲν μὲν αὐτοῦ κρατεῖν, αὐτὸν δὲ
to-be in all(-things) and nothing indeed him to-master him and
τῶν πάντων κρατεῖν, καὶ δεσπόζειν· πῶς οἱ τὴν κτίσιν
of-the all to-master and to-be-lord how those the creation
θεοποιοῦντες οὐχ ὁρῶσιν αὐτὴν ἐκτὸς οὖσαν τοῦ τοιούτου
deifying not see it outside being of-the such
περὶ Θεοῦ ὅρου; Ἡλίου μὲν γὰρ ὑπὸ γῆν γενομένου, τὸ
about God definition (the)-sun indeed for under (the)-earth having-come the
φῶς ἡ γῆ σκιάζει μὴ ὁρᾶσθαι· σελήνην δὲ μεθ' ἡμέραν
light the earth overshadows not to-be-seen (the)-moon and by day
ὁ ἥλιος ἐπικρύπτει τῇ τοῦ φωτὸς λαμπηδόνι. Καὶ γῆς
the sun hides by-the of-the light brilliance and of-earth
μὲν τοὺς καρποὺς πολλάκις χάλαζα βλάπτει· τὸ πῦρ δὲ,
indeed the fruits often hail harms the fire but
εἰ γένοιτό τις ὑδάτων πλημμύρα, σβέννυται. Καὶ χειμῶνα
if there-should-be any of-waters flood is-quenched and winter

μὲν ἔαρ παραγκωνίζεται, θέρος δὲ τὸ ἔαρ ὑπερβῆναι τοὺς
indeed spring elbows-aside summer and the spring to-overstep the
ὅρους οὐκ ἐπιτρέπει, καὶ αὐτὸ πάλιν ὑπὸ τοῦ μετοπώρου
bounds not permits and it again by the autumn
κωλυόμενον τὰς ἰδίας ὥρας ἐξέρχεσθαι. Εἴπερ οὖν ἦσαν
hindered the own seasons to-go-beyond if-indeed then they-were
θεοὶ, ἔδει τούτους μὴ ὑπ᾽ ἀλλήλων ἡττᾶσθαι καὶ
gods it-was-needful these not by one-another to-be-overcome and
ἐπικρύπτεσθαι, ἀλλὰ πάντοτε ἀλλήλοις συνεῖναι, καὶ
to-be-hidden but always with-one-another to-be and
κοινὰς ἅμα τὰς ἐνεργείας ἀποτελεῖν· ἔδει μεθ᾽
common together the workings to-accomplish it-was-needful by
ἡμέραν καὶ μετὰ νύκτα ἥλιον ὁμοῦ καὶ σελήνην καὶ τὸν
day and by night (the)-sun together and (the)-moon and the
ἄλλον τῶν ἀστέρων χορὸν ἴσον ἔχειν τὸ φῶς, καὶ τοῦτο
other of-the stars band equal to-have the light and this
πᾶσι λάμπειν, καὶ πάντα παρ᾽ αὐτῶν καταυγάζεσθαι·
to-all to-shine and all(-things) by them to-be-illumined
ἔδει θέρος ὁμοῦ καὶ χειμῶνα καὶ ἔαρ καὶ μετόπωρον
it-was-needful summer together and winter and spring and autumn
ἀπαραλλάκτως καὶ κατὰ τὸ αὐτὸ συνίστασθαι· ἔδει
without-variation and at the same(-time) to-subsist it-was-needful
τὴν θάλασσαν ταῖς πηγαῖς ἐπιμίγνυσθαι καὶ κοινὸν
the sea with-the springs to-be-mixed and common
ἀνθρώποις τὸ πόμα παρέχειν· ἔδει νηνεμίας καὶ τῶν
for-men the drink to-provide it-was-needful calms and of-the
ἀνέμων τὰς πνοὰς ἐν ταὐτῷ γίνεσθαι· ἔδει τὸ
winds the blasts at the-same(-time) to-happen it-was-needful the
πῦρ ὁμοῦ καὶ τὸ ὕδωρ κοινὴν καὶ μίαν ἀνθρώποις τὴν
fire together and the water common and one for-men the
χρείαν παρέχειν. Οὐδὲ γὰρ οὐδὲ βλάβην ἄν τις ἐξ
use to-provide not for even harm — anyone from

αὐτῶν ὑπέμεινε, θεῶν ὄντων κατ᾽ αὐτοὺς, καὶ μηδὲν
them would-have-suffered gods being according-to them and nothing
ἐπὶ βλάβῃ, ἐπ᾽ ὠφελείᾳ δὲ μᾶλλον πάντα ποιούντων. Εἰ
for harm for benefit but rather all(-things) doing if
δὲ ταῦτα γίνεσθαι ἀδύνατον διὰ τὴν πρὸς ἄλληλα
but these(-things) to-happen (is)-impossible because-of the toward one-another
ἐναντιότητα, πῶς οἷόν τε ταῦτα ἀλλήλοις ἐναντία καὶ
contrariety how able — these to-one-another contrary and
μαχόμενα, καὶ μὴ δυνάμενα ἀλλήλοις συστῆναι, ἔτι
fighting and not able with-one-another to-subsist still
θεοὺς ὀνομάζειν, ἢ Θεοῦ θρησκεύεσθαι τιμαῖς· Τὰ
gods to-name or of-God to-be-worshiped with-honors the(-things)
δὲ πρὸς ἑαυτὰ ἀσύμφωνον τὴν φύσιν ἔχοντα πῶς ἂν
and toward themselves discordant the nature having how —
ἄλλοις εὐχομένοις εἰρήνην παρέχοιεν, καὶ ὁμονοίας αὐτοῖς
to-others praying peace could-they-provide and of-concord to-them
γένοιντο πρυτάνεις; Οὔτε οὖν ἥλιος εἰκότως, οὔτε σελήνη,
become presidents neither then sun reasonably nor moon
οὔτε ἄλλο τι μέρος τῆς κτίσεως, πολλῷ δὲ πλέον οὐδὲ
nor other any part of-the creation much and more not-even
τὰ ἐν λίθοις καὶ χρυσῷ καὶ ταῖς ἄλλαις ὕλαις ἀγάλματα,
the in stones and gold and the other materials statues
οὐδὲ οἱ παρὰ ποιηταῖς μυθευόμενοι Ζεὺς καὶ Ἀπόλλων
nor the among poets fabled Zeus and Apollo
καὶ οἱ ἄλλοι εἶεν ἀληθῶς θεοὶ, ὡς ὁ λόγος ἀπέδειξεν·
and the others could-be truly gods as the argument showed
ἀλλὰ τὰ μὲν αὐτῶν μέρη τῆς κτίσεώς ἐστι, τὰ δὲ
but the(-ones) indeed of-them parts of-the creation are the(-ones) and
αὐτῶν ἄψυχα τυγχάνει, τὰ δὲ μόνον ἄνθρωποι θνητοὶ
of-them lifeless are the(-ones) and only men mortal
γεγόνασι. Διὸ καὶ ἡ περὶ ταῦτα θρησκεία καὶ θεοποιία
have-been therefore also the about these worship and deification

οὐκ εὐσεβείας, ἀλλὰ ἀθεότητος καὶ πάσης ἀσεβείας ἐστὶν
not of-piety but of-godlessness and of-all impiety is
εἰσήγησις, καὶ μεγάλης πλάνης ἔλεγχος ἀπὸ τῆς πρὸς τὸν
(an)-introduction and of-great error (a)-proof from the toward the
ἕνα καὶ μόνον ἀληθινὸν Θεὸν γνώσεως, λέγω δὴ τὸν τοῦ
one and only true God knowledge I-mean indeed the —
Χριστοῦ Πατέρα. Ὅτε τοίνυν ταῦθ' οὕτως ἐλέγχεται
of-Christ Father since therefore these(-things) thus are-proved
καὶ δέδεικται ἡ παρὰ τοῖς Ἕλλησιν εἰδωλολατρεία
and has-been-shown the among the Greeks idolatry
πάσης ἀθεότητος οὖσα μεστὴ, καὶ οὐκ ἐπ' ὠφελείᾳ, ἀλλ'
of-all godlessness being full and not for benefit but
ἐπ' ἀπωλείᾳ τῷ βίῳ τῶν ἀνθρώπων εἰσαχθεῖσα· φέρε
for destruction to-the life of-the men introduced come
λοιπὸν, ὡς ἐξ ἀρχῆς ὁ λόγος ἐπηγγείλατο, τῆς
now as from (the)-beginning the argument promised the
πλάνης διελεγχθείσης, τὴν τῆς ἀληθείας ὁδὸν ὁδεύσωμεν,
error having-been-refuted the of-the truth road let-us-travel
καὶ θεωρήσωμεν τὸν ἡγεμόνα καὶ δημιουργὸν τοῦ παντὸς
and let-us-behold the leader and creator of-the universe
τὸν τοῦ Πατρὸς Λόγον, ἵνα δι' αὐτοῦ καὶ τὸν τούτου
the of-the Father Word that through him also the his
Πατέρα Θεὸν κατανοήσωμεν, καὶ γνῶσιν Ἕλληνες ὅσον
Father God we-may-perceive and (may)-know Greeks how-much
τῆς ἀληθείας ἑαυτοὺς ἀπεσχοίνισαν.
from-the truth themselves they-have-cut-off

The road to God lies within, in the rational soul, which some heretics deny. The soul reasons about absent things, judges the senses as a musician plays a lyre, travels in dreams, and thinks of immortality; it governs the body as a master drives his horse, and, moving itself, does not die with the body. Cleansed of desire, it sees the Word in itself as in a mirror, and in him the Father; failing that, creation spells out its maker.

Τὰ μὲν προειρημένα οὐδὲν ἕτερον ἢ πλάνη τῷ βίῳ 30
the indeed aforesaid(-things) nothing other than error to-the life
διηλέγχθη· ἡ δὲ τῆς ἀληθείας ὁδὸς πρὸς τὸν ὄντως ὄντα
were-shown the but of-the truth road toward the really being
Θεὸν ἔξει τὸν σκοπόν. Πρὸς δὲ τὴν ταύτης γνῶσιν καὶ
God will-have the aim toward and the its knowledge and
ἀκριβῆ κατάληψιν οὐκ ἄλλων ἐστὶν ἡμῖν χρεία, ἀλλ' ἡμῶν
exact apprehension not of-others is for-us need but of-us
αὐτῶν· οὐδ', ὥσπερ ἐστὶν αὐτὸς ὁ Θεὸς ὑπεράνω πάντων,
ourselves nor as is himself — God above all
οὕτω καὶ ἡ πρὸς τοῦτον ὁδὸς πόῤῥωθεν ἢ ἔξωθεν ἡμῶν
thus also the toward him road far or outside us
ἐστιν· ἀλλ' ἐν ἡμῖν ἐστι, καὶ ἀφ' ἡμῶν εὑρεῖν τὴν ἀρχὴν
is but in us it-is and from us to-find the beginning
δυνατὸν, καθὼς καὶ Μωῦσῆς ἐδίδασκε λέγων· Τὸ ῥῆμα
(is)-possible as also Moses taught saying the word
τῆς πίστεως ἐντὸς τῆς καρδίας σοῦ ἐστιν. Ὅπερ καὶ ὁ
of-the faith within the heart your is which also the
Σωτὴρ σημαίνων καὶ βεβαιῶν ἔλεγεν· Ἡ βασιλεία τοῦ
Savior signifying and confirming said the kingdom —
Θεοῦ ἐντὸς ὑμῶν ἐστιν. Ἔνδον γὰρ ἐν ἑαυτοῖς ἔχοντες
of-God within you is within for in ourselves having
τὴν πίστιν καὶ τὴν βασιλείαν τοῦ Θεοῦ, δυνάμεθα ταχέως
the faith and the kingdom — of-God we-are-able quickly

θεωρῆσαι καὶ νοῆσαι τὸν τοῦ παντὸς βασιλέα, τοῦ Πατρὸς
to-behold and to-perceive the of-the universe king of-the Father
σωτήριον Λόγον. Καὶ μὴ προφασιζέσθωσαν Ἕλληνες οἱ
saving Word and not let-make-excuses Greeks those
τοῖς εἰδώλοις θρησκεύοντες· μηδὲ ἄλλος τις ἁπλῶς ἑαυτὸν
the idols worshiping nor other anyone simply himself
ἀπατάτω, ὡς τὴν τοιαύτην ὁδὸν οὐκ ἔχων, καὶ διὰ
let-deceive as the such road not having and because-of
τοῦτο τῆς ἀθεότητος ἑαυτοῦ πρόφασιν εὑρίσκων. Πάντες
this of-the godlessness his-own (an)-excuse finding all
γὰρ εἰς αὐτὴν ἐπιβεβήκαμεν καὶ ἔχομεν, εἰ καὶ μὴ πάντες
for on it have-set-foot and have(-it) if even not all
αὐτὴν ὁδεύειν, ἀλλὰ παροδεύειν ἐκβαίνοντες· θέλουσι διὰ
it to-travel but to-pass-by going-out wish because-of
τὰς ἔξωθεν αὐτοὺς ἑλκούσας ἡδονὰς τοῦ βίου. Καὶ εἴ
the from-outside them drawing pleasures of-the life and if
τις ἂν ἔροιτο, τίς ἂν εἴη αὕτη· φημὶ δὴ τὴν ἑκάστου
anyone — should-ask what — might-be this I-say indeed the of-each
ψυχὴν εἶναι, καὶ τὸν ἐν αὐτῇ νοῦν. Δι᾽ αὐτοῦ γὰρ μόνου
soul to-be and the in it mind through it for alone
δύναται Θεὸς θεωρεῖσθαι καὶ νοεῖσθαι· ἐκτὸς εἰ μὴ, ὥσπερ
is-able God to-be-beheld and to-be-perceived except if not as
τὸν Θεὸν ἠρνήσαντο, οὕτω καὶ ψυχὴν ἔχειν παραιτήσονται
— God they-denied thus also (a)-soul to-have will-refuse
οἱ ἀσεβεῖς, εἰκότως τοῦτο πρὸ τῶν ἄλλων λέγοντες.
the impious fittingly this before the other(-things) saying
Οὐ γὰρ ἐχόντων ἔστι νοῦν ἀρνεῖσθαι τὸν τούτου ποιητὴν
not for of-those-having it-is mind to-deny the its maker
καὶ δημιουργὸν Θεόν. Ὅτι μὲν οὖν ἕκαστος ἀνθρώπων
and creator God that indeed then each of-men
ψυχὴν ἔχει καὶ ταύτην λογικὴν, καὶ τοῦτο ἀναγκαῖόν ἐστι
(a)-soul has and this rational also this necessary it-is

δεῖξαι δι᾽ ὀλίγων διὰ τοὺς ἀκεραίους, ἐπεὶ μάλιστά
to-show through few(-words) because-of the simple since especially
τινες ἀπὸ τῶν αἱρέσεων ἀρνοῦνται καὶ τοῦτο, οἰόμενοι
some from the heresies deny also this thinking
μηδὲν πλέον εἶναι τὸν ἄνθρωπον, ἢ τὸ φαινόμενον εἶδος
nothing more to-be the man than the appearing form
τοῦ σώματος· ἵνα ταύτης δειχθείσης, φανερώτερον δι᾽
of-the body that this having-been-shown more-manifestly through
ἑαυτῶν τὸν κατὰ τῶν εἰδώλων ἔλεγχον ἔχειν δυνηθῶσι.
themselves the against the idols proof to-have they-may-be-able
Πρῶτον μὲν οὖν οὐ μικρὸν γνώρισμα τοῦ λογικὴν εἶναι 31
first indeed then not small (a)-token of-the rational to-be
τὴν τῶν ἀνθρώπων ψυχὴν, ἐκ τοῦ πρὸς τὰ ἄλογα
the of-the men soul (is)-from the toward the irrational(-beings)
διαλλάττειν αὐτήν· διὰ τοῦτο γὰρ ἐκεῖνα μὲν καλεῖν
to-differ it because-of this for those indeed to-call
ἄλογα ἡ φύσις εἴωθεν, ἐπειδὴ τῶν ἀνθρώπων τὸ γένος
irrational the nature is-wont since of-the men the race
ἐστὶ λογικόν· ἔπειτα δὲ καὶ τοῦτο πρὸς ἀπόδειξιν οὐ
is rational then and also this for demonstration not
τὸ τυχὸν ἂν εἴη, ἐκ τοῦ μόνον τὸν ἄνθρωπον τὰ
the ordinary — would-be from the only the man the(-things)
ἔξωθεν ἑαυτοῦ λογίζεσθαι, καὶ ἐνθυμεῖσθαι τὰ μὴ
outside himself to-reason and to-consider the(-things) not
παρόντα, καὶ πάλιν ἐπιλογίζεσθαι καὶ κρίσει τὸ κρεῖττον
present and again to-reflect and by-judgment the better
τῶν λογισμῶν αἱρεῖσθαι· τὰ μὲν γὰρ ἄλογα, μόνα
of-the reasonings to-choose the indeed for irrational(-beings) only
τὰ παρόντα βλέπει, καὶ πρὸς μόνα τὰ ἐν ὀφθαλμοῖς
the present(-things) see and toward only the(-things) in eyes
ὁρμᾷ, κἂν μετὰ ταῦτα τὴν βλάβην ἔχῃ. Ὁ δὲ
rush even-if after these(-things) the harm they-have the but

ἄνθρωπος οὐ πρὸς τὰ βλεπόμενα ὁρμᾷ, ἀλλὰ τῷ
man not toward the(-things) seen rushes but by-the
λογισμῷ τὰ διὰ τῶν ὀφθαλμῶν ὁρώμενα κρίνει·
reasoning the(-things) through the eyes seen judges
πολλάκις γοῦν ὁρμήσας κεκράτηται τῷ λογισμῷ· καὶ
often at-any-rate having-rushed he-is-restrained by-the reasoning and
λογισάμενος, πάλιν ἐπελογίσατο, καὶ αἰσθάνεται ἕκαστος,
having-reasoned again reconsiders and perceives each
εἰ τῆς ἀληθείας γένοιτο φίλος, ὅτι ἄλλος παρὰ τὰς
if of-the truth he-should-become (a)-friend that other beside the
σωματικὰς αἰσθήσεις ἐστὶν ὁ τῶν ἀνθρώπων νοῦς· διὰ
bodily senses is the of-the men mind because-of
τοῦτο γοῦν ὡς ἄλλος ὢν, αὐτῶν τῶν αἰσθήσεων γίνεται
this at-any-rate as other being themselves of-the senses it-becomes
κριτής· καὶ ὧν ἐκεῖναι ἀντιλαμβάνονται, ταῦτα οὗτος
judge and what(-things) they apprehend these this(-one)
διακρίνει, καὶ ἀναμιμνήσκει, καὶ δείκνυσιν αὐταῖς τὸ
discerns and reminds and shows to-them the
κρεῖττον. Ὀφθαλμοῦ μὲν γάρ ἐστι μόνον τὸ ὁρᾷν, καὶ
better of-(the)-eye indeed for is only the to-see and
ὤτων τὸ ἀκούειν, καὶ στόματος τὸ γεύεσθαι, καὶ ῥινὸς
of-ears the to-hear and of-(the)-mouth the to-taste and of-(the)-nose
ὀδμῶν ἀντιλαμβάνεσθαι, καὶ χειρῶν τὸ ἅπτεσθαι· ἀλλ' ἃ
odors to-perceive and of-hands the to-touch but what
δεῖ ὁρᾷν καὶ ἀκούειν, καὶ ὧν ἅπτεσθαι δεῖ, καὶ
(one)-must see and hear and what to-touch (one)-must and
γεύεσθαι, καὶ ὀδμᾶσθαι, οὐκέτι τῶν αἰσθήσεών ἐστιν, ἀλλὰ
taste and smell no-longer of-the senses is-it but
ψυχῆς καὶ τοῦ ταύτης νοῦ διακρῖναι. Ἀμέλει καὶ ξίφους
of-soul and of-the its mind to-discern indeed even (a)-sword
λαβέσθαι δύναται ἡ χεὶρ, καὶ δηλητηρίου γεύσασθαι τὸ
to-grasp is-able the hand and poison to-taste the

στόμα· ἀλλ᾽ οὐκ οἶδεν, ὅτι βλάπτει ταῦτα, εἰ μὴ ὁ νοῦς
mouth but not it-knows that harm these(-things) if not the mind
διακρίνῃ. Καὶ ἔοικέ γε τὸ τοιοῦτον, ἵνα ἐπὶ εἰκόνος αὐτὸ
discern and is-like at-least the such(-thing) that by (an)-image it
θεωρήσωμεν, λύρᾳ καλῶς κατεσκευασμένῃ, καὶ τῷ ταύτην
we-may-consider to-a-lyre well constructed and to-the it
κρατοῦντι μουσικῷ μετ᾽ ἐπιστήμης. Ὡς γὰρ αἱ ἐν τῇ λύρᾳ
holding musician with skill as for the in the lyre
νευραὶ ἕκασται μὲν ἔχουσι τὸν ἴδιον φθόγγον, ἡ μὲν
strings each indeed have the own note the(-one) indeed
βαρὺν, ἡ δὲ ὀξὺν, ἡ δὲ μέσον, ἡ δὲ ὀξύτονον·
deep the(-one) and high the(-one) and middle the(-one) and sharp-toned
ἡ δὲ ἄλλον· ἀδιάκριτος δέ ἐστιν αὐτῶν ἡ ἁρμονία καὶ
the(-one) and other undistinguished but is their the harmony and
ἀδιάγνωστος ἡ σύνθεσις χωρὶς τοῦ ἐπιστήμονος· τότε γὰρ
indiscernible the composition without the skilled(-one) then for
καὶ ἡ ἁρμονία αὐτῶν δείκνυται καὶ ἡ σύνταξις ὀρθὴ, ὅταν
also the harmony their is-shown and the arrangement right when
ὁ κατέχων τὴν λύραν πλήξῃ τὰς νευρὰς, καὶ ἁρμοδίως
the(-one) holding the lyre strikes the strings and fittingly
ἑκάστης ἅψηται· τοῦτον τὸν τρόπον καὶ τῶν αἰσθήσεων ἐν
each touches this the way also of-the senses in
τῷ σώματι ὡς λύρας ἡρμοσμένων, ὅταν ὁ ἐπιστήμων νοῦς
the body as (a)-lyre tuned when the skilled mind
αὐτῶν ἡγεμονεύῃ· τότε καὶ διακρίνει ἡ ψυχὴ, καὶ οἶδεν ὃ
them governs then also discerns the soul and knows what
ποιεῖ καὶ πράττει. Τοῦτο δὲ μόνον ἴδιον ἀνθρώπων ἐστὶ,
it-does and acts this and alone proper of-men is
καὶ τοῦτό ἐστι τὸ λογικὸν τῆς ψυχῆς τῶν ἀνθρώπων,
and this is the rational(-part) of-the soul of-the men
ᾧ χρωμένη διαλλάττει τῶν ἀλόγων, καὶ δείκνυσιν,
which using it-differs from-the irrational(-beings) and shows

ὅτι ἀληθῶς ἄλλη παρὰ τὸ φαινόμενόν ἐστιν ἐν σώματι.
that truly other beside the appearing(-thing) it-is in (the)-body
Πολλάκις γοῦν κειμένου τοῦ σώματος ἐπὶ γῆς, τὰ ἐν
often at-any-rate lying the body on earth the(-things) in
οὐρανοῖς φαντάζεται καὶ θεωρεῖ ὁ ἄνθρωπος· καὶ πολλάκις
heavens imagines and beholds the man and often
τοῦ σώματος ἠρεμοῦντος καὶ ἡσυχάζοντος καὶ καθεύδοντος,
the body being-quiet and resting and sleeping
κινεῖται ἔνδον ὁ ἄνθρωπος, καὶ τὰ ἔξωθεν ἑαυτοῦ
is-moved within the man and the(-things) outside himself
θεωρεῖ, χώρας ἀποδημῶν καὶ περιπατῶν, καὶ ἀπαντῶν
beholds countries traveling-abroad and walking and meeting
τοῖς γνωρίμοις, καὶ πολλάκις διὰ τούτων τὰς μεθ᾽
the acquaintances and often through these the by
ἡμέραν πράξεις ἑαυτοῦ μαντευόμενος καὶ προγινώσκων.
day deeds his-own divining and foreknowing
Τοῦτο δὲ τί ἂν εἴη ἕτερον ἢ ψυχὴ λογικὴ, ἐν ᾗ
this and what — would-be other than (a)-soul rational in which
λογίζεται καὶ νοεῖ τὰ ὑπὲρ ἑαυτὸν ὁ ἄνθρωπος;
he-reasons and perceives the(-things) beyond himself the man
32 Καὶ τοῦτο δ᾽ ἂν εἴη πρὸς ἀπόδειξιν ἀκριβῆ τοῖς
and this and — would-be for demonstration exact to-those
ἔτι πρὸς ἀναίδειαν τῆς ἀλογίας τετραμμένοις· Πῶς, τοῦ
still to shamelessness of-the unreason turned how the
σώματος θνητοῦ κατὰ φύσιν ὄντος, λογίζεται ἄνθρωπος
body mortal by nature being reasons man
τὰ περὶ ἀθανασίας, καὶ πολλάκις ἑαυτῷ τὸν θάνατον
the(-things) about immortality and often for-himself the death
ὑπὲρ ἀρετῆς προκαλεῖται; Ἢ πῶς, προσκαίρου τοῦ
for virtue calls-forth or how temporary the
σώματος ὄντος, τὰ αἰώνια φαντάζεται ἄνθρωπος, ὥστε
body being the eternal(-things) imagines man so-that

τῶν μὲν ἐμποδῶν καταφρονεῖν, εἰς ἐκεῖνα δὲ τὸν
the indeed in-the-way(-things) to-despise toward those but the
πόθον ἔχειν; Τὸ μὲν οὖν σῶμα οὐκ ἂν ἑαυτὸ περὶ ἑαυτοῦ
longing to-have the indeed then body not — itself about itself
τοιαῦτα λογίσηται, καὶ οὐκ ἂν τὰ ἔξωθεν ἑαυτοῦ
such(-things) would-reason and not — the(-things) outside itself
λογίζοιτο· θνητὸν γὰρ καὶ πρόσκαιρόν ἐστιν· ἀνάγκη δὲ
would-reason mortal for and temporary it-is (it-is)-necessary but
ἕτερον εἶναι τὸ τὰ ἐναντία καὶ παρὰ τὴν φύσιν
other to-be the(-thing) the contrary(-things) also against the nature
τοῦ σώματος λογιζόμενον. Τί οὖν ἂν εἴη τοῦτο πάλιν,
of-the body reasoning what then — would-be this again
ἢ ψυχὴ λογικὴ καὶ ἀθάνατος; Καὶ γὰρ οὐκ ἔξωθεν, ἀλλ'
than (a)-soul rational and immortal and for not from-outside but
ἔνδοθεν αὕτη τῷ σώματι, ὡς ὁ μουσικὸς τῇ λύρᾳ, ἐνηχεῖ
from-within it to-the body as the musician to-the lyre sounds-in
τὰ κρείττονα. Πῶς δὲ πάλιν κατὰ φύσιν ὢν ὁ ὀφθαλμὸς
the better(-things) how and again by nature being the eye
εἰς τὸ ὁρᾷν, καὶ ἡ ἀκοὴ εἰς τὸ ἀκούειν, τὰ μὲν
for the to-see and the hearing for the to-hear the(-things) indeed
ἀποστρέφονται, τὰ δὲ αἱροῦνται; Τίς γὰρ ὁ τὸν
do-they-turn-from the(-things) but choose who for (is)-the(-one) the
ὀφθαλμὸν τοῦ ὁρᾷν ἀποστρέφων; ἢ τίς τὴν ἀκοὴν κατὰ
eye from-the to-see turning-away or who the hearing by
φύσιν οὖσαν ἀκουστικὴν ἀποκλείει τοῦ ἀκούειν; Ἢ τίς τὴν
nature being auditory shuts-off from-the to-hear or who the
γεῦσιν, κατὰ φύσιν οὖσαν γευστικὴν, κωλύει πολλάκις τῆς
taste by nature being gustatory hinders often from-the
φυσικῆς ὁρμῆς; Τίς δὲ τὴν χεῖρα, κατὰ φύσιν οὖσαν εἰς τὸ
natural impulse who and the hand by nature being for the
ἐνεργεῖν ἐπέχει τοῦ ψαύειν τινός; Τίς δὲ τὴν ὄσφρησιν,
to-work restrains from-the to-touch anything who and the smell

καὶ αὐτὴν εἰς τὸ ὀδμᾶσθαι γενομένην, ἀποστρέφει τοῦ μὴ
even it for the to-smell made turns-away from-the not
ἀντιλαμβάνεσθαι; Τίς ὁ ταῦτα κατὰ τῶν φυσικῶν
to-perceive who (is)-the(-one) these(-things) against the natural
τοῦ σώματος ἐνεργῶν; Ἢ πῶς τὸ σῶμα, τὴν φύσιν
of-the body working or how the body the nature
ἀποστραφὲν, ἐπιστρέφεται πρὸς τὰς ἑτέρου συμβουλίας,
having-turned-from turns to the of-another counsels
καὶ πρὸς τὸ ἐκείνου νεῦμα ἡνιοχεῖται; Ταῦτα γὰρ οὐδὲν
and to the his nod is-steered these(-things) for nothing
ἕτερον ἢ ψυχὴν λογικὴν ἀποδείκνυσιν ἡγεμονεύουσαν τοῦ
other than (a)-soul rational show governing the
σώματος. Οὐδὲ γὰρ ἑαυτὸ τὸ σῶμα πέφυκεν ἐλαύνειν, ἀλλ'
body not for itself the body is-by-nature to-drive but
ὑφ' ἑτέρου ἄγεται καὶ φέρεται, ὥσπερ οὐδὲ ἵππος ἑαυτὸν
by another is-led and is-carried as not-even (a)-horse itself
ὑποζεύγνυσιν, ἀλλ' ὑπὸ τοῦ κρατοῦντος ἐλαύνεται. Διὰ
yokes but by the master is-driven because-of
τοῦτο γοῦν καὶ νόμοι μὲν ἀνθρώποις τὰ καλὰ
this at-any-rate also laws indeed for-men the good(-things)
μὲν πράττειν, τὴν δὲ κακίαν ἀποστρέφεσθαι· τοῖς δὲ
indeed to-do the but wickedness to-turn-from to-the but
ἀλόγοις ἀλόγιστα τὰ κακὰ καὶ ἄκριτα μένει, ἅτε
irrational(-beings) unreasoned the evils and undiscerned remain inasmuch-as
δὴ τῆς λογικότητος καὶ τῆς κατὰ λόγον διανοίας
indeed of-the rationality and of-the according-to reason understanding
ἐκτὸς τυγχάνουσιν. Εἶναι μὲν οὖν ψυχὴν λογικὴν ἐν
outside they-are to-be indeed then (a)-soul rational in
ἀνθρώποις ἐκ τῶν προειρημένων, νομίζω δεδεῖχθαι.
men from the aforesaid(-things) I-think to-have-been-shown

Ὅτι δὲ καὶ ἀθάνατος γέγονεν ἡ ψυχὴ, καὶ τοῦτο 33
that but also immortal was-made the soul also this
ἀναγκαῖον εἰδέναι ἐν τῇ ἐκκλησιαστικῇ διδασκαλίᾳ πρὸς
(is)-necessary to-know in the ecclesiastical teaching for
ἔλεγχον τῆς τῶν εἰδώλων ἀναιρέσεως. Γένοιτο δ' ἂν οὖν
(the)-proof of-the of-the idols destruction might-come but — then
ἡ περὶ τούτων γνῶσις ἐγγυτέρω μᾶλλον ἐκ τῆς περὶ τοῦ
the about these knowledge nearer rather from the about the
σώματος γνώσεως, καὶ ἐκ τοῦ πρὸς τὸ σῶμα διαλλάττειν
body knowledge and from the toward the body to-differ
αὐτήν. Εἰ γὰρ ἄλλην αὐτὴν ὁ λόγος ἀπέδειξε παρὰ τὸ
it if for other it the argument showed beside the
σῶμα, ἔστι δὲ τὸ σῶμα φύσει θνητόν· ἀνάγκη τὴν
body is but the body by-nature mortal (it-is)-necessary the
ψυχὴν ἀθάνατον εἶναι, τῷ μὴ εἶναι κατὰ τὸ σῶμα. Καὶ
soul immortal to-be by-the not to-be like the body and
πάλιν εἰ ἡ ψυχὴ τὸ σῶμα κινεῖ, ὡς δέδεικται, καὶ οὐχὶ
again if the soul the body moves as has-been-shown and not
ὑπὸ ἄλλων αὐτὴ κινεῖται, ἀκόλουθόν ἐστιν ὑφ' ἑαυτῆς
by others it is-moved consequent it-is by itself
κινουμένην τὴν ψυχὴν, καὶ μετὰ τὴν εἰς γῆν ἀπόθεσιν
being-moved the soul also after the into earth laying-aside
τοῦ σώματος κινεῖσθαι πάλιν αὐτὴν ἀφ' ἑαυτῆς. Οὐ γὰρ
of-the body to-be-moved again it of itself not for
ἡ ψυχή ἐστιν ἡ ἀποθνήσκουσα· ἀλλὰ διὰ τὴν
the soul is the(-one) dying but because-of the
ταύτης ἀναχώρησιν ἀποθνήσκει τὸ σῶμα. Εἰ μὲν οὖν
its withdrawal dies the body if indeed then
καὶ αὕτη ὑπὸ τοῦ σώματος ἐκινεῖτο, ἀκόλουθον ἦν,
also it by the body was-moved consequent it-would-be
ἀναχωροῦντος τοῦ κινοῦντος, ἀποθνήσκειν αὐτήν· εἰ δὲ ἡ
withdrawing the mover to-die it if but the

ψυχὴ κινεῖ καὶ τὸ σῶμα, ἀνάγκη μᾶλλον αὐτὴν ἑαυτὴν
soul moves also the body (it-is)-necessary rather it itself
κινεῖν. Ἑαυτῇ δὲ κινουμένη, ἐξ ἀνάγκης καὶ μετὰ τὸν
to-move by-itself and being-moved of necessity also after the
τοῦ σώματος θάνατον ζῇ. Ἡ γὰρ κίνησις τῆς ψυχῆς
of-the body death it-lives the for motion of-the soul
οὐδὲν ἕτερόν ἐστιν ἢ ἡ ζωὴ αὐτῆς· ὥσπερ ἀμέλει
nothing other is than the life its as indeed
καὶ τὸ σῶμα τότε ζῆν λέγομεν, ὅτε κινεῖται, καὶ τότε
also the body then to-live we-say when it-is-moved and then
θάνατον αὐτοῦ εἶναι, ὅτε τῆς κινήσεως παύεται. Τοῦτο
death its to-be when from-the motion it-ceases this
δὲ καὶ ἀπὸ τῆς ἐν σώματι καθάπαξ ἐνεργείας αὐτῆς
and also from the in body entirely activity its
φανερώτερον ἄν τις ἴδοι. Εἰ γὰρ καὶ ὅτε τὸ σῶμα
more-manifestly — one might-see if for even when the body
ἐπιβέβηκε καὶ συνδέδεται τούτῳ, οὐ κατὰ τὴν τοῦ
it-has-entered and is-bound-together with-it not according-to the of-the
σώματος σμικρότητα συστέλλεται καὶ συμμετρεῖται, ἀλλὰ
body smallness it-is-contracted and is-measured but
πολλάκις, ἐπὶ κλίνης τούτου κειμένου καὶ μὴ κινουμένου,
often on (a)-bed it lying and not moving
ἀλλ' ὡς ἐν θανάτῳ κοιμωμένου, αὕτη κατὰ τὴν ἑαυτῆς
but as in death sleeping it according-to the its-own
δύναμιν γρηγορεῖ, καὶ ὑπερεκβαίνει τὴν τοῦ σώματος
power is-awake and transcends the of-the body
φύσιν· καὶ ὥσπερ ἀποδημοῦσα τούτου, μένουσα ἐν τῷ
nature and as-if traveling-abroad from-it remaining in the
σώματι, τὰ ὑπὲρ γῆν φαντάζεται καὶ θεωρεῖ, πολλάκις
body the(-things) above earth imagines and beholds often
δὲ καὶ τοῖς ἔξω τῶν γηΐνων σωμάτων ἁγίοις καὶ
and also with-the outside the earthly bodies saints and

ἀγγέλοις συναντᾷ, καὶ πρὸς αὐτοὺς ἀφικνεῖται τῇ τοῦ νοῦ
angels it-meets and to them goes by-the of-the mind
θαῤῥοῦσα καθαρότητι· πῶς οὐχὶ μᾶλλον καὶ πολλῷ πλέον,
trusting purity how not rather and much more
ἀπολυθεῖσα τοῦ σώματος, ὅτε ὁ συνδήσας αὐτὴν
released from-the body when the(-one) having-bound it
βούλεται Θεὸς, φανερωτέραν ἕξει τὴν τῆς ἀθανασίας
wills God more-manifest will-it-have the of-the immortality
γνῶσιν; Εἰ γὰρ καὶ συνδεθεῖσα σώματι τὴν ἐκτὸς τοῦ
knowledge if for even bound to-(a)-body the outside of-the
σώματος ζωὴν ἔζη, πολλῷ πλέον καὶ μετὰ θάνατον τοῦ
body life it-lived much more even after death of-the
σώματος ζήσεται, καὶ οὐ παύσεται τοῦ ζῆν διὰ τὸν
body it-will-live and not will-cease from-the to-live because-of the
οὕτως αὐτὴν ποιήσαντα Θεὸν διὰ τοῦ ἑαυτοῦ Λόγου,
thus it having-made God through the his-own Word
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὰ τοῦτο γὰρ καὶ
the Lord our Jesus Christ because-of this for also
ἀθάνατα καὶ αἰώνια λογίζεται καὶ φρονεῖ, ἐπειδὴ
immortal(-things) and eternal(-things) it-reasons and thinks since
καὶ ἀθάνατός ἐστι. Καὶ ὥσπερ, τοῦ σώματος θνητοῦ
also immortal it-is and as the body mortal
τυγχάνοντος, θνητὰ καὶ αἱ τούτου θεωροῦσιν αἰσθήσεις,
being mortal(-things) also the its behold senses
οὕτως ἀθάνατα θεωροῦσαν καὶ λογιζομένην τὴν ψυχὴν,
thus immortal(-things) beholding and reasoning the soul
ἀνάγκη καὶ αὐτὴν ἀθάνατον εἶναι καὶ ἀεὶ ζῆν. Αἱ γὰρ
(it-is)-necessary also it immortal to-be and always to-live the for
περὶ τῆς ἀθανασίας ἔννοιαι καὶ θεωρίαι οὐδέποτε αὐτὴν
about the immortality notions and contemplations never it
ἀφιᾶσι μένουσαι ἐν αὐτῇ, καὶ ὥσπερ ἔκκαυμα ἐν αὐτῇ
leave remaining in it and as (a)-kindling in it

γινόμεναι πρὸς ἀσφάλειαν τῆς ἀθανασίας. Διὰ τοῦτο
becoming for (a)-security of-the immortality because-of this
γοῦν καὶ τῆς περὶ Θεοῦ θεωρίας ἔχει τὴν ἔννοιαν, καὶ
at-any-rate also of-the about God contemplation it-has the notion and
αὐτὴ ἑαυτῆς γίνεται ὁδὸς, οὐκ ἔξωθεν, ἀλλ' ἐξ ἑαυτῆς
itself of-itself becomes (the)-road not from-outside but from itself
λαμβάνουσα τὴν τοῦ Θεοῦ Λόγου γνῶσιν καὶ κατάληψιν.
taking the of-the God Word knowledge and apprehension
34 Λέγομεν οὖν, καθάπερ εἴρηται πρότερον, ὥσπερ
we-say then as it-has-been-said before as
τὸν Θεὸν ἠρνήσαντο, καὶ ἄψυχα θρησκεύουσιν, οὕτω
— God they-denied and lifeless(-things) worship thus
καὶ τὴν ψυχὴν οὐκ ἔχειν λογικὴν νομίζοντες, αὐτόθεν
also the soul not to-have rational thinking forthwith
ἔχουσι τῆς παραφροσύνης τὴν ἐπιτιμίαν ἐν ἀλόγοις
they-have of-the derangement the penalty among irrational(-beings)
καταριθμούμενοι· καὶ διὰ τοῦτο ὡς ἄψυχοι ἐν ἀψύχοις
being-counted and because-of this as lifeless among lifeless(-things)
ἔχοντες τὴν δεισιδαιμονίαν, ἐλέους καὶ χειραγωγίας εἰσὶν
having the superstition of-pity and of-guidance they-are
ἄξιοι. Εἰ δὲ ψυχὴν ἀξιοῦσιν ἔχειν, καὶ ἐπὶ τῷ λογικῷ
worthy if but (a)-soul they-claim to-have and on the rational(-part)
μέγα φρονοῦσιν, εἰκότως τοῦτο ποιοῦντες· διὰ τί ὡς μὴ
greatly pride-themselves fittingly this doing because-of what as not
ἔχοντες ψυχὴν παρὰ λόγον τολμῶσι, καὶ οὐχ ἃ δεῖ
having (a)-soul against reason do-they-dare and not what (they)-ought
φρονεῖν φρονοῦσιν, ἀλλὰ κρείττονας ἑαυτοὺς καὶ τοῦ Θείου
to-think think but better themselves even than-the Divine
ποιοῦσι; Ψυχὴν γὰρ ἀθάνατον ἔχοντες καὶ μὴ βλεπομένην
they-make (a)-soul for immortal having and not seen
αὐτοῖς, τὸν Θεὸν ἐν τοῖς βλεπομένοις καὶ θνητοῖς
by-them — God in the(-things) seen and mortal

ἀπεικάζουσιν. Ἢ διὰ τί, ὥσπερ ἀπέστησαν ἀπὸ τοῦ
they-liken or because-of what as they-withdrew from —
Θεοῦ, οὕτως οὐ καταφεύγουσι πάλιν πρὸς αὐτόν; Δύνανται
God thus not do-they-flee again to him they-are-able
γὰρ, ὥσπερ ἀπεστράφησαν τῇ διανοίᾳ τὸν Θεὸν, καὶ
for as they-turned-away in-the understanding — from-God and
τὰ οὐκ ὄντα ἀνεπλάσαντο εἰς θεοὺς, οὕτως ἀναβῆναι
the not being(-things) fashioned into gods thus to-ascend
τῷ νῷ τῆς ψυχῆς, καὶ πάλιν ἐπιστρέψαι πρὸς τὸν Θεόν.
by-the mind of-the soul and again to-turn to — God
Ἐπιστρέψαι δὲ δύνανται, ἐὰν ὧν ἐνεδύσαντο ῥύπον πάσης
to-turn and they-are-able if which they-put-on filth of-every
ἐπιθυμίας, ἀπόθωνται, καὶ τοσοῦτον ἀπονίψωνται, ἕως ἂν
desire they-put-off and so-far wash-off until —
ἀπόθωνται πᾶν τὸ συμβεβηκὸς ἀλλότριον τῇ ψυχῇ, καὶ
they-put-off all the accrued(-thing) alien to-the soul and
μόνην αὐτὴν ὥσπερ γέγονεν, ἀποδείξωσιν, ἵν' οὕτως ἐν
alone it as it-was-made they-show that thus in
αὐτῇ θεωρῆσαι τὸν τοῦ Πατρὸς Λόγον, καθ' ὃν καὶ
it to-behold the of-the Father Word according-to whom also
γεγόνασιν ἐξ ἀρχῆς, δυνηθῶσι. Κατ' εἰκόνα γὰρ
they-came-to-be from (the)-beginning they-may-be-able according-to (the)-image for
Θεοῦ πεποίηται, καὶ καθ' ὁμοίωσιν γέγονεν, ὡς καὶ
of-God it-has-been-made and according-to likeness it-came-to-be as also
ἡ θεία σημαίνει Γραφὴ ἐκ προσώπου τοῦ Θεοῦ λέγουσα·
the divine signifies Scripture from (the)-person — of-God saying
Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν
let-us-make man according-to image and according-to likeness
ἡμετέραν. Ὅθεν καὶ ὅτε πάντα τὸν ἐπιχυθέντα ῥύπον τῆς
our whence also when all the poured-over filth of-the
ἁμαρτίας ἀφ' ἑαυτῆς ἀποτίθεται, καὶ μόνον τὸ κατ'
sin from itself it-puts-off and only the according-to

εἰκόνα καθαρὸν φυλάττει, εἰκότως, διαλαμπρυνθέντος
(the)-image pure keeps fittingly having-been-made-bright
τούτου, ὡς ἐν κατόπτρῳ θεωρεῖ τὴν εἰκόνα τοῦ Πατρὸς
this as in (a)-mirror it-beholds the image of-the Father
τὸν Λόγον, καὶ ἐν αὐτῷ τὸν Πατέρα, οὗ καὶ ἔστιν
the Word and in him the Father of-whom also is
εἰκὼν ὁ Σωτὴρ, λογίζεται. Ἢ εἰ μὴ αὐτάρκης ἐστὶν ἡ
(the)-image the Savior it-reasons or if not sufficient is the
παρὰ τῆς ψυχῆς διδασκαλία διὰ τὰ ἐπιθολοῦντα
from the soul teaching because-of the(-things) clouding
ταύτης ἔξωθεν τὸν νοῦν, καὶ μὴ ὁρᾷν αὐτὴν τὸ κρεῖττον·
its from-outside the mind and not to-see it the better
ἀλλ' ἔστι πάλιν καὶ ἀπὸ τῶν φαινομένων τὴν περὶ τοῦ
but it-is-possible again also from the appearing(-things) the about —
Θεοῦ γνῶσιν καταλαβεῖν, τῆς κτίσεως ὥσπερ γράμμασι
God knowledge to-apprehend the creation as by-letters
διὰ τῆς τάξεως καὶ ἁρμονίας τὸν ἑαυτῆς δεσπότην καὶ
through the order and harmony the its-own master and
ποιητὴν σημαινούσης καὶ βοώσης.
maker signifying and crying-out

Since God is invisible, he ordered creation to make him known from his works, as Phidias is known from his statues and as Paul told the Romans and the Lycaonians. Opposites joined in harmony, the earth resting on water, clouds bearing water, and seasons giving way to one another show a master who reconciles them. Their order reveals one ruler, as a peaceful city shows its governor and a lyre's concord one musician; many makers would mean many worlds, and many rulers anarchy.

Ἀγαθὸς γὰρ οὖν καὶ φιλάνθρωπος ὁ Θεὸς, καὶ κηδόμενος 35
(is)-good for then and loving-man — God and caring-for
τῶν ὑπ᾽ αὐτοῦ γενομένων ψυχῶν, ἐπειδὴ ἀόρατος καὶ
the by him made souls since invisible and
ἀκατάληπτός ἐστι τὴν φύσιν, ἐπέκεινα πάσης γενητῆς
incomprehensible he-is in-the nature beyond all originated
οὐσίας ὑπάρχων, καὶ διὰ τοῦτο ἔμελλε τὸ ἀνθρώπινον
substance being and because-of this was-going the human
γένος ἀτυχεῖν τῆς περὶ αὐτοῦ γνώσεως, τῷ τὰ μὲν
race to-fail-of the about him knowledge by-the the(-things) indeed
ἐξ οὐκ ὄντων εἶναι, τὸν δὲ ἀγένητον· τούτου ἕνεκεν
from not being(-things) to-be him and unoriginate of-this for-the-sake
τὴν κτίσιν οὕτω διεκόσμησε τῷ ἑαυτοῦ Λόγῳ ὁ Θεὸς,
the creation thus he-ordered by-the his-own Word — God
ἵν᾽, ἐπειδὴ τὴν φύσιν ἐστὶν ἀόρατος, κἂν ἐκ τῶν ἔργων
that since in-the nature he-is invisible at-least from the works
γινώσκεσθαι δυνηθῇ τοῖς ἀνθρώποις. Ἐκ γὰρ τῶν
to-be-known he-may-be-able for-the men from for the
ἔργων πολλάκις ὁ τεχνίτης καὶ μὴ ὁρώμενος γινώσκεται·
works often the craftsman even not seen is-known
καὶ οἷόν τι λέγουσι περὶ τοῦ ἀγαλματοποιοῦ Φειδίου,
and such-as something they-say about the statue-maker Phidias
ὡς τὰ τούτου δημιουργήματα ἐκ τῆς συμμετρίας καὶ
how the his works from the symmetry and

τῆς πρὸς ἄλληλα τῶν μερῶν ἀναλογίας ἐμφαίνειν καὶ μὴ
the toward one-another of-the parts proportion show even not
παρόντα Φειδίαν τοῖς ὁρῶσιν· οὕτω δεῖ νοεῖν ἐκ τῆς
present Phidias to-those seeing thus (one)-must perceive from the
τοῦ κόσμου τάξεως τὸν τούτου ποιητὴν καὶ δημιουργὸν
of-the world order the its maker and creator
Θεὸν, κἂν τοῖς τοῦ σώματος ὀφθαλμοῖς μὴ θεωρῆται.
God even-if by-the of-the body eyes not he-is-beheld
Οὐ γὰρ κατεχρήσατο τῇ ἀοράτῳ φύσει αὐτοῦ ὁ Θεός·
not for he-abused the invisible nature his — God
μή τις τοῦτο προφασιζέσθω· καὶ παντελῶς ἑαυτὸν
let-not anyone this plead and utterly himself
ἄγνωστον τοῖς ἀνθρώποις ἀφῆκεν· ἀλλ' ὡς προεῖπον,
unknown to-the men he-left but as I-said-before
οὕτω διεκόσμησε τὴν κτίσιν, ὥστε καὶ μὴ ὁρώμενον αὐτὸν
thus he-ordered the creation so-that even not seen him
τῇ φύσει, ὅμως ἐκ τῶν ἔργων γινώσκεσθαι. Καὶ τοῦτο
in-the nature nevertheless from the works to-be-known and this
οὐ παρ' ἐμαυτοῦ φημι, ἀλλ' ἀφ' ὧν ἀπὸ τῶν θεολόγων
not from myself I-say but from what from the theologian
ἀνδρῶν ἔμαθον, ὧν εἷς ἐστιν ὁ Παῦλος, Ῥωμαίοις μὲν
men I-learned of-whom one is — Paul to-Romans indeed
γράφων οὕτω· Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως
writing thus the for invisible(-things) his from (the)-creation
κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται. Λυκάοσι δὲ
of-(the)-world by-the things-made perceived are-seen to-Lycaonians and
παῤῥησιαζόμενος καὶ λέγων· Καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν
speaking-boldly and saying also we of-like-passions are
ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τῶν ματαίων
to-you men preaching-the-gospel (that)-you from the vanities
ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ
to-turn to God living who made the heaven and

τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς,
the earth and the sea and all the(-things) in them
ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη
who in the past generations allowed all the nations
πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. Καίτοι γε οὐκ ἀμάρτυρον
to-walk in-the ways their although at-least not unwitnessed
ἑαυτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν ἡμῖν διδοὺς ὑετοὺς
himself he-left doing-good from-heaven to-us giving rains
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης
and seasons fruitful filling with-food and gladness
τὰς καρδίας ἡμῶν. Τίς γὰρ, ὁρῶν τὸν οὐρανοῦ κύκλον
the hearts our who for seeing the of-heaven circle
καὶ τὸν δρόμον ἡλίου καὶ σελήνης, καὶ τῶν ἄλλων
and the course of-(the)-sun and of-(the)-moon and of-the other
ἀστέρων τὰς θέσεις καὶ τὰς περιπολήσεις, ἐναντίας μὲν
stars the positions and the revolutions contrary indeed
καὶ διαφόρους γιγνομένας, ἐν δὲ τῇ διαφορᾷ ὁμοίαν τὴν
and different coming-about in but the difference like the
τάξιν παρὰ πάντων ὁμοῦ σωζομένην, οὐκ ἐνθυμεῖται,
order by all together preserved not considers
ὅτι οὐκ αὐτὰ ἑαυτὰ, ἀλλ᾽ ἕτερός ἐστιν ὁ διακοσμῶν
that not they themselves but another is the ordering
αὐτὰ ποιητής; Τίς δὲ, ὁρῶν ἥλιον μὲν ἀνατέλλοντα
them maker who and seeing (the)-sun indeed rising
καθ᾽ ἡμέραν, σελήνην δὲ φαίνουσαν κατὰ νύκτα, καὶ
each day (the)-moon and shining by night and
φθίνουσαν, καὶ πληρουμένην ἀπαραλλάκτως κατὰ τὸν
waning and waxing unvaryingly according-to the
τῶν ἡμερῶν ἴσον πάντως ἀριθμὸν, καὶ τῶν ἄστρων
of-the days equal entirely number and of-the stars
τὰ μὲν διατρέχοντα καὶ ποικίλως ἐναλλάττοντα τοὺς
the(-ones) indeed running-through and variously changing the

δρόμους, τὰ δὲ ἀπλανῶς κινούμενα, οὐκ ἂν ἔννοιαν
courses the(-ones) and unerringly moving not — (a)-notion
λάβοι, ὅτι πάντως ἐστὶν ὁ κυβερνῶν αὐτὰ δημιουργός;
would-take that surely is the steering them creator
36 Τίς, ὁρῶν τὰ ἐναντία τῇ φύσει συνημμένα, καὶ
who seeing the(-things) contrary by-the nature joined and
σύμφωνον ἔχοντα τὴν ἁρμονίαν, οἷον, τίς, ἰδὼν πῦρ
concordant having the harmony such-as who having-seen fire
ψυχρῷ, καὶ ξηρὸν ὑγρῷ κεκραμμένον, καὶ ταῦτα μὴ
with-cold and dry with-wet mixed and these not
ἀντιστατοῦντα πρὸς ἄλληλα, ἀλλ' ἓν ἀποτελοῦντα ὡς
resisting toward one-another but one completing as
ἐξ ἑνὸς τὸ σῶμα, οὐκ ἂν ἐνθυμηθείη ἔξωθεν εἶναι
from one the body not — would-consider outside to-be
τούτων τὸν ταῦτα συνάψαντα; Τίς, ἰδὼν χειμῶνα
of-these the(-one) these having-joined who having-seen winter
παραχωροῦντα ἀέρι, καὶ ἔαρ θέρει, καὶ θέρος μετοπώρῳ,
giving-way to-spring and spring to-summer and summer to-autumn
καὶ ὅτι ἐναντία ὄντα ταῦτα τῇ φύσει· τὸ μὲν γὰρ
and that contrary being these by-the nature the(-one) indeed for
ψύχει, τὸ δὲ καίει, τὸ δὲ τρέφει, τὸ δὲ φθίνει·
chills the(-one) and burns the(-one) and nourishes the(-one) and wastes
ὅμως τὰ πάντα ἴσην καὶ ἀβλαβῆ τοῖς ἀνθρώποις
nevertheless the all equal and harmless for-the men
ἀποτελοῦντα τὴν χρῆσιν· οὐκ ἂν ἐννοήσειεν, ὅτι ἐστί
accomplishing the use not — would-perceive that there-is
τις κρείττων τούτων, ὁ τὴν ἰσότητα παρέχων πᾶσι
someone stronger than-these the(-one) the equality providing to-all
καὶ κυβερνῶν τὰ πάντα, κἂν μὴ βλέπῃ τοῦτον; Τίς, ὁρῶν
and steering the all(-things) even-if not he-sees him who seeing
ἐν ἀέρι τὰς νεφέλας ὑποβασταζομένας, καὶ ἐν νεφέλαις
in (the)-air the clouds borne-up and in clouds

τὴν τῶν ὑδάτων δεθεῖσαν βαρύτητα, οὐκ ἔννοιαν λαμβάνει
the of-the waters bound weight not (a)-notion takes
τοῦ ταῦτα δήσαντος καὶ προστάξαντος γενέσθαι; Ἢ
of-the(-one) these having-bound and having-commanded to-be or
τίς, ὁρῶν αὐτὴν τὴν γῆν βαρυτάτην οὖσαν τῇ φύσει,
who seeing itself the earth heaviest being by-the nature
ἐπὶ τὸ ὕδωρ ἑδρασθεῖσαν καὶ ἀκίνητον μένουσαν ἐπὶ τὸ
upon the water seated and motionless remaining upon the
φύσει κινούμενον, οὐ διανοηθήσεται εἶναί τινα τὸν ταύτην
by-nature moving not will-understand to-be someone the it
διαταξάμενον καὶ ποιήσαντα Θεόν; Τίς, ἰδὼν τὴν κατὰ
having-arranged and having-made God who having-seen the according-to
καιρὸν τῆς γῆς καρποφορίαν, καὶ οὐρανόθεν ὑετοὺς, καὶ
season of-the earth fruitfulness and from-heaven rains and
ποταμῶν ἐπιῤῥοίας, καὶ πηγῶν ἀναβλύσεις, καὶ ζώων
of-rivers inflows and of-springs gushings-up and of-animals
ἐξ ἀνομοίων γονὰς, καὶ ταῦτα οὐκ ἀεὶ ἀλλὰ κατὰ
from unlike(-parents) births and these not always but according-to
καιροὺς ὡρισμένους γινόμενα· καὶ ὅλως τίς, κατανοήσας
seasons appointed happening and in-short who having-perceived
ἐν ἀνομοίοις καὶ ἐναντίοις τὴν ἴσην καὶ ὁμοίαν παρ᾽
in unlike(-things) and contrary the equal and like from
αὐτῶν ἀποτελουμένην τάξιν, οὐκ ἂν ἐνθυμηθείη, ὅτι ἐστὶ
them accomplished order not — would-consider that there-is
μία δύναμις ἡ ταῦτα διακοσμήσασα καὶ διέπουσα,
one power the(-one) these having-ordered and directing
ὡς ἂν αὐτῇ δοκῇ, μένουσα καλῶς; Αὐτὰ μὲν γὰρ καθ᾽
as — to-it may-seem remaining well they indeed for by
ἑαυτὰ οὐκ ἂν συσταίη καὶ φανῆναί ποτε δυνηθείη διὰ
themselves not — would-subsist and to-appear ever would-be-able because-of
τὴν πρὸς ἄλληλα τῆς φύσεως ἐναντιότητα. Τὸ μὲν γὰρ
the toward one-another of-the nature contrariety the indeed for

ὕδωρ φύσει βαρὺ καὶ κάτω ῥέον ἐστὶν, αἱ δὲ νεφέλαι
water by-nature heavy and downward flowing is the but clouds
κοῦφαι καὶ τῶν ἐλαφρῶν καὶ τῶν ἀνωφερῶν τυγχάνουσι·
light and of-the light(-things) and of-the upward-tending are
καὶ ὅμως τὸ βαρύτερον ὕδωρ ὁρῶμεν ἐν ταῖς νεφέλαις
and nevertheless the heavier water we-see in the clouds
βασταζόμενον. Καὶ πάλιν ἡ μὲν γῆ βαρυτάτη ἐστὶ, τὸ
borne and again the indeed earth heaviest is the
δ' αὖ πάλιν ὕδωρ κουφότερόν ἐστι ταύτης· καὶ ὅμως
and in-turn again water lighter is than-it and nevertheless
ὑπὸ τῶν ἐλαφροτέρων τὸ βαρύτερον βαστάζεται, καὶ οὐ
by the lighter(-things) the heavier is-borne and not
καταφέρεται, ἀλλ' ἕστηκεν ἀκίνητος ἡ γῆ. Καὶ τὸ μὲν
is-carried-down but stands motionless the earth and the indeed
ἄῤῥεν οὐ ταὐτόν ἐστι τῷ θήλει, καὶ ὅμως εἰς ἓν
male not the-same is with-the female and nevertheless into one
συνάγεται, καὶ μία παρ' ἀμφοτέρων ἀποτελεῖται γένεσις
is-brought-together and one from both is-accomplished birth
τοῦ ὁμοίου ζώου. Καὶ συνελόντι φάναι, τὸ ψυχρὸν τῷ
of-the like animal and to-sum-up to-say the cold to-the
θερμῷ ἐναντίον ἐστὶ, καὶ τὸ ὑγρὸν τῷ ξηρῷ μάχεται·
hot contrary is and the wet with-the dry fights
καὶ ὅμως συνελθόντα οὐ στασιάζει πρὸς ἑαυτὰ, ἀλλ' ἐξ
and nevertheless having-come-together not they-quarrel against themselves but from
ὁμονοίας ἓν σῶμα καὶ τὴν πάντων γένεσιν ἀποτελοῦσιν.
concord one body and the of-all birth accomplish

37 Οὐκ ἂν οὖν μαχόμενα καὶ ἐναντία ὄντα τῇ φύσει ἑαυτὰ
not — then fighting and contrary being by-the nature themselves
συνήγαγον, εἰ μὴ κρείττων ἦν καὶ κύριος ὁ
would-have-brought-together if not stronger were and lord the(-one)
συνδήσας αὐτὰ, ᾧ καὶ αὐτὰ τὰ στοιχεῖα, ὥσπερ
having-bound them to-whom also themselves the elements as

δοῦλα δεσπότῃ ὑπακούοντα, εἴκει καὶ πείθεται· καὶ οὐκ,
slaves to-(a)-master obeying yield and comply and not
εἰς τὴν ἑαυτοῦ φύσιν ἕκαστον σκοποῦν, ἀντιμάχεται πρὸς
to the its-own nature each looking fights against
τὸ ἕτερον· ἀλλὰ τὸν συνδήσαντα Κύριον γινώσκοντα,
the other but the having-bound(-them) Lord knowing
ὁμόνοιαν ἔχουσι πρὸς ἑαυτὰ, φύσει μὲν ὄντα ἐναντία,
concord they-have toward one-another by-nature indeed being contrary
τῇ δὲ τοῦ κυβερνῶντος βουλήσει φιλιάζοντα. Ἐπεὶ εἰ μὴ
by-the and of-the steerer will being-friendly since if not
κρείττονι προστάξει ἐγεγόνει τούτων μία κρᾶσις, πῶς
by-(a)-stronger command had-come-about of-these one blending how
ἂν τὸ βαρὺ τῷ ἐλαφρῷ, ἢ τὸ ξηρὸν τῷ ὑγρῷ, ἢ τὸ
— the heavy with-the light or the dry with-the wet or the
περιφερὲς τῷ ὀρθῷ, ἢ τὸ πῦρ τῷ ψυχρῷ, ἢ ὅλως ἡ
round with-the straight or the fire with-the cold or at-all the
θάλασσα τῇ γῇ, ἢ ὁ ἥλιος τῇ σελήνῃ, ἢ τὰ ἄστρα
sea with-the earth or the sun with-the moon or the stars
τῷ οὐρανῷ, καὶ ὁ ἀὴρ ταῖς νεφέλαις ἐμίγη καὶ
with-the heaven and the air with-the clouds would-have-mingled and
συνῆλθεν, ἀνομοίου οὔσης τῆς ἑκάστου πρὸς τὸ ἕτερον
come-together unlike being the of-each toward the other
φύσεως; Ἔμελλε γὰρ καὶ μεγάλη στάσις γίγνεσθαι πρὸς
nature was-going for also great strife to-arise toward
αὐτὰ, τοῦ μὲν καίοντος, τοῦ δὲ ψύχοντος, καὶ τοῦ μὲν
them of-the indeed burning of-the and chilling and of-the indeed
βαρέως κάτω, τοῦ δὲ κούφου ἐκ τῶν ἐναντίων ἄνω
heavy downward of-the and light from the contrary upward
ἕλκοντος, καὶ τοῦ μὲν ἡλίου φωτίζοντος, τοῦ δὲ ἀέρος
drawing and of-the indeed sun illumining of-the and air
σκοτίζοντος· καὶ γὰρ καὶ τὰ ἄστρα ἐστασίασαν ἂν πρὸς
darkening and for also the stars would-have-quarreled — toward

ἑαυτὰ, ὅτι τὰ μὲν ἀνωτέρω, τὰ δὲ κατωτέρω
one-another because the(-ones) indeed higher the(-ones) and lower
τὴν θέσιν ἔχει· καὶ ἡ νὺξ δὲ οὐκ ἂν παρεχώρησε τῇ
the position have and the night and not — would-have-given-way to-the
ἡμέρᾳ, ἀλλὰ ἔμενεν ἂν πάντως μαχομένη πρὸς
day but would-have-remained — entirely fighting toward
αὐτὴν καὶ στασιάζουσα. Τούτων δὲ γιγνομένων, λοιπὸν
it and quarreling these(-things) and happening henceforth
ἦν ἰδεῖν οὐκέτι κόσμον ἀλλ' ἀκοσμίαν, οὐκέτι τάξιν
it-was(-possible) to-see no-longer (a)-world but (a)-disorder no-longer order
ἀλλ' ἀταξίαν, οὐκέτι σύστασιν ἀλλ' ἀσύστατον τὸ ὅλον,
but disorder no-longer constitution but unconstituted the whole
οὐκέτι μέτρα ἀλλ' ἀμετρίαν. Τῇ γὰρ ἑκάστου στάσει
no-longer measures but measurelessness by-the for of-each strife
καὶ μάχῃ ἢ πάντα ἀνῃροῦντο, ἢ τὸ κρατοῦν μόνον
and fighting either all(-things) were-being-destroyed or the prevailing(-one) alone
ἐφαίνετο. Καὶ τοῦτο πάλιν τὴν τοῦ παντὸς ἀκοσμίαν
appeared and this again the of-the universe disorder
ἐδείκνυε. Μόνον γὰρ γενόμενον καὶ λειπόμενον τῇ τῶν
showed alone for become and lacking in-the of-the
ἄλλων χρείᾳ, ἀνάρμοστον τὸ ὅλον ἐποίει· ὥσπερ εἰ
others service ill-fitting the whole it-made as if
καὶ μόνος ποῦς, καὶ μόνη χεὶρ ἀπομείνασα, οὐκ ἂν
even alone (a)-foot and alone (a)-hand having-remained not —
ἔσωσεν ὁλόκληρον τὸ σῶμα. Ποῖος γὰρ κόσμος
would-have-preserved entire the body what-kind for world
ἦν, εἰ μόνος ἥλιος ἔφαινεν, ἢ σελήνη μόνη περιεπόλει,
would-be if alone (the)-sun shone or (the)-moon alone went-round
ἢ νὺξ μόνη ἦν, ἢ ἡμέρα ἀεὶ ἐτύγχανε; Ποία δὲ πάλιν
or night alone was or day always were what-kind and again
ἦν ἁρμονία, εἰ μόνος ἦν ὁ οὐρανὸς χωρὶς τῶν ἄστρων,
would-be harmony if alone was the heaven without the stars

ἢ τὰ ἄστρα χωρὶς τοῦ οὐρανοῦ; Τί δὲ καὶ χρήσιμον, εἰ
or the stars without the heaven what and also useful if
μόνη θάλασσα ἦν, καὶ εἰ μόνη γῆ χωρὶς ὑδάτων καὶ
alone sea there-were and if alone earth without waters and
τῶν ἄλλων τῆς κτίσεως μερῶν ἔκειτο; πῶς δ' ἂν καὶ
the other of-the creation parts lay how and — also
ἄνθρωπος ἐφάνη ἢ ὅλως ζῶον ἐπὶ γῆς, τῶν στοιχείων
(a)-man appeared or at-all (an)-animal on earth the elements
πρὸς ἑαυτὰ στασιαζόντων, καὶ ἑνὸς ὄντος τοῦ κρατοῦντος
against one-another quarreling and one being the prevailing
καὶ μὴ δυναμένου πρὸς τὴν τῶν σωμάτων σύστασιν ἀρκεῖν;
and not being-able for the of-the bodies constitution to-suffice
Οὐκ ἂν γὰρ ἐκ μόνου θερμοῦ, ἢ μόνου ψυχροῦ, ἢ μόνου
not — for from alone hot or alone cold or alone
ὑγροῦ, ἢ ξηροῦ συνέστη τι τῶν ὅλων· ἀλλ'
wet or dry would-have-been-constituted anything of-the whole but
ἦν ἄτακτα πάντα καὶ ἀσύνθετα καθόλου. Ἀλλ' οὐδ' ἂν
were disorderly all(-things) and uncompounded entirely but not-even —
αὐτὸ τὸ δοκοῦν κρατεῖν ἠδυνήθη ἂν συστῆναι χωρὶς
itself the(-thing) seeming to-prevail could — have-subsisted without
τῆς τῶν ἄλλων ἐπικουρίας· οὕτω γὰρ καὶ νῦν συνέστηκεν.
the of-the others aid thus for also now it-subsists
Ἐπεὶ οὖν οὐκ ἀταξία ἀλλὰ τάξις ἐστὶν ἐν τῷ παντὶ, καὶ 38
since then not disorder but order is in the universe and
οὐκ ἀμετρία ἀλλὰ συμμετρία, καὶ οὐκ ἀκοσμία ἀλλὰ
not measurelessness but symmetry and not disarray but
κόσμος καὶ κόσμου παναρμόνιος σύνταξις· ἀνάγκη
order and of-(the)-world all-harmonious arrangement (it-is)-necessary
λογίζεσθαι καὶ λαμβάνειν ἔννοιαν τοῦ ταῦτα συναγαγόντος
to-reason and to-take (a)-notion of-the these having-brought-together
καὶ συσφίγξαντος, καὶ συμφωνίαν ἐργαζομένου πρὸς αὐτὰ
and having-bound-fast and concord working toward them

Δεσπότου. Κἂν γὰρ μὴ τοῖς ὀφθαλμοῖς ὁρᾶται, ἀλλ'
Master even-if for not with-the eyes he-is-seen yet
ἀπὸ τῆς τάξεως καὶ συμφωνίας τῶν ἐναντίων, ἐννοεῖν
from the order and concord of-the contraries to-perceive
ἐστι τὸν τούτων ἄρχοντα καὶ κοσμήτορα καὶ βασιλέα.
it-is(-possible) the their ruler and arranger and king
Ὥσπερ γὰρ πόλιν ἐκ πολλῶν καὶ διαφόρων ἀνθρώπων
as for (a)-city from many and different men
συνεστῶσαν, μικρῶν καὶ μεγάλων, καὶ πλουσίων αὖ καὶ
constituted small and great and rich in-turn and
πενήτων, καὶ πάλιν γερόντων καὶ νεωτέρων, καὶ ἀῤῥένων
poor and again old and younger and male
καὶ θηλέων, εἰ θεωρήσαιμεν εὐτάκτως οἰκουμένην, καὶ
and female if we-should-behold in-good-order being-governed and
τοὺς ἐν αὐτῇ διαφόρους μὲν ὄντας, ὁμονοοῦντας δὲ πρὸς
those in it different indeed being being-of-one-mind but toward
ἑαυτοὺς, καὶ μήτε τοὺς πλουσίους κατὰ τῶν πενήτων,
one-another and neither the rich against the poor
μήτε τοὺς μεγάλους κατὰ τῶν μικρῶν, μήτε τοὺς νέους
nor the great against the small nor the young
κατὰ τῶν γερόντων γιγνομένους, ἀλλὰ πάντας κατὰ
against the old being but all according-to
τὴν ἰσομοιρίαν εἰρηνεύοντας· εἰ ταῦτα βλέποιμεν, πάντως
the equal-share being-at-peace if these(-things) we-should-see surely
ἐννοοῦμεν, ὅτι ἄρχοντος παρουσία τὴν ὁμόνοιαν πρυτανεύει,
we-perceive that of-(a)-ruler (the)-presence the concord presides-over
κἂν μὴ ὁρῶμεν αὐτόν. Ἡ μὲν γὰρ ἀταξία ἀναρχίας ἐστὶ
even-if not we-see him the indeed for disorder of-anarchy is
γνώρισμα· ἡ δὲ τάξις τὸν ἡγεμονεύοντα δείκνυσι. Καὶ γὰρ
(a)-token the and order the governing(-one) shows and for
καὶ τὴν ἐν τῷ σώματι τῶν μελῶν πρὸς ἑαυτὰ συμφωνίαν
also the in the body of-the members toward one-another concord

ὁρῶντες, ὅτι οὐ μάχεται ὁ ὀφθαλμὸς τῇ ἀκοῇ, οὐδὲ ἡ
seeing that not fights the eye with-the hearing nor the
χεὶρ τῷ ποδὶ στασιάζει, ἀλλ᾽ ἕκαστον τὴν ἰδίαν ἀποτελεῖ
hand with-the foot quarrels but each the own accomplishes
χρείαν ἀστασιάστως, ἐννοοῦμεν ἐκ τούτου πάντως εἶναι
service without-strife we-perceive from this entirely to-be
ψυχὴν ἐν τῷ σώματι τὴν τούτων ἡγεμονεύουσαν, κἂν
(a)-soul in the body the their governing even-if
μὴ βλέπωμεν αὐτήν. Οὕτως ἐν τῇ τοῦ παντὸς τάξει καὶ
not we-see it thus in the of-the universe order and
ἁρμονίᾳ τὸν τοῦ παντὸς ἡγεμόνα νοεῖν ἀνάγκη Θεὸν,
harmony the of-the universe ruler to-perceive (it-is)-necessary God
καὶ τοῦτον ἕνα καὶ οὐ πολλούς. Καὶ ἡ τάξις δὲ αὕτη τῆς
and this(-one) one and not many and the order and this of-the
διακοσμήσεως, καὶ ἡ τῶν πάντων μεθ᾽ ὁμονοίας ἁρμονία,
ordering and the of-the all with concord harmony
οὐ πολλοὺς, ἀλλ᾽ ἕνα τὸν αὐτῆς ἄρχοντα καὶ ἡγεμόνα
not many but one the its ruler and leader
δείκνυσι Λόγον. Οὐκ ἂν γὰρ, εἴπερ ἦσαν πολλοὶ τῆς
shows (the)-Word not — for if-indeed there-were many of-the
κτίσεως ἄρχοντες, ἐσώζετο τοιαύτη τάξις τῶν πάντων·
creation rulers would-be-preserved such order of-the all
ἀλλ᾽ ἦν πάλιν ἄτακτα πάντα διὰ τοὺς πολλοὺς,
but would-be again disorderly all(-things) because-of the many
ἕλκοντος ἑκάστου πρὸς τὴν ἑαυτοῦ βούλησιν τὰ πάντα,
drawing each toward the his-own will the all(-things)
καὶ μαχομένου πρὸς τὸν ἕτερον. Ὥσπερ γὰρ ἐλέγομεν
and fighting against the other as for we-said
τὴν πολυθεότητα ἀθεότητα εἶναι, οὕτως ἀνάγκη τὴν
the polytheism godlessness to-be thus (it-is)-necessary the
πολυαρχίαν ἀναρχίαν εἶναι. Ἑκάστου γὰρ τὴν τοῦ ἑτέρου
rule-of-many anarchy to-be of-each for the of-the other

ἀρχὴν ἀναιροῦντος, οὐδεὶς ἐφαίνετο λοιπὸν ὁ ἄρχων, ἀλλ'
rule destroying no-one would-appear henceforth the ruler but
ἦν ἀναρχία παρὰ πᾶσιν. Ἔνθα δὲ μὴ ἔστιν ἄρχων,
there-would-be anarchy among all where and not there-is (a)-ruler
ἐκεῖ πάντως ἀταξία γίνεται. Καὶ ἔμπαλιν ἡ τῶν πολλῶν
there entirely disorder arises and on-the-contrary the of-the many
καὶ διαφόρων μία τάξις καὶ ὁμόνοια ἕνα καὶ τὸν ἄρχοντα
and different one order and concord one also the ruler
δείκνυσι. Καθάπερ γὰρ εἴ τις πόρρωθεν ἀκούει λύρας ἐκ
shows as for if one from-afar hears (a)-lyre of
πολλῶν καὶ διαφόρων νευρῶν συγκειμένης, καὶ θαυμάζοι
many and different strings composed and should-admire
τούτων τὴν ἁρμονίαν τῆς συμφωνίας, ὅτι μὴ μόνη ἡ
their the harmony of-the concord that not alone the
βαρεῖα τὸν ἦχον ἀποτελεῖ, μηδὲ μόνη ἡ ὀξεῖα, μηδὲ
deep the sound accomplishes nor alone the high nor
μόνη ἡ μέση, ἀλλὰ πᾶσαι κατὰ τὴν ἴσην ἀντίστασιν
alone the middle but all according-to the equal counterpoise
ἀλλήλαις συνηχοῦσι· καὶ πάντως ἐκ τούτων ἐννοεῖ οὐχ
with-one-another sound-together and entirely from these he-perceives not
ἑαυτὴν κινεῖν τὴν λύραν, ἀλλ' οὐδὲ ὑπὸ πολλῶν αὐτὴν
itself to-move the lyre but not-even by many it
τύπτεσθαι· ἕνα δὲ εἶναι μουσικὸν, τὸν ἑκάστης νευρᾶς
to-be-struck one but to-be (the)-musician the(-one) of-each string
ἦχον πρὸς τὴν ἐναρμόνιον συμφωνίαν κεράσαντα τῇ
sound toward the harmonious concord having-blended by-the
ἐπιστήμῃ, κἂν μὴ τοῦτον βλέπῃ· οὕτω παναρμονίου οὔσης
skill even-if not him he-sees thus all-harmonious being
τῆς τάξεως ἐν τῷ κόσμῳ παντὶ, καὶ μήτε τῶν ἄνω
the order in the world whole and neither of-the(-things) above
πρὸς τὰ κάτω, μήτε τῶν κάτω πρὸς τὰ
against the(-things) below nor of-the(-things) below against the(-things)

ἄνω στασιαζόντων, ἀλλὰ μιᾶς τῶν πάντων ἀποτελουμένης
above quarreling but one of-the all accomplished
τάξεως, ἕνα καὶ μὴ πολλοὺς νοεῖν ἀκόλουθόν ἐστι τὸν
order one and not many to-perceive consequent it-is the
ἄρχοντα καὶ βασιλέα τῆς πάσης κτίσεως, τὸν τῷ
ruler and king of-the whole creation the(-one) by-the
ἑαυτοῦ φωτὶ τὰ πάντα καταλάμποντα καὶ κινοῦντα.
his-own light the all(-things) illumining and moving
Οὐδὲ γὰρ πολλοὺς εἶναι δεῖ νομίζειν τοὺς τῆς κτίσεως 39
nor for many to-be (one)-must think the of-the creation
ἄρχοντας καὶ ποιητὰς, ἀλλὰ πρὸς εὐσέβειαν ἀκριβῆ καὶ
rulers and makers but for piety exact and
ἀλήθειαν ἕνα τὸν ταύτης δημιουργὸν πιστεύειν προσήκει·
truth one the its creator to-believe befits
καὶ τοῦτο τῆς κτίσεως αὐτῆς ἐμφανῶς δεικνυούσης.
and this the creation itself manifestly showing
Γνώρισμα γὰρ ἀσφαλὲς τοῦ ἕνα τὸν ποιητὴν εἶναι τοῦ
(a)-token for sure of-the one the maker to-be of-the
παντός ἐστι τοῦτο, τὸ μὴ πολλοὺς ἀλλ' ἕνα εἶναι τὸν
universe is this the not many but one to-be the
κόσμον. Ἔδει γὰρ, εἴπερ ἦσαν πολλοὶ θεοὶ,
world it-would-be-needful for if-indeed there-were many gods
πολλοὺς εἶναι καὶ διαφόρους τοὺς κόσμους. Οὔτε γὰρ
many to-be also different the worlds neither for
ἔπρεπε τοὺς πολλοὺς ἕνα κόσμον κατασκευάζειν, οὔτε
befitted the many one world to-construct nor
τὸν ἕνα ὑπὸ πολλῶν ποιεῖσθαι διὰ τὰ ἐκ τούτων
the one by many to-be-made because-of the from these
δεικνύμενα ἄτοπα. Πρῶτον μὲν ὅτι, εἰ ὑπὸ πολλῶν
shown absurd(-things) first indeed that if by many
ὁ εἷς ἐγεγόνει κόσμος, ἀσθένεια τῶν ποιησάντων ἦν·
the one had-come-about world weakness of-the having-made(-it) would-be

ὅτι ἐκ πολλῶν ἓν ἔργον ἀπετελέσθη· καὶ ἐκ τούτου
that from many one work was-accomplished and from this
γνώρισμα οὐ τὸ τυχὸν ἦν τῆς ἀτελοῦς ἑκάστου πρὸς
(a)-token not the ordinary would-be of-the imperfect of-each for
τὸ ποιεῖν ἐπιστήμης. Εἰ γὰρ ἤρκει εἷς, οὐκ ἂν οἱ πολλοὶ
the to-make skill if for sufficed one not — the many
τὴν ἀλλήλων ἀνεπλήρουν ἔλλειψιν. Ἐν Θεῷ δὲ λέγειν
the of-one-another would-have-filled-up shortfall in God and to-say
εἶναί τι ἐλλειπὲς οὐ μόνον ἀσεβὲς, ἀλλὰ καὶ πέρα τῶν
to-be something deficient not only impious but also beyond the
ἀθεμίτων ἐστί. Καὶ γὰρ καὶ τεχνίτην ἐν ἀνθρώποις
unlawful(-things) is and for also (a)-craftsman among men
οὐκ ἄν τις εἴποι τέλειον, ἀλλὰ ἀσθενῆ, εἰ μὴ μόνος, ἀλλὰ
not — one would-call perfect but weak if not alone but
μετὰ πολλῶν ἓν ἀποτελοίη τὸ ἔργον. Εἰ δὲ ἕκαστος
with many one he-should-accomplish the work if and each
μὲν ἠδύνατο τὸ ὅλον ἀποτελέσαι, οἱ πάντες δὲ εἰργάσαντο
indeed was-able the whole to-accomplish the all but wrought
διὰ τὴν τοῦ γιγνομένου κοινωνίαν· γελοῖον μὲν ἂν
because-of the of-the coming-to-be(-thing) partnership ridiculous indeed —
εἴη τὸ τοιοῦτον, εἰ διὰ δόξαν ἕκαστος εἰργάσατο·
would-be the such(-thing) if because-of glory each wrought
ἵνα μὴ ὡς ἀδύνατος ὑπονοηθῇ. Κενοδοξίαν δὲ πάλιν
that not as unable he-might-be-suspected vainglory and again
ἐν θεοῖς λέγειν τῶν ἀτοπωτάτων ἐστίν. Ἔπειτα, εἰ
among gods to-speak-of of-the most-absurd(-things) is then if
ἕκαστος ἱκανὸς ἦν πρὸς τὴν τοῦ ὅλου δημιουργίαν, τίς
each sufficient were for the of-the whole creation what
ἡ χρεία τῶν πολλῶν, ἑνὸς αὐτάρκους γιγνομένου πρὸς τὸ
the need of-the many one self-sufficient being for the
πᾶν; ἄλλως τε ἀσεβὲς καὶ ἄτοπον ἂν φανείη, εἰ τὸ μὲν
all besides — impious and absurd — would-appear if the indeed

ποίημα ἓν τυγχάνει, οἱ δὲ ποιήσαντες διάφοροι καὶ πολλοὶ,
work one is the but having-made(-it) different and many
λόγου ὄντος φυσικοῦ τὸ ἓν καὶ τέλειον τῶν διαφόρων
reason being natural (that)-the one and perfect than-the different
κρεῖττον εἶναι. Καὶ τοῦτο δὲ ἰστέον, ὅτι, εἰ ὑπὸ πολλῶν
better to-be and this too (one)-must-know that if by many
ὁ κόσμος ἐγεγόνει, διαφόρους εἶχε καὶ τὰς κινήσεις
the world had-come-about different it-would-have also the motions
καὶ ἀνομοίους ἑαυτῷ. Πρὸς ἕκαστον γὰρ τῶν ποιησάντων
and unlike to-itself to each for of-the having-made(-it)
ἀποβλέπων, διαφόρους εἶχε καὶ τὰς κινήσεις. Ἐν δὲ
looking different it-would-have also the motions in and
τῇ διαφορᾷ, καθάπερ εἴρηται πρότερον, πάλιν ἦν
the difference as it-has-been-said before again there-would-be
ἀκοσμία καὶ τοῦ παντὸς ἀταξία· ἐπειδὴ οὐδὲ ναῦς ὑπὸ
disarray and of-the universe disorder since not-even (a)-ship by
πολλῶν κυβερνωμένη κατ᾽ ὀρθὸν πλευσεῖται, εἰ
many steered on (a)-straight(-course) will-sail if
μὴ εἷς ταύτης τοὺς οἴακας κρατοίη κυβερνήτης· οὐδὲ
not one its the helm should-hold steersman nor
λύρα ὑπὸ πολλῶν κρουομένη σύμφωνον ἀποτελέσει τὸν
(a)-lyre by many struck concordant will-accomplish the
ἦχον, εἰ μὴ εἷς ὁ ταύτην πλήττων εἴη τεχνίτης.
sound if not one the(-one) it striking should-be (the)-craftsman
Οὐκοῦν μιᾶς οὔσης τῆς κτίσεως, καὶ ἑνὸς ὄντος κόσμου,
therefore one being the creation and one being world
καὶ μιᾶς τῆς τούτου τάξεως, ἕνα δεῖ νοεῖν καὶ τὸν
and one the its order one (one)-must perceive also the
ταύτης βασιλέα καὶ δημιουργὸν Κύριον. Διὰ τοῦτο
its king and creator Lord because-of this
γὰρ καὶ αὐτὸς ὁ δημιουργὸς ἕνα τὸν σύμπαντα κόσμον
for also himself the creator one the whole world

πεποίηκεν, ἵνα μὴ τῇ τῶν πολλῶν συστάσει πολλοὶ καὶ
has-made that not by-the of-the many constitution many also
οἱ δημιουργοὶ νομίζοιντο, ἀλλ' ἑνὸς ὄντος τοῦ ποιήματος,
the creators might-be-thought but one being the work
εἷς καὶ ὁ τούτου ποιητὴς πιστεύηται. Καὶ οὐχ ὅτι εἷς
one also the its maker might-be-believed and not because one
ἐστιν ὁ δημιουργὸς, διὰ τοῦτο καὶ εἷς ἐστιν ὁ κόσμος·
is the creator because-of this also one is the world
ἠδύνατο γὰρ καὶ ἄλλους κόσμους ποιῆσαι ὁ Θεός. Ἀλλ'
he-was-able for also other worlds to-make — God but
ὅτι εἷς ἐστιν ὁ κόσμος ὁ γενόμενος, ἀνάγκη καὶ τὸν
because one is the world the made(-one) (it-is)-necessary also the
τούτου δημιουργὸν ἕνα πιστεύειν εἶναι.
its creator one to-believe to-be

XI · THE WORD WHO ORDERS ALL

The ruler is the Father of Christ, who governs all things by his own Word: not the seminal reason some speak of, nor a spoken word, but the living Word, his only-begotten image. Since created nature is fluid and liable to dissolve, the good Father steers it by the Word, who blends hot and cold, turns the heavens, and fixes the earth, as a musician tunes a lyre, a leader guides a chorus, or a king orders a city; so from creation's beauty its maker is seen.

40 Τίς οὖν ἂν εἴη οὗτος; Καὶ τοῦτο γὰρ ἀναγκαῖον
who then — might-be this(-one) and this for (is)-necessary
μάλιστα δηλῶσαι καὶ λέγειν, ἵνα μὴ, τῇ περὶ τοῦτον
especially to-make-clear and to-say that not by-the about him
ἀγνοίᾳ πλανηθείς τις, ἕτερον ὑπολάβῃ, καὶ εἰς τὴν
ignorance having-been-misled anyone another may-suppose and into the
αὐτὴν πάλιν τοῖς πρότερον ἀθεότητα ἐμπέσῃ. Νομίζω δὲ
same again as-the former(-ones) godlessness may-fall I-think but

μηδένα περὶ τούτου τὴν διάνοιαν ἀμφίβολον ἔχειν. Εἰ γὰρ
no-one about this the understanding doubtful to-have if for
δὴ τοὺς παρὰ ποιηταῖς λεγομένους θεοὺς οὐκ εἶναι θεοὺς
indeed the among poets called gods not to-be gods
ὁ λόγος ἔδειξε, καὶ τοὺς τὴν κτίσιν θεοποιοῦντας ἤλεγξε
the argument showed and those the creation deifying proved
πλανωμένους, καὶ καθόλου τὴν τῶν ἐθνῶν εἰδωλολατρείαν
going-astray and generally the of-the nations idolatry
ἀθεότητα καὶ ἀσέβειαν οὖσαν ἀπέδειξεν· ἀνάγκη πᾶσα
godlessness and impiety being showed necessity all
τούτων ἀναιρουμένων, λοιπὸν παρ᾽ ἡμῖν εἶναι τὴν εὐσεβῆ
these being-destroyed henceforth among us to-be the pious
θρησκείαν, καὶ τὸν παρ᾽ ἡμῶν προσκυνούμενον, καὶ
worship and the by us worshiped and
κηρυττόμενον τοῦτον μόνον εἶναι Θεὸν ἀληθῆ, τὸν καὶ τῆς
preached this(-one) alone to-be God true the also of-the
κτίσεως Κύριον καὶ πάσης ὑποστάσεως δημιουργόν. Τίς
creation Lord and of-all substance creator who
δὴ οὖν ἐστιν οὗτος, ἀλλ᾽ ἢ ὁ πανάγιος καὶ ὑπερεπέκεινα
indeed then is this(-one) except — the all-holy and far-beyond
πάσης γενητῆς οὐσίας, ὁ τοῦ Χριστοῦ Πατὴρ, ὅστις,
all originated substance the — of-Christ Father who
καθάπερ ἄριστος κυβερνήτης, τῇ ἰδίᾳ σοφίᾳ καὶ τῷ
as (a)-best steersman by-the own wisdom and by-the
ἰδίῳ Λόγῳ τῷ Κυρίῳ ἡμῶν καὶ Σωτῆρι Χριστῷ, τὰ
own Word the Lord our and Savior Christ the(-things)
πανταχοῦ διακυβερνᾷ σωτηρίως καὶ διακοσμεῖ, καὶ ποιεῖ,
everywhere steers savingly and orders and does
ὡς ἂν αὐτῷ καλῶς ἔχειν δοκῇ; Ἔχει δὲ καλῶς, ὡς
as — to-him well to-be may-seem it-is and well as
γέγονε καὶ ὁρῶμεν γιγνόμενα, ἐπειδὴ καὶ τοῦτο βούλεται·
it-was-made and we-see happening since also this he-wills

καὶ τοῦτο οὐκ ἄν τις ἀπιστήσειεν. Εἰ μὲν γὰρ ἄλογος
and this not — anyone would-disbelieve if indeed for irrational
ἦν ἡ τῆς κτίσεως κίνησις, καὶ ἁπλῶς ἐφέρετο τὸ πᾶν·
were the of-the creation motion and simply was-borne the all
καλῶς ἄν τις καὶ τοῖς λεγομένοις ἠπίστησεν· εἰ δὲ
rightly — one also the said(-things) would-have-disbelieved if but
λόγῳ καὶ σοφίᾳ καὶ ἐπιστήμῃ συνέστηκε, καὶ παντὶ
by-reason and wisdom and knowledge it-subsists and with-all
κόσμῳ διακεκόσμηται· ἀνάγκη τὸν ἐπικείμενον καὶ
order has-been-ordered (it-is)-necessary the(-one) presiding and
διακοσμήσαντα, τοῦτον οὐκ ἄλλον τινὰ ἢ Λόγον εἶναι
having-ordered this not other anyone than (the)-Word to-be
τοῦ Θεοῦ. Λόγον δέ φημι οὐ τὸν ἐν ἑκάστῳ τῶν
— of-God (the)-Word but I-mean not the(-one) in each of-the
γενομένων συμπεπλεγμένον καὶ συμπεφυκότα, ὃν δὴ
(things)-made interwoven and grown-together which indeed
καὶ σπερματικόν τινες εἰώθασι καλεῖν, ἄψυχον ὄντα καὶ
also seminal some are-wont to-call lifeless being and
μηδὲν λογιζόμενον μήτε νοοῦντα, ἀλλὰ τῇ ἔξωθεν τέχνῃ
nothing reasoning nor perceiving but by-the from-outside art
μόνον ἐνεργοῦντα κατὰ τὴν τοῦ ἐπιβάλλοντος αὐτὸν
only working according-to the of-the(-one) applying it
ἐπιστήμην· οὐδὲ οἷον ἔχει τὸ λογικὸν γένος λόγον τὸν
skill nor such-as has the rational race (a)-word the(-one)
ἐκ συλλαβῶν συγκείμενον, καὶ ἐν ἀέρι σημαινόμενον· ἀλλὰ
from syllables composed and in air signified but
τὸν τοῦ ἀγαθοῦ καὶ Θεοῦ τῶν ὅλων ζῶντα καὶ ἐνεργῆ Θεὸν
the of-the good and God of-the whole living and effective God
αὐτολόγον λέγω, ὃς ἄλλος μὲν ἐστι τῶν γενητῶν καὶ
very-word I-mean who other indeed is than-the originated(-things) and
πάσης τῆς κτίσεως, ἴδιος δὲ καὶ μόνος τοῦ ἀγαθοῦ Πατρὸς
all the creation own but and only of-the good Father

ὑπάρχει Λόγος, ὃς τόδε τὸ πᾶν διεκόσμησε καὶ φωτίζει
is Word who this the all ordered and illumines
τῇ ἑαυτοῦ προνοίᾳ. Ἀγαθοῦ γὰρ Πατρὸς ἀγαθὸς Λόγος
by-the his-own providence of-good for Father good Word
ὑπάρχων, αὐτὸς τὴν τῶν πάντων διεκόσμησε διάταξιν,
being he the of-the all ordered arrangement
τὰ μὲν ἐναντία τοῖς ἐναντίοις συνάπτων, ἐκ τούτων
the(-things) indeed contrary to-the contrary joining from these
δὲ μίαν διακοσμῶν ἁρμονίαν. Οὗτος, Θεοῦ δύναμις καὶ Θεοῦ
but one ordering harmony this(-one) of-God (the)-power and of-God
σοφία ὤν, οὐρανὸν μὲν περιστρέφει, γῆν δὲ ἀναρτήσας,
wisdom being heaven indeed turns-round (the)-earth and having-hung
καὶ ἐπὶ μηδενὸς κειμένην τῷ ἰδίῳ νεύματι ἥδρασε. Τούτῳ
and on nothing lying by-the own nod he-founded by-this(-one)
φωτιζόμενος ἥλιος τὴν οἰκουμένην καταυγάζει, καὶ σελήνη
illumined (the)-sun the inhabited-world lights-up and (the)-moon
μεμετρημένον ἔχει τὸ φῶς. Διὰ τοῦτον καὶ τὸ ὕδωρ
measured has the light because-of this(-one) also the water
ἐπὶ νεφελῶν κρεμᾶται, καὶ ὑετοὶ τὴν γῆν ἐπικλύζουσι,
on clouds hangs and rains the earth flood
καὶ ἡ μὲν θάλασσα περιορίζεται, ἡ δὲ γῆ παντοίοις
and the indeed sea is-bounded the and earth with-every-kind-of
φυτοῖς καὶ κομᾷ καὶ χλοηφορεῖ. Καὶ εἴ τις ἄπιστος
plants both is-leafy and grows-green and if anyone unbelieving
ζητοίη περὶ τῶν λεγομένων, εἰ ὅλως ἐστὶ Λόγος Θεοῦ,
should-ask about the said(-things) whether at-all there-is (a)-Word of-God
μαίνοιτο μὲν ὁ τοιοῦτος ἀμφιβάλλων περὶ Λόγου
he-would-be-mad indeed the such(-a-one) doubting about (the)-Word
Θεοῦ· ἔχει δὲ ὅμως ἐκ τῶν ὁρωμένων τὴν ἀπόδειξιν,
of-God he-has but nevertheless from the(-things) seen the demonstration
ὅτι πάντα Λόγῳ Θεοῦ καὶ Σοφίᾳ συνέστηκε, καὶ οὐκ
that all(-things) by-(the)-Word of-God and Wisdom subsist and not

ἂν ἡδράσθη τι τῶν γενομένων, εἰ μὴ Λόγῳ
— would-have-been-seated anything of-the (things)-made if not by-(the)-Word
ἐγεγόνει καὶ Λόγῳ τῷ θείῳ, καθάπερ ἐλέχθη.
it-had-come-about and by-(the)-Word the divine as it-was-said
41 Λόγος δὲ ὢν, οὐ κατὰ τὴν τῶν ἀνθρώπων ὁμοιότητα,
Word but being not according-to the of-the men likeness
ὥσπερ εἶπον, ἐστὶ συγκείμενος ἐκ συλλαβῶν· ἀλλὰ τοῦ
as I-said he-is composed from syllables but of-the
ἑαυτοῦ Πατρὸς εἰκών ἐστιν ἀπαράλλακτος. Ἄνθρωποι
his-own Father (the)-image he-is unvarying men
μὲν γὰρ ἐκ μερῶν συγκείμενοι, καὶ ἐκ τοῦ μὴ ὄντος
indeed for from parts composed and from the not being
γενόμενοι, συγκείμενον ἔχουσι καὶ διαλυόμενον τὸν ἑαυτῶν
having-come-to-be composed have and dissolving the their-own
λόγον· ὁ δὲ Θεὸς ὢν ἐστι, καὶ οὐ σύνθετος· διὸ
word — but God being is and not compound therefore
καὶ ὁ τούτου Λόγος ὢν ἐστι, καὶ οὐ σύνθετος· ἀλλ᾽
also the his Word being is and not compound but
εἷς καὶ μονογενὴς Θεὸς, ὁ καὶ ἐκ Πατρὸς οἷα
one and only-begotten God the(-one) also from (the)-Father as-from
πηγῆς ἀγαθῆς ἀγαθὸς προελθὼν, τὰ πάντα διακοσμεῖ
(a)-spring good good having-proceeded the all(-things) orders
καὶ συνέχει. Ἡ δὲ αἰτία, δι᾽ ἣν ὁ Λόγος, ὁ τοῦ
and holds-together the and cause because-of which the Word the —
Θεοῦ Λόγος, τοῖς γενομένοις ἐπιβέβηκεν, ἐστὶν ἀληθῶς
of-God Word on-the made(-things) has-entered is truly
θαυμαστὴ καὶ γνωρίζουσα, ὅτι οὐκ ἄλλως ἔπρεπεν, ἢ
wonderful and making-known that not otherwise it-befitted than
οὕτω γενέσθαι, ὥσπερ καὶ ἔστι. Τῶν μὲν γὰρ γενητῶν
thus to-happen as also it-is of-the indeed for originated(-things)
ἡ φύσις, ἅτε δὴ ἐξ οὐκ ὄντων ὑποστᾶσα, ῥευστή
the nature inasmuch-as indeed from not being(-things) having-subsisted fluid

τις καὶ ἀσθενὴς καὶ θνητὴ καθ' ἑαυτὴν συγκρινομένη
somewhat and weak and mortal by itself compared
τυγχάνει· ὁ δὲ τῶν ὅλων Θεὸς ἀγαθὸς καὶ ὑπέρκαλος
is the but of-the whole God good and supremely-fair
τὴν φύσιν ἐστί. Διὸ καὶ φιλάνθρωπός ἐστιν. Ἀγαθῷ
by-the nature is therefore also man-loving he-is to-(a)-good(-one)
γὰρ περὶ οὐδενὸς ἂν γένοιτο φθόνος· ὅθεν οὐδὲ τὸ
for about nothing — would-arise envy whence not-even the
εἶναί τινι φθονεῖ, ἀλλὰ πάντας εἶναι βούλεται, ἵνα
to-be to-anyone he-grudges but all to-be he-wills that
καὶ φιλανθρωπεύεσθαι δύνηται. Ὁρῶν οὖν τὴν γενητὴν
also to-show-love-for-man he-may-be-able seeing then the originated
πᾶσαν φύσιν, ὅσον κατὰ τοὺς ἰδίους αὐτῆς λόγους,
all nature as-far-as according-to the own its principles
ῥευστὴν οὖσαν καὶ διαλυομένην· ἵνα μὴ τοῦτο πάθῃ, καὶ
fluid being and dissolving that not this it-may-suffer and
πάλιν εἰς τὸ μὴ εἶναι ἀναλυθῇ τὸ ὅλον, τούτου ἕνεκεν
again into the not to-be may-be-dissolved the whole of-this for-the-sake
τῷ ἑαυτοῦ καὶ ἀϊδίῳ Λόγῳ ποιήσας τὰ πάντα, καὶ
by-the his-own and eternal Word having-made the all(-things) and
οὐσιώσας τὴν κτίσιν, οὐκ ἀφῆκεν αὐτὴν τῇ ἑαυτῆς
having-given-being-to the creation not he-left it by-the its-own
φύσει φέρεσθαι καὶ χειμάζεσθαι, ἵνα μὴ κινδυνεύσῃ πάλιν
nature to-be-carried and to-be-storm-tossed that not it-may-be-in-danger again
εἰς τὸ μὴ εἶναι· ἀλλ' ὡς ἀγαθὸς τῷ ἑαυτοῦ Λόγῳ καὶ
into the not to-be but as good by-the his-own Word and
αὐτῷ ὄντι Θεῷ τὴν σύμπασαν διακυβερνᾷ καὶ καθίστησιν,
himself being God the whole he-steers and establishes
ἵνα, τῇ τοῦ Λόγου ἡγεμονίᾳ καὶ προνοίᾳ καὶ διακοσμήσει
that by-the of-the Word governance and providence and ordering
φωτιζομένη ἡ κτίσις, βεβαίως διαμένειν δυνηθῇ, ἅτε
illumined the creation steadfastly to-remain may-be-able inasmuch-as

δὴ τοῦ ὄντως ὄντος ἐκ Πατρὸς Λόγου μεταλαμβάνουσα
indeed of-the really being from (the)-Father Word partaking
καὶ βοηθουμένη δι᾽ αὐτοῦ εἰς τὸ εἶναι· μὴ ἄρα πάθῃ
and helped through him into the to-be lest perhaps it-may-suffer
ὅπερ ἂν ἔπαθεν, εἰ μὴ ὁ Λόγος αὐτὴν ἐτήρει,
what — it-would-have-suffered if not the Word it kept
λέγω δὴ τὸ μὴ εἶναι, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ
I-mean indeed the not to-be who is (the)-image — of-God the
ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι δι᾽ αὐτοῦ
invisible first-born of-all creation because through him
καὶ ἐν αὐτῷ συνέστηκε τὰ πάντα τά τε ὁρατὰ καὶ τὰ
and in him subsist the all(-things) the both visible and the
ἀόρατα, καὶ αὐτός ἐστιν ἡ κεφαλὴ τῆς Ἐκκλησίας, ὡς
invisible and he is the head of-the Church as
τῆς ἀληθείας διάκονοι διδάσκουσιν ἐν ἁγίοις γράμμασιν.
of-the truth ministers teach in holy writings
42 Αὐτὸς γοῦν ὁ παντοδύναμος καὶ παντέλειος ἅγιος ὁ
himself at-any-rate the almighty and all-perfect holy the
τοῦ Πατρὸς Λόγος, ἐπιβὰς τοῖς πᾶσι καὶ πανταχοῦ
of-the Father Word having-entered on-the all(-things) and everywhere
τὰς ἑαυτοῦ δυνάμεις ἐφαπλώσας, καὶ φωτίσας, τά τε
the his-own powers having-spread-out and having-illumined the both
φαινόμενα καὶ τὰ ἀόρατα πάντα, εἰς ἑαυτὸν συνέχει καὶ
visible and the invisible all into himself holds-together and
συσφίγγει, μηδὲν ἔρημον τῆς ἑαυτοῦ δυνάμεως ἀπολελοιπὼς,
binds-fast nothing destitute of-the his-own power having-left
ἀλλὰ πάντα καὶ διὰ πάντων, καὶ ἕκαστον ἰδίᾳ, καὶ
but all(-things) and through all(-things) and each separately and
ἀθρόως ὁμοῦ τὰ ὅλα ζωοποιῶν καὶ διαφυλάττων· τάς
all-at-once together the whole quickening and preserving the
τε ἀρχὰς πάσης αἰσθητῆς οὐσίας, αἵπερ εἰσὶ θερμὴ καὶ
both principles of-all sensible substance which are hot and

ψυχρὰ καὶ ὑγρὰ καὶ ξηρὰ εἰς ἓν συγκεραννύων, ποιεῖ μὴ
cold and wet and dry into one blending he-makes not
ἀντιστατεῖν, ἀλλὰ μίαν καὶ σύμφωνον ἀποτελεῖν ἁρμονίαν.
to-resist but one and concordant to-accomplish harmony
Δι᾽ αὐτὸν καὶ τὴν αὐτοῦ δύναμιν οὔτε τὸ πῦρ τῷ
because-of him and the his power neither the fire with-the
ψυχρῷ μάχεται, οὔτε τὸ ὑγρὸν τῷ ξηρῷ· ἀλλ᾽ ὡς
cold fights nor the wet with-the dry but as
φίλα καὶ ἀδελφὰ τὰ καθ᾽ ἑαυτὰ ὄντα ἐναντία,
friendly and brotherly(-things) the(-things) by themselves being contrary
συνελθόντα ὁμοῦ, τά τε φαινόμενα ζωογονοῦσι, καὶ τοῦ
having-come-together together the both visible(-things) bring-to-life and of-the
εἶναι τοῖς σώμασιν ἀρχαὶ γίνονται. Τούτῳ τῷ Θεῷ Λόγῳ
to-be for-the bodies principles become this the God Word
πειθόμενα τὰ μὲν ἐπὶ γῆς ζωογονεῖται, τὰ δὲ ἐν
obeying the(-things) indeed on earth are-brought-to-life the(-things) and in
τοῖς οὐρανοῖς συνίσταται. Καὶ διὰ τοῦτον θάλαττα μὲν
the heavens subsist and because-of this(-one) (the)-sea indeed
πᾶσα καὶ ὁ μέγας ὠκεανὸς ὅροις τοῖς ἰδίοις ἔχουσι τὴν
all and the great ocean in-bounds the own have the
ἑαυτῶν κίνησιν· ἡ δὲ ξηρὰ πᾶσα χλοηφορεῖ καὶ κομᾷ
their-own motion the but dry(-land) all grows-green and is-leafy
παντοίοις καὶ διαφόροις φυτοῖς, ὡς προείρηται. Καὶ ἵνα
with-every-kind and different plants as it-has-been-said-before and that
μὴ τὸ καθέκαστον ἐπὶ φανεροῖς ὀνομάζων ἐνδιατρίβω,
not the in-detail upon manifest(-things) naming I-may-linger
οὐδέν ἐστι τῶν ὄντων καὶ γινομένων, ὃ μὴ ἐν αὐτῷ καὶ
nothing is of-the beings and becoming(-things) which not in him and
δι᾽ αὐτοῦ γέγονε καὶ ἕστηκεν, ᾗ φησι καὶ ὁ θεολόγος
through him has-come-to-be and stands as says also the theologian
ἀνήρ· Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς
man in (the)-beginning was the Word and the Word was with

τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. Πάντα δι' αὐτοῦ
— God and God was the Word all(-things) through him
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. Οἷον γὰρ
came-to-be and without him came-to-be not-even one(-thing) as for
εἴ τις, λύραν μουσικὸς ἁρμοσάμενος καὶ τὰ βαρέα τοῖς
if one (a)-lyre musician having-tuned and the low with-the
ὀξέσι, καὶ τὰ μέσα τοῖς ἄλλοις τῇ τέχνῃ συναγαγὼν,
high and the middle with-the others by-the art having-brought-together
ἓν τὸ σημαινόμενον μέλος ἀποτελοίη· οὕτω καὶ ἡ τοῦ
one the signified melody should-accomplish thus also the —
Θεοῦ σοφία, τὸ ὅλον ὡς λύραν ἐπέχων, καὶ τὰ ἐν ἀέρι
of-God wisdom the whole as (a)-lyre holding and the(-things) in air
τοῖς ἐπὶ γῆς συναγαγὼν, καὶ τὰ ἐν οὐρανῷ
with-the(-things) on earth having-brought-together and the(-things) in heaven
τοῖς ἐν ἀέρι, καὶ τὰ ὅλα τοῖς κατὰ μέρος
with-the(-things) in air and the whole with-the(-things) in part
συνάπτων καὶ περιάγων τῷ ἑαυτοῦ νεύματι καὶ θελήματι,
joining and leading-round by-the his-own nod and will
ἕνα τὸν κόσμον καὶ μίαν τὴν τούτου τάξιν ἀποτελεῖ
one the world and one the its order accomplishes
καλῶς καὶ ἡρμοσμένως, αὐτὸς μὲν ἀκίνητος μένων παρὰ
beautifully and harmoniously he indeed motionless remaining with
τῷ Πατρὶ, πάντα δὲ κινῶν τῇ ἑαυτοῦ συστάσει, ὡς ἂν
the Father all(-things) but moving by-the his-own constitution as —
ἕκαστον τῷ ἑαυτοῦ Πατρὶ δοκῇ. Τὸ γὰρ παράδοξον
each to-the his-own Father seems-good the for marvelous(-thing)
αὐτοῦ τῆς θεότητος τοῦτό ἐστιν, ὅτι ἑνὶ καὶ τῷ αὐτῷ
his of-the deity this is that by-one and the same
νεύματι πάντα ὁμοῦ καὶ οὐκ ἐκ διαστημάτων, ἀλλ'
nod all(-things) together and not at intervals but
ἀθρόως ὅλα τά τε ὀρθὰ, καὶ τὰ περιφερῆ, τὰ ἄνω,
all-at-once whole(-things) the both straight and the round the above

τὰ μέσα, τὰ κάτω, τὰ ὑγρὰ, τὰ ψυχρὰ, τὰ θερμὰ, τὰ
the middle the below the wet the cold the hot the
φαινόμενα καὶ τὰ ἀόρατα περιάγει καὶ διακοσμεῖ κατὰ
visible and the invisible he-leads-round and orders according-to
τὴν ἑκάστου φύσιν. Ὁμοῦ γὰρ τῷ αὐτῷ νεύματι αὐτοῦ,
the of-each nature together for by-the same nod his
τὸ μὲν ὀρθὸν ὡς ὀρθὸν, τὸ δὲ περιφερὲς περιάγεται·
the indeed straight as straight the and round is-led-round
τὸ δὲ μέσον, ὡς ἔστι, κινεῖται· τὸ θερμὸν θερμαίνεται,
the and middle as it-is is-moved the hot is-heated
καὶ τὸ ξηρὸν ξηραίνεται· καὶ τὰ ὅλα ὡς ἔχει φύσεως
and the dry is-dried and the whole as it-is of-nature
ζωοποιεῖται καὶ συνίσταται παρ᾽ αὐτοῦ· καὶ θαυμαστή τις
is-quickened and subsists by him and wonderful some
καὶ θεία ἀληθῶς ἁρμονία ἀποτελεῖται δι᾽ αὐτοῦ.
and divine truly harmony is-accomplished through him
Καὶ ἵνα ἐκ παραδείγματος τὸ τηλικοῦτον νοηθείη, ἔστω 43
and that from (an)-example the so-great(-thing) may-be-perceived let-be
τὸ λεγόμενον ὡς ἐν εἰκόνι χοροῦ μεγάλου. Ὡς τοίνυν
the said(-thing) as in (an)-image of-(a)-chorus great as therefore
τοῦ χοροῦ συνεστῶτος ἐκ διαφόρων ἀνθρώπων, παίδων,
the chorus being-composed of different men boys
γυναικῶν αὖ καὶ γερόντων, καὶ τῶν ἔτι νέων· καὶ ἑνὸς
women in-turn and old(-men) and the still young and one
τοῦ καθηγεμόνος σημαίνοντος, ἕκαστος μὲν κατὰ τὴν
the leader signaling each indeed according-to the
φύσιν ἑαυτοῦ καὶ δύναμιν φωνεῖ, ὁ μὲν ἀνὴρ ὡς ἀνὴρ, ὁ
nature his-own and power sounds the indeed man as man the
δὲ παῖς ὡς παῖς, ὁ δὲ γέρων ὡς γέρων, καὶ ὁ νέος ὡς
and boy as boy the and old(-man) as old(-man) and the young as
νέος, πάντες δὲ μίαν ἀποτελοῦσιν ἁρμονίαν· ἢ ὡς ἡ καθ᾽
young all but one accomplish harmony or as the in

ἡμᾶς ψυχὴ ἐν ταὐτῷ τὰς ἐν ἡμῖν αἰσθήσεις κατὰ
us soul at the-same(-time) the in us senses according-to
τὴν ἑκάστης ἐνέργειαν κινεῖ, ὥστε παρόντος πράγματος
the of-each working moves so-that being-present (a)-thing
ἑνὸς τὰς πάσας ὁμοῦ κινεῖσθαι, καὶ τὸν μὲν ὀφθαλμὸν
one the all together to-be-moved and the indeed eye
ὁρᾷν, τὴν δὲ ἀκοὴν ἀκούειν, τὴν δὲ χεῖρα ἅπτεσθαι, καὶ
to-see the and hearing to-hear the and hand to-touch and
τὴν ὄσφρησιν ἀντιλαμβάνεσθαι, καὶ τὴν γεῦσιν γεύεσθαι·
the smell to-perceive and the taste to-taste
πολλάκις δὲ καὶ τὰ ἄλλα μέλη τοῦ σώματος, ὥστε καὶ
often and also the other members of-the body so-that also
τοὺς πόδας περιπατεῖν· ἢ ἵνα καὶ τρίτῳ παραδείγματι
the feet to-walk or that also by-(a)-third example
τὸ λεγόμενον σημανθῇ, ἔοικεν οἰκοδομηθείσῃ μάλιστα
the said(-thing) may-be-signified it-is-like to-(a)-built most
μεγάλῃ πόλει, καὶ οἰκονομουμένῃ ἐπὶ παρουσίᾳ τοῦ καὶ
great city and administered at (the)-presence of-the also
ταύτην οἰκοδομήσαντος ἄρχοντος καὶ βασιλέως. Ἐκείνου
it having-built ruler and king that(-one)
γὰρ παρόντος, καὶ προστάττοντος, καὶ πρὸς πάντα τὸν
for being-present and commanding and toward all the
ὀφθαλμὸν τείνοντος, ἑπόμενοι πάντες, οἱ μὲν ἐπὶ τὴν
eye directing following all the(-ones) indeed to the
γεωργίαν, οἱ δὲ ἐπὶ τοὺς ὑδραγωγοὺς ὑδρευσόμενοι
farming the(-ones) and to the aqueducts to-draw-water
σπεύδουσιν· ἄλλος δὲ ἐπισιτισόμενος προέρχεται· καὶ ὁ
hasten another and to-get-provisions goes-forth and the(-one)
μὲν ἐπὶ τὴν βουλὴν βαδίζει, ὁ δὲ ἐπὶ τὴν ἐκκλησίαν
indeed to the council walks the(-one) and into the assembly
εἰσέρχεται· καὶ ὁ μὲν δικαστὴς ἐπὶ τὸ δικάζειν, ὁ δὲ
enters and the indeed judge to the to-judge the and

ἄρχων ἐπὶ τὸ θεσμοθετεῖν· καθίσταται δὲ εὐθέως ὁ μὲν
ruler to the to-legislate takes-his-place and at-once the indeed
τεχνίτης ἐπὶ τὴν ἐργασίαν, ὁ δὲ ναύτης ἐπὶ τὴν θάλατταν
craftsman to the work the and sailor to the sea
κατέρχεται, ὁ τέκτων ἐπὶ τὸ τεκτονεύειν, ὁ ἰατρὸς ἐπὶ τὴν
goes-down the carpenter to the to-carpenter the physician to the
θεραπείαν, ὁ οἰκοδόμος ἐπὶ τὴν οἰκοδομήν· καὶ ὁ μὲν
healing the builder to the building and the(-one) indeed
εἰς τὸν ἀγρὸν βαδίζει, ὁ δὲ ἀπὸ τοῦ ἀγροῦ ἀνέρχεται·
into the field walks the(-one) and from the field comes-up
καὶ οἱ μὲν περὶ τὴν πόλιν ἀναστρέφονται, οἱ δὲ ἀπὸ
and those indeed about the city go-about those and from
τῆς πόλεως ἐξέρχονται, καὶ πάλιν εἰς αὐτὴν ἐπανέρχονται.
the city go-out and again into it return
Πάντα δὲ ταῦτα τῇ παρουσίᾳ τοῦ ἑνὸς ἄρχοντος, καὶ
all and these(-things) by-the presence of-the one ruler and
τῇ τούτου διατάξει γίγνονται, καὶ συνίστανται. Κατὰ
by-the his ordinance happen and subsist according-to
ταῦτα δὴ καὶ ἐπὶ τῆς συμπάσης κτίσεως, κἂν μικρὸν
these(-things) indeed also regarding the whole creation even-if small
ᾖ τὸ παράδειγμα, ὅμως μείζονι διανοίᾳ χρὴ νοεῖν·
be the example nevertheless with-greater understanding (one)-must perceive
ὑπὸ γὰρ μιᾶς ῥιπῆς νεύματός τινος τοῦ Θεοῦ Λόγου ὁμοῦ
by for one impulse of-nod some of-the God Word together
τὰ πάντα διακοσμεῖται, καὶ τὰ οἰκεῖα παρ' ἑκάστου
the all(-things) are-ordered and the(-things) proper by each
γίγνεται, καὶ παρὰ πάντων ὁμοῦ μία τάξις ἀποτελεῖται.
come-about and by all together one order is-accomplished
Νεύματι γὰρ καὶ ταῖς δυνάμεσι τοῦ ἐπιστατοῦντος καὶ 44
by-(the)-nod for and by-the powers of-the presiding and
ἡγεμονεύοντος τῶν πάντων θείου καὶ πατρικοῦ Λόγου,
governing of-the all divine and paternal Word

οὐρανὸς μὲν περιστρέφεται, τὰ δὲ ἄστρα κινεῖται, καὶ ὁ
(the)-heaven indeed revolves the and stars are-moved and the
μὲν ἥλιος φαίνει, ἡ δὲ σελήνη περιπολεῖ, καὶ ὁ ἀὴρ μὲν ὑπ᾽
indeed sun shines the and moon goes-round and the air indeed by
αὐτοῦ φωτίζεται, αἰθὴρ δὲ θερμαίνεται καὶ ἄνεμοι πνέουσι·
him is-illumined (the)-ether and is-heated and winds blow
τὰ ὄρη εἰς ὕψος ἀνατεταμένα ἵσταται, ἡ θάλασσα
the mountains to height stretched-up stand the sea
κυμαίνει, καὶ τὰ ἐν αὐτῇ ζῶα τρέφεται, ἡ γῆ ἀκίνητος
surges and the in it animals are-nourished the earth motionless
μένουσα καρποφορεῖ, καὶ ὁ ἄνθρωπος πλάττεται, καὶ ζῇ,
remaining bears-fruit and the man is-fashioned and lives
καὶ ἀποθνήσκει πάλιν· καὶ ἁπλῶς πάντα ψυχοῦται καὶ
and dies again and simply all(-things) are-ensouled and
κινεῖται· τὸ πῦρ καίει, τὸ ὕδωρ ψύχει, πηγαὶ ἀναβλύζουσι,
are-moved the fire burns the water chills springs gush-up
ποταμοὶ πλημμυροῦσι, καιροὶ καὶ ὧραι παραγίγνονται,
rivers flood seasons and hours come-round
ὑετοὶ κατέρχονται, τὰ νέφη πληροῦται, χάλαζα γίνεται,
rains come-down the clouds are-filled hail arises
χιὼν καὶ κρύσταλλος πήγνυται, πετεινὰ ἵπταται, ἑρπετὰ
snow and ice congeal birds fly creeping(-things)
πορεύεται, ἔνυδρα νήχεται, θάλαττα πλέεται, γῆ
go water(-creatures) swim (the)-sea is-sailed (the)-earth
σπείρεται καὶ κατὰ τοὺς ἰδίους καιροὺς χλοηφορεῖ,
is-sown and according-to the own seasons grows-green
φυτὰ αὔξει, καὶ τὰ μὲν νεάζει, τὰ δὲ πεπαίνεται,
plants grow and the(-ones) indeed are-young the(-ones) and ripen
τὰ δὲ αὐξάνοντα γηράσκει καὶ φθίνει, καὶ τὰ μὲν
the(-ones) and growing grow-old and wane and the(-ones) indeed
ἀφανίζεται, τὰ δὲ γεννᾶται καὶ φαίνεται. Ταῦτα δὲ
vanish the(-ones) and are-born and appear these and

πάντα, καὶ ἔτι πλείω τούτων, ἃ διὰ τὸ πλῆθος οὐκ
all and still more than-these which because-of the multitude not
ἰσχύομεν ἡμεῖς λέγειν, ὁ παραδοξοποιὸς καὶ θαυματοποιὸς
we-are-able ourselves to-tell the wonder-making and marvel-working
τοῦ Θεοῦ Λόγος φωτίζων καὶ ζωοποιῶν, τῷ ἑαυτοῦ
— of-God Word illumining and quickening by-the his-own
νεύματι κινεῖ, καὶ διακοσμεῖ, ἕνα τὸν κόσμον ἀποτελῶν,
nod moves and orders one the world accomplishing
οὐκ ἔξωθεν ἑαυτοῦ καὶ τὰς ἀοράτους δυνάμεις ἀφείς· καὶ
not outside himself even the invisible powers having-left and
γὰρ καὶ ταύτας, οἷα δὴ καὶ αὐτῶν ποιητὴς ὑπάρχων,
for also these as indeed also of-them maker being
συμπεριλαβὼν ἐν τοῖς ὅλοις, συνέχει καὶ ζωοποιεῖ πάλιν
having-embraced in the whole he-holds-together and quickens again
τῷ ἑαυτοῦ νεύματι, καὶ τῇ ἑαυτοῦ προνοίᾳ· καὶ τούτου
by-the his-own nod and by-the his-own providence and of-this
οὐκ ἄν τι γένοιτο πρὸς ἀπιστίαν ἐφόδιον. Ὡς γὰρ τῇ
not — anything would-arise for unbelief (as)-provision as for by-the
ἑαυτοῦ προνοίᾳ καὶ σώματα μὲν αὔξει, ψυχὴ δὲ ἡ λογικὴ
his-own providence also bodies indeed grow (the)-soul and the rational
κινεῖται, καὶ τὸ λογίζεσθαι καὶ τὸ ζῆν ἔχει, καὶ τοῦτο οὐ
is-moved and the to-reason and the to-live has and this not
πολλῆς ἀποδείξεως δεῖται· ὁρῶμεν γὰρ τὰ γινόμενα·
much demonstration needs we-see for the(-things) happening
οὕτω δὴ πάλιν αὐτὸς ὁ τοῦ Θεοῦ Λόγος ἑνὶ καὶ ἁπλῷ
thus indeed again himself the — of-God Word by-one and simple
νεύματι, τῇ ἑαυτοῦ δυνάμει τόν τε ὁρατὸν κόσμον καὶ
nod by-the his-own power the both visible world and
τὰς ἀοράτους δυνάμεις κινεῖ καὶ συνέχει, ἑκάστῳ τὴν
the invisible powers moves and holds-together to-each the
ἰδίαν ἐνέργειαν ἀποδιδούς· ὥστε τὰς μὲν θείας θειοτέρως
own working rendering so-that the indeed divine more-divinely

κινεῖσθαι, τὰ δὲ ὁρατὰ ὥσπερ καὶ ὁρᾶται. Αὐτὸς δὲ, ἐπὶ
to-be-moved the and visible(-things) as also they-are-seen he-himself and over
πάντων, ἡγεμών τε καὶ βασιλεὺς καὶ σύστασις γινόμενος
all leader both and king and constitution becoming
τῶν πάντων, τὰ πάντα πρὸς δόξαν καὶ γνῶσιν τοῦ
of-the all the all(-things) for glory and knowledge of-the
ἑαυτοῦ Πατρὸς ἐργάζεται, μονονουχὶ διὰ τῶν γιγνομένων
his-own Father works all-but through the coming-about
ἔργων αὐτοῦ διδάσκων καὶ λέγων· Ἐκ μεγέθους καὶ
works his teaching and saying from (the)-greatness and
καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς θεωρεῖται.
beauty of-creatures proportionately the originator is-beheld

XII · THE WITNESS OF SCRIPTURE

The order of the world reveals the Word, and the Word the Father, whose interpreter he is. Scripture confirms it: the commandments forbid idols, the psalms praise the Word by whom the heavens were made, and Genesis shows the Father speaking to someone at creation, his Word and Wisdom, the Father's unvarying image. Those who ignore him are fools; for the faithful who live by his laws the fruit is immortality and the kingdom of heaven, for the rest shame at the judgment.

45 Ὥσπερ γὰρ, ἀναβλέψαντας εἰς τὸν οὐρανὸν, καὶ ἰδόντας
as for having-looked-up to the heaven and having-seen
τὸν κόσμον αὐτοῦ, καὶ τὸ τῶν ἄστρων φῶς, ἔστιν
the order its and the of-the stars light it-is(-possible)
ἐνθυμεῖσθαι τὸν ταῦτα διακοσμοῦντα Λόγον· οὕτω νοοῦντας
to-consider the these ordering Word thus perceiving
Λόγον Θεοῦ, νοεῖν ἐστιν ἀνάγκη καὶ τὸν τούτου
(the)-Word of-God to-perceive it-is necessary also the his
πατέρα Θεὸν, ἐξ οὗ προϊὼν, εἰκότως τοῦ ἑαυτοῦ
father God from whom proceeding fittingly of-the his-own

πατρὸς ἑρμηνεὺς καὶ ἄγγελος λέγεται· καὶ τοῦτο ἐκ
father interpreter and messenger he-is-called and this from
τῶν καθ' ἡμᾶς τις ἂν ἴδοι. Εἰ γὰρ δὴ, λόγου
the(-things) among us one — might-see if for indeed (a)-word
προϊόντος παρὰ ἀνθρώπων, ἐνθυμούμεθα τὴν τούτου
proceeding from men we-consider the its
πηγὴν εἶναι τὸν νοῦν, καὶ τῷ λόγῳ ἐπιβάλλοντες, τὸν
source to-be the mind and to-the word applying the
νοῦν σημαινόμενον ὁρῶμεν τῷ λογισμῷ· πολλῷ πλέον
mind signified we-see by-the reasoning much more
μείζονι φαντασίᾳ καὶ ἀσυγκρίτῳ ὑπεροχῇ τοῦ Λόγου τὴν
by-greater imagination and incomparable superiority of-the Word the
δύναμιν ὁρῶντες, ἔννοιαν λαμβάνομεν καὶ τοῦ ἀγαθοῦ
power seeing (a)-notion we-take also of-the good
Πατρὸς αὐτοῦ, ὡς αὐτὸς ὁ Σωτήρ φησιν· Ὁ ἐμὲ
Father his as himself the Savior says the(-one) me
ἑωρακὼς ἑώρακε τὸν Πατέρα μου. Ταῦτα δὲ καὶ πᾶσα
having-seen has-seen the Father my these and also all
θεόπνευστος Γραφὴ φανερώτερον καὶ κατὰ μεῖζον
God-inspired Scripture more-manifestly and to-a greater(-degree)
κηρύττει, ἀφ' ὧν δὴ καὶ ἡμεῖς τεθαῤῥηκότες ταῦτά
proclaims from which indeed also we having-taken-courage these(-things)
σοι γράφομεν, καὶ σὺ, ταύταις ἐντυγχάνων, δυνήσῃ τῶν
to-you write and you these reading will-be-able of-the
λεγομένων ἔχειν τὴν πίστιν. Λόγος γὰρ ἐκ μειζόνων
said(-things) to-have the proof (an)-argument for from greater(-things)
βεβαιούμενος, ἀναντίῤῥητον ἔχει τὴν ἀπόδειξιν. Ἄνωθεν
confirmed incontestable has the demonstration from-of-old
τοίνυν περὶ τῆς τῶν εἰδώλων ἀναιρέσεως προησφαλίζετο
therefore about the of-the idols destruction secured-beforehand
τὸν Ἰουδαίων λαὸν ὁ θεῖος Λόγος λέγων· Οὐ ποιήσεις
the of-Jews people the divine Word saying not you-shall-make

σεαυτῷ εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ
for-yourself (an)-idol nor of-anything (a)-likeness as-many-as in the
οὐρανῷ ἄνω, καὶ ἐπὶ τῆς γῆς κάτω. Τὴν δὲ αἰτίαν τῆς
heaven above and upon the earth below the but cause of-the
τούτων καθαιρέσεως, ἑτέρως σημαίνει λέγων· Τὰ εἴδωλα
of-these destruction otherwise he-signifies saying the idols
τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων.
of-the nations (are)-silver and gold works of-hands of-men
Στόμα ἔχουσι, καὶ οὐ λαλήσουσιν· ὀφθαλμοὺς ἔχουσι,
(a)-mouth they-have and not they-will-speak eyes they-have
καὶ οὐκ ὄψονται· ὦτα ἔχουσι, καὶ οὐκ ἀκούσονται· ῥῖνας
and not they-will-see ears they-have and not they-will-hear noses
ἔχουσι, καὶ οὐκ ὀσφρανθήσονται. Χεῖρας ἔχουσι, καὶ οὐ
they-have and not they-will-smell hands they-have and not
ψηλαφήσουσι· πόδας ἔχουσι, καὶ οὐ περιπατήσουσιν. Οὐ
they-will-handle feet they-have and not they-will-walk not
σεσιώπηκε δὲ τὴν περὶ τῆς κτίσεως διδασκαλίαν· ἀλλὰ
he-has-passed-over and the about the creation teaching but
καὶ μάλα εἰδὼς αὐτῶν τὸ κάλλος, ἵνα μή τινες, τῷ
even well knowing their the beauty that not some at-the
κάλλει τούτων ἐναποβλέψαντες, οὐχ ὡς ἔργα Θεοῦ, ἀλλ'
beauty of-these having-gazed not as works of-God but
ὡς θεοὺς θρησκεύσωσι, προασφαλίζεται τοὺς ἀνθρώπους
as gods should-worship he-secures-beforehand the men
λέγων· Καὶ μὴ ἀναβλέψας τοῖς ὀφθαλμοῖς καὶ ἰδὼν
saying and not having-looked-up with-the eyes and having-seen
τὸν ἥλιον καὶ τὴν σελήνην, καὶ πάντα τὸν κόσμον τοῦ
the sun and the moon and all the order of-the
οὐρανοῦ πλανηθεὶς, προσκυνήσῃς αὐτοῖς, ἃ ἀπένειμε
heaven having-been-led-astray worship them which assigned
Κύριος ὁ Θεός σου πᾶσι τοῖς ἔθνεσι τοῖς ὑποκάτω
(the)-Lord — God your to-all the nations the(-ones) under

τοῦ οὐρανοῦ. Ἀπένειμε δὲ οὐκ εἰς τὸ εἶναι θεοὺς αὐτοῖς
the heaven he-assigned and not for the to-be gods to-them
αὐτὰ, ἀλλ' ἵνα τῇ τούτων ἐνεργείᾳ γινώσκωσιν οἱ ἀπὸ
them but that by-the their working may-know those from
τῶν ἐθνῶν τὸν τῶν πάντων δημιουργὸν Θεὸν, ὥσπερ
the nations the of-the all creator God as
εἴρηται. Ὁ γὰρ Ἰουδαίων πάλαι λαὸς κατὰ πλεῖον εἶχε
it-has-been-said the for of-Jews of-old people in more had
τὴν διδασκαλίαν, ὅτι μὴ μόνον ἐκ τῶν τῆς κτίσεως
the teaching because not only from the of-the creation
ἔργων, ἀλλὰ καὶ ἐκ τῶν θείων Γραφῶν εἶχον τὴν περὶ
works but also from the divine Scriptures they-had the about
Θεοῦ γνῶσιν. Καὶ καθόλου δὲ τοὺς ἀνθρώπους ἀπὸ τῆς
God knowledge and generally too the men from the
περὶ τὰ εἴδωλα πλάνης καὶ ἀλόγου φαντασίας ἀφέλκων,
about the idols error and irrational imagination drawing-away
φησίν· Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ. Οὐχ ὡς
he-says not shall-be to-you gods other except me not as
ὄντων δὲ θεῶν ἄλλων κωλύει τούτους αὐτοὺς ἔχειν, ἀλλ'
being but gods other he-forbids these them to-have but
ἵνα μή τις, τὸν ἀληθινὸν ἀποστραφεὶς Θεὸν, ἑαυτῷ τὰ
that not anyone the true having-turned-from God for-himself the
μὴ ὄντα θεοποιεῖν ἄρξηται; ὁποῖοί εἰσιν οἱ παρὰ
not being(-things) to-deify may-begin such-as are those among
ποιηταῖς καὶ συγγραφεῦσιν ὀνομασθέντες καὶ δειχθέντες
poets and writers named and shown
οὐκ ὄντες θεοί. Καὶ αὐτὴ δὲ ἡ λέξις τὸ μὴ εἶναι
not being gods and itself too the expression the not to-be
αὐτοὺς θεοὺς δείκνυσι, δι' ἧς φησιν· Οὐκ ἔσονταί
them gods shows through which he-says not shall-be
σοι θεοὶ ἕτεροι, ὅπερ ἐπὶ μέλλοντος σημαίνεται. Τὸ
to-you gods other which of (the)-future is-signified the(-thing)

δὲ ἐπὶ μέλλουσι γινόμενον οὐκ ἔστι τότε ὅτε ταῦτα
but in future becoming not is then when these(-things)
λέγεται.
are-said

46 Ἆρ᾽ οὖν, ἀνελὼν τὴν τῶν ἐθνῶν ἢ εἰδώλων ἀθεότητα,
has then having-destroyed the of-the nations or of-idols godlessness
σεσιώπηκεν ἡ ἔνθεος διδασκαλία, καὶ ἁπλῶς ἀφῆκε τὸ
has-fallen-silent the inspired teaching and simply let the
τῶν ἀνθρώπων γένος ἄμοιρον τῆς τοῦ Θεοῦ γνώσεως
of-the men race without-share of-the — of-God knowledge
φέρεσθαι; Οὐχί γε, ἀλλὰ καὶ προαπαντᾷ τῇ διανοίᾳ
be-carried-along not at-least but even it-goes-to-meet the understanding
λέγουσα· Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεός σου, Κύριος
saying hear Israel (the)-Lord — God your (the)-Lord
εἷς ἐστι· καὶ πάλιν· Ἀγαπήσεις Κύριον τὸν Θεόν σου
one is and again you-shall-love (the)-Lord — God your
ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου· καὶ
with whole the heart your and with whole the strength your and
πάλιν· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ
again (the)-Lord — God your you-shall-worship and him
μόνῳ λατρεύσεις, καὶ πρὸς αὐτὸν κολληθήσῃ. Ὅτι καὶ
alone you-shall-serve and to him you-shall-cleave that both
ἡ διὰ πάντων καὶ ἡ εἰς πάντα τοῦ Λόγου πρόνοια
the through all(-things) and the toward all(-things) of-the Word providence
καὶ διακόσμησις ἀπὸ πάσης τῆς θεοπνεύστου Γραφῆς
and ordering by all the God-inspired Scripture
μαρτυρεῖται, ἀρκεῖ τὰ νῦν λεγόμενα δεῖξαι τοῦ λόγου
is-attested suffice the now said(-things) to-show of-the argument
τὴν πίστιν, ᾗ φασιν οἱ θεολόγοι ἄνδρες· Ἐθεμελίωσας τὴν
the proof as say the theologian men you-founded the
γῆν, καὶ διαμένει· τῇ διατάξει σου διαμένει ἡ ἡμέρα·
earth and it-abides by-the ordinance your abides the day

καὶ πάλιν· Ψάλατε τῷ Θεῷ ἡμῶν ἐν κιθάρᾳ, τῷ
and again sing-psalms — to-God our with (the)-harp to-him
περιβάλλοντι τὸν οὐρανὸν ἐν νεφέλαις, τῷ ἑτοιμάζοντι
encompassing the heaven with clouds to-him preparing
τῇ γῇ ὑετὸν, τῷ ἐξαγαγόντι ἐν ὄρεσι χόρτον καὶ
for-the earth rain to-him bringing-forth on mountains grass and
χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, καὶ διδόντι τοῖς
green-herb for-the service of-the men and giving to-the
κτήνεσι τροφήν. Διὰ τίνος δὲ δίδωσιν ἢ δι' οὗ
cattle food through whom and does-he-give than through whom
καὶ τὰ πάντα γέγονε; Δι' οὗ γὰρ γέγονε, δι'
also the all(-things) came-to-be through whom for they-came-to-be through
αὐτοῦ καὶ ἡ τῶν πάντων ἀκολούθως ἐστὶ πρόνοια.
him also the of-the all consequently is providence
Τίς οὖν ἂν εἴη οὗτος ἢ ὁ τοῦ Θεοῦ Λόγος, περὶ
who then — might-be this(-one) than the — of-God Word about
οὗ καὶ ἐν ἑτέρῳ ψαλμῷ λέγει· Τῷ λόγῳ Κυρίου οἱ
whom also in another psalm he-says by-the word of-(the)-Lord the
οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος
heavens were-made-firm and by-the breath of-the mouth
αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. Καὶ γὰρ τὰ πάντα
his all the power their and for the all(-things)
ἐν αὐτῷ καὶ δι' αὐτοῦ γενόμενα διαλέγεται, ἀφ' ὧν
in him and through him made it-discusses from which
καὶ ἡμᾶς πείθει λέγουσα· Αὐτὸς εἶπε, καὶ ἐγενήθησαν·
also us it-persuades saying he said and they-came-to-be
αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν· καθὼς καὶ ὁ πάντα
he commanded and they-were-created as also the in-all(-things)
μέγας Μωῦσῆς ἐν ἀρχῇ τῆς κοσμοποιίας βεβαιοῖ τὸ
great Moses in (the)-beginning of-the world-making confirms the
λεγόμενον ἐξηγούμενος καὶ λέγων· Καὶ εἶπεν ὁ Θεός·
said(-thing) expounding and saying and said — God

Ποιήσωμεν ἄνθρωπον κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽
let-us-make man according-to image our and according-to
ὁμοίωσιν. Ἐπειδὴ καὶ τὴν οὐρανοῦ καὶ γῆς καὶ πάντων
likeness since also the of-heaven and earth and of-all(-things)
ὑφιστὰς γένεσιν, αὐτῷ εἶπεν ὁ Πατήρ· Γενηθήτω οὐρανὸς,
establishing origin to-him said the Father let-be-made heaven
καὶ συναχθήτω τὰ ὕδατα, καὶ ὀφθήτω ἡ ξηρά· καὶ
and let-be-gathered the waters and let-appear the dry(-land) and
ἐξαγαγέτω ἡ γῆ βοτάνην καὶ πᾶν ζῶον· ἀφ᾽ ὧν καὶ
let-bring-forth the earth herb and every animal from which also
Ἰουδαίους ἄν τις ἐλέγξειεν οὐ γνησίως ἐφιστάνοντας
Jews — one might-refute not genuinely attending
ταῖς Γραφαῖς. Τίνι γὰρ, ἄν τις εἴποι πρὸς αὐτοὺς,
to-the Scriptures with-whom for — one might-say to them
ὡμίλει ὁ Θεὸς, ἵνα καὶ προστάττων λαλῇ; Εἰ μὲν
conversed — God that also commanding he-should-speak if indeed
οὖν τοῖς γιγνομένοις προσέταττε καὶ ὡμίλει, περιττὸς
then to-the (things)-coming-to-be he-commanded and conversed superfluous
ἦν ὁ λόγος· οὔπω γὰρ ἦν, ἀλλ᾽ ἔμελλε γίγνεσθαι·
was the word not-yet for they-were but were-going to-come-to-be
οὐδεὶς δὲ τῷ μὴ ὄντι λαλεῖ, οὐδὲ εἰς τὸ γενέσθαι
no-one and to-the not being speaks nor for the to-come-to-be
τῷ μηδέπω γενομένῳ προστάττει καὶ λαλεῖ. Εἰ γὰρ
to-the not-yet made commands and speaks if for
τοῖς ἐσομένοις προσέταττεν ὁ Θεὸς, ἔδει λέγειν
to-the(-things) going-to-be commanded — God it-was-needful to-say
αὐτόν· Γενοῦ, οὐρανὲ, καὶ γενοῦ, γῆ, καὶ ἔξελθε, βοτάνη,
him become heaven and become earth and come-forth herb
καὶ ποιήθητι, ἄνθρωπε· νῦν δὲ τοῦτο μὲν οὐκ ἐποίησε·
and be-made man now but this indeed not he-did
προστάττει δὲ λέγων· Ποιήσωμεν ἄνθρωπον, καὶ ἐξελθέτω
he-commands but saying let-us-make man and let-come-forth

βοτάνη· ἀφ᾽ ὧν δείκνυται ὁ Θεὸς ὡς πλησίον τινὶ
herb from which is-shown — God as near someone
διαλεγόμενος περὶ τούτων. Οὐκοῦν ἀνάγκη συνεῖναί
conversing about these(-things) therefore (it-is)-necessary to-be-with
τινα τούτῳ, ᾧ καὶ ὁμιλῶν ἐποίει τὰ ὅλα. Τίς οὖν
someone him with-whom also conversing he-made the whole who then
ἂν εἴη εἰ μὴ ὁ τούτου Λόγος; τίνι γὰρ ἄν τις
— might-be if not the his Word with-whom for — one
φαίη Θεὸν ὁμιλεῖν ἢ τῷ ἑαυτοῦ Λόγῳ; Ἢ τίς τούτῳ
might-say God to-converse than with-the his-own Word or who with-him
συνῆν ποιοῦντι τὴν γενητὴν πᾶσαν οὐσίαν ἢ ἡ τούτου
was-with making the originated all substance than the his
σοφία, ἡ λέγουσα· Ἡνίκα ἐποίει τὸν οὐρανὸν
wisdom the(-one) saying when he-was-making the heaven
καὶ τὴν γῆν, συμπαρήμην αὐτῷ· ἐν δὲ τῇ οὐρανοῦ καὶ
and the earth I-was-present-with him in and the of-heaven and
γῆς ὀνομασίᾳ, πάντα τὰ ἐν οὐρανῷ καὶ γῇ γενητὰ
earth naming all the(-things) in heaven and earth originated
συμπεριλαμβάνει. Συνὼν δὲ ὡς σοφία, καὶ ὡς Λόγος
it-includes being-with and as wisdom and as Word
τὸν Πατέρα βλέπων, ἐδημιούργει τὸ πᾶν καὶ συνίστη
the Father seeing he-created the all and constituted
καὶ διεκόσμει· καὶ δύναμις δὲ ὢν τοῦ Πατρὸς, τὰ ὅλα
and ordered and power too being of-the Father the whole
εἰς τὸ εἶναι ἰσχυροποίει, ᾗ φησι καὶ ὁ Σωτήρ· Πάντα
into the to-be he-strengthened as says also the Savior all(-things)
ὅσα βλέπω τὸν Πατέρα ποιοῦντα, κἀγὼ ὁμοίως ποιῶ·
as-many-as I-see the Father doing and-I likewise do
καὶ δι᾽ αὐτοῦ δὲ καὶ εἰς αὐτὸν τὰ πάντα γεγονέναι
and through him but and unto him the all(-things) to-have-come-to-be
οἱ ἱεροὶ τούτου διδάσκουσι μαθηταὶ, καὶ ὅτι ἀγαθὸν ἐξ
the holy his teach disciples and that (a)-good from

ἀγαθοῦ γέννημα, καὶ ἀληθινὸς Υἱὸς ὑπάρχων, δύναμίς
(a)-good offspring and true Son being power
ἐστι τοῦ Πατρὸς, καὶ σοφία, καὶ Λόγος, οὐ κατὰ μετοχὴν
he-is of-the Father and wisdom and Word not by participation
ταῦτα ὢν, οὐδὲ ἔξωθεν ἐπιγινομένων τούτων αὐτῷ
these(-things) being nor from-outside accruing these to-him
κατὰ τοὺς αὐτοῦ μετέχοντας καὶ σοφιζομένους δι᾽
like those of-him partaking and made-wise through
αὐτοῦ, καὶ δυνατοὺς καὶ λογικοὺς ἐν αὐτῷ γινομένους,
him and powerful and rational in him becoming
ἀλλ᾽ αὐτοσοφία, αὐτολόγος, αὐτοδύναμις ἰδία τοῦ Πατρός
but very-wisdom very-word very-power own of-the Father
ἐστιν, αὐτοφῶς, αὐτοαλήθεια, αὐτοδικαιοσύνη, αὐτοαρετὴ,
he-is very-light very-truth very-righteousness very-virtue
καὶ μὲν καὶ χαρακτὴρ καὶ ἀπαύγασμα καὶ εἰκών.
and indeed also stamp and radiance and image
Καὶ συνελόντι φράσαι, καρπὸς παντέλειος τοῦ Πατρὸς
and in-sum to-express (the)-fruit all-perfect of-the Father
ὑπάρχει, καὶ μόνος ἐστὶν Υἱὸς, εἰκὼν ἀπαράλλακτος
he-is and alone is (the)-Son (the)-image unvarying
τοῦ Πατρός.
of-the Father

47 Τίς οὖν ἂν, τίς ἐξαριθμήσειε τὸν Πατέρα, ἵνα καὶ τοῦ
who then — who could-number the Father that also of-the
Λόγου τούτου τὰς δυνάμεις ἐξεύροι; Ἔστι γὰρ ὥσπερ
Word his the powers he-might-find he-is for as
τοῦ Πατρὸς Λόγος καὶ σοφία, οὕτω καὶ τοῖς γενητοῖς
of-the Father Word and wisdom thus also to-the originated(-things)
συγκαταβαίνων, γίνεται πρὸς τὴν τοῦ γενήτορος γνῶσιν
condescending he-becomes for the of-the begetter knowledge
καὶ ἔννοιαν αὐτοαγιασμὸς καὶ αὐτοζωὴ καὶ θύρα, καὶ
and notion very-sanctification and very-life and door and

ποιμὴν, καὶ ὁδὸς, καὶ βασιλεὺς, καὶ ἡγεμὼν, καὶ ἐπὶ
shepherd and way and king and leader and over
πᾶσι σωτὴρ, καὶ ζωοποιὸς καὶ φῶς, καὶ πρόνοια τῶν
all savior and life-giver and light and providence of-the
πάντων. Τοιοῦτον ἄρα ἀγαθὸν καὶ δημιουργὸν Υἱὸν ἔχων
all such then good and creator Son having
ἐξ ἑαυτοῦ ὁ Πατὴρ, οὐκ ἀφανῆ αὐτὸν τοῖς γενητοῖς
from himself the Father not invisible him to-the originated(-things)
ἀπέκρυψεν· ἀλλὰ καὶ ὁσημέραι τοῦτον ἀποκαλύπτει τοῖς
he-hid but even daily this(-one) he-reveals to-the
πᾶσι διὰ τῆς τῶν πάντων δι᾽ αὐτοῦ συστάσεως
all through the of-the all through him constitution
καὶ ζωῆς. Ἐν αὐτῷ δὲ καὶ δι᾽ αὐτοῦ, καὶ ἑαυτὸν
and life in him but and through him also himself
ἐμφαίνει, καθὼς ὁ Σωτήρ φησιν· Ἐγὼ ἐν τῷ Πατρὶ
he-shows as the Savior says I in the Father
καὶ ὁ Πατὴρ ἐν ἐμοί· ὥστε ἐξ ἀνάγκης εἶναι τὸν
and the Father in me so-that of necessity to-be the
Λόγον ἐν τῷ γεννήσαντι, καὶ τὸν γεννηθέντα σὺν
Word in the(-one) having-begotten and the(-one) begotten with
τῷ Πατρὶ διαιωνίζειν. Τούτων δὲ οὕτως ἐχόντων, καὶ
the Father to-endure-eternally these and thus being and
οὐδενὸς ἔξωθεν αὐτοῦ τυγχάνοντος, ἀλλὰ καὶ οὐρανοῦ
nothing outside him being but even of-heaven
καὶ γῆς, καὶ πάντων τῶν ἐν αὐτοῖς ἐξηρτημένων
and of-earth and of-all the(-things) in them depending
αὐτοῦ, ὅμως ἄνθρωποι παράφρονες, παραγκωνισάμενοι
on-him nevertheless men senseless having-elbowed-aside
τὴν πρὸς τοῦτον γνῶσιν καὶ εὐσέβειαν, τὰ οὐκ ὄντα
the toward him knowledge and piety the not being(-things)
πρὸ τῶν ὄντων ἐτίμησαν· καὶ ἀντὶ τοῦ ὄντως ὄντος
before the being(-things) honored and instead-of the really being

Θεοῦ, τὰ μὴ ὄντα ἐθεοποίησαν, Τῇ κτίσει παρὰ
God the not being(-things) deified the creation beside
τὸν κτίσαντα λατρεύοντες, πρᾶγμα πάσχοντες ἀνόητον
the creator serving (a)-thing suffering foolish
καὶ δυσσεβές. Ὅμοιον γὰρ εἴ τις τὰ ἔργα πρὸ τοῦ
and impious (it-is)-like for if one the works before the
τεχνίτου θαυμάσειε, καὶ τὰ ἐν τῇ πόλει δημιουργήματα
craftsman should-admire and the in the city works
καταπλαγεὶς, τὸν τούτων δημιουργὸν καταπατοίη· ἢ
being-amazed the their creator should-trample or
ὡς εἴ τις τὸ μὲν μουσικὸν ὄργανον ἐπαινοίη, τὸν
as if one the indeed musical instrument should-praise the(-one)
δὲ συνθέντα καὶ ἁρμοσάμενον ἐκβάλλοι. Ἄφρονες
but having-composed(-it) and having-tuned(-it) should-cast-out senseless
καὶ πολὺ τὸν ὀφθαλμὸν πεπηρωμένοι! Πῶς γὰρ ἂν
and much in-the eye maimed how for —
ἔγνωσαν ἄλλως οἰκοδομὴν, ἢ ναῦν, ἢ λύραν, μὴ
would-they-have-known otherwise (a)-building or (a)-ship or (a)-lyre not
οὐχὶ τοῦ ναυπηγοῦ ἐργασαμένου, καὶ τοῦ ἀρχιτέκτονος
— the shipwright having-wrought(-it) and the architect
οἰκοδομήσαντος, καὶ τοῦ μουσικοῦ συνθέντος; Ὥσπερ
having-built(-it) and the musician having-composed(-it) as
οὖν ὁ ταῦτα λογιζόμενος μαίνεται καὶ ὑπερεπέκεινα
then the(-one) these(-things) reasoning raves and beyond
πάσης μανίας ἐστὶν, οὕτως οὔ μοι δοκοῦσιν ὑγιαίνειν
all madness is thus not to-me they-seem to-be-sound
τὴν διάνοιαν οἱ τὸν Θεὸν μὴ ἐπιγινώσκοντες, καὶ τὸν
in-the understanding those — God not recognizing and the
τούτου Λόγον μὴ θρησκεύοντες, τὸν Σωτῆρα τῶν πάντων
his Word not worshiping the Savior of-the all
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, δι' οὗ τὰ πάντα
the Lord our Jesus Christ through whom the all(-things)

ὁ Πατὴρ διακοσμεῖ, καὶ συνέχει, καὶ προνοεῖται τῶν
the Father orders and holds-together and provides-for the
ὅλων· εἰς ὃν σὺ τὴν πίστιν ἔχων καὶ τὸ θεοσεβὲς, ὦ
whole in whom you the faith having and the godliness O
φιλόχριστε, χαῖρε καὶ εὔελπις γίνου, ὅτι τῆς εἰς αὐτὸν
Christ-lover rejoice and of-good-hope be because of-the toward him
πίστεως καὶ εὐσεβείας ἀθανασία καὶ βασιλεία οὐρανῶν
faith and piety immortality and (the)-kingdom of-heaven
ἐστιν ὁ καρπὸς, μόνον ἐὰν κατὰ τοὺς αὐτοῦ νόμους
is the fruit only if according-to the his laws
ἡ ψυχὴ κεκοσμημένη γένηται. Ὥσπερ γὰρ τοῖς κατ᾽
the soul adorned become as for to-those according-to
αὐτὸν πολιτευομένοις ἐστὶ τὸ ἔπαθλον ζωὴ αἰώνιος, οὕτω
him living is the prize life eternal thus
τοῖς τὴν ἐναντίαν καὶ μὴ τὴν τῆς ἀρετῆς ἀτραπὸν
to-those the contrary and not the of-the virtue path
ὁδεύουσιν αἰσχύνη μεγάλη καὶ κίνδυνος ἀσύγγνωστος ἐν
traveling (is)-shame great and danger unpardonable on
ἡμέρᾳ κρίσεως, ὅτι, καίτοι γνόντες τὴν τῆς ἀληθείας
(the)-day of-judgment because although having-known the of-the truth
ὁδὸν, ἐναντία ὧν ἔγνωσαν ἔπραξαν.
road contrary(-things) to-what they-knew they-did

ATHANASIUS

ΛΟΓΟΣ ΠΕΡΙ ΤΗΣ ΕΝΑΝΘΡΩΠΗΣΕΩΣ ΤΟΥ ΛΟΓΟΥ

On the Incarnation

Having treated idolatry, Athanasius turns to the Word's becoming man, which Jews slander and Greeks mock but Christians worship. Its seeming lowliness proves his divinity, since he does what men call impossible and unfitting. Bodiless by nature, the Word took a body out of love, for our salvation; so creation comes first, since the Word who made the world renews it.

ΑΥΤΑΡΚΩΣ ἐν τοῖς πρὸ τούτων ἐκ πολλῶν ὀλίγα 1
sufficiently in the(-things) before these from many a-few(-things)
διαλαβόντες, περὶ τῆς τῶν ἐθνῶν περὶ τὰ εἴδωλα πλάνης,
having-treated about the of-the nations about the idols error
καὶ τῆς τούτων δεισιδαιμονίας, πῶς ἐξ ἀρχῆς τούτων
and the of-these superstition how from (the)-beginning of-these
γέγονεν ἡ εὕρεσις, ὅτι ἐκ κακίας οἱ ἄνθρωποι ἑαυτοῖς
has-come-about the invention that from wickedness the men for-themselves
τὴν πρὸς τὰ εἴδωλα θρησκείαν ἐπενόησαν· ἀλλὰ γὰρ
the toward the idols worship devised but for
χάριτι Θεοῦ σημάναντες ὀλίγα καὶ περὶ τῆς θειότητος
by-(the)-grace of-God having-indicated a-few(-things) also about the divinity
τοῦ Λόγου τοῦ Πατρὸς, καὶ τῆς εἰς πάντα προνοίας καὶ
of-the Word of-the Father and the toward all(-things) providence and
δυνάμεως αὐτοῦ· καὶ ὅτι ὁ ἀγαθὸς Πατὴρ τούτῳ τὰ
power his and that the good Father through-this-one the
πάντα διακοσμεῖ, καὶ τὰ πάντα ὑπ' αὐτοῦ κινεῖται, καὶ
all(-things) orders and the all(-things) by him are-moved and
ἐν αὐτῷ ζωοποιεῖται· φέρε κατὰ ἀκολουθίαν, Μακάριε
in him are-quickened come according-to sequence Blessed-one
καὶ ἀληθῶς φιλόχριστε, τῇ περὶ τῆς εὐσεβείας πίστει, καὶ
and truly Christ-loving in-the about the piety faith also
τὰ περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου διηγησώμεθα,
the(-things) about the becoming-man of-the Word let-us-relate

καὶ περὶ τῆς θείας αὐτοῦ πρὸς ἡμᾶς ἐπιφανείας δηλώσωμεν·
and about the divine his toward us appearing let-us-declare
ἣν Ἰουδαῖοι μὲν διαβάλλουσιν, Ἕλληνες δὲ χλευάζουσιν,
which Jews indeed slander Greeks and mock
ἡμεῖς δὲ προσκυνοῦμεν· ἵν' ἔτι μᾶλλον ἐκ τῆς δοκούσης
we and worship that yet more from the seeming
εὐτελείας τοῦ Λόγου, μείζονα καὶ πλείονα τὴν εἰς αὐτὸν
lowliness of-the Word greater and more the toward him
εὐσέβειαν ἔχῃς. Ὅσῳ γὰρ παρὰ τοῖς ἀπίστοις
piety you-may-have by-as-much-as for among the unbelievers
χλευάζεται, τοσούτῳ μείζονα τὴν περὶ τῆς θεότητος αὐτοῦ
he-is-mocked by-so-much greater the about the deity his
μαρτυρίαν παρέχει· ὅτι τε ἃ μὴ καταλαμβάνουσιν
testimony he-provides because both what(-things) not comprehend
ἄνθρωποι ὡς ἀδύνατα, ταῦτα αὐτὸς ἐπιδείκνυται δυνατά·
men as impossible these he-himself shows-forth (as)-possible
καὶ ἃ ὡς ἀπρεπῆ χλευάζουσιν ἄνθρωποι, ταῦτα
and what(-things) as unfitting mock men these
αὐτὸς τῇ ἑαυτοῦ ἀγαθότητι εὐπρεπῆ κατασκευάζει· καὶ
he-himself by-the his-own goodness fitting renders and
ἃ σοφιζόμενοι οἱ ἄνθρωποι ὡς ἀνθρώπινα γελῶσι,
what(-things) being-clever the men as human laugh-at
ταῦτα αὐτὸς τῇ αὐτοῦ δυνάμει θεῖα ἐπιδείκνυται, τὴν μὲν
these he-himself by-the his power divine shows-forth the indeed
τῶν εἰδώλων φαντασίαν τῇ νομιζομένῃ ἑαυτοῦ εὐτελείᾳ
of-the idols illusion by-the supposed his-own lowliness
διὰ τοῦ σταυροῦ καταστρέφων, τοὺς δὲ χλευάζοντας
through the cross overturning those and mocking
καὶ ἀπιστοῦντας μεταπείθων ἀφανῶς ὥστε τὴν θειότητα
and disbelieving winning-over invisibly so-that the divinity
αὐτοῦ καὶ δύναμιν ἐπιγινώσκειν. Εἰς δὲ τὴν περὶ τούτων
his and power to-recognize for and the about these(-things)

διήγησιν, χρεία τῆς τῶν προειρημένων μνήμης· ἵνα
account (there-is)-need of-the of-the aforesaid(-things) remembrance that
καὶ τὴν αἰτίαν τῆς ἐν σώματι φανερώσεως τοῦ τοσούτου
both the cause of-the in (a)-body manifestation of-the so-great
καὶ τηλικούτου Πατρικοῦ Λόγου γνῶναι δυνηθῇς, καὶ
and so-mighty Paternal Word to-know you-may-be-able and
μὴ νομίσῃς, ὅτι φύσεως ἀκολουθίᾳ σῶμα πεφόρεκεν ὁ
not you-may-think that of-nature by-sequence (a)-body has-worn the
Σωτήρ· ἀλλ' ὅτι ἀσώματος ὢν τῇ φύσει, καὶ Λόγος
Savior but that bodiless being by-the nature and Word
ὑπάρχων, ὅμως κατὰ φιλανθρωπίαν καὶ ἀγαθότητα τοῦ
being nevertheless according-to love-for-man and goodness of-the
ἑαυτοῦ Πατρὸς, διὰ τὴν ἡμῶν σωτηρίαν, ἐν ἀνθρωπίνῳ
his-own Father because-of the our salvation in (a)-human
σώματι ἡμῖν πεφανέρωται. Πρέπει δὲ ποιουμένους ἡμᾶς
body to-us he-has-been-manifested it-befits and making us
τὴν περὶ τούτου διήγησιν, πρότερον περὶ τῆς τῶν ὅλων
the about this account first about the of-the whole
κτίσεως, καὶ τοῦ ταύτης δημιουργοῦ Θεοῦ εἰπεῖν, ἵνα
creation and the of-it creator God to-speak that
οὕτως καὶ τὴν ταύτης ἀνακαίνισιν ὑπὸ τοῦ κατὰ τὴν
thus also the of-it renewal by the in the
ἀρχὴν αὐτὴν δημιουργήσαντος Λόγου γεγενῆσθαι ἀξίως
beginning it having-created Word to-have-come-about fittingly
ἄν τις θεωρήσειεν· οὐδὲν γὰρ ἐναντίον φανήσεται, εἰ δι'
— one might-consider nothing for contrary will-appear if through
οὗ ταύτην ἐδημιούργησεν ὁ Πατὴρ, ἐν αὐτῷ καὶ τὴν
whom it created the Father in him also the
ταύτης σωτηρίαν εἰργάσατο.
of-it salvation he-wrought

Against the Epicureans, who say the world came by chance, Plato, who posits matter already there, and heretics who imagine another creator, Scripture teaches that God made all things from nothing through his Word. Out of goodness he made men in his image, sharing his Word with them so that they might remain in bliss, and secured the gift by a law: if they sinned, they would die and stay in corruption.

2 Τὴν δημιουργίαν τοῦ κόσμου καὶ τὴν τῶν πάντων κτίσιν
the creation of-the world and the of-the all(-things) making
πολλοὶ διαφόρως ἐξειλήφασι, καὶ ὡς ἕκαστος ἠθέλησεν,
many variously have-understood and as each wished
οὕτως καὶ ὡρίσατο. Οἱ μὲν γὰρ αὐτομάτως, καὶ ὡς
thus also defined(-it) some indeed for spontaneously and as
ἔτυχε, τὰ πάντα γεγενῆσθαι λέγουσιν, ὡς οἱ Ἐπικούριοι,
it-chanced the all(-things) to-have-come-to-be say as the Epicureans
οἳ καὶ τὴν τῶν ὅλων πρόνοιαν καθ' ἑαυτῶν οὐκ εἶναι
who also the of-the whole providence against themselves not to-be
μυθολογοῦσιν, ἄντικρυς παρὰ τὰ ἐναργῆ καὶ φαινόμενα
tell-myths outright against the evident and apparent(-things)
λέγοντες. Εἰ γὰρ αὐτομάτως τὰ πάντα χωρὶς προνοίας
saying if for spontaneously the all(-things) without providence
κατ' αὐτοὺς γέγονεν, ἔδει τὰ πάντα
according-to them have-come-to-be it-would-be-needful-for the all(-things)
ἁπλῶς γεγενῆσθαι, καὶ ὅμοια εἶναι, καὶ μὴ διάφορα. Ὡς
simply to-have-come-to-be and alike to-be and not different as
γὰρ ἐπὶ σώματος ἑνὸς ἔδει τὰ πάντα εἶναι
for regarding (a)-body one it-would-be-needful-for the all(-things) to-be
ἥλιον ἢ σελήνην· καὶ ἐπὶ τῶν ἀνθρώπων ἔδει
sun or moon and regarding the men it-would-be-needful-for
τὸ ὅλον εἶναι χεῖρα, ἢ ὀφθαλμὸν, ἢ πόδα. Νῦν δὲ οὐκ
the whole to-be hand or eye or foot now but not

ἔστι μὲν οὕτως· ὁρῶμεν δὲ τὸ μὲν, ἥλιον· τὸ δὲ,
it-is indeed thus we-see but the(-one) indeed sun the(-other) and
σελήνην· τὸ δὲ, γῆν· καὶ πάλιν ἐπὶ τῶν ἀνθρωπίνων
moon the(-other) and earth and again regarding the human
σωμάτων, τὸ μὲν, πόδα· τὸ δὲ, χεῖρα· τό δὲ,
bodies the(-one) indeed foot the(-other) and hand the(-other) and
κεφαλήν. ἡ δὲ τοιαύτη διάταξις, οὐκ αὐτομάτως αὐτὰ
head the but such arrangement not spontaneously them
γεγενῆσθαι γνωρίζει, ἀλλ' αἰτίαν τούτων προηγεῖσθαι
to-have-come-to-be makes-known but (a)-cause of-these to-precede
δείκνυσιν· ἀφ' ἧς καὶ τὸν διαταξάμενον καὶ πάντα
shows from which also the having-arranged and all(-things)
ποιήσαντα Θεόν ἐστι νοεῖν. Ἄλλοι δὲ, ἐν οἷς ἐστὶ καὶ
having-made God it-is to-conceive others and among whom is also
ὁ μέγας παρ' Ἕλλησι Πλάτων, ἐκ προϋποκειμένης καὶ
the great among Greeks Plato from pre-existing and
ἀγενήτου ὕλης πεποιηκέναι τὸν Θεὸν τὰ ὅλα διηγοῦνται·
unoriginate matter to-have-made — God the whole relate
μὴ ἂν γὰρ δύνασθαί τι ποιῆσαι τὸν Θεὸν εἰ μὴ
not — for to-be-able anything to-make — God if not
προϋπέκειτο ἡ ὕλη· ὥσπερ καὶ τῷ τέκτονι προϋποκεῖσθαι
pre-existed the matter as also for-the carpenter to-pre-exist
δεῖ τὸ ξύλον, ἵνα καὶ ἐργάσασθαι δυνηθῇ. Οὐκ ἴσασι
must the wood that also to-work he-may-be-able not they-know
δὲ τοῦτο λέγοντες, ὅτι ἀσθένειαν περιτιθέασι τῷ Θεῷ·
but this saying that weakness they-attribute — to-God
εἰ γὰρ οὐκ ἔστι τῆς ὕλης αὐτὸς αἴτιος, ἀλλ' ὅλως
if for not is of-the matter he-himself (the)-cause but wholly
ἐξ ὑποκειμένης ὕλης ποιεῖ τὰ ὄντα, ἀσθενὴς εὑρίσκεται,
from underlying matter he-makes the beings weak he-is-found
μὴ δυνάμενος ἄνευ τῆς ὕλης ἐργάσασθαί τι τῶν
not being-able without the matter to-work anything of-the

γενομένων· ὥσπερ ἀμέλει καὶ τοῦ τέκτονος ἀσθένειά ἐστι,
made(-things) as indeed also of-the carpenter weakness it-is
τὸ μὴ δύνασθαι χωρὶς τῶν ξύλων ἐργάσασθαί τι τῶν
the not to-be-able without the timbers to-work anything of-the
ἀναγκαίων. καὶ καθ' ὑπόθεσιν γὰρ εἰ μὴ ἦν ἡ ὕλη, οὐκ
needful(-things) and by supposition for if not was the matter not
ἂν εἰργάσατό τι ὁ Θεός. καὶ πῶς ἔτι ποιητὴς καὶ
— would-have-wrought anything — God and how still maker and
δημιουργὸς ἂν λεχθείη ἐξ ἑτέρου τὸ ποιεῖν ἐσχηκὼς,
creator — would-he-be-called from another the to-make having-got
λέγω δὴ ἐκ τῆς ὕλης; ἔσται δὲ, εἰ οὕτως ἔχει, κατ'
I-mean indeed from the matter he-will-be and if thus it-is according-to
αὐτοὺς ὁ Θεὸς τεχνίτης μόνον καὶ οὐ κτιστὴς εἰς τὸ
them — God (a)-craftsman only and not creator unto the
εἶναι, εἴ γε τὴν ὑποκειμένην ὕλην ἐργάζεται, τῆς δὲ
to-be if at-least the underlying matter he-works the but
ὕλης οὐκ ἔστιν αὐτὸς αἴτιος. καθόλου γὰρ οὐδὲ κτιστὴς
matter not is he-himself (the)-cause at-all for not-even creator
ἂν λεχθείη, εἴ γε μὴ κτίζει τὴν ὕλην, ἐξ ἧς
— he-would-be-called if at-least not he-creates the matter from which
καὶ τὰ κτισθέντα γέγονεν. Οἱ δὲ ἀπὸ τῶν αἱρέσεων
also the created(-things) have-come-to-be those and from the heresies
ἄλλον ἑαυτοῖς ἀναπλάττονται δημιουργὸν τῶν πάντων
another for-themselves fashion creator of-the all(-things)
παρὰ τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
beside the Father of-the Lord our Jesus Christ
τυφλώττοντες μέγα καὶ περὶ ἃ φθέγγονται. Τοῦ γὰρ
being-blind greatly also about what(-things) they-utter the for
Κυρίου λέγοντος πρὸς τοὺς Ἰουδαίους· "οὐκ ἀνέγνωτε, ὅτι
Lord saying to the Jews not have-you-read that
ἀπ' ἀρχῆς ὁ κτίσας ἄρσεν καὶ θῆλυ ἐποίησεν
from (the)-beginning the(-one) having-created male and female made

αὐτούς; καὶ εἶπεν· ἕνεκεν τούτου καταλείψει ἄνθρωπος
them and said for-the-sake-of this shall-leave (a)-man
τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται
the father and the mother his and shall-be-joined
τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·"
to-the wife his and shall-be the two into flesh one
εἶτα σημαίνων τὸν κτίσαντά φησιν· "ὃ οὖν ὁ Θεὸς
then signifying the(-one) having-created he-says what then — God
συνέζευξεν, ἄνθρωπος μὴ χωριζέτω·" πῶς οὗτοι ξένην τοῦ
yoked-together man not let-separate how these alien to-the
Πατρὸς τὴν κτίσιν εἰσάγουσιν; Εἰ δὲ κατὰ τὸν Ἰωάννην
Father the creation introduce if and according-to — John
πάντα περιλαβόντα καὶ λέγοντα· "πάντα δι' αὐτοῦ
all(-things) having-embraced and saying all(-things) through him
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν," πῶς ἂν
came-to-be and without him came-to-be not-even one(-thing) how —
ἄλλος εἴη ὁ δημιουργὸς, παρὰ τὸν Πατέρα τοῦ Χριστοῦ;
another would-be the creator beside the Father — of-Christ
Ταῦτα μὲν οὗτοι μυθολογοῦσιν· ἡ δὲ ἔνθεος διδασκαλία 3
these(-things) indeed these fable the but inspired teaching
καὶ ἡ κατὰ Χριστὸν πίστις τὴν μὲν τούτων ματαιολογίαν
and the according-to Christ faith the indeed of-these vain-talk
ὡς ἀθεότητα διαβάλλει. Οὔτε γὰρ αὐτομάτως, διὰ
as godlessness denounces neither for spontaneously because-of
τὸ μὴ ἀπρονόητα εἶναι, οὔτε ἐκ προϋποκειμένης ὕλης,
the not without-providence to-be nor from pre-existing matter
διὰ τὸ μὴ ἀσθενῆ εἶναι τὸν Θεόν· ἀλλ' ἐξ οὐκ
because-of the not weak to-be — God but from not
ὄντων καὶ μηδαμῇ μηδαμῶς ὑπάρχοντα τὰ ὅλα εἰς τὸ
being(-things) and nowhere in-no-way existing the whole into the
εἶναι πεποιηκέναι τὸν Θεὸν διὰ τοῦ Λόγου οἶδεν, ᾗ φησὶ
to-be to-have-made — God through the Word it-knows as it-says

διὰ μὲν Μωϋσέως· "Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς
through indeed Moses in (the)-beginning made — God
τὸν οὐρανὸν καὶ τὴν γῆν·" διὰ δὲ τῆς ὠφελιμωτάτης
the heaven and the earth through and the most-profitable
βίβλου τοῦ Ποιμένος· "πρῶτον πάντων πίστευσον, ὅτι εἷς
book of-the Shepherd first of-all believe that one
ἐστὶν ὁ Θεός, ὁ τὰ πάντα κτίσας καὶ καταρτίσας,
is — God the(-one) the all(-things) having-created and having-framed
καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι." Ὅπερ καὶ
and having-made from the not being into the to-be which also
ὁ Παῦλος σημαίνων φησί· "Πίστει νοοῦμεν κατηρτίσθαι
— Paul signifying says by-faith we-understand to-have-been-framed
τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
the ages by-(the)-word of-God unto the not from appearing(-things)
τὰ βλεπόμενα γεγονέναι." Ὁ Θεὸς γὰρ ἀγαθός ἐστι,
the seen(-things) to-have-come-to-be — God for good is
μᾶλλον δὲ πηγὴ τῆς ἀγαθότητος ὑπάρχει· ἀγαθῷ δὲ
rather and (the)-spring of-the goodness he-is to-(the)-good and
περὶ οὐδενὸς ἂν γένοιτο φθόνος· ὅθεν οὐδενὶ τοῦ εἶναι
about nothing — would-arise envy whence to-nothing the to-be
φθονήσας, ἐξ οὐκ ὄντων τὰ πάντα πεποίηκε διά τοῦ
having-grudged from not being(-things) the all(-things) he-has-made through the
ἰδίου Λόγου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἐν οἷς
own Word the Lord our Jesus Christ among which
πρὸ πάντων τῶν ἐπὶ γῆς τὸ ἀνθρώπων γένος ἐλεήσας,
before all the(-things) on earth the of-men race having-pitied
καὶ θεωρήσας ὡς οὐχ ἱκανὸν εἴη κατὰ τὸν τῆς ἰδίας
and having-perceived that not able it-was according-to the of-the own
γενέσεως λόγον διαμένειν ἀεὶ, πλέον τι χαριζόμενος
origin principle to-remain always more something granting
αὐτοῖς, οὐχ ἁπλῶς, ὥσπερ πάντα τὰ ἐπὶ γῆς ἄλογα
them not simply as all the on earth irrational

ζῶα, ἔκτισε τοὺς ἀνθρώπους· ἀλλὰ κατὰ τὴν ἑαυτοῦ
animals he-created the men but according-to the his-own
εἰκόνα ἐποίησεν αὐτοὺς, μεταδοὺς αὐτοῖς καὶ τῆς τοῦ
image made them having-given-a-share to-them also of-the of-the
ἰδίου Λόγου δυνάμεως, ἵνα ὥσπερ σκιάς τινας ἔχοντες
own Word power that as shadows certain having
τοῦ Λόγου καὶ γενόμενοι λογικοὶ διαμένειν ἐν μακαριότητι
of-the Word and having-become rational to-abide in blessedness
δυνηθῶσι, ζῶντες τὸν ἀληθινὸν καὶ ὄντως τῶν ἁγίων
they-might-be-able living the true and really of-the saints
ἐν παραδείσῳ βίον. Εἰδὼς δὲ πάλιν τὴν ἀνθρώπων
in paradise life knowing but again the of-men
εἰς ἀμφότερα νεύειν δυναμένην προαίρεσιν, προλαβὼν
toward both(-ways) to-incline able will having-anticipated
ἠσφαλίσατο νόμῳ καὶ τόπῳ τὴν δοθεῖσαν αὐτοῖς
he-secured by-(a)-law and by-(a)-place the given to-them
χάριν. εἰς τὸν ἑαυτοῦ γὰρ παράδεισον αὐτοὺς εἰσαγαγὼν,
grace into the his-own for paradise them having-brought
ἔδωκεν αὐτοῖς νόμον· ἵνα εἰ μὲν φυλάξοιεν τὴν χάριν,
gave to-them (a)-law that if indeed they-should-keep the grace
καὶ μένοιεν καλοὶ, ἔχωσι τὴν ἐν παραδείσῳ ἄλυπον
and should-remain good they-might-have the in paradise sorrowless
καὶ ἀνώδυνον καὶ ἀμέριμνον ζωὴν, πρὸς τῷ καὶ τῆς ἐν
and painless and carefree life besides the also of-the in
οὐρανοῖς ἀφθαρσίας αὐτοὺς τὴν ἐπαγγελίαν ἔχειν· εἰ δὲ
heavens incorruption them the promise to-have if but
παραβαῖεν καὶ στραφέντες γένοιντο φαῦλοι, γινώσκοιεν
they-should-transgress and having-turned should-become evil they-should-know
ἑαυτοὺς τὴν ἐν θανάτῳ κατὰ φύσιν φθορὰν ὑπομένειν,
themselves the in death according-to nature corruption to-undergo
καὶ μηκέτι μὲν ἐν παραδείσῳ ζῆν, ἔξω δὲ τούτου
and no-longer indeed in paradise to-live outside and of-it

λοιπὸν ἀποθνήσκοντας μένειν ἐν τῷ θανάτῳ καὶ ἐν τῇ
henceforth dying to-remain in the death and in the
φθορᾷ. Τοῦτο δὲ καὶ ἡ θεία γραφὴ προσημαίνει λέγουσα
corruption this and also the divine scripture foretells saying
ἐκ προσώπου τοῦ Θεοῦ· "ἀπὸ παντὸς ξύλου τοῦ ἐν
from (the)-person — of-God from every tree the in
τῷ παραδείσῳ βρώσει φαγῇ· ἀπὸ δὲ τοῦ ξύλου τοῦ
the paradise by-eating you-shall-eat from but the tree of-the
γινώσκειν καλὸν καὶ πονηρὸν οὐ φάγεσθε ἀπ' αὐτοῦ·
to-know good and evil not you-shall-eat from it
ᾗ δ' ἂν ἡμέρᾳ φάγησθε, θανάτῳ ἀποθανεῖσθε." τὸ δὲ
on-what but — day you-eat by-death you-shall-die the and
θανάτῳ ἀποθανεῖσθε, τί ἂν ἄλλο εἴη ἢ τὸ μὴ μόνον
by-death you-shall-die what — else would-it-be than the not only
ἀποθνήσκειν, ἀλλὰ καὶ ἐν τῇ τοῦ θανάτου φθορᾷ διαμένειν;
to-die but also in the of-the death corruption to-remain

III · THE FALL INTO CORRUPTION

The cause of the Incarnation was our transgression. Made from nothing and mortal by nature, man would have escaped corruption by likeness to God, but men turned away and fell under the death that had been threatened, sliding back toward non-existence. Then sin grew without measure: adultery, theft, murder, wars of city against city and nation against nation, and vices against nature.

4 Ἴσως θαυμάζεις τί δήποτε περὶ τῆς ἐνανθρωπήσεως τοῦ
perhaps you-wonder why ever about the becoming-man of-the
Λόγου προθέμενοι λέγειν, νῦν περὶ τῆς ἀρχῆς τῶν ἀνθρώπων
Word having-proposed to-speak now about the beginning of-the men
διηγούμεθα. ἀλλὰ καὶ τοῦτο οὐκ ἀλλότριόν ἐστι τοῦ σκοποῦ
we-relate but also this not foreign is to-the aim

τῆς διηγήσεως. Ἀνάγκη γὰρ ἡμᾶς λέγοντας περὶ τῆς εἰς
of-the account necessity for us speaking about the to
ἡμᾶς ἐπιφανείας τοῦ Σωτῆρος, λέγειν καὶ περὶ τῆς τῶν
us appearing of-the Savior to-speak also about the of-the
ἀνθρώπων ἀρχῆς, ἵνα γινώσκῃς ὅτι ἡ ἡμῶν αἰτία ἐκείνῳ
men beginning that you-may-know that the our cause to-him
γέγονε πρόφασις τῆς καθόδου, καὶ ἡ ἡμῶν παράβασις τοῦ
became occasion of-the descent and the our transgression of-the
Λόγου τὴν φιλανθρωπίαν ἐξεκαλέσατο, ὥστε καὶ εἰς ἡμᾶς
Word the love-for-man called-forth so-that both to us
φθάσαι καὶ φανῆναι τὸν Κύριον ἐν ἀνθρώποις. Τῆς γὰρ
to-come and to-appear the Lord among men of-the for
ἐκείνου ἐνσωματώσεως ἡμεῖς γεγόναμεν ὑπόθεσις, καὶ διὰ
his embodiment we have-become (the)-ground and because-of
τὴν ἡμῶν σωτηρίαν ἐφιλανθρωπεύσατο καὶ ἐν ἀνθρωπίνῳ
the our salvation he-showed-love-for-man both in (a)-human
γενέσθαι καὶ φανῆναι σώματι. Οὕτως μὲν οὖν ὁ Θεὸς
to-come-to-be and to-appear body thus indeed then — God
τὸν ἄνθρωπον πεποίηκε, καὶ μένειν ἠθέλησεν ἐν ἀφθαρσίᾳ·
the man has-made and to-remain willed in incorruption
ἄνθρωποι δὲ κατολιγωρήσαντες καὶ ἀποστραφέντες τὴν
men but having-despised and having-turned-from the
πρὸς τὸν Θεὸν κατανόησιν, λογισάμενοι δὲ καὶ ἐπινοήσαντες
toward — God contemplation having-reckoned but and having-contrived
ἑαυτοῖς τὴν κακίαν, ὥσπερ ἐν τοῖς πρώτοις ἐλέχθη, ἔσχον
for-themselves the wickedness as in the first(-things) it-was-said had
τὴν προαπειληθεῖσαν τοῦ θανάτου κατάκρισιν, καὶ λοιπὸν
the threatened-before of-the death condemnation and henceforth
οὐκ ἔτι, ὡς γεγόνασι, διέμενον· ἀλλ' ὡς ἐλογίζοντο,
no longer as they-had-been-made they-remained but as they-devised
διεφθείροντο· καὶ ὁ θάνατος αὐτῶν ἐκράτει βασιλεύων.
were-corrupted and the death over-them prevailed reigning

ἡ γὰρ παράβασις τῆς ἐντολῆς εἰς τὸ κατὰ φύσιν
the for transgression of-the commandment to the according-to nature
αὐτοὺς ἐπέστρεφεν, ἵνα ὥσπερ οὐκ ὄντες γεγόνασιν, οὕτως
them turned-back that as not being they-came-to-be thus
καὶ τὴν εἰς τὸ μὴ εἶναι φθορὰν ὑπομείνωσι τῷ χρόνῳ
also the unto the not to-be corruption they-might-undergo in-the time
εἰκότως. Εἰ γὰρ φύσιν ἔχοντες τὸ μὴ εἶναί ποτε, τῇ τοῦ
fittingly if for (a)-nature having the not to-be once by-the of-the
Λόγου παρουσίᾳ καὶ φιλανθρωπίᾳ εἰς τὸ εἶναι ἐκλήθησαν,
Word presence and love-for-man into the to-be they-were-called
ἀκόλουθον ἦν κενωθέντας τοὺς ἀνθρώπους τῆς περὶ
consequent it-was having-been-emptied the men of-the about
Θεοῦ ἐννοίας καὶ εἰς τὰ οὐκ ὄντα ἀποστραφέντας, οὐκ
God notion and to the not being(-things) having-turned not
ὄντα γάρ ἐστι τὰ κακὰ, ὄντα δὲ τὰ καλά, ἐπειδήπερ
being for are the evil(-things) being and the good(-things) since
ἀπὸ τοῦ ὄντος Θεοῦ γεγόνασι, κενωθῆναι καὶ τοῦ εἶναι
from the being God they-have-come-to-be to-be-emptied also of-the to-be
ἀεί. τοῦτο δέ ἐστι τὸ διαλυθέντας μένειν ἐν τῷ θανάτῳ
always this and is the having-been-dissolved to-remain in the death
καὶ τῇ φθορᾷ. Ἔστι μὲν γὰρ κατὰ φύσιν ἄνθρωπος
and the corruption is indeed for according-to nature man
θνητὸς, ἅτε δὴ ἐξ οὐκ ὄντων γεγονώς. διὰ
mortal inasmuch-as indeed from not being(-things) having-come-to-be because-of
δὲ τὴν πρὸς τὸν ὄντα ὁμοιότητα, ἣν εἰ ἐφύλαττε διὰ
but the toward the being(-one) likeness which if he-had-kept through
τῆς πρὸς αὐτὸν κατανοήσεως, ἤμβλυνεν ἂν τὴν κατὰ
the toward him contemplation would-have-blunted — the according-to
φύσιν φθορὰν, καὶ ἔμεινεν ἄφθαρτος· καθάπερ ἡ
nature corruption and would-have-remained incorruptible as the
σοφία φησίν· "προσοχὴ νόμων, βεβαίωσις ἀφθαρσίας·"
wisdom says heed of-laws (is)-assurance of-incorruption

ἄφθαρτος δὲ ὢν, ἔζη λοιπὸν ὡς Θεὸς, ὥς που καὶ
incorruptible and being he-would-live henceforth as God as somewhere also
ἡ θεία γραφὴ τοῦτο σημαίνει λέγουσα· "Ἐγὼ εἶπα θεοί
the divine scripture this signifies saying I said gods
ἐστε, καὶ υἱοὶ ὑψίστου πάντες· ὑμεῖς δὲ ὡς ἄνθρωποι
you-are and sons of-(the)-most-high all you but as men
ἀποθνήσκετε, καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε."
die and as one of-the rulers fall
Ὁ μὲν γὰρ Θεὸς οὐ μόνον ἐξ οὐκ ὄντων ἡμᾶς 5
— indeed for God not only from not being(-things) us
πεποίηκεν, ἀλλὰ καὶ τὸ κατὰ Θεὸν ζῆν ἡμῖν ἐχαρίσατο
has-made but also the according-to God to-live to-us granted
τῇ τοῦ Λόγου χάριτι. οἱ δὲ ἄνθρωποι ἀποστραφέντες
by-the of-the Word grace the but men having-turned-from
τὰ αἰώνια, καὶ συμβουλίᾳ τοῦ διαβόλου εἰς τὰ τῆς
the eternal(-things) and by-(the)-counsel of-the devil to the(-things) of-the
φθορᾶς ἐπιστραφέντες, ἑαυτοῖς αἴτιοι τῆς ἐν τῷ θανάτῳ
corruption having-turned to-themselves causes of-the in the death
φθορᾶς γεγόνασιν, ὄντες μὲν ὡς προεῖπον κατὰ φύσιν
corruption have-become being indeed as I-said-before according-to nature
φθαρτοὶ, χάριτι δὲ τῆς τοῦ Λόγου μετουσίας τοῦ κατὰ
corruptible by-(the)-grace but of-the of-the Word participation the according-to
φύσιν ἐκφυγόντες, εἰ μεμενήκεισαν καλοί. Διὰ γὰρ τὸν
nature having-escaped if they-had-remained good because-of for the
συνόντα τούτοις Λόγον, καὶ ἡ κατὰ φύσιν φθορὰ τούτων
being-with them Word even the according-to nature corruption them
οὐκ ἤγγιζε, καθὼς καὶ ἡ σοφία φησίν· "ὁ Θεὸς ἔκτισε τὸν
not came-near as also the wisdom says — God created the
ἄνθρωπον ἐπὶ ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος·
man for incorruption and (an)-image of-the his-own eternity
φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον·"
by-envy but of-(the)-devil death entered into the world

τούτου δὲ γενομένου οἱ μὲν ἄνθρωποι ἀπέθνησκον, ἡ δὲ
this and having-happened the indeed men died the and
φθορὰ λοιπὸν κατ᾽ αὐτῶν ἤκμαζε, καὶ πλεῖον τοῦ κατὰ
corruption henceforth against them flourished and more than-the according-to
φύσιν ἰσχύουσα καθ᾽ ὅλου τοῦ γένους, ὅσῳ καὶ τὴν
nature prevailing over whole the race inasmuch-as also the
ἀπειλὴν τοῦ θείου διὰ τὴν παράβασιν τῆς ἐντολῆς κατ᾽
threat of-the divine because-of the transgression of-the commandment against
αὐτῶν προειλήφει. Καὶ γὰρ καὶ ἐν τοῖς πλημμελήμασιν
them it-had-taken-in-advance and for even in the offenses
οἱ ἄνθρωποι οὐκ ἄχρις ὅρων ὡρισμένων εἱστήκεισαν·
the men not up-to bounds set stood
ἀλλὰ κατ᾽ ὀλίγον ἐπεκτεινόμενοι, λοιπὸν καὶ εἰς ἄμετρον
but by little stretching-on at-last also to (the)-measureless
ἐληλύθασιν, ἐξ ἀρχῆς μὲν εὑρεταὶ τῆς κακίας γενόμενοι,
have-come from (the)-beginning indeed inventors of-the wickedness having-become
καὶ καθ᾽ ἑαυτῶν τὸν θάνατον προκαλεσάμενοι καὶ τὴν
and against themselves the death having-called-forth and the
φθοράν· ὕστερον δὲ εἰς ἀδικίαν ἐκτραπέντες καὶ παρανομίαν
corruption later and into injustice having-turned-aside and lawlessness
πᾶσαν ὑπερβάλοντες, καὶ μὴ ἑνὶ κακῷ ἱστάμενοι, ἀλλὰ
all having-exceeded and not at-one evil stopping but
πάντα καινὰ καινοῖς ἐπινοοῦντες, ἀκόρεστοι περὶ τὸ
all(-things) new on-new devising insatiable in the
ἁμαρτάνειν γεγόνασι. Μοιχεῖαι μὲν γὰρ ἦσαν καὶ κλοπαὶ
to-sin they-have-become adulteries indeed for there-were and thefts
πανταχοῦ, φόνων δὲ καὶ ἁρπαγῶν πλήρης ἦν ἡ σύμπασα
everywhere of-murders but and of-robberies full was the whole
γῆ. καὶ νόμου μὲν οὐκ ἦν φροντὶς περὶ φθορᾶς καὶ
earth and of-law indeed not there-was thought regarding corruption and
ἀδικίας· πάντα δὲ τὰ κακὰ καθ᾽ ἕνα καὶ κοινῇ παρὰ
injustice all and the evils by one and in-common by

πᾶσιν ἐπράττετο. Πόλεις μὲν κατὰ πόλεων ἐπολέμουν, καὶ
all were-done cities indeed against cities warred and
ἔθνη κατὰ ἐθνῶν ἠγείρετο· διῄρητο δὲ πᾶσα ἡ οἰκουμένη
nations against nations rose-up was-divided and all the inhabited-world
στάσεσι καὶ μάχαις, ἑκάστου φιλονεικοῦντος ἐν τῷ
by-factions and battles each vying in the
παρανομεῖν. Οὐκ ἦν δὲ τούτων μακρὰν οὐδὲ τὰ παρὰ
to-transgress not were and from-these far even the(-things) against
φύσιν, ἀλλ᾽ ὡς εἶπεν ὁ τοῦ Χριστοῦ μάρτυς Ἀπόστολος·
nature but as said the — of-Christ witness Apostle
“αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν
the both for females their exchanged the natural
χρῆσιν εἰς τὴν παρὰ φύσιν· ὁμοίως δὲ καὶ οἱ ἄῤῥενες,
use for the against nature likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν
having-left the natural use of-the female were-inflamed
ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄῤῥενες ἐν ἄρσεσι
in the appetite their toward one-another males with males
τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν
the unseemliness working and the recompense which
ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.”
was-due of-the error their in themselves receiving

It would be absurd for God's word that sinners die to prove false, yet unworthy of his goodness to let rational creatures perish by the devil's deceit. Repentance could not suffice, since it stops sinning but does not undo corruption. Only the Word who made all things could re-create them, suffer for all, and plead for all before the Father.

6 Διὰ δὴ ταῦτα πλεῖον τοῦ θανάτου κρατήσαντος,
because-of indeed these(-things) more the death having-prevailed
καὶ τῆς φθορᾶς παραμενούσης κατὰ τῶν ἀνθρώπων, τὸ
and the corruption remaining against the men the
μὲν τῶν ἀνθρώπων γένος ἐφθείρετο· ὁ δὲ λογικὸς καὶ
indeed of-the men race was-perishing the and rational and
κατ᾽ εἰκόνα γενόμενος ἄνθρωπος ἠφανίζετο· καὶ τὸ
according-to (the)-image made man was-disappearing and the
ὑπὸ τοῦ Θεοῦ γενόμενον ἔργον παραπώλλυτο. Καὶ γὰρ καὶ
by — God made work was-perishing and for also
ὁ θάνατος, ὡς προεῖπον, νόμῳ λοιπὸν ἴσχυε καθ᾽ ἡμῶν·
the death as I-said-before by-law henceforth prevailed against us
καὶ οὐχ οἷόν τε ἦν τὸν νόμον ἐκφυγεῖν, διὰ τὸ ὑπὸ
and not possible — it-was the law to-escape because-of the by
Θεοῦ τεθεῖσθαι τοῦτον τῆς παραβάσεως χάριν· καὶ
God to-have-been-laid-down this of-the transgression for-the-sake-of and
ἦν ἄτοπον ὁμοῦ καὶ ἀπρεπὲς τὸ γινόμενον ἀληθῶς.
it-was absurd at-once and unfitting the happening(-thing) truly
Ἄτοπον μὲν γὰρ ἦν εἰπόντα τὸν Θεὸν ψεύσασθαι, ὥστε
absurd indeed for it-was having-spoken — God to-lie so-that
νομοθετήσαντος αὐτοῦ θανάτῳ ἀποθνήσκειν τὸν ἄνθρωπον,
having-legislated him by-death to-die the man
εἰ παραβαίη τὴν ἐντολήν, μετὰ τὴν παράβασιν μὴ
if he-should-transgress the commandment after the transgression not

ἀποθνήσκειν, ἀλλὰ λύεσθαι τὸν τούτου λόγον. οὐκ ἀληθὴς
to-die but to-be-annulled the his word not true
γὰρ ἦν ὁ Θεὸς, εἰ εἰπόντος αὐτοῦ ἀποθνήσκειν ἡμᾶς,
for would-be — God if having-said him to-die us
μὴ ἀπέθνησκεν ὁ ἄνθρωπος. Ἀπρεπὲς δὲ ἦν πάλιν τὰ
not died the man unfitting and it-was again the
ἅπαξ γενόμενα λογικὰ καὶ τοῦ Λόγου αὐτοῦ μετασχόντα
once made rational and of-the Word his having-partaken
παραπόλλυσθαι, καὶ πάλιν εἰς τὸ μὴ εἶναι διὰ τῆς
to-perish and again into the not to-be through the
φθορᾶς ἐπιστρέφειν. Οὐκ ἄξιον γὰρ ἦν τῆς ἀγαθότητος
corruption to-turn-back not worthy for was of-the goodness
τοῦ Θεοῦ τὰ ὑπ᾽ αὐτοῦ γενόμενα διαφθείρεσθαι, διὰ
— of-God the(-things) by him made to-be-destroyed because-of
τὴν παρὰ τοῦ διαβόλου γενομένην τοῖς ἀνθρώποις ἀπάτην.
the from the devil happened to-the men deceit
Ἄλλως τε καὶ τῶν ἀπρεπεστάτων ἦν τὴν τοῦ Θεοῦ
besides — also of-the most-unfitting(-things) it-was the — of-God
τέχνην ἐν τοῖς ἀνθρώποις ἀφανίζεσθαι ἢ διὰ τὴν
art among the men to-disappear either because-of the
αὐτῶν ἀμέλειαν, ἢ διὰ τὴν τῶν δαιμόνων ἀπάτην.
their neglect or because-of the of-the demons deceit
Φθειρομένων τοίνυν τῶν λογικῶν καὶ παραπολλυμένων
perishing therefore the rational(-beings) and being-lost
τῶν τοιούτων ἔργων, τί τὸν Θεὸν ἔδει ποιεῖν ἀγαθὸν
the such works what — God ought to-do good
ὄντα; ἀφεῖναι τὴν φθορὰν κατ᾽ αὐτῶν ἰσχύειν, καὶ τὸν
being to-allow the corruption against them to-prevail and the
θάνατον αὐτῶν κρατεῖν; καὶ τίς ἡ χρεία τοῦ καὶ ἐξ
death over-them to-prevail and what the need of-the even from
ἀρχῆς αὐτὰ γενέσθαι; ἔδει γὰρ μὴ γενέσθαι, ἢ
(the)-beginning them to-have-been-made it-was-needful for not to-be-made or

γενόμενα παραμεληθῆναι καὶ ἀπολέσθαι. Ἀσθένεια γὰρ
having-been-made to-be-neglected and to-perish weakness for
μᾶλλον καὶ οὐκ ἀγαθότης ἐκ τῆς ἀμελείας γινώσκεται
rather and not goodness from the neglect is-known
τοῦ Θεοῦ, εἰ ποιήσας παρορᾷ φθαρῆναι τὸ ἑαυτοῦ ἔργον,
— of-God if having-made he-overlooks to-be-corrupted the his-own work
ἢπερ εἰ μὴ πεποιήκει κατὰ τὴν ἀρχὴν τὸν ἄνθρωπον.
than if not he-had-made in the beginning the man
Μὴ ποιήσαντος μὲν γὰρ οὐκ ἦν ὁ λογιζόμενος
not having-made indeed for not there-was the(-one) reckoning
τὴν ἀσθένειαν, ποιήσαντος δὲ καὶ εἰς τὸ εἶναι κτίσαντος,
the weakness having-made but and into the to-be having-created
ἀτοπώτατον ἦν ἀπόλλυσθαι τὰ ἔργα, καὶ μάλιστα
most-absurd it-was to-perish the works and especially
ἐπ᾽ ὄψει τοῦ πεποιηκότος. Οὐκοῦν ἔδει τοὺς
in sight of-the(-one) having-made therefore it-was-needful the
ἀνθρώπους μὴ ἀφιέναι φέρεσθαι τῇ φθορᾷ, διὰ τὸ
men not to-allow to-be-carried-off by-the corruption because-of the
ἀπρεπὲς καὶ ἀνάξιον εἶναι τοῦτο τῆς τοῦ Θεοῦ ἀγαθότητος.
unfitting and unworthy to-be this of-the — of-God goodness
7 Ἀλλ᾽ ὥσπερ ἔδει τοῦτο γενέσθαι, οὕτως καὶ ἐκ τῶν
but as it-was-needful this to-happen thus also from the
ἐναντίων πάλιν ἀντίκειται τὸ πρὸς τὸν Θεὸν εὔλογον,
contrary again stands-opposed the toward — God reasonable
ὥστε ἀληθῆ φανῆναι τὸν Θεὸν ἐν τῇ περὶ τοῦ θανάτου
so-that true to-appear — God in the about the death
νομοθεσίᾳ· ἄτοπον γὰρ ἦν διὰ τὴν ἡμῶν ὠφέλειαν
legislation absurd for it-was because-of the our benefit
καὶ διαμονὴν ψεύστην φανῆναι τὸν τῆς ἀληθείας Πατέρα
and continuance (a)-liar to-appear the of-the truth Father
Θεόν. Τί οὖν ἔδει καὶ περὶ τούτου γενέσθαι ἢ ποιῆσαι
God what then was-needful also about this to-happen or to-do

τὸν Θεόν; μετάνοιαν ἐπὶ τῇ παραβάσει τοὺς ἀνθρώπους
— God repentance for the transgression the men
ἀπαιτῆσαι; τοῦτο γὰρ ἄν τις ἄξιον φήσειε Θεοῦ, λέγων, ὅτι
to-demand this for — one worthy might-say of-God saying that
ὥσπερ ἐκ τῆς παραβάσεως εἰς φθορὰν γεγόνασιν, οὕτως
as from the transgression into corruption they-have-come thus
ἐκ τῆς μετανοίας γένοιντο πάλιν ἂν εἰς ἀφθαρσίαν. Ἀλλ᾽
from the repentance they-might-come again — into incorruption but
ἡ μετάνοια οὔτε τὸ εὔλογον τὸ πρὸς τὸν Θεὸν ἐφύλαττεν·
the repentance neither the reasonable the toward — God would-guard
ἔμενε γὰρ πάλιν οὐκ ἀληθὴς, μὴ κρατουμένων ἐν
he-would-remain for again not true not held in
τῷ θανάτῳ τῶν ἀνθρώπων· οὔτε δὲ ἡ μετάνοια ἀπὸ
the death the men nor and the repentance from
τῶν κατὰ φύσιν ἀνακαλεῖται, ἀλλὰ μόνον παύει τῶν
the according-to nature recalls but only stops from-the
ἁμαρτημάτων. Εἰ μὲν οὖν μόνον ἦν πλημμέλημα καὶ
sins if indeed then only there-were (a)-trespass and
μὴ φθορᾶς ἐπακολούθησις, καλῶς ἂν ἦν ἡ μετάνοια.
not of-corruption (a)-consequence well — would-be the repentance
εἰ δὲ ἅπαξ προλαβούσης τῆς παραβάσεως, εἰς τὴν κατὰ
if but once having-gone-before the transgression in the according-to
φύσιν φθορὰν ἐκρατοῦντο οἱ ἄνθρωποι, καὶ τὴν τοῦ
nature corruption were-held the men and the of-the
κατ᾽ εἰκόνα χάριν ἀφαιρεθέντες ἦσαν, τί ἄλλο ἔδει
according-to (the)-image grace deprived(-of) were what else was-needful
γενέσθαι; ἢ τίνος ἦν χρεία πρὸς τὴν τοιαύτην χάριν καὶ
to-happen or of-what was need for the such grace and
ἀνάκλησιν, ἢ τοῦ καὶ κατὰ τὴν ἀρχὴν ἐκ τοῦ μὴ
recall than of-the(-one) also in the beginning from the not
ὄντος πεποιηκότος τὰ ὅλα τοῦ Θεοῦ Λόγου; Αὐτοῦ γὰρ
being having-made the whole of-the God Word his for

ἦν πάλιν καὶ τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, καὶ τὸ
it-was again both the corruptible into incorruption to-bring and the
ὑπὲρ πάντων εὔλογον ἀποσῶσαι πρὸς τὸν Πατέρα. Λόγος
for all reasonable to-preserve toward the Father Word
γὰρ ὢν τοῦ Πατρὸς καὶ ὑπὲρ πάντας ὤν, ἀκολούθως καὶ
for being of-the Father and above all being consequently both
ἀνακτίσαι τὰ ὅλα μόνος ἦν δυνατὸς καὶ ὑπὲρ πάντων παθεῖν
to-re-create the whole alone was able and for all to-suffer
καὶ πρεσβεῦσαι περὶ πάντων ἱκανὸς πρὸς τὸν Πατέρα.
and to-intercede for all sufficient with the Father

V · THE WORD TAKES A BODY

The Word, never far off, takes a body from a virgin, makes it his temple, and, since as Word he cannot die, gives that mortal body to death for all, so that the law of corruption is spent in it and men are raised by the grace of the resurrection. As a city is safe from bandits when a king lives in one of its houses, the race is safe because he dwells in one body. His inspired writers bear witness to it.

8 Τούτου δὴ ἕνεκεν ὁ ἀσώματος καὶ ἄφθαρτος καὶ
of-this indeed for-the-sake the bodiless and incorruptible and
ἄϋλος τοῦ Θεοῦ Λόγος παραγίνεται εἰς τὴν ἡμετέραν
immaterial — of-God Word comes into the our
χώραν, οὔτι γε μακρὰν ὢν πρότερον. οὐδὲν γὰρ
region not at-least far being formerly no for
αὐτοῦ κενὸν ὑπολέλειπται τῆς κτίσεως μέρος· πάντα
of-him empty has-been-left of-the creation part all(-things)
δὲ διὰ πάντων πεπλήρωκεν αὐτὸς συνὼν τῷ ἑαυτοῦ
but through all(-things) he-has-filled himself being-with the his-own
Πατρί. ἀλλὰ παραγίνεται συγκαταβαίνων τῇ εἰς
Father but he-comes condescending in-the toward

ἡμᾶς αὐτοῦ φιλανθρωπίᾳ καὶ ἐπιφανείᾳ. Καὶ ἰδὼν τὸ
us his love-for-man and appearing and having-seen the
λογικὸν ἀπολλύμενον γένος, καὶ τὸν θάνατον κατ᾽ αὐτῶν
rational perishing race and the death over them
βασιλεύοντα τῇ φθορᾷ· ὁρῶν δὲ καὶ τὴν ἀπειλὴν τῆς
reigning by-the corruption seeing and also the threat of-the
παραβάσεως διακρατοῦσαν τὴν καθ᾽ ἡμῶν φθοράν· καὶ
transgression holding-fast the against us corruption and
ὅτι ἄτοπον ἦν πρὸ τοῦ πληρωθῆναι τὸν νόμον λυθῆναι·
that absurd it-was before the to-be-fulfilled the law to-be-annulled
ὁρῶν δὲ καὶ τὸ ἀπρεπὲς ἐν τῷ συμβεβηκότι, ὅτι ὢν
seeing and also the unfitting in the (thing)-happened that of-what(-things)
αὐτὸς ἦν δημιουργὸς, ταῦτα παρηφανίζετο· ὁρῶν δὲ
he-himself was creator these were-vanishing seeing and
καὶ τὴν τῶν ἀνθρώπων ὑπερβάλλουσαν κακίαν, ὅτι κατ᾽
also the of-the men exceeding wickedness that by
ὀλίγον καὶ ἀφόρητον αὐτὴν ηὔξησαν καθ᾽ ἑαυτῶν· ὁρῶν
little even unbearable it they-increased against themselves seeing
δὲ καὶ τὸ ὑπεύθυνον πάντων τῶν ἀνθρώπων πρὸς τὸν
and also the liability of-all the men to the
θάνατον· ἐλεήσας τὸ γένος ἡμῶν, καὶ τὴν ἀσθένειαν ἡμῶν
death having-pitied the race our and the weakness our
οἰκτειρήσας, καὶ τῇ φθορᾷ ἡμῶν συγκαταβάς, καὶ τὴν
having-had-compassion and to-the corruption our having-condescended and the
τοῦ θανάτου κράτησιν οὐκ ἐνεγκών, ἵνα μὴ τὸ γενόμενον
of-the death mastery not having-borne that not the (thing)-made
ἀπόληται καὶ εἰς ἀργὸν τοῦ Πατρὸς τὸ εἰς ἀνθρώπους
might-perish and in vain of-the Father the toward men
ἔργον αὐτοῦ γένηται, λαμβάνει ἑαυτῷ σῶμα, καὶ τοῦτο
work his might-come he-takes to-himself (a)-body and this
οὐκ ἀλλότριον τοῦ ἡμετέρου. Οὐ γὰρ ἁπλῶς ἠθέλησεν ἐν
not alien from-the ours not for simply he-willed in

σώματι γενέσθαι, οὐδὲ μόνον ἤθελε φανῆναι· ἐδύνατο γὰρ,
(a)-body to-be nor only he-wished to-appear he-was-able for
εἰ μόνον ἤθελε φανῆναι, καὶ δι' ἑτέρου κρείττονος τὴν
if only he-wished to-appear even through another better the
θεοφάνειαν αὐτοῦ ποιήσασθαι· ἀλλὰ λαμβάνει τὸ ἡμέτερον,
theophany his to-make but he-takes the ours
καὶ τοῦτο οὐχ ἁπλῶς, ἀλλ' ἐξ ἀχράντου καὶ ἀμιάντου
and this not simply but from (a)-spotless and undefiled
ἀνδρὸς ἀπείρου παρθένου, καθαρὸν καὶ ὄντως ἀμιγὲς τῆς
of-man inexperienced virgin pure and truly unmixed with-the
ἀνδρῶν συνουσίας. αὐτὸς γὰρ δυνατὸς ὢν καὶ δημιουργὸς
of-men intercourse he-himself for mighty being and creator
τῶν ὅλων, ἐν τῇ Παρθένῳ κατασκευάζει ἑαυτῷ ναὸν τὸ
of-the whole in the Virgin prepares for-himself (a)-temple the
σῶμα, καὶ ἰδιοποιεῖται τοῦτο ὥσπερ ὄργανον, ἐν αὐτῷ
body and makes-his-own it as (an)-instrument in it
γνωριζόμενος καὶ ἐνοικῶν. Καὶ οὕτως ἀπὸ τῶν ἡμετέρων τὸ
being-made-known and dwelling and thus from the ours the
ὅμοιον λαβών, διὰ τὸ πάντας ὑπευθύνους εἶναι τῇ τοῦ
like having-taken because-of the all liable to-be to-the of-the
θανάτου φθορᾷ, ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς,
death corruption instead-of all it to-death delivering
προσῆγε τῷ Πατρί, καὶ τοῦτο φιλανθρώπως ποιῶν, ἵνα ὡς
offered(-it) to-the Father and this lovingly doing that as
μὲν πάντων ἀποθανόντων ἐν αὐτῷ λυθῇ ὁ κατὰ
indeed all having-died in him might-be-annulled the concerning
τῆς φθορᾶς τῶν ἀνθρώπων νόμος (ἅτε δὴ πληρωθείσης
the corruption of-the men law inasmuch-as indeed having-been-fulfilled
τῆς ἐξουσίας ἐν τῷ κυριακῷ σώματι, καὶ μηκέτι χώραν
the authority in the Lord's body and no-longer room
ἔχοντος κατὰ τῶν ὁμοίων ἀνθρώπων)· ὡς δὲ εἰς φθορὰν
having against the like men as and to corruption

ἀναστρέψαντας τοὺς ἀνθρώπους πάλιν εἰς τὴν ἀφθαρσίαν
having-turned-back the men again to the incorruption
ἐπιστρέψῃ, καὶ ζωοποιήσῃ τούτους ἀπὸ τοῦ θανάτου, τῇ
he-might-turn and might-quicken them from the death by-the
τοῦ σώματος ἰδιοποιήσει, καὶ τῇ τῆς ἀναστάσεως χάριτι,
of-the body appropriation and by-the of-the resurrection grace
τὸν θάνατον ἀπ᾽ αὐτῶν ὡς καλάμην ἀπὸ πυρὸς ἐξαφανίζων.
the death from them as stubble from fire making-vanish
Συνιδὼν γὰρ ὁ Λόγος ὅτι ἄλλως οὐκ ἂν λυθείη τῶν 9
having-perceived for the Word that otherwise not — could-be-undone of-the
ἀνθρώπων ἡ φθορὰ, εἰ μὴ διὰ τοῦ πάντως ἀποθανεῖν,
men the corruption if not through the surely to-die
οὐχ οἷόν τε δὲ ἦν τὸν Λόγον ἀποθανεῖν ἀθάνατον
not able — but it-was the Word to-die immortal
ὄντα καὶ τοῦ Πατρὸς Υἱόν, τούτου ἕνεκεν τὸ δυνάμενον
being and of-the Father Son of-this for-the-sake the able
ἀποθανεῖν ἑαυτῷ λαμβάνει σῶμα, ἵνα τοῦτο τοῦ ἐπὶ
to-die for-himself takes (a)-body that this of-the over
πάντων Λόγου μεταλαβὸν ἀντὶ πάντων ἱκανὸν γένηται
all Word having-partaken instead-of all sufficient might-become
τῷ θανάτῳ, καὶ διὰ τὸν ἐνοικήσαντα Λόγον, ἄφθαρτον
for-the death and because-of the having-indwelt Word incorruptible
διαμείνῃ, καὶ λοιπὸν ἀπὸ πάντων ἡ φθορὰ παύσηται
might-remain and henceforth from all the corruption might-cease
τῇ τῆς ἀναστάσεως χάριτι. ὅθεν ὡς ἱερεῖον καὶ θῦμα
by-the of-the resurrection grace whence as (a)-victim and sacrifice
παντὸς ἐλεύθερον σπίλου, ὃ αὐτὸς ἑαυτῷ ἔλαβε σῶμα
of-every free spot which he-himself for-himself took body
προσάγων εἰς θάνατον, ἀπὸ πάντων εὐθὺς τῶν ὁμοίων
offering to death from all at-once the like
ἠφάνιζε τὸν θάνατον τῇ προσφορᾷ τοῦ καταλλήλου.
he-made-vanish the death by-the offering of-the corresponding

Ὑπὲρ πάντας γὰρ ὢν ὁ Λόγος τοῦ Θεοῦ εἰκότως
over all for being the Word — of-God fittingly
τὸν ἑαυτοῦ ναὸν καὶ τὸ σωματικὸν ὄργανον προσάγων
the his-own temple and the bodily instrument offering
ἀντίψυχον ὑπὲρ πάντων, ἐπλήρου τὸ ὀφειλόμενον ἐν τῷ
(as)-ransom for all he-fulfilled the owed(-debt) in the
θανάτῳ· καὶ οὕτως συνὼν διὰ τοῦ ὁμοίου τοῖς πᾶσιν ὁ
death and thus being-with through the like the all the
ἄφθαρτος τοῦ Θεοῦ Υἱὸς, εἰκότως τοὺς πάντας ἐνέδυσεν
incorruptible — of-God Son fittingly the all clothed-with
ἀφθαρσίαν ἐν τῇ περὶ τῆς ἀναστάσεως ἐπαγγελίᾳ. καὶ
incorruption in the about the resurrection promise and
αὐτὴ γὰρ ἡ ἐν τῷ θανάτῳ φθορὰ κατὰ τῶν ἀνθρώπων
itself for the in the death corruption against the men
οὐκέτι χώραν ἔχει διὰ τὸν ἐνοικήσαντα Λόγον ἐν
no-longer room has because-of the having-indwelt Word in
τούτοις διὰ τοῦ ἑνός σώματος. Καὶ ὥσπερ μεγάλου
them through the one body and as (a)-great
βασιλέως εἰσελθόντος εἴς τινα πόλιν μεγάλην, καὶ
king having-entered into a-certain city great and
οἰκήσαντος εἰς μίαν τῶν ἐν αὐτῇ οἰκιῶν, πάντως ἡ
having-dwelt in one of-the in it houses surely the
τοιαύτη πόλις τιμῆς πολλῆς καταξιοῦται, καὶ οὐκέτι τις
such city of-honor much is-deemed-worthy and no-longer any
ἐχθρὸς αὐτὴν οὔτε λῃστὴς ἐπιβαίνων καταστρέφει, πάσης
enemy it nor bandit invading overturns of-all
δὲ μᾶλλον ἐπιμελείας ἀξιοῦται διὰ τὸν εἰς μίαν αὐτῆς
but rather care is-deemed-worthy because-of the in one of-it
οἰκίαν οἰκήσαντα βασιλέα· οὕτως καὶ ἐπὶ τοῦ πάντων
house having-dwelt king thus also regarding the of-all
Βασιλέως γέγονεν. Ἐλθόντος γὰρ αὐτοῦ ἐπὶ τὴν ἡμετέραν
King it-has-happened having-come for him into the our

χώραν, καὶ οἰκήσαντος εἰς ἓν τῶν ὁμοίων σῶμα, λοιπὸν
region and having-dwelt in one of-the like body henceforth
πᾶσα ἡ κατὰ τῶν ἀνθρώπων παρὰ τῶν ἐχθρῶν ἐπιβουλὴ
all the against the men from the enemies plotting
πέπαυται, καὶ ἡ τοῦ θανάτου ἠφάνισται φθορὰ ἡ πάλαι
has-ceased and the of-the death has-vanished corruption the formerly
κατ᾽ αὐτῶν ἰσχύουσα. παραπωλώλει γὰρ ἂν τὸ τῶν
against them prevailing would-have-perished for — the of-the
ἀνθρώπων γένος, εἰ μὴ ὁ πάντων δεσπότης καὶ Σωτὴρ
men race if not the of-all master and Savior
τοῦ Θεοῦ Υἱὸς παρεγεγόνει πρὸς τὸ τοῦ θανάτου τέλος.
— of-God Son had-come to the of-the death end
Πρέπον δὲ καὶ μάλιστα τῇ ἀγαθότητι τοῦ Θεοῦ ἀληθῶς 10
fitting and also especially to-the goodness — of-God truly
τὸ μέγα τοῦτο ἔργον. Εἰ γὰρ βασιλεὺς κατασκευάσας
the great this work if for (a)-king having-built
οἰκίαν ἢ πόλιν, καὶ ταύτην ἐξ ἀμελείας τῶν ἐνοικούντων
(a)-house or (a)-city and this from neglect of-the dwellers
πολεμουμένην ὑπὸ λῃστῶν τὸ σύνολον οὐ παρορᾷ, ἀλλ᾽
being-warred-on by bandits — altogether not overlooks but
ὡς ἴδιον ἔργον ἐκδικεῖ καὶ περισώζει, οὐκ εἰς τὴν τῶν
as (his)-own work avenges and saves not to the of-the
ἐνοικούντων ἀμέλειαν ἀφορῶν, ἀλλ᾽ εἰς τὸ ἑαυτοῦ πρέπον·
dwellers neglect looking but to the his-own fitness
πολλῷ πλέον ὁ τοῦ παναγάθου Θεὸς Λόγος Πατρός,
much more the of-the all-good God Word Father
εἰς φθορὰν κατερχόμενον τὸ δι᾽ αὐτοῦ γενόμενον τῶν
to corruption going-down the through him made of-the
ἀνθρώπων γένος οὐ παρεῖδεν· ἀλλὰ τὸν μὲν συμβεβηκότα
men race not overlooked but the indeed having-befallen
θάνατον ἀπήλειψε διὰ τῆς προσφορᾶς τοῦ ἰδίου
death he-wiped-out through the offering of-the own

σώματος, τὴν δὲ ἀμέλειαν αὐτῶν διωρθώσατο τῇ ἑαυτοῦ
body the and neglect their he-corrected by-the his-own
διδασκαλίᾳ, πάντα τὰ τῶν ἀνθρώπων διὰ τῆς ἑαυτοῦ
teaching all the(-things) of-the men through the his-own
δυνάμεως κατορθώσας. Ταῦτα δὲ καὶ παρὰ τῶν αὐτοῦ
power having-set-right these and also from the himself
τοῦ Σωτῆρος θεολόγων ἀνδρῶν πιστοῦσθαί τις δύναται
of-the Savior theologian men to-be-assured one is-able
ἐντυγχάνων τοῖς ἐκείνων γράμμασιν, ᾗ φασιν· "Ἡ γὰρ
reading-in the their writings where they-say the for
ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς κρίναντας τοῦτο, ὅτι εἰ
love — of-Christ constrains us having-judged this that if
εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ
one for all died then the all died and
ὑπὲρ πάντων ἀπέθανεν, ἵνα ἡμεῖς μηκέτι ἑαυτοῖς ζῶμεν,
for all he-died that we no-longer for-ourselves may-live
ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι καὶ ἀναστάντι" ἐκ
but to-the(-one) for us having-died and having-risen from
νεκρῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ· καὶ πάλιν· "Τὸν
(the)-dead the Lord our Jesus Christ and again the(-one)
δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν
and (a)-little something than angels made-lower we-see
Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ
Jesus because-of the suffering of-the death with-glory and honor
ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται
crowned that by-(the)-grace of-God for every(-one) he-should-taste
θανάτου." Εἶτα καὶ τὴν αἰτίαν τοῦ μὴ ἄλλον δεῖν
death then also the cause of-the not another to-be-needful
ἢ αὐτὸν τὸν Θεὸν Λόγον ἐνανθρωπῆσαι σημαίνει λέγων·
than himself the God Word to-become-man he-signifies saying
"Ἔπρεπε γὰρ αὐτῷ δι' ὃν τὰ πάντα, καὶ δι' οὗ
it-befitted for him because-of whom the all(-things) and through whom

τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν
the all(-things) many sons to glory having-brought the author
τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι." τοῦτο
of-the salvation their through sufferings to-make-perfect this
δὲ σημαίνει λέγων, ὡς οὐκ ἄλλου ἦν ἀπὸ τῆς γενομένης
and he-signifies saying that not of-another was from the having-happened
φθορᾶς τοὺς ἀνθρώπους ἀνενεγκεῖν, ἢ τοῦ Θεοῦ Λόγου
corruption the men to-bring-up than of-the God Word
τοῦ καὶ κατὰ τὴν ἀρχὴν πεποιηκότος αὐτούς. ὅτι
of-the(-one) also in the beginning having-made them that
δὲ διὰ τὴν περὶ τῶν ὁμοίων σωμάτων θυσίαν σῶμα
and because-of the for the like bodies sacrifice (a)-body
καὶ αὐτὸς ὁ Λόγος ἔλαβεν ἑαυτῷ, καὶ τοῦτο σημαίνουσι
also himself the Word took for-himself also this they-signify
λέγοντες, "Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ
saying since then the children have-shared of-blood and
σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα
flesh also himself likewise partook of-the same that
διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα
through the death he-might-destroy the(-one) the power having
τοῦ θανάτου, τουτέστι τὸν διάβολον, καὶ ἀπαλλάξῃ
of-the death that-is the devil and might-free
τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
these as-many-as by-fear of-death through all the to-live
ἔνοχοι ἦσαν δουλείας." Τῇ γὰρ τοῦ ἰδίου σώματος θυσίᾳ
subject were to-slavery by-the for of-the own body sacrifice
καὶ τέλος ἐπέθηκε τῷ καθ' ἡμᾶς νόμῳ, καὶ ἀρχὴν
both (an)-end he-put to-the against us law and (a)-beginning
ζωῆς ἡμῖν ἐκαίνισεν, ἐλπίδα τῆς ἀναστάσεως δεδωκώς·
of-life for-us renewed hope of-the resurrection having-given
ἐπειδὴ γὰρ ἐξ ἀνθρώπων εἰς ἀνθρώπους ὁ θάνατος
since for from men to men the death

ἐκράτησε, διὰ τοῦτο πάλιν διὰ τῆς ἐνανθρωπήσεως
prevailed because-of this again through the becoming-man
τοῦ Θεοῦ Λόγου ἡ τοῦ θανάτου κατάλυσις γέγονε,
of-the God Word the of-the death destruction has-come-about
καὶ ἡ τῆς ζωῆς ἀνάστασις, λέγοντος τοῦ χριστοφόρου
and the of-the life resurrection saying the Christ-bearing
ἀνδρός· "ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι'
man since for through man death also through
ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ
man resurrection of-(the)-dead as for in — Adam
πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες
all die thus also in — Christ all
ζωοποιηθήσονται·" καὶ τὰ τούτοις ἀκόλουθα. οὐκέτι γὰρ
shall-be-made-alive and the(-things) these following no-longer for
νῦν ὡς κατακρινόμενοι ἀποθνήσκομεν, ἀλλ' ὡς ἐγειρόμενοι
now as being-condemned we-die but as being-raised
περιμένομεν τὴν κοινὴν πάντων ἀνάστασιν, "ἣν καιροῖς
we-await the common of-all resurrection which in-times
ἰδίοις δείξει" ὁ καὶ ταύτην ἐργασάμενος καὶ χαρισάμενος
own will-show the also it having-wrought and having-granted
Θεός. Αἰτία μὲν δὴ πρώτη τῆς ἐνανθρωπήσεως τοῦ
God cause indeed truly first of-the becoming-man of-the
Σωτῆρος αὕτη. γνοίη δ' ἄν τις αὐτοῦ τὴν ἀγαθὴν εἰς
Savior this would-know but — one his the good toward
ἡμᾶς παρουσίαν εὐλόγως γεγενῆσθαι, καὶ ἐκ τούτων.
us presence reasonably to-have-come-about also from these(-things)

God made men in his image so that they might know him through it; for those who neglected it he provided creation, and for those too slothful even to look up, the law and the prophets. Yet men worshiped creatures, stones, and demons, sank into magic and oracles, ascribed their being to the stars, and became more like beasts than rational beings.

Ὁ Θεὸς, ὁ πάντων ἔχων τὸ κράτος, ὅτε τὸ τῶν 11
— *God the(-one) of-all having the power when the of-the*
ἀνθρώπων γένος διὰ τοῦ ἰδίου Λόγου ἐποίει, κατιδὼν
men race through the own Word he-was-making having-perceived
πάλιν τὴν ἀσθένειαν τῆς φύσεως αὐτῶν, ὡς οὐχ ἱκανὴ
again the weakness of-the nature their that not sufficient
εἴη ἐξ ἑαυτῆς γνῶναι τὸν δημιουργὸν, οὐδ' ὅλως ἔννοιαν
it-was from itself to-know the creator nor at-all notion
λαβεῖν Θεοῦ, τῷ τὸν μὲν εἶναι ἀγένητον, τὰ δὲ ἐξ
to-take of-God by-the the(-one) indeed to-be unoriginate the(-things) but from
οὐκ ὄντων γεγενῆσθαι, καὶ τὸν μὲν ἀσώματον εἶναι,
not being(-things) to-have-come-to-be and the(-one) indeed bodiless to-be
τοὺς δὲ ἀνθρώπους κάτω που σώματι πεπλάσθαι, καὶ
the but men below somewhere in-body to-have-been-fashioned and
ὅλως πολλὴν εἶναι τὴν τῶν γενητῶν ἔλλειψιν πρὸς τὴν
in-short much to-be the of-the originated(-things) shortfall toward the
τοῦ πεποιηκότος κατάληψιν καὶ γνῶσιν· ἐλεήσας πάλιν τὸ
of-the having-made(-one) comprehension and knowledge having-pitied again the
γένος τὸ ἀνθρώπινον, ἅτε δὴ ἀγαθὸς ὤν, οὐκ ἀφῆκεν
race the human inasmuch-as indeed good being not he-left
αὐτοὺς ἐρήμους τῆς ἑαυτοῦ γνώσεως, ἵνα μὴ ἀνόνητον
them destitute of-the his-own knowledge that not profitless
ἔχωσι καὶ τὸ εἶναι. Ποία γὰρ ὄνησις τοῖς πεποιημένοις
they-might-have even the to-be what for profit to-the made(-things)

μὴ γινώσκουσι τὸν ἑαυτῶν ποιητήν; ἢ πῶς ἂν εἶεν
not knowing the their-own maker or how — would-they-be
λογικοὶ μὴ γινώσκοντες τὸν τοῦ Πατρὸς Λόγον, ἐν ᾧ
rational not knowing the of-the Father Word in whom
καὶ γεγόνασιν; οὐδὲ γὰρ οὐδὲ ἀλόγων διαφέρειν
also they-came-to-be not for even from-irrational(-beings) to-differ
ἔμελλον, εἰ πλέον οὐδὲν τῶν περιγείων ἐπεγίνωσκον.
they-would if more nothing than-the earthly(-things) they-recognized
τί δὲ καὶ ὁ Θεὸς ἐποίει τούτους, ἀφ' ὧν οὐκ ἠθέλησε
why and also — God made them by whom not he-willed
γινώσκεσθαι; Ὅθεν ἵνα μὴ τοῦτο γένηται, ἀγαθὸς ὢν
to-be-known whence that not this might-happen good being
τῆς ἰδίας εἰκόνος αὐτοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of-the own image to-them the Lord our Jesus Christ
μεταδίδωσι, καὶ ποιεῖ τούτους κατὰ τὴν ἑαυτοῦ εἰκόνα
he-gives-a-share and makes them according-to the his-own image
καὶ καθ' ὁμοίωσιν· ἵνα διὰ τῆς τοιαύτης χάριτος
and according-to likeness that through the such grace
τὴν εἰκόνα νοοῦντες, λέγω δὴ τὸν τοῦ Πατρὸς Λόγον,
the image perceiving I-mean indeed the of-the Father Word
δυνηθῶσιν ἔννοιαν δι' αὐτοῦ τοῦ Πατρὸς λαβεῖν, καὶ
they-may-be-able notion through him of-the Father to-take and
γινώσκοντες τὸν ποιητὴν ζῶσι τὸν εὐδαίμονα καὶ
knowing the maker they-may-live the happy and
μακάριον ὄντως βίον. Ἀλλ' ἄνθρωποι πάλιν παράφρονες,
blessed really life but men again senseless
κατολιγωρήσαντες καὶ οὕτως τῆς δοθείσης αὐτοῖς χάριτος,
having-despised and thus the given to-them grace
τοσοῦτον ἀπεστράφησαν τὸν Θεὸν, καὶ τοσοῦτον ἐθόλωσαν
so-far turned-away-from — God and so-far darkened
ἑαυτῶν τὴν ψυχὴν ὡς μὴ μόνον ἐπιλαθέσθαι τῆς περὶ
their-own the soul that not only to-forget the about

Θεοῦ ἐννοίας, ἀλλὰ καὶ ἕτερα ἀνθ᾽ ἑτέρων ἑαυτοῖς
God notion but also other(-things) instead-of others for-themselves
ἀναπλάσασθαι. εἴδωλά τε γὰρ ἀντὶ τῆς ἀληθείας
to-fashion idols both for instead-of the truth
ἑαυτοῖς ἀνετυπώσαντο, καὶ τὰ οὐκ ὄντα τοῦ ὄντος
for-themselves they-modeled and the not being(-things) than-the being
Θεοῦ προετίμησαν, τῇ κτίσει παρὰ τὸν κτίσαντα
God they-preferred the creation rather-than the having-created(-one)
λατρεύοντες, καὶ τό γε χείριστον, ὅτι καὶ εἰς ξύλα,
worshiping and the at-least worst that even to timbers
καὶ εἰς λίθους, καὶ εἰς πᾶσαν ὕλην καὶ ἀνθρώπους
and to stones and to every matter and men
τὴν τοῦ Θεοῦ τιμὴν μετετίθουν, καὶ πλείονα τούτων
the — of-God honor they-transferred and more than-these
ποιοῦντες, ὥσπερ ἐν τοῖς ἔμπροσθεν εἴρηται. Τοσοῦτον δὲ
doing as in the before(-things) it-has-been-said so-far and
ἠσέβουν, ὅτι καὶ δαίμονας ἐθρήσκευον λοιπὸν καὶ θεοὺς
they-were-impious that even demons they-worshiped henceforth and gods
ἀνηγόρευον, τὰς ἐπιθυμίας αὐτῶν ἀποπληροῦντες. θυσίας
proclaimed(-them) the desires their fulfilling sacrifices
τε γὰρ ζώων ἀλόγων, καὶ ἀνθρώπων σφαγάς, ὥσπερ
both for of-animals irrational and of-men slaughterings as
εἴρηται πρότερον, εἰς τὸ ἐκείνων καθῆκον ἐπετέλουν,
it-has-been-said before for the their due they-performed
πλεῖον ἑαυτοὺς τοῖς ἐκείνων οἰστρήμασι καταδεσμεύοντες.
more themselves to-the their frenzies binding
Διὰ τοῦτο γοῦν καὶ μαγεῖαι παρ᾽ αὐτοῖς ἐδιδάσκοντο,
because-of this at-any-rate also magic-arts among them were-taught
καὶ μαντεῖα κατὰ τόπον τοὺς ἀνθρώπους ἐπλάνα, καὶ
and oracles in (every)-place the men led-astray and
πάντες τὰ γενέσεως καὶ τοῦ εἶναι ἑαυτῶν τὰ αἴτια
all the(-things) of-birth and of-the to-be their-own the causes

τοῖς ἄστροις καὶ τοῖς κατ᾽ οὐρανὸν πᾶσιν ἀνετίθουν,
to-the stars and to-the in heaven all(-things) they-ascribed
μηδὲν πλέον τῶν φαινομένων λογιζόμενοι. Καὶ ὅλως
nothing more than-the appearing(-things) reckoning and in-short
πάντα ἦν ἀσεβείας καὶ παρανομίας μεστά, καὶ μόνος
all(-things) were of-impiety and lawlessness full and alone
ὁ Θεὸς οὐδὲ ὁ τούτου Λόγος ἐπεγινώσκετο, καίτοι οὐκ
— God nor the his Word was-recognized although not
ἀφανῆ ἑαυτὸν τοῖς ἀνθρώποις ἐπικρύψας, οὐδὲ ἁπλῆν τὴν
invisible himself to-the men having-hidden nor simple the
περὶ ἑαυτοῦ γνῶσιν αὐτοῖς δεδωκώς, ἀλλὰ καὶ ποικίλως
about himself knowledge to-them having-given but both variously
καὶ διὰ πολλῶν αὐτὴν αὐτοῖς ἐφαπλώσας.
and through many(-ways) it to-them having-unfolded

12 Αὐτάρκης μὲν γὰρ ἦν ἡ κατ᾽ εἰκόνα χάρις γνωρίζειν
sufficient indeed for was the according-to (the)-image grace to-make-known
τὸν Θεὸν Λόγον, καὶ δι᾽ αὐτοῦ τὸν Πατέρα· εἰδὼς δὲ
the God Word and through him the Father knowing but
ὁ Θεὸς τὴν ἀσθένειαν τῶν ἀνθρώπων, προενοήσατο καὶ
— God the weakness of-the men he-provided also-for
τῆς ἀμελείας τούτων, ἵν᾽ ἐὰν ἀμελήσαιεν δι᾽ ἑαυτῶν τὸν
the negligence their that if they-should-neglect through themselves —
Θεὸν ἐπιγνῶναι, ἔχωσι διὰ τῶν τῆς κτίσεως ἔργων
God to-recognize they-might-be-able through the of-the creation works
τὸν δημιουργὸν μὴ ἀγνοεῖν. Ἐπειδὴ δὲ ἡ ἀνθρώπων
the creator not to-be-ignorant-of since and the of-men
ἀμέλεια ἐπὶ τὰ χείρονα κατ᾽ ὀλίγον ἐπικαταβαίνει·
negligence to the worse(-things) by little descends
προενοήσατο πάλιν ὁ Θεὸς καὶ τῆς τοιαύτης αὐτῶν
provided again — God also-for the such their
ἀσθενείας, νόμον καὶ προφήτας τοὺς αὐτοῖς γνωρίμους
weakness law and prophets the(-ones) to-them known

ἀποστείλας, ἵνα ἐὰν καὶ εἰς τὸν οὐρανὸν ὀκνήσωσιν
having-sent that if even to the heaven they-should-shrink
ἀναβλέψαι καὶ γνῶναι τὸν ποιητήν, ἔχωσιν ἐκ τῶν
to-look-up and to-know the maker they-might-have from the
ἐγγὺς τὴν διδασκαλίαν. ἄνθρωποι γὰρ παρὰ ἀνθρώπων
near(-ones) the teaching men for from men
ἐγγυτέρω δύνανται μαθεῖν περὶ τῶν κρειττόνων. Ἐξὸν οὖν
more-nearly are-able to-learn about the higher(-things) possible then
ἦν ἀναβλέψαντας αὐτοὺς εἰς τὸ μέγεθος τοῦ οὐρανοῦ,
it-was having-looked-up them to the greatness of-the heaven
καὶ κατανοήσαντας τὴν τῆς κτίσεως ἁρμονίαν, γνῶναι
and having-considered the of-the creation harmony to-know
τὸν ταύτης ἡγεμόνα τὸν τοῦ Πατρὸς Λόγον, τὸν τῇ
the of-it ruler the of-the Father Word the(-one) by-the
ἑαυτοῦ εἰς πάντα προνοίᾳ γνωρίζοντα πᾶσι τὸν Πατέρα,
his-own toward all(-things) providence making-known to-all the Father
καὶ διὰ τοῦτο τὰ ὅλα κινοῦντα, ἵνα δι' αὐτοῦ πάντες
and because-of this the whole moving that through him all
γινώσκωσι τὸν Θεόν. Ἢ εἰ τοῦτο αὐτοῖς ἦν ὀκνηρόν,
may-know — God or if this to-them was irksome
κἂν τοῖς ἁγίοις δυνατὸν ἦν αὐτοὺς συντυγχάνειν, καὶ
at-least with-the saints possible it-was them to-meet and
δι' αὐτῶν μαθεῖν τὸν τῶν πάντων δημιουργὸν Θεόν, τὸν
through them to-learn the of-the all(-things) creator God the
τοῦ Χριστοῦ Πατέρα· καὶ ὅτι τῶν εἰδώλων ἡ θρησκεία
— of-Christ Father and that of-the idols the worship
ἀθεότης ἐστὶ καὶ πάσης ἀσεβείας μεστή. Ἐξὸν δὲ ἦν
godlessness is and of-all impiety full possible and it-was
αὐτοὺς καὶ τὸν νόμον ἐγνωκότας, παύσασθαι πάσης
them also the law having-known to-cease from-all
παρανομίας καὶ τὸν κατ' ἀρετὴν ζῆσαι βίον. οὐδὲ γὰρ
lawlessness and the according-to virtue to-live life not for

διὰ Ἰουδαίους μόνους ὁ νόμος ἦν οὐδὲ δι' αὐτοὺς
because-of Jews alone the law was nor because-of them
μόνους οἱ προφῆται ἐπέμποντο, ἀλλὰ πρὸς Ἰουδαίους
alone the prophets were-sent but to Jews
μὲν ἐπέμποντο, καὶ παρὰ Ἰουδαίων ἐδιώκοντο· πάσης δὲ
indeed they-were-sent and by Jews were-persecuted of-all but
τῆς οἰκουμένης ἦσαν διδασκάλιον ἱερὸν τῆς περὶ Θεοῦ
the inhabited-world they-were (a)-school sacred of-the about God
γνώσεως, καὶ τῆς κατὰ ψυχὴν πολιτείας. Τοσαύτης
knowledge and of-the according-to (the)-soul conduct so-great
οὖν οὔσης τῆς τοῦ Θεοῦ ἀγαθότητος καὶ φιλανθρωπίας·
then being the — of-God goodness and love-for-man
ὅμως οἱ ἄνθρωποι νικώμενοι ταῖς παραυτίκα ἡδοναῖς,
nevertheless the men being-overcome by-the immediate pleasures
καὶ ταῖς παρὰ δαιμόνων φαντασίαις καὶ ἀπάταις, οὐκ
and by-the from demons illusions and deceits not
ἀνένευσαν πρὸς τὴν ἀλήθειαν· ἀλλ' ἑαυτοὺς πλείοσι κακοῖς
looked-up to the truth but themselves with-more evils
καὶ ἁμαρτήμασιν ἐνεφόρησαν, ὡς μηκέτι δοκεῖν αὐτοὺς
and sins they-glutted so-that no-longer to-seem them
λογικούς, ἀλλὰ ἀλόγους ἐκ τῶν τρόπων νομίζεσθαι.
rational but irrational from the ways to-be-thought

A king does not abandon the lands he founded; God could not leave his image defaced. Neither men nor angels could renew it, so the Image came himself, as a portrait is repainted on the same wood when its subject sits again, and took a mortal body in which death could be destroyed. Because men looked downward at sensible things, he met their senses with works no man could do, filling height, depth, and breadth with the knowledge of God.

Οὕτω τοίνυν ἀλογωθέντων τῶν ἀνθρώπων, καὶ οὕτως 13
thus therefore having-been-made-irrational the men and thus
τῆς δαιμονικῆς πλάνης ἐπισκιαζούσης τὰ πανταχοῦ,
the demonic error overshadowing the(-things) everywhere
καὶ κρυπτούσης τὴν περὶ τοῦ ἀληθινοῦ Θεοῦ γνῶσιν, τί
and hiding the about the true God knowledge what
τὸν Θεὸν ἔδει ποιεῖν; σιωπῆσαι τὸ τηλικοῦτον, καὶ ἀφεῖναι
— God ought to-do to-keep-silent-on the so-great(-thing) and to-allow
τοὺς ἀνθρώπους ὑπὸ δαιμόνων πλανᾶσθαι, καὶ μὴ γινώσκειν
the men by demons to-be-led-astray and not to-know
αὐτοὺς τὸν Θεόν; Καὶ τίς ἡ χρεία τοῦ καὶ ἐξ ἀρχῆς
them — God and what the need of-the also from (the)-beginning
κατ᾽ εἰκόνα Θεοῦ γενέσθαι τὸν ἄνθρωπον; ἔδει
according-to (the)-image of-God to-have-been-made the man it-was-needful
γὰρ αὐτὸν ἁπλῶς ὡς ἄλογον γενέσθαι, ἢ γενόμενον
for him simply as irrational to-be-made or having-been-made
λογικὸν τὴν τῶν ἀλόγων ζωὴν βιοῦν. Τίς δὲ ὅλως ἦν
rational the of-the irrational(-beings) life to-live what and at-all was
χρεία ἐννοίας αὐτὸν λαβεῖν περὶ Θεοῦ ἐξ ἀρχῆς; εἰ
(the)-need (of)-notion him to-take about God from (the)-beginning if
γὰρ οὐδὲ νῦν ἄξιός ἐστι λαβεῖν, ἔδει μηδὲ κατὰ τὴν
for not-even now worthy he-is to-take(-it) it-was-needful not-even in the
ἀρχὴν αὐτῷ δοθῆναι. Τί δὲ καὶ ὄφελος τῷ πεποιηκότι
beginning to-him to-be-given what and also profit to-the having-made

Θεῷ, ἢ ποία δόξα αὐτῷ ἂν εἴη, εἰ οἱ ὑπ᾽ αὐτοῦ
God or what glory to-him — would-be if the by him
γενόμενοι ἄνθρωποι οὐ προσκυνοῦσιν αὐτῷ, ἀλλ᾽ ἑτέρους
made men not worship him but others
εἶναι τοὺς πεποιηκότας αὐτοὺς νομίζουσιν; εὑρίσκεται γὰρ
to-be the(-ones) having-made them they-think is-found for
ὁ Θεὸς ἑτέροις καὶ οὐχ ἑαυτῷ τούτους δημιουργήσας. Εἶτα
— God for-others and not for-himself them having-created then
βασιλεὺς μὲν ἄνθρωπος ὢν τὰς ὑπὸ αὐτοῦ κτισθείσας
(a)-king indeed (a)-man being the by him founded
χώρας οὐκ ἀφίησιν ἐκδότους ἑτέροις δουλεύειν, οὐδὲ πρὸς
lands not leaves surrendered to-others to-be-slaves nor to
ἄλλους καταφεύγειν· ἀλλὰ γράμμασιν αὐτοὺς ὑπομιμνήσκει,
others to-flee but by-letters them reminds
πολλάκις δὲ καὶ διὰ φίλων αὐτοῖς ἐπιστέλλει, εἰ δὲ καὶ
often and also through friends to-them sends-word if and even
χρεία γένηται, αὐτὸς παραγίνεται, τῇ παρουσίᾳ λοιπὸν
need arises himself comes by-the presence finally
αὐτοὺς δυσωπῶν· μόνον ἵνα μὴ ἑτέροις δουλεύσωσι, καὶ
them shaming only that not to-others they-be-slaves and
ἀργὸν αὐτοῦ τὸ ἔργον γένηται. Οὐ πολλῷ πλέον ὁ Θεὸς
idle his the work become not much more — God
τῶν ἑαυτοῦ κτισμάτων φείσεται πρὸς τὸ μὴ πλανηθῆναι
the his-own creatures will-spare to the not to-be-led-astray
ἀπ᾽ αὐτοῦ, καὶ τοῖς οὐκ οὖσι δουλεύειν; μάλιστα ὅτι
from him and to-the not being(-things) to-be-slaves especially because
ἡ τοιαύτη πλάνη ἀπωλείας αὐτοῖς αἰτία καὶ ἀφανισμοῦ
the such error of-destruction to-them cause and of-vanishing
γίνεται, οὐκ ἔδει δὲ τὰ ἅπαξ κοινωνήσαντα τῆς
becomes not it-was-needful and the(-ones) once having-shared of-the
τοῦ Θεοῦ εἰκόνος ἀπολέσθαι. Τί οὖν ἔδει ποιεῖν τὸν Θεόν;
— of-God image to-perish what then ought to-do — God

ἢ τί ἔδει γενέσθαι, ἀλλ᾽ ἢ τὸ κατ᾽ εἰκόνα πάλιν
or what ought to-happen other — the according-to (the)-image again
ἀνανεῶσαι, ἵνα δι᾽ αὐτοῦ πάλιν αὐτὸν γνῶναι δυνηθῶσιν
to-renew that through it again him to-know may-be-able
οἱ ἄνθρωποι; τοῦτο δὲ πῶς ἂν ἐγεγόνει, εἰ μὴ αὐτῆς
the men this but how — would-it-have-happened if not itself
τῆς τοῦ Θεοῦ εἰκόνος παραγενομένης τοῦ Σωτῆρος ἡμῶν
the — of-God image having-come the Savior our
Ἰησοῦ Χριστοῦ; δι᾽ ἀνθρώπων μὲν γὰρ οὐκ ἦν δυνατὸν,
Jesus Christ through men indeed for not it-was possible
ἐπεὶ καὶ αὐτοὶ κατ᾽ εἰκόνα γεγόνασιν· ἀλλ᾽ οὐδὲ
since also they according-to (the)-image have-been-made but not-even
δι᾽ ἀγγέλων· οὐδὲ γὰρ οὐδὲ αὐτοί εἰσιν εἰκόνες. ὅθεν ὁ
through angels not for even they are images whence the
τοῦ Θεοῦ Λόγος δι᾽ ἑαυτοῦ παρεγένετο, ἵν᾽ ὡς εἰκὼν
— of-God Word through himself came that as image
ὢν τοῦ Πατρὸς τὸν κατ᾽ εἰκόνα ἄνθρωπον ἀνακτίσαι
being of-the Father the according-to (the)-image man to-re-create
δυνηθῇ. Ἄλλως δὲ πάλιν οὐκ ἂν ἐγεγόνει, εἰ μὴ
he-might-be-able otherwise and again not — it-would-have-happened if not
ὁ θάνατος ἦν καὶ ἡ φθορὰ ἐξαφανισθεῖσα. Ὅθεν εἰκότως
the death was and the corruption made-to-vanish whence fittingly
ἔλαβε σῶμα θνητόν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν
he-took (a)-body mortal that also the death in it henceforth
ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ᾽ εἰκόνα πάλιν
to-be-made-to-vanish might-be-able and the according-to (the)-image again
ἀνακαινισθῶσιν ἄνθρωποι. οὐκοῦν ἑτέρου πρὸς ταύτην τὴν
may-be-renewed men therefore of-another for this the
χρείαν οὐκ ἦν, εἰ μὴ τῆς εἰκόνος τοῦ Πατρός.
need not it-was if not of-the image of-the Father

14 Ὡς γὰρ τῆς γραφείσης ἐν ξύλῳ μορφῆς παραφανισθείσης
as for the painted on wood figure having-been-effaced
ἐκ τῶν ἔξωθεν ῥύπων, πάλιν χρεία τοῦτον παραγενέσθαι,
by the outward stains again need (for)-him to-come
οὗ καὶ ἔστιν ἡ μορφή, ἵνα ἀνακαινισθῆναι ἡ εἰκὼν
of-whom also is the figure that to-be-renewed the image
δυνηθῇ ἐν τῇ αὐτῇ ὕλῃ· διὰ γὰρ τὴν ἐκείνου
may-be-able in the same material because-of for the his
γραφὴν καὶ αὐτὴ ἡ ὕλη ἐν ᾗ καὶ γέγραπται,
painting also itself the material in which also it-is-painted
οὐκ ἐκβάλλεται, ἀλλ᾽ ἐν αὐτῇ ἀνατυποῦται· κατὰ
not is-thrown-out but in it is-retraced in-accordance-with
τοῦτο καὶ ὁ πανάγιος τοῦ Πατρὸς Υἱός, εἰκὼν ὢν
this also the all-holy of-the Father Son image being
τοῦ Πατρός, παρεγένετο ἐπὶ τοὺς ἡμετέρους τόπους, ἵνα
of-the Father came to the our places that
τὸν κατ᾽ αὐτὸν πεποιημένον ἄνθρωπον ἀνακαινίσῃ,
the according-to him made man he-might-renew
καὶ ὡς ἀπολόμενον εὕρῃ διὰ τῆς τῶν ἁμαρτιῶν
and as lost he-might-find through the of-the sins
ἀφέσεως, ᾗ φησι καὶ αὐτὸς ἐν τοῖς Εὐαγγελίοις· “᾽Ηλθον
forgiveness as says also himself in the Gospels I-came
τὸ ἀπολόμενον εὑρεῖν καὶ σῶσαι.” ὅθεν καὶ πρὸς τοὺς
the lost to-find and to-save whence also to the
ἰδίους ἔλεγεν, “᾽Εὰν μή τις ἀναγεννηθῇ·” οὐ τὴν ἐκ
(his)-own he-said unless — anyone be-born-again not the from
γυναικῶν γέννησιν σημαίνων ὥσπερ ὑπενόουν ἐκεῖνοι,
women birth signifying as supposed they
ἀλλὰ τὴν ἀναγεννωμένην καὶ ἀνακτιζομένην ψυχὴν ἐν
but the being-reborn and being-re-created soul in
τῷ κατ᾽ εἰκόνα δηλῶν. Ἐπειδὴ δὲ καὶ εἰδωλομανία
the according-to (the)-image showing since and both idol-madness

καὶ ἀθεότης κατεῖχε τὴν οἰκουμένην, καὶ ἡ περὶ Θεοῦ
and godlessness held-fast the inhabited-world and the about God
γνῶσις ἐκέκρυπτο· τίνος ἦν διδάξαι τὴν οἰκουμένην περὶ
knowledge had-been-hidden of-whom was-it to-teach the inhabited-world about
Πατρός; ἀνθρώπου φαίη τις ἄν; ἀλλ᾽ οὐκ ἦν ἀνθρώπων
(the)-Father of-man might-say one — but not it-was for-men
ἐνὸν τὴν ὑφήλιον πᾶσαν ὑπελθεῖν, οὔτε τῇ φύσει
possible the under-the-sun all to-go-over neither by-the nature
τοσοῦτον ἰσχυόντων δραμεῖν, οὔτε ἀξιοπίστων περὶ τούτου
so-much being-strong to-run nor trustworthy about this
δυναμένων γενέσθαι, οὔτε πρὸς τὴν τῶν δαιμόνων ἀπάτην
being-able to-become nor against the of-the demons deceit
καὶ φαντασίαν ἱκανῶν δι᾽ ἑαυτῶν ἀντιστῆναι. Πάντων
and illusion sufficient through themselves to-withstand all
γὰρ κατὰ ψυχὴν πληγέντων καὶ ταραχθέντων παρὰ τῆς
for in soul having-been-struck and confounded by the
δαιμονικῆς ἀπάτης καὶ τῆς τῶν εἰδώλων ματαιότητος,
demonic deceit and the of-the idols vanity
πῶς οἷόν τε ἦν ἀνθρώπου ψυχὴν καὶ ἀνθρώπων νοῦν
how able — was-it of-man (the)-soul and of-men (the)-mind
μεταπεῖσαι, ὅπουγε οὐδὲ ὁρᾶν αὐτοὺς δύνανται; ὃ δὲ
to-win-over seeing-that not-even to-see them they-are-able what and
μὴ ὁρᾷ τις, πῶς δύναται μεταπαιδεῦσαι· Ἀλλ᾽ ἴσως ἄν τις
not sees one how is-he-able to-re-educate but perhaps — one
εἴποι τὴν κτίσιν ἀρκεῖσθαι· ἀλλ᾽ εἰ ἡ κτίσις ἤρκει, οὐκ
might-say the creation to-suffice but if the creation sufficed not
ἂν ἐγεγόνει τὰ τηλικαῦτα κακά. ἦν γὰρ καὶ ἡ
— would-have-happened the so-great evils there-was for also the
κτίσις, καὶ οὐδὲν ἧττον οἱ ἄνθρωποι ἐν τῇ αὐτῇ περὶ Θεοῦ
creation and not-at-all less the men in the same about God
πλάνῃ ἐκυλίοντο. Τίνος οὖν ἦν πάλιν χρεία, ἢ τοῦ Θεοῦ
error were-wallowing of-whom then was again need than of-the God

Λόγου τοῦ καὶ ψυχὴν καὶ νοῦν ὁρῶντος, τοῦ καὶ τὰ
Word the(-one) both soul and mind seeing the(-one) also the
ὅλα ἐν τῇ κτίσει κινοῦντος, καὶ δι᾽ αὐτῶν γνωρίζοντος
whole in the creation moving and through them making-known
τὸν Πατέρα; τοῦ γὰρ διὰ τῆς ἰδίας προνοίας καὶ
the Father of-him for through the (his)-own providence and
διακοσμήσεως τῶν ὅλων διδάσκοντος περὶ τοῦ Πατρὸς,
ordering of-the whole teaching about the Father
αὐτοῦ ἦν καὶ τὴν αὐτὴν διδασκαλίαν ἀνανεῶσαι. Πῶς οὖν
his it-was also the same teaching to-renew how then
ἂν ἐγεγόνει τοῦτο; ἴσως ἄν τις εἴποι ὅτι ἐξὸν ἦν
— would-it-have-happened this perhaps — one might-say that possible it-was
διὰ τῶν αὐτῶν, ὥστε πάλιν διὰ τῶν τῆς κτίσεως
through the same(-means) so-that again through the of-the creation
ἔργων τὰ περὶ αὐτοῦ δεῖξαι. ἀλλ᾽ οὐκ ἦν ἀσφαλὲς
works the(-things) about him to-show but not it-was safe
ἔτι τοῦτο. οὐχί γε· παρεῖδον γὰρ τοῦτο πρότερον οἱ
any-longer this not at-least they-overlooked for this before the
ἄνθρωποι, καὶ οὐκέτι μὲν ἄνω, κάτω δὲ τοὺς ὀφθαλμοὺς
men and no-longer indeed upward downward but the eyes
ἐσχήκασιν. Ὅθεν εἰκότως ἀνθρώπους θέλων ὠφελῆσαι,
they-have-had whence fittingly men wishing to-benefit
ὡς ἄνθρωπος ἐπιδημεῖ, λαμβάνων ἑαυτῷ σῶμα ὅμοιον
as man he-sojourns taking for-himself (a)-body like
ἐκείνοις, καὶ ἐκ τῶν κάτω· λέγω δὴ διὰ τῶν τοῦ
to-them and from the below(-things) I-mean indeed through the of-the
σώματος ἔργων· ἵνα οἱ μὴ θελήσαντες αὐτὸν γνῶναι
body works that the(-ones) not having-wished him to-know
ἐκ τῆς εἰς τὰ ὅλα προνοίας καὶ ἡγεμονίας αὐτοῦ, κἂν
from the toward the whole providence and governance his at-least

ἐκ τῶν δι᾽ αὐτοῦ τοῦ σώματος ἔργων γνώσωνται τὸν ἐν
from the through itself the body works they-may-know the in
τῷ σώματι τοῦ Θεοῦ Λόγον, καὶ δι᾽ αὐτοῦ τὸν Πατέρα.
the body — of-God Word and through him the Father
Ὡς γὰρ ἀγαθὸς διδάσκαλος κηδόμενος τῶν ἑαυτοῦ μαθητῶν, 15
as for (a)-good teacher caring-for the his-own pupils
τοὺς μὴ δυναμένους ἐκ τῶν μειζόνων ὠφεληθῆναι, πάντως
those not being-able by the greater(-things) to-be-benefited surely
διὰ τῶν εὐτελεστέρων συγκαταβαίνων αὐτοὺς παιδεύει·
through the simpler(-things) condescending them instructs
οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος, καθὼς καὶ ὁ Παῦλός φησι·
thus also the — of-God Word as also — Paul says
“ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος
since for in the wisdom — of-God not knew the world
διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ
through the wisdom — God it-pleased — God through
τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.”
the foolishness of-the preaching to-save those believing
Ἐπειδὴ γὰρ οἱ ἄνθρωποι ἀποστραφέντες τὴν πρὸς Θεὸν
since for the men having-turned-from the toward God
θεωρίαν, καὶ ὡς ἐν βυθῷ βυθισθέντες κάτω τοὺς
contemplation and as in (the)-deep sunk downward the
ὀφθαλμοὺς ἔχοντες, ἐν γενέσει καὶ τοῖς αἰσθητοῖς τὸν Θεὸν
eyes having in creation and the sensible(-things) — God
ἀνεζήτουν, ἀνθρώπους θνητοὺς καὶ δαίμονας ἑαυτοῖς θεοὺς
were-seeking men mortal and demons for-themselves (as)-gods
ἀνατυπούμενοι· τούτου ἕνεκα ὁ φιλάνθρωπος καὶ κοινὸς
fashioning of-this for-the-sake the man-loving and common
πάντων Σωτὴρ, ὁ τοῦ Θεοῦ Λόγος, λαμβάνει ἑαυτῷ
of-all Savior the — of-God Word takes for-himself
σῶμα, καὶ ὡς ἄνθρωπος ἐν ἀνθρώποις ἀναστρέφεται,
(a)-body and as man among men lives

καὶ τὰς αἰσθήσεις πάντων ἀνθρώπων προσλαμβάνει, ἵνα
and the senses of-all men takes-to-himself that
οἱ ἐν σωματικοῖς νοοῦντες εἶναι τὸν Θεὸν, ἀφ' ὧν
those in bodily(-things) thinking to-be — God from what(-things)
ὁ Κύριος ἐργάζεται διὰ τῶν τοῦ σώματος ἔργων,
the Lord works through the of-the body works
ἀπ' αὐτῶν νοήσωσι τὴν ἀλήθειαν, καὶ δι' αὐτοῦ τὸν
from them may-perceive the truth and through him the
Πατέρα λογίσωνται. Ἄνθρωποι δὲ ὄντες καὶ ἀνθρώπινα
Father may-reckon men and being and human(-things)
πάντα νοοῦντες, οἷς ἐὰν ἐπέβαλον τὰς ἑαυτῶν
all thinking on-whatever — they-turned the their-own
αἰσθήσεις, ἐν τούτοις προσλαμβανομένους ἑαυτοὺς ἑώρων,
senses in these taken-hold-of themselves they-saw
καὶ πανταχόθεν διδασκομένους τὴν ἀλήθειαν. Εἴτε γὰρ
and from-every-side being-taught the truth whether for
εἰς τὴν κτίσιν ἐπτόηντο, ἀλλ' ἑώρων αὐτὴν ὁμολογοῦσαν
to the creation they-were-awed but they-saw it confessing
τὸν Χριστὸν Κύριον· εἴτε εἰς ἀνθρώπους ἦν αὐτῶν ἡ
— Christ (as)-Lord or to men was their the
διάνοια προληφθεῖσα, ὥστε τούτους θεοὺς νομίζειν, ἀλλ'
understanding pre-occupied so-that these gods to-think yet
ἐκ τῶν ἔργων τοῦ Σωτῆρος, συγκρινόντων τε ἐκείνων,
from the works of-the Savior comparing and those
ἐφαίνετο ἐν ἀνθρώποις μόνος ὁ Σωτὴρ Θεοῦ Υἱός· οὐκ
appeared among men alone the Savior of-God Son not
ὄντων παρ' ἐκείνοις τοιούτων ὁποῖα παρὰ τοῦ Θεοῦ Λόγου
being among those such(-things) such-as by the God Word
γέγονεν. Εἰ δὲ καὶ εἰς δαίμονας ἦσαν προληφθέντες,
have-come-about if and even to demons they-were pre-occupied
ἀλλὰ ὁρῶντες αὐτοὺς διωκομένους ὑπὸ τοῦ Κυρίου,
yet seeing them being-driven-out by the Lord

ἐγίνωσκον μόνον εἶναι τοῦτον τὸν τοῦ Θεοῦ Λόγον, καὶ
they-knew alone to-be this(-one) the — of-God Word and
οὐκ εἶναι θεοὺς τοὺς δαίμονας. Εἰ δὲ καὶ εἰς νεκροὺς ἤδη
not to-be gods the demons if and even to (the)-dead already
τούτων ἦν ὁ νοῦς κατασχεθείς, ὥστε θρησκεύειν ἥρωας,
their was the mind held-fast so-that to-worship heroes
καὶ τοὺς παρὰ ποιηταῖς λεγομένους θεούς· ἀλλ' ὁρῶντες τὴν
and those by poets called gods but seeing the
τοῦ Σωτῆρος ἀνάστασιν, ὡμολόγουν ἐκείνους εἶναι ψευδεῖς,
of-the Savior resurrection they-confessed those to-be false
καὶ μόνον τὸν Κύριον ἀληθινὸν τὸν τοῦ Πατρὸς Λόγον,
and alone the Lord true the of-the Father Word
τὸν καὶ τοῦ θανάτου κυριεύοντα. Διὰ τοῦτο καὶ
the(-one) also over-the death being-lord because-of this both
γεγέννηται, καὶ ἄνθρωπος ἐφάνη, καὶ ἀπέθανε, καὶ ἀνέστη,
he-was-born and (as)-man appeared and died and rose-again
ἀμβλύνας καὶ ἐπισκιάσας τὰ τῶν πώποτε γενομένων
having-dulled and having-overshadowed the(-deeds) of-the ever having-been
ἀνθρώπων διὰ τῶν ἰδίων ἔργων, ἵνα ὅπου δ' ἂν ὦσι
men through the (his)-own works that where and — they-be
προληφθέντες οἱ ἄνθρωποι, ἐκεῖθεν αὐτοὺς ἀναγάγῃ, καὶ
pre-occupied the men thence them he-may-bring-up and
διδάξῃ τὸν ἀληθινὸν ἑαυτοῦ Πατέρα, καθάπερ καὶ αὐτός
may-teach the true his-own Father as also himself
φησιν, "ἦλθον σῶσαι καὶ εὑρεῖν τὸ ἀπολωλός."
says I-came to-save and to-find the lost
Ἅπαξ γὰρ εἰς αἰσθητὰ πεσούσης τῆς διανοίας τῶν 16
once for to sensible(-things) having-fallen the understanding of-the
ἀνθρώπων, ὑπέβαλεν ἑαυτὸν διὰ σώματος φανῆναι ὁ
men he-subjected himself through (a)-body to-appear the
Λόγος, ἵνα μετενέγκῃ εἰς ἑαυτὸν ὡς ἄνθρωπον τοὺς
Word that he-might-transfer to himself as man the

ἀνθρώπους, καὶ τὰς αἰσθήσεις αὐτῶν εἰς ἑαυτὸν ἀποκλίνῃ,
men and the senses their to himself might-turn
καὶ λοιπὸν ἐκείνους ὡς ἄνθρωπον αὐτὸν ὁρῶντας, δι᾽
and henceforth them as man him seeing through
ὧν ἐργάζεται ἔργων, πείσῃ μὴ εἶναι ἑαυτὸν
what(-works) he-works works he-might-persuade not to-be himself
ἄνθρωπον μόνον, ἀλλὰ καὶ Θεὸν καὶ Θεοῦ ἀληθινοῦ Λόγον
man only but also God and of-God true Word
καὶ Σοφίαν. Τοῦτο δὲ καὶ ὁ Παῦλος βουλόμενος σημᾶναι,
and Wisdom this and also — Paul wishing to-signify
φησίν· "ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα
says in love being-rooted and grounded that
ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις τί τὸ
you-may-be-strong to-comprehend with all the saints what the
πλάτος καὶ μῆκος, καὶ ὕψος καὶ βάθος, γνῶναί τε τὴν
breadth and length and height and depth to-know and the
ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ· ἵνα
surpassing the knowledge love — of-Christ that
πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ." Πανταχοῦ
you-may-be-filled unto all the fullness — of-God everywhere
γὰρ τοῦ Λόγου ἑαυτὸν ἁπλώσαντος, καὶ ἄνω καὶ κάτω,
for the Word himself having-spread-out both above and below
καὶ εἰς τὸ βάθος καὶ εἰς τὸ πλάτος· ἄνω μὲν εἰς τὴν
and into the depth and into the breadth above indeed into the
κτίσιν, κάτω δὲ εἰς τὴν ἐνανθρώπησιν, εἰς βάθος δὲ εἰς
creation below and into the becoming-man into depth and into
τὸν ᾅδην, εἰς πλάτος δὲ εἰς τὸν κόσμον· τὰ πάντα
the Hades into breadth and into the world the(-things) all
τῆς περὶ Θεοῦ γνώσεως πεπλήρωται. Διὰ δὲ τοῦτο,
of-the about God knowledge have-been-filled because-of and this
οὐδὲ παρ᾽ αὐτὰ παραγενόμενος τὴν θυσίαν τὴν ὑπὲρ
not-even at once having-come the sacrifice the for

πάντων ἐπετέλει, παραδιδοὺς τὸ σῶμα τῷ θανάτῳ, καὶ
all he-accomplished delivering the body to-the death and
ἀνιστῶν αὐτό, ἀφανῆ ἑαυτὸν διὰ τούτου ποιῶν. ἀλλὰ
raising it invisible himself through this making but
καὶ ἐμφανῆ ἑαυτὸν διὰ τούτου καθίστη διαμένων ἐν
even visible himself through this he-rendered remaining in
αὐτῷ καὶ τοιαῦτα τελῶν ἔργα καὶ σημεῖα διδούς, ἃ
it and such accomplishing works and signs giving which
μηκέτι ἄνθρωπον, ἀλλὰ Θεὸν Λόγον αὐτὸν ἐγνώριζον.
no-longer (a)-man but God Word him made-known
Ἀμφότερα γὰρ ἐφιλανθρωπεύετο ὁ Σωτὴρ διὰ τῆς
both for showed-love-for-man the Savior through the
ἐνανθρωπήσεως, ὅτι καὶ τὸν θάνατον ἐξ ἡμῶν ἠφάνιζε,
becoming-man that both the death from us he-made-vanish
καὶ ἀνεκαίνιζεν ἡμᾶς· καὶ ὅτι ἀφανὴς ὢν καὶ ἀόρατος,
and renewed us and that unseen being and invisible
διὰ τῶν ἔργων ἐνέφαινε, καὶ ἐγνώριζεν ἑαυτὸν εἶναι τὸν
through the works he-showed and made-known himself to-be the
Λόγον τοῦ Πατρός, τὸν τοῦ παντὸς ἡγεμόνα καὶ βασιλέα.
Word of-the Father the of-the universe ruler and king

The Word was not confined in the body: while living as a man he still gave life to the universe, and the body no more defiled him than the sun is soiled by touching earthly bodies. His body was born and ate, but his works, healing the blind from birth, turning water into wine, and feeding thousands, proved him the Son of God. At his death creation itself confessed him, as the sun hid and the earth shook.

17 Οὐ γὰρ δὴ περικεκλεισμένος ἦν ἐν τῷ σώματι· οὐδὲ
not for indeed shut-in he-was in the body nor
ἐν σώματι μὲν ἦν, ἀλλαχόσε δὲ οὐκ ἦν. οὐδὲ ἐκεῖνο
in (the)-body indeed he-was elsewhere but not he-was nor that
μὲν ἐκίνει, τὰ ὅλα δὲ τῆς τούτου ἐνεργείας καὶ προνοίας
indeed he-moved the whole but of-the his working and providence
κεκένωτο· ἀλλὰ τὸ παραδοξότατον, Λόγος ὤν, οὐ
had-been-emptied but the most-marvelous Word being not
συνείχετο μὲν ὑπό τινος· συνεῖχε δὲ τὰ πάντα μᾶλλον
was-held-together indeed by anything held-together but the all(-things) rather
αὐτός· καὶ ὥσπερ ἐν πάσῃ τῇ κτίσει ὢν, ἐκτὸς μέν ἐστι
himself and as in all the creation being outside indeed he-is
τοῦ παντὸς κατ᾽ οὐσίαν, ἐν πᾶσι δέ ἐστι ταῖς ἑαυτοῦ
of-the universe according-to substance in all(-things) but he-is by-the his-own
δυνάμεσι, τὰ πάντα διακοσμῶν, καὶ εἰς πάντα ἐν πᾶσι
powers the all(-things) ordering and to all(-things) in all
τὴν ἑαυτοῦ πρόνοιαν ἐφαπλῶν, καὶ ἕκαστον καὶ πάντα
the his-own providence unfolding and each and all
ὁμοῦ ζωοποιῶν, περιέχων τὰ ὅλα καὶ μὴ περιεχόμενος,
together quickening encompassing the whole and not being-encompassed
ἀλλ᾽ ἐν μόνῳ τῷ ἑαυτοῦ Πατρὶ ὅλος ὢν κατὰ πάντα,
but in alone the his-own Father wholly being in all(-ways)
οὕτως καὶ ἐν τῷ ἀνθρωπίνῳ σώματι ὤν, καὶ αὐτὸς αὐτὸ
thus also in the human body being and himself it

ζωοποιῶν, εἰκότως ἐζωοποίει καὶ τὰ ὅλα καὶ ἐν τοῖς
quickening fittingly he-was-quickening also the whole and in the
πᾶσιν ἐγίνετο, καὶ ἔξω τῶν ὅλων ἦν. καὶ ἀπὸ τοῦ
all(-things) he-was and outside the whole he-was and from the
σώματος δὲ διὰ τῶν ἔργων γνωριζόμενος, οὐκ ἀφανὴς
body and through the works being-known not invisible
ἦν καὶ ἀπὸ τῆς τῶν ὅλων ἐνεργείας. Ψυχῆς μὲν οὖν
he-was also from the of-the whole working of-soul indeed then
ἔργον ἐστι, θεωρεῖν μὲν καὶ τὰ ἔξω τοῦ ἰδίου
(a)-work it-is to-behold indeed also the(-things) outside of-the own
σώματος τοῖς λογισμοῖς, οὐ μὴν καὶ ἔξωθεν τοῦ ἰδίου
body by-the reasonings not however also outside of-the own
σώματος ἐνεργεῖν, ἢ τὰ τούτου μακρὰν τῇ παρουσίᾳ
body to-act or the(-things) from-it far by-the presence
κινεῖν. οὐδέποτε γοῦν ἄνθρωπος διανοούμενος τὰ
to-move never at-any-rate (a)-man thinking-on the(-things)
μακράν, ἤδη καὶ ταῦτα κινεῖ καὶ μεταφέρει· οὐδὲ εἰ
far already also these moves and transports nor if
ἐπὶ τῆς ἰδίας οἰκίας καθέζοιτό τις καὶ λογίζοιτο τὰ
in the own house should-sit one and should-reason-on the(-things)
ἐν οὐρανῷ, ἤδη καὶ τὸν ἥλιον κινεῖ, καὶ τὸν οὐρανὸν
in heaven already also the sun he-moves and the heaven
περιστρέφει. ἀλλ᾽ ὁρᾷ μὲν αὐτὰ κινούμενα καὶ γεγονότα,
turns-round but he-sees indeed them moved and made
οὐ μὴν ὥστε ἐργάζεσθαι αὐτὰ δυνατὸς τυγχάνει. Οὐ δὴ
not however so-that to-work them able he-is not indeed
τοιοῦτος ἦν ὁ τοῦ Θεοῦ Λόγος ἐν τῷ Ἀνθρώπῳ· οὐ γὰρ
such was the — of-God Word in the Man not for
συνεδέδετο τῷ σώματι, ἀλλὰ μᾶλλον αὐτὸς ἐκράτει τοῦτο,
he-was-bound to-the body but rather himself he-mastered it
ὥστε καὶ ἐν τούτῳ ἦν καὶ ἐν τοῖς πᾶσιν ἐτύγχανε, καὶ
so-that both in this he-was and in the all(-things) he-was and

ἔξω τῶν ὄντων ἦν, καὶ ἐν μόνῳ τῷ Πατρὶ ἀνεπαύετο.
outside of-the beings he-was and in alone the Father he-rested
Καὶ τὸ θαυμαστὸν τοῦτο ἦν, ὅτι καὶ ὡς ἄνθρωπος
and the wonderful(-thing) this was that both as man
ἐπολιτεύετο, καὶ ὡς Λόγος τὰ πάντα ἐζωογόνει, καὶ ὡς
he-lived and as Word the all(-things) he-was-quickening and as
Υἱὸς τῷ Πατρὶ συνῆν. ὅθεν οὐδὲ τῆς Παρθένου τικτούσης
Son the Father was-with whence not-even the Virgin giving-birth
ἔπασχεν αὐτός, οὐδὲ ἐν σώματι ὢν ἐμολύνετο· ἀλλὰ
did-he-suffer himself nor in (a)-body being was-he-defiled but
μᾶλλον καὶ τὸ σῶμα ἡγίαζεν. Οὐδὲ γὰρ ἐν τοῖς πᾶσιν
rather even the body he-sanctified nor for in the all(-things)
ὤν, τῶν πάντων μεταλαμβάνει, ἀλλὰ πάντα μᾶλλον ὑπ᾽
being of-the all(-things) does-be-partake but all(-things) rather by
αὐτοῦ ζωογονεῖται καὶ τρέφεται. Εἰ γὰρ καὶ ἥλιος ὁ
him are-quickened and are-nourished if for even (the)-sun the(-one)
ὑπ᾽ αὐτοῦ γενόμενος καὶ ὑφ᾽ ἡμῶν ὁρώμενος, περιπολῶν ἐν
by him made and by us seen going-round in
οὐρανῷ, οὐ ῥυπαίνεται τῶν ἐπὶ γῆς σωμάτων ἁπτόμενος,
heaven not is-defiled of-the on earth bodies touching
οὐδὲ ὑπὸ σκότους ἀφανίζεται, ἀλλὰ μᾶλλον αὐτὸς καὶ
nor by darkness is-made-to-vanish but rather itself also
ταῦτα φωτίζει καὶ καθαρίζει· πολλῷ πλέον ὁ πανάγιος
these illumines and cleanses much more the all-holy
τοῦ Θεοῦ Λόγος, ὁ καὶ τοῦ ἡλίου ποιητὴς καὶ Κύριος,
— of-God Word the also of-the sun maker and Lord
ἐν σώματι γνωριζόμενος οὐκ ἐῤῥυπαίνετο· ἀλλὰ μᾶλλον
in (a)-body being-known not was-defiled but rather
ἄφθαρτος ὤν, καὶ τὸ σῶμα θνητὸν τυγχάνον ἐζωοποίει
incorruptible being even the body mortal being he-quickened

καὶ ἐκαθάριζεν. “Ὃς ἁμαρτίαν” γάρ φησιν “οὐκ ἐποίησεν,
and he-cleansed who sin for he-says not did
οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.”
nor was-found guile in the mouth his
Ὅταν τοίνυν ἐσθίοντα καὶ πίνοντα καὶ τικτόμενον αὐτὸν 18
when therefore eating and drinking and being-born him
λέγωσιν οἱ περὶ τούτου θεολόγοι, γίνωσκε ὅτι τὸ μὲν
say the about him theologians know that the indeed
σῶμα, ὡς σῶμα, ἐτίκτετο καὶ καταλλήλοις ἐτρέφετο
body as body was-born and with-suitable was-nourished
τροφαῖς, αὐτὸς δὲ ὁ συνὼν τῷ σώματι Θεὸς Λόγος
foods he-himself but the being-with the body God Word
τὰ πάντα διακοσμῶν, καὶ δι’ ὧν εἰργάζετο ἐν
the all(-things) ordering and through what(-works) he-wrought in
τῷ σώματι οὐκ ἄνθρωπον ἑαυτόν, ἀλλὰ Θεὸν Λόγον
the body not (a)-man himself but God Word
ἐγνώριζεν. λέγεται δὲ περὶ αὐτοῦ ταῦτα, ἐπειδὴ καὶ
made-known are-said and about him these(-things) since also
τὸ σῶμα ἐσθίον καὶ τικτόμενον καὶ πάσχον, οὐχ ἑτέρου
the body eating and being-born and suffering not of-another
τινός, ἀλλὰ τοῦ Κυρίου ἦν· καὶ ὅτι ἀνθρώπου γενομένου,
anyone but of-the Lord was and because (a)-man having-become
ἔπρεπε καὶ ταῦτα ὡς περὶ ἀνθρώπου λέγεσθαι, ἵνα
it-was-fitting also these(-things) as about (a)-man to-be-said that
ἀληθείᾳ καὶ μὴ φαντασίᾳ σῶμα ἔχων φαίνηται. Ἀλλ’
in-truth and not in-appearance (a)-body having he-might-appear but
ὥσπερ ἐκ τούτων ἐγινώσκετο σωματικῶς παρών, οὕτως
as from these he-was-known bodily present thus
ἐκ τῶν ἔργων ὧν ἐποίει διὰ τοῦ σώματος, Υἱὸν Θεοῦ
from the works which he-did through the body (the)-Son of-God
ἑαυτὸν ἐγνώριζεν. ὅθεν καὶ πρὸς τοὺς ἀπίστους Ἰουδαίους
himself he-made-known whence also to the unbelieving Jews

ἐβόα λέγων· "εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρός μου, μὴ
he-cried saying if not I-do the works of-the Father my not
πιστεύητέ μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς
believe me if but I-do even-if me not you-believe the
ἔργοις μου πιστεύσατε· ἵνα γνῶτε καὶ γινώσκητε, ὅτι ἐν
works my believe that you-may-know and may-know that in
ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν τῷ Πατρί." Ὡς γὰρ ἀόρατος ὤν,
me the Father and-I in the Father as for invisible being
ἀπὸ τῶν τῆς κτίσεως ἔργων γινώσκεται· οὕτως ἄνθρωπος
from the of-the creation works he-is-known thus man
γενόμενος, καὶ ἐν σώματι μὴ ὁρώμενος, ἐκ τῶν ἔργων
having-become and in (a)-body not seen from the works
ἂν γνωσθείη, ὅτι οὐκ ἄνθρωπος ἀλλὰ Θεοῦ δύναμις
— he-would-be-known that not (a)-man but of-God (the)-power
καὶ Λόγος ἐστὶν ὁ ταῦτα ἐργαζόμενος. Τὸ γὰρ
and Word is the(-one) these(-things) working the for
ἐπιτάσσειν αὐτὸν τοῖς δαίμοσι, κἀκείνους ἀπελαύνεσθαι,
to-command him the demons and-them to-be-driven-out
οὐκ ἀνθρώπινον ἀλλὰ θεῖόν ἐστι τὸ ἔργον. ἢ τίς ἰδὼν
not human but divine is the work or who seeing
αὐτὸν τὰς νόσους ἰώμενον, ἐν αἷς ὑπόκειται τὸ τῶν
him the diseases healing in which lies the of-the
ἀνθρώπων γένος, ἔτι ἄνθρωπον καὶ οὐ Θεὸν ἡγεῖτο;
men race still (a)-man and not God held(-him)
λεπροὺς γὰρ ἐκαθάριζε, χωλοὺς περιπατεῖν ἐποίει, κωφῶν
lepers for he-cleansed lame to-walk he-made of-deaf
τὴν ἀκοὴν ἤνοιγε, τυφλοὺς ἀναβλέπειν ἐποίει, καὶ πάσας
the hearing he-opened blind to-see-again he-made and all
ἁπλῶς νόσους καὶ πᾶσαν μαλακίαν ἀπήλαυνεν ἀπὸ τῶν
simply diseases and every infirmity he-drove-away from the
ἀνθρώπων, ἀφ' ὧν ἦν αὐτοῦ καὶ τὸν τυχόντα
men from which it-was(-possible) of-him even for-the chance(-comer)

τὴν θεότητα θεωρεῖν. τίς γὰρ ἰδὼν αὐτὸν ἀποδιδόντα τὸ
the deity to-behold who for seeing him restoring the
λεῖπον, οἷς ἡ γένεσις ἐνέλειψε, καὶ τοῦ ἐκ γενετῆς
lacking to-whom the birth fell-short and of-the from birth
τυφλοῦ τοὺς ὀφθαλμοὺς ἀνοίγοντα, οὐκ ἂν ἐνενόησε
blind(-man) the eyes opening not — would-have-perceived
τὴν ἀνθρώπων ὑποκειμένην αὐτῷ γένεσιν, καὶ ταύτης
the of-men subject to-him birth and of-it
εἶναι τοῦτον δημιουργὸν καὶ ποιητήν; ὁ γὰρ τὸ
to-be him creator and maker the(-one) for the(-thing)
μὴ ὃ ἐκ γενέσεως ἔσχεν ὁ ἄνθρωπος ἀποδιδούς,
not which from birth had the man restoring
δῆλος ἂν εἴη πάντως, ὅτι Κύριος οὗτός ἐστι καὶ τῆς
plain — would-be surely that Lord this(-one) is also of-the
γενέσεως τῶν ἀνθρώπων. Διὰ τοῦτο καὶ ἐν ἀρχῇ
birth of-the men because-of this also in (the)-beginning
κατερχόμενος πρὸς ἡμᾶς, ἐκ παρθένου πλάττει ἑαυτῷ τὸ
coming-down to us from (a)-virgin he-fashions for-himself the
σῶμα, ἵνα μὴ μικρὸν τῆς θεότητος αὐτοῦ γνώρισμα πᾶσι
body that not small of-the deity his token to-all
παράσχῃ, ὅτι ὁ τοῦτο πλάσας αὐτός ἐστι καὶ τῶν
he-might-give that the(-one) this having-fashioned himself is also of-the
ἄλλων ποιητής. τίς γὰρ ἰδὼν χωρὶς ἀνδρὸς ἐκ παρθένου
others maker who for seeing without man from (a)-virgin
μόνης προερχόμενον σῶμα, οὐκ ἐνθυμεῖται τὸν ἐν τούτῳ
alone coming-forth (a)-body not considers the(-one) in it
φαινόμενον εἶναι καὶ τῶν ἄλλων σωμάτων ποιητὴν καὶ
appearing to-be also of-the other bodies maker and
Κύριον; Τίς δὲ ἰδὼν καὶ τὴν ὑδάτων ἀλλασσομένην οὐσίαν,
Lord who and seeing also the of-waters changed substance
καὶ εἰς οἶνον μεταβαλοῦσαν, οὐκ ἐννοεῖ τὸν τοῦτο
and into wine turned not perceives the(-one) this

ποιήσαντα Κύριον εἶναι καὶ κτίστην τῆς τῶν ὅλων ὑδάτων
having-done Lord to-be and creator of-the of-the all waters
οὐσίας; διὰ τοῦτο γὰρ ὡς δεσπότης ἐπέβαινε καὶ τῇ
substance because-of this for as master he-stepped also on-the
θαλάσσῃ, καὶ περιεπάτει ὡς ἐπὶ γῆς, γνώρισμα τῆς ἐπὶ
sea and walked as on land (a)-token of-the over
πάντα δεσποτείας αὐτοῦ τοῖς ὁρῶσι παρέχων. τρέφων
all(-things) mastery his to-those seeing giving feeding
δὲ καὶ ἐξ ὀλίγων τοσοῦτον πλῆθος, καὶ ἐξ ἀπόρων
and also from few(-things) so-great (a)-multitude and from want
εὐπορῶν αὐτός, ὥστε ἀπὸ πέντε ἄρτων πεντακισχιλίους
having-plenty himself so-that from five loaves five-thousand
κορεσθῆναι, καὶ ἄλλο τοσοῦτο καταλεῖψαι, οὐδὲν ἕτερον ἢ
to-be-filled and other as-much to-leave nothing other than
αὐτὸν εἶναι καὶ τὸν τῆς ὅλων προνοίας Κύριον ἐγνώριζε;
himself to-be also the of-the of-all providence Lord he-made-known
19 Ταῦτα δὲ πάντα ποιεῖν τῷ Σωτῆρι καλῶς ἔχειν ἐδόκει·
these(-things) and all to-do to-the Savior well to-be seemed
ἵν' ἐπειδὴ τὴν ἐν τοῖς πᾶσιν αὐτοῦ πρόνοιαν ἠγνόησαν οἱ
that since the in the all(-things) his providence were-ignorant-of the
ἄνθρωποι, καὶ οὐ κατενόησαν τὴν διὰ τῆς κτίσεως αὐτοῦ
men and not perceived the through the creation his
θεότητα, κἂν ἐκ τῶν διὰ τοῦ σώματος ἔργων αὐτοῦ
deity at-least from the through the body works his
ἀναβλέψωσι, καὶ ἔννοιαν λάβωσι δι' αὐτοῦ τῆς εἰς τὸν
they-might-look-up and (a)-notion might-take through him of-the toward the
Πατέρα γνώσεως, ἐκ τῶν κατὰ μέρος τὴν εἰς τὰ
Father knowledge from the(-things) in part the toward the
ὅλα αὐτοῦ πρόνοιαν, ὡς προεῖπον, ἀναλογιζόμενοι. Τίς γὰρ
whole his providence as I-said-before inferring who for
ἰδὼν αὐτοῦ τὴν κατὰ δαιμόνων ἐξουσίαν, ἢ τίς ἰδὼν τοὺς
seeing his the over demons authority or who seeing the

δαίμονας ὁμολογοῦντας εἶναι τούτων αὐτὸν Κύριον, ἔτι τὴν
demons confessing to-be of-them him Lord still the
διάνοιαν ἀμφίβολον ἕξει, εἰ οὗτός ἐστιν ὁ τοῦ Θεοῦ
understanding doubtful will-have whether this(-one) is the — of-God
Υἱὸς καὶ ἡ Σοφία, καὶ ἡ Δύναμις. Οὐδὲ γὰρ τὴν κτίσιν
Son and the Wisdom and the Power nor for the creation
αὐτὴν σιωπῆσαι πεποίηκεν, ἀλλὰ τό γε θαυμαστόν, καὶ
itself to-be-silent has-he-made but the at-least marvelous(-thing) even
ἐν τῷ θανάτῳ, μᾶλλον δὲ ἐν αὐτῷ τῷ κατὰ τοῦ θανάτου
in the death rather and in itself the over the death
τροπαίῳ, λέγω δὴ τῷ σταυρῷ, πᾶσα ἡ κτίσις ὡμολόγει
trophy I-mean indeed the cross all the creation confessed
τὸν ἐν τῷ σώματι γνωριζόμενον καὶ πάσχοντα οὐχ
the(-one) in the body being-known and suffering not
ἁπλῶς εἶναι ἄνθρωπον, ἀλλὰ Θεοῦ Υἱὸν καὶ Σωτῆρα
simply to-be (a)-man but of-God Son and Savior
πάντων. ὅ τε γὰρ ἥλιος ἀπεστράφη, καὶ ἡ γῆ ἐσείετο,
of-all the both for sun turned-away and the earth was-shaken
καὶ τὰ ὄρη ἐῤῥήγνυτο, πάντες κατέπτησσον. ταῦτα
and the mountains were-rent all cowered these(-things)
δὲ τὸν μὲν ἐν τῷ σταυρῷ Χριστὸν Θεὸν ἐδείκνυον, τὴν
and the indeed on the cross Christ God showed the
δὲ κτίσιν πᾶσαν τούτου δούλην εἶναι, καὶ μαρτυροῦσαν
but creation all his slave to-be and testifying
τῷ φόβῳ τὴν τοῦ δεσπότου παρουσίαν. Οὕτω μὲν οὖν
by-the fear the of-the master presence thus indeed then
ὁ Θεὸς Λόγος διὰ τῶν ἔργων ἑαυτὸν ἐνεφάνιζε τοῖς
the God Word through the works himself made-manifest to-the
ἀνθρώποις. ἀκόλουθον δ' ἂν εἴη καὶ τὸ τέλος τῆς ἐν
men consequent and — would-be also the end of-the in
σώματι διαγωγῆς καὶ περιπολήσεως αὐτοῦ διηγήσασθαι,
body conduct and going-about his to-relate

καὶ εἰπεῖν καὶ ὁποῖος γέγονεν ὁ τοῦ σώματος θάνατος·
and to-tell also of-what-kind became the of-the body death
μάλιστα ὅτι τὸ κεφάλαιον τῆς πίστεως ἡμῶν ἐστὶ τοῦτο,
especially because the sum of-the faith our is this
καὶ πάντες ἁπλῶς ἄνθρωποι περὶ τούτου θρυλλοῦσιν·
and all simply men about this talk
ἵνα γνῷς ὅτι καὶ ἐκ τούτου μᾶλλον οὐδὲν ἧττον
that you-may-know that even from this rather not-at-all less
γινώσκεται Θεὸς ὁ Χριστὸς καὶ τοῦ Θεοῦ Υἱός.
is-known God — Christ and — of-God Son

IX · THE DEATH ON THE CROSS

Only the Word could make the corruptible incorruptible; since all owed a death and he could not die, he took a body capable of death and offered it for all; believers now die only to rise. He did not lay his body down privately in sickness, which would have suggested weakness, nor did he flee the Jews; he accepted a public death from others, so that the resurrection would be believed. He did not choose his death but endured the cross his enemies thought shameful, to bear our curse, stretch out his hands to Jews and gentiles, and clear the air of demons.

20 Τὴν μὲν οὖν αἰτίαν τῆς σωματικῆς ἐπιφανείας αὐτοῦ,
the indeed then cause of-the bodily appearing his
ὡς οἷόν τε ἦν, ἐκ μέρους, καὶ ὡς ἡμεῖς ἠδυνήθημεν
as able — it-was in part and as we were-able
νοῆσαι, προείπομεν, ὅτι οὐκ ἄλλου ἦν τὸ φθαρτὸν εἰς
to-perceive we-have-said-before that not of-another it-was the corruptible into
ἀφθαρσίαν μεταβαλεῖν, εἰ μὴ αὐτοῦ τοῦ Σωτῆρος, τοῦ
incorruption to-change if not of-himself the Savior the(-one)
καὶ τὴν ἀρχὴν ἐξ οὐκ ὄντων πεποιηκότος τὰ ὅλα· καὶ
also (in)-the beginning from not being(-things) having-made the whole and

οὐκ ἄλλου ἦν, τὸ κατ᾽ εἰκόνα πάλιν ἀνακτίσαι τοῖς
not of-another it-was the according-to (the)-image again to-re-create for-the
ἀνθρώποις, εἰ μὴ τῆς Εἰκόνος τοῦ Πατρός· καὶ οὐκ ἄλλου
men if not of-the Image of-the Father and not of-another
ἦν τὸ θνητὸν ἀθάνατον παραστῆσαι, εἰ μὴ τῆς Αὐτοζωῆς
it-was the mortal immortal to-render if not of-the Very-Life
οὔσης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· καὶ οὐκ ἄλλου
being the Lord our Jesus Christ and not of-another
ἦν περὶ Πατρὸς διδάξαι, καὶ τὴν εἰδώλων καθαιρῆσαι
it-was about (the)-Father to-teach and the of-idols to-destroy
θρησκείαν, εἰ μὴ τοῦ τὰ πάντα διακοσμοῦντος Λόγου, καὶ
worship if not of-the the all(-things) ordering Word and
μόνου τοῦ Πατρὸς ὄντος Υἱοῦ μονογενοῦς ἀληθινοῦ. Ἐπειδὴ
alone of-the Father being Son only-begotten true since
δὲ καὶ τὸ ὀφειλόμενον παρὰ πάντων ἔδει λοιπὸν
and also the owed(-debt) from all was-needful henceforth
ἀποδοθῆναι· ὠφείλετο γὰρ πάντας, ὡς προεῖπον, ἀποθανεῖν,
to-be-paid it-was-owed for all as I-said-before to-die
δι᾽ ὃ μάλιστα καὶ ἐπεδήμησε· τούτου ἕνεκεν μετὰ
because-of which chiefly also he-sojourned of-this for-the-sake after
τὰς περὶ θεότητος αὐτοῦ ἐκ τῶν ἔργων ἀποδείξεις, ἤδη
the about deity his from the works proofs already
λοιπὸν καὶ ὑπὲρ πάντων τὴν θυσίαν ἀνέφερεν, ἀντὶ
henceforth also for all the sacrifice he-offered instead-of
πάντων τὸν ἑαυτοῦ ναὸν εἰς θάνατον παραδιδούς, ἵνα τοὺς
all the his-own temple to death delivering that the
μὲν πάντας ἀνυπευθύνους καὶ ἐλευθέρους τῆς ἀρχαίας
indeed all unaccountable and free of-the ancient
παραβάσεως ποιήσῃ· δείξῃ δὲ ἑαυτὸν καὶ θανάτου
transgression he-might-make might-show and himself also than-death
κρείττονα, ἀπαρχὴν τῆς τῶν ὅλων ἀναστάσεως τὸ ἴδιον
stronger (the)-first-fruits of-the of-the whole resurrection the own

σῶμα ἄφθαρτον ἐπιδεικνύμενος. Καὶ μήτοι θαυμάσῃς
body incorruptible showing and not-at-all you-should-wonder
εἰ πολλάκις τὰ αὐτὰ περὶ τῶν αὐτῶν λέγομεν. ἐπειδὴ
if often the same(-things) about the same we-say since
γὰρ περὶ τῆς εὐδοκίας τοῦ Θεοῦ λαλοῦμεν, διὰ τοῦτο
for about the good-pleasure — of-God we-speak because-of this
τὸν αὐτὸν νοῦν διὰ πλειόνων ἑρμηνεύομεν, μὴ ἄρα τι
the same sense through more(-words) we-interpret lest perhaps anything
παραλιμπάνειν δόξωμεν, καὶ ἔγκλημα γένηται ὡς ἐνδεῶς
to-leave-out we-may-seem and (a)-charge arise as deficiently
εἰρηκόσι· καὶ γὰρ βέλτιον ταὐτολογίας μέμψιν ὑποστῆναι,
having-spoken and for better of-repetition blame to-undergo
ἢ παραλεῖψαί τι τῶν ὀφειλόντων γραφῆναι. Τὸ
than to-leave-out anything of-the(-things) owing to-be-written the
μὲν οὖν σῶμα, ὡς καὶ αὐτὸ κοινὴν ἔχον τοῖς πᾶσι
indeed then body as also itself common having with-the all
τὴν οὐσίαν· σῶμα γὰρ ἦν ἀνθρώπινον· εἰ καὶ καινοτέρῳ
the substance (a)-body for it-was human if even by-newer
θαύματι συνέστη ἐκ παρθένου μόνης, ὅμως θνητὸν ὂν
miracle it-was-formed from (a)-virgin alone nevertheless mortal being
κατὰ ἀκολουθίαν τῶν ὁμοίων καὶ ἀπέθνησκε· τῇ δὲ
according-to sequence of-the like also it-died by-the but
τοῦ Λόγου εἰς αὐτὸ ἐπιβάσει, οὐκέτι κατὰ τὴν ἰδίαν
of-the Word into it coming no-longer according-to the own
φύσιν ἐφθείρετο· ἀλλὰ διὰ τὸν ἐνοικήσαντα τοῦ Θεοῦ
nature was-corrupted but because-of the having-indwelt — of-God
Λόγον, ἐκτὸς ἐγίνετο φθορᾶς. Καὶ συνέβαινεν ἀμφότερα
Word outside it-was of-corruption and it-came-about both
ἐν ταὐτῷ γενέσθαι παραδόξως· ὅτι τε ὁ πάντων θάνατος
in the-same to-happen paradoxically that both the of-all death
ἐν τῷ Κυριακῷ σώματι ἐπληροῦτο, καὶ ὁ θάνατος καὶ ἡ
in the Lord's body was-fulfilled and the death and the

φθορὰ διὰ τὸν συνόντα Λόγον ἐξηφανίζετο. θανάτου
corruption because-of the being-with Word was-made-to-vanish of-death
γὰρ ἦν χρεία, καὶ θάνατον ὑπὲρ πάντων ἔδει
for there-was need and death for all was-needful
γενέσθαι, ἵνα τὸ παρὰ πάντων ὀφειλόμενον γένηται.
to-happen that the from all owed(-debt) might-be-paid
Ὅθεν, ὡς προεῖπον, ὁ Λόγος, ἐπεὶ οὐχ οἷόν τε ἦν
whence as I-said-before the Word since not able — it-was
αὐτὸν ἀποθανεῖν· ἀθάνατος γὰρ ἦν· ἔλαβεν ἑαυτῷ σῶμα
him to-die immortal for he-was took to-himself (a)-body
τὸ δυνάμενον ἀποθανεῖν, ἵνα ὡς ἴδιον ἀντὶ πάντων
the(-one) able to-die that as own instead-of all
αὐτὸ προσενέγκῃ, καὶ ὡς αὐτὸς ὑπὲρ πάντων πάσχων,
it he-might-offer and as himself for all suffering
διὰ τὴν πρὸς αὐτὸ ἐπίβασιν, "καταργήσῃ τὸν τὸ
because-of the into it coming might-destroy the(-one) the
κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον· καὶ
power having of-the death that-is the devil and
ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς
might-free these as-many-as by-fear of-death through all
τοῦ ζῆν ἔνοχοι ἦσαν δουλείας."
the to-live subject were to-slavery
Ἀμέλει τοῦ κοινοῦ πάντων Σωτῆρος ἀποθανόντος ὑπὲρ 21
indeed the common of-all Savior having-died for
ἡμῶν, οὐκέτι νῦν ὥσπερ πάλαι κατὰ τὴν τοῦ νόμου
us no-longer now as of-old according-to the of-the law
ἀπειλὴν θανάτῳ ἀποθνήσκομεν οἱ ἐν Χριστῷ πιστοί·
threat by-death we-die the in Christ faithful
πέπαυται γὰρ ἡ τοιαύτη καταδίκη· ἀλλὰ τῆς φθορᾶς
has-ceased for the such condemnation but the corruption
παυομένης καὶ ἀφανιζομένης ἐν τῇ τῆς ἀναστάσεως χάριτι,
ceasing and vanishing in the of-the resurrection grace

λοιπὸν κατὰ τὸ τοῦ σώματος θνητὸν διαλυόμεθα
henceforth according-to the of-the body mortal(-nature) we-are-dissolved
μόνον τῷ χρόνῳ ὃν ἑκάστῳ ὁ Θεὸς ὥρισεν, ἵνα κρείττονος
only in-the time which to-each — God appointed that (a)-better
ἀναστάσεως τυχεῖν δυνηθῶμεν. Δίκην γὰρ τῶν ἐν τῇ γῇ
resurrection to-obtain we-may-be-able like for the in the earth
καταβαλλομένων σπερμάτων, οὐκ ἀπολλύμεθα διαλυόμενοι,
cast seeds not we-perish being-dissolved
ἀλλ᾽ ὡς σπειρόμενοι ἀναστησόμεθα, καταργηθέντος τοῦ
but as being-sown we-shall-rise-again having-been-destroyed the
θανάτου κατὰ τὴν τοῦ Σωτῆρος χάριν. διὰ τοῦτο
death according-to the of-the Savior grace because-of this
γοῦν καὶ ὁ μακάριος Παῦλος ἐγγυητὴς τῆς ἀναστάσεως
at-any-rate also the blessed Paul guarantor of-the resurrection
πᾶσι γενόμενός φησι· "δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
to-all having-become says must the corruptible this to-put-on
ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν·
incorruption and the mortal this to-put-on immortality
ὅταν δὲ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε
when and the mortal this shall-have-put-on immortality then
γενήσεται ὁ λόγος ὁ γεγραμμένος· κατεπόθη ὁ
shall-come-to-pass the word the written was-swallowed-up the
θάνατος εἰς νῖκος. ποῦ σοῦ, θάνατε, τὸ κέντρον;" Διὰ
death in victory where your death the sting because-of
τί οὖν, ἄν τις εἴποι, εἴπερ ἀναγκαῖον ἦν ἀντὶ
what then — one might-say if-indeed necessary it-was instead-of
πάντων αὐτὸν παραδοῦναι τὸ σῶμα θανάτῳ, οὐχ ὡς
all him to-give-up the body to-death not as
ἄνθρωπος ἰδίως ἀπέθετο τοῦτο, ἀλλὰ καὶ μέχρι τοῦ
(a)-man privately did-he-lay-aside it but even as-far-as the
σταυρωθῆναι παρῆλθεν; ἐντίμως γὰρ μᾶλλον αὐτὸν ἔπρεπεν
to-be-crucified went-on honorably for rather him it-befitted

ἀποθέσθαι τὸ σῶμα, ἤπερ μεθ' ὕβρεως τὸν τοιοῦτον
to-lay-aside the body than with insult the such
θάνατον ὑπομεῖναι. Θέα δὴ πάλιν εἰ μὴ ἡ τοιαύτη
death to-undergo consider indeed again whether not the such
ἀντίθεσίς ἐστιν ἀνθρωπίνη· τὸ δὲ ὑπὸ τοῦ Σωτῆρος
objection is human the(-thing) but by the Savior
γενόμενον, θεῖον ἀληθῶς καὶ ἄξιον τῆς αὐτοῦ θεότητος
done divine truly and worthy of-the his deity
διὰ πολλά. Πρῶτον μέν, ὅτι ὁ συμβαίνων τοῖς
because-of many(-reasons) first indeed that the befalling to-the
ἀνθρώποις θάνατος κατὰ ἀσθένειαν τῆς αὐτῶν φύσεως
men death according-to weakness of-the their nature
αὐτοῖς παραγίνεται· οὐ δυνάμενοι γὰρ ἐπὶ πολὺ διαμένειν,
to-them comes not being-able for for long to-continue
τῷ χρόνῳ διαλύονται. διὰ τοῦτο γὰρ καὶ νόσοι τούτοις
in-the time they-are-dissolved because-of this for also diseases them
συμβαίνουσι, καὶ ἐξασθενήσαντες ἀποθνήσκουσιν. ὁ δὲ
befall and having-grown-weak they-die the but
Κύριος οὐκ ἀσθενής, ἀλλὰ Θεοῦ Δύναμις, καὶ Θεοῦ Λόγος
Lord not weak but of-God Power and of-God Word
ἐστί, καὶ Αὐτοζωή. Εἰ μὲν οὖν ἦν ἰδίᾳ που, καὶ
is and Very-Life if indeed then he-had privately somewhere and
κατὰ τὴν συνήθειαν τῶν ἀνθρώπων ἀποθέμενος τὸ σῶμα
according-to the custom of-the men laid-aside the body
ἐν κλίνῃ, ἐνομίσθη ἂν καὶ αὐτὸς κατὰ τὴν τῆς
in (a)-bed he-would-have-been-thought — also himself according-to the of-the
φύσεως ἀσθένειαν τοῦτο παθών, καὶ μηδὲν ἔχων πλέον
nature weakness this having-suffered and nothing having more
τῶν ἄλλων ἀνθρώπων. ἐπειδὴ δὲ καὶ Ζωὴ ἦν, καὶ Θεοῦ
than-the other men since but both Life he-was and of-God
Λόγος, καὶ ἔδει τὸν ὑπὲρ πάντων γενέσθαι θάνατον,
Word and it-was-needful the for all to-happen death

διὰ τοῦτο ὡς μὲν ζωὴ καὶ δύναμις ὢν συνίσχυεν ἐν
because-of this as indeed life and power being he-strengthened in
αὐτῷ τὸ σῶμα· ὡς δὲ ὀφείλοντος γενέσθαι τοῦ θανάτου,
himself the body as but being-due to-happen the death
οὐχ ἑαυτῷ, ἀλλὰ παρ᾽ ἑτέρων ἐλάμβανε τὴν πρόφασιν
not by-himself but from others he-received the occasion
τοῦ τελειῶσαι τὴν θυσίαν· ἐπεὶ μηδὲ νοσεῖν ἔδει
of-the to-perfect the sacrifice since not-even to-be-sick was-it-fitting-for
τὸν Κύριον, τὸν τῶν ἄλλων τὰς νόσους θεραπεύοντα.
the Lord the(-one) of-the others the diseases healing
ἀλλ᾽ οὐδὲ ἐξασθενῆσαι ἔδει πάλιν τὸ σῶμα, ἐν ᾧ
but not-even to-grow-weak was-it-fitting-for again the body in which
καὶ τὰς τῶν ἄλλων ἀσθενείας ἰσχυροποίει. Διὰ τί οὖν
also the of-the others weaknesses he-made-strong because-of what then
καὶ τὸν θάνατον ὥσπερ καὶ τὸ νοσεῖν οὐκ ἐκώλυσεν; ὅτι
also the death as also the to-be-sick not did-he-prevent because
διὰ τοῦτον ἔσχε τὸ σῶμα, καὶ ἀπρεπὲς ἦν κωλῦσαι·
because-of this he-had the body and unfitting it-was to-prevent(-it)
ἵνα μὴ καὶ ἡ ἀνάστασις ἐμποδισθῇ· προηγήσασθαι μέντοι
that not also the resurrection might-be-hindered to-precede however
τοῦ θανάτου νόσον, ἀπρεπὲς πάλιν ἦν, ἵνα μὴ ἀσθένεια
the death disease unfitting again it-was that not weakness
τοῦ ἐν τῷ σώματι νομισθῇ. οὐκ ἐπείνασεν οὖν; ναὶ
of-the(-one) in the body might-be-thought not did-he-hunger then yes
ἐπείνασε διὰ τὸ ἴδιον τοῦ σώματος· ἀλλ᾽ οὐ λιμῷ
he-hungered because-of the property of-the body but not by-hunger
διεφθάρη, διὰ τὸν φοροῦντα αὐτὸ Κύριον. διὰ
he-was-destroyed because-of the wearing it Lord because-of
τοῦτο εἰ καὶ ἀπέθανε διὰ τὸ ὑπὲρ πάντων λύτρον,
this if even he-died because-of the for all ransom

ἀλλ᾽ “οὐκ εἶδε διαφθοράν.” ὁλόκληρον γὰρ ἀνέστη· ἐπεὶ
but not he-saw corruption entire for he-rose since
μηδὲ ἄλλου τινός, ἀλλ᾽ αὐτῆς τῆς Ζωῆς ἦν τὸ σῶμα.
not-even of-another anyone but of-itself the Life was the body
Ἀλλ᾽ ἔδει, φήσειεν ἄν τις, κρυβῆναι τὴν ἐπιβουλὴν 22
but it-was-needful might-say — one to-be-hidden-from the plot
τῶν Ἰουδαίων, ἵνα καθόλου τὸ ἑαυτοῦ σῶμα ἀθάνατον
of-the Jews that wholly the his-own body immortal
φυλάξῃ. ἀκουέτω δὴ ὁ τοιοῦτος, ὅτι καὶ τοῦτο ἀπρεπὲς
he-might-keep let-him-hear indeed the such(-a-one) that also this unfitting
ἦν τῷ Κυρίῳ· ὡς γὰρ οὐκ ἔπρεπε τῷ τοῦ Θεοῦ Λόγῳ,
was for-the Lord as for not it-befitted for-the — of-God Word
ζωῇ ὄντι, τῷ σώματι ἑαυτοῦ θάνατον παρ᾽ ἑαυτοῦ διδόναι·
life being to-the body his-own death from himself to-give
οὕτως οὐχ ἥρμοζεν οὐδὲ τὸν παρ᾽ ἑτέρων διδόμενον
thus not it-was-suitable either the from others given
φεύγειν· ἀλλὰ καὶ μᾶλλον διώκειν αὐτὸν εἰς ἀναίρεσιν,
to-flee but even rather to-pursue it unto destruction
ὅθεν εἰκότως οὔτε ἑαυτῷ ἀπέθετο τὸ σῶμα, οὔτε πάλιν
whence fittingly neither by-himself did-he-lay-aside the body nor again
ἐπιβουλεύοντας τοὺς Ἰουδαίους ἔφυγε. Τὸ δὲ τοιοῦτον οὐκ
plotting the Jews did-he-flee the and such(-thing) not
ἀσθένειαν ἐδείκνυε τοῦ Λόγου, ἀλλὰ μᾶλλον καὶ Σωτῆρα
weakness showed of-the Word but rather both Savior
καὶ Ζωὴν αὐτὸν ἐγνώριζεν· ὅτι καὶ τὸν θάνατον εἰς
and Life him made-known because both the death unto
ἀναίρεσιν περιέμενε, καὶ τὸν διδόμενον θάνατον ὑπὲρ τῆς
destruction he-awaited and the given death for the
πάντων σωτηρίας ἔσπευδε τελειῶσαι. Καὶ ἄλλως δέ, οὐ τὸν
of-all salvation he-hastened to-accomplish and otherwise too not the
ἑαυτοῦ θάνατον ἀλλὰ τὸν τῶν ἀνθρώπων ἦλθε τελειῶσαι
his-own death but the of-the men came to-accomplish

ὁ Σωτήρ· ὅθεν οὐκ ἰδίῳ θανάτῳ, οὐκ εἶχε γὰρ Ζωὴ
the Savior whence not by-own death not he-had(-it) for Life
ὤν, ἀπετίθετο τὸ σῶμα· ἀλλὰ τὸν παρὰ τῶν ἀνθρώπων
being he-laid-aside the body but the from the men
ἐδέχετο, ἵνα καὶ τοῦτον ἐν τῷ ἑαυτοῦ σώματι προσελθόντα
he-received that also this in the his-own body having-come
τέλεον ἐξαφανίσῃ. Ἔπειτα καὶ ἐκ τούτων ἄν τις
completely he-might-make-vanish then also from these(-things) — one
εὐλόγως ἴδοι τὸ τοιοῦτον τέλος ἐσχηκέναι τὸ Κυριακὸν
reasonably might-see the such end to-have-had the Lord's
σῶμα. Ἔμελε τῷ Κυρίῳ μάλιστα περὶ ἧς ἔμελλε
body it-concerned the Lord especially about which he-was-about
ποιεῖν ἀναστάσεως τοῦ σώματος· τοῦτο γὰρ ἦν κατὰ τοῦ
to-make resurrection of-the body this for was against the
θανάτου τρόπαιον ταύτην ἐπιδείξασθαι πᾶσι, καὶ πάντας
death (a)-trophy this to-show to-all and all
πιστώσασθαι τὴν παρ' αὐτοῦ γενομένην τῆς φθορᾶς
to-assure-of the by him wrought of-the corruption
ἀπάλειψιν, καὶ λοιπὸν τὴν τῶν σωμάτων ἀφθαρσίαν, ἧς
wiping-out and henceforth the of-the bodies incorruption of-which
πᾶσιν ὥσπερ ἐνέχυρον καὶ γνώρισμα τῆς ἐπὶ πάντων
to-all as (a)-pledge and token of-the for all
ἐσομένης ἀναστάσεως τετήρηκεν ἄφθαρτον τὸ ἑαυτοῦ σῶμα.
going-to-be resurrection he-has-kept incorruptible the his-own body
Εἰ μὲν οὐκ ἦν πάλιν νοσῆσαν τὸ σῶμα, καὶ ἐπ' ὄψει πάντων
if indeed not had again sickened the body and in sight of-all
διαλυθεὶς ἀπ' αὐτοῦ ὁ Λόγος, ἀπρεπὲς μὲν ἦν τὸν τῶν
dissolved from it the Word unfitting indeed it-was the(-one) of-the
ἄλλων τὰς νόσους θεραπεύοντα, παρορᾶν τὸ ἴδιον ὄργανον
others the diseases healing to-overlook the own instrument
ἐν νόσοις τηκόμενον. πῶς γὰρ ἂν ἐπιστεύθη
in diseases wasting how for — would-be-have-been-believed

τὰς ἄλλων ἀπελάσας ἀσθενείας, ἀσθενοῦντος ἐν αὐτῷ
the of-others having-driven-away weaknesses ailing in himself
τοῦ ἰδίου ναοῦ; ἢ γὰρ ὡς οὐ δυνάμενος ἀπελάσαι
the own temple either for as not being-able to-drive-away
νόσον ἐγελάσθη· ἢ δυνάμενος, καὶ μὴ ποιῶν,
disease he-would-have-been-mocked or being-able and not doing
ἀφιλάνθρωπος καὶ πρὸς τοὺς ἄλλους ἐνομίζετο.
unloving-to-man even toward the others he-would-have-been-thought
Εἰ δὲ καὶ χωρίς τινος νόσου καὶ χωρίς τινος ἀλγηδόνος, 23
if and also without any disease and without any pain
ἰδίᾳ που καὶ καθ' ἑαυτὸν ἐν γωνίᾳ, ἢ ἐν ἐρήμῳ τόπῳ,
privately somewhere and by himself in (a)-corner or in (a)-desert place
ἢ κατ' οἰκίαν, ἢ ὅπου δήποτε τὸ σῶμα κρύψας ἦν, καὶ
or in (a)-house or where ever the body having-hidden he-had and
μετὰ ταῦτα πάλιν ἐξαίφνης φανείς, ἔλεγεν ἑαυτὸν
after these(-things) again suddenly having-appeared he-said himself
ἐκ νεκρῶν ἐγηγέρθαι· μύθους μὲν ἂν ἔδοξε
from (the)-dead to-have-been-raised fables indeed — he-would-have-seemed
λέγειν παρὰ πᾶσιν, ἠπιστήθη δὲ πολλῷ πλέον
to-tell by all he-would-have-been-disbelieved and much more
καὶ περὶ τῆς ἀναστάσεως λέγων, οὐκ ὄντος ὅλως τοῦ
also about the resurrection speaking not being at-all of-the(-one)
μαρτυροῦντος περὶ τοῦ θανάτου αὐτοῦ. τῆς δὲ ἀναστάσεως
testifying about the death his the and resurrection
προηγεῖσθαι δεῖ θάνατον, ἐπεὶ οὐκ ἂν εἴη ἀνάστασις
to-precede must death since not — would-be resurrection
μὴ προηγουμένου θανάτου· ὅθεν εἰ κρύφα που ἐγεγόνει
not preceding death whence if secretly somewhere had-happened
τοῦ σώματος ὁ θάνατος, οὐ φαινομένου τοῦ θανάτου, οὐδὲ
of-the body the death not appearing the death nor
ἐπὶ μαρτύρων γενομένου, ἀφανὴς ἦν καὶ ἀμάρτυρος καὶ
before witnesses having-happened invisible was and unwitnessed also

ἡ τούτου ἀνάστασις. Ἢ διὰ τί τὴν μὲν ἀνάστασιν
the his resurrection or because-of what the indeed resurrection
ἐκήρυττεν ἀναστάς, τὸν δὲ θάνατον ἀφανῶς ἐποίει γενέσθαι;
did-he-proclaim having-risen the but death invisibly made to-happen
ἢ διὰ τί τοὺς μὲν δαίμονας ἐπ᾽ ὄψει πάντων ἀπήλαυνε,
or because-of what the indeed demons in sight of-all he-drove-out
τόν τε ἐκ γενετῆς τυφλὸν ἀναβλέπειν ἐποίει, καὶ τὸ ὕδωρ
the both from birth blind to-see-again he-made and the water
εἰς οἶνον μετέβαλεν, ἵνα δι᾽ αὐτῶν πιστευθῇ Λόγος
into wine changed that through them he-might-be-believed (the)-Word
Θεοῦ· τὸ δὲ θνητὸν οὐκ ἐπ᾽ ὄψει πάντων ἄφθαρτον ἐδείκνυεν,
of-God the but mortal not in sight of-all incorruptible he-showed
ἵνα πιστευθῇ αὐτὸς ὢν ἡ Ζωή; Πῶς δὲ καὶ οἱ τούτου
that he-might-be-believed himself being the Life how and also the his
μαθηταὶ παῤῥησίαν εἶχον περὶ τοῦ τῆς ἀναστάσεως λόγου,
disciples boldness had about the of-the resurrection word
οὐκ ἔχοντες εἰπεῖν, ὅτι πρῶτον ἀπέθανεν; ἢ πῶς ἂν
not having to-say that first he-died or how —
ἐπιστεύθησαν λέγοντες γεγονέναι πρῶτον θάνατον,
would-they-have-been-believed saying to-have-happened first death
εἶτα τὴν ἀνάστασιν, εἰ μὴ παρ᾽ οἷς ἐπαῤῥησιάζοντο, εἶχον
then the resurrection if not among whom they-spoke-boldly they-had
τούτους μάρτυρας τοῦ θανάτου; εἰ γὰρ καὶ οὕτως ἐπ᾽ ὄψει
these (as)-witnesses of-the death if for even thus in sight
πάντων γενομένων τοῦ τε θανάτου καὶ τῆς ἀναστάσεως
of-all having-happened of-the both death and of-the resurrection
οὐκ ἠθέλησαν οἱ τότε Φαρισαῖοι πιστεύειν, ἀλλὰ καὶ
not they-were-willing the then Pharisees to-believe but even
τοὺς ἑωρακότας τὴν ἀνάστασιν ἠνάγκασαν ἀρνήσασθαι
those having-seen the resurrection they-compelled to-deny
ταύτην· πάντως εἰ κεκρυμμένως ἐγεγόνει ταῦτα, πόσας
it surely if secretly had-happened these(-things) how-many

ἂν προφάσεις ἐπενόουν ἀπιστίας; Πῶς δὲ ἄρα τὸ
— pretexts would-they-have-devised of-unbelief how and then the
τοῦ θανάτου τέλος ἐδείκνυτο, καὶ ἡ κατὰ τούτου νίκη,
of-the death end was-shown and the over it victory
εἰ μὴ ἐπ᾽ ὄψει πάντων προσκαλεσάμενος αὐτὸν ἤλεγξε
if not in sight of-all having-challenged it he-exposed(-it)
νεκρόν, κενωθέντα λοιπὸν τῇ τοῦ σώματος ἀφθαρσίᾳ;
dead emptied henceforth by-the of-the body incorruption
Τὰ δὲ καὶ παρ᾽ ἑτέρων ἂν λεχθέντα, ταῦτα 24
the(-things) and also by others — that-might-be-said these(-things)
προλαβεῖν ἡμᾶς ἀναγκαῖον ταῖς ἀπολογίαις. τάχα γὰρ
to-anticipate (for)-us (is)-necessary by-the defenses perhaps for
ἄν τις εἴποι καὶ τοῦτο· Εἰ ἐπ᾽ ὄψει πάντων καὶ
— one might-say also this if in sight of-all and
ἐμμάρτυρον ἔδει γενέσθαι τὸν τούτου θάνατον, ἵνα
witnessed it-was-needful to-happen the his death that
καὶ ὁ τῆς ἀναστάσεως πιστευθῇ λόγος, ἔδει κἂν
also the of-the resurrection might-be-believed word it-was-needful at-least
αὐτὸν ἑαυτῷ ἔνδοξον ἐπινοῆσαι θάνατον, ἵνα μόνον τὴν
him for-himself (a)-glorious to-devise death that only the
ἀτιμίαν τοῦ σταυροῦ φύγῃ. Ἀλλ᾽ εἰ καὶ τοῦτο ποιήσας
dishonor of-the cross he-might-escape but if even this having-done
ἦν, ὑπόνοιαν καθ᾽ ἑαυτοῦ παρεῖχεν, ὡς οὐ κατὰ
he-had suspicion against himself he-would-have-given as not over
παντὸς θανάτου δυνάμενος, ἀλλὰ μόνου τοῦ περὶ αὐτοῦ
every death being-able but only the(-one) about him
ἐπινοηθέντος· καὶ οὐδὲν ἧττον πάλιν ἦν ἡ πρόφασις
devised and not-at-all less again would-be the pretext
τῆς περὶ τῆς ἀναστάσεως ἀπιστίας. ὅθεν οὐ παρ᾽ αὐτοῦ,
of-the about the resurrection unbelief whence not from himself
ἀλλ᾽ ἐξ ἐπιβουλῆς ἐγένετο τῷ σώματι ὁ θάνατος· ἵνα ὃν
but from plotting happened to-the body the death that which

αὐτοὶ προσαγάγωσι τῷ Σωτῆρι θάνατον τοῦτον αὐτὸς
they might-bring to-the Savior death this he-himself
ἐξαφανίσῃ. Καὶ ὥσπερ γενναῖος παλαιστής, μέγας ὢν τῇ
might-make-vanish and as (a)-noble wrestler great being in-the
συνέσει καὶ τῇ ἀνδρίᾳ, οὐκ αὐτὸς ἑαυτῷ τοὺς ἀντιπάλους
understanding and in-the courage not himself for-himself the opponents
ἐκλέγεται, ἵνα μὴ ὑπόνοιαν τῆς πρός τινας δειλίας παράσχῃ·
chooses that not suspicion of-the toward some cowardice he-may-give
ἀλλὰ τῇ τῶν θεωρούντων δίδωσιν ἐξουσίᾳ, καὶ μάλιστα
but to-the of-the spectators gives choice and especially
κἂν ἐχθροὶ τυγχάνωσιν, ἵνα πρὸς ὃν ἐὰν συμβάλλωσιν
even-if enemies they-be that against whom ever they-match
αὐτοί, τοῦτον αὐτὸς καταῤῥάξας, κρείττων τῶν πάντων
they this(-one) he-himself having-thrown stronger than-the all
πιστευθῇ· οὕτως καὶ ἡ τῶν πάντων Ζωὴ ὁ Κύριος καὶ
may-be-believed thus also the of-the all Life the Lord and
Σωτὴρ ἡμῶν ὁ Χριστὸς οὐχ ἑαυτῷ θάνατον ἐπενόει τῷ
Savior our — Christ not for-himself death devised for-the
σώματι, ἵνα μὴ ὡς ἕτερον δειλιῶν φανῇ· ἀλλὰ τὸν
body that not as another(-death) fearing he-might-appear but the
παρ᾽ ἑτέρων, καὶ μάλιστα τὸν παρὰ τῶν ἐχθρῶν ὃν ἐνόμιζον
from others and especially the from the enemies which they-thought
εἶναι δεινὸν ἐκεῖνοι καὶ ἄτιμον καὶ φευκτόν, τοῦτον αὐτὸς
to-be terrible they and dishonorable and to-be-shunned this himself
ἐν σταυρῷ δεχόμενος ἠνείχετο· ἵνα καὶ τούτου καταλυθέντος,
on (a)-cross receiving he-endured that also this having-been-destroyed
αὐτὸς μὲν ὢν ἡ ζωὴ πιστευθῇ, τοῦ δὲ θανάτου τὸ κράτος
he-himself indeed being the life might-be-believed of-the but death the power
τέλεον καταργηθῇ. Γέγονε γοῦν τι θαυμαστὸν
completely might-be-brought-to-nothing there-happened at-any-rate something wonderful
καὶ παράδοξον· ὃν γὰρ ἐνόμιζον ἄτιμον ἐπιφέρειν
and paradoxical which for they-thought dishonorable to-inflict

θάνατον, οὗτος ἦν τρόπαιον κατ᾽ αὐτοῦ τοῦ θανάτου· διὸ
death this was (a)-trophy against itself the death therefore
οὐδὲ τὸν Ἰωάννου θάνατον ὑπέμεινε, διαιρουμένης τῆς
not-even the of-John death did-he-undergo being-divided the
κεφαλῆς, οὐδὲ ὡς Ἡσαΐας ἐπρίσθη, ἵνα καὶ τῷ θανάτῳ
head nor as Isaiah was-he-sawn that also in-the death
ἀδιαίρετον καὶ ὁλόκληρον τὸ σῶμα φυλάξῃ, καὶ μὴ
undivided and entire the body he-might-keep and not
πρόφασις τοῖς βουλομένοις διαιρεῖν τὴν Ἐκκλησίαν γένηται.
(a)-pretext to-those wishing to-divide the Church might-arise
Καὶ ταῦτα μὲν πρὸς τοὺς ἔξωθεν ἑαυτοῖς λογισμοὺς 25
and these(-things) indeed toward those outside for-themselves arguments
ἐπισωρεύοντας· ἂν δὲ καὶ τῶν ἐξ ἡμῶν τις μὴ ὡς
heaping-up if and also of-the from us one not as
φιλόνεικος, ἀλλ᾽ ὡς φιλομαθὴς ζητῇ· διὰ τί μὴ
contentious but as eager-to-learn should-ask because-of what not
ἑτέρως, ἀλλὰ σταυρὸν ὑπέμεινεν; ἀκουέτω καὶ οὗτος ὅτι
otherwise but (a)-cross he-endured let-him-hear also this(-one) that
οὐκ ἄλλως ἢ οὕτως ἡμῖν συνέφερε· καὶ τοῦτο δι᾽
not otherwise than thus for-us it-was-expedient and this because-of
ἡμᾶς καλῶς ὑπέμεινεν ὁ Κύριος. Εἰ γὰρ τὴν καθ᾽ ἡμῶν
us rightly endured the Lord if for the against us
γενομένην κατάραν ἦλθεν αὐτὸς βαστάσαι, πῶς ἂν ἄλλως
having-arisen curse he-came himself to-bear how — otherwise
ἐγένετο κατάρα, εἰ μὴ τὸν ἐπὶ κατάρᾳ γενόμενον
would-be-have-become (a)-curse if not the on (a)-curse happening
θάνατον ἐδέξατο; ἔστι δὲ οὗτος, ὁ σταυρός. οὕτω
death he-had-received it-is and this the cross thus
γὰρ καὶ γέγραπται· "ἐπικατάρατος ὁ κρεμάμενος ἐπὶ
for also it-is-written cursed the(-one) hanging on
ξύλου." Ἔπειτα, εἰ ὁ θάνατος τοῦ Κυρίου λύτρον ἐστὶ
(a)-tree then if the death of-the Lord (a)-ransom is

πάντων, καὶ τῷ θανάτῳ τούτου "τὸ μεσότοιχον τοῦ
of-all and by-the death his the middle-wall of-the
φραγμοῦ" λύεται, καὶ γίνεται τῶν ἐθνῶν ἡ κλῆσις· πῶς
partition is-broken and comes-about of-the nations the calling how
ἂν ἡμᾶς προσεκαλέσατο, εἰ μὴ ἐσταύρωτο; ἐν μόνῳ
— us would-he-have-called if not he-had-been-crucified on only
γὰρ τῷ σταυρῷ ἐκτεταμέναις χερσί τις ἀποθνήσκει. διὸ
for the cross with-outstretched hands one dies therefore
καὶ τοῦτο ἔπρεπεν ὑπομεῖναι τὸν Κύριον, καὶ τὰς χεῖρας
also this it-befitted to-endure the Lord and the hands
ἐκτεῖναι, ἵνα τῇ μὲν τὸν παλαιὸν λαόν, τῇ δὲ
to-stretch-out that with-the-one indeed the ancient people with-the-other and
τοὺς ἀπὸ τῶν ἐθνῶν ἑλκύσῃ, καὶ ἀμφοτέρους ἐν ἑαυτῷ
those from the nations he-might-draw and both in himself
συνάψῃ. Τοῦτο γὰρ καὶ αὐτὸς εἴρηκε, σημαίνων ποίῳ
might-join this for also himself has-said signifying by-what
θανάτῳ ἔμελλε λυτροῦσθαι τοὺς πάντας· "ὅταν ὑψωθῶ,
death he-was-going to-ransom the all when I-be-lifted-up
πάντας ἑλκύσω πρὸς ἐμαυτόν." Καὶ πάλιν εἰ ὁ ἐχθρὸς
all I-will-draw to myself and again if the enemy
τοῦ γένους ἡμῶν διάβολος, ἐκπεσὼν ἀπὸ τοῦ οὐρανοῦ, περὶ
of-the race our (the)-devil having-fallen from the heaven about
τὸν ἀέρα τὸν ὧδε κάτω πλανᾶται, κἀκεῖ τῶν σὺν αὐτῷ
the air the here below wanders and-there over-the with him
δαιμόνων ὡς ὁμοίων ἐν τῇ ἀπειθείᾳ ἐξουσιάζων, φαντασίας
demons as like(-him) in the disobedience ruling illusions
μὲν δι' αὐτῶν ἐνεργεῖ τοῖς ἀπατωμένοις ἐπιχειρεῖ δὲ
indeed through them he-works on-the deceived he-tries and
τοῖς ἀνερχομένοις ἐμποδίζειν· καὶ περὶ τούτου φησὶν ὁ
the(-ones) going-up to-hinder and about this says the
ἀπόστολος· "κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος,
apostle according-to the prince of-the power of-the air

τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·" ἦλθε
of-the(-one) now working in the sons of-the disobedience came
δὲ ὁ Κύριος ἵνα τὸν μὲν διάβολον καταβάλῃ, τὸν δὲ ἀέρα
but the Lord that the indeed devil he-might-cast-down the and air
καθαρίσῃ, καὶ ὁδοποιήσῃ ἡμῖν τὴν εἰς οὐρανοὺς ἄνοδον,
might-cleanse and might-make-a-way for-us the into heavens ascent
ὡς εἶπεν ὁ ἀπόστολος, "διὰ τοῦ καταπετάσματος, τουτέστι
as said the apostle through the veil that-is
τῆς σαρκὸς αὐτοῦ·" τοῦτο δὲ ἔδει γενέσθαι διὰ τοῦ
the flesh his this and was-needful to-happen through the
θανάτου· ποίῳ δ' ἂν ἄλλῳ θανάτῳ ἐγεγόνει ταῦτα,
death by-what but — other death would-have-happened these(-things)
ἢ τῷ ἐν ἀέρι γενομένῳ, φημὶ δὴ τῷ σταυρῷ; μόνος
than by-the in (the)-air happening I-mean indeed the cross alone
γὰρ ἐν τῷ ἀέρι τις ἀποθνήσκει, ὁ σταυρῷ τελειούμενος.
for in the air one dies the(-one) on-(a)-cross perfected
διὸ καὶ εἰκότως τοῦτον ὑπέμεινεν ὁ Κύριος. Οὕτω γὰρ
therefore also fittingly this endured the Lord thus for
ὑψωθείς, τὸν μὲν ἀέρα ἐκαθάριζεν ἀπό τε τῆς διαβολικῆς
lifted-up the indeed air he-cleansed from both the devilish
καὶ πάσης τῶν δαιμόνων ἐπιβουλῆς λέγων· "Ἐθεώρουν
and all of-the demons plotting saying I-beheld
τὸν Σατανᾶν ὡς ἀστραπὴν πεσόντα·" τὴν δὲ εἰς οὐρανοὺς
— Satan as lightning fallen the and into heavens
ἄνοδον ὁδοποιῶν ἐνεκαίνιζε λέγων πάλιν· "Ἄρατε πύλας
ascent making-a-way he-renewed saying again lift-up gates
οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι." οὐ γὰρ
the rulers your and be-lifted-up gates everlasting not for
αὐτὸς ὁ Λόγος ἦν ὁ χρῄζων ἀνοίξεως τῶν πυλῶν,
himself the Word was the(-one) needing opening of-the gates
πάντων Κύριος ὤν· οὐδὲ κεκλεισμένον ἦν τι τῶν
of-all Lord being nor shut was anything of-the

ποιημάτων τῷ ποιητῇ· ἀλλ᾽ ἡμεῖς ἦμεν οἱ χρήζοντες,
works to-the maker but we were the(-ones) needing
οὓς ἀνέφερεν αὐτὸς διὰ τοῦ ἰδίου σώματος αὐτοῦ. Ὡς
whom he-bore-up himself through the own body his as
γὰρ ὑπὲρ πάντων αὐτὸ προσήνεγκε τῷ θανάτῳ· οὕτως
for for all it he-offered to-the death thus
δι᾽ αὐτοῦ πάλιν ὡδοποίησε τὴν εἰς οὐρανοὺς ἄνοδον.
through it again he-made-a-way the into heavens ascent

X · THE RESURRECTION

He raised his body on the third day, soon enough to be remembered and late enough to show that it had died. That death is undone is shown by Christians who now despise it: even children and women seek martyrdom and mock death as passersby mock a bound tyrant. That he rose is shown by his works: daily he converts people, drives out demons, and makes adulterers chaste and murderers peaceful; a dead man does none of this, so he lives.

26 Πρέπων οὖν ἄρα καὶ ἁρμόζων ὁ ἐν τῷ σταυρῷ γέγονε
fitting then after-all and suitable the on the cross has-been
θάνατος ὑπὲρ ἡμῶν· καὶ ἡ αἰτία τούτου εὔλογος ἐφάνη
death for us and the cause of-it reasonable appeared
κατὰ πάντα, καὶ δικαίους ἔχει τοὺς λογισμούς, ὅτι μὴ
in all(-respects) and just has the reasonings that not
ἄλλως, ἀλλὰ διὰ τοῦ σταυροῦ ἔδει γενέσθαι τὴν
otherwise but through the cross it-was-needful to-come-about the
σωτηρίαν πάντων. καὶ γὰρ οὐδ᾽ οὕτως ἀφανῆ ἑαυτὸν
salvation of-all and for not-even thus invisible himself
οὐδὲ ἐν τῷ σταυρῷ ἀφῆκεν· ἀλλὰ κατὰ περιττὸν τὴν
even on the cross he-left but beyond measure the
μὲν κτίσιν ἐποίει μαρτυρεῖν τὴν τοῦ ἑαυτῆς δημιουργοῦ
indeed creation he-made to-witness-to the of-the its-own creator

παρουσίαν, τὸν δὲ ἑαυτοῦ ναὸν τὸ σῶμα οὐκ ἐπὶ πολὺ
presence the and his-own temple the body not for long
μένειν ἀνασχόμενος, ἀλλὰ μόνον δεῖξας νεκρὸν τῇ τοῦ
to-remain having-suffered but only having-shown dead by-the of-the
θανάτου πρὸς αὐτὸ συμπλοκῇ, τριταῖον εὐθέως ἀνέστησε,
death against it encounter on-the-third-day at-once raised
τρόπαια καὶ νίκας κατὰ τοῦ θανάτου φέρων τὴν ἐν τῷ
trophies and victories over the death bearing the in the
σώματι γενομένην ἀφθαρσίαν καὶ ἀπάθειαν. Ἠδύνατο μὲν
body come-about incorruption and impassibility he-was-able indeed
γὰρ καὶ παρ᾽ αὐτὰ τοῦ θανάτου τὸ σῶμα διεγεῖραι καὶ
for even at once of-the death the body to-raise and
πάλιν δεῖξαι ζῶν· ἀλλὰ καὶ τοῦτο καλῶς προϊδὼν ὁ
again to-show living but also this wisely foreseeing the
Σωτὴρ οὐ πεποίηκεν. εἶπε γὰρ ἄν τις μηδόλως αὐτὸ
Savior not did(-it) would-have-said for — one not-at-all it
τεθνηκέναι, ἢ μηδὲ τέλεον αὐτοῦ τὸν θάνατον ἐψαυκέναι,
to-have-died or not-even completely it the death to-have-touched
εἰ παρ᾽ αὐτὰ τὴν ἀνάστασιν ἣν ἐπιδείξας. Τάχα δὲ
if at once the resurrection he-had shown perhaps and
καὶ ἐν ἴσῳ τοῦ διαστήματος ὄντος τοῦ τε θανάτου καὶ
also in equal the interval being of-the both death and
τῆς ἀναστάσεως, ἄδηλον ἐγίνετο τὸ περὶ τῆς ἀφθαρσίας
the resurrection unclear would-become the about the incorruption
κλέος. ὅθεν, ἵνα δειχθῇ νεκρὸν τὸ σῶμα, καὶ μίαν
glory whence that might-be-shown dead the body even one
ὑπέμεινε μέσην ὁ Λόγος, καὶ τριταῖον τοῦτο πᾶσιν
he-endured middle(-day) the Word and on-the-third-day it to-all
ἔδειξεν ἄφθαρτον. Ἕνεκα μὲν οὖν τοῦ δειχθῆναι τὸν
he-showed incorruptible for-the-sake indeed then of-the to-be-shown the
θάνατον ἐν τῷ σώματι, τριταῖον ἀνέστησε τοῦτο. Ἵνα
death in the body on-the-third-day he-raised it that

δὲ μὴ ἐπὶ πολὺ διαμεῖναν καὶ φθαρὲν τέλεον
and not for long having-remained and having-been-corrupted completely
ὕστερον ἀναστήσας ἀπιστηθῇ ὡς οὐκ αὐτὸ ἀλλ'
later having-raised(-it) he-might-be-disbelieved as not it but
ἕτερον σῶμα φέρων· ἔμελλε γὰρ ἄν τις καὶ διὰ τὸν
another body bearing would-be-likely for — one also because-of the
χρόνον ἀπιστεῖν τῷ φαινομένῳ, καὶ ἐπιλανθάνεσθαι τῶν
time to-disbelieve the appearing(-thing) and to-forget the
γενομένων· διὰ τοῦτο οὐ πλείω τῶν τριῶν ἡμερῶν
(things)-done because-of this not more than-the three days
ἠνέσχετο, οὐδὲ ἐπὶ πολὺ τοὺς ἀκούσαντας αὐτοῦ περὶ
he-waited nor for long those having-heard him about
τῆς ἀναστάσεως παρείλκυσεν· ἀλλ' ἔτι τῶν ἀκοῶν αὐτῶν
the resurrection he-kept-in-suspense but still the ears their
ἔναυλον ἐχόντων τὸν λόγον, καὶ ἔτι τῶν ὀφθαλμῶν
ringing having the word and still the eyes
αὐτῶν ἐκδεχομένων, καὶ τῆς διανοίας αὐτῶν ἠρτημένης,
their waiting and the understanding their hanging
καὶ ζώντων ἐπὶ γῆς ἔτι καὶ ἐπὶ τόπων ὄντων τῶν
and living on earth still and on the-spots being of-the(-men)
θανατωσάντων, καὶ μαρτύρων τοῦ θανάτου τοῦ Κυριακοῦ
having-put-to-death and witnesses of-the death of-the Lord's
σώματος, αὐτὸς ὁ τοῦ Θεοῦ Υἱὸς ἐν τριταίῳ διαστήματι
body himself the — of-God Son in three-days' interval
τὸ γενόμενον νεκρὸν σῶμα ἔδειξεν ἀθάνατον καὶ ἄφθαρτον·
the having-been dead body showed immortal and incorruptible
καὶ ἀνεδείχθη πᾶσιν, ὅτι οὐκ ἀσθενείᾳ φύσεως τοῦ
and it-was-shown to-all that not by-weakness of-nature of-the
ἐνοικοῦντος Λόγου τέθνηκεν τὸ σῶμα, ἀλλ' ἐπὶ τῷ τὸν
indwelling Word had-died the body but for the the
θάνατον ἐξαφανισθῆναι ἐν αὐτῷ τῇ δυνάμει τοῦ Σωτῆρος.
death to-be-made-to-vanish in it by-the power of-the Savior

Τοῦ μὲν γὰρ καταλελύσθαι τὸν θάνατον, καὶ νίκην κατ᾽ 27
of-the indeed for to-have-been-destroyed the death and victory over
αὐτοῦ γεγενῆσθαι τὸν σταυρόν, καὶ μηκέτι λοιπὸν ἰσχύειν,
it to-have-come-about the cross and no-longer henceforth to-prevail
ἀλλ᾽ εἶναι νεκρὸν αὐτὸν ἀληθῶς, γνώρισμα οὐκ ὀλίγον
but to-be dead it truly (a)-token not small
καὶ πίστις ἐναργής, τὸ παρὰ πάντων τῶν τοῦ Χριστοῦ
and proof evident (is)-the by all the — of-Christ
μαθητῶν αὐτὸν καταφρονεῖσθαι, καὶ πάντας ἐπιβαίνειν κατ᾽
disciples it to-be-despised and all to-trample on
αὐτοῦ, καὶ μηκέτι φοβεῖσθαι τοῦτον, ἀλλὰ τῷ σημείῳ τοῦ
it and no-longer to-fear it but by-the sign of-the
σταυροῦ καὶ τῇ εἰς Χριστὸν πίστει καταπατεῖν αὐτὸν ὡς
cross and by-the in Christ faith to-tread-down it as
νεκρόν. Πάλαι μὲν γὰρ πρὶν τὴν θείαν ἐπιδημίαν γενέσθαι
dead of-old indeed for before the divine sojourn to-happen
τοῦ Σωτῆρος, φοβερὸς ἦν καὶ αὐτοῖς τοῖς ἁγίοις ὁ
of-the Savior terrible was even themselves to-the saints the
θάνατος, καὶ πάντες τοὺς ἀποθνήσκοντας ὡς φθειρομένους
death and all those dying as perishing
ἐθρήνουν. ἄρτι δὲ τοῦ Σωτῆρος ἀναστήσαντος τὸ σῶμα,
mourned now but the Savior having-raised the body
οὐκέτι μὲν ὁ θάνατός ἐστι φοβερός, πάντες δὲ οἱ τῷ
no-longer indeed the death is terrible all but those —
Χριστῷ πιστεύοντες ὡς οὐδὲν αὐτὸν ὄντα πατοῦσι, καὶ
in-Christ believing as nothing it being tread-on and
μᾶλλον ἀποθνήσκειν αἱροῦνται ἢ ἀρνήσασθαι τὴν εἰς
rather to-die choose than to-deny the in
Χριστὸν πίστιν. ἴσασι γὰρ ὄντως, ὅτι ἀποθνήσκοντες
Christ faith they-know for really that dying
οὐκ ἀπόλλυνται, ἀλλὰ καὶ ζῶσι, καὶ ἄφθαρτοι διὰ τῆς
not they-perish but even they-live and incorruptible through the

ἀναστάσεως γίνονται. Ἐκεῖνος δὲ ὁ πάλαι τῷ θανάτῳ
resurrection become that but the of-old in-the death
πονηρῶς ἐναλλόμενος διάβολος, λυθεισῶν αὐτοῦ τῶν
wickedly leaping devil loosed its the
ὠδίνων, ἔμεινε μόνος ἀληθῶς νεκρός. καὶ τούτου τεκμήριον,
pangs remained alone truly dead and of-this (a)-proof
ὅτι πρὶν πιστεύσωσιν οἱ ἄνθρωποι τῷ Χριστῷ, φοβερὸν
(is)-that before believe the men — in-Christ terrible
τὸν θάνατον ὁρῶσι καὶ δειλιῶσιν αὐτόν· ἐπειδὰν δὲ εἰς
the death they-see and fear it when but to
τὴν ἐκείνου πίστιν καὶ διδασκαλίαν μετελθῶσι, τοσοῦτον
the his faith and teaching they-pass-over so-much
καταφρονοῦσι τοῦ θανάτου, ὡς καὶ προθύμως ἐπ᾽ αὐτὸν
they-despise the death that even eagerly at it
ὁρμᾶν καὶ μάρτυρας γίνεσθαι τῆς κατ᾽ αὐτοῦ παρὰ τοῦ
to-rush and witnesses to-become of-the over it by the
Σωτῆρος γενομένης ἀναστάσεως. καὶ γὰρ ἔτι νήπιοι ὄντες
Savior come-about resurrection and for still infants being
τὴν ἡλικίαν σπεύδουσιν ἀποθνήσκειν, καὶ μελετῶσι κατ᾽
the age they-hasten to-die and practice against
αὐτοῦ ταῖς ἀσκήσεσιν οὐ μόνον ἄνδρες, ἀλλὰ καὶ γυναῖκες.
it by-the disciplines not only men but also women
οὕτως ἀσθενὴς γέγονεν, ὡς καὶ γυναῖκας τὰς ἀπατηθείσας
thus weak it-has-become that even women those deceived
τὸ πρὶν παρ᾽ αὐτοῦ, νῦν παίζειν αὐτὸν ὡς νεκρὸν καὶ
the before by it now to-mock it as dead and
παρειμένον. Ὡς γὰρ τυράννου καταπολεμηθέντος ὑπὸ
paralyzed as for (a)-tyrant having-been-subdued by
γνησίου βασιλέως καὶ δεθέντος τοὺς πόδας καὶ τὰς χεῖρας,
(a)-genuine king and bound the feet and the hands
πάντες λοιπὸν οἱ διαβαίνοντες καταπαίζουσιν αὐτοῦ,
all henceforth the(-ones) passing-by mock him

τύπτοντες καὶ διασύροντες, οὐκ ἔτι φοβούμενοι τὴν μανίαν
striking and reviling no longer fearing the fury
αὐτοῦ καὶ τὴν ἀγριότητα, διὰ τὸν νικήσαντα βασιλέα·
his and the savagery because-of the having-conquered king
οὕτω καὶ τοῦ θανάτου νικηθέντος καὶ στηλιτευθέντος
thus also the death having-been-conquered and pilloried
ὑπὸ τοῦ Σωτῆρος ἐν τῷ σταυρῷ, καὶ δεδεμένου τὰς χεῖρας
by the Savior on the cross and bound the hands
καὶ τοὺς πόδας, πάντες οἱ ἐν Χριστῷ διαβαίνοντες αὐτὸν
and the feet all those in Christ passing-by it
καταπατοῦσι, καὶ μαρτυροῦντες τῷ Χριστῷ χλευάζουσι
tread-down and witnessing — to-Christ mock
τὸν θάνατον, ἐπικερτομοῦντες αὐτῷ καὶ τὰ ἄνωθεν
the death jeering-at it and the(-things) of-old
κατ᾽ αὐτοῦ γεγραμμένα λέγοντες, “Ποῦ σου, θάνατε, τὸ
against it written saying where your death the
νῖκος; ποῦ σου, ᾅδη, τὸ κέντρον;”
victory where your Hades the sting
Ἆρ᾽ οὖν τοῦτο μικρὸς ἔλεγχός ἐστι τῆς τοῦ θανάτου 28
— then this (a)-small refutation is-it of-the of-the death
ἀσθενείας; ἢ μικρά ἐστιν ἀπόδειξις τῆς κατ᾽ αὐτοῦ
weakness or small is-it (a)-demonstration of-the over it
γενομένης νίκης παρὰ τοῦ Σωτῆρος, ὅταν οἱ ἐν Χριστῷ
come-about victory by the Savior when the in Christ
παῖδες καὶ νέαι κόραι παρορῶσι τὸν ἐνταῦθα βίον καὶ
boys and young girls overlook the here life and
ἀποθανεῖν μελετῶσιν; Ἔστι μὲν γὰρ κατὰ φύσιν ὁ
to-die practice is indeed for by nature the
ἄνθρωπος δειλιῶν τὸν θάνατον καὶ τὴν τοῦ σώματος
man fearing the death and the of-the body
διάλυσιν· τὸ δὲ παραδοξότατον τοῦτό ἐστιν, ὅτι τὴν τοῦ
dissolution the but most-marvelous this is that the of-the

σταυροῦ πίστιν ἐνδυσάμενος καταφρονεῖ καὶ τῶν κατὰ
cross faith having-put-on he-despises even the(-things) according-to
φύσιν, καὶ τὸν θάνατον οὐ δειλιᾷ διὰ τὸν Χριστόν. Καὶ
nature and the death not fears because-of — Christ and
ὥσπερ τοῦ πυρὸς ἔχοντος κατὰ φύσιν τὸ καίειν, εἰ λέγοι
as of-the fire having by nature the to-burn if should-say
τις εἶναί τι τὸ μὴ δειλιῶν αὐτοῦ τὴν καῦσιν, ἀλλὰ καὶ
one to-be something the not fearing its the burning but even
μᾶλλον ἀσθενὲς αὐτὸ δεικνύον, οἷον δὴ λέγεται τὸ παρὰ
rather weak it showing such indeed is-said the among
Ἰνδοῖς ἀμίαντον· εἶτα ὁ τῷ λεγομένῳ μὴ πιστεύων
Indians asbestos then the(-one) in-the said(-thing) not believing
εἰ πεῖραν θελήσειε λαβεῖν τοῦ λεγομένου, πάντως τὸ
if (a)-trial he-should-wish to-take of-the said(-thing) surely the
ἄκαυστον ἐνδυσάμενος καὶ προσβαλὼν πυρί, πιστοῦται
unburnable having-put-on and having-applied (it)-to-fire is-assured-of
λοιπὸν τὴν κατὰ τοῦ πυρὸς ἀσθένειαν· ἢ ὡς εἴ τις τὸν
henceforth the against the fire weakness or as if one the
τύραννον δεδεμένον ἰδεῖν θελήσειε, πάντως εἰς τὴν τῶν
tyrant bound to-see should-wish surely into the of-the
νικησάντων χώραν καὶ ἀρχὴν παρελθών, ὁρᾷ τὸν ἄλλοις
conquerors country and realm having-gone sees the(-one) to-others
φοβερὸν ἀσθενῆ γενόμενον· οὕτως εἴ τις ἐστὶν ἄπιστος,
terrible weak having-become thus if anyone is unbelieving
καὶ ἀκμὴν μετὰ τοσαῦτα, καὶ μετὰ τοὺς τοσούτους
and still after so-many(-things) and after the so-many
ἐν Χριστῷ γενομένους μάρτυρας, μετὰ τὴν καθ' ἡμέραν
in Christ having-become martyrs after the each day
γινομένην κατὰ τοῦ θανάτου χλεύην παρὰ τῶν ἐν Χριστῷ
happening against the death mockery by those in Christ
διαπρεπόντων· ὅμως εἰ ἔτι τὴν διάνοιαν ἀμφίβολον ἔχει
eminent nevertheless if still the understanding doubtful he-has

περὶ τοῦ κατηργῆσθαι τὸν θάνατον καὶ τέλος ἐσχηκέναι,
about the to-have-been-destroyed the death and (an)-end to-have-had
καλῶς μὲν ποιεῖ θαυμάζων περὶ τοῦ τηλικούτου· πλὴν
well indeed he-does wondering about the so-great(-thing) only
μὴ σκληρὸς εἰς ἀπιστίαν, μηδὲ ἀναιδὴς πρὸς τὰ
not hard unto unbelief nor shameless toward the(-things)
οὕτως ἐναργῆ γινέσθω. Ἀλλ' ὥσπερ ὁ τὸ ἀμίαντον
so evident let-him-be but as the(-one) the asbestos
λαβὼν γινώσκει τὸ ἄψαυστον τοῦ πυρὸς πρὸς αὐτό, καὶ
having-taken knows the not-to-be-touched of-the fire toward it and
ὁ τὸν τύραννον δεδεμένον θέλων ὁρᾶν, εἰς τὴν τοῦ
the(-one) the tyrant bound wishing to-see into the of-the
νικήσαντος ἀρχὴν παρέρχεται· οὕτως καὶ ὁ ἀπιστῶν
having-conquered realm passes thus also the(-one) disbelieving
περὶ τῆς τοῦ θανάτου νίκης λαμβανέτω τὴν πίστιν τοῦ
about the of-the death victory let-him-take the faith —
Χριστοῦ, καὶ εἰς τὴν τούτου διδασκαλίαν παρερχέσθω· καὶ
of-Christ and into the his teaching let-him-pass and
ὄψεται τοῦ θανάτου τὴν ἀσθένειαν, καὶ τὴν κατ' αὐτοῦ
he-will-see of-the death the weakness and the over it
νίκην. πολλοὶ γὰρ πρότερον ἀπιστοῦντες καὶ χλευάζοντες,
victory many for formerly disbelieving and mocking
ὕστερον πιστεύσαντες, οὕτως κατεφρόνησαν τοῦ θανάτου,
later having-believed so despised the death
ὡς καὶ μάρτυρας αὐτοὺς γενέσθαι τοῦ Χριστοῦ.
that even martyrs them to-become — of-Christ
Εἰ δὲ τῷ σημείῳ τοῦ σταυροῦ, καὶ τῇ πίστει τῇ εἰς 29
if but by-the sign of-the cross and by-the faith the in
Χριστὸν καταπατεῖται ὁ θάνατος, δῆλον ἂν εἴη παρὰ
Christ is-trodden-down the death plain — it-would-be before
ἀληθείᾳ δικαζούσῃ, μὴ ἄλλον εἶναι, ἀλλ' ἢ αὐτὸν τὸν
truth judging not another to-be but — himself —

Χριστόν, τὸν κατὰ τοῦ θανάτου τρόπαια καὶ νίκας
Christ the(-one) over the death trophies and victories
ἐπιδειξάμενον, κἀκεῖνον ἐξασθενῆσαι ποιήσαντα. Καὶ εἰ
having-displayed and-it to-grow-weak having-made and if
πρότερον μὲν ἴσχυεν ὁ θάνατος, καὶ διὰ τοῦτο φοβερὸς
formerly indeed prevailed the death and because-of this terrible
ἦν, ἄρτι δὲ μετὰ τὴν ἐπιδημίαν τοῦ Σωτῆρος καὶ τὸν
it-was now but after the sojourn of-the Savior and the
τοῦ σώματος αὐτοῦ θάνατον καὶ ἀνάστασιν καταφρονεῖται,
of-the body his death and resurrection it-is-despised
φανερὸν ἂν εἴη παρ' αὐτοῦ τοῦ ἐπὶ τὸν σταυρὸν
manifest — it-would-be by himself the to the cross
ἀναβάντος Χριστοῦ κατηργῆσθαι καὶ νενικῆσθαι τὸν
having-ascended Christ to-have-been-destroyed and to-have-been-conquered the
θάνατον. Ὡς γὰρ ἐὰν μετὰ νύκτα γένηται ἥλιος, καὶ πᾶς ὁ
death as for if after night rises (the)-sun and all the
περίγειος τόπος καταλάμπηται ὑπ' αὐτοῦ, πάντως οὐκ ἔστιν
earthly region is-illumined by it surely not it-is
ἀμφίβολον, ὅτι ὁ τὸ φῶς ἐφαπλώσας ἥλιος πανταχοῦ,
doubtful that the the light having-spread sun everywhere
αὐτός ἐστιν ὁ καὶ τὸ σκότος ἀπελάσας, καὶ τὰ
itself is the(-one) also the darkness having-driven-away and the
πάντα φωτίσας· οὕτως τοῦ θανάτου καταφρονηθέντος
all(-things) having-illumined thus the death having-been-despised
καὶ καταπατηθέντος ἀφ' οὗ γέγονεν ἡ τοῦ Σωτῆρος ἐν
and trodden-down from when came-about the of-the Savior in
σώματι σωτήριος ἐπιφάνεια καὶ τὸ τέλος τοῦ σταυροῦ,
body saving appearing and the end of-the cross
πρόδηλον ἂν εἴη, ὅτι αὐτός ἐστιν ὁ Σωτὴρ ὁ καὶ
manifest — it-would-be that himself is the Savior the(-one) also
ἐν σώματι φανείς, ὁ τὸν θάνατον καταργήσας, καὶ
in body having-appeared the(-one) the death having-destroyed and

κατ᾽ αὐτοῦ τρόπαια καθ᾽ ἡμέραν ἐν τοῖς ἑαυτοῦ μαθηταῖς
over it trophies each day in the his-own disciples
ἐπιδεικνύμενος. Ὅταν γὰρ ἴδῃ τις ἀνθρώπους ἀσθενεῖς
displaying when for sees one men weak
ὄντας τῇ φύσει, προπηδῶντας εἰς τὸν θάνατον, καὶ μὴ
being by-the nature leaping-forward into the death and not
καταπτήσσοντας αὐτοῦ τὴν φθοράν, μηδὲ τὰς ἐν ᾅδου
cowering-at its the corruption nor the in Hades
καθόδους δειλιῶντας, ἀλλὰ προθύμῳ ψυχῇ προκαλουμένους
descents fearing but with-eager soul challenging
αὐτόν, καὶ μὴ πτήσσοντας βασάνους, ἀλλὰ μᾶλλον τῆς
it and not cowering-at tortures but rather than-the
ἐνταῦθα ζωῆς προκρίνοντας διὰ τὸν Χριστὸν τὴν εἰς
here life preferring because-of — Christ the toward
τὸν θάνατον ὁρμήν· ἢ καὶ ἐὰν θεωρός τις γένηται ἀνδρῶν
the death rush or also if (a)-spectator one becomes of-men
καὶ θηλειῶν καὶ παίδων νέων ὁρμώντων καὶ ἐπιπηδώντων
and women and children young rushing and leaping
εἰς τὸν θάνατον διὰ τὴν εἰς Χριστὸν εὐσέβειαν, τίς
into the death because-of the toward Christ piety who
οὕτως ἐστιν εὐήθης ἢ τίς οὕτως ἐστὶν ἄπιστος, τίς δὲ οὕτω
so is simple or who so is unbelieving who and so
τὴν διάνοιαν πεπήρωται, ὡς μὴ νοεῖν καὶ λογίζεσθαι,
the understanding is-maimed as not to-perceive and to-reason
ὅτι ὁ Χριστός, εἰς ὃν μαρτυροῦσιν οἱ ἄνθρωποι, αὐτὸς
that — Christ to whom witness the men himself
τὴν κατὰ τοῦ θανάτου νίκην ἑκάστῳ παρέχει καὶ δίδωσιν,
the over the death victory to-each provides and gives
ἐξασθενεῖν αὐτὸν ποιῶν ἐν ἑκάστῳ τῶν αὐτοῦ τὴν πίστιν
to-grow-weak it making in each of-those his the faith
ἐχόντων, καὶ τὸ σημεῖον τοῦ σταυροῦ φορούντων. Καὶ
having and the sign of-the cross bearing and

γὰρ ὁ τὸν ὄφιν βλέπων καταπατούμενον, εἰδὼς αὐτοῦ
for the(-one) the serpent seeing trodden-down knowing its
μάλιστα τὴν προτέραν ἀγριότητα, οὐκ ἀμφιβάλλει λοιπὸν
especially the former savagery not doubts henceforth
ὅτι νεκρός ἐστι καὶ τέλεον ἐξησθένησεν, ἐκτὸς εἰ μὴ
that dead it-is and completely has-grown-weak except if not
τὴν διάνοιαν ἀπεστράφη, καὶ οὐδὲ τὰς τοῦ σώματος
the understanding he-has-been-perverted and not-even the of-the body
αἰσθήσεις ὑγιαινούσας ἔχει. τίς γὰρ καὶ λέοντα παιζόμενον
senses healthy he-has who for also (a)-lion mocked
ὑπὸ παιδίων ὁρῶν, ἀγνοεῖ τοῦτον ἢ νεκρὸν γενόμενον
by children seeing is-ignorant-of this(-one) either dead having-become
ἢ πᾶσαν ἀπολέσαντα τὴν ἑαυτοῦ δύναμιν; Ὥσπερ οὖν
or all having-lost the his-own power as then
ταῦτα ἀληθῆ εἶναι τοῖς ὀφθαλμοῖς ἔξεστιν ὁρᾶν, οὕτως
these(-things) true to-be with-the eyes it-is-possible to-see thus
παιζομένου καὶ καταφρονουμένου τοῦ θανάτου ὑπὸ τῶν εἰς
being-mocked and being-despised the death by those in
Χριστὸν πιστευόντων, μηκέτι μηδεὶς ἀμφιβαλλέτω, μηδὲ
Christ believing no-longer anyone let-doubt nor
γινέσθω τις ἄπιστος, ὅτι ὑπὸ Χριστοῦ κατήργηται ὁ
let-become anyone unbelieving that by Christ has-been-destroyed the
θάνατος, καὶ ἡ τούτου φθορὰ διαλέλυται καὶ πέπαυται.
death and the its corruption has-been-dissolved and has-ceased
30 Τοῦ μὲν οὖν κατηργῆσθαι τὸν θάνατον, καὶ τρόπαιον
of-the indeed then to-have-been-destroyed the death and (a)-trophy
εἶναι κατ᾽ αὐτοῦ τὸν Κυριακὸν σταυρόν, οὐ μικρὸς ἔλεγχος
to-be over it the Lord's cross not small proof
τὰ προειρημένα. τῆς δὲ γενομένης λοιπὸν ἀθανάτου
(are)-the aforesaid(-things) of-the but come-about henceforth immortal
ἀναστάσεως τοῦ σώματος παρὰ τοῦ κοινοῦ πάντων
resurrection of-the body by the common of-all

Σωτῆρος καὶ Ζωῆς ὄντως Χριστοῦ, ἐναργεστέρα τῶν
Savior and Life truly Christ more-evident than-the
λόγων ἡ διὰ τῶν φαινομένων ἀπόδειξίς ἐστι τοῖς
words the through the appearing(-things) demonstration is for-those
τὸν ὀφθαλμὸν τῆς διανοίας ἔχουσιν ὑγιαίνοντα. Εἰ γὰρ
the eye of-the understanding having healthy if for
κατήργηται ὁ θάνατος, ὡς ὁ λόγος ἔδειξε, καὶ διὰ
has-been-destroyed the death as the argument showed and because-of
τὸν Κύριον πάντες αὐτὸν καταπατοῦσι, πολλῷ πλέον
the Lord all it tread-down much more
αὐτὸς αὐτὸν πρῶτος κατεπάτησε τῷ ἰδίῳ σώματι καὶ
he-himself it first trod-down by-the own body and
κατήργησεν αὐτόν. τοῦ δὲ θανάτου νεκρωθέντος ὑπ᾽
destroyed it the and death having-been-made-dead by
αὐτοῦ, τί ἔδει γενέσθαι ἢ τὸ σῶμα ἀναστῆναι, καὶ
him what was-needful to-happen than the body to-rise and
τοῦτο δειχθῆναι κατ᾽ αὐτοῦ τρόπαιον; Ἢ πῶς γὰρ ἂν
this to-be-shown over it (a)-trophy or how for —
ἐφάνη καταργηθεὶς ὁ θάνατος, εἰ μὴ τὸ σῶμα
would-have-appeared destroyed the death if not the body
τὸ Κυριακὸν ἦν ἀναστάν; εἰ δέ τῳ μὴ αὐτάρκης ἡ
the Lord's had risen if and to-anyone not sufficient(-is) the
ἀπόδειξις αὕτη περὶ τῆς ἀναστάσεως αὐτοῦ, κἂν ἐκ τῶν
demonstration this about the resurrection his at-least from the
ἐν ὄψει γενομένων πιστούσθω τὸ λεγόμενον. Εἰ γὰρ δὴ
in sight happening let-be-confirmed the said(-thing) if for indeed
νεκρός τις γενόμενος οὐδὲν ἐνεργεῖν δύναται, ἀλλὰ μέχρι
dead one having-become nothing to-effect is-able but up-to
τοῦ μνήματός ἐστιν αὐτῷ ἡ χάρις, καὶ πέπαυται λοιπόν·
the tomb is for-him the grace and it-has-ceased henceforth
μόνων δὲ τῶν ζώντων εἰσὶν αἱ πράξεις καὶ αἱ πρὸς τοὺς
only-of but the living are the deeds and the toward the

ἀνθρώπους ἐνέργειαι· ὁράτω δὴ ὁ βουλόμενος καὶ
men workings let-see indeed the(-one) wishing and
γενέσθω δικαστὴς ἐκ τῶν ὁρωμένων τὴν ἀλήθειαν
let-be (a)-judge from the(-things) seen the truth
ὁμολογῶν. Τοσαῦτα γὰρ τοῦ Σωτῆρος ἐνεργοῦντος ἐν
confessing so-many(-things) for the Savior working among
ἀνθρώποις, καὶ καθ' ἡμέραν πανταχόθεν ἀπό τε τῶν τὴν
men and each day from-every-side from both those —
Ἑλλάδα καὶ τὴν βάρβαρον οἰκούντων τοσοῦτον πλῆθος
Hellas and the barbarian(-land) inhabiting so-great (a)-multitude
ἀοράτως πείθοντος εἰς τὴν ἑαυτοῦ πίστιν παρελθεῖν, καὶ
invisibly persuading into the his-own faith to-come and
πάντας ὑπακούειν τῇ αὐτοῦ διδασκαλίᾳ· ἆρ' ἔτι τις
all to-obey the his teaching does still anyone
διάνοιαν ἀμφίβολον ἕξει εἰ γέγονεν ἀνάστασις ὑπὸ
understanding doubtful will-have whether has-come-about (a)-resurrection by
τοῦ Σωτῆρος, καὶ ζῇ ὁ Χριστός, μᾶλλον δὲ αὐτὸς ἐστιν
the Savior and lives — Christ rather and himself is
ἡ Ζωή; Ἆρα δὲ νεκροῦ ἐστι τὰς μὲν διανοίας τῶν
the Life is and of-(a)-dead(-man) is-it the indeed understandings of-the
ἀνθρώπων κατανύττειν, ὥστε τοὺς πατρικοὺς ἀρνεῖσθαι
men to-prick so-that the ancestral to-deny
νόμους, τὴν δὲ Χριστοῦ διδασκαλίαν προσκυνεῖν; ἢ
laws the and of-Christ teaching to-worship or
πῶς, εἴπερ οὐκ ἔστιν ἐνεργῶν, νεκροῦ γὰρ ἴδιόν
how if-indeed not is working of-(a)-dead(-man) for (a)-property
ἐστι τοῦτο, αὐτὸς τοὺς ἐνεργοῦντας καὶ ζῶντας τῆς
is this he-himself the(-ones) working and living from-the
ἐνεργείας παύει, ὥστε τὸν μὲν μοιχὸν μηκέτι μοιχεύειν,
working stops so-that the indeed adulterer no-longer to-commit-adultery
τὸν δὲ ἀνδροφόνον μηκέτι φονεύειν, τὸν δὲ ἀδικοῦντα
the and murderer no-longer to-murder the and wrongdoer

μηκέτι πλεονεκτεῖν, καὶ τὸν ἀσεβῆ λοιπὸν εὐσεβεῖν; πῶς
no-longer to-be-grasping and the impious henceforth to-be-pious how
δὲ εἰ μὴ ἀνέστη, ἀλλὰ νεκρός ἐστι, τοὺς λεγομένους ὑπὸ
and if not he-rose but dead he-is the said by
τῶν ἀπίστων ζῆν ψευδοθέους καὶ θρησκευομένους δαίμονας
the unbelievers to-live false-gods and worshiped demons
αὐτὸς ἀπελαύνει, καὶ διώκει, καὶ καταβάλλει; Ἔνθα γὰρ
he-himself drives-out and pursues and casts-down where for
ὀνομάζεται Χριστὸς καὶ ἡ τούτου πίστις, ἐκεῖθεν πᾶσα
is-named Christ and the his faith thence all
μὲν εἰδωλολατρία καθαιρεῖται, πᾶσα δὲ δαιμόνων ἀπάτη
indeed idolatry is-destroyed all and of-demons deceit
ἐλέγχεται, πᾶς δὲ δαίμων οὐδὲ τὸ ὄνομα ὑποφέρει· ἀλλὰ
is-exposed every and demon not-even the name endures but
καὶ μόνον ἀκούσας φυγὰς οἴχεται. τοῦτο δὲ οὐ νεκροῦ
even only having-heard (a)-fugitive departs this but not of-(a)-dead(-man)
τὸ ἔργον, ἀλλὰ ζῶντος καὶ μάλιστα Θεοῦ. Ἄλλως τε
the work but of-(a)-living(-one) and especially of-God besides —
καὶ γελοῖον ἂν εἴη, τοὺς μὲν διωκομένους ὑπ᾽ αὐτοῦ
also ridiculous — it-would-be the indeed being-driven-out by him
δαίμονας, καὶ τὰ καταργούμενα εἴδωλα λέγειν ζῶντας
demons and the being-destroyed idols to-say living
εἶναι, τὸν δὲ ἀπελαύνοντα καὶ τῇ ἑαυτοῦ δυνάμει
to-be the(-one) but driving-out and by-the his-own power
μηδὲ φανῆναι ποιοῦντα τούτους, ἀλλὰ καὶ ὁμολογούμενον
not-even to-appear making them but also confessed
ὑπὸ πάντων εἶναι Θεοῦ Υἱόν, τοῦτον λέγειν εἶναι νεκρόν.
by all to-be of-God Son this(-one) to-say to-be dead
Μέγαν δὲ καὶ καθ᾽ ἑαυτῶν τὸν ἔλεγχον οἱ 31
great and also against themselves the refutation the(-ones)
ἀπιστοῦντες τῇ ἀναστάσει προβάλλονται, εἰ τὸν Χριστὸν
disbelieving the resurrection put-forward if — Christ

τὸν λεγόμενον παρ᾽ αὐτῶν νεκρὸν οἱ πάντες δαίμονες
the(-one) called by them dead the all demons
καὶ οἱ προσκυνούμενοι παρ᾽ αὐτῶν θεοὶ οὐ διώκουσιν· ἀλλὰ
and the worshiped by them gods not drive-out but
μᾶλλον ὁ Χριστὸς τοὺς πάντας ἐλέγχει νεκρούς. Εἰ γὰρ
rather — Christ the all proves dead if for
ἀληθὲς τὸν νεκρὸν μηδὲν ἐνεργεῖν, ἐργάζεται δὲ τοσαῦτα
true the dead nothing to-effect works but so-many(-things)
καθ᾽ ἡμέραν ὁ Σωτήρ, ἕλκων εἰς εὐσέβειαν, πείθων εἰς
each day the Savior drawing to piety persuading to
ἀρετήν, διδάσκων περὶ ἀθανασίας, εἰς πόθον τῶν οὐρανίων
virtue teaching about immortality to longing for-the heavenly(-things)
ἀνάγων, ἀποκαλύπτων τὴν περὶ Πατρὸς γνῶσιν, τὴν κατὰ
leading-up revealing the about (the)-Father knowledge the against
τοῦ θανάτου δύναμιν ἐμπνέων, ἑκάστῳ δεικνύων ἑαυτόν, καὶ
the death power breathing-into each showing himself and
τὴν εἰδώλων ἀθεότητα καθαιρῶν· τούτων δὲ οὐδὲν δύνανται
the of-idols godlessness destroying these(-things) but nothing are-able
οἱ παρὰ τοῖς ἀπίστοις θεοὶ καὶ δαίμονες· ἀλλὰ μᾶλλον
the among the unbelievers gods and demons but rather
τῇ Χριστοῦ παρουσίᾳ νεκροὶ γίνονται, ἀργὴν ἔχοντες καὶ
at-the of-Christ presence dead become idle having and
κενὴν τὴν φαντασίαν· τῷ δὲ σημείῳ τοῦ σταυροῦ πᾶσα
empty the illusion by-the and sign of-the cross all
μὲν μαγεία παύεται, πᾶσα δὲ φαρμακεία καταργεῖται,
indeed magic ceases all and sorcery is-destroyed
καὶ πάντα μὲν τὰ εἴδωλα ἐρημοῦται καὶ καταλιμπάνεται,
and all indeed the idols are-deserted and are-abandoned
πᾶσα δὲ ἄλογος ἡδονὴ παύεται, καὶ πίστις ἀπὸ γῆς εἰς
every and irrational pleasure ceases and faith from earth to
οὐρανὸν ἀναβλέπει· τίνα ἄν τις εἴποι νεκρόν; τὸν τοσαῦτα
heaven looks-up whom — one would-call dead the so-much

ἐργαζόμενον Χριστόν; ἀλλ᾽ οὐκ ἴδιον νεκροῦ τὸ
working Christ but not (a)-property of-(a)-dead(-man) the
ἐργάζεσθαι· ἢ τὸν μηδ᾽ ὅλως ἐνεργοῦντα, ἀλλ᾽ ὡς ἄψυχον
to-work or the not-even at-all working but as lifeless
κείμενον, ὅπερ ἴδιον τῶν δαιμόνων καὶ εἰδώλων ὡς
lying which property of-the demons and idols as
νεκρῶν ὑπάρχει. Ὁ μὲν γὰρ τοῦ Θεοῦ Υἱὸς "ζῶν καὶ
dead(-things) is the indeed for — of-God Son living and
ἐνεργὴς" ὢν καθ᾽ ἡμέραν ἐργάζεται, καὶ ἐνεργεῖ τὴν πάντων
effective being each day works and effects the of-all
σωτηρίαν. ὁ δὲ θάνατος ἐλέγχεται καθ᾽ ἡμέραν αὐτὸς
salvation the but death is-proved each day itself
ἐξασθενήσας, καὶ τὰ εἴδωλα καὶ οἱ δαίμονες μᾶλλον νεκροὶ
having-grown-weak and the idols and the demons rather dead
τυγχάνοντες, ὡς ἐκ τούτου μηδένα διστάζειν ἔτι περὶ τῆς
being so-that from this no-one to-doubt still about the
τοῦ σώματος ἀναστάσεως αὐτοῦ. Ἔοικε δὲ ὁ περὶ τῆς
of-the body resurrection his seems but the(-one) about the
ἀναστάσεως τοῦ Κυριακοῦ σώματος ἀπιστῶν ἀγνοεῖν
resurrection of-the Lord's body disbelieving to-be-ignorant-of
δύναμιν Θεοῦ Λόγου καὶ Σοφίας. εἰ γὰρ ὅλως ἔλαβεν
(the)-power of-God Word and Wisdom if for at-all he-took
ἑαυτῷ σῶμα, καὶ τοῦτο ἰδιοποιήσατο κατὰ τὴν εὔλογον
for-himself (a)-body and this made-his-own according-to the reasonable
ἀκολουθίαν, ὡς ὁ λόγος ἔδειξε· τί ἔδει τὸν Κύριον
sequence as the argument showed what was-needful-for the Lord
ποιεῖν περὶ τούτου; ἢ ποῖον ἔδει τέλος γενέσθαι τοῦ
to-do about this or what-kind was-needful (an)-end to-happen of-the
σώματος, ἅπαξ ἐπιβάντος αὐτῷ τοῦ Λόγου; μὴ ἀποθανεῖν
body once having-entered it the Word not to-die
μὲν γὰρ οὐκ ἠδύνατο, ἅτε δὴ θνητὸν ὄν, καὶ ὑπὲρ
indeed for not it-was-able inasmuch-as indeed mortal being and for

πάντων προσφερόμενον εἰς τὸν θάνατον· οὗ χάριν
all offered to the death of-which for-the-sake
καὶ ὁ Σωτὴρ αὐτὸ κατεσκεύασεν ἑαυτῷ. μεῖναι δὲ νεκρὸν
also the Savior it prepared for-himself to-remain but dead
οὐχ οἷόν τε ἦν, διὰ τὸ Ζωῆς αὐτὸ ναὸν γεγενῆσθαι.
not able — it-was because-of the of-Life it temple to-have-become
ὅθεν ἀπέθανε μὲν ὡς θνητόν· ἀνέζησε δὲ διὰ τὴν ἐν
whence it-died indeed as mortal it-revived but because-of the in
αὐτῷ ζωήν, καὶ τῆς ἀναστάσεως ἐστι γνώρισμα τὰ ἔργα.
it life and of-the resurrection are (the)-token the works
32 Εἰ δ' ὅτι μὴ ὁρᾶται, ἀπιστεῖται καὶ ἐγηγέρθαι, ὥρα
if but because not he-is-seen it-is-disbelieved also to-have-been-raised (it-is)-time
καὶ τὸ κατὰ φύσιν ἀρνεῖσθαι τοὺς ἀπιστοῦντας.
also the according-to nature to-deny for-the(-ones) disbelieving
Θεοῦ γὰρ ἴδιον μὴ ὁρᾶσθαι μέν, ἐκ δὲ τῶν ἔργων
of-God for (a)-property not to-be-seen indeed from but the works
γινώσκεσθαι, καθάπερ καὶ ἐπάνω λέλεκται. Εἰ μὲν οὖν
to-be-known as also above it-has-been-said if indeed then
τὰ ἔργα μή ἐστι, καλῶς τῷ μὴ φαινομένῳ ἀπιστοῦσιν,
the works not are rightly the not appearing(-one) they-disbelieve
εἰ δὲ τὰ ἔργα βοᾷ καὶ δείκνυσιν ἐναργῶς, διὰ τί
if but the works cry-out and show plainly because-of what
ἑκόντες ἀρνοῦνται τὴν τῆς ἀναστάσεως οὕτως φανερῶς
willingly do-they-deny the of-the resurrection so manifestly
ζωήν; εἰ γὰρ καὶ τὴν διάνοιαν ἐπηρώθησαν, ἀλλὰ κἂν
life if for even the understanding they-have-been-maimed yet at-least
ταῖς ἔξωθεν αἰσθήσεσιν ὁρᾶν ἐστὶ τὴν ἀναντίῤῥητον
by-the outward senses to-see it-is(-possible) the incontestable
τοῦ Χριστοῦ δύναμιν καὶ θεότητα. Ἐπεὶ καὶ τυφλὸς ἐὰν
— of-Christ power and deity since even (a)-blind(-man) if
μὴ βλέπῃ τὸν ἥλιον, ἀλλὰ καὶ τῆς ὑπ' αὐτοῦ γενομένης
not he-sees the sun but also the by it produced

θέρμης ἀντιλαμβανόμενος, οἶδεν ὅτι ἥλιος ὑπὲρ γῆς ἐστίν.
warmth perceiving knows that (the)-sun above earth is
οὕτως καὶ οἱ ἀντιλέγοντες εἰ καὶ μήπω πιστεύουσιν,
thus also those contradicting if even not-yet they-believe
ἀκμὴν τυφλώττοντες περὶ τὴν ἀλήθειαν, ἀλλὰ κἂν ἑτέρων
still being-blind about the truth yet at-least from-others
πιστευόντων γινώσκοντες τὴν δύναμιν, μὴ ἀρνείσθωσαν
believing knowing the power not let-them-deny
τὴν τοῦ Χριστοῦ θεότητα, καὶ τὴν ὑπ᾽ αὐτοῦ γενομένην
the — of-Christ deity and the by him come-about
ἀνάστασιν. Δῆλον γὰρ ὅτι εἰ νεκρός ἐστιν ὁ Χριστός, οὐκ
resurrection plain for that if dead is — Christ not
ἂν τοὺς δαίμονας ἐδίωκε, καὶ τὰ εἴδωλα ἐσκύλευε·
— the demons he-would-drive-out and the idols (would)-despoil
νεκρῷ γὰρ οὐκ ἂν ὑπήκουσαν οἱ δαίμονες. εἰ δὲ
(a)-dead(-man) for not — would-obey the demons if but
διώκονται φανερῶς τῇ τούτου ὀνομασίᾳ, δῆλον ἂν
they-are-driven-out manifestly by-the his naming plain —
εἴη μὴ εἶναι τοῦτον νεκρόν, μάλιστα ὅτι δαίμονες,
it-would-be not to-be this(-one) dead especially because demons
καὶ τὰ μὴ βλεπόμενα τοῖς ἀνθρώποις ὁρῶντες,
even the(-things) not seen by-the men seeing
ἠδύναντο γινώσκειν εἰ νεκρός ἐστιν ὁ Χριστός, καὶ
would-be-able to-know whether dead is — Christ and
μηδόλως ὑπακούειν αὐτῷ. Νῦν δὲ ὃ μὴ πιστεύουσιν
not-at-all to-obey him now but what not believe
ἀσεβεῖς ὁρῶσιν οἱ δαίμονες, ὅτι Θεός ἐστι, καὶ διὰ
(the)-impious see the demons that God he-is and because-of
τοῦτο φεύγουσι καὶ προσπίπτουσιν αὐτῷ λέγοντες, Ἃ καὶ
this they-flee and fall-before him saying what also
ὅτε ἦν ἐν σώματι ἐφθέγξαντο, “Οἴδαμέν σε τίς εἶ· σὺ
when he-was in (the)-body they-uttered we-know you who are you

εἶ ὁ ἅγιος τοῦ Θεοῦ," καὶ "Ἔα, τί σοι καὶ ἡμῖν, Υἱὲ
are the holy-one — of-God and ah what to-you and to-us Son
τοῦ Θεοῦ; δέομαί σου, μή με βασανίσῃς." Δαιμόνων τοίνυν
— of-God I-beg you not me torment demons therefore
ὁμολογούντων καὶ τῶν ἔργων ὁσημέραι μαρτυρούντων,
confessing and the works daily testifying
φανερὸν ἂν εἴη, καὶ μηδεὶς ἀναιδευέσθω πρὸς τὴν
manifest — it-would-be and let-no-one be-shameless toward the
ἀλήθειαν, ὅτι τε ἀνέστησε τὸ ἑαυτοῦ σῶμα ὁ Σωτήρ,
truth that both raised the his-own body the Savior
καὶ ὅτι Θεοῦ Υἱός ἐστιν ἀληθινός, ἐξ αὐτοῦ οἷα δὴ ἐκ
and that of-God Son he-is true from him as indeed from
Πατρὸς ἴδιος Λόγος καὶ Σοφία καὶ Δύναμις ὑπάρχων, ὃς
(the)-Father own Word and Wisdom and Power being who
χρόνοις ὕστερον ἐπὶ σωτηρίᾳ τῶν πάντων ἔλαβε σῶμα, καὶ
in-times later for (the)-salvation of-the all took (a)-body and
τὴν μὲν οἰκουμένην περὶ Πατρὸς ἐδίδαξε, τὸν δὲ θάνατον
the indeed inhabited-world about (the)-Father taught the and death
κατήργησε, πᾶσι δὲ τὴν ἀφθαρσίαν ἐχαρίσατο διὰ τῆς
destroyed to-all and the incorruption granted through the
ἐπαγγελίας τῆς ἀναστάσεως, ἀπαρχὴν ταύτης τὸ ἴδιον
promise of-the resurrection (as)-first-fruits of-it the own
ἐγείρας σῶμα, καὶ τρόπαιον αὐτὸ κατὰ τοῦ θανάτου καὶ
having-raised body and (a)-trophy it over the death and
τῆς τούτου φθορᾶς ἐπιδειξάμενος τῷ σημείῳ τοῦ σταυροῦ.
the its corruption having-displayed by-the sign of-the cross

The Jews' own Scriptures foretell a virgin's son, a star out of Jacob, one wounded for our sins, hands and feet pierced, a king who conquers before he can call father or mother, a Lord whose coming to Egypt ends its idols, and the blind, lame, and deaf healed. No prophet or king fulfilled these words. Daniel's seventy weeks fix the time, and since Christ came Jerusalem has fallen, prophet, vision, and king have ceased, and the nations worship the God of Abraham.

Τούτων δὲ οὕτως ἐχόντων, καὶ φανερᾶς οὔσης τῆς 33
these(-things) and thus being and manifest being the
ἀποδείξεως περὶ τῆς ἀναστάσεως τοῦ σώματος καὶ τῆς
demonstration about the resurrection of-the body and the
κατὰ τοῦ θανάτου γενομένης ὑπὸ τοῦ Σωτῆρος νίκης· φέρε,
over the death come-about by the Savior victory come
καὶ τὴν ἀπιστίαν τῶν Ἰουδαίων καὶ τὴν τῶν Ἑλλήνων
also the unbelief of-the Jews and the of-the Greeks
χλεύην διελέγξωμεν. Ἐπὶ τούτοις γὰρ ἴσως Ἰουδαῖοι μὲν
mockery let-us-refute at these(-things) for perhaps Jews indeed
ἀπιστοῦσιν, Ἕλληνες δὲ γελῶσι, τὸ ἁρπερὲς τοῦ σταυροῦ
disbelieve Greeks and laugh the unfitting of-the cross
καὶ τῆς ἐνανθρωπήσεως τοῦ Θεοῦ Λόγου διασύροντες· ἀλλὰ
and of-the becoming-man of-the God Word ridiculing but
κατὰ ἀμφοτέρων ὁ λόγος οὐκ ὀκνήσει χωρῆσαι, μάλιστα
against both the argument not will-hesitate to-advance especially
κατ' αὐτῶν τὰς ἀποδείξεις ἐναργεῖς ἔχων. Ἰουδαῖοι μὲν
against them the demonstrations evident having Jews indeed
ἀπιστοῦντες ἔχουσιν ἀφ' ὧν ἀναγινώσκουσι καὶ αὐτοὶ
disbelieving have from what they-read also themselves
γραφῶν τὸν ἔλεγχον· ἄνω καὶ κάτω, καὶ πάσης ἁπλῶς
scriptures the refutation up and down and every simply
θεοπνεύστου βίβλου περὶ τούτων διδασκούσης, ὡς καὶ
God-inspired book about these(-things) teaching as also

αὐτὰ τὰ ῥήματα πρόδηλα. προφῆται μὲν γὰρ ἄνωθεν περὶ
very the words (are)-manifest prophets indeed for from-of-old about
τοῦ κατὰ τὴν Παρθένον θαύματος καὶ τῆς ἐξ αὐτῆς
the in-the-case-of the Virgin wonder and the from her
γενομένης γεννήσεως προεμήνυον, λέγοντες· "Ἰδοὺ ἡ
come-about birth foretold saying behold the
Παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσι
Virgin in womb shall-have and shall-bear (a)-son and they-shall-call
τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστι μεθερμηνευόμενον,
the name his Emmanuel which is being-interpreted
μεθ' ἡμῶν ὁ Θεός." Μωσῆς δὲ ὁ τῷ ὄντι μέγας, καὶ
with us — God Moses and the(-one) in-the reality great and
παρ' αὐτοῖς πιστευόμενος ἀληθής, περὶ τῆς ἐνανθρωπήσεως
among them believed true about the becoming-man
τοῦ Σωτῆρος ἀντὶ μεγάλου τὸ ῥητὸν δοκιμάσας καὶ
of-the Savior as great the saying having-tested and
ἀληθὲς ἐπιγνοὺς ἔθηκε λέγων· "Ἀνατελεῖ ἄστρον ἐξ
true having-recognized set(-it-down) saying shall-rise (a)-star out-of
Ἰακώβ, καὶ ἄνθρωπος ἐξ Ἰσραήλ, καὶ θραύσει τοὺς
Jacob and (a)-man out-of Israel and he-shall-shatter the
ἀρχηγοὺς Μωάβ." καὶ πάλιν· "ὡς καλοί σου οἱ οἶκοι
leaders of-Moab and again how fair your the houses
Ἰακώβ, αἱ σκηναί σου Ἰσραήλ, ὡσεὶ νάπαι σκιάζουσαι, καὶ
Jacob the tents your Israel as glens shading and
ὡσεὶ παράδεισοι ἐπὶ ποταμῶν, καὶ ὡσεὶ σκηναὶ ἃς ἔπηξεν
as gardens by rivers and as tents which pitched
ὁ Κύριος, ὡσεὶ κέδροι παρ' ὕδατα. ἐξελεύσεται ἄνθρωπος
the Lord as cedars by waters shall-come-forth (a)-man
ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν."
from the seed his and shall-rule-over nations many
καὶ πάλιν Ἡσαΐας· "Πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν
and again Isaiah before — to-know the child to-call

πατέρα, ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ, καὶ τὰ
father or mother he-shall-take (the)-power of-Damascus and the
σκύλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων.” Ὅτι μὲν
spoils of-Samaria before (the)-king of-(the)-Assyrians that indeed
οὖν ἄνθρωπος φανήσεται, διὰ τούτων προκαταγγέλλεται.
then (a)-man he-will-appear through these(-things) is-foretold
ὅτι δὲ Κύριος πάντων ἐστὶν ὁ ἐρχόμενος, πάλιν
that and Lord of-all is the(-one) coming again
προμηνύουσι λέγοντες· “ Ἰδοὺ Κύριος κάθηται ἐπὶ νεφέλης
they-foretell saying behold (the)-Lord sits on (a)-cloud
κούφης, καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ
light and will-come into Egypt and shall-be-shaken the
χειροποίητα Αἰγύπτου.” καὶ γὰρ κἀκεῖθεν αὐτὸν ὁ Πατὴρ
handmade(-things) of-Egypt and for also-from-there him the Father
ἀνακαλεῖ λέγων “ Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.”
recalls saying out-of Egypt I-called the son my
Οὐ σεσιώπηται δὲ οὐδὲ ὁ τούτου θάνατος· ἀλλὰ 34
not has-been-passed-over and not-even the his death but
καὶ λίαν τηλαυγῶς ἐν ταῖς θείαις σημαίνεται γραφαῖς.
even very clearly in the divine is-signified scriptures
Καὶ γὰρ καὶ τὴν αἰτίαν τοῦ θανάτου, ὅτι μὴ δι’
and for also the cause of-the death that not because-of
ἑαυτόν, ἀλλ’ ὑπὲρ τῆς πάντων ἀθανασίας καὶ σωτηρίας
himself but for the of-all immortality and salvation
ὑπομένει, καὶ τὴν Ἰουδαίων ἐπιβουλήν, καὶ τὰς εἰς
he-undergoes(-it) and the of-(the)-Jews plot and the against
αὐτὸν γινομένας παρ’ αὐτῶν ὕβρεις οὐκ ἐφοβήθησαν
him done by them insults not they-feared
εἰπεῖν, πρὸς τὸ μηδένα αὐτῶν τῶν γινομένων ἀνήκοον
to-tell to the no-one of-them the happening(-things) uninformed
εἶναι καὶ πλανηθῆναι. Φασὶ τοίνυν· “ Ἄνθρωπος ἐν πληγῇ
to-be and to-be-misled they-say therefore (a)-man in (a)-stroke

ὤν, καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ
being and knowing to-bear infirmity because has-been-turned-away the
πρόσωπον αὐτοῦ· ἠτιμάσθη καὶ οὐκ ἐλογίσθη. αὐτὸς
face his he-was-dishonored and not he-was-esteemed he
τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται· καὶ
the sins our bears and for us is-in-pain and
ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, καὶ ἐν πληγῇ,
we reckoned him to-be in toil and in (a)-stroke
καὶ ἐν κακώσει· αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς
and in affliction he but was-wounded because-of the
ἁμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας
sins our and has-been-made-weak because-of the iniquities
ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ᾽ αὐτόν, τῷ
our (the)-chastisement of-peace our (was)-upon him by-the
μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.” θαύμαζε τὴν τοῦ Λόγου
stripe his we were-healed marvel-at the of-the Word
φιλανθρωπίαν, ὅτι δι᾽ ἡμᾶς ἀτιμάζεται, ἵνα ἡμεῖς
love-for-man that because-of us he-is-dishonored that we
ἔντιμοι γενώμεθα. “Πάντες” γάρ, φησιν, “ὡς πρόβατα
honored may-become all for he-says as sheep
ἐπλανήθημεν· ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· καὶ
we-went-astray man in-the way his went-astray and
Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν· καὶ
(the)-Lord delivered him to-the sins our and
αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα.
he because-of the to-have-been-afflicted not opens the mouth
ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον
as (a)-sheep to slaughter he-was-led and as (a)-lamb before
τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ
the(-one) shearing him dumb thus not he-opens the
στόμα αὐτοῦ· ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ
mouth his in the humiliation his the judgment his

ἤρθη.” Εἶτα, ἵνα μή τις αὐτὸν κοινὸν ἄνθρωπον
was-taken-away then that not anyone him (a)-common man
ἐκ τοῦ πάθους ὑπολάβῃ, προλαμβάνει τὰς ὑπονοίας τῶν
from the suffering should-suppose it-anticipates the suspicions of-the
ἀνθρώπων, καὶ τὴν ὑπὲρ αὐτοῦ δύναμιν, καὶ τὸ πρὸς ἡμᾶς
men and the for him power and the toward us
ἀνόμοιον τῆς φύσεως διηγεῖται ἡ γραφὴ λέγουσα· “Τὴν
unlikeness of-the nature relates the scripture saying the
δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς
and generation his who shall-declare because is-taken-away from the
γῆς ἡ ζωὴ αὐτοῦ. ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ ἤχθη εἰς
earth the life his from the iniquities of-the people he-was-led to
θάνατον. καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ,
death and I-will-give the wicked for the burial his
καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν
and the rich for the death his because iniquity
οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.
not he-did nor was-found guile in the mouth his
Καὶ Κύριος βούλεται καθαρίσαι αὐτὸν ἀπὸ τῆς πληγῆς.”
and (the)-Lord wills to-cleanse him from the stroke
Ἀλλ’ ἴσως περὶ μὲν τῆς τοῦ θανάτου προφητείας ἀκούσας, 35
but perhaps about indeed the of-the death prophecy having-heard
ζητεῖς καὶ τὰ περὶ τοῦ σταυροῦ σημαινόμενα μαθεῖν.
you-seek also the(-things) about the cross signified to-learn
οὐδὲ γὰρ οὐδὲ τοῦτο σεσιώπηται· δεδήλωται δὲ καὶ λίαν
not for even this has-been-passed-over it-has-been-shown but even very
τηλαυγῶς ἀπὸ τῶν ἁγίων. Μωϋσῆς γὰρ πρῶτος μεγάλῃ
clearly by the saints Moses for first with-great
τῇ φωνῇ προαπαγγέλλει λέγων· “Ὄψεσθε τὴν ζωὴν
the voice foretells saying you-shall-see the life
ὑμῶν κρεμαμένην ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν, καὶ οὐ
your hanging before the eyes your and not

μὴ πιστεύσητε.” Καὶ οἱ μετ᾽ αὐτὸν δὲ προφῆται πάλιν
— you-will-believe and the after him and prophets again
περὶ τούτου μαρτυροῦσι λέγοντες· “᾽Εγὼ δὲ ὡς ἀρνίον
about this testify saying I and as (a)-lamb
ἄκακον ἀγόμενον τοῦ θύεσθαι, οὐκ ἔγνων· ἐπ᾽ ἐμὲ
innocent led to-the to-be-sacrificed not knew against me
ἐλογίσαντο πονηρὸν λέγοντες· δεῦτε, καὶ ἐμβάλωμεν ξύλον
they-devised evil saying come and let-us-cast wood
εἰς τὸν ἄρτον αὐτοῦ, καὶ ἐκτρίψωμεν αὐτὸν ἀπὸ γῆς
into the bread his and let-us-rub-out him from (the)-land
ζώντων.” Καὶ πάλιν, “ ῞Ωρυξαν χεῖράς μου καὶ πόδας
of-(the)-living and again they-dug hands my and feet
μου· ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου, διεμερίσαντο τὰ
my they-numbered all the bones my they-divided the
ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον
garments my among-themselves and upon the vesture my they-cast
κλῆρον.” Θάνατος δὲ μετέωρος, καὶ ἐν ξύλῳ γινόμενος, οὐκ
(a)-lot (a)-death but aloft and on (a)-tree happening not
ἄλλος ἂν εἴη, εἰ μὴ ὁ σταυρός· καὶ ἐν οὐδενὶ δὲ πάλιν
other — would-be if not the cross and in no and again
θανάτῳ διορύσσονται χεῖρες καὶ πόδες, εἰ μὴ ἐν μόνῳ τῷ
death are-pierced hands and feet if not in alone the
σταυρῷ. ᾽Επειδὴ δὲ τῇ τοῦ Σωτῆρος ἐπιδημίᾳ καὶ πάντα
cross since and at-the of-the Savior sojourn also all
τὰ ἔθνη πανταχόθεν ἐπιγινώσκειν τὸν Θεὸν ἤρξαντο,
the nations from-every-side to-recognize — God began
οὐδὲ τοῦτο ἀπαρασήμαντον κατέλειψαν· ἀλλ᾽ ἔστι καὶ
not-even this unmarked did-they-leave but there-is also
περὶ τούτων μνήμη ἐν τοῖς ἁγίοις γράμμασιν. “ ῎Εσται”
about these(-things) mention in the holy writings there-shall-be
γάρ, φησιν, “ἡ ῥίζα τοῦ ᾽Ιεσσαί, καὶ ὁ ἀνιστάμενος
for he-says the root — of-Jesse and the(-one) rising

ἄρχειν ἐθνῶν, ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσι.” ταῦτα μὲν
to-rule (the)-nations on him nations shall-hope these(-things) indeed
ὀλίγα πρὸς ἀπόδειξιν τῶν γενομένων. Πᾶσα δὲ γραφὴ
(are)-a-few toward demonstration of-the (things)-done all and scripture
πεπλήρωται διελέγχουσα τὴν Ἰουδαίων ἀπιστίαν. τίς γὰρ
is-full refuting the of-(the)-Jews unbelief who for
πώποτε τῶν ἐν ταῖς θείαις γραφαῖς ἱστορηθέντων δικαίων,
ever of-the in the divine scriptures recorded righteous
καὶ ἁγίων προφητῶν, καὶ πατριαρχῶν, ἐκ παρθένου μόνης
and holy prophets and patriarchs from (a)-virgin alone
ἔσχε τὴν τοῦ σώματος γένεσιν; ἢ τίς γυνὴ χωρὶς ἀνδρὸς
had the of-the body birth or what woman without man
αὐτάρκης γέγονε πρὸς σύστασιν ἀνθρώπων; οὐκ Ἄβελ
sufficient has-been for (the)-making of-men not Abel
μὲν ἐξ Ἀδὰμ γέγονεν, Ἐνὼχ δὲ ἐκ τοῦ Ἰάρεδ, Νῶε
indeed from Adam was-born Enoch and from — Jared Noah
ἐκ Λαμέχ, καὶ Ἀβραὰμ μὲν ἐκ Θάῤῥα, Ἰσαὰκ δὲ ἐξ
from Lamech and Abraham indeed from Terah Isaac and from
Ἀβραάμ, καὶ Ἰακὼβ ἐξ Ἰσαάκ; οὐχὶ Ἰούδας ἐξ Ἰακώβ,
Abraham and Jacob from Isaac not Judah from Jacob
καὶ Μωϋσῆς καὶ Ἀαρὼν ἐξ Ἀμεράμ; οὐ Σαμουὴλ τοῦ
and Moses and Aaron from Amram not Samuel of-the(-son)
Ἑλκανᾶ γέγονεν, οὐ Δαβὶδ τοῦ Ἰεσσαί, οὐ Σολομὼν
of-Elkanah was not David of-the(-son) of-Jesse not Solomon
τοῦ Δαβίδ, οὐκ Ἐζεκίας τοῦ Ἄχαζ, οὐκ Ἰωσίας
of-the(-son) of-David not Hezekiah of-the(-son) of-Ahaz not Josiah
τοῦ Ἀμώς, οὐχ Ἡσαΐας τοῦ Ἀμώς, οὐχ Ἱερεμίας
of-the(-son) of-Amon not Isaiah of-the(-son) of-Amoz not Jeremiah
τοῦ Χελκίου, οὐκ Ἰεζεκιὴλ τοῦ Βουζί; οὐχ ἕκαστος
of-the(-son) of-Hilkiah not Ezekiel of-the(-son) of-Buzi not each
ἔσχε τὸν πατέρα τῆς γενέσεως ἀρχηγόν; τίς οὖν ὁ
had the father of-the birth (as)-author who then (is)-the(-one)

ἐκ παρθένου μόνης γεγονώς; ὅτι καὶ λίαν ἐμέλησε τῷ
from (a)-virgin alone born that even very it-concerned to-the
προφήτῃ περὶ τῆς τούτου σημασίας. Τίνος δὲ τῆς γενέσεως
prophet about the his signifying whose and the birth
προέδραμεν ἀστὴρ ἐν οὐρανοῖς, καὶ τὸν γενηθέντα
did-go-before (a)-star in (the)-heavens and the(-one) born
ἐσήμανε τῇ οἰκουμένῃ; Μωϋσῆς μὲν γὰρ γεννώμενος,
signified to-the inhabited-world Moses indeed for being-born
ἐκρύπτετο ὑπὸ τῶν γονέων· Δαβὶδ δὲ οὐδὲ τοῖς ἐκ
was-hidden by the parents David and not-even to-those from
γειτόνων ἠκούσθη, ὅπουγε οὐδὲ ὁ μέγας Σαμουὴλ αὐτὸν
neighbors was-heard seeing-that not-even the great Samuel him
ἐγίνωσκεν, ἀλλ᾽ ἐπυνθάνετο, εἰ ἔτι ἄλλος ἐστὶν υἱὸς τῷ
knew but asked whether still another is son —
Ἰεσσαί; Ἀβραὰμ δὲ λοιπὸν γεγονὼς μέγας ἐγνώσθη τοῖς
to-Jesse Abraham and later having-become great was-known to-those
ἐγγύς. τῆς δὲ τοῦ Χριστοῦ γενέσεως μάρτυς οὐκ ἄνθρωπος,
near of-the but — of-Christ birth witness not (a)-man
ἀλλ᾽ ἀστὴρ φαινόμενος ἦν ἐν οὐρανῷ, ὅθεν καὶ κατέβαινεν.
but (a)-star appearing was in heaven whence also he-came-down

36 Τίς δὲ πώποτε τῶν γενομένων βασιλέων πρὶν ἰσχῦσαι
who and ever of-the having-been kings before to-be-strong(-enough)
καλεῖν πατέρα ἢ μητέρα ἐβασίλευσε καὶ τρόπαια κατὰ τῶν
to-call father or mother reigned and trophies over the
ἐχθρῶν εἵληφεν; Οὐ Δαβὶδ τριακονταετὴς ἐβασίλευσε, καὶ
enemies took not David thirty-years-old reigned and
Σολομὼν νέος γεγονὼς ἐβασίλευσεν; Οὐκ Ἰωὰς ἐτῶν ἑπτὰ
Solomon young having-become reigned not Joash of-years seven
γενόμενος ἐπὶ τὴν βασιλείαν παρῆλθε, καὶ ὁ ἔτι κατωτέρω
having-become to the kingdom came and the yet later
Ἰωσίας περὶ ἔτη γεγονὼς ἑπτὰ τῆς ἀρχῆς ἀντελάβετο;
Josiah about years having-become seven of-the rule laid-hold

ἀλλὰ καὶ ὅμως οὗτοι ταύτην ἄγοντες τὴν ἡλικίαν,
but even nevertheless these this leading the age
ἴσχυον καλεῖν πατέρα ἢ μητέρα. Τίς οὖν ἄρα ἐστὶν
were-strong(-enough) to-call father or mother who then after-all is
ὁ σχεδὸν πρὶν γενέσεως βασιλεύων, καὶ σκυλεύων τοὺς
the(-one) almost before birth reigning and despoiling the
ἐχθρούς; τίς δὲ τοιοῦτος γέγονε βασιλεὺς ἐν τῷ Ἰσραήλ,
enemies who and such has-been king in — Israel
καὶ ἐν τῷ Ἰούδᾳ, λεγέτωσαν οἱ Ἰουδαῖοι διερευνήσαντες,
and in — Judah let-them-say the Jews having-searched-out
ἐφ᾽ ὃν τὰ ἔθνη πάντα τὴν ἐλπίδα τέθεινται καὶ εἰρήνην
on whom the nations all the hope have-set and peace
ἔσχε; καὶ οὐ μᾶλλον ἠναντιοῦντο πανταχόθεν αὐτοῖς;
had and not rather were-opposed from-every-side to-them
Ἕως γὰρ συνειστήκει Ἱερουσαλὴμ, πόλεμος ἦν ἄσπονδος
as-long-as for stood Jerusalem war was truceless
αὐτοῖς, καὶ ἐμάχοντο πάντες πρὸς τὸν Ἰσραήλ, Ἀσσύριοι
to-them and fought all against — Israel Assyrians
μὲν θλίβοντες, Αἰγύπτιοι δὲ διώκοντες, Βαβυλώνιοι δὲ
indeed afflicting Egyptians and pursuing Babylonians and
ἐπιβαίνοντες· καὶ τό γε θαυμαστόν, ὅτι καὶ Σύρους τοὺς
invading and the at-least wonderful(-thing) that even Syrians those
ἐκ γειτόνων ἀντιπολεμοῦντας εἶχον αὐτοῖς. ἢ οὐχὶ Δαβὶδ
from neighbors warring-against they-had them or not David
τοὺς ἐν Μωὰβ ἐπολέμει, καὶ τοὺς Σύρους ἐξέκοπτεν,
those in Moab warred and the Syrians cut-down
Ἰωσίας τοὺς πλησίον ἐφυλάττετο, καὶ Ἐζεκίας ἐδειλία
Josiah those near guarded-against and Hezekiah feared
τὴν ἀλαζονείαν τοῦ Σεναχηρείμ, καὶ Μωϋσεῖ ὁ Ἀμαλὴκ
the boasting — of-Sennacherib and against-Moses — Amalek
ἐστρατεύετο, καὶ οἱ Ἀμορῥαῖοι ἠναντιοῦντο, Ἰησοῦ τῷ
campaigned and the Amorites opposed to-Joshua the(-son)

τοῦ Ναυὴ οἱ τὴν Ἰεριχὼ κατοικοῦντες ἀντιπαρετάσσοντο;
— of-Nun those — Jericho inhabiting were-arrayed-against
καὶ ὅλως ἄσπονδα ἦν τοῖς ἔθνεσι πρὸς τὸν Ἰσραὴλ
and in-short truceless were to-the nations toward — Israel
τὰ τῆς φιλίας; τίς οὖν ἐστὶν εἰς ὃν τὰ ἔθνη
the(-things) of-the friendship who then is in whom the nations
τὴν ἐλπίδα τίθεται, ἄξιον ἰδεῖν· εἶναι γὰρ δεῖ, ἐπεὶ
the hope set worthy to-see to-be for (there)-must since
καὶ τὸν προφήτην ἀδύνατον ψεύσασθαι. Τίνος δὲ τῶν
also the prophet (it-is)-impossible to-lie of-whom and of-the
ἁγίων προφητῶν ἢ τῶν ἄνωθεν πατριαρχῶν ὁ θάνατος
holy prophets or of-the of-old patriarchs the death
ἐν σταυρῷ γέγονεν ὑπὲρ τῆς πάντων σωτηρίας; ἢ τίς
on (a)-cross happened for the of-all salvation or who
ἐτραυματίσθη καὶ ἀνηρέθη ὑπὲρ τῆς πάντων ὑγείας; τίς δὲ
was-wounded and was-slain for the of-all health who and
τῶν δικαίων, ἢ τῶν Βασιλέων κατῆλθεν εἰς Αἴγυπτον, καὶ
of-the righteous or of-the Kings came-down into Egypt and
τῇ τούτου καθόδῳ τὰ τῶν Αἰγυπτίων εἴδωλα πέπαυται;
by-the his descent the of-the Egyptians idols have-ceased
Ἀβραὰμ μὲν γὰρ κατῆλθε, καὶ πάλιν ἡ εἰδωλολατρία
Abraham indeed for came-down and again the idolatry
κατὰ πάντων. Μωϋσῆς ἐκεῖ γεγέννηται, καὶ οὐδὲν ἧττον
over all Moses there was-born and not-at-all less
ἦν ἐκεῖ ἡ τῶν πεπλανημένων θρησκεία.
was there the of-the deluded worship

37 Τίς δὲ τῶν ἐν τῇ γραφῇ μαρτυρουμένων διωρύχθη τὰς
who and of-the in the scripture attested was-pierced the
χεῖρας καὶ τοὺς πόδας, ἢ ὅλως ἐπὶ ξύλου κεκρέμασται,
hands and the feet or at-all on (a)-tree has-been-hanged
καὶ σταυρῷ τετελείωται ὑπὲρ τῆς πάντων σωτηρίας;
and on-(a)-cross has-been-perfected for the of-all salvation

Ἀβραὰμ μὲν γὰρ ἐπὶ κλίνης ἐκλείπων ἀπέθανεν· Ἰσαὰκ
Abraham indeed for on (a)-bed failing died Isaac
δὲ καὶ Ἰακὼβ καὶ αὐτοὶ ἐξάραντες τοὺς πόδας ἐπὶ κλίνης
but and Jacob also they having-lifted-up the feet on (a)-bed
ἀπέθανον. Μωϋσῆς καὶ Ἀαρὼν ἐν τῷ ὄρει, Δαβὶδ ἐν
died Moses and Aaron on the mountain David in
τῷ οἴκῳ τετελεύτηκεν, οὐδεμίαν ἐπιβουλὴν ὑπὸ τῶν λαῶν
the house has-died no plot by the peoples
παθών. εἰ δὲ καὶ ἐζητήθη ὑπὸ τοῦ Σαούλ, ἀλλὰ
having-suffered if and even he-was-sought by — Saul yet
ἀβλαβὴς ἐσώζετο. Ἡσαΐας ἐπρίσθη μέν, ἀλλ᾽ οὐκ ἐπὶ
unharmed he-was-preserved Isaiah was-sawn indeed but not on
ξύλου κεκρέμασται· Ἱερεμίας ὑβρίσθη ἀλλ᾽ οὐ κατακριθεὶς
(a)-tree has-been-hanged Jeremiah was-insulted but not condemned
ἀπέθανεν· Ἰεζεκιὴλ ἔπασχεν, ἀλλ᾽ οὐχ ὑπὲρ τοῦ λαοῦ, ἀλλὰ
he-died Ezekiel suffered but not for the people but
τὰ ἐσόμενα κατὰ τοῦ λαοῦ σημαίνων. Ἔπειτα οὗτοι
the(-things) going-to-be against the people signifying then these
καὶ πάσχοντες, ἄνθρωποι ἦσαν, ὁποῖοι καὶ πάντες κατὰ
even suffering men were such-as also all according-to
τὴν τῆς φύσεως ὁμοιότητα, ὁ δὲ σημαινόμενος ἐκ
the of-the nature likeness the(-one) but signified from
τῶν γραφῶν ὑπὲρ πάντων πάσχειν, οὐκ ἁπλῶς ἄνθρωπος,
the scriptures for all to-suffer not simply (a)-man
ἀλλὰ ζωὴ πάντων λέγεται, κἂν ὅμοιος κατὰ τὴν φύσιν
but (the)-life of-all is-called even-if like according-to the nature
τοῖς ἀνθρώποις. "Ὄψεσθε" γάρ, φησι, "τὴν ζωὴν ὑμῶν
to-the men you-shall-see for he-says the life your
κρεμαμένην ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν," καὶ "Τὴν
hanging before the eyes your and the
γενεὰν αὐτοῦ τίς διηγήσεται;" πάντων μὲν γὰρ τῶν ἁγίων
generation his who shall-declare of-all indeed for the saints

τὴν γενεάν τις δύναται μαθὼν ἄνωθεν διηγήσασθαι
the generation one is-able having-learned from-the-beginning to-declare
τίς καὶ πόθεν ἕκαστος γέγονε· τοῦ δὲ τυγχάνοντος
who and whence each was-born of-the(-one) but being
ζωῆς ἀδιήγητον τὴν γενεὰν οἱ θεῖοι σημαίνουσι λόγοι. Τίς
life indeclarable the generation the divine signify words who
οὖν ἐστι, περὶ οὗ ταῦτα λέγουσιν αἱ θεῖαι γραφαί; ἢ τίς
then is-it about whom these(-things) say the divine scriptures or who
τηλικοῦτος, ὡς καὶ τοὺς προφήτας περὶ αὐτοῦ τοσαῦτα
so-great that even the prophets about him so-many(-things)
προκαταγγέλλειν; ἀλλὰ γὰρ οὐδεὶς ἄλλος ἐν ταῖς γραφαῖς
to-foretell but for no-one other in the scriptures
εὑρίσκεται, πλὴν τοῦ κοινοῦ πάντων Σωτῆρος τοῦ Θεοῦ
is-found except the common of-all Savior the God
Λόγου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. οὗτος γάρ ἐστιν
Word the Lord our Jesus Christ this(-one) for is
ὁ ἐκ παρθένου προελθὼν καὶ ἄνθρωπος ἐπὶ γῆς
the(-one) from (a)-virgin having-come-forth and (as)-man on earth
φανείς, καὶ ἀδιήγητον ἔχων τὴν κατὰ σάρκα γενεάν.
having-appeared and indeclarable having the according-to flesh generation
οὐ γάρ ἐστιν ὃς δύναται τὸν κατὰ σάρκα πατέρα
not for is (one)-who is-able the according-to flesh father
τούτου λέγειν, οὐκ ὄντος τοῦ σώματος αὐτοῦ ἐξ ἀνδρός,
his to-name not being the body his from (a)-man
ἀλλ' ἐκ παρθένου μόνης. Ὥσπερ οὖν τοῦ Δαβίδ, καὶ
but from (a)-virgin alone as then — of-David and
Μωϋσέως, καὶ πάντων τῶν πατριαρχῶν τοὺς πατέρας τις
of-Moses and of-all the patriarchs the fathers one
γενεαλογεῖν δύναται· οὕτως οὐδεὶς δύναται τὴν κατὰ
to-trace-the-genealogy-of is-able thus no-one is-able the according-to
σάρκα γενεὰν τοῦ Σωτῆρος ἐξ ἀνδρὸς διηγήσασθαι. οὗτός
flesh generation of-the Savior from (a)-man to-declare this(-one)

ἐστιν ὁ καὶ τὸν ἀστέρα σημαίνειν τὴν τοῦ σώματος
is the(-one) also the star to-signify the of-the body
γένεσιν ποιήσας· ἔδει γὰρ ἀπὸ οὐρανοῦ κατερχόμενον
birth having-made it-was-needful for from heaven descending
τὸν Λόγον, ἐξ οὐρανοῦ καὶ τὴν σημασίαν ἔχειν· καὶ
the Word from heaven also the sign to-have and
ἔδει τὸν τῆς κτίσεως βασιλέα προερχόμενον, ἐμφανῶς
it-was-needful the of-the creation king coming-forth manifestly
ὑπὸ πάσης τῆς οἰκουμένης γινώσκεσθαι. Ἀμέλει ἐν Ἰουδαίᾳ
by all the inhabited-world to-be-known indeed in Judea
ἐγεννᾶτο, καὶ οἱ ἀπὸ Περσίδος ἤρχοντο προσκυνῆσαι
he-was-born and those from Persia came to-worship
αὐτῷ. οὗτός ἐστιν ὁ καὶ πρὶν τῆς σωματικῆς
him this(-one) is the(-one) also before the bodily
ἐπιφανείας λαβὼν τὴν κατὰ τῶν ἀντικειμένων δαιμόνων
appearing having-taken the over the opposing demons
νίκην, καὶ κατὰ τῆς εἰδωλολατρίας τρόπαια. πάντες γοῦν
victory and over the idolatry trophies all at-any-rate
πανταχόθεν οἱ ἀπὸ τῶν ἐθνῶν, ἐξομνύμενοι τὴν πάτριον
from-every-side those from the nations forswearing the ancestral
συνήθειαν καὶ τὴν εἰδώλων ἀθεότητα, πρὸς Χριστὸν λοιπὸν
custom and the of-idols godlessness on Christ henceforth
τὴν ἐλπίδα τίθενται, καὶ αὐτῷ καταγράφουσιν ἑαυτούς, ὡς
the hope set and to-him enroll themselves as
καὶ τοῖς ὀφθαλμοῖς ἔξεστιν ἰδεῖν τὸ τοιοῦτον. Οὐδὲ γὰρ
also with-the eyes it-is-possible to-see the such(-thing) not for
ἄλλοτε ἡ τῶν Αἰγυπτίων ἀθεότης πέπαυται, εἰ μὴ ὅτε
at-other-time the of-the Egyptians godlessness has-ceased if not when
ὁ Κύριος τοῦ παντός, ὡς ἐπὶ νεφέλης ἐποχούμενος, τῷ
the Lord of-the universe as on (a)-cloud riding in-the
σώματι κατῆλθεν ἐκεῖ, καὶ τὴν τῶν εἰδώλων κατήργησε
body came-down there and the of-the idols destroyed

πλάνην, πάντας δὲ εἰς ἑαυτὸν καὶ δι᾽ ἑαυτοῦ πρὸς
error all and to himself and through himself to
τὸν Πατέρα μετήνεγκεν. Οὗτός ἐστιν ὁ σταυρωθεὶς
the Father transferred this(-one) is the(-one) crucified
ἐπὶ μάρτυρι τῷ ἡλίῳ καὶ τῇ κτίσει καὶ τοῖς αὐτῷ
before witness the sun and the creation and those to-him
τὸν θάνατον προσαγαγοῦσι· καὶ τῷ τούτου θανάτῳ ἡ
the death having-brought and by-the his death the
σωτηρία πᾶσι γέγονε, καὶ ἡ κτίσις πᾶσα λελύτρωται.
salvation to-all has-come and the creation all has-been-ransomed
οὗτός ἐστιν ἡ πάντων ζωή, καὶ ὁ ὡς πρόβατον
this(-one) is the of-all life and the(-one) as (a)-sheep
ὑπὲρ τῆς πάντων σωτηρίας ἀντίψυχον τὸ ἑαυτοῦ σῶμα
for the of-all salvation (as)-ransom the his-own body
εἰς θάνατον παραδούς, κἂν Ἰουδαῖοι μὴ πιστεύωσιν.
to death having-delivered even-if Jews not believe

38 Εἰ γὰρ μὴ αὐτάρκη νομίζουσι ταῦτα, κἂν ἐξ ἑτέρων
if for not sufficient they-think these(-things) at-least from other(-oracles)
πειθέσθωσαν ἀφ᾽ ὧν αὐτοὶ πάλιν ἔχουσι λογίων. περὶ
let-them-be-persuaded from which they again have oracles about
τίνος γὰρ λέγουσιν οἱ προφῆται, “Ἐμφανὴς ἐγενόμην
whom for speak the prophets manifest I-became
τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν·
to-those me not seeking I-was-found by-those me not inquiring
εἶπα ἰδού εἰμι τῷ ἔθνει οἳ οὐκ ἐκάλεσάν μου τὸ ὄνομα·
I-said behold I-am to-the nation who not called my the name
ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ
I-spread-out the hands my to (a)-people disobedient and
ἀντιλέγοντα;” Τίς οὖν ἐστὶν ὁ ἐμφανὴς γενόμενος;
gainsaying who then is the(-one) manifest having-become
εἴποι τις πρὸς Ἰουδαίους· εἰ μὲν γὰρ ὁ προφήτης ἐστί,
might-say one to Jews if indeed for the prophet it-is

λεγέτωσαν πότε ἐκρύπτετο, ἵνα καὶ ὕστερον φανῇ;
let-them-say when he-was-hidden that also later he-might-appear
ποῖος δὲ οὗτός ἐστιν ὁ προφήτης ὁ καὶ ἐμφανὴς ἐξ
what-kind and this(-one) is the prophet the(-one) both manifest from
ἀφανῶν γενόμενος, καὶ τὰς χεῖρας ἐκπετάσας ἐπὶ σταυροῦ;
hidden having-become and the hands having-spread-out on (a)-cross
τῶν μὲν οὖν δικαίων οὐδείς, μόνος δὲ ὁ τοῦ Θεοῦ
of-the indeed then righteous no-one alone but the — of-God
Λόγος, ὁ ἀσώματος ὢν τὴν φύσιν καὶ δι᾽ ἡμᾶς
Word the(-one) bodiless being the nature and because-of us
σώματι φανεὶς καὶ ὑπὲρ ἡμῶν παθών. Ἢ εἰ μηδὲ
in-body having-appeared and for us having-suffered or if not-even
τοῦτο αὔταρκες αὐτοῖς, κἂν ἐξ ἑτέρων δυσωπείσθωσαν,
this (is)-sufficient for-them at-least from other(-oracles) let-them-be-shamed
οὕτως ἐναργῆ τὸν ἔλεγχον ὁρῶντες· φησὶ γὰρ ἡ γραφή·
so evident the refutation seeing says for the scripture
“ Ἰσχύσατε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα·
be-strong hands slack and knees paralyzed
παρακαλέσατε οἱ ὀλιγόπιστοι τῇ διανοίᾳ· ἰσχύσατε, μὴ
comfort you of-little-faith in-the understanding be-strong not
φοβεῖσθε· ἰδοὺ ὁ Θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν, αὐτὸς
fear behold — God our judgment repays he
ἥξει καὶ σώσει ἡμᾶς. τότε ἀνοιχθήσονται ὀφθαλμοὶ
will-come and will-save us then shall-be-opened (the)-eyes
τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται· τότε ἁλεῖται ὡς
of-(the)-blind and (the)-ears of-(the)-deaf shall-hear then shall-leap as
ἔλαφος ὁ χωλός, καὶ τρανὴ ἔσται γλῶσσα μογγιλάλων.”
(a)-deer the lame and clear shall-be (the)-tongue of-stammerers
Τί τοίνυν καὶ περὶ τούτου δύνανται λέγειν, ἢ πῶς ὅλως καὶ
what therefore also about this are-they-able to-say or how at-all even
πρὸς τοῦτο τολμῶσιν ἀντιβλέπειν; ἡ μὲν γὰρ προφητεία
toward this do-they-dare to-face(-it) the indeed for prophecy

Θεὸν ἐπιδημεῖν σημαίνει, τὰ δὲ σημεῖα καὶ τὸν χρόνον τῆς
God to-sojourn signifies the and signs also the time of-the
παρουσίας γνωρίζει· τό τε γὰρ τυφλοὺς ἀναβλέπειν, καὶ
presence makes-known the both for blind to-see-again and
χωλοὺς περιπατεῖν, καὶ κωφοὺς ἀκούειν, καὶ τρανοῦσθαι
lame to-walk and deaf to-hear and to-be-made-clear
μογγιλάλων τὴν γλῶσσαν, ἐπὶ τῇ γενομένῃ θείᾳ παρουσίᾳ
of-stammerers the tongue at the happening divine presence
λέγουσι. πότε τοίνυν γέγονε τοιαῦτα σημεῖα ἐν τῷ
they-say when therefore have-happened such signs in —
Ἰσραήλ; ἢ ποῦ τοιοῦτόν τι γέγονεν ἐν τῇ Ἰουδαίᾳ,
Israel or where (has)-such anything happened in — Judea
λεγέτωσαν. Λεπρὸς ἐκαθαρίσθη Ναιμάν, ἀλλ᾽ οὐ κωφὸς
let-them-say (a)-leper was-cleansed Naaman but not (a)-deaf(-man)
ἤκουσεν, οὐδὲ χωλὸς περιεπάτησε. νεκρὸν ἤγειρεν
heard nor (a)-lame(-man) walked (a)-dead(-man) raised
Ἠλίας καὶ Ἐλισσαῖος· ἀλλ᾽ οὐκ ἐκ γενετῆς ἀνέβλεψε
Elijah and Elisha but not from birth saw-again
τυφλός. μέγα μὲν γὰρ καὶ τὸ ἐγεῖραι νεκρὸν
(a)-blind(-man) great indeed for also the to-raise (a)-dead(-man)
ἀληθῶς, ἀλλ᾽ οὐ τοιοῦτον, ὁποῖον τὸ παρὰ τοῦ Σωτῆρος
truly but not such as the by the Savior
θαῦμα. πλὴν εἰ τὸ περὶ τοῦ λεπροῦ καὶ τοῦ νεκροῦ
wonder besides if the(-thing) about the leper and the dead(-son)
τῆς χήρας οὐ σεσιώπηκεν ἡ γραφή, πάντως εἰ ἐγεγόνει
of-the widow not has-passed-over the scripture surely if it-had-happened
καὶ χωλὸν περιπατεῖν καὶ τυφλὸν ἀναβλέπειν, οὐκ
also (a)-lame(-man) to-walk and (a)-blind(-man) to-see-again not
ἂν παρῆκε τοῦ δηλῶσαι καὶ ταῦτα ὁ λόγος. ἐπειδὴ
— would-have-omitted — to-show also these(-things) the account since
δὲ σεσιώπηται ἐν ταῖς γραφαῖς, δῆλόν ἐστι μὴ γεγενῆσθαι
but it-is-passed-over in the scriptures plain it-is not to-have-happened

ταῦτα πρότερον. Πότε οὖν γέγονε ταῦτα, εἰ μὴ
these(-things) before when then have-happened these(-things) if not
ὅτε αὐτὸς ὁ τοῦ Θεοῦ Λόγος ἐν σώματι παραγέγονε;
when himself the — of-God Word in (a)-body has-come
πότε δὲ παραγέγονεν, εἰ μὴ ὅτε χωλοὶ περιεπάτησαν,
when and has-be-come if not when lame walked
καὶ μογγιλάλοι ἐτρανώθησαν, καὶ κωφοὶ ἤκουσαν, καὶ
and stammerers were-made-clear and deaf heard and
τυφλοὶ ἐκ γενετῆς ἀνέβλεψαν; καὶ τοῦτο γὰρ καὶ οἱ τότε
blind from birth saw-again and this for also the then
θεωροῦντες Ἰουδαῖοι ἔλεγον, ὡς οὐκ ἄλλοτε ταῦτα
beholding Jews said as not at-other-time these(-things)
γενόμενα ἀκούσαντες· "Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι
happening having-heard from the age not it-was-heard that
ἀνέωξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· εἰ μὴ
opened one (the)-eyes of-(a)-blind(-man) having-been-born if not
ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν."
was this(-one) from God not he-would-be-able to-do anything
Ἀλλ' ἴσως καὶ αὐτοὶ μὴ δυνάμενοι πρὸς τὰ φανερὰ 39
but perhaps also they not being-able against the(-things) manifest
διαμάχεσθαι, οὐκ ἀρνήσονται μὲν τὰ γεγραμμένα,
to-fight not will-deny indeed the(-things) written
προσδοκᾶν δὲ ταῦτα καὶ μηδέπω παραγεγενῆσθαι τὸν
to-await but these(-things) and not-yet to-have-come the
Θεὸν Λόγον διαβεβαιώσονται. τοῦτο γὰρ ἄνω καὶ κάτω
God Word will-insist this for up and down
θρυλλοῦντες, οὐκ ἐρυθριῶσιν ἀναιδευόμενοι πρὸς τὰ
babbling not they-blush being-shameless toward the(-things)
φαινόμενα. Ἀλλὰ περὶ τούτου καὶ πρὸ πάντων μᾶλλον
appearing but about this also before all(-things) rather
ἐλεγχθήσονται, οὐ παρ' ἡμῶν, ἀλλὰ παρὰ τοῦ σοφωτάτου
they-will-be-refuted not by us but by the most-wise

Δανιὴλ σημαίνοντος καὶ τὸν παρόντα καιρόν, καὶ τὴν θείαν
Daniel signifying both the present time and the divine
τοῦ Σωτῆρος ἐπιδημίαν, καὶ λέγοντος· “Ἑβδομήκοντα
of-the Savior sojourn and saying seventy
ἑβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου, καὶ ἐπὶ
weeks have-been-cut-short upon the people your and upon
τὴν πόλιν τὴν ἁγίαν, τοῦ συντελεσθῆναι ἁμαρτίαν, καὶ
the city the holy for-the to-be-finished sin and
τοῦ σφραγισθῆναι ἁμαρτίας, καὶ ἀπαλεῖψαι τὰς ἀδικίας,
for-the to-be-sealed sins and to-blot-out the iniquities
καὶ τοῦ ἐξιλάσασθαι τὰς ἀδικίας, καὶ τοῦ ἀγαγεῖν
and for-the to-make-atonement-for the iniquities and for-the to-bring
δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι ὅρασιν καὶ
righteousness everlasting and for-the to-seal vision and
προφήτην, καὶ τοῦ χρίσαι ἅγιον ἁγίων· καὶ γνώσῃ καὶ
prophet and for-the to-anoint (a)-holy of-holies and you-shall-know and
συνήσεις ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ
shall-understand from (the)-going-forth of-(the)-word for-the to-answer and
τοῦ οἰκοδομῆσαι Ἰερουσαλήμ, ἕως Χριστοῦ ἡγουμένου.”
for-the to-build Jerusalem until Christ (the)-prince
Ἴσως ἐπὶ τοῖς ἄλλοις κἂν προφάσεις εὑρίσκειν
perhaps regarding the other(-prophecies) at-least pretexts to-find
δύνανται, καὶ εἰς μέλλοντα χρόνον ἀναβάλλεσθαι τὰ
they-are-able and to (a)-future time to-postpone the(-things)
γεγραμμένα. τί δὲ πρὸς ταῦτα λέγειν ἢ ὅλως
written what but to these(-things) to-say or at-all
ἀντωπῆσαι δύνανται; ὅπουγε καὶ ὁ Χριστὸς σημαίνεται,
to-face(-them) are-they-able where both — Christ is-signified
καὶ ὁ χριόμενος οὐκ ἄνθρωπος ἁπλῶς, ἀλλ’ ἅγιος
and the(-one) anointed not (a)-man simply but holy
ἁγίων εἶναι καταγγέλλεται, καὶ ἕως τῆς παρουσίας αὐτοῦ
of-holies to-be is-proclaimed and until the presence his

Ἰερουσαλὴμ συνίσταται, καὶ λοιπὸν παύεται προφήτης
Jerusalem stands and henceforth ceases prophet
καὶ ὅρασις ἐν τῷ Ἰσραήλ. Ἐχρίσθη πάλαι Δαβίδ, καὶ
and vision in — Israel were-anointed of-old David and
Σολομών, καὶ Ἐζεκίας, ἀλλὰ καὶ πάλιν Ἰερουσαλὴμ καὶ
Solomon and Hezekiah but also again Jerusalem and
ὁ τόπος συνειστήκει, καὶ προφῆται προεφήτευον, Γάδ, καὶ
the place stood and prophets prophesied Gad and
Ἀσάφ, καὶ Νάθαν, καὶ μετ' αὐτοὺς Ἡσαΐας, καὶ Ὡσήε,
Asaph and Nathan and after them Isaiah and Hosea
καὶ Ἀμώς, καὶ ἄλλοι. ἔπειτα καὶ αὐτοὶ οἱ χρισθέντες
and Amos and others then also themselves the anointed
ἄνθρωποι ἅγιοι ἐκλήθησαν, καὶ οὐχ ἅγιοι ἁγίων. Ἀλλ' ἐὰν
men holy were-called and not holy of-holies but if
τὴν αἰχμαλωσίαν προβάλωνται, καὶ δι' αὐτὴν μὴ εἶναι
the captivity they-put-forward and because-of it not to-be
λέγωσι τὴν Ἰερουσαλήμ· τί καὶ περὶ τῶν προφητῶν
say — Jerusalem what also about the prophets
ἂν εἴποιεν; καὶ γὰρ πάλαι καταβαίνοντος τοῦ λαοῦ εἰς
— would-they-say and for of-old going-down the people to
Βαβυλῶνα, ἦσαν ἐκεῖ Δανιὴλ καὶ Ἱερεμίας· προεφήτευον
Babylon were there Daniel and Jeremiah prophesied
δὲ Ἰεζεκιὴλ καὶ Ἀγγαῖος καὶ Ζαχαρίας.
and Ezekiel and Haggai and Zechariah
Οὐκοῦν μυθολογοῦσιν Ἰουδαῖοι, καὶ παρόντα τὸν νῦν 40
therefore tell-fables (the)-Jews and being-present the now
καιρὸν ὑπερτίθενται. πότε γὰρ ἐπαύσατο προφήτης ἢ
time they-put-off when for ceased prophet or
ὅρασις ἀπὸ τοῦ Ἰσραήλ, εἰ μὴ νῦν ὅτε ὁ ἅγιος
vision from — Israel if not now when the holy
τῶν ἁγίων Χριστὸς παρεγένετο; σημεῖον γὰρ καὶ μέγα
of-the holies Christ came (a)-sign for and great

γνώρισμα τῆς τοῦ Θεοῦ Λόγου παρουσίας, τὸ μηκέτι
token of-the of-the God Word presence the no-longer
μήτε τὴν Ἰερουσαλὴμ ἑστάναι, μήτε προφήτην ἐγερθῆναι,
neither — Jerusalem to-stand nor prophet to-be-raised
μήτε ὅρασιν ἀποκαλύπτεσθαι τούτοις, καὶ μάλα εἰκότως.
nor vision to-be-revealed to-them and very fittingly
Ἐλθόντος γὰρ τοῦ σημαινομένου, τίς ἔτι χρεία τῶν
having-come for the(-one) signified what still need of-the(-things)
σημαινόντων ἦν; καὶ παρούσης τῆς ἀληθείας, τίς ἔτι
signifying was and being-present the truth what still
χρεία τῆς σκιᾶς ἦν; διὰ τοῦτο γὰρ καὶ προεφήτευον
need of-the shadow was because-of this for also they-prophesied
ἕως ἂν ἔλθῃ ἡ αὐτοδικαιοσύνη καὶ ὁ λυτρούμενος
until — should-come the very-righteousness and the(-one) ransoming
τὰς πάντων ἁμαρτίας. διὰ τοῦτο καὶ Ἰερουσαλὴμ ἐπὶ
the of-all sins because-of this also Jerusalem for
τοσοῦτον συνειστήκει, ἵν' ἐκεῖ προμελετῶσι τῆς
so-long stood that there they-might-practice-beforehand of-the
ἀληθείας τοὺς τύπους. Παρόντος τοίνυν τοῦ ἁγίου τῶν
truth the types being-present therefore the holy(-one) of-the
ἁγίων, εἰκότως ἐσφραγίσθη καὶ ὅρασις καὶ προφητεία, καὶ
holies fittingly was-sealed both vision and prophecy and
ἡ τῆς Ἰερουσαλὴμ βασιλεία πέπαυται. ἐπὶ τοσοῦτον γὰρ
the — of-Jerusalem kingdom has-ceased for so-long for
ἐχρίοντο παρ' αὐτοῖς βασιλεῖς, ἕως ἂν ἐχρίσθη ὁ ἅγιος
were-anointed among them kings until — was-anointed the holy(-one)
τῶν ἁγίων· καὶ Μωυσῆς ἕως αὐτοῦ τὴν Ἰουδαίων ἵστασθαι
of-the holies and Moses until him the of-(the)-Jews to-stand
βασιλείαν προφητεύει λέγων· "Οὐκ ἐκλείψει ἄρχων ἐξ
kingdom prophesies saying not shall-fail (a)-ruler from
Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν
Judah and (a)-leader from the thighs his until —

ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία
shall-come the(-things) laid-up for-him and he expectation
ἐθνῶν.” Ὅθεν καὶ αὐτὸς ὁ Σωτὴρ ἐβόα λέγων· “Ὁ νόμος
of-nations whence also himself the Savior cried saying the law
καὶ οἱ προφῆται ἕως Ἰωάννου προεφήτευσαν.” εἰ μὲν
and the prophets until John prophesied if indeed
οὖν ἐστὶ παρὰ Ἰουδαίοις νῦν βασιλεύς, ἢ προφήτης, ἢ
then there-is among Jews now (a)-king or (a)-prophet or
ὅρασις, καλῶς ἀρνοῦνται τὸν ἐλθόντα Χριστόν. εἰ δὲ μήτε
(a)-vision rightly they-deny the having-come Christ if but neither
βασιλεύς, μήτε ὅρασις· ἀλλ’ ἐσφράγισται λοιπὸν καὶ πᾶσα
king nor vision but has-been-sealed henceforth also all
προφητεία, καὶ ἡ πόλις καὶ ὁ ναὸς ἑάλω· τί τοσοῦτον
prophecy and the city and the temple was-taken why so-much
ἀσεβοῦσι, καὶ παραβαίνουσιν, ὡς τὰ μὲν γενόμενα
are-they-impious and transgress that the(-things) indeed happened
ὁρᾶν, τὸν δὲ ταῦτα πεποιηκότα Χριστὸν ἀρνεῖσθαι; τί
to-see the but these(-things) having-done Christ to-deny why
δὲ καὶ τοὺς ἀπὸ τῶν ἐθνῶν θεωροῦντες καταλιμπάνοντας
and also those from the nations beholding forsaking
τὰ εἴδωλα, καὶ ἐπὶ τὸν Θεὸν Ἰσραὴλ διὰ τοῦ Χριστοῦ
the idols and on — God of-Israel through — Christ
ἔχοντας τὴν ἐλπίδα, ἀρνοῦνται τὸν ἐκ τῆς ῥίζης Ἰεσσαὶ
having the hope do-they-deny the from the root of-Jesse
κατὰ σάρκα γενόμενον Χριστὸν καὶ βασιλεύοντα λοιπόν;
according-to flesh born Christ and reigning henceforth
εἰ μὲν γὰρ ἄλλον ἐθρήσκευον τὰ ἔθνη θεὸν ἀλλὰ μὴ
if indeed for another worshiped the nations god but not
τὸν Θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ Μωϋσέως
— God of-Abraham and Isaac and Jacob and Moses
ὡμολόγουν· καλῶς ἂν πάλιν προεφασίζοντο μὴ ἐληλυθέναι
confessed rightly — again they-would-plead not to-have-come

τὸν Θεόν. Εἰ δὲ τὸν Μωϋσῆ δεδωκότα τὸν νόμον, καὶ
— God if but the(-one) to-Moses having-given the law and
τῷ Ἀβραὰμ ἐπαγγειλάμενον Θεόν, καὶ οὗ τὸν λόγον
— to-Abraham having-promised God and whose the word
ἠτίμασαν Ἰουδαῖοι, τοῦτον τὰ ἔθνη σέβουσι, διὰ τί
dishonored (the)-Jews this(-one) the nations revere because-of what
μὴ γινώσκουσι, μᾶλλον δὲ διὰ τί ἑκόντες παρορῶσιν,
not do-they-recognize rather and because-of what willingly do-they-overlook
ὅτι ὁ προφητευόμενος ὑπὸ τῶν γραφῶν Κύριος ἐπέλαμψε
that the prophesied by the scriptures Lord shone-forth
τῇ οἰκουμένῃ καὶ ἐπεφάνη σωματικῶς αὐτῇ, καθὼς εἶπεν
to-the inhabited-world and appeared bodily to-it as said
ἡ γραφή· "Κύριος ὁ Θεὸς ἐπέφανεν ἡμῖν·" καὶ πάλιν·
the scripture (the)-Lord — God appeared to-us and again
" Ἐξαπέστειλε τὸν Λόγον αὐτοῦ καὶ ἰάσατο αὐτούς·"
he-sent-forth the Word his and healed them
καὶ πάλιν· "Οὐ πρέσβυς, οὐκ ἄγγελος, ἀλλ' αὐτὸς ὁ
and again not (an)-envoy not (an)-angel but himself the
Κύριος ἔσωσεν αὐτούς." Ὅμοιον δὲ πάσχουσιν, ὡς εἴ τις
Lord saved them like and they-suffer as if one
παραπεπληγὼς τὴν διάνοιαν, τὴν μὲν γῆν φωτιζομένην
stricken-in the understanding the indeed earth illumined
ὑπὸ τοῦ ἡλίου βλέπει, τὸν δὲ ταύτην φωτίζοντα ἥλιον
by the sun sees the but it illumining sun
ἀρνεῖται. τί γὰρ καὶ πλεῖον ἐλθὼν ὁ προσδοκώμενος
denies what for also more having-come the(-one) awaited
παρ' αὐτοῖς ἔχει ποιῆσαι; καλέσαι τὰ ἔθνη; ἀλλ' ἔφθασαν
by them has to-do to-call the nations but they-have-already
κληθῆναι. ἀλλὰ παῦσαι προφήτην, καὶ βασιλέα, καὶ
been-called but to-stop prophet and king and
ὅρασιν; γέγονεν ἤδη καὶ τοῦτο. τὴν εἰδώλων ἀθεότητα
vision it-has-happened already also this the of-idols godlessness

διελέγξαι; διηλέγχθη ἤδη καὶ κατεγνώσθη. ἀλλὰ τὸν
to-refute it-has-been-refuted already and condemned but the
θάνατον καταργῆσαι; κατήργηται ἤδη. Τί τοίνυν οὐ
death to-destroy it-has-been-destroyed already what therefore not
γέγονεν, ὃ δεῖ τὸν Χριστὸν ποιῆσαι; ἢ τί περιλείπεται,
has-happened which must — Christ do or what remains
ὃ μὴ πεπλήρωται, ἵνα νῦν χαίρωσιν Ἰουδαῖοι καὶ
which not has-been-fulfilled that now rejoice Jews and
ἀπιστῶσιν; εἰ γὰρ δή, ὥσπερ οὖν ὁρῶμεν, οὔτε βασιλεύς,
disbelieve if for indeed as then we-see neither king
οὔτε προφήτης, οὔτε Ἱερουσαλήμ, οὔτε θυσία, οὔτε ὅρασίς
nor prophet nor Jerusalem nor sacrifice nor vision
ἐστι παρ᾽ αὐτοῖς· ἀλλὰ καὶ πᾶσα πεπλήρωται ἡ γῆ
is among them but even all has-been-filled the earth
τῆς γνώσεως τοῦ Θεοῦ, καὶ οἱ ἀπὸ τῶν ἐθνῶν
with-the knowledge — of-God and those from the nations
καταλιμπάνοντες τὴν ἀθεότητα, λοιπὸν πρὸς τὸν Θεὸν
forsaking the godlessness henceforth to — God
Ἀβραὰμ καταφεύγουσι διὰ τοῦ Λόγου, τοῦ Κυρίου
of-Abraham flee through the Word the Lord
ἡμῶν Ἰησοῦ Χριστοῦ· δῆλον ἂν εἴη καὶ τοῖς λίαν
our Jesus Christ plain — it-would-be even to-those very
ἀναισχυντοῦσιν ἐληλυθέναι τὸν Χριστόν, καὶ αὐτὸν πάντας
shameless to-have-come — Christ and him all
ἁπλῶς τῷ ἑαυτοῦ φωτὶ καταλάμψαντα, καὶ διδάξαντα
simply with-the his-own light having-illumined and having-taught
περὶ τοῦ ἑαυτοῦ Πατρὸς τὴν ἀληθῆ καὶ θείαν διδασκαλίαν.
about the his-own Father the true and divine teaching
Ἰουδαίους μὲν οὖν ἐκ τούτων καὶ τῶν πλειόνων, παρὰ
Jews indeed then from these(-things) and the more(-things) from
τῶν θείων γραφῶν εἰκότως ἄν τις ἐλέγξειεν.
the divine scriptures fittingly — one might-refute

The Greek philosophers call the world a great body; if the Word is in the whole, it is not absurd for him to dwell in a human body, one part of it. He came as a man, not as sun or star, because only man had gone astray, and came to heal, not to astonish. A nod would not have removed death, since corruption had entered the body and had to be met there by life, as straw wrapped in asbestos no longer fears fire. Now the Word fills heaven, Hades, and earth with knowledge of him.

41 Ἕλληνας δὲ καὶ πάνυ τις θαυμάσειε γελῶντας μὲν
Greeks but even very one might-wonder-at laughing indeed
τὰ ἀχλεύαστα, πεπηρωμένους δὲ ἐπὶ τῇ ἑαυτῶν
(at)-the(-things) not-to-be-mocked being-blind but to the their-own
αἰσχύνῃ, ἣν ἐν λίθοις καὶ ξύλοις ἀναθέντες οὐχ ὁρῶσι.
shame which in stones and timbers having-set-up not they-see
Πλὴν οὐκ ἀποροῦντος ἐν ἀποδείξεσι τοῦ παρ᾽ ἡμῖν λόγου,
however not being-at-a-loss in demonstrations the among us argument
φέρε καὶ τούτους ἐκ τῶν εὐλόγων δυσωπήσωμεν,
come also these from the reasonable(-things) let-us-shame
μάλιστα ἀφ᾽ ὧν καὶ αὐτοὶ ἡμεῖς ὁρῶμεν. τί γὰρ ἄτοπον,
especially from what also ourselves we see what for absurd
ἢ τί χλεύης παρ᾽ ἡμῖν ἄξιον; ἢ πάντως ὅτι τὸν
or what of-mockery among us worthy than surely that the
Λόγον ἐν σώματι πεφανερῶσθαι λέγομεν; ἀλλὰ τοῦτο
Word in (a)-body to-have-been-manifested we-say but this
καὶ αὐτοὶ συνομολογήσουσι μὴ ἀτόπως γεγενῆσθαι, ἐάνπερ
also they will-agree not absurdly to-have-happened if-indeed
τῆς ἀληθείας γένωνται φίλοι. Εἰ μὲν οὖν ὅλως ἀρνοῦνται
of-the truth they-become friends if indeed then at-all they-deny
Λόγον εἶναι Θεοῦ, περιττῶς ποιοῦσι, περὶ οὗ μὴ ἴσασι
(a)-Word to-be of-God idly they-act about what not they-know
χλευάζοντες. Εἰ δὲ ὁμολογοῦσιν εἶναι Λόγον Θεοῦ, καὶ
mocking if but they-confess to-be (a)-Word of-God and

τοῦτον ἡγεμόνα τοῦ παντός, καὶ ἐν αὐτῷ τὸν Πατέρα
this(-one) ruler of-the universe and in him the Father
δεδημιουργηκέναι τὴν κτίσιν, καὶ τῇ τούτου προνοίᾳ τὰ
to-have-created the creation and by-the his providence the
ὅλα φωτίζεσθαι καὶ ζωογονεῖσθαι καὶ εἶναι, καὶ ἐπὶ πάντων
whole to-be-illumined and to-be-quickened and to-be and over all
αὐτὸν βασιλεύειν, ὡς ἐκ τῶν ἔργων τῆς προνοίας
him to-reign so-that from the works of-the providence
γινώσκεσθαι αὐτὸν καὶ δι᾽ αὐτοῦ τὸν Πατέρα· σκόπει,
to-be-known him and through him the Father consider
παρακαλῶ, εἰ μὴ τὴν χλεύην καθ᾽ ἑαυτῶν κινοῦντες
I-beg-you whether not the mockery against themselves stirring
ἀγνοοῦσι. Τὸν κόσμον σῶμα μέγα φασὶν εἶναι οἱ τῶν
they-are-ignorant the world (a)-body great say to-be the of-the
Ἑλλήνων φιλόσοφοι, καὶ ἀληθεύουσι λέγοντες. Ὁρῶμεν γὰρ
Greeks philosophers and they-speak-truth saying we-see for
αὐτὸν καὶ τὰ τούτου μέρη ταῖς αἰσθήσεσιν ὑποπίπτοντα.
it and the its parts to-the senses falling-under
εἰ τοίνυν ἐν τῷ κόσμῳ σώματι ὄντι ὁ τοῦ Θεοῦ Λόγος
if therefore in the world (a)-body being the — of-God Word
ἐστί, καὶ ἐν ὅλοις καὶ τοῖς κατὰ μέρος αὐτοῦ πᾶσιν
is and in (the)-whole and the according-to part its all(-things)
ἐπιβέβηκε· τί θαυμαστὸν ἢ τί ἄτοπον, εἰ καὶ ἐν
has-entered what wonderful or what absurd if also in
ἀνθρώπῳ φαμὲν αὐτὸν ἐπιβεβηκέναι; Εἰ γὰρ ἄτοπον ὅλως
(a)-man we-say him to-have-entered if for absurd wholly
ἐν σώματι αὐτὸν γενέσθαι· ἄτοπον ἂν εἴη καὶ ἐν τῷ
in (a)-body him to-be absurd — it-would-be also in the
παντὶ τοῦτον ἐπιβεβηκέναι, καὶ τὰ πάντα τῇ προνοίᾳ
universe him to-have-entered and the all(-things) by-the providence
ἑαυτοῦ φωτίζειν καὶ κινεῖν· σῶμα γάρ ἐστι καὶ τὸ ὅλον.
his-own to-illumine and to-move (a)-body for is also the whole

Εἰ δὲ τῷ κόσμῳ τοῦτον ἐπιβαίνειν καὶ ἐν ὅλῳ αὐτὸν
if but in-the world him to-enter and in (the)-whole him
γνωρίζεσθαι πρέπει, πρέποι ἂν καὶ ἐν ἀνθρωπίνῳ σώματι
to-be-known is-fitting it-would-befit — also in (a)-human body
αὐτὸν ἐπιφαίνεσθαι, καὶ ὑπ᾽ αὐτοῦ τοῦτο φωτίζεσθαι καὶ
him to-appear and by him it to-be-illumined and
ἐνεργεῖν. μέρος γὰρ τοῦ παντὸς καὶ τὸ τῶν ἀνθρώπων
to-work (a)-part for of-the universe also the of-the men
ἐστὶ γένος. καὶ εἰ τὸ μέρος ἀπρεπές ἐστιν ὄργανον αὐτοῦ
is race and if the part unfitting is instrument his
γίνεσθαι πρὸς τὴν τῆς θεότητος γνῶσιν· ἀτοπώτατον ἂν
to-become for the of-the deity knowledge most-absurd —
εἴη καὶ δι᾽ ὅλου τοῦ κόσμου γνωρίζεσθαι τοῦτον.
it-would-be also through whole the world to-be-known him
42 Ὥσπερ γὰρ ὅλου τοῦ σώματος ὑπὸ τοῦ ἀνθρώπου
as for whole the body by the man
ἐνεργουμένου, καὶ φωτιζομένου, εἴ τις λέγοι ἄτοπον εἶναι
being-worked and being-illumined if one should-say absurd to-be
καὶ ἐν τῷ δακτύλῳ τοῦ ποδὸς τὴν δύναμιν εἶναι τοῦ
also in the toe of-the foot the power to-be of-the
ἀνθρώπου, ἀνόητος ἂν νομισθείη, ὅτι διδοὺς ἐν τῷ
man senseless — he-would-be-thought because granting in the
ὅλῳ αὐτὸν δικνεῖσθαι καὶ ἐνεργεῖν, κωλύει καὶ ἐν τῷ
whole him to-penetrate and to-work he-prevents also in the
μέρει αὐτὸν εἶναι· οὕτως ὁ διδοὺς καὶ πιστεύων τὸν
part him to-be thus the(-one) granting and believing the
τοῦ Θεοῦ Λόγον ἐν τῷ παντὶ εἶναι, καὶ τὸ πᾶν ὑπ᾽ αὐτοῦ
— of-God Word in the universe to-be and the all by him
φωτίζεσθαι καὶ κινεῖσθαι, οὐκ ἄτοπον ἂν ἡγήσηται, καὶ
to-be-illumined and to-be-moved not absurd — he-would-think also
σῶμα ἓν ἀνθρώπινον ὑπ᾽ αὐτοῦ κινεῖσθαι καὶ φωτίζεσθαι.
(a)-body one human by him to-be-moved and to-be-illumined

Εἰ δὲ ὅτι γενητόν ἐστι, καὶ ἐξ οὐκ ὄντων γέγονε
if but because originated it-is and from not being(-things) has-come-to-be
τὸ ἀνθρώπινον γένος, διὰ τοῦτο οὐκ εὐπρεπῆ νομίζουσιν
the human race because-of this not fitting they-think
ἡμᾶς λέγειν τὴν ἐν ἀνθρώπῳ τοῦ Σωτῆρος ἐπιφάνειαν·
(for)-us to-speak-of the in man of-the Savior appearing
ὥρα καὶ τῆς κτίσεως αὐτοὺς αὐτὸν ἐκβάλλειν· καὶ
(it-is)-time also from-the creation them him to-cast-out and
γὰρ καὶ αὕτη ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι διὰ τοῦ
for also it from the not being into the to-be through the
Λόγου γέγονεν. Εἰ δὲ καὶ γενητῆς οὔσης τῆς κτίσεως,
Word has-come-to-be if but even originated being the creation
οὐκ ἄτοπον ἐν αὐτῇ τὸν Λόγον εἶναι, οὐκ ἄρα οὐδὲ ἐν
not (it-is)-absurd in it the Word to-be not then even in
ἀνθρώπῳ αὐτὸν εἶναι ἄτοπον. ὁποῖα γὰρ ἂν περὶ τοῦ
man him to-be absurd what-kind for — about the
ὅλου νοήσειαν, τοιαῦτα ἀνάγκη καὶ περὶ τοῦ μέρους
whole they-may-think such-things (it-is)-necessary also about the part
αὐτοὺς ἐνθυμεῖσθαι. μέρος γάρ, ὡς προεῖπον, τοῦ ὅλου
them to-consider (a)-part for as I-said-before of-the whole
καὶ ὁ ἄνθρωπός ἐστιν. Οὐκοῦν ὅλως οὐκ ἀπρεπὲς τὸ ἐν
also the man is therefore wholly not unfitting the in
ἀνθρώπῳ εἶναι τὸν Λόγον, καὶ πάντα ὑπ᾽ αὐτοῦ καὶ ἐν
man to-be the Word and all(-things) by him and in
αὐτῷ φωτίζεσθαι, καὶ κινεῖσθαι, καὶ ζῆν, καθὼς καὶ οἱ
him to-be-illumined and to-be-moved and to-live as also the
παρ᾽ αὐτοῖς συγγραφεῖς φασιν· ὅτι "ἐν αὐτῷ ζῶμεν, καὶ
among them writers say that in him we-live and
κινούμεθα, καὶ ἐσμέν." Τί λοιπὸν χλεύης ἄξιον λέγομεν,
we-are-moved and we-are what henceforth of-mockery worthy do-we-say
εἰ ἐν ᾧ ἔστιν ὁ Λόγος, τούτῳ πρὸς φανέρωσιν ὡς
if in what is the Word this for manifestation as

ὀργάνῳ κέχρηται ὁ Λόγος; εἰ μὲν γὰρ οὐκ ἦν
(an)-instrument has-used the Word if indeed for not he-were
ἐν αὐτῷ, οὐδὲ χρήσασθαι ἂν ἠδυνήθη τούτῳ. εἰ δὲ
in it not-even to-use — could-he it if but
προαποδεδώκαμεν ἐν τῷ παντὶ καὶ ἐν τοῖς κατὰ μέρος
we-granted-before in the universe and in the according-to part
εἶναι τοῦτον, τί ἄπιστον εἰ ἐν οἷς ἔστιν ἐν τούτοις
to-be him what (is)-incredible if in which he-is in these
ἑαυτὸν καὶ ἐπιφαίνει; Ὥσπερ γὰρ ταῖς ἑαυτοῦ δυνάμεσιν
himself also he-shows as for by-the his-own powers
ὅλος ἐν ἑκάστῳ καὶ πᾶσιν ἐπιβαίνων, καὶ πάντα
whole in each and all entering and all(-things)
διακοσμῶν ἀφθόνως, εἰ ἤθελε, διὰ ἡλίου, ἢ σελήνης, ἢ
ordering ungrudgingly if he-wished through sun or moon or
οὐρανοῦ, ἢ γῆς, ἢ ὑδάτων, ἢ πυρός, οὐκ ἄν τις ἀτόπως
heaven or earth or waters or fire not — anyone absurdly
αὐτὸν φωνῇ χρήσασθαι καὶ γνωρίσαι ἑαυτὸν καὶ τὸν
him (his)-voice to-use and to-make-known himself and the
αὐτοῦ Πατέρα ἔφησεν· ἅπαξ πάντα αὐτοῦ συνέχοντος
his Father would-have-said once all(-things) him holding-together
καὶ μετὰ πάντων καὶ ἐν αὐτῷ τῷ μέρει τυγχάνοντος καὶ
and with all and in very the part being and
ἀοράτως ἑαυτὸν δεικνύντος· οὕτως οὐκ ἄτοπον ἂν εἴη
invisibly himself showing thus not absurd — it-would-be
διακοσμοῦντα αὐτὸν τὰ πάντα καὶ τὰ ὅλα ζωοποιοῦντα,
ordering him the all(-things) and the whole quickening
καὶ θελήσαντα δι' ἀνθρώπων γνωρίσαι, εἰ ὀργάνῳ
and having-willed through men to-make-known(-himself) if as-instrument
κέχρηται ἀνθρώπου σώματι πρὸς φανέρωσιν ἀληθείας
he-has-used (a)-man's body for manifestation of-truth
καὶ γνῶσιν τοῦ Πατρός. μέρος γὰρ τοῦ ὅλου καὶ ἡ
and knowledge of-the Father (a)-part for of-the whole also the

ἀνθρωπότης τυγχάνει. Καὶ ὥσπερ ὁ νοῦς δι' ὅλου τοῦ
humanity is and as the mind through whole the
ἀνθρώπου ὤν, ἀπὸ μέρους τοῦ σώματος, τῆς γλώττης
man being from (a)-part of-the body the tongue
λέγω, σημαίνεται, καὶ οὐ δήπου τις ἐλαττοῦσθαι τὴν
I-mean is-signified and not surely anyone to-be-lessened the
οὐσίαν τοῦ νοῦ διὰ τοῦτο λέγει· οὕτως ὁ Λόγος διὰ
substance of-the mind because-of this says thus the Word through
πάντων ὤν, εἰ ἀνθρωπίνῳ κέχρηται ὀργάνῳ, οὐκ ἀπρεπὲς
all(-things) being if (a)-human he-has-used instrument not unfitting
ἂν φαίνοιτο τοῦτο. εἰ γάρ, ὡς προεῖπον, ἀπρεπὲς ὀργάνῳ
— would-appear this if for as I-said-before unfitting as-instrument
χρήσασθαι σώματι, ἀπρεπὲς καὶ ἐν τῷ ὅλῳ αὐτὸν εἶναι.
to-use (a)-body unfitting also in the whole him to-be
Διατί οὖν, ἐὰν λέγωσιν, οὐχὶ δι' ἄλλων μερῶν καλλίονων 43
why then if they-say not through other parts nobler
τῆς κτίσεως ἐφάνη, καὶ καλλίονι ὀργάνῳ, οἷον ἡλίῳ,
of-the creation did-he-appear and (a)-nobler instrument such-as sun
ἢ σελήνῃ, ἢ ἄστροις, ἢ πυρί, ἢ αἰθέρι οὐ κέχρηται,
or moon or stars or fire or ether not did-he-use
ἀλλὰ ἀνθρώπῳ μόνον; γινωσκέτωσαν, ὅτι οὐκ ἐπιδείξασθαι
but (a)-man only let-them-know that not to-make-display
ἦλθεν ὁ Κύριος, ἀλλὰ θεραπεῦσαι καὶ διδάξαι τοὺς
came the Lord but to-heal and to-teach those
πάσχοντας. Ἐπιδεικνυμένου μὲν γὰρ ἦν μόνον ἐπιφανῆναι
suffering of-one-making-display indeed for it-was only to-appear
καὶ καταπλῆξαι τοὺς ὁρῶντας· θεραπεύοντος δὲ καὶ
and to-astound those seeing of-one-healing but and
διδάσκοντός ἐστι, μὴ ἁπλῶς ἐπιδημῆσαι, ἀλλ' ἐπ' ὠφελείᾳ
teaching it-is not simply to-sojourn but for (the)-benefit
τῶν δεομένων γενέσθαι, καὶ ὡς οἱ χρῄζοντες φέρουσιν
of-those needing to-be and as those in-need bear

ἐπιφανῆναι, ἵνα μὴ τῷ ὑπερβάλλοντι τὴν χρείαν τῶν
to-appear that not by-the exceeding the need of-the
πασχόντων αὐτοὺς τοὺς δεομένους ταράξῃ, καὶ ἀνωφελὴς
suffering them those needing be-might-trouble and unprofitable
τούτοις ἡ ἐπιφάνεια τοῦ θείου γένηται. Οὐδὲν τοίνυν
to-them the appearing of-the divine might-become nothing therefore
τῶν ἐν τῇ κτίσει πεπλανημένον ἦν εἰς τὰς περὶ Θεοῦ
of-the(-things) in the creation having-gone-astray was in the about God
ἐννοίας, εἰ μὴ μόνος ὁ ἄνθρωπος. ἀμέλει, οὐχ ἥλιος, οὐ
notions if not alone the man indeed not sun not
σελήνη, οὐκ οὐρανός, οὐ τὰ ἄστρα, οὐχ ὕδωρ, οὐκ αἰθὴρ
moon not heaven not the stars not water not ether
παρήλλαξαν τὴν τάξιν, ἀλλ' εἰδότες τὸν ἑαυτῶν δημιουργὸν
transgressed the order but knowing the their-own creator
καὶ βασιλέα Λόγον μένουσιν ὡς γεγόνασιν· ἄνθρωποι δὲ
and king (the)-Word they-remain as they-were-made men but
μόνοι ἀποστραφέντες τὸ καλόν, λοιπὸν τὰ οὐκ ὄντα
alone having-turned-from the good henceforth the not being(-things)
ἀντὶ τῆς ἀληθείας ἐπλάσαντο, καὶ τὴν εἰς Θεὸν τιμὴν
instead-of the truth fashioned and the toward God honor
καὶ τὴν περὶ αὐτοῦ γνῶσιν δαίμοσι καὶ ἀνθρώποις ἐν
and the about him knowledge to-demons and to-men in
λίθοις ἀνατεθείκασιν, Ὅθεν εἰκότως, ἐπειδὴ παριδεῖν τὸ
stones have-ascribed whence fittingly since to-overlook the
τηλικοῦτον οὐκ ἄξιον ἦν τῆς τοῦ Θεοῦ ἀγαθότητος,
so-great(-thing) not worthy it-was of-the — of-God goodness
ἀλλὰ καὶ ἐν τῷ ὅλῳ αὐτὸν διέποντα καὶ ἡγεμονεύοντα
but even in the whole him directing and governing
οὐκ ἠδυνήθησαν αὐτὸν γνῶναι οἱ ἄνθρωποι, μέρος τοῦ
not were-able him to-know the men (a)-part of-the
ὅλου λαμβάνει ἑαυτῷ ὄργανον τὸ ἀνθρώπινον σῶμα,
whole he-takes for-himself (as)-instrument the human body

καὶ ἐπιβαίνει τούτῳ, ἵν᾽ ἐπειδὴ ἐν τῷ ὅλῳ αὐτὸν οὐκ
and enters it that since in the whole him not
ἠδυνήθησαν γνῶναι, κἂν ἐν τῷ μέρει μὴ ἀγνοήσωσιν
they-were-able to-know at-least in the part not they-may-fail-to-know
αὐτόν· καὶ ἐπειδὴ ἀναβλέψαι οὐκ ἠδυνήθησαν εἰς τὴν
him and since to-look-up not they-were-able to the
ἀόρατον αὐτοῦ δύναμιν, κἂν ἐκ τῶν ὁμοίων λογίσασθαι
invisible his power at-least from the like(-things) to-reason
καὶ θεωρῆσαι δυνηθῶσιν αὐτόν. Ἄνθρωποι γὰρ ὄντες, διὰ
and to-behold they-may-be-able him men for being through
τοῦ καταλλήλου σώματος καὶ τῶν δι᾽ αὐτοῦ θείων ἔργων,
the corresponding body and the through it divine works
ταχύτερον καὶ ἐγγύτερον τὸν τούτου Πατέρα γινώσκειν
more-quickly and more-nearly the his Father to-know
δυνήσονται, συγκρίνοντες ὡς οὐκ ἀνθρώπινα, ἀλλὰ Θεοῦ
they-will-be-able judging that not human but of-God
ἔργα ἐστὶ τὰ ὑπ᾽ αὐτοῦ γινόμενα. Καὶ ἐὰν ἄτοπον ἦν
works are the(-things) by him done and if absurd it-were
κατ᾽ αὐτοὺς διὰ τῶν τοῦ σώματος ἔργων τὸν Λόγον
according-to them through the of-the body works the Word
γνωρίζεσθαι· πάλιν ἂν εἴη ἄτοπον ἐκ τῶν ἔργων τοῦ
to-be-made-known again — it-would-be absurd from the works of-the
παντὸς γινώσκεσθαι τοῦτον. ὥσπερ γὰρ ἐν τῇ κτίσει ὤν,
universe to-be-known him as for in the creation being
οὐδέν τι τῆς κτίσεως μεταλαμβάνει, ἀλλὰ μᾶλλον πάντα
nothing at-all of-the creation he-partakes-of but rather all(-things)
τῆς αὐτοῦ δυνάμεως μεταλαμβάνει· οὕτως καὶ τῷ σώματι
of-the his power partake thus also the body
ὀργάνῳ χρώμενος, οὐδενὸς τῶν τοῦ σώματος
(as)-instrument using nothing of-the(-things) of-the body
μετεῖχεν, ἀλλὰ μᾶλλον αὐτὸς ἡγίαζε τὸ σῶμα. Εἰ γὰρ δὴ
he-partook-of but rather he-himself sanctified the body if for indeed

καὶ ὁ παρὰ τοῖς Ἕλλησι θαυμαζόμενος Πλάτων φησίν,
even the among the Greeks admired Plato says
ὅτι ὁρῶν τὸν κόσμον ὁ γεννήσας αὐτὸν χειμαζόμενον
that seeing the world the(-one) having-begotten it storm-tossed
καὶ κινδυνεύοντα εἰς τὸν τῆς ἀνομοιότητος δύνειν τόπον,
and in-danger into the of-the unlikeness to-sink place
καθίσας ἐπὶ τοὺς οἴακας τῆς ψυχῆς βοηθεῖ, καὶ πάντα
having-sat at the helm of-the soul he-helps and all
τὰ πταίσματα διορθοῦται· τί ἄπιστον λέγεται παρ᾽ ἡμῖν,
the faults corrects what incredible is-said by us
εἰ πλανωμένης τῆς ἀνθρωπότητος ἐκάθισεν ὁ Λόγος ἐπὶ
if going-astray the humanity sat the Word upon
ταύτην, καὶ ἄνθρωπος ἐπεφάνη, ἵνα χειμαζομένην αὐτὴν
it and (as)-man appeared that storm-tossed it
περισώσῃ διὰ τῆς κυβερνήσεως αὐτοῦ καὶ ἀγαθότητος;
he-might-save through the steering his and goodness
44 Ἀλλ᾽ ἴσως συγκαταθήσονται μὲν τούτοις αἰσχυνόμενοι,
but perhaps they-will-agree indeed to-these(-things) being-ashamed
θελήσουσι δὲ λέγειν, ὅτι ἔδει τὸν Θεόν, παιδεῦσαι
they-will-wish but to-say that it-was-needful-for — God to-instruct
καὶ σῶσαι θέλοντα τοὺς ἀνθρώπους, νεύματι μόνον ποιῆσαι,
and to-save wishing the men by-a-nod only to-do(-it)
καὶ μὴ σώματος ἅψασθαι τὸν τούτου Λόγον, ὥσπερ
and not (a)-body to-touch the his Word as
οὖν καὶ πάλαι πεποίηκεν, ὅτε ἐκ τοῦ μὴ ὄντος αὐτὰ
then also of-old he-did when from the not being them
συνίστη. Πρὸς δὲ ταύτην αὐτῶν τὴν ἀντίθεσιν εἰκότως
he-constituted to and this their the objection fittingly
ἂν λεχθείη ταῦτα, ὅτι πάλαι μὲν οὐδενὸς οὐδαμοῦ
— might-be-said these(-things) that of-old indeed nothing anywhere
ὑπάρχοντος, νεύματος γέγονε χρεία καὶ βουλήσεως μόνης
existing of-(a)-nod there-was need and of-will alone

εἰς τὴν τοῦ παντὸς δημιουργίαν. ὅτε δὲ γέγονεν ὁ
for the of-the universe creation when but had-been-made the
ἄνθρωπος, καὶ χρεία ἀπῄτησεν οὐ τὰ μὴ ὄντα ἀλλὰ
man and need demanded not the not being(-things) but
τὰ γενόμενα θεραπεῦσαι, ἀκόλουθον ἦν ἐν τοῖς ἤδη
the (things)-made to-heal consequent it-was in the(-things) already
γενομένοις τὸν ἰατρὸν καὶ Σωτῆρα παραγενέσθαι, ἵνα καὶ
made the physician and Savior to-come that also
τὰ ὄντα θεραπεύσῃ. γέγονε δὲ ἄνθρωπος διὰ τοῦτο,
the being(-things) he-might-heal he-became and man because-of this
καὶ ἀνθρωπείῳ ὀργάνῳ κέχρηται τῷ σώματι. Ἐπεὶ εἰ μὴ
and (a)-human instrument he-has-used the body since if not
τοῦτον γενέσθαι ἔδει τὸν τρόπον, πῶς ἔδει
this to-happen it-was-needful the way how was-it-needful-for
τὸν Λόγον, ὀργάνῳ θέλοντα χρήσασθαι, παραγενέσθαι;
the Word as-instrument wishing to-use to-come
ἢ πόθεν ἔδει τοῦτο λαβεῖν αὐτόν, εἰ μὴ ἐκ τῶν
or whence was-it-needful this to-take him if not from the(-things)
ἤδη γενομένων καὶ χρῃζόντων τῆς αὐτοῦ θειότητος
already made and needing of-the his divinity
διὰ τοῦ ὁμοίου; οὐδὲ γὰρ τὰ οὐκ ὄντα ἔχρῃζε
through the like not-even for the not being(-things) needed
σωτηρίας, ἵνα καὶ προστάξει μόνον ἀρκεσθῇ, ἀλλ'
salvation that even by-command only he-might-be-satisfied but
ὁ ἤδη γενόμενος ἄνθρωπος ἐφθείρετο καὶ παραπώλλυτο.
the already made man was-corrupted and was-perishing
ὅθεν εἰκότως ἀνθρωπίνῳ κέχρηται καλῶς ὀργάνῳ, καὶ
whence fittingly (a)-human he-has-used rightly instrument and
εἰς πάντα ἑαυτὸν ἤπλωσεν ὁ Λόγος. Ἔπειτα καὶ τοῦτο
into all(-things) himself he-spread the Word then also this
ἰστέον, ὅτι ἡ γενομένη φθορὰ οὐκ ἔξωθεν ἦν τοῦ
one-must-know that the come-about corruption not outside was of-the

σώματος, ἀλλ' αὐτῷ προσεγεγόνει, καὶ ἀνάγκη ἦν
body but to-it had-become-attached and necessity there-was
ἀντὶ τῆς φθορᾶς ζωὴν αὐτῷ προσπλακῆναι, ἵνα ὥσπερ
instead-of the corruption life to-it to-be-joined that as
ἐν τῷ σώματι γέγονεν ὁ θάνατος, οὕτως ἐν αὐτῷ
in the body came-about the death thus in it
γένηται καὶ ἡ ζωή. Εἰ μὲν οὖν ἔξωθεν ἦν ὁ θάνατος
might-come-about also the life if indeed then outside was the death
τοῦ σώματος· ἔξωθεν ἔδει καὶ τὴν ζωὴν αὐτοῦ
of-the body outside it-was-needful also the life of-it
γεγονέναι. εἰ δὲ ἐν τῷ σώματι συνεπλάκη ὁ θάνατος,
to-have-come-about if but in the body was-interwoven the death
καὶ ὡς συνὼν αὐτῷ κατεκράτει τούτου· ἀνάγκη καὶ τὴν
and as being-with it mastered it necessity also the
ζωὴν συμπλακῆναι τῷ σώματι, ἵνα ἀντενδυθὲν τὸ
life to-be-interwoven with-the body that having-put-on-in-turn the
σῶμα τὴν ζωήν, ἀποβάλῃ τὴν φθοράν. ἄλλως τε εἰ
body the life it-might-cast-off the corruption besides — if
καὶ ἐγεγόνει ἔξω τοῦ σώματος ὁ Λόγος, καὶ μὴ ἐν
even had-come outside the body the Word and not in
αὐτῷ, ὁ μὲν θάνατος ἡττᾶτο ὑπ' αὐτοῦ φυσικώτατα,
it the indeed death was-defeated by him most-naturally
ἅτε δὴ μὴ ἰσχύοντος τοῦ θανάτου κατὰ τῆς ζωῆς,
inasmuch-as indeed not prevailing the death against the life
οὐδὲν ἧττον δὲ ἔμενεν ἐν τῷ σώματι ἡ προσγενομένη
not-at-all less but remained in the body the attached
φθορά. Διὰ τοῦτο εἰκότως ἐνεδύσατο σῶμα ὁ Σωτήρ,
corruption because-of this fittingly put-on (a)-body the Savior
ἵνα συμπλακέντος τοῦ σώματος τῇ ζωῇ, μηκέτι ὡς
that having-been-interwoven the body with-the life no-longer as
θνητὸν ἀπομείνῃ ἐν τῷ θανάτῳ· ἀλλ' ὡς ἐνδυσάμενον
mortal it-might-remain in the death but as having-put-on

τὴν ἀθανασίαν, λοιπὸν ἀναστὰν ἀθάνατον διαμείνῃ.
the immortality henceforth having-risen immortal it-might-continue
ἅπαξ γὰρ ἐνδυσάμενον φθορὰν οὐκ ἂν ἀνέστη, εἰ μὴ
once for having-put-on corruption not — it-would-have-risen if not
ἐνεδύσατο τὴν ζωήν· καὶ πάλιν θάνατος καθ' ἑαυτὸν οὐκ
it-had-put-on the life and again death by itself not
ἂν φανείη, εἰ μὴ ἐν τῷ σώματι· διὰ τοῦτο ἐνεδύσατο
— would-appear if not in the body because-of this he-put-on
σῶμα, ἵνα τὸν θάνατον ἐν τῷ σώματι εὑρὼν ἀπαλείψῃ.
(a)-body that the death in the body having-found he-might-wipe-out
πῶς γὰρ ἂν ὅλως ὁ Κύριος ἐδείχθη ζωή, εἰ μὴ
how for — at-all the Lord would-have-been-shown life if not
τὸ θνητὸν ἐζωοποίησε; Καὶ ὥσπερ τῆς καλάμης ὑπὸ
the mortal he-had-quickened and as of-the stubble by
πυρὸς φύσει φθειρομένης, εἰ κωλύει τις τὸ πῦρ ἀπὸ τῆς
fire by-nature being-consumed if prevents one the fire from the
καλάμης· οὐ καίεται μὲν ἡ καλάμη, μένει δὲ ὅλως πάλιν
stubble not is-burned indeed the stubble remains but wholly again
καλάμη ἡ καλάμη ὑποπτεύουσα τὴν τοῦ πυρὸς ἀπειλήν·
stubble the stubble fearing the of-the fire threat
φύσει γὰρ ἀναλωτικόν ἐστιν αὐτῆς τὸ πῦρ· εἰ δέ τις
by-nature for consuming is of-it the fire if but one
ἐνδιδύσκοι τὴν καλάμην ἀμιάντῳ πολλῷ, ὃ δὴ λέγεται
should-clothe the stubble with-asbestos much which indeed is-said
ἀντιπαθὲς εἶναι τοῦ πυρός, οὐκ ἔτι τὸ πῦρ φοβεῖται
antipathetic to-be to-the fire no longer the fire fears
ἡ καλάμη, ἔχουσα τὴν ἀσφάλειαν ἐκ τοῦ ἐνδύματος
the stubble having the safety from the garment
τοῦ ἀκαύστου· τὸν αὐτὸν δὴ τρόπον καὶ ἐπὶ τοῦ
the unburnable the same indeed way also regarding the
σώματος καὶ ἐπὶ τοῦ θανάτου ἄν τις εἴποι· ὅτι εἰ
body and regarding the death — one might-say that if

προστάξει μόνον κωλυθεὶς ἦν ὁ θάνατος ὑπ᾽ αὐτοῦ,
by-command only checked had-been the death by him
οὐδὲν ἧττον πάλιν ἦν θνητὸν καὶ φθαρτὸν κατὰ
not-at-all less again it-was mortal and corruptible according-to
τὸν τῶν σωμάτων λόγον. ἀλλ᾽ ἵνα μὴ τοῦτο γένηται,
the of-the bodies principle but that not this might-happen
ἐνεδύσατο τὸν ἀσώματον τοῦ Θεοῦ Λόγον· καὶ οὕτως οὐκ
it-put-on the bodiless — of-God Word and thus no
ἔτι τὸν θάνατον οὐδὲ τὴν φθορὰν φοβεῖται, ἔχον ἔνδυμα
longer the death nor the corruption it-fears having (as)-garment
τὴν ζωήν, καὶ ἐν αὐτῷ ἀφανιζομένης τῆς φθορᾶς.
the life and in it vanishing the corruption
45 Οὐκοῦν ἀκολούθως ὁ τοῦ Θεοῦ Λόγος σῶμα ἀνέλαβε, καὶ
therefore consequently the — of-God Word (a)-body took-up and
ἀνθρωπίνῳ ὀργάνῳ κέχρηται, ἵνα καὶ ζωοποιήσῃ τὸ σῶμα,
(a)-human instrument he-has-used that both he-might-quicken the body
καὶ ἵν᾽, ὥσπερ ἐν τῇ κτίσει διὰ τῶν ἔργων γνωρίζεται,
and that as in the creation through the works he-is-known
οὕτως καὶ ἐν ἀνθρώπῳ ἐργάσηται, καὶ δείξῃ ἑαυτὸν
thus also in man he-might-work and he-might-show himself
πανταχοῦ, μηδὲν ἔρημον τῆς ἑαυτοῦ θειότητος καὶ γνώσεως
everywhere nothing destitute of-the his-own divinity and knowledge
καταλιμπάνων. Πάλιν γὰρ τὸ αὐτό φημι τοῖς πρότερον
leaving again for the same I-say to-the before(-things)
ἐπαναλαβών· ὅτι τοῦτο πεποίηκεν ὁ Σωτήρ, ἵνα ὥσπερ τὰ
repeating that this did the Savior that as the
πάντα πανταχόθεν πληροῖ παρών, οὕτως καὶ τὰ πάντα
all(-things) from-every-side he-fills being-present thus also the all(-things)
τῆς περὶ αὐτοῦ γνώσεως πληρώσῃ, ᾗ φησι καὶ ἡ θεία
with-the about him knowledge he-might-fill as says also the divine
γραφή· “ Ἐπληρώθη ἡ σύμπασα τοῦ γνῶναι τὸν Κύριον.”
scripture was-filled the whole(-earth) of-the to-know the Lord

Εἴτε γάρ τις ἀναβλέπειν εἰς τὸν οὐρανὸν βούλεται·
whether for one to-look-up to the heaven wishes
ὁρᾷ τὴν τούτου διακόσμησιν· εἴτε οὐ δύναται μὲν εἰς
he-sees the its ordering or not he-is-able indeed to
τὸν οὐρανόν, εἰς ἀνθρώπους δὲ μόνον ἀνακύπτει· ὁρᾷ
the heaven to men but only he-lifts-his-eyes he-sees
διὰ τῶν ἔργων τὴν ἀσύγκριτον αὐτοῦ πρὸς ἀνθρώπους
through the works the incomparable his toward men
δύναμιν, καὶ γινώσκει τοῦτον ἐν ἀνθρώποις μόνον Θεὸν
power and he-knows this(-one) among men alone God
Λόγον. εἴτε ἐν δαίμοσί τις ἀπεστράφη, καὶ περὶ τούτου
Word or among demons one has-turned-aside and about this
ἐπτόηται· ὁρᾷ τοῦτον ἐλαύνοντα τούτους, καὶ κρίνει τοῦτον
is-awed he-sees this(-one) driving them and judges this(-one)
αὐτῶν εἶναι δεσπότην. εἴτε εἰς τὴν ὑδάτων βεβύθισται
of-them to-be master or into the of-waters has-sunk
φύσιν, καὶ νομίζει ταῦτα Θεὸν εἶναι· ὥσπερ Αἰγύπτιοι
nature and thinks these God to-be as Egyptians
σέβουσι τὸ ὕδωρ· ὁρᾷ ταύτην μεταβαλλομένην ὑπ' αὐτοῦ,
worship the water he-sees it being-changed by him
καὶ γινώσκει τούτων εἶναι κτίστην τὸν Κύριον. Εἰ δὲ
and knows of-these to-be creator the Lord if and
καὶ εἰς ᾅδην τις κατέβη, καὶ πρὸς τοὺς ἐκεῖ κατελθόντας
even into Hades one went-down and toward the there having-gone-down
ἥρωας ἐπτόηται ὡς θεούς· ἀλλ' ὁρᾷ τὴν τούτου γενομένην
heroes is-awed as gods yet he-sees the his come-about
ἀνάστασιν, καὶ τὴν κατὰ τοῦ θανάτου νίκην, καὶ λογίζεται
resurrection and the over the death victory and reckons
ἐν ἐκείνοις μόνον εἶναι τὸν Χριστὸν ἀληθινὸν Κύριον
among those only to-be — Christ true Lord
καὶ Θεόν. Πάντων γὰρ τῶν τῆς κτίσεως μερῶν ἥψατο
and God all for the of-the creation parts touched

ὁ Κύριος, καὶ τὰ πάντα πάσης ἀπάτης ἠλευθέρωσε καὶ
the Lord and the all(-things) from-all deceit freed and
ἤλεγξεν, ὡς Παῦλός φησιν· "ἀπεκδυσάμενος τὰς ἀρχὰς
exposed as Paul says having-stripped-off the principalities
καὶ τὰς ἐξουσίας ἐθριάμβευσεν ἐν τῷ σταυρῷ," ἵνα μηκέτι
and the powers he-triumphed in the cross that no-longer
τις ἀπατηθῆναι δυνήθῃ, ἀλλὰ πανταχοῦ τὸν ἀληθινὸν
anyone to-be-deceived may-be-able but everywhere the true
τοῦ Θεοῦ Λόγον εὕρῃ. Οὕτω γὰρ λοιπὸν πανταχόθεν
— of-God Word he-may-find thus for henceforth from-every-side
συγκλειόμενος ὁ ἄνθρωπος καὶ πανταχοῦ, τουτέστιν ἐν
shut-in the man and everywhere that-is in
οὐρανῷ, ἐν ᾅδῃ, ἐν ἀνθρώπῳ, ἐπὶ γῆς ἡπλωμένην τὴν
heaven in Hades in man on earth spread-out the
τοῦ Λόγου θειότητα βλέπων, οὐκ ἔτι μὲν ἀπατᾶται
of-the Word divinity seeing no longer indeed is-be-deceived
περὶ Θεοῦ, μόνον δὲ τοῦτον προσκυνεῖ, καὶ δι' αὐτοῦ
about God alone but this(-one) he-worships and through him
καλῶς τὸν Πατέρα γινώσκει. Τούτοις μὲν οὖν καὶ
rightly the Father knows by-these(-things) indeed then also
Ἕλληνες εἰκότως δυσωπηθήσονται παρ' ἡμῶν ἐκ τῶν
Greeks fittingly shall-be-shamed by us from the
εὐλόγων. εἰ δὲ μὴ αὐτάρκεις εἶναι τοὺς λόγους ἡγοῦνται
reasonable(-things) if but not sufficient to-be the arguments they-think
πρὸς αἰσχύνην αὐτῶν, κἂν ἐκ τῶν ἐπ' ὄψεσι πάντων
for shame their at-least from the in sight of-all
φαινομένων πιστούσθωσαν τὰ λεγόμενα.
appearing(-things) let-them-be-assured-of the said(-things)

XIII · THE EVIDENCE OF THE PRESENT

Since Christ came, oracles have ceased, magic is refuted, the gods are exposed as mortal men, and Greek wisdom is shamed. Born of a virgin, he outdoes Asclepius, Heracles, and Dionysus, and his name and cross drive out demons, so he is neither man, magician, nor demon, but the Son of God. No king or sage ever taught the world virginity or tamed barbarians as he has. He became man that we might be made god, and as idolatry daily wanes, he is like a true king coming forth to expose pretenders.

Πότε τὴν τῶν εἰδώλων θρησκείαν ἤρξαντο καταλιμπάνειν 46
when the of-the idols worship began to-forsake
οἱ ἄνθρωποι, εἰ μὴ ἀφ᾽ οὗ γέγονεν ὁ ἀληθινὸς τοῦ
the men if not from when has-come the true —
Θεοῦ Λόγος ἐν ἀνθρώποις; πότε δὲ τὰ παρ᾽ Ἕλλησι
of-God Word among men when and the among Greeks
καὶ πανταχοῦ μαντεῖα πέπαυται καὶ κεκένωται, εἰ μὴ
and everywhere oracles have-ceased and been-emptied if not
ὅτε μέχρι γῆς πεφανέρωκεν ἑαυτὸν ὁ Σωτήρ; Πότε δὲ
when as-far-as earth has-manifested himself the Savior when and
καταγινώσκεσθαι ἤρξαντο οἱ παρὰ ποιηταῖς λεγόμενοι θεοὶ
to-be-condemned began the among poets called gods
καὶ ἥρωες, ὡς μόνον ὄντες ἄνθρωποι θνητοί, εἰ μὴ ἀφ᾽ οὗ
and heroes as only being men mortal if not from when
ὁ Κύριος τὸ κατὰ τοῦ θανάτου τρόπαιον εἰργάσατο, καὶ
the Lord the over the death trophy wrought and
ὅπερ ἔλαβε σῶμα τετήρηκεν ἄφθαρτον, ἀναστήσας αὐτὸ
which he-took body has-kept incorruptible having-raised it
ἐκ τῶν νεκρῶν; Πότε δὲ ἡ δαιμόνων ἀπάτη καὶ μανία
from the dead when and the of-demons deceit and madness
κατεφρονήθη, εἰ μὴ ὅτε ἡ τοῦ Θεοῦ Δύναμις ὁ Λόγος, ὁ
was-despised if not when the — of-God Power the Word the

πάντων καὶ τούτων δεσπότης, διὰ τὴν τῶν ἀνθρώπων
of-all and of-these master because-of the of-the men
ἀσθένειαν συγκαταβάς, ἐπὶ γῆς ἐφάνη; πότε δὲ τῆς μαγείας
weakness having-condescended on earth appeared when and of-the magic
ἡ τέχνη καὶ τὰ διδασκαλεῖα ἤρξαντο καταπατεῖσθαι, εἰ μὴ
the art and the schools began to-be-trodden-down if not
ὅτε τὰ θεοφάνια τοῦ Λόγου γέγονεν ἐν ἀνθρώποις; Καὶ
when the theophanies of-the Word happened among men and
ὅλως, πότε τῶν Ἑλλήνων ἡ σοφία μεμώραται, εἰ μὴ ὅτε
in-short when of-the Greeks the wisdom has-been-made-foolish if not when
ἡ ἀληθὴς τοῦ Θεοῦ Σοφία ἐπὶ γῆς ἑαυτὴν ἐφανέρωσε; πάλαι
the true — of-God Wisdom on earth herself manifested of-old
μὲν γὰρ πᾶσα ἡ οἰκουμένη καὶ πᾶς τόπος τῇ θρησκείᾳ
indeed for all the inhabited-world and every place by-the worship
τῶν εἰδώλων ἐπλανᾶτο, καὶ οὐδὲν ἄλλο ἢ τὰ εἴδωλα θεοὺς
of-the idols was-led-astray and nothing else than the idols gods
ἐνόμιζον οἱ ἄνθρωποι. νῦν δὲ κατὰ πᾶσαν τὴν οἰκουμένην,
thought the men now but throughout all the inhabited-world
τὴν μὲν τῶν εἰδώλων δεισιδαιμονίαν καταλιμπάνουσιν οἱ
the indeed of-the idols superstition forsake the
ἄνθρωποι, ἐπὶ δὲ τὸν Χριστὸν καταφεύγουσι, καὶ Θεὸν αὐτὸν
men to but — Christ they-flee and God him
προσκυνοῦντες, δι' αὐτοῦ καὶ ὃν οὐκ ᾔδεισαν Πατέρα
worshiping through him also whom not they-knew (the)-Father
γινώσκουσι. Καὶ τό γε θαυμαστόν, διαφόρων ὄντων καὶ
they-know and the at-least marvelous(-thing) different being and
μυρίων σεβασμάτων, καὶ ἑκάστου τόπου τὸ ἴδιον ἔχοντος
countless objects-of-worship and each place the own having
εἴδωλον, καὶ μὴ ἰσχυόντος τοῦ παρ' αὐτοῖς λεγομένου
idol and not being-able the among them called
θεοῦ τὸν πλησίον ὑπερβῆναι τόπον, ὥστε καὶ τοὺς ἐκ
god the neighboring to-pass-over place so-that even those from

γειτόνων πεῖσαι σέβειν αὐτόν, ἀλλὰ μόλις καὶ ἐν τοῖς
neighbors to-persuade to-worship him but hardly even among the
ἰδίοις θρησκευομένου· οὐδεὶς γὰρ ἄλλος τὸν τοῦ γείτονος
own(-people) being-worshiped no-one for else the of-the neighbor
ἐσέβετο θεόν· ἀλλ' ἕκαστος τὸ ἴδιον ἐφύλαττεν εἴδωλον,
worshiped god but each the own kept idol
νομίζων τῶν πάντων αὐτὸ κύριον εἶναι· μόνος ὁ Χριστὸς
thinking of-the all(-things) it lord to-be alone — Christ
παρὰ πᾶσιν εἷς καὶ πανταχοῦ ὁ αὐτὸς προσκυνεῖται· καὶ
among all one and everywhere the same is-worshiped and
ὃ μὴ δεδύνηται τῶν εἰδώλων ἡ ἀσθένεια ποιῆσαι, ὥστε
what not has-been-able of-the idols the weakness to-do so-that
κἂν τοὺς πλησίον οἰκοῦντας πεῖσαι, τοῦτο ὁ Χριστὸς
even those near dwelling to-persuade this — Christ
πεποίηκεν, οὐ μόνον τοὺς πλησίον ἀλλὰ καὶ πᾶσαν ἁπλῶς
has-done not only those near but also all simply
τὴν οἰκουμένην πείσας ἕνα καὶ τὸν αὐτὸν Κύριον
the inhabited-world having-persuaded one and the same Lord
σέβειν, καὶ δι' αὐτοῦ τὸν Θεὸν τὸν αὐτοῦ Πατέρα.
to-worship and through him — God the his Father
Καὶ πάλαι μὲν τὰ πανταχοῦ τῆς ἀπάτης τῶν 47
and of-old indeed the(-places) everywhere with-the deceit of-the
μαντειῶν ἐπεπλήρωτο, καὶ τὰ ἐν Δελφοῖς καὶ Δωδώνῃ
oracles had-been-filled and the in Delphi and Dodona
καὶ Βοιωτίᾳ καὶ Λυκίᾳ καὶ Λιβύῃ καὶ Αἰγύπτῳ καὶ
and Boeotia and Lycia and Libya and Egypt and
Καβίροις μαντεύματα καὶ ἡ Πυθία ἐθαυμάζοντο τῇ
(among-the)-Cabiri oracles and the Pythia were-admired by-the
φαντασίᾳ παρὰ τῶν ἀνθρώπων. νῦν δὲ ἀφ' οὗ Χριστὸς
imagination by the men now but from when Christ
καταγγέλλεται πανταχοῦ, πέπαυται καὶ τούτων ἡ μανία,
is-proclaimed everywhere has-ceased also of-these the madness

καὶ οὐκ ἔστιν ἔτι λοιπὸν ἐν αὐτοῖς ὁ μαντευόμενος.
and not there-is still henceforth among them the(-one) divining
Καὶ πάλαι μὲν δαίμονες ἐφαντασιοκόπουν τοὺς ἀνθρώπους,
and of-old indeed demons deluded the men
προκαταλαμβάνοντες πηγὰς ἢ ποταμοὺς ἢ ξύλα ἢ λίθους,
pre-occupying springs or rivers or trees or stones
καὶ οὕτως ταῖς μαγγανείαις ἐξέπληττον τοὺς ἄφρονας. νῦν
and thus by-the trickeries astounded the foolish now
δὲ τῆς θείας ἐπιφανείας τοῦ Λόγου γεγενημένης πέπαυται
but the divine appearing of-the Word having-come-about has-ceased
τούτων ἡ φαντασία. τῷ γὰρ σημείῳ τοῦ σταυροῦ καὶ
of-these the illusion by-the for sign of-the cross even
μόνον ὁ ἄνθρωπος χρώμενος, ἀπελαύνει τούτων τὰς
only the man using drives-out their the
ἀπάτας. Καὶ πάλαι μὲν τοὺς παρὰ ποιηταῖς λεγομένους
deceits and of-old indeed the among poets called
θεοὺς Δία καὶ Κρόνον καὶ Ἀπόλλωνα καὶ ἥρωας ἐνόμιζον
gods Zeus and Kronos and Apollo and heroes thought
οἱ ἄνθρωποι θεούς, καὶ τούτους ἐπλανῶντο σέβοντες. ἄρτι
the men (to-be)-gods and these they-erred worshiping now
δὲ τοῦ Σωτῆρος ἐν ἀνθρώποις φανέντος, ἐκεῖνοι μὲν
but the Savior among men having-appeared those indeed
ἐγυμνώθησαν ὄντες ἄνθρωποι θνητοί, μόνος δὲ ὁ Χριστὸς
were-stripped being men mortal alone but — Christ
ἐν ἀνθρώποις ἐγνωρίσθη Θεὸς ἀληθινὸς Θεοῦ Θεὸς Λόγος.
among men was-known God true of-God God Word
Τί δὲ περὶ τῆς θαυμαζομένης παρ᾽ αὐτοῖς μαγείας ἄν τις
what and about the admired among them magic — one
εἴποι; ὅτι πρὶν μὲν ἐπιδημῆσαι τὸν Λόγον, ἴσχυε καὶ
would-say that before indeed to-sojourn the Word it-prevailed and
ἐνήργει παρ᾽ Αἰγυπτίοις καὶ Χαλδαίοις καὶ Ἰνδοῖς αὕτη καὶ
worked among Egyptians and Chaldeans and Indians it and

ἐξέπληττε τοὺς ὁρῶντας· τῇ δὲ παρουσίᾳ τῆς ἀληθείας,
astounded those seeing at-the but presence of-the truth
καὶ τῇ ἐπιφανείᾳ τοῦ Λόγου διηλέγχθη καὶ αὕτη, καὶ
and at-the appearing of-the Word was-exposed also it and
κατηργήθη παντελῶς. Περὶ δὲ τῆς Ἑλληνικῆς σοφίας καὶ
was-destroyed utterly about and the Greek wisdom and
τῆς τῶν φιλοσόφων μεγαλοφωνίας, νομίζω μηδένα τοῦ παρ᾽
the of-the philosophers grandiloquence I-think no-one the from
ἡμῶν δεῖσθαι λόγου, ἐπ᾽ ὄψει πάντων ὄντος τοῦ θαύματος,
us to-need argument in sight of-all being the wonder
ὅτι τοσαῦτα γραψάντων τῶν παρ᾽ Ἕλλησι σοφῶν καὶ μὴ
that so-much having-written the among Greeks wise(-men) and not
δυνηθέντων πεῖσαι κἂν ὀλίγους ἐκ τῶν πλησίον τόπων
having-been-able to-persuade even few from the near places
περὶ ἀθανασίας καὶ τοῦ κατ᾽ ἀρετὴν βίου, μόνος ὁ
about immortality and the according-to virtue life alone —
Χριστὸς δι᾽ εὐτελῶν ῥημάτων, καὶ δι᾽ ἀνθρώπων οὐ
Christ through simple words and through men not
κατὰ τὴν γλῶτταν σοφῶν, κατὰ πᾶσαν τὴν οἰκουμένην
according-to the tongue wise throughout all the inhabited-world
παμπληθεῖς ἐκκλησίας ἔπεισεν ἀνθρώπων καταφρονεῖν μὲν
very-numerous churches persuaded of-men to-despise indeed
θανάτου, φρονεῖν δὲ ἀθάνατα, καὶ τὰ μὲν πρόσκαιρα
death to-mind and immortal(-things) and the indeed temporary(-things)
παρορᾶν, εἰς δὲ τὰ αἰώνια ἀποβλέπειν, καὶ μηδὲν ἡγεῖσθαι
to-overlook to but the eternal(-things) to-look and nothing to-think
τὴν ἐπὶ γῆς δόξαν, μόνης δὲ τῆς ἀθανασίας ἀντιποιεῖσθαι.
the on earth glory of-only but the immortality to-lay-claim
Ταῦτα δὲ τὰ λεγόμενα παρ᾽ ἡμῶν οὐκ ἄχρι λόγων 48
these(-things) and the said(-things) by us not as-far-as words
ἐστίν, ἀλλὰ καὶ ἐξ αὐτῆς τῆς πείρας ἔχει τὴν τῆς
are but also from itself the experience has the of-the

ἀληθείας μαρτυρίαν. Παρίτω γὰρ ὁ βουλόμενος
truth testimony let-come-forward for the(-one) wishing
καὶ θεωρείτω τῆς μὲν ἀρετῆς τὸ γνώρισμα ἐν ταῖς
and let-him-behold of-the indeed virtue the token in the
Χριστοῦ παρθένοις καὶ ἐν τοῖς σωφροσύνην ἁγνεύουσι
of-Christ virgins and in the chastity keeping-pure
νεωτέροις, τῆς δὲ ἀθανασίας τὴν πίστιν ἐν τῷ τοσούτῳ
young(-men) of-the and immortality the faith in the so-great
τῶν μαρτύρων χορῷ. Ἡκέτω δὲ ὁ πεῖραν τῶν
of-the martyrs band let-come and the(-one) proof of-the
προλεχθέντων βουλόμενος λαβεῖν, καὶ ἐπ' αὐτῆς τῆς
aforesaid(-things) wishing to-take and at itself the
φαντασίας τῶν δαιμόνων, καὶ τῆς τῶν μαντειῶν ἀπάτης,
illusion of-the demons and the of-the oracles deceit
καὶ τῶν τῆς μαγείας θαυμάτων, χρησάσθω τῷ σημείῳ τοῦ
and the of-the magic wonders let-him-use the sign of-the
γελωμένου παρ' αὐτοῖς σταυροῦ, τὸν Χριστὸν ὀνομάσας
mocked by them cross — Christ having-named
μόνον, καὶ ὄψεται πῶς δι' αὐτοῦ δαίμονες μὲν φεύγουσι,
only and he-will-see how through him demons indeed flee
μαντεῖα δὲ παύεται, μαγεία δὲ πᾶσα καὶ φαρμακεία
oracles and cease magic and all and sorcery
κατήργηται. Τίς οὖν ἄρα καὶ πηλίκος ἐστὶν οὗτος ὁ
has-been-destroyed who then after-all and how-great is this —
Χριστός, ὁ τῇ ἑαυτοῦ ὀνομασίᾳ καὶ παρουσίᾳ τὰ
Christ the(-one) by-the his-own naming and presence the
πάντα πανταχόθεν ἐπισκιάσας καὶ καταργήσας, καὶ
all(-things) from-every-side having-overshadowed and having-destroyed and
μόνος κατὰ πάντων ἰσχύων, καὶ πᾶσαν τὴν οἰκουμένην
alone over all prevailing and all the inhabited-world
τῆς ἑαυτοῦ διδασκαλίας πληρώσας; λεγέτωσαν οἱ πάνυ
with-the his-own teaching having-filled let-them-say the very

γελῶντες καὶ οὐκ ἐρυθριῶντες Ἕλληνες. Εἰ μὲν γὰρ
laughing and not blushing Greeks if indeed for
ἄνθρωπός ἐστι· καὶ πῶς εἷς ἄνθρωπος τὴν πάντων
(a)-man he-is and how (did)-one man the of-all
τῶν παρ᾽ αὐτοῖς θεῶν δύναμιν ὑπερῆρε, καὶ οὐδὲν ἐκείνους
the among them gods power surpass and nothing them
ὄντας τῇ ἑαυτοῦ δυνάμει διήλεγξεν; εἰ δὲ μάγον αὐτὸν
being by-the his-own power expose if but (a)-magician him
λέγουσι· πῶς οἷόν τε ἐστὶν ὑπὸ μάγου καταργεῖσθαι
they-say how able — is-it by (a)-magician to-be-destroyed
πᾶσαν τὴν μαγείαν, καὶ μὴ μᾶλλον συνίστασθαι; εἰ μὲν
all the magic and not rather to-be-established if indeed
γὰρ ἀνθρώπους μάγους ἐνίκα, ἢ καθ᾽ ἑνὸς ἴσχυε μόνου,
for men magicians he-conquered or over one prevailed alone
καλῶς ἂν ἐνομίσθη παρ᾽ αὐτοῖς κρείττονι τέχνῃ
rightly — he-would-have-been-thought by them by-(a)-better art
τὴν τῶν ἄλλων ὑπερβάλλων. Εἰ δὲ κατὰ πάσης ἁπλῶς
the of-the others surpassing if but over all simply
μαγείας καὶ αὐτοῦ τοῦ ὀνόματος αὐτῆς ἤρατο τὴν νίκην ὁ
magic and itself the name its won the victory the
τούτου σταυρός· δῆλον ἂν εἴη μὴ εἶναι μάγον τὸν
his cross plain — it-would-be not to-be (a)-magician the
Σωτῆρα, ὃν καὶ οἱ παρὰ τῶν ἄλλων μάγων ἐπικαλούμενοι
Savior whom even the by the other magicians invoked
δαίμονες ὡς δεσπότην φεύγουσι. Τίς οὖν ἄρα ἐστὶ
demons as master flee who then after-all is-he
λεγέτωσαν οἱ μόνον ἐν τῷ χλευάζειν ἔχοντες τὴν σπουδὴν
let-them-say the only in the to-mock having the zeal
Ἕλληνες. ἴσως ἂν φήσαιεν δαίμονα καὶ αὐτὸν γεγενῆσθαι,
Greeks perhaps — they-would-say (a)-demon also him to-have-been
καὶ οὕτως ἰσχύειν. τοῦτο δὲ καὶ πάνυ λέγοντες ὀφλήσουσι
and thus to-prevail this but even very saying they-will-incur

χλεύην, πάλιν ταῖς προτέραις ἀποδείξεσι δυσωπεῖσθαι
mockery again by-the former demonstrations to-be-shamed
δυνάμενοι. πῶς γὰρ οἷόν τέ ἐστι δαίμονα εἶναι τὸν
being-able how for able — is-it (a)-demon to-be the(-one)
τοὺς δαίμονας ἀπελαύνοντα; Εἰ μὲν γὰρ ἁπλῶς δαίμονας
the demons driving-out if indeed for simply demons
ἤλαυνε, καλῶς ἂν ἐνομίσθη τῷ ἄρχοντι τῶν
he-drove rightly — he-would-have-been-thought by-the ruler of-the
δαιμονίων ἰσχύειν αὐτὸν κατὰ τῶν ἐλαττόνων, ὁποῖα
demons to-prevail him over the lesser such-things-as
καὶ οἱ Ἰουδαῖοι θέλοντες αὐτὸν ὑβρίζειν ἔλεγον αὐτῷ.
also the Jews wishing him to-insult said to-him
εἰ δὲ πᾶσα τῶν δαιμόνων μανία ἐξίσταται τῇ τούτου
if but all of-the demons madness stands-aside at-the his
ὀνομασίᾳ καὶ διώκεται· φανερὸν ἂν εἴη καὶ ἐν τούτῳ
naming and is-pursued manifest — it-would-be also in this
πλανᾶσθαι αὐτούς, καὶ μὴ εἶναι ὡς νομίζουσι δαιμονικήν
to-err them and not to-be as they-think demonic
τινα δύναμιν τὸν Κύριον ἡμῶν καὶ Σωτῆρα Χριστόν.
some power the Lord our and Savior Christ
Οὐκοῦν εἰ μήτε ἄνθρωπος ἁπλῶς, μήτε μάγος μήτε
therefore if neither (a)-man simply nor (a)-magician nor
δαίμων τις ἐστιν ὁ Σωτήρ, ἀλλὰ καὶ τὴν παρὰ ποιηταῖς
(a)-demon any is the Savior but even the among poets
ὑπόνοιαν καὶ δαιμόνων φαντασίαν καὶ Ἑλλήνων σοφίαν
supposition and of-demons illusion and of-Greeks wisdom
τῇ αὐτοῦ θειότητι κατήργησε καὶ ἐπεσκίασε· φανερὸν
by-the his divinity destroyed and overshadowed manifest
ἂν εἴη καὶ παρὰ πᾶσιν ὁμολογηθήσεται, ὅτι οὗτος
— it-would-be and by all it-will-be-confessed that this(-one)
ἀληθῶς Θεοῦ Υἱός ἐστι, Λόγος καὶ Σοφία, καὶ Δύναμις
truly of-God Son is Word and Wisdom and Power

τοῦ Πατρὸς ὑπάρχων. διὰ τοῦτο γὰρ οὐδὲ ἀνθρώπινά
of-the Father being because-of this for not-even human
ἐστιν αὐτοῦ τὰ ἔργα, ἀλλ᾽ ὑπὲρ ἄνθρωπον, καὶ Θεοῦ τῷ
are his the works but above man and of-God in-the
ὄντι γινώσκεται ταῦτα, καὶ ἀπ᾽ αὐτῶν τῶν φαινομένων,
reality are-known these(-works) both from themselves the appearing(-things)
καὶ ἀπὸ τῆς πρὸς ἀνθρώπους συγκρίσεως.
and from the toward men comparison
Τίς γὰρ τῶν πώποτε γενομένων ἀνθρώπων ἐκ παρθένου 49
who for of-the ever having-been men from (a)-virgin
μόνης ἑαυτῷ συνεστήσατο σῶμα; ἢ τίς πώποτε ἀνθρώπων
alone for-himself formed (a)-body or who ever of-men
τοιαύτας νόσους ἐθεράπευσεν, οἵας ὁ κοινὸς πάντων
such diseases healed as the common of-all
Κύριος; τίς δὲ τὸ τῇ γενέσει ἐλλεῖπον ἀποδέδωκε, καὶ
Lord who and the in-the birth lacking restored and
ἐκ γενετῆς τυφλὸν ἐποίησε βλέπειν; Ἀσκληπιὸς ἐθεοποιήθη
from birth blind made to-see Asclepius was-deified
παρ᾽ αὐτοῖς, ὅτι τὴν ἰατρικὴν ἤσκησε, καὶ βοτάνας πρὸς
among them because the medicine he-practiced and herbs for
τὰ πάσχοντα τῶν σωμάτων ἐπενόει, οὐκ αὐτὸς ταύτας
the suffering(-parts) of-the bodies devised not he-himself them
πλάττων ἀπὸ γῆς, ἀλλὰ τῇ ἐκ φύσεως ἐπιστήμῃ ταύτας
forming from earth but by-the from nature knowledge them
ἐφευρίσκων. τί δὲ πρὸς τὸ ὑπὸ τοῦ Σωτῆρος γενόμενον,
finding-out what but compared-to the by the Savior done(-thing)
ὅτι οὐ τραῦμα ἐθεράπευσεν, ἀλλὰ γένεσιν ἔπλασε καὶ
that not (a)-wound he-healed but (a)-birth he-formed and
ἀποκατέστησε τὸ πλᾶσμα; Ἡρακλῆς ὡς θεὸς προσκυνεῖται
restored the formation Heracles as god is-worshiped
παρ᾽ Ἕλλησιν, ὅτι πρὸς ἴσους ἀνθρώπους ἀντεμαχέσατο,
among Greeks because against equal men he-fought

καὶ θηρία δόλοις ἀνεῖλε. τί πρὸς τὰ ὑπὸ τοῦ
and beasts by-wiles slew what compared-to the(-things) by the
Λόγου γενόμενα, ὅτι νόσους καὶ δαίμονας, καὶ τὸν θάνατον
Word done that diseases and demons and the death
αὐτὸν ἀπήλαυνε τῶν ἀνθρώπων; Διόνυσος θρησκεύεται
itself he-drove-away from-the men Dionysus is-worshiped
παρ᾽ αὐτοῖς, ὅτι μέθης γέγονε διδάσκαλος τοῖς
among them because of-drunkenness he-has-been (a)-teacher to-the
ἀνθρώποις. ὁ δὲ Σωτὴρ τῷ ὄντι καὶ Κύριος τοῦ παντός,
men the but Savior in-the reality and Lord of-the universe
σωφροσύνην διδάξας, χλευάζεται παρ᾽ ἐκείνων. Ἀλλ᾽ ἔστω
temperance having-taught is-mocked by them but let-be
ταῦτα. Τί καὶ πρὸς τὰ ἕτερα θαύματα τῆς θεότητος
these(-things) what also compared-to the other wonders of-the deity
αὐτοῦ; τίνος ἀποθνήσκοντος ἀνθρώπου, ὁ μὲν ἥλιος
his of-what dying man the indeed sun
ἐσκοτίσθη, ἡ δὲ γῆ ἐσείετο; ἰδοὺ μέχρι νῦν ἀποθνήσκουσι
was-darkened the and earth was-shaken behold until now die
καὶ ἀπέθανον ἔτι ἄνθρωποι· πότε τι τοιοῦτον ἐπ᾽ αὐτοῖς
and died still men when anything such over them
γέγονε θαῦμα; Ἢ, ἵνα τὰς διὰ τοῦ σώματος αὐτοῦ
has-happened (a)-wonder or that the through the body his
πράξεις παραλίπω, καὶ τὰς μετὰ τὴν ἀνάστασιν αὐτοῦ
deeds I-may-pass-over and the after the resurrection his
μνημονεύσω· τίνος πώποτε τῶν γενομένων ἀνθρώπων ἡ
I-may-mention of-whom ever of-the having-been men the
διδασκαλία, ἀπὸ περάτων γῆς ἕως περάτων μία καὶ
teaching from (the)-ends of-(the)-earth to (the)-ends one and
ἡ αὐτὴ δι᾽ ὅλων ἴσχυσεν, ὥστε διὰ πάσης γῆς τὸ
the same through all prevailed so-that through all (the)-earth the
σέβας αὐτοῦ διαπτῆναι; Ἢ διὰ τί, εἴπερ ἄνθρωπός
worship his to-fly-abroad or because-of what if-indeed (a)-man

ἐστιν ὁ Χριστὸς καὶ οὐ Θεὸς Λόγος κατ᾽ αὐτούς, οὐ
is — Christ and not God Word according-to them not
κωλύεται ὑπὸ τῶν παρ᾽ αὐτοῖς θεῶν εἰς τὴν αὐτὴν χώραν,
he-is-prevented by the among them gods into the same country
ἔνθα εἰσί, τὸ τούτου σέβας διαβῆναι· ἀλλὰ μᾶλλον αὐτὸς
where they-are the his worship to-cross but rather himself
ὁ Λόγος ἐπιδημῶν, τῇ διδασκαλίᾳ ἑαυτοῦ τὴν ἐκείνων
the Word sojourning by-the teaching his-own the their
θρησκείαν παύει, καὶ τὴν φαντασίαν αὐτῶν καταισχύνει;
worship stops and the illusion their puts-to-shame
Πολλοὶ πρὸ τούτου γεγόνασι βασιλεῖς καὶ τύραννοι γῆς, 50
many before this have-been kings and tyrants of-(the)-earth
πολλοὶ παρὰ Χαλδαίοις ἱστοροῦνται καὶ παρ᾽ Αἰγυπτίοις
many among Chaldeans are-recorded and among Egyptians
καὶ Ἰνδοῖς γενόμενοι σοφοὶ καὶ μάγοι· τίς τούτων ποτέ,
and Indians having-been wise(-men) and magicians who of-these ever
οὐ λέγω μετὰ θάνατον, ἀλλὰ καὶ ἔτι ζῶν ἠδυνήθη τοσοῦτον
not I-say after death but even still living was-able so-much
ἰσχῦσαι, ὥστε τὴν σύμπασαν αὐτὸν γῆν πληρῶσαι τῆς
to-prevail so-that the whole him earth to-fill with-the
αὐτοῦ διδασκαλίας, καὶ τοσοῦτον πλῆθος παιδεῦσαι ἀπὸ τῆς
his teaching and so-great (a)-multitude to-train from the
τῶν εἰδώλων δεισιδαιμονίας, ὅσους ὁ ἡμέτερος Σωτὴρ εἰς
of-the idols superstition as-many-as the our Savior to
ἑαυτὸν ἀπὸ τῶν εἰδώλων μετήνεγκεν; Ἑλλήνων οἱ φιλόσοφοι
himself from the idols transferred of-(the)-Greeks the philosophers
μετὰ πιθανότητος καὶ τέχνης λόγων πολλὰ συνέγραψαν·
with persuasiveness and art of-words many(-things) composed
τί οὖν τοσοῦτον ὅσον ὁ τοῦ Χριστοῦ σταυρὸς ἐπεδείξαντο;
what then so-great as the — of-Christ cross did-they-display
ἄχρι γὰρ τελευτῆς αὐτῶν τὰ παρ᾽ αὐτῶν σοφίσματα τὸ
until for death their the from them sophistries the

πιθανὸν ἔσχεν· ἀλλὰ καὶ ὃ ἔδοξαν ζῶντες ἰσχύειν ἐν
persuasiveness had but even (in)-which they-seemed living to-prevail among
ἀλλήλοις ἔσχον τὴν ἅμιλλαν καὶ κατ᾽ ἀλλήλων μελετῶντες
one-another they-had the rivalry and against one-another practicing
ἐφιλονείκουν. Ὁ δὲ τοῦ Θεοῦ Λόγος, τὸ παραδοξότατον,
they-contended the but — of-God Word the most-marvelous(-thing)
πτωχοτέραις ταῖς λέξεσι διδάξας, τοὺς πάνυ σοφιστὰς
with-poorer the words having-taught the very sophists
ἐπεσκίασε, καὶ τὰς μὲν ἐκείνων διδασκαλίας κατήργησε,
overshadowed and the indeed their teachings destroyed
πάντας ἕλκων πρὸς ἑαυτόν, τὰς δὲ ἑαυτοῦ ἐκκλησίας
all drawing to himself the and his-own churches
πεπλήρωκε· καὶ τό γε θαυμαστόν, ὅτι ὡς ἄνθρωπος εἰς
has-filled and the at-least marvelous(-thing) that as man into
τὸν θάνατον καταβάς, τὴν τῶν σοφῶν μεγαλοφωνίαν
the death having-descended the of-the wise(-men) grandiloquence
περὶ εἰδώλων κατήργησε. Τίνος γάρ ποτε θάνατος ἀπήλασε
about idols destroyed of-whom for ever death drove-away
δαίμονας; ἢ τίνος ποτὲ θάνατον ἐφοβήθησαν δαίμονες ὡς
demons or of-whom ever death feared demons as
τὸν Χριστοῦ; ἔνθα γὰρ ὀνομάζεται τὸ ὄνομα τοῦ Σωτῆρος,
the of-Christ where for is-named the name of-the Savior
ἐκεῖθεν πᾶς δαίμων ἀπελαύνεται. τίς δὲ οὕτως τὰ ψυχικὰ
thence every demon is-driven-out who and thus the of-the-soul
πάθη περιεῖλε τῶν ἀνθρώπων, ὥστε τοὺς μὲν πόρνους
passions took-away from-the men so-that the indeed fornicators
σωφρονεῖν, τοὺς δὲ ἀνδροφόνους μηκέτι ξίφος κρατεῖν,
to-be-chaste the and murderers no-longer (the)-sword to-hold
τοὺς δὲ δειλίᾳ προκατεχομένους ἀνδρίζεσθαι; Καὶ ὅλως,
the and by-cowardice possessed to-be-brave and in-short
τίς τοὺς παρὰ βαρβάροις καὶ τοὺς κατὰ τόπον τῶν ἐθνῶν
who the among barbarians and the in place of-the nations

ἀνθρώπους ἔπεισεν ἀποθέσθαι μὲν τὴν μανίαν, εἰρηναῖα
men persuaded to-lay-aside indeed the madness peaceful(-things)
δὲ φρονεῖν, εἰ μὴ ἡ τοῦ Χριστοῦ πίστις, καὶ τὸ τοῦ σταυροῦ
and to-mind if not the — of-Christ faith and the of-the cross
σημεῖον; τίς δὲ ἄλλος περὶ ἀθανασίας οὕτως ἐπιστώσατο
sign who and else about immortality thus assured
τοὺς ἀνθρώπους, ὡς ὁ τοῦ Χριστοῦ σταυρός, καὶ ἡ τοῦ
the men as the — of-Christ cross and the of-the
σώματος ἀνάστασις αὐτοῦ; Καίπερ γὰρ πάντα ψευσάμενοι
body resurrection his although for all(-things) having-lied
Ἕλληνες, ὅμως οὐκ ἠδυνήθησαν ἀνάστασιν τῶν ἑαυτῶν
Greeks nevertheless not were-able (a)-resurrection of-the their-own
εἰδώλων πλάσασθαι, οὐκ ἐνθυμούμενοι τὸ σύνολον, εἰ
idols to-fabricate not considering — at-all whether
ὅλως δυνατὸν μετὰ θάνατον εἶναι πάλιν τὸ σῶμα· ἐφ'
at-all possible-(it-is) after death to-be again the body for
ᾧ καὶ μάλιστα ἄν τις αὐτοὺς ἀποδέξηται, ὅτι τοιαῦτα
which also especially — one them may-approve that such(-things)
λογισάμενοι τὴν μὲν ἀσθένειαν τῆς ἑαυτῶν εἰδωλολατρίας
having-reasoned the indeed weakness of-the their-own idolatry
ἤλεγξαν, τὸ δὲ δυνατὸν τῷ Χριστῷ παρεχώρησαν, ἵνα
they-exposed the and possibility — to-Christ they-conceded that
καὶ ἐκ τούτου γνωσθῇ παρὰ πᾶσι τοῦ Θεοῦ Υἱός.
also from this may-be-known by all — of-God Son
Τίς οὖν ἀνθρώπων μετὰ θάνατον ἢ ὅλως ζῶν περὶ 51
who then of-men after death or at-all living about
παρθενίας ἐδίδαξε, καὶ οὐκ ἐνόμισεν ἀδύνατον εἶναι τὴν
virginity taught and not thought impossible to-be the
ἀρετὴν ταύτην ἐν ἀνθρώποις; ἀλλ' ὁ ἡμέτερος Σωτὴρ
virtue this among men but the our Savior
καὶ τῶν πάντων Βασιλεὺς Χριστὸς τοσοῦτον ἴσχυσεν ἐν τῇ
and of-the all King Christ so-much prevailed in the

περὶ ταύτης διδασκαλίᾳ, ὡς καὶ παιδία μήπω τῆς νομίμης
about it teaching that even children not-yet the lawful
ἡλικίας ἐπιβάντα τὴν ὑπὲρ τὸν νόμον ἐπαγγέλλεσθαι
age having-reached the beyond the law profess
παρθενίαν. Τίς πώποτε ἀνθρώπων ἠδυνήθη διαβῆναι
virginity who ever of-men was-able to-cross
τοσοῦτον, καὶ εἰς Σκύθας, καὶ Αἰθίοπας, ἢ Πέρσας, ἢ
so-far even to Scythians and Ethiopians or Persians or
Ἀρμενίους, ἢ Γότθους, ἢ τοὺς ἐπέκεινα τοῦ Ὠκεανοῦ
Armenians or Goths or those beyond the Ocean
λεγομένους, ἢ τοὺς ὑπὲρ Ὑρκανίαν ὄντας, ἢ ὅλως τοὺς
called or those beyond Hyrcania being or at-all the
Αἰγυπτίους καὶ Χαλδαίους παρελθεῖν, τοὺς φρονοῦντας μὲν
Egyptians and Chaldeans to-go-over those minding indeed
μαγικά, δεισιδαίμονας δὲ ὑπὲρ τὴν φύσιν καὶ ἀγρίους τοῖς
magic(-things) superstitious but beyond the nature and savage in-the
τρόποις, καὶ ὅλως κηρύξαι περὶ ἀρετῆς καὶ σωφροσύνης
ways and at-all to-preach about virtue and temperance
καὶ κατὰ τῆς εἰδώλων θρησκείας, ὡς ὁ πάντων Κύριος,
and against the of-idols worship as the of-all Lord
ἡ τοῦ Θεοῦ Δύναμις, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός;
the — of-God Power the Lord our Jesus Christ
Ὃς οὐ μόνον ἐκήρυξε διὰ τῶν ἑαυτοῦ μαθητῶν, ἀλλὰ
who not only preached through the his-own disciples but
γὰρ καὶ ἔπεισεν αὐτοὺς κατὰ διάνοιαν, τὴν μὲν τῶν
for also persuaded them in understanding the indeed of-the
τρόπων ἀγριότητα μεταθέσθαι, μηκέτι δὲ τοὺς πατρίους
ways savagery to-change no-longer and the ancestral
σέβειν θεούς, ἀλλ᾽ αὐτὸν ἐπιγινώσκειν, καὶ δι᾽ αὐτοῦ
to-worship gods but him to-recognize and through him
τὸν Πατέρα θρησκεύειν. Πάλαι μὲν γὰρ εἰδωλολατροῦντες,
the Father to-worship of-old indeed for worshiping-idols

Ἕλληνες καὶ βάρβαροι κατ᾽ ἀλλήλων ἐπολέμουν, καὶ ὠμοὶ
Greeks and barbarians against one-another warred and cruel
πρὸς τοὺς συγγενεῖς ἐτύγχανον. οὐκ ἦν γάρ τινα τὸ
toward the kinsmen were not it-was(-possible) for anyone —
σύνολον οὔτε τὴν γῆν οὔτε τὴν θάλασσαν διαβῆναι χωρὶς
at-all neither the land nor the sea to-cross without
τοῦ τὴν χεῖρα ξίφεσιν ὁπλίσαι, ἕνεκα τῆς πρὸς ἀλλήλους
the the hand with-swords to-arm because-of the toward one-another
ἀκαταλάκτου μάχης. Καὶ γὰρ καὶ ἡ πᾶσα τοῦ ζῆν
irreconcilable fighting and for also the whole of-the to-live
αὐτοῖς διαγωγὴ δι᾽ ὅπλων ἐγίνετο, καὶ ξίφος ἦν αὐτοῖς
for-them course through arms went-on and (a)-sword was to-them
ἀντὶ βακτηρίας, καὶ παντὸς βοηθήματος ἔρεισμα· καίτοι,
instead-of (a)-staff and of-every help (the)-support although
ὡς προεῖπον, εἰδώλοις ἐλάτρευον, καὶ δαίμοσιν ἔσπενδον
as I-said-before idols they-served and to-demons poured
θυσίας, καὶ ὅμως οὐδὲν ἐκ τῆς εἰδώλων δεισιδαιμονίας
sacrifices and nevertheless nothing from the of-idols superstition
ἠδυνήθησαν οἱ τοιαῦτα φρονοῦντες μεταπαιδευθῆναι. Ὅτε
were-able those such(-things) minding to-be-re-educated when
δὲ εἰς τὴν τοῦ Χριστοῦ διδασκαλίαν μεταβεβήκασι, τότε
but into the — of-Christ teaching they-have-passed then
δὴ παραδόξως τῷ ὄντι κατὰ διάνοιαν κατανυγέντες,
indeed paradoxically in-the reality in understanding pricked
τὴν μὲν ὠμότητα τῶν φόνων ἀπέθεντο, καὶ οὐκ ἔτι
the indeed cruelty of-the murders they-laid-aside and no longer
πολέμια φρονοῦσι, πάντα δὲ αὐτοῖς εἰρηναῖα, καὶ
warlike(-things) they-mind all(-things) but to-them peaceful and
τὰ πρὸς φιλίαν καταθύμια λοιπόν ἐστι.
the(-things) toward friendship agreeable henceforth are

52 Τίς οὖν ὁ ταῦτα ποιήσας, ἢ τίς ὁ τοὺς μισοῦντας
who then the(-one) these(-things) having-done or who the(-one) those hating
ἀλλήλους εἰς εἰρήνην συνάψας, εἰ μὴ ὁ ἀγαπητὸς τοῦ
one-another into peace having-joined if not the beloved of-the
Πατρὸς Υἱός, ὁ κοινὸς πάντων Σωτὴρ Ἰησοῦς Χριστός,
Father Son the common of-all Savior Jesus Christ
ὃς τῇ ἑαυτοῦ ἀγάπῃ πάντα ὑπὲρ τῆς ἡμῶν σωτηρίας
who by-the his-own love all(-things) for the our salvation
ὑπέστη; καὶ γὰρ καὶ ἄνωθεν ἦν προφητευόμενον περὶ
underwent and for also from-of-old it-was prophesied about
τῆς παρ᾽ αὐτοῦ πρυτανευομένης εἰρήνης, λεγούσης τῆς
the by him presided-over peace saying the
γραφῆς· “Συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα,
scripture they-shall-beat the swords their into plowshares
καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήψεται
and the spears their into sickles and not shall-take
ἔθνος ἐπ᾽ ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι
nation against nation (a)-sword and not — they-shall-learn any-more
πολεμεῖν.” Καὶ οὐκ ἄπιστόν γε τὸ τοιοῦτον, ὅπου καὶ
to-war and not incredible at-least the such(-thing) where even
νῦν οἱ τὸ ἄγριον τῶν τρόπων ἔμφυτον ἔχοντες βάρβαροι,
now the the savage of-the ways inborn having barbarians
ἔτι μὲν θύοντες παρ᾽ αὐτοῖς τοῖς εἰδώλοις, μαίνονται
still indeed sacrificing among them to-the idols rage
κατ᾽ ἀλλήλων, καὶ χωρὶς ξίφους οὐδεμίαν ὥραν ἀνέχονται
against one-another and without (a)-sword not-one hour endure
μένειν. Ὅτε δὲ τῆς Χριστοῦ διδασκαλίας ἀκούουσιν,
to-remain when but the of-Christ teaching they-hear
εὐθέως ἀντὶ μὲν πολέμων, εἰς γεωργίαν τρέπονται·
immediately instead-of indeed wars to farming they-turn
ἀντὶ δὲ τοῦ ξίφεσι τὰς χεῖρας ὁπλίζειν, εἰς εὐχὰς
instead-of and the with-swords the hands to-arm in prayers

ἐκτείνουσι. καὶ ὅλως, ἀντὶ τοῦ πολεμεῖν πρὸς ἑαυτούς,
they-stretch(-them)-out and in-short instead-of the to-war against themselves
λοιπὸν κατὰ διαβόλου καὶ κατὰ δαιμόνων ὁπλίζονται,
henceforth against (the)-devil and against demons they-arm-themselves
σωφροσύνῃ καὶ ψυχῆς ἀρετῇ τούτους καταπολεμοῦντες.
with-temperance and of-soul with-virtue them warring-down
Τοῦτο δὲ τῆς μὲν θειότητος τοῦ Σωτῆρός ἐστι γνώρισμα·
this and of-the indeed divinity of-the Savior is (a)-token
ὅτι ὃ μὴ δεδύνηνται ἐν εἰδώλοις μαθεῖν οἱ ἄνθρωποι,
that what not have-been-able in idols to-learn the men
τοῦτο παρ᾽ αὐτοῦ μεμαθήκασι· τῆς δὲ δαιμόνων καὶ τῆς
this from him they-have-learned of-the and of-demons and of-the
εἰδώλων ἀσθενείας καὶ οὐθενείας ἔλεγχος οὐκ ὀλίγος ἐστὶν
of-idols weakness and nothingness proof not small is
οὗτος. εἰδότες γὰρ ἑαυτῶν δαίμονες τὴν ἀσθένειαν, διὰ
this knowing for their-own demons the weakness because-of
τοῦτο συνέβαλον πάλαι τοὺς ἀνθρώπους καθ᾽ ἑαυτῶν
this induced of-old the men against themselves
πολεμεῖν, ἵνα μὴ παυσάμενοι τῆς κατ᾽ ἀλλήλων ἔριδος,
to-war that not having-ceased from-the against one-another strife
εἰς τὴν κατὰ δαιμόνων μάχην ἐπιστρέψωσιν. Ἀμέλει μὴ
to the against demons fight they-might-turn indeed not
πολεμοῦντες πρὸς ἑαυτοὺς οἱ Χριστῷ μαθητευόμενοι,
warring against themselves the(-ones) by-Christ being-discipled
κατὰ δαιμόνων τοῖς τρόποις καὶ ταῖς κατ᾽ ἀρετὴν
against demons by-the ways and by-the according-to virtue
πράξεσιν ἀντιπαρατάσσονται, καὶ τούτους μὲν διώκουσι,
deeds are-arrayed and these indeed they-pursue
τὸν δὲ τούτων ἀρχηγὸν Διάβολον καταπαίζουσιν, ὥστε
the and their leader (the)-Devil mock so-that
ἐν νεότητι μὲν σωφρονεῖν, ἐν πειρασμοῖς δὲ ὑπομένειν,
in youth indeed to-be-chaste in temptations and to-endure

ἐν πόνοις δὲ καρτερεῖν, καὶ ὑβριζομένους μὲν ἀνέχεσθαι,
in toils and to-persevere and being-insulted indeed to-bear
ἀποστερουμένους δὲ καταφρονεῖν· καὶ τό γε θαυμαστόν,
being-robbed and to-despise and the at-least wonderful(-thing)
ὅτι καὶ θανάτου καταφρονοῦσι, καὶ γίνονται μάρτυρες
that even death they-despise and become martyrs
Χριστοῦ.
of-Christ

53 Καὶ ἵνα ἓν ὃ καὶ πάνυ θαυμαστόν ἐστι γνώρισμα τῆς
and that one(-thing) which also very wonderful is token of-the
θειότητος τοῦ Σωτῆρος εἴπω· τίς πώποτε ἄνθρωπος ἁπλῶς
divinity of-the Savior I-may-say who ever man simply
ἢ μάγος, ἢ τύραννος, ἢ βασιλεύς, ἐφ' ἑαυτοῦ τοσοῦτον
or magician or tyrant or king by himself so-much
ἠδυνήθη βαλεῖν καὶ καθ' ὅλης τῆς εἰδωλολατρίας καὶ
was-able to-throw(-himself) even against whole the idolatry and
πάσης δαιμονικῆς στρατίας, καὶ πάσης μαγείας, καὶ πάσης
every demonic host and every magic and every
σοφίας Ἑλλήνων, τοσοῦτον ἰσχυόντων καὶ ἔτι ἀκμαζόντων
wisdom of-Greeks so-much prevailing and still flourishing
καὶ ἐκπληττόντων πάντας, ἀντιμάχεσθαι καὶ μιᾷ ῥοπῇ
and astounding all to-fight-against and with-one stroke
κατὰ πάντων ἀντιστῆναι, ὡς ὁ ἡμέτερος Κύριος, ὁ τοῦ
against all to-withstand as the our Lord the —
Θεοῦ ἀληθὴς Λόγος, ὃς ἀοράτως ἑκάστου τὴν πλάνην
of-God true Word who invisibly of-each the error
ἐλέγχων, μόνος παρὰ πάντων τοὺς πάντας ἀνθρώπους
exposing alone from all the all men
σκυλεύει, ὥστε τοὺς μὲν τὰ εἴδωλα προσκυνοῦντας λοιπὸν
despoils so-that those indeed the idols worshiping henceforth
αὐτὰ καταπατεῖν· τοὺς δὲ μαγείαις θαυμασθέντας τὰς
them to-trample those and by-magic-arts having-marveled the

βίβλους κατακαίειν· τοὺς δὲ σοφοὺς τὴν τῶν Εὐαγγελίων
books to-burn the and wise(-men) the of-the Gospels
προκρίνειν πάντων ἑρμηνείαν. Οὓς μὲν γὰρ πρότερον
to-prefer to-all interpretation whom indeed for before
προσεκύνουν, τούτους καταλιμπάνουσιν· ὃν δὲ ἐχλεύαζον
they-worshiped these they-forsake whom but they-mocked
ἐσταυρωμένον, τοῦτον προσκυνοῦσι Χριστόν, Θεὸν αὐτὸν
crucified this(-one) they-worship Christ God him
ὁμολογοῦντες. καὶ οἱ μὲν παρ᾽ αὐτοῖς λεγόμενοι θεοὶ τῷ
confessing and the indeed among them called gods by-the
σημείῳ τοῦ σταυροῦ διώκονται· ὁ δὲ σταυρωθεὶς Σωτὴρ
sign of-the cross are-pursued the but crucified Savior
ἐν πάσῃ τῇ οἰκουμένῃ Θεὸς ἀναγορεύεται καὶ Θεοῦ Υἱός.
in all the inhabited-world God is-proclaimed and of-God Son
καὶ οἱ μὲν παρ᾽ Ἕλλησι προσκυνούμενοι θεοί, ὡς αἰσχροὶ
and the indeed among Greeks worshiped gods as shameful
διαβάλλονται παρ᾽ αὐτῶν· οἱ δὲ τὴν Χριστοῦ λαμβάνοντες
are-denounced by them those but the of-Christ receiving
διδασκαλίαν, σωφρονέστερον ἐκείνων ἔχουσι τὸν βίον.
teaching more-chastely than-they have the life
Ταῦτα οὖν, καὶ τὰ τοιαῦτα, εἰ μὲν ἀνθρώπινά ἐστι,
these(-things) then and the(-things) such if indeed human they-are
δεικνύτω τις ὁ βουλόμενος καὶ τὰ τῶν προτέρων
let-show one the(-one) wishing also the of-the former(-men)
τοιαῦτα, καὶ πειθέτω. εἰ δὲ μὴ ἀνθρώπων ἀλλὰ Θεοῦ
such(-things) and let-him-persuade if but not of-men but of-God
ἔργα ταῦτα φαίνεται καὶ εἴσι, διὰ τί τοσοῦτον
works these(-things) appear and are because-of what so-much
ἀσεβοῦσιν οἱ ἄπιστοι, μὴ ἐπιγινώσκοντες τὸν ταῦτα
are-impious the unbelievers not recognizing the these(-things)
ἐργασάμενον Δεσπότην; Ὅμοιον γὰρ πάσχουσιν, ὡς εἴ
having-wrought Master like for they-suffer as if

τις ἐκ τῶν ἔργων τῆς κτίσεως μὴ γινώσκοι τὸν τούτων
one from the works of-the creation not should-know the their
δημιουργὸν Θεόν. εἰ γὰρ ἐκ τῆς εἰς τὰ ὅλα αὐτοῦ
creator God if for from the toward the whole his
δυνάμεως ἐγίνωσκον αὐτοῦ τὴν θεότητα, ἔγνωσαν
power they-knew his the deity they-would-have-known
ἂν ὅτι καὶ τὰ διὰ τοῦ σώματος ἔργα τοῦ Χριστοῦ οὐκ
— that also the through the body works — of-Christ not
ἀνθρώπινα, ἀλλὰ τοῦ πάντων Σωτῆρός ἐστι τοῦ Θεοῦ
human but of-the of-all Savior are of-the God
Λόγου. γινώσκοντες δὲ οὕτως, καθάπερ εἶπεν ὁ Παῦλος,
Word knowing but thus as said — Paul
"οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν."
not — the Lord of-the glory they-would-have-crucified

54 Ὥσπερ οὖν εἴ τις ἀόρατον ὄντα τῇ φύσει τὸν Θεὸν καὶ
as then if one invisible being by-the nature — God and
μηδόλως ὁρώμενον ἐθέλοι ὁρᾶν, ἐκ τῶν ἔργων αὐτὸν
not-at-all seen should-wish to-see from the works him
καταλαμβάνει καὶ γινώσκει· οὕτως ὁ μὴ ὁρῶν τῇ
apprehends and knows thus the(-one) not seeing with-the
διανοίᾳ τὸν Χριστόν, κἂν ἐκ τῶν ἔργων τοῦ σώματος
understanding — Christ at-least from the works of-the body
καταμανθανέτω τοῦτον, καὶ δοκιμαζέτω εἰ ἀνθρώπινά
let-him-learn this(-one) and let-him-test whether human
ἐστιν ἢ Θεοῦ; Καὶ ἐὰν μὲν ἀνθρώπινα ᾖ, χλευαζέτω·
they-are or of-God and if indeed human they-be let-him-mock
εἰ δὲ μὴ ἀνθρώπινά ἐστιν ἀλλὰ Θεοῦ γινώσκεται, μὴ
if but not human they-are but of-God are-known not
γελάτω τὰ ἀχλεύαστα· ἀλλὰ μᾶλλον θαυμαζέτω,
let-him-laugh-at the(-things) not-to-be-mocked but rather let-him-marvel
ὅτι διὰ τοιούτου πράγματος εὐτελοῦς, τὰ θεῖα
that through such (a)-matter lowly the divine(-things)

ἡμῖν πεφανέρωται, καὶ διὰ τοῦ θανάτου ἡ ἀθανασία
to-us have-been-manifested and through the death the immortality
"εἰς πάντας ἔφθασε," καὶ διὰ τῆς ἐνανθρωπήσεως τοῦ
to all came and through the becoming-man of-the
Λόγου ἡ τῶν πάντων ἐγνώσθη πρόνοια, καὶ ὁ ταύτης
Word the of-the all(-things) was-known providence and the of-it
χορηγὸς καὶ δημιουργὸς αὐτὸς ὁ τοῦ Θεοῦ Λόγος. Αὐτὸς
provider and creator himself the — of-God Word he
γὰρ ἐνηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν· καὶ αὐτὸς
for became-man that we might-be-made-god and he
ἐφανέρωσεν ἑαυτὸν διὰ σώματος, ἵνα ἡμεῖς τοῦ ἀοράτου
manifested himself through (a)-body that we of-the invisible
Πατρὸς ἔννοιαν λάβωμεν· καὶ αὐτὸς ὑπέμεινε τὴν παρ'
Father (a)-notion might-take and he endured the from
ἀνθρώπων ὕβριν, ἵνα ἡμεῖς ἀφθαρσίαν κληρονομήσωμεν.
men insult that we incorruption might-inherit
ἐβλάπτετο μὲν γὰρ αὐτὸς οὐδέν, ἀπαθὴς καὶ ἄφθαρτος
was-harmed indeed for he-himself in-nothing impassible and incorruptible
καὶ Αὐτολόγος ὢν καὶ Θεός· τοὺς δὲ πάσχοντας ἀνθρώπους,
and very-Word being and God the but suffering men
δι' οὓς καὶ ταῦτα ὑπέμεινεν, ἐν τῇ ἑαυτοῦ ἀπαθείᾳ
because-of whom also these(-things) he-endured in the his-own impassibility
ἐτήρει καὶ διέσωζε. Καὶ ὅλως τὰ κατορθώματα τοῦ Σωτῆρος
he-kept and preserved and in-short the achievements of-the Savior
τὰ διὰ τῆς ἐνανθρωπήσεως αὐτοῦ γενόμενα, τοιαῦτα καὶ
the through the becoming-man his done such and
τοσαῦτά ἐστιν, ἃ εἰ διηγήσασθαί τις ἐθελήσειεν, ἔοικεν
so-many are which if to-relate one should-wish he-is-like
τοῖς ἀφορῶσιν εἰς τὸ πέλαγος τῆς θαλάσσης, καὶ θέλουσιν
those looking to the open-sea of-the sea and wishing
ἀριθμεῖν τὰ κύματα ταύτης. ὡς γὰρ οὐ δύναται τοῖς
to-count the waves its as for not he-is-able with-the

ὀφθαλμοῖς περιλαβεῖν τὰ ὅλα κύματα, τῶν ἐπερχομένων
eyes to-take-in the whole waves the(-ones) coming-on
παριόντων τὴν αἴσθησιν τοῦ πειράζοντος· οὕτω καὶ
passing-beyond the perception of-the(-one) trying thus also
τῷ βουλομένῳ πάντα τὰ ἐν σώματι τοῦ Χριστοῦ
for-the(-one) wishing all the in (the)-body — of-Christ
κατορθώματα περιλαβεῖν, ἀδύνατον τὰ ὅλα κἂν τῷ
achievements to-take-in (it-is)-impossible the whole even by-the
λογισμῷ δέξασθαι, πλειόνων ὄντων τῶν παριόντων
reasoning to-receive more being the(-things) passing-beyond
αὐτοῦ τὴν ἐνθύμησιν, ὧν αὐτὸς νομίζει περιειληφέναι.
his the consideration than-what he thinks to-have-taken-in
Κάλλιον οὖν μὴ πρὸς τὰ ὅλα ἀφορῶντα λέγειν, ὧν
better then not to the whole looking to-speak of-which
οὐδὲ μέρος ἐξειπεῖν τις δύναται, ἀλλ᾽ ἔτι ἑνὸς
not-even (a)-part to-tell-out one is-able but still one(-thing)
μνημονεῦσαι καὶ σοὶ καταλιπεῖν τὰ ὅλα θαυμάζειν. πάντα
to-mention and to-you to-leave the whole to-marvel-at all
γὰρ ἐπίσης ἔχει τὸ θαῦμα, καὶ ὅποι δ᾽ ἄν τις ἀποβλέψῃ,
for equally has the wonder and wherever — — one looks
ἐκεῖθεν τοῦ Λόγου τὴν θειότητα βλέπων ὑπερεκπλήττεται.
thence of-the Word the divinity seeing he-is-astounded
55 Τοῦτο οὖν μετὰ τὰ προειρημένα καταμαθεῖν σε ἄξιόν
this then after the aforesaid(-things) to-learn-thoroughly you worthy
ἐστιν καὶ ὡς ἀρχὴν τῶν μὴ λεχθέντων θέσθαι, καὶ
it-is and as (a)-beginning of-the not said(-things) to-set and
θαυμάσαι λίαν, ὅτι τοῦ Σωτῆρος ἐπιδημήσαντος, οὐκ
to-marvel greatly that the Savior having-sojourned no
ἔτι μὲν ηὔξησεν ἡ εἰδωλολατρία, καὶ ἡ οὖσα δὲ
longer indeed did-increase the idolatry and the being(-idolatry) but
ἐλαττοῦται, καὶ κατ᾽ ὀλίγον παύεται· καὶ οὐκ ἔτι μὲν
is-lessened and by little ceases and no longer indeed

ἡ Ἑλλήνων σοφία προκόπτει, καὶ ἡ οὖσα δὲ λοιπὸν
the of-Greeks wisdom advances and the being but henceforth
ἀφανίζεται· καὶ δαίμονες μὲν οὐκ ἔτι φαντασίαις καὶ
vanishes and demons indeed no longer by-illusions and
μαντείαις καὶ μαγείαις ἀπατῶσι, μόνον δὲ τολμῶντες καὶ
divinations and magic-arts deceive only but daring and
ἐπιχειροῦντες καταισχύνονται τῷ σημείῳ τοῦ σταυροῦ.
attempting are-put-to-shame by-the sign of-the cross
Καὶ συλλήβδην εἰπεῖν, θεώρει πῶς ἡ μὲν τοῦ Σωτῆρος
and in-sum to-say behold how the indeed of-the Savior
διδασκαλία πανταχοῦ αὔξει· πᾶσα δὲ εἰδωλολατρία καὶ
teaching everywhere increases all and idolatry and
πάντα τὰ ἐναντιούμενα τῇ Χριστοῦ πίστει καθ' ἡμέραν
all the(-things) opposing the of-Christ faith each day
ἐλαττοῦται καὶ ἐξασθενεῖ καὶ πίπτει. οὕτω δὲ θεωρῶν
are-lessened and weaken and fall thus and beholding
προσκύνει μὲν τὸν ἐπὶ πάντων Σωτῆρα καὶ δυνατὸν
worship indeed the over all Savior and mighty
Θεὸν Λόγον· καταγίνωσκε δὲ τῶν ἐλαττουμένων καὶ
God Word condemn and the(-things) being-lessened and
ἀφανιζομένων ὑπ' αὐτοῦ. Ὡς γὰρ ἡλίου παρόντος οὐκ ἔτι
vanishing by him as for (the)-sun being-present no longer
τὸ σκότος ἰσχύει, ἀλλὰ καὶ εἴ πού ἐστι περιλειπόμενον
the darkness prevails but even if anywhere it-is remaining
ἀπελαύνεται· οὕτως ἐλθούσης τῆς θείας ἐπιφανείας τοῦ
it-is-driven-away thus having-come the divine appearing of-the
Θεοῦ Λόγου, οὐκ ἔτι μὲν ἰσχύει τὸ τῶν εἰδώλων σκότος,
God Word no longer indeed prevails the of-the idols darkness
πάντα δὲ τὰ πανταχοῦ τῆς οἰκουμένης μέρη τῇ τούτου
all and the everywhere of-the inhabited-world parts by-the his
διδασκαλίᾳ καταλάμπεται. Καὶ ὥσπερ βασιλεύοντός τινος
teaching are-illumined and as reigning one

καὶ μὴ φαινομένου ἔν τινι χώρᾳ, ἀλλ᾽ ἔνδον ὄντος ἐν
and not appearing in some country but within being in
τῷ ἑαυτοῦ οἴκῳ, πολλάκις τινὲς ἄτακτοι καταχρώμενοι
the his-own house often some disorderly(-men) abusing
τῇ τούτου ἀναχωρήσει ἑαυτοὺς ἀναγορεύουσι, καὶ ἕκαστος
the his withdrawal themselves proclaim and each
κατασχηματισάμενος τοὺς ἀκεραίους φαντασιοκοπεῖ ὡς
having-disguised-himself the simple deludes as
βασιλεύς, καὶ οὕτως πλανῶνται οἱ ἄνθρωποι τῷ ὀνόματι,
king and thus are-led-astray the men by-the name
ἀκούοντες μὲν εἶναι βασιλέα, οὐχ ὁρῶντες δὲ αὐτόν,
hearing indeed to-be (a)-king not seeing but him
διὰ τὸ μάλιστα μηδὲ δύνασθαι αὐτοὺς ἔσω τοῦ οἴκου
because-of the especially not-even to-be-able them within the house
χωρῆσαι· ἐπειδὰν δὲ ὁ ἀληθῶς βασιλεὺς προέλθῃ καὶ
to-go when but the true king comes-forth and
φανῇ, τότε οἱ μὲν ἀπατῶντες ἄτακτοι ἐλέγχονται
appears then the indeed deceiving disorderly(-men) are-exposed
τῇ τούτου παρουσίᾳ, οἱ δὲ ἄνθρωποι ὁρῶντες τὸν
by-the his presence the and men seeing the
ἀληθῶς βασιλέα, καταλιμπάνουσι τοὺς πάλαι πλανῶντας
true king forsake those of-old leading-astray
αὐτούς· οὕτως καὶ πάλαι μὲν ἠπάτων οἱ δαίμονές τε
them thus also of-old indeed deceived the demons both
καὶ ἄνθρωποι, Θεοῦ τιμὴν ἑαυτοῖς περιτιθέντες· ὅτε δὲ
and men of-God honor to-themselves attributing when but
ἐπεφάνη ὁ τοῦ Θεοῦ Λόγος ἐν σώματι, καὶ ἐγνώρισεν
appeared the — of-God Word in (a)-body and made-known
ἡμῖν τὸν ἑαυτοῦ Πατέρα, τότε δὴ ἡ μὲν τῶν δαιμόνων
to-us the his-own Father then indeed the indeed of-the demons
ἀπάτη ἀφανίζεται καὶ παύεται· οἱ δὲ ἄνθρωποι ἀφορῶντες
deceit vanishes and ceases the and men looking

εἰς τὸν ἀληθινὸν τοῦ Πατρὸς Θεὸν Λόγον, καταλιμπάνουσι
to the true of-the Father God Word forsake
τὰ εἴδωλα, καὶ λοιπὸν ἐπιγινώσκουσι τὸν ἀληθινὸν Θεόν.
the idols and henceforth recognize the true God
Τοῦτο δὲ γνώρισμα τοῦ εἶναι τὸν Χριστὸν Θεὸν Λόγον καὶ
this and (a)-token of-the to-be — Christ God Word and
Θεοῦ Δύναμίν ἐστι. τῶν γὰρ ἀνθρωπίνων παυομένων, καὶ
of-God Power is of-the for human(-things) ceasing and
μένοντος τοῦ ῥήματος τοῦ Χριστοῦ, δῆλόν ἐστι παρὰ πᾶσι,
remaining the word — of-Christ plain it-is to all
τὰ μὲν παυόμενα εἶναι πρόσκαιρα, τὸν δὲ μένοντα
the(-things) indeed ceasing to-be temporary the(-one) but remaining
εἶναι Θεὸν καὶ Θεοῦ Υἱὸν ἀληθινὸν μονογενῆ Λόγον.
to-be God and of-God Son true only-begotten Word

XIV · CONCLUSION

These are the elements of the faith, learned from inspired teachers; the reader should search the Scriptures for more. There he will learn of Christ's second coming in glory to judge all, with the kingdom of heaven for the good and eternal fire for the wicked. To understand the Scriptures one must live purely and imitate the saints, as one who wishes to see the sun first cleans his eye.

Ταῦτα μέν σοι παρ' ἡμῶν δι' ὀλίγων, ὅσον πρὸς 56
these(-things) indeed to-you by us through few(-words) as-much-as for
στοιχείωσιν καὶ χαρακτῆρα τῆς κατὰ Χριστὸν
(an)-elementary-statement and outline of-the according-to Christ
πίστεως καὶ τῆς θείας αὐτοῦ πρὸς ἡμᾶς ἐπιφανείας
faith and of-the divine his toward us appearing
ἀνατεθείσθω, ὦ φιλόχριστε ἄνθρωπε. σὺ δὲ τὴν πρόφασιν
let-be-set-down O Christ-loving man you but the occasion

ἐκ τούτων λαβών, εἰ ἐντυγχάνοις τοῖς τῶν γραφῶν
from these having-taken if you-should-read the of-the scriptures
γράμμασι, γνησίως αὐτοῖς ἐφιστάνων τὸν νοῦν, γνώσῃ
writings genuinely to-them applying the mind you-will-learn
παρ᾽ αὐτῶν τελειότερον μὲν καὶ τρανότερον τῶν
from them more-perfectly indeed and more-clearly than-the
λεχθέντων τὴν ἀκρίβειαν. Ἐκεῖναι μὲν γὰρ διὰ θεολόγων
said(-things) the exactness they indeed for through theologian
ἀνδρῶν παρὰ Θεοῦ ἐλαλήθησαν καὶ ἐγράφησαν. ἡμεῖς δὲ
men from God were-spoken and were-written we and
παρὰ τῶν αὐταῖς ἐντυγχανόντων θεοπνεύστων διδασκάλων,
from the them reading God-inspired teachers
οἳ καὶ μάρτυρες τῆς Χριστοῦ θεότητος γεγόνασι, μαθόντες
who also martyrs of-the of-Christ deity have-become having-learned
μεταδίδομεν καὶ τῇ σῇ φιλομαθείᾳ. Γνώσῃ δὲ καὶ
impart also to-the your love-of-learning you-will-learn and also
τὴν δευτέραν αὐτοῦ πάλιν πρὸς ἡμᾶς ἔνδοξον καὶ θείαν
the second his again toward us glorious and divine
ἀληθῶς ἐπιφάνειαν, ὅτε οὐκ ἔτι μετὰ ταπεινότητος, ἀλλ᾽
truly appearing when no longer with lowliness but
ἐν τῇ ἰδίᾳ δόξῃ· ὅτε οὐκ ἔτι μετ᾽ εὐτελείας, ἀλλ᾽ ἐν τῇ
in the own glory when no longer with humbleness but in the
ἰδίᾳ μεγαλειότητι· ὅτε οὐκ ἔτι παθεῖν, ἀλλὰ λοιπὸν τοῦ
own majesty when no longer to-suffer but henceforth of-the
ἰδίου σταυροῦ τὸν καρπὸν ἀποδοῦναι πᾶσιν ἔρχεται· φημὶ
own cross the fruit to-render to-all he-comes I-mean
δὴ τὴν ἀνάστασιν καὶ τὴν ἀφθαρσίαν· καὶ οὐκ ἔτι μὲν
indeed the resurrection and the incorruption and no longer indeed
κρίνεται, κρινεῖ δὲ τοὺς πάντας, πρὸς ἃ ἕκαστος
he-is-judged he-will-judge but the all according-to what each
ἔπραξε διὰ τοῦ σώματος, εἴτε ἀγαθὰ, εἴτε φαῦλα·
did through the body whether good(-things) or evil(-things)

ἔνθα τοῖς μὲν ἀγαθοῖς ἀπόκειται βασιλεία οὐρανῶν, τοῖς
where for-the indeed good is-laid-up (the)-kingdom of-heaven for-those
δὲ τὰ φαῦλα πράξασι, πῦρ αἰώνιον καὶ σκότος ἐξώτερον.
but the evil(-things) having-done fire eternal and darkness outer
Οὕτω γὰρ καὶ αὐτὸς ὁ Κύριός φησι· "λέγω ὑμῖν, ἀπ' ἄρτι
thus for also himself the Lord says I-say to-you from now
ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς
you-shall-see the Son of-the man sitting at (the)-right of-the
δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ,
power and coming on the clouds of-the heaven
ἐν τῇ δόξῃ τοῦ Πατρός." Διὸ δὴ καὶ σωτήριός ἐστι
in the glory of-the Father therefore indeed also saving is
λόγος εὐτρεπίζων ἡμᾶς εἰς ἐκείνην τὴν ἡμέραν καὶ λέγων·
(a)-word preparing us for that the day and saying
"γίνεσθε ἕτοιμοι καὶ γρηγορεῖτε, ὅτι ᾗ ὥρᾳ οὐκ
be ready and watch because in-what hour not
οἴδατε ἔρχεται." κατὰ γὰρ τὸν μακάριον Παῦλον, "τοὺς
you-know he-comes according-to for the blessed Paul the
πάντας ἡμᾶς παραστῆναι δεῖ ἔμπροσθεν τοῦ βήματος
all us to-stand must before the judgment-seat
τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος, πρὸς ἃ διὰ
— of-Christ that may-receive each according-to what through
τοῦ σώματος ἔπραξεν, εἴτε ἀγαθόν, εἴτε φαῦλον."
the body he-did whether good or evil
Ἀλλὰ πρὸς τὴν ἐκ τῶν γραφῶν ἔρευναν καὶ γνῶσιν 57
but for the from the scriptures search and knowledge
ἀληθῆ, χρεία βίου καλοῦ καὶ ψυχῆς καθαρᾶς καὶ τῆς
true (there-is)-need of-life good and of-soul pure and of-the
κατὰ Χριστὸν ἀρετῆς, ἵνα δι' αὐτῆς ὁδεύσας ὁ νοῦς,
according-to Christ virtue that through it having-traveled the mind
τυχεῖν ὧν ὀρέγεται καὶ καταλαβεῖν δυνηθῇ, καθ' ὅσον
to-attain what it-desires and to-apprehend may-be-able in as-much-as

ἐφικτόν ἐστι τῇ ἀνθρώπων φύσει περὶ τοῦ Θεοῦ Λόγου
attainable it-is for-the of-men nature about the God Word
μανθάνειν. Ἄνευ γὰρ καθαρᾶς διανοίας, καὶ τῆς πρὸς τοὺς
to-learn without for pure understanding and of-the toward the
ἁγίους τοῦ βίου μιμήσεως, οὐκ ἄν τις καταλαβεῖν δυνηθείη
saints of-the life imitation not — one to-apprehend would-be-able
τοὺς τῶν ἁγίων λόγους. Ὥσπερ γὰρ εἴ τις ἐθελήσειεν
the of-the saints words as for if one should-wish
ἰδεῖν τὸ τοῦ ἡλίου φῶς, πάντως τὸν ὀφθαλμὸν ἀποσμήχει
to-see the of-the sun light surely the eye he-wipes-clean
καὶ λαμπρύνει, σχεδὸν ὅμοιον τῷ ποθουμένῳ ἑαυτὸν
and brightens almost like to-the(-thing) desired himself
διακαθαίρων, ἵνα οὕτως φῶς γενόμενος ὁ ὀφθαλμὸς τὸ
cleansing that thus light having-become the eye the
τοῦ ἡλίου φῶς ἴδῃ, ἢ ὡς εἴ τις θελήσειεν ἰδεῖν πόλιν
of-the sun light may-see or as if one should-wish to-see (a)-city
ἢ χώραν, πάντως ἐπὶ τὸν τόπον ἀφικνεῖται τῆς θέας
or (a)-country surely to the place he-comes of-the sight
ἕνεκεν· οὕτως ὁ θέλων τῶν θεολόγων τὴν διάνοιαν
for-the-sake thus the(-one) wishing of-the theologians the understanding
καταλαβεῖν, προαπονίψαι καὶ προαποπλῦναι τῷ βίῳ τὴν
to-apprehend to-wash-first and to-cleanse-first by-the life the
ψυχὴν ὀφείλει, καὶ πρὸς αὐτοὺς τοὺς ἁγίους ἀφικέσθαι τῇ
soul ought and to themselves the saints to-come by-the
ὁμοιότητι τῶν πράξεων αὐτῶν, ἵνα σὺν αὐτοῖς τῇ ἀγωγῇ
likeness of-the deeds their that with them in-the conduct
τῆς συζήσεως γενόμενος, τὰ καὶ αὐτοῖς ἀποκαλυφθέντα
of-the common-life having-been the(-things) also to-them revealed
παρὰ Θεοῦ κατανοήσῃ, καὶ λοιπὸν ὡς ἐκείνοις συναφθεὶς
by God he-may-perceive and henceforth as to-them joined
ἐκφύγῃ μὲν τὸν τῶν ἁμαρτωλῶν κίνδυνον καὶ τὸ τούτων
may-escape indeed the of-the sinners danger and the their

πῦρ ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ἀπολάβῃ δὲ τὰ
fire in the day of-the judgment may-receive and the(-things)
τοῖς ἁγίοις ἀποκείμενα ἐν τῇ τῶν οὐρανῶν βασιλείᾳ, “ἃ
for-the saints laid-up in the of-the heavens kingdom which
ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ οὖς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν
eye not saw nor ear heard nor upon (the)-heart
ἀνθρώπων ἀνέβη, ὅσα ἡτοίμασται τοῖς” κατ᾽ ἀρετὴν
of-men went-up as-many-as have-been-prepared for-those according-to virtue
βιοῦσι, καὶ ἀγαπῶσι τὸν Θεὸν καὶ Πατέρα, ἐν Χριστῷ
living and loving — God and Father in Christ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι᾽ οὗ καὶ μεθ᾽ οὗ αὐτῷ
Jesus the Lord our through whom and with whom to-himself
τῷ Πατρὶ σὺν αὐτῷ τῷ Υἱῷ ἐν ἁγίῳ Πνεύματι, τιμὴ
the Father with himself the Son in (the)-holy Spirit (be)-honor
καὶ κράτος καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and might and glory unto the ages of-the ages amen
