BYZANTINE GREEK SERIES · VOLUME 29

On the Holy Images

John of Damascus · Theodore the Studite

ΠΡΟΣ ΤΟΥΣ ΔΙΑΒΑΛΛΟΝΤΑΣ ΤΑΣ ΑΓΙΑΣ ΕΙΚΟΝΑΣ ΑΝΤΙΡΡΗΤΙΚΟΣ ΚΑΤΑ ΕΙΚΟΝΟΜΑΧΩΝ

On the Holy Images

With Theodore the Studite's Refutations of the Iconoclasts

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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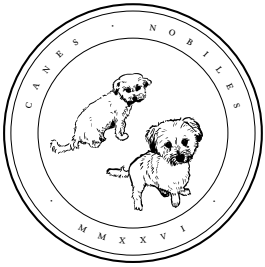

Volume 29 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows Le Quien's text of John of Damascus (Paris, 1712) and Sirmond's of Theodore the Studite (Paris, 1696), as Migne reprints them in the Patrologia Graeca 94 (Paris, 1864) and 99 (Paris, 1860)

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The texts are the editors', with their capitals and punctuation. Their supplements print without brackets, and the margins give their chapter numbers; the testimonies of the florilegia, which they do not number, stand without one.

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JOHN OF DAMASCUS

ΠΡΟΣ ΤΟΥΣ ΔΙΑΒΑΛΛΟΝΤΑΣ ΤΑΣ ΑΓΙΑΣ ΕΙΚΟΝΑΣ

On the Holy Images

John would rather keep silent in penance, but seeing the Church troubled he writes, asking the Lord, and then the whole people of God with its shepherd, for a hearing. He worships the one God alone and knows the law forbade carved likenesses, yet he images God made visible in the flesh. Those who read the letter and not the spirit err: the law forbade images because Israel slid easily into idolatry and because the invisible God cannot be pictured. An image is a likeness that differs from its prototype: the Son of the Father, God's eternal counsels, and the visible figures Scripture gives the invisible.

Ἐχρῆν μὲν ἡμᾶς ἀεὶ τῆς ἑαυτῶν συναισθανομένους 1
it-was-needful indeed us always of-the our-own being-conscious
ἀναξιότητος, σιγὴν ἄγειν, καὶ Θεῷ τὴν τῶν ἡμαρτημένων
unworthiness silence to-keep and to-God the of-the sins-committed
ἡμῖν προσάγειν ἐξομολόγησιν· ἀλλ᾽ ἐπειδὴ πάντα καλὰ
by-us to-bring confession but since all-things good
ἐν καιρῷ αὐτῶν, ὁρῶ δὲ τὴν Ἐκκλησίαν, ἣν ὁ
in season their I-see and the Church which —
Θεὸς ᾠκοδόμησεν ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων
God built on the foundation of-the apostles
καὶ προφητῶν, ὄντος ἀκρογωνιαίου Χριστοῦ τοῦ Υἱοῦ
and prophets being cornerstone Christ the Son
αὐτοῦ, βαλλομένην ὥσπερ θαλαττίῳ κλύδωνι, κύμασιν
his being-buffeted as-if by-sea surge with-waves
ἀλλεπαλλήλοις κορυφουμένῳ, ἐξ ἐπαχθεστάτης φορᾶς τῶν
one-upon-another cresting from most-oppressive onrush of-the
πονηρῶν πνευμάτων κυκωμένην τε καὶ ταραττομένην, καὶ
evil spirits being-stirred-up both and being-troubled and
τὸν χιτῶνα Χριστοῦ τὸν ἄνωθεν ὑφαντὸν, διαιρούμενον, ὃν
the tunic of-Christ the from-above woven being-divided which
ἀσεβῶν διελεῖν ηὐθαδίσαντο παῖδες, καὶ τὸ σῶμα αὐτοῦ εἰς
of-impious to-divide dared children and the body his into

διαφόρους κατατομὰς τεμνόμενον, ὅ ἐστιν ὁ τοῦ Θεοῦ
various cuttings being-cut which is the — of-God
λόγος, καὶ ἡ τῆς Ἐκκλησίας ἄνωθεν κεκρατηκυῖα παράδοσις,
word and the of-the Church from-above having-prevailed tradition
οὐκ εὔλογον ἡγησάμην σιγᾷν, καὶ δεσμὸν ἐπιθεῖναι τῇ
not reasonable I-deemed to-be-silent and bond to-put-on the
γλώσσῃ, τὴν ἠπειλημένην ἀπόφασιν ὑφορώμενος, τὴν
tongue the threatened sentence fearing the(-one)
φάσκουσαν· «Ἐὰν ὑποστείλῃ, οὐκ εὐδοκεῖ ἐν σοὶ ἡ ψυχή
saying if he-draws-back not is-pleased in you the soul
μου.» Καί· «Ἐὰν ἴδῃς τὴν ῥομφαίαν ἐρχομένην, καὶ
my and if you-see the sword coming and
μὴ ἀναγγείλῃς τῷ ἀδελφῷ σου, ἐκ σοῦ ἐκζητήσω τὸ
not you-announce to-the brother your from you I-will-require the
αἷμα αὐτοῦ.» Φόβῳ τοίνυν ἀφορήτῳ βαλλόμενος, ἐπὶ
blood his by-fear therefore unbearable being-struck to
τὸ λέγειν ἐλήλυθα, οὐ βασιλέων ὕψος πρὸ τῆς ἀληθείας
the to-speak I-have-come not of-emperors height before the truth
τιθείς· «Ἐλάλουν γὰρ,» ἤκουσα τοῦ θεοπάτορος λέγοντος
placing I-spoke for I-heard of-the God's-ancestor saying
Δαβὶδ, «ἐναντίον βασιλέων, καὶ οὐκ ᾐσχυνόμην·» ἀλλὰ
David before kings and not I-was-ashamed but
μᾶλλον τούτῳ πρὸς τὸ λέγειν νυττόμενος. Δεινὸν γὰρ
rather by-this to the to-speak being-goaded formidable for
βασιλέως λόγος πρὸς ὑπαγωγὴν τῶν ὑπηκόων· ὀλίγοι
of-emperor word toward subjection of-the subjects few
γὰρ ὅσοι τῶν ἀνέκαθεν, βασιλικῶν κατωλιγώρησαν
for as-many-as of-the from-of-old imperial despised
θεσπισμάτων, ὅσοι τὸν ἐπὶ γῆς βασιλέα, βασιλευόμενον
decrees as-many-as the on earth emperor being-ruled
οἴδασιν ἄνωθεν, καὶ ὡς κρατοῦσιν οἱ νόμοι τῶν βασιλέων.
know from-above and that prevail the laws of-the emperors

Πρῶτον μὲν οὖν ἁπάντων, οἷόν τινα τρόπιν, ἢ 2
first indeed then of-all as-it-were some keel or
θεμέλιον τῷ λογισμῷ καταπήξας, τὴν τῆς ἐκκλησιαστικῆς
foundation in-the reasoning having-fixed-firm the of-the ecclesiastical
θεσμοθεσίας συντήρησιν, δι' ἧς σωτηρία προσγίνεσθαι
ordinance keeping through which salvation to-accrue
πέφυκε, τοῦ λόγου τὴν βαλβίδα ἠνέῳξα, καὶ τοῦτον, ὥσπερ
is-wont of-the discourse the starting-line I-opened and it like
ἵππον εὐχάλινον, τῆς ἀφετηρίας παρώρμησα. Δεινὸν γὰρ
horse well-bridled from-the starting-gate I-urged-on terrible for
ὄντως ᾠήθην, καὶ πέρα δεινῶν, τοσούτοις τὴν Ἐκκλησίαν
truly I-thought and beyond terrible-things with-so-many the Church
ἀμαρύσσουσαν προτερήμασι, καὶ ταῖς τῶν εὐσεβεστάτων
sparkling excellences and with-the of-the most-pious
ἀνδρῶν ἄνωθεν παραδόσεσιν ὡραϊσθεῖσαν, παλινοστεῖν ἐπὶ
men from-above traditions having-been-adorned to-return to
τὰ πτωχὰ στοιχεῖα, φοβουμένην φόβον, οὗ οὐκ ἔστι φόβος·
the beggarly elements fearing fear where not is fear
καὶ ὥσπερ οὐκ ἐγνωκυῖαν τὸν ὄντως Θεὸν, ὑφορᾶσθαι τὸν
and as-if not having-known the truly God to-suspect the
εἰς εἰδωλολατρείαν ὄλισθον, καὶ κἂν γοῦν ἐν σμικροτάτῳ
into idolatry slip and even at-any-rate in smallest
τῆς τελειότητος λείπεσθαι, ὥσπερ τινὰ στιγμὴν ἐπίμονον ἐν
of-the perfection to-fall-short as-if some spot lasting in
μέσῳ προσώπου λίαν ὡραϊσμένου φέρουσαν, τῷ ἀπόσῳ τοῦ
middle of-face very adorned bearing by-the tininess of-the
παραγράμματος, τοῦ κάλλους τὸ πᾶν λυμαινομένην. Οὐ γὰρ
blot of-the beauty the whole spoiling not for
μικρὸν τὸ μικρὸν, ὅταν εἰς μέγα ἐκφέρῃ, ὅπου γε οὐδὲ
small the small when to great it-leads where indeed not-even
σμικρὸν τὸ παρεγχάραγμα, ἄνω κεκρατηκυῖαν Ἐκκλησίας
small the alteration from-above having-prevailed of-Church

ἀνατραπῆναι παράδοσιν, οἷα κατεγνωσμένων τῶν
to-be-overturned tradition as having-been-condemned of-those
προκαθηγησαμένων, ἡμᾶς, ὧν ἐχρῆν ἀναθεωροῦντας
having-led-before us of-whom it-was-needful considering
τὴν ἀναστροφὴν, μιμεῖσθαι τὴν πίστιν.
the conduct to-imitate the faith

3 Ἐκλιπαρῶ τοίνυν, πρῶτον μὲν τὸν παντοκράτορα Κύριον,
I-entreat therefore first indeed the almighty Lord
ᾧ γυμνὰ πάντα καὶ τετραχηλισμένα· πρὸς ὑμᾶς ὁ
to-whom naked all-things and laid-open to you the
λόγος· εἰδότα τῆς ταπεινῆς μου γνώμης ἐν τούτῳ τὸ
account knowing of-the lowly my mind in this the
ἀκραιφνὲς, καὶ τοῦ σκοποῦ τὸ εἰλικρινὲς, δοῦναί μοι λόγον
purity and of-the aim the sincerity to-give to-me word
ἐν ἀνοίξει στόματός μου, καὶ τοῦ νοῦ τὰς ἡνίας οἰκείαις
in opening of-mouth my and of-the mind the reins with-his-own
χερσὶν ἀναδέξασθαι, καὶ τοῦτον πρὸς ἑαυτὸν ἐπισπάσασθαι,
hands to-take-up and it to himself to-draw
πρὸς ἐνώπιόν τε καὶ εὐθεῖαν τρίβον τὴν ῥύμην ποιούμενον,
to facing both and straight path the course making
μὴ ἐγκλίνοντα πρὸς τὰ δοκοῦντα δεξιὰ, ἢ ἀριστερὰ
not turning-aside to the(-things) seeming right or left
γνωριζόμενα· μεθ' ὃν ἅπαντα τὸν τοῦ Θεοῦ λαὸν, τὸ ἔθνος
being-recognized after whom all the — of-God people the nation
τὸ ἅγιον, τὸ βασίλειον ἱεράτευμα, σὺν τῷ καλῷ ποιμένι τῆς
the holy the royal priesthood with the good shepherd of-the
λογικῆς Χριστοῦ ποίμνης, τῷ τὴν Χριστοῦ ἱεραρχίαν ἐν
rational of-Christ flock the(-one) the of-Christ hierarchy in
ἑαυτῷ ὑπογράφοντι, δέξασθαί μου τὸν λόγον, μετ' εὐμενείας·
himself outlining to-receive my the discourse with goodwill
μὴ τῷ ἐλαχίστῳ τῆς ἀξίας προσέχοντας, ἢ λόγων
not to-the least of-the worth attending or of-words

ἐπιζητοῦντας στροφάς· ἐπεὶ τούτων οὐ παντελῶς ἴδρις ὁ
seeking turns since of-these not at-all skilled the
πένης ἐγώ· ἀλλὰ τῆς τῶν νοημάτων φροντίσαι δυνάμεως.
poor-man I but of-the of-the thoughts to-heed power
Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τῶν οὐρανῶν, ἀλλ' ἐν δυνάμει.
not for in word the kingdom of-the heavens but in power
Οὐ γὰρ νικῆσαι σκοπὸς, ἀλλὰ τῇ ἀληθείᾳ πολεμουμένῃ
not for to-conquer aim but to-the truth being-warred-on
χεῖρα ὀρέξαι, τῆς προαιρέσεως ὀρεγούσης χεῖρα δυνάμεως.
hand to-stretch-out of-the will stretching-out hand of-power
Ἀρωγὸν τοίνυν τὴν ἀνυπόστατον ἐπικεκλημένος ἀλήθειαν,
helper therefore the irresistible having-invoked truth
ἐντεῦθεν τοῦ λόγου τὰς ἀρχὰς ποιήσομαι.
from-here of-the discourse the beginnings I-will-make
Οἶδα τὸν ἀψευδῶς εἰπόντα· «Κύριος ὁ Θεός σου, Κύριος 4
I-know the(-one) unlyingly having-said Lord — God your Lord
εἷς ἐστι.» Καί· «Κύριον τὸν Θεόν σου προσκυνήσεις,
one is and Lord — God your you-shall-venerate
καὶ αὐτῷ μόνῳ λατρεύσεις.» Καί· «Οὐκ ἔσονταί σοι
and him alone you-shall-worship and not there-shall-be for-you
θεοὶ ἕτεροι.» Καί· «Οὐ ποιήσεις γλυπτὸν, πᾶν ὁμοίωμα,
gods other and not you-shall-make carved-thing any likeness
ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω.»
whatever in the heaven above and whatever in the earth below
Καί· «Αἰσχυνθήτωσαν πάντες οἱ προσκυνοῦντες τοῖς
and let-be-ashamed all those venerating the
γλυπτοῖς.» Καί· «Θεοὶ, οἳ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ
carved-things and gods who the heaven and the earth not
ἐποίησαν, ἀπολέσθωσαν·» καὶ ὅσα τοιουτοτρόπως πάλαι
made let-them-perish and whatever in-such-manner of-old
ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ'
— God having-spoken to-the fathers in the prophets at

ἐσχάτων τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν τῷ μονογενεῖ αὐτοῦ
last of-the days spoke to-us in the only-begotten his
Υἱῷ, δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησεν. Οἶδα τὸν
Son through whom also the ages he-made I-know the(-one)
εἰπόντα· «Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί
having-said this but is the eternal life that they-may-know
σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν
you the only true God and whom you-sent Jesus
Χριστόν.» Πιστεύω εἰς ἕνα Θεὸν, μίαν τῶν πάντων ἀρχὴν,
Christ I-believe in one God one of-the all principle
ἄναρχον, ἄκτιστον, ἀνώλεθρον καὶ ἀθάνατον, αἰώνιον καὶ
unoriginate uncreated indestructible and immortal eternal and
ἀΐδιον, ἀκατάληπτον, ἀσώματον, ἀόρατον, ἀπερίγραπτον,
everlasting incomprehensible bodiless invisible uncircumscribable
ἀσχημάτιστον· μίαν ὑπερούσιον οὐσίαν, ὑπέρθεον θεότητα,
shapeless one supersubstantial substance supra-divine godhead
ἐν τρισὶν ὑποστάσεσι, Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι,
in three hypostases Father and Son and holy Spirit
καὶ τούτῳ μόνῳ λατρεύω, καὶ τούτῳ μόνῳ προσάγω
and to-this alone I-worship and to-this alone I-bring
τὴν τῆς λατρείας προσκύνησιν. Ἑνὶ Θεῷ προσκυνῶ,
the of-the worship veneration to-one God I-venerate
μιᾷ θεότητι· ἀλλὰ καὶ Τριάδι λατρεύω ὑποστάσεων,
to-one godhead but also to-Trinity I-worship of-hypostases
Θεῷ Πατρὶ, καὶ Θεῷ Υἱῷ σεσαρκωμένῳ, καὶ Θεῷ ἁγίῳ
God Father and God Son incarnate and God holy
Πνεύματι, ἑνὶ Θεῷ. Οὐ προσκυνῶ τῇ κτίσει παρὰ τὸν
Spirit one God not I-venerate the creation beyond the
κτίσαντα, ἀλλὰ προσκυνῶ τὸν κτίστην, κτισθέντα τὸ
creator but I-venerate the creator created the(-way)
κατ᾽ ἐμὲ, καὶ εἰς κτίσιν ἀταπεινώτως καὶ ἀκαθαιρέτως
according-to me and into creation without-abasement and without-degradation

κατεληλυθότα, ἵνα τὴν ἐμὴν δοξάσῃ φύσιν, καὶ θείας
having-come-down so-that the my he-might-glorify nature and of-divine
κοινωνὸν ἀπεργάσηται φύσεως. Συμπροσκυνῶ τῷ βασιλεῖ
sharer might-make nature I-co-venerate with-the king
καὶ Θεῷ, τὴν ἁλουργίδα τοῦ σώματος, οὐχ ὡς ἱμάτιον,
and God the purple of-the body not as garment
οὐδὲ ὡς τέταρτον πρόσωπον· ἄπαγε· ἀλλ' ὡς ὁμόθεον
nor as fourth person away-with-it but as of-one-godhead
χρηματίσασαν, καὶ γενομένην ὅπερ τὸ χρῖσαν
having-been-called and having-become what the(-one) having-anointed
ἀμεταβλήτως. Οὐ γὰρ θεότης ἡ φύσις γέγονε τῆς σαρκὸς,
unchangeably not for godhead the nature has-become of-the flesh
ἀλλ' ὥσπερ ὁ Λόγος σὰρξ ἀτρέπτως γέγονε, μείνας
but just-as the Word flesh unalterably has-become having-remained
ὅπερ ἦν, οὕτω καὶ ἡ σὰρξ Λόγος γέγονεν, οὐκ
what-indeed he-was so also the flesh Word has-become not
ἀπολέσασα τοῦθ' ὅπερ ἐστὶ, ταυτιζομένη δὲ μᾶλλον πρὸς
having-lost this which it-is being-identified but rather toward
τὸν Λόγον καθ' ὑπόστασιν. Διὸ θαῤῥῶν, εἰκονίζω
the Word according-to hypostasis wherefore taking-courage I-image
Θεὸν τὸν ἀόρατον, οὐχ ὡς ἀόρατον, ἀλλ' ὡς ὁρατὸν δι'
God the invisible not as invisible but as visible for
ἡμᾶς γενόμενον, μεθέξει σαρκός τε καὶ αἵματος. Οὐ τὴν
us having-become by-participation of-flesh both and of-blood not the
ἀόρατον εἰκονίζω θεότητα, ἀλλ' εἰκονίζω Θεοῦ τὴν ὁραθεῖσαν
invisible I-image godhead but I-image of-God the seen
σάρκα. Εἰ γὰρ ψυχὴν εἰκονίσαι ἀμήχανον, πόσῳ μᾶλλον
flesh if for soul to-image impossible by-how-much more
Θεὸν, τὸν καὶ τῇ ψυχῇ δόντα τὸ ἄϋλον;
God the(-one) also to-the soul having-given the immaterial

Ἀλλὰ, φησὶν, εἶπεν ὁ Θεὸς διὰ Μωϋσέως τοῦ νομοθέτου·
but he-says said — God through Moses the lawgiver
«Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
Lord — God your you-shall-venerate and him alone
λατρεύσεις.» Καί· «Οὐ ποιήσεις πᾶν ὁμοίωμα, ὅσα ἐν
you-shall-worship and not you-shall-make any likeness whatever in
τῷ οὐρανῷ, καὶ ὅσα ἐν τῇ γῇ.»
the heaven and whatever in the earth
Ἀδελφοὶ, ὄντως πλανῶνται οἱ μὴ εἰδότες τὰς Γραφὰς,
brothers truly err those not knowing the Scriptures
ὡς τὸ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ· οἱ
that the letter kills the but spirit gives-life those
μὴ ἐρευνῶντες τὸ ὑπὸ τῷ γράμματι κεκρυμμένον πνεῦμα.
not searching-out the under the letter hidden spirit
Πρὸς οὓς ἂν ἀξίως εἴποιμι· ὁ τοῦτο διδάξας ὑμᾶς,
to whom — worthily I-would-say the(-one) this having-taught you
διδαξάτω καὶ τὸ ἑπόμενον. Μάθε ὅπως ἑρμηνεύει ὁ
let-him-teach also the following learn how interprets the
νομοθέτης ὧδέ πως ἐν τῷ Δευτερονομίῳ λέγων· «Καὶ
lawgiver thus somehow in the Deuteronomy saying and
ἐλάλησε Κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρός· φωνὴν
spoke Lord to you from midst of-the fire voice
ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ'
of-words you heard and likeness not you-saw but
ἢ φωνήν.» Καὶ μετ' ὀλίγα· «Καὶ φυλάξασθε σφόδρα
only voice and after a-little and guard exceedingly
τὰς ψυχὰς ὑμῶν, ὅτι ὁμοίωμα οὐκ εἴδετε ἐν τῇ ἡμέρᾳ
the souls your that likeness not you-saw in the day
ᾗ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐν Χωρὴβ ἐν τῷ ὄρει,
in-which spoke Lord to you in Horeb in the mountain
ἐκ μέσου τοῦ πυρὸς, μήποτε ἀνομήσητε καὶ ποιήσητε
from midst of-the fire lest you-transgress and make

ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν εἰκόνα, ὁμοίωμα
for-you yourselves carved likeness any image likeness
ἀρσενικοῦ ἢ θηλυκοῦ, ὁμοίωμα παντὸς κτήνους τῶν
of-male or of-female likeness of-every beast of-the(-ones)
ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὀρνέου πτερωτοῦ,»
being on the earth likeness of-every bird winged
καὶ τὰ ἑξῆς. Καὶ μετὰ βραχέα· «Καὶ μήποτε ἀναβλέψας
and the rest and after short-things and lest having-looked-up
εἰς τὸν οὐρανὸν, καὶ ἰδὼν τὸν ἥλιον, καὶ τὴν σελήνην,
into the heaven and having-seen the sun and the moon
καὶ τοὺς ἀστέρας, καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ,
and the stars and all the order of-the heaven
πλανηθεὶς, προσκυνήσῃς αὐτοῖς, καὶ λατρεύσῃς αὐτοῖς.»
having-been-led-astray you-venerate them and you-worship them
Ὁρᾷς, ὡς εἷς ἐστιν ὁ σκοπὸς, ὥστε μὴ λατρεῦσαι τῇ κτίσει 6
you-see how one is the aim so-as not to-worship the creation
παρὰ τὸν κτίσαντα, μηδὲ προσαγαγεῖν τὴν τῆς λατρείας
beyond the creator nor to-bring the of-the worship
προσκύνησιν, ἀλλ' ἢ μόνῳ τῷ δημιουργῷ; Διὸ πανταχῇ
veneration but only alone to-the fashioner wherefore everywhere
συνάπτει τῇ προσκυνήσει τὴν λατρείαν. Πάλιν γάρ φησιν·
he-joins to-the veneration the worship again for he-says
«Οὐκ ἔσονταί σοι θεοὶ ἕτεροι, πλὴν ἐμοῦ. Οὐ ποιήσεις
not there-shall-be for-you gods other besides me not you-shall-make
ἑαυτῷ γλυπτὸν, οὐδὲ πᾶν ὁμοίωμα, οὐδὲ προσκυνήσεις
for-yourself carved-thing nor any likeness nor you-shall-venerate
αὐτοῖς, οὐδ' οὐ μὴ λατρεύσῃς αὐτοῖς, ὅτι ἐγώ εἰμι Κύριος ὁ
them nor not — you-shall-worship them for I am Lord —
Θεὸς ὑμῶν.» Καὶ πάλιν· «Τοὺς βωμοὺς αὐτῶν καθελεῖτε,
God your and again the altars their you-shall-pull-down
καὶ τὰς στήλας αὐτῶν συντρίψετε, καὶ τὰ ἄλση αὐτῶν
and the pillars their you-shall-shatter and the groves their

ἐκκόψετε, καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε
you-shall-cut-down and the carved-things of-the gods their you-shall-burn
πυρί. Οὐ γὰρ μὴ προσκυνήσητε Θεῷ ἑτέρῳ.» Καὶ μετ᾽
with-fire not for — you-shall-venerate to-God other and after
ὀλίγα· «Καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ.»
a-little and gods cast not you-shall-make for-yourself

7 Ὁρᾷς, ὡς τῆς εἰδωλολατρείας ἕνεκα, ἀπαγορεύει τὴν
you-see how of-the idolatry for-the-sake he-forbids the
εἰκονογραφίαν, καὶ ὅτι ἀδύνατον εἰκονίζεσθαι Θεὸν, τὸν
image-painting and that impossible to-be-imaged God the
ἄποσον, καὶ ἀπερίγραπτον, καὶ ἀόρατον; «Οὐ γὰρ εἶδος
quantityless and uncircumscribable and invisible not for form
αὐτοῦ, φησὶν, ἑωράκατε·» καθὰ καὶ Παῦλος ἑστὼς ἐν
his he-says you-have-seen just-as also Paul standing in
μέσῳ τοῦ Ἀρείου πάγου, φησί· «Γένος οὖν ὑπάρχοντες
middle of-the of-Ares hill says offspring then being
τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν, χρυσίῳ, ἢ ἀργυρίῳ,
— of-God not we-ought to-think to-gold or to-silver
ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ
or to-stone graven-form of-art and of-device of-man the
θεῖον εἶναι ὅμοιον.»
divine to-be like

8 Ἰουδαίοις μὲν, διὰ τὸ πρὸς εἰδωλολατρείαν εὐόλισθον
to-Jews indeed because-of the toward idolatry easily-slipping
ταῦτα νενομοθέτητο· ἡμεῖς δὲ, θεολογικῶς εἰπεῖν, οἷς
these-things had-been-legislated we but theologically to-speak to-whom
ἐδόθη φυγοῦσι τὴν δεισιδαίμονα πλάνην μετὰ τοῦ
it-was-given having-fled the superstitious error with —
Θεοῦ γενέσθαι, ἐπεγνωκόσι τὴν ἀλήθειαν, καὶ Θεῷ
God to-be having-recognized the truth and God
μόνῳ λατρεύειν, καὶ τῆς θεογνωσίας καταπλουτῆσαι τὴν
alone to-worship and of-the knowledge-of-God to-be-enriched-with the

τελειότητα, καὶ εἰς ἄνδρα καταντῆσαι τέλειον, παρελθοῦσι
perfection and to man to-attain perfect having-passed
τὴν νηπιότητα, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἐσμὲν,
the infancy not any-longer under tutor we-are
λαβόντες τὴν διακριτικὴν ἕξιν παρά Θεοῦ, καὶ εἰδότες τί
having-received the discerning habit from God and knowing what
τὸ εἰκονιζόμενον, καὶ τί τὸ εἰκόνι μὴ περιγραφόμενον.
the imaged and what the by-image not circumscribed
«Οὐ γὰρ εἶδος αὐτοῦ, φησὶν, ἑωράκατε.» Βαβαὶ τῆς
not for form his he-says you-have-seen oh of-the
σοφίας τοῦ νομοθέτου! Πῶς εἰκονισθήσεται τὸ ἀόρατον;
wisdom of-the lawgiver how will-be-imaged the invisible
Πῶς εἰκασθήσεται τὸ ἀνείκαστον; Πῶς γραφήσεται τὸ
how will-be-likened the unlikenable how will-be-painted the
ἄποσον, καὶ ἀμέγεθες, καὶ ἀόριστον; Πῶς ποιωθήσεται τὸ
quantityless and magnitudeless and boundless how will-be-given-quality the
ἀνείδεον; Πῶς χρωματουργηθήσεται τὸ ἀσώματον; Τί οὖν
formless how will-be-colored the bodiless what then
τὸ μυστικῶς μηνυόμενον; Δῆλον ὡς, ὅταν ἴδῃς διὰ σὲ
the mystically being-indicated clear that when you-see because-of you
γενόμενον ἄνθρωπον τὸν ἀσώματον, τότε δράσεις τῆς
having-become man the bodiless then you-will-make of-the
ἀνθρωπίνης μορφῆς τὸ ἐκτύπωμα· ὅταν ὁρατὸς σαρκὶ ὁ
human form the imprint when visible in-flesh the
ἀόρατος γένηται, τότε εἰκονίσεις τὸ τοῦ ὁραθέντος ὁμοίωμα·
invisible becomes then you-will-image the of-the seen(-one) likeness
ὅτε ὁ ἀσώματος καὶ ἀσχημάτιστος, ἄποσός τε καὶ
when the bodiless and shapeless quantityless both and
ἀπήλικος, καὶ ἀμεγέθης τῇ ὑπεροχῇ τῆς ἑαυτοῦ φύσεως,
sizeless and magnitudeless by-the transcendence of-the his-own nature
ὁ ἐν μορφῇ Θεοῦ ὑπάρχων, μορφὴν δούλου λαβὼν
the(-one) in form of-God being form of-slave having-taken

ταύτῃ συσταλῇ πρὸς ποσότητά τε καὶ πηλικότητα, καὶ
by-this is-contracted toward quantity both and size and
χαρακτῆρα περιθῆται σώματος, τότε ἐν πίναξι χάραττε,
character puts-on of-body then on panels engrave
καὶ ἀνατίθει πρὸς θεωρίαν τὸν ὁραθῆναι καταδεξάμενον.
and set-up for contemplation the(-one) to-be-seen having-consented
Χάραττε τούτου τὴν ἄφατον συγκατάβασιν, τὴν ἐκ
engrave his the ineffable condescension the from
Παρθένου γέννησιν, τὴν ἐν Ἰορδάνῃ βάπτισιν, τὴν ἐν
Virgin birth the in Jordan baptism the on
Θαβὼρ μεταμόρφωσιν, τὰ πάθη τὰ τῆς ἀπαθείας πρόξενα,
Tabor transfiguration the sufferings the of-the impassibility procurers
τὸν θάνατον, τὰ θαύματα, τὰ τῆς θείας αὐτοῦ σύμβολα
the death the wonders the of-the divine his symbols
φύσεως, δι' ἐνεργείας σαρκὸς ἐνεργείᾳ θείᾳ πραττόμενα,
nature through energy of-flesh by-energy divine being-done
τὸν σταυρὸν τὸν σωτήριον, τὴν ταφὴν, τὴν ἀνάστασιν, τὴν
the cross the saving the burial the resurrection the
εἰς οὐρανοὺς ἄνοδον· πάντα γράφε, καὶ λόγῳ, καὶ χρώμασι.
into heavens ascent all paint both in-word and in-colors
Μὴ φοβοῦ, μὴ δέδιθι· οἶδα διαφορὰν προσκυνήσεως.
not fear not be-afraid I-know difference of-veneration
Προσεκύνησε ποτὲ Ἀβραὰμ τοῖς υἱοῖς Ἐμμὼρ, ὅτε τὸ
venerated once Abraham the sons of-Emmor when the
σπήλαιον τὸ διπλοῦν εἰς τάφου κλῆρον ὠνήσατο, ἀνδράσιν
cave the double for of-tomb possession he-bought men
ἀσεβέσι, καὶ ἀγνωσίαν νοσοῦσι Θεοῦ· προσεκύνησεν Ἰακὼβ
impious and ignorance suffering of-God venerated Jacob
Ἡσαῦ τῷ ἀδελφῷ, καὶ Φαραὼ ἀνδρὶ Αἰγυπτίῳ, ἀλλὰ μὴν
Esau the brother and Pharaoh man Egyptian but indeed
καὶ ἐπὶ τὸ ἄκρον τῆς ῥάβδου· προσεκύνησε μὲν, ἀλλ'
also on the top of-the staff he-venerated indeed but

οὐκ ἐλάτρευσε· προσεκύνησαν Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ
not he-worshiped venerated Joshua the — of-Nun and
Δανιὴλ ἀγγέλῳ Θεοῦ, ἀλλ᾽ οὐκ ἐλάτρευσαν. Ἕτερον γάρ
Daniel angel of-God but not worshiped other for
ἐστιν ἡ τῆς λατρείας προσκύνησις, καὶ ἕτερον ἡ ἐκ
is the of-the worship veneration and other the(-one) from
τιμῆς προσαγομένη τοῖς κατά τι ἀξίωμα ὑπερέχουσιν.
honor offered to-those by some dignity excelling
Ἀλλ᾽ ἐπειδὴ περὶ εἰκόνος ὁ λόγος, καὶ προσκυνήσεως, φέρε 9
but since about image the discourse and veneration come
τὸν περὶ τούτων λόγον διευκρινήσωμεν. Εἰκὼν μὲν οὖν ἐστιν
the about these-things account let-us-make-clear image indeed then is
ὁμοίωμα χαρακτηρίζον τὸ πρωτότυπον, μετὰ τοῦ καί τινα
likeness characterizing the prototype with the also some
διαφορὰν ἔχειν πρὸς αὐτό. Οὐ γὰρ κατὰ πάντα ἡ εἰκὼν
difference to-have from it not for in all-things the image
ὁμοιοῦται πρὸς τὸ ἀρχέτυπον. Εἰκὼν τοίνυν ζῶσα, φυσικὴ
is-made-like to the archetype image therefore living natural
καὶ ἀπαράλλακτος τοῦ ἀοράτου Θεοῦ, ὁ Υἱὸς, ὅλον ἐν
and unvarying of-the invisible God the Son whole in
ἑαυτῷ φέρων τὸν Πατέρα, κατὰ πάντα ἔχων τὴν πρὸς αὐτὸν
himself bearing the Father in all-things having the toward him
ταυτότητα, μόνῳ δὲ διαφέρων τῷ αἰτιατῷ. Αἴτιον μὲν γὰρ
identity only but differing in-the being-caused cause indeed for
φυσικὸν, ὁ Πατήρ· αἰτιατὸν δὲ, ὁ Υἱός. Οὐ γὰρ Πατὴρ ἐξ
natural the Father caused and the Son not for Father from
Υἱοῦ, ἀλλὰ Υἱὸς ἐκ τοῦ Πατρός. Ἐξ αὐτοῦ γὰρ, εἰ καὶ μὴ
Son but Son from the Father from him for if even not
μετ᾽ αὐτὸν ἔχει τὸ εἶναι ὅπερ ἐστὶν ὁ γεννήσας Πατήρ.
after him he-has the to-be which-indeed is the having-begotten Father

10 Εἰσὶ δὲ καὶ ἐν τῷ Θεῷ εἰκόνες καὶ παραδείγματα
there-are and also in — God images and patterns
τῶν ὑπ᾽ αὐτοῦ ἐσομένων, τουτέστιν, ἡ βουλὴ αὐτοῦ ἡ
of-the(-things) by him going-to-be that-is the counsel his the
προαιώνιος, καὶ ἀεὶ ὡσαύτως ἔχουσα. Ἄτρεπτον γὰρ τὸ
pre-eternal and always in-the-same-way being unchangeable for the
θεῖον κατὰ πάντα, καὶ οὐκ ἔστιν ἐν αὐτῷ μεταβολὴ, ἢ τροπῆς
divine in all-things and not there-is in it variation or of-turning
ἀποσκίασμα. Ταύτας τὰς εἰκόνας καὶ τὰ παραδείγματα,
shadow these the images and the patterns
προορισμοὺς φησὶν ὁ ἅγιος Διονύσιος, ὁ πολὺς τὰ
predeterminations calls the holy Dionysius the(-one) great in-the
θεῖα, καὶ μετὰ Θεοῦ τὰ περὶ Θεοῦ διασκεψάμενος.
divine-things and with God the(-things) about God having-examined
Ἐν γὰρ τῇ βουλῇ αὐτοῦ ἐχαρακτηρίζετο πάντα τὰ
in for the counsel his were-imprinted all the(-things)
ὑπ᾽ αὐτοῦ προωρισμένα, καὶ ἀπαραβάτως ἐσόμενα πρὶν
by him predetermined and inviolably going-to-be before
γενέσεως αὐτῶν· ὥσπερ εἴ τις βούλοιτο οἰκοδομῆσαι οἶκον,
coming-to-be their just-as if someone should-wish to-build house
ἀνατυποῖ καὶ εἰκονίζει πρῶτον τὸ σχῆμα κατὰ διάνοιαν.
he-models and images first the shape in thought
11 Εἶτα πάλιν εἰκόνες εἰσὶ τὰ ὁρατὰ τῶν ἀοράτων,
then again images are the visible-things of-the invisible
καὶ ἀτυπώτων, σωματικῶς τυπουμένων πρὸς ἀμυδρὰν
and unfigured bodily being-figured toward dim
κατανόησιν. Καὶ γὰρ ἡ θεία Γραφὴ, τύπους Θεῷ καὶ
understanding and for the divine Scripture figures to-God and
ἀγγέλοις περιτίθησι, καὶ τὴν αἰτίαν διδάσκει ὁ αὐτὸς θεῖος
to-angels puts-about and the cause teaches the same divine
ἀνήρ. Ὅτι μὲν γὰρ εἰκότως προβέβληνται τῶν ἀτυπώτων οἱ
man that indeed for fittingly have-been-put-forward of-the unfigured the

τύποι, καὶ τὰ σχήματα τῶν ἀσχηματίστων, οὐ μόνον αἰτίαν
figures and the shapes of-the shapeless not only cause
φαίη τις εἶναι τὴν καθ' ἡμᾶς ἀναλογίαν, ἀδυνατοῦσαν
would-say one to-be the according-to us capacity being-unable
ἀμέσως ἐπὶ τὰς νοητὰς ἀνατείνεσθαι θεωρίας, καὶ δεομένην
immediately to the intelligible to-reach-up contemplations and needing
οἰκείων καὶ συμφυῶν ἀναγωγῶν. Εἰ τοίνυν τῆς ἡμῶν
proper and connatural uplifts if therefore for-the our
προνοῶν ἀναλογίας ὁ θεῖος λόγος, πάντοθεν τὸ ἀνατατικὸν
providing capacity the divine word from-every-side the uplifting
ἡμῖν ποριζόμενος, καὶ τοῖς ἁπλοῖς καὶ ἀτυπώτοις τύπους
for-us supplying also to-the simple and unfigured figures
τινὰς περιτίθησι, πῶς μὴ εἰκονίζει τὰ μεμορφωμένα
some puts-about how not does-it-image the(-things) formed
κατὰ τὴν οἰκείαν φύσιν, καὶ ποθούμενα μὲν, διὰ δὲ τὸ
according-to the proper nature and longed-for indeed because-of but the
μὴ παρεῖναι, ὁρᾶσθαι μὴ δυνάμενα; Διὰ γὰρ τῆς αἰσθήσεως
not to-be-present to-be-seen not being-able through for the sense
φαντασία τις συνίσταται ἐν τῇ ἔμπροσθεν κοιλίᾳ τοῦ
impression a-certain is-formed in the front ventricle of-the
ἐγκεφάλου, καὶ οὕτω τῷ κριτικῷ παραπέμπεται, καὶ
brain and thus to-the judging(-faculty) is-passed-on and
τῇ μνήμῃ ἐνθησαυρίζεται. Φησὶ γοῦν καὶ ὁ θεορρήμων
in-the memory is-stored says at-any-rate also the divinely-speaking
Γρηγόριος, ὅτι πολλὰ κάμνων ὁ νοῦς ἐκβῆναι τὰ σωματικὰ,
Gregory that much toiling the mind to-go-beyond the bodily-things
πάντη ἀδυνατεῖ· ἀλλὰ καὶ τὰ ἀόρατα τοῦ Θεοῦ ἀπὸ
wholly is-unable but also the invisible-things — of-God from
κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται.
creation of-world by-the things-made being-understood are-clearly-seen
Ὁρῶμεν γὰρ εἰκόνας ἐν τοῖς κτίσμασι μηνυούσας ἡμῖν
we-see for images in the creatures indicating to-us

ἀμυδρῶς τὰς θείας ἐμφάσεις· ὡς ὅτε λέγομεν τὴν ἁγίαν
dimly the divine manifestations as when we-say the holy
Τριάδα, τὴν ὑπεράρχιον, εἰκονίζεσθαι δι᾽ ἡλίου, καὶ φωτὸς,
Trinity the above-all-principle to-be-imaged through sun and light
καὶ ἀκτῖνος· ἢ πηγῆς ἀναβλυζούσης, καὶ πηγαζομένου
and ray or spring gushing-forth and welling
νάματος, καὶ προχοῆς· ἢ νοῦ, καὶ λόγου, καὶ πνεύματος
stream and outflow or mind and word and spirit
τοῦ καθ᾽ ἡμᾶς· ἢ ῥόδου φυτοῦ, καὶ ἄνθους, καὶ εὐωδίας.
the in us or rose plant and flower and fragrance

II · KINDS OF IMAGE AND KINDS OF VENERATION

Images also foreshadow what is to come, as the ark the Virgin, and record what has happened, in books and in paintings. Veneration is a sign of honor: worship belongs to God alone, but honor is given to his friends, to holy places and things, and to rulers. The one lawgiver who forbade likenesses ordered the Cherubim carved. God, once unpictured, has been seen in the flesh; John venerates not matter but the maker of matter, who became matter for him. The image is a book for the unlettered, and if Solomon carved Cherubim, lions, and oxen in the temple, saints' portraits suit God's house better.

12 Πάλιν, εἰκὼν λέγεται ἡ τῶν ἐσομένων
again image is-called the(-one) of-the(-things) going-to-be
αἰνιγματωδῶς σκιαγραφοῦσα τὰ μέλλοντα, ὡς ἡ κιβωτὸς
enigmatically sketching the things-to-come as the ark
τὴν ἁγίαν Παρθένον καὶ Θεοτόκον, καὶ ἡ ῥάβδος, καὶ ἡ
the holy Virgin and God-bearer and the rod and the
στάμνος· καὶ ὡς ὁ ὄφις, τὸν τὸ δῆγμα διὰ σταυροῦ
jar and as the serpent the(-one) the bite through cross

καταργήσαντα τοῦ ἀρχεκάκου ὄφεως. ἥ τε θάλασσα, καὶ
having-destroyed of-the author-of-evil serpent the both sea and
τὸ ὕδωρ, καὶ ἡ νεφέλη, τὸ τοῦ βαπτίσματος πνεῦμα.
the water and the cloud the of-the baptism spirit
Πάλιν, εἰκὼν λέγεται τῶν γεγονότων, ἢ κατά τινος 13
again image is-called of-the(-things) having-happened either for of-some
θαύματος μνήμην, ἢ τιμῆς, ἢ αἰσχύνης, ἢ ἀρετῆς, ἢ κακίας,
wonder memory or of-honor or of-shame or of-virtue or of-vice
πρὸς τὴν ὕστερον τῶν θεωμένων ὠφέλειαν, ὡς ἂν τὰ μὲν
for the later of-the beholders benefit so-that — the indeed
κακὰ φεύγωμεν, τὰς δὲ ἀρετὰς ζηλώσωμεν. Διπλῆ δὲ αὕτη,
evils we-may-flee the and virtues we-may-emulate twofold and this
διά τε λόγου ταῖς βίβλοις ἐγγραφομένου, ὡς ὁ Θεὸς τὸν
through both word in-the books being-written-in as — God the
νόμον ταῖς πλαξὶν ἐνεκόλαψε, καὶ τοὺς τῶν θεοφιλῶν ἀνδρῶν
law on-the tablets engraved and the of-the God-beloved men
βίους ἀναγράπτους γενέσθαι προσέταξε, καὶ διὰ θεωρίας
lives recorded to-be commanded and through sight
αἰσθητῆς, ὡς τὴν στάμνον καὶ τὴν ῥάβδον ἐν τῇ κιβωτῷ
perceptible as the jar and the rod in the ark
τεθῆναι προσέταξεν εἰς μνημόσυνον. Οὕτω καὶ νῦν τὰς
to-be-placed be-commanded for memorial thus also now the
εἰκόνας τῶν γεγονότων, καὶ τὰς ἀρετὰς διαγράφομεν.
images of-the(-things) having-happened and the virtues we-depict
Ἤ τοίνυν πᾶσαν εἰκόνα ἄνελε, καὶ ἀντινομοθέτει τῷ
either therefore every image abolish and legislate-against to-the(-one)
ταύτας προστάξαντι γενέσθαι. Ἤ ἑκάστην δέχου, κατὰ
these having-commanded to-be-made or each receive according-to
τὸν ἑκάστῃ πρέποντα λόγον καὶ τρόπον. Εἰπόντες τοίνυν
the each befitting principle and manner having-told therefore
τοὺς τῆς εἰκόνος τρόπους, εἴπωμεν καὶ περὶ προσκυνήσεως.
the of-the image modes let-us-speak also about veneration

14 Ἡ προσκύνησις ὑποπτώσεως καὶ τιμῆς ἐστι σύμβολον· καὶ
the veneration of-falling-down and of-honor is symbol and
ταύτης διαφόρους ἔγνωμεν τρόπους· πρώτην, τὴν κατὰ
of-this various we-have-known modes first the according-to
λατρείαν, ἣν προσάγομεν μόνῳ τῷ φύσει προσκυνητῷ
worship which we-bring alone to-the by-nature venerable
Θεῷ. Ἔπειτα, τὴν διὰ τὸν φύσει προσκυνητὸν Θεὸν
God then the(-one) because-of the by-nature venerable God
προσαγομένην τοῖς αὐτοῦ φίλοις καὶ θεράπουσιν, ὡς τῷ
offered to-the his friends and servants as the
ἀγγέλῳ Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ Δανιὴλ προσεκύνησαν· ἢ
angel Joshua the — of-Nun and Daniel venerated or
τοῖς Θεοῦ τόποις, ὥς φησιν ὁ Δαβίδ· «Προσκυνήσωμεν εἰς
to-the of-God places as says — David let-us-venerate at
τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ· καὶ τοῖς αὐτοῦ
the place where stood the feet his and to-the his
ἀναθήμασιν, ὡς ἅπας ὁ Ἰσραὴλ τῇ σκηνῇ προσεκύνει,
offerings as all — Israel the tent venerated
καὶ τῷ ἐν Ἱερουσαλὴμ ναῷ κύκλῳ ἑστῶτες, καὶ πρὸς
and the in Jerusalem temple around standing and toward
αὐτὸ ἀπανταχόθεν ὁρῶντες καὶ προσκυνοῦντες εἰσέτι
it from-everywhere looking and venerating still
καὶ νῦν ἢ τοῖς ὑπ᾽ αὐτοῦ χειροτονηθεῖσιν ἄρχουσιν, ὡς
even now or to-the by him appointed rulers as
Ἰακὼβ τῷ τε Ἡσαῦ, ὡς προγενεστέρῳ ἀδελφῷ ὑπὸ Θεοῦ
Jacob — both to-Esau as elder brother by God
γενομένῳ, καὶ Φαραὼ ὑπὸ Θεοῦ χειροτονηθέντι ἄρχοντι·
made and to-Pharaoh by God appointed ruler
καὶ τῷ Ἰωσὴφ, οἱ αὐτοῦ ἀδελφοί. Οἶδα καὶ κατὰ τιμὴν
and — to-Joseph the his brothers I-know also according-to honor
τὴν πρὸς ἀλλήλους προσκύνησιν, ὡς Ἀβραὰμ τοῖς υἱοῖς
the toward one-another veneration as Abraham to-the sons

Ἐμμώρ. Ἢ τοίνυν πᾶσαν προσκύνησιν ἄνελε, ἢ πάσας
of-Emmor either therefore every veneration abolish or all
δέχου, μετὰ τοῦ ὀφείλοντος λόγου καὶ τρόπου.
receive with the due principle and manner
Λέγε μοι ἐρωτῶντι· εἷς Θεὸς ὁ Θεός; Ναὶ, φήσεις, ὡς 15
tell me asking one God — God yes you-will-say as
ἐμοὶ δοκεῖ, εἷς νομοθέτης. Τί οὖν νομοθετεῖ τὰ ἐναντία;
to-me it-seems one lawgiver why then does-be-legislate the contraries
Οὐ γὰρ ἔξω τῆς κτίσεως τὰ Χερουβίμ. Τί οὖν προστάττει
not for outside of-the creation the Cherubim why then does-be-command
Χερουβὶμ γλυπτὰ ἀνθρώπων χερσὶ τεκταινόμενα, σκιάζειν
Cherubim carved of-men by-hands being-wrought to-overshadow
τὸ ἱλαστήριον; Ἢ δῆλον, ὡς Θεοῦ μὲν, ὡς ἀπεριγράπτου
the mercy-seat or clear that of-God indeed as uncircumscribable
καὶ ἀνεικάστου ποιεῖν εἰκόνα ἀμήχανον, ἢ τινος ὡς
and unlikenable to-make image impossible or of-anything as
Θεοῦ, ἵνα μὴ ὡς Θεὸς λατρευομένη προσκυνῆται ἡ κτίσις.
of-God that not as God being-worshiped be-venerated the creation
Τῶν δὲ Χερουβὶμ, ὡς περιγραπτῶν, καὶ τῷ θείῳ θρόνῳ
of-the but Cherubim as circumscribable and to-the divine throne
δουλοπρεπῶς παρεστώτων, τὴν εἰκόνα προστάττει ποιεῖν,
servant-like standing-by the image he-commands to-make
δουλοπρεπῶς σκιάζουσαν τὸ ἱλαστήριον. Ἔπρεπε γὰρ
servant-like overshadowing the mercy-seat it-befitted for
τῇ εἰκόνι τῶν οὐρανίων λειτουργῶν, τὴν εἰκόνα τῶν
by-the image of-the heavenly ministers the image of-the
θείων μυστηρίων σκιάζεσθαι. Τί δὲ φὴς τὴν κιβωτὸν,
divine mysteries to-be-overshadowed what and do-you-say the ark
τὴν στάμνον, τὸ ἱλαστήριον, οὐ χειρότευκτα; οὐκ ἔργα
the jar the mercy-seat not handmade not works
χειρῶν ἀνθρώπων; οὐκ ἐξ ἀτίμου, ὡς σὺ φὴς, ὕλης
of-hands of-men not from dishonorable as you say matter

κατεσκευασμένα; Τί δὲ ἡ σκηνὴ ἅπασα; οὐχὶ εἰκὼν ἦν;
constructed what and the tent whole not image was
Οὐ σκιὰ καὶ ὑπόδειγμα; Φησὶ τοιγαροῦν ὁ θεῖος Ἀπόστολος
not shadow and pattern says accordingly the divine Apostle
περὶ τῶν κατὰ τὸν νόμον ἱερέων διεξιών· «Οἵτινες
about the according-to the law priests discoursing who
ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων· καθὼς
to-copy and to-shadow worship of-the heavenly-things just-as
κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν. Ὅρα
was-instructed Moses being-about to-complete the tent see
γὰρ, φησὶ, ποιήσεις κατὰ τὸν τύπον τὸν δειχθέντα
for he-says you-shall-make according-to the type the shown
σοι ἐν τῷ ὄρει.» Ἀλλ' οὐδὲ εἰκὼν ἦν ὁ νόμος, ἀλλ'
to-you in the mountain but not-even image was the law but
εἰκόνος προσκίασμα· φησὶ γοῦν ὁ αὐτὸς Ἀπόστολος·
of-image foreshadowing says at-any-rate the same Apostle
«Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ
shadow for having the law of-the coming good-things not
αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.» Εἰ οὖν ὁ νόμος
itself the image of-the things if then the law
εἰκόνας ἀπαγορεύει, αὐτὸς δὲ εἰκόνος ἐστὶ προχάραγμα,
images forbids itself but of-image is prefiguring
τί φήσομεν; Εἰ ἡ σκηνὴ σκιὰ, καὶ τύπου τύπος, πῶς μὴ
what shall-we-say if the tent shadow and of-figure figure how not
εἰκονογραφεῖν ὁ νόμος διακελεύεται; Ἀλλ' οὐκ ἔστιν οὕτω
to-paint-images the law commands but not it-is thus
ταῦτα, οὐκ ἔστι· καιρὸς δὲ μᾶλλον τῷ παντὶ πράγματι.
these-things not it-is season but rather to-the every matter
16 Πάλαι μὲν ὁ Θεὸς, ὁ ἀσώματός τε καὶ ἀσχημάτιστος,
of-old indeed — God the bodiless both and shapeless
οὐδαμῶς εἰκονίζετο. Νῦν δὲ σαρκὶ ὀφθέντος Θεοῦ, καὶ
in-no-way was-imaged now but in-flesh having-been-seen God and

τοῖς ἀνθρώποις συναναστραφέντος, εἰκονίζω Θεοῦ τὸ
with-the men having-dwelt-among I-image of-God the
ὁρώμενον. Οὐ προσκυνῶ τῇ ὕλῃ, προσκυνῶ δὲ τὸν τῆς
seen not I-venerate the matter I-venerate but the of-the
ὕλης δημιουργὸν, τὸν ὕλην δι' ἐμὲ γενόμενον, καὶ ἐν ὕλῃ
matter fashioner the(-one) matter for me having-become and in matter
κατοικῆσαι καταδεξάμενον, καὶ δι' ὕλης τὴν σωτηρίαν
to-dwell having-consented and through matter the salvation
μου ἐργασάμενον, καὶ σέβων οὐ παύσομαι τὴν ὕλην, δι'
my having-wrought and revering not I-will-cease the matter through
ἧς ἡ σωτηρία μου εἴργασται· σέβω δὲ οὐχ ὡς Θεόν·
which the salvation my has-been-wrought I-revere but not as God
ἄπαγε· πῶς γὰρ τὸ ἐξ οὐκ ὄντων τὴν γένεσιν
away-with-it how for the(-thing) from not being the coming-to-be
ἐσχηκὸς, Θεός; Εἰ καὶ τὸ τοῦ Θεοῦ σῶμα Θεὸς, διὰ
having-had God if even the — of-God body God because-of
τὴν καθ' ὑπόστασιν ἕνωσιν γεγονὸς ἀμεταβλήτως
the according-to hypostasis union having-become unchangeably
ὅπερ τὸ χρίσαν, καὶ μεῖναν ὅπερ ἦν
what-indeed the(-one) having-anointed and having-remained what-indeed it-was
τῇ φύσει, σὰρξ ἐψυχωμένη ψυχῇ λογικῇ τε καὶ νοερᾷ,
in-the nature flesh ensouled with-soul rational both and intellectual
ἠργμένη, οὐκ ἄκτιστος. Τὴν δέ γε λοιπὴν ὕλην σέβω,
having-begun not uncreated the and at-least rest matter I-revere
καὶ δι' αἰδοῦς ἄγω, δι' ἧς ἡ σωτηρία μου γέγονεν,
and in reverence I-hold through which the salvation my has-come-about
ὡς θείας ἐνεργείας καὶ χάριτος ἔμπλεων. Ἢ οὐχ ὕλη τὸ
as of-divine energy and of-grace full or not matter the
τοῦ σταυροῦ ξύλον, τὸ τρισόλβιον καὶ τρισμακάριστον; Ἢ
of-the cross wood the thrice-happy and thrice-blessed or
οὐχ ὕλη τὸ ὄρος τὸ σεπτὸν καὶ ἅγιον; Ὁ τοῦ Κρανίου
not matter the mountain the august and holy the of-the Skull

τόπος; Ἢ οὐχ ὕλη ἡ φερέσβιος πέτρα καὶ ζωηφόρος, ὁ
place or not matter the life-giving rock and life-bearing the
τάφος ὁ ἅγιος, ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως; Ἢ οὐχ
tomb the holy the spring of-the our resurrection or not
ὕλη τὸ μέλαν, καὶ ἡ τῶν Εὐαγγελίων παναγία βίβλος;
matter the ink and the of-the Gospels all-holy book
Ἢ οὐχ ὕλη ἡ ζωηφόρος τράπεζα, ἡ τὸν ἄρτον ἡμῖν
or not matter the life-bearing table the(-one) the bread to-us
τῆς ζωῆς χορηγοῦσα; Ἢ οὐχ ὕλη, ὁ χρυσός τε καὶ ὁ
of-the life supplying or not matter the gold both and the
ἄργυρος, ἐξ ὧν σταυροὶ καὶ πίνακες κατασκευάζονται,
silver from which crosses and panels are-made
καὶ ποτήρια; Ἢ οὐχ ὕλη πρὸ τούτων ἁπάντων τὸ
and cups or not matter before these all the
τοῦ Κυρίου ἡμῶν σῶμα καὶ αἷμα; Ἢ πάντων τούτων
of-the Lord our body and blood either of-all these
ἄνελε τὸ σέβας καὶ τὴν προσκύνησιν, ἢ παραχώρει
abolish the reverence and the veneration or concede
τῇ ἐκκλησιαστικῇ παραδόσει καὶ τὴν τῶν εἰκόνων
to-the ecclesiastical tradition also the of-the images
προσκύνησιν, Θεοῦ καὶ φίλων Θεοῦ ὀνόματι ἁγιαζομένων,
veneration of-God and of-friends of-God by-name being-sanctified
καὶ διὰ τοῦτο θείου Πνεύματος ἐπισκιαζομένων χάριτι.
and because-of this of-divine Spirit being-overshadowed by-grace
Μὴ κάκιζε τὴν ὕλην· οὐ γὰρ ἄτιμος. Οὐδὲν γὰρ ἄτιμον,
not disparage the matter not for dishonorable nothing for dishonorable
ὃ παρὰ Θεοῦ γεγένηται. Τῶν Μανιχαίων τοῦτο τὸ
which from God has-come-to-be of-the Manichaeans this the
φρόνημα· μόνον δὲ ἄτιμον, ὃ μὴ τὴν αἰτίαν ἔσχεν ἐκ
thinking only but dishonorable what not the cause had from
Θεοῦ, ἀλλ' ἡμέτερόν ἐστιν εὕρεμα, τῇ ἐκ τοῦ κατὰ
God but our is invention by-the from the according-to

φύσιν εἰς τὸ παρὰ φύσιν αὐτεξουσίῳ ἐκκλίσει τε καὶ
nature into the against nature free turning-aside both and
ῥοπῇ τοῦ θελήματος, τουτέστιν ἡ ἁμαρτία. Εἰ διὰ
inclination of-the will that-is the sin if because-of
τὸν νόμον τὰς εἰκόνας ἀτιμάζεις, καὶ ἀπαγορεύεις, ὡς
the law the images you-dishonor and forbid as
ἐξ ὕλης κατεσκευασμένας, ὅρα τί φησιν ἡ Γραφή· Καὶ
from matter constructed see what says the Scripture and
ἐλάλησε Κύριος πρὸς Μωϋσῆν, λέγων· Ἰδοὺ ἀνακέκληκα
spoke Lord to Moses saying behold I-have-called
ἐξ ὀνόματος Βεσελεὴλ τὸν τοῦ Ὢρ, ἐκ φυλῆς Ἰούδα. Καὶ
by name Bezalel the — of-Hur from tribe of-Judah and
Ἐνέπλησα αὐτὸν πνεῦμα θεῖον, σοφίας, καὶ συνέσεως, καὶ
I-filled him spirit divine of-wisdom and understanding and
ἐπιστήμης ἐν παντὶ ἔργῳ διανοεῖσθαι, καὶ ἀρχιτεκτονεῖν,
knowledge in every work to-devise and to-design
καὶ ἐργάζεσθαι τὸ χρυσίον, καὶ τὸ ἀργύριον, καὶ τὸν
and to-work the gold and the silver and the
χαλκὸν, καὶ τὴν ὑάκινθον, καὶ τὴν πορφύραν, καὶ τὸ
bronze and the blue and the purple and the
κόκκινον τὸ νηστὸν, καὶ τὴν βύσσον τὴν κεκλωσμένην,
scarlet the spun and the linen the twisted
καὶ τὰ λιθουργικὰ εἰς τὰ ἔργα, καὶ τὰ τεκτονικὰ
and the(-works) stone-working for the works and the(-works) carpentry
εἰς τὰ ξύλα, ἐργάζεσθαι κατὰ πάντα τὰ ἔργα· καὶ
for the timbers to-work according-to all the works and
ἐγὼ δέδωκα αὐτὸν, καὶ τὸν Ἐλιὰβ τὸν τοῦ Ἀχισαμὰχ,
I have-given him and — Eliab the — of-Ahisamach
ἐκ φυλῆς Δάν· καὶ παντὶ συνετῷ καρδίᾳ ἐγὼ δέδωκα
from tribe of-Dan and to-every understanding in-heart I have-given
σύνεσιν, καὶ ποιήσουσι πάντα ὅσα σοι συνέταξα.»
understanding and they-shall-make all as-many-as to-you I-commanded

Καὶ πάλιν· «Εἶπε Μωϋσῆς πρὸς πᾶσαν συναγωγὴν υἱῶν
and again said Moses to all congregation of-sons
Ἰσραήλ· Ἀκούσατε τοῦτο τὸ ῥῆμα, ὃ συνέταξε Κύριος
of-Israel hear this the word which commanded Lord
λέγων· Λάβετε παρ᾽ ὑμῶν αὐτῶν ἀφαίρεμα τῷ Κυρίῳ.
saying take from you yourselves offering to-the Lord
Πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ, οἴσουσι τὰς
every the(-one) accepting with-the heart they-shall-bring the
ἀπαρχὰς τῷ Κυρίῳ, χρυσίον, ἀργύριον, χαλκὸν, ὑάκινθον,
firstfruits to-the Lord gold silver bronze blue
πορφύραν, κόκκινον διπλοῦν διανενησμένον, καὶ βύσσον
purple scarlet double spun and linen
κεκλωσμένην, καὶ τρίχας αἰγείας, καὶ δέρματα κριῶν
twisted and hairs of-goats and skins of-rams
ἠρυθροδανωμένα, καὶ δέρματα ὑακίνθινα, καὶ ξύλα ἄσηπτα,
dyed-red and skins blue and timbers incorruptible
καὶ ἔλαιον τῆς χρίσεως, καὶ τὸ θυμίαμα τῆς συνθέσεως,
and oil of-the anointing and the incense of-the compound
καὶ λίθους σαρδίους, καὶ λίθους εἰς τὴν γλυφὴν, καὶ εἰς
and stones sardius and stones for the engraving and for
τὴν ἐπωμίδα, καὶ εἰς τὸν ποδήρη. Καὶ πᾶς σοφὸς καρδίᾳ
the ephod and for the robe-to-the-feet and every wise in-heart
ἐν ὑμῖν, ἐλθὼν ἐργαζέσθω πάντα ὅσα συνέταξε
among you having-come let-him-work all whatever commanded
Κύριος, τὴν σκηνὴν,» καὶ τὰ ἑξῆς. Ἰδοὺ δὴ ἡ ὕλη
Lord the tent and the rest behold indeed the matter
τιμία, κἂν καθ᾽ ὑμᾶς ἄτιμος. Τί γὰρ τριχῶν αἰγείων
honored even-if according-to you dishonorable what for than-hairs of-goats
εὐτελέστερον, ἢ χρωμάτων; Ἢ οὐ χρῶμα τὸ κόκκινον,
cheaper or than-colors or not color the scarlet
καὶ ἡ πορφύρα, καὶ ἡ ὑάκινθος; Ἰδοὺ δὴ καὶ τὰ ἔργα
and the purple and the blue behold indeed also the works

χειρῶν ἀνθρώπων, καὶ ὁμοίωμα Χερουβίμ. Πῶς οὖν διὰ
of-hands of-men and likeness of-Cherubim how then because-of
τὸν νόμον ἀπαγορεύεις, ἃ ποιεῖν ὁ νόμος προσέταξεν;
the law do-you-forbid what to-make the law commanded
Εἰ διὰ τὸν νόμον τὰς εἰκόνας ἀπαγορεύεις, ὥρα σοι
if because-of the law the images you-forbid time for-you
καὶ σαββατίζειν, καὶ περιτέμνεσθαι. Ἀλλ' ἴσθι «ὡς, ἐὰν
also to-keep-the-sabbath and to-be-circumcised but know that if
τὸν νόμον τηρεῖτε, Χριστὸς οὐδὲν ὑμᾶς ὠφελήσει. Οἵτινες
the law you-keep Christ nothing you will-profit whoever
ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσετε.» Οὐχ
in law you-are-justified from-the grace you-have-fallen not
ἕωρα Θεὸν ὁ πάλαι Ἰσραὴλ, ἡμεῖς δὲ ἀνακεκαλυμμένῳ
saw God the of-old Israel we but with-unveiled
προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμεθα.
face the glory of-(the)-Lord behold-as-in-a-mirror
Καὶ αἰσθητῶς μὲν τὸν αὐτοῦ χαρακτῆρα προτίθεμεν 17
and perceptibly indeed the his imprint we-set-forth
ἁπανταχῆ, καὶ τὴν πρώτην ἁγιαζόμεθα· πρώτη γὰρ
everywhere and the first(-sense) we-sanctify first for
αἰσθήσεων, ὅρασις· ὥσπερ καὶ τοῖς λόγοις, τὴν ἀκοήν·
of-senses sight just-as also by-the words the hearing
ὑπόμνημα γάρ ἐστιν ἡ εἰκών· καὶ ὅπερ τοῖς γράμμασι
reminder for is the image and what-indeed to-the letters
μεμνημένοις ἡ βίβλος, τοῦτο καὶ τοῖς ἀγραμμάτοις ἡ εἰκών·
mindful the book this also to-the unlettered the image
καὶ ὅπερ τῇ ἀκοῇ ὁ λόγος, τοῦτο τῇ ὁράσει ἡ εἰκών·
and what-indeed to-the hearing the word this to-the sight the image
νοητῶς δὲ αὐτῇ ἑνούμεθα. Διὰ τοῦτο προσέταξεν ὁ Θεὸς
intellectually and to-it we-are-united because-of this commanded — God
γενέσθαι κιβωτὸν ἐκ ξύλων ἀσήπτων, καὶ καταχρυσῶσαι
to-be-made ark from timbers incorruptible and to-gild

αὐτὴν ἔσωθεν καὶ ἔξωθεν, καὶ ἐνθεῖναι τὰς πλάκας, καὶ τὴν
it within and without and to-put-in the tablets and the
ῥάβδον, καὶ τὴν στάμνον τὴν χρυσῆν, ἔχουσαν τὸ μάννα
rod and the jar the golden having the manna
πρὸς ὑπόμνησιν τῶν γεγονότων, καὶ προτύπωσιν τῶν
for remembrance of-the(-things) having-happened and foreshadowing of-the
μελλόντων. Καὶ τίς οὐκ ἐρεῖ ταῦτα εἰκόνας, διαπρυσίους
things-to-come and who not will-call these-things images loud
τε κήρυκας; Καὶ ταῦτα οὐκ ἐκ πλαγίων ἔκειτο τῆς
and heralds and these-things not at sides lay of-the
σκηνῆς, ἀλλὰ κατενώπιον παντὸς τοῦ λαοῦ, πρὸς ἃ
tent but in-front-of all the people toward which
ἀποβλέποντες, τῷ δι' αὐτῶν ἐνεργήσαντι Θεῷ προσέφερον
looking to-the through them having-worked God they-offered
τὴν προσκύνησιν καὶ τὴν λατρείαν. Δῆλον ὡς οὐχ ὡς αὐτοῖς
the veneration and the worship clear that not as them
λατρεύοντες, ἀλλὰ δι' αὐτῶν εἰς ὑπόμνησιν τῶν θαυμάτων
worshiping but through them into remembrance of-the wonders
ἀγόμενοι, καὶ τῷ τερατουργῷ Θεῷ τὴν προσκύνησιν
being-led and to-the wonder-working God the veneration
νέμοντες. Εἰκόνες γὰρ ἦσαν πρὸς ὑπόμνησιν κείμεναι,
rendering images for they-were for remembrance set
οὐχ ὡς θεοὶ, ἀλλ' ὡς θείας ἐνεργείας ὑπόμνησιν ἄγουσαι.
not as gods but as of-divine energy remembrance bringing
18 Καὶ δώδεκα λίθους προσέταξεν ὁ Θεὸς ληφθῆναι ἐκ τοῦ
and twelve stones commanded — God to-be-taken from the
Ἰορδάνου, καὶ τὴν αἰτίαν προστίθησι· φησὶ γάρ· «Ὅταν
Jordan and the cause he-adds he-says for when
ἐρωτᾷ σε ὁ υἱός σου, τί εἰσιν οἱ λίθοι οὗτοι, διηγοῦ πῶς
asks you the son your what are the stones these relate how
ἐξέλιπε τὸ ὕδωρ τοῦ Ἰορδάνου θείᾳ προστάξει, καὶ διέβη ἡ
failed the water of-the Jordan by-divine command and crossed the

κιβωτὸς τοῦ Κυρίου, καὶ πᾶς ὁ λαός.» Πῶς οὖν ἡμεῖς οὐκ
ark of-the Lord and all the people how then we not
εἰκονογραφήσομεν τὰ σωτήρια πάθη καὶ θαύματα Χριστοῦ
shall-paint-images the saving sufferings and wonders of-Christ
τοῦ Θεοῦ, ἵνα, ὅταν ἐρωτᾷ με ὁ υἱός μου, τί τοῦτό ἐστιν,
— of-God that when asks me the son my what this is
ἐρῶ ὅτι ὁ Θεὸς Λόγος ἄνθρωπος γέγονε, καὶ δι᾽ αὐτοῦ,
I-will-say that — God Word man has-become and through him
οὐχὶ Ἰσραὴλ μόνος τὸν Ἰορδάνην διῆλθεν, ἀλλ᾽ ἡ φύσις
not Israel alone the Jordan passed-through but the nature
ἅπασα πρὸς τὴν ἀρχαίαν ἐπανῆλθε μακαριότητα. Δι᾽ οὗ
whole to the ancient returned blessedness through whom
ἡ φύσις ἐκ τῶν κατωτάτω τῆς γῆς ἀνῆλθεν ὑπεράνω
the nature from the lowest(-parts) of-the earth went-up far-above
πάσης ἀρχῆς, καὶ ἐν αὐτῷ τῷ πατρικῷ κεκάθικε θρόνῳ.
all principality and on very the paternal has-sat throne
Ἀλλὰ φησί· Ποίει Χριστοῦ εἰκόνα, καὶ ἀρκέσθητι, ἢ τῆς 19
but he-says make of-Christ image and be-content or of-the
τούτου Μητρὸς τῆς Θεοτόκου. Ὦ τῆς ἀτοπίας! ἐχθρὸν
his Mother the God-bearer O the absurdity enemy
σεαυτὸν διαῤῥήδην τῶν ἁγίων καθωμολόγησας. Εἰ γὰρ
yourself expressly of-the saints you-have-confessed if for
Χριστοῦ μὲν εἰκόνα ποιεῖς, τῶν δὲ ἁγίων οὐδαμῶς, δῆλον
of-Christ indeed image you-make of-the but saints in-no-way clear
ὡς οὐχὶ τὴν εἰκόνα ἀπαγορεύεις, ἀλλὰ τὴν τῶν ἁγίων
that not the image you-forbid but the of-the saints
τιμήν. Τοῦ Χριστοῦ γὰρ, ὡς δεδοξασμένου, ποιεῖς εἰκόνας,
honor — of-Christ for as glorified you-make images
τῶν δὲ ἁγίων, ὡς ἀδοξάστων, ἀποποιεῖς τὸ ἀπεικόνισμα,
of-the but saints as unglorified you-reject the portrayal
καὶ ψευδῆ τὴν ἀλήθειαν ἀποκαλεῖς. «Ζῶ γὰρ ἐγὼ, λέγει
and false the truth you-call live for I says

Κύριος, ἀλλ' ἢ τοὺς δοξάζοντάς με δοξάσω.» Καὶ ὁ
Lord but only those glorifying me I-will-glorify and the
θεῖος Ἀπόστολος· «Ὥστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός.
divine Apostle so-that no-longer you-are slave but son
Εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.» Καί·
if and son also heir of-God through Christ and
«Εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.» Οὐ κατὰ
if-indeed we-suffer-with that also we-may-be-glorified-with not against
τῶν εἰκόνων ἦρω τὸν πόλεμον, ἀλλὰ κατὰ τῶν ἁγίων.
the images you-raised the war but against the saints
Φησὶ γὰρ Ἰωάννης ὁ Θεολόγος καὶ ἐπιστήθιος, «ὅτι ὅμοιοι
says for John the Theologian and bosom-friend that like
αὐτῷ ἐσόμεθα.» Ὥσπερ ὁ τῷ πυρὶ ἑνούμενος, οὐ
him we-shall-be just-as the(-thing) with-the fire being-united not
τῇ φύσει, ἀλλὰ τῇ ἑνώσει, καὶ πυρώσει, καὶ μεθέξει
by-the nature but by-the union and burning and participation
πῦρ γίνεται, οὕτω καὶ τὴν σάρκα φημὶ τοῦ σαρκωθέντος
fire becomes thus also the flesh I-say of-the incarnate
Υἱοῦ τοῦ Θεοῦ. Ἐκείνη γὰρ, τῇ καθ' ὑπόστασιν
Son — of-God that for by-the according-to hypostasis
μεθέξει τῆς θείας φύσεως, ἀτρέπτως Θεὸς ἐχρημάτισεν·
participation of-the divine nature unalterably God was-called
οὐκ ἐνεργείᾳ χρισθεῖσα Θεοῦ, ὥσπερ τῶν προφητῶν
not by-energy anointed of-God as of-the prophets
ἕκαστος, παρουσίᾳ δὲ ὅλου τοῦ χρίοντος. Ὅτι δὲ Θεὸς,
each by-presence but of-whole the anointing(-one) that and God
καὶ θεοὶ οἱ ἅγιοι, «ὁ Θεὸς, φησὶν, ἔστη ἐν συναγωγῇ
and gods the saints — God he-says stood in congregation
θεῶν.» Καὶ ὅτι ἵσταται Θεὸς ἐν μέσῳ θεῶν, τὰς ἀξίας
of-gods and that stands God in midst of-gods the ranks
διαιρῶν, ὡς ἑρμηνεύων φησὶν ὁ θεῖος Γρηγόριος. Οἱ γὰρ
distributing as interpreting says the divine Gregory the for

ἅγιοι καὶ ζῶντες πεπληρωμένοι ἦσαν Πνεύματος ἁγίου,
saints both living filled were with-Spirit holy
καὶ τελευτησάντων αὐτῶν, ἡ χάρις τοῦ ἁγίου Πνεύματος
and having-died them the grace of-the holy Spirit
ἀνεκφοιτήτως ἔνεστι καὶ ταῖς ψυχαῖς, καὶ τοῖς σώμασιν
without-departing is-present both in-the souls and in-the bodies
ἐν τοῖς τάφοις, καὶ τοῖς χαρακτῆρσι, καὶ ταῖς ἁγίαις
in the tombs and in-the portraits and in-the holy
εἰκόσιν αὐτῶν, οὐ κατ᾽ οὐσίαν, ἀλλὰ χάριτι καὶ ἐνεργείᾳ.
images their not by substance but by-grace and by-energy
Ὃν δὲ τῷ Δαβὶδ ἐπηγγείλατο ὁ Θεὸς οἰκοδομῆσαι 20
which and — to-David promised — God to-build
αὐτῷ ναὸν διὰ τοῦ ἰδίου υἱοῦ, καὶ κατασκευάσαι
for-him temple through the own son and to-prepare
τόπον ἀναπαύσεως, τοῦτον Σολομὼν οἰκοδομῶν, ἐποίησε
place of-rest this Solomon building made
Χερουβὶμ, ὥς φησιν ἡ βίβλος τῶν Βασιλειῶν. Καὶ περιέσχε
Cherubim as says the book of-the Kingdoms and he-overlaid
τὰ Χερουβὶμ χρυσίῳ, καὶ πάντας τοὺς τοίχους κύκλῳ· καὶ
the Cherubim with-gold and all the walls around and
κολαπτοὺς ἐνέγλυψε Χερουβὶμ, καὶ φοίνικας τῷ ἐσωτέρῳ
carved he-engraved Cherubim and palms in-the inner
καὶ ἐξωτέρῳ· καὶ οὐκ εἶπεν ἐκ πλαγίων, ἀλλὰ κύκλῳ·
and outer and not he-said at sides but around
καὶ βόας, καὶ λέοντας, καὶ ῥοΐσκους. Οὐ πολλῷ οὖν
and oxen and lions and pomegranates not by-much then
τιμιώτερον πάντας τοὺς τοίχους οἴκου Κυρίου κοσμῆσαι
more-honorable all the walls of-house of-(the)-Lord to-adorn
ἁγίων μορφαῖς καὶ εἰκονίσμασιν, ἤπερ ἀλόγων
of-saints with-forms and portraits than-indeed of-irrational(-beasts)
καὶ δένδρων; ποῦ ὁ διαγορεύων νόμος· «Οὐ ποιήσεις
and of-trees where the declaring law not you-shall-make

πᾶν ὁμοίωμα;» Ἀλλὰ σοφίας χύσιν δεξάμενος Σολομὼν,
any likeness but of-wisdom outpouring having-received Solomon
οὐρανὸν εἰκονίζων, ἐποίησε Χερουβὶμ, καὶ λεόντων, καὶ
heaven imaging made Cherubim and of-lions and
βοῶν ὁμοιώματα· τοῦτο δὲ ἀπαγορεύει ὁ νόμος. Εἰ δὲ
of-oxen likenesses this and forbids the law if and
ἡμεῖς Χριστὸν εἰκονίζοντες, καὶ ποιοῦμεν τὰ τῶν ἁγίων
we Christ imaging also we-make the of-the saints
εἰκονίσματα, οὐκ ἄρα τοῦτο πάντως εὐσεβέστερον, ὅτι
portraits not then this altogether more-pious since
καὶ Πνεύματος ἁγίου εἰσὶ πεπληρωμένα; Ὥσπερ γὰρ
also with-Spirit holy they-are filled just-as for
τότε αἵματι ἡγνίζετο ὁ λαός τε, καὶ ὁ ναὸς, καὶ σποδῷ
then with-blood was-purified the people both and the temple and with-ash
δαμάλεως, οὕτω καὶ νῦν Χριστοῦ αἵματι, μαρτυρήσαντος
of-heifer so also now of-Christ with-blood having-borne-witness
ἐπὶ Ποντίου Πιλάτου, καὶ ἑαυτὸν ἀπαρχὴν τῶν μαρτύρων
before Pontius Pilate and himself firstfruit of-the martyrs
δείξαντος, ἔτι δὲ καὶ τῷ τῶν ἁγίων αἵματι, ἐφ' ὧν
having-shown further and also by-the of-the saints blood on whom
ἡ Ἐκκλησία οἰκοδομεῖται. Καὶ τότε μὲν, μορφαῖς τε καὶ
the Church is-built and then indeed with-forms both and
ἐκτυπώμασιν ἀλόγων ἐμψύχους, καὶ λογικοὺς ναοὺς
impressions of-irrational(-beasts) living and rational temples
ἑαυτοὺς εἰς κατοικητήριον Θεοῦ κατεσκευακότων.
themselves into dwelling-place of-God having-prepared

III · THE KING WITH HIS ARMY

Christ is not to be painted stripped of his army, the saints. Having known God, Christians will not return to beggarly elements. The Church keeps unwritten traditions as well as written ones, as Basil says, and from them knows Golgotha and the tomb and prays toward the east. The quotations the iconoclasts bring condemn the pagans' idols, not Christian images; the treatise said to be Epiphanius' may be forged, and his own church is adorned with images. The prophets venerated angels, kings, and the footstool of God's feet.

Ἱστοροῦμεν οὖν Χριστὸν τὸν βασιλέα καὶ Κύριον, 21
we-depict then Christ the king and Lord
οὐ γυμνοῦντες αὐτὸν τοῦ στρατεύματος. Στρατὸς γὰρ
not stripping him of-the army army for
τοῦ Κυρίου οἱ ἅγιοι. Γυμνωσάτω ἑαυτὸν τοῦ οἰκείου
of-the Lord the saints let-him-strip himself of-the own
στρατεύματος ὁ ἐπίγειος βασιλεὺς, καὶ τότε τὸν ἑαυτοῦ
army the earthly king and then the his-own
βασιλέα καὶ Κύριον. Ἀποθέσθω τὴν ἁλουργίδα, καὶ
king and Lord let-him-put-off the purple and
τότε τῶν κατὰ τοῦ τυράννου ἀριστευσάντων, καὶ
then of-those against the tyrant having-excelled and
βασιλευσάντων τῶν παθῶν τὸ σέβας περιαιρείτω. Εἰ
having-reigned-over the passions the reverence let-him-take-away if
γὰρ κληρονόμοι Θεοῦ, καὶ συγκληρονόμοι Χριστοῦ, καὶ
for heirs of-God and fellow-heirs of-Christ and
τῆς θείας δόξης καὶ βασιλείας κοινωνοὶ ἔσονται, τῶν
of-the divine glory and kingdom sharers they-will-be of-the
παθημάτων Χριστοῦ κοινωνήσαντες· πῶς οὐχὶ καὶ τῆς ἐπὶ
sufferings of-Christ having-shared how not also of-the on
γῆς δόξης συμμέτοχοι χρηματίσουσιν οἱ φίλοι Χριστοῦ; «Οὐ
earth glory partakers shall-they-be-called the friends of-Christ not

λέγω ὑμᾶς δούλους, φησὶν ὁ Θεός· ὑμεῖς φίλοι μου ἐστέ.»
I-call you slaves says — God you friends my are
Τῆς οὖν δεδομένης αὐτοῖς παρὰ τῆς Ἐκκλησίας τιμῆς,
of-the then given to-them by the Church honor
ἀπαμφιοῦμεν αὐτούς; Ὦ θρασείας χειρός! ὦ τολμηρᾶς
shall-we-strip them O bold hand O daring
γνώμης, ἀντεριζούσης Θεῷ, καὶ τοῖς αὐτοῦ ἀντιπραττούσης
mind contending-against God and the his opposing
προστάγμασιν! Οὐ προσκυνεῖς εἰκόνι, μηδὲ τῷ Υἱῷ τοῦ
commands not you-venerate image nor the Son —
Θεοῦ προσκύνει, ὅς ἐστιν εἰκὼν τοῦ ἀοράτου Θεοῦ ζῶσα,
of-God venerate who is image of-the invisible God living
καὶ χαρακτὴρ ἀπαράλλακτος. Προσκυνῶ Χριστοῦ εἰκόνι,
and imprint unvarying I-venerate of-Christ image
ὡς σεσαρκωμένου Θεοῦ· τῆς Δεσποίνης τῶν ἁπάντων τῆς
as of-incarnate God of-the Lady of-the all the
Θεοτόκου, οἷα Μητρὸς τοῦ Υἱοῦ τοῦ Θεοῦ· τῶν ἁγίων, ὡς
God-bearer as Mother of-the Son — of-God of-the saints as
φίλων Θεοῦ, τῶν μέχρι αἵματος ἀντικαταστάντων πρὸς
of-friends of-God who to blood having-resisted against
τὴν ἁμαρτίαν, καὶ Χριστὸν μιμησαμένων τῇ ὑπὲρ αὐτοῦ
the sin and Christ having-imitated by-the for him
ἐκχύσει τοῦ αἵματος, τοῦ τὸ οἰκεῖον αἷμα ὑπὲρ αὐτῶν
shedding of-the blood of-the(-one) the own blood for them
προεκχέαντος· καὶ τῶν κατ᾽ ἴχνος αὐτοῦ πολιτευσαμένων,
having-first-shed and of-those in footsteps his having-lived
τούτων τὰς ἀριστείας καὶ τὰ πάθη ἀναγράπτους
their the exploits and the sufferings recorded
καθίστημι, ὡς δι᾽ αὐτῶν ἁγιαζόμενος, καὶ πρὸς ζῆλον
I-establish as through them being-sanctified and to zeal
μιμήσεως ἀλειφόμενος. Ἡ γὰρ τῆς εἰκόνος τιμὴ πρὸς τὸ
of-imitation being-anointed the for of-the image honor to the

πρωτότυπον διαβαίνει, φησὶν ὁ θεῖος Βασίλειος. Εἰ ναοὺς
prototype passes says the divine Basil if temples
ἐγείρεις ἁγίοις Θεοῦ, καὶ τὰ τούτων ἔγειρε τρόπαια. Οὐκ
you-raise to-saints of-God also the their raise trophies not
ἠγείρετο πάλαι ναὸς ἐπ' ἀνθρώπων ὀνόματι, οὐχ ἑορτάζετο
was-raised of-old temple in of-men name not was-celebrated
τῶν δικαίων ὁ θάνατος, ἀλλ' ἐπενθεῖτο. Ὁ ἁπτόμενος
of-the righteous the death but was-mourned the(-one) touching
νεκροῦ, ἀκάθαρτος ἐλογίζετο, καὶ Μωϋσέως αὐτοῦ. Νῦν δὲ
dead-body unclean was-reckoned even of-Moses himself now but
τῶν ἁγίων ἑορτάζεται τὰ μνημόσυνα. Ἐπενθήθη ὁ νεκρὸς
of-the saints are-celebrated the memorials was-mourned the dead-body
τοῦ Ἰακὼβ, ἀλλ' ὁ Στεφάνου πανηγυρίζεται θάνατος. Ἢ
— of-Jacob but the of-Stephen is-festively-kept death either
τοίνυν καὶ τὰς πανηγυρικὰς μνήμας τῶν ἁγίων ἄνελε,
therefore also the festal commemorations of-the saints abolish
παρὰ τὸν παλαιὸν νόμον ἀγομένας, ἢ καὶ τὰς εἰκόνας,
against the old law being-kept or also the images
παρὰ τὸν νόμον, ὡς φὴς, οὔσας, συγχώρησον. Ἀλλ'
against the law as you-say being allow but
ἀμήχανον μὴ ἑορτάζειν τὰ τῶν ἁγίων μνημόσυνα. Ὁ γὰρ
impossible not to-celebrate the of-the saints memorials the for
τῶν ἁγίων ἀποστόλων καὶ θεοφόρων Πατέρων χορὸς,
of-the holy apostles and God-bearing Fathers choir
ταῦτα προστάττει γίνεσθαι. Ἀφ' οὗ γὰρ ὁ Θεὸς Λόγος
these-things commands to-be-done from when for — God Word
σὰρξ ἐγένετο, ὁμοιωθεὶς ἡμῖν κατὰ πάντα χωρὶς
flesh became having-been-made-like to-us in all-things without
ἁμαρτίας, καὶ ἀσυγχύτως ἐκράθη πρὸς τὸ ἡμέτερον, καὶ
sin and without-confusion was-mingled with the ours and
ἀμεταβλήτως τὴν σάρκα ἐθέωσε, διὰ τῆς ἐν ἀλλήλαις
unchangeably the flesh deified through the in one-another

τῆς αὐτοῦ θεότητος, καὶ τῆς αὐτοῦ σαρκὸς ἀσυγχύτου
of-the his godhead and of-the his flesh unconfused
περιχωρήσεως, ὄντως ἡγιάσμεθα. Καὶ ἀφ' οὗ ὁ Υἱὸς
interpenetration truly we-have-been-sanctified and from when the Son
τοῦ Θεοῦ, καὶ Θεὸς, ὁ ἀπαθὴς ὢν τῇ θεότητι,
— of-God and God the(-one) impassible being in-the godhead
τῷ προσλήμματι πέπονθε, καὶ τὸ ἡμέτερον ἀπέτισεν
in-the assumed(-nature) has-suffered and the our paid
ὄφλημα, λύτρον ἐκχέας ὑπὲρ ἡμῶν ἀξιόχρεών τε
debt ransom having-poured-out for us worthy both
καὶ ἀξιάγαστον· δυσωπητικὸν γὰρ Πατρὶ, καὶ αἰδέσιμον
and admirable persuasive for to-Father and reverend
αἷμα Υἱοῦ· ὄντως ἠλευθερώμεθα· καὶ ἀφ' οὗ κατελθὼν
blood of-Son truly we-have-been-freed and from when having-gone-down
εἰς ᾅδην, ταῖς ἀπ' αἰῶνος πεπεδημέναις ψυχαῖς, ὡς
into Hades to-the from age fettered souls as
αἰχμαλώτοις ἐκήρυξεν ἄφεσιν, ὡς τυφλοῖς ἀνάβλεψιν,
to-captives he-proclaimed release as to-blind recovery-of-sight
καὶ δήσας τὸν ἰσχυρὸν, τῷ ὑπερέχοντι τῆς δυνάμεως
and having-bound the strong(-one) by-the excess of-the power
ἀνέστη, τὸ ἐξ ἡμῶν αὐτῷ προσληφθὲν ἀφθαρτίσας
he-rose the from us by-him assumed having-made-incorruptible
σαρκίον, ὄντως ἠφθαρτίσμεθα. Ἀφ' οὗ τε δι'
flesh truly we-have-been-made-incorruptible from when and through
ὕδατος καὶ πνεύματος γεγεννήμεθα, ὄντως υἱοθετήμεθα,
water and spirit we-have-been-born truly we-have-been-adopted
καὶ κληρονόμοι Θεοῦ γεγενήμεθα. Ἐντεῦθεν τοὺς πιστοὺς,
and heirs of-God we-have-become hence the faithful
ἁγίους ὁ Παῦλος καλεῖ. Ἐντεῦθεν τὸν τῶν ἁγίων οὐ
saints — Paul calls hence the of-the saints not
πενθοῦμεν, ἀλλ' ἑορτάζομεν θάνατον. Ἐντεῦθεν οὐχ ὑπὸ
we-mourn but we-celebrate death hence not under

νόμον, ἀλλ᾽ ὑπὸ χάριν ἐσμὲν, δικαιωθέντες διὰ τῆς
law but under grace we-are having-been-justified through the
πίστεως, καὶ Θεὸν μόνον εἰδότες τὸν ἀληθινόν· δικαίῳ δὲ
faith and God alone knowing the true for-righteous and
νόμος οὐ κεῖται. Οὐχ ὑπὸ τὰ στοιχεῖα τοῦ νόμου ἐσμὲν,
law not is-laid-down not under the elements of-the law we-are
δεδουλωμένοι ὡς νήπιοι, ἀλλ᾽ εἰς ἄνδρα καταρτισθέντες
enslaved as infants but into man having-been-perfected
τέλειον, στερεὰν τροφὴν τρεφόμεθα, οὐ τὴν πρὸς
perfect solid food we-are-fed not the(-food) toward
εἰδωλολατρείαν. Καλὸς ὁ νόμος, ὡς λύχνος φαίνων ἐν
idolatry good the law as lamp shining in
αὐχμηρῷ τόπῳ, ἀλλ᾽ ἕως οὗ ἡ ἡμέρα διαυγάζῃ· ἤδη δὲ
squalid place but until — the day dawns already and
ἀνέτειλε φωσφόρος ἐν ταῖς καρδίαις ἡμῶν, καὶ ὕδωρ ζῶν
has-risen day-star in the hearts our and water living
τῆς θεογνωσίας, θαλάσσας ἐθνῶν ἐπεκάλυψε, καὶ πάντες
of-the knowledge-of-God seas of-nations has-covered and all
τὸν Κύριον ἔγνωμεν· «Παρῆλθε τὰ παλαιὰ, ἰδοὺ γέγονε
the Lord have-known have-passed-away the old-things behold have-become
τὰ πάντα καινά.» Φησὶ γοῦν ὁ θεῖος ἀπόστολος Παῦλος
the all-things new says at-any-rate the divine apostle Paul
πρὸς Πέτρον, τὴν κορυφαίαν ἀκρότητα τῶν ἀποστόλων·
to Peter the chief summit of-the apostles
«Εἰ σὺ Ἰουδαῖος ὢν, ἐθνικῶς ζῇς, καὶ οὐκ Ἰουδαϊκῶς,
if you Jew being as-a-gentile you-live and not as-a-Jew
πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;» Καὶ πρὸς Γαλάτας
how the gentiles do-you-compel to-judaize and to Galatians
γράφει· «Μαρτύρομαι παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι
he-writes I-testify to-every man being-circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον πληρῶσαι.»
debtor he-is whole the law to-fulfill

22 Πάλαι μὲν οὖν μὴ εἰδότες Θεὸν, ἐδούλευον τοῖς μὴ φύσει
of-old indeed then not knowing God they-served to-the not by-nature
οὖσι θεοῖς· νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες
being gods now but having-known God rather but having-been-known
ὑπὸ Θεοῦ, πῶς ἐπιστρέψομεν πάλιν ἐπὶ τὰ ἀσθενῆ καὶ
by God how shall-we-turn again to the weak and
πτωχὰ στοιχεῖα; Εἶδον εἶδος Θεοῦ τὸ ἀνθρώπινον, καὶ
beggarly elements I-saw form of-God the human and
ἐσώθη μου ἡ ψυχή. Θεωρῶ εἰκόνα Θεοῦ, ὡς εἶδεν Ἰακὼβ,
was-saved my the soul I-behold image of-God as saw Jacob
εἰ καὶ ἄλλως, καὶ ἄλλως. Ἐκεῖνος μὲν γὰρ ἄϋλον,
if even otherwise and otherwise he indeed for immaterial(-image)
τὸ ἐσόμενον προμηνύουσαν, ἀΰλοις νοὸς ὀφθαλμοῖς,
the to-come foretelling with-immaterial of-mind eyes
ἐγὼ δὲ τοῦ σαρκὶ ὁραθέντος, μνήμης ἐμπύρευμα. Ἡ
I but of-the in-flesh having-been-seen of-memory kindling the
τῶν ἀποστόλων σκιὰ, τὰ σουδάριά τε καὶ σιμικίνθια,
of-the apostles shadow the handkerchiefs both and aprons
νόσους ἀπήλαυνε, δαίμονας ἐφυγάδευε· καὶ πῶς ἡ σκιὰ
diseases drove-away demons put-to-flight and how the shadow
καὶ εἰκὼν τῶν ἁγίων οὐ δοξασθήσεται; ἢ πάσης ὕλης
and image of-the saints not will-be-glorified either of-all matter
προσκύνησιν ἄνελε, ἢ μὴ καινοτόμει, μηδὲ μέταιρε ὅρια
veneration abolish or not innovate nor remove boundaries
αἰώνια, ἃ ἔθεντο οἱ πατέρες σου.
eternal which set the fathers your

23 Οὐ μόνον γράμμασι τὴν ἐκκλησιαστικὴν θεσμοθεσίαν
not only by-writings the ecclesiastical ordinance
παρέδωκαν, ἀλλὰ καὶ ἀγράφοις τισὶ παραδόσεσι. Φησὶ
they-handed-down but also unwritten certain traditions says
γοῦν ὁ θεῖος Βασίλειος ἐν εἰκοστῷ ἑβδόμῳ τῶν πρὸς
at-any-rate the divine Basil in twentieth seventh of-the to

Ἀμφιλόχιον περὶ τοῦ ἁγίου πνεύματος τριάκοντα κεφαλαίων,
Amphilochius about the holy spirit thirty chapters
ἐπὶ λέξεως οὕτως· «Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων
to word thus of-the in the Church preserved
δογμάτων καὶ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἐγγράφου
doctrines and proclamations the(-ones) indeed from the written
διδασκαλίας ἔχομεν· τὰ δὲ ἐκ τῆς τῶν ἀποστόλων
teaching we-have the(-ones) but from the of-the apostles
παραδόσεως διαδοθέντα ἡμῖν, ἐν μυστηρίῳ παραδεξάμεθα·
tradition handed-on to-us in mystery we-have-received
ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν
which-indeed both the same force have toward the
εὐσέβειαν. Καὶ τούτοις οὐδεὶς ἀντερεῖ, οὐκοῦν ὅστις γε
piety and to-these no-one will-object therefore whoever at-least
κἂν μικρὸν γοῦν θεσμῶν Ἐκκλησίας πεπείραται· εἰ γὰρ
even a-little at-any-rate of-ordinances of-Church has-experienced if for
ἐπιχειρήσαιμεν τὰ ἄγραφα τῶν ἐθῶν, ὡς μὴ μεγάλην ἔχοντα
we-should-attempt the unwritten of-the customs as not great having
τὴν δύναμιν παραιτεῖσθαι, λάθοιμεν ἂν εἰς αὐτὰ τὰ
the force to-reject we-would-escape-notice — into very the
καίρια ζημιοῦντες τὸ Εὐαγγέλιον.» Ταῦτα τοῦ μεγάλου
vital-parts damaging the Gospel these-things of-the great
Βασιλείου τὰ ῥήματα· πόθεν γὰρ ἴσμεν τὸν Κρανίου τόπον
Basil the words whence for do-we-know the of-Skull place
τὸν ἅγιον, τὸ μνῆμα τῆς ζωῆς; Οὐ παῖδες παρὰ πατρὸς
the holy the tomb of-the life not children from father
ἀγράφως παρειληφότες; Τὸ μὲν γὰρ ἐν τόπῳ κρανίου
without-writing having-received the indeed for in place of-skull
ἐσταυρῶσθαι τὸν Κύριον, γέγραπται, καὶ τετάφθαι ἐν
to-have-been-crucified the Lord has-been-written and to-have-been-buried in
μνημείῳ, ὃ ἐλατόμησεν Ἰωσὴφ ἐν τῇ πέτρᾳ· ὅτι δὲ ταῦτά
tomb which hewed Joseph in the rock that but these

ἐστι τὰ νῦν προσκυνούμενα, ἐξ ἀγράφου παραδόσεως
are the(-ones) now venerated from unwritten tradition
ἴσμεν, καὶ πλεῖστα τούτοις παρόμοια. Πόθεν τὸ τρὶς
we-know and very-many to-these similar whence the thrice
βαπτίζειν; Πόθεν τὸ κατ᾽ ἀνατολὰς εὔχεσθαι; Πόθεν ἡ
to-baptize whence the toward east to-pray whence the
τῶν μυστηρίων παράδοσις; Διὸ καὶ ὁ θεῖος Ἀπόστολος
of-the mysteries tradition wherefore also the divine Apostle
Παῦλος φησίν· «Ἄρα οὖν, ἀδελφοὶ, στήκετε καὶ κρατεῖτε
Paul says so then brothers stand-firm and hold-fast
τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε
the traditions which you-were-taught whether through word or
δι᾽ ἐπιστολῆς ἡμῶν.» Πολλῶν τοιγαροῦν καὶ τοσούτων
through letter our many accordingly and so-great
ἀγράφως τῇ ἐκκλησίᾳ παραδεδομένων, καὶ μέχρι τοῦ
without-writing to-the church having-been-handed-down and until the
νῦν πεφυλαγμένων, τί περὶ τὰς εἰκόνας σμικρολογεῖς;
now preserved why about the images do-you-quibble
24 Ἃς μέντοι χρήσεις παράγεις, οὐ τῶν παρ᾽ ἡμῖν
which however quotations you-adduce not of-the among us
εἰκόνων βδελύσσονται τὴν προσκύνησιν, ἀλλὰ τῶν ταύτας
images abhor the veneration but of-the these
θεοποιούντων Ἑλλήνων. Οὐ δεῖ τοίνυν διὰ τὴν
deifying pagans not one-must therefore because-of the
τῶν Ἑλλήνων ἄτοπον χρῆσιν, καὶ τὴν ἡμετέραν εὐσεβῶς
of-the pagans absurd use also the our piously
γινομένην, ἀναιρεῖν. Ἐφορκίζουσιν ἐπαοιδοί τε καὶ γόητες,
being-done to-abolish exorcise enchanters both and sorcerers
ἐφορκίζει καὶ τοὺς κατηχουμένους ἡ Ἐκκλησία· ἀλλ᾽ ἐκεῖνοι
exorcises also the catechumens the Church but they
μὲν ἐπικαλοῦνται δαίμονας, αὕτη δὲ, Θεὸν κατὰ δαιμόνων·
indeed invoke demons she but God against demons

δαίμοσι τὰς εἰκόνας ἀνατιθέασιν Ἕλληνες, καὶ θεοὺς
to-demons the images dedicate pagans and gods
ταύτας προσαγορεύουσιν, ἡμεῖς δὲ ἀληθεῖ Θεῷ σαρκωθέντι,
these call we but to-true God incarnate
καὶ Θεοῦ δούλοις καὶ φίλοις, δαιμόνων ἀπελαύνουσι στίφη.
and of-God to-servants and friends of-demons driving-away hosts
Εἰ δὲ φῂς, τὸν θεῖον καὶ θαυμαστὸν Ἐπιφάνιον, διαῤῥήδην
if and you-say the divine and wonderful Epiphanius expressly
ταύτας ἀπαγορεῦσαι, πρῶτον μὲν τυχὸν παρεγγεγραμμένος
these to-have-forbidden first indeed perhaps interpolated
καὶ ἐπίπλαστος ὁ λόγος, ἄλλου μὲν ὢν πόνος, ἑτέρου
and forged the treatise of-another indeed being labor of-another
δὲ τὴν ἐπωνυμίαν ἔχων, ὃ πολλοῖς εἴθισται δρᾷν.
but the name having which to-many is-customary to-do
Δεύτερον, ἴσμεν τὸν μακάριον Ἀθανάσιον, ἀπηγορευκότα
second we-know the blessed Athanasius having-forbidden
τὸ ἐν λάρναξι τιθέναι τὰ τῶν ἁγίων λείψανα, μᾶλλον δὲ
the in chests to-place the of-the saints relics rather but
προστάττοντα ὑπὸ γῆν ταῦτα καλύπτειν, τὸ ἄτοπον ἔθος
commanding under earth these to-cover the absurd custom
τῶν Αἰγυπτίων καταργῆσαι βουλόμενον, οἳ τοὺς ἑαυτῶν
of-the Egyptians to-abolish wishing who the their-own
νεκροὺς, οὐχ ὑπὸ γῆν ἔκρυπτον, ἀλλ᾽ ἐπὶ κλινῶν καὶ
dead not under earth hid but on beds and
σκιμποδίων ἐτίθουν· τάχα τοιοῦτό τι καὶ ὁ μέγας
pallets placed perhaps such something also the great
Ἐπιφάνιος ἐπιδιορθώσασθαι θέλων, τὸ μὴ χρῆναι ποιεῖν
Epiphanius to-correct wishing the not to-be-needful to-make
εἰκόνας ἐνομοθέτησεν, εἴ γε καὶ αὐτοῦ δῶμεν εἶναι τὸν
images legislated if indeed even his we-grant to-be the
λόγον. Ἐπεὶ, ὅτι γε ὁ τούτου σκοπὸς ταύτας οὐκ
treatise since that indeed the his aim these not

ἀπετίθετο, μάρτυς ἡ τοῦ αὐτοῦ θείου Ἐπιφανίου Ἐκκλησία,
put-away witness the of-the same divine Epiphanius Church
εἰκόσι μέχρις ἡμῶν περικεκοσμημένη. Τρίτον, οὐ τὸ
with-images until us adorned third not the
σπάνιον νόμος τῇ Ἐκκλησίᾳ, οὐδὲ μία χελιδὼν ἔαρ ποιεῖ,
rare law for-the Church nor one swallow spring makes
ὡς καὶ τῷ Θεολόγῳ Γρηγορίῳ καὶ τῇ ἀληθείᾳ δοκεῖ·
as also to-the Theologian Gregory and to-the truth it-seems
οὐδὲ λόγος εἷς, δυνατὸς ὅλης Ἐκκλησίας, τῆς ἀπὸ γῆς
nor treatise one able of-whole Church the from earth's
περάτων μέχρι τῶν αὐτῆς περάτων, ἀνατρέψαι παράδοσιν.
ends to the its ends to-overturn tradition

26 Δέχου τοίνυν τῶν Γραφικῶν καὶ πνευματικῶν χρήσεων
receive therefore of-the Scriptural and spiritual quotations
τὸν ἑσμὸν, ὅτι εἰ καὶ λέγει ἡ Γραφή· «Τὰ εἴδωλα τῶν
the swarm that if even says the Scripture the idols of-the
ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων·»
nations silver and gold works of-hands of-men
ἀλλ' οὖν οὐ τὸ μὴ προσκυνεῖν ἀψύχοις ἢ ἔργοις χειρῶν
but then not the — to-venerate lifeless(-things) or works of-hands
κωλύει, ἀλλὰ ταῖς δαιμόνων εἰκόσιν.
it-forbids but the of-demons images

27 Ὅτι μὲν οὖν ἀγγέλοις, καὶ ἀνθρώποις, καὶ βασιλεῦσι, καὶ
that indeed then angels and men and kings and
ἀσεβέσι, προσεκύνησαν οἱ προφῆται, καὶ ῥάβδῳ, εἴρηται·
impious venerated the prophets and staff has-been-said
λέγει δὲ καὶ Δαβίδ· «Καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν
says and also David and venerate the footstool of-the
ποδῶν αὐτοῦ.» Ἡσαΐας δὲ ἐκ προσώπου τοῦ Θεοῦ· «Ὁ
feet his Isaiah and from person — of-God the
οὐρανός μοι θρόνος, φησὶν, ἡ δὲ γῆ, ὑποπόδιον τῶν
heaven to-me throne he-says the and earth footstool of-the

ποδῶν μου.» Οὐρανὸς δὲ καὶ γῆ παντί που δῆλον ὅτι
feet my heaven and also earth to-everyone surely clear that
κτίσματα. Καὶ Μωϋσῆς δὲ, καὶ Ἀαρὼν σὺν παντὶ τῷ
creatures and Moses too also Aaron with all the
λαῷ χειροποιήτοις προσεκύνησαν. Φησὶ γοῦν Παῦλος
people handmade(-things) venerated says at-any-rate Paul
ὁ χρυσοῦς τέττιξ τῆς Ἐκκλησίας, ἐν τῇ πρὸς Ἑβραίους
the golden cicada of-the Church in the to Hebrews
Ἐπιστολῇ· «Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν
Epistle Christ but having-come high-priest of-the
μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας
coming good-things through the greater and more-perfect
σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως.»
tent not handmade that-is not of-this the creation
Καὶ πάλιν· «Οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια ὁ
and again not for into handmade entered holy-places —
Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ᾽ εἰς τὸν οὐρανόν.»
Christ copies of-the true but into the heaven
Ὥστε τὰ πρότερα ἅγια, ἥ τε σκηνὴ, καὶ πάντα τὰ ἐν
so-that the former holy-places the both tent and all the(-things) in
αὐτῇ χειροποίητα ἦν· καὶ ὅτι προσεκυνεῖτο, οὐδεὶς ἀντερεῖ.
it handmade were and that it-was-venerated no-one will-object

John gathers the Fathers' testimonies, adding his own scholia. Dionysius calls the sacred symbols images of ineffable sights and says our hierarchy is led up through perceptible symbols; John adds the story of Augarus's portrait of Christ. Basil says the honor of the image passes to its prototype, that the king's image is called the king without making two kings, and calls on painters to complete his praise of the martyr Barlaam. His homilies on Gordius and the forty martyrs set word and painting side by side, and Gregory of Nyssa likens man to a royal image.

Μαρτυρίαι παλαιῶν καὶ δοκίμων ἁγίων Πατέρων περὶ
testimonies of-ancient and approved holy Fathers on
εἰκόνων.
images

Τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου, ἐκ τῆς πρὸς Τίτον
of-the holy Dionysius the Areopagite from the to Titus
Ἐπιστολῆς.
Epistle

«Χρὴ τοιγαροῦν καὶ ἡμᾶς, ἀντὶ τῆς δημώδους περὶ
one-must accordingly also us instead-of the popular about
αὐτῶν ὑπολήψεως, εἴσω τῶν ἱερῶν συμβόλων ἱεροπρεπῶς
them supposition within the sacred symbols reverently
διαλαβεῖν, καὶ μηδὲ ἀτιμάζειν αὐτὰ τῶν θείων ὄντα
to-understand and not-even to-dishonor them of-the divine being
χαρακτήρων ἔκγονα καὶ ἀποτυπώματα, καὶ εἰκόνας
imprints offspring and impressions and images
ἐμφανεῖς τῶν ἀπορρήτων καὶ ὑπερφυῶν θεαμάτων.»
manifest of-the ineffable and supernatural sights

Σχόλιον. Ἴδε, ὡς ἔφη μὴ ἀτιμάζειν τὰς τῶν τιμίων
Scholion see how he-said not to-dishonor the of-the honored(-ones)
εἰκόνας.
images

Τοῦ αὐτοῦ, ἐκ τοῦ Περὶ θείων ὀνομάτων (κεφ. α΄).

of-the same from the On divine names chapter 1

«Ταύτῃ καὶ ἡμεῖς μεμυήμεθα· νῦν μὲν, ἀναλόγως ἡμῖν διὰ

thus also we have-been-initiated now indeed proportionately to-us through

τῶν ἱερῶν παραπετασμάτων, τῆς τῶν λογίων καὶ ἱεραρχικῶν

the sacred veils of-the of-the oracles and hierarchical

παραδόσεων φιλανθρωπίας, αἰσθητοῖς τὰ νοητὰ, καὶ

traditions love-for-men with-perceptible-things the intelligible-things and

τοῖς οὖσι τὰ ὑπερούσια καλυπτούσης, καὶ μορφὰς καὶ

with-the beings the supra-substantial-things veiling and forms and

τύπους τοῖς ἀμορφώτοις τε καὶ ἀτυπώτοις περιτιθείσης, καὶ

figures to-the formless both and unfigured putting-about and

τὴν ὑπερφυᾶ καὶ ἀσχημάτιστον ἁπλότητα τῇ ποικιλίᾳ τῶν

the supernatural and shapeless simplicity by-the variety of-the

μεριστῶν συμβόλων πληθυούσης τε, καὶ διαπλαττούσης.»

divided symbols multiplying both and fashioning

Σχόλιον. Εἰ φιλανθρωπίας ἐστὶ τὸ τοῖς ἀτυπώτοις,

Scholion if of-love-for-men is the to-the unfigured

καὶ ἀμορφώτοις, καὶ τοῖς ἁπλοῖς, καὶ ἀσχηματίστοις,

and formless and to-the simple and shapeless

μορφὰς καὶ τύπους περιτιθέναι, πρὸς τὴν ἡμετέραν

forms and figures to-put-about according-to the our

ἀναλογίαν, πῶς τὰ μορφαῖς καὶ σχήμασιν ὁραθέντα,

capacity how the(-things) in-forms and shapes seen

μὴ ἀναλόγως ἡμῖν εἰκονίσομεν, πρὸς μνήμην, καὶ τὴν

not proportionately to-us shall-we-image for memory and the

ἐκ τῆς μνήμης πρὸς ζῆλον κίνησιν;

from the memory toward zeal movement

Τοῦ αὐτοῦ, ἐκ τοῦ Περὶ ἐκκλησιαστικῆς ἱεραρχίας (κεφ. α΄).
of-the same from the On ecclesiastical hierarchy chapter 1
«Ἀλλ᾽ αἱ μὲν ὑπὲρ ἡμᾶς οὐσίαι καὶ τάξεις, ὧν ἤδη
but the indeed above us substances and orders of-which already
μνήμην ἱερὰν ἐποιησάμην, ἀσώματοί τέ εἰσι, καὶ νοητὴ,
mention sacred I-made bodiless both are and intelligible
καὶ ὑπερκόσμιός ἐστιν ἡ κατ᾽ αὐτὰς ἱεραρχία. Τὴν καθ᾽
and supramundane is the among them hierarchy the among
ἡμᾶς δὲ ὁρῶμεν, ἀναλόγως ἡμῖν αὐτοῖς, τῇ τῶν αἰσθητῶν
us but we-see proportionately to-us ourselves by-the of-the perceptible
συμβόλων ποικιλίᾳ πληθυνομένην, ὑφ᾽ ὧν ἱεραρχικῶς
symbols variety multiplied by which hierarchically
ἐπὶ τὴν ἑνοειδῆ θέωσιν ἐν συμμετρίᾳ τῇ καθ᾽ ἡμᾶς
to the uniform deification in proportion the according-to us
ἀναγόμεθα, Θεόν τε καὶ θείαν ἀρετὴν, αἱ μὲν ὡς
we-are-led-up God both and divine virtue the(-ones) indeed as
νόες νοοῦσι κατὰ τὸ αὐτοῖς θεμιτὸν, ἡμεῖς δὲ αἰσθηταῖς
minds understand according-to the to-them lawful we but by-perceptible
εἰκόσιν ἐπὶ τὰς θείας, ὡς δυνατὸν, ἀναγόμεθα θεωρίας.»
images to the divine as possible we-are-led-up contemplations
Σχόλιον. Εἰ τοίνυν ἀναλόγως ἡμῖν αὐτοῖς αἰσθηταῖς
Scholion if therefore proportionately to-us ourselves by-perceptible
εἰκόσιν ἐπὶ τὴν θείαν καὶ ἄϋλον ἀναγόμεθα θεωρίαν,
images to the divine and immaterial we-are-led-up contemplation
καὶ φιλανθρώπως ἡ θεία πρόνοια τοῖς ἀσχηματίστοις
and lovingly the divine providence to-the shapeless
καὶ ἀτυπώτοις τύπους καὶ σχήματα τῆς ἡμῶν ἕνεκεν
and unfigured figures and shapes of-the our for-the-sake
χειραγωγίας περιτίθησι, τί ἀπρεπὲς τὸν σχήματι καὶ
guidance puts-about what unfitting the(-one) in-shape and

μορφῇ ὑποκύψαντα φιλανθρώπως δι᾽ ἡμᾶς, εἰκονίζειν
form having-stooped lovingly for us to-image
ἀναλόγως ἡμῖν αὐτοῖς;
proportionately to-us ourselves
Λόγος ἄνωθεν εἰς ἡμᾶς παραδεδομένος κάτεισιν, Αὔγαρον,
account from-above to us handed-down comes-down Augarus
τὸν Ἐδέσσης ἄνακτά φημι, τῇ τοῦ Κυρίου πρὸς θεῖον
the of-Edessa king I-mean by-the of-the Lord toward divine
ἐκπυρσευθέντα ἔρωτα ἀκοῇ, ἀπεσταλκέναι πρέσβεις, τὴν
having-been-kindled love report to-have-sent envoys the
αὐτοῦ ἐπίσκεψιν ἐξαιτοῦντας. Εἰ δὲ ἀρνηθείη τοῦτο
his visit requesting if but he-should-refuse this
δράσειν, τὸ τούτου κελεύει ὁμοίωμα ζωγράφῳ ἐκμάξασθαι·
to-do the his he-orders likeness to-painter to-copy
ὃ γνόντα τὸν πάντα εἰδότα, καὶ πάντα δυνάμενον,
which having-learned the(-one) all-things knowing and all-things being-able
τὸ ῥάκος εἰληφέναι, καὶ τῷ προσώπῳ προσενεγκάμενον,
the cloth to-have-taken and to-the face having-applied
ἐν τούτῳ τὸν οἰκεῖον ἐναπομόρξασθαι χαρακτῆρα, ὃ
on it the own to-have-impressed imprint which
καὶ μέχρι τοῦ νῦν σώζεται.
also until the now is-preserved
Τοῦ Βασιλείου, ἐκ τοῦ εἰς τὸν μακάριον Βαρλαὰμ τὸν
— of-Basil from the on the blessed Barlaam the
μάρτυρα λόγου, οὗ ἡ ἀρχή· Πρότερον μὲν τῶν ἁγίων
martyr discourse of-which the beginning formerly indeed of-the saints
οἱ θάνατοι.
the deaths
«Ἀνάστητέ μοι νῦν, ὦ λαμπροὶ τῶν ἀθλητικῶν
arise for-me now O splendid of-the athletic
κατορθωμάτων ζωγράφοι, τὴν τοῦ στρατηγοῦ κολοβωθεῖσαν
achievements painters the of-the general curtailed

εἰκόνα ταῖς ὑμετέραις μεγαλύνατε τέχναις. Ἀμαυρότερον παρ'
image by-the your magnify arts more-dimly by
ἐμοῦ τὸν στεφανίτην γραφέντα, τοῖς τῆς ὑμετέρας σοφίας
me the crowned(-one) painted with-the of-the your skill
περιλάμψατε χρώμασιν. Ἀπέλθω τῇ τῶν ἀριστευμάτων
illumine colors let-me-go-away by-the of-the exploits
τοῦ μάρτυρος παρ' ὑμῶν νενικημένος γραφῇ· χαίρω τὴν
of-the martyr by you defeated painting I-rejoice the
τοιαύτην τῆς ὑμετέρας ἰσχύος σήμερον ἡττώμενος νίκην·
such of-the your strength today being-defeated victory
ἴδω τῆς χειρὸς πρὸς τὸ πῦρ ἀκριβέστερον παρ' ὑμῶν
let-me-see of-the hand against the fire more-exactly by you
γραφομένην τὴν πάλην· ἴδω φαιδρότερον ἐπὶ τῆς ὑμετέρας
painted the wrestling let-me-see more-brightly on the your
τὸν παλαιστὴν γεγραμμένον εἰκόνος. Κλαυσάτωσαν δαίμονες
the wrestler painted image let-weep demons
καὶ νῦν, ταῖς τοῦ μάρτυρος ἐν ὑμῖν ἀριστείαις πληττόμενοι·
also now by-the of-the martyr in you exploits being-struck
φλεγομένη πάλιν αὐτοῖς ἡ χεὶρ καὶ νικῶσα δεικνύσθω.
burning again to-them the hand and conquering let-be-shown
Ἐγγραφέσθω τῷ πίνακι καὶ τῶν παλαισμάτων ἀγωνοθέτης
let-be-painted-on the panel also of-the wrestlings games-master
Χριστὸς, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
Christ to-whom the glory into the ages of-the ages amen
Τοῦ αὐτοῦ, ἐκ τῶν πρὸς Ἀμφιλόχιον τριάκοντα κεφαλαίων,
of-the same from the to Amphilochius thirty chapters
περὶ τοῦ ἁγίου Πνεύματος, ἀπὸ κεφαλαίου ιη΄.
on the holy Spirit from chapter 18
«Ὅτι βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν, καὶ οὐ
that king is-called also the of-the king image and not
δύο βασιλεῖς. Οὔτε γὰρ τὸ κράτος σχίζεται, οὔτε ἡ δόξα
two kings neither for the power is-split nor the glory

διαμερίζεται. Ὡς γὰρ ἡ κρατοῦσα ἡμῶν ἀρχὴ καὶ ἐξουσία
is-divided as for the ruling us principle and authority
μία, οὕτω καὶ ἡ παρ᾽ ἡμῶν δοξολογία, μία καὶ οὐ πολλαὶ,
one so also the from us doxology one and not many
διότι ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει. Ὃ
because the of-the image honor to the prototype passes what
οὖν ἐστιν ἐνταῦθα μιμητικῶς ἡ εἰκὼν, τοῦτο ἐκεῖ φυσικῶς
then is here imitatively the image this there naturally
ὁ Υἱός· καὶ ὥσπερ ἐπὶ τῶν τεχνητῶν, κατὰ τὴν
the Son and just-as in the artificial(-things) according-to the
μορφὴν ἡ ὁμοίωσις, οὕτω καὶ ἐπὶ τῆς θείας καὶ ἀσυνθέτου
form the likeness so also in the divine and uncompounded
φύσεως, ἐν τῇ κοινωνίᾳ θεότητός ἐστιν ἡ ἕνωσις.»
nature in the communion of-godhead is the union
Σχόλιον. Εἰ ἡ εἰκὼν τοῦ βασιλέως ἐστὶ βασιλεὺς, καὶ ἡ
Scholion if the image of-the king is king also the
εἰκὼν τοῦ Χριστοῦ, Χριστὸς, καὶ ἡ εἰκὼν τοῦ ἁγίου ἅγιος.
image — of-Christ Christ and the image of-the saint saint
Καὶ οὔτε τὸ κράτος σχίζεται, οὔτε ἡ δόξα διαμερίζεται,
and neither the power is-split nor the glory is-divided
ἀλλ᾽ ἡ δόξα τῆς εἰκόνος, τοῦ εἰκονιζομένου γίνεται.
but the glory of-the image of-the imaged(-one) becomes
Δεδοίκασι τοὺς ἁγίους οἱ δαίμονες, καὶ τὴν σκιὰν αὐτῶν
fear the saints the demons and the shadow their
δραπετεύουσι, σκιὰ δὲ καὶ ἡ εἰκὼν, καὶ ταύτην ποιῶ,
flee shadow and also the image and it I-make
ὡς δαιμόνων ἐλάτειραν. Εἰ δὲ χρῆναι λέγοις νοερῶς
as of-demons driver-away if but to-be-needful you-should-say intellectually
μόνον Θεῷ συνάπτεσθαι, ἄνελε πάντα τὰ σωματικὰ, τὰ
only to-God to-be-joined abolish all the bodily-things the
φῶτα, τὸ εὐῶδες θυμίαμα· αὐτὴν τὴν διὰ τῆς φωνῆς
lights the fragrant incense very the through the voice

προσευχήν· αὐτὰ τὰ ἐξ ὕλης τελούμενα θεῖα μυστήρια,
prayer very the from matter performed divine mysteries
τὸν ἄρτον, τὸν οἶνον, τὸ τῆς χρίσεως ἔλαιον, τοῦ σταυροῦ
the bread the wine the of-the anointing oil of-the cross
τὸ ἐκτύπωμα. Ταῦτα γὰρ πάντα ὕλη· ὁ σταυρὸς, ὁ
the figure these-things for all matter the cross the
τῆς σταυρώσεως σπόγγος, καὶ κάλαμος, καὶ ἡ τὴν
of-the crucifixion sponge and reed and the the
ζωηφόρον πλευρὰν νύξασα λόγχη. Ἤ τούτων ἁπάντων
life-bearing side having-pierced lance either of-these all
ἄνελε τὸ σέβας, ὅπερ ἀδύνατον, ἢ μὴ ἀπαναίνου
abolish the reverence which-indeed impossible or not reject
μηδὲ τὴν τῶν εἰκόνων τιμήν. Χάρις δίδοται θεία ταῖς
nor the of-the images honor grace is-given divine to-the
ὕλαις διὰ τῆς τῶν εἰκονιζομένων προσηγορίας. Ὥσπερ
materials through the of-the imaged(-ones) name just-as
λιτὸν ἡ κογχύλη καθ' ἑαυτὴν, καὶ ἡ μέταξα, καὶ τὸ
plain the purple-shell by itself and the silk and the
ἐξ ἀμφοῖν ἐξυφασμένον ἱμάτιον· ἂν δὲ βασιλεὺς τοῦτο
from both woven garment if but king this
περίθηται, ἐκ τῆς προσούσης τῷ ἠμφιεσμένῳ τιμῆς, τῷ
put-on from the belonging to-the wearer honor to-the
ἀμφιάσματι μεταδίδοται· οὕτως καὶ αἱ ὕλαι, αὐταὶ μὲν
garment is-imparted so also the materials themselves indeed
καθ' ἑαυτὰς ἀπροσκύνητοι, ἂν δὲ χάριτος εἴη πλήρης ὁ
by themselves not-to-be-venerated if but of-grace should-be full the
εἰκονιζόμενος, μέτοχοι χάριτος γίνονται κατ' ἀναλογίαν
imaged(-one) partakers of-grace become according-to proportion
τῆς πίστεως. Εἶδον οἱ ἀπόστολοι τὸν Κύριον σωματικοῖς
of-the faith saw the apostles the Lord with-bodily
ὀφθαλμοῖς, καὶ τοὺς ἀποστόλους ἕτεροι, καὶ τοὺς μάρτυρας
eyes and the apostles others and the martyrs

ἕτεροι. Ποθῶ κἀγὼ τούτους ὁρᾷν ψυχῇ τε καὶ σώματι,
others long I-too them to-see with-soul both and body
καὶ ἔχειν ἀλεξίκακον φάρμακον, ἐπεὶ διπλοῦς ἔκτισμαι·
and to-have evil-averting remedy since twofold I-have-been-created
καὶ ὁρῶν προσκυνῶ τὸ ὁρώμενον, οὐχ ὡς Θεὸν, ἀλλ' ὡς
and seeing I-venerate the seen not as God but as
τιμίων εἰκόνισμα τίμιον. Σὺ μὲν, ὡς τυχὸν, ὑψηλός
of-honored(-ones) portrait honored you indeed as perhaps lofty
τε, καὶ ἄϋλος, καὶ ὑπὲρ τὸ σῶμα γενόμενος, καὶ οἷον
both and immaterial and above the body having-become and as-it-were
ἄσαρκος, καταπτύεις πᾶν τὸ ὁρώμενον· ἀλλ' ἐγὼ, ἐπεὶ
fleshless spit-upon all the seen but I since
ἄνθρωπός εἰμι, καὶ σῶμα περίκειμαι, ποθῶ καὶ σωματικῶς
man I-am and body I-wear I-long also bodily
ὁμιλεῖν, καὶ ὁρᾷν τὰ ἅγια· συγκατάβηθι τῷ ταπεινῷ
to-commune and to-see the holy-things condescend to-the lowly
μου φρονήματι ὁ ὑψηλὸς, ἵνα σου τηρήσῃς τὸ ὑψηλόν.
my mind the(-one) lofty that your you-may-keep the loftiness
Ἀποδέχεται Κύριος τὸν πρὸς αὐτόν μου πόθον, καὶ τοὺς
accepts Lord the toward him my longing and the
οἰκείους αὐτοῦ. Χαίρει γὰρ ὁ δεσπότης, ἐγκωμιαζομένου
household his rejoices for the master being-praised
δούλου εὐγνώμονος, ὁ μέγας ἔφη Βασίλειος ἐγκωμιάζων
slave grateful the great said Basil praising
τοὺς τεσσαράκοντα μάρτυρας. Ἄθρει δὲ οἷα καὶ
the forty martyrs observe and what-things also
Γόρδιον τὸν ἀοίδιμον γεραίρων φησίν.
Gordius the renowned honoring he-says

Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ εἰς Γόρδιον τὸν μάρτυρα
of-the holy Basil from the on Gordius the martyr
λόγου.
discourse

«Εὐφραίνονται λαοὶ εὐφροσύνην πνευματικὴν ἐπὶ μόνῃ
rejoice peoples joy spiritual at only
τῇ ὑπομνήσει τῶν τοῖς δικαίοις κατωρθωμένων, εἰς
the remembrance of-the(-things) by-the righteous achieved into
ζῆλον καὶ μίμησιν τῶν ἀγαθῶν, ἀφ' ὧν ἀκούουσιν,
zeal and imitation of-the good-things from which they-hear
ἐναγόμενοι. Ἡ γὰρ τῶν εὐπολιτεύτων ἀνδρῶν ἱστορία,
being-led-on the for of-the well-living men history
οἷόν τι φῶς τοῖς σωζομένοις πρὸς τὴν τοῦ βίου ὁδὸν
as-it-were some light for-the being-saved for the of-the life road
ἐμποιεῖ.» Καὶ πάλιν· «Ὅστε ὅταν διηγώμεθα τοὺς βίους
produces and again so-that when we-relate the lives
τῶν διαπρεψάντων ἐν εὐσεβείᾳ, δοξάζομεν πρῶτον
of-the(-ones) having-excelled in piety we-glorify first
τὸν Δεσπότην διὰ τῶν δούλων· ἐγκωμιάζομεν δὲ τοὺς
the Master through the slaves we-praise and the
δικαίους διὰ τῆς μαρτυρίας ὧν ἴσμεν· εὐφραίνομεν
righteous through the testimony of-which we-know we-gladden
δὲ τοὺς λαοὺς, διὰ τῆς ἀκοῆς τῶν καλῶν.»
and the peoples through the hearing of-the good-things

Σχόλιον. Ὅρα, ὡς Θεοῦ μὲν δόξαν, τῶν δὲ ἁγίων ἐγκώμιον,
Scholion see how of-God indeed glory of-the and saints praise
τῶν δὲ λαῶν εὐφροσύνην καὶ σωτηρίαν, ἡ μνήμη τῶν ἁγίων
of-the and peoples joy and salvation the memory of-the saints
συνίστησι. Τί οὖν ταύτην ἀφαιρεῖς; Ὅτι δὲ διὰ λόγου καὶ
establishes why then it do-you-take-away that and through word and
εἰκόνων ἡ μνήμη γίνεται, φησὶν ὁ αὐτὸς θεῖος Βασίλειος.
images the memory comes-about says the same divine Basil

Τοῦ αὐτοῦ ἁγίου, εἰς τὸν Γόρδιον τὸν μάρτυρα.

of-the same saint on — Gordius the martyr

«Ὥσπερ γὰρ τῷ πυρὶ αὐτομάτως ἕπεται τὸ φωτίζειν, καὶ

just-as for to-the fire of-itself follows the to-give-light and

τῷ μύρῳ τὸ εὐωδεῖν, οὕτω καὶ ταῖς ἀγαθαῖς πράξεσιν,

the perfume the to-be-fragrant so also the good deeds

ἀναγκαίως ἀκολουθεῖ τὸ ὠφέλιμον. Καίτοι οὐδὲ τοῦτο

necessarily follows the profit and-yet not-even this

μικρὸν, ἀκριβῶς τυχεῖν τῆς ἀληθείας τῶν τότε. Ἀμυδρὰ

small exactly to-attain the truth of-the(-events) then dim

γάρ τις μνήμη εἰς ἡμᾶς διεδόθη, τὰς ἐπὶ τῶν ἀγώνων

for a-certain memory to us was-transmitted the in the contests

ἀνδραγαθίας τοῦ ἀνδρὸς διασώζουσα, καί πως δοκεῖ τὰ

brave-deeds of-the man preserving and somehow seem the

καθ' ἡμᾶς τοῖς τῶν ζωγράφων προσεοικέναι. Καὶ

according-to us to-the(-works) of-the painters to-resemble and

γὰρ ἐκεῖνοι, ἐπειδὰν ἐξ εἰκόνων μεταγράφωσι τὰς εἰκόνας,

for they whenever from images they-copy the images

πλεῖστον, ὡς εἰκὸς, τῶν ἀρχετύπων ἀπολιμπάνονται. Καὶ

very-far as likely from-the archetypes fall-short and

ἡμᾶς αὐτῆς τῆς θέας τῶν πραγμάτων ἀπολειφθέντας,

us very from-the sight of-the events having-fallen-short

κίνδυνος οὐ μικρὸς τὴν ἀλήθειαν ἐλαττῶσαι.»

danger not small the truth to-diminish

Ἐπὶ τέλει τοῦ αὐτοῦ λόγου.

at end of-the same discourse

«Ὡς γὰρ τὸν ἥλιον ἀεὶ ὁρῶντες, ἀεὶ θαυμάζομεν, οὕτω

as for the sun always seeing always we-marvel so

καὶ τοῦ ἀνδρὸς ἐκείνου ἀεὶ νεαρὰν τὴν μνήμην ἔχομεν.»

also of-the man that always fresh the memory we-have

Σχόλιον. Δῆλον, ὡς ἀεὶ καθορῶντες, διά τε λόγου καὶ
Scholion clear that always beholding through both word and
εἰκονισμάτων.
portraits
Καὶ ἐν τῷ λόγῳ δὲ τῷ εἰς τοὺς ὑπερτίμους τεσσαράκοντα
and in the discourse also the on the most-honored forty
μάρτυρας, ταῦτά φησιν.
martyrs these-things he-says
«Μαρτύρων δὲ μνήμης, τίς ἂν γένοιτο κόρος τῷ
of-martyrs and of-memory what — could-be surfeit to-the
φιλομάρτυρι; Διότι ἡ πρὸς τοὺς ἀγαθοὺς τῶν ὁμοδούλων
martyr-lover because the toward the good of-the fellow-slaves
τιμὴ, ἀπόδειξιν ἔχει τῆς πρὸς τὸν κοινὸν Δεσπότην
honor proof has of-the toward the common Master
εὐνοίας.» Καὶ πάλιν· «Μακάρισον γνησίως τὸν
goodwill and again bless sincerely the(-one)
μαρτυρήσαντα, ἵνα γένῃ μάρτυς τῇ προαιρέσει, καὶ
having-borne-witness that you-may-become martyr by-the choice and
ἐκβῇς χωρὶς διωγμοῦ, χωρὶς πυρὸς, χωρὶς μαστίγων,
you-may-depart without persecution without fire without scourges
τῶν αὐτῶν ἐκείνοις ἐπαίνων ἠξιωμένος.»
of-the same as-them praises deemed-worthy
Σχόλιον. Πῶς οὖν μὲ ἀπείργεις τῆς τῶν ἁγίων τιμῆς,
Scholion how then me do-you-bar from-the of-the saints honor
καὶ φθονεῖς μοι τῆς σωτηρίας; Ὅτι δὲ συνεζευγμένην
and grudge me the salvation that and joined
οἶδε τῷ λόγῳ τὴν διὰ τῶν χρωμάτων μορφὴν, ἄκουε
he-knows to-the word the through the colors form hear
αὐτοῦ μετ᾽ ὀλίγα φάσκοντος.
him after a-little saying

Βασιλείου.

of-Basil

«Δεῦρο δὴ οὖν, εἰς μέσον αὐτοὺς ἀγαγόντες διὰ τῆς
come indeed then into midst them having-brought through the
ὑπομνήσεως, κοινὴν τὴν ἀπ᾽ αὐτῶν ὠφέλειαν τοῖς παροῦσι
remembrance common the from them benefit for-the present
καταστησώμεθα, προδείξαντες πᾶσιν, ὥσπερ ἐν γραφῇ,
let-us-make having-displayed to-all as in painting
τὰς τῶν ἀνδρῶν ἀριστείας.»
the of-the men exploits
Σχόλιον. Ὁρᾷς, ὡς ἓν εἰκόνος καὶ λόγου τὸ ἔργον; «Ὡς
Scholion you-see how one of-image and word the work as
ἐν γραφῇ γὰρ, φησὶ, προδείξωμεν τῷ λόγῳ.» Πάλιν
in painting for he-says let-us-display by-the word again
ἐχόμενα τοῦ λόγου· «Ἐπεὶ καὶ πολέμων ἀνδραγαθήματα,
next of-the discourse since also of-wars brave-deeds
καὶ λογογράφοι πολλάκις, καὶ ζωγράφοι διασημαίνουσιν,
both prose-writers often and painters signalize
οἱ μὲν τῷ λόγῳ κοσμοῦντες, οἱ δὲ τοῖς πίναξιν
the(-ones) indeed by-the word adorning the(-others) but on-the panels
ἐγχαράσσοντες, καὶ πολλοὺς ἐπήγειραν εἰς ἀνδρείαν ἑκάτεροι.
engraving and many roused to courage each
Ἃ γὰρ ὁ λόγος τῆς ἱστορίας διὰ τῆς ἀκοῆς παρίστησι,
what for the word of-the history through the hearing presents
ταῦτα γραφικὴ σιωπῶσα διὰ μιμήσεως δείκνυσι.»
these-things painting being-silent through imitation shows
Σχόλιον. Τί τούτων τηλαυγέστερον πρὸς ἀπόδειξιν, ὅτι
Scholion what than-these clearer for proof that
βίβλοι τοῖς ἀγραμμάτοις αἱ εἰκόνες, καὶ τῆς τῶν ἁγίων
books for-the unlettered the images and of-the of-the saints
τιμῆς ἀσίγητοι κήρυκες, ἐν ἀήχῳ φωνῇ τοὺς ὁρῶντας
honor unsilent heralds in soundless voice those seeing

διδάσκουσαι, καὶ τὴν ὅρασιν ἁγιάζουσαι; Οὐκ εὐπορῶ
teaching and the sight sanctifying not I-am-rich-in
βίβλων, οὐ σχολὴν ἄγω πρὸς ἀνάγνωσιν, εἴσειμι εἰς
books not leisure I-have for reading I-go-in into
τὸ κοινὸν τῶν ψυχῶν ἰατρεῖον, τὴν Ἐκκλησίαν, ὥσπερ
the common of-the souls clinic the Church as-if
ἀκάνθαις τοῖς λογισμοῖς συμπνιγόμενος· ἕλκει με πρὸς θέαν
by-thorns by-the thoughts being-choked draws me toward sight
τῆς γραφῆς τὸ ἄνθος, καὶ ὡς λειμὼν τέρπει τὴν ὅρασιν,
of-the painting the bloom and as meadow delights the sight
καὶ λεληθότως ἐναφίησι τῇ ψυχῇ δόξαν Θεοῦ. Τεθέαμαι τὴν
and unnoticed instills in-the soul glory of-God I-have-beheld the
καρτερίαν τοῦ μάρτυρος, τῶν στεφάνων τὴν ἀνταπόδοσιν,
endurance of-the martyr of-the crowns the reward
καὶ ὡς πυρὶ πρὸς ζῆλον ἐξάπτομαι τῇ προθυμίᾳ, καὶ
and as by-fire to zeal I-am-kindled in-the eagerness and
πίπτων προσκυνῶ τῷ Θεῷ διὰ τοῦ μάρτυρος, καὶ
falling I-venerate — God through the martyr and
λαμβάνω τὴν σωτηρίαν. Οὐκ ἀκήκοας τοῦ αὐτοῦ θεοφόρου
I-receive the salvation not have-you-heard the same God-bearing
Πατρὸς, λέγοντος ἐν τῷ εἰς τὴν ἀρχὴν τῶν Ψαλμῶν λόγῳ,
Father saying in the on the beginning of-the Psalms discourse
ὅτι «Γινώσκων τὸ Πνεῦμα τὸ ἅγιον, ὅτι δυσάγωγον πρὸς
that knowing the Spirit the holy that hard-to-lead toward
ἀρετὴν, καὶ ῥᾳθυμον τὸ γένος τῶν ἀνθρώπων, τὸ μέλος
virtue and sluggish the race of-the men the melody
ταῖς Ψαλμῳδίαις ἐγκατέμιξε;» τί φῄς; Οὐ γράψω
with-the psalmodies mingled what do-you-say not shall-I-paint
καὶ λόγῳ καὶ χρώμασι τὸ τῶν μαρτύρων μαρτύριον; καὶ
both in-word and in-colors the of-the martyrs witness and
ὀφθαλμοῖς περιπτύξομαι τὸ θαυμαστὸν καὶ ἀγγέλοις καὶ
with-eyes shall-I-embrace the wonder both to-angels and

πάσῃ τῇ κτίσει, ὀδυνηρὸν δὲ τῷ διαβόλῳ καὶ φοβερὸν
all the creation painful but to-the devil and fearful
δαίμοσιν, ὡς αὐτὸς ὁ φωστὴρ τῆς Ἐκκλησίας ἔφησεν;
to-demons as himself the luminary of-the Church said
Οἷα δέ φησι πρὸς τῷ τέλει τοῦ λόγου, ἐγκωμιάζων
what-things and he-says at the end of-the discourse praising
τοὺς τεσσαράκοντα μάρτυρας; «Ὦ χορὸς ἅγιος! ὦ σύστημα
the forty martyrs O choir holy O company
ἱερόν! ὦ συνασπισμὸς ἀρραγής! ὦ κοινοὶ φύλακες τοῦ
sacred O shield-wall unbroken O common guardians of-the
γένους τῶν ἀνθρώπων, ἀγαθοὶ κοινωνοὶ φροντίδων, δεήσεων
race of-the men good sharers of-cares of-petitions
συνεργοί, πρεσβύται δυνατώτατοι, ἀστέρες τῆς οἰκουμένης,
helpers elders most-powerful stars of-the world
ἄνθη τῶν Ἐκκλησιῶν· ἐγὼ δέ φημι, νοητά τε καὶ αἰσθητά.
flowers of-the Churches I and say intelligible both and perceptible
Ὑμᾶς οὐχ ἡ γῆ κατέκρυψεν, ἀλλ᾽ οὐρανὸς ὑπεδέξατο·
you not the earth hid but heaven received
ἠνοίγησαν ὑμῖν παραδείσου πύλαι, ἄξιον θέαμα τῇ στρατιᾷ
were-opened for-you of-paradise gates worthy sight for-the army
τῶν ἀγγέλων, ἄξιον πατριάρχαις, προφήταις, δικαίοις.»
of-the angels worthy for-patriarchs prophets righteous
Σχόλιον. Πῶς οὐ μὴ ποθήσω ἰδεῖν, ὃ ἰδεῖν ποθοῦσιν
Scholion how not — shall-I-long to-see what to-see long
ἄγγελοι; Συνῳδὰ δὲ τούτοις καὶ ὁ τούτου ἀδελφὸς καὶ
angels in-accord and with-these also the his brother and
ὁμογνώμων Γρηγόριος, ὁ τῆς Νυσσαέων ἐπίσκοπός φησιν.
like-minded Gregory the of-the Nyssenes bishop says

Τοῦ ἁγίου Γρηγορίου ἐπισκόπου Νύσσης, ἐκ τοῦ
of-the holy Gregory bishop of-Nyssa from the
ἀναπληρωματικοῦ, τουτέστι περὶ κατασκευῆς ἀνθρώπου
supplementary that-is about making of-man
(κεφ. δ΄.).
chapter 4
«Ὥσπερ κατὰ τὴν ἀνθρωπίνην συνήθειαν οἱ τὰς εἰκόνας
just-as according-to the human custom those the images
τῶν κρατούντων κατασκευάζοντες, τόν τε χαρακτῆρα τῆς
of-the rulers making the both imprint of-the
μορφῆς ἀναμάσσονται, καὶ τῇ περιβολῇ τῆς πορφυρίδος τὴν
form copy and by-the robe of-the purple the
βασιλικὴν ἀξίαν συμπαραγράφουσι, καὶ λέγεται κατὰ τὴν
royal dignity depict-alongside and is-called according-to the
συνήθειαν, καὶ εἰκὼν, καὶ βασιλεύς· οὕτω καὶ ἡ ἀνθρωπίνη
custom both image and king so also the human
φύσις, ἐπειδὴ πρὸς ἀρχὴν τῶν ἄλλων κατεσκευάζετο,
nature since for rule of-the others was-made
οἱόν τις ἔμψυχος εἰκὼν ἀνεστάθη, κοινωνοῦσα τῷ
as-it-were a-certain living image was-set-up sharing with-the
ἀρχετύπῳ, καὶ τῆς ἀξίας, καὶ τοῦ ὀνόματος.»
archetype both the dignity and the name
Τοῦ αὐτοῦ, ἐκ τοῦ πέμπτου κεφαλαίου τῆς αὐτῆς
of-the same from the fifth chapter of-the same
πραγματείας.
treatise
«Τὸ δὲ θεῖον κάλλος, οὐ σχήματί τινι, καὶ μορφῆς εὐμοιρίᾳ
the but divine beauty not by-shape some and of-form by-comeliness
διά τινος εὐχροίας ἐναγλαΐζεται, ἀλλ' ἐν ἀφράστῳ
through some good-color is-made-splendid but in ineffable
μακαριότητι κατ' ἀρετὴν θεωρεῖται. Ὥσπερ τοίνυν τὰς
blessedness according-to virtue is-contemplated just-as therefore the

ἀνθρωπίνας μορφὰς, διὰ χρωμάτων τινῶν ἐπὶ τοὺς πίνακας
human forms through colors certain onto the panels
οἱ γραφεῖς μεταφέρουσι, τὰς οἰκείας τε καὶ καταλλήλους
the painters transfer the proper both and suitable
βαφὰς ἐπαλείφοντες τῷ μιμήματι, ὡς ἂν δι' ἀκριβείας
tints applying to-the copy so-that — through exactness
τὸ ἀρχέτυπον κάλλος μετενεχθείη πρὸς τὸ ὁμοίωμα.»
the archetypal beauty might-be-transferred to the likeness
Σχόλιον. Ὅρα, ὡς τὸ μὲν θεῖον κάλλος, οὐ σχήματί τινι
Scholion see how the indeed divine beauty not by-shape some
διά τινος εὐχροίας ἐναγλαΐζεται, καὶ διὰ τοῦτο οὐκ
through some good-color is-made-splendid and because-of this not
εἰκονίζεται· ἡ δὲ ἀνθρωπίνη μορφὴ διὰ χρωμάτων ἐπὶ
is-imaged the but human form through colors onto
τοὺς πίνακας μεταφέρεται. Εἰ τοίνυν ὁ Υἱὸς τοῦ Θεοῦ
the panels is-transferred if therefore the Son — of-God
ἐν ἀνθρώπου μορφῇ γέγονε, μορφὴν δούλου λαβὼν,
in of-man form has-come-to-be form of-slave having-taken
καὶ ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι
and in likeness of-men having-become and in-shape
εὑρεθεὶς ὡς ἄνθρωπος, πῶς οὐκ εἰκονισθήσεται; καὶ
having-been-found as man how not will-he-be-imaged and
εἰ κατὰ συνήθειαν λέγεται, ἡ τοῦ βασιλέως εἰκὼν,
if according-to custom is-called the of-the king image
βασιλεὺς, καὶ ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον
king and the of-the image honor to the prototype
διαβαίνει, ὥς φησιν ὁ θεῖος Βασίλειος, πῶς ἡ εἰκὼν
passes as says the divine Basil how the image
οὐ τιμηθήσεται καὶ προσκυνηθήσεται; οὐχ ὡς Θεὸς, ἀλλ'
not will-be-honored and will-be-venerated not as God but
ὡς Θεοῦ σεσαρκωμένου εἰκών.
as of-God incarnate image

Gregory of Nyssa weeps before a painting of Abraham's sacrifice; Chrysostom calls the law a sketch, grace its colors. Leontius answers the Jews: the patriarchs bowed to men, and Jacob to Joseph's staff, without idolatry. Severian, Basil's life with Mercurius' image, Chrysostom's portrait of Paul, and Mary of Egypt follow. A recluse who broke his oath to a demon rather than stop venerating the Mother's image did right, and John warns against new teachings.

Τοῦ αὐτοῦ, ἀπὸ λόγου ῥηθέντος ἐν Κωνσταντινουπόλει.
of-the same from discourse spoken in Constantinople
περὶ θεότητος Υἱοῦ καὶ Πνεύματος, καὶ εἰς τὸν Ἀβραάμ.
on godhead of-Son and of-Spirit and on — Abraham
«Ἐντεῦθεν δεσμοῖς πρότερον διαλαμβάνει ὁ πατὴρ τὸν
thereupon with-bonds first binds the father the
παῖδα. Εἶδον πολλάκις ἐπὶ γραφῆς εἰκόνα τοῦ πάθους, καὶ
child I-saw often on painting image of-the suffering and
οὐκ ἀδακρυτὶ τὴν θέαν παρῆλθον, ἐναργῶς τῆς τέχνης ὑπ᾽
not without-tears the sight I-passed-by vividly the art under
ὄψιν ἀγούσης τὴν ἱστορίαν. Πρόκειται ὁ Ἰσαὰκ παρ᾽ αὐτῷ
eye bringing the story lies-before-us — Isaac beside very
τῷ θυσιαστηρίῳ, ὀκλάσας ἐπὶ τὸ γόνυ, καὶ περιηγμένας
the altar having-knelt on the knee and bent-around
ἔχων εἰς τοὐπίσω τὰς χεῖρας· ὁ δὲ ἐπιβεβηκὼς κατόπιν
having into the-behind the hands the(-one) and having-stepped behind
τὼ πόδε τῆς ἀγκύλης, καὶ τῇ ἀριστερᾷ χειρὶ τὴν
the two-feet of-the hollow and with-the left hand the
κόμην τοῦ παιδὸς πρὸς ἑαυτὸν ἀνακλάσας, ἐπικύπτει τῷ
hair of-the child toward himself having-bent-back stoops-over the
προσώπῳ, ἐλεεινῶς πρὸς αὐτὸν ἀναβλέποντι, καὶ τὴν δεξιὰν
face pitiably toward him looking-up and the right
καθωπλισμένος τῷ ξίφει, πρὸς τὴν σφαγὴν κατευθύνει.
armed with-the sword toward the slaughter directs

Καὶ ἅπτεται ἤδη τοῦ σώματος ἡ τοῦ ξίφους ἀκμὴ, καὶ
and touches already the body the of-the sword point and
τότε αὐτῷ γίνεται θεόθεν φωνὴ, τὸ ἔργον κωλύουσα.»
then to-him comes from-God voice the deed preventing
Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, ἐκ τῆς ἑρμηνείας
of-the holy John the Chrysostom from the interpretation
τῆς πρὸς Ἑβραίους Ἐπιστολῆς.
of-the to Hebrews Epistle
«Καί πως εἰκὼν τοῦ δευτέρου τὸ πρῶτον, ὁ Μελχισεδὲκ
and somehow image of-the second the first — Melchizedek
τοῦ Χριστοῦ, ὥσπερ ἄν τις εἴποι σκιὰν τῆς γραφῆς
— of-Christ just-as — one might-say shadow of-the painting
τῆς ἐν σώμασι, τὸ πρὸ ταύτης σκίασμα τοῦ γραφέως.
of-the in bodies the before this shading of-the painter
Διὰ τοῦτο γὰρ ὁ νόμος καλεῖται σκιὰ, καὶ ἡ χάρις
because-of this for the law is-called shadow and the grace
ἀλήθεια· πράγματα δὲ τὰ μέλλοντα. Ὥστε, ὁ μὲν νόμος
truth realities but the to-come so-that the indeed law
καὶ ὁ Μελχισεδὲκ, προσκίασμα τῆς ἐν χρώμασι γραφῆς·
and — Melchizedek outline-shading of-the in colors painting
ἡ δὲ χάρις καὶ ἡ ἀλήθεια ἡ ἐν σώμασι γραφή· τὰ δὲ
the but grace and the truth the in bodies painting the but
πράγματα, τοῦ μέλλοντος αἰῶνος· ὡς εἶναι τὴν Παλαιὰν
realities of-the coming age so-as to-be the Old
τύπου τύπον, καὶ τὴν Νέαν, τῶν πραγμάτων τύπον.»
of-type type and the New of-the realities type

Λεοντίου Νεαπόλεως τῆς Κύπρου, ἐκ τοῦ Κατὰ Ἰουδαίων
of-Leontius of-Neapolis — of-Cyprus from the against Jews
λόγου, περὶ τοῦ προσκυνεῖν τῷ σταυρῷ τοῦ Χριστοῦ,
discourse on the to-venerate the cross — of-Christ
καὶ ταῖς εἰκόσι τῶν ἁγίων, καὶ ἀλλήλοις· καὶ περὶ τῶν
and the images of-the saints and one-another and on the
λειψάνων τῶν ἁγίων.
relics of-the saints
«Ἐάν μοι ἐγκαλῇς πάλιν, ὦ Ἰουδαῖε, λέγων, ὅτι ὡς Θεῷ
if me you-accuse again O Jew saying that as God
προσκυνῶ τῷ ξύλῳ τοῦ σταυροῦ. Διὰ τί οὐκ ἐγκαλεῖς τῷ
I-venerate the wood of-the cross for what not you-accuse —
Ἰακὼβ, προσκυνήσαντι ἐπὶ τὸ ἄκρον τῆς ῥάβδου; Ἀλλὰ
Jacob having-venerated on the tip of-the staff but
πρόδηλον, ὅτι οὐ τὸ ξύλον τιμῶν προσεκύνησεν, ἀλλὰ διὰ
clear that not the wood honoring he-venerated but through
τοῦ ξύλου τῷ Ἰωσὴφ προσεκύνησεν, ὥσπερ καὶ ἡμεῖς διὰ
the wood — Joseph he-venerated just-as also we through
τοῦ σταυροῦ τὸν Χριστὸν, ἀλλ᾽ οὐ τὸ ξύλον δοξάζομεν.»
the cross — Christ but not the wood glorify
Σχόλιον. Εἰ οὖν τὸν τοῦ σταυροῦ τύπον προσκυνοῦμεν·
Scholion if then the of-the cross figure we-venerate
εἰκόνα τοῦ σταυροῦ ποιοῦντες ἐξ οἱασοῦν ὕλης, πῶς
image of-the cross making from whatever material how
τοῦ σταυρωθέντος εἰκόνι μὴ προσκυνήσωμεν;
of-the(-one) crucified image not should-we-venerate
Καὶ πάλιν τοῦ αὐτοῦ Λεοντίου.
and again of-the same Leontius
«Ἐπεὶ καὶ Ἀβραὰμ τοῖς πωλήσασιν αὐτῷ τὸν τάφον
since also Abraham to-the having-sold to-him the tomb
ἀσεβέσιν ἀνθρώποις προσεκύνησε, καὶ γόνυ ἔκαμψεν ἐπὶ
impious men venerated and knee bent on

τὴν γῆν, ἀλλ᾽ οὐχ ὡς θεοῖς αὐτοῖς προσεκύνησεν· καὶ
the earth but not as gods them he-venerated and
πάλιν, ὁ Ἰακὼβ τὸν Φαραὼ ηὐλόγησεν ἀσεβῆ καὶ
again — Jacob — Pharaoh blessed impious and
εἰδωλολάτρην ὄντα· ἀλλ᾽ οὐχ ὡς Θεὸν αὐτὸν ηὐλόγησε·
idolater being but not as God him blessed
καὶ πάλιν, τὸν Ἠσαῦ πεσὼν προσεκύνησεν, ἀλλ᾽ οὐχ
and again — Esau having-fallen venerated but not
ὡς Θεὸν προσεκύνησεν. Καὶ πάλιν· πῶς ἐντέλλεται ὑμῖν
as God venerated and again how commands you
ὁ Θεὸς προσκυνεῖν καὶ τῇ γῇ, καὶ τοῖς ὄρεσι; Λέγει
— God to-venerate both the earth and the mountains says
γάρ· Ὑψοῦτε Κύριον τὸν Θεὸν ἡμῶν, καὶ προσκυνεῖτε εἰς
for exalt Lord — God our and venerate at
ὄρος ἅγιον αὐτοῦ. Καὶ προσκυνεῖτε τῷ ὑποποδίῳ τῶν
mountain holy his and venerate the footstool of-the
ποδῶν αὐτοῦ, ὅτι ἅγιός ἐστι, τουτέστι τῇ γῇ. Ὁ οὐρανὸς
feet his for holy it-is that-is the earth the heaven
γάρ μοι θρόνος, φησὶν, ἡ δὲ γῆ, ὑποπόδιον τῶν ποδῶν
for to-me throne he-says the and earth footstool of-the feet
μου, λέγει Κύριος. Πῶς δὲ Μωϋσῆς προσεκύνησεν Ἰοθὸρ
my says Lord how but Moses venerated Jethro
εἰδωλολάτρῃ ὄντι, καὶ Δανιὴλ Ναβουχοδονοσόρ; Πῶς
idolater being and Daniel Nebuchadnezzar how
ἐμοὶ ἐγκαλεῖς, ὅτι τιμῶ τοὺς τὸν Θεὸν τιμήσαντας, καὶ
me do-you-accuse that I-honor those — God having-honored and
προσκυνήσαντας; Οὐ συμφέρει, εἰπέ μοι, προσκυνεῖν τοῖς
having-venerated not is-it-fitting tell me to-venerate the
ἁγίοις, καὶ μὴ ὡς σὺ λιθοβολεῖν; Οὐ συμφέρει προσκυνεῖν,
saints and not as you to-stone not is-it-fitting to-venerate
καὶ μὴ τούτους καταπρίζειν, καὶ ἐν λάκκῳ βορβόρου τοὺς
and not these to-saw-asunder and in pit of-mire the

εὐεργέτας καταφέρειν; Εἰ τὸν Θεὸν ἠγάπησας, πάντως ἂν
benefactors to-bring-down if — God you-loved surely —
καὶ τοὺς αὐτοῦ δούλους τιμᾷν ἔμελλες. Καὶ εἰ ἀκάθαρτά
also the his slaves to-honor you-would and if unclean
εἰσι τῶν δικαίων τὰ ὀστᾶ, πῶς μετὰ τιμῆς πάσης
are of-the righteous the bones how with honor all
μετεκομίσθησαν τὰ ὀστᾶ τοῦ Ἰακὼβ καὶ Ἰωσὴφ ἐξ
were-carried-over the bones — of-Jacob and Joseph out-of
Αἰγύπτου; Πῶς νεκρὸς ἄνθρωπος ἁψάμενος τῶν ὀστέων
Egypt how dead man having-touched the bones
Ἐλισσαίου εὐθὺς ἀνέστη; Εἰ δὲ δι' ὀστέων θαυματουργεῖ
of-Elisha at-once arose if but through bones works-wonders
ὁ Θεὸς, εὔδηλον, ὅτι δύναται καὶ δι' εἰκόνων, καὶ
— God evident that he-can also through images and
λίθων, καὶ ἑτέρων πολλῶν, καθὼς καὶ ἐπὶ Ἐλισσαιὲ
stones and others many just-as also in-the-case-of Elisha
ἐγένετο, ὃς ἔδωκε τὴν ἰδίαν ῥάβδον τῷ ἑαυτοῦ παιδὶ, καὶ
happened who gave the own staff to-the his-own servant and
εἶπε, δι' αὐτῆς πορευθέντα ἀναστῆσαι τὸν παῖδα τῆς
said through it having-gone to-raise the child of-the
Σουναμίτιδος. Καὶ Μωϋσῆς, ῥάβδῳ Φαραὼ ἐκόλασε, καὶ
Shunammite and Moses with-staff Pharaoh punished and
θάλασσαν ἔσχισε, καὶ ὕδωρ ἐγλύκανε, καὶ πέτραν ἔῤῥηξε,
sea split and water sweetened and rock broke
καὶ ὕδωρ ἐξήγαγε. Καὶ Σολομών φησιν· Ηὐλόγηται ξύλον,
and water brought-out and Solomon says blessed-is wood
δι' οὗ γίνεται σωτηρία. Ἐλισσαιὲ ξύλον ἐν Ἰορδάνῃ
through which comes salvation Elisha wood in Jordan
ἀποῤῥίψας, σίδηρον ἀνήγαγε· καὶ ξύλον ζωῆς, καὶ φυτὸν
having-thrown-in iron brought-up and tree of-life and plant
Σαβὲκ, ἤγουν συγχωρήσεως. Καὶ Μωϋσῆς ξύλῳ ὄφιν
of-Sabek that-is of-forgiveness and Moses with-wood serpent

ὕψωσε, καὶ λαὸν ἐζωοποίησε· ξύλῳ βλαστήσαντι ἐν τῇ
lifted-up and people made-live with-wood having-sprouted in the
σκηνῇ τὴν ἱερατείαν ἐκύρωσεν. Ἀλλ' ἴσως ἐρεῖς μοι, ὁ
tent the priesthood ratified but perhaps you-will-say to-me the
Ἰουδαῖος, ὅτι τὰ ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἅπαντα,
Jew that the(-things) in the tent of-the witness all
ὁ Θεὸς γενέσθαι προσέταξε τῷ Μωϋσῇ· κἀγώ σοι λέγω,
— God to-come-about ordered — to-Moses and-I to-you say
ὅτι πολλὰ καὶ ποικίλα πράγματα ὁ Σολομὼν ἐν τῷ ναῷ,
that many and varied things — Solomon in the temple
γλυπτὰ καὶ χωνευτὰ πεποίηκεν, ἅπερ οὐδὲ ὁ Θεὸς αὐτῷ
carved and cast has-made which not-even — God him
ποιῆσαι προσέταξεν, οὔτε ἡ σκηνὴ τοῦ μαρτυρίου ταῦτα
to-make ordered nor the tent of-the witness these
ἐκέκτητο, οὔτε ὁ ναὸς, ὃν ὁ Θεὸς τῷ Ἰεζεκιὴλ ὑπέδειξε,
possessed nor the temple which — God — to-Ezekiel showed
καὶ οὐ κατεγνώσθη ἐν τούτῳ ὁ Σολομών· εἰς δόξαν γὰρ
and not was-condemned in this — Solomon to glory for
Θεοῦ τὰς τοιαύτας μορφὰς κατεσκεύασεν, ὥσπερ δὴ καὶ
of-God the such forms he-fashioned just-as indeed also
ἡμεῖς. Εἶχες καὶ σὺ πολλὰς καὶ διαφόρους πρὸς ἀνάμνησιν
we you-had also you many and various toward remembrance
Θεοῦ εἰκόνας καὶ σήμαντρα, πρὶν ἢ τούτων διὰ τὴν σὴν
of-God images and signs before — of-these through the your
ἀγνωμοσύνην ἐστερήθης· τουτέστι τὴν Μωσαϊκὴν ῥάβδον,
ingratitude you-were-deprived that-is the Mosaic staff
τὰς θεοτύπους πλάκας, τὴν πυρένδροσον βάτον, τὴν
the God-stamped tablets the fire-bedewed bush the
ξηρένυδρον πέτραν, τὴν μαννοφόρον κιβωτὸν, τὸ πυρένθεον
dry-watered rock the manna-bearing ark the fire-divine
θυσιαστήριον, τὸ θεώνυμον πέταλον, τὸ θεόδηλον Ἐφοὺδ,
altar the God-named plate the God-showing Ephod

τὴν θεόσκιον σκηνήν· εἰ δὲ καὶ σὺ ἅπαντα ταῦτα νυκτὸς
the God-shadowed tent if but also you all these by-night
καὶ ἡμέρας κατεσκιάζου, ὁ λέγων· Δόξα σοι ὁ μόνος
and by-day you-were-overshadowed the(-one) saying glory to-you the only
παντοκράτωρ Θεὸς, ὁ διὰ πάντων τούτων ἐν Ἰσραὴλ
almighty God the(-one) through all these in Israel
θαυματοποιήσας, εἰ δὲ διὰ πάντων τούτων τῶν νομικῶν,
having-worked-wonders if but through all these the legal-things
ὧν εἶχες ποτὲ, προσπίπτων τῷ Θεῷ προσεκύνεις, ὁρᾷς ὅτι
which you-had once falling-before — to-God you-venerated you-see that
διὰ τῶν εἰκόνων προσάγεται τῷ Θεῷ ἡ προσκύνησις.»
through the images is-brought — to-God the veneration
Καὶ μετ' ὀλίγα.
and after a-little
«Εἰ γὰρ ὁ ἀγαπῶν εἰλικρινῶς φίλον ἢ βασιλέα, καὶ
if for the(-one) loving sincerely friend or king and
μάλιστα τὸν εὐεργέτην, κἂν υἱὸν αὐτοῦ θεάσηται, κἂν
especially the benefactor even-if son his he-should-behold even-if
ῥάβδον, κἂν θρόνον, κἂν στέφανον, κἂν οἶκον, κἂν
staff even-if throne even-if crown even-if house even-if
δοῦλον, κρατεῖ, καὶ ἀσπάζεται, καὶ τιμᾷ τὸν εὐεργέτην
slave holds and embraces and honors the benefactor
βασιλέα, πολλῷ μᾶλλον τὸν Θεόν. Εἴθε γὰρ, πάλιν
king much more — God would-that for again
λέγω, ἐποίησας καὶ σὺ εἰκόνας Μωσαϊκὰς, καὶ προφητικὰς,
I-say you-had-made also you images Mosaic and prophetic
καὶ καθ' ἡμέραν προσεκύνεις τῷ Δεσπότῃ αὐτῶν Θεῷ.
and by day you-venerated to-the Master their God
Ὅταν τοίνυν ἴδῃς Χριστιανῶν παῖδας προσκυνοῦντας τῷ
whenever therefore you-see of-Christians children venerating the
σταυρῷ, γνῶθι, ὅτι τῷ σταυρωθέντι Χριστῷ προσκύνησιν
cross know that the crucified Christ veneration

προσάγουσι, καὶ οὐ τῷ ξύλῳ. Ἐπεὶ εἰ τὴν φύσιν τοῦ ξύλου
they-bring and not the wood since if the nature of-the wood
ἔσεβον, πάντως ἂν καὶ τὰ ἄλση, καὶ τὰ δένδρα προσκυνεῖν
they-revered surely — also the groves and the trees to-venerate
εἶχον, ὥσπερ σὺ ὁ Ἰσραὴλ προσεκύνησας τούτοις ποτὲ,
they-would just-as you — Israel you-venerated these once
λέγων τῷ δένδρῳ καὶ τῷ λίθῳ, ὅτι Σύ μου εἶ Θεὸς, καὶ
saying to-the tree and to-the stone that you my are God and
σύ με ἐγέννησας. Ἡμεῖς δὲ, οὐχ οὕτως λέγομεν τῷ σταυρῷ,
you me begot we but not thus say to-the cross
οὐδὲ ταῖς μορφαῖς τῶν ἁγίων. Οὐ γὰρ θεοὶ ἡμῶν εἰσιν, ἀλλὰ
nor to-the forms of-the saints not for gods our they-are but
βίβλοι ἀνεῳγμέναι πρὸς ἀνάμνησιν Θεοῦ καὶ τιμὴν αὐτοῦ,
books opened toward remembrance of-God and honor his
ἐν ταῖς ἐκκλησίαις προφανῶς κείμεναι καὶ προσκυνούμεναι.
in the churches openly lying and being-venerated
Ὁ γὰρ τιμῶν τὸν μάρτυρα, Θεὸν τιμᾷ, ᾧ ὁ
the(-one) for honoring the martyr God honors to-whom the
μάρτυς ἐμαρτύρησεν· ὁ προσκυνῶν τὸν ἀπόστολον τοῦ
martyr bore-witness the(-one) venerating the apostle —
Χριστοῦ, τὸν ἀποστείλαντα αὐτὸν προσκυνεῖ. Καὶ ὁ
of-Christ the(-one) having-sent him venerates and the(-one)
προσπίπτων τῇ Μητρὶ τοῦ Χριστοῦ, πρόδηλον ὅτι τῷ
falling-before the Mother — of-Christ clear that to-the
Υἱῷ αὐτῆς τὴν τιμὴν προσφέρει. Οὐδεὶς γὰρ Θεὸς, εἰ μὴ
Son her the honor offers no-one for God if not
εἷς, ὁ ἐν Τριάδι γνωριζόμενός τε καὶ λατρευόμενος.»
one the(-one) in Trinity being-known both and being-worshiped
Σχόλιον. Οὗτος πιστὸς ἐξηγητὴς τῶν τοῦ μακαρίου
Scholion this-man faithful expounder of-the of-the blessed
Ἐπιφανίου λόγων, ὁ τοῖς ἑαυτοῦ λόγοις τὴν Κυπρίων
Epiphanius words the(-one) with-the his-own words the of-Cypriots

κατακοσμήσας νῆσον, ἢ οἱ ἀπὸ καρδίας λαλοῦντες;
having-adorned island or the(-ones) from heart speaking
Ἄκουε δὲ καὶ Σευηριανοῦ τῶν Γαβάλων ἐπισκόπου,
hear but also Severian — of-Gabala bishop
οἷά φησιν.
what-things he-says
Σευηριανοῦ ἐπισκόπου Γαβάλων, ἀπὸ λόγου, τοῦ εἰς τὰ
of-Severian bishop of-Gabala from discourse the on the
ἐγκαίνια τοῦ Σωτῆρος.
dedication of-the Savior
«Πῶς ἡ εἰκὼν τοῦ ἐπικαταράτου, ζωὴν ἤνεγκε τοῖς
how the image of-the accursed(-one) life brought to-the
ἡμετέροις προγόνοις;» Καὶ μετ᾽ ὀλίγα· «Πῶς οὖν ἡ εἰκὼν
our forefathers and after a-little how then the image
τοῦ ἐπικαταράτου ἤνεγκε λαῷ ἐν συμφορᾷ χειμαζομένῳ
of-the accursed(-one) brought to-people in calamity storm-tossed
σωτηρίαν; Ἆρα οὐκ ἦν ἀξιοπιστότερον εἰπεῖν· Ἐάν τις
salvation is-it not was more-credible to-say if anyone
ὑμῶν δηχθῇ, βλέψει εἰς τὸν οὐρανὸν, ἄνω πρὸς τὸν
of-you should-be-bitten he-shall-look into the heaven above toward —
Θεὸν, καὶ σωθήσεται, ἢ εἰς τὴν σκηνὴν τοῦ Θεοῦ; Ἀλλὰ
God and shall-be-saved or into the tent — of-God but
ταῦτα παριδὼν, μόνον τοῦ σταυροῦ τὴν εἰκόνα ἔπηξεν.
these-things having-overlooked only of-the cross the image he-fixed
Διατί οὖν ταῦτα ἐποίει Μωϋσῆς, ὁ εἰπὼν τῷ λαῷ,
why then these-things did Moses the(-one) having-said to-the people
Οὐ ποιήσεις ἑαυτῷ γλυπτὸν, οὐδὲ χωνευτὸν, οὐδὲ πᾶν
not you-shall-make for-yourself carved-thing nor cast-thing nor any
ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ
likeness whatever in the heaven above and whatever in the earth
κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν, ὑποκάτω τῆς γῆς; Ἀλλὰ
below and whatever in the waters beneath the earth but

τί ταῦτα πρὸς ἀγνώμονα φθέγγομαι; Εἰπὲ, ὦ πιστότατε
why these-things to ungrateful(-one) do-I-utter tell O most-faithful
Θεοῦ θεράπον, ὃ ἀπαγορεύεις, ποιεῖς; ὃ ἀνατρέπεις,
of-God servant what you-forbid you-do what you-overturn
κατασκευάζεις; Ὁ λέγων, Οὐ ποιήσεις γλυπτὸν, τὸν
you-build the(-one) saying not you-shall-make carved-thing the
χωνευθέντα βοῦν κατελάσας, σὺ ὄφιν χαλκουργεῖς; Καὶ
cast calf having-ground-down you serpent forge-in-bronze and
τοῦτο οὐ λάθρα, ἀλλὰ ἀναφανδὸν καὶ πᾶσι γνωστόν; Ἀλλ'
this not secretly but openly and to-all known but
ἐκεῖνα, φησὶν, ἐνομοθέτησα, ἵνα ἐκκόψω τὰς ὕλας τῆς
those-things he-says I-legislated so-that I-might-cut-out the materials of-the
ἀσεβείας, καὶ τὸν λαὸν ἀπαγάγω πάσης τῆς ἀποστασίας
impiety and the people I-might-lead-away from-all the apostasy
καὶ εἰδωλολατρείας· νυνὶ δὲ, χωνεύω τὸν ὄφιν χρησίμως
and idolatry now but I-cast the serpent usefully
εἰς προτύπωσιν τῆς ἀληθείας. Καὶ καθάπερ σκηνὴν ἔπηξα,
for prefiguring of-the truth and just-as tent I-fixed
καὶ τὰ ἐν αὐτῇ πάντα, καὶ Χερουβὶμ, ὁμοίωμα τῶν
and the(-things) in it all and Cherubim likeness of-the
ἀοράτων, διεπέτασα εἰς τὰ ἅγια, ὡς τύπον καὶ σκιὰν
invisible(-ones) I-spread-out into the holies as type and shadow
τῶν μελλόντων, οὕτω καὶ ὄφιν ἐστήλωσα εἰς σωτηρίαν
of-the(-things) to-come so also serpent I-set-up for salvation
τῷ λαῷ, ἵνα διὰ τῆς πείρας τούτων προγυμνασθῶσι
to-the people so-that through the trial of-these they-might-be-trained-beforehand
τοῦ σημείου τοῦ σταυροῦ τὴν εἰκόνα, καὶ τὸν ἐν αὐτῷ
of-the sign of-the cross the image and the in it
Σωτῆρα καὶ Λυτρωτήν. Καὶ ὅτι ἀψευδέστατος ὁ λόγος,
Savior and Redeemer and that most-truthful the word
ἀγαπητὲ, ἄκουε τοῦ Κυρίου τοῦτον βεβαιοῦντος, καὶ
beloved hear the Lord this confirming and

λέγοντος· Καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ,
saying just-as Moses lifted-up the serpent in the desert
οὕτω δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ
so must be-lifted-up the Son of-the man so-that every the(-one)
πιστεύων ἐν αὐτῷ μὴ ἀπόληται, ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.»
believing in him not may-perish but may-have life eternal
Σχόλιον. Σύνες, ὡς διὰ τὸ ἀπαγαγεῖν ἔφη τὸν λαὸν
Scholion understand how because-of the to-lead-away he-said the people
τῆς εἰδωλολατρείας, εὐόλισθον καὶ ἕτοιμον ὄντα πρὸς
from-the idolatry easily-slipping and ready being toward
τοῦτο, μὴ ποιεῖν πᾶν ὁμοίωμα ἐνομοθέτησε· καὶ ὅτι εἰκὼν
this not to-make any likeness he-legislated and that image
ἦν τοῦ πάθους τοῦ Κυρίου ὁ ὑψωθεὶς ὄφις.
was of-the suffering of-the Lord the lifted-up serpent
Ὅτι δὲ, οὐ καινὸν ἐφεύρεμα τὸ τῶν εἰκόνων, ἀλλὰ
that but not new invention the(-practice) of-the images but
ἀρχαῖον, καὶ τοῖς ἁγίοις καὶ ἐκκρίτοις Πατράσιν ἐγνωσμένον
ancient and to-the holy and select Fathers known
τε καὶ εἰθισμένον, ἄκουε· Γέγραπται ἐν τῷ βίῳ Βασιλείου
both and customary hear it-is-written in the life of-Basil
τοῦ μάκαρος, τῷ δι᾽ Ἑλλαδίου τοῦ αὐτοῦ μαθητοῦ,
the blessed the(-one) by Helladius the his disciple
καὶ διαδόχου τῆς αὐτοῦ ἱεραρχίας, ὡς παρειστήκει ὁ
and successor of-the his hierarchy how stood-by the
ὅσιος τῇ τῆς Δεσποίνης εἰκόνι, ἐν ᾗ καὶ ὁ χαρακτὴρ
holy(-man) the of-the Lady image in which also the portrait
ἐγέγραπτο Μερκουρίου τοῦ ἀοιδίμου μάρτυρος. Παρειστήκει
had-been-painted of-Mercurius the celebrated martyr he-stood-by
δὲ ἐξαιτῶν Ἰουλιανοῦ τοῦ ἀθεωτάτου καὶ ἀποστάτου
and asking of-Julian the most-godless and apostate
τυράννου ἀναίρεσιν· ἐξ ἧς εἰκόνος ἐμυήθη ταύτην
tyrant destruction from which image he-was-initiated-into this

τὴν ἀποκάλυψιν. Ἑώρα γὰρ, πρὸς μὲν βραχὺ ἀφανῆ τὸν
the revelation he-saw for for indeed short-while invisible the
μάρτυρα, μετ᾽ οὐ πολὺ δὲ, τὸ δόρυ ἡμαγμένον κατέχοντα.
martyr after not long but the spear bloodied holding
Ἐκ τοῦ βίου τοῦ Ἰωάννου τοῦ Χρυσοστόμου, οὕτως
from the life — of-John the Chrysostom thus
αὐτολεξεὶ γέγραπται.
word-for-word it-is-written

«Ἠγάπα δὲ ὁ μακάριος Ἰωάννης τὰς Ἐπιστολὰς τοῦ
loved but the blessed John the Epistles of-the
σοφωτάτου Παύλου ἄγαν.» Καὶ μετ᾽ ὀλίγα· «Ἦν δὲ καὶ
most-wise Paul exceedingly and after a-little was and also
τὸ ἐκτύπωμα τοῦ αὐτοῦ Ἀποστόλου ἔχων ἐν εἰκόνι, ἔνθα
the portrait of-the same Apostle having in image where
ἀνεπαύετο διὰ τὴν τοῦ σώματος ἀσθένειαν, βραχύ τι.
he-rested because-of the of-the body weakness little somewhat
Ἦν γὰρ πολυάγρυπνος τὴν φύσιν. Καὶ ἡνίκα διήρχετο τὰς
was for much-sleepless the nature and when he-went-through the
Ἐπιστολὰς αὐτοῦ, ἐνητένιζεν αὐτῇ, καὶ ὡς ἐπὶ ζῶντος αὐτοῦ
Epistles his he-gazed-at it and as at living him
οὕτω προσεῖχεν αὐτῷ, μακαρίζων αὐτὸν, καὶ ὅλον αὐτοῦ
so he-attended to-him blessing him and whole his
τὸν λογισμὸν πρὸς αὐτὸν εἶχε φανταζόμενος, καὶ διὰ τῆς
the thought toward him he-had imagining and through the
θεωρίας αὐτῷ ὁμιλῶν.» Καὶ μεθ᾽ ἕτερα. «Ὡς ἐπαύσατο
contemplation with-him conversing and after other-things when ceased
ὁ Πρόκλος λαλῶν, ἀτενίσας τῇ εἰκόνι τοῦ Ἀποστόλου, καὶ
— Proclus speaking having-gazed at-the image of-the Apostle and
θεασάμενος τὸν χαρακτῆρα ὅμοιον τοῦ ὀφθέντος αὐτῷ,
having-beheld the portrait like to-the(-one) having-appeared to-him
βαλὼν μετάνοιαν τῷ Ἰωάννῃ, εἶπε δακτυλοδεικτῶν τὴν
having-cast prostration — to-John he-said pointing-with-finger-at the

εἰκόνα· Συγχώρησόν μοι, Πάτερ, ὃν εἶδον λαλοῦντά σοι,
image forgive me Father whom I-saw speaking to-you
ὅμοιός ἐστι τούτῳ· ὡς δὲ ὑπολαμβάνω, καὶ αὐτός ἐστιν.»
like is to-this as but I-suppose also himself he-is
Ἐν τῷ τῆς ὁσίας Εὐπραξίας βίῳ, τὸν Δεσποτικὸν
in the of-the holy Eupraxia life the of-the-Lord
δεδεῖχθαι αὐτῇ χαρακτῆρα ἀναγέγραπται, ὑπὸ τῆς
to-have-been-shown to-her portrait is-recorded by the
προεστηκυίας τῆς ποίμνης.
presiding(-one) of-the flock
Ἐν τῷ τῆς ὁσίας Μαρίας βίῳ τῆς Αἰγυπτίας γέγραπται,
in the of-the holy Mary life the Egyptian it-is-written
τῇ εἰκόνι τῆς Δεσποίνης αὐτὴν εὔξασθαι, καὶ ταύτην
to-the image of-the Lady her to-have-prayed and this
πρὸς ἐγγύην ἐξαιτήσασθαι, καὶ οὕτω τυχεῖν τῆς εἰς
for pledge to-have-asked and thus to-have-obtained the into
τὸν ναὸν εἰσόδου.
the church entrance
Ἐκ τοῦ Λειμωναρίου τοῦ ἁγίου Πατρὸς ἡμῶν Σωφρονίου
from the Meadow of-the holy Father our Sophronius
ἀρχιεπισκόπου Ἱεροσολύμων.
archbishop of-Jerusalem
«Ἔλεγεν ὁ ἀββᾶς Θεόδωρος ὁ Αἰλιώτης, ὅτι ἦν
used-to-say the abba Theodore the Aeliote that there-was
τις ἔγκλειστος ἐν τῷ ὄρει τῶν Ἐλαιῶν, ἀγωνιστὴς
a-certain recluse in the mountain of-the Olives struggler
πάνυ· ἐπολέμει δὲ αὐτῷ ὁ δαίμων τῆς πορνείας. Ἐν
very was-making-war but on-him the demon of-the fornication on
μιᾷ οὖν, ὡς ἐπέκειτο αὐτῷ σφοδρῶς, ἤρξατο ὁ γέρων
one-day then when he-pressed-upon him violently began the old-man
ἀποδύρεσθαι, καὶ λέγει τῷ δαίμονι· Ἕως πότε οὐκ
to-lament and says to-the demon until when not

ἐνδίδως μοι; ἀπόστα λοιπὸν ἀπ᾽ ἐμοῦ. Συνεγήρασάς
do-you-give-way to-me depart henceforth from me you-have-grown-old-with
μοι. Φαίνεται αὐτῷ ὁ δαίμων ὀφθαλμοφανῶς, λέγων·
me appears to-him the demon visibly saying
Ὄμοσόν μοι ὅτι οὐδενὶ λέγεις ὃ μέλλω λέγειν σοι,
swear to-me that to-no-one you-will-tell what I-am-about to-say to-you
καὶ οὐκέτι σοι πολεμῶ. Καὶ ὤμοσεν αὐτῷ ὁ γέρων,
and no-longer you I-will-fight and swore to-him the old-man
ὅτι μὰ τὸν ἐνοικοῦντα ἐν τοῖς ὑψίστοις. Οὐκ εἴπω
that by the(-one) dwelling in the highest not I-will-tell
τινὶ, ὅπερ λέγεις μοι. Τότε λέγει αὐτῷ ὁ δαίμων· Μὴ
anyone what you-tell me then says to-him the demon not
προσκυνήσῃς ταύτῃ τῇ εἰκόνι, καὶ οὐκέτι σοι πολεμῶ.
venerate this the image and no-longer you I-will-fight
Εἶχε δὲ ἡ εἰκὼν ἐκτύπωμα τῆς Δεσποίνης ἡμῶν τῆς
had but the image imprint of-the Lady our the
ἁγίας Μαρίας τῆς Θεοτόκου, βασταζούσης τὸν Κύριον
holy Mary the God-bearer carrying the Lord
ἡμῶν Ἰησοῦν Χριστόν. Λέγει ὁ ἔγκλειστος τῷ δαίμονι·
our Jesus Christ says the recluse to-the demon
Ἄφες, σκέψομαι. Τῇ οὖν ἐπαύριον δηλοῖ τῷ ἀββᾷ
let-me I-will-consider on-the then next-day he-discloses to-the abba
Θεοδώρῳ τῷ Αἰλιώτῃ, οἰκοῦντι τότε ἐν τῇ λαύρῃ Φαρῶν,
Theodore the Aeliote dwelling then in the laura of-Pharan
καὶ ἦλθε, καὶ διηγεῖται αὐτοῦ ἅπαντα. Ὁ δὲ γέρων λέγει
and he-came and relates his everything the but old-man says
τῷ ἐγκλείστῳ ὄντως, ἀββᾶ· Ἐνεπαίχθης, ὅτι ὤμοσας
to-the recluse truly abba you-were-mocked that you-swore
τῷ δαίμονι· πλὴν καλῶς ἐποίησας ἐξειπών· συμφέρει δέ
to-the demon but well you-did having-told it-is-better but
σοι, μὴ ἐᾶσαι εἰς τὴν πόλιν ταύτην πόρνην εἰς ὃ μὴ
for-you not to-leave into the city this harlot into which not

εἰσέρχῃ, ἢ ἵνα ἀρνήσῃ τὸ προσκυνεῖν τῷ Κυρίῳ καὶ
you-should-enter than that you-should-deny the to-venerate the Lord and
Θεῷ ἡμῶν Ἰησοῦ Χριστῷ μετὰ τῆς ἰδίας αὐτοῦ Μητρός.
God our Jesus Christ with the own his Mother
Στηρίξας οὖν αὐτὸν, καὶ ἐνδυναμώσας πλείοσι λόγοις,
having-strengthened then him and having-empowered with-more words
ἀπῆλθεν εἰς τὸν ἴδιον αὐτοῦ τόπον. Φαίνεται οὖν πάλιν ὁ
he-went-away into the own his place appears then again the
δαίμων τῷ ἐγκλείστῳ, καὶ λέγει αὐτῷ· Τί ἔνι, κακόγηρε;
demon to-the recluse and says to-him what is-it evil-old-man
οὐκ ὤμοσάς μοι, ὅτι οὐδενὶ λέγεις; καὶ πῶς πάντα
not did-you-swear to-me that to-no-one you-will-tell and how all-things
ἐξεῖπες τῷ ἐλθόντι πρὸς σέ. Λέγω σοι, κακόγηρε,
you-told-out to-the(-one) having-come to you I-tell you evil-old-man
ὡς ἐπίορκος ἔχεις κριθῆναι ἐν τῇ ἡμέρᾳ τῆς κρίσεως.
that as-perjurer you-are-to be-judged in the day of-the judgment
Ἀπεκρίθη αὐτῷ ὁ ἔγκλειστος, λέγων· Ὅ τι μὲν ὤμοσα,
answered to-him the recluse saying what — indeed I-swore
ὤμοσα· καὶ ὅ τι ἐπιώρκησα, οἶδα· σοῦ δὲ οὐκ ἀκούω.»
I-swore and what — I-forswore I-know you but not I-hear
Σχόλιον. Ὁρᾷς, ὅτι τὴν τῆς εἰκόνος προσκύνησιν, τοῦ
Scholion you-see that the of-the image veneration of-the
εἰκονιζομένου εἶπε; καὶ πόσον κακὸν τὸ ταύτῃ μὴ προσκυνεῖν;
imaged(-one) he-said and how-great evil the it not to-venerate
καὶ πῶς αὐτὸ τῆς πορνείας προετίμησεν ὁ δαίμων;
and how it to-the fornication preferred the demon
Πολλῶν τοίνυν ἀνέκαθεν ἱερέων τε καὶ βασιλέων
many then from-of-old priests both and kings
Χριστιανοῖς δεδωρημένων, σοφίᾳ τε καὶ θεοσεβείᾳ, καὶ
to-Christians having-been-given in-wisdom both and godliness and
λόγῳ καὶ βίῳ διαπρεψάντων, καὶ συνόδων πλείστων
word and life having-excelled and synods very-many

γεγενημένων ἁγίων καὶ θεοπνεύστων Πατέρων, τί μηδεὶς
having-taken-place of-holy and God-inspired Fathers why no-one
ταῦτα δρᾷν ἐπεχείρησεν; οὐκ ἀνεξόμεθα νέαν πίστιν
these-things to-do attempted not we-will-endure new faith
διδάσκεσθαι. «Ἐκ γὰρ Σιὼν ἐξελεύσεται ὁ νόμος,»
to-be-taught out-of for Zion will-go-forth the law
προφητικῶς ἔφη τὸ Πνεῦμα τὸ ἅγιον, «καὶ λόγος Κυρίου
prophetically said the Spirit the holy and word of-(the)-Lord
ἐξ Ἱερουσαλήμ.» Οὐκ ἀνεξόμεθα ἄλλοτε ἄλλα φρονεῖν,
from Jerusalem not we-will-endure at-other-times other-things to-think
καὶ καιροῖς μεταβάλλεσθαι, καὶ τὴν πίστιν τοῖς ἔξωθεν
and with-the-times to-be-changed and the faith to-the(-ones) outside
γέλωτα καὶ παίγνιον γίνεσθαι. Οὐκ ἀνεξόμεθα βασιλικῷ
laughter and plaything to-become not we-will-endure to-imperial
ὑποκύπτειν θεσπίσματι τὴν ἐκ Πατέρων πειρωμένῳ
to-submit decree the from Fathers attempting
ἀνατρέπειν συνήθειαν. Οὐ γὰρ εὐσεβῶν βασιλέων ἀνατρέπειν
to-overturn custom not for of-pious kings to-overturn
ἐκκλησιαστικοὺς θεσμούς. Οὐ πατρικὰ ταῦτα· λῃστρικὰ
ecclesiastical ordinances not paternal these-things robber-like
γὰρ τὰ βίᾳ καὶ οὐ πειθοῖ γινόμενα· καὶ μάρτυς
for the(-things) by-force and not by-persuasion happening and witness
ἡ ἐν Ἐφέσῳ τὸ δεύτερον γεγενημένη σύνοδος, μέχρι
the in Ephesus the second having-been-held synod until
δεῦρο Λῃστρικὴν δεδεγμένη τὴν ἐπωνυμίαν, βασιλικῇ χειρὶ
now Robber having-received the surname by-imperial hand
ἐκβιασθεῖσα, ὅτε Φλαβιανὸς ὁ μακάριος ἀπεκτέννυτο.
having-been-forced when Flavian the blessed was-being-killed
Συνόδων ταῦτα, οὐ βασιλέων, ὡς ὁ Κύριος ἔφησεν·
of-synods these-things not of-kings as the Lord said
«Ὅπου συναχθῶσι δύο ἢ τρεῖς ἐπὶ τῷ ὀνόματί μου, ἐκεῖ
where are-gathered two or three in the name my there

εἰμι ἐν μέσῳ αὐτῶν.» Οὐ βασιλεῦσι τοῦ δεσμεύειν καὶ λύειν
I-am in midst of-them not to-kings the to-bind and to-loose
τὴν ἐξουσίαν δέδωκεν ὁ Χριστὸς, ἀλλ᾽ ἀποστόλοις, καὶ
the authority has-given — Christ but to-apostles and
τοῖς τούτων διαδόχοις, καὶ ποιμέσι, καὶ διδασκάλοις. «Κἂν
to-the of-these successors and shepherds and teachers even-if
ἄγγελος, φησὶ Παῦλος ὁ ἀπόστολος, εὐαγγελίσηται
angel says Paul the apostle should-preach-the-gospel-to
ὑμᾶς παρ᾽ ὃ παρελάβετε·» καὶ τὸ ἑξῆς σιωπησόμεθα,
you beyond what you-received and the following we-will-keep-silent
φειδοῖ, τὴν ἐπιστροφὴν ἐκδεχόμενοι. Ἂν δὲ ἴδωμεν τὴν
from-sparing the conversion awaiting if but we-see the
διαστροφὴν ἀνεπίστροφον, ὅπερ μὴ δῷ ὁ Κύριος,
perversion unconverted which not may-grant the Lord
τότε ἐπάξομεν καὶ τὸ λειπόμενον· ἀλλὰ ἀπηύχθω τοῦτο.
then we-will-add also the remaining but be-it-averted this
Εἴ τις εἰσέλθοι εἰς οἶκον, ἐν ᾧ ζωγράφος ἐν τοίχοις
if anyone should-enter into house in which painter on walls
ἱστορίαν Μωϋσέως καὶ Φαραὼ ἔγραψε χρώμασιν, εἶτα
story of-Moses and of-Pharaoh painted in-colors then
ἐρωτήσει τυχὸν περὶ τῶν, ὡς ἐπὶ ξηρὰν, διοδευσάντων
will-ask perhaps about the(-ones) as on dry(-land) having-crossed
τὴν θάλασσαν, Τίνες οὗτοί εἰσιν; Τί ἐρεῖς ἐρωτώμενος;
the sea who these are what will-you-say being-asked
οὐχ, Υἱοὶ Ἰσραήλ; Τίς ὁ ῥάβδῳ παίων τὴν θάλασσαν;
not sons of-Israel who the(-one) with-staff striking the sea
Οὐχὶ Μωϋσῆς; Οὕτως εἴ τις τὸν Χριστὸν εἰκονίσει
not Moses thus if anyone — Christ will-image
σταυρούμενον, καὶ ἐρωτηθῇ, Τίς οὗτός ἐστιν; Χριστὸς ὁ
being-crucified and be-asked who this is Christ —
Θεὸς, ἐρεῖ, ὁ δι᾽ ἡμᾶς σαρκωθείς. Ναὶ, Δέσποτα,
God he-will-say the(-one) for us having-been-made-flesh yes Master

προσκυνοῦμεν πάντα τὰ σὰ, καὶ πόθῳ ἐκκαεῖ
we-venerate all the your-things and with-longing burning
περιπτυσσόμεθα, τὴν Θεότητα, τὴν δύναμιν, τὴν ἀγαθότητα,
we-embrace the Godhead the power the goodness
τὸν περὶ ἡμᾶς ἔλεον, τὴν συγκατάβασιν, τὴν σάρκωσιν·
the toward us mercy the condescension the incarnation
καὶ ὥσπερ ἅψασθαι σιδήρου πεπυρακτωμένου δεδοίκαμεν,
and just-as to-touch iron red-hot we-fear
οὐ διὰ τὴν τοῦ σιδήρου φύσιν, ἀλλὰ διὰ τὸ
not because-of the of-the iron nature but because-of the
ἡνωμένον αὐτῷ πῦρ, οὕτω τὴν σάρκα τὴν σὴν προσκυνῶ,
united to-it fire so the flesh the your I-venerate
οὐ διὰ τὴν τῆς σαρκὸς φύσιν, ἀλλὰ διὰ τὴν καθ᾽
not because-of the of-the flesh nature but because-of the according-to
ὑπόστασιν ἡνωμένην αὐτῇ Θεότητα. Προσκυνοῦμέν σου τὰ
hypostasis united to-it Godhead we-venerate your the
πάθη. Τίς εἶδε θάνατον προσκυνούμενον; τίς πάθη σεπτά;
sufferings who saw death venerated who sufferings august
ἀλλ᾽ ὄντως προσκυνοῦμεν τὸν τοῦ Θεοῦ μου σωματικὸν
but truly we-venerate the — of-God my bodily
θάνατον, καὶ τὰ σωτήρια πάθη· προσκυνοῦμέν σου τὴν
death and the saving sufferings we-venerate your the
εἰκόνα· πάντα τὰ σοῦ προσκυνοῦμεν· τοὺς θεράποντας,
image all the your-things we-venerate the servants
τοὺς φίλους, καὶ πρὸ τούτων τὴν Μητέρα τὴν Θεοτόκον.
the friends and before these the Mother the God-bearer
Δυσωποῦμεν δὲ καὶ τὸν τοῦ Θεοῦ λαὸν, τὸ ἔθνος τὸ
we-implore but also the — of-God people the nation the
ἅγιον, τῶν ἐκκλησιαστικῶν ἀντέχεσθαι παραδόσεων. Ἡ
holy the ecclesiastical to-hold-fast-to traditions the
γὰρ κατὰ σμικρὸν τῶν παραδεδομένων ἀφαίρεσις,
for by little of-the(-things) handed-down removal

ὡς ἐξ οἰκοδομῆς λίθων, θᾶττον ἅπασαν τὴν οἰκοδομὴν
as from building of-stones quickly all the building
καταῤῥήγνυσιν. Εἴη δὲ ἡμᾶς ἑδραίους, ἀκαμπεῖς,
breaks-down may-it-be but us firm unbending
ἀκλονήτους διαμένειν, ἐπὶ πέτραν ὀχυρὰν ἐστηριγμένους,
unshaken to-remain on rock strong having-been-established
ἥτις ἐστὶν ὁ Χριστὸς, ᾧ πρέπει δόξα, καὶ τιμὴ, καὶ
which is — Christ to-whom befits glory and honor and
προσκύνησις, σὺν τῷ Πατρὶ καὶ τῷ Πνεύματι, νῦν καὶ
veneration with the Father and the Spirit now and
ἀεὶ, εἰς τοὺς ἀπεράντους αἰῶνας τῶν αἰώνων. Ἀμήν.
ever into the endless ages of-the ages amen

VI · THE SECOND TREATISE AND THE PHYSICIAN'S REMEDIES

John asks pardon for writing a second treatise, made because some found the first too hard. The devil has always fought man by opposite errors, godlessness, polytheism, and heresies about the Trinity and Christ, and now by attacking images. To picture the invisible God would be sin; to picture God made flesh is not. Even an angel or a king who preaches otherwise is to be refused. The law forbade likenesses as a physician suits a remedy to the patient: Israel, prone to idols, had cast the women's ornaments into gods. Yet Moses made Cherubim at God's command.

1 Δότε συγγνώμην αἰτοῦντι, δεσπόται μου, καὶ δέξασθε
give pardon to-one-asking masters my and receive
πληροφορίας λόγον, παρ' ἐμοῦ τοῦ ἀχρείου καὶ ἐλαχίστου
of-assurance word from me the unprofitable and least
δούλου τῆς τοῦ Θεοῦ Ἐκκλησίας. Οὐ γὰρ δόξης ἕνεκεν,
slave of-the — of-God Church not for of-glory for-the-sake
ἢ φανητιασμοῦ πρὸς τὸ λέγειν ὥρμησα· Θεὸς μάρτυς·
or of-display toward the to-speak I-set-out God witness

ἀλλὰ ζήλῳ ἀληθείας. Αὐτὸν γὰρ μόνον ἐλπίδα σωτηρίας
but by-zeal of-truth him for alone hope of-salvation
κέκτημαι, καὶ σὺν αὐτῷ ὑπαντῆσαι τῷ Δεσπότῃ Χριστῷ,
I-have-acquired and with him to-meet the Master Christ
ἐλπίζω καὶ εὔχομαι, τοῦτον αὐτῷ προσφέρων, τῶν
I-hope and I-pray this to-him offering for-the(-things)
ἀτόπως μοι πεπλημμεληµένων γενέσθαι ἐξίλασμα· ὁ
wrongly by-me having-been-transgressed to-become propitiation the(-one)
μὲν γὰρ τὰ πέντε τάλαντα παρὰ τοῦ Δεσπότου λαβὼν,
indeed for the five talents from the Master having-received
ἕτερα πέντε κερδήσας, προσήγαγε· καὶ ὁ τὰ δύο,
other five having-gained brought-forward and the(-one) the two
ἰσάριθμα δύο. Ὁ δὲ τὸ ἓν εἰληφὼς, κατορύξας, καὶ
equal-in-number two the(-one) but the one having-received having-buried and
ἄκαρπον τοῦτον προσαγαγὼν, πονηρὸς δοῦλος ἀκούσας,
fruitless this having-brought-forward wicked slave having-heard
εἰς τὸ ἐξώτερον κατακέκριται σκότος. Ὅπερ ἐγὼ μὴ
into the outer has-been-condemned darkness which I not
παθεῖν ὑφορώμενος τῷ Δεσποτικῷ ὑπείκω προστάγματι,
to-suffer suspecting to-the Master's I-yield command
καὶ τὸ δεδομένον μοι παρ' αὐτοῦ τοῦ λόγου τάλαντον,
and the given to-me by him of-the word talent
ὑμῖν παρατίθημι τοῖς φρονίμοις τραπεζίταις· ὅπως ἐλθὼν
to-you I-set-before the prudent bankers so-that having-come
ὁ Κύριός μου, εὕροι πολυπλασιαζόμενον, καὶ τόκον
the Lord my may-find multiplied and interest
καρποφοροῦν ψυχῶν, καὶ δοῦλον πιστὸν εὑρὼν, εἰσαγάγῃ
bearing-fruit of-souls and slave faithful having-found may-lead-in
με εἰς τὴν πεποθημένην μοι γλυκυτάτην χαρὰν αὐτοῦ. Ἀλλὰ
me into the longed-for by-me sweetest joy his but
δότε μοι οὖς ἀκροάσεως, καὶ τὰς τραπέζας τῶν καρδιῶν
give me ear of-hearing and the tables of-the hearts

ἀναπετάσαντες, δέξασθέ μου τὸν λόγον, καὶ εἰλικρινῶς
having-spread-open receive my the word and sincerely
διακρίνατε τῶν λεγομένων τὴν δύναμιν. Δεύτερον δὲ
judge of-the(-things) being-said the force second but
τοῦτον τὸν λόγον περὶ εἰκόνων συνέταξα. Τινὲς γὰρ τῶν
this the discourse on images I-composed some for of-the
τέκνων τῆς Ἐκκλησίας ὑπέθεντό μοι τοῦτο ποιῆσαι, διὰ
children of-the Church suggested to-me this to-do because-of
τὸ μὴ πάνυ εὐδιάγνωστον τοῖς πολλοῖς τὸν πρῶτον εἶναι·
the not quite easy-to-discern for-the many the first to-be
ἀλλὰ καὶ ἐν τούτῳ σύγγνωτέ μοι, ὑπακοὴν ἐκπληρώσαντι.
but also in this forgive me obedience having-fulfilled

2 Ἔθος ἐστὶν, ὦ ἀγαπητοὶ, τῷ φθονερῷ καὶ ἀρχεκάκῳ
custom it-is O beloved for-the envious and author-of-evil
ὄφει, τῷ διαβόλῳ φημὶ, πολυτρόπως πολεμεῖν τῷ κατ᾽
serpent the devil I-mean in-many-ways to-make-war-on the according-to
εἰκόνα Θεοῦ πλαστουργηθέντι ἀνθρώπῳ, καὶ διὰ τῶν
image of-God fashioned man and through the
ἐναντίων τὸν αὐτοῦ κατεργάζεσθαι θάνατον. Εὐθὺς μὲν γὰρ
opposites the his to-work-out death at-once indeed for
ἐν ἀρχῇ ἐλπίδα καὶ ἐπιθυμίαν θεώσεως αὐτῷ ἐνέσπειρε,
in beginning hope and desire of-deification in-him he-sowed
καὶ δι᾽ αὐτῆς, εἰς τὸν τῶν ἀλόγων κατήγαγε
and through it into the of-the irrational(-beasts) brought-down
θάνατον· οὐ μὴν, ἀλλὰ καὶ αἰσχραῖς καὶ ἀλόγοις ἡδοναῖς
death not indeed but also by-shameful and irrational pleasures
πολλάκις αὐτὸν ἐδελέασε. Πόσον δὲ τὸ μέσον θεώσεως,
often him he-baited how-great but the interval of-deification
καὶ ἀλόγου ἐπιθυμίας! Καὶ ποτὲ μὲν, εἰς ἀθεότητα
and of-irrational desire and at-times indeed into godlessness
ἤγαγε, καθὼς φησιν ὁ θεοπάτωρ Δαβίδ· «Εἶπεν ἄφρων
he-led as says the God's-ancestor David said fool

ἐν καρδίᾳ αὐτοῦ· Οὐκ ἔστι Θεός.» Ποτὲ δὲ εἰς πολυθεΐαν·
in heart his not is God at-times but into polytheism
καὶ ποτὲ μὲν, μηδὲ τὸν φύσει Θεὸν προσκυνεῖν ἔπεισε·
and at-times indeed not-even the by-nature God to-venerate he-persuaded
ποτὲ δὲ, δαίμοσιν· ἔτι δὲ, οὐρανῷ τε καὶ γῇ, ἡλίῳ τε
at-times but demons further and heaven both and earth sun both
καὶ σελήνῃ, καὶ ἀστράσι, καὶ τῇ λοιπῇ κτίσει, μέχρι καὶ
and moon and stars and the rest creation even-to also
κνωδάλων καὶ ἑρπετῶν προσκυνεῖν παρεσκεύασεν. Ὁμοίως
monsters and reptiles to-venerate he-prepared alike
γάρ ἐστι χαλεπὸν, καὶ τὸ τοῖς τιμίοις τὴν ὀφειλομένην μὴ
for it-is grievous both the to-the honorable the owed not
προσάγειν τιμὴν, καὶ τὸ τοῖς ἀτίμοις τὴν μὴ προσήκουσαν
to-bring honor and the to-the dishonorable the not befitting
ὑπερβάλλουσαν προσάπτειν δόξαν. Πάλιν, τινὰς μὲν
exceeding to-attach glory again some indeed
συνάναρχον τῷ Θεῷ τὴν κακίαν λέγειν ἐδίδαξε. Τινὰς
co-unoriginate — with-God the evil to-say he-taught some
δὲ, αἴτιον τῆς κακίας τὸν φύσει ἀγαθὸν Θεὸν ὁμολογεῖν
but cause of-the evil the by-nature good God to-confess
ἐξηπάτησε· καὶ οὓς μὲν, μίαν φύσιν, καὶ μίαν ὑπόστασιν
he-deceived and some indeed one nature and one hypostasis
τῆς θεότητος ἀφρόνως λέγειν ἐπλάνησεν· οὓς δὲ, τρεῖς
of-the godhead senselessly to-say he-misled some but three
φύσεις καὶ τρεῖς ὑποστάσεις ἀθέσμως σέβειν ἐνόθευσε· καὶ
natures and three hypostases lawlessly to-revere he-adulterated and
τισὶ μὲν, μίαν ὑπόστασιν καὶ μίαν φύσιν τοῦ Κυρίου ἡμῶν
to-some indeed one hypostasis and one nature of-the Lord our
Ἰησοῦ Χριστοῦ, τοῦ ἑνὸς τῆς ἁγίας Τριάδος, τισὶ δὲ δύο
Jesus Christ the one of-the holy Trinity to-some but two
φύσεις, καὶ δύο ὑποστάσεις τοῦ αὐτοῦ δοξάζειν ὑπέθετο.
natures and two hypostases of-the same to-glorify he-suggested

3 Ἡ δὲ ἀλήθεια, μέσην ὁδὸν βαδίζουσα, πάντα ταῦτα
the but truth middle road walking all these
ἀπαρνεῖται τὰ ἄτοπα, καὶ διδάσκει, ἕνα Θεὸν ὁμολογεῖν,
denies the absurd-things and teaches one God to-confess
μίαν φύσιν ἐν τρισὶν ὑποστάσεσι, Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ
one nature in three hypostases Father and Son and holy
Πνεύματι· τὴν δὲ κακίαν, οὐκ οὐσίαν, ἀλλὰ συμβεβηκός
Spirit the but evil not substance but accident
φησιν, ἔννοιάν τινα, καὶ λόγον, καὶ πρᾶξιν παρὰ τὸν
it-says thought some and word and deed against the
νόμον τοῦ Θεοῦ, ἐν τῷ ἐννοεῖσθαι, καὶ λέγεσθαι, καὶ
law — of-God in the to-be-thought and to-be-spoken and
πράττεσθαι τὴν ὕπαρξιν ἔχουσαν, καὶ ἅμα τῷ παύσασθαι
to-be-done the existence having and together with-the to-cease
ἀφανιζομένην. Ἔτι δὲ καὶ τὸν ἕνα τῆς ἁγίας Τριάδος
vanishing further but also the one of-the holy Trinity
τὸν Χριστὸν, δύο φύσεις κηρύττει, καὶ μίαν ὑπόστασιν.
— Christ two natures it-proclaims and one hypostasis

4 Ἀλλ' ὁ τῆς ἀληθείας ἐχθρὸς, καὶ τῆς σωτηρίας τῶν
but the of-the truth enemy and of-the salvation of-the
ἀνθρώπων πολέμιος δαίμων, καὶ φθαρτῶν ἀνθρώπων, καὶ
men foe demon both of-corruptible men and
πετεινῶν, καὶ κνωδάλων, καὶ ἑρπετῶν εἰκόνας ποιεῖν, καὶ
of-birds and of-monsters and of-reptiles images to-make and
ταύταις ὡς θεοῖς προσκυνεῖν, οὐ μόνον τὰ ἔθνη, ἀλλὰ καὶ
these as gods to-venerate not only the nations but also
τοὺς υἱοὺς Ἰσραὴλ πολλάκις πλανήσας, νῦν εἰρηνεύουσαν
the sons of-Israel often having-misled now being-at-peace
τὴν τοῦ Χριστοῦ Ἐκκλησίαν συνταράξαι σπουδάζει, διὰ
the — of-Christ Church to-throw-into-confusion is-eager through
χειλέων ἀδίκων, καὶ γλώσσης δολίας, λόγοις θείοις τὴν
lips unjust and tongue deceitful with-words divine the

κακίαν παραρτύων, καὶ ταύτης τὸ ἄσχημον καὶ σκοτεινὸν
evil seasoning and of-this the unseemly and dark
εἶδος ἐπικαλύπτειν πειρώμενος, καὶ τὰς καρδίας τῶν
form to-cover-over trying and the hearts of-the
ἀστηρίκτων σαλεύειν ἐκ τῆς ἀληθοῦς καὶ πατροπαραδότου
unstable to-shake from the true and handed-down-from-fathers
συνηθείας. Ἀνέστησαν γάρ τινες λέγοντες, ὡς οὐ δεῖ
custom have-arisen for some saying that not one-must
εἰκονίζειν καὶ προτιθέναι εἰς θεωρίαν, καὶ δόξαν, καὶ θαῦμα,
image and to-set-forth for contemplation and glory and wonder
καὶ ζῆλον, τὰ τοῦ Χριστοῦ σωτήρια θαύματα, καὶ τὰς
and zeal the — of-Christ saving wonders and the
τῶν ἁγίων ἀνδραγαθίας κατὰ τοῦ διαβόλου. Καὶ τίς ἔχων
of-the saints brave-deeds against the devil and who having
γνῶσιν θείαν καὶ σύνεσιν πνευματικὴν, οὐκ ἐπιγινώσκει,
knowledge divine and understanding spiritual not recognizes
ὅτι ὑποβολὴ τοῦ διαβόλου ἐστίν; Οὐ θέλει γὰρ τὴν ἥτταν
that suggestion of-the devil it-is not he-wishes for the defeat
καὶ τὴν αἰσχύνην αὐτοῦ δημοσιεύεσθαι, οὐδὲ τὴν τοῦ
and the shame his to-be-made-public nor the —
Θεοῦ, καὶ τῶν ἁγίων αὐτοῦ δόξαν ἀνάγραπτον γίνεσθαι.
of-God and of-the saints his glory recorded to-become
Εἰ μὲν γὰρ τοῦ ἀοράτου Θεοῦ εἰκόνα ἐποιοῦμεν, ὄντως 5
if indeed for — invisible God image we-were-making truly
ἡμαρτάνομεν. Ἀδύνατον γὰρ τὸ ἀσώματον, καὶ ἀόρατον, καὶ
we-would-be-sinning impossible for the bodiless and invisible and
ἀπερίγραπτον, καὶ ἀσχημάτιστον εἰκονισθῆναι. Καὶ πάλιν· εἰ
uncircumscribable and shapeless to-be-imaged and again if
ἐποιοῦμεν εἰκόνας ἀνθρώπων, καὶ ταύτας θεοὺς ἡγούμεθα,
we-were-making images of-men and these gods we-consider
καὶ ὡς θεοῖς ἐλατρεύομεν, ὄντως ἠσεβοῦμεν. Ἀλλ' οὐδὲν
and as gods we-were-worshiping truly we-would-be-impious but none

τούτων ποιοῦμεν. Θεοῦ γὰρ σαρκωθέντος, καὶ ὀφθέντος
of-these we-do of-God for having-been-made-flesh and having-been-seen
ἐπὶ γῆς σαρκὶ, καὶ ἀνθρώποις συναναστραφέντος, δι᾽
on earth in-flesh and with-men having-lived-among because-of
ἄφατον ἀγαθότητα καὶ φύσιν, καὶ πάχος, καὶ σχῆμα, καὶ
ineffable goodness and nature and thickness and shape and
χρῶμα σαρκὸς ἀναλαβόντος, τούτου τὴν εἰκόνα ποιοῦντες,
color of-flesh having-taken-up of-this-one the image making
οὐ σφαλλόμεθα. Ποθοῦμεν γὰρ αὐτοῦ ἰδεῖν τὸν χαρακτῆρα·
not we-err we-long for his to-see the portrait
ὡς γάρ φησιν ὁ θεῖος Ἀπόστολος, «Ἐν ἐσόπτρῳ καὶ
as for says the divine Apostle in mirror and
αἰνίγματι νῦν βλέπομεν.» Καὶ ἡ εἰκὼν δὲ, ἔσοπτρόν ἐστι καὶ
riddle now we-see and the image too mirror is and
αἴνιγμα, ἁρμόζον τῇ τοῦ σώματος ἡμῶν παχύτητι. Πολλὰ
riddle fitting to-the of-the body our thickness much
γὰρ κάμνων ὁ νοῦς, οὐ δύναται ἐκβῆναι τὰ σωματικά.
for laboring the mind not can step-beyond the bodily-things
6 Ὦ ἀπὸ σοῦ, φθονερὲ διάβολε, φθονεῖς ἡμῖν ἰδεῖν τὸ τοῦ
O from you envious devil you-begrudge us to-see the of-the
Δεσπότου ἡμῶν ὁμοίωμα, καὶ δι᾽ αὐτοῦ ἁγιασθῆναι,
Master our likeness and through it to-be-sanctified
καὶ ἰδεῖν αὐτοῦ τὰ σωτήρια πάθη, καὶ θαυμάσαι αὐτοῦ
and to-see his the saving sufferings and to-marvel-at his
τὴν συγκατάβασιν, καὶ θεωρεῖν αὐτοῦ τὰ θαύματα, καὶ
the condescension and to-behold his the wonders and
δοξάζειν αὐτοῦ τὴν τῆς θεότητος δύναμιν. Φθονεῖς τοῖς
to-glorify his the of-the godhead power you-begrudge the
ἁγίοις τῆς παρὰ Θεοῦ δεδομένης αὐτοῖς τιμῆς. Οὐ θέλεις
saints the from God given to-them honor not you-wish
ὁρᾷν ἡμᾶς τὴν αὐτῶν δόξαν ἀνάγραπτον, καὶ ζηλωτὰς
to-see us the their glory recorded and imitators

γίνεσθαι τῆς αὐτῶν ἀνδρείας καὶ πίστεως. Οὐ πειθόμεθά
to-become of-the their courage and faith not we-obey
σοι, δαῖμον φθονερὲ καὶ μισάνθρωπε. Ἀκούσατε λαοὶ,
you demon envious and man-hating hear peoples
φυλαὶ, γλῶσσαι, ἄνδρες, γυναῖκες, καὶ παῖδες, πρεσβύται,
tribes tongues men women and children old-men
νεανίσκοι τε καὶ νήπια, τὸ ἔθνος τῶν Χριστιανῶν τὸ
young-men both and infants the nation of-the of-Christians the
ἅγιον· εἴ τις εὐαγγελίζεται ὑμᾶς παρ᾽ ὃ παρέλαβεν
holy if anyone preaches-the-gospel-to you beyond what received
ἡ καθολικὴ Ἐκκλησία παρὰ τῶν ἁγίων ἀποστόλων,
the catholic Church from the holy apostles
Πατέρων, καὶ συνόδων, καὶ μέχρι τοῦ νῦν διεφύλαξε, μὴ
Fathers and synods and until the now has-preserved not
ἀκούσητε αὐτοῦ, μηδὲ δέξησθε τὴν συμβουλὴν τοῦ ὄφεως,
hear him nor receive the counsel of-the serpent
ὡς ἐδέξατο Εὔα, καὶ ἐτρύγησε θάνατον. Κἂν ἄγγελος, κἂν
as received Eve and harvested death even-if angel even-if
βασιλεὺς εὐαγγελίζεται ὑμᾶς παρ᾽ ὃ παρελάβετε, κλείσατε
king preaches-the-gospel-to you beyond what you-received shut
τὰς ἀκοάς· ὀκνῶ γὰρ τέως εἰπεῖν, ὡς ἔφη ὁ θεῖος
the ears I-shrink for as-yet to-say as said the divine
Ἀπόστολος, Ἀνάθεμα ἔστω, ἐκδεχόμενος τὴν διόρθωσιν·
Apostle anathema let-him-be awaiting the correction
Ἀλλὰ λέγουσιν, οἱ μὴ ἐρευνῶντες τὸν νοῦν τῆς Γραφῆς, 7
but say those not searching the mind of-the Scripture
ὅτι εἶπεν ὁ Θεὸς διὰ Μωϋσέως τοῦ νομοθέτου· «Οὐ
that said — God through Moses the lawgiver not
ποιήσεις πᾶν ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐν
you-shall-make any likeness whatever in the heaven and whatever in
τῇ γῇ.» Καὶ διὰ Δαβὶδ τοῦ προφήτου· «Αἰσχυνθήτωσαν
the earth and through David the prophet let-be-ashamed

πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι
all those venerating the carved-things those boasting
ἐν τοῖς εἰδώλοις αὐτῶν, καὶ τοιαῦτα πολλὰ ἕτερα.
in the idols their and such many other-things
Ὅσα γὰρ ἔκ τε τῆς θείας Γραφῆς καὶ ἐκ τῶν ἁγίων
as-many-as for from both the divine Scripture and from the holy
Πατέρων προενέγκωσι, τῆς αὐτῆς ἐννοίας εἰσί.
Fathers they-adduce of-the same meaning are
8 Τί οὖν ἡμεῖς φαμεν πρὸς ταῦτα; τί ἄλλο, εἰ μὴ τὸ
what then we say to these-things what other if not the
ὑπὸ τοῦ Κυρίου τοῖς Ἰουδαίοις εἰρημένον· «Ἐρευνᾶτε
by the Lord to-the Jews said search
τὰς Γραφάς;» Καλὴ γὰρ ἡ τῶν Γραφῶν ἔρευνα. Ἀλλ'
the Scriptures good for the of-the Scriptures search but
ἐνταῦθα νουνεχῶς προσέχετε. Ἀδύνατον, ὦ ἀγαπητοὶ, Θεὸν
here attentively heed impossible O beloved God
ψεύσασθαι. Εἷς γάρ ἐστι Θεὸς, εἷς νομοθέτης Παλαιᾶς
to-lie one for is God one lawgiver of-Old
καὶ Καινῆς Διαθήκης, ὁ πάλαι λαλήσας πολυμερῶς
and of-New Testament the(-one) of-old having-spoken in-many-parts
καὶ πολυτρόπως τοῖς πατράσιν ἐν τοῖς προφήταις, καὶ
and in-many-ways to-the fathers in the prophets and
ἐπ' ἐσχάτων τῶν χρόνων ἐν τῷ μονογενεῖ αὐτοῦ Υἱῷ.
at last of-the times in the only-begotten his Son
Προσέχετε τὸν νοῦν μετὰ ἀκριβείας· οὐκ ἐμὸς ὁ λόγος
heed the mind with exactness not mine the word
ἐστί· τὸ Πνεῦμα τὸ ἅγιον διὰ Παύλου τοῦ ἁγίου
is the Spirit the holy through Paul the holy
ἀποστόλου ἀπεφήνατο, «Πολυμερῶς καὶ πολυτρόπως πάλαι
apostle declared in-many-parts and in-many-ways of-old
ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις.» Ὅρα
— God having-spoken to-the fathers in the prophets see

ὅτι πολυμερῶς καὶ πολυτρόπως ἐλάλησεν ὁ Θεός. Ὥσπερ
that in-many-parts and in-many-ways spoke — God just-as
γὰρ ἐπιστήμων ἰατρὸς οὐ τὸ αὐτὸ εἶδος πᾶσι δίδωσιν,
for skilled physician not the same kind to-all gives
οὐδὲ πάντοτε, ἀλλ᾽ ἑκάστῳ κατὰ τὴν ἕξιν παρέχει τὸ
nor always but to-each according-to the condition provides the
φάρμακον, διακρίνων, καὶ χώραν, καὶ νόσον, καὶ καιρὸν,
remedy distinguishing both region and disease and season
καὶ ἡλικίαν· καὶ τῷ μὲν νηπίῳ, ἕτερον, τῷ δὲ τελείῳ
and age and to-the indeed infant one to-the but mature
κατὰ τὴν ἡλικίαν, ἕτερον· ἄλλο τῷ ἀσθενεῖ, καὶ ἄλλο
according-to the age another other to-the weak and other
τῷ ὑγιαίοντι, καὶ ἑκάστῳ τῶν ἀσθενούντων, οὐ τὸ
to-the healthy and to-each of-the sick not the
αὐτὸ, ἀλλὰ πρὸς τὴν ἕξιν καὶ τὴν νόσον· καὶ ἄλλο τῷ
same but toward the condition and the disease and other in-the
θέρει, καὶ χειμῶνι ἕτερον, μετοπώρῳ τε καὶ ἔαρι, καὶ ἐν
summer and in-winter another in-autumn both and in-spring and in
ἑκάστῳ τόπῳ κατὰ τὴν τοῦ τόπου ἐπιτηδειότητα· οὕτω
each place according-to the of-the place suitability so
καὶ ὁ ἄριστος τῶν ψυχῶν ἰατρὸς, τοῖς ἔτι νηπίοις, καὶ
also the best of-the souls physician to-the still infants and
ἀῤῥωστοῦσι τὴν πρὸς εἰδωλολατρείαν νόσον, καὶ τὰ εἴδωλα
ailing the toward idolatry disease and the idols
θεοὺς ἡγουμένοις, καὶ ὡς θεοῖς αὐτοῖς προσκυνοῦσιν, καὶ
gods considering and as gods them venerating and
ἀθετοῦσιν τὴν τοῦ Θεοῦ προσκύνησιν, καὶ τὴν αὐτοῦ δόξαν
setting-aside the — of-God veneration and the his glory
τῇ κτίσει προσάγουσιν, ἀπηγόρευσε τοῦτο ποιεῖν. Θεοῦ
to-the creation bringing forbade this to-do of-God
μὲν γὰρ τοῦ ἀσωμάτου, καὶ ἀοράτου, καὶ ἀΰλου, καὶ μήτε
indeed for the bodiless and invisible and immaterial and neither

σχῆμα, μήτε περιγραφὴν, μήτε κατάληψιν ἔχοντος, ἀδύνατον
shape nor circumscription nor comprehension having impossible
ποιεῖν εἰκόνα. Πῶς γὰρ τὸ μὴ ὁραθὲν εἰκονισθήσεται; «Θεὸν
to-make image how for the not seen will-be-imaged God
δὲ οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς
but no-one has-seen ever the only-begotten Son the(-one) being in
τὸν κόλπον τοῦ Πατρὸς, αὐτὸς ἐξηγήσατο.» Καὶ, «Οὐδεὶς
the bosom of-the Father he declared and no-one
ὄψεται τὸ πρόσωπόν μου, καὶ ζήσεται,» ἔφη ὁ Θεός.
shall-see the face my and shall-live said — God
8a Ὅτι δὲ τοῖς εἰδώλοις ὡς θεοῖς προσεκύνουν, ἄκουε
that but the idols as gods they-venerated hear
τί φησιν ἡ Γραφὴ ἐν τῇ Ἐξόδῳ τῶν υἱῶν Ἰσραὴλ,
what says the Scripture in the Exodus of-the sons of-Israel
ὅτε ἀνῆλθε Μωϋσῆς εἰς τὸ ὄρος Σινᾶ, καὶ ἐχρόνισε
when went-up Moses into the mountain Sinai and delayed
προσεδρεύων τῷ Θεῷ, λαβεῖν τὸν νόμον, ὅτε ἐπανέστη
waiting-on — God to-receive the law when rose-up
ὁ ἀγνώμων λαὸς Ἀαρὼν τῷ τοῦ Θεοῦ θεράποντι,
the ungrateful people against-Aaron the — of-God servant
λέγοντες· «Ποίησον ἡμῖν θεοὺς, οἳ προπορεύσονται ἡμῶν.
saying make for-us gods who will-go-before us
Ὁ γὰρ ἄνθρωπος οὗτος ὁ Μωϋσῆς, οὐκ οἴδαμεν τί
the for man this — Moses not we-know what
γέγονεν αὐτῷ.» Εἶτα ὅτε περιεῖλον τὸν κόσμον τῶν
has-become to-him then when they-stripped-off the ornament of-the
γυναικῶν αὐτῶν, καὶ ἐχώνευσαν, καὶ ἔφαγον, καὶ ἔπιον,
women their and they-cast and they-ate and they-drank
καὶ ἐμεθύσθησαν ὑπό τε τοῦ οἴνου καὶ τῆς πλάνης,
and were-made-drunk by both the wine and the error
καὶ ἤρξαντο παίζειν, ἐν ἀφροσύνῃ λέγοντες· «Οὗτοι οἱ
and began to-play in folly saying these the

θεοί σου, Ἰσραήλ.» Ὁρᾷς, ὅτι θεοὺς εἶχον τὰ εἴδωλα,
gods your Israel you-see that gods they-held the idols
ἅτινα δαιμόνων ἦσαν κατοικητήρια; καὶ ὅτι τῇ κτίσει
which of-demons were dwellings and that the creation
ἐλάτρευον παρὰ τὸν Κτίσαντα; Καθώς φησι καὶ ὁ θεῖος
they-worshiped beyond the Creator as says also the divine
Ἀπόστολος· «Οἵτινες ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου
Apostle who they-exchanged the glory of-the incorruptible
Θεοῦ, ἐν ὁμοιώματι φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν,
God in likeness of-corruptible man and of-birds
καὶ τετραπόδων, καὶ ἑρπετῶν, καὶ ἐλάτρευσαν τῇ κτίσει
and of-four-footed(-beasts) and of-reptiles and worshiped the creation
παρὰ τὸν Κτίσαντα.» Τούτου χάριν ἀπηγόρευσεν ὁ Θεὸς
beyond the Creator of-this for-the-sake forbade — God
ποιεῖν πᾶν ὁμοίωμα, καθὼς Μωϋσῆς ἐν τῷ Δευτερονομίῳ
to-make any likeness as Moses in the Deuteronomy
φησί· «Καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ
says and spoke Lord to you from midst of-the
πυρός· φωνὴν ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ
fire voice of-words you heard and likeness not
εἴδετε, ἀλλὰ ἢ φωνήν.» Καὶ μετ' ὀλίγα· «Καὶ φυλάξασθε
you-saw but only voice and after a-little and guard
σφόδρα τὰς ψυχὰς ὑμῶν, ὅτι ὁμοίωμα οὐκ εἴδετε, ἐν τῇ
exceedingly the souls your that likeness not you-saw in the
ἡμέρᾳ ᾗ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐν Χωρὴβ ἐν
day in-which spoke Lord to you in Horeb in
τῷ ὄρει, ἐκ μέσου τοῦ πυρὸς, μήποτε ἀνομήσητε, καὶ
the mountain from midst of-the fire lest you-transgress and
ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν εἰκόνα,
make for-you yourselves carved likeness any image
ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ, ὁμοίωμα παντὸς κτήνους
likeness of-male or of-female likeness of-every beast

τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὀρνέου
of-the(-ones) being on the earth likeness of-every bird
πτερωτοῦ,» καὶ τὰ ἑξῆς. Καὶ μετὰ βραχέα· «Καὶ μήποτε
winged and the rest and after short-things and lest
ἀναβλέψας εἰς τὸν οὐρανὸν, καὶ ἰδὼν τὸν ἥλιον, καὶ τὴν
having-looked-up into the heaven and having-seen the sun and the
σελήνην, καὶ τοὺς ἀστέρας, καὶ πάντα τὸν κόσμον τοῦ
moon and the stars and all the order of-the
οὐρανοῦ, πλανηθεὶς προσκυνήσῃς αὐτοῖς, καὶ λατρεύσῃς
heaven having-been-led-astray you-venerate them and you-worship
αὐτοῖς.» Ὅρα, ὡς εἷς ἐστιν ὁ σκοπὸς, ὥστε μὴ λατρεῦσαι
them see how one is the aim so-as not to-worship
τῇ κτίσει παρὰ τὸν Κτίσαντα, μηδὲ προσαγαγεῖν τὴν τῆς
the creation beyond the Creator nor to-bring the of-the
λατρείας προσκύνησιν, ἀλλ' ἢ μόνῳ τῷ Δημιουργῷ. Διὸ
worship veneration but only alone to-the Fashioner wherefore
πανταχῇ συνάπτει τῇ προσκυνήσει τὴν λατρείαν. Καὶ
everywhere he-joins to-the veneration the worship and
μετ' ὀλίγα· «Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ· οὐ
after a-little not there-shall-be for-you gods other besides me not
ποιήσεις σεαυτῷ γλυπτὸν, οὐδὲ πᾶν ὁμοίωμα.» Καὶ πάλιν·
you-shall-make for-yourself carved-thing nor any likeness and again
«Καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ.» Ὁρᾷς, ὡς
and gods cast not you-shall-make for-yourself you-see how
τῆς εἰδωλολατρείας ἕνεκεν ἀπαγορεύει τὴν εἰκονογραφίαν,
of-the idolatry for-the-sake he-forbids the image-painting
καὶ ὅτι ἀδύνατον εἰκονίζεσθαι Θεὸν, τὸν ἀσώματον, καὶ
and that impossible to-be-imaged God the bodiless and
ἀόρατον, καὶ ἀπερίγραπτον, «Οὐ γὰρ εἶδος αὐτοῦ, φησὶν,
invisible and uncircumscribable not for form his he-says
ἑωράκατε.» Καθὰ καὶ Παῦλος ἐστὼς ἐν μέσῳ τοῦ Ἀρείου
you-have-seen just-as also Paul standing in middle of-the of-Ares

πάγου φησί· «Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ
hill says offspring then being — of-God not
ὀφείλομεν νομίζειν χρυσίῳ, ἢ ἀργυρίῳ, ἢ λίθῳ, χαράγματι
we-ought to-think to-gold or to-silver or to-stone graven-form
τέχνης καὶ ἐνθυμήσεως ἀνθρώπου τὸ Θεῖον εἶναι ὅμοιον.»
of-art and of-device of-man the Divine to-be like
Καὶ ὅτι ταῦτα οὕτως ἔχει, ἄκουε· «Οὐ ποιήσεις σεαυτῷ, 9
and that these-things thus hold hear not you-shall-make for-yourself
φησὶ, γλυπτὸν, οὐδὲ πᾶν ὁμοίωμα.» Ταῦτα τοῦ Θεοῦ
he-says carved-thing nor any likeness these-things — of-God
προστάξαντος, «Ἐποίησαν, φησὶ, τὸ καταπέτασμα τῆς
having-ordered they-made he-says the veil of-the
σκηνῆς τοῦ μαρτυρίου, ἐξ ὑακίνθου, καὶ πορφύρας, καὶ
tent of-the witness of blue and purple and
κοκκίνου νενησμένου, καὶ βύσσου κεκλωσμένης, ἔργον
scarlet spun and linen twisted work
ὑφαντὸν Χερουβίμ.» Καὶ, «Ἐποίησαν τὸ ἱλαστήριον ἄνωθεν
woven Cherubim and they-made the mercy-seat above
τῆς κιβωτοῦ ἐκ χρυσίου καθαροῦ, καὶ τὰ δύο Χερουβίμ.»
of-the ark of gold pure and the two Cherubim
Τί ποιεῖς, ὦ Μωϋσῆ; σὺ λέγεις, «Οὐ ποιήσεις σεαυτῷ
what are-you-doing O Moses you say not you-shall-make for-yourself
γλυπτὸν, οὐδὲ πᾶν ὁμοίωμα,» καὶ σὺ καταπέτασμα
carved-thing nor any likeness and you veil
κατασκευάζεις ἔργον ὑφαντὸν Χερουβίμ; καὶ δύο Χερουβὶμ
construct work woven Cherubim and two Cherubim
ἐκ χρυσίου καθαροῦ; Ἀλλ' ἄκουε τί πρὸς σὲ ὁ θεράπων
of gold pure but hear what to you the servant
τοῦ Θεοῦ Μωϋσῆς ἀντιφθέγγεται. Ὦ τυφλοὶ καὶ μωροὶ,
— of-God Moses replies O blind and foolish
σύνετε τῶν λεγομένων τὴν δύναμιν, καὶ φυλάξασθε
understand of-the(-things) said the force and guard

σφόδρα τὰς ψυχὰς ὑμῶν. Εἶπον, ὅτι ὁμοίωμα οὐκ εἴδετε
exceedingly the souls your I-said that likeness not you-saw
ἐν τῇ ἡμέρᾳ ᾗ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐν Χωρὴβ
in the day in-which spoke Lord to you in Horeb
ἐν τῷ ὄρει, ἐκ μέσου τοῦ πυρὸς, μήποτε ἀνομήσητε, καὶ
in the mountain from midst of-the fire lest you-transgress and
ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα· πᾶσαν εἰκόνα,
make for-you yourselves carved likeness any image
καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ. Οὐκ εἶπον, Οὐ
and gods cast not you-shall-make for-yourself not I-said not
ποιήσεις εἰκόνα Χερουβὶμ, ὡς δούλων παρεστηκότων τῷ
you-shall-make image Cherubim as of-slaves standing-by the
ἱλαστηρίῳ, ἀλλ', «Οὐ ποιήσεις σεαυτῷ θεοὺς χωνευτούς·»
mercy-seat but not you-shall-make for-yourself gods cast
καί· «Οὐ ποιήσεις πᾶν ὁμοίωμα,» ὡς Θεοῦ, οὐδ' οὐ μὴ
and not you-shall-make any likeness as of-God nor not —
λατρεύσῃς τῇ κτίσει παρὰ τὸν Κτίσαντα. Ὁμοίωμα μὲν
you-shall-worship the creation beyond the Creator likeness indeed
οὖν Θεοῦ οὐκ ἐποίησα, οὐδὲ μὴν ἑτέρου τινὸς ὡς Θεοῦ,
then of-God not I-made nor indeed of-other any as God
οὐδὲ ἐλάτρευσα τῇ κτίσει παρὰ τὸν Κτίσαντα.
nor I-worshiped the creation beyond the Creator

The Gospel names God and Satan alike; what matters is the truth and aim of a thing. Images made for God's glory are honored, Manichaean writings and images of the godhead rejected, and destroyers of holy images are enemies of Christ. Emperors may rule the state but not legislate for the Church: Saul, Jezebel, and Herod were punished, and Germanus has been beaten and exiled. Matter is not to be reviled, since the tabernacle, the cross, the Gospels, and the Lord's body are all matter. Christ is not painted without his saints, and images, like praying toward the east, come from unwritten tradition, not imperial canons.

Εἶδες πῶς ἀνεφάνη ὁ σκοπὸς τῆς Γραφῆς τοῖς 10
did-you-see how was-revealed the aim of-the Scripture to-the(-ones)
συνετῶς ἐρευνῶσι; Δεῖ γὰρ γινώσκειν, ἀγαπητοὶ, ὅτι ἐν
intelligently searching one-must for know beloved that in
παντὶ πράγματι ἡ ἀλήθεια ζητεῖται, καὶ τὸ ψεῦδος, καὶ
every matter the truth is-sought and the falsehood and
ὁ σκοπὸς τοῦ ποιοῦντος, εἰ καλός ἐστιν, ἢ κακός.
the aim of-the(-one) doing whether good it-is or bad
Ἐν μὲν γὰρ τῷ Εὐαγγελίῳ, καὶ Θεὸς, καὶ ἄγγελος,
in indeed for the Gospel both God and angel
καὶ ἄνθρωπος, καὶ οὐρανὸς, καὶ γῆ, καὶ ὕδωρ, καὶ πῦρ,
and man and heaven and earth and water and fire
καὶ ἀὴρ, καὶ ἥλιος, καὶ σελήνη, καὶ ἄστρα, καὶ φῶς,
and air and sun and moon and stars and light
καὶ σκότος, καὶ Σατανᾶς, καὶ δαίμονες, καὶ ὄφεις, καὶ
and darkness and Satan and demons and serpents and
σκορπίοι, καὶ θάνατος, καὶ ᾅδης, καὶ ἀρεταὶ, καὶ κακίαι,
scorpions and death and hades and virtues and vices
καὶ πάντα καλά τε καὶ κακά εἰσιν ἐγγεγραμμένα. Ἀλλ'
and all good both and bad are written-in but
ὅμως, ἐπειδὴ πάντα τὰ περὶ αὐτῶν λεγόμενα ἀληθῆ
nevertheless since all the(-things) about them said true

εἰσι, καὶ ὁ σκοπὸς πρὸς δόξαν Θεοῦ ἐστι, καὶ τῶν ὑπ᾽
are and the aim toward glory of-God is and of-the by
αὐτοῦ δοξαζομένων ἁγίων, καὶ πρὸς σωτηρίαν ἡμῶν, καὶ
him glorified saints and toward salvation our and
καθαίρεσιν, καὶ αἰσχύνην τοῦ διαβόλου καὶ τῶν δαιμόνων
destruction and shame of-the devil and of-the demons
αὐτοῦ, προσκυνοῦμεν, καὶ περιπτυσσόμεθα καὶ καταφιλοῦμεν,
his we-venerate and embrace and kiss
καὶ ὀφθαλμοῖς, καὶ χείλεσι, καὶ καρδίᾳ ἀσπαζόμεθα· ὁμοίως
and with-eyes and with-lips and with-heart we-greet likewise
καὶ πᾶσαν τὴν Παλαιὰν καὶ Καινὴν Διαθήκην, τούς τε
also all the Old and New Testament the both
λόγους τῶν ἁγίων καὶ ἐκκρίτων Πατέρων. Τὴν δὲ αἰσχρὰν,
words of-the saints and select Fathers the but shameful
καὶ μυσαρὰν, καὶ ἀκάθαρτον γραφὴν τὴν καταράτων
and abominable and unclean writing the of-accursed
Μανιχαίων τε καὶ Ἑλλήνων, καὶ τῶν λοιπῶν αἱρέσεων,
Manichaeans both and pagans and of-the remaining heresies
ὡς ψευδῆ καὶ μάταια περιέχουσαν, καὶ πρὸς δόξαν τοῦ
as false and vain-things containing and toward glory of-the
διαβόλου καὶ τῶν δαιμόνων αὐτοῦ, καὶ χαρὰν αὐτῶν
devil and of-the demons his and joy their
ἐφευρεθεῖσαν, ἀποπτύομεν καὶ ἀποβαλλόμεθα, καίτοιγε καὶ
invented we-spit-out and cast-away although even
ὄνομα Θεοῦ περιέχουσαν. Οὕτω καὶ ἐν τῷ πράγματι τῶν
name of-God containing so also in the matter of-the
εἰκόνων, χρὴ ἐρευνᾷν τήν τε ἀλήθειαν, καὶ τὸν σκοπὸν
images one-must search the both truth and the aim
τῶν ποιούντων. Καὶ εἰ μὲν ἀληθὴς καὶ ὀρθὸς, καὶ πρὸς
of-the(-ones) making and if indeed true and right and toward
δόξαν Θεοῦ καὶ τῶν ἁγίων αὐτοῦ, καὶ πρὸς ζῆλον ἀρετῆς,
glory of-God and of-the saints his and toward zeal of-virtue

καὶ ἀποφυγὴν κακίας, καὶ σωτηρίαν ψυχῶν γίνονται,
and avoidance of-vice and salvation of-souls they-are-made
ἀποδέχεσθαι καὶ τιμᾶν, ὡς εἰκόνας, καὶ μιμήματα, καὶ
to-accept and to-honor as images and imitations and
ὁμοιώματα, καὶ βίβλους τῶν ἀγραμμάτων, καὶ προσκυνεῖν,
likenesses and books of-the unlettered and to-venerate
καὶ καταφιλεῖν, καὶ ὀφθαλμοῖς, καὶ χείλεσι, καὶ καρδίᾳ
and to-kiss and with-eyes and with-lips and with-heart
ἀσπάζεσθαι, ὡς σεσαρκωμένου Θεοῦ ὁμοίωμα, ἢ τῆς τούτου
to-greet as of-incarnate God likeness or of-the his
μητρὸς, ἢ τῶν ἁγίων τῶν κοινωνῶν τῶν παθημάτων
mother or of-the saints the sharers of-the sufferings
καὶ τῆς δόξης τοῦ Χριστοῦ, καὶ νικητῶν, καὶ καθαιρετῶν
and of-the glory — of-Christ and victors and destroyers
τοῦ διαβόλου καὶ τῶν δαιμόνων καὶ τῆς πλάνης αὐτῶν.
of-the devil and of-the demons and of-the error their
Εἰ δὲ Θεότητος τῆς ἀΰλου, καὶ ἀσωμάτου, καὶ ἀοράτου, 11
if but of-Godhead the immaterial and bodiless and invisible
καὶ ἀσχηματίστου, καὶ ἀχρωματίστου, εἰκόνα τις τολμήσει
and shapeless and colorless image anyone shall-dare
ποιῆσαι, ὡς ψευδῆ ἀποβαλλόμεθα. Καὶ ἐάν τις ἐπὶ
to-make as false we-cast-away and if anyone for
δόξῃ καὶ προσκυνήσει καὶ τιμῇ τοῦ διαβόλου, ἢ τῶν
glory and veneration and honor of-the devil or of-the
δαιμόνων, καταπτύομεν, καὶ πυρὶ ἀναλίσκομεν· καὶ ἐάν
demons we-spit-upon and with-fire we-consume and if
τις ἀνθρώπων, ἢ πετεινῶν, ἢ ἑρπετῶν, ἢ ἄλλης κτίσεως
anyone of-men or of-birds or of-reptiles or of-other creation
θεοποιήσῃ εἰκόνα, ἀναθεματίζομεν τοῦτον. Ὥσπερ γὰρ τὰ
makes-a-god image we-anathematize this-man just-as for the
ἱερὰ καὶ τοὺς ναοὺς τῶν δαιμόνων καθεῖλον οἱ ἅγιοι
shrines and the temples of-the demons pulled-down the holy

Πατέρες, καὶ ἐν τοῖς αὐτῶν τόποις ναοὺς ἐπ᾽ ὀνόματι ἁγίων
Fathers and in the their places temples in name of-saints
ἤγειραν, καὶ τούτους σέβομεν, οὕτω καὶ τὰς εἰκόνας τῶν
raised and these we-revere so also the images of-the
δαιμόνων καθεῖλον, καὶ ἀντ᾽ ἐκείνων ἤγειραν εἰκόνας
demons they-pulled-down and in-place-of those raised images
Χριστοῦ, καὶ τῆς Θεοτόκου, καὶ τῶν ἁγίων. Καὶ ἐπὶ
of-Christ and of-the God-bearer and of-the saints and in-the-time-of
μὲν τῆς Παλαιᾶς, οὔτε ναοὺς ἐπ᾽ ὀνόματι ἀνθρώπων
indeed the Old neither temples in name of-men
ἤγειρεν ὁ Ἰσραὴλ, οὔτε μνημόσυνον ἀνθρώπου ἑορτάζετο.
raised — Israel nor memorial of-man was-celebrated
Ἔτι γὰρ ὑπὸ κατάραν ἦν ἡ τῶν ἀνθρώπων φύσις, καὶ ὁ
still for under curse was the of-the men nature and the
θάνατος κατάκρισις ἦν, διὸ καὶ ἐπενθεῖτο· καὶ τὸ σῶμα
death condemnation was wherefore also it-was-mourned and the body
τοῦ τεθνηκότος ἀκάθαρτον ἐλογίζετο, καὶ ὁ ἁπτόμενος
of-the dead(-one) unclean was-reckoned and the(-one) touching
αὐτοῦ. Νῦν δὲ, ἀφ᾽ οὗ ἡ θεότης τῇ ἡμετέρᾳ
it now but from which(-time) the godhead with-the our
φύσει συνανεκράθη, οἷόν τι ζωοποιὸν καὶ σωτήριον
nature was-blended-together as-it-were some life-giving and saving
φάρμακον, ἐδοξάσθη ἡ φύσις ἡμῶν, καὶ πρὸς ἀφθαρσίαν
remedy was-glorified the nature our and toward incorruption
μετεστοιχειώθη. Διὸ καὶ ὁ τῶν ἁγίων θάνατος ἑορτάζεται,
was-transformed wherefore also the of-the saints death is-celebrated
καὶ ναοὶ αὐτοῖς ἐγείρονται, καὶ εἰκόνες ἀναγράφονται.
also temples for-them are-raised and images are-painted
Γινωσκέτω οὖν πᾶς ἄνθρωπος, ὡς ὁ τὴν εἰκόνα τὴν
let-him-know then every man that the(-one) the image the
πρὸς δόξαν καὶ ὑπόμνησιν τοῦ Χριστοῦ, ἢ τῆς τούτου
toward glory and remembrance — of-Christ or of-the his

Μητρὸς τῆς ἁγίας Θεοτόκου, ἢ τινος τῶν ἁγίων, καὶ πρὸς
Mother the holy God-bearer or of-some of-the saints and toward
αἰσχύνην τοῦ διαβόλου καὶ ἥτταν αὐτοῦ, καὶ τῶν δαιμόνων
shame of-the devil and defeat his and of-the demons
αὐτοῦ, ἐκ θείου πόθου καὶ ζήλου γενομένην, καταλύειν
his out-of divine longing and zeal made to-destroy
ἐπιχειρῶν, καὶ μὴ προσκυνῶν καὶ τιμῶν καὶ ἀσπαζόμενος
attempting and not venerating and honoring and greeting
ὡς εἰκόνα τιμίαν, καὶ οὐχ ὡς Θεὸν, ἐχθρός ἐστι τοῦ Χριστοῦ
as image honored and not as God enemy is — of-Christ
καὶ τῆς ἁγίας Θεοτόκου καὶ τῶν ἁγίων, καὶ ἐκδικητὴς τοῦ
and of-the holy God-bearer and of-the saints and avenger of-the
διαβόλου καὶ τῶν δαιμόνων αὐτοῦ· ἔργῳ ἐπιδεικνύμενος
devil and of-the demons his in-deed displaying
τὴν λύπην, ὅτι ὁ Θεὸς καὶ οἱ ἅγιοι αὐτοῦ τιμῶνται καὶ
the grief that — God and the saints his are-honored and
δοξάζονται· ὁ δὲ διάβολος καταισχύνεται. Ἡ γὰρ εἰκὼν
are-glorified the but devil is-put-to-shame the for image
θρίαμβός ἐστι, καὶ φανέρωσις, καὶ στηλογραφία εἰς μνήμην
triumph is and manifestation and inscribed-record for memory
τῆς νίκης τῶν ἀριστευσάντων καὶ διαπρεψάντων, καὶ
of-the victory of-the(-ones) having-excelled and having-been-distinguished and
τῆς αἰσχύνης τῶν ἡττηθέντων καὶ καταβληθέντων δαιμόνων.
of-the shame of-the defeated and cast-down demons
Οὐ βασιλέων ἐστὶ νομοθετεῖν τῇ Ἐκκλησίᾳ. Τί 12
not of-kings it-is to-legislate for-the Church what
φησιν ὁ θεῖος Ἀπόστολος; «Καὶ οὓς μὲν ἔθετο ὁ
says the divine Apostle and whom indeed placed —
Θεὸς ἐν τῇ Ἐκκλησίᾳ· πρῶτον, ἀποστόλους· δεύτερον,
God in the Church first apostles second
προφήτας· τρίτον, ποιμένας καὶ διδασκάλους, πρὸς τὸν
prophets third shepherds and teachers toward the

καταρτισμὸν τῆς Ἐκκλησίας.» Οὐκ εἶπε, βασιλεῖς. Καὶ
equipping of-the Church not he-said kings and
πάλιν· «Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε.
again obey the(-ones) leading your and submit
Αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον
they for keep-watch over the souls your as account
ἀποδώσοντες.» Καὶ αὖθις· «Μνημονεύετε τῶν ἡγουμένων
about-to-render and again remember the leading
ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον, ὧν ἀναθεωροῦντες
your who spoke to-you the word whose considering
τὴν ἀναστροφὴν, ζηλοῦτε τὴν πίστιν.» Οὐκ ἐλάλησαν ἡμῖν
the conduct imitate the faith not spoke to-us
τὸν λόγον οἱ βασιλεῖς, ἀλλὰ ἀπόστολοι καὶ προφῆται,
the word the kings but apostles and prophets
ποιμένες τε καὶ διδάσκαλοι. Τῷ Δαβὶδ ἐντειλάμενος ὁ
shepherds both and teachers — to-David having-commanded —
Θεὸς οἰκοδομῆσαι αὐτῷ οἶκον, ἔφη πρὸς αὐτὸν, ὅτι «Οὐκ
God to-build for-him house said to him that not
οἰκοδομήσεις μοι σὺ οἶκον, ἐπειδὴ ἀνὴρ αἱμάτων σὺ εἶ.»
shall-build for-me you house since man of-bloods you are
— «Ἀπόδοτε πᾶσι τὰς ὀφειλὰς, ὁ Ἀπόστολος ἀνακέκραγε
render to-all the dues the Apostle has-cried-out
Παῦλος, τῷ τὴν τιμὴν, τὴν τιμήν· τῷ τὸν φόβον,
Paul to-the(-one) the honor the honor to-the(-one) the fear
τὸν φόβον· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ
the fear to-the(-one) the tribute the tribute to-the(-one) the
τέλος, τὸ τέλος.» Βασιλέων ἐστὶν ἡ πολιτικὴ εὐπραξία· ἡ
toll the toll of-kings is the civic good-order the
δὲ ἐκκλησιαστικὴ κατάστασις, ποιμένων καὶ διδασκάλων.
but ecclesiastical constitution of-shepherds and teachers
Ληστρικὴ ἔφοδός ἐστιν αὕτη, ἀδελφοί. Ὁ Σαοὺλ τὸ
robber-like assault is this brothers — Saul the

ἱμάτιον ἔσχισε τοῦ Σαμουὴλ, καὶ τί πέπονθεν; Ἔσχισε
cloak tore — of-Samuel and what has-be-suffered tore
τὴν βασιλείαν αὐτοῦ ὁ Θεὸς, καὶ δέδωκεν αὐτὴν Δαβὶδ
the kingdom his — God and has-given it to-David
τῷ πραοτάτῳ. Τὸν Ἠλίαν Ἰεζάβελ ἐδίωξε, καὶ ἐξέλειξαν αἱ
the most-gentle — Elijah Jezebel persecuted and licked-up the
ὗες καὶ οἱ κύνες τὸ αἷμα αὐτῆς, καὶ αἱ πόρναι ἐλούσαντο
swine and the dogs the blood her and the harlots washed
ἐν αὐτῷ. Ἡρώδης ἀνεῖλε τὸν Ἰωάννην, καὶ σκωληκόβροτος
in it Herod slew — John and worm-eaten
γενόμενος, ἐξέψυξε. Καὶ νῦν ὁ μακάριος Γερμανὸς, ὁ
having-become breathed-his-last and now the blessed Germanus the
βίῳ καὶ λόγῳ ἐξαστράπτων, ἐῤῥαπίσθη, καὶ ἐξόριστος
in-life and in-word flashing-forth was-beaten and exiled
γέγονε, καὶ ἕτεροι πλεῖστοι ἐπίσκοποι καὶ Πατέρες, ὧν
has-become and other very-many bishops and Fathers whose
οὐκ οἴδαμεν τὰ ὀνόματα. Οὐ ληστρικὸν τοῦτο; Ὁ Κύριος,
not we-know the names not robber-like this the Lord
ὅτε πειραστικῶς αὐτῷ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι
when testing him the Scribes and the Pharisees
προσῆεσαν, ἵνα παγιδεύσωσιν αὐτὸν λόγῳ, καὶ ἐπηρώτησαν
approached so-that they-might-trap him in-word and they-asked
αὐτὸν, «Εἰ ἔξεστι δοῦναι κῆνσον Καίσαρι;» πρὸς αὐτοὺς
him if it-is-lawful to-give tax to-Caesar to them
ἀπεκρίνατο· «Ἀγάγετέ μοι νόμισμα.» Τῶν δὲ ἀγαγόντων,
he-answered bring me coin of-them but having-brought
ἔφη· «Τίνος ἔχει τὴν εἰκόνα;» Τῶν δὲ φησάντων,
he-said whose has-it the image of-them but having-said
Καίσαρος, λέγει· «Ἀπόδοτε τὰ τοῦ Καίσαρος,
of-Caesar he-says render the(-things) — of-Caesar
Καίσαρι, καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.» Ὑπείκομέν
to-Caesar and the(-things) — of-God — to-God we-submit

σοι, ὦ βασιλεῦ, ἐν τοῖς κατὰ τὸν βίον πράγμασι,
to-you O king in the according-to the life matters
φόροις, τέλεσι, δοσιληψίαις, ἐν οἷς σοι τὰ καθ'
tributes tolls dealings in which to-you the(-things) concerning
ἡμᾶς ἐγκεχείρισται· ἐν δὲ τῇ ἐκκλησιαστικῇ καταστάσει,
us have-been-entrusted in but the ecclesiastical constitution
ἔχομεν τοὺς ποιμένας, τοὺς λαλήσαντας ἡμῖν τὸν λόγον,
we-have the shepherds those having-spoken to-us the word
καὶ τυπώσαντας τὴν ἐκκλησιαστικὴν θεσμοθεσίαν. Οὐ
and having-shaped the ecclesiastical legislation not
μεταίρομεν ὅρια αἰώνια, ἃ ἔθεντο οἱ πατέρες ἡμῶν,
we-remove boundaries eternal which set the fathers our
ἀλλὰ κατέχομεν τὰς παραδόσεις, καθὼς παρελάβομεν.
but we-hold-fast the traditions as we-received
Εἰ γὰρ ἀρξόμεθα τὴν οἰκοδομὴν τῆς Ἐκκλησίας κἂν ἐν
if for we-shall-begin the building of-the Church even in
μικρῷ καθαιρεῖν, κατὰ σμικρὸν τὸ πᾶν καταλυθήσεται.
little to-pull-down by little the whole will-be-destroyed
13 Κακίζεις τὴν ὕλην, καὶ ἄτιμον ἀποκαλεῖς; καὶ οἱ Μανιχαῖοι·
you-revile the matter and dishonorable you-call also the Manichaeans
ἀλλ' ἡ θεία Γραφὴ καλὴν ταύτην ἀνακηρύττει. Φησὶ γάρ·
but the divine Scripture good this proclaims says for
«Καὶ εἶδεν ὁ Θεὸς πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ
and saw — God all whatever he-made and behold good
λίαν.» Ἐγὼ μὲν οὖν καὶ Θεοῦ ποίημα τὴν ὕλην, καὶ καλὴν
exceedingly I indeed then both of-God work the matter and good
ταύτην ὁμολογῶ· σὺ δὲ, εἰ κακὴν ταύτην λέγεις, ἢ οὐκ
it confess you but if bad it you-call either not
ἐκ Θεοῦ ταύτην ὁμολογεῖς, ἢ τῶν κακῶν αἴτιον ποιεῖς τὸν
from God it you-confess or of-the evils cause you-make —
Θεόν. Ὅρα οὖν τί φησιν ἡ θεία Γραφὴ περὶ τῆς ὕλης,
God see then what says the divine Scripture about the matter

ἣν σὺ ἄτιμον ἀποκαλεῖς. «Καὶ εἶπε Μωϋσῆς πρὸς πᾶσαν
which you dishonorable call and said Moses to all
συναγωγὴν υἱῶν Ἰσραὴλ λέγων· Τοῦτο τὸ ῥῆμα ὃ συνέταξε
congregation of-sons of-Israel saying this the word which commanded
Κύριος λέγων· Λάβετε παρ᾽ ὑμῶν αὐτῶν ἀφαίρεμα τῷ
Lord saying take from you yourselves offering to-the
Κυρίῳ, πᾶς ὁ καταδεχόμενος τῇ καρδίᾳ, οἴσουσι
Lord every the(-one) accepting with-the heart they-shall-bring
τὰς ἀπαρχὰς τῷ Κυρίῳ, χρυσίον, ἀργύριον, χαλκὸν,
the firstfruits to-the Lord gold silver bronze
ὑάκινθον, πορφύραν κόκκινον διπλοῦν διανενησμένον, καὶ
blue purple scarlet double spun and
βύσσον κεκλωσμένην, καὶ τρίχας αἰγείας, καὶ δέρματα κριῶν
linen twisted and hairs of-goats and skins of-rams
ἠρυθρωδανωμένα, καὶ δέρματα ὑακίνθινα, καὶ ξύλα ἄσηπτα,
dyed-red and skins blue and timbers incorruptible
καὶ ἔλαιον τῆς χρίσεως, καὶ τὸ θυμίαμα τῆς συνθέσεως, καὶ
and oil of-the anointing and the incense of-the compound and
λίθους σαρδίους, καὶ εἰς τὴν γλυφὴν, εἰς τὴν ἐπωμίδα, καὶ
stones sardius and for the engraving for the ephod and
εἰς τὸν ποδήρη· καὶ πᾶς σοφὸς καρδίᾳ ἐν ὑμῖν, ἐλθὼν
for the robe-to-the-feet and every wise in-heart among you having-come
ἐργαζέσθω πάντα ὅσα συνέταξε Κύριος, τὴν σκηνήν.»
let-him-work all whatever commanded Lord the tent
Ἰδοὺ δὴ καὶ ἡ ὕλη τιμᾶται, ἡ καθ᾽ ὑμᾶς ἄτιμος. 14
behold indeed also the matter is-honored the according-to you dishonorable
Τί γὰρ τριχῶν αἰγείων εὐτελέστερον, καὶ χρωμάτων; ἢ
what for than-hairs of-goats cheaper and than-colors or
οὐ χρώματα τὸ κόκκινον, καὶ ἡ πορφύρα, καὶ ἡ ὑάκινθος;
not colors the scarlet and the purple and the blue
Ἰδοὺ δὴ καὶ ἔργα χειρῶν ἀνθρώπων καὶ ὁμοίωμα
behold indeed also works of-hands of-men and likeness

Χερουβίμ· καὶ αὐτὴ δὲ ἡ σκηνὴ ἅπασα εἰκὼν ἦν. «Ὅρα
of-Cherubim and itself too the tent whole image was see
γὰρ, φησὶν ὁ Θεὸς τῷ Μωϋσῇ, ποιήσεις πάντα κατὰ
for says — God — to-Moses you-shall-make all according-to
τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.» Καὶ ὅμως
the type the shown to-you in the mountain and yet
κυκλόθεν προσεκυνεῖτο ὑπὸ παντὸς τοῦ Ἰσραήλ. Ἔτι δὲ τὰ
round-about it-was-venerated by all — Israel further but the
Χερουβὶμ, οὐ κατενώπιον ἦσαν τοῦ λαοῦ; Καὶ ἡ κιβωτὸς,
Cherubim not before were of-the people and the ark
καὶ ἡ λυχνία, καὶ ἡ τράπεζα, καὶ ἡ στάμνος ἡ χρυσῆ,
and the lampstand and the table and the jar the golden
καὶ ἡ ῥάβδος, πρὸς ἃ βλέπων ὁ λαὸς προσεκύνει; Οὐ
and the staff toward which looking the people venerated not
προσκυνῶ τῇ ὕλῃ, προσκυνῶ δὲ τὸν τῆς ὕλης Δημιουργὸν,
I-venerate the matter I-venerate but the of-the matter Fashioner
τὸν ὕλην δι' ἐμὲ γενόμενον, καὶ ἐν ὕλῃ τὴν κατοίκησιν
the(-one) matter for me having-become and in matter the dwelling
θέμενον, καὶ δι' ὕλης τὴν σωτηρίαν μου ἐργασάμενον.
having-made and through matter the salvation my having-wrought
«Ὁ γὰρ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν.»
the for Word flesh became and tabernacled among us
Πᾶσι δὲ δῆλον, ὅτι ἡ σὰρξ ὕλη καὶ κτίσμα ἐστίν. Σέβω
to-all but clear that the flesh matter and creature is I-revere
οὖν τὴν ὕλην καὶ δι' αἰδοῦς ἄγω, καὶ προσκυνῶ, δι' ἧς
then the matter and with reverence I-hold and I-venerate through which
ἡ σωτηρία μου γέγονε. Σέβω δὲ, οὐχ ὡς Θεὸν, ἀλλ'
the salvation my has-come-about I-revere but not as God but
ὡς θείας ἐνεργείας καὶ χάριτος ἔμπλεων. Ἢ οὐχ ὕλη τὸ
as of-divine energy and of-grace full or not matter the
τοῦ σταυροῦ ξύλον, τὸ τρισόλβιον καὶ τρισμακάριστον; Ἢ
of-the cross wood the thrice-happy and thrice-blessed or

οὐχ ὕλη τὸ ὄρος τὸ σεπτὸν καὶ ἅγιον, ὁ τοῦ Κρανίου
not matter the mountain the august and holy the of-the Skull
τόπος; Ἢ οὐχ ὕλη ἡ ζωηφόρος πέτρα, ὁ τάφος ὁ ἅγιος,
place or not matter the life-bearing rock the tomb the holy
ἡ πηγὴ τῆς ἡμῶν ἀναστάσεως; Ἢ οὐχ ὕλη τὸ μέλαν,
the spring of-the our resurrection or not matter the ink
τὰ τῶν Εὐαγγελίων δέρματα; Ἢ οὐχ ὕλη ἡ ζωοποιὸς
the of-the Gospels skins or not matter the life-giving
τράπεζα, ἡ τὸν ἄρτον ἡμῖν τῆς ζωῆς χορηγοῦσα; Ἢ
table the(-one) the bread to-us of-the life supplying or
οὐχ ὕλη ὁ χρυσός τε καὶ ἄργυρος, ἐξ ὧν σταυροί
not matter the gold both and silver from which crosses
τε καὶ πίνακες ἅγιοι κατασκευάζονται, καὶ ποτήρια; Ἢ
both and panels holy are-made and cups or
οὐχ ὕλη πρὸ τούτων ἁπάντων, τὸ τοῦ Κυρίου μου
not matter before these all the of-the Lord my
σῶμα καὶ αἷμα; Ἢ πάντων τούτων ἄνελε τὸ σέβας
body and blood either of-all these abolish the reverence
καὶ τὴν προσκύνησιν, ἢ παραχώρει τῇ ἐκκλησιαστικῇ
and the veneration or concede to-the ecclesiastical
παραδόσει καὶ τὴν τῶν εἰκόνων προσκύνησιν, Θεοῦ καὶ
tradition also the of-the images veneration of-God and
φίλων Θεοῦ ὀνόματι ἁγιαζομένων, καὶ διὰ τοῦτο θείου
of-friends of-God by-name being-sanctified and because-of this of-divine
Πνεύματος ἐπισκιαζομένων χάριτι. Εἰ διὰ τὸν νόμον
Spirit being-overshadowed by-grace if because-of the law
τὰς εἰκόνας ἀπαγορεύεις, ὥρα σοι καὶ σαββατίζειν
the images you-forbid time for-you also to-keep-the-sabbath
καὶ περιτέμνεσθαι· ταῦτα γὰρ ἀπαραχωρήτως ὁ νόμος
and to-be-circumcised these-things for unyieldingly the law
κελεύει· καὶ πάντα τὸν νόμον τηρεῖν, καὶ μὴ ἑορτάζειν τὸ
commands and all the law to-keep and not to-celebrate the

Πάσχα Κυρίου ἔξω Ἰερουσαλήμ· ἀλλὰ γνῶτε, ὡς ἐὰν
Passover of-(the)-Lord outside Jerusalem but know that if
τὸν νόμον τηρεῖτε, Χριστὸς ὑμᾶς οὐδὲν ὠφέλησε. Ὥρα
the law you-keep Christ you nothing has-profited it-is-time
σοι καὶ τὴν τοῦ ἀδελφοῦ γυναῖκα πρὸς γάμον ἄγεσθαι,
for-you also the of-the brother wife to marriage to-take
καὶ ἐγείρειν σπέρμα τῷ ἀδελφῷ, καὶ μὴ ᾄδειν τὴν ᾠδὴν
and to-raise seed to-the brother and not to-sing the song
Κυρίου ἐπὶ γῆς ἀλλοτρίας. Ἀλλ' ἄπαγε· «Οἵτινες γὰρ
of-(the)-Lord in land foreign but away-with-it who for
ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσετε.»
in law you-are-justified from-the grace you-have-fallen
15 Ἱστοροῦμεν Χριστὸν τὸν βασιλέα καὶ Κύριον, οὐ γυμνοῦντες
we-depict Christ the king and Lord not stripping
αὐτὸν τοῦ στρατεύματος. Στρατὸς γὰρ τοῦ Κυρίου, οἱ
him of-the army army for of-the Lord the
ἅγιοι. Γυμνωσάτω ἑαυτὸν τοῦ οἰκείου στρατεύματος ὁ
saints let-him-strip himself of-the own army the
ἐπίγειος βασιλεὺς, καὶ τότε τὸν ἑαυτοῦ βασιλέα καὶ Κύριον.
earthly king and then the his-own king and Lord
Ἀποθέσθω τὴν ἁλουργίδα καὶ τὸ διάδημα, καὶ τότε τῶν
let-him-put-off the purple and the diadem and then of-those
κατὰ τοῦ τυράννου ἀριστευσάντων, καὶ βασιλευσάντων
against the tyrant having-excelled and having-reigned-over
τῶν παθῶν τὸ σέβας περιαιρείτω. Εἰ γὰρ κληρονόμοι
the passions the reverence let-him-take-away if for heirs
Θεοῦ, καὶ συγκληρονόμοι Χριστοῦ, καὶ τῆς θείας δόξης
of-God and fellow-heirs of-Christ and of-the divine glory
τε καὶ βασιλείας κοινωνοὶ ἔσονται, πῶς οὐχὶ καὶ τῆς
both and kingdom sharers they-will-be how not also of-the
ἐπὶ γῆς δόξης συμμέτοχοι γένωνται οἱ φίλοι Χριστοῦ;
on earth glory partakers should-become the friends of-Christ

«Οὐ λέγω ὑμᾶς δούλους, φησὶν ὁ Θεός· ὑμεῖς φίλοι μού
not I-call you slaves says — God you friends my
ἐστε.» Τῆς οὖν δεδομένης αὐτοῖς παρὰ τῆς Ἐκκλησίας
are of-the then given to-them by the Church
τιμῆς στερήσομεν αὐτούς; Ὢ θρασείας χειρός! ὦ τολμηρᾶς
honor shall-we-deprive them O bold hand O daring
γνώμης, ἀνταιρούσης Θεοῦ, καὶ τοῖς αὐτοῦ ἀντιπραττούσης
mind rising-against God and the his opposing
προστάγμασιν! Εἰ οὐ προσκυνεῖς εἰκόνι, μηδὲ τῷ Υἱῷ
commands if not do-you-venerate image nor the Son
τοῦ Θεοῦ προσκύνει, ὅς ἐστιν εἰκὼν τοῦ ἀοράτου Θεοῦ
— of-God venerate who is image of-the invisible God
ζῶσα, καὶ χαρακτὴρ ἀπαράλλακτος. Ὁ ναὸς ὃν ὁ
living and imprint unvarying the temple which —
Σολομὼν ᾠκοδόμησεν, ἀλόγων αἵμασιν ἐνεκαινίσθη,
Solomon built with-irrational(-beasts') bloods was-dedicated
καὶ ἀλόγων εἰκόσιν ἐκαλλωπίσθη, λεόντων, καὶ
and with-irrational(-beasts') images was-beautified of-lions and
βοῶν, καὶ φοινίκων, καὶ ῥοΐσκων. Νῦν δὲ Χριστοῦ αἵματι
oxen and palm-trees and pomegranates now but of-Christ with-blood
ἡ Ἐκκλησία ἐγκαινίζεται καὶ τῶν ἁγίων αὐτοῦ, καὶ τῇ
the Church is-dedicated and of-the saints his and with-the
Χριστοῦ εἰκόνι καὶ τῶν ἁγίων αὐτοῦ καλλωπίζεται. Ἤ
of-Christ image and of-the saints his is-beautified either
πάσης εἰκόνος προσκύνησιν ἄνελε, ἢ μὴ καινοτόμει, «μηδὲ
of-all image veneration abolish or not innovate nor
μέταιρε ὅρια αἰώνια, ἃ ἔθεντο οἱ πατέρες σου·» οὐ
remove boundaries eternal which set the fathers your not
τὰ πρὸ τῆς ἐνσάρκου παρουσίας Χριστοῦ τοῦ Θεοῦ
the(-ones) before the incarnate coming of-Christ — of-God
ἡμῶν λέγω, ἀλλὰ τὰ μετὰ τὴν ἐπιδημίαν αὐτοῦ.
our I-mean but the(-ones) after the sojourn his

Περὶ γὰρ τῶν ἐν τῇ Παλαιᾷ παραδόσεων μεμφόμενος
about for the in the Old traditions finding-fault
ὁ Θεός φησιν· «Ἔδωκα αὐτοῖς προστάγματα οὐ καλὰ,»
— God says I-gave them commandments not good
κατὰ τὴν σκληροκαρδίαν αὐτῶν. Ὥστε μετατεθείσης
according-to the hardness-of-heart their so-that having-been-changed
τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γέγονεν.
the priesthood of necessity also of-law change has-come-about
16 Οὐ μόνον δὲ γράμμασι τὸν ἐκκλησιαστικὸν θεσμὸν
not only and in-writings the ecclesiastical ordinance
παρέδωκαν οἱ αὐτόπται καὶ ὑπηρέται τοῦ Λόγου, ἀλλὰ
handed-down the eyewitnesses and ministers of-the Word but
καὶ ἀγράφοις τισὶ παραδόσεσι. Πόθεν γὰρ οἴδαμεν τὸν
also unwritten certain traditions whence for do-we-know the
Κρανίου τόπον τὸν ἅγιον; πόθεν τὸ μνῆμα τῆς ζωῆς;
of-Skull place the holy whence the tomb of-the life
οὐ παῖς παρὰ πατρὸς ἀγράφως παραλαβόντες; Τὸ μὲν
not child from father without-writing having-received the indeed
ἐν τόπῳ Κρανίου σταυρωθῆναι τὸν Κύριον γέγραπται,
in place of-Skull to-have-been-crucified the Lord has-been-written
καὶ ταφῆναι ἐν μνημείῳ, ὃ ἐλατόμησεν Ἰωσὴφ ἐν
and to-have-been-buried in tomb which hewed Joseph in
τῇ πέτρᾳ. Ὅτι δὲ ταῦτά ἐστι τὰ νῦν προσκυνούμενα,
the rock that but these are the(-ones) now venerated
ἐξ ἀγράφου παραδόσεως οἴδαμεν, καὶ πλεῖστα τούτοις
from unwritten tradition we-know and very-many to-these
παρόμοια. Πόθεν τὸ τρίτον βαπτίζειν, τουτέστι, διὰ
similar whence the thrice to-baptize that-is through
τριῶν καταδύσεων; Πόθεν τὸ προσκυνεῖν σταυρόν; οὐκ
three immersions whence the to-venerate cross not
ἐκ τῆς ἀγράφου παραδόσεως; Διὸ καὶ ὁ θεῖος
from the unwritten tradition wherefore also the divine

ἀπόστολος Παῦλός φησιν· «Ἄρα οὖν, ἀδελφοὶ, στήκετε
apostle Paul says so then brothers stand-firm
καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ
and hold-fast the traditions which you-were-taught whether through
λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.» Πολλῶν τοιγαροῦν
word or through letter our many accordingly
ἀγράφως τῇ Ἐκκλησίᾳ παραδεδομένων, καὶ μέχρι τοῦ
without-writing to-the Church having-been-banded-down and until the
νῦν πεφυλαγμένων, τί περὶ τὰς εἰκόνας σμικρολογεῖτε;
now preserved why about the images do-you-quibble
Μανιχαῖοι συνέγραψαν τὸ κατὰ Θωμᾶν Εὐαγγέλιον·
Manichaeans wrote the according-to Thomas Gospel
γράψατε καὶ ὑμεῖς τὸ κατὰ Λέοντα Εὐαγγέλιον. Οὐ
write also you the according-to Leo Gospel not
δέχομαι βασιλέα τυραννικῶς τὴν ἱερωσύνην ἁρπάζοντα. Οὐ
I-accept king tyrannically the priesthood seizing not
βασιλεῖς ἔλαβον ἐξουσίαν δεσμεῖν καὶ λύειν. Οἶδα Οὐάλεντα
kings received authority to-bind and to-loose I-know Valens
βασιλέα, Χριστιανὸν ὀνομαζόμενον, καὶ τὴν ὀρθόδοξον
emperor Christian being-named and the orthodox
πίστιν διώξαντα, Ζήνωνά τε καὶ Ἀναστάσιον, Ἡράκλειον,
faith having-persecuted Zeno both and Anastasius Heraclius
καὶ Κωνσταντῖνον τὸν ἐν Σικελίᾳ, καὶ Βαρδανίσκην,
and Constantine the in Sicily and Bardaniskes
τὸν καὶ Φιλιππικόν. Οὐ πείθομαι βασιλικοῖς κανόσι
the also Philippicus not I-am-persuaded by-imperial canons
διατάττεσθαι τὴν Ἐκκλησίαν, ἀλλὰ πατρικαῖς παραδόσεσι,
to-be-ordered the Church but by-paternal traditions
ἐγγράφοις τε καὶ ἀγράφοις. Ὥσπερ γὰρ ἐν ὅλῳ τῷ
written both and unwritten just-as for in whole the
κόσμῳ ἐγγράφως ἐκηρύχθη τὸ Εὐαγγέλιον, οὕτως ἐν ὅλῳ
world in-writing was-proclaimed the Gospel so in whole

τῷ κόσμῳ ἀγράφως παρεδόθη τὸ εἰκονίζειν Χριστὸν τὸν
the world without-writing was-handed-down the to-image Christ the
σεσαρκωμένον Θεὸν, καὶ τοὺς ἁγίους, ὥσπερ καὶ προσκυνεῖν
incarnate God and the saints just-as also to-venerate
τὸν σταυρὸν, καὶ κατὰ ἀνατολὰς ἑστῶτας προσεύχεσθαι.
the cross and toward east standing to-pray

VIII · THE IMAGE OLDER THAN THE ICONOCLASTS

The pagans' abuse of images does not forbid the Church's use, and the writing against images under Epiphanius' name is forged, since his own church was adorned with them. Venerating the cross while refusing the image of the crucified is inhumanity. The image is an ancient tradition: God first made man after his image, the burning bush was an image of the Mother of God, and Moses forbade images for Israel's hardness of heart, as he permitted divorce. One who swears by an image swears by the one it portrays, and the tabernacle's handmade images were venerated by all Israel, a shadow of the Church's worship.

17 Ἃς μέντοι προσάγεις χρήσεις, οὐ τῶν παρ' ἡμῖν
which however you-adduce quotations not of-the among us
εἰκόνων βδελύσσονται τὴν προσκύνησιν, ἀλλὰ τῶν ταύτας
images abhor the veneration but of-the these
θεοποιούντων Ἑλλήνων. Οὐ δεῖ τοίνυν διὰ τὴν
deifying pagans not one-must therefore because-of the
τῶν Ἑλλήνων ἄτοπον χρῆσιν, καὶ τὴν Ἐκκλησίας
of-the pagans absurd use also the of-(the)-Church
εὐσεβῶς γενομένην ἀναιρεῖν. Ἐφορκίζουσιν ἐπαοιδοί τε καὶ
piously done to-abolish exorcise enchanters both and
γόητες, ἐφορκίζει τοὺς κατηχουμένους ἡ Ἐκκλησία· ἀλλ'
sorcerers exorcises the catechumens the Church but
ἐκεῖνοι μὲν ἐπικαλούμενοι δαίμονας, αὕτη δὲ Θεὸν κατὰ
they indeed invoking demons she but God against

δαιμόνων. Ἔθυον δαίμοσιν οἱ Ἕλληνες· ἀλλὰ καὶ Θεῷ ὁ
demons sacrificed to-demons the pagans but also to-God —
Ἰσραὴλ, καὶ αἵματα καὶ κνίσσας προσέφερε. Θύει καὶ ἡ
Israel both bloods and fat-smoke offered sacrifices also the
Ἐκκλησία Θεῷ θυσίαν ἀναίμακτον. Δαίμοσι τὰς εἰκόνας
Church to-God sacrifice bloodless to-demons the images
ἀνετίθουν Ἕλληνες· ἀλλὰ καὶ ὁ Ἰσραὴλ ἐθεοποίησε τὰς
dedicated pagans but also — Israel made-gods the
εἰκόνας. Ἔλεγον γάρ· «Οὗτοι οἱ θεοί σου, Ἰσραὴλ, οἱ
images they-said for these the gods your Israel the(-ones)
ἀναγαγόντες σε ἐκ γῆς Αἰγύπτου.» Ἡμεῖς δὲ ἀληθεῖ
having-led-up you out-of land of-Egypt we but to-true
Θεῷ σαρκωθέντι, καὶ Θεοῦ δούλοις καὶ φίλοις, δαιμόνων
God incarnate and of-God to-servants and friends of-demons
ἀπελαύνουσι στίφη, εἰκόνας ἀνατιθέαμεν.
driving-away hosts images dedicate

Εἰ δὲ λέγεις τὸν μακάριον Ἐπιφάνιον τρανῶς τὰς παρ’ 18
if but you-say the blessed Epiphanius clearly the among
ἡμῖν ἀπαγορεῦσαι εἰκόνας, γνῶθι ὡς ἐπίπλαστος ὁ λόγος,
us to-have-forbidden images know that forged the treatise
ἄλλου τινὸς τῷ τοῦ θείου Ἐπιφανίου χρησαμένου ὀνόματι,
of-another someone the of-the divine Epiphanius having-used name
οἷα πολλὰ συμβαίνει γίνεσθαι. Οὐ γὰρ τοῖς συμπατράσιν
such-as many happen to-come-about not for the fellow-fathers
ὁ Πατὴρ μάχεται. Ἑνὸς γὰρ ἁγίου Πνεύματος μέτοχοι
the Father fights of-one for holy Spirit partakers
πάντες γεγόνασι· καὶ μάρτυς ἡ τούτου ἐκκλησία, εἰκόσι
all have-become and witness the his church with-images
καλλωπιζομένη, ἕως οὗ τινες κατ’ αὐτῆς ἀντεπανέστησαν,
being-beautified until — some against it rose-up

καὶ τὴν Χριστοῦ διετάραξαν ποίμνην, ποτίσαι τὸν λαὸν
and the of-Christ troubled flock to-give-drink the people
Θεοῦ ἐπιχειρήσαντες ἀνατροπὴν θολεράν.
of-God attempting overturning muddy

19 Εἰ σταυρὸν, καὶ λόγχην, καὶ κάλαμον, καὶ σπόγγον, δι᾽
if cross and lance and reed and sponge through
ὧν οἱ θεοκτόνοι Ἰουδαῖοι τὸν Κύριόν μου ἐνύβρισαν
which the God-slaying Jews the Lord my insulted
καὶ ἀπέκτειναν, ὡς αἴτια σωτηρίας προσκυνῶ καὶ σέβω,
and killed as causes of-salvation I-venerate and revere
τὰς ἐπὶ δόξῃ καὶ μνήμῃ τῶν τοῦ Χριστοῦ παθημάτων
the for glory and memory of-the — of-Christ sufferings
ἀγαθῷ σκοπῷ ὑπὸ τῶν πιστῶν κατασκευαζόμενα; εἰκόνας
with-good aim by the faithful fashioned images
οὐ προσκυνήσω; Εἰ σταυροῦ εἰκόνα ἐξ οἱασοῦν ὕλης
not shall-I-venerate if of-cross image from whatever matter
κατασκευασθεῖσαν προσκυνῶ, τοῦ σταυρωθέντος,
fashioned I-venerate of-the(-one) crucified
καὶ τὸν σταυρὸν σωτήριον δείξαντος τὴν εἰκόνα οὐ
and the cross saving having-shown the image not
προσκυνήσω; Ὢ ἀπανθρωπίας! Ὅτι δὲ οὐ τῇ ὕλῃ
shall-I-venerate O inhumanity that but not the matter
προσκυνῶ, δῆλον· καταλυθέντος γὰρ τοῦ ἐκτυπώματος
I-venerate clear having-been-destroyed for of-the imprint
τοῦ σταυροῦ, εἰ τύχοι ἐκ ξύλου κατεσκευασμένου,
of-the cross if it-should-happen from wood fashioned
πυρὶ τὸ ξύλον παραδίδωμι, ὁμοίως καὶ τῶν εἰκόνων.
to-fire the wood I-hand-over likewise also of-the images

20 Ὅτι δὲ οὐ νέον τὸ τῶν εἰκόνων ἐφεύρημα, καὶ ἡ τούτων
that but not new the of-the images invention and the of-these
προσκύνησις, ἀλλ᾽ ἀρχαία τῆς Ἐκκλησίας παράδοσις, δέχου
veneration but ancient of-the Church tradition receive

τῶν Γραφικῶν καὶ Πατρικῶν χρήσεων τὸν ἑσμόν. Ὁ Κύριος
of-the Scriptural and Patristic quotations the swarm the Lord
ἐν τῷ κατὰ Ματθαῖον ἱερῷ Εὐαγγελίῳ τάδε φησὶ,
in the according-to Matthew holy Gospel these-things says
τοὺς ἑαυτοῦ μαθητὰς μακαρίζων, καὶ σὺν αὐτοῖς πάντας
the his-own disciples calling-blessed and with them all
τοὺς τῷ κανόνι αὐτῶν στοιχοῦντας, καὶ τοῖς ἴχνεσιν αὐτῶν
those by-the rule their walking and the footsteps their
ἐξακολουθοῦντας· «Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι
following your but blessed the eyes because
βλέπουσι, καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούουσιν. Ἀμὴν γὰρ
they-see and the ears your because they-hear amen for
λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν
I-say to-you that many prophets and righteous desired
ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε,
to-see what you-see and not saw and to-hear what you-hear
καὶ οὐκ ἤκουσαν.» Ἐπιποθοῦμεν οὖν καὶ ἡμεῖς ἰδεῖν, ὡς
and not heard we-long then also we to-see as
ἰδεῖν δυνατόν. «Βλέπομεν γὰρ, ὡς ἐν ἐσόπτρῳ, καὶ ἐν
to-see possible we-see for as in mirror and in
αἰνίγματι,» καὶ ἐν τῇ εἰκόνι, καὶ μακαριζόμεθα. Αὐτὸς
riddle also in the image and are-blessed himself
ὁ Θεὸς πρῶτος ἐποίησεν εἰκόνα, καὶ ἔδειξεν εἰκόνας. Τὸν
— God first made image and showed images the
μὲν γὰρ πρῶτον ἄνθρωπον κατ᾽ εἰκόνα Θεοῦ ἐποίησε,
indeed for first man according-to image of-God he-made
καὶ Ἀβραὰμ, καὶ Μωϋσῆς, καὶ Ἡσαΐας, καὶ πάντες οἱ
and Abraham and Moses and Isaiah and all the
προφῆται, εἰκόνας εἶδον Θεοῦ, καὶ οὐκ αὐτὴν τὴν οὐσίαν
prophets images saw of-God and not itself the substance
τοῦ Θεοῦ. Ἡ βάτος εἰκὼν ἦν τῆς Θεομήτορος, καὶ μέλλοντι
— of-God the bush image was of-the Mother-of-God and about-to

τῷ Μωϋσῇ ταύτῃ προϊέναι, εἶπεν ὁ Θεός· «Ὑπόλυσαι τὸ
— to-Moses to-it to-go-forward said — God loose the
ὑπόδημα τῶν ποδῶν σου· ἡ γὰρ γῆ ἐν ᾗ ἕστηκας,
sandal of-the feet your the for ground on which you-stand
γῆ ἁγία ἐστίν.» Εἰ οὖν γῆ ἐν ᾗ εἰκὼν τῆς Θεοτόκου
ground holy is if then ground on which image of-the God-bearer
ὤφθη τῷ Μωϋσῇ, γῆ ἁγία ἐστὶ, πόσῳ μᾶλλον αὕτη
was-seen — by-Moses ground holy is how-much more this
ἡ εἰκών; Οὐ μόνον γὰρ ἁγία, ἀλλὰ, τολμῶ λέγειν,
the image not only for holy but I-dare to-say
καὶ ἁγίων ἁγία. Ὁ Κύριος ἐρωτήσασι τοῖς Φαρισαίοις,
also of-holies holy the Lord having-asked to-the Pharisees
«Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου,
why then Moses commanded to-give book of-divorce
καὶ ἀπολῦσαι τὴν γυναῖκα;» ἀπεκρίνατο· «Ὅτι Μωϋσῆς
and to-release the wife answered that Moses
πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι
in-view-of the hardness-of-heart your permitted you to-release
τὰς γυναῖκας ὑμῶν· ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως.»
the wives your from beginning but not it-has-been so
Κἀγὼ λέγω ὑμῖν, ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν
and-I say to-you that Moses in-view-of the hardness-of-heart
τῶν υἱῶν Ἰσραὴλ, εἰδὼς αὐτῶν τὸ πρὸς εἰδωλολατρείαν
of-the sons of-Israel knowing their the toward idolatry
εὐόλισθον, ἐπέτρεψεν αὐτοῖς μὴ ποιεῖν εἰκόνας. Νυνὶ δὲ
easily-slipping permitted them not to-make images now but
οὐχ οὕτως ἐστίν· ἑστήκαμεν γὰρ βεβαίως ἐν τῇ πέτρᾳ
not so it-is we-stand for firmly on the rock
τῆς πίστεως, τὸ φῶς τῆς θεογνωσίας πλουτήσαντες.
of-the faith the light of-the knowledge-of-God having-been-enriched-with

Ἀκούσατε τί φησιν ὁ Κύριος· «Μωροὶ καὶ τυφλοὶ, 21
hear what says the Lord fools and blind
ὁ ὀμόσας ἐν τῷ ναῷ, ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ
the(-one) having-sworn by the temple swears by it and by the(-one)
κατοικήσαντι αὐτόν· καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ,
having-dwelt-in it and the(-one) having-sworn by the heaven
ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ
swears by the throne — of-God and by the(-one) sitting
ἐπάνω αὐτοῦ.» Καὶ ὁ ὀμνύων ἐν τῇ εἰκόνι, ὀμνύει
upon it and the(-one) swearing by the image swears
ἐν τῷ εἰκονιζομένῳ ὑπ᾽ αὐτῆς.
by the imaged(-one) by it
Ὅτι μὲν οὖν ἡ σκηνὴ, καὶ τὸ καταπέτασμα, καὶ ἡ 22
that indeed then the tent and the veil and the
κιβωτὸς, καὶ τράπεζα, καὶ πάντα τὰ ἐν τῇ σκηνῇ,
ark and table and all the(-things) in the tent
εἰκόνες ἦσαν, καὶ τύποι, καὶ ἔργα χειρῶν ἀνθρώπων,
images were and types and works of-hands of-men
ἅτινα προσεκυνεῖτο ὑπὸ παντὸς Ἰσραήλ· ἔτι δὲ καὶ τὰ
which were-venerated by all Israel further but also the
Χερουβὶμ τὰ γλυπτὰ, Θεοῦ προστάγματι κατεσκευασμένα,
Cherubim the carved of-God by-command fashioned
ἱκανῶς ἀποδέδεικται. Φησὶ γὰρ ὁ Θεὸς τῷ Μωϋσῇ·
sufficiently has-been-shown says for — God — to-Moses
«Ὅρα, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα
see you-shall-make all according-to the type the shown
σοι ἐν τῷ ὄρει.» Ἄκουε καὶ τοῦ ἀποστόλου Παύλου
to-you in the mountain hear also the apostle Paul
μαρτυροῦντος, ὅτι χειροποίητα καὶ εἰκόνας προσεκύνει
bearing-witness that handmade-things and images venerated
Ἰσραὴλ, τοῦ Θεοῦ τοῦτο προστάξαντος· «Εἰ μὲν γὰρ
Israel — God this having-ordered if indeed for

ἦν, φησὶν, ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
he-were he-says on earth not-even — he-would-be priest there-being
ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·
priests those offering according-to the law the gifts
οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων,
who to-copy and to-shadow worship of-the heavenly-things
καθὼς κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν
just-as was-instructed Moses being-about to-complete the
σκηνήν. Ὅρα γὰρ, φησὶ, ποιήσεις κατὰ τὸν τύπον
tent see for he-says you-shall-make according-to the type
τὸν δειχθέντα σοι ἐν τῷ ὄρει· νῦν δὲ διαφορωτέρας
the shown to-you in the mountain now but more-excellent
τετύχηκε λειτουργίας, ὅσῳ κρείττονός ἐστι διαθήκης
he-has-obtained ministry by-as-much-as of-better he-is covenant
μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
mediator which on better promises has-been-enacted
Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας
if for the first that was faultless not — of-second
ἐζητεῖτο τόπος. Μεμφόμενος γὰρ αὐτοῖς, λέγει· Ἰδοὺ
would-have-been-sought place finding-fault for with-them he-says behold
ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν
days come says Lord and I-will-accomplish upon the
οἶκον Ἰσραὴλ, καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·
house of-Israel and upon the house of-Judah covenant new
οὐ κατὰ τὴν διαθήκην, ἣν διεθέμην τοῖς πατράσιν
not according-to the covenant which I-made with-the fathers
ὑμῶν, ἐν ᾗ ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν,
your in which day having-taken-hold my the hand their
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου.» Καὶ μετ' ὀλίγα·
to-lead-out them out-of land of-Egypt and after a-little
«Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ
in the to-say new he-has-made-old the first the but

παλαιούμενον, καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ. Σκηνὴ γὰρ
growing-old and aging near vanishing tent for
κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία, καὶ ἡ
was-prepared the first in which the both lampstand and the
τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια·
table and the setting-forth of-the loaves which is-called holy
μετὰ δὲ τὸ δεύτερον καταπέτασμα, σκηνὴ ἡ λεγομένη
after but the second veil tent the(-one) called
Ἅγια ἁγίων, χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν
Holy of-holies golden having censer and the ark
τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ
of-the covenant covered on-all-sides with-gold in which
στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν
jar golden having the manna and the staff of-Aaron
ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω
the(-one) having-budded and the tablets of-the covenant above
δὲ αὐτῆς, Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον.»
but it Cherubim of-glory overshadowing the mercy-seat
Καὶ πάλιν· «Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν
and again not for into handmade holy-places entered
ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ᾽ εἰς αὐτὸν τὸν
— Christ copies of-the true but into itself the
οὐρανόν.» Καὶ μεθ᾽ ἕτερα· «Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
heaven and after other-things shadow for having the law of-the
μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.
coming good-things not itself the image of-the things
Ὅρα ὅτι καὶ ὁ νόμος καὶ πάντα τὰ κατ᾽ αὐτὸν, 23
see that both the law and all the(-things) according-to it
πᾶσά τε ἡ καθ᾽ ἡμᾶς λατρεία, χειροποίητά εἰσιν ἅγια,
all and the among us worship handmade are holy-places
δι᾽ ὕλης προσάγοντα ἡμᾶς τῷ ἀΰλῳ Θεῷ. Καὶ ὁ μὲν
through matter bringing us to-the immaterial God and the indeed

νόμος, καὶ πάντα τὰ κατὰ τὸν νόμον, σκιαγραφία τις
law and all the(-things) according-to the law shadow-sketch some
ἦν τῆς μελλούσης εἰκόνος, τουτέστι τῆς καθ' ἡμᾶς λατρείας·
was of-the coming image that-is of-the among us worship
ἡ δὲ καθ' ἡμᾶς λατρεία, εἰκὼν τῶν μελλόντων ἀγαθῶν·
the but among us worship image of-the coming good-things
αὐτὰ δὲ τὰ πράγματα, ἡ ἄνω Ἰερουσαλὴμ, ἄϋλος καὶ
themselves but the realities the above Jerusalem immaterial and
ἀχειροποίητος, καθὼς φησιν ὁ αὐτὸς θεῖος Ἀπόστολος·
not-handmade as says the same divine Apostle
«Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
not for we-have here abiding city but the coming
ἐπιζητοῦμεν,» ἥτις ἐστὶν ἡ ἄνω Ἰερουσαλὴμ, «ἧς τεχνίτης
we-seek which is the above Jerusalem of-which craftsman
καὶ δημιουργὸς ὁ Θεός.» Πάντα γὰρ τά τε κατὰ τὸν
and fashioner — God all for the(-things) both according-to the
νόμον, καὶ τὰ κατὰ τὴν ἡμετέραν λατρείαν, ἐκείνης
law and the(-things) according-to the our worship of-that
χάριν ἐγένοντο· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
for-the-sake came-about to-him the glory into the ages amen

The first treatise's testimonies return by their opening words. New ones follow: Chrysostom on a wax angel and on insult to a king's image, Ambrose's vision of Paul, the acts of Maximus, Anastasius, and the Meadow's recluse.

Μαρτυρίαι παλαιῶν καὶ δοκίμων ἁγίων Πατέρων περὶ
testimonies of-ancient and approved holy Fathers on
εἰκόνων.
images

Τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου, ἐκ τῆς πρὸς Τίτον
of-the holy Dionysius the Areopagite from the to Titus
ἐπιστολῆς.
letter

Χρὴ τοιγαροῦν, κ. τ. ἑ.
one-must accordingly and the rest

Σχόλιον. Ἴδε, ὡς ἔφη, κ. τ. ἑ.
Scholion see how he-said and the rest

Τοῦ αὐτοῦ, ἐκ τοῦ περὶ θείων ὀνομάτων.
of-the same from the on divine names

Ταύτῃ καὶ ἡμεῖς, κ. τ. ἑ.
thus also we and the rest

Σχόλιον. Εἰ φιλανθρωπίας, κ. τ. ἑ.
Scholion if of-love-for-men and the rest

Τοῦ αὐτοῦ, ἐκ τοῦ περὶ ἐκκλησιαστικῆς ἱεραρχίας.
of-the same from the on ecclesiastical hierarchy

Ἀλλ' αἱ μὲν ὑπὲρ, κ. τ. ἑ.
but the indeed above and the rest

Σχόλιον. Εἰ τοίνυν, κ. τ. ἑ.
Scholion if therefore and the rest

Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ εἰς τὸν μακάριον Βαρλαὰμ
of-the holy Basil from the on the blessed Barlaam
τὸν μάρτυρα λόγου· οὗ ἡ ἀρχή· Πρότερον μὲν τῶν
the martyr discourse of-which the beginning formerly indeed of-the
ἁγίων οἱ θάνατοι.
saints the deaths
Ἀνάστητέ μοι νῦν, κ. τ. ἑ.
arise for-me now and the rest
Τοῦ αὐτοῦ, ἐκ τῶν πρὸς Ἀμφιλόχιον τριάκοντα κεφαλαίων,
of-the same from the to Amphilochius thirty chapters
περὶ τοῦ ἁγίου Πνεύματος, ἀπὸ κεφαλαίου ιη΄.
on the holy Spirit from chapter 18
Ὅτι βασιλεὺς λέγεται, κ. τ. ἑ.
that king is-called and the rest
Σχόλιον. Εἰ ἡ εἰκών.
Scholion if the image
Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ εἰς Γόρδιον τὸν μάρτυρα
of-the holy Basil from the on Gordius the martyr
λόγου.
discourse
Εὐφραίνονται λαοὶ, κ. τ. ἑ.
rejoice peoples and the rest
Σχόλιον. Ὅρα, ὡς.
Scholion see how
Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ αὐτοῦ λόγου τοῦ εἰς Γόρδιον
of-the holy Basil from the same discourse the on Gordius
τὸν μάρ.
the mar(tyr)
Ὥσπερ γὰρ τῷ πυρὶ αὐτομάτως, κ. τ. ἑ.
just-as for to-the fire of-itself and the rest

Ἐπὶ τέλει τοῦ αὐτοῦ λόγου.

at end of-the same discourse

Ὡς γὰρ τὸν ἥλιον, κ. τ. ἑ.

as for the sun and the rest

Σχόλιον. Δῆλον, ὡς.

Scholion clear that

Καὶ ἐν τῷ λόγῳ δὲ τῷ εἰς τοὺς ὑπερτίμους τεσσαράκοντα

and in the discourse also the on the most-honored forty

μάρτυρας, ταῦτά φησιν.

martyrs these-things he-says

Μαρτύρων, κ. τ. ἑ.

of-martyrs and the rest

Σχόλιον. Πῶς οὖν μετ᾽ ὀλίγα φασκ.

Scholion how then after a-little say(ing)

Βασιλείου.

of-Basil

Δεῦρο δὴ οὖν, κ. τ. ἑ.

come indeed then and the rest

Σχόλιον. Ὁρᾷς, ὡς.

Scholion you-see how

Πάλιν ἐχόμενα τοῦ λόγου.

again next of-the discourse

Ἐπεὶ καὶ πολέμων, κ. τ. ἑ.

since also of-wars and the rest

Σχόλιον. Τί τούτων, κ. τ. ἑ.

Scholion what than-these and the rest

Σχόλιον. Πῶς οὐ μὴ ποθήσω.

Scholion how not — shall-I-long

Τοῦ ἁγίου Γρηγορίου ἐπισκόπου Νύσσης, ἐκ τοῦ
of-the holy Gregory bishop of-Nyssa from the
ἀναπληρωματικοῦ, τουτέστι περὶ κατασκευῆς ἀνθρώπου
supplementary that-is about making of-man
(κεφ. δ΄.).
chapter 4
Ὥσπερ κατὰ τὴν ἀνθρωπίνην συνήθειαν, κ. τ. ἑ.
just-as according-to the human custom and the rest
Τοῦ αὐτοῦ, ἐκ τοῦ πέμπτου κεφαλαίου τῆς αὐτῆς
of-the same from the fifth chapter of-the same
πραγματείας.
treatise
Τὸ δὲ θεῖον κάλλος, κ. τ. ἑ.
the but divine beauty and the rest
Σχόλιον. Ὅρα, ὡς.
Scholion see how
Τοῦ αὐτοῦ, ἀπὸ λόγου ῥηθέντος ἐν Κωνσταντινουπόλει,
of-the same from discourse spoken in Constantinople
περὶ θεότητος Υἱοῦ καὶ Πνεύματος, καὶ εἰς τὸν Ἀβραάμ·
on godhead of-Son and of-Spirit and on — Abraham
λόγος μα΄, οὗ ἡ ἀρχή· Οἷόν τι πάσχουσιν.
discourse 41 of-which the beginning what-sort some suffer
Ἐντεῦθεν δεσμοῖς, κ. τ. ἑ.
thereupon with-bonds and the rest
Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, ἐκ τῆς ἑρμηνείας
of-the holy John the Chrysostom from the interpretation
τῆς πρὸς Ἑβραίους Ἐπιστολῆς.
of-the to Hebrews Epistle
Καὶ πῶς εἰκὼν τοῦ δευτέρου τὸ πρῶτον, κ. τ. ἑ.
and how image of-the second the first and the rest

Λεοντίου Νεαπόλεως τῆς Κύπρου, ἐκ τοῦ κατὰ Ἰουδαίων
of-Leontius of-Neapolis — of-Cyprus from the against Jews
λόγου, περὶ τοῦ προσκυνεῖν τῷ σταυρῷ τοῦ Χριστοῦ,
discourse on the to-venerate the cross — of-Christ
καὶ ταῖς εἰκόσι τῶν ἁγίων, καὶ ἀλλήλοις· καὶ περὶ τῶν
and the images of-the saints and one-another and on the
λειψάνων τῶν ἁγίων.
relics of-the saints
Ἐὰν ἐμοὶ ἐγκαλῇς, κ. τ. ἑ.
if me you-accuse and the rest
Σχόλιον. Οὗτος πιστὸς, κ. τ. ἑ. Καὶ πάλιν ἐκ τοῦ
Scholion this-man faithful and the rest and again from the
αὐτοῦ. Ἐπεὶ καὶ κ. τ. ἑ.
same since also and the rest
Σχόλιον. Οὗτος.
Scholion this-man
Σευηριανοῦ, ἀπὸ λόγου, τοῦ εἰς τὰ ἐγκαίνια τοῦ σταυροῦ.
of-Severian from discourse the on the dedication of-the cross
Πῶς ἡ εἰκὼν, κ. τ. ἑ.
how the image and the rest
Σχόλιον. Σύνες, ὡς διά. Ὅτι δὲ οὐ καινὸν ἐφεύρεμα
Scholion understand how because-of that but not new invention
τὸ τῶν, κ. τ. ἑ.
the(-practice) of-the and the rest

Ἐκ τοῦ βίου τοῦ Ἰωάννου τοῦ Χρυσοστόμου, οὕτως
from the life — of-John the Chrysostom thus
αὐτολεξεὶ γέγραπται.
word-for-word it-is-written
Ἠγάπα δὲ, ὁ μακάριος Ἰωάννης, κ. τ. ἑ. Ἐν τῷ τῆς
loved but the blessed John and the rest in the of-the
ὁσίας Εὐπραξίας Βίῳ, τὸν Δεσποτικὸν, κ. τ. ἑ. Ἐν τῷ
holy Eupraxia Life the of-the-Lord and the rest in the
τῆς ὁσίας Μαρίας Βίῳ τῆς Αἰγυπτίας, κ. τ. ἑ.
of-the holy Mary Life the Egyptian and the rest
Ἐκ τοῦ λόγου τοῦ Χρυσοστόμου, ὅτι Παλαιᾶς καὶ Καινῆς
from the discourse of-the Chrysostom that of-Old and of-New
εἷς νομοθέτης, καὶ εἰς τὸ ἔνδυμα τοῦ ἱερέως.
one lawgiver and on the garment of-the priest
«Ἐγὼ καὶ τὴν κηρόχυτον ἠγάπησα γραφὴν, εὐσεβείας
I also the wax-poured loved painting with-piety
πεπληρωμένην· εἶδον γὰρ ἄγγελον ἐν εἰκόνι ἐλαύνοντα
filled I-saw for angel in image driving
βαρβάρων στίφη. Εἶδον πατούμενα βαρβάρων φῦλα, καὶ
of-barbarians troops I-saw trampled of-barbarians tribes and
τὸν Δαβὶδ ἀληθεύοντα· Κύριε, ἐν τῇ πόλει σου εἰκόνα
— David speaking-true Lord in the city your image
αὐτῶν ἐξουδενώσεις.»
their you-will-despise
Τοῦ αὐτοῦ, ἐκ τῆς ἑρμηνείας τῆς παραβολῆς τοῦ σπόρου.
of-the same from the interpretation of-the parable of-the sowing
«Ἔνδυμα βασιλικὸν ἐὰν ὑβρίσῃς, οὐ τὸν ἐνδεδυμένον
garment royal if you-insult not the(-one) wearing
ὑβρίζεις; οὐκ οἶδας ὅτι, ἐὰν εἰκόνα βασιλέως ὑβρίσῃς, εἰς
you-insult not you-know that if image of-king you-insult to
τὸ πρωτότυπον τῆς ἀξίας φέρεις τὴν ὕβριν; οὐκ οἶδας
the prototype of-the dignity you-carry the insult not you-know

ὅτι, ἐάν τις εἰκόνα τὴν ἀπὸ ξύλου καὶ ἀνδριάντος χαλκοῦ
that if anyone image the from wood and statue of-bronze
κατασύρῃ, οὐχ ὡς εἰς ἄψυχον ὕλην τολμήσας κρίνεται, ἀλλ᾽
drags-down not as against soulless matter having-dared is-judged but
ὡς κατὰ βασιλέως κεχρημένος τῇ ὕβρει; Εἰκόνα δὲ ὅλως
as against king having-used the insult image but wholly
βασιλέως φέρουσα, τὴν ἑαυτῆς ὕβριν εἰς βασιλέα ἀνάγει.»
of-king carrying the its-own insult to king refers
Τοῦ αὐτοῦ Ἰωάννου τοῦ Χρυσοστόμου, ἐκ τοῦ εἰς Μελέτιον
of-the same John the Chrysostom from the on Meletius
ἐπίσκοπον Ἀντιοχείας καὶ μάρτυρα λόγου, καὶ εἰς τὴν
bishop of-Antioch and martyr discourse and on the
σπουδὴν τῶν συνελθόντων, οὗ ἡ ἀρχή· «Πανταχοῦ
zeal of-the(-ones) having-gathered of-which the beginning everywhere
τῆς ἱερᾶς ταύτης ἀγέλης περιφέρων τοὺς ὀφθαλμούς.» Καὶ
of-the holy this flock carrying-around the eyes and
μετὰ βραχέα· «Καὶ ἦν εὐσεβείας διδασκαλία τὸ γινόμενον·
after short-things and was of-piety teaching the happening
συνεχῶς γὰρ ἀναγκαζόμενοι τῆς προσηγορίας ἐκείνης
continually for compelled the name that
μεμνῆσθαι, καὶ τὸν ἅγιον ἔχειν ἐπὶ ψυχῆς, παντὸς ἀλόγου
to-remember and the saint to-have in soul of-every irrational
πάθους καὶ λογισμοῦ φυγαδευτήριον εἶχον τὸ ὄνομα· καὶ
passion and thought place-of-refuge they-had the name and
οὕτω πολὺ γέγονε τοῦτο, πανταχοῦ, καὶ ἐν ἀμφόδῳ, καὶ
so much became this everywhere both in street and
ἐν ἀγορᾷ, καὶ ἐν ἀγροῖς τούτῳ πάντοθεν περιηχεῖσθαι τῷ
in market and in fields with-this on-all-sides to-resound the
ὀνόματι. Οὐ πρὸς τὸ ὄνομα δὲ τοσοῦτον ἐπάθετε πόθον
name not toward the name but so-great you-suffered longing
μόνον, ἀλλὰ καὶ πρὸς αὐτὸν τοῦ σώματος τὸν τύπον. Ὅπερ
only but also toward itself of-the body the figure what

οὖν ἐν ὀνόμασιν ἐποιήσατε, τοῦτο καὶ ἐπὶ τῆς εἰκόνος
then in names you-did this also in-the-case-of the image
ἐπράξατε τῆς ἐκείνου. Καὶ γὰρ ἐν δακτυλίων σφενδόναις,
you-did the his and for on of-rings bezels
καὶ ἐκπώμασι, καὶ φιάλαις, καὶ ἐν θαλάμων τοίχοις, καὶ
and cups and bowls and on of-chambers walls and
πανταχοῦ τὴν εἰκόνα τὴν ἐκείνην ἐχάραξαν πολλοί· ὡς
everywhere the image the his engraved many so-as
μὴ μόνον ἀκούειν τῆς ἁγίας προσηγορίας ἐκείνης, ἀλλὰ
not only to-hear the holy name that but
καὶ ὁρᾷν αὐτοῦ πανταχοῦ τοῦ σώματος τὸν τύπον, καὶ
also to-see his everywhere of-the body the figure and
διπλῆν τινα τῆς ἀποδημίας ἔχειν τὴν παραμυθίαν.»
double some of-the departure to-have the consolation
Τοῦ αὐτοῦ, εἰς τὴν προδοσίαν τοῦ Ἰούδα, καὶ εἰς τὸ
of-the same on the betrayal — of-Judas and on the
Πάσχα, καὶ εἰς παράδοσιν τῶν μυστηρίων, καὶ περὶ τοῦ
Passover and on handing-over of-the mysteries and on the
μὴ μνησικακεῖν.
not to-bear-grudges
Καθάπερ γὰρ οἱ ζωγράφοι ἐν αὐτῷ τῷ πίνακι καὶ τὰς
just-as for the painters on itself the panel both the
γραμμὰς περιέχουσι, καὶ σκιογραφοῦσι, καὶ τὴν ἀλήθειαν
lines draw-around and shade and the truth
τῶν χρωμάτων ἐπιτιθέασιν, οὕτω καὶ ὁ Χριστὸς ἐποίησεν.»
of-the colors apply so also — Christ did

Τοῦ ἁγίου Ἀμβροσίου ἐπισκόπου Μεδιολάνων, ἐκ τῆς
of-the holy Ambrose bishop of-Milan from the
πρὸς πᾶσαν Ἰταλίαν ἐπιστολῆς.
to all Italy letter
«Τῇ νυκτὶ δὲ τῇ τρίτῃ ἐκ νηστείας μοι ἤδη
on-the night but the third from fasting my already
καταπεπονημένου σώματος, οὐ καθεύδοντι, ἀλλ' ἐν
worn-out body not sleeping but in
ἐκστάσει ὄντι, μετά τινος προσώπου μοι κατεφάνησαν, ὃ
ecstasy being with some person to-me appeared who
προσεῴκει τῷ μακαρίῳ Παύλῳ τῷ ἀποστόλῳ, αὐτῆς τῆς ἐν
resembled the blessed Paul the apostle itself the in
εἰκόσι γραφῆς τὸν αὐτοῦ χαρακτῆρα διδασκούσης σαφῶς.»
images painting the his portrait teaching clearly
Μαξίμου τοῦ φιλοσόφου καὶ ὁμολογητοῦ, ἐκ τῶν περὶ
of-Maximus the philosopher and confessor from the about
αὐτοῦ πεπραγμένων, μεταξὺ αὐτοῦ τε καὶ Θεοδοσίου
him done between him both and Theodosius
ἐπισκόπου.
bishop
«Καὶ ἐπὶ τούτοις ἀνέστησαν πάντες μετὰ χαρᾶς καὶ
and upon these-things stood-up all with joy and
δακρύων, ἔβαλον μετάνοιαν, καὶ εὐχὴ γέγονε, καὶ ἕκαστος
tears cast prostration and prayer took-place and each
αὐτῶν τὰ ἅγια Εὐαγγέλια, καὶ τὸν τίμιον σταυρὸν, καὶ
of-them the holy Gospels and the precious cross and
τὴν εἰκόνα τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
the image — of-God and Savior our Jesus Christ
καὶ τῆς Δεσποίνης ἡμῶν τῆς αὐτὸν τεκούσης παναγίας
and of-the Lady our the him having-borne all-holy

Θεοτόκου, ἠσπάσαντο, τεθεικότες καὶ τὰς ἰδίας χεῖρας,
God-bearer kissed having-placed also the own hands
ἐπὶ βεβαιώσει τῶν λαληθέντων.»
for confirmation of-the(-things) spoken
Τοῦ ἁγιωτάτου καὶ μακαριωτάτου ἀρχιεπισκόπου Θεοπόλεως,
of-the most-holy and most-blessed archbishop of-Theopolis
καὶ πατριάρχου Ἀναστασίου, περὶ Σαββάτου· καὶ πρὸς
and patriarch Anastasius on Sabbath and to
Συμεὼν ἐπίσκοπον Βόστρης.
Symeon bishop of-Bostra
«Ὥσπερ γὰρ ἀπόντος μὲν βασιλέως, ἡ εἰκὼν αὐτοῦ
just-as for being-absent indeed king the image his
ἀντ᾽ αὐτοῦ προσκυνεῖται, παρόντος δὲ λοιπὸν αὐτοῦ,
in-place-of him is-venerated being-present but henceforth him
περιττὸν καταλιπόντα τὸν πρωτότυπον, προσκυνεῖν τὴν
superfluous having-left-behind the prototype to-venerate the
εἰκόνα· οὐ μὴν, ἐπεὶ μὴ προσκυνεῖται διὰ τὸ παρεῖναι
image not indeed since not it-is-venerated because-of the to-be-present
τὸν δι᾽ ὃν προσκυνεῖται, ἀτιμάζεσθαι οὐκ ἔδει.»
the(-one) because-of whom it-is-venerated to-be-dishonored not it-was-needful
Καὶ μετ᾽ ὀλίγα· Ὥσπερ γὰρ ὁ παροινῶν εἰκόνι
and after a-little just-as for the(-one) behaving-drunkenly-against image
βασιλέως, τιμωρίαν ὑφίσταται, ὡς αὐτόχρημα βασιλέα
of-king punishment undergoes as actually king
ἀτιμάσας, καίτοι τῆς εἰκόνος οὐδὲν ἕτερον οὖσης, ἢ
having-dishonored although the image nothing other being than
ξύλον καὶ χρώματα κηρῷ μεμιγμένα καὶ κεχραμένα, τὸν
wood and colors with-wax mixed and blended the
αὐτὸν τρόπον ὁ τὸν τύπον τοῦδέ τινος ἀτιμάζων,
same manner the(-one) the figure of-this some dishonoring
εἰς αὐτὸ ἐκεῖνο οὗ τύπος ἐστὶν, ἀναφέρει τὴν ὕβριν.»
to itself that of-which figure it-is refers the insult

Ἐκ τοῦ Λειμωναρίου τοῦ ἁγίου Πατρὸς ἡμῶν Σωφρονίου
from the Meadow of-the holy Father our Sophronius
ἀρχιεπισκόπου Ἱεροσολύμων.
archbishop of-Jerusalem
«Ἔλεγεν ὁ ἀββᾶς Θεόδωρος,» κ. τ. ἑ. «Οἶδα. Πλὴν
used-to-say the abba Theodore and the rest I-know but
τὸν ἐμὸν ποιητὴν ἐπιώρκησα· σοῦ δὲ οὐκ ἀκούω.»
the my maker I-forswore you but not I-hear
Σχόλιον. Ὁρᾷς, ὅτι. Πολλῶν τοίνυν, κ. τ. ἑ. Εἴ τις
Scholion you-see that many then and the rest if anyone
εἰσέλθοι, κ. τ. ἑ. Διὸ δυσωποῦμεν, κ. τ. ἑ.
should-enter and the rest wherefore we-implore and the rest

X · THE THIRD TREATISE

The third treatise opens with the devil, man's enemy from the beginning, who now, through some who say images may not be set up, troubles the Church and hides his defeat. To picture the invisible God would be sin; Christ, seen in the flesh, may be pictured. The envious devil grudges the faithful the sight of their Master's sufferings and the saints' glory. Like a physician's remedy, the law against likenesses was given to a people prone to idols, who cast the women's ornaments into gods. John worships the Trinity alone, and pictures not the godhead but the visible flesh. Moses explains it: Israel saw no form of God.

Ἔθος ἐστὶ τῷ πονηρῷ καὶ ἀρχεκάκῳ ὄφει, τῷ διαβόλῳ 1
custom it-is for-the wicked and author-of-evil serpent the devil
φημὶ, πολυτρόπως πολεμεῖν τῷ κατ᾽ εἰκόνα Θεοῦ
I-mean in-many-ways to-make-war-on the according-to image of-God
πλαστουργηθέντι ἀνθρώπῳ καὶ διὰ τῶν ἐναντίων τὸν
fashioned man and through the opposites the
αὐτοῦ κατεργάζεσθαι θάνατον. Εὐθὺς μὲν γὰρ ἐν ἀρχῇ,
his to-work-out death at-once indeed for in beginning

ἐλπίδα καὶ ἐπιθυμίαν θεώσεως αὐτῷ ἔσπειρε, καὶ δι᾽
hope and desire of-deification in-him he-sowed and through
αὐτῆς εἰς τὸν τῶν ἀλόγων κατήγαγε θάνατον. Οὐ
it into the of-the irrational(-beasts) brought-down death not
μὴν, ἀλλὰ καὶ αἰσχραῖς καὶ ἀλόγοις ἡδοναῖς πολλάκις
indeed but also by-shameful and irrational pleasures often
αὐτὸν ἐδελέασε· πόσον δὲ τὸ διάμετρον, θεώσεως καὶ
him he-baited how-great but the distance of-deification and
ἀλόγου ἐπιθυμίας; Ποτὲ μὲν, εἰς ἀθεότητα ἤγαγε, καθώς
of-irrational desire at-times indeed into godlessness he-led as
φησιν ὁ Θεοπάτωρ Δαβίδ· «Εἶπεν ἄφρων ἐν καρδίᾳ
says the God's-ancestor David said fool in heart
αὐτοῦ, Οὐκ ἔστι Θεός·» ποτὲ δὲ, εἰς πολυθεΐαν· καὶ
his not is God at-times but into polytheism and
ποτὲ μὲν, μηδὲ τῷ φύσει προσκυνεῖν Θεῷ ἔπεισε,
at-times indeed not-even the by-nature to-venerate God he-persuaded
ποτὲ δὲ δαίμοσιν. Ἔτι δὲ καὶ οὐρανῷ τε καὶ γῇ, ἡλίῳ
at-times but demons further and also heaven both and earth sun
καὶ σελήνῃ καὶ ἄστρασι, καὶ τῇ λοιπῇ κτίσει, μέχρι
and moon and stars and the rest creation even-to
κνωδάλων καὶ ἑρπετῶν προσκυνεῖν παρεσκεύασεν. Ὁμοίως
monsters and reptiles to-venerate he-prepared alike
γάρ ἐστι χαλεπὸν, καὶ τὸ τοῖς τιμίοις τὴν ὀφειλομένην μὴ
for it-is grievous both the to-the honorable the owed not
προσάγειν τιμὴν, καὶ τοῖς ἀτίμοις τὴν μὴ προσήκουσαν
to-bring honor and to-the dishonorable the not befitting
προσάπτειν δόξαν. Ἡ δὲ ἀλήθεια μέσην ὁδὸν βαδίζουσα,
to-attach glory the but truth middle road walking
πάντα ἀπαρνεῖται τὰ ἄτοπα· Ἀλλ᾽ ὁ τῆς ἀληθείας
all denies the absurd-things but the of-the truth
ἐχθρὸς, καὶ τῆς σωτηρίας τῶν ἀνθρώπων πολέμιος, ὁ
enemy and of-the salvation of-the men foe the(-one)

ποτὲ δαιμόνων καὶ ἀσεβῶν ἀνθρώπων, καὶ πετεινῶν, καὶ
once of-demons and of-impious men and of-birds and
κνωδάλων, καὶ ἑρπετῶν εἰκόνας ποιεῖν, καὶ ταύταις ὡς
of-monsters and of-reptiles images to-make and these as
θεοῖς προσκυνεῖν, οὐ μόνον τὰ ἔθνη, ἀλλὰ καὶ τοὺς υἱοὺς
gods to-venerate not only the nations but also the sons
Ἰσραὴλ πολλάκις πλανήσας, νῦν εἰρήνην ἔχουσαν τὴν τοῦ
of-Israel often having-misled now peace having the —
Χριστοῦ Ἐκκλησίαν συνταράξαι σπουδάζει· διὰ χειλέων
of-Christ Church to-throw-into-confusion is-eager through lips
ἀδίκων καὶ γλώττης δολίας, λόγοις θείοις τὴν κακίαν
unjust and tongue deceitful with-words divine the evil
παραρτύων, καὶ ταύτης τὸ ἄσχημον καὶ σκοτεινὸν εἶδος
seasoning and of-this the unseemly and dark form
ἐπικαλύπτειν πειρώμενος, καὶ τὰς καρδίας τῶν ἀστηρίκτων
to-cover-over trying and the hearts of-the unstable
σαλεύειν ἐκ τῆς ἀληθοῦς καὶ πατροπαραδότου συνηθείας.
to-shake from the true and handed-down-from-fathers custom
Ἀνέστησαν γάρ τινες λέγοντες, ὡς οὐ δεῖ εἰκονίζειν καὶ 2
have-arisen for some saying that not one-must image and
προτιθέναι εἰς θεωρίαν καὶ δόξαν καὶ θαῦμα καὶ ζῆλον
to-set-forth for contemplation and glory and wonder and zeal
τὰ τοῦ Χριστοῦ σωτήρια θαύματά τε καὶ πάθη, καὶ τὰς
the — of-Christ saving wonders both and sufferings and the
τῶν ἁγίων ἀνδραγαθίας κατὰ τοῦ διαβόλου. Καὶ τίς ἔχων
of-the saints brave-deeds against the devil and who having
γνῶσιν θείαν καὶ σύνεσιν πνευματικὴν, οὐκ ἐπιγινώσκει,
knowledge divine and understanding spiritual not recognizes
ὅτι ὑποβολὴ τοῦ διαβόλου ἐστίν; οὐ θέλει γὰρ τὴν ἧτταν
that suggestion of-the devil it-is not he-wishes for the defeat
καὶ τὴν αἰσχύνην αὐτοῦ δημοσιεύεσθαι, οὐδὲ τὴν τοῦ Θεοῦ
and the shame his to-be-made-public nor the — of-God

καὶ τῶν ἁγίων αὐτοῦ δόξαν ἀνάγραπτον γίνεσθαι. Εἰ
and of-the saints his glory recorded to-become if
μὲν γὰρ τοῦ Θεοῦ τοῦ ἀοράτου εἰκόνα ἐποιοῦμεν, ὄντως
indeed for — of-God the invisible image we-were-making truly
ἡμαρτάνομεν· ἀδύνατον γὰρ τὸ ἀσώματον καὶ ἀσχημάτιστον
we-would-be-sinning impossible for the bodiless and shapeless
καὶ ἀόρατον καὶ ἀπερίγραπτον, εἰκονισθῆναι. Καὶ πάλιν, εἰ
and invisible and uncircumscribable to-be-imaged and again if
ἃ ἐποιοῦμεν, θεοὺς ἡγούμεθα, καὶ ὡς θεοῖς ἐλατρεύομεν,
what we-were-making gods we-consider and as gods we-were-worshiping
ὄντως ἠσεβοῦμεν· ἀλλ᾽ οὐδὲν τούτων ποιοῦμεν. Θεοῦ
truly we-would-be-impious but none of-these we-do of-God
γὰρ σαρκωθέντος καὶ ὀφθέντος ἐπὶ τῆς γῆς σαρκὶ, καὶ
for having-been-made-flesh and having-been-seen on the earth in-flesh and
ἀνθρώποις συναναστραφέντος δι᾽ ἄφατον ἀγαθότητα,
with-men having-lived-among because-of ineffable goodness
καὶ φύσιν, καὶ πάχος, καὶ σχῆμα, καὶ χρῶμα σαρκὸς
and nature and thickness and shape and color of-flesh
ἀναλαβόντος, τὴν εἰκόνα ποιοῦντες οὐ σφαλλόμεθα. Ποθοῦμεν
having-taken-up the image making not we-err we-long
γὰρ αὐτοῦ ἰδεῖν τὸν χαρακτῆρα· ὡς γάρ φησιν ὁ θεῖος
for his to-see the portrait as for says the divine
Ἀπόστολος, «Ἐν ἐσόπτρῳ καὶ ἐν αἰνίγματι νῦν βλέπομεν.»
Apostle in mirror and in riddle now we-see
Καὶ εἰκὼν δὲ ἔσοπτρόν ἐστι καὶ αἴνιγμα, ἁρμόζον τῇ τοῦ
and image too mirror is and riddle fitting to-the of-the
σώματος ἡμῶν παχύτητι· πολλὰ γὰρ κάμνων ὁ νοῦς, οὐ
body our thickness much for laboring the mind not
δύναται ἐκβῆναι τὰ σωματικὰ, φησὶν ὁ θεῖος Γρηγόριος.
can step-beyond the bodily-things says the divine Gregory

Ὦ ἀπὸ σοῦ, φθονερὲ διάβολε· φθονεῖς ἡμῖν ἰδεῖν τὸ τοῦ 3
O from you envious devil you-begrudge us to-see the of-the
Δεσπότου ἡμῶν ὁμοίωμα, καὶ δι᾽ αὐτοῦ ἁγιασθῆναι·
Master our likeness and through it to-be-sanctified
καὶ ἰδεῖν αὐτοῦ τὰ σωτήρια πάθη, καὶ θαυμάζειν αὐτοῦ
and to-see his the saving sufferings and to-marvel-at his
τὴν συγκατάβασιν, καὶ θεωρεῖν αὐτοῦ τὰ θαύματα, καὶ
the condescension and to-behold his the wonders and
ἐπιγινώσκειν, καὶ δοξάζειν αὐτοῦ τὴν τῆς θεότητος δύναμιν.
to-recognize and to-glorify his the of-the godhead power
Φθονεῖς τοῖς ἁγίοις τῆς παρὰ Θεοῦ δεδομένης αὐτοῖς
you-begrudge the saints the from God given to-them
τιμῆς. Οὐ θέλεις ὁρᾷν ἡμᾶς τὴν αὐτῶν δόξαν ἀνάγραπτον,
honor not you-wish to-see us the their glory recorded
καὶ ζηλωτὰς γενέσθαι τῆς αὐτῶν ἀνδρείας καὶ πίστεως.
and imitators to-become of-the their courage and faith
Οὐ φέρεις τὴν ἐκ τῆς εἰς αὐτοὺς πίστεως προσγενομένην
not you-bear the from the toward them faith accruing
ἡμῖν σωματικήν τε καὶ ψυχικὴν ὠφέλειαν. Οὐ πειθόμεθά
to-us bodily both and of-soul benefit not we-obey
σοι, δαῖμον φθονερὲ καὶ μισάνθρωπε. Ἀκούσατε, λαοὶ,
you demon envious and man-hating hear peoples
φυλαὶ, γλῶσσαι, ἄνδρες, γυναῖκες, παῖδες, πρεσβύται,
tribes tongues men women children old-men
νεανίσκοι, καὶ νήπια, τὸ ἔθνος Χριστιανῶν τὸ ἅγιον· εἴ
young-men and infants the nation of-Christians the holy if
τις εὐαγγελίζεται ὑμᾶς παρ᾽ ὃ παρέλαβεν ἡ ἁγία
anyone preaches-the-gospel-to you beyond what received the holy
καθολικὴ Ἐκκλησία παρὰ τῶν ἀποστόλων, Πατέρων τε,
catholic Church from the apostles Fathers both
καὶ συνόδων, καὶ μέχρι τοῦ νῦν διεφύλαξε, μὴ ἀκούσητε
and synods and until the now has-preserved not hear

αὐτοῦ· μὴ δέξησθε τὴν συμβουλὴν τοῦ ὄφεως, ὡς ἐδέξατο
him not receive the counsel of-the serpent as received
Εὔα, καὶ ἐτρύγησε θάνατον. Κἂν ἄγγελος, κἂν βασιλεὺς
Eve and harvested death even-if angel even-if king
εὐαγγελίζηται ὑμᾶς παρ' ὃ παρελάβετε, κλείσατε τὰς
preaches-the-gospel-to you beyond what you-received shut the
ἀκοάς· ὀκνῶ γὰρ τέως εἰπεῖν, ὡς ἔφη ὁ θεῖος Ἀπόστολος,
ears I-shrink for as-yet to-say as said the divine Apostle
Ἀνάθεμα ἔστω, ἐκδεχόμενος τὴν διόρθωσιν.
anathema let-him-be awaiting the correction

4 Ἀλλὰ λέγουσιν οἱ μὴ ἐρευνῶντες τὸν νοῦν τῆς Γραφῆς,
but say those not searching the mind of-the Scripture
ὅτι εἶπεν ὁ Θεὸς διὰ Μωϋσέως τοῦ νομοθέτου, «Οὐ
that said — God through Moses the lawgiver not
ποιήσεις πᾶν ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐν
you-shall-make any likeness whatever in the heaven and whatever in
τῇ γῇ.» Καὶ διὰ Δαβὶδ τοῦ προφήτου· «Αἰσχυνθήτωσαν
the earth and through David the prophet let-be-ashamed
πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι
all those venerating the carved-things those boasting
ἐν τοῖς εἰδώλοις αὐτῶν·» καὶ τοιαῦτα πολλὰ ἕτερα.
in the idols their and such many other-things
Ὅσα γὰρ ἂν ἐκ τῆς θείας Γραφῆς, καὶ ἐκ τῶν
as-many-as for — from the divine Scripture and from the
ἁγίων Πατέρων προσενέγκωσι, τῆς αὐτῆς ἐννοίας εἰσί.
holy Fathers they-adduce of-the same meaning are
Τί οὖν ἡμεῖς φαμεν πρὸς ταῦτα; Τί ἄλλο, εἰ μὴ τὸ ὑπὸ
what then we say to these-things what other if not the by
τοῦ Κυρίου εἰρημένον, «Ἐρευνᾶτε τὰς Γραφάς·» καλὴ γὰρ
the Lord said search the Scriptures good for
ἡ τῶν Γραφῶν ἔρευνα· ἀλλ' ἐνταῦθα νουνεχῶς προσέχετε.
the of-the Scriptures search but here attentively heed

Ἀδύνατον, ὦ ἀγαπητοὶ, Θεὸν ψεύσασθαι· εἷς γάρ ἐστι
impossible O beloved God to-lie one for is
Θεὸς, εἷς νομοδότης Παλαιᾶς καὶ Καινῆς Διαθήκης, ὁ
God one lawgiver of-Old and of-New Testament the(-one)
πάλαι λαλήσας πολυμερῶς καὶ πολυτρόπως τοῖς πατράσιν
of-old having-spoken in-many-parts and in-many-ways to-the fathers
ἐν τοῖς προφήταις, καὶ ἐπ᾽ ἐσχάτων τῶν χρόνων, ἐν τῷ
in the prophets and at last of-the times in the
μονογενεῖ αὐτοῦ Υἱῷ. Προσέχετε τοίνυν μετὰ ἀκριβείας, οὐκ
only-begotten his Son heed then with exactness not
ἐμὸς ὁ λόγος ἐστί· τὸ Πνεῦμα τὸ ἅγιον διὰ Παύλου τοῦ
mine the word is the Spirit the holy through Paul the
ἁγίου ἀποστόλου ἀπεφήνατο· «Πολυμερῶς καὶ πολυτρόπως
holy apostle declared in-many-parts and in-many-ways
πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις.»
of-old — God having-spoken to-the fathers in the prophets
Ὅρα ὅτι πολυμερῶς καὶ πολυτρόπως ἐλάλησεν ὁ Θεός.
see that in-many-parts and in-many-ways spoke — God
Ὥσπερ γὰρ ἐπιστήμων ἰατρὸς οὐ τὸ αὐτὸ εἶδος πᾶσι
just-as for skilled physician not the same kind to-all
δίδωσι πάντοτε, ἀλλ᾽ ἑκάστῳ τὸ ἐπιτήδειον παρέχει καὶ
gives always but to-each the suitable provides and
πρόσφορον φάρμακον, διακρίνων καὶ χώραν καὶ νόσον καὶ
fitting remedy distinguishing both region and disease and
ὥραν, τουτέστι, καιρὸν καὶ ἕξιν καὶ ἡλικίαν· καὶ τῷ μὲν
season that-is time and condition and age and to-the indeed
νηπίῳ, ἕτερον, τῷ δὲ τελείῳ κατὰ τὴν ἡλικίαν, ἕτερον·
infant one to-the but mature according-to the age another
ἄλλο τῷ ἀσθενεῖ, καὶ ἄλλο τῷ ὑγιαίνοντι· καὶ ἑκάστῳ
other to-the weak and other to-the healthy and to-each
τῶν ἀσθενούντων, οὐ τὸ αὐτὸ, ἀλλὰ πρὸς τὴν ἕξιν
of-the sick not the same but toward the condition

καὶ νόσον· καὶ ἄλλο τῷ θέρει, καὶ τῷ χειμῶνι ἕτερον,
and disease and other in-the summer and in-the winter another
μετοπώρῳ τε καὶ ἔαρι, καὶ ἐν ἑκάστῳ τόπῳ, κατὰ τὴν
in-autumn both and in-spring and in each place according-to the
τοῦ τόπου ἐπιτηδειότητα· οὕτω καὶ ὁ ἄριστος τῶν ψυχῶν
of-the place suitability so also the best of-the souls
ἰατρὸς, τοῖς ἔτι νηπίοις καὶ ἀῤῥώστοῦσι τὴν πρὸς τὴν
physician to-the still infants and ailing the toward the
εἰδωλολατρίαν νόσον, καὶ τὰ εἴδωλα θεοὺς ἡγουμένοις, καὶ
idolatry disease and the idols gods considering and
ὡς θεοῖς αὐτοῖς προσκυνοῦσι, καὶ ἀθετοῦσι τὴν τοῦ Θεοῦ
as gods them venerating and setting-aside the — of-God
προσκύνησιν, καὶ τὴν αὐτοῦ δόξαν τῇ κτίσει προσάγουσιν,
veneration and the his glory to-the creation bringing
ἀπηγόρευσε τοῦ ποιεῖν εἰκόνας. Θεοῦ μὲν γὰρ, τοῦ
forbade the to-make images of-God indeed for the
ἀσωμάτου, καὶ ἀοράτου· καὶ ἀΰλου, καὶ μήτε σχῆμα,
bodiless and invisible and immaterial and neither shape
μήτε περιγραφὴν, μήτε κατάληψιν ἔχοντος ἀδύνατον ποιεῖν
nor circumscription nor comprehension having impossible to-make
εἰκόνα. Πῶς γὰρ τὸ μὴ ὁραθὲν εἰκονισθήσεται; «Θεὸν δὲ
image how for the not seen will-be-imaged God but
οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς, ὁ ὢν ἐν
no-one has-seen ever the only-begotten Son the(-one) being in
τοῖς κόλποις τοῦ Πατρὸς, αὐτὸς ἐξηγήσατο·» καί· «Οὐδεὶς
the bosom of-the Father he declared and no-one
ὄψεται τὸ πρόσωπόν μου, καὶ ζήσεται,» ἔφη ὁ Θεός.
shall-see the face my and shall-live said — God
Ὅτι δὲ τοῖς εἰδώλοις ὡς θεοῖς προσεκύνουν, ἄκουε τί ἡ
that but the idols as gods they-venerated hear what the
Γραφὴ ἐν τῇ ἐξόδῳ τῶν υἱῶν Ἰσραὴλ, ὅτε ἀνῆλθε Μωϋσῆς
Scripture in the exodus of-the sons of-Israel when went-up Moses

εἰς τὸ ὄρος Σινᾶ, καὶ ἐχρόνισε προσεδρεύων τῷ Θεῷ,
into the mountain Sinai and delayed waiting-on — God
λαβεῖν τὸν νόμον, ὅτε ἐπανέστη ὁ ἀγνώμων λαὸς Ἀαρὼν
to-receive the law when rose-up the ungrateful people against-Aaron
τῷ τοῦ Θεοῦ θεράποντι, λέγοντες· «Ποίησον ἡμῖν θεοὺς, οἳ
the — of-God servant saying make for-us gods who
προπορεύσονται ἡμῶν. Ὁ γὰρ ἄνθρωπος οὗτος ὁ Μωϋσῆς,
will-go-before us the for man this — Moses
οὐκ οἴδαμεν, τί γέγονεν αὐτῷ·» εἶτα, ὅτε περιείλοντο τὸν
not we-know what has-become to-him then when they-stripped-off the
κόσμον τῶν γυναικῶν αὐτῶν, καὶ ἐχώνευσαν, καὶ ἔφαγον,
ornament of-the women their and they-cast and they-ate
καὶ ἔπιον, καὶ ἐμεθύσθησαν ὑπό τε τοῦ οἴνου καὶ τῆς
and they-drank and were-made-drunk by both the wine and the
πλάνης, καὶ ἤρξαντο παίζειν, ἐν ἀφροσύνῃ λέγοντες· «Οὗτοι
error and began to-play in folly saying these
οἱ θεοί σου Ἰσραήλ.» Ὁρᾷς, ὅτι θεοὺς εἶχον τὰ εἴδωλα·
the gods your Israel you-see that gods they-held the idols
οὐ γὰρ ἐποίησαν Διὸς εἴδωλον, ἢ τοῦδε, ἢ τοῦδε, ἀλλ' ὡς
not for they-made of-Zeus idol or of-this or of-that but as
ἔτυχεν ἔδωκαν τὸν χρυσὸν ἐπὶ τὸ ποιῆσαι εἴδωλον, ὅπερ ἂν
it-happened they-gave the gold for the to-make idol whatever —
τύχῃ, καὶ ἀνῆλθεν ἐκτύπωμα βουκράνου. Ὥστε αὐτὰ τὰ
it-might-happen and came-up figure of-ox-head so-that very the
χωνευτὰ θεοὺς εἶχον, καὶ τούτοις ὡς θεοῖς προσεκύνουν, ἅτινα
cast-things gods they-held and these as gods they-venerated which
δαιμόνων ἦσαν κατοικητήρια. Καὶ ὅτι τῇ κτίσει ἐλάτρευον
of-demons were dwellings and that the creation they-worshiped
παρὰ τὸν Κτίσαντα, φησὶν ὁ θεῖος Ἀπόστολος· «Οἵτινες
beyond the Creator says the divine Apostle who
ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι
they-exchanged the glory of-the incorruptible God in likeness

φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων, καὶ
of-corruptible man and of-birds and of-four-footed(-beasts) and
ἑρπετῶν· καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν Κτίσαντα.»
of-reptiles and worshiped the creation beyond the Creator
Τούτου χάριν ἀπηγόρευσεν ὁ Θεὸς ποιεῖν πᾶν ὁμοίωμα.
of-this for-the-sake forbade — God to-make any likeness
6 Οἶδα τὸν ἀψευδῶς εἰπόντα· «Κύριος ὁ Θεός σου, Κύριος
I-know the(-one) unlyingly having-said Lord — God your Lord
εἷς ἐστι.» Καὶ, «Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ
one is and Lord — God your you-shall-venerate and
αὐτῷ μόνῳ λατρεύσεις.» Καὶ, «Οὐκ ἔσονταί σοι θεοὶ
him alone you-shall-worship and not there-shall-be for-you gods
ἕτεροι.» Καὶ, «Οὐ ποιήσεις γλυπτὸν πᾶν ὁμοίωμα, ὅσα
other and not you-shall-make carved-thing any likeness whatever
ἐν τῷ οὐρανῷ, καὶ ὅσα ἐν τῇ γῇ.» Καὶ, «Αἰσχυνθήτωσαν
in the heaven and whatever in the earth and let-be-ashamed
πάντες οἱ προσκυνοῦντες τοῖς γλυπτοῖς.» Καὶ, «Θεοὶ, οἳ
all those venerating the carved-things and gods who
τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν.»
the heaven and the earth not made let-them-perish
Καὶ ὅσα τοιούτῳ τρόπῳ πάλαι ὁ Θεὸς λαλήσας τοῖς
and whatever in-such way of-old — God having-spoken to-the
πατράσιν, ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν τῷ
fathers at last of-the days spoke to-us in the
μονογενεῖ Υἱῷ αὐτοῦ, δι᾽ οὗ τοὺς αἰῶνας ἐποίησεν.
only-begotten Son his through whom the ages he-made
Οἶδα τὸν εἰπόντα, «Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,
I-know the(-one) having-said this but is the eternal life
ἵνα γινώσκωσί σε τὸν μόνον ζῶντα καὶ ἀληθινὸν Θεὸν,
that they-may-know you the only living and true God
καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.» Καὶ πιστεύω εἰς
and whom you-sent Jesus Christ and I-believe in

ἕνα Θεὸν, μίαν τῶν πάντων ἀρχὴν, ἄναρχον, ἄκτιστον,
one God one of-the all principle unoriginate uncreated
ἀνώλεθρον καὶ ἀθάνατον, αἰώνιον καὶ ἄϊδιον, ἀκατάληπτον,
indestructible and immortal eternal and everlasting incomprehensible
ἀσώματον, ἀόρατον, ἀπερίγραπτον, ἀσχημάτιστον· μίαν
bodiless invisible uncircumscribable shapeless one
ὑπερούσιον οὐσίαν, ὑπέρθεον θεότητα, ἐν τρισὶν ὑποστάσεσι,
supersubstantial substance supra-divine godhead in three hypostases
Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι· καὶ τούτῳ μόνῳ
Father and Son and holy Spirit and to-this alone
λατρεύω, καὶ τούτῳ μόνῳ προσάγω τῆς λατρείας
I-worship and to-this alone I-bring of-the worship
προσκύνησιν. Ἑνὶ Θεῷ προσκυνῶ, μιᾷ θεότητι, ἀλλὰ καὶ
veneration to-one God I-venerate to-one godhead but also
Τριάδι λατρεύω ὑποστάσεων· Θεῷ Πατρὶ, καὶ Θεῷ Υἱῷ
to-Trinity I-worship of-hypostases God Father and God Son
σεσαρκωμένῳ, καὶ Θεῷ ἁγίῳ Πνεύματι· οὐ τρισὶ θεοῖς,
incarnate and God holy Spirit not three gods
ἀλλ' ἑνί· οὐ διῃρημέναις ὑποστάσεσιν, ἀλλ' ἡνωμέναις.
but one not divided hypostases but united
Οὐ τρεῖς προσκυνήσεις προσάγω, ἀλλὰ μίαν· οὐχ ἑκάστῃ
not three venerations I-bring but one not to-each
τῶν ὑποστάσεων ἀναμέρος, ἀλλ' ἑνιαίως ταῖς τρισὶν
of-the hypostases separately but in-unity to-the three
ὑποστάσεσιν, ὡς ἑνὶ Θεῷ, μίαν προσάγω προσκύνησιν. Οὐ
hypostases as to-one God one I-bring veneration not
προσκυνῶ τὴν κτίσιν παρὰ τὸν Κτίσαντα, ἀλλὰ προσκυνῶ
I-venerate the creation beyond the Creator but I-venerate
τὸν Κτίστην, κτισθέντα τὸ κατ' ἐμὲ, καὶ εἰς κτίσιν
the Creator created the(-way) according-to me and into creation
ἀταπεινώτως καὶ ἀκαθαιρέτως κατεληλυθότα, ἵνα τὴν
without-abasement and without-degradation having-come-down so-that the

ἐμὴν δοξάσῃ φύσιν, καὶ θείας κοινωνὸν ἀπεργάσηται
my he-might-glorify nature and of-divine sharer might-make
φύσεως. Συμπροσκυνῶ τῷ βασιλεῖ καὶ Θεῷ, τὴν
nature I-co-venerate with-the king and God the
ἁλουργίδα τοῦ σώματος, οὐχ ὡς ἱμάτιον, οὐδ' ὡς τέταρτον
purple of-the body not as garment nor as fourth
πρόσωπον· ἄπαγε· ἀλλ' ὡς ὁμόθεον χρηματίσασαν, καὶ
person away-with-it but as of-one-godhead having-been-called and
γινομένην ὅπερ τὸ χρίσαν ἀμεταβλήτως. Οὐ γὰρ
becoming what the(-one) having-anointed unchangeably not for
θεότης ἡ φύσις γέγονε τῆς σαρκός· ἀλλ' ὥσπερ ὁ Λόγος
godhead the nature has-become of-the flesh but just-as the Word
σὰρξ ἀτρέπτως ἐγένετο, μείνας ὅπερ προῆν, οὕτω
flesh unalterably became having-remained what he-was-before so
καὶ ἡ σὰρξ Λόγος γέγονεν, οὐκ ἀπολέσασα τοῦθ' ὅπερ
also the flesh Word has-become not having-lost this which
ἐστὶ, ταυτιζομένη δὲ μᾶλλον πρὸς τὸν Λόγον καθ'
it-is being-identified but rather toward the Word according-to
ὑπόστασιν. Διὸ θαῤῥῶν εἰκονίζω Θεὸν τὸν ἀόρατον,
hypostasis wherefore taking-courage I-image God the invisible
δι' ἡμᾶς γενόμενον ἐν μεθέξει σαρκός τε καὶ αἵματος.
for us having-become in participation of-flesh both and of-blood
Οὐ τὴν ἀόρατον εἰκονίζω θεότητα, ἀλλ' εἰκονίζω Θεοῦ
not the invisible I-image godhead but I-image of-God
τὴν ὁραθεῖσαν σάρκα· εἰ γὰρ ψυχὴν εἰκονίσαι ἀμήχανον,
the seen flesh if for soul to-image impossible
πόσῳ μᾶλλον τὸν καὶ τῇ ψυχῇ δόντα τὸ ἄϋλον;
by-how-much more the(-one) also to-the soul having-given the immaterial
7 Ἀλλά φασιν· Εἶπεν ὁ Θεὸς διὰ Μωϋσέως τοῦ νομοθέτου,
but they-say said — God through Moses the lawgiver
«Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
Lord — God your you-shall-venerate and him alone

λατρεύσεις.» Καὶ, «Οὐ ποιήσεις πᾶν ὁμοίωμα, ὅσα
you-shall-worship and not you-shall-make any likeness whatever
ἐν τῷ οὐρανῷ, καὶ ὅσα ἐν τῇ γῇ· Ἀδελφοὶ, ὄντως
in the heaven and whatever in the earth brothers truly
πλανῶνται οἱ μὴ εἰδότες ὡς τὸ γράμμα ἀποκτείνει, τὸ δὲ
err those not knowing that the letter kills the but
πνεῦμα ζωοποιεῖ· οἱ μὴ ἐρευνῶντες τὸ ὑπὸ τῷ γράμματι
spirit gives-life those not searching-out the under the letter
κεκρυμμένον πνεῦμα· πρὸς οὓς ἂν ἀξίως εἴποιμι· Ὁ
hidden spirit to whom — worthily I-would-say the(-one)
τοῦτο διδάξας ὑμᾶς, διδαξάτω καὶ τὸ ἑπόμενον. Μάθε,
this having-taught you let-him-teach also the following learn
ὅπως ἑρμηνεύει αὐτὸ ὁ νομοθέτης, ὧδέ πως ἐν τῷ
how interprets it the lawgiver thus somehow in the
Δευτερονομίῳ λέγων· «Καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς
Deuteronomy saying and spoke Lord to you
ἐκ μέσου τοῦ πυρός· φωνὴν ῥημάτων ὑμεῖς ἠκούσατε,
from midst of-the fire voice of-words you heard
καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ' ἢ φωνήν.» Καὶ μετ' ὀλίγα·
and likeness not you-saw but only voice and after a-little
«Καὶ φυλάξασθε σφόδρα τὰς ψυχὰς ὑμῶν, ὅτι ὁμοίωμα
and guard exceedingly the souls your that likeness
οὐκ εἴδετε ἐν τῇ ἡμέρᾳ, ᾗ ἐλάλησε Κύριος πρὸς
not you-saw in the day in-which spoke Lord to
ὑμᾶς ἐν Χωρὴβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρὸς, μήτε
you in Horeb in the mountain from midst of-the fire neither
ἀνομήσητε, μήτε ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα,
transgress nor make for-you yourselves carved likeness
πᾶσαν εἰκόνα, ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ, ὁμοίωμα
any image likeness of-male or of-female likeness
παντὸς κτήνους τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα
of-every beast of-the(-ones) being on the earth likeness

παντὸς ὀρνέου πτερωτοῦ,» καὶ τὰ ἑξῆς. Καὶ μετὰ βραχέα·
of-every bird winged and the rest and after short-things
«Μή ποτε ἀναβλέψας εἰς τὸν οὐρανὸν, καὶ ἰδὼν τὸν
lest ever having-looked-up into the heaven and having-seen the
ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἀστέρας, καὶ πάντα
sun and the moon and the stars and all
τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσῃς
the order of-the heaven having-been-led-astray you-venerate
αὐτοῖς, καὶ λατρεύσῃς αὐτοῖς.» Ὁρᾷς, ὅτι εἷς ἐστι σκοπὸς,
them and you-worship them you-see that one is aim
ὥστε μὴ λατρεῦσαι τῇ κτίσει παρὰ τὸν Κτίσαντα; μηδὲ
so-as not to-worship the creation beyond the Creator nor
προσάγειν τὴν τῆς λατρείας προσκύνησιν, ἀλλ' ἢ μόνῳ
to-bring the of-the worship veneration but only alone
τῷ Δημιουργῷ; διὸ πανταχῇ συνάπτει τῇ προσκυνήσει
to-the Fashioner wherefore everywhere he-joins to-the veneration
τὴν λατρείαν.» Πάλιν γάρ φησιν· «Οὐκ ἔσονταί σοι
the worship again for he-says not there-shall-be for-you
θεοὶ ἕτεροι πλὴν ἐμοῦ· οὐ ποιήσεις σεαυτῷ γλυπτὸν πᾶν
gods other besides me not you-shall-make for-yourself carved-thing any
ὁμοίωμα· οὐ προσκυνήσεις αὐτοῖς, οὐδ' οὐ μὴ λατρεύσῃς
likeness not you-shall-venerate them nor not — you-shall-worship
αὐτοῖς, ὅτι ἐγώ εἰμι Κύριος ὁ Θεὸς ὑμῶν.» Καὶ πάλιν·
them for I am Lord — God your and again
«Τοὺς βωμοὺς αὐτῶν καθελεῖτε, καὶ τὰς στήλας αὐτῶν
the altars their you-shall-pull-down and the pillars their
συντρίψετε, καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε
you-shall-shatter and the carved-things of-the gods their you-shall-burn
πυρί· οὐ γὰρ μὴ προσκυνήσητε Θεῷ ἑτέρῳ.» Καὶ μετ'
with-fire not for — you-shall-venerate to-God other and after
ὀλίγα· «Καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις ἑαυτῷ.»
a-little and gods cast not you-shall-make for-yourself

Ὁρᾷς, ὡς τῆς εἰδωλολατρείας ἕνεκα ἀπαγορεύει τὴν
you-see how of-the idolatry for-the-sake he-forbids the
εἰκονογραφίαν; ὅτι ἀδύνατον εἰκονίζεσθαι Θεὸν, τὸν ἄποσον,
image-painting that impossible to-be-imaged God the quantityless
καὶ ἀπερίγραπτον, καὶ ἀόρατον; «Οὐ γὰρ εἶδος αὐτοῦ,
and uncircumscribable and invisible not for form his
φησὶν, ἑωράκατε.» Καθὰ καὶ Παῦλος ἐν μέσῳ ἑστὼς τοῦ
he-says you-have-seen just-as also Paul in midst standing of-the
Ἀρείου πάγου φησί· «Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ
of-Ares bill says offspring then being — of-God not
ὀφείλομεν νομίζειν, χρυσίῳ ἢ ἀργυρίῳ ἢ λίθῳ, χαράγματι
we-ought to-think to-gold or to-silver or to-stone graven-form
τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον.»
of-art and of-device of-man the Divine to-be like

XI · GOD SEEN IN THE FLESH

The law was a tutor for infants; Christians, come to maturity, know what may be pictured. When the invisible becomes visible in flesh, paint his birth, baptism, transfiguration, passion, and ascension, in words and in colors. Moses, who forbade likenesses, made the Cherubim. Images honor God and his friends and shame the devil; their destroyers are Christ's enemies. Trinity and consubstantial are nowhere in Scripture either, yet the Fathers defined them. The apostles saw Christ bodily; we hear his words in books and see him in images. The Meadow's demon offered to stop tempting the recluse if he stopped venerating the Lady's image.

Ἰουδαίοις μὲν οὖν, διὰ τὸ πρὸς εἰδωλολατρείαν 8
to-Jews indeed then because-of the toward idolatry
εὐόλισθον, ταῦτα νενομοθέτητο. Ἡμεῖς δὲ, θεολογικῶς
easily-slipping these-things had-been-legislated we but theologically
εἰπεῖν, οἷς ἐδόθη φυγοῦσι τὴν δεισιδαίμονα πλάνην,
to-speak to-whom it-was-given having-fled the superstitious error

καθαρῶς μετὰ Θεοῦ γενέσθαι, ἐπεγνωκόσι τὴν ἀλήθειαν, καὶ
purely with God to-be having-recognized the truth and
Θεῷ μόνῳ λατρεύειν, καὶ τῆς θεογνωσίας καταπλουτῆσαι
God alone to-worship and of-the knowledge-of-God to-be-enriched-with
τὴν τελειότητα, καὶ εἰς ἄνδρα καταντῆσαι τέλειον,
the perfection and to man to-attain perfect
παρελθοῦσι τὴν νηπιότητα, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν,
having-passed the infancy no-longer under tutor we-are
λαβόντες τὴν διακριτικὴν ἕξιν παρὰ Θεοῦ, καὶ εἰδότες τί
having-received the discerning habit from God and knowing what
τὸ εἰκονιζόμενον, καὶ τί τὸ εἰκόνι μὴ περιγραφόμενον. Ὁ
the imaged and what the by-image not circumscribed the
μὲν γὰρ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν,
indeed for law tutor our has-become to Christ
ἵνα ἐκ πίστεως δικαιωθῶμεν· καὶ ὑπὸ τὰ στοιχεῖα ἦμεν
so-that from faith we-might-be-justified and under the elements we-were
δεδουλωμένοι, ὅτε ἦμεν νήπιοι. «Ἐλθούσης δὲ τῆς πίστεως,
enslaved when we-were infants having-come but the faith
οὐκέτι ὑπὸ παιδαγωγὸν ἐσμεν.» — «Οὐ γὰρ εἶδος αὐτοῦ,
no-longer under tutor we-are not for form his
φησὶν, ἑωράκατε.» Βαβαὶ τῆς σοφίας τοῦ νομοθέτου!
he-says you-have-seen oh of-the wisdom of-the lawgiver
πῶς εἰκονισθήσεται τὸ ἀόρατον; Πῶς γραφήσεται τὸ
how will-be-imaged the invisible how will-be-painted the
ἄποσον, καὶ ἀμέγεθες, καὶ ἀόριστον, καὶ ἀνείδεον; Πῶς
quantityless and magnitudeless and boundless and formless how
χρωματουργηθήσεται τὸ ἀσώματον; Πῶς σχηματισθήσεται
will-be-colored the bodiless how will-be-shaped
τὸ ἀσχημάτιστον; τί οὖν τὸ μυστικῶς μηνυόμενον;
the shapeless what then the mystically being-indicated
δηλονότι, νῦν μὲν Θεὸν μὴ εἰκονίσῃς τὸν ἀόρατον· ὅταν
clearly now indeed God not image the invisible when

δὲ ἴδῃς διὰ σὲ γενόμενον ἄνθρωπον τὸν ἀσώματον,
but you-see because-of you having-become man the bodiless
τότε ποιήσεις τῆς ἀνθρωπίνης μορφῆς τὸ ἐκτύπωμα.
then you-will-make of-the human form the imprint
Ὅταν ὁρατὸς σαρκὶ ὁ ἀόρατος γένηται, τότε εἰκονίσεις τὸ
when visible in-flesh the invisible becomes then you-will-image the
τοῦ ὁραθέντος ὁμοίωμα. Ὅτε ὁ ἄποσος καὶ ἀπήλικος καὶ
of-the seen(-one) likeness when the quantityless and sizeless and
ἀμεγέθης ὑπεροχῇ τῆς ἑαυτοῦ φύσεως, ὁ ἐν μορφῇ
magnitudeless by-transcendence of-the his-own nature the(-one) in form
Θεοῦ ὑπάρχων, μορφὴν δούλου λαβὼν, ταύτῃ συσταλῇ πρὸς
of-God being form of-slave having-taken by-this is-contracted toward
ποσότητά τε καὶ πηλικότητα, καὶ χαρακτῆρα περίθηται
quantity both and size and character puts-on
σώματος, τότε ἐν πίναξι χάραττέ τε καὶ ἀνατίθει πρὸς
of-body then on panels engrave both and set-up for
θεωρίαν τὸν ὁραθῆναι καταδεξάμενον, χάραττε τούτου
contemplation the(-one) to-be-seen having-consented engrave his
τὴν ἄφατον συγκατάβασιν, τὴν ἐκ Παρθένου γέννησιν,
the ineffable condescension the from Virgin birth
τὴν ἐν Ἰορδάνῃ βάπτισιν, τὴν ἐν Θαβὼρ μεταμόρφωσιν,
the in Jordan baptism the on Tabor transfiguration
τὰ πάθη τὰ τῆς ἀπαθείας πρόξενα, τὰ θαύματα, τὰ τῆς
the sufferings the of-the impassibility procurers the wonders the of-the
θείας αὐτοῦ φύσεως καὶ ἐνεργείας σύμβολα, δι᾽ ἐνεργείας
divine his nature and energy symbols through energy
σαρκὸς ἀποτελούμενα, τοῦ Σωτῆρος τὴν σωτήριον ταφὴν,
of-flesh accomplished of-the Savior the saving burial
τὴν εἰς οὐρανὸν ἄνοδον· πάντα γράφε, καὶ λόγῳ, καὶ
the into heaven ascent all paint both in-word and
χρώμασιν, ἔν τε βίβλοις καὶ πίναξιν.
in-colors in both books and panels

9 «Οὐ ποιήσεις σεαυτῷ, φησὶ, γλυπτὸν, οὐδὲ πᾶν ὁμοίωμα.»
not you-shall-make for-yourself he-says carved-thing nor any likeness
Ταῦτα τοῦ Θεοῦ προστάξαντος, «Ἐποίησαν, φησὶ, τὸ
these-things — of-God having-ordered they-made he-says the
καταπέτασμα τῆς σκηνῆς τοῦ μαρτυρίου, ἐξ ὑακίνθου
veil of-the tent of-the witness of blue
καὶ πορφύρας, καὶ κοκκίνου νενησμένου, καὶ βύσσου
and purple and scarlet spun and linen
κεκλωσμένης, ἔργον ὑφαντὸν Χερουβίμ.» Καὶ, «Ἐποίησαν
twisted work woven Cherubim and they-made
τὸ ἱλαστήριον ἄνωθεν τῆς κιβωτοῦ ἐκ χρυσίου καθαροῦ,
the mercy-seat above of-the ark of gold pure
καὶ τοὺς δύο Χερουβίμ.» Τί ποιεῖς, ὦ Μωϋσῆ;
and the two Cherubim what are-you-doing O Moses
σὺ λέγεις, «Οὐ ποιήσεις σεαυτῷ γλυπτὸν, οὐδὲ πᾶν
you say not you-shall-make for-yourself carved-thing nor any
ὁμοίωμα,» καὶ σὺ καταπέτασμα κατασκευάζεις ἔργον
likeness and you veil construct work
ὑφαντὸν Χερουβὶμ, καὶ δύο Χερουβὶμ ἐκ χρυσίου καθαροῦ;
woven Cherubim and two Cherubim of gold pure
Ἀλλ' ἄκουε, τί πρὸς σὲ ὁ θεράπων τοῦ Θεοῦ Μωϋσῆς
but hear what to you the servant — of-God Moses
τοῖς πράγμασιν ἀντιφθέγγεται. Ὦ τυφλοὶ καὶ μωροὶ,
by-the deeds replies O blind and foolish
σύνετε τῶν λεγομένων τὴν δύναμιν, καὶ φυλάξασθε
understand of-the(-things) said the force and guard
σφόδρα τὰς ψυχὰς ὑμῶν. Εἶπον, ὅτι «Ὁμοίωμα οὐκ εἴδετε
exceedingly the souls your I-said that likeness not you-saw
ἐν τῇ ἡμέρᾳ, ᾗ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐν Χωρὴβ
in the day in-which spoke Lord to you in Horeb
ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρὸς, μήποτε ἀνομήσητε,
in the mountain from midst of-the fire lest you-transgress

καὶ ποιήσητε ὑμῖν αὐτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν εἰκόνα·
and make for-you yourselves carved likeness any image
καὶ θεοὺς χωνευτοὺς οὐ ποιήσεις σεαυτῷ.» Οὐχ εἶπον, Οὐ
and gods cast not you-shall-make for-yourself not I-said not
ποιήσεις εἰκόνα Χερουβὶμ, ὡς δούλων παρεστηκότων τῷ
you-shall-make image Cherubim as of-slaves standing-by the
ἱλαστηρίῳ, ἀλλ', «Οὐ ποιήσεις σεαυτῷ θεοὺς χωνευτοὺς,
mercy-seat but not you-shall-make for-yourself gods cast
καὶ, «Οὐ ποιήσεις πᾶν ὁμοίωμα,» ὡς θεοὺς, οὐδ' οὐ μὴ
and not you-shall-make any likeness as gods nor not —
λατρεύσῃς τῇ κτίσει παρὰ τὸν Κτίσαντα. Ὁμοίωμα μὲν
you-shall-worship the creation beyond the Creator likeness indeed
οὖν Θεοῦ οὐκ ἐποίησα, οὐδὲ μὴν ἑτέρου τινὸς ὡς Θεοῦ,
then of-God not I-made nor indeed of-other any as God
οὐδὲ ἀνθρώπου· δεδούλωτο γὰρ τῇ ἁμαρτίᾳ ἡ φύσις
nor of-man had-been-enslaved for to-the sin the nature
τῆς ἀνθρωπότητος· οὐδὲ ἐλάτρευσα τῇ κτίσει παρὰ τὸν
of-the humanity nor I-worshiped the creation beyond the
Κτίσαντα, πάσης δὲ τῆς κτίσεως ὁμοίωμα τὴν σκηνὴν
Creator of-all but the creation likeness the tent
κατεσκεύασα, «κατὰ τὸν τύπον τὸν δειχθέντα μοι ἐν
I-prepared according-to the type the shown to-me in
τῷ ὄρει,» καὶ Χερουβὶμ σκιάζοντα τὸ ἱλαστήριον, ὡς
the mountain and Cherubim overshadowing the mercy-seat as
Θεῷ παρεστηκότα. Εἶδες, πῶς ἀνεφάνη ὁ σκοπὸς τῆς
to-God standing-by did-you-see how was-revealed the aim of-the
Γραφῆς τοῖς συνετῶς ἐρευνῶσι; δεῖ γὰρ γινώσκειν,
Scripture to-the(-ones) intelligently searching one-must for know
ἀγαπητοὶ, ὅτι ἐν παντὶ πράγματι ἡ ἀλήθεια ζητεῖται, καὶ
beloved that in every matter the truth is-sought and
τὸ ψεῦδος, καὶ ὁ σκοπὸς τοῦ ποιοῦντος, εἰ καλός

ἐστιν, ἢ κακός. Ἐν μὲν γὰρ τῷ Εὐαγγελίῳ, καὶ Θεὸς,
it-is or bad in indeed for the Gospel both God
καὶ ἄγγελος, καὶ ἄνθρωπος, καὶ γῆ, καὶ ὕδωρ, καὶ πῦρ,
and angel and man and earth and water and fire
καὶ ἀὴρ, καὶ ἥλιος, καὶ σελήνη, καὶ φῶς, καὶ σκότος,
and air and sun and moon and light and darkness
καὶ Σατανᾶς, καὶ δαίμονες, καὶ ὄφεις, καὶ σκορπίοι, καὶ
and Satan and demons and serpents and scorpions and
ζωὴ, καὶ θάνατος, καὶ ᾅδης, καὶ ἀρεταὶ, καὶ κακίαι, καὶ
life and death and hades and virtues and vices and
πάντα καλά τε καὶ κακὰ, εἰσὶ γεγραμμένα. Ἀλλ' ὅμως,
all good both and bad are written but nevertheless
ἐπειδὴ τὰ περὶ αὐτῶν λεγόμενα ἀληθῆ εἰσι, καὶ ὁ
since the(-things) about them said true are and the
σκοπὸς πρὸς δόξαν Θεοῦ ἐστι καὶ σωτηρίαν ἡμῶν, καὶ
aim toward glory of-God is and salvation our and
δόξα μὲν τῶν ὑπ' αὐτοῦ δοξαζομένων ἁγίων, αἰσχύνη δὲ
glory indeed of-the by him glorified saints shame but
τοῦ διαβόλου καὶ τῶν δαιμόνων αὐτοῦ, προσκυνοῦμεν, καὶ
of-the devil and of-the demons his we-venerate and
περιπτυσσόμεθα, καὶ καταφιλοῦμεν, καὶ ὀφθαλμοῖς, καὶ
embrace and kiss and with-eyes and
χείλεσι, καὶ καρδίᾳ ἀσπαζόμεθα. Ὁμοίως καὶ πᾶσαν τὴν
with-lips and with-heart we-greet likewise also all the
Παλαιὰν καὶ Καινὴν Διαθήκην, τούς τε λόγους τῶν ἁγίων
Old and New Testament the both words of-the saints
καὶ ἐκκρίτων Πατέρων· τὴν δὲ αἰσχρὰν καὶ μυσαρὰν καὶ
and select Fathers the but shameful and abominable and
ἀκάθαρτον γραφὴν τῶν καταράτων Μανιχαίων, τὰ αὐτὰ
unclean writing of-the accursed Manichaeans the same
ὀνόματα περιέχουσαν, καὶ πρὸς δόξαν τοῦ διαβόλου καὶ
names containing and toward glory of-the devil and

τῶν δαιμόνων αὐτοῦ, καὶ ἀπώλειαν ψυχῶν ἐφευρεθεῖσαν,
of-the demons his and destruction of-souls invented
ἀποπτύομεν καὶ ἀποβαλλόμεθα· οὕτω καὶ ἐν τῷ πράγματι
we-spit-out and cast-away so also in the matter
τῶν εἰκόνων, χρὴ ἐρευνᾷν τήν τε ἀλήθειαν καὶ τὸν
of-the images one-must search the both truth and the
σκοπὸν τῶν ποιούντων· καὶ εἰ μὲν ἀληθὴς καὶ
aim of-the(-ones) making and if indeed true and
ὀρθὸς καὶ πρὸς δόξαν Θεοῦ καὶ τῶν ἁγίων αὐτοῦ, καὶ
right and toward glory of-God and of-the saints his and
πρὸς ζῆλον ἀρετῆς, καὶ ἀποφυγὴν κακίας, καὶ σωτηρίαν
toward zeal of-virtue and avoidance of-vice and salvation
ψυχῶν γίνονται, ἀποδέχεσθαι, καὶ τιμᾷν, ὡς εἰκόνας, καὶ
of-souls they-are-made to-accept and to-honor as images and
μιμήματα, καὶ ὁμοιώματα, καὶ βίβλους τῶν ἀγραμμάτων
imitations and likenesses and books of-the unlettered
καὶ ὑπόμνησιν, καὶ προσκυνεῖν, καὶ καταφιλεῖν, καὶ
and reminder and to-venerate and to-kiss and
ὀφθαλμοῖς, καὶ χείλεσιν, καὶ καρδίᾳ ἀσπάζεσθαι, ὡς
with-eyes and with-lips and with-heart to-greet as
σεσαρκωμένου Θεοῦ ὁμοίωμα, ἢ τῆς τούτου μητρὸς, ἢ
of-incarnate God likeness or of-the his mother or
τῶν ἁγίων τῶν κοινωνῶν τῶν παθημάτων αὐτοῦ, καὶ
of-the saints the sharers of-the sufferings his and
τῆς δόξης τοῦ Χριστοῦ, καὶ νικητῶν καὶ καθαιρετῶν τοῦ
of-the glory — of-Christ and victors and destroyers of-the
διαβόλου καὶ τῶν δαιμόνων, καὶ τῆς πλάνης αὐτῶν. Εἰ
devil and of-the demons and of-the error their if
δὲ τῆς θεότητος τῆς ἀΰλου καὶ ἀσωμάτου εἰκόνα τις
but of-the godhead the immaterial and bodiless image anyone
τολμήσει ποιῆσαι, ὡς ψευδῆ ἀποβαλλόμεθα· καὶ ἐάν τις
shall-dare to-make as false we-cast-away and if anyone

ἐπὶ δόξῃ καὶ τιμῇ καὶ προσκυνήσει τοῦ διαβόλου ἢ τῶν
for glory and honor and veneration of-the devil or of-the
δαιμόνων, καταπτύομεν καὶ πυρὶ ἀναλίσκομεν. Καὶ ἐάν
demons we-spit-upon and with-fire we-consume and if
τις ἀνθρώπων, ἢ κτηνῶν, ἢ πετεινῶν, ἢ ἑρπετῶν, ἢ
anyone of-men or of-beasts or of-birds or of-reptiles or
ἄλλης τινὸς κτίσεως θεοποιήσῃ εἰκόνα, ἀναθεματίζομεν
of-other some creation makes-a-god image we-anathematize
τοῦτον. Ὥσπερ γὰρ τὰ ἱερὰ καὶ τοὺς ναοὺς τῶν δαιμόνων
this-man just-as for the shrines and the temples of-the demons
καθεῖλον οἱ ἅγιοι Πατέρες, καὶ ἐν τοῖς αὐτῶν τόποις ναοὺς
pulled-down the holy Fathers and in the their places temples
ἐπ᾽ ὀνόματι Θεοῦ καὶ ἁγίων ἤγειραν, καὶ τούτους σέβομεν,
in name of-God and of-saints raised and these we-revere
οὕτω καὶ τὰς εἰκόνας τῶν δαιμόνων καθεῖλον, καὶ ἀντ᾽
so also the images of-the demons they-pulled-down and in-place-of
ἐκείνων ἤγειραν εἰκόνας Χριστοῦ, καὶ τῆς τούτου Μητρὸς,
those raised images of-Christ and of-the his Mother
καὶ τῶν ἁγίων, καὶ ταύτας σέβομεν. Καὶ ἐπὶ μὲν
and of-the saints and these we-revere and in-the-time-of indeed
τῆς Παλαιᾶς οὔτε ναοὺς ἐπ᾽ ὀνόματι ἀνθρώπων ἤγειρεν ὁ
the Old neither temples in name of-men raised —
Ἰσραὴλ, οὔτε μνημόσυνον ἑωρτάζετο· ἔτι γὰρ ὑπὸ κατάραν
Israel nor memorial was-celebrated still for under curse
ἦν ἡ τῶν ἀνθρώπων φύσις, καὶ ὁ θάνατος κατάκρισις ἦν·
was the of-the men nature and the death condemnation was
διὸ καὶ ἐπενθεῖτο, καὶ ὁ ἁπτόμενος τοῦ σώματος
wherefore also it-was-mourned and the(-one) touching the body
τοῦ τεθνηκότος, ἀκάθαρτος ἐλογίζετο. Νῦν δὲ, ἀφ᾽ οὗ
of-the dead(-one) unclean was-reckoned now but from which(-time)
ἡ θεότης τῇ ἡμετέρᾳ φύσει ἀσυγχύτως συνεκράθη, οἷόν
the godhead with-the our nature unconfusedly was-blended as-it-were

τι ζωοποιὸν καὶ σωτήριον φάρμακον, ὄντως ἐδοξάσθη ἡ
some life-giving and saving remedy truly was-glorified the
φύσις ἡμῶν, καὶ πρὸς ἀφθαρσίαν μετεστοιχειώθη· διὸ
nature our and toward incorruption was-transformed wherefore
καὶ ναοὶ αὐτοῖς ἐγείρονται, καὶ εἰκόνες ἀναγράφονται.
also temples for-them are-raised and images are-painted
Γινωσκέτω οὖν πᾶς ἄνθρωπος, ὡς ὁ τὴν εἰκόνα τὴν 10
let-him-know then every man that the(-one) the image the
πρὸς δόξαν καὶ ὑπόμνησιν τοῦ Χριστοῦ καὶ τῆς τούτου
toward glory and remembrance — of-Christ and of-the his
Μητρὸς τῆς ἁγίας Θεοτόκου, ἤ τινος τῶν ἁγίων, ἔτι δὲ
Mother the holy God-bearer or of-some of-the saints further and
πρὸς αἰσχύνην τοῦ διαβόλου καὶ τῆς ἥττης αὐτοῦ καὶ τῶν
toward shame of-the devil and of-the defeat his and of-the
δαιμόνων αὐτοῦ, ἐκ θείου πόθου καὶ ζήλου γενομένην,
demons his out-of divine longing and zeal made
καταλύειν ἐπιχειρῶν, καὶ μὴ προσκυνῶν καὶ τιμῶν καὶ
to-destroy attempting and not venerating and honoring and
ἀσπαζόμενος πόθῳ τοῦ εἰκονιζομένου, ὡς εἰκόνα τιμίαν,
greeting with-longing of-the imaged(-one) as image honored
καὶ οὐχ ὡς Θεὸν, ἐχθρός ἐστι Χριστοῦ, καὶ τῆς ἁγίας
and not as God enemy is of-Christ and of-the holy
Θεοτόκου, καὶ τῶν ἁγίων, ἐκδικητὴς δὲ τοῦ διαβόλου καὶ
God-bearer and of-the saints avenger but of-the devil and
τῶν δαιμόνων αὐτοῦ, ἔργῳ ἐπιδεικνύμενος τὴν λύπην, ὅτι
of-the demons his in-deed displaying the grief that
ὁ Θεὸς καὶ οἱ ἅγιοι αὐτοῦ τιμῶνται καὶ δοξάζονται, ὁ δὲ
— God and the saints his are-honored and are-glorified the but
διάβολος καταισχύνεται. Ἡ γὰρ εἰκὼν θρίαμβός ἐστι, καὶ
devil is-put-to-shame the for image triumph is and
φανέρωσις, καὶ στηλογραφία, εἰς μνήμην τῆς νίκης τῶν
manifestation and inscribed-record for memory of-the victory of-the(-ones)

ἀριστευσάντων καὶ διαπρεψάντων, καὶ τῆς αἰσχύνης
having-excelled and having-been-distinguished and of-the shame
τῶν ἡττηθέντων καὶ καταβληθέντων. Εἶδον πολλάκις
of-the(-ones) defeated and cast-down I-have-seen often
ποθοῦντας, ἱμάτιον τοῦ ποθουμένου θεασαμένους, ὡς αὐτὸν
lovers garment of-the beloved having-beheld as himself
τὸν ποθούμενον ἀσπασαμένους τὸ ἱμάτιον, ὀφθαλμοῖς τε
the beloved having-embraced the garment with-eyes both
καὶ χείλεσι. Χρὴ ἀποδιδόναι πᾶσι τὰς ὀφειλάς, κατὰ
and with-lips one-must to-render to-all the dues according-to
τὸν ἅγιον Παῦλον τὸν ἀπόστολον, «τῷ τὴν τιμὴν, τὴν
the holy Paul the apostle to-the(-one) the honor the
τιμήν· καὶ βασιλεῖ μὲν, ὡς ὑπερέχοντι, τοῖς δὲ ἄρχουσιν,
honor and to-king indeed as excelling to-the but rulers
ὡς δι' αὐτῶν ἀποστελλομένοις·» ἑκάστῳ, κατὰ τὸ
as through them being-sent to-each according-to the
μέτρον τοῦ ἀξιώματος.
measure of-the dignity

11 Ποῦ εὗρες ἐν τῇ Παλαιᾷ, ἢ ἐν τῷ Εὐαγγελίῳ ὄνομα
where did-you-find in the Old or in the Gospel name
Τριάδος, ἢ ὁμοούσιον, ἢ μίαν φύσιν θεότητος τρανῶς,
of-Trinity or consubstantial or one nature of-godhead plainly
ἢ τρεῖς ὑποστάσεις αὐτολεξεὶ, ἢ μίαν ὑπόστασιν τοῦ
or three hypostases word-for-word or one hypostasis —
Χριστοῦ, ἢ δύο φύσεις αὐτολεξεί; Ἀλλ' ὅμως, ἐπειδὴ, ἐκ
of-Christ or two natures word-for-word but nevertheless since from
τῶν ἰσοδυναμουσῶν λέξεων τῶν ἐν τῇ Γραφῇ κειμένων,
the equivalent words the(-ones) in the Scripture lying
ὥρισαν ταῦτα οἱ ἅγιοι Πατέρες, δεχόμεθα, καὶ τοὺς μὴ
defined these-things the holy Fathers we-accept and those not
δεχομένους ἀναθεματίζομεν· ἐγὼ δὲ παριστῶ σοι ἐν τῇ
accepting we-anathematize I but I-present to-you in the

Παλαιᾷ, ὅτι προσέταξεν ὁ Θεὸς ποιεῖν εἰκόνας· πρῶτον μὲν
Old that ordered — God to-make images first indeed
αὐτὴν τὴν σκηνὴν, καὶ πάντα τὰ ὄντα ἐν αὐτῇ. Καὶ
itself the tent and all the(-things) being in it and
ἐν τοῖς Εὐαγγελίοις αὐτὸς ὁ Κύριος, τοῖς πειραστικῶς
in the Gospels himself the Lord to-the(-ones) testingly
ἐρωτήσασιν, «Εἰ ἔξεστι Καίσαρι δοῦναι κῆνσον;» εἶπεν·
having-asked if it-is-lawful to-Caesar to-give tax said
«Ἀγάγετέ μοι τὸ νόμισμα.» Καὶ ὑπέδειξαν αὐτῷ δηνάριον,
bring me the coin and they-showed him denarius
καὶ ἠρώτησεν αὐτοὺς, «Τίνος εἰκόνα ἔχει;» Οἱ δὲ εἶπον,
and he-asked them whose image has-it they but said
«Καίσαρος.» Καὶ εἶπεν, «Ἀπόδοτε τὰ τοῦ Καίσαρος,
of-Caesar and he-said render the(-things) — of-Caesar
Καίσαρι, καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.» Ἐπειδὴ εἰκόνα
to-Caesar and the(-things) — of-God — to-God since image
Καίσαρος ἔχει, Καίσαρός ἐστι, καὶ ἀπόδοτε Καίσαρι· καὶ
of-Caesar it-has of-Caesar it-is and render to-Caesar also
τὴν εἰκόνα Χριστοῦ, ἀπόδοτε Χριστῷ· Χριστοῦ γάρ ἐστιν.
the image of-Christ render to-Christ of-Christ for it-is
Ὁ Κύριος μακαρίζων τοὺς μαθητὰς, εἶπε· «Πολλοὶ βασιλεῖς 12
the Lord blessing the disciples said many kings
καὶ προφῆται ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ
and prophets desired to-see what you-see and not
εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ὑμῶν
saw and to-hear what you-hear and not heard your
δὲ μακάριοί εἰσιν οἱ ὀφθαλμοὶ, ὅτι βλέπουσι, καὶ τὰ
but blessed are the eyes because they-see and the
ὦτα, ὅτι ἀκούουσιν.» Εἶδον οὖν οἱ ἀπόστολοι σωματικῶς
ears because they-hear saw then the apostles bodily
τὸν Χριστὸν, καὶ τὰ πάθη, καὶ τὰ θαύματα αὐτοῦ, καὶ
— Christ and the sufferings and the wonders his and

ἤκουσαν τῶν λόγων αὐτοῦ· ἐπιθυμοῦμεν καὶ ἡμεῖς ἰδεῖν, καὶ
heard the words his we-desire also we to-see and
ἀκοῦσαι, καὶ μακαρισθῆναι. Εἶδον ἐκεῖνοι πρόσωπον πρὸς
to-hear and to-be-blessed saw they face to
πρόσωπον, ἐπειδὴ παρῆν σωματικῶς· ἡμεῖς δὲ, ἐπειδὴ
face since he-was-present bodily we but since
σωματικῶς οὐ πάρεστιν, ὥσπερ διὰ βίβλων ἀκούομεν
bodily not he-is-present just-as through books we-hear
τῶν λόγων αὐτοῦ, καὶ ἁγιαζόμεθα τὴν ἀκοὴν, καὶ δι᾽
the words his and are-sanctified the hearing and through
αὐτῆς τὴν ψυχὴν, καὶ μακαριζόμεθα, καὶ προσκυνοῦμεν,
it the soul and are-blessed and venerate
τιμῶντες τὰς βίβλους, δι᾽ ὧν ἀκούομεν τῶν λόγων
honoring the books through which we-hear the words
αὐτοῦ· οὕτως καὶ διὰ γραφῆς εἰκόνων θεωροῦμεν τὸ
his so also through painting of-images we-behold the
ἐκτύπωμα τοῦ σωματικοῦ χαρακτῆρος αὐτοῦ, καὶ τῶν
imprint of-the bodily portrait his and of-the
θαυμάτων καὶ τῶν παθημάτων αὐτοῦ, καὶ ἁγιαζόμεθα,
wonders and of-the sufferings his and are-sanctified
καὶ πληροφορούμεθα, καὶ χαίρομεν, καὶ μακαριζόμεθα, καὶ
and are-fully-assured and rejoice and are-blessed and
σέβομεν, καὶ τιμῶμεν, καὶ προσκυνοῦμεν τὸν χαρακτῆρα
revere and honor and venerate the portrait
αὐτοῦ τὸν σωματικόν. Θεωροῦντες δὲ τὸν σωματικὸν
his the bodily beholding but the bodily
χαρακτῆρα αὐτοῦ, ἐννοοῦμεν ὡς δυνατὸν καὶ τὴν δόξαν
portrait his we-conceive as possible also the glory
τῆς θεότητος αὐτοῦ. Ἐπειδὴ γὰρ διπλοῖ ἐσμεν, ἐκ
of-the godhead his since for double we-are of
ψυχῆς καὶ σώματος κατεσκευασμένοι, καὶ οὐ γυμνὴ ἡμῶν
soul and body constituted and not naked our

ἐστιν ἡ ψυχὴ, ἀλλ᾽ ὡς ὑπὸ παραπετάσματι καλύπτεται,
is the soul but as under curtain is-covered
ἀδύνατον ἡμᾶς ἐκτὸς τῶν σωματικῶν ἐλθεῖν ἐπὶ τὰ
impossible us apart-from the bodily-things to-come to the
νοητά. Ὥσπερ οὖν διὰ λόγων αἰσθητῶν ἀκούομεν
intelligible-things just-as then through words perceptible we-hear
ὠσὶ σωματικοῖς, καὶ νοοῦμεν τὰ πνευματικὰ, οὕτω
with-ears bodily and understand the spiritual-things so
διὰ σωματικῆς θεωρίας ἐρχόμεθα ἐπὶ τὴν πνευματικὴν
through bodily contemplation we-come to the spiritual
θεωρίαν. Διὰ τοῦτο σῶμα καὶ ψυχὴν ἀνέλαβεν ὁ
contemplation because-of this body and soul took-up —
Χριστὸς, ἐπειδὴ σῶμα καὶ ψυχὴν ἔχει ὁ ἄνθρωπος· διὰ
Christ since body and soul has the man because-of
τοῦτο καὶ τὸ βάπτισμα διπλοῦν, ἐξ ὕδατος καὶ πνεύματος,
this also the baptism double of water and spirit
καὶ ἡ κοινωνία, καὶ ἡ προσευχὴ, καὶ ἡ ψαλμῳδία, πάντα
and the communion and the prayer and the psalmody all
διπλᾶ, σωματικὰ καὶ πνευματικὰ, καὶ φῶτα καὶ θυμιάματα.
double bodily and spiritual and lights and incenses
Ἀλλὰ πάντα ἐάσας, κατὰ μόνων τῶν εἰκόνων ὥρμησεν 13
but all-things having-left against only the images rushed
ὁ διάβολος· καὶ τοσοῦτος αὐτῷ φθόνος ἐστὶ κατὰ τῶν
the devil and so-great to-him envy is against the
εἰκόνων, ὡς καὶ ἐν τῷ Λειμωναρίῳ τοῦ ἁγίου Σωφρονίου
images that also in the Meadow of-the holy Sophronius
τοῦ πατριάρχου Ἱεροσολύμων, γεγράφθαι οὕτως· «Ἔλεγεν
the patriarch of-Jerusalem to-be-written thus used-to-say
ὁ ἀββᾶς Θεόδωρος ὁ Αἰλιώτης, ὅτι ἦν τις
the abba Theodore the Aeliote that there-was a-certain
ἔγκλειστος εἰς τὸ ὄρος τῶν Ἐλαιῶν, ἀγωνιστής· πάντη
recluse on the mountain of-the Olives struggler in-every-way

δὲ αὐτῷ ἐπολέμει ὁ δαίμων τῆς πορνείας. Ἐν μιᾷ οὖν ὡς
but on-him made-war the demon of-the fornication on one-day then when
ἐπέκειτο αὐτῷ σφοδρῶς, ἤρξατο ὁ γέρων ἀποδύρεσθαι, καὶ
he-pressed-upon him violently began the old-man to-lament and
λέγειν τῷ δαίμονι· Ἕως πότε οὐκ ἐνδίδως μοι; Ἀπόστα
to-say to-the demon until when not do-you-give-way to-me depart
λοιπὸν ἀπ᾽ ἐμοῦ, συνεγήρασάς μοι. Φαίνεται αὐτῷ ὁ
henceforth from me you-have-grown-old-with me appears to-him the
δαίμων ὀφθαλμοφανῶς, λέγων· Ὄμοσόν μοι ὅτι οὐδενὶ
demon visibly saying swear to-me that to-no-one
λέγεις, ὃ μέλλω λέγειν σοι, καὶ οὐκέτι σοι πολεμῶ.
you-will-tell what I-am-about to-say to-you and no-longer you I-will-fight
Καὶ ὤμοσεν αὐτῷ ὁ γέρων, ὅτι Μὰ τὸν κατοικοῦντα
and swore to-him the old-man that by the(-one) dwelling
ἐν τοῖς ὑψίστοις, οὐκ εἴπω τινὶ ἅπερ εἴπῃς μοι. Τότε
in the highest not I-will-tell anyone what you-may-tell me then
λέγει αὐτῷ ὁ δαίμων· Μὴ προσκυνήσῃς ταύτῃ τῇ εἰκόνι,
says to-him the demon not venerate this the image
καὶ οὐκέτι σοι πολεμήσω. Εἶχε δὲ ἡ εἰκὼν ἐκτύπωμα, τὴν
and no-longer you I-will-fight had but the image imprint the
Δέσποιναν ἡμῶν ἁγίαν Μαρίαν τὴν Θεοτόκον, βαστάζουσαν
Lady our holy Mary the God-bearer carrying
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. Ἰδὲ τίνα μιμοῦνται
the Lord our Jesus Christ see whom imitate
οἱ προσκυνεῖσθαι τὰς εἰκόνας κωλύοντες, καὶ τίνος
those to-be-venerated the images preventing and whose
εἰσὶν ὄργανα· ὁ γὰρ δαίμων τῆς πορνείας ᾑρετίσατο
are instruments the for demon of-the fornication chose
μὴ προσκυνεῖσθαι τὴν εἰκόνα τῆς Δεσποίνης, ἤπερ εἰς
not to-be-venerated the image of-the Lady rather-than into

τὴν τῆς πορνείας ἀκαθαρσίαν ἐμπεσεῖν τὸν γέροντα, ὡς
the of-the fornication uncleanness to-fall the old-man as
μείζονα τῆς πορνείας ἁμαρτίαν ταύτην ἐπιστάμενος.»
greater than-the fornication sin this knowing
Ἀλλ' ἐπειδὴ περὶ εἰκόνος ὁ λόγος ἐστὶ καὶ προσκυνήσεως, 14
but since about image the discourse is and veneration
φέρε πλατύτερον περὶ τούτων τὸν λόγον διευκρινήσωμεν·
come more-broadly about these the discourse let-us-distinguish
καὶ εἴπωμεν πρῶτον, τί ἐστιν εἰκών· δεύτερον, τίνος
and let-us-say first what is image second for-what
χάριν γέγονεν εἰκών· τρίτον, πόσαι διαφοραὶ εἰκόνων·
sake has-come-about image third how-many differences of-images
τέταρτον, τί τὸ εἰκονιζόμενον, καὶ τί τὸ μὴ εἰκονιζόμενον·
fourth what the imaged and what the not imaged
πέμπτον, τίς πρῶτος ἐποίησεν εἰκόνας.
fifth who first made images
Εἶτα καὶ περὶ προσκυνήσεως· πρῶτον, τί ἐστι 15
then also about veneration first what is
προσκύνησις· δεύτερον, πόσοι τρόποι προσκυνήσεως·
veneration second how-many modes of-veneration
τρίτον, πόσα τὰ προσκυνούμενα εὑρίσκομεν ἐν τῇ
third how-many the venerated(-things) we-find in the
Γραφῇ· τέταρτον, ὅτι πᾶσα προσκύνησις διὰ τὸν φύσει
Scripture fourth that all veneration because-of the by-nature
προσκυνητὸν Θεόν ἐστι· πέμπτον, ὅτι ἡ τῆς εἰκόνος τιμὴ
venerable God is fifth that the of-the image honor
ἐπὶ τὸ πρωτότυπον διαβαίνει.
to the prototype passes

XII · WHAT AN IMAGE IS

An image is a likeness that shows its prototype while differing from it. It reveals what is hidden, for man's benefit. There are six kinds: the Son, the natural image of the Father; God's eternal counsels; man made after God's image; the figures by which Scripture shows the invisible; types that foreshadow what is to come; and memorials of what has happened, in writing and in painting. Bodies, angels, and souls may be pictured by shapes; the divine nature may not. God first begot his Son as his image and made man after it; patriarchs and prophets saw figures of the Son to come. So John images Christ and honors saints above angels.

16 Πρῶτον, τί ἐστι εἰκών.

first what is image

Εἰκὼν μὲν οὖν ἐστιν ὁμοίωμα, καὶ παράδειγμα, καὶ

image indeed then is likeness and pattern and

ἐκτύπωμά τινος, ἐν ἑαυτῷ δεικνύον τὸ εἰκονιζόμενον.

imprint of-something in itself showing the imaged(-thing)

Πάντως δὲ οὐ κατὰ πάντα ἔοικεν ἡ εἰκὼν τῷ πρωτοτύπῳ,

certainly but not in all-respects resembles the image the prototype

τουτέστι τῷ εἰκονιζομένῳ· ἄλλο γάρ ἐστιν ἡ εἰκὼν, καὶ ἄλλο

that-is the imaged(-thing) other for is the image and other

τὸ εἰκονιζόμενον, καὶ πάντως ὁρᾶται ἐν αὐτοῖς διαφορὰ,

the imaged(-thing) and certainly is-seen in them difference

ἐπεὶ οὐκ ἄλλο τοῦτο, καὶ ἄλλο ἐκεῖνο. Οἷόν τι λέγω·

since not other this and other that such-as something I-say

Ἡ εἰκὼν τοῦ ἀνθρώπου, εἰ καὶ τὸν χαρακτῆρα ἐκτυποῖ τοῦ

the image of-the man if even the character imprints of-the

σώματος, ἀλλὰ τὰς ψυχικὰς δυνάμεις οὐκ ἔχει· οὔτε γὰρ ζῇ,

body but the of-soul powers not has neither for it-lives

οὔτε λογίζεται, οὔτε φθέγγεται, οὔτε αἰσθάνεται, οὔτε μέλος

nor reasons nor speaks nor perceives nor limb

κινεῖ· καὶ ὁ υἱὸς, εἰκὼν φυσικὴ ὢν τοῦ πατρὸς, ἔχει τι
moves and the son image natural being of-the father has something
παρηλλαγμένον πρὸς αὐτόν. Υἱὸς γάρ ἐστι, καὶ οὐ πατήρ.
varied toward him son for he-is and not father
Δεύτερον, τίνος χάριν ἐστὶν ἡ εἰκών. 17
second for-what sake is the image
Πᾶσα εἰκὼν ἐκφαντορικὴ τοῦ κρυφίου ἐστὶ καὶ δεικτική.
every image revealing of-the hidden is and showing
Οἷόν τι λέγω· Ἐπειδὴ ὁ ἄνθρωπος, οὔτε τοῦ
such-as something I-say since the man neither of-the
ἀοράτου γυμνὴν ἔχει τὴν γνῶσιν, σώματι καλυπτομένης
invisible naked has the knowledge by-body being-covered
τῆς ψυχῆς, οὔτε τῶν μετ᾽ αὐτὸν ἐσομένων, οὔτε
the soul nor of-the(-things) after him going-to-be nor
τῶν τόπῳ διεστηκότων καὶ ἀπεχόντων, ὡς τόπῳ
of-the(-things) in-place separated and distant as in-place
καὶ χρόνῳ περιγραφόμενος, πρὸς ὁδηγίαν γνώσεως, καὶ
and in-time circumscribed for guidance of-knowledge and
φανέρωσιν, καὶ δημοσίευσιν τῶν κεκρυμμένων, ἐπενοήθη
manifestation and publication of-the hidden(-things) was-devised
ἡ εἰκών· πάντως δὲ πρὸς ὠφέλειαν καὶ εὐεργεσίαν καὶ
the image certainly but for benefit and good-deed and
σωτηρίαν, ὅπως στηλιτευομένων καὶ θριαμβευομένων τῶν
salvation so-that being-displayed and being-paraded the
πραγμάτων, διαγνῶμεν τὰ κεκρυμμένα, καὶ τὰ μὲν καλὰ
matters we-may-discern the hidden(-things) and the indeed good
ποθήσωμεν καὶ ζηλώσωμεν, τὰ δὲ ἐναντία, τουτέστι τὰ
we-may-long-for and emulate the but opposite that-is the
κακὰ, ἀποστραφῶμεν καὶ μισήσωμεν.
evil we-may-turn-from and hate
Τρίτον, πόσαι διαφοραὶ εἰκόνων. 18
third how-many differences of-images

Διαφοραὶ δὲ εἰκόνων εἰσί· πρώτη μὲν οὖν εἰκὼν ἐστιν
differences but of-images are first indeed then image is
ἡ φυσική. Ἐν ἑκάστῳ δὲ πράγματι δεῖ πρῶτον εἶναι τὸ
the natural in each but matter must first be the
κατὰ φύσιν, καὶ τότε τὸ κατὰ θέσιν καὶ μίμησιν· οἷον
by nature and then the by convention and imitation such-as
δεῖ πρῶτον εἶναι φύσει ἄνθρωπον, καὶ τότε θέσει
must first be by-nature man and then by-convention
κατὰ μίμησιν. Πρώτη οὖν φυσικὴ καὶ ἀπαράλλακτος εἰκὼν
by imitation first then natural and unvarying image
τοῦ ἀοράτου Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ἐν ἑαυτῷ δεικνὺς
of-the invisible God the Son of-the Father in himself showing
τὸν Πατέρα. «Θεὸν μὲν γὰρ οὐδεὶς ἑώρακε πώποτε.» Καὶ
the Father God indeed for no-one has-seen ever and
πάλιν· «Οὐχ ὅτι τὸν Πατέρα τις ἑώρακεν.» Ὅτι δὲ εἰκών
again not that the Father anyone has-seen that but image
ἐστιν ὁ Υἱὸς τοῦ Πατρὸς, φησὶν ὁ Ἀπόστολος· «Ὅς
is the Son of-the Father says the Apostle who
ἐστιν εἰκὼν τοῦ ἀοράτου Θεοῦ.» Καὶ πρὸς Ἑβραίους· «Ὢν
is image of-the invisible God and to Hebrews who
ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως
being radiance of-the glory and imprint of-the hypostasis
αὐτοῦ.» Καὶ ὅτι ἐν ἑαυτῷ δεικνύει τὸν Πατέρα, ἐν
his and that in himself he-shows the Father in
τῷ κατὰ Ἰωάννην Εὐαγγελίῳ τοῦ Φιλίππου εἰπόντος,
the according-to John Gospel — Philip having-said
«Δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν,» φησὶν ὁ
show us the Father and it-suffices us says the
Κύριος· «Τοσοῦτον χρόνον ἔχω μεθ' ὑμῶν, καὶ οὐκ
Lord so-long time I-have(-been) with you and not
ἔγνωκάς με, Φίλιππε; ὁ ἑωρακώς με, ἑώρακε τὸν
you-have-known me Philip the(-one) having-seen me has-seen the

Πατέρα.» Ἔστι μὲν ὁ Υἱὸς εἰκὼν τοῦ Πατρὸς φυσικὴ,
Father is indeed the Son image of-the Father natural
ἀπαράλλακτος, κατὰ πάντα ὁμοία τῷ Πατρὶ, πλὴν τῆς
unvarying in all-respects like to-the Father except the
ἀγεννησίας, καὶ τῆς πατρότητος. Ὁ μὲν γὰρ Πατὴρ,
unbegottenness and the fatherhood the indeed for Father
γεννήτωρ ἀγέννητος· ὁ δὲ Υἱὸς, γεννητὸς καὶ οὐ Πατήρ·
begetter unbegotten the but Son begotten and not Father
καὶ τὸ Πνεῦμα τὸ ἅγιον, εἰκὼν τοῦ Υἱοῦ· «Οὐδεὶς γὰρ
and the Spirit the holy image of-the Son no-one for
δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.»
can say Lord Jesus if not in Spirit holy
Διὰ Πνεύματος οὖν ἁγίου γινώσκομεν τὸν Χριστὸν, Υἱὸν
through Spirit then holy we-know — Christ Son
τοῦ Θεοῦ καὶ Θεὸν, καὶ ἐν τῷ Υἱῷ καθορῶμεν τὸν Πατέρα·
— of-God and God and in the Son we-behold the Father
φύσει γὰρ νοούμενα, λόγος ἄγγελος· λόγου δὲ μηνυτικὸν, τὸ
by-nature for things-conceived word messenger of-word but indicative the
πνεῦμα. Ὁμοία δὲ καὶ ἀπαράλλακτός ἐστιν εἰκὼν τοῦ Υἱοῦ,
breath like and also unvarying is image of-the Son
τὸ Πνεῦμα τὸ ἅγιον, ἐν μόνῳ τῷ ἐκπορευτῷ τὸ διάφορον
the Spirit the holy in only the proceeding the difference
ἔχον. Ὁ μὲν γὰρ Υἱὸς, γεννητὸς, ἀλλ᾽ οὐκ ἐκπορευτός.
having the indeed for Son begotten but not proceeding
Καὶ ἑκάστου δὲ πατρὸς ὁ υἱὸς φυσική ἐστιν εἰκών· καὶ
and of-each too father the son natural is image and
οὗτος μὲν ὁ πρῶτος τρόπος τῆς εἰκόνος, ὁ φυσικός.
this indeed the first mode of-the image the natural
Δεύτερος τρόπος εἰκόνος, ἡ ἐν τῷ Θεῷ τῶν ὑπ᾽ αὐτοῦ 19
second mode of-image the in — God of-the(-things) by him
ἐσομένων ἔννοια, τουτέστιν ἡ προαιώνιος αὐτοῦ βούλησις,
going-to-be thought that-is the pre-eternal his will

ἡ ἀεὶ ὡσαύτως ἔχουσα· ἄτρεπτον γὰρ τὸ Θεῖον, καὶ ἡ
the always in-the-same-way being unchangeable for the Divine and the
βούλησις αὐτοῦ, ἄναρχος· ᾗ, καθὼς προαιωνίως ἐβουλήθη,
will his unoriginate in-which as pre-eternally he-willed
ἐν τῷ προορισθέντι ὑπ᾽ αὐτοῦ καιρῷ γίνεται τὰ
in the predetermined by him time come-about the(-things)
ὁρισθέντα· εἰκόνες γὰρ καὶ παραδείγματα τῶν ὑπ᾽ αὐτοῦ
determined images for and patterns of-the(-things) by him
ἐσομένων, ἡ περὶ ἑκάστου αὐτῶν ἔννοια, οἳ καὶ προορισμοὶ
going-to-be the about each of-them thought which also predeterminations
παρὰ τῷ ἁγίῳ Διονυσίῳ ὀνομάζονται. Ἐν γὰρ τῇ βουλῇ
by the holy Dionysius are-named in for the counsel
αὐτοῦ ἐχαρακτηρίζετο καὶ εἰκονίζετο πρὶν γενέσεως αὐτῶν,
his were-imprinted and were-imaged before coming-to-be their
τὰ ὑπ᾽ αὐτοῦ προωρισμένα, καὶ ἀπαραβάτως ἐσόμενα.
the(-things) by him predetermined and inviolably going-to-be
20 Τρίτος τρόπος εἰκόνος, ὁ κατὰ μίμησιν ὑπὸ Θεοῦ
third mode of-image the(-one) by imitation by God
γενόμενος, τουτέστιν ὁ ἄνθρωπος. Πῶς γὰρ ὁ κτιστὸς,
made that-is the man how for the created
τῆς αὐτῆς φύσεως ἔσται τῷ ἀκτίστῳ, ἀλλὰ κατὰ
of-the same nature will-be with-the uncreated but by
μίμησιν; Ὥσπερ γὰρ νοῦς ὁ Πατὴρ, καὶ Λόγος ὁ Υἱὸς,
imitation just-as for mind the Father and Word the Son
καὶ Πνεῦμα τὸ ἅγιον, εἷς Θεὸς, οὕτω καὶ νοῦς καὶ λόγος
and Spirit the holy one God so also mind and word
καὶ πνεῦμα, εἷς ἄνθρωπος. Καὶ κατὰ τὸ αὐτεξούσιον καὶ
and spirit one man and by the free-will and
ἀρχικόν· λέγει γὰρ ὁ Θεός· «Ποιήσωμεν ἄνθρωπον κατ᾽
ruling says for — God let-us-make man according-to
εἰκόνα ἡμετέραν, καὶ καθ᾽ ὁμοίωσιν.» Καὶ εὐθέως
image our and according-to likeness and immediately

ἐπήγαγε· «Καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ
he-added and let-them-rule the fish of-the sea and
τῶν πετεινῶν τοῦ οὐρανοῦ.» Καὶ πάλιν· «Καὶ ἄρχετε τῶν
the birds of-the heaven and again and rule the
ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ,
fish of-the sea and the birds of-the heaven
καὶ πάσης τῆς γῆς, καὶ κατακυριεύσατε αὐτῆς.»
and all the earth and subdue it
Τέταρτος τρόπος εἰκόνος τῆς γραφῆς, σχήματα καὶ μορφὰς 21
fourth mode of-image of-the scripture shapes and forms
καὶ τύπους ἀναπλαττούσης τῶν ἀοράτων καὶ ἀσωμάτων,
and figures fashioning of-the invisible and bodiless
σωματικῶς τυπουμένων, πρὸς ἀμυδρὰν κατανόησιν Θεοῦ
bodily being-figured toward dim understanding of-God
τε καὶ ἀγγέλων, διὰ τὸ μὴ δύνασθαι ἡμᾶς τὰ ἀσώματα
both and of-angels because-of the not to-be-able us the bodiless
ἄνευ σχημάτων ἀναλογούντων ἡμῖν θεωρεῖν, καθώς φησιν
without shapes proportionate to-us to-behold as says
ὁ πολὺς τὰ θεῖα Διονύσιος ὁ Ἀρεοπαγίτης. Ὅτι
the great in-the divine-things Dionysius the Areopagite that
μὲν γὰρ εἰκότως προβέβληνται τῶν ἀτυπώτων οἱ τύποι,
indeed for fittingly have-been-put-forward of-the unfigured the figures
καὶ τὰ σχήματα τῶν ἀσχηματίστων, οὐ μόνην αἰτίαν
and the shapes of-the shapeless not sole cause
φαίη τις εἶναι τὴν καθ' ἡμᾶς ἀναλογίαν, ἀδυνατοῦσαν
would-say one to-be the according-to us capacity being-unable
ἀμέσως ἐπὶ τὰς νοητὰς ἀνατείνεσθαι θεωρίας, καὶ
immediately to the intelligible to-reach-up contemplations and
δεομένην οἰκείων καὶ συμφυῶν ἀναγωγῶν. Εἰ τοίνυν
needing proper and connatural uplifts if therefore
τῆς ἡμῶν προνοῶν ἀναλογίας ὁ θεῖος λόγος, πάντοθεν
for-the our providing capacity the divine word from-every-side

τὸ ἀνατατικὸν ἡμῖν ποριζόμενος, καὶ τοῖς ἁπλοῖς καὶ
the uplifting for-us supplying also to-the simple and
ἀμορφώτοις τύπους τινὰς περιτίθησι, πῶς μὴ εἰκονίζει
formless figures some puts-about how not does-it-image
τὰ σχήμασι μεμορφωμένα κατὰ τὴν οἰκείαν φύσιν,
the(-things) in-shapes formed according-to the proper nature
καὶ ποθούμενα μὲν, διὰ δὲ τὸ μὴ παρεῖναι, ὁρᾶσθαι
and longed-for indeed because-of but the not to-be-present to-be-seen
μὴ δυνάμενα; Φησὶ γοῦν ὁ θεορρήμων Γρηγόριος, ὅτι
not being-able says at-any-rate the divinely-speaking Gregory that
πολλὰ κάμνων ὁ νοῦς ἐκβῆναι τὰ σωματικὰ, πάντη
much toiling the mind to-go-beyond the bodily-things wholly
ἀδυνατεῖ· «Ἀλλὰ καὶ τὰ ἀόρατα τοῦ Θεοῦ ἀπὸ κτίσεως
is-unable but also the invisible-things — of-God from creation
τοῦ κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται.»
of-the of-world by-the things-made being-understood are-clearly-seen
Ὁρῶμεν δὲ καὶ ἐν τοῖς κτίσμασιν εἰκόνας, μηνυούσας ἡμῖν
we-see and also in the creatures images indicating to-us
ἀμυδρῶς τὰς θείας ἐμφάσεις· ὡς ὅτε λέγομεν τὴν ἁγίαν
dimly the divine manifestations as when we-say the holy
Τριάδα τὴν ὑπεράρχιον, εἰκονίζεσθαι δι' ἡλίου καὶ φωτὸς
Trinity the above-all-principle to-be-imaged through sun and light
καὶ ἀκτῖνος· ἢ πηγῆς ἀναβλυζούσης, καὶ πηγαζομένου
and ray or spring gushing-forth and welling
νάματος, καὶ προχοῆς· ἢ νοῦ καὶ λόγου καὶ πνεύματος
stream and outflow or mind and word and spirit
τοῦ καθ' ἡμᾶς· ἢ ῥόδου φυτοῦ, καὶ ἄνθους, καὶ εὐωδίας.
the in us or rose plant and flower and fragrance
22 Πέμπτος τρόπος εἰκόνος λέγεται, ὁ προεικονίζων καὶ
fifth mode of-image is-called the(-one) prefiguring and
προδιαγράφων τὰ μέλλοντα, ὡς ἡ βάτος καὶ ὁ ἐπὶ πόκον
pre-sketching the things-to-come as the bush and the on fleece

ὑετὸς, τὴν Παρθένον καὶ Θεοτόκον, καὶ ἡ ῥάβδος, καὶ ἡ
rain the Virgin and God-bearer and the rod and the
στάμνος· καὶ ὡς ὁ ὄφις τοὺς τὸ δῆγμα διὰ σταυροῦ
jar and as the serpent the(-ones) the bite through cross
καταργήσαντας τοῦ ἀρχεκάκου ὄφεως· ἥ τε θάλασσα,
having-abolished of-the author-of-evil serpent the both sea
τὸ ὕδωρ, καὶ ἡ νεφέλη, τὸ τοῦ βαπτίσματος Πνεῦμα.
the water and the cloud the of-the baptism Spirit
Ἕκτος τρόπος εἰκόνος, ἡ πρὸς μνήμην τῶν 23
sixth mode of-image the(-one) toward memory of-the(-things)
γεγονότων, ἢ θαύματος, ἢ ἀρετῆς, πρὸς δόξαν καὶ τιμὴν
having-happened either of-wonder or of-virtue for glory and honor
καὶ στηλογραφίαν τῶν ἀριστευσάντων, καὶ ἐν ἀρετῇ
and inscribed-record of-the(-ones) having-excelled and in virtue
διαπρεψάντων, ἢ κακίας, πρὸς θρίαμβον καὶ αἰσχύνην τῶν
having-been-distinguished or of-vice for triumph and shame of-the
κακίστων ἀνδρῶν, πρὸς τὴν εἰς ὕστερον τῶν θεωμένων
worst men toward the into later of-the beholders
ὠφέλειαν· ὡς ἂν τὰ μὲν κακὰ φύγωμεν, τὰς δὲ ἀρετὰς
benefit so-that — the indeed evils we-may-flee the and virtues
ζηλώσωμεν. Διπλῆ δὲ αὕτη· διά τε λόγου ταῖς βίβλοις
we-may-emulate twofold and this through both word in-the books
ἐγγραφομένου· εἰκονίζει γὰρ τὸ γράμμα τὸν λόγον, ὡς
being-written-in images for the letter the word as
ὁ Θεὸς τὸν νόμον ταῖς πλαξὶν ἐνεκόλαψε, καὶ τοὺς τῶν
— God the law on-the tablets engraved and the of-the
θεοφιλῶν ἀνδρῶν βίους ἀναγράπτους γενέσθαι προσέταξε·
God-beloved men lives recorded to-be commanded
καὶ διὰ θεωρίας αἰσθητῆς, ὡς τὴν στάμνον, καὶ τὴν ῥάβδον
and through sight perceptible as the jar and the rod
ἐν τῇ κιβωτῷ τεθῆναι προσέταξεν, εἰς μνημόσυνον αἰώνιον·
in the ark to-be-placed he-commanded for memorial eternal

καὶ ὡς τὰ ὀνόματα τῶν φυλῶν ἐγκολαφθῆναι τοῖς λίθοις τῆς
and as the names of-the tribes to-be-engraved on-the stones of-the
ἐπωμίδος ἐκέλευσεν· οὐ μὴν ἀλλὰ καὶ τοὺς δώδεκα λίθους
ephod he-commanded not indeed but also the twelve stones
ἀρθῆναι ἐκ τοῦ Ἰορδάνου εἰς τύπον τῶν ἱερέων (βαβαὶ τοῦ
to-be-taken from the Jordan for type of-the priests oh of-the
μυστηρίου! ὡς μέγιστον τοῖς πιστοῖς ἐν ἀληθείᾳ!), τῶν
mystery how very-great for-the faithful in truth of-the(-ones)
αἰρόντων τὴν κιβωτὸν, καὶ τῆς τοῦ ὕδατος ἐκλείψεως. Οὕτω
carrying the ark and of-the of-the water failing thus
καὶ νῦν τὰς εἰκόνας τῶν γεγονότων ἐναρέτων ἀνδρῶν πρὸς
also now the images of-the having-lived virtuous men for
ζῆλον, καὶ μνήμην, καὶ ζῆλον ἡμῶν πόθῳ ἀναγράφομεν·
zeal and memory and zeal our with-longing we-paint
ἢ τοίνυν πᾶσαν εἰκόνα ἄνελε, καὶ ἀντινομοθέτει τῷ
either therefore every image abolish and legislate-against to-the(-one)
ταῦτα προστάξαντι γίνεσθαι, ἢ ἑκάστην δέχου, κατὰ
these-things having-ordered to-come-about or each receive according-to
τὸν ἑκάστῃ πρέποντα λόγον καὶ τρόπον.
the each befitting principle and manner

24 Τέταρτον, τὶ τὸ εἰκονιζόμενον, καὶ τὶ μὴ εἰκονιζόμενον,
fourth what the imaged and what not imaged(-thing)
καὶ πῶς ἕκαστον εἰκονίζεται.
and how each is-imaged

Τὰ μὲν σώματα, ὡς καὶ σχήματα, καὶ περιγραφὴν
the indeed bodies as both shapes and circumscription
σωματικὴν ἔχοντα, καὶ χρῶμα, εἰκότως εἰκονίζονται.
bodily having and color fittingly are-imaged
Ἄγγελος δὲ, καὶ ψυχὴ, καὶ δαίμων, εἰ καὶ μὴ σωματικῶς
angel but and soul and demon if even not bodily
καὶ παχέως, ἀλλὰ κατὰ τὴν ἑαυτῶν φύσιν, καὶ
and grossly but according-to the their-own nature also

σχηματίζονται, καὶ περιγράφονται. Νοητοὶ γὰρ ὄντες, ἐν
are-shaped and are-circumscribed intelligible for being in
νοητοῖς τόποις, νοητῶς παρεῖναι καὶ ἐνεργεῖν πιστεύονται.
intelligible places intelligibly to-be-present and to-act they-are-believed
Εἰκονίζονται μὲν οὖν σωματικῶς, ὡς εἰκόνισε Μωϋσῆς τὰ
are-imaged indeed then bodily as imaged Moses the
Χερουβὶμ, καὶ ὡς ἑωράθησαν τοῖς ἀξίοις, ἀλλ' ἀσώματον
Cherubim and as they-were-seen by-the worthy but bodiless
καὶ νοητὴν τινα θεωρίαν δηλούσης τῆς σωματικῆς
and intelligible some contemplation showing the bodily
εἰκόνος. Ἡ δὲ θεία φύσις, ἀπερίγραπτός ἐστι μόνη, καὶ
image the but divine nature uncircumscribable is alone and
παντελῶς ἀνείδεος, καὶ ἀσχημάτιστος, καὶ ἀκατάληπτος·
entirely formless and shapeless and incomprehensible
εἰ καὶ ἡ θεία Γραφὴ τύπους Θεῷ περιτίθησι, τῷ μὲν
if even the divine Scripture figures to-God puts-around to-the indeed
δοκεῖν, σωματικοὺς, ὥστε σχήματα ὁρᾶσθαι, καὶ αὐτοὺς δὲ
seeming bodily so-that shapes to-be-seen and themselves but
ἀσωμάτους. Οὐ γὰρ σωματικοῖς ὀφθαλμοῖς, ἀλλὰ νοεροῖς
bodiless not for with-bodily eyes but with-intellectual
ἑωρῶντο τοῖς προφήταις, καὶ οἷς ἀπεκαλύπτοντο· οὐ
were-seen by-the prophets and to-whom they-were-revealed not
γὰρ πᾶσιν ἑωρῶντο. Ἁπλῷ δὲ λόγῳ εἰπεῖν, δυνάμεθα
for to-all they-were-seen in-simple but word to-say we-can
ποιεῖν εἰκόνας πάντων τῶν σχημάτων, ὧν εἴδομεν· νοοῦμεν
make images of-all the shapes which we-saw we-conceive
δὲ ταῦτα, καθὼς ὡράθη· εἰ γὰρ καὶ ἀπὸ τῶν λόγων,
but these as they-were-seen if for even from the words
ἔσθ' ὅτε κατανοοῦμεν σχήματα, ἀλλ' ἐξ ὧν εἴδομεν, καὶ
there-is when we-perceive shapes but from what we-saw also
ἐπὶ τὴν τούτων ἐρχόμεθα κατανόησιν. Οὕτω καὶ ἐφ'
to the of-these we-come understanding so also in-the-case-of

ἑκάστης αἰσθήσεως, ἐξ ὧν ὠσφράνθημεν, ἢ ἐγευσάμεθα, ἢ
each sense from what we-smelled or tasted or
ἡψάμεθα, διὰ λόγων ἐπὶ τὴν τούτων ἐρχόμεθα κατανόησιν.
touched through words to the of-these we-come understanding
Οἴδαμεν οὖν, ὅτι οὔτε Θεοῦ, οὔτε ψυχῆς, οὔτε δαίμονος
we-know then that neither of-God nor of-soul nor of-demon
δυνατὸν θεαθῆναι φύσιν, ἀλλ' ἐν μετασχηματισμῷ τινι
possible to-be-beheld nature but in transformation some
θεωροῦνται ταῦτα, τῆς θείας προνοίας τύπους καὶ σχήματα
are-beheld these-things the divine providence figures and shapes
περιτιθείσης τοῖς ἀσωμάτοις καὶ ἀτυπώτοις, καὶ μὴ ἔχουσι
putting-around to-the bodiless and figureless and not having
σχηματισμὸν σωματικῶς, πρὸς τὸ χειραγωγηθῆναι ἡμᾶς,
shaping bodily for the to-be-led-by-hand us
καὶ πρὸς παχυμερῆ καὶ μερικὴν αὐτῶν γνῶσιν, ἵνα μὴ
and toward gross and partial their knowledge so-that not
ἐν παντελεῖ ἀγνοίᾳ ὦμεν Θεοῦ, καὶ τῶν ἀσωμάτων
in entire ignorance we-may-be of-God and of-the bodiless
κτισμάτων. Ὁ μὲν γὰρ Θεὸς φύσει καὶ παντελῶς
creatures — indeed for God by-nature and entirely
ἀσώματος· ἄγγελος δὲ, καὶ ψυχὴ, καὶ δαίμων, πρὸς μὲν
bodiless angel but and soul and demon toward indeed
Θεὸν συγκρινόμενοι, τὸν μόνον ἀσύγκριτον, σώματά εἰσι·
God compared the only incomparable bodies are
πρὸς δὲ τὰ ὑλικὰ σώματα, ἀσώματοι. Μὴ θέλων οὖν Θεὸς
toward but the material bodies bodiless not wishing then God
παντελῶς ἀγνοεῖν ἡμᾶς τὰ ἀσώματα, περιέθηκεν αὐτοῖς
entirely to-be-ignorant us the bodiless-things put-around them
τύπους, καὶ σχήματα, καὶ εἰκόνας κατὰ τὴν ἀναλογίαν
figures and shapes and images according-to the proportion
τῆς φύσεως ἡμῶν, σχήματα σωματικὰ ἐν ἀΰλῳ ὁράσει
of-the nature our shapes bodily in immaterial sight

νοὸς ὁρώμενα· καὶ ταῦτα σχηματίζομεν καὶ εἰκονίζομεν.
of-mind seen and these we-shape and we-image
Ἐπεὶ, πῶς ἐσχηματίσθη καὶ εἰκονίσθη τὰ Χερουβίμ; ἀλλὰ
since how were-shaped and imaged the Cherubim but
καὶ Θεοῦ σχήματα καὶ εἰκόνας ἡ Γραφὴ ἔχει.
also of-God shapes and images the Scripture has
Τίς πρῶτος ἐποίησεν εἰκόνα. 26
who first made image
Αὐτὸς ὁ Θεὸς πρῶτος ἐγέννησε τὸν μονογενῆ Υἱὸν καὶ
himself — God first begot the only-begotten Son and
Λόγον αὐτοῦ, εἰκόνα αὐτοῦ ζῶσαν, φυσικὴν, ἀπαράλλακτον
Word his image his living natural unvarying
χαρακτῆρα τῆς αὐτοῦ ἀϊδιότητος· ἐποίησέ τε τὸν ἄνθρωπον
imprint of-the his everlastingness made and the man
κατ' εἰκόνα αὐτοῦ καὶ καθ' ὁμοίωσιν. Καὶ Ἀδὰμ
according-to image his and according-to likeness and Adam
εἶδε Θεὸν, καὶ ἤκουσε τῆς φωνῆς τῶν ποδῶν αὐτοῦ
saw God and heard the voice of-the feet of-him
περιπατοῦντος τὸ δειλινὸν, καὶ ἐκρύβη ἐν τῷ παραδείσῳ·
walking the at-evening and hid in the paradise
καὶ Ἰακὼβ εἶδε, καὶ ἐπάλαισε μετὰ Θεοῦ. Δῆλον δὲ, ὅτι
and Jacob saw and wrestled with God clear but that
ὡς ἄνθρωπος ἐφάνη αὐτῷ ὁ Θεός· καὶ Μωῦσῆς, ὡς
as man appeared to-him — God and Moses as
ὀπίσθια ἀνθρώπου εἶδε· καὶ Ἡσαΐας ὡς ἄνθρωπον εἶδε
back-parts of-man saw and Isaiah as man saw
καθήμενον ἐπὶ θρόνου· καὶ Δανιὴλ ὁμοίωμα ἀνθρώπου
sitting on throne and Daniel likeness of-man
εἶδε, καὶ ὡς υἱὸν ἀνθρώπου ἐλθόντα ἐπὶ τὸν Παλαιὸν τῶν
saw and as son of-man having-come to the Ancient of-the
ἡμερῶν· καὶ οὐ φύσιν Θεοῦ εἶδέ τις, ἀλλὰ τὸν τύπον,
days and not nature of-God saw anyone but the type

καὶ τὴν εἰκόνα τοῦ μέλλοντος ἔσεσθαι. Ἔμελλε γὰρ ὁ
and the image of-the(-one) about to-be was-about for the
Υἱὸς καὶ Λόγος τοῦ Θεοῦ ὁ ἀόρατος, ἄνθρωπος γίνεσθαι
Son and Word — of-God the invisible man to-become
ἐν ἀληθείᾳ, ἵνα ἑνωθῇ τῇ φύσει ἡμῶν, καὶ ὁραθῇ
in truth so-that he-might-be-united to-the nature our and be-seen
ἐπὶ γῆς· προσεκύνησαν οὖν πάντες οἱ ἰδόντες τὸν τύπον
on earth venerated then all those having-seen the type
καὶ τὴν εἰκόνα τοῦ μέλλοντος, καθὼς Παῦλός φησιν ὁ
and the image of-the(-one) to-come as Paul says the
ἀπόστολος ἐν τῇ πρὸς Ἑβραίους ἐπιστολῇ· «Κατὰ πίστιν
apostle in the to Hebrews epistle according-to faith
ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγγελίας,
died these all not having-received the good-tidings
ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι.» Ἐγὼ
but from-afar them having-seen and having-greeted I
οὖν οὐ μὴ ποιήσω εἰκόνα τοῦ δι' ἐμὲ ὀφθέντος
then not — shall-I-make image of-the(-one) for me seen
σαρκὸς φύσει; καὶ προσκυνήσω καὶ τιμήσω αὐτὸν, διὰ
of-flesh in-nature and venerate and honor him through
τῆς εἰς τὴν εἰκόνα αὐτοῦ τιμῆς καὶ προσκυνήσεως;
the toward the image his honor and veneration
Εἶδεν Ἀβραὰμ, οὐ φύσιν Θεοῦ· Θεὸν γὰρ οὐδεὶς ἑώρακε
saw Abraham not nature of-God God for no-one has-seen
πώποτε· ἀλλ' εἰκόνα Θεοῦ, καὶ πεσὼν προσεκύνησεν.
ever but image of-God and having-fallen venerated
Εἶδεν Ἰησοῦς ὁ Ναυῆ, οὐ φύσιν ἀγγέλου, ἀλλ' εἰκόνα·
saw Joshua the of-Nun not nature of-angel but image
φύσις γὰρ ἀγγέλου σωματικοῖς οὐχ ὁρᾶται ὀφθαλμοῖς· καὶ
nature for of-angel with-bodily not is-seen eyes and
πεσὼν προσεκύνησεν. Ὁμοίως καὶ Δανιήλ. Ἄγγελος δὲ,
having-fallen venerated likewise also Daniel angel but

οὐ Θεὸς, ἀλλὰ κτίσμα καὶ δοῦλος Θεοῦ, καὶ παραστάτης·
not God but creature and slave of-God and attendant
προσεκύνησε δὲ, οὐχ ὡς Θεῷ, ἀλλ᾽ ὡς Θεοῦ παραστάτῃ
he-venerated but not as God but as of-God attendant
καὶ λειτουργῷ. Κἀγὼ μὴ ποιήσω εἰκόνα τῶν φίλων τοῦ
and minister and-I not shall-I-make image of-the friends —
Χριστοῦ; καὶ μὴ προσκυνήσω, οὐχ ὡς θεοῖς, ἀλλ᾽ ὡς
of-Christ and not shall-I-venerate not as gods but as
εἰκόσι φίλων Θεοῦ; Οὔτε γὰρ Ἰησοῦς, οὔτε Δανιὴλ, ὡς
images of-friends of-God neither for Joshua nor Daniel as
θεοῖς προσεκύνησαν τοῖς ὀφθεῖσιν ἀγγέλοις· οὐδὲ ἐγὼ ὡς
gods venerated the seen angels nor I as
Θεῷ προσκυνῶ τῇ εἰκόνι, ἀλλὰ διὰ τῆς εἰκόνος καὶ τῶν
God venerate the image but through the image and of-the
ἁγίων, τῷ Θεῷ προσάγω τὴν προσκύνησιν καὶ τὴν τιμὴν,
saints — to-God I-bring the veneration and the honor
δι᾽ ὃν καὶ τοὺς αὐτοῦ φίλους σέβω, καὶ δι᾽ αἰδοῦς
because-of whom also the his friends I-revere and with reverence
ἄγω. Οὐχ ἡνώθη φύσει ἀγγέλων ὁ Θεὸς, ἡνώθη δὲ φύσει
hold not was-united to-nature of-angels — God was-united but to-nature
ἀνθρώπων. Οὐκ ἐγένετο ὁ Θεὸς ἄγγελος, ἐγένετο δὲ ὁ Θεὸς
of-men not became — God angel became but — God
φύσει καὶ ἀληθείᾳ ἄνθρωπος. «Οὐ γὰρ δήπου ἀγγέλων
by-nature and in-truth man not for surely of-angels
ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.»
he-takes-hold but of-seed of-Abraham he-takes-hold
Οὐκ ἐγένετο φύσις ἀγγέλων. Υἱὸς Θεοῦ καθ᾽ ὑπόστασιν,
not became nature of-angels Son of-God according-to hypostasis
ἐγένετο δὲ φύσις ἀνθρώπου. Υἱὸς Θεοῦ καθ᾽ ὑπόστασιν.
became but nature of-man Son of-God according-to hypostasis
Οὐ μετέσχον ἄγγελοι, οὐδὲ ἐγένοντο θείας κοινωνοὶ φύσεως,
not partook angels nor became of-divine sharers nature

ἀλλ᾽ ἐνεργείας καὶ χάριτος, ἄνθρωποι δὲ μετέχουσι, καὶ
but of-energy and of-grace men but partake and
κοινωνοὶ θείας φύσεως γίνονται, ὅσοι μεταλαμβάνουσι
sharers of-divine nature become as-many-as partake-of
τὸ σῶμα τοῦ Χριστοῦ τὸ ἅγιον, καὶ πίνουσι τὸ αἷμα·
the body — of-Christ the holy and drink the blood
θεότητι γὰρ καθ᾽ ὑπόστασιν ἥνωται, καὶ δύο φύσεις
with-godhead for according-to hypostasis it-is-united and two natures
ἐν τῷ μεταλαμβανομένῳ ὑφ᾽ ἡμῶν σώματι τοῦ Χριστοῦ,
in the partaken by us body — of-Christ
ἡνωμέναι καθ᾽ ὑπόστασίν εἰσιν ἀδιασπάστως. Καὶ
united according-to hypostasis are inseparably and
τῶν δύο φύσεων μετέχωμεν, τοῦ σώματος σωματικῶς,
of-the two natures let-us-partake of-the body bodily
τῆς θεότητος πνευματικῶς· μᾶλλον δὲ ἀμφοῖν κατ᾽
of-the godhead spiritually rather but of-both according-to
ἄμφω· οὐ καθ᾽ ὑπόστασιν ταυτιζόμενοι· ὑφιστάμεθα γὰρ
both not according-to hypostasis being-identified we-subsist for
πρῶτον, καὶ τότε ἑνούμεθα· ἀλλὰ κατὰ συνανάκρασιν
first and then we-are-united but according-to commingling
τοῦ σώματος καὶ αἵματος. Καὶ πῶς οὐ μείζονες ἀγγέλων,
of-the body and blood and how not greater than-angels
οἱ φυλάττοντες διὰ τῆς τηρήσεως τῶν ἐντολῶν τὴν
those keeping through the observance of-the commandments the
εἰλικρινῆ ἕνωσιν; Ἡ μὲν φύσις ἡμῶν βραχύ τι παρ᾽
pure union the indeed nature our a-little somewhat than
ἀγγέλους ἠλαττωμένη διὰ τὸν θάνατον καὶ τὴν τοῦ
angels made-lower because-of the death and the of-the
σώματος παχύτητα, ἀλλ᾽ εὐδοκίᾳ καὶ συναφείᾳ Θεοῦ,
body thickness but by-good-pleasure and conjunction of-God
γέγονεν ἀγγέλων μείζων. Παρίστανται γὰρ αὐτῇ μετὰ
has-become than-angels greater stand-by for it with

φόβου καὶ τρόμου ἄγγελοι, καθημένῃ ἐπὶ θρόνου τῆς δόξης
fear and trembling angels sitting on throne of-the glory
ἐν Χριστῷ, καὶ παραστήσονται ἔντρομοι ἐν τῇ κρίσει· οὐ
in Christ and will-stand-by trembling in the judgment not
συγκαθήμενοι, οὐδὲ κοινωνοὶ τῆς θείας δόξης ὑπὸ Γραφῆς
sitting-with nor sharers of-the divine glory by Scripture
ἐῤῥήθησαν. «Εἰσὶ γὰρ πάντες λειτουργικὰ πνεύματα,
they-were-said are for all ministering spirits
εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας
for service being-sent because-of those about
κληρονομεῖν σωτηρίαν·» οὐδ' ὅτι συμβασιλεύσουσιν, οὐδ'
to-inherit salvation nor that they-will-reign-with nor
ὅτι συνδοξασθήσονται, οὐδ' ὅτι ἐπὶ τῆς τραπέζης τοῦ
that they-will-be-glorified-with nor that at the table of-the
Πατρὸς καθίσουσιν. Οἱ δὲ ἅγιοι, υἱοὶ Θεοῦ, υἱοὶ τῆς
Father they-will-sit the but saints sons of-God sons of-the
βασιλείας, καὶ κληρονόμοι Θεοῦ, καὶ συγκληρονόμοι
kingdom and heirs of-God and fellow-heirs
Χριστοῦ. Τιμῶ οὖν τοὺς ἁγίους, καὶ συνδοξάζω τοὺς
of-Christ I-honor then the saints and glorify-with the
δούλους, καὶ φίλους, καὶ συγκληρονόμους Χριστοῦ· τοὺς
slaves and friends and fellow-heirs of-Christ the
δούλους ἐκ φύσεως, καὶ φίλους ἐκ προαιρέσεως· καὶ υἱοὺς
slaves by nature and friends by choice and sons
καὶ κληρονόμους ἐκ θείας χάριτος, ὥς φησιν ὁ Κύριος
and heirs by divine grace as says the Lord
πρὸς τὸν Πατέρα.
to the Father
Εἰπόντες τοίνυν περὶ εἰκόνος, εἴπωμεν καὶ περὶ
having-spoken then about image let-us-speak also about
προσκυνήσεως, καὶ πρῶτον τί ἐστι προσκύνησις.
veneration and first what is veneration

XIII · WHAT VENERATION IS

Veneration is a sign of submission and honor. Worship belongs to God alone, by servitude, wonder, thanksgiving, need, and repentance. Creatures are venerated in seven modes: the saints, in whom God rests; the places and things through which he wrought salvation, Sinai, the manger, Golgotha, the tomb; things dedicated to him, Gospels and vessels; the images the prophets saw and the types; one another; rulers; and masters and benefactors. John urges the faithful to keep the tradition, and closes with a prayer before turning to the testimonies.

27 Περὶ προσκυνήσεως· τί ἐστι προσκύνησις;
about veneration what is veneration
Προσκύνησις τοίνυν ἐστὶ σημεῖον ὑποπτώσεως, τουτέστιν,
veneration then is sign of-falling-down that-is
ὑποβάσεως καὶ ταπεινώσεως· τρόποι δὲ προσκυνήσεως
of-submission and of-humbling modes but of-veneration
εἰσι πλεῖστοι.
are very-many

28 Πόσοι τρόποι προσκυνήσεως.
how-many modes of-veneration
Πρῶτος τρόπος προσκυνήσεως, ὁ κατὰ λατρείαν,
first mode of-veneration the(-one) according-to worship
ἣν προσάγομεν μόνῳ τῷ φύσει προσκυνητῷ Θεῷ· καὶ
which we-bring alone to-the by-nature venerable God and
οὗτος κατὰ διαφόρους τρόπους. Πρῶτον μὲν κατὰ
this according-to various modes first indeed according-to
τὸν τῆς δουλείας· προσκυνοῦσι γὰρ αὐτῷ πάντα τὰ
the(-mode) of-the servitude venerate for him all the
κτίσματα, ὡς δοῦλοι Δεσπότῃ· ὅτι «Τὰ σύμπαντα γὰρ,
creatures as slaves to-(the)-Master that the all-things for
φησὶ, δοῦλα σά·» καὶ οἱ μὲν ἑκουσίως, οἱ δὲ
he-says slaves yours and the(-ones) indeed willingly the(-ones) but

ἀκουσίως, οἱ μὲν γνώσει ἑκουσίως προσκυνοῦσιν,
unwillingly the(-ones) indeed with-knowledge willingly venerate
ὅσοι εὐσεβεῖς, οἱ δὲ ἐπιγινώσκοντες, καὶ μὴ θέλοντες,
as-many-as pious the(-ones) but recognizing and not wishing
ἀκουσίως προσκυνοῦσιν, ὡς οἱ δαίμονες· ἄλλοι μὴ εἰδότες
unwillingly venerate as the demons others not knowing
τὸν φύσει Θεὸν, προσκυνοῦσιν ἀκουσίως ὃν ἀγνοοῦσιν.
the by-nature God venerate unwillingly whom they-are-ignorant-of
Δεύτερος τρόπος, ὁ κατὰ θαῦμα καὶ πόθον, καθ' 29
second mode the(-one) according-to wonder and longing according-to
ὃν προσκυνοῦμεν τῷ Θεῷ διὰ τὴν φυσικὴν δόξαν
which we-venerate — God because-of the natural glory
αὐτοῦ· μόνος γάρ ἐστι δεδοξασμένος, οὐκ ἔκ τινος ἔχων
his alone for he-is glorified not from someone having
τὴν δόξαν, ἀλλ' αὐτὸς ὢν πάσης δόξης αἴτιος καὶ παντὸς
the glory but himself being of-all glory cause and of-every
ἀγαθοῦ φῶς ἀκατάληπτον, γλυκασμὸς ἀνείκαστος, κάλλος
good light incomprehensible sweetness incomparable beauty
ἀμήχανον, ἀγαθότητος ἄβυσσος, σοφία ἀνεξιχνίαστος,
inconceivable of-goodness abyss wisdom unsearchable
ἀπειροδύναμος δύναμις, μόνος ἄξιος δι' ἑαυτὸν θαυμάζεσθαι,
infinitely-powerful power alone worthy for himself to-be-marveled-at
προσκυνεῖσθαί τε καὶ δοξάζεσθαι, καὶ ποθεῖσθαι.
to-be-venerated both and to-be-glorified and to-be-longed-for
Τρίτος τρόπος, ὁ τῆς εὐχαριστίας, ὑπὲρ τῶν γεγονότων 30
third mode the(-one) of-the thanksgiving for the having-come-about
εἰς ἡμᾶς ἀγαθῶν. Πάντα γὰρ τὰ ὄντα χρεωστεῖ
to us good-things all for the(-things) being owe
εὐχαριστεῖν τῷ Θεῷ, καὶ προσφέρειν ἀένναον προσκύνησιν,
to-give-thanks — to-God and to-bring ever-flowing veneration
ὅτι τε ἐξ αὐτοῦ ἔχει τὸ εἶναι τὰ πάντα, καὶ ἐν αὐτῷ
because both from him has the to-be the all-things and in him

συνίσταται, καὶ πᾶσι μεταδίδωσιν ἀφθόνως τῶν ἑαυτοῦ
consist and to-all he-shares ungrudgingly of-the his-own
δωρεῶν, καὶ δίχα αἰτήσεως· καὶ θέλει πάντας σωθῆναι,
gifts and without asking and he-wills all to-be-saved
καὶ μετέχειν τῆς ἑαυτοῦ ἀγαθότητος· καὶ μακροθυμεῖ ἐφ᾽
and to-partake of-the his-own goodness and is-long-suffering toward
ἡμῖν ἁμαρτάνουσι· καὶ ἀνατέλλει τὸν ἥλιον ἐπὶ δικαίους,
us sinning and makes-rise the sun on just
καὶ βρέχει ἐπὶ πονηροὺς καὶ ἀγαθούς· καὶ ὅτι ὁ Υἱὸς τοῦ
and rains on wicked and good and that the Son —
Θεοῦ δι᾽ ἡμᾶς καθ᾽ ἡμᾶς γέγονε, καὶ θείας κοινωνοὺς
of-God because-of us like us has-become and of-divine sharers
φύσεως ἐποίησεν ἡμᾶς, ὅτι «Ὅμοιοι αὐτῷ ἐσόμεθα,» ὥς
nature made us that like to-him we-shall-be as
φησιν Ἰωάννης ὁ Θεολόγος ἐν τῇ καθολικῇ Ἐπιστολῇ.
says John the Theologian in the catholic Epistle

31 Τέταρτος τρόπος, ὁ κατ᾽ ἔνδειαν καὶ ἐλπίδα τῶν
fourth mode the(-one) according-to need and hope of-the
εὐεργεσιῶν· καθ᾽ ἃς ἐπιγινώσκοντες, ὡς οὐ δυνάμεθα
benefits according-to which recognizing that not we-can
ἐκτὸς αὐτοῦ ποιεῖν οὐδὲν, ἢ ἔχειν ἀγαθὸν, προσκυνοῦμεν,
apart-from him do nothing or have good we-venerate
αἰτοῦντες παρ᾽ αὐτοῦ ἕκαστος, οὗ αἰσθάνεται ἐνδεὼς ἔχειν,
asking from him each of-what he-perceives in-want to-be
καὶ ὃ ποθεῖ, ῥυσθῆναί τε κακῶν, καὶ τυχεῖν ἀγαθῶν.
and what he-longs-for to-be-delivered both from-evils and to-obtain good-things

32 Πέμπτος τρόπος, ὁ τῆς μετανοίας καὶ τῆς
fifth mode the(-one) of-the repentance and of-the
ἐξομολογήσεως· ἁμαρτάνοντες γὰρ προσκυνοῦμεν καὶ
confession sinning for we-venerate and
προσπίπτομεν τῷ Θεῷ, δεόμενοι συγχωρηθῆναι τὰ
fall-before — God begging to-be-forgiven the

πταίσματα, ὡς δοῦλοι εὐγνώμονες. Καὶ οὗτος ὁ τρόπος
stumbles as slaves grateful and this the mode
τρισσός ἐστιν. Ἢ γὰρ κατὰ ἀγάπην λυπεῖταί τις, ἢ
threefold is either for according-to love grieves one or
ὡς μὴ ἀποτύχῃ τῶν τοῦ Θεοῦ εὐεργεσιῶν, ἢ δεδιὼς τὰς
so-that not he-may-fail-of the — of-God benefits or fearing the
κολάσεις. Καὶ ἔστιν ὁ μὲν πρῶτος, ἐξ εὐγνωμοσύνης
punishments and is the indeed first from gratitude
καὶ πόθου αὐτοῦ Θεοῦ, καὶ υἱϊκῆς διαθέσεως· ὁ δεύτερος,
and longing himself for-God and filial disposition the second
μισθωτικῆς· ὁ δὲ τρίτος, δουλικῆς.
of-hireling the but third of-slave

Πόσα τὰ προσκυνούμενα εὑρίσκομεν ἐν τῇ Γραφῇ, 33
how-many the venerated(-things) we-find in the Scripture
καὶ κατὰ πόσους τρόπους προσάγομεν προσκύνησιν
and according-to how-many modes we-bring veneration
κτίσμασι.
to-creatures

Πρῶτον μὲν, ἐφ' οἷς ἀναπέπαυται ὁ Θεὸς, ὁ μόνος
first indeed in whom has-rested — God the(-one) alone
ἅγιος, καὶ ἐν ἁγίοις ἀναπαυόμενος, ὡς τῇ ἁγίᾳ Θεοτόκῳ,
holy and in holy(-ones) resting as in-the holy God-bearer
καὶ πᾶσι τοῖς ἁγίοις. Οὗτοι δέ εἰσιν οἱ κατὰ τὸ
and all the saints these but are those according-to the
δυνατὸν ὁμοιωθέντες Θεῷ, ἔκ τε τῆς ἑαυτῶν προαιρέσεως,
possible made-like to-God from both the their-own choice
καὶ τῆς Θεοῦ ἐνοικήσεως καὶ συνεργίας· οἵτινες καὶ θεοὶ
and the of-God indwelling and co-working who also gods
λέγονται ἀληθῶς, οὐ φύσει, ἀλλὰ θέσει· ὡς πῦρ λέγεται
are-called truly not by-nature but by-adoption as fire is-called
ὁ πεπυρακτωμένος σίδηρος, οὐ φύσει, ἀλλὰ θέσει, καὶ
the red-hot iron not by-nature but by-adoption and

μεθέξει πυρός. Φησὶ γὰρ, «Ἅγιοι ἔσεσθε, ὅτι ἐγὼ
by-participation of-fire says for holy you-shall-be for I
ἅγιός εἰμι.» Τοῦτο πρῶτον, ἡ προαίρεσις· εἶτα, παντὶ
holy am this first the choice then to-everyone
τῷ προαιρουμένῳ τὸ ἀγαθὸν, ὁ Θεὸς συνεργεῖ εἰς τὸ
the(-one) choosing the good — God co-works for the
ἀγαθόν· εἶτα, «Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω,»
good then I-will-dwell in them and walk-among
καὶ, «Ναοί ἐσμεν Θεοῦ, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν
and temples we-are of-God and the Spirit — of-God dwells in
ἡμῖν.» Εἶτα, «Ἔδωκεν αὐτοῖς ἐξουσίαν κατὰ πνευμάτων
us then he-gave them authority against spirits
ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν
unclean so-as to-cast-out them and to-heal every
νόσον, καὶ πᾶσαν μαλακίαν.» Καὶ, «Ὅσα ποιῶ, καὶ
disease and every infirmity and whatever I-do also
ὑμεῖς ποιήσετε, καὶ μείζονα τούτων ποιήσετε.» Εἶτα, «Ζῶ
you shall-do and greater than-these shall-do then live
ἐγὼ, λέγει Κύριος, ἀλλ' ἢ τοὺς δοξάζοντάς με δοξάσω·»
I says Lord but only those glorifying me I-will-glorify
καὶ, «Εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.» Καὶ,
and if-indeed we-suffer-with that also we-may-be-glorified-with and
«Ὁ Θεὸς ἔστη ἐν συναγωγῇ θεῶν· ἐν μέσῳ δὲ θεοὺς
— God stood in congregation of-gods in midst and gods
διακρινεῖ.» Ὥσπερ τοίνυν ἀληθῶς εἰσι οὐ φύσει, ἀλλ'
he-will-judge just-as then truly they-are not by-nature but
ὡς τοῦ φύσει Θεοῦ μέτοχοι, οὕτως εἰσὶ προσκυνητοὶ,
as of-the by-nature God partakers so they-are venerable
οὐχὶ φύσει, ἀλλ' ὡς τὸν φύσει προσκυνητὸν ἐν ἑαυτοῖς
not by-nature but as the by-nature venerable in themselves
ἔχοντες. Ὥσπερ ὁ πεπυρακτωμένος σίδηρος οὐ φύσει
having just-as the red-hot iron not by-nature

ἐστὶν ἀπρόσιτος ἁφῇ, καὶ καυστικὸς, ἀλλ᾽ ὡς μετέχων τοῦ
is unapproachable to-touch and burning but as partaking of-the
φύσει καυστικοῦ. Προσκυνοῦνται οὖν, ὡς δεδοξασμένοι ὑπὸ
by-nature burning they-are-venerated then as glorified by
Θεοῦ, ὡς ὑπὸ Θεοῦ γενόμενοι τοῖς ὑπεναντίοις φοβεροὶ, καὶ
God as by God having-become to-the adversaries fearful and
εὐεργέται τοῖς πίστει προσιοῦσιν, οὐχ ὡς φύσει θεοῖς
benefactors to-the(-ones) in-faith approaching not as by-nature gods
καὶ εὐεργέταις, ἀλλ᾽ ὡς θεράπουσι καὶ λειτουργοῖς Θεοῦ,
and benefactors but as servants and ministers of-God
καὶ τὴν ἐξ ἀγάπης πρὸς αὐτὸν εὐμοιρήσασι παῤῥησίαν.
and the from love toward him having-been-granted boldness
Προσκυνοῦμεν οὖν αὐτοῖς, ἐπειδὴ θεραπεύεται ὁ βασιλεὺς
we-venerate then them since is-served the king
θεωρῶν προσκυνούμενον τὸν ἠγαπημένον αὐτῷ θεράποντα,
beholding venerated the beloved by-him servant
οὐχ ὡς βασιλέα, ἀλλ᾽ ὡς λειτουργὸν ὑπήκοον, καὶ εὐνοϊκὸν
not as king but as minister obedient and well-disposed
φίλον· καὶ λαμβάνουσι τὰς αἰτήσεις οἱ προσιόντες πίστει,
friend and receive the requests those approaching in-faith
εἴτε τοῦ αἰτοῦντος τοῦτο παρὰ τοῦ βασιλέως, εἴτε τοῦ
either of-the(-one) asking this from the king or of-the
βασιλέως ἀποδεχομένου τὴν τιμὴν καὶ τὴν πίστιν τοῦ
king accepting the honor and the faith of-the(-one)
ζητοῦντος παρὰ τοῦ θεράποντος αὐτοῦ· δι᾽ αὐτὸν
seeking from the servant his because-of him
γὰρ ᾔτησεν. Οὕτω διὰ τῶν ἀποστόλων οἱ προσιόντες
for he-asked thus through the apostles those approaching
ἐτύγχανον τῶν ἰάσεων. Οὕτως ἡ σκιὰ, καὶ τὰ σουδάρια, καὶ
obtained the healings thus the shadow and the handkerchiefs and
τὰ σιμικίνθια τῶν ἀποστόλων ἐπήγαζον τὰ ἰάματα. Ὅσοι
the aprons of-the apostles poured-forth the cures as-many-as

δὲ ἀνταρτικῶς καὶ ἀποστατικῶς θέλουσι προσκυνεῖσθαι
but rebelliously and apostatically wish to-be-venerated
ὡς θεοὶ, οὗτοί εἰσιν ἀπροσκύνητοι, καὶ τοῦ αἰωνίου πυρὸς
as gods these are not-venerable and of-the eternal fire
ἄξιοι. Καὶ ὅσοι καταφρονητικῶς, ὑπερηφάνῳ φρονήματι
worthy and as-many-as contemptuously with-arrogant mind
μὴ προσκυνοῦσι τοῖς Θεοῦ θεράπουσιν, ὡς ἀλαζόνες καὶ
not venerate the of-God servants as boasters and
ὑπερήφανοι, ὡς εἰς Θεὸν ἀσεβοῦντες καταδικάζονται.
arrogant as against God being-impious are-condemned
Καὶ μαρτυροῦσιν οἱ παῖδες οἱ Ἐλισσαίου καταφρονητικῶς
and bear-witness the children the of-Elisha contemptuously
καταβοήσαντες, καὶ βορὰ τοῖς ἄρκτοις γενόμενοι.
having-shouted-at and food for-the bears having-become
34 Δεύτερος τρόπος, καθ' ὃν προσκυνοῦμεν κτίσματα,
second mode according-to which we-venerate creatures
δι' ὧν καὶ ἐν οἷς ἐνήργησεν ὁ Θεὸς τὴν σωτηρίαν
through which and in which worked — God the salvation
ἡμῶν, εἴτε πρὸ τῆς τοῦ Κυρίου παρουσίας, εἴτε μετὰ τὴν
our whether before the of-the Lord coming or after the
ἔνσαρκον αὐτοῦ οἰκονομίαν, ὡς τὸ Σιναῖον ὄρος, καὶ τὴν
incarnate his dispensation as the Sinai mountain and —
Ναζαρὲτ, τὴν φάτνην τὴν ἐν Βηθλεὲμ, καὶ τὸ σπήλαιον,
Nazareth the manger the in Bethlehem and the cave
τὸν Γοργοθᾶν τὸν ἅγιον, τοῦ σταυροῦ τὸ ξύλον, τοὺς
— Golgotha the holy of-the cross the wood the
ἥλους, τὸν σπόγγον, τὸν κάλαμον, τὴν λόγχην τὴν ἱερὰν
nails the sponge the reed the lance the holy
καὶ σωτήριον, τὴν ἔσθητα, τὸν χιτῶνα, τοὺς σίνδονας,
and saving the robe the tunic the linens
τὰ σπάργανα, τὸν τάφον τὸν ἅγιον τὴν πηγὴν τῆς
the swaddling-clothes the tomb the holy the source of-the

ἡμῶν ἀναστάσεως, τὸν λίθον τοῦ μνήματος, τὴν Σιὼν
our resurrection the stone of-the tomb — Zion
τὸ ὄρος τὸ ἅγιον, τὸ τῶν Ἐλαιῶν αὖθις ὄρος, τὴν
the mountain the holy the of-the Olives again mountain the
προβατικὴν, καὶ Γεθσημανῆς τὸ ὅλβιον τέμενος· ταῦτα
sheep-pool and of-Gethsemane the blessed precinct these-things
καὶ τὰ τοιαῦτα σέβω, καὶ προσκυνῶ, καὶ πάντα ναὸν
and the such-things I-revere and I-venerate and every temple
Θεοῦ ἅγιον, καὶ πᾶν ἐφ' ᾧ Θεὸς ὀνομάζεται· οὐ διὰ
of-God holy and everything on which God is-named not because-of
τὴν αὐτῶν φύσιν, ἀλλ' ὅτι θείας ἐνεργείας εἰσὶ δοχεῖα,
the their nature but because of-divine energy they-are receptacles
καὶ δι' αὐτῶν, καὶ ἐν αὐτοῖς ηὐδόκησεν ὁ Θεὸς τὴν
and through them and in them was-pleased — God the
σωτηρίαν ἡμῶν κατεργάσασθαι. Καὶ ἀγγέλους γὰρ, καὶ
salvation our to-accomplish and angels for and
ἀνθρώπους, καὶ πᾶσαν ὕλην τῆς θείας ἐνεργείας μέτοχον,
men and all matter of-the divine energy partaking
καὶ διακονησαμένην τὴν σωτηρίαν μου, σέβω καὶ προσκυνῶ
and having-ministered the salvation my I-revere and venerate
διὰ τὴν θείαν ἐνέργειαν· οὐ προσκυνῶ Ἰουδαίοις· οὐ
because-of the divine energy not I-venerate Jews not
γὰρ θείας εἰσὶν ἐνεργείας μέτοχοι, οὐδὲ σκοπῷ τῆς
for of-divine are energy partakers nor with-aim of-the
ἐμῆς σωτηρίας, τὸν Κύριον τῆς δόξης τὸν Θεόν μου,
my salvation the Lord of-the glory — God my
ἐσταύρωσαν, φθόνῳ δὲ μᾶλλον, καὶ μίσει πρὸς τὸν Θεὸν
they-crucified from-envy but rather and from-hatred toward — God
καὶ εὐεργέτην βαλλόμενοι. «Κύριε, ἠγάπησα εὐπρέπειαν
and benefactor being-moved Lord I-loved beauty
οἴκου σου, φησὶν ὁ Δαβὶδ, καὶ τόπον σκηνώματος δόξης
of-house your says — David and place of-dwelling of-glory

σου.» Καί· «Προσκυνήσατε εἰς τὸν τόπον, οὗ ἔστησαν
your and venerate at the place where stood
οἱ πόδες αὐτοῦ.» Καί· «Προσκυνεῖτε εἰς ὄρος ἅγιον
the feet his and venerate at mountain holy
αὐτοῦ.» Ὄρος ἅγιον ἔμψυχον Θεοῦ, ἡ ἁγία Θεοτόκος·
his mountain holy living of-God the holy God-bearer
ὄρη Θεοῦ λογικά, οἱ ἀπόστολοι· «Τὰ ὄρη ἐσκίρτησαν
mountains of-God rational the apostles the mountains skipped
ὥσει κριοί, καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων.»
like rams and the hills like lambs of-sheep

35 Τρίτος τρόπος, καθ' ὃν προσκυνοῦμεν τὰ τῷ
third mode according-to which we-venerate the(-things) —
Θεῷ ἀνακείμενα, τὰ ἱερά φημι Εὐαγγέλια καὶ τὰς λοιπὰς
to-God dedicated the holy I-mean Gospels and the remaining
βίβλους. «Ἐγράφησαν γὰρ πρὸς νουθεσίαν ἡμῶν, εἰς
books they-were-written for toward admonition our to
οὓς τὰ τέλη τῶν αἰώνων κατήντησαν·» δίσκοι τε, καὶ
whom the ends of-the ages have-come plates both and
ποτήρια, θυμιατοὶ, λυχνίαι, καὶ τράπεζαι, δῆλον γὰρ ὡς
cups censers lampstands and tables clear for that
πάντα ταῦτα σεβάσμια· ὅρα γὰρ, ὅτε Βαλτάσαρ ἐποίησεν
all these revered see for when Belshazzar made
ὑπηρετηθῆναι τὸν λαὸν τοῖς σκεύεσιν τοῖς ἱερατικοῖς,
to-be-served the people with-the vessels the priestly
πῶς καθεῖλεν ὁ Θεὸς τὴν βασιλείαν αὐτοῦ.
how pulled-down — God the kingdom his

36 Τέταρτος τρόπος, καθ' ὃν προσκυνοῦνται αἱ εἰκόνες
fourth mode according-to which are-venerated the images
αἱ ὀφθεῖσαι τοῖς προφήταις (ἐν εἰκονικῇ γὰρ ὁράσει
the(-ones) seen by-the prophets in imaged for vision
εἶδον Θεὸν), καὶ αἱ τῶν ἐσομένων εἰκόνες, ὡς ἡ
they-saw God and the of-the(-things) going-to-be images as the

ῥάβδος Ἀαρὼν, εἰκονίζουσα τὸ τῆς Παρθένου μυστήριον, καὶ
staff of-Aaron imaging the of-the Virgin mystery and
ἡ στάμνος, καὶ ἡ τράπεζα· καὶ Ἰακὼβ δὲ προσεκύνησεν
the jar and the table and Jacob too venerated
ἐπὶ τὸ ἄκρον τῆς ῥάβδου· τύπος δὲ ἦν τοῦ Σωτῆρος. Εἰσὶ
on the tip of-the staff type but it-was of-the Savior are
δὲ τῶν γεγονότων εἰκόνες εἰς μνημόσυνον· αὐτὴ δὲ ἡ
but of-the(-things) having-happened images for memorial itself but the
σκηνὴ εἰκὼν ἦν παγκόσμιος· «Ὅρα γὰρ, φησὶ τῷ Μωϋσῇ,
tent image was universal see for he-says — to-Moses
τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·» καὶ τὰ Χερουβὶμ
the type the shown to-you in the mountain and the Cherubim
τὰ χρυσᾶ, ἔργον χωνευτὸν, καὶ τὰ Χερουβὶμ τὰ ἐν
the golden work cast and the Cherubim the(-ones) on
τῷ καταπετάσματι ἔργον ὑφαντόν. Οὕτω προσκυνοῦμεν
the veil work woven so we-venerate
τὸν τύπον τοῦ σταυροῦ τὸν τίμιον, τοῦ τε σωματικοῦ
the type of-the cross the precious of-the both bodily
χαρακτῆρος τοῦ Θεοῦ μου τὸ ὁμοίωμα, καὶ τῆς αὐτὸν
portrait — of-God my the likeness and of-the(-one) him
κατὰ σάρκα τεκούσης καὶ τῶν αὐτοῦ πάντων.
according-to flesh having-borne and of-the his all
Πέμπτος τρόπος, καθ' ὃν προσκυνοῦμεν ἀλλήλοις, ὡς 37
fifth mode according-to which we-venerate one-another as
μοῖραν Θεοῦ ἔχουσι, καὶ κατ' εἰκόνα Θεοῦ γεγενημένοις,
portion of-God having and according-to image of-God made
ἀλλήλοις τε ταπεινούμενοι, καὶ νόμον πληροῦντες ἀγάπης.
one-another both humbling and law fulfilling of-love
Ἕκτος τρόπος, τῶν ἐν ἀρχαῖς καὶ ἐξουσίαις ὄντων. 38
sixth mode of-the(-ones) in rules and authorities being
«Ἀπόδοτε γὰρ, φησὶ, πᾶσι τὰς ὀφειλὰς, τῷ τὴν τιμὴν,
render for he-says to-all the dues to-the(-one) the honor

τὴν τιμήν.» Ὡς Ἰακὼβ τῷ τε Ἡσαῦ, ὡς προγενεστέρῳ
the honor as Jacob — both to-Esau as elder
ἀδελφῷ, καὶ Φαραὼ, ὑπὸ Θεοῦ χειροτονηθέντι ἄρχοντι,
brother and to-Pharaoh by God appointed ruler
προσεκύνησεν.
venerated

39 Ἕβδομος τρόπος, καθ' ὃν τοῖς δεσπόταις οἱ δοῦλοι,
seventh mode according-to which to-the masters the slaves
καὶ τοῖς εὐεργέταις, καὶ ὧν ἂν δέοιντο οἱ δεόμενοι,
and to-the benefactors and of-whom — they-may-need those needing
ὡς Ἀβραὰμ τοῖς υἱοῖς Ἐμμὼρ, ὅτε τὸ διπλοῦν ὠνήσατο
as Abraham the sons of-Emmor when the double he-bought
σπήλαιον.
cave

40 Καὶ ἁπλῶς εἰπεῖν, φόβου, καὶ πόθου, καὶ τιμῆς ἐστιν ἡ
and simply to-say of-fear and of-longing and of-honor is the
προσκύνησις σύμβολον, ὑποπτώσεώς τε καὶ ταπεινώσεως·
veneration symbol of-falling-down both and of-humbling
ἀλλ' οὐδενὶ δεῖ προσκυνεῖν ὡς Θεῷ, εἰ μὴ μόνῳ τῷ
but to-no-one one-must venerate as God if not alone to-the
φύσει Θεῷ, πᾶσι δὲ ὀφειλὴν ἀπονέμειν διὰ τὸν Κύριον.
by-nature God to-all but due to-render because-of the Lord

41 Ὁρᾶτε πόση ἰσχὺς καὶ ποία θεία ἐνέργεια τοῖς πίστει
see how-great strength and what-sort divine energy to-the(-ones) in-faith
καὶ καθαρῷ συνειδότι προσιοῦσι ταῖς τῶν ἁγίων εἰκόσι,
and with-pure conscience approaching the of-the saints images
δίδοται. Διὸ, ἀδελφοὶ, στῶμεν ἐν τῇ πέτρᾳ τῆς πίστεως,
is-given wherefore brothers let-us-stand on the rock of-the faith
καὶ τῇ παραδόσει τῆς Ἐκκλησίας, μὴ μεταίροντες ὅρια,
and the tradition of-the Church not removing boundaries
ἃ ἔθεντο οἱ ἅγιοι Πατέρες ἡμῶν· μὴ διδόντες τόπον τοῖς
which set the holy Fathers our not giving place to-those

βουλομένοις καινοτομεῖν, καὶ καταλύειν τὴν οἰκοδομὴν τῆς
wishing to-innovate and to-destroy the building of-the
ἁγίας τοῦ Θεοῦ καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας. Εἰ
holy — of-God catholic and apostolic Church if
γὰρ δοθῇ ἄδεια παντὶ βουλομένῳ, κατὰ μικρὸν ὅλον τὸ
for is-given license to-everyone wishing by little whole the
σῶμα τῆς Ἐκκλησίας καταλυθήσεται. Μὴ, ἀδελφοὶ, μὴ,
body of-the Church will-be-destroyed not brothers not
τέκνα φιλόχριστα τῆς Ἐκκλησίας, μὴ καταισχύνητε τὴν
children Christ-loving of-the Church not put-to-shame the
μητέρα ὑμῶν· μὴ καθέλητε τὸν κόσμον αὐτῆς. Δέξασθε
mother your not pull-down the adornment her receive
αὐτὴν δι' ἐμοῦ πρεσβεύουσαν. Μάθετε τί φησι περὶ
her through me interceding learn what says about
αὐτῆς ὁ Θεός· «Ὅλη εἶ καλὴ, ἡ πλησίον μου, καὶ οὐκ
her — God all you-are fair the neighbor my and not
ἔστιν ἐν σοὶ μῶμος.» Προσκυνήσωμεν καὶ λατρεύσωμεν
is in you blemish let-us-venerate and worship
μόνῳ τῷ Κτίστῃ καὶ Δημιουργῷ, ὡς φύσει προσκυνητῷ
alone the Creator and Fashioner as by-nature venerable
Θεῷ. Προσκυνήσωμεν καὶ τῇ ἁγίᾳ Θεοτόκῳ, οὐχ ὡς Θεῷ,
God let-us-venerate also the holy God-bearer not as God
ἀλλ' ὡς Μητρὶ Θεοῦ κατὰ σάρκα· ἔτι προσκυνήσωμεν
but as Mother of-God according-to flesh further let-us-venerate
καὶ τοῖς ἁγίοις, ὡς ἐκλεκτοῖς φίλοις Θεοῦ, καὶ τὴν
also the saints as chosen friends of-God and the
πρὸς αὐτὸν κεκτημένοις παῤῥησίαν. Εἰ γὰρ βασιλεῦσι,
toward him having-acquired boldness if for kings
φθαρτοῖς πολλάκις, καὶ ἀσεβέσι, καὶ ἁμαρτωλοῖς, καὶ
corruptible often and impious and sinners and
τοῖς ὑπ' αὐτῶν χειροτονουμένοις ἄρχουσι, καὶ τοῖς
to-the by them appointed rulers and to-the

τούτων λαβράτοις προσκυνοῦσιν οἱ ἄνθρωποι, κατὰ
of-these imperial-portraits venerate the men according-to
τὸ θεῖον τοῦ Ἀποστόλου λόγιον· «Ἀρχαῖς καὶ ἐξουσίαις
the divine of-the Apostle saying to-rules and authorities
ὑποτάσσεσθε·» καί· «Ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ
be-subject and render to-all the dues to-the(-one)
τὴν τιμὴν, τὴν τιμήν· τῷ τὸν φόβον, τὸν φόβον·»
the honor the honor to-the(-one) the fear the fear
καί· «Ἀπόδοτε τὰ Καίσαρος Καίσαρι, ὡς φησιν ὁ
and render the(-things) of-Caesar to-Caesar as says the
Κύριος, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ·» πόσῳ μᾶλλον
Lord and the(-things) — of-God — to-God how-much more
ἐχρῆν προσκυνεῖν τῷ Βασιλεῖ τῶν βασιλευόντων,
it-was-needful to-venerate the King of-the(-ones) reigning
ὡς μόνῳ φύσει δεσπόζοντι, καὶ τοῖς αὐτοῦ δούλοις καὶ
as alone by-nature being-master and the his slaves and
φίλοις, τοῖς βασιλεύσασι τῶν παθῶν, καὶ κατασταθεῖσιν
friends those having-reigned-over the passions and appointed
ἄρχουσι πάσης τῆς γῆς; «Καταστήσεις γὰρ αὐτοὺς, φησὶν
rulers of-all the earth you-will-appoint for them says
ὁ Δαβὶδ, ἄρχοντας ἐπὶ πᾶσαν τὴν γῆν,» κατὰ δαιμόνων
— David rulers over all the earth against demons
καὶ νόσων ἐξουσίαν λαβοῦσι, καὶ συμβασιλεύσουσι
and diseases authority having-received and they-will-reign-with
Χριστῷ βασιλείαν ἄφθαρτον καὶ ἀκατάλυτον, ὧν ἡ σκιὰ
Christ kingdom incorruptible and indestructible whose the shadow
μόνη ἀπήλαυνε νόσους καὶ δαίμονας. Μὴ οὖν σκιᾶς
alone drove-away diseases and demons not then than-shadow
ἀσθενεστέραν καὶ ἀτιμοτέραν λογισώμεθα τὴν εἰκόνα·
weaker and less-honored let-us-reckon the image
σκιογραφεῖ γὰρ ἀληθῶς τὸ πρωτότυπον. Ἀδελφοὶ, ὁ
shadow-paints for truly the prototype brothers the

Χριστιανὸς, πίστις ἐστίν· ὁ οὖν πίστει προσερχόμενος,
Christian faith is the(-one) then in-faith approaching
κερδανεῖ πολλά· ὁ δὲ διακρινόμενος, ἔοικε κλύδωνι
will-gain much the(-one) but doubting is-like to-wave
θαλάσσης, ἀνεμιζομένῳ καὶ ῥιπιζομένῳ, ὃς οὐ μὴ λήψεται
of-sea wind-driven and tossed who not — will-receive
οὐδέν. Πάντες γὰρ οἱ ἅγιοι διὰ πίστεως εὐηρέστησαν
anything all for the saints through faith pleased
τῷ Θεῷ. Δεξώμεθα οὖν τὴν παράδοσιν τῆς Ἐκκλησίας
— God let-us-receive then the tradition of-the Church
ἐν εὐθύτητι καρδίας, καὶ μὴ ἐν πολλοῖς λογισμοῖς. Ὁ
in uprightness of-heart and not in many reasonings —
Θεὸς γὰρ ἐποίησε τὸν ἄνθρωπον εὐθῆ, αὐτοὶ δὲ ἐζήτησαν
God for made the man upright they but sought
λογισμοὺς πολλούς. Μὴ καταδεξώμεθα νέαν πίστιν μαθεῖν,
reasonings many not let-us-consent new faith to-learn
ὡς κατεγνωσμένης τῆς τῶν ἁγίων Πατέρων παραδόσεως.
as condemned the of-the holy Fathers tradition
Φησὶ γὰρ θεῖος Ἀπόστολος· «Εἴ τις ὑμᾶς εὐαγγελίζεται
says for divine Apostle if anyone you preaches-the-gospel-to
παρ᾽ ὃ παρελάβετε, ἀνάθεμα ἔστω.» Προσκυνοῦμεν οὖν
beyond what you-received anathema let-him-be we-venerate then
ταῖς εἰκόσιν, οὐ τῇ ὕλῃ προσφέροντες τὴν προσκύνησιν,
the images not to-the matter bringing the veneration
ἀλλὰ δι᾽ αὐτῶν τοῖς ἐν αὐτοῖς εἰκονιζομένοις. «Ἡ
but through them to-the(-ones) in them imaged the
γὰρ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει,»
for of-the image honor to the prototype passes
καθώς φησιν ὁ θεῖος Βασίλειος.
as says the divine Basil

42 Ὑμᾶς δὲ, ἱερώτατον τοῦ Χριστοῦ ποίμνιον, ὁ Χριστώνυμος
you but most-holy — of-Christ flock the Christ-named
λαὸς, τὸ ἔθνος τὸ ἅγιον, τὸ σῶμα τῆς Ἐκκλησίας,
people the nation the holy the body of-the Church
ἐμπλήσαι Χριστὸς τῆς χαρᾶς τῆς αὐτοῦ ἀναστάσεως,
may-fill Christ with-the joy of-the his resurrection
καὶ καταξιώσαι ἑπομένους τοῖς ἴχνεσι τῶν ἁγίων,
and may-deem-worthy following the footsteps of-the holy
τῶν ποιμένων τε καὶ διδασκάλων τῆς Ἐκκλησίας,
the shepherds both and teachers of-the Church
προαγομένους τυχεῖν τῆς δόξης αὐτοῦ ἐν ταῖς λαμπρότησι
being-led-forward to-obtain the glory his in the splendors
τῶν ἁγίων· ἧς γένοιτο ἐπιτυχεῖν τῇ αὐτοῦ χάριτι,
of-the saints which may-it-be to-attain by-the his grace
αἰωνίως αὐτὸν δοξάζοντας, σὺν τῷ ἀνάρχῳ Πατρὶ, ᾧ
eternally him glorifying with the unoriginate Father to-whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory into the ages of-the ages amen
Εἰπόντες περὶ τῆς διαφορᾶς τῶν εἰδώλων καὶ τῶν
having-spoken about the difference of-the idols and of-the
εἰκόνων, καὶ διδάξαντες ὅρον τῶν εἰκόνων, ὥρα δὴ
images and having-taught definition of-the images time indeed
ἐπενεγκεῖν καὶ τὰς χρήσεις, καθάπερ ὑπεσχόμεθα.
to-bring-in also the quotations as we-promised

The Fathers' testimonies are gathered a third time, with scholia: Dionysius on visible things as images of the invisible, Basil summoning painters to Barlaam, Gregory of Nyssa weeping before Isaac's sacrifice, Proclus, the Stylite's images at Rome, and Eusebius on Mamre.

Μαρτυρίαι παλαιῶν καὶ δοκίμων ἁγίων Πατέρων περὶ
testimonies of-ancient and approved holy Fathers on
εἰκόνων.
images

Τοῦ ἁγίου Διονυσίου ἐπισκόπου Ἀθηνῶν, ἐκ τῆς πρὸς
of-the holy Dionysius bishop of-Athens from the to
Ἰωάννην τὸν ἀπόστολον καὶ Θεόλογον ἐπιστολῆς.
John the apostle and Theologian letter

«Ἀληθῶς ἐμφανεῖς εἰκόνες εἰσὶ τὰ ὁρατὰ τῶν ἀοράτων.»
truly manifest images are the visible-things of-the invisible

Τοῦ αὐτοῦ, ἐκ τοῦ περὶ ἐκκλησιαστικῆς ἱεραρχίας λόγου.
of-the same from the on ecclesiastical hierarchy discourse

«Ἀλλ' αἱ μὲν ὑπὲρ ἡμᾶς οὐσίαι καὶ τάξεις, ὧν ἤδη
but the indeed above us substances and orders of-which already
μνήμην ἱερὰν ἐποιησάμην, ἀσώματοί εἰσι, καὶ νοητὴ καὶ
mention sacred I-made bodiless are and intelligible and
ὑπερκόσμιός ἐστιν ἡ κατὰ ταύτας ἱεραρχία. Τὴν καθ'
supramundane is the according-to them hierarchy the among
ἡμᾶς δὲ ὁρῶμεν ἀναλόγως ἡμῖν αὐτοῖς, τῇ τῶν αἰσθητῶν
us but we-see proportionately to-us ourselves by-the of-the perceptible
συμβόλων ποικιλίᾳ πληθυνομένην, ὑφ' ὧν ἱεραρχικῶς
symbols variety multiplied by which hierarchically
ἐπὶ τὴν ἑνοειδῆ θέωσιν ἐν συμμετρίᾳ τῇ καθ' ἡμᾶς
to the uniform deification in proportion the according-to us

ἀναγόμεθα, Θεόν τε καὶ θείαν ἀρετήν. Αἱ μὲν ὡς
we-are-led-up God both and divine virtue the(-ones) indeed as
νόες νοοῦσι κατὰ τὸ αὐταῖς θεμιτὸν, ἡμεῖς δὲ αἰσθηταῖς
minds understand according-to the to-them lawful we but by-perceptible
εἰκόσιν ἐπὶ τὰς θείας, ὡς δυνατὸν, ἀναγόμεθα θεωρίας.»
images to the divine as possible we-are-led-up contemplations
Σχόλιον. Εἰ τοίνυν ἀναλόγως ἡμῖν αἰσθηταῖς εἰκόσιν ἐπὶ τὴν
Scholion if therefore proportionately to-us by-perceptible images to the
θείαν καὶ ἄϋλον ἀναγόμεθα θεωρίαν, τί ἀπρεπὲς τὸν
divine and immaterial we-are-led-up contemplation what unfitting the(-one)
σχήματι καὶ μορφῇ καὶ φύσει ὁραθέντα ὡς ἄνθρωπον,
in-shape and form and nature seen as man
φιλανθρώπως δι' ἡμᾶς, εἰκονίζειν ἀναλόγως ἡμῖν αὐτοῖς;
lovingly for us to-image proportionately to-us ourselves
Τοῦ ἁγίου Βασιλείου, ἐκ τοῦ εἰς τὸν μακάριον Βαρλαὰμ
of-the holy Basil from the on the blessed Barlaam
τὸν μάρτυρα λόγου, οὗ ἡ ἀρχή· «Πρότερον μὲν τῶν
the martyr discourse of-which the beginning formerly indeed of-the
ἁγίων οἱ θάνατοι·» καὶ πρὸς τῷ τέλει τοῦ αὐτοῦ λόγου.
saints the deaths and near the end of-the same discourse
«Ἀνάστητέ μοι νῦν, ὦ λαμπροὶ τῶν ἀθλητικῶν
arise for-me now O splendid of-the athletic
κατορθωμάτων ζωγράφοι, τὴν τοῦ στρατηγοῦ κολοβωθεῖσαν
achievements painters the of-the general curtailed
εἰκόνα, ταῖς ὑμετέραις μεγαλύνατε τέχναις· ἀμαυρότερον
image by-the your magnify arts more-dimly
παρ' ἐμοῦ τὸν στεφανίτην γραφέντα τοῖς τῆς ὑμετέρας
by me the crowned(-one) painted with-the of-the your
σοφίας περιλάμψατε χρώμασιν. Ἀπέλθω τῇ τῶν
skill illumine colors let-me-go-away by-the of-the
ἀριστευμάτων τοῦ μάρτυρος παρ' ὑμῶν νενικημένος
exploits of-the martyr by you defeated

γραφῇ. Χαίρω τῇ τοιαύτῃ τῆς ὑμετέρας ἰσχύος σήμερον
painting I-rejoice by-the such of-the your strength today
ἡττώμενος νίκῃ. Ἴδω τῆς χειρὸς πρὸς τὸ πῦρ
being-defeated victory let-me-see of-the hand against the fire
ἀκριβέστερον παρ᾽ ὑμῶν γραφομένην τὴν πάλην. Ἴδω
more-exactly by you painted the wrestling let-me-see
φαιδρότερον ἐπὶ τῆς ὑμετέρας τὸν παλαιστὴν γεγραμμένον
more-brightly on the your the wrestler painted
εἰκόνος. Κλαυσάτωσαν δαίμονες καὶ νῦν, ταῖς τοῦ
image let-weep demons also now by-the of-the
μάρτυρος ἐν ὑμῖν ἀριστείαις πληττόμενοι. Φλεγομένη πάλιν
martyr in you exploits being-struck burning again
αὐτοῖς ἡ χεὶρ καὶ νικῶσα δεικνύσθω. Ἐγγραφέσθω τῷ
to-them the hand and conquering let-be-shown let-be-painted-on the
πίνακι, καὶ ὁ τῶν παλαισμάτων ἀγωνοθέτης Χριστός.»
panel also the of-the wrestlings games-master Christ
Τοῦ αὐτοῦ, ἐκ τοῦ εἰς τοὺς ἁγίους μ΄ μάρτυρας λόγου.
of-the same from the on the holy 40 martyrs discourse
«Ἐπεὶ καὶ πολέμων ἀνδραγαθήματα, καὶ λογογράφοι
since also of-wars brave-deeds both prose-writers
πολλάκις καὶ ζωγράφοι διασημαίνουσιν· οἱ μὲν τῷ
often and painters signalize the(-ones) indeed by-the
λόγῳ κοσμοῦντες, οἱ δὲ τοῖς πίναξιν ἐγχαράττοντες·
word adorning the(-others) but on-the panels engraving
καὶ πολλοὺς ἐπήγειρον πρὸς ἀνδρείαν ἑκάτεροι. Ἃ γὰρ
and many roused to courage each what for
ὁ λόγος διὰ τῆς ἀκοῆς παρίστησι, ταῦτα γραφικὴ
the word through the hearing presents these-things painting
σιωπῶσα διὰ μιμήσεως δείκνυσιν.»
being-silent through imitation shows

Τοῦ αὐτοῦ, ἐκ τῶν πρὸς Ἀμφιλόχιον τριάκοντα κεφαλαίων,
of-the same from the to Amphilochius thirty chapters
περὶ τοῦ ἁγίου Πνεύματος, ἀπόκρισις ιη΄.
on the holy Spirit answer 18
«Ὅτι βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν, καὶ
that king is-called also the of-the king image and
οὐ δύο βασιλεῖς. Οὔτε γὰρ τὸ κράτος σχίζεται, οὔτε ἡ
not two kings neither for the power is-split nor the
δόξα διαμερίζεται. Ὡς γὰρ ἡ κρατοῦσα ἡμῶν ἀρχὴ καὶ
glory is-divided as for the ruling us principle and
ἐξουσία μία, οὕτω καὶ ἡ παρ᾽ ἡμῶν δοξολογία, μία, καὶ
authority one so also the from us doxology one and
οὐ πολλαί· διότι ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον
not many because the of-the image honor to the prototype
διαβαίνει. Ὃ οὖν ἐστιν ἐνταῦθα μιμητικῶς ἡ εἰκὼν,
passes what then is here imitatively the image
τοῦτο ἐκεῖ φυσικῶς ὁ Υἱός.»
this there naturally the Son
Σχόλιον. Ὥσπερ οὖν «Ὁ μὴ τιμῶν τὸν Υἱὸν, καθώς
Scholion just-as then the(-one) not honoring the Son as
φησιν ὁ Κύριος, οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα
says the Lord not honors the Father the(-one) having-sent
αὐτὸν,» οὕτω καὶ ὁ μὴ τιμῶν τὴν εἰκόνα, οὐδὲ τὸν
him so also the(-one) not honoring the image nor the
εἰκονιζόμενον τιμᾷ. Ἀλλ᾽ ἴσως ἐρεῖ τις· Τιμᾷν τὴν εἰκόνα
imaged(-one) honors but perhaps will-say someone to-honor the image
τοῦ Χριστοῦ ἀνάγκη, οὐχὶ δὲ καὶ τῶν ἁγίων. Ὦ τῆς
— of-Christ necessary not but also of-the saints O the
ἀφροσύνης! Ἄκουσον τοῦ Κυρίου λέγοντος τοῖς μαθηταῖς·
folly hear the Lord saying to-the disciples

«Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται.» Ὥστε ὁ μὴ
the(-one) receiving you me receives so-that the(-one) not
τιμῶν τοὺς ἁγίους, οὐδὲ αὐτὸν τιμᾷ τὸν Κύριον.
honoring the saints not-even very honors the Lord
Τοῦ ἁγίου Γρηγορίου τοῦ Νύσσης, ἀπὸ λόγου ῥηθέντος ἐν
of-the holy Gregory the of-Nyssa from discourse spoken in
Κωνσταντινουπόλει, περὶ θεότητος Υἱοῦ καὶ Πνεύματος,
Constantinople on godhead of-Son and of-Spirit
καὶ εἰς τὸν Ἀβραὰμ, λόγου μδ΄, οὗ ἡ ἀρχή· «Οἷόν τι
and on — Abraham discourse 44 of-which the beginning what-sort some
πάσχουσι πρὸς τοὺς εὐανθεῖς τῶν λειμώνων οἱ τούτων
suffer toward the flowery of-the meadows the of-these
φιλοθεάμονες,» καὶ μετὰ βραχέα.
lovers-of-sights and after a-little
«Ἐντεῦθεν δεσμοῖς πρότερον διαλαμβάνει ὁ πατὴρ τὸν
thereupon with-bonds first binds the father the
παῖδα. Εἶδον πολλάκις ἐπὶ γραφῆς, εἰκόνα τοῦ πάθους, καὶ
child I-saw often on painting image of-the suffering and
οὐκ ἀδακρυτὶ τὴν θέαν παρῆλθον, ἐναργῶς τῆς τέχνης ὑπ᾽
not without-tears the sight I-passed-by vividly the art under
ὄψιν ἀγούσης τὴν ἱστορίαν. Πρόκειται Ἰσαὰκ παρ᾽ αὐτῷ
eye bringing the story lies-before-us Isaac beside very
τῷ θυσιαστηρίῳ, ὀκλάσας ἐπὶ γόνυ, καὶ περιηγμένας ἔχων
the altar having-knelt on knee and bent-around having
εἰς τοὐπίσω τὰς χεῖρας. Ὁ δὲ, ἐπιβεβηκὼς κατόπιν
into the-behind the hands the(-one) and having-stepped behind
τῷ ποδὶ τῆς ἀγκύλης, καὶ τῇ ἀριστερᾷ τὴν κόμην τοῦ
with-the foot of-the hollow and with-the left the hair of-the
παιδὸς πρὸς ἑαυτὸν ἀνακλάσας, ἐπικύπτει τῷ προσώπῳ,
child toward himself having-bent-back stoops-over the face
ἐλεεινῶς πρὸς αὐτὸν ἀποβλέποντι, καὶ τὴν δεξιὰν
pitiably toward him looking and the right

καθωπλισμένος τῷ ξίφει, πρὸς τὴν σφαγὴν κατευθύνει,
armed with-the sword toward the slaughter directs
καὶ ἅπτεται ἤδη τοῦ σώματος ἡ τοῦ ξίφους ἀκμὴ, καὶ
and touches already the body the of-the sword point and
τότε αὐτῷ γίνεται φωνὴ θεόθεν, τὸ ἔργον κωλύουσα.»
then to-him comes voice from-God the deed preventing
Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, ἐκ τῆς ἑρμηνείας
of-the holy John the Chrysostom from the interpretation
τῆς πρὸς Ἑβραίους Ἐπιστολῆς.
of-the to Hebrews Epistle
«Καί πως εἰκὼν τοῦ δευτέρου τὸ πρῶτον, ὁ Μελχισεδὲκ
and somehow image of-the second the first — Melchizedek
τοῦ Χριστοῦ· ὥσπερ ἂν τις εἴποι σκιὰν τῆς γραφῆς τῆς ἐν
— of-Christ just-as — one might-say shadow of-the painting of-the in
χρώματι, τὸ πρὸ ταύτης σκίασμα τοῦ γραφέως. Διὰ τοῦτο
color the before this shading of-the painter because-of this
γὰρ ὁ νόμος καλεῖται σκιὰ, ἡ δὲ χάρις ἀλήθεια, πράγματα
for the law is-called shadow the but grace truth realities
δὲ τὰ μέλλοντα. Ὥστε ὁ μὲν νόμος καὶ ὁ Μελχισεδὲκ,
but the to-come so-that the indeed law and — Melchizedek
προσκίασμα τῆς ἐν χρώμασι γραφῆς· ἡ δὲ χάρις, ἡ ἀλήθεια,
outline-shading of-the in colors painting the but grace the truth
ἡ ἐν χρώμασι γραφή. Τὰ πράγματα τοῦ μέλλοντος αἰῶνος.
the in colors painting the realities of-the coming age
Ὡς εἶναι τὴν Παλαιὰν, τύπου τύπον· καὶ τὴν Νέαν, τῶν
so-as to-be the Old of-type type and the New of-the
πραγμάτων τύπον.»
realities type

Σευηριανοῦ Γαβάλων, ἀπὸ λόγου τοῦ εἰς τὰ ἐγκαίνια τοῦ
of-Severian of-Gabala from discourse the on the dedication of-the
τιμίου καὶ ζωοποιοῦ σταυροῦ.
precious and life-giving cross

«Πῶς οὖν ἡ εἰκὼν τοῦ ἐπικαταράτου ἤνεγκε τῷ λαῷ
how then the image of-the accursed(-one) brought to-the people
ἐν συμφορᾷ χειμαζομένῳ σωτηρίαν; Ἆρα οὖν οὐκ ἦν
in calamity storm-tossed salvation is-it then not was
ἀξιοπιστότερον εἰπεῖν· Ἐάν τις ὑμῶν δηχθῇ, βλέψει
more-credible to-say if anyone of-you should-be-bitten he-shall-look
εἰς τὸν οὐρανὸν ἄνω πρὸς τὸν Θεὸν, καὶ σωθήσεται, ἢ
into the heaven above toward — God and shall-be-saved or
εἰς τὴν σκηνὴν τοῦ Θεοῦ; Ἀλλὰ ταῦτα παριδὼν, μόνον
into the tent — of-God but these-things having-overlooked only
τὴν εἰκόνα τοῦ σταυροῦ ἔπηξε· διὰ τί οὖν ταῦτα ἐποίει
the image of-the cross he-fixed for what then these-things did
Μωϋσῆς, ὁ εἰπὼν τῷ λαῷ· Οὐ ποιήσεις σεαυτῷ
Moses the(-one) having-said to-the people not you-shall-make for-yourself
γλυπτὸν, οὐδὲ χωνευτὸν, οὐδὲ πᾶν ὁμοίωμα, ὅσα ἐν τῷ
carved-thing nor cast-thing nor any likeness whatever in the
οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν
heaven above and whatever in the earth below and whatever in
τοῖς ὕδασιν, ὑποκάτω τῆς γῆς; Ἀλλὰ τί ταῦτα πρὸς
the waters beneath the earth but why these-things to
ἀγνώμονα λαόν; Εἰπὲ, ὦ πιστότατε Θεοῦ θέραπον, ὃ
ungrateful people tell O most-faithful of-God servant what
ἀπαγορεύεις, ποιεῖς; ὃ ἀνατρέπεις, κατασκευάζεις; ὁ
you-forbid you-do what you-overturn you-build the(-one)
λέγων, Οὐ ποιήσεις γλυπτὸν, ὁ τὸν χωνευθέντα βοῦν
saying not you-shall-make carved-thing the(-one) the cast calf
κατολέσας, σὺ ὄφιν χαλκουργεῖς; καὶ τοῦτον, οὐ λάθρα,
having-ground-down you serpent forge-in-bronze and this not secretly

ἀλλὰ ἀναφανδὸν, καὶ πᾶσι γνωστόν; Ἀλλ' ἐκεῖνα, φησὶν,
but openly and to-all known but those-things he-says
ἐνομοθέτησα, ἵνα ἐκκόψω τὰς ὕλας τῆς ἀσεβείας, καὶ
I-legislated so-that I-might-cut-out the materials of-the impiety and
τὸν λαὸν ἀπαγάγω πάσης ἀποστασίας καὶ εἰδωλολατρείας.
the people I-might-lead-away from-all apostasy and idolatry
Νυνὶ δὲ χωνεύω τὸν ὄφιν, χρησίμως εἰς προτύπωσιν τῆς
now but I-cast the serpent usefully for prefiguring of-the
ἀληθείας. Καὶ καθάπερ σκηνὴν ἔπηξα, καὶ τὰ ἐν αὐτῇ
truth and just-as tent I-fixed and the(-things) in it
πάντα, καὶ Χερουβὶμ, ὁμοίωμα τῶν ἀοράτων διεπέτασα εἰς
all and Cherubim likeness of-the invisible(-ones) I-spread-out into
τὰ ἅγια, ὡς τύπον καὶ σκιὰν τῶν μελλόντων, οὕτω
the holies as type and shadow of-the(-things) to-come so
καὶ ὄφιν ἐστήλωσα εἰς σωτηρίαν τῷ λαῷ, ἵνα διὰ τῆς
also serpent I-set-up for salvation to-the people so-that through the
πείρας τούτων, προγυμνάσω τοῦ σημείου τοῦ σταυροῦ
trial of-these I-might-train-beforehand of-the sign of-the cross
τὴν εἰκόνα, καὶ τὸν ἐν αὐτῷ Σωτῆρα καὶ Λυτρωτήν. Καὶ
the image and the in it Savior and Redeemer and
ὅτι ἀψευδέστατος ὁ λόγος, ἀγαπητὲ, ἄκουε τοῦ Κυρίου,
that most-truthful the word beloved hear the Lord
τὸν λόγον τοῦτον βεβαιοῦντος καὶ λέγοντος· Καὶ καθὼς
the word this confirming and saying and just-as
Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτω δεῖ ὑψωθῆναι
Moses lifted-up the serpent in the desert so must be-lifted-up
τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς
the Son of-the man so-that every the(-one) believing in
αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.»
him not may-perish but may-have life eternal

Σχόλιον. Ὅτι δὲ οὐ καινὸν ἐφεύρεμα τὸ τῶν
Scholion that but not new invention the(-practice) of-the
εἰκόνων, ἀλλ᾽ ἀρχαῖον, καὶ τοῖς ἁγίοις καὶ ἐκκρίτοις
images but ancient and to-the holy and select
πατράσιν ἐγνωσμένον καὶ εἰθισμένον ὑπῆρχε, γέγραπται
fathers known and customary was it-is-written
ἐν τῷ βίῳ Βασιλείου τοῦ μάκαρος, τῷ δι᾽ Ἑλλαδίου
in the life of-Basil the blessed the(-one) by Helladius
τοῦ αὐτοῦ μαθητοῦ καὶ διαδόχου τῆς αὐτοῦ ἱεραρχίας, ὡς
the his disciple and successor of-the his hierarchy how
παρειστήκει ὁ ὅσιος Βασίλειος τῇ τῆς Δεσποίνης ἡμῶν
stood-by the holy(-man) Basil the of-the Lady our
εἰκόνι, ἐν ᾗ καὶ ὁ χαρακτὴρ ἐγέγραπτο Μερκουρίου τοῦ
image in which also the portrait had-been-painted of-Mercurius the
ἀοιδίμου μάρτυρος. Παρειστήκει δὲ ἐξαιτῶν τὴν Ἰουλιανοῦ
celebrated martyr he-stood-by and asking the of-Julian
τοῦ ἀθεωτάτου καὶ ἀποστάτου τυράννου ἀναίρεσιν· ἐξ
the most-godless and apostate tyrant destruction from
ἧς εἰκόνος ἐμυήθη ταύτην τὴν ἀποκάλυψιν. Ἑώρα
which image he-was-initiated-into this the revelation he-saw
γὰρ πρὸς βραχὺ ἀφανῆ τὸν μάρτυρα· μετ᾽ οὐ πολὺ δὲ,
for for short-while invisible the martyr after not long but
τὸ δόρυ ἡμαγμένον κατέχοντα.
the spear bloodied holding
Ἐκ τοῦ βίου Ἰωάννου τοῦ Χρυσοστόμου.
from the life of-John the Chrysostom
«Ἠγάπα δὲ ὁ μακάριος Ἰωάννης τὰς Ἐπιστολὰς τοῦ
loved but the blessed John the Epistles of-the
σοφωτάτου Παύλου ἄγαν.» Καὶ μετ᾽ ὀλίγα· «Ἦν δὲ καὶ
most-wise Paul exceedingly and after a-little was and also
τὸ ἐκτύπωμα τὸ τοῦ Ἀποστόλου ἔχων ἐν εἰκόνι ἔνθα
the portrait the of-the Apostle having in image where

ἀνεπαύετο, διὰ τὴν τοῦ σώματος ἀσθένειαν, βραχύ
he-rested because-of the of-the body weakness little
τι· ἦν γὰρ πολυάγρυπνος ὑπὲρ φύσιν· καὶ ἡνίκα
somewhat was for much-sleepless beyond nature and when
διήρχετο τὰς Ἐπιστολὰς αὐτοῦ, ἐνητένιζεν αὐτῇ, καὶ
he-went-through the Epistles his he-gazed-at it and
ὡς ἐπὶ ζῶντος αὐτοῦ, οὕτως προσεῖχεν αὐτῷ, μακαρίζων
as at living him so he-attended to-him blessing
αὐτὸν, καὶ ὅλον αὐτοῦ τὸν λογισμὸν πρὸς αὐτὴν εἶχε,
him and whole his the thought toward it he-had
φανταζόμενος, καὶ διὰ τῆς θεωρίας αὐτῷ ὁμιλῶν.»
imagining and through the contemplation with-him conversing
Καὶ μετ᾽ ὀλίγα· «Ὡς δὲ ἐπαύσατο ὁ Πρόκλος λαλῶν,
and after a-little when but ceased — Proclus speaking
ἀτενίσας τῇ εἰκόνι τοῦ Ἀποστόλου, καὶ θεασάμενος τὸν
having-gazed at-the image of-the Apostle and having-beheld the
χαρακτῆρα αὐτοῦ, ὅμοιον τοῦ ὀφθέντος αὐτῷ, βαλὼν
portrait his like to-the(-one) having-appeared to-him having-cast
μετάνοιαν τῷ Ἰωάννῃ, εἶπε, δακτυλοδεικτῶν τὴν εἰκόνα·
prostration — to-John he-said pointing-with-finger-at the image
Συγχώρησόν μοι, Πάτερ· ὃν εἶδον λαλοῦντά σοι, ὅμοιός
forgive me Father whom I-saw speaking to-you like
ἐστι τούτῳ· ὥστε ὑπολαμβάνω, ὅτι καὶ αὐτός ἐστιν.»
is to-this so-that I-suppose that also himself he-is
Ἐκ τῆς Φιλοθέου ἱστορίας, Θεοδωρίτου ἐπισκόπου Κύρου,
from the Religious History of-Theodoret bishop of-Cyrrhus
εἰς τὸν βίον τοῦ ἁγίου Συμεῶνος Κιονίτου.
on the life of-the holy Symeon the-Stylite
«Περὶ γὰρ Ἰταλίας, περιττόν ἐστι καὶ λέγειν. Φασὶ γὰρ
about for Italy superfluous it-is even to-speak they-say for
οὕτως ἐν Ῥώμῃ τῇ μεγίστῃ πολυθρύλλητον γενέσθαι τὸν
so in Rome the greatest much-talked-of to-have-become the

ἄνδρα, ὡς ἐν ἅπασι τοῖς τῶν ἐργαστηρίων προπυλαίοις,
man that in all the of-the workshops porches
εἰκόνας αὐτῷ βραχείας ἀναστῆσαι, φυλακήν τινα σφίσιν
images to-him small to-set-up guard some for-themselves
αὐτοῖς, καὶ ἀσφάλειαν ἐντεῦθεν πορίζοντας.»
themselves and safety thence providing
Τοῦ ἁγίου Βασιλείου, ἐκ τῆς εἰς τὸν Ἡσαΐαν ἑρμηνείας.
of-the holy Basil from the on — Isaiah interpretation
«Ἐπειδὴ εἶδε τὸν ἄνθρωπον κατ᾽ εἰκόνα καὶ ὁμοίωσιν
since he-saw the man according-to image and likeness
Θεοῦ, μὴ δυνάμενος εἰς Θεὸν τραπῆναι, εἰς τὴν εἰκόνα τοῦ
of-God not being-able against God to-turn on the image —
Θεοῦ τὴν ἑαυτοῦ πονηρίαν ἐκένωσεν. Ὥσπερ εἴ τις ἄνθρωπος
of-God the his-own wickedness he-emptied just-as if some man
ὀργιζόμενος, τὴν εἰκόνα λιθάζοι, ἐπειδὴ τὸν βασιλέα οὐ
being-angry the image should-stone since the king not
δύναται, τὸ ξύλον τύπτων τὸ τὴν μίμησιν ἔχον.»
he-can the wood striking the(-thing) the imitation having
Σχόλιον. Οὕτω καὶ πᾶς ὁ τιμῶν τὴν εἰκόνα, τὸ
Scholion so also every the(-one) honoring the image the
ἀρχέτυπον δηλονότι τιμᾷ.
archetype clearly honors
Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς ἑρμηνείας.
of-the same from the same interpretation
«Ὥσπερ γὰρ ὁ βασιλικὴν εἰκόνα καθυβρίσας, ὡς
just-as for the(-one) royal image having-insulted as
εἰς αὐτὸν ἐξαμαρτήσας τὸν βασιλέα κρίνεται· οὕτω
against himself having-sinned the king is-judged so
δηλονότι ὑπόδικός ἐστι τῇ ἁμαρτίᾳ, ὁ τὸν κατ᾽
clearly liable is to-the sin the(-one) the according-to
εἰκόνα γεγενημένον καθυβρίζων.»
image made insulting

Τοῦ ἁγίου Ἀθανασίου, ἐκ τῶν γραφέντων ἑκατὸν
of-the holy Athanasius from the written hundred
κεφαλαίων πρὸς Ἀντίοχον τὸν ἄρχοντα, κατὰ πεῦσιν καὶ
chapters to Antiochus the ruler by question and
ἀπόκρισιν, κεφάλαιον λη΄.
answer chapter 38

Ἀπόκρ. «Οὐχ ὡς θεοὺς τὰς εἰκόνας προσκυνοῦμεν οἱ
answer not as gods the images we-venerate the
πιστοὶ, μὴ γένοιτο, ὥσπερ οἱ Ἕλληνες, ἀλλὰ τὴν σχέσιν
faithful not may-it-be just-as the pagans but the relation
μόνον, καὶ τὸν πόθον τῆς ἡμῶν ἀγάπης πρὸς τὸν
only and the longing of-the our love toward the
χαρακτῆρα τοῦ προσώπου τῆς εἰκόνος ἐμφανίζοντες. Ὅθεν
portrait of-the face of-the image showing whence
πολλάκις τοῦ χαρακτῆρος λεανθέντος, ὡς ξύλον
often the portrait having-been-smoothed-away as wood
λοιπὸν ἀργὸν τὴν ποτε εἰκόνα κατακαίομεν. Ὥσπερ οὖν
henceforth idle the once image we-burn just-as then
ὁ Ἰακὼβ μέλλων τελευτᾷν, ἐπὶ τὸ ἄκρον τῆς ῥάβδου τοῦ
— Jacob about to-die on the tip of-the staff —
Ἰωσὴφ προσεκύνησεν, οὐ τὴν ῥάβδον τιμῶν, ἀλλὰ τὸν
of-Joseph venerated not the staff honoring but the(-one)
ταύτην κατέχοντα, οὕτως οἱ πιστοὶ, οὐ δι᾽ ἕτερόν τινα
it holding so the faithful not for other some
τρόπον τὰς εἰκόνας ἀσπαζόμεθα, ὥσπερ καὶ τὰ τέκνα
reason the images we-greet just-as also the children
ἡμῶν καὶ πατέρας πολλάκις καταφιλοῦντες, ἀλλ᾽ ἵνα τὸν
our and fathers often kissing but so-that the
πόθον τῆς ἡμετέρας ψυχῆς ἐμφανίσωμεν. Ὥσπερ γὰρ καὶ
longing of-the our soul we-may-show just-as for also
ὁ Ἰουδαῖος, τὰς τοῦ νόμου πλάκας, καὶ τὰ δύο Χερουβὶμ
the Jew the of-the law tablets and the two Cherubim

τὰ χρυσᾶ καὶ γλυπτὰ προσεκύνει, οὐ τιμῶν τὴν τοῦ λίθου
the golden and carved venerated not honoring the of-the stone
καὶ χρυσίου φύσιν, ἀλλὰ τὸν ταῦτα ἐπιτρέψαντα Κύριον.»
and of-gold nature but the these-things having-ordered Lord
Τοῦ ἁγίου Χρυσοστόμου, εἰς τὸν τρίτον ψαλμὸν, εἰς Δαβὶδ
of-the holy Chrysostom on the third psalm on David
καὶ Ἀβεσσαλώμ.
and Absalom
«Ἐπινικίους μὲν ἀνδριάντας οἱ βασιλεῖς τοῖς στρατηγοῖς
triumphal indeed statues the kings to-the generals
νικήσασιν ἀνατιθέασι· νικηφόρους δέ τινας στήλας
having-conquered set-up victory-bearing but some pillars
ἐπεγείρουσιν ἄρχοντες ἡνιόχοις καὶ ἀθληταῖς, καὶ τῷ
raise rulers for-charioteers and athletes and with-the
ἐπιγράμματι, ὡς στέμματι, κήρυκα τῆς νίκης τὴν ὕλην
inscription as with-garland herald of-the victory the matter
ἐργάζονται. Ἄλλοι πάλιν ἐν βίβλοις καὶ γράμμασι τοὺς
make others again in books and writings the
ἐπαίνους τοῖς νικηταῖς γράφουσι, τὴν αὐτῶν ἐν τῷ
praises for-the victors write the their in the
ἐπαίνῳ δύναμιν, ἰσχυροτέραν τῶν ἐπαινουμένων
praise power stronger than-the(-ones) praised
δεῖξαι θέλοντες. Καὶ λογογράφοι, καὶ ζωγράφοι, καὶ
to-show wishing and prose-writers and painters and
λιθογλύπται, καὶ δῆμοι, καὶ ἄρχοντες, καὶ πόλεις, καὶ
stone-carvers and peoples and rulers and cities and
χῶραι, τοὺς νικητὰς θαυμάζουσιν. Οὐδεὶς δὲ φεύγοντος,
lands the victors admire no-one but of-one-fleeing
καὶ μὴ πολεμήσαντος, εἰκόνας ἔγραψεν.»
and not having-fought images painted

Τοῦ ἁγίου Κυρίλλου Ἀλεξανδρείας, ἐκ τοῦ προσφωνητικοῦ
of-the holy Cyril of-Alexandria from the address
πρὸς τὸν βασιλέα Θεοδόσιον.
to the emperor Theodosius
«Αἱ δὲ εἰκόνες, ὥσπερ καὶ τὰ ἀρχέτυπα· δεῖ γὰρ
the but images just-as also the archetypes one-must for
οὕτως αὐτὰς, καὶ οὐχ ἑτέρως ἔχειν.»
so them and not otherwise to-be
Τοῦ αὐτοῦ, ἐκ τῶν Θησαυρῶν.
of-the same from the Treasures
«Αἱ γὰρ εἰκόνες ἀεὶ πρὸς τὰ ἀρχέτυπα τὴν ἐμφέρειαν
the for images always toward the archetypes the resemblance
ἔχουσιν.»
have
Τοῦ αὐτοῦ, ἐκ τοῦ πονήματος τοῦ, «Ὅτι διὰ πάσης τῆς
of-the same from the work the(-one) that through all the
Μωϋσέως γραφῆς τὸ τοῦ Χριστοῦ μυστήριον ἐνσημαίνεται.»
of-Moses writing the — of-Christ mystery is-signified
Περὶ τοῦ Ἀβραὰμ καὶ τοῦ Μελχισεδὲκ, κεφ. ς΄.
on — Abraham and — Melchizedek chapter 6
«Δεόν μοι τὰς εἰκόνας γράφεσθαι πρὸς τὰ ἀρχέτυπα.»
needful to-me the images to-be-painted toward the archetypes
Τοῦ ἁγίου Γρηγορίου Ναζιανζοῦ, ἐκ τοῦ περὶ Υἱοῦ λόγου β΄.
of-the holy Gregory of-Nazianzus from the on Son discourse 2
«Αὕτη γὰρ εἰκόνος φύσις, μίμημα εἶναι τοῦ ἀρχετύπου,
this for of-image nature imitation to-be of-the archetype
καὶ οὗ λέγεται.»
and of-what it-is-called

Τοῦ Χρυσοστόμου, ἐκ τοῦ πρὸς Κολοσσαεῖς λόγου τρίτου.
of-the Chrysostom from the to Colossians discourse third

«Ἡ τοῦ ἀοράτου εἰκὼν, καὶ αὕτη ἀόρατος, ἐπεὶ οὐδ᾽
the of-the invisible image also this invisible since not-even
ἂν εἰκὼν εἴη. Τὴν γὰρ εἰκόνα, καθὼς ἐστιν εἰκὼν, καὶ
— *image it-would-be the for image as is image also*
παρ᾽ ἡμῖν ἀπαράλλακτον δεῖ εἶναι, οἷον τὸν χαρακτῆρα
among us unvarying must be such-as the character
τῆς ὁμοιώσεως.»
of-the likeness

Τοῦ αὐτοῦ, ἐκ τῆς εἰς τὴν πρὸς Ἑβραίους Ἐπιστολὴν
of-the same from the on the to Hebrews Epistle
ἑρμηνείας, κεφαλ. ιζ΄.
interpretation chapter 17

«Ὥσπερ ἐπὶ τῶν εἰκόνων τύπον ἔχει τοῦ ἀνθρώπου
just-as in-the-case-of the images figure has of-the man
ἡ εἰκὼν, οὐχὶ τὴν ἰσχύν· ὥστε τὸ ἀληθὲς καὶ ὁ τύπος
the image not the strength so-that the true and the figure
κοινωνοῦσιν ἀλλήλοις· ὁ γὰρ τύπος ἴσος.»
share with-one-another the for figure equal

Εὐσεβίου τοῦ Παμφίλου, ἐκ τῆς πέμπτης βίβλου τῶν ἐν
of-Eusebius the of-Pamphilus from the fifth book of-the in
Εὐαγγελίοις ἀποδείξεων, εἰς τὸ, «Ὤφθη ὁ Θεὸς τῷ
Gospels demonstrations on the(-saying) appeared — God —
Ἀβραὰμ παρὰ τῇ δρυῒ τῇ Μαμβρῇ.»
to-Abraham by the oak the of-Mamre

«Ὅθεν εἰσέτι καὶ νῦν παρὰ τοῖς πλησιοχώροις, ὡς ἂν θεῖος
whence still even now among the neighbors as — divine
τόπος, εἰς τιμὴν τῶν αὐτόθι τῷ Ἀβραὰμ ἐπιφανέντων
place for honor of-the(-ones) there — to-Abraham having-appeared
θρησκεύεται, καὶ θεωρεῖταί γε εἰς δεῦρο διαμένουσα ἡ
is-revered and is-seen indeed until now remaining the

τερέβινθος, οἵ τε τῷ Ἀβραὰμ ἐπιξενωθέντες ἐπὶ γραφῆς
terebinth those both — by-Abraham entertained on painting
ἀνακείμενοι, δύο μὲν ἑκατέρωθεν, μέσος δὲ ὁ κρείττων,
set-up two indeed on-either-side in-the-middle but the better
ὑπερέχων τῇ τιμῇ. Εἴη δ' ἂν ὁ δεδηλωμένος ἡμῖν
excelling in-the honor may-be but — the shown to-us
Κύριος αὐτὸς ὁ ἡμέτερος Σωτὴρ, ὃν καὶ οἱ ἀγνῶτες
Lord himself the our Savior whom also the ignorant
σέβουσι, τὰ θεῖα λόγια πιστούμενοι. Οὗτος δὴ οὖν αὐτὸς
revere the divine oracles trusting this indeed then himself
ἐξ ἐκείνου τὰ τῆς εὐσεβείας σπέρματα εἰς ἀνθρώπους
from that(-time) the of-the piety seeds into men
καταβαλλόμενος, ἀνθρώπειον ὑποδὺς εἶδός τε καὶ σχῆμα,
casting-down human having-put-on form both and shape
τῷ θεοφιλεῖ προπάτορι Ἀβραὰμ, ὅστις εἴη, ἑαυτὸν
to-the God-loving forefather Abraham who he-might-be himself
ἐξέφηνε, καὶ τὴν τοῦ Πατρὸς αὐτῷ παρεδίδου γνῶσιν.»
revealed and the of-the Father to-him handed-down knowledge

Malalas tells of the bronze statue of Christ that Bernice set up at Paneas, which Eusebius saw. Constantine set up the cross and images and put himself and his mother on coins. Stephen of Bostra defends images as memorials, and Placidas sees Christ between a stag's antlers.

Ἐκ τῆς χρονογραφίας Ἰωάννου Ἀντιοχείας, τοῦ καὶ
from the chronography of-John of-Antioch the also
Μαλάλα, περὶ τῆς αἱμορρόου σης, καὶ ἣς ἐποίησε
Malalas about the woman-with-the-flow-of-blood and which she-made
τῷ Σωτῆρι Χριστῷ στήλης.
for-the Savior Christ statue
«Ἀπὸ τότε καὶ ὁ Βαπτιστῆς Ἰωάννης δῆλος ἐγένετο τοῖς
from then also the Baptist John known became to-the
ἀνθρώποις, καὶ ἀπέτεμεν αὐτὸν Ἡρώδης ὁ τοπάρχης εἰς τὸ
men and beheaded him Herod the toparch in the
βασίλειον τῆς Τραχωνιτίδος χώρας, ἐν Σεβαστῇ τῇ πόλει,
palace of-the Trachonitis country in Sebaste the city
πρὸ ὀκτὼ Καλανδῶν Ἰουνίων, ἐν ὑπατείᾳ Φλάκκωνος καὶ
before eight Kalends of-June in consulship of-Flaccus and
Ῥουφίνου. Διὰ τοῦτο λυπούμενος ὁ Ἡρώδης ὁ βασιλεὺς
of-Rufinus because-of this grieving — Herod the king
ὁ Φιλίππου ἀνῆλθεν ἀπὸ τῆς Ἰουδαίας, καὶ προσῆλθεν
the(-son) of-Philip went-up from — Judea and approached
αὐτῷ γυνή τις εὔπορος, οἰκοῦσα τὴν αὐτὴν Πανεάδα
him woman a-certain wealthy inhabiting the same Paneas
πόλιν, ὀνόματι Βερνίκη, βουλομένη, ὡς ἰαθεῖσα ὑπὸ
city by-name Bernice wishing as having-been-healed by
τοῦ Ἰησοῦ, στήλην αὐτῷ ἀναστῆσαι· καὶ μὴ τολμῶσα
— Jesus statue to-him to-set-up and not daring

δίχα βασιλικῆς κελεύσεως τοῦτο ποιῆσαι, δέησιν δέδωκε
without royal command this to-do petition has-given
τῷ βασιλεῖ Ἡρώδῃ, αἰτοῦσα στήλην χρυσῆν τῷ Σωτῆρι
to-the king Herod asking statue golden to-the Savior
Χριστῷ ἐν τῇ ἑαυτῆς πόλει στῆσαι· ἥτις δέησις εἶχεν
Christ in the her-own city to-set-up which petition ran
οὕτως· «Σεβαστῷ Ἡρώδῃ, τοπάρχῃ, θεσμοθέτῃ Ἰουδαίων
thus to-the-August Herod toparch lawgiver of-Jews
τε καὶ Ἑλλήνων, βασιλεῖ Τραχωνίτιδος, δέησις καὶ ἱκεσία
both and of-Greeks king of-Trachonitis petition and supplication
παρὰ Βερνίκης ἀξιωματικῆς, πόλεως Πανεάδος. Δικαιοσύνη,
from Bernice notable-woman of-city Paneas justice
καὶ φιλανθρωπία, καὶ τὰ λοιπὰ τῶν ἀρετῶν περιστέφουσι
and love-for-men and the rest of-the virtues crown
τὴν ὑμετέραν κορυφήν· ὅθεν κἀγὼ τοῦτο εἰδυῖα, σὺν
the your head whence and-I this knowing with
ἀγαθαῖς ταῖς ἐλπίσι πάντων τευξομένη, σοὶ γράφω.» Ἥτις
good the hopes of-all-things about-to-obtain to-you write which
ἡ τοῦ παρόντος προοιμίου κρηπὶς, προϊών σε ὁ λόγος
the of-the present preface foundation proceeding you the word
διδάξει. «Ἐκ παίδων ληφθεῖσα πάθη αἱμορῥοίας ὀχετῶν,
will-teach from childhood having-been-seized sufferings of-blood-flow of-streams
εἰς ἰατροὺς ἀναλώσασά μου τὸν βίον καὶ τὸν πλοῦτον,
on physicians having-spent my the livelihood and the wealth
ἴασιν οὐχ εὗρον· ἀκηκουῖα δὲ τοῦ θαυμαζομένου Χριστοῦ
healing not I-found having-heard but of-the marveled-at Christ
τὰ ἰάματα, ὡς νεκροὺς διανίστησι, πάλιν εἰς φῶς ἕλκων,
the cures how dead(-ones) he-raises-up again to light drawing
καὶ δαίμονας ἐκ βροτῶν ἀπελαύνων, καὶ πάντας τοὺς ἐν
and demons from mortals driving-out and all those in
νόσῳ μαραινομένους λόγῳ θεραπεύων, κἀγὼ πρὸς αὐτὸν
disease wasting by-word healing and-I to him

ὡς πρὸς Θεὸν ἔδραμον. Καὶ προσεσχηκυῖα τῷ περιέχοντι
as to God ran and having-noticed the surrounding
αὐτὸν πλήθει, δειλιάσασα μὴ τὸν ἐκ τοῦ πάθους μολυσμὸν
him crowd having-been-afraid lest the from the suffering defilement
ἀποστρεφόμενος, ὀργισθῇ κατ᾽ ἐμοῦ, καὶ πλείων μοι
turning-away he-should-be-angered against me and greater on-me
ἐπέλθῃ ἡ πληγὴ τῆς νόσου, καθ᾽ ἑαυτὴν ἐλογισάμην, ὅτι
should-come the blow of-the disease by myself I-reasoned that
ἐὰν δυνηθείην ἅψασθαι τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ,
if I-should-be-able to-touch the hem of-the garment his
σωθήσομαι. Οὗ καὶ ἁψαμένη, καὶ σταθείσης μου τῆς
I-shall-be-saved which also having-touched and having-been-stopped my the
πηγῆς τοῦ αἵματος, γέγονα παραχρῆμα ὑγιής. Αὐτὸς δὲ
spring of-the blood I-became at-once healthy he but
μᾶλλον, ὡς προγνοὺς τῆς ἐμῆς καρδίας τὰ βουλεύματα,
rather as having-foreknown of-the my heart the counsels
ἀνέκραξε· Τίς μου ἥψατο; δύναμις ἀπ᾽ ἐμοῦ ἐξῆλθεν. Ἐγὼ
cried-out who me touched power from me went-out I
οὖν ὠχριάσασα, καὶ στένουσα, τὴν νόσον θρασυτέραν
then having-turned-pale and groaning the disease more-violent
ἀποστρέφειν ἐπ᾽ ἐμὲ λογιζομένη, προσπεσοῦσα αὐτῷ, τὴν
to-turn-back on me reckoning having-fallen-before him the
γῆν ἐπλήρωσα δακρύων, τὴν τόλμαν ἐξειποῦσα. Αὐτὸς δὲ
earth I-filled with-tears the daring having-told-out he but
ὡς ἀγαθὸς, σπλαγχνισθεὶς ἐπ᾽ ἐμοὶ, ἐπεσφράγιζέ μου τὴν
as good having-had-compassion on me sealed my the
ἴασιν, εἰρηκώς· Θάρσει, θυγάτερ, ἡ πίστις σου σέσωκέ
healing having-said take-heart daughter the faith your has-saved
σε· πορεύου εἰς εἰρήνην. Οὕτω καὶ ὑμεῖς, Σεβαστοὶ, τὴν
you go into peace so also you August-ones the
δέησιν τῇ δεομένῃ ἀξίαν παράσχετε.» Ὁ δὲ βασιλεὺς
petition to-the(-one) begging worthy grant the but king

Ἡρώδης ἀκηκοὼς ταῦτα διὰ τῆς δεήσεως, ἐξεπλάγη
Herod having-heard these-things through the petition was-amazed-at
τὸ θαῦμα, καὶ φοβηθεὶς τὸ μυστήριον τῆς ἰάσεως, εἶπεν·
the wonder and having-feared the mystery of-the healing said
«Ἡ εἰς σὲ γενομένη ἴασις, ὦ γύναι, μείζονος στήλης
the to you having-come-about healing O woman of-greater statue
ἐστὶν ἀξία. Πορευθεῖσα τοίνυν, οἵαν βούλει ἀνάστησον
is worthy having-gone then such-as you-wish set-up
αὐτῷ στήλην, δοξάζουσα τὸν ἰασάμενον.» Καὶ εὐθέως
to-him statue glorifying the(-one) having-healed and immediately
αὐτὴ Βερνίκη, ἡ πρώην αἱμορῥοοῦσα, ἐν μέσῳ τῆς ἰδίας
herself Bernice the formerly hemorrhaging in midst of-the own
αὐτῆς πόλεως Πανεάδος ἀνέστησε τῷ Θεῷ καὶ Κυρίῳ
her city Paneas set-up — to-God and Lord
στήλην χαλκῆν ἐκ χαλκοῦ θερμηλάτου, μίξασα χρυσὸν
statue bronze of bronze hot-forged having-mixed gold
καὶ ἄργυρον. Ἥτις στήλη μένει ἐν Πανεάδι τῇ πόλει
and silver which statue remains in Paneas the city
ἕως νῦν, οὐ πρὸ πολλοῦ χρόνου μετενεχθεῖσα, ἀφ' οὗ
until now not before much time having-been-transferred from where
ἵστατο; ἐν μέσῳ τῆς πόλεως εἰς ἅγιον τόπον, εἰς οἶκον
it-stood in midst of-the city into holy place into house
εὐκτήριον. Ὅπερ ὑπόμνημα εὑρέθη ἐν τῇ πόλει Πανεάδι,
of-prayer which memorandum was-found in the city Paneas
παρὰ Βάσσῳ τινὶ, γενομένῳ ἀπὸ Ἰουδαίων Χριστιανῷ,
with Bassus a-certain having-become from Jews Christian
ἐν ᾧ ὑπῆρχεν ὁ βίος τῶν βασιλευσάντων πάντων
in which was the life of-the(-ones) having-reigned all
τῆς Ἰουδαϊκῆς χώρας.»
of-the Jewish country

Ἐκ τῆς ἑβδόμης βίβλου τῆς ἐκκλησιαστικῆς Ἱστορίας
from the seventh book of-the ecclesiastical History
Εὐσεβίου τοῦ Παμφίλου, περὶ τῆς αἱμορῥοούσης
of-Eusebius the of-Pamphilus about the woman-with-the-flow-of-blood
Πανεάδος.
of-Paneas
«Ἐπειδὴ τῆσδε τῆς πόλεως ἐμνήσθημεν, οὐκ ἄξιον ἡγοῦμαι
since this the city we-have-mentioned not worthy I-consider
διήγησιν παρελθεῖν, καὶ τοῖς μεθ' ἡμᾶς μνημονεύεσθαι ἀξίαν.
narrative to-pass-by also to-those after us to-be-remembered worthy
Τὴν γὰρ αἱμορῥοοῦσαν, ἣν ἐκ τῶν ἱερῶν Εὐαγγελίων
the for woman-with-the-flow-of-blood whom from the holy Gospels
παρὰ τοῦ Σωτῆρος ἡμῶν τοῦ πάθους ἀπαλλαγὴν εὑρέσθαι
from the Savior our of-the suffering release to-have-found
μεμαθήκαμεν, ἐνθένδε ἔλεγον ὁρμᾶσθαι, τόν τε οἶκον αὐτῆς
we-have-learned from-here they-said to-come the both house her
ἐπὶ τῆς πόλεως δείκνυσθαι, καὶ τῆς ὑπὸ τοῦ Σωτῆρος εἰς
in the city to-be-shown and of-the by the Savior to
αὐτὴν εὐεργεσίας θαυμαστὰ τροπαῖα παραμένει. Ἑστάναι
her benefit marvelous trophies remains to-stand
γὰρ ἐφ' ὑψηλοῦ λίθου, πρὸς μὲν ταῖς πύλαις τοῦ αὐτῆς
for on lofty stone at indeed the gates of-the her
οἴκου, γυναικὸς ἐκτύπωμα χάλκεον ἐπὶ γόνυ κεκλιμένον,
house of-woman figure bronze on knee bent
καὶ τεταμέναις ἐπὶ τοὔμπροσθεν ταῖς χερσὶν, ἱκετευούσῃ
and with-stretched-out to the-front the hands supplicating
ἐοικός· οὗ ἀντικρὺ, ἄλλο τῆς αὐτῆς ὕλης, ἀνδρὸς
resembling of-which opposite another of-the same material of-man
ὄρθιον σχῆμα, διπλοΐδα κοσμίως βεβλημένον, καὶ τὴν
upright figure double-cloak decently thrown-around and the
χεῖρα αὐτοῦ ἐκεῖ προτεῖνον. Οὗ παρὰ τοῖς ποσὶν
hand his there stretching-out of-which by the feet

ἐπὶ τῆς στήλης ταύτης, ξένον τι βοτάνης εἶδος φύειν,
on the pillar this strange some of-herb kind to-grow
ὡς μέχρι τοῦ κρασπέδου τῆς τοῦ χαλκοῦ διπλοΐδος
so-that up-to the hem of-the of-the bronze double-cloak
ἀνιὸν, ἀλεξιφάρμακον πάντων τῶν νοσημάτων τυγχάνειν.
rising remedy of-all the diseases to-be
Τοῦτον δὲ τὸν ἀνδριάντα, εἰκόνα Ἰησοῦ φέρειν ἔλεγον·
this but the statue image of-Jesus to-bear they-said
ἔμεινε δὲ καὶ εἰς ἡμᾶς, ὡς καὶ ὄψει παραλαβεῖν,
it-remained and even to us so-that also by-sight to-take-in
ἐπιδημήσαντος τῇ πόλει. Καὶ θαυμαστὸν οὐδὲν, τοὺς
having-visited the city and marvelous nothing the(-ones)
πάλαι ἐξ ἐθνῶν εὐεργετηθέντας παρὰ τοῦ Σωτῆρος
of-old from nations benefited by the Savior
ἡμῶν, τοιαῦτα πεποιηκέναι, ὁπότε καὶ τῶν ἀποστόλων
our such-things to-have-done since also of-the apostles
αὐτῶν τὰς εἰκόνας, Πέτρου καὶ Παύλου, καὶ αὐτοῦ τοῦ
themselves the images of-Peter and of-Paul and himself of-the
Σωτῆρος, διαχρωματιζομένας ἱστορήσαμεν· ὡς εἰκὸς τῶν
Savior painted-in-colors we-have-observed as likely of-the
παλαιῶν ἀπαραφυλάκτως, οἷα ἐθνικῆς συνηθείας οὔσης
ancients carelessly as of-pagan custom being
παρ᾽ αὐτοῖς, τοῦτον τιμᾷν εἰωθότων τὸν τρόπον.»
among them this to-honor accustomed the manner
Τοῦ αὐτοῦ, ἐκ τῆς αὐτῆς Ἱστορίας ἐννάτου βιβλίου, εἰς
of-the same from the same History ninth book on
τὸν βασιλέα Κωνσταντῖνον.
the emperor Constantine
«Εὖ μάλα τῆς ἐκ Θεοῦ συνῃσθημένος βοηθείας, αὐτίκα
well indeed of-the from God being-conscious help at-once
τοῦ σωτηρίου τρόπαιον πάθους ὑπὸ χεῖρα ἰδίας εἰκόνος
of-the saving trophy suffering under hand of-own image

ἀνατεθῆναι προστάττει. Καὶ δὴ τὸ σωτήριον τοῦ σταυροῦ
to-be-set-up he-orders and indeed the saving of-the cross
σημεῖον ἐν τῇ δεξιᾷ κατέχοντα αὐτὸν ἐν τῷ μάλιστα τῶν
sign in the right holding him in the most of-the
ἐπὶ Ῥώμης δεδημοσιευμένῳ τόπῳ στήσαντας, αὐτὴν δὴ
in Rome public place having-set-up it indeed
ταύτην ὑπογραφὴν ἐντάξαι ῥήμασιν αὐτοῖς τῇ Ῥωμαίων
this inscription to-insert in-words themselves in-the of-Romans
ἐγκελεύεται φωνῇ· «Τούτῳ τῷ σωτηριώδει σημείῳ, τῷ
he-commands tongue by-this the salvific sign the
ἀληθινῷ ἐλέγχῳ τῆς ἀνδρείας, τὴν πόλιν ὑμῶν ἀπὸ ζυγοῦ
true proof of-the courage the city your from yoke
τοῦ τυράννου διασωθεῖσαν, ἠλευθέρωσα· ἔτι μὴν καὶ τὴν
of-the tyrant saved I-freed further indeed also the
σύγκλητον, καὶ τὸν δῆμον Ῥωμαίων, τῇ ἀρχαίᾳ ἐπιφανείᾳ,
senate and the people of-Romans to-the ancient distinction
καὶ τῇ λαμπρότητι ἐλευθερώσας, ἀποκατέστησα.»
and to-the splendor having-freed I-restored

Ἐκ τῆς ἐκκλησιαστικῆς Ἱστορίας Σωκράτους βιβλίου
from the ecclesiastical History of-Socrates book
πρώτου, κεφαλ. ιη΄, περὶ τοῦ αὐτοῦ βασιλέως.
first chapter 18 about the same emperor

«Μετὰ ταῦτα δὲ ὁ βασιλεὺς Κωνσταντῖνος ἐπιμελέστερος
after these-things and the emperor Constantine more-careful
ὢν τὰ περὶ Χριστιανισμοῦ, ἀπεστράφη τὰς Ἑλληνικὰς
being the(-things) about Christianity turned-away-from the pagan
θρησκείας, καὶ παύει τὰ μονομάχια· εἰκόνας δὲ τὰς ἰδίας
religions and stops the gladiatorial-games images but the own
ἐν τοῖς ναοῖς ἀπέθετο.»
in the temples he-set-up

Στεφάνου Βοστρηνοῦ κατὰ Ἰουδαίων, κεφαλ. δ΄.
of-Stephen of-Bostra against Jews chapter 4
«Ἡμεῖς τὰς εἰκόνας τῶν ἁγίων εἰς μνήμην τῶν ἁγίων
we the images of-the saints for memory of-the saints
ἐποιήσαμεν, οἷον Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ,
made such-as Abraham and Isaac and Jacob
καὶ Μωϋσέως, καὶ Ἠλία, καὶ Ζαχαρίου, καὶ τῶν
and Moses and Elijah and Zechariah and the
λοιπῶν προφητῶν καὶ ἁγίων μαρτύρων, τῶν δι' αὐτὸν
remaining prophets and holy martyrs the(-ones) for him
ἀναιρεθέντων, ἵνα πᾶς ὁ ὁρῶν αὐτῶν τὰς εἰκόνας,
slain so-that every the(-one) seeing their the images
μνημονεύῃ αὐτῶν, καὶ δοξάζῃ τὸν δοξάσαντα αὐτούς.»
may-remember them and glorify the(-one) having-glorified them
Τοῦ αὐτοῦ. «Περὶ δὲ εἰκόνων θαρροῦμεν, ὅτι πᾶν ἔργον
of-the same about but images we-are-confident that every work
γινόμενον ἐν ὀνόματι Θεοῦ, καλὸν καὶ ἅγιόν ἐστι. Περὶ δὲ
being-done in name of-God good and holy is about but
εἰδώλων καὶ ἀγαλμάτων, ἄπαγε· κακὰ γὰρ καὶ ἀλλόκοτα,
idols and statues away-with-them bad for and monstrous
καὶ αὐτὰ, καὶ οἱ ποιοῦντες αὐτά. Ἕτερον γάρ ἐστιν εἰκὼν
both themselves and those making them other for is image
ἁγίου προφήτου, καὶ ἕτερον ἄγαλμα ἢ ξόανον Κρόνου καὶ
of-holy prophet and other statue or carved-image of-Cronus and
Ἀφροδίτης. Ἡλίου τε καὶ Σελήνης. Ἐπεὶ δὲ καὶ ἄνθρωπος
of-Aphrodite of-Sun both and of-Moon since but also man
κατ' εἰκόνα Θεοῦ γέγονε, προσκυνεῖται. Ὁ δὲ ὄφις,
according-to image of-God has-been-made he-is-venerated the but serpent
ἐπειδὴ εἰκών ἐστι διαβόλου, ἀκάθαρτός ἐστι καὶ ἀπόβλητος.
since image is of-(the)-devil unclean is and to-be-cast-away
Εἰ δὲ τὰ χειροποίητα ἀποβάλλῃ, εἰπὲ, ὦ Ἰουδαῖε, τί ἐστιν
if but the handmade-things you-cast-away tell O Jew what is

ἐπὶ γῆς ἀχειροποίητον ὃ προσκυνεῖται; Μὴ ἡ κιβωτὸς τοῦ
on earth not-handmade which is-venerated not the ark —
Θεοῦ χειροποίητος ἦν; τὸ θυσιαστήριον, καὶ τὸ ἱλαστήριον,
of-God handmade was the altar and the mercy-seat
καὶ τὰ Χερουβὶμ, καὶ ἡ στάμνος ἡ χρυσῆ, ἡ ἔχουσα
and the Cherubim and the jar the golden the(-one) having
τὸ μάννα, καὶ ἡ τράπεζα, καὶ ἡ σκηνὴ ἡ ἐσωτέρα,
the manna and the table and the tent the inner
καὶ πάντα ἃ Ἅγια ἁγίων ἐκλήθησαν ὑπὸ τοῦ Θεοῦ;
and all which Holy of-holies were-called by — God
Οὐκ ἦσαν τὰ Χερουβὶμ χειροποίητα, εἰκόνες ἀγγέλων; τί
not were the Cherubim handmade images of-angels what
λέγεις; Εἰ εἴδωλα ἀποκαλεῖς αὐτὰ, τί λέγεις τῷ Μωϋσῇ
do-you-say if idols you-call them what do-you-say — to-Moses
προσκυνήσαντι, καὶ τῷ Ἰσραήλ; Καὶ ἡ μὲν προσκύνησις,
having-venerated and — to-Israel and the indeed veneration
τιμῆς ἐστι σύμβολον. Καθὼς καὶ ἡμεῖς ἁμαρτωλοὶ
of-honor is symbol as also we sinners
προσκυνοῦμεν, τὸν μὲν Θεὸν, κατὰ τὴν θεϊκὴν λατρείαν
venerate — indeed God according-to the divine worship
καὶ ἀξίαν προσκύνησιν δοξάζομεν, καὶ τρέμομεν ὡς ποιητὴν
and worthy veneration we-glorify and tremble as maker
καὶ χορηγὸν ἡμῶν· τοὺς δὲ ἀγγέλους καὶ δούλους τοῦ Θεοῦ
and provider our the but angels and slaves — of-God
κατὰ τιμὴν τοῦ Θεοῦ, ὡς ποιήματα τοῦ Θεοῦ καὶ δούλους
according-to honor — of-God as works — of-God and slaves
αὐτοῦ. Εἰκὼν γάρ ἐστιν ὄνομα καὶ ὁμοίωσις τοῦ ἐν
his image for is name and likeness of-the(-one) on
αὐτῇ γραφέντος. Διὸ καὶ γράμμασι καὶ χαράγμασιν ἀεὶ
it painted wherefore also in-letters and engravings always

μνημονεύομεν τῶν τοῦ Κυρίου παθημάτων, καὶ τῶν ἁγίων
we-remember the of-the Lord sufferings and of-the holy
προφητῶν, τῶν ἐν νόμῳ καὶ Εὐαγγελίοις γεγραμμένων.»
prophets the(-ones) in law and Gospels written
Τοῦ ἁγίου Γρηγορίου Ναζιανζοῦ, ἐκ τοῦ Λόγου τοῦ κατὰ
of-the holy Gregory of-Nazianzus from the Discourse the against
Ἰουλιανοῦ τοῦ παραβάτου.
Julian the transgressor
«Οὗ τὰ σύμβολα τῆς ἐπὶ τούτῳ πληγῆς, αἱ εἰκόνες
of-whom the symbols of-the on this blow the images
φέρουσιν, ἔτι δημοσίαι προκείμεναι.»
bear still publicly set-out
Τοῦ Χρυσοστόμου, ἐκ τῆς ἑρμηνείας τοῦ δικαίου Ἰώβ.
of-the Chrysostom from the interpretation of-the righteous Job
«Ἐν τούτοις πᾶσι τοῖς συμβεβηκόσιν αὐτῷ, οὐκ ἔδωκεν
in these all the having-happened to-him not he-gave
ἀφροσύνην τῷ Θεῷ· καθάπερ ἐπὶ τῶν εἰκόνων,
folly — to-God just-as in-the-case-of the images
ἐπειδάν τινα γράφωμεν ἐν τῇ ἱστορικῇ γραφῇ, Ὁ δεῖνα
whenever someone we-paint in the historical painting the so-and-so
ἀνέθηκε, γράφομεν, οὕτω καὶ ἐνταῦθα, τὴν εἰκόνα τῆς
dedicated we-write so also here the image of-the
ψυχῆς αὐτοῦ γράψας, ὁ γράψας τὸ βιβλίον, ὥσπερ
soul his having-painted the(-one) having-written the book as
ἐν χοινικίδι κάτωθεν ὑπογράφων λέγει· Ἐν τούτοις πᾶσι
on pedestal below writing-under says in these all
τοῖς συμβεβηκόσιν αὐτῷ οὐχ ἥμαρτεν Ἰώβ.»
the having-happened to-him not sinned Job

Ἐκ τοῦ βίου τοῦ ἁγίου Κωνσταντίνου, βιβλίου δ΄.
from the life of-the holy Constantine book 4

«Ὅσῃ δὲ αὐτοῦ ἡ ψυχὴ, πίστεως ἐνθέου ἐστήρικτο δυνάμει,
how-much but his the soul of-faith inspired was-supported in-power
μάθοι ἄν τις καὶ ἐκ τοῦδε, λογιζόμενος ὡς ἐν τοῖς χρυσοῖς
may-learn — one also from this reckoning that on the golden
νομίσμασιν, αὐτὸς τὴν αὐτοῦ εἰκόνα διεγράφετο, ὡς ἄνω
coins he the his image had-drawn so-as upward
βλέπειν δοκεῖν, ἀνατεταμένην πρὸς Θεὸν, εὐχομένου τρόπον.
to-look to-seem stretched toward God of-one-praying manner
Τούτου μὲν οὖν τὰ ἐκτυπώματα, καθ' ὅλης τῆς Ῥωμαίων
of-this indeed then the imprints throughout whole the of-Romans
γῆς, ἐν αὐτοῖς δὲ τοῖς βασιλείοις κατά τινας πόλεις, ἐν ταῖς
land in themselves but the palaces in some cities in the
εἰς τὸ μετέωρον τῶν προπύλων ἀνακειμέναις εἰκόσιν, ἑστὼς
into the height of-the porches set-up images standing
ὄρθιος ἐγράφετο, ἄνω μὲν εἰς τὸν οὐρανὸν ἐμβλέπων,
upright he-was-painted upward indeed into the heaven gazing
τὼ χεῖρε ἐκτεταμένω, εὐχομένου σχήματι. Ὧδε μὲν οὖν
the two-hands stretched-out of-one-praying in-posture thus indeed then
αὐτὸς ἑαυτὸν ἐν ταῖς εἰκονογραφίαις εὐχόμενον ἱστορεῖ.»
he himself in the image-paintings praying depicts
Τοῦ αὐτοῦ, ἐκ τοῦ τρίτου βιβλίου.
of-the same from the third book
«Ὧδε μὲν οὖν ἡ βασιλέως ἐτελειοῦτο μήτηρ, ἀξία τε
thus indeed then the of-emperor was-ended mother worthy both
τιμῆς πλείστης, τῶν τε αὐτῆς ἕνεκα θεοφιλῶν πράξεων,
of-honor very-great of-the both her for-the-sake God-loving deeds
τοῦ τε ἐξ αὐτῆς φύντος ὑπερφυοῦς καὶ παραδόξου φυτοῦ·
of-the and from her sprung extraordinary and marvelous plant
ὃν πρὸς τοῖς ἅπασι, καὶ τῆς εἰς τὴν γεννησαμένην
whom besides the all also of-the toward the(-one) having-borne

ὁσίας, μακαρίζειν ἄξιον. Οὕτω μὲν αὐτὴν θεοσεβῆ
piety to-bless worthy so indeed her God-fearing
καταστήσαντα, μὴ οὖσαν τὸ πρότερον, ὡς αὐτῷ δοκεῖν
having-made not being the before so-as to-him to-seem
ἐκ πρώτης τῷ κοινῷ Σωτῆρι μεμαθητεῦσθαι· οὕτω δὲ
from first to-the common Savior to-have-been-a-disciple so but
τῷ ἀξιώματι βασιλικῷ τετιμηκότα, ὡς ἐν ἅπασιν
with-the dignity royal having-honored that among all
ἔθνεσι, καὶ παρ᾽ αὐτοῖς τοῖς στρατιωτικοῖς τάγμασιν,
nations and among themselves the military ranks
Αὐγούσταν βασιλίδα ἀναγορεύεσθαι, χρυσοῖς τε νομίσμασι
Augusta empress to-be-proclaimed on-golden both coins
καὶ τὴν αὐτῆς ἐκτυποῦσθαι εἰκόνα.»
and the her to-be-imprinted image

Τοῦ αὐτοῦ τετάρτου λόγου, κεφαλ. ξθ′.
of-the same fourth discourse chapter 69

«Οἱ δὲ τὴν βασιλίδα πόλιν οἰκοῦντες, αὐτῇ τῇ
those but the royal city inhabiting with-the-very the
συγκλήτῳ καὶ δήμῳ Ῥωμαίων, ὡς τὴν βασιλέως
senate and people of-Romans when the of-emperor
ἐπέγνωσαν τελευτὴν, δεινῇ καὶ πάσης συμφορᾶς ἐπέκεινα
they-learned end by-terrible and every calamity beyond
τῇ ἀκοῇ δεδεμένοι, πένθος ἄσχετον ἐποιοῦντο. Λουτρὰ
by-the report bound mourning unrestrained made baths
δὲ ἀπεκλείοντο καὶ ἀγοραὶ, πάνδημοί τε θέαι, καὶ πάντα
but were-shut and markets public both shows and all
ὅσα ἐπὶ ῥᾳστώνῃ βίου τοῖς εὐθυμουμένοις πράττειν
whatever for ease of-life to-the(-ones) in-good-cheer to-do
ἔθος ἦν. Κατηφεῖς δὲ οἱ πάλαι τρυφηλοὶ, τὰς προόδους
custom was downcast but the(-ones) formerly luxurious the outings
ἐποιοῦντο· ὁμοῦ τε πάντες τὸν μακάριον ἀνευφήμουν, τὸν
made together and all the blessed praised the

θεοφιλῆ, τὸν ὡς ἀληθῶς τῆς βασιλείας ἐπάξιον. Καὶ οὐ
God-loving the as truly of-the empire worthy and not
ταῦτα βοαῖς ἐφώνουν μόναις, εἰς ἔργα δὲ χωροῦντες,
these-things with-cries uttered only into deeds but proceeding
εἰκόνων ἀναθήμασιν, οἷάπερ ζῶντα καὶ τεθνηκότα αὐτὸν
of-images with-dedications just-as living also dead him
ἐτίμων. Οὐρανοῦ μὲν σχῆμα διατυπώσαντες ἐν χρωμάτων
they-honored of-heaven indeed form having-depicted in of-colors
γραφῇ, ὑπὲρ ἀψῖδα δὲ οὐρανῶν, ἐν αἰθερίῳ διατριβῇ
painting above vault but of-heavens in ethereal abode
διαναπαυόμενον αὐτὸν, τῇ γραφῇ παραδιδόντες.»
resting him in-the painting handing-down

Τοῦ αὐτοῦ, κεφαλ. ογ΄.
of-the same chapter 73

«Τούτῳ γοῦν ἐμφερῶς ὁ τρισμακάριος, πολυπλάσιος
to-this at-any-rate similarly the thrice-blessed manifold
διὰ τῆς τῶν παιδῶν διαδοχῆς, ἀνθ᾽ ἑνὸς ἐγίνετο, ὡς
through the of-the children succession instead-of one became so-that
εἰκόνων ἀναστάσει, παρὰ πᾶσιν ἔθνεσιν ἅμα τοῖς αὐτοῦ
of-images by-setting-up among all nations together with-the his
τιμᾶσθαι παισίν.»
to-be-honored children

Θεοδωρίτου, ἐπισκόπου Κύρου, καὶ Πολυχρονίου, ἐκ τῆς
of-Theodoret bishop of-Cyrrhus and of-Polychronius from the
εἰς τὸν Ἰεζεκιὴλ ἑρμηνείας.
on — Ezekiel interpretation

«Καὶ ὥσπερ οἱ Ῥωμαῖοι τὰς βασιλικὰς εἰκόνας γράφοντες,
and just-as the Romans the royal images painting
τούς τε δορυφόρους περιστῶσι, καὶ τὰ ἔθνη ὑποτεταγμένα
the both bodyguards set-around and the nations subjected
ποιοῦσι, τὸν ὅμοιον τρόπον κἀνταῦθα· ἐπειδὴ ὁ βασιλεὺς
make the like manner here-too since the king

διὰ τῆς ὀπτασίας σχηματίζει τὸν Θεὸν, ὡς ἐπὶ θρόνου
through the vision shapes — God as on throne
ὀχούμενον, πάντων τῶν ἐπὶ γῆς δείκνυσι τὰς εἰκόνας,
riding of-all the(-things) on earth he-shows the images
τῷ τε σχήματι τὸ πρέπον ἀποδίδωσι, κατὰ πάντων
and to-the shape the fitting he-renders over all
τῶν τοῦ Θεοῦ διδάσκων τὴν δεσποτείαν.»
the(-things) — of-God teaching the mastery
Τοῦ αὐτοῦ. «Καὶ σὺ, υἱὲ ἀνθρώπου, λάβε σεαυτῷ πλίνθον,
of-the same and you son of-man take for-yourself brick
καὶ θέσεις αὐτὴν πρὸ προσώπου σου, καὶ διαγράψεις
and you-shall-set it before face your and you-shall-draw
ἐν αὐτῇ τὴν Ἱερουσαλὴμ, καὶ δώσεις ἐν αὐτῇ περιοχὴν,
on it — Jerusalem and you-shall-put on it siege
καὶ οἰκοδομήσεις ἐν αὐτῇ προμαχῶνας, καὶ περιβαλεῖς
and you-shall-build on it ramparts and you-shall-throw-around
ἐπὶ αὐτὴν χάρακα καὶ δώσεις ἐπ' αὐτῇ παρεμβολὰς,
against it palisade and you-shall-set against it camps
καὶ τάξεις τὰς βελοστάσεις κύκλῳ.»
and you-shall-arrange the siege-engines in-a-circle
Ἑρμηνεία. «Εἴ σοι φοβερὸν νενόμισται τὸ ἐξ ἐναντίας
interpretation if to-you fearful has-been-thought the from opposite
τῷ πλήθει διαλέγεσθαι, καὶ προλέγειν τῆς πόλεως τὴν
to-the multitude to-speak and to-foretell of-the city the
πόρθησιν, καὶ τοῦ ναοῦ τὴν κατασκαφὴν, καὶ τὰ ἐκ
sack and of-the temple the razing and the(-things) from
τούτων συμβησόμενα δεινὰ, ἑτέρως τοῦτο μήνυσον, ὡς
these going-to-happen terrible otherwise this show so-as
κἀκείνους σωφρονίζειν, καὶ σὲ δεικνύναι τὴν ἐπιείκειαν. Καὶ
those-too to-chasten and you to-show the reasonableness and
λαβὼν, φησὶ, πλίνθον, διάγραψον τὴν πόλιν. Ἐπιγεγράφθω
having-taken he-says brick draw the city let-be-written-on

δὲ τῆς πόλεως ἡ προσηγορία, ὥστε γνωρίζεσθαι ταύτην
but of-the city the name so-that to-be-recognized it
οὖσαν τὴν Ἱερουσαλήμ· ποιήσας δὲ τὴν πόλιν, περίστησον
being — Jerusalem having-made but the city set-around
τῷ τῆς Γραφῆς σχήματι χάρακα, ἵνα ἐστὶ τὸ στρατοπέδου
in-the of-the Scripture shape palisade where it-is the of-camp
πλῆθος. Αἱ δὲ δυνάμεις κατὰ τάξιν πολεμικὴν προσιέτωσαν·
multitude the and forces in order warlike let-them-approach
τοῦτο γὰρ λέγει, παρεμβολὰς, ἀντὶ τοῦ, τάγματα
this for says camps instead-of the(-saying) ranks
στρατιωτικὰ παρεστῶτα, μὴ μόνον περιπεφραγμένα ὅπλοις,
military standing-by not only fenced with-arms
ἀλλὰ τὰ μηχανήματα ἐπιφερόμενα, οἷς καθαιρήσουσι τὰ
but the engines brought-up with-which they-will-pull-down the
τείχη ταῦτα· τὰ τείχη γὰρ ταῦτα, μηνύει τὰς βελοστάσεις.
walls these the walls for these indicates the siege-engines
Θαυμασιώτατα δὲ μόνον τὴν περὶ τὴν πόλιν περίστασιν
most-marvelously but only the around the city encirclement
τοῦ πλήθους μηνύει, ἵνα πρὸ τῶν δεινῶν τῷ φόβῳ
of-the multitude he-indicates so-that before the terrors with-the fear
καταπλήξας, ἀποστήσῃ αὐτῆς τὴν παρανομίαν.»
having-struck he-may-remove from-her the lawlessness
Ἐκ τοῦ μαρτυρίου τοῦ ἁγίου Εὐσταθίου, τοῦ καὶ Πλακίδα.
from the martyrdom of-the holy Eustathius the also Placidas
«Ἐξελθόντος αὐτοῦ ἐν μιᾷ ἡμέρᾳ κατὰ τὸ σύνηθες ἐπὶ
having-gone-out him on one day according-to the custom to
τὰ ὄρη θηρεῦσαι μετὰ τοῦ στρατοπέδου, καὶ πάσης
the mountains to-hunt with the army and all
τῆς θεραπείας, ὤφθη αὐτῷ ἀγέλη ἐλάφων βοσκομένη. Καὶ
the retinue was-seen by-him herd of-deer grazing and
διαστήσας κατὰ τὸ σύνηθες τὸν στρατὸν, ἐποιεῖτο τὴν
having-stationed according-to the custom the army he-made the

κατ᾽ αὐτῶν δίωξιν. Παντὸς δὲ τοῦ στράτου ἐπὶ τὴν σύλληψιν
against them pursuit all but the army on the capture
ἀσχολουμένου τῶν ἐλάφων, ὁ ὑπερμεγεθέστατος πάσης
being-busy of-the deer the very-largest of-all
τῆς ἀγέλης, καὶ εὐειδέστατος, ἀποσπασθεὶς τῆς ἀγέλης,
the herd and most-beautiful having-broken-off from-the herd
ὥρμησε κατὰ τοῦ δρυμοῦ ἐν τοῖς δασυτέροις τόποις τῆς
rushed into the thicket in the denser places of-the
ὕλης, καὶ δυσβάτοις χωρίοις. Ὃν θεασάμενος ὁ Πλακίδας,
wood and impassable spots whom having-seen — Placidas
καὶ ἐπιθυμήσας συλλαβεῖσθαι αὐτὸν, καταλιπὼν πάντας,
and having-desired to-capture him having-left all
μετ᾽ ὀλίγων στρατιωτῶν κατεδίωκεν αὐτόν. Ἀτονησάντων
with few soldiers pursued him having-flagged
δὲ τῶν συνόντων, μόνος προσεκαρτέρει τῇ διώξει, κατὰ
but the(-ones) with-him alone persisted in-the pursuit by
πρόνοιαν δὲ Θεοῦ, μήτε τοῦ ἵππου αὐτοῦ ἀτονήσαντος, μήτε
providence but of-God neither the horse his having-flagged nor
αὐτοῦ πρὸς τὴν δυσχέρειαν τοῦ τόπου ἀποκνήσαντος, ἐπὶ
himself before the difficulty of-the place having-shrunk for
πολὺ καταδιώκων, μάκραν εὑρέθη τοῦ στρατοπέδου αὐτοῦ.
long pursuing far was-found from-the army his
Ὁ δὲ ἔλαφος ἔφευγε, ἐκεῖνος δὲ παραλαβὼν ἀκρώρειαν
the but deer fled he but having-gained summit
πέτρας, μηδενὸς συνόντος αὐτῷ, ἔστη περισκοπῶν πάντοθεν,
of-rock no-one being-with him stood looking-around on-all-sides
καὶ ἐννοῶν ποίῳ τρόπῳ λάβηται τῆς ἐλάφου· ἀλλ᾽
and considering in-what way he-might-take-hold-of the deer but
ὁ πάνσοφος καὶ οἰκτίρμων Θεὸς, ὁ παντοίας ὁδοὺς
the all-wise and compassionate God the(-one) all-kinds-of ways
ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων ἐπινοήσας, ἀντιθηρεύει τοῦτον
for salvation of-the men having-devised hunts-in-turn this-man

ἐν τῇ θήρᾳ· οὐχ ὡς Κορνήλιον διὰ Πέτρου, ἀλλ' ὡς
in the hunt not as Cornelius through Peter but as
Παῦλον διώκοντα, διὰ τῆς ἰδίας ἐπιφανείας. Ἐπὶ πολὺ δὲ
Paul persecuting through the own appearance for long but
ἑστῶτος τοῦ Πλακίδα. καὶ ἀτενίζοντος μὲν εἰς τὴν ἔλαφον,
standing — Placidas and gazing indeed at the deer
θαυμάζοντος δὲ αὐτοῦ τὸ μέγεθος, καὶ ἀμηχανοῦντος περὶ
marveling but at-its the size and being-at-a-loss about
τὴν σύλληψιν, δείκνυσι Κύριος τεράστιόν τι τοιοῦτον, οὐκ
the capture shows Lord wonder some such not
ἀπεικὸς, οὐδὲ ὑπερβαῖνον τῆς αὐτοῦ δυνάμεως τὸ μέγεθος·
unlikely nor exceeding of-the his power the greatness
ἀλλ' ὥσπερ ἐπὶ τοῦ Βαλαὰμ λόγον ἐνθεὶς τῇ ὄνῳ,
but just-as in-the-case-of — Balaam word having-put-in in-the ass
ἤλεγξεν αὐτοῦ τὴν διάνοιαν, οὕτω καὶ ἐνταῦθα δείκνυσι
he-reproved his the mind so also here shows
τούτῳ. Ἐπὶ μὲν κεράτων τοῦ ἐλάφου τὸν τύπον τοῦ
to-him on indeed horns of-the deer the figure of-the
ἁγίου σταυροῦ, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου λάμποντα,
holy cross beyond the brightness of-the sun shining
μέσον δὲ τῶν κεράτων τὴν εἰκόνα τοῦ θεοφόρου
in-the-middle but of-the horns the image of-the God-bearing
σώματος, οὗ διὰ τὴν ἡμετέραν σωτηρίαν ἀναλαβεῖν
body which because-of the our salvation to-take-up
κατεδέξατο, καὶ φωνὴν ἀνθρωπίνην ἐνθεὶς τῇ ἐλάφῳ,
he-consented and voice human having-put-in in-the deer
προσκαλεῖται τὸν Πλακίδαν, λέγων· Ὦ Πλακίδα, τί με
summons — Placidas saying O Placidas why me
διώκεις; ἰδοὺ ἕνεκέν σου παρῆν, καὶ ἐν τῷ ζώῳ τούτῳ
do-you-pursue behold for-the-sake you I-was-present and in the creature this
ὤφθην σοι. Ἐγώ εἰμι Ἰησοῦς ὁ Χριστὸς, ὃν ἀγνοῶν
appeared to-you I am Jesus — Christ whom not-knowing

σέβῃ. Αἱ γὰρ εὐποιίαι σου, ἃς σὺ ποιεῖς εἰς τοὺς
you-revere the for good-deeds your which you do to the
δεομένους, παρέστησαν ἐνώπιόν μου, καὶ ἦλθον ἐμφανίσαι
needy have-stood before me and I-came to-show
σοι ἐμαυτὸν διὰ τοῦ ἐλάφου τούτου, καὶ ἀντιζωγρῆσαί σε,
to-you myself through the deer this and to-capture-in-turn you
καὶ συσχεῖν τοῖς δικτύοις τῆς φιλανθρωπίας μου. Οὐ γάρ
and to-hold-fast with-the nets of-the love-for-men my not for
ἐστι δίκαιον, τὸν ἐμοὶ προσφιλῆ διὰ τῶν ἀγαθῶν ἔργων,
is just the(-one) to-me dear through the good works
δουλεύειν δαίμοσιν ἀκαθάρτοις καὶ εἰδώλοις νεκροῖς καὶ
to-serve demons unclean and idols dead and
κωφοῖς. Διὰ γὰρ τοῦτο ἦλθον ἐπὶ γῆς ἐν τῷ εἴδει τούτῳ,
dumb because-of for this I-came on earth in the form this
ᾧ νῦν ὁρᾷς, σῶσαι θέλων τὸ τῶν ἀνθρώπων γένος.»
which now you-see to-save wishing the of-the men race

XVI · LEONTIUS AGAINST THE JEWS, AND THE ARIAN AT THE BATH

Leontius of Neapolis answers the Jews: Christians venerate the cross and the images as Jacob kissed Joseph's bloodied tunic. From Theodoret: the Arian Olympius, mocking the Trinity in a bath, is scalded to death.

Τοῦ ἁγίου Λεοντίου Νεαπόλεως τῆς Κυπρίων νήσου, πρὸς
of-the holy Leontius of-Neapolis of-the of-Cypriots island against
Ἰουδαίους, ϵ΄ λόγου.
Jews 5 discourse
«Φέρε δὴ λοιπὸν, φέρε προθύμως, καὶ τὴν τῆς ἐκτυπώσεως
come indeed henceforth come eagerly also the of-the imprinting
τῶν σεπτῶν εἰκόνων ἀπολογίαν ποιησώμεθα, ὅπως
of-the august images defense let-us-make so-that

ἐμφρασθῶσι στόματα ἀνόμων, λαλούντων ἄδικα· νομικὴ
may-be-stopped mouths of-lawless(-ones) speaking unjust-things of-the-law
γὰρ αὕτη ἡ παράδοσις, καὶ οὐχ ἡμετέρα. Ἄκουσον γὰρ αὐτοῦ
for this the tradition and not ours hear for himself
τοῦ Θεοῦ λέγοντος πρὸς Μωϋσέα, εἰκόνας δύο Χερουβὶμ
— of-God saying to Moses images two Cherubim
γλυπτῶν καὶ χωνευτῶν κατασκευάσαι, σκιαζόντων τὸ
carved and cast to-prepare overshadowing the
ἱλαστήριον. Καὶ πάλιν, τὸν ναὸν ἔδειξεν ὁ Θεὸς τῷ Ἰεζεκιὴλ,
mercy-seat and again the temple showed — God — to-Ezekiel
γλυπτὰ πρόσωπα, φησὶν, εἶχε, λεόντων, καὶ φοινίκων, καὶ
carved faces he-says it-had of-lions and palm-trees and
ἀνθρώπων, καὶ Χερουβὶμ, ἀπὸ τοῦ ἐδάφους αὐτοῦ ἕως τοῦ
men and Cherubim from the floor its up-to the
φατνώματος τῆς στέγης. Ὄντως φοβερὸς ὁ λόγος. Ὁ Θεὸς
paneling of-the roof truly fearful the word — God
ἐντειλάμενος τῷ Ἰσραὴλ μὴ ποιῆσαι γλυπτὸν, μήτε εἰκόνα,
having-commanded — to-Israel not to-make carved-thing nor image
μήτε ὁμοίωμα, ὅσα ἐστὶν ἐν τῷ οὐρανῷ, καὶ ὅσα ἐστὶν ἐπὶ
nor likeness whatever is in the heaven and whatever is on
τῆς γῆς, αὐτὸς προστάσσει τῷ Μωϋσῇ ποιῆσαι γλυπτὰ ζῶα
the earth himself orders — to-Moses to-make carved creatures
Χερουβίμ· καὶ τῷ Ἰεζεκιὴλ πλήρη εἰκόνων καὶ ὁμοιωμάτων
Cherubim and — to-Ezekiel full of-images and of-likenesses
γλυπτῶν, λεόντων, καὶ φοινίκων, καὶ ἀνθρώπων, δείκνυσι
carved of-lions and palm-trees and men shows
τὸν ναὸν ὁ Θεός· καὶ Σολομὼν, ἐκ νόμου λαβὼν τὸ
the temple — God and Solomon from law having-taken the
τύπωμα, πλήρη πεποίηκε τὸν ναὸν χαλκῶν γλυπτῶν,
pattern full has-made the temple of-bronze carved
βοῶν, καὶ φοινίκων, καὶ ἀνθρώπων, καὶ οὐ κατεγνώσθη
oxen and palm-trees and men and not was-condemned

ὑπὸ τοῦ Θεοῦ ἐν τούτῳ. Εἰ τοίνυν ἐμοῦ καταγινώσκειν
by — God in this if then me to-condemn
θέλεις περὶ εἰκόνων, προκατάγνωθι τοῦ Θεοῦ ταῦτα
you-wish about images condemn-first — of-God these-things
ποιεῖν κελεύσαντος, ὡς ὑπόμνησιν αὐτοῦ εἶναι παρ᾽ ἡμῖν.»
to-do having-ordered as reminder of-him to-be among us
Τοῦ αὐτοῦ, ἐκ τοῦ πέμπτου Λόγου.
of-the same from the fifth Discourse
«Πάλιν ἡμᾶς διαπαίζουσι περὶ τοῦ τιμίου σταυροῦ, καὶ τῆς
again us they-mock about the precious cross and the
τῶν θεοτυπώτων εἰκόνων σημειώσεώς τε καὶ προσκυνήσεως,
of-the God-figured images marking both and veneration
εἰδωλολάτρας ἡμᾶς καὶ ξυλοθέους ὀνομάζοντες, οἱ πανάθεοι.
idolaters us and wood-worshipers calling the all-godless(-ones)
Εἰ δὲ ξυλόθεός εἰμι, ὡς λέγεις, ἄθεε, καὶ πολύθεος
if but wood-worshiper I-am as you-say godless(-one) also polytheist
πάντως. Εἰ δὲ πολύθεος, ἐχρῆν με πάντως ὀμνύντα
surely if but polytheist it-was-needful me surely swearing
λέγειν· Μὰ τοὺς θεούς, καθάπερ καὶ σὺ ἕνα ὁρῶν μόσχον,
to-say by the gods just-as also you one seeing calf
ἔλεγες· Οὗτοι οἱ θεοί σου, Ἰσραήλ· ἀλλ᾽ οὐκ ἀξιωθείης
said these the gods your Israel but not may-you-be-deemed-worthy
τοῦτο παρὰ Χριστιανῶν στομάτων ἀκοῦσαί ποτε· ἀλλ᾽
this from of-Christians mouths to-hear ever but
εἴθισται ἀεὶ ἡ μοιχαλὶς καὶ ἄπιστος Συναγωγὴ, τὴν
is-accustomed always the adulterous and faithless Synagogue the
πανσώφρονα Χριστοῦ Ἐκκλησίαν, ὡς πόρνην διαγορεύειν.»
all-chaste of-Christ Church as harlot to-proclaim
Τοῦ αὐτοῦ. «Οὐδὲ γὰρ παρ᾽ ἡμῶν, ὡς θεοὶ προσκυνοῦνται
of-the same not-even for by us as gods are-venerated
οἱ τῶν ἁγίων χαρακτῆρες, καὶ εἰκόνες, καὶ τύποι. Εἰ γὰρ
the of-the saints portraits and images and figures if for

ὡς Θεῷ προσεκυνοῦμεν τῷ ξύλῳ τῆς εἰκόνος, ἐμέλλομεν
as God we-venerated the wood of-the image we-would
πάντως καὶ τοῖς λοιποῖς προσκυνεῖν ξύλοις, καὶ οὐχ
surely also the other venerate woods and not
ὡς πολλάκις, λεανθέντος τοῦ χαρακτῆρος, τῷ
as often having-been-smoothed-away the portrait with-the
πυρὶ τὴν εἰκόνα κατεκαίομεν. Καὶ πάλιν, ἕως μὲν
fire the image we-burned and again as-long-as indeed
ἔστι συνδεδεμένα τὰ ξύλα τοῦ σταυροῦ, προσκυνῶ τὸν
are bound-together the woods of-the cross I-venerate the
τύπον διὰ τὸν ἐν αὐτῷ σταυρωθέντα Χριστὸν, ἐπὰν δὲ
figure because-of the on it crucified Christ when but
διαιρεθῶσιν ἐξ ἀλλήλων, ῥίπτω αὐτὰ καὶ κατακαίω. Καὶ
they-are-separated from one-another I-throw them and burn and
ὥσπερ ὁ κέλευσιν βασιλέως δεξάμενος ἐσφραγισμένην,
just-as the(-one) command of-king having-received sealed
καὶ ἀσπασάμενος τὴν σφραγίδα, οὐ τὸν πηλὸν ἐτίμησεν, οὐ
and having-kissed the seal not the clay honored not
τὸν χάρτην, ἢ τὸν μόλιβδον, ἀλλὰ τῷ βασιλεῖ ἀπένειμε τὸ
the paper or the lead but to-the king rendered the
σέβας καὶ τὴν προσκύνησιν· οὕτω καὶ Χριστιανῶν παῖδες,
reverence and the veneration so also of-Christians children
τῷ τύπῳ τοῦ σταυροῦ προσκυνοῦντες, οὐ τὴν φύσιν τοῦ
the figure of-the cross venerating not the nature of-the
ξύλου προσκυνοῦμεν, ἀλλὰ σφραγίδα, καὶ δακτύλιον, καὶ
wood we-venerate but seal and ring and
χαρακτῆρα Χριστοῦ αὐτοῦ βλέποντες, δι᾽ αὐτοῦ τὸν ἐν
portrait of-Christ himself seeing through it the on
αὐτῷ σταυρωθέντα ἀσπαζόμεθα καὶ προσκυνοῦμεν.»
it crucified we-greet and venerate

Τοῦ αὐτοῦ. «Καὶ διὰ τοῦτο Χριστὸν, καὶ τὰ Χριστοῦ
of-the same and because-of this Christ and the of-Christ
πάθη, ἐν ἐκκλησίαις, καὶ οἴκοις, καὶ ἀγοραῖς, καὶ ἐν
sufferings in churches and houses and markets and in
εἰκόσι, καὶ ἐν σινδόνι, καὶ ἐν ταμείοις, καὶ ἐν ἱματίοις,
images and on linen and in storerooms and on garments
καὶ ἐν παντὶ τόπῳ ἐκτυπῶ καὶ διαγράφω, ἵνα διηνεκῶς
and in every place I-imprint and depict so-that continually
ὁρῶν ταῦτα, ἀναμιμνήσκωμαι, καὶ μὴ ἐπιλάθωμαι, ὥσπερ
seeing these-things I-may-be-reminded and not forget as
σὺ ἐπελάθου Κυρίου τοῦ Θεοῦ σου ἀεί. Καὶ ὥσπερ σὺ
you forgot (the)-Lord — God your always and just-as you
προσκυνῶν τὸ βιβλίον τοῦ νόμου, οὐ τὴν φύσιν τῶν
venerating the book of-the law not the nature of-the
δερμάτων καὶ τοῦ μέλανος προσκυνεῖς, ἀλλὰ τοὺς λόγους
skins and of-the ink venerate but the words
τοῦ Θεοῦ τοὺς ἐγκειμένους ἐν αὐτῷ, οὕτως κἀγὼ τῇ
— of-God the(-ones) lying in it so I-too the
εἰκόνι τοῦ Χριστοῦ προσκυνῶ, οὐ τῇ φύσει τοῦ ξύλου
image — of-Christ venerate not the nature of-the wood
καὶ τῶν χρωμάτων· μὴ γένοιτο! ἀλλ' ἀψύχῳ χαρακτῆρι
and of-the colors not may-it-be but (the)-lifeless portrait
Χριστοῦ προσκυνῶν, δι' αὐτοῦ, αὐτὸν Χριστὸν δοκῶ
of-Christ venerating through it himself Christ I-think
κρατεῖν καὶ προσκυνεῖν. Καὶ ὥσπερ Ἰακὼβ δεξάμενος
to-hold and to-venerate and just-as Jacob having-received
παρὰ τῶν ἀδελφῶν τοῦ Ἰωσὴφ τὸν χιτῶνα τὸν ποικίλον
from the brothers — of-Joseph the tunic the many-colored
ᾑμαγμένον, ὅτε ἐπίπρασαν τὸν Ἰωσὴφ, κατεφίλησε πάντως
bloodied when they-sold — Joseph kissed surely
τὸν χιτῶνα μετὰ δακρύων, καὶ τοῖς ὀφθαλμοῖς τοῖς ἰδίοις
the tunic with tears and to-the eyes the own

τοῦτον ἔθηκεν, οὐ τὸ ἱμάτιον θρηνῶν, ἀλλὰ δι' αὐτοῦ
it put not the garment lamenting but through it
τὸν Ἰωσὴφ νομίζων καταφιλεῖν, καὶ ἐν χερσὶν αὐτὸν
— Joseph thinking to-kiss and in hands him
κατέχειν· οὕτω καὶ Χριστιανῶν παῖδες εἰκόνα Χριστοῦ, ἢ
to-hold so also of-Christians children image of-Christ or
ἀποστόλου, ἢ μάρτυρος κατασπαζόμενοι τῇ σαρκὶ, τῇ
of-apostle or of-martyr kissing with-the flesh with-the
ψυχῇ νομίζομεν αὐτὸν ἐκεῖνον τὸν Χριστὸν, ἢ τὸν μάρτυρα
soul we-think him that-one — Christ or the martyr
αὐτοῦ ἀσπάζεσθαι *** Ὡς γοῦν πολλάκις εἶπον, ὁ
his to-greet (lacuna) as at-any-rate often I-said the
σκοπὸς ἐξετάζεται ἐπὶ παντὸς ἀσπασμοῦ, καὶ ἐπὶ πάσης
aim is-examined in every greeting and in every
προσκυνήσεως. Εἰ δὲ ἐμοὶ ἐγκαλεῖς, λέγων, ὅτι προσκυνῶ
veneration if but me you-accuse saying that I-venerate
τῷ ξύλῳ τοῦ σταυροῦ, διὰ τί οὐκ ἐγκαλεῖς τῷ Ἰακὼβ,
the wood of-the cross for what not you-accuse — Jacob
προσκυνήσαντι ἐπὶ τὸ ἄκρον τῆς ῥάβδου τοῦ Ἰωσήφ; Ἀλλὰ
having-venerated on the tip of-the staff — of-Joseph but
πρόδηλον, ὅτι οὐ τὸ ξύλον τιμῶν προσεκύνησεν, ἀλλὰ
clear that not the wood honoring he-venerated but
διὰ τοῦ ξύλου τῷ Ἰωσὴφ προσεκύνησεν, ὥσπερ καὶ ἡμεῖς
through the wood — Joseph he-venerated just-as also we
διὰ τοῦ σταυροῦ τῷ Χριστῷ. Ἐπεὶ καὶ Ἀβραὰμ τοῖς
through the cross — Christ since also Abraham to-the
πωλήσασιν αὐτῷ τὸν τάφον ἀνδράσιν ἀσεβέσι προσεκύνησε,
having-sold to-him the tomb men impious venerated
καὶ γόνυ ἔκαμψεν ἐπὶ τὴν γῆν, ἀλλ' οὐχ ὡς θεοὺς αὐτοὺς
and knee bent on the earth but not as gods them
προσεκύνησε. Καὶ πάλιν, ὁ Ἰακὼβ τὸν Φαραὼ ηὐλόγησεν,
venerated and again — Jacob — Pharaoh blessed

ἀσεβῆ καὶ εἰδωλολάτρην ὄντα, καὶ τὸν Ἡσαῦ ἑπτάκις,
impious and idolater being and — Esau seven-times
ἀλλ᾽ οὐχ ὡς Θεὸν. Ἴδε πόσους ἀσπασμοὺς καὶ πόσας
but not as God see how-many greetings and how-many
προσκυνήσεις ἀπέδειξά σοι, γραφικάς τε καὶ φυσικὰς, μὴ
venerations I-have-shown you scriptural both and natural not
ἐχούσας κατάγνωσιν; ἐμὲ δὲ ἐπὰν ἴδῃς εἰκόνα Χριστοῦ,
having condemnation me but whenever you-see image of-Christ
ἢ τῆς πανάγνου αὐτοῦ Μητρὸς, ἢ ἁγίου προσκυνοῦντα,
or of-the all-pure his Mother or of-saint venerating
ἀγανακτεῖς εὐθέως, καὶ βλασφημεῖς, καὶ ἀποπηδᾷς, καὶ
you-are-vexed at-once and blaspheme and leap-away and
εἰδωλολάτρην με ἀποκαλεῖς, καὶ οὐκ αἰσχύνῃ; καὶ φρίττεις,
idolater me call and not are-ashamed and shudder
καὶ ἐρυθριᾷς, ὁρῶν με καθ᾽ ἑκάστην ἡμέραν ἐν πάσῃ
and blush seeing me on each day in all
τῇ οἰκουμένῃ ναοὺς εἰδώλων καταλύοντα, καὶ ναοὺς
the inhabited-world temples of-idols destroying and temples
μαρτύρων ἀνεγείροντα; Εἰ τὰ εἴδωλα προσεκύνουν, διατί
of-martyrs raising if the idols I-venerated why
τοὺς μάρτυρας τιμῶ τοὺς καταλύσαντας τὰ εἴδωλα; εἰ
the martyrs do-I-honor those having-destroyed the idols if
δὲ τὰ ξύλα, ὡς φὴς, δοξάζω, πῶς τιμῷ τοὺς ἁγίους,
but the woods as you-say I-glorify how do-I-honor the saints
τοὺς τὰ ξύλινα ξόανα τῶν δαιμόνων κατακαύσαντας; Εἰ
those the wooden carved-images of-the demons having-burned if
δὲ καὶ τοὺς λίθους δοξάζω, πῶς δοξάζω τοὺς ἀποστόλους,
but also the stones I-glorify how do-I-glorify the apostles
τοὺς τὰ λίθινα εἴδωλα κατακλάσαντας; Εἰ τὰς εἰκόνας
those the stone idols having-smashed if the images
τῶν ψευδωνύμων θεῶν σέβω, πῶς δοξάζω, καὶ ἐπαινῶ,
of-the falsely-named gods I-revere how do-I-glorify and praise

καὶ ἑορτὰς ἐπιτελῶ τῶν παιδῶν, τῶν ἐν Βαβυλῶνι
and feasts celebrate of-the children the(-ones) in Babylon
ἀθλησάντων, καὶ τῇ εἰκόνι τῇ χρυσῇ μὴ προσκυνησάντων,
having-contended and the image the golden not having-venerated
τῇ εἰδωλικῇ; Ἀλλ᾽ ὄντως πολλὴ τῶν ἀνόμων ἡ
the idolatrous but truly great the of-lawless(-ones) the
πώρωσις, πολλὴ τύφλωσις. Ὦ Ἰουδαῖε, πολλὴ ἡ ἀναίδειά
hardening great blindness O Jew great the shamelessness
σου καὶ ἡ ἀσέβεια· ἀληθῶς ἀδικεῖται ὑπὸ σοῦ ἡ ἀλήθεια.
your and the impiety truly is-wronged by you the truth
«Ἀνάστα, ὁ Θεὸς, δίκασον τὴν δίκην σου· κρῖνον καὶ
arise O God judge the case your judge and
δίκασον ἡμῖν ἐξ ἔθνους οὐχ ὁσίου, ἀλλ᾽ ἀνοσίου καὶ
avenge us from nation not holy but unholy and
ἀλλοτρίου, καὶ παροξύνοντός σε διὰ παντός.»
alien and provoking you through all(-time)
Τοῦ αὐτοῦ. «Εἰ μὲν οὖν ὡς πολλάκις εἶπον, τῷ ξύλῳ
of-the same if indeed then as often I-said the wood
καὶ τῷ λίθῳ, ὡς Θεῷ προσεκύνουν, εἶπα ἂν κἀγὼ
and the stone as God I-venerated I-would-have-said — I-too
τῷ ξύλῳ καὶ λίθῳ· Σύ με ἐγέννησας. Εἰ δὲ τὰς εἰκόνας
to-the wood and stone you me begot if but the images
τῶν ἁγίων προσκυνῶ, τοὺς ἁγίους μᾶλλον, καὶ προσκυνῶ
of-the saints I-venerate the saints rather and I-venerate
τὰς τῶν ἁγίων μαρτύρων ἀθλήσεις καὶ τιμῶ, πῶς λέγεις
the of-the holy martyrs contests and honor how do-you-say
εἴδωλα ταῦτα, ὦ ἀνόητε; Τὰ γὰρ εἴδωλα, τῶν ψευδωνύμων,
idols these O senseless(-one) the for idols of-the falsely-named
τῶν μοιχῶν, καὶ φονευτῶν, καὶ τεκνοθυτῶν, καὶ μαλακῶν
of-the adulterers and murderers and child-sacrificers and effeminate
ὁμοιώματά εἰσι, καὶ οὐ προφητῶν, οὐδὲ ἀποστόλων. Καὶ
likenesses are and not of-prophets nor of-apostles and

ἵνα ἐκ μέρους παραστήσω σύντομον καὶ πιστότατον
so-that in part I-may-present concise and most-faithful
ὑπόδειγμα περὶ Χριστιανικῶν καὶ Ἑλληνικῶν ὁμοιωμάτων,
example about Christian and pagan likenesses
ἄκουσον. Εἶχον ἐν Βαβυλῶνι οἱ Χαλδαῖοι ὄργανα παντοῖα
hear had in Babylon the Chaldeans instruments all-kinds-of
μουσικὰ πρὸς θεραπείαν εἰδώλων δαιμόνων. Εἶχον δὲ καὶ
musical for service of-idols of-demons had but also
οἱ υἱοὶ Ἰσραὴλ ἀπὸ Ἰερουσαλὴμ ὄργανα, ἃ ἐπὶ ταῖς
the sons of-Israel from Jerusalem instruments which on the
ἰτέαις ἐκρέμασαν, καὶ ἀμφότερα ὄργανα, καὶ νάβλαι, καὶ
willows they-hung and both instruments both harps and
κιθάραι, καὶ αὐλοὶ ὑπῆρχον, ἃ ἐπὶ ταῖς ἰτέαις ἐκρέμασαν.
lyres and pipes were which on the willows they-hung
Ἀλλὰ τὰ μὲν εἰς δόξαν Θεοῦ ἐγένοντο, τὰ δὲ
but the(-ones) indeed for glory of-God came-about the(-ones) but
εἰς θεραπείαν τῶν δαιμόνων, ἀντίμιμα. Οὕτω λοιπὸν,
for service of-the demons counterfeits so henceforth
καὶ ἐπὶ τῶν εἰκόνων, καὶ εἰδώλων, Ἑλληνικῶν καὶ
also in-the-case-of the images and idols pagan and
Χριστιανικῶν νόει ὅτι ἐκεῖνα μὲν εἰς δόξαν διαβόλου
Christian understand that those indeed for glory of-(the)-devil
καὶ μνήμην κατεσκευάσθησαν, ταῦτα δὲ εἰς δόξαν Χριστοῦ,
and memory were-prepared these but for glory of-Christ
καὶ ἀποστόλων, καὶ μαρτύρων, καὶ ἁγίων αὐτοῦ.»
and of-apostles and of-martyrs and of-saints his
Τοῦ αὐτοῦ. «Ὅταν τοίνυν ἴδῃς Χριστιανὸν προσκυνοῦντα
of-the same when then you-see Christian venerating
τῷ σταυρῷ, γνῶθι, ὅτι διὰ Χριστὸν τὸν σταυρωθέντα,
the cross know that because-of Christ the crucified
καὶ οὐ τὴν φύσιν τοῦ ξύλου προσκυνεῖ. Ἐπεὶ πάντα ἂν
and not the nature of-the wood he-venerates since all —

τὰ ξύλα προσεκυνοῦμεν τοῦ ἀγροῦ, καὶ ὥσπερ ὁ Ἰσραὴλ
the woods we-would-venerate of-the field and as — Israel
προσεκύνει τὰ ἄλση καὶ τὰ δένδρα, λέγων· Σύ μου εἶ
venerated the groves and the trees saying you my are
Θεὸς, καὶ σύ με ἐγέννησας. Ἡμεῖς δὲ οὐχ οὕτως, ἀλλὰ
God and you me begot we but not thus but
μνήμην καὶ γραφὴν τῶν τοῦ Κυρίου παθημάτων, καὶ τῶν
memory and painting the of-the Lord sufferings and of-the
δι᾽ αὐτὸν ἀθλησάντων, ἐν ταῖς ἐκκλησίαις καὶ οἴκοις ἔχομεν,
for him having-contended in the churches and houses we-have
πάντα δι᾽ αὐτὸν ποιοῦντες τὸν ἡμέτερον Κύριον. Καὶ αὖθις,
all-things for him doing the our Lord and again
εἰπὲ, ὦ Ἰουδαῖε, ποία Γραφὴ ἐπέτρεψε Μωσεῖ προσκυνῆσαι
tell O Jew what Scripture permitted Moses to-venerate
Ἰοθὸρ τῷ γαμβρῷ αὐτοῦ, εἰδωλολάτρῃ ὄντι, καὶ Ἰακὼβ
Jethro the father-in-law his idolater being and Jacob
τῷ Φαραὼ, καὶ Ἀβραὰμ τοῖς υἱοῖς Ἐμμώρ; καὶ ἐκεῖνοι
— Pharaoh and Abraham the sons of-Emmor and those
δίκαιοι καὶ προφῆται· καὶ Δανιὴλ τῷ Ναβουχοδονόσορ
righteous and prophets and Daniel — Nebuchadnezzar
ἀσεβεῖ ὄντι; Καὶ εἰ ἐκεῖνοι διὰ κοσμικὴν καὶ πρόσκαιρον
impious being and if they for worldly and temporary
ζωὴν ταῦτα ἐποίουν, πῶς ἐμοὶ ἐγκαλεῖς προσκυνοῦντι
life these-things did how me do-you-accuse venerating
ταῖς ἁγίαις τῶν ἁγίων μνήμαις, γραφικαῖς καὶ ἱστορικαῖς,
the holy of-the saints memorials painted and historical
καὶ τὰ πάθη καὶ τὰς ἀθλήσεις, ἐξ ὧν καθ᾽ ἡμέραν
and the sufferings and the contests from which by day
εὐεργετοῦμαι, καὶ αἰώνιον καὶ ἀΐδιον ζωὴν ἐκδέχομαι;»
I-am-benefited and eternal and everlasting life I-await

Τῆς ἐκκλησιαστικῆς Ἱστορίας Θεοδωρήτου, δ΄ τόμου.
of-the ecclesiastical History of-Theodoret 4 volume
«Ὑπὸ δὲ ταύτην τὴν ὑπατείαν, κατὰ τὸν μῆνα τὸν
under but this the consulship in the month the
Δεκέμβριον, ἔχοντα αὐτὸν εἰκάδα καὶ πέμπτην ἡμέραν,
December having it twentieth and fifth day
θαῦμα φοβερὸν καὶ ἐξαίσιον, πᾶσάν τε ἀκοὴν ἀνθρώπων
wonder fearful and extraordinary all and hearing of-men
καταπλῆττον γεγένηται. Ὀλύμπιος γάρ τις τοὔνομα,
astounding has-come-about Olympius for a-certain by-name
Εὐθυμίου τοῦ τῆς Ἀρείου θρησκείας ἐξάρχοντος, τὸν
of-Euthymius the(-one) of-the of-Arius religion leading the
βαδιστὴν παραχορεύοντα ἐν τῷ λουτρῷ τοῦ παλατίου
attendant dancing-attendance in the bath of-the palace
τῶν Ἑλενιανῶν, γενόμενος κατὰ τὸν προμαλάττοντα,
of-the Helenianae having-come by the(-one) massaging
καὶ θεασάμενός τινας τῶν λουομένων τὴν τοῦ
and having-seen some of-the(-ones) bathing the of-the
ὁμοουσίου δόξαν σεμνύνοντας, ἔφη, αὐταῖς λέξεσιν,
consubstantial doctrine extolling said in-the-very words
οὕτως· Τί γάρ ἐστιν ἡ Τρίας; Ποίῳ δὲ τοίχῳ οὐκ
thus what for is the Trinity on-what but wall not
ἐπιγέγραπται; Καὶ κρατήσας τῶν ἑαυτοῦ ἀναγκαίων,
is-it-inscribed and having-grasped the his-own private-parts
ἔφη· Ἰδὲ, κἀγὼ Τριάδα ἔχω. Ὥστε κινηθέντας τοὺς ἐκεῖ
he-said see I-too Trinity have so-that roused those there
εὑρεθέντας, μέλλειν αὐτὸν διαχειρίζεσθαι, ἀλλ' εἴρχθησαν
found to-be-about him to-lay-hands-on but were-restrained
ὑπό τινος Μάγνου, πρεσβυτέρου τῶν Ἁγίων Ἀποστόλων
by a-certain Magnus presbyter of-the Holy Apostles
ἐν τῷ περιτειχίσματι, ἀνθρώπου θαυμαστοῦ, καὶ τὸν
in the enclosure man admirable and —

Θεὸν θεραπεύοντος, φήσαντος πρὸς αὐτοὺς, ὡς οὐκ ἂν
God serving having-said to them that not —
διαλάθῃ τὸν τῆς παντεφόρου δίκης ὀφθαλμὸν, ἀκριβεῖ
he-would-escape the of-the all-seeing justice eye with-exact
λόγῳ γράφοντα. Αἰδοῖ δὲ τοῦ ἀνδρὸς τῆς ταραχῆς
account writing by-respect but of-the man from-the uproar
παυσαμένων, ἐξανέστη ὁ Ὀλύμπιος, καὶ τῇ ἐμβάσει
having-ceased stood-up — Olympius and the entering
τῶν θερμῶν ὡς ἔθος χρησάμενος, ἔξεισιν ἐπὶ τὴν τῶν
of-the hot(-baths) as custom having-used goes-out to the of-the
ψυχρῶν ὑδάτων δεξαμενὴν, ἥτις λαμβάνει τὰ ὕδατα
cold waters reservoir which receives the waters
ἐκ πηγῆς τικτομένης μέσον τοῦ σεπτοῦ θυσιαστηρίου
from spring arising in-the-middle of-the august altar
τοῦ εὐαγοῦς οἴκου τοῦ πρωτομάρτυρος Στεφάνου, ὃν
of-the holy house of-the protomartyr Stephen which
ἐν παλαιοῖς ἔκτισεν, ἀξιώμασιν ἀρχοντικοῖς διαλάμψας,
in old(-times) built dignities of-office having-shone
Αὐρηλιανός· ἐνθένδε ἡγοῦμαι θείας ἐποψίας τὸ ὕδωρ
Aurelian thence I-think of-divine oversight the water
ἀξιοῦσθαι. Ἐν ᾗ καταβὰς θᾶττον ἐπαναβαίνει,
to-be-deemed-worthy into which having-gone-down more-quickly comes-up-again
κραυγάζων· Ἐλεήσατέ με, ἐλεήσατε! Καὶ κνήθων αὐτοῦ
crying-out have-mercy-on me have-mercy and scratching his
τὰς σάρκας, τῶν ὀστῶν ἀπεμέριζε. Πάντες δὲ περὶ
the flesh from-the bones he-separated all but around
αὐτὸν γενόμενοι, καὶ κρατήσαντες, σινδόνι περιτυλίξαντες,
him having-come and having-held-fast in-linen having-wrapped
ἀνέκλιναν ψυχορράγοῦντα. Ἐπηρώτων δὲ, τί ἂν εἴη
laid-down expiring they-asked but what — it-might-be
τὸ συμβὰν, καί φησιν ὁ Ὀλύμπιος· Ἄνδρα κατεῖδον
the having-happened and says — Olympius man I-saw

λευχειμονοῦντα, ἐπιβάντα μοι κατὰ τῆς νεροφόρου, καὶ
clothed-in-white having-stood-over me by the water-tank and
τρεῖς σίκλας θερμοῦ περιχέαντά μοι, καὶ λέγοντά μοι·
three buckets of-hot having-poured-over me and saying to-me
Μὴ δυσφήμει. Λαβόντες δὲ αὐτὸν φορείῳ οἱ αὐτῷ
not blaspheme having-taken but him in-litter those to-him
διαφέροντες, μετεκόμισαν ἐν ἑτέρῳ λουτρῷ προσκειμένῳ
belonging carried into another bath adjoining
τῇ τῶν Ἀρειανῶν ἐκκλησίᾳ. Θελόντων δὲ αὐτῶν ἀποτυλίξαι
the of-the Arians church wishing but them to-unwrap
τὴν σινδόνα ἀπ' αὐτοῦ, συνεξέπαιρον πάσας τὰς σάρκας
the linen from him they-raised-up-together all the flesh
αὐτοῦ, καὶ οὕτως νεκρωθεὶς, ἀπέδωκε τὸ πνεῦμα.
his and thus having-been-made-dead gave-up the spirit
Γνωστὸν δὲ ἐγένετο τοῦτο σχεδὸν καθ' ὅλης τῆς
known but became this almost throughout whole the
βασιλίδος. Ἐφήμιζον δέ τινες περὶ τοῦ πεπονθότος, ὡς
royal(-city) talked but some about the(-one) having-suffered that
χρόνοις τισὶν, ἀπὸ τῆς τὸ ὁμοούσιον δοξαζούσης θρησκείας
in-times some from the the consubstantial glorifying religion
εἰς τὴν Ἀρείου μετεβαπτίσατο λατρείαν. Ἐπειδὴ δὲ τὸ
to the of-Arius was-rebaptized worship since but the
συμβεβηκὸς καὶ ἀκοαῖς βασιλέων ἐπλησίασεν· Ἀναστάσιος
having-happened also to-the-ears of-emperors drew-near Anastasius
δὲ ἦν· ἐπέτρεψεν εἰκόνι χρωματισθὲν τὸ τεράστιον, ὕπερθε
but he-was permitted on-image colored the portent above
τῆς νεροφόρου καταπαγῆναι. Ἰωάννης δέ τις διάκονος,
the water-tank to-be-fixed John but a-certain deacon
καὶ ἔκδικος τῆς τοῦ προλεχθέντος εὐαγοῦς οἴκου Στεφάνου
and advocate of-the of-the aforesaid holy house of-Stephen
τοῦ τῶν μαρτύρων πρώτου, ἀνὴρ εἴ τις ἄλλος ζῆλον ὑπὲρ
the of-the martyrs first man if any other zeal for

τοῦ ὁμοουσίου δόγματος ἑκάστοτε ἐνδεικνύμενος, καὶ
the consubstantial doctrine on-every-occasion showing also
αὐτὸς εἰκόνι κατέγραψεν, ἀλλ᾽ οὐχ ἁπλῶς· τῶν γὰρ ἐκεῖσε
himself on-image painted but not simply of-the for there
λουομένων καὶ θεασαμένων ὀνόματα κατέγραψε, καὶ ἔνθα
bathing and having-seen names he-inscribed and where
εἴη ἕκαστος οἰκῶν, ἔτι τε καὶ τῶν τοῖς ὕδασιν
might-be each dwelling further and also of-the(-ones) the waters
ὑπηρετούντων. Μαρτυρεῖ δὲ ἡ εἰκὼν ἄχρι τοῦ παρόντος
serving bears-witness but the image until the present
πεπηγυῖα ἐν τῷ ἐμβόλῳ τοῦ τετραστόου, τοῦ πολλάκις
fixed in the colonnade of-the four-porticoed of-the often
εἰρημένου εὐκτηρίου. Ἐπειδὴ δὲ τῷ θαύματι θαῦμα
mentioned house-of-prayer since but to-the wonder wonder
ἐπηκολούθησεν, οὐχ ὅσιον παριδεῖν, τῆς αὐτῆς ὑποθέσεως
followed not holy to-overlook of-the same subject
τυγχάνον· ὅπερ, εἰ καὶ τὸν παρόντα καιρὸν ὑπερῆλθε, λέγειν
happening which if even the present time exceeded to-tell
οὐκ ὀκνήσω. Θεασάμενοι γὰρ οἱ τῆς Ἀρείου συμμορίας
not I-will-shrink having-seen for the(-ones) of-the of-Arius faction
ἐπικρατοῦντα θρίαμβον, ἐλιπάρησαν τὸν τοῦ παλατίου
prevailing triumph they-besought the(-one) of-the palace
Ἑλενιανῶν τὴν φροντίδα πεπιστευμένον, ὡς ἐξάρχοντα καὶ
of-Helenianae the care entrusted as presiding also
τῆς τοῦ λουτροῦ διοικήσεως καθελόντα κατακρύψαι τὴν
of-the of-the bath administration having-taken-down to-hide the
εἰκόνα. Ὃς πρόφασιν εὐμήχανον εὑράμενος, τὴν ἐκ τῶν
image who pretext ingenious having-found the from the
ὑδάτων προσγινομένην νοτίδα, ὡς σκυλθεῖσαν τὴν εἰκόνα
waters accruing damp as damaged the image
ἀφελόμενος, φησὶν, ἐπὶ διορθώσει κατέκρυψεν. Ἦν ὁ
having-removed he-says for repair hid-away was the

βασιλεὺς ἐγκυκλίους ἐπιδημίας τελῶν εἰς ἕκαστον τόπον
emperor circuit visits performing to each place
βασιλικὸν, παραγενόμενος κἀκεῖσε, τὴν εἰκόνα ἐπεζήτει·
royal having-arrived and-there the image he-sought
καὶ οὕτως αὖθις τῷ τοίχῳ κατεπάγη. Παρὰ πόδας δὲ
and thus again on-the wall it-was-fixed at feet but
τὸν Εὐτυχιανόν· τοῦτο γὰρ ἦν ὄνομα τῷ διαιταρίῳ· ὀργή
— Eutychianus this for was name to-the steward wrath
τις θεοδίκαστος παραλαβοῦσα, τὸν μὲν δεξιὸν ὀφθαλμὸν
some God-judged having-seized the indeed right eye
διαῤῥεῦσαι πεποίηκε, κακίστως δὲ καὶ τὰ λοιπὰ περισείουσα
to-flow-out made most-wretchedly but also the other shaking
μέλη, προσπελάσαι παρεσκεύασε τῷ εὐαγεῖ εὐκτηρίῳ,
limbs to-approach caused the holy house-of-prayer
ἔνθα πεπίστευται ἀναπαύεσθαι μέρος ἱερῶν λειψάνων
where is-believed to-rest part of-holy relics
τῶν θεσπεσίων Παντολέοντος καὶ Μαρίνου, ἐπικαλουμένου
of-the divine Pantoleon and Marinus being-called
τοῦ τόπου, Ὁμόνοια, ἐκ τοῦ ἐκεῖ συνελθόντας τοὺς
of-the place Concord from the there having-gathered the
ἑκατὸν πεντήκοντα ἐπισκόπους ἐπὶ Θεοδοσίου τοῦ μεγάλου
hundred fifty bishops under Theodosius the great
βασιλέως, κοινήν τινα καὶ συμπεφωνημένην διδασκαλίαν
emperor common some and agreed teaching
τοῦ τε ὁμοουσίου τῆς θείας Τριάδος ποιήσασθαι, καὶ τῆς
of-the both consubstantial of-the divine Trinity to-make and of-the
ἐνανθρωπήσεως δὲ τοῦ Κυρίου τρανῶσαι τὴν ἐκ Παρθένου
becoming-man but of-the Lord to-make-plain the from Virgin
πρόσληψιν, ταύτην τὴν ἐπωνυμίαν τεκτήνασθαι. Ἡμέρας δὲ
assumption this the name to-have-devised days but
περί που ἑπτὰ προσκαρτεροῦντος, καὶ ὀνοῦντος οὐδὲν,
about somewhere seven persisting and profiting nothing

ἀλλὰ καὶ διαβρωθέντων αὐτῷ καὶ τῶν διδύμων, μεσούσης
but also having-been-eaten-away for-him also the testicles in-the-middle
μιᾶς τῶν νυκτῶν, ὁ λαχὼν ὑποδιάκονος τὴν παννύχιον
one of-the nights the having-drawn subdeacon the all-night-vigil
ἔχειν, ὁρᾷ κατ᾽ ὄναρ βασιλέα τινὰ τὸν ἐπιστάντα, καὶ
to-hold sees in dream king some the(-one) having-stood-over and
χειρὶ ὑποδεικνύντα τὸν ἀσθενῆ, λέγειν· Πῶς ὑπεδέξω
with-hand pointing-out the sick(-man) to-say how did-you-receive
τοῦτον; Τίς δὲ ὁ ἐνταῦθα ἀγαγών; Οὗτος ὁ μετὰ
this-man who but the(-one) here having-brought this the(-one) with
τῶν εἰς ἐμὲ δυσφημούντων συμφραξάμενος. Οὗτος
the(-ones) against me blaspheming having-joined this
ὁ κατακρύψας τὴν εἰκόνα τοῦ θαύματος. Διαναστὰς δὲ
the(-one) having-hidden the image of-the wonder having-stood-up but
ὁ κληρικὸς, τὸ ὀφθὲν διηγήσατο, φήσας, τῶν ἀδυνάτων
the cleric the seen told having-said of-the impossible-things
τυγχάνειν ἰαθῆναι τοῦτον τῆς μάστιγος. Τῇ δὲ αὐτῇ
to-be to-be-healed this-man of-the scourge on-the but same
νυκτὶ, ὁ Εὐτυχιανὸς, ὥσπερ εἰς ὕπνον ἐκ τῶν ὀδυνῶν
night — Eutychianus as into sleep from the pains
ὑπαχθεὶς, ὁρᾷ τινα νεανίαν εὐνοῦχον παρὰ λαμπρῷ
having-been-led sees some youth eunuch in bright
ἠμφιεσμένον, λέγοντα αὐτῷ, Τί ἔχεις; Ὡς δὲ, Ἀποθνήσκω,
having-been-clothed saying to-him what have-you when but I-am-dying
ἔφη, κατατηκόμενος, καὶ θεραπείας μὴ τυγχάνων, ἤκουε
he-said wasting-away and treatment not obtaining he-heard
λέγοντος· Ὡς οὐδείς σοι δύναται βοηθῆσαι· ὁ γὰρ
him-saying that no-one you can help the for
βασιλεὺς δεινῶς ὀργίζεται κατὰ σοῦ. Ἠντιβόλει οὗτος, καί
king terribly is-angry against you he-implored this-man and
φησι· τίνα κινήσω, ἢ τί ποιήσω; ὁ δέ φησιν· Εἰ θέλεις
says whom shall-I-move or what shall-I-do he but says if you-wish

ἀνεθῆναι, ἄπιθι συντόμως ἐν τῷ λουτρῷ Ἑλενιανῶν, καὶ
to-be-relieved go-away quickly into the bath of-Helenianae and
ἐγγύθεν τῆς εἰκόνος τοῦ καυθέντος Ἀρειανοῦ ἀναπαύθητι.
near the image of-the burned Arian rest
Παραυτὰ δὲ διυπνίσας, ἕνα τῶν ὑπηρετούντων ἐφώνει.
at-once but having-woken one of-the(-ones) serving he-called
Ἐξεπλάγησαν δέ· τριῶν γὰρ ἡμερῶν ἤδη παρελθουσῶν,
were-astonished but three for days already having-passed
ἀφωνίᾳ συνείχετο. Καί φησι πρὸς αὐτοὺς, ἀπάγειν
with-speechlessness he-was-held and says to them to-lead-away
αὐτὸν, κατὰ τὸ προσταχθὲν διεκελεύσατο. Φθάσας
him according-to the ordered he-commanded having-reached
δὲ τὸν τόπον καὶ πρὸς τὴν εἰκόνα τεθεὶς, ἐξέπνει.
but the place and toward the image having-been-laid he-expired
Τὴν γὰρ ἀπὸ σώματος διάστασιν τῆς ψυχῆς, ἐλευθερίαν
the for from body separation of-the soul freedom
ἀνέσεως ὁ ὀφθεὶς ἀγορεύων ἠλήθευσεν.»
of-relief the(-one) seen proclaiming spoke-truly

An image of St. Theodore bleeds from a Saracen's arrow, and the soldiers who climb to throw down Symeon's image fall. Gregory's verses tell how Polemon's portrait shamed a courtesan, and a runaway slave returns to his master by a martyr's waxen image.

Τοῦ ἁγίου Ἀναστασίου, τοῦ ἁγίου ὄρους Σινᾶ.
of-the holy Anastasius of-the holy mountain Sinai
«Ἀπὸ τεσσάρων μιλίων Δαμασκοῦ, χωρίον ἐστιν
from four miles of-Damascus village is
ἐπιλεγόμενον Καρσάτας· ἐν ᾧ χωρίῳ ναός ἐστι τοῦ
called Karsatas in which village church is of-the
ἁγίου Θεοδώρου. Ἐν τούτῳ τῷ ναῷ εἰσελθόντες Σαρακηνοὶ
holy Theodore into this the church having-entered Saracens
κατῴκησαν, πάντα ῥύπον καὶ ἀκαθαρσίαν ἐκ γυναικῶν
settled all filth and uncleanness from women
καὶ παίδων καὶ ἀλόγων ποιήσαντες. Ἐν μιᾷ οὖν τῶν
and children and beasts having-made on one then of-the
ἡμερῶν καθεζομένων πλειόνων αὐτῶν, καὶ συντυγχανόντων,
days sitting more of-them and meeting-together
ἔῤῥιψεν εἷς ἐξ αὐτῶν σαγίταν κατὰ τῆς εἰκόνος τοῦ
threw one of them arrow against the image of-the
ἁγίου Θεοδώρου, καὶ ἔκρουσεν εἰς τὸν δεξιὸν ὦμον αὐτοῦ,
holy Theodore and struck into the right shoulder his
καὶ εὐθέως ἐξῆλθεν αἷμα, καὶ κατῆλθεν ἕως κάτω τῆς
and immediately came-out blood and ran-down to below of-the
εἰκόνος, πάντων θεωρούντων τὸ γενόμενον σημεῖον, καὶ
image all beholding the having-happened sign and
τὴν σαγίταν πεπηγμένην εἰς τὸν ὦμον τοῦ ἁγίου, καὶ τὸ
the arrow fixed in the shoulder of-the saint and the

αἷμα κατερχόμενον. Καὶ μὴν σημεῖον τοιοῦτον παράδοξον
blood running-down and yet sign such marvelous
γενόμενον θεασάμενοι, οὐκ ἦλθον εἰς συναίσθησιν. Οὐ
having-happened having-beheld not they-came to awareness not
μετενόησεν ὁ τὴν σαγίταν ῥίψας· οὐκ ἐτάραξεν
repented the(-one) the arrow having-thrown not troubled
ἑαυτὸν εἷς ἐξ αὐτῶν· οὐκ ἀνεχώρησαν τοῦ ναοῦ· οὐκ
himself one of them not they-withdrew from-the church not
ἐπαύσαντο ῥυποῦντες αὐτόν· καὶ μέντοι γε τὴν ἐσχάτην
they-ceased defiling it and nevertheless indeed the last
ἔδωκαν τιμωρίαν. Εἰκοσιτεσσάρων γὰρ οἴκων ὑπαρχόντων
they-paid penalty twenty-four for households being
ἐξ αὐτῶν τῶν κατοικούντων ἐν τῷ ναῷ, ἐντὸς ὀλίγων
of them of-the(-ones) dwelling in the church within few
ἡμερῶν ἅπαντες πικρῷ θανάτῳ ἐξηλείφθησαν, μηδενὸς
days all by-bitter death were-wiped-out none
τούτων τελευτήσαντος ἐν τῷ αὐτῷ χωρίῳ, εἰ μὴ αὐτῶν
of-these having-died in the same village if not of-them
τῶν κατοικούντων ἐν τῷ ναῷ ἐν ταῖς αὐταῖς ἡμέραις.
the(-ones) dwelling in the church in the same days
Αὕτη οὖν ἡ εἰκὼν ἡ τοξευθεῖσα ἔτι πάρεστιν ἔχουσα καὶ
this then the image the shot-with-arrows still is-present having also
τὴν πληγὴν τῆς σαγίτας, καὶ τὸν τύπον τοῦ αἵματος.
the wound of-the arrow and the mark of-the blood
Πολλοὶ δὲ ζῶσι τῶν θεασαμένων, καὶ εὑρεθέντων τότε,
many but live of-the(-ones) having-beheld and having-been-found then
ὅτε τὸ παράδοξον τοῦτο γέγονε. Κἀγὼ δὲ, ὡς θεασάμενος
when the marvel this happened I-too and as having-beheld
τὴν αὐτοῦ εἰκόνα, καὶ θεασάμενος, ὃ ἐθεασάμην ἔγραψα.»
the his image and having-beheld what I-beheld I-wrote

Ἐκ τοῦ βίου τοῦ ἁγίου Συμεῶνος τοῦ θαυματουργοῦ,
from the life of-the holy Symeon the wonder-worker
ἐξήγησις Ἀρκαδίου ἀρχιεπισκόπου Κύπρου, θαῦμα ἑκατοστὸν
narration of-Arcadius archbishop of-Cyprus wonder hundredth
τριακοστὸν δεύτερον.
thirtieth second

«Συνέβη δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἄνδρα τινὰ
it-happened but in the days those man a-certain
ἀγοραῖον τῆς πόλεως Ἀντιοχείας συνοχῇ δεινῇ κατέχεσθαι
of-the-market of-the city Antioch by-affliction terrible to-be-held
ὑπὸ δαίμονος πονηροῦ, καὶ στενοχωρεῖσθαι ἐπὶ χρόνους,
by demon wicked and to-be-oppressed for years
ὥστε καταπνίγεσθαι αὐτὸν ὑπ᾽ αὐτοῦ, σφιγγομένων τῶν
so-that to-be-choked him by it being-squeezed the
πνοϊκῶν αὐτοῦ· οὗτος ἀνελθὼν πρὸς τὸν Ἅγιον, καὶ
breathing-passages his this-man having-gone-up to the Saint and
τυχὼν ἰάσεως ταῖς αὐτοῦ πρεσβείαις, καὶ γενόμενος
having-obtained healing by-the his intercessions and having-become
ὡς μηδὲν πεπονθὼς κακὸν, καὶ ἐπανελθὼν εἰς τὸν
as nothing having-suffered evil and having-returned into the
ἴδιον οἶκον, κατ᾽ εὐχαριστίαν ἀνέστησεν αὐτῷ εἰκόνα ἐν
own house in thanksgiving set-up to-him image in
δημοσίῳ καὶ ἐμφανεῖ τῆς πόλεως τόπῳ, ἐπάνω τῶν
public and conspicuous of-the city place above the
θυρῶν τοῦ ἐργαστηρίου αὐτοῦ. Ἰδόντες δὲ αὐτήν τινες
doors of-the workshop his having-seen but it some
τῶν ἀπίστων, οὕτως ἐντίμως μετὰ φώτων καὶ βήλων
of-the unbelievers thus honorably with lights and curtains
δοξαζομένην, καὶ πλησθέντες ζήλου, συνετάραξαν τοὺς
being-glorified and having-been-filled with-zeal stirred-up the
ὁμοίους αὐτῶν ἀτάκτους ἀνθρώπους, ὥστε συνελθεῖν
like them disorderly men so-that to-come-together

πλῆθος καὶ ἐνταράχως κράζειν· Αἶρε τοῦ ζῆν τὸν
crowd and tumultuously to-cry take-away from-the to-live the(-one)
τοῦτο πεποιηκότα, καὶ ἡ εἰκὼν καταβληθήτω. Συνέβη
this having-done and the image let-be-thrown-down it-happened
δὲ κατ᾽ οἰκονομίαν Θεοῦ τὸν ἄνδρα μὴ εὑρεθῆναι τότε
but by dispensation of-God the man not to-be-found then
ἐν τῷ οἴκῳ αὐτοῦ. Προεθυμοῦντο γὰρ διαχειρίσασθαι
in the house his they-were-eager for to-kill
αὐτὸν, ἄλλων ἄλλα κραζόντων. Ἡ γὰρ κακία αὐτῶν
him others other-things crying the for wickedness their
πολλὴ καὶ μεγάλη ἦν ἐνώπιον τοῦ Θεοῦ σφόδρα, καὶ
great and large was before — of-God exceedingly and
ὁ φθόνος ἄμετρος, ὑφ᾽ οὗ καὶ ἐνεργούμενοι, εἰς τοῦτο
the envy measureless by which also being-driven to this
συνεληλύθεισαν, καιρὸν νομίσαντες εὑρεῖν καταστασιάσαι
they-had-come-together occasion thinking to-find to-rise-against
καὶ καθυβρίσαι τὸν ἅγιον, ὡς πολλάκις ἐλέγξαντα τὴν
and to-insult the saint as often having-refuted the
κακοπιστίαν καὶ πλάνην τῶν ἐν αὐτοῖς ἑλληνιζόντων. Ὡς
false-belief and error of-the among them paganizing(-ones) when
οὖν οὐκ ἠδύναντο φέρειν τὴν τοσαύτην μανίαν, ἐπέτρεψαν
then not they-could bear the so-great madness they-allowed
ἑνὶ τῶν στρατιωτῶν, ἀνελθεῖν ἐν ἀναβαθμοῖς, καὶ ῥίψαι
one of-the soldiers to-go-up on steps and to-throw-down
τὴν εἰκόνα· ἀνελθὼν δὲ ἐκεῖνος, καὶ ἐκτείνας τὰς
the image having-gone-up but he and having-stretched-out the
χεῖρας τοῦ ποιῆσαι τὸ προσταχθὲν, εὐθέως ἀπερράγη
hands for-the to-do the ordered immediately was-torn-off
ἄνωθεν κάτω καταπεσὼν ἐπὶ τὴν γῆν, καὶ ἐγένετο θόρυβος
from-above below having-fallen on the earth and arose uproar
μέγας εἰς τὸν ὄχλον. Καὶ προσέθεντο ἐξαφθέντες, ἄλλον
great among the crowd and they-proceeded inflamed another

ἀναγαγεῖν, καὶ ἐκτείνας κἀκεῖνος τὰς χεῖρας αὐτοῦ
to-bring-up and having-stretched-out he-too the hands his
κατασῦραι αὐτὴν, ὡσαύτως ἀπερράγη ἐπὶ τὴν γῆν.
to-drag-down it likewise was-torn-off onto the earth
Καὶ τούτου γενομένου, φοβηθέντες πάντες, ἤρξαντο τὴν
and this having-happened having-feared all began the
σφραγῖδα τοῦ σταυροῦ περιάπτειν ἑαυτοῖς. Ἐπὶ πλέον
seal of-the cross to-attach to-themselves to more
δὲ μεμηνότες οἱ ἄπιστοι ἐκεῖνοι, προσέθεντο καὶ τρίτον
but raving the unbelievers those proceeded also third
ἀνενέγκαι ἐπὶ τούτῳ, καὶ ὡς ἐξέτεινε καὶ αὐτὸς τὰς χεῖρας
to-bring-up for this and as stretched-out also he the hands
τοῦ ῥίψαι τὴν εἰκόνα, ὁμοίως καὶ αὐτὸς κατερράγη
for-the to-throw-down the image likewise also he was-dashed-down
ἐπὶ τὴν γῆν. Τότε φόβος μέγας ἐπῆλθεν ἐπὶ πάντας τοὺς
on the earth then fear great came upon all the
περιεστῶτας πιστούς· οἱ καὶ ἐκπληττόμενοι ἐπὶ τῇ πωρώσει
standing-around faithful who also being-astounded at the callousness
καὶ τόλμῃ τῶν ἀπίστων καὶ ἀνοσίων ἐκείνων ἀνδρῶν,
and daring of-the unbelieving and unholy those men
προσκυνοῦντες μετὰ προσευχῆς τῇ εἰκόνι, ἀνεχώρουν.»
venerating with prayer the image withdrew
Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, ἐκ τοῦ λόγου
of-the holy John the Chrysostom from the discourse
τοῦ, «Ἐπίγνωσαι, ὅτι ἐν μέσῳ παγίδων διαβαίνεις.»
the(-one) know that in midst of-snares you-pass
«Μὴ τοίνυν ἀλγῶμεν, ἀγαπητοὶ, μηδὲ καταπίπτωμεν
not then let-us-grieve beloved nor fall-down
ἐπὶ τῇ παρούσῃ θλίψει, ἀλλὰ θαυμάζωμεν τὸ εὐμήχανον
at the present affliction but let-us-marvel-at the ingenuity
τῆς τοῦ Θεοῦ σοφίας. Δι᾽ ὧν γὰρ προσεδόκησεν ὁ
of-the — of-God wisdom through which for expected the

διάβολος τὴν πόλιν ἡμῶν καταβαλεῖν, διὰ τούτων αὐτὴν
devil the city our to-cast-down through these it
ὁ Θεὸς ἀνέστησε καὶ ἀνώρθωσεν. Ὁ μὲν γὰρ διάβολος,
— God raised-up and set-upright the indeed for devil
ἐνέπνευσέ τισι παρανόμοις ἀνθρώποις, καὶ τοὺς τῶν
inspired some lawless men and the of-the
βασιλέων ὕβρισαν ἀνδριάντας, ἵνα καὶ αὐτὸ τῆς πόλεως
emperors they-insulted statues so-that also itself of-the city
ἀφανίσῃ τὸ ἔδαφος.»
he-might-obliterate the ground
Τοῦ αὐτοῦ. «Ἐπειδὴ δὲ συνέβη τὰ τολμηθέντα, καί
of-the same since but happened the(-things) dared and
τινες μιαροὶ καὶ παμμίαροι τοὺς νόμους καταπατήσαντες,
some foul and all-foul the laws having-trampled
τοὺς ἀνδριάντας καθεῖλον, καὶ τὸν περὶ τῶν ἑκάστων
the statues pulled-down and the about the each
πᾶσιν ἐπεκρέμασαν κίνδυνον· καὶ νῦν ὑπὲρ τῆς ζωῆς
all hung-over danger and now for the life
αὐτῆς δεδοίκαμεν παροξύναντες βασιλέα, οὐκέτι λοιπὸν ἡ
itself we-fear having-provoked king no-longer henceforth the
τῶν χρημάτων δάκνει ζημία, ἀλλ᾽ ἕτερα ἀντ᾽ ἐκείνων,
of-the money bites loss but other-things instead-of those
πάντων ἀκούω λεγόντων· Λαβέτω τὴν οὐσίαν ὁ βασιλεὺς,
all I-hear saying let-take the property the king
ἀποστησόμεθα τῶν ἀγορῶν καὶ τῶν οἰκιῶν ἀγαπητῶς·
we-will-withdraw from-the markets and the houses contentedly
μόνον τὸ σῶμά τις ἡμῖν γυμνὸν ὑπόσχηται διασώζειν.
only the body someone to-us naked may-promise to-save
Ὥσπερ οὖν ἐνταῦθα, πρὶν ἢ τὸν ὑπὸ τοῦ θανάτου φόβον
just-as then here before — the from the death fear
ἡμῖν ἐπιστῆναι, ἔδακεν ἡ ζημία τῶν χρημάτων· ἐπειδὴ
us to-come-upon bit the loss of-the money since

δὲ ἐτολμήθη τὰ παράνομα, ἐπεισελθὼν, τὴν ὀδύνην τῆς
but were-dared the lawless-things having-come-in the pain of-the
ζημίας ἀπώθησεν.»
loss it-thrust-away
Τοῦ αὐτοῦ. «Οὐκ οἶδας, κἂν μὴ λῃστεύῃ τις, ἐν δὲ τῷ
of-the same not do-you-know even-if not plunders someone in but the
τῶν λῃστῶν σπηλαίῳ φανῇ, τὴν αὐτὴν ἐκείνοις δίδωσι δίκην;
of-the robbers cave appears the same with-them pays penalty
Καὶ τί λέγω τὰ τῶν λῃστῶν; ἴστε δήπου πάντες, καὶ
and why do-I-tell the(-things) of-the robbers you-know surely all and
μέμνησθε, ὅτε τοὺς ἀνδριάντας καθεῖλον παρ' ἡμῖν μιαροί
remember when the statues pulled-down among us foul
τινες ἄνθρωποι καὶ γόητες· ἀλλ' ὅσοι παρόντες ἁπλῶς
some men and sorcerers but as-many-as being-present simply
τοῖς γενομένοις ἐφάνησαν, εἰς δικαστήριον ἁρπασθέντες
at-the happenings appeared to court having-been-seized
καὶ συνανασχεθέντες ἐκείνοις τὴν ἐσχάτην ἔδωκαν δίκην.»
and having-been-held-with those the last paid penalty
Θεοδωρήτου ἐπισκόπου Κύρου, ἐκ τῆς Φιλοθέου ἱστορίας,
of-Theodoret bishop of-Cyrrhus from the Religious History
περὶ Μακεδονίου Ἀσιανίτου.
about Macedonius the-Asianite
«Ἄλλοτε δὲ τῆς πόλεως ἀπό τινος πονηροῦ δαίμονος
at-another-time but the city by some wicked demon
βακχευθείσης, ὡς δῆθεν νόσον ἀποδιῶξαι, τῇ μανίᾳ κατὰ
having-been-maddened as supposedly disease to-drive-away the madness against
τῶν βασιλικῶν ἐχρήσαντο στηλῶν ἀνοήτως.»
the imperial they-used statues senselessly

Ἐκ τῆς ἐκκλησιαστικῆς Ἱστορίας Θεοδώρου ἀναγνώστου
from the ecclesiastical History of-Theodore reader
Κωνσταντινουπόλεως, περί τινος αἱρετικοῦ Παλλαδίου.
of-Constantinople about a-certain heretic Palladius
«Ὁ δὲ τῆς Ἀντιοχείας ἐπίσκοπος Παλλάδιος πρὸς χάριν
the but — of-Antioch bishop Palladius for favor
βασιλέως διαπραττόμενος, τοὺς τοῖς ἐν Χαλκηδόνι ἁγίοις
of-emperor acting those the in Chalcedon holy
δόγμασιν ἑπομένους ἐμυσάττετο καὶ τὰς τῶν ἁγίων
doctrines following loathed and the of-the holy
Πατέρων εἰκόνας καθεῖλεν.»
Fathers images pulled-down
Ἐκ τοῦ Βίου τοῦ ἁγίου Κωνσταντίνου, τοῦ τρίτου βιβλίου,
from the Life of-the holy Constantine the third book
κεφ. δ΄.
chapter 4
«Τὰ μὲν οὖν αὐτῷ καταθυμίως συνετελεῖτο· τὰ
the(-things) indeed then to-him to-his-mind were-accomplished the(-things)
δὲ τῆς τοῦ φθόνου βασκανίας, δεινῶς τὰς κατὰ τὴν
but of-the of-the envy malice terribly the in —
Ἀλεξανδρείαν Ἐκκλησίας ἐκταράττοντα, καὶ τὰ Θηβαίων
Alexandria Churches troubling and the of-Thebans
τε καὶ Αἰγυπτίων σχίσματα ἐποίουν, καὶ ἄλλα κακὰ οὐ
both and of-Egyptians schisms made and other evils not
σμικρὰ, αὐτῶν ἐκείνων προσρηγνυμένων καθ' ἑκάστην πόλιν,
small of-them those dashing-against in each city
ἐπισκόπων ἐπισκόποις, δήμων τε δήμοις ἐπανισταμένων·
of-bishops against-bishops of-peoples both against-peoples rising-up
καὶ μονονουχὶ συμπληγάδες, κατακοπτόντων ἀλλήλους.
and almost-like Symplegades hacking one-another

Ὥστε ἰδεῖν, φρενῶν ἐκστάσει, ἀνοσίοις ἐγχειρεῖν, καὶ τὰς
so-that to-see of-minds in-frenzy unholy-deeds to-attempt and the
βασιλέων ἀφρόνως ὑβρίζειν εἰκόνας.»
of-emperors senselessly to-insult images
Τῆς ἐκκλησιαστικῆς Ἱστορίας, περὶ τῶν τὰ Διοσκόρου
of-the ecclesiastical History about those the of-Dioscorus
φρονούντων.
thinking
«Εἰς τοσοῦτον γὰρ ἐληλύθει τῆς τόλμης, ὥστε καὶ τὰ
to such for he-had-come of-the daring that also the
τῶν ἐκεῖ γεγονότων μακαρίων ποιμένων ὀνόματα τῶν
of-the there having-been blessed shepherds names from-the
ἱερῶν διπτύχων ἀνεῖλε, καὶ τὰς αὐτῶν εἰκόνας καθεῖλε,
holy diptychs he-removed and the their images pulled-down
κατακαύσας τυραννικῶς.»
having-burned tyrannically
Τῆς αὐτῆς ἱστορίας, περὶ τοῦ διαδεξαμένου τὸν θρόνον
of-the same history about the(-one) having-succeeded-to the throne
Κωνσταντινουπόλεως μετὰ Μακεδόνιον, αἱρετικόν.
of-Constantinople after Macedonius heretic
«Οὗτος ὁ ἀνόσιος, ἐν ταῖς συνάξεσιν ἀπερχόμενος,
this the unholy(-one) in the assemblies going-off
τοὺς σεπτοὺς οἴκους ἀναθεωρεῖσθαι κελεύων, εἴ που
the august houses to-be-inspected ordering if somewhere
γεγραμμένον ἐν εἰκόνι εὕρισκε Μακεδόνιον, ταύτην εἰ μὴ
painted in image he-found Macedonius this if not
καθεῖλεν, οὐκ ἂν ἐλειτούργει.»
he-pulled-down not — he-would-celebrate-the-liturgy

Τῆς αὐτῆς ἱστορίας, περὶ Ἰουλιανοῦ καὶ Τιμοθέου.
of-the same history about Julian and Timothy
«Τοῦτον τὸν Ἰουλιανὸν γνωρίζουσί τινες τῶν ταῖς
this — Julian make-known some of-the(-ones) in-the
ταραχαῖς χαιρόντων, Τιμοθέῳ τῷ ἐπισκόπῳ ὑπὸ τοῦ
disturbances rejoicing to-Timothy the bishop by the
προλεχθέντος Μακεδονίου συγκροτηθέντα, καὶ δι' ἣν
aforesaid Macedonius having-been-organized and for which
αἰτίαν συνεκροτεῖτο. Διὰ τῶν ὑπηρετουμένων αὐτῷ
cause he-was-organized through the serving him
θᾶττον παρενέγκας, παρόντων καὶ πολιτικῶν ἀρχόντων
more-quickly having-brought-in being-present also civic rulers
ἐν τῷ ἐπισκοπείῳ, ἠνάγκαζε τὰ τῆς ἐν Χαλκηδόνι
in the bishop's-house he-compelled the(-decrees) of-the in Chalcedon
συνόδου ἀναθέματι ὑποβαλεῖν. Δεόμενος δὲ ὁ γέρων
synod to-anathema to-subject begging but the old-man
ταῖς εἰκόσι τῶν κατοιχομένων ἱερέων, Φλαβιανοῦ καὶ
by-the images of-the departed priests of-Flavian and
Ἀνατολίου τῶν ἀρχιεπισκόπων, ἐν Κωνσταντινουπόλει
of-Anatolius the archbishops in Constantinople
κεχρωματισμένων, δι' ὧν ἡ ἐν Χαλκηδόνι σύνοδος τὸ
painted through whom the in Chalcedon synod the
κῦρος ἐκτήσατο, ἐκραύγαζεν· Εἰ μὴ θέλετε ἀφήσειν τὰ
authority acquired he-cried-out if not you-wish to-let the(-decrees)
τῆς λελεγμένης ἁγίας συνόδου ἀναθεματίσαι, τὰς τῶν
of-the said holy synod to-anathematize the of-the
ἐπισκόπων εἰκόνας, καὶ τῶν ἱερῶν διπτύχων ἀπαλεῖψαι.»
bishops images and from-the holy diptychs to-wipe-out

Τοῦ Χρυσοστόμου, ἐκ τῆς εἰς τὸν ἅγιον Φλαβιανὸν
of-the Chrysostom from the on the holy Flavian
Ἀντιοχείας.
of-Antioch
«Καὶ ὁ ὄχλος ἐδείχθη τοῦτο ὅπερ ἐστίν· ἀλόγῳ γὰρ
and the crowd was-shown this which it-is irrational for
χρησάμενοι ὁρμῇ στρατηγῷ, ὥρμων κατὰ τῶν βασιλικῶν
having-used impulse as-general they-rushed against the imperial
εἰκόνων καὶ στηλῶν, καὶ καταβαλόντες ταύτας, ἔσυρον
images and statues and having-thrown-down these they-dragged
διὰ τῆς ἀγορᾶς. Ἡ γὰρ μανία τὰς φρένας ἐλύττησε,
through the market the for madness the minds maddened
καὶ τοὺς σώφρονας λογισμοὺς ἐτύφλωσεν ὁ θυμός.»
and the sober reasonings blinded the anger
Τοῦ αὐτοῦ λόγου ἐκ τοῦ Πατριάρχου Φλαβιανοῦ πρὸς
of-the same discourse from the Patriarch Flavian to
Θεοδόσιον τὸν μέγαν βασιλέα.
Theodosius the great emperor
«Ἡμάρτομεν, ὦ βασιλεῦ· οὐ κρύπτομεν τὴν ἁμαρτίαν, ἧς
we-have-sinned O emperor not we-hide the sin which
καὶ ἡ κτίσις κατηγορεῖ. Οὐκ ἀρνούμεθα τὴν μανίαν, ἣν
even the creation accuses not we-deny the madness which
κατὰ τῶν σῶν εἰκόνων ἐμάνημεν, μᾶλλον δὲ καθ' ἑαυτῶν·
against the your images we-raved rather but against ourselves
ἀλλὰ τὴν φιλανθρωπίαν, ὡς κατάκριτοι περιμένομεν.»
but the love-for-men as condemned we-await
Καὶ πάλιν τοῦ αὐτοῦ, ἐκ τοῦ ἁγίου Φλαβιανοῦ.
and again of-the same from the holy Flavian
«Μὴ διαφθείρῃς τοσαύτας εἰκόνας διὰ μίαν εἰκόνα
not destroy so-many images because-of one image
χαλκῆν· μὴ συντρίψῃς τοσαῦτα πλαστουργήματα θεῖα, δι'
bronze not shatter so-many fashionings divine because-of

ἓν χαλκότυπον πλαστούργημα, δυνάμενον χωνευσθῆναι
one bronze-cast fashioning able to-be-melted
ῥᾳδίως.»
easily
Τοῦ αὐτοῦ, Χρυσοστόμου, ὅτι Παλαιᾶς καὶ Καινῆς εἷς ὁ
of-the same Chrysostom that of-Old and of-New one the
νομοθέτης, καὶ εἰς τὸ ἔνδυμα τοῦ ἱερέως.
lawgiver and on the garment of-the priest
«Ἐγὼ καὶ τὴν κηρόχυτον γραφὴν ἠγάπησα, εὐσεβείας
I also the wax-poured painting loved with-piety
πεπληρωμένην. Εἶδον γὰρ ἄγγελον ἐν εἰκόνι, στίφη
filled I-saw for angel in image troops
Βαρβάρων διώκοντα, καὶ πατούμενα βαρβάρων φῦλα,
of-Barbarians pursuing and trampled of-barbarians tribes
καὶ τὸν Δαβὶδ ἀληθεύοντα· Κύριε, ἐν τῇ πόλει σου τὴν
and — David speaking-true Lord in the city your the
εἰκόνα αὐτῶν ἐξουδενώσεις.»
image their you-will-despise
Τοῦ ἁγίου Βασιλείου, εἰς τὸ Ἐγκώμιον τῶν ἁγίων μ΄
of-the holy Basil on the Encomium of-the holy 40
μαρτύρων.
martyrs
«Δεῦρο δὴ οὖν, εἰς μέσον αὐτοὺς ἀγαγόντες διὰ τῆς
come indeed then into midst them having-brought through the
ὑπομνήσεως, κοινὴν τὴν ἀπ᾽ αὐτῶν ὠφέλειαν τοῖς παροῦσι
remembrance common the from them benefit for-the present
καταστησώμεθα, προδείξαντες πᾶσιν, ὥσπερ ἐν γραφῇ τὰς
let-us-make having-displayed to-all as in painting the
τῶν ἀνδρῶν ἀριστείας. Ἐπεὶ καὶ πολέμων ἀνδραγαθήματα,
of-the men exploits since also of-wars brave-deeds
καὶ λογογράφοι καὶ ζωγράφοι διασημαίνουσιν· οἱ
both prose-writers and painters signalize the(-ones)

μὲν τῷ λόγῳ κοσμοῦντες, οἱ δὲ τοῖς πίναξιν
indeed by-the word adorning the(-others) but on-the panels
ἐγχαράττοντες, καὶ πολλοὺς ἐπ᾽ ἀνδρείαν ἐπήγειραν ἑκάτεροι.
engraving and many to courage roused each
Ἃ γὰρ ὁ λόγος τῆς ἱστορίας δι᾽ ἀκοῆς παρίστησι,
what for the word of-the history through hearing presents
ταῦτα γραφικὴ σιωπῶσα διὰ μιμήσεως δείκνυσιν.»
these-things painting being-silent through imitation shows
Τοῦ ἁγίου Γρηγορίου Ναζιανζοῦ, ἐκ τῶν Ἐπῶν.
of-the holy Gregory of-Nazianzus from the Verses

«Ἢ μὴ διδάσκειν, ἢ διδάσκειν τῷ τρόπῳ,
either not to-teach or to-teach by-the manner
Μὴ τῇ μὲν ἕλκειν, τῇ δ᾽ ἀπωθεῖσθαι χεροῖν,
not with-the indeed to-draw with-the other to-thrust-away with-two-hands
Ἧττον δεήσῃ τοῦ λέγειν, πράττων ἃ δεῖ.
less you-will-need of-the speaking doing what one-must
Γραφεὺς διδάσκει τὸ πλέον τοῖς ἐκτύποις.»
painter teaches the more by-the figures

Τοῦ αὐτοῦ μετάφρασις.
of-the same paraphrase
«Ἐὰν, φησὶ, τῷ τρόπῳ οὐ διδάσκῃς, μὴ δίδασκε τῷ
if he-says by-the manner not you-teach not teach by-the
λόγῳ, ἵνα μὴ οὓς ἕλκῃς τῷ λόγῳ, τούτους διὰ τὸ
word so-that not whom you-draw by-the word these because-of the
μὴ ἔχειν τρόπον χρηστὸν ἀποδιώκῃς. Πράττων γὰρ ἅπερ
not to-have manner good you-drive-away doing for what
χρὴ, αὕτη ἡ ἀρτία πρᾶξις, καὶ λόγος διδασκαλίας ἔσται,
one-must this the complete action also word of-teaching will-be
ὥσπερ ὁ ζωγράφος τοῖς τύποις κατὰ τὸ πλέον διδάσκει.»
just-as the painter by-the figures for the most-part teaches

Τοῦ αὐτοῦ.

of-the same

«Οὐδὲ Πολέμων ἔμοιγε σιγηθήσεται.

not-even Polemon by-me will-be-passed-over-in-silence

Καὶ γὰρ τὸ θαῦμα τῶν ἄγαν λαλουμένων.

and for the wonder of-the much talked-about(-things)

Ἦν μὲν τὸ πρόσθεν οὗτος οὐκ ἐν σώφροσι,

was indeed the before this-man not among sober(-men)

Καὶ σφόδρα γ' αἰσχρὸς ἡδονῶν ὑπηρέτης.

and very indeed shameful of-pleasures servant

Ἐπεὶ δ' ἔρωτι τοῦ καλοῦ κατεσχέθη,

when but by-love of-the beautiful he-was-seized

Σύμβουλον εὑρὼν, οὐκ ἔχω δ' εἰπεῖν τίνα,

counselor having-found not I-can but to-say whom

Εἴτ' οὖν σοφόν τιν', εἴθ' ἑαυτὸν, ἀθρόως

whether then wise someone or himself all-at-once

Τοσοῦτον ὤφθη τῶν παθῶν ἀνώτερος,

so-much was-seen than-the passions higher

Ὥσθ' ἕν τι θήσω τῶν ἐκείνου θαυμάτων.

so-that one some I-will-set of-the his wonders

Ἑταίραν εἰσκαλεῖ τις ἀκρατὴς νέος,
courtesan calls-in a-certain incontinent youth
Ἡ δ' ὡς πυλῶνος ἦλθέ φασι πλησίον,
she and as of-(the)-gate came they-say near
Τῆς δ' ἦν ὑπερκύπτων Πολέμων ἐν εἰκόνι,
of-it but was looking-over Polemon in image
Ταύτην ἰδοῦσα· καὶ γὰρ ἦν σεβασμία·
this having-seen and for it-was revered
Ἀπῆλθεν εὐθὺς, καὶ θέας ἡττημένη,
went-away at-once also by-the-sight overcome
Ὡς ζῶντ' ἐπαισχυνθεῖσα τὸν γεγραμμένον.»
as living having-been-ashamed-before the painted(-one)

Τοῦ Χρυσοστόμου, ἐκ τῆς πρὸς Τιμόθεον Ἐπιστολῆς,
of-the Chrysostom from the to Timothy Epistle
κεφαλαίου ὀγδόου.
chapter eighth
«Ἀλλὰ τύπος γενοῦ τῶν πιστῶν, περὶ πάντα σεαυτὸν
but type become of-the faithful in all-things yourself
παρεχόμενος τύπον καλῶν ἔργων, τουτέστι τῷ ἀρχετύπῳ
presenting type of-good works that-is in-the archetype
τοῦ βίου, αὐτὸς ἔσο ὥσπερ εἰκὼν προκείμενος.»
of-the life yourself be as image set-forth
Ἐκ τοῦ προσφωνητικοῦ τῆς ἁγίας ἕκτης συνόδου.
from the address of-the holy sixth synod
«Πάλιν Νεστόριος, καὶ πάλιν Κελεστῖνος καὶ Κύριλλος.
again Nestorius and again Celestine and Cyril
Ὁ μὲν γὰρ, τὸν Χριστὸν διῄρει καὶ κατεδίκαζεν,
the(-one) indeed for — Christ divided and condemned
οἱ δὲ, τῷ Δεσπότῃ συλλαμβανόμενοι, τὸν κατατομέα
the(-ones) but the Master assisting the cutter

κατέβαλλον. Ἔφεσος ταῦτα, καὶ τῶν ἐκεῖσε πραχθέντων
cast-down Ephesus these-things and of-the there done
οἱ πίνακες, δι᾽ ἀγράφου φωνῆς, σιγῶντες λαλοῦσι τὰ
the panels through unwritten voice being-silent speak the
πράγματα.»
deeds
Τοῦ ἀρχαιοτάτου Κλήμεντος, πρὸς Ἀλέξανδρον, ἐκ τοῦ
of-the most-ancient Clement to Alexander from the
ἑβδόμου βιβλίου τῶν Στρωματέων.
seventh book of-the Miscellanies
«Οὐκοῦν, οὐ μόνος ἐπαινεῖ τὰ καλὰ, ἀλλὰ αὐτὸς βιάζεται
therefore not alone he-praises the good-things but himself forces-himself
τοῦ εἶναι καλὸς, ἐκ τοῦ ἀγαθοῦ καὶ πιστοῦ δούλου
for-the to-be good from the good and faithful slave
μεταβαίνων δι᾽ ἀγάπης εἰς φίλον, διὰ τὸ τέλειον τῆς
passing through love into friend because-of the perfection of-the
ἕξεως, ὃ ἐκ μαθήσεως ἀληθοῦς καὶ συνασκήσεως πολλῆς
habit which from learning true and practice much
καθαρῶς ἐκτήσατο. Ὡς ἂν οὖν ἐπ᾽ ἄκρον γνώσεως ἥκῃ,
purely he-acquired as — then to summit of-knowledge he-comes
βιαζόμενος τῷ ἤθει, καὶ κεκοσμημένος, τῷ σχήματι
forcing-himself in-the character and adorned in-the bearing
κατεσταλμένος, πάντα ἐκεῖνα ἔχων, ὅσα πλεονεκτήματά
restrained all those having whatever advantages
ἐστι τοῦ κατὰ ἀλήθειαν γνωστικοῦ, εἰς τὰς εἰκόνας
are of-the according-to truth gnostic to the images
ἀφορῶν τὰς καλὰς, πολλοὺς μὲν τοὺς κατωρθωκότας πρὸ
looking the good many indeed the having-succeeded before
αὐτοῦ πατριάρχας, παμπόλλους δὲ προφήτας, ἀπείρους
him patriarchs very-many but prophets countless
δὲ ὅσους ἡμῖν ἀριθμῷ λογιζόμενος ἀγγέλους, καὶ τὸν
but how-many to-us in-number reckoning angels and the

ἐπὶ πᾶσι Κύριον, τὸν διδάξαντα καὶ παραστήσαντα,
over all Lord the(-one) having-taught and having-shown
δυνατὸν εἶναι τῶν κορυφαίων ἐκείνων κτήσασθαι βίον.»
possible to-be of-the chief those to-acquire life
Τοῦ ἁγίου Θεοδώρου ἐπισκόπου Πενταπόλεως.
of-the holy Theodore bishop of-Pentapolis
«Πάλιν τις ἀνὴρ, τῶν πρώτων τῆς χώρας ἐκείνης, Δίων
again a-certain man of-the first of-the country that Dion
τοὔνομα, ὃς πολλοῖς ἀναθέμασι κατεκόσμησε τὸν ναὸν τοῦ
by-name who with-many offerings adorned the church of-the
ἁγίου μάρτυρος, καὶ τὸ θυσιαστήριον αὐτοῦ ἀργυρένδυτον
holy martyr and the altar its silver-clad
ἐποίησε. Καί τις τῶν οἰκετῶν αὐτοῦ, κλέψας ἐξ αὐτοῦ
made and one of-the servants his having-stolen from him
χρήματα πολλὰ, ἀπέδρα. Ὁ δὲ Δίων, οὐ κατεδίωξεν
money much ran-away — but Dion not pursued
ὀπίσω αὐτοῦ, ἀλλ᾽ εἰς τὴν τοῦ μάρτυρος εἰκόνα ἀπελθὼν,
after him but to the of-the martyr image having-gone
κηρῷ τὸν τύπον τῆς εἰκόνος αὐτοῦ ἀνέμαξε, καὶ τῇ
with-wax the impression of-the image his took-off and with-the
πίστει τοῦ ἁγίου μάρτυρος ἐν τῷ πυλεῶνι ἐκ τοῦ οἴκου
faith of-the holy martyr in the gateway from the house
αὐτοῦ ἐνέπηξε. Καὶ θεὶς, ὁ παῖς ἑαυτὸν ἐπέστρεφεν ὡς
his fixed and having-set the boy himself turned-back as
ὑπό τινος ἐλαυνόμενος, καὶ ἦλθε πρὸς τὸν ἴδιον δεσπότην,
by some being-driven and came to the own master
μηδὲν ἐξ ὧν ἐσύλωσε σπανίσας. Τοῦτο οὖν πάντες
nothing of what he-had-plundered lacking this then all
μαθόντες, ἕως τῆς σήμερον ἡμέρας τοῖς ἀποδιδράσκουσιν
having-learned until the present day for-the runaways
ἐπιτελοῦσιν οἱ τῆς χώρας ἐκείνης.»
perform the(-ones) of-the country that

Athanasius: whoever venerates the king's image venerates the king in it. Ambrose, Cyril, Basil, Gregory, and Chrysostom speak of images honored whatever their material. Severian makes Moses strike the rock in the shape of a cross; Theophilus cannot die until he venerates Chrysostom's image. A painter who gave Christ the look of Zeus has his hands wither, and Cyrus and John intercede before an image of Christ for a subdeacon's healing.

Τοῦ ἁγίου Ἀθανασίου Ἀλεξανδρείας, ἐκ τοῦ Κατὰ
of-the holy Athanasius of-Alexandria from the against
Ἀρειανῶν βιβλίου τρίτου.
Arians book third

«Τῆς δὲ οὐσίας τοῦ Πατρὸς ἴδιον ὢν γέννημα ὁ Υἱὸς,
of-the but substance of-the Father own being offspring the Son
εἰκότως καὶ τὰ τοῦ Πατρὸς λέγει ἑαυτοῦ εἶναι, Ὅθεν
fittingly also the(-things) of-the Father says his-own to-be whence
πρεπόντως καὶ ἀκολούθως, τῷ λέγειν, Ἐγὼ καὶ ὁ Πατὴρ
fittingly and consistently with-the saying I and the Father
ἕν ἐσμεν, ἐπήγαγεν· Ἵνα γνῶτε, ὅτι ἐγὼ ἐν τῷ Πατρὶ
one are he-added that you-may-know that I in the Father
καὶ ὁ Πατὴρ ἐν ἐμοί. Τοῦτο δὲ πάλιν προείρηκεν· ὅτι Ὁ
and the Father in me this but again he-had-said-before that the(-one)
ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα. Καὶ ἔστιν εἷς καὶ οὗτος
having-seen me has-seen the Father and is one also this
νοῦς ἐν τοῖς τρισὶ ῥητοῖς. Ὁ γὰρ οὕτως ἐγνωκὼς, ὅτι
sense in the three sayings the(-one) for thus having-known that
ἕν εἰσιν ὁ Υἱὸς καὶ ὁ Πατὴρ, οἶδεν ὅτι αὐτὸς ἐν τῷ Πατρί
one are the Son and the Father knows that he in the Father
ἐστιν, καὶ ὁ Πατὴρ ἐν τῷ Υἱῷ· ἡ γὰρ Υἱοῦ θεότης, τοῦ
is and the Father in the Son the for of-Son godhead of-the
Πατρός ἐστι, καὶ αὐτὴ ἐν τῷ Υἱῷ ἐστι. Καὶ ὁ τοῦτο
Father is and it in the Son is and the(-one) this

δὲ καταλαβὼν ἐπίσταται, ὅτι ὁ ἑωρακὼς τὸν Υἱὸν,
but having-grasped understands that the(-one) having-seen the Son
ἑώρακε τὸν Πατέρα· ἐν γὰρ τῷ Υἱῷ ἡ τοῦ Πατρὸς θεότης
has-seen the Father in for the Son the of-the Father godhead
θεωρεῖται. Τοῦτο δὲ καὶ ἀπὸ τοῦ παραδείγματος τῆς εἰκόνος
is-beheld this but also from the example of-the image
τοῦ βασιλέως, προσεχέστερόν τις κατανοῆσαι δύναται.
of-the king more-closely one to-perceive can
Ἐν γὰρ τῇ εἰκόνι τοῦ βασιλέως, τὸ εἶδος καὶ ἡ μορφή
in for the image of-the king the form and the shape
ἐστι· καὶ ἐν τῷ βασιλεῖ δὲ, τὸ ἐν τῇ εἰκόνι εἶδός ἐστιν.
is and in the king but the in the image form is
Ἀπαράλλακτός ἐστιν ἐν τῇ εἰκόνι τοῦ βασιλέως ἡ ὁμοιότης,
unvarying is in the image of-the king the likeness
ὡς τὸν ὁρῶντα τὴν εἰκόνα, ὁρᾷν τὸν βασιλέα ἐν αὐτῇ,
so-that the(-one) seeing the image to-see the king in it
καὶ τὸν πάλιν ὁρῶντα τὸν βασιλέα, ἐπιγινώσκειν ὅτι
and the(-one) again seeing the king to-recognize that
οὗτός ἐστιν ὁ ἐν τῇ εἰκόνι. Ἐκ δὲ τοῦ μὴ διαλλάττειν
this is the(-one) in the image from but the not to-differ
τὴν ὁμοιότητα, τῷ θέλοντι μετὰ τὴν εἰκόνα τὸν
the likeness to-the(-one) wishing after the image the
βασιλέα θεωρῆσαι, εἴποι ἂν τούτῳ ἡ εἰκών· Ἐγὼ καὶ ὁ
king to-behold would-say — to-him the image I and the
βασιλεὺς ἕν τί ἐσμεν. Ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, κἀκεῖνος
king one something are I for in him am and-he
ἐν ἐμοί· καὶ ὃ ὁρᾷς ἐν ἐμοὶ, τοῦτο ἐν ἐκείνῳ βλέπεις, καὶ
in me and what you-see in me this in him you-see and
ὃ ἑώρακας ἐν ἐκείνῳ, βλέπεις τοῦτο ἐν ἐμοί· ὁ γὰρ
what you-have-seen in him you-see this in me the(-one) for

προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα. Ἡ
venerating the image in it venerates the king the
γὰρ ἐκείνου μορφὴ καὶ τὸ εἶδος αὐτοῦ, ἐστὶν ἡ εἰκών.»
for his shape and the form his is the image
Τοῦ αὐτοῦ, πρὸς Ἀντίοχον ἄρχοντα.
of-the same to Antiochus ruler
«Τί φασι πρὸς ταῦτα οἱ ἀποστρεφόμενοι, καὶ
what say to these-things those turning-away and
ἐπιτρέποντες μὴ προσκυνεῖν τοὺς χαρακτῆρας τῶν ἁγίων,
enjoining not to-venerate the portraits of-the saints
οἵτινες δι᾽ ὑπόμνησιν παρ᾽ ἡμῶν ἐκτυποῦνται;»
which for remembrance by us are-imprinted
Ἀμβροσίου ἐπισκόπου Μεδιολάνων, πρὸς Γρατιανὸν τὸν
of-Ambrose bishop of-Milan to Gratian the
βασιλέα, περὶ τῆς ἐνσάρκου οἰκονομίας τοῦ Θεοῦ Λόγου.
emperor on the incarnate dispensation — of-God Word
«Θεὸς πρὸ τῆς σαρκὸς, καὶ Θεὸς ἐν σαρκί. Ἀλλὰ φόβος,
God before the flesh and God in flesh but fear
φησὶ, μὴ δύο ἡγεμονικὰ, ἢ σοφίαν διττὴν ἀπονέμοντες
he-says lest two ruling-principles or wisdom double assigning
Χριστῷ, μερίζειν δόξωμεν Χριστόν. Ἆρα οὖν, μὴ ὁπότε καὶ
to-Christ to-divide we-may-seem Christ is-it then not when both
τὴν θεότητα αὐτοῦ καὶ τὴν σάρκα προσκυνοῦμεν, μερίζομεν
the godhead his and the flesh we-venerate do-we-divide
τὸν Χριστόν; ἢ ὅτε ἐν τῷ αὐτῷ, καὶ τὴν τοῦ Θεοῦ εἰκόνα καὶ
— Christ or when in the same both the — of-God image and
τὸν σταυρὸν προσκυνοῦμεν, διαιροῦμεν αὐτόν; Μὴ γένοιτο!»
the cross we-venerate do-we-separate him not may-it-be

Κυρίλλου πατριάρχου Ἱεροσολύμων, τῆς δωδεκάτης
of-Cyril patriarch of-Jerusalem of-the twelfth
κατηχήσεως.
catechesis

«Εἰ τοίνυν ζητεῖς τῆς Χριστοῦ παρουσίας τὸ αἴτιον,
if then you-seek of-the of-Christ coming the cause
ἀνάδραμε ἐπὶ τὸ πρῶτον τῶν Γραφῶν βιβλίον. Ἐν ἓξ
run-back to the first of-the Scriptures book in six
ἡμέραις ἐποίησεν ὁ Θεὸς τὸν κόσμον, ἀλλ᾽ ὁ κόσμος,
days made — God the world but the world
διὰ τὸν ἄνθρωπον· ἥλιος μὲν γὰρ λαμπρότατος, αὐγαῖς
because-of the man sun indeed for most-bright with-rays
ἀποστίλβων, ἀλλὰ διὰ τὸν ἄνθρωπον, φαμὲν, ἐγένετο. Καὶ
glittering but because-of the man we-say came-to-be and
πάντα τὰ ζῶα διὰ τὸ δουλεύειν ἡμῖν κατέστη· βοτάναι
all the animals because-of the to-serve us were-established herbs
καὶ δένδρα, διὰ τὴν ἡμετέραν ἀπόλαυσιν. Ἐκτίσθη πάντα
and trees because-of the our enjoyment were-created all
καλὰ τὰ δημιουργήματα, ἀλλ᾽ οὐδὲν τούτων εἰκὼν τοῦ Θεοῦ,
good the creations but none of-these image — of-God
μόνος δὲ ἄνθρωπος. Ἥλιος προστάγματι μόνῳ, ἄνθρωπος δὲ
alone but man sun by-command alone man but
χερσὶ θείαις ἐπλάσθη· «Ποιήσωμεν γὰρ ἄνθρωπον κατ᾽
by-hands divine was-fashioned let-us-make for man according-to
εἰκόνα ἡμετέραν, καὶ καθ᾽ ὁμοίωσιν· εἰκὼν ξυλίνη ἐπιγείου
image our and according-to likeness image wooden of-earthly
βασιλέως τιμᾶται, πόσῳ γε μᾶλλον εἰκὼν λογικὴ Θεοῦ;»
king is-honored how-much indeed more image rational of-God

Τοῦ ἁγίου Βασιλείου πρὸς τὸν ἅγιον Φλαβιανὸν, περὶ τῆς
of-the holy Basil to the holy Flavian about the
Σαμαρείτιδος.
Samaritan-woman
«Ἐν τόπῳ εἶναι τὴν προσκύνησιν ἐκ τῆς ἐγχωρίου
in place to-be the veneration from the local
συνηθείας ἠπατημένην, ὁ Κύριος ἡμῶν μεταδιδάσκων· Ἐν
custom deceived the Lord our reteaching in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, φησὶν, ἑαυτὸν λέγων
spirit and truth must venerate he-says himself saying
δηλαδὴ τὴν ἀλήθειαν. Ὥσπερ ἐν τῷ Υἱῷ προσκυνεῖν λέγομεν
clearly the truth just-as in the Son to-venerate we-say
τὸν Πατέρα, ὡς ἐν εἰκόνι Θεοῦ Πατρὸς, οὕτω καὶ ἐν τῷ
the Father as in image of-God Father so also in the
Πνεύματι, ὡς ἐν ἑαυτῷ δεικνύντι τὴν τοῦ Κυρίου θεότητα.»
Spirit as in himself showing the of-the Lord godhead
Τοῦ ἁγίου Γρηγορίου Ναζιανζοῦ, εἰς τὸ βάπτισμα.
of-the holy Gregory of-Nazianzus on the baptism
«Ἐάν σοι προσβάλῃ μετὰ τὸ βάπτισμα ὁ τοῦ φωτὸς
if you should-attack after the baptism the of-the light
διωκτής· προσβαλεῖ δέ· καὶ γὰρ τῷ Λόγῳ καὶ Θεῷ μου
persecutor he-will-attack but and for the Word and God my
προσέβαλε, τῷ κρυπτῷ φωτὶ διὰ τὸ φαινόμενον· ἔχεις
he-attacked the hidden light through the visible you-have
ᾧ νικήσεις· μὴ φοβηθῇς τὸν ἀγῶνα· προβαλοῦ τὸ
with-which you-will-conquer not fear the contest put-forward the
Πνεῦμα· προβαλοῦ τὸ ὕδωρ.» Καὶ μετ' ὀλίγα· «Εἰπὲ τῇ
Spirit put-forward the water and after a-little say in-the
σφραγίδι θαῤῥήσας· Εἰκών εἰμι Θεοῦ, τῆς ἄνω δόξης.
seal having-taken-courage image I-am of-God of-the above glory
Οὔπω δι' ἔπαρσιν ὥσπερ σὺ καταβέβλημαι. Χριστὸν
not-yet through pride as you I-have-been-cast-down Christ

ἐνδέδυμαι· Χριστὸν μεταπεποίημαι τῷ βαπτίσματι· σύ
I-have-put-on Christ I-have-been-remade by-the baptism you
με προσκύνησον.»
me venerate
Τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου εἰς τοὺς Μακκαβαίους.
of-the holy John the Chrysostom on the Maccabees
«Τὰ τῶν βασιλικῶν ἐκτυπώματα χαρακτήρων, οὐ μόνον
the of-the imperial imprints portraits not only
ἐν χρυσῷ καὶ ἀργύρῳ, καὶ ταῖς τιμιωτέραις ὕλαις
in gold and silver and the more-precious materials
εὕροι τις ἂν διαλάμποντα, ἀλλ' ἤδη καὶ ἐν χαλκῷ τὴν
would-find one — shining but now also in bronze the
αὐτὴν ἔστιν ἰδεῖν χαραττομένην μορφήν. Καὶ ἡ διαφορὰ
same it-is to-see engraved shape and the difference
τῶν ὑλῶν οὐ λυμαίνεται τῷ ἀξιώματι τοῦ χαρακτῆρος,
of-the materials not harms the dignity of-the portrait
οὐδὲ ἀμβλύνει τὴν ἀπὸ τῶν κρειττόνων τιμὴν ἡ τῆς
nor blunts the from the better honor the of-the
ἐλάττονος μετοχή, ἀλλὰ πάσας ὁμοίως ὁ βασιλικὸς
lesser sharing but all likewise the imperial
τύπος σεμνύνει, καὶ οὐδὲν ἀπὸ τῆς ὕλης ἐλαττούμενος,
figure dignifies and nothing from the material being-diminished
τιμιωτέραν τὴν δεχομένην ἐργάζεται.»
more-precious the(-matter) receiving makes
Τοῦ αὐτοῦ, Κατὰ Ἰουλιανοῦ τοῦ ἀθέου, ἐκ πρώτου λόγου.
of-the same against Julian the godless from first discourse
«Τί δὲ ὁ νέος Ναβουχοδονόζορ; Οὐδὲν γὰρ οὗτος
what but the new Nebuchadnezzar nothing for this-man
εἰς ἡμᾶς τοῦ πάλαι φιλανθρωπότερον ἐπεδείξατο,
toward us than-the old more-humane displayed
οὗ οἱ ἄνθρακες ἡμᾶς ἔτι διαθλίβουσιν, καὶ τὴν φλόγα
whose the coals us still afflict and the flame

διαπεφεύγαμεν. Οὐχὶ καὶ τὰ ἀναθήματα τῶν ἁγίων ἐπ'
we-have-escaped not also the offerings of-the saints in
ἐκκλησίαις κείμενα εἰς προσκύνησιν τῶν πιστῶν, δηλοῦσι
churches lying for veneration of-the faithful show
τὴν λώβην τοῦ σώματος;»
the mutilation of-the body
Τοῦ αὐτοῦ εἰς τὸν νιπτῆρα.
of-the same on the washbasin
«Ὥσπερ γὰρ, ὅταν βασιλικοὶ χαρακτῆρες καὶ εἰκόνες
just-as for when imperial portraits and images
εἰς πόλιν καταπέμπωνται, καὶ εἰσφέρωνται, ὑπαντῶσιν
into city are-sent and are-brought-in meet
ἄρχοντες καὶ δῆμοι μετ' εὐφημίας καὶ φόβου, οὐ σανίδα
rulers and peoples with acclamation and fear not board
τιμῶντες, οὐ τὴν κηρόχυτον γραφὴν, ἀλλὰ τὸν χαρακτῆρα
honoring not the wax-poured painting but the portrait
τοῦ βασιλέως· οὕτως καὶ ἡ κτίσις.»
of-the king so also the creation
Σευηριανοῦ Γαβάλων, εἰς τὸν σταυρὸν, λόγου τετάρτου.
of-Severian of-Gabala on the cross discourse fourth
«Ἐπάταξε Μωϋσῆς τὴν πέτραν, καὶ ἅπαξ καὶ δίς. Διὰ τί
struck Moses the rock both once and twice for what
ἅπαξ καὶ δίς; Εἰ δυνάμει Θεοῦ ὑπακούει, τίς χρεία δευτέρας
once and twice if by-power of-God it-obeys what need of-second
πληγῆς; Εἰ δὲ ἐκτὸς δυνάμεως Θεοῦ τύπτει, οὐ δευτέρα,
blow if but apart-from power of-God he-strikes not second
οὐ δεκάτη, οὐδὲ ἑκατοστὴ πληγὴ δυνήσεται ἐπιθεῖναι τῇ
not tenth nor hundredth blow will-be-able to-put-upon the
ἀγόνῳ φύσει γόνιμον φύσιν. Εἰ μὲν οὖν Θεοῦ τὸ ἔργον
barren nature fruitful nature if indeed then of-God the work
ἁπλῶς, καὶ ἄνευ μυστηρίου σταυροῦ, ἤρκει τὸ ἅπαξ,
simply and without mystery of-cross sufficed the once

ἤρκει καὶ νεῦμα, ἤρκει καὶ λόγος. Ἀλλ' ἵνα τὴν εἰκόνα
sufficed also nod sufficed also word but so-that the image
τοῦ σταυροῦ προτυπώσῃ, τοῦτο γίνεται. Ἐπάταξε, φησὶ,
of-the cross he-might-prefigure this happens struck he-says
Μωϋσῆς καὶ ἅπαξ καὶ δὶς, οὐ κατὰ τὸ αὐτὸ σχῆμα, ἀλλὰ
Moses both once and twice not according-to the same shape but
σταυροτύπως γράφων, ἵνα καὶ ἡ ἄψυχος φύσις αἰδεσθῇ
cross-wise drawing so-that also the lifeless nature might-reverence
τοῦ σταυροῦ τὸ σύμβολον. Εἰ γὰρ, βασιλέως ἀπόντος, εἰκὼν
of-the cross the symbol if for of-king being-absent image
ἀναπληροῖ χώραν βασιλέως, καὶ προσκυνοῦσιν ἄρχοντες,
fills place of-king and venerate rulers
καὶ ἱερομηνίαι ἐπιτελοῦνται, καὶ ἄρχοντες ὑπαντῶσι, καὶ
and holy-days are-celebrated and rulers meet and
δῆμοι προσκυνοῦσιν, οὐ πρὸς τὴν σανίδα βλέποντες, ἀλλὰ
peoples venerate not to the board looking but
πρὸς τὸν χαρακτῆρα τοῦ βασιλέως, οὐκ ἐν τῇ φύσει
to the portrait of-the king not in the nature
θεωρουμένου, ἀλλ' ἐν γραφῇ παραδεικνυμένου, πολλῷ
beheld but in painting displayed much
μᾶλλον ἀθανάτου Βασιλέως εἰκὼν δύναται οὐ πέτραν ῥῆξαι
more of-immortal King image can not rock break
μόνον, ἀλλὰ καὶ τὸν οὐρανὸν καὶ πᾶσαν τὴν οἰκουμένην.»
only but also the heaven and all the inhabited-world

Ἐκ τῆς Χρονογραφίας Ἰσιδώρου διακόνου.
from the Chronography of-Isidore deacon

«Ἥμαρτε Θεόφιλος λοιδορήσας Ἰωάννην τὸν Χρυσόστομον
sinned Theophilus having-slandered John the Chrysostom
πρὸς Εὐδοξίαν τὴν βασίλισσαν, ὅτι τὰ τῆς Ὠριγένους
to Eudoxia the empress that the(-tenets) of-the of-Origen
αἱρέσεως φρονεῖ· ἐχθραινουμένη ἡ Αὐγούστα πρὸς Ἰωάννην
heresy he-holds being-hostile the Augusta toward John

τὸν εἰρημένον, προφάσει τοῦ ἀμπελῶνος τῆς χήρας, καὶ
the said on-pretext of-the vineyard of-the widow and
διὰ τὴν ἁμαρτίαν ταύτην, οὐκ ἠδυνήθη ὁ Θεόφιλος
because-of the sin this not could — Theophilus
παραδοῦναι τὴν ψυχὴν, ἄχρις οὗ ἦλθεν ἡ εἰκὼν τοῦ
give-up the soul until — came the image of-the
Χρυσοστόμου, καὶ προσκυνήσας αὐτὴν, παρέδωκε τὸ
Chrysostom and having-venerated it he-gave-up the
πνεῦμα.»
spirit
Ἱερωνύμου πρεσβυτέρου Ἱεροσολύμων.
of-Jerome presbyter of-Jerusalem
«Τῆς γραφῆς ὑμῶν μηδαμοῦ ἐπιτρεπούσης ἡμῖν προσκυνεῖν
the scripture your nowhere permitting us to-venerate
τὸν σταυρὸν, τίνος χάριν λοιπὸν αὐτὸν προσκυνεῖτε; Εἴπατε
the cross for-what sake henceforth him do-you-venerate tell
ἡμῖν τοῖς Ἰουδαίοις καὶ Ἕλλησι, καὶ πᾶσι τοῖς ἐπερωτῶσιν
us the Jews and Greeks and all the asking
ὑμᾶς ἔθνεσι.» Ἀπόκρισις. «Διὰ τοῦτο, ὦ ἀνόητοι καὶ
you nations answer because-of this O senseless and
ἀναιδεῖς τῇ καρδίᾳ, τάχα συνεχώρησεν ὁ Θεὸς, παντὶ
shameless in-the heart perhaps allowed — God every
ἔθνει σεβομένῳ τὸν Θεὸν, πάντως προσκυνεῖν τι ἐπὶ
nation revering — God by-all-means to-venerate something on
τῆς γῆς, ἔργον ἀνθρώπου ὑπάρχον, ἵνα μηκέτι δύνωνται
the earth work of-man being so-that no-longer they-may-be-able
ἐγκαλεῖν τοῖς Χριστιανοῖς περὶ τοῦ σταυροῦ, καὶ τῆς τῶν
to-accuse the Christians about the cross and the of-the
εἰκόνων προσκυνήσεως. Ὥσπερ οὖν ὁ Ἰουδαῖος προσεκύνει
images veneration just-as then the Jew venerated
τὴν κιβωτὸν τῆς διαθήκης, καὶ τὰ δύο Χερουβὶμ τὰ
the ark of-the covenant and the two Cherubim the

χωνευτὰ καὶ χρυσᾶ, καὶ τὰς δύο πλάκας, ἃς ἐλάξευσε
cast and golden and the two tablets which hewed
Μωϋσῆς, μηδαμοῦ ἐπιτραπεὶς ὑπὸ τοῦ Θεοῦ ταῦτα
Moses nowhere having-been-permitted by — God these
προσκυνεῖν ἢ ἀσπάζεσθαι, οὕτω καὶ οἱ Χριστιανοὶ, οὐχ ὡς
to-venerate or to-greet so also the Christians not as
Θεὸν τὸν σταυρὸν ἀσπαζόμεθα, ἀλλὰ δεικνύντες τὴν τῆς
God the cross we-greet but showing the of-the
ψυχῆς ἡμῶν γνησίαν πρὸς τὸν σταυρωθέντα διάθεσιν.»
soul our genuine toward the crucified(-one) disposition
Τοῦ μεγάλου Συμεὼν τοῦ Θαυμαστοῦ ὄρους, Περὶ εἰκόνων.
of-the great Symeon of-the Wonderful mountain on images
«Ἴσως δέ τις τῶν ἀπίστων φιλόνεικος ὢν, ἀμφισβητήσει,
perhaps but someone of-the unbelievers contentious being will-dispute
λέγων, ὅτι καὶ ἡμεῖς ἐν ταῖς ἐκκλησίαις εἰκόνας
saying that also we in the churches images
προσκυνοῦντες, ὡς ἀψύχοις προσευχόμενοι εἰδώλοις
venerating as to-lifeless praying idols
λογισθησόμεθα. Μὴ οὖν γένοιτο ἡμᾶς τοῦτο ποιεῖν. Τὰ γὰρ
shall-be-reckoned not then may-it-be us this to-do the for
τῶν Χριστιανῶν πίστις ἐστι, καὶ ὁ ἀψευδὴς ἡμῶν Θεὸς
of-the Christians faith is and the unlying our God
ἐνεργεῖ τὰς δυνάμεις. Οὐ γὰρ χροϊδίοις, ἀλλὰ ἐν ὑπομνήσει
works the powers not for to-little-colors but in reminder
τοῦ ἀντιτύπου γράμματος, ὁρῶντες τὸν ἀόρατον διὰ τῆς
of-the antitype writing seeing the invisible through the
ὁρωμένης γραφῆς, ὡς παρόντα δοξάζομεν, οὐχ ὡς μὴ ὄντι
seen painting as present we-glorify not as not being
Θεῷ πιστεύοντες· ἀλλ' ὡς ὄντι ἀληθῶς, οὔτε τοῖς ἁγίοις,
God believing but as being truly nor the saints
ὡς μὴ οὖσιν, ἀλλ' ὡς οὖσι, καὶ ζῶσι παρὰ τῷ Θεῷ, καὶ
as not being but as being and living with — God and

τῶν πνευμάτων αὐτῶν, ἁγίων ὄντων καὶ δυνάμει Θεοῦ
of-the spirits their holy being and by-power of-God
βοηθούντων τοῖς ἀξίοις, ὡς δεομένοις αὐτῶν.»
helping the worthy as needing them
Ἀναστασίου ἀρχιεπισκόπου Ἀντιοχείας, πρὸς Συμεὼν
of-Anastasius archbishop of-Antioch to Symeon
ἐπίσκοπον Βόστρων, Περὶ τοῦ Σαββάτου.
bishop of-Bostra on the Sabbath
«Ὥσπερ γὰρ, ἀπόντος μὲν βασιλέως, ἡ εἰκὼν αὐτοῦ
just-as for being-absent indeed king the image his
προσκυνεῖται, παρόντος δὲ, λοιπὸν περιττὸν καταλιπόντα
is-venerated being-present but henceforth superfluous having-left-behind
τὸν πρωτότυπον προσκυνεῖν τῇ εἰκόνι· οὐ μὴν, ἐπεὶ
the prototype to-venerate the image not indeed since
οὐ προσκυνεῖται διὰ τὸ παρεῖναι τὸν, δι' ὃν
not it-is-venerated because-of the to-be-present the(-one) because-of whom
προσκυνεῖται, ἀτιμάζεσθαι αὐτὴν δεῖ· τοιοῦτόν τι νομίζω
it-is-venerated to-be-dishonored it must such something I-think
συμβῆναι περὶ τὴν τοῦ νόμου σκιὰν, ἤτοι τὸ γράμμα
to-have-happened about the of-the law shadow or the letter
(σκιὰν γὰρ αὐτὸν καλεῖ ὁ Ἀπόστολος). Ἐφ' ὅσον γὰρ
shadow for it calls the Apostle for as-long-as for
ἐταμιεύετο τὸν καιρὸν τῆς ἀληθείας ἡ χάρις, τοὺς τύπους
was-being-stored-up the time of-the truth the grace the types
προεῖπον οἱ ἅγιοι, θεωροῦντες ὡς ἐν ἐσόπτρῳ τὴν ἀλήθειαν.
foretold the saints beholding as in mirror the truth
Ἐλθούσης δὲ τῆς ἀληθείας, ζῆν μὲν κατὰ τοὺς τύπους οὐκ
having-come but the truth to-live indeed according-to the types not
ἐνόμιζον εἶναι καλὸν, καὶ τούτοις ἀκολουθεῖν ἔτι. Παρόντων
they-thought to-be good and these to-follow still being-present
γὰρ τῶν πραγμάτων, παρέλκει λοιπὸν ὁ τύπος τοῦ
for the realities is-superfluous henceforth the type of-the

πράγματος. Πλὴν καὶ οὕτως οὐκ ἠτίμαζον, οὐδὲ παρεῖλκον,
reality but even so not they-dishonored nor set-aside
ἀλλ' ἐτίμων τὸν τύπον, καὶ τοὺς ἀτιμάζειν ἐπιχειροῦντας,
but honored the type and those to-dishonor attempting
ἀσεβεῖς ἔκρινον, καὶ θανάτου διὰ κολάσεως πικρᾶς ἀξίους.»
impious judged and of-death through punishment bitter worthy

Τοῦ αὐτοῦ, Λόγου τρίτου.
of-the same Discourse third

«Ὥσπερ ἂν εἴ τις εἰκόνα βασιλέως, διὰ τὸ καθῆκον
just-as — if anyone image of-king because-of the fitting
τῆς περὶ τὸν βασιλέα προσκυνεῖ τιμῆς, οὐδὲν οὖσαν, ἢ
of-the toward the king venerates honor nothing being than
κηρὸν καὶ χρώματα.»
wax and colors

Τῆς ἁγίας καὶ οἰκουμενικῆς πέμπτης συνόδου, ἀναθεματισμὸς
of-the holy and ecumenical fifth synod anathema
ιβ'.
12

«Εἴ τις ἀντιποιεῖται Θεοδώρου τοῦ ἀσεβοῦς τῆς
if anyone defends Theodore the impious —
Μοψουστείας τοῦ εἰπόντος, ἄλλον εἶναι τὸν Θεὸν Λόγον,
of-Mopsuestia the(-one) having-said other to-be — God Word
καὶ ἄλλον τὸν Χριστὸν, ὑπὸ παθῶν ψυχικῶν καὶ τῶν
and other — Christ by passions of-soul and by-the
τῆς σαρκὸς ἐπιθυμιῶν ἐνοχλούμενον, καὶ τῶν χειρόνων
of-the flesh desires being-troubled and from-the worse
κατὰ μικρὸν χωριζόμενον, καὶ οὕτως ἐκ προκοπῆς ἔργων
by little being-separated and thus from progress of-works
βελτιωθέντα, καὶ ἐκ πολιτείας ἀμώμου καταστάντα, ὡς
improved and from conduct blameless established as
ψιλὸν ἄνθρωπον βαπτισθῆναι, εἰς ὄνομα τοῦ Πατρὸς, καὶ
mere man to-have-been-baptized into name of-the Father and

Υἱοῦ, καὶ ἁγίου Πνεύματος, καὶ διὰ τοῦ βαπτίσματος
Son and holy Spirit and through the baptism
τὴν χάριν τοῦ ἁγίου Πνεύματος λαβόντα, καὶ υἱοθεσίας
the grace of-the holy Spirit having-received and of-adoption
ἀξιωθῆναι, καὶ κατὰ ἰσότητα βασιλικῆς εἰκόνος, εἰς
to-have-been-deemed-worthy and by equality of-royal image into
πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι, ἀνάθεμα ἔστω.»
person — of-God Word to-be-venerated anathema let-him-be
Θεοδώρου ἱστοριογράφου Κωνσταντινουπόλεως, ἐκ τῆς
of-Theodore historian of-Constantinople from the
ἐκκλησιαστικῆς Ἱστορίας, περὶ Γενναδίου ἀρχιεπισκόπου
ecclesiastical History about Gennadius archbishop
Κωνσταντινουπόλεως.
of-Constantinople
«Ἕτερα δὲ αὐτοῦ παραθήσομαι, καταπλήξεως μεστά·
other but of-him I-will-set-beside of-astonishment full
ζωγράφος τις, τὴν εἰκόνα τοῦ Δεσπότου Χριστοῦ
painter a-certain the image of-the Master Christ
γράφων, τὼ χεῖρε ἀπέψυκτο. Καὶ ἐλέγετο ὡς ὑπὸ
painting the two-hands had-withered and it-was-said that by
Ἕλληνός τινος τὸ ἔργον ἐπιταγὲν τῆς εἰκόνος, ἐν τῷ
pagan a-certain the work commissioned of-the image under the
προσχήματι τοῦ ὀνόματος τοῦ Σωτῆρος, γεγράφηκεν, ἐξ
pretext of-the name of-the Savior he-had-painted on
ἑκατέρου τὰς τρίχας ἐπὶ κεφαλῆς διεστώσας ὡς μὴ τὰς
each-side the hairs on head parted so-as not the
ὄψεις καλύπτεσθαι. Τοιούτῳ γὰρ σχήματι Ἑλλήνων παῖδες
faces to-be-covered in-such for shape of-pagans children
τὸν Δία γράφουσι, πρὸς τὸ τοὺς ὁρῶντας νομίζειν, τῷ
— Zeus paint for the those seeing to-think to-the
Σωτῆρι τὴν προσκύνησιν ἀπονέμεσθαι.»
Savior the veneration to-be-rendered

Τοῦ ἀββᾶ Μαξίμου, καὶ Θεοδοσίου ἐπισκόπου, καὶ τῶν
of-the abba Maximus and of-Theodosius bishop and of-the
ἀρχόντων, τῶν ἀποσταλέντων παρὰ τοῦ βασιλέως.
rulers the(-ones) sent by the emperor
«Ὁ ὅσιος Μάξιμος εἶπεν· «Ἐπὰν δὲ ἔδοξε ταῦτα
the holy Maximus said when but seemed-good these-things
γενέσθαι, ἔκβασις γένοιτο τῶν δοξάντων, καὶ ὅπου
to-come-about outcome may-there-be of-the(-things) resolved and where
κελεύετε, ἀκολουθῶ ἡμῖν.» Καὶ ἐπὶ τούτοις ἀνέστησαν
you-order I-follow us and upon these-things stood-up
πάντες, καὶ μετὰ δακρύων ἔβαλον μετάνοιαν, καὶ εὐχὴ
all and with tears cast prostration and prayer
γέγονε· καὶ ἕκαστος αὐτῶν τὰ ἅγια Εὐαγγέλια, καὶ
took-place and each of-them the holy Gospels and
τὸν τίμιον σταυρὸν, καὶ τὴν εἰκόνα τοῦ Σωτῆρος ἡμῶν
the precious cross and the image of-the Savior our
Ἰησοῦ Χριστοῦ, καὶ τῆς τεκούσης αὐτὸν ἁγίας Θεοτόκου,
Jesus Christ and of-the having-borne him holy God-bearer
ἠσπάσαντο, τεθεικότες καὶ τὰς χεῖρας ἐπὶ βεβαιώσει
kissed having-placed also the hands for confirmation
τῶν λαληθέντων.»
of-the(-things) spoken
Τοῦ ἁγίου Σωφρονίου, ἐκ τῶν θαυμάτων τῶν ἁγίων
of-the holy Sophronius from the miracles of-the holy
μαρτύρων Κύρου καὶ Ἰωάννου, εἰς Θεόδωρον τὸν
martyrs Cyrus and John on Theodore the
ὑποδιάκονον ποδαγριοῦντα.
subdeacon suffering-from-gout
«Λέξωμεν δὲ λοιπὸν καὶ τὴν ῥῶσιν τοῦ σώματος, δι'
let-us-tell but henceforth also the strengthening of-the body in
ὀλίγων τὸν λόγον ποιούμενοι. Μετ' ὀλίγας δὲ ταύτας
few the account making after few but these

τὰς ἡμέρας ἐκάθευδε, καὶ πάλιν παρεστῶτας βλέπει τοὺς
the days he-was-sleeping and again standing-by he-sees the
μάρτυρας, καὶ συνοδεύειν αὐτοῖς ἐπιτάττοντας. Ὁ δὲ σφίσι
martyrs and to-journey-with them ordering he but them
προθυμότερον εἵπετο. Ἤδει γὰρ οὐκ ἀκερδὲς τὸ τοῖς ἁγίοις
more-eagerly followed he-knew for not unprofitable the with-the saints
συνέπεσθαι. Ἐλθόντες οὖν εἰς ναὸν Ἑλλήνων, τῷ μὲν
to-follow having-come then into temple of-pagans in-the indeed
εἴδει φοβερὸν καὶ ὑπέρλαμπρον, τῷ δὲ ὕψει τῶν οὐρανῶν
form fearful and very-bright in-the but height the heavens
αὐτῶν ἐφαπτόμενον· καὶ εἴσω τούτου γενόμενοι, μεγίστην
themselves touching and within this having-come very-great
εἰκόνα καὶ θαυμασίαν ἐβλέπομεν, μέσον δὲ, τὸν Δεσπότην
image and marvelous we-saw in-the-middle but the Master
Χριστὸν γεγραμμένον χρώμασιν ἔχουσαν, τὴν Δέσποιναν
Christ painted in-colors having the Lady
Θεοτόκον εὐώνυμον, καὶ δεξιὸν, Ἰωάννην τὸν Βαπτιστὴν,
God-bearer on-the-left and on-the-right John the Baptist
τὸν ἐκ κοιλίας σκιρτήμασιν αὐτὸν προμηνύσαντα,
the(-one) from womb with-leaps him having-foretold
ἐπεὶ, καὶ λαλῶν ἔνδον ὢν, οὐκ ἠκούετο· καί τινας τοῦ
since also speaking within being not he-was-heard and some of-the
τῶν ἀποστόλων καὶ προφητῶν ἐνδόξου χοροῦ, καὶ τῆς
of-the apostles and prophets glorious choir and of-the
μαρτυρικῆς ὁμηγύρεως, μεθ' ὧν ἐτύγχανε Κῦρος καὶ
martyr assembly with whom happened-to-be Cyrus and
Ἰωάννης οἱ μάρτυρες, οἱ πρὸ τῆς εἰκόνος ἱστάμενοι, τῷ
John the martyrs the(-ones) before the image standing to-the
Δεσπότῃ προσέπιπτον, γόνατα κάμπτοντες, καὶ τὰς κεφαλὰς
Master fell-before knees bending and the heads
εἰς ἔδαφος τύπτοντες, καὶ περὶ τῆς τοῦ νέου θεραπείας
to ground striking and about the of-the young-man healing

πρεσβεύοντες. Ταῦτα δὲ ἦν τὰ τῆς πρεσβείας ῥήματα·
interceding these but were the of-the intercession words
«Δέσποτα φιλάνθρωπε, κελεύεις δῶμεν καὶ τούτῳ τὴν
Master loving-to-men do-you-order let-us-give also to-this-man the
ἴασιν·» Οἱ δὲ, πολλάκις εἰς γῆν προσκυνήσαντες, καὶ τοὺς
healing they but often to earth having-venerated and the
τῆς ἱκεσίας λόγους ἐκπέμψαντες, ὡς ὁ Δεσπότης Χριστὸς
of-the supplication words having-sent-forth when the Master Christ
οὐκ ἐπένευσε, τοῦ πρεσβεύειν παυσάμενοι, κατηφεῖς καὶ
not nodded from-the interceding having-ceased downcast and
ὀλίγωροι, πρὸς ἐμὲ, φησὶ, παραγίνονται, οὐ μακρὰν πολὺ
dispirited to me he-says come not far much
τῆς εἰκόνος ἱστάμενον. Καὶ πλησίον γενόμενοι, «Ὁρᾷς,
from-the image standing and near having-come you-see
φησὶ, πῶς ὁ Δεσπότης οὐ βούλεταί σοι δοῦναι τὴν ἴασιν;
he-says how the Master not wills you to-give the healing
ἀλλὰ μηδὲν ἀθυμήσῃς. Πάντως γὰρ καὶ πρὸς σὲ ὡς πρὸς
but nothing lose-heart surely for also toward you as toward
πάντας χρηστεύεται.» Καὶ διαναστάντες ὡσεὶ μικρὸν
all he-is-kind and having-stood-up as-it-were little
ἡμιώριον, καὶ πάλιν ἀπελθόντες, ἐδέοντο. Καὶ πάλιν
half-hour and again having-gone they-begged and again
ἄπρακτοι, φησὶν, ἀνακάμπτουσι κατηφεῖς καὶ ὀλίγωροι,
unsuccessful he-says they-return downcast and dispirited
ὡς τὸ πρότερον τοῦ Δεσπότου Χριστοῦ μὴ κελεύσαντος.
as the before the Master Christ not having-ordered
Καὶ ταῦτά μοι πάλιν ἐλθόντες εἰρήκασιν. Τὸ τρίτον δὲ
and these-things to-me again having-come they-said the third-time but
πορευόμενοι· «Θάῤῥει, λέγουσιν· νῦν γὰρ τὴν χάριν πάντως
going take-courage they-say now for the grace surely
λαμβάνομεν· ἀλλὰ καὶ σὺ, ὥσπερ ἡμᾶς ὁρᾷς ἱκετεύοντας,
we-receive but also you as us you-see supplicating

σὺν ἡμῖν ἐλθὼν, τὸν Δεσπότην ἱκέτευε.» Καὶ πρὸς
with us having-come the Master supplicate and toward
τὴν εἰκόνα τὸ τρίτον γενόμενοι τοῖς προλαβοῦσι τρόποις
the image the third-time having-come the previous ways
ἐχρῶντο καὶ ῥήμασι. Καὶ ὡς ὥραν πολλὴν ἐδεήθησαν, καὶ
they-used and words and when hour long they-begged and
κάτω κείμενοι, τὸ, «Κελεύεις, Δέσποτα.» μόνον ἀνέκραζον,
below lying the do-you-order Master only they-cried-out
τότε ὁ Χριστὸς σπλαγχνισθεὶς, ὡς οἰκτίρμων, «Καὶ δότε
then — Christ having-had-compassion as compassionate and give
αὐτῷ,» πρὸς τῆς εἰκόνος ἀπεφθέγξατο. Καὶ χαμόθεν
him from the image uttered and from-the-ground
ἀναστάντες οἱ μάρτυρες, πρῶτον μὲν ηὐχαρίστουν Χριστῷ
having-stood-up the martyrs first indeed gave-thanks to-Christ
τῷ Θεῷ ἡμῶν, ὡς τῆς δεήσεως αὐτῶν ἐπακούσαντι.»
— to-God our as of-the petition their having-heard

Anastasius of Sinai: seeing Christ's portrait, the faithful think him gazing at them from heaven. Abba Daniel begs the God-bearer's image to free him from his surety for Eulogius, Mary of Egypt takes it as her surety, and a girl chooses Christ before his portrait. The sixth council orders Christ shown in human form, and Methodius notes that kings' images are honored in plaster or bronze.

Τοῦ ἁγίου Ἀναστασίου τοῦ ἁγίου ὄρους Σινᾶ, εἰς τὴν
of-the holy Anastasius of-the holy mountain Sinai on the
καινὴν Κυριακὴν, καὶ εἰς τὸν ἀπόστολον Θωμᾶν.
new Sunday and on the apostle Thomas
«Οἱ ἑωρακότες Χριστὸν ἐν σαρκὶ, ὡς προφήτην
those having-seen Christ in flesh as prophet
αὐτὸν εἶχον· οἱ μὴ ἑωρακότες ἡμεῖς, εὐθέως, ἐξ
him held those not having-seen we at-once from
ἁπαλῶν ὀνύχων, παῖδες, καὶ νεανίσκοι, Θεὸν αὐτὸν,
tender nails children and young-men God him
ἐξουσιαστὴν, καὶ παντοκράτορα, καὶ τῶν αἰώνων
sovereign and almighty and of-the ages
ποιητὴν, ἀπαύγασμα τοῦ Πατρὸς ὁμολογοῦμεν. Ὡς
maker radiance of-the Father confess as
γὰρ αὐτὸν ἐκεῖνον βλέποντες Χριστὸν λαλοῦντα,
for him himself seeing Christ speaking
οὕτως τῶν αὐτοῦ Εὐαγγελίων μετὰ πίστεως ἀκούομεν·
so the his Gospels with faith we-hear
καὶ τὸν ἄχραντον μαργαρίτην τοῦ αὐτοῦ σώματος
and the undefiled pearl of-the his body
δεχόμενοι, αὐτὸν ἐκεῖνον βαστάζειν τὸν Χριστὸν νομίζομεν.
receiving him himself to-carry — Christ we-think
Κἂν μόνον αὐτοῦ θεῖον χαρακτῆρα ἐξεικονισμένον
even-if only his divine portrait depicted

ἴδωμεν, ὡς ἐξ οὐρανοῦ ἡμῖν ἀτενίζοντα νομίζομεν,
we-see as from heaven at-us gazing we-think
προσκυνοῦμεν, προσπίπτομεν. Μεγάλη νῦν ἡ πίστις τοῦ
we-venerate we-fall-down great now the faith —
Χριστοῦ.»
of-Christ

Ἐκ τοῦ βίου τοῦ ἀββᾶ Δανιὴλ, Περὶ Εὐλογίου τοῦ λατόμου.
from the life of-the abba Daniel about Eulogius the stonecutter

«Τότε ὀλιγωρήσας ἀπῆλθε, καὶ ῥίψας ἑαυτὸν
then having-lost-heart he-went-away and having-thrown himself
ἔμπροσθεν τῆς εἰκόνος τῆς Θεοτόκου, μετὰ κλαυθμοῦ
before the image of-the God-bearer with weeping
ἔλεγε· Κύριε, λύσον τὴν ἐγγύην τοῦ ἀνθρώπου τούτου
said Lord loose the surety of-the man this
ἀπ᾽ ἐμοῦ.»
from me

Ἐκ τοῦ βίου Μαρίας τῆς Αἰγυπτίας.
from the life of-Mary the Egyptian

«Κλαίουσα τοίνυν, ὁρῶ ἐπάνω τοῦ τόπου ἐν ᾧ ἱστάμην,
weeping then I-see above the place in which I-was-standing
τὴν εἰκόνα τῆς ἁγίας Θεοτόκου ἑστῶσαν, καί φημι πρὸς
the image of-the holy God-bearer standing and I-say to
αὐτήν· «Παρθένε, Θεοτόκε Δέσποινα, ἡ τὸν Θεὸν
her Virgin God-bearer Lady the(-one) — God
Λόγον κατὰ σάρκα γεννήσασα, οἶδα μὲν, οἶδα, ὡς οὐκ
Word according-to flesh having-borne I-know indeed I-know that not
ἔστιν εὐπρεπὲς, οὐδὲ εὔλογον, τὴν οὕτω ῥυπαρὰν,
is seemly nor reasonable the(-woman) so filthy
τὴν οὕτω πανάσωτον, τὴν εἰκόνα καθορᾷν σου,
the(-woman) so all-profligate the image to-look-at your
τῆς Ἀειπαρθένου, ἀλλὰ δίκαιόν ἐστιν, ἐμὲ ὑπὸ τῆς σῆς
the Ever-virgin but just it-is me by the your

καθαρότητος μισεῖσθαι καὶ βδελύττεσθαι. Πλὴν ἐπείπερ
purity to-be-hated and to-be-loathed but since
διὰ τοῦτο γέγονεν ὁ ἐκ σοῦ τεχθεὶς Θεὸς, ἄνθρωπος,
because-of this became the from you born God man
ὅπως καλέσῃ τοὺς ἁμαρτωλοὺς εἰς μετάνοιαν, βοήθησόν
so-that he-might-call the sinners to repentance help
μοι, τῇ μόνῃ μὴ ἐχούσῃ τινὰ βοήθειαν. Ἐπίταξον κἀμοὶ
me the alone not having any help order for-me-too
συγχωρηθῆναι τὴν εἴσοδον· μὴ στερήσῃς με τὸ ξύλον
to-be-granted the entrance not deprive me the wood
ἰδεῖν, ἐν ᾧ κατὰ σάρκα προσεπάγη ὁ Θεὸς Λόγος,
to-see on which according-to flesh was-nailed — God Word
ὃν ἐγέννησας· ὃς τὸ αἷμα τὸ ἴδιον ὑπὲρ ἐμοῦ ἔδωκεν
whom you-bore who the blood the own for me gave
ἀντίλυτρον. Ἐπίταξον, ὦ Δέσποινα, κἀμοὶ τὴν θύραν
as-ransom order O Lady for-me-too the door
ἀνοιχθῆναι τῆς θείας τοῦ σταυροῦ προσκυνήσεως. Καί σε
to-be-opened of-the divine of-the cross veneration and you
δίδωμι τῷ ἐκ σοῦ τεχθέντι Θεῷ ἐγγυητὴν ἀξιόχρεων,
I-give to-the from you born God as-surety trustworthy
ὡς οὐκέτι τὴν σάρκα ταύτην ἐξυβρίσω δι᾽ αἰσχρᾶς
that no-longer the flesh this I-will-outrage through shameful
οἱασδήποτε μίξεως. Ἀλλ᾽ ἡνίκα τὸ ξύλον τοῦ σταυροῦ
whatever mingling but when the wood of-the cross
τοῦ Υἱοῦ σου θεάσωμαι, κόσμῳ καὶ τοῖς ἐν κόσμῳ
of-the Son your I-behold to-world and to-the(-things) in world
πᾶσιν εὐθέως ἀποτάσσομαι, καὶ αὐτίκα ἐξέρχομαι, ὅπου
all at-once I-renounce and immediately I-go-out wherever
ἂν αὐτὴ ὡς ἐγγυητὴς ὑπόθῃ, καὶ ὁδηγήσῃς με.» Ταῦτα
— you as surety may-suggest and may-guide me these-things
εἰποῦσα, καὶ ὥσπερ τινὰ πληροφορίαν λαβοῦσα τὸ
having-said and as some assurance having-received the

τῆς πίστεως ἔμπυρον, τῇ εὐσπλαγχνίᾳ τῆς Θεοτόκου
of-the faith fiery in-the compassion of-the God-bearer
θαῤῥήσασα, κινῶ ἐμαυτὴν ἐξ ἐκείνου τοῦ τόπου, ἐν ᾧ
having-taken-courage I-move myself from that the place in which
ἑστῶσα ἐποιούμην τὴν δέησιν, καὶ ἔρχομαι πάλιν, καὶ
standing I-was-making the petition and I-come again and
τοῖς εἰσιοῦσιν ἐμαυτὴν ἐγκατέμιξα. Καὶ οὐκέτι ἦν ὁ
with-those entering myself I-mingled and no-longer was the(-one)
ὠθῶν με, καὶ ἀντωθούμενος, καὶ οὐδεὶς ὁ κωλύων
pushing me and pushing-back and no-one the(-one) preventing
τοῦ πλησίον γενέσθαι με τῆς θύρας, δι᾽ ἧς εἰς τὸν
for-the near to-come me of-the door through which into the
οἶκον εἰσῄεσαν. Ἔλαβεν οὖν με φρίκη καὶ ἔκστασις καὶ
house they-entered seized then me shuddering and amazement and
ὅλη δι᾽ ὅλου ἐκλονούμην, καὶ ἔτρεμον. Ῥίψασα τοίνυν
whole through whole I-was-shaken and trembled having-thrown then
ἐμαυτὴν ἐπὶ τῆς γῆς, καὶ τὸ ἅγιον ἐκεῖνο προσκυνήσασα
myself on the earth and the holy that having-venerated
ἔδαφος, ἔτρεχον ἐξιοῦσα, καὶ πρὸς τὴν ἐγγυησαμένην
ground I-ran going-out and toward the(-one) having-stood-surety
γενέσθαι σπουδάζουσα. Γίνομαι τοίνυν ἐν ἐκείνῳ τῷ
to-be hastening I-come then in that the
τόπῳ, ἐν ᾧ τῆς ἐγγύης ἐπεγράφη χειρόγραφον, καὶ
place in which of-the surety was-written bond and
γόνυ κλίνασα ἔμπροσθεν τῆς Ἀειπαρθένου καὶ Θεοτόκου,
knee having-bent before the Ever-virgin and God-bearer
τούτοις ἐχρησάμην τοῖς ῥήμασιν· «Σὺ μὲν, φιλάγαθε
these I-used the words you indeed good-loving
Δέσποινα, τὸ σὸν ἐπ᾽ ἐμοὶ ἐνεδείξω φιλάνθρωπον, σὺ
Lady the your toward me showed love-for-men you
τῆς ἀναξίας οὐκ ἐβδελύξω τὴν δέησιν. Εἶδον δόξαν,
of-the unworthy(-woman) not loathed the petition I-saw glory

ἣν δικαίως οὐχ ὁρῶμεν οἱ ἄσωτοι· δόξα τῷ Θεῷ, τῷ
which justly not we-see the profligate glory — to-God the(-one)
διὰ σοῦ δεχομένῳ τῶν ἁμαρτωλῶν τὴν μετάνοιαν·» καὶ
through you receiving of-the sinners the repentance and
τὰ ἑξῆς.
the rest

Ἐκ τοῦ βίου τῆς ἁγίας Εὐπραξίας.
from the life of-the holy Eupraxia

«Λέγει ἡ διάκονος τῷ κορασίῳ· «Ὕπαγε, κυρία μου,
says the deaconess to-the girl go lady my
εἰς τὸν οἰκόν σου, ὅτι οὐ δύνασαι ὧδε παραμεῖναι.
into the house your for not you-can here to-remain
Οὐδὲ γὰρ δύναταί τις ὧδε παραμεῖναι, ἐὰν μὴ
not-even for can anyone here to-remain unless —
συντάξηται τῷ Χριστῷ.» Λέγει αὐτῇ τὸ κοράσιον·
she-should-pledge-herself — to-Christ says to-her the girl
«Ποῦ ἐστιν ὁ Χριστός;» Ἡ διάκονος ἐπέδειξεν αὐτῇ
where is — Christ the deaconess showed her
τὸν Δεσποτικὸν χαρακτῆρα, καὶ στραφεῖσα, λέγει τῇ
the of-the-Lord portrait and having-turned she-says to-the
διακόνῳ· «Ἀληθῶς κἀγὼ τῷ Χριστῷ συντάσσομαι, καὶ
deaconess truly I-too — to-Christ pledge-myself and
οὐκέτι ἀπέρχομαι μετὰ τῆς κυρίας μου.» Καὶ πάλιν
no-longer go-away with the lady my and again
ἀναστᾶσα ἡ Εὐπραξία, καὶ λαβοῦσα τὴν θυγατέρα
having-arisen — Eupraxia and having-taken the daughter
ἑαυτῆς, παρέστησεν εἰς τὸν Δεσποτικὸν χαρακτῆρα, καὶ
her-own presented to the of-the-Lord portrait and
ἐκτείνασα τὰς χεῖρας αὐτῆς εἰς τὸν οὐρανὸν, ἐβόησε
having-stretched-out the hands her to the heaven cried
μετὰ κλαυθμοῦ· «Κύριε Ἰησοῦ Χριστὲ, σοὶ μελήσει
with weeping Lord Jesus Christ to-you will-be-a-care

περὶ τοῦ παιδίου, ὅτι σὲ ἐπόθησεν, καὶ σοὶ παρέθετο
about the child for you she-longed-for and to-you entrusted
ἑαυτήν.»
herself
Τῆς ἁγίας ἕκτης συνόδου τῆς ἐπὶ Ἰουστινιανοῦ, περὶ
of-the holy sixth synod the(-one) under Justinian about
τῆς ἁγίας πέμπτης συνόδου.
the holy fifth synod
«Ἔν τισι τῶν σεπτῶν εἰκόνων γραφαῖς Ἀμνὸς δακτύλῳ
in some of-the august images paintings Lamb by-finger
τοῦ προδρόμου δεικνύμενος ἐγχαράττεται, ὃς εἰς τύπον
of-the forerunner being-pointed-out is-engraved who as type
παρελήφθη τῆς χάριτος, τὸν ἀληθινὸν ἡμῖν διὰ νόμου
was-taken of-the grace the true to-us through law
προϋποφαῖνον Ἀμνὸν, Χριστὸν τὸν Θεὸν ἡμῶν. Τοὺς οὖν
foreshadowing Lamb Christ — God our the then
παλαιοὺς τύπους καὶ τὰς σκιὰς, ὡς τῆς ἀληθείας σύμβολά
old types and the shadows as of-the truth symbols
τε καὶ προχαράγματα, τῇ Ἐκκλησίᾳ παραδεδομένους
both and outlines to-the Church handed-down
κατασπαζόμενοι, τὴν χάριν προτιμῶμεν, καὶ τὴν ἀλήθειαν,
kissing the grace we-prefer and the truth
ὡς πλήρωμα νόμου ταύτην ὑποδεχόμενοι. Ὡς ἂν οὖν
as fulfillment of-law this receiving so-that — then
τὸ τέλειον κἂν ταῖς χρωματουργίαις ἐν ταῖς ἁπάντων
the perfect even-in the color-paintings in the of-all
ὄψεσιν ὑπογράφωμεν, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ
eyes we-may-depict the taking-away the sin of-the
κόσμου Ἀμνὸν, Χριστὸν τὸν Θεὸν ἡμῶν, κατὰ τὸν
world Lamb Christ — God our according-to the
ἀνθρώπινον χαρακτῆρα ἐν ταῖς εἰκόσιν ἀπὸ τοῦ νῦν,
human imprint in the images from the now

ἀντὶ τοῦ παλαιοῦ ἀμνοῦ ἀναστηλοῦσθαι ὁρίζομεν,
instead-of the old lamb to-be-set-up we-decree
διὰ τῆς ταπεινώσεως τὸ ὕψος τοῦ Θεοῦ Λόγου
through the humiliation the height — of-God Word
κατανοοῦντες, καὶ πρὸς μνήμην τῆς ἐν σαρκὶ πολιτείας
perceiving and toward memory of-the in flesh conduct
καὶ τοῦ πάθους αὐτοῦ, καὶ τοῦ σωτηρίου θανάτου
and of-the suffering his and of-the saving death
χειραγωγούμενοι, καὶ τῆς ἐντεῦθεν γενομένης τῷ κόσμῳ
being-led-by-hand and of-the thence having-come-about to-the world
ἀπολυτρώσεως.»
redemption

Τοῦ ἁγίου Μεθοδίου ἐπισκόπου Πατάρων, περὶ ἀναστάσεως,
of-the holy Methodius bishop of-Patara on resurrection
λόγῳ β΄.
in-discourse 2

«Αὐτίκα οὖν τῶν τῆδε βασιλέων αἱ εἰκόνες, κἂν μὴ
for-instance then of-the here kings the images even-if not
ἀπὸ τῆς πολὺ τιμιωτέρας χρυσοῦ τε καὶ ἀργύρου
from the much more-precious gold both and silver
ὦσι κατεσκευασμέναι, τιμὴν ἔχουσι πρὸς ἁπάντων.
they-be fashioned honor have from all
Οὐ γὰρ τὰς μὲν ἀπὸ τῆς πολὺ τιμιωτέρας ὕλης
not for the(-ones) indeed from the much more-precious material
θεραπεύοντες οἱ ἄνθρωποι, ἐξολιγωροῦσιν τῶν ἐξ
serving the men disregard the(-ones) from
ἀτίμων τιμιωτέρας, ἀλλὰ πᾶσαν ἐπίσης τιμῶσιν, εἰ καὶ
less-honored more-precious but all equally they-honor if even
ἀπὸ γύψου ἢ χαλκοῦ ὑπάρχουσι. Καὶ ὁ δυσφημήσας
from plaster or bronze they-be and the(-one) having-blasphemed
εἰς ὁποτέραν, οὔτε ὡς εἰς πηλὸν ἀφίεται, οὔτε
against either neither as against clay is-let-off nor

ὡς χρυσὸν ἐξευτελίσας, κρίνεται, ἀλλ᾽ ὡς εἰς αὐτὸν
as gold having-disparaged is-judged but as against himself
ἀσεβήσας τὸν βασιλέα καὶ κύριον. Τὰς μὲν ἀπὸ
having-been-impious the king and lord the indeed from
χρυσοῦ κατεσκευασμένας εἰκόνας τῶν αὐτοῦ ἀγγέλων τὰς
gold fashioned images of-the his angels the
Ἀρχὰς καὶ τὰς Ἐξουσίας, εἰς τιμὴν καὶ δόξαν αὐτοῦ
Principalities and the Powers for honor and glory his
ποιοῦμεν.»
we-make

THEODORE THE STUDITE

ΑΝΤΙΡΡΗΤΙΚΟΣ ΚΑΤΑ ΕΙΚΟΝΟΜΑΧΩΝ

The Refutations of the Iconoclasts

Theodore takes up the iconoclasts' arguments one by one. One God is worshiped in Trinity, but the Word, made man, is circumscribed in body while uncircumscribed in godhead: he was swaddled, seen, touched, crucified, and put to death. To call him uncircumscribable denies that the Word became flesh. The law forbade likenesses before grace, to a people guarded from idols, yet ordered the Cherubim and the bronze serpent. An image does not belittle Christ, for idol and image differ as darkness and light, and what is said of Christ holds for his image.

Καιρὸς τοῦ λαλεῖν, ἀλλ᾽ οὐ τοῦ σιγᾷν ἐστι τῷ
time for-the speaking but not for-the being-silent it-is for-the(-one)
ὁπωσοῦν δυναμένῳ· ἐπειδάν τις αἵρεσις ἐνίσταται,
in-any-way able whenever some heresy sets-in
καθυλακτοῦσα τῆς ἀληθείας, καὶ πτόησιν ταῖς ἀστηρίκτοις
barking-against the truth and terror in-the unstable
ψυχαῖς ἐνιζάνουσα διὰ τῆς κενοφωνίας. Δύο γὰρ ταῦτα
souls settling through the empty-talk two for these-things
δράσειέ πως ὁ λέγων· τόν τε οἰκεῖον νοῦν
would-accomplish somehow the(-one) speaking the both own mind
ἐρείδοι εὖ μάλα, τὰς συστατικὰς ἀποδείξεις περὶ τῆς
he-would-support well very the establishing proofs about the
προκειμένης ὑποθέσεως ἀνελιττόμενος καὶ συμφορίζων· τοῖς
proposed subject unrolling and drawing-conclusions to-the
τε ἄλλοις μεταδοίη τῶν πορισμάτων, εἴπερ τινὲς ἄρα τὰς
and others would-impart of-the gains if-indeed some then the
ἀκοὰς ὑποθοῖντο. Τοιγαροῦν κἀγὼ ὁ πενιχρὸς ἀμφοτέρωθεν,
ears should-submit accordingly I-too the poor(-one) on-both-sides
ταῖς πατρικαῖς εὐχαῖς τε καὶ παρορμήσεσι θαῤῥήσας,
by-the fatherly prayers both and exhortations having-taken-courage
τὴν ἐμαυτοῦ ὑπόληψιν ὡς οἷόν τέ ἐστιν, ἐπιδεῖξαι
the my-own opinion as possible — it-is to-show

πειράσομαι. Κρεῖσσον γὰρ, φησὶ, τὸ κατὰ δύναμιν
I-will-try better for he-says the according-to ability
εἰσενεγκεῖν, ἢ τὸ πᾶν ἐλλιπεῖν, ἡ θεολόγος γλῶττα·
to-contribute than the whole to-fall-short the theologian tongue
ἄλλως τε καὶ διὰ τὸ μὴ ἀποχρώντως ἐν τῷ πονηθέντι
otherwise both and because-of the not sufficiently in the labored-over
μοι Στηλιτευτικῷ ταύτην ἐπεξιέναι. Ἤδη δὲ προβληθήσεται
by-me Invective this to-go-through now but will-be-put-forth
ὁ λόγος κατὰ ἀντίθεσιν τοῦ τε οἰκείου δόγματος, καὶ
the discourse by contrast of-the both own doctrine and
τοῦ ἀλλοτρίου· ὡς ἂν διὰ τῆς παραθέσεως καθάπερ
of-the alien so-that — through the juxtaposition as
ἐπὶ ἐκλογῆς τινος, ἀπὸ τοῦ δοκίμου καὶ ἀκιβδήλου
in-the-case-of selection some from the approved and unalloyed
τῆς ἀληθείας χαρακτῆρος, ὁ παρακεχαραγμένος καὶ
of-the truth stamp the counterfeit and
δεδολιευμένος τῆς ἀσεβείας τύπος ἐκρίπτοιτο. Ἀλλὰ Κύριος
adulterated of-the impiety stamp might-be-cast-out but Lord
δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ. Εἴπερ
will-give word to-those preaching-the-gospel with-power much if-indeed
θέμις κἀμοὶ τῷ ἀναξίῳ φράζειν ἀρχομένῳ τοῦ λόγου.
lawful for-me-too the unworthy(-one) to-speak beginning the discourse
1 Μία τοίνυν ἡμῶν τῶν Χριστιανῶν, ὦ οὗτοι, πίστις καὶ
one then our of-the Christians O you faith and
λατρεία καὶ προσκύνησις· ἡ εἰς Πατέρα τε, φημὶ, καὶ
worship and veneration the(-one) to Father both I-say and
Υἱὸν καὶ ἅγιον Πνεῦμα· ὅτι καὶ ἓν τὸ προσκυνούμενον
Son and holy Spirit because also one the venerated
τῇ φύσει τῆς θεότητος, κἂν τρία τὰ νοούμενα ταῖς
by-the nature of-the godhead even-if three the conceived by-the
ὑποστατικαῖς ἰδιότησιν, ὡς κατὰ συνέπειαν.
hypostatic properties as by consequence

Οὐ μία γοῦν, εἴπερ τὸ σέβας ἡμῶν πολυπροσκύνητον διὰ 2
not one at-any-rate if-indeed the reverence our much-venerated through
τῆς εἰκονικῆς ἀναστηλώσεως ἀποδέδεικται, μεταληφθείσης
the image-making setting-up has-been-shown having-been-transferred
πως κακοτεχνίᾳ δαίμονος ἀπὸ τῆς Ἑλληνικῆς παραδόσεως
somehow by-artifice of-demon from the pagan tradition
εἰς εἰδωλικὴν προσκύνησιν τῇ καθολικῇ Ἐκκλησίᾳ.
into idolatrous veneration to-the catholic Church
Ἀπερίληπτον γὰρ πάντη τὸ Θεῖον καὶ ἀπερίγραπτον,
incomprehensible for entirely the Divine and uncircumscribable
πρὸς ἑκάστου τῶν θεολόγων ὡμολόγηται.
by each of-the theologians has-been-confessed
Ὅτι μὲν ἀπερίληπτον τὸ Θεῖον καὶ ἀπερίγραπτον,
that indeed incomprehensible the Divine and uncircumscribable
προσθήσω δ' ὅτι καὶ ἄπειρον καὶ ἀόριστον καὶ
I-will-add but that also infinite and boundless and
ἀσχημάτιστον, καὶ ὅσα διὰ τῆς ἀφαιρέσεως τῶν
shapeless and whatever through the removal of-the(-things)
ἅπερ οὐκ ἔστι, λέγεται παντί που δῆλον. Ποία δὲ
which not are is-said to-everyone somewhere clear what but
κοινωνία φωτὶ πρὸς σκότος, κἀνταῦθα ἔστι φράσαι ἢ
fellowship to-light with darkness here-too it-is to-say or
τίς συμφώνησις Χριστῷ πρὸς Βελίαλ; εἰκόσι τε ἱεραῖς
what agreement to-Christ with Belial for-images both holy
καὶ εἰδώλοις δαιμονίων; ἦ γὰρ ἂν ἐχρῆν
and for-idols of-demons truly for — it-would-have-been-needful
πρὸ τῶν αἰτιατῶν, τὰ αἴτια σέβειν καὶ προσκυνεῖν, τὸ
before the effects the causes to-revere and to-venerate the
δὴ λεγόμενον, τῇ Ἀστάρτῃ καὶ τῷ Χαμὼς βδελύγματι
indeed said — to-Astarte and — to-Chemosh abomination
Σιδονίων. Ἀπόλλωνί τε καὶ Διΐ καὶ Κρόνῳ, καὶ τοῖς
of-Sidonians to-Apollo both and to-Zeus and to-Cronus and the

ἄλλοις παντοδαποῖς θεοῖς τῶν Ἑλλήνων· οἳ κατὰ πλάνης
other manifold gods of-the pagans who by of-error
δαιμονικῆς ἄγνοιαν τὴν λατρείαν ἀπὸ τοῦ πεποιηκότος Θεοῦ
demonic ignorance the worship from the having-made God
ἐπὶ τὰ δημιουργήματα μεταθέμενοι, Ἐλάτρευσαν, τὸ δὴ
to the creations having-transferred worshiped the indeed
λεγόμενον, τῇ κτίσει παρὰ τὸν Κτίσαντα, εἰς ἓν βάραθρον
said the creation beyond the Creator into one pit
πολυθεΐας κατολισθήσαντες. Ἡμῖν δὲ εἷς Θεὸς ἐν Τριάδι
of-polytheism having-slipped-down to-us but one God in Trinity
προσκυνούμενος. Καὶ ὅσον μὲν κατὰ τὸ τῆς θεολογίας
venerated and as-far-as indeed according-to the of-the theology
δόγμα, οὐχ ὅτι περιγραφῆς ἢ καταλήψεως εἶδος ἐξευρίσκειν,
doctrine not that of-circumscription or comprehension form to-find
ἄπαγε· τοῦτο γὰρ τῆς Ἑλληνικῆς ἐπινοίας ἐφεύρεμα· ἀλλ'
away-with-it this for of-the pagan conception invention but
οὐδ' ὅτι ποτὲ ἔστιν ἴσμεν τὸ Θεῖον, ἢ ὅ τί πέρ ἐστιν,
not-even that ever is we-know the Divine or what — precisely it-is
ὡς αὐτὸ περὶ ἑαυτοῦ ἐπίσταται μόνον. Ἐπεὶ δὲ δι' ἄκραν
as it about itself knows alone since but because-of extreme
ἀγαθότητα εἰς ἀνθρωπείαν φύσιν ἐλήλυθε, γενόμενος καθ'
goodness into human nature he-has-come having-become like
ἡμᾶς ὁ εἷς τῆς Τριάδος· καὶ γέγονε τῶν ἀμίκτων μίξις,
us the one of-the Trinity and has-become of-the unmixable mixture
καὶ τῶν ἀκράτων κρᾶσις, ἤτοι τοῦ ἀπεριγράπτου πρὸς τὸ
and of-the unblendable blending that-is of-the uncircumscribable with the
περιγεγραμμένον· τοῦ ἀπείρου πρὸς τὸ πεπερασμένον· τοῦ
circumscribed of-the infinite with the finite of-the
ἀορίστου πρὸς τὸ διωρισμένον· τοῦ ἀσχηματίστου πρὸς
boundless with the bounded of-the shapeless with
τὸ εὐσχηματισμένον· ὃ καὶ παράδοξον· διὰ τοῦτο
the well-shaped which also marvelous because-of this

Χριστὸς εἰκονίζεται, καὶ ὁ ἀόρατος ὁρᾶται· καὶ φυσικὴν
Christ is-imaged and the invisible is-seen and natural
περιγραφὴν καταδέχεται τοῦ σφετέρου σώματος, ὁ τῇ
circumscription accepts of-the his-own body the(-one) in-the
οἰκείᾳ θεότητι ὑπάρχων ἀπερίγραπτος· ἵν' ὅπερ ἐστὶν
own godhead being uncircumscribable so-that what he-is
ἀμφότερα τοῖς πράγμασιν ἀποδέδεικται· καὶ μὴ θάτερον
both by-the deeds has-been-shown and not the-one
τοῦθ' ὅπερ ἐστὶ διαψεύδηται, κατὰ τὰς σὰς ὑπολήψεις.
this which he-is be-belied according-to the your suppositions
Ἀλλ' οὐκ ἀπερίγραπτόν φασι μένειν τὸ Θεῖον ἐν τῷ τὸν 3
but not uncircumscribable they-say to-remain the Divine in the —
Χριστὸν περιγεγράφθαι σωματικῶς. Τῆς γὰρ θεότητος
Christ to-have-been-circumscribed bodily of-the for godhead
ἑνωθείσης τῇ σαρκὶ καθ' ὑποστατικὴν ἕνωσιν, ἀνάγκη
having-been-united to-the flesh by hypostatic union necessary
συμπεριγράφεσθαι ἐν τῇ τῆς σαρκὸς περιγραφῇ τὴν
to-be-circumscribed-with in the of-the flesh circumscription the
ἀπερίγραπτον θεότητα· οὐ γὰρ ἐνδέχεται θάτερον θατέρου
uncircumscribable godhead not for it-is-possible the-one from-the-other
χωρίζεσθαι· ἵνα μὴ ἐν τούτῳ ὁ τῆς ἀπευκτῆς διαιρέσεως
to-be-separated so-that not in this the of-the abominable division
ἐπεισαχθείη τρόπος.
might-be-introduced manner
Κατὰ τὸ φιλολόγημά σου, οὐδ' ἀπερίληπτον οἷόν τε
according-to the word-play your not-even incomprehensible possible —
μένειν ἐν τῷ περιειλῆφθαι· ἀλλὰ μὴν σπαργάνοις
to-remain in the to-have-been-comprehended but indeed in-swaddling-clothes
ἐνειλήθη· οὐδ' ἀθέατον ἐν τῷ τεθεᾶσθαι· ἀλλὰ μὴν ἐθεάθη·
he-was-wrapped nor unseeable in the to-have-been-seen but indeed he-was-seen
οὐδ' ἀψηλάφητον ἐν τῷ ἐψηλαφῆσθαι· ἀλλὰ μὴν ἐψηλαφήθη·
nor untouchable in the to-have-been-touched but indeed he-was-touched

οὐδ᾽ ἀπαθὲς ἐν τῷ πεπονθέναι· ἀλλὰ μὴν ἐσταυρώθη· οὐδ᾽
nor impassible in the to-have-suffered but indeed he-was-crucified nor
ἀθάνατον ἐν τῷ νενεκρῶσθαι· ἀλλὰ μὴν ἐθανατώθη.
immortal in the to-have-been-put-to-death but indeed he-was-put-to-death
Οὕτω τοίνυν νόει αὐτὸν μεμενηκέναι καὶ ἀπερίγραπτον
thus then understand him to-have-remained also uncircumscribable
ἐν τῷ περιγεγράφθαι. Ταῦτα γὰρ καὶ ὁμοίως ἰδιώματα·
in the to-have-been-circumscribed these for also alike properties
ἀλλὰ τὰ μὲν τῆς ἀπεριγράπτου φύσεως ἐν οἷς τὸ εἶναι
but the(-ones) indeed of-the uncircumscribable nature in which the to-be
Θεὸς γνωρίζεται· τὰ δὲ τῆς περιγεγραμμένης, ἐν οἷς
God is-known the(-ones) but of-the circumscribed in which
τὸ εἶναι ἄνθρωπος ὡμολόγηται. Καὶ οὐδ᾽ ἕτερον θάτερον
the to-be man has-been-confessed and neither other the-other
κεκαινοτόμηκεν, οὐδ᾽ ἀπεφοίτησε τοῦθ᾽ ὅπερ ἦν· οὐδὲ
has-innovated nor departed-from this which it-was nor
μετηλλοίωται ἐν ἑκατέρῳ ἑκάτερον· σύγχυσις γὰρ ἐν τούτῳ
has-been-altered in each each confusion for in this
ἣν πεφεύγαμεν· ἀλλ᾽ εἷς καὶ ὁ αὐτός ἐστι τῇ ὑποστάσει, τὸ
which we-have-fled but one and the same he-is in-the hypostasis the
ἀσύγχυτον τῶν ἰδίων φύσεων εἴσω τῶν οἰκείων ὅρων ἔχων.
unconfusedness of-the own natures within the own boundaries having
Τοίνυν ἢ δέξαι τὸ περίγραπτον, ἢ, εἰ μὴ τοῦτο, συνάνελε
therefore either accept the circumscribable or if not this abolish-with-it
τότε θεατὸν καὶ ἁπτὸν καὶ ληπτὸν, καὶ ὅσα τῆς αὐτῆς
then visible and tangible and graspable and whatever of-the same
συστοιχίας· κἀντεῦθεν ὀφθείης μὴ προσιέμενος ὅλως τὸ
series and-thence you-would-be-seen not admitting at-all the
σάρκα γενέσθαι τὸν Λόγον, ὃ τῶν ἄγαν ἀσεβημάτων.
flesh to-become the Word which of-the very impieties

Ψιλὸν ἄνθρωπον, φασὶ, τὸν Χριστὸν λέγεσθαι, τῶν 4
mere man they-say — Christ to-be-called of-the
ἀτοπωτάτων· ψιλοῦ δέ ἐστι τὸ περιγεγράφθαι· οὔκουν
most-absurd of-mere but it-is the to-have-been-circumscribed therefore-not
ψιλὸς ὁ Χριστὸς, ὅτι μηδὲ περιγέγραπται.
mere — Christ because not-even he-is-circumscribed
Ληρεῖν μοι δοκεῖς ἐπιπολὺ τὸ φιλαπερίγραπτόν σου
to-talk-nonsense to-me you-seem for-long the love-of-uncircumscribed your
προφέρων· καὶ μὴ νῷ νοῦν διακρουόμενος, τῷ
bringing-forward and not with-mind mind beating-off by-the
ἀποδεικτικῷ τὸν ἀναπόδεικτον· καὶ τῷ συλλογιστικῷ
demonstrative the undemonstrated and by-the syllogistic
τὸν ἀσυλλόγιστον· ἀλλὰ δεῦρο κἀντεῦθεν πανσθενὼς
the unsyllogized but come and-thence with-all-strength
ἐκραπίσθητι. Ψιλὸς μὲν οὖν ὁ Χριστὸς οὐ γεγένηται· μηδὲ
be-struck mere indeed then — Christ not has-become not-even
γὰρ τῶν τινα ἀνθρώπων ἀναλαβεῖν φαίη ἄν τις τῶν
for of-the any of-men to-have-taken-up would-say — anyone of-the
εὐσεβούντων· τὸν δὲ καθ' ὅλου, ἤτοι τὴν ὅλην φύσιν· ἀλλὰ
pious(-ones) the(-one) but in general that-is the whole nature but
μὴν τὴν ἐν ἀτόμῳ θεωρουμένην· πῶς γὰρ ἂν καὶ ὤπται;
indeed the(-one) in individual beheld how for — also was-be-seen
καθ' ἣν ὁρᾶταί τε καὶ σχηματίζεται· ψηλαφᾶταί τε καὶ
according-to which he-is-seen both and is-shaped is-touched both and
περιγράφεται· τρέφεταί τε καὶ ποτίζεται· ἀδρύνεταί τε καὶ
is-circumscribed is-fed both and is-given-drink grows-up both and
αὔξεται· κοπιᾷ τε καὶ ἀναπαύεται· ὑπνοῖ τε καὶ γρηγορεῖ·
increases labors both and rests sleeps both and wakes
πεινῇ τε καὶ διψῇ· δακρύει τε καὶ ἱδροῖ· καὶ πάντα ὅσα
hungers both and thirsts weeps both and sweats and all whatever
ἐνεργῶν ἐστι καὶ πάσχων ὁ καθ' ἕκαστα ἄνθρωπος.
acting is and suffering the in particulars man

Οὐκοῦν περίγραπτος ὁ Χριστὸς, κἂν οὐ ψιλὸς ἄνθρωπος·
therefore circumscribable — Christ even-if not mere man
οὐ γὰρ εἷς τῶν πολλῶν, ἀλλὰ Θεὸς ἀνθρωπισθείς· ἵνα μὴ
not for one of-the many but God become-man so-that not
οἱ ἐν δοκήσει καὶ φαντασίᾳ ἐληλυθέναι αὐτὸν λέγοντες,
those in seeming and phantasm to-have-come him saying
οἷς συνυπάγῃ καὐτὸς, δρομαίως εἰσπηδήσωσι τῶν
with-whom you-are-led-along you-too running may-leap-in of-the
αἱρέσεων δράκοντες. Καὶ ἀπερίγραπτος αὖθις, εἰ καὶ Θεὸς
heresies dragons and uncircumscribable again if even God
ἀνδρωθείς ἐστιν· ἵνα ὁ ἀπὸ Μαρίας τὴν ἀρχὴν αὐτὸν
become-man he-is so-that the from Mary the beginning him
εἰληφέναι φληναφήσας ἐκκρουσθείη ἀσεβηκὼς κύων.
to-have-taken having-babbled may-be-repelled having-been-impious dog
Τοῦτο γὰρ τὸ καινοπρεπὲς τῆς οἰκονομίας μυστήριον,
this for the novel of-the dispensation mystery
σύνοδον γενέσθαι θείας καὶ ἀνθρωπίνης φύσεως ἐν τῇ μιᾷ
concourse to-come-about of-divine and human nature in the one
τοῦ Λόγου ὑποστάσει· τὰς ἰδιότητας ἑκατέρων ἀλωβήτους
of-the Word hypostasis the properties of-each unharmed
διατηρούσῃ ἐν τῇ ἀδιαιρέτῳ ἑνώσει.
preserving in the undivided union
5 Ἀποφάσκεται, φασὶ, καθ' ὅλου παρὰ τῇ Γραφῇ τὸ
is-denied they-say in general by the Scripture the
ἀναστηλοῦν ὁμοιώματα· φησὶ γὰρ ὡδί που· Οὐ ποιήσεις
to-set-up likenesses it-says for thus somewhere not you-shall-make
σεαυτῷ εἴδωλον· οὐδὲ πᾶν ὁμοίωμα ὅσα ἐν τῷ οὐρανῷ
for-yourself idol nor any likeness whatever in the heaven
ἄνω· καὶ ὅσα ἐπὶ τῆς γῆς κάτω· καὶ ὅσα ἐν τοῖς
above and whatever on the earth below and whatever in the

ὕδασιν ὑποκάτω τῆς γῆς· οὐ προσκυνήσεις αὐτοῖς· οὐδ᾽ οὐ
waters beneath the earth not you-shall-venerate them nor not
μὴ λατρεύσεις αὐτοῖς· ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου.
— you-shall-worship them I for am Lord — God your
Πότε καὶ τίσι; Πρὸ χάριτος καὶ τοῖς ὑπὸ νόμον
when and to-whom before grace and to-those under law
φρουρουμένοις, καὶ εἰς ἑνὸς προσώπου μοναρχίαν
guarded and to of-one person monarchy
ἀναγομένοις· ἡνίκα Θεὸς οὔπω σαρκὶ πεφανέρωτο· καὶ
being-led-up when God not-yet in-flesh had-been-manifested and
τῶν θύραθεν εἰδώλων οἱ πάλαι ἀπετειχίζοντο· ἔδει
from-the outside idols those of-old were-walled-off it-was-needful
γὰρ τοῖς διὰ τοῦ προπάτορος Ἀβραὰμ εἰς ἔθνος
for for-those through the forefather Abraham into nation
ἐκλεκτὸν ἀναφοιτήσασι ταῦτα νενομοθετῆσθαι, φυγοῦσι τῆς
chosen having-come-up these-things to-have-been-legislated having-fled of-the
πολυθεΐας τὸ βάραθρον. Ὅτι εἷς ἐστι Θεὸς καὶ Κύριος τῶν
polytheism the pit that one is God and Lord of-the
ἁπάντων· ὃν εἶδεν οὐδεὶς ἄνθρωπος, οὐδὲ ἰδεῖν δύναται,
all whom saw no-one man nor to-see can
ὡς ὁ λόγος· οὗ οὐκ ἔστι σημασία, οὐχ ὁμοίωσις, οὐ
as the saying of-whom not is signification not likeness not
περιγραφὴ, οὐ περιορισμὸς, οὔ τί πως ἂν τῶν
circumscription not limitation nor anything somehow — of-the(-things)
ὅσα ὑπὸ κατάληψιν ἀνθρωπίνῃ διανοίᾳ ἔνεστι. Πρὸς ἃ
whatever under comprehension by-human mind is to which
ἐκεῖνο ἂν ῥηθείη εὖ μάλα τρανώτατα· Τίνι ὡμοιώσατε
that — might-be-said well very most-clearly to-whom did-you-liken
Κύριον; καὶ τίνι ὁμοιώματι ὡμοιώσατε αὐτόν; Παρεὼ
Lord and to-what likeness did-you-liken him I-omit
λέγειν ὅτι οὐχ ὅπερ ἂν πάντως ἐπὶ Θεοῦ ἀπείρητο,
to-say that not what — wholly in-the-case-of God had-been-forbidden

τοῦτο καὶ ἐπὶ τῶν ἄλλων. Ὁ γὰρ ἀποφήσας
this also in-the-case-of the others the(-one) for having-forbidden
πρότερον τῷ ἱεροφάντῃ Μωσεῖ, αὐτίκα προστέταχε·
before to-the hierophant Moses forthwith has-ordered
Ποιήσεις γὰρ, φησὶ, δύο Χερουβὶμ χρυσᾶ τορευτὰ, ἐπὶ τὰ
you-shall-make for he-says two Cherubim golden embossed on the
δύο κλίτη· καὶ ἔσονται οἱ δύο Χερουβὶμ ἐκτείνοντες τὰς
two sides and shall-be the two Cherubim stretching-out the
πτέρυγας ἐπάνωθεν, συσκιάζοντες ταῖς πτέρυξιν αὐτῶν
wings from-above overshadowing with-the wings their
ἐπὶ τοῦ ἱλαστηρίου· καὶ τὰ πρόσωπα αὐτῶν εἰς ἄλληλα,
over the mercy-seat and the faces their toward one-another
καὶ γνωσθήσομαί σοι ἐκεῖθεν, καὶ λαλήσω σοι. Καὶ ἐν τῷ
and I-will-be-known to-you from-there and I-will-speak to-you and in the
Λευϊτικῷ· Ποίησον σεαυτῷ ὄφιν, καὶ θὲς αὐτὸν ἐπὶ σημείου,
Leviticus make for-yourself serpent and set it on sign
καὶ ἔσται ἐὰν δάκῃ ὄφις ἄνθρωπον, πᾶς ὁ δεδηγμένος
and it-shall-be if bites serpent man every the(-one) bitten
ἰδὼν αὐτὸν ζήσεται. Καὶ ἐποίησε Μωσῆς ὄφιν χαλκοῦν,
having-seen it shall-live and made Moses serpent bronze
καὶ ἔστησεν αὐτὸν ἐπὶ σημείου· καὶ ἐγένετο, ὅταν ἔδακεν
and set it on sign and it-happened when bit
ὄφις ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν,
serpent man and he-looked to the serpent the bronze
ἔζη. Ὁρᾷς ὅ τι τὸ Γράμμα· καίπερ τῶν ἀγγέλων
he-lived you-see what — the Scripture although the angels
μὴ ἐν πάχει τῷ καθ' ἡμᾶς ὄντων· τοῦ τε ὄφεως
not in thickness the according-to us being of-the and serpent
ἀπεμφαίνοντος τῇ θηριομορφίᾳ, ὃς εἰς τύπον Χριστοῦ
incongruous in-the beast-shape which as type of-Christ
αἰνιγματωδῶς παρελήφθη. Εἰ δὲ δι' ὄφεως, ἠνιγματίσθαι

πρὸς τὸ τοὺς δακνομένους ἰᾶσθαι πάλαι συγκατήρχετο
toward the the bitten to-heal of-old condescended
ὁ Θεὸς, πῶς οὐχὶ φίλον αὐτῷ καὶ ἐφαρμόζον τῆς
— God how not dear to-him and fitting of-the
σωματικῆς ἰδέας, ἐξ ὅτου ἄνθρωπος ἐγεγόνει, τὴν εἰκόνα
bodily form from when man he-had-become the image
ἀναστηλοῦσθαι; καὶ εἰ ὁ θηρόμορφος τύπος ὁρώμενος μόνον
to-be-set-up and if the beast-shaped type being-seen only
τοὺς δεδηγμένους ἰᾶτο, πόσον οὐχ ὁ ἱερότυπος χαρακτὴρ
the bitten healed how-much not the holy-figured portrait
τοῦ Χριστοῦ βλεπόμενος ἁγιάσειε τοὺς τεθεαμένους;
— of-Christ being-looked-at would-sanctify those having-beheld
Εἰς ἀντίφασιν ἄρα ἐναντιολογίας ἑαυτῷ Θεὸς περιπίπτει. 6
into contradiction then of-contrary-speech with-himself God falls
Ὦ τῆς μανίας! πρὸς μὲν γὰρ τὸ ἐν πᾶσι τοῖς οὖσι
O the madness with indeed for the in all the being-things
καθ' ὁτιοῦν τῶν κτισμάτων, ἡλίου λέγω, σελήνης τε καὶ
by anything of-the creatures of-sun I-say of-moon both and
ἀστέρων, ἢ ὅ τι τύχοι τῶν ἄλλων ὁμοιοῦν τὸ Θεῖον,
stars or what — might-happen of-the others to-liken the Divine
ἐφ' οἷς ἡ τῶν εἰδώλων μορφοποιία, ἡ ἀπόφασις· πρὸς δὲ
in which the of-the idols form-making the denial toward but
τὸ δι' ἐκτυπωμάτων καὶ μορφωμάτων τινῶν συμβολικῶς
the through imprints and figures some symbolically
ἀνάγεσθαι τὸν Ἰσραὴλ, ἐπὶ τὴν τοῦ ἑνὸς Θεοῦ, ὡς ἐφικτὸν,
to-be-led-up — Israel to the of-the one God as attainable
θεωρίαν καὶ λατρείαν, ἡ κατάφασις· ἢ οὐχὶ καὶ αὐτὸ τό τε
contemplation and worship the affirmation or not also itself the and
παράδειγμα τῆς ὅλης σκηνῆς προχάραγμον ἐναργές ἐστι τῆς
pattern of-the whole tent outline clear is of-the

ἐν πνεύματι λατρείας, σκιαγραφούμενόν πως συμβολικαῖς
in spirit worship being-shadow-sketched somehow by-symbolic
θεωρίαις τῷ μεγάλῳ Μωσεῖ πρὸς τοῦ τῶν ὅλων Θεοῦ;
contemplations to-the great Moses by the of-the all God
7 Ὑποβιβάζειν οὖν ἐστι, φασὶ, καὶ κατασμικρύνειν ὑλικαῖς
to-lower then it-is they-say and to-belittle by-material
ὑποτυπώσεσιν ἐξεικονίζειν τὸν Χριστόν. Μεινάτω γὰρ ἐν
outlines to-image — Christ let-him-remain for in
τῇ κατὰ νοῦν θεωρίᾳ ὡς ἂν μᾶλλον μορφοῦται ἐν
the according-to mind contemplation so-that — rather he-is-formed in
ἡμῖν ἐνιέντος τοῦ ἁγίου Πνεύματος θείαν τινὰ μόρφωσιν
us infusing the holy Spirit divine some formation
δι' ἁγιασμοῦ καὶ δικαιοσύνης. Φησὶ γὰρ τὸ Γράμμα·
through sanctification and righteousness says for the Scripture
Τί ὠφελεῖ γλυπτὸν ὅτι ἔγλυψαν αὐτό; ἔπλασαν αὐτὸ
what profits carved-thing that they-carved it they-molded it
χώνευμα, φαντασίαν ψευδῆ, ὅτι πέποιθεν ὁ πλάστης
cast-image fantasy false that has-trusted the molder
ἐπὶ τὸ πλάσμα αὐτοῦ. Καὶ αὖθις, Ὅτι ξύλον ἐστὶν ἐκ
in the molded-thing his and again that wood it-is from
τοῦ δρυμοῦ ἐκκοπτόμενον ἔργον τέκτονος, καὶ χώνευμα,
the thicket being-cut work of-carpenter and cast-image
ἀργύρου καὶ χρυσοῦ.
of-silver and of-gold
Φιλεῖς μὴ ἀπέχεσθαι ταυτολογίας, μᾶλλον δὲ τυφλότητος,
you-like not to-abstain from-tautology rather but from-blindness
κακούργως ἐκ τούτου εἰς τοῦτο μεταβαίνων. Ὅπερ εἰσφέρεις
maliciously from this to that passing-over what you-bring-in
ἀπεοικὸς εἶναι καὶ χαμαίζηλον, τοῦτο θεοπρεπὲς καὶ ὑψηλὸν
unbefitting to-be and lowly this God-befitting and lofty
τῇ τοῦ μυστηρίου μεγαλειότητι. Ἢ γὰρ οὐχὶ δόξα τοῖς
by-the of-the mystery greatness or for not glory for-the

ὑψηλοῖς ἐστι τὸ ταπεινοῦσθαι, ὡς ἀτιμία τοῖς ταπεινοῖς τὸ
lofty is the to-be-humbled as dishonor for-the lowly the
ὑψοῦσθαι; Οὕτω τῷ Χριστῷ μένοντι ἐν τῇ οἰκείᾳ περιωπῇ
to-be-exalted so — to-Christ remaining in the own height
τῆς θεότητος, δεδοξασμένῳ τῇ ἀΰλῳ ἀπεριγραφίᾳ, τιμή
of-the godhead glorified in-the immaterial non-circumscription honor
ἐστιν ἡ τῆς πρὸς ἡμᾶς αὐτοῦ πανυψίστου συγκαταβάσεως
is the of-the toward us his most-high condescension
ἔνυλος περιγραφία τοῦ οἰκείου σώματος. Ὕλη γὰρ γέγονεν,
material circumscription of-the own body matter for has-become
εἴτ' οὖν σὰρξ, ὁ τὸ πᾶν συστησάμενος. Καὶ οὐκ
or then flesh the(-one) the all having-constituted and not
ἀπαναίνεται ὃ κατεδέξατο γενέσθαι καὶ λέγεσθαι· ὕλης
he-refuses what he-consented to-become and to-be-called of-matter
δὲ ἔργον, τὸ ὑλικῶς περιγράφεσθαι. Τὸ γὰρ ἐπὶ τῇ τοῦ
but work the materially to-be-circumscribed the for in the of-the
νοῦ θεωρίᾳ ἀρκεῖσθαι, ὡς ἐν ἡμῖν ἀναμορφουμένου δι'
mind contemplation to-be-content as in us being-re-formed through
ἁγίου Πνεύματος· εἴη ἂν ἐπὶ τοῦ βαπτίσματος.
holy Spirit would-be — in-the-case-of the baptism
Καὶ οὐ περὶ τοῦ ἐξεικονίζεσθαι ἐν ἡμῖν τὸν χαρακτῆρα τῆς
and not about the to-be-imaged in us the character of-the
ὑποστάσεως τοῦ Θεοῦ καὶ Πατρὸς, ὁ λόγος, ἀλλὰ περὶ τοῦ
hypostasis — of-God and Father the discourse but about the
ἐξεικονίζεσθαι ἡμᾶς τὴν ἀνθρωπόμορφον εἰκόνα ἐν ὑλικοῖς
to-be-imaged us the man-shaped image in material
χρώμασιν. Εἰ γὰρ ἀρκεῖ ἡ κατὰ νοῦν μόνον θεωρία,
colors if for suffices the according-to mind only contemplation
ἤρκει ἂν ἐν τοσούτῳ αὐτὸν χωρῆσαι πρὸς ἡμᾶς·
would-have-sufficed — in so-much him to-have-advanced toward us
καὶ πάλιν ἡ δόκησις πεφενάκικεν ἐν οἷς δέδρακε μὴ
and again the seeming has-deceived in what he-has-done not

εἰς σῶμα ἐληλυθὼς, καὶ τοῖς καθ' ἡμᾶς ἀδιαβλήτοις
into body having-come and to-the according-to us blameless
πάθεσιν. Ἀλλ' ἴθι πόῤῥω. Σὰρξ ἐν σαρκὶ πέπονθε, βέβρωκέ
passions but go further flesh in flesh has-suffered has-eaten
τε καὶ πέπωκεν ὡσαύτως· καὶ τἄλλα ὅσα ὁ καθεῖς
both and has-drunk likewise also the-rest whatever the individual
ἄνθρωπος, πλὴν ἁμαρτίας. Καὶ οὕτω τιμὴ τὸ δοκοῦν
man except sin and so honor the(-thing) seeming
κατὰ σὲ εἶναι ἄτιμον τῷ παντίμῳ καὶ ὑπερδοξασμίῳ
according-to you to-be dishonorable to-the all-honored and super-glorified
Λόγῳ. Ἀποίσειν δὲ καθ' ἡμῶν Γραφικὰς φωνὰς ἀμαθῶς
Word to-bring but against us Scriptural voices ignorantly
παύσειας ἂν ἄρα τὰς κατὰ τῶν Ἑλλήνων ἐπὶ
you-would-cease — then the(-voices) against the pagans on
ταῖς εἰδωλικαῖς ἀνατυπώσεσι τῇ τοῦ Χριστοῦ εἰκόνι
the idolatrous figurings to-the — of-Christ image
προσάπτων; Τίς γὰρ ἂν νοῦν ἔχων οὐ συνίει τὴν
attaching who for — mind having not would-understand the
διαφορὰν εἰδώλου τε καὶ εἰκόνος· ὅτι τὸ μὲν σκότος, τὸ δὲ
difference of-idol both and of-image that the indeed darkness the but
φῶς· καὶ τὸ μὲν πλάνον, τὸ δὲ ἀπλανές· καὶ τὸ μὲν τῆς
light and the indeed deceiving the but undeceiving and the indeed of-the
πολυθεΐας, τὸ δὲ τῆς οἰκονομίας ἐναργέστατον γνώρισμα;
polytheism the but of-the dispensation most-clear token
8 Πῶς οὐ γέγραπται, φασὶν, ὡς ἐπὶ τοῦ σταυροῦ, τοῦτο
how not is-it-written they-say as about the cross this
καὶ ἐπὶ τῆς εἰκόνος; Ὁ Λόγος γὰρ, φησὶν, ὁ τοῦ
also about the image the Word for he-says the of-the
σταυροῦ τοῖς μὲν ἀπολλυμένοις, μωρία ἐστὶ, τοῖς δὲ
cross to-those indeed perishing folly is to-those but
σωζομένοις ἡμῖν, δύναμις Θεοῦ ἐστι. Καὶ, Ἐμοὶ, φησὶ,
being-saved us power of-God it-is and to-me he-says

μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Χριστοῦ·
not may-it-be to-boast if not in the cross — of-Christ
ὅσα τε ἄλλα πρὸς τοῖς λογίοις ὑμνεῖται. Ποῦ δὴ
whatever and other-things besides the oracles are-sung where indeed
τοιοῦτο καὶ παρὰ τίνων εἰρημένον περὶ εἰκόνος δείξειας;
such also by whom said about image could-you-show
Εἰπὲ, ὦ πίσυνε, πότερον ἀνύμνησε, καὶ ποτέρῳ
tell O trusting(-one) which hymned and in-which
ἐγκαυχᾶται; σταυρῷ, ἢ τύπῳ σταυροῦ; δηλονότι τῷ
boasts cross or type of-cross clearly in-the
προτέρῳ· καὶ οὐκ ἀπέσχισται τῇ δόξῃ τὸ παράγωγον
former and not has-been-split-off in-the glory the derivative
τοῦ πρωτοτύπου· ὡς οὐδὲ φωτὸς σκιά. Καὶ γὰρ ὅσα
from-the prototype as not-even from-light shadow and for whatever
κατὰ τοῦ αἰτίου λέγεται, ταῦτα καὶ κατὰ τοῦ αἰτιατοῦ
about the cause is-said these-things also about the effect
πάντως ῥηθήσεται· ἀλλὰ τὰ μὲν κυρίως, ὅτι καὶ
certainly will-be-said but the(-ones) indeed properly because also
φύσει· τὰ δὲ οὐ κυρίως, ὅτι καὶ ὁμωνύμως. Οὕτω
by-nature the(-ones) but not properly because also homonymously so
καὶ Χριστοῦ κηρυσσομένου ἀπ᾽ ἀρχῆς, ὁ τῆς εἰκόνος
also of-Christ being-preached from beginning the of-the image
λόγος συνείπετο σχετικῶς· καὶ τοσαύτας ἂν ἔχῃς περὶ
word followed relatively and as-many — you-may-have about
εἰκόνος Χριστοῦ τὰς ἀποδείξεις, ὅσαιπερ ἂν περὶ αὐτοῦ
image of-Christ the proofs as-many-as — about himself
Χριστοῦ εἴρηνται. Ἐπεὶ καὶ ἐπὶ τύπου σταυροῦ,
Christ have-been-said since also in-the-case-of type of-cross
ὅσαιπερ ἂν περὶ αὐτοῦ σταυροῦ πέφανται. Οὐδαμοῦ δὲ περὶ
as-many-as — about itself cross have-appeared nowhere but about
τύπου καὶ εἰκόνος, εἰ καὶ ταὐτὸν ἀμφότερα τῇ σημασίᾳ·
type and image if even the-same both in-the signification

ἀσυλλόγιστον γὰρ τὸ ζητεῖν ὡς συνόντων ἅμα δυνάμει ἐν
illogical for the to-seek as being-together at-once in-potency in
τοῖς καθ' ἡμᾶς τῶν αἰτιατῶν τοῖς αἰτίοις. Ἢ οὐχὶ πᾶσα
the according-to us of-the effects with-the causes or not every
εἰκὼν σφραγίς τίς ἐστι καὶ ἐκτύπωσις ἐν ἑαυτῇ φέρουσα
image seal some is and impression in itself bearing
τὸ κύριον εἶδος τοῦθ' ὅπερ καὶ λέγεται; Σταυρόν τε γὰρ
the proper form this which also it-is-called cross both for
λέγομεν τὸ ἀποσφράγισμα, ὅτι καὶ σταυρός· καὶ οὐ δύο
we-call the seal-impression because also cross and not two
σταυροί· καὶ Χριστὸν τὴν τοῦ Χριστοῦ εἰκόνα, ὅτι καὶ
crosses and Christ the — of-Christ image because also
Χριστὸς καὶ οὐ δύο Χριστοί· ὡς οὐκ ἐγχωροῦντος θάτερον
Christ and not two Christs as not being-possible the-one
θατέρου κεχωρίσθαι τῇ ὁμωνυμίᾳ, ἀλλὰ τῇ φύσει·
from-the-other to-have-been-separated in-the homonymy but in-the nature
καθά φησιν ὁ θεῖος Βασίλειος, ὅτι βασιλεὺς λέγεται καὶ
just-as says the divine Basil that king is-called also
ἡ τοῦ βασιλέως εἰκών, καὶ οὐ δύο βασιλεῖς· οὔτε γὰρ τὸ
the of-the king image and not two kings neither for the
κράτος σχίζεται, οὔτε ἡ δόξα μερίζεται· καὶ εἰκότως ἡ τῆς
power is-split nor the glory is-divided and fittingly the of-the
εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει, ὡς καὶ ἔμπαλιν.
image honor to the prototype passes as also conversely

Many images do not make many Christs, as three persons do not make three gods. The Eucharist is not an image but the body and blood themselves, and Christ's command to do this in remembrance forbids no other memorial. The image is called Christ by homonymy, as the tomb Josiah saw was called the man of God, and the godhead is in it only relatively. Sight equals hearing, so the image is venerable with the Gospel. The cross's figure ranks below Christ's image, as the cross below Christ, and Scripture calls Christ's likeness an image, never an idol.

Συμβαίνει, φασὶ, πολλοὺς Κυρίους λέγεσθαι καὶ Χριστοὺς 9
it-follows they-say many Lords to-be-called and Christs
κατὰ τὸ διάφορον τῆς εἰκόνος· κἀντεῦθεν ἡ πολυθεΐα·
according-to the difference of-the image and-thence the polytheism
ἡμῖν δὲ εἷς Κύριος καὶ Θεὸς ὁ προσκυνούμενος.
to-us but one Lord and God the(-one) venerated
Τί οὖν; Οὐ Κύριος ὁ Πατήρ; οὐ Κύριος ὁ Υἱός; οὐ
what then not Lord the Father not Lord the Son not
Κύριος τὸ Πνεῦμα; ὡς καὶ Θεὸς καὶ Θεὸς καὶ Θεός; πάνυ
Lord the Spirit as also God and God and God very
γε. Ἆρ' οὖν καὶ τρεῖς θεοὶ καὶ κύριοι; Ἀσεβές. Εἷς γὰρ
indeed is-it then also three gods and lords impious one for
Θεὸς καὶ Κύριος. Κἂν ταῖς εἰκόσι τοῦτο ὑποληπτέον, ὦ
God and Lord even-in the images this must-be-supposed O
'τᾶν· ὅτι εἰ καὶ τῷ ἀριθμῷ πολλοὶ οἱ χαρακτῆρες, ἀλλ'
good-sir that if even in-the number many the portraits but
εἷς Χριστὸς, καὶ οὐ πολλοί· ὥσπερ καὶ Κύριος ὁ αὐτὸς
one Christ and not many just-as also Lord the same
καὶ οὐ διάφοροι· συνάπτει γὰρ, ὡς ἐκεῖ τῇ φύσει οὐκ
and not different joins for as there by-the nature not
ἐώσῃ μερισθῆναι εἰς τρία πρόσωπα τὸ μοναδικὸν τῆς
allowing to-be-divided into three persons the single of-the

Θεός καὶ Κύριος φωνῆς, οὕτως ἐνταῦθα τοὺς πολλοὺς
God and Lord word so here the many
τύπους εἰς ἓν εἶδος, ἡ τῆς ὁμωνυμίας ἐπίκλησις, κἀκ
figures into one form the of-the homonymy designation and-from
τούτου ἕωλόν σου τὸ ἠλίθιον πρόβλημα.
this stale your the silly problem
Δεδόσθω, φασὶν, εἰκονίζεσθαι τὸν Χριστὸν, ἀλλ' ὡς
let-it-be-granted they-say to-be-imaged — Christ but as
ἡ θεοπαράδοτος ἱερολογία· Τοῦτο γὰρ, φησὶ, ποιεῖτε
the God-delivered sacred-rite this for be-says do
εἰς τὴν ἐμὴν ἀνάμνησιν· ὡς οὐκ ἐγχωροῦντος δηλονότι
for the my remembrance as not being-possible clearly
ἄλλως εἰκονίζεσθαι, ἢ ἀναμιμνήσκεσθαι· ἐφ' ᾧ καὶ τὸ
otherwise to-be-imaged or to-be-remembered for which also the
εἰκονίζεσθαι ἀληθὲς, καὶ τὸ εἰκονίζειν ἱερόν.
to-be-imaged true and the to-image sacred
Ὅτι μαχόμενος ἑαυτῷ ὤφθης, προσηκάμενος
that fighting with-yourself you-were-seen having-admitted
περιγράφεσθαι τὸν Χριστὸν, μὴ πρότερον τοῦτο
to-be-circumscribed — Christ not before this
καταδεχόμενος, ἤρκει σοι εἰς περιτροπήν. Ἀλλ' ἐπεὶ
accepting sufficed for-you for refutation but since
πᾶσάν σου πρότασιν ἀνεπιτίμητον ἐᾷν οὐ καλὸν, ἴωμεν
every your proposition unrebuked to-let not good let-us-go
ἐπὶ τὴν κατὰ λόγον ἀντιπαράστασιν. Πῶς φὴς αὐτὰ τὰ
to the by reason counter-presentation how say-you very the
ἱερολογηθέντα καὶ ὑμνηθέντα πρὸς τοῦ ἱερέως; Εἰκόνα, ἢ
consecrated-things and hymned by the priest image or
ἀλήθειαν; Εἰ μὲν εἰκόνα, φεῦ τῆς ἀτοπίας! ἐκ βλασφήμου
truth if indeed image alas for-the absurdity from blasphemous
εἰς βλάσφημον· ὥσπερ οἱ ἐς ἰλύν τινα ἐμπαρέντες, καὶ
to blasphemous like those into mud some having-been-stuck-in and

τῇ μεταβάσει θάτερον τοῖν ποδοῖν ἐπὶ τοὐλισθηρότερον
in-the crossing the-one of-the two-feet on the-more-slippery
καταπίπτοντες. Ἵνα γάρ σοι ἐφαρμόσῃ ἡ πρότασις,
falling so-that for for-you may-fit the proposition
ἀθεΐαν εἵλου κατακριθῆναι· εἰ δὲ ἀλήθειαν, ὥσπερ οὖν καὶ
godlessness you-chose to-be-condemned-for if but truth as indeed also
ἔνεστιν· αὐτὸ γὰρ σῶμα καὶ αἷμα Χριστοῦ ὡμολόγηται ἐν
it-is itself for body and blood of-Christ is-confessed in
τῇ μεταλήψει τοῖς πιστοῖς, κατὰ τὴν θεόλεκτον φωνήν·
the partaking to-the faithful according-to the God-spoken voice
τί τὰ τῆς ἀληθείας μυστήρια εἰς τύπους μεταλαμβάνων
why the of-the truth mysteries into types transferring
φληναφεῖς; Εἰς δὲ τὴν ἀνάμνησίν μου τοῦτο ποιεῖτε,
do-you-babble for but the remembrance my this do
εἰρηκὼς ὁ λόγος, καὶ πάνυ· συγκεφαλαίωσις γὰρ τῆς ὅλης
having-said the word also very summary for of-the whole
οἰκονομίας τόδε τὸ μυστήριον· ἐκ τοῦ κυριωτέρου μέρους
dispensation this the mystery from the more-principal part
συνεκδοχικῶς τὸ ὅλον ἐπισημηνάμενος. Οὐ γὰρ ἐπεὶ εἶπε,
synecdochically the whole having-signified not for since he-said
Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, τοῖς πᾶσιν ἔξεστιν,
this do for the my remembrance to-the all it-is-permitted
ἀλλ' οἷς τὸ ἱερουργεῖν. Ἀλλὰ μὴν οὐδὲ ἀπεῖρξεν ἡμᾶς
but to-whom the to-officiate but indeed not-even he-excluded us
τῆς τῶν ἄλλων μυστηρίων τελετῆς. Φαινοίμεθα γὰρ καὶ
from-the of-the other mysteries celebration we-would-appear for also
τῶν Γενεθλίων καὶ τῶν Θεοφανίων ὑπομνήματα τελοῦντες·
of-the Nativity and of-the Theophany memorials celebrating
καὶ νῦν μὲν κλάδους αἴρομεν εἰς τύπον τῆς ἐπὶ πώλου
and now indeed branches we-raise for figure of-the on colt
καθέδρας· νῦν δὲ ἀσπαζόμεθα ἀλλήλους εἰς σημεῖον τῆς
sitting now but we-greet one-another for sign of-the

ἀναστάσεως. Ἐῶ λέγειν τῆς ἐπὶ τὸ ἱερὸν ἀναβάσεως
resurrection I-omit to-speak-of the on the temple going-up
καὶ πείρας τοῦ πειράζοντος, καθ' ἣν ἡμεῖς τὴν
and trial of-the tempter according-to which we the
τεσσαρακονθήμερον ἄγομεν ἐγκράτειαν, ἄλλα τε τινὰ τῆς
forty-day we-keep fast other and some of-the
αὐτῆς ἐχόμενα θεωρίας. Ταῦτα πάντα ποιεῖτε εἰς τὴν ἐμὴν
same holding contemplation these-things all do for the my
ἀνάμνησιν, διὰ τοῦ κεφαλαιωδεστέρου μυστηρίου κατὰ
remembrance through the more-summary mystery according-to
τὸ σιωπώμενον, ὡς ἔφθην εἰπὼν, προστεταχέναι τὸν
the unspoken as I-anticipated saying to-have-commanded the
Λόγον ὑποληπτέον. Ἢ οὐχὶ καὶ ἐπὶ τῆς ἐν πίνακι
Word must-be-supposed or not also in-the-case-of the on panel
σωματοειδοῦς αὐτοῦ θέας τὸ αὐτὸ ἔστιν ὑπολαμβάνειν,
bodily his sight the same it-is to-suppose
ὥσπερ καὶ ἐπὶ τῶν θεοχαράκτων Εὐαγγελίων; Οὔ
just-as also in-the-case-of the God-engraved Gospels not
τί που γὰρ εἴρηκε χαράττεσθαι τὸν συντετμημένον λόγον·
at-all surely for he-said to-be-engraved the shortened word
ἀλλὰ μὴν χαράττεται ἀπὸ τῶν ἀποστόλων μέχρι τοῦ δεῦρο·
but indeed it-is-engraved from the apostles until the hither
καὶ ὃ ἐνταῦθα διὰ χάρτου καὶ μέλανος, οὕτως ἐπὶ
and what here through paper and ink so in-the-case-of
τῆς εἰκόνος, διὰ ποικίλων χρωμάτων, ἢ ὅ τι τύχοι
the image through various colors or what — might-happen
ἂν ἄλλων ὑλῶν ἐγχαράττεται. Ἃ γὰρ, φησὶ, ὁ λόγος
— of-other materials is-engraved what for says the word
τῆς ἱστορίας παρίστησι, ταῦτα γραφικὴ σιωπῶσα διὰ
of-the history presents these-things painting being-silent through
μιμήσεως δείκνυσιν, ὁ μέγας Βασίλειος. Ὡς ἐντεῦθεν μὴ
imitation shows the great Basil so-that thence not

μόνον τὰ ἐν αἰσθήσει, ἁφῇ τε καὶ χροιᾷ ὑποπίπτοντα
only the(-things) in perception to-touch both and to-color falling
ἀναγράφειν διδάσκεσθαι ἡμᾶς, ἀλλ᾽ ὁτιοῦν καὶ κατὰ διάνοιαν
to-paint to-be-taught us but anything also by thought
περιλαμβανόμενον διὰ τῆς τοῦ νοῦ θεωρίας. Διὰ τοῦτο
comprehended through the of-the mind contemplation because-of this
παρείληπται ἐξ ἀρχῆς οὐ μόνον ἀγγέλους ἀνιστορεῖν, ἀλλὰ
it-has-been-received from beginning not only angels to-depict but
καὶ τὸ μέλλον κριτήριον ὑπογράφειν, δεξιάς τε αὖ πάλιν
also the coming judgment to-draw right both again anew
στάσεις καὶ εὐωνύμους, σκυθρωποτέραν τε καὶ ἐνδοξοτέραν
stations and left gloomier both and more-glorious
ἰδέαν. Ἓν γὰρ μόνον πάντη ἀπερίγραπτον τὸ Θεῖον· οὗ
form one for only entirely uncircumscribable the Divine of-which
οὐκ ἔστι περίνοιά τις καταληπτική, οὐδ᾽ αὖ σημασία
not is comprehension any comprehensive nor again signification
ἀκουστική, ὡς ἔχει φύσεως· πρὸς οἷς καὶ ἀποφάσκεται ἡ
audible as it-has of-nature with which also is-denied the
περιγραφή. Τὰ δ᾽ ἄλλα πάντα ἐπεὶ περιορίζεται διὰ
circumscription the but other-things all since are-bounded through
νοῦ καταλαμβανόμενα, καὶ περιγράφεται δι᾽ ἀκοῆς, ἤτοι
mind being-comprehended and are-circumscribed through hearing or
ὄψεως· ἀμφοτέρωθεν γὰρ ταὐτὸν τῇ ἰσότητι.
sight on-both-sides for the-same in-the equality
Τί τοίνυν τὸ δεδειγμένον; εἰκὼν Χριστοῦ, ἢ Χριστὸς, καὶ οὐ 11
what then the shown image of-Christ or Christ and not
τὰ δύο; οὐ γὰρ ταὐτὸν σκιὰ καὶ ἀλήθεια. Καὶ πῶς λεκτέον
the two not for the-same shadow and truth and how must-it-be-said
ἐν ἑκατέρῳ ἑκάτερα, ἢ θάτερον; καὶ τὸ ἄτοπον προφανές.
in each each or the-one and the absurdity evident

Οὐκ ἄν ποτε μανείη ἄν τις τοσοῦτον, σκιὰν καὶ
not — ever would-be-mad — anyone so-much shadow and
ἀλήθειαν, φύσιν καὶ θέσιν, ἀρχέτυπον καὶ παράγωγον,
truth nature and convention archetype and derivative
αἴτιόν τε καὶ αἰτιατὸν, ταὐτὸν ὑπολαμβάνειν κατ' οὐσίαν,
cause both and effect the-same to-suppose in substance
καὶ λέγειν ἐν ἑκατέρῳ ἑκάτερα, ἢ θάτερον· ὡς ἂν Χριστὸν
and to-say in each each or the-one so-as — Christ
καὶ αὐτοῦ τὴν εἰκόνα ἓν κατὰ τοῦτο ὑπολήψεσθαι ἢ
and his the image one in this to-suppose or
φράζειν· ἀλλὰ ἄλλο Χριστὸν, καὶ ἄλλο εἰκόνα Χριστοῦ κατὰ
to-declare but other Christ and other image of-Christ in
φύσιν· εἰ καὶ ἡ ταυτότης κατὰ τὸ ἀμερὲς τῆς κλήσεως.
nature if even the sameness in the indivisible of-the name
Καὶ ὅτε μὲν πρὸς τὴν τῆς εἰκόνος φύσιν ἀπίδοι, οὐ
and when indeed toward the of-the image nature one-should-look not
Χριστὸν μόνον, ἀλλ' οὐδὲ εἰκόνα Χριστοῦ εἴποι ἂν τὸ
Christ only but not-even image of-Christ he-would-call — the
ὁρώμενον. Ἔστι γὰρ τυχὸν ξύλον, ἢ χρῶμα, ἢ χρυσὸς, ἢ
seen it-is for perhaps wood or paint or gold or
ἄργυρος, ἤ τι τῶν διαφόρων ὑλῶν ὃ καὶ λέγεται. Ὅτε
silver or some of-the various materials which also it-is-called when
δὲ πρὸς τὴν δι' ἐκτυπώματος ἐξομοίωσιν τοῦ ἀρχετύπου,
but toward the through impression likeness of-the archetype
καὶ Χριστὸν καὶ Χριστοῦ. Ἀλλὰ Χριστὸν μὲν κατὰ τὸ
both Christ and of-Christ but Christ indeed by the
ὁμώνυμον· Χριστοῦ δὲ κατὰ τὸ πρός τι. Τὸ γὰρ
homonymous of-Christ but by the toward something the for
παράγωγον, ἀρχετύπου παράγωγον· ὥσπερ καὶ τοὔνομα
derivative of-archetype derivative just-as also the-name
ὀνομαζομένου ὄνομα. Ἀπόδειξις. Φησὶ γὰρ, Ἰωσίας ἦρε τοὺς
of-the(-one)-named name proof says for Josiah lifted the

ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ Θεοῦ,
eyes his to the tomb of-the man — of-God
τοῦ λαλήσαντος τοὺς λόγους τούτους. Καὶ εἶπε· Τί τὸ
the(-one) having-spoken the words these and said what the
σκόπελον ἐκεῖνο ὃ ἐγὼ ὁρῶ; καὶ εἶπον αὐτῷ οἱ ἄνδρες
monument that which I see and said to-him the men
τῆς πόλεως· Ὁ ἄνθρωπος τοῦ Θεοῦ ἐστιν ὁ ἐξελεληλυθὼς
of-the city the man — of-God it-is the(-one) having-come-out
ἐξ Ἰούδα. Καὶ εἶπεν· Ἄφετε αὐτόν. Ἀνὴρ μὴ κινησάτω
from Judah and he-said leave him man not let-move
τὰ ὀστᾶ αὐτοῦ. Συνίης τί τὸ Γράμμα; ἄνθρωπον
the bones his do-you-understand what the Scripture man
τοῦ Θεοῦ τὸν σκόπελον ὠνόμακεν, ἤτοι τὸν τάφον, ἀπὸ
— of-God the monument has-named that-is the tomb from
τοῦ ἐν αὐτῷ κειμένου σώματος, τὸ ἀνάστημα κεκληκώς.
the in it lying body the structure having-called
Πόσον οὐχὶ μᾶλλον ἀπὸ τῆς εἰκόνος τὸ πρωτότυπον
how-much not more from the image the prototype
ὀνομαστέον; Καὶ πάλιν ὁ Θεὸς πρὸς τὸν Μωσῆν· Ποίησόν
must-be-named and again — God to — Moses make
μοι δύο Χερουβὶμ χρυσᾶ, οὐκ, εἰκόνας Χερουβίμ. Βλέπων
for-me two Cherubim golden not images of-Cherubim seeing
τοίνυν κἀνταῦθα ὡς τῆς ὁμωνυμίας τὸ παράγωγον ὡς
then here-too how by-the homonymy the derivative as
κύριον κέκληται, παῦσαι ἐπιχειρῶν τὰ ἀσύνετα, καὶ
proper has-been-called cease attempting the unintelligible-things and
κατασυλλογίζεσθαι πειρώμενος τὰ ἀσυλλόγιστα.
to-out-syllogize trying the unsyllogizable-things
Πῶς φὴς, Ἐν τῇ εἰκόνι, τοῦ Χριστοῦ ἡ θεότης; φυσικῶς; 12
how say-you in the image — of-Christ the godhead naturally
ἐπεὶ συμπροσκυνεῖται· ἢ οὔ; καὶ εἰ μὲν ἐν αὐτῇ, ἡ
since it-is-co-venerated or not and if indeed in it the

περιγραφή· εἰ δὲ μὴ, τὸ προσκυνεῖν ἀσεβές· οὐ γὰρ ὃ
circumscription if but not the to-venerate impious not for what
λέγεται, ἀλλ' ὃ μὴ ἔστι προσκυνεῖται. Χριστοῦ δὲ ἡ
is-said but what not is is-venerated of-Christ but the
σὰρξ ἀεὶ τῇ θεότητι συμπροσκυνεῖται, ὅτι συνήνωται
flesh always with-the godhead is-co-venerated because it-is-united
ἀδιασπάστως· ἀλλ' οὐχ ἡ εἰκών.
inseparably but not the image
Ἐπὶ τῶν αὐτῶν ἀτοπημάτων εἶ. Οὐκ ὄντος γὰρ ἑνὸς
on the same absurdities you-are not being for one
ἀρχετύπου τε καὶ εἰκόνος, ὅτι τὸ μὲν ἀλήθεια, τὸ δὲ σκιά·
archetype both and of-image that the indeed truth the but shadow
τί ὡς σοφόν σου τὸ ἐπιχείρημα; Ἐπὶ μὲν γὰρ τοῦ Κυριακοῦ
what as wise your the argument on indeed for the of-the-Lord
σώματος τῇ φυσικῇ συναφείᾳ ἡ θεότης συναπτικῶς καὶ
body by-the natural conjunction the godhead conjointly both
προσκυνεῖται καὶ δοξάζεται, καίπερ τῆς σαρκὸς περιγραφῇ
is-venerated and is-glorified although the flesh to-circumscription
ὑποπιπτούσης. Πῶς γὰρ οὖ, ἁπτῆς καὶ ληπτῆς καὶ ὁρατῆς
falling how for not tangible and graspable and visible
ὑπαρχούσης, καὶ οὐδαμῶς τῆς ἀπεριλήπτου φύσεως διὰ
being and in-no-way the incomprehensible nature because-of
τὴν ἕνωσιν ὑφισταμένης τὰ ἀνοίκεια; ἐπεὶ, ὡς εἴρηται, καὶ
the union undergoing the unfitting-things since as has-been-said also
πέπονθεν ἡ σὰρξ μὴ συμπεπονθυίας τῆς ἀπαθοῦς οὐσίας.
has-suffered the flesh not having-co-suffered the impassible substance
Ἐπὶ δὲ τῆς εἰκόνος, οὐδαμῶς. Ὅπου γὰρ οὐδὲ αὐτῆς τῆς
on but of-the image in-no-way where for not-even itself the
ἀναστηλωθείσης σαρκὸς ἡ φύσις πάρεστιν, ἀλλ' ἢ μόνον
set-up flesh the nature is-present but only alone
ἡ σχέσις, πολλοῦ γε ἂν εἴποις τὴν ἀπερίγραπτον
the relation much indeed — you-would-say the uncircumscribable

θεότητα, ἢ τοσοῦτον καὶ ἔνεστι καὶ προσκυνεῖται ἐν
godhead or so-much both is-present and is-venerated in
τῇ εἰκόνι, ὅσῳπερ ἐν σκιᾷ τῆς ἑνωθείσης αὐτῇ σαρκὸς
the image as-much-as in shadow of-the united to-it flesh
ὑπάρχει. Ποῦ γάρ ἐστιν, οὗ οὐκ ἔστιν ἡ θεότης, ἔν
it-is where for is where not is the godhead in
τε λογικοῖς καὶ ἀλόγοις· ἐν ἐμψύχοις καὶ ἀψύχοις; ἀλλὰ
both rational and irrational in animate and inanimate but
κατὰ ἀναλογίας τῶν ὑποδεχομένων φύσεων πρός τὸ
according-to proportion of-the receiving natures toward the
μᾶλλον καὶ ἧττον. Οὕτω καὶ ἐν εἰκόνι εἶναι τὴν θεότητα
more and less so also in image to-be the godhead
εἰπών τις οὐκ ἂν ἁμάρτῃ τοῦ δέοντος· ἐπεὶ καὶ
having-said someone not — would-miss of-the needful since also
ἐπὶ τύπου σταυροῦ τῶν τε ἄλλων θείων ἀναθημάτων,
in-the-case-of type of-cross of-the and other divine offerings
ἀλλ᾽ οὐ φυσικῇ ἑνώσει· οὐ γὰρ σὰρξ ἡ θεωθεῖσα· σχετικῇ
but not by-natural union not for flesh the deified by-relative
δὲ μεταλήψει, ὅτι χάριτι καὶ τιμῇ τὰ μετέχοντα.
but participation because by-grace and honor the(-things) partaking
Καὶ τί φασίν· Οὐκ ἐσθλὸν δεδεῖχθαι τὴν εἰκόνα καὶ 13
and what they-say not good to-have-been-shown the image and
μὴ προσκυνεῖσθαι; λυσιτελὲς γὰρ μᾶλλον τὸ μὲν διὰ
not to-be-venerated profitable for rather the indeed through
τῆς ἐξ ἴσου ἀκοῆς πρὸς τὰ πράγματα ἀναδρομήν τε
the from equal hearing toward the realities recourse both
καὶ ἀνάμνησιν· τὸ δὲ διὰ τὸ φυγεῖν τὸ χαμερπὲς τῆς
and remembrance the but because-of the to-flee the groveling of-the
ὑλογραφίας· Πνεῦμα γὰρ ὁ Θεὸς καὶ τοὺς προσκυνοῦντας
matter-painting Spirit for — God and those venerating
αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, ὁ λόγος.
him in spirit and truth must venerate the word

Εἰ ἴσην ἀκοῆς τὴν δι᾽ ὄψεως ἐνάργειαν ὁμολογεῖς, ὅπερ
if equal to-hearing the through sight vividness you-confess which
ἀληθὲς, δέξαιο τὸ ἰσόῤῥοπον· καὶ μεινάτω τὸ ἱερὸν
true you-would-accept the equal-weight and let-remain the holy
Εὐαγγέλιον ἐπὶ μόνης τῆς ἀκοῆς, μὴ προσκυνούμενον, καίπερ
Gospel on only the hearing not venerated although
ὂν σεπτόν. Ἀλλ᾽ εἰ τοῦτο ἠλίθιον, πῶς οὐ τὸ πρότερον; ἐξ
being august but if this silly how not the former from
ἴσου γάρ σοι κέκριται· ἢ πῶς οὐ προσκυνητὸν ἑκάτερον,
equal for by-you it-has-been-judged or how not venerable each
ἀλλ᾽ αὐτὸ ἑαυτῷ μαχόμενον διὰ τῆς ὠφελείας τε καὶ
but it with-itself fighting through the benefit both and
βλάβης; Καὶ οὕτω κἂν ἐν εἰκόνι, κἂν ἐν Εὐαγγελίῳ, κἂν ἐν
harm and so even-if in image even-if in Gospel even-if in
σταυρῷ, κἂν ἐπ᾽ ἄλλῳ τινὶ τῶν ἀφιερωθέντων, ἐν πνεύματι
cross even-if on other some of-the consecrated(-things) in spirit
καὶ ἀληθείᾳ Θεὸς προσκυνούμενος φαίνεται· ὑπεξαιρουμένων
and truth God being-venerated appears being-removed
τῶν ὑλῶν διὰ τῆς τοῦ νοῦ ἐπὶ Θεὸν ἀνανήξεως. Οὐ
the materials through the of-the mind to God ascent not
γάρ τοι πρὸς αὐτὰς ἐναπομένοι ἂν, ὅτι μηδὲ πέποιθεν,
for indeed toward them would-remain — because not-even it-has-trusted
ὡς ἡ τῶν εἰδωλολατρούντων πλάνη· δι᾽ αὐτῶν τε ἐπὶ
as the of-the idolaters error through them and to
τὰ πρωτότυπα ἄνεισιν, ὡς ἡ τῶν ὀρθοδόξων πίστις.
the prototypes it-goes-up as the of-the orthodox faith

14 Τὸ γράμμα προσκυνητέον, φασὶν, ἢ τὴν εἰκόνα, ἧς ἡ
the inscription must-be-venerated they-say or the image of-which the
κλῆσις ἐπιγέγραπται; καὶ πάντως θάτερον; καὶ οὐ τὰ
name is-inscribed and certainly the-one and not the
δύο; καὶ ποῖον;
two and which

Ὅμοιόν τι ἐρωτᾷν ἐστιν, ὡς εἰ προσκυνεῖν δέον τὸ
like something to-ask it-is as if to-venerate needful the
Εὐαγγέλιον, ἢ τὴν ἐπ᾽ αὐτῷ κλῆσιν; τὸν τύπον τοῦ σταυροῦ,
Gospel or the on it name the figure of-the cross
ἢ τὸ ἐπ᾽ αὐτῷ γράμμα; προσθείην δ᾽ ἂν καὶ ἐπὶ τῶν
or the on it inscription I-would-add and — also in-the-case-of the
καθ᾽ ἡμᾶς, τὸν δεῖνα, ἢ τοῦδε τὸ ὄνομα· Παύλου τυχὸν
according-to us the so-and-so or of-this the name of-Paul perhaps
καὶ Πέτρου, καὶ ἑκάστου τῶν ὑπὸ τὸ αὐτὸ εἶδος ἀτόμων.
and of-Peter and of-each of-the under the same species individuals
Καὶ πῶς οὐκ ἀνόητον, ἵνα μὴ εἴπω γελοῖον; καὶ τί γάρ
and how not senseless so-that not I-say laughable and what for
ἐστι τῶν κατ᾽ ὀφθαλμοὺς ἡμῶν ἀκατονόμαστον; καὶ πῶς
is of-the before eyes our nameless and how
διασχισθήσεται τῇ δόξῃ τῆς οἰκείας προσηγορίας τὸ
will-be-split-off in-the glory of-the own appellation the(-thing)
ὀνομασθὲν, ἵνα ἐν θατέρῳ θήσωμεν τὴν προσκύνησιν, τοῦ
named so-that in the-one we-may-put the veneration of-the
ἑτέρου ἀποστεροῦντες; Τῶν γὰρ πρός τι ταῦτα· τὸ
other depriving of-the for toward something these-things the
γὰρ ὄνομα, ὀνομαζομένου ὄνομα, καὶ οἷόν τις φυσικὴ
for name of-the(-thing)-named name and as-it-were some natural
εἰκὼν τοῦ καθ᾽ οὗπερ λέγεται, πέφυκεν· ἐν οἷς οὐ
image of-the(-thing) of which it-is-said it-is in which not
διέσχισται ἡ κατὰ προσκύνησιν ἑνότης.
has-been-split the in veneration unity
Τὸν σταυρὸν προσκυνητέον πρότερον, ἢ τὴν εἰκόνα; ἐπ᾽ 15
the cross must-be-venerated before or the image on
ἴσης ἢ κατὰ τὸ ἧττον;
equal or in the less

Φυσικῆς ἀκολουθίας οὔσης ἐν τοῖς πράγμασι, περιττολογεῖν
natural sequence being in the realities to-talk-superfluously
μοι δοκεῖς. Εἰ μὲν γὰρ ὁ σταυρὸς ἐπὶ τοῦ ἀρχετύπου
to-me you-seem if indeed for the cross on the archetype
ληπτέος, πῶς οὐχί; ἐν αὐτῷ γὰρ πέπονθεν ὁ ἀπαθὴς
must-be-taken how not in it for has-suffered the impassible
Λόγος οὗ ἡ δύναμις τοσαύτη, ὡς κἂν τῇ σκιᾷ
Word whose the power so-great that even-in the shadow
φλέγεσθαι τὸ δαιμόνιον φῦλον, καὶ πόῤῥω ἐκ τῶν
to-be-burned the demonic tribe and far from the
ἐσφραγισμένων ἀποδιδράσκειν. Εἰ δὲ ἐπὶ τοῦ τύπου,
sealed(-ones) to-run-away if but on the figure
οὐ συνετόν. Ὅσον γὰρ τὰ αἴτια διαφέρει, τοσοῦτον
not intelligible as-much-as for the causes differ so-much
καὶ τὰ αἰτιατὰ προτετίμηται· ἐπεὶ καὶ πᾶν τὸ
also the effects are-preferred since also everything the
παραλαμβανόμενον διά τινα χρείαν, ἐνδεέστερόν ἐστι κατὰ
taken-up for some need inferior is in
τιμὴν, οὗ ἕνεκεν εἴληπται· ὥσπερ καὶ σταυρὸς
honor than-that for-the-sake-of-which it-has-been-taken as also cross
Χριστοῦ· πρότερον γὰρ κατάρας ὄργανον ὢν, ὕστερον
of-Christ formerly for of-curse instrument being later
ἡγίασται, παραληφθεὶς εἰς χρείαν τοῦ θείου πάθους.
has-been-sanctified having-been-taken-up for use of-the divine suffering
16 Οὐδὲν, φασὶ, τὸ διάφορον εἰδώλου τε καὶ εἰκόνος· ταὐτὸν
nothing they-say the difference of-idol both and of-image the-same
γὰρ κατὰ τὴν σημασίαν· ὅτι τὸ μὲν εἶδος διόλου· οὐ
for in the signification because the indeed form throughout not
γάρ τοι τὸ κύριον αὐτὸ, τὸ ὁρώμενον· τὸ δὲ ἐοικὸς,
for indeed the proper itself the seen the but like
κατὰ τὸ σημαινόμενον τοῦ ὁμοίου. Τὸ δ' ὅμοιον οὐκ
according-to the signified of-the similar the but similar not

ἄλλο τι, ἀλλ' ὃ μὴ ἔστι τὸ πρωτότυπον· καὶ οὕτως
other anything but what not is the prototype and thus
εἴδωλον, καὶ οὕτως εἰκών. Εἰς ταὐτὸν γὰρ ἀμφότερα
idol and thus image to the-same for both
φέρει τὴν σημασίαν. Εἴδωλον δὲ προσκυνεῖν, ἐν τῷ
bring the signification idol but to-venerate in the
δῆθεν προσκυνεῖν τὸν Χριστὸν διὰ περιγραφῆς, ἀσεβές.
supposedly to-venerate — Christ through circumscription impious
Ἀπείρηται γὰρ πάντη τοῦ λόγου τῆς ἀληθείας.
it-is-forbidden for entirely by-the word of-the truth
Ἀπὸ τῆς αὐτῆς ἐννοίας τοῦ τὰ ὁμοιώματα μὴ εἶναι τὸ
from the same notion of-the the likenesses not to-be the
Θεῖον, ἀλλὰ σφετερίζεσθαι ἐν ἑαυτοῖς τὴν ἀλήθειαν, οὐδὲν
Divine but to-appropriate in themselves the truth no
τὸ διάφορον· ὅτι καὶ ἐπ' ἴσης ἀποτρόπαιον παρὰ τῇ θείᾳ
the difference because also on equal abominable in the divine
Γραφῇ, οὐ μόνον τοῦ εἰδώλου τὸ εἰκόνισμα, ἀλλὰ καὶ ἡ
Scripture not only the of-idol the image but also the
στήλη, καὶ τὸ ὁμοίωμα, καὶ εἴ τι ἕτερον. Οὐ ποιήσετε
pillar and the likeness and if anything other not you-shall-make
γὰρ ὑμῖν ἑαυτοῖς, φησὶ, χειροποίητα, οὐδὲ γλυπτὰ, οὐδὲ
for for-you yourselves he-says handmade-things nor carved-things nor
στήλην ἀναστήσετε ὑμῖν· οὐδὲ λίθον σκοπὸν στήσετε ἐν
pillar you-shall-set-up for-you nor stone mark you-shall-set in
τῇ γῇ ὑμῶν προσκυνῆσαι αὐτόν· ἐγὼ γάρ εἰμι Κύριος
the land your to-venerate it I for am Lord
ὁ Θεὸς ὑμῶν. Καὶ ἄλλοθί που· Μὴ εἰκόνα ἐποίησε
— God your and elsewhere somewhere not image made
τέκτων, ἢ χρυσοχόος χωνεύσας χρυσίον περιεχρύσωσεν
carpenter or goldsmith having-melted gold gilded
αὐτὸν, ἢ ὁμοίωμα κατεσκεύασεν αὐτόν; Ἀμφοτέρωθεν γὰρ
it or likeness fashioned it on-both-sides for

τῆς εἰδωλολατρείας τὸ ἐπικίνδυνον· οὐ μὴν ἐπειδὴ πάλαι
of-the idolatry the danger not indeed since of-old
πρὸς Θεοῦ κατὰ φύσιν ἄπειρον ὁμοίωσιν, κατηγορεῖτο
toward of-God by nature infinite likeness was-predicated
ἡ τῆς εἰκόνος φωνὴ, ἀπαράληπτος ἡμῖν, ὥσπερ καὶ τὰ
the of-the image word unacceptable to-us as also the
σύστοιχα. Χρώμεθα δὲ μᾶλλον ἐπὶ τῷ τοῦ Χριστοῦ
corresponding-things we-use but rather for the — of-Christ
σωματοειδεῖ χαρακτῆρι τῇ τῆς εἰκόνος φωνῇ· ὡς ἐν ἀρχῇ
bodily character the of-the image word as in beginning
ἐν τῇ κοσμοποιίᾳ κατὰ τὴν διάπλασιν τοῦ ἀνθρώπου,
in the world-making at the fashioning of-the man
ταύτης προσημανθείσης. Ποιήσωμεν γὰρ, φησὶ, ἄνθρωπον
this having-been-foreshown let-us-make for he-says man
κατ᾽ εἰκόνα ἡμετέραν καὶ ὁμοίωσιν. Καὶ αὐτίκα κατὰ
according-to image our and likeness and forthwith according-to
τὴν θεόλεκτον ἐρώτησιν· Τίνος ἡ εἰκὼν αὕτη; ὡς εἰκότως
the God-spoken question whose the image this as fittingly
ἐντεῦθεν ἡ παράληψις· καταχρήσει δὲ χαρακτῆρος καὶ
thence the taking-up by-catachresis but of-character and
ὁμοιώματος, εἰδώλου δὲ οὐδαμῆ οὐδαμῶς· εἰ καὶ τῆς
of-likeness of-idol but nowhere in-no-way if even of-the
αὐτῆς ἐμφερείας ἡ σημασία. Ἀπονενέμηται γὰρ τοῖς πάλαι
same resemblance the signification it-has-been-assigned for to-the of-old
κτισματολάτραις, καὶ εἴ τις νῦν, οὐχ ἡ ἀμέριστος τῇ
creature-worshipers and if anyone now not the undivided in-the
φύσει καὶ τῇ δόξῃ καὶ τῷ κράτει Τριὰς προσκυνητὴ,
nature and in-the glory and in-the power Trinity venerable
οὐδ᾽ αὖ ἡ σάρκωσις τοῦ Λόγου ὁμολογητή. Θεοὶ δὲ, οἳ
nor again the incarnation of-the Word confessed gods but who
τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἐκ ξύλου καὶ
the heaven and the earth not made from wood and

λίθου καὶ παντοίας ὕλης κατειργασμένοι, μεμερισμένοι
stone and every-kind material wrought divided
τε ἑαυτοῖς καὶ μαχόμενοι οὐ μόνον φύσει, ἀλλὰ
both among-themselves and fighting not only by-nature but
καὶ θελήσει καὶ δόξῃ καὶ λατρείᾳ, ἀπολέσθωσαν, ὡς ὁ
also by-will and glory and worship let-them-perish as the
λόγος. Καὶ προσοίσουσιν ἡμῖν ὡς ἐνθάδε εἰρχθέντες
word and they-will-bring-against us as here having-been-shut-in
τὴν Δεσποινικὴν εἰκόνα, καὶ πᾶσαν ἄλλην ἁγιωτικήν.
the of-the-Lady image and every other saintly

III · THE ANATHEMAS

The saints are depicted and venerated because their glory came through martyrdom or holy life. Veneration takes many forms: worship to God alone, veneration to kings, rulers, masters, and fathers, and to the images of the God-bearer and the saints by their degree. To call the Church an idol-temple for its images is the work of every heresy. Theodore closes with anathemas against those who deny that Christ is circumscribed in the flesh, who call his image an idol, or who refuse the God-bearer's and the saints' images their veneration.

Οὔ φασι γὰρ δέον ἱστορεῖσθαι καὶ προσκυνεῖσθαι· 17
not they-say for it-is-needful to-be-depicted and to-be-venerated
διατί; Ὅτι μὴ, φασὶ, τιμὴ τοῖς ὑπερκόσμιον εἰληχόσι
why because not they-say honor to-those supra-cosmic having-obtained
δόξαν, ὑλικαῖς ἀποτυποῦν μορφοποιΐαις· εἴη δ' ἂν
glory by-material to-imprint form-makings would-be but —
μᾶλλον ἡ διὰ λόγου στηλογραφία, τῆς ἐν πίναξιν
rather the through word inscribed-record than-the(-one) on panels
ἀξιολογωτέρα, ὅτι καὶ λυσιτελεστέρα.
more-worthy because also more-profitable

Ταῦτα καὶ ἐπὶ Χριστοῦ· καὶ ὁ ἔλεγχος ἐναργὴς,
these-things also in-the-case-of Christ and the refutation clear
ὡς ἂν μὴ ταυτολογεῖν. Ἴσον γὰρ ὄψεως ἡ ἀκοὴ,
so-that — not to-repeat equal for to-sight the hearing
καὶ οὐχ οἷόν τε μὴ τὰ δύο εἶναι. Ὁ γὰρ τὸ ἓν
and not possible — not the two to-be the(-one) for the one
ἀναιρῶν, συναναιρήσειε πάντως καὶ τὸ θάτερον· καὶ
abolishing would-abolish-with certainly also the other and
ἑκατέρωθεν ἔχοι ἂν καλῶς πάντα τὸν σεμνυνόμενον
on-both-sides would-have — well every the(-one) revered
ἀποσεμνύνεσθαι, εἰ μὴ ἀφρονεύομεν.
to-be-unrevered if not we-are-mad

18 Ἀλλ' οὐ πᾶς, φησὶ, καὶ προσκυνητὸς ὁ εἰκονιζόμενος·
but not every he-says also venerable the(-one) imaged
ὁ δεῖνα γὰρ καὶ ὁ δεῖνα· καὶ τυχὸν ἀκλεεῖς, καὶ οὐκ
the so-and-so for and the so-and-so and perhaps inglorious and not
ἐπαινετοί.
praiseworthy
Ἀλλ' ἐνταῦθα σεβαστοὶ καὶ δοξαστοὶ, ὅτι δι' αἵματος
but here august and glorified because through blood
μαρτυρικοῦ, ἢ βίου ἱεροπρεποῦς τὸ σεπτὸν αὐτοῖς.
of-martyrdom or of-life holy-befitting the august to-them

19 Εὑρίσκοιτο δ' ἂν ἐντεῦθεν, φασὶ, πολυσχιδὴς ἡ προσκύνησις.
would-be-found but — thence they-say much-divided the veneration
Μία δὲ προσκύνησις, καὶ οὐ πολλαί.
one but veneration and not many
Ἡ λατρευτικὴ τοῦτο, καὶ ἐπὶ Θεοῦ μόνον· ἐπὶ δὲ
the worshipful this also in-the-case-of God only in-the-case-of but
τῶν ἄλλων αἱ ἄλλαι. Βασιλεῖς τε γὰρ καὶ ἄρχοντες
the others the other(-venerations) kings both for and rulers
προσκυνοῦνται πρὸς ἡμῶν, δεσπόται πρὸς δούλων, πατέρες
are-venerated by us masters by slaves fathers

πρὸς τέκνων· ἀλλ᾽ οὐχ ὡς Θεοί· καίπερ ἰσοτύπου οὔσης
by children but not as gods although of-like-form being
τῆς προσκυνήσεως, ἀλλὰ μὴ τῆς διανοήσεως· ἄνθρωποι
the veneration but not the intention men
γάρ· καὶ κατὰ τιμὴν αὐτοῖς τὸ σέβας, ἢ διὰ
for and by honor to-them the reverence either because-of
νόμον, ἢ διὰ φόβον, ἢ διὰ πόθον. Ὥστε εἰδὼς
law or because-of fear or because-of longing so-that knowing
διαφορὰν προσκυνήσεως, ἐν ᾗ προσκυνοῦνται διὰ τῶν
difference of-veneration in which are-venerated through the
χαρακτήρων τὰ πρωτότυπα, ἀπένειμε τὴν μὲν ὡς κυρίαν
portraits the prototypes he-assigned the indeed as proper
κυρίως καὶ μόνον τῇ Θεότητι· τὰς δὲ κατ᾽ ἀναλογίαν
properly and only to-the Godhead the(-others) but by proportion
ὧν εἰσι τὰ παράγωγα, τῆς Θεοτόκου ὡς Θεοτόκου, τῶν
of-whom are the derivatives of-the God-bearer as God-bearer of-the
ἁγίων ὡς ἁγίων. Βίβλοι γάρ εἰσιν ἱεραὶ, προκείμεναι κατ᾽
saints as saints books for are holy set-forth in
ὄψιν ἐν πάσαις ταῖς τοῦ Θεοῦ Ἐκκλησίαις, παντὶ ὀφθαλμῷ
sight in all the — of-God Churches to-every eye
ἀνθρώπου, ὡς ἀκοῇ, αἱ διὰ λόγου· καὶ ὁμοίως
of-man as to-hearing the(-ones) through word and likewise
προσκυνηταὶ, ὅτι καὶ ἰσοδύναμοι· ἢ τάχα καὶ προὔχουσαι
venerable because also equal-in-power or perhaps also excelling
κατὰ τὸ κυριώτερον τῆς αἰσθήσεως αἱ δι᾽ ὄψεως. Ποῦ
by the more-principal of-the sense the(-ones) through sight where
δ᾽ αὖ θήσομεν τὸ κεκρατηκὸς ἔθος ἀπ᾽ ἀρχῆς μέχρι τοῦ
but again shall-we-put the prevailing custom from beginning until the
δεῦρο, ὡς ἐξ ἅπαντος θείου ναοῦ καὶ ἱερῶν ἀναθημάτων
hither as from every divine temple and of-holy offerings
ἔστι διαγνῶναι; Ἠσέβησεν ἄρα ὁ χορὸς τῶν θεοφόρων;
it-is to-discern was-impious then the choir of-the God-bearing(-ones)

εἰδωλολάτρησεν ἡ ἀμώμητος Ἐκκλησία; Καὶ πότε τῶν
committed-idolatry the blameless Church and when from-the
εἰδώλων καθαρθήσεται, καὶ διὰ τίνος; Ἀντιχρίστου δηλονότι
idols will-it-be-cleansed and through whom of-Antichrist clearly
ἡ ἔνστασις. Καὶ πῶς μετακινηθήσεται τὸ πάλαι ἐκδεδομένον
the objection and how will-be-moved the of-old handed-down
παρακολούθημα τῶν ἀρχαίων ἐθνῶν καὶ παραδόσεων;
consequence of-the ancient nations and traditions
κρατεῖσθαι ἐμπεδούντων ἡμᾶς τῶν θεσπεσίων Πατέρων,
to-be-held confirming us of-the divine Fathers
εἰ καὶ παρέλκον τοῦτο, πρὸς τὴν λογικὴν ἀπόδειξιν·
if even superfluous this toward the rational proof
φασὶ γὰρ, Τὸ ἁπλοῦν τῆς πίστεως ἰσχυρότερον ἔστω
they-say for the simple of-the faith stronger let-be
τῶν λογικῶν ἀποδείξεων. Καὶ ἀλλαχοῦ· Τὰ παλαιὰ ἔθη
than-the rational proofs and elsewhere the old customs
κρατείτω. Ἢ πῶς τὴν τοῦ Θεοῦ Ἐκκλησίαν ἀποκαλέσας
let-prevail or how the — of-God Church having-called
εἰδωλεῖον, διὰ τῆς εἰκονικῆς ἀναστηλώσεως, ὦ σὺ
idol-temple because-of the image setting-up O you
τολμηρὲ, οὐ τῆς πασῶν αἱρέσεων ἐνεργείας ἀποτέλεσμα
daring(-one) not of-the of-all heresies working result
εἶης; Στῆθι πόῤῥωθεν μετὰ τῆς ἐναντίας μερίδος· εἰ
you-would-be stand from-afar with the opposite party if
μὴ μεταγνοίης, φωνῆς ἀκούων μόνης λιθοβολούσης σε μὴ
not you-should-repent of-voice hearing alone stoning you not
θίγειν τῷ ὄρει τῆς Ἐκκλησίας, ὡς θῆρα αἱρετικόν.
to-touch the mountain of-the Church as beast heretical

Εἴ τις τοίνυν οὐχ ὁμολογεῖ τὸν Κύριον ἡμῶν Ἰησοῦν 20
if anyone then not confesses the Lord our Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα, σαρκὶ περιγράφεσθαι, κατὰ
Christ in flesh having-come in-flesh to-be-circumscribed by
τὴν θείαν φύσιν μένοντα ἀπερίγραπτον, αἱρετικός ἐστιν.
the divine nature remaining uncircumscribable heretic he-is
Εἴ τις διὰ τοῦ περιγράφεσθαι τὴν τοῦ Λόγου σάρκα,
if anyone through the to-be-circumscribed the of-the Word flesh
συμπεριγράφεσθαι φιλονεικοίη τὴν θεότητα, οὐκ ἀπονέμων
to-be-circumscribed-with should-contend the godhead not assigning
ἑκάτερα ἐν τῇ μιᾷ ὑποστάσει κατὰ φυσικὴν ἰδιότητα,
each in the one hypostasis according-to natural property
ὡς μὴ ἀναιροῦντος ἑκατέρου ἑκάτερον ἐν τῇ ἀδιασπάστῳ
as not abolishing each each in the inseparable
ἑνώσει· αἱρετικός ἐστιν.
union heretic he-is
Εἴ τις τὴν περιγραφὴν τῆς σωματοειδοῦς θέας τοῦ
if anyone the circumscription of-the bodily appearance of-the
Λόγου, μὴ ὀνομάζει εἰκόνα Χριστοῦ, ἢ Χριστὸν ὁμωνύμως,
Word not names image of-Christ or Christ homonymously
ἀλλ᾽ εἴδωλον πλάνης ἀποκαλοίη, αἱρετικός ἐστιν.
but idol of-error should-call heretic he-is
Εἴ τις τὴν κατὰ τὴν εἰκόνα σχετικὴν προσκύνησιν τοῦ
if anyone the according-to the image relative veneration —
Χριστοῦ, εἰδώλων προσκύνησιν τολμηρῶς ἀποφαίνοι, καὶ οὐκ
of-Christ of-idols veneration daringly should-declare and not
αὐτοῦ Χριστοῦ μὴ σχιζομένης τῆς δόξης τοῦ πρωτοτύπου ἐν
himself of-Christ not being-split the glory of-the prototype in
τῷ παραγώγῳ κατὰ τὸν μέγαν Βασίλειον, αἱρετικός ἐστιν.
the derivative according-to the great Basil heretic he-is

Εἴ τις ἐν τῇ τῆς εἰκόνος τοῦ Χριστοῦ δείξει μόνον ἀρκεῖσθαι
if anyone in the of-the image — of-Christ showing only to-be-content
λέγοι, μήτε τιμῶν μήτε ἀτιμάζων, ἀπαναινόμενος ἤδη
should-say neither honoring nor dishonoring refusing already
τὴν κατὰ τιμὴν σχετικὴν προσκύνησιν, αἱρετικός ἐστιν.
the according-to honor relative veneration heretic he-is
Εἴ τις τὰς κατὰ τῶν εἰδώλων Γραφικὰς ἀπαγορεύσεις
if anyone the against the idols Scriptural prohibitions
περιάγοι καὶ περιάπτοι τῇ ἱερᾷ τοῦ Χριστοῦ εἰκόνι,
should-bring-round and attach to-the holy — of-Christ image
ὡς ἐντεῦθεν εἰδωλεῖον ἀποκαλεῖν τὴν τοῦ Χριστοῦ
so-as thence idol-temple to-call the — of-Christ
Ἐκκλησίαν, αἱρετικός ἐστιν.
Church heretic he-is
Εἴ τις προσκυνῶν τὴν εἰκόνα Χριστοῦ, ἐν αὐτῇ φυσικῶς
if anyone venerating the image of-Christ in it naturally
τὴν θεότητα προσκυνεῖσθαι λέγοι, ἀλλὰ μὴ καθ' ὅσον
the godhead to-be-venerated should-say but not as-far as
ἐστὶ σκιὰ τῆς ἑνωθείσης αὐτῇ σαρκὸς, ἐπεὶ καὶ πανταχοῦ
it-is shadow of-the united to-it flesh since also everywhere
τὸ Θεῖον, αἱρετικός ἐστιν.
the Divine heretic he-is
Εἴ τις τὴν διὰ τῶν σεπτῶν εἰκόνων ἐπὶ τὰ πρωτότυπα
if anyone the through the august images to the prototypes
ἀναγωγὴν τοῖς χαμαιπετέσιν ἀπονέμοι, ὡς ἄνευ αὐτῶν
leading-up to-the groveling should-assign as without them
δῆθεν ἐξ ἀκοῆς ἀναγόμενος ἐπὶ τὴν ἀρχέτυπον αὐτοψίαν·
supposedly from hearing being-led-up to the archetypal seeing-for-oneself
καὶ μὴ τὸ ἴσον τῇ λογικῇ ἱστορίᾳ δίδοι τὴν γραφικὴν διὰ
and not the equal to-the verbal history should-give the painted through
σιωπῆς ἀναμίμνησιν, ὡς ὁ μέγας Βασίλειος, αἱρετικός ἐστιν.
silence reminder as the great Basil heretic he-is

Εἴ τις οὐ λέγοι τὴν εἰκόνα τοῦ Χριστοῦ ἐπίσης τῷ
if anyone not should-say the image — of-Christ equally with-the
τύπῳ τοῦ σταυροῦ ἐν παντὶ τόπῳ καὶ ἐγγράφεσθαι καὶ
figure of-the cross in every place both to-be-painted and
ἐμφανίζεσθαι εἰς σωτηρίαν τῷ λαῷ τοῦ Θεοῦ, αἱρετικός
to-be-displayed for salvation to-the people — of-God heretic
ἐστιν.
he-is

Εἴ τις τῇ εἰκόνι τῆς Θεοτόκου, καὶ πάντων τῶν ἁγίων,
if anyone to-the image of-the God-bearer and of-all the saints
μὴ τὴν δέουσαν προσκύνησιν ἀπονέμοι, τῆς Θεοτόκου ὡς
not the due veneration should-assign of-the God-bearer as
Θεοτόκου, τῶν ἁγίων ὡς ἁγίων, κατὰ τὸ διάφορον
God-bearer of-the saints as saints according-to the difference
τῆς προσκυνήσεως Μητρὸς Θεοῦ καὶ ὁμοδούλων, ἀλλ᾽
of-the veneration of-Mother of-God and of-fellow-slaves but
εἰδωλικὴν ἐπίνοιαν φαίη εἶναι τὸν σωτήριον κόσμον τῆς
idolatrous invention should-say to-be the saving adornment of-the
Ἐκκλησίας, αἱρετικός ἐστιν.
Church heretic he-is

Εἴ τις μὴ συντάττοι ταῖς λοιπαῖς αἱρέσεσι τὴν κατὰ
if anyone not should-rank with-the remaining heresies the(-one) against
τῶν σεπτῶν εἰκόνων λυττήσασαν, ὡς χωρίζουσαν Θεοῦ
the august images having-raged as separating from-God
ἐπ᾽ ἴσης, ἀλλὰ ἀδιάφορον εἶναι λέγοι τὴν πρὸς αὐτοὺς
on equal but indifferent to-be should-say the toward them
κοινωνίαν, αἱρετικός ἐστιν.
fellowship heretic he-is

Εἴ τις ὑπερτείνων τὴν τιμὴν τῆς Χριστοῦ εἰκόνος,
if anyone exaggerating the honor of-the of-Christ image
λέγοι μὴ πρὸς αὐτὴν ἰέναι· μηδὲ γὰρ ὠφελεῖσθαι, εἰ μὴ
should-say not to it to-go not-even for to-be-benefited if not
προκαθαρθείη πάσης ἁμαρτίας, ἄλογός ἐστιν.
he-should-be-first-cleansed of-every sin irrational he-is

IV · THE SECOND REFUTATION: WHERE IS IT WRITTEN?

Falsehood shifts while truth stays one; the iconoclasts now allow images if hung high and not venerated. In a dialogue an orthodox speaker answers an iconoclast. Asked where Scripture bids an image be venerated, he answers: wherever it bids Christ be venerated, since Christ, made man, is the prototype of his own image. Much is unwritten in so many words, consubstantial and God-bearer among them. As the cross's imprint shares the cross's name, honor, and veneration but not its nature, so the image shares Christ's, and every title Scripture gives him.

Ὁ μὲν τῆς ἀληθείας λόγος μονοειδής τις ὢν καὶ
the indeed of-the truth word uniform something being and
ἀκράδαντος τὴν φύσιν, οὔτε γνωμικαῖς διαιρέσεσιν, οὔτε
unshaken the nature neither to-opinionative divisions nor
χρονικαῖς ἀλλοιώσεσιν ὑποβάλλεσθαι πέφυκεν· ἀεὶ γάρ ἐστι
to-temporal alterations to-be-subjected is-by-nature always for it-is
τὰ αὐτὰ δοξάζων τε καὶ πρεσβεύων· ὡς πάσης ὑφέσεώς τε
the same holding both and honoring as from-all diminution both
καὶ προσθέσεως ἐξῃρημένος. Ὁ δὲ τοῦ ψεύδους μῦθος, ἅτε
and addition exempted the but of-the falsehood tale as
πολυσχιδὴς καὶ μυριόγνωμος τυγχάνων, ἐξ ἄλλων τε εἰς
much-divided and of-ten-thousand-minds being from others both to
ἄλλα μεταπίπτων, πῇ μὲν τοῦτο πρεσβεύει, πῇ
others changing at-one-point indeed this honors at-another

δὲ ἕτερον ἀντιδοξάζει, καὶ ἵσταται ἐπὶ τοῦ αὐτοῦ οὐδαμῇ
but other counter-holds and stands on the same in-no-way
οὐδαμῶς, τοῖς τῆς ἀλλοιώσεώς τε καὶ τροπῆς πάθεσιν
at-all to-the of-the alteration both and change passions
ὑποβαλλόμενος. Καθὰ καὶ ὁ τῶν εἰκονομάχων ὑλακτισμός·
being-subjected just-as also the of-the iconoclasts barking
ὅτι ποτὲ μὲν τὴν εἰκόνα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
that at-times indeed the image of-the Lord our Jesus Christ
εἴδωλον πλάνης βλασφήμως ἀποκαλοίη, ποτὲ δὲ οὔ φασιν,
idol of-error blasphemously it-would-call at-times but not they-say
ἀλλ᾽ ὅτι καλὸν ἡ ἱστορία, ἐξηγήσεως καὶ ἀναμνήσεως
but that good the history of-explanation and of-remembrance
λόγον ἔχουσα, οὐ μὴν προσκυνήσεως· καὶ διὰ τοῦτο τὴν
account having not indeed of-veneration and because-of this the
ἐν ὑψηλοῖς χώραν αὐτῇ ἀπονέμουσι, δεδοικότες μή πως ἐν
in high-places place to-it they-assign fearing lest somehow in
τοῖς χαμηλοτέροις καθιεμένη, καὶ προσκυνήσεως ἀφορμὴν
the lower(-places) being-set-down also of-veneration occasion
λαμβάνουσα, εἰδωλολατρείας αὐτοῖς εἴη αἴτιον. Ὧν
taking of-idolatry to-them might-be cause whose
πῶς οὐκ ἄν τις ἀγάσαιτο τὴν σύνεσιν, μὴ συνιοῦσαν,
how not — anyone would-admire the understanding not understanding
ὅτι αὐτὸ τὸ δεδοικέναι τὴν κατωφερῆ αὐτῆς στάσιν τε
that itself the to-have-feared the low its position both
καὶ προσκύνησιν, εἰδωλικῆς ἐμφάσεως ἔχειν αἴτιον; οὐκ
and veneration of-idolatrous appearance to-have cause not
ἀρκετὸν αὐτοῖς εἰς ἀπλανῆ δόξαν ἡ τῶν ὑποπεζίων
sufficient for-them toward unerring opinion the of-the at-foot-level
ὑφαίρεσις, τῶν ἐφ᾽ ὕψους εἰκονισμάτων ἐναφιεμένων· ὅτι
removal of-the in height images being-left because
μηδὲ εὐηρεστηκέναι Θεῷ γέγραπται ἐν ταῖς Βασιλείαις
not-even to-have-pleased God it-is-written in the Kingdoms

ἄλλον, πλὴν Δαυῒδ καὶ Ἐζεκίου καὶ Ἰωσίου, τῶν ἅμα
other except David and Hezekiah and Josiah the(-ones) together
τοῖς ὑποπεζίοις καὶ τὰ ὑψηλὰ ἀφῃρηκότων. Ὥστε εἴπερ
with-the at-foot-level also the high-places having-removed so-that if-indeed
ἕλοιντο ὅσον τὸ κατ᾽ αὐτοὺς τελείως εὐηρεστηκέναι
they-should-choose as-far-as the according-to them perfectly to-have-pleased
Θεῷ, μᾶλλον δὲ τελείως ἐν τῇ τοιαύτῃ ὑπολήψει ἀσεβεῖν· μὴ
God rather but perfectly in the such supposition to-be-impious not
ἐᾷν ὑπὸ τὸν οὐρανὸν ἱερὸν οἶκον, ὃν οὐκ ἀποκοσμήσοιεν,
to-leave under the heaven holy house which not they-would-strip
καὶ τὰ ἐν αὐτοῖς θεῖα ἀναθήματα ὄντα ἐξ ἱστοριῶν, ἃ
and the in them divine offerings being from histories which
οὐ καταπρήσοιεν. Ἀλλὰ περὶ μὲν τούτων εἴρηταί μοι
not they-would-burn but about indeed these has-been-said by-me
ἱκανῶς, ἐφ᾽ ὅσον ἐφικτὸν τῇ ὀλιγονοίᾳ μου, λελυκότι
sufficiently in as-far-as attainable to-the small-mind my having-resolved
τὰς ἀλόγους ἐνστάσεις τε καὶ ἀντιθέσεις αὐτῶν. Νῦν δὲ
the irrational objections both and counter-arguments their now but
ἐπειδὴ εἰρχθέντες τοῖς ἐλέγχοις, ὁμολογοῦσιν εἰκονίζεσθαι
since shut-in by-the refutations they-confess to-be-imaged
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, οὐ μὴν προσκυνεῖν
the Lord our Jesus Christ not indeed to-venerate
δεῖν τὴν ἀναστηλωθεῖσαν αὐτῷ εἰκόνα· κἀντεῦθεν
is-needful the set-up to-him image and-thence
ἐνταράττειν πειρῶνται τὸν νοῦν τῶν ἁπλουστέρων, ὡς τῇ
to-trouble they-try the mind of-the simpler(-ones) as by-the
προσκυνήσει λατρευόντων τῇ κτίσει παρὰ τὸν Κτίσαντα·
veneration worshiping the creation beyond the Creator
ἐπὶ τούτῳ μοι σὺν Θεῷ καὶ ὁ παρὼν πενιχρὸς λόγος·
for this to-me with God also the present poor discourse
κατὰ ἀντιβολὴν δυοῖν προσώπων, ὀρθοδόξου τε, φημὶ,
by confrontation of-two persons of-orthodox both I-mean

καὶ εἰκονομάχου· πρὸς τὸ εὐσύνοπτον καὶ εὐδιάγνωστον
and of-iconoclast for the easy-to-survey and easy-to-discern
κἀνταῦθα τὴν τῶν λεγομένων δύναμιν εἶναι.
here-too the of-the(-things) said force to-be

ORTH. Ὁμολογεῖς τὸν Υἱὸν καὶ Λόγον τοῦ Πατρὸς σάρκα 1
do-you-confess the Son and Word of-the Father flesh
γεγονότα σαρκὶ περιγράφεσθαι, τῇ τῆς θεότητος φύσει
having-become in-flesh to-be-circumscribed in-the of-the godhead nature
μένοντα ἀπερίγραπτον;
remaining uncircumscribable

HER. Σύμφημι· πῶς γὰρ οὔ; τῶν θεολόγων Πατέρων οὕτω
I-agree how for not of-the theologian Fathers thus
διαγορευόντων· Γρηγορίου μὲν λέγοντος, «Περίγραπτον
declaring Gregory indeed saying circumscribable
σώματι, ἀπερίγραπτον πνεύματι·» Ἀθανασίου δέ· «Ἀοράτως
in-body uncircumscribable in-spirit Athanasius but invisibly
μὲν Θεοῦ νοουμένου καὶ ὄντος ἀληθῶς· ὁρατῶς δὲ
indeed God being-conceived and being truly visibly but
ἀνθρώπου ψηλαφωμένου καὶ ὑπάρχοντος ἀληθῶς.»
man being-touched and being truly

ORTH. Τὴν τοιαύτην οὖν περιγραφὴν, ἤτοι εἰκόνα Χριστοῦ, 2
the such then circumscription that-is image of-Christ
οὐ συνομολογεῖς προσκυνητὴν ὑπάρχειν;
not do-you-agree venerable to-be

HER. Οὐμενοῦν· ὅτι μηδέ τινι τῶν θεοφόρων τοῦτο
no-indeed because not-even by-any of-the God-bearing(-ones) this
εἴρηται. Ἀλλὰ ἀντερωτήσω σε, σὺ δέ μοι ἀποκρίθητι·
has-been-said but I-will-ask-in-turn you you and me answer
ποῦ δὴ γέγραπται ἔν τε Παλαιᾷ καὶ Καινῇ Διαθήκῃ
where indeed is-it-written in both Old and New Testament
προσκυνεῖσθαι εἰκόνα;
to-be-venerated image

3 ORTH. Ὅπουπερ γέγραπται προσκυνεῖσθαι τὸ κατ᾽ αὐτὴν
wherever is-written to-be-venerated the according-to it
πρωτότυπον.
prototype
HER. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
Lord — God your you-shall-venerate and him alone
λατρεύσεις. Τοῦτο καὶ γέγραπται. Τούτῳ καὶ προσκυνεῖν
you-shall-worship this also is-written to-this also to-venerate
προστέτακται· οὔτι που πρωτοτύπῳ, πολλοῦ γε εἰπεῖν
has-been-ordered not surely to-prototype much indeed to-say
εἰκόνι, ὡς σὺ φής.
to-image as you say

4 ORTH. Ὅτι μηδὲ θεολογία, ὦ βέλτιστε, τὸ προκείμενον,
because not-even theology O best(-sir) the(-matter) proposed
περὶ ἧς οὐκ ἔστιν ἐμφέρεια ἢ κατανόησις ὁμοιώσεως·
about which not is resemblance or perception of-likeness
ἀλλ᾽ οἰκονομία, περὶ ἣν ὁρᾶται τὸ πρωτότυπον καὶ
but dispensation about which is-seen the prototype and
παράγωγον, εἴπερ ὁμολογεῖς σάρκα εἰληφότα καθ᾽ ἡμᾶς
derivative if-indeed you-confess flesh having-taken like us
γεγονέναι τὸν Λόγον.
to-have-become the Word
HER. Τῆς Γραφῆς λεγούσης, Κύριον τὸν Θεόν σου
the Scripture saying Lord — God your
προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις· οὐχ ἅμα
you-shall-venerate and him alone you-shall-worship not together-with
τῷ Πατρὶ καὶ τῷ Υἱῷ προσοίσειν ἡμᾶς τὴν προσκύνησιν
the Father and the Son to-bring us the veneration
προστάττει ὁ λόγος;
orders the word

ORTH. Ἀριδήλως· ἀλλ᾽ οὐχ ὡς σάρκα εἰληφότι τοῖς πάλαι 5
clearly but not as flesh having-taken to-those of-old
νενομοθέτηται τοῦτο· Θεὸν γὰρ οὐδεὶς ἑώρακε πώποτε,
has-been-legislated this God for no-one has-seen ever
κατὰ τὰ Λόγια· ὡς ἐπειδὴ σὰρξ ἐγένετο καὶ εἴσω
according-to the Oracles as since flesh he-became and within
περιγραφῆς, ὤφθη ὁ ἀπερίγραπτος· καὶ θέᾳ καὶ ἁφῇ
circumscription was-seen the uncircumscribable both to-sight and to-touch
ὑποπέπτωκε σωματοειδεῖ ὁ ἀναφής τε καὶ ἀθέατος.
has-fallen-under bodily the intangible both and unseeable
Προσκυνεῖται μὲν ἅμα τῷ Πατρὶ, ὡς ἴσα αὐτῷ
is-venerated indeed together-with the Father as equal to-him
Θεὸς ὑπάρχων· προσκυνεῖται δ᾽ αὖ καὶ ἐν τῇ οἰκείᾳ
God being is-venerated but again also in the own
εἰκόνι, ἧς ἐστι πρωτότυπον· ὡς καθ᾽ ἡμᾶς ἄνθρωπος
image of-which he-is prototype as like us man
γεγονὼς κατὰ πάντα πλὴν ἁμαρτίας.
having-become in all-respects except sin
HER. Περὶ μὲν Χριστοῦ ὅτι προσκυνητὸς ἐν πάσῃ τῇ
about indeed Christ that venerable in all the
θεοπνεύστῳ Γραφῇ σαφέστατα εἴρηται· φησὶ γὰρ, Καὶ
God-inspired Scripture most-clearly has-been-said it-says for and
προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ· οὐ μὴν
let-venerate him all angels of-God not indeed
περὶ πρωτοτύπου καὶ εἰκόνος.
about prototype and image
ORTH. Περὶ Χριστοῦ ἡνίκα γέγραπται, «Καὶ προσκυνησάτωσαν 6
about Christ when it-is-written and let-venerate
αὐτῷ πάντες ἄγγελοι Θεοῦ·» τί ἄλλο ἔστι νοῆσαι,
him all angels of-God what other is-it to-understand
ἢ ὅτι περὶ πρωτοτύπου ὁ λόγος; Ἐπὰν γὰρ ἄνθρωπος
than that about prototype the word when for man

ἐγένετο μετὰ τοῦ εἶναι Θεὸς, ἐπειδὴ οὖν πᾶς ἄνθρωπος
he-became with the to-be God since then every man
τῆς ἑαυτοῦ εἰκόνος πρωτότυπόν ἐστι, καὶ οὐκ ἂν εἴη
of-the his-own image prototype is and not — would-be
ἄνθρωπος μὴ ἔχων παράγωγον τὸ ἑαυτοῦ ἀπεικόνισμα·
man not having derivative the his-own likeness
δηλονότι καὶ Χριστὸς ὡς κατὰ πάντα ὁμοιωθεὶς ἡμῖν,
clearly also Christ as in all-respects made-like to-us
τῆς ἑαυτοῦ εἰκόνος πρωτότυπόν ἐστι, κἂν τῇ λέξει
of-the his-own image prototype is even-if in-the wording
μὴ γέγραπται. Ὥστε ὁπόταν ἐρωτήσειας, Ποῦ γέγραπται,
not it-is-written so-that whenever you-should-ask where is-it-written
προσκυνεῖσθαι εἰκόνα Χριστοῦ; τηνικαῦτα ἀκούσειας,
to-be-venerated image of-Christ then you-would-hear
ὅτι Ὅπουπερ γέγραπται προσκυνεῖσθαι Χριστόν· εἴπερ
that wherever is-written to-be-venerated Christ if-indeed
ἀχώριστόν ἐστι τοῦ πρωτοτύπου τὸ παράγωγον.
inseparable is from-the prototype the derivative

HER. Ἀλλ' ἡνίκα μὴ γέγραπται εἶναι Χριστὸν πρωτότυπον
but when not it-is-written to-be Christ prototype
τῆς ἑαυτοῦ εἰκόνος, ἀπαράδεκτος ὁ λόγος· μὴ
of-the his-own image unacceptable the word not
παραλαμβανόμενος ἡμῶν τῇ κατὰ πίστιν ὁμολογίᾳ.
received by-us in-the according-to faith confession

7 ORTH. Πολλὰ δὴ ἃ οὐ γέγραπται λέξεσιν αὐταῖς,
many indeed which not are-written in-words themselves
ἰσοδυναμεῖ δὲ τοῖς γεγραμμένοις, τοῖς ἁγίοις Πατράσι
are-equal but to-the written-things by-the holy Fathers
κεκήρυκται. Καὶ γὰρ ὁμοούσιος ὢν τῷ Πατρὶ ὁ Υἱὸς,
have-been-proclaimed and for consubstantial being with-the Father the Son
οὐκ ἐν τῇ θεοπνεύστῳ Γραφῇ, ἀλλὰ πρὸς τῶν Πατέρων
not in the God-inspired Scripture but by the Fathers

ὕστερον τετράνωται· ὥσπερ καὶ Θεὸς τὸ Πνεῦμα τὸ ἅγιον·
later has-been-made-clear just-as also God the Spirit the holy
καὶ Θεοτόκος ἡ Κυριοτόκος, ἄλλα τε ἄττα μακρόν ἐστιν
and God-bearer the Lord-bearer other both some-things long it-is
ἀπαριθμεῖν· ὧν μὴ ὁμολογουμένων, ἐξήρνηται ἡ ἀληθινὴ
to-enumerate which not being-confessed has-been-denied the true
λατρεία ἡμῶν. Τότε δὲ ὁμολογηθέντων, ὁπηνίκα πρὸς
worship our then but being-confessed when for
καθαίρεσιν τῶν ἐπανισταμένων αἱρέσεων ἡ χρεία ἐκάλεσε.
destruction of-the rising-up heresies the need called
Τί οὖν λοιπὸν θαυμαστὸν, εἰ καὶ μὴ γέγραπται πρωτότυπον
what then henceforth marvelous if also not it-is-written prototype
εἶναι Χριστὸν τῆς ἑαυτοῦ εἰκόνος, τοῦτο νῦν τοῦ καιροῦ
to-be Christ of-the his-own image this now the time
ἀπαιτοῦντος πρὸς τὴν ἀναφυεῖσαν εἰκονομαχικὴν αἵρεσιν
demanding against the having-sprung-up iconoclast heresy
λεχθῆναι, τῆς ἀληθείας οὕτω φανερούσης βεβαιότατα;
to-be-said the truth thus making-manifest most-firmly
Εἰ γὰρ μή ἐστι πρωτότυπον τῆς οἰκείας εἰκόνος, οὐδὲ
if for not he-is prototype of-the own image not-even
σεσάρκωται, μένων ἔξω περιγραφῆς τῇ τῆς θεότητος
he-has-been-incarnated remaining outside circumscription in-the of-the godhead
ἀπειρίᾳ. Εἰ δὲ σεσάρκωται καὶ ὤπται καθ' ἡμᾶς, τί
infinity if but he-has-been-incarnated and has-been-seen like us why
μὴ καὶ αὐτῷ τὰ ἴσα ἀποδίδως ὡς παντὶ ἀνθρώπῳ
not also to-him the equal-things do-you-render as to-every man
κατὰ τὸ ἀκόλουθον τῆς ὁμοιώσεως;
according-to the consequence of-the likeness

HER. Ὅτι Χριστὸς Θεὸς καὶ ἄνθρωπος ὤν, οὐ ψιλός
that Christ God and man being not mere
ἐστιν ὡς εἷς τῶν καθ' ἡμᾶς· μηδὲ πρωτότυπον αὐτὸν
is as one of-the according-to us neither prototype him
δηλαδὴ λέγειν τῆς ἑαυτοῦ εἰκόνος εὐαγές.
clearly to-call of-the his-own image pious

8 ORTH. Τὸ οὖν ψιλὸν μὴ λέγεσθαι Χριστὸν, οὐκ ἐπ' ἀναιρέσει
the then mere not to-be-called Christ not for abolition
τοῦ μὴ περιγεγράφθαι αὐτὸν, τοῖς Πατράσι καθ'
of-the not to-have-been-circumscribed him by-the Fathers according-to
ἡμᾶς εἴρηται, ἀλλὰ πρὸς τὸ Θεὸν ὁμοῦ καὶ ἄνθρωπον
us has-been-said but for the God together and man
ὑπάρχειν, ὅπερ οὐχ ἑνός ἐστι τῶν καθ' ἡμᾶς. Κατὰ
to-be which not of-one is of-the according-to us in-respect-of
τοῦτο γὰρ πάντες ψιλοὶ λεγόμεθα· Περιγραπτὸς δὲ ὤν,
this for all mere we-are-called circumscribable but being
πρωτότυπόν ἐστι τῆς οἰκείας εἰκόνος· ὡς εἴ τις τῶν
prototype he-is of-the own image as if anyone of-the
καθ' ἡμᾶς, καὶ οὐ κατὰ τοῦτο ψιλός.
according-to us and not in-respect-of this mere

HER. Περιγραπτὸν οὖν ὁμολογῶ Χριστὸν, ἀλλ' οὐ
circumscribable then I-confess Christ but not
πρωτοτύπου λόγον ἔχοντα.
of-prototype account having

9 ORTH. Καὶ πῶς ἂν εἴη περιγραπτὸς μὴ πρωτοτύπου
and how — would-he-be circumscribable not of-prototype
λόγον ἔχων; αὐτὸ γὰρ τοῦθ' ὅπερ λέγεται περιγραπτὸν
account having itself for this which is-said circumscribable
εἶναι, καὶ πρωτότυπόν ἐστιν. Ὃ γὰρ περιγράφεται, τοῦτο
to-be also prototype is what for is-circumscribed this
καὶ εἰς παράγωγον εἰκόνος τοῦ γεγραμμένου πρόκειται.
also for derivative of-image of-the painted lies-ready

Ὁμολογῶν γοῦν τὸν Χριστὸν περιγράφεσθαι, δοίης
confessing at-any-rate — Christ to-be-circumscribed you-would-grant
καὶ μὴ βουλόμενος πρωτότυπον αὐτὸν τῆς ἑαυτοῦ εἰκόνος
even not wishing prototype him of-the his-own image
ὑπάρχειν, ὡς πάντα ἄνθρωπον τοῦ οἰκείου ἰνδάλματος·
to-be as every man of-the own likeness
καθά φησι καὶ ὁ θεῖος Βασίλειος· «Ἐγγραφέσθω τῷ
just-as says also the divine Basil let-be-painted-on the
πίνακι καὶ ὁ τῶν παλαισμάτων ἀγωνοθέτης Χριστός.»
panel also the of-the wrestlings games-master Christ
Τοῦτο εἰπὼν ἀραρότως ἐδήλωσε πρωτότυπον εἶναι τῆς
this having-said fittingly he-showed prototype to-be of-the
ἑαυτοῦ εἰκόνος Χριστόν· εἴπερ πᾶς ὁ ἐν πίνακι
his-own image Christ if-indeed every the(-one) on panel
γεγραμμένος, παρηγμένος ἐστὶν ἀπὸ πρωτοτύπου μορφῆς.
painted derived is from prototype form
HER. Καὶ ποία κοινωνία προσκυνήσεως τοῦ πρωτοτύπου
and what-sort fellowship of-veneration of-the prototype
πρὸς τὸ παράγωγον;
with the derivative
ORTH. Ὁποία τοῦ ζωοποιοῦ σταυροῦ πρὸς τὸ οἰκεῖον 10
such-as of-the life-giving cross with the own
ἐκτύπωμα.
imprint
HER. Πόθεν σοι τοῦτο εἴληπται; οὐ γάρ σε νομοθέτην
whence by-you this has-been-taken not for you lawgiver
νεοφανῆ δέξομαι.
newly-appeared I-will-accept
ORTH. Ἐκ δυοῖν θεηγόροιν τὸ δόγμα· Διονυσίου μὲν τοῦ 11
from two God-speaking(-men) the doctrine Dionysius indeed the
Ἀρεοπαγίτου λέγοντος· Τὸ ἀληθὲς ἐν τῷ ὁμοιώματι, τὸ
Areopagite saying the true in the likeness the

ἀρχέτυπον ἐν τῇ εἰκόνι· τὸ ἑκάτερον ἐν ἑκατέρῳ παρὰ τὸ
archetype in the image the each in each apart-from the
τῆς οὐσίας διάφορον· τοῦ τε μεγάλου Βασιλείου φάσκοντος·
of-the substance difference of-the and great Basil asserting
Οὐδὲ γὰρ ὁ κατὰ τὴν ἀγορὰν τῇ βασιλικῇ εἰκόνι
not-even for the(-one) in the market at-the royal image
ἐνατενίζων, καὶ βασιλέα λέγων τὸν ἐν τῷ πίνακι, δύο
gazing and king calling the(-one) on the panel two
βασιλέας ὁμολογεῖ, τήν τε εἰκόνα καὶ τὸν οὗ ἐστιν
kings confesses the both image and the(-one) whose is
ἡ εἰκών· οὔτε ἐὰν δείξας τὸν ἐν τῷ πίνακι
the image nor if having-pointed-out the(-one) on the panel
γεγραμμένον εἴποι, Οὗτός ἐστιν ὁ βασιλεὺς, ἀπεστέρησε
painted he-should-say this is the king he-deprived
τὸ πρωτότυπον τῆς τοῦ βασιλέως προσηγορίας· μᾶλλον
the prototype of-the of-the king appellation rather
μὲν οὖν ἐκείνῳ τὴν τιμὴν ἐβεβαίωσε διὰ τῆς τούτου
indeed then for-that-one the honor he-confirmed through the of-this
ὁμολογίας. Εἰ γὰρ ἡ εἰκὼν βασιλεὺς, πολλῷ δήπου εἰκὸς
confession if for the image king much surely likely
βασιλέα εἶναι τὸν τῇ εἰκόνι παρασχόμενον τὴν αἰτίαν. Καὶ
king to-be the(-one) to-the image having-furnished the cause and
πάλιν ἀλλαχοῦ· Πάντως δὲ ἡ εἰκὼν ἡ δημιουργουμένη,
again elsewhere certainly but the image the(-one) being-fashioned
μεταφερομένη ἀπὸ τοῦ πρωτοτύπου, τὴν ὁμοίωσιν εἰς τὴν
being-transferred from the prototype the likeness into the
ὕλην εἴληφε καὶ μετέσχηκε τοῦ χαρακτῆρος ἐκείνου διὰ
material has-taken and has-shared of-the character that through
τῆς τοῦ τεχνίτου διανοίας καὶ χειρὸς ἐναπόμαγμα· οὕτως ὁ
the of-the craftsman mind and hand impression so the
ζωγράφος· οὕτως ὁ λιθογλύφος, οὕτως ὁ τὸν χρύσεον
painter so the stone-carver so the(-one) the golden

καὶ τὸν χάλκεον ἀνδριάντα δημιουργῶν, ἔλαβεν ὕλην,
and the bronze statue making took material
ἀπεῖδεν εἰς τὸ πρωτότυπον, ἀνέλαβε τοῦ τεθεωρημένου
looked to the prototype took-up of-the beheld
τὸν τύπον, ἐναπεσφραγίσατο τοῦτον ἐν τῇ ὕλῃ.
the figure impressed this in the material
HER. Εἰ καὶ τοῖς Πατράσιν οὕτω πεφιλοσόφηται, ἀλλ'
if even by-the Fathers so it-has-been-philosophized but
οὐ δήπου καὶ κοινὴ αὐτοῖς πέφρασται ἡ τῶν ἑκατέρων
not surely also common by-them has-been-declared the of-the both
προσκύνησις.
veneration
ORTH. Τιμὴν βεβαιωτικὴν τοῦ θείου Βασιλείου εἰπόντος τοῦ 12
honor confirming the divine Basil having-said of-the
πρωτοτύπου τὴν τοῦ παραγώγου ὁμολογίαν· τί ἄλλο
prototype the of-the derivative confession what other
σοι φαίνεται, ἢ οὐχὶ τῶν ἑκατέρων εἶναι μίαν τιμὴν
to-you appears than not of-the both to-be one honor
ἤτοι προσκύνησιν;
that-is veneration
HER. Τιμὴν μὲν συγκατατίθημι, ἀλλ' οὐχὶ προσκύνησιν·
honor indeed I-concede but not veneration
παρὰ σοῦ γὰρ, οὐ παρὰ Πατρὸς ἡ μετωνυμία.
from you for not from Father the metonymy
ORTH. Τί οὖν ὅταν ἀκούσειας τοῦ μακαρίου Ἀθανασίου 13
what then when you-hear the blessed Athanasius
λέγοντος· «Ἐν γὰρ τῇ εἰκόνι τοῦ βασιλέως, τὸ εἶδος καὶ
saying in for the image of-the king the form and
ἡ μορφή ἐστι· καὶ ἐν τῷ βασιλεῖ δὲ, τὸ ἐν τῇ εἰκόνι εἶδός
the shape is and in the king but the in the image form
ἐστι· καὶ ἀπαράλλακτός ἐστιν ἡ ἐν τῇ εἰκόνι τοῦ βασιλέως
is and unvarying is the in the image of-the king

ὁμοιότης· ὥστε τὸν ἐνορῶντα τῇ εἰκόνι, ὁρᾷν ἐν αὐτῇ τὸν
likeness so-that the(-one) looking-into the image to-see in it the
βασιλέα· καὶ τὸν πάλιν ὁρῶντα τὸν βασιλέα, ἐπιγινώσκειν
king and the(-one) again seeing the king to-recognize
ὅτι οὗτός ἐστιν ὁ ἐν τῇ εἰκόνι. Ἐκ δὲ τοῦ μὴ διαλλάττειν
that this is the(-one) in the image from but the not to-differ
τὴν ὁμοιότητα, τῷ θέλοντι μετὰ τὴν εἰκόνα θεωρῆσαι
the likeness to-the(-one) wishing after the image to-behold
τὸν βασιλέα, εἴποι ἂν εἰκών· Ἐγὼ καὶ ὁ βασιλεὺς ἕν
the king would-say — image I and the king one
ἐσμεν· ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, κἀκεῖνος ἐν ἐμοί. Καὶ ὃ
are I for in him am and-he in me and what
ἑώρακας ἐν ἐμοὶ, τοῦτο καὶ ἐν ἐκείνῳ βλέπεις· καὶ ὃ ὁρᾷς
you-have-seen in me this also in him you-see and what you-see
ἐν ἐκείνῳ, τοῦτο βλέπεις ἐν ἐμοί. Ὁ οὖν προσκυνῶν
in him this you-see in me the(-one) then venerating
τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα· ἡ γὰρ
the image in it venerates the king the for
ἐκείνου μορφὴ καὶ τὸ εἶδος ἐστὶν ἡ εἰκών.» Ὥσπερ, ἵνα
his shape and the form is the image just-as so-that
καὶ τὸ παρ' ἐμαυτοῦ προσθήσοιμι, ὁ προσκυνῶν
also the(-thing) from myself I-might-add the(-one) venerating
τὸν τύπον τοῦ σταυροῦ, ἐν αὐτῷ προσκυνεῖ τὸν ζωοποιὸν
the figure of-the cross in it venerates the life-giving
σταυρόν. Ἡ γὰρ ἐκείνου ἰδέα καὶ διαγραφὴ, ὁ τύπος ἐστίν.
cross the for its form and outline the figure is

HER. Πάρες περὶ τοῦ σταυροῦ λέγειν ἐνταῦθα· οὗτος γάρ
leave-off about the cross to-speak here this for
ἐστι τὸ κατὰ τοῦ διαβόλου ἀήττητον τρόπαιον.
is the against the devil unconquered trophy

ORTH. Πάρες καὶ αὐτὸς ἐπὶ εἰκόνος Χριστοῦ λέγειν ἐνταῦθα. 14
leave-off also yourself about image of-Christ to-speak here
Οὗτος γάρ ἐστιν ὁ Σωτὴρ τοῦ κόσμου· δι' οὗ καὶ
this for is the Savior of-the world through whom also
σταυρὸς, ὄργανον ὑπάρχων πρότερον φθορᾶς, ἀφθαρσίας
cross instrument being formerly of-corruption of-incorruption
σύμβολον τῇ ἐν αὐτῷ ἐκτάσει γεγένηται.
symbol by-the on it stretching-out has-become
HER. Ἀλλ' οὐκ ἐνδέχεται κοινωνεῖν τῆς Χριστοῦ προσκυνήσεως
but not it-is-possible to-share of-the of-Christ veneration
τὴν αὐτοῦ εἰκόνα· οὐδὲ λέγεσθαι τοῦθ' ὅπερ Χριστὸς
the his image nor to-be-called this which Christ
ὀνομάζεται.
is-named
ORTH. Δέξαιο καὶ παρ' ἐμοῦ τὸ ἴσον λημμάτιον. Οὐδὲ 15
may-you-accept also from me the equal little-premise not-even
μὴν ἐγχωρεῖ κοινωνεῖν τῆς προσκυνήσεως τοῦ ζωοποιοῦ
indeed it-is-admissible to-share of-the veneration of-the life-giving
σταυροῦ, τὸ αὐτοῦ ἐκτύπωμα· οὐδὲ λέγεσθαι τοῦθ' ὅπερ
cross the its imprint nor to-be-called this which
τὸ ζωοποιὸν ξύλον ὀνομάζεται.
the life-giving wood is-named
HER. Ἄπαγε τῆς ληρῳδίας! Μία γὰρ καὶ κοινὴ ἡ ἀμφοτέρων
away-with the nonsense one for and common the of-both
προσκύνησις· καὶ τοῦθ' ὅπερ λέγεται τὸ ζωοποιὸν ξύλον, καὶ
veneration and this which is-called the life-giving wood also
τὸ αὐτοῦ ἐκτύπωμα κατωνόμασται· σταυρὸς γὰρ ἀμφότερα.
the its imprint has-been-named cross for both
ORTH. Ἐκ σοῦ μοι τὸ νικᾷν τὰ ἴσα λέγοντι. Ὡσαύτως 16
from you to-me the to-win the equal-things saying likewise
γὰρ μία καὶ κοινὴ προσκύνησις τοῦ Χριστοῦ πρὸς
for one and common veneration — of-Christ with

τὸ αὐτοῦ ἐκτύπωμα· καὶ τοῦθ' ὅπερ λέγεται Χριστὸς,
the his imprint and this which is-called Christ
καὶ τὸ οἰκεῖον εἰκόνισμα κατωνόμασται. Χριστὸς γὰρ
also the own image has-been-named Christ for
ἀμφότερα· καθὼς ἀνωτέρω ἡ τῶν θεοφόρων διδασκαλία
both as above the of-the God-bearing(-ones) teaching
πεφανέρωκε. Καὶ γὰρ ὅσα περὶ τοῦ πρωτοτύπου λέγεται,
has-made-manifest and for whatever about the prototype is-said
ταῦτα καὶ περὶ τοῦ παραγώγου ῥηθήσεται· ἀλλ' ἐπὶ
these-things also about the derivative will-be-said but on
μὲν τοῦ πρωτοτύπου συνωνύμως, ὅτι καὶ κυρίως· ἐπὶ
indeed the prototype synonymously because also properly on
δὲ τοῦ παραγώγου ὁμωνύμως, ὅτι καὶ οὐ κυρίως.
but the derivative homonymously because also not properly

HER. Πῶς οὖν φὴς ταῦτα; οὔπω γὰρ τηλαυγῶς συνίημι.
how then say-you these-things not-yet for clearly I-understand

17 ORTH. Ὅτι τοι σταυρὸς λέγεται, ὁ ἐν ᾧ Χριστὸς
that indeed cross is-called the(-one) on which Christ
ὑψώθη, καὶ τῇ σημασίᾳ τῆς προσηγορίας, καὶ τῇ
was-lifted-up both by-the signification of-the appellation and by-the
φύσει τοῦ ζωοποιηθέντος ξύλου. Τὸ δὲ αὐτοῦ ἐκτύπωμα,
nature of-the made-life-giving wood the but its imprint
σταυρὸς μὲν τῇ σημασίᾳ τῆς προσηγορίας, οὐ τῇ
cross indeed by-the signification of-the appellation not by-the
φύσει τοῦ ζωοποιηθέντος ξύλου· ἐκ ξύλου γάρ ἐστι τοῦ
nature of-the made-life-giving wood of wood for it-is the
τυχόντος ἢ ἐκ χρυσοῦ, ἢ ἐξ ἀργύρου, ἢ ἐκ λίθου, ἢ
ordinary or of gold or of silver or of stone or
ἐξ ἄλλης οἱασοῦν τινος ὑλαίας διαγραφῆς. Καὶ τοῦ μὲν
of other whatever some material outline and of-the indeed
ὀνόματος κοινωνεῖ τοῦ πρωτοτύπου, ὥσπερ καὶ τῆς τιμῆς
name it-shares of-the prototype as also of-the honor

καὶ τῆς προσκυνήσεως· τῆς δὲ φύσεως ἠλλοτρίωται.
and of-the veneration of-the but nature it-has-been-estranged
Διὸ ὅσοις ὀνόμασι κέκληται ὁ ζωοποιὸς σταυρὸς,
wherefore by-as-many names has-been-called the life-giving cross
τοσούτοις καὶ τὸ αὐτοῦ ἐκτύπωμα εἴρηται. Ἄν τε γὰρ
by-so-many also the its imprint has-been-called if both for
φαίημεν τὸν ζωοποιὸν σταυρὸν καύχημα τῆς οἰκουμένης,
we-should-say the life-giving cross boast of-the inhabited-world
ὡσαύτως καὶ τὸ αὐτοῦ ἐκτύπωμα καύχημα τῆς οἰκουμένης
likewise also the its imprint boast of-the inhabited-world
εἴρηται. Ἄν τε φῶς εἴπωμεν καὶ ζωὴν, ὡσαύτως καὶ
has-been-called if both light we-say and life likewise also
τὸ αὐτοῦ ἐκτύπωμα φῶς καὶ ζωὴ εἴρηται. Ἄν τε
the its imprint light and life has-been-called if both
καυτῆρα δαιμόνων προσείπωμεν, ὡσαύτως καὶ τὸ αὐτοῦ
cauterizer of-demons we-address likewise also the its
ἐκτύπωμα καυτὴρ δαιμόνων εἴρηται. Καὶ οὐκ ἔστιν ἐφ'
imprint cauterizer of-demons has-been-called and not there-is in
ὅτῳ μὴ τῇ σημασίᾳ τοῦ πρωτοτύπου ὀνομάζεται τὸ
which not by-the signification of-the prototype is-named the
παράγωγον. Οὕτω καὶ ἐπὶ Χριστοῦ καὶ τῆς αὐτοῦ
derivative so also in-the-case-of Christ and of-the his
εἰκόνος τὸ θεώρημα. Χριστὸς γὰρ λέγεται αὐτὸς ὁ Θεὸς
image the principle Christ for is-called himself — God
ὁμοῦ καὶ ἄνθρωπος, καὶ τῇ σημασίᾳ τῆς προσηγορίας,
together and man both by-the signification of-the appellation
καὶ τῇ φύσει τῆς θεότητός τε καὶ τῆς ἀνθρωπότητος.
and by-the nature of-the godhead both and of-the humanity
Τὸ δὲ αὐτοῦ ἀπεικόνισμα, Χριστὸς μὲν τῇ σημασίᾳ
the but his likeness Christ indeed by-the signification
τῆς προσηγορίας, οὐ τῇ φύσει τῆς θεότητός τε καὶ
of-the appellation not by-the nature of-the godhead both and

ἀνθρωπότητος. Ἐκ ποιότητος γάρ ἐστι χρωματουργικῆς
humanity from quality for it-is color-working
τυχὸν, ἢ ἐκ ψηφίδων ποικίλης συνθέσεως, ἢ ἐκ γλυφικῆς
perhaps or from of-tesserae variegated composition or from carved
ἐπιτεχνήσεως, ἢ ἐκ χρυσοῦ, ἢ ἐξ ἀργύρου, ἢ ἐξ ἄλλης
craftsmanship or from gold or from silver or from other
οὗν τινος ὑλαίας διαγραφῆς. Καὶ κατὰ τοὔνομα
whatever some material outline and according-to the-name
μὲν κοινωνεῖ, ὥσπερ καὶ κατὰ τιμὴν καὶ κατὰ
indeed it-shares as also according-to honor and according-to
προσκύνησιν· τῆς δὲ φύσεως ἠλλοτρίωται. Διὸ ὅσοις
veneration of-the but nature it-has-been-estranged wherefore by-as-many
ὀνόμασι κέκληται Ἰησοῦς ὁ Χριστὸς, τοσούτοις καὶ
names has-been-called Jesus — Christ by-so-many also
τὸ αὐτοῦ ἀπεικόνισμα εἴρηται. Ἄν τε γὰρ φαίημεν
the his likeness has-been-called if both for we-should-say
τὸν Χριστὸν Κύριον τῆς δόξης, ὡσαύτως καὶ τὸ αὐτοῦ
— Christ Lord of-the glory likewise also the his
ἀπεικόνισμα, Κύριος τῆς δόξης εἴρηται. Ἄν τε φαίημεν
likeness Lord of-the glory has-been-called if both we-should-say
τὸν Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν, ὡσαύτως
— Christ of-God power and of-God wisdom likewise
καὶ τὸ αὐτοῦ ἀπεικόνισμα Θεοῦ δύναμις καὶ Θεοῦ σοφία
also the his likeness of-God power and of-God wisdom
εἴρηται· ἄν τε φαίημεν τὸν Χριστὸν Υἱὸν ἀνθρώπου,
has-been-called if both we-should-say — Christ Son of-man
ὡσαύτως καὶ τὸ αὐτοῦ ἀπεικόνισμα, Υἱὸς ἀνθρώπου
likewise also the his likeness Son of-man
εἴρηται. Τοιγαροῦν ἐπειδὴ λέγοι αὐτὸς ὁ Θεὸς Λόγος,
has-been-called accordingly since says himself — God Word
Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· τοῦτο φαίη ἂν διὰ
I am the light of-the world this would-say — through

τῆς ἐπιγραφῆς καὶ τὸ αὐτοῦ ἀπεικόνισμα. Πάλιν ἐπειδὰν
the inscription also the his likeness again whenever
λέγοι ὁ Χριστὸς, Ἐμοὶ κάμψει πᾶν γόνυ, ἐπουρανίων καὶ
says — Christ to-me shall-bow every knee of-heavenly(-ones) and
ἐπιγείων καὶ καταχθονίων· τοῦτο φαίη ἂν διὰ τῆς
of-earthly(-ones) and of-underworld(-ones) this would-say — through the
ἐπιγραφῆς καὶ τὸ αὐτοῦ ἀπεικόνισμα. Πάλιν ἐπὰν λέγοι ὁ
inscription also the his likeness again when says —
Χριστὸς, Ἐγώ εἰμι ἡ ζωὴ καὶ ἡ ἀνάστασις· τοῦτο φαίη
Christ I am the life and the resurrection this would-say
ἂν διὰ τῆς ἐπιγραφῆς καὶ τὸ αὐτοῦ ἀπεικόνισμα. Καὶ οὐκ
— through the inscription also the his likeness and not
ἔστι μὴ ὅσοις ὀνόμασι σημαίνεται ὁ Σωτὴρ παρὰ
it-is-possible not by-as-many names is-signified the Savior in
τῇ θεοπνεύστῳ Γραφῇ, καὶ τὴν αὐτοῦ κεκλῆσθαι εἰκόνα.
the God-inspired Scripture also the his to-have-been-called image
HER. Πολλὴ ἡ ἔμφασις τῆς ταυτότητος, καὶ οὐδὲν ἄλλο
great the emphasis of-the sameness and nothing other
φαίης εἶναι τὸ παράγωγον ἢ αὐτὸ δὴ τὸ πρωτότυπον.
you-would-say to-be the derivative than itself indeed the prototype
Ποῦ γὰρ ἔκαμψεν ἢ κάμψειεν τῇ Χριστοῦ εἰκόνι πᾶν
where for bowed or would-bow to-the of-Christ image every
γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων;
knee of-heavenly(-ones) and of-earthly(-ones) and of-underworld(-ones)

Athanasius and Cyril say the king is seen in his image, so Christ is venerated in his. Sophronius tells of the martyrs falling before Christ's image, and Athanasius of Jews who mocked an image of Christ and pierced its side, from which blood and water gushed. If the cross's imprint is venerated, Christ's image, as Christ is greater than the cross, ranks above it. When Basil says the image's honor passes to the prototype, honor includes veneration, for Scripture gives the Lamb honor and glory without naming veneration.

18 ORTH. «Εἰ ἐπέστησας ὅ φησι ὁ πολύαθλος Ἀθανάσιος,
if you-had-attended-to what says the much-contending Athanasius
ὅτι Ἐν τῇ εἰκόνι τοῦ βασιλέως τὸ εἶδος καὶ ἡ μορφή
that in the image of-the king the form and the shape
ἐστι· καὶ ἐν τῷ βασιλεῖ δὲ τὸ ἐν τῇ εἰκόνι εἶδός ἐστι. Καὶ
is and in the king but the in the image form is and
πάλιν, ὅτι Εἴποι ἂν ἡ εἰκὼν, Ἐγὼ καὶ ὁ βασιλεὺς ἕν
again that would-say — the image I and the king one
ἐσμεν. Ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, κἀκεῖνος ἐν ἐμοί· καὶ ὃ
are I for in him am and-he in me and what
ἑώρακας ἐν ἐμοὶ, τοῦτο ἐν ἐκείνῳ βλέπεις, καὶ ὃ ὁρᾷς ἐν
you-have-seen in me this in him you-see and what you-see in
ἐκείνῳ, τοῦτο βλέπεις ἐν ἐμοί. Ὁ γοῦν προσκυνῶν
him this you-see in me the(-one) at-any-rate venerating
τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα· ἡ γὰρ
the image in it venerates the king the for
ἐκείνου μορφὴ καὶ τὸ εἶδός ἐστιν ἡ εἰκών. Τοῦ τε θείου
his shape and the form is the image of-the and divine
Κυρίλλου πάλιν λέγοντος ἐκ τῶν Θησαυρῶν· «Ὥσπερ
Cyril again saying from the Treasures just-as
ἂν εἴ τις εἰς εἰκόνα διαγεγραμμένην ἄριστα βλέποι, καὶ
— if anyone into image painted excellently should-look and

ἀποθαυμάζοι μὲν τὸ τοῦ βασιλέως σχῆμα, καὶ ὅσαπερ ἐν
should-admire indeed the of-the king figure and whatever in
ἐκείνῳ φαίνεται, ταῦτα καὶ ἐν τῇ Γραφῇ δυνάμενός τε
him appears these-things also in the Painting being-able both
καὶ ἔχων ὁρᾷν, εἰς ἐπιθυμίαν ἔλθοι τοῦ καὶ αὐτὸν ἰδεῖν
and having to-see into desire should-come of-the also him to-see
τὸν βασιλέα. Εἴποι δ' ἂν εἰκότως πρὸς αὐτὸν ἡ Γραφή·
the king would-say but — fittingly to him the Painting
Ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν βασιλέα. Καὶ πάλιν,
the(-one) having-seen me has-seen the king and again
Ἐγὼ καὶ ὁ βασιλεὺς ἕν ἐσμεν· ὅσον εἰς ὁμοιότητα καὶ
I and the king one are as-far-as to likeness and
ἀκριβεστάτην ἐμφέρειαν. Καὶ πάλιν, Ἐγὼ ἐν τῷ βασιλεῖ,
most-exact resemblance and again I in the king
καὶ ὁ βασιλεὺς ἐν ἐμοὶ, κατὰ τὸ τῆς μορφῆς σχῆμα·
and the king in me according-to the of-the form figure
τὸ γὰρ εἶδος τὸ ἐκείνου πάντως φορεῖ ἡ γραφὴ, καὶ τὸ
the for form the his wholly bears the painting and the
τῆς γραφῆς εἶδος ἐν ἐκείνῳ σώζεται·» συνῆκας
of-the painting form in him is-preserved you-would-have-understood
ἂν ὅτι Χριστοῦ προσκυνουμένου, καὶ ἡ εἰκὼν αὐτοῦ
— that of-Christ being-venerated also the image his
προσκυνεῖται, ὡς ἐν Χριστῷ οὖσα· καὶ τῆς εἰκόνος αὐτοῦ
is-venerated as in Christ being and of-the image his
προσκυνουμένης, Χριστὸς προσκυνεῖται· ἐν αὐτῇ γάρ
being-venerated Christ is-venerated in it for
ἐστι προσκυνούμενος. Καὶ ἐπεὶ οὖν ὁμολογουμένως τῷ
he-is being-venerated and since then confessedly —
Χριστῷ κάμπτει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ
to-Christ bows every knee of-heavenly(-ones) and of-earthly(-ones) and
καταχθονίων· ὁμολογουμένως δηλαδὴ καὶ τῇ αὐτοῦ εἰκόνι,
of-underworld(-ones) confessedly clearly also to-the his image

ὡς ἐν Χριστῷ οὔσῃ, κάμπτει πᾶν γόνυ ἐπουρανίων καὶ
as in Christ being bows every knee of-heavenly(-ones) and
ἐπιγείων καὶ καταχθονίων. Ὥστε κατὰ τοὔνομα μόνον
of-earthly(-ones) and of-underworld(-ones) so-that according-to the-name only
τὸ λεγόμενον, καὶ τὸ ταυτὸν τῆς προσκυνήσεως, οὐ
the(-thing) said and the sameness of-the veneration not
τῆς ὕλης· ἥτις οὐδὲ μετέχειν δύναται τῆς προσκυνήσεως,
of-the material which not-even to-share can of-the veneration
κἂν ἐν αὐτῇ ὁ εἰκονιζόμενος ὁρᾶται προσκυνούμενος.
even-if in it the imaged(-one) is-seen being-venerated
Πρὸς δὲ πίστωσιν τῶν εἰρημένων κάλλιστα ἂν
for but confirmation of-the(-things) said most-finely —
ἔχοι καὶ μαρτυρίᾳ Πατρικῇ βεβαιώσασθαι τὸν λόγον.
it-would-be also by-testimony Patristic to-confirm the word
Εἴρηται τοίνυν τῷ ἁγίῳ Σωφρονίῳ ἐν τοῖς εἰς Κῦρον
it-has-been-said then by-the holy Sophronius in the on Cyrus
τὸν μάρτυρα καὶ Ἰωάννην θαύμασιν ἐπὶ λέξεως τάδε·
the martyr and John miracles by word these-things
«Ἐλθόντες οὖν εἰς ναόν τινα τέλειον, τῷ μὲν εἴδει
having-come then into temple some perfect in-the indeed form
φοβερὸν καὶ ὑπέρλαμπρον, τῷ δὲ ὕψει τῶν οὐρανῶν αὐτῶν
fearful and very-bright in-the but height the heavens themselves
ἐφαπτόμενον, καὶ εἴσω τούτου γενόμενοι, μεγίστην εἰκόνα
touching and within this having-come very-great image
καὶ θαυμασίαν ἐβλέπομεν, μέσον μὲν τὸν Δεσπότην
and marvelous we-saw in-the-middle indeed the Master
Χριστὸν γεγραμμένον χρώμασιν ἔχουσαν· Χριστοῦ δὲ τὴν
Christ painted in-colors having of-Christ and the
Μητέρα καὶ Δέσποιναν ἡμῶν τὴν Θεοτόκον καὶ Ἀειπαρθένον
Mother and Lady our the God-bearer and Ever-virgin
Μαρίαν, εὐώνυμον· δεξιὸν δὲ Ἰωάννην τὸν Βαπτιστὴν τοῦ
Mary on-the-left on-the-right but John the Baptist of-the

Σωτῆρος καὶ Πρόδρομον, τὸν ἐκ κοιλίας σκιρτήμασιν
Savior and Forerunner the(-one) from womb with-leaps
αὐτὸν προσκυνήσαντα, ἐπεὶ καὶ λαλῶν ἔνδον ὢν οὐκ
him having-venerated since also speaking within being not
ἠκούετο. Καί τινας τοῦ τῶν ἀποστόλων καὶ προφητῶν
he-was-heard and some of-the of-the apostles and prophets
ἔνδον χοροῦ, καὶ τῆς μαρτυρικῆς ὁμηγύρεως· μεθ' ὧν
within choir and of-the martyr assembly with whom
ἐτύγχανον καὶ αὐτοὶ Κῦρος καὶ Ἰωάννης οἱ μάρτυρες· οἳ
happened-to-be also themselves Cyrus and John the martyrs who
πρὸ τῆς εἰκόνος ἱστάμενοι τῷ Δεσπότῃ προσέπιπτον, τὰ
before the image standing to-the Master fell-before the
γόνατα κάμπτοντες, καὶ τὰς κεφαλὰς εἰς ἔδαφος φέροντες,
knees bending and the heads to ground bringing
καὶ περὶ τῆς τοῦ νέου θεραπείας πρεσβεύοντες.» Καὶ
and about the of-the young-man healing interceding and
μετ' ὀλίγα· «Οὐ πολὺ δὲ μακρὰν τῆς εἰκόνος ἱστάμενοι,
after a-little not much but far from-the image standing
καὶ πλησίον γενόμενοι, Ὁρᾷς, φησὶ, ὡς ὁ Δεσπότης οὐ
and near having-come you-see he-says how the Master not
βούλεταί σοι δοῦναι τὴν ἴασιν;» Καὶ μεθ' ἕτερα· «Καὶ πρὸς
wills you to-give the healing and after other-things and toward
τὴν εἰκόνα τὸ τρίτον γενόμενοι, τοῖς προλαβοῦσιν ἐχρῶντο
the image the third-time having-come the previous they-used
ῥήμασι· καὶ ὡς ὥραν πολλὴν ἐδεήθησαν, τὸ κελευσθὲν
words and when hour long they-begged the ordered
αὐτοῖς ἐξεπλήρουν καὶ ἀνέκραζον· Ὁ Χριστὸς σπλαγχνισθεὶς
to-them they-fulfilled and cried-out — Christ having-had-compassion
ὡς οἰκτίρμων ἐπένευσε· καὶ, Δότε αὐτῷ πρὸ τῆς εἰκόνος,
as compassionate nodded and give him before the image
ἐφθέγξατο.» Βλέπεις ὅτι τῇ εἰκόνι προσέπιπτον οἱ
uttered you-see that to-the image fell-before the

μάρτυρες, ὡς αὐτῷ Χριστῷ προσκυνοῦντες; ἀφ' ἧς καὶ
martyrs as himself to-Christ venerating from which also
φωνὴ ὡς ἐξ αὐτοῦ Χριστοῦ ἐξελήλυθε κατανεύσασα
voice as from himself Christ has-come-out assenting-to
τὴν αἴτησιν· ὅπερ δὲ τοῖς μάρτυσι προσκεκύνηται, τοῦτο
the request what but by-the martyrs has-been-venerated this
δήπουθεν καὶ ἀγγέλοις ἐξ ἴσου προσκυνεῖν δέδοται.
surely also to-angels on equal to-venerate has-been-given

HER. Θεωρία τὸ λεγόμενον, κἂν παρὰ ἁγίου ἱστορῆται,
vision the(-thing) said even-if by saint it-is-recounted
ἀλλ' οὐκ ἔχουσα λόγου δογματικοῦ βεβαίωσιν.
but not having of-word doctrinal confirmation

19 ORTH. Ὅτι μὲν οὖν θεωρία, σύμφημι· οὐκ ἂν δὲ, εἰ
that indeed then vision I-agree not — but if
μὴ ἀληθὴς, τῷ ἁγίῳ ἱστόρητο. Καὶ ὁ μὲν
not true by-the saint it-would-have-been-recounted and the indeed
δογματικὸς λόγος προαποδέδεικται· παρείληπται δὲ ἡμῖν τὸ
doctrinal word has-been-shown-before has-been-taken but by-us the
θεώρημα ἐνταῦθα παραδειγματικῶς. Τὰ γὰρ παραδείγματα,
vision here by-way-of-example the for examples
ὄμματα τῶν λεγομένων καὶ εἰσὶ καὶ λέγονται. Εἰσηγεῖται
eyes of-the things-said both are and are-called introduces
δέ τι κἀνταῦθα καὶ παραδοξότερον ὁ μακάριος
but something here-too also more-marvelous the blessed
Ἀθανάσιος· ὡς τοσοῦτον τὰ τοῦ παραγώγου κοινωνεῖ
Athanasius that so-much the(-things) of-the derivative share
τῷ πρωτοτύπῳ, ὅσον καὶ τὸ πάθος τῆς εἰκόνος Χριστοῦ,
with-the prototype as also the suffering of-the image of-Christ
πάθος ὀφθῆναι αὐτοῦ δὴ Χριστοῦ, οὑτωσὶ λέγων·
suffering to-have-been-seen himself indeed of-Christ thus saying
«Δεῦρο, ἄρατε τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, καὶ
come lift the eyes of-the mind your and

ἴδετε τὸ καινὸν θέαμα τοῦτο. Τότε τὴν εἰκόνα τοῦ Κυρίου
see the new spectacle this then the image of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ Ἰουδαῖοι κατενέγκαντες, ἔφησαν, ὅτι
our Jesus Christ Jews having-brought-down said that
Καθὼς καὶ οἱ πατέρες ἡμῶν ἐνέπαιξαν αὐτῷ ποτε, οὕτως
as also the fathers our mocked him once so
καὶ ἡμεῖς ἐμπαίξωμεν αὐτῷ. Τότε ἤρξαντο ἐμπτύειν εἰς
also we let-us-mock him then they-began to-spit into
τὸ πρόσωπον τῆς εἰκόνος τοῦ Χριστοῦ, καὶ ἐῤῥάπισαν
the face of-the image — of-Christ and struck
αὐτὴν κατὰ πρόσωπον οἱ συνελθόντες ἔνθεν κἀκεῖθεν,
it on face those having-gathered thence and-thence
ἤγουν τὴν εἰκόνα τοῦ Κυρίου, λέγοντες, Ὅσα ἐποίησαν
that-is the image of-the Lord saying whatever did
αὐτῷ οἱ πατέρες ἡμῶν, πάντα ποιήσωμεν τῇ εἰκόνι
to-him the fathers our all let-us-do to-the image
αὐτοῦ. Καὶ λέγουσιν· Ὅτι ἐνέπαιξαν αὐτῷ, καὶ ἡμεῖς τὸ
his and they-say that they-mocked him also we the
αὐτὸ ποιήσωμεν. Ἐμπαιγμοῖς οὖν ἀπείροις ἐνέπαιξαν τῇ
same let-us-do with-mockings then countless they-mocked the
εἰκόνι τοῦ Κυρίου· ἅπερ οὐδὲ λέγειν ἡμῖν τετόλμηται.
image of-the Lord which not-even to-say by-us has-been-dared
Εἶτα λέγουσιν· Ἠκούσαμεν ὅτι ἦλωσαν αὐτοῦ τὰς χεῖρας
then they-say we-heard that they-nailed his the hands
καὶ τοὺς πόδας· τοῦτο καὶ ἡμεῖς ποιήσωμεν αὐτῷ. Τότε
and the feet this also we let-us-do to-him then
τὰς χεῖρας καὶ τοὺς πόδας τῆς τοῦ Κυρίου εἰκόνος
the hands and the feet of-the of-the Lord image
ἔπηξαν τοῖς ἥλοις. Πάλιν λέγουσι μεμηνότες· Ἠκούσαμεν
they-fixed with-the nails again they-say raving we-heard
ὅτι ὄξος καὶ χολὴν ἐπότισαν αὐτὸν μετὰ σπόγγου·
that vinegar and gall they-gave-to-drink him with sponge

ποιήσωμεν αὐτῷ καὶ ἡμεῖς. Καὶ ἐποίησαν, προσθέντες τῷ
let-us-do to-him also we and they-did having-put to-the
στόματι τῆς εἰκόνος τοῦ Κυρίου τὸν σπόγγον τοῦ ὄξους
mouth of-the image of-the Lord the sponge of-the vinegar
πεπληρωμένον. Πάλιν λέγουσι· Μεμαθήκαμεν ὅτι καλάμῳ
filled again they-say we-have-learned that with-reed
ἔτυψαν τὴν κεφαλὴν αὐτοῦ οἱ πατέρες ἡμῶν· τὸ αὐτὸ
they-struck the head his the fathers our the same
καὶ ἡμεῖς ποιήσωμεν. Καὶ λαβόντες κάλαμον ἔτυπτον εἰς
also we let-us-do and having-taken reed they-struck on
τὴν κεφαλὴν τοῦ Δεσπότου. Τέλος λέγουσιν· Ὡς ἀκριβῶς
the head of-the Master finally they-say as exactly
μανθάνομεν, ὅτι λόγχῃ τὴν πλευρὰν αὐτοῦ ἔνυξαν· μηδὲν
we-learn that with-lance the side his they-pierced nothing
παραλείψωμεν, ἀλλὰ προσθῶμεν καὶ τοῦτο. Καὶ ποιήσαντες
let-us-leave-out but let-us-add also this and having-caused
ἐνεχθῆναι λόγχην, ἐπέτρεψάν τινι αὐτῶν ἆραι τὴν λόγχην,
to-be-brought lance they-allowed one of-them to-lift the lance
καὶ κροῦσαι κατὰ τῆς πλευρᾶς τῆς εἰκόνος τοῦ Κυρίου.
and to-strike against the side of-the image of-the Lord
Καὶ τούτου οὖν γενομένου, εὐθέως ἀνέβλυσεν ἀπ' αὐτῆς
and this then having-happened at-once gushed-forth from it
πλῆθος αἵματος καὶ ὕδατος.» Ὁρᾷς τῶν λεγομένων
abundance of-blood and of-water you-see of-the(-things) said
τὴν δύναμιν; Ἐῶ γὰρ λέγειν τῶν ἐκ τῆς βλύσεως τῆς
the force I-omit for to-speak-of the from the gushing of-the
πλευρᾶς ἰαμάτων γεγενημένων τοῖς ἀπολαύσασιν.
side healings having-come-about to-those having-enjoyed

HER. Ἰουδαίοις ὤπται τὸ θαῦμα· τὰ γὰρ σημεῖα τοῖς
to-Jews has-been-seen the wonder the for signs to-the
ἀπίστοις, οὐ τοῖς πιστεύουσιν.
unbelieving not to-the believing

ORTH. Σύμφημι κἀγώ. Ἀλλ᾽ ὅτι εἰ μὴ καὶ νῦν γίνεται 20
I-agree I-too but that if not even now happen
σημεῖα, κοινωνοῦν ἐστιν ὁμῶς τὸ παράγωγον τῆς τοῦ
signs sharing is nevertheless the derivative of-the of-the
πρωτοτύπου προσκυνήσεως· ὡς καὶ ἔμπαλι τὸ πρωτότυπον
prototype veneration as also conversely the prototype
τοῦ παραγώγου· καὶ ἀμφοῖν μία ἡ προσκύνησις καθὰ
of-the derivative and of-both one the veneration as
εἴρηται, ἐπὶ τοῦ ζωοποιοῦ σταυροῦ καὶ τοῦ αὐτοῦ
has-been-said in-the-case-of the life-giving cross and the its
ἐκτυπώματος. Ἡ γὰρ ὁμολογία τοῦ ἐκτυπώματος, ὁμολογία
imprint the for confession of-the imprint confession
τοῦ ζωοποιοῦ σταυροῦ, καθάπερ καὶ ἡ ἄρνησις τοῦ
of-the life-giving cross just-as also the denial of-the
ζωοποιοῦ σταυροῦ. Τὸ ἀνάλογον οὖν λήψει ἐπί
life-giving cross the analogous then you-will-take in-the-case-of
τε εἰκόνος Χριστοῦ, καὶ αὐτοῦ δὴ Χριστοῦ.
both image of-Christ and himself indeed of-Christ
HER. Εὖγε καὶ πάνυ εἰκότως περὶ τοῦ θείου σταυροῦ, καὶ
well-done and very fittingly about the divine cross and
τοῦ αὐτοῦ ἐκτυπώματος· ἀλλ᾽ οὐχὶ ἐπὶ Χριστοῦ καὶ
the its imprint but not in-the-case-of Christ and
τοῦ αὐτοῦ ἀπεικονίσματος. Οὐκ ἐοικὸς γὰρ τὸ παράδειγμα·
the his likeness not apt for the example
εἰκὼν γὰρ εἰκόνι παραβάλλεται, καὶ ἐκτύπωμα ἐκτυπώματι.
image for to-image is-compared and imprint to-imprint
ORTH. Ἤρκει, ὦ βέλτιστε, ἡ τῶν προειρημένων 21
would-have-sufficed O best(-sir) the of-the(-things) said-before
σαφήνεια εἰς βεβαίωσιν συγκαταθέσεως. Ἀλλ᾽ ὅμως
clearness for confirmation of-assent but nevertheless

δέξαι μου μικρὸν ἐρώτημα. Ποῖον μεῖζον καὶ τιμιώτερον,
receive my small question which greater and more-honorable
Χριστὸς, ἢ σταυρός;
Christ or cross

HER. Τὸ πρότερον δηλονότι· ἐν γὰρ Χριστῷ σταυρὸς
the former clearly in for Christ cross
ἡγίασται.
has-been-sanctified

22 ORTH. Ἡ Χριστοῦ εἰκὼν μεῖζόν τι καὶ τιμιώτερον, ἢ
the of-Christ image greater something and more-honorable than
τὸ τοῦ σταυροῦ ἐκτύπωμα;
the of-the cross imprint

HER. Οὐκ ἔστιν ἀμφιβάλλειν, οἷς καὶ μικρὸν μέτεστι
not it-is-possible to-doubt for-whom even little share
τοῦ συλλογίζεσθαι· ὅτι μὴ κατὰ τὴν διαφορὰν τῶν
of-the reasoning that not according-to the difference of-the
πρωτοτύπων καὶ τὰ παράγωγα διαλλάττει· προεργιαιτέρας
prototypes also the derivatives differ more-important
οὔσης τῆς εἰκόνος τοῦ Χριστοῦ, τοῦ τύπου τοῦ σταυροῦ.
being the image — of-Christ than-the figure of-the cross

23 ORTH. Τοῦ ἐλάττονος οὖν καὶ ὑφειμένου κατὰ τιμὴν εὖ
of-the lesser then and subordinate in honor well
τεθεωρημένου, μὴ καὶ τὸ μεῖζον καὶ τιμιώτερον εὖ
having-been-considered not also the greater and more-honorable well
τεθεωρῆσθαι, λέγειν, τῶν ἀσυνέτων. Τί γὰρ ἐγγύτερον
to-have-been-considered to-say of-the unintelligent what for nearer
Χριστοῦ εἰκὼν εἰς παράδειγμα, ἢ τύπος σταυροῦ, ὁπότε τῆς
of-Christ image for example than figure of-cross when of-the
αὐτῆς ἐμφερείας ἡ εἰκὼν πρὸς τὸ ἐκτύπωμα; Καὶ γὰρ καὶ
same resemblance the image to the imprint and for also
τοῦ ζωοποιοῦ σταυροῦ εἰκόνα λέγομεν κατὰ κατάχρησιν, τὸ
of-the life-giving cross image we-call by catachresis the

αὐτοῦ ἐκτύπωμα· καὶ Χριστοῦ ἐκτύπωμα τὴν αὐτοῦ εἰκόνα· ἡ
its imprint and of-Christ imprint the his image the
γὰρ εἰκὼν κατ᾽ ἐτυμολογίαν, τὸ ἐοικὸς δηλοῖ· τὸ δὲ ἐοικὸς τὸ
for image by etymology the like shows the but like the
ὅμοιον· τὸ δ᾽ ὅμοιον καὶ ἐπὶ τῆς εἰκόνος, καὶ ἐπὶ
similar the but similar both in-the-case-of the image and in-the-case-of
τοῦ τύπου καὶ νενόηται καὶ λέλεκται καὶ τεθέαται.
the figure both has-been-understood and has-been-said and has-been-beheld
HER. Ναὶ δὴ ταῦτα σύμφημι. Ἀλλ᾽ ὅμως παραβλητέον
yes indeed these-things I-agree but nevertheless must-be-compared
σοι εἰκόνα εἰκόνι καὶ ἐκτύπωμα ἐκτυπώματι. Κἂν
by-you image to-image and imprint to-imprint even-if
ἰσοδυναμεῖν φαίης τὸ πρῶτον τῷ δευτέρῳ.
to-be-equal you-should-say the first to-the second
ORTH. Τοῦτο ἀνωτέρω δέδεικται οὐκ ἀμυδρῶς, εἴγε 24
this above has-been-shown not dimly if-indeed
ἐπέστησας τὸν νοῦν, παρὰ τοῖς θεοφόροις Πατράσιν. Εἰ
you-attended-to the mind among the God-bearing Fathers if
δ᾽ οὖν, ἀλλὰ κἀνταῦθα ἐπαΐωμεν τοῦ φωτίζοντος τὰς
but then but here-too let-us-hear of-the enlightening the
φρένας ἱεροῦ Βασιλείου· ὅτι Βασιλεὺς, φησὶ, λέγεται καὶ
minds holy Basil that king he-says is-called also
ἡ τοῦ βασιλέως εἰκών· καὶ οὐ δύο βασιλεῖς· οὔτε γὰρ
the of-the king image and not two kings neither for
τὸ κράτος σχίζεται, οὔτε ἡ δόξα μερίζεται. Ὡς γὰρ ἡ
the power is-split nor the glory is-divided as for the
κρατοῦσα ἡμῶν ἀρχὴ καὶ ἐξουσία μία· οὕτω καὶ ἡ παρ᾽
ruling us principle and authority one so also the from
ἡμῶν δοξολογία μία, καὶ οὐ πολλαί. Διότι ἡ τῆς εἰκόνος
us doxology one and not many because the of-the image
τιμὴ εἰς τὸ πρωτότυπον διαβαίνει. Τὸ δὲ παράδειγμα
honor to the prototype passes the but example

ὅτι ἐφαρμόζει τῇ Χριστοῦ εἰκόνι, τίς ἀντερήσει λόγος;
that it-fits to-the of-Christ image what will-gainsay word
ὁμοιοτρόπως γὰρ λεκτέον ὅτι Χριστὸς λέγεται καὶ
in-like-manner for it-must-be-said that Christ is-called also
ἡ τοῦ Χριστοῦ εἰκών, καὶ οὐ δύο Χριστοί· οὔτε γὰρ
the — of-Christ image and not two Christs neither for
κἀνταῦθα τὸ κράτος σχίζεται, οὔτε ἡ δόξα μερίζεται· καὶ
here-too the power is-split nor the glory is-divided and
εἰκότως ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει.
fittingly the of-the image honor to the prototype passes

HER. Οὔτι που παραβλητέον τῷ θεοφόρῳ τῇ Χριστοῦ
not surely must-be-compared by-the God-bearing(-man) to-the of-Christ
εἰκόνι τὸ τοῦ βασιλέως παράδειγμα, ἀλλὰ αὐτῷ Χριστῷ
image the of-the king example but himself to-Christ
τῇ ἀοράτῳ εἰκόνι, τοῦ Θεοῦ, φημὶ, καὶ Πατρός.
the invisible image — of-God I-mean and Father

25 ORTH. Ἐν τούτῳ γὰρ τὸ θαυμαστόν· ὅτι ὅπερ εἴληπται
in this for the marvelous that what has-been-taken
τῷ θεοφόρῳ ἡ τεχνητὴ εἰκὼν, εἰς φυσικὴν καὶ
by-the God-bearing(-man) the artificial image for natural and
ἀπαράλλακτον ταυτότητα Πατρός τε, φημὶ, καὶ Υἱοῦ·
unvarying sameness of-Father both I-mean and of-Son
τοῦτο ἡμῖν εἴληπται οὐκ ἐπὶ φυσικῆς, ἀλλ' ἐπὶ
this by-us has-been-taken not in-the-case-of natural but in-the-case-of
τεχνητῆς εἰκόνος Χριστοῦ. Κἀκεῖ μὲν τεχνητὴ φυσικῇ
artificial image of-Christ and-there indeed artificial with-natural
παραβέβληται εἰκόνι· δεῦρο δὲ τεχνητὴ τεχνητῇ. Καὶ ὅσον
has-been-compared image here but artificial with-artificial and how-much
καὶ ἡλίκον τὸ διεῖργον; ἀλλ' ὅμως τῷ θεοφόρῳ οὐχ
and how-great the separating but nevertheless by-the God-bearing(-man) not
εὑρόντι ἄλλο τι παράδειγμα προὖχον, τὸ τοῦ βασιλέως
having-found other some example excelling the of-the king

εἴληπται. Πόσῳ γε μᾶλλον ἡμῖν πρὸς τὴν τεχνητὴν
has-been-taken how-much indeed more by-us for the artificial
εἰκόνα τοῦ ἀληθινοῦ βασιλέως Χριστοῦ, ἡ οὑτινοσοῦν
image of-the true king Christ the of-any-whatever
βασιλέως εἰκὼν καταλλήλως εἴληπται! τοσοῦτον ἐγγίζουσα
king image fittingly has-been-taken so-much drawing-near
τῇ Χριστοῦ εἰκόνι, ὅσον προὔχουσά ἐστι κατὰ τιμὴν τῶν
to-the of-Christ image as-much-as excelling it-is in honor of-the
ὑπὸ χεῖρα πάντων· ὁπότε καὶ αὐτὸς ὁ ἐπὶ γῆς κρατῶν
under hand all when also himself the(-one) on earth ruling
εἰκόνα ἐστὶ φέρων κατὰ τοὔνομα τῆς ἀξίας τοῦ ἀληθινοῦ
image is bearing according-to the-name of-the dignity of-the true
βασιλέως Χριστοῦ. Φησὶ γὰρ ἡ Γραφὴ, ὅτι Ἐδόθη παρὰ
king Christ says for the Scripture that was-given from
Κυρίου κράτησις ὑμῖν καὶ δυναστεία παρὰ τοῦ Ὑψίστου·
(the)-Lord dominion to-you and sovereignty from the Most-High
ὃς ἐξετάσει ἡμῶν τὰ ἔργα, καὶ τὰς βουλὰς διερευνήσει· ὅτι
who will-examine our the works and the counsels will-search-out that
ὑπηρέται ὄντες τῆς αὐτοῦ βασιλείας, οὐκ ἐκρίνατε ὀρθῶς.
ministers being of-the his kingdom not you-judged rightly

HER. Εἰ καὶ τὴν τῆς εἰκόνος τιμὴν ἐπὶ τὸ πρωτότυπον
if even the of-the image honor to the prototype
διαβαίνειν ἔφη ὁ θεῖος Βασίλειος, οὐ τῆς τεχνητῆς, ἀλλὰ
to-pass said the divine Basil not the artificial but
τῆς φυσικῆς ὑπηγόρευσεν, ἤγουν τοῦ Υἱοῦ πρὸς τὸν
the natural he-meant that-is of-the Son toward the
Πατέρα· καὶ μάλα γε εἰκότως.
Father and very indeed fittingly

ORTH. Ἐπίσχες, ὦ ’τᾶν, ὅτι οὐκ εἶπε, Θεὸς λέγεται καὶ 26
hold-on O good-sir that not he-said God is-called also
ἡ τοῦ ἀοράτου Πατρὸς εἰκὼν, καὶ οὐ δύο θεοί· ὅπερ
the of-the invisible Father image and not two gods which

ἀληθές· ἀλλ' ἐπεὶ πρὸς σύστασιν τοῦ θεολογικοῦ δόγματος
true but since for establishment of-the theological doctrine
ἐχρήσατο τῷ τοῦ βασιλέως παραδείγματι, εἰπὼν ὅτι
he-used the of-the king example having-said that
βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν, καὶ οὐ δύο
king is-called also the of-the king image and not two
βασιλεῖς· ἀκολούθως τὸ συμπέρασμα ἐπήγαγε. Διὰ τοῦτο
kings consequently the conclusion he-added because-of this
καὶ ἐν τῷ εἰπεῖν, Ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον
also in the to-say the of-the image honor to the prototype
διαβαίνει, ἐπάγει· Ὃ οὖν ἐστιν ἐνταῦθα μιμητικῶς ἡ εἰκὼν,
passes he-adds what then is here imitatively the image
τοῦτο ἐκεῖ φυσικῶς ὁ Υἱός· ὡς τοῦ βασιλέως πρὸς τὴν
this there naturally the Son as of-the king toward the
ἑαυτοῦ εἰκόνα ληφθέντος πρωτοτύπου, καὶ οὐ τοῦ Πατρὸς
his-own image taken prototype and not of-the Father
πρὸς τὸν Υἱόν· ἢ γὰρ ἂν ἔσχε τὸ ἔμπαλιν. Ὃ οὖν
toward the Son or for — it-would-have-had the reverse what then
ἐστιν ἐνταῦθα φυσικῶς ὁ Υἱὸς, τοῦτο ἐκεῖ μιμητικῶς ἡ
is here naturally the Son this there imitatively the
εἰκών. Πλὴν ὅτι τὸ πρωτότυπον καὶ παράγωγον ἔοικε τῶν
image except that the prototype and derivative seems of-the
καθ' ἡμᾶς εἶναι· ὅπερ εἴληπται καὶ ἐπὶ Χριστοῦ
according-to us to-be which has-been-taken also in-the-case-of Christ
καὶ τῆς αὐτοῦ εἰκόνος. Καθ' ἡμᾶς γὰρ ὁμολογεῖται
and of-the his image like us for is-confessed
γεγονέναι ἄνθρωπος, εἰ καὶ Θεὸς ὁ αὐτός. Ὥστε κατὰ
to-have-become man if even God the same so-that in
κοινοῦ καὶ ἐφ' οὑτινοσοῦν βασιλέως εἴληπται· Ἡ
common and in-the-case-of any-whatever king it-has-been-taken the
τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει.
of-the image honor to the prototype passes

HER. Ἀλλ᾽ ἡ τιμὴ οὐ πάντως καὶ προσκύνησις παρὰ
but the honor not wholly also veneration by
τῶν θεοφόρων νενόηται· ἄλλο γὰρ τιμὴ, καὶ ἄλλο
the God-bearing(-men) has-been-understood other for honor and other
προσκύνησις.
veneration

ORTH. Καὶ πῶς δοίης μήτε τὸ κράτος σχίζεσθαι, 27
and how would-you-grant neither the power to-be-split
μήτε τὴν δόξαν μερίζεσθαι τοῦ πρωτοτύπου πρὸς τὸ
nor the glory to-be-divided of-the prototype toward the
παράγωγον, εἰ μὴ νενόηταί σοι μιᾶς καὶ τῆς αὐτῆς
derivative if not it-has-been-understood by-you of-one and the same
εἶναι προσκυνήσεως τὰ ἀμφότερα; κράτους γὰρ καὶ δόξης
to-be veneration the both of-power for and of-glory
σύστοιχος καὶ ἀμέριστος ἡ τιμὴ καὶ ἡ προσκύνησις· καὶ
corresponding and undivided the honor and the veneration and
τῇ μὲν ἑτερολεξίᾳ διάφορα τὰ λεγόμενα, τῷ
by-the indeed difference-of-wording different the(-things) said by-the
δὲ ἀξιώματι ὁμοδύναμα.
but dignity equal-in-force

HER. Τιμὴν ἔφη διαβαίνειν, ἀλλ᾽ οὐ προσκύνησιν. Κἀγὼ
honor he-said to-pass but not veneration and-I
δὴ τιμῶ ἀνωφερῆ ἐῶν τὴν εἰκόνα Χριστοῦ· ἀλλ᾽ οὐ
indeed honor up-high leaving the image of-Christ but not
προσκυνῶ, καθὼς εἴρηται.
venerate as has-been-said

ORTH. Ἕν μοι πρῶτον εἰς ἐρώτησιν· Πόθεν σοι τιμᾷν τὴν 28
one-thing to-me first for question whence to-you to-honor the
εἰκόνα Χριστοῦ ἀνωφερῆ ἐῶντι; οὐ γὰρ οὕτως, ἀλλ᾽ ἁπλῶς
image of-Christ up-high leaving not for so but simply
ἔφη τιμᾷν Βασίλειος. Ὥστε διαπέπτωκέ σου ἡ πρότασις.
he-said to-honor Basil so-that has-fallen-through your the proposition

Δεύτερον, πῶς ὃ τετίμηται μὴ καὶ προσκεκύνηται,
second how what has-been-honored not also has-been-venerated
ὑψηλοφανῶς καὶ χαμηλοφανῶς ὁρώμενον; Καὶ γοῦν τιμῶμεν
high-appearing and low-appearing being-seen and indeed we-honor
καὶ προσκυνοῦμεν τὸν τύπον τοῦ ζωοποιοῦ σταυροῦ, καὶ
and venerate the figure of-the life-giving cross both
ἄνω δεικνύμενον καὶ κάτω βλεπόμενον. Ἐπεὶ καὶ ἐπὶ
above shown and below seen since also in-the-case-of
τῶν καθ' ἡμᾶς ὑποδειγμάτων, τὸν βασιλέα καὶ ἄνω
the according-to us examples the king both above
καθήμενον καὶ κάτω βλεπόμενον· τὸν στρατηγὸν ὡσαύτως,
sitting and below seen the general likewise
καὶ ὕπαρχον, τὸν δεσπότην ὁμοίως καὶ διδάσκαλον. Ἀλλὰ
also prefect the master likewise also teacher but
γὰρ ἐπὶ τὰ θεῖα λόγια μετιτέον τὸ θεώρημα. Τί οὖν
for to the divine oracles must-be-transferred the principle what then
σοι δοκεῖ, ἡνίκα λέγει, Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς
to-you seems when it-says worthy you-are the Lord and — God
ἡμῶν ὁ ἅγιος, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν
our the holy to-receive the glory and the honor and the
δύναμιν. Καὶ πάλιν, Ἄξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον
power and again worthy is the Lamb the slain
λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον καὶ τὴν σοφίαν καὶ
to-receive the power and the wealth and the wisdom and
τὴν ἰσχὺν καὶ τὴν τιμὴν καὶ τὴν δόξαν καὶ τὴν εὐλογίαν.
the strength and the honor and the glory and the blessing
Καὶ πάλιν, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ
and again to-the(-one) sitting on the throne and to-the
Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος
Lamb the blessing and the honor and the glory and the power
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Καὶ πάλιν, Ἡ εὐλογία
into the ages of-the ages amen and again the blessing

καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ
and the glory and the wisdom and the thanksgiving and the honor and
ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν
the power and the strength — to-God our into the ages of-the
αἰώνων. Ἀμήν. Ἰδοὺ ἐν πᾶσι τούτοις προσκύνησις οὐδαμοῦ
ages amen behold in all these veneration nowhere
πρόσκειται· ἆρ᾽ οὖν ἐπεὶ οὐ πρόσκειται, ἀποστερήσομεν
is-added is-it then since not it-is-added shall-we-deprive
τὴν προσκύνησιν τῷ Ἀρνίῳ τῷ ἐσφαγμένῳ, ἤτοι τῷ Θεῷ
the veneration to-the Lamb the slain that-is — to-God
καὶ Σωτῆρι ἡμῶν; Ἢ δηλονότι τῆς αὐτῆς συστοιχίας εἰσὶν
and Savior our or clearly of-the same series are
ὁμοδύναμα πάντα; ὁ γὰρ τῆς τιμῆς ἄξιος, καὶ τῆς
equal-in-force all the(-one) for of-the honor worthy also of-the
προσκυνήσεως· καὶ ὁ τῆς ἰσχύος, καὶ τῆς δυνάμεως· καὶ
veneration and the(-one) of-the strength also of-the power and
ὁ τῆς εὐλογίας, καὶ τῆς δόξης· καὶ ὅσα ἀλληλούχως
the(-one) of-the blessing also of-the glory and whatever mutually
ὑμνεῖται. Εἰ οὖν ἀποστερήσεις τὴν προσκύνησιν τῆς εἰκόνος
is-hymned if then you-will-deprive the veneration of-the image
τοῦ πρωτοτύπου, συναποστερήσειας δηλονότι καὶ τὴν
of-the prototype you-would-deprive-with clearly also the
τιμὴν καὶ τὸ κράτος καὶ τὴν δόξαν· ἀλλ᾽ οὐκ ἐνδέχεται,
honor and the power and the glory but not it-is-possible
ἑνὸς ὄντος, μὴ καὶ τὰ λοιπὰ δυνάμει συνεῖναι. Δέξαιο
one being not also the rest in-potency to-be-together may-you-receive
τοίνυν καὶ ἕτερον πρόβλημα. Ὁ μὴ τιμῶν, φησὶ, τὸν
then also another problem the(-one) not honoring he-says the
Υἱὸν, οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. Τί
Son not honors the Father the(-one) having-sent him what
οὖν σοι δοκεῖ; ἀμοιρεῖ προσκυνήσεως ἡ εἰς Πατέρα καὶ
then to-you seems has-no-share of-veneration the toward Father and

Υἱὸν προσαγομένη τιμή; ἀλλ᾽ ἠλίθιον τοῦτο καὶ ἐννοεῖν.
Son brought honor but silly the-same even to-think
Πάλιν λέγοντος τοῦ τῶν ὅλων Θεοῦ διὰ τοῦ προφήτου
again saying — of-the all God through the prophet
Ἡσαΐου· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἔντιμον·
Isaiah behold I-lay in Zion stone cornerstone precious
ἆρα ἐπεὶ οὐ πρόσκειται, καὶ προσκυνητὸν, ἀποστερήσομεν
is-it since not it-is-added also venerable shall-we-deprive
προσκυνητὸν εἶναι τὸν Υἱὸν τοῦ Θεοῦ; Καὶ πάλιν ἡ
venerable to-be the Son — of-God and again the
Γραφή· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα
Scripture honor the father your and the mother your so-that
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
well with-you it-may-be and you-will-be long-lived on the earth
Καὶ πάλιν· Ὁ τιμῶν πατέρα ἐξιλάσεται ἁμαρτίαν· καὶ
and again the(-one) honoring father will-atone sin and
ὡς ὁ θησαυρίζων, ὁ δοξάζων μητέρα αὐτοῦ. Οὐ
as the(-one) treasuring the(-one) glorifying mother his not
τοίνυν προσκυνεῖν ἐνταῦθα τοὺς γονέας κελεύει Θεὸς, ἀλλ᾽
then to-venerate here the parents orders God but
ἢ μόνον τιμᾷν; πολλῆς τοῦτο τῆς ἀσυνεσίας. Πάλιν ὁ
only alone to-honor of-much this the stupidity again the
μέγας Ἀπόστολος· Τὸν Θεὸν φοβεῖσθε· τὸν βασιλέα τιμᾶτε.
great Apostle — God fear the king honor
Ἆρ᾽ οὖν τιμᾷν μόνον, ἢ καὶ προσκυνεῖν διακελεύεται; καὶ
is-it then to-honor only or also to-venerate does-be-command and
τίς οὐ συνιεῖ τῶν σεσυνετισμένων; Ἐγὼ δὲ καὶ τοῦ
who not understands of-the intelligent I but also the
ἱερέως ἀκούων, συνίημι ὁμόστοιχον καὶ ὁμοδύναμον εἶναι
priest hearing understand corresponding and equal-in-force to-be
τὴν τιμὴν τῆς προσκυνήσεως· Ὅτι πρέπει σοι, φησὶ, πᾶσα
the honor to-the veneration that befits you he-says all

δόξα, τιμὴ καὶ προσκύνησις. Οὕτω τοιγαροῦν εἰπόντος τοῦ
glory honor and veneration so accordingly having-said the
θείου Βασιλείου, Ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον
divine Basil the of-the image honor to the prototype
διαβαίνει, κατὰ τὸ σιωπώμενον συναπέφηνεν, ὅτι καὶ
passes according-to the unspoken he-has-co-declared that also
ἡ τῆς εἰκόνος προσκύνησις ἐπὶ τὸ πρωτότυπον διαβαίνει,
the of-the image veneration to the prototype passes
συνῳδὰ τῷ μακαρίῳ Ἀθανασίῳ.
in-accord with-the blessed Athanasius

HER. Συμπεφορημένος ὁ λόγος ἐκ διαφόρων Πατρικῶν
compiled the word from various Patristic
μαρτυριῶν ἐπιδεικνύσθω· ὡς ἂν εἴη βεβαιότερος πρὸς
testimonies let-it-be-shown so-that — it-may-be more-firm toward
πειθὼ τοῖς ἐπαΐουσιν.
persuasion for-those hearing

VI · HOLY AND VENERABLE

Chrysostom tells of Meletius' image engraved on rings and walls. The iconoclast grants the image is holy but denies it is venerable, citing the tabernacle's holy things. The orthodox answers that whatever is holy is venerable: the Eucharist, the Gospel, the cross, the ark not even every priest might touch, and the Cherubim. The bronze serpent was destroyed because Israel burned incense to it. Recent witnesses count if they agree with the Fathers. The risen Christ showed his hands and feet, ate and was touched, and so is circumscribed after the resurrection as before.

ORTH. Ὁ μακάριος Ἰωάννης οὗ ἐκ τῶν χειλέων τὰ 29
the blessed John whose from the lips the
χρυσότατα ῥυΐσκεται ἔπη, τάδε φησί· Ὅπερ γοῦν
most-golden flow words these-things says what at-any-rate

ἐν ὀνόμασιν ἐποιήσατε, τοῦτο καὶ ἐπὶ τῆς εἰκόνος
in names you-did this also in-the-case-of the image
ἐπράξατε τῆς ἐκείνου. Καὶ γὰρ καὶ ἐν δακτυλίων σφενδόναις,
you-did the his and for also on of-rings bezels
καὶ ἐν ἐκπώμασι καὶ ἐν φιάλαις, καὶ ἐν θαλάμων τοίχοις,
and on cups and on bowls and on of-chambers walls
καὶ πανταχοῦ, τὴν εἰκόνα τὴν ἁγίαν ἐκείνην διεχάραξαν
and everywhere the image the holy that engraved
πολλοί· ὡς μὴ μόνον ἀκούειν τῆς προσηγορίας ἐκείνης,
many so-as not only to-hear the name that
ἀλλὰ καὶ ὁρᾷν αὐτοῦ πανταχοῦ τοῦ σώματος τὸν τύπον,
but also to-see his everywhere of-the body the figure
καὶ διπλῆν τινα τῆς ἀποδημίας ἔχειν παραμυθίαν.
and double some of-the departure to-have consolation

HER. Καὶ τίνος φαίην τὴν τοιαύτην εἰκόνα;
and whose would-I-say the such image

30 ORTH. Μελετίου τοῦ τῆς Ἀντιοχέων προέδρου.
of-Meletius the of-the(-city) of-Antiochenes president

HER. Ἁγίαν ἔφη, ἀλλ' οὐ προσκυνητήν· οὐ γὰρ πάντως τὸ
holy he-said but not venerable not for in-every-case the
ἅγιον, καὶ προσκυνητόν· λέγει γὰρ ὧδέ που ὁ ἱερὸς
holy also venerable says for thus somewhere the holy
Ἀπόστολος· Εἶχε μὲν οὖν ἡ πρώτη σκηνὴ δικαιώματα
Apostle had indeed then the first tent ordinances
λατρείας, τό τε ἅγιον κοσμικόν. Σκηνὴ γὰρ κατεσκευάσθη
of-worship the both holy worldly tent for was-prepared
ἡ πρώτη ἐν ᾗ ἥ τε λυχνία, καὶ ἡ τράπεζα, καὶ
the first in which the both lampstand and the table and
ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία· μετὰ δὲ τὸ
the setting-forth of-the loaves which is-called holy after but the
δεύτερον καταπέτασμα σκηνὴ, ἡ λεγομένη Ἅγια ἁγίων·
second veil tent the(-one) called Holy of-holies

χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης
golden having censer and the ark of-the covenant
περικεκαλυμμένην πάντοθεν χρυσίῳ· ἐν ᾗ στάμνος χρυσῆ
covered on-all-sides with-gold in which jar golden
ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα,
having the manna and the staff of-Aaron the(-one) having-budded
καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ αὐτῆς Χερουβὶμ
and the tablets of-the covenant above but it Cherubim
δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι
of-glory overshadowing the mercy-seat about which not it-is
νῦν λέγειν κατὰ μέρος. Ἅτινα ἅγια καλούμενα, οὐ δήπου
now to-speak in detail which holy being-called not surely
καὶ προσκυνητὰ ὁ ἱερὸς Ἀπόστολος δέδειχεν.
also venerable the holy Apostle has-shown

ORTH. Ἅγια κεκληκὼς τὰ εἰρημένα ὁ ἱερὸς Ἀπόστολος, 31
holy having-called the(-things) said the holy Apostle
καὶ προσκυνητὰ κατὰ συνεκδοχὴν εἴρηκεν. Ἀλλ' ὁ περὶ
also venerable by synecdoche has-said but the about
μὲν τούτων μικρὸν ἀναμεινάτω λόγος, ἔχων ἐξηγορίαν
indeed these little let-wait word having explanation
πλατυτέραν. Ἐκεῖνο δέ μοι ἐρωτῶντι ἀπόκριναι. Πῶς
broader that but to-me asking answer how
φὴς τὸ σῶμα καὶ αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ;
say-you the body and blood of-the Lord our Jesus Christ

HER. Ἅγια δηλονότι· τὰ γὰρ, Ἅγια τοῖς ἁγίοις, παρὰ
holy clearly the for holy-things to-the holy by
τῷ ἱερουργοῦντι ἐκπέφασται.
the(-one) officiating has-been-proclaimed

ORTH. Ταῦτα δή σοι καὶ προσκυνητὰ νενόηται; 32
these indeed by-you also venerable have-been-understood

HER. Καὶ ποῦ τις εἰς τοσοῦτον ἀθεΐας ἐληλακὼς
and where anyone to so-much of-godlessness having-driven
φρόνημα, οὐ συνομολογοίη ἅγια ὁμοῦ καὶ προσκυνητὰ
mind not would-agree holy together and venerable
ὑπάρχειν;
to-be

33 ORTH. Οὐκοῦν ἐναντιολογεῖς ἑαυτῷ, πρότερον εἰρηκὼς, οὐ
therefore you-contradict yourself before having-said not
πάντως τὸ ἅγιον καὶ προσκυνητὸν, νῦν δ' αὖ ἀποφάσκων
wholly the holy also venerable now but again denying
ὃ κατέφησας;
what you-affirmed

HER. Ἀλλ' οὐ περὶ τῶν μυστηρίων μοι ὁ λόγος τούτων
but not about the mysteries to-me the word these
ἤδη πᾶσιν ὁμολογουμένων, ὡς προείρηται.
already by-all being-confessed as has-been-said-before

34 ORTH. Τί δέ σοι δοκεῖ τὸ Εὐαγγέλιον, ἅγιον καλούμενον,
what but to-you seems the Gospel holy being-called
οὐχὶ καὶ προσκυνητὸν ὑπάρχειν; ὅ τε τύπος τοῦ ζωοποιοῦ
not also venerable to-be the both figure of-the life-giving
σταυροῦ, καὶ πᾶν ἱερὸν ἀνάθημα;
cross and every holy offering

HER. Καὶ ἅγια τοιγαροῦν, καὶ προσκυνητά. Ἀλλὰ πολὺ
both holy accordingly and venerable but far
ἀποδέουσα ἡ εἰκὼν τοῦ ἁγίου τῆς τούτων ἁγιστείας. Ὥστε
falling-short the image of-the saint of-the of-these sanctity so-that
εἰ καὶ ἁγία κέκληται ἡ εἰκὼν, ἀλλ' οὐ πάντως προσκυνητή.
if even holy has-been-called the image but not wholly venerable

35 ORTH. Σύμφημι κἀγὼ πολλοῦ ἀποδέειν κατὰ τὴν ἁγιωσύνην
I-agree I-too much to-fall-short in the holiness
ταύτην ἐκείνων· καὶ γὰρ Ἅγια ἁγίων λέγεται. Πλὴν ὅτι
this of-those and for Holy of-holies it-is-called except that

πᾶν ἅγιον προσκυνητὸν, κἂν ὑφειμένον θάτερον θατέρου
every holy venerable even-if lower the-one than-the-other
τυγχάνῃ τῇ τε ἁγιωσύνῃ καὶ προσκυνήσει· τὸ γὰρ
it-happens in-the both holiness and veneration the for
πάντῃ ἀπροσκύνητον, πάντῃ ἀμοιρεῖ καὶ ἁγιότητος. Σὺ
entirely not-venerable entirely has-no-share also of-holiness you
δέ μοι δεῖξαι ποῦ ποτε ἂν ἅγιον ᾖ ἐπικεκλημένον,
but me show where ever — holy may-be called
μὴ καὶ προσκυνητὸν τυγχάνον.
not also venerable being

HER. Προὔθηκα τὰς ἀποστολικὰς ῥήσεις περὶ τῶν ἐν νόμῳ
I-set-forth the apostolic sayings about the in law
εἰρημένων ἁγίων, αἷς καὶ ὑπαντᾷν ἐπηγγείλω.
said holy-things which also to-meet you-promised

ORTH. Πρῶτον μὲν ἐκεῖνο ἐρῶ ὅτι ὅσα ὁ νόμος λέγει, 36
first indeed that I-will-say that whatever the law says
τοῖς ἐν τῷ νόμῳ λαλεῖ· καὶ οὔ τί που παραβλητέα
to-those in the law it-speaks and not at-all surely to-be-compared
τὰ πάλαι τοῖς ἐν χάριτι· ἐπεὶ οὕτω γε καὶ
the(-things) of-old with-the(-things) in grace since thus indeed also
σαββατίσωμεν, καὶ περιτεμούμεθα, καὶ πολλὰ ἡμῖν ἐναντία
we-would-keep-sabbath and we-shall-be-circumcised and many to-us contrary-things
ἕψεται· ἀλλ᾽ ὅσον ἐν σκιαγραφίᾳ μόνον. Σκιὰν γὰρ ἔχων ὁ
will-follow but as-far-as in shadow-painting only shadow for having the
νόμος, οὐκ αὐτὴν εἰκόνα τῶν πραγμάτων, τῷ Ἀποστόλῳ
law not itself image of-the realities by-the Apostle
εἴρηται. Δεύτερον ὅτι καὶ τὰ ἐν νόμῳ ἅγια εἰρημένα,
has-been-said second that also the in law holy-things called
καὶ προσκυνητὰ, ἔστιν ἀποδεικνύναι. Εἰ γὰρ Χερουβὶμ
also venerable it-is to-show if for Cherubim
δόξης ὠνόμασται· ἡ δὲ δόξα ὁμόστοιχος τῇ τιμῇ, καὶ ἡ
of-glory have-been-named the but glory corresponding to-the honor and the

τιμὴ τῇ προσκυνήσει· δηλονότι τὸ δεδοξασμένον, ἅγιον·
honor to-the veneration clearly the glorified holy
καὶ τὸ ἅγιον, προσκυνητὸν τυγχάνει, κἂν οὐ βούλοιο.
and the holy venerable it-happens-to-be even-if not you-should-wish

HER. Ἀκολουθίᾳ τινὶ καὶ εἱρμῷ τετεχνολόγηταί σοι τὸ
by-sequence some and connection has-been-argued by-you the
ἅγιον καὶ προσκυνητὸν εἶναι κατὰ τὴν πάλαι διαθήκην·
holy also venerable to-be according-to the old covenant
ἀλλ᾽ οὐκ ἐκ μαρτυριῶν ἀναμφιλέκτων.
but not from testimonies indisputable

37 ORTH. Καὶ δὴ ἀκουσόμεθα τῶν κορυφαιοτάτων Πατέρων·
and indeed we-shall-hear the most-chief Fathers
Γρηγορίου μὲν τοῦ Θεολόγου φάσκοντος ὧδέ που
Gregory indeed the Theologian asserting thus somewhere
ἐν τοῖς ἑαυτοῦ λόγοις· «Γινώσκω Ἠλεὶ τὸν ἱερέα, καὶ
in the his-own discourses I-know Eli the priest and
μικρὸν ὕστερον Ὀζᾶν· τὸν μὲν ὑπὲρ τῆς τῶν παίδων
little later Uzzah the(-one) indeed for the of-the children
παρανομίας ἀπαιτηθέντα δίκην, ἣν ἐτόλμων κατὰ τῶν
lawlessness having-been-exacted penalty which they-dared against the
θυσιῶν, πρὸ καιροῦ τῶν λεβήτων ἀπαρχόμενοι· καὶ
sacrifices before time of-the cauldrons taking-firstfruits and
ταῦτα, οὐκ ἀποδεχόμενον αὐτῶν τὴν ἀσέβειαν, ἀλλὰ
these-things not approving their the impiety but
καὶ πολλάκις ἐπιτιμήσαντα. Τὸν δὲ ὅτι ψαύσας
also often having-rebuked the(-other) but because having-touched
τῆς κιβωτοῦ μόνον περισπασθείσης ὑπὸ τοῦ μόσχου, τὴν
the ark only being-pulled-aside by the calf the
μὲν περιεσώσατο, αὐτὸς δὲ ἀπώλετο, φυλάσσοντος τῇ
indeed he-saved he but perished guarding to-the
κιβωτῷ τοῦ Θεοῦ τὸ σεβάσμιον.» Καὶ πάλιν ἐν τῷ
ark — of-God the reverence and again in the

αὐτῷ λόγῳ· «Τοσούτου δεῖ προσφοιτᾷν εἰς τὰ Ἅγια
same discourse so-much it-is-wanting to-frequent into the Holy
τῶν ἁγίων θαῤῥοῦντα, ὧν ἑνὶ καὶ ἅπαξ τοῦ ἐνιαυτοῦ
of-the holies boldly of-which to-one also once of-the year
μόνον ἐπιβατὸν ἦν. Τοσούτου δεῖ τὸ καταπέτασμα,
only accessible it-was so-much it-is-wanting the veil
ἢ τὸ ἱλαστήριον, ἢ τὴν κιβωτὸν, ἢ τὰ Χερουβὶμ, ἢ
or the mercy-seat or the ark or the Cherubim or
προσβλέπειν εἶναι παντὸς, ἢ προσάπτεσθαι·» Βασιλείου
to-look-at to-be for-everyone or to-touch of-Basil
δὲ τοῦ μεγάλου δεῦρο φάσκοντος, γενέσθαι δὲ καὶ περὶ
but the great hither asserting to-happen and also about
τὴν κιβωτὸν τοῦ Θεοῦ τῆς ἁγίας διαθήκης, ἃ μήτε
the ark — of-God of-the holy covenant things-which not
ἠκούσθη ποτὲ πρότερον· ὥστε ἧς οὔτε Ἰσραηλίταις,
was-heard ever before so-that which neither for-Israelites
οὔτε μὴν αὐτοῖς ἱερεῦσιν ἅπασιν, οὐδὲ πάντοτε ἅπτεσθαι
nor indeed themselves for-priests all nor always to-touch
θεμιτὸν ἦν, οὐδὲ τόπος αὐτὴν ὁ τυχὼν ἐδέχετο· ταύτην
lawful it-was nor place it the chance received this
ὑπὸ χειρῶν ἀσεβῶν ἄλλοτε ἀλλαχόθεν μετακομίζεσθαι,
by hands impious at-another-time from-elsewhere to-be-carried-about
καὶ ἀντὶ τῶν ἁγίων, εἰδώλων ναοῖς ἀποτίθεσθαι.
and instead-of the holy(-places) of-idols in-temples to-be-deposited

HER. Ὅτι μὲν οὖν ἅγια καὶ σεβάσμια, ἀληθές· οὐ μὴν
that indeed then holy and revered true not indeed
καὶ προσκυνητὰ εἴρηται τοῖς Πατράσι.
also venerable it-has-been-said by-the Fathers

ORTH. Καὶ πῶς ἂν εἴη ἅγια καὶ σεβάσμια, ἀμέτοχα 38
and how — would-be holy and revered without-share
τυγχάνοντα προσκυνήσεως; Λέγει τοίνυν ἐν ταῖς Πράξεσιν
being of-veneration says then in the Acts

ὁ θεῖος Ἀπόστολος· Ἀναστρεφόμενος καὶ ἀναθεωρῶν τὰ
the divine Apostle going-about and observing the
σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,
objects-of-worship your I-found also altar on which had-been-inscribed
Ἀγνώστῳ Θεῷ· ὡς τῶν σεβασμάτων δηλαδὴ καὶ
to-unknown God as of-the objects-of-worship clearly also
προσκυνημάτων τυγχανόντων. Καὶ, Σεβαστὸς, πάλιν, ὁ
objects-of-veneration being and August again the
βασιλεὺς, εἴρηται. Τοῦ γὰρ Παύλου, φησὶ, ἐπικαλεσαμένου
emperor has-been-called — for Paul he-says having-appealed
τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν. Καὶ
to-be-kept him for the of-the August(-one) judgment and
μικρὸν ὑποκατιών· Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον
little going-down I but having-found nothing worthy
θανάτου αὐτὸν πεπραχέναι· καὶ αὐτοῦ δὲ ἐπικαλεσαμένου τὸν
of-death him to-have-done and he but having-appealed-to the
Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. Συνιεῖς ὅτι τὸ σεβαστὸν
August(-one) I-decided to-send him you-understand that the august
καὶ προσκυνητόν; Οὐ γάρ τις φρενῶν εἴσω μένων εἴποι,
also venerable not for anyone of-mind within remaining would-say
σεβαστὸν μὲν, οὐ προσκυνητὸν δὲ τὸν βασιλέα. Ἀλλὰ
august indeed not venerable but the emperor but
γὰρ καὶ τὸ μὴ θεμιτὸν, ἢ προσβλέπειν, ἢ προσάπτεσθαι
for also the not lawful either to-look-at or to-touch
τῶν προειρημένων ἁγίων, ἢ μόνον τοῦ ἱερέως, πολὺ τὸ
of-the aforesaid holy-things than only of-the priest much the
ἀνῳκισμένον κατὰ τιμὴν ὑποφαίνει ὁ λόγος. Καὶ εἰ σημεῖα
elevated in honor shows the word and if signs
καὶ τέρατα ἡ κιβωτὸς τοῦ Θεοῦ, δι' ὧν ἔν τε τῷ Ὀζᾶν
and wonders the ark — of-God through which in both — Uzzah
καὶ ἐν τοῖς λαβοῦσιν αὐτὴν ἀλλοφύλοις δέδρακε· πῶς οὐχὶ
and in the having-taken it foreigners it-did how not

καὶ πάσης δόξης, τιμῆς τε καὶ προσκυνήσεως ἔμπλεως
also of-all glory honor both and veneration full
ὑπῆρχεν, ὥσπερ τὰ Χερουβὶμ, καὶ ὅσα ἄλλα εἴρηται
it-was just-as the Cherubim and whatever other has-been-said
κατὰ συνάφειαν τῷ Ἀποστόλῳ; Οὕτω τοιγαροῦν καὶ οἱ
in connection by-the Apostle thus accordingly also the
τῆς ἁγίας οἰκουμενικῆς ἕκτης συνόδου Πατέρες ἐν τοῖς
of-the holy ecumenical sixth synod Fathers in the
μετὰ ταῦτα ἐκτεθεῖσιν αὐτοῖς ἱεροῖς κανόσιν ἐξειληφότες
after these-things set-forth by-them holy canons having-taken-up
τάδε φασίν· «Ἔν τισι τῶν σεπτῶν εἰκόνων γραφαῖς
these-things say in some of-the august images paintings
Ἀμνὸς δακτύλῳ τοῦ Προδρόμου δεικνύμενος ἐγχαράττεται,
Lamb by-finger of-the Forerunner being-pointed-out is-engraved
ὃς εἰς τύπον παρελήφθη τῆς χάριτος· τὸν ἀληθινὸν ἡμῖν
who as type was-taken of-the grace the true to-us
διὰ τοῦ νόμου προϋποφαίνων Ἀμνὸν Χριστὸν τὸν Θεὸν
through the law foreshadowing Lamb Christ — God
ἡμῶν. Τοὺς οὖν παλαιοὺς τύπους καὶ τὰς σκιὰς, ὡς τῆς
our the then old types and the shadows as of-the
ἀληθείας σύμβολά τε καὶ προχαράγματα, τῇ Ἐκκλησίᾳ
truth symbols both and outlines to-the Church
παραδεδομένους κατασπαζόμενοι, τὴν χάριν προτιμῶμεν,
handed-down kissing the grace we-prefer
καὶ τὴν ἀλήθειαν, ὡς πλήρωμα νόμου, ταύτην ὑποδεξάμενοι.
and the truth as fulfillment of-law this having-received
Ὡς ἂν οὖν τὸ τέλειον κἂν ταῖς χρωματουργίαις ἐν
so-that — then the perfect even-in the color-paintings in
ταῖς ἁπάντων ὄψεσιν ὑπογράφηται· τὸν τοῦ αἴροντος τὴν
the of-all eyes may-be-depicted the of-the taking-away the
ἁμαρτίαν τοῦ κόσμου, Ἀμνοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν,
sin of-the world Lamb Christ — of-God our

κατὰ τὸν ἀνθρώπινον χαρακτῆρα καὶ ἐν ταῖς εἰκόσιν
according-to the human imprint also in the images
ἀπὸ τοῦ νῦν ἀντὶ τοῦ παλαιοῦ Ἀμνοῦ ἀναστηλοῦσθαι
from the now instead-of the old Lamb to-be-set-up
ὁρίζομεν. Δι' αὐτοῦ τὸ τῆς ταπεινώσεως ὕψος τοῦ
we-decree through him the of-the humiliation height —
Θεοῦ Λόγου κατανοοῦντες, καὶ πρὸς μνήμην τῆς ἐν
of-God Word perceiving and toward memory of-the in
σαρκὶ πολιτείας, τοῦ τε πάθους αὐτοῦ καὶ τοῦ σωτηρίου
flesh conduct of-the both suffering his and of-the saving
θανάτου χειραγωγούμενοι, καὶ τῆς ἐντεῦθεν γινομένης τῷ
death being-led-by-hand and of-the thence happening to-the
κόσμῳ ἀπολυτρώσεως.» Ὁρᾷς ὅτι τοὺς παλαιοὺς τύπους
world redemption you-see that the old types
καὶ τὰς σκιὰς προσκυνητὰς ἔφασαν, διὰ τοῦ φάναι,
and the shadows venerable they-said through the to-say
Κατασπαζόμενοι. Αὐτὸ γὰρ δὴ ἀσπάζεσθαι, προσκυνεῖν
kissing itself for indeed to-greet to-venerate
ἐστι καὶ προσπτύσσεσθαι. Ἀλλὰ καὶ Θεόδωρος ὁ Ἀντιοχείας
is and to-embrace but also Theodore the of-Antioch
ἀρχιεπίσκοπος, ἐν τῷ κατ' αὐτὸν συνοδικῷ, τὰ αὐτὰ
archbishop in the according-to him synodical the same-things
φθέγγεται· «Πρὸς δὲ τοὺς αἱρετικῶς ἀντεξαγομένους, καὶ
utters to but those heretically counter-arguing and
λέγοντας ὡς οὐ δεῖ προσκυνεῖν τῶν ἁγίων τὰς εἰκόνας
saying that not one-must venerate of-the saints the images
χειροποιήτους οὔσας, εἴδωλά τε ἀνοήτως, μᾶλλον δὲ
handmade being idols both senselessly rather but
δυσσεβῶς, ἀποκαλοῦντας· ἴστωσαν οἱ τοιοῦτοι, ὡς τὰ
impiously calling let-them-know the such that the
Χερουβὶμ καὶ τὸ ἱλαστήριον, ἡ κιβωτός τε καὶ ἡ ῥάβδος,
Cherubim and the mercy-seat the ark both and the staff

καὶ ἡ τράπεζα, ἃ Μωσῆς ὁ θεσπέσιος κατεσκεύασε,
and the table which Moses the divine prepared
χειροποίητα ἦσαν καὶ προσεκυνοῦντο. Κατηγορεῖ δὲ ἡ
handmade were and were-venerated accuses but the
θεία Γραφὴ τῶν προσκυνούντων τοῖς γλυπτοῖς.»
divine Scripture those venerating the carved-things
HER. Καὶ ὅτου χάριν τὸν χαλκοῦν ὄφιν συνέτριψεν
and for-what sake the bronze serpent shattered
Ἐζεκίας; γέγραπται γάρ· Καὶ ἐποίησε τὸ εὐθὲς ἐν
Hezekiah it-is-written for and he-did the right in
ὀφθαλμοῖς Κυρίου, κατὰ πάντα ὅσα ἐποίησε Δαυῒδ
eyes of-(the)-Lord according-to all whatever did David
ὁ πατὴρ αὐτοῦ· αὐτὸς ἐξῆρε τὰ ὑψηλὰ, καὶ συνέτριψε
the father his he removed the high-places and shattered
πάσας τὰς στήλας, καὶ ἐξωλόθρευσε τὰ ἄλση, καὶ τὸν
all the pillars and destroyed the groves and the
ὄφιν τὸν χαλκοῦν ὃν ἐποίησε Μωσῆς· ὅτι ἕως τῶν
serpent the bronze which made Moses because until the
ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ἰσραὴλ θυμιῶντες αὐτῷ.
days those were the sons of-Israel burning-incense to-it
ORTH. Ὅτι μηδὲ ἕν τι τῶν κατηριθμημένων ἁγίων 39
that not-even one any of-the enumerated holy-things
τῷ Ἀποστόλῳ ὁ χαλκοῦς ὄφις· περὶ οὗ φησιν ὁ
by-the Apostle the bronze serpent about which says the
θεολόγος Γρηγόριος· «Ὁ δὲ χαλκοῦς ὄφις κρεμᾶται κατὰ
theologian Gregory the but bronze serpent is-hung against
τῶν δακνόντων ὄφεων. Οὐχ ὡς τύπος τοῦ ὑπὲρ
the biting serpents not as type of-the(-one) for
ἡμῶν παθόντος, ἀλλ' ὡς ἀντίτυπος· καὶ σώζει τοὺς εἰς
us having-suffered but as antitype and saves those to
αὐτὸν ὁρῶντας. Οὐχ ὅτι ζῇ πιστευόμενος, ἀλλ' ὅτι
it looking not because it-lives being-believed but because

νενέκρωται καὶ συννεκροῖ τὰς ὑπ᾽ αὐτὸν δυνάμεις
it-has-been-put-to-death and puts-to-death-with the under it powers
καταλυθεὶς ὥσπερ ἦν ἄξιος. Καὶ τίς ὁ πρέπων
having-been-destroyed as it-was worthy and what the fitting
αὐτῷ παρ᾽ ἡμῶν ἐπιτάφιος; Ποῦ σου, θάνατε, τὸ κέντρον;
to-it from us epitaph where your death the sting
ποῦ σου, ᾅδη, τὸ νῖκος; τῷ σταυρῷ βέβλησαι· τῷ
where your hades the victory by-the cross you-have-been-struck by-the
ζωοποιῷ τεθανάτωσαι.» Ἄπνους, νεκρὸς, ἀκίνητος,
life-giving you-have-been-put-to-death breathless dead motionless
ἀνενέργητος, εἰ καὶ τὸ σχῆμα σώζεις ὄφεως ἐν ὕψει
inactive if even the shape you-keep of-serpent on high
στηλιτευόμενος. Καὶ εἰκότως συντέτριπται θυμιαζόμενος
set-up-on-a-pillar and fittingly it-has-been-shattered being-censed
ὑπὸ τῶν Ἰσραηλιτῶν· οὗ γὰρ τὸ πρωτότυπον οὐ
by the Israelites of-which for the prototype not
λατρευτέον, τούτου καὶ τὸ παράγωγον ἀποπτυστέον.
to-be-worshiped of-this also the derivative to-be-spat-upon
Πάντα δὲ τὰ τῆς σκηνῆς ἅγια, προχαράγματα τῆς ἐν
all but the of-the tent holy-things outlines of-the in
πνεύματι λατρείας ὁ θεοφόρος Κύριλλος ἀποδείκνυσιν.
spirit worship the God-bearing Cyril shows

HER. Πέπεισμαι τὸν λόγον εὖ ἔχειν ἐνταῦθα· ἀλλ᾽ ἐπεὶ
I-am-persuaded the word well to-hold here but since
οἱ προτεθέντες ἔναγχος νεωστὶ, καὶ οὐ τῶν πάλαι
the(-ones) set-forth recently newly and not of-the of-old
Πατέρων, ἀπαράδεκτοι πρὸς μαρτυρίαν.
Fathers unacceptable for testimony

40 ORTH. Εἰ μὲν οὐκ ἀκόλουθα Βασιλείῳ καὶ τοῖς λοιποῖς
if indeed not consistent with-Basil and the remaining
θεοφόροις τὰ παρ᾽ αὐτῶν εἰρημένα, οὐδὲ ἐγὼ
God-bearing(-ones) the(-things) by them said not-even I

δέχομαι, οὐδέ τις τῶν εὐσεβούντων. Εἰ δὲ σύμφωνα καὶ
accept nor any of-the pious if but in-accord and
πάρισα, οὐχ ὅτι πρὸ διακοσίων ἐτῶν ὁπηνίκα ἐλάλησαν
equal not that before two-hundred years when spoke
οἱ μνημονευθέντες, ἀλλὰ καὶ κατὰ τὸν δεῦρο καιρὸν, εἰ
the(-ones) mentioned but also in the present time if
εἴη τις τὰ αὐτὰ λέγων, καὶ δεδεγμένος ἐστὶ πρὸς
there-should-be anyone the same-things saying also accepted he-is by
τῇ τοῦ Θεοῦ Ἐκκλησίᾳ, καὶ συναρίθμιος κατὰ τὸ τῆς
the — of-God Church and numbered-with according-to the of-the
ἀληθείας δόγμα αὐτοῖς τε ἁγίοις ἀποστόλοις, μὴ ὅτι γε
truth doctrine themselves both holy apostles not that indeed
τοῖς μεταγενεστέροις θεοφόροις. Κατὰ τοῦτο δέχου καὶ
with-the later God-bearing(-ones) according-to this accept also
τὰ πρακτικὰ τοῦ ἁγίου καὶ πολυάθλου Μαξίμου, ἐν οἷς
the acts of-the holy and much-contending Maximus in which
φησι· «Δεσπόται, ἐπὰν ἔδοξε τοῦτο γενέσθαι, ἔκβασις
he-says masters when it-seemed-good this to-come-about outcome
γένηται τῶν δοξάντων, καὶ ὅπου κελεύετε, ἀκολουθῶ
may-there-be of-the(-things) resolved and where you-order I-follow
ὑμῖν. Καὶ ἐπὶ τούτοις ἀνέστησαν πάντες μετὰ χαρᾶς καὶ
you and upon these-things stood-up all with joy and
δακρύων· καὶ ἔβαλον μετάνοιαν, καὶ εὐχὴ γέγονε. Καὶ
tears and cast prostration and prayer took-place and
ἕκαστος αὐτῶν τὰ ἅγια Εὐαγγέλια καὶ τὸν τίμιον σταυρὸν,
each of-them the holy Gospels and the precious cross
καὶ τὴν εἰκόνα τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
and the image — of-God and Savior our Jesus Christ
καὶ τῆς Δεσποίνης ἡμῶν τῆς αὐτὸν τεκούσης παναγίας
and of-the Lady our the him having-borne all-holy
Θεοτόκου ἠσπάσαντο, τεθεικότες καὶ τὰς ἰδίας χεῖρας ἐπὶ
God-bearer kissed having-placed also the own hands for

βεβαιώσει τῶν λαληθέντων.» Καί γε παρεῶ πλέον
confirmation of-the(-things) spoken and indeed I-omit more
τι λέγειν διὰ τὸ προσκορὲς τοῦ λόγου, πολλοῦ
something to-say because-of the surfeit of-the word great
ἑσμοῦ χρήσεων τῶν τε πάλαι καὶ νεωστὶ περὶ τῶν σεπτῶν
swarm of-quotations of-the both of-old and recent about the august
εἰκόνων προκειμένου, εἰ μέλλοιμεν ταύτας ἀνελίττεσθαι.
images being-at-hand if we-should-be-about these to-unroll

HER. Κἀμοὶ πάρεστιν ἑσμὸς χρήσεων παρὰ τῶν πάλαι
to-me-too is-present swarm of-quotations from the of-old
νεωστί· ἀλλὰ ἀντίθετος τῆς τῶν εἰκόνων ἀναστηλώσεώς
recently but opposed of-the of-the images setting-up
τε καὶ προσκυνήσεως.
both and veneration

41 ORTH. Εἰ μὲν οὖν ἡ ἔνστασις πρὸς τὸ μὴ ἀναστηλοῦσθαι
if indeed then the objection toward the not to-be-set-up
τὴν εἰκόνα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἦν
the image of-the Lord our Jesus Christ it-would-be
ἄν σοι προκομίζειν τὰς τοιαύτας χρήσεις. Ἐπειδὴ δὲ
— for-you to-bring-forward the such quotations since but
τὴν μὲν ἱστορίαν κατεδέξω ἀναινόμενος μόνον τὴν
the indeed depiction you-accepted refusing only the
προσκύνησιν, τί δὴ πάλιν ἀστατεῖς ἐκ τούτου εἰς
veneration why indeed again are-you-unstable from this to
τοῦτο μεταπίπτων, ὅπερ ἐστὶ ψεύδους ἰδίωμα;
that changing which is of-falsehood property

HER. Εἰ καὶ ὡμολόγηται περιγεγράφθαι τὸν Κύριον
if even it-has-been-confessed to-have-been-circumscribed the Lord
ἡμῶν Ἰησοῦν Χριστὸν, ἀλλὰ μέχρι τοῦ πάθους, οὔπω δὲ
our Jesus Christ but until the suffering not-yet but
μετὰ τὴν ἀνάστασιν· λέγει γὰρ ὧδέ που ὁ Ἀπόστολος·
after the resurrection says for thus somewhere the Apostle

Εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν
if but even we-have-known according-to flesh Christ but now
οὐκ ἔτι γινώσκομεν. Καὶ πάλιν ὁ θεολόγος Γρηγόριος·
not any-longer we-know and again the theologian Gregory
«Τέλειον δὲ οὐ διὰ τὴν θεότητα μόνον, ἧς οὐδὲν
perfect but not because-of the godhead only than-which nothing
τελειότερον, ἀλλὰ καὶ διὰ τὴν πρόσληψιν τὴν χρισθεῖσαν
more-perfect but also because-of the assumption the anointed
θεότητι, καὶ γενομένην ὅπερ τὸ χρίσαν, καὶ θαῤῥῶ
with-godhead and become what the(-one) having-anointed and I-dare
εἰπεῖν, ὁμόθεον.» Εἰ δὲ ὁμόθεος ἡ προσληφθεῖσα
to-say of-one-godhead if but of-one-godhead the assumed
σάρξ, πῶς ἂν περιγραφείη συγκαταμιγεῖσα τῇ τῆς
flesh how — would-it-be-circumscribed having-been-commingled with-the of-the
θεότητος ἀφθαρσίᾳ;
godhead incorruption

ORTH. Δέδεκταί σοι ὅμως πρὸ τοῦ πάθους 42
has-been-accepted by-you nevertheless before the suffering
περιγεγράφθαι Χριστὸν, καὶ προσκυνεῖσθαι ἐν τῇ
to-have-been-circumscribed Christ and to-be-venerated in the
τοιᾷδε τῆς εἰκόνος αὐτοῦ περιγραφῇ.
such of-the image his circumscription

HER. Εἰ καὶ δέξαιμι, καὶ οὐκ ἀντισταίην, τί σοι συνάγει
if both I-should-accept and not I-should-oppose what for-you concludes
ὁ λόγος;
the word

ORTH. Ὅτι τοι ἃς προήχθης εἰσκομίζειν χρήσεις, οὔτε 43
that indeed which you-were-led to-bring-in quotations neither
πρὸ τοῦ πάθους, οὔτε μετὰ τὴν ἀνάστασιν ἐνδέχεσθαι
before the suffering nor after the resurrection to-admit
φαίνουσι τὸν Χριστὸν περιγεγράφθαι· ἀλλὰ μὴν οὐδὲ
they-show — Christ to-have-been-circumscribed but indeed not-even

περιγεγράφθαι μὲν, ἐφ᾽ ὕψους δὲ μένειν τὴν εἰκόνα μὴ
to-have-been-circumscribed indeed on high but to-remain the image not
προσκυνουμένην. Καὶ τί ὡς συνηγορούσας ἄγεις τὰς
being-venerated and why as advocating do-you-bring the
ἀντηγορούσας σου ἐξ ἡμισείας προτάσεις; ὥστε ὥρα σοι
speaking-against your from half propositions so-that time for-you
ἑτέρας ἐπιζητεῖν χρήσεις τὰς καθόλου συνηγορούσας
other to-seek quotations the(-ones) wholly advocating
σου τῷ λόγῳ· ἀλλὰ γὰρ καὶ μετὰ τὴν ἀνάστασιν
your the word but for also after the resurrection
περιγέγραπται Χριστός. Ἄκουε γὰρ αὐτοῦ λέγοντος τοῖς
is-circumscribed Christ hear for him saying to-the
ἑαυτοῦ μαθηταῖς, ἡνίκα μετὰ τὴν ἀνάστασιν ἐδόκουν αὐτὸν
his-own disciples when after the resurrection they-thought him
πνεῦμα θεωρεῖν· Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου,
spirit to-behold see the hands my and the feet my
ὅτι αὐτὸς ἐγώ εἰμι. Εἰ οὖν αὐτὸν ἐκεῖνον ἔφη εἶναι τὸν
that himself I am if then him that-one he-said to-be the(-one)
πρὸ τοῦ πάθους συνόντα αὐτοῖς, ὃν ἑώρων μετὰ τὴν
before the suffering being-with them whom they-saw after the
ἀνάστασιν· δηλαδὴ ὡς πρὸ τοῦ πάθους περιεγέγραπτο,
resurrection clearly as before the suffering he-had-been-circumscribed
καὶ μετὰ τὴν ἀνάστασιν περιγραφῇ ὑπελαμβάνετο, οὐκ
also after the resurrection in-circumscription he-was-taken not
ἀπολωλεκὼς τὰ ἰδιώματα τῆς ἀνθρωπίνης φύσεως. Ἐπεὶ
having-lost the properties of-the human nature since
ποίας χεῖρας καὶ πόδας ὑπέδειξεν, ὦ βέλτιστε; Πῶς δὲ καὶ
what-sort hands and feet did-he-show O best(-sir) how but also
ψηλαφᾶσθαι προσέταττεν, ὡς ἔχων σάρκα τε καὶ ὀστέα;
to-be-touched did-he-order as having flesh both and bones
ποίαν δὲ καὶ βρῶσιν προσήκατο; Οὐκοῦν ἀνάγκη τὸν
what-sort but also food did-he-accept therefore necessary the(-one)

ταῦτα ἔχοντα περιγράφεσθαι, ἢ μὴ περιγραφόμενον,
these-things having to-be-circumscribed or not being-circumscribed
πνεῦμα εἶναι, ὡς ἐνομίσθη τηνικαῦτα τοῖς ἀποστόλοις;
spirit to-be as was-thought then by-the apostles
HER. Ἀλλ' εἰ καὶ ταῦτα ἔχειν λέγεται Χριστὸς, οὐ μὴν
but if even these-things to-have is-said Christ not indeed
ὡς ἡμεῖς· καὶ διὰ τοῦτο οὐ περιγραπτός.
as we and because-of this not circumscribable

VII · THE RISEN CHRIST AND THE FORGED EPIPHANIUS

If Christ's limbs after the resurrection were only figures of energies, he would not have become man. The iconoclast cites the closed doors; but Christ walked on water by his own will before the passion, and after it was seen and touched. Paul's saying that we no longer know Christ after the flesh means his fleshly passions, not his circumscription. The writing against images is not Epiphanius', whose disciple Sabinus painted his church; the tradition of setting up images comes from the apostles themselves.

ORTH. Εἰ οὖν οὐχ ὡς ἡμεῖς ἔχων ἐστὶ ταῦτα, οὐδὲ καθ' ἡμᾶς 44
if then not as we having is these-things nor like us
γεγονέναι πιστεύεται. Εἰ δὲ τὸ δεύτερον ἀληθὲς, πῶς οὐ τὸ
to-have-become he-is-believed if but the second true how not the
πρότερον πιστευτέον; Ἢ τάχα ἐνεργειῶν τινων γνωρίσματα
former must-be-believed or perhaps of-energies some tokens
δοκεῖ σοι εἶναι ἐπὶ Χριστὸν, τὰ κατονομαζόμενα ἐπ'
seems to-you to-be in-the-case-of Christ the named on
αὐτοῦ μέλη, καὶ οὐχὶ πραγμάτων ἀλήθειαν, ὅπερ εἴληπται
him limbs and not of-realities truth which has-been-taken
ἐπὶ τῆς θεολογίας; Καὶ γάρ φησιν ὁ θεῖος Βασίλειος·
in-the-case-of the theology and for says the divine Basil

«Τύποι δὲ ἀνθρώπινοι πολλοὶ, καὶ οὐ διὰ τοῦτο
figures but human many and not because-of this
τὸν Θεὸν ἄνθρωπον ὑπολαμβάνομεν.» Καὶ μεθ' ἕτερα·
— God man we-suppose and after other-things
«Χεῖρας ἀκούων Θεοῦ, τὸ ποιητικὸν αὐτοῦ γνώριζε· οὖς
hands hearing of-God the creative his recognize ear
δὲ, τὸ ἀκουστικὸν αὐτοῦ· ὀφθαλμοὺς δὲ, τὸ διορατικόν·
but the hearing his eyes but the discerning
πτέρυγας, τὸ σκεπαστικόν· καὶ τὰ ἄλλα πάντα ὡσαύτως.»
wings the sheltering and the other all likewise
Ἀνάγκη λοιπὸν, εἰ οὕτως ἐκλάβοις, ὑπολαμβάνειν σε τὸν
necessary henceforth if thus you-should-take to-suppose you the
Κύριον ἡμῶν Ἰησοῦν Χριστὸν μὴ ἄνθρωπον γεγονέναι.
Lord our Jesus Christ not man to-have-become
Εἰ δὲ καὶ γέγονεν, ὅπερ ἀληθὲς, καὶ ἀληθὲς σάρκα αὐτὸν
if but even he-became which true also true flesh him
καὶ ὀστᾶ ἔχειν καὶ μετὰ τὴν ἀνάστασιν πίστευε.
and bones to-have also after the resurrection believe

HER. Συγκαταβάσεως μέτροις χρώμενος ὁ Κύριος, δέδειχεν
of-condescension by-measures using the Lord showed
ἑαυτὸν μετὰ τὴν ἀνάστασιν τοῖς ἀποστόλοις· ἔχων τὰ
himself after the resurrection to-the apostles having the
μὲν ἰδιώματα τοῦ σώματος, ἀλλ' οὐκ ἐν παχύτητι οὐδὲ ἐν
indeed properties of-the body but not in thickness nor in
περιγραφῇ· κατὰ τοῦτο γὰρ κεκλεισμένων τῶν θυρῶν εἰς τὸ
circumscription by this for having-been-shut the doors into the
μέσον αὐτῶν ὤφθη· καὶ πάλιν ἄφαντος ἐγένετο ἀπ' αὐτῶν.
midst of-them he-was-seen and again invisible became from them

45 ORTH. Εἰ οὖν δοίης μὴ περιγεγράφθαι Χριστὸν διὰ
if then you-should-grant not to-have-been-circumscribed Christ because-of
τὸ ἔξω παχύτητος εἶναι μετὰ τὴν ἀνάστασιν, δώσεις καὶ
the outside thickness to-be after the resurrection you-will-grant also

μὴ ὦφθαι αὐτὸν τοῖς ἀποστόλοις. Εἰ δὲ ὦπται, καὶ
not to-have-been-seen him by-the apostles if but he-has-been-seen also
περιγέγραπται. Πᾶν γὰρ τὸ ὑποπίπτον θέᾳ, καὶ περιγραφῇ
he-has-been-circumscribed all for the falling to-sight also to-circumscription
ὑποπέσοι ἂν· πολλοῦ γε εἰπεῖν τὸ χεῖρας ἔχον καὶ πόδας,
would-fall — much indeed to-say the hands having and feet
σάρκα τε καὶ ὀστέα, ψηλαφώμενόν τε καὶ συναλιζόμενον.
flesh both and bones being-touched both and eating-together
HER. Ὄμμασι κεκαθαρμένοις τεθέανται οἱ ἀπόστολοι τὸν
with-eyes purified have-beheld the apostles the
Κύριον, οἷς ἡμᾶς προσβλέπειν οὐκ ἐφικτόν.
Lord with-which us to-look-at not attainable
ORTH. Ἀλλὰ τί φησιν ὁ Κύριος πρὸς τὸν Θωμᾶν; Ὅτι 46
but what says the Lord to — Thomas because
ἑώρακάς με, πεπίστευκας. Μακάριοι οἱ μὴ ἰδόντες, καὶ
you-have-seen me you-have-believed blessed those not having-seen and
πιστεύσαντες. Τοιγαροῦν, ὡς εἶδον οἱ ἀπόστολοι καὶ
having-believed accordingly as saw the apostles and
παρέδοσαν, καὶ πρὸ πάθους καὶ μετὰ τὴν ἀνάστασιν·
handed-down both before suffering and after the resurrection
οὕτω καὶ παρελάβομεν, οὕτω καὶ Χριστὸν περιγράφομεν.
so also we-received so also Christ we-circumscribe
Οὐ γὰρ ἔφασαν ἡμῖν, οἷς ἑώρων ὀφθαλμοῖς μὴ ἐφικτὸν
not for they-said to-us with-which they-saw eyes not attainable
εἶναι ὑφ' ἡμῶν τεθεᾶσθαι· ἐπεὶ καὶ πρὸ τοῦ πάθους,
to-be by us to-have-been-beheld since also before the suffering
ἡνίκα ἔμελλον καταποντίζεσθαι ἐν τῷ πλοίῳ, ἄφνω
when they-were-about to-be-sunk in the boat suddenly
ἐπέστη ὁ Κύριος περιπατῶν ἐπὶ τῆς θαλάσσης· ὅπερ οὐκ
came-upon the Lord walking on the sea which not
ἦν φύσεως ἀνθρωπίνης, τὸ ὕδωρ ἄστατον, καθά φησιν ὁ
was of-nature human the water unstable as says the

θεῖος Διονύσιος, ὑλικῶν καὶ γεηρῶν ποδῶν ἀνέχον βάρος,
divine Dionysius of-material and earthy feet bearing weight
καὶ μὴ ὑπεῖκον, ἀλλ' ὑπερφυεῖ δυνάμει πρὸς τὸ ἀδιάχυτον
and not yielding but by-supernatural power toward the not-dispersing
συνιστάμενον. Ἀλλ' ὅμως τὰ ὑπὲρ φύσιν πρὸ τοῦ
being-made-firm but nevertheless the(-things) beyond nature before the
πάθους θέλων ἐπεδείκνυτο. Τί γὰρ θελήσαντι αὐτῷ καὶ
suffering willing he-displayed what for having-willed to-him also
οὐ πάρεστιν εἰς δύναμιν; Οὕτω γοῦν καὶ μετὰ τὴν
not is-present into power so at-any-rate also after the
ἀνάστασιν, καὶ ἔξω παχύτητος ὢν, τὰ ὡς ἐν παχύτητι
resurrection and outside thickness being the(-things) as in thickness
ἡνίκα ἐβούλετο ἐπιδείκνυσθαι, καὶ ἐτεθεᾶτο, καὶ ἐψηλαφᾶτο,
when he-wished to-display both he-was-beheld and was-touched
καὶ συνηλίζετο· ἅπερ ἐστὶ περιγραφῆς ἐναργοῦς ἰδιώματα.
and ate-together which are of-circumscription clear properties
HER. Καὶ πῶς ἂν ἐκληφθείη ἡ ἀποστολικὴ ῥῆσις ἡ
and how — might-be-taken the apostolic saying the(-one)
λέγουσα· Εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν ἀλλὰ
saying if even we-have-known according-to flesh Christ but
νῦν οὐκ ἔτι γινώσκομεν;
now not any-longer we-know
47 ORTH. Πρῶτον μὲν παρ' αὐτοῦ τοῦ Ἀποστόλου μανθάνομεν
first indeed from himself the Apostle we-learn
συσσώμους ἡμᾶς εἶναι Χριστοῦ καὶ συμμετόχους· καὶ
of-one-body us to-be of-Christ and fellow-partakers and
οὐ δήπου διὰ τὸ τοιαύτης χάριτος ἠξιῶσθαι,
not surely because-of the of-such grace to-have-been-deemed-worthy
ἀποβεβλήμεθα περιγραφῇ ὑποπίπτειν. Εἴπερ γὰρ κατὰ
we-have-cast-off to-circumscription to-fall if-indeed for according-to
σὲ ἀπερίγραπτος εἴη Χριστὸς μετὰ τὴν ἀνάστασιν, δεῖ
you uncircumscribable should-be Christ after the resurrection must

καὶ ἡμᾶς ὡς συσσώμους αὐτῷ, ἀπεριγράπτους εἶναι. Ἐξ
also we as of-one-body with-him uncircumscribable to-be from
ἴσου δὲ τῷ ὁμοθέῳ καὶ τὸ σύσσωμον τεθεώρηται κατὰ
equal but with-the of-one-godhead also the of-one-body has-been-considered by
συνάφειαν. Καὶ οὐδὲ ἐντεῦθεν ἔξει τὸ ἀπερίγραπτον
conjunction and not-even thence it-will-hold the uncircumscribable
εἶναι Χριστὸν, ὡς οὐδὲ ἡμῖν διὰ τὸ συσσώμους εἶναι
to-be Christ as not-even for-us because-of the of-one-body to-be
αὐτῷ. Ἔπειτα ἄκουε τοῦ Θεολόγου Γρηγορίου λέγοντος·
with-him then hear the Theologian Gregory saying
«Εἷς γὰρ Θεὸς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος
one for God and mediator of-God and of-men man
Ἰησοῦς Χριστός. Πρεσβεύει γὰρ ἔτι καὶ νῦν ὡς ἄνθρωπος
Jesus Christ intercedes for still also now as man
ὑπὲρ τῆς ἐμῆς σωτηρίας· ὅτι μετὰ τοῦ σώματός ἐστιν
for the my salvation because with the body he-is
οὗ προσέλαβεν, ὡς ἐμὲ ποιήσῃ Θεὸν τῇ δυνάμει τῆς
which he-assumed so-that me he-may-make God by-the power of-the
ἐνανθρωπήσεως· κἂν μηκέτι κατὰ σάρκα γινώσκηται,
becoming-man even-if no-longer according-to flesh he-is-known
τὰ σαρκικὰ λέγω πάθη, καὶ χωρὶς τῆς ἁμαρτίας ἡμέτερα.»
the fleshly I-mean passions and without the sin ours
Ὁρᾷς ὅτι μετὰ τοῦ σώματος ὃ προσέλαβε τὰ νῦν
you-see that with the body which he-assumed the now
ἐστι; καὶ τὸ κατὰ σάρκα μὴ γινώσκεσθαι, τὰ σαρκικὰ
he-is and the according-to flesh not to-be-known the fleshly
ἔφη πάθη καὶ χωρὶς τῆς ἁμαρτίας· ἀλλ' οὐ τὸ μὴ
he-said passions and without the sin but not the not
περιγεγράφθαι, ὡς σὺ ἐξείληφας; Αὐτὸς γὰρ λέγει,
to-have-been-circumscribed as you have-taken-it he for says
«Περιγραπτὸς σώματι, ἀπερίγραπτος πνεύματι,» οὐχ
circumscribable in-body uncircumscribable in-spirit not

ὡρισμένῳ καιρῷ, ἀλλ᾽ ἀπολύτως εἰς τὸ ἀεὶ φθεγξάμενος.
for-a-limited time but absolutely for the always having-uttered
Καὶ πάλιν ἑτέρωθι οὑτωσὶ λέγει· «Ποῦ δὲ καὶ τὸ
and again elsewhere thus says where but also the
ψηλαφηθῆναι αὐτὸν μετὰ τὴν ἀνάστασιν, καὶ ὀφθήσεσθαί
to-have-been-touched him after the resurrection and to-be-going-to-be-seen
ποτε ὑπὸ τῶν ἐκκεντησάντων; Θεότης γὰρ καθ᾽ ἑαυτὴν
sometime by those having-pierced godhead for by itself
ἀόρατος. Ἀλλ᾽ ἥξει μὲν μετὰ τοῦ σώματος, ὡς ὁ
invisible but he-will-come indeed with the body as the
ἐμὸς λόγος· τοιοῦτος δὲ οἷος ὤφθη τοῖς μαθηταῖς ἐν
my word such but as he-was-seen by-the disciples on
τῷ ὄρει, ἢ παρεδείχθη ὑπερνικώσης τὸ σαρκίον τῆς
the mountain or was-shown prevailing-over the flesh of-the
θεότητος· καίπερ οὕτω δειχθείσης πρὸ τῆς ἀναστάσεως.»
godhead although thus having-been-shown before the resurrection
HER. Τί δὴ ἄρα ὅτι ἁγίων Πατέρων καινὰς προβάλλομαι
what indeed then that of-holy Fathers new I-put-forward
χρήσεις; καὶ πῶς ἂν αὐτὰς διαλύσειας ἀπαγορευούσας
quotations and how — them would-you-resolve forbidding
ὅλως ἀναστηλοῦσθαι εἰκόνα τοῦ Κυρίου, φημὶ, καὶ τῆς
altogether to-be-set-up image of-the Lord I-mean and of-the
Θεοτόκου, ἢ οὑτινος οὖν τῶν ἁγίων;
God-bearer or of-anyone whatever of-the saints
48 ORTH. Οὐχ ἁγίων αἱ χρήσεις, ἀλλὰ παρεγγράπτων καὶ
not of-saints the quotations but of-interpolated and
αἱρετικῶν· ἢ γὰρ ἂν συνεφώνουν τῇ ἀληθείᾳ, καὶ
of-heretics or for — they-would-have-agreed with-the truth and
τοῖς θεοφόροις Πατράσιν.
with-the God-bearing Fathers

HER. Ἐπιφάνιός ἐστιν ἐν αὐτοῖς, ὁ προὔχων τῶν ἁγίων
Epiphanius is among them the foremost of-the saints
καὶ περιβόητος.
and renowned
ORTH. Ἐπιφάνιον ἴσμεν καὶ ἅγιον καὶ μέγιστον ἐν
Epiphanius we-know both holy and very-great in
θαυματουργίαις, οὗ νεὼν ἤγειρε μετὰ πότμον Σαβῖνος
wonder-workings whose church raised after death Sabinus
ὁ ἐκεῖνος αὐτοῦ μαθητὴς, διαγεγραμμένον ἐκ πάσης
the that(-man) his disciple painted from all
εὐαγγελικῆς ἱστορίας· καὶ οὐκ ἂν τοῦτο ἐπεποιήκει,
gospel history and not — this he-would-have-done
εἰ μὴ ὁμογνώμων ἦν τῷ οἰκείῳ διδασκάλῳ. Ἀλλὰ
if not like-minded he-was with-the own teacher but
γὰρ καὶ Λεόντιος ὁ τῶν λόγων τοῦ θείου Ἐπιφανίου
for also Leontius the of-the words of-the divine Epiphanius
ἐξηγητὴς, ἐν αὐτῇ τῇ Κύπρῳ, τῆς Ἐκκλησίας Νεαπόλεως
expounder in itself — Cyprus of-the Church of-Neapolis
ἀρχιερατεύσας, περὶ τῶν σεπτῶν εἰκόνων ὁποῖος ἦν
having-been-high-priest about the august images of-what-sort was
ἀκράδαντος, ὁ περὶ αὐτὸν λόγος διδάσκει τρανώτατα,
unshaken the about him word teaches most-clearly
μηδὲν περὶ τοῦ θείου Ἐπιφανίου ἀπηχὲς φθεγξάμενος.
nothing about the divine Epiphanius discordant having-uttered
Ὥστε νόθον καὶ οὔτι που τοῦ θείου Ἐπιφανίου, τὸ κατὰ
so-that spurious and not surely of-the divine Epiphanius the against
τῶν εἰκόνων σύγγραμμα. Ὅμως ἄκουε ἐνταῦθα Βασιλείου
the images treatise nevertheless hear here Basil
τοῦ μεγάλου λέγοντος· «Ἐγὼ δὲ οὐχ ὅπως εἰ ἐπιστολήν
the great saying I but not that if letter
τις ἀνθρώπων δεξάμενος, ἐπ᾽ αὐτῇ μέγα φρονεῖ τούτου
someone of-men having-received on it greatly prides-himself of-this

ἕνεκεν ὑποσταλῆναί ποτε καταδέξομαι. Ἀλλ' οὐδ' ἂν
for-the-sake to-shrink-back ever will-consent but not-even if
ἐξ αὐτῶν ἥκῃ τῶν οὐρανῶν, μὴ στοιχῇ δὲ τῷ
from themselves he-should-come the heavens not keeps-in-line but with-the
ὑγιαίνοντι λόγῳ τῆς πίστεως, δύναμαι αὐτὸν κοινωνὸν
sound word of-the faith I-can him sharer
ἡγήσασθαι τῶν ἁγίων.» Καὶ πάλιν τοῦ Χρυσοστόμου
to-consider of-the saints and again the Chrysostom
λέγοντος, ὅτι ἀξίωμα προσώπων οὐ προσίεται ὁ θεῖος
saying that rank of-persons not admits the divine
Παῦλος, ὅταν περὶ ἀληθείας ὁ λόγος εἴη. Μᾶλλον δὲ
Paul whenever about truth the word may-be rather but
αὐτοῦ Παύλου ἀκουσώμεθα ὧδέ που κεκραγότος· Ἀλλὰ
himself Paul let-us-hear thus somewhere having-cried but
κἂν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν
even-if we or angel from heaven should-preach-the-gospel to-you
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. Καὶ πάλιν·
beyond what we-preached to-you anathema let-him-be and again
Εἴ τις εὐαγγελίζεται ὑμᾶς παρ' ὃ παρελάβετε, ἀνάθεμα
if anyone preaches-the-gospel-to you beyond what you-received anathema
ἔστω. Ὅτι δὲ παρελάβομεν ἐξ αὐτῶν τῶν ἀποστόλων
let-him-be that but we-received from themselves the apostles
μέχρι τοῦ δεῦρο, ἀναστηλοῦν τὴν εἰκόνα τοῦ Κυρίου ἡμῶν
until the present to-set-up the image of-the Lord our
Ἰησοῦ Χριστοῦ, τῆς τε Θεοτόκου, ἢ οὑτινοσοῦν τῶν ἁγίων,
Jesus Christ of-the both God-bearer or of-anyone of-the saints
ἆρον κύκλῳ τοὺς ὀφθαλμούς σου, καὶ ἴδε τὴν ὑπ'
lift around the eyes your and see the(-earth) under
οὐρανὸν διά τε τῶν ἱερῶν οἴκων καὶ τῶν ἐν αὐτοῖς θείων
heaven through both the holy houses and the in them divine
ἀναθημάτων, ταύτας ἀνιστορημένας καὶ προσκυνουμένας
offerings these depicted and venerated

ἀναγκαίως δι᾽ ὧν ἱστόρηνται τόπων. Ὧν εἰ μὴ
necessarily through which they-are-depicted places of-which if not
καὶ λόγος δογματικὸς καὶ θεοφόρων Πατέρων φωναὶ
even word doctrinal and of-God-bearing Fathers voices
πρὸς σύστασιν τῆς τε ἀναστηλώσεως καὶ προσκυνήσεως,
for establishment of-the both setting-up and veneration
ἀρκετὸν εἰς βεβαίωσιν ἀληθείας ἡ διακρατοῦσα ἀρχαία
sufficient for confirmation of-truth the prevailing ancient
παράδοσις. Καὶ πρὸς ταῦτα τίς ἱκανὸς ἀντιφέρεσθαι;
tradition and toward these-things who sufficient to-oppose
καὶ διὰ τοῦτο πόῤῥω Θεοῦ καὶ τῆς αὐλῆς Χριστοῦ
and because-of this far from-God and from-the court of-Christ
διαπίπτων, ὡς ἴσα Μανιχαίων φρονῶν καὶ Οὐαλεντίνων,
falling-away as equally with-Manichaeans thinking and Valentinians
τῶν ἐν δοκήσει καὶ φαντασίᾳ ἐπιδεδημηκέναι Θεὸν τοῖς
the(-ones) in seeming and phantasm to-have-sojourned God to-those
ἐν γῇ αἱρετικῶς φληναφησάντων.
on earth heretically having-babbled

VIII · THE THIRD REFUTATION: CHRIST PAINTED IN THE BODY

As David felled Goliath with one stone, Theodore slings a third after his two Refutations: syllogisms in four chapters. The first argues that Christ may be painted in the body: what is seen and touched is circumscribed; the properties of godhead and manhood both belong to the one Christ; he took the universal nature, but as seen in an individual, named Jesus, distinguished from Peter. He answers objections from Moses' words that Israel saw no likeness and from Paul on exchanging God's glory for an image.

Δαυῒδ μὲν ὁ ᾀσματογράφος μιᾷ βολίδι λίθου σφενδονήσας
David indeed the psalmist with-one shot of-stone having-slung
πατάξαι Γολιὰθ τὸν ἀλλόφυλον ᾄδεται. Ἐγὼ δὲ ὁ
to-have-struck Goliath the foreigner is-sung I but the
ἀπειροπόλεμος πρὸς τοῖς δυσὶ τρίτην ταύτην βολίδα
inexperienced-in-war besides the two third this shot
τοῦ λόγου βαλὼν, ὀλέσαι τὸν ἀλλόφυλον νοῦν τῶν
of-the word having-thrown to-destroy the foreign mind of-the
Εἰκονομάχων εὔχομαι· κἂν ὑπὲρ δύναμιν εἴη μοι τὸ
Iconoclasts pray even-if beyond power may-be to-me the
ἐγχείρημα. Συλλογισμοῖς δέ τισι χρήσομαι πρὸς τὴν τοῦ
undertaking syllogisms but some I-will-use for the of-the
λόγου ὑπόθεσιν, οὐκ ἔχουσι μὲν ἔντεχνον τὴν πλοκὴν
word subject not having indeed artful the weaving
κατὰ τὴν Ἀριστοτελικὴν τεχνολογίαν, εἴτ' οὖν φλυαρίαν·
according-to the Aristotelian technical-art or then babble
ἁπλοϊκωτέρῳ δὲ φθέγματι, τῷ κράτει τῆς ἀληθείας
in-simpler but utterance in-the strength of-the truth
ἐρηρεισμένοις. Καὶ τάχα οὐκ ἀκερδὲς εἴη τουτὶ τὸ πόνημα
supported and perhaps not unprofitable may-be this the labor
τοῖς ἐντευξομένοις· εἰ μὲν σοφοῖς, ἀφορμὴν ἐμποιοῦν
to-those going-to-read if indeed to-wise(-ones) occasion producing

σοφωτέρας θεωρίας· εἰ δὲ ἀμαθέσι, στοιχείωσίν τινα
of-wiser contemplation if but to-unlearned(-ones) elementary-instruction some
εἰς βοήθειαν τοῦ ὀρθοῦ λόγου, κάμνοντος ἄρτι μάλα ἐκ τῆς
for help of-the right word laboring just very from the
ἐπιλυττώσης εἰκονομαχικῆς αἱρέσεως. Ἐπειδὴ δὲ τὸ εὐκρινὲς
raging iconoclast heresy since but the distinctness
φίλον τῷ ἀναγινώσκοντι, ἐν τέσσαρσι κεφαλαίοις
dear to-the(-one) reading into four chapters
διαστήσομαι τὸν λόγον. Ἑκάστῳ κεφαλαίῳ τὰ πρὸς
I-will-divide the word to-each chapter the(-things) to
τὸν αὐτὸν συντείνοντα σκοπὸν ὑποτάξας θεωρήματα.
the same tending aim having-subjoined theorems

α΄. Περὶ τῆς ἐν σώματι εἰκονογραφίας τοῦ Χριστοῦ.
1 about the in body image-painting — of-Christ

β΄. Ὅτι περιγραφόμενος ὁ Χριστὸς ἔχει τεχνητὴν εἰκόνα,
2 that being-circumscribed — Christ has artificial image
ἐφ᾽ ᾗ θεωρεῖται, ὡς καὶ αὐτὴ ἐν Χριστῷ.
in which he-is-beheld as also it in Christ

γ΄. Ὅτι μία καὶ ἀμέριστος ἡ ἐπ᾽ ἀμφοῖν προσκύνησις,
3 that one and undivided the on both veneration
Χριστοῦ τε καὶ τῆς αὐτοῦ εἰκόνος.
of-Christ both and of-the his image

δ΄. Ὅτι πρωτότυπον ὢν τῆς ἑαυτοῦ εἰκόνος ὁ Χριστὸς,
4 that prototype being of-the his-own image — Christ
μίαν ἔχει τὴν πρὸς αὐτὴν ἐμφέρειαν, ὥσπερ καὶ τὴν
one has the toward it resemblance just-as also the
προσκύνησιν.
veneration

1 Περὶ τῆς ἐν σώματι εἰκονογραφίας τοῦ Χριστοῦ.
about the in body image-painting — of-Christ
Αἱ κοιναὶ ἔννοιαι πᾶσιν ἐξ ἴσου ὡμολόγηνται· οἷον φέρε
the common notions by-all from equal have-been-agreed such-as come
εἰπεῖν· Ἡλίου ὑπὲρ γῆν ὄντος, ἡμέρα ἐστὶ, νὺξ οὐκ ἔστι. Καὶ
to-say sun above earth being day is night not is and
πάλιν· εἴ τι ζῶον λογικὸν, θνητὸν, νοῦ καὶ ἐπιστήμης
again if some living-being rational mortal of-mind and knowledge
δεκτικὸν, ἄνθρωπος. Καὶ πάλιν· πᾶν σῶμα τριχῇ
receptive man and again every body three-ways
διαστατὸν, ἔχον ἀντιτυπίαν, χροιᾷ τε καὶ ἁφῇ ὑποπίπτον,
extended having resistance to-color both and to-touch falling
περιγραπτόν. Τί οὖν ὑμῖν δοκεῖ, ὦ βέλτιστοι; τοιοῦτόν ἐστι
circumscribable what then to-you seems O best(-ones) such is
ὅπερ εἴληφεν ὁ τοῦ Πατρὸς Λόγος ἀνθρωπισθεὶς σῶμα;
which took the of-the Father Word made-man body
Εἰ μὲν κατανεύσαιεν, καὶ συμφήσαιεν πάντως περιγραπτὸν
if indeed they-should-nod and they-should-agree wholly circumscribable
αὐτὸ εἶναι· εἰ δὲ ἀνανεύσαιεν, οὐδὲν διαφέρει τοῦ λέγειν,
it to-be if but they-should-refuse nothing it-differs from-the saying
ἡλίου ὑπὲρ γῆν ὄντος, μὴ ἡμέραν εἶναι, ἀλλὰ νύκτα· καὶ εἴ
sun above earth being not day to-be but night and if
τι ζῶον λογικὸν, θνητὸν, νοῦ καὶ ἐπιστήμης δεκτικὸν,
some living-being rational mortal of-mind and knowledge receptive
μὴ ἄνθρωπον εἶναι. Τὸ δὲ οὕτω φρονεῖν καὶ λέγειν,
not man to-be the but so to-think and to-say
μεμηνότων ἐστί. Μεμηνόσι δὲ διαλέγεσθαι, ἀνοήτων. Οὐκοῦν
of-madmen it-is with-madmen but to-converse of-fools therefore
οὐδεὶς ἡμῖν πρὸς αὐτοὺς λόγος ἐθελουσίως κωφεύοντας·
no to-us toward them word willingly being-deaf
ἀλλ' οἷς ἐστιν ὦτα τοῦ ἀκούειν.
but to-whom are ears for-the to-hear

Ἄλλο.

another

Ὄψις ἀκοῆς προτέρα καὶ τῇ θέσει τοῦ τόπου, καὶ
sight than-hearing prior both by-the position of-the place and
τῇ αἰσθητικῇ ἀντιλήψει. Πρότερον γάρ τις ἰδών τι,
by-the sensory perception first for one having-seen something
ἀκοῇ τὸ ὁραθὲν διεπόρθμευσεν. Οἷον φέρε εἰπεῖν, εἶδεν
by-hearing the seen conveyed such-as come to-say saw
Ἡσαΐας τὸν Κύριον καθήμενον ἐπὶ θρόνου δόξης, καὶ τοῦτον
Isaiah the Lord sitting on throne of-glory and him
ὑπὸ τῶν ἐξαπτερύγων Σεραφὶμ κυκλούμενον καὶ αἰνούμενον.
by the six-winged Seraphim encircled and praised
Καὶ πάλιν Ἰεζεκιὴλ τὸ ὄχημα τοῦ Θεοῦ, τὰ Χερουβὶμ
and again Ezekiel the chariot — of-God the Cherubim
ἀτενίζει. Ἀλλὰ γὰρ καὶ οἱ θεσπέσιοι μαθηταὶ, πρότερον
gazes-at but for also the divine disciples first
ἰδόντες τὸν Κύριον, δευτερεύοντα τὸν λόγον διεχάραξαν.
having-seen the Lord secondarily the word engraved
Εἰ τοίνυν ταῦτα τοῦτον ἔχει τὸν τρόπον, καὶ, ὅσον
if then these-things this has the manner and as-far-as
ἂν ἀναποδίσῃς, εὕροις τὴν λογογραφίαν εἰς ἱστορίαν
— you-go-back you-would-find the word-writing to history
καταλήγουσαν, ἀνάγκη πᾶσα ἀναιρουμένης τῆς ἱστορίας
ending necessity all being-abolished the history
Χριστοῦ, προαναιρεῖσθαι τὴν λογογραφίαν αὐτοῦ. Καὶ
of-Christ to-be-abolished-first the word-writing his and
χαραττομένης τῆς δευτέρας προχαράττεσθαι τὴν προτέραν.
being-engraved the second to-be-engraved-first the former

Ἄλλο.

another

Εἰ τὸ ἀπερίγραπτον οὐσίας ἐστὶ Θεοῦ, τὸ δὲ περιγραπτὸν
if the uncircumscribable of-substance is of-God the but circumscribable
οὐσίας ἀνθρώπου, ἐξ ἀμφοῖν δὲ ὁ Χριστός· ἐκ δυοῖν
of-substance of-man from both but — Christ from two
ἄρα ἰδιωμάτων, ὥσπερ φύσεών ἐστι γνωριζόμενος. Καὶ
then properties as natures he-is being-known and
πῶς οὐ βλάσφημον ἀπερίγραπτον αὐτὸν λέγειν σώματι
how not blasphemous uncircumscribable him to-say in-body
ὥσπερ πνεύματι, διὰ τῆς ἀναιρέσεως τοῦ περιγραπτοῦ
as in-spirit through the abolition of-the circumscribable
συναναιρουμένης τῆς ἀνθρωπίνης αὐτοῦ φύσεως;
being-abolished-with the human his nature

Ἄλλο.

another

Ὧν οὐχ αἱ αὐταὶ ἰδιότητες, τούτων καὶ αἱ οὐσίαι
of-which not the same properties of-these also the substances
διάφοροι. Ἰδίωμα δὲ θεότητος, τὸ ἀπερίγραπτον, τὸ
different property but of-godhead the uncircumscribable the
ἀσώματον, τὸ ἀσχημάτιστον. Ἀνθρωπότητος δὲ, τὸ
bodiless the shapeless of-humanity but the
περιγραπτὸν, τὸ ψηλαφητὸν, τὸ τριχῇ διαστατόν. Εἰ
circumscribable the touchable the three-ways extended if
οὖν ὁ Χριστὸς ἐξ ἀμφοῖν, πάντως ἀπερίγραπτός τε
then — Christ from both wholly uncircumscribable both
καὶ περιγραπτός. Εἰ δὲ θάτερον μόνον, μιᾶς ἄρα ἐστὶν
and circumscribable if but the-one only of-one then he-is
οὐσίας ἧς ἔχει τὸ ἰδίωμα, ὅπερ ἀσεβές.
substance of-which he-has the property which impious

Ἄλλο.

another

Εἰ διὰ τὸ ἀπερίγραπτον τὸ περιγραπτὸν ἀφανίζεται, ὡς
if because-of the uncircumscribable the circumscribable vanishes as
μὴ ἐγχωροῦντος θατέρου ἐν Χριστῷ εἶναι· ἀνάγκη πᾶσα καὶ
not being-possible of-the-one in Christ to-be necessity all also
διὰ τὸ ἀψηλάφητον τὸ ψηλαφητὸν ἐξαφανίζεσθαι· καὶ
because-of the untouchable the touchable to-vanish and
ὅσα ἄλλα ἀντιδιαστελλόμενα ταῖς ἑκατέραις αὐτοῦ φύσεσιν
whatever other contrasting to-the each his natures
ἔνεστιν. Εἰ δὲ τοῦτο ἀσεβὲς, ἀσεβὲς ἂν εἴη καὶ τὸ μὴ
is-present if but this impious impious — would-be also the not
περιγεγράφθαι αὐτὸν λέγειν κατὰ τὴν ἐνσωμάτωσιν.
to-have-been-circumscribed him to-say in-respect-of the embodiment

Ἄλλο.

another

Εἰ οὐ περιγραπτὸς ὁ Χριστὸς, οὐδὲ παθητός· ἐξ ἴσου
if not circumscribable — Christ neither passible from equal
γὰρ τῷ ἀπεριγράπτῳ τὸ ἀπαθές. Ἀλλὰ μὴν παθητὸς,
for with-the uncircumscribable the impassible but indeed passible
καθά φησι τὰ λόγια· οὐκοῦν καὶ περιγραπτός.
as say the oracles therefore also circumscribable

Ἄλλο.

another

Ὅτι τὸ, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ.
that the Lord created me beginning of-ways his for works his
Πρὸ δὲ πάντων βουνῶν γεννᾷ με, τῶν δύο φύσεων Χριστοῦ
before but all hills begets me of-the two natures of-Christ
ἐστι δηλωτικὸν, τῆς τε ἀπεριγράπτου καὶ περιγεγραμμένης.
is indicative of-the both uncircumscribable and circumscribed

Εἰ τὸ, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς
if the Lord created me beginning of-ways his for
ἔργα αὐτοῦ, τῆς ἀνθρωπότητος, τὸ δὲ, Πρὸ πάντων
works his of-the humanity the but before all
βουνῶν γεννᾷ με, τῆς θεότητος· ἀνάγκη τὸν ταῦτα
hills begets me of-the godhead necessity the(-one) these-things
λέγοντα, ὡς μὲν κτιστὸν περιγραφῇ ὑποπίπτειν· ὡς δὲ
saying as indeed created to-circumscription to-fall as but
ἄκτιστον, ἀπερίγραπτον εἶναι. Εἰ δὲ διὰ τὸ θατέρῳ
uncreated uncircumscribable to-be if but because-of the by-the-one
περιγεγράφθαι καὶ θάτερον συμπεριγράφοιτο, ἤτοι τῷ
to-have-been-circumscribed also the-other should-be-circumscribed-with that-is with-the
κτιστῷ τὸ ἄκτιστον, πᾶσα ἀνάγκη τὸ μὲν ἐξ ἀπεριγράπτου
created the uncreated all necessity the indeed from uncircumscribable
εἰς περιγραπτὸν μεταφοιτῆσαι· τὸ δὲ ἐκ περιγραπτοῦ εἰς
into circumscribable to-pass the but from circumscribable into
ἀπερίγραπτον· ἀντιδιδούσης θατέρας φύσεως θατέρᾳ τὸ
uncircumscribable giving-in-exchange the-one nature to-the-other the
οἰκεῖον, καὶ ἀπολλυούσης τὸ προσὸν αὐτῇ φυσικὸν καὶ
own and losing the belonging to-it natural and
ἀκοινώνητον ἰδίωμα· καὶ οὐδεμιᾶς λοιπὸν οὔσης ἐν αὐτῷ
incommunicable property and none henceforth being in him
ἀληθῶς, διὰ τῆς κενῆς ἀντιστροφῆς· ὅπερ ἄτοπον.
truly through the empty interchange which absurd
Ἄλλο, διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς.
another through the into absurd reduction
Εἰ τό· Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, οὐ τὸν λόγον
if the Lord created me beginning of-ways his not the word
εἰς σάρκα μεταπεποιῆσθαι φρονοῦμεν, διὰ τὴν τῆς
into flesh to-have-been-changed we-think because-of the of-the
θεότητός τε καὶ ἀνθρωπότητος ἐνυπάρξασαν σύνοδον· ἀλλὰ
godhead both and of-humanity having-come-to-be concourse but

μένοντα ἐν τῇ οἰκείᾳ περιωπῇ τῆς θεότητος γεγενῆσθαι
remaining in the own height of-the godhead to-have-become
σάρκα· τὸν αὐτὸν δὴ τρόπον καὶ περιγράφεσθαι
flesh the same indeed manner also to-be-circumscribed
αὐτὸν λέγοντες, οὐ μεταβεβλῆσθαι αὐτὸν εἰς περιγραφὴν,
him saying not to-have-been-changed him into circumscription
ᾗ Θεός ἐστι, πιστεύομεν· ἀλλ' ᾗ ἄνθρωπος
in-so-far-as God he-is we-believe but in-so-far-as man
γεγονὼς ὤπται καθ' ἡμᾶς. Εἰ δὲ ἐν τῷ περιγράφεσθαι
having-become he-was-seen like us if but in the to-be-circumscribed
μεταβέβληται τὸ ἀπερίγραπτον· καὶ ἐν τῷ σὰρξ γενέσθαι,
has-been-changed the uncircumscribable also in the flesh to-become
μεταβέβληται ἄρα ἡ φύσις τῆς θεότητος, ὅπερ ἄτοπον.
has-been-changed then the nature of-the godhead which absurd

Ἄλλο.

another

Ἴσον ἐστὶ τὸ λέγειν, Κύριος ἔκτισέ με, τῷ εἰπεῖν, Κύριος
equal it-is the to-say Lord created me to-the to-say Lord
περιέγραψέ με. Εἰ γὰρ ἐπειδὴ οὐ γέγραπται, Κύριος
circumscribed me if for since not it-is-written Lord
ἐποίησέ με, Κύριος ἐσωμάτωσέ με, οὐκ ἔστι λέγειν μὴ
made me Lord embodied me not it-is to-say not
ταῦτα αὐτὸν γεγονέναι· οὕτως ἐπειδὴ γέγραπται, Κύριος
these-things him to-have-become so since it-is-written Lord
ἔκτισέ με, ὅτι καὶ περιέγραψέ με, ἐξ ἴσου ἐστὶ νοεῖν
created me that also circumscribed me from equal it-is to-understand
τοῖς ὀρθὰ φρονεῖν ἐθέλουσι. Κτίσις γὰρ περιγραφῆς
for-those right to-think wishing creation for of-circumscription
ἰδίωμα, καὶ τοῖς μικρόν τι συνιοῦσιν.
property even to-those little something understanding

Ἄλλο.

another

Εἰ ἀπερίγραπτος ὁ Χριστὸς, ὥς φατε, οὐ μόνον κατὰ τὴν
if uncircumscribable — Christ as you-say not only according-to the
θεότητα, ἀλλὰ καὶ κατὰ τὴν ἀνθρωπότητα· θεότης ἄρα
godhead but also according-to the humanity godhead then
καὶ ἡ ἀνθρωπότης. Ὧν γὰρ τὰ αὐτὰ ἰδιώματα, τούτων
also the humanity of-which for the same properties of-these
μία καὶ ἡ φύσις. Ἀλλὰ μὴν ἐκ δύο φύσεων, οὐκοῦν καὶ ἐκ
one also the nature but indeed from two natures therefore also from
δυοῖν ἰδιωμάτων· ὡς ἂν μὴ τῇ ἀναιρέσει τοῦ περιγραπτοῦ,
two properties so-that — not by-the abolition of-the circumscribable
συναναιρεθείη καὶ ἡ φύσις τῆς ἀνθρωπότητος.
should-be-abolished-with also the nature of-the humanity

Ἄλλο.

another

Εἰ πᾶσα εἰκὼν, μορφῆς ἢ σχήματος, ἢ εἴδους, καὶ
if every image of-form or of-shape or of-appearance and
χρώματός ἐστιν εἰκὼν, Χριστὸς δὲ ἐν τούτοις· ἐπεὶ κατὰ
of-color is image Christ but in these since according-to
τὰ Λόγια καὶ δούλου μορφὴν ἀνέλαβε, καὶ σχήματι
the Oracles also of-slave form he-took and in-shape
εὑρέθη ὡς ἄνθρωπος, καὶ εἶδος ἔσχεν ἄτιμον, εἶτα καὶ
was-found as man and appearance had dishonored then also
ἐκλεῖπον, ὅπερ ἐστὶ σώματος σημαντικόν· εἰκονίζεται ἄρα
failing which is of-body indicative is-imaged then
ἐν τῇ τοιᾷδε περιγραφῇ τῆς ὁμοιώσεως αὐτοῦ.
in the such circumscription of-the likeness his

Ἄλλο.

another

Ὥσπερ τὸ ἀπερίγραπτον, τὸ ἀψηλάφητον, τὸ ἀσχημάτιστον,
just-as the uncircumscribable the untouchable the shapeless
ὁμόστοιχα· οὕτω τὸ περιγραπτὸν, τὸ ψηλαφητὸν, τὸ
corresponding so the circumscribable the touchable the
σχηματιστὸν, καὶ ὅσα ἄλλα ἀντιδιαστελλόμενα ἐστὶ
shapeable and whatever other contrasting are
πρὸς ἄλληλα. Εἰ οὖν ὁ Χριστὸς ἀπερίγραπτος ἐστὶ
with one-another if then — Christ uncircumscribable is
καθὸ ἄνθρωπος, ἀκόλουθον ἂν εἴη λέγειν αὐτὸν
inasmuch-as man consequent — would-be to-say him
καὶ ἀψηλάφητον, καὶ ἀσχημάτιστον· τῆς γὰρ συστοιχίας
also untouchable and shapeless of-the for series
ἀμφότερα. Εἰ δὲ τοῦτο ἄτοπον, καὶ οὐ συγχωρεῖται θάτερον
both if but this absurd and not is-allowed the-one
θατέρου διασχίζεσθαι· ὥσπερ οὐδὲ τὸ ἀπερίγραπτον τοῦ
from-the-other to-be-split-off as not-even the uncircumscribable from-the
ἀψηλαφήτου καὶ ἀσχηματίστου· ἀνάγκη ψηλαφητὸν ὄντα
untouchable and shapeless necessity touchable being
καὶ περιγραπτὸν ὑπάρχειν· ἵνα μὴ διὰ τὸ ἀπερίγραπτον,
also circumscribable to-be so-that not because-of the uncircumscribable
καὶ ἀψηλάφητον αὐτὸν δοίημεν εἶναι, ὅπερ ἀσεβές.
also untouchable him we-should-grant to-be which impious

Ἄλλο.

another

Εἴδη περιγραφῆς πολλά· ἡ κατάληψις· ἡ ποσότης· ἡ
kinds of-circumscription many the comprehension the quantity the
ποιότης· ἡ θέσις· οἱ τόποι· οἱ χρόνοι· τὰ σχήματα· τὰ
quality the position the places the times the shapes the
σώματα· ἅτινα ἐπὶ Θεοῦ ἀποφάσκεται· ἐν οὐδενὶ
bodies which in-the-case-of God are-denied in none

γὰρ τούτων τὸ θεῖον. Χριστὸς δὲ ἐνανθρωπήσας εἴσω
for of-these the divine Christ but having-become-man within
τούτων δείκνυται. Ὁ γὰρ ἀκατάληπτος, ἐν παρθενικῇ νηδύϊ
these is-shown the for incomprehensible in virginal womb
συνελήφθη· καὶ ὁ ἄποσος, τρίπηχυς ἐγένετο· καὶ ὁ ἄποιος,
was-conceived and the quantityless three-cubits became and the qualityless
ποιότητι μεμόρφωται· καὶ ὁ ἔξω θέσεως, ἵσταται, καὶ
by-quality was-formed and the(-one) outside position stands and
κάθηται, καὶ ἀνακέκλιται· καὶ ὁ παρὰ τόπου, ἐν φάτνῃ
sits and reclines and the(-one) beyond place in manger
τέθειται· καὶ ὁ ἀνώτερος χρόνου, δωδεκαετὴς κατὰ
was-laid and the(-one) above time twelve-years-old according-to
προκοπὴν ἡλικίας γίνεται· καὶ ὁ ἀσχημάτιστος, ἐν σχήματι
progress of-age becomes and the shapeless in shape
ἀνθρώπου ὡράθη· καὶ ὁ ἀσώματος ἐν σώματι γεγονώς·
of-man was-seen and the bodiless in body having-come-to-be
Λάβετε, φάγετε, τοῦτό μου ἐστι τὸ σῶμα, τοῖς ἑαυτοῦ
take eat this my is the body to-the his-own
μαθηταῖς ἔφη. Περιγραπτὸς ἄρα ὁ αὐτὸς, καὶ ἀπερίγραπτος·
disciples he-said circumscribable then the same and uncircumscribable
τὸ μὲν τῇ θεότητι, τὸ δὲ τῇ ἀνθρωπότητι·
the(-one) indeed by-the godhead the(-other) but by-the humanity
κἂν οὐ βούλωνται οἱ ἀσεβέστατοι Εἰκονομάχοι.
even-if not wish the most-impious Iconoclasts
Ἄλλο, κατὰ παράβλησιν εὐαγγελικήν.
another by comparison evangelical
Εἰ Θεὸν οὐδεὶς ἑώρακε πώποτε, καθὼς ὁ μονογενὴς
if God no-one has-seen ever as the only-begotten
Υἱὸς τοῦ Πατρὸς ἐξηγήσατο ὁ αὐτὸς Θεὸς ὤν· πῶς
Son of-the Father declared the same God being how
φησι τῷ ἀναβλέψαντι τυφλῷ· Καὶ ἑώρακας αὐτὸν,
does-he-say to-the having-recovered-sight blind(-man) and you-have-seen him

καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνος ἐστίν; Οὐκοῦν ὁρατὸς
and the(-one) speaking with you he is therefore visible
ὁ αὐτὸς καὶ ἀόρατος· ἀλλὰ τὸ μὲν κατὰ τὴν
the same and invisible but the(-one) indeed according-to the
ἀπερίγραπτον φύσιν· ἀόρατον γὰρ τὸ ἀπερίγραπτον·
uncircumscribable nature invisible for the uncircumscribable
τὸ δὲ κατὰ τὴν περιγεγραμμένην ἀνθρωπότητα·
the(-other) but according-to the circumscribed humanity
ὁρατὸν γὰρ τὸ περιγεγραμμένον· ὅπερ ἀληθές.
visible for the circumscribed which true
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Εἰ σάρκα παραδόξως ἀνέλαβεν ὁ Χριστὸς ἐν τῇ οἰκείᾳ
if flesh marvelously took — Christ in the own
ὑποστάσει· ἀχαρακτήριστον δὲ ὡς τὸν τινὰ μὴ
hypostasis uncharacterized but as the(-man) particular not
σημαίνουσαν, ἀλλὰ τὸν καθόλου ἄνθρωπον· πῶς ἄρα ἐφικτὸν
signifying but the universal man how then attainable
ταύτην ψηλαφωμένην εὑρίσκεσθαι, καὶ χρώμασι διαφόροις
it being-touched to-be-found and in-colors various
καταγράφεσθαι; φαῦλος ὁ λόγος, καὶ ἡ ἐπίνοια ψευδής.
to-be-painted bad the word and the conception false
Πρὸς τοῦτο λύσις.
to this solution
Εἰ σάρκα παραδόξως ἀνέλαβεν ὁ Χριστὸς ἐν τῇ οἰκείᾳ
if flesh marvelously took — Christ in the own
ὑποστάσει· ἀχαρακτήριστον δὲ, καθώς φατε, ὡς τὸν
hypostasis uncharacterized but as you-say as the(-man)
τινὰ μὴ σημαίνουσαν, ἀλλὰ τὸν καθόλου ἄνθρωπον, πῶς ἐν
particular not signifying but the universal man how in
αὐτῷ ὑπέστη; τὰ γὰρ καθόλου ἐν τοῖς ἀτόμοις τὴν ὕπαρξιν
him did-it-subsist the for universals in the individuals the existence

ἔχει· οἷον, ἡ ἀνθρωπότης ἐν Πέτρῳ καὶ Παύλῳ καὶ τοῖς
have such-as the humanity in Peter and Paul and the
λοιποῖς ὁμοειδέσι. Μὴ ὄντων δὲ τῶν καθ' ἕκαστα,
remaining of-the-same-species not being but the(-ones) according-to each
ἀνῄρηται ὁ καθόλου ἄνθρωπος. Οὐκοῦν ἐν Χριστῷ ἡ
is-abolished the universal man therefore in Christ the
ἀνθρωπότης, εἴπερ μὴ ὡς ἔν τινί ἐστιν ἐν αὐτῷ ὑφεστῶσα·
humanity if-indeed not as in something it-is in him subsisting
καὶ λείπεται φαντασίᾳ αὐτὸν λέγειν σεσαρκῶσθαι· καθ'
and it-remains in-phantasm him to-say to-have-been-incarnated according-to
ἣν οὐδὲ ψηλαφᾶσθαι δύναιτ' ἄν, οὐδὲ χρώμασι διαφόροις
which neither to-be-touched could — nor in-colors various
περιγράφεσθαι. Ἀλλὰ Μανιχαίων τὸ φρόνημα.
to-be-circumscribed but of-Manichaeans the mind
Ἄλλο.
another
Οἷς μὲν τὰ καθόλου ὁρᾶται, νοῦς καὶ διάνοια· οἷς δὲ τὰ
by-which indeed the universals are-seen mind and intellect by-which but the
καθ' ἕκαστα, ὀφθαλμοὶ, οἱ τὰ αἰσθητὰ βλέποντες.
according-to each eyes the(-ones) the perceptible-things seeing
Εἰ οὖν τὴν καθόλου ἡμῶν φύσιν ὁ Χριστὸς ἀνέλαβε, μὴ
if then the universal our nature — Christ took not
ἐν ἀτόμῳ δὲ θεωρουμένην, νῷ μόνῳ ἐστὶ θεωρητὸς καὶ
in individual but being-beheld by-mind alone he-is beholdable and
διανοίᾳ ψηλαφητός. Ἀλλὰ μὴν φησι πρὸς τὸν Θωμᾶν,
by-intellect touchable but indeed he-says to — Thomas
Ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες,
because you-have-seen me you-have-believed blessed those not having-seen
καὶ πιστεύσαντες. Καὶ αὖθις· Φέρε τὸν δάκτυλόν σου ὧδε,
and having-believed and again bring the finger your here
καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου, καὶ βάλε
and see the hands my and bring the hand your and put

εἰς τὴν πλευράν μου· αἰσθητοῖς αἰσθητὰ παραβαλών.
into the side my to-perceptible perceptible-things having-compared
Αἰσθητὸς ἄρα ὁ Χριστὸς, ψηλαφητὸς, καὶ σωματικοῖς
perceptible then — Christ touchable and with-bodily
ὀφθαλμοῖς ὁρατὸς, καὶ διὰ τοῦτο περιγραπτός.
eyes visible and because-of this circumscribable
Ἄλλο.
another
Ἄνθρωπον εἰπὼν, τὴν κοινὴν οὐσίαν δηλῶ. Προσθεὶς
man having-said the common substance I-show having-added
δὲ, Τίς, ὑπόστασιν, τὴν ἰδιοσύστατον τοῦ δηλουμένου
but someone hypostasis the self-subsisting of-the shown
ὕπαρξιν· καὶ ἵν' οὕτως εἴπω, περιγραφὴν ἐξ ἰδιωμάτων
existence and so-that thus I-may-say circumscription from properties
τινῶν συγκειμένην, καθ' ἃς ἀλλήλων οἱ τῆς αὐτῆς
certain composed according-to which one-another those of-the same
κεκοινωνηκότες φύσεως διαφέρουσιν· οἷον Πέτρος καὶ
having-shared nature differ such-as Peter and
Παῦλος. Ὁ οὖν Χριστὸς τοῖς Ἰουδαίοις εἰπών· Νῦν ζητεῖτέ
Paul — then Christ to-the Jews having-said now you-seek
με ἀποκτεῖναι· εἰ ἄνθρωπον ἦν μόνον εἰρηκὼς, εἶχεν ἂν
me to-kill if man he-had only said he-could-have —
τὸν καθόλου σημᾶναι. Προσθεὶς δὲ, Ὃς τὴν ἀλήθειαν ὑμῖν
the universal to-signify having-added but who the truth to-you
λελάληκα· τὴν ἰδίαν ὑπόστασιν ἤτοι πρόσωπον πεφανέρωκε.
have-spoken the own hypostasis that-is person he-has-manifested
Τὸ γὰρ, Ὅς, ἄρθρον, ἰσοδυναμεῖ τῷ, Τίς, ὀνόματι. Οὐκοῦν
the for who article is-equivalent to-the someone noun therefore
εἰ καὶ τὴν καθόλου φύσιν ἀνέλαβεν, ἀλλὰ μὴν τὴν ἐν
if even the universal nature he-took but indeed the(-one) in
ἀτόμῳ θεωρουμένην· ἐφ' ᾧ καὶ τὸ περιγράφεσθαι πέφυκε.
individual beheld in which also the to-be-circumscribed is-natural

Ἄλλο.

another

Ὁ καθόλου ἄνθρωπος, προσηγορικὸν ὄνομα· ὁ δὲ τίς,

the universal man common noun the but someone

φέρε εἰπεῖν, Πέτρος καὶ Παῦλος, τὸ κύριον· ἔχων, μετὰ

come to-say Peter and Paul the proper having with

τοῦ κυρίου, καὶ τῷ καθόλου ὀνόματι προσαγορεύεσθαι.

the proper also by-the universal name to-be-addressed

Καὶ γὰρ ὁ Παῦλος, καὶ ἄνθρωπος κέκληται· ἀλλὰ καθὸ

and for — Paul also man has-been-called but inasmuch-as

μὲν κοινωνεῖ τοῖς ὁμοειδέσιν ἀτόμοις, ἄνθρωπος· καθὸ

indeed he-shares with-the same-species individuals man inasmuch-as

δὲ διαφέρει τῇ ὑποστάσει, Παῦλος. Εἰ οὖν ὁ Χριστὸς

but he-differs in-the hypostasis Paul if then — Christ

ἐνανθρωπισθεὶς, μόνον Θεὸς καὶ ἄνθρωπος λέγοιτο

having-become-man only God and man should-be-called

παρὰ τῇ Γραφῇ, μόνην ἄρα τὴν καθόλου φύσιν ἡμῶν

by the Scripture only then the universal nature our

ἀνείληφεν· ἥτις μὴ ἐν ἀτόμῳ θεωρουμένη, οὐδὲ ὑφίστασθαι

he-has-taken which not in individual beheld not-even to-subsist

προαποδέδεικται. Ἀλλὰ μὴν ὁ Γαβριὴλ πρὸς τὴν Παρθένον·

has-been-shown-before but indeed — Gabriel to the Virgin

Ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ τέξεις Υἱὸν, καὶ καλέσεις

behold you-shall-conceive in womb and you-shall-bear Son and you-shall-call

τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὐκ ἄρα μόνῳ τῷ προσηγορικῷ,

the name his Jesus not then by-only the common

ἀλλὰ γὰρ καὶ τῷ Κυρίῳ ὀνόματι κέκληται ὁ Χριστός·

but for also by-the proper name has-been-called — Christ

τὸ χωρίζον αὐτὸν τοῖς ὑποστατικοῖς ἰδιώμασιν ἀπὸ

the(-thing) separating him by-the hypostatic properties from

τῶν λοιπῶν ἀνθρώπων· καὶ διὰ τοῦτο περιγραπτός.

the other men and because-of this circumscribable

Ἄλλο.

another

Εἰ οὐ τὸν τινὰ σημαίνων ἐστὶν ὁ Χριστὸς, καθὼς
if not the(-man) particular signifying is — Christ as
φατὲ, ἀλλὰ τὸν καθόλου ἄνθρωπον, πῶς φησὶ πρὸς τοὺς
you-say but the universal man how says-he to the
ἑαυτοῦ μαθητάς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
his-own disciples whom me say the men to-be the
Υἱὸν τοῦ ἀνθρώπου; Οὐκοῦν εἷς ἐστι καθ' ἡμᾶς, εἰ καὶ
Son of-the man therefore one he-is like us if even
Θεὸς ὁ εἷς τῆς Τριάδος· ὡς ἐκεῖ ἀπὸ τοῦ Πατρὸς καὶ τοῦ
God the one of-the Trinity as there from the Father and the
Πνεύματος, τῷ υἱκῷ ἰδιώματι διακεκριμένος· οὕτως αὐτὸς
Spirit by-the filial property distinguished so he
ἐνταῦθα ἀπὸ πάντων τῶν ἀνθρώπων τοῖς ὑποστατικοῖς
here from all the men by-the hypostatic
ἰδιώμασιν ἀφοριζόμενος· καὶ διὰ τοῦτο περιγραφόμενος.
properties being-marked-off and because-of this being-circumscribed

Ἄλλο.

another

Εἰ οὐ τὸν τινὰ σημαίνων ἐστὶν ὁ Χριστὸς, καθὼς
if not the(-man) particular signifying is — Christ as
φατὲ, ἀλλὰ τὸν καθόλου ἄνθρωπον· πῶς φησὶ πρὸς τοὺς
you-say but the universal man how says-he to the
Ἰουδαίους, Τίνα ζητεῖτε; Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν
Jews whom do-you-seek they-answered him Jesus the
Ναζαραῖον. Λέγει αὐτοῖς· Ἐγώ εἰμι. Οὐκοῦν, τίς, ὁ
Nazarene says to-them I am therefore someone —
Χριστὸς, ὡς καὶ Κυρίῳ ὀνόματι, Ἰησοῦς ὁ Ναζαραῖος
Christ as also by-proper name Jesus the Nazarene

κεκλημένος. Εἰ δέ τις, καὶ περιγραπτὸς, τοῖς ὑποστατικοῖς
called if but someone also circumscribable by-the hypostatic
ἰδιώμασι κεχαρακτηρισμένος.
properties characterized
Ἄλλο.
another
Τὰ ὁμοειδῆ ἓν μέν ἐστι κατ᾽ οὐσίαν· ὑποστατικῶς δὲ
the same-species one indeed is in substance hypostatically but
διακεκριμένα πρὸς ἄλληλα· ὁ δεῖνά ἐστι, καὶ ὁ δεῖνα. Εἰ
distinguished toward one-another the so-and-so is and the so-and-so if
οὖν ὁ Χριστὸς οὐ τὸν τινὰ ἐστὶ σημαίνων, ἀλλὰ τὸν
then — Christ not the(-man) particular is signifying but the
καθόλου, ὡς φατὲ, οὐκ ἂν εἴη διαστελλόμενος πρὸς
universal as you-say not — he-would-be distinguished toward
ἕτερον πρόσωπον. Καὶ πῶς φησὶ πρὸς Πέτρον· Ἄρα γε
other person and how says-he to Peter then indeed
ἐλεύθεροι εἰσὶν οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτοὺς,
free are the sons so-that but not we-offend them
πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον· καὶ τὸν
having-gone to the sea cast hook and the
ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ
having-come-up first fish take and having-opened the mouth its
εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ
you-will-find stater that having-taken give to-them for me and
σοῦ. Οὐκοῦν διακεκριμένον πρὸς Πέτρον, καὶ ἐξ ἴσου τελῶν
you therefore distinguished toward Peter and from equal paying
τὸ δίδραχμον, ἐξ ἴσου ἂν καὶ περιγράφοιτο, ὡς τὸν
the double-drachma from equal — also he-would-be-circumscribed as the(-man)
τινὰ σημαίνων, κἂν τὴν καθόλου οὐσίαν ἀνείληφεν.
particular signifying even-if the universal substance he-has-taken

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts

Εἰ ἐν τῇ οἰκείᾳ ὑποστάσει, ἀνείληφε τὴν ἀνθρωπείαν
if in the own hypostasis has-taken the human
φύσιν ὁ Λόγος· ἐπειδὴ αὕτη ἀόρατος καὶ ἀσχημάτιστος,
nature the Word since this invisible and shapeless
εἰ σχηματισθείη διὰ περιγραφῆς, ἕτερον πρόσωπον
if it-should-be-shaped through circumscription other person
εἰσκριθήσεται τῇ Χριστοῦ ὑποστάσει· τοῦτο δέ ἐστιν
will-be-introduced into-the of-Christ hypostasis this but is
ἄτοπον· καὶ τῆς Νεστορίου αἱρέσεως σύμμαχον, δυάδα
absurd and of-the of-Nestorius heresy ally duality
προσώπων ἐν Χριστῷ πρεσβεύειν.
of-persons in Christ to-uphold

Πρὸς τοῦτο λύσις.
to this solution

Εἰ τὴν προσληφθεῖσαν σάρκα ὑπὸ τοῦ Λόγου, ἰδίαν ἔχειν
if the assumed flesh by the Word own to-have
ὑπόστασιν ἔφαμεν, εἶχεν ἂν τὸ εἰκὸς ὁ λόγος. Ἐπειδὴ
hypostasis we-said would-have — the likelihood the word since
δὲ κατὰ τὴν ἐκκλησιαστικὴν δόξαν, τὴν τοῦ Λόγου
but according-to the ecclesiastical doctrine the of-the Word
ὑπόστασιν κοινὴν γενέσθαι τῶν δύο φύσεων ὑπόστασιν
hypostasis common to-have-become of-the two natures hypostasis
ὁμολογοῦμεν, ἐν αὐτῇ τὴν ἀνθρωπίνην φύσιν ὑποστήσασαν,
we-confess in it the human nature having-subsisted
μετὰ τῶν ἀπὸ τῶν λοιπῶν ὁμοειδῶν ἀφοριζόντων αὐτὴν
with the from the other same-species marking-off it
ἰδιωμάτων· εἰκότως τὴν αὐτὴν τοῦ λόγου ὑπόστασιν
properties fittingly the same of-the word hypostasis
ἀπερίγραπτον μὲν φαίημεν κατὰ τὴν τῆς θεότητος
uncircumscribable indeed we-would-say according-to the of-the godhead

φύσιν· περιγεγραμμένην δὲ κατὰ τὴν καθ' ἡμᾶς οὐσίαν·
nature circumscribed but according-to the like us substance
οὐκ ἐν ἰδιοσυστάτῳ καὶ ἰδιοπεριγράφῳ προσώπῳ παρὰ
not in self-subsisting and self-circumscribed person beside
τὴν τοῦ Λόγου ὑπόστασιν, ἀλλ' ἐν αὐτῇ τὴν ὕπαρξιν
the of-the Word hypostasis but in it the existence
ἐσχηκυῖαν· ὡς ἂν μὴ εἴη φύσις ἀνυπόστατος· καὶ ἐν
having-had so-that — not might-be nature without-hypostasis and in
αὐτῇ ὡς ἐν ἀτόμῳ θεωρουμένην καὶ περιγραφομένην.
it as in individual beheld and circumscribed

Ἄλλο.
another

Εἰ διὰ τὸ μὴ εἰσκριθῆναι τῇ Χριστοῦ ὑποστάσει
if because-of the not to-be-introduced into-the of-Christ hypostasis
ἕτερον πρόσωπον, ἀπερίγραπτον αὐτὴν φαῖεν κατὰ
other person uncircumscribable it they-should-say according-to
τὴν ἀνθρωπότητα, πᾶσα ἀνάγκη μίαν φύσιν λέγειν τοῦ
the humanity all necessity one nature to-say of-the
Λόγου ἐκ δύο φύσεων συγκραθεῖσαν, καὶ διὰ τοῦτο μὴ
Word from two natures blended and because-of this not
περιγραφομένην, ὡς θατέρας τῆς ἰδιότητος ἀφανισθείσης·
circumscribed as of-the-one of-the property having-vanished
ὅπερ ἐστὶ τῶν Ἀκεφάλων, καὶ τῆς Ἀπολλιναρίου δόξης
which is of-the Acephali and of-the of-Apollinarius doctrine
σύστοιχον.
corresponding

Ἄλλο.
another

Εἰ διὰ τὸ μὴ εἰσκριθῆναι τῇ Χριστοῦ ὑποστάσει
if because-of the not to-be-introduced into-the of-Christ hypostasis
ἕτερον πρόσωπον, ἀπερίγραπτον αὐτὴν φαῖεν κατὰ
other person uncircumscribable it they-should-say according-to

τὴν ἀνθρωπότητα· οὐκ ἂν εἴληφε ταύτην ἀληθῶς,
the humanity not — he-would-have-taken this truly
ἀλλ' ἐν ὁμοιώματι καὶ σχήματι σαρκὸς, ὅπερ ἐστὶ
but in likeness and shape of-flesh which is
τῶν Μοντανῶν. Εἰ δὲ ἀληθῶς, ὥσπερ καὶ ὡμολόγηται,
of-the Montanists if but truly as also has-been-confessed
περιγραπτὴ ἡ Χριστοῦ ὑπόστασις· οὐ κατὰ τὴν θεότητα,
circumscribable the of-Christ hypostasis not according-to the godhead
ἣν οὐδεὶς ἐθεάσατο πώποτε· ἀλλὰ κατὰ τὴν ἐν ἀτόμῳ
which no-one beheld ever but according-to the in individual
θεωρουμένην ἐν αὐτῇ ἀνθρωπότητα· ἐπεὶ πῶς ἂν εἴη
beheld in it humanity since how — would-be-be
μεσίτης Θεοῦ καὶ ἀνθρώπων, ὁ μὴ ἑκατέρων τῶν
mediator of-God and of-men the(-one) not of-each of-the
φύσεων, ἀφ' ὧν ἔνεστι, τὰ ἰδιώματα ἀλώβητα διασώζων;
natures from which be-is the properties unharmed preserving
Ἄλλο.
another
Τὸ, Ποῦ, τόπου δηλωτικὸν, ἀφ' οὗ περιείχετο τὸ σῶμα.
the where of-place indicative from which was-contained the body
Οὔτι που δὲ μόνον τὸ σῶμα περιγραπτὸν, ἀλλὰ καὶ ὁ
not surely but only the body circumscribable but also the
τοῦτο περιέχων τόπος, μόνου ὄντος ἀπεριγράπτου τοῦ
this containing place only being uncircumscribable the(-thing)
ἔξω τόπου, ὡς ἀπεριορίστου. Εἰ τοίνυν ὁ Χριστὸς οὐ
outside place as unbounded if then — Christ not
περιγραπτὸς, οὐ μόνον οὐ σῶμα, ἀλλὰ γὰρ καὶ ἔξω
circumscribable not only not body but for also outside
τόπου· καὶ πῶς φησιν ὁ αὐτὸς, Ὁ ἄρτος ὃν ἐγὼ δώσω,
place and how says the same the bread which I will-give
ἡ σάρξ μού ἐστι; Καὶ πάλιν, πρὸς τὸν Ἀνδρέαν καὶ τὸν
the flesh my is and again to — Andrew and the

ἄλλον μαθητὴν ἐπερωτήσαντας, Ποῦ μένεις; ἀποκριθεὶς,
other disciple having-asked where do-you-stay answering
Ἔρχεσθε καὶ ἴδετε· ἦλθον, φησὶ, καὶ εἶδον ποῦ μένει.
come and see they-came he-says and saw where he-stays
Οὐκοῦν περιγραπτὸς, ὡς σῶμα εἰληφὼς, οἴκοι μένων, καὶ
therefore circumscribable as body having-taken at-home staying and
οἴκαδε ἀπιὼν, καὶ οἴκοθεν ἐρχόμενος.
homeward going and from-home coming
Ἄλλο.
another
Δοκοῦσα ἐναντιότης, πρὸς τὸ μὴ περιγράφεσθαι Χριστόν·
seeming contradiction to the not to-be-circumscribed Christ
τῆς Γραφῆς λεγούσης, Φωνὴν ῥημάτων ὑμεῖς ἠκούσατε,
the Scripture saying voice of-words you heard
καὶ ὁμοίωμα οὐκ ἴδετε, ἀλλ' ἢ φωνήν.
and likeness not you-saw but only voice
Εἰ φωνὴν ῥημάτων, φησὶν ὁ Μωσῆς, ὑμεῖς ἠκούσατε, περὶ
if voice of-words says — Moses you heard about
τοῦ πάντων Θεοῦ· καὶ ὁμοίωμα οὐκ ἴδετε, ἀλλ' ἢ φωνήν.
the of-all God and likeness not you-saw but only voice
Καὶ ὁ Ἡσαΐας πάλιν· Εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν εἶδος
and — Isaiah again we-saw him and not he-had form
οὐδὲ κάλλος. Ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλεῖπον παρὰ
nor beauty but the form his dishonored failing beyond
πάντας τοὺς υἱοὺς τῶν ἀνθρώπων· πῶς συμβήσεται ταῦτα
all the sons of-the men how will-agree these-things
ἀλλήλοις· εἴπερ μὴ μάχεται ἕτερος ἑτέρῳ; Ἢ δηλονότι
with-one-another if-indeed not fights the-one with-the-other or clearly
περὶ τοῦ αὐτοῦ ὁ λόγος ἀμφοτέροις· τοῦ μὲν πρὸς
about the same the word to-both of-the(-one) indeed toward
τὸ μὴ ἐν ὁμοιώσει εἶναι τὸ Θεῖον ἀποφήσαντος· θεότης
the not in likeness to-be the Divine having-denied godhead

γὰρ ἀθέατος, καὶ διὰ τοῦτο ἀνόμοιος· τοῦ δὲ
for unseeable and because-of this unlike of-the(-other) but
πρὸς τὸ δούλου μορφὴν ἀναλαβόντα τὸν αὐτὸν Κύριον, ἐν
toward the of-slave form having-taken the same Lord in
εἴδει ὤφθαι τῷ καθ' ἡμᾶς καταφήσαντος. Καὶ διὰ
form to-have-been-seen the like us having-affirmed and because-of
τοῦτο περιγραπτὸς σώματι, κἂν ἀπερίγραπτος θεότητι.
this circumscribable in-body even-if uncircumscribable in-godhead
Ἄλλο, ἐρωτηματικῶς διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς.
another interrogatively through the into absurd reduction
Εἰ ἀπερίγραπτος ὁ Χριστὸς, περὶ αὐτοῦ δὲ Ἡσαΐας φησὶν,
if uncircumscribable — Christ about him but Isaiah says
Ἄνθρωπος ἐν πληγῇ ὢν, καὶ εἰδὼς φέρειν μαλακίαν. Ἐρωτῶ
man in affliction being and knowing to-bear weakness I-ask
μὲν, πότερον τὸ τὴν πληγὴν δεξάμενον, σῶμα, ἢ
indeed whether the(-thing) the blow having-received body or
ἀσώματον; καὶ εἰ μὲν ἀσώματον, πνεύματος δόκησις· εἰ δὲ
bodiless and if indeed bodiless of-spirit seeming if but
σῶμα, πῶς οὐ περιγραπτὸν, τρισὶ διαστάσεσι καὶ ἀντιτυπίᾳ
body how not circumscribable by-three dimensions and by-resistance
χαρακτηριζόμενον, ὃ καὶ πέφυκε τραυματίζεσθαι;
characterized which also is-natural to-be-wounded
Ἄλλο.
another
Εἰ οὐ περιγραπτὸς ὁ Χριστὸς, πῶς φησιν αὐτός· Τὸν
if not circumscribable — Christ how says he the
νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου
back my I-gave to scourges the and cheeks my
εἰς ῥαπίσματα· τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ
to slaps the and face my not I-turned-away from
αἰσχύνης ἐμπτυσμάτων; Ταῦτα γὰρ περιγραφῆς ἰδιώματα·
shame of-spittings these for of-circumscription properties

νῶτος μαστιζόμενος, σιαγόνες ῥαπιζόμεναι, πρόσωπον
back being-scourged cheeks being-slapped face
ἐμπτυσμένον. Οὐκοῦν εἰ ἀληθεύει ὁ παθὼν, ψεύδεται
spat-upon therefore if speaks-truly the(-one) having-suffered lies
ὁ λέγων αὐτὸν μὴ περιγράφεσθαι.
the(-one) saying him not to-be-circumscribed

Ἄλλο.
another

Εἰ ἀπερίγραπτος ὁ Χριστὸς, πῶς αὐτὸς φησὶν, Ὤρυξαν
if uncircumscribable — Christ how he says they-dug
χεῖράς μου καὶ πόδας μου· ἐξηρίθμησαν πάντα τὰ ὀστᾶ
hands my and feet my they-numbered all the bones
μου. Τὸ γὰρ ἀπερίγραπτον οὐκ ὀρωρύχθαι φύσιν ἔχει, οὐδ᾽
my the for uncircumscribable not to-have-been-dug nature has nor
οὐ μὴν ἐν ὀστέοις ἠριθμῆσθαι. Ἀλλὰ μὴν ὀρωρύχθαι
not indeed in bones to-have-been-numbered but indeed to-have-been-dug
τὰς χεῖρας, καὶ ἠριθμῆσθαι λέγει τὰ ὀστᾶ· ὧν ἡ
the hands and to-have-been-numbered he-says the bones of-which the
πίστωσις, περιγραφῆς ἐστιν ὁμολογία.
confirmation of-circumscription is confession

Ἄλλο, κατὰ θεωρίαν φιλοσοφικήν.
another by contemplation philosophical

Ἡ γραμμὴ μῆκος ἀπλατὲς, ἐκ δύο στιγμῶν περιεχόμενον,
the line length breadthless by two points contained
ἐξ ἧς ἤρκται ἡ περιγραφή. Σχῆμα δὲ τὸ ἐκ
from which has-begun the circumscription shape but the(-thing) from
τριῶν γραμμῶν τοὐλάχιστον συνιστάμενον· ὑφ᾽ οὗ σῶμα
three lines at-least constituted by which body
τὸ ἐκ διαφόρων σχημάτων μορφούμενον καὶ τόπῳ
the(-thing) from various shapes formed and by-place
περιοριζόμενον. Τὸ οὖν ἀπερίγραπτον, τοῦτο ἀνῳκισμένον·
bounded the then uncircumscribable this removed

καὶ οὐδ᾽ ὑπ᾽ αὐτὴν τὴν γραμμὴν τελοῦν, μὴ ὅτι γε
and not-even under itself the line falling not that indeed
ὑπὸ σχῆμα καὶ τόπον καὶ σῶμα. Ὁ οὖν Χριστὸς εἰ
under shape and place and body — then Christ if
ἀπερίγραπτος, εὑρεθήσεται ἄρα μὴ ἐν σχήματι γεγονὼς,
uncircumscribable will-be-found then not in shape having-become
μηδὲ ἐν τόπῳ, πολλοῦ γε εἰπεῖν ἐν σώματι. Ἀλλὰ μὴν
nor in place much indeed to-say in body but indeed
ἐν σχήματι εὑρέθη, ὡς ἄνθρωπος, κατὰ τὰ λόγια· καὶ
in shape be-was-found as man according-to the oracles and
τόπῳ περιεγράφη τὴν Ναζαρὲτ οἰκῶν, καὶ σὰρξ ἐγένετο,
by-place was-circumscribed — Nazareth inhabiting and flesh became
καθώς φησιν ὁ εὐαγγελιζόμενος· οὐκοῦν καὶ περιγραπτός.
as says the evangelist therefore also circumscribable
Ἄλλο κατὰ παράβλησιν εὐαγγελικήν.
another by comparison evangelical
Εἰ ἀπερίγραπτος ὁ Χριστὸς, πῶς φησιν ὁ πρόδρομος,
if uncircumscribable — Christ how says the forerunner
Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ
behold the lamb — of-God the(-one) taking-away the sin of-the
κόσμου; Οὐ γὰρ τὸ ὁρώμενον ἀπερίγραπτον, πολλοῦ γε
world not for the seen uncircumscribable much indeed
εἰπεῖν τὸ δακτυλοδεικνούμενον, εἰ δὲ τοῦτο πάθοιεν, εἴσω
to-say the pointed-at-with-finger if but this it-should-suffer within
περιγραφῆς ἂν εἴη, δακτύλῳ οἱονεὶ ἐκτυπούμενον.
circumscription — it-would-be by-finger as-it-were being-outlined
Περιγραπτὸς ἄρα ὁ Χριστός.
circumscribable then — Christ

Ἄλλο ἐπαπορητικῶς προσαγόμενον.

another as-a-difficulty brought-forward

Εἰ οὐ περιγραπτὸς ὁ Χριστὸς, οὐκ ἐκ δύο φύσεων,

if not circumscribable — Christ not from two natures

θεότητός τε καὶ ἀνθρωπότητος, ἐπεὶ μὴ ἔχει θατέρας τὸ

of-godhead both and of-humanity since not he-has of-the-one the

ἰδίωμα· ἀνθρωπότητος γὰρ τὸ περιγραπτόν. Εἰ δὲ ἐκ δύο·

property of-humanity for the circumscribable if but from two

πῶς ὧν τὰς φύσεις ἔχει, τούτων οὐχὶ καὶ τὰ ἰδιώματα;

how of-which the natures he-has of-these not also the properties

Ἄλλο κατὰ παράβλησιν τῆς τῶν Θεοπασχιτῶν αἱρέσεως.

another by comparison of-the of-the Theopaschites heresy

Εἰ διὰ τὸ Χριστὸν σαρκὶ ἐσταυρῶσθαι, συμπάσχειν

if because-of the Christ in-flesh to-have-been-crucified to-co-suffer

τὸ θεῖον, ἀσεβές ἐστι λέγειν· Θεοπασχιτῶν γάρ· ὁμοίως

the divine impious it-is to-say of-Theopaschites for likewise

καὶ διὰ τὸ σαρκὶ περιγράφεσθαι, συμπεριγεγράφθαι

also because-of the in-flesh to-be-circumscribed to-have-been-co-circumscribed

τὸ θεῖον λέγειν, ἀσεβές· Εἰκονομάχων γάρ· καὶ τοσούτῳ

the divine to-say impious of-Iconoclasts for and so-much

ἀσεβέστερον, καθόσον τῇ θεότητι φυσικῇ ἑνώσει πάρεστιν

more-impious inasmuch-as to-the godhead by-natural union is-present

ἡ σὰρξ παρὰ τὴν ἐξεικονισθεῖσαν αὐτῇ σκιὰν σχετικῶς.

the flesh beside the imaged-forth by-it shadow relatively

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.

objection as from the Iconoclasts

Εἰ ἐκ δύο φύσεων ὁ Χριστὸς, πῶς τοῦτον εἰκονίζειν

if from two natures — Christ how him to-image

λέγοντες, οὐκ ἐξ ὧν καὶ ἐν οἷς ἐστιν ἐξεικονίζετε, εἴπερ

saying not from which and in which he-is you-image if-indeed

ἀληθὴς ὑμῖν ὁ λόγος; Ἐπειδὴ δὲ θάτερον διαψεύδεται,

true by-you the word since but the-one is-belied

οὐκ ἔχον τὸ ἀπερίγραπτον τῆς θείας φύσεως ἐν τῇ
not having the uncircumscribable of-the divine nature in the
ἀνθρωπίνῃ περιγραφῇ, ἀσεβὲς, τὸ Χριστὸν περιγράφειν.
human circumscription impious the Christ to-circumscribe
Πρὸς τοῦτο λύσις.
to this solution
Παντὸς εἰκονιζομένου, οὐχ ἡ φύσις, ἀλλ' ἡ ὑπόστασις
of-every imaged(-thing) not the nature but the hypostasis
εἰκονίζεται· πῶς γὰρ ἂν καὶ ἐξεικονισθείη φύσις μὴ ἐν
is-imaged how for — also could-be-imaged nature not in
ὑποστάσει τεθεωρημένη; οἷον φέρε εἰπεῖν, Πέτρος, οὐ
hypostasis beheld such-as come to-say Peter not
καθὸ ζῶον λογικὸν, θνητὸν, νοῦ καὶ ἐπιστήμης
inasmuch-as living-being rational mortal of-mind and of-knowledge
δεκτικόν ἐστι, εἰκονίζεται· τοῦτο γὰρ οὐ μόνον Πέτρον
receptive he-is is-imaged this for not only Peter
ὁρίζει· ἀλλὰ γὰρ καὶ Παῦλον καὶ Ἰωάννην, καὶ πάντας
defines but for also Paul and John and all
τοὺς ὑπὸ τὸ αὐτὸ εἶδος. Ἀλλὰ καθότι μετὰ τοῦ κοινοῦ
those under the same species but inasmuch-as with the common
ὅρου προσλαβὼν ἰδιώματά τινα, οἷον τὸ γρυπὸν, ἢ
definition having-taken-on properties certain such-as the hook-nosed or
σιμὸν, ἢ οὖλον, ἢ εὔχρουν, ἢ εὐόμματον, ἢ εἴ τι
snub or curly or fair-complexioned or bright-eyed or if anything
ἄλλο τὸ χαρακτηρίζον τὴν προσοῦσαν αὐτῷ ἰδέαν,
other the(-thing) characterizing the belonging to-him form
διακέκριται ἀπὸ τῶν ὁμοειδῶν ἀτόμων. Ἀλλὰ γὰρ καὶ ἐκ
he-is-distinguished from the same-species individuals but for also of
ψυχῆς καὶ σώματος ὢν, οὔτι που ψυχῆς ἰδίωμα φέρει ἐν τῷ
soul and body being not surely of-soul property he-bears in the
εἴδει τοῦ χαρακτῆρος· πῶς γὰρ ἂν, ἀθεάτου ταύτης οὔσης;
form of-the portrait how for — unseeable this being

Οὕτω καὶ ἐπὶ Χριστοῦ· οὐ καθὸ ἁπλῶς ἄνθρωπός
so also in-the-case-of Christ not inasmuch-as simply man
ἐστι μετὰ τοῦ εἶναι Θεὸς, εἰκονίζεσθαι πέφυκεν· ἀλλὰ
he-is with the to-be God to-be-imaged is-natural but
καθότι τοῖς ὑποστατικοῖς ἰδιώμασιν ἀπὸ πάντων ὁμοειδῶν
inasmuch-as by-the hypostatic properties from all same-species
ἀφοριζόμενος, ἐσταυρωμένος ἐστὶ καὶ τῷ εἴδει τοιόσ δε.
being-marked-off crucified he-is and in-the form such-as this
Περιγραπτὸς ἄρα ὁ Χριστὸς καθ' ὑπόστασιν, κἂν τῇ
circumscribable then — Christ according-to hypostasis even-if in-the
θεότητι ἀπερίγραπτος, ἀλλ' οὐκ ἐξ ὧν συνετέθη φύσεων.
godhead uncircumscribable but not from which he-was-composed natures
Ἄλλο.
another
Εἰ οὐ περιγράφεται ὁ Χριστὸς, ὥς φατε, ἵνα μὴ σμικρυνθῇ
if not is-circumscribed — Christ as you-say so-that not he-be-diminished
κατὰ τὴν δόξαν. Οὐδὲ συνελήφθη ἐν τῇ παρθενικῇ νηδύϊ, ἵνα
in the glory neither he-was-conceived in the virginal womb so-that
μὴ ὕβριν ὑπομένῃ. Εἰ δὲ συνελήφθη ἀνυβρίστως, πολλῷ
not insult he-should-undergo if but he-was-conceived without-insult much
μᾶλλον βρέφος κυηθεὶς, περιγράφεται ἀνεπαισχύντως.
more babe borne is-circumscribed without-shame
Ἄλλο διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς.
another through the into absurd reduction
Πᾶν τὸ προσιδὸν, οὐκ εἶδος τὸ τὸν καθόλου λόγον
everything the having-looked not form the(-thing) the universal account
ἔχον· τοῦτο γὰρ ἀόρατον, ἀνείδεόν τε καὶ ἀσχημάτιστον, καὶ
having this for invisible formless both and shapeless and
διὰ τοῦτο ἀπερίγραπτον· ἀλλ' ἄτομον ὃ ἐξ ἰδιοτήτων
because-of this uncircumscribable but individual which from properties
συνίστασθαι πέφυκε· τοῦτο γὰρ ὁρώμενον ἐστὶ, κινούμενόν τε
to-be-constituted is-natural this for seen is moving both

καὶ λαλοῦν, καὶ διὰ τοῦτο περιγραπτόν· οἷον Ἰάκωβος,
and speaking and because-of this circumscribable such-as James
Ἰωάννης. Εἰ οὖν ὁ Χριστὸς ἀπερίγραπτος, οὐχ ὁρώμενος, οὐ
John if then — Christ uncircumscribable not seen not
κινούμενός τε καὶ λαλῶν φωνῇ ἐνάρθρῳ, οὐ γλῶτταν ἔχων,
moving both and speaking with-voice articulate not tongue having
οὐ χείλη· οὐκ ἐσθίων, οὐ πίνων, οὐ καθεύδων, οὐκ ἐγρηγορὼς,
not lips not eating not drinking not sleeping not waking
οὐκ ἄλλο τι ὃ ὁ καθέκαστα ποιῶν ἐστι καὶ πάσχων.
not other anything which the individual doing is and suffering
Εἰ δὲ ἐν τούτοις ὁμολογούμενος, πῶς οὐ περιγραπτός;
if but in these confessed how not circumscribable
Εἰ μὴ ἄρα φαντασία τὸ τῆς οἰκονομίας μυστήριον.
if not then phantasm the of-the dispensation mystery
Ἄλλο.
another
Εἰ τῶν ἑτερογενῶν καὶ οὐχ ὁμοουσίων ἕτεραι ταῖς οὐσίαις
if of-the heterogeneous and not consubstantial other to-the substances
αἱ ἰδιότητες, ἤγουν θεότητος καὶ ἀνθρωπότητος· πῶς ὁ
the properties that-is of-godhead and of-humanity how the
ἐκ τούτων Χριστὸς, οὐκ ἐν τούτοις, εἴπερ ἑκάστη οὐσία
from these Christ not in these if-indeed each substance
τῷ οἰκείῳ ἰδιώματι διακεκριμένη ἐστὶ τῶν ἄλλων; Εἰ
by-the own property distinguished is from-the others if
δὲ ἐν τούτοις, περιγραπτὸς ἄρα ὁ αὐτὸς, ὥσπερ καὶ
but in these circumscribable then the same as also
ἀπερίγραπτος.
uncircumscribable

Ἄλλο.

another

Τὰ ἀληθῶς ἰδιώματα τῶν οὐσιῶν, ὧν εἰσιν ἰδιώματα,

the truly properties of-the substances of-which they-are properties

γνωρίσματα· θεότητος μὲν τὸ ἀπερίγραπτον· ἀνθρωπότητος

tokens of-godhead indeed the uncircumscribable of-humanity

δὲ τὸ περιγραπτόν. Εἰ οὖν ὁ Χριστὸς ἐξ ἀμφοῖν,

but the circumscribable if then — Christ from both

καὶ περιγραπτὸς ἄρα ὥσπερ ἀπερίγραπτος. Εἰ δὲ οὐ

also circumscribable then as uncircumscribable if but not

περιγραπτός. Οὐδὲ ἀληθῶς ἄνθρωπος, ὥσπερ ἀληθῶς Θεός.

circumscribable neither truly man as truly God

Ἀλλὰ μὴν ἀληθῶς ἄνθρωπος· καὶ περιγραπτὸς ἄρα ἀληθῶς.

but indeed truly man also circumscribable then truly

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.

objection as from the Iconoclasts

Εἰ τοῦ Πατρὸς εἰκὼν ἀπαράλλακτος ἐστὶν ὁ Υἱὸς, ὡς

if of-the Father image unvarying is the Son so-that

ἐκεῖνον ἐν αὐτῷ φαίνεσθαι, κατὰ τὸ, Ὁ ἑωρακὼς

that-one in him to-appear according-to the the(-one) having-seen

ἐμὲ, ἑώρακε τὸν Πατέρα· ἀνάγκη λέγειν ἀπερίγραπτον

me has-seen the Father necessary to-say uncircumscribable

εἶναι τὸν ἐξ ἀπεριγράπτου προελθόντα Πατρός.

to-be the(-one) from uncircumscribable having-proceeded Father

Ἐπεὶ πῶς ἂν ἐν τῷ περιγραπτῷ ὀφθείη ποτὲ τὸ

since how — in the circumscribable could-be-seen ever the

ἀπερίγραπτον; Οὐκοῦν ἀπερίγραπτος ὁ Χριστός.

uncircumscribable therefore uncircumscribable — Christ

Λύσις πρὸς τοῦτο, ἐξ ἴσης θεωρίας.
solution to this from equal contemplation
Εἰ ἐξ ἀπεριγράπτου Πατρὸς, ἀπερίγραπτος ὁ ἐξ
if from uncircumscribable Father uncircumscribable the(-one) from
αὐτοῦ προελθὼν, δηλονότι καὶ περιγεγραμμένος ὁ ἐκ
him having-proceeded clearly also circumscribed the(-one) from
περιγεγραμμένης μητρὸς προελθών· εἰ μή τί γε τὸ
circumscribed mother having-proceeded if not somehow indeed the
μὲν ἀληθὲς, τὸ δὲ ψευδὲς ὑπολεπτέον. Εἰ δὲ ἄμφω ἀληθὲς
indeed true the but false must-be-supposed if but both true
ἐν τῷ ἑνὶ Χριστῷ, καὶ ἀμφοτέρας ἄρα γεννήσεως τὰ
in the one Christ also of-both then births the
ἰδιώματα κέκτηται, ἀπερίγραπτος ὢν καὶ περιγραπτός.
properties he-has-acquired uncircumscribable being and circumscribable
Ἄλλο διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς.
another through the into absurd reduction
Εἰ τὸ ἀρχέτυπον ἐν τῇ εἰκόνι φαίνεται, ἔστω πάντως κατὰ
if the archetype in the image appears let-it-be wholly in-respect-of
τοῦτο κἀκεῖνο· ἐνσώματος δὲ ὁ Χριστός· ἐνσώματος ἄρα καὶ
this also-that embodied but — Christ embodied then also
ὁ Πατὴρ, καθ' ὃν εἰκὼν ἐμορφώθη. Εἰ δὲ τοῦτο ἄτοπον,
the Father according-to whom image was-formed if but this absurd
ἔστω πάντως, ὡς μὲν τοῦ Πατρὸς εἰκὼν, ἀπερίγραπτος·
let-it-be wholly as indeed of-the Father image uncircumscribable
ἀπερίγραπτος γὰρ ὁ Πατὴρ, ὅτι καὶ ἀσώματος· ὡς δὲ
uncircumscribable for the Father because also bodiless as but
κατὰ τὸ ὑπ' αὐτοῦ εἰρημένον, ὅτι Υἱὸς ἀνθρώπου
according-to the(-thing) by him said that Son of-man
ἐστὶ, μὴ θαυμάζηται τοῦτο, περιγεγραμμένος· περιγραπτὸς
he-is not let-it-be-marveled-at this circumscribed circumscribable
γὰρ πᾶς ἄνθρωπος, ὅτι καὶ ἐνσώματος· ὅπερ ἀληθές.
for every man because also embodied which true

Ἄλλο.

another

Εἰ ἐπὶ τῆς ἐνσωμάτου ἰδέας, καθώς φατε, εἴρηκεν
if in-the-case-of the embodied form as you-say has-said
ὁ Χριστὸς, Ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα·
— Christ the(-one) having-seen me has-seen the Father
προσεῖναι πάντως ἀναγκαῖον αὐτῷ κατὰ φύσιν, ὅσα
to-belong wholly necessary to-him by nature whatever
καὶ τῷ Πατρί· ἔσται γὰρ οὕτως ἀκριβὴς ὁ χαρακτήρ.
also to-the Father it-will-be for thus exact the character
Ἀνείδεος δὲ ὁ Πατὴρ, ἀσχημάτιστος, ἀπερίγραπτος. Ταῦτα
formless but the Father shapeless uncircumscribable these-things
καὶ ὁ Χριστός. Ἐπεὶ πῶς ἐν τῷ εἰδοποιηθέντι τὸ ἀνείδεον
also — Christ since how in the formed the formless
φανείη, ἢ ἐν τῷ ἐσχηματισμένῳ τὸ ἀσχημάτιστον, ἢ ἐν τῷ
could-appear or in the shaped the shapeless or in the
περιληφθέντι τὸ ἀπερίληπτον; Εἰ δὲ τοῦτο ἀσεβὲς, ἀσεβὲς
comprehended the incomprehensible if but this impious impious
ἂν εἴη λέγειν κατὰ τὴν ἐνσώματον ἰδέαν φάσκειν τὸν
— would-be to-say according-to the embodied form to-assert —
Χριστόν· Ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα. Λείπεται
Christ the(-one) having-seen me has-seen the Father it-remains
δὴ λέγειν κατὰ τὴν τῆς θεότητος μορφὴν, ὅπερ ἀληθές.
indeed to-say according-to the of-the godhead form which true
Ἀντίθεσις, ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Εἰ ἦν, φησὶ, ψιλὸς ὁ Χριστὸς, ἦν ἂν καὶ
if he-were he-says mere — Christ he-would-be — also
περιγραπτός· ψιλοῦ γὰρ τὸ περιγράφεσθαι. Ἐπειδὴ δὲ οὐ
circumscribable of-mere for the to-be-circumscribed since but not
ψιλὸς, Θεὸς γὰρ ὁ αὐτὸς καὶ ἄνθρωπος, οὐδὲ περιγραπτός.
mere God for the same and man neither circumscribable

Πρὸς τοῦτο λύσις.

to this solution

Εἰ ἐπ' ἀναιρέσει τοῦ ψιλὸν εἶναι τὸν Χριστὸν, ἀπερίγραπτον

if for abolition of-the mere to-be — Christ uncircumscribable

αὐτὸν φαῖεν, πάντως καὶ ἀσώματον· καὶ ποῦ τὸ

him they-should-say wholly also bodiless and where the

περιγραπτὸν καὶ σχηματιστὸν, δι' οὗ καὶ τὸ εἶναι

circumscribable and shapeable through which also the to-be

σῶμα, γνωρίζεσθαι πέφυκε. Τούτων γὰρ μὴ ὄντων, καὶ

body to-be-known is-natural these for not being also

τὸ, περὶ ὃ ταῦτα, ἀναιρεῖσθαι ἀνάγκη. Ἀλλὰ μὴν

the(-thing) about which these-things to-be-abolished necessary but indeed

Χριστὸς ἐν σώματι καὶ σχήματι· καὶ ἐν περιγραφῇ ἄρα.

Christ in body and shape and in circumscription then

Ἄλλο.

another

Εἰ διὰ τὸ μὴ ψιλὸν εἶναι τὸν Χριστὸν, φαῖεν

if because-of the not mere to-be — Christ they-should-say

αὐτὸν ἀπερίγραπτον κατὰ τὴν ἀνθρωπότητα· ἐπειδὴ

him uncircumscribable according-to the humanity since

τῆς θείας φύσεως τοῦτο ἰδίωμα, ἐμίχθη τὰ ἄμικτα,

of-the divine nature this property were-mixed the unmixable

ἐν τῷ ἀπεριγράπτῳ τὸ περιγεγραμμένον. Ὧν δὲ τὰ

in the uncircumscribable the circumscribed of-which but the

ἰδιώματα ἐμίχθη, τούτων δηλαδὴ καὶ αἱ φύσεις. Εἰ

properties were-mixed of-these clearly also the natures if

δὲ τοῦτο λέγειν ἢ φρονεῖν ἀσεβὲς, οὐ ψιλὸς ἄρα ὁ

but this to-say or to-think impious not mere then —

Χριστὸς, κἂν περιγέγραπται σώματι· ἵνα μὴ ἐν τῷ

Christ even-if he-has-been-circumscribed in-body so-that not in the

περιγεγράφθαι, μιχθῇ τὰ ἄμικτα.

to-have-been-circumscribed be-mixed the unmixable

Ἄλλο.

another

Τὸ ἀπερίγραπτον ἁπλοῦν τέ ἐστι καὶ ἀσύνθετον, ὡς
the uncircumscribable simple both is and uncompounded as
πάσης ἀνῳκισμένον θέσεως. Χριστὸς δὲ διπλοῦς τε
from-every removed position Christ but double both
ὢν καὶ σύνθετος, εἰ μὴ περιγράφοιτο, ἀπώλεσεν ἂν τὸ
being and compound if not he-were-circumscribed would-have-lost — the
τῆς διπλότητος καὶ συνθέσεως σχῆμα καὶ χρῆμα. Ἀλλὰ
of-the doubleness and composition shape and reality but
μὴν διπλοῦς τε καὶ σύνθετος ὁμολογεῖται· οὐκοῦν καὶ
indeed double both and compound he-is-confessed therefore also
περιγραπτός· ὅπερ ἀληθές.
circumscribable which true

Ἄλλο.

another

Ἄρσεν καὶ θῆλυ, μόνοις ἐν τοῖς τῶν σωμάτων
male and female only in the of-the bodies
ζητεῖται σχήμασι· μηδεμιᾶς ἐν τοῖς ἀσωμάτοις διαφορᾶς
is-sought shapes no in the bodiless difference
γνωριζομένης, τῆς χαρακτηριζούσης ἀμφότερα. Οὐκοῦν
being-known of-the(-one) characterizing both therefore
εἰ ὁ Χριστὸς ἀπερίγραπτος, ὡς ἔξω σώματος, ἔξω
if — Christ uncircumscribable as outside body outside
ἂν εἴη καὶ τῆς προδηλουμένης διαφορᾶς. Ἀλλὰ μὴν
— he-would-be also of-the indicated difference but indeed
ἄρσην τεχθεὶς, ὥς φησιν Ἡσαΐας, ἐκ τῆς προφήτιδος·
male born as says Isaiah from the prophetess
οὐκοῦν καὶ περιγραπτός.
therefore also circumscribable

Ἄλλο.

another

Τῶν σωμάτων τὰ μὲν ἐπινοίᾳ τμητά· ἄτινά εἰσιν
of-the bodies the(-ones) indeed in-thought divisible which are
ἀνέπαφα, καὶ διὰ τοῦτο ἀπερίγραπτα· τὰ δὲ ἐνεργείᾳ,
intangible and because-of this uncircumscribable the(-ones) but in-act
ἅπερ εἰσὶ παχυμερῆ, ὡς ψηλαφητὰ, καὶ διὰ τοῦτο
which are gross as touchable and because-of this
περιγραφόμενα. Εἰ οὖν ὁ Χριστὸς ἄτμητον εἴληφε σῶμα, καὶ
circumscribed if then — Christ indivisible took body also
ἀπερίγραπτον ἄρα. Ἀλλὰ μὴν τμητόν· φησὶ γὰρ ὁ θεηγόρος
uncircumscribable then but indeed divisible says for the God-speaking
Λουκᾶς· Καὶ ὅτε ἐπλήσθησαν αἱ ὀκτὼ ἡμέραι τοῦ περιτεμεῖν
Luke and when were-fulfilled the eight days for-the to-circumcise
αὐτόν. Εἰ δὲ περιετμήθη, καὶ περιγραπτὸς ἄρα· ὅπερ ἀληθές.
him if but he-was-circumcised also circumscribable then which true
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Εἰ ὅσα τῶν σωμάτων ἄτμητα καὶ ἀνέπαφα, ταῦτα
if whatever of-the bodies indivisible and intangible these
καὶ ἀπερίγραπτα· ἐπειδὴ δὲ ἄγγελοι ἀσώματοι, πῶς ἐν
also uncircumscribable since but angels bodiless how in
περιγραφῇ; Οὐκοῦν περιγραφόμενοι καὶ ἐνσώματοί εἰσιν.
circumscription therefore being-circumscribed also embodied they-are
Εἰ δὲ ἀσώματοι, οὐ περιγραπτοὶ ἄρα.
if but bodiless not circumscribable then
Λύσις πρὸς τοῦτο.
solution to this
Τῇ παραβολῇ τοῦ παχυμεροῦς σώματος, ἡ τῶν ἀγγέλων
by-the comparison of-the gross body the of-the angels
φύσις ἀσώματος· τῇ δὲ συγκρίσει τῆς θεότητος, οὐκ
nature bodiless by-the but comparison-with of-the godhead not

ἀσώματος, οὐδὲ ἀπερίγραπτος. Διὰ τοῦτό φησιν ὁ
bodiless nor uncircumscribable because-of this says the
Ἀπόστολος, Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια.
Apostle also bodies heavenly and bodies earthly
Τὸ γὰρ κυρίως ἀσώματον, ἀπεριόριστόν τέ ἐστὶ καὶ
the for properly bodiless unbounded both is and
ἀπερίγραπτον· ὅπερ ληπτέον ἐπὶ τῆς θείας φύσεως
uncircumscribable which must-be-taken in-the-case-of the divine nature
μόνης. Ἄγγελος δὲ τόπῳ περιοριστὸς, καὶ διὰ τοῦτο
only angel but by-place boundable and because-of this
περιγραπτός. Οὐ γὰρ, ὅτε εἰς Ναζαρὲτ φοιτήσας, τῇ
circumscribable not for when to Nazareth having-gone to-the
Παρθένῳ τὸ, Χαῖρε, κέκραγεν, ἀλλαχοῦ παρῆν. Ὁ τοῦ
Virgin the hail he-cried elsewhere he-was-present the of-the
Πατρὸς δὲ Λόγος συλληφθεὶς ἐν τῇ μήτρᾳ τῆς Θεοτόκου,
Father but Word having-been-conceived in the womb of-the God-bearer
κἀκεῖ παρῆν, καὶ ὑπὲρ τὸ πᾶν ἦν. Καὶ διὰ τοῦτο καθὸ
and-there was-present and above the all was and because-of this inasmuch-as
Θεὸς, ἀπερίγραπτος ὡς ἀπεριόριστος· εἰ καὶ ὅτι καθ' ὃ
God uncircumscribable as unbounded if even that according-to
ὃ ἄνθρωπος κυηθεὶς ἐκ τῆς Παρθένου, περιγραπτός.
which man borne from the Virgin circumscribable
Ἄλλο.
another
Εἰ καθ' ἣν ἔλαβε μορφὴν δούλου ὁ ἐν μορφῇ Θεοῦ
if according-to which he-took form of-slave the(-one) in form of-God
ὑπάρχων οὐ περιγέγραπται, οὐκ ἄλλη ἂν εἴη αὕτη παρὰ
being not has-been-circumscribed not other — would-be this beside
τὴν θείαν μορφήν. Εἴπερ ταύτης τὸ ἀπερίγραπτον. Εἰ δὲ
the divine form if-indeed of-this the uncircumscribable if but
ἑτέρα καὶ ὁμοούσιος ἡμῖν, πῶς ἧς τὴν μορφὴν ἀνέλαβε,
other and consubstantial with-us how of-which the form he-took

ταύτης οὐχὶ καὶ τὸ ἰδίωμα εἴληφε; Περιγραπτὸς ἄρα ὁ
of-this not also the property has-he-taken circumscribable then —
Χριστὸς, ἐπείπερ καὶ ἡμεῖς, ὧν τὴν μορφὴν ἀνέλαβεν.
Christ since also we whose the form he-took
Ἄλλο.
another
Εἰ ἐξ ὧν ὡς ἄνθρωπος ὁ Χριστὸς περιγέγραπται,
if from what as man — Christ is-circumscribed
παραβλάπτεται τὰ ἐξ ὧν ὡς Θεὸς οὐ περιγέγραπται·
are-harmed the(-things) from what as God not he-is-circumscribed
πᾶσα ἀνάγκη καὶ ἐξ ὧν ὡς ἄνθρωπος φαίνεται ποιῶν
all necessity also from what as man he-appears doing
τε καὶ λέγων, λυμαίνεσθαι τὰ ἐξ ὧν ὡς Θεὸς
both and saying to-damage the(-things) from what as God
δείκνυται διαλεγόμενός τε καὶ θαυματουργῶν. Εἰ δὲ
he-is-shown conversing both and working-wonders if but
ἐνταῦθα οὐ λυμαίνεται τοῦτο ἐκεῖνο μένον ἑκάτερον εἴσω
here not damages this that remaining each within
τοῦ οἰκείου ὅρου ἐν τῷ ἑνὶ ἐξ ἀμφοῖν Χριστῷ, οὐδὲ
the own boundary in the one from both Christ not-even
ἐκεῖσε ἄρα ἀναιρήσει τὸ περιγραπτὸν τὸ ἀπερίγραπτον.
there then will-abolish the circumscribable the uncircumscribable
Ἄλλο ἐκ παραβολῆς τῆς θεοπνεύστου Γραφῆς·
another from comparison of-the God-inspired Scripture
Ἰουδαίοις διαλεγόμενος τάδε φησὶν ὁ Σωτήρ· Πρὶν
with-Jews conversing these-things says the Savior before
Ἀβραὰμ, ἐγώ εἰμι. Καὶ πάλιν ὁ εὐαγγελιστὴς, Βίβλος
Abraham I am and again the evangelist book
γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυῒδ, υἱοῦ Ἀβραάμ. Πῶς
of-generation of-Jesus Christ of-son of-David of-son of-Abraham how
οὖν ὁ πρὶν Ἀβραὰμ, υἱὸς Ἀβραάμ; Ἢ δηλονότι
then the(-one) before Abraham son of-Abraham or clearly

τὸ μὲν θεοπρεπῶς, τὸ δὲ ἀνθρωποπρεπῶς εἰρῆσθαι
the indeed God-befittingly the but man-befittingly to-have-been-said
ἐκληψόμεθα; Κἂν τῷ περιγραπτῷ καὶ ἀπεριγράπτῳ τοῦτο
we-shall-take and-in the circumscribable and uncircumscribable this
νομιστέον· ὅτι οὐ θάτερον θάτερον ἀδικήσει ἐν τῷ ἑνὶ
must-be-thought that not the-one the-other will-wrong in the one
ἐξ ἀμφοῖν γνωριζομένῳ Χριστῷ.
from both being-known Christ

Ἄλλο.

another

Εἰ πᾶς μεσίτης δυοῖν ἐναντιουμένων ἀλλήλοις προσώπων
if every mediator of-two opposing one-another persons
ἐστὶν, ἐν ἑαυτῷ τῶν ἑκατέρων εὐκρινῶς τὰ δίκαια νέμων·
is in himself of-the both distinctly the rights distributing
ἀνάγκη πᾶσα καὶ Χριστὸν μεσίτην Θεοῦ καὶ ἀνθρώπων
necessity all also Christ mediator of-God and of-men
ὄντα, καὶ ὥσπερ εἰς ἑνότητα φυσικὴν συνάπτοντα τὰ ἄκρα
being and as-if into unity natural joining the extremes
κρίσει δικαίᾳ, ἀπερίγραπτον εἶναι πνεύματι, σώματι
with-judgment just uncircumscribable to-be in-spirit in-body
δὲ περιγραπτόν. Ἵνα μὴ θατέρῳ προστιθέμενος, ἤτοι
but circumscribable so-that not to-the-one being-added that-is
τῷ ἀπεριγράπτῳ· καὶ οὐ διασώζων τὸ περιγεγραμμένον,
to-the uncircumscribable and not preserving the circumscribed
ἀλώβητον· ἀπολέσῃ τὸ εἶναι μεσίτης δίκαιος.
unharmed he-should-lose the to-be mediator just

Ἄλλο.

another

Εἰ Χριστὸς ὡς ἄνθρωπος ἀπέθανε, καὶ ψόγον οὐδένα
if Christ as man died and blame no
αὐτῷ ὡς Θεῷ προστρίβεται· οὐδὲ τὸ περιγεγράφθαι,
to-him as God is-attached not-even the to-have-been-circumscribed

αὐτὸν ἀνθρωποπρεπῶς ἀδικήσειεν. Εἰ δὲ τοῦτο ὕβρις,
him man-befittingly would-wrong if but this insult
πολλῷ μᾶλλον ἡ θνῆσις.
much more the dying
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Τὸ, Χριστὸν περιγράφειν, ἀπεμφαῖνόν πώς ἐστι καὶ
the Christ to-circumscribe incongruous somehow is and
ἀπηγορευμένον τῇ θεοπνεύστῳ Γραφῇ· φησὶ γὰρ, Καὶ
forbidden by-the God-inspired Scripture it-says for and
ἐλάλησε Κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ
spoke Lord to you in the mountain from midst of-the
πυρός· φωνὴν ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ
fire voice of-words you heard and likeness not
εἴδετε, ἀλλ' ἢ φωνήν. Οὐκοῦν τὸ ὁμοίωμα ἀναστηλοῦν
you-saw but only voice therefore the likeness setting-up
Χριστοῦ, ἀντιπίπτον ἐστὶ ταῖς θείαις ἀπαγορεύσεσι.
of-Christ contradicting is the divine prohibitions
Πρὸς τοῦτο λύσις.
to this solution
Ἐθελοκωφοῦσιν οἱ ταῦτα λέγοντες, τοῦ μὴ ἐπιγνῶναι
are-willfully-deaf those these-things saying for-the not to-recognize
ὅτου χάριν ἀπηγόρευται παρὰ τῇ θεοπνεύστῳ Γραφῇ
for-what sake has-been-forbidden in the God-inspired Scripture
ἡ τοῦ ὁμοιώματος καὶ οὑτινοσοῦν ἄλλου εἰδωλικοῦ
the of-the likeness and of-any other idolatrous
ἰνδάλματος ἀπαγόρευσις· ὅτιπερ περὶ τῆς θείας φύσεως ὁ
image prohibition because about the divine nature the
λόγος· τὸ γὰρ θεῖον ἄποσόν τέ ἐστι καὶ ἀσχημάτιστον·
word the for divine quantityless both is and shapeless
καὶ οὔτι που ὁμοιώματός τινος ἔχον ἐμφέρειαν. Ἀλλ' οὐ
and not surely of-likeness any having resemblance but not

περὶ τοῦ οὐσιωθέντος Λόγου τὴν καθ' ἡμᾶς μορφήν.
about the having-been-substantiated Word the like us form
Ἐπεὶ εἰ τοῦτο πῶς ὁ εὐαγγελιστής φησι· Καὶ ἐγένετο ἐν
since if this how the evangelist says and became in
τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ
the to-pray him the appearance of-the face his
ἕτερον· καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Ἰδοὺ
other and the clothing his white flashing behold
γοῦν ὁ ἀνείδεος εἶδος ἔσχεν· ἤτοι ὁμοίωμα· ἐσχηματίσθη
at-any-rate the formless form had that-is likeness was-shaped
γὰρ ὁ ἀσχημάτιστος· καὶ ὁ ἄποσος εἴσω ποσότητος
for the shapeless and the quantityless within quantity
ἐγεγόνει. Καὶ ἐπεὶ οὖν πρόσωπον ἔσχε τισὶν ἰδιώμασι
had-come-to-be and since then face he-had by-certain properties
περιγραφόμενον, περιγραπτὸς ἄρα ὁ Χριστὸς κατὰ τὴν
being-circumscribed circumscribable then — Christ according-to the
ἐνσώματον αὐτοῦ θέαν· ὥσπερ καὶ ἀπερίγραπτος κατὰ
embodied his sight as also uncircumscribable according-to
τὴν ἀθέατον αὐτοῦ οὐσίαν.
the unseeable his substance
Ἄλλο, διὰ τῆς εἰς ἄτοπον ἀπαγωγῆς.
another through the into absurd reduction
Εἰ ὁποία δ' ἂν ᾖ τεκοῦσα ὑπάρχῃ, τοιοῦτον εἶναι χρὴ
if whatever-kind then — the(-one) bearing be such to-be must
καὶ τὸ ἐξ αὐτῆς τικτόμενον· περιγραπτὴ δὲ ἡ Χριστοῦ
also the(-one) from her born circumscribable but the of-Christ
Μήτηρ· περιγραπτὸς ἄρα καὶ ὁ Χριστὸς, ὡς Υἱὸς αὐτῆς, εἰ
Mother circumscribable then also — Christ as Son her if
καὶ Θεὸς κατὰ φύσιν. Εἰ δὲ οὐ περιγραπτὸς, οὐδὲ ὁμοούσιος
even God by nature if but not circumscribable neither consubstantial
τῇ Μητρί· ἐξ οὗ οὐδὲ Μήτηρ ἡ Μήτηρ, ὅπερ ἄτοπον.
with-the Mother from which neither Mother the Mother which absurd

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων κατὰ παράβλησιν
objection as from the Iconoclasts by comparison
ἀποστολικήν.
apostolic
Ὅτι τὸ εἰκονίζειν τὸν Χριστὸν, εἰδωλικῆς ἐστιν ἐπινοίας
that the to-image — Christ of-idolatrous is conception
ἐφεύρεμα, συνήσει πᾶς τις. Λέγει γὰρ ὥδέ που ὁ
invention will-understand every one says for thus somewhere the
Ἀπόστολος· Καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ
Apostle and exchanged the glory of-the incorruptible God
ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ ἐσεβάσθησαν
in likeness of-image of-corruptible man and revered
καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν Κτίσαντα.
and worshiped the creation beyond the Creator
Λύσις πρὸς τοῦτο.
solution to this
Τῷ ὄντι, ἀποστολικῶς φάναι, εἰς ἀδόκιμον νοῦν
in-the reality apostolically to-say into reprobate mind
ἐμπεπτωκότων τῶν Εἰκονομάχων, Ἐσκοτίσθη ἡ ἀσύνετος
having-fallen the Iconoclasts was-darkened the senseless
αὐτῶν καρδία· καὶ φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν. Μὴ
their heart and asserting to-be wise they-became-fools not
νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.
understanding neither what they-say nor about what they-affirm
Εἰ γὰρ ἐπ᾽ ἀναιρέσει, τοῦ μὴ εἰκονίζεσθαι Χριστὸν,
if for for abolition of-the not to-be-imaged Christ
εἴρηται τῷ Ἀποστόλῳ, Ἤλλαξαν τὴν δόξαν τοῦ
it-has-been-said by-the Apostle they-exchanged the glory of-the
ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου·
incorruptible God in likeness of-image of-corruptible man
οὔπω ὡμολόγηται αὐτῷ ὁμοιωθῆναι ἀνθρώποις. Καὶ
not-yet it-has-been-confessed by-him to-have-been-made-like to-men and

πῶς φησι ἑτέρωθι· Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ
how says-he elsewhere who in form of-God being not
ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε
seizing considered the to-be equal with-God but himself emptied
μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος,
form of-slave having-taken in likeness of-men having-become
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος. Ἐταπείνωσεν
and in-shape having-been-found as man humbled
ἑαυτὸν γενόμενος ὑπήκοος ἄχρι θανάτου, θανάτου δὲ
himself having-become obedient until death of-death but
σταυροῦ; Οὐκοῦν ἑαυτῷ ἐναντιοῦται· πῇ μὲν ἀναιρῶν
of-cross therefore with-himself he-contradicts at-one-point indeed abolishing
τὸ ὁμοιωθῆναι ἀνθρώποις Θεόν· πῇ δὲ ἐν ὁμοιώματι
the to-have-been-made-like to-men God at-another but in likeness
ἀνθρώπων γενέσθαι βεβαιῶν. Ἀλλὰ ἄπαγε τῆς ἀβελτηρίας.
of-men to-have-become confirming but away-with the silliness
Τὸ μὲν γὰρ τοῖς εἰδωλολάτραις ἀπονενέμηται, ἀλλάξασι
the indeed for to-the idolaters has-been-assigned having-exchanged
τὴν δόξαν ὡς ἀληθῶς τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι
the glory as truly of-the incorruptible God in likeness
εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων,
of-image of-corruptible man and of-birds and of-four-footed(-beasts)
καὶ ἑρπετῶν· οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν
and of-reptiles who changed the truth — of-God in
τῷ ψεύδει καὶ ἐσεβάσθησαν, καὶ ἐλάτρευσαν τῇ κτίσει παρὰ
the lie and revered and worshiped the creation beyond
τὸν Κτίσαντα. Τὸ δὲ τοῖς πιστοῖς, οἷς ἐν μορφῇ Θεοῦ
the Creator the but to-the faithful by-whom in form of-God
ὑπάρχων ὁ τοῦ Θεοῦ καὶ Πατρὸς Λόγος, ὁμοιωθῆναι
being the — of-God and Father Word to-have-been-made-like
πεπίστευται· οὐ κατὰ τὸ εἶναι ἴσα Θεῷ, ἀλλὰ κατὰ
has-been-believed not according-to the to-be equal with-God but according-to

τὸ ἑαυτὸν κενῶσαι, καὶ μορφὴν δούλου λαβεῖν, σχήματί τε
the himself to-empty and form of-slave to-take in-shape and
εὑρεθῆναι ὡς ἄνθρωπον· ἅτινά ἐστι περιγραφῆς ἰδιώματα.
to-be-found as man which are of-circumscription properties

Ἄλλο.

another

Εἰ σῶμά ἐσμεν Χριστοῦ, καὶ μέλη ἐκ μέρους· κεφαλὴ δὲ
if body we-are of-Christ and members in part head but
ἡμῶν Χριστός· εἴη δ' ἂν κατὰ τὰ μέλη πάντως
our Christ would-be and — according-to the members wholly
καὶ ἡ κεφαλὴ περιγεγραμμένη. Εἰ δὲ ἀπερίγραπτος,
also the head circumscribed if but uncircumscribable
ἀπολώλαμεν μέλη Χριστοῦ εἶναι, περιγραφῆς εἴδει ἡμεῖς
we-have-lost members of-Christ to-be of-circumscription to-form we
ὑποπίπτοντες. Καὶ πῶς οὐκ ἐσχάτης εὐηθείας τοῦτο;
falling and how not of-extreme simplicity this

Ἄλλο, εἰς τὸ, «Ἐγώ εἰμι ἡ ἄμπελος.»

another on the I am the vine

Εἰ ἄμπελος, φησὶν, ὁ Σωτὴρ, κλήματα δὲ ἡμεῖς οὐχ
if vine says the Savior branches but we not
ἑτεροφυῆ δηλονότι τὰ κλήματα τῇ ἀμπέλῳ. Εἰ δὲ
of-other-nature clearly the branches to-the vine if but
τοῦτο ἀληθὲς, πῶς τῶν κλημάτων περιγραφομένων, οὐ
this true how of-the branches being-circumscribed not
περιγραφήσεται καὶ ἡ ἄμπελος; ἐκ γὰρ τῶν κλημάτων
will-be-circumscribed also the vine from for the branches
ἡ ἄμπελος γινώσκεται.
the vine is-known

Ἄλλο.

another

Τὰ ἑτερογενῆ καὶ ἑτεροφυῆ τὴν αὐτὴν ἰδιότητα ἔχειν οὐ
the heterogeneous and of-other-nature the same property to-have not
δύναται· οὐδὲ γάρ τις εἴποι ἂν τὸ μὲν πῦρ κατωφερὲς,
can not-even for anyone would-say — the indeed fire downward-tending
τὸ δὲ ὕδωρ ἀνωφερές· ἀλλ᾽ ὥσπερ τὸν τῆς οὐσίας λόγον
the but water upward-tending but just-as the of-the substance account
ἀπεσχοινισμένον ἔχουσιν· οὕτω καὶ τὸν τῆς ἰδιότητος τρόπον.
separated they-have so also the of-the property mode
Ἐπεὶ τοίνυν ὁ Χριστὸς ἐξ ἑτερογενῶν καὶ οὐχ ὁμοουσίων·
since then — Christ from heterogeneous and not consubstantial
ἐκ γὰρ θεότητός τε καὶ ἀνθρωπότητος· ἐκ δύο ἂν εἴη
from for godhead both and humanity from two — he-would-be
καὶ ἰδιωμάτων γνωριζόμενος. Τῇ μὲν μὴ περιγραφόμενος·
also properties being-known in-the-one indeed not being-circumscribed
τῇ δὲ περιγραφόμενος. Τῇ γὰρ τῆς ἰδιότητος ἀναιρέσει,
in-the-other but being-circumscribed by-the for of-the property abolition
συναναιρεῖται καὶ ἡ δι᾽ αὐτῆς χαρακτηριζομένη οὐσία.
is-abolished-with also the through it characterized substance

The second chapter: Christ, being circumscribed, has an artificial image, being the natural image of his mother, not of the invisible Father. The third: Christ and his image have one undivided veneration, for what is venerated is the impressed character, not the substance.

Ὅτι περιγραφόμενος ὁ Χριστὸς ἔχει τεχνητὴν εἰκόνα, ἐφ' 2
that being-circumscribed — Christ has artificial image in
ᾗ θεωρεῖται, ὡς καὶ αὐτὴ ἐν Χριστῷ.
which he-is-beheld as also it in Christ
Κατὰ μίμησιν τοῦ φυσικοῦ τὸ τεχνητόν· τεχνητὸν γὰρ οὐδὲν
by imitation of-the natural the artificial artificial for nothing
ἂν λεχθείη μὴ προηγουμένου τοῦ φυσικοῦ. Οὐκοῦν ἔστι
— would-be-called not preceding the natural therefore there-is
τεχνητὴ εἰκὼν τοῦ Χριστοῦ, ὡς ἔστιν εἰκὼν φυσικὴ τῆς
artificial image — of-Christ as there-is image natural of-the
τεκούσης αὐτὸν μητρός. Εἰ δὲ θάτερον μὲν ἀληθὲς, θάτερον
having-borne him mother if but the-one indeed true the-other
δὲ ψευδὲς, οὐκ ἂν εἴη φυσικὴ εἰκὼν τῆς τεκούσης,
but false not — he-would-be natural image of-the(-one) having-borne
μὴ ἔχων τεχνητὴν εἰκόνα κατ' ἐκείνην· ὅπερ ἄτοπον.
not having artificial image according-to that which absurd
Ἄλλο.
another
Ἡ εἰκὼν πρὸς τὸ ἀρχέτυπον τὴν ἐμφέρειαν ἔχει, ἀλλ' ἡ
the image toward the archetype the resemblance has but the
μὲν φυσικὴ φυσικῶς· ἡ δὲ τεχνητὴ τεχνητῶς. Καὶ ἡ μὲν
indeed natural naturally the but artificial artificially and the indeed
ἅμα τῇ οὐσίᾳ καὶ τῇ ὁμοιώσει ἀπαράλλακτός ἐστιν,
together-with the substance and the likeness unvarying is

οὗπέρ ἐστιν ἀποσφράγισμα· ὡς ὁ Χριστὸς, κατὰ μὲν
of-which it-is seal-impression as — Christ according-to indeed
τὴν θεότητα, πρὸς τὸν ἑαυτοῦ Πατέρα· κατὰ δὲ τὴν
the godhead toward the his-own Father according-to but the
ἀνθρωπότητα, πρὸς τὴν ἑαυτοῦ Μητέρα. Ἡ δὲ τῇ ὁμοιώσει
humanity toward the his-own Mother the but by-the likeness
ταυτιζομένη, ἠλλοτρίωται τῆς οὐσίας τοῦ ἀρχετύπου, ὡς
being-identified is-estranged from-the substance of-the archetype as
εἰκὼν τοῦ Χριστοῦ πρὸς αὐτὸν δὴ Χριστόν. Οὐκοῦν ἔστι
image — of-Christ toward himself indeed Christ therefore there-is
τεχνητὴ εἰκὼν τοῦ Χριστοῦ, πρὸς ὃν τὴν ἐμφέρειαν εἴληφεν.
artificial image — of-Christ toward whom the resemblance it-has-taken
Ἀνθυποφορὰ ὡς ἐκ τῶν εἰκονομάχων.
counter-objection as from the iconoclasts
Εἰ καθὸ φυσικὴ εἰκὼν τῆς τεκούσης Χριστὸς,
if inasmuch-as natural image of-the(-one) having-borne Christ
ἔχει τεχνητὴν εἰκόνα, ὡς ἂν μὴ παραλλάττοιτο τῆς
has artificial image so-that — not it-should-vary from-the
πρὸς αὐτὸν ἐμφερείας· σχοίη ἂν καὶ καθὸ εἰκὼν
toward him resemblance he-would-have — also inasmuch-as image
τοῦ ἀοράτου Πατρὸς, τεχνητὴν εἰκόνα. Εἰ δὲ τοῦτο,
of-the invisible Father artificial image if but this
περιγραφῆς οὐκ ἔξω τὸ Θεῖον· ὅπερ ἀσεβές.
of-circumscription not outside the Divine which impious
Λύσις πρὸς τοῦτο.
solution to this
Ἐκ πολλῆς ἀβελτηρίας τὰ ἄμικτα μιγνύντες οἱ Εἰκονομάχοι,
from much silliness the unmixable mixing the Iconoclasts
οὐ συνιοῦσιν ἑκάστῃ γεννήσει ἀπονέμειν τὰ οἰκεῖα· ἐξ ὧν
not understand to-each birth to-assign the own-things from which
ὁ Χριστὸς καὶ ἀπερίγραπτός ἐστι καὶ περιγεγραμμένος.
— Christ both uncircumscribable is and circumscribed

Κατὰ μὲν γὰρ τὸ ἐξ ἀπεριγράπτου Πατρὸς προελθεῖν,
according-to indeed for the from uncircumscribable Father to-have-proceeded
ἀπερίγραπτος ὢν, οὐκ ἂν σχοίη εἰκόνα τεχνητήν· τίνι
uncircumscribable being not — he-would-have image artificial to-what
γὰρ ὁμοιώματι ὁμοιωθήσεται τὸ θεῖον, ἐφ' ᾧ πᾶσα
for likeness will-be-likened the divine on which all
ἀπόφασις ἐνδάλματος παρὰ τῇ θεοπνεύστῳ Γραφῇ; Κατὰ
denial of-image in the God-inspired Scripture according-to
δὲ τὸ ἐκ περιγεγραμμένης Μητρὸς τεχθῆναι, εἰκότως
but the from circumscribed Mother to-have-been-born fittingly
ἂν ἔχει εἰκόνα, ἐφάμιλλον τῇ μητρῴᾳ εἰκονουργίᾳ. Εἰ
— he-has image rivaling the maternal image-making if
δὲ μὴ ἔχοι, οὐκ ἂν ἐκ περιγεγραμμένης Μητρὸς, καὶ
but not he-should-have not — from circumscribed Mother also
ἐστὶν ἐκ μιᾶς γεννήσεως μόνης, τῆς πατρικῆς δηλαδή·
he-is from one birth only the paternal clearly
ὅπερ ἐστὶν ἀναιρετικὸν τῆς αὐτοῦ οἰκονομίας.
which is destructive of-the his dispensation

Ἄλλο.
another

Εἰ ἡ τῆς εἰκόνος ἔνδειξις ἀναφορὰν ἔχει πρὸς τὸ
if the of-the image showing reference has toward the
πρωτότυπον· καὶ οὐκ ἔστι πρωτοτύπου ὄντος μὴ καὶ εἰκόνα
prototype and not it-is of-prototype being not also image
εἶναι, κατὰ τὸ ὑπὸ τοῦ Κυρίου εἰρημένον, Τίνος
to-be according-to the(-thing) by the Lord said whose
ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; καὶ ἐπαγαγόντος πρὸς
the image this and the inscription and having-added to
τοὺς ἐρωτήσαντας, Ἀπόδοτε τὰ Καίσαρος Καίσαρι,
those having-asked render the(-things) of-Caesar to-Caesar
καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ· ἄρα ἔχει ὁ Χριστὸς
and the(-things) — of-God — to-God then has — Christ

τεχνητὴν εἰκόνα, ὡς καθ' ἡμᾶς γεγονὼς, ἀναφερομένην
artificial image as like us having-become being-referred
πρὸς αὐτὸν διὰ τῆς ὁμοιωτικῆς ἐμφερείας. Εἰ δὲ μὴ
to him through the likening resemblance if but not
ἔχει, οὐδὲ ἔστι τοῦθ' ὅπερ λέγεται Χριστός. Ἀλλὰ μὴν
he-has not-even he-is this which is-called Christ but indeed
αὐτοαλήθεια Χριστὸς ἔστι τε καὶ ὀνομάζεται. Οὐκοῦν
very-truth Christ is both and is-named therefore
ἔχει καὶ εἰκόνα, ἧς ἡ ἀναφορὰ τῆς προσκυνήσεως ἐπ'
he-has also image of-which the reference of-the veneration to
αὐτὸν διαβαίνουσα, οὐδέποτε μερισμῷ δόξης διέσχισται.
him passing never by-division of-glory is-split
Ἄλλο, εἰς τό, «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ
another on the let-us-make man according-to image and
ὁμοίωσιν ἡμετέραν.»
likeness our
Τὸ κατ' εἰκόνα Θεοῦ καὶ ὁμοίωσιν πεποιῆσθαι
the according-to image of-God and likeness to-have-been-made
τὸν ἄνθρωπον, δείκνυσι θεῖόν τι χρῆμα ὑπάρχειν τὸ
the man shows divine some thing to-be the
τῆς εἰκονουργίας εἶδος. Ἐπειδὴ δὲ ἐξ εἰκόνος εἰκὼν
of-the image-making form since but from image image
μεταγράφεται· ἄνθρωπος ὢν, εἰ καὶ Θεὸς, ὁ Χριστὸς
is-transcribed man being if even God — Christ
εἰκονιζόμενος εἴη, οὐ πνεύματι, ἀλλὰ σώματι. Εἰ δὲ
being-imaged would-be not in-spirit but in-body if but
θατέρῳ εἰκονίζεται, ἔχει δηλαδὴ καὶ εἰκόνα ταυτεμφερῆ
in-the-one he-is-imaged he-has clearly also image identical
αὐτῷ εἰς ἀντένδειξιν ὁμοιότητος.
to-him for counter-showing of-likeness

Ἄλλο.

another

Εἰ Ἀδὰμ ὁ πρῶτος ἄνθρωπος τῷ εἴδει περιγράφεται,
if Adam the first man in-the form is-circumscribed
ἄρα καὶ ὁ Χριστὸς ὁ δεύτερος Ἀδὰμ, Θεὸς ὢν καὶ
then also — Christ the second Adam God being and
ἄνθρωπος, ἐξ ἴσου τῷ σωματικῷ εἴδει εἰκονισθήσεται.
man from equal in-the bodily form will-be-imaged
Εἰ δὲ οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοὶ, καὶ οἷος
if but as the earthy such also the earthy and as
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· ἡμεῖς δὲ δὴ
the heavenly such also the heavenly we but indeed
τοιοῦτοι ὄντες εἰκονιζόμεθα· καὶ Χριστὸς ἄρα ὡς πάντων
such being are-imaged also Christ then as of-all
ἐστὶν ἀρχηγὸς σωτηρίας, εἰκόνος οἰκείας ἐστὶν ἀρχέτυπον.
is author of-salvation of-image own is archetype

Ἄλλο.

another

Εἰ Θεὸς οὐ δεῖται τινὸς βοηθείας, οὐδὲ πάθους οὑτινοσοῦν
if God not needs any help nor of-suffering any
δεκτικός· πῶς φησιν ὁ Ἀπόστολος περὶ αὐτοῦ· Ὃς ἐν ταῖς
receptive how says the Apostle about him who in the
ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς
days of-the flesh his petitions both and supplications to
τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς
the(-one) being-able to-save him from death with crying
ἰσχυρᾶς καὶ δακρύων προσενέγκας, εἰσακουσθεὶς ἀπὸ
strong and tears having-offered having-been-heard from
τῆς εὐλαβείας. Καίπερ ὢν Υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε
the reverence although being Son he-learned from what he-suffered
τὴν ὑπακοήν. Ἢ δηλονότι ὁ ἄσαρκος σάρκα εἰληφὼς,
the obedience or clearly the fleshless flesh having-taken

ἀπαθής ἐστι καὶ παθητὸς ἀνενδεὴς καὶ ἐνδεὴς, ὥσπερ καὶ
impassible is and passible without-need and needy as also
ἀπερίγραπτος καὶ περιγραπτός; Εἰ δὲ περιγραπτὸς, ἔχει
uncircumscribable and circumscribable if but circumscribable he-has
ἄρα καὶ εἰκόνα ταυτεμφερῆ αὐτῷ εἰς ἀντένδειξιν ὁμοιότητος.
then also image identical to-him for counter-showing of-likeness
3 Ὅτι μία καὶ ἀμέριστος ἡ ἐπ' ἀμφοῖν προσκύνησις,
that one and undivided the on both veneration
Χριστοῦ τε καὶ τῆς αὐτοῦ εἰκόνος.
of-Christ both and of-the his image
Ἀντίθεσις πρὸς ταῦτα, ὡς ἐκ τῶν Εἰκονομάχων.
objection to these-things as from the Iconoclasts
Εἰ πᾶν ὅπερ ἂν καθ' ὁμοίωσιν γένοιτό τινος,
if everything which — according-to likeness may-become of-something
ἀπολείπεται πάντως τῆς πρὸς τὸ πρωτότυπον ἰσότητος,
falls-short wholly of-the toward the prototype equality
καὶ τῆς ἐκείνου δόξης ἐστὶ δεύτερον· δηλονότι οὐ ταυτὸν
and of-the its glory is second clearly not the-same
τῇ προσκυνήσει Χριστὸς πρὸς τὸ οἰκεῖον εἰκόνισμα. Καὶ
in-the veneration Christ to the own image and
ἐπείπερ ταῦτα διάφορα, διάφορος καὶ ἡ προσκύνησις,
since these different different also the veneration
ἧς ἡ εἰσφορά. Εἰδωλικῆς ἐστιν ἄρα λατρείας αἴτιον.
of-which the introduction of-idolatrous is then worship cause
Πρὸς τοῦτο λύσις.
to this solution
Τὸ πρωτότυπον οὐ κατ' οὐσίαν ἐν τῇ εἰκόνι. Ἤ γὰρ ἂν
the prototype not in substance in the image or for —
λέγοιτο καὶ ἡ εἰκὼν πρωτότυπον, ὡς καὶ ἔμπαλιν τὸ
would-be-called also the image prototype as also conversely the
πρωτότυπον εἰκών· ὅπερ οὐκ ἐνδέχεται, διὰ τὸ ἴδιον
prototype image which not is-possible because-of the own

εἶναι ἑκατέρου ὅρον τῆς φύσεως· ἀλλὰ κατὰ τὴν τῆς
to-be of-each definition of-the nature but according-to the of-the
ὑποστάσεως ὁμοιότητα· ὅπερ οὐκ ἔστιν ἕτερος λόγος τῆς
hypostasis likeness which not is other account of-the
διορίσεως. Οὐκοῦν τὸ ἀπολείπεσθαι τῆς τοῦ πρωτοτύπου
distinction therefore the to-fall-short of-the of-the prototype
ἰσότητος τὴν εἰκόνα, καὶ τῆς ἐκείνου δόξης εἶναι δεύτερον, οὐ
equality the image and of-the its glory to-be second not
κατὰ τὴν ὁμοίωσιν· ἀλλὰ κατὰ τὴν τῆς οὐσίας διαφορὰν
according-to the likeness but according-to the of-the substance difference
εἴληπται· ἥτις οὐδὲ προσκυνεῖσθαι πέφυκε, κἂν ἐν αὐτῇ ὁ
has-been-taken which not-even to-be-venerated is-natural even-if in it the
εἰκονιζόμενος ὁρᾶται προσκυνούμενος. Οὐκ ἄρα οὖν εἰσφορὰ
imaged(-one) is-seen being-venerated not so therefore introduction
ἑτέρας προσκυνήσεως, ἀλλὰ μία καὶ ἡ αὐτὴ τῆς εἰκόνος πρὸς
of-other veneration but one and the same of-the image toward
τὸ πρωτότυπον, κατὰ τὴν ταυτότητα τῆς ὁμοιώσεως.
the prototype according-to the sameness of-the likeness

Ἄλλο.

another

Οὐχ ἡ τῆς εἰκόνος οὐσία προσκυνεῖται· ἀλλὰ ὁ ἐν αὐτῇ
not the of-the image substance is-venerated but the in it
ἀποσφραγισθεὶς χαρακτὴρ τοῦ πρωτοτύπου· ἀπροσκυνήτου
impressed character of-the prototype not-venerable
μὲν οὔσης τῆς εἰκονικῆς οὐσίας. Οὐδὲ γὰρ ἡ ὕλη
indeed being the image substance not-even for the material
ἐστὶν ἡ προσκυνουμένη, ἀλλὰ τὸ πρωτότυπον ἅμα
is the(-thing) venerated but the prototype together
τῷ χαρακτῆρι, καὶ οὐ τῇ οὐσίᾳ προσκυνούμενον. Εἰ
with-the character and not in-the substance being-venerated if
δὲ εἰκὼν, μία ἡ προσκύνησις αὐτῆς πρὸς τὸ πρωτότυπον·
but image one the veneration of-it toward the prototype

ὥσπερ καὶ ταὐτὴ ἡ ὁμοίωσις. Οὐκ ἄρα οὖν εἰσφορὰ
as also the-same the likeness not so therefore introduction
ἑτέρας προσκυνήσεως, τῆς εἰκόνος προσκυνουμένης, παρὰ
of-other veneration of-the image being-venerated beside
τὴν πρὸς τὸ πρωτότυπον προσκύνησιν.
the toward the prototype veneration

Ἄλλο.
another

Ὧν οὐχ οἱ αὐτοὶ χαρακτῆρες, τούτων διάφοροι καὶ αἱ
of-which not the same characters of-these different also the
προσκυνήσεις· ὧν δὲ ὁ αὐτὸς χαρακτὴρ, τούτων καὶ ἡ
venerations of-which but the same character of-these also the
προσκύνησις μία. Ἀλλὰ μὴν εἷς ὁ χαρακτὴρ τῆς εἰκόνος
veneration one but indeed one the character of-the image
πρὸς τὸ πρωτότυπον· καὶ ἡ προσκύνησις ἄρα μία.
toward the prototype also the veneration then one

Ἄλλο.
another

Πᾶν ὅπερ ἄνισον, ἕτερόν ἐστι παρὰ τὸ ἴσον· καὶ πᾶν
everything which unequal other is beside the equal and everything
ὅπερ δεύτερον τῇ δόξῃ, ἄλλο ἐστὶ παρὰ τὸ πρῶτον.
which second in-the glory other is beside the first
Ταῦτα δὲ δύο, ἀλλ' οὐχ ἕν. Ἐφ' οἷς δὲ ἰσότης, ἀνῄρηται
these but two but not one in which but equality is-abolished
τὸ ἄνισον. Καὶ ἐφ' οἷς ταυτότης, ἐξῄρηται τὸ πρῶτον
the unequal and in which sameness is-removed the first
καὶ δεύτερον. Ἀλλὰ μὴν βασιλεὺς λέγεται καὶ ἡ τοῦ
and second but indeed king is-called also the of-the
βασιλέως εἰκὼν, καὶ οὐ δύο βασιλεῖς· οὔτε γὰρ, φησὶ,
king image and not two kings neither for he-says
τὸ κράτος σχίζεται, οὔτε ἡ δόξα μερίζεται. Μία ἄρα,
the power is-split nor the glory is-divided one then

καὶ οὐκ εἰσφορὰ ἑτέρας προσκυνήσεως· προσκυνουμένης
and not introduction of-other veneration being-venerated
τῆς εἰκόνος Χριστοῦ πρὸς Χριστόν. Ἐλαττουμένης δηλαδὴ
the image of-Christ toward Christ being-lessened clearly
καὶ δευτερούσης τῇ δόξῃ κατὰ τὸν τῆς οὐσίας λόγον.
and being-second in-the glory according-to the of-the substance account
Ἄλλο.
another
Ὅτι εἰ καὶ μὴ δῶμεν ἰσότυπον εἶναι τὴν εἰκόνα πρὸς
that if even not we-should-grant of-like-form to-be the image to
τὸ πρωτότυπον ἐξ ἀτεχνίας, οὐδ' οὕτως ἕξει τὸ ἄτοπον
the prototype from lack-of-art not-even so will-have the absurdity
ὁ λόγος. Οὐ γὰρ ᾗ ὑπολέλειπται τῆς ἐμφερείας, ἀλλὰ
the word not for in-which it-falls-short of-the resemblance but
ᾗ ὡμοίωται, ἡ προσκύνησις· ἰσοτυπούσης ἐν τούτῳ
in-which it-has-been-likened the veneration being-of-like-form in this
τῆς εἰκόνος τῷ πρωτοτύπῳ, καὶ οὐ δύο ὄντων τῶν
the image with-the prototype and not two being the
προσκυνουμένων, ἀλλ' ἑνὸς καὶ τοῦ αὐτοῦ, κἂν τῇ εἰκόνι
venerated(-ones) but of-one and the same even-in the image
πρωτοτύπου· ὥσπερ γὰρ καὶ ἐπὶ τοῦ τύπου τοῦ
prototype just-as for also in-the-case-of the figure of-the
σταυροῦ πρὸς αὐτὸν δὴ τὸν ζωοποιὸν σταυρὸν, οὐ πάντως
cross toward itself indeed the life-giving cross not wholly
ἰσοτυποῦντος κἀνταῦθα τοῦ εἰκονίσματος τῷ ἀρχετύπῳ,
being-of-like-form here-too the image to-the archetype
μήκει τε καὶ πλάτει, ἢ τινι ἑτέρᾳ ἐμφερείᾳ· διὰ τὸ
in-length both and breadth or some other resemblance because-of the
διαφόρως ἐκτυποῦσθαι. Ἔστι γὰρ ὁρᾷν αὐτὸν σμικρὸν καὶ
variously to-be-imprinted it-is for to-see it small and
μέγαν· εὐρύτερον καὶ στενώτερον· ἀμβλείας ἢ ὀξείας ἔχοντα
large wider and narrower obtuse or acute having

τὰς ἀποπερατώσεις· μετὰ τίτλου καὶ ἄνευ τίτλου. Καὶ οὔπω
the extremities with title and without title and not-yet
λέγω τὰς τῶν χαλαστῶν ὑπαλλαγάς τε καὶ ἐξοχὰς, εἶτα καὶ
I-speak-of the of-the casters variations both and projections then also
τὰς τῶν ποιητῶν ποικιλίας. Ἀλλ' ὅμως ἐν ταῖς τοσαύταις
the of-the makers varieties but nevertheless in the so-many
διαφοραῖς μία ἡ προσκύνησις αὐτοῦ τε καὶ τοῦ πρωτοτύπου·
differences one the veneration of-it both and of-the prototype
δηλονότι καθ' ἣν ἀμφοῖν ὁρᾶται ἡ αὐτὴ ὁμοιότης.
clearly according-to which in-both is-seen the same likeness
Ἄλλο ἐκ παραδείγματος.
another from example
Εἰ ἐν τῷ οἰκείῳ τύπῳ προσκυνεῖται ὁ ζωοποιὸς σταυρὸς,
if in the own figure is-venerated the life-giving cross
καὶ οὐ δύο προσκυνήσεις· ὅτι μηδὲ προσκύνησις ἑτέρα
and not two venerations because not-even veneration other
τῆς τοῦ τύπου οὐσίας· ἀνάγκη καὶ Χριστοῦ ἐν τῇ οἰκείᾳ
of-the of-the figure substance necessary also of-Christ in the own
εἰκόνι προσκυνουμένου, μὴ δύο προσκυνήσεις εἶναι· ὅτι
image being-venerated not two venerations to-be because
μηδὲ τῆς οὐσίας τῆς εἰκόνος προσκύνησις· ἀλλὰ μία καὶ
not-even of-the substance of-the image veneration but one and
ἡ αὐτὴ τοῦ Χριστοῦ κἂν τῇ εἰκόνι.
the same — of-Christ even-in the image
Ἄλλο.
another
Εἰ διὰ τὸ κατά τι διαφέρειν τὸν Υἱὸν πρὸς τὸν
if because-of the in something to-differ the Son toward the
Πατέρα· διαφέρειν δὲ μόνῳ τῷ υἱκῷ ἰδιώματι· οὐδὲν
Father to-differ but only by-the filial property in-nothing
ἀδικήσει τῆς αὐτῆς αὐτὸν εἶναι τῷ Πατρὶ οὐσίας καὶ
it-will-wrong of-the same him to-be with-the Father substance and

προσκυνήσεως· οὐδὲ διὰ τὸ κατά τι διαφέρειν
veneration neither because-of the in something to-differ
τὴν εἰκόνα τοῦ πρωτοτύπου· διαφέρειν δὲ κατὰ τὸν
the image from-the prototype to-differ but according-to the
τῆς οὐσίας λόγον· ἀδικήσει τῆς αὐτῆς αὐτὴν εἶναι τῷ
of-the substance account it-will-wrong of-the same it to-be with-the
πρωτοτύπῳ ὁμοιώσεώς τε καὶ προσκυνήσεως. Ὥσπερ γὰρ
prototype likeness both and veneration just-as for
ἐκεῖ τῇ πρὸς τὸν Πατέρα ὑποστάσει, οὕτω δεῦρο τῇ
there by-the toward the Father hypostasis so here by-the
οὐσίᾳ διακέκριται ὁ Χριστὸς πρὸς τὴν ἑαυτοῦ εἰκόνα.
substance is-distinguished — Christ toward the his-own image

Ἄλλο.
another

Εἰ ἑτεροπροσκύνητός ἐστιν ἡ εἰκὼν πρὸς τὸ οἰκεῖον
if differently-venerated is the image toward the own
πρωτότυπον· πῶς τοῦτο ἐν αὐτῇ ὁρᾶται, καὶ αὐτὴ ἐν τῷ
prototype how this in it is-seen and it in the
πρωτοτύπῳ; Οὐ γὰρ δήπου τὴν τοῦ Πέτρου, φέρε εἰπεῖν,
prototype not for surely the — of-Peter come to-say
μορφὴν ἐν τῷ Παύλῳ θεωρήσομεν· οὐδ' ἂν πάλιν τὴν
form in — Paul we-shall-behold nor — again the
τοῦ Παύλου κατόψεταί τις ἐν τῇ τοῦ Πέτρου μορφῇ.
— of-Paul will-see anyone in the — of-Peter form
Τὸ γὰρ ὅμοιον ἐν τῷ ὁμοίῳ φαίνεται· τὰ δὲ τῆς
the for like in the like appears the(-things) but of-the
ἀλλήλων ὁμοιότητος ἀπεσχοινισμένα, οὐκ ἂν ἐν ἀλλήλοις
one-another likeness separated not — in one-another
φαίνοιτό ποτε· φαίνεται δὲ ἡ εἰκὼν τοῦ Πέτρου ἐν
would-appear ever appears but the image — of-Peter in
Πέτρῳ· ὥσπερ καὶ Πέτρος ἐν τῇ οἰκείᾳ εἰκόνι. Οὐκ ἄρα
Peter as also Peter in the own image not then

ἑτεροπροσκύνητος ἡ εἰκὼν τοῦ Χριστοῦ πρὸς αὐτόν· ἀλλ'
differently-venerated the image — of-Christ toward him but
ὁμοπροσκύνητος, ὡς ἐμφερής τε καὶ αὐτόμοιος.
equally-venerated as resembling both and self-like
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Εἰ μόνον Θεῷ τὸ προσκυνεῖσθαι παρά τε ἡμῶν καὶ ἀγγέλων
if only to-God the to-be-venerated by both us and by-angels
ὀφείλεται· πῶς οὖν ἔσται μία προσκύνησις τῆς εἰκόνος
is-owed how then will-there-be one veneration of-the image
πρὸς Χριστόν; εἴπερ ἡ μὲν σχέσει, ὁ δὲ φύσει
toward Christ if-indeed the(-one) indeed by-relation the(-other) but by-nature
προσκυνεῖσθαι ὡμολόγηται. Οὐκοῦν δύο προσκυνήσεις ἐν τῷ
to-be-venerated has-been-confessed therefore two venerations in the
ἑνὶ Χριστῷ διὰ τῆς εἰκονικῆς προσκυνήσεως· ὅπερ ἀσεβές.
one Christ through the image veneration which impious
Λύσις πρὸς τοῦτο.
solution to this
Εἰ διὰ τὸ μόνῳ Θεῷ τὴν προσκύνησιν ἡμᾶς
if because-of the alone to-God the veneration us
προσφέρειν, οὐ δεῖ προσκυνεῖν τὴν Χριστοῦ εἰκόνα,
to-bring not one-must venerate the of-Christ image
ὡς δύο προσκυνήσεων παρὰ τὴν μίαν καὶ λατρευτὴν
as two venerations beside the one and worshipful
εἰσφερομένων, κατὰ τὸ διττὸν τῆς τε εἰκόνος καὶ τοῦ
being-introduced according-to the double of-the both image and of-the
πρωτοτύπου· διττὴ ἄρα ἔσται προσκύνησις ἐπί τε
prototype double then will-be veneration in-the-case-of both
Πατρὸς καὶ Υἱοῦ, διὰ τὸ τῶν ὑποστάσεων διττόν. Εἰ δὲ
Father and Son because-of the of-the hypostases double if but
τοῦτο ἀσεβὲς λέγειν· μία γάρ ἐστι καὶ ἡ αὐτὴ κατὰ τὸ
this impious to-say one for is and the same according-to the

μοναδικὸν δηλαδὴ τῆς φύσεως· μία ἄρα καὶ ἡ Χριστοῦ πρὸς
singleness clearly of-the nature one then also the of-Christ toward
τὴν ἑαυτοῦ εἰκόνα προσκύνησις· κατὰ τὸ μοναδικὸν τῆς
the his-own image veneration according-to the singleness of-the
ὑποστατικῆς ὁμοιώσεως, ἀλλ᾽ οὐ τὸ ἑτεροῖον τῶν φύσεων.
hypostatic likeness but not the difference of-the natures
Ἄλλο.
another
Ἡ σχέσις κατὰ τὸ εἶναι ἐν τῷ πρωτοτύπῳ τὸ
the relation according-to the to-be in the prototype the
παράγωγον εἴρηται· καὶ οὐ διὰ τοῦτο μεμέρισται
derivative is-said and not because-of this is-divided
θατέρου θάτερον, ἢ μόνον παρὰ τὸ τῆς οὐσίας
from-the-other the-one except only by the of-the substance
διάφορον. Οὐκοῦν ἐπειδὴ ἔχειν λέγεται ἡ εἰκὼν τοῦ
difference therefore since to-have is-said the image —
Χριστοῦ ἐν τῇ οἰκείᾳ διαγραφῇ τὸ εἶδος Χριστοῦ, μία καὶ
of-Christ in the own outline the form of-Christ one also
ἡ προσκύνησις αὐτῆς πρὸς Χριστὸν, καὶ οὐ διάφορος.
the veneration of-it toward Christ and not different
Πρότασις, ὡς ἐκ τῶν Εἰκονομάχων.
proposition as from the Iconoclasts
Πῶς ἂν δύναιτο ταυτότης προσκυνήσεως ἐπί τε
how — could sameness of-veneration in-the-case-of both
Χριστοῦ καὶ τῆς αὐτοῦ εἰκόνος σώζεσθαι· εἴ γε ὁ μὲν
Christ and of-the his image be-preserved if indeed — indeed
Χριστὸς φύσει, ἡ δὲ εἰκὼν θέσει; Ἀνάγκη γὰρ πᾶσα
Christ by-nature the but image by-convention necessity for all
λέγειν ἐν οὐδενὶ παραλλάττειν τὸ φύσει. Εἰ δὲ τοῦτο,
to-say in nothing to-differ the by-nature if but this

οὐδὲν κωλύει καὶ τὴν εἰκόνα φύσει λέγειν εἶναι, καὶ τὸν
nothing prevents also the image by-nature to-say to-be and —
Χριστὸν θέσει· καὶ συγκέχυται τὸ πᾶν.
Christ by-convention and is-confused the whole
Λύσις πρὸς τοῦτο, ἀντερωτημάτως.
solution to this by-counter-question
Καὶ πῶς ἂν δύναιτο, ὦ βέλτιστοι, ταυτότης προσκυνήσεως
and how — could O best(-ones) sameness of-veneration
μὴ σώζεσθαι ἐπί τε Χριστοῦ καὶ τῆς αὐτοῦ εἰκόνος,
not be-preserved in-the-case-of both Christ and of-the his image
εἴ γε τοῦ Χριστοῦ ἐστιν ὁμοίωσις ἡ εἰκὼν, καὶ ἐν ἑαυτῇ
if indeed — of-Christ is likeness the image and in itself
δείκνυσι τὸν Χριστόν; Εὔγνωστον γὰρ δήπουθεν καὶ πᾶσιν
shows — Christ well-known for surely also to-all
ὡμολογημένον, ὡς οὐδεὶς ἐν ἑτέρᾳ ὄψει, φέρε εἰπεῖν Θωμᾶ,
confessed that no-one in other sight come to-say of-Thomas
τὴν ἑτέρου ὄψιν, φέρε εἰπεῖν Λουκᾶ, κατίδοι. Οὐδ' ἄν τις
the of-other sight come to-say of-Luke would-see nor — anyone
ἔχει λέγειν Θωμᾶν ἑωρακὼς, ὅτι δὴ Λουκᾶν τεθέαται.
has to-say Thomas having-seen that indeed Luke he-has-beheld
Ἐν γὰρ τοῖς ταυτεμφερέσιν ἡ τῆς ὁμοιώσεως ἐπίδειξις,
in for the identical the of-the likeness showing
οὐκ ἐν τοῖς ἀλλήλων διεστηκόσι τῷ χαρακτηριστικῷ
not in the(-ones) from-one-another separated by-the characterizing
ἰδιώματι. Εἰ οὖν τοῦτο ἀληθὲς, καὶ ὁ ἑωρακὼς τὴν
property if then this true and the(-one) having-seen the
εἰκόνα Χριστοῦ, ἐν αὐτῇ ἑώρακε τὸν Χριστὸν, ἀνάγκη
image of-Christ in it has-seen — Christ necessity
πᾶσα τῆς αὐτῆς εἶναι λέγειν, ὥσπερ ὁμοιώσεως, οὕτως
all of-the same to-be to-say as of-likeness so
καὶ προσκυνήσεως τὴν εἰκόνα Χριστοῦ πρὸς Χριστόν.
also of-veneration the image of-Christ toward Christ

Ἄλλο.

another

Τὸ κατά τι ὅμοιον, κατὰ τοῦθ' ὅπερ ὡμοίωται, καὶ
the in something like in-respect-of this in-which it-has-been-likened also
κοινωνοῦν ἐστιν αὐτῷ προσκυνήσεως. Τὸ δὲ κατὰ πάντα
sharing is with-it of-veneration the but in all-respects
ὅμοιον, καὶ καθόλου κοινωνοῦν ἐστι τῆς προσκυνήσεως.
like also wholly sharing is of-the veneration
Ὅμοιος δὲ κατὰ πάντα ὁ Υἱὸς τῷ Πατρὶ, ὥσπερ καὶ
like but in all-respects the Son to-the Father as also
ὁμοούσιος· οὐκοῦν καὶ ὁμοπροσκύνητος. Χριστοῦ δὲ ἡ
consubstantial therefore also equally-venerated of-Christ but the
εἰκὼν κατὰ μόνην τὴν ὑποστατικὴν αὐτοῦ ὁμοίωσιν
image according-to only the hypostatic his likeness
ἐμφερής· οὐκοῦν κατὰ τοῦτο κοινωνοῦσα αὐτῷ εἴη
resembling therefore in-respect-of this sharing with-him would-be
ἂν καὶ τῆς προσκυνήσεως.
— also of-the veneration

Ἄλλο.

another

Εἰ ὁ ἑωρακὼς τὴν εἰκόνα ἐν αὐτῇ ὁρᾷ τὴν ὁμοίωσιν
if the(-one) having-seen the image in it sees the likeness
τοῦ πρωτοτύπου· ἀνάγκη πᾶσα καὶ τὸν προσκυνοῦντα
of-the prototype necessity all also the(-one) venerating
τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖν τὸ εἶδος τοῦ πρωτοτύπου.
the image in it to-venerate the form of-the prototype
Μιᾶς δὲ οὔσης τῆς ὁμοιώσεως, μία ἄρα ἔσται καὶ ἡ
one but being the likeness one then will-be also the
προσκύνησις τῶν ἀμφοτέρων.
veneration of-the both

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.

objection as from the Iconoclasts

Εἰ κοινωνοῦσά ἐστι τῆς Χριστοῦ προσκυνήσεως ἡ

if sharing is of-the of-Christ veneration the

ἀποματτομένη αὐτοῦ εἰκών, πῶς φησιν αὐτὸς, Τὴν δόξαν

impressed his image how says he the glory

μου ἑτέρῳ οὐ δώσω; Οὐκ ἄρα οὖν κοινωνοῦσά ἐστι.

my to-other not I-will-give not so therefore sharing it-is

Μὴ κοινωνοῦσα δὲ, εἰδωλικῶς προσκυνεῖσθαι δέδοται· ὡς

not sharing but idolatrously to-be-venerated it-is-given as

δευτέρας προσκυνήσεως ἐν αὐτῷ εἰσκομιζομένης.

of-second veneration in it being-introduced

Λύσις πρὸς τοῦτο.

solution to this

Οὐκ ἄλλο τί ἐστιν ἡ Χριστοῦ εἰκὼν, ἢ Χριστὸς, παρὰ

not other anything is the of-Christ image than Christ apart-from

τὸ τῆς οὐσίας δηλαδὴ διάφορον, ὡς πολλαχῶς ἀποδέδεικται.

the of-the substance clearly difference as in-many-ways has-been-shown

Ὅθεν καὶ ἡ ταύτης προσκύνησις, Χριστοῦ προσκύνησίς

whence also the of-this veneration of-Christ veneration

ἐστιν· οὔ τί που τῆς εἰκονικῆς ὕλης προσκυνουμένης·

is not at-all surely of-the image material being-venerated

ἀλλὰ μόνου τοῦ ἐν αὐτῇ ὁμοιωθέντος Χριστοῦ. Ὧν δὲ

but only of-the in it likened Christ of-which but

ἡ ὁμοίωσις μία, τούτων μία δηλαδὴ καὶ ἡ προσκύνησις.

the likeness one of-these one clearly also the veneration

Οὐκοῦν δίδωσιν ἑτέρῳ τὴν δόξαν ἐν τῇ οἰκείᾳ εἰκόνι

therefore he-gives to-other the glory in the own image

Χριστὸς, ἐν ᾗ μᾶλλον προσίεται ταύτην· ἄλλο τι

Christ in which rather he-admits this other something

οὖσης τῆς ὕλης παρὰ τὴν ὁμοίωσιν. Ἀμέλει ἐν διαφόροις

being the material beside the likeness indeed in various

ὕλαις ἀφομοιούμενος ὁ αὐτός ἐστιν ἐν πάσαις χαρακτήρ.
materials being-likened the same is in all character
Οὐκ ἂν δὲ ἐν ταῖς διαφορουμέναις ὕλαις ἀπαράλλακτος
not — but in the varying materials unvarying
ἔμεινεν, ἢ παρὰ τὸ μηδὲν κοινωνεῖν αὐταῖς· ἀλλ᾽
he-would-have-remained than because-of the nothing to-share with-them but
εἶναι τῇ ἐπινοίᾳ τούτων ἐν αἷς ἔνεστι κεχωρισμένος.
to-be in-the thought from-these in which he-is-present separated
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Εἰ Πνεῦμα ὁ Θεὸς, κατὰ τὸ γεγραμμένον, καὶ
if Spirit — God according-to the written and
τοὺς προσκυνοῦντας αὐτὸν, ἐν Πνεύματι καὶ ἀληθείᾳ
those venerating him in Spirit and truth
δεῖ προσκυνεῖν· πῶς ἐν εἰκόνι παρὰ τὸ ἐν πνεύματι
must venerate how in image beside the in spirit
προσκυνεῖσθαι λέγοντες Χριστὸν, ἐπείπερ Θεὸς, οὐκ
to-be-venerated saying Christ since God not
εἰδωλολατρείας ἐκφέρετε ἀπόδειξιν.
of-idolatry you-produce proof
Λύσις πρὸς τοῦτο.
solution to this
Τίς οὐκ ἀγάσεται τοὺς Εἰκονομάχους μανίας
who not will-admire the Iconoclasts with-madness
πεπληρωμένους, μὴ διακρίνοντας ὡς ἕτερον τὸ τῆς
filled not distinguishing that other the of-the
οἰκονομίας παρὰ τὸ τῆς θεολογίας δόγμα, ἐφ᾽ ᾧ τὸ, Ἐν
dispensation beside the of-the theology doctrine on which the in
πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, ἐκληπτέον; Πνεῦμα
spirit and truth must venerate is-to-be-taken Spirit
γὰρ ὢν ὁ Θεὸς καὶ Πατὴρ, ἐν Πνεύματι τῷ ἁγίῳ, καὶ
for being — God and Father in Spirit the holy and

ἀληθείᾳ τῷ μονογενεῖ αὐτοῦ Υἱῷ προσκυνεῖσθαι νενόηται.
truth the only-begotten his Son to-be-venerated is-understood
Τὸ δὲ ἐν εἰκόνι προσκυνεῖσθαι Χριστὸν, τῆς οἰκονομίας
the but in image to-be-venerated Christ of-the dispensation
λόγος, ὃς εἰ καὶ πνεῦμά ἐστι καθὸ Θεὸς, ἀλλὰ καὶ
word who if even spirit is inasmuch-as God but also
σάρξ ἐστι καθότι ἄνθρωπος· οὗ ἡ σωματοειδὴς εἰκὼν
flesh is inasmuch-as man whose the bodily image
κἂν ἐν ὕλῃ ὁμοιωθῇ, ἀμέριστός ἐστι Χριστοῦ, ὥσπερ
even-if in material it-be-likened undivided is from-Christ as
καὶ σκιὰ τοῦ οἰκείου σώματος· καὶ προσκυνεῖται οὐχ ἡ
also shadow from-the own body and is-venerated not the
εἰκονικὴ ὕλη, ἀλλ' ὁ ἐν αὐτῇ ἐξεικονισθεὶς Χριστός· ἐφ'
image material but the in it imaged-forth Christ in
ᾧ συμπροσκυνεῖται ὁ Πατὴρ, καὶ τὸ Πνεῦμα τὸ ἅγιον.
which is-co-venerated the Father and the Spirit the holy

X · PROTOTYPE AND IMAGE TOGETHER

The fourth chapter: Christ and his image have one resemblance and so one veneration. The image is in him potentially before it is painted, as a shadow is in a body, and the two belong together as double and half. To the objection that we walk by faith, not by form, Theodore answers with Paul, who portrayed Christ crucified before the Galatians.

4 Ὅτι πρωτότυπον ὢν τῆς ἑαυτοῦ εἰκόνος ὁ Χριστὸς,
that prototype being of-the his-own image — Christ
μίαν ἔχει τὴν πρὸς αὐτὴν ἐμφέρειαν, ὥσπερ καὶ τὴν
one has the toward it resemblance just-as also the
προσκύνησιν.
veneration

Τὸ πρωτότυπον καὶ ἡ εἰκὼν, ἓν μέν ἐστι τῇ ὑποστατικῇ
the prototype and the image one indeed are by-the hypostatic
ὁμοιώσει, δύο δὲ τῇ φύσει· οὐχ ἑνός τινος εἰς δύο
likeness two but by-the nature not of-one something into two
καταδιαιρεθέντος ὁμοιώματα· ὡς εἶναι λοιπὸν τῆς πρὸς
divided likenesses so-as to-be henceforth of-the toward
ἄλληλα κοινωνίας τε καὶ σχέσεως ἀμέτοχα· οὔτε μὴν ὡς
one-another fellowship both and relation without-share nor indeed as
τοῦ αὐτοῦ καὶ ἑνὸς διττοῖς ὀνόμασιν ἀποκαλουμένου, ὡς
of-the same and one by-double names being-called so-that
ποτὲ μὲν τὸ πρωτότυπον εἰκόνα καλεῖσθαι, ποτὲ δὲ τὴν
at-times indeed the prototype image to-be-called at-times but the
εἰκόνα πρωτότυπον. Ἀεὶ γὰρ τὸ πρωτότυπον, πρωτότυπον
image prototype always for the prototype prototype
καλοῖτο, ὥσπερ καὶ ἡ εἰκὼν εἰκὼν, οὐδέποτε εἰς ἄλληλα
would-be-called as also the image image never into one-another
μεταβαλλόμενα. Οὕτω δὲ ὄντος τοῦ πράγματος, καὶ ἐν
being-changed so but being the matter and in
δυάδι κειμένου τοῦ ἀριθμοῦ· μία ὁμοίωσις ἀμφοτέροις, καὶ
duality lying the number one likeness for-both and
ἡ καθ' ὁμοίωσιν προσηγορία· οἷον φέρε εἰπεῖν, ὅτι
the according-to likeness appellation such-as come to-say that
βασιλεὺς λέγεται καὶ ἡ τοῦ βασιλέως εἰκὼν, καὶ οὐ δύο
king is-called also the of-the king image and not two
βασιλεῖς. Εἰ δὲ τοῦτο, μία ἄρα καὶ ἡ τῆς εἰκόνος Χριστοῦ
kings if but this one then also the of-the image of-Christ
προσκύνησις πρὸς Χριστὸν τὸ ἑαυτῆς πρωτότυπον.
veneration toward Christ the its-own prototype

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.

objection as from the Iconoclasts

Εἰ ὁ Χριστὸς πρωτοτύπου λόγον ἐπέχων πρὸς τὴν ἑαυτοῦ

if — Christ of-prototype account holding toward the his-own

εἰκόνα, φύσει λέγεται εἶναι· ἡ δὲ εἰκὼν θέσει· πῶς

image by-nature is-said to-be the but image by-convention how

ἅμα τὸ φύσει τῷ θέσει; οὐ γὰρ ὁμοῦ τε Χριστὸς

together the by-nature with-the by-convention not for together both Christ

ὤφθη, καὶ ἡ εἰκὼν αὐτοῦ διαγραφεῖσα μετηνέχθη. Οὐκοῦν

was-seen and the image his having-been-drawn was-transferred therefore

ἐπεὶ ταῦτα οὐχ ἅμα, οὐδὲ ἡ προσκύνησις μία, διείργοντός

since these-things not together neither the veneration one separating

τινος χρόνου, ἀφ' οὗ μετὰ Χριστὸν ἡ εἰκὼν παρήχθη.

some time from when after Christ the image was-produced

Λύσις πρὸς τοῦτο.

solution to this

Εἰ παντὶ σώματι ἀμερίστως παρέπεται ἡ οἰκεία σκιὰ, καὶ

if every body undividedly accompanies the own shadow and

οὐκ ἄν τις εἴποι σωφρονῶν ἄσκιον σῶμα. Ἀλλ' ἔστιν

not — anyone would-say being-sane shadowless body but it-is

ἰδεῖν ἐν μὲν τῷ σώματι τὴν σκιὰν ἑπομένην, ἐν δὲ τῇ σκιᾷ

to-see in indeed the body the shadow following in but the shadow

τὸ σῶμα προηγούμενον· οὕτως οὐκ ἄν τις εἴποι Χριστὸν

the body leading so not — anyone would-say Christ

ἀνεικόνιστον, εἴπερ σῶμα ἐν αὐτῷ κεχαρακτηρισμένον.

imageless if-indeed body in him characterized

Ἀλλ' ἔστιν ἰδεῖν κἀνταῦθα ἐν μὲν Χριστῷ, τὴν ἑαυτοῦ

but it-is to-see here-too in indeed Christ the his-own

εἰκόνα ὑφεστῶσαν· ἐν δὲ τῇ εἰκόνι Χριστὸν ὁρώμενον, ὡς

image subsisting in but the image Christ seen as

πρωτότυπον. Ἐκ δὲ τοῦ ἄμφω ἅμα εἶναι, δέδεικται ἡνίκα

prototype from but the both together to-be it-has-been-shown when

Χριστὸς ὤπται, τότε καὶ ἡ αὐτοῦ εἰκὼν δυνάμει, ἀφ᾽ οὗ
Christ was-seen then also the his image in-potency from which
καὶ μετενήνεκται εἰς ἡντιναοῦν ὕλην ἀποσφραγισθεῖσαν.
also it-has-been-transferred into whatever material impressed

Ἄλλο.
another

Εἰ καὶ οὐχ ἅμα τὸ φύσει τῷ θέσει, οἷον ὁ
if even not together the by-nature with-the by-convention such-as —
Χριστὸς τῇ ἑαυτοῦ εἰκόνι· ἀλλ᾽ ὅμως τῷ δυνάμει
Christ with-the his-own image but nevertheless by-the in-potency
εἶναι καὶ πρὸ τοῦ τεχνικῶς γενέσθαι, ταύτην ἐν τῷ
to-be also before the artfully to-come-about it in —
Χριστῷ ἀεὶ ἔστιν ὁρᾶν· ὡς φέρε εἰπεῖν, καὶ τὴν σκιὰν
Christ always it-is to-see as come to-say also the shadow
ἀεὶ παρυφεστῶσαν τῷ σώματι, κἂν μὴ φωτὸς βολίδι
always coexisting with-the body even-if not of-light by-ray
σχηματίζηται· καθ᾽ ὃν τρόπον οὐκ ἔξω τοῦ εἰκότος τῶν
it-be-shaped in which manner not outside the likely of-the
ἅμα λέγειν Χριστὸν καὶ τὴν ἑαυτοῦ εἰκόνα.
together to-say Christ and the his-own image

Ἄλλο.
another

Τὸ πρωτότυπον, καὶ ἡ εἰκὼν, τῶν πρός τί ἐστιν,
the prototype and the image of-the relative something is
ὥσπερ καὶ τὸ διπλάσιον καὶ ἥμισυ. Τὸ μὲν γὰρ
just-as also the double and half the indeed for
πρωτότυπον, συνεισφέρει πάντως ἑαυτῷ τὴν εἰκόνα, ἧς
prototype brings-in-with wholly with-itself the image of-which
καί ἐστι πρωτότυπον· καὶ τὸ διπλάσιον συνεισοίσει
also it-is prototype and the double will-bring-in-with
πάντως ἑαυτῷ τὸ ἥμισυ, πρὸς ὃ λέγεται διπλάσιον.
wholly with-itself the half to which it-is-called double

Οὐ γὰρ ἂν εἴη πρωτότυπον εἰκόνος οὐκ οὔσης· ἀλλ'
not for — it-would-be prototype of-image not being but
οὐδὲ διπλάσιον, ἡμίσεος μὴ νοουμένου τινός· ἃ τῶν
nor double of-half not being-conceived something which of-the
ἅμα ὄντα, ὁμοῦ καὶ νενόηται καὶ ὑφέστηκεν. Οὐκοῦν
simultaneous being together both are-conceived and subsist therefore
ἐπειδὴ οὐ μεσολαβεῖταί τις ἐν αὐτοῖς χρόνος, οὐδὲ ἡ
since not intervenes any between them time neither the
προσκύνησις ἑτέρα θατέρου, ἀλλὰ μία καὶ ἡ αὐτὴ ἄμφω.
veneration other of-the-one but one and the same both
Ἄλλο.
another
Τὸ πρωτότυπον καὶ ἡ εἰκών, οἷον ἐν ἀλλήλοις ἔχει τὸ
the prototype and the image as-it-were in one-another has the
εἶναι· καὶ τῇ θατέρου ἀναιρήσει θάτερον συναναιρεῖται·
to-be and by-the of-the-one abolition the-other is-abolished-with
ὥσπερ οὖν καὶ τοῦ διπλασίου ἀναιρεθέντος, συναναιρεῖται
as then also the double being-abolished is-abolished-with
καὶ τὸ ἥμισυ. Εἰ τοίνυν οὐκ ἔστιν εἶναι Χριστὸν, μὴ
also the half if then not it-is to-be Christ not
οὔσης τῆς ἑαυτοῦ εἰκόνος κατὰ τὸ δυνάμει, καὶ πρὸ
being the his-own image according-to the in-potency also before
τοῦ τεχνικῶς γενέσθαι, ὑπάρχειν ταύτην ἀεὶ ἐν τῷ
the artfully to-come-about to-exist it always in the
πρωτοτύπῳ· ἀναιρεῖ ἄρα τὴν Χριστοῦ προσκύνησιν, ὁ
prototype abolishes then the of-Christ veneration the(-one)
μὴ ὁμολογῶν συμπροσκυνεῖσθαι ἐν αὐτῷ τὴν ἑαυτοῦ εἰκόνα.
not confessing to-be-co-venerated in him the his-own image

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.

objection as from the Iconoclasts

Τὸ κατά τι προσεοικὸς, καθ' ἕτερον πάλιν οὐκ ἔστι

the in something resembling in another again not is

προσεοικός· οἷον ἡ εἰκὼν πρὸς τὸ πρωτότυπον κατὰ

resembling such-as the image toward the prototype according-to

μὲν τὴν ὁμοίωσιν προσεοικυῖα, κατὰ δὲ τὴν φύσιν

indeed the likeness resembling according-to but the nature

οὐ προσεοικυῖα. Οὐκοῦν οὐχ ὅλον ἐστὶν ἡ εἰκὼν, ὅπερ

not resembling therefore not whole is the image what

τὸ πρωτότυπον. Ἐπειδὴ δὲ τοῦτο οὕτως, οὐδὲ ὅλη καὶ

the prototype since but this so neither whole and

ταὐτὴ ἡ ἐπ' ἀμφοῖν προσκύνησις. Μὴ οὔσης δὲ ὅλης,

the-same the on both veneration not being but whole

ἔωλον λέγειν μίαν εἶναι τὴν ἀμφοτέρων προσκύνησιν.

stale to-say one to-be the of-both veneration

Λύσις πρὸς τοῦτο.

solution to this

Ἡ εἰκὼν τοῦ πρωτοτύπου καθὸ ἐμφερής, κατὰ

the image of-the prototype inasmuch-as resembling in-respect-of

τοῦτο καὶ κοινωνοῦσά ἐστι τῆς ὅλης ὁμοιωτικῆς αὐτῷ

this also sharing is of-the whole likening to-it

προσκυνήσεως· οὐ προσλαμβάνουσα τὴν ὕλην ἐφ' ἣν

veneration not taking-in-addition the material on which

δέδεικται εἰς προσκύνησιν· τοῦτο γὰρ φύσις εἰκόνος,

has-been-shown for veneration this for nature of-image

ταυτίζεσθαι μὲν κατὰ τὴν ὁμοίωσιν τοῦ πρωτοτύπου,

to-be-identified indeed according-to the likeness of-the prototype

διαφορεῖσθαι δὲ κατὰ τὸν τῆς οὐσίας λόγον, ἐφ' ᾧ

to-differ but according-to the of-the substance account on which

καὶ ἡ ὁμωνυμία. Εἰ δὲ καθόλου ἐοικυῖα εἴη, ἀποπέπτωκε

also the homonymy if but wholly resembling it-were it-has-fallen-away

τοῦθ' ὅπερ λέγεται καὶ ἔστι λοιπὸν πρωτότυπον. Ἀλλὰ
this which it-is-called and is henceforth prototype but
μὴν ἐμφερής ἐστι τῇ ὁλικῇ ὁμοιώσει, ἀλλὰ οὐ τῇ
indeed resembling it-is by-the whole likeness but not by-the
φύσει, τῷ πρωτοτύπῳ. Καὶ ὅλη ἄρα καὶ μία ἡ ἐπ'
nature to-the prototype both whole then and one the on
ἀμφοῖν ὁμοιωτικὴ προσκύνησις.
both likening veneration

Ἄλλο ἐκ παραδείγματος τῆς θεολογίας.
another from example of-the theology

Εἰ καὶ κατ' οὐσίαν ὅμοιός ἐστιν ὁ Υἱὸς τῷ Πατρὶ,
if even in substance like is the Son to-the Father
ἀλλ' ὅμως οὐκ ἐοικός ἐστι τῷ ἀγεννήτῳ τὸ γεννητὸν
but nevertheless not resembling is to-the unbegotten the begotten
οὐδ' οὐ μὴν τὸ ἐκπορευτόν· ἃ περὶ τὴν θείαν φύσιν
nor not indeed the proceeding which about the divine nature
θεωρούμενα, τῆς πρὸς ἄλληλα κοινωνίας διακέκριται. Μία
being-contemplated of-the toward one-another fellowship are-distinguished one
δὲ ἐν τοῖς τρισὶ χαρακτῆρσιν ἡ θεότης, ὥσπερ καὶ ἡ
but in the three characters the godhead as also the
προσκύνησις, καὶ οὔ τί που ἀνισουμένη τῇ τῶν
veneration and not at-all surely being-made-unequal by-the of-the
ἰδιοτήτων ἑτερότητι τῆς φυσικῆς ταυτότητος. Οὕτως οὖν
properties otherness of-the natural sameness so then
καὶ ἐπὶ τῆς εἰκόνος τοῦ πρωτοτύπου· ὅτι εἰ καὶ
also in-the-case-of the image of-the prototype that if even
κατὰ τὸ τῆς οὐσίας διάφορον, οὐ μία προσκύνησις
according-to the of-the substance difference not one veneration
ἐπ' ἀμφοῖν, ὅτι μηδὲ φύσις ἐστὶ προσκυνουμένη τῆς
on both because not-even nature is being-venerated of-the
εἰκόνος, κἂν ἐν αὐτῇ ὁρᾶται ὁ εἰκονιζόμενος· ἀλλὰ
image even-if in it is-seen the imaged(-one) but

ὅμως κατὰ τὸ ταὐτὸν τῆς ὑποστατικῆς ὁμοιώσεως,
nevertheless according-to the same of-the hypostatic likeness
ἡ αὐτή ἐστιν ἀναλόγως τῇ μιᾷ καὶ ὅλῃ ἐπ᾽ ἀμφοῖν
the same it-is proportionately to-the one and whole on both
ἐμφερείᾳ ταυτιζομένη· ὥσπερ καὶ ἐπὶ τοῦ τύπου τοῦ
resemblance being-identified as also in-the-case-of the figure of-the
σταυροῦ, καὶ ἐπ᾽ αὐτοῦ δὴ τοῦ ζωοποιοῦ σταυροῦ·
cross and in-the-case-of itself indeed the life-giving cross
οὐ μειονεκτουμένης τῆς προσκυνήσεως ἐν τῷ τύπῳ παρὰ
not being-diminished the veneration in the figure beside
τὸν ζωοποιὸν σταυρὸν, κατὰ τὸ ἑτεροῖον τῶν φύσεων,
the life-giving cross according-to the difference of-the natures
ἰσουμένης δὲ μάλα τῇ ὁλικῇ ὁμοιότητι τοῦ πρωτοτύπου.
being-equaled but very by-the whole likeness of-the prototype

Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts

Εἰ ἐν Χριστῷ ὡς πρωτοτύπῳ εἰκὼν, καὶ πρὸ τοῦ
if in Christ as prototype image also before the
τεχνικῶς αὐτὴν μετενεχθῆναι ἔν τινι ὕλῃ· παρέλκον ἂν
artfully it to-be-transferred in some material superfluous —
εἴη περιγράφεσθαι ταύτην, ἀρκοῦσαν ἐν αὐτῷ ὁρᾶσθαί
would-be to-be-circumscribed this sufficient in him to-be-seen
τε καὶ προσκυνεῖσθαι.
both and to-be-venerated

Λύσις πρὸς τοῦτο.
solution to this

Ὅτι μὲν οὖν καὶ πρὸ τοῦ τεχνικῶς μεταληφθῆναι τὴν
that indeed then also before the artfully to-be-transferred the
εἰκόνα τοῦ Χριστοῦ, πάρεστιν ἐν αὐτῷ ὡς πρωτοτύπῳ,
image — of-Christ is-present in him as prototype
ἀληθές. Τὸ γὰρ μήπω εἰκονισθὲν ὅλως, οὐδὲ ἄνθρωπος,
true the for not-yet imaged at-all not-even man

ἀλλ᾽ ἀμβλωθρίδιόν τι· οὐ μὴν ἐνδέχεται εἰρῆσθαί
but stillborn-thing some not indeed it-is-possible to-have-been-called
τι πρωτότυπον, μὴ ἔχον τὴν ὑπ᾽ αὐτοῦ μετενεχθεῖσαν
something prototype not having the by it transferred
εἰκόνα ἐν ὕλῃ. Οὐκοῦν ἐπειδὴ ὡμολόγηται Χριστὸς
image in material therefore since has-been-confessed Christ
πρωτοτύπου λόγον ἐπέχων, ὡς εἴ τις ἄλλος τῶν καθ᾽
of-prototype account holding as if any other of-the according-to
ἕκαστα· πᾶσα ἀνάγκη καὶ εἰκόνα ἔχειν μεταφερομένην ἀπὸ
each all necessity also image to-have being-transferred from
τοῦ χαρακτῆρος αὐτοῦ, καὶ ἀποματτομένην ἔν τινι ὕλῃ.
the character his and impressed in some material
Ἵνα μὴ καὶ τὸ εἶναι ἄνθρωπος ἀπολέσῃ, μὴ καὶ διὰ
so-that not also the to-be man he-should-lose not also through
εἰκονικῆς παραγωγῆς ὁρώμενός τε καὶ προσκυνούμενος.
image derivation being-seen both and being-venerated
Ἄλλο ἐκ παραδείγματος.
another from example
Ἄλλο σφραγὶς, καὶ ἕτερον ἀπόμαγμα. Ἀλλ᾽ ὅμως καὶ
other seal and other impression but nevertheless also
πρὸ τῆς ἀπομάξεως, τὸ ἀπόμαγμα ἐν τῇ σφραγῖδι. Οὐκ
before the impressing the impression in the seal not
ἂν δὲ εἴη σφραγὶς ἐνεργὴς μὴ ἀποτυπουμένη ἔν τινι
— but would-be seal active not being-imprinted in some
ὕλῃ. Οὐκοῦν καὶ Χριστὸς εἰ μὴ ἐν τῇ τεχνητῇ εἰκόνι
material therefore also Christ if not in the artificial image
φανείη, ἀεργὸς καὶ ἀνενέργητός ἐστι κατὰ τοῦτο.
he-should-appear idle and inactive is in-respect-of this
Ὅπερ καὶ ἐννοεῖν, ἄτοπον.
which even to-think absurd

Ἄλλο ἐκ παραδείγματος.

another from example

Εἰ ὁ ἐνορῶν τὴν σφραγῖδα καὶ τὸ ταύτης ἐκμαγεῖον,

if the(-one) looking-into the seal and the its impression

ὅμοιον ἐν ἀμφοτέροις τὸ εἶδος καὶ ἀπαράλλακτον ὁρᾷ·

like in both the form and unvarying sees

ἔνεστιν ἄρα ἐν τῇ σφραγῖδι καὶ πρὸ τῆς ἐκτυπώσεως τὸ

is-present then in the seal also before the imprinting the

ἐκμαγεῖον. Τότε δὲ τὴν ἑαυτῆς φιλοτιμίαν ἐπιδείκνυται,

impression then but the its-own munificence it-displays

ὁπόταν ἐν πολλαῖς καὶ ποικίλαις ὕλαις ἑαυτὴν μεταδίδωσιν

when in many and various materials itself it-gives

ἀποσφραγίζεσθαι. Τὸν αὐτὸν δὴ τρόπον, εἰ καὶ ἐν

to-be-impressed the same indeed manner if also in

Χριστῷ τὴν οἰκείαν αὐτοῦ εἰκόνα ὡς ἀνθρωπομόρφῳ

Christ the own his image as man-shaped

πιστεύομεν εἶναι· ἀλλ᾽ ὅμως ὅταν διαφόρως αὐτὴν

we-believe to-be but nevertheless when variously it

ὑλογραφουμένην ὁρῶμεν, τότε δαψιλεστέραν τὴν αὐτοῦ

painted-in-materials we-see then more-abundant the his

ἀνυμνοῦμεν μεγαλειότητα. Τὸ γὰρ μὴ προβῆναι εἰς ὕλης

we-hymn greatness the for not to-go-forward into of-material

ἀποσφράγισμα, καὶ τὸ εἶναι αὐτὸν ἀνθρωπόμορφον ἀναιρεῖ.

impression also the to-be him man-shaped abolishes

Ἄλλο.

another

Πρὸς τὸ ἀρχέτυπον ἡ εἰκὼν, καὶ ἡ εἰκὼν πρὸς τὸ

toward the archetype the image and the image toward the

ἀρχέτυπον, καὶ ἔνεστι καὶ ὁρᾶται καὶ προσκυνεῖται·

archetype both is-present and is-seen and is-venerated

οὔτι που τῆς οὐσίας ταυτιζομένης, ἀλλὰ τῆς ὁμοιώσεως

not surely the substance being-identified but the likeness

ἑνιζομένης, καθ' ἣν καὶ ἡ ἑνικὴ προσκύνησις ἐπ'
being-unified according-to which also the single veneration on
ἀμφοῖν, ἀλλ' οὐχὶ τῷ ἑτεροίῳ τῶν φύσεων μεριζομένη.
both but not by-the difference of-the natures being-divided
Ἄλλο ἐκ παραδείγματος.
another from example
Εἰ σώματος σκιὰ μερισθῆναι οὐχ οἷόν τε, συμπαρυφεστῶσα
if of-body shadow to-be-divided not possible — coexisting
αὐτῷ ἀεὶ, κἂν μὴ φαίνοιτο· τὸν αὐτὸν δὴ τρόπον
with-it always even-if not it-should-appear the same indeed manner
οὐδὲ Χριστοῦ ἡ οἰκεία αὐτοῦ εἰκὼν ἀποτμηθῆναι δύναται·
not-even of-Christ the own his image to-be-cut-off can
ἀλλ' ὥσπερ ἡ σκιὰ τῇ τοῦ ἡλίου βολίδι μᾶλλον εἰς
but just-as the shadow by-the of-the sun ray rather into
τοὐμφανὲς πρόεισιν, οὕτω καὶ ἡ Χριστοῦ εἰκὼν τηνικαῦτα
the-visible goes-forth so also the of-Christ image then
τοῖς πᾶσι φανερὰ γίνεται, ὁπόταν διατυποῦσα ἑαυτὴν
to-the all manifest becomes when shaping itself
ταῖς ὕλαις, ἐμφανίζηται.
in-the materials it-appears
Ἀντίθεσις ὡς ἐκ τῶν Εἰκονομάχων.
objection as from the Iconoclasts
Τοῦ Σωτῆρος ἡμῶν τανῦν ἐν οὐρανοῖς ὑπάρχοντος οὐ
the Savior our now in heavens being not
χρῆναι δεῖν ἀναστηλοῦν αὐτοῦ ὁμοίωμα· φησὶ γὰρ
to-be-needful to-be-necessary to-set-up his likeness says for
ὁ ἱερὸς Ἀπόστολος· Διὰ πίστεως περιπατοῦμεν, οὐ διὰ
the holy Apostle through faith we-walk not through
εἴδους.
form

Λύσις πρὸς τοῦτο.

solution to this

Τὸ εἶδος λέγεται μὲν καὶ τὸ ἀπὸ τοῦ γένους διαιρεθὲν,

the form is-called indeed also the(-thing) from the genus divided

οἷον ὁ καθόλου ἄνθρωπος· λέγεται δὲ εἶδος καὶ ἐπὶ

such-as the universal man is-called but form also in-the-case-of

τῆς ἑκάστου μορφῆς, καθ' ἣν διαφέρομεν ἀλλήλων·

the of-each shape according-to which we-differ from-one-another

περὶ ὧν οὐδεὶς λόγος ἐνταῦθα τῷ Ἀποστόλῳ. Ἀλλ' εἶδος

about which no word here by-the Apostle but form

ἐκεῖνο λέγειν νοητέον τὴν πρὸς τὰ παρόντα ἐνδάλματα

that to-mean must-be-understood the toward the present semblances

ὑπερκειμένην αὐτοψίαν τῶν μελλόντων πραγμάτων.

surpassing seeing-for-oneself of-the coming realities

Εἰπὼν γὰρ, Διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους,

having-said for through faith we-walk not through form

ἐπάγει, Θαῤῥοῦμεν δὲ καὶ εὐδοκοῦμεν ἐκδημῆσαι ἐκ τοῦ

he-adds we-are-confident but and are-well-pleased to-be-away from the

σώματος, καὶ ἐνδημῆσαι πρὸς Κύριον. Καὶ ἀλλαχοῦ πάλιν·

body and to-be-at-home with Lord and elsewhere again

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου καὶ αἰνίγματος· τότε δὲ

we-see for now through mirror and riddle then but

πρόσωπον πρὸς πρόσωπον. Ἄρτι γινώσκω ἐκ μέρους· τότε

face to face now I-know from part then

ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. Νυνὶ δὲ μένει πίστις,

I-shall-know-fully as also I-was-fully-known now but remains faith

ἐλπὶς, ἀγάπη. Ταύτῃ τοιγαροῦν τῇ πίστει περιπατεῖν ἡμᾶς

hope love in-this accordingly the faith to-walk us

ἔφη, ἐν ᾗ ὡς δι' ἐσόπτρου πρόσωπον πρὸς πρόσωπον

he-said in which as through mirror face to face

βλέπομεν ἀπλανῶς τὴν τῶν μελλόντων ἀλήθειαν. Ἐπεὶ,

we-see unerringly the of-the coming truth since

ὅτι οὐ πρὸς ἀναίρεσιν τοῦ περιγράφειν τὴν σωματικὴν
that not for abolition of-the to-circumscribe the bodily
ἰδέαν τοῦ Χριστοῦ προὔκειτο αὐτῷ ὁ σκοπὸς, καὶ μετὰ τὸ
form — of-Christ was-set-forth to-him the aim also after the
ἀναληφθῆναι, ἄκουε αὐτοῦ ἀλλαχοῦ λέγοντος· Ὦ ἀνόητοι
being-taken-up hear him elsewhere saying O foolish
Γαλάται, τίς ὑμᾶς ἐβάσκηνε τῇ ἀληθείᾳ μὴ πείθεσθαι,
Galatians who you bewitched the truth not to-obey
οἷς κατ᾽ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν
to-whom before eyes Jesus Christ was-portrayed among
ὑμῖν ἐσταυρωμένος; Εἰ δὲ οὕτω πεπιστεύκαμεν, ὡς
you crucified if but thus we-have-believed as
αὐτὸν Χριστὸν ἐσταυρωμένον τεθεᾶσθαι· εἰκότως αὐτὸν
him Christ crucified to-have-beheld fittingly him
εἰκονίζοντες πάντοτε, οὐ διασφαλλόμεθα. Τὸ γὰρ νοερῶς
imaging always not we-err the for intellectually
δι᾽ ἀπουσίας βλεπόμενον, καὶ αἰσθητῶς διὰ περιγραφῆς
through absence seen(-thing) also perceptibly through circumscription
εἰ μὴ βλέποιτο, ἀπολέσειεν ἂν καὶ τὸ νοερῶς ὀπτάνεσθαι.
if not it-were-seen would-lose — also the intellectually to-be-seen