BYZANTINE GREEK SERIES · VOLUME 54

On Wealth and Poverty

John Chrysostom · Basil of Caesarea

ΕΙΣ ΤΟΝ ΠΛΟΥΣΙΟΝ ΚΑΙ ΤΟΝ ΛΑΖΑΡΟΝ ΠΡΟΣ ΤΟΥΣ ΠΛΟΥΤΟΥΝΤΑΣ

On Wealth and Poverty

Chrysostom's Sermons on Lazarus and the Rich Man, with Basil's Homilies on the Rich

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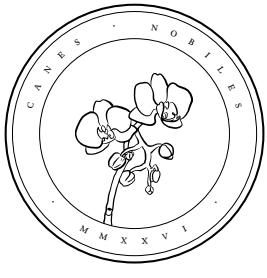
with a word-for-word interlinear English translation

preserving the original word order



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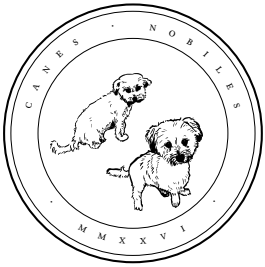

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JOHN CHRYSOSTOM

ΕΙΣ ΤΟΝ ΠΛΟΥΣΙΟΝ ΚΑΙ ΤΟΝ ΛΑΖΑΡΟΝ

On Lazarus and the Rich Man

THE DAY AFTER THE FEAST

The day after a satanic feast of drunkenness, which his hearers made a spiritual one, Chrysostom arms them against drunkenness, not to shame the drinkers but to free them from shame. A preacher must never fall silent, as Jeremiah could not: if even one is persuaded, it is enough. The devil never gave up on Job, so no one may give up on a brother, as Christ never ceased warning Judas. Then the parable: the rich man passed Lazarus at his gate every day without pity, harder than the unjust judge whom the widow's pleading bent.

Τὴν χθὲς ἡμέραν, ἑορτὴν οὖσαν σατανικὴν, ἐποιήσατε 1
the yesterday day (a)-feast being satanic made
ὑμεῖς ἑορτὴν πνευματικὴν, μετὰ πολλῆς τῆς εὐνοίας τοὺς
you (a)-feast spiritual with much the goodwill the
παρ᾽ ἡμῶν δεξάμενοι λόγους, καὶ τὸ πλέον ἐνταῦθα
from us having-received words and the greater-part here
τῆς ἡμέρας διατρίψαντες, καὶ μέθην μεθυσθέντες
of-the day having-spent and (a)-drunkenness having-been-drunk
σωφροσύνης γέμουσαν, καὶ μετὰ τοῦ Παύλου χορεύσαντες.
of-temperance full and with — Paul having-danced
Διπλοῦν τοίνυν οὕτω τὸ κέρδος ὑμῖν γέγονεν, ὅτι καὶ
double therefore so the gain to-you has-become that both
τῆς ἀτάκτου τῶν μεθυόντων ἀπηλλάγητε χορείας, καὶ
from-the disorderly of-the drunken you-were-freed dance and
σκιρτήματα ἐσκιρτήσατε πνευματικὰ, πολλὴν εὐταξίαν
leaps you-leapt spiritual much good-order
ἔχοντα· καὶ μετέσχετε κρατῆρος, οὐκ ἄκρατον ἐκχέοντος,
having and you-partook-of (a)-mixing-bowl not unmixed(-wine) pouring-out
ἀλλὰ διδασκαλίας πεπληρωμένου πνευματικῆς· καὶ αὐλὸς
but with-teaching filled spiritual and flute
ἐγένεσθε καὶ κιθάρα τῷ Πνεύματι τῷ ἁγίῳ· καὶ τῶν
you-became and lyre to-the Spirit the holy and the

ἄλλων τῷ διαβόλῳ χορευόντων, ὑμεῖς ὄργανα καὶ σκεύη
others to-the devil dancing you instruments and vessels
πνευματικὰ κατασκευάσαντες ἑαυτοὺς, διὰ τῆς ἐνταῦθα
spiritual having-made yourselves through the here
διατριβῆς, ἐδώκατε τῷ Πνεύματι κροῦσαι τὰς ὑμετέρας
pastime you-gave to-the Spirit to-strike the your
ψυχὰς, καὶ τὴν παρ᾽ ἑαυτοῦ χάριν ἐμπνεῦσαι ταῖς ὑμετέραις
souls and the from himself grace to-breathe-into the your
καρδίαις· ὅθεν καὶ παναρμόνιον ἠχήσατε μέλος, οὐκ
hearts whence also all-harmonious you-sounded (a)-song not
ἀνθρώπους μόνον, ἀλλὰ καὶ τὰς ἄνω δυνάμεις εὐφραῖνον.
men only but also the above powers gladdening
Φέρε οὖν καὶ σήμερον κατὰ μέθης ὁπλίσωμεν τὴν
come then also today against drunkenness let-us-arm the
γλῶσσαν, καὶ τὸν ὑγρὸν καὶ διαῤῥέοντα καταβάλωμεν βίον·
tongue and the dissolute and flowing-away let-us-cast-down life
κατηγορήσωμεν τῶν ἐν αὐτῇ διημερευόντων, οὐχ ἵνα αὐτοὺς
let-us-accuse those in it spending-the-day not that them
καταισχύνωμεν, ἀλλ᾽ ἵνα αὐτοὺς αἰσχύνης ἀπαλλάξωμεν·
we-may-shame but that them from-shame we-may-free
οὐχ ἵνα αὐτοὺς ὀνειδίσωμεν, ἀλλ᾽ ἵνα αὐτοὺς διορθωσώμεθα·
not that them we-may-reproach but that them we-may-correct
οὐχ ἵνα αὐτοὺς ἐκπομπεύσωμεν, ἀλλ᾽ ἵνα πομπῆς
not that them we-may-parade but that from-(a)-procession
ἀσχήμονος ἀπαγάγωμεν, καὶ τῶν τοῦ διαβόλου χειρῶν
unseemly we-may-lead-away and from-the of-the devil hands
ἐξαρπάσωμεν· ὁ γὰρ ἐν μέθῃ διημερεύων καὶ τρυφῇ
we-may-snatch-away the(-one) for in drunkenness spending-the-day and luxury
καὶ ἀδηφαγίᾳ, ὑπ᾽ αὐτὴν τοῦ διαβόλου τὴν τυραννίδα
and gluttony under very of-the devil the tyranny
γεγένηται. Καὶ γένοιτο μέν τι πλέον γενέσθαι ἐκ
has-come and may-it-be indeed something more to-come-about from

τῶν ἡμετέρων ῥημάτων· ἂν δ' ἄρα τοῖς αὐτοῖς
the our words if but after-all in-the same(-things)
ἐπιμένωσι καὶ μετὰ τὴν παραίνεσιν, οὐδὲ οὕτως ἡμεῖς
they-persist even after the exhortation not-even so we
ἀποστησόμεθα τῆς πρὸς αὐτοὺς συμβουλῆς· καὶ γὰρ αἱ
will-withdraw from-the toward them counsel and for the
κρῆναι, κἂν μηδεὶς ὑδρεύηται, ῥέουσι, καὶ αἱ πηγαὶ, κἂν
fountains even-if no-one draws-water flow and the springs even-if
μηδεὶς ἀρύηται, ἀναβλύζουσι, καὶ οἱ ποταμοὶ, κἂν μηδεὶς
no-one draws gush-up and the rivers even-if no-one
πίνῃ, τρέχουσι. Δεῖ τοίνυν καὶ τὸν λέγοντα, κἂν
drinks run it-is-needful therefore also the(-one) speaking even-if
μηδεὶς προσέχῃ, τὰ παρ' ἑαυτοῦ πάντα πληροῦν.
no-one pays-heed the(-things) from himself all to-fulfill
Καὶ γὰρ νόμος ἡμῖν τοῖς τὴν τοῦ λόγου διακονίαν
and for (a)-law for-us the(-ones) the of-the word ministry
ἐγκεχειρισμένοις παρὰ τοῦ φιλανθρώπου κεῖται Θεοῦ,
entrusted-with by the loving-of-man lies God
μηδέποτε τὰ παρ' ἑαυτῶν ἐλλιμπάνειν, μηδὲ σιγᾷν,
never the(-things) from ourselves to-leave-undone nor to-be-silent
κἂν ἀκούῃ τις, κἂν παρατρέχῃ. Ὁ γοῦν Ἱερεμίας,
whether hears one or passes-by — at-least Jeremiah
ἐπειδὴ πολλὰ τοῖς Ἰουδαίοις ἀπειλῶν, καὶ τὰ μέλλοντα
since many(-things) to-the Jews threatening and the coming
προαναφωνῶν δεινὰ, παρὰ τῶν ἀκουόντων ἐκωμῳδεῖτο,
foretelling terrible(-things) by the hearers was-mocked
καὶ δι' ὅλης ἐγελᾶτο τῆς ἡμέρας, ἐβουλεύσατό ποτε
and through whole was-laughed-at the day be-resolved once
τῆς προφητείας ἀποστῆναι ἐκείνης, ἀνθρώπινόν τι
from-the prophecy to-withdraw that human something
παθὼν, καὶ τὰ σκώμματα καὶ τὰς λοιδορίας οὐκ ἐνεγκών.
having-suffered and the jeers and the abuses not having-borne

Καὶ ἄκουε αὐτοῦ τοῦτο δηλοῦντος δι᾽ ὧν φησιν·
and hear him this showing through which(-words) he-says
Ἐγενόμην εἰς γέλωτα ὅλην τὴν ἡμέραν· εἶπον· οὐ μὴ
I-became for laughter whole the day I-said not —
λαλήσω, οὐδὲ μὴ ὀνομάσω τὸ ὄνομα Κυρίου. Καὶ ἐγένετο
I-will-speak nor — I-will-name the name of-(the)-Lord and it-became
ἐν ἐμοὶ ὡς πῦρ καιόμενον καὶ φλεγμαῖνον ἐν τοῖς ὀστέοις
in me as fire burning and inflamed in the bones
μου· παρεῖμαι πάντοθεν, καὶ οὐ δύναμαι φέρειν. Ὃ δὲ λέγει,
my I-am-unstrung on-every-side and not I-can bear what but he-says
τοιοῦτόν ἐστιν· ἐβουλευσάμην ἀποστῆναι τῆς προφητείας,
such is I-resolved to-withdraw from-the prophecy
φησὶν, ἐπειδὴ οὐκ ἤκουον οἱ Ἰουδαῖοι· καὶ ἅμα τοῦτο
he-says since not heard the Jews and at-once this
ἐβουλευσάμην, καθάπερ πῦρ εἰς τὴν ψυχὴν ἐνέπεσε τὴν
I-resolved like fire into the soul fell the
ἐμὴν ἡ τοῦ πνεύματος ἐνέργεια, καὶ πάντα τὰ ἔνδον
my the of-the Spirit working and all the(-things) within
κατέφλεγεν, ἐπιδαπανῶσά μου τὰ ὀστᾶ, καὶ κατεσθίουσα
it-burned-up consuming my the bones and devouring(-them)
οὕτως, ὡς μὴ δύνασθαί με ἐνεγκεῖν τὸν ἐμπρησμὸν ἐκεῖνον.
so as not to-be-able me to-bear the burning that
Εἰ δὲ ὁ γελώμενος καὶ χλευαζόμενος ἐκεῖνος καὶ καθ᾽
if and the(-one) being-laughed-at and mocked that(-one) and on
ἑκάστην λοιδορούμενος τὴν ἡμέραν, ἐπειδὴ ἐβουλεύσατο
each being-reviled the day since he-resolved
σιγῆσαι, τοσαύτην ὑπέστη τιμωρίαν, τίνος ἂν εἴημεν
to-be-silent such underwent punishment of-what — would-we-be
ἡμεῖς συγγνώμης ἄξιοι, τοιοῦτον μὲν οὐδέπω παθόντες
we pardon worthy such indeed not-yet having-suffered
οὐδὲν, διὰ δὲ τὴν ῥᾳθυμίαν τινῶν μικροψυχήσαντες,
nothing because-of but the slackness of-some having-lost-heart

καὶ τῆς διδασκαλίας ἀποστάντες τῆς πρὸς ἐκείνους, καὶ
and from-the teaching having-withdrawn the toward them and
μάλιστα, ὅταν τοσοῦτοι οἱ προσέχοντες ὦσι;
above-all when so-many the(-ones) paying-heed are
Ταῦτα δὲ λέγω, οὐκ ἐμαυτὸν παραμυθούμενος, οὐδὲ 2
these-things and I-say not myself consoling nor
παρακαλῶν· καὶ γὰρ πέπεικα τὴν ἐμαυτοῦ ψυχὴν, ἕως
exhorting and for I-have-persuaded the my-own soul as-long-as
ἂν ἐμπνέω, καὶ δοκῇ τῷ Θεῷ κατὰ τὸν παρόντα βίον
— I-breathe and it-seems-good — to-God in the present life
ἡμᾶς εἶναι, ταύτην πληροῦν τὴν διακονίαν, καὶ ἄν τε
us to-be this to-fulfill the ministry and whether —
προσέχῃ τις, ἄν τε μὴ προσέχῃ, τὸ ἐπιταχθὲν ποιεῖν·
pays-heed one or — not pays-heed the(-thing) commanded to-do
ἀλλ' ἐπειδή τινές εἰσιν οἱ τὰς τῶν πολλῶν ἐκλύοντες
but since some there-are the(-ones) the of-the many slackening
χεῖρας, καὶ πρὸς τῷ μηδὲν αὐτοὺς χρήσιμον εἰς τὸν
hands and besides the nothing them useful into the
βίον εἰσφέρειν τὸν ἡμέτερον, καὶ τὴν ἑτέρων παραλύοντες
life to-contribute the our and the of-others undoing
σπουδὴν, χλευάζοντες καὶ διακωμῳδοῦντες, καὶ λέγοντες·
zeal mocking and jeering and saying
ἀπόστηθι συμβουλεύων, παῦσαι παραινῶν· οὐ βούλονταί
stop counseling cease exhorting not they-wish
σοι προσέχειν, μηδὲν κοινὸν ἔχε πρὸς αὐτούς· ἐπειδή τινές
you to-heed nothing in-common have with them since some
εἰσι ταῦτα λέγοντες, τὴν πονηρὰν καὶ ἀπάνθρωπον
there-are these-things saying the wicked and inhuman
ταύτην γνώμην καὶ διαβολικὴν ἐπιβουλὴν τῆς ψυχῆς τῶν
this opinion and devilish plot of-the soul of-the
πολλῶν ἐκκόψαι βουλόμενος, μακρότερον τοῦτον ποιῶ τὸν
many to-cut-out wishing longer this I-make the

λόγον. Καὶ γὰρ καὶ χθὲς οἶδα πολλοὺς εἰρηκότας ταῦτα τὰ
discourse and for even yesterday I-know many having-said these the
ῥήματα, οἳ, ἐπειδάν τινας εἶδον ἐν καπηλείῳ διατρίψαντας,
words who whenever some they-saw in (a)-tavern having-spent-time
γελῶντες καὶ χλευάζοντες ἔλεγον· πάνυγε γὰρ ἐπείσθησαν·
laughing and mocking said very-much for were-persuaded
ὅλως οὐδεὶς εἰς καπηλεῖον εἰσῆλθε· ἅπαντες ἐσωφρόνησαν.
at-all no-one into tavern went all became-sober
Τί λέγεις, ἄνθρωπε; τοῦτο γὰρ ὑπεσχόμεθα πάντας ἐν
what do-you-say man this for did-we-promise all in
μιᾷ σαγηνεύειν ἡμέρᾳ; Εἰ γὰρ δέκα μόνον ἐπείσθησαν,
one to-net day if for ten only were-persuaded
εἰ γὰρ πέντε μόνον, εἰ γὰρ εἷς, οὐχ ἱκανὸν ἡμῖν εἰς
if for five only if for one not (is-it)-enough for-us for
παραμυθίαν; Ἐγὼ δὲ καὶ ὑπερβολὴν ἑτέραν ποιοῦμαι.
consolation I but also (an)-excess another make
Κείσθω μηδένα πεπεῖσθαι τοῖς ἡμετέροις λόγοις,
let-it-be-supposed no-one to-have-been-persuaded by-the our words
ὅπερ ἀδύνατον εἰς τοσαύτας ἀκοὰς σπειρόμενον λόγον
which (is)-impossible into so-many ears sown (a)-word
ἄκαρπον γενέσθαι ποτέ· πλὴν ἀλλὰ κείσθω τοῦτο
fruitless to-become ever but nevertheless let-it-be-supposed this
αὐτό· οὐδὲ οὕτως ἀκερδὴς ἡμῖν ὁ λόγος.
itself not-even so profitless to-us the discourse
Εἰ γὰρ καὶ εἰσῆλθον εἰς καπηλεῖον, ἀλλ' οὐ μετὰ τῆς αὐτῆς
if for even they-went into tavern yet not with the same
ἀναισχυντίας εἰσῆλθον, ἀλλὰ καὶ ἐπὶ τῆς τραπέζης πολλάκις
shamelessness they-went but even at the table often
τῶν ἡμετέρων ἐμνήσθησαν λόγων, τῆς ἐπιτιμήσεως, τῆς
the our they-remembered words the rebuke the
ἐπιπλήξεως, καὶ μνησθέντες ᾐσχύνθησαν, ἠρυθρίασαν
reproof and having-remembered they-were-ashamed they-blushed

κατὰ διάνοιαν· οὐ μετὰ τοσαύτης ἰταμότητος τὰ εἰωθότα
in mind not with such boldness the usual(-things)
ἔπραξαν. Τοῦτο δὲ ἀρχὴ σωτηρίας καὶ μεταβολῆς
they-did this and (is-the)-beginning of-salvation and of-change
ἀρίστης, τὸ ὅλως αἰσχυνθῆναι, τὸ ὅλως καταγνῶναι
best the at-all to-be-ashamed the at-all to-condemn
τῶν γινομένων. Πρὸς τούτοις δὲ οὐκ ἔλαττον καὶ
the(-things) done besides these and not less also
ἕτερον ἡμῖν ἐκ τούτου γεγένηται κέρδος. Ποῖον δὴ
another to-us from this has-come gain what-kind indeed
τοῦτο; Τὸ καὶ τοὺς σωφρονοῦντας σεμνοτέρους ποιῆσαι,
this the(-thing) also the sober more-dignified to-make
καὶ πεῖσαι διὰ τῶν εἰρημένων ὅτι ἄριστα πάντων
and to-persuade through the said(-words) that best of-all
εἰσὶ βεβουλευμένοι, μὴ συναπαγόμενοι τοῖς πολλοῖς. Οὐκ
they-are having-resolved not being-led-away-with the many not
ἀνέστησα τοὺς νοσοῦντας; ἀλλὰ τοὺς ὑγιεῖς ἀσφαλεστέρους
did-I-raise-up the sick but the healthy safer
ἐποίησα· οὐκ ἀπήγαγέ τινας τῆς κακίας ὁ λόγος;
I-made not did-it-lead-away any from-the vice the discourse
ἀλλὰ τοὺς ἐν ἀρετῇ ζῶντας ἀκριβεστέρους εἰργάσατο.
but those in virtue living more-exact made
Εἴπω τι καὶ πρὸς τούτοις τρίτον. Οὐκ ἔπεισα
let-me-say something also besides these (a)-third not did-I-persuade
σήμερον; ἀλλ' αὔριον ἴσως δυνήσομαι πεῖσαι. Ἀλλ' οὐδὲ
today but tomorrow perhaps I-will-be-able to-persuade but not-even
αὔριον; ἀλλὰ μετὰ τὴν αὔριον, ἢ καὶ μετ' ἐκείνην ἴσως.
tomorrow but after the tomorrow or even after that perhaps
Ὁ σήμερον ἀκούσας καὶ διακρουσάμενος, αὔριον ἴσως
the(-one) today having-heard and having-repelled(-it) tomorrow perhaps
ἀκούσεται καὶ καταδέξεται· ὁ δὲ σήμερον καὶ αὔριον
will-hear and will-accept the(-one) and today and tomorrow

καταφρονήσας, μετὰ πλείους ἴσως ἡμέρας προσέξει τοῖς
having-despised after more perhaps days will-heed the(-things)
λεγομένοις. Καὶ γὰρ καὶ ἁλιεὺς πολλάκις δι' ὅλης τῆς
said and for also (a)-fisherman often through whole the
ἡμέρας κενὸν ἀνασπάσας τὸ δίκτυον, ἐν ἑσπέρᾳ πολλάκις
day empty having-drawn-up the net in (the)-evening often
ἀναχωρεῖν μέλλων, τὸν δι' ὅλης αὐτὸν τῆς ἡμέρας
to-withdraw about the through whole him the day
διαφυγόντα ἰχθὺν ἁλιεύσας ἀπῆλθεν. Εἰ δὲ μέλλοιμεν
having-escaped fish having-caught went-away if and we-were-to
διὰ τὰς ἀεὶ γινομένας ἀποτυχίας ἐν ἀργίᾳ εἶναι, καὶ
because-of the ever occurring failures in idleness to-be and
τῶν πραγμάτων ἀφίστασθαι πάντων, ἅπας ἡμῖν ὁ βίος
from-the affairs to-withdraw all whole for-us the life
ἀπολεῖται· καὶ οὐχὶ τὰ πνευματικὰ μόνον, ἀλλὰ καὶ τὰ
will-perish and not the spiritual(-things) only but also the
βιωτικὰ οἰχήσεται πάντα. Καὶ γὰρ ὁ γεωργὸς, εἰ
worldly(-things) will-be-gone all and for the farmer if
μέλλοι διὰ τὰς ἅπαξ καὶ δὶς καὶ πολλάκις γινομένας
he-were-to because-of the once and twice and often occurring
τῶν ἀέρων ἀνωμαλίας τῆς γεωργίας ἀποπηδᾷν, λιμῷ
of-the airs irregularities from-the farming to-leap-away by-famine
ταχέως ἀπολούμεθα πάντες. Καὶ κυβερνήτης δὲ, εἰ διὰ
quickly we-will-perish all and (a)-helmsman too if because-of
τὸν ἅπαξ καὶ δὶς καὶ πολλάκις συμβάντα χειμῶνα
the once and twice and often occurring storm
φύγοι τὴν θάλατταν, ἄπλωτον ἡμῖν ἔσται τὸ πέλαγος,
he-should-flee the sea unsailed to-us will-be the open-sea
καὶ ἄχρηστος καὶ ἐντεῦθεν ἡμῖν ὁ βίος πάλιν γενήσεται.
and useless and from-this to-us the life again will-become
Καθ' ἑκάστην δὲ τέχνην ἐπιὼν, εἰ ταῦτα παραινοίης
in each and craft going-through if these-things you-should-exhort

καὶ συμβουλεύοις, πάντα ἄρδην ἀπολεῖται, καὶ ἀοίκητος
and counsel all utterly will-perish and uninhabited
ἔσται ἡ γῆ. Ἅπερ οὖν ἅπαντες εἰδότες, κἂν ἅπαξ,
will-be the earth which then all knowing even-if once
κἂν δὶς, κἂν πολλάκις ἀποτύχωσι τοῦ τέλους τῶν
even-if twice even-if often they-fail-of the end of-the
πραγμάτων, ἐν οἷς εἰσι καὶ διατρίβουσι, πάλιν αὐτῶν
affairs in which they-are and spend-their-time again them
ἐπιλαμβάνονται μετὰ τῆς αὐτῆς προθυμίας.
they-take-hold-of with the same eagerness
Ἅπερ ἅπαντα δὴ καὶ ἡμεῖς εἰδότες, ἀγαπητοὶ, μὴ, 3
which all indeed also we knowing beloved not
παρακαλῶ, μὴ ταῦτα φθεγγώμεθα, μηδὲ λέγωμεν· τί
I-exhort not these-things let-us-utter nor let-us-say what
δεῖ λόγων ἡμῖν τοσούτων; οὐδὲν ἐκ τῶν λόγων τούτων
need of-words to-us so-many nothing from the words these
ὄφελος γίνεται. Καὶ γὰρ ὁ γηπόνος ἅπαξ καὶ δὶς καὶ
benefit comes and for the farmer once and twice and
πολλάκις τὴν αὐτὴν σπείρας ἄρουραν, καὶ ἀποτυχὼν τοῦ
often the same having-sown field and having-missed the
κέρδους, πάλιν αὐτὴν εἰργάσατο, καὶ ἐν ἑνὶ πολλάκις
gain again it worked and in one often
ἐνιαυτῷ τοῦ παντὸς χρόνου τὴν ζημίαν ἀνέσωσε. Καὶ
year of-the whole time the loss recovered and
ἔμπορος δὲ ναυάγια πολλὰ πολλάκις ὑπομείνας, οὐκ
(a)-merchant too shipwrecks many often having-endured not
ἀπέστη τοῦ λιμένος, ἀλλὰ καὶ πλοῖον καθείλκυσε, καὶ
withdrew from-the harbor but even (a)-ship launched and
ναύτας ἐμισθώσατο, καὶ χρήματα δανεισάμενος τῶν αὐτῶν
sailors hired and money having-borrowed the same
ἥψατο πραγμάτων, καίτοι τοῦ μέλλοντος ὁμοίως ὄντος
took-up affairs although the future likewise being

ἀδήλου. Καὶ ἕκαστος δὲ τῶν ὁτιοῦν μετιόντων οὕτω
uncertain and each too of-those whatever pursuing so
ποιεῖν εἰώθασιν, ὥσπερ ὁ γεωργὸς καὶ ὁ ἔμπορος. Εἶτα
to-do are-wont as the farmer and the merchant then
ἐκεῖνοι μὲν τοσαύτῃ χρῶνται πρὸς τὰ βιωτικὰ σπουδῇ,
they indeed such use for the worldly(-things) zeal
καίτοι τοῦ τέλους ὄντος ἀδήλου, ἡμεῖς δὲ, ἂν εἰπόντες μὴ
although the end being uncertain we but if having-spoken not
ἀκουσθῶμεν, εὐθέως ἀποστησόμεθα; καὶ ποίαν ἕξομεν
we-are-heard at-once will-withdraw and what-kind will-we-have
συγγνώμην; τίνα δὲ ἀπολογίαν; Καίτοι ἐκείνοις μὲν ἐν ταῖς
pardon what and defense and-yet for-those indeed in the
ἀποτυχίαις οὐδείς ἐστιν ὁ τὴν ζημίαν παραμυθησόμενος,
failures no-one there-is the(-one) the loss going-to-console
οἷον ἐὰν ἐπικλύσῃ τὸ πλοῖον ἡ θάλασσα, οὐδεὶς τὴν
for-instance if floods the ship the sea no-one the
πενίαν τοῦ ναυαγοῦντος διορθώσεται· ἂν καταχώσῃ τὴν
poverty of-the shipwrecked-man will-repair if buries the
ἄρουραν ἐπομβρία, καὶ ἀποπνίξῃ τὰ σπέρματα, ἀνάγκη
field (a)-rainstorm and chokes the seeds (it-is)-necessary
κεναῖς τὸν γεωργὸν οἴκαδε ἀναχωρῆσαι χερσίν. Ἐφ'
with-empty the farmer home to-withdraw hands with
ἡμῶν δὲ τῶν λεγόντων καὶ παραινούντων οὐχ οὕτως.
us but the(-ones) speaking and exhorting not so
Ἀλλὰ κἂν καταβάλῃς τὰ σπέρματα, καὶ ὁ ἀκροατὴς
but even-if you-cast-down the seeds and the hearer
μὴ δέξηται, μηδὲ ἐνέγκῃ τὸν καρπὸν τῆς ὑπακοῆς, σὺ
not receives nor bears the fruit of-the obedience you
τὸν μισθὸν ἔχεις ἀπηρτισμένον παρὰ τοῦ Θεοῦ τῆς
the reward have completed from — God of-the
συμβουλῆς, καὶ τοσαύτην ἀπολήψῃ τὴν ἀμοιβὴν, καὶ
counsel and so-great you-will-receive-back the recompense even

παρακούσαντος ἐκείνου, ὅσην ἔλαβες ἂν, εἰ
having-disobeyed that(-one) as-great-as you-would-have-received — if
ὑπήκουσε· τὸ γὰρ σαυτοῦ πᾶν ἐπλήρωσας. Τοῦ μὴ
he-had-obeyed the(-part) for of-yourself all you-fulfilled for-the not
πεῖσαι τοὺς ἀκούοντας οὐκ ἐσμὲν ὑπεύθυνοι, ἀλλὰ τοῦ
to-persuade the hearers not we-are answerable but for-the
συμβουλεῦσαι μόνον· τὸ μὲν γὰρ παραινέσαι ἡμέτερον,
to-counsel only the indeed for to-exhort (is)-ours
τὸ δὲ πεισθῆναι ἐκείνων. Καὶ καθάπερ ἂν ἡμῶν μὴ
the and to-be-persuaded theirs and just-as if we not
παραινεσάντων μυρία κατορθώσωσιν ἐκεῖνοι, μόνοις
having-exhorted ten-thousand(-things) should-achieve they alone
αὐτοῖς ἅπας ὁ μισθὸς κείσεται, ἡμῖν δὲ οὐδὲν ἔσται
to-them all the reward will-lie to-us but nothing will-be
τὸ κέρδος, ἐπειδὴ μὴ συνεβουλεύσαμεν· οὕτως ἂν ἡμῶν
the gain since not we-counseled so if we
παραινεσάντων ἐκεῖνοι μὴ προσέχωσιν, ἅπασα αὐτοὺς
having-exhorted they not heed all them
ἡ τιμωρία καταλήψεται, ἡμῖν δὲ οὐδὲν ἔσται ἔγκλημα,
the punishment will-overtake to-us but no will-be charge
ἀλλὰ καὶ πολὺς ὁ μισθὸς ἀπαντήσεται παρὰ τοῦ Θεοῦ·
but even great the reward will-meet(-us) from — God
τὸ γὰρ ἡμῶν ἅπαν ἐπληρώσαμεν. Καταβαλεῖν μόνον
the(-part) for our all we-fulfilled to-deposit only
κελευόμεθα τὰ ἀργύρια ἐπὶ τοὺς τραπεζίτας, εἰπεῖν καὶ
we-are-commanded the silver(-pieces) with the bankers to-speak and
συμβουλεῦσαι. Εἰπὲ τοίνυν, καὶ παραίνεσον τῷ ἀδελφῷ.
to-counsel speak therefore and exhort the brother
Ἀλλ' οὐκ ἤκουσεν; Ἀλλὰ σὺ τὸν μισθὸν ἔχεις ἀπηρτισμένον,
but not did-he-hear but you the reward have completed
μόνον ἂν ἀεὶ τοῦτο ποιῇς, ἂν μηδέποτε ἀποστῇς, ἕως ἂν
only if always this you-do if never you-withdraw until —

πείσῃς, ἕως ἂν ἐμπνέῃς. Πέρας ἔστω τῆς συμβουλῆς ἡ
you-persuade as-long-as — you-breathe (the)-limit let-be of-the counsel the
ὑπακοὴ τοῦ τὴν παραίνεσιν ὑποδεχομένου. Ὁ διάβολος
obedience of-the(-one) the exhortation receiving the devil
κατὰ τῆς σωτηρίας ἀεὶ τρέχει τῆς ἡμετέρας, οὐδὲν
against the salvation always runs the our nothing
αὐτὸς κερδαίνων, ἀλλὰ καὶ τὰ μέγιστα βλαπτόμενος
himself gaining but even the greatest(-harms) being-harmed
ἀπὸ τῆς σπουδῆς· ἀλλ᾽ ὅμως τοσαύτην ἔχει μανίαν,
from the zeal but nevertheless such he-has madness
ὡς καὶ πολλάκις ἀδυνάτοις ἐπιχειρεῖν πράγμασι, καὶ
as even often impossible to-attempt things and
ἐπιθέσθαι μὴ μόνον ἐκείνοις, οὓς προσδοκᾷ πάντως
to-attack not only those whom he-expects altogether
ὑποσκελίζειν καὶ περιτρέπειν, ἀλλὰ καὶ οὓς εἰκὸς
to-trip-up and overturn but also whom (it-is)-likely
περιέσεσθαι τῶν μηχανημάτων αὐτοῦ. Τὸν γοῦν Ἰὼβ
to-prevail-over the contrivances his — at-least Job
ἀκούων ἐπαινούμενον παρὰ τοῦ τὰ ἀπόῤῥητα πάντα
hearing praised by the the secret(-things) all
εἰδότος Θεοῦ, προσεδόκησε δυνήσεσθαι καὶ περιτρέπειν· καὶ
knowing God he-expected to-be-able also to-overturn(-him) and
οὐκ ἀπέστη πάντα κινῶν καὶ μηχανώμενος ὁ δόλιος,
not withdrew all(-things) moving and contriving the deceitful(-one)
ὥστε ὑποσκελίσαι τὸν ἄνθρωπον· καὶ οὐκ ἀπεγίνωσκεν
so-as to-trip-up the man and not despaired
ὁ μιαρὸς καὶ παμπόνηρος δαίμων ἐκεῖνος, καίτοι τοῦ
the foul and all-wicked demon that although —
Θεοῦ τοσαύτην τῷ δικαίῳ ψηφισαμένου τὴν ἀρετήν. Εἶτα
God such to-the just(-man) having-voted the virtue then
οὐκ αἰσχυνόμεθα, οὐδὲ ἐρυθριάζομεν, εἰπέ μοι, εἰ, τοῦ
not are-we-ashamed nor do-we-blush tell me if the

διαβόλου μηδέποτε ἀπογινώσκοντος τῆς ἀπωλείας ἡμῶν,
devil never despairing of-the destruction our
ἀλλ᾽ ἀεὶ προσδοκῶντος αὐτὴν, αὐτοὶ τῆς τῶν ἀδελφῶν
but always expecting it we-ourselves of-the of-the brothers
ἀπογνωσόμεθα σωτηρίας; Καίτοι ἐκεῖνον μὲν καὶ πρὸ τῆς
will-despair salvation and-yet him indeed even before the
πείρας ἀποστῆναι τῶν παλαισμάτων ἔδει· Θεὸς γὰρ ἦν
trial to-withdraw from-the wrestlings he-ought God for was
ὁ μαρτυρῶν τῷ δικαίῳ τὴν ἀρετήν· ἀλλ᾽ ὅμως οὐκ
the(-one) witnessing to-the just(-man) the virtue but nevertheless not
ἀπέστη, ἀλλ᾽ ὑπὸ πολλῆς μανίας τῆς καθ᾽ ἡμῶν καὶ μετὰ
he-withdrew but by much madness the against us even after
τὴν τοῦ Θεοῦ μαρτυρίαν ἤλπισε περιέσεσθαι τοῦ γενναίου
the — of-God testimony he-hoped to-prevail-over the noble
τότε ἐκείνου. Ἡμᾶς δὲ οὐδέν ἐστι τοιοῦτον τὸ ποιοῦν
then that(-man) us but nothing there-is such the(-thing) making
εἰς ἀπόγνωσιν ἐμπίπτειν, καὶ ὅμως ἀφιστάμεθα. Καὶ ὁ
into despair to-fall and nevertheless we-withdraw and the
μὲν διάβολος, καίτοι τοῦ Θεοῦ κωλύοντος, οὐκ ἀναχωρεῖ
indeed devil although — God forbidding not retreats
τῆς καθ᾽ ἡμῶν μάχης· σὺ δὲ, τοῦ Θεοῦ προτρέποντός
from-the against us battle you but — God urging
σε καὶ διεγείροντος εἰς τὴν ἀντίληψιν τῶν πεπτωκότων,
you and rousing to the help of-the fallen
ἀποπηδᾷς; Ἤκουσεν ὁ διάβολος τοῦ Θεοῦ λέγοντος·
leap-away heard the devil — God saying
Ἄνθρωπος δίκαιος, ἀληθινὸς, θεοσεβὴς, ἀπεχόμενος ἀπὸ
(a)-man just true God-fearing abstaining from
παντὸς πονηροῦ πράγματος, καὶ ὅτι οὐδείς ἐστι τοιοῦτος
every wicked deed and that no-one is such
τῶν ἐπὶ τῆς γῆς· καὶ μετὰ τοσαύτας καὶ τοιαύτας
of-those on the earth and after so-many and such

ψήφους ἐνέμεινεν ὅμως λέγων· μήποτε τῇ συνεχείᾳ καὶ
votes he-persisted nevertheless saying perhaps by-the continuity and
τῷ μεγέθει τῶν ἐπαγομένων αὐτῷ κακῶν δυνηθῶ αὐτοῦ
by-the greatness of-the brought-upon him evils I-may-be-able him
περιγίνεσθαι, καὶ τὸν μέγαν τοῦτον καθελεῖν πύργον;
to-overcome and the great this to-pull-down tower

4 Τίς οὖν ἡμῖν ἔσται συγγνώμη, ἀγαπητοί, τίς δὲ ἀπολογία,
what then for-us will-be (the)-pardon beloved what and defense
εἰ τοσαύτῃ τοῦ πονηροῦ δαίμονος καθ' ἡμῶν κεχρημένου
if such the wicked demon against us having-used
μανίᾳ, ἡμεῖς μηδὲ τὸ πολλοστὸν τῆς τοσαύτης σπουδῆς
madness we not-even the smallest-fraction of-the such zeal
εἰς τὴν σωτηρίαν τῶν ἡμετέρων ἀδελφῶν εἰσενέγκοιμεν,
for the salvation of-the our brothers should-contribute
καὶ ταῦτα τὸν Θεὸν σύμμαχον ἔχοντες; Ὅταν γοῦν ἴδῃς
and this — God (as)-ally having when at-least you-see
σκληρὸν καὶ ἀπηνῆ τὸν ἀδελφὸν, καὶ μὴ προσέχοντά
hard and harsh the brother and not heeding
σοι, λέγε πρὸς σεαυτόν· Μήποτε τῷ χρόνῳ δυνηθῶμεν
you say to yourself perhaps in-the time we-may-be-able
πεῖσαι; Οὕτω καὶ Παῦλος ἐκέλευσε ποιεῖν· Δοῦλον δὲ
to-persuade(-him) so also Paul ordered to-do (a)-servant but
Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας,
of-(the)-Lord not must fight but gentle be toward all
ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε
in meekness instructing the(-ones) opposing(-themselves) if-perhaps
δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας.
may-give them — God repentance for knowledge of-truth
Οὐχ ὁρᾷς τοὺς πατέρας, πῶς πολλάκις τῶν υἱῶν αὐτοῖς
not do-you-see the fathers how often the sons to-them
ἀπεγνωσμένων, παρακάθηνται δακρύοντες, θρηνοῦντες,
despaired-of they-sit-beside weeping lamenting

καταφιλοῦντες, τὰ παρ᾽ ἑαυτῶν εἰσφέροντες ἅπαντα
kissing the(-things) from themselves contributing all
ἕως ἐσχάτης ἀναπνοῆς; Τοῦτο καὶ σὺ περὶ τὸν ἀδελφὸν
until (the)-last breath this also you about the brother
ποίησον. Καίτοι ἐκεῖνοι μὲν ἀπὸ τῶν θρήνων καὶ
do and-yet they indeed from the laments and
τῶν δακρύων οὔτε τὴν ἀῤῥωστίαν ἀπελάσαι, οὔτε τὸν
the tears neither the sickness to-drive-away nor the
θάνατον ἐπελθόντα ἀποκρούσασθαι δύνανται· σὺ δὲ
death come-upon(-them) to-repel are-able you but
ψυχὴν ἀπογνωσθεῖσαν τῇ καρτερίᾳ καὶ τῇ προσεδρίᾳ
(a)-soul despaired-of by-the endurance and by-the attendance
δυνήσῃ πολλάκις διὰ τῶν θρήνων καὶ τῶν δακρύων
will-be-able often through the laments and the tears
ἐπισπάσασθαι καὶ ἀναστῆσαι. Συνεβούλευσας, καὶ οὐκ
to-draw-over and to-raise-up you-counseled and not
ἔπεισας; δάκρυσον, καὶ καθάψῃ πολλάκις· στέναξον
did-you-persuade weep and you-will-touch(-him) often groan
πικρὸν, ἵνα αἰδεσθείς σου τὴν κηδεμονίαν, ἐπιστρέψῃ πρὸς
bitterly so-that having-respected your the care he-may-turn to
τὴν σωτηρίαν. Τί δυνήσομαι ἐγὼ μόνος ποιεῖν; οὐ γὰρ δὴ
the salvation what will-I-be-able I alone to-do not for indeed
πᾶσιν ὑμῖν καθ᾽ ἑκάστην συγγίνεσθαι δύναμαι μόνος τὴν
with-all you on each to-be-together I-am-able alone the
ἡμέραν, οὐδὲ ἀρκῶ πλήθει τοσούτῳ διαλέγεσθαι μόνος.
day nor do-I-suffice for-(a)-multitude so-great to-converse alone
Ὑμεῖς δὲ, εἰ βουληθείητε τὴν ἀλλήλων διανείμασθαι
you but if you-should-wish the of-one-another to-divide
σωτηρίαν, καὶ ἕκαστος ἕνα ἀπολαβεῖν τῶν ἠμεληµένων
salvation and each one to-take of-the neglected
ἀδελφῶν, ταχέως ἡμῖν τὰ τῆς οἰκοδομῆς αὐξηθήσεται.
brothers quickly for-us the(-things) of-the building will-be-increased

Καὶ τί χρὴ λέγειν τῶν μετὰ πολλὴν παραίνεσιν
and what must-one say of-those after much exhortation
ἀνακτωμένων ἑαυτούς; Οὐδὲ γὰρ ἐκείνων τῶν ἀνίατα
recovering themselves not-even for those the incurably
νοσούντων ἀφίστασθαι χρὴ καὶ ἀμελεῖν· κἂν προειδότες
sick to-withdraw-from (one)-must and to-neglect even-if foreknowing
ὦμεν σαφῶς, ὅτι πολλῆς ἀπολαύσαντες τῆς σπουδῆς καὶ τῆς
we-be clearly that much having-enjoyed the zeal and the
συμβουλῆς, οὐδὲν κερδανοῦσι πλέον. Εἰ δὲ παράδοξος ὑμῖν ὁ
counsel nothing they-will-gain more if but strange to-you the
λόγος οὗτος εἶναι δοκεῖ, φέρε, ἀφ' ὧν ὁ Χριστὸς ἐποίησέ τε
saying this to-be seems come from what — Christ did both
καὶ εἶπεν, ἀπὸ τούτων αὐτὸν πιστωσόμεθα. Ἡμεῖς μὲν γὰρ
and said from these it we-will-confirm we indeed for
οἱ ἄνθρωποι τὸ μέλλον ἀγνοοῦμεν, ὅθεν οὐδὲ διισχυρίζεσθαι
the men the future do-not-know whence not-even to-affirm
δυνάμεθα περὶ τῶν ἀκουόντων, εἴτε πεισθήσονται, εἴτε
can-we about the hearers whether they-will-be-persuaded or
ἀπειθήσουσι τοῖς παρ' ἡμῶν λεγομένοις· ὁ δὲ Χριστὸς
will-disobey the(-things) by us said — but Christ
ταῦτα ἀμφότερα εἰδὼς σαφῶς, οὐ διέλιπε τὸν οὐκ
these both knowing clearly not ceased the(-one) not
ἀκουσόμενον αὐτοῦ διορθούμενος μέχρι τέλους.
going-to-hear him correcting until (the)-end
Τὸν γοῦν Ἰούδαν εἰδὼς οὐκ ἀποστησόμενον τῆς προδοσίας,
— at-least Judas knowing not going-to-withdraw from-the betrayal
οὐ διέλιπε συμβουλαῖς, παραινέσεσιν, εὐεργεσίαις, ἀπειλαῖς,
not he-ceased with-counsels with-exhortations with-benefits with-threats
παντὶ τρόπῳ διδασκαλίας ἀναστέλλων αὐτὸν ἐκ τῆς
with-every manner of-teaching restraining him from the
προδοσίας, καὶ συνεχῶς ἀνακρουόμενος, ὥσπερ τινὶ
betrayal and continually checking(-him) as with-some

χαλινῷ, τῷ λόγῳ. Τοῦτο δὲ ποιεῖ, παιδεύων ἡμᾶς, κἂν
bridle with-the word this and he-does teaching us even-if
προειδότες ὦμεν, ὅτι οὐ πεισθήσονται οἱ ἀδελφοὶ, τὰ
foreknowing we-be that not will-be-persuaded the brothers the(-things)
παρ᾽ ἑαυτῶν ἅπαντα ἀποπληροῦν, ὡς ἀπηρτισμένου τῆς
from ourselves all to-fulfill as completed for-the
συμβουλῆς ἡμῖν τοῦ μισθοῦ. Καὶ ὅρα πῶς συνεχῶς αὐτὸν
counsel for-us the reward and see how continually him
καὶ σοφῶς ἀνέστελλε δι᾽ ὧν ἔλεγεν· Εἷς ἐξ ὑμῶν
and wisely he-restrained through which(-words) he-said one of you
παραδώσει με. Καὶ πάλιν· Οὐ περὶ πάντων ὑμῶν λέγω·
will-betray me and again not about all you I-speak
οἶδα οὓς ἐξελεξάμην. Καὶ πάλιν· Εἷς ἐξ ὑμῶν διάβολός
I-know whom I-chose and again one of you (a)-devil
ἐστι. Καὶ ἠνείχετο πάντας ἐν ἀγωνίᾳ καθιστᾷν, ὥστε μὴ
is and he-bore all in anguish to-set so-as not
ἐκπομπεῦσαι τὸν προδότην, καὶ ἀναισχυντότερον ποιῆσαι
to-expose the traitor and more-shameless to-make
τῇ τῶν ἐλέγχων περιφανείᾳ. Ὅτι γὰρ καὶ τοῖς ἄλλοις
by-the of-the reproofs publicity that for even to-the others
ἀγωνίαν καὶ φόβον ἐνέβαλε τὰ λεγόμενα, καίτοι
anguish and fear cast the(-things) said although
μηδὲν ἑαυτοῖς συνειδόσι πονηρὸν, ἄκουσον πῶς ἕκαστος
nothing to-themselves conscious-of wicked hear how each
ἀγωνιῶν ἔλεγε· Μήτι ἐγώ εἰμι, Κύριε; Οὐ διὰ ῥημάτων
in-anguish said surely-not I am(-it) Lord not through words
δὲ μόνον, ἀλλὰ καὶ διὰ πραγμάτων αὐτὸν ἐπαίδευεν.
and only but also through deeds him he-taught
Ἐπειδὴ γὰρ τὴν ἑαυτοῦ φιλανθρωπίαν ἐπεδείξατο πολλάκις
since for the his-own love-for-mankind he-showed often
καὶ διὰ πάντων, λεπροὺς καθαίρων, δαίμονας ἀπελαύνων,
and through all(-things) lepers cleansing demons driving-out

νοσοῦντας ἰώμενος, νεκροὺς ἐγείρων, παραλελυμένους
the-sick healing (the)-dead raising (the)-paralyzed
σφίγγων, καὶ πάντας μὲν εὐηργέτησεν, ἐκόλασε δὲ οὐδένα,
bracing and all indeed he-benefited he-punished but no-one
καὶ συνεχῶς ἔλεγεν, Οὐκ ἦλθον ἵνα κρίνω τὸν κόσμον,
and continually he-said not I-came that I-might-judge the world
ἀλλ' ἵνα σώσω τὸν κόσμον· ἵνα μὴ νομίσῃ ὁ Ἰούδας,
but that I-might-save the world so-that not might-think — Judas
ὅτι εὐεργετεῖν μὲν μόνον οἶδεν ὁ Χριστὸς, κολάζειν δὲ
that to-benefit indeed only knows — Christ to-punish but
οὐκέτι, καὶ τοῦτο αὐτὸν διδάσκει τὸ μέρος, οἷον ὅτι καὶ
no-longer also this him he-teaches the part namely that also
κολάζειν δύναται καὶ τιμωρεῖσθαι τοὺς ἁμαρτάνοντας.
to-punish he-is-able and to-take-vengeance-on the(-ones) sinning
5 Καὶ ὅρα πῶς σοφῶς καὶ προσηκόντως καὶ τοῦτον
and see how wisely and fittingly both this(-man)
μὲν ἐπαίδευσε, καὶ ἀνθρώπων οὐδένα κολάσαι οὐδὲ
indeed he-taught and of-men no-one to-punish nor
τιμωρήσασθαι ἠνέσχετο. Πῶς οὖν; Ἵνα μάθῃ τὴν
to-take-vengeance-on he-endured how then so-that might-learn the
τιμωρητικὴν αὐτοῦ δύναμιν ὁ μαθητής. Εἰ μὲν γὰρ
punitive his power the disciple if indeed for
ἐκόλασέ τινα, ἔδοξεν ἂν ἐναντιοῦσθαι ἑαυτῷ
he-had-punished someone he-would-have-seemed — to-oppose himself
λέγοντι· Οὐκ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα
saying not I-came that I-might-judge the world but that
σώσω τὸν κόσμον. Πάλιν, εἰ μηδένα ἐκόλασεν, ἀδιόρθωτος
I-might-save the world again if no-one he-punished uncorrected
ἔμενεν ὁ μαθητὴς, οὐ μανθάνων διὰ τῶν ἔργων τὴν
would-remain the disciple not learning through the deeds the
κολαστικὴν αὐτοῦ δύναμιν. Τί οὖν ἵνα γένηται;
punitive his power what then so-that might-happen

Ὥστε καὶ τὸν μαθητὴν φοβηθῆναι καὶ μὴ καταφρονήσαντα
so-that both the disciple be-afraid and not having-despised
γενέσθαι χείρω, καὶ ἀνθρώπων μηδένα πληγῆναι, μηδὲ
become worse and of-men no-one be-struck nor
κόλασιν ὑπομεῖναι καὶ τιμωρίαν, εἰς τὴν συκῆν τὴν δύναμιν
punishment undergo and vengeance on the fig-tree the power
ταύτην ἐπιδείκνυται ὁ Χριστὸς, εἰπὼν, Μηκέτι ἐκ σοῦ
this shows — Christ having-said no-longer from you
καρπὸς γένηται, καὶ ῥήματι ψιλῷ ξηράνας αὐτὴν
fruit may-come and by-(a)-word bare having-withered it
παραχρῆμα. Οὕτω γὰρ οἵ τε ἄνθρωποι πάντες ἔμενον
at-once so for both the men all remained
ἀβλαβεῖς, αὐτός τε τὴν ἑαυτοῦ δύναμιν ἐπεδείκνυτο,
unharmed he-himself and the his-own power showed
τοῦ φυτοῦ δεξαμένου τὴν τιμωρίαν. Καὶ ὁ μαθητὴς
the plant having-received the punishment and the disciple
δὲ εἰ προσεῖχε, μεγάλην ἂν ἀπὸ τῆς κολάσεως ταύτης
and if he-had-heeded great — from the punishment this
ἐκαρπώσατο τὴν ὠφέλειαν· ἀλλ' ὅμως οὐδὲ οὕτω
he-would-have-reaped the benefit but nevertheless not-even so
διωρθώθη. Ὁ δὲ Χριστὸς καὶ τοῦτο προειδὼς, οὐχὶ τοῦτο
he-was-corrected — but Christ also this foreknowing not this
μόνον, ἀλλὰ καὶ ἕτερον μετὰ τούτου πολλῷ μεῖζον τούτου
only but also another with this much greater than-this
ἐποίησεν. Ὅτε γοῦν ἐπέθεντο αὐτῷ οἱ Ἰουδαῖοι μετὰ
did when at-least attacked him the Jews with
μαχαιρῶν καὶ ξύλων τὰς χεῖρας ὁπλίσαντες κατ' αὐτοῦ,
swords and clubs the hands having-armed against him
τότε πάντας αὐτοὺς ἐπήρωσε· τὸ γὰρ εἰπεῖν, Τίνα ζητεῖτε;
then all them he-blinded the for to-say whom do-you-seek
τοῦτο ἐμφαίνοντος ἦν. Ἐπειδὴ γὰρ ἔλεγε συνεχῶς ὁ
this of-(one)-showing was since for said continually —

Ἰούδας· Τί θέλετέ μοι δοῦναι, καὶ ἐγὼ ὑμῖν παραδώσω
Judas what will-you me give and I to-you will-hand-over
αὐτόν; βουλόμενος ὁ Κύριος καὶ τοὺς Ἰουδαίους πεῖσαι,
him wishing the Lord both the Jews to-persuade
κἀκεῖνον διδάξαι, ὅτι ἑκὼν ἔρχεται ἐπὶ τὸ πάθος, καὶ τὸ
and-him to-teach that willingly he-comes to the suffering and the
πᾶν αὐτοῦ ἐστιν, οὐ τῆς ἐκείνου πανουργίας δυνηθείσης
whole his is not the of-that-man villainy having-been-able
αὐτοῦ περιγίνεσθαι, αὐτοῦ τοῦ προδότου μετὰ πάντων
him to-overcome very the traitor with all
ἑστῶτος, φησὶ, Τίνα ζητεῖτε; οὕτως οὐκ ᾔδει ὃν ἔμελλε
standing he-says whom do-you-seek so not he-knew whom he-was-about
παραδιδόναι, ἀλλ' ἐπήρωσεν αὐτοῦ τὴν ὄψιν· καὶ οὐ τοῦτο
to-betray but he-blinded his the sight and not this
μόνον, ἀλλὰ καὶ ὑπτίους ἅπαντας ἔῤῥιψε διὰ τῆς φωνῆς
only but also on-their-backs all he-threw through the voice
ταύτης. Καὶ ἐπειδὴ μηδὲ τοῦτο αὐτοὺς ἐπιεικεστέρους
this and since not-even this them gentler
ἐποίησε, μηδὲ τὸν μιαρὸν ἐκεῖνον τῆς προδοσίας
made nor the foul that(-man) from-the betrayal
ἀπέστησεν, ἀλλ' ἔμενεν ἀνίατος ὢν, οὐδὲ οὕτω πάλιν
withdrew but he-remained incurable being not-even so again
ὁ Χριστὸς ἀπέστη τῆς περὶ αὐτὸν εὐνοίας τε καὶ
— Christ withdrew from-the toward him goodwill both and
ἐπιμελείας· ἀλλ' ὅρα πῶς ἐντρεπτικώτατα τῆς ἀναιδοῦς
care but see how most-shamingly the shameless
καθάπτεται ψυχῆς, καὶ φθέγγεται ῥήματα ἱκανὰ καὶ λιθίνην
he-touches soul and utters words able even (a)-stony
μαλάξαι διάνοιαν. Ἐπειδὴ γὰρ ὥρμησεν αὐτὸν φιλῆσαι,
to-soften mind since for he-rushed him to-kiss
τί φησιν; Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου
what does-he-say Judas with-(a)-kiss the Son of-the man

παραδίδως; οὐδὲ αὐτὸ τῆς προδοσίας αἰσχύνῃ τὸ
do-you-betray not-even very of-the betrayal are-you-ashamed-of the
σχῆμα; Ταῦτα δὲ ἔλεγεν ὁ Χριστὸς καθαπτόμενος αὐτοῦ,
form these-things and said — Christ touching him
καὶ τῆς προτέρας ἀναμιμνήσκων συνηθείας. Ἀλλ' ὅμως
and the former reminding(-him-of) intimacy but nevertheless
τοσαῦτα τοῦ Κυρίου καὶ ποιήσαντος καὶ εἰπόντος, οὐκ
so-many(-things) the Lord both having-done and having-said not
ἐγένετο βελτίων ἐκεῖνος, οὐ παρὰ τὴν τοῦ συμβουλεύσαντος
became better that(-man) not because-of the of-the counselor
ἀσθένειαν, ἀλλὰ παρὰ τὴν αὐτοῦ ῥᾳθυμίαν.
weakness but because-of the his-own slackness
Ὁ δὲ Χριστὸς, καίτοι ταῦτα πάντα προειδὼς, οὐ διέλιπεν
— but Christ although these-things all foreknowing not ceased
ἐξ ἀρχῆς μέχρι τέλους τὰ παρ' ἑαυτοῦ ἅπαντα
from (the)-beginning until (the)-end the(-things) from himself all
ἐπιδεικνύμενος. Ἅπερ οὖν ἅπαντα καὶ ἡμᾶς εἰδότας,
showing which then all also us knowing
ἀγαπητοὶ, συνεχῶς καὶ διαπαντὸς τοὺς ἠμελημένους τῶν
beloved continually and always the neglected of-the
ἀδελφῶν τῶν ἡμετέρων ῥυθμίζειν καὶ φιλεῖν χρὴ, κἂν
brothers the our to-train and to-love (one)-must even-if
μηδὲν ἐκ τῆς συμβουλῆς γίνηται κέρδος. Εἰ γὰρ ὁ
no from the counsel come gain if for the(-one)
τὸ τέλος εἰδὼς τοιοῦτον ἐσόμενον, τοσαύτῃ περὶ τὸν
the end knowing such going-to-be so-great about the(-one)
οὐδὲν μέλλοντα καρποῦσθαι ἐκ τῆς παραινέσεως ταύτης
nothing being-about to-reap from the exhortation this
ἐχρήσατο προνοίᾳ, ποίας ἂν εἴημεν ἄξιοι συγγνώμης
used forethought of-what-kind — would-we-be worthy pardon
ἡμεῖς, ὅταν μηδὲ τὴν τῶν πραγμάτων ἔκβασιν εἰδότες,
we when not-even the of-the affairs outcome knowing

οὕτω τῆς τῶν πλησίον σωτηρίας ῥᾳθυμῶμεν, ἐκ πρώτης
so of-the the of-neighbors salvation we-are-slack from (the)-first
καὶ δευτέρας αὐτοὺς συμβουλῆς ἐγκαταλιμπάνοντες; Μετὰ
and second them counsel abandoning after
δὲ τῶν εἰρημένων ἁπάντων καὶ τὰ καθ' ἡμᾶς αὐτοὺς
and the said(-things) all also the(-things) concerning us ourselves
ἐννοήσωμεν, ὅτι καθ' ἑκάστην ἡμέραν τοῦ Θεοῦ πρὸς ἡμᾶς
let-us-consider that on each day — God to us
διαλεγομένου διὰ τῶν προφητῶν, διὰ τῶν ἀποστόλων,
speaking through the prophets through the apostles
καθ' ἑκάστην παρακούομεν τὴν ἡμέραν· καὶ ὅμως οὐκ
on each we-disobey the day and nevertheless not
ἀφίσταται καὶ διαλεγόμενος καὶ παρακαλῶν ἀεὶ τοὺς
he-withdraws both speaking and exhorting always the(-ones)
ἀφηνιῶντας καὶ μὴ προσέχοντας. Καὶ βοᾷ Παῦλος λέγων·
rebelling and not heeding and cries Paul saying
Ὑπὲρ Χριστοῦ πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος
for Christ we-are-ambassadors as — God exhorting
δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.
through us we-beseech(-you) for Christ be-reconciled — to-God
Εἰ γὰρ χρή τι καὶ θαυμαστὸν εἰπεῖν, οὐ τοσούτων
if for (one)-must something even wonderful say not of-so-great
ἐπαίνων ἄξιος ὁ προειδὼς, ὅτι πεισθήσεται πάντως
praises worthy the(-one) foreknowing that will-be-persuaded altogether
ὁ δεχόμενος τὴν συμβουλὴν, καὶ οὕτω συμβουλεύων,
the(-one) receiving the counsel and so counseling
ὡς ὁ πολλάκις μὲν εἰπὼν καὶ συμβουλεύσας καὶ
as the(-one) often indeed having-spoken and having-counseled and
ἀποτυχὼν, οὐκ ἀφιστάμενος δὲ οὐδὲ οὕτω.
having-failed not withdrawing however not-even so

Τὸν μὲν γὰρ πρότερον ἡ τοῦ πεισθήσεσθαι ἐλπὶς τὸν
the(-one) indeed for former the of-the going-to-be-persuaded hope the
ἀκούοντα, κἂν ἁπάντων νωθέστερος ᾖ, διεγείρει πρὸς
hearer even-if than-all more-sluggish he-be rouses to
τὴν παραίνεσιν· οὗτος δὲ ὁ συνεχῶς συμβουλεύων
the exhortation this(-one) but the(-one) continually counseling
καὶ παρακουόμενος, εἶτα οὐκ ἀφιστάμενος, θερμοτάτης
and being-disobeyed then not withdrawing of-hottest
καὶ γνησιωτάτης ἀγάπης τεκμήριον ἐπιδείκνυται, ἐλπίδι
and most-genuine love (a)-proof shows by-hope
μὲν οὐδεμιᾷ τοιαύτῃ τρεφόμενος, διὰ δὲ τὸ πρὸς τὸν
indeed no such being-nourished because-of but the toward the
ἀκούοντα φίλτρον μόνον τῆς περὶ τὸν ἀδελφὸν οὐκ
hearer affection only from-the about the brother not
ἀφιστάμενος ἐπιμελείας. Ἀλλ' ὅτι μὲν χρὴ μηδέποτε
withdrawing care but that indeed (one)-must never
ἀφίστασθαι τῶν πεπτωκότων, κἂν προειδότες ὦμεν, ὅτι
withdraw-from the fallen even-if foreknowing we-be that
οὐ πεισθήσονται ἡμῖν, ἱκανῶς ἀποδέδεικται. Δεῖ δὲ
not they-will-be-persuaded by-us sufficiently it-has-been-shown it-is-needful and
λοιπὸν ἐπὶ τὴν τῶν τρυφώντων κατηγορίαν βαδίσαι. Ἕως
henceforth to the of-the luxurious(-ones) accusation to-go as-long
γὰρ ἂν ἑστήκῃ ἡ ἑορτὴ αὕτη, καὶ τὰ ἕλκη τῆς μέθης
for — lasts the feast this and the wounds of-the drunkenness
ἐν ταῖς τῶν μεθυόντων ἐργάζεται ψυχαῖς ὁ διάβολος,
in the of-the drunken works souls the devil
καὶ ἡμᾶς τὰ φάρμακα ἐπιτιθέναι χρή.
also us the remedies to-apply (it-is)-needful
Χθὲς μὲν οὖν τὸν Παῦλον αὐτοῖς ἐπετειχίσαμεν λέγοντα· 6
yesterday indeed then — Paul against-them we-set-as-a-bulwark saying
Εἴτε ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς
whether you-eat or you-drink or anything you-do all(-things) to

δόξαν Θεοῦ ποιεῖτε. Σήμερον δὲ τὸν Παύλου Δεσπότην
(the)-glory of-God do today but the of-Paul Master
δείξομεν αὐτοῖς, οὐχὶ παραινοῦντα μόνον, οὐδὲ συμβουλεύοντα
we-will-show them not exhorting only nor counseling
ἀπέχεσθαι τρυφῆς, ἀλλὰ καὶ κολάζοντα τὸν ἐν τρυφῇ
to-abstain from-luxury but also punishing the(-one) in luxury
ζῶντα, καὶ τιμωρούμενον. Ἡ γὰρ τοῦ πλουσίου καὶ τοῦ
living and taking-vengeance-on(-him) the for of-the rich(-man) and —
Λαζάρου καὶ τῶν ἑκατέροις συμβάντων ἱστορία οὐδὲν
of-Lazarus and of-the(-things) to-each having-happened story nothing
ἕτερον ἢ τοῦτο ἐνδείκνυται. Μᾶλλον δὲ, ἵνα μὴ παρέργως
other than this shows rather but so-that not cursorily
τοῦτο ποιήσωμεν, ἄνωθεν ὑμῖν αὐτὴν ἀναγνώσομαι τὴν
this we-may-do from-the-start to-you it I-will-read the
παραβολήν. Ἄνθρωπός τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο
parable (a)-man certain was rich and he-was-clothed-in
πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς·
purple and fine-linen making-merry every day splendidly
πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο εἰς τὸν
(a)-poor-man and certain was by-name Lazarus who had-been-laid at the
πυλῶνα αὐτοῦ ἡλκωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ
gate his full-of-sores and desiring to-be-fed from
τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
the crumbs the falling from the table of-the rich(-man)
ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι, περιέλειχον τὰ ἕλκη αὐτοῦ.
but even the dogs coming licked the sores his
Τίνος μὲν οὖν ἕνεκεν ἐν παραβολαῖς ἐλάλει ὁ Δεσπότης,
for-what indeed then sake in parables spoke the Master
καὶ τί δήποτε τῶν παραβολῶν τὰς μὲν ἔλυε, τὰς
and why ever of-the parables the(-ones) indeed he-explained the(-others)
δὲ οὐκ ἔλυε, καὶ τί πότ' ἐστιν ἡ παραβολὴ, καὶ
but not he-explained and what ever is the parable and

ὅσα τοιαῦτα, εἰς ἕτερον καιρὸν ταμιευσόμεθα, ὥστε μὴ
as-many-as such for another occasion we-will-store-up so-as not
τοῦ κατεπείγοντος ἀποστῆναι λόγου νῦν· ἐκεῖνο δὲ τέως
from-the urgent to-withdraw discourse now that but meanwhile
πρὸς ὑμᾶς ἐροῦμεν μόνον, τίς ἐστι τῶν εὐαγγελιστῶν
to you we-will-say only which is of-the evangelists
ὁ τὴν παραβολὴν ταύτην εἰρηκέναι τὸν Χριστὸν
the(-one) the parable this to-have-reported — Christ
εἰπών. Τίς οὖν ἐστιν; Ὁ Λουκᾶς μόνος. Καὶ γὰρ καὶ
having-spoken which then is(-it) — Luke alone and for also
τοῦτο ἀναγκαῖον εἰδέναι, ὅτι τῶν εἰρημένων τὰ μὲν
this (is)-necessary to-know that of-the(-things) said some indeed
οἱ τέσσαρες εἶπον, τὰ δὲ κατ᾽ ἰδίαν ἕκαστος ἀπολαβών.
the four said others but privately — each having-taken
Τίνος ἕνεκεν; Ἵνα καὶ τῶν λοιπῶν ἀναγκαία ἡμῖν ἡ
for-what sake so-that also of-the rest necessary for-us the
ἀνάγνωσις γένηται, καὶ τὸ τῆς συμφωνίας ἐξαίρετον
reading may-become and the of-the agreement excellence
διαφανῇ. Εἰ μὲν γὰρ πάντες ἅπαντα εἶπον, οὐκ ἂν
may-shine-through if indeed for all all(-things) had-said not —
πᾶσι μετὰ σπουδῆς προσείχομεν, ἀρκοῦντος ἑνὸς διδάξαι
all with zeal we-would-heed sufficing one to-teach
τὸ πᾶν· εἰ δὲ πάντες πάντα ἐξηλλαγμένα εἶπον, οὐκ ἂν
the whole if but all all(-things) different had-said not —
ἐφάνη τὸ τῆς συμφωνίας ἐξαίρετον. Διὰ τοῦτο καὶ
would-have-appeared the of-the agreement excellence because-of this both
κοινῇ πάντες πολλὰ ἔγραψαν, καὶ κατ᾽ ἰδίαν ἕκαστος
in-common all many(-things) wrote and privately — each
ἀπολαβών. Ὅπερ οὖν Χριστὸς διὰ τῆς παραβολῆς
having-taken what then Christ through the parable
διδάσκει, τοῦτό ἐστιν. Ἄνθρωπός τις, φησὶν, ἦν πλούσιος
teaches this is (a)-man certain he-says was rich

κακίᾳ πολλῇ συζῶν, οὐδεμιᾶς πεῖραν ἐδέχετο συμφορᾶς,
with-vice much living-with of-no trial he-received misfortune
ἀλλὰ πάντα αὐτῷ ὥσπερ ἐκ πηγῶν ἐπέῤῥει. Ὅτι γὰρ
but all(-things) to-him as from springs flowed that for
οὐδὲν τῶν ἀδοκήτων συνέβαινεν αὐτῷ, οὐδ' ἀθυμίας
nothing of-the unexpected happened to-him nor of-despondency
ὑπόθεσις, οὐδ' ἀνωμαλία τις βιωτικὴ, αὐτὸ τοῦτο ἠνίξατο
occasion nor irregularity any worldly very this hinted
τὸ εἰπεῖν, ὅτι ηὐφραίνετο καθ' ἡμέραν. Ὅτι δὲ κακίᾳ
the to-say that he-made-merry every day that and with-vice
συνέζη, δῆλον μὲν καὶ ἐκ τοῦ λαχόντος αὐτῷ τέλους, καὶ
he-lived (is)-clear indeed also from the having-fallen to-him end and
πρὸ τοῦ τέλους δὲ ἐκ τῆς περὶ τὸν πένητα γενομένης
before the end and from the toward the poor-man occurring
ὑπεροψίας. Ὅτι γὰρ οὐ μόνον ἐκεῖνον τὸν ἐν τῷ
contempt that for not only that(-man) the(-one) at the
πυλῶνι, ἀλλ' οὐδ' ἄλλον τινὰ ἠλέει, αὐτὸς ἐκεῖνος τοῦτο
gate but not-even other anyone he-pitied he-himself that this
ἔδειξεν. Εἰ γὰρ τὸν ἐν τῷ πυλῶνι διηνεκῶς ἐῤῥιμμένον,
showed if for the(-one) at the gate continually cast
καὶ πρὸ τῶν ὀφθαλμῶν κείμενον, ὃν καθ' ἑκάστην
and before the eyes lying whom on each
ἡμέραν, καὶ ἅπαξ, καὶ δὶς, καὶ πλεονάκις, ὁρᾷν ἠναγκάζετο
day both once and twice and more-often to-see he-was-compelled
εἰσιὼν καὶ ἐξιών· οὐ γὰρ ἐν ἀμφόδῳ, οὐδ' ἐν κρυπτῷ καὶ
going-in and going-out not for in (a)-street nor in (a)-hidden and
στενωπῷ κατέκειτο τόπῳ, ἀλλ' ἔνθα συνεχεῖς τὰς εἰσόδους
narrow he-lay place but where continual the entrances
καὶ τὰς ἐξόδους ποιούμενος ὁ πλούσιος, ἄκων αὐτὸν
and the exits making the rich(-man) unwilling him
ὁρᾷν ἠναγκάζετο· εἰ τοίνυν τοῦτον οὐκ ἠλέησε, τὸν ἐν
to-see was-compelled if therefore this(-man) not he-pitied the(-one) in

τοσούτῳ χαλεπῷ πάθει κατακείμενον, καὶ ἀπορίᾳ τοσαύτῃ
such grievous suffering lying and with-want such
συζῶντα, μᾶλλον δὲ διὰ παντὸς τοῦ βίου ἀῤῥωστίᾳ
living-with rather but through all the life with-sickness
ταλαιπωροῦντα, καὶ ἀῤῥωστίᾳ χαλεπωτάτῃ· πρὸς τίνα
being-wretched and with-sickness most-grievous toward which
ἂν τῶν ἐντυγχανόντων ἐπεκάμφθη ποτέ; Καὶ γὰρ
— of-those meeting(-him) would-he-have-been-bent ever and for
εἰ τὴν προτέραν ἡμέραν παρέδραμε, τὴν δευτέραν εἰκὸς
if the first day he-passed-by the second likely
ἦν τι παθεῖν· εἰ δὲ καὶ ἐν ταύτῃ παρεῖδεν, ἀλλὰ
(it)-was something to-feel if but also on this he-overlooked(-him) yet
τὴν τρίτην, ἢ τὴν τετάρτην, ἢ τὴν μετ᾽ ἐκείνην, πάντως
the third or the fourth or the after that altogether
αὐτὸν ἐπικαμφθῆναι ἔδει, καὶ εἰ τῶν θηρίων ἀγριώτερος
him to-be-bent he-ought even if than-the beasts more-savage
ἦν. Ἀλλ᾽ οὐδὲν ἔπαθε τοιοῦτον· ἀλλὰ καὶ ἐκείνου τοῦ
he-were but nothing he-felt such but even than-that the
δικαστοῦ, τοῦ μήτε τὸν Θεὸν φοβουμένου, μήτε ἀνθρώπους
judge the neither — God fearing nor men
αἰδουμένου καὶ ἰταμώτερος καὶ ἀπηνέστερος γέγονεν.
respecting even more-reckless and more-harsh he-became
Ἐκεῖνον μὲν γὰρ ἡ τῆς χήρας συνέχεια, καὶ ταῦτα
him indeed for the of-the widow persistence and this
ὠμὸν ὄντα καὶ ἄγριον, δοῦναι τὴν χάριν ἔπεισε, καὶ πρὸς
cruel being and savage to-give the favor persuaded and to
τὴν ἱκετηρίαν ἐπέκαμψε· τοῦτον δὲ οὐδὲ τοῦτο ἴσχυσεν
the supplication bent this(-man) but not-even this was-able
ἐπικάμψαι πρὸς τὴν τοῦ πένητος ἀντίληψιν· καίτοι γε
to-bend to the of-the poor-man help and-yet at-least
οὐκ ἴση ἦν ἡ αἴτησις, ἀλλ᾽ αὕτη πολλῷ εὐκολωτέρα
not equal was the request but this much easier

καὶ δικαιοτέρα. Ἡ μὲν γὰρ κατὰ τῶν ἐχθρῶν αὐτὸν
and juster the(-one) indeed for against the enemies him
παρεκάλει, οὗτος δὲ ἠξίου λῦσαι λιμὸν, καὶ μὴ περιδεῖν
besought this(-man) but asked to-relieve hunger and not to-overlook(-him)
ἀπολλύμενον· κἀκείνη μὲν ἠνώχλει παρακαλοῦσα, οὗτος
perishing and-she indeed troubled(-him) beseeching this(-man)
δὲ πολλάκις τῆς ἡμέρας ἐφαίνετο τῷ πλουσίῳ σιγῇ
but often of-the day appeared to-the rich(-man) in-silence
κείμενος· πολὺ δὲ τοῦτο ἱκανὸν μαλάξαι μᾶλλον καὶ λιθίνην
lying much and this(-was) able to-soften rather even (a)-stony
διάνοιαν. Ἐνοχλούμενοι γὰρ πολλάκις καὶ παροξυνόμεθα·
mind being-troubled for often even we-are-provoked
ὅταν δὲ τοὺς δεομένους βοηθείας ἴδωμεν σιγῇ πολλῇ
when but those needing help we-see in-silence much
παρεστῶτας, καὶ μηδὲν φθεγγομένους, ἀλλ' ἀποτυγχάνοντας
standing-by and nothing uttering but failing
μὲν ἀεὶ, μὴ δυσχεραίνοντας δὲ, ἀλλὰ σιγῇ φαινομένους
indeed always not being-indignant but rather in-silence appearing
μόνον ἡμῖν, κἂν αὐτῶν τῶν λίθων ὦμεν ἀναισθητότεροι,
only to-us even-if very than-the stones we-be more-insensible
τὴν ὑπερβολὴν τῆς ἐπιεικείας αἰδεσθέντες κατακαμπτόμεθα.
the excess of-the gentleness respecting we-are-bent
Καὶ ἕτερον δέ τι πρὸς τούτοις τούτων οὐκ ἔλαττον
and another too something besides these than-these not less
ἦν, τὸ καὶ τὴν ὄψιν αὐτὴν ἐλεεινὴν εἶναι τοῦ
was the(-fact) also the appearance itself pitiable to-be of-the
πένητος, λιμῷ καὶ ἀῤῥωστίᾳ μακρᾷ κατεργασθεῖσαν.
poor-man by-hunger and sickness long worn-down
Ἀλλ' ὅμως οὐδὲν τούτων τὸν ἀνήμερον ἐκεῖνον ἐμάλαξε.
but nevertheless none of-these the savage that(-man) softened

THE RICH MAN'S TABLE AND LAZARUS AT THE GATE

The rich man's first vice was cruelty: to live in luxury while others waste with hunger. A God-loving soul gives its night to tears, as David did; nothing is more grievous than luxury. Lazarus lay at the gate without blaming God, though poverty and sickness together are a terrible pain and he had no Lazarus to look to. It is folly to say that a rich man punished hereafter is only paid back one for one: this life is a dream against the next, and the wicked are punished here too by their conscience, and the greedy are robbers who bury others' substance.

Πρώτη μὲν οὖν κακία αὕτη ὠμότητος, καὶ ἀπανθρωπία 7
first indeed then vice this of-cruelty and inhumanity
ὑπερβολὴν οὐκ ἔχουσα. Οὐ γάρ ἐστιν ἴσον ἐν πενίᾳ ζῶντα
excess not having not for is (it)-equal in poverty living
μὴ βοηθεῖν τοῖς δεομένοις, καὶ τοσαύτης ἀπολαύοντα
not to-help the(-ones) needing and such enjoying
τρυφῆς, λιμῷ τηκομένους ἑτέρους περιορᾶν. Πάλιν οὐκ
luxury by-hunger wasting others to-overlook again not
ἔστιν ἴσον, ἅπαξ ἢ δεύτερον ἰδόντα πτωχὸν, παραδραμεῖν,
is (it)-equal once or twice having-seen (a)-poor-man to-run-past
καὶ καθ' ἑκάστην ἡμέραν βλέποντα μηδὲ ὑπὸ τῆς κατὰ
and on each day seeing(-him) not-even by the in
τὴν ὄψιν συνεχείας πρὸς τὸν ἔλεον καὶ τὴν φιλανθρωπίαν
the sight persistence to the mercy and the love-for-mankind
διαναστῆναι ταύτην. Πάλιν οὐκ ἔστιν ἴσον ἐν συμφοραῖς
to-be-roused this again not is (it)-equal in misfortunes
ὄντα καὶ ἀθυμίαις καὶ κακῶς τὴν ψυχὴν διακείμενον
being and despondencies and badly the soul disposed
μὴ βοηθεῖν τοῖς πλησίον, καὶ τοσαύτης ἀπολαύοντα
not to-help the neighbors and such enjoying
εὐφροσύνης καὶ διηνεκοῦς εὐπραγίας, λιμῷ τηκομένους
good-cheer and continual prosperity by-hunger wasting

ἑτέρους περιορᾷν, καὶ ἀποκλεῖσαι τὰ σπλάγχνα, καὶ μηδὲ
others to-overlook and to-shut-up the bowels and not-even
ὑπὸ τῆς χαρᾶς αὐτῆς γενέσθαι φιλανθρωπότερον. Ἴστε
by the joy itself to-become more-humane you-know
γὰρ δήπου τοῦτο, ὅτι κἂν ἁπάντων ὦμεν ἀγριώτεροι,
for surely this that even-if than-all we-be more-savage
ταῖς εὐπραγίαις ἡμερώτεροι καὶ χρηστότεροι πεφύκαμεν
by-the prosperities gentler and kinder we-are-wont
γίνεσθαι. Ἀλλ' ἐκεῖνος οὐδὲ ὑπὸ τῆς εὐημερίας βελτίων
to-become but he not-even by the good-fortune better
ἐγένετο, ἀλλ' ἔμενεν ἐκτεθηριωμένος, μᾶλλον δὲ καὶ θηρίου
became but he-remained turned-beast rather but even of-beast
παντὸς ὠμότητα καὶ ἀπανθρωπίαν τοῖς τρόποις ἀπέκρυψεν.
every cruelty and inhumanity in-the manners he-eclipsed
Ἀλλ' ὅμως ὁ μὲν ἐν πονηρίᾳ ζῶν καὶ ἀπανθρωπίᾳ
but nevertheless the(-one) indeed in wickedness living and inhumanity
πάσης ἀπήλαυεν εὐπραγίας, ὁ δὲ δίκαιος καὶ ἀρετῆς
all enjoyed prosperity the(-one) but just and of-virtue
ἐπιμελούμενος ἐν ἐσχάτοις ἦν κακοῖς. Ὅτι γὰρ δίκαιος
taking-care in (the)-last was evils that for just
ὁ Λάζαρος ἦν, πάλιν καὶ ἐνταῦθα τὸ τέλος ἀπέδειξε, καὶ
— Lazarus was again also here the end showed and
πρὸ τοῦ τέλους αὐτὴ ἡ κατὰ τὴν πενίαν ὑπομονή. Ἆρα
before the end very the in the poverty endurance is-it
οὐ δοκεῖτε αὐτὰ παρόντα τὰ πράγματα ὁρᾷν; Πλήρης
not do-you-seem very present the things to-see full
τῷ πλουσίῳ ἡ ναῦς τῆς ἐμπορίας ἦν, καὶ ἐξ οὐρίας
for-the rich(-man) the ship of-the trade was and before (a)-fair-wind
ἔπλει. Ἀλλὰ μὴ θαυμάσητε· εἰς ναυάγιον γὰρ ἠπείγετο,
sailed but not marvel to shipwreck for it-was-hastening
ἐπειδὴ τὸν φόρτον οὐκ ἠθέλησε διαθέσθαι μετ' εὐλαβείας.
since the cargo not he-would dispose with piety

Βούλει σοι καὶ ἑτέραν εἴπω κακίαν αὐτοῦ; Τὸ
do-you-wish to-you also another I-should-tell vice his the(-thing)
καθ' ἑκάστην ἡμέραν τρυφᾷν ἀδεῶς. Καὶ γὰρ καὶ
on each day to-live-in-luxury without-fear and for also
τοῦτο κακία ἐσχάτη, οὐχὶ νῦν, ὅτε τοσαύτην ἀπαιτούμεθα
this (is-a)-vice last not now when such we-are-required
φιλοσοφίαν, ἀλλὰ καὶ ἐν ἀρχῇ ἐπὶ τῆς Παλαιᾶς,
philosophy but also in (the)-beginning in the Old(-covenant)
ὅτε οὐ τοσαύτης φιλοσοφίας ἐπίδειξις ἦν. Ἄκουσον γοῦν
when not of-such philosophy display was hear at-least
τί φησιν ὁ προφήτης· Οὐαὶ οἱ ἐρχόμενοι εἰς ἡμέραν
what says the prophet woe the(-ones) coming to (the)-day
κακὴν, οἱ ἐγγίζοντες καὶ ἁπτόμενοι σαββάτων ψευδῶν.
evil the(-ones) drawing-near and touching sabbaths false
Τί ἐστιν, οἱ ἁπτόμενοι σαββάτων ψευδῶν;
what is the(-ones) touching sabbaths false
Οἱ Ἰουδαῖοι νομίζουσιν, ὅτι δι' ἀργίαν αὐτοῖς τὸ σάββατον
the Jews think that for idleness to-them the sabbath
δέδοται. Οὐκ ἔστι δὲ αὕτη ἡ αἰτία, ἀλλ' ἵνα τῶν
has-been-given not is but this the cause but so-that from-the
βιωτικῶν ἑαυτοὺς ἀπαγαγόντες, τὴν σχολὴν ἅπασαν εἰς
worldly(-things) themselves having-withdrawn the leisure all on
τὰ πνευματικὰ ἀναλίσκωσιν. Ὅτι γὰρ οὐκ ἀργίας ἐστὶ τὸ
the spiritual(-things) they-may-spend that for not of-idleness is the
σάββατον, ἀλλ' ἐργασίας ἐστὶ πνευματικῆς ὑπόθεσις, ἀπ'
sabbath but of-work is spiritual (the)-occasion from
αὐτῶν τῶν πραγμάτων δῆλον. Ὁ γοῦν ἱερεὺς διπλοῦν ἔργον
very the things (is)-clear the at-least priest double work
ἐν ἐκείνῃ τῇ ἡμέρᾳ ποιεῖ· καὶ καθ' ἑκάστην ἡμέραν ἁπλῆς
on that the day does and on each day (a)-single
ἀναφερομένης θυσίας, διπλῆν ἀναφέρειν κελεύεται τότε.
being-offered sacrifice (a)-double to-offer is-ordered then

Εἰ δὲ καθάπαξ ἀργίας ἦν τὸ σάββατον, πρὸ τῶν ἄλλων
if but simply of-idleness were the sabbath before the others
τὸν ἱερέα ἀργεῖν ἐχρῆν. Ἐπεὶ οὖν οἱ Ἰουδαῖοι τῶν
the priest to-be-idle it-would-be-needful since then the Jews from-the
βιωτικῶν ἀπαλλαγέντες πραγμάτων, τοῖς πνευματικοῖς οὐ
worldly having-been-freed affairs to-the spiritual(-things) not
προσεῖχον, σωφροσύνῃ καὶ ἐπιεικείᾳ καὶ ἀκροάσει θείων
attended to-temperance and gentleness and hearing of-divine
λογίων, ἀλλὰ τοὐναντίον ἐποίουν, γαστριζόμενοι, μεθύοντες,
oracles but the-contrary they-did gorging being-drunk
διαῤῥηγνύμενοι, τρυφῶντες, διὰ τοῦτο κατηγόρησεν
bursting living-in-luxury because-of this accused
αὐτῶν ὁ προφήτης. Εἰπὼν γὰρ, Οὐαὶ οἱ ἐρχόμενοι
them the prophet having-said for woe the(-ones) coming
εἰς ἡμέραν κακὴν, καὶ ἐπαγαγὼν, Οἱ ἐφαπτόμενοι
to (the)-day evil and having-added the(-ones) touching
σαββάτων ψευδῶν, ἔδειξε διὰ τῆς ἐπαγωγῆς, πῶς ἦν
sabbaths false he-showed through the addition how were
αὐτοῖς τὰ σάββατα ψευδῆ. Πῶς οὖν αὐτὰ ἐποίουν
to-them the sabbaths false how then them did-they-make
ψευδῆ; Τῷ κακίαν ἐργάζεσθαι, τρυφῶντες, μεθύοντες, καὶ
false by-the vice to-work living-in-luxury being-drunk and
τὰ μυρία αἴσχιστα καὶ χαλεπὰ πράσσοντες. Καὶ ὅτι
the ten-thousand most-shameful and grievous(-things) doing and that
τοῦτό ἐστιν ἀληθὲς, ἄκουσον τῶν ἑξῆς. Δείκνυσι γὰρ
this is true hear the(-words) next he-shows for
ὃ λέγω δι' ὧν εὐθὺς ἐπάγει καὶ λέγει· Οἱ
what I-say through which(-words) at-once he-adds and says the(-ones)
καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων, καὶ κατασπαταλῶντες
sleeping on beds of-ivory and wantoning
ἐπὶ τῶν στρωμνῶν αὐτῶν, οἱ ἐσθίοντες ἐρίφους ἐκ
on the couches their the(-ones) eating kids from

ποιμνίων, καὶ μοσχάρια ἐκ βουκολίων γαλαθηνὰ, οἱ
flocks and calves from herds sucking the(-ones)
πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα
drinking the strained wine and with-the first ointments
χριόμενοι. Ἔλαβες τὸ σάββατον, ἵνα τῆς πονηρίας
anointing(-themselves) you-received the sabbath so-that from-the wickedness
ἀπαλλάξῃς τὴν ψυχήν· σὺ δὲ αὐτὴν κατεργάζῃ πλέον. Τί
you-might-free the soul you but it work-up more what
γὰρ ἂν γένοιτο τῆς βλακείας ταύτης χεῖρον, ἢ τὸ ἐπὶ
for — could-be than-the softness this worse than the on
κλινῶν ἐλεφαντίνων καθεύδειν; Αἱ ἄλλαι ἁμαρτίαι κἂν
beds of-ivory to-sleep the other sins even-if
μικράν τινα ἡδονὴν ἔχωσιν, οἷον ἡ μέθη, ἡ πλεονεξία
small some pleasure they-have such-as the drunkenness the greed
καὶ ἀσωτία· τὸ δὲ ἐπὶ κλινῶν ἐλεφαντίνων καθευδῆσαι,
and dissipation the(-thing) but on beds of-ivory to-sleep
ποίαν ἡδονὴν ἔχει; ποίαν παραμυθίαν; Μὴ γὰρ ἡδίω
what pleasure does-it-have what consolation surely-not for pleasanter
καὶ γλυκύτερον ἡμῖν τὸν ὕπνον ἐργάζεται τῆς κλίνης τὸ
and sweeter for-us the sleep makes of-the bed the
κάλλος; Φορτικώτατον μᾶλλον μὲν οὖν καὶ ἐπαχθέστατον
beauty most-burdensome rather indeed then and most-irksome
τοῦτο, ἐὰν νοῦν ἔχωμεν. Ὅταν γὰρ ἐννοήσῃς ὅτι, σοῦ
this if sense we-have when for you-consider that you
καθεύδοντος ἐπὶ κλίνης ἐλεφαντίνης, ἕτερος οὐδ' ἄρτου
sleeping on (a)-bed of-ivory another not-even of-bread
μετὰ ἀδείας ἀπολαύειν ἔχει, οὐ καταγνώσεταί σου τὸ
with freedom-from-fear to-enjoy is-able not will-it-condemn you the
συνειδὸς, καὶ ἐπαναστήσεται κατηγοροῦν τῆς ἀνωμαλίας
conscience and will-it-rise-up accusing the unevenness
ταύτης; Εἰ δὲ τὸ ἐπὶ ἐλεφαντίνων κλινῶν καθεύδειν
this if but the(-thing) on of-ivory beds to-sleep

ἔγκλημα, ὅταν καὶ ἀργύρῳ περιβεβλημέναι πάντοθεν
(is-a)-charge when also with-silver covered on-all-sides
ὦσι, ποίαν ἕξομεν ἀπολογίαν; Βούλει κάλλος κλίνης
they-be what will-we-have defense do-you-wish (the)-beauty of-(a)-bed
ἰδεῖν; Ἐγώ σοι δείκνυμι νῦν, οὐκ ἰδιωτικῆς, οὐδὲ
to-see I to-you show now not of-(a)-private(-man) nor
στρατιωτικῆς, ἀλλὰ βασιλικῆς κλίνης εὐπρέπειαν. Κἂν
of-(a)-soldier but of-(a)-royal bed (the)-comeliness even-if
γὰρ φιλοτιμότατος ᾖς πάντων, εὖ οἶδα ὅτι τῆς τοῦ
for most-ambitious you-be of-all well I-know that than-the of-the
βασιλέως κλίνης οὐκ ἐθελήσεις ἔχειν εὐπρεπεστέραν· καὶ
king bed not you-will-wish to-have (one)-more-comely and
τὸ δὴ μεῖζον, οὐ τοῦ τυχόντος βασιλέως, ἀλλὰ τοῦ
the(-thing) indeed greater not of-the chance king but of-the
πρώτου, καὶ τοῦ πάντων βασιλέων βασιλικωτέρου, καὶ
first and of-the of-all kings more-kingly and
μέχρι νῦν ᾀδομένου πανταχοῦ τῆς οἰκουμένης· δείκνυμί σοι
until now sung everywhere of-the inhabited-world I-show to-you
κλίνην τὴν τοῦ μακαρίου Δαυΐδ. Ποταπὴ τοίνυν ἦν ἐκείνη;
(a)-bed the of-the blessed David what-kind therefore was that
Οὐκ ἀργύρῳ καὶ χρυσῷ, ἀλλὰ δάκρυσι καὶ ἐξομολογήσεσι
not with-silver and gold but with-tears and confessions
πάντοθεν ἦν κεκαλλωπισμένη. Καὶ ταῦτα αὐτός φησιν
on-all-sides was(-it) adorned and these-things he-himself says
οὕτω λέγων· Λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου·
so saying I-will-wash on each night the bed my
ἐν δάκρυσί μου τὴν στρωμνήν μου βρέξω. Ὥσπερ γὰρ
with tears my the couch my I-will-wet as for
μαργαρῖται τὰ δάκρυα αὐτῇ ἐπεπήγει πάντοθεν.
pearls the tears on-it had-set on-all-sides

Καὶ σκόπει μοι φιλόθεον ψυχήν· ἐπειδὴ γὰρ ἐν ἡμέρᾳ 8
and consider for-me (a)-God-loving soul since for in (the)-day
πολλαὶ αἱ φροντίδες ἀρχόντων, ταξιαρχῶν, ἐθνῶν, δήμων,
many the cares of-rulers of-commanders of-nations of-peoples
στρατιωτῶν, πολέμων, εἰρήνης, τῶν πολιτικῶν πραγμάτων,
of-soldiers of-wars of-peace of-the civic affairs
τῶν κατὰ τὴν οἰκίαν, τῶν πόῤῥωθεν, τῶν
of-the(-things) in the house of-the(-things) far-off of-the
πλησίον, περιεῖλκον αὐτὸν καὶ ἀπῆγον· τὴν σχολὴν, ἣν
near dragged-about him and took-away the leisure which
πάντες εἰς τὸ καθεύδειν ἀναλίσκομεν, εἰς ἐξομολόγησιν
all for the to-sleep spend on confession
καὶ εὐχὰς καὶ δάκρυα ἀνήλισκεν ἐκεῖνος. Καὶ οὐχὶ μίαν
and prayers and tears spent he and not one
τοῦτο ἐποίησε νύκτα, τὴν δὲ δευτέραν ἐπαύσατο, οὐδὲ δύο
this he-did night the and second ceased nor two
καὶ τρεῖς, τὰς δὲ μεταξὺ διέλιπεν, ἀλλὰ καθ' ἑκάστην
and three the(-ones) and between omitted but on each
νύκτα τοῦτο ἔπραττε. Λούσω γὰρ καθ' ἑκάστην νύκτα,
night this he-did I-will-wash for on each night
φησί, τὴν κλίνην μου· ἐν δάκρυσί μου τὴν στρωμνήν μου
he-says the bed my with tears my the couch my
βρέξω, τὴν δαψίλειαν τῶν δακρύων καὶ τὴν συνέχειαν
I-will-wet the abundance of-the tears and the continuity
ἐμφαίνων. Πάντων γὰρ ἡσυχαζόντων, καὶ ἐν ἠρεμίᾳ
showing all for being-quiet and in stillness
ὄντων, μόνος τῷ Θεῷ τότε ἐνετύγχανε, καὶ παρῆν
being alone — with-God then he-conversed and was-present
ὁ ἀκοίμητος ὀφθαλμὸς ὀδυρομένῳ καὶ θρηνοῦντι καὶ τὰ
the sleepless eye to-(him)-wailing and lamenting and the
οἰκεῖα ἐξαγγέλλοντι κακά. Τοιαύτην καὶ σὺ κατασκεύασον
own declaring evils such also you build

κλίνην. Ὁ μὲν γὰρ ἄργυρος περικείμενος καὶ φθόνον
(a)-bed the indeed for silver laid-around both envy
παρὰ ἀνθρώπων ἐγείρει, καὶ ὀργὴν ἐκκαίει τὴν ἄνωθεν.
from men rouses and wrath kindles the from-above
Τὰ δὲ τοιαῦτα δάκρυα, οἷα τὰ τοῦ Δαυῒδ, καὶ
the but such tears as the(-tears) — of-David even
αὐτὸ τὸ τῆς γεέννης οἶδε κατασβέσαι πῦρ. Βούλει
very the of-the Gehenna know-how to-quench fire do-you-wish
σοι καὶ ἑτέραν δείξω κλίνην; τὴν τοῦ Ἰακὼβ λέγω.
to-you also another I-should-show bed the — of-Jacob I-mean
Ἔδαφος εἶχεν ὑποκείμενον, καὶ λίθον ὑπὸ τὴν κεφαλὴν
(the)-ground he-had lying-under(-him) and (a)-stone under the head
αὐτοῦ· διὰ τοῦτο καὶ τὸν νοητὸν εἶδε λίθον, καὶ
his because-of this also the spiritual he-saw stone and
τὴν κλίμακα ἐκείνην, δι᾽ ἧς ἀνέβαινον καὶ κατέβαινον
the ladder that through which went-up and came-down
ἄγγελοι. Τοιαύτας ἐπινοῶμεν κλίνας καὶ ἡμεῖς, ἵνα καὶ
angels such let-us-devise beds also we so-that also
τοιαῦτα βλέπωμεν ὀνείρατα. Ἂν δὲ ἐπὶ τῆς ἀργυρᾶς ὦμεν
such we-may-see dreams if but on the silver we-be
κατακείμενοι, οὐ μόνον οὐδεμίαν ἡδονὴν καρπωσόμεθα,
lying not only no pleasure we-will-reap
ἀλλὰ καὶ ἀθυμίαν ὑπομενοῦμεν. Ὅταν γὰρ ἐννοήσῃς, ὅτι ἐν
but even despondency we-will-endure when for you-consider that in
κρυμῷ ἐσχάτῳ, ἐν νυκτὶ μέσῃ, σοῦ καθεύδοντος ἐπὶ κλίνης,
frost extreme in night mid you sleeping on (a)-bed
ὁ πένης ἐπὶ στιβάδος ἔῤῥιπται ἐν τοῖς τῶν βαλανείων
the poor-man on (a)-litter is-cast in the of-the baths
προπυλαίοις, καλάμην περιβεβλημένος, τρέμων, πηγνύμενος
porticoes with-straw covered trembling freezing
τῷ κρύει, ἀγχόμενος τῷ λιμῷ· κἂν ἁπάντων μᾶλλον
with-the cold choking with-the hunger even-if than-all more

λίθινος ἦς, εὖ οἶδα, ὅτι καταγνώσῃ σαυτοῦ, σὺ μὲν
stony you-be well I-know that you-will-condemn yourself you indeed
ὑπὲρ τὴν χρείαν τρυφῶν, ἐκεῖνον δὲ μηδὲ τῶν κατὰ
beyond the need living-in-luxury him but not-even the(-things) for
χρείαν ἀπολαύειν ἀφείς. Οὐδεὶς στρατευόμενος, φησὶν,
need to-enjoy having-let no-one serving-as-soldier he-says
ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις. Στρατιώτης εἶ
entangles-himself in-the of-the life affairs (a)-soldier you-are
πνευματικός· στρατιώτης δὲ τοιοῦτος οὐ καθεύδει ἐπὶ
spiritual (a)-soldier and such not sleeps on
κλίνης ἐλεφαντίνης, ἀλλὰ ἐπὶ ἐδάφους· οὐ χρίεται μύροις·
(a)-bed of-ivory but on (the)-ground not is-anointed with-ointments
τῶν γὰρ ἡταιρηκότων καὶ διεφθαρμένων ἡ τοιαύτη
of-those for having-played-the-harlot and corrupted (is)-the such
σπουδὴ, τῶν ἐπὶ τῆς σκηνῆς, τῶν ἐν ἀμελείᾳ ζώντων·
zeal of-those on the stage of-those in neglect living
σὲ δὲ οὐχὶ μύρων, ἀλλ' ἀρετῆς ἀποπνεῖν δεῖ. Οὐδὲν
you but not of-ointments but of-virtue to-breathe (one)-must nothing
ψυχῆς ἀκαθαρτότερον, ὅταν τὸ σῶμα τοιαύτην ἔχῃ τὴν
(is)-than-(a)-soul more-unclean when the body such has the
εὐωδίαν. Τῆς γὰρ δυσωδίας τῆς ἔνδον καὶ τῆς ἀκαθαρσίας
fragrance of-the for stench the within and of-the uncleanness
δεῖγμα ἡ τοῦ σώματος καὶ τῶν ἱματίων εὐωδία γένοιτ'
(a)-sign the of-the body and of-the garments fragrance would-be
ἄν. Ὅταν γὰρ ἐπελθὼν ὁ διάβολος διαθρύψῃ τὴν ψυχὴν,
— when for having-come the devil enervates the soul
καὶ βλακείας ἐμπλήσῃ πολλῆς, τότε καὶ εἰς τὸ σῶμα τῆς
and with-softness fills much then also onto the body of-the
οἰκείας διαφθορᾶς τὴν κηλῖδα ἐναπομάσσεται διὰ τῶν
own corruption the stain he-wipes-off through the
μύρων. Καὶ καθάπερ οἱ κορύζῃ τινὶ καὶ κατάῤῥῳ
ointments and just-as the(-ones) with-catarrh some and running

διηνεκῶς ἁλισκόμενοι, καὶ τὰ ἱμάτια καὶ τὰς χεῖρας καὶ
continually seized both the garments and the hands and
τὴν ὄψιν μολύνουσι, τὸ διὰ τῶν ῥινῶν ῥέον συνεχῶς
the face soil the(-matter) through the nostrils flowing continually
ἐναπομασσόμενοι· οὕτω δὴ καὶ ἡ ψυχὴ τοῦ πονηροῦ
wiping-off so indeed also the soul of-the wicked
τούτου ῥεύματος τὴν κακίαν εἰς τὸ σῶμα ἐναπομάσσεται.
this flux the vice onto the body wipes-off
Τίς γὰρ γενναῖόν τι καὶ χρηστὸν ὑπολήψεται περὶ
who for noble something and good will-suppose about
τοῦ μύρων ὄζοντος καὶ γυναικιζομένου, μᾶλλον δὲ
the(-man) of-ointments smelling and playing-the-woman rather but
ἑταιριζομένου, καὶ ὀρχηστικὸν ἀναιρουμένου βίον; Πνείτω
playing-the-harlot and (a)-dancer's taking-up life let-breathe
σου πνευματικῆς εὐωδίας ἡ ψυχὴ, ἵνα καὶ σαυτὸν καὶ
your of-spiritual fragrance the soul so-that both yourself and
τοὺς συγγινομένους σοι ὠφελῇς τὰ μέγιστα.
the(-ones) being-with you you-may-benefit the greatest(-things)
Οὐδὲν γὰρ, οὐδὲν τρυφῆς χαλεπώτερον. Ἄκουσον τί
nothing for nothing than-luxury (is)-more-grievous hear what
περὶ αὐτῆς φησι πάλιν ὁ Μωϋσῆς· Ἐλιπάνθη, ἐπαχύνθη,
about it says again — Moses he-grew-fat he-grew-thick
ἐπλατύνθη, καὶ ἀπελάκτισεν ὁ ἠγαπημένος. Καὶ οὐκ εἶπεν,
he-grew-broad and kicked the beloved and not he-said
ὅτι ἀπέστη, ἀλλ', Ἀπελάκτισεν ὁ ἠγαπημένος, τὸ γαῦρον
that he-withdrew but kicked the beloved the haughty
καὶ δυσήνιον αὐτοῦ παρεμφαίνων ἡμῖν. Καὶ πάλιν ἀλλαχοῦ·
and unbridled his showing to-us and again elsewhere
Φαγὼν καὶ πιὼν πρόσεχε σεαυτῷ, μήποτε ἐπιλάθῃ
having-eaten and having-drunk take-heed to-yourself lest you-forget
Κυρίου τοῦ Θεοῦ σου. Οὕτως ἡ τρυφὴ πρὸς λήθην
(the)-Lord — God your so the luxury to forgetfulness

ἐξάγειν εἴωθε. Καὶ σὺ τοίνυν, ἀγαπητὲ, ἐὰν καθίσῃς ἐπὶ
to-lead-out is-wont and you therefore beloved if you-sit at
τῆς τραπέζης, ἀναμνήσθητι ὅτι μετὰ τὴν τράπεζαν εὔχεσθαί
the table remember that after the table to-pray
σε δεῖ· καὶ οὕτω συμμέτρως ἔμπλησον τὴν γαστέρα, ἵνα
you must and so moderately fill the belly so-that
μὴ βαρυνόμενος ἀδυνατήσῃς γόνυ κλῖναι, καὶ τὸν Θεὸν
not being-weighed-down you-be-unable (the)-knee to-bend and — God
παρακαλέσαι. Οὐχ ὁρᾶτε τὰ ὑποζύγια, ὅτι μετὰ τὴν
to-beseech not do-you-see the beasts-of-burden that after the
φάτνην ὁδοιπορίας ἅπτεται, καὶ ἀχθοφορεῖ, καὶ τὴν οἰκείαν
manger (the)-journey they-take-up and carry-burdens and the own
διακονίαν ἀποπληροῖ; Σὺ δὲ μετὰ τὴν τράπεζαν ἄχρηστος
service fulfill you but after the table useless
πρὸς πᾶν ἔργον καὶ ἀνεπιτήδειος γίνῃ. Καὶ πῶς οὐκ
for every work and unfit become and how not
ἔσῃ καὶ τῶν ὄνων αὐτῶν ἀτιμότερος; Τίνος ἕνεκεν;
will-you-be even than-the asses themselves more-dishonored for-what sake
Ὅτι τότε μάλιστα νήφειν χρὴ καὶ ἐγρηγορέναι. Ὁ γὰρ
because then most to-be-sober (one)-must and to-be-awake the for
μετὰ τὴν τράπεζαν καιρὸς εὐχαριστίας ἐστὶ καιρός· τὸν
after the table time of-thanksgiving is (the)-time the(-one)
δὲ εὐχαριστοῦντα οὐχὶ μεθύειν, ἀλλὰ νήφειν δεῖ καὶ
and giving-thanks not to-be-drunk but to-be-sober (one)-must and
ἐγρηγορέναι. Ἀπὸ τραπέζης μὴ ἐπὶ κλίνην, ἀλλ' ἐπ' εὐχὴν
to-be-awake from (the)-table not to bed but to prayer
τρεπώμεθα, ἵνα μὴ τῶν ἀλόγων ἀλογώτεροι γινώμεθα.
let-us-turn so-that not than-the irrational(-beasts) more-irrational we-become
Οἶδα ὅτι πολλοὶ καταγνώσονται τῶν λεγομένων, ὡς 9
I-know that many will-condemn the(-things) said as
καινήν τινα καὶ παράδοξον συνήθειαν εἰσαγόντων τῷ
(a)-new some and strange custom introducing into-the

βίῳ· ἀλλ᾽ ἐγὼ μειζόνως τῆς πονηρᾶς καταγνώσομαι
life but I more-greatly the wicked will-condemn
συνηθείας τῆς νῦν κατεχούσης ἡμᾶς. Ὅτι γὰρ μετὰ
custom the now holding us that for after
τροφὴν καὶ τράπεζαν οὐχ ὕπνον οὐδὲ εὐνὴν, ἀλλ᾽ εὐχὰς
food and table not sleep nor bed but prayers
καὶ θείων Γραφῶν ἀνάγνωσιν διαδέχεσθαι χρὴ, τοῦτο
and of-divine Scriptures reading to-follow (one)-must this
σαφέστερον ἐδήλωσεν ὁ Χριστός. Τὰ γοῦν ἄπειρα πλήθη
more-clearly showed — Christ the at-least countless multitudes
τότε ἑστιάσας ἐπὶ τῆς ἐρήμου, οὐκ ἐπὶ κλίνην καὶ ὕπνον
then having-fed in the desert not to bed and sleep
αὐτοὺς ἔπεμψεν, ἀλλ᾽ ἐπὶ θείων ἀκρόασιν ἐκάλεσε λογίων.
them he-sent but to of-divine hearing called oracles
Οὐ γὰρ διέῤῥηξεν αὐτῶν τὰς γαστέρας, οὐδὲ εἰς μέθην
not for he-burst their the bellies nor into drunkenness
ἐξέβαλεν, ἀλλὰ πληρώσας αὐτῶν τὴν χρείαν, πρὸς τὴν
cast(-them) but having-filled their the need to the
πνευματικὴν ἦγε τροφήν. Οὕτω καὶ ἡμεῖς ποιῶμεν, καὶ
spiritual he-led food so also we let-us-do and
τοσοῦτον ἐθίσωμεν ἑαυτοὺς ἐσθίειν, ὅσον πρὸς τὸ ζῆν
so-much let-us-accustom ourselves to-eat as-much-as for the to-live
μόνον, οὐχ ὅσον διασπᾶσθαι καὶ βαρύνεσθαι.
only not as-much-as to-be-torn and to-be-weighed-down
Οὐ γὰρ διὰ τοῦτο ἐγενόμεθα καὶ ζῶμεν, ἵνα φάγωμεν
not for because-of this we-came-to-be and live that we-may-eat
καὶ πίωμεν· ἀλλὰ διὰ τοῦτο ἐσθίωμεν, ἵνα ζῶμεν. Οὐ
and drink but because-of this let-us-eat that we-may-live not
τὸ ζῆν διὰ τὸ φαγεῖν, ἀλλὰ διὰ τὸ ζῆν τὸ φαγεῖν
the to-live because-of the to-eat but because-of the to-live the to-eat
γέγονεν ἐξ ἀρχῆς. Ἡμεῖς δὲ ὡς διὰ τοῦτο ἐλθόντες
came-to-be from (the)-beginning we but as because-of this having-come

εἰς τὸν κόσμον, οὕτως ἅπαντα εἰς τοῦτο καταναλίσκομεν.
into the world so all(-things) on this spend
Ἀλλ' ἵνα σφοδροτέρα γένηται τῆς τρυφῆς ἡ κατηγορία,
but so-that more-vehement may-become of-the luxury the accusation
καὶ μάλα καθίκηται τῶν ἐν αὐτῇ ζώντων, φέρε, πάλιν
and very it-may-reach those in it living come again
ἐπὶ τὸν Λάζαρον τὸν λόγον ἀγάγωμεν. Οὕτω γὰρ ἡμῖν
to — Lazarus the discourse let-us-lead so for to-us
ἀληθεστέρα τε καὶ ἐναργεστέρα ἡ παραίνεσις ἔσται καὶ ἡ
truer both and clearer the exhortation will-be and the
συμβουλὴ, ὅταν μὴ διὰ ῥημάτων, ἀλλὰ διὰ πραγμάτων
counsel when not through words but through deeds
ἴδητε παιδευομένους καὶ κολαζομένους τοὺς ἀδηφαγίᾳ
you-see taught and punished those to-gluttony
προσέχοντας. Ὁ μὲν οὖν πλούσιος τοσαύτῃ πονηρίᾳ
attending the indeed then rich(-man) in-such wickedness
συνέζη, καὶ καθ' ἑκάστην ἐνετρύφα τὴν ἡμέραν, καὶ
lived and on each lived-in-luxury the day and
ἐνεδιδύσκετο λαμπρῶς, χαλεπωτέραν ἑαυτῷ ἀνάπτων τὴν
was-clothed splendidly more-grievous for-himself kindling the
κόλασιν, καὶ μεῖζον τὸ πῦρ ἐργαζόμενος καὶ ἀπαραμύθητον
punishment and greater the fire working and inconsolable
ἑαυτῷ ποιῶν τὴν δίκην, καὶ ἀσύγγνωστον τὴν τιμωρίαν.
for-himself making the penalty and unpardonable the vengeance
Ὁ δὲ πένης ἐῤῥίπτο παρὰ τὸν πυλῶνα αὐτοῦ, καὶ οὔτ'
the but poor-man was-cast by the gate his and neither
ἀπεδυσπέτησεν, οὔτ' ἐβλασφήμησεν, οὔτ' ἠγανάκτησεν·
he-chafed nor blasphemed nor was-indignant
οὐκ εἶπε πρὸς ἑαυτὸν, ὃ πολλοὶ λέγουσι· τί ποτε
not he-said to himself what many say what ever
τοῦτό ἐστιν; οὗτος μὲν πονηρίᾳ συζῶν καὶ ὠμότητι
this is this(-man) indeed with-wickedness living and cruelty

καὶ ἀπανθρωπίᾳ, καὶ τῶν ὑπὲρ τὴν χρείαν ἀπολαύει
and inhumanity even the(-things) beyond the need enjoys
πάντων, καὶ οὐδ' ἀθυμίαν ὑπομένει, οὐδ' ἄλλο τι τῶν
all and not-even despondency endures nor other anything of-the
ἀδοκήτων, οἷα πολλὰ τὰ παρὰ ἀνθρώποις ἐστὶν,
unexpected such-as many the(-things) among men are
ἀλλὰ καὶ καθαρὰν καρποῦται τὴν ἡδονήν· ἐγὼ δὲ οὐδὲ
but even pure he-reaps the pleasure I but not-even
τῆς ἀναγκαίας ἔχω τροφῆς μετασχεῖν. Ἀλλὰ τούτῳ
the necessary can food share-in but to-this(-man)
μὲν εἰς παρασίτους καὶ κόλακας καὶ μέθην τὰ ὄντα
indeed on parasites and flatterers and drunkenness the possessions
ἅπαντα δαπανῶντι, ὥσπερ ἐκ πηγῶν ἅπαντα ἐπιῤῥεῖ·
all spending as from springs all(-things) flow-in
ἐγὼ δὲ παράδειγμα τοῖς ὁρῶσι κεῖμαι καὶ αἰσχύνη
I but (as-an)-example to-the(-ones) seeing lie and (a)-shame
καὶ γέλως, λιμῷ τηκόμενος. Ἆρα ταῦτα προνοίας;
and laughingstock by-hunger wasting is-it these-things of-providence
ἆρα ἐφορᾷ δίκη τις τὰ ἀνθρώπινα πράγματα; Οὐδὲν
— *does-it-oversee justice any the human affairs none*
τούτων οὐκ εἶπεν, οὐκ ἐνενόησε. Πόθεν τοῦτο δῆλον; Ἐξ
of-these not he-said not he-thought whence (is)-this clear from
ὧν ἀπήγαγον αὐτὸν οἱ ἄγγελοι δορυφοροῦντες, καὶ
what(-followed) led-away him the angels escorting(-him) and
εἰς τὸν κόλπον τοῦ Ἀβραὰμ ἀποκατέστησαν· οὐκ ἂν δὲ,
into the bosom — of-Abraham restored(-him) not — but
εἰ βλάσφημος ἦν, τοσαύτης ἀπέλαυσε τιμῆς. Οὕτω
if blasphemous he-were such he-would-have-enjoyed honor so
μὲν οὖν οἱ πολλοὶ διὰ τοῦτο θαυμάζουσι τὸν ἄνθρωπον
indeed then the many because-of this admire the man
μόνον, ὅτι ἐν πενίᾳ ἦν· ἐγὼ δὲ δείκνυμι τιμωρίας ἐννέα
only that in poverty he-was I but show punishments nine

τὸν ἀριθμὸν αὐτὸν ὑπομείναντα, οὐχ ἵνα κολάζηται,
the number him having-undergone not that he-might-be-punished
ἀλλ᾽ ἵνα λαμπρότερος γίνηται· ὅπερ οὖν καὶ ἐγένετο.
but that more-splendid he-might-become which then also happened
Δεινὸν μὲν γὰρ ὄντως καὶ ἡ πενία, καὶ ἴσασιν ὅσοι
terrible indeed for truly (is)-also the poverty and know as-many-as
πεῖραν ταύτης εἰλήφασι· λόγος γὰρ οὐδεὶς παραστῆσαι
trial of-it have-taken word for no to-set-forth
δυνήσεται τὴν ὀδύνην, ὅσην ὑπομένουσιν οἱ πτωχείᾳ
will-be-able the pain as-much-as endure the(-ones) with-poverty
συζῶντες, καὶ φιλοσοφεῖν οὐκ εἰδότες. Ἐπὶ δὲ τοῦ
living and to-philosophize not knowing-how in-the(-case) but —
Λαζάρου οὐ τοῦτο μόνον ἦν τὸ δεινὸν, ἀλλὰ καὶ
of-Lazarus not this only was the terrible(-thing) but also
ἀῤῥωστία αὐτῷ συνέζευκτο, καὶ αὕτη μεθ᾽ ὑπερβολῆς. Καὶ
sickness to-him was-yoked and this with excess and
ὅρα πῶς ἑκατέρας τὰς συμφορὰς δείκνυσιν εἰς ἄκρον
see how both the misfortunes he-shows to (the)-height
ἐλθούσας. Ὅτι μὲν γὰρ πᾶσαν πενίαν ἡ τοῦ Λαζάρου πενία
having-come that indeed for all poverty the — of-Lazarus poverty
τότε ἐνίκησεν, ἔδειξεν εἰπὼν, ὅτι οὐδὲ τῶν ψιχίων ἀπήλαυε
then surpassed he-showed having-said that not-even the crumbs he-enjoyed
τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ὅτι δὲ
the(-ones) falling from the table of-the rich(-man) that and
καὶ ἡ ἀῤῥωστία πρὸς τὸ αὐτὸ μέτρον ἐφθάκει τῇ πενίᾳ,
also the sickness to the same measure had-come with-the poverty
μεθ᾽ ὃ λοιπὸν ἐκταθῆναι οὐκ ἦν, καὶ τοῦτο αὐτὸ πάλιν
after which further to-be-extended not it-was also this itself again
ἐδήλωσεν, εἰπὼν ὅτι οἱ κύνες ἀπέλειχον τὰ ἕλκη αὐτοῦ.
he-showed having-said that the dogs licked the sores his
Οὕτως ἦν ἐξησθενηκὼς, ὡς μηδὲ τοὺς κύνας ἀποσοβῆσαι
so he-was weakened as not-even the dogs to-scare-off

δύνασθαι, ἀλλὰ νεκρὸς ἔμψυχος ἔκειτο, ἐπιόντας μὲν
to-be-able but (a)-dead(-man) living he-lay approaching indeed
αὐτοὺς θεωρῶν, ἀμύνασθαι δὲ οὐκ ἰσχύων. Οὕτως αὐτῷ
them seeing to-ward-off but not being-strong so for-him
τὰ μέλη παρεῖτο, οὕτω τεταρίχευτο τῇ ἀῤῥωστίᾳ, οὕτω
the limbs were-loosed so he-was-withered by-the sickness so
δεδαπάνητο τῷ πειρασμῷ. Εἶδες μετ' ἄκρας ὑπερβολῆς
he-was-consumed by-the trial did-you-see with extreme excess
καὶ τὴν πενίαν καὶ τὴν ἀῤῥωστίαν πολιορκοῦσαν αὐτοῦ τὸ
both the poverty and the sickness besieging his the
σῶμα; Εἰ δὲ καθ' ἑαυτὸ τούτων ἕκαστον ἀφόρητον καὶ δεινὸν,
body if but by itself of-these each (is)-unbearable and terrible
ὅταν ὁμοῦ συμπεπλεγμένα ᾖ, πῶς οὐκ ἀδάμας τις ἦν
when together intertwined they-are how not adamant some was-he
ὁ ταῦτα ὑπομένων; Πολλοὶ πολλάκις ἀῤῥωστοῦσιν,
the(-one) these-things enduring many often are-sick
ἀλλὰ τῆς ἀναγκαίας οὐκ ἀποροῦσι τροφῆς· ἄλλοι πενίᾳ
but of-the necessary not are-in-want food others with-poverty
μὲν συζῶσιν ἐσχάτῃ, ἀλλ' ὑγιείας ἀπολαύουσι, καὶ
indeed live extreme but health enjoy and
θάτερον θατέρου παραμυθία γίνεται· ἐνταῦθα δὲ ἀμφότερα
the-one of-the-other (a)-consolation becomes here but both
ταῦτα συνεδεδραμήκει. Ἀλλ' ἔχεις μοί τινα εἰπεῖν καὶ ἐν
these had-run-together but you-can me someone tell both in
ἀῤῥωστίᾳ ὄντα καὶ ἐν πενίᾳ. Ἀλλ' οὐκ ἐν ἐρημίᾳ τοσαύτῃ.
sickness being and in poverty but not in solitude so-great
Εἰ γὰρ καὶ μὴ παρ' ἑαυτοῦ μηδὲ οἴκοθεν, ἀλλ' ὑπὸ τῶν
if for even not from himself nor from-home but by the(-ones)
ὁρώντων ἐλεεῖσθαι δύναιτο ἂν εἰς τὸ μέσον προκείμενος·
seeing to-be-pitied he-might-be-able — into the midst set-out
τούτῳ δὲ τὰ προειρημένα δεινὰ χαλεπώτερα ἐποίει
to-this(-man) but the aforesaid terrible(-things) more-grievous made

γίνεσθαι τῶν προστησομένων ἡ ἐρημία· καὶ αὐτὴν
to-become of-the(-ones) going-to-stand-by(-him) the lack and very
ταύτην πάλιν χαλεπωτέραν ἐποίει φαίνεσθαι τὸ ἐν πυλῶνι
this again more-grievous made to-appear the in (the)-gate
κεῖσθαι τοῦ πλουσίου. Εἰ μὲν γὰρ ἐπὶ τῆς ἐρήμου καὶ
to-lie of-the rich(-man) if indeed for in the desert and
τῆς ἀοικήτου κείμενος, ταῦτ' ἔπασχε καὶ παρεωρᾶτο,
the uninhabited(-land) lying these-things he-suffered and was-overlooked
οὐκ ἂν οὕτως ἤλγησε· τὸ γὰρ μηδένα παρεῖναι καὶ
not — so he-would-have-grieved the for no-one to-be-present even
ἄκοντα φέρειν ἔπειθε τὰ συμβαίνοντα· τὸ δὲ
unwilling to-bear persuaded(-him) the(-things) happening the(-thing) but
ἐν μέσῳ τοσούτων κείμενον μεθυόντων, εὐημερούντων,
in (the)-midst of-so-many lying drunken prospering
παρὰ μηδενὸς μηδὲ τῆς τυχούσης ἐπιμελείας τυγχάνειν,
by no-one not-even the chance care to-obtain
δριμυτέραν ἐποίει τῶν ὀδυνῶν γίνεσθαι τὴν αἴσθησιν, καὶ
more-bitter made of-the pains to-become the sense and
τὴν ἀθυμίαν ἐξέκαιε μᾶλλον. Οὐ γὰρ οὕτως ἀπόντων
the despondency kindled more not for so being-absent
τῶν βοηθούντων, ὡς παρόντων μὲν, οὐκ ἐθελόντων δὲ
the(-ones) helping as being-present indeed not wishing but
ὀρέξαι χεῖρα, δάκνεσθαι πεφύκαμεν ἐν ταῖς συμφοραῖς·
to-stretch-out (a)-hand to-be-stung we-are-wont in the misfortunes
ὅπερ οὖν κἀκεῖνος τότε ἔπασχεν. Οὐδεὶς γὰρ ἦν, οὐχ
which then also-he then suffered no-one for was not
ὁ λόγῳ παρακαλῶν, οὐχ ὁ ἔργῳ παραμυθούμενος,
the(-one) by-word exhorting not the(-one) by-deed consoling
οὐ φίλος, οὐ γείτων, οὐ συγγενὴς, οὐ τῶν ὁρώντων
not friend not neighbor not kinsman not of-the(-ones) seeing
οὐδεὶς, πάσης τῆς τοῦ πλουσίου διεφθαρμένης οἰκίας.
no-one of-all the of-the rich(-man) corrupted household

10 Ἔτι πρὸς τούτοις ἑτέραν αὐτῷ προσθήκην ὀδύνης ἐνεποίει
still besides these another to-him addition of-pain made
τὸ καὶ ἕτερον εὐπραγοῦντα ὁρᾷν· οὐκ ἐπειδὴ βάσκανος
the(-thing) also another prospering to-see not since envious
ἦν καὶ πονηρὸς, ἀλλ᾽ ἐπειδὴ πεφύκαμεν ἅπαντες ἐν ταῖς
he-was and wicked but since we-are-wont all in the
ἑτέρων εὐημερίαις ἀκριβέστερον τὰς οἰκείας καταμανθάνειν
of-others good-fortunes more-exactly the own to-learn
συμφοράς. Ἐπὶ δὲ τοῦ πλουσίου καὶ μεῖζον προσῆν αὐτῷ
misfortunes in-the(-case) but of-the rich(-man) even greater was-added to-him
ἕτερον τὸ δυνάμενον αὐτὸν δακεῖν. Οὐ γὰρ δὴ
another(-thing) the(-thing) able him to-sting not for indeed
μόνον ταῖς εὐημερίαις ταῖς ἐκείνου συγκρίνων τὴν ἑαυτοῦ
only with-the good-fortunes the his comparing the his-own
δυσπραγίαν, μείζονα τὴν αἴσθησιν ἐλάμβανε τῶν οἰκείων
ill-fortune greater the sense he-received of-the own
κακῶν, ἀλλὰ καὶ λογιζόμενος, ὅτι ὁ μὲν μετ᾽ ὠμότητος
evils but also reckoning that the(-one) indeed with cruelty
καὶ ἀπανθρωπίας ζῶν, ἐν ἅπασιν εὐοδοῦται, οὗτος δὲ μετὰ
and inhumanity living in all(-things) prospers this(-one) but with
ἀρετῆς καὶ ἐπιεικείας τὰ ἔσχατα πάσχει δεινά· καὶ
virtue and gentleness the last suffers terrible(-things) and
ἔνθεν ἀπαραμύθητον τὴν ἀθυμίαν πάλιν ὑπέμενεν. Εἰ γὰρ
from-this inconsolable the despondency again he-endured if for
δίκαιος ἦν, εἰ γὰρ ἐπιεικὴς, εἰ γὰρ θαυμαστὸς ὁ ἀνὴρ,
just he-were if for gentle if for admirable the man
εἰ γὰρ πάσης γέμων ἀρετῆς, οὐκ ἂν αὐτὸν ἐλύπησε·
if for of-all full virtue not — him it-would-have-grieved
νυνὶ δὲ καὶ πονηρίᾳ συζῶν, καὶ πρὸς ἔσχατον κακίας
now but both with-wickedness living and to (the)-last of-vice
ἐληλακὼς, καὶ τοσαύτην ἀπανθρωπίαν ἐπιδεικνύμενος, καὶ
having-driven and such inhumanity displaying and

τὰ τῶν ἐχθρῶν αὐτῶν διατιθεὶς, καὶ ὥσπερ λίθον
the(-things) of-the enemies themselves treating(-him) and like (a)-stone
αὐτὸν παρατρέχων ἀναισχύντως καὶ ἀνιλέως, καὶ μετὰ
him running-past shamelessly and pitilessly and after
ταῦτα πάντα τοσαύτης ἀπολαύων εὐπορίας· ἐννόησον
these-things all such enjoying wealth consider
πῶς εἰκὸς ἦν, ὥσπερ ἐπαλλήλοις κύμασι βαπτίζειν
how likely it-was as with-successive waves to-drown
αὐτὸν τοῦ πένητος τὴν ψυχήν· ἐννόησον τὸν Λάζαρον,
him of-the poor-man the soul consider — Lazarus
οἷον εἰκὸς ἦν εἶναι, ὁρῶντα παρασίτους, κόλακας,
what-kind likely it-was to-be seeing parasites flatterers
οἰκέτας ἀναβαίνοντας, καταβαίνοντας, ἐξιόντας, εἰσιόντας,
servants going-up going-down going-out going-in
κατατρέχοντας, θορυβοῦντας, μεθύοντας, πηδῶντας, καὶ
running-about being-noisy drunk leaping and
πᾶσαν ἄλλην ἀσέλγειαν ἐπιδεικνυμένους. Ὥσπερ γὰρ δι᾽
all other licentiousness displaying as for because-of
αὐτὸ τοῦτο ἐλθὼν, ἵνα μάρτυς ᾖ τῶν ἀλλοτρίων
very this having-come that (a)-witness he-might-be of-the others'
ἀγαθῶν, οὕτως εἰς τὸν πυλῶνα ἐῤῥίπτο, τοσοῦτον ζῶν,
goods so at the gate he-was-cast so-much living
ὅσον αἰσθάνεσθαι εἶχε τῶν οἰκείων κακῶν μόνον,
as-much-as to-perceive he-could the own evils only
ἐν λιμένι ναυάγιον ὑπομένων, πλησίον πηγῆς δίψῃ
in (a)-harbor shipwreck enduring near (a)-spring with-thirst
χαλεπωτάτῃ τὴν ψυχὴν ἀγχόμενος.
most-grievous the soul choking
Εἴπω τι καὶ ἕτερον πρὸς τούτοις κακόν; Οὐκ
shall-I-tell some also other besides these evil not
εἶχεν εἰς ἕτερον Λάζαρον ἰδεῖν. Ἡμεῖς μὲν γὰρ κἂν
he-could to another Lazarus to-look we indeed for even-if

μυρία πάθωμεν κακὰ, ἀλλ' ἔχομεν εἰς ἐκεῖνον ἰδόντες,
ten-thousand we-suffer evils yet we-can to that(-man) having-looked
ἱκανὴν δέχεσθαι παράκλησιν, καὶ πολλῆς ἀπολαῦσαι τῆς
sufficient receive encouragement and much enjoy the
παραμυθίας. Τὸ γὰρ κοινωνοὺς εὑρίσκειν τῶν οἰκείων
consolation the for (as)-sharers to-find of-the own
κακῶν ἢ ἐν πράγμασιν, ἢ ἐν διηγήμασι, πολλὴν φέρει
evils either in deeds or in stories much brings
τοῖς ὀδυνωμένοις παράκλησιν. Ἐκεῖνος δὲ οὐδένα ἕτερον
to-those in-pain encouragement he but no-one other
εἶχεν ἰδεῖν τὸν τὰ αὐτὰ αὐτῷ πεπονθότα· μᾶλλον
could see the(-one) the same(-things) as-he having-suffered rather
δὲ οὐδ' ἀκοῦσαί τινος ἐπὶ τῶν προγόνων τῶν ἑαυτοῦ
but not-even to-hear (of)-anyone among the forefathers the his-own
τοσαῦτα ὑπομείναντος. Ἱκανὸν δὲ τοῦτο σκοτῶσαι ψυχήν.
so-many(-things) having-endured enough and (is)-this to-darken (a)-soul
Ἔστι καὶ ἕτερον πρὸς τούτοις εἰπεῖν, ὅτι οὐδέν τι περὶ
it-is-possible also another besides these to-say that nothing at-all about
ἀναστάσεως φιλοσοφεῖν ἠδύνατο, ἀλλὰ μέχρι τοῦ παρόντος
resurrection to-philosophize he-could but until the present
βίου τὰ παρόντα ἐνόμιζε συγκεκλεῖσθαι πράγματα· τῶν
life the present he-thought to-be-shut-up affairs of-those
γὰρ πρὸ τῆς χάριτος ἦν. Εἰ δὲ νῦν ἐφ' ἡμῶν μετὰ
for before the grace he-was if but now in us after
τοσαύτην θεογνωσίαν, καὶ τὰς χρηστὰς τῆς ἀναστάσεως
such knowledge-of-God and the good the of-resurrection
ἐλπίδας, καὶ τὰς κειμένας τοῖς ἁμαρτάνουσι τιμωρίας
hopes and the laid-up for-the(-ones) sinning punishments
ἐκεῖ, καὶ τὰ ἡτοιμασμένα τοῖς κατορθοῦσιν ἀγαθὰ, οὕτω
there and the prepared for-the(-ones) doing-right goods so
μικροψύχως τινὲς καὶ ταλαιπώρως διάκεινται, ὡς μηδὲ
faint-heartedly some and wretchedly are-disposed as not-even

ταύταις διορθοῦσθαι ταῖς προσδοκίαις· τί πάσχειν εἰκὸς ἦν
by-these to-be-corrected the expectations what to-suffer likely was
ἐκεῖνον καὶ ταύτης ἀπεστερημένον τῆς ἀγκύρας; Ἐκεῖνος
that(-man) even of-this deprived the anchor he
γὰρ οὐδὲν οὐδέπω τοιοῦτον φιλοσοφεῖν ἠδύνατο διὰ
for nothing never-yet such to-philosophize could because-of
τὸ μηδέπω τὸν καιρὸν τούτων ἀφῖχθαι τῶν διδαγμάτων.
the not-yet the time of-these to-have-come the teachings
Ἦν τι καὶ πρὸς τούτοις ἄλλο, τὸ καὶ τὴν δόξαν
there-was something also besides these other the(-thing) also the reputation
αὐτοῦ διαβεβλῆσθαι παρὰ τοῖς ἀνοήτοις τῶν ἀνθρώπων.
his to-have-been-slandered among the senseless of-the men
Καὶ γὰρ εἰώθασιν οἱ πολλοὶ, ἐπειδὰν ἴδωσί τινας ἐν λιμῷ
and for are-wont the many whenever they-see some in hunger
καὶ νόσῳ διηνεκεῖ καὶ τοῖς ἐσχάτοις ὄντας κακοῖς, μηδὲ
and sickness continual and in-the last being evils not-even
χρηστὴν περὶ αὐτῶν δόξαν ἔχειν, ἀλλ᾽ ἀπὸ τῆς συμφορᾶς
good about them opinion to-have but from the misfortune
τὰ κατὰ τὸν βίον κρίνειν, καὶ διὰ πονηρίαν
the(-things) of the life to-judge and because-of wickedness
νομίζειν πάντως αὐτοὺς οὕτω ταλαιπωρεῖσθαι· καὶ πολλὰ
to-think altogether them so to-be-wretched and many
ἄλλα τοιαῦτα πρὸς ἀλλήλους λέγουσιν, ἀνοήτως μὲν,
other such to one-another they-say senselessly indeed
λέγουσι δὲ ὅμως· ὅτι οὗτος, εἰ τῷ Θεῷ φίλος ἦν, οὐκ
they-say but nevertheless that this(-man) if — to-God dear he-were not
ἂν εἴασεν αὐτὸν ἐν πενίᾳ, καὶ τοῖς ἄλλοις κακοῖς
— he-would-have-let him in poverty and the other evils
ταλαιπωρεῖσθαι. Οὕτω γοῦν καὶ ἐπὶ τοῦ Ἰὼβ, καὶ
be-wretched so at-least also in-the(-case) — of-Job and
ἐπὶ τοῦ Παύλου συνέβη. Καὶ γὰρ ἐκείνῳ ἔλεγον, Μὴ
in-the(-case) — of-Paul it-happened and for to-him they-said surely-not

πολλάκις σοι λελάληται ἐν κόπῳ, ἰσχὺν δὲ ῥημάτων
often to-you has-it-been-spoken in trouble (the)-strength and of-words
σου τίς ὑποίσει; Εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς, καὶ χεῖρας
your who will-endure if for you admonished many and hands
ἀσθενεῖς παρεκάλεσας, ἀσθενοῦντας δὲ ἐξανέστησας ῥήμασι,
weak you-encouraged the-weak and you-raised-up by-words
γόνασι δὲ ἀδυνατοῦσι περιέθηκας θάρσος· νυνὶ δὲ ἥκει
knees and powerless you-put-around(-with) courage now but has-come
ἐπὶ σὲ πόνος, σὺ δὲ ἐσπούδακας. Πότερον οὐχ ὁ φόβος
upon you toil you but are-troubled is-it not the fear
σού ἐστιν ἐν ἀφροσύνῃ; Ὃ δὲ λέγει, τοιοῦτόν ἐστιν· Εἴ
your is in folly what but he-says such is if
τί σοι, φησὶν, ἀγαθὸν ἦν πεπραγμένον, οὐκ ἂν ταῦτα
anything to-you he-says good was done not — these-things
ἔπαθες ἅπερ ἔπαθες· ἀλλ' ἁμαρτημάτων τίνεις
you-would-have-suffered which you-suffered but for-sins you-pay
δίκας καὶ παρανομίας. Καὶ τοῦτο ἦν ὃ μάλιστα ἔδακνε
penalties and lawlessness and this was what most stung
τὸν μακάριον Ἰώβ. Καὶ περὶ τοῦ Παύλου δὲ οἱ βάρβαροι
the blessed Job and about — Paul and the barbarians
τοῦτο ἔλεγον· ἐπειδὴ γὰρ εἶδον τὴν ἔχιν ἐκκρεμαμένην
this said since for they-saw the viper hanging
αὐτοῦ τῆς χειρὸς, οὐδὲν χρηστὸν περὶ αὐτοῦ ὑπενόησαν,
his from-the hand nothing good about him they-suspected
ἀλλὰ τῶν τὰ ἔσχατα κακὰ τετολμηκότων αὐτὸν εἶναι
but of-those the last evils having-dared him to-be
ἐνόμιζον· καὶ δῆλον ἐξ ὧν ἔλεγον. Τοῦτον γὰρ, φασὶν,
thought and (it-is)-clear from what they-said this(-man) for they-say
ἐκ τῆς θαλάσσης σωθέντα ἡ δίκη ζῆν οὐκ εἴασεν. Οὐχ
from the sea saved the justice to-live not let not
ὡς ἔτυχε δὲ καὶ τοῦτο ἡμᾶς εἴωθε θορυβεῖν. Ἀλλ' ὅμως
as it-chanced and also this us is-wont to-trouble but nevertheless

τοσούτων ὄντων τῶν κυμάτων, καὶ ἐπαλλήλων φερομένων
so-many being the waves and successive borne
οὐ κατεποντίσθη τὸ σκάφος· ἀλλ᾽ ὡς ἐν καμίνῳ κείμενος,
not was-swamped the skiff but as in (a)-furnace lying
καθάπερ δρόσου διηνεκοῦς ἀπολαύων, οὕτως ἐφιλοσόφει.
as-if dew continual enjoying so he-philosophized
Οὐ γὰρ εἶπε πρὸς ἑαυτὸν οὐδὲν τοιοῦτον, οἷον πολλοὺς 11
not for he-said to himself nothing such as many
λέγειν εἰκὸς, ὅτι οὗτος ὁ πλούσιος, ἂν μὲν ἀπελθὼν
to-say (is)-likely that this(-man) the rich if indeed having-gone-away
ἐκεῖ κολασθῇ καὶ δῷ τιμωρίαν, ἓν ἓν γέγονεν· ἂν δὲ
there he-is-punished and pays penalty one for-one it-has-become if but
κἀκεῖ τῶν αὐτῶν ἀπολαύσῃ τιμῶν, δύο γέγονεν οὐδέν. Ἢ
also-there the same he-enjoys honors two it-has-become nothing or
οὐ ταῦτα περιφέρετε ἐν ταῖς ἀγοραῖς ὑμεῖς οἱ πολλοὶ,
not these-things do-you-carry-about in the marketplaces you the many
τὰ ἀπὸ τῆς ἱπποδρομίας καὶ τῶν ἔξω θεάτρων
the(-things) from the hippodrome and the outside theaters
εἰς τὴν ἐκκλησίαν εἰσάγοντες; Αἰσχύνομαι μὲν οὖν εἰς
into the church bringing-in I-am-ashamed indeed then into
μέσον ταῦτα προτιθεὶς τὰ ῥήματα καὶ ἐρυθριῶ· πλὴν
(the)-midst these setting-forth the words and I-blush but
ἀλλ᾽ ἀνάγκη ταῦτα εἰπεῖν, ἵνα ὑμεῖς ἀπαλλαγῆτε
nevertheless (it-is)-necessary these-things to-say so-that you may-be-freed
τοῦ ἀτάκτου γέλωτος καὶ τῆς αἰσχύνης καὶ τῆς βλάβης
from-the disorderly laughter and the shame and the harm
τῆς ἀπὸ τῶν ῥημάτων τούτων. Ταῦτα πολλοὶ πολλάκις
the from the words these these-things many often
γελῶντες λέγουσιν· ἀλλὰ καὶ τοῦτο διαβολικῆς κακουργίας
laughing say but also this of-devilish villainy
ἐστὶν, ἐν τάξει ῥημάτων ἀστείων διεφθαρμένα εἰσάγειν
is in (the)-rank of-words witty corrupt to-introduce

εἰς τὸν βίον ἡμῶν δόγματα. Ταῦτα γὰρ συνεχῶς καὶ ἐν
into the life our doctrines these-things for continually both in
ἐργαστηρίοις, καὶ ἐπὶ τῆς ἀγορᾶς, καὶ ἐν ταῖς οἰκίαις πολλοὶ
workshops and in the marketplace and in the houses many
περιφέρουσιν· ὅπερ ἐσχάτης ἀπιστίας ἐστὶ καὶ παρανοίας
carry-about which of-extreme unbelief is and madness
καὶ γέλωτος ὄντως καὶ παιδικῆς διανοίας. Τὸ μὲν
and laughter truly and of-childish mind the(-thing) indeed
γὰρ λέγειν, ὅτι ἐὰν ἀπελθόντες οἱ πονηροὶ κολασθῶσι,
for to-say that if having-gone-away the wicked are-punished
καὶ μὴ σφόδρα πεπεικέναι ἑαυτοὺς, ὅτι κολασθήσονται
and not strongly to-have-persuaded themselves that they-will-be-punished
πάντως, ἀπιστούντων ἐστὶ καὶ διαμφισβητούντων· τὸ
altogether of-(men)-disbelieving is and doubting the(-thing)
δὲ, εἰ καὶ τοῦτο συμβαίη, ὅπερ οὖν καὶ συμβήσεται,
but if even this should-happen which then also will-happen
νομίζειν τῆς ἴσης αὐτοὺς τοῖς δικαίοις ἀνταποδόσεως
to-think of-the equal them with-the just recompense
ἀπολελαυκέναι, τοῦτο ἐσχάτης ἀνοίας.
to-have-enjoyed this (is)-of-extreme folly
Τί λέγεις, εἰπέ μοι; ἐὰν ἀπελθὼν ὁ πλούσιος ἐκεῖ
what do-you-say tell me if having-gone-away the rich(-man) there
κολάζηται, ἓν ἓν γέγονε; καὶ πῶς ἂν ἔχοι λόγον;
is-punished one for-one has-it-become and how — would-it-have reason
Πόσα γὰρ αὐτὸν ἐνταῦθα βούλει θεῖναι ἀπολελαυκέναι
how-many for him here do-you-wish to-set to-have-enjoyed
τῶν χρημάτων ἔτη; βούλει θῶμεν ἑκατόν; Ἐγὼ δὲ καὶ
the money years do-you-wish let-us-set (a)-hundred I and even
διακόσια τίθημι, καὶ τριακόσια καὶ δὶς τοσαῦτα, καὶ, εἰ
two-hundred set and three-hundred and twice as-many and if
βούλει, καὶ χίλια, ὅπερ ἀδύνατον· Αἱ ἡμέραι γὰρ, φησὶ,
you-wish even (a)-thousand which (is)-impossible the days for he-says

τῶν ἐτῶν ἡμῶν, ὀγδοήκοντα ἔτη· πλὴν ἀλλὰ κείσθω
of-the years our eighty years but nevertheless let-it-be-supposed
καὶ χίλια. Μὴ ζωὴν ἔχεις, εἰπέ μοι, ἐνταῦθα δεῖξαι
even (a)-thousand surely-not (a)-life can-you tell me here to-show
τέλος οὐκ ἔχουσαν, οὐδὲ πέρας ἐπισταμένην, οἵαπερ ἐστὶν
end not having nor limit knowing such-as is
ἡ τῶν δικαίων ἐκεῖ; Εἴ τις οὖν, εἰπέ μοι, ἐν ἔτεσιν
the(-life) of-the just there if anyone then tell me in years
ἑκατὸν μίαν νύκτα ὄναρ ἰδὼν χρηστὸν, καὶ πολλῆς
(a)-hundred one night (a)-dream having-seen good and much
καθ' ὕπνους ἀπολαύσας τρυφῆς, τὰ ἑκατὸν ἔτη κολάζοιτο,
in sleep having-enjoyed luxury the hundred years were-punished
ἆρα δυνήσῃ λέγειν ἐπὶ τούτῳ, ἓν καὶ ἓν, καὶ τὴν μίαν
— will-you-be-able to-say in this one and one and the one
νύκτα τῶν ὀνειράτων ἐκείνων τοῖς ἑκατὸν ἔτεσιν ἀντίῤῥοπον
night of-the dreams those to-the hundred years equal
ποιεῖσθαι; Οὐκ ἔστιν εἰπεῖν. Τοῦτο δὴ καὶ περὶ τῆς
to-make not is(-it-possible) to-say this indeed also about the
μελλούσης ζωῆς λογίζου. Ὅπερ γάρ ἐστιν ὄναρ ἓν πρὸς
future life reckon what for is (a)-dream one to
ἑκατὸν ἔτη, τοῦτό ἐστιν ὁ παρὼν βίος πρὸς τὴν μέλλουσαν
(a)-hundred years this is the present life to the future
ζωήν· μᾶλλον δὲ καὶ πολλῷ πλέον· ὅσον ἐστὶ σταγὼν
life rather but even by-much more as-much-as is (a)-drop
μικρὰ πρὸς πέλαγος ἄπειρον, τοσοῦτόν ἐστι χίλια ἔτη
small to (an)-ocean boundless so-much is (a)-thousand years
πρὸς τὴν μέλλουσαν δόξαν ἐκείνην καὶ ἀπόλαυσιν. Καὶ
to the future glory that and enjoyment and
τί γὰρ ἂν ἔχοι τις πλέον εἰπεῖν, ἢ ὅτι πέρας οὐκ
what for — could anyone more say than that limit not
ἔχει καὶ τέλος οὐκ οἶδε, καὶ ὅσον ἐστὶ τὸ μέσον
it-has and end not knows and as-great-as is the(-gap) between

ὀνείρων καὶ τῆς τῶν πραγμάτων ἀληθείας, τοσοῦτόν ἐστι
dreams and the of-the things truth so-great is
τῆς καταστάσεως ταύτης καὶ τῆς ἐκεῖ τὸ διάφορον;
of-the state this and of-the(-state) there the difference
Ἄλλως δὲ καὶ πρὸ τῆς ἐκεῖ κολάσεως, ἐντεῦθεν οἱ
besides and even before the there punishment here those
πονηρευόμενοι καὶ ἐν ἁμαρτίαις ζῶντες κολάζονται. Μὴ
doing-evil and in sins living are-punished not
γάρ μοι τὸν τραπέζης ἀπολαύοντα πολυτελοῦς ἁπλῶς
for to-me the(-man) (a)-table enjoying costly simply
εἴπῃς, καὶ τὸν ἱμάτια περιβεβλημένον σηρικὰ, καὶ
tell and the(-man) garments wearing silken and
ἀνδραπόδων ἀγέλας περιφέροντα, καὶ σοβοῦντα ἐπὶ
of-slaves herds leading-about and strutting on
τῆς ἀγορᾶς· ἀλλ' ἀνάπτυξόν μοι τούτου τὸ συνειδὸς,
the marketplace but unfold for-me his the conscience
καὶ ὄψει πολὺν ἔνδοθεν θόρυβον τῶν ἁμαρτημάτων,
and you-will-see great within tumult of-the sins
φόβον διηνεκῆ, χειμῶνα, ταραχὴν, καθάπερ ἐν δικαστηρίῳ
fear continual storm confusion as in (a)-court
τὸν νοῦν ἐπὶ τὸν θρόνον ἀναβάντα τὸν βασιλικὸν τοῦ
the mind onto the throne having-gone-up the royal of-the
συνειδότος, καὶ ὥσπερ τινὰ δικαστὴν καθήμενον, καὶ τοὺς
conscience and as some judge sitting and the
λογισμοὺς παριστῶντα, καθάπερ δημίους, καὶ ἀναρτῶντα
thoughts setting-by as executioners and hanging-up
τὴν διάνοιαν, καὶ καταξαίνοντα ὑπὲρ τῶν ἡμαρτημένων,
the mind and tearing(-it) for the sins
καὶ ἐμβοῶντα μεγάλα, μηδενὸς εἰδότος, ἀλλ' ἢ τοῦ
and crying-out loudly no-one knowing but except the
ταῦτα ἐπισταμένου βλέπειν Θεοῦ μόνου. Καὶ γὰρ ὁ
these-things knowing-how to-see God only and for the(-man)

μοιχεύων, κἂν μυριάκις ᾖ πλούσιος, κἂν μηδένα
committing-adultery even-if ten-thousand-times he-be rich even-if no-one
κατηγοροῦντα ἔχῃ, οὐ παύεται ἑαυτοῦ κατηγορῶν ἔνδον·
accusing(-him) he-has not ceases himself accusing within
καὶ ἡ μὲν ἡδονὴ πρόσκαιρος, ἡ δὲ ὀδύνη διηνεκὴς,
and the indeed pleasure (is)-brief the but pain continual
φόβος πανταχόθεν καὶ τρόμος, ὑποψία καὶ ἀγωνία· τοὺς
fear from-every-side and trembling suspicion and anguish the
στενωποὺς δέδοικε, τὰς σκιὰς αὐτὰς τρέμει, τοὺς
alleys he-fears the shadows themselves he-trembles-at the
οἰκέτας τοὺς ἑαυτοῦ, τοὺς συνειδότας, τοὺς ἀγνοοῦντας,
servants the his-own the(-ones) knowing the(-ones) not-knowing
τὴν ἠδικημένην αὐτὴν, τὸν ὑβρισμένον ἄνδρα· περιέρχεται
the wronged(-woman) herself the outraged husband he-goes-about
πικρὸν κατήγορον περιφέρων τὸ συνειδὸς, αὐτοκατάκριτος
bitter (an)-accuser carrying-about the conscience self-condemned
ὢν, καὶ οὐδὲ μικρὸν ἀναπνεῦσαι δυνάμενος. Καὶ γὰρ καὶ
being and not-even (a)-little to-breathe able and for both
ἐπὶ κλίνης, καὶ ἐν τραπέζῃ, καὶ ἐν ἀγορᾷ, καὶ ἐν οἰκίᾳ,
on (the)-bed and at table and in (the)-marketplace and in (the)-house
καὶ ἐν ἡμέρᾳ, καὶ ἐν νυκτὶ, καὶ ἐν αὐτοῖς τοῖς ὀνείρασι
and in day and in night and in very the dreams
πολλάκις τὰ τῆς ἁμαρτίας εἴδωλα βλέπει, καὶ τὸν τοῦ
often the of-the sin images he-sees and the —
Κάϊν ζῇ βίον, στένων καὶ τρέμων ἐπὶ τῆς γῆς, καὶ μηδενὸς
of-Cain lives life groaning and trembling on the earth and no-one
εἰδότος, ἔνδον ἔχει τὸ πῦρ συνειλεγμένον ἀεί. Τοῦτο καὶ
knowing within he-has the fire collected always this also
οἱ ἁρπάζοντες, καὶ οἱ πλεονεκτοῦντες πάσχουσι· τοῦτο
those snatching and those defrauding suffer this
καὶ οἱ μεθύοντες, καὶ ἕκαστος δὲ ἁπλῶς τῶν ἐν ἁμαρτίαις
also the drunken and each too simply of-those in sins

ζώντων· ἀμήχανον γὰρ ἐκεῖνο διαφθαρῆναι τὸ δικαστήριον·
living (it-is)-impossible for that to-be-corrupted the court
ἀλλὰ κἂν μὴ μετίωμεν τὴν ἀρετὴν, ὅμως ὀδυνώμεθα,
but even-if not we-pursue the virtue nevertheless we-are-pained
ἐπειδὴ μὴ μετερχόμεθα, κἂν μετίωμεν τὴν κακίαν,
since not we-pursue(-it) even-if we-pursue the vice
ὅμως παυσάμενοι τῆς ἡδονῆς τῆς κατὰ τὴν ἁμαρτίαν,
nevertheless having-ceased from-the pleasure the in the sin
αἰσθανόμεθα τῆς ὀδύνης. Μὴ τοίνυν λέγωμεν ἐπὶ
we-feel the pain not therefore let-us-say in-the(-case)
τῶν πλουτούντων ἐνταῦθα καὶ πονηρευομένων, καὶ τῶν
of-those rich here and doing-evil and of-the
δικαίων τῶν ἀπολαυόντων ἐκεῖ, ὅτι ἓν ἓν, ἀλλ' ὅτι δύο
just the enjoying there that one for-one but that two
οὐδέν. Τοῖς μὲν γὰρ δικαίοις καὶ τὰ ἐκεῖ καὶ τὰ
nothing for-the indeed for just both the(-things) there and the(-things)
ἐνταῦθα πολλὴν παρέχει τὴν ἡδονήν· οἱ δὲ ἐν πονηρίαις
here much provide the pleasure those but in wickednesses
καὶ ἐν πλεονεξίαις, καὶ ἐνταῦθα καὶ ἐκεῖ κολάζονται.
and in greed both here and there are-punished
Καὶ γὰρ καὶ ἐνταῦθα κολάζονται τῇ προσδοκίᾳ τῆς ἐκεῖ
and for also here they-are-punished by-the expectation of-the there
τιμωρίας, καὶ τῇ πονηρᾷ παρὰ πάντων ὑποψίᾳ, καὶ αὐτῷ
punishment and by-the wicked from all suspicion and very
τῷ ἁμαρτάνειν καὶ τὴν ψυχὴν τὴν ἑαυτῶν διαφθείρειν·
by-the sinning and the soul the their-own corrupting
καὶ μετὰ τὴν ἐντεῦθεν ἀποδημίαν ἀφορήτους ὑπομένουσι
and after the from-here departure unbearable they-endure
τιμωρίας. Πάλιν οἱ δίκαιοι, κἂν μυρία πάσχωσιν ἐνταῦθα
punishments again the just even-if ten-thousand they-suffer here
δεινὰ, χρησταῖς συντρέφονται ταῖς ἐλπίσιν, ἡδονὴν
terrible(-things) on-good are-nourished the hopes pleasure

ἔχοντες καθαρὰν, βεβαίαν, ἀκίνητον· καὶ μετὰ ταῦτα τὰ
having pure firm unshaken and after these-things the
μυρία αὐτοὺς διαδέξεται ἀγαθὰ, καθάπερ οὖν καὶ τὸν
ten-thousand them will-succeed goods as then also —
Λάζαρον. Μὴ γάρ μοι τοῦτο εἴπῃς, ὅτι ἥλκωτο, ἀλλὰ
Lazarus not for to-me this tell that he-was-ulcerated but
τοῦτο σκόπει, ὅτι χρυσοῦ παντὸς τιμιωτέραν ἔνδον εἶχε
this consider that than-gold all more-precious within he-had
τὴν ψυχήν· μᾶλλον δὲ οὐ τὴν ψυχὴν μόνον, ἀλλὰ καὶ τὸ
the soul rather but not the soul only but also the
σῶμα αὐτοῦ· ἀρετὴ γὰρ σώματος οὐ πολυσαρκία καὶ
body his (the)-virtue for of-(the)-body (is)-not much-flesh and
εὐεξία, ἀλλὰ τοσαύτας καὶ τοιαύτας φέρειν βασάνους.
good-condition but so-many and such to-bear tortures
Οὐ γὰρ, εἴ τις ἐπὶ τοῦ σώματος τραύματα ἔχοι τοιαῦτα,
not for if anyone on the body wounds has such
βδελυκτὸς ὁ τοιοῦτος· ἀλλ' εἴ τις ἐπὶ τῆς ψυχῆς ἕλκη
loathsome the such(-man) but if anyone on the soul sores
μυρία ἔχων, μηδεμίαν αὐτῶν ἐπιμέλειαν ποιοῖτο· οἷος
ten-thousand having no of-them care should-make such-as
ἦν ἐκεῖνος ὁ πλούσιος, ἔνδοθεν ἡλκωμένος ἅπας. Καὶ
was that the rich(-man) within ulcerated all and
καθάπερ οἱ κύνες τούτου περιέλειχον τὰ τραύματα, οὕτως
just-as the dogs his licked the wounds so
ἐκείνου δαίμονες τὰ ἁμαρτήματα· καὶ καθάπερ οὗτος ἐν
his demons the sins and just-as this(-man) in
λιμῷ τροφῆς, οὕτως ἐκεῖνος ἐν λιμῷ πάσης ἀρετῆς ἔζη.
hunger for-food so that(-man) in hunger for-all virtue lived
Ταῦτ' οὖν εἰδότες ἅπαντα φιλοσοφῶμεν, καὶ μὴ λέγωμεν, 12
these-things then knowing all let-us-philosophize and not let-us-say
ὅτι εἰ τὸν δεῖνα ἐφίλει ὁ Θεὸς, οὐκ ἂν αὐτὸν ἀφῆκε
that if the so-and-so loved — God not — him he-would-have-let

γενέσθαι πένητα. Αὐτὸ μὲν οὖν τοῦτο μέγιστον ἀγάπης
become poor very indeed then this (is)-(the)-greatest of-love
τεκμήριόν ἐστιν· Ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ
proof is whom for loves (the)-Lord he-chastens scourges
δὲ πάντα υἱὸν, ὃν παραδέχεται. Καὶ πάλιν, Τέκνον,
and every son whom he-receives and again child
ἐὰν προσέρχῃ δουλεύειν Κυρίῳ, ἑτοίμασον τὴν ψυχήν σου
if you-come to-serve (the)-Lord prepare the soul your
εἰς πειρασμὸν, εὔθυνον τὴν καρδίαν σου, καὶ καρτέρησον.
for temptation set-straight the heart your and endure
Ἐκβάλωμεν οὖν, ἀγαπητοὶ, τὰς περιττὰς ταύτας προλήψεις
let-us-cast-out then beloved the superfluous these prejudices
ἀφ' ἑαυτῶν, καὶ τὰ δημώδη ταῦτα ῥήματα. Αἰσχρότης
from ourselves and the vulgar these words filthiness
γὰρ, φησὶ, καὶ μωρολογία, καὶ εὐτραπελία μὴ ἐκπορευέσθω
for he-says and foolish-talk and jesting not let-proceed
ἐκ τοῦ στόματος ὑμῶν. Μήτε οὖν αὐτοὶ ταῦτα λέγωμεν,
from the mouth your neither then ourselves these-things let-us-say
ἀλλὰ κἂν ἑτέρους ἴδωμεν ταῦτα λέγοντας, ἐπιστομίσωμεν,
but even-if others we-see these-things saying let-us-muzzle(-them)
κατεξαναστῶμεν σφοδρῶς, ἐπίσχωμεν τὴν ἀναίσχυντον
let-us-rise-up-against(-them) vehemently let-us-check the shameless
αὐτῶν γλῶτταν. Εἴ τινα ἴδῃς, εἰπέ μοι, λῃσταρχον
their tongue if any you-see tell me robber-chief
κατατρέχοντα τὰς ὁδοὺς, τοῖς παριοῦσιν ἐφεδρεύοντα,
overrunning the roads for-the passers-by lying-in-wait
τὰ ἐκ τῶν ἀγρῶν ἁρπάζοντα, εἰς σπήλαια καὶ
the(-things) from the fields snatching into caves and
καταδύσεις χρυσίον καὶ ἀργύριον κατορύττοντα, καὶ ἀγέλας
hiding-places gold and silver burying and herds
ἀποκλείοντα πολλὰς ἐκεῖ, καὶ ἱμάτια καὶ ἀνδράποδα
shutting-up many there and garments and slaves

πολλὰ κεκτημένον ἐκ τῆς καταδρομῆς ἐκείνης, ἆρα
many having-acquired from the raid that —
αὐτὸν, εἰπέ μοι, μακαρίζεις διὰ τὸν πλοῦτον ἐκεῖνον,
him tell me do-you-call-blessed because-of the wealth that
ἢ ταλανίζεις διὰ τὴν μέλλουσαν αὐτὸν διαδέχεσθαι
or do-you-pity(-him) because-of the future him to-succeed
δίκην; Καίτοι οὔπω συνείληπται, οὐδὲ εἰς χεῖρας τοῦ
penalty and-yet not-yet he-has-been-caught nor into hands of-the
δικαστοῦ παραδέδοται, οὐδὲ εἰς δεσμωτήριον ἐνέπεσεν, οὐδὲ
judge has-been-handed-over nor into prison has-fallen nor
κατήγορον ἔσχεν, οὐδὲ ὑπὸ ψῆφον ἐγένετο, ἀλλὰ τρυφᾷ,
(an)-accuser has-had nor under (a)-vote has-come but lives-in-luxury
μεθύει, εὐπορίας ἀπολαύει πολλῆς· ἀλλ᾽ ὅμως οὐ διὰ
is-drunk wealth enjoys much but nevertheless not because-of
τὰ παρόντα καὶ τὰ ὁρώμενα αὐτὸν μακαρίζομεν, ἀλλὰ
the present(-things) and the seen(-things) him we-call-blessed but
διὰ τὰ μέλλοντα καὶ προσδοκώμενα ταλανίζομεν.
because-of the future and expected(-things) we-pity(-him)
Τοῦτο καὶ ἐπὶ τῶν πλουτούντων καὶ πλεονεκτούντων
this also in-the(-case) of-the rich and greedy
λόγισαι. Λῃσταί τινές εἰσιν ὁδοῖς ἐφεδρεύοντες, τὰ
reckon robbers some there-are on-roads lying-in-wait the(-things)
τῶν παριόντων ἁρπάζοντες, ὥσπερ ἐν σπηλαίοις καὶ
of-the passers-by snatching as in caves and
καταδύσεσι, τοῖς ἑαυτῶν θαλάμοις κατορύττοντες τὰς
hiding-places in-the their-own chambers burying the
ἑτέρων περιουσίας. Μὴ τοίνυν μακαρίζωμεν αὐτοὺς διὰ
of-others substance not therefore let-us-call-blessed them because-of
τὰ παρόντα, ἀλλὰ ταλανίζωμεν διὰ τὰ μέλλοντα, διὰ
the present(-things) but let-us-pity(-them) because-of the future(-things) because-of
τὸ φοβερὸν ἐκεῖνο δικαστήριον, διὰ τὰς ἀπαραιτήτους
the fearful that court because-of the inexorable

εὐθύνας, διὰ τὸ σκότος τὸ ἐξώτερον, ὃ μέλλει αὐτοὺς
accounts because-of the darkness the outer which is-about them
ὑποδέχεσθαι. Καίτοι οἱ μὲν λῃσταὶ πολλάκις ἐξέφυγον
to-receive and-yet the indeed robbers often escaped
ἀνθρώπων χεῖρας· ἀλλ' ὅμως καὶ τοῦτο εἰδότες, καὶ
men's hands but nevertheless even this knowing both
ἑαυτοῖς καὶ ἐχθροῖς ἀπευξάμεθα ἂν τὸν ἐκείνων βίον,
for-ourselves and for-enemies we-would-pray-against — the their life
καὶ τὴν εὐπορίαν τὴν ἐπάρατον. Ἐπὶ δὲ τοῦ Θεοῦ οὐκ
and the wealth the accursed in-the(-case) but — of-God not
ἔστι τοῦτο εἰπεῖν· οὐδεὶς γὰρ αὐτοῦ διαφεύξεται τὴν
is(-it-possible) this to-say no-one for his will-escape the
ψῆφον, ἀλλὰ πάντες πάντως οἱ ἐν πλεονεξίαις καὶ
vote but all altogether the(-ones) in greed and
ἁρπαγαῖς ζῶντες τὴν παρ' αὐτοῦ δίκην ἐπισπάσονται
robberies living the from him penalty will-draw-upon(-themselves)
τὴν ἀθάνατον ἐκείνην καὶ τέλος οὐκ ἔχουσαν, καθάπερ οὖν
the immortal that and end not having as then
καὶ ὁ πλούσιος ἐκεῖνος. Ἅπερ οὖν ἅπαντα παρ' ἑαυτοῖς
also the rich(-man) that which then all among ourselves
συλλέγοντες, ἀγαπητοί, μὴ τοὺς ἐν πλούτῳ, ἀλλὰ τοὺς
gathering beloved not those in wealth but those
ἐν ἀρετῇ ζῶντας μακαρίζωμεν· μὴ τοὺς ἐν πενίᾳ, ἀλλὰ
in virtue living let-us-call-blessed not those in poverty but
τοὺς ἐν κακίᾳ ταλανίζωμεν· μὴ τὰ παρόντα βλέπωμεν,
those in vice let-us-pity not the present(-things) let-us-look-at
ἀλλὰ τὰ μέλλοντα σκοπῶμεν· μὴ τὴν ἔξωθεν περιβολὴν,
but the future(-things) let-us-consider not the outward clothing
ἀλλὰ τὸ ἑκάστου συνειδὸς ἐξετάζωμεν, καὶ τὴν ἐκ τῶν
but the of-each conscience let-us-examine and the from the
κατορθωμάτων ἀρετὴν καὶ χαρὰν διώκοντες, ζηλώσωμεν
good-deeds virtue and joy pursuing let-us-emulate

τὸν Λάζαρον καὶ πλούσιοι καὶ πένητες. Οὐ γὰρ ἕνα καὶ
— Lazarus both rich and poor not for one and
δύο καὶ τρεῖς μόνον οὗτος, ἀλλὰ πλείστους ἄθλους ἀρετῆς
two and three only this(-man) but very-many contests of-virtue
ὑπέμενε, τὴν πενίαν λέγω, τὴν ἀῤῥωστίαν, τὴν ἐρημίαν
endured the poverty I-mean the sickness the lack
τῶν προστησομένων, τὸ ἐν οἰκίᾳ δυναμένῃ τὰ
of-the(-ones) going-to-stand-by(-him) the(-thing) in (a)-house able the
τοιαῦτα σβέσαι κακὰ ἅπαντα ὑπομεῖναι ἐκεῖνα, καὶ
such to-quench evils all to-endure those and
μηδενὸς εἰς παραμυθίας λόγον ἀξιοῦσθαι, τὸ τρυφῆς
of-no(-one) to of-consolation (a)-word to-be-deemed-worthy the(-thing) such
τοσαύτης ἀπολαύοντα τὸν ὑπερορῶντα ὁρᾷν, καὶ οὐ
luxury enjoying the(-man) overlooking(-him) to-see and not
τρυφῆς ἀπολαύοντα μόνον, ἀλλὰ καὶ ἐν πονηρίᾳ ζῶντα,
luxury enjoying only but also in wickedness living
καὶ μηδὲν πάσχοντα δεινόν· τὸ καὶ μὴ πρὸς Λάζαρον
and nothing suffering terrible the(-thing) also not to Lazarus
ἕτερον ἔχειν ἰδεῖν, τὸ μηδὲν περὶ ἀναστάσεως
another to-be-able to-look the(-thing) nothing about resurrection
δύνασθαι φιλοσοφεῖν, τὸ μετὰ τῶν εἰρημένων κακῶν
to-be-able to-philosophize the(-thing) with the said evils
καὶ πονηρὰν παρὰ τοῖς πολλοῖς ἀπὸ τῶν συμφορῶν
also (a)-wicked among the many from the misfortunes
ἐκείνων λαμβάνειν ὑπόληψιν, τὸ μὴ μέχρι δύο καὶ
those to-get reputation the(-thing) not until two and
τριῶν ἡμερῶν, ἀλλὰ διὰ παντὸς τοῦ βίου, καὶ ἑαυτὸν
three days but through all the life both himself
ἐν τούτοις, καὶ τὸν πλούσιον ἐν τοῖς ἐναντίοις ὁρᾷν.
in these and the rich(-man) in the opposites to-see

Τίνα οὖν ἔξομεν ἀπολογίαν, εἰ τούτου πάντα ὁμοῦ
what then will-we-have defense if this(-man) all together
τὰ δεινὰ μετὰ τοσαύτης φέροντος ἀνδρείας, ἡμεῖς
the terrible(-things) with such bearing courage we
μηδὲ τὰ ἡμίση τούτων οἴσομεν; Οὐ γὰρ ἔχεις, οὐκ
not-even the halves of-these will-bear not for you-can not
ἔχεις δεῖξαι, οὐδὲ εἰπεῖν ἄλλον τινὰ τοσαῦτα καὶ τοιαῦτα
you-can show nor tell other anyone so-many and such
πεπονθότα κακά. Διὰ γὰρ τοῦτο αὐτὸν καὶ εἰς μέσον
having-suffered evils because-of for this him also into (the)-midst
προῦθηκεν ὁ Χριστὸς, ἵνα ὅπουπερ ἂν ἐμπέσωμεν τῶν
set-forth — Christ so-that wherever — we-fall of-the
δεινῶν, ὁρῶντες παρὰ τούτῳ τὴν ὑπερβολὴν οὖσαν τῶν
terrible(-things) seeing in this(-man) the excess being of-the
θλίψεων, ἱκανὴν ἐκ τῆς ἐκείνου φιλοσοφίας καὶ ὑπομονῆς
afflictions sufficient from the his philosophy and endurance
ἀναλάβωμεν παράκλησιν καὶ παραμυθίαν· κοινὸς γὰρ τῆς
we-may-take-up encouragement and consolation (a)-common for of-the
οἰκουμένης διδάσκαλος πρόκειται τοῖς ὁτιοῦν πάσχουσι
inhabited-world teacher is-set-forth to-those whatever suffering
δεινὸν, πρὸς αὐτὸν παρέχων πᾶσιν ὁρᾷν, καὶ πάντας αὐτοὺς
terrible to him offering to-all to-look and all them
νικῶν τῇ τῶν οἰκείων κακῶν ὑπερβολῇ. Ὑπὲρ δὴ
surpassing by-the of-the own evils excess for indeed
τούτων ἁπάντων εὐχαριστήσαντες τῷ φιλανθρώπῳ Θεῷ,
these all having-given-thanks to-the loving-of-man God
καρπωσώμεθα τὴν ἐκ τοῦ διηγήματος ὠφέλειαν, συνεχῶς
let-us-reap the from the story benefit continually
αὐτὸν καὶ ἐν συνεδρίοις, καὶ ἐν οἰκίᾳ, καὶ ἐν ἀγορᾷ,
him both in gatherings and in (the)-house and in (the)-marketplace
καὶ πανταχοῦ περιφέροντες, καὶ μετὰ ἀκριβείας ἅπαντα
and everywhere carrying-about and with exactness all

τὸν ἐκ τῆς παραβολῆς ταύτης καταμανθάνοντες πλοῦτον,
the from the parable this learning wealth
ἵνα καὶ τὰ παρόντα ἀλύπως παραδράμωμεν δεινὰ,
so-that both the present without-grief we-may-run-past terrible(-things)
καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν· ὧν γένοιτο
and the future we-may-obtain goods which may-it-be
πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ
all us to-be-deemed-worthy-of by-(the)-grace and love-for-mankind
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ,
of-the Lord our Jesus Christ with whom to-the Father
ἅμα τῷ ἁγίῳ Πνεύματι, δόξα, τιμὴ, προσκύνησις,
together-with the holy Spirit (be)-glory honor worship
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

NOT TO SHARE IS THEFT

The rich man is not the one who owns much but the one who needs little. Chrysostom refutes the belief that the souls of the violently slain become demons; at death every soul is led away at once, Lazarus's by angels. Life is a stage where wealth and poverty are only masks; at death the masks fall, and the rich man, stripped of all, sees Lazarus in Abraham's bosom. Not to share one's goods is robbery, and the poor must be fed without prying into their worth, as hospitable Abraham welcomed angels unawares; Abraham answers the rich man gently, as his child.

Ἐθαύμασα τὴν ἀγάπην ὑμῶν, ὅτε τὸν περὶ τοῦ Λαζάρου 1
I-admired the love your when the about — of-Lazarus
πρώην ἐκίνησα λόγον, ὅτι καὶ τὴν ὑπομονὴν τοῦ
lately I-set-in-motion discourse that both the endurance of-the
πένητος ἀπεδέξασθε, καὶ τὴν ὠμότητα καὶ ἀπανθρωπίαν
poor-man you-approved and the cruelty and inhumanity
τοῦ πλουτοῦντος ἀπεστράφητε· οὐ μικρὰ δὲ ταῦτα
of-the rich(-man) you-turned-from not small and these
καλοκαγαθίας δείγματα. Κἂν γὰρ μὴ μετίωμεν ἀρετὴν,
of-nobility proofs even-if for not we-pursue virtue
ἐπαινῶμεν δὲ ἀρετὴν, δυνησόμεθα πάντως αὐτὴν μετελθεῖν·
we-praise but virtue we-will-be-able altogether it to-pursue
κἂν μὴ φεύγωμεν κακίαν, ἀλλὰ ψέγωμεν κακίαν,
even-if not we-flee vice but we-blame vice
δυνησόμεθα πάντως αὐτὴν ἐκφυγεῖν. Ἐπεὶ οὖν μετὰ πολλῆς
we-will-be-able altogether it to-escape since then with much
εὐνοίας ἐκείνους ὑπεδέξασθε τοὺς λόγους, φέρε, καὶ τὰ
goodwill those you-received the words come also the
λειπόμενα ὑμῖν ἀποδώσωμεν. Εἴδετε αὐτὸν ἐν τῷ πυλῶνι
remaining(-things) to-you let-us-render you-saw him at the gate
τοῦ πλουσίου τότε, βλέπετε αὐτὸν σήμερον ἐν τοῖς κόλποις
of-the rich(-man) then you-see him today in the bosom

τοῦ Ἀβραάμ· εἴδετε αὐτὸν ὑπὸ κυνῶν περιλειχόμενον·
— of-Abraham you-saw him by dogs licked
βλέπετε αὐτὸν ὑπὸ τῶν ἀγγέλων δορυφορούμενον· εἴδετε
you-see him by the angels escorted you-saw
αὐτὸν ἐν πενίᾳ τότε, βλέπετε ἐν τρυφῇ νῦν· εἴδετε ἐν
him in poverty then you-see(-him) in luxury now you-saw(-him) in
λιμῷ, βλέπετε ἐν ἀφθονίᾳ πολλῇ· εἴδετε ἀγωνιζόμενον,
hunger you-see(-him) in plenty much you-saw(-him) contending
βλέπετε στεφανούμενον· εἴδετε τοὺς πόνους, βλέπετε τὰς
you-see(-him) crowned you-saw the toils you-see the
ἀμοιβὰς καὶ πλούσιοι καὶ πένητες· πλούσιοι μὲν, ἵνα μὴ
rewards both rich and poor rich indeed so-that not
μέγα εἶναι νομίζητε τὸν πλοῦτον χωρὶς ἀρετῆς, πένητες
great to-be you-think the wealth without virtue poor
δὲ, ἵνα μηδὲν κακὸν νομίζητε εἶναι τὴν πενίαν· ἑκατέροις
and so-that nothing evil you-think to-be the poverty to-both
δὲ διδάσκαλος οὗτος ἕστηκεν. Εἰ γὰρ ἐν πενίᾳ ἐκεῖνος
and teacher this(-man) stands if for in poverty he
ὢν οὐκ ἀπεδυσπέτησε, τίνα ἕξουσι συγγνώμην οἱ ἐν
being not chafed what will-they-have pardon those in
πλούτῳ τοῦτο ποιοῦντες; εἰ ἐν λιμῷ καὶ τοσούτοις κακοῖς
wealth this doing if in hunger and so-many evils
ὢν εὐχαρίστησε, ποίαν ἕξουσιν ἀπολογίαν οἱ μετ᾽
being he-gave-thanks what-kind will-they-have defense those with
ἀφθονίας μὴ βουλόμενοι πρὸς τὴν αὐτὴν ἐλθεῖν ἀρετήν;
plenty not wishing to the same to-come virtue
Πάλιν οἱ πένητες οἱ διὰ τὴν πτωχίαν ἀγανακτοῦντες
again the poor those because-of the poverty being-indignant
καὶ δυσχεραίνοντες, τίνα ἕξουσι συγγνώμην, ὅταν οὗτος
and chafing what will-they-have pardon when this(-man)
ἐν λιμῷ καὶ πενίᾳ καὶ ἐρημίᾳ καὶ ἀῤῥωστίᾳ διηνεκεῖ ζῶν
in hunger and poverty and solitude and sickness continual living

ἐν οἰκίᾳ πλουτοῦντος, καὶ παρὰ πάντων ὑπερορώμενος,
in (the)-house of-(a)-rich(-man) and by all overlooked
καὶ πρὸς ἕτερον τὰ αὐτὰ αὐτῷ πεπονθότα ἰδεῖν οὐκ
and to another the same(-things) as-be having-suffered to-look not
ἔχων, οὕτω φαίνηται φιλοσοφῶν;
being-able so appears philosophizing
Ἀπὸ τούτου μάθωμεν, μὴ τοὺς πλουτοῦντας μακαρίζειν,
from this let-us-learn not the rich to-call-blessed
μηδὲ τοὺς πενομένους ταλανίζειν. Μᾶλλον δὲ, εἰ χρὴ
nor the poor to-pity rather but if (one)-must
τἀληθὲς εἰπεῖν, οὐδὲ πλούσιός ἐστιν ἐκεῖνος ὁ
the-truth say not-even rich is he the(-one)
πολλὰ περιβεβλημένος, ἀλλ' ὁ μὴ πολλῶν δεόμενος·
many(-things) wearing but the(-one) not many(-things) needing
οὐδὲ πένης ἐστὶν ἐκεῖνος ὁ μηδὲν κεκτημένος, ἀλλ'
nor poor is he the(-one) nothing having-acquired but
ὁ πολλῶν ἐφιέμενος· καὶ τοῦτο ὅρον πενίας
the(-one) many(-things) desiring and this (as)-(the)-definition of-poverty
καὶ πλούτου δεῖ νομίζειν εἶναι. Ἂν τοίνυν ἴδῃς τινὰ
and of-wealth (one)-must think to-be if therefore you-see someone
πολλῶν ἐφιέμενον, πάντων αὐτὸν πενέστερον εἶναι νόμιζε,
many(-things) desiring than-all him poorer to-be think
κἂν τὰ πάντων ᾖ κεκτημένος χρήματα· ἂν δὲ πάλιν ἴδῃς
even-if the of-all he-be possessing money if but again you-see
τινὰ μὴ πολλῶν δεόμενον, πάντων αὐτὸν εὐπορώτερον
someone not many(-things) needing than-all him wealthier
εἶναι ψηφίζου, κἂν μηδὲν κεκτημένος ᾖ. Τῇ γὰρ διαθέσει
to-be vote even-if nothing possessing he-be by-the for disposition
τῆς γνώμης, οὐ τῷ μέτρῳ τῆς οὐσίας, τὰς πενίας καὶ
of-the mind not by-the measure of-the substance the poverties and
εὐπορίας κρίνειν εἰώθαμεν. Ὥσπερ οὖν τὸν διηνεκῶς
wealths to-judge we-are-wont as then the(-man) continually

διψῶντα οὐκ ἂν εἴποιμεν ὑγιαίνειν, κἂν ἀφθονίας ἀπολαύῃ,
thirsting not — we-would-say to-be-healthy even-if plenty he-enjoys
κἂν παρὰ ποταμοὺς καὶ πηγὰς κατακέηται (τί γὰρ ὄφελος
even-if by rivers and springs he-lies what for (is-the)-use
τῆς τῶν ὑδάτων δαψιλείας ἐκείνης, ὅταν τὸ πάθος ἄσβεστον
of-the of-the waters abundance that when the disease unquenched
μένῃ;) οὕτω δὴ καὶ ἐπὶ τῶν πλουτούντων ποιῶμεν·
remains so indeed also in-the(-case) of-the rich let-us-do
τοὺς ἐπιθυμοῦντας ἀεὶ καὶ διψῶντας τῶν ἀλλοτρίων
those desiring always and thirsting for-the others'
μηδέποτε νομίζωμεν ὑγιαίνειν, μηδὲ ἀφθονίας ἀπολαύειν
never let-us-think to-be-healthy nor plenty to-enjoy
τινός. Ὁ γὰρ τὴν ἑαυτοῦ στῆσαι μὴ δυνάμενος ἐπιθυμίαν,
any the(-one) for the his-own to-stop not able desire
κἂν τὰ πάντως περιβέβληται, πῶς οὗτος ἔσται ἐν
even-if the(-things) altogether he-has-put-on how this(-man) will-be in
εὐπορίᾳ ποτέ; Τοὺς μέντοι τοῖς οἰκείοις ἀρκουμένους,
wealth ever those however with-the own(-things) contented
καὶ στέργοντας τὰ ἑαυτῶν, καὶ μὴ περισκοπουμένους
and loving the(-things) their-own and not looking-about-at
τὰς ἀλλοτρίας οὐσίας, κἂν ἁπάντων ὦσιν ἀπορώτεροι,
the others' substances even-if than-all they-be more-needy
πάντων εὐπορωτέρους εἶναι χρὴ νομίζειν. Ὁ γὰρ
than-all wealthier to-be (one)-must think the(-one) for
μὴ δεόμενος τῶν ἀλλοτρίων, ἀλλ' ἐν αὐταρκείᾳ ἀγαπῶν
not needing the others'(-things) but in self-sufficiency loving
εἶναι πάντων ἐστὶν εὐπορώτερος. Ἀλλ' εἰ δοκεῖ, ἐπὶ
to-be than-all is wealthier but if it-seems(-good) to
τὴν προκειμένην ὑπόθεσιν ἐπανέλθωμεν. Ἐγένετο, φησὶν,
the set-forth subject let-us-return it-came-to-pass he-says
ἀποθανεῖν τὸν Λάζαρον, καὶ ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων.
to-die — Lazarus and to-be-carried-away by the angels

Ἐνταῦθα πονηρὸν νόσημα τῆς ὑμετέρας ἐξελεῖν βούλομαι
here (a)-wicked disease from-the your to-remove I-wish
ψυχῆς. Καὶ γὰρ πολλοὶ τῶν ἀφελεστέρων νομίζουσι τὰς
soul and for many of-the simpler think the
ψυχὰς τῶν βιαίῳ θανάτῳ τελευτώντων δαίμονας γίνεσθαι.
souls of-those by-violent death ending demons to-become
Οὐκ ἔστι δὲ τοῦτο, οὐκ ἔστιν. Οὐ γὰρ αἱ ψυχαὶ τῶν
not is(-it) but this not is(-it) not for the souls of-those
βιοθανατούντων δαίμονες γίνονται, ἀλλ᾽ αἱ ψυχαὶ τῶν ἐν
dying-violently demons become but the souls of-those in
ἁμαρτήμασι ζώντων, οὐ τῆς οὐσίας αὐτῶν μεταβαλλομένης,
sins living not the substance their being-changed
ἀλλὰ τῆς προαιρέσεως αὐτῶν τὴν ἐκείνων μιμουμένης
but the choice their the of-those imitating
κακίαν. Τοῦτο γοῦν καὶ πρὸς τοὺς Ἰουδαίους δηλῶν ὁ
vice this at-least also to the Jews showing —
Χριστὸς ἔλεγεν· Ὑμεῖς τοῦ διαβόλου υἱοί ἐστε· υἱοὺς δὲ
Christ said you of-the devil sons are sons but
διαβόλου αὐτοὺς εἶπεν, οὐκ ἐπειδὴ εἰς τὴν οὐσίαν τὴν ἐκείνου
of-(the)-devil them he-called not since into the substance the his
μετέπεσον, ἀλλὰ ἐπειδὴ τὰ ἔργα ἐκείνου ἐποίουν· διὸ καὶ
they-changed but since the works his they-did wherefore also
προστίθησι· Τὰς γὰρ ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε
he-adds the for desires of-the father your you-wish
ποιεῖν· Καὶ πάλιν ὁ Ἰωάννης· Γεννήματα ἐχιδνῶν, τίς
to-do and again — John offspring of-vipers who
ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε
warned you to-flee from the coming wrath bear
οὖν καρπὸν ἄξιον τῆς μετανοίας, καὶ μὴ δόξητε λέγειν,
then fruit worthy of-the repentance and not think to-say
Πατέρα ἔχομεν τὸν Ἀβραάμ. Συγγενείας γὰρ νόμους, οὐ
(as)-father we-have — Abraham of-kinship for laws not

τοὺς ἀπὸ τῆς φύσεως, ἀλλὰ τοὺς ἀπὸ τῆς ἀρετῆς καὶ τῆς
those from the nature but those from the virtue and the
κακίας οἶδεν ἡ Γραφὴ καλεῖν· καὶ ὧν ἄν τις ὁμότροπος
vice knows the Scripture to-call and to-whom — anyone like-in-manner
γένηται, τοῦτον καὶ υἱὸν καὶ ἀδελφὸν εἶναί φησιν ἡ Γραφή.
becomes this(-one) both son and brother to-be says the Scripture
2 Ἀλλὰ τίνος ἕνεκεν ὁ διάβολος τὸ πονηρὸν δόγμα
but for-what sake the devil the wicked doctrine
τοῦτο εἰσήγαγε; Τὴν τῶν μαρτύρων ἐπεχείρησε διορύξαι
this introduced the of-the martyrs he-attempted to-undermine
δόξαν. Ἐπειδὴ γὰρ βιαίῳ θανάτῳ τελευτῶσιν ἐκεῖνοι,
glory since for by-violent death end they
βουλόμενος αὐτῶν κατασκεδάσαι πονηρὰν ὑπόληψιν, τοῦτο
wishing their to-scatter (a)-wicked reputation this
ἐποίησεν. Ἀλλὰ τοῦτο μὲν οὐκ ἴσχυσε· μένουσι γὰρ
he-did but this indeed not he-was-able they-remain for
τὴν οἰκείαν ἔχοντες λαμπρότητα· ἕτερον δὲ χαλεπώτατον
the own having brightness another but most-grievous(-thing)
κατειργάσατο, τοὺς γόητας τοὺς ὑπηρετουμένους αὐτῷ
he-worked the sorcerers the serving him
διὰ τούτων πείσας τῶν δογμάτων, πολλῶν νέων
through these having-persuaded the doctrines of-many young
ἁπλῶν σώματα κατασφάττειν ἐλπίδι τοῦ δαίμονας ἔσεσθαι,
simple bodies to-slaughter in-hope of-the demons to-be
καὶ πάλιν αὐτοῖς ὑπηρετεῖν. Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ
and again them to-serve but not are these-things not
ἔστι. Τί οὖν, ὅτι οἱ δαίμονες λέγουσι, Τοῦ μοναχοῦ τοῦ
are(-they) what then that the demons say of-the monk the
δεῖνος ἡ ψυχή εἰμι, φησί; Διὰ γὰρ τοῦτο οὐ πιστεύω,
so-and-so the soul I-am he-says because-of for this not I-believe
ἐπειδὴ δαίμονες λέγουσιν· ἀπατῶσι γὰρ τοὺς ἀκούοντας.
since demons say(-it) they-deceive for the hearers

Διὰ τοῦτο καὶ ὁ Παῦλος καίτοι γε ἀληθεύοντας
because-of this also — Paul although at-least (they)-speaking-truth
ἐπεστόμισεν αὐτοὺς, ἵνα μὴ πρόφασιν λαβόντες τοῖς
muzzled them so-that not (a)-pretext having-taken with-the
ἀληθέσι καὶ ψευδῆ πάλιν ἀναμίξωσι, καὶ ἀξιόπιστοι
true(-things) also false(-things) again they-might-mix and credible
γένωνται. Ἐπειδὴ γὰρ ἔλεγον, Οὗτοι οἱ ἄνθρωποι δοῦλοι
become since for they-said these the men servants
τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶ, καταγγέλλοντες ὑμῖν ὁδὸν
— of-God the most-high are proclaiming to-you (the)-way
σωτηρίας, διαπονηθεὶς τῷ πνεύματι ἐπετίμησε τῷ Πύθωνι,
of-salvation being-vexed in-the spirit he-rebuked the Python
καὶ ἐξελθεῖν ἐκέλευσε· καίτοιγε τί πονηρὸν ἔλεγον; Οὗτοι
and to-go-out ordered and-yet what wicked(-thing) did-they-say these
οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν. Ἀλλ'
the men servants — of-God the most-high are but
ἐπειδὴ πολλοὶ τῶν ἀφελεστέρων ἀεὶ διακρίνειν οὐκ ἴσασι
since many of-the simpler always to-distinguish not know
τὰ παρὰ τῶν δαιμόνων λεγόμενα, καθάπαξ αὐτοῖς
the(-things) by the demons said once-for-all for-them
ἀπέκλεισε τὸ πιστεύεσθαι. Τῶν ἠτιμωμένων εἶ, φησὶν,
he-shut-off the being-believed of-the dishonored you-are he-says
ἀπαῤῥησίαστος εἶ, σιώπα, πεφίμωσο· οὐκ ἔστι σὸν τὸ
without-boldness you-are be-silent be-muzzled not is yours the
κηρύττειν, ἀποστόλων ἐστὶ τοῦτο τὸ ἀξίωμα. Τί ἁρπάζεις
preaching of-apostles is this the dignity why do-you-snatch
τὸ μὴ σόν; Σίγα, ἠτίμωσαι. Οὕτω καὶ ὁ Χριστὸς
the(-thing) not yours be-silent you-have-been-dishonored so also — Christ
ἐποίησε· λέγουσιν αὐτῷ τοῖς δαίμοσιν, Οἴδαμέν σε τίς εἶ,
did saying to-him to-the demons we-know you who you-are
ἐπετίμησεν αὐτοῖς μετὰ πολλῆς τῆς σφοδρότητος, διδάσκων
he-rebuked them with much the vehemence teaching

ἡμᾶς, μηδαμοῦ δαίμονι πείθεσθαι, μηδὲ ἄν σοι ὑγιές
us nowhere (a)-demon to-obey not-even if to-you sound
τι λέγῃ Ἅπερ δὴ καὶ μαθόντες μὴ πειθώμεθα δαίμονι
something he-says which indeed also having-learned not let-us-obey (a)-demon
καθόλου, ἀλλὰ κἂν ἀληθές τι φθέγγηται, φεύγωμεν
at-all but even-if true something he-utters let-us-flee
αὐτὸν καὶ ἀποστρεφώμεθα· τὰ γὰρ ὑγιῆ δόγματα καὶ
him and turn-away the for sound doctrines and
σωτήρια οὐ παρὰ δαιμόνων, ἀλλὰ παρὰ τῆς θείας Γραφῆς
saving not from demons but from the divine Scripture
ἐστι μετ᾽ ἀκριβείας μαθεῖν. Ὅτι γὰρ οὐκ ἔστι
(it-is-possible) with exactness to-learn that for not is(-it-possible)
ψυχὴν τοῦ σώματος ἐξελθοῦσαν ὑπὸ τὴν τῶν δαιμόνων
(a)-soul from-the body having-gone-out under the of-the demons
γενέσθαι τυραννίδα, ἄκουσον τί φησιν ὁ Παῦλος· Ὁ
to-come tyranny hear what says — Paul the(-one)
γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας, τουτέστιν,
for having-died has-been-justified from the sin that-is
οὐκ ἔτι ἁμαρτάνει. Εἰ γὰρ ἐν τῷ σώματι οἰκούσῃ τῇ
no longer sins if for in the body dwelling on-the
ψυχῇ βίαν ἐπαγαγεῖν οὐ δυνήσεται ὁ διάβολος, εὔδηλον
soul force to-bring not will-be-able the devil (it-is)-clear
ὅτι οὐδὲ ἀπελθούσῃ. Πῶς οὖν ἁμαρτάνουσι, φησὶν, εἰ
that not-even on-(it)-having-departed how then do-they-sin he-says if
μὴ βίαν πάσχωσιν; Ἑκοῦσαι καὶ βουλόμεναι, καὶ ἑαυτὰς
not force they-suffer willing and wishing and themselves
ἐκδιδοῦσαι, οὐκ ἀναγκαζόμεναι, οὐδὲ τυραννούμεναι. Καὶ
giving-up not compelled nor tyrannized and
τοῦτο ἐδήλωσαν ἅπαντες οἱ περιγενόμενοι τῶν ἐκείνου
this showed all those prevailing-over the his

μηχανημάτων. Τὸν γοῦν Ἰὼβ μυρία κυκήσας οὐκ
contrivances — at-least Job ten-thousand(-ways) having-stirred not
ἴσχυσε πεῖσαι βλάσφημόν τι ῥῆμα ἐξενεγκεῖν.
he-was-able to-persuade blasphemous any word to-utter
Ὅθεν δῆλον ὅτι καὶ τοῦ πείθεσθαι καὶ τοῦ μὴ πείθεσθαι
whence (it-is)-clear that both of-the obeying and of-the not obeying
ταῖς ἐκείνου συμβουλαῖς ἡμεῖς ἐσμεν κύριοι, καὶ ἀνάγκην
the his counsels we are masters and compulsion
οὐδεμίαν, οὐδὲ τυραννίδα ὑφιστάμεθα παρ᾽ ἐκείνου. Οὐκ ἐκ
no nor tyranny we-undergo from him not from
τῶν εἰρημένων δὲ μόνον, ἀλλὰ καὶ ἐκ τῆς προκειμένης
the said(-things) and only but also from the set-forth
παραβολῆς εὔδηλον, ὅτι τοῦ σώματος αἱ ψυχαὶ
parable (it-is)-clear that from-the body the souls
ἐξελθοῦσαι, οὐκ ἔτι ἐνταῦθα διατρίβουσιν, ἀλλ᾽ εὐθέως
having-gone-out no longer here spend-their-time but at-once
ἀπάγονται· καὶ ἄκουε πῶς. Ἐγένετο γὰρ αὐτὸν, φησὶν,
are-led-away and hear how it-came-to-pass for him he-says
ἀποθανεῖν, καὶ ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων. Οὐχ αἱ
to-die and to-be-carried-away by the angels not the(-souls)
τῶν δικαίων δὲ μόνον, ἀλλὰ καὶ τῶν ἐν πονηρίᾳ ζώντων
of-the just and only but also of-those in wickedness living
ἀπάγονται ἐκεῖ αἱ ψυχαί· καὶ τοῦτο δὲ πάλιν ἐξ ἑτέρου
are-led-away there the souls and this too again from another
πλουσίου δῆλον. Ἐπειδὴ γὰρ εὐφόρησεν ἡ χώρα αὐτοῦ,
rich(-man) (is)-clear since for bore-well the land his
εἶπεν ἐν ἑαυτῷ· Τί ποιήσω; καθελῶ μου τὰς ἀποθήκας,
he-said in himself what shall-I-do I-will-pull-down my the barns
καὶ μείζονας οἰκοδομήσω. Οὐδὲν ἀθλιώτερον τῆς τοιαύτης
and greater I-will-build nothing (is)-more-wretched than-the such
γνώμης. Ὄντως καθεῖλεν αὐτοῦ τὰς ἀποθήκας· ἀποθῆκαι
resolve truly he-pulled-down his the barns barns

γὰρ ἄσυλοι οὐχ οἱ τοῖχοι, ἀλλ᾽ αἱ τῶν πενήτων εἰσὶ
for safe not the walls but the of-the poor are
γαστέρες· ὁ δὲ ἐκείνας ἀφεὶς, περὶ τοίχους ἠσχολεῖτο.
bellies he but those having-let-go about walls was-busied
Τί οὖν φησι πρὸς αὐτὸν ὁ Θεός; Ἄφρον, ταύτῃ τῇ
what then does-he-say to him — God fool this the
νυκτὶ ἀπαιτοῦσι τὴν ψυχήν σου ἀπὸ σοῦ. Καὶ ὅρα· ἐνταῦθά
night they-require the soul your from you and see here
φησιν ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων, ἐκεῖ ἀπαιτοῦσι· καὶ
he-says to-be-carried-away by the angels there they-require and
τὸν μὲν ὡς δεσμώτην ἐξῆγον, τὸν δὲ ὡς στεφανίτην
the(-one) indeed as (a)-prisoner they-led-out the(-other) but as (a)-crowned-victor
ἐδορυφόρουν. Καὶ καθάπερ ἐν τῷ σκάμματι πολλά τινα
they-escorted and just-as in the arena many some
τραύματα λαβόντα καὶ αἵματι κατερῥαντισμένον, εἶτα
wounds having-received and with-blood sprinkled then
τὴν κεφαλὴν ἀναδησάμενον οἱ πρὸ τοῦ σκάμματος
the head having-bound those before the arena
ἑστῶτες ὑποδεξάμενοι μετὰ πολλῆς τῆς εὐφημίας οἴκαδε
standing having-received(-him) with much the acclaim home
ἄγουσι κροτοῦντες, εὐφημοῦντες, θαυμάζοντες· οὕτω καὶ
lead(-him) clapping acclaiming admiring so also
τὸν Λάζαρον ἄγγελοι τότε ἀπήγαγον· ἐκείνου δὲ τὴν
— Lazarus angels then led-away of-that(-man) but the
ψυχὴν ἀπῄτουν φοβεραί τινες δυνάμεις, ἴσως ἀπεσταλμέναι
soul required fearful some powers perhaps sent
ἐπὶ τούτῳ· οὐ γὰρ αὐτόματος ἡ ψυχὴ πρὸς ἐκείνην
for this not for of-its-own-accord the soul to that
ἀναχωρεῖ τὴν ζωὴν, ἐπειδὴ μηδὲ δυνατόν. Εἰ γὰρ πόλιν
withdraws the life since not-even (it-is)-possible if for (a)-city
ἐκ πόλεως ἀμείβοντες, τοῦ χειραγωγοῦντος δεόμεθα,
from (a)-city exchanging of-the(-one) leading-by-the-hand we-need

πολλῷ μᾶλλον ἡ ψυχὴ τῆς σαρκὸς ἀπορῥαγεῖσα, καὶ
much more the soul from-the flesh torn-away and
πρὸς τὴν μέλλουσαν μεθισταμένη ζωὴν, τῶν ὁδηγησόντων
to the future removed life of-those going-to-guide
αὐτὴν δεήσεται. Διὰ τοῦτο πολλάκις ἀναδύεται, καὶ πρὸς
it will-need because-of this often it-shrinks-back and to
τὸ βάθος κάτω χωρεῖ, καὶ δέδοικε καὶ φρίττει, μέλλουσα
the depth below goes and fears and shudders being-about
τῆς σαρκὸς ἀφίπτασθαι. Ἀεὶ μὲν γὰρ ἡμᾶς κεντεῖ
from-the flesh to-fly-away always indeed for us stings
τῶν ἁμαρτημάτων τὸ συνειδὸς, μάλιστα δὲ κατ' ἐκείνην
of-the sins the conscience most and at that
τὴν ὥραν, ὅταν μέλλωμεν ἐντεῦθεν ἀπάγεσθαι πρὸς τὰς
the hour when we-are-about from-here to-be-led-away to the
εὐθύνας τὰς ἐκεῖ καὶ τὸ φοβερὸν δικαστήριον. Τότε, εἴτε
accounts the there and the fearful court then whether
ἥρπασέ τις, εἴτε ἐπλεονέκτησεν, εἴτε τινὰ ἐπηρέασεν, εἴτε
snatched anyone or defrauded or someone abused or
τινὸς γέγονεν ἐχθρὸς ἀδίκως, εἴτε ἄλλο ὁτιοῦν δεινὸν
of-someone became (an)-enemy unjustly or other anything terrible
εἰργάσατο, ἅπας ὁ τῶν ἁμαρτημάτων ἐσμὸς ἀνανεοῦται
worked all the of-the sins swarm is-renewed
καὶ πρὸ τῶν ὀφθαλμῶν ἵσταται, καὶ τὴν διάνοιαν κεντεῖ.
and before the eyes stands and the mind stings
Καὶ καθάπερ οἱ τὸ δεσμωτήριον οἰκοῦντες, ἀεὶ μὲν ἐν
and just-as those the prison inhabiting always indeed in
κατηφείᾳ καὶ ὀδύναις εἰσὶ, μάλιστα δὲ κατὰ τὴν ἡμέραν
dejection and pains are most and on the day
ἐκείνην, καθ' ἣν ἂν μέλλωσιν ἐξάγεσθαι, καὶ παρ' αὐτὰς
that on which — they-are-about to-be-led-out and to very
τὰς τοῦ δικάζοντος ἄγεσθαι θύρας, καὶ πρὸ τῶν κιγκλίδων
the of-the judge to-be-led doors and before the railings

ἑστῶτες, καὶ τῆς τοῦ κρίνοντος φωνῆς ἔνδοθεν ἀκούοντες,
standing and the of-the judge voice within hearing
ἀποπήγνυνται τῷ φόβῳ, καὶ τῶν νεκρῶν οὐδὲν ἄμεινον
they-are-frozen with-the fear and than-the dead nothing better
διάκεινται· οὕτω καὶ ἡ ψυχὴ μάλιστα μὲν καὶ ἐν αὐτῷ τῷ
are-disposed so also the soul most indeed even in very the
καιρῷ τῆς ἁμαρτίας ὀδυνᾶται καὶ στενοχωρεῖται, πολλῷ
time of-the sin is-pained and is-straitened much
δὲ πλέον ὅταν ἐντεῦθεν ἀποσπασθεῖσα ἀπάγεσθαι μέλλῃ.
but more when from-here torn-away to-be-led-away it-is-about
3 Σιγᾶτε ταῦτα ἀκούοντες; Πολλὴν ὑμῖν ἔχω χάριν τῆς
are-you-silent these-things hearing much to-you I-have gratitude for-the
σιγῆς ταύτης μᾶλλον, ἢ τῶν κρότων· οἱ μὲν γὰρ κρότοι
silence this rather than for-the applause the indeed for applause
καὶ οἱ ἔπαινοι λαμπρότερον ἐμὲ ποιοῦσιν, ἡ σιγὴ δὲ αὕτη
and the praises more-splendid me make the silence but this
σωφρονεστέρους ὑμᾶς ἐργάζεται. Οἶδα ὅτι λυπεῖ τὰ
more-sober you works I-know that grieves the(-things)
λεγόμενα, ἀλλὰ πολὺ κέρδος ἔχει καὶ ἄφατον. Ὁ πλούσιος
said but much gain it-has and unspeakable the rich(-man)
ἐκεῖνος, εἴ τινα εἶχε τοιαῦτα αὐτῷ παραινοῦντα, ἀλλὰ μὴ
that if any he-had such-things to-him exhorting but not
κόλακας τοὺς πρὸς χάριν ἅπαντα συμβουλεύοντας, καὶ εἰς
flatterers those for favor all(-things) counseling and into
τρυφὴν ἕλκοντας, οὐκ ἂν εἰς τὴν γέενναν ἦλθεν
luxury dragging not — into the Gehenna he-would-have-come
ἐκείνην, οὐκ ἂν τὰς βασάνους ὑπέμεινε τὰς ἀφορήτους,
that not — the torments he-would-have-endured the unbearable
οὐκ ἂν ἀπαρηγόρητα μετὰ ταῦτα μετενόησεν· ἀλλ'
not — inconsolably after these-things he-would-have-repented but
ἐπειδὴ τὰ πρὸς χάριν ἅπαντες διελέγοντο, παρέδωκαν
since the(-things) for favor all spoke they-handed-over

αὐτὸν τῷ πυρί. Εἴθε ἦν ἀεὶ καὶ διηνεκῶς
him to-the fire would-that (it-were-possible) always and continually
ταῦτα φιλοσοφεῖν, καὶ περὶ γεέννης φθέγγεσθαι. Ἐν πᾶσι
these-things to-philosophize and about Gehenna to-utter in all
γὰρ, φησὶ, τοῖς λόγοις σου μιμνήσκου τὰ ἔσχατά σου,
for he-says the words your remember the last(-things) your
καὶ εἰς τὸν αἰῶνα οὐ μὴ ἁμάρτῃς. Καὶ πάλιν· Ἑτοίμαζε
and to the age not — you-will-sin and again prepare
εἰς τὴν ἔξοδον τὰ ἔργα σου, καὶ παρασκευάζου πρὸς τὴν
for the departure the works your and make-ready for the
ὁδόν. Εἴ τινος ἥρπασάς τι, ἀπόδος, καὶ εἰπὲ κατὰ
road if from-anyone you-snatched anything give-back and say like
τὸν Ζακχαῖον· Δίδωμι τετραπλασίονα τὰ ἁρπαγέντα·
— Zacchaeus I-give fourfold the(-things) snatched
εἴ τινός τι ἐσυκοφάντησας, εἴ τινος γέγονας ἐχθρὸς,
if anyone at-all you-slandered if of-anyone you-have-become (an)-enemy
καταλλάγηθι πρὸ τοῦ δικαστηρίου. Πάντα ἐνταῦθα
be-reconciled before the court all(-things) here
διάλυσαι, ἵνα χωρὶς πραγμάτων τὸ βῆμα ἴδῃς ἐκεῖνο.
settle so-that without troubles the tribunal you-may-see that
Ἕως ἂν ἐνταῦθα ὦμεν, ἐλπίδας ἔχομεν χρηστάς· ἐπειδὰν
as-long-as — here we-are hopes we-have good when
δὲ ἀπέλθωμεν ἐκεῖ, κύριοι λοιπὸν μετανοίας οὐκ ἐσμὲν,
but we-depart there masters thereafter of-repentance not we-are
οὐδὲ τοῦ τὰ ἡμαρτημένα ἡμῖν ἀπονίψασθαι. Διὸ χρὴ
nor of-the the sins for-us to-wash-away wherefore (one)-must
παρασκευάζεσθαι συνεχῶς πρὸς τὴν ἐνθένδε ἔξοδον. Τί γὰρ
make-ready continually for the from-here departure what for
ἐὰν ἑσπέρας δόξῃ τῷ Δεσπότῃ καλέσαι ἡμᾶς; τί
if (in)-(the)-evening it-seems-good to-the Master to-call us what
δὲ ἐὰν αὔριον; Ἄδηλον γὰρ τὸ μέλλον, ἵνα ἐναγώνιοι
and if tomorrow uncertain for (is)-the future so-that in-anxiety

διηνεκῶς ὦμεν, καὶ πρὸς τὴν ἀποδημίαν εὐτρεπεῖς ἐκείνην,
continually we-may-be and for the departure ready that
καθάπερ οὖν οὗτος ὁ Λάζαρος διαπαντὸς ἦν ἐν ὑπομονῇ
as then this(-man) — Lazarus continually was in endurance
καὶ καρτερίᾳ· διὸ καὶ μετὰ τοσαύτης ἀπήγετο τιμῆς.
and perseverance wherefore also with such he-was-led-away honor
Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη, καθάπερ ἐν μνήματι
died and also the rich(-man) and was-buried as in (a)-tomb
τῷ σώματι τῆς ψυχῆς αὐτοῦ κατορωρυγμένης, καὶ τάφον
in-the body the soul his buried and (a)-tomb
περιφερούσης τὴν σάρκα. Ὥσπερ γὰρ ἁλύσει τινὶ, τῇ
carrying-about the flesh as for with-(a)-chain some by-the
μέθῃ καὶ τῇ γαστριμαργίᾳ πεπεδημένος, οὕτως ἄπρακτον
drunkenness and by-the gluttony fettered so idle
αὐτὴν καὶ νεκρὰν εἰργάσατο. Μὴ ἁπλῶς παραδράμῃς,
it and dead he-made not simply run-past
ἀγαπητὲ, τὸ, ἐτάφη· ἀλλ' ἐνταῦθά μοι νόει τὰς τραπέζας
beloved the was-buried but here for-me think-of the tables
τὰς περιηργυρωμένας, τὰς κλίνας, τοὺς τάπητας, τὰ
the silver-plated the couches the carpets the
ἐπιβλήματα, τὰ ἄλλα τὰ κατὰ τὴν οἰκίαν ἅπαντα, τὰ
coverlets the other(-things) the in the house all the
μύρα, τὰ ἀρώματα, τὸν πολὺν ἄκρατον, τῶν ἐδεσμάτων
ointments the spices the much unmixed(-wine) of-the foods
τὰς ποικιλίας, τὰ καρυκεύματα, τοὺς μαγείρους, τοὺς
the varieties the sauces the cooks the
κόλακας, τοὺς δορυφόρους, τοὺς οἰκέτας, τὴν ἄλλην ἅπασαν
flatterers the bodyguards the servants the other all
φαντασίαν κατεσβεσμένην καὶ καταμαρανθεῖσαν. Πάντα
show quenched and withered all
σποδὸς, πάντα τέφρα καὶ κόνις, θρῆνοι καὶ ὀδυρμοὶ, οὐδενὸς
(is)-ash all cinders and dust laments and wailings no-one

δυναμένου βοηθῆσαι λοιπὸν, οὐδ' ἀπελθοῦσαν ἐπαναγαγεῖν
able to-help thereafter nor having-departed to-bring-back
τὴν ψυχήν. Τότε ἡ δύναμις ἠλέγχετο τοῦ χρυσίου, καὶ τῆς
the soul then the power was-exposed of-the gold and of-the
πολλῆς περιουσίας. Ἐκ γὰρ τοσαύτης θεραπείας γυμνὸς
much substance from for such service naked
καὶ μόνος ἀπήγετο, οὐδὲν ἐκ τῆς τοσαύτης εὐπορίας
and alone he-was-led-away nothing from the such wealth
ἀπενεγκεῖν ἐντεῦθεν δυνάμενος, ἀλλ' ἔρημος, ἀπροστάτευτος
to-carry-away from-here able but desolate unprotected
ἀπήγετο· οὐδεὶς τῶν θεραπευσάντων, οὐδεὶς τῶν
he-was-led-away none of-those having-served(-him) none of-those
βοηθησόντων παρῆν ἐξαιρησόμενος τῆς κολάσεως καὶ
going-to-help was-present going-to-rescue(-him) from-the punishment and
τῆς τιμωρίας, ἀλλὰ πάντων ἐκείνων ἀποσπασθεὶς, μόνον
the vengeance but from-all those torn-away alone
ἀπελαμβάνετο τὰς ἀφορήτους ὑπομένειν τιμωρίας. Ὄντως
he-was-taken the unbearable to-endure punishments truly
Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου, ὡς
all flesh (is)-as grass and all (the)-glory of-man as
ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ
(the)-flower of-grass withered the grass and the flower its
ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Ἦλθεν
fell-off the but word of-(the)-Lord abides to the age came
ὁ θάνατος, καὶ πάντα ἔσβεσεν ἐκεῖνα· καὶ καθάπερ
the death and all quenched those and as
αἰχμάλωτον λαβὼν, οὕτως ἀπήγαγε κάτω κύπτοντα,
(a)-captive having-taken so led-away(-him) below stooping
αἰσχύνης γέμοντα, ἀπαῤῥησίαστον, τρέμοντα, δεδοικότα
of-shame full without-boldness trembling fearing
ὥσπερ ἐν ὀνείροις ἀπολαύσαντα τῆς τρυφῆς ἐκείνης ἁπάσης·
as in dreams having-enjoyed the luxury that all

καὶ λοιπὸν ἱκέτης ὁ πλούσιος τοῦ πένητος ἐγίνετο,
and thereafter (a)-suppliant the rich(-man) of-the poor-man became
καὶ τῆς τούτου τραπέζης ἐδεῖτο, τοῦ λιμώττοντός
and the his table needed of-the(-one) hungering
ποτε, καὶ τοῖς στόμασι τῶν κυνῶν προκειμένου· καὶ τὰ
once and to-the mouths of-the dogs set-before and the
πράγματα μετεβάλλετο, καὶ ἐμάνθανον ἅπαντες, τίς ἦν ὁ
affairs were-reversed and learned all who was the
πλούσιος, καὶ τίς ἦν ὁ πένης, καὶ ὅτι ὁ μὲν Λάζαρος
rich(-man) and who was the poor-man and that — indeed Lazarus
πάντων ἦν εὐπορώτερος, οὗτος δὲ πάντων πενέστερος.
than-all was wealthier this(-man) but than-all poorer
Καθάπερ γὰρ ἐν σκηνῇ προσωπεῖα βασιλέων καὶ
just-as for on (the)-stage masks of-kings and
στρατηγῶν καὶ ἰατρῶν καὶ ῥητόρων καὶ σοφιστῶν καὶ
generals and physicians and orators and sophists and
στρατιωτῶν λαμβάνοντες εἰσέρχονταί τινες, οὐδὲν τούτων
soldiers taking enter some nothing of-these
ὄντες αὐτοί· οὕτω δὴ καὶ ἐπὶ τοῦ παρόντος βίου καὶ
being themselves so indeed also in-the(-case) of-the present life both
πενία καὶ πλοῦτος προσωπεῖα μόνον εἰσίν. Ὥσπερ οὖν ἐν
poverty and wealth masks only are as then in
τῷ θεάτρῳ καθήμενος, ἂν ἴδῃς τινὰ τῶν κάτω παιζόντων
the theater sitting if you-see some of-those below playing
προσωπεῖον ἔχοντα βασιλέως, οὐ μακαρίζεις αὐτὸν, οὐδὲ
(a)-mask having of-(a)-king not you-call-blessed him nor
βασιλέα εἶναι νομίζεις, οὐδ' ἂν εὔξαιο γενέσθαι τοιοῦτος·
king to-be you-think nor — you-would-pray to-become such
ἀλλ' εἰδὼς, ὅτι τῶν ἀγοραίων τίς ἐστι, σχοινοστρόφος
but knowing that of-the marketplace-people someone he-is (a)-rope-twister
τυχὸν, ἢ χαλκοτύπος, ἢ ἑτερόν τι τοιοῦτον, οὐ
perhaps or (a)-coppersmith or other something such not

μακαρίζεις διὰ τὸ προσωπεῖον καὶ τὴν στολὴν, οὐδ᾽
you-call-(him)-blessed because-of the mask and the costume nor
ἀπὸ τούτων αὐτοῦ κρίνεις τὴν πολιτείαν, ἀλλὰ καταπτύεις
from these his you-judge the life but you-spit-on
αὐτοῦ διὰ τὴν ἄλλην εὐτέλειαν· οὕτω δὴ καὶ ἐνταῦθα,
him because-of the other cheapness so indeed also here
καθάπερ ἐν θεάτρῳ, τῷ κόσμῳ καθήμενος καὶ ἐπὶ σκηνῆς
as in (a)-theater the world sitting and on (the)-stage
παίζοντας βλέπων, ἐπειδὰν ἴδῃς πλουτοῦντας πολλοὺς, μὴ
players seeing when you-see rich-men many not
πλουσίους ἀληθῶς εἶναι νόμιζε, ἀλλὰ πλουσίων περικεῖσθαι
rich truly to-be think but of-rich(-men) to-wear
προσωπεῖα. Καθάπερ γὰρ ἐκεῖνος ὁ ἐπὶ τῆς σκηνῆς
masks just-as for that(-man) the(-one) on the stage
τὸν βασιλέα καὶ τὸν στρατηγὸν ὑποκρινόμενος, πολλάκις
the king and the general playing often
οἰκέτης ὢν τυγχάνει, ἢ τῶν σῦκα καὶ βότρυς πωλούντων
(a)-servant being happens or of-those figs and grapes selling
ἐπ᾽ ἀγορᾶς· οὕτω δὴ καὶ οὗτος ὁ πλούσιος πολλάκις
in (the)-marketplace so indeed also this the rich(-man) often
πάντων πενέστερος ὢν τυγχάνει. Ἂν γὰρ περιέλῃς αὐτοῦ
than-all poorer being happens if for you-take-off his
τὸ προσωπεῖον, καὶ τὸ συνειδὸς ἀναπτύξῃς, καὶ εἰς τὴν
the mask and the conscience you-unfold and into the
διάνοιαν εἰσέλθῃς, πολλὴν εὑρήσεις ἀρετῆς ἐκεῖ πενίαν,
mind you-enter much you-will-find of-virtue there poverty
καὶ πάντων ἀτιμότερον ὄντα τῶν ἀνθρώπων. Ὥσπερ
and than-all more-dishonored being of-the men as
γὰρ ἐπὶ τῶν θεάτρων τῆς ἑσπέρας καταλαβούσης, καὶ
for at the theaters the evening having-come and
τῶν συγκαθημένων ἀναχωρησάντων, ἐξελθόντες ἔξω, καὶ
those sitting-with(-them) having-withdrawn having-gone-out outside and

τὸ σχῆμα τῆς ὑποκρίσεως ἀποθέμενοι, οἱ βασιλεῖς καὶ
the costume of-the acting having-laid-aside the kings and
στρατηγοὶ πᾶσιν εἶναι δοκοῦντες φαίνονται λοιπὸν ὅπερ
generals to-all to-be seeming appear thereafter what
εἰσίν· οὕτω δὴ καὶ νῦν τοῦ θανάτου παραγενομένου καὶ τοῦ
they-are so indeed also now the death having-come and the
θεάτρου λυθέντος, τὰ τοῦ πλούτου προσωπεῖα καὶ τὰ τῆς
theater broken-up the of-the wealth masks and those of-the
πενίας ἀποθέμενοι πάντες, ἀπῆλθον ἐκεῖ· καὶ ἀπὸ τῶν ἔργων
poverty having-laid-aside all departed there and from the works
μόνον κρινόμενοι φαίνονται, τίνες μὲν ἀληθῶς πλούσιοι,
only judged appear who indeed truly (are)-rich
τίνες δὲ πένητες, καὶ τίνες μὲν ἔντιμοι, τίνες δὲ ἄδοξοι.
who but poor and who indeed honored who but inglorious
4 Πολλάκις γοῦν τῶν ἐνταῦθά τις πλουτούντων εὑρέθη
often at-least of-those here someone rich was-found
πάντων ἐκεῖ πενέστερος ὢν, καθάπερ οὖν καὶ ὁ πλούσιος
than-all there poorer being as then also the rich(-man)
οὗτος. Ἐπειδὴ γὰρ ἡ ἑσπέρα κατέλαβε, τουτέστιν ὁ
this since for the evening overtook(-him) that-is the
θάνατος, καὶ ἐκ τοῦ θεάτρου τῆς παρούσης ζωῆς
death and from the theater of-the present life
ἐξῆλθε, καὶ τὸ προσωπεῖον ἀπέθετο, ὤφθη πάντων ἐκεῖ
he-went-out and the mask laid-aside he-was-seen than-all there
πενέστερος ὢν, καὶ οὕτω πένης, ὡς μηδὲ σταγόνος ὕδατος
poorer being and so poor as not-even of-(a)-drop of-water
εἶναι κύριος, ἀλλ' ὑπὲρ ταύτης προσαιτεῖν, καὶ μηδ'
to-be master but for it to-beg and not-even
αὐτῆς ἐπιτυχεῖν τῆς αἰτήσεως. Τί ταύτης τῆς πενίας
very to-obtain the request what than-this the poverty
πενέστερον γένοιτ' ἄν; Καὶ ἄκουε πῶς· ἐπάρας γὰρ τοὺς
poorer could-be — and hear how having-lifted for the

ὀφθαλμοὺς αὐτοῦ, φησὶ πρὸς τὸν Ἀβραάμ· Πάτερ, ἐλέησόν
eyes his he-says to — Abraham father pity
με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ
me and send Lazarus that he-may-dip the tip of-the
δακτύλου αὐτοῦ ὕδατος, καὶ ἐπιστάξῃ τῷ στόματί μου.
finger his in-water and drip(-it) on-the mouth my
Ὁρᾷς πόσον ἐστὶν ἡ θλῖψις; Πλησίον ὄντα παρέτρεχε,
do-you-see how-great is the affliction near being he-ran-past(-him)
καὶ πόῤῥω γε ὄντα καλεῖ νῦν· ὃν πολλάκις εἰσιών τε
and far at-least being he-calls now whom often going-in both
καὶ ἐξιὼν οὐχ ἑώρα, τοῦτον μακρόθεν ὄντα μετ᾽ ἀκριβείας
and going-out not he-saw this(-one) far-off being with exactness
βλέπει. Τίνος δὲ ἕνεκεν αὐτὸν ὁρᾷ; Πολλάκις ἴσως εἶπεν
he-sees for-what and sake him does-he-see often perhaps said
ὁ πλούσιος οὗτος· τί μοι εὐλαβείας καὶ ἀρετῆς χρεία;
the rich(-man) this what to-me of-piety and of-virtue (is-the)-need
πάντα μοι καθάπερ ἐκ πηγῶν ἐπιῤῥεῖ, πολλῆς ἀπολαύω
all(-things) to-me as from springs flows much I-enjoy
τῆς ἀφθονίας, πολλῆς τῆς εὐημερίας, οὐδὲν ὑπομένω τῶν
the plenty much the prosperity nothing I-endure of-the
ἀδοκήτων· τίνος ἕνεκα μετέρχομαι ἀρετήν; Οὗτος ὁ πένης
unexpected for-what sake do-I-pursue virtue this the poor-man
ἐν δικαιοσύνῃ καὶ εὐσεβείᾳ ζῶν, μυρία πάσχει δεινά.
in righteousness and piety living ten-thousand suffers terrible(-things)
Ταῦτα δὴ πολλοὶ καὶ νῦν πολλάκις λέγουσιν. Ἵν᾽ οὖν
these-things indeed many even now often say so-that then
πρόῤῥιζα ταῦτα ἀνασπασθῇ τὰ κακὰ δόγματα, δείκνυσιν
by-the-roots these may-be-pulled-up the evil doctrines he-shows
αὐτῷ, ὅτι καὶ τῇ κακίᾳ κόλασις κεῖται, καὶ τιμὴ καὶ
him that both for-the vice punishment lies-ready and honor and
στέφανος τοῖς ὑπὲρ τῆς εὐσεβείας πόνοις. Οὐ διὰ τοῦτο
(a)-crown for-the for the piety toils not because-of this

δὲ μόνον αὐτὸν εἶδεν, ἀλλ᾽ ἵνα, ὅπερ ἔπαθεν ὁ πένης,
and only him he-saw but so-that what suffered the poor-man
τοῦτο καὶ ὁ πλούσιος πάθῃ νῦν μετὰ μείζονος τῆς
this also the rich(-man) might-suffer now with greater the
ὑπερβολῆς. Καθάπερ γὰρ ἐκείνῳ χαλεπωτέραν ἐποιεῖτο
excess just-as for to-that(-man) more-grievous made
τὴν βάσανον τὸ ἐν τῷ πυλῶνι τοῦ πλουσίου κεῖσθαι,
the torment the(-thing) at the gate of-the rich(-man) to-lie
καὶ ὁρᾷν τὰ ἀλλότρια ἀγαθὰ, οὕτω δὴ καὶ τούτῳ
and to-see the others' goods so indeed also to-this(-man)
χαλεπωτέραν ἐποίει τὴν τιμωρίαν νῦν τὸ ἐν τῇ γεέννῃ
more-grievous it-made the punishment now the(-thing) in the Gehenna
κεῖσθαι, καὶ ὁρᾷν τὴν τοῦ Λαζάρου τρυφὴν, ἵνα μὴ
to-lie and to-see the — of-Lazarus luxury so-that not
τῇ φύσει τῶν βασάνων μόνον, ἀλλὰ καὶ τῇ παραθέσει
by-the nature of-the torments only but also by-the comparison
τῆς ἐκείνου τιμῆς ἀφορητοτέραν ἔχῃ τὴν κόλασιν.
of-the his honor more-unbearable he-might-have the punishment
Καὶ καθάπερ τὸν Ἀδὰμ ἐκβάλλων τοῦ παραδείσου,
and just-as — Adam casting-out from-the paradise
καταντικρὺ τοῦ παραδείσου κατῴκισεν ὁ Θεὸς, ἵνα ἡ
opposite the paradise settled — God so-that the
συνεχὴς ὄψις ἀνανεοῦσα τὸ πάθος, ἀκριβεστέραν αὐτῷ
continual sight renewing the suffering more-exact to-him
παράσχῃ τῆς ἐκπτώσεως τῶν ἀγαθῶν τὴν αἴσθησιν·
might-provide of-the falling-away from-the goods the sense
οὕτω δὴ καὶ τοῦτον κατέναντι τοῦ Λαζάρου κατῴκισεν,
so indeed also this(-man) opposite — Lazarus he-settled
ἵνα ἴδῃ τίνων ἑαυτὸν ἀπεστέρησεν. Ἔπεμψά σοι,
so-that he-might-see of-what himself he-deprived I-sent to-you
φησὶν, εἰς τὸν πυλῶνα τὸν πένητα Λάζαρον, ἵνα σοι
he-says to the gate the poor-man Lazarus so-that to-you

γένηται διδάσκαλος ἀρετῆς, καὶ φιλανθρωπίας ὑπόθεσις·
he-might-become (a)-teacher of-virtue and of-love-for-mankind (an)-occasion
παρεῖδες τὸ κέρδος, οὐκ ἠθέλησας εἰς δέον χρήσασθαι
you-overlooked the gain not you-wished for (the)-needful to-use
τῇ τῆς σωτηρίας ἀφορμῇ· χρήσῃ λοιπὸν αὐτῷ εἰς
the of-the salvation opportunity you-will-use henceforth him for
μείζονα κολάσεως καὶ τιμωρίας ὑπόθεσιν. Ἀπὸ τούτων
greater of-punishment and vengeance occasion from these
μανθάνομεν, ὅτι πάντες οἱ παρ' ἡμῶν ἐπηρεαζόμενοι καὶ
we-learn that all those by us abused and
ἀδικούμενοι, κατὰ πρόσωπον ἡμῶν στήσονται τότε. Καίτοι
wronged against (the)-face our will-stand then and-yet
οὗτος οὐδὲν ἠδίκητο παρὰ τοῦ πλουσίου· οὐ γὰρ τὰ
this(-man) in-nothing had-been-wronged by the rich(-man) not for the
ἐκείνου ἔλαβε χρήματα ὁ πλούσιος, ἀλλὰ τῶν ἑαυτοῦ οὐ
his took money the rich(-man) but of-the his-own not
μετέδωκεν. Εἰ δὲ τῶν ἑαυτοῦ μὴ μεταδιδοὺς, κατήγορον ἔχει
shared if but of-the his-own not sharing (an)-accuser he-has
τὸν οὐκ ἐλεηθέντα, ὁ καὶ τὰ ἀλλότρια ἁρπάσας,
the(-man) not pitied the(-one) even the others'(-things) having-snatched
ποίας τεύξεται συγγνώμης, πανταχόθεν αὐτὸν περιεστώτων
what-kind will-obtain pardon on-every-side him standing-around
τῶν ἠδικημένων; Οὐ γὰρ μαρτύρων ἐκεῖ χρεία, οὐδὲ
the wronged not for of-witnesses there (is)-need nor
κατηγόρων, οὐδὲ ἀποδείξεων, οὐδὲ τεκμηρίων· ἀλλ' αὐτὰ
of-accusers nor of-proofs nor of-evidences but themselves
καθ' ἑαυτὰ τὰ πράγματα, οἷάπερ αὐτὰ κατεσκευάσαμεν,
by themselves the deeds such-as them we-made
πρὸ τῶν ὀφθαλμῶν φαίνεται τῶν ἡμετέρων.
before the eyes appear the our

Ἰδοὺ γὰρ, φησὶν, ἄνθρωπος, καὶ τὰ ἔργα αὐτοῦ· καὶ γὰρ
behold for he-says (the)-man and the works his and for
καὶ τοῦτο ἁρπαγὴ τὸ μὴ μεταδοῦναι τῶν ὄντων. Καὶ τάχα
also this (is)-robbery the not to-share of-the possessions and perhaps
ὑμῖν θαυμαστὸν εἶναι δοκεῖ τὸ λεγόμενον, ἀλλὰ μὴ
to-you marvelous to-be seems the(-thing) said but not
θαυμάσητε· μαρτυρίαν γὰρ ὑμῖν ἀπὸ τῶν θείων παρέξομαι
marvel testimony for to-you from the divine I-will-provide
Γραφῶν λέγουσαν, ὅτι οὐ τὸ τὰ ἀλλότρια ἁρπάζειν
Scriptures saying that not the(-thing) the others'(-things) to-snatch
μόνον, ἀλλὰ καὶ τὸ τῶν ἑαυτοῦ μὴ μεταδιδόναι ἑτέροις,
only but also the(-thing) of-the his-own not to-share with-others
καὶ τοῦτο ἁρπαγὴ καὶ πλεονεξία καὶ ἀποστέρησίς ἐστι. Τίς
even this (is)-robbery and greed and defrauding is what
οὖν ἐστιν αὕτη; Τοῖς Ἰουδαίοις ἐγκαλῶν ὁ Θεὸς διὰ τοῦ
then is this to-the Jews charging — God through the
προφήτου, φησίν· Ἐξήνεγκεν ἡ γῆ τὰ ἐκφόρια αὐτῆς, καὶ
prophet says brought-forth the earth the produce its and
οὐκ εἰσηνέγκατε τὰ ἐπιδέκατα· ἀλλ' ἡ ἁρπαγὴ τοῦ πτωχοῦ
not you-brought-in the tithes but the robbery of-the poor
ἐν τοῖς οἴκοις ὑμῶν. Ἐπειδὴ τὰς προσφορὰς, φησὶ, τὰς
(is)-in the houses your since the offerings he-says the
εἰωθυίας οὐκ ἐδώκατε, ἡρπάσατε τὰ τοῦ πένητος. Τοῦτο
customary not you-gave you-snatched the(-things) of-the poor-man this
δὲ λέγει, δεικνὺς τοῖς πλουσίοις, ὅτι τὰ τῶν πενήτων
and he-says showing to-the rich that the(-things) of-the poor
ἔχουσι, κἂν πατρῷον διαδέξωνται κλῆρον, κἂν ὁθενδήποτε
they-have even-if (a)-paternal they-inherit inheritance even-if from-wherever
συλλέξωσι τὰ χρήματα. Καὶ πάλιν ἀλλαχοῦ λέγει· Μὴ
they-gather the money and again elsewhere he-says not
ἀποστερήσῃς τὴν ζωὴν τοῦ πτωχοῦ· ὁ δὲ ἀποστερῶν,
defraud the life of-the poor the(-one) but defrauding

τὰ ἀλλότρια ἀποστερεῖ· ἀποστέρησις γὰρ λέγεται, ὅταν
the others'(-things) defrauds defrauding for it-is-called when
τὰ ἀλλότρια λαβόντες κατέχωμεν. Καὶ διὰ τούτου
the others'(-things) having-taken we-hold-on and through this
τοίνυν παιδευόμεθα, ὅτι ὅταν ἐλεημοσύνην μὴ παράσχωμεν,
therefore we-are-taught that when alms not we-provide
ἐν ἴσῳ τοῖς ἀποστεροῦσι κολασόμεθα. Δεσποτικὰ
in equal(-measure) with-the defrauders we-will-be-punished the-Master's
γάρ ἐστι τὰ χρήματα, ὅθεν ἂν αὐτὰ συλλέξωμεν· κἂν
for are the money whence — them we-gather even-if
τοῖς δεομένοις αὐτὰ παρέξωμεν, πολλῆς ἐπιτευξόμεθα τῆς
to-the needy them we-provide much we-will-obtain the
ἀφθονίας. Καὶ διὰ τοῦτό σοι πλείονα ἔχειν συνεχώρησεν
plenty and because-of this to-you more to-have allowed
ὁ Θεὸς, οὐχ ἵνα εἰς πορνείαν, καὶ μέθην, καὶ ἀδηφαγίαν,
— God not that on fornication and drunkenness and gluttony
καὶ ἱματίων πολυτέλειαν, καὶ τὴν ἄλλην βλακείαν
and of-garments costliness and the other softness
ἀναλώσῃς, ἀλλ' ἵνα τοῖς δεομένοις αὐτὰ διανείμῃς.
you-may-spend(-it) but that to-the needy them you-may-distribute
Καθάπερ γὰρ ὑποδέκτης τις βασιλικὰ δεξάμενος χρήματα,
just-as for (a)-receiver some royal having-received money
ἂν ἀφεὶς οἷς ἂν κελεύηται διανεῖμαι, εἰς οἰκείαν
if having-neglected to-whom — he-is-ordered to-distribute on own
καταναλώσῃ βλακείαν, εὐθύνας δίδωσι καὶ προσαπόλλυται·
he-spends softness accounts he-gives and perishes-besides
οὕτω δὴ καὶ ὁ πλούσιος, ὑποδέκτης τίς ἐστι τῶν τοῖς
so indeed also the rich(-man) (a)-receiver some is of-the to-the
πένησιν ὀφειλομένων χρημάτων διανεμηθῆναι, ἐπιταχθεὶς
poor owed moneys to-be-distributed ordered
αὐτὰ διανέμειν τῶν ἑαυτοῦ συνδούλων τοῖς πενομένοις. Ἂν
them to-distribute of-the his-own fellow-servants to-the poor if

οὖν πλέον τι τῆς χρείας εἰς ἑαυτὸν ἀναλώσῃ τῆς
then more anything than-the need for himself he-spends than-the
ἀναγκαίας, χαλεπωτάτας ἐκεῖ δώσει τὰς εὐθύνας. Οὐ γάρ
necessary most-grievous there he-will-give the accounts not for
ἐστιν αὐτοῦ τὰ αὐτοῦ, ἀλλὰ τῶν συνδούλων τῶν ἑαυτοῦ.
are his the(-things) his but of-the fellow-servants the his-own
Φειδώμεθα τοίνυν αὐτῶν, ὡς ἀλλοτρίων, ἵνα γένηται
let-us-spare therefore them as others' so-that they-may-become
ἡμέτερα. Πῶς δὲ αὐτῶν φεισόμεθα, ὡς ἀλλοτρίων;
ours how and them will-we-spare as others'
Ὅταν μὴ εἰς περιττὰς αὐτὰ ἀναλίσκωμεν χρείας, μηδὲ
when not on superfluous them we-spend needs nor
εἰς ἡμετέρας μόνον, ἀλλὰ ταῖς τῶν πενήτων αὐτὰ
on our only but with-the of-the poor them
συμμερίζωμεν χερσί· κἂν εὔπορος ᾖς, πλέον δέ τι τῆς
we-share hands even-if well-off you-be more but anything than-the
χρείας ἀναλίσκῃς, λόγον δώσεις τῶν ἐμπιστευθέντων
need you-spend (an)-account you-will-give of-the entrusted
σοι χρημάτων. Τοῦτο καὶ ἐπὶ τῶν οἰκιῶν γίνεται τῶν
to-you money this also in-the(-case) of-the houses happens the
μεγάλων. Πολλοὶ γοῦν τὰ ταμεῖα τὰ ἑαυτῶν τοῖς οἰκέταις
great many at-least the storerooms the their-own to-the servants
τοῖς ἑαυτῶν ἐνεπίστευσαν· ἀλλ' ὅμως οἱ πιστευθέντες
the their-own entrusted but nevertheless the(-ones) entrusted
ἐκεῖνοι φυλάττουσι τὰ δεδομένα, καὶ οὐκ ἀποχρῶνται
those guard the(-things) given and not misuse
τοῖς ἐμπιστευθεῖσιν, ἀλλ' οἷς ἂν ὁ δεσπότης, καὶ ἡνίκα
the(-things) entrusted but to-whom — the master and when
κελεύσῃ, διανέμουσι. Τοῦτο καὶ σὺ ποίησον. Καὶ γὰρ ἔλαβες
orders distribute(-them) this also you do and for you-received

ἑτέρων πλείονα, καὶ ὑπεδέξω, οὐχ ἵνα αὐτὰ ἀναλώσῃς
than-others more and you-accepted not that them you-may-spend
μόνος, ἀλλ' ἵνα καὶ ἑτέροις οἰκονόμος γένῃ καλός.
alone but that also for-others steward you-may-become good
Ἄξιον δὲ κἀκεῖνο ζητῆσαι, τί δήποτε οὐχὶ παρ' ἑτέρῳ
worthy and (it-is)-also-that to-seek why ever not with another
δικαίῳ τὸν Λάζαρον ὁρᾷ, ἀλλ' ἐν τοῖς κόλποις εἶδε τοῦ
just(-man) — Lazarus he-sees but in the bosom he-saw —
Ἀβραάμ. Φιλόξενος ἦν ὁ Ἀβραάμ· ἵν' οὖν καὶ οὗτος
of-Abraham hospitable was — Abraham so-that then also this(-man)
ἔλεγχος αὐτῷ γένηται τῆς μισοξενίας, διὰ τοῦτο αὐτὸν
(a)-reproof to-him might-become of-the inhospitality because-of this him
μετ' ἐκείνου βλέπει. Ἐκεῖνος γὰρ καὶ τοὺς παριόντας
with that(-one) he-sees he for even the passers-by
ἐθήρευε, καὶ εἰς τὴν οἰκίαν εἵλκεν εἴσω τὴν ἑαυτοῦ·
hunted and into the house dragged inside the his-own
οὗτος δὲ καὶ τὸν ἔσω κείμενον παρεώρα, καὶ θησαυρὸν
this(-man) but even the(-one) inside lying overlooked and treasure
τοσοῦτον ἔχων καὶ σωτηρίας ὑπόθεσιν, παρέτρεχε καθ'
so-great having and of-salvation occasion ran-past on
ἑκάστην ἡμέραν, καὶ οὐκ ἐχρήσατο εἰς δέον τῇ τοῦ
each day and not used for (the)-needful the of-the
πένητος προστασίᾳ. Ἀλλ' οὐχ ὁ πατριάρχης τοιοῦτος, ἀλλὰ
poor-man protection but not the patriarch (was)-such but
τοὐναντίον ἅπαν· πρὸ τῶν θυρῶν καθήμενος ἐσαγήνευε τοὺς
the-opposite wholly before the doors sitting he-netted the
παριόντας ἅπαντας, καὶ καθάπερ τις ἁλιεὺς ἀμφίβληστρον
passers-by all and as some fisherman (a)-casting-net
βάλλων εἰς τὴν θάλασσαν ἀνασπᾷ μὲν ἰχθύν, ἀνασπᾷ
casting into the sea draws-up indeed fish draws-up
δὲ καὶ χρυσίον πολλάκις καὶ μαργαρίτας· οὕτω δὴ καὶ
but also gold often and pearls so indeed also

οὗτος, σαγηνεύων ἀνθρώπους, ἡλίευσέ ποτε καὶ ἀγγέλους,
this(-man) netting men caught once even angels
καὶ τὸ θαυμαστὸν τοῦτό ἐστιν, ὅτι μὴ εἰδώς.
and the marvelous(-thing) this is that not knowing(-it)
Ὅπερ οὖν καὶ Παῦλος ἐκπληττόμενος παραινεῖ καὶ λέγει·
which then also Paul being-amazed exhorts and says
Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ γὰρ ταύτης ἔλαθόν
of-the hospitality not be-forgetful through for this unawares
τινες ξενίσαντες ἀγγέλους. Καὶ καλῶς εἶπεν, Ἔλαθον. Εἰ
some having-entertained angels and well he-said unawares if
γὰρ εἰδὼς αὐτοὺς ὑπεδέξατο μετὰ τοσαύτης εὐνοίας,
for knowing them he-had-received(-them) with such goodwill
οὐδὲν μέγα καὶ θαυμαστὸν ἐποίησεν· ὁ δὲ πᾶς ἔπαινος,
nothing great and marvelous he-would-have-done the but whole praise
ὅτι ἀγνοῶν τίνες οἱ παριόντες ἦσαν, καὶ ἀνθρώπους
(is)-that not-knowing who the passers-by were and men
αὐτοὺς εἶναι νομίζων ἁπλῶς ὁδίτας, μετὰ τοσαύτης αὐτοὺς
them to-be thinking simply wayfarers with such them
ἔνδον ἐκάλεσε τῆς προθυμίας. Καὶ σὺ τοίνυν, ἂν μέν τινα
inside he-called the eagerness and you therefore if indeed someone
περιφανῆ καὶ λαμπρὸν ὑποδεξάμενος, πολλὴν ἐπιδείξῃ τὴν
illustrious and splendid having-received much you-show the
προθυμίαν, θαυμαστὸν οὐδὲν εἰργάσω· ἡ γὰρ ἀρετὴ τοῦ
eagerness marvelous nothing you-worked the for virtue of-the(-one)
ξενισθέντος καὶ τὸν μισόξενον καταναγκάζει πολλάκις πᾶσαν
entertained even the inhospitable compels often all
εὔνοιαν ἐπιδείξασθαι· τὸ δὲ μέγιστον καὶ θαυμαστὸν,
goodwill to-show the(-thing) but greatest and marvelous
ὅταν καὶ τοὺς τυχόντας, καὶ τοὺς ἀπερρίμμένους, καὶ τοὺς
(is)-when both the chance(-ones) and the outcast and the
εὐτελεῖς μετὰ πολλῆς δεχώμεθα τῆς εὐνοίας. Διὰ τοῦτο
mean with much we-receive the goodwill because-of this

καὶ ὁ Χριστὸς τοὺς ποιοῦντας οὕτως ὑποδεχόμενος ἔλεγεν·
also — Christ those doing so receiving said
Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ
in so-far-as you-did(-it) to-one of-these the least to-me
ἐποιήσατε. Καὶ πάλιν· Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν
you-did(-it) and again so not is (the)-will before
τοῦ Πατρὸς ὑμῶν, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.
the Father your that should-perish one of-the little(-ones) these
Καὶ πάλιν· Ὃς ἐὰν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων,
and again whoever — causes-to-stumble one of-the little(-ones) these
συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν
it-is-better for-him that should-be-hung (a)-millstone donkey-turned about the
τράχηλον αὐτοῦ, καὶ ῥιφῇ ἐν τῇ θαλάσσῃ. Καὶ πανταχοῦ
neck his and he-be-thrown in the sea and everywhere
πολὺς τῷ Χριστῷ τῶν μικρῶν καὶ ἐλαχίστων ὁ λόγος.
much — to-Christ of-the little(-ones) and least the concern
Ὅπερ οὖν καὶ ὁ Ἀβραὰμ εἰδὼς, οὐκ ἐξήταζε τοὺς παριόντας
which then also — Abraham knowing not examined the passers-by
τίνες εἶεν, καὶ πόθεν, καθάπερ ἡμεῖς νῦν· ἀλλ' ἁπλῶς
who they-might-be and whence as we now but simply
τοὺς παριόντας ὑπεδέχετο πάντας. Τὸν γὰρ φιλοφροσύνην
the passers-by he-received all the(-one) for kindness
ἐπιδεικνύμενον οὐκ εὐθύνας ἀπαιτεῖν δεῖ βίου, ἀλλὰ
showing not accounts to-demand (one)-must of-life but
μόνον τὴν πενίαν διορθοῦν, καὶ τὴν χρείαν πληροῦν.
only the poverty to-relieve and the need to-fill
Μίαν ἔχει συνηγορίαν ὁ πένης, τὴν ἔνδειαν καὶ τὸ
one has advocacy the poor-man the want and the
καθεστάναι ἐν χρείᾳ· μηδὲν αὐτὸν λοιπὸν ἀπαίτει πλέον,
to-be in need nothing of-him further demand more
ἀλλὰ κἂν ἁπάντων ᾖ πονηρότατος καὶ τῆς ἀναγκαίας
but even-if than-all he-be most-wicked and of-the necessary

ἀπορῇ τροφῆς, λύωμεν αὐτοῦ τὸν λιμόν. Οὕτω καὶ ὁ
lack food let-us-relieve his the hunger so also —
Χριστὸς ἐκέλευσε ποιεῖν, λέγων· Γίνεσθε ὅμοιοι τοῦ Πατρὸς
Christ ordered to-do saying become like to-the Father
ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
your the(-one) in the heavens because the sun his
ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους
he-makes-rise on evil and good and rains on just
καὶ ἀδίκους. Λιμήν ἐστι τῶν ἐν ἀνάγκῃ ὁ ἐλεήμων· ὁ
and unjust (a)-harbor is of-those in necessity the merciful(-man) the
δὲ λιμὴν τοὺς ναυαγίῳ περιπεσόντας ἅπαντας ὑποδέχεται,
and harbor those in-shipwreck having-fallen all receives
καὶ λύει τῶν κινδύνων· κἂν πονηροὶ, κἂν χρηστοὶ, κἂν
and frees from-the dangers even-if wicked even-if good even-if
ὁτιοῦν ὦσιν οἱ κινδυνεύοντες, εἴσω τῶν οἰκείων αὐτοὺς
whatever they-be those in-danger within the own them
παραπέμπει κόλπων. Καὶ σὺ τοίνυν, ὁρῶν ἐπὶ τῆς γῆς
it-sends bosom and you therefore seeing on the earth
τῷ τῆς πενίας ναυαγίῳ περιπεσόντα τὸν ἄνθρωπον, μὴ
into-the of-the poverty shipwreck fallen the man do-not
δίκαζε, μηδὲ εὐθύνας ἀπαίτει, ἀλλὰ λῦσον τὴν συμφοράν.
judge nor accounts demand but relieve the misfortune
Τί σαυτῷ παρέχεις πράγματα; Ἀπήλλαξέ σε περιεργείας
why to-yourself do-you-provide troubles freed you from-curiosity
ἁπάσης καὶ πολυπραγμοσύνης ὁ Θεός. Πόσα ἔμελλον
all and from-meddling — God how-many(-things) were-going-to
πολλοὶ λέγειν καὶ δυσχεραίνειν, εἰ προσέταξεν ὁ Θεὸς τὸν
many say and be-indignant if had-ordered — God the
βίον μετὰ ἀκριβείας ἐξετάζειν, τὴν ἀναστροφὴν, τὰ
life with exactness to-examine the conduct the(-things)
πεπραγμένα ἑκάστῳ περιεργάζεσθαι πρότερον, καὶ τότε
done by-each to-pry-into first and then

ἐλεεῖν; Νυνὶ δὲ πάσης τοιαύτης ἀπηλλάγμεθα δυσκολίας.
to-pity now but from-all such we-have-been-freed difficulty
Τί οὖν περιττὰς ἐπισπώμεθα φροντίδας; Ἕτερόν ἐστι
why then superfluous do-we-draw-on cares another(-thing) is
δικαστὴς, ἕτερον ἐλεήμων. Ἐλεημοσύνη διὰ τοῦτο
(a)-judge another (a)-merciful(-man) alms because-of this
λέγεται, ὅτι καὶ τοῖς ἀναξίοις διδόαμεν. Τοῦτο καὶ Παῦλος
is-so-called that even to-the unworthy we-give this also Paul
παραινεῖ ποιεῖν, λέγων, Ὑμεῖς δὲ τὸ καλὸν ποιοῦντες
exhorts to-do saying you but the good doing
μὴ ἐκκακῆτε, πρὸς πάντας μὲν, μάλιστα δὲ πρὸς τοὺς
not lose-heart toward all indeed most but toward those
οἰκείους τῆς πίστεως. Ἂν τοὺς ἀναξίους περιεργαζώμεθα
of-the-household of-the faith if the unworthy we-pry-into
καὶ πολυπραγμονῶμεν, οὐδὲ ἄξιοί ποτε ῥᾳδίως
and meddle-with not-even (the)-worthy ever easily
ἐμπεσοῦνται ἡμῖν· ἂν δὲ καὶ τοῖς ἀναξίοις παρέχωμεν,
will-fall-in with-us if but also to-the unworthy we-provide
πάντως καὶ οἱ ἄξιοι καὶ οἱ πάντων ἐκείνων ἀντάξιοι εἰς
altogether also the worthy and those to-all those of-equal-worth into
τὰς ἡμετέρας ἥξουσι χεῖρας· ὥσπερ οὖν καὶ ἐπὶ τοῦ
the our will-come hands as then also in-the(-case) of-the
μακαρίου γέγονεν Ἀβραὰμ, ὃς οὐ περιεργαζόμενος, οὐδὲ
blessed happened Abraham who not prying nor
πολυπραγμονῶν τοὺς παριόντας, ἐδυνήθη καὶ ἀγγέλους
meddling-with the passers-by was-able even angels
ὑποδέξασθαί ποτε. Τοῦτον καὶ ἡμεῖς ζηλώσωμεν, καὶ μετ᾽
to-receive once this(-man) also we let-us-emulate and with
αὐτοῦ τὸν ἔγγονον τὸν ἐκείνου τὸν Ἰώβ. Καὶ γὰρ καὶ οὗτος
him the descendant the his — Job and for also this(-man)
τὴν τοῦ προγόνου μεγαλοψυχίαν μετὰ πάσης ἐμιμήσατο
the of-the forefather magnanimity with all imitated

τῆς ἀκριβείας, καὶ διὰ τοῦτο ἔλεγεν· Ἡ θύρα μου
the exactness and because-of this he-said the door my
παντὶ ἐλθόντι ἀνέῳκτο· οὐχὶ τῷ δεῖνι μὲν ἀνέῳκτο,
to-every(-one) having-come was-opened not to-the so-and-so indeed was-opened
ἑτέρῳ δὲ ἀπεκέκλειστο, ἀλλὰ πᾶσιν ἁπλῶς ἀνεῖτο.
to-another but shut but to-all simply was-thrown-open
6 Οὕτω καὶ ἡμεῖς ποιῶμεν, παρακαλῶ, μηδὲν ἀκριβολογούμενοι
so also we let-us-do I-exhort nothing scrutinizing
πέρα τοῦ δέοντος. Ἀξία γὰρ τοῦ πένητος ἡ χρεία
beyond the needful (the)-worth for of-the poor-man the need
μόνον ἐστί· κἂν ὁστισοῦν μετὰ ταύτης ἔλθῃ πρὸς ἡμᾶς
only is even-if whoever with this comes to us
ποτε, μηδὲν περιεργαζώμεθα πλέον οὐ γὰρ τῷ τρόπῳ
ever nothing let-us-pry-into more not for to-the manner
παρέχομεν, ἀλλὰ τῷ ἀνθρώπῳ· οὐδὲ διὰ τὴν ἀρετὴν
we-give but to-the man nor because-of the virtue
αὐτὸν, ἀλλὰ διὰ τὴν συμφορὰν ἐλεῶμεν, ἵνα καὶ αὐτοὶ
him but because-of the misfortune let-us-pity so-that also ourselves
παρὰ τοῦ Δεσπότου τὸν πολὺν ἔλεον ἐπισπασώμεθα, ἵνα
from the Master the great mercy we-may-draw so-that
καὶ αὐτοὶ, ἀνάξιοι ὄντες, φιλανθρωπίας ἐπιτύχωμεν. Εἰ
also ourselves unworthy being love-for-mankind we-may-obtain if
γὰρ μέλλοιμεν τὴν ἀξίαν ἐπιζητεῖν ἐπὶ τῶν συνδούλων
for we-were-to the worth to-seek-out in-the(-case) of-the fellow-servants
τῶν ἡμετέρων, καὶ ἀκριβολογεῖσθαι, τοῦτο καὶ ὁ Θεὸς ἐφ᾽
the our and to-scrutinize this also — God in
ἡμῶν ἐργάσεται· καὶ ζητοῦντες τοὺς ὁμοδούλους ἀπαιτῆσαι
our(-case) will-work and seeking the fellow-servants to-demand
εὐθύνας, αὐτοὶ τῆς ἄνωθεν ἐκπεσούμεθα φιλανθρωπίας·
accounts we-ourselves from-the from-above will-fall-away love-for-mankind
Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε, φησίν. Ἀλλ᾽
in what for judgment you-judge you-will-be-judged he-says but

ἐπὶ τὴν ὑπόθεσιν πάλιν τὸν λόγον ἐπαναγάγωμεν. Ἰδὼν
to the subject again the discourse let-us-bring-back having-seen
τοίνυν αὐτὸν ἐν τοῖς κόλποις τοῦ Ἀβραὰμ, φησί· Πάτερ
therefore him in the bosom — of-Abraham he-says father
Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον.
Abraham pity me and send Lazarus
Τίνος ἕνεκεν οὐχὶ πρὸς τὸν Λάζαρον τὸν λόγον ἀπέτεινεν;
for-what sake not to — Lazarus the word did-he-direct
Ἐμοὶ δοκεῖ ὅτι ᾐσχύνθη καὶ ἠρυθρίασε, καὶ ἐκ τῶν
to-me (it)-seems that he-was-ashamed and blushed and from the
κατ᾽ αὐτὸν πραγμάτων ἐνόμιζεν αὐτὸν μνησικακήσειν
toward him deeds he-thought him would-bear-a-grudge
πάντως. Εἰ γὰρ ἐγὼ, φησὶ, τοσαύτης ἀπολαύων εὐπορίας,
altogether if for I he-says such enjoying wealth
καὶ μηδὲν ἠδικημένος, ἐν τοσούτοις ὄντα κακοῖς ὑπερεῖδον
and in-nothing wronged in so-many being evils overlooked
τὸν ἄνθρωπον, καὶ οὐδὲ ψιχίων μετέδωκα, πολλῷ μᾶλλον
the man and not-even of-crumbs shared much more
αὐτὸς ὁ οὕτως ὑπεροφθεὶς οὐκ ἐπινεύσει τῇ χάριτι.
he-himself the(-one) so overlooked not will-nod-to the favor
Ταῦτα οὐχὶ τοῦ Λαζάρου κατηγοροῦντες λέγομεν· οὐ γὰρ
these-things not — Lazarus accusing we-say not for
δὴ οὕτως ἐκεῖνος διέκειτο, μὴ γένοιτο· ἀλλ᾽ ὅτι οὗτος
indeed so he was-disposed not may-it-be but that this(-man)
ταῦτα δεδοικὼς, οὐκ ἐκάλεσεν ἐκεῖνον, ἀλλὰ τὸν Ἀβραὰμ
these-things fearing not called him but — Abraham
ἐφώνησεν, ὃν ἀγνοεῖν ᾤετο τὰ γεγενημένα· καὶ
he-called-on whom not-to-know he-supposed the(-things) having-happened and
τὸν δάκτυλον ἐπεζήτησεν ἐκεῖνον, ὃν ταῖς γλώσσαις τῶν
the finger sought-out that which to-the tongues of-the
κυνῶν ἀφῆκε περιλειχθῆναι πολλάκις. Τί οὖν ἐκεῖνος;
dogs he-let be-licked often what then he

Τέκνον, ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου.
child you-received-back the good(-things) your in the life your
Ὅρα φιλοσοφίαν, ὅρα φιλοστοργίαν δικαίου. Οὐκ
see philosophy see tenderness of-(a)-just(-man) not
εἶπεν· Ἀπάνθρωπε καὶ ὠμὲ καὶ παμπόνηρε, τοσαῦτα κακὰ
he-said inhuman and cruel and all-wicked so-many evils
διαθεὶς τὸν ἄνθρωπον, φιλανθρωπίας μέμνησαι νῦν καὶ
having-done-to the man of-love-for-mankind do-you-remember now and
ἐλέου καὶ συγγνώμης; οὐκ ἐρυθριᾷς, οὐδὲ αἰσχύνῃ; Ἀλλὰ
of-mercy and pardon not do-you-blush nor are-you-ashamed but
τί; Τέκνον, φησὶν, ἀπέλαβες τὰ ἀγαθά σου. Ψυχὴν γὰρ
what child he-says you-received-back the good(-things) your (a)-soul for
κεκακωμένην μὴ προσταράξῃς, φησίν. Ἀρκεῖ τὰ τῆς
afflicted not trouble-further he-says suffice the(-things) of-the
τιμωρίας αὐτῷ· μὴ προσεπεμβαίνωμεν αὐτοῦ ταῖς συμφοραῖς.
punishment for-him not let-us-trample-further his the misfortunes
Ἄλλως δὲ, καὶ ἵνα μὴ νομίσῃ, ὅτι μνησικακῶν ὑπὲρ
otherwise and also so-that not he-might-think that bearing-a-grudge for
τῶν παρελθόντων ἐκώλυσεν ἀπελθεῖν τὸν Λάζαρον, τέκνον
the past(-things) he-prevented to-go — Lazarus child
αὐτὸν καλεῖ, μονονοὺχ ὑπὲρ ἑαυτοῦ διὰ τῆς προσηγορίας
him he-calls all-but for himself through the address
ἀπολογούμενος. Οὗ κύριός εἰμι, σοὶ, φησὶ, μεταδίδωμι·
making-defense what master I-am to-you he-says I-share
τὸ δὲ ἐντεῦθεν ἀπελθεῖν ἐκεῖ οὐκ ἔστιν ἡμέτερον
the(-thing) but from-here to-go there not is ours
λοιπόν. Ἀπέλαβες τὰ ἀγαθά σου. Καὶ διὰ τί οὐκ
henceforth you-received-back the good(-things) your and because-of what not
εἶπεν, ἔλαβες, ἀλλὰ, ἀπέλαβες; Πολὺ πέλαγος ἐντεῦθεν
did-he-say you-received but you-received-back (a)-great ocean from-here
ἡμῖν νοημάτων ὁρῶ ἀνοιγόμενον. Διὸ δὴ πάντα τὰ
to-us of-thoughts I-see opening wherefore indeed all the(-things)

εἰρημένα μετὰ ἀκριβείας φυλάξαντες, τά τε νῦν, τά
said with exactness having-guarded the(-things) both now the(-things)
τε πρώην λεχθέντα, μετὰ ἀσφαλείας ἁπάσης ἀποθώμεθα,
and formerly spoken with safety all let-us-store-away
καὶ πρὸς τὴν τῶν μελλόντων ῥηθήσεσθαι ἀκρόασιν
and for the of-the(-things) going-to be-said hearing
ἐκ τῶν εἰρημένων ἐπιτηδειοτέρους ἑαυτοὺς κατασκευάσατε·
from the said(-things) more-fit yourselves make
καὶ εἰ μὲν δυνατὸν ὑμῖν γένοιτο, πάντα μοι μνημονεύετε·
and if indeed possible for-you it-should-be all(-things) for-me remember
εἰ δὲ μὴ δύνασθε πάντα, ἀντὶ πάντων ἐκεῖνο, παρακαλῶ,
if but not you-can all(-things) instead-of all(-things) that I-beseech
μέμνησθε διηνεκῶς, ὅτι τὸ μὴ μεταδιδόναι πένησιν ἐκ τῶν
remember continually that the not to-share with-(the)-poor from the
οἰκείων χρημάτων, ἁρπαγὴ πενήτων ἐστὶ καὶ ἀποστέρησις
own money (is)-robbery of-(the)-poor is and defrauding
τῆς ἐκείνων ζωῆς· καὶ οὐ τὰ ἡμέτερα, ἀλλὰ τὰ
of-the their life and not the(-things) ours but the(-things)
ἐκείνων κατέχομεν. Ἂν γὰρ οὕτως ὦμεν διακείμενοι, πάντως
theirs we-hold if for so we-be disposed altogether
προησόμεθα τὰ χρήματα, καὶ πεινῶντα θρέψαντες τὸν
we-will-give-up the money and (the)-hungry having-fed —
Χριστὸν ἐνταῦθα, καὶ πολλὴν ἐκεῖ τὴν ἐμπορίαν ἀποθέμενοι,
Christ here and much there the merchandise having-stored-up
δυνησόμεθα τῶν μελλόντων ἐπιτυχεῖν ἀγαθῶν, χάριτι καὶ
we-will-be-able the future to-obtain goods by-(the)-grace and
φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ
love-for-mankind of-the Lord our Jesus Christ with whom
τῷ Πατρὶ, ἅμα τῷ ἁγίῳ Πνεύματι δόξα, τιμὴ, κράτος,
to-the Father together-with the holy Spirit (be)-glory honor might
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

The parable teaches the poor to bear poverty and the rich not to think great things of wealth. Chrysostom urges his hearers to read the Scriptures at home: books in a house guard it like stored royal arms. Even reading what one does not understand sanctifies, and God sends a teacher to the zealous, as he sent Philip to the Ethiopian eunuch. He returns to Abraham's answer, "you received back your good things," as a debt paid, for the rich man had likely done some good and Lazarus sinned in some small thing. Some are punished here, some there, some in both.

Οὐ τὰ τυχόντα ἡμᾶς ὤνησεν ἡ κατὰ τὸν Λάζαρον 1
not the chance(-benefits) us profited the about — Lazarus
παραβολὴ, καὶ πλουσίους καὶ πένητας, τοὺς μὲν εὐκόλως
parable both rich and poor the(-ones) indeed easily
φέρειν τὴν πενίαν παιδεύσασα, τοὺς δὲ οὐκ ἀφιεῖσα
to-bear the poverty having-taught the(-others) but not letting
μέγα φρονεῖν ἐπὶ τῷ πλούτῳ, ἀλλὰ δι' αὐτῶν
great(-things) to-think on the wealth but through very
τῶν ἔργων διδάξασα, ὅτι πάντων ἐλεεινότερος ὁ
the deeds having-taught that than-all more-pitiable the(-one)
τρυφῇ συζῶν, καὶ μηδενὶ τῶν ὄντων μεταδιδούς. Φέρε
with-luxury living-together and with-no-one of-the possessions sharing come
οὖν καὶ σήμερον τῆς αὐτῆς πάλιν ἁψώμεθα ὑποθέσεως·
then also today the same again let-us-take-up subject
ἐπεὶ καὶ οἱ τὰ μέταλλα ἐργαζόμενοι, ἔνθα ἂν ἴδωσι
since also those the mines working where — they-see
πολλὰς τοῦ χρυσίου τὰς ἴνας, ἐκεῖ διασκάπτουσι πάλιν,
many of-the gold the veins there dig again
καὶ οὐκ ἀφίστανται πρότερον, ἕως ἂν ἅπαν τὸ
and not withdraw before until — all the(-thing)
φαινόμενον ἐξαντλήσωσιν. Ἐπανίωμεν τοίνυν, ἔνθα πρώην
visible they-exhaust let-us-return therefore where lately

κατελίπομεν τὸν λόγον ἵνα ἐκεῖθεν αὐτὸν ἀνελώμεθα.
we-left the discourse so-that from-there it we-may-take-up
Ἐνῆν μὲν γὰρ καὶ ἐν ἡμέρᾳ μιᾷ πᾶσαν ὑμῖν ταύτην
it-was-possible indeed for even in day one all to-you this
ἐξαπλῶσαι τὴν παραβολήν· ἀλλ᾽ οὐχ ὅπως πολλὰ
to-unfold the parable but not how many(-things)
εἰπόντες ἀπέλθωμεν, τοῦτο ἐσπουδάκαμεν, ἀλλ᾽ ὅπως μετὰ
having-said we-may-depart this we-have-been-eager-for but how with
ἀκριβείας τὰ λεχθέντα δεξάμενοι καὶ κατασχόντες,
exactness the(-things) spoken having-received and held-fast
λάβοιτέ τινα ἀπὸ τῆς φυλακῆς ταύτης αἴσθησιν ὠφελείας
you-may-get some from the keeping this sense of-benefit
πνευματικῆς. Καὶ γὰρ μήτηρ φιλόστοργος μέλλουσα ἐπὶ
spiritual and for (a)-mother loving being-about to
στερεὰν τὸ γαλακτοτροφούμενον παιδίον ἄγειν τροφὴν,
to-solid the milk-fed child to-lead food
ἂν μὲν ἀθρόον ἐγχέῃ τῷ στόματι τὸν ἄκρατον, οὐδὲν
if indeed all-at-once she-pours into-the mouth the unmixed(-food) nothing
ὀνίνησιν, ἀποβλύζοντος τοῦ παιδίου τὸ διδόμενον, καὶ
she-profits spitting-out the child the(-thing) given and
διαβρέχοντος περὶ τῷ στήθει τὸν χιτωνίσκον· ἂν δὲ ἠρέμα
wetting about the breast the little-tunic if but gently
καὶ κατὰ μικρὸν ἐγχέῃ, παραπέμπει τὸ δοθὲν ἀλύπως.
and little-by little she-pours it-passes-down the(-thing) given painlessly
Ἵν᾽ οὖν καὶ ὑμεῖς τὸ δοθὲν μὴ ἀποβλύσητε, οὐκ
so-that then also you the(-thing) given not may-spit-out not
ἀθρόον ὑμῖν ἐπεκλίναμεν τὸ τῆς διδασκαλίας ποτήριον,
all-at-once for-you we-have-tilted the of-the teaching cup
ἀλλ᾽ εἰς πολλὰς ὑμῖν αὐτὸ κατεκερματίσαμεν ἡμέρας, ἐν
but into many for-you it we-have-cut-up days in
ταῖς μεταξὺ ταύταις ἡμέραις διαναπαύεσθαι παρασχόντες
the between these days to-rest giving

ὑμῖν ἐκ τοῦ τῆς ἀκροάσεως πόνου, ἵνα καὶ τὰ
you from the of-the hearing labor so-that both the(-things)
καταβληθέντα παγῇ μετὰ ἀσφαλείας ἐν τῇ διανοίᾳ
sown may-be-fixed with safety in the mind
τῆς ὑμετέρας ἀγάπης, καὶ τὰ ῥηθήσεσθαι μέλλοντα
of-the your love and the(-things) to-be-said going-to
ἀνειμένῃ καὶ ἀκμαζούσῃ δέξησθε ψυχῇ. Διὰ τοῦτο καὶ
relaxed and in-its-prime you-may-receive with-soul because-of this also
τὴν ὑπόθεσιν τῶν μελλόντων ῥηθήσεσθαι πολλάκις
the subject of-the(-things) going-to be-said often
ὑμῖν προλέγομεν πρὸ πολλῶν ἡμερῶν, ἵνα ἐν ταῖς μεταξὺ
to-you we-foretell before many days so-that in the between
ταύταις ἡμέραις τὸ βιβλίον λαβόντες, καὶ τὴν περικοπὴν
these days the book having-taken and the passage
ἅπασαν ἐπιόντες, καὶ καταμαθόντες τί μὲν εἴρηται, τί
all going-over and having-learned what indeed has-been-said what
δὲ ὑπολέλειπται, εὐμαθεστέραν ὑμῶν ποιήσητε τὴν διάνοιαν
and is-left more-teachable your you-may-make the mind
πρὸς τὴν ἀκρόασιν τῶν μετὰ ταῦτα ῥηθησομένων.
for the hearing of-the(-things) after these-things going-to-be-said
Καὶ τοῦτο ἀεὶ παρακαλῶ, καὶ παρακαλῶν οὐ παύσομαι,
and this always I-exhort and exhorting not I-will-cease
ἵνα μὴ μόνον ἐνταῦθα τοῖς λεγομένοις προσέχητε,
that not only here to-the(-things) said you-attend
ἀλλὰ καὶ οἴκοι γινόμενοι, τῇ τῶν θείων Γραφῶν
but also at-home being to-the of-the divine Scriptures
ἀναγνώσει συνεχῶς ἐνδιατρίβητε. Τοῦτο καὶ τοῖς ἰδίᾳ
reading continually you-devote(-yourselves) this also to-those privately
συγγινομένοις ἡμῖν οὐ διέλιπον ἀεὶ παρεγγυῶν. Μὴ γάρ
being-with us not I-ceased always urging not for
μοι λεγέτω τις τὰ ψυχρὰ ῥήματα ἐκεῖνα, καὶ πολλῆς
to-me let-say anyone the cold words those and much

καταγνώσεως ἄξια, ὅτι Δικαστηρίῳ προσήλωμαι, τὰ τῆς
condemnation worthy that to-(the)-court I-am-nailed the of-the
πόλεως πράττω πράγματα, τέχνην μετέρχομαι, γυναῖκα
city I-do affairs (a)-craft I-pursue (a)-wife
ἔχω, παιδία τρέφω, οἰκίας προΐσταμαι, ἀνήρ εἰμι
I-have children I-raise (a)-household I-manage (a)-man I-am
βιωτικός· οὐκ ἔστιν ἐμὸν Γραφὰς ἀναγινώσκειν, ἀλλ'
worldly not is mine (the)-Scriptures to-read but
ἐκείνων τῶν ἀποταξαμένων, τῶν τὰς κορυφὰς
of-those the(-ones) having-renounced(-the-world) the(-ones) the peaks
τῶν ὀρέων κατειληφότων, τῶν τοῦτον τὸν βίον ἐχόντων
of-the mountains having-occupied of-those this the life having
διηνεκῶς. Τί λέγεις, ἄνθρωπε; οὐκ ἔστι σὸν ἔργον
continually what do-you-say man not is(-it) your work
Γραφαῖς προσέχειν, ἐπειδὴ μυρίαις περιέλκῃ
to-the-Scriptures to-attend since by-ten-thousand you-are-dragged-about
φροντίσι; Σὸν μὲν οὖν μᾶλλόν ἐστιν, ἢ ἐκείνων. Οὐ
cares yours indeed then more it-is than theirs not
γὰρ οὕτως ἐκεῖνοι χρῄζουσι τῆς ἀπὸ τῶν θείων Γραφῶν
for so they need the from the divine Scriptures
βοηθείας, ὡς οἱ ἐν μέσῳ στρεφόμενοι πραγμάτων
help as those in (the)-midst turning of-affairs
πολλῶν. Οἱ μὲν γὰρ μοναχοὶ τῆς ἀγορᾶς καὶ τῶν ἐκ
many the indeed for monks from-the marketplace and from-the from
τῆς ἀγορᾶς ἀπαλλαγέντες θορύβων, καὶ τὰς καλύβας ἐν
the marketplace freed noises and the huts in
ἐρημίᾳ πηξάμενοι, καὶ πρὸς οὐδένα κοινὸν οὐδὲν ἔχοντες,
solitude having-pitched and with no-one in-common nothing having
ἀλλ' ἐμφιλοσοφοῦντες μετὰ ἀδείας τῇ τῆς ἡσυχίας
but philosophizing with freedom-from-fear in-the of-the stillness
ἐκείνης γαλήνῃ, καθάπερ ἐν λιμένι καθήμενοι, πολλῆς τῆς
that calm as in (a)-harbor sitting much the

ἀσφαλείας ἀπολαύουσιν· ἡμεῖς δὲ οἱ καθάπερ ἐν μέσῳ
safety enjoy we but the(-ones) as in mid
πελάγει σαλεύοντες, καὶ μυρίων ἁμαρτημάτων ἀνάγκας
sea tossed and of-ten-thousand sins necessities
ἔχοντες, συνεχοῦς καὶ διηνεκοῦς ἀεὶ δεόμεθα τῆς ἀπὸ
having continual and unceasing always need the from
τῶν Γραφῶν παρακλήσεως. Ἐκεῖνοι πόῤῥω τῆς μάχης
the Scriptures encouragement they far-from the battle
κάθηνται, διόπερ οὐδὲ πολλὰ δέχονται τραύματα· σὺ δὲ
sit wherefore not-even many receive wounds you but
διηνεκῶς ἐπὶ τῆς παρατάξεως ἕστηκας, καὶ συνεχεῖς δέχῃ
continually at the battle-line stand and continual receive
τὰς πληγάς· διὸ καὶ πλειόνων σοι δεῖ τῶν φαρμάκων.
the blows wherefore also more for-you need of-the remedies
Καὶ γὰρ καὶ γυνὴ παροξύνει, καὶ υἱὸς λυπεῖ, καὶ οἰκέτης
and for also (a)-wife provokes and (a)-son grieves and (a)-servant
εἰς ὀργὴν ἐμβάλλει, καὶ ἐχθρὸς ἐπιβουλεύει, καὶ φίλος
into anger casts and (an)-enemy plots and (a)-friend
βασκαίνει, καὶ γείτων ἐπηρεάζει, καὶ συστρατιώτης
envies and (a)-neighbor abuses and (a)-fellow-soldier
ὑποσκελίζει, πολλάκις καὶ δικαστὴς ἀπειλεῖ, καὶ πενία
trips(-you)-up often and (a)-judge threatens and poverty
λυπεῖ, καὶ ἀποβολὴ τῶν οἰκείων πένθος ἐργάζεται, καὶ
grieves and loss of-the own(-folk) mourning works and
εὐημερία φυσᾷ, καὶ δυσπραγία συστέλλει, καὶ πολλαὶ
prosperity puffs-up and adversity contracts and many
μὲν ὀργῆς, πολλαὶ δὲ φροντίδων, πολλαὶ δὲ ἀθυμίας
indeed of-anger many and of-cares many and of-despondency
καὶ λύπης, πολλαὶ δὲ κενοδοξίας καὶ ἀπονοίας ἀφορμαὶ
and grief many and of-vainglory and of-madness occasions
καὶ ἀνάγκαι πάντοθεν ἡμᾶς περιστοιχίζονται, καὶ μυρία
and necessities from-all-sides us surround and ten-thousand

πανταχόθεν τὰ βέλη φέρεται· διὸ τῆς ἀπὸ τῶν Γραφῶν
from-every-side the darts are-borne wherefore of-the from the Scriptures
πανοπλίας χρεία διηνεκῶς. Ἐπίγνωθι γὰρ, φησὶν, ὅτι
full-armor (is-the)-need continually know for he-says that
ἐν μέσῳ παγίδων διαβαίνεις, καὶ ἐπὶ ἐπάλξεων πόλεως
in (the)-midst of-snares you-pass and on battlements of-(a)-city
περιπατεῖς. Καὶ γὰρ αἱ τῆς σαρκὸς ἐπιθυμίαι χαλεπώτερον
you-walk and for the of-the flesh desires more-grievously
τῶν ἐν μέσῳ στρεφομένων κατεξανίστανται· καὶ γὰρ καὶ
those in (the)-midst turning rise-up-against and for both
ὄψις εὐπρεπὴς, καὶ σῶμα λαμπρὸν διὰ τῶν ὀφθαλμῶν
(a)-face comely and (a)-body splendid through the eyes
ἔβαλε, καὶ ῥῆμα αἰσχρὸν διὰ τῆς ἀκοῆς εἰσελθὸν
struck and (a)-word shameful through the hearing having-entered
ἐθορύβησεν ἡμῶν τὸν λογισμόν· πολλάκις δὲ καὶ μέλος
troubled our the reasoning often and also (a)-song
κατακεκλασμένον τὸ τῆς ψυχῆς εὔτονον κατεμάλαξε. Καὶ
effeminate the of-the soul vigor softened and
τί λέγω ταῦτα; Τὸ γὰρ πάντων τούτων εὐτελέστατον
why do-I-say these-things the(-thing) for of-all these cheapest
εἶναι πολλάκις δοκοῦν, μύρων ὀσμὴ προσπεσοῦσά
to-be often seeming of-ointments (a)-smell falling-upon(-us)
ποθεν παρὰ γυναικῶν ἑταιριζομένων ἐν τῇ παρόδῳ,
from-somewhere from women playing-the-harlot in the passing
λαβοῦσα ἀπῆλθεν αἰχμάλωτον ἀπὸ ψιλῆς τῆς συντυχίας.
having-taken(-him) went-away captive from (a)-mere the encounter
2 Καὶ πολλὰ τοιαῦτά ἐστι τὰ πολιορκοῦντα τὴν
and many such-things are the(-things) besieging the
ἡμετέραν ψυχήν· καὶ δεῖ τῶν θείων φαρμάκων ἡμῖν,
our soul and need of-the divine remedies for-us
ἵνα καὶ τὰ γινόμενα ἕλκη θεραπεύωμεν, καὶ τὰ μηδέπω
so-that both the occurring wounds we-may-heal and the not-yet

μὲν γινόμενα, μέλλοντα δὲ γίνεσθαι, προαναστέλλωμεν,
indeed occurring about but to-occur we-may-check-beforehand
πόῤῥωθεν τοῦ διαβόλου τὰ βέλη κατασβεννύντες καὶ
from-afar of-the devil the darts quenching and
ἀποκρουόμενοι διὰ τῆς συνεχοῦς τῶν θείων Γραφῶν
repelling through the continual of-the divine Scriptures
ἀναγνώσεως. Οὐ γὰρ ἔστιν, οὐκ ἔστι τινὰ σωθῆναι
reading not for is(-it-possible) not is(-it-possible) anyone to-be-saved
μὴ συνεχῶς ἀναγνώσεως ἀπολαύοντα πνευματικῆς· ἀλλ'
not continually reading enjoying spiritual but
ὄντως ἀγαπητὸν, εἰ καὶ διηνεκοῦς ταύτης ἀπολαύοντες
truly (it-is)-desirable if even continual this enjoying
τῆς θεραπείας, δυνηθείημεν σωθῆναί ποτε. Ὅταν δὲ καθ'
the treatment we-might-be-able to-be-saved ever when and on
ἑκάστην μὲν πληττώμεθα τὴν ἡμέραν, ἰατρείας δὲ μηδεμιᾶς
each indeed we-are-struck the day treatment but no
ἀπολαύωμεν, ποία σωτηρίας ἐλπίς; Οὐχ ὁρᾷς τοὺς
we-enjoy what hope of-salvation not do-you-see the
χαλκοτύπους, τοὺς χρυσοχόους, τοὺς ἀργυροκόπους, τοὺς
coppersmiths the goldsmiths the silversmiths those
ἡντιναοῦν μετιόντας τέχνην, ἅπαντα τὰ τῆς τέχνης ἔχοντας
any-at-all pursuing craft all the of-the craft having
ἀπηρτισμένα τὰ ἐργαλεῖα, κἂν λιμὸς ἀναγκάζῃ, κἂν πενία
complete the tools even-if famine compels even-if poverty
θλίβῃ, πάντα αἱρουμένους ὑπομεῖναι μᾶλλον, ἢ τῶν τῆς
presses all(-things) choosing to-endure rather than of-the of-the
τέχνης ὀργάνων ἀποδόσθαι τι, καὶ διατραφῆναι; Πολλοὶ
craft instruments to-sell anything and to-be-fed many
γοῦν πολλάκις δανείσασθαι μᾶλλον εἵλοντο, καὶ διαθρέψαι
at-least often to-borrow rather chose and to-feed
καὶ τὴν οἰκίαν καὶ τὰ παιδία, ἢ τῶν τῆς τέχνης ἐργαλείων
both the household and the children than of-the of-the craft tools

κἂν τὸ μικρότατον ἀποδόσθαι· καὶ μάλα γε εἰκότως.
even the least to-sell and very at-least reasonably
Ἴσασι γὰρ ὅτι, πραθέντων ἐκείνων, ἄχρηστα τὰ
they-know for that sold those useless the(-things)
τῆς τέχνης αὐτοῖς ἅπαντα, καὶ ἡ τῆς εὐπορίας ὑπόθεσις
of-the craft to-them all and the of-the wealth occasion
ἀνῄρηται πᾶσα. Ἐκείνων μὲν γὰρ μενόντων, δυνατὸν
is-removed all those indeed for remaining (it-is)-possible
τὰ γινόμενα δανείσματα χρόνῳ ποτὲ διαλύσασθαι τῇ
the incurred loans in-time ever to-pay-off by-the
τέχνῃ συνεχῶς χρωμένους· εἰ δὲ φθάσαντες ἑτέροις αὐτὰ
craft continually using(-it) if but beforehand to-others them
ἀπόδοιντο, οὐδεμίαν οὐκέτι παραμυθίαν τῇ πενίᾳ καὶ τῷ
they-should-sell no longer consolation for-the poverty and the
λιμῷ ποθεν ἐπινοῆσαι δυνήσονται. Οὕτως οὖν καὶ ἡμᾶς
hunger from-anywhere to-devise they-will-be-able so then also us
διακεῖσθαι χρή. Καθάπερ γὰρ ἐκείνοις ἐργαλεῖα τῆς
to-be-disposed (it)-behooves as for to-them tools of-the
τέχνης ἐστὶ σφῦρα καὶ ἄκμων καὶ πυράγρα· οὕτω δὴ καὶ
craft are (the)-hammer and anvil and tongs so indeed also
ἡμῖν ἐργαλεῖα τῆς τέχνης ἐστὶν ἀποστολικὰ καὶ προφητικὰ
to-us tools of-the craft are (the)-apostolic and prophetic
βιβλία, καὶ πᾶσα Γραφὴ θεόπνευστος καὶ ὠφέλιμος. Καὶ
books and all Scripture God-inspired and profitable and
καθάπερ ἐκεῖνοι δι᾽ ἐκείνων τὰ σκεύη πάντα, ἅπερ ἂν
as they through those the vessels all whatever —
λάβωσι, διαπλάττουσιν· οὕτω δὴ καὶ ἡμεῖς διὰ τούτων
they-take fashion so indeed also we through these
τὴν ψυχὴν τὴν ἡμετέραν χαλκεύομεν, καὶ διεστραμμένην
the soul the our forge and (when)-distorted
διορθοῦμεν, καὶ παλαιωθεῖσαν ἀνακαινίζομεν. Κἀκεῖνοι μὲν
straighten and (when)-grown-old renew and-they indeed

μέχρι τῶν σχημάτων τὴν ἑαυτῶν ἐπιδείκνυνται τέχνην·
as-far-as the shapes the their-own display craft
οὐ γὰρ δὴ τὴν ὕλην τῶν σκευῶν μεταβαλεῖν δύναιντ'
not for indeed the material of-the vessels to-change they-could
ἂν, οὐδὲ τὸν ἄργυρον ποιῆσαι χρυσὸν, ἀλλὰ τοὺς τύπους
— nor the silver to-make gold but the forms
αὐτῶν μεταῤῥυθμίζουσι μόνον· σὺ δὲ οὐχ οὕτως, ἀλλ'
their they-reshape only you but not so but
ἔχεις τι πλέον ἐκείνων, καὶ ξύλινον σκεῦος λαβὼν
you-have something more than-they even (a)-wooden vessel having-taken
δυνήσῃ ποτὲ χρυσοῦν ποιῆσαι. Καὶ τούτου μάρτυς ὁ
you-will-be-able ever golden to-make and of-this (is)-witness —
Παῦλος, οὕτω λέγων· Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον
Paul so saying in (a)-great and house not are only
σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα.
vessels golden and silver but also wooden and earthen
Ἐάν τις οὖν ἐκκαθάρῃ ἑαυτὸν ἐκ τούτων, ἔσται σκεῦος
if anyone then cleanses himself from these he-will-be (a)-vessel
εἰς τιμὴν ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ εἰς
for honor sanctified and useful for-the master for
πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. Μὴ τοίνυν ἀμελῶμεν
every work good prepared not therefore let-us-neglect
τῆς κτήσεως τῶν βιβλίων, ἵνα μὴ περὶ τὰ καίρια
the acquisition of-the books so-that not in the vital(-parts)
δεξώμεθα τὴν πληγὴν, μηδὲ χρυσίον κατορύττωμεν, ἀλλὰ
we-receive the blow nor gold let-us-bury but
βιβλία θησαυρίζωμεν ἑαυτοῖς πνευματικά. Τὸ μὲν γὰρ
books let-us-treasure-up for-ourselves spiritual the indeed for
χρυσίον, ὅταν γένηται πλέον, τότε μάλιστα ἐπιβουλεύει
gold when it-becomes more then most plots-against

τοῖς κεκτημένοις· τὰ δὲ βιβλία ἀποκείμενα πολλὴν παρέχει
those possessing(-it) the but books stored much provide
τοῖς ἔχουσι τὴν ὠφέλειαν.
to-those having(-them) the benefit
Ὥσπερ γὰρ ἔνθα ἂν ᾖ ἀποκείμενα ὅπλα βασιλικὰ, κἂν
as for where — be stored arms royal even-if
μηδεὶς ᾖ ὁ κεχρημένος, πολλὴν παρέχει τοῖς ἔνδον
no-one be the(-one) using(-them) much they-provide to-those inside
οἰκοῦσι τὴν φυλακὴν, οὔτε λῃστῶν, οὔτε τοιχωρύχων,
dwelling the protection neither robbers nor housebreakers
οὔτε ἄλλου τινὸς τῶν κακουργούντων τολμῶντος ἐπιβῆναι
nor other any of-the evildoers daring to-set-foot-on
τῆς οἰκίας· οὕτως ἔνθα ἂν ᾖ βιβλία πνευματικὰ, πᾶσα
the house so where — be books spiritual all
ἐκεῖθεν ἐλαύνεται ἐνέργεια διαβολικὴ, καὶ πολλὴ τοῖς
from-there is-driven working devilish and much to-those
ἐνοικοῦσιν ἀρετῆς παράκλησις γίνεται. Καὶ αὐτὴ γὰρ καθ᾽
dwelling-in(-it) of-virtue encouragement comes even itself for by
ἑαυτὴν τῶν βιβλίων ἡ ὄψις ὀκνηροτέρους ἡμᾶς πρὸς
itself of-the books the sight more-hesitant us toward
τὴν ἁμαρτίαν ἐργάζεται. Κἄν τε γὰρ τολμήσωμέν τι
the sin makes if both for we-dare anything
τῶν ἀπηγορευμένων, καὶ ἀκαθάρτους ἑαυτοὺς ἐργασώμεθα,
of-the forbidden(-things) and unclean ourselves make
ἐπανιόντες οἴκαδε, καὶ τὰ βιβλία ὁρῶντες, μᾶλλον ἡμῶν
returning home and the books seeing more our
καταδικάζομεν τὸ συνειδὸς, καὶ πρὸς τὸ τοῖς αὐτοῖς
condemn the conscience and toward the into-the same(-things)
περιπεσεῖν ὀκνηρότεροι γινόμεθα· ἄν τε πάλιν ἐν ἁγιωσύνῃ
to-fall more-hesitant we-become if both again in holiness
διατελῶμεν, πλείονα ἐκεῖθεν λαμβάνομεν τὴν ὠφέλειαν.
we-continue more from-there we-receive the benefit

Ἅμα γὰρ ἥψατό τις Εὐαγγελίου, καὶ μετερρύθμισεν
at-once for touched anyone (a)-Gospel(-book) and reshaped
ἑαυτοῦ τὴν διάνοιαν εὐθέως, καὶ τῶν βιωτικῶν ἀπέστησε
his the mind immediately and from-the worldly(-things) withdrew(-it)
καὶ ἀπὸ τῆς ὄψεως μόνης αὐτῆς. Εἰ δὲ καὶ ἀνάγνωσις
even from the sight only itself if and also reading
προσγένοιτο ἀκριβὴς, καθάπερ ἐν ἱεροῖς ἀδύτοις ἡ ψυχὴ
be-added exact as in sacred sanctuaries the soul
τελουμένη, οὕτως ἐκκαθαίρεται καὶ βελτίων γίνεται, τοῦ
being-initiated so is-cleansed and better becomes —
Θεοῦ ὁμιλοῦντος αὐτῇ διὰ τῶν γραμμάτων ἐκείνων.
God conversing with-it through the letters those
Τί οὖν, ἂν μὴ εἰδῶμεν τὰ ἐγκείμενα; φησί. Μάλιστα
what then if not we-know the(-things) contained he-says most
μὲν κἂν μὴ εἰδῇς τὰ ἐγκείμενα, ἀπ᾽ αὐτῆς τῆς
indeed even-if not you-know the(-things) contained from very the
ἀναγνώσεως πολὺς ὁ ἁγιασμὸς γίνεται. Ἄλλως δὲ,
reading much the sanctification comes otherwise but
ἀδύνατον πάντα ἐπ᾽ ἴσης ἀγνοεῖν· διὰ γὰρ τοῦτο ἡ
(it-is)-impossible all(-things) on equal to-be-ignorant-of because-of for this the
τοῦ Πνεύματος ᾠκονόμησε χάρις τελώνας καὶ ἁλιέας καὶ
of-the Spirit arranged grace tax-collectors and fishermen and
σκηνοποιοὺς καὶ ποιμένας καὶ αἰπόλους καὶ ἰδιώτας καὶ
tentmakers and shepherds and goatherds and laymen and
ἀγραμμάτους ταῦτα συνθεῖναι τὰ βιβλία, ἵνα μηδεὶς τῶν
unlettered these to-compose the books so-that no-one of-the
ἰδιωτῶν εἰς ταύτην ἔχῃ καταφεύγειν τὴν πρόφασιν,
laymen to this might-have to-flee the pretext
ἵνα πᾶσιν εὐσύνοπτα ᾖ τὰ λεγόμενα, ἵνα καὶ
so-that to-all easily-seen be the(-things) said so-that both
ὁ χειροτέχνης, καὶ οἰκέτης, καὶ ἡ χήρα γυνὴ, καὶ
the craftsman and (the)-servant and the widow woman and

ὁ πάντων ἀνθρώπων ἀμαθέστατος, κερδάνῃ τε καὶ
the(-one) of-all men most-unlearned may-gain both and
ὠφεληθῇ παρὰ τῆς ἀκροάσεως. Οὐ γὰρ πρὸς κενοδοξίαν,
be-benefited from the hearing not for for vainglory
καθάπερ οἱ ἔξωθεν, ἀλλὰ πρὸς τὴν σωτηρίαν τῶν
like those outside but for the salvation of-the
ἀκουόντων ταῦτα πάντα συνέθηκαν οἱ παρὰ τὴν ἀρχὴν
hearers these-things all composed those at the beginning
καταξιωθέντες τῆς τοῦ Πνεύματος χάριτος.
deemed-worthy of-the of-the Spirit grace

3 Οἱ μὲν γὰρ ἔξωθεν φιλόσοφοι καὶ ῥήτορες καὶ συγγραφεῖς
the indeed for outside philosophers and orators and writers
οὐ τὸ κοινῇ συμφέρον ζητοῦντες, ἀλλ' ὅπως αὐτοὶ
not the(-thing) in-common profitable seeking but how they-themselves
θαυμασθεῖεν μόνον σκοποῦντες, εἴ τι καὶ χρήσιμον εἶπον,
might-be-admired only considering if anything even useful they-said
καὶ τοῦτο, καθάπερ ἐν ζόφῳ τινὶ, τῇ συνήθει ἀσαφείᾳ
even this as in gloom some in-the customary obscurity
κατέκρυψαν. Οἱ δὲ ἀπόστολοι καὶ οἱ προφῆται τοὐναντίον
they-hid the but apostles and the prophets the-opposite
ἅπαν ἐποίησαν· σαφῆ γὰρ καὶ δῆλα τὰ παρ' ἑαυτῶν
wholly did clear for and plain the(-things) from themselves
κατέστησαν ἅπασιν, ἅτε κοινοὶ τῆς οἰκουμένης ὄντες
they-made to-all inasmuch-as common of-the inhabited-world being
διδάσκαλοι, ἵνα ἕκαστος καὶ δι' ἑαυτοῦ μανθάνειν δύνηται
teachers so-that each also by himself to-learn may-be-able
ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα. Καὶ τοῦτο
from the reading alone the(-things) said and this
προαναφωνῶν ὁ προφήτης ἔλεγεν· Ἔσονται πάντες
foretelling the prophet said will-be all
διδακτοὶ Θεοῦ· καὶ οὐ μὴ εἴπῃ ἕκαστος τῷ πλησίον
taught of-God and not — will-say each to-the neighbor

αὐτοῦ, Γνῶθι τὸν Κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ
his know the Lord because all will-know me from
μικροῦ ἕως μεγάλου αὐτῶν. Καὶ ὁ Παῦλός φησι· Κἀγὼ,
small to great of-them and — Paul says and-I
ἀδελφοὶ, ἦλθον πρὸς ὑμᾶς, οὐ καθ' ὑπεροχὴν λόγου ἢ
brothers came to you not with excellence of-speech or
σοφίας, καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ Θεοῦ. Καὶ
of-wisdom proclaiming to-you the mystery — of-God and
πάλιν· Ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς
again the word my and the preaching my (was)-not in persuasive
ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος
of-human wisdom words but in demonstration of-(the)-Spirit
καὶ δυνάμεως. Καὶ πάλιν· Λαλοῦμεν γὰρ σοφίαν, φησὶν,
and of-power and again we-speak for wisdom he-says
οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος
not of-the age this nor of-the rulers of-the age
τούτου τῶν καταργουμένων. Τίνι γὰρ οὐκ ἔστι δῆλα
this of-the(-ones) being-brought-to-nothing to-whom for not are plain
τὰ τῶν Εὐαγγελίων ἅπαντα; τίς δὲ ἀκούων, ὅτι
the(-things) of-the Gospels all who and hearing that
μακάριοι οἱ πραεῖς, μακάριοι οἱ ἐλεήμονες, μακάριοι
blessed (are)-the meek blessed the merciful blessed
οἱ καθαροὶ τῇ καρδίᾳ, καὶ ὅσα τοιαῦτα, διδασκάλου
the pure in-the heart and as-many-as such of-(a)-teacher
δεήσεται, ὥς τι μαθεῖν τῶν λεγομένων; Ἀλλὰ
will-need so-as anything to-learn of-the(-things) said but
τὰ τῶν σημείων καὶ θαυμάτων καὶ ἱστοριῶν οὐχὶ
the(-things) of-the signs and wonders and histories (are)-not
καὶ τῷ τυχόντι γνώριμα καὶ σαφῆ; Σκῆψις ταῦτα καὶ
even to-the chance(-man) known and clear (are)-excuse these-things and
πρόφασις καὶ νωθείας παρακαλύμματα.
pretext and of-sluggishness veils

Οὐ νοεῖς τὰ ἐγκείμενα; πῶς γὰρ δυνήσῃ
not do-you-understand the(-things) contained how for will-you-be-able
νοῆσαί ποτε, μηδὲ ἁπλῶς ἐγκύψαι βουλόμενος;
to-understand(-them) ever not-even simply to-stoop-into(-them) wishing
Λάβε μετὰ χεῖρας τὸ βιβλίον· ἀνάγνωθι τὴν ἱστορίαν
take into hands the book read the history
ἅπασαν, καὶ τὰ γνώριμα κατασχὼν, τὰ ἄδηλα
all and the(-things) known holding-fast the(-things) unclear
καὶ τὰ ἀσαφῆ πολλάκις ἔπελθε· κἂν μὴ δυνηθῇς
and the(-things) obscure often go-over even-if not you-be-able
τῇ συνεχείᾳ τῆς ἀναγνώσεως εὑρεῖν τὸ λεγόμενον,
by-the continuity of-the reading to-find the(-thing) said
βάδισον πρὸς τὸν σοφώτερον, ἐλθὲ πρὸς τὸν διδάσκαλον,
go to the wiser come to the teacher
ἀνακοίνωσαι περὶ τῶν εἰρημένων, πολλὴν ἐπίδειξαι
consult about the(-things) said much show
τὴν σπουδήν· κἂν ἴδῃ σε ὁ Θεὸς τοσαύτῃ κεχρημένον
the zeal even-if sees you — God such having-used
τῇ προθυμίᾳ, οὐ περιόψεταί σου τὴν ἀγρυπνίαν καὶ
the eagerness not he-will-overlook your the wakefulness and
τὴν φροντίδα, ἀλλὰ κἂν ἄνθρωπος μὴ διδάξῃ τὸ
the care but even-if (a)-man not teach the(-thing)
ζητούμενον, αὐτὸς ἀποκαλύψει πάντως. Ἀναμνήσθητι
sought he-himself will-reveal(-it) altogether remember
τοῦ εὐνούχου τῆς βασιλίδος Αἰθιόπων, ὃς ἄνθρωπος
the eunuch of-the queen of-(the)-Ethiopians who (a)-man
βάρβαρος ὢν, καὶ μυρίαις συνεχόμενος φροντίσι, καὶ
barbarian being and by-ten-thousand held-fast cares and
πανταχόθεν πολλοῖς περικυκλούμενος πράγμασιν, οὐκ εἰδὼς
on-all-sides by-many surrounded affairs not knowing
ἅπερ ἀνεγίνωσκεν, ὅμως ἀνεγίνωσκεν ἐπὶ τοῦ ὀχήματος
what he-read nevertheless read on the chariot

καθήμενος. Εἰ δὲ ἐν ὁδῷ τοσαύτην σπουδὴν ἐπεδείκνυτο,
sitting if and on (the)-road such zeal he-showed
ἐννόησον τίς ἦν οἴκοι διατρίβων· εἰ τὸν καιρὸν τῆς
consider what-kind he-was at-home spending-time if the time of-the
ὁδοιπορίας οὐκ ἠνείχετο χωρὶς ἀναγνώσεως μένειν, πολλῷ
journey not he-endured without reading to-remain much
μᾶλλον ἐν τῇ οἰκίᾳ καθήμενος· εἰ μηδὲν εἰδὼς ὧν
more in the house sitting if nothing knowing of-what
ἀνεγίνωσκεν, οὐκ ἀφίστατο τῆς ἀναγνώσεως, πολλῷ
he-read not he-withdrew from-the reading much
μᾶλλον μετὰ τὸ μαθεῖν. Ὅτι γὰρ ἅπερ ἀνεγίνωσκεν οὐκ
more after the to-learn that for what he-read not
ᾔδει, ἄκουσον τί φησιν αὐτῷ ὁ Φίλιππος· Ἆρά γε
he-knew hear what says to-him — Philip do-you at-least
γινώσκεις ἃ ἀναγινώσκεις; Κἀκεῖνος ταῦτα ἀκούσας οὐκ
understand what you-read and-he these-things having-heard not
ἠρυθρίασεν οὐδὲ ᾐσχύνθη, ἀλλ᾽ ὡμολόγησε τὴν ἄγνοιαν, καί
blushed nor was-ashamed but confessed the ignorance and
φησι· Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Ἐπεὶ
says how for — could-I unless — someone guide me since
οὖν, οὐδέπω τὸν ὁδηγοῦντα ἔχων, οὕτως ἀνεγίνωσκε,
then not-yet the(-one) guiding having so he-read
διὰ τοῦτο ταχέως ἐπελάβετο τοῦ χειραγωγοῦντος.
because-of this quickly he-took-hold of-the(-one) leading-by-the-hand
Εἶδεν αὐτοῦ τὴν προθυμίαν ὁ Θεὸς, ἀπεδέξατο τὴν
saw his the eagerness — God accepted the
σπουδὴν, καὶ ἔπεμψεν αὐτῷ διδάσκαλον εὐθέως. Ἀλλὰ οὐ
zeal and sent him (a)-teacher immediately but not
πάρεστιν ὁ Φίλιππος νῦν; Ἀλλὰ τὸ Πνεῦμα τὸ κινῆσαν
is-he-present — Philip now but the Spirit the having-moved
τὸν Φίλιππον πάρεστι. Μὴ καταφρονῶμεν τῆς σωτηρίας
— Philip is-present not let-us-despise the salvation

ἡμῶν, ἀγαπητοί· Ταῦτα πάντα ἐγράφη δι᾽ ἡμᾶς πρὸς
our beloved these-things all were-written because-of us for
νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησε.
admonition our to whom the ends of-the ages have-come
Μεγάλη ἀσφάλεια πρὸς τὸ μὴ ἁμαρτάνειν τῶν Γραφῶν ἡ
great (is-the)-safety for the not to-sin of-the Scriptures the
ἀνάγνωσις, μέγας κρημνὸς καὶ βάραθρον βαθὺ τῶν Γραφῶν
reading (a)-great precipice and pit deep of-the Scriptures
ἡ ἄγνοια, μεγάλη προδοσία σωτηρίας τὸ μηδὲν ἀπὸ
the ignorance great betrayal of-salvation the(-thing) nothing from
τῶν θείων εἰδέναι νόμων· τοῦτο καὶ αἱρέσεις ἔτεκε, τοῦτο
the divine to-know laws this also heresies bore this
καὶ βίον διεφθαρμένον εἰσήγαγε, τοῦτο τὰ ἄνω κάτω
also (a)-life corrupted introduced this the(-things) above below
πεποίηκεν. Ἀμήχανον γὰρ, ἀμήχανον ἄκαρπον ἀναχωρῆσαί
has-made (it-is)-impossible for impossible fruitless to-depart
τινα συνεχῶς ἀναγνώσεως ἀπολαύοντα μετὰ ἐπιστασίας.
anyone continually reading enjoying with attention
Ἰδοὺ γοῦν μία παραβολὴ πόσα ἡμᾶς ὠφέλησε; πῶς
behold at-least one parable how-much us did-it-benefit how
ἡμῶν βελτίω τὴν ψυχὴν εἰργάσατο; Πολλοὶ μὲν γὰρ,
our better the soul did-it-make many indeed for
εὖ οἶδ᾽ ὅτι, διαρκῆ τὴν ὠφέλειαν ἐκ τῆς ἀκροάσεως
well I-know that sufficient the benefit from the hearing
λαβόντες ἀπῆλθον· εἰ δὲ εἰσί τινες, οἳ μὴ τοσοῦτον
having-received went-away if but there-are some who not so-much
ἐκαρπώσαντο, ἀλλ᾽ ὅμως τὴν γοῦν ἡμέραν αὐτὴν, καθ᾽
reaped but nevertheless the at-least day itself on
ἣν ἤκουσαν, βελτίους ἐγένοντο πάντως. Οὐ μικρὸν δὲ
which they-heard better they-became altogether not small and
καὶ τὸ ἡμέραν μίαν ἐν ἁμαρτημάτων κατανύξει
(is)-also the(-thing) day one in of-sins compunction

διαγαγεῖν, καὶ διαβλέψαι πρὸς τὴν ἄνω φιλοσοφίαν, καὶ
to-spend and to-look-through to the above philosophy and
παρασχεῖν τῇ ψυχῇ μικρὸν γοῦν ἀπὸ τῶν βιωτικῶν
to-allow to-the soul (a)-little at-least from the worldly
ἀναπνεῦσαι φροντίδων. Ἂν δὲ καθ' ἑκάστην τοῦτο ποιῶμεν
to-breathe cares if but at each this we-do
σύναξιν, καὶ μὴ διαλιμπάνωμεν, ἡ συνέχεια τῆς ἀκροάσεως
gathering and not omit(-it) the continuity of-the hearing
ἐργάσεταί τι μέγα καὶ γενναῖον ἐν ἡμῖν ἀγαθόν.
will-work something great and noble in us good
Φέρε οὖν καὶ τὰ ἑξῆς πάλιν ἀποδῶμεν ὑμῖν τῆς 4
come then also the(-things) next again let-us-render to-you of-the
παραβολῆς. Τίνα δέ ἐστι τὰ ἑξῆς; Εἰπόντος τοῦ
parable what and are the(-things) next having-said the
πλουσίου, Πέμψον Λάζαρον, ἵνα ἐπιστάξῃ τῷ ἄκρῳ τοῦ
rich(-man) send Lazarus that he-may-drip with-the tip of-the
δακτύλου αὐτοῦ, καὶ καταψύξῃ τήν μου γλῶτταν, ἀκούσωμεν
finger his and cool the my tongue let-us-hear
τί φησιν Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες σὺ
what says Abraham child remember that you-received-back you
τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος τὰ κακά·
the good(-things) your in the life your and Lazarus the evil(-things)
καὶ νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Καὶ ἐπὶ
and now this(-one) is-comforted you but are-pained and besides
πᾶσι δὲ τούτοις χάσμα μέγα μεταξὺ ἡμῶν τε καὶ ὑμῶν
all and these (a)-chasm great between us both and you
ἐστήρικται, ὅπως οἱ θέλοντες ἐκεῖθεν διαβῆναι πρὸς ἡμᾶς,
is-fixed so-that those wishing from-there to-cross to us
μὴ δύνωνται, μήτε οἱ ἐντεῦθεν ἐκεῖ διαπερῶσι. Φορτικὰ
not may-be-able nor those from-here there pass-over heavy
τὰ εἰρημένα, καὶ πολλὴν ἡμῶν κατέχεε τὴν ὀδύνην.
the(-things) said and much on-us poured the pain

Οἶδα κἀγώ· ἀλλ' ὅσον δάκνει τὸ συνειδὸς, τοσοῦτον καὶ
I-know(-it) I-too but as-much-as stings the conscience so-much also
ὠφελεῖ τὴν διάνοιαν τῶν δακνομένων. Εἰ μὲν γὰρ ἐκεῖ
benefits the mind of-the(-ones) being-stung if indeed for there
ταῦτα ἐλέγετο ἡμῖν, καθάπερ τῷ πλουσίῳ, ὄντως θρηνεῖν
these-things were-said to-us as to-the rich(-man) truly to-lament
ἔδει καὶ ὀδύρεσθαι καὶ πενθεῖν, ὅτι μετανοίας καιρὸς
(one)-ought and to-wail and to-mourn because of-repentance time
οὐκ ἔτι ἡμῖν ὑπελέλειπτο· ἐπειδὴ δὲ ἐνταῦθα ὄντες ταῦτα
no longer for-us had-been-left since but here being these-things
ἀκούομεν, ὅπου καὶ ἀνανῆψαι δυνατὸν, καὶ τὰ ἡμαρτημένα
we-hear where both to-become-sober (is)-possible and the sins
ἀπονίψασθαι καὶ πολλὴν κτήσασθαι τὴν παῤῥησίαν, καὶ ἐκ
to-wash-away and much to-acquire the boldness and from
τῶν ἑτέροις συμβάντων κακῶν φοβηθέντας μεταβαλέσθαι,
the to-others having-happened evils having-feared to-change
εὐχαριστῶμεν τῷ φιλανθρώπῳ Θεῷ, τῷ διὰ τῆς
let-us-give-thanks to-the loving-of-man God the(-one) through the
ἑτέρων κολάσεως τὴν ἡμετέραν διεγείροντι νωθείαν, καὶ
of-others punishment the our rousing sluggishness and
ἀφυπνίζοντι καθεύδοντας ἡμᾶς. Διὰ γὰρ τοῦτο ταῦτα
awakening sleeping us because-of for this these-things
προείρηται, ἵνα μὴ ταῦτα πάθωμεν. Εἰ γὰρ ἐβούλετο
have-been-foretold so-that not these-things we-may-suffer if for he-wished
κολάσαι, οὐκ ἂν ταῦτα προεῖπεν· ἐπειδὴ δὲ οὐ
to-punish not — these-things he-would-have-foretold since but not
βούλεται ἐμβαλεῖν εἰς τιμωρίαν, διὰ τοῦτο προλέγει
he-wishes to-cast into punishment because-of this he-foretells
τὴν τιμωρίαν, ἵνα τῇ προῤῥήσει σωφρονισθέντες τὴν
the punishment so-that by-the prediction having-been-sobered the
διὰ τῶν πραγμάτων ἐκφύγωμεν πεῖραν.
through the deeds we-may-escape experience

Ἀλλὰ τίνος ἕνεκεν οὐκ εἶπεν, Ἔλαβες τὰ ἀγαθά σου,
but for-what sake not did-he-say you-received the good(-things) your
ἀλλ', Ἀπέλαβες; Μέμνησθε γὰρ εὖ οἶδ' ὅτι ἐντεῦθεν ἔφην
but you-received-back you-remember for well I-know that from-here I-said
πέλαγος ἀχανὲς καὶ μέγα νοημάτων ἡμῖν ἀνοίγεσθαι· τὸ
(an)-ocean yawning and great of-thoughts to-us to-open the
γὰρ, Ἀπέλαβες, ὀφειλήν τινα ἐνδεικνυμένου καὶ δηλοῦντός
for you-received-back (a)-debt some of-(one)-showing and making-plain
ἐστιν· ἀπολαμβάνει γάρ τις τὰ ὀφειλόμενα. Εἰ τοίνυν
is receives-back for one the(-things) owed if therefore
μιαρὸς, καὶ παμμίαρος, καὶ ὠμὸς καὶ ἀπάνθρωπος οὗτος
foul and all-foul and cruel and inhuman this
ὁ πλούσιος ἦν, τίνος ἕνεκεν οὐκ εἶπεν αὐτῷ, Ἔλαβες
the rich(-man) was for-what sake not did-he-say to-him you-received
τὰ ἀγαθά σου, ἀλλ', Ἀπέλαβες, ὡς χρεωστούμενα καὶ
the good(-things) your but you-received-back as due and
ὀφειλόμενα; Τί οὖν ἐντεῦθεν μανθάνομεν; Ὅτι κἂν μιαροί
owed what then from-here do-we-learn that even-if foul
τινες ὦσι καὶ εἰς ἔσχατον κακίας ἐληλακότες, πολλάκις
some be and to (the)-last of-vice having-driven often
ἕν τι καὶ δύο καὶ τρία εἰργάσαντο ἀγαθά. Καὶ ὅτι οὐ
one some and two and three they-worked goods and that not
στοχαζόμενος ταῦτα νῦν λέγω, δῆλον ἐκεῖθεν. Τί γὰρ
guessing these-things now I-say (is)-clear from-there what for
τοῦ κριτοῦ τῆς ἀδικίας ἐκείνου μιαρώτερον γέγονε; τί
than-the judge of-the injustice that more-foul has-been what
δὲ ἀπανθρωπότερον; τί δὲ ἀσεβέστερον; Οὔτος οὔτε τὸν
and more-inhuman what and more-impious this(-man) neither —
Θεὸν ἐφοβεῖτο, οὔτε ἀνθρώπους ᾐσχύνετο· ἀλλ' ὅμως
God feared nor men respected but nevertheless
τοσαύτῃ πονηρίᾳ συζῶν, εἰργάσατό τι καλὸν, τὴν
with-such wickedness living he-worked some good(-thing) the

συνεχῶς ἐνοχλοῦσαν αὐτῷ ἐλεήσας χήραν, καὶ ἐπινεύσας
continually troubling him having-pitied widow and having-nodded
τῇ χάριτι, καὶ δοὺς τὴν αἴτησιν, καὶ ἐπεξελθὼν
to-the favor and having-given the request and having-proceeded-against
τοῖς ἀδικοῦσιν αὐτήν. Οὕτω συμβαίνει τινὰ ἀκόλαστον μὲν
those wronging her so it-happens someone licentious indeed
εἶναι, ἐλεήμονα δὲ πολλάκις· ἢ ἀπάνθρωπον μὲν, σώφρονα
to-be merciful but often or inhuman indeed temperate
δέ· εἰ δὲ καὶ ἀκόλαστος καὶ ὠμὸς εἴη, ἀλλ' ὅμως ἔν τι
but if and even licentious and cruel he-be but nevertheless one some
κατὰ τὸν βίον πολλάκις ἔπραξεν ἀγαθόν. Τὸ αὐτὸ δὴ πάλιν
in the life often he-did good the same indeed again
καὶ ἐπὶ τῶν χρηστῶν ὑποπτεύειν χρή. Καθάπερ
also in-the(-case) of-the good to-suspect (one)-must just-as
γὰρ οἱ φαυλότατοι ἐργάζονταί τι πολλάκις χρηστὸν,
for the worst work something often good
οὕτω καὶ οἱ σπουδαῖοι καὶ ἐνάρετοι διαμαρτάνουσί τι
so also the earnest and virtuous err in-something
πολλάκις. Τίς γὰρ καυχήσεται, φησὶν, ἁγνὴν ἔχειν τὴν
often who for will-boast he-says pure to-have the
καρδίαν, ἢ τίς παῤῥησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας;
heart or who will-be-bold clean to-be from sin
Ἐπεὶ οὖν εἰκὸς ἦν καὶ τὸν πλούσιον, εἰ καὶ πρὸς ἔσχατον
since then likely it-was both the rich(-man) if even to (the)-last
ἐληλάκει πονηρίας, ἐργάσασθαί τι ἀγαθὸν, καὶ τὸν
he-had-driven of-wickedness to-have-worked some good and —
Λάζαρον, εἰ καὶ πρὸς ἄκρον ἀφίκετο ἀρετῆς, ἡμαρτηκέναι
Lazarus if even to (the)-height he-arrived of-virtue to-have-sinned
τι μικρὸν, ὅρα πῶς ἀμφότερα ταῦτα ᾐνίξατο ὁ
some small(-thing) see how both these hinted the
πατριάρχης, εἰπὼν, ὅτι Καὶ σὺ ἀπέλαβες τὰ ἀγαθά
patriarch having-said that both you you-received-back the good(-things)

σου ἐν τῇ ζωῇ σου, καὶ ὁ Λάζαρος ὁμοίως τὰ κακά. Ὃ
your in the life your and — Lazarus likewise the evil(-things) what
δὲ λέγει τοῦτό ἐστιν· Εἴ τι καὶ σὺ ἀγαθὸν εἰργάσω, καὶ
and he-says this is if anything also you good worked and
ὠφείλετό σοι τούτου ὁ μισθὸς, πάντα ταῦτα ἐν ἐκείνῳ τῷ
was-owed to-you of-this the reward all these in that the
κόσμῳ ἀπέλαβες, τρυφῶν, πλουτῶν, εὐημερίας ἀπολαύων
world you-received-back living-in-luxury being-rich prosperity enjoying
καὶ εὐπραγίας πολλῆς· καὶ οὗτος εἴ τι κακὸν εἰργάσατο,
and good-fortune much and this(-one) if anything evil he-worked
πάντα ἀπέλαβεν ἐν πενίᾳ καὶ λιμῷ καὶ τοῖς ἐσχάτοις
all received-back in poverty and hunger and the last
ταλαιπωρούμενος κακοῖς· καὶ γυμνὸς ἑκάτερος ὑμῶν ἐνταῦθα
being-wretched evils and naked each of-you here
ἀφῖκται, ἐκεῖνος μὲν ἁμαρτημάτων, σὺ δὲ δικαιοσύνης
has-arrived he indeed of-sins you but of-righteousness
κατορθωμάτων. Διὰ τοῦτο καὶ οὗτος καθαρὰν ἔχει τὴν
of-good-deeds because-of this also this(-one) pure has the
παράκλησιν, καὶ σὺ ἀπαραμύθητον ὑπομένεις τὴν τιμωρίαν.
comfort and you inconsolable endure the punishment
Ὅταν γὰρ μικρὰ καὶ εὐτελῆ τὰ κατορθώματα ἡμῶν ᾖ,
when for small and cheap the good-deeds our be
καὶ πολὺς καὶ ἄφατος ὁ τῶν ἁμαρτημάτων ὄγκος, εἶτα
and great and unspeakable the of-the sins mass then
ἐνταῦθα εὐπραγίας ἀπολαύσωμεν, καὶ μηδὲν πάθωμεν
here prosperity we-enjoy and nothing we-suffer
δεινὸν, καὶ αὐτῆς τῶν ἀγαθῶν τῆς ἀμοιβῆς ἔρημοι καὶ
terrible even very of-the goods the recompense bereft and
γυμνοὶ πάντως ἀπελευσόμεθα, πάντα ἐνταῦθα ἀπολαβόντες·
naked altogether we-will-depart all(-things) here having-received-back
ὥσπερ οὖν ὅταν μεγάλα μὲν ᾖ τὰ κατορθώματα καὶ
as then when great indeed be the good-deeds and

πολλὰ, μικρὰ δὲ καὶ εὐτελῆ τὰ ἁμαρτήματα, εἶτα πάθωμέν
many small but and cheap the sins then we-suffer
τι δεινὸν, καὶ αὐτὰ τὰ μικρὰ ἐνταῦθα ἀποθέμενοι,
something terrible even very the small(-ones) here having-laid-aside
καθαρὰν καὶ ἀπηρτισμένην ἐκεῖ τὴν τῶν ἀγαθῶν ἔργων
pure and complete there the of-the good works
ἀπολαμβάνομεν ἀντίδοσιν. Ὅταν οὖν ἴδῃς τινὰ ζῶντα
we-receive-back recompense when then you-see someone living
μὲν ἐν πονηρίᾳ, μηδὲν δὲ ἐνταῦθα πάσχοντα δεινὸν, μὴ
indeed in wickedness nothing but here suffering terrible not
μακαρίσῃς, ἀλλὰ δάκρυσον καὶ θρήνησον, ὡς πάντα ἐκεῖ
call(-him)-blessed but weep and lament as all there
τὰ δεινὰ ὑποστησόμενον· καθάπερ οὖν καὶ ὁ πλούσιος
the terrible(-things) going-to-undergo as then also the rich(-man)
οὗτος. Πάλιν ὅταν ἴδῃς τινὰ ἀρετῆς ἐπιμελούμενον, καὶ
this again when you-see someone of-virtue taking-care and
μυρίους ὑπομένοντα πειρασμοὺς, μακάρισον, ζήλωσον, ὡς
ten-thousand enduring temptations call(-him)-blessed emulate(-him) as
καὶ τῶν ἁμαρτημάτων αὐτῷ πάντων ἐνταῦθα διαλυομένων,
also the sins for-him all here being-dissolved
καὶ πολλῶν τῆς ὑπομονῆς ἑτοιμαζομένων ἐκεῖ τῶν μισθῶν·
and many of-the endurance being-prepared there the rewards
ὥσπερ οὖν καὶ ἐπὶ τοῦ Λαζάρου τούτου γέγονε.
as then also in-the(-case) — of-Lazarus this happened
5 Τῶν γὰρ ἀνθρώπων οἱ μὲν ἐνταῦθα τιμωροῦνται μόνον,
of-the for men some indeed here are-punished only
οἱ δὲ ἐνταῦθα μὲν οὐδὲν πάσχουσι δεινὸν, πᾶσαν δὲ ἐκεῖ
others but here indeed nothing suffer terrible all but there
τὴν τιμωρίαν ἀπολαμβάνουσιν, οἱ δὲ καὶ ἐνταῦθα καὶ ἐκεῖ
the punishment receive-back others but both here and there
κολάζονται. Τίνας οὖν ἐκ τῶν τριῶν μακαρίζετε τούτων;
are-punished which then of the three do-you-call-blessed these

Πρώτους μὲν εὖ οἶδ᾽ ὅτι τοὺς ἐνταῦθα κολαζομένους καὶ
first indeed well I-know that those here punished and
ἀποτιθεμένους τὰ ἁμαρτήματα. Δευτέρους δὲ μετ᾽ ἐκείνους
laying-aside the sins second but after them
τίνας; Ὑμεῖς μὲν ἴσως τοὺς οὐδὲν ἐνταῦθα πάσχοντας, ἀλλ᾽
which you indeed perhaps those nothing here suffering but
ἐκεῖ πᾶσαν ὑπομένοντας τὴν τιμωρίαν· ἐγὼ δὲ οὐ τούτους,
there all enduring the punishment I but not these
ἀλλὰ τοὺς καὶ ἐνταῦθα καὶ ἐκεῖ κολαζομένους. Ὁ μὲν
but those both here and there punished the(-one) indeed
γὰρ ἐνταῦθα τιμωρίαν δοὺς, κουφοτέρας αἰσθήσεται τῆς
for here punishment having-paid lighter will-feel of-the
ἐκεῖ κολάσεως· ὁ δὲ πᾶσαν ἀναγκαζόμενος ἐκεῖ τὴν
there punishment the(-one) but all compelled there the
κόλασιν ὑπομεῖναι, ἀπαραίτητον ἕξει τὴν δίκην· καθάπερ
punishment to-endure inexorable will-have the penalty as
καὶ οὗτος ὁ πλούσιος ἐνταῦθα μηδὲν διαλυσάμενος τῶν
also this the rich(-man) here nothing having-settled of-the
οἰκείων ἁμαρτημάτων, οὕτω χαλεπῶς ἐκολάζετο, ὡς
own sins so grievously was-punished as
μηδὲ σταγόνος μικρᾶς δυνηθῆναι ἐπιτυχεῖν. Καὶ τούτων
not-even of-(a)-drop small to-be-able to-obtain and of-these
δὲ αὐτῶν τῶν ἁμαρτανόντων μὲν, μηδὲν δὲ ἐνταῦθα
too very of-those sinning indeed nothing but here
πασχόντων δεινὸν, πολλῷ μᾶλλον ἐκείνους ταλανίζω τοὺς
suffering terrible much more those I-pity those
μετὰ τοῦ μὴ τιμωρεῖσθαι ἐνταῦθα καὶ τρυφῆς καὶ ἀδείας
with the not to-be-punished here both luxury and security
ἀπολαύοντας. Ὥσπερ γὰρ τὸ μὴ δοῦναι δίκην ἐνταῦθα τῶν
enjoying as for the not to-pay penalty here for-the
ἁμαρτημάτων χαλεπωτέραν ἐκεῖ ποιεῖ τὴν τιμωρίαν· οὕτω
sins more-grievous there makes the punishment so

δὴ τὸ πολλῆς ἀνέσεως ἀπολαύειν τοὺς ἁμαρτάνοντας
indeed the(-thing) much ease to-enjoy those sinning
καὶ τρυφῆς καὶ εὐπορίας, ἐφόδιον αὐτοῖς καὶ ὑπόθεσις
and luxury and wealth (a)-provision for-them and occasion
κολάσεως καὶ τιμωρίας ἐκεῖ γίνεται μείζονος. Ὅταν γὰρ
of-punishment and vengeance there becomes greater when for
ἁμαρτάνοντες τιμώμεθα ὑπὸ τοῦ Θεοῦ, αὐτὸ τοῦτο ἡμᾶς
sinning we-are-honored by — God very this us
μάλιστα εἰς τὸ πῦρ μειζόνως ἐμβαλεῖν δυνήσεται.
most into the fire more-greatly to-cast will-be-able
Εἰ γὰρ μακροθυμίας τις ἀπολαύων μόνον, ἂν εἰς δέον
if for of-long-suffering anyone enjoying only if for (the)-needful
αὐτῇ μὴ χρήσηται, χαλεπωτέραν ἕξει τὴν τιμωρίαν·
it not he-use more-grievous he-will-have the punishment
ὅταν μετὰ τῆς μακροθυμίας καὶ τιμὰς ἔχῃ μεγίστας,
when with the long-suffering also honors he-has greatest
εἶτα ἐπιμένῃ τῇ πονηρίᾳ, τίς αὐτὸν ἐξελεῖται τῆς
then persists in-the wickedness who him will-rescue from-the
κολάσεως ἐκείνης; Ὅτι γὰρ οἱ μακροθυμίας ἐνταῦθα
punishment that that for those of-long-suffering here
ἀπολαύοντες συνάγουσιν ἑαυτοῖς ὁλόκληρον ἐκεῖ τὸ κακὸν,
enjoying gather for-themselves entire there the evil
ἐὰν μὴ μετανοήσωμεν, ἄκουσον τί φησιν ὁ Παῦλος·
if not we-repent hear what says — Paul
Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ
do-you-reckon and this O man the(-one) judging those the
τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ
such(-things) doing and doing them that you will-escape
τὸ κρῖμα τοῦ Θεοῦ; Ἢ τοῦ πλούτου τῆς χρηστότητος
the judgment — of-God or the wealth of-the kindness
αὐτοῦ, καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς,
his and of-the forbearance and of-the long-suffering do-you-despise

ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε
not-knowing that the kindness — of-God to repentance you
ἄγει; Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον
leads according-to but the hardness your and impenitent
καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ
heart you-treasure-up for-yourself wrath in (the)-day of-wrath and
ἀποκαλύψεως καὶ δικαιοκρισίας τοῦ Θεοῦ. Ὅταν οὖν
of-revelation and of-righteous-judgment — of-God when then
ἴδωμέν τινας πλουτοῦντας, τρυφῶντας, μύρων ὄζοντας, ἐν
we-see some rich living-in-luxury of-ointments smelling in
μέθῃ διημερεύοντας, ἐν δυναστείᾳ ὄντας καὶ δόξῃ πολλῇ
drunkenness spending-the-day in power being and glory much
καὶ πολλῇ τῇ φαντασίᾳ καὶ περιφανείᾳ, καὶ ἁμαρτάνοντας,
and much the display and conspicuousness and sinning
καὶ μηδὲν πάσχοντας δεινὸν, δι᾽ αὐτὸ τοῦτο αὐτοὺς
and nothing suffering terrible because-of very this them
μάλιστα δακρύωμεν καὶ θρηνῶμεν, ὅτι ἁμαρτάνοντες οὐ
most let-us-weep and lament that sinning not
κολάζονται. Ὥσπερ γὰρ εἴ τινα εἶδες ὑδέρῳ ἢ σπληνὶ
they-are-punished as for if anyone you-saw by-dropsy or by-spleen
κατεχόμενον, ἢ σηπεδόνα τινὰ ἔχοντα καὶ ἕλκη μυρία
held or rot some having and sores ten-thousand
πάντοθεν, εἶτα ἐπὶ πᾶσι τούτοις μεθύοντα, τρυφῶντα,
on-every-side then besides all these drunk living-in-luxury
καὶ τὸ νόσημα ἐπιτείνοντα, οὐ μόνον οὐ θαυμάζεις, οὐδὲ
and the disease intensifying not only not you-admire nor
μακαρίζεις διὰ τὴν τρυφὴν, ἀλλὰ δι᾽ αὐτὸ τοῦτο
call-blessed(-him) because-of the luxury but because-of very this
μάλιστα ταλανίζεις αὐτόν· οὕτω καὶ ἐπὶ τῆς ψυχῆς
most you-pity him so also in-the(-case) of-the soul
λογίζου. Ὅταν ἴδῃς ἄνθρωπον πονηρίᾳ συζῶντα, καὶ
reckon when you-see (a)-man with-wickedness living and

πολλῆς ἀπολαύοντα τῆς εὐημερίας, καὶ οὐδὲν πάσχοντα
much enjoying the prosperity and nothing suffering
δεινὸν, διὰ τοῦτο μᾶλλον θρήνησον, ὅτι νοσήματι
terrible because-of this more lament that by-disease
κατεχόμενος καὶ σηπεδόνι χαλεπωτάτῃ, τὴν ἀῤῥωστίαν
held and by-rot most-grievous the sickness
ἐπιτείνει, διὰ τῆς τρυφῆς καὶ τῆς ἀνέσεως χείρων
he-intensifies through the luxury and the ease worse
γινόμενος. Οὐ γὰρ ἡ κόλασις κακὸν, ἀλλ᾽ ἡ ἁμαρτία
becoming not for the punishment (is-the)-evil but the sin
κακόν. Αὕτη μὲν γὰρ τοῦ Θεοῦ διίστησιν, ἐκείνη δὲ
(is-the)-evil this indeed for — from-God separates that but
συνάγει ἡμᾶς πρὸς τὸν Θεὸν, καὶ καταλύει τὴν ὀργήν.
brings us to — God and dissolves the wrath
Πόθεν τοῦτο δῆλον; Ἄκουσον τοῦ προφήτου λέγοντος·
whence (is)-this clear hear the prophet saying
Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, ἱερεῖς, λαλήσατε
comfort comfort the people my priests speak
ἐπὶ τὴν καρδίαν Ἱερουσαλὴμ, ὅτι ἐδέξατο ἐκ χειρὸς
to the heart of-Jerusalem that she-received from (the)-hand
Κυρίου διπλᾶ τὰ ἁμαρτήματα αὐτῆς. Καὶ πάλιν· Κύριος ὁ
of-(the)-Lord double the sins her and again Lord —
Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν· πάντα γὰρ ἀπέδωκας ἡμῖν.
God our peace give to-us all(-things) for you-gave-back to-us
Καὶ ἵνα μάθητε ὅτι οἱ μὲν ἐνταῦθα, οἱ δὲ ἐκεῖ
and so-that you-may-learn that some indeed here others but there
κολάζονται, οἱ δὲ καὶ ἐνταῦθα καὶ ἐκεῖ, ἀκούσατε τί
are-punished others but both here and there hear what
φησιν ὁ Παῦλος κατηγορῶν τῶν ἀναξίως κοινωνούντων
says — Paul accusing those unworthily partaking
τοῖς μυστηρίοις· εἰπὼν γὰρ, ὅτι Ὁ ἐσθίων καὶ πίνων
of-the mysteries having-said for that the(-one) eating and drinking

τὸ σῶμα καὶ αἷμα ἀναξίως τοῦ Κυρίου ἔνοχος ἔσται τοῦ
the body and blood unworthily of-the Lord guilty will-be of-the
σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ, ἐπήγαγεν εὐθέως·
body and of-the blood — of-Christ he-added immediately
Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ
because-of this among you many (are)-weak and sick and
κοιμῶνται ἱκανοί. Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ ἂν
sleep (a)-good-number if for ourselves we-judged not —
ἐκρινόμεθα· νῦν δὲ κρινόμενοι ὑπὸ τοῦ Κυρίου, παιδευόμεθα,
we-would-be-judged now but being-judged by the Lord we-are-chastened
ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Ὁρᾷς πῶς ἡ
so-that not with the world we-be-condemned do-you-see how the
ἐνταῦθα κόλασις ἐξαρπάζει τῆς ἐκεῖ τιμωρίας ἡμᾶς; Καὶ
here punishment snatches from-the there vengeance us and
περὶ τοῦ πεπορνευκότος δέ φησι· Παράδοτε τὸν τοιοῦτον
about the(-one) having-fornicated and he-says hand-over the such(-man)
τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ
— to-Satan for destruction of-the flesh so-that the spirit may-be-saved
ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Καὶ ἀπὸ τοῦ
in the day of-the Lord our Jesus Christ and from —
Λαζάρου δὲ τοῦτο δῆλον, ὅτι εἴ τι κακὸν ἐποίησεν, ἐνταῦθα
Lazarus and this (is)-clear that if any evil he-did here
τοῦτο ἀπονιψάμενος, οὕτως ἀπῆλθεν ἐκεῖ καθαρός· καὶ ἀπὸ
this having-washed-off so he-departed there clean and from
τοῦ παραλελυμένου δὲ τοῦτό ἐστι δῆλον, ὃς τριάκοντα
the paralytic and this is clear who thirty
καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ, διὰ τοῦ μήκους
and eight years having in the weakness through the length
τῆς ἀῤῥωστίας καὶ τὰ ἁμαρτήματα ἀπέθετο. Ὅτι δὲ ἐξ
of-the sickness also the sins laid-aside that and from
ἁμαρτημάτων οὕτω διέκειτο, ἄκουσον τί φησιν ὁ Χριστός·
sins so he-was-disposed hear what says — Christ

Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
behold healthy you-have-become no-longer sin so-that not worse
τί σοι γένηται. Ὅτι μὲν οὖν τινες ἐνταῦθα κολάζονται,
something to-you happen that indeed then some here are-punished
καὶ τὰ ἁμαρτήματα ἀποτίθενται, δῆλον ἐκ τούτων.
and the sins lay-aside (is)-clear from these

PUNISHED HERE OR THERE

Some, like the Sodomites, are punished both here and there; none can enjoy ease in both lives. Daily trials call for thanksgiving, not the blasphemy that sickness or insult provokes; poverty does not force blasphemy, folly does. Not all are punished here, or all would perish; the Galileans and those under the tower suffered as a warning to the living. Scripture is full of just men who suffered, and kinship avails nothing: Abraham calls the rich man child and cannot help him. A martyr father will not stand by us there, as the foolish virgins found; only our own almsgiving will.

6 Ὅτι δέ τινες καὶ ἐνταῦθα καὶ ἐκεῖ κολάζονται, ὅταν
that and some both here and there are-punished when
μὴ τὴν ἀξίαν τοῦ μεγέθους τῶν ἁμαρτημάτων ἐνταῦθα
not the worthy of-the greatness of-the sins here
ἀπολάβωσι τιμωρίαν, ἄκουσον περὶ τῶν Σοδομιτῶν τί
they-receive-back punishment hear about the Sodomites what
φησιν ὁ Χριστός· εἰπὼν γὰρ, ὅτι Ὃς ἂν μὴ δέξηται
says — Christ having-said for that whoever — not receives
ὑμᾶς, ἀποτινάξετε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, ἐπήγαγε
you shake-off the dust of-the feet your he-added
λέγων· Ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόῤῥας
saying more-tolerable it-will-be for-(the)-land of-Sodom and of-Gomorrah
ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Τῷ γὰρ εἰπεῖν
in (the)-day of-judgment than for-the city that by-the for saying

ἀνεκτότερον, τοῦτο ἐδήλωσεν, ὅτι κἀκεῖνοι κολασθήσονται
more-tolerable this he-showed that they-too will-be-punished
μὲν, κουφότερον δὲ, ἐπειδὴ καὶ ἐνταῦθα ἔδωκαν δίκην. Ὅτι
indeed more-lightly but since also here they-paid penalty that
δέ εἰσί τινες οἱ ἐνταῦθα μὲν οὐδὲν πάσχοντες δεινὸν,
and there-are some who here indeed nothing suffering terrible
ἐκεῖ δὲ πᾶσαν ὑπομένοντες τιμωρίαν, ἐδήλωσεν ἡμῖν ὁ
there but all enduring punishment showed to-us the
πλούσιος οὗτος, ἀπαραίτητον ἐκεῖ κόλασιν ὑπομένων, καὶ
rich(-man) this inexorable there punishment enduring and
μηδὲ μικρᾶς ἀπολαύων παραμυθίας διὰ τὸ πᾶσαν ἐκεῖ
not-even small enjoying consolation because-of the all there
τηρηθῆναι αὐτῷ τὴν τιμωρίαν. Ὥσπερ οὖν ἐπὶ τῶν
to-have-been-kept for-him the punishment as then in-the(-case) of-the
ἁμαρτανόντων οἱ μηδὲν παθόντες ἐνταῦθα δεινὸν, μείζονα
sinners those nothing having-suffered here terrible greater
ὑφίστανται τὴν τιμωρίαν ἐκεῖ, οὕτως ἐπὶ τῶν
undergo the punishment there so in-the(-case) of-the(-ones)
κατορθούντων οἱ πολλὰ παθόντες ἐνταῦθα δεινὰ,
doing-right those many having-suffered here terrible(-things)
πολλῆς ἀπολαύσονται τιμῆς ἐκεῖ. Καὶ καθάπερ ἁμαρτωλῶν
much will-enjoy honor there and just-as sinners
ὄντων δύο, ἂν ὁ μὲν ἐνταῦθα κολασθῇ, ὁ δὲ μὴ
being two if the(-one) indeed here is-punished the(-other) but not
κολασθῇ, μακαριώτερός ἐστιν ὁ κολασθεὶς τοῦ
is-punished more-blessed is the(-one) punished than-the(-one)
μὴ κολασθέντος· οὕτω δὴ καὶ δικαίων ἐνταῦθα ὄντων
not punished so indeed also just(-men) here being
δύο, ἂν ὁ μὲν πλείους, ὁ δὲ ἐλάττους ὑπομείνῃ
two if the(-one) indeed more the(-other) but fewer endures

τὰς θλίψεις, μακαριώτερος ὁ τὰς πλείους ὑπομένων
the afflictions more-blessed the(-one) the more enduring
ἐστὶν, ἐπειδὴ ἑκάστῳ ἀποδώσει κατὰ τὰ ἔργα αὐτοῦ.
is since to-each he-will-render according-to the works his
Τί οὖν; οὐκ ἔστι τις καὶ ἐνταῦθα, φησὶ, καὶ ἐκεῖ
what then not is(-there) anyone both here he-says and there
ἀνέσεως ἀπολαύων; Ἀμήχανον τοῦτό ἐστιν, ἄνθρωπε,
ease enjoying impossible this is man
καὶ τῶν ἀδυνάτων ἕν. Οὐ γὰρ ἔστιν, οὐκ ἔστι
and of-the impossible(-things) one not for is(-it-possible) not is(-it-possible)
τὸν ἐνταῦθα ῥᾳθυμίας καὶ ἀδείας ἀπολαύοντα, καὶ
the(-one) here slackness and security enjoying and
τρυφῶντα συνεχῶς ἐν πᾶσι, καὶ τὸν εἰκῇ καὶ
living-in-luxury continually in all(-things) and the(-one) at-random and
ἁπλῶς ζῶντα βίον, τιμῆς ἀπολαῦσαι ἐκεῖ. Κἂν γὰρ
carelessly living life honor to-enjoy there even-if for
πενία μὴ ἐνοχλῇ, ἀλλ' ἐπιθυμία ἐνοχλεῖ, καὶ διὰ ταύτης
poverty not troubles yet desire troubles and through this
κατέχεται, καὶ οὐ μικρὸς ἐν τούτῳ ὁ πόνος· κἂν νόσος
he-is-held and not small in this the toil even-if sickness
μὴ ἐπηρεάζῃ, ἀλλὰ θυμὸς ἐκκαίει, καὶ οὐχ ἡ τυχοῦσα
not abuses yet anger kindles and not the chance
ὀδύνη περιγενέσθαι ὀργῆς· κἂν πειρασμοὶ μὴ ἐπενεχθῶσιν,
pain to-overcome anger even-if temptations not be-brought-on
ἀλλὰ λογισμοὶ πονηροὶ συνεχῶς ἐπανίστανται. Οὐκ ἔστι
yet thoughts wicked continually rise-up not is(-it)
δὲ τὸ τυχὸν χαλινῶσαι ἐπιθυμίαν ἄτοπον, παῦσαι
and the chance(-thing) to-bridle desire absurd to-stop
κενοδοξίαν, καταστεῖλαι ἀπόνοιαν, τρυφῆς ἀποστῆναι, ἐν
vainglory to-curb madness from-luxury to-withdraw in
σκληραγωγίᾳ διάγειν· τὸν γὰρ μὴ ταῦτα καὶ τὰ τοιαῦτα
hardship to-live the(-one) for not these and the such(-things)

ποιοῦντα ἀμήχανον σωθῆναί ποτε. Καὶ ὅτι οἱ τρυφῶντες
doing (it-is)-impossible to-be-saved ever and that those living-in-luxury
οὐ σώζονται, ἄκουσον τί φησιν ὁ Παῦλος περὶ γυναικὸς
not are-saved hear what says — Paul about (a)-woman
χήρας· Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν. Εἰ δὲ περὶ
widow the(-one) but living-wantonly while-living is-dead if but about
γυναικὸς τοῦτο εἴρηται, πολλῷ μᾶλλον περὶ ἀνδρός. Καὶ
(a)-woman this is-said much more about (a)-man and
ὅτι οὐκ ἔστι τινὰ ἄνετον ζῶντα βίον ἐπιτυχεῖν τῶν
that not is(-it-possible) anyone (a)-relaxed living life to-attain the
οὐρανῶν, καὶ ὁ Χριστὸς τοῦτο αὐτὸ δῆλον ἐποίησεν, οὕτως
heavens also — Christ this itself clear made so
εἰπών· Στενὴ καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς
having-said narrow and afflicted (is)-the way the leading-away to
τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
the life and few are those finding it
Πῶς οὖν λέγει, φησὶν, Ὁ ζυγός μου χρηστός ἐστι, καὶ
how then does-he-say he-says the yoke my kind is and
τὸ φορτίον μου ἐλαφρόν; Εἰ γὰρ στενὴ ἡ ὁδὸς καὶ
the burden my light if for narrow the way and
τεθλιμμένη, πῶς πάλιν αὐτὴν ἐλαφρὰν καὶ κούφην καλεῖ;
afflicted how again it light and easy does-he-call
Τὸ μὲν διὰ τὴν φύσιν τῶν πειρασμῶν, τὸ δὲ
the(-one) indeed because-of the nature of-the temptations the(-other) but
διὰ τὴν προαίρεσιν τῶν μετιόντων. Ἔστι γάρ τι
because-of the choice of-those pursuing(-it) it-is(-possible) for something
καὶ τὸ ἀφόρητον τῇ φύσει γενέσθαι κοῦφον, ὅταν μετὰ
even the unbearable by-the nature to-become light when with
προθυμίας αὐτὸ δεχώμεθα· ὥσπερ οὖν καὶ οἱ ἀπόστολοι
eagerness it we-receive as then also the apostles
μαστιγωθέντες ὑπέστρεφον χαίροντες ὅτι κατηξιώθησαν
having-been-scourged returned rejoicing that they-were-deemed-worthy

ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἀτιμασθῆναι· καίτοι ἡ
for the name of-the Lord to-be-dishonored and-yet the
φύσις τῶν βασάνων θλῖψιν εἴωθεν ἐμποιεῖν καὶ ὀδύνην,
nature of-the tortures affliction is-wont to-produce and pain
ἀλλ' ἡ προαίρεσις τῶν μαστιγωθέντων καὶ τὴν φύσιν
but the choice of-those scourged even the nature
τῶν πραγμάτων ἐνίκησε. Διὰ τοῦτο καὶ ὁ Παῦλός
of-the things overcame because-of this also — Paul
φησι· Πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ
says all and those wishing to-live piously in Christ
Ἰησοῦ διωχθήσονται. Ὥστε κἂν ἄνθρωπος μὴ διώκῃ, ἀλλ'
Jesus will-be-persecuted so-that even-if (a)-man not persecutes yet
ὁ διάβολος πολεμεῖ· καὶ πολλῆς ἡμῖν δεῖ τῆς φιλοσοφίας
the devil wars and much for-us need of-the philosophy
καὶ μεγάλης τῆς καρτερίας, ἵνα ἐν ταῖς εὐχαῖς νήφωμεν
and great of-the endurance so-that in the prayers we-may-be-sober
καὶ ἀγρυπνῶμεν, ἵνα τῶν ἀλλοτρίων μὴ ἐπιθυμῶμεν,
and we-may-keep-vigil so-that the others'(-things) not we-may-desire
ἵνα τὰ ὄντα πρὸς τοὺς δεομένους διανεμώμεθα, ἵνα
so-that the possessions to the needy we-may-distribute so-that
πάσῃ τρυφῇ στένειν καὶ οἰμώζειν εἴπωμεν, καὶ τῇ
to-all luxury to-groan and to-wail we-may-say both to-the(-luxury)
διὰ τῶν ἱματίων, καὶ τῇ διὰ τῆς τραπέζης, ἵνα
through the garments and to-the(-luxury) through the table so-that
πλεονεξίαν φύγωμεν, ἵνα μέθην, ἵνα λοιδορίαν, ἵνα
greed we-may-flee so-that drunkenness so-that railing so-that
γλώττης κρατῶμεν, ἵνα μηδὲ βοῶμεν ἀτάκτως (Πᾶσα
(the)-tongue we-may-master so-that not-even we-may-shout disorderly all
γὰρ πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία
for bitterness and anger and wrath and clamor and blasphemy
ἀρθήτω ἀφ' ὑμῶν), ἵνα μὴ αἰσχρολογῶμεν, ἵνα μὴ
let-be-taken-away from you so-that not we-speak-filthily so-that not

ἀστεῖα λέγωμεν. Οὐ μικρὸς δὲ πόνος οὗτος, ἀκριβῆ τὴν
witticisms we-say not small and toil (is)-this exact the
τούτων παρατήρησιν ἐπιδείκνυσθαι. Καὶ ἵνα μάθῃς
of-these observance to-show and so-that you-may-learn
πόσον ἐστὶ τὸ φιλοσοφεῖν, καὶ ὡς οὐκ ἔχει τὸ πρᾶγμα
how-much is the to-philosophize and how not has the thing
ἄνεσιν, ἄκουσον τί φησιν ὁ Παῦλος· Ὑπωπιάζω μου τὸ
ease hear what says — Paul I-bruise my the
σῶμα καὶ δουλαγωγῶ· τοῦτο γὰρ εἰπὼν, ἠνίξατο τὴν
body and lead(-it)-into-slavery this for having-said he-hinted-at the
βίαν καὶ τὸν πολὺν πόνον, ὃν ὑπομένειν ἀνάγκη τοὺς
force and the much toil which to-endure (it-is)-necessary-for those
βουλομένους ἐν ἅπασιν εὐήνιον κατασκευάζειν τὸ σῶμα.
wishing in all(-things) docile to-make the body
Καὶ ὁ Χριστὸς δὲ τοῖς μαθηταῖς ἔλεγεν· Ἐν τῷ κόσμῳ
and — Christ and to-the disciples said in the world
θλῖψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
affliction you-will-have but take-courage I have-overcome the world
Αὕτη, φησὶν, ἡ θλῖψις ἄνεσιν ὑμῖν προξενεῖ· σκάμμα ἐστὶν
this he-says the affliction ease to-you procures (an)-arena is
ὁ παρὼν βίος· ἐν δὲ τῷ σκάμματι καὶ ἐν τοῖς ἀγῶσιν οὐκ
the present life in but the arena and in the contests not
ἂν δύναιτ᾽ ἀπολαύειν ἀνέσεως ὁ στεφανοῦσθαι μέλλων.
— could enjoy ease the(-one) to-be-crowned going
Ὥστε εἴ τις βούλοιτο στεφανωθῆναι, τὸν σκληρὸν καὶ
so-that if anyone should-wish to-be-crowned the hard and
ἐπίπονον αἱρείσθω βίον, ἵνα βραχὺν ἐνταῦθα πονήσας
laborious let-him-choose life so-that brief here having-toiled
χρόνον, διηνεκοῦς ἀπολαύσῃ τιμῆς ἐκεῖ.
time continual he-may-enjoy honor there

7 Πόσαι προσπίπτουσι καθ' ἑκάστην ἡμέραν ἀθυμίαι; ἡλίκης
how-many befall on each day despondencies of-how-great
δέ ἐστι ψυχῆς μὴ ἀποδυσπετῆσαι, μηδὲ δυσχερᾶναι, ἀλλὰ
and is (a)-soul not to-chafe nor to-be-indignant but
εὐχαριστῆσαι, δοξάσαι, προσκυνῆσαι τὸν συγχωροῦντα
to-give-thanks to-glorify to-worship the(-one) allowing
τοὺς πειρασμοὺς τούτους ἐπενεχθῆναι; πόσα ἀδόκητα,
the temptations these to-be-brought-on how-many unexpected(-things)
πόσαι στενοχωρίαι; Καὶ δεῖ θλίβειν τοὺς πονηροὺς
how-many straits and (one)-must crush the wicked
λογισμοὺς, καὶ μὴ συγχωρεῖν τῇ γλώττῃ φθέγγεσθαί
thoughts and not allow the tongue to-utter
τι τῶν ἀτόπων· καθάπερ καὶ ὁ μακάριος Ἰωβ
anything of-the absurd(-things) as also the blessed Job
μυρία παθὼν ἔμενεν εὐχαριστῶν τῷ Θεῷ.
ten-thousand(-things) having-suffered remained giving-thanks — to-God
Εἰσὶ δέ τινες οἳ, ἐὰν προσπταίσωσιν ἐν τινὶ, ἢ
there-are and some who if they-stumble in something or
παρὰ τινὸς λοιδορηθῶσιν, ἢ ἀῤῥωστίᾳ περιπέσωσιν, ἢ
by someone are-reviled or into-sickness fall or
ποδαλγίᾳ, ἢ κεφαλαλγίᾳ, ἢ ἄλλῳ τινὶ τοιούτων νοσήματι,
into-gout or into-headache or other some of-such disease
βλασφημοῦσιν εὐθέως· καὶ τὸν μὲν πόνον ὑφίστανται τοῦ
blaspheme at-once and the indeed pain they-undergo of-the
νοσήματος, τοῦ κέρδους δὲ ἀποστεροῦνται. Τί ποιεῖς,
disease of-the gain but are-deprived what do-you-do
ἄνθρωπε, τὸν εὐεργέτην καὶ Σωτῆρα καὶ προστάτην καὶ
man the benefactor and Savior and protector and
κηδεμόνα βλασφημῶν; ἢ οὐκ αἰσθάνῃ κατὰ κρημνοῦ
guardian blaspheming or not do-you-perceive down (a)-precipice
φερόμενος, καὶ εἰς βάραθρον σαυτὸν ἐμβάλλων ἀπωλείας
being-borne and into (a)-pit yourself casting of-destruction

ἐσχάτης; μὴ γὰρ, ἐὰν βλασφημήσῃς, κουφότερον τὸ
extreme surely-not for if you-blaspheme lighter the
πάθος ποιεῖς; ἐπιτείνεις μὲν οὖν αὐτὸ, καὶ χαλεπωτέραν
suffering you-make you-intensify indeed then it and more-grievous
ἐργάζῃ τὴν ὀδύνην. Διὰ γὰρ τοῦτο ὁ διάβολος μυρία
you-work the pain because-of for this the devil ten-thousand
ἐπάγει δεινὰ, ἵνα εἰς ἐκεῖνό σε καταγάγῃ τὸ
brings terrible(-things) so-that into that you he-may-bring-down the
βάραθρον· κἂν μὲν ἴδῃ βλασφημοῦντα, ῥᾳδίως
pit and-if indeed he-sees(-you) blaspheming easily
αὔξει τὴν ἀλγηδόνα καὶ μείζονα ποιεῖ, ἵνα κεντούμενος
he-increases the pain and greater makes(-it) so-that being-stung
ἀποδυσπετήσῃς πάλιν· ἂν δὲ ἴδῃ σε γενναίως φέροντα,
you-may-chafe again if but he-sees you nobly bearing(-it)
καὶ ὅσῳ τὸ πάθος ἐπιτείνεται, τοσούτῳ μᾶλλον
and by-as-much-as the suffering is-intensified by-so-much more
εὐχαριστοῦντα τῷ Θεῷ, ἀφίσταται εὐθέως, ὡς εἰκῇ καὶ
giving-thanks — to-God he-withdraws at-once as idly and
μάτην προσεδρεύων λοιπόν. Καὶ καθάπερ κύων τραπέζῃ
vainly attending henceforth and just-as (a)-dog by-(a)-table
παρεστὼς, ἂν μὲν ἴδῃ τὸν ἐσθίοντα ἄνθρωπον συνεχῶς
standing if indeed it-sees the eating man continually
αὐτῷ ῥίπτοντα τῶν ἐπὶ τῆς τραπέζης τι κειμένων,
to-it throwing of-the(-things) on the table anything lying
μένει διηνεκῶς· ἂν δὲ ἅπαξ καὶ δεύτερον παραστὰς μηδὲν
it-stays continually if but once and twice having-stood-by nothing
ἀπέλθῃ λαβὼν, ἀφίσταται λοιπὸν, ἅτε εἰκῇ προσεδρεύων
it-goes-away having-received it-withdraws henceforth as idly attending
καὶ μάτην· οὕτω καὶ ὁ διάβολος συνεχῶς κέχηνε πρὸς
and vainly so also the devil continually gapes toward
ἡμᾶς· ἂν μὲν ῥίψῃς αὐτῷ, καθάπερ κυνὶ, ῥῆμα
us if indeed you-throw to-him as to-(a)-dog (a)-word

βλάσφημον, δεξάμενος πάλιν ἐπιθήσεται· ἂν δὲ μείνῃς
blasphemous having-received(-it) again he-will-attack if but you-remain
εὐχαριστῶν, ἀπέπνιξας αὐτὸν τῷ λιμῷ, καὶ ταχέως
giving-thanks you-choked him with-the hunger and quickly
ἀπήγαγες, καὶ ἀποπηδῆσαι ἐποίησας. Ἀλλ' οὐ δύνασαι
led(-him)-away and to-leap-away made(-him) but not you-can
σιγᾷν ὑπὸ τῆς ὀδύνης κεντούμενος. Οὐδὲ ἐγὼ κωλύω
be-silent by the pain being-stung nor I prevent
σε φθέγγεσθαι, ἀλλ' ἀντὶ τῆς βλασφημίας εὐχαριστίαν,
you to-utter but instead-of the blasphemy thanksgiving
ἀντὶ τῆς ἀποδυσπετήσεως εὐφημίαν. Ἐξομολόγησαι τῷ
instead-of the chafing praise confess to-the
Δεσπότῃ, βόα μεγάλα εὐχόμενος, βόα μεγάλα δοξάζων τὸν
Master shout loudly praying shout loudly glorifying —
Θεόν· οὕτω σοι καὶ τὸ πάθος ἐπικουφίζεται, τοῦ διαβόλου
God so for-you also the suffering is-lightened the devil
μὲν ἀφισταμένου διὰ τῆς εὐχαριστίας, τῆς τοῦ Θεοῦ δὲ
indeed withdrawing through the thanksgiving the — of-God and
βοηθείας παραγινομένης. Ἂν μὲν γὰρ βλασφημήσῃς, καὶ
help arriving if indeed for you-blaspheme even
τὴν τοῦ Θεοῦ συμμαχίαν ἀπεκρούσω, καὶ σφοδρότερον
the — of-God alliance you-repelled and more-vehement
εἰργάσω κατὰ σαυτοῦ τὸν διάβολον, καὶ μᾶλλον σαυτὸν
you-made against yourself the devil and more yourself
ἐνέπλῃξας ταῖς ἀλγηδόσιν· ἂν δὲ εὐχαριστήσῃς, τάς τε
you-filled with-the pains if but you-give-thanks the both
ἐπιβουλὰς ἀπεκρούσω τὰς τοῦ πονηροῦ δαίμονος, καὶ τὴν
plots you-repelled the of-the wicked demon and the
τοῦ κηδεμόνος Θεοῦ θεραπείαν ἐπεσπάσω πρὸς σεαυτόν.
of-the guardian God care you-drew to yourself

Ἀλλ᾽ ὑπὸ τῆς συνηθείας ὁρμᾷ πολλάκις ἡ γλῶττα τὸ
but by the habit rushes often the tongue the
πονηρὸν ἐκεῖνο φθέγξασθαι ῥῆμα. Ἀλλ᾽ ἐπειδὰν ὁρμήσῃ,
wicked that to-utter word but when it-rushes
πρὶν ἢ τὸ ῥῆμα ἐξενεγκεῖν, κατάδακε τοῖς ὀδοῦσιν αὐτὴν
before than the word to-bring-out bite with-the teeth it
πάντοθεν σφοδρῶς. Βέλτιον αὐτὴν αἷμα ῥέειν νῦν, ἢ
on-all-sides vehemently better (for)-it blood to-flow now than
τότε σταγόνος ἐπιθυμοῦσαν μὴ δυνηθῆναι τῆς παραμυθίας
then for-(a)-drop longing not to-be-able the consolation
ταύτης τυχεῖν· βέλτιον αὐτὴν πρόσκαιρον ὑπομεῖναι πόνον,
this to-obtain better (for)-it brief to-endure toil
ἢ διηνεκοῦς κολάσεως ὑποστῆναι τὴν τιμωρίαν τότε,
than of-continual punishment to-undergo the vengeance then
καθάπερ καὶ ἡ τοῦ πλουσίου τότε γλῶττα φλεγομένη
as also the of-the rich(-man) then tongue burning
παραμυθίας ἔτυχεν οὐδεμιᾶς. Τοὺς ἐχθρούς σου προσέταξεν
consolation obtained none the enemies your ordered
ὁ Θεὸς φιλεῖν· σὺ δὲ τὸν φιλοῦντά σε ἀποστρέφῃ Θεόν;
— God to-love you but the(-one) loving you turn-from God
τοὺς ἐπηρεάζοντας εὐφημεῖν, τοὺς λοιδοροῦντας εὐλογεῖν·
those abusing(-you) to-speak-well-of those reviling(-you) to-bless
σὺ δὲ τὸν εὐεργέτην καὶ προστάτην λέγεις κακῶς μηδὲν
you but the benefactor and protector speak-of ill in-nothing
ἠδικημένος; Μὴ γὰρ οὐκ ἠδύνατο λῦσαι τὸν πειρασμόν;
wronged (is-it)-that for not could-he loose the temptation
ἀλλὰ συνεχώρησεν, ἵνα γένῃ δοκιμώτερος. Ἀλλ᾽
but he-allowed(-it) so-that you-may-become more-approved but
ἰδοὺ, φησὶ, καταπίπτω καὶ ἀπόλλυμαι. Οὐ παρὰ τὴν
behold he-says I-fall-down and I-perish not because-of the
τοῦ πειρασμοῦ φύσιν, ἀλλὰ παρὰ τὴν ῥᾳθυμίαν τὴν σήν.
of-the temptation nature but because-of the slackness the your

Τί γὰρ εὐκολώτερον, εἰπέ μοι, βλασφημία ἢ εὐχαριστία;
what for (is)-easier tell me blasphemy or thanksgiving
οὐχὶ τὸ μὲν καὶ τοὺς ἀκούοντας ἐχθρούς σοι καὶ
does-not the(-one) indeed even the hearers enemies to-you and
πολεμίους καθίστησι, καὶ εἰς ἀθυμίαν ἐμβάλλει, μετὰ
foes make and into despondency cast(-you) after
ταῦτα καὶ πολλὴν ἐργάζεται τὴν ὀδύνην· τὸ δὲ
these-things and much work the pain the(-other) but
μυρίους σοι φέρει φιλοσοφίας στεφάνους, καὶ μυρία
ten-thousand to-you brings of-philosophy crowns and ten-thousand
παρὰ πάντων θαύματα, καὶ μεγάλας παρὰ τοῦ Θεοῦ τὰς
from all wonders and great from — God the
ἀμοιβάς; Τί τοίνυν τὸ ὠφελοῦν καὶ εὔκολον καὶ ἡδὺ
rewards why therefore the(-thing) profiting and easy and sweet
ἀφεὶς, τὸ βλάπτον καὶ λυποῦν καὶ κατατῆκον ἀντ᾽
having-let-go the(-thing) harming and grieving and wasting instead-of
ἐκείνου διώκεις; Ἄλλως δὲ, εἰ ἡ τοῦ πειρασμοῦ καὶ τῆς
that do-you-pursue otherwise and if the of-the temptation and of-the
πενίας θλῖψις αἰτία τῶν βλασφημιῶν ἐγίνετο, πάντας
poverty affliction (the)-cause of-the blasphemies became all
ἔδει τοὺς ἐν πενίᾳ βλασφημεῖν· νυνὶ δὲ τῶν ἐν
(it)-would-be-necessary those in poverty blaspheme now but of-those in
πενίᾳ ζώντων ἐσχάτῃ πολλοὶ διηνεκῶς εὐχαριστοῦσιν, ἕτεροι
poverty living extreme many continually give-thanks others
δὲ, ἀπολαύοντες πλούτου καὶ τρυφῆς, οὐ διαλιμπάνουσι
but enjoying wealth and luxury not cease
βλασφημοῦντες· οὕτως οὐχ ἡ τῶν πραγμάτων φύσις, ἀλλ᾽
blaspheming so not the of-the things nature but
ἡ προαίρεσις ἡ ἡμετέρα καὶ τοῦτο κἀκεῖνο ἐργάζεται.
the choice the our both this and-that works

Διὰ γὰρ τοῦτο καὶ ταύτην ἀνέγνωμεν τὴν παραβολὴν,
because-of for this also this we-read the parable
ἵνα μάθῃς ὅτι τὸν μὲν ῥᾳθυμοῦντα οὐδὲ ὁ πλοῦτος
so-that you-may-learn that the(-one) indeed being-slack not-even the wealth
ὀνίνησι, τὸν προσέχοντα δὲ οὐδὲ ἡ πενία καταβλάψαι
profits the(-one) attending but not-even the poverty to-harm
δύναται. Καὶ τί λέγω, πενία; κἂν ἅπαντα ὁμοῦ συνέλθῃ
can and why do-I-say poverty even-if all together come
τὰ ἐν ἀνθρώποις κακὰ, τὴν τοῦ φιλοθέου καὶ φιλοσόφου
the among men evils the of-the God-loving and philosophic
ψυχὴν οὐδέποτε ἐλέγξει, οὐδ' ἀποστῆναι πείσει τῆς
soul never will-overcome nor to-withdraw will-persuade(-it) from-the
ἀρετῆς (καὶ τούτων μάρτυς ὁ Λάζαρος)· ὥσπερ οὖν τὸν
virtue and of-these (is)-witness — Lazarus as then the
χαῦνον καὶ διαλελυμένον οὐ πλοῦτος, οὐχ ὑγίεια, οὐ διηνεκὴς
slack and dissolute not wealth not health not continual
εὐημερία, οὐκ ἄλλο οὐδὲν ὠφελῆσαι δυνήσεταί ποτε.
prosperity not other nothing to-benefit will-be-able ever
Μὴ τοίνυν λέγωμεν ὅτι πενία καὶ νόσος καὶ κινδύνων 8
not therefore let-us-say that poverty and sickness and of-dangers
ἐπαγωγαὶ βλασφημεῖν ἀναγκάζουσιν. Οὐ πενία, ἀλλὰ ἄνοια·
onsets to-blaspheme compel not poverty but folly
οὐ νόσος, ἀλλὰ καταφρόνησις· οὐ κινδύνων ἐπαγωγαὶ,
not sickness but contempt not of-dangers onsets
ἀλλ' εὐλαβείας ἐρημία, καὶ εἰς βλασφημίαν καὶ εἰς πᾶσαν
but of-piety lack both into blasphemy and into all
ἄγει κακίαν τοὺς μὴ προσέχοντας.
leads vice those not attending
Ἀλλὰ τίνος ἕνεκεν, φησὶν, οἱ μὲν ἐνταῦθα κολάζονται,
but for-what sake he-says some indeed here are-punished
οἱ δὲ ἐκεῖ, καὶ οὐκ ἐνταῦθα πάντες; Τίνος ἕνεκεν; ὅτι εἰ
others but there and not here all for-what sake because if

τοῦτο ἦν, πάντες ἂν ἀπωλόμεθα· πάντες γάρ ἐσμεν ἐν
this were all — we-would-have-perished all for we-are in
ἐπιτιμίοις. Πάλιν εἰ μηδεὶς ἐνταῦθα ἐκολάζετο, ῥᾳθυμότεροι
penalties again if no-one here were-punished slacker
οἱ πλείους ἐγένοντο, καὶ πολλοὶ ἂν εἶπον μὴ εἶναι
the many would-have-become and many — would-have-said not to-be
πρόνοιαν. Εἰ γὰρ νῦν ὁρῶντες τῶν πονηρῶν πολλοὺς
providence if for now seeing of-the wicked many
κολαζομένους, πολλὰ τοιαῦτα βλασφημοῦσιν, εἰ μηδὲ
punished many such(-things) they-blaspheme if not-even
τοῦτο ἦν, τί οὐκ ἂν εἶπον; ποῦ δὲ οὐκ ἂν
this were what not — would-they-have-said where and not —
ἦλθον κακίας; Διὰ τοῦτο ὁ Θεὸς τοὺς μὲν
would-they-have-come of-vice because-of this — God some indeed
ἐνταῦθα κολάζει, τοὺς δὲ οὐ κολάζει· κολάζει μὲν γάρ
here punishes others but not punishes he-punishes indeed for
τινας, τὴν κακίαν αὐτῶν ἐκκόπτων, καὶ κουφοτέραν τὴν
some the vice their cutting-out and lighter the
ἐκεῖ ποιῶν τιμωρίαν, ἢ καὶ τέλεον ἀπαλλάττων αὐτοὺς,
there making punishment or even completely freeing them
καὶ τοὺς ἐν πονηρίᾳ ζῶντας σωφρονεστέρους ποιῶν τῇ
and those in wickedness living more-sober making by-the
τούτων τιμωρίᾳ· τοὺς δὲ οὐ κολάζει πάλιν, ἵνα ἂν
of-these punishment the(-others) but not he-punishes again so-that if
μὲν προσέχωσιν ἑαυτοῖς, μετανοήσαντες καὶ τὴν τοῦ Θεοῦ
indeed they-attend to-themselves having-repented and the — of-God
μακροθυμίαν αἰδεσθέντες, καὶ τῆς ἐνταῦθα κολάσεως
long-suffering having-respected both from-the here punishment
ἀπαλλαγῶσι καὶ τῆς ἐκεῖ τιμωρίας· ἂν δὲ ἐπιμείνωσιν,
they-may-be-freed and from-the there vengeance if but they-persist
μηδὲν ἀπὸ τῆς ἀνεξικακίας ὠφελούμενοι τοῦ Θεοῦ,
nothing from the forbearance benefiting — of-God

μείζονα ὑποστῶσι τὴν τιμωρίαν διὰ τὴν ἄγαν αὐτῶν
greater they-may-undergo the punishment because-of the excessive their
καταφρόνησιν. Εἰ δὲ λέγοι τις τῶν εὖ εἰδότων ὅτι
contempt if but should-say someone of-those well knowing that
οἱ κολαζόμενοι ἐπηρεάζονται (ἠδύναντο γὰρ μετανοῆσαι),
those punished are-wronged they-could for repent
ἐκεῖνο ἂν εἴποιμεν, ὅτι εἰ προῄδει μετανοήσοντας αὐτοὺς
that — we-would-say that if foreknew going-to-repent them
ὁ Θεὸς, οὐκ ἂν ἐκόλασεν. Εἰ γὰρ οὓς οἶδεν
— God not — he-would-have-punished(-them) if for those-whom he-knows
ἀδιορθώτους μένοντας, ὅμως ἀφίησι, πολλῷ μᾶλλον
uncorrected remaining nevertheless he-lets-be much more
οὓς ᾔδει κερδανοῦντας ἀπὸ τῆς αὐτοῦ μακροθυμίας
those-whom he-knew going-to-gain from the his long-suffering
εἴασεν ἂν ἐν τῇ παρούσῃ ζωῇ, ὥστε ἀπολαῦσαι τῆς
he-would-have-let — in the present life so-as to-enjoy the
προθεσμίας εἰς μετάνοιαν. Νυνὶ δὲ προαναρπάζων αὐτοὺς,
appointed-time for repentance now but snatching-away them
κἀκείνοις κουφοτέραν τὴν ἐκεῖ δίκην καθίστησι, καὶ τούτους
both-for-those lighter the there penalty he-makes and these
σωφρονεστέρους ταῖς ἐκείνων τιμωρίαις κατεργάζεται.
more-sober by-the their punishments he-works
Καὶ τίνος ἕνεκεν οὐκ ἐπὶ πάντων τοῦτο ποιεῖ τῶν
and for-what sake not on all this does-he-do of-the
πονηρῶν; Ἵνα τῷ φόβῳ καὶ ταῖς ἑτέρων τιμωρίαις
wicked so-that by-the fear and by-the of-others punishments
μένοντες σωφρονέστεροι γένωνται, καὶ τὴν μακροθυμίαν
remaining more-sober they-may-become and the long-suffering
ἐπαινέσαντες τοῦ Θεοῦ καὶ τὴν ἐπιείκειαν αἰδεσθέντες, τῆς
having-praised — of-God and the gentleness having-respected from-the
πονηρίας ἀποστῶσιν. Ἀλλ' οὐδὲν τούτων ποιοῦσι, φησίν.
wickedness they-may-withdraw but nothing of-these they-do he-says

Ἀλλ᾽ οὐχ ὁ Θεὸς αἴτιος λοιπὸν, ἀλλ᾽ ἡ ἐκείνων ῥᾳθυμία
but not — God (is)-responsible henceforth but the their slackness
μὴ βουληθέντων τοσούτοις φαρμάκοις εἰς τὴν οἰκείαν
not having-wished by-so-many remedies for the own
ἀποχρήσασθαι σωτηρίαν. Καὶ ἵνα μάθῃς ὅτι διὰ
to-use salvation and so-that you-may-learn that because-of
τοῦτο τοῦτο ποιεῖ, πρόσεχε. Ἔμιξέ ποτε τὸ αἷμα τῶν
this this he-does attend mixed once the blood of-the
Γαλιλαίων ὁ Πιλᾶτος μετὰ τῶν θυσιῶν, καὶ προσελθόντες
Galileans — Pilate with the sacrifices and having-come
τινὲς ἀπήγγειλαν τῷ Χριστῷ αὐτὸ τοῦτο· καὶ λέγει· Τί
some reported — to-Christ very this and he-says what
δοκεῖτε ὅτι ἐκεῖνοι οἱ Γαλιλαῖοι ἁμαρτωλοὶ μόνοι ἦσαν;
do-you-think that those the Galileans sinners only were
Οὐχὶ, λέγω ὑμῖν· ἀλλ᾽, ἐὰν μὴ μετανοήσητε, καὶ ὑμεῖς ὁμοίως
no I-say to-you but if not you-repent also you likewise
ἀπολεῖσθε. Πάλιν ἕτεροι δέκα καὶ ὀκτὼ κατεχώσθησαν ὑπὸ
will-perish again others ten and eight were-buried by
πύργου τινός· καὶ περὶ ἐκείνων τὰ αὐτὰ εἶπε· τῷ μὲν
tower some and about them the same(-things) he-said by-the indeed
γὰρ εἰπεῖν, Τί δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον;
for saying what do-you-think that those sinners were only
οὐχὶ, λέγω ὑμῖν· ἔδειξεν ὅτι καὶ οἱ ζῶντες τῶν αὐτῶν
no I-say to-you he-showed that also the living of-the same(-things)
ἦσαν ὑπεύθυνοι· τῷ δὲ εἰπεῖν, ὅτι Ἐὰν μὴ μετανοήσητε,
were liable by-the and saying that if not you-repent
καὶ ὑμεῖς ὡσαύτως ἀπολεῖσθε, ἔδειξεν ὅτι κἀκείνοις
also you likewise will-perish he-showed that to-those-also
συνεχώρησε διὰ τοῦτο παθεῖν, ἵνα οἱ ζῶντες ἐκ
he-allowed(-it) because-of this to-suffer so-that the living from
τῶν ἑτέροις συμβάντων φοβηθέντες καὶ μετανοήσαντες,
the(-things) to-others having-happened having-feared and having-repented

βασιλείας κληρονόμοι γένωνται. Τί οὖν. ἵνα γένωμαι ἐγὼ
of-(the)-kingdom heirs may-become what then so-that may-become I
βελτίων ἐκεῖνος κολάζεται; φησίν; Οὐ διὰ τοῦτο, ἀλλὰ
better he is-punished he-says not because-of this but
κολάζεται μὲν διὰ τὴν οἰκείαν ἁμαρτίαν· γίνεται δὲ ἐκ
he-is-punished indeed because-of the own sin it-becomes but from
περιουσίας τοῖς προσέχουσι σωτηρίας ὑπόθεσις, τῷ φόβῳ
abundance for-those attending of-salvation (an)-occasion by-the fear
τῶν αὐτῷ συμβάντων σπουδαιοτέρους αὐτοὺς ποιῶν.
of-the(-things) to-him having-happened more-earnest them making
Οὕτω καὶ δεσπόται ποιοῦσιν· ἕνα πολλάκις μαστιγώσαντες
so also masters do one often having-scourged
οἰκέτην, τοὺς λοιποὺς σωφρονεστέρους ἐποίησαν τῷ φόβῳ.
servant the rest more-sober made by-the fear
Ὅταν οὖν ἴδῃς τινὰς ἢ ναυαγίῳ περιπεσόντας, ἢ ὑπὸ
when then you-see some either into-shipwreck having-fallen or by
οἰκίας καταχωσθέντας, ἢ ὑπὸ ἐμπρησμοῦ παραπολλυμένους,
(a)-house buried or by (a)-fire perishing
ἢ ὑπὸ ποταμῶν παρασυρέντας, ἢ ἄλλῳ τινὶ τρόπῳ
or by rivers swept-away or in-other some manner
τοιούτῳ βιαίῳ τὴν ζωὴν καταλύσαντας, εἶτα ἑτέρους τὰ
such violent the life having-ended then others the
αὐτὰ αὐτοῖς ἢ καὶ τὰ χείρονα ἁμαρτάνοντας, καὶ
same(-things) as-they or even the worse(-things) sinning and
μηδὲν παθόντας τοιοῦτον, μὴ θορυβηθῇς λέγων· Τί δήποτε
nothing having-suffered such not be-troubled saying why ever
τὰ αὐτὰ ἁμαρτάνοντες, οὐ τὰ αὐτὰ πεπόνθασιν; ἀλλὰ
the same sinning not the same have-they-suffered but
τοῦτο λογίζου, ὅτι τὸν μὲν εἴασεν ἀναιρεθῆναι καὶ
this reckon that the(-one) indeed he-let be-killed and
ἀποπνιγῆναι, ἡμερωτέραν αὐτῷ παρασκευάζων τὴν ἐκεῖ
be-drowned gentler for-him preparing the there

τιμωρίαν, ἢ καὶ τέλεον αὐτὸν ἀπαλλάττων· τοῦτον δὲ
punishment or even completely him freeing this(-one) but
οὐδὲν ἀφῆκε τοιοῦτον παθεῖν, ἵνα τῇ τούτου τιμωρίᾳ
nothing he-let such suffer so-that by-the of-this punishment
σωφρονισθεὶς, ἐπιεικέστερος γένηται· ἂν δὲ ἐπιμένῃ τοῖς
sobered more-reasonable he-may-become if but he-persists in-the
αὐτοῖς, ἀπαραμύθητον ἑαυτῷ παρὰ τῆς ἑαυτοῦ ῥᾳθυμίας
same(-things) inconsolable for-himself by the his-own slackness
σωρεύσει τὴν τιμωρίαν· καὶ ὁ Θεὸς οὐκ αἴτιος τῆς
he-will-heap-up the punishment and — God (is)-not responsible for-the
ἀφορήτου κολάσεως. Πάλιν ἂν ἴδῃς δίκαιον θλιβόμενον,
unbearable punishment again if you-see (a)-just(-man) afflicted
ἢ τὰ προειρημένα ἅπαντα πάσχοντα, μὴ καταπέσῃς·
or the aforesaid all suffering not fall-down
καὶ γὰρ κἀκείνῳ λαμπροτέρους τοὺς στεφάνους ἐργάζεται
and for for-him-also more-splendid the crowns work
τὰ δεινά. Καὶ ἁπλῶς πᾶσα κόλασις, ἂν μὲν ἐπὶ
the terrible(-things) and simply every punishment if indeed on
ἁμαρτωλῶν γίνηται, ὑποτέμνεται τὸ τῆς ἁμαρτίας φορτίον·
sinners it-comes cuts-down the of-the sin burden
ἂν δὲ ἐπὶ δικαίων, φαιδροτέραν αὐτῶν ἐργάζεται τὴν
if but on just(-men) brighter their it-makes the
ψυχὴν, καὶ μέγιστον ἑκατέροις τὸ κέρδος ἀπὸ τῆς θλίψεως
soul and greatest to-both the gain from the affliction
συμβαίνει, μόνον ἐὰν εὐχαρίστως φέρωμεν· τοῦτο γάρ
results only if thankfully we-bear(-it) this for
ἐστι τὸ ζητούμενον.
is the(-thing) sought

9 Διὰ τοῦτο μυρίων τοιούτων παραδειγμάτων τῆς
because-of this with-ten-thousand such examples of-the
θείας Γραφῆς ἡ ἱστορία ἐμπέπλησται, καὶ δικαίους καὶ
divine Scripture the history is-filled and just and

πονηροὺς κακῶς πάσχοντας ἡμῖν ὑποδείκνυσιν, ἵνα ἄν
wicked badly suffering to-us it-shows so-that whether
τε δίκαιος ᾖ τις, ἄν τε ἁμαρτωλὸς, ἔχων τὰ ὑποδείγματα,
— just be anyone or — (a)-sinner having the examples
φέρῃ γενναίως. Οὐ πάσχοντας δὲ κακῶς μόνον, ἀλλὰ
he-may-bear(-it) nobly not suffering and badly only but
καὶ εὐπραγοῦντάς σοι δείκνυσι πονηροὺς, ἵνα μὴ ταῖς
also prospering to-you it-shows wicked(-men) so-that not by-the
ἐκείνων εὐπραγίαις θορυβηθῇς, μαθὼν ἀπὸ τῶν τῷ
their prosperities you-be-troubled having-learned from the(-things) to-the
πλουσίῳ τούτῳ συμβεβηκότων, οἷον αὐτοὺς μετὰ ταῦτα
rich(-man) this having-happened what-kind them after these-things
μένει τὸ πῦρ, εἰ μὴ μεταβληθεῖεν. Καὶ οὐκ ἔστι, φησὶ,
awaits the fire if not they-should-change and not is(-it-possible) he-says
καὶ ἐνταῦθα καὶ ἐκεῖ ἀνέσεως ἀπολαύειν; Οὐκ ἔστι.
both here and there ease to-enjoy not is(-it-possible)
Διὰ τοῦτο ἐνταῦθα οἱ δίκαιοι τὸν ἐπίπονον ἐβίωσαν βίον.
because-of this here the just the laborious lived life
Τί οὖν, φησὶν, ὁ Ἀβραάμ; Καὶ τίς τοσαῦτα ἔπαθε δεινά;
what then he-says — Abraham and who so-many suffered terrible(-things)
οὐχὶ τῆς πατρίδος ἐξέπεσεν; οὐχὶ τῶν οἰκείων
did-he-not from-the fatherland fall-out was-he-not from-the own
ἐχωρίσθη πάντων; οὐκ ἐν ἀλλοτρίᾳ γῇ λιμὸν ὑπέμεινεν;
separated all did-he-not in (a)-strange land famine endure
οὐχὶ, καθάπερ ἀλήτης, συνεχῶς μετανίστατο, ἀπὸ
did-he-not like (a)-wanderer continually migrate from
Βαβυλῶνος εἰς Μεσοποταμίαν, κἀκεῖθεν εἰς Παλαιστίνην,
Babylon to Mesopotamia and-thence to Palestine
εἶτα ἐντεῦθεν εἰς Αἴγυπτον; Τί ἄν τις εἴποι τοὺς
then from-there to Egypt what — could-one say the(-things)
τῆς γυναικὸς, τοὺς τῶν βαρβάρων πολέμους καὶ σφαγάς;
of-the wife the of-the barbarians wars and slaughters

τὴν αἰχμαλωσίαν τῆς τοῦ συγγενοῦς οἰκίας; μυρία ἕτερα
the captivity of-the of-the kinsman house ten-thousand other
τοιαῦτα; Ὅτε δὲ καὶ τὸν υἱὸν ἔλαβεν, οὐ τὰ πάντων
such(-things) when and also the son he-received not the(-things) of-all
ἀνήκεστα ὑπέμεινε, τὸν αὐτῷ ποθεινὸν καὶ ἐπέραστον
incurable did-he-endure the(-son) to-him desired and beloved
ταῖς αὑτοῦ σφάξαι χερσὶ κελευόμενος; Τί δὲ αὐτὸς ὁ
with-the his-own to-slaughter hands being-ordered what and very the
σφαγιασθεὶς Ἰσαάκ; οὐχὶ πάντοθεν ἠλαύνετο παρὰ τῶν
sacrificed Isaac was-he-not from-all-sides driven by the
ὁμόρων συνεχῶς, καὶ τὴν γυναῖκα ἁφῃρέθη, καθάπερ καὶ
neighbors continually and the wife was-taken-away as also
ὁ πατὴρ, καὶ ἐν ἀπαιδίᾳ τοσοῦτον διέμεινε χρόνον; Τί
the father and in childlessness so-long remained (a)-time what
δὲ ὁ Ἰακὼβ, ὁ ἐν οἰκίᾳ τραφεὶς, οὐχὶ τοῦ πάππου
and — Jacob the in (the)-house reared did-he-not than-the grandfather
χαλεπώτερα ὑπέμεινε; Καὶ ἵνα μὴ πάντα καταλέγοντες
more-grievous(-things) endure and so-that not all listing
μακρὸν ποιῶμεν τὸν λόγον, ἄκουσον τί φησι περὶ τῆς
long we-make the discourse hear what he-says about the
ἁπάσης αὐτοῦ ζωῆς· Μικραὶ καὶ πονηραὶ αἱ ἡμέραι
whole his life short and evil (are)-the days
μου, καὶ οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν πατέρων μου.
my and not they-came to the days of-the fathers my
Καίτοι τίς ἰδὼν υἱὸν ἐπὶ θρόνου βασιλικοῦ καθήμενον
and-yet who having-seen (his)-son on (a)-throne royal sitting
καὶ τοσαύτης ἀπολαύοντα δόξης, οὐκ ἂν ἐπελήσθη τῶν
and such enjoying glory not — would-have-forgotten the
παρελθουσῶν συμφορῶν; Ἀλλ' ὅμως ἐκεῖνος οὕτως ἦν
past misfortunes but nevertheless he so was
τεταριχευμένος, ὡς μηδὲ ἐν εὐημερίᾳ τοσαύτῃ ἐπιλαθέσθαι
dried-up as not-even in prosperity so-great to-forget

τῶν γεγενημένων δεινῶν. Τί δὲ ὁ Δαυΐδ; πόσας
the having-happened terrible(-things) what and — David how-many
ὑπέμεινε τραγῳδίας; οὐχὶ τὰ αὐτὰ αὐτῷ καὶ οὗτος
did-he-endure tragedies does-not the same(-things) as-he also this(-man)
φθέγγεται λέγων· Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς
utter saying the days of-the years our in them
ἑβδομήκοντα ἔτη· ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη,
(are)-seventy years if and in strengths eighty years
καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος; Τί δὲ ὁ Ἱερεμίας;
and the more of-them (is)-toil and labor what and — Jeremiah
οὐχὶ καὶ τὴν ἡμέραν αὐτοῦ τῆς γεννήσεως καταρᾶται
does-he-not even the day his of-the birth curse
διὰ τὰ ἐπάλληλα δεινά; Τί δὲ ὁ Μωϋσῆς; οὐχὶ
because-of the successive terrible(-things) what and — Moses does-not
καὶ αὐτὸς ἀπαγορεύων φησὶν, Ἀπόκτεινόν με, εἰ οὕτω μοι
also he-himself giving-up say kill me if so to-me
μέλλεις ποιεῖν; Ὁ δὲ Ἠλίας, ἡ οὐρανομήκης ψυχὴ, ὁ
you-are-going to-do — but Elijah the heaven-high soul the(-one)
τὸν οὐρανὸν ἀποκλείσας, οὐ μετὰ τὰ πολλὰ θαύματα
the heaven having-shut not after the many wonders
θρηνῶν διετέλει πρὸς τὸν Θεὸν, λέγων, Ἆρον τὴν ψυχήν
lamenting continued to — God saying take the soul
μου ἀπ᾽ ἐμοῦ, ὅτι οὐκ εἰμὶ βελτίων τῶν πατέρων μου;
my from me for not I-am better than-the fathers my
Καὶ τί χρὴ τούτων ἕκαστον ἐπιέναι; Πάντας γὰρ αὐτοὺς
and why must-one of-these each go-over all for them
ὁμοῦ συλλαβὼν ὁ Παῦλος διέξεισι λέγων· Περιῆλθον ἐν
together having-collected — Paul goes-through saying they-went-about in
μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι,
sheepskins in goat skins destitute afflicted
κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος. Καὶ ἁπλῶς
ill-treated of-whom not was worthy the world and simply

πᾶσα ἀνάγκη τὸν μέλλοντα εὐαρεστεῖν τῷ Θεῷ
all (it-is)-necessary-for the(-one) going-to please — God
καὶ δόκιμον εἶναι καὶ ἁγνὸν, μὴ τὸν ἄνετον καὶ ὑγρὸν καὶ
and approved be and pure not the relaxed and dissolute and
διαλελυμένον διώκειν βίον, ἀλλὰ τὸν ἐπίπονον καὶ μόχθων
loose to-pursue life but the laborious and of-toils
γέμοντα πολλῶν καὶ ἱδρώτων· Οὐδεὶς γὰρ στεφανοῦται,
full many and sweats no-one for is-crowned
φησὶν, ἐὰν μὴ νομίμως ἀθλήσῃ. Καὶ ἑτέρωθι, Πᾶς δὲ ὁ
he-says if not lawfully he-competes and elsewhere every and the(-one)
ἀγωνιζόμενος πάντα ἐγκρατεύεται, καὶ ἀπὸ ῥήματος,
contending in-all(-things) is-temperate and from word
φησὶ, καὶ ἀπὸ βλέμματος, καὶ ἀπὸ φωνῆς αἰσχρᾶς, καὶ
he-says and from look and from voice shameful and
ἀπὸ λοιδορίας, καὶ ἀπὸ βλασφημίας, καὶ ἀπὸ αἰσχρολογίας.
from railing and from blasphemy and from filthy-talk
Ἐντεῦθεν μανθάνομεν, ὅτι κἂν μὴ πειρασμὸς ἡμῖν ἐπενεχθῇ
from-here we-learn that even-if not temptation upon-us be-brought
ποθεν ἔξωθεν, ἑαυτοὺς γυμνάζειν δεῖ καθ' ἑκάστην
from-somewhere outside ourselves to-exercise (one)-must on each
ἡμέραν νηστείαις, σκληραγωγίαις, εὐτελεῖ τροφῇ, λιτῇ
day with-fasts with-hardships with-cheap food with-plain
τραπέζῃ, τὰς πολυτελείας πανταχοῦ φεύγοντας· ἄλλως γὰρ
table the extravagances everywhere fleeing otherwise for
οὐκ ἔστιν εὐαρεστῆσαι Θεῷ. Μὴ γάρ μοι τὸ ψυχρὸν
not is(-it-possible) to-please God not for to-me the cold
ῥῆμα ἐκεῖνο λεγέτω τις, ὅτι καὶ τὰ ἐνταῦθα ὁ
word that let-say anyone that both the(-things) here the
δεῖνα ἔχει, καὶ τὰ ἐκεῖ· ἀμήχανον τοῦτο ἐπὶ τῶν
so-and-so has and the(-things) there impossible (for)-this in-the(-case) of-the
πλουτούντων καὶ τρυφώντων καὶ ἁμαρτανόντων συμβῆναι·
rich and luxurious and sinning to-happen

ἀλλ', εἰ χρὴ τοῦτο εἰπεῖν, ἐπὶ τῶν θλιβομένων
but if (one)-must this say in-the(-case) of-the afflicted
ἔστιν εἰπεῖν, τῶν ἐν στενοχωρίᾳ, ὅτι καὶ τὰ
it-is(-possible) to-say of-those in straits that both the(-things)
ἐνταῦθα ἔχουσι, καὶ τὰ ἐκεῖ. Τὰ μὲν γὰρ ἐκεῖ
here they-have and the(-things) there the(-things) indeed for there
ἔχουσιν, ἀμοιβῆς ἀπολαύοντες· τὰ δὲ ἐνταῦθα ἔχουσι,
they-have recompense enjoying the(-things) but here they-have
ταῖς ἐλπίσιν ἐκείνων συντρεφόμενοι, καὶ οὐ λαμβάνοντες
by-the hopes of-those being-nourished and not receiving
αἴσθησιν τῶν παρόντων δεινῶν τῇ προσδοκίᾳ τῶν
perception of-the present terrible(-things) by-the expectation of-the
μελλόντων ἀγαθῶν. Ἀλλ' ἀκούσωμεν καὶ τῶν ἑξῆς. Ἐπὶ
future goods but let-us-hear also the(-things) next besides
πᾶσι δὲ τούτοις χάσμα μέγα ἐστήρικται, φησὶν, ἀνὰ μέσον
all and these (a)-chasm great is-fixed he-says in midst
ἡμῶν καὶ ὑμῶν. Καλῶς ἄρα εἶπεν ὁ Δαυῒδ, ὅτι Ἀδελφὸς
of-us and you well after-all said — David that (a)-brother
οὐ λυτροῦται· οὐ δώσει τῷ Θεῷ ἐξίλασμα ἑαυτοῦ.
not redeems not he-will-give — to-God (a)-ransom for-himself
Οὐδὲ γὰρ δυνατὸν, κἂν ἀδελφὸς, κἂν πατὴρ ᾖ, κἂν
not-even for (it-is)-possible whether (a)-brother or (a)-father he-be or
υἱός. Ὅρα γάρ· τέκνον ἐκάλεσεν ὁ Ἀβραὰμ τὸν πλούσιον,
(a)-son see for child called — Abraham the rich(-man)
καὶ τὰ πατρὸς ἐπιδείξασθαι οὐκ ἴσχυσε· πατέρα
and the(-things) of-(a)-father to-show not he-could father
προσεῖπε τὸν Ἀβραὰμ ὁ πλούσιος, καὶ ἧς εἰκὸς
called — Abraham the rich(-man) and which (it-was)-likely
ἀπολαῦσαι τέκνον πατρικῆς εὐνοίας, οὐκ ἠδυνήθη, ἵνα
to-enjoy (a)-child fatherly goodwill not he-could so-that
μάθῃς, ὅτι οὔτε συγγένεια, οὔτε φιλία, οὔτε προσπάθεια,
you-may-learn that neither kinship nor friendship nor attachment

οὔτε ἄλλο τι τῶν ὄντων ὀνῆσαι δύναται τὸν ὑπὸ
nor other anything of-the things to-profit can the(-man) by
τῆς οἰκείας ζωῆς προδεδομένον.
the own life betrayed
Ταῦτα δὲ λέγω, ἐπειδὴ πολλοὶ πολλάκις, ἡμῶν
these-things and I-say since many often us
παραινούντων προσέχειν ἑαυτοῖς καὶ νήφειν, ῥᾳθυμοῦσι
exhorting to-attend to-themselves and to-be-sober are-slack
καὶ εἰς γέλωτα τὴν παραίνεσιν ἐκβάλλουσι, λέγοντες·
and into laughter the exhortation cast saying
Σύ μου προστήσῃ, φησὶ, κατ᾽ ἐκείνην τὴν ἡμέραν· καὶ
you me will-stand-by he-says on that the day and
θαῤῥῶ, καὶ οὐ δέδοικα. Πάλιν ἄλλος, Πατέρα μάρτυρα
I-take-courage and not I-fear again another (a)-father (as)-martyr
ἔχω, φησὶ, καὶ ἕτερος, Πάππον ἐπίσκοπον· ἄλλοι πάλιν
I-have he-says and another (a)-grandfather (as)-bishop others again
τοὺς τῆς οἰκίας πάντας τῆς ἑαυτῶν προβάλλονται. Ἀλλὰ
those of-the house all the their-own put-forward but
πάντα ψυχρὰ ταῦτα τὰ ῥήματα· οὐδὲ γὰρ ἡμᾶς ἡ
all cold these the words not-even for us the
ἑτέρων ἀρετὴ ὠφελῆσαι τότε δυνήσεται. Ἀναμνήσθητι τῶν
of-others virtue to-benefit then will-be-able remember the
παρθένων ἐκείνων, αἳ ταῖς πέντε παρθένοις οὐ μετέδωκαν
virgins those who to-the five virgins not shared
τοῦ ἐλαίου· ἀλλ᾽ αἱ μὲν εἰσῆλθον εἰς τὸν νυμφῶνα,
of-the oil but the(-ones) indeed entered into the bridal-chamber
αἱ δὲ ἀπεκλείσθησαν. Μέγα ἀγαθὸν ἐν τοῖς οἰκείοις
the(-others) but were-shut-out (a)-great good (it-is)-in the own
κατορθώμασι τὰς ἐλπίδας τῆς σωτηρίας ἔχειν· φίλος δὲ
good-deeds the hopes of-the salvation to-have friend but
ἐκεῖ οὐδεὶς οὐδέποτε προΐσταται. Εἰ γὰρ ἐνταῦθά φησι τῷ
there no-one ever stands-by if for here he-says —

Ἱερεμίᾳ, Μὴ ἀξίου περὶ τοῦ λαοῦ τούτου, ἔνθα κύριοι
to-Jeremiah not pray for the people this where (we-are)-masters
τοῦ μεταβαλέσθαι· πολλῷ μᾶλλον ἐκεῖ. Τί λέγεις; Πατέρα
of-the changing much more there what do-you-say (a)-father
μάρτυρα ἔχεις; Αὐτὸ μὲν οὖν σε τοῦτο μάλιστα
(as)-martyr do-you-have very indeed then you this most
καταδικάσαι δυνήσεται πλέον, ὅταν οἴκοθεν ἔχων τὰ
to-condemn will-be-able more when from-home having the
παραδείγματα τῆς ἀρετῆς, ἀνάξιον σεαυτὸν τῆς προγονικῆς
examples of-the virtue unworthy yourself of-the ancestral
παράσχῃς ἀρετῆς. Ἀλλὰ φίλον ἔχεις γενναῖον καὶ
you-show virtue but (a)-friend do-you-have noble and
θαυμαστόν; Οὐδὲ οὗτός σοι παραστήσεται τότε. Πῶς
admirable not-even this(-one) for-you will-stand-by then how
οὖν φησι, Ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμμωνᾶ
then does-be-say make for-yourselves friends from the mammon
τῆς ἀδικίας, ἵν' ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς
of-the unrighteousness that when you-fail they-may-receive you into the
αἰωνίους σκηνάς; Οὐχ ἡ φιλία ἐστὶν ἐνταῦθα ἡ
eternal tents not the friendship is here the(-thing)
προϊσταμένη, ἀλλ' ἡ ἐλεημοσύνη. Ἐὰν γὰρ ἡ φιλία μόνη
standing-by but the almsgiving if for the friendship alone
προΐστατο, ἔδει ἁπλῶς εἰπεῖν, Ποιήσατε ὑμῖν
stood-by it-was-needful simply to-say make for-yourselves
φίλους· νυνὶ δὲ δεικνὺς, ὅτι οὐχ ἡ φιλία μόνη προΐσταται,
friends now but showing that not the friendship alone stands-by
προσέθηκεν, Ἐκ τοῦ μαμμωνᾶ τῆς ἀδικίας. Καίτοι
he-added from the mammon of-the unrighteousness and-yet
ἴσως εἴποι τις ἂν, ὅτι Δύναμαι χωρὶς τοῦ μαμμωνᾶ
perhaps would-say anyone — that I-can without the mammon
ποιῆσαι φίλον, καὶ σπουδαιότερον μᾶλλον, ἢ διὰ τοῦ
make (a)-friend and (one)-more-earnest rather than through the

μαμμωνᾶ. Ἀλλ' ἵνα μάθῃς ὅτι ἐλεημοσύνη ἐστὶν ἡ
mammon but so-that you-may-learn that almsgiving is the(-thing)
προϊσταμένη, καὶ τὸ ἔργον τὸ σὸν καὶ τὸ κατόρθωμα, οὐκ
standing-by and the work the your and the good-deed not
ἐν ταῖς φιλίαις ταῖς τῶν ἁγίων ἁπλῶς, ἀλλ' ἐν ταῖς φιλίαις
in the friendships the of-the saints simply but in the friendships
ταῖς διὰ τοῦ μαμμωνᾶ γινομέναις ἔπεισέ σε θαῤῥεῖν.
the through the mammon formed he-persuaded you to-take-courage
Ἅπερ οὖν ἅπαντα εἰδότες, ἀγαπητοὶ, προσέχωμεν ἑαυτοῖς
which then all knowing beloved let-us-attend to-ourselves
μετὰ ἀκριβείας ἁπάσης· κἂν κολαζώμεθα, εὐχαριστῶμεν·
with exactness all even-if we-are-punished let-us-give-thanks
κἂν ἐν εὐημερίᾳ διάγωμεν, ἀσφαλιζώμεθα ἑαυτοὺς, καὶ
even-if in prosperity we-live let-us-secure ourselves and
ταῖς ἑτέρων τιμωρίαις σωφρονιζόμενοι, διὰ μετανοίας καὶ
by-the of-others punishments being-sobered through repentance and
κατανύξεως καὶ συνεχοῦς ἐξομολογήσεως εὐχαριστῶμεν·
compunction and continual confession let-us-give-thanks
καὶ εἴ τι πεπλημμέληται κατὰ τὸν παρόντα βίον ἡμῖν,
and if anything has-been-done-amiss in the present life by-us
ἀποθέμενοι, καὶ μετὰ πολλῆς τῆς σπουδῆς πᾶσαν τῆς
having-laid-aside and with much the zeal all of-the
ψυχῆς ἡμῶν ἀποσμήξαντες τὴν κηλῖδα, παρακαλῶμεν τὸν
soul our having-wiped-off the stain let-us-beseech —
Θεὸν καταξιῶσαι πάντας ἡμᾶς ἐντεῦθεν διαλυσαμένους,
God to-deem-worthy all us from-here having-settled(-accounts)
οὕτως ἀπελθεῖν ἐκεῖσε, ἵνα μὴ μετὰ τοῦ πλουσίου,
so to-depart there so-that not with the rich(-man)
ἀλλὰ μετὰ τοῦ Λαζάρου τῶν τοῦ πατριάρχου κόλπων
but with — Lazarus the of-the patriarch bosom
ἀπολαύσαντες, τοῖς ἀθανάτοις ἐντρυφῶμεν ἀγαθοῖς· ὧν
having-enjoyed in-the immortal we-may-delight goods which

γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ
may-it-be all us to-obtain by-(the)-grace and love-for-mankind
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ
of-the Lord our Jesus Christ with whom to-the Father
ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας
(be)-the glory together-with the holy Spirit to the ages
τῶν αἰώνων. Ἀμήν.
of-the ages amen

Chrysostom finishes the parable, his fourth day on it. Abraham speaks only as the go-between of the divine judge, so the rich man, failing for himself, pleads for his brothers, grown humane by punishment. The prophets' teaching is more trustworthy than a report from the dead, and returning dead would only give the devil his counterfeits. If the just and the wicked are not repaid here, a judgment must come. God has set conscience in us as a judge always awake, accusing at intervals so that despair does not overwhelm us. Joseph's brothers, convicted by conscience years later, show this, and how God works through those who hinder.

Τῆς τοῦ Λαζάρου παραβολῆς τὸ τέλος ἀνάγκη 1
of-the — of-Lazarus parable the end (it-is)-necessary
τήμερον ἀποδοῦναι. Ὑμεῖς μὲν γὰρ ἴσως τὸ πᾶν ἡμῖν
today to-render you indeed for perhaps the whole by-us
ἀπηρτίσθαι νομίζετε· οὐ μὴν ἔγωγε χρήσομαι ὑμῶν εἰς
to-have-been-completed think not however I will-use your for
ἀπάτην τῇ ἀγνοίᾳ, οὐδὲ ἀποστήσομαι πρότερον, ἕως ἂν τὸ
deceit the ignorance nor will-I-withdraw before until — the
φαινόμενον ἅπαν ἀπέλθω λαβών· ἐπεὶ καὶ γεωργὸς τῆς
visible all I-depart having-taken since also (a)-farmer the
ἀμπέλου τρυγηθείσης ἁπάσης, οὐ πρότερον ἀφίσταται,
vine having-been-harvested all not before withdraws
ἕως ἂν καὶ τὰς ῥᾶγας ἐκτέμῃ. Ἐπεὶ οὖν καὶ νῦν ἐνορῶ,
until — even the grapes he-cuts-off since then also now I-see-in
ὥσπερ ὑπὸ φύλλοις, τοῖς γράμμασιν ἐναποκεκρυμμένα
as under leaves in-the letters hidden
νοήματα ἔτι, φέρε δὴ καὶ ταῦτα, ἀντὶ δρεπάνης τῷ
thoughts still come indeed also these instead-of (a)-sickle the
λόγῳ χρησάμενοι, πάλιν μετ' ἀκριβείας ἀποτρυγήσωμεν.
word having-used again with exactness let-us-gather
Ἄμπελος μὲν γὰρ τρυγηθεῖσα καθάπαξ, ἕστηκε γυμνὴ
(a)-vine indeed for harvested once stands naked

τοῦ καρποῦ, φύλλα ἔχουσα μόνον· ἡ δὲ ἄμπελος ἡ
of-the fruit leaves having only the but vine the
πνευματικὴ τῶν θείων Γραφῶν οὐχ οὕτως, ἀλλ' ἂν τὸ
spiritual of-the divine Scriptures (is)-not so but if the
φαινόμενον ἅπαν ἀνελώμεθα, τὸ πλέον ἐναπομένει πάλιν.
visible all we-take-up the more remains again
Πολλοὶ γοῦν μὲν καὶ πρὸ ἡμῶν εἰς ταύτην εἰρήκασι τὴν
many at-least indeed also before us on this have-spoken the
ὑπόθεσιν, πολλοὶ καὶ μεθ' ἡμᾶς ἴσως ἐροῦσιν· ἀλλ' οὐδεὶς
subject many also after us perhaps will-speak but no-one
τὸν ἅπαντα πλοῦτον κενῶσαι δυνήσεται. Τοιαύτη γὰρ τῆς
the whole wealth to-empty will-be-able such for of-the
περιουσίας ταύτης ἡ φύσις· ὅσῳπερ ἂν διασκάψῃς
abundance this (is)-the nature by-as-much-as — you-dig
ἐν τῷ βάθει, τοσούτῳ πλέον ἀναβλύσει τὰ θεῖα νοήματα·
in the depth by-so-much more will-gush-up the divine thoughts
πηγὴ γάρ ἐστιν οὐδέποτε ἐπιλείπουσα.
(a)-spring for it-is never failing
Καὶ ἔδει μὲν τῇ προτέρᾳ συνάξει τοῦτο ὑμῖν
and (it)-was-needful indeed at-the former gathering this to-you
ἀποδοῦναι τὸ χρέος, ἀλλ' οὐκ ἀσφαλὲς εἶναι ἐνομίσαμεν,
to-render the debt but not safe to-be we-thought
τοῦ μακαρίου Βαβύλα καὶ τῆς ξυνωρίδος τῶν ἁγίων
of-the blessed Babylas and of-the pair of-the holy
μαρτύρων τῶν μετ' ἐκεῖνον παρελθεῖν τὰ κατορθώματα.
martyrs those after him to-pass-by the achievements
Διὸ τὴν καταβολὴν ὑπερεθέμεθα, τηροῦντες εἰς τὴν
wherefore the payment we-postponed keeping for the
παροῦσαν ὑμῖν ἡμέραν ὁλόκληρον τὴν ἔκτισιν. Φέρε οὖν,
present for-you day whole the payment come then
ἐπειδὴ καὶ τοῖς πατράσι τὰς εὐφημίας ἀποδεδώκαμεν, οὐ
since also to-the fathers the praises we-have-rendered not

τὰς κατ᾽ ἀξίαν τὴν ἐκείνων, ἀλλὰ τὰς κατὰ δύναμιν
those according-to worth the their but those according-to power
τὴν ἡμετέραν, ἀποδῶμεν καὶ ὑμῖν τοῦ διηγήματος τούτου
the our let-us-render also to-you of-the story this
τὸ λείψανον. Ἀλλὰ μὴ ἀποκάμητε, ἕως ἂν πρὸς τὸ τέλος
the remainder but not grow-weary until — to the end
ἀφικώμεθα, ἐκεῖθεν ἀναλαβόντες τὸν λόγον, ἔνθα αὐτὸν
we-come from-there taking-up the discourse where it
κατελίπομεν πρώην. Ποῦ δὲ αὐτὸν κατελίπομεν; Ἐν τῷ
we-left lately where and it did-we-leave in the
χάσματι τῷ διείργοντι τοὺς δικαίους ἀπὸ τῶν ἁμαρτωλῶν.
chasm the separating the just from the sinners
Εἰπόντος γὰρ τοῦ πλουσίου, Πέμψον Λάζαρον, εἶπε πρὸς
having-said for the rich(-man) send Lazarus said to
αὐτὸν ὁ Ἀβραάμ· Χάος μέγα ἐστήρικται μεταξὺ ἡμῶν
him — Abraham (a)-chasm great is-fixed between us
καὶ ὑμῶν, ὅπως οἱ θέλοντες διαβῆναι ἐκεῖθεν πρὸς ἡμᾶς,
and you so-that those wishing to-cross from-there to us
μὴ δύνωνται, μηδὲ οἱ ἐντεῦθεν ἐκεῖ διαπερῶσι. Καὶ
not may-be-able nor those from-here there cross-over and
ἐδείκνυμεν διὰ πολλῶν τῶν εἰρημένων, ὡς ὅτι μετὰ
we-showed through many of-the(-things) said how that after
τὴν τοῦ Θεοῦ φιλανθρωπίαν, ἐν τοῖς οἰκείοις κατορθώμασι
the — of-God love-for-mankind in the own good-deeds
τὰς ἐλπίδας τῆς σωτηρίας ἔχειν χρὴ, μὴ πατέρας καὶ
the hopes of-the salvation to-have (one)-must not fathers and
πάππους καὶ ἐπιπάππους ἀριθμοῦντας, μηδὲ συγγενεῖς καὶ
grandfathers and great-grandfathers counting nor kinsmen and
φίλους καὶ οἰκείους καὶ γείτονας· Ἀδελφὸς γὰρ οὐ λυτροῦται·
friends and relatives and neighbors (a)-brother for not redeems
λυτρώσεται ἄνθρωπος; Ἀλλ᾽ ὅσα ἂν παρακαλέσωσι καὶ
will-be-redeem (a)-man but as-much-as — they-beseech and

καθικετεύσωσιν οἱ μετὰ ἁμαρτημάτων ἐντεῦθεν ἀπελθόντες,
supplicate those with sins from-here having-departed
πάντα εἰκῆ καὶ μάτην λοιπὸν ἐροῦσι. Καὶ γὰρ αἱ παρθένοι
all(-things) idly and vainly henceforth they-will-say and for the virgins
αἱ πέντε παρεκάλεσαν τὰς ὁμήλικας ὑπὲρ ἐλαίου, καὶ
the five besought the(-ones) of-equal-age for oil and
οὐκ ἐπέτυχον· καὶ ὁ τὸ τάλαντον κατακρύψας τὸ ἐν
not obtained(-it) and the(-one) the talent having-hidden the(-one) in
τῇ γῇ, πολλὰ ἀπολογησάμενος, κατεκρίθη πάλιν· καὶ οἱ
the ground much having-defended(-himself) was-condemned again also those
μὴ θρέψαντες αὐτὸν πεινῶντα, μηδὲ ποτίσαντες διψῶντα,
not having-fed him hungry nor having-given-drink thirsty
καὶ αὐτοὶ δοκοῦντες εἰς ἄγνοιαν καταφεύγειν, οὐδ' ἐκεῖνοι
also they seeming to ignorance to-flee not-even they
συγγνώμης καὶ ἀπολογίας ἔτυχον. Ἕτεροι δὲ οὐδὲ εἰπεῖν
pardon and defense obtained others but not-even to-say
τι ἴσχυσαν, ὥσπερ ἐκεῖνος ὁ τὰ ῥυπαρὰ ἐνδεδυμένος
anything were-able as that the(-one) the filthy having-put-on
ἱμάτια· ἐγκαλούμενος γὰρ ἐσίγα. Οὐχ οὗτος δὲ μόνον,
garments being-charged for he-was-silent not this(-one) and only
ἀλλὰ καὶ ἄλλος τῷ πλησίον μνησικακήσας, καὶ ἑκατὸν
but also another against-the neighbor having-borne-a-grudge and (a)-hundred
ἀπαιτήσας δηνάρια, εἶτα ὑπὲρ τούτων αὐτῶν παρὰ τοῦ
having-demanded denarii then for these themselves by the
δεσπότου ἐγκαλούμενος ἐπὶ ὠμότητι καὶ ἀπανθρωπίᾳ,
master charged with cruelty and inhumanity
οὐδὲν ἔσχεν εἰπεῖν. Ὅθεν δῆλον, ὅτι οὐδὲν ἡμῶν ἐκεῖ
nothing had to-say whence (it-is)-clear that nothing us there
προστήσεται, ἐὰν ἔργα μὴ ἔχωμεν ἀγαθά· ἀλλ' ἄν τε
will-stand-by if works not we-have good but whether —

καθικετεύωμεν καὶ παρακαλῶμεν, ἄν τε σιγῶμεν, ὁμοίως
we-supplicate and beseech or — we-are-silent likewise
ἐφ᾽ ἡμᾶς ἥξει τὰ τῆς κολάσεως καὶ τῆς τιμωρίας.
on us will-come the(-things) of-the punishment and the vengeance
Ἄκουσον γοῦν πῶς καὶ οὗτος αἰτήσας αἰτήσεις δύο τὸν
hear at-least how also this(-man) having-asked requests two —
Ἀβραὰμ, ἀμφοτέρων ἀπέτυχε. Πρότερον μὲν γὰρ ὑπὲρ
Abraham of-both failed first indeed for for
ἑαυτοῦ τὴν ἱκετηρίαν ἐποιεῖτο λέγων, Πέμψον Λάζαρον·
himself the supplication he-made saying send Lazarus
ὕστερον δὲ οὐκ ἔτι ὑπὲρ ἑαυτοῦ, ἀλλὰ ὑπὲρ τῶν ἀδελφῶν·
later but no longer for himself but for the brothers
ἀλλὰ οὐδεμίαν ἤνυσεν αἴτησιν. Ἡ μὲν γὰρ ἦν ἀδύνατος
but no he-achieved request the(-one) indeed for was impossible
ἡ προτέρα, ἡ δευτέρα δὲ περιττὴ ἡ ὑπὲρ τῶν
the former the second but superfluous the(-one) for the
ἀδελφῶν. Πλὴν ἀλλὰ, εἰ δοκεῖ, καὶ αὐτῶν ἀκούσωμεν
brothers but nevertheless if it-seems(-good) also very let-us-hear
τῶν ῥημάτων μετὰ πολλῆς τῆς σπουδῆς. Εἰ γὰρ ἄρχοντος
the words with much the zeal if for (a)-ruler
ἐν ἀγορᾷ μέσῃ κατάδικον ἀγαγόντος, καὶ δημίους
in (the)-marketplace mid (a)-condemned(-man) having-led and executioners
περιστήσαντος, καὶ καταξαίνοντος τὸν ὑπεύθυνον, μετὰ
having-set-around and tearing the accused with
πολλῆς τῆς προθυμίας συντρέχουσιν ἅπαντες ἀκοῦσαι
much the eagerness run-together all to-hear
βουλόμενοι, τί μὲν ὁ δικαστὴς ἐρωτᾷ, τί δὲ ὁ κατάδικος
wishing what indeed the judge asks what and the condemned
ἀποκρίνεται· πολλῷ μᾶλλον ἐνταῦθα μετὰ ἀκριβείας ἀκούειν
answers much more here with exactness to-hear
χρὴ, τί μὲν ὁ κατάδικος οὗτος, ὁ πλούσιος λέγω, ἀξιοῖ,
(one)-must what indeed the condemned this the rich(-man) I-mean asks

τί δὲ ὁ δίκαιος δικαστὴς ἀποκρίνεται διὰ τοῦ Ἀβραάμ.
what and the just judge answers through — Abraham
Οὐ γὰρ ὁ πατριάρχης ἦν ὁ δικάζων, εἰ καὶ αὐτὸς
not for the patriarch was the(-one) judging if even he-himself
ἐφθέγγετο· ἀλλ᾽ ὥσπερ ἐπὶ τῶν ἔξωθεν δικαστηρίων
spoke but as in-the(-case) of-the outside courts
τούτων, ὅταν ὦσί τινες ὑπεύθυνοι λησταὶ καὶ ἀνδροφόνοι,
these when there-are some accused robbers and murderers
πόῤῥω τῆς ὄψεως τοῦ δικάζοντος ἀποστήσαντες τούτους
far from-the sight of-the judge having-removed them
οἱ νόμοι, τῆς τοῦ κρίνοντος οὐκ ἐπιτρέπουσιν ἀκοῦσαι
the laws of-the of-the judge not allow to-hear
φωνῆς, κἂν τούτῳ μετὰ τῶν ἄλλων αὐτοὺς ἀτιμάζοντες,
voice even-in this with the others them dishonoring
ἀλλὰ μέσος τις διακονεῖ ταῖς ἐρωτήσεσι τοῦ
but (a)-middle-man some ministers to-the questions of-the
δικάζοντος, καὶ ταῖς ἀποκρίσεσι τῶν δικαζομένων· οὕτω
judge and to-the answers of-those being-judged so
δὴ καὶ τότε ἐγίνετο. Οὐ τοῦ Θεοῦ φθεγγομένου πρὸς
indeed also then it-happened not — God speaking to
αὐτὸν ἤκουεν ὁ κατάδικος, ἀλλὰ μέσος ἦν ὁ Ἀβραάμ,
him heard the condemned but (in)-the-middle was — Abraham
τὰ παρὰ τοῦ δικάζοντος διακονούμενος τῷ
the(-things) from the judge ministering to-the(-one)
δικαζομένῳ. Οὐ γὰρ οἴκοθεν ἔλεγεν ἅπερ ἔλεγεν, ἀλλὰ
being-judged not for from-himself he-said what he-said but
θείους ἀνεγίνωσκε νόμους αὐτῷ, καὶ τὰς ἄνωθεν φερομένας
divine he-read laws to-him and the from-above borne
ἔλεγεν ἀποφάσεις. Διόπερ οὗτος οὐδὲ ἀντιλέγειν εἶχε.
he-told sentences wherefore this(-man) not-even to-gainsay could

Προσέχωμεν τοίνυν μετὰ ἀκριβείας τοῖς λεγομένοις. 2
let-us-attend therefore with exactness to-the(-things) said
Καὶ γὰρ ἐπίτηδες ἐνδιατρίβω ταύτῃ τῇ παραβολῇ, καὶ
and for on-purpose I-linger-on this the parable and
τετάρτην ἡμέραν ἔχων, ταύτης οὐκ ἀφίσταμαι, ἐπειδὴ
(a)-fourth day having(-spent) on-it not I-withdraw since
καὶ πολὺ τὸ κέρδος ἐκ τούτου τοῦ διηγήματος ὁρῶ
also great the gain from this the story I-see
γινόμενον καὶ πλουσίοις καὶ πένησι, καὶ τοῖς ὑπὲρ τῆς
coming-about both for-rich and poor and those over the
τῶν πονηρῶν εὐπραγίας καὶ τῆς τῶν δικαίων πενίας καὶ
of-the wicked prosperity and the of-the just poverty and
θλίψεως θορυβουμένοις. Καὶ γὰρ οὐδὲν οὕτω τοὺς πολλοὺς
affliction troubled and for nothing so the many
σκανδαλίζειν εἴωθε καὶ ταράττειν, ὡς τὸ πλουσίους ἐν
to-scandalize is-wont and to-disturb as the(-thing) rich(-men) in
πονηρίᾳ ζῶντας εὐημερίας ἀπολαύειν πολλῆς, καὶ δικαίους
wickedness living prosperity to-enjoy much and just(-men)
μετὰ ἀρετῆς ζῶντας πρὸς ἐσχάτην ἐλαύνεσθαι πενίαν,
with virtue living to extreme to-be-driven poverty
καὶ ἕτερα μυρία τῆς πενίας ὑπομένειν χαλεπώτερα
and other ten-thousand than-the poverty to-endure more-grievous
πράγματα.
things
Ἀλλὰ αὕτη ἱκανὴ ἡ παραβολὴ παρασχεῖν τὰ φάρμακα,
but this (is)-sufficient the parable to-provide the remedies
τοὺς μὲν πλουτοῦντας σωφρονίζουσα, τοὺς δὲ πένητας
the indeed rich sobering the but poor
παραμυθουμένη· ἐκείνους μὲν παιδεύουσα μὴ μέγα
consoling them indeed teaching not great(-things)
φρονεῖν, τοὺς δὲ πένητας παραμυθουμένη ἐπὶ τοῖς παροῦσι·
to-think the and poor consoling over the present(-things)

κἀκείνους μὲν μὴ μεγαλαυχεῖν πείθουσα, ὅταν πονηρευόμενοι
and-them indeed not to-boast persuading when doing-evil
μὴ δῶσιν ἐνταῦθα δίκην, ὡς χαλεπωτάτης ἀπαντησομένης
not they-pay here penalty as most-grievous going-to-meet
αὐτοῖς ἐκεῖ τῆς τιμωρίας· τούτους δὲ παρακαλοῦσα, μὴ ταῖς
them there the punishment these and exhorting not by-the
ἑτέρων εὐπραγίαις θορυβεῖσθαι, μηδὲ νομίζειν ἀπρονόητα
of-others prosperities to-be-troubled nor to-think without-providence
εἶναι τὰ καθ' ἡμᾶς, ὅταν δίκαιος μὲν ἐνταῦθα
to-be the(-things) concerning us when (a)-just(-man) indeed here
πάσχῃ κακῶς, πονηρὸς δὲ καὶ μιαρὸς ἄνθρωπος εὐημερίας
suffers ill (a)-wicked but and foul man prosperity
ἀπολαύῃ διηνεκοῦς. Ἀμφότεροι γὰρ τὸ κατ' ἀξίαν
enjoys continual both for the(-due) according-to worth
ἀπολήψονται ἐκεῖ, ὁ μὲν τοὺς στεφάνους τῆς ὑπομονῆς
will-receive-back there the(-one) indeed the crowns of-the endurance
καὶ τῆς καρτερίας, ὁ δὲ τὰς κολάσεις καὶ τὰς τιμωρίας
and of-the perseverance the(-other) but the punishments and the vengeances
τῆς πονηρίας. Ταύτην τὴν παραβολὴν ἐγγράψατε καὶ
of-the wickedness this the parable write-in both
πλούσιοι καὶ πένητες· πλούσιοι ἐν τοῖς τοίχοις τῆς ὑμετέρας
rich and poor rich on the walls of-the your
οἰκίας, πένητες δὲ ἐν τοῖς τοίχοις τῆς διανοίας· κἂν
house poor but on the walls of-the mind and-if
ἐξαλειφθῇ ποτε λήθης ἐγγινομένης, ἐπιχρίσατε πάλιν διὰ
it-be-wiped-out ever forgetfulness coming-in smear(-it-on) again through
τῆς μνήμης ἄνωθεν. Μᾶλλον δὲ καὶ οἱ πλούσιοι πρὸ τῆς
the memory anew rather but also the rich before the
οἰκίας ἐν τῇ διανοίᾳ διαγράψατε, καὶ συνεχῶς περιφέρετε, καὶ
house in the mind draw(-it) and continually carry(-it)-about and
ἔσται διδασκαλεῖον ὑμῖν καὶ ὑπόθεσις φιλοσοφίας ἁπάσης.
it-will-be (a)-school for-you and (an)-occasion of-philosophy all

Ἐὰν γὰρ ταύτην διηνεκῶς ἐγγεγραμμένην ἔχωμεν ἐν τῇ
if for this continually written-in we-have in the
διανοίᾳ, οὔτε τὰ περιχαρῆ τοῦ παρόντος βίου ἡμᾶς φυσῆσαι
mind neither the joyful(-things) of-the present life us to-puff-up
δυνήσεται, οὔτε τὰ λυπηρὰ ταπεινῶσαι καὶ καθελεῖν· ἀλλὰ
will-be-able nor the grievous(-things) to-humble and to-pull-down but
ὡς πρὸς τὰς ζωγραφίας τὰς ἐν τοῖς τοίχοις, οὕτω πρὸς
as toward the paintings the on the walls so toward
ἑκάτερα ταῦτα διακεισόμεθα. Καθάπερ γὰρ ἐν τοῖς τοίχοις
both these we-will-be-disposed as for on the walls
γεγραμμένον ὁρῶντες πλούσιον καὶ πένητα, οὔτε ἐκείνῳ
painted seeing (a)-rich(-man) and (a)-poor(-man) neither him
φθονοῦμεν, οὔτε τοῦ πένητος ὑπερορῶμεν διὰ τὸ σκιὰν
do-we-envy nor the poor-man do-we-overlook because-of the (a)-shadow
ἀλλὰ μὴ πραγμάτων ἀλήθειαν εἶναι τὰ ὁρώμενα· οὕτω
but not of-things (the)-truth to-be the(-things) seen so
καὶ πλούτου καὶ πενίας, καὶ δόξης καὶ ἀτιμίας, καὶ τῶν
also of-wealth and of-poverty and of-glory and of-dishonor and of-the
ἄλλων ἁπάντων τῶν τε σκυθρωπῶν καὶ φαιδρῶν τὴν φύσιν
others all of-the both gloomy and bright the nature
ἂν καταμάθωμεν, τῆς ἐξ ἑκάστου τούτων ἐγγινομένης
if we-learn from-the from each of-these coming-in
ἡμῖν ἀνωμαλίας ἀπαλλαγησόμεθα. Σκιᾶς γάρ ἐστιν
to-us unevenness we-will-be-freed than-(a)-shadow for are
ἀπατηλότερα ἅπαντα ταῦτα, καὶ τὸν ὑψηλὸν καὶ γενναῖον
more-deceptive all these-things and the lofty and noble(-man)
οὐδὲν οὔτε τῶν λαμπρῶν καὶ ἐπιδόξων ἐπᾶραι, οὔτε τῶν
nothing neither of-the splendid and glorious(-things) to-lift-up nor of-the
ταπεινῶν καὶ ἀπερῥιμμένων συστεῖλαι δυνήσεται. Ἀλλὰ γὰρ
humble and outcast to-contract will-be-able but for
ὥρα λοιπὸν ἡμῖν καὶ τῶν ῥημάτων ἀκοῦσαι τῶν τοῦ
(it-is)-time henceforth for-us also the words to-hear the(-words) of-the

πλουσίου. Ἐρωτῶ σε, φησὶ, πάτερ, τουτέστι, παρακαλῶ,
rich(-man) I-ask you he-says father that-is I-beseech
δέομαι, ἱκετεύω, ἵνα πέμψῃς εἰς τὸν οἶκον τοῦ πατρός μου
I-beg I-entreat that you-send to the house of-the father my
Λάζαρον· εἰσὶ γάρ μοι πέντε ἀδελφοί· ἵνα διαμαρτύρηται
Lazarus are for to-me five brothers that he-may-testify
αὐτοῖς, ὅπως μὴ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
to-them so-that not they-come to the place this of-the torment
Ἐπειδὴ τῶν καθ' ἑαυτὸν ἀπέτυχεν, ὑπὲρ ἑτέρων
since in-the(-things) for himself he-failed for others
ποιεῖται τὴν ἱκετηρίαν. Ὅρα πῶς φιλάνθρωπος καὶ ἥμερος
he-makes the supplication see how humane and gentle
γέγονεν ὑπὸ τῆς κολάσεως. Ὁ γὰρ τοῦ Λαζάρου
he-has-become by the punishment the(-one) for — Lazarus
καταφρονῶν παρόντος, ἑτέρων ἀπόντων φροντίζει· ὁ
despising present of-others absent takes-thought the(-one)
τὸν πρὸ τῶν ὀφθαλμῶν κείμενον παρατρέχων, τῶν
the(-one) before the eyes lying running-past the(-ones)
οὐχ ὁρωμένων μέμνηται, καὶ μετὰ πολλῆς ἀξιοῖ τῆς τιμῆς
not seen remembers and with much asks the honor
καὶ τῆς σπουδῆς, ὥστε γενέσθαι τινὰ αὐτῶν πρόνοιαν
and the zeal so-that might-come-about some for-them forethought
πρὸς ἀπαλλαγὴν τῶν καταληψομένων αὐτοὺς κακῶν.
for deliverance from-the going-to-overtake them evils
Καὶ παρακαλεῖ πεμφθῆναι τὸν Λάζαρον εἰς τὸν οἶκον
and he-beseeches to-be-sent — Lazarus to the house
τοῦ πατρὸς αὐτοῦ, ἔνθα τὰ σκάμματα ἦν αὐτῷ, καὶ τὸ
of-the father his where the arenas were for-him and the
στάδιον ἀνεῴγει τῆς ἀρετῆς. Ἐκεῖνοι βλεπέτωσαν αὐτὸν
stadium had-been-opened of-the virtue those let-them-see him
στεφανούμενον, φησὶν, οἱ θεασάμενοι ἀγωνισάμενον· οἱ
crowned he-says those having-beheld(-him) having-contended the

μάρτυρες αὐτοῦ τῆς πενίας καὶ τοῦ λιμοῦ καὶ τῶν μυρίων
witnesses his of-the poverty and of-the hunger and of-the ten-thousand
κακῶν, γενέσθωσαν μάρτυρες τῆς τιμῆς, τῆς μεταβολῆς,
evils let-them-become witnesses of-the honor of-the change
τῆς δόξης ἁπάσης, ἵνα ἑκατέρωθεν παιδευθέντες καὶ
of-the glory all so-that from-both-sides taught and
μαθόντες, ὅτι οὐ μέχρι τοῦ παρόντος βίου τὰ ἡμέτερα
having-learned that not until the present life the our
στήσεται πράγματα, οὕτω παρασκευάσωνται, ὡς δυνηθῆναι
will-stop affairs so they-may-prepare as to-be-able
ταύτην τὴν κόλασιν διαφυγεῖν καὶ τὴν τιμωρίαν. Τί οὖν
this the punishment to-escape and the vengeance what then
ὁ Ἀβραάμ; Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας, φησὶν,
— Abraham they-have Moses and the prophets he-says
ἀκουσάτωσαν αὐτῶν. Οὐχ οὕτω, φησὶ, σὺ κήδῃ τῶν ἀδελφῶν
let-them-hear them not so he-says you care-for the brothers
σου, ὡς ὁ ποιήσας αὐτοὺς Θεός. Μυρίους αὐτοῖς ἐπέστησε
your as — having-made them God ten-thousand to-them he-set-over
διδασκάλους παραινοῦντας, συμβουλεύοντας, νουθετοῦντας.
teachers exhorting counseling admonishing
Τί οὖν αὐτὸς πάλιν; Οὐχὶ, φησὶ, πάτερ Ἀβραὰμ, ἀλλὰ ἐάν
what then he again no he-says father Abraham but if
τις ἀπὸ νεκρῶν ἀπέλθῃ, αὐτῷ πιστεύσουσι. Ταῦτα δὴ
anyone from (the)-dead goes to-him they-will-believe these indeed
τὰ τῶν πολλῶν ῥήματα. Ποῦ νῦν εἰσιν οἱ λέγοντες, Τίς
(are)-the of-the many words where now are those saying who
ἦλθεν ἐκεῖθεν; τίς ἐκ τῶν νεκρῶν ἀνέστη; τίς εἶπε τὰ
came from-there who from the dead rose who told the(-things)
ἐν ᾅδου; Πόσα τοιαῦτα καὶ τηλικαῦτα πρὸς ἑαυτὸν εἶπεν
in Hades how-many such and so-great to himself said
ὁ πλούσιος ἐκεῖνος, ἡνίκα ἐτρύφα; Οὐδὲ γὰρ ἁπλῶς
the rich(-man) that when he-lived-in-luxury not-even for simply

παρεκάλεσεν ἀναστῆναί τινα ἐκ τῶν νεκρῶν· ἀλλ᾽ ἐπειδὴ
did-he-ask to-rise someone from the dead but since
τῶν Γραφῶν ἀκούων κατεφρόνει, κατεγέλα, μύθους εἶναι
the Scriptures hearing he-despised(-them) he-laughed myths to-be
ἐνόμιζε τὰ λεγόμενα· ἀφ᾽ ὧν οὖν αὐτὸς ἔπασχε, καὶ περὶ
he-thought the(-things) said from what then he-himself suffered also about
τῶν ἀδελφῶν ἐνόμιζε. Κἀκεῖνοι, φησὶν, οὕτως ὑποπτεύουσιν·
the brothers he-thought they-too he-says so suspect
ἐὰν δέ τις ἀπὸ νεκρῶν ἀπέλθῃ, οὐκ ἀπιστήσουσιν αὐτῷ,
if but someone from (the)-dead goes not they-will-disbelieve him
οὐ καταγελάσονται, ἀλλὰ μᾶλλον τοῖς λεγομένοις
not they-will-laugh but rather to-the(-things) said
προσέξουσι. Τί οὖν ὁ Ἀβραάμ; Εἰ Μωϋσέως καὶ τῶν
they-will-attend what then — Abraham if Moses and the
προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν
prophets not they-hear not-even if anyone from (the)-dead
ἀναστῇ, ἀκούσονται. Καὶ ὅτι τοῦτό ἐστιν ἀληθὲς, ὅτι
rise will-they-hear and that this is true that
ὁ τῶν Γραφῶν οὐκ ἀκούων οὐδὲ νεκρῶν ἀνισταμένων
the(-one) the Scriptures not hearing not-even (the)-dead rising
ἀκούσεται, ἔδειξαν οἱ Ἰουδαῖοι, οἳ ἐπειδὴ Μωϋσέως οὐκ
will-hear showed the Jews who since Moses not
ἤκουσαν καὶ τῶν προφητῶν, οὐδὲ νεκροὺς ἀναστάντας
they-heard and the prophets not-even (the)-dead risen
ἰδόντες ἐπίστευσαν· ἀλλὰ νῦν μὲν ἀναιρεῖν τὸν Λάζαρον
having-seen believed but now indeed to-kill — Lazarus
ἐπεχείρουν, νῦν δὲ τοῖς ἀποστόλοις ἐπεπήδων, καίτοι
they-attempted now but on-the apostles they-leapt although
πολλῶν ἀναστάντων νεκρῶν ἐν τῷ καιρῷ τοῦ σταυροῦ.
many having-risen dead at the time of-the cross

Ἵνα δὲ καὶ ἑτέρωθεν μάθῃς, ὅτι ἀξιοπιστοτέρα ἡ τῶν 3
so-that and also from-elsewhere you-may-learn that more-trustworthy (is)-the of-the
προφητῶν διδασκαλία τῆς τῶν ἀνισταμένων ἀπαγγελίας,
prophets teaching than-the of-those rising report
ἐκεῖνο σκόπησον, ὅτι νεκρὸς μὲν ἅπας δοῦλός ἐστιν· ἃ
that consider that (a)-dead(-man) indeed every (a)-servant is what
δὲ αἱ Γραφαὶ φθέγγονται, ταῦτα ὁ Δεσπότης ἐφθέγξατο·
but the Scriptures utter these-things the Master uttered
ὥστε κἂν νεκρὸς ἀναστῇ, κἂν ἄγγελος ἐξ οὐρανοῦ
so-that even-if (a)-dead(-man) rise even-if (an)-angel from heaven
καταβῇ, πάντων ἔστωσαν αἱ Γραφαὶ ἀξιοπιστότεραι. Ὁ γὰρ
come-down than-all let-be the Scriptures more-trustworthy the for
τῶν ἀγγέλων Δεσπότης, καὶ τῶν νεκρῶν καὶ τῶν ζώντων
of-the angels Master and of-the dead and of-the living
Κύριος, αὐτὸς ἐκείνας ἐνομοθέτησε. Καὶ ὅτι περιττὰ
Lord himself them legislated and that superfluous(-things)
ζητοῦσιν οἱ ζητοῦντες νεκροὺς ἐκεῖθεν ἐλθεῖν, πρὸς
seek those seeking (the)-dead from-there to-come besides
τοῖς εἰρημένοις καὶ ἀπὸ τῶν παρόντων ἔστι δεῖξαι
the said(-things) also from the present (it-is-possible) to-show
δικαστηρίων τοῦτο. Ἡ γέεννα οὐ φαίνεται τοῖς ἀπίστοις·
courts this the Gehenna not appears to-the unbelieving
τοῖς γὰρ πιστοῖς ἐστι δήλη καὶ φανερά, ἀλλ᾽ ὅμως τοῖς
to-the for faithful it-is plain and manifest but nevertheless to-the
ἀπίστοις οὐ φαίνεται· τὰ μέντοι δικαστήρια φαίνεται, καὶ
unbelieving not it-appears the however courts appear and
καθ᾽ ἑκάστην ἡμέραν ἀκούομεν, ὅτι ὁ δεῖνα ἐκολάσθη, τοῦ
on each day we-hear that the so-and-so was-punished of-the
δεῖνος ἡ οὐσία ἐδημεύθη, ἕτερος τὰ μέταλλα ἐργάζεται,
so-and-so the property was-confiscated another the mines works
ἄλλος κατεκάη πυρὶ, ἄλλος ἑτέρῳ τρόπῳ κολάσεως
another was-burned with-fire another by-another manner of-punishment

καὶ τιμωρίας ἀπώλετο. Ἀλλ' ὅμως ταῦτα ἀκούοντες
and vengeance perished but nevertheless these-things hearing
οἱ πονηροὶ καὶ κακοῦργοι καὶ γόητες οὐ σωφρονίζονται.
the wicked and evildoers and sorcerers not are-sobered
Καὶ τί λέγω, εἰ οἱ μηδέποτε τούτοις περιπεσόντες οὐ
and why do-I-say if those never into-these having-fallen not
σωφρονίζονται; πολλάκις πολλοὶ τούτων ἁλόντες καὶ
are-sobered often many of-these having-been-caught and
διαφυγόντες τὴν κόλασιν, καὶ τὸ δεσμωτήριον διορύξαντες
having-escaped the punishment and the prison having-dug-through
καὶ ἀποπηδήσαντες, πάλιν τοῖς αὐτοῖς ἐπέθεντο, καὶ
and having-leapt-away again to-the same(-things) applied-themselves and
πολλῷ χαλεπώτερα τούτων εἰργάσαντο.
much more-grievous(-things) than-these worked
Μὴ τοίνυν ζητῶμεν παρὰ νεκρῶν ἀκούειν ταῦτα, ἃ πολλῷ
not therefore let-us-seek from (the)-dead to-hear these-things which much
σαφέστερον αἱ Γραφαὶ καθ' ἑκάστην ἡμᾶς παιδεύουσι τὴν
more-clearly the Scriptures on each us teach the
ἡμέραν. Εἰ γὰρ ᾔδει τοῦτο ὁ Θεὸς, ὅτι νεκροὶ ἀνιστάμενοι
day if for knew this — God that (the)-dead rising
τοὺς ζῶντας ὠφέλησαν ἂν, οὐκ ἂν παρέλιπεν,
the living would-have-benefited — not — he-would-have-omitted(-it)
οὐδ' ἂν παρῆκε τοσοῦτον κέρδος ὁ πάντα ἡμῖν
nor — would-be-have-let-pass so-great gain the(-one) all(-things) for-us
πρὸς τὸ συμφέρον πραγματευόμενος. Χωρὶς δὲ τούτων, εἰ
for the advantage managing apart-from but these if
συνεχῶς ἔμελλον ἀνίστασθαι νεκροὶ, καὶ τὰ ἐκεῖ πάντα
continually were-going to-rise (the)-dead and the(-things) there all
ἀπαγγέλλειν ἡμῖν, καὶ τοῦτο ἂν τῷ χρόνῳ κατεφρονήθη
to-report to-us also this — in-the time would-have-been-despised
πάλιν· πρὸς δὲ τούτοις καὶ πονηρὰ ἂν εἰσήγαγε
again besides and these also wicked — would-have-introduced

δόγματα ὁ διάβολος μετὰ πολλῆς τῆς εὐκολίας. Εἴδωλα
doctrines the devil with much the ease phantoms
γὰρ ἠδύνατο δεικνύναι πολλάκις, ἢ καὶ παρασκευάζων τινὰς
for he-could show often or also preparing some
ὑποκρίνασθαι θάνατον καὶ κατορύττεσθαι, δεικνύναι πάλιν ὡς
to-feign death and to-be-buried to-show again as
ἐκ νεκρῶν ἀναστάντας, καὶ δι᾽ ἐκείνων ὅσα ἐβούλετο
from (the)-dead risen and through those as-much-as he-wished
πιστεύεσθαι ταῖς τῶν ἀπατωμένων διανοίαις. Εἰ γὰρ νῦν,
to-be-believed in-the of-the deceived minds if for now
οὐδενὸς ὄντος τοιούτου, ὄνειροι πολλάκις φανέντες ἐν
nothing being such dreams often appearing in
τύποις τῶν ἀπελθόντων, πολλοὺς ἠπάτησαν καὶ διέφθειραν·
forms of-the departed many deceived and corrupted
πολλῷ μᾶλλον, εἰ τοῦτο γεγενημένον ἦν καὶ κεκρατηκὸς
much more if this having-happened were and having-prevailed
ἐν ταῖς τῶν ἀνθρώπων διανοίαις, οἷον ὅτι πολλοὶ τῶν
in the of-the men minds such-as that many of-the
ἀπελθόντων ἐπανῆλθον πάλιν, μυρίοις ἂν ὁ μιαρὸς
departed came-back again with-ten-thousand — the foul
δαίμων ἐκεῖνος δόλους ἔπλεξε, καὶ πολλὴν ἀπάτην εἰς
demon that wiles would-have-woven and much deceit into
τὸν βίον εἰσήγαγε. Διὰ τοῦτο ἀπέκλεισε τὰς θύρας
the life would-have-introduced because-of this shut the doors
ὁ Θεὸς, καὶ οὐκ ἀφίησί τινα τῶν ἀπελθόντων ἐπανελθόντα
— God and not lets any of-the departed having-returned
εἰπεῖν τὰ ἐκεῖ, ἵνα μὴ λαβὼν ἀφορμὴν ἐντεῦθεν
to-tell the(-things) there so-that not having-taken occasion from-here
ἐκεῖνος, τὰ παρ᾽ ἑαυτοῦ πάντα εἰσαγάγῃ. Καὶ γὰρ ὅτε
he the(-things) from himself all may-introduce and for when
προφῆται ἦσαν, ψευδοπροφήτας ἤγειρε· καὶ ὅτε ἀπόστολοι,
prophets were false-prophets he-raised and when apostles

ψευδαποστόλους· καὶ ὅτε Χριστὸς ἐφάνη, ψευδοχρίστους·
false-apostles and when Christ appeared false-christs
καὶ ὅτε δόγματα εἰσηνέχθη ὑγιῆ, διεφθαρμένα εἰσήγαγε, τὰ
and when doctrines were-brought-in sound corrupt(-ones) he-introduced the
ζιζάνια πανταχοῦ διασπείρων. Ὥστε εἰ καὶ τοῦτο συνέβη,
tares everywhere sowing so-that if even this had-happened
καὶ τοῦτο ἐπεχείρησεν ἂν ὑποκρίνεσθαι διὰ τῶν οἰκείων
also this he-would-have-tried — to-feign through the own
ὀργάνων, οὐχὶ νεκροὺς ἀληθῶς ἀνιστὰς, ἀλλὰ μαγγανείαις
instruments not (the)-dead truly raising but by-sorceries
τισὶ καὶ ἀπάταις τὰς ὄψεις τῶν ὁρώντων ἀπατῶν, ἢ καί
some and deceits the eyes of-those seeing deceiving or also
τινας παρασκευάζων, ὥσπερ ἔφθην εἰπὼν, ὑποκρίνεσθαι
some preparing as I-said-before saying to-feign
τελευτὴν, τὰ ἄνω κάτω πάντα ἐποίησεν ἂν καὶ
death the(-things) above below all he-would-have-made — and
συνέχεεν. Ἀλλ' ὁ Θεὸς ἅπαντα ταῦτα προειδὼς, ἀπετείχισεν
confounded but — God all these foreknowing walled-off
αὐτῷ τὴν ἐπιβουλὴν ταύτην, καὶ φειδόμενος ἡμῶν, οὐ
for-him the plot this and sparing us not
συνεχώρησεν ἐλθόντι τινί ποτε ἐκεῖθεν περὶ τῶν
allowed having-come anyone ever from-there about the(-things)
ἐκεῖ διαλεχθῆναι τοῖς ζῶσιν ἀνθρώποις, παιδεύων ἡμᾶς
there to-converse with-the living men teaching us
πάντων ἀξιοπιστοτέρας ἡγεῖσθαι τὰς θείας Γραφάς. Πολὺ
than-all more-trustworthy to-consider the divine Scriptures much
γὰρ τῆς τῶν νεκρῶν ἀναστάσεως σαφέστερα ἡμῖν ἔδειξε
for than-the of-the dead resurrection clearer to-us he-showed
πράγματα· τὴν οἰκουμένην ἐπέστρεψεν ἅπασαν, τὴν πλάνην
things the inhabited-world he-turned all the error
ἀπήλασε, τὴν ἀλήθειαν ἐπανήγαγε, δι' ἁλιέων καὶ εὐτελῶν
he-drove-away the truth he-brought-back through fishermen and lowly

ἀνθρώπων ταῦτα πάντα κατώρθωσε, καὶ ἱκανὰς ἀποδείξεις
men these-things all he-achieved and sufficient proofs
τῆς ἑαυτοῦ προνοίας πανταχοῦ παρέσχεν ἡμῖν. Μὴ τοίνυν
of-the his-own providence everywhere provided to-us not therefore
μέχρι τοῦ παρόντος βίου τὰ ἡμέτερα συγκεκλεῖσθαι
until the present life the(-things) our to-be-shut-up
νομίζωμεν, ἀλλὰ πιστεύωμεν, ὅτι πάντως ἔσται κρίσις καὶ
let-us-think but let-us-believe that altogether there-will-be judgment and
ἀνταπόδοσις τῶν ἐνταῦθα παρ᾽ ἡμῶν γινομένων ἁπάντων.
recompense of-the here by us done all
Τοῦτο γὰρ οὕτως ἐστὶ σαφὲς καὶ ἐναργὲς πᾶσιν, ὡς καὶ
this for so is clear and evident to-all as both
Ἰουδαίους καὶ Ἕλληνας καὶ αἱρετικοὺς, καὶ πάντα ὁντιναοῦν
Jews and Greeks and heretics and every any-whatever
ἄνθρωπον ὑπὲρ τούτων ὁμογνωμονεῖν. Εἰ γὰρ καὶ μὴ
man about these to-agree if for even not
καθὼς προσῆκε περὶ ἀναστάσεως φιλοσοφοῦσιν ἅπαντες,
as is-fitting about resurrection philosophize all
ἀλλ᾽ ὅμως περὶ τῆς κρίσεως καὶ τῆς κολάσεως καὶ τῶν
but nevertheless about the judgment and the punishment and the
ἐκεῖ δικαστηρίων ἅπαντες συμφωνοῦσιν, ὅτι ἔστι τις τῶν
there courts all agree that there-is some of-the
ἐνταῦθα γινομένων ἀντίδοσις ἐκεῖ. Εἰ γὰρ μὴ τοῦτο ἦν,
here done recompense there if for not this were
τίνος ἕνεκεν οὐρανὸν τοσοῦτον ἔτεινε, γῆν ὑπεστόρεσε,
for-what sake heaven so-great did-he-stretch earth spread-under
θάλασσαν ἤπλωσεν, ἀέρα ἐξέχεε, τοσαύτην πρόνοιαν
sea spread-out air pour-out such forethought
ἐπεδείξατο, εἰ μὴ μέχρι τέλους ἔμελλεν ἡμῶν προστήσεσθαι;
show if not until (the)-end he-was-going us to-stand-by

4 Οὐχ ὁρᾷς πόσοι βιώσαντες ἐν ἀρετῇ, μυρία παθόντες
not do-you-see how-many having-lived in virtue ten-thousand having-suffered
δεινὰ ἀπῆλθον, μηδὲν ἀπολαβόντες ἀγαθόν; ἕτεροι
terrible(-things) departed nothing having-received-back good others
δὲ πάλιν πονηρίαν πολλὴν ἐπιδειξάμενοι, τὰς ἑτέρων
but again wickedness much having-shown the of-others
ἁρπάσαντες οὐσίας, χήρας καὶ ὀρφανοὺς ἀποδύσαντες καὶ
having-snatched properties widows and orphans having-stripped and
καταδυναστεύσαντες, πλούτου καὶ τρυφῆς καὶ μυρίων
having-oppressed wealth and luxury and ten-thousand
ἀπολαύσαντες ἀγαθῶν ἀπῆλθον, οὐδὲ τὸ τυχὸν παθόντες
having-enjoyed goods departed not-even the chance having-suffered
δεινόν;
terrible(-thing)
Πότε οὖν ἢ ἐκεῖνοι οἱ πρότεροι τῆς ἀρετῆς ἀπολήψονται
when then either those the former of-the virtue will-receive-back
τὰς ἀμοιβὰς, ἢ οὗτοι τῆς πονηρίας δώσουσι τὰς τιμωρίας,
the rewards or these of-the wickedness will-pay the punishments
εἰ μέχρι τοῦ παρόντος τὰ ἡμέτερα ἵσταται πράγματα;
if until the present the our stands affairs
Ὅτι γὰρ, εἰ ἔστι Θεὸς, ὥσπερ οὖν καὶ ἔστι, δίκαιός
that for if there-is (a)-God as then also there-is just
ἐστι, πᾶς ὁστισοῦν ἂν εἴποι· ὅτι δὲ, εἰ δίκαιός ἐστι, καὶ
he-is every whoever — would-say that and if just he-is both
τούτοις κἀκείνοις ἀποδώσει τὰ κατ᾽ ἀξίαν, καὶ
to-these and-those he-will-render the(-things) according-to worth also
τοῦτο συνωμολόγηται. Εἰ δὲ μέλλοι κἀκείνοις καὶ τούτοις
this is-agreed if but he-is-going both-to-those and to-these
ἀποδιδόναι κατ᾽ ἀξίαν, ἐνταῦθα δὲ οὐδεὶς αὐτῶν ἀπέλαβεν,
to-render according-to worth here but none of-them received-back
οὔτε ἐκεῖνος τῆς πονηρίας τὴν κόλασιν, οὔτε οὗτος τῆς
neither that(-one) of-the wickedness the punishment nor this(-one) of-the

ἀρετῆς τὰς ἀμοιβὰς, εὔδηλον ὅτι λείπεταί τις καιρὸς, ἐν
virtue the rewards (it-is)-clear that is-left some time in
ᾧ τὴν προσήκουσαν ἀντίδοσιν ἑκάτεροι τούτων ἕξουσι.
which the fitting recompense each of-these will-have
Τίνος δὲ ἕνεκεν ὅλως ἐν τῇ διανοίᾳ τῇ ἡμετέρᾳ κριτὴν
for-what and sake at-all in the mind the our (a)-judge
οὕτω διηνεκῶς ἐγρηγορότα καὶ νήφοντα κατέστησεν ἡμῖν
so continually awake and sober did-he-set for-us
ὁ Θεός; τὸ συνειδὸς λέγω. Οὐ γάρ ἐστιν, οὐκ ἔστιν
— God the conscience I-mean not for is(-there) not is(-there)
οὐδεὶς δικαστὴς οὕτως ἄγρυπνος ἐν ἀνθρώποις, οἷον
any judge so wakeful among men as
τὸ ἡμέτερον συνειδός. Οἱ μὲν γὰρ ἔξωθεν δικασταὶ καὶ
the our conscience the indeed for outside judges both
ὑπὸ χρημάτων διαφθείρονται, καὶ κολακείαις χαυνοῦνται,
by money are-corrupted and by-flatteries are-softened
καὶ διὰ φόβον καθυποκρίνονται, καὶ πολλὰ ἕτερά ἐστι
and through fear dissemble and many others are
τὰ λυμαινόμενα τὴν ὀρθὴν ἐκείνων ψῆφον· τὸ δὲ τοῦ
the(-things) spoiling the right their vote the but of-the
συνειδότος δικαστήριον οὐδενὶ τούτων εἴκειν οἶδεν· ἀλλὰ
conscience court to-none of-these to-yield knows but
κἂν χρήματα δῷς, κἂν κολακεύσῃς, κἂν ἀπειλήσῃς, κἂν
even-if money you-give even-if you-flatter even-if you-threaten even-if
ἕτερον ὁτιοῦν ἐργάσῃ, δικαίαν ἐξοίσει τὴν ψῆφον κατὰ
other anything you-work (a)-just it-will-bring-out the vote against
τῶν ἡμαρτηκότων λογισμῶν· καὶ αὐτὸς ὁ τὴν ἁμαρτίαν
the having-sinned thoughts and very the(-one) the sin
ἐργασάμενος αὐτὸς ἑαυτὸν καταδικάζει, κἂν μηδεὶς ἕτερος
having-worked himself himself condemns even-if no-one other
κατηγορῇ. Καὶ οὐχ ἅπαξ, οὐδὲ δὶς, ἀλλὰ καὶ πολλάκις καὶ
accuses and not once nor twice but also often and

διὰ παντὸς τοῦ βίου τοῦτο ποιῶν διατελεῖ· κἂν πολὺς
through all the life this doing he-continues even-if much
παρέλθῃ χρόνος, οὐδέποτε ἐπιλήσεται τῶν γεγενημένων,
passes time never he-will-forget the having-happened(-things)
ἀλλὰ καὶ ἐν τῷ γίνεσθαι τὴν ἁμαρτίαν, καὶ πρὶν γενέσθαι,
but also in the to-happen the sin and before to-happen
καὶ μετὰ τὸ γενέσθαι σφοδρὸς ἐφέστηκεν ἡμῖν κατήγορος,
and after the to-happen vehement stands-over us (an)-accuser
καὶ μάλιστα μετὰ τὸ γενέσθαι. Ἐν μὲν γὰρ τῷ πράττειν
and most after the to-happen in indeed for the doing
τὴν ἁμαρτίαν ὑπὸ τῆς ἡδονῆς μεθύοντες οὐχ οὕτως
the sin by the pleasure drunk not so
αἰσθανόμεθα· ἐπειδὰν δὲ γένηται καὶ λάβῃ τέλος, τότε δὴ
we-perceive(-it) when but it-happens and takes (an)-end then indeed
μάλιστα, τῆς ἡδονῆς σβεσθείσης ἁπάσης, τὸ πικρὸν τῆς
most the pleasure having-been-quenched all the bitter of-the
μετανοίας ἐπεισέρχεται κέντρον ἀπεναντίας ταῖς ὠδινούσαις
repentance enters sting in-contrast-to the laboring
γυναιξίν. Ἐπ' ἐκείνων μὲν γὰρ πρὸ τοῦ τόκου πολὺς
women in-the(-case)-of those indeed for before the birth much
καὶ ἀφόρητος ὁ πόνος καὶ ὠδῖνες δριμεῖαι διακόπτουσαι
and unbearable (is)-the pain and pangs sharp cutting
ταῖς ἀλγηδόσιν αὐτάς· μετὰ δὲ τὸν τόκον ἄνεσις,
with-the pains them after but the birth (comes)-ease
τῷ βρέφει τῆς ὀδύνης συνεξελθούσης· ἐνταῦθα δὲ οὐχ
with-the babe the pain having-come-out-together here but not
οὕτως, ἀλλ' ἕως μὲν ἂν ὠδίνωμεν καὶ συλλαμβάνωμεν
so but as-long indeed — we-are-in-labor and conceive
τὰ διεφθαρμένα βουλεύματα, εὐφραινόμεθα καὶ χαίρομεν·
the corrupt counsels we-are-glad and rejoice
ἐπειδὰν δὲ ἀποτέκωμεν τὸ πονηρὸν παιδίον τὴν ἁμαρτίαν,
when but we-give-birth-to the wicked child the sin

τότε τὸ αἶσχος τοῦ τεχθέντος ἰδόντες ὀδυνώμεθα, τότε
then the shame of-the(-thing) born seeing we-are-pained then
διακοπτόμεθα τῶν ὠδινουσῶν γυναικῶν χαλεπώτερον.
we-are-cut than-the laboring women more-grievously
Διὸ παρακαλῶ μὴ δέχεσθαι μὲν μάλιστα παρὰ τὴν ἀρχὴν
wherefore I-exhort not to-receive indeed most at the beginning
ἐπιθυμίαν διεφθαρμένην· εἰ δὲ καὶ δεξόμεθα, ἀποπνίγειν
desire corrupt if but even we-will-receive(-it) to-choke
ἔνδον τὰ σπέρματα. Εἰ δὲ καὶ μέχρι τούτου ῥαθυμήσαιμεν,
within the seeds if but even until this we-should-be-slack
ἐξελθοῦσαν εἰς ἔργον τὴν ἁμαρτίαν ἀποκτείνειν πάλιν δι᾽
having-gone-out into deed the sin to-kill again through
ἐξομολογήσεως καὶ δακρύων, διὰ τοῦ κατηγορεῖν ἑαυτῶν.
confession and tears through the accusing ourselves
Οὐδὲν γὰρ οὕτως ὀλέθριον τῇ ἁμαρτίᾳ, ὡς κατηγορία
nothing for so (is)-destructive to-the sin as accusation
καὶ κατάγνωσις σὺν μετανοίᾳ καὶ δάκρυσι. Κατέγνως σου
and condemnation with repentance and tears did-you-condemn your
τὴν ἁμαρτίαν; ἀπέθου τὸ φορτίον. Καὶ τίς ταῦτά φησιν;
the sin you-laid-aside the burden and who these-things says
Αὐτὸς ὁ δικάζων Θεός. Λέγε σὺ τὰς ἁμαρτίας σου πρῶτος,
very the judging God tell you the sins your first
ἵνα δικαιωθῇς. Τίνος γὰρ ἕνεκεν αἰσχύνῃ καὶ ἐρυθριᾷς,
so-that you-may-be-justified for-what for sake are-you-ashamed and do-you-blush
εἰπέ μοι, τὰ ἁμαρτήματα εἰπεῖν; μὴ γὰρ ἀνθρώπῳ
tell me the sins to-tell surely-not for to-(a)-man
λέγεις, ἵνα ὀνειδίσῃ σε; μὴ γὰρ τῷ συνδούλῳ
you-tell(-them) so-that he-may-reproach you surely-not for to-the fellow-servant
ὁμολογεῖς, ἵνα ἐκπομπεύσῃ; Τῷ Δεσπότῃ, τῷ κηδεμόνι,
you-confess so-that he-may-expose(-you) to-the Master to-the guardian
τῷ φιλανθρώπῳ, τῷ ἰατρῷ τὸ τραῦμα ἐπιδεικνύεις.
to-the loving-of-man to-the physician the wound you-show

Μὴ γὰρ, κἂν σὺ μὴ εἴπῃς, ἐκεῖνος οὐκ οἶδεν, ὅς γε
(is-it)-that for even-if you not tell he not knows who at-least
καὶ πρὸ τοῦ πραχθῆναι ἠπίστατο; τίνος οὖν ἕνεκεν οὐ
even before the being-done knew(-it) for-what then sake not
λέγεις; μὴ γὰρ ἐκ τῆς σῆς κατηγορίας φορτικώτερον
do-you-tell surely-not for from the your accusation heavier
γίνεται τὸ ἁμάρτημα; Ἡμερώτερον μὲν οὖν καὶ κουφότερον.
becomes the sin gentler indeed then and lighter
Καὶ διὰ τοῦτο βούλεταί σε εἰπεῖν, οὐχ ἵνα κολάσῃ,
and because-of this he-wishes you to-tell not so-that he-may-punish
ἀλλ' ἵνα συγχωρήσῃ· οὐχ ἵνα αὐτὸς μάθῃ τὴν ἁμαρτίαν·
but so-that he-may-forgive not so-that he-himself may-learn the sin
πῶς γὰρ, ὁ εἰδώς; ἀλλ' ἵνα σὺ μάθῃς πόσον σοι
how for the(-one) knowing but so-that you may-learn how-great to-you
συγχωρεῖ χρέος. Βούλεται δέ σε μαθεῖν τῆς χάριτος τὸ
he-forgives (a)-debt he-wishes and you to-learn of-the grace the
μέγεθος, ἵνα εὐχαριστῶν διατελῇς, ἵνα ὀκνηρότερος
greatness so-that giving-thanks you-may-continue so-that more-hesitant
πρὸς ἁμαρτίαν ᾖς, ἵνα προθυμότερος εἰς ἀρετήν. Ἂν
toward sin you-be so-that more-eager for virtue if
μὴ εἴπῃς τοῦ χρέους τὸ μέγεθος, οὐκ ἐπιγινώσκεις τῆς
not you-tell of-the debt the greatness not you-recognize of-the
χάριτος τὴν ὑπερβολήν. Οὐκ ἀναγκάζω, φησὶν, εἰς μέσον
grace the excess not I-compel he-says into (the)-middle
ἐλθεῖν σε θέατρον, καὶ μάρτυρας περιστῆσαι πολλούς·
to-come you of-(a)-theater and witnesses to-set-around many
ἐμοὶ τὸ ἁμάρτημα εἰπὲ μόνῳ κατ' ἰδίαν, ἵνα θεραπεύσω
to-me the sin tell alone privately — so-that I-may-heal
τὸ ἕλκος, καὶ ἀπαλλάξω τῆς ὀδύνης. Διὰ τοῦτο τὸ
the sore and I-may-free(-you) from-the pain because-of this the
συνειδὸς ἡμῖν ἐγκατέθηκε καὶ πατρὸς φιλοστοργότερον.
conscience in-us he-deposited even than-(a)-father more-loving

Πατὴρ μὲν γὰρ ἅπαξ, ἢ δεύτερον, ἢ καὶ τρίτον, ἢ καὶ
(a)-father indeed for once or twice or even thrice or even
δεκάκις ἐπιτιμήσας τῷ παιδὶ, ἐπειδὰν ἴδῃ μένοντα
ten-times having-rebuked the child when he-sees(-him) remaining
ἀδιόρθωτον, ἀπαγορεύσας ἀποκηρύττει, καὶ τῆς οἰκίας
uncorrected having-given-up disowns(-him) and from-the house
ἐκβάλλει, καὶ τῆς συγγενείας διακόπτει· ἀλλ' οὐ τὸ
casts(-him) and from-the kinship cuts(-him)-off but not the
συνειδός· ἀλλὰ, κἂν ἅπαξ, κἂν δεύτερον, κἂν τρίτον, κἂν
conscience but even-if once even-if twice even-if thrice even-if
μυριάκις εἴπῃ, καὶ παρακούσῃς, πάλιν ἐρεῖ, καὶ οὐκ
ten-thousand-times it-speaks and you-disobey again it-will-speak and not
ἀφίσταται ἕως ἐσχάτης ἀναπνοῆς· καὶ ἐν οἰκίᾳ, καὶ ἐν
withdraws until (the)-last breath both in (the)-house and in
ἀμφόδοις, καὶ ἐν τραπέζῃ, καὶ ἐν ἀγορᾷ, καὶ ἐν ὁδοῖς,
(the)-streets and at table and in (the)-marketplace and on roads
πολλάκις δὲ καὶ ἐν ὀνείροις αὐτοῖς τῶν ἡμαρτημένων
often and even in dreams themselves of-the(-things) sinned
ἡμῖν τὰ εἴδωλα καὶ τὰς φαντασίας παρίστησι.
by-us the images and the apparitions it-sets-before(-us)
Καὶ ὅρα σοφίαν Θεοῦ. Οὔτε διηνεκῆ τὴν κατηγορίαν 5
and see (the)-wisdom of-God neither continual the accusation
ἐποίησεν εἶναι τοῦ συνειδότος (οὐ γὰρ ἂν ἠνέγκαμεν τὸ
did-he-make to-be of-the conscience not for — we-would-have-borne the
φορτίον, συνεχῶς ἐγκαλούμενοι), οὔτε οὕτως ἀσθενῆ, ὡς ἐκ
burden continually being-charged nor so weak as from
πρώτης καὶ δευτέρας ἀπαγορεῦσαι παραινέσεως. Εἰ μὲν
(the)-first and second to-give-up exhortation if indeed
γὰρ καθ' ἑκάστην ἡμέραν καὶ ὥραν ἔμελλεν ἡμᾶς κεντεῖν,
for on each day and hour it-were-going us to-sting
κἂν ἀπεπνίγημεν ἀπὸ τῆς ἀθυμίας· εἰ δὲ ἅπαξ καὶ
even we-would-have-been-choked by the despondency if but once and

δεύτερον ὑπομνῆσαν ἀπέστη τῆς ἐπιτιμήσεως, οὐκ ἂν
twice having-reminded(-us) it-withdrew from-the rebuke not —
πολλὴν ἐκαρπωσάμεθα τὴν ὠφέλειαν. Διὰ τοῦτο διηνεκῆ
much we-would-have-reaped the benefit because-of this continual
μὲν ταύτην ἐποίησεν εἶναι τὴν ἐπιτίμησιν, οὐ μὴν συνεχῆ·
indeed this he-made to-be the rebuke not however constant
διηνεκῆ μὲν, ἵνα μὴ εἰς ῥᾳθυμίαν ἐμπίπτωμεν, ἀλλ' ἀεὶ
continual indeed so-that not into slackness we-fall but always
καὶ μέχρι τελευτῆς ὑπομιμνησκόμενοι νήφωμεν· οὐ συνεχῆ
and until death being-reminded we-may-be-sober not constant
δὲ οὐδὲ ἐπάλληλον, ἵνα μὴ καταπίπτωμεν, ἀλλὰ ἀνέσεις
but nor successive so-that not we-fall-down but reliefs
τινὰς λαμβάνοντες καὶ παραμυθίας ἀναπνέωμεν. Ὥσπερ
some taking and consolations we-may-breathe as
γὰρ τὸ μηδ' ὅλως ἀλγεῖν ἐπὶ τοῖς ἁμαρτήμασιν ὀλέθριον,
for the not at-all to-be-pained over the sins (is)-destructive
καὶ τὴν ἐσχάτην ἀναισθησίαν ἐντίκτον ἡμῖν, οὕτω τὸ
and the extreme insensibility producing in-us so the(-thing)
συνεχῶς καὶ πέρα τοῦ μέτρου τοῦτο πάσχειν ἐπιβλαβές.
continually and beyond the measure this to-suffer (is)-harmful
Ἡ γὰρ ὑπερβολὴ τῆς ἀθυμίας ἴσχυε καὶ τῶν κατὰ φύσιν
the for excess of-the despondency was-able even from-the according-to nature
πολλάκις ἐκβαλοῦσα φρενῶν, ὑποβρύχιον ποιῆσαι τὴν ψυχὴν,
often having-cast-out wits submerged to-make the soul
καὶ πρὸς ἅπαντα ἄχρηστον ἐργάσασθαι τὰ καλά. Διὰ
and for all useless to-work the good(-things) because-of
τοῦτο καὶ ἐκ διαλειμμάτων ἡμῖν τὸν τοῦ συνειδότος ἔλεγχον
this also at intervals for-us the of-the conscience reproof
παρεσκεύασεν ἐπιτίθεσθαι, ἐπειδὴ σφόδρα ἐστὶν ἀπότομος,
he-arranged to-be-applied since very it-is severe
καὶ παντὸς κέντρου σφοδρότερον τὸν ἡμαρτηκότα νύττειν
and than-every goad more-vehemently the(-one) having-sinned to-prick

εἴωθεν. Οὐδὲ γὰρ ἡνίκα ἂν ἁμαρτάνωμεν αὐτοὶ, ἀλλὰ καὶ
is-wont not-even for when — we-sin ourselves but also
ἡνίκα ἂν ἕτεροι τὰ αὐτὰ πλημμελῶσιν ἡμῖν, διεγείρεται
when — others the same(-things) offend in-us it-is-roused
σφοδρῶς καὶ μετὰ πολλῆς ἡμῶν καταβοᾷ τῆς εὐτονίας.
vehemently and with much against-us cries the vigor
Καὶ γὰρ ὁ πόρνος, καὶ ὁ μοιχὸς, καὶ ὁ κλέπτης οὐ
and for the fornicator and the adulterer and the thief not
μόνον ὅταν αὐτὸς κατηγορῆται, ἀλλ' ὅταν καὶ ἑτέρων
only when he-himself is-accused but when also of-others
τοιαῦτα τολμησάντων ἀκούῃ κατηγορουμένων, αὐτὸς
such(-things) having-dared he-hears being-accused he-himself
ἡγεῖται μαστίζεσθαι, ἐν ταῖς ἑτέρων ἐπιτιμήσεσι τῆς οἰκείας
thinks to-be-scourged in the of-others rebukes of-the own
ἁμαρτίας λαμβάνων ἀνάμνησιν, καὶ ἐγκαλεῖται μὲν ἄλλος,
sin taking remembrance and is-charged indeed another
πλήττεται δὲ οὗτος ὁ μηδὲν ἐγκαλούμενος, ὅταν ᾖ
is-struck but this(-one) the(-one) nothing charged when he-be
τὰ αὐτὰ ἐκείνῳ τετολμηκώς· ὥσπερ οὖν καὶ ἐπὶ τοῖς
the same(-things) as-he having-dared as then also at the
κατορθώμασιν, ἑτέρων ἐγκωμιαζομένων καὶ στεφανουμένων,
good-deeds of-others being-praised and crowned
οἱ τὰ αὐτὰ κατωρθωκότες ἐκείνοις χαίρουσι καὶ
those the same(-things) having-done-well with-them rejoice and
ἀγάλλονται, ὡς οὐκ ἐκείνων μᾶλλον ἢ αὐτῶν ἐπαινουμένων.
exult as not them rather than themselves being-praised
Τί τοίνυν γένοιτ' ἂν τοῦ ἡμαρτηκότος ἀθλιώτερον,
what therefore could-be — than-the(-one) having-sinned more-wretched
ὅταν, ἑτέρων κατηγορουμένων, αὐτὸς καταδύηται; τί
when others being-accused he-himself sinks what
δὲ τοῦ ζῶντος ἐν ἀρετῇ μακαριώτερον, ὅταν,
and than-the(-one) living in virtue more-blessed when

ἑτέρων ἐπαινουμένων, αὐτὸς χαίρῃ καὶ διαχέηται, ἐν
others being-praised he-himself rejoices and expands in
τοῖς ἑτέρων ἐγκωμίοις ὑπόμνησιν λαμβάνων τῶν οἰκείων
the of-others praises reminder taking of-the own
κατορθωμάτων; Ταῦτα τῆς τοῦ Θεοῦ σοφίας τὰ ἔργα,
good-deeds these of-the — of-God wisdom (are)-the works
ταῦτα τῆς μεγίστης αὐτοῦ προνοίας τὰ σημεῖα. Ἄγκυρα
these of-the greatest his providence the signs (an)-anchor
γάρ τίς ἐστιν ἱερὰ τοῦ συνειδότος ἡ ἐπιτίμησις, οὐκ ἐῶσα
for some is sacred of-the conscience the rebuke not letting
τέλεον ἡμᾶς εἰς τὸν τῆς ἁμαρτίας καταποντισθῆναι βυθόν.
utterly us into the of-the sin to-be-sunk depth
Οὐδὲ γὰρ παρ᾽ αὐτὸν τῶν ἁμαρτημάτων τὸν καιρὸν μόνον,
not-even for at very of-the sins the time only
ἀλλὰ καὶ μετὰ πολλὰς ἐνιαυτῶν περιόδους οἶδεν ἡμᾶς
but also after many of-years cycles it-knows us
πολλάκις παλαιᾶς ἀναμιμνήσκειν ἁμαρτίας· καὶ τούτου καὶ
often of-old to-remind sin and of-this also
ἀπ᾽ αὐτῶν παραστήσομαι τῶν Γραφῶν σαφῆ τὴν ἀπόδειξιν.
from very I-will-set-forth the Scriptures clear the proof
Ἀπέδοντό ποτε τὸν Ἰωσὴφ οἱ ἀδελφοὶ, ἐγκαλεῖν μὲν
sold once — Joseph the brothers to-charge indeed
οὐδὲν ἔχοντες, ὅτι δὲ ἐνύπνια ἑώρα τὴν μέλλουσαν αὐτῷ
nothing having that but dreams he-saw the future for-him
προαναφωνοῦντα δόξαν. Εἶδον γὰρ, φησὶ, τὰ δράγματα
foretelling glory I-saw for he-says the sheaves
ὑμῶν προσκυνήσαντα τὸ ἐμὸν δράγμα. Καίτοι ὑπὲρ τούτων
your bowing-down-to the my sheaf and-yet for these
φυλάττειν αὐτὸν ἐχρῆν· στέφανος γὰρ τῆς οἰκίας ἁπάσης
to-guard him they-ought (a)-crown for of-the house all
ἔμελλεν ἔσεσθαι, καὶ λαμπρότης τοῦ γένους παντός. Ἀλλὰ
he-was-going to-be and (the)-splendor of-the family all but

τοιοῦτον ἡ βασκανία· τοῖς οἰκείοις πολεμεῖ καλοῖς,
such the envy against-the own wars good(-things)
καὶ μᾶλλον ἂν ἕλοιτο μυρία πάσχειν δεινὰ ὁ
and rather — would-choose ten-thousand to-suffer terrible(-things) the
βασκαίνων, ἢ τὸν πλησίον ἰδεῖν εὐδοκιμοῦντα, κἂν εἰς
envier than the neighbor to-see in-good-repute even-if to
αὐτὸν διαβαίνειν μέλλοι τὰ τῆς εὐδοξίας· οὗ τί
him to-pass were-going the(-things) of-the glory than-which what
γένοιτ' ἂν ἀθλιώτερον; Ὅπερ οὖν κἀκεῖνοι ἔπαθον, καὶ
could-be — more-wretched which then they-too suffered and
ἰδόντες αὐτὸν πόρρωθεν ἥκοντα, τροφὴν αὐτοῖς κομίζοντα,
having-seen him from-afar coming food to-them bringing
πρὸς ἀλλήλους ἔλεγον· Δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ
to one-another said come let-us-kill him and
ἴδωμεν τί ἔσται τὰ ἐνύπνια αὐτοῦ. Εἰ καὶ μὴ ὡς
let-us-see what will-be the dreams his if even not as
ἀδελφὸν ἠδέσθης, οὐδὲ τὴν φύσιν ἐπέγνως, τὴν γοῦν
(a)-brother you-respected(-him) nor the nature you-recognized the at-least
τράπεζαν αὐτὴν αἰδεσθῆναι ἔδει, καὶ τὸν τῆς διακονίας
table itself to-respect you-ought and the of-the service
τρόπον, ὅτι θρέψων σε παρεγένετο. Ἀλλ' ὅρα πῶς καὶ
manner that going-to-feed you he-came but see how even
ἄκοντες προφητεύουσι· Δεῦτε, φασὶν, ἀποκτείνωμεν αὐτὸν,
unwilling they-prophesy come they-say let-us-kill him
καὶ ἴδωμεν τί ἔσται αὐτοῦ τὰ ἐνύπνια. Εἰ γὰρ οὐκ
and let-us-see what will-be his the dreams if for not
ἐβουλεύσαντο, καὶ τὸν δόλον ὕφαναν, καὶ τὴν ἀναιδῆ βουλὴν
they-had-plotted and the deceit they-wove and the shameless counsel
ἔῤῥαψαν ἐκείνην, οὐκ ἂν ἔγνωσαν τῶν ἐνυπνίων
stitched that not — they-would-have-known of-the dreams
ἐκείνων τὴν δύναμιν. Οὐ γὰρ ἦν ἴσον, μηδὲν παθόντα
those the power not for (it)-was equal nothing having-suffered

δεινὸν ἐπὶ τὸν θρόνον ἀναβῆναι τῆς Αἰγύπτου, καὶ διὰ
terrible to the throne to-go-up the of-Egypt and through
τοσούτων τῶν κωλυμάτων καὶ τῶν ἐμποδίων τῆς αὐτῆς
so-many the hindrances and the obstacles the same
ταύτης ἐπιλαβέσθαι λαμπρότητος. Εἰ μὴ γὰρ ἐπεβούλευσαν,
this to-take-hold-of splendor if not for they-had-plotted
οὐκ ἂν εἰς Αἴγυπτον ἀπέδοντο· εἰ μὴ ἀπέδοντο
not — into Egypt they-would-have-sold(-him) if not they-had-sold(-him)
εἰς Αἴγυπτον, οὐκ ἂν ἠράσθη ἡ δέσποινα· εἰ μὴ
into Egypt not — would-have-loved(-him) the mistress if not
ἠράσθη ἡ δέσποινα, οὐκ ἂν ἐνεβλήθη εἰς τὸ
had-loved(-him) the mistress not — he-would-have-been-cast into the
δεσμωτήριον, οὐκ ἂν συνέκρινε τὰ ὁράματα, οὐκ
prison not — he-would-have-interpreted the visions not
ἂν τῆς βασιλείας ἐπέτυχεν· εἰ μὴ τῆς βασιλείας δὲ
— the kingdom he-would-have-attained if not the kingdom but
ἐπέτυχεν ἐκείνης, οὐκ ἂν ἦλθον οὗτοι κατ᾽ ἐμπορίαν
he-had-attained that not — would-have-come these for trade
σίτου, καὶ προσεκύνησαν αὐτόν. Ὥστε ἐπειδὴ ἀπέκτειναν
of-grain and bowed-down-to him so-that since they-killed
αὐτὸν, διὰ τοῦτο μάλιστα ἔγνωσαν αὐτοῦ τὰ ἐνύπνια. Τί
him because-of this most they-knew his the dreams what
οὖν; αὐτοὶ πρόξενοι τῶν μελλόντων ἀγαθῶν αὐτῷ πάντων
then they promoters of-the future goods for-him all
ἐγένοντο καὶ τῆς περιφανείας ἐκείνης; Οὐδαμῶς, ἀλλὰ
became and of-the conspicuousness that by-no-means but
αὐτοὶ μὲν θανάτῳ καὶ ἀθυμίᾳ καὶ τῇ δουλείᾳ καὶ τοῖς
they indeed to-death and to-despondency and to-the slavery and to-the
ἐσχάτοις παραδοῦναι ἐβουλεύσαντο κακοῖς· ὁ δὲ εὐμήχανος
last to-hand-over planned evils — but resourceful

Θεὸς τῇ τῶν ἐπιβουλευόντων πονηρίᾳ πρὸς τὴν τοῦ
God the of-the plotters wickedness for the of-the(-one)
πραθέντος καὶ ἐπιβουλευθέντος εὐδοκίμησιν ἀπεχρήσατο.
sold and plotted-against good-repute used
Ἵνα δὲ μὴ συντυχίας τινὸς, μηδὲ πραγμάτων περιπετείας 6
so-that and not of-chance some nor of-affairs reversal
τὰ συμβάντα εἶναι νομίζηται, δι᾽ αὐτῶν τῶν
the(-things) having-happened to-be may-be-thought through very the
ἐναντιουμένων, δι᾽ αὐτῶν τῶν κωλυόντων, αὐτὰ
opposing(-ones) through very the hindering(-ones) them
κατασκευάζει τὰ κωλυόμενα ὁ Θεὸς, τοῖς ἐχθροῖς
prepares the(-things) hindered — God the enemies
αὐτοῦ πρὸς τὴν εὐδοκίμησιν διακόνοις χρώμενος, ἵνα
his for the good-repute (as)-ministers using so-that
μάθῃς, ὅτι ἃ ὁ Θεὸς βεβούλευται, οὐδεὶς διασκεδάσει,
you-may-learn that what — God has-counseled no-one will-scatter
καὶ τὴν χεῖρα αὐτοῦ τὴν ὑψηλὴν οὐδεὶς ἀποστρέψει·
and the hand his the lofty no-one will-turn-back
ἵν᾽ ὅταν ἐπιβουλεύῃ παρά τινων, μὴ καταπίπτῃς,
so-that when you-are-plotted-against by some not you-fall-down
μηδὲ δυσχεραίνῃς, ἀλλ᾽ εἰδέναι ἔχῃς, ὅτι πρὸς τέλος
nor you-be-indignant but to-know you-may-be-able that to (an)-end
ἀπαντᾷ χρηστὸν ἡ ἐπιβουλὴ, μόνον ἂν γενναίως φέρῃς
meets good the plot only if nobly you-bear
τὰ συμπίπτοντα.
the(-things) befalling
Ἰδοὺ γοῦν καὶ ἐνταῦθα φθόνος βασιλείαν ἔτεκε, καὶ
behold at-least also here envy (a)-kingdom bore and
βασκανία διάδημα προεξένησε, καὶ θρόνον ἐκόμισε, καὶ
jealousy (a)-diadem procured and (a)-throne brought and
αὐτοὶ οἱ ἐπιβουλεύσαντες, αὐτοὶ συνώθησαν αὐτὸν πρὸς
very those having-plotted they pushed him to

τὸ μέγεθος ἐκείνης τῆς ἀρχῆς· καὶ ὁ μὲν ἐπιβουλευθεὶς
the greatness of-that the rule and the(-one) indeed plotted-against
ἐβασίλευσεν, οἱ δὲ ἐπιβουλεύσαντες ἐδούλευον· κἀκεῖνος μὲν
reigned those but having-plotted served and-he indeed
προσεκυνεῖτο, οὗτοι δὲ προσεκύνουν. Ὅταν τοίνυν ἐπέλθῃ
was-bowed-down-to these but bowed-down when therefore come-upon
σοι δεινὰ συνεχῆ καὶ ἐπάλληλα, μὴ θορυβοῦ, μηδὲ
you terrible(-things) continual and successive not be-troubled nor
δυσχέραινε, ἀλλ' ἀνάμενε τὸ τέλος· πάντως γὰρ ἀπαντήσεται
be-indignant but await the end altogether for it-will-meet(-you)
τῆς τοῦ Θεοῦ μεγαλοδωρεᾶς ἄξιον, μόνον ἐὰν εὐχαρίστως
of-the — of-God munificence worthy only if thankfully
τὰ ἐν μέσῳ συμπίπτοντα ἐνέγκῃς. Ἐπεὶ καὶ οὗτος
the(-things) in (the)-midst befalling you-bear since also this(-man)
μετὰ τὰ ὀνείρατα ἐκεῖνα περὶ τῶν ἐσχάτων κινδυνεύσας,
after the dreams those about the last(-things) having-been-in-danger
καὶ πραθεὶς ὑπὸ τῶν ἀδελφῶν, καὶ παρὰ τῆς δεσποίνης
and sold by the brothers and by the mistress
ἐπιβουλευθεὶς, καὶ πάλιν εἰς δεσμωτήριον ἐμπεσὼν, οὐκ εἶπε
plotted-against and again into prison having-fallen not said
πρὸς ἑαυτὸν, Τί ποτε τοῦτό ἐστιν; ἀπάτη τὰ ὀνείρατα ἐκεῖνα
to himself what ever this is (a)-deceit the dreams those
ἦν, ἐξέπεσον τῆς πατρίδος, ἀπεστερήθην ἐλευθερίας· διὰ
were I-fell-out of-the fatherland I-was-deprived of-freedom because-of
τὸν Θεὸν οὐκ εἶξα τῇ δεσποίνῃ πρὸς μοιχείαν καλούσῃ·
— God not I-yielded to-the mistress to adultery calling(-me)
διὰ σωφροσύνην καὶ ἀρετὴν κολάζομαι· καὶ οὐδὲ οὕτως
because-of temperance and virtue I-am-punished and not-even so
ἤμυνεν, οὐδὲ χεῖρα ὤρεξεν, ἀλλ' εἴασε παραδοθῆναι
did-he-defend(-me) nor (a)-hand stretch-out but he-let(-me) be-handed-over
δεσμοῖς ἐπαλλήλοις καὶ συνεχέσι συμφοραῖς· μετὰ γὰρ τὸν
to-bonds successive and continual to-misfortunes after for the

λάκκον δουλεία, μετὰ δουλείαν ἐπιβουλὴ, μετὰ ἐπιβουλὴν
pit slavery after slavery plot after plot
συκοφαντία, μετὰ συκοφαντίαν δεσμωτήριον. Ἀλλ᾽ οὐδὲν
slander after slander prison but none
τούτων αὐτὸν ἐθορύβει, ἀλλ᾽ ἔμενε τῇ ἐλπίδι θαῤῥῶν,
of-these him troubled but he-remained in-the hope taking-courage
καὶ εἰδὼς ὅτι τὰ εἰρημένα οὐ διαπεσεῖται οὐδέποτε.
and knowing that the(-things) said not will-fall-through ever
Ἐδύνατο μὲν γὰρ ὁ Θεὸς καὶ παρ᾽ αὐτὴν αὐτὰ
could indeed for — God even on very them
πληρῶσαι τὴν ἡμέραν, ἀλλ᾽ ἵνα καὶ τὴν αὐτοῦ δύναμιν
to-fulfill the day but so-that both the his power
ἐπιδείξηται, καὶ τὴν πίστιν τῶν αὐτοῦ δούλων, ἀφίησι
he-might-show and the faith of-the his servants he-lets
χρόνον μεταξὺ παρεμπεσεῖν μακρὸν, καὶ πολλὰ γενέσθαι
time between to-fall-in long and many to-come-about
κωλύματα, ἵνα καὶ τὴν αὐτοῦ μάθῃς ἰσχὺν, τότε
hindrances so-that both the his you-may-learn strength then
πληροῦντος τὰ ἐπηγγελμένα, ὅταν εἰς ἀπόγνωσιν
fulfilling the(-things) promised when into despair
ἐμπέσῃ, καὶ τὴν τῶν δούλων ἴδῃς ὑπομονὴν καὶ πίστιν,
one-falls and the of-the servants you-may-see endurance and faith
οὐδενὶ τῶν ἐν μέσῳ συμβαινόντων τῆς ἀγαθῆς
in-none of-the(-things) in (the)-midst happening from-the good
προσδοκίας ἐκπιπτόντων. Ἀλλ᾽, ὅπερ ἔλεγον, ἐπανῆλθον
expectation falling-away but what I-was-saying they-came-back
οὗτοι, τοῦ λιμοῦ, καθάπερ στρατιώτου τινὸς, ἐπὶ κεφαλὴν
these the famine as some soldier on (the)-head
αὐτοὺς ὠθοῦντος καὶ παριστάντος ἄρχοντι τῷ Ἰωσὴφ, καὶ
them pushing and presenting(-them) to-the-ruler — Joseph and
ἐβούλοντο πρίασθαι σῖτον· ὁ δὲ τί φησι πρὸς αὐτούς;
they-wished to-buy grain he but what says to them

Κατάσκοποί ἐστε. Οἱ δὲ εἶπον ἐν ἑαυτοῖς, Τί ποτε τοῦτό
spies you-are they but said in themselves what ever this
ἐστι; τροφὴν ἤλθομεν ἐμπορευσόμενοι, καὶ περὶ ψυχῆς
is food we-came going-to-buy and about (our)-life
κινδυνεύομεν; Εἰκότως, ἐπεὶ καὶ αὐτὸς τροφὴν ὑμῖν ἐκόμισε,
are-we-in-danger fittingly since also he food for-you brought
καὶ περὶ τῆς ζωῆς ἐκινδύνευσεν· ἀλλ᾽ αὐτὸς μὲν ἀληθείᾳ
and about the life was-in-danger but he indeed in-truth
ὑπέμενεν, ὑμεῖς δὲ ὑποκρίσει τοῦτο πάσχετε· οὐ γὰρ ἐχθρὸς
endured(-it) you but in-pretense this suffer not for (an)-enemy
ἦν, ἀλλὰ προσωπεῖον ἀνέλαβεν ἐχθροῦ, ἵνα τὰ κατὰ
he-was but (the)-mask he-took-up of-(an)-enemy so-that the(-things) in
τὴν οἰκίαν μετὰ ἀκριβείας μάθῃ. Ἐπειδὴ γὰρ πονηροὶ
the house with exactness he-might-learn since for wicked
περὶ αὐτὸν ἐγένοντο καὶ ἀγνώμονες, τόν τε Βενιαμὶν οὐκ
toward him they-had-been and unfeeling — and Benjamin not
εἶδε μετ᾽ αὐτῶν ὄντα, δείσας ὑπὲρ τοῦ παιδὸς, μήποτε
he-saw with them being having-feared for the boy lest
κἀκεῖνος τὰ ἀδελφὰ αὐτῷ πέπονθε, κελεύει δεθῆναί
he-too the(-things) brotherly to-him had-suffered he-orders to-be-bound
τινα ἕνα καὶ ἀφεθῆναι ἐκεῖ· εἶτα αὐτοὺς λαβόντας τὸν σῖτον
someone one and to-be-left there then them having-taken the grain
ἅπαντας ἀπελθεῖν, ἀπειλήσας θάνατον αὐτοῖς, εἰ μὴ τὸν
all to-depart having-threatened death to-them if not the
ἀδελφὸν τὸν ἑαυτῶν ἐπαγάγοιεν. Ἐπεὶ οὖν ταῦτα ἐγένετο,
brother the their-own they-should-bring since then these-things happened
καὶ εἶπεν, Ἄφετέ τινα ἐνταῦθα, καὶ τὸν ἀδελφὸν ὑμῶν
and he-said leave someone here and the brother your
ἀγάγετε· εἰ δὲ μὴ, θανάτῳ ἀποθανεῖσθε· τί πρὸς ἀλλήλους
bring if but not by-death you-will-die what to one-another
ἔλεγον ἐκεῖνοι; Ναὶ, ἐν ἁμαρτίαις ἐσμὲν περὶ τοῦ ἀδελφοῦ
did-they-say they yes in sins we-are concerning the brother

ἡμῶν, ὅτε κατεδέετο ἡμῶν. Εἶδες μετὰ πόσον χρόνον τῆς
our when he-besought us did-you-see after how-much time the
ἁμαρτίας ἀνεμνήσθησαν ἐκείνης; Καὶ πρὸς μὲν τὸν πατέρα
sin they-remembered that and to indeed the father
ἔλεγον· Θηρίον πονηρὸν κατέφαγε τὸν Ἰωσήφ· αὐτοῦ δὲ τοῦ
they-said (a)-beast wicked devoured — Joseph very but —
Ἰωσὴφ παρόντος καὶ ἀκούοντος, τὴν ἁμαρτίαν ἐξήλεγχον.
Joseph present and hearing the sin they-exposed
Τί τούτου παραδοξότερον γένοιτ' ἄν; Δικαστήριον χωρὶς
what than-this more-strange could-be — (a)-court without
ἐλέγχων γίνεται, καὶ ἀπολογία χωρὶς κατηγορίας, καὶ
proofs happens and (a)-defense without accusation and
ἀπόδειξις ἄνευ μαρτύρων, αὐτῶν τῶν τὸ πρᾶγμα
(a)-demonstration without witnesses very those the deed
ἐργασαμένων ἑαυτοὺς ἐλεγχόντων, καὶ τὸ λάθρα
having-worked themselves convicting and the(-thing) secretly
γεγενημένον ἐκπομπευόντων. Τίς ἔπεισε, τίς ἠνάγκασεν
done exposing who persuaded(-them) who compelled(-them)
εἰς μέσον ἐξενεγκεῖν τὰ πρὸ τοσούτου τολμηθέντα
into (the)-midst to-bring-out the(-things) before so-long dared
χρόνου· Οὐκ εὔδηλον, ὅτι τὸ συνειδὸς, ὁ ἀπαραλόγιστος
time (is-it)-not clear that the conscience the undeceivable
δικαστὴς, συνεχῶς αὐτῶν κατέσειε τὴν διάνοιαν, καὶ τὴν
judge continually their shook the mind and the
ψυχὴν ἐθορύβει; Καὶ ὁ φονευθεὶς τότε ἐκάθητο σιγῇ
soul troubled and the(-one) murdered then sat in-silence
δικάζων αὐτούς· καὶ μηδεμιᾶς ἐξενεχθείσης ἀποφάσεως
judging them and no having-been-brought-out sentence
καθ' ἑαυτῶν τὴν καταδικάζουσαν αὐτοὺς ψῆφον αὐτοὶ
against themselves the condemning them vote they-themselves
ἔφερον. Καὶ οὗτοι μὲν ταῦτα ἔλεγον· ἕτερος δὲ ἀπελογεῖτο,
brought and these indeed these-things said another but defended(-himself)

λέγων· Οὐκ ἐλάλησα πρὸς ὑμᾶς, οὕτω λέγων· Μὴ ἀδικήσητε
saying not did-I-speak to you so saying not wrong
τὸ παιδάριον, μηδὲ ποιήσητε αὐτὸν μηδὲν κακὸν, ὅτι
the lad nor do him any evil because
ἀδελφὸς ἡμῶν ἐστι· καὶ ἰδοὺ νῦν τὸ αἷμα αὐτοῦ ἐκζητεῖται,
(a)-brother our he-is and behold now the blood his is-required
φησὶν, ἐκ τῶν χειρῶν ἡμῶν; Καίτοι οὐδὲν αὐτὸς ὁ
he-says from the hands our and-yet nothing very the(-one)
ταῦτα λέγων περὶ τοῦ φόνου καὶ τῆς σφαγῆς ἐκείνης εἶπεν,
these-things saying about the murder and the slaughter that said
ἀλλ' αὐτὸς μὲν καθήμενος οὐδὲν τοιοῦτον ἐζήτει, ἀλλὰ τὸν
but he indeed sitting no such(-thing) sought but the
ἕτερον ἀδελφὸν ἐπεζήτει· τὸ δὲ συνειδὸς αὐτῶν ἐπιλαβόμενον
other brother sought the but conscience their having-seized
καιροῦ, διανέστη καὶ καθήψατο τῆς ἐκείνων διανοίας, καὶ
(the)-occasion rose-up and touched the their mind and
μηδενὸς ἀναγκάζοντος, τὰ τετολμημένα ὁμολογῆσαι
no-one compelling the(-things) dared to-confess
παρεσκεύασε. Ταῦτα καὶ ἡμεῖς πολλάκις πάσχομεν,
it-prepared(-them) these-things also we often suffer
παρελθόντων τῶν ἁμαρτημάτων· ἐν δεινοῖς γὰρ ἐξεταζόμενοι
having-passed the sins in terrible for being-examined
καὶ περιστάσεσι, μνημονεύομεν τῶν προτέρων ἁμαρτημάτων.
and circumstances we-remember the former sins
7 Ἅπερ οὖν ἅπαντα εἰδότες, ἐπειδάν τι πράξωμεν πονηρὸν,
which then all knowing when anything we-do wicked
μὴ ἀναμένωμεν συμφορὰς καὶ περιστάσεις μηδὲ κινδύνους
not let-us-wait-for misfortunes and circumstances nor dangers
καὶ δεσμὰ, ἀλλὰ καθ' ἑκάστην ὥραν τε καὶ ἡμέραν
and bonds but on each hour both and day
ἀνακινῶμεν παρ' ἑαυτοῖς τὸ δικαστήριον τοῦτο, καὶ τὰς
let-us-stir-up among ourselves the court this and the

ψήφους καθ' ἑαυτῶν φέρωμεν, καὶ πειρώμεθα παντὶ τρόπῳ
votes against ourselves let-us-bring and let-us-try in-every manner
ἀπολογεῖσθαι τῷ Θεῷ, καὶ μήτε αὐτοὶ περὶ τῆς ἀναστάσεως
to-make-defense — to-God and neither ourselves about the resurrection
καὶ τῆς κρίσεως ἀμφισβητῶμεν, μήτε ἑτέρων λεγόντων
and the judgment let-us-dispute nor others saying(-so)
ἀνεχώμεθα, ἀλλὰ παντὶ τρόπῳ διὰ τῶν εἰρημένων αὐτοὺς
let-us-endure but in-every manner through the said(-things) them
ἐπιστομίζωμεν. Οὐ γὰρ ἂν, εἰ μὴ τότε ἐμέλλομεν εὐθύνας
let-us-muzzle not for — if not then we-were-going accounts
ὑφέξειν τῶν πεπλημμεληκότων, τοιοῦτον ἡμῖν ἐνταῦθα
to-undergo of-the(-things) offended such for-us here
τὸ δικαστήριον ἐγκατέστησεν ὁ Θεός. Ἀλλὰ καὶ τοῦτο
the court would-have-set-in — God but also this
τῆς αὐτοῦ φιλανθρωπίας τεκμήριον. Ἐπειδὴ γὰρ τότε
of-the his love-for-mankind (is-a)-proof since for then
μέλλει λόγον ἡμᾶς ἀπαιτεῖν τῶν πεπλημμεληκότων,
he-is-going (an)-account us to-demand of-the(-things) offended
ἐγκατέστησε τοῦτον τὸν ἀδέκαστον κριτὴν, ἵνα οὗτος
he-set-in this the incorruptible judge so-that this(-one)
ἐνταῦθα ὑπὲρ τῶν ἡμαρτημένων δικάζων ἡμῖν, καὶ
here for the sins judging us and
σωφρονεστέρους ποιῶν, ἐξαρπάσῃ τῆς μελλούσης ἐκεῖ
more-sober making(-us) may-snatch(-us) from-the future there
κρίσεως. Ὅπερ οὖν καὶ ὁ Παῦλος λέγει· Εἰ γὰρ ἑαυτοὺς
judgment which then also — Paul says if for ourselves
ἐκρίνομεν, οὐκ ἂν ἐκρινόμεθα ὑπὸ τοῦ Κυρίου. Ἵνα οὖν μὴ
we-judged not — we-would-be-judged by the Lord so-that then not
τότε κολαζώμεθα, μὴ τότε εὐθύνας ὑπέχωμεν, ἕκαστος εἰς τὸ
then we-be-punished not then accounts we-undergo each into the
συνειδὸς εἰσελθέτω τὸ ἑαυτοῦ, καὶ τὴν ζωὴν ἀναπτύξας, καὶ
conscience let-enter the his-own and the life having-unfolded and

ἅπαντα τὰ πεπλημμεληµένα µετὰ ἀκριβείας ἐπελθὼν,
all the(-things) offended with exactness having-gone-over
καταγινωσκέτω τῆς ψυχῆς τῆς ταῦτα ἐργασαµένης,
let-him-condemn the soul the these-things having-worked
κολαζέτω τοὺς λογισµοὺς, θλιβέτω, στενοχωρείτω τὴν ἑαυτοῦ
let-him-punish the thoughts let-him-afflict let-him-straiten the his-own
διάνοιαν, δίκην ἑαυτὸν ἀπαιτείτω τῶν ἡµαρτηµένων διὰ
mind penalty from-himself let-him-demand for-the sins through
τῆς καταγνώσεως, διὰ τῆς µετανοίας τῆς ἠκριβωµένης,
the condemnation through the repentance the exact
διὰ δακρύων, διὰ ἐξοµολογήσεως, διὰ νηστείας καὶ
through tears through confession through fasting and
ἐλεηµοσύνης, διὰ ἐγκρατείας καὶ ἀγάπης, ἵνα παντὶ τρόπῳ
almsgiving through self-control and love so-that in-every manner
δυνηθῶµεν πάντα ἐνταῦθα ἀποθέµενοι τὰ ἁµαρτήµατα, µετὰ
we-may-be-able all here having-laid-aside the sins with
πολλῆς ἀπελθεῖν ἐκεῖ τῆς παῤῥησίας· ἧς γένοιτο πάντας
much to-depart there the boldness which may-it-be all
ἡµᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡµῶν
us to-obtain by-(the)-grace and love-for-mankind of-the Lord our
Ἰησοῦ Χριστοῦ, µεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅµα
Jesus Christ with whom to-the Father (be)-the glory together-with
τῷ ἁγίῳ Πνεύµατι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀµήν.
the holy Spirit to the ages of-the ages amen

DEATH IS A SLEEP

On Paul's words about those who have fallen asleep: Christ's death is called death, ours sleep, for ours ends in rising. God pulls down the body like an old house to rebuild it, and where a craftsman recasts a bronze statue as bronze, God gives a body of clay back golden and immortal. Weep, as the Master wept for Lazarus, but not as the Greeks who have no hope. Mourn sinners, not the departed. Job lost all his children and gave thanks; Abraham was bidden to slay Isaac and obeyed. Learn these words in peacetime, as soldiers drill before a war.

Ἡμέρας τέσσαρας ἀνηλώσαμεν τὴν κατὰ τὸν Λάζαρον 1
days four we-spent the about — Lazarus
παραβολὴν ὑμῖν ἐξηγούμενοι, τὸν θησαυρὸν ἐξαντλοῦντες,
parable to-you explaining the treasure exhausting
ὃν εὑρήκαμεν ἐν ἡλκωμένῳ κείμενον σώματι· θησαυρὸν
which we-found in (a)-ulcerated lying body (a)-treasure
οὐχὶ χρυσίον καὶ ἀργύριον καὶ λίθους ἔχοντα πολυτελεῖς,
not gold and silver and stones having costly
ἀλλὰ φιλοσοφίαν, καὶ ἀνδρείαν, καὶ ὑπομονὴν, καὶ
but philosophy and courage and endurance and
καρτερίαν πολλήν. Καθάπερ γὰρ ἐπὶ τῶν αἰσθητῶν
perseverance much just-as for in-the(-case) of-the sensible
θησαυρῶν τούτων συμβαίνει, τὴν μὲν ἐπιφάνειαν ἀκάνθας
treasures these it-happens the indeed surface thorns
ἔχειν καὶ τριβόλους ἁπλῶς καὶ γῆν τραχυτέραν, εἰ δέ τις
to-have and thistles simply and earth rougher if but anyone
κάτω διασκάψειε, πολὺς ὁ πλοῦτος φαίνεται· οὕτω δὴ
below should-dig great the wealth appears so indeed
καὶ ἐπὶ τοῦ Λαζάρου συνέβαινεν· ἄνωθεν τραύματα,
also in-the(-case) — of-Lazarus it-happened above wounds
καὶ κάτωθεν πλοῦτος ἄφατος· παρειμένον τὸ σῶμα, ἀλλὰ
and below wealth unspeakable unstrung the body but

γενναία καὶ ἐγρηγορυῖα ψυχὴ, καὶ τὸ ἀποστολικὸν
(a)-noble and wakeful soul and the(-saying) apostolic
ἦν ἰδεῖν ἐκεῖνο πληρούμενον ἐπὶ τούτου· Ὅσον ὁ
was(-it-possible) to-see that fulfilled in this(-man) as-much-as the
ἔξω ἄνθρωπος διαφθείρεται, τοσοῦτον ὁ ἐντὸς ἀνακαινοῦται.
outer man is-corrupted so-much the inner is-renewed
Καὶ ἐνῆν μὲν καὶ τήμερον εἰς τὴν αὐτὴν παραβολὴν
and it-was-possible indeed also today on the same parable
εἰπεῖν, καὶ πρὸς τοὺς αἱρετικοὺς μαχήσασθαι τοὺς
to-speak and against the heretics to-fight those
τὴν Παλαιὰν διαβάλλοντας, τοὺς τῶν πατριαρχῶν
the Old(-covenant) slandering those the patriarchs
κατηγοροῦντας, τοὺς κατὰ τοῦ δημιουργοῦ τῶν ὅλων Θεοῦ
accusing those against the creator of-the universe God
τὴν γλῶτταν ἠκονηκότας· ἀλλ' ἵνα μὴ προσκορὴς ὑμῖν
the tongue having-whetted but so-that not wearisome to-you
ὁ λόγος γένηται, τούτους εἰς ἕτερον ταμιευσάμενοι καιρὸν
the discourse may-become these for another having-stored-up occasion
τοὺς ἀγῶνας, φέρε, πρὸς ἄλλην ὑπόθεσιν τὸν λόγον
the contests come to another subject the discourse
ἀγάγωμεν· ἐπεὶ καὶ τράπεζα μονοειδὴς μὲν οὖσα κόρον
let-us-lead since also (a)-table uniform indeed being satiety
ἐντίθησιν, αἱ δὲ ποικίλαι τῇ συνεχείᾳ διεγείρουσι τὴν
puts-in the(-tables) but varied by-the succession rouse the
ὄρεξιν. Ἵν' οὖν καὶ ἐπὶ τῆς ἀκροάσεως τοῦτο γένηται,
appetite so-that then also in-the(-case) of-the hearing this may-happen
πρὸς τὸν μακάριον Παῦλον διὰ μακροῦ τοῦ χρόνου τήμερον
to the blessed Paul after long the time today
ἐπανέλθωμεν· καὶ γὰρ εἰς εὔκαιρον ἡμῖν τήμερον τὸ
let-us-return and for at (an)-opportune(-time) to-us today the
χωρίον ἀνεγνώσθη τὸ ἀποστολικὸν, καὶ συνῳδὰ ἔσται τοῖς
passage was-read the apostolic and in-harmony will-be with-the

πρώην λεχθεῖσι τὰ ῥηθησόμενα. Ἠκούσατε τοίνυν
lately spoken(-things) the(-things) going-to-be-said you-heard therefore
τοῦ Παύλου σήμερον βοῶντος καὶ λέγοντος· Περὶ δὲ τῶν
— Paul today crying and saying about but those
κεκοιμημένων οὐ θέλω ὑμᾶς ἀγνοεῖν, ἵνα μὴ λυπῆσθε,
having-fallen-asleep not I-wish you to-be-ignorant so-that not you-grieve
ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. Ἐκείνη εὐαγγελικὴ
as also the rest those not having hope that(-was) (the)-gospel
νευρὰ ἡ τοῦ Λαζάρου, οὗτος ἀποστολικὸς ὁ φθόγγος, ἀλλὰ
string the — of-Lazarus this apostolic the sound but
μία ἡ συμφωνία. Καὶ γὰρ καὶ ἐν ἐκείνῃ τῇ παραβολῇ
one the harmony and for also in that the parable
πολλὰ περὶ ἀναστάσεως καὶ τῶν ἐκεῖ δικαστηρίων
much about resurrection and the there courts
ἐφιλοσοφήσαμεν, καὶ νῦν εἰς τὴν αὐτὴν ἡμᾶς ὑπόθεσιν ὁ
we-philosophized and now to the same us subject the
λόγος ἤγαγε πάλιν. Ὥστε εἰ καὶ ἀποστολικὸν ἀνορύττομεν
discourse led again so-that if even (an)-apostolic we-dig-up
χωρίον, ἀλλὰ τὸν αὐτὸν καὶ ἐνταῦθα θησαυρὸν εὑρήσομεν.
passage yet the same also here treasure we-will-find
Καὶ γὰρ καὶ τότε ὁ λόγος ἡμῖν ἅπας τοῦτο παιδεῦσαι
and for also then the discourse our whole this to-teach
τοὺς ἀκροατὰς ἔσπευδε, μηδὲν τοῦ παρόντος βίου τὰ
the hearers hastened nothing of-the present life the
λαμπρὰ νομίζειν εἶναι πράγματα, ἀλλὰ περαιτέρω προϊέναι
splendid to-think to-be things but further to-go-forward
ταῖς ἐλπίσι, καὶ τὰς ἐκεῖ ψήφους καθ' ἑκάστην ἐννοεῖν τὴν
with-the hopes and the there votes on each to-consider the
ἡμέραν, καὶ τὸ φοβερὸν κριτήριον, καὶ τὸν ἀπαραλόγιστον
day and the fearful tribunal and the undeceivable
δικαστήν. Ταῦτα καὶ ὁ Παῦλος διὰ τῶν ἀνεγνωσμένων
judge these-things also — Paul through the(-things) read

ἡμῖν συμβουλεύει τήμερον. Ἀλλὰ προσέχετε· Περὶ δὲ τῶν
to-us counsels today but attend about but those
κεκοιμημένων οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ἵνα μὴ
having-fallen-asleep not I-wish you to-be-ignorant brothers so-that not
λυπῆσθε, ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. Εἰ γὰρ
you-grieve as also the rest those not having hope if for
πιστεύομεν, ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ
we-believe that Jesus died and rose so also —
Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.
God those having-fallen-asleep through — Jesus will-bring with him
Τοῦτο πρῶτον ἄξιον ἐπιστήσαντας ἐξετάσαι, τί δήποτε,
this first (it-is)-worthy having-paused to-examine why ever
ὅταν μὲν περὶ τοῦ Χριστοῦ διαλέγηται, θάνατον καλεῖ
when indeed about — Christ he-discourses death he-calls
τὸν ἐκείνου θάνατον· ὅταν δὲ περὶ τῆς ἡμετέρας τελευτῆς,
the his death when but about the our end
κοίμησιν αὐτὴν καὶ οὐ θάνατον ὀνομάζει. Οὐ γὰρ εἶπε, Περὶ
sleep it and not death he-names not for he-said about
δὲ τῶν ἀποθανόντων, ἀλλὰ τί; Περὶ δὲ τῶν κεκοιμημένων.
but the dead but what about but those having-fallen-asleep
Καὶ πάλιν· Οὕτως ὁ Θεὸς καὶ τοὺς κοιμηθέντας διὰ τοῦ
and again so — God also those having-fallen-asleep through —
Ἰησοῦ ἄξει σὺν αὐτῷ· καὶ οὐκ εἶπε, Τοὺς ἀποθανόντας.
Jesus will-bring with him and not he-said the dead
Καὶ πάλιν· Ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν
and again we the living those remaining until the
παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.
coming of-the Lord not — will-precede those having-fallen-asleep
Καὶ οὐδὲ ἐνταῦθα εἶπε τοὺς ἀποθανόντας, ἀλλὰ τρίτον
and not-even here he-said the dead but (a)-third(-time)
μνημονεύσας, τὸ τρίτον κοίμησιν τὸν θάνατον αὐτῶν
mentioning the third(-time) sleep the death their

ὠνόμασε. Περὶ δὲ τοῦ Χριστοῦ οὐχ οὕτως, ἀλλὰ πῶς;
he-named about but — Christ not so but how
Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε. Καὶ οὐκ εἶπεν,
if for we-believe that Jesus died and not he-said
Ἐκοιμήθη, ἀλλὰ, Ἀπέθανε. Τίνος οὖν ἕνεκεν τὸν μὲν τοῦ
fell-asleep but died for-what then sake the indeed —
Χριστοῦ θάνατον ἐκάλεσε, τὸν δὲ ἡμέτερον κοίμησιν; Οὐ
of-Christ death did-he-call the but our sleep not
γὰρ ἁπλῶς, οὐδὲ παρέργως ταύτῃ κέχρηται τῶν λέξεων τῇ
for simply nor incidentally this he-has-used of-the words the
παρατηρήσει, ἀλλὰ σοφόν τι καὶ μέγα κατασκευάζων.
observance but wise something and great establishing
Ἐπὶ μὲν γὰρ τοῦ Χριστοῦ θάνατον ἐκάλεσεν,
in-the(-case) indeed for — of-Christ death he-called(-it)
ἵνα τὸ πάθος πιστώσηται· ἐπὶ δὲ ἡμῶν κοίμησιν
so-that the suffering he-might-confirm in-the(-case) but of-us sleep
ἐκάλεσεν, ἵνα τὴν ὀδύνην παραμυθήσηται. Ἔνθα μὲν γὰρ
he-called(-it) so-that the pain he-might-console where indeed for
προεχώρησεν ἡ ἀνάστασις, θαῤῥῶν καλεῖ θάνατον· ἔνθα
had-gone-before the resurrection boldly he-calls(-it) death where
δὲ ἐν ἐλπίσιν ἐστὶ τὸ πρᾶγμα, κοίμησιν καλεῖ, καὶ δι᾽
but in hopes is the thing sleep he-calls(-it) and through
αὐτῆς παραμυθούμενος τῆς προσηγορίας ἡμᾶς, καὶ χρηστὰς
very consoling the name us and good
ὑποτείνων ἐλπίδας. Ὁ γὰρ κοιμώμενος ἀναστήσεται
holding-out hopes the(-one) for sleeping will-rise
πάντως, καὶ οὐδὲν ἕτερόν ἐστι θάνατος, ἀλλ᾽ ἢ ὕπνος
certainly and nothing other is death than — sleep
μακρός. Μὴ γάρ μοι τοῦτο εἴπῃς, ὅτι οὔτε ἀκούει, οὔτε
long not for to-me this say that neither hears nor
φθέγγεται, οὔτε ὁρᾷ, οὔτε αἰσθάνεται ὁ τετελευτηκώς·
speaks nor sees nor perceives the(-one) having-died

οὐδὲ γὰρ ὁ καθεύδων. Εἰ δὲ χρή τι καὶ
not-even for the(-one) sleeping if but (one)-must something also
θαυμαστὸν εἰπεῖν, τοῦ μὲν καθεύδοντος καὶ ἡ ψυχή
marvelous say of-the(-one) indeed sleeping even the soul
πως καθεύδει· τοῦ δὲ τελευτήσαντος οὐχ οὕτως, ἀλλ'
somehow sleeps of-the(-one) but having-died not so but
ἐγρήγορεν. Ἀλλ' ὁ τελευτήσας σήπεται καὶ διαφθείρεται,
is-awake but the(-one) having-died rots and is-corrupted
φησὶ, καὶ κόνις γίνεται καὶ τέφρα. Καὶ τί τοῦτο, ἀγαπητέ;
he-says and dust becomes and ashes and what this beloved
δι' αὐτὸ μὲν οὖν τοῦτο μάλιστα χαίρειν δεῖ.
because-of very indeed then this most to-rejoice (one)-must
Καὶ γὰρ οἰκίαν τις μέλλων οἰκοδομεῖν σαθρωθεῖσαν καὶ
and for (a)-house anyone going to-build decayed and
παλαιὰν γενομένην, ἐκβαλὼν πρῶτον τοὺς οἰκοῦντας,
old become having-put-out first those dwelling(-in-it)
οὕτω καταλύει τὴν οἰκίαν, καὶ ἀνοικοδομεῖ λαμπροτέραν.
so pulls-down the house and rebuilds (it)-more-splendid
Καὶ τοὺς ἐκβληθέντας οὐ λυπεῖ τὸ γινόμενον, ἀλλὰ
and those put-out not grieves the(-thing) happening but
καὶ εὐφραίνει πλέον· οὐ γὰρ τῇ καθαιρέσει προσέχουσι
even gladdens more not for to-the demolition they-attend
τῇ βλεπομένῃ, ἀλλὰ τὴν μέλλουσαν οἰκοδομὴν
the(-demolition) seen but the future building
φαντάζονται τὴν οὐ βλεπομένην. Οὕτω δὴ καὶ ὁ
they-imagine the(-building) not seen so indeed also —
Θεὸς ποιεῖν μέλλων καταλύει ἡμῶν τὸ σῶμα, καὶ τὴν
God to-do going pulls-down our the body and the
ἐνοικοῦσαν ἐν αὐτῷ ψυχὴν ἐξάγει πρότερον, καθάπερ ἐξ
dwelling in it soul leads-out first as from
οἰκίας τινὸς, ἵνα λαμπροτέραν αὐτὴν οἰκοδομήσας, μετὰ
(a)-house some so-that more-splendid it having-built with

πλείονος αὐτὴν δόξης εἰσαγάγῃ πάλιν. Μὴ τοίνυν τῇ
more it glory he-may-bring-in again not therefore to-the
καθαιρέσει προσέχωμεν, ἀλλὰ τῇ μελλούσῃ λαμπρότητι.
demolition let-us-attend but to-the future splendor
Πάλιν ἀνδριάντα τις ἔχων ἰῷ καὶ χρόνῳ διεφθαρμένον, 2
again (a)-statue someone having by-rust and time corrupted
καὶ πολλὰ τῶν μερῶν ἀποτεθλασμένον, συντρίψας αὐτὸν
and many of-the parts broken-off having-shattered it
εἰς χωνευτήριον ἐμβάλλει, καὶ τήξας αὐτὸν ἀκριβῶς,
into (the)-furnace throws(-it) and having-melted it exactly
οὕτω λαμπρότερον ἀποδίδωσιν. Ὥσπερ οὖν ἡ ἐν τῷ
so more-splendid gives-(it)-back as then the in the
χωνευτηρίῳ συντριβὴ οὐκ ἀφανισμὸς, ἀλλὰ ἀνακαινισμός
furnace shattering not (a)-destruction but (a)-renewal
τίς ἐστι τοῦ ἀνδριάντος ἐκείνου· οὕτω καὶ τῶν ἡμετέρων
some is of-the statue that so also of-the our
σωμάτων ὁ θάνατος οὐκ ἀπώλειά τίς ἐστιν, ἀλλὰ
bodies the death not (a)-loss some is but
ἀνανέωσις. Ὅταν τοίνυν ἴδῃς, καθάπερ ἐν χωνευτηρίῳ,
(a)-renewing when therefore you-see as in (a)-furnace
καταῤῥέουσαν ἡμῶν τὴν σάρκα καὶ σηπομένην, μὴ στῇς
flowing-away our the flesh and rotting not stop
μέχρι τῆς ὄψεως ταύτης, ἀλλὰ τὴν ἀναχώνευσιν ἀνάμενε·
at the sight this but the recasting await
καὶ μηδὲ τῷ μέτρῳ τοῦ παραδείγματος ἀρκεσθῇς
and not-even with-the measure of-the example be-content
τούτῳ, ἀλλ' ἐπὶ τὸ πρότερον πρόελθε τῷ λόγῳ. Ὁ
this but to the former go-forward in-the discourse the
μὲν γὰρ ἀνδριαντοποιὸς χαλκοῦν ἐμβαλὼν σῶμα, οὐ
indeed for statue-maker bronze having-thrown-in (a)-body not
χρυσοῦν καὶ ἀθάνατόν σοι ἀποδίδωσι τὸν ἀνδριάντα,
golden and immortal to-you gives-back the statue

ἀλλὰ χαλκοῦν ἐργάζεται πάλιν· ὁ δὲ Θεὸς οὐχ οὕτως,
but bronze makes(-it) again — but God not so
ἀλλὰ πήλινον καὶ θνητὸν ἐμβαλὼν σῶμα, χρυσοῦν καὶ
but clay and mortal having-thrown-in (a)-body golden and
ἀθάνατον ἀποδίδωσί σοι τὸν ἀνδριάντα· φθαρτὸν γὰρ
immortal gives-back to-you the statue corruptible for
ἡ γῆ δεξαμένη τὸ σῶμα καὶ ἐπίκηρον, ἄφθαρτον καὶ
the earth having-received the body and perishable incorruptible and
ἀκήρατον ἀποδίδωσι τὸ αὐτό. Μὴ τοίνυν ἴδῃς ἐκεῖνον τὸν
undefiled gives-back the same not therefore see that(-man) the
μεμυκότα τοὺς ὀφθαλμοὺς, τὸν ἄφωνον κείμενον, ἀλλὰ
having-closed the eyes the(-one) speechless lying but
τὸν ἀνιστάμενον, τὸν ἀπολαμβάνοντα δόξαν ἀῤῥητον
the(-one) rising the receiving-back glory unspeakable
καὶ φρικώδη καὶ θαυμαστὴν, καὶ ἀπὸ τῆς παρούσης ὄψεως
and awesome and marvelous and from the present sight
πρὸς τὴν μέλλουσαν ἐλπίδα μετάγαγε τοὺς λογισμούς. Ἀλλὰ
to the future hope transfer the reasonings but
συνήθειαν ἐπιζητεῖς, καὶ διὰ τοῦτο ὀδύρῃ καὶ θρηνεῖς;
(his)-company do-you-seek and because-of this do-you-lament and do-you-wail
Καὶ πῶς οὐκ ἄτοπον, εἰ μὲν νυμφίῳ τὸ θυγάτριον
and how not absurd(-is-it) if indeed to-(a)-bridegroom the little-daughter
δοίης, εἶτα λαβὼν εἰς μακρὰν ἐκεῖνος ἀπέλθοι
you-should-give then having-taken(-her) to (a)-far he should-go-away
χώραν, καὶ καλῶς πράττων διατελοίη, μηδὲν ἡγεῖσθαι
country and well faring should-continue nothing to-think
δεινὸν τὸ γεγενημένον, τῇ τῆς εὐπραγίας φήμῃ
terrible the(-thing) having-happened with-the of-the prosperity report
παραμυθεῖσθαι τῆς ἀποδημίας τὴν ἀθυμίαν· ἐνταῦθα δὲ οὐκ
to-console of-the absence the despondency here but not

ἀνθρώπου, οὐδὲ συνδούλου τινὸς, ἀλλ' αὐτοῦ τοῦ Δεσπότου
(a)-man nor fellow-slave some(-one) but very the Master
λαβόντος τὸν προσήκοντα, ἀλγεῖν καὶ ὀδύρεσθαι;
having-taken the(-one) related to-grieve and to-lament
Καὶ πῶς οἷόν τε, φησὶ, μὴ ἀλγεῖν ἄνθρωπον ὄντα;
and how (is-it)-possible — he-says not to-grieve (a)-man being
Οὐδὲ ἐγὼ τοῦτο λέγω· οὐδὲ τὴν ἀθυμίαν, ἀλλὰ τὴν
not-even I this say nor the despondency but the
ἐπίτασιν τῆς ἀθυμίας ἀναιρῶ· τὸ μὲν γὰρ ἀθυμεῖν τῆς
excess of-the despondency I-remove the indeed for to-be-despondent (is)-of-the
φύσεως, τὸ δὲ πέρα τοῦ μέτρου τοῦτο ποιεῖν μανίας
nature the but beyond the measure this to-do (is)-of-madness
καὶ παραφροσύνης καὶ γυναικώδους ψυχῆς. Ἄλγησον,
and derangement and (a)-womanish soul grieve
δάκρυσον, ἀλλὰ μὴ ἀποδυσπετήσῃς, μὴ δυσχεράνῃς, μὴ
weep but not lose-heart not be-vexed not
ἀγανακτήσῃς· εὐχαρίστησον τῷ λαμβάνοντι, ἵνα
be-indignant give-thanks to-the(-one) taking so-that
κοσμήσῃς τὸν ἀπελθόντα, καὶ λαμπρὰ ταῦτα αὐτῷ
you-may-adorn the(-one) having-departed and splendid these to-him
συμπέμψῃ ἐντάφια. Ἂν μὲν γὰρ δυσχεράνῃς, κἀκεῖνον
you-may-send-along (as)-grave-gifts if indeed for you-are-vexed both-him
καθύβρισας, καὶ τὸν λαβόντα παρώξυνας, καὶ σαυτὸν
you-have-outraged and the(-one) having-taken you-have-provoked and yourself
κατέβλαψας· ἂν δὲ εὐχαριστήσῃς, κἀκεῖνον ἐκόσμησας,
you-have-harmed if but you-give-thanks both-him you-have-adorned
καὶ τὸν λαβόντα ἐδόξασας, καὶ σαυτὸν ὠφέλησας.
and the(-one) having-taken you-have-glorified and yourself you-have-benefited
Δάκρυσον ὡς ὁ Δεσπότης σου ἐδάκρυσε τὸν Λάζαρον,
weep as the Master your wept-for — Lazarus
μέτρα τιθεὶς ἡμῖν καὶ κανόνας καὶ ὅρους ἀθυμίας, οὓς
measures setting for-us and rules and limits of-despondency which

ὑπερβαίνειν οὐ δεῖ. Οὕτω καὶ Παῦλος εἶπε· Περὶ δὲ
to-overstep not (one)-must so also Paul said about but
τῶν κεκοιμημένων, φησὶν, οὐ θέλω ὑμᾶς ἀγνοεῖν, ἵνα
those having-fallen-asleep he-says not I-wish you to-be-ignorant so-that
μὴ λυπῆσθε, ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
not you-grieve as also the rest those not having hope
Λυποῦ, φησὶν, ἀλλὰ μὴ ὡς Ἕλλην ὁ ἀπογινώσκων
grieve he-says but not as (a)-Greek the(-one) despairing
ἀναστάσεως, ὁ ἀπελπίζων τὴν μέλλουσαν ζωὴν
of-resurrection the(-one) despairing-of the future life
Αἰσχύνομαι, πιστεύσατε, καὶ ἐρυθριῶ, διὰ τῆς ἀγορᾶς
I-am-ashamed believe(-me) and I-blush through the marketplace
χοροὺς γυναικῶν ὁρῶν ἀσχημονοῦντας, τρίχας τιλλομένας,
choruses of-women seeing behaving-shamefully hairs plucked
βραχίονας τεμνομένας, παρειὰς σπαραττομένας, ὑπὸ τοῖς
arms cut cheeks torn under the
ὀφθαλμοῖς τῶν Ἑλλήνων ταῦτα γινόμενα. Τί γὰρ οὐκ
eyes of-the Greeks these(-things) happening what for not
ἐροῦσιν ἐκεῖνοι; τί δὲ οὐ φθέγξονται περὶ ἡμῶν; Οὗτοί
will-they-say those(-men) what but not will-they-utter about us these
εἰσιν οἱ περὶ ἀναστάσεως φιλοσοφοῦντες; Πάνυ γε.
are the(-ones) about resurrection philosophizing very at-least
Οὐ γὰρ συμβαίνει τοῖς δόγμασι τὰ γινόμενα· ἐν
not for agree with-the doctrines the(-things) happening in
ῥήμασι τὰ περὶ ἀναστάσεως φιλοσοφοῦσι, καὶ ἐν τοῖς
words the(-things) about resurrection they-philosophize and in the
πράγμασι τὰ τῶν ἀπεγνωκότων ποιοῦσιν· εἰ ἐθάῤῥουν
deeds the(-deeds) of-those having-despaired they-do if were-confident
οὗτοι, ὅτι ἀνάστασίς ἐστιν, οὐκ ἂν ταῦτα ἐποίησαν·
these that resurrection is not — these(-things) they-would-have-done
εἰ πεπεικότες ἦσαν ἑαυτοὺς, ὅτι πρὸς βελτίονα λῆξιν
if persuaded they-had themselves that to (a)-better lot

ἀπῆλθεν οὗτος, οὐκ ἂν ἐθρήνησαν. Ταῦτα καὶ
departed this(-man) not — they-would-have-lamented these(-things) and
πλείονα τούτων λέγουσιν οἱ ἄπιστοι τῶν θρήνων ἐκείνων
more of-these say the unbelievers the lamentations those
ἀκούοντες. Αἰσχυνώμεθα τοίνυν, καὶ σωφρονῶμεν, καὶ
hearing let-us-be-ashamed therefore and let-us-be-sober and
μὴ τοσαύτην καὶ ἑαυτοῖς καὶ τοῖς ὁρῶσι προξενῶμεν
not so-great both to-ourselves and to-those seeing let-us-procure
τὴν βλάβην. Τίνος γὰρ ἕνεκεν, εἰπέ μοι, δακρύεις οὕτω
the harm of-what for sake tell me do-you-weep so
τὸν ἀπελθόντα; ὅτι πονηρὸς ἦν; Οὐκοῦν διὰ τοῦτο
the(-one) having-departed because wicked was-he therefore for this
εὐχαριστεῖν δεῖ, ὅτι ἐνεκόπη τὰ τῆς κακίας αὐτῷ.
to-give-thanks (one)-must that were-cut-short the(-deeds) of-the wickedness for-him
Ἀλλὰ χρηστὸς καὶ ἐπιεικής; Καὶ διὰ τοῦτο χαίρειν
but good and gentle(-was-he) and for this to-rejoice
δεῖ, ὅτι ταχέως ἡρπάγη, πρὶν ἢ τῇ κακίᾳ ἀλλάξῃ
(one)-must that quickly he-was-snatched before than for-the wickedness he-exchange
σύνεσιν, καὶ ἀπῆλθεν εἰς χωρίον ἔνθα ἐπ᾽ ἀσφαλείας
(his)-understanding and he-went-away to (a)-place where in safety
λοιπὸν ἕστηκε, καὶ μεταβολὴν οὐκ ἔστιν ὑποπτεῦσαί τινα.
henceforth he-stands and change not it-is-possible to-suspect any
Ἀλλὰ νέος ἦν; Καὶ διὰ τοῦτο δόξασον τὸν λαβόντα,
but young was-he and for this glorify the(-one) having-taken
ὅτι ταχέως αὐτὸν πρὸς τὴν βελτίονα λῆξιν ἐκάλεσεν.
that quickly him to the better lot he-called
Ἀλλὰ γεγηρακώς; Καὶ διὰ τοῦτο εὐχαρίστησον, καὶ
but having-grown-old(-was-he) and for this give-thanks and
τὸν λαβόντα δόξασον πάλιν. Αἰσχύνθητι τὸ σχῆμα τῆς
the(-one) having-taken glorify again be-ashamed-before the form of-the
ἐκφορᾶς· ψαλμῳδίαι, καὶ εὐχαὶ, καὶ πατέρων σύλλογος,
funeral psalmodies and prayers and of-fathers (a)-gathering

καὶ πλῆθος ἀδελφῶν τοσοῦτον, οὐχ ἵνα κλαίῃς καὶ
and (a)-multitude of-brothers so-great not so-that you-may-weep and
ὀδύρῃ καὶ ἀποδυσπετῇς, ἀλλ' ἵνα εὐχαριστῇς τῷ
lament and lose-heart but so-that you-may-give-thanks to-the(-one)
λαβόντι. Καθάπερ γὰρ τοὺς ἐπ' ἀρχὴν καλουμένους πολλοὶ
having-taken just-as for those to office called many
προπέμπουσι ταῖς εὐφημίαις, οὕτω καὶ τῶν ἁγίων τοὺς
escort with-the acclamations so also of-the saints those
ἀπιόντας, ἅτε ἐπὶ μείζονα κληθέντας τιμὴν, μετὰ πολλῆς
departing as to greater called honor with much
ἅπαντες προπέμπουσι τῆς εὐφημίας.
all escort the acclamation
Ἀνάπαυσίς ἐστιν ὁ θάνατος, ἱδρώτων καὶ φροντίδων
(a)-rest is the death from-sweats and cares
βιοτικῶν ἀπαλλαγή. Ὅταν οὖν ἴδῃς τινὰ τῶν
of-livelihood (a)-release when then you-see some(-one) of-those
προσηκόντων ἀπελθόντα ἐντεῦθεν, μὴ δυσχεράνῃς, ἀλλὰ
related having-departed hence not be-vexed but
κατανύγηθι, πρὸς σεαυτὸν ἐπάνελθε, τὸ συνειδὸς ἐξέτασον,
be-pricked-in-heart to yourself return the conscience examine
σκόπησον ὅτι καὶ σὲ μικρὸν ὕστερον τοῦτο μένει τὸ τέλος.
consider that also you (a)-little later this awaits the end
Γενοῦ σωφρονέστερος καὶ δέξαι φόβον ἀπὸ τῆς ἑτέρου
become more-sober and take fear from the of-another
τελευτῆς, καὶ ῥᾳθυμίαν περίκοψον ἅπασαν, ἀναλόγισαι
death and sloth cut-away all reckon-up
τὰ πεπραγμένα, διόρθωσον τὰ ἡμαρτημένα,
the(-things) done correct the(-things) sinned
ἀρίστην ποίησον μεταβολήν. Τούτῳ διεστήκαμεν τῶν
(the)-best make (a)-change in-this we-differ-from the
ἀπίστων, τῷ κρίσεις ἑτέρας περὶ τῶν πραγμάτων ἔχειν.
unbelievers in-the judgments other about the things to-have

Ὁρᾷ τὸν οὐρανὸν ὁ ἄπιστος, καὶ προσκυνεῖ· θεὸν γὰρ
sees the heaven the unbeliever and worships (a)-god for
εἶναι νομίζει· ὁρᾷ τὴν γῆν, καὶ θεραπεύει, καὶ πρὸς τὰ
to-be(-it) he-thinks sees the earth and serves(-it) and at the
αἰσθητὰ κέχηνεν. Ἀλλ' ἡμεῖς οὐχ οὕτως· ἀλλ' ὁρῶμεν
sensible(-things) gapes but we not so but we-see
τὸν οὐρανὸν, καὶ τὸν πεποιηκότα αὐτὸν θαυμάζομεν·
the heaven and the(-one) having-made it we-admire
οὐ γὰρ θεὸν αὐτὸν, ἀλλ' ἔργον εἶναι Θεοῦ πεπιστεύκαμεν.
not for (a)-god it but (a)-work to-be of-God we-have-believed
Ὁρῶ τὴν κτίσιν ἅπασαν, καὶ δι' αὐτῆς χειραγωγοῦμαι
I-see the creation all and through it I-am-led-by-the-hand
πρὸς τὸν δημιουργόν. Ὁρᾷ πλοῦτον ἐκεῖνος, καὶ κέχηνε καὶ
to the creator sees wealth that(-man) and gapes and
ἐκπέπληκται· ὁρῶ πλοῦτον ἐγὼ, καὶ καταγελῶ. Ὁρᾷ πενίαν
is-amazed see wealth I and laugh-at(-it) sees poverty
ἐκεῖνος, καὶ ὀδύρεται· ὁρῶ πενίαν ἐγὼ, καὶ ἀγάλλομαι.
that(-man) and laments see poverty I and exult
Ἑτέρως ἐγὼ βλέπω τὰ πράγματα, καὶ ἑτέρως ἐκεῖνος. Οὕτω
otherwise I see the things and otherwise that(-man) so
καὶ ἐπὶ τοῦ θανάτου ποιοῦμεν· ὁρᾷ νεκρὸν ἐκεῖνος, καὶ
also in-the(-case) of-the death we-do sees (a)-corpse that(-man) and
νομίζει νεκρὸν εἶναι· ὁρῶ νεκρὸν ἐγὼ, καὶ ὕπνον ἀντὶ
thinks (a)-corpse to-be(-it) see (a)-corpse I and sleep instead-of
θανάτου βλέπω. Καὶ καθάπερ ἐπὶ τῶν γραμμάτων
death I-see and just-as in-the(-case) of-the letters
τοῖς μὲν αὐτοῖς ὁρῶμεν αὐτὰ ὀφθαλμοῖς οἵ τε εἰδότες,
with-the indeed same we-see them eyes those both knowing
οἵ τε ἀγνοοῦντες τὰ γράμματα, οὐ τῇ αὐτῇ δὲ διανοίᾳ,
those and not-knowing the letters not with-the same but mind
ἀλλ' οἱ μὲν οὐκ εἰδότες γράμματα, ἁπλῶς εἶναι νομίζουσι
but those indeed not knowing letters simply to-be think

τὰ βλεπόμενα, οἱ δὲ ἐπιστάμενοι μετὰ πολλῆς
the(-things) seen those but understanding with much
τέχνης τὸν ἐναποκείμενον νοῦν ἀναλέγονται· οὕτω δὴ
skill the stored-within sense gather-up so indeed
καὶ ἐπὶ τῶν πραγμάτων τοῖς μὲν αὐτοῖς ὀφθαλμοῖς
also in-the(-case) of-the things with-the indeed same eyes
ὁρῶμεν τὰ συμβαίνοντα, οὐ τῇ αὐτῇ δὲ διανοίᾳ καὶ
we-see the(-things) happening not with-the same but mind and
γνώμῃ. Οἱ τοίνυν ἐπὶ τῶν ἄλλων ἁπάντων διεστηκότες
judgment we therefore in-the(-case) of-the other all differing-from
αὐτῶν, ἐν ταῖς περὶ τοῦ θανάτου συμπέσωμεν ψήφοις;
them in the about the death shall-we-agree votes
3 Ἐννόησον πρὸς τίνα ἀπῆλθε, καὶ λαβὲ παραμυθίαν· ἔνθα
consider to whom he-departed and take consolation where
Παῦλός ἐστιν, ἔνθα Πέτρος, ἔνθα τῶν ἁγίων ὁ χορὸς
Paul is where Peter where of-the saints the chorus
ἅπας· ἐννόησον πῶς ἀναστήσεται, μεθ' ὅσης δόξης καὶ
whole consider how he-will-rise with how-much glory and
λαμπρότητος· ἐννόησον ὅτι πενθῶν καὶ ὀδυρόμενος οὔτε
splendor consider that mourning and lamenting neither
τὸ γεγενημένον δυνήσῃ διορθώσασθαι τοῖς ὀδυρμοῖς,
the(-thing) having-happened you-will-be-able to-set-right with-the lamentations
καὶ σαυτὸν καταβλάψεις τὰ ἔσχατα· ἐννόησον τίνας μιμῇ
and yourself you-will-harm the utmost consider whom you-imitate
τοῦτο ποιῶν, καὶ φεῦγε τὴν κοινωνίαν τῆς ἁμαρτίας. Τίνας
this doing and flee the fellowship of-the sin whom
οὖν μιμῇ καὶ ζηλοῖς; Τοὺς ἀπίστους, τοὺς οὐκ ἔχοντας
then do-you-imitate and emulate the unbelievers those not having
ἐλπίδα, καθάπερ καὶ ὁ Παῦλος εἶπεν· Ἵνα μὴ λυπῆσθε,
hope just-as also — Paul said so-that not you-grieve
ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. Καὶ πρόσεχε τῇ
as also the rest those not having hope and attend to-the

τοῦ ῥήματος ἀκριβείᾳ· οὐ γὰρ εἶπεν, Οἱ μὴ ἔχοντες ἐλπίδα
of-the saying precision not for he-said those not having hope
ἀναστάσεως, ἀλλ᾽ ἁπλῶς, Οἱ μὴ ἔχοντες ἐλπίδα. Ὁ
of-resurrection but simply those not having hope the(-one)
γὰρ ἐλπίδα τῆς ἐκεῖ κρίσεως μὴ ἔχων, οὐδεμίαν ἐλπίδα
for hope of-the there judgment not having no hope
ἔχει, οὐδ᾽ ὅτι Θεός ἐστιν οἶδεν, οὐδ᾽ ὅτι προνοεῖται τῶν
has nor that God is knows nor that he-provides-for the
παρόντων πραγμάτων, οὐδ᾽ ὅτι τὰ πάντα θεία τις ἐφορᾷ
present affairs nor that the all divine some oversees
δίκη. Ὁ ταῦτα δὲ οὐκ εἰδὼς οὐδὲ νομίζων, θηρίου
justice the(-one) these but not knowing nor believing than-beast
παντός ἐστιν ἀλογώτερος, καὶ νόμους καὶ δικαστήρια καὶ
every is more-irrational and laws and courts and
θεσμοὺς καὶ πάντα ἁπλῶς τὰ ἀγαθὰ ἀπὸ τῆς οἰκείας
ordinances and all simply the good(-things) from the own
ἐξορίσας ψυχῆς· ὁ γὰρ μὴ προσδοκῶν εὐθύνας ὑφέξειν
having-banished soul the(-one) for not expecting accounts to-render
τῶν πεπραγμένων, πάσης μὲν ἀρετῆς ἀφέξεται, πάσης
of-the(-things) done from-all indeed virtue will-abstain to-all
δὲ κακίας ἀνθέξεται. Ταῦτ᾽ οὖν ἐννοήσαντες, καὶ τὴν ἄνοιαν
but vice will-cling these then having-considered both the folly
καὶ τὴν παραπληξίαν τῶν Ἑλλήνων, οἷς κοινωνοῦμεν
and the derangement of-the Greeks with-whom we-share
διὰ τῶν θρήνων, λογισάμενοι, φεύγωμεν τὴν πρὸς αὐτοὺς
through the lamentations having-reckoned let-us-flee the with them
συμφωνίαν. Διὰ γὰρ τοῦτο καὶ Παῦλος αὐτῶν ἀνεμνήσθη,
agreement because-of for this also Paul them mentioned
ἵνα τὴν ἀτιμίαν ἐννοήσας πρὸς ἣν καταπίπτεις, ἐκ
so-that the disgrace having-considered to which you-fall-down from
τῆς πρὸς ἐκείνους συμφωνίας ἀνανήψῃς, καὶ πρὸς τὴν
the with those agreement you-may-sober-up and to the

οἰκείαν εὐγένειαν ἐπανέλθῃς. Καὶ οὐκ ἐνταῦθα μόνον, ἀλλὰ
own nobility you-may-return and not here only but
πολλαχοῦ τοῦτο ποιεῖ καὶ συνεχῶς ὁ μακάριος Παῦλος.
in-many-places this does and constantly the blessed Paul
Ὅταν γὰρ ἀπαγαγεῖν τῶν ἁμαρτημάτων βούληται,
when for to-lead-away from-the sins he-wishes
δείκνυσι τίσι κοινωνοῦμεν διὰ τῶν ἁμαρτημάτων,
he-shows with-whom we-share through the sins
ἵνα τῇ ποιότητι τοῦ προσώπου δηχθεὶς, τὴν κοινωνίαν
so-that by-the quality of-the person stung the fellowship
φύγῃς. Θεσσαλονικεῦσι γοῦν γράφων, οὕτως ἔλεγεν·
you-may-flee to-(the)-Thessalonians at-least writing thus he-said
Ἕκαστος τὸ ἑαυτοῦ σῶμα κτᾶσθε ἐν ἁγιασμῷ καὶ τιμῇ, μὴ
each the his-own body possess in sanctification and honor not
ἐν πάθει ἀτιμίας, καθάπερ ἔθνη τὰ μὴ εἰδότα Θεόν. Καὶ
in passion of-dishonor just-as (the)-gentiles those not knowing God and
πάλιν· Μὴ καθὼς τὰ λοιπὰ ἔθνη περιπατεῖτε ἐν ματαιότητι
again not as the other gentiles walk in (the)-vanity
τοῦ νοὸς αὐτῶν. Οὕτω δὴ καὶ ἐνταῦθα· Οὐ θέλω δὲ
of-the mind their so indeed also here not I-wish but
ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ
you to-be-ignorant brothers about those having-fallen-asleep so-that not
λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
you-grieve as also the rest those not having hope
Οὐ γὰρ ἡ φύσις τῶν πραγμάτων, ἀλλ' ἡ προαίρεσις
not for the nature of-the things but the choice
ἡ ἡμετέρα λυπεῖν ἡμᾶς εἴωθεν· οὐχ ὁ θάνατος τοῦ
the our to-grieve us is-wont not the death of-the(-one)
ἀπελθόντος, ἀλλ' ἡ ἀσθένεια τῶν θρηνούντων. Τὸν γοῦν
having-departed but the weakness of-those lamenting the at-least
πιστὸν οὐδὲν τῶν παρόντων λυπῆσαι δυνήσεται, ἀλλὰ
believer nothing of-the present(-things) to-grieve will-be-able but

πρὸ τῶν μελλόντων ἀγαθῶν καὶ ἐν τῷ παρόντι διέστηκε
before the future good(-things) also in the present he-differs-from
τῶν ἀπίστων, οὐ μικρὰ ἀπολαμβάνων ἐκ τῆς κατὰ
the unbelievers not small receiving-back from the according-to
Χριστὸν φιλοσοφίας ἀγαθὰ, καὶ μεγίστην ἐκ τούτου
Christ philosophy good(-things) and greatest from this
καρπούμενος εὐθυμίαν καὶ διηνεκῆ χαράν. Διὸ καὶ ὁ
reaping cheerfulness and continual joy wherefore also —
Παῦλός φησι· Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ,
Paul says rejoice in (the)-Lord always again I-will-say
χαίρετε. Ὥστε καὶ πρὸ τῆς ἀναστάσεως οὐ μικρὰν ταύτην
rejoice so-that even before the resurrection not small this
ἐλάβομεν ἀμοιβὴν, τῷ μὴ καταπίπτειν ἐπὶ μηδενὶ τῶν
we-have-received (a)-recompense in-the not falling-down at no of-the
συμπιπτόντων δεινῶν, ἀλλὰ τῇ τῶν μελλόντων ἐλπίδι
befalling terrible(-things) but in-the of-the future(-things) hope
παραμυθίας ἀπολαύειν πολλῆς. Ὥσπερ οὖν ἑκατέρωθεν ἡμεῖς
consolation to-enjoy much just-as then on-both-sides we
κερδαίνομεν, οὕτως ὁ ἄπιστος ἑκατέρωθεν καταβλάπτεται,
gain so the unbeliever on-both-sides is-harmed
καὶ τῷ κολάζεσθαι ὕστερον διὰ τὴν τῆς ἀναστάσεως
both in-the being-punished later because-of the of-the resurrection
ἀπιστίαν, καὶ τῷ καταπίπτειν ἐπὶ τοῖς παροῦσι πράγμασι,
disbelief and in-the falling-down at the present things
διὰ τὸ μηδὲν προσδοκᾷν μετὰ ταῦτα χρηστόν. Οὐ
because-of the nothing to-expect after these(-things) good not
τοίνυν διὰ τὴν ἀνάστασιν μόνον ὀφείλομεν εὐχαριστεῖν
therefore because-of the resurrection only we-ought to-give-thanks
τῷ Θεῷ, ἀλλὰ καὶ διὰ τὴν ἐλπίδα τῆς ἀναστάσεως, ἣ
— to-God but also because-of the hope of-the resurrection which
καὶ τὴν ὀδυνωμένην δύναται παραμυθήσασθαι ψυχὴν, καὶ
also the pained can console soul and

πεῖσαι περὶ τῶν ἀπελθόντων θαῤῥεῖν, ὡς ἀναστησομένων
persuade about those having-departed to-be-confident as going-to-rise
πάλιν καὶ συνεσομένων ἡμῖν. Εἰ γὰρ ἀλγεῖν χρὴ καὶ
again and going-to-be-with us if for to-grieve (one)-must and
πενθεῖν, τοὺς ἐν ἁμαρτίαις ζῶντας πενθεῖν δεῖ καὶ
to-mourn those in sins living to-mourn (one)-must and
ὀδύρεσθαι, οὐ τοὺς ἀπελθόντας μετ᾽ ἀρετῆς. Οὕτω καὶ
to-lament not those having-departed with virtue so also
Παῦλος ποιεῖ· Κορινθίοις γὰρ ἐπιστέλλων φησί· Μή πως
Paul does to-(the)-Corinthians for writing he-says lest somehow
ἐλθόντα με πρὸς ὑμᾶς ταπεινώσῃ ὁ Θεὸς, καὶ πενθήσω
having-come me to you humble — God and I-should-mourn
πολλούς. Οὐκ εἶπε τῶν ἀποθανόντων, ἀλλὰ τῶν
many not he-said of-those having-died but of-those
προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀσελγείᾳ
having-sinned-before and not having-repented of the licentiousness
καὶ ἀκαθαρσίᾳ ᾗ ἔπραξαν· τούτους δεῖ πενθεῖν. Οὕτω
and uncleanness which they-practiced these (one)-must mourn so
καὶ ἄλλος παραινεῖ λέγων· Κλαῦσον ἐπὶ νεκρῷ, ἐξέλιπε
also another exhorts saying weep over (a)-dead(-man) has-failed
γὰρ φῶς· καὶ ἐπὶ μωρῷ κλαῦσον, ἐξέλιπε γὰρ σύνεσις.
for light and over (a)-fool weep has-failed for understanding
Ὀλίγον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀναπέπαυται, τοῦ
little weep over (a)-dead(-man) because he-has-gone-to-rest of-the
δὲ μωροῦ ὑπὲρ τὸν θάνατον ἡ ζωὴ πονηρά. Εἰ δὲ
but fool beyond the death the life (is)-evil if but
ὁ συνέσεως ἀπεστερημένος διαπαντὸς ἄξιος ἂν εἴη
the(-one) of-understanding deprived forever worthy — would-be
θρηνεῖσθαι, πολλῷ μᾶλλον ὁ δικαιοσύνης ἔρημος, καὶ
to-be-lamented by-much more the(-one) of-righteousness destitute and
τῆς κατὰ Θεὸν ἐλπίδος ἐκπεπτωκώς. Τούτους οὖν
from-the according-to God hope fallen these then

πενθῶμεν ἡμεῖς· τοῦτο μὲν γὰρ ἔχει κέρδος τὸ πένθος.
let-us-mourn we this indeed for has gain the mourning
Πολλάκις γοῦν τοὺς τοιούτους θρηνοῦντες διωρθωσάμεθα.
often at-least those such lamenting we-have-set-right
Τὸ δὲ ἐπὶ τοῖς ἀπελθοῦσιν, ἀνόνητον ὁμοῦ καὶ
the(-mourning) but over those having-departed (is)-profitless alike and
βλαβερόν. Μὴ τοίνυν ἀντιστρέψωμεν τὴν τάξιν, ἀλλ'
harmful not therefore let-us-reverse the order but
ἁμαρτίαν θρηνῶμεν μόνον· τὰ δὲ ἄλλα πάντα, κἂν
sin let-us-lament only the(-things) but other all whether
πενία, κἂν νόσος, κἂν θάνατος ἄωρος, κἂν ἐπήρεια,
poverty or disease or death untimely or abuse
κἂν συκοφαντία, κἂν ὁτιοῦν προσπίπτῃ τῶν ἀνθρωπίνων
or slander or whatever befalls of-the human
κακῶν, πάντα γενναίως φέρωμεν. Ὑπόθεσις γὰρ ἡμῖν τὰ
evils all(-things) nobly let-us-bear (an)-occasion for to-us the
δεινὰ ταῦτα στεφάνων εἰσὶ πλειόνων, ἂν νήφωμεν.
terrible(-things) these of-crowns are more if we-are-sober
Καὶ πῶς ἔστιν ἄνθρωπον ὄντα, φησὶ, μὴ ἀλγεῖν; 4
and how is-it-possible (a)-man being he-says not to-grieve
Τοὐναντίον μὲν οὖν λέγω· πῶς ἔστιν ἄνθρωπον ὄντα
on-the-contrary indeed then I-say how is-it-possible (a)-man being
ἀλγεῖν, λόγῳ τιμηθέντα καὶ λογισμῷ, καὶ ταῖς περὶ τῶν
to-grieve with-reason honored and reasoning and with-the about the
μελλόντων ἐλπίσι; Καὶ τίς ἐστιν, ὃς οὐχ ἑάλω τῷ
future(-things) hopes and who is (he)-who not was-caught by-the
πάθει τούτῳ; φησί. Πολλοὶ καὶ πολλαχοῦ, καὶ ἐφ' ἡμῶν,
passion this he-says many and in-many-places both in our(-time)
καὶ ἐπὶ τῶν προγόνων τῶν ἡμετέρων. Ὁ γοῦν Ἰὼβ,
and in(-the-time) of-the ancestors the our — at-least Job
ὁλοκλήρου τοῦ χοροῦ τῶν παίδων ἀπελθόντος, ἄκουσον τί
entire the chorus of-the children having-departed hear what

φησιν· Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο· ὡς τῷ Κυρίῳ
he-says the Lord gave the Lord took-away as to-the Lord
ἔδοξεν, οὕτω καὶ ἐγένετο. Θαυμαστὰ μὲν οὖν ταῦτα
it-seemed(-good) so also it-happened marvelous indeed then these(-words)
καὶ ἁπλῶς ἀκουόμενα· ἂν δὲ καὶ μετ' ἀκριβείας ἐξετάσῃς
even simply heard if but also with precision you-examine
αὐτὰ, τότε μειζόνως ὄψει τὸ θαῦμα. Ἐννόησον γὰρ, ὅτι
them then more-greatly you-will-see the marvel consider for that
οὐχὶ τοὺς ἡμίσεις ἔλαβεν ὁ διάβολος, καὶ τοὺς ἡμίσεις
not the half took the devil and the half
ἀφῆκεν, οὐδὲ τοὺς πλείονας ἔλαβε, καὶ τοὺς ἐλάττους
left nor the more took and the fewer
ἀφῆκεν· ἀλλὰ ὁλόκληρον ἐτρύγησε τὸν καρπὸν, καὶ τὸ
left but entire he-gathered the fruit and the
δένδρον οὐ κατέβαλε· πᾶσαν ἐπήγαγε τὴν θάλατταν
tree not he-threw-down all he-brought-upon the sea
μετὰ τῶν κυμάτων, καὶ τὸ σκάφος οὐ κατεπόντισεν· ὅλην
with the waves and the vessel not he-sank whole
τὴν δύναμιν ἐκένωσε, καὶ τὸν πύργον οὐκ ἔσεισε.
the power he-emptied and the tower not he-shook
Ἀλλὰ εἱστήκει πάντοθεν βαλλόμενος, καὶ ἀκλινὴς μένων,
but he-stood from-every-side struck and unbending remaining
καὶ νιφάδες ἐφέροντο βελῶν, καὶ οὐκ ἐπλήττετο· μᾶλλον δὲ
and snowstorms were-borne of-arrows and not he-was-wounded rather but
ἐπέμποντο μὲν, οὐκ ἐτίτρωσκον δέ. Ἐννόησον ὅσον ἐστὶ,
they-were-sent indeed not they-wounded but consider how-great is(-it)
τοσούτους παῖδας ἰδεῖν ἀπολωλότας. Τί γὰρ οὐκ ἦν ἱκανὸν
so-many children to-see having-perished what for not was sufficient
δάκνειν; τὸ πάντας ἁναρπασθῆναι, τὸ πάντας ἀθρόον
to-sting the all to-be-snatched-away the all at-once
καὶ ἐν ἡμέρᾳ μιᾷ, τὸ ἐν αὐτῷ τῆς ἡλικίας τῷ ἄνθει,
and in day one the in very of-the age the flower

τὸ πολλὴν ἀρετὴν ἐπιδεδειγμένους, τὸ τρόπῳ τοιούτῳ
the much virtue having-displayed the in-manner such
τιμωρίας καταλῦσαι τὸν βίον, τὸ μετὰ τοσαύτας πληγὰς
of-punishment to-end the life the after so-many blows
ἐσχάτην ἐπενεχθῆναι ταύτην, τὸ φιλόστοργον εἶναι τὸν
(as)-the-last to-be-brought-on this the affectionate to-be the(-one)
γεγεννηκότα, τὸ ποθεινοὺς εἶναι τοὺς ἀπελθόντας; Ὅταν
having-begotten(-them) the longed-for to-be those having-departed when
γὰρ πονηροὺς ἀποβάλῃ τις παῖδας, δάκνεται μὲν τῷ
for wicked loses someone children he-is-stung indeed by-the
πάθει, πλὴν ἀλλ᾽ οὐ μετὰ πολλῆς τῆς σφοδρότητος· ἡ γὰρ
passion yet but not with much the vehemence the for
πονηρία τῶν ἀπελθόντων δριμυτέραν οὐκ ἀφίησι γενέσθαι
wickedness of-those having-departed sharper not allows to-become
τὴν ὀδύνην· ὅταν δὲ καὶ ἐνάρετοι ὦσι, μόνιμον τὸ τραῦμα
the pain when but also virtuous they-are lasting the wound
γίνεται, ἄληστος ἡ μνήμη, ἀπαραμύθητον τὸ κακὸν, διπλοῦν
becomes unforgettable the memory inconsolable the evil double
τὸ κέντρον, τὸ μὲν ἀπὸ τῆς φύσεως, τὸ δὲ ἀπὸ τῆς
the sting the(-one) indeed from the nature the(-other) but from the
ἀρετῆς τῶν ἀπελθόντων. Ὅτι δὲ ἦσαν ἐνάρετοι, δῆλον
virtue of-those having-departed that but they-were virtuous (is)-clear
ἐκεῖθεν· Πολλὴν αὐτῶν ὁ πατὴρ ἐποιεῖτο τὴν ἐπιμέλειαν,
from-this much of-them the father made the care
καὶ ἀνιστάμενος θυσίας προσέφερεν ὑπὲρ αὐτῶν, καὶ ὑπὲρ
and rising-up sacrifices he-offered for them and for
τῶν ἀδήλων ἁμαρτημάτων δεδοικὼς, καὶ οὐδὲν αὐτῷ τούτου
the hidden sins fearing and nothing to-him than-this
προτιμότερον ἦν. Τοῦτο δὲ οὐ τῶν παίδων τὴν ἀρετὴν
more-precious was this but not of-the children the virtue
δείκνυσι μόνον, ἀλλὰ καὶ τὴν τοῦ πατρὸς φιλοστοργίαν.
shows only but also the of-the father affection

Ὅταν οὖν καὶ πατὴρ ἦν, καὶ οὕτω φιλόστοργος, μὴ τὸν
when then both (a)-father he-was and so affectionate not the
ἀπὸ τῆς φύσεως πόθον ἐνδεικνύμενος μόνον, ἀλλὰ καὶ
from the nature longing showing only but also
τὸν ἀπὸ τῆς εὐλαβείας, ἀλλὰ καὶ οἱ ἀπελθόντες οὕτως
the(-longing) from the piety but also those having-departed so
ἐνάρετοι, τριπλῆ γίνεται τῆς ἀθυμίας ἡ πυρά. Πάλιν, ὅταν
virtuous triple becomes of-the despondency the pyre again when
κατὰ μέρος ἀναρπάζωνται, ἔχει τινὰ παραμυθίαν τὸ πάθος·
by part they-are-snatched-away has some consolation the passion
οἱ γὰρ ἐπιλειπόμενοι τὴν ἐπὶ τοῖς ἀπελθοῦσι συσκιάζουσιν
those for left-behind the over those having-departed overshadow
ἀθυμίαν· ὅταν δὲ ὁλόκληρος ὁ χορὸς ἀπέλθῃ, πρὸς τίνα
despondency when but entire the chorus departs to whom
δυνήσεται ἰδεῖν ὁ πολύπαις ἀθρόον ἄπαις γενόμενος;
will-he-be-able to-look the(-man) of-many-children at-once childless having-become
Μετὰ τούτων πάλιν ἔστι καὶ πέμπτην εἰπεῖν πληγήν.
with these again it-is-possible also (a)-fifth to-speak-of blow
Ποίαν δὴ ταύτην; τὸ ἀθρόον αὐτοὺς ἁναρπασθῆναι πάντας.
what-sort indeed (is)-this the at-once them to-be-snatched-away all
Εἰ γὰρ ἐν τρισὶν, ἢ πέντε ἡμέραις ἀπελθόντων τινῶν,
if for in three or five days having-departed some(-ones)
αἱ γυναῖκες καὶ οἱ προσήκοντες ἅπαντες τοῦτο μάλιστα
the women and the relatives all this most
πάντων ὀλοφύρονται, ὅτι ταχέως καὶ ἐξαίφνης ἀνηρπάγη
of-all bewail that quickly and suddenly was-snatched-away
τῆς ἐκείνων ὄψεως ὁ τετελευτηκώς· πολλῷ μᾶλλον
from-the their sight the(-one) having-died by-much more
οὗτος ἂν ἤλγησεν οὐκ ἐν ἡμέραις τρισὶ καὶ δυσὶ καὶ
this(-man) — would-have-grieved not in days three and two and
μιᾷ, ἀλλ' ἐν ὥρᾳ μιᾷ πάντας οὕτως ἀφαιρεθείς.
one but in hour one all so deprived(-of)

Τὸ μὲν γὰρ μελετηθὲν τῷ χρόνῳ δεινὸν, κἂν σφόδρα
the indeed for rehearsed by-the time terrible(-thing) even-if very
ἀφόρητον ᾖ, τῇ προσδοκίᾳ κοῦφον ἂν γένοιτο ῥᾳδίως·
unbearable it-be by-the expectation light — would-become easily
τὸ δὲ παρ᾽ ἐλπίδα συμβὰν καὶ ἐξαίφνης ἀφόρητον
the(-thing) but contrary-to hope having-befallen and suddenly unbearable
γίνεται. Ὅταν οὖν τι καθ᾽ ἑαυτὸ χαλεπὸν ᾖ, καὶ τὴν
becomes when then something in itself hard is and the
ἐκ τοῦ παρ᾽ ἐλπίδα συμβῆναι λαμβάνῃ προσθήκην,
from the contrary-to hope to-have-befallen takes addition
ἐννόησον πῶς ἀφόρητον γίνεται, καὶ πάντα ὑπερβαίνει
consider how unbearable it-becomes and all surpasses
λόγον. Βούλει καὶ ἕκτην ἀκοῦσαι πληγήν; Ἐν αὐτῷ τῆς
reason do-you-wish also (a)-sixth to-hear blow in very of-the
ἡλικίας τῷ ἄνθει πάντας ἀπώλεσεν. Ἴστε δὲ ὅπως οἱ
age the flower all he-lost you-know but how the
ἄωροι δάκνουσι θάνατοι, καὶ ποικίλον ποιοῦσι τὸ πένθος.
untimely sting deaths and varied make the mourning
Οὗτος δὲ οὐκ ἄωρος μόνον ἦν, ἀλλὰ καὶ βίαιος, ὡς
this but not untimely only was but also violent so-that
εἶναι καὶ ταύτην ἑβδόμην πληγήν· οὐ γὰρ ἐπὶ κλίνης
to-be also this (a)-seventh blow not for on (a)-bed
εἶδεν αὐτοὺς ἀποπνέοντας καὶ ψυχορράγοῦντας, ἀλλὰ
he-saw them breathing-their-last and struggling-for-breath but
τῇ οἰκίᾳ καταχωσθέντας ἅπαντας. Ἐννόησον τοίνυν,
by-the house buried all consider therefore
τίς ἦν ἀνορύττων ἐκεῖνο τὸ χῶμα, καὶ νῦν μὲν λίθον,
who was digging-up that the mound and now indeed (a)-stone
νῦν δὲ μέλος ἀνέλκων παιδίου, καὶ χεῖρα ὁρῶν ἔτι
now but (a)-limb drawing-up of-(a)-child and (a)-hand seeing still
φιάλην κατέχουσαν, καὶ δεξιὰν ἑτέραν ἐπικειμένην τῷ
(a)-cup holding and (a)-right(-hand) another lying-upon the

πίνακι, καὶ αὐτὸν τοῦ σώματος διεφθαρμένον τὸν τύπον,
platter and very of-the body destroyed the shape
ῥινὸς συντριβείσης, κεφαλῆς διαθλασθείσης, ὀφθαλμῶν
(the)-nose shattered (the)-head crushed (the)-eyes
ἀφανισθέντων, ἐγκεφάλου διεσπαρμένου, πάσης ἁπλῶς
obliterated (the)-brain scattered all simply
τῆς μορφῆς διεφθαρμένης, καὶ τῆς τῶν τραυμάτων
the form destroyed and the of-the wounds
ποικιλίας οὐκ ἀφιείσης τὸν πατέρα τῶν ποθουμένων ὄψεων
variety not allowing the father of-the longed-for faces
ἐπιγνῶναι τὸν τύπον. Συνεχύθητε ταῦτα ἀκούοντες,
to-recognize the shape you-were-confounded these(-things) hearing
καὶ δακρύετε· ἐννοήσατε τοίνυν, τίς ἦν ἐκεῖνος ταῦτα
and you-weep consider therefore who was that(-man) these(-things)
ὁρῶν. Εἰ γὰρ ἡμεῖς μετὰ τοσοῦτον χρόνον οὐ δυνάμεθα
seeing if for we after so-much time not are-able
ἀδακρυτὶ τῆς τραγῳδίας ἐκείνης τὴν ἀκοὴν ἐνεγκεῖν,
without-tears of-the tragedy that the hearing to-bear
καὶ ταῦτα ἀλλοτρίας ἀκούοντες συμφορὰς, τίς ἦν ὁ
and that another's hearing misfortunes who was the
ἀδάμας ἐκεῖνος θέᾳ ταῦτα παραλαμβάνων, οὐκ ἐν
adamant that by-sight these(-things) receiving not in
ἀλλοτρίοις, ἀλλ' ἐν οἰκείοις φιλοσοφῶν κακοῖς; Οὐδὲ γὰρ
another's but in his-own philosophizing evils nor for
ἀπεδυσπέτησεν, οὐδὲ τοιοῦτον οὐδὲν εἶπε· Τί ποτε τοῦτό
did-he-lose-heart nor such(-a-thing) anything said what ever this
ἐστιν; αὕτη μοι τῆς φιλοφροσύνης ἡ ἀμοιβή; διὰ τοῦτο
is this to-me of-the kindness the recompense for this
τοῖς ξένοις ἀνέῳξα τὴν οἰκίαν, ἵνα τάφον τῶν παίδων
to-the strangers did-I-open the house so-that (a)-tomb of-the children
γινομένην αὐτὴν ἐπίδω; διὰ τοῦτο πᾶσαν περὶ αὐτοὺς
becoming it I-might-see for this all toward them

ἀρετὴν ἐπεδειξάμην, ἵνα τοιοῦτον ὑπομείνωσι θάνατον;
virtue did-I-display so-that such they-might-endure (a)-death
Οὐδὲν τούτων οὐκ εἶπεν, οὐκ ἐνενόησεν· ἀλλ᾽ ἔφερε πάντα
none of-these not he-said not he-thought but he-bore all(-things)
γενναίως καὶ μετὰ τοσαύτην ἐπιμέλειαν αὐτῶν ἀφαιρεθείς.
nobly and after so-much care of-them deprived
Καθάπερ γὰρ ἄριστος ἀνδριαντοποιὸς χρυσοῦς διαπλάττων
just-as for (an)-excellent statue-maker golden molding
ἀνδριάντας, μετὰ πολλῆς καλλωπίζει τῆς ἀκριβείας· οὕτω
statues with much adorns(-them) the precision so
καὶ αὐτὸς τὰς ἐκείνων ἐῤῥύθμιζε ψυχὰς διαπλάττων,
also he-himself the their shaped souls molding
κατακοσμῶν. Καὶ καθάπερ τις γεωργὸς φιλόπονος στελέχη
adorning and just-as some farmer industrious stems
φοινίκων ἢ ἐλαιῶν ἄρδων, τειχίζων, περιφράττων, παντὶ
of-palms or of-olives watering walling fencing-around in-every
θεραπεύων τρόπῳ διατελεῖ· οὕτω καὶ οὗτος οὐ διελίμπανε,
tending way continues so also this(-man) not ceased
καθάπερ ἐλαίαν τινὰ κατάκαρπον, τὴν ἑκάστου ψυχὴν
just-as (an)-olive some fruitful the of-each soul
εἰς πλείονα ἀρετῆς αὔξων ἐπίδοσιν. Ἀλλ᾽ εἶδε στελέχη
to more of-virtue increasing (an)-advance but he-saw (the)-stems
τῇ τοῦ πονηροῦ πνεύματος προσβολῇ ἀνασπασθέντα,
by-the of-the evil spirit assault torn-up
καὶ ἐπὶ γῆς ἐκταθέντα, καὶ τὸν ἐλεεινὸν τῆς τελευτῆς
and on (the)-ground stretched-out and the pitiable of-the death
ὑπομείναντα τρόπον, καὶ οὐδὲν βλάσφημον ἐφθέγξατο, ἀλλὰ
having-endured manner and nothing blasphemous he-uttered but
καὶ εὐχαρίστησε, καιρίαν δοὺς τῷ διαβόλῳ τὴν πληγήν.
even gave-thanks (a)-fatal giving to-the devil the blow

5 Εἰ δὲ λέγοις, ὅτι πολλοὺς εἶχεν οὗτος υἱοὺς, ἄλλος
if but you-should-say that many had this(-man) sons another
δὲ πολλάκις ἕνα μονογενῆ ἔχων ἀπώλεσε, καὶ οὐκ ἴσον
but often one only-begotten having lost(-him) and not equal
τὸ πένθος, καλῶς λέγεις, κἀγώ σοί φημι ὅτι οὐκ ἴσον
the mourning well you-say and-I to-you say that not equal
τὸ πένθος, ἀλλὰ πολλῷ μεῖζον τὸ τοῦ Ἰώβ. Τί
the mourning but by-much greater the(-mourning) — of-Job what
γὰρ αὐτῷ τῆς πολυπαιδίας ὄφελος; Τρανοτέραν αὐτῷ
for to-him of-the many-children (was-the)-profit clearer for-him
τὴν συμφορὰν ἐποίησε καὶ πικροτέραν τὴν ὀδύνην τὸ ἐν
the misfortune it-made and more-bitter the pain the in
πλείοσι σώμασι τὸ τραῦμα δέξασθαι.
more bodies the wound to-receive
Εἰ δὲ βούλει καὶ ἕτερον ἰδεῖν ἅγιον μονογενῆ παῖδα
if but you-wish also another to-see (a)-saint (an)-only-begotten child
ἔχοντα, καὶ τὴν αὐτὴν ἢ καὶ πλείονα ἀνδρείαν ἐπιδειξάμενον,
having and the same or even more courage having-displayed
ἀναμνήσθητι τοῦ πατριάρχου Ἀβραὰμ, ὃς οὐκ εἶδε τὸν
remember the patriarch Abraham who not saw —
Ἰσαὰκ ἀποθανόντα, ἀλλ', ὃ πολλῷ πικρότερον ἦν καὶ
Isaac having-died but what by-much more-bitter was and
ὀδυνηρότερον, αὐτὸς αὐτὸν κατασφάξαι ἐπετάττετο, καὶ
more-painful he-himself him to-slaughter was-ordered and
οὐκ ἀντεῖπε πρὸς τὸ ἐπίταγμα, οὐδὲ ἐδυσχέρανεν, οὐδὲ
not he-spoke-against to the command nor was-he-vexed nor
ἐφθέγξατό τι τοιοῦτον· Διὰ τοῦτό με πατέρα ἐποίησας,
did-he-utter anything such for this me (a)-father did-you-make
ἵνα παιδοκτόνον ἀπεργάσῃ; βέλτιον ἦν μὴ δοῦναι
so-that (a)-child-slayer you-might-make(-me) better it-was not to-give(-him)
τὴν ἀρχὴν, ἢ δόντα τοιούτῳ τρόπῳ αὐτὸν ἀφελέσθαι.
— at-all than having-given in-such (a)-manner him to-take-away

Βούλει λαβεῖν; τίνος ἕνεκεν κἀμὲ κατασφάξαι κελεύεις, καὶ
do-you-wish to-take(-it) for-what sake me-too to-slaughter do-you-bid and
τὴν δεξιὰν μιᾶναι τὴν ἐμαυτοῦ; Οὐκ ἀπὸ τούτου μοι τοῦ
the right(-hand) to-defile the my-own not from this to-me the
παιδίου τὴν οἰκουμένην ἐμπλῆσαι τῶν ἀπογόνων ὑπέσχου;
child the world to-fill with-the descendants did-you-promise
πῶς οὖν τοὺς καρποὺς δίδως τὴν ῥίζαν ἀναιρῶν; πῶς
how then the fruits do-you-give the root destroying how
δὲ ἀπογόνους ἐπαγγέλλῃ τὸν υἱὸν κατασφάττειν κελεύων;
but descendants do-you-promise the son to-slaughter bidding
τίς ταῦτα εἶδε, τίς ταῦτα ἤκουσεν; Ἠπάτημαι,
who these(-things) saw who these(-things) heard I-have-been-deceived
παρελογίσθην. Οὐδὲν τοιοῦτο οὐκ εἶπεν, οὐκ ἐνενόησεν, οὐκ
I-was-cheated nothing such not he-said not he-thought not
ἀντεῖπε τῷ κελεύσαντι, οὐκ ἀπήτησεν εὐθύνας, ἀλλὰ
he-spoke-against the(-one) having-bidden not he-demanded accounts but
ἀκούσας· Λαβὲ τὸν υἱόν σου τὸν ἀγαπητὸν, ὃν ἠγάπησας,
having-heard take the son your the beloved whom you-loved
τὸν Ἰσαὰκ, καὶ ἀνάγαγε αὐτὸν ἐφ' ἓν τῶν ὀρέων ὧν
— Isaac and bring-up him on one of-the mountains which
ἄν σοι εἴπω, μετὰ τοσαύτης προθυμίας τὸ ἐπίταγμα
— to-you I-tell with so-much eagerness the command
ἐπλήρωσεν, ὡς καὶ πλείονα τῶν ἐπιταχθέντων
he-fulfilled so-that even more than-the(-things) commanded
ποιῆσαι. Καὶ γὰρ τὸ γύναιον ἔκρυψε, καὶ τοὺς παῖδας
to-do and for the wife he-hid(-it-from) and the servants
ἔλαθε κάτω μένειν ἀφεὶς, καὶ μόνον τὸ ἱερεῖον
he-escaped-the-notice-of below to-remain leaving(-them) and only the victim
λαβὼν ἀνῄει· οὕτως οὐκ ἄκων, ἀλλὰ μετὰ προθυμίας
taking he-went-up so not unwilling but with eagerness
πολλῆς τὸ κελευσθὲν ἔπραττεν. Ἐννόησον τοίνυν
much the(-thing) bidden he-did consider therefore

ἡλίκον ἦν, μόνον μόνῳ διαλέγεσθαι τῷ παιδὶ, μηδενὸς
how-great it-was alone alone to-converse with-the child no-one
παρόντος, ὅτε μᾶλλον τὰ σπλάγχνα διαθερμαίνεται, καὶ
being-present when more the bowels are-warmed and
σφοδρότερον τὸ φίλτρον γίνεται, καὶ τοῦτο οὐκ ἐν μιᾷ ἢ
more-vehement the love becomes and this not in one or
δυσὶν, ἀλλὰ καὶ ἐν πλείοσιν ἡμέραις. Τὸ μὲν γὰρ ταχέως
two but even in more days the indeed for quickly
ποιῆσαι τὸ ἐπιταχθὲν, θαυμαστὸν καὶ μέγα, ἀλλ'
to-do the(-thing) commanded (is)-marvelous and great but
οὐχ οὕτω θαυμαστὸν ὡς τὸ διὰ πολλῶν ἡμερῶν
not so marvelous as the(-thing) through many days
βασανιζομένης αὐτοῦ καὶ γυμναζομένης τῆς ψυχῆς μηδὲν
being-tortured his and being-exercised the soul nothing
παθεῖν πρὸς τὸ παιδίον ἀνθρώπινον. Διὰ γὰρ τοῦτο
to-feel toward the child human because-of for this
αὐτὸ καὶ μακρότερα σκάμματα ἐπέθηκεν ὁ Θεὸς, καὶ
very also longer arenas laid-down — God and
τὸ στάδιον ἐξέτεινεν, ἵνα ἀκριβέστερον ἴδῃς τὸν
the stadium stretched-out so-that more-exactly you-might-see the
ἀθλητήν. Καὶ γὰρ ἦν ἀθλητὴς ὄντως, οὐκ ἀνθρώπῳ
athlete and for he-was (an)-athlete truly not with-(a)-man
παλαίων, ἀλλ' αὐτῇ τῇ τῆς φύσεως τυραννίδι. Ποῖος
wrestling but very with-the of-the nature tyranny what-sort-of
λόγος παραστῆσαι δυνήσεται τὴν ἀνδρείαν; Ἀνήγαγε τὸ
word to-present will-be-able the courage he-brought-up the
παιδίον, συνεπόδισε, τοῖς ξύλοις ἐπέθηκε, τὴν μάχαιραν
child bound(-him) to-the wood laid-on the knife
ἥρπασεν, ἐπάγειν τὴν πληγὴν ἔμελλε.
seized to-bring the blow he-was-about

Πῶς εἴπω καὶ ποίῳ τρόπῳ, οὐκ ἔχω· μόνος
how shall-I-say(-it) and in-what manner not I-have(-a-way) alone
αὐτὸς οἶδεν ὁ ταῦτα ἐργασάμενος· λόγος γὰρ
he-himself knows the(-one) these(-things) having-wrought word for
οὐδεὶς παραστῆσαι δυνήσεται, πῶς οὐκ ἐνάρκησεν ἡ χεὶρ,
none to-present will-be-able how not was-numbed the hand
πῶς οὐκ ἐλύθη τῶν νεύρων ὁ τόνος, πῶς οὐ συνέχεεν
how not was-loosened of-the sinews the tension how not confounded
αὐτὸν ἡ ποθουμένη τοῦ παιδίου ὄψις. Ἄξιον ἐνταῦθα
him the longed-for of-the child sight (it-is)-worthy here
θαυμάσαι καὶ τὸν Ἰσαάκ. Ὥσπερ γὰρ ἐκεῖνος τῷ Θεῷ,
to-admire also — Isaac just-as for that(-man) — God
οὕτω καὶ οὗτος ἐπείθετο τῷ πατρί· καθάπερ ἐκεῖνος,
so also this(-one) obeyed the father just-as that(-man)
τοῦ Θεοῦ κελεύοντος θῦσαι, οὐκ ἀπήτησεν εὐθύνας· οὕτω
— God bidding to-sacrifice not he-demanded accounts so
καὶ οὗτος, τοῦ πατρὸς δεσμεύοντος καὶ ἀνάγοντος ἐπὶ
also this(-one) the father binding(-him) and bringing-(him)-up to
τὸν βωμὸν, οὐκ εἶπε· Τίνος ἕνεκεν ταῦτα ποιεῖς; ἀλλ’
the altar not he-said for-what sake these(-things) do-you-do but
ὑπέκειτο τῇ χειρὶ τῇ πατρικῇ. Καὶ ἦν ἰδεῖν πατέρα
he-lay-under the hand the paternal and it-was-possible to-see (a)-father
καὶ ἱερέα γινόμενον τὸν αὐτὸν, καὶ θυσίαν χωρὶς αἵματος
and (a)-priest becoming the same and (a)-sacrifice without blood
ἀναφερομένην, ὁλοκαύτωμα χωρὶς πυρὸς, θανάτου καὶ
offered-up (a)-whole-burnt-offering without fire of-death and
ἀναστάσεως τύπον ἐπὶ τοῦ βωμοῦ γινόμενον. Καὶ γὰρ
of-resurrection (a)-type on the altar becoming and for
ἔσφαξε τὸν υἱὸν, καὶ οὐκ ἔσφαξεν· οὐκ ἔσφαξε
he-slaughtered the son and not he-slaughtered(-him) not he-slaughtered(-him)
χειρὶ, ἀλλὰ τῇ προθυμίᾳ. Ἐπεὶ καὶ ὁ Θεὸς διὰ τοῦτο
by-hand but by-the eagerness since also — God for this

ἐκέλευσεν, οὐχ αἵματος χύσιν βουλόμενος ἰδεῖν, ἀλλὰ
bade(-it) not of-blood (a)-shedding wishing to-see but
προαίρεσίν σοι δεῖξαι θέλων, καὶ τὸν γενναῖον ἐκεῖνον ἐν
(the)-choice to-you to-show wishing and the noble that(-man) in
μέσῳ τῆς οἰκουμένης ἀνακηρῦξαι πάσης, καὶ παιδεῦσαι
(the)-midst of-the world to-proclaim whole and to-teach
τοὺς μετὰ ταῦτα πάντας, ὅτι καὶ παίδων, καὶ φύσεως,
those after these(-things) all that both children and nature
καὶ τῶν ὄντων ἁπάντων, καὶ αὐτῆς τῆς ψυχῆς
and the(-things) being all and very the soul
τοῦ Θεοῦ τὰ προστάγματα προτιμᾶν χρή. Κατῄει
— of-God the commands to-prefer (one)-must he-came-down
τοίνυν ζῶντα λαβὼν μάρτυρα τὸν Ἰσαάκ. Τίνα οὖν
therefore living having-taken (as)-witness — Isaac what then
ἕξομεν συγγνώμην, εἰπέ μοι, ποίαν δὲ ἀπολογίαν, εἰ τὸν
will-we-have pardon tell me what-sort but defense if the
γενναῖον ἐκεῖνον μετὰ τοσαύτης εἴδομεν προθυμίας τῷ
noble that(-man) with so-much we-saw eagerness —
Θεῷ πειθόμενον, καὶ πάντων αὐτῷ παραχωροῦντα, καὶ
God obeying and all(-things) to-him yielding and
ἡμεῖς δυσχεραίνομεν; Μὴ δή μοι τὸ πένθος εἴπῃς, μηδὲ
we are-vexed not indeed to-me the mourning tell nor
τὸ τῆς συμφορᾶς ἀφόρητον, ἀλλ' ἐκεῖνο σκόπησον, ὅτι καὶ
the of-the misfortune unbearableness but that consider that even
τοῦ πένθους χαλεποῦ ὄντος ἀνώτερος ἦν. Ἱκανὸν ἦν τὸ
the mourning hard being superior he-was sufficient was the
ἐπιταχθὲν θορυβῆσαι αὐτοῦ τὸν λογισμὸν, καὶ εἰς ἀπορίαν
command to-trouble his the reasoning and into perplexity
αὐτὸν ἐμβαλεῖν, καὶ τὴν πίστιν ὑπορύξαι τὴν ἐν τοῖς
him to-throw and the faith to-undermine the(-faith) in the
παρελθοῦσι. Τίς γὰρ τῶν πολλῶν οὐκ ἂν ἐνόμιζεν ἀπάτην
past(-promises) who for of-the many not — would-think (a)-deceit

εἶναι τὰ εἰρημένα περὶ τοῦ πλήθους τῶν ἐγγόνων, ὧν
to-be the(-things) said about the multitude of-the descendants which
αὐτῷ ἐπηγγείλατο; Ἀλλ' οὐχ ὁ Ἀβραάμ. Καὶ τὸν Ἰὼβ
to-him he-promised but not — Abraham and — Job
δὲ τῆς ἐπὶ τῇ συμφορᾷ φιλοσοφίας οὐχ ἧττον, καὶ ὑπὲρ
too for-the over the misfortune philosophy not less and for
τούτου μάλιστα αὐτὸν θαυμάζειν χρὴ, ὅτι μετὰ τοσαύτην
this most him to-admire (one)-must that after so-much
ἀρετὴν, μετὰ ἐλεημοσύνας καὶ φιλανθρωπίας, μετὰ τὸ μηδὲν
virtue after almsgivings and kindnesses after the nothing
μήτε ἑαυτῷ, μήτε τοῖς παισὶ συνειδέναι πονηρὸν, τοσοῦτον
neither in-himself nor in-the children to-be-conscious-of evil so-great
πένθος ἰδὼν οὕτω καινὸν καὶ παράδοξον καὶ μηδενὶ
(a)-mourning having-seen so new and strange and to-none
τῶν τὰ ἔσχατα τετολμηκότων συμβεβηκὸς, οὐκ ἔπαθε
of-those the extremes having-dared having-befallen not he-suffered
τὰ τῶν πολλῶν, οὐδὲ ἐνόμισεν ἀνόνητον εἶναι τὴν
the(-things) of-the many nor did-he-think profitless to-be the
ἀρετὴν, οὐδὲ κακῶς βεβουλεῦσθαι τοῖς παρελθοῦσιν.
virtue nor badly to-have-deliberated in-the(-things) past
Ὥστε δι' ἀμφότερα αὐτοὺς ταῦτα οὐ θαυμάζειν χρὴ
so-that for both them these(-reasons) not to-admire (one)-must
μόνον, ἀλλὰ καὶ ζηλοῦν καὶ μιμεῖσθαι τὴν ἀρετήν. Καὶ
only but also to-emulate and to-imitate the virtue and
μὴ λεγέτω τις, ὅτι ἐκεῖνοι θαυμαστοί τινες ἦσαν.
not let-say anyone that those(-men) marvelous some were
Θαυμαστοὶ μὲν γὰρ ἦσαν καὶ μεγάλοι· ἀλλ' ἡμεῖς τανῦν
marvelous indeed for they-were and great but we now
πλείονα ἐκείνων ἀπαιτούμεθα φιλοσοφίαν καὶ τῶν ἐν τῇ
more than-those are-required philosophy and than-those in the
Παλαιᾷ βεβιωκότων ἁπάντων. Ἐὰν γὰρ μὴ περισσεύσῃ
Old(-covenant) having-lived all if for not abound

ἡ δικαιοσύνη ὑμῶν πλέον τῶν γραμματέων καὶ
the righteousness your more than-the scribes and
Φαρισαίων, φησὶν, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν
Pharisees he-says not — you-will-enter into the kingdom of-the
οὐρανῶν. Πάντοθεν τοίνυν σωφρονισθέντες, καὶ ταῦτα
heavens from-every-side therefore having-been-sobered and these(-things)
συλλέξαντες, καὶ τὰ περὶ ἀναστάσεως ἡμῖν εἰρημένα,
having-collected both the(-things) about resurrection by-us said
καὶ τὰ περὶ τῶν ἁγίων τούτων, συνεχῶς ἐπᾴδωμεν
and the(-things) about the saints these constantly let-us-sing(-them)
ταῖς ψυχαῖς, μὴ μόνον κατὰ τὸν καιρὸν τοῦ πένθους,
to-the souls not only at the time of-the mourning
ἀλλὰ καὶ ἡνίκα ἂν καθαρεύωμεν ὀδύνης. Διὰ γὰρ τοῦτο
but also whenever — we-are-free of-pain because-of for this
καὶ ἐγὼ, καίτοι μηδενὸς ὄντος ἐν ἀθυμίᾳ, νῦν τούτους
also I although no-one being in despondency now these
ἐκίνησα τοὺς λόγους, ἵν', ὅταν ἐμπέσωμεν εἴς τινα
I-set-in-motion the words so-that when we-fall into some
τοιαύτην συμφορὰν, μεμνημένοι τῶν εἰρημένων, ἱκανῆς
such misfortune remembering the(-things) said sufficient
ἀπολαύωμεν παραμυθίας· ἐπεὶ καὶ στρατιῶται, εἰρήνης
we-may-enjoy consolation since also soldiers peace
οὔσης, τὰ τοῦ πολέμου μελετῶσιν, ἵνα τῆς μάχης
being the(-things) of-the war practice so-that the battle
ἐπιστάσης, καὶ τοῦ καιροῦ τὴν ἐμπειρίαν ἀπαιτοῦντος,
having-come-on and the time the experience demanding
εὐκαίρως ἐπιδείξωνται τὴν τέχνην, ἣν ἐν τῇ εἰρήνῃ
opportunely they-may-display the skill which in the peace
κατώρθωσαν. Καὶ ἡμεῖς τοίνυν καὶ ὅπλα καὶ φάρμακα
they-achieved and we therefore both arms and medicines
κατασκευάσωμεν ἑαυτοῖς ἐν τῷ καιρῷ τῆς εἰρήνης, ἵνα,
let-us-prepare for-ourselves in the time of-the peace so-that

εἴ ποτε πόλεμος ἐπιστῇ παθῶν ἀλόγων, ἢ πένθους,
if ever (a)-war comes-on of-passions irrational or of-mourning
ἢ ὀδύνης, ἢ ἄλλου ὁτουοῦν τοιούτου, καθωπλισμένοι
or of-pain or of-other anything such armed
καλῶς καὶ πεφραγμένοι πάντοθεν, τὰς τοῦ Πονηροῦ
well and fenced from-every-side the of-the Evil-One
προσβολὰς μετὰ πολλῆς ἀποκρουσώμεθα τῆς ἐμπειρίας,
assaults with much let-us-beat-back the experience
καὶ λογισμοῖς ὀρθοῖς, καὶ ταῖς ἀποφάσεσι τοῦ Θεοῦ, καὶ
both with-reasonings right and with-the declarations — of-God and
τοῖς ὑποδείγμασι τῶν ἀγαθῶν ἀνδρῶν, καὶ παντὶ τρόπῳ
with-the examples of-the good men and in-every way
πάντοθεν ἑαυτοὺς τειχίσωμεν. Οὕτω γὰρ δυνησόμεθα καὶ
from-every-side ourselves let-us-wall so for we-will-be-able both
τὴν παροῦσαν ζωὴν μετὰ εὐθυμίας διενεγκεῖν, καὶ τῆς
the present life with cheerfulness to-carry-through and the
βασιλείας τῶν οὐρανῶν ἐπιτυχεῖν, ἐν Χριστῷ Ἰησοῦ,
kingdom of-the heavens to-attain in Christ Jesus
ᾧ ἡ δόξα καὶ τὸ κράτος ἅμα τῷ Πατρὶ καὶ τῷ
to-whom the glory and the might together-with the Father and the
ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
holy Spirit to the ages of-the ages amen

God showed power in shaking the city and love in holding it up; the earthquake has passed, but the fear should remain. God threatened, as with Nineveh, so as not to destroy. Like the sower, the preacher will keep sowing if one hearer in many is saved. The untreated sick are the ones mourned, so sinners unpunished here are more to be pitied; some are punished here only, like the Corinthian, some here and there, like Sodom. Then the rich man, left nameless, and Lazarus at his gate, whose sores the dogs licked: at death the theater closes and the masks come off.

Εἴδετε Θεοῦ δύναμιν, εἴδετε Θεοῦ φιλανθρωπίαν; δύναμιν, 1
did-you-see of-God (the)-power did-you-see of-God (the)-love-for-mankind power
ὅτι ἐτίναξε τὴν οἰκουμένην· φιλανθρωπίαν, ὅτι πίπτουσαν
because he-shook the world love-for-mankind because falling
αὐτὴν ἔστησε· μᾶλλον δὲ ἐν ἑκατέρῳ καὶ δύναμιν καὶ
it he-set-up rather but in each both power and
φιλανθρωπίαν. Καὶ γὰρ τὸ σεῖσαι δυνάμεως, καὶ τὸ στῆσαι
love-for-mankind and for the to-shake (is)-of-power and the to-set-up
φιλανθρωπίας· ὅτι ἔσεισε τὴν γῆν καὶ ἐστήριξε τὴν
of-love-for-mankind because he-shook the earth and established the
οἰκουμένην, ὅτι σαλευομένην καὶ μέλλουσαν αὐτὴν πίπτειν
world because tottering and about it to-fall
ἤγειρεν. Ἀλλ' ὁ μὲν σεισμὸς παρῆλθεν, ὁ δὲ φόβος
he-raised(-it) but the indeed earthquake passed-by the but fear
μενέτω· ὁ σάλος ἐκεῖνος παρέδραμεν, ἡ δὲ εὐλάβεια
let-remain the tossing that ran-past the but piety
μὴ παραδραμέτω· ἐλιτανεύσαμεν τρεῖς ἡμέρας, ἀλλὰ μὴ
not let-run-past we-made-supplication three days but not
καταλύσωμεν τὴν σπουδήν. Διὰ γὰρ τοῦτο ὁ σεισμὸς,
let-us-dissolve the zeal because-of for this the earthquake
διὰ τὴν ῥᾳθυμίαν τὴν ἡμετέραν· ἐῤῥᾳθυμήσαμεν, καὶ
because-of the slackness the our we-were-slack and

ἐκαλέσαμεν τὸν σεισμόν· ἐσπουδάσαμεν, καὶ ἀπεκρουσάμεθα
we-called the earthquake we-were-zealous and we-beat-back
τὴν ὀργήν· μὴ πάλιν ῥᾳθυμήσωμεν, ἵνα μὴ πάλιν
the wrath not again let-us-be-slack so-that not again
καλέσωμεν τὴν ὀργὴν καὶ τὴν τιμωρίαν. Οὐ γὰρ βούλεται
we-call the wrath and the punishment not for wishes
ὁ Θεὸς τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι
— God the death of-the sinner as the to-turn
καὶ ζῆν αὐτόν. Εἴδετε τὸ ἐπίκηρον τοῦ γένους τῶν
and to-live him did-you-see the perishableness of-the race of-the
ἀνθρώπων; Ὅτε ὁ σεισμὸς ἐγένετο, ἐνενόουν ἐν ἑαυτῷ
men when the earthquake happened I-was-considering in myself
λέγων· Ποῦ αἱ ἁρπαγαί; ποῦ αἱ πλεονεξίαι; ποῦ αἱ
saying where the robberies where the greeds where the
τυραννίδες; ποῦ αἱ ἀπόνοιαι; ποῦ αἱ δυναστεῖαι; ποῦ αἱ
tyrannies where the madnesses where the dominations where the
καταπονήσεις; ποῦ αἱ λεηλασίαι τῶν πενήτων; ποῦ αἱ
oppressions where the plunderings of-the poor where the
ὑπερηφανίαι τῶν πλουτούντων; ποῦ τῶν ἀρχόντων αἱ
arrogances of-the rich where of-the rulers the
δυναστεῖαι; ποῦ αἱ ἀπειλαί; ποῦ οἱ φόβοι; Μία καιροῦ ῥοπὴ
dominations where the threats where the fears one of-time moment
καὶ ἀράχνης εὐτελέστερον πάντα διεσπᾶτο, πάντα
and than-(a)-spider's-web more-cheaply all was-torn-apart all
ἐκεῖνα παρελύετο, καὶ κωκυτὸς πόλεως ἦν, καὶ πάντες
those were-unstrung and (a)-wailing of-(the)-city there-was and all
ἐπὶ τὴν ἐκκλησίαν ἔτρεχον. Ἐννοήσατε, εἰ ἔδοξε
to the church were-running consider if it-had-seemed(-good)
τῷ Θεῷ πάντα κατενέγκαι, τί ἂν ἐπάθομεν. Ταῦτα
— to-God all to-bring-down what — we-would-have-suffered these(-things)
δὲ λέγω, ἵνα συνεχῶς ἀκμάζῃ ἐν ὑμῖν ὁ φόβος τῶν
but I-say so-that constantly may-flourish in you the fear of-the(-things)

γενομένων, καὶ τὴν διάνοιαν πάντων στηρίζῃ. Ἔσεισεν,
having-happened and the mind of-all may-establish he-shook
ἀλλ᾽ οὐ κατέβαλεν· εἰ γὰρ ἐβούλετο καταβαλεῖν, οὐκ
but not he-threw-down if for he-wished to-throw-down not
ἂν ἔσεισεν· ἀλλὰ ἐπειδὴ οὐκ ἐβούλετο. προέλαβε
— he-would-have-shaken but since not he-wished he-anticipated(-it)
καθάπερ κήρυξ ὁ σεισμὸς, προαναγγέλλων ἅπασι τὴν
as (a)-herald the earthquake announcing-beforehand to-all the
ὀργὴν τοῦ Θεοῦ, ἵνα τῷ φόβῳ βελτίους γενόμενοι,
wrath — of-God so-that by-the fear better having-become
ἀποκρουσώμεθα τὴν διὰ τῶν πραγμάτων τιμωρίαν. Οὕτω
we-might-beat-back the through the deeds punishment so
καὶ ἐπὶ τῶν βαρβάρων ἐποίησεν. Ἔτι τρεῖς ἡμέραι,
also in-the(-case) of-the barbarians he-did yet three days
καὶ Νινευὴ καταστραφήσεται. Καὶ διὰ τί οὐ καταστρέφεις;
and Nineveh will-be-overthrown and for what not do-you-overthrow
ἀπειλεῖς κατασκάπτειν, καὶ διὰ τί οὐ κατασκάπτεις;
you-threaten to-raze and for what not do-you-raze
Ἐπειδὴ οὐ βούλομαι κατασκάπτειν, διὰ τοῦτο ἀπειλῶ.
since not I-wish to-raze for this I-threaten
Τί οὖν λέγεις; Ἵνα μὴ ποιήσω ἃ λέγω, προλαμβανέτω
what then do-you-say so-that not I-may-do what I-say let-anticipate
ὁ λόγος, καὶ κωλυέτω τὸ ἔργον. Ἔτι τρεῖς ἡμέραι, καὶ
the word and let-prevent the deed yet three days and
Νινευὴ καταστραφήσεται, τότε ὁ προφήτης ἔλεγε, σήμερον
Nineveh will-be-overthrown then the prophet was-saying today
οἱ τοῖχοι φωνὴν ἀφιᾶσι. Ταῦτα δὲ λέγω. καὶ λέγων οὐ
the walls (a)-voice send-forth these(-things) but I-say and saying not
παύσομαι, καὶ πρὸς πένητας καὶ πρὸς πλουσίους· ἐννοήσατε
I-will-cease both to (the)-poor and to (the)-rich consider
πόση τοῦ Θεοῦ ἡ ὀργὴ, πῶς αὐτῷ πάντα ῥᾴδια καὶ
how-great — of-God the wrath how for-him all(-things-are) easy and

εὔκολα· καὶ στῶμέν ποτε τῆς πονηρίας. Ἐν βραχείᾳ
ready and let-us-stop at-last from-the wickedness in (a)-brief
καιροῦ ῥοπῇ καὶ τὴν διάνοιαν καὶ τὸν νοῦν οὕτω
of-time moment both the mind and the understanding so
παρέλυσεν ἑκάστου, καὶ τὰ θεμέλια τῆς καρδίας διέσεισεν.
he-unstrung of-each and the foundations of-the heart shook
Ἐννοήσωμεν, εἰ κατὰ τὴν ἡμέραν ἐκείνην τὴν φοβερὰν,
let-us-consider if on the day that the fearful
ὅτε οὐ μία καιροῦ ῥοπὴ, ἀλλ' ἄπειροι αἰῶνες, καὶ ποταμοὶ
when not one of-time moment but endless ages and rivers
πυρὸς, καὶ ἀπειληφόροι ὀργαὶ, καὶ δυνάμεις ἐπὶ τὴν κρίσιν
of-fire and threat-bearing wraths and powers to the judgment
ἕλκουσαι, καὶ βῆμα φοβερὸν, καὶ δικαστήριον ἀδέκαστον,
dragging and (a)-tribunal fearful and (a)-court incorruptible
καὶ ἑκάστου τὰ πεπραγμένα πρὸ τῶν ὀφθαλμῶν
and of-each the(-things) done before the eyes
ἕστηκε, καὶ οὐδεὶς ὁ βοηθῶν, οὔτε γείτων, οὔτε ῥήτωρ,
stand and no-one the(-one) helping neither neighbor nor orator
οὔτε συγγενὴς, οὐκ ἀδελφὸς, οὐ πατὴρ, οὐ μήτηρ, οὐ ξένος,
nor kinsman not brother not father not mother not stranger
οὐκ ἄλλος οὐδεὶς, τί ποιήσομεν τότε; εἰπέ μοι. Ἄγω τὸν
not other no-one what will-we-do then tell me I-bring the
φόβον ἵνα κατασκευάσω τὴν σωτηρίαν· σιδήρου τομωτέραν
fear so-that I-may-prepare the salvation than-iron sharper
εἰργασάμην τὴν διδασκαλίαν, ἵνα ἕκαστος ὑμῶν σηπεδόνα
I-made the teaching so-that each of-you rottenness
ἔχων, ἀπόθηται. Οὐκ ἀεὶ ἔλεγον, καὶ νῦν λέγω, καὶ
having may-put(-it)-away not always did-I-say and now I-say and
λέγων οὐ παύσομαι, μέχρι πότε τοῖς παροῦσίν ἐστε
saying not I-will-cease until when to-the present(-things) are-you
προσηλωμένοι; Πρὸς πάντας μὲν λέγω, ἐξαιρέτως δὲ πρὸς
nailed to all indeed I-say especially but to

τοὺς νοσοῦντας, καὶ μὴ προσέχοντας τοῖς λεγομένοις·
those being-sick and not attending to-the(-things) said
μᾶλλον δὲ, ἑκατέρῳ χρήσιμος ὁ λόγος, τῷ μὲν νοσοῦντι,
rather but for-each useful the word for-the indeed sick
ἵνα ὑγιάνῃ, τῷ δὲ ὑγιαίνοντι, ἵνα μὴ νοσήσῃ.
so-that he-may-be-healthy for-the but healthy so-that not he-may-be-sick
Μέχρι πότε χρήματα; μέχρι πότε πλοῦτος; μέχρι πότε
until when money until when wealth until when
περιφάνειαι οἰκοδομημάτων; μέχρι πότε λύσσα περὶ τὴν
splendors of-buildings until when frenzy about the
ἄψυχον φιληδονίαν; Ἰδοὺ ἦλθεν ὁ σεισμός· τί ὠφέλησεν
soulless love-of-pleasure behold came the earthquake what did-it-profit
ὁ πλοῦτος; Ὁ πόνος ἑκατέρων παρελύθη· τῷ
the wealth the toil of-both was-unstrung with-the(-one)
κεκτημένῳ τὸ κτῆμα συναπώλετο, ἡ οἰκία τῷ
having-acquired(-it) the possession perished-with the house with-the(-one)
κατασκευάσαντι· κοινὸς τάφος ἁπάντων ἡ πόλις ἐγίνετο,
having-built(-it) (a)-common tomb of-all the city became
τάφος ἐσχεδιασμένος, οὐκ ἐν χερσὶ τεχνιτῶν, ἀλλὰ
(a)-tomb improvised not by (the)-hands of-craftsmen but
τῇ συμφορᾷ κατεσκευασμένος. Ποῦ ὁ πλοῦτος; ποῦ αἱ
by-the misfortune prepared where the wealth where the
πλεονεξίαι; Ὁρᾶτε ὅτι ἀράχνης πάντα εὐτελέστερα;
greeds do-you-see that than-(a)-spider's-web all(-things-are) cheaper
Ἀλλ' ἐρεῖς μοι, καὶ τί ὠφελεῖς λέγων; Ὠφελῶ, ἐάν 2
but you-will-say to-me and what do-you-profit saying I-profit if
τίς μου ἀκούῃ· ἐγὼ τὸ ἐμαυτοῦ ποιῶ· ὁ σπείρων
anyone me hears I the my-own do the(-one) sowing
σπείρει. Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· καὶ τὰ μὲν
sows went-out the sower — to-sow and some indeed
ἔπεσε παρὰ τὴν ὁδὸν, τὰ δὲ ἐπὶ τὴν πέτραν, τὰ δὲ ἐπὶ
fell by the road some but on the rock some but on

τὰς ἀκάνθας, τὰ δὲ ἐπὶ τὴν γῆν τὴν καλήν· τρία μέρη
the thorns some but on the earth the good three parts
ἀπώλετο, καὶ ἓν ἐσώθη, καὶ οὐκ ἀπέστη τῆς γεωργίας,
perished and one was-saved and not he-desisted from-the farming
ἀλλ' ἐπειδὴ ἓν διεσώζετο, οὐκ ἐπαύσατο τῆς γεηπονίας.
but since one was-preserved not he-ceased from-the tilling
Καὶ νῦν δὲ ἀμήχανον ἐν τοσούτῳ πλήθει σπόρον
and now but (it-is)-impossible in so-great (a)-multitude seed
καταβαλλόμενον μὴ ἐνεγκεῖν μοι στάχυν· κἂν μὴ πάντες
being-cast not to-bear for-me (an)-ear even-if not all
ἀκούσωσιν, οἱ ἡμίσεις ἀκούσονται· κἂν μὴ οἱ ἡμίσεις, ἡ
hear the half will-hear even-if not the half the
τρίτη μοῖρα· κἂν μὴ ἡ τρίτη μοῖρα, ἡ δεκάτη· κἂν μὴ
third part even-if not the third part the tenth even-if not
ἡ δεκάτη, κἂν εἷς ἐκ τοῦ πλήθους ἀκούσῃ, ἀκουέτω. Οὐ
the tenth even-if one of the multitude hears let-him-hear not
μικρὸν γὰρ τὸ καὶ ἓν πρόβατον διασωθῆναι· ἐπεὶ καὶ
small for the(-thing) even one sheep to-be-saved since also
ὁ ποιμὴν ἐκεῖνος τὰ ἐννενηκονταεννέα πρόβατα καταλιπὼν,
the shepherd that the ninety-nine sheep having-left
ἐπὶ τὸ ἓν τὸ πεπλανημένον ἔδραμεν. Οὐ καταφρονῶ
to the one the having-strayed ran not I-despise
ἀνθρώπου· κἂν εἷς ᾖ, ἄνθρωπός ἐστι, τὸ περισπούδαστον
(a)-man even-if one he-be (a)-man he-is the much-sought-after
τοῦ Θεοῦ ζῷον· κἂν δοῦλος ᾖ, οὐκ ἔστι μοι
— of-God living-creature even-if (a)-slave he-be not is to-me
εὐκαταφρόνητος· οὐ γὰρ ἀξίωμα ζητῶ, ἀλλ' ἀρετήν·
(one)-easy-to-despise not for rank I-seek but virtue
οὐ δεσποτείαν, οὐ δουλείαν, ἀλλὰ ψυχήν· κἂν εἷς ᾖ,
not lordship not slavery but (a)-soul even-if one he-be
ἄνθρωπός ἐστι, δι' ὃν οὐρανὸς ἐτανύσθη, καὶ ἥλιος
(a)-man he-is because-of whom (the)-heaven was-stretched-out and (the)-sun

φαίνει, καὶ σελήνη τρέχει, καὶ ἀὴρ ἐξεχέθη, καὶ πηγαὶ
shines and (the)-moon runs and (the)-air was-poured-out and springs
βρύουσι, καὶ θάλαττα ἡπλώθη, καὶ προφῆται ἐπέμφθησαν,
gush and (the)-sea was-spread-out and prophets were-sent
καὶ νόμος ἐδόθη· καὶ τί δεῖ πάντα λέγειν; δι' ὃν ὁ
and (the)-law was-given and what need all to-say because-of whom the
μονογενὴς Υἱὸς τοῦ Θεοῦ ἄνθρωπος ἐγένετο. Ὁ Δεσπότης
only-begotten Son — of-God man became the Master
μου ἐσφάγη, καὶ τὸ αἷμα αὐτοῦ ἐξέχεεν ὑπὲρ ἀνθρώπου·
my was-slaughtered and the blood his poured-out for (a)-man
κἀγὼ καταφρονῆσαι ἔχω; καὶ ποίαν ἔχω συγγνώμην;
and-I to-despise(-him) am-able and what-sort do-I-have pardon
Οὐκ ἀκούετε ὅτι Σαμαρείτιδι διελέγετο ὁ Κύριος,
not do-you-hear that with-(the)-Samaritan-woman conversed the Lord
καὶ μυρίους ἠνάλωσε λόγους; καὶ οὐκ ἐπειδὴ Σαμαρεῖτις
and countless spent words and not since (a)-Samaritan
ἦν, κατεφρονεῖτο, ἀλλ' ἐπειδὴ ψυχὴν εἶχεν, ἐσπουδάζετο·
she-was she-was-despised but since (a)-soul she-had she-was-earnestly-sought
οὐκ ἐπειδὴ πόρνη ἦν, ὑπερεωρᾶτο, ἀλλ' ἐπειδὴ ἔμελλε
not since (a)-harlot she-was she-was-overlooked but since she-was-about
σώζεσθαι, καὶ πίστιν ἐπεδείξατο, πολλάκις ἀπήλαυσε τῆς
to-be-saved and faith displayed often she-enjoyed of-the
ἐπιμελείας. Οὐ παύσομαι λέγειν ἐγὼ, κἂν μηδεὶς ᾖ ὁ
care not will-cease to-speak I even-if no-one be the(-one)
ἀκούων· ἰατρός εἰμι, ἐπιτίθημι τὰ φάρμακα· διδάσκαλός
hearing (a)-physician I-am I-apply the medicines (a)-teacher
εἰμι, παραινεῖν ἐκελεύσθην· λέγει γάρ· Σκοπὸν δέδωκά σε
I-am to-exhort I-was-bidden he-says for (a)-watchman I-have-given you
τῷ οἴκῳ Ἰσραήλ. Οὐδένα διορθοῦμαι; Καὶ τί τοῦτο; ἀλλ'
to-the house of-Israel no-one do-I-set-right and what (is)-this but
ἐγὼ τὸν μισθὸν ἔχω. Καὶ τοῦτο καθ' ὑπερβολὴν εἶπον·
I the reward have and this by exaggeration I-said

ἀμήχανον γὰρ ἐν πλήθει τοσούτῳ μὴ διορθωθῆναί τινα.
impossible for in (a)-multitude so-great not to-be-set-right someone
Ἀλλ᾽ αὐταὶ αἱ σκήψεις καὶ αἱ προφάσεις εἰσὶ τῶν ῥᾳθύμων
but very the excuses and the pretexts are of-the slack
ἀκροατῶν. Ἀκούω, φησὶ, καθ᾽ ἡμέραν, καὶ οὐ ποιῶ. Ἄκουε,
hearers I-hear he-says by day and not I-do hear
κἂν μὴ ποιῇς· ἐκ γὰρ τοῦ ἀκούειν καὶ τὸ πράττειν
even-if not you-do from for the hearing also the doing
περιγίνεται· κἂν μὴ ποιῇς, αἰσχύνῃ ἐπὶ τῇ ἁμαρτίᾳ·
results even-if not you-do you-are-ashamed at the sin
κἂν μὴ ποιῇς, μεταβάλλῃ τὴν γνώμην· κἂν μὴ ποιῇς,
even-if not you-do you-change the mind even-if not you-do
καταδικάζεις σεαυτὸν, ὅτι οὐ ποιεῖς. Τοῦτο δὲ τὸ κατηγορεῖν
you-condemn yourself that not you-do this but the to-accuse
σεαυτοῦ, πόθεν; Ὁ καρπὸς τῶν ἐμῶν λόγων. Ὅταν
yourself from-where(-is-it) the fruit of-the my words when
εἴπῃς· Οἴμοι, ἤκουσα, καὶ οὐ ποιῶ· τὸ οἴμοι προοίμιόν
you-say alas I-heard and not I-do the alas (a)-prelude
ἐστι τῆς ἐπὶ τὸ βέλτιον μεταβολῆς. Ἥμαρτες· ἐθρήνησας;
is of-the toward the better change you-sinned did-you-lament
ἔλυσας τὴν ἁμαρτίαν. Λέγε γὰρ σὺ πρῶτος τὰς ἁμαρτίας
you-loosed the sin say for you first the sins
σου, ἵνα δικαιωθῇς. Κἂν στυγνάσῃς, ἢ κατηφὴς γένῃ,
your so-that you-may-be-justified even-if you-are-gloomy or downcast become
ἔχει τινὰ σωτηρίαν ἡ κατήφεια, οὐ διὰ τὴν φύσιν τῆς
has some salvation the dejection not because-of the nature of-the
κατηφείας, ἀλλὰ διὰ τὴν φιλανθρωπίαν τοῦ Δεσπότου.
dejection but because-of the love-for-mankind of-the Master
Τῷ ἔχοντι ἁμαρτίας οὐκ ὀλίγη παραμυθία τὸ λυπεῖν
for-the(-one) having sins not little (a)-consolation the to-grieve
ἑαυτόν. Εἶδον γὰρ, φησὶν, ὅτι ἐλυπήθη καὶ ἐστύγνασε,
himself I-saw for he-says that he-was-grieved and was-gloomy

καὶ ἰασάμην αὐτοῦ τὰς ὀδύνας. Ὢ φιλανθρωπίας ἀφάτου,
and I-healed his the pains o love-for-mankind unspeakable
καὶ ἀγαθότητος ἑρμηνευθῆναι μὴ δυναμένης! Ἐλυπήθη, καὶ
and goodness to-be-interpreted not able he-was-grieved and
ἰασάμην αὐτόν. Καὶ τί μέγα, ὅτι ἐλυπήθη; Οὐ μέγα μέν·
I-healed him and what (is)-great that he-was-grieved not great indeed
ἀλλ᾽ ἐγὼ ἀφορμὴν ἔλαβον τοῦ ἰᾶσθαι τὰς ὀδύνας αὐτοῦ.
but I (an)-occasion took — to-heal the pains his
Εἴδετε πῶς ἐν βραχείᾳ καιροῦ ῥοπῇ πάντα συνήγαγε;
did-you-see how in (a)-brief of-time moment all(-things) be-gathered
Διηνεκῶς τοίνυν τὴν ἑσπέραν ἐκείνην τοῦ σεισμοῦ λογίζεσθε
continually therefore the evening that of-the earthquake reckon
ἐν ἑαυτοῖς. Οἱ μὲν γὰρ ἄλλοι πάντες διὰ τὸν σεισμὸν
in yourselves the indeed for others all because-of the earthquake
ἐδεδοίκεσαν, ἐγὼ δὲ διὰ τὴν αἰτίαν τοῦ σεισμοῦ.
feared I but because-of the cause of-the earthquake
Συνήκατε τί εἶπον; Οἱ μὲν ἐφοβοῦντο, μὴ πέσῃ ἡ
did-you-understand what I-said they indeed feared lest fall the
πόλις, καὶ ἀποθάνωσιν· ἐγὼ δὲ δέδοικα, ὅτι ὁ Δεσπότης
city and they-die I but fear that the Master
ἡμῖν ὀργίζεται· οὐ γὰρ χαλεπὸν τὸ ἀποθανεῖν, ἀλλὰ χαλεπὸν
with-us is-angry not for (is)-hard the to-die but hard
τὸ παροξῦναι τὸν Δεσπότην. Ὥστε οὐ διὰ τὸν σεισμὸν
the to-provoke the Master so-that not because-of the earthquake
ἐφοβούμην, ἀλλὰ διὰ τὴν αἰτίαν τοῦ σεισμοῦ· ἡ γὰρ αἰτία
I-feared but because-of the cause of-the earthquake the for cause
τοῦ σεισμοῦ ἡ ὀργὴ τοῦ Θεοῦ, τῆς δὲ ὀργῆς αἴτιον αἱ
of-the earthquake (is)-the wrath — of-God of-the but wrath (the)-cause (are)-the
ἁμαρτίαι ἡμῶν. Μηδέποτε φοβοῦ κόλασιν, ἀλλ᾽ ἁμαρτίαν
sins our never fear punishment but sin
τὴν μητέρα τῆς κολάσεως. Σείεται ἡ πόλις; Καὶ τί τοῦτο;
the mother of-the punishment is-it-shaken the city and what (is)-this

ἀλλὰ σοῦ μὴ σαλευθήτω ἡ διάνοια· ἐπεὶ καὶ ἐπὶ τῶν
but your not let-be-tossed the mind since also in-the(-case) of-the
νοσημάτων καὶ τῶν τραυμάτων οὐκ ἐκείνους θρηνοῦμεν
diseases and of-the wounds not those we-lament
τοὺς θεραπευομένους, ἀλλὰ τοὺς τὰ ἀνίατα νοσοῦντας.
those being-healed but those the incurable(-diseases) being-sick-with
Ὅπερ ἐστὶ νόσος καὶ τραῦμα, τοῦτό ἐστι καὶ ἁμαρτία·
what is disease and wound this is also sin
ὅπερ ἐστὶ τομὴ καὶ φάρμακον, τοῦτό ἐστι καὶ τιμωρία.
what is cutting and medicine this is also punishment
3 Συνήκατε τί λέγω; Προσέχετε· φιλόσοφον γὰρ ὑμᾶς
did-you-understand what I-say attend (a)-philosophical for you
βούλομαι παιδεῦσαι λόγον. Διὰ τί τοὺς κολαζομένους
I-wish to-teach word for what those being-punished
θρηνοῦμεν, ἀλλ' οὐ τοὺς ἁμαρτάνοντας; Οὐ γὰρ οὕτω
do-we-lament but not those sinning not for so
χαλεπὸν κόλασις, ὡς χαλεπὸν ἡ ἁμαρτία· τῆς γὰρ
hard (is)-punishment as hard the sin of-the for
κολάσεως ὑπόθεσις ἡ ἁμαρτία. Ἐὰν τοίνυν ἴδῃς
punishment (the)-occasion (is)-the sin if therefore you-see
τινὰ σηπεδόνα ἔχοντα, καὶ σκώληκας καὶ ἰχῶρας ἀπὸ
someone rottenness having and worms and discharges from
τοῦ σώματος κατερχομένους, καὶ ἀμελοῦντα τοῦ ἕλκους
the body coming-down and neglecting the sore
καὶ τῆς σηπεδόνος, ἕτερον δὲ τὰ αὐτὰ πάσχοντα
and the rottenness another but the same(-things) suffering
ἰατρικῶν ἀπολαύοντα χειρῶν, καιόμενον, καὶ τεμνόμενον,
medical enjoying hands being-burned and being-cut
καὶ πικρὰ πίνοντα φάρμακα, τίνα θρηνήσεις; εἰπέ μοι·
and bitter drinking medicines which will-you-lament tell me
τὸν νοσοῦντα, καὶ μὴ θεραπευόμενον, ἢ τὸν νοσοῦντα,
the(-one) being-sick and not being-treated or the(-one) being-sick

καὶ θεραπευόμενον; Δῆλον ὅτι τὸν νοσοῦντα, καὶ μὴ
and being-treated (it-is)-clear that the(-one) being-sick and not
θεραπευόμενον. Οὕτως ἔστωσαν δύο ἁμαρτωλοὶ, ὁ
being-treated so let-there-be two sinners the(-one)
μὲν κολαζόμενος, ὁ δὲ μὴ κολαζόμενος. Μὴ λέγε,
indeed being-punished the(-other) but not being-punished do-not say
μακάριος οὗτος, ὅτι πλουτεῖ, ὀρφανοὺς ἀποδύει, χήρας
blessed (is)-this(-man) because he-is-rich orphans he-strips widows
βιάζεται. Καίτοι οὐ νοσεῖ, ἀλλ' ἁρπάζων εὐδοκιμεῖ, τιμῆς
he-forces and-yet not he-is-sick but robbing he-is-in-repute honor
ἀπολαύει καὶ δυναστείας, οὐδὲν τῶν ἀνθρωπίνων ὑπομένει,
he-enjoys and power nothing of-the human(-ills) he-endures
οὐ πυρετὸν, οὐ κάκωσιν, οὐκ ἄλλην τινὰ νόσον· παίδων
not fever not affliction not other any disease of-children
χορὸς περὶ αὐτὸν, γῆρας λιπαρόν· ἀλλὰ τοῦτον μάλιστα
(a)-chorus around him old-age sleek but this(-man) most
θρήνει, ὅτι καὶ νοσεῖ, καὶ οὐ θεραπεύεται· πῶς, ἐγὼ
lament because both he-is-sick and not he-is-treated how I
λέγω. Ἐὰν ἴδῃς τινὰ ὑδέρῳ κατεχόμενον, καὶ σπληνὶ
say(-it) if you-see someone by-dropsy held and by-(a)-spleen
χαλεπωτάτῳ τὸ σῶμα ἐξογκούμενον, καὶ μὴ τρέχοντα
most-grievous the body swollen and not running
πρὸς τὸν ἰατρὸν, ἀλλὰ ψυχροποσίᾳ προσέχοντα, τράπεζαν
to the physician but to-cold-drinking attending (a)-table
ἔχοντα Συβαριτικὴν, καθ' ἑκάστην ἡμέραν μεθύοντα,
having Sybaritic on each day drunk
δορυφορούμενον, καὶ ἐπιτείνοντα τὴν νόσον, εἰπέ μοι,
attended-by-spearmen and intensifying the disease tell me
μακαρίζεις τοῦτον, ἢ ταλανίζεις; Ἐὰν δὲ ἕτερον ἴδῃς
do-you-call-blessed this(-man) or pity(-him) if but another you-see
ὑδέρῳ κατεχόμενον, ἰατρικῶν ἀπολαύοντα χειρῶν, λιμῷ
by-dropsy held medical enjoying hands to-hunger

ἑαυτὸν ἐκδιδόντα, ἐν ἀπορίᾳ πολλῇ ὄντα, φαρμάκοις
himself giving-up in want much being to-medicines
προσκαρτεροῦντα πικροῖς, ἔχουσι μὲν ὀδύνην, τίκτουσι
holding-fast bitter which-have indeed pain beget
δὲ διὰ τῆς ὀδύνης ὑγείαν, οὐχὶ τοῦτον ὑπὲρ ἐκεῖνον
but through the pain health not this(-man) above that(-man)
μακαρίζεις; Ὁμολόγηται· ὁ μὲν γὰρ νοσεῖ, καὶ οὐ
do-you-call-blessed it-is-agreed the(-one) indeed for is-sick and not
θεραπεύεται· ὁ δὲ νοσεῖ, καὶ ἀπολαύει ἰατρείας. Ἀλλ'
is-treated the(-other) but is-sick and enjoys treatment but
ἐπίπονος ἡ ἰατρεία. Ἀλλ' ὠφέλιμον αὐτῆς τὸ τέλος.
painful (is)-the treatment but profitable its the end
Οὕτως ἐστὶ καὶ ἐν τῷ παρόντι βίῳ. Ἀλλ' ἀπὸ τῶν
so it-is also in the present life but from the
σωμάτων ἄπαγε τὸν λόγον ἐπὶ τὰς ψυχάς, ἀπὸ τῶν
bodies lead-away the word to the souls from the
νοσημάτων ἐπὶ τὰ ἁμαρτήματα, ἀπὸ τῆς πικρίας τῶν
diseases to the sins from the bitterness of-the
φαρμάκων ἐπὶ τὰς τιμωρίας καὶ τὴν κρίσιν τοῦ Θεοῦ.
medicines to the punishments and the judgment — of-God
Ὅπερ γάρ ἐστι τὸ φάρμακον τὸ παρὰ τοῦ ἰατροῦ, καὶ ἡ
what for is the medicine the from the physician and the
τομὴ καὶ τὸ πῦρ, τοῦτό ἐστιν ἡ τιμωρία ἡ παρὰ τοῦ Θεοῦ.
cutting and the fire this is the punishment the from — God
Ὥσπερ γὰρ τὸ πῦρ πολλάκις ἐπαγόμενον καίει, καὶ τὴν
just-as for the fire often applied burns and the
νομὴν κωλύει, καὶ τὸ σιδήριον ἀφαιρεῖται τὴν σηπεδόνα,
spreading prevents and the iron removes the rottenness
ἔχον μὲν ὀδύνην, παρέχον δὲ ὠφέλειαν· οὕτω καὶ λιμὸς καὶ
having indeed pain providing but benefit so also famine and
λοιμοὶ καὶ ὅσα κακὰ δοκοῦντα εἶναι, ἀντὶ σιδήρου καὶ
plagues and whatever evils seeming to-be instead-of iron and

πυρὸς ἐπάγονται τῇ ψυχῇ, ἵνα τὴν νομὴν τῶν νοσημάτων
fire are-applied to-the soul so-that the spreading of-the diseases
κατὰ τὴν εἰκόνα τῶν σωμάτων κωλύσῃ καὶ βελτίονα
after the image of-the bodies it-may-prevent and better
ἐργάσηται. Πάλιν ἔστωσαν δύο πόρνοι, καὶ ὑποκείσθω
it-may-make(-it) again let-there-be two fornicators and let-be-set-under
τῷ λόγῳ ἡ εἰκών· δύο πόρνοι· ἀλλ᾽ ὁ μὲν πλούσιος,
to-the word the image two fornicators but the(-one) indeed rich
ὁ δὲ πένης. Τίς μᾶλλον ἐλπίδας σωτηρίας ἔχει;
the(-other) but poor who more hopes of-salvation has
Ὡμολόγηται δηλονότι ὁ πένης. Μὴ τοίνυν εἴπῃς, ὅτι ὁ
it-is-agreed evidently the poor(-one) do-not therefore say that the
πλούσιος πορνεύει καὶ πλουτεῖ, καὶ διὰ τοῦτο μακαρίζω
rich(-man) fornicates and is-rich and because-of this I-call-blessed
αὐτόν. Μᾶλλον ἔδει σε μακαρίζειν αὐτὸν, εἰ πορνεύων
him rather it-was-necessary you to-call-blessed him if fornicating
ἐπένετο, εἰ πορνεύων ἐλίμωττεν· εἶχε γὰρ διδάσκαλον
he-were-poor if fornicating he-were-starving he-had for (a)-teacher
κατηναγκασμένον τῆς φιλοσοφίας τὴν πενίαν. Ὅταν ἴδῃς
enforced of-the philosophy the poverty when you-see
κακὸν εὐημεροῦντα, δάκρυσον· δύο γὰρ κακὰ,
(a)-wicked(-man) prospering weep two for evils(-are-there)
καὶ νόσος καὶ τὸ ἀνίατον. Ὅταν ἴδῃς κακὸν ἐν
both disease and the incurable(-ness) when you-see (a)-wicked(-man) in
συμφοραῖς ὄντα, παραμυθοῦ, μὴ διὰ τοῦτο μόνον, ὅτι
misfortunes being console(-yourself) not because-of this only that
βελτίων γίνεται, ἀλλ᾽ ὅτι πολλὰ τῶν ἁμαρτημάτων αὐτοῦ
better he-becomes but that many of-the sins his
ἐνταῦθα διαλύεται. Πρόσεχε μετὰ ἀκριβείας τῷ λόγῳ.
here are-dissolved attend with precision to-the word
Πολλοὶ τῶν ἀνθρώπων καὶ ἐνταῦθα διαλύονται, καὶ ἐκεῖ
many of-the men both here are-dissolved and there

κρίνονται· οἱ δὲ ἐνταῦθα μόνον, οἱ δὲ ἐκεῖ μόνον.
are-judged some but here only some but there only
Κάτεχέ μου τὴν διδασκαλίαν· οὗτος γὰρ διευκρινηθεὶς ὁ
hold-fast my the teaching this for clearly-distinguished the
λόγος πολλοὺς θορύβους ἐκβαλεῖ σου τοῦ λογισμοῦ.
word many troubles will-cast-out of-your the reasoning
Ἀλλ', εἰ δοκεῖ, παραγάγωμεν εἰς μέσον πρῶτον
but if it-seems(-good) let-us-bring-forward into (the)-midst first
τὸν ἐκεῖ μὲν κολαζόμενον, ἐνταῦθα δὲ ἀπολαύσαντα
the(-one) there indeed being-punished here but having-enjoyed
τρυφῆς. Προσεχέτωσαν καὶ πλούσιοι καὶ πένητες τῷ
luxury let-attend both (the)-rich and (the)-poor to-the(-thing)
λεγομένῳ· ἑκατέροις γὰρ χρήσιμος ἡ διδασκαλία. Ὅτι
being-said for-both for useful (is)-the teaching that
γὰρ καὶ ἐνταῦθα καὶ ἐκεῖ πολλοὶ κρίνονται, ἄκουε τοῦ
for both here and there many are-judged hear —
Χριστοῦ λέγοντος· Εἰς ἣν δ' ἂν πόλιν ἢ οἰκίαν
Christ saying into whatever but — city or house
εἰσέλθητε, εἰσερχόμενοι εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτὴν,
you-enter entering into the house greet it
λέγοντες· Εἰρήνη τῷ οἴκῳ τούτῳ. Κἂν μὲν ᾖ ἡ οἰκία
saying peace to-the house this and-if indeed be the house
ἀξία, εἰσελθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ
worthy let-come the peace your upon it if but not it-be
ἀξία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω. Καὶ ὃς
worthy the peace your to you let-return and whoever
ἂν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν,
— not receives you nor hears the words your
ἐξερχόμενοι ἔξω τῆς πόλεως, ἐκτινάξατε τὸν κονιορτὸν τῶν
going-out outside the city shake-off the dust of-the
ποδῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ
feet your amen I-say to-you more-tolerable it-will-be for-(the)-land

Σοδόμων καὶ Γομόῤῥων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει
of-Sodom and Gomorrah in (the)-day of-judgment than for-the city
ἐκείνῃ. Εἰς ἣν δ' ἂν πόλιν ἢ οἰκίαν εἰσέλθητε, ἐξετάσατε
that into whatever but — city or house you-enter inquire
τίς ἐν αὐτῇ ἄξιός ἐστι, κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.
who in it worthy is and-there remain until — you-go-out
Ἀπὸ τούτων δῆλον ὅτι οἱ Σοδόμων καὶ Γομόῤῥων καὶ
from these(-things) (it-is)-clear that those of-Sodom and Gomorrah both
ἐνταῦθα ἐκρίθησαν, καὶ ἐκεῖ κολάζονται. Ὅταν γὰρ λέγῃ,
here were-judged and there are-punished when for he-says
ὅτι ἀνεκτότερον ἔσται Σοδόμοις ἢ τούτοις, δείκνυσιν,
that more-tolerable it-will-be for-Sodom than for-these he-shows
ὅτι κολάζονται μὲν, οὐχ οὕτω δὲ ὡς οὗτοι.
that they-are-punished indeed not so but as these
Πάλιν εἰσὶν οἱ ἐνταῦθα κολαζόμενοι μόνον, ὥσπερ 4
again there-are those here being-punished only as
ὁ πεπορνευκώς. Κορινθίοις γὰρ ἐπιστέλλων ὁ
the(-one) having-fornicated to-(the)-Corinthians for writing the
μακάριος Παῦλος, οὕτως ἔλεγεν· Ὅλως ἀκούεται ἐν
blessed Paul thus said actually is-heard among
ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς
you fornication and such fornication as not-even among the
ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
gentiles is-named so-that (a)-wife someone of-the father to-have
Καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε,
and you puffed-up are and not rather did-you-mourn
ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο
so-that may-be-taken-away from (the)-midst of-you the(-one) the deed this
ποιήσας. Ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ
having-done I indeed for as absent in-the body present but
τῷ πνεύματι, ἤδη κέκρικα, ὡς παρὼν τὸν οὕτω τοῦτο
in-the spirit already have-judged as present the(-one) so this

κατεργασμένον, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ
having-wrought in the name of-the Lord our Jesus
Χριστοῦ συναχθέντων ἡμῶν καὶ τοῦ ἐμοῦ πνεύματος,
Christ being-gathered us and the my spirit
παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς
to-hand-over the such(-man) — to-Satan for destruction of-the
σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
flesh so-that the spirit may-be-saved in the day of-the Lord
Ἰησοῦ. Εἶδες πῶς οὗτος ὧδε κολάζεται, καὶ ἐκεῖ οὐ
Jesus did-you-see how this(-man) here is-punished and there not
κολάζεται; Ἐπειδὴ γὰρ ὧδε ἐκολάσθη αὐτοῦ τὸ σῶμα,
is-punished since for here was-punished his the body
ἐκεῖ οὐ κολάζεται. Θέλω [δὲ] λοιπὸν δεῖξαι τὸν ὧδε
there not he-is-punished I-wish but henceforth to-show the(-one) here
τρυφήσαντα, ἐκεῖ δὲ κολαζόμενον. Ἦν τις πλούσιος.
having-lived-in-luxury there but being-punished there-was (a)-certain rich(-man)
Ἀλλ' εἰ καὶ προλαμβάνετε τὴν ἱστορίαν τοῦ διηγήματος,
but if even you-anticipate the story of-the narrative
ἀναμείνατε τὴν λύσιν τοῦ λόγου· τοῦτο γὰρ ἐμὸν ἐγκώμιον,
await the solution of-the discourse this for (is)-my encomium
καὶ ὑμέτερος ἔπαινος, προοιμίων καταβαλλομένων, ἤδη
and your praise preludes being-laid-down already
ὑμᾶς τὸν στάχυν δρέπεσθαι. Διδασκάλους ὑμᾶς εἰργάσατο
you the ear to-reap teachers you has-made
ἡ συνεχὴς τῶν λόγων ἀπόλαυσις· ἀλλ' ἐπειδὴ μεθ' ὑμῶν
the continual of-the discourses enjoyment but since with you
εἰσι καὶ ξένοι τινὲς εἰσιόντες, μὴ τρέχετε, ἀλλ' ἀναμείνατε
are also strangers some entering not run but wait-for
τοὺς χωλεύοντας. Καὶ γὰρ ἡ Ἐκκλησία σῶμά ἐστιν·
those limping and for the Church (a)-body is
ὀφθαλμὸν ἔχει, καὶ κεφαλὴν ἔχει. Ὥσπερ οὖν ἐὰν ἡ πτέρνα
(an)-eye it-has and (a)-head it-has just-as then if the heel

δέξηται ἄκανθαν, ὁ ὀφθαλμὸς κάτω κύπτει, μέλος ὢν τοῦ
receives (a)-thorn the eye down stoops (a)-limb being of-the
σώματος, καὶ οὐ λέγει, Ἐπειδὴ ἐν ὕψει κάθημαι, καταφρονῶ
body and not says since on high I-sit I-despise
τοῦ κάτω μέλους, ἀλλὰ κύπτει καὶ καταλιμπάνει τὸ
the below limb but stoops and leaves the
ἑαυτοῦ ὕψος· καίτοι τί πτέρνης εὐτελέστερον, ἢ τί
its-own height and-yet what than-(the)-heel cheaper or what
ὀφθαλμοῦ εὐγενέστερον; ἀλλ' ἡ συμπάθεια τὸ ἀνώμαλον
than-(the)-eye nobler but the sympathy the unevenness
διώρθωσε, καὶ ἡ ἀγάπη τὸ πᾶν ἐκέρασεν· οὕτω καὶ
set-right and the love the whole blended so also
σὺ ποίει· κἂν ταχὺς ᾖς, κἂν παρεσκευασμένος πρὸς
you do even-if quick you-are even-if prepared for
ἀκρόασιν, μὴ ἔχῃς δὲ παρακολουθοῦντα τὸν ἀδελφὸν
hearing not you-have but following the brother
τοῖς καταβαλλομένοις, καταβήτω ὁ ὀφθαλμός σου
the(-things) being-laid-down let-go-down the eye your
πρὸς τὴν πτέρναν· συμπασχέτω τῷ χωλεύοντι μέλει, ὥστε
to the heel let-it-suffer-with the limping limb so-that
μὴ διὰ τὴν σὴν ταχυτῆτα, καὶ τὴν ἐκείνου βραδυτῆτα,
not because-of the your quickness and the his slowness
ἔρημον αὐτὸν ἀπομεῖναι τοῦ λόγου. Μὴ τῇ συνέσει
destitute him to-remain of-the discourse not to-the understanding
τῇ σῇ εἰς ἐκείνου ἀπώλειαν ἀποχρήσῃ, ἀλλὰ χάριν ἔχε
the your for his destruction misuse(-it) but thanks have
τῷ Θεῷ διὰ τὴν σὴν ταχυτῆτα. Πλούσιος εἶ; χαίρω
— to-God for the your quickness rich are-you I-rejoice
καὶ εὐφραίνομαι· ἀλλ' ἐκεῖνος ἔτι πένεται· μὴ διὰ
and am-glad but that(-man) still is-poor not because-of
τὸν σὸν πλοῦτον μενέτω ἐν τῇ πτωχείᾳ. Ἄκανθαν
the your wealth let-him-remain in the poverty (a)-thorn

ἔχει ἐκεῖνος, τεθορυβημένον λογισμόν· ἀλλὰ κατάβηθι
has that(-man) (a)-troubled reasoning but go-down
πρὸς αὐτὸν, καὶ ἔξελε τὴν ἄκανθαν. Τί οὖν φησιν;
to him and take-out the thorn what then does-he-say
Ἦν τις πλούσιος, ὀνόματι, οὐχὶ πράγματι. Ἦν
there-was (a)-certain rich(-man) in-name not in-fact there-was
τις πλούσιος, πορφύραν ἐνδιδυσκόμενος, τράπεζαν
(a)-certain rich(-man) purple wearing (a)-table
παρατιθέμενος πολυτελῆ, κρατῆρας ἔχων ἐστεμμένους
setting-out costly bowls having crowned
οἴνου, συμπόσια καθ' ἑκάστην ἡμέραν ποιῶν· ἕτερος δέ
of-wine banquets on each day making another but
τις ἦν πένης, Λάζαρος ὀνόματι.
(a)-certain was poor Lazarus by-name
Καὶ ποῦ τὸ ὄνομα τοῦ πλουσίου; Οὐδαμοῦ· ἀνώνυμος
and where (is)-the name of-the rich(-man) nowhere nameless
γάρ ἐστι. Πόσος πλοῦτος; καὶ ὄνομα αὐτῷ οὐχ εὑρίσκεται.
for he-is how-great (the)-wealth and (a)-name for-him not is-found
Ποῖος πλοῦτος οὗτος; Δένδρον φύλλοις μὲν κομῶν,
what-sort-of wealth (is)-this (a)-tree with-leaves indeed luxuriant
καρποῦ δὲ ἀπεστερημένον, δρῦς πρὸς ὕψος ἀνατεταμένη,
of-fruit but deprived (an)-oak to height stretched-up
ἀλόγοις τροφὴν παρέχουσα τὴν βάλανον, ἄνθρωπος οὐκ
to-irrational(-beasts) food providing the acorn (a)-man not
ἔχων ἀνθρώπου καρπόν. Ὅπου γὰρ πλοῦτος καὶ ἁρπαγαὶ,
having of-(a)-man (the)-fruit where for wealth and robberies
λύκος ὁ βλεπόμενος· ὅπου πλοῦτος καὶ θηριωδία,
(a)-wolf (is)-the(-one) seen where wealth and savagery
λέοντα ὁρῶ, καὶ οὐκ ἄνθρωπον· ἀπώλεσε τὴν εὐγένειαν τῇ
(a)-lion I-see and not (a)-man he-lost the nobility by-the
δυσγενείᾳ τῆς πονηρίας. Ἦν τις πλούσιος, πορφύραν
ignobility of-the wickedness there-was (a)-certain rich(-man) purple

καθ᾽ ἑκάστην ἡμέραν ἐνδιδυσκόμενος, τὴν δὲ ψυχὴν ἀράχνης
on each day wearing the but soul of-cobwebs
γέμων, μύρου πνέων, δυσωδίας δὲ ἐμπεπλησμένος, τράπεζαν
full of-perfume breathing of-stench but filled (a)-table
παρατιθέμενος πολυτελῆ, παρασίτους τρέφων καὶ κόλακας,
setting-out costly parasites feeding and flatterers
τὴν δούλην παιίνων τὴν σάρκα, τὴν δέσποιναν δὲ τὴν
the slave fattening the flesh the mistress but the
ψυχὴν λιμῷ φθειρομένην περιορῶν· κατεστεμμένη αὐτῷ ἡ
soul by-famine wasting overlooking garlanded for-him the
οἰκία, καὶ ὁ τῆς ἁμαρτίας θεμέλιος κεκονιαμένος· ἐν οἴνῳ
house and the of-the sin foundation plastered in wine
τὴν ψυχὴν ἔχων κατορωρυγμένην. Ἦν τοίνυν ὁ πλούσιος
the soul having buried there-was therefore the rich(-man)
ἐκεῖνος τράπεζαν ἔχων πολυτελῆ, κρατῆρας ἐστεμμένους
that (a)-table having costly bowls crowned
οἴνου, παρασίτους τρέφων καὶ κόλακας, τὸ πονηρὸν τοῦ
of-wine parasites feeding and flatterers the wicked of-the
διαβόλου θέατρον, τοὺς λύκους τοὺς αἰχμαλωτίζοντας
devil theater the wolves those taking-captive
πολλοὺς τῶν πλουτούντων, τοὺς ὠνουμένους τῆς οἰκείας
many of-the rich those buying of-the own
γαστρὸς τῇ πλησμονῇ τὴν ἐκείνων ἀπώλειαν, τοὺς
belly with-the fill the their destruction those
πολλῇ τιμῇ καὶ κολακείᾳ τὸν πλοῦτον λυμαινομένους.
with-much honor and flattery the wealth ruining
Οὐκ ἄν τις ἁμάρτοι τοὺς τοιούτους λύκους προσειπὼν,
not — anyone would-err the such wolves calling
οἳ καθάπερ πρόβατον τὸν πλούσιον ἐν μέσῳ λαβόντες,
who just-as (a)-sheep the rich(-man) in (the)-midst having-taken
ἐπαίρουσι τοῖς ἐπαίνοις, καὶ φυσῶσι τοῖς ἐγκωμίοις, καὶ
lift-up(-him) with-the praises and puff(-him)-up with-the encomiums and

οὐκ ἀφιᾶσιν αὐτὸν οὐδὲ τὸ ἕλκος ἰδεῖν, ἀλλὰ τυφλοῦσιν
not allow him not-even the sore to-see but blind
αὐτοῦ τὴν διάνοιαν, καὶ αὔξουσιν αὐτοῦ τὴν σηπεδόνα.
his the mind and increase his the rottenness
Εἶτα καταλαμβάνοντος καιροῦ μεταβολῆς, ἐν φυγῇ οἱ
then overtaking (a)-time of-change in flight (are)-the
φίλοι, ἐν συμπαθείᾳ ἡμεῖς οἱ ἐπιτιμῶντες· τὰ προσωπεῖα
friends in sympathy (are)-we those rebuking the masks
ἐκείνων κρύπτεται· ὅπερ δὴ καὶ πολλάκις νῦν γέγονεν.
of-those are-hidden which indeed also often now has-happened
5 Ἦν τοίνυν ὁ πλούσιος ἐκεῖνος παρασίτους τρέφων
there-was therefore the rich(-man) that parasites feeding
καὶ κόλακας, θέατρον τὴν οἰκίαν ἐργαζόμενος, οἴνῳ
and flatterers (a)-theater the house making with-wine
ἕκαστον ἐκλύων, ἐν εὐημερίᾳ πολλῇ διατρίβων· ἕτερος δέ
each(-one) relaxing in prosperity much spending-time another but
τις ἦν Λάζαρος ἑλκῶν γέμων, πρὸς τὸν πυλῶνα
(a)-certain(-one) was Lazarus of-sores full at the gate
τοῦ πλουσίου καθεζόμενος, καὶ ἐπιθυμῶν ψιχίων. Παρὰ τὴν
of-the rich(-man) sitting and longing-for crumbs beside the
πηγὴν ἐδίψα, ἐν εὐημερίᾳ ἐλίμωττεν. Καὶ ποῦ ἔῤῥιπτο;
spring he-thirsted in prosperity he-starved and where had-be-been-thrown
Οὐκ εἰς τὸ ἄμφοδον, οὐκ εἰς ῥύμην, οὐκ εἰς στενωπὸν, οὐκ
not into the street not into (a)-lane not into (an)-alley not
εἰς μέσην ἀγορὰν, ἀλλ' εἰς τὸν πυλῶνα τοῦ πλουσίου,
into (the)-middle marketplace but into the gate of-the rich(-man)
ὅπου ἀνάγκην εἶχεν εἰσόδων καὶ ἐξόδων ὁ πλούσιος, ἵνα
where necessity had of-entrances and of-exits the rich(-man) so-that
μὴ λέγῃ· Οὐκ εἶδον, παρέδραμον, οὐκ εἶδόν μου οἱ
not he-might-say not I-saw I-passed-by not saw my the
ὀφθαλμοί. Εἰς τὴν εἴσοδόν σου κεῖται, ὁ μαργαρίτης ἐν
eyes at the entrance your lies the pearl in

βορβόρῳ, καὶ οὐ βλέπεις; ὁ ἰατρὸς παρὰ τὸν πυλῶνα,
mud and not do-you-see the physician (is)-beside the gate
καὶ οὐ θεραπεύῃ; ὁ κυβερνήτης ἐν τῷ λιμένι, καὶ
and not are-you-treated the helmsman (is)-in the harbor and
ναυάγιον ὑπομένεις; παρασίτους τρέφεις, καὶ πένητας οὐ
shipwreck do-you-undergo parasites do-you-feed and (the)-poor not
τρέφεις; Ἐγίνετο τότε ταῦτα, γίνεται δὲ καὶ σήμερον.
do-you-feed were-happening then these(-things) happen but also today
Διὰ γὰρ τοῦτο ἐκεῖνα γέγραπται, ἵνα οἱ μετὰ
because-of for this those(-things) have-been-written so-that those after
ταῦτα ἀπὸ τῶν πραγμάτων παιδευθῶσι, καὶ μὴ πάθωσιν
these from the deeds may-be-taught and not suffer
ἐκεῖνα, ἅπερ ἔπαθεν οὗτος. Ἔκειτο τοίνυν ἐν τῷ πυλῶνι
those(-things) which suffered this(-man) lay therefore in the gate
ὁ πένης· πένης μὲν ἔξωθεν, πλούσιος δὲ ἔσωθεν· ἔκειτο
the poor(-man) poor indeed outside rich but within he-lay
ἡλκωμένος τὸ σῶμα· θησαυρὸς ἄνωθεν ἀκάνθας ἔχων,
ulcerated the body (a)-treasure above thorns having
κάτωθεν δὲ μαργαρίτας. Τί γὰρ αὐτῷ βλάβος ἀπὸ
below but pearls what for to-him (was-the)-harm from
τῆς ἀῤῥωστίας τοῦ σώματος, τῆς ψυχῆς ὑγιαινούσης;
the sickness of-the body the soul being-healthy
Ἀκουέτωσαν οἱ πένητες, καὶ μὴ ἀποπνιγήτωσαν ἀπὸ τῆς
let-hear the poor and not let-them-be-choked by the
ἀθυμίας· ἀκουέτωσαν οἱ πλούσιοι, καὶ μεταβαλέσθωσαν
despondency let-hear the rich and let-them-change
ἀπὸ τῆς πονηρίας. Διὰ γὰρ τοῦτο αὗται αἱ δύο ἡμῖν
from the wickedness because-of for this these the two to-us
εἰκόνες πρόκεινται, πλούτου καὶ πενίας, ὠμότητος καὶ
images are-set-forth of-wealth and poverty of-cruelty and
καρτερίας, ὑπομονῆς καὶ πλεονεξίας, ἵν' ὅταν ἴδῃς
endurance of-patience and greed so-that when you-see

πένητα ἡλκωμένον, καὶ καταφρονούμενον, μὴ αὐτὸν
(a)-poor(-man) ulcerated and despised not him
ταλανίσῃς· ὅταν ἴδῃς πλούσιον καλλωπιζόμενον, μὴ αὐτὸν
you-pity when you-see (a)-rich(-man) adorning-himself not him
μακαρίσῃς. Ἀνάδραμε ἐπὶ τὴν παραβολήν· ἐὰν θορυβῇ σε
you-call-blessed run-back to the parable if trouble you
τὸ ναυάγιον τῶν λογισμῶν, δράμε ἐπὶ τὸν λιμένα, λαβὲ
the shipwreck of-the reasonings run to the harbor take
ἀπὸ τῆς διηγήσεως παραμυθίαν, ἐννόησον τὸν Λάζαρον
from the narrative consolation consider — Lazarus
καταφρονούμενον, ἐννόησον τὸν πλούσιον εὐημεροῦντα καὶ
despised consider the rich(-man) prospering and
ἀπολαύοντα τρυφῆς, καὶ μηδέν σε θορυβείτω τῶν ἐν
enjoying luxury and nothing you let-trouble of-the(-things) in
τῷ βίῳ γινομένων. Ἐὰν γὰρ λογισμὸν ἔχῃς ἠκριβωμένον,
the life happening if for (a)-reasoning you-have exact
οὐ βαπτίζει σε τὰ κύματα, οὐ γίνεται ὑποβρύχιον τὸ πλοῖον,
not drown you the waves not becomes submerged the boat
ἐὰν τῇ διακρίσει τῶν λογισμῶν διαιρῇς τῶν πραγμάτων
if by-the discernment of-the reasonings you-divide of-the things
τὴν φύσιν. Τί μοι λέγεις, Τὸ σῶμά μου στενοχωρεῖται;
the nature what to-me do-you-say the body my is-straitened
Ἡ διάνοιά σου μὴ παραβλαβείη. Ὁ δεῖνα πλούσιος καὶ
the mind your not may-it-be-harmed the so-and-so (is)-rich and
πονηρός· καὶ τί τοῦτο; ἀλλ' ἡ κακία οὐκ αἰσθητή.
wicked and what (is)-this but the vice (is)-not perceptible
Μή μοι ἀπὸ τῶν ἔξωθεν τὸν ἄνθρωπον, ἀλλὰ
not to-me from the(-things) outside the man but
τῶν ἔνδοθεν δοκίμαζε. Ἐὰν ἴδῃς δένδρον, τὰ φύλλα
from-the(-things) within test if you-see (a)-tree the leaves
καταμανθάνεις, ἢ τὸν καρπόν; Οὕτω δὴ καὶ ἐπὶ τοῦ
do-you-examine or the fruit so indeed also in-the(-case) of-the

ἀνθρώπου, ἐὰν ἴδῃς ἄνθρωπον, μὴ τὰ ἔξωθεν δοκίμαζε,
man if you-see (a)-man not the(-things) outside test
ἀλλὰ τὰ ἔνδοθεν· τὸν καρπὸν καταμάνθανε, καὶ μὴ τὰ
but the(-things) within the fruit examine and not the
φύλλα. Μήποτε ἀγριελαία μὲν ἔστι, νομίζεται δὲ ἐλαία·
leaves perhaps (a)-wild-olive indeed it-is it-is-thought but (an)-olive
μήποτε λύκος μὲν ἔστι, νομίζεται δὲ εἶναι ἄνθρωπος.
perhaps (a)-wolf indeed it-is it-is-thought but to-be (a)-man
Μὴ τοίνυν ἀπὸ τῆς φύσεως καταμάνθανε, ἀλλ᾽ ἀπὸ τῆς
not therefore from the nature examine but from the
προαιρέσεως, μὴ ἀπὸ τῆς ὄψεως, ἀλλ᾽ ἀπὸ τῆς γνώμης·
choice not from the appearance but from the disposition
καὶ οὐκ ἀπὸ τῆς γνώμης μόνον, ἀλλὰ καὶ περιεργάζου
and not from the disposition only but also inquire-into
αὐτοῦ τὸν βίον. Εἰ φιλοπτωχίαν ἔχει, ἄνθρωπός ἐστιν· εἰ
his the life if love-of-the-poor he-has (a)-man he-is if
δὲ ἐν ἐμπορίαις ἀναστρέφεται, δρῦς ἐστιν· εἰ δὲ θυμῷ
but in tradings he-is-occupied (an)-oak he-is if but in-temper
θηριώδης ἐστὶ, λέων ἐστίν· εἰ δὲ ἅρπαξ ἐστὶ, λύκος ἐστίν·
savage he-is (a)-lion he-is if but (a)-robber he-is (a)-wolf he-is
εἰ δὲ ὕπουλός ἐστι, ἀσπίς ἐστι. Καὶ εἰπέ· Ἐγὼ ἄνθρωπον
if but treacherous he-is (an)-asp he-is and say I (a)-man
ζητῶ, τί μοι ἔδειξας θηρίον ἀντὶ ἀνθρώπου; Μάθε
seek why to-me have-you-shown (a)-beast instead-of (a)-man learn
τί ποτε ἀρετὴ ἀνθρώπου, καὶ μὴ θορυβοῦ. Ἦν τοίνυν
what ever (the)-virtue of-(a)-man(-is) and not be-troubled was therefore
ὁ Λάζαρος ἐν τῷ πυλῶνι κείμενος, ἡλκωμένος, λιμῷ
— Lazarus at the gate lying ulcerated by-hunger
τηκόμενος· οἱ δὲ κύνες ἐρχόμενοι ἔλειχον αὐτοῦ τὰ
wasting the but dogs coming licked his the
τραύματα· τοῦ ἀνθρώπου οἱ κύνες φιλανθρωπότεροι
wounds than-the man the dogs (were)-more-humane

ἔλειχον αὐτοῦ τὰ τραύματα, καὶ τὴν σηπεδόνα περιῄρουν
they-licked his the wounds and the rottenness removed
καὶ ἐξεκάθαιρον. Ἔκειτο δὲ ἐκεῖνος καθάπερ χρυσίον ἐν
and cleansed lay but he as gold in
καμίνῳ παρακαθεζόμενος, καὶ δοκιμώτερος γινόμενος· οὐκ
(a)-furnace sitting-by and more-approved becoming not
εἶπεν ὃ πολλοὶ τῶν πενήτων· Ταῦτα προνοίας;
he-said what many of-the poor(-say) these(-things) of-providence(-are-they)
ἆρα Θεὸς ἐφορᾷ τὰ ἀνθρώπινα; ἐγὼ ἐν δικαιοσύνῃ, καὶ
is-it-that God oversees the human(-things) I in righteousness both
πένομαι, καὶ οὗτος ἐν ἀδικίᾳ, καὶ πλουτεῖ; Οὐδὲν τούτων
am-poor and this(-man) in injustice and is-rich none of-these
ἐλογίσατο, ἀλλὰ παρεχώρει τῷ ἀκαταλήπτῳ τῆς τοῦ Θεοῦ
did-he-reckon but he-yielded to-the incomprehensible of-the — of-God
φιλανθρωπίας· τὴν ψυχὴν τὴν ἑαυτοῦ ἀποσμήχων, τὴν
love-for-mankind the soul the his-own scouring the
καρτερίαν φέρων, τὴν ὑπομονὴν ἐνδεικνύμενος, κείμενος τῷ
endurance bearing the patience displaying lying in-the
σώματι, καὶ τρέχων τῇ διανοίᾳ, ἐπτερωμένος τῇ γνώμῃ,
body and running in-the mind winged in-the disposition
τὸ βραβεῖον ἁρπάζων, ἀναδὺς τῶν κακῶν, καὶ τῶν
the prize seizing having-emerged-from the evils and of-the
ἀγαθῶν μάρτυς. Οὐκ εἶπεν· Παράσιτοι μετὰ δαψιλείας
good(-things) (a)-witness not he-said parasites with abundance
ἀπολαύουσι, ἐγὼ δὲ ψιχίων οὐ καταξιοῦμαι· ἀλλὰ τί;
enjoy(-themselves) I but crumbs not am-deemed-worthy-of but what
Ηὐχαρίστει, καὶ ἐδόξαζε τὸν Θεόν. Ἐγένετο ἀποθανεῖν
he-gave-thanks and glorified — God it-happened(-that) to-die
αὐτούς· ἀπέθανεν ὁ πλούσιος, καὶ ἐτάφη· ἀπῆλθε καὶ
they died the rich(-man) and was-buried departed also
ὁ Λάζαρος· οὐ γὰρ ἂν εἴποιμι, ἀπέθανε. Τοῦ μὲν γὰρ
— Lazarus not for — I-would-say died of-the indeed for

πλουσίου ὁ θάνατος θάνατος καὶ τάφος, τοῦ δὲ πένητος ὁ
rich(-man) the death (was)-death and burial of-the but poor(-man) the
θάνατος ἀποδημία, καὶ πρὸς τὰ βελτίω μετάστασις,
death (was-a)-journey-abroad and to the better(-things) (a)-removal
καὶ ἀπὸ τοῦ σκάμματος ἐπὶ τὰ βραβεῖα ὁ δρόμος, ἀπὸ
and from the arena to the prizes the race from
τοῦ πελάγους ἐπὶ τὸν λιμένα, ἀπὸ τῆς παρατάξεως ἐπὶ τὸ
the open-sea to the harbor from the battle-line to the
τρόπαιον, ἀπὸ τῶν ἱδρώτων ἐπὶ τὸν στέφανον. Ἀπῆλθον
trophy from the sweats to the crown departed
ἀμφότεροι ἐκεῖ, ὁποῦ τὰ ἀληθινὰ πράγματα· ἐλύθη τὸ
both there where the true things(-are) was-dissolved the
θέατρον, καὶ ἀπεκαλύφθη τὰ προσωπεῖα.
theater and were-uncovered the masks
Καθάπερ γὰρ ἐν τῷ θεάτρῳ τούτῳ ἐν μεσημβρίᾳ μέσῃ
just-as for in the theater this at noon mid
παραπετάσματα γίνεται, καὶ εἰσέρχονται πολλοὶ τῶν
curtains are-set-up and enter many of-the
σκηνικῶν, ὑποκρινόμενοι, προσωπεῖα ἐν τῇ ὄψει ἔχοντες,
stage(-folk) playing masks on the face having
καὶ μῦθον παλαιὸν ἀπαγγέλλοντες, καὶ τὰ πράγματα
and (a)-tale old reporting and the things
διηγούμενοι, καὶ ὁ μὲν γίνεται φιλόσοφος, οὐκ ὢν
narrating and the(-one) indeed becomes (a)-philosopher not being
φιλόσοφος, ὁ δὲ γίνεται βασιλεὺς, οὐκ ὢν βασιλεὺς,
(a)-philosopher the(-other) but becomes (a)-king not being (a)-king
ἀλλὰ σχῆμα ἔχων διὰ τῆς ὑφηγήσεως· ὁ δὲ ἰατρὸς
but (the)-guise having through the direction the(-other) but (a)-physician
οὐδὲ ξύλον μεταχειρίσασθαι δυνάμενος, ἀλλὰ ἰατροῦ
not-even (a)-stick to-handle able but of-(a)-physician
ἱμάτια περιβεβλημένος, ὁ δὲ δοῦλος ἐλεύθερος ὢν,
garments having-put-on the(-other) but (a)-slave free being

ὁ δὲ διδάσκαλος οὐδὲ γράμματα ἐπιστάμενος, οὐδὲν
the(-other) but (a)-teacher not-even letters knowing nothing
ὧν εἰσι φαίνονται, ἃ δέ εἰσιν οὐ φαίνονται (φαίνεται
of-what they-are they-appear what but they-are not they-appear appears
γὰρ ἰατρὸς οὐκ ὢν ἰατρὸς, καὶ φαίνεται φιλόσοφος
for (a)-physician not being (a)-physician and appears (a)-philosopher
κόμην ἔχων ἐν τῷ προσωπείῳ, καὶ φαίνεται στρατιώτης
hair having on the mask and appears (a)-soldier
στρατιώτου σχῆμα περιβεβλημένος· καὶ ἀπατᾷ ἡ ὄψις τοῦ
of-(a)-soldier guise having-put-on and deceives the look of-the
προσωπείου, ἀλλ' οὐ ψεύδεται τὴν φύσιν, ἧς μεταβάλλει
mask but not belies the nature whose it-changes
τὴν ἀλήθειαν. Καὶ ἕως μὲν καθέζονται οἱ τερπόμενοι,
the truth and while indeed sit those being-amused
τὰ προσωπεῖα ἵσταται· ἐπειδὰν δὲ ἑσπέρα καταλάβῃ, καὶ
the masks stand when but evening overtakes and
λυθῇ τὸ θέατρον, καὶ πάντες ἀναχωρήσωσι, ῥίπτονται
is-dissolved the theater and all withdraw are-thrown-off
τὰ προσωπεῖα, καὶ ὁ ἔνδον βασιλεὺς εὑρίσκεται ἔξω
the masks and the(-one) inside (a)-king is-found outside
χαλκότυπος. Ἀπερρίφη τὰ προσωπεῖα, ἀπῆλθεν ἡ ἀπάτη,
(a)-coppersmith were-thrown-off the masks departed the deceit
ἐδείχθη ἡ ἀλήθεια· καὶ εὑρίσκεται ὁ ἔνδον ἐλεύθερος,
was-shown the truth and is-found the(-one) inside free
ἔξω δοῦλος· ὅπερ γὰρ εἶπον, ἔσω μὲν ἡ ἀπάτη, ἔξω δὲ
outside (a)-slave as for I-said inside indeed (is)-the deceit outside but
ἡ ἀλήθεια· κατέλαβεν δὲ ἡ ἑσπέρα· ἐλύθη τὸ θέατρον,
the truth overtook and the evening was-dissolved the theater
ἐφάνη ἡ ἀλήθεια)· οὕτω καὶ ἐν τῷ βίῳ καὶ ἐν τῷ τέλει·
appeared the truth so also in the life and in the end
τὰ παρόντα θέατρον, τὰ πράγματα ὑπόκρισις, πλοῦτος
the present(-things-are) (a)-theater the things (a)-play-acting wealth

καὶ πενία, καὶ ἄρχων καὶ ἀρχόμενος, καὶ ὅσα τοιαῦτα·
and poverty and ruler and ruled and whatever such(-things)
ὅταν δὲ ἀποβληθῇ ἡ ἡμέρα ἐκείνη, καὶ ἔλθῃ ἡ νὺξ ἐκείνη
when but is-cast-off the day that and comes the night that
ἡ φοβερὰ, μᾶλλον δὲ ἡ ἡμέρα, νὺξ μὲν τοῖς ἁμαρτωλοῖς,
the fearful rather but the day night indeed for-the sinners
ἡμέρα δὲ τοῖς δικαίοις· ὅταν λυθῇ τὸ θέατρον, ὅταν
day but for-the righteous when is-dissolved the theater when
ῥιφῇ τὰ προσωπεῖα, ὅταν δοκιμάζηται ἕκαστος καὶ
are-thrown-off the masks when is-tested each(-one) and
τὰ ἔργα αὐτοῦ, οὐχ ἕκαστος καὶ ὁ πλοῦτος αὐτοῦ, οὐχ
the works his not each(-one) and the wealth his not
ἕκαστος καὶ ἡ ἀρχὴ αὐτοῦ, οὐχ ἕκαστος καὶ ἡ τιμὴ
each(-one) and the office his not each(-one) and the honor
αὐτοῦ, οὐχ ἕκαστος καὶ ἡ δυναστεία αὐτοῦ, ἀλλ' ἕκαστος
his not each(-one) and the dominion his but each(-one)
καὶ τὰ ἔργα αὐτοῦ, καὶ ἄρχων, καὶ βασιλεὺς, καὶ γυνὴ,
and the works his both ruler and king and woman
καὶ ἀνὴρ, ὅτε ἡμᾶς βίον ἀπαιτεῖ καὶ πράξεις ἀγαθὰς, οὐκ
and man when of-us (a)-life he-demands and deeds good not
ἀξιωμάτων ὄγκον, οὐ πενίας εὐτέλειαν, οὐ καταφρονήσεως
of-ranks (the)-bulk not of-poverty (the)-cheapness not of-contempt
τυραννίδα· ἐμοὶ ἔργα δὸς, κἂν δοῦλος ᾖς. τοῦ ἐλευθέρου
(the)-tyranny to-me works give even-if (a)-slave you-be than-the free(-man)
ἀμείνων, κἂν γυνὴ ᾖς, τοῦ ἀνδρὸς ἀνδρειοτέρα·
better even-if (a)-woman you-be than-the man more-manly
ἐπειδὰν ῥιφῇ τὰ προσωπεῖα, τότε φαίνεται καὶ ὁ
when are-thrown-off the masks then appears both the
πλούσιος, καὶ ὁ πένης· καὶ ὥσπερ ὧδε ἐπειδὰν λυθῇ
rich(-man) and the poor(-man) and just-as here when is-dissolved
τὸ θέατρον, καί τις ἡμῶν ἄνω καθήμενος ἴδῃ τὸν
the theater and someone of-us above sitting sees the(-man)

ἔσω φιλόσοφον, ἔξω χαλκότυπον, λέγει· Οὐὰ, οὗτος οὐκ
inside (a)-philosopher outside (a)-coppersmith he-says aha this(-man) not
ἦν ἔσω φιλόσοφος; ἔξω χαλκότυπον ὁρῶ· οὗτος οὐκ ἔσω
was inside (a)-philosopher outside (a)-coppersmith I-see this(-man) not inside
βασιλεύς; ἔξω εὐτελῆ τινα ὁρῶ· οὗτος οὐκ ἦν ἔνδον
(a)-king outside some cheap(-fellow) I-see this(-man) not was inside
πλούσιος; ἔξω πένητα ὁρῶ· οὕτως καὶ ἐκεῖ γίνεται.
rich outside (a)-poor(-man) I-see so also there it-happens

THE MASKS THROWN OFF

At death the theater was dissolved, and the truth appeared. The rich man calls Abraham father, but kinship profits nothing: nobility is virtue, not ancestors. Slavery entered through sin: after the flood, whose ark is a type of the Church, Noah's son paraded his father's nakedness and Canaan was cursed; virtue makes a slave free, as the runaway Onesimus became. Abraham says "you received back," not "received": no righteous man is without some sin, no sinner without some good, so the just are punished here for small sins, as Job was, and the wicked repaid here for small goods.

6 Διὰ τοῦτο οὐκ ἄγω τὸν λόγον εἰς πλάτος, ἵνα μὴ συγχέω
for this not I-lead the word into breadth so-that not I-confound
τὸν ἀκροατὴν τῷ πλήθει τῶν λεγομένων· ἀλλ' εἰς
the hearer with-the multitude of-the(-things) said but in
δύο προσωπεῖα τὴν ὑπόκρισιν τοῦ θεάτρου παραστῆσαι
two masks the play-acting of-the theater to-present
βούλομαι. Δύο προσωπεῖα μετεχειρισάμην, ἀπὸ τῶν δύο
I-wish two masks I-have-handled from the two
τούτων τέμνων ὑμῖν ὁδὸν, καὶ διδοὺς ἀφορμήν. Ἐνεπλάτυνα
these cutting for-you (a)-road and giving (an)-occasion I-have-broadened
ὑμῶν τὴν διάνοιαν τῇ διηγήσει τοῦ παρόντος βίου, ὥστε
your the mind by-the narrative of-the present life so-that

ἕκαστον καταμαθεῖν τὴν διαφορὰν τῶν πραγμάτων. Δύο
each(-one) to-learn the difference of-the things two
τοίνυν προσωπεῖα· ὁ μὲν προσωπεῖον εἶχε πλουσίου,
therefore masks the(-one) indeed (the)-mask had of-(a)-rich(-man)
ὁ δὲ πένητος· ὁ Λάζαρος προσωπεῖον πένητος,
the(-other) but of-(a)-poor(-man) — Lazarus (the)-mask of-(a)-poor(-man)
ὁ δὲ πλούσιος προσωπεῖον πλουσίου· προσωπεῖα τὰ
the but rich(-man) (the)-mask of-(a)-rich(-man) masks the(-things)
φαινόμενα, οὐ πραγμάτων ἀλήθεια. Ἀπῆλθον ἀμφότεροι
appearing not of-things (the)-truth departed both
ἐκεῖ, ὅ τε πλούσιος, καὶ ὁ πένης· ἔλαβον τὸν Λάζαρον
there the both rich(-man) and the poor(-man) took — Lazarus
οἱ ἄγγελοι· μετὰ τοὺς κύνας ἄγγελοι, μετὰ τὸν πυλῶνα τοῦ
the angels after the dogs angels after the gate of-the
πλουσίου ὁ κόλπος τοῦ Ἀβραὰμ, μετὰ τὸν λιμὸν εὐθηνία
rich(-man) the bosom — of-Abraham after the hunger plenty
πέρας οὐκ ἔχουσα, μετὰ τὴν θλῖψιν ἄνεσις ἀκατάλυτος·
end not having after the affliction (a)-rest indissoluble
ἐκεῖνον δὲ τὸν πλούσιον μετὰ τὸν πλοῦτον πενία, μετὰ τὴν
that but the rich(-man) after the wealth poverty after the
τράπεζαν τὴν πλουσίαν κόλασις καὶ τιμωρία, μετὰ τὴν
table the rich punishment and vengeance after the
ἄνεσιν ὀδύναι ἀκαρτέρητοι. Καὶ ὅρα τί γίνεται· Ἀπῆλθον
rest pains unendurable and see what happens they-departed
ἐκεῖ, καὶ ἐλύθη τὸ θέατρον· ἀπεκαλύφθη τὰ προσωπεῖα,
there and was-dissolved the theater were-uncovered the masks
φαίνονται λοιπὸν αἱ ὄψεις. Ἀπῆλθον ἀμφότεροι ἐκεῖ,
appear henceforth the faces they-departed both there
καὶ ὁρᾷ ὁ πλούσιος ἀποτηγανιζόμενος τὸν Λάζαρον ἐν
and sees the rich(-man) being-fried — Lazarus in
κόλποις τοῦ Ἀβραὰμ εὐθηνούμενον, ἀπολαύοντα, τρυφῶντα·
(the)-bosom — of-Abraham thriving enjoying living-in-luxury

καὶ λέγει πρὸς αὐτόν· Πάτερ Ἀβραὰμ, πέμψον Λάζαρον,
and says to him father Abraham send Lazarus
ἵνα ἄκρῳ τῷ δακτύλῳ αὐτοῦ ἐπιστάξῃ μου τῇ
so-that with-(the)-tip the finger his he-may-drip-upon my the
γλώττῃ, ὅτι ἀποτηγανίζομαι. Τί οὖν ὁ Ἀβραάμ; Τέκνον,
tongue for I-am-being-fried what then — Abraham(-says) child
ἀπέλαβες τὰ ἀγαθά σου, καὶ Λάζαρος τὰ κακὰ
you-received-back the good(-things) your and Lazarus the evil(-things)
αὐτοῦ· καὶ νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
his and now he is-comforted you but are-in-anguish
Ἄλλως δὲ καὶ χάος μεταξὺ ἡμῶν καὶ ὑμῶν ἐστήρικται,
besides and also (a)-chasm between us and you is-fixed
ἵνα, ἐάν τις βούληται ἐντεῦθεν ἐκεῖ διαβῆναι πρὸς ὑμᾶς,
so-that if anyone wishes from-here there to-cross to you
μὴ δύνηται. Προσέχετε· χρήσιμος γὰρ ὁ περὶ τούτων
not he-be-able attend useful for (is)-the about these(-things)
λόγος, φοβῶν μὲν, καθαίρων δὲ, ὀδυνῶν μὲν, διορθούμενος
word frightening indeed cleansing but paining indeed correcting
δέ. Δέχου τὰ λεγόμενα. Ὢν δὴ ἐν τοῖς βασάνοις
but receive the(-things) said being indeed in the torments
ὁ πλούσιος ἀνέβλεψε, καὶ εἶδε τὸν Λάζαρον· εἶδε καινὰ
the rich(-man) looked-up and saw — Lazarus he-saw strange
πράγματα. Εἰς τὸν πυλῶνά σου ἦν καθ' ἑκάστην
things at the gate your he-was on each
ἡμέραν· δεύτερον καὶ τρίτον εἰσήρχου καὶ ἐξήρχου, καὶ
day twice and thrice you-went-in and you-went-out and
οὐκ ἔβλεπες αὐτόν· καὶ ὅτε εἰς τὰ τήγανα εἶ, ἀπὸ
not you-saw him and when in the frying-pans you-are from
διαστήματος βλέπεις; Ὅτε ἐν τῷ πλούτῳ διῆγες, ὅτε
(a)-distance do-you-see(-him) when in the wealth you-lived when
ἐν τῇ βουλῇ σου τὸ ὁρᾷν ἦν, οὐ προέθου τοῦ ἰδεῖν
in the will your the to-see was not you-proposed — to-see

αὐτόν· ἱνατί νῦν ὀξυδερκεῖς; οὐκ ἐν τῷ πυλῶνί σου
him why now are-you-sharp-sighted not in the gate your
ἦν; πῶς αὐτὸν οὐκ ἔβλεπες; ἐγγὺς ὄντα οὐκ εἶδες,
was-he how him not did-you-see near being not did-you-see(-him)
καὶ νῦν ἀπὸ διαστήματος βλέπεις, καὶ τοσούτου χάους
and now from (a)-distance you-see(-him) and so-great (a)-chasm
ὄντος; Καὶ τί ποιεῖ; Τὸν Ἀβραὰμ πατέρα καλεῖ. Τί
being and what does-he-do — Abraham father he-calls what
λέγεις πατέρα, οὗ οὐκ ἐμιμήσω τὴν φιλοξενίαν; Πατέρα
do-you-say father whose not you-imitated the hospitality father
καλεῖ οὗτος, τέκνον ἐκεῖνος· τὰ ὀνόματα τῆς συγγενείας,
calls this(-one) child that(-one) the names of-the kinship
καὶ οὐδαμοῦ ἡ ἀντίληψις. Ἀλλὰ προφέρει τὰ ὀνόματα,
and nowhere the help but he-brings-forward the names
ἵνα μάθητε, ὅτι γένους ὄφελος οὐδέν.
so-that you-may-learn that of-descent profit(-there-is) none
Εὐγένεια γὰρ οὐ προγόνων περιφάνεια, ἀλλὰ τρόπων
nobility for (is)-not of-ancestors (the)-splendor but of-ways
ἀρετή. Μή μοι λέγε· Πατέρα ἔχω ὕπατον. Τί πρὸς
(the)-virtue not to-me say (a)-father I-have (a)-consul what to
ἐμέ; Οὐ λέγω τοῦτο. Μή μοι λέγε· Πατέρα ἔχω ὕπατον.
me not I-say this not to-me say (a)-father I-have (a)-consul
Παῦλον τὸν ἀπόστολον ἐὰν ἔχῃς πατέρα, καὶ ἀδελφοὺς
Paul the apostle if you-have (a)-father and brothers
ἐὰν ἔχῃς μάρτυρας, σὺ δὲ μὴ μιμήσῃ αὐτῶν τὴν ἀρετὴν,
if you-have martyrs you but not imitate their the virtue
οὐδέν σοι ὄφελος τῆς συγγενείας, ἀλλὰ μᾶλλον ἔβλαψε
nothing to-you (the)-profit of-the kinship but rather it-has-harmed
καὶ κατεδίκασεν. Ἡ μήτηρ μου, φησὶν, ἐλεήμων ἐστίν. Καὶ
and condemned(-you) the mother my he-says merciful is and
τί πρὸς σὲ τὸν ἀπάνθρωπον; ἡ γὰρ ἐκείνης φιλανθρωπία
what to you the inhuman(-one) the for her love-for-mankind

προσθήκη κατηγορίας τῆς σῆς κακοτροπίας. Τί γὰρ ὁ
(an)-addition of-accusation of-the your perversity what for the
Βαπτιστὴς Ἰωάννης φησὶ πρὸς τὸν δῆμον τὸν Ἰουδαϊκόν;
Baptist John says to the people the Jewish
Ποιήσατε καρπὸν ἄξιον τῆς μετανοίας, καὶ μὴ δόξητε λέγειν·
make fruit worthy of-the repentance and not think to-say
Πατέρα ἔχομεν τὸν Ἀβραάμ. Εὐδόκιμον ἔχεις πρόγονον;
(a)-father we-have — Abraham (a)-distinguished do-you-have ancestor
ἐὰν ζηλώσῃς, ἐκέρδανας· ἐὰν δὲ μὴ ζηλώσῃς, κατήγορος
if you-emulate(-him) you-have-gained if but not you-emulate (an)-accuser
γίνεται ὁ εὐδόκιμος ὅτι ἀπὸ ῥίζης δικαίας πικρὸς ἔφυς
becomes the distinguished(-one) because from (a)-root righteous bitter you-grew
καρπός. Μηδέποτε μακαρίσῃς ἄνθρωπον ἔχοντα συγγενῆ
(a)-fruit never call-blessed (a)-man having (a)-kinsman
δίκαιον, ἐὰν μὴ μιμῆται αὐτοῦ τοὺς τρόπους. Μητέρα
righteous if not he-imitates his the ways (a)-mother
ἔχεις ἁγίαν; Οὐδὲν πρὸς σέ. Μητέρα ἔχεις πονηράν;
do-you-have holy nothing to you (a)-mother do-you-have wicked
Οὐδὲν πρὸς σέ. Ὥσπερ ἐκείνης ἡ ἀρετὴ οὐκ ὠφελεῖ σε μὴ
nothing to you just-as her the virtue not helps you not
ζηλοῦντα αὐτῆς τὴν ἀρετὴν, οὕτως οὐδὲ ἡ κακία αὐτῆς
emulating her the virtue so not-even the vice her
βλάπτει σε, ἐὰν μεταβάλῃς τὴν πονηρίαν. Ἀλλ' ὥσπερ
harms you if you-change the wickedness but as
ἐκεῖ μεῖζον τὸ ἔγκλημα, ὅτι, οἴκοθεν ἔχων ὑπόδειγμα,
there greater (is)-the charge because from-home having (an)-example
οὐκ ἐμιμήσω τὴν ἀρετήν· οὕτω καὶ ἐνταῦθα τὸ ἐγκώμιον
not you-imitated the virtue so also here the praise
μεῖζον, ὅτι μητέρα τις ἔχων πονηρὰν, οὐκ ἐμιμήσατο
(is)-greater because (a)-mother someone having wicked not imitated

τὴν πονηρίαν αὐτῆς, ἀλλ᾽ ἀπὸ ῥίζης πικρᾶς ἔφυ καρπός· οὐ
the wickedness her but from (a)-root bitter grew (a)-fruit not
γὰρ προγόνων περιφάνεια, ἀλλὰ τρόπος ἀρετῆς ζητεῖται.
for of-ancestors (the)-splendor but (the)-way of-virtue is-sought
Ἐγὼ καὶ δοῦλον εὐγενῆ καλῶ, καὶ δεσπότην ἄλυσιν
I even (a)-slave noble call and (a)-master (a)-chain
περικείμενον, ἐὰν καταμάθω αὐτοῦ τὸν τρόπον· ἐμοὶ καὶ
wearing if I-learn his the way to-me also
ὁ ἐν ἀξιώματι δυσγενὴς, ἐὰν δούλην ἔχῃ τὴν ψυχήν.
the(-one) in rank (is)-ignoble if (a)-slavish he-has the soul
Τίς γάρ ἐστι δοῦλος, εἰ μὴ ὁ ποιῶν τὴν ἁμαρτίαν;
who for is (a)-slave if not the(-one) doing the sin
Ἡ μὲν γὰρ ἄλλη δουλεία περιστάσεως πραγμάτων· αὕτη
the indeed for other slavery (is)-of-circumstance of-affairs this
δὲ ἡ δουλεία διαφορὰ γνώμης, ἐπεὶ καὶ ἡ δουλεία ἐξ
but the slavery (a)-difference of-disposition since also the slavery from
ἀρχῆς ἐντεῦθεν εἰσῆλθεν.
(the)-beginning hence entered
Οὐκ ἦν δοῦλος τὸ παλαιόν· ὁ γὰρ Θεὸς πλάττων 7
not there-was (a)-slave the(-time) of-old — for God fashioning
τὸν ἄνθρωπον, οὐκ ἐποίησεν αὐτὸν δοῦλον, ἀλλ᾽ ἐλεύθερον.
the man not made him (a)-slave but free
Ἐποίησε τὸν Ἀδὰμ καὶ τὴν Εὔαν, καὶ ἀμφότεροι ἦσαν
he-made — Adam and — Eve and both were
ἐλεύθεροι· πόθεν οὖν ἡ δουλεία ἐγένετο; Ἐξώκειλε τὸ
free from-where then the slavery came-about ran-aground the
γένος τῶν ἀνθρώπων, καὶ τὰ μέτρα τῆς ἐπιθυμίας
race of-the men and the measures of-the desire
ὑπερβάντες, εἰς ἀκολασίαν ἐπήρθησαν· καὶ ὅπως, ἄκουε·
having-overstepped into licentiousness they-were-lifted and how hear
Ἐγένετο κατακλυσμὸς, τὸ κοινὸν τῆς οἰκουμένης ναυάγιον,
there-was (a)-flood the common of-the world shipwreck

καταῤῥάκται ἠνεῳχθησαν, καὶ ἄβυσσοι ἀνεβλύσθησαν, καὶ
(the)-cataracts were-opened and (the)-abysses gushed-up and
πάντα ἦν ὕδωρ, καὶ τὰ φαινόμενα ἀνεστοιχειοῦντο καὶ
all was water and the(-things) appearing were-dissolved-into-elements and
διελύοντο, καὶ γῆ οὐκ ἐφαίνετο, ἀλλ᾽ ἦν ἅπαντα πέλαγος,
were-dissolved and earth not appeared but was all (a)-sea
ῥίζαν ἔχοντα τὴν ὀργὴν τοῦ Θεοῦ, καὶ πάντα κύματα ἦν,
(a)-root having the wrath — of-God and all waves was
καὶ πάντα πελάγη· ὄρη πρὸς ὕψος ἀνατεταμένα, ἀλλὰ
and all seas mountains to height stretched-up but
τὸ πέλαγος αὐτὰ ἐκάλυπτε· καὶ ἦν πέλαγος καὶ οὐρανὸς
the sea them covered and there-was sea and heaven
μόνον, καὶ ἦν τὸ γένος τῶν ἀνθρώπων ἀπολωλὸς, καὶ
only and was the race of-the men perished and
ἦν ὁ σπινθὴρ τοῦ γένους τοῦ ἡμετέρου ὁ Νῶε, σπινθὴρ
was the spark of-the race the our — Noah (a)-spark
ἐν μέσῳ πελάγους, καὶ μὴ σβεννύμενος, τὰς ἀπαρχὰς
in (the)-midst of-(the)-sea and not quenched the firstfruits
τοῦ γένους ἡμῶν ἔχων, γυναῖκα καὶ παιδία, περιστερὰν
of-the race our having wife and children (a)-dove
καὶ κόρακα, καὶ τὰ ἄλλα πάντα. Καὶ ἦσαν πάντες ἔνδον,
and (a)-raven and the other all and were all inside
καὶ ἐφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος ἐν μέσῳ τοῦ
and was-borne the ark upon the water in (the)-midst of-the
κλύδωνος, καὶ οὐκ ἐναυάγει· εἶχε γὰρ κυβερνήτην τὸν τοῦ
surge and not it-was-wrecked it-had for (as)-helmsman the of-the
παντὸς Δεσπότην. Αἱ γὰρ σανίδες αὐτὸν οὐ διέσωσαν, ἀλλ᾽
universe Master the for planks him not preserved but
ἡ χεὶρ ἡ κραταιά· καὶ ὅρα θαῦμα· Ὅτε καὶ ἐξεκλύσθη
the hand the mighty and see (a)-marvel when also was-washed-clean
ἡ γῆ, ὅτε ἀνῃρέθησαν οἱ τὰ κακὰ ἐργασάμενοι, ὅτε
the earth when were-destroyed those the evil(-things) having-worked when

ἐλώφησεν ὁ χειμὼν, ἐφάνησαν αἱ κορυφαὶ τῶν ὀρέων,
abated the storm appeared the peaks of-the mountains
ἐκάθισεν ἡ κιβωτὸς, ἔπεμψε τὴν περιστερὰν ὁ Νῶε.
settled the ark sent the dove — Noah
Μυστήρια δὲ ἦν τὰ λεγόμενα, καὶ τῶν μελλόντων
mysteries but were the(-things) said and of-the future(-things)
τύπος τὰ γινόμενα· οἷον, ἡ Ἐκκλησία κιβωτὸς,
(a)-type the(-things) happening for-instance the Church (is)-(the)-ark
ὁ Νῶε ὁ Χριστὸς, ἡ περιστερὰ τὸ Πνεῦμα τὸ ἅγιον,
— Noah — Christ the dove the Spirit the holy
τὸ φύλλον τῆς ἐλαίας ἡ φιλανθρωπία τοῦ Θεοῦ. Τὸ
the leaf of-the olive the love-for-mankind — of-God the
ἥμερον ζῶον ἐξεπέμπετο, καὶ ἐξῆλθεν ἀπὸ τῆς κιβωτοῦ·
tame creature was-sent-forth and went-out from the ark
ἀλλὰ τύπος ἐκεῖνα, ταῦτα δὲ ἀλήθεια. Ὅρα δὲ τὴν
but (a)-type (were)-those(-things) these but (the)-truth see but the
δαψίλειαν τῆς ἀληθείας. Καθάπερ ἡ κιβωτὸς ἐν μέσῳ τοῦ
abundance of-the truth just-as the ark in (the)-midst of-the
πελάγους διέσωζε τοὺς ἔσω ὄντας, οὕτω καὶ ἡ Ἐκκλησία
sea preserved those inside being so also the Church
διασώζει τοὺς πλανωμένους ἅπαντας. Ἀλλ' ἡ μὲν κιβωτὸς
preserves those wandering all but the indeed ark
ἔσωζε μόνον, ἡ δὲ Ἐκκλησία πλέον τι ἐργάζεται. Οἷόν
saved only the but Church more something works such-as
τι λέγω· Ἔλαβεν ἡ κιβωτὸς τὰ ἄλογα, καὶ ἔσωσεν
what I-say took the ark the irrational(-beasts) and saved(-them)
ἄλογα· ἔλαβεν ἡ Ἐκκλησία ἀλόγους ἀνθρώπους, καὶ οὐ
irrational took the Church irrational men and not
σώζει μόνον, ἀλλὰ καὶ μεταβάλλει· ἔλαβεν ἡ κιβωτὸς
saves only but also changes(-them) took the ark
κόρακα, καὶ κόρακα ἔπεμψε· λαμβάνει ἡ Ἐκκλησία κόρακα,
(a)-raven and (a)-raven sent(-out) takes the Church (a)-raven

καὶ ἐκπέμπει περιστεράν· λαμβάνει λύκον, καὶ ἐκπέμπει
and sends-out (a)-dove it-takes (a)-wolf and sends-out
αὐτὸν πρόβατον. Ὅταν γὰρ εἰσέλθῃ ἐνταῦθα ἄνθρωπος
him (a)-sheep when for enters here (a)-man
ἁρπάζων, πλεονεκτῶν, ἀκούσῃ δὲ τῶν θείων λογίων τῆς
robbing grasping hears but the divine oracles of-the
διδασκαλίας, μεταβάλλει τὴν γνώμην, καὶ ἀντὶ λύκου
teaching he-changes the disposition and instead-of (a)-wolf
γίνεται πρόβατον· ὁ μὲν γὰρ λύκος καὶ τὰ ἀλλότρια
becomes (a)-sheep the indeed for wolf even the(-things) of-others
ἁρπάζει, τὸ δὲ πρόβατον καὶ τὸ ἔριον αὐτοῦ προΐεται.
seizes the but sheep even the fleece its gives-up
Ἐκάθισεν ἡ κιβωτὸς, καὶ ἀνεῴγησαν αἱ θύραι. Ἐξῆλθε Νῶε
settled the ark and were-opened the doors went-out Noah
ἐκ τοῦ ναυαγίου διασωθείς· βλέπει τὴν γῆν ἠρημωμένην,
from the shipwreck preserved he-sees the earth desolated
βλέπει τάφον ἐσχεδιασμένον ἰλὺν, τάφον κοινὸν κτήνεσι καὶ
he-sees (a)-tomb improvised mud (a)-tomb common for-beasts and
ἀνθρώποις, πάντα ὁμοῦ τὰ σώματα ἵππων καὶ ἀνθρώπων
men all together the bodies of-horses and of-men
καὶ κτηνῶν ἀλόγων πάντων ὁμοῦ κατακεχωσμένα.
and of-beasts irrational all together buried
Εἶδε τὴν τραγῳδίαν ἐκείνην, εἶδε τὴν γῆν πικρίας
he-saw the tragedy that he-saw the earth of-bitterness
γέμουσαν· ἐν ἀθυμίᾳ πολλῇ ἦν, πάντες ἀπώλοντο· οὐκ
full in despondency much he-was all had-perished not
ἄνθρωπος, οὐ κτῆνος, οὐκ ἄλλο τι τῶν ἔξω τῆς
man not beast not other anything of-the(-things) outside the
κιβωτοῦ διεσώθη· οὐρανὸν ἔβλεπε μόνον· ὑπὸ τῆς ἀθυμίας
ark was-preserved heaven he-saw only by the despondency
ἐτυραννεῖτο, κατείχετο ὑπὸ τῆς ὀδύνης, ἔπιεν οἶνον, ἔδωκεν
he-was-tyrannized he-was-held by the pain he-drank wine he-gave

ἑαυτὸν τῷ ὕπνῳ, ἵνα παραμυθήσηται τὸ ἕλκος τῆς
himself to-the sleep so-that he-might-console the sore of-the
ἀθυμίας. Ἔκειτο δὲ ἐπὶ τῆς κλίνης, καθάπερ ἰατρῷ τῷ
despondency he-lay but on the bed as to-(a)-physician to-the
ὕπνῳ ἑαυτὸν ἐκδοὺς, λήθην ἐργαζόμενος τῇ διανοίᾳ
sleep himself having-surrendered forgetfulness working in-the mind
τῶν γεγενημένων, οἷα εἰκὸς γεγηρακότα, καὶ
of-the(-things) having-happened as (is)-likely(-for-one) having-grown-old and
οἶνον πιόντα, καὶ ὕπνῳ κατεχόμενον. Δεῖ γὰρ ὑπὲρ
wine having-drunk and by-sleep held (one)-must for on-behalf-of
τοῦ δικαίου ἀπολογήσασθαι, ὅτι οὐκ ἦν μέθης οὐδὲ
the righteous(-man) to-make-a-defense that not it-was of-drunkenness nor
πάθους ἐπιθυμία τὸ γινόμενον, ἀλλὰ δι' ἀμφοτέρων
of-passion (a)-desire the(-thing) happening but through both
ἰᾶτο τὸ ἕλκος. Τοῦτο γὰρ καὶ ὁ Σολομὼν ἔλεγε·
he-was-healing the sore this for also — Solomon said
Δότε οἶνον τοῖς ἐν λύπῃ, καὶ μέθην τοῖς ἐν ὀδύναις.
give wine to-those in grief and drunkenness to-those in pains
Διὰ τοῦτο πολλοὶ τῶν ἀνθρώπων, καὶ μάλιστα ἐν τοῖς
for this many of-the men and especially at the
ἐπικηδείοις, ὅταν τις παιδίον ἢ γυναῖκα ἀποβάλῃ,
funerals when someone (a)-child or (a)-wife loses
ἐπειδὴ τὸ πάθος τυραννεῖ, ἐπειδὴ ἀθυμία περιγίνεται,
since the passion tyrannizes since despondency prevails
ἐπειδὴ κρατεῖ τὸ συνειδὸς, λαμβάνει φίλους εἰς τὴν
since holds-sway the conscience takes friends into the
οἰκίαν τὴν ἑαυτοῦ, καὶ συμπόσιον δαψιλὲς ποιεῖ, καὶ οἶνος
house the his-own and (a)-banquet lavish makes and wine
ἄκρατος δίδοται τῷ λυπουμένῳ, ἵνα παραμυθήσηται
unmixed is-given to-the(-one) grieving so-that it-may-console
τὸ ἕλκος. Τοῦτο ἔπαθε καὶ ὁ γέρων ἐκεῖνος τότε. Ὑπὸ
the sore this suffered also the old-man that then by

γὰρ τῆς ἀθυμίας τυραννούμενος, καθάπερ φαρμάκῳ τῷ
for the despondency tyrannized as (a)-medicine the
οἴνῳ ἐχρήσατο, καὶ ἀπὸ τοῦ οἴνου δέδωκεν ἑαυτὸν τῷ
wine he-used and from the wine gave himself to-the
ὕπνῳ. Ἵνα δὲ μάθητε πόθεν ἡ δουλεία ἐδόθη, μετὰ
sleep so-that but you-may-learn from-where the slavery was-given after
μικρὸν εἰσελθὼν ὁ ἐπικατάρατος ἐκεῖνος υἱὸς αὐτοῦ, υἱὸς
(a)-little having-come-in the accursed that son his son
μὲν αὐτοῦ τῇ φύσει, οὐχ υἱὸς δὲ προαιρέσει (πάλιν
indeed his by-the nature not son but by-choice again
δὲ λέγω εὐγένειαν, οὐ προγόνων περιφάνειαν, ἀλλὰ
but I-say nobility (is)-not of-ancestors (the)-splendor but
τρόπον ἀρετῆς)· εἰσελθὼν ὁ υἱὸς εἶδε τὴν γύμνωσιν τοῦ
(the)-way of-virtue having-come-in the son saw the nakedness of-the
πατρός. Δέον περιστεῖλαι, δέον περικαλύψαι διὰ
father it-being-needful to-wrap(-him) needful to-cover(-him) because-of
τὸ γῆρας, διὰ τὸ πένθος, διὰ τὴν συμφορὰν, διὰ
the old-age because-of the mourning because-of the misfortune because-of
τὸ πατέρα αὐτοῦ εἶναι· ὁ δὲ ἐξελθὼν ἐξεπόμπευσε
the father his to-be he but having-gone-out paraded(-it)
καὶ ἐξετραγῴδησεν. Οἱ δὲ ἄλλοι αὐτοῦ ἀδελφοὶ λαβόντες
and made-a-tragedy(-of-it) the but other his brothers having-taken
πάλλιον ὀπισθοφανῶς, ἵνα μὴ ἴδωσι τὰ παρ᾽
(a)-cloak backwards so-that not they-might-see the(-things) by
ἐκείνου ἐκπομπευόμενα, εἰσελθόντες ἐκάλυψαν τὸν πατέρα.
him paraded having-come-in covered the father
Ἀναστὰς δὲ ὁ πατὴρ, ἔγνω πάντα, καὶ ἄρχεται λέγειν·
having-risen but the father knew all and begins to-say
Ἐπικατάρατος Χαναὰν παῖς· οἰκέτης ἔσται τοῖς
cursed (be)-Canaan (a)-servant (a)-slave he-will-be to-the
ἀδελφοῖς αὐτοῦ. Ὃ δὲ λέγει τοιοῦτόν ἐστι· Δοῦλος ἔσῃ,
brothers his what but he-says such is (a)-slave you-will-be

ὅτι ἐξεπόμπευσας τὴν ἀσχημοσύνην τοῦ πατρός σου.
because you-paraded the shame of-the father your
Ὁρᾷς ὅτι ἀπὸ ἁμαρτίας ἡ δουλεία, καὶ ἡ πονηρία τὴν
do-you-see that from sin (is)-the slavery and the wickedness the
δουλείαν εἰσήγαγε; Βούλει δείξω σοι ἐλευθερίαν ἀπὸ
slavery brought-in do-you-wish (that)-I-show you freedom from
δουλείας; Ἐγένετό τις Ὀνήσιμος οἰκέτης, κατάπτυστος
slavery there-was (a)-certain Onesimus (a)-servant despicable
δραπέτης· οὗτος ἔφυγε, καὶ ἀπῆλθε πρὸς τὸν Παῦλον,
(a)-runaway this(-one) fled and went-away to — Paul
ἔτυχε τοῦ βαπτίσματος, ἀπελούσατο τὰ ἁμαρτήματα,
he-obtained the baptism he-washed-off the sins
παρέμενεν αὐτοῦ τοῖς ποσί· γράφει Παῦλος πρὸς τὸν
he-remained at-his the feet writes Paul to the
δεσπότην αὐτοῦ· Ὀνήσιμον, τὸν ποτέ σοι ἄχρηστον, νῦν
master his Onesimus the(-one) once to-you useless now
δὲ καὶ σοὶ καὶ ἐμοὶ εὔχρηστον, προσλαβοῦ αὐτὸν ὡς ἐμέ.
but both to-you and to-me useful receive him as me
Τί γὰρ ἐγένετο; Ὃν ἐγὼ ἐγέννησα ἐν τοῖς δεσμοῖς μου.
what for happened whom I begot in the bonds my
Εἶδες εὐγένειαν, εἶδες τρόπον παρέχοντα ἐλευθερίαν; 8
did-you-see nobility did-you-see (a)-way providing freedom
Δοῦλος γὰρ καὶ ἐλεύθερος, ὀνόματά ἐστιν ἁπλῶς. Τί
slave for and free names are merely what
ἐστι δοῦλος; Ὄνομα ψιλόν. Πόσοι δεσπόται ἐπὶ στιβάδος
is (a)-slave (a)-name bare how-many masters on (a)-couch
κεῖνται μεθύοντες, οἰκέται δὲ παρεστήκασι νήφοντες! Τίνα
lie drunk servants but stand-by sober which
καλέσω δοῦλον; τὸν νήφοντα, ἢ τὸν μεθύοντα; τὸν
shall-I-call (a)-slave the(-one) sober or the(-one) drunk the
δοῦλον ἀνθρώπου, ἢ τὸν αἰχμάλωτον πάθους; Ἐκεῖνος τὴν
slave of-(a)-man or the captive of-passion that(-one) the

δουλείαν ἔξωθεν ἔχει, οὗτος τὴν αἰχμαλωσίαν ἔνδοθεν
slavery from-outside has this(-one) the captivity from-within
περιφέρει. Ταῦτα λέγω, καὶ λέγων οὐ παύσομαι, ἵνα
carries-about these(-things) I-say and saying not I-will-cease so-that
ἔχητε γνώμην διακονοῦσαν τῶν πραγμάτων τῇ φύσει,
you-may-have (a)-judgment serving of-the things to-the nature
καὶ μὴ ἀπάγησθε τῇ τῶν πολλῶν ἀπάτῃ, ἀλλ' εἰδῆτε,
and not be-led-away by-the of-the many deceit but may-know
τί δοῦλος, τί πένης, τί δυσγενὴς, τί μακάριος,
what (is-a)-slave what (a)-poor(-man) what (an)-ignoble(-man) what (a)-blessed(-man)
τί πάθος. Ἐὰν γὰρ μάθητε ταῦτα διακρίνειν, οὐδένα
what passion if for you-learn these(-things) to-distinguish no
ὑποστήσεσθε θόρυβον. Ἀλλ' ἵνα μὴ τὸ πάρεργον τοῦ
you-will-undergo trouble but so-that not the side-work of-the
λόγου πλέον γενόμενον ἀπάγῃ τὸν λόγον, ἐχώμεθα τῆς
discourse greater having-become lead-away the discourse let-us-hold-to the
ὑποθέσεως. Οὗτος τοίνυν ὁ πλούσιος, λοιπὸν δὲ πένης·
subject this(-man) therefore the rich(-man) henceforth but poor
μᾶλλον γὰρ ἡνίκα ἐπλούτει, πένης ἦν. Τί γὰρ ὄφελος
rather for when he-was-rich poor he-was what for (is-the)-profit
ἀνθρώπῳ ἀλλότρια ἔχοντι, καὶ τὰ ἑαυτοῦ οὐκ ἔχοντι;
to-(a)-man another's having and the(-things) his-own not having
Τί ὄφελος ἀνθρώπῳ χρήματα κεκτημένῳ, ἀρετὴν δὲ μὴ
what (is-the)-profit to-(a)-man money having-acquired virtue but not
κεκτημένῳ; Τί λαμβάνεις τὰ τῶν ἄλλων, καὶ τὰ
having-acquired why do-you-take the(-things) of-the others and the(-things)
σὰ ἀπολλύεις; Ἔχω, φησὶ, χώραν εὔφορον. Καὶ τί
yours lose I-have he-says (a)-land fertile and what
τοῦτο; ἀλλὰ ψυχὴν οὐκ ἔχεις εὔφορον. Ἔχω ἀνδράποδα.
(is)-this but (a)-soul not you-have fertile I-have slaves
Ἀλλ' ἀρετὴν οὐκ ἔχεις. Ἔχω ἱμάτια. Ἀλλ' εὐλάβειαν οὐ
but virtue not you-have I-have garments but piety not

κέκτησαι. Τὰ μὲν ἄλλου ἔχεις, τὰ δὲ σὰ
you-have-acquired the(-things) indeed of-another you-have the(-things) but yours
οὐκ ἔχεις. Ἐάν τίς σοι δώσῃ παρακαταθήκην, μὴ
not you-have if anyone to-you gives (a)-deposit surely-not
δύναμαί σε καλέσαι πλούσιον; Οὐχί. Διὰ τί; Ἀλλότρια γὰρ
I-am-able you to-call rich no for what another's for
κέκτησαι. Τοῦτο γὰρ παρακαταθήκη ἐστίν· εἴθε γὰρ
you-have-acquired this for (a)-deposit is would-that for
παρακαταθήκη μόνον ἦν, καὶ μὴ προσθήκη σοι τιμωρίας
(a)-deposit only it-were and not (an)-addition to-you of-punishment
ἐγίνετο. Ἰδὼν οὖν ὁ πλούσιος τὸν Λάζαρον, λέγει· Πάτερ
it-became having-seen then the rich(-man) — Lazarus says father
Ἀβραὰμ, ἐλέησόν με. Πένητος ῥήματα, προσαίτου,
Abraham have-mercy-on me of-(a)-poor(-man) (the)-words of-(a)-beggar
πτωχοῦ. Πάτερ Ἀβραὰμ, ἐλέησόν με. Τί θέλεις; Πέμψον
destitute father Abraham have-mercy-on me what do-you-wish send
Λάζαρον. Ὃν μυριάκις παρέδραμες, ὃν οὐδὲ ἰδεῖν
Lazarus whom countless-times you-passed-by whom not-even to-see
ἠθέλησας, τοῦτον νῦν αἰτεῖς πεμφθῆναί σοι εἰς σωτηρίαν;
you-wished him now do-you-ask to-be-sent to-you for salvation
Πέμψον Λάζαρον. Καὶ ποῦ νῦν οἱ οἰνοχόοι σου; ποῦ οἱ
send Lazarus and where now (are)-the cupbearers your where the
τάπητες; ποῦ οἱ παράσιτοι; ποῦ οἱ κόλακες; ποῦ ὁ τῦφος;
carpets where the parasites where the flatterers where the conceit
ποῦ ἡ ἀπόνοια; ποῦ τὸ χρυσίον τὸ κατορωρυγμένον; ποῦ
where the madness where the gold the buried where
τὰ ἱμάτια τὰ σητόβρωτα; ποῦ ὁ ἄργυρος ὁ τιμώμενος
the garments the moth-eaten where the silver the honored
παρὰ σοῦ; ποῦ ἡ φαντασία καὶ ἡ ἀπόλαυσις; Φύλλα
by you where the show and the enjoyment leaves
ἦν· χειμὼν κατέλαβε, καὶ πάντα ἐξηράνθη· ὄναρ ἦν·
they-were (the)-winter overtook(-them) and all withered (a)-dream it-was

ὡς δὲ ἡμέρα ἐγένετο, ἀπῆλθε τὸ ὄναρ· σκιὰ ἦν· ἦλθεν
when but day came departed the dream (a)-shadow it-was came
ἡ ἀλήθεια, καὶ παρέδραμεν ἡ σκιά. Πέμψον Λάζαρον.
the truth and ran-past the shadow send Lazarus
Καὶ διὰ τί οὐδένα βλέπει δίκαιον ἄλλον; οὐ τὸν Νῶε,
and for what no-one does-he-see righteous other not — Noah
οὐ τὸν Ἰακὼβ, οὐ τὸν Λὼτ, οὐ τὸν Ἰσαὰκ, ἀλλὰ
not — Jacob not — Lot not — Isaac but
τὸν Ἀβραάμ; Διὰ τί; Ἐπειδὴ φιλόξενος ἦν ὁ Ἀβραὰμ,
— Abraham for what since hospitable was — Abraham
καὶ τοὺς ὁδοιποροῦντας εἰς τὴν σκηνὴν εἵλκε. Τῆς
and those journeying into the tent he-drew of-the
τοίνυν ἀπανθρωπίας τούτου ἡ ἐκείνου φιλοξενία μείζων
therefore inhumanity of-this(-man) the his hospitality greater
γίνεται κατήγορος. Πέμψον Λάζαρον. Ἀκούοντες φοβηθῶμεν,
becomes (an)-accuser send Lazarus hearing let-us-fear
ἀγαπητοὶ, μὴ καὶ ἡμεῖς ἴδωμεν πένητας, καὶ παραδράμωμεν,
beloved lest also we see (the)-poor and pass-by
μὴ ἀντὶ Λαζάρου πολλοὶ ἡμῖν τότε γένωνται κατήγοροι.
lest instead-of Lazarus many to-us then become accusers
Πέμψον Λάζαρον, ἵνα τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατι
send Lazarus so-that the tip of-the finger his in-water
βάψας, ἐπιστάξῃ μου τῇ γλώττῃ, ὅτι ἀποτηγανίζομαι.
having-dipped he-may-drip-upon my the tongue for I-am-being-fried
Ὧ γὰρ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Οὐ
with-what for measure you-measure it-will-be-measured-back to-you not
μετέδωκας ψιχίων; οὐ μεταλαμβάνεις σταγόνος. Πέμψον
did-you-share crumbs not you-share-in (a)-drop send
Λάζαρον, ἵνα ἄκρῳ τῷ δακτύλῳ ἐπιστάξῃ μου
Lazarus so-that with-(the)-tip the finger he-may-drip-upon my
τῇ γλώττῃ, ὅτι ἀποτηγανίζομαι. Καὶ τί πρὸς αὐτὸν ὁ
the tongue for I-am-being-fried and what to him —

Ἀβραάμ; Τέκνον, ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ
Abraham(-says) child you-received-back the good(-things) your in the life
σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ αὐτοῦ· καὶ νῦν οὗτος
your and Lazarus likewise the evil(-things) his and now he
ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Πάλιν ἐνταῦθα οὐκ
here is-comforted you but are-in-anguish again here not
εἶπεν, Ἔλαβες, ἀλλὰ, Ἀπέλαβες. Πολλὴν διαφορὰν ἔχει
he-said you-received but you-received-back much difference has
ἡ προσθήκη τοῦ συνδέσμου. Ὅπερ γὰρ πολλάκις εἶπον
the addition of-the particle what for often I-said
ὑμῶν τῇ ἀγάπῃ, καὶ περὶ τὰς συλλαβὰς ὀφείλομεν εἶναι
your to-the love even about the syllables we-ought to-be
ἐρευνηταί· Ἐρευνᾶτε γὰρ, φησὶ, τὰς Γραφάς· ἰῶτα γὰρ ἓν,
searchers search for he-says the Scriptures iota for one
ἢ μία κεραία πολλάκις νόημα ἐγείρει. Ἵνα δὲ μάθῃς
or one stroke often (a)-meaning raises so-that but you-may-learn
ὅτι καὶ προσθήκη ἑνὸς στοιχείου ποιεῖ νόημα, οὗτος ὁ
that even (the)-addition of-one letter makes (a)-meaning this the
πατριάρχης Ἀβραὰμ Ἀβρὰμ ἐλέγετο πρότερον. Καὶ λέγει
patriarch Abraham Abram was-called before and says
αὐτῷ ὁ Θεός. Οὐκ ἔσται τὸ ὄνομά σου Ἀβρὰμ, ἀλλ'
to-him — God not will-be the name your Abram but
Ἀβραάμ. Ἄλφα προσέθηκε, καὶ πατέρα αὐτὸν πολλῶν
Abraham alpha he-added and father him of-many
ἐθνῶν ἐποίησεν. Ἰδοὺ τοίνυν ἑνὸς στοιχείου προσθήκη
nations he-made behold therefore of-one letter (the)-addition
πολλὴν εὐγένειαν ἔδειξε. Μὴ παράτρεχε οὖν ἁπλῶς τὰ
much nobility showed not pass-by then simply the
τοιαῦτα. Οὐ γὰρ εἶπεν, Ἔλαβες τὰ ἀγαθά σου, ἀλλὰ,
such(-things) not for he-said you-received the good(-things) your but
Ἀπέλαβες· ὁ δὲ ἀπολαμβάνων, τὰ κεχρεωστημένα
you-received-back the(-one) but receiving-back the(-things) owed

ἀπολαμβάνει. Πρόσεχε ὃ λέγω· ἄλλο γὰρ τὸ λαβεῖν,
receives-back attend-to what I-say other for (is)-the to-receive
καὶ ἄλλο τὸ ἀπολαβεῖν· ἀπολαμβάνει γάρ τις ἅπερ εἶχε,
and other the to-receive-back receives-back for someone what he-had
λαμβάνει δὲ πολλάκις ἅπερ οὐκ ἐκέκτητο. Ἀπέλαβες τὰ
receives but often what not he-had-acquired you-received-back the
ἀγαθά σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ. Ἰδοὺ καὶ ὁ
good(-things) your and Lazarus the evil(-things) his behold both the
πλούσιος τὰ ἀγαθὰ αὐτοῦ ἀπέλαβε, καὶ ὁ Λάζαρος τὰ
rich(-man) the good(-things) his received-back and — Lazarus the
κακὰ αὐτοῦ. Ταῦτα δέ μοι πάντα εἴρηται διὰ
evil(-things) his these(-things) but by-me all have-been-said because-of
τοὺς ἐνταῦθα κολαζομένους, καὶ μὴ ἐκεῖ, διὰ τοὺς
those here being-punished and not there because-of those
ἐνταῦθα τρυφῶντας, καὶ ἐκεῖ κολαζομένους.
here living-in-luxury and there being-punished
Πρόσεχε τοίνυν ὃ λέγω· Ἀπέλαβες τὰ ἀγαθά σου, καὶ
attend-to therefore what I-say you-received-back the good(-things) your and
Λάζαρος τὰ κακὰ αὐτοῦ, τὰ κεχρεωστημένα, τὰ
Lazarus the evil(-things) his the(-things) owed the
ὀφειλόμενα. Προσέχετε τῷ ζητήματι· φθάνω γὰρ εἰς τὸν
due attend to-the question I-come for to the
τόπον· ἄφες ὑφάνω τὸν ἱστόν. Ἀλλὰ μὴ θορυβεῖσθε ἐν
place allow (that)-I-weave the web but not be-troubled at
τῷ προοιμίῳ· ἀλλ' ὅταν τι τοιοῦτον λέγω, ἀναμείνατε
the prelude but when something such I-say await
τὴν λύσιν. Βούλομαι γὰρ ὀξυδερκεῖς ὑμᾶς καταστῆσαι, καὶ
the solution I-wish for sharp-sighted you to-make and
μὴ ἁπλῶς ἐπιπολαίως γυμνάζειν, ἀλλὰ καὶ εἰς βυθὸν
not merely superficially to-exercise(-you) but also into (the)-depth
καταφέρειν τῶν θείων Γραφῶν, βυθὸν οὐκ ἔχοντα χειμῶνα,
to-bring-down of-the divine Scriptures (a)-depth not having storm

βυθὸν γαλήνης ἀσφαλέστερον. Ὅσον οὖν καταβῇς, πλείονα
(a)-depth than-calm safer as-far-as then you-go-down more
ἀσφάλειαν εὑρίσκεις. Οὐ γάρ ἐστιν ἐνταῦθα ὑδάτων ἄτακτος
safety you-find not for is here of-waters (a)-disorderly
ῥύμη, ἀλλ᾽ εὔτακτος νοημάτων διάθεσις. Ἀπέλαβες τὰ
rush but (an)-orderly of-thoughts arrangement you-received-back the
ἀγαθά σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ· καὶ νῦν
good(-things) your and Lazarus the evil(-things) his and now
οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Ζήτημα μέγα ἐστίν·
he is-comforted you but are-in-anguish (a)-question great it-is
εἶπον, ὅτι ὁ ἀπολαμβάνων, τὰ κεχρεωστημένα
I-said that the(-one) receiving-back the(-things) owed
ἀπολαμβάνει. Εἰ τοίνυν ὁ Λάζαρος δίκαιος ἦν, ὥσπερ οὖν
receives-back if therefore — Lazarus righteous was as indeed
καὶ ἦν, καὶ ἔδειξεν ὁ κόλπος τοῦ Ἀβραάμ, ὁ στέφανος, τὰ
also he-was and showed(-it) the bosom — of-Abraham the crown the
βραβεῖα, ἡ ἄνεσις, ἡ ἀπόλαυσις, ἡ καρτερία, ἡ ὑπομονή·
prizes the rest the enjoyment the endurance the patience
οὗτος δὲ ἁμαρτωλὸς καὶ παμπόνηρος καὶ ἀπάνθρωπος,
this(-man) but (a)-sinner and all-wicked and inhuman
τρυφῇ καὶ μέθῃ προσέχων, Συβαριτικὴν παρατιθέμενος
to-luxury and drunkenness attending (a)-Sybaritic setting-out
τράπεζαν, ἐν ἀσελγείᾳ τοσαύτῃ καὶ ἀκολασίᾳ στρεφόμενος,
table in licentiousness so-great and dissipation turning-about
διὰ τί αὐτῷ λέγει, ὅτι Ἀπέλαβες; ἐχρεωστεῖτο γάρ
for what to-him does-he-say that you-received-back was-owed for
τι αὐτῷ, ἀνθρώπῳ πλουτοῦντι, ἀνθρώπῳ ἀσώτῳ καὶ
something to-him (to-a)-man being-rich (to-a)-man prodigal and
ἀπανθρώπῳ; τί γὰρ αὐτῷ ἐχρεωστεῖτο; διὰ τί γὰρ μὴ
inhuman what for to-him was-owed for what for not
εἶπεν, Ἔλαβες, ἀλλ᾽, Ἀπέλαβες;
did-he-say you-received but you-received-back

9 Πρόσεχε τῷ λεγομένῳ· Ἐχρεωστοῦντο αὐτῷ τιμωρίαι,
attend to-the(-thing) said were-owed to-him vengeances
ἐχρεωστοῦντο αὐτῷ κολάσεις, ἐχρεωστοῦντο αὐτῷ ὀδύναι.
were-owed to-him punishments were-owed to-him pains
Διὰ τί μὴ εἶπεν, ὅτι Αὐτὰ ἔλαβες, ἀλλὰ Ἀπέλαβες τὰ
for what not did-he-say that them you-received but you-received-back the
ἀγαθά σου ἐκεῖνα, τὸν βίον ἐκεῖνον λέγων, καὶ Λάζαρος
good(-things) your those the life that meaning and Lazarus
τὰ κακὰ αὐτοῦ; Ἀλλὰ σύντεινόν σου τὴν διάνοιαν·
the evil(-things) his but stretch your the mind
εἰς βάθος γὰρ καταβαίνω νοημάτων. Τῶν ἀνθρώπων
for (the)-depth for I-go-down of-thoughts of-the men
ἁπάντων τῶν ὄντων οἱ μὲν εἰσὶν ἁμαρτωλοὶ, οἱ δὲ
all those being some indeed are sinners some but
δίκαιοι. Πρόσεχε τοίνυν καὶ ἐν τοῖς δικαίοις διαφοράν·
righteous attend therefore also among the righteous (a)-difference
ὁ μὲν δίκαιος, ὁ δὲ πλεῖον δίκαιος· ὁ μὲν
the(-one) indeed (is)-righteous the(-other) but more righteous the(-one) indeed
ὑψηλότερος, ὁ δὲ μείζων· καὶ καθάπερ ἀστέρες εἰσὶ
higher the(-other) but greater and just-as stars are
πολλοὶ καὶ ἥλιος καὶ σελήνη, οὕτω καὶ διαφορὰ
many and (a)-sun and (a)-moon so also (is-there-a)-difference
δικαίων. Ἄλλη γὰρ δόξα ἡλίου, καὶ ἄλλη σελήνης,
of-righteous(-men) another for (is-the)-glory of-(the)-sun and another of-(the)-moon
καὶ ἄλλη δόξα ἀστέρων. Τὰ μὲν γὰρ διαφέρει ἐν
and another (the)-glory of-stars the(-ones) indeed for excel in
δόξῃ, τὰ δὲ ἐλαττοῦται· καὶ καθάπερ εἰσὶ σώματα
glory the(-others) but are-less and just-as there-are bodies
ἐπουράνια; οὕτω καὶ σώματα ἐπίγεια· καὶ ὥσπερ ἐν τοῖς
heavenly so also bodies earthly and as among the
σώμασιν ὁ μὲν ἔλαφος, ὁ δὲ κύων, ὁ δὲ
bodies the(-one) indeed (is-a)-deer the(-other) but (a)-dog the(-other) but

λέων, ὁ δὲ ἄλλο θηρίον, ὁ δὲ ἀσπὶς, ὁ δὲ
(a)-lion the(-other) but another beast the(-other) but (an)-asp the(-other) but
ἄλλο τι τῶν τοιούτων· οὕτω καὶ ἐν τοῖς ἁμαρτήμασι
other something of-the such(-creatures) so also in the sins
διαφοραί. Τῶν ἀνθρώπων τοίνυν οἱ μὲν εἰσὶ δίκαιοι, οἱ
(are)-differences of-the men therefore some indeed are righteous some
δὲ ἁμαρτωλοί· ἀλλὰ καὶ ἐν τοῖς δικαίοις πολλὴ διαφορὰ,
but sinners but also among the righteous (is)-much difference
καὶ ἐν τοῖς ἁμαρτωλοῖς πολλὴ καὶ ἄπειρος. Ἀλλὰ
and among the sinners much and endless but
πρόσεχε· Εἰ καὶ δίκαιος ᾖ τις, κἂν μυριάκις ᾖ δίκαιος,
attend if even righteous be anyone even-if countless-times he-be righteous
καὶ πρὸς αὐτὴν ἀναβᾖ τὴν κορυφὴν, ὥστε ἀπηλλάχθαι
and to very climb the summit so-as to-have-been-freed
ἁμαρτημάτων, οὐ δύναται καθαρὸς εἶναι κηλῖδος, κἂν
from-sins not can pure be of-stain even-if
μυριάκις ᾖ δίκαιος, ἀλλ' ἄνθρωπός ἐστι. Τίς γὰρ
countless-times he-be righteous but (a)-man he-is who for
καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν; ἢ τίς παῤῥησιάσεται
will-boast pure to-have the heart or who will-speak-boldly
καθαρὸς εἶναι ἀπὸ ἁμαρτίας; Διὰ τοῦτο κελευόμεθα εἰς
pure to-be from sin for this we-are-bidden in
τὴν εὐχὴν λέγειν· Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ἵνα
the prayer to-say forgive us the debts our so-that
τῇ συνηθείᾳ τῆς εὐχῆς ἀναμνησθῶμεν ἐκεῖ ὅτι ὑπεύθυνοί
by-the habit of-the prayer we-may-remember there that liable
ἐσμεν κολάσεσι. Καὶ γὰρ Παῦλος ὁ ἀπόστολος, τὸ σκεῦος
we-are to-punishments and for Paul the apostle the vessel
τῆς ἐκλογῆς, ὁ ναὸς τοῦ Θεοῦ, τὸ στόμα τοῦ Χριστοῦ, ἡ
of-the election the temple — of-God the mouth — of-Christ the
λύρα τοῦ Πνεύματος, ὁ διδάσκαλος τῆς οἰκουμένης, ὁ
lyre of-the Spirit the teacher of-the world the(-one)

γῆν καὶ θάλασσαν περιελθὼν, ὁ τὰς ἀκάνθας τῶν
earth and sea having-gone-around the(-one) the thorns of-the
ἁμαρτιῶν ἀνασπάσας, ὁ τὰ σπέρματα τῆς εὐσεβείας
sins having-pulled-up the(-one) the seeds of-the piety
καταβαλὼν, ὁ βασιλέων εὐπορώτερος, ὁ πλουσίων
having-sown the(-one) than-kings better-off the(-one) than-(the)-rich
δυνατώτερος, ὁ στρατιωτῶν ἰσχυρότερος, ὁ
more-powerful the(-one) than-soldiers stronger the(-one)
φιλοσόφων φιλοσοφώτερος, ὁ ῥητόρων εὐγλωττότερος,
than-philosophers more-philosophical the(-one) than-orators more-eloquent
ὁ μηδὲν ἔχων καὶ πάντα κεκτημένος, ὁ ἐν τῇ
the(-one) nothing having and all(-things) possessing the(-one) by the
σκιᾷ αὐτοῦ θάνατον λύων, ὁ ἐν τοῖς ἱματίοις αὐτοῦ
shadow his death loosing the(-one) by the garments his
τὰ νοσήματα φυγαδεύων, ὁ ἐν θαλάσσῃ τρόπαια
the diseases putting-to-flight the(-one) at sea trophies
στήσας, ὁ ἁρπαγεὶς ἕως τρίτου οὐρανοῦ, καὶ
having-set-up the(-one) having-been-caught-up to (the)-third heaven and
εἰς παράδεισον εἰσελθὼν, ὁ τὸν Χριστὸν Θεὸν
into paradise having-entered the(-one) — Christ (as)-God
ἀνακηρύξας, ἐκεῖνος λέγει· Οὐδὲν ἐμαυτῷ σύνοιδα, ἀλλ'
having-proclaimed he says nothing against-myself I-know but
οὐκ ἐν τούτῳ δεδικαίωμαι. Ὁ τοσοῦτον καὶ τηλικοῦτον
not by this I-am-justified the(-one) so-great and so-large
κεκτημένος ἀρετῶν πλῆθος, λέγει· Ὁ δὲ ἀνακρίνων
having-acquired of-virtues (a)-multitude says the(-one) but judging
με Κύριός ἐστι.
me (the)-Lord is
Τίς οὖν καυχήσεται ἁγνὴν ἔχειν τὴν καρδίαν; ἢ τίς
who then will-boast pure to-have the heart or who
παῤῥησιάσεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας; Ἀμήχανον
will-speak-boldly pure to-be from sin (it-is)-impossible

τοίνυν εἶναι ἄνθρωπόν τινα ἀναμάρτητον. Τί γὰρ λέγεις;
therefore to-be (a)-man any sinless what for do-you-say
δίκαιός ἐστιν; ἐλεήμων ἐστί; φιλόπτωχός ἐστιν; Ἀλλ' ἔχει
righteous is-he merciful is-he (a)-lover-of-the-poor is-he but he-has
τι ἐλάττωμα· ἢ ὑβρίζει ἀκαίρως, ἢ κενοδοξεῖ, ἢ ἄλλο
some defect either he-insults unseasonably or he-is-vainglorious or other
τι τοιοῦτον ποιεῖ· οὐ γὰρ δεῖ πάντα καταλέγειν.
something such does not for (one)-must all(-things) enumerate
Ὁ μὲν ἐλεήμων, ἀλλ' οὐ σώφρων πολλάκις· ὁ
the(-one) indeed (is)-merciful but not temperate often the(-other)
δὲ σώφρων μὲν, ἀλλ' οὐκ ἐλεήμων· ὁ μὲν ἐν ταύτῃ
but temperate indeed but not merciful the(-one) indeed in this
τῇ ἀρετῇ ὀνομάζεται, ὁ δὲ ἐν ἐκείνῃ. Ἔστω τις
the virtue is-named the(-other) but in that let-there-be someone
δίκαιος· καὶ πολλάκις μὲν δίκαιός ἐστι, καὶ ἔχει πάντα τὰ
righteous and often indeed righteous he-is and has all the
ἀγαθὰ, καὶ ἔσχεν ἀπόνοιαν διὰ τὴν δικαιοσύνην, καὶ
good(-things) and he-got arrogance because-of the righteousness and
ἐλυμήνατο αὐτῷ τὴν δικαιοσύνην ἡ ἀπόνοια. Ὁ Φαρισαῖος
ruined for-him the righteousness the arrogance the Pharisee
οὐκ ἦν δίκαιος, νηστεύων δὶς τοῦ σαββάτου; καὶ τί
not was righteous fasting twice in-the week and what
φησιν; Οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες
does-he-say not I-am as the rest of-the men robbers
καὶ πλεονέκται. Καὶ πολλάκις ἀπὸ καθαροῦ συνειδότος
and grasping and often from (a)-clean conscience
εἰς ἀπόνοιαν ἦλθέ τις· καὶ ὅπερ οὐκ ἔβλαψεν αὐτὸν ἡ
into arrogance came someone and what not harmed him the
ἁμαρτία, ἔβλαψεν αὐτὸν ἡ ἀπόνοια. Οὐκ ἔστι γοῦν
sin harmed him the arrogance not it-is-possible at-least
ἄνθρωπον καθ' ὅλου οὕτως εἶναι δίκαιον, ὡς καθαρὸν
(that-a)-man on (the)-whole so be righteous as pure

εἶναι ἀπὸ ἁμαρτίας, καὶ πάλιν, οὐκ ἔστιν ἄνθρωπον
to-be from sin and again not it-is-possible (that-a)-man
οὐδένα κακὸν εἶναι, ὡς μὴ ἔχειν τι κἂν μικρὸν
any wicked be so-as not to-have something even small
ἀγαθόν. Οἷόν τι λέγω· Ὁ δεῖνα ἁρπάζει καὶ πλεονεκτεῖ
good such-as what I-say the so-and-so robs and grasps
καὶ λυμαίνεται, ἀλλ' ἐνίοτε ἐλεημοσύνην δίδωσιν, ἀλλ'
and ruins but sometimes alms he-gives but
ἐνίοτε σώφρων ἐστὶν, ἀλλ' ἐνίοτε λόγον ἔχει χρηστὸν,
sometimes temperate he-is but sometimes (a)-word he-has kind
ἀλλ' ἐνίοτε κἂν ἑνὶ ἀνδρὶ ἐβοήθησεν, ἀλλ' ἐνίοτε ἔκλαυσεν,
but sometimes even one man he-helped but sometimes he-wept
ἀλλ' ἐνίοτε ἐστύγνασεν. Οὔτε οὖν δίκαιός ἐστι χωρὶς
but sometimes he-was-gloomy neither then righteous is(-one) without
ἁμαρτίας, οὔτε ἐστὶν ἁμαρτωλὸς καθόλου ἔρημος ἀγαθοῦ.
sin nor is (a)-sinner wholly destitute of-good
Τί τοῦ Ἀχαὰβ χαλεπώτερον; ἥρπασε καὶ ἐφόνευσεν· ἀλλ'
what — than-Ahab (was)-worse he-robbed and murdered but
ὅμως ἐπειδὴ ἐστύγνασε, λέγει τῷ Ἠλίᾳ ὁ Θεός· Εἶδες
nevertheless since he-was-gloomy says — to-Elijah — God did-you-see
πῶς κατενύγη Ἀχαὰβ, εἶδες ἐν τοσούτῳ βυθῷ κακῶν
how was-pricked Ahab did-you-see in so-great (a)-depth of-evils
πῶς εὑρέθη τι μικρὸν ἀγαθόν; Τί Ἰούδα χεῖρον τοῦ
how was-found some small good what than-Judas worse the
προδότου, τοῦ αἰχμαλωτισθέντος ὑπὸ τῆς φιλαργυρίας;
betrayer the taken-captive by the love-of-money
ἀλλ' ὅμως καὶ αὐτὸς ἐποίησε κἂν μικρόν τι μετὰ
but nevertheless also he did even small some after
ταῦτα ἀγαθόν. Ἥμαρτον γὰρ, φησὶ, παραδοὺς αἷμα
these(-things) good I-sinned for he-says having-betrayed blood
ἀθῷον. Ὅπερ οὖν ἔλεγον· οὐ γάρ ἐστι φύσει ἡ κακία,
innocent what then I-was-saying not for is by-nature the vice

ἵνα μὴ ἔχῃ χώραν ἡ ἀρετή. Τὸ πρόβατον οὐδέποτε
so-that not may-have room the virtue the sheep never
δύναται γενέσθαι ἄγριον, φύσει γὰρ ἔχει τὸ ἥμερον·
can become wild by-nature for it-has the tame
ὁ λύκος οὐδέποτε δύναται γενέσθαι ἥμερος, φύσει γὰρ
the wolf never can become tame by-nature for
ἔχει τὸ ἄγριον. Οὐ λύονται οὖν οἱ νόμοι τῆς φύσεως,
it-has the wild not are-loosed then the laws of-the nature
οὐδὲ σαλεύονται, ἀλλὰ μένουσιν ἀκίνητοι. Ἐπὶ ἐμοῦ τοῦτο
nor are-shaken but remain unmoved in me this
οὐκ ἔνι, ἀλλὰ καὶ ἄγριος γίνομαι ὅταν βούλωμαι, καὶ
not is but both wild I-become when I-wish and
ἥμερος ὅταν θέλω· οὐ γὰρ φύσει δέδεμαι, ἀλλ' ἐλευθερίᾳ
tame when I-will not for by-nature I-am-bound but with-freedom
προαιρέσεως τετίμημαι. Ὅπερ οὖν εἶπον, οὔτε ἀγαθός
of-choice I-have-been-honored what then I-said neither good
τις οὕτως ἐστὶν, ὡς μὴ ἔχειν μικρὰν κηλῖδα, οὔτε
anyone so is so-as not to-have (a)-small stain nor
πονηρός τις οὕτως ἐστὶν, ὡς μὴ ἔχειν κἂν μικρὸν ἀγαθόν.
wicked anyone so is so-as not to-have even small good
Ἐπεὶ οὖν πάντων ἀντίδοσίς ἐστι, καὶ πάντων ἐστὶν
since then of-all (a)-requital is and of-all is
ἀμοιβή· κἂν γὰρ φονεὺς ᾖ τις, κἂν πονηρός τις
(a)-recompense even-if for (a)-murderer be someone even-if wicked someone
ᾖ, κἂν πλεονέκτης, ποιήσῃ δὲ καλὸν, μένει αὐτῷ
be even-if grasping does but (something)-good remains for-him
τοῦ καλοῦ ἡ ἀνταπόδοσις, καὶ οὐ διὰ τὰ κακὰ,
of-the good the repayment and not because-of the evil(-things)
ἃ ἐποίησεν, ἄμισθον γίνεται τὸ καλόν. Καὶ πάλιν,
which he-did unrewarded becomes the good and again
κἂν μυρία τις ἐργάζηται ἀγαθὰ, ποιήσῃ δέ τι
even-if countless(-things) someone works good does but something

φαῦλον, μένει αὐτῷ τοῦ φαύλου ἡ ἀνταπόδοσις. Κάτεχε
bad remains for-him of-the bad the repayment hold-fast
ταῦτα, τήρει αὐτὰ ὀχυρὰ καὶ ἀκίνητα. Οὔτε ἀγαθός
these(-things) keep them firm and unmoved neither good
τίς ἐστι χωρὶς ἁμαρτίας, οὔτε κακός τίς ἐστι χωρὶς
anyone is without sin nor bad anyone is without
δικαιοσύνης. Τὰ αὐτὰ γὰρ λέγω πάλιν, ἵνα ῥιζώσω,
righteousness the same(-things) for I-say again so-that I-may-root(-them)
ἵνα φυτεύσω, ἵνα εἰς βάθος θήσω. Ἐμβάλλει
so-that I-may-plant(-them) so-that in depth I-may-set(-them) casts-in
γάρ τινας μερίμνας ὁ διάβολος εἰς τὴν ψυχὴν, βουλόμενος
for some cares the devil into the soul wishing
ἀποβουκολῆσαι ὑμῶν τὴν διάνοιαν, καὶ λυμήνασθαι τὰ
to-lead-astray your the mind and to-ruin the(-things)
παρ᾽ ἐμοῦ λεγόμενα· διὰ τοῦτο εἰς βάθος αὐτὰ καταφέρω.
by me said for this into depth them I-bring-down
Ἐὰν γὰρ ὧδε τηρήσῃς ἀσφαλῶς, κἂν ἔξω ἀπέλθῃς,
if for here you-keep(-them) securely even-if outside you-go-away
ἀπολέσαι αὐτὰ οὐ δύνασαι. Ὥσπερ γὰρ, ἐὰν βάλω χρυσίον
to-lose them not you-are-able as for if I-put gold
εἰς βαλάντιον, σφίγγω καὶ σφραγίζομαι, ἵνα καὶ ἐμοῦ
into (a)-purse I-tie(-it) and seal(-it) so-that even me
ἀπόντος ὁ λῃστὴς μὴ λάβῃ, οὕτω καὶ ἐπὶ τῆς
being-away the robber not may-take(-it) so also in-the(-case) of-the
ὑμετέρας ἀγάπης ποιῶ· τῇ συνεχείᾳ τῆς διδασκαλίας
your love I-do by-the continuity of-the teaching
σφίγγω καὶ σφραγῖδας ἐπιτίθημι, καὶ ἀσφαλίζομαι ὑμῶν
I-tie and seals put-on and secure your
τὴν γνώμην, ἵνα μὴ γένηται ἐξίτηλος τῇ ῥᾳθυμίᾳ,
the judgment so-that not it-may-become faded by-the slackness
ἀλλ᾽ ἵνα τηρήσας μᾶλλον, τῇ ἐνταῦθα γαλήνῃ τὸν
but so-that having-kept(-it) rather by-the here calm the

ἔξω θόρυβον ἀποκρούσωμαι. Οὐ τοίνυν ταῦτα πολυλογίας
outside tumult I-may-beat-back not therefore (are)-these of-much-talking
τὰ λεγόμενα, ἀλλ' ἐπιμελείας καὶ φιλοστοργίας
the(-things) said but of-care and of-affection
καὶ πόθου τοῦ διδασκάλου, ἵνα μὴ ἀποῤῥυῇ τὰ
and of-longing of-the teacher so-that not may-flow-away the(-things)
λεγόμενα. Ταῦτα γὰρ λέγειν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν
said these(-things) for to-say for-me indeed (is)-not irksome for-you
δὲ ἀσφαλές· διδάξαι βούλομαι, οὐχ ἁπλῶς ἐπιδείξασθαι.
but safe to-teach I-wish not simply to-make-a-display
Οὐκ ἔστιν οὖν τις δίκαιος, ὃς οὐκ ἔχει ἁμαρτίαν· καὶ
not is then anyone righteous who not has sin and
οὐκ ἔστι τις ἁμαρτωλὸς ὃς οὐκ ἔχει ἀγαθόν· ἀλλ' ἐπειδὴ
not is anyone (a)-sinner who not has good but since
ἑκάστων ἐστὶν ἀντίδοσις, βλέπε τί γίνεται· Ὁ ἁμαρτωλὸς
of-each(-thing) there-is (a)-requital see what happens the sinner
ἀπολαμβάνει τῶν ἀγαθῶν αὐτοῦ ἰσόῤῥοπον τὴν ἀντίδοσιν,
receives-back of-the good(-things) his equal-weighted the requital
ἐάν τι ἔχῃ κἂν μικρὸν ἀγαθόν· καὶ ὁ δίκαιος
if anything he-has even small good and the righteous(-man)
ἀπολαμβάνει τῆς ἁμαρτίας αὐτοῦ τὴν ἰσόῤῥοπον κρίσιν,
receives-back of-the sin his the equal-weighted judgment
κἂν μικρόν τι ποιήσῃ κακόν. Τί οὖν γίνεται, καὶ τί
even-if small something he-does evil what then happens and what
ποιεῖ ὁ Θεός; Ἀφώρισε νόσον τῇ ἁμαρτίᾳ, τὸν παρόντα
does-he-do — God he-marked-off disease for-the sin the present
βίον καὶ τὸν μέλλοντα αἰῶνα. Ἐὰν οὖν ᾖ τις δίκαιος, καὶ
life and the coming age if then be anyone righteous and
ἐργάσηταί τι φαῦλον, καὶ νοσήσῃ ὧδε, καὶ τιμωρίᾳ
works something bad and is-sick here and to-punishment
παραδοθῇ, μὴ θορυβηθῇς, ἀλλ' ἐννόησον πρὸς ἑαυτὸν, καὶ
is-handed-over not be-troubled but consider to yourself and

εἰπὲ, ὅτι οὗτος ὁ δίκαιος πώποτε μικρόν τι κακὸν
say that this the righteous(-man) at-some-time small something evil
ἐποίησε, καὶ ἀπολαμβάνει ὧδε, ἵνα μὴ ἐκεῖ κολασθῇ.
did and receives-back here so-that not there he-be-punished
Πάλιν, ἐὰν ἴδῃς ἁμαρτωλὸν ἁρπάζοντα, πλεονεκτοῦντα,
again if you-see (a)-sinner robbing grasping
μυρία ποιοῦντα κακὰ, κἂν εὐθυνῇ, ἐννόησον ὅτι
countless(-things) doing evil even-if he-prospers consider that
ἐποίησέ ποτε ἀγαθόν τι, καὶ ἀπολαμβάνει ὧδε τὰ
he-did once good something and receives-back here the
ἀγαθὰ, ἵνα μὴ ἐκεῖ ἀπαιτήσῃ τὸν μισθόν. Οὕτω
good(-things) so-that not there he-may-demand the reward so
κἂν δίκαιος ᾖ τις καὶ πάσχῃ δεινόν τι, διὰ τοῦτο
even-if righteous be anyone and suffers terrible something for this
ἀπολαμβάνει ὧδε, ἵνα ὧδε ἀπόθηται τὴν ἁμαρτίαν,
he-receives(-it)-back here so-that here he-may-put-off the sin
καὶ ἀπέλθῃ ἐκεῖ καθαρός· κἂν ἁμαρτωλός τις ᾖ,
and depart there clean even-if (a)-sinner anyone be
γέμων κακῶν, καὶ μυρία ἀνίατα νοσῶν, ἁρπάζων,
full of-evils and countless incurable(-ills) being-sick-with robbing
πλεονεκτῶν, διὰ τοῦτο ἀπολαύει ἐνταῦθα εὐημερίας, ἵνα
grasping for this he-enjoys here prosperity so-that
μὴ ἐκεῖ ἀπαιτήσῃ μισθόν. Ἐπειδὴ οὖν συνέβαινε καὶ τὸν
not there he-may-demand (a)-reward since then it-happened both —
Λάζαρον ἔχειν τινὰ ἁμαρτήματα, καὶ τὸν πλούσιον ἔχειν
Lazarus to-have some sins and the rich(-man) to-have
τι ἀγαθὸν, διὰ τοῦτο ὁ Ἀβραὰμ λέγει· Ὧδε μηδὲν ζήτει·
some good for this — Abraham says here nothing seek
ἀπέλαβες τὰ ἀγαθά σου ἐκεῖ, καὶ ὁ Λάζαρος τὰ κακὰ
you-received-back the good(-things) your there and — Lazarus the evil(-things)
αὐτοῦ. Καὶ ἵνα μάθῃς ὅτι οὐχ ἁπλῶς λέγω ταῦτα,
his and so-that you-may-learn that not simply I-say these(-things)

ἀλλ᾽ οὕτως ἐστὶ, λέγει· Ἀπέλαβες τὰ ἀγαθά σου. Ποῖα;
but so it-is he-says you-received-back the good(-things) your what-sort
ἐποίησάς τι ἀγαθόν; ἀπέλαβές σου τὸν πλοῦτον, τὴν
did-you-do any good you-received-back your the wealth the
ὑγείαν, τὴν τρυφὴν, τὴν δυναστείαν, τὴν τιμήν· οὐδέν σοι
health the luxury the power the honor nothing to-you
κεχρεώστηται· ἀπέλαβες τὰ ἀγαθά σου. Τί οὖν; ὁ
is-owed you-received-back the good(-things) your what then —
Λάζαρος οὐδὲν ἥμαρτε; Ναὶ, καὶ Λάζαρος τὰ κακὰ αὐτοῦ.
Lazarus nothing sinned yes and Lazarus the evil(-things) his
Ὅτε σὺ ἀπελάμβανες τὰ ἀγαθὰ, τότε καὶ Λάζαρος τὰ
when you were-receiving-back the good(-things) then also Lazarus the
κακά· διὰ τοῦτο νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
evil(-things) for this now he is-comforted you but are-in-anguish
Ὥστε ὅταν ἴδῃς δίκαιον κολαζόμενον ὧδε, μακάριζε
so-that when you-see (a)-righteous(-man) punished here call-blessed
αὐτὸν, καὶ λέγε· Οὗτος ὁ δίκαιος ἢ ἁμαρτίαν ἔχει καὶ
him and say this the righteous(-man) either sin has and
ἀπολαμβάνει αὐτὴν, καὶ ἀπέρχεται ἐκεῖ καθαρὸς, ἢ πλέον
receives-back it and departs there clean or more
τῶν ἁμαρτημάτων κολάζεται, καὶ προσθήκη δικαιοσύνης
than-the sins is-punished and (an)-addition of-righteousness
αὐτῷ λογίζεται. Λόγος γὰρ γίνεται ἐκεῖ· καὶ λέγει ὁ
to-him is-reckoned (an)-account for takes-place there and says —
Θεὸς τῷ δικαίῳ· Ἔχεις μου τόσον· τυχὸν δὲ πιστεύει
God to-the righteous(-man) you-have of-mine so-much perhaps but he-entrusts
αὐτῷ δέκα ὀβολοὺς καὶ ποιεῖ αὐτῷ λόγον τῶν δέκα
to-him ten obols and makes with-him (an)-account of-the ten
ὀβολῶν. Ἐὰν δὲ δαπανήσῃ ἑξήκοντα ὀβολοὺς, λέγει αὐτῷ
obols if but he-spends sixty obols says to-him
ὁ Θεός· Τοὺς δέκα ὀβολοὺς λογίζομαί σοι εἰς ἁμαρτίαν,
— God the ten obols I-reckon to-you for sin

καὶ τοὺς πεντήκοντα εἰς δικαιοσύνην. Ἵνα δὲ μάθῃς ὅτι
and the fifty for righteousness so-that but you-may-learn that
τὸ λειπόμενον εἰς δικαιοσύνην αὐτῷ λογίζεται, Ἰὼβ
the(-thing) remaining for righteousness to-him is-reckoned Job
δίκαιος ἦν, ἄμεμπτος, ἀληθινὸς, θεοσεβὴς, ἀπεχόμενος ἀπὸ
righteous was blameless true god-fearing abstaining from
παντὸς πονηροῦ πράγματος· ἐκολάσθη αὐτοῦ τὸ σῶμα
every evil deed was-punished his the body
ὧδε, ἵνα ἐκεῖ μισθοὺς ἀπαιτήσῃ. Τί γάρ φησιν ὁ Θεὸς
here so-that there rewards he-might-demand what for does-he-say — God
πρὸς αὐτόν; Ἄλλως οἴει με κεχρηματικέναι σοι, ἢ
to him otherwise do-you-think me to-have-dealt with-you than
ἵνα ἀναφανῇς δίκαιος; Τὴν αὐτὴν τοίνυν τοῖς δικαίοις
so-that you-might-appear righteous the same therefore as-the righteous
ὑπομονὴν ἐπιδειξάμενοι, καὶ τῇ ἀγαθῇ αὐτῶν πολιτείᾳ
patience having-displayed and with-the good their conduct
τὴν καρτερίαν ἰσόῤῥοπον ἐπιδειξάμενοι, ἀπολάβωμεν τὰ
the endurance equal-weighted having-displayed let-us-receive-back the
ἀγαθὰ τὰ εὐτρεπισμένα τοῖς ἁγίοις τοῖς ἀγαπῶσι τὸν
good(-things) the prepared for-the saints those loving —
Θεόν· ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ
God which may-it-be all us to-attain by-(the)-grace and
φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ
love-for-mankind of-the Lord our Jesus Christ to-whom the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

Chrysostom grieves that after so much teaching some ran to the horse-races, a satanic spectacle. Christ bids us enter the narrow gate, for the wide gate and spacious road lead to destruction. The rich man walked the spacious road and ended in torment; Lazarus entered by the narrow gate in hunger and sores and was carried by angels to Abraham's bosom. Too late, the rich man begs Abraham, not daring to address Lazarus; Abraham answers gently that he received back what he thought good, though wealth and luxury are not truly good. The great chasm between them is the gap between virtue and vice. Flee the hippodrome.

Βούλομαι τῆς συνήθους ἅψασθαι πάλιν διδασκαλίας, καὶ 1
I-wish the customary to-take-up again teaching and
τὴν πνευματικὴν ὑμῖν παραθεῖναι τράπεζαν· καὶ ὀκνῶ καὶ
the spiritual for-you to-set-before table and I-hesitate and
ἀναδύομαι, ὁρῶν οὐδὲν καρπουμένους ὑμᾶς ἐκ τῆς συνεχοῦς
shrink-back seeing nothing reaping you from the continual
διδασκαλίας· ἐπεὶ καὶ γηπόνος, ἐπειδὰν δαψιλεῖ τῇ χειρὶ
teaching since also (a)-farmer when lavish with-the hand
τὰ σπέρματα τοῖς κόλποις τῆς γῆς παρακατάθηται, καὶ μὴ
the seeds to-the bosoms of-the earth has-entrusted and not
ἀξίαν τῶν πόνων ἴδῃ τὴν βλάστην γινομένην, οὐ μετὰ τῆς
worthy of-the labors sees the shoot becoming not with the
αὐτῆς προθυμίας τῆς γεωργίας ἅπτεται· ἡ γὰρ ἐλπὶς ἀεὶ
same eagerness the farming takes-up the for hope always
τῆς τῶν καρπῶν φορᾶς ὑποτέμνεται τὸ βαρὺ τῶν πόνων.
of-the of-the fruits bearing cuts-away the heaviness of-the labors
Τὸν αὐτὸν δὴ τρόπον καὶ ἡμεῖς τὸν πολὺν τοῦτον πόνον
in-the same indeed way also we the great this labor
τῆς διδασκαλίας κούφως ἂν ἠνέγκαμεν, εἰ ἐμάθομεν
of-the teaching lightly — we-would-have-borne if we-had-learned
πλέον τι γινόμενον ἐκ τῆς παραινέσεως τῆς ἡμετέρας
more something happening from the exhortation the our

εἰς ὠφέλειαν τὴν ὑμετέραν. Νυνὶ δὲ ὅταν θεασώμεθα, ὅτι
for benefit the your now but when we-see that
μετὰ τὰς τοσαύτας ἡμῶν παραινέσεις, μετὰ τὰς τοσαύτας
after the so-many our exhortations after the so-many
νουθεσίας καὶ ἐπιπλήξεις (οὐδὲ γὰρ ἐπαυσάμεθα συνεχῶς
admonitions and rebukes not-even for have-we-ceased constantly
ὑμᾶς ὑπομιμνήσκοντες τοῦ φοβεροῦ δικαστηρίου καὶ τῶν
you reminding of-the fearful tribunal and of-the
εὐθυνῶν τῶν ἀπαραιτήτων, καὶ τοῦ πυρὸς ἐκείνου τοῦ
accounts the inexorable and of-the fire that the
ἀσβέστου, καὶ τοῦ σκώληκος τοῦ ἀτελευτήτου), τινὲς
unquenchable and of-the worm the unending some
τῶν ταῦτα ἀκουόντων (οὐδὲ γὰρ κατὰ πάντων ἐκφέρω
of-those these(-things) hearing not-even for against all do-I-bring
τὴν ψῆφον, μὴ γένοιτο), πάντων τούτων ἐπιλαθόμενοι,
the vote not may-it-be all these having-forgotten
πάλιν ἐπὶ τὴν σατανικὴν θεωρίαν τῆς ἱπποδρομίας
again to the satanic spectacle of-the horse-race
ἑαυτοὺς ἐκδεδώκασι, ποίᾳ λοιπὸν προσδοκίᾳ τῶν αὐτῶν
themselves have-given-up with-what henceforth expectation the same
ἁψόμεθα πόνων, καὶ τὴν διδασκαλίαν αὐτοῖς ταύτην
will-we-take-up labors and the teaching to-them this
τὴν πνευματικὴν παραθήσομεν, ὁρῶντες μηδὲν πλέον
the spiritual will-we-set-beside seeing nothing more
αὐτοὺς ἐντεῦθεν καρπουμένους, ἀλλ' ἁπλῶς συνηθείᾳ τινὶ
them from-here reaping but simply (a)-habit some
κατακολουθοῦντας, καὶ κροτοῦντας μὲν τὰ παρ' ἡμῶν
following and applauding indeed the(-things) by us
λεγόμενα, καὶ δεικνύντας ἡμῖν ὡς μεθ' ἡδονῆς δέχονται
said and showing to-us that with pleasure they-receive
τοὺς ἡμετέρους λόγους, καὶ μετὰ τοῦτο πάλιν ἐπὶ τὸν
the our words and after this again to the

ἱππόδρομον τρέχοντας, καὶ μείζονας τοὺς κρότους ἐπὶ τοὺς
hippodrome running and greater the applause for the
ἡνιόχους ἐπιδεικνυμένους καὶ ἀκάθεκτον τὴν μανίαν, καὶ
charioteers displaying and uncontrollable the madness and
μετὰ πολλοῦ τοῦ τόνου συντρέχοντας, καὶ πρὸς ἀλλήλους
with much the intensity running-together and with one-another
πολλάκις διαπληκτιζομένους καὶ λέγοντας, ὅτι ὁ μὲν
often coming-to-blows and saying that the(-one) indeed
τῶν ἵππων οὐ καλῶς ἔδραμεν, ὁ δὲ ὑποσκελισθεὶς
of-the horses not well ran the(-other) but tripped
κατέπεσεν, καὶ ὁ μὲν τούτῳ τῷ ἡνιόχῳ ἑαυτὸν
fell and the(-one) indeed to-this the charioteer himself
προσνέμει, ὁ δὲ τῷ ἑτέρῳ· καὶ οὐδαμοῦ ἔννοια οὐδὲ
attaches the(-other) but to-the other and nowhere (a)-thought nor
ὑπόμνησις τῶν ἡμετέρων λόγων, οὐδὲ τῶν πνευματικῶν
(a)-remembrance of-the our words nor of-the spiritual
καὶ φρικτῶν μυστηρίων τῶν ἐνταῦθα τελουμένων, ἀλλὰ
and awesome mysteries those here performed but
καθάπερ αἰχμάλωτοι γενόμενοι ὑπὸ τῶν τοῦ διαβόλου
as captives having-become by the of-the devil
παγίδων, ἐκεῖ διημερεύουσι, τῇ σατανικῇ θεωρίᾳ ἑαυτοὺς
snares there they-spend-the-day to-the satanic spectacle themselves
ἐκδεδωκότες, καὶ εἰς αἰσχύνην προκείμενοι καὶ Ἰουδαίοις
having-given-up and to shame exposed both to-Jews
καὶ Ἕλλησι καὶ τοῖς τὰ ἡμέτερα διασύρειν βουλομένοις;
and to-Greeks and to-those the our(-things) to-ridicule wishing
Τίς ἂν οὖν, κἂν σφόδρα ᾖ λίθινος, ἢ καὶ ἀναίσθητος,
who — then even-if very he-be stony or even insensible
ταῦτα ἀναλγήτως ἐνεγκεῖν δυνήσεται, μήτι γε ἡμεῖς οἱ
these(-things) without-pain to-bear will-be-able let-alone — we who
πατρικὴν φιλοστοργίαν περὶ πάντας ὑμᾶς ἐπιδείκνυσθαι
(a)-fatherly affection toward all you to-display

σπουδάζοντες; Οὐδὲ γὰρ τοῦτο μόνον ἐστὶ τὸ λυποῦν
eager not-even for this alone is the(-thing) grieving
ἡμᾶς, ὅτι ἀνόνητον τὸν ἡμέτερον ἐπιδείκνυσθε κάματον,
us that profitless the our you-show toil
ἀλλὰ πολλῷ πλέον ἡμῶν καθάπτεται, ὅταν ἐννοήσωμεν ὅτι
but much more us it-fastens-on when we-consider that
βαρυτέραν ἑαυτοῖς οἱ ταῦτα ποιοῦντες ἐργάζονται τὴν
heavier for-themselves those these(-things) doing work the
κατάκρισιν. Ἡμεῖς γὰρ τῶν πόνων τὴν ἀμοιβὴν ἀναμένομεν
condemnation we for of-the labors the recompense await
παρὰ τοῦ Δεσπότου· τὸ γὰρ ἡμέτερον ἅπαν πεποιήκαμεν,
from the Master the for our all(-part) we-have-done
καὶ τὸ ἀργύριον κατεβάλομεν, καὶ τὸ τάλαντον τὸ
and the silver we-have-paid-down and the talent the
ἐμπιστευθὲν ἡμῖν διενείμαμεν, καὶ οὐδὲν τῶν εἰς ἡμᾶς
entrusted to-us we-have-distributed and nothing of-the(-things) to us
ἡκόντων παραλελοίπαμεν· οἱ δὲ τὰ ἀργύρια δεξάμενοι
having-come we-have-omitted those but the silver having-received
ταῦτα τὰ πνευματικά, ποίαν ἕξουσιν, εἰπέ μοι, ἀπολογίαν,
these the spiritual what-sort will-they-have tell me (of)-defense
ποίαν δὲ συγγνώμην, ὅταν μὴ μόνον αὐτὰ ἀπαιτῶνται, ἀλλὰ
what-sort but (of)-pardon when not only them they-are-asked-for but
καὶ τὴν τούτων ἐργασίαν; ποίοις ὀφθαλμοῖς ὄψονται
also the their working-out with-what-sort-of eyes will-they-see
τὸν κριτήν; πῶς οἴσουσι τὴν ἡμέραν ἐκείνην τὴν φοβερὰν,
the judge how will-they-bear the day that the fearful
τὰ κολαστήρια τὰ ἀφόρητα; Μὴ γὰρ εἰς ἄγνοιαν ἔχουσι
the punishments the unbearable surely-not for in ignorance do-they-have
καταφυγεῖν; Καθ' ἑκάστην ἡμέραν ἐνηχοῦμεν, παραινοῦμεν,
to-take-refuge on each day we-din-it-in we-exhort
προτρεπόμεθα, δεικνύομεν τῆς ἀπάτης τὸν ὄλεθρον, τῆς
we-urge we-show of-the deceit the destruction of-the

βλάβης τὸ μέγεθος, τῆς σατανικῆς πανηγύρεως τὸν δόλον,
harm the greatness of-the satanic festival the guile
καὶ οὐδὲ οὕτω καθικέσθαι ἠδυνήθημεν. Καὶ τί λέγω
and not-even so to-reach(-them) were-we-able and why do-I-speak-of
τὴν ἡμέραν ἐκείνην τὴν φοβεράν; Τέως τὰ ἐνταῦθα
the day that the fearful meanwhile the(-things) here
γυμνάσωμεν. Πῶς, εἰπέ μοι, οἱ τῆς σατανικῆς ἐκείνης
let-us-examine how tell me those in-the satanic that
μετασχόντες θεωρίας δυνήσονται μετὰ παῤῥησίας ἐνταῦθα
having-shared spectacle will-be-able with boldness here
παραγενέσθαι, τὸ συνειδὸς ἔχοντες κατεξανιστάμενον καὶ
to-be-present the conscience having rising-up and
καταβοῶν μεγάλα; Ἢ οὐκ ἀκούουσιν οὗτοι τοῦ μακαρίου
crying-out loud or not do-they-hear these the blessed
Παύλου λέγοντος τοῦ διδασκάλου τῆς οἰκουμένης, Τίς
Paul saying the teacher of-the world what
κοινωνία φωτὶ πρὸς σκότος, ἢ τίς μερὶς πιστῷ μετὰ
fellowship for-light with darkness or what part for-(a)-believer with
ἀπίστου; Πόσης γὰρ οὐκ ἂν εἴη καταγνώσεως ἄξιον,
(an)-unbeliever of-how-much for not — would-it-be condemnation worthy
ὅταν ὁ πιστὸς καὶ τῶν ἐνταῦθα τελουμένων καὶ
when the believer both of-the(-things) here performed and
εὐχῶν καὶ φρικτῶν μυστηρίων καὶ πνευματικῆς διδασκαλίας
prayers and awesome mysteries and spiritual teaching
ἀπολαύων, μετὰ τὴν ἐνταῦθα τελετὴν ἀπελθὼν καθέζηται
enjoying after the here rite having-gone-away sits
εἰς τὴν σατανικὴν ἐκείνην θεωρίαν μετὰ τοῦ ἀπίστου,
at the satanic that spectacle with the unbeliever
μετὰ τοῦ ἐν τῷ σκότει τῆς ἀσεβείας πλανωμένου, ὁ
with the(-one) in the darkness of-the impiety wandering the(-one)
τῷ φωτὶ τοῦ τῆς δικαιοσύνης ἡλίου καταυγασθείς; Πῶς,
by-the light of-the of-the righteousness sun illumined how

εἰπέ μοι, λοιπὸν ἐπιστομίσαι δυνησόμεθα ἢ Ἕλληνας
tell me henceforth to-muzzle will-we-be-able either Greeks
ἢ Ἰουδαίους; πῶς δὲ ἐναγαγεῖν αὐτοὺς ἰσχύσομεν, καὶ
or Jews how but to-lead-in them will-we-be-strong and
πείσομεν μετατάξασθαι εἰς τὴν εὐσέβειαν, ὅταν
will-we-persuade(-them) to-change-ranks to the piety when
ὁρῶσι τοὺς μεθ' ἡμῶν τεταγμένους εἰς τὰ ὀλέθρια ἐκεῖνα
they-see those with us ranked into the deadly those
καὶ πάσης λύμης γέμοντα θέατρα συμφυρομένους αὐτοῖς;
and of-all filth full theaters mingling-with them
Τίνος γὰρ ἕνεκεν, εἰπέ μοι, μετὰ τὸ παραγενέσθαι
of-what for sake tell me after the to-be-present
ἐνταῦθα, καὶ ἐκκαθᾶραι τὸν λογισμὸν, καὶ τὴν διάνοιαν
here and to-cleanse the reasoning and the mind
εἰς νῆψιν ἀγαγεῖν καὶ κατάνυξιν, πάλιν ἀπελθὼν ἐκεῖ
to sobriety to-bring and compunction again having-gone-away there
καταῤῥυπαίνεις ἑαυτόν; Ἢ οὐκ ἀκούεις σοφοῦ τινος
do-you-defile yourself or not do-you-hear (a)-wise someone
λέγοντος· Εἷς οἰκοδομῶν καὶ εἷς καθαιρῶν τί ὠφέλησαν
saying one building and one pulling-down what did-they-profit
πλέον ἢ κόπους; Ὃ δὴ καὶ νῦν γίνεται. Ὅταν γὰρ
more than labors which indeed also now happens when for
τὰ ἐνταῦθα ὑφ' ἡμῶν οἰκοδομηθέντα διὰ τῆς συνεχοῦς
the(-things) here by us built through the continual
διδασκαλίας καὶ τῆς παραινέσεως ταύτης τῆς πνευματικῆς,
teaching and the exhortation this the spiritual
ἀπελθὼν ἀθρόον ἐκεῖ πάντα καθέλῃς, καὶ εἰς ἔδαφος, ὡς
having-gone-away at-once there all you-pull-down and to (the)-ground so
εἰπεῖν, καταγάγῃς, ποῖον ὄφελος πάλιν ἡμᾶς ἄνωθεν τὰ
to-speak you-bring-down what profit again (for)-us from-above the(-things)
τῆς οἰκοδομῆς ἐπιδείκνυσθαι, καὶ πάλιν ὑμᾶς τὰ τῆς
of-the building to-display and again (for)-you the(-things) of-the

καθαιρέσεως; πόσης τοῦτο ἀνοίας οὐκ ἂν εἴη καὶ
demolition of-how-much this folly not — would-it-be and
παραπληξίας; Εἰπὲ γάρ μοι, εἰ ἐθεάσω ἐν ταῖς αἰσθηταῖς
derangement tell for me if you-saw in the sensible
ταύταις οἰκοδομαῖς ταῖς διὰ τῶν λίθων γινομέναις τοῦτό
these buildings those through the stones made this
τινα ποιοῦντα, οὐχὶ ὡς μεμηνότι αὐτῷ προσέξεις καὶ
someone doing not as (a)-madman to-him will-you-attend and
εἰκῇ καὶ μάτην κοπτομένῳ, καὶ εἰς οὐδὲν δέον πάντα
idly and in-vain toiling and for nothing needful all
τὰ αὑτοῦ καταναλίσκοντι; Τὸν αὐτὸν δὴ τρόπον καὶ
the(-things) his-own spending in-the same indeed way also
ἐπὶ τῆς οἰκοδομῆς ταύτης τῆς πνευματικῆς λογίζου,
in-the(-case) of-the building this the spiritual reckon
καὶ τὴν αὐτὴν ἔκφερε ψῆφον. Ἰδοὺ γάρ· ἡμεῖς μὲν, ἐπειδὴ
and the same bring-forth vote behold for we indeed since
εἰς τοῦτο ἐτάχθημεν παρὰ τῆς τοῦ Θεοῦ χάριτος, καθ’
for this we-were-appointed by the — of-God grace on
ἑκάστην ἡμέραν τὴν οἰκοδομὴν ταύτην τὴν πνευματικὴν εἰς
each day the building this the spiritual to
ὕψος ἐγείρομεν, καὶ πρὸς τὴν τῆς ἀρετῆς διδασκαλίαν ὑμᾶς
height we-raise and to the of-the virtue teaching you
ἐνάγειν σπουδάζομεν· τινὲς δὲ τῶν ἐνταῦθα συντρεχόντων
to-lead we-are-eager some but of-those here running-together
τὴν μετὰ πολλοῦ πόνου αὐξηθεῖσαν οἰκοδομὴν ἐν μιᾷ
the with much toil increased building in one
καιροῦ ῥοπῇ μονονουχὶ ταῖς οἰκείαις χερσὶ διὰ τῆς
of-time moment all-but with-the own hands through the
ἀφάτου ταύτης ῥᾳθυμίας εἰς ἔδαφος κατάγουσιν, ἡμῖν
unspeakable this slackness to (the)-ground bring-down for-us

μὲν πολλὴν τὴν ἀθυμίαν ἐντεῦθεν τίκτοντες, ἑαυτοῖς δὲ
indeed much the despondency from-this begetting for-themselves but
μέγιστον τὸν ὄλεθρον καὶ τὴν ζημίαν ἀφόρητον.
greatest the destruction and the loss unbearable

2 Τάχα σφοδροτέραν τὴν ἐπιτίμησιν ἐποιησάμεθα· ὅσον μὲν
perhaps more-vehement the rebuke we-have-made as-far-as indeed
πρὸς τὴν ἡμετέραν φιλοστοργίαν σφοδροτέραν, ὅσον δὲ
regards the our affection more-vehement as-far-as but
πρὸς τὸ μέγεθος τοῦ πλημμελήματος οὐδὲ τὴν ἀξίαν.
regards the greatness of-the offense not-even the(-rebuke) worthy
Ἀλλ' ὅμως ἐπειδὴ δεῖ καὶ τοῖς πεπτωκόσι χεῖρα
but nevertheless since (one)-must also to-the fallen (a)-hand
ὀρέγειν, καὶ περὶ τοὺς τοσοῦτον ἐῤῥᾳθυμηκότας τὴν πατρικὴν
stretch-out and toward those so-much having-been-slack the fatherly
εὔνοιαν ἐπιδείξασθαι, οὐδὲ οὕτως ἀπαγορεύομεν αὐτοῖς
goodwill to-display not-even so do-we-despair-of for-them
τὴν σωτηρίαν· μόνον ἐὰν βουληθῶσι μηκέτι τοῖς αὐτοῖς
the salvation only if they-wish no-longer into-the same
πάλιν περιπεσεῖν, ἀλλὰ μέχρι τούτου στῆσαι τὰ τῆς
again to-fall but until this(-point) to-stop the(-things) of-the
ῥᾳθυμίας, καὶ ἀπαγορεῦσαι ἑαυτοῖς τὴν ἐπὶ τὰς ἱπποδρομίας
slackness and to-forbid themselves the to the horse-races
ἄνοδον, καὶ πᾶσαν τὴν τοιαύτην σατανικὴν θεωρίαν.
going-up and all the such satanic spectacle
Δεσπότην γὰρ ἔχομεν φιλάνθρωπον καὶ ἥμερον καὶ
(a)-Master for we-have loving-mankind and gentle and
κηδεμονικὸν, ὃς, ἐπειδὴ οἶδε τὴν ἀσθένειαν τῆς φύσεως
caring who since he-knows the weakness of-the nature
τῆς ἡμετέρας, ἐπειδὰν ἁμαρτήματί τινι περιπέσωμεν
the our when into-sin some we-fall
ῥᾳθυμίᾳ ὑποσκελισθέντες, ἓν μόνον ἐπιζητεῖ παρ' ἡμῶν,
by-slackness tripped one(-thing) only he-seeks from us

μὴ ἀπογνῶναι, ἀλλὰ ἀποστῆναι τοῦ πλημμελήματος, καὶ
not to-despair but to-depart from-the offense and
πρὸς τὴν ἐξομολόγησιν ἐπειχθῆναι. Κἂν τοῦτο ποιήσωμεν,
to the confession to-be-hastened and-if this we-do
ταχεῖαν ἡμῖν τὴν συγχώρησιν ἐπαγγέλλεται· αὐτὸς γάρ
swift to-us the pardon he-promises he-himself for
ἐστιν ὁ λέγων· Μὴ ὁ πίπτων οὐκ ἀνίσταται, ἢ
is the(-one) saying (is-it)-that the(-one) falling not rises-up or
ὁ ἀποστρέφων οὐκ ἐπιστρέφει; Ταῦτα τοίνυν εἰδότες,
the(-one) turning-away not turns-back these(-things) therefore knowing
μὴ καταφρονῶμεν τοῦ οὕτω φιλανθρώπου Δεσπότου,
not let-us-despise the so loving-mankind Master
ἀλλὰ περιγινώμεθα τῆς συνηθείας τῆς ἐπιβλαβοῦς· καὶ
but let-us-get-the-better-of the habit the harmful and
μὴ τὴν πλατεῖαν πύλην, καὶ εὐρύχωρον ὁδὸν βαδίζωμεν·
not the wide gate and spacious road let-us-walk
καθάπερ σήμερον ἠκούσατε τοῦ κοινοῦ πάντων Δεσπότου
as today you-heard the common of-all Master
παραινοῦντος ἐν τῷ Εὐαγγελίῳ, καὶ λέγοντος· Εἰσέλθετε
exhorting in the Gospel and saying enter
διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη καὶ
through the narrow gate for wide (is)-the gate and
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν,
spacious the road the leading-away to the destruction
καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Ἀκούσας
and many are those entering through it having-heard
πλατεῖαν πύλην, καὶ εὐρύχωρον ὁδὸν, μὴ τοῖς προοιμίοις
wide gate and spacious road not by-the preludes
ἀπατηθῇς, μηδὲ, ὅτι πολλοὶ εἰσέρχονται δι' αὐτῆς, τοῦτο
be-deceived nor that many enter through it this
ἴδῃς, ἀλλ' ἐννόει ὅτι εἰς στενὸν καταστρέφει τέλος. Κἀκεῖνο
see but consider that into (a)-narrow it-ends end also-that

δὲ συνετῶς λογίζου, ὅτι οὐ περὶ αἰσθητῆς πύλης ἐστὶν
but wisely reckon that not about (a)-sensible gate is
ὁ λόγος, οὐδὲ περὶ ὁδοῦ ἁπλῶς, ἀλλὰ περὶ πάσης τῆς
the word nor about (a)-road simply but about all the
ζωῆς τῆς ἡμετέρας, καὶ περὶ ἀρετῆς καὶ κακίας ἐστὶν ἡ
life the our and about virtue and vice is the
παραίνεσις. Διά τοι τοῦτο καὶ ἀρχόμενος οὕτως ἤρξατο
exhortation because-of indeed this also beginning thus he-began
λέγων, Εἰσέλθετε διὰ τῆς στενῆς πύλης, τὴν τῆς ἀρετῆς
saying enter through the narrow gate the of-the virtue
πύλην οὕτω καλῶν. Εἶτα εἰπὼν, ὅτι Εἰσέλθετε διὰ τῆς
gate so calling then having-said that enter through the
στενῆς πύλης, διδάσκει ἡμᾶς λοιπὸν τὴν αἰτίαν, δι' ἣν
narrow gate he-teaches us henceforth the cause because-of which
τοῦτο παραινεῖ. Εἰ γὰρ καὶ στενὴ, φησὶν, αὕτη, καὶ πολὺν
this he-exhorts if for even narrow he-says (is)-this and much
ἔχει τὸν κάματον ἐν τῇ εἰσόδῳ, ἀλλ' ἐὰν μικρὸν κάμητε, εἰς
has the toil at the entrance but if (a)-little you-toil into
πολὺ πλάτος ἐκβήσεσθε καὶ εὐρυχωρίαν πολλὴν τὴν ἄνεσιν
much breadth you-will-come-out and spaciousness much the rest
δυναμένην ὑμῖν παρασχεῖν. Μὴ τοίνυν ὅτι στενή ἐστι, φησὶν,
able for-you to-provide not therefore that narrow it-is he-says
ἴδητε, μηδὲ τὰ προοίμια ὑμᾶς θορυβείτω, μηδὲ τὸ στενὸν
see nor the preludes you let-trouble nor the narrowness
τῆς εἰσόδου ὀκνηροὺς ἀπεργαζέσθω· ἡ γὰρ πλατεῖα αὕτη
of-the entrance hesitant let-make the for wide this
πύλη, καὶ ἡ εὐρύχωρος ὁδὸς εἰς ἀπώλειαν καταστρέφει.
gate and the spacious road to destruction ends
Διὸ καὶ πολλοὶ τῇ ἀρχῇ καὶ τοῖς προοιμίοις
wherefore also many by-the beginning and by-the preludes
ἀπατώμενοι, καὶ οὐδὲν τῶν μελλόντων προορώμενοι, εἰς
deceived and nothing of-the future(-things) foreseeing to

τὴν ἀπώλειαν ἑαυτοὺς ἐκδιδόασι. Διὰ τοῦτό φησιν, ὅτι
the destruction themselves give-up for this he-says that
Πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς
wide (is)-the gate and spacious the road the leading-away to
τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.
the destruction and many are those entering through it
Καὶ καλῶς αὐτὴν πλατεῖαν πύλην ἐκάλεσε, καὶ εὐρύχωρον
and well it wide gate he-called and spacious
ὁδὸν τὴν ἐπὶ τὴν ἀπώλειαν ἀπάγουσαν. Οἱ γὰρ ἐπὶ τὰς
road the to the destruction leading-away those for to the
ἱπποδρομίας ἀναβαίνειν σπεύδοντες, καὶ τὰς ἄλλας τὰς
horse-races to-go-up hastening and the other the
σατανικὰς θεωρίας, καὶ τῆς σωφροσύνης ἀμελοῦντες, καὶ τῆς
satanic spectacles and the temperance neglecting and of-the
ἀρετῆς οὐδένα λόγον ποιούμενοι, καὶ ἀσελγαίνειν βουλόμενοι,
virtue no account making and to-be-licentious wishing
καὶ οἱ τῇ τρυφῇ καὶ τῇ γαστριμαργίᾳ ἑαυτοὺς ἐκδιδόντες,
and those to-the luxury and to-the gluttony themselves giving-up
καὶ περὶ τὴν τῶν χρημάτων μανίαν καὶ λύτταν καθ' ἑκάστην
and about the of-the money madness and frenzy on each
ἡμέραν δαπανώμενοι, καὶ πρὸς τὰ τοῦ παρόντος βίου
day being-consumed and at the of-the present life
πράγματα κεχηνότες, διὰ τῆς πλατείας πύλης βαδίζουσι
affairs gaping through the wide gate walk
καὶ εὐρυχώρου ὁδοῦ· ἀλλ' ἐπειδὰν ἐπὶ πολὺ προέλθωσι, καὶ
and spacious road but when on far they-have-gone and
πολλὰ τῶν ἁμαρτημάτων ἑαυτοῖς τὰ φορτία συνάξωσι,
many of-the sins for-themselves the loads have-gathered
καταδαπανώμενοι, ἐλθόντες εἰς τὸ τῆς ὁδοῦ τέλος, οὐκέτι
being-consumed having-come to the of-the road end no-longer
περαιτέρω προελθεῖν δύνανται, τῆς στενότητος τῆς ὁδοῦ
further to-go-on they-are-able the narrowness of-the road

πιεζούσης αὐτοὺς, διὰ τὸ μὴ δύνασθαι τῷ ὄγκῳ
pressing them because-of the not to-be-able with-the bulk
τῶν ἁμαρτημάτων βαρυνομένους ταύτην διελθεῖν· διὸ
of-the sins weighed-down this to-pass-through wherefore
ἀνάγκη εἰς αὐτὸν τῆς ἀπωλείας τὸν κρημνὸν αὐτοὺς
(it-is)-necessary into very of-the destruction the precipice them
καταστρέψαι. Ποῖον οὖν ὄφελος, εἰπέ μοι, πρὸς ὀλίγον τὴν
to-end what then (is-the)-profit tell me for (a)-little the
εὐρύχωρον βαδίσαντας, ἐν διηνεκεῖ ἀπωλείᾳ γενέσθαι, καὶ
spacious(-road) having-walked in perpetual destruction to-be and
ὄναρ, ὡς εἰπεῖν, τρυφήσαντας, ἐν ἀληθείᾳ κολάζεσθαι;
(in-a)-dream so to-speak having-lived-in-luxury in truth to-be-punished
Ὅπερ γάρ ἐστι μιᾶς νυκτὸς ὄναρ, τοῦτο ἅπας ὁ
what for is of-one night (a)-dream this whole the
παρὼν βίος πρὸς τὴν διαδεξομένην ἡμᾶς κόλασιν καὶ
present life(-is) to the succeeding us punishment and
τιμωρίαν. Μὴ γὰρ, ἵνα ἁπλῶς ἀναγινώσκωμεν,
vengeance surely-not for so-that simply we-may-read
ταῦτα γέγραπται; Διὰ τοῦτο ἡ τοῦ Πνεύματος χάρις
these(-things) have-been-written for this the of-the Spirit grace
γραφῇ τοὺς τοῦ Κυρίου λόγους παραδοθῆναι πεποίηκεν,
in-writing the of-the Lord words to-be-handed-down has-made(-it)
ἵνα προφυλακτικὰ τῶν παθῶν τῶν ἡμετέρων φάρμακα
so-that preventive of-the passions the our medicines
ἐντεῦθεν λαμβάνοντες, τὴν ἐπηρτημένην κόλασιν διαφυγεῖν
from-here taking the impending punishment to-escape
δυνηθῶμεν. Διὰ τοῦτο καὶ τότε κατάλληλα τοῖς τραύμασιν
we-may-be-able for this also then suited to-the wounds
αὐτῶν τὰ φάρμακα ἐπιτιθεὶς ὁ Δεσπότης ἡμῶν Χριστὸς
their the medicines applying the Master our Christ
ἔλεγε παραινῶν· Εἰσέλθετε διὰ τῆς στενῆς πύλης. Στενὴν
said exhorting enter through the narrow gate narrow

δὲ αὐτὴν ἐκάλει, οὐκ ἐπειδὴ τῇ φύσει στενὴ τυγχάνει,
but it he-called not since by-the nature narrow it-happens(-to-be)
ἀλλ᾽ ἐπειδὴ ἡ γνώμη ἡ ἡμετέρα πρὸς ῥᾳθυμίαν μᾶλλον
but since the disposition the our toward slackness rather
ῥέπουσα, στενὴν αὐτὴν εἶναι νομίζει. Οὐδὲ γὰρ ἵνα
inclining narrow it to-be thinks not-even for so-that
ἀποστρέψῃ ἡμᾶς, διὰ τοῦτο στενὴν αὐτὴν ὠνόμασεν, ἀλλ᾽
he-might-turn-away us for this narrow it he-named but
ἵνα τὸ πλάτος τῆς ἑτέρας φυγόντες καὶ ἐκ τοῦ τέλους
so-that the breadth of-the other fleeing and from the end
ἑκάστην καταμαθόντες, οὕτω ταύτην μᾶλλον ἑλώμεθα.
each having-learned so this rather we-may-choose
Ἀλλ᾽ ἵνα πᾶσιν ὁ λόγος εὐσύνοπτος γένηται, φέρε, εἰ 3
but so-that to-all the discourse easy-to-survey may-become come if
δοκεῖ, παραγάγωμεν εἰς μέσον τοὺς διὰ τῆς πλατείας
it-seems(-good) let-us-bring-forward into (the)-midst those through the wide
πύλης εἰσελθόντας καὶ διὰ τῆς εὐρυχώρου βαδίσαντας,
gate having-entered and through the spacious(-road) having-walked
καὶ ἴδωμεν οἷον αὐτοὺς ἐδέξατο τέλος, καὶ τοὺς διὰ
and let-us-see what-sort them received (an)-end and those through
τῆς στενῆς πύλης εἰσελθόντας καὶ τεθλιμμένης ὁδοῦ, καὶ
the narrow gate having-entered and (the)-afflicted road and
καταμάθωμεν καὶ τούτους οἷα ἐδέξαντο τὰ ἀγαθά.
let-us-learn also these(-ones) what-sort received the good(-things)
Ἕνα τοίνυν τῶν διὰ ταύτης τῆς πύλης εἰσελθόντων τῆς
one therefore of-those through this the gate having-entered the
πλατείας, καὶ ἕνα τῶν διὰ τῆς στενῆς καὶ τεθλιμμένης
wide and one of-those through the narrow and afflicted
ὁδοῦ βαδισάντων εἰς μέσον ὑμῖν προθέντες, δείξωμεν
road having-walked into (the)-midst for-you having-set-forth let-us-show
τῶν παρὰ τοῦ Κυρίου εἰρημένων τὴν ἀλήθειαν, αὐτῇ
of-the(-things) by the Lord said the truth very

πάλιν τῇ τοῦ Κυρίου παραβολῇ χρησάμενοι. Τίς οὖν ἐστιν
again the of-the Lord parable having-used who then is
ὁ διὰ τῆς πλατείας πύλης εἰσελθὼν, καὶ τὴν εὐρύχωρον
the(-one) through the wide gate having-entered and the spacious
ὁδὸν βαδίσας; Πρότερον γὰρ προσήκει δεῖξαι τίς οὗτός
road having-walked first for it-is-fitting to-show who this(-one)
ἐστι, καὶ πόσον μῆκος ὥδευσεν ὁδοῦ τῇ πλατείᾳ βαδίζων,
is and how-much length he-traveled of-road the wide walking
καὶ τότε φανερὸν ὑμῖν ποιῆσαι, εἰς οἷον κατέστρεψε τέλος.
and then plain to-you to-make into what-sort he-came (an)-end
Καὶ οἶδα μὲν, ὅτι συνετοὶ ὄντες ἤδη συνήκατε τὸ
and I-know indeed that intelligent being already you-have-understood the(-thing)
μέλλον ῥηθήσεσθαι· ἀλλ' ὅμως καὶ ἡμᾶς ἀναγκαῖον εἰπεῖν.
about to-be-said but nevertheless also for-us (it-is)-necessary to-say
Ἀναμνήσθητέ μοι τοῦ πλουσίου ἐκείνου, τοῦ καθ' ἑκάστην
remember for-me the rich(-man) that the(-one) on each
ἡμέραν τὴν πορφύραν καὶ τὰ βύσσινα ἐνδιδυσκομένου,
day the purple and the fine-linen wearing
καὶ λαμπρῶς ἑστιωμένου, καὶ παρασίτους καὶ κόλακας
and splendidly feasting and parasites and flatterers
τρέφοντος, καὶ πολὺν τὸν ἄκρατον ἐγχεομένου, καὶ
feeding and much the unmixed(-wine) pouring-in and
γαστριζομένου καθ' ἑκάστην ἡμέραν, καὶ τῇ τρυφῇ
gorging on each day and to-the luxury
τῇ πολλῇ ἑαυτὸν ἐκδεδωκότος, καὶ διὰ τῆς πλατείας
the much himself having-given-up and through the wide
πύλης εἰσελθόντος, καὶ ἐν ἡδονῇ καὶ εὐθυμίᾳ βιωτικῇ
gate having-entered and in pleasure and cheer worldly
διηνεκῶς τυγχάνοντος. Πάντα γὰρ αὐτῷ ὥσπερ ἐκ πηγῶν
continually being all for to-him as from springs
ἐπέῤῥει, θεραπεία πολλὴ, τρυφὴ ἄφατος, σώματος ὑγεία,
flowed-in attendance much luxury unspeakable of-body health

χρημάτων περιουσία, τιμὴ παρὰ τῶν πολλῶν, αἱ παρὰ
of-money abundance honor from the many the from
τῶν κολάκων εὐφημίαι, καὶ οὐδὲν ἦν αὐτῷ τέως τὸ
the flatterers acclamations and nothing was to-him meanwhile the(-thing)
λυποῦν. Καὶ τὸ δὴ μεῖζον, ὅτι ἐν τοσαύτῃ κραιπάλῃ
grieving and the(-thing) indeed greater(-is) that in so-great debauchery
καὶ ἀδηφαγίᾳ διημερεύων, οὐ μόνον ὑγείας ἀπήλαυσε
and gluttony spending-the-day not only health he-enjoyed
σωματικῆς καὶ ἀδείας πάσης, ἀλλὰ καὶ τὸν πένητα
bodily and freedom-from-fear all but also the poor
Λάζαρον ἐπὶ τοῦ πυλῶνος κατακείμενον καὶ ἡλκωμένον
Lazarus at the gate lying and ulcerated
καὶ ὑπὸ τῶν κυνῶν κυκλούμενον καὶ διαλειχόμενον καὶ
and by the dogs surrounded and licked and
λιμῷ τηκόμενον ἀνηλεῶς παρέτρεχεν, οὐδὲ ψιχίων αὐτῷ
by-hunger wasting pitilessly he-passed-by not-even crumbs to-him
μεταδιδούς. Καὶ ὁ μὲν διὰ τῆς πύλης τῆς πλατείας
sharing and he indeed through the gate the wide
εἰσελθὼν, τὴν εὐρύχωρον ὁδὸν ἐβάδιζε, τὴν τῆς τρυφῆς,
having-entered the spacious road walked the(-road) of-the luxury
τὴν τῆς ἀκολασίας, τὴν τοῦ γέλωτος, τὴν τῆς
the(-road) of-the licentiousness the(-road) of-the laughter the(-road) of-the
ἀνέσεως, τὴν τῆς γαστριμαργίας, τὴν τῆς μέθης,
ease the(-road) of-the gluttony the(-road) of-the drunkenness
τῆς τῶν χρημάτων περιβολῆς, τῆς ἐν τῇ ἐσθῆτι βλακείας.
of-the of-the money amassing of-the in the dress softness
Καὶ μέχρι πολλοῦ πάντα τὸν χρόνον τῆς παρούσης ζωῆς
and for long all the time of-the present life
τὴν εὐρύχωρον ὁδὸν ἐβάδισεν, οὐδενὸς λυπηροῦ πεῖραν
the spacious road he-walked of-nothing painful (a)-trial
λαβὼν, ἀλλὰ πάντοτε ἐξ οὐρίας φερόμενος, καὶ ἅτε
having-taken but always with (a)-fair-wind being-borne and as

δὴ ἀεὶ δι᾽ εὐρυχώρου βαδίζων ὁδοῦ, μετὰ πολλῆς τῆς
indeed always through (a)-spacious walking road with much the
ἀδείας διέτρεχεν. Οὐδαμοῦ σκόπελοι, οὐδαμοῦ κρημνοὶ,
freedom-from-fear he-ran-through nowhere rocks nowhere precipices
οὐδαμοῦ ὕφαλοι σπιλάδες, οὐδαμοῦ ναυάγιον, οὐδαμοῦ
nowhere hidden reefs nowhere shipwreck nowhere
ἀνώμαλος μεταβολὴ, ἀλλὰ διηνεκῶς στερεὰν καὶ ἰσόπεδον
uneven change but continually firm and level(-road)
ὁδεύων, οὕτω τὸν παρόντα βίον διέδραμε, καθ᾽ ἑκάστην τὴν
traveling so the present life he-ran-through on each the
ἡμέραν ὑπὸ τῶν κυμάτων τῆς κακίας καταποντιζόμενος, καὶ
day by the waves of-the vice being-sunk and
οὐ λαμβάνων αἴσθησιν· καθ᾽ ἑκάστην ἡμέραν σπαραττόμενος
not receiving perception on each day being-torn
ὑπὸ τῶν ἀτόπων ἐπιθυμιῶν, καὶ μᾶλλον ἡδόμενος· διηνεκῶς
by the absurd desires and rather taking-pleasure continually
πολιορκούμενος ὑπὸ ἀσελγείας, ὑπὸ γαστριμαργίας, ὑπὸ
besieged by licentiousness by gluttony by
τῆς τῶν χρημάτων μανίας, καὶ οὐδεμίαν τῶν δεινῶν
the of-the money madness and no of-the terrible(-things)
λαμβάνων τὴν αἴσθησιν, οὐδὲ προϊδεῖν δυνάμενος τῆς ὁδοῦ
receiving the perception nor to-foresee able of-the road
τὸ τέλος, ἀλλὰ τὸ παρὸν ἡδὺ μόνον καρπούμενος,
the end but the present pleasant(-thing) only reaping
οὐδεμίαν ἔννοιαν ἐλάμβανε τῆς διηνεκοῦς ὀδύνης, ἀλλὰ
no thought he-took of-the perpetual pain but
ἀπατώμενος, ὡς εἰπεῖν, ἐβάδιζε τὴν εὐρύχωρον ὁδὸν, εἰς
deceived so to-speak he-walked the spacious road to
αὐτὸν τὸν κρημνὸν ἐπειγόμενος, ὑπὸ τῆς πολλῆς μέθης
very the precipice hastening by the much drunkenness
συνιδεῖν οὐκ ἔχων. Ἡ γὰρ ἐν πᾶσι τοῖς βιωτικοῖς
to-perceive(-it) not having(-the-power) the for in all the(-affairs) of-livelihood

εὐημερία καταβαπτίσασα αὐτοῦ τὸν λογισμὸν, ἐτύφλωσε τὸ
prosperity having-drowned his the reasoning blinded the
ὄμμα τῆς διανοίας, καὶ καθάπερ πεπηρωμένος λοιπὸν τὰς
eye of-the mind and as maimed henceforth the
ὄψεις, οὕτως ἐβάδιζεν, οὐκ εἰδὼς ποῦ φέρεται· τάχα δὲ οὐδὲ
sight so he-walked not knowing where he-is-borne perhaps but not-even
ἔννοιαν ἐλάμβανε τῆς ἀνθρωπίνης φύσεως, ὁρῶν ἑαυτὸν
(a)-thought did-he-take of-the human nature seeing himself
οὐδεμίαν δυσκολίαν ὑπομένοντα. Οὐδὲ γὰρ ἐτρύφα
no difficulty enduring not-even for did-he-live-in-luxury
μόνον, ἀλλὰ καὶ ἐπλούτει· οὐδὲ ἐπλούτει μόνον, ἀλλὰ καὶ
only but also he-was-rich nor was-be-rich only but also
ὑγείας σώματος ἀπήλαυεν· οὐδὲ ὑγείας σώματος ἀπήλαυε
health of-body he-enjoyed nor health of-body did-he-enjoy
μόνον, ἀλλὰ καὶ θεραπείας, καὶ οὐ θεραπείας μόνον πολλῆς,
only but also attendance and not attendance only much
ἀλλὰ καὶ ἐπιῤῥέοντα ὥσπερ ἐκ πηγῶν αὐτῷ πάντα
but also flowing-in as from springs to-him all(-things)
ὁρῶν, ἐν ἡδονῇ διῆγε διηνεκεῖ. Εἴδετε, ἀγαπητοὶ, τὸν
seeing in pleasure he-lived continual did-you-see beloved the(-one)
διὰ τῆς πλατείας πύλης εἰσελθόντα, καὶ τὴν εὐρύχωρον
through the wide gate having-entered and the spacious
ὁδὸν δι᾽ ὅλου βαδίσαντα, ὅσης ἀνέσεως ἀπήλαυεν;
road through (the)-whole having-walked how-much ease he-enjoyed
Ἀλλὰ μηδεὶς τῶν ταῦτα ἀκουόντων πρὸ τοῦ τέλους
but let-no-one of-those these(-things) hearing before the end
μακαρίσαι αὐτὸν ἀνάσχηται, ἀλλὰ ἀναμεινάτω τῶν
to-call-blessed him endure but let-him-await of-the
πραγμάτων τὸ τέλος, καὶ τότε οἴσει τὴν ψῆφον.
things the end and then he-will-bring the vote
Εἰ δοκεῖ τοίνυν, καὶ τὸν διὰ τῆς στενῆς
if it-seems(-good) therefore also the(-one) through the narrow

πύλης εἰσελθόντα, καὶ τὴν τεθλιμμένην ὁδὸν ὁδεύσαντα
gate having-entered and the afflicted road having-traveled
παραγάγωμεν εἰς μέσον, καὶ οὕτω τὸ τέλος ἀμφοτέρων
let-us-bring-forward into (the)-midst and so the end of-both
θεασάμενοι, τὴν προσήκουσαν περὶ ἑκάστου ψῆφον οἴσομεν.
having-beheld the fitting about each vote we-will-bring
Τίνα δὲ ἄλλον ἔχομεν νῦν παραγαγεῖν, ἢ τὸν Λάζαρον, τὸν
whom but other do-we-have now to-bring-forward than — Lazarus the
ἐπὶ τοῦ πυλῶνος τοῦ πλουσίου κατακείμενον, καὶ ὑπὸ τῶν
at the gate of-the rich(-man) lying and by the
ἑλκῶν ἐκείνων πολιορκούμενον, καὶ ὁρῶντα τὰς γλώσσας
sores those besieged and seeing the tongues
τῶν κυνῶν ψαυούσας αὐτοῦ τῶν τραυμάτων, καὶ μηδὲ
of-the dogs touching his the wounds and not-even
ἀπελάσαι τούτους ἰσχύοντα; Καθάπερ γὰρ ἐκεῖνος διὰ τῆς
to-drive-away them able just-as for that(-man) through the
πλατείας εἰσελθὼν, τὴν εὐρύχωρον ἐβάδιζεν· οὕτω δὴ καὶ
wide having-entered the spacious(-road) walked so indeed also
ὁ μακάριος οὗτος (μακάριον γὰρ αὐτὸν ἤδη καλῶ διὰ
the blessed this(-man) blessed for him already I-call through
τῆς στενῆς εἰσελθεῖν ἑλόμενον) εἰσῆλθε διὰ τῆς στενῆς
the narrow to-enter having-chosen entered through the narrow
πύλης τῆς ἀπεναντίας ἐκείνης πάντα ἐχούσης. Καθάπερ
gate the opposite(-of) that all(-things) having just-as
ἐκεῖνος διηνεκῶς ἐτρύφα, οὕτω καὶ οὗτος λιμῷ
that(-man) continually lived-in-luxury so also this(-man) with-hunger
παλαίων διετέλει. Καὶ ἐκεῖνος μὲν μετὰ τῆς τρυφῆς καὶ
wrestling continued and that(-man) indeed with the luxury both
ὑγείας σώματος ἀπήλαυε καὶ χρημάτων περιουσίας, καὶ ἐν
health of-body enjoyed and of-money abundance and in
γαστριμαργίᾳ καὶ μέθῃ διημερεύων κατεδαπανᾶτο· οὗτος
gluttony and drunkenness spending-the-day was-consumed this(-man)

δὲ μετὰ τοῦ λιμοῦ καὶ ἐσχάτῃ πενίᾳ περιβεβλημένος καὶ
but with the hunger and with-utmost poverty clothed and
νόσῳ διηνεκεῖ καὶ ἕλκεσιν ἀφορήτοις, οὐδὲ τῆς ἀναγκαίας
with-disease continual and with-sores unbearable not-even of-the necessary
ηὐπόρει τροφῆς, ἀλλὰ τῶν ψιχίων ἐπεθύμει τῶν ἀπὸ τῆς
had-plenty food but the crumbs he-desired those from the
τραπέζης τοῦ πλουσίου, καὶ οὐδὲ τούτων ἠξίωτο.
table of-the rich(-man) and not-even of-these was-he-deemed-worthy
Εἶδες πῶς διὰ τῆς στενῆς πύλης οὗτος εἰσελθὼν, 4
did-you-see how through the narrow gate this(-man) having-entered
τὴν τεθλιμμένην ὁδὸν διηνεκῶς ἐβάδιζεν; εἶδες πῶς
the afflicted road continually walked did-you-see how
ἐκεῖνος διὰ τῆς πλατείας πύλης καὶ τῆς εὐρυχώρου ὁδοῦ
that(-man) through the wide gate and the spacious road
ἐπορεύετο; Ἀλλ' ἴδωμεν λοιπὸν ἑκατέρων τὸ τέλος, καὶ πῶς
traveled but let-us-see henceforth of-both the end and how
μὲν ἐκεῖνος εἰς στενὸν κατέστρεψε τέλος, πῶς δὲ οὗτος
indeed that(-man) into (a)-narrow came end how but this(-man)
εἰς πλατὺ καὶ πολλῆς ἀνέσεως γέμον· ἵνα ταῦτα
into (a)-broad(-one) and of-much rest full so-that these(-things)
μαθόντες ἀκριβῶς, μὴ τὴν εὐρύχωρον ἐκ παντὸς τρόπου
having-learned exactly not the spacious by every means
διώκωμεν ὁδὸν, μηδὲ διὰ τῆς πλατείας πύλης εἰσέρχεσθαι
we-may-pursue road nor through the wide gate to-enter
σπουδάζωμεν, ἀλλὰ τὴν στενὴν πύλην μεταδιώκωμεν, καὶ
be-eager but the narrow gate pursue and
τὴν τεθλιμμένην ὁδὸν βαδίζωμεν, ἵνα εἰς χρηστὸν καὶ
the afflicted road walk so-that to (a)-good and
ἀνέσεως γέμον τέλος καταντῆσαι δυνηθῶμεν.
of-rest full end to-arrive we-may-be-able

Ἐπειδὴ γὰρ τὸ τέλος τῆς ἑκάστου ζωῆς ἔφθασεν, ὅρα
since for the end of-the of-each life arrived see
τί φησι περὶ τοῦ τὴν τεθλιμμένην ὁδεύοντος πρότερον.
what he-says about the(-one) the afflicted(-road) traveling first
Ἐγένετο δὲ, φησὶν, ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι
it-happened and he-says (that)-died the beggar and was-carried-away
αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Τάχα
he by the angels into the bosom of-Abraham perhaps
οἱ ἄγγελοι ἀπῆγον αὐτὸν προηγούμενοι καὶ δορυφοροῦντες,
the angels led-away him going-before and escorting
καὶ εἰς τὸ τῆς ἀνέσεως χωρίον μετὰ τὰς πολλὰς ἐκείνας
and into the of-the rest place after the many those
θλίψεις καὶ τὴν στενὴν ὁδοιπορίαν ἀποκαθιστῶντες. Εἶδες
afflictions and the narrow journey restoring(-him) did-you-see
ὅσον τῆς στενῆς πύλης καὶ τῆς τεθλιμμένης ὁδοῦ τὸ
how-much of-the narrow gate and of-the afflicted road the
πλάτος ἐν τῷ τέλει φαίνεται; Ὅρα λοιπὸν καὶ τῆς
breadth at the end appears see henceforth also of-the
εὐρυχώρου ὁδοῦ τὰ ὀλέθρια τέλη. Ἀπέθανε, φησὶ, καὶ
spacious road the deadly ends died he-says also
ὁ πλούσιος, καὶ ἐτάφη. Οὐδεὶς ὁ προηγούμενος,
the rich(-man) and was-buried no-one the(-one) going-before
οὐδεὶς ὁ δορυφορῶν, οὐδεὶς ὁ ὁδηγῶν, καθάπερ
no-one the(-one) escorting no-one the(-one) guiding as
τὸν Λάζαρον. Ἐπειδὴ γὰρ ἐν τῇ εὐρυχώρῳ ὁδῷ τούτων
— Lazarus since for on the spacious road these
ἁπάντων ἀπήλαυε, καὶ πολλοὺς ἔσχε τοὺς δορυφοροῦντας,
all he-enjoyed and many had those escorting(-him)
τοὺς θεραπεύοντας, τοὺς κόλακας λέγω, τοὺς παρασίτους,
those serving the flatterers I-mean the parasites
ἡνίκα πρὸς τὸ τέλος ἔφθασε, γυμνὸς καὶ ἔρημος ἁπάντων
when to the end he-came naked and destitute of-all

γέγονε μετὰ τὰς πολλὰς ἐκείνας ἀνέσεις, μᾶλλον δὲ μετὰ
he-became after the many those rests rather but after
τὴν βραχεῖαν ἐκείνην ἄνεσιν καὶ εὐημερίαν. Ἅπας γὰρ ὁ
the brief that rest and prosperity whole for the
παρὼν βίος βραχὺς, τῷ μέλλοντι αἰῶνι συγκρινόμενος.
present life (is)-brief with-the coming age compared
Μετὰ τὴν βραχεῖαν τοίνυν ἄνεσιν, ἧς ἀπήλαυσε τὴν
after the brief therefore rest which he-enjoyed the
εὐρύχωρον ὁδὸν βαδίζων, τὸ τῆς στενοχωρίας καὶ τῆς
spacious road walking the of-the straitness and of-the
θλίψεως χωρίον αὐτὸν ἐδέξατο. Καὶ ἐκεῖνος μὲν ἐν τοῖς
affliction place him received and that(-man) indeed in the
κόλποις τοῦ πατριάρχου ἐπανεπαύετο, τῶν πόνων καὶ
bosoms of-the patriarch rested-from the labors and
τῆς πολλῆς ταλαιπωρίας τὰς ἀμοιβὰς ἀπολαμβάνων, καὶ
of-the much hardship the recompenses receiving-back and
μετὰ τὸν λιμὸν καὶ τὰ ἕλκη καὶ τὴν ἐν τῷ πυλῶνι
after the hunger and the sores and the in the gate
κατάκλισιν, τῆς ἀπορρήτου ἐκείνης ἀνέσεως καὶ οὐδὲ
lying of-the unspeakable that rest and not-even
λόγῳ ἑρμηνευθῆναι δυναμένης μετεῖχεν· οὗτος δὲ μετὰ τὴν
in-word to-be-interpreted able partook this(-man) but after the
τρυφὴν καὶ ἄνεσιν καὶ γαστριμαργίαν τὴν πολλὴν καὶ τὴν
luxury and rest and gluttony the much and the
μέθην εἰς τὴν ἀπαραίτητον κόλασιν ἐκείνην καταντήσας
drunkenness into the inexorable punishment that having-arrived
ἀπετηγανίζετο. Καὶ ἵνα ἑκάτερος αὐτῶν διὰ τῶν
was-fried and so-that each of-them through the
πραγμάτων μάθῃ, ὁ μὲν τῆς στενῆς ὁδοῦ τὸ κέρδος,
deeds may-learn the(-one) indeed of-the narrow road the gain
ὁ δὲ τῆς εὐρυχώρου τὴν ζημίαν καὶ τὸν ὄλεθρον, ἀπὸ
the(-other) but of-the spacious(-road) the loss and the destruction from

πολλοῦ τοῦ διαστήματος ἀλλήλους ὁρῶσιν. Ἄκουε δὲ πῶς·
much the distance one-another they-see hear but how
Καὶ ἐν τῷ ᾅδῃ, φησὶν, ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
and in the Hades he-says having-lifted the eyes his
ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν,
being in torments he-sees — Abraham from afar
καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Ἐμοὶ δὲ δοκεῖ, ὅτι
and Lazarus in the bosoms his to-me but it-seems that
θεασάμενος τὴν ἀθρόαν οὕτω τῶν πραγμάτων μεταβολὴν,
having-beheld the sudden so of-the things change
καὶ τὸν μὲν ἐν τῷ πυλῶνι ἐῤῥιμμένον, καὶ ταῖς
and the(-one) indeed in the gate thrown and to-the
γλώσσαις τῶν κυνῶν προκείμενον, τοσαύτης ἀπολαύοντα
tongues of-the dogs exposed so-great enjoying
τῆς παῤῥησίας, καὶ τοῖς κόλποις τοῦ πατριάρχου
the boldness and in-the bosoms of-the patriarch
ἐνδιαιτώμενον, ἑαυτὸν δὲ τοσαύτῃ αἰσχύνῃ περιβεβλημένον,
dwelling himself but in-so-great shame clothed
καὶ μετὰ ταύτης καὶ ὑπὸ τοῦ πυρὸς ἀποτηγανιζόμενον,
and with this also by the fire being-fried
πλείονα τῆς ὀδύνης τὴν αἴσθησιν ἐλάμβανεν.
more of-the pain the perception he-took
Ὁρῶν τοιγαροῦν εἰς τὸ ἐναντίον τὰ πράγματα μεταστάντα,
seeing therefore into the opposite the things changed
καὶ αὐτὸν μὲν, ὡς εἰπεῖν, ἐν ὀνείρῳ καὶ σκιᾷ τρυφήσαντα,
and himself indeed so to-speak in (a)-dream and shadow having-lived-in-luxury
καὶ νῦν τὴν ἀφόρητον κόλασιν ὑπομένοντα, καὶ μετὰ τὴν
and now the unbearable punishment enduring and after the
εὐρύχωρον ὁδὸν καὶ τὴν πλατεῖαν πύλην εἰς οὕτω στενὸν
spacious road and the wide gate into so narrow
καταστρέψαντα τέλος· ἐπ᾽ ἐκείνου δὲ τὰ ἐναντία
having-come (an)-end in that(-man's-case) but the opposite(-things)

συμβεβηκότα, καὶ διὰ τὴν ἐνταῦθα ὑπομονὴν τῶν
having-befallen and because-of the here patience of-the
ἀπορρήτων ἐκείνων ἀγαθῶν αὐτὸν ἀπολαύοντα· καὶ ἐν
unspeakable those good(-things) him enjoying and in
ἀμηχανίᾳ γεγονὼς, καὶ τῇ πείρᾳ μαθὼν τὴν ἀπάτην,
perplexity having-become and by-the trial having-learned the deceit
ἣν ὑπέμεινε δι᾽ ὅλου τὴν εὐρύχωρον ὁδὸν ἑλόμενος,
which he-underwent through (the)-whole the spacious road having-chosen
ἱκετηρίαν τίθησι πρὸς τὸν πατριάρχην, καὶ ἐλεεινὰ
(a)-supplication he-sets-before to the patriarch and pitiable
φθέγγεται ῥήματα, καὶ δακρύων γέμοντα. Καὶ ὁ πρὸ
utters words and of-tears full and the(-one) before
τούτου μηδὲ ἐπιστρεφόμενος, μηδὲ ἰδεῖν ἀνεχόμενος τὸν
this not-even turning not-even to-see enduring —
Λάζαρον, τὸν πένητα, τὸν ἐν τῷ πυλῶνι ἐῤῥιμμένον,
Lazarus the poor(-man) the in the gate thrown
ἀλλὰ καὶ βδελυττόμενος αὐτὸν, ὡς εἰπεῖν, διὰ τὴν
but even loathing him so to-speak because-of the
τῶν ἑλκῶν δυσωδίαν, καὶ τὴν οἰκείαν βλακείαν, ἐν ᾗ
of-the sores stench and the own softness in which
διηνεκῶς τρυφῶν διῆγε, νῦν ἱκετεύει τὸν πατριάρχην, καί
continually living-in-luxury be-lived now beseeches the patriarch and
φησι· Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον,
says father Abraham have-mercy-on me and send Lazarus
ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ
so-that he-may-dip the tip of-the finger his in-water and
καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ
cool the tongue my for I-am-in-anguish in the flame
ταύτῃ. Ἱκανὰ τὰ ῥήματα εἰς οἶκτον ἀφελκύσασθαι· ἀλλ᾽
this sufficient (are)-the words to pity to-draw but
ὅμως οὐδὲ οὕτως ὤνησέ τι πλέον· ἄκαιρος γὰρ
nevertheless not-even so did-it-profit anything more untimely for

ἡ ἐξομολόγησις καὶ ἡ παράκλησις οὐκ ἐν καιρῷ τῷ
(is)-the confession and the entreaty not at (the)-time the
δέοντι γινομένη. Πέμψον, φησὶ, τὸν Λάζαρον ἐκεῖνον, τὸν
needful made send he-says — Lazarus that the
πένητα, ὃν πρὸ τούτου ἐβδελυττόμην, ᾧ τῶν ψιχίων
poor(-man) whom before this I-loathed to-whom the crumbs
οὐ μετεδίδουν· ἐκείνου δέομαι νῦν, καὶ τὸν δάκτυλον ἐκεῖνον
not I-shared him I-beg now and the finger that
ἐπιζητῶ, ὃν οἱ κύνες ἔλειχον. Εἶδες πῶς συνέστειλεν
I-seek which the dogs licked did-you-see how shrank
αὐτὸν ἡ τιμωρία; εἶδες πῶς εἰς στενὸν τέλος κατήντησεν
him the punishment did-you-see how to (a)-narrow end came
ἡ εὐρύχωρος ὁδός; Καὶ οὐ ποιεῖται πρὸς τὸν Λάζαρον
the spacious road and not he-makes to — Lazarus
τὴν ἱκετηρίαν, ἀλλὰ πρὸς τὸν πατριάρχην. Εἰκότως· οὐδὲ
the supplication but to the patriarch fittingly not-even
γὰρ ἀντιβλέψαι ἐτόλμα τῷ πένητι. Ἐνενόει γὰρ, οἶμαι,
for to-look-at did-he-dare the poor(-man) he-considered for I-think
τὴν οἰκείαν ἀπανθρωπίαν, καὶ τὸ ἀνηλεὲς λογιζόμενος
the own inhumanity and the pitilessness reckoning
ὅπερ εἰς αὐτὸν ἐπεδείξατο, ὑπώπτευεν αὐτὸν ἴσως μηδὲ
which toward him he-had-shown he-suspected him perhaps not-even
ἀποκρίσεως ἀξιοῦν. Διά τοι τοῦτο οὐδὲ πρὸς
of-(an)-answer to-deem(-him)-worthy for indeed this not-even to
αὐτὸν ποιεῖται τὴν παράκλησιν, ἀλλὰ τὸν πατριάρχην
him does-he-make the entreaty but the patriarch
ἱκετεύει. Ἀλλ' ὅμως οὐδὲ οὕτως ἐκέρδανέ τι πλέον.
he-beseeches but nevertheless not-even so did-he-gain anything more
Τοσοῦτον κακόν ἐστιν ἡ ἀκαιρία, καὶ τὸ τὸν δεδομένον
so-great (an)-evil is the untimeliness and the the given
ἡμῖν τῆς ζωῆς καιρὸν παρὰ τῆς τοῦ Θεοῦ φιλανθρωπίας
to-us of-the life time by the — of-God love-for-mankind

εἰς τὴν τῆς ἡμετέρας σωτηρίας ὑπόθεσιν προδιδόναι.
for the of-the our salvation purpose to-betray
Ποῖον γὰρ ἀδάμαντα οὐκ ἂν κατέκαμψε ταῦτα τὰ
what-sort-of for adamant not — would-have-bent these the
ῥήματα, καὶ εἰς οἶκτον καὶ συμπάθειαν ἤγαγεν;
words and to pity and sympathy brought
Ἀλλ' ὅμως οὐδὲ οὕτως ὁ πατριάρχης ἐπινεύει τῇ
but nevertheless not-even so the patriarch assents to-the
αἰτήσει, ἀλλ' ἀποκρίσεως μὲν αὐτὸν ἀξιοῖ, διδάσκει δὲ
request but of-(an)-answer indeed him he-deems-worthy he-teaches but
αὐτὸν ὅτι αὐτὸς ἑαυτῷ αἴτιος τούτων ἐγένετο τῶν κακῶν.
him that he-himself to-himself (the)-cause of-these became the evils
Φησὶ γὰρ πρὸς αὐτὸν ὁ πατριάρχης· Τέκνον, μνήσθητι
says for to him the patriarch child remember
ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ
that you-received-back the good(-things) your in the life your and
Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὁ μὲν παρακαλεῖται,
Lazarus likewise the evil(-things) now but he indeed is-comforted
σὺ δὲ ὀδυνᾶσαι. Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ὑμῶν καὶ
you but are-in-anguish and besides all these(-things) between you and
ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι
us (a)-chasm great is-fixed so-that those wishing to-cross
ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς
from-here to you not may-be-able nor those from-there to
ἡμᾶς διαπερῶσι. Φοβερὰ τὰ εἰρημένα, καὶ ἱκανὰ
us cross-over fearful (are)-the(-things) said and sufficient
καθικέσθαι τῶν νοῦν ἐχόντων. Ἵνα γὰρ διδάξῃ αὐτὸν,
to-reach of-those sense having so-that for he-may-teach him
ὅτι αὐτὸς μὲν τὴν οἰκείαν εὐσπλαγχνίαν περὶ αὐτὸν
that he indeed the own compassion toward him
ἐπιδείκνυσι, καὶ εἰς οἶκτον ἐπικάμπτεται, ὁρῶν αὐτοῦ τῆς
shows and to pity is-bent seeing his of-the

κολάσεως τὴν ἐπίτασιν, οὐδὲν δὲ πλέον αὐτῷ εἰς παραμυθίαν
punishment the intensity nothing but more to-him for consolation
ἐνεγκεῖν δύναται, μονονουχὶ ἀπολογούμενος αὐτῷ φησιν, ὅτι
to-bring is-able all-but excusing-himself to-him he-says that
Ἐβουλόμην χεῖρά σοι ὀρέξαι, καὶ ἐπικουφίσαι σου τὰς
I-wished (a)-hand to-you to-stretch-out and to-lighten your the
ἀλγηδόνας, καὶ τῶν τιμωριῶν ὑποτέμνεσθαι τὸ σφοδρὸν,
pains and of-the punishments to-cut-away the vehemence
ἀλλὰ προλαβὼν αὐτὸς ταύτης ἀπεστέρησας ἑαυτὸν
but having-anticipated(-me) you-yourself of-this deprived yourself
τῆς παραμυθίας· διὰ τοῦτό φησι· Τέκνον, μνήσθητι. Ὅρα
the consolation for this he-says child remember see
τοῦ πατριάρχου τὴν ἀγαθότητα· τέκνον αὐτὸν καλεῖ,
of-the patriarch the goodness child him he-calls
Ἀλλὰ τοῦτο μὲν τὴν ἡμερότητα τὴν αὐτοῦ ἐμφῆναι
but this indeed the gentleness the his to-display
δύναται, οὐδεμίαν δὲ αὐτῷ βοήθειαν παρέχει διὰ τὸ
is-able no but to-him help provides because-of the
ὑφ' ἑαυτοῦ αὐτὸν προδίδοσθαι. Τέκνον, φησὶ, μνήσθητι ὅτι
by himself him to-be-betrayed child he-says remember that
ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου· εἰς ἔννοιαν
you-received-back you the good(-things) your in the life your into thought
ἐλθὲ τῶν παρελθόντων, μὴ ἐπιλάθῃ πόσης τρυφῆς
come of-the(-things) past do-not forget how-much luxury
ἀπήλαυσας, πόσης ἀνέσεως, πόσης φαντασίας, πῶς ἐν
you-enjoyed how-much rest how-much show how in
γαστριμαργίᾳ καὶ μέθῃ πάντα τὸν βίον διετέλεσας,
gluttony and drunkenness all the life you-spent
ἐν ἐκείνοις νομίζων εἶναι πάντα τὸν αἰῶνα, καὶ ἐκεῖνα
in those thinking to-be all the age and those
ὁριζόμενος εἶναι τὰ ἀγαθά. Ἀπὸ τῆς ψήφου τῆς αὐτοῦ τὴν
defining to-be the good(-things) from the vote the his the

ἀπόκρισιν πρὸς αὐτὸν ἐποιήσατο. Οὐδὲν γὰρ ἐκεῖνος ὑψηλὸν
answer to him he-made nothing for he lofty
φανταζόμενος, οὐδὲ τὰ μέλλοντα αὐτὸν διαδέχεσθαι κακὰ
imagining nor the future him to-succeed evils
πρὸ τῶν ὀφθαλμῶν ἔχων, ἐκεῖνα ἀγαθὰ εἶναι ἐνόμιζε.
before the eyes having those good(-things) to-be thought
Τοῦτο γὰρ καὶ νῦν ἔθος λέγειν τοῖς πολλοῖς τοῖς 5
this for also now (it-is)-the-custom to-say for-the many those
περὶ τρυφὴν καὶ τὴν ἀδηφαγίαν ἐπτοημένοις, ὅτι Πολλὰ
about luxury and the gluttony excited that many
ἀγαθὰ ἐσχήκαμεν, ὅταν βούλωνται ἀνάξαι τῆς πολλῆς
good(-things) we-have-had when they-wish to-sum-up of-the much
τρυφῆς τὴν ἐπίτασιν. Μὴ κάλει ταῦτα ἁπλῶς ἀγαθὰ,
luxury the intensity do-not call these(-things) simply good(-things)
ἄνθρωπε, ἐννοῶν ὅτι ταῦτα μὲν ἐδόθη παρὰ τοῦ
o-man considering that these(-things) indeed were-given by the
Δεσπότου, ἵνα τῆς συμμετρίας ἀπολαύοντες, τὴν σύστασιν
Master so-that the moderation enjoying the sustenance
ἔχωμεν τῆς ζωῆς, καὶ τὴν ἀσθένειαν διακρατῶμεν τοῦ
we-may-have of-the life and the weakness we-may-sustain of-the
σώματος· ἕτερα δέ ἐστι τὰ ὄντως ἀγαθά.
body other but are the truly good(-things)
Οὐδὲν γὰρ τούτων ἀγαθὸν, οὐ τρυφὴ, οὐ πλοῦτος, οὐκ
nothing for of-these (is)-good not luxury not wealth not
ἐσθῆτος πολυτέλεια, ἀλλ᾽ ὄνομα μόνον ἔχει. Τί δὲ λέγω
of-dress costliness but (the)-name only it-has why but do-I-say
ὄνομα μόνον ἔχει; ταῦτα μὲν οὖν πολλάκις καὶ
(the)-name only it-has these(-things) indeed rather often even
ὀλέθρου ἡμῖν αἴτια γίνεται, ἐπειδὰν μὴ δεόντως αὐτοῖς
of-destruction to-us (the)-causes become when not as-we-ought them
χρησώμεθα. Ὁ γὰρ πλοῦτος τότε ἂν γένοιτο ἀγαθὸς
we-use the for wealth then — would-become good

τῷ κεκτημένῳ, ὅταν μὴ εἰς τρυφὴν μόνον αὐτὸν
for-the(-one) having-acquired(-it) when not on luxury only it
ἀναλίσκῃ, μηδὲ εἰς μέθην καὶ τὰς ἐπιβλαβεῖς ἡδονὰς, ἀλλ'
he-spends nor on drunkenness and the harmful pleasures but
ὅταν τῆς τρυφῆς συμμέτρως ἀπολαύων, τὰ λοιπὰ εἰς τὰς
when of-the luxury moderately enjoying the rest to the
τῶν πενήτων διανέμῃ γαστέρας, τότε ἀγαθὸν ὁ πλοῦτος.
of-the poor he-distributes bellies then (is)-good the wealth
Εἰ δὲ μέλλοι τις τρυφῇ ἑαυτὸν ἐκδιδόναι καὶ τῇ ἄλλῃ
if but intends someone to-luxury himself to-give-up and to-the other
ἀσωτίᾳ, οὐ μόνον οὐδὲν αὐτὸν ὀνίνησιν, ἀλλὰ καὶ εἰς βαθὺν
prodigality not only nothing him it-benefits but also into (a)-deep
κρημνὸν κατάγει· ὃ δὴ καὶ ὁ πλούσιος οὗτος πέπονθε.
precipice it-brings-down which indeed also the rich(-man) this has-suffered
Διό φησιν αὐτῷ ὁ πατριάρχης· Τέκνον, μνήσθητι ὅτι
wherefore says to-him the patriarch child remember that
ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου. Ἐκεῖνα ἃ
you-received-back the good(-things) your in the life your those(-things) which
ἐνόμιζες εἶναι ὄντως ἀγαθὰ, ταῦτα ἀπέλαβες, καὶ Λάζαρος
you-thought to-be truly good(-things) these you-received-back and Lazarus
ὁμοίως τὰ κακὰ, οὐκ ἐπειδὴ Λάζαρος αὐτὰ κακὰ
likewise the evil(-things) not since Lazarus them evil(-things)
ἐνόμιζε, μὴ γένοιτο· ἀλλ' ἀπὸ τῆς ψήφου τοῦ πλουσίου καὶ
thought not may-it-be but from the vote of-the rich(-man) also
τοῦτο ἐπήγαγεν. Ἐκεῖνος γὰρ ταύτην παρ' ἑαυτῷ κυρώσας
this he-added that(-man) for this with himself having-ratified
τὴν ψῆφον, τὸν μὲν πλοῦτον καὶ τὴν τρυφὴν καὶ τὴν
the vote the indeed wealth and the luxury and the
ἀκολασίαν καὶ τὴν ἄλλην βλακείαν ἀγαθὰ ἐνόμιζε, τὴν δὲ
licentiousness and the other softness good(-things) thought the but
πενίαν καὶ τὸν λιμὸν καὶ τὴν χαλεπὴν ἀῤῥωστίαν κακὰ
poverty and the hunger and the grievous sickness evil(-things)

ὑπώπτευεν. Ὡς οὖν αὐτὸν ὑπελάμβανες, καὶ τὴν ἐψευσμένην
suspected as then it you-supposed and the false
κρίσιν ἐκείνην εἶχες, μνήσθητι ὅτι κατὰ τὴν σὴν
judgment that you-had remember that according-to the your
ψῆφον καὶ σὺ τὰ ἀγαθὰ ἐκεῖνα ἀπέλαβες, τὴν πλατεῖαν
vote also you the good(-things) those received-back the wide
καὶ εὐρύχωρον ὁδεύσας ὁδὸν, καὶ Λάζαρος ὁμοίως τὰ
and spacious having-traveled road and Lazarus likewise the
κακὰ κατὰ τὸν σὸν λόγον, τὴν στενὴν πύλην καὶ τὴν
evil(-things) according-to the your reckoning the narrow gate and the
τεθλιμμένην βαδίσας ὁδόν. Ἐπεὶ οὖν σὺ μὲν τὰ προοίμια
afflicted having-walked road since then you indeed the preludes
μόνον εἶδες τῆς ὁδοῦ, οὗτος δὲ καὶ πρὸς τὸ τέλος ἑώρα,
only saw of-the road this(-man) but also to the end looked
οὐδὲν ἀπὸ τοῦ προοιμίου τῆς ὁδοῦ γινόμενος ὀκνηρότερος,
nothing from the prelude of-the road becoming more-hesitant
διὰ τοῦτο νῦν ἐνταῦθα παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι, καὶ
for this now here he-is-comforted you but are-in-anguish and
ἀπεναντίας ἀλλήλοις τὸ τέλος κατήντησεν. Εἴδετε δι'
opposite to-one-another the end came you-saw through
αὐτῶν τῶν πραγμάτων τῆς εὐρυχώρου καὶ πλατείας ὁδοῦ
very the things of-the spacious and wide road
τὸ τέλος, ἐμάθετε τῆς στενῆς πύλης καὶ τῆς τεθλιμμένης
the end you-learned of-the narrow gate and of-the afflicted
ὁδοῦ ὅπως χρηστὸν τὸ πέρας ἐδέξατο τὸν ταύτην
road how good the end received the(-one) this
ἑλόμενον· ἀκούσατε δὴ καὶ τὸ φοβερώτερον· Καὶ
having-chosen hear indeed also the(-thing) more-fearful and
ἐπὶ πᾶσι, φησὶ, τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα
besides all he-says these(-things) between us and you (a)-chasm
μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν ἐκεῖ
great is-fixed so-that those wishing to-cross from-here there

μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσι.
not may-be-able nor those from-there to us cross-over
Μὴ ἁπλῶς παραδράμωμεν, ἀγαπητοὶ, τὸ λεχθὲν,
not simply let-us-pass-by beloved the(-thing) said
ἀλλ' ἐννοήσωμεν τῶν λεχθέντων τὴν ἀκρίβειαν, καὶ
but let-us-consider of-the(-things) said the precision and
ὅσης ἀπολαύει τῆς τιμῆς καὶ τῆς προεδρίας ὁ
how-much enjoys of-the honor and of-the precedence the(-one)
παρὰ τὸν πυλῶνα ἐῤῥιμμένος, ὁ εὐκαταφρόνητος, ὁ
beside the gate thrown the despised(-one) the
πένης, ὁ τῷ λιμῷ διηνεκῶς παλαίων, ὁ τοῖς
poor(-man) the with-the hunger continually wrestling the(-one) by-the
ἕλκεσι πολιορκούμενος, ὁ τοῖς κυσὶ προκείμενος.
sores besieged the(-one) to-the dogs exposed
Ἡδέως γὰρ ταῦτα στρέφω συνεχῶς, ἵνα μηδεὶς τῶν
gladly for these(-things) I-turn-over constantly so-that no-one of-those
ἐν πενίᾳ ἢ τῶν ἐν νόσοις ὄντων καὶ λιμῷ καταφρονήσῃ,
in poverty or of-those in diseases being and in-hunger despise
ἑαυτὸν ταλανίζων, ἀλλὰ μεθ' ὑπομονῆς καὶ εὐχαριστίας
himself bewailing but with patience and thanksgiving
ἅπαντα φέρων, ἤδη ταῖς χρησταῖς ἐλπίσι τρέφηται, τὰς
all(-things) bearing already by-the good hopes may-be-nourished the
ἀπορῥήτους ἐκείνας ἀναμένων ἀμοιβὰς, καὶ τῶν πόνων τὰς
unspeakable those awaiting recompenses and of-the labors the
ἀντιδόσεις. Καὶ ἐπὶ πᾶσι τούτοις. Τί ἐστιν, Ἐπὶ πᾶσι
requitals and besides all these(-things) what is besides all
τούτοις; Εἰπὼν, ὅτι σὺ μὲν ἅπαντα ἐν τῷ παρόντι βίῳ
these(-things) having-said that you indeed all(-things) in the present life
ἀπέλαβες, ἅπερ ἡγοῦ εἶναι ἀγαθὰ, καὶ ὅτι οὗτος
received-back which you-considered to-be good(-things) and that this(-man)
ἀπέλαβεν ἅπερ σὺ ἐνόμιζες εἶναι κακὰ, τοῦτο προσέθηκε,
received-back which you thought to-be evil(-things) this he-added

διδάσκων αὐτὸν, ὅτι καὶ ἀκόλουθον ἕκαστον τέλος ἐδέξατο
teaching him that also consequent each end received
ἐπὶ πᾶσι τοῖς ῥηθεῖσι· σὲ μὲν μετὰ τὸ τῶν ἀγαθῶν
besides all the(-things) said you indeed after the of-the good(-things)
ὧν ἐνόμιζες ἀπολαύειν, ἡ θλῖψις καὶ ἡ στενοχωρία καὶ
which you-thought to-enjoy the affliction and the straitness and
τὸ πῦρ τὸ ἄσβεστον, τοῦτον δὲ μετὰ τὸ προσπαλαῖσαι ἐν
the fire the unquenchable this(-man) but after the wrestling-with in
διηνεκεῖ τῇ ζωῇ οἷς ἐνόμιζες αὐτὸς εἶναι κακοῖς, ἡ ἄνεσις
continual the life which you-thought you-yourself to-be evils the rest
καὶ ἡ τῶν ἀγαθῶν ἀπόλαυσις καὶ ἡ μετὰ τῶν ἁγίων
and the of-the good(-things) enjoyment and the with the saints
λῆξις ἐδέξατο. Ἐπειδὴ τοίνυν τὸ τέλος ἀκόλουθον ἕκαστος
lot received since therefore the end consequent each
εὗρε, καὶ σὲ μὲν ἡ πλατεῖα πύλη καὶ ἡ εὐρύχωρος ὁδὸς
found both you indeed the wide gate and the spacious road
εἰς ταύτην τὴν στενοχωρίαν καταντῆσαι πεποίηκε, τοῦτον
into this the straitness to-arrive has-made this(-man)
δὲ ἡ στενὴ καὶ τεθλιμμένη εἰς ταύτην ἤγαγε τὴν ἄνεσιν,
but the narrow and afflicted(-road) into this led the rest
Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα
and besides all these(-things) between us and you (a)-chasm
μέγα ἐστήρικται. Ὅρα τὸν πένητα, τὸν ἡλκωμένον (πάλιν
great is-fixed see the poor(-man) the ulcerated again
γὰρ ταῦτα λέγω), τῷ πατριάρχῃ συναριθμούμενον,
for these(-things) I-say with-the patriarch numbered
καὶ τῷ χορῷ τῶν δικαίων κατειλεγμένον. Μεταξὺ γὰρ
and in-the choir of-the righteous enrolled between for
ἡμῶν καὶ ὑμῶν, φησίν. Εἶδες οἵα λῆξις διεδέξατο
us and you he-says did-you-see what-sort-of lot succeeded
τὸν μεθ' ὑπομονῆς καὶ εὐχαριστίας τὴν χαλεπὴν ἐκείνην
the(-one) with patience and thanksgiving the grievous that

ἀῤῥωστίαν καὶ τὸν λιμὸν ἐνέγκαντα; Μεταξὺ γὰρ ἡμῶν
sickness and the hunger having-borne between for us
καὶ ὑμῶν, φησὶ, χάσμα μέγα ἐστήρικται. Πολὺ, φησὶν,
and you he-says (a)-chasm great is-fixed great he-says
ἐστὶ τὸ διεῖργον, καὶ οὐχ ἁπλῶς χάσμα, ἀλλὰ μέγα.
is the(-thing) separating and not simply (a)-chasm but great
Καὶ γὰρ ἀληθῶς πολὺ τὸ μέσον τῆς ἀρετῆς καὶ
and for truly great (is)-the(-space) between of-the virtue and
τῆς κακίας, καὶ πολλὴ ἡ διαφορά· ἡ μὲν γάρ ἐστι
of-the vice and great the difference the(-one) indeed for is
πλατεῖα καὶ εὐρύχωρος, ἡ δὲ στενὴ καὶ τεθλιμμένη·
wide and spacious the(-other) but narrow and afflicted
ἡ μὲν τρυφὴ πλατεῖα καὶ εὐρύχωρος, ἡ δὲ πενία καὶ
the indeed luxury (is)-wide and spacious the but poverty and
ἡ ἔνδεια στενὴ καὶ τεθλιμμένη. Ὥσπερ οὖν ἐνταῦθα
the want narrow and afflicted as then here
ἐναντίαι εἰσὶν αἱ ὁδοὶ, καὶ ὁ μὲν τὴν παρθενίαν
opposite are the roads and the(-one) indeed the virginity
ἑλόμενος τὴν στενὴν ὁδεύει καὶ τεθλιμμένην, καὶ ὁ
having-chosen the narrow(-road) travels and afflicted and the(-one)
τὴν σωφροσύνην μεταδιώκων, καὶ ὁ τὴν ἀκτημοσύνην
the temperance pursuing and the(-one) the poverty
ἀσπαζόμενος, καὶ ὁ τῆς κενοδοξίας ὑπερορῶν, ὁ
embracing and the(-one) the vainglory overlooking the(-one)
δὲ τὴν πλατεῖαν ὁδεύειν σπεύδων καὶ τὴν εὐρύχωρον,
but the wide(-road) to-travel hastening and the spacious
μέθῃ καὶ τρυφῇ καὶ χρημάτων μανίᾳ καὶ ἀκολασίᾳ
to-drunkenness and luxury and of-money madness and licentiousness
καὶ ταῖς ἐπιβλαβέσι θεωρίαις ἑαυτὸν ἐκδίδωσι, καὶ πολλὴ
and to-the harmful spectacles himself gives-up and great
ἑκατέρων ἐστὶν ἡ διαφορά· οὕτω δὴ καὶ ἐν τῷ τῆς
of-both is the difference so indeed also in the of-the

κολάσεως καιρῷ καὶ τῆς ἀνταποδόσεως, τῶν ἀμοιβῶν
punishment time and of-the requital of-the recompenses
πολὺ τὸ μέσον ἔστιν εὑρεῖν.
great the(-space) between it-is(-possible) to-find
Χάσμα γὰρ, φησὶ, μέγα ἐστήρικται μεταξὺ ἡμῶν, τουτέστι,
(a)-chasm for he-says great is-fixed between us that-is
τῶν δικαίων, τῶν ἐναρέτων, τῶν τὴν λῆξιν ἐκείνην
the righteous the virtuous those the lot that
λαχόντων· καὶ ὑμῶν, τουτέστι, τῶν ἐν πονηρίᾳ καὶ
having-obtained and you that-is those in wickedness and
κακίᾳ καταδαπανηθέντων. Καὶ τοσοῦτόν ἐστι μέγα τὸ
vice consumed and so is great the
χάσμα, ὥστε μήτε ἐντεῦθεν ἑστῶτά τινα πρὸς ὑμᾶς
chasm so-that neither from-here standing anyone to you
διαβῆναι δύνασθαι, μήτε ἐκεῖθεν πρὸς ἡμᾶς διαπερᾶσαι.
to-cross to-be-able nor from-there to us cross-over
Εἶδες χάσματος μέγεθος; εἶδες ἀπόκρισιν γεέννης
did-you-see of-(the)-chasm (the)-greatness did-you-see (an)-answer than-Gehenna
βαρυτέραν; Ἄρα ἐν προοιμίοις ἀκούσαντες τὴν εὐημερίαν
heavier then in (the)-preludes having-heard the prosperity
τοῦ πλουσίου καὶ τὴν πολλὴν θεραπείαν ἣν εἶχε παρὰ
of-the rich(-man) and the much attendance which he-had from
πάντων δορυφορούμενος, καὶ καθ' ἑκάστην ἡμέραν τῇ
all escorted and on each day to-the
τρυφῇ προσηλωμένος, οὐκ ἐνομίζετε μακαριστὸν εἶναι; καὶ
luxury nailed not did-you-think (him)-blessed to-be and
πάλιν ὁρῶντες τὸν πένητα ἐπὶ τοῦ πυλῶνος ἐῤῥιμμένον
again seeing the poor(-man) at the gate thrown
καὶ τοῖς χαλεποῖς ἕλκεσιν ἐκείνοις ἐκδεδομένον, οὐκ
and to-the grievous sores those given-up not
ἐταλανίζετε αὐτοῦ τὴν ζωήν; Ἀλλ' ἰδοὺ νῦν ἀπὸ τοῦ
did-you-pity his the life but behold now from the

τέλους τῶν πραγμάτων τὰ ἐναντία ὁρῶμεν γινόμενα,
end of-the things the opposite(-things) we-see happening
καὶ τὸν μὲν ἐν τηγάνοις μετὰ τὴν τρυφὴν ἐκείνην καὶ
and the(-one) indeed in frying-pans after the luxury that and
τὴν μέθην, τὸν δὲ ἐν τοῖς κόλποις τοῦ πατριάρχου
the drunkenness the(-other) but in the bosoms of-the patriarch
μετὰ τὴν πενίαν ἐκείνην τὴν ἐσχάτην καὶ τὸν λιμόν. Ἀλλ᾽
after the poverty that the utmost and the hunger but
ἵνα μὴ εἰς πολὺ μῆκος ἐκτείνωμεν τὸν λόγον, ἀρκεῖ
so-that not to great length we-may-stretch the discourse it-suffices
μέχρι τούτου συστεῖλαι τὴν διδασκαλίαν, καὶ παρακαλέσαι
until this(-point) to-draw-in the teaching and to-exhort
τὴν ὑμετέραν ἀγάπην, μὴ τὴν πλατεῖαν μεταδιώκειν
the your love not the wide to-pursue
πύλην, μηδὲ τὴν εὐρύχωρον ὁδὸν, μηδὲ τὴν ἄνεσιν ἐκ
gate nor the spacious road nor the rest by
παντὸς τρόπου ζητεῖν, ἀλλὰ τὸ τέλος ἑκατέρας ἐννοοῦντας,
every means to-seek but the end of-each considering
ταύτην μὲν φεύγειν, λογιζομένους τὰ κατειληφότα
this indeed to-flee reckoning the(-things) having-overtaken
τὸν πλούσιον τοῦτον, τὴν δὲ στενὴν πύλην μεταδιώκειν
the rich(-man) this the but narrow gate to-pursue
καὶ τὴν τεθλιμμένην ὁδὸν, ἵνα εἰς τὸ τῆς ἀνέσεως
and the afflicted road so-that to the of-the rest
χωρίον μετὰ τὴν ἐνθάδε θλῖψιν καταντῆσαι δυνηθῶμεν.
place after the here affliction to-arrive we-may-be-able
Φεύγετε τοίνυν, παρακαλῶ, τὰς σατανικὰς θεωρίας, καὶ
flee therefore I-exhort the satanic spectacles and
τὴν ἐπιβλαβῆ τῶν ἱπποδρομιῶν θέαν. Διὰ γὰρ τοὺς
the harmful of-the horse-races sight because-of for those
ὑποσυρέντας καὶ πρὸς τὴν εὐρύχωρον ὁδὸν βαδίσαντας,
dragged-down and to the spacious road having-walked

ταῦτα εἰπεῖν προήχθημεν, ἵνα μαθόντες, ἐκείνην μὲν
these(-things) to-say we-were-led so-that having-learned that indeed
καταλίπωσι, τὴν δὲ τεθλιμμένην ὁδεύσαντες, τὴν τῆς
they-may-abandon the but afflicted having-traveled the of-the
ἀρετῆς λέγω, τῶν κόλπων τοῦ πατριάρχου ὁμοίως τῷ
virtue I-mean of-the bosoms of-the patriarch like —
Λαζάρῳ ἀξιωθῶσι, καὶ τῆς γεέννης τοῦ πυρὸς
Lazarus they-may-be-deemed-worthy and of-the Gehenna of-the fire
κοινῇ πάντες ἐλευθερωθέντες, τῶν ἀποῤῥήτων ἐκείνων
in-common all having-been-freed of-the unspeakable those
ἀγαθῶν, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσεν,
good(-things) which eye not saw and ear not heard
ἀπολαύσωμεν· ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι
let-us-enjoy which may-it-be all us to-attain by-(the)-grace
καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ’
and love-for-mankind of-the Lord our Jesus Christ with
οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος,
whom to-the Father together-with the holy Spirit (be)-glory might
τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
honor now and always and to the ages of-the ages amen

BASIL OF CAESAREA

ΠΡΟΣ ΤΟΥΣ ΠΛΟΥΤΟΥΝΤΑΣ

Homilies on the Rich

Temptation comes in affliction, as to Job, or in prosperity, as to the rich man whose land bore well, whose full barns only made him ask, "What shall I do?" Basil paints the poor father deciding which child to sell to buy bread from the hoarder. The rich man plans larger barns and tells his soul to be merry, and God calls him fool. Do not put off giving until tomorrow. The rich are like a man who takes a theater seat and shuts others out, so the bread you keep belongs to the hungry. Not the robber but the man who will not share is condemned.

Διπλοῦν τὸ εἶδος τῶν πειρασμῶν. Ἢ γὰρ αἱ θλίψεις 1
twofold (is)-the form of-the temptations either for the afflictions
βασανίζουσι τὰς καρδίας, ὥσπερ χρυσὸν ἐν καμίνῳ,
test the hearts as gold in (a)-furnace
διὰ τῆς ὑπομονῆς τὸ δοκίμιον αὐτῶν ἀπελέγχουσαι·
through the patience the proof their exposing
ἢ καὶ πολλάκις αὐταὶ αἱ εὐθηνίαι τοῦ βίου ἀντὶ
or also often very the prosperities of-the life instead-of
πειρατηρίου γίνονται τοῖς πολλοῖς. Ὁμοίως γάρ ἐστι
(a)-trial become for-the many alike for is
χαλεπὸν ἔν τε δυσκολίαις πραγμάτων ἀταπείνωτον τὴν
hard in both difficulties of-affairs unhumbled the
ψυχὴν διασώσασθαι, καὶ ἐν ταῖς περιφανείαις μὴ ἐπαρθῆναι
soul to-preserve and in the splendors not to-be-lifted
πρὸς ὕβριν. Παράδειγμα δὲ τοῦ μὲν προτέρου εἴδους τῶν
to insolence (an)-example but of-the indeed former form of-the
πειρασμῶν ὁ μέγας Ἰὼβ, ὁ ἀκαταγώνιστος ἀθλητής·
temptations (is)-the great Job the unconquerable athlete
ὃς, πᾶσαν τοῦ διαβόλου τὴν βίαν, ὥσπερ χειμάῤῥου
who all of-the devil the violence as of-(a)-torrent
φορὰν, ἀσείστῳ καρδίᾳ καὶ λογισμοῖς ἀτρέπτοις
(the)-rush with-(an)-unshaken heart and with-reasonings unswerving

ὑποδεξάμενος, τοσούτῳ μείζων τῶν πειρασμῶν ἀνεφάνη,
having-received so-much greater than-the temptations appeared
ὅσῳ μεγάλα αὐτῷ καὶ δυσέκλυτα ἐδόκει παρὰ τοῦ
as great to-him and hard-to-break seemed by the
ἐχθροῦ προβεβλῆσθαι τὰ παλαίσματα. Τῶν δὲ κατὰ τὴν
enemy to-have-been-put-forward the wrestlings of-the but in the
εὐημερίαν τοῦ βίου πειρασμῶν ὑποδείγματα ἄλλα τε
prosperity of-the life temptations examples (are)-other both
τινὰ, καὶ οὗτος ὁ νῦν ἡμῖν ἀναγνωσθεὶς πλούσιος· ὃς τὸν
some and this the now to-us read rich(-man) who the
μὲν εἶχε πλοῦτον, τὸν δὲ ἤλπιζε· τοῦ φιλανθρώπου
indeed had wealth the(-wealth) but hoped-for the loving-mankind
Θεοῦ ἐξ ἀρχῆς αὐτὸν ἐπὶ τῇ ἀγνωμοσύνῃ τῶν
God from (the)-beginning him for the ingratitude of-the
τρόπων μὴ κατακρίναντος, ἀλλ' ἀεὶ τῷ προϋπάρχοντι
ways not condemning but always to-the preexisting
πλούτῳ πλοῦτον ἕτερον προστιθέντος, εἴ πως αὐτῷ
wealth wealth other adding if somehow in-him
κόρον ἐμποιήσας ποτὲ, πρὸς τὸ κοινωνικὸν καὶ ἥμερον
satiety having-produced ever to the sharing and gentle
τὴν ψυχὴν αὐτοῦ ἐκκαλέσαιτο· Ἀνθρώπου, γάρ φησι,
the soul his he-might-call-forth of-(a)-man for he-says
πλουσίου ηὐφόρησεν ἡ χώρα, καὶ διελογίζετο καθ' ἑαυτόν·
rich bore-well the land and he-reasoned within himself
Τί ποιήσω; Καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας
what shall-I-do I-will-pull-down my the barns and greater
οἰκοδομήσω. Διὰ τί οὖν ηὐφόρησεν ἡ χώρα ἀνθρώπου
I-will-build for what then did-it-bear-well the land of-(a)-man
μηδὲν ἀγαθὸν ἐκ τῆς εὐφορίας ποιήσειν μέλλοντος; Ἵνα
nothing good from the abundance to-do going so-that
μᾶλλον ἡ τοῦ Θεοῦ μακροθυμία φανῇ, καὶ μέχρι τῶν
rather the — of-God long-suffering might-appear and as-far-as the

τοιούτων ἐκτεινομένης αὐτοῦ τῆς χρηστότητος· Βρέχει γὰρ
such(-men) extending his the kindness he-rains for
ἐπὶ δικαίους καὶ ἀδίκους, καὶ ἀνατέλλει τὸν ἥλιον
on (the)-righteous and (the)-unrighteous and makes-rise the sun
αὐτοῦ ἐπὶ πονηροὺς καὶ ἀγαθούς. Ἡ δὲ τοιαύτη τοῦ Θεοῦ
his on (the)-wicked and (the)-good the but such — of-God
ἀγαθότης μείζονα συνάγει τοῖς πονηρευομένοις τὴν κόλασιν.
goodness greater gathers for-those doing-evil the punishment
Ἤνεγκε τοὺς ὄμβρους ἐπὶ τὴν ὑπὸ τῶν πλεονεκτικῶν
he-brought the rains on the by the grasping
χειρῶν γεωργουμένην γῆν· ἔδωκε τὸν ἥλιον ἐκθάλπειν τὰ
hands tilled land he-gave the sun to-warm the
σπέρματα, καὶ πολυπλασιάζειν τοὺς καρποὺς διὰ τῆς
seeds and to-multiply the fruits through the
εὐφορίας. Καὶ τὰ μὲν παρὰ Θεοῦ τοιαῦτα, γῆς
abundance and the(-things) indeed from God (are)-such of-(the)-earth
ἐπιτηδειότης, ἀέρων εὔκρατοι καταστάσεις, σπερμάτων
fitness of-airs temperate conditions of-seeds
ἀφθονίαι, βοῶν συνεργίαι, τὰ ἄλλα, οἷς γεωργία
abundances of-oxen co-workings the other(-things) by-which farming
πέφυκεν εὐθηνεῖσθαι· τὰ δὲ παρὰ τοῦ ἀνθρώπου οἷα;
is-wont to-thrive the(-things) but from the man what-sort
Τὸ πικρὸν τοῦ ἤθους, ἡ μισανθρωπία, τὸ δυσμετάδοτον.
the bitterness of-the character the misanthropy the unwillingness-to-share
Ταῦτα τῷ εὐεργέτῃ ἀντεπεδείκνυτο. Οὐκ ἐμνήσθη τῆς
these(-things) to-the benefactor he-showed-in-return not he-remembered the
κοινῆς φύσεως· οὐχ ἡγήσατο χρῆναι τὸ περιττεῦον τοῖς
common nature not he-thought it-needful the surplus to-the
ἐνδεέσι καταμερίσαι· οὐκ ἔσχε τινὰ λόγον τῆς ἐντολῆς· Μὴ
needy to-distribute not he-had any account of-the commandment do-not
ἀπόσχῃ εὖ ποιεῖν ἐνδεῆ· καὶ, Ἐλεημοσύναι καὶ πίστεις μὴ
refrain well to-do (the)-needy and alms and faithfulness not

ἐκλειπέτωσάν σε· καὶ, Διάθρυπτε πεινῶντι τὸν ἄρτον σου.
let-them-fail you and break for-(the)-hungry the bread your
Καὶ πάντες προφῆται, καὶ πάντες διδάσκαλοι ἐμβοῶντες,
and all prophets and all teachers crying-out
οὐκ εἰσηκούοντο· ἀλλ' αἱ μὲν ἀποθῆκαι διερρήγνυντο
not were-listened-to but the indeed barns were-bursting
τῷ πλήθει τῶν ἀποκειμένων στενοχωρούμεναι, ἡ δὲ
by-the multitude of-the(-things) stored straitened the but
φειδωλὸς καρδία οὐκ ἐνεπίμπλατο. Ἀεὶ γὰρ τὰ νέα
sparing heart not was-filled always for the new(-things)
τοῖς παλαιοῖς προστιθεὶς, καὶ ταῖς κατ' ἔτος προσθήκαις
to-the old adding and with-the by year additions
τὴν εὐπορίαν προσαύξων, εἰς τὴν ἀδιέξοδον ταύτην
the plenty increasing into the impassable this
ἀμηχανίαν ἐνέπεσεν, ὑποχωρεῖν μὲν τοῖς παλαιοῖς διὰ
perplexity he-fell to-withdraw indeed from-the old(-stores) because-of
τὴν πλεονεξίαν μὴ συγχωρῶν, ὑποδέχεσθαι δὲ τὰ νέα
the greed not allowing to-receive but the new(-ones)
διὰ τὸ πλῆθος μὴ ἐξαρκῶν. Διὰ τοῦτο ἀνήνυτα μὲν
because-of the multitude not sufficing for this unaccomplished indeed
αὐτῷ τὰ βουλεύματα, ἄποροι δὲ αἱ φροντίδες. Τί
(were)-to-him the plans helpless but the cares what
ποιήσω; Τίς οὐκ ἂν ἐλεήσειε τὸν οὕτω πολιορκούμενον;
shall-I-do who not — would-pity the(-man) so besieged
Δείλαιος τῆς εὐφορίας, ἐλεεινὸς τῶν παρόντων ἀγαθῶν,
wretched of-the abundance pitiable for-the present good(-things)
ἐλεεινότερος τῶν προσδοκωμένων. Μὴ γὰρ προσόδους
more-pitiable for-the expected(-ones) not for revenues
αὐτῷ φέρει ἡ γῆ, στεναγμοὺς αὐτῷ φύει· μὴ γὰρ
to-him bears the earth groans for-him it-grows not for
καρπῶν αὐτῷ εὐφορίαν συνάγει, φροντίδας καὶ λύπας
of-fruits for-him (an)-abundance it-gathers cares and griefs

καὶ ἀμηχανίαν δεινήν. Ὅμοια τοῖς πενομένοις ὀδύρεται. Ἢ
and perplexity terrible like to-the poor he-laments or
οὐχὶ ταύτην ἀφήσει τὴν φωνὴν καὶ ὁ διὰ πτωχείαν
not this will-he-utter the cry also the(-one) through poverty
στενοχωρούμενος· Τί ποιήσω; Πόθεν τροφαί; πόθεν
straitened what shall-I-do from-where (are)-foods from-where
ἐνδύματα; Ταῦτα καὶ ὁ πλούσιος φθέγγεται. Ὀδυνᾶται
clothes these(-things) also the rich(-man) utters he-is-pained
τὴν καρδίαν ὑπὸ τῆς μερίμνης διεσθιόμενος. Ὃ γὰρ τοὺς
the heart by the anxiety devoured what for the
ἄλλους εὐφραίνει, τοῦτο τήκει τὸν πλεονέκτην. Οὐ γὰρ
others gladdens this melts the grasping(-man) not for
χαίρει πάντων αὐτῷ πεπληρωμένων τῶν ἔνδον, ἀλλὰ
he-rejoices all(-things) for-him having-been-filled the(-stores) within but
νύσσει τὴν ψυχὴν αὐτοῦ περιῤῥέων ὁ πλοῦτος, καὶ τῶν
pricks the soul his overflowing the wealth and from-the
ταμιείων ὑπερχεόμενος, μή που, καὶ πρὸς τοὺς ἔξωθεν
storehouses pouring-over lest somehow also to those outside
παρακύψας, ἀγαθοῦ τινος ἀφορμὴ τοῖς ἐνδεέσι γένηται.
having-peeped of-good some occasion to-the needy it-may-become
Καί μοι δοκεῖ τὸ πάθος αὐτοῦ τῆς ψυχῆς τῷ τῶν 2
and to-me it-seems the passion his of-the soul to-that of-the
γαστριμάργων προσεοικέναι· οἳ διαῤῥαγῆναι μᾶλλον ὑπὸ
gluttons to-be-like who to-burst rather from
λαιμαργίας αἱροῦνται, ἢ τῶν λειψάνων μεταδοῦναι τοῖς
greed choose than of-the leftovers to-share with-the
ἐνδεέσι. Σύνες, ἄνθρωπε, τοῦ δεδωκότος. Μνήσθητι
needy understand o-man the(-one) having-given remember
σεαυτοῦ, τίς εἶ, τί οἰκονομεῖς, παρὰ τίνος ἔλαβες, διὰ
yourself who you-are what you-manage from whom you-received for
τί τῶν πολλῶν προεκρίθης. Ἀγαθοῦ Θεοῦ γέγονας
what above-the many you-were-preferred of-(a)-good God you-have-become

ὑπηρέτης, οἰκονόμος τῶν ὁμοδούλων· μὴ πάντα οἷου
(the)-servant (the)-steward of-the fellow-slaves do-not all(-things) think
τῇ γαστρὶ τῇ σῇ παρεσκευάσθαι. Ὡς περὶ ἀλλοτρίων
for-the belly the your to-have-been-prepared as about others'(-things)
βουλεύου τῶν ἐν χερσί· μικρὸν εὐφραίνει σε
take-counsel about-the(-things) in hands (a)-little gladden you
χρόνον, εἶτα διαῤῥύεντα οἰχήσεται, τὸν δὲ ἐπ' αὐτοῖς
(a)-time then having-flowed-away they-will-be-gone the but over them
λόγον ἀπαιτηθήσῃ μετὰ ἀκριβείας. Σὺ δὲ πάντα ὁμοῦ
account you-will-be-asked-for with precision you but all(-things) together
θύραις καὶ μοχλοῖς ἐναποκλείσας ἔχεις· καὶ καταδήσας
with-doors and bars having-shut-in hold and having-bound(-them)
σφραγῖσιν, ἐπαγρυπνεῖς ταῖς μερίμναις, καὶ βουλεύῃ
with-seals you-lie-awake with-the cares and you-take-counsel
κατὰ σαυτὸν, ἄφρονι συμβούλῳ σεαυτῷ κεχρημένος.
with yourself (a)-foolish as-counselor yourself having-used
Τί ποιήσω; Ἕτοιμον ἦν εἰπεῖν, ὅτι Ἐμπλήσω τὰς
what shall-I-do ready it-was to-say that I-will-fill the
ψυχὰς τῶν πεινώντων, ἀνοίξω τὰς ἀποθήκας, καὶ πάντας
souls of-the hungry I-will-open the barns and all
καλέσω τοὺς ἐνδεεῖς. Μιμήσομαι τὸν Ἰωσὴφ τῷ τῆς
I-will-call the needy I-will-imitate — Joseph with-the of-the
φιλανθρωπίας κηρύγματι· φθέγξομαι φωνὴν μεγαλόψυχον·
love-for-mankind proclamation I-will-utter (a)-voice magnanimous
Ὅσοι ὑστερεῖσθε ἄρτων, ἔλθετε πρὸς μέ· τῆς παρὰ Θεοῦ
as-many-as lack bread come to me of-the from God
δεδομένης χάριτος τὸ ἀρκοῦν ἕκαστος, οἷον ἐκ κοινῶν
given grace the sufficient(-portion) each as from common
πηγῶν, συμμεθέξοντες. Ἀλλ' οὐ τοιοῦτος σύ· πόθεν; Ὃς
springs going-to-share but not such (are)-you how-so who
γε βασκαίνεις μὲν τοῖς ἀνθρώποις τῆς ἀπολαύσεως,
at-least begrudge indeed the men the enjoyment

πονηρὸν δὲ βουλευτήριον ἐν τῇ ψυχῇ συγκροτήσας,
(a)-wicked but council in the soul having-convened
φροντίζεις, οὐχ ὅπως διαδῷς ἑκάστῳ τὰ πρὸς
you-consider not how you-may-distribute to-each the(-things) for
τὴν χρείαν, ἀλλ᾽ ὅπως, πάντα ὑποδεξάμενος, πάντας τῆς
the need but how all(-things) having-received all of-the
ἀπ᾽ αὐτῶν ὠφελείας ἀποστερήσῃς. Παρέστησαν οἱ τὴν
from them benefit you-may-deprive stood-by those the
ψυχὴν ἀπαιτοῦντες, κἀκεῖνος περὶ βρωμάτων τῇ ψυχῇ
soul demanding and-he about foods with-the soul
διελέγετο. Ταύτῃ τῇ νυκτὶ παρελαμβάνετο, καὶ εἰς ἔτη
conversed this the night he-was-taken and for years
πολλὰ τὴν ἀπόλαυσιν ἐφαντάζετο. Συνεχωρήθη πάντα
many the enjoyment he-imagined it-was-allowed-him all(-things)
βουλεύσασθαι, καὶ φανερὰν ἑαυτοῦ ποιῆσαι τὴν γνώμην,
to-plan and plain his-own to-make the purpose
ἵνα ἀξίαν τῆς προαιρέσεως δέξηται τὴν ἀπόφασιν.
so-that worthy of-the choice he-might-receive the sentence
Ὃ μὴ πάθῃς σύ. Διὰ τοῦτο γὰρ γέγραπται, ἵνα φύγωμεν 3
which do-not suffer you for this for it-has-been-written so-that we-may-flee
τὴν ὁμοίωσιν. Μίμησαι τὴν γῆν, ἄνθρωπε· καρποφόρησον
the likeness imitate the earth o-man bear-fruit
ὡς ἐκείνη, μὴ χείρων φανῇς τῆς ἀψύχου. Ἐκείνη μὲν
as she do-not worse appear than-the soulless she indeed
οὖν τοὺς καρποὺς οὐκ εἰς ἑαυτῆς ἀπόλαυσιν, ἀλλ᾽ εἰς τὴν
then the fruits not for her-own enjoyment but for the
σὴν ὑπηρεσίαν ἐξέθρεψε· σὺ δὲ ὃν ἂν ἐπιδείξῃ τῆς εὐποιίας
your service nourished you but which — you-display of-the beneficence
καρπὸν, σεαυτῷ τοῦτον συνάγεις, διότι τῶν ἀγαθῶν ἔργων
fruit for-yourself this you-gather because of-the good works
αἱ χάριτες ἐπὶ τοὺς διδόντας ἐπαναστρέφουσιν. Ἔδωκας
the favors to those giving return you-gave

τῷ πεινῶντι, καὶ σὸν γίνεται τὸ δοθὲν μετὰ προσθήκης
to-the hungry and yours becomes the(-thing) given with increase
ἐπανελθόν. Ὥσπερ γὰρ ὁ σῖτος, εἰς τὴν γῆν πεσὼν,
having-come-back just-as for the grain into the earth having-fallen
κέρδος τῷ προεμένῳ γίνεται· οὕτως ὁ ἄρτος, εἰς τὸν
(a)-gain to-the(-one) having-cast(-it) becomes so the bread into the
πεινῶντα καταβληθεὶς, πολύχουν τὴν ὠφέλειαν εἰς ὕστερον
hungry cast abundant the benefit for later
ἀναδίδωσιν. Ἔστω οὖν σοι τὸ πέρας τῆς γεωργίας
gives-back let-be then for-you the end of-the farming
ἀρχὴ τῆς ἐπουρανίου σπορᾶς· Σπείρατε γὰρ, φησὶν,
(the)-beginning of-the heavenly sowing sow for he-says
ἑαυτοῖς εἰς δικαιοσύνην. Τί οὖν ἀδημονεῖς, τί κόπτεις
for-yourselves for righteousness why then are-you-distressed why do-you-weary
σεαυτὸν, πηλῷ καὶ πλίνθοις τὸν πλοῦτον ἐναποκλεῖσαι
yourself with-mud and bricks the wealth to-shut-in
φιλονεικῶν; Κρεῖσσον ὄνομα καλὸν ὑπὲρ πλοῦτον πολύν.
striving better (is-a)-name good than wealth much
Εἰ δὲ θαυμάζεις τὰ χρήματα διὰ τὴν ἀπ᾽ αὐτῶν τιμὴν,
if but you-admire the riches because-of the from them honor
σκόπει πόσῳ πρὸς δόξαν λυσιτελέστερον, μυρίων παίδων
consider how-much for glory more-profitable of-countless children
πατέρα προσαγορεύεσθαι, ἢ μυρίους ἔχειν στατῆρας ἐν
father to-be-called than countless to-have staters in
βαλαντίῳ. Τὰ μέν γε χρήματα καταλείψεις ἐνταῦθα, καὶ
(a)-purse the indeed at-least riches you-will-leave here even
μὴ βουλόμενος· τὴν δὲ ἐπὶ τοῖς ἀγαθοῖς ἔργοις φιλοτιμίαν
not wishing the but for the good works distinction
ἀποκομίσεις πρὸς τὸν Δεσπότην, ὅταν δῆμος ὅλος, ἐπὶ
you-will-carry-away to the Master when (a)-people whole before
τοῦ κοινοῦ κριτοῦ περιστάντες σε, τροφέα καὶ εὐεργέτην
the common judge standing-around you nourisher and benefactor

καὶ πάντα τὰ τῆς φιλανθρωπίας ἀποκαλῶσιν ὀνόματα. Οὐχ
and all the of-the love-for-mankind call names not
ὁρᾷς τοὺς ἐν τοῖς θεάτροις, παγκρατιασταῖς, καὶ μίμοις,
do-you-see those in the theaters pancratiasts and mimes
καὶ θηριομάχοις τισὶν ἀνθρώποις, οὓς κἂν βδελύξαιτό τις
and beast-fighters some men whom even would-loathe anyone
προσιδεῖν, ὑπὲρ τῆς ἐν ὀλίγῳ τιμῆς, καὶ τῶν παρὰ τοῦ
to-look-at for the in (a)-little honor and of-the from the
δήμου θορύβων καὶ κρότων τὸν πλοῦτον προεμένους; Καὶ
people shouts and applause the wealth throwing-away and
σὺ μικροπρεπὴς εἶ περὶ τὰς δαπάνας, τηλικαύτης μέλλων
you mean are about the expenses so-great going
ἐπιβήσεσθαι δόξης; Θεὸς ἔσται ὁ ἀποδεχόμενος· ἄγγελοι
to-attain glory God will-be the(-one) receiving(-you) angels
εὐφημοῦντες· οἱ ἀπὸ κτίσεως ἄνθρωποι μακαρίζοντες· δόξα
acclaiming the from (the)-creation men calling-blessed glory
αἰώνιος, στέφανος δικαιοσύνης, βασιλεία τῶν οὐρανῶν,
eternal (a)-crown of-righteousness (the)-kingdom of-the heavens
ἆθλά σοι ἔσται τῆς τῶν φθαρτῶν τούτων οἰκονομίας·
prizes for-you will-be of-the of-the perishable these stewardship
ὧν οὐδενὸς φροντίζεις, τῇ περὶ τὰ παρόντα σπουδῇ
of-which nothing you-care-for with-the about the present(-things) zeal
τῶν ἐλπιζομένων ὑπερορῶν. Δεῦρο δὴ οὖν ποικίλως
the(-things) hoped-for overlooking come indeed then variously
διάθου τὸν πλοῦτον, φιλότιμος καὶ λαμπρὸς περὶ τὰς
dispose the wealth generous and splendid about the
δαπάνας τῶν δεομένων γενόμενος. Λεγέσθω καὶ περὶ σοῦ·
expenses of-those in-need becoming let-it-be-said also about you
Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει
he-scattered he-gave to-the poor the righteousness his remains
εἰς τὸν αἰῶνα. Μὴ βαρύτιμος ἔσο ταῖς χρείαις ἐπιτιθέμενος.
for the age do-not exorbitant be on-the needs setting(-prices)

Μὴ ἀνάμενε σιτοδείαν, ἵνα ἀνοίξῃς σιτοδοχεῖα. Ὁ
do-not wait-for (a)-grain-shortage so-that you-may-open granaries the(-one)
γὰρ τιμιουλκῶν σῖτον δημοκατάρατος. Μὴ λιμὸν ἐκδέχου
for raising-the-price-of grain (is)-cursed-by-the-people do-not famine await
διὰ χρυσὸν, μὴ κοινὴν ἔνδειαν δι' εὐπορίαν ἰδίαν. Μὴ
for gold not common want for plenty private do-not
γίνου κάπηλος συμφορῶν ἀνθρωπίνων· μὴ τὴν ὀργὴν
become (a)-huckster of-misfortunes human do-not the wrath
τοῦ Θεοῦ καιρὸν ποιήσῃς περιουσίας χρημάτων. Μὴ
— of-God (an)-occasion make of-abundance of-money do-not
ἐπιξάνῃς τραύματα κεκακωμένων ταῖς μάστιξι. Σὺ δὲ
scrape-open (the)-wounds of-(the)-afflicted by-the scourges you but
πρὸς μὲν τὸν χρυσὸν ἀποβλέπεις, τὸν δὲ ἀδελφὸν οὐ
at indeed the gold look the but brother not
προσβλέπεις· καὶ τοῦ μὲν νομίσματος ἐπιγινώσκεις τὸ
look-at and of-the indeed coin you-recognize the
χάραγμα, καὶ τοῦ δοκίμου διακρίνεις τὸ κίβδηλον, τὸν
stamp and from-the genuine you-distinguish the counterfeit the
δὲ ἀδελφὸν παρὰ τὴν χρείαν παντελῶς ἀγνοεῖς.
but brother in the need wholly you-ignore

4 Καὶ ἡ μὲν εὔχροιά σε τοῦ χρυσοῦ ὑπερήδει· ὅσος δέ
and the indeed fine-color you of-the gold delighted how-great but
σοι ἀκολουθεῖ τοῦ ἐνδεοῦς ὁ στεναγμὸς, οὐ λογίζῃ. Πῶς
you follows of-the needy(-man) the groaning not you-reckon how
σοι ὑπ' ὄψιν ἀγάγω τὰ πάθη τοῦ πένητος; Ἐκεῖνος,
for-you under sight shall-I-bring the sufferings of-the poor(-man) he
περισκεψάμενος τὰ ἔνδον, ὁρᾷ, ὅτι χρυσὸς μὲν αὐτῷ
having-looked-round-at the(-things) within sees that gold indeed for-him
οὔτε ἐστὶν, οὔτε γενήσεται πώποτε· σκεύη δὲ καὶ ἐσθῆς,
neither is nor will-be ever vessels but and clothing
τοιαῦτα, οἷα ἂν γένηται πτωχῶν κτήματα, ὀλίγων τὰ
such as — become of-beggars (the)-possessions of-few the

πάντα ὀβολῶν ἄξια. Τί οὖν; Ἐπὶ τοὺς παῖδας λοιπὸν
all(-of-them) obols worth what then to the children henceforth
ἄγει τὸν ὀφθαλμὸν, ὥστε, αὐτοὺς ἀγαγὼν εἰς τὸ
he-turns the eye so-as them having-brought to the
πρατήριον, ἐντεῦθεν εὑρέσθαι τοῦ θανάτου παραμυθίαν.
market from-there to-find from-the death (a)-consolation
Νόησον ἐνταῦθα μάχην ἀνάγκης λιμοῦ, καὶ διαθέσεως
consider here (the)-battle of-necessity of-hunger and of-disposition
πατρικῆς. Ἡ μὲν τὸν οἴκτιστον θάνατον ἀπειλεῖ, ἡ δὲ
paternal the(-one) indeed the most-pitiable death threatens the but
φύσις ἀνθέλκει, συναποθανεῖν τοῖς τέκνοις πείθουσα· καὶ
nature draws-back to-die-with the children persuading and
πολλάκις ὁρμήσας, καὶ πολλάκις ἀνακοπεὶς, τελευταῖον
often having-rushed and often checked at-last
ἐκρατήθη, ὑπὸ τῆς ἀναγκαίας καὶ ἀπαραιτήτου χρείας
he-was-overcome by the necessary and inexorable need
ἐκβιασθείς. Καὶ οἷα βουλεύεται ὁ πατήρ; Τίνα πρῶτον
forced and what-sort does-he-plan the father which first
ἀπεμπολήσω; Τίνα δὲ ἡδέως ὁ σιτοπώλης ὄψεται; Ἐπὶ τὸν
shall-I-sell which but gladly the grain-seller will-see to the
πρεσβύτατον ἔλθω; Ἀλλὰ δυσωποῦμαι αὐτοῦ τὰ πρεσβεῖα.
eldest shall-I-go but I-respect his the seniority
Ἀλλὰ τὸν νεώτατον; Ἀλλ' ἐλεῶ αὐτοῦ τὴν ἡλικίαν
but the youngest but I-pity his the age
ἀναισθητοῦσαν τῶν συμφορῶν. Οὗτος ἐναργεῖς σώζει τῶν
not-perceiving the misfortunes this(-one) clear preserves of-the
γονέων τοὺς χαρακτῆρας· ἐκεῖνος ἐπιτηδείως ἔχει πρὸς τὰ
parents the features that(-one) aptly holds toward the
μαθήματα. Φεῦ τῆς ἀμηχανίας! Τίς γένωμαι; Τίνι τούτων
learning alas the helplessness what shall-I-become which of-these
προσκρούσω; Ποίαν θηρίου ψυχὴν ἀναλάβω; Πῶς τῆς
shall-I-strike what-sort of-beast (the)-soul shall-I-take-up how the

φύσεως ἐπιλάθωμαι; Ἐὰν πάντων ἀντίσχωμαι, πάντας
nature shall-I-forget if all I-hold-on-to all
ὄψομαι δαπανωμένους τῷ πάθει. Ἐὰν ἕνα προῶμαι,
I-will-see consumed by-the suffering if one I-give-up
ποίοις ὀφθαλμοῖς τοὺς λειπομένους προσίδω, ὕποπτος
with-what-sort-of eyes those left shall-I-look-at suspect
αὐτοῖς ἤδη γεγενημένος εἰς ἀπιστίαν; Πῶς οἰκήσω τὴν
to-them already having-become into distrust how shall-I-live-in the
οἰκίαν, ἐμαυτῷ κατασκευάσας τὴν ἀπαιδίαν; Πῶς ἐπὶ τὴν
house for-myself having-made the childlessness how to the
τράπεζαν ἔλθω, ἐκ τοιαύτης προφάσεως τὴν εὐπορίαν
table shall-I-come from such (a)-pretext the plenty
ἔχουσαν; Καὶ ὁ μὲν μετὰ μυρίων δακρύων τὸν φίλτατον
having and he indeed with countless tears the dearest
τῶν παίδων ἀπεμπολήσων ἔρχεται· σὲ δὲ οὐ κάμπτει τὸ
of-the children going-to-sell comes you but not bends the
πάθος, οὐ λογισμὸν λαμβάνεις τῆς φύσεως. Ἀλλ' ὁ μὲν
suffering not reckoning you-take of-the nature but the indeed
λιμὸς συνέχει τὸν ἄθλιον, σὺ δὲ ἀναβάλλῃ, καὶ εἰρωνεύῃ,
hunger constrains the wretched(-man) you but delay and dissemble
μακροτέραν αὐτῷ κατασκευάζων τὴν συμφοράν. Καὶ ὁ
longer for-him preparing the misfortune and he
μὲν τὰ σπλάγχνα προτείνεται τιμὴν τῶν τροφῶν,
indeed the bowels offers (as)-the-price of-the food
σοῦ δὲ οὐ μόνον οὐκ ἀποναρκᾷ ἡ χείρ ἐκ τοιούτων
your but not only not grows-numb the hand from such
συμφορῶν ὑποδεχομένη τιμήματα, ἀλλὰ καὶ ζυγομαχεῖς
misfortunes receiving prices but even you-haggle
περὶ τοῦ πλείονος, καὶ ὅπως ἂν πολὺ λαβὼν ἔλαττον
about the more and how — much having-received less
δῴης φιλονεικεῖς, πανταχόθεν βαρύνων τὴν συμφορὰν
you-may-give you-strive from-every-side weighing-down the misfortune

τῷ ἀθλίῳ. Οὐ δάκρυόν σοι ἐλεεινὸν, οὐ στεναγμὸς
for-the wretched(-man) not (a)-tear to-you (is)-pitiable not (a)-groan
καρδίαν μαλάσσει· ἀλλ᾽ ἄκαμπτος εἶ καὶ ἀμείλικτος.
(the)-heart softens but unbending you-are and implacable
Πάντα χρυσὸν βλέπεις, χρυσὸν φαντάζῃ· τοῦτό σοι καὶ
all(-things-as) gold you-see gold you-imagine this for-you both
καθεύδοντι ἐνύπνιον, καὶ ἐγρηγορότι ἐνθύμιον. Ὥσπερ γὰρ
sleeping (is-a)-dream and waking (a)-thought just-as for
οἱ ὑπὸ μανίας παράφοροι οὐ τὰ πράγματα βλέπουσιν,
those by madness deranged not the things see
ἀλλὰ τὰ ἐκ τοῦ πάθους φαντάζονται· οὕτω σοι ἡ
but the(-things) from the passion imagine so your the
ψυχὴ, τῇ φιλοχρηματίᾳ κατασχεθεῖσα, πάντα χρυσὸν,
soul by-the love-of-money seized all gold
πάντα ἄργυρον βλέπει. Ἥδιον ἂν ἴδοις τὸν χρυσὸν
all silver sees more-gladly — you-would-see the gold
ἢ τὸν ἥλιον. Εὔχῃ τὰ πάντα πρὸς τὴν τοῦ χρυσοῦ
than the sun you-pray the all(-things) to the of-the gold
φύσιν μεταβληθῆναι, καὶ ἐπινοεῖς μέντοι καθ᾽ ὅσον οἷόν τε.
nature to-be-changed and you-contrive indeed as-far as possible —
Ποίαν γὰρ μηχανὴν διὰ χρυσὸν οὐ κινεῖς; Ὁ σῖτος 5
what-sort for (of)-device for gold not do-you-set-in-motion the grain
χρυσός σοι γίνεται, ὁ οἶνος εἰς χρυσὸν μεταπήγνυται,
gold for-you becomes the wine into gold is-congealed
τὰ ἔριά σοι ἀποχρυσοῦται· πᾶσα ἐμπορία, πᾶσα ἐπίνοια
the wools for-you are-turned-to-gold every trade every contrivance
χρυσόν σοι προσάγει. Αὐτὸς ἑαυτὸν ὁ χρυσὸς ἀπογεννᾷ
gold to-you brings itself (its)-self the gold begets
πολυπλασιαζόμενος ἐν δανείσμασι· καὶ κόρος οὐκ ἔστι,
multiplying in loans and satiety not is
καὶ τέλος τῆς ἐπιθυμίας οὐκ ἐξευρίσκεται. Τῶν μὲν γὰρ
and end of-the desire not is-found of-the indeed for

παίδων τοῖς λίχνοις ἀφειδῶς πολλάκις ἐνδίδομεν τῶν
children to-the dainty unsparingly often we-give-in of-the
περισπουδάστων ὑπερεμπίμπλασθαι, ὥστε τῷ ὑπερβάλλοντι
much-desired(-things) to-be-overfilled so-that by-the excessive
κόρῳ τὴν ἀποστροφὴν ἐμποιῆσαι· ὁ δὲ πλεονέκτης
satiety the aversion to-produce the but grasping(-man)
οὐχ οὕτως· ἀλλ' ὅσῳ πλειόνων ἐμφορεῖται, πλειόνων
not so but as-much-as more he-is-filled-with more
ἐφίεται. Πλοῦτος ἐὰν ῥέῃ, μὴ προστίθεσθε καρδίαν.
he-longs-for wealth if it-flows do-not set (the)-heart(-on-it)
Σὺ δὲ κατέχεις τὸν παραῤῥέοντα, καὶ περιφράσσεις
you but hold-back the(-wealth) flowing-past and fence-around
τὰς διεξόδους. Εἶτα κατεχόμενος καὶ ἐλλιμνάζων, οἷα
the outlets then held-back and stagnating what-things
ποιεῖ σοι; Ῥήγνυσι τὰ κωλύματα, ἀμέλει καὶ νῦν βιαίως
does-it-do to-you it-bursts the barriers certainly also now violently
ἐναποληφθεὶς καὶ πλημμυρῶν, καθαιρεῖ τοῦ πλουσίου τὰς
shut-in and flooding it-pulls-down of-the rich(-man) the
ἀποθήκας, ἐδαφίζει αὐτοῦ τὰ ταμιεῖα, ὥσπερ πολέμιός τις
barns it-levels his the storehouses as enemy some
ἐπεισελθών. Ἀλλὰ μείζονας οἰκοδομήσει; Ἄδηλον εἰ μὴ
having-broken-in but greater(-ones) will-he-build (it-is)-unclear whether not
καθῃρημένας παραδώσει τῷ μετ' αὐτόν. Ὀξύτερον
pulled-down he-will-hand(-them)-over to-the(-one) after him sooner
γὰρ ἂν αὐτὸς ἀπέλθοι ἀνασπασθεὶς, ἢ ἐκεῖνα κατὰ
for — he would-depart snatched-away than those according-to
τὴν πλεονεκτικὴν ἐπίνοιαν ἐγερθείη. Ἀλλ' ὁ μὲν ἔχει
the grasping design be-raised but he indeed has
τῶν κακῶν βουλευμάτων τὸ τέλος ἀκόλουθον· ὑμεῖς δὲ,
of-the evil plans the end consequent you but
ἂν ἐμοὶ πείθησθε, πάσας θύρας ταμιείων ἀναπετάσαντες,
if me you-obey all doors of-storehouses having-thrown-open

ἀφθόνους παρέξετε τὰς διεξόδους τῷ πλούτῳ· ὥσπερ
abundant you-will-provide the outlets to-the wealth as
ποταμῷ μεγάλῳ πολύκαρπον γῆν δι᾽ ὀχετῶν μυρίων
(a)-river great fruitful land through channels countless
ἐπερχομένῳ, οὕτως αὐτοὶ, τῷ πλούτῳ διδόντες διὰ
coming-upon so yourselves to-the wealth giving(-leave) through
ποικίλων ὁδῶν εἰς τὰς τῶν πενήτων οἰκίας κατασχίζεσθαι.
various ways into the of-the poor houses to-be-divided
Τὰ φρέατα ἐξαντλούμενα εὐροώτερα γίνεται· ἐναφιέμενα δὲ,
the wells being-drained more-free-flowing become being-left but
κατασήπεται· καὶ πλούτου τὸ μὲν στάσιμον ἄχρηστον,
rot and of-wealth the(-part) indeed standing (is)-useless
τὸ δὲ κινούμενον καὶ μεταβαῖνον κοινωφελές τε
the(-part) but moving and passing-on (is)-for-the-common-good both
καὶ ἔγκαρπον. Ὢ πόσος μὲν ὁ παρὰ τῶν εὐεργετουμένων
and fruitful o how-great indeed the from those benefited
ἔπαινος, οὗ σὺ μὴ καταφρονήσῃς! πηλίκος δὲ ὁ παρὰ
praise which you do-not despise how-great but the from
τοῦ δικαίου κριτοῦ μισθὸς, ᾧ σὺ μὴ ἀπιστήσῃς!
the righteous judge reward which you do-not disbelieve
Πανταχοῦ σοι τὸ ὑπόδειγμα τοῦ κατηγορουμένου πλουσίου
everywhere for-you the example of-the accused rich(-man)
προσαπαντάτω· ὃς, τὰ μὲν ἤδη παρόντα φυλάσσων,
let-meet who the(-things) indeed already present guarding
περὶ δὲ τῶν ἐλπιζομένων ἀγωνιῶν, καὶ ἄδηλον ἔχων
about but the(-things) hoped-for anxious and unclear having
εἰ βιώσεται τὴν αὔριον, τὸ αὔριον σήμερον
whether he-will-live the morrow the(-sin) of-the-morrow today
προημάρτανεν. Οὔπω ἦλθεν ὁ ἱκέτης, καὶ προλαβὼν ἐδείκνυε
sinned-beforehand not-yet came the suppliant and anticipating he-showed
τὴν ἀγριότητα· οὐ συνήγαγε τοὺς καρποὺς, καὶ τῆς
the savagery not(-yet) he-had-gathered the fruits and of-the

πλεονεξίας ἤδη εἶχε τὸ κρῖμα. Ἡ μὲν γῆ ἐδεξιοῦτο τοῖς
greed already he-had the judgment the indeed earth welcomed(-him) with-the
ἐκφορίοις αὐτῆς· βαθὺ μὲν ἐν ταῖς ἀρούραις προδεικνῦσα τὸ
produce its deep indeed in the fields showing-beforehand the
λῇϊον· πολὺν δὲ τὸν βότρυν ὑπὲρ κλημάτων ἐμφαίνουσα·
crop much but the grape-cluster on (the)-branches displaying
βρύουσαν δὲ τῷ καρπῷ τὴν ἐλαίαν παρεχομένη, καὶ
teeming but with-the fruit the olive providing and
πᾶσαν ἐπαγγελλομένη τὴν ἐξ ἀκροδρύων τρυφήν· ὁ δὲ
all promising the from fruit-trees luxury he but
ἀδέξιος ἦν καὶ ἄκαρπος, οὔπω ἔχων, καὶ ἤδη βασκαίνων
unwelcoming was and unfruitful not-yet having and already grudging
τοῖς δεομένοις. Καίτοι πόσοι κίνδυνοι πρὸ τῆς συγκομιδῆς
the needy and-yet how-many dangers before the gathering
τῶν καρπῶν! Καὶ γὰρ καὶ χάλαζα κατέκλασε, καὶ καύσων
of-the fruits and for both hail broke(-them) and scorching-heat
ἥρπασεν ἐκ μέσων τῶν χειρῶν, καὶ ὕδωρ, παρὰ καιρὸν
snatched(-them) from (the)-midst of-the hands and water out-of season
ἐκ νεφῶν ἐπιῤῥύὲν, ἠχρείωσε τοὺς καρπούς. Οὐ προσεύχῃ
from clouds pouring-down spoiled the fruits not do-you-pray
οὖν τῷ Κυρίῳ τελειωθῆναι τὴν χάριν; Ἀλλὰ προλαμβάνων,
then to-the Lord to-be-perfected the favor but anticipating
σεαυτὸν ἀνάξιον ποιεῖς τῆς ὑποδοχῆς τῶν δειχθέντων.
yourself unworthy you-make of-the receiving of-the(-things) shown

6 Καὶ σὺ μὲν ἐν τῷ κρυπτῷ λαλεῖς σεαυτῷ, τὰ δὲ ῥήματά
and you indeed in the secret speak to-yourself the but words
σου ἐν οὐρανῷ δοκιμάζεται. Διὰ τοῦτό σοι ἐκεῖθεν
your in heaven are-tested because-of this to-you from-there
αἱ ἀποκρίσεις ἔρχονται. Τίνα δέ ἐστι καὶ ἃ
the answers come what but are also (the-things)-which
λέγει; Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ ἀποκείμενα· φάγε, πίε,
he-says soul you-have many good(-things) stored-up eat drink

εὐφραίνου καθ᾽ ἡμέραν. Ὦ τῆς ἀλογίας! Εἰ δὲ χοιρείαν
be-merry day by-day o the irrationality if but (a)-pig's
εἶχες ψυχὴν, τί ἂν ἄλλο ἢ τοῦτο αὐτῇ εὐηγγελίσω;
you-had soul what — other than this to-it would-you-have-announced
Οὕτω κτηνώδης εἶ, οὕτως ἀσύνετος τῶν τῆς ψυχῆς
so beastlike you-are so without-understanding of-the of-the soul
ἀγαθῶν, τοῖς τῆς σαρκὸς αὐτὴν βρώμασι δεξιούμενος·
good(-things) with-the of-the flesh it foods regaling
καὶ ὅσα ὁ ἀφεδρὼν ὑποδέχεται, ταῦτα τῇ ψυχῇ
and whatever the privy receives these(-things) to-the soul
παραπέμπεις; Εἰ μὲν ἀρετὴν ἔχει, εἰ πλήρης ἐστὶν ἔργων
do-you-send-on if indeed virtue it-has if full it-is of-works
ἀγαθῶν, εἰ Θεῷ προσῳκείωται, ἔχει πολλὰ ἀγαθὰ, καὶ
good if to-God it-has-been-made-akin it-has many good(-things) and
εὐφραινέσθω τὴν καλὴν τῆς ψυχῆς εὐφροσύνην. Ἐπεὶ δὲ
let-it-be-merry the good of-the soul merriment since but
τὰ ἐπίγεια φρονεῖς, καὶ θεὸν ἔχεις τὴν κοιλίαν, καὶ
the earthly(-things) you-mind and (as)-god you-have the belly and
ὅλος σάρκινος εἶ, δεδουλωμένος τοῖς πάθεσιν, ἄκουε
wholly fleshly you-are enslaved to-the passions hear
τῆς σοὶ πρεπούσης προσηγορίας, ἣν οὐδεὶς ἀνθρώπων
the to-you fitting appellation which no-one of-men
ἔθετό σοι, ἀλλ᾽ αὐτὸς ὁ Κύριος· Ἄφρον, ταύτῃ τῇ νυκτὶ
gave you but very the Lord fool this the night
τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας,
the soul your they-demand from you what but you-prepared
τίνι ἔσται; Μείζων τῆς αἰωνίου κολάσεως ὁ γέλως
for-whom will-it-be greater than-the eternal punishment (is)-the laughter
τῆς ἀβουλίας. Ὁ γὰρ μετ᾽ ὀλίγον μέλλων ἀνάρπαστος
of-the folly the(-one) for after (a)-little about snatched-away
ἄγεσθαι, οἷα βουλεύεται; Καθελῶ μου τὰς ἀποθήκας,
to-be-led what-things does-he-plan I-will-pull-down my the barns

καὶ μείζονας οἰκοδομήσω. Καλῶς σύ γε ποιῶν, φαίην
and greater(-ones) I-will-build well you at-least doing would-say
ἂν ἔγωγε πρὸς αὐτόν. Ἄξια γὰρ καθαιρέσεως τὰ
— I-for-my-part to him worthy for of-pulling-down (are)-the
ταμιεῖα τῆς ἀδικίας. Κατάσκαπτε ταῖς ἑαυτοῦ χερσὶν,
storehouses of-the injustice raze with-the your-own hands
ἃ κακῶς ᾠκοδόμησας. Λύε τὰ σιτοδοχεῖα, ὅθεν οὐδεὶς
what badly you-built loose the granaries from-where no-one
ἀπῆλθέ ποτε παραμυθίας τυχών. Ἀφάνισον πάντα
went-away ever consolation having-obtained destroy every
οἶκον πλεονεξίας φύλακα, ἀποσκεύασον ὀρόφους, περίελε
house of-greed (the)-guardian clear-away roofs take-down
τοίχους, δεῖξον ἡλίῳ τὸν εὐρωτιῶντα σῖτον, ἐξάγαγε ἐκ
walls show to-(the)-sun the moldy grain lead-out from
φυλακῆς τὸν δέσμιον πλοῦτον, θριάμβευσον τὰ σκοτεινὰ
prison the captive wealth parade the dark
τοῦ μαμμωνᾶ καταγώγια. Καθελῶ μου τὰς ἀποθήκας,
of-the mammon hideouts I-will-pull-down my the barns
καὶ μείζονας οἰκοδομήσω. Ἐὰν δὲ καὶ ταύτας ἐμπλήσῃς,
and greater(-ones) I-will-build if but also these you-fill
τί ποτε ἄρα διανοηθήσῃ; Ἢ που πάλιν καθαιρήσεις, καὶ
what ever then will-you-intend or perhaps again will-you-pull-down and
πάλιν οἰκοδομήσεις; Καὶ τί τούτων ἀνοητότερον, ἀπέραντα
again will-you-build and what than-these more-senseless endlessly
μοχθεῖν, οἰκοδομεῖν μετὰ σπουδῆς, καὶ μετὰ σπουδῆς
to-toil to-build with zeal and with zeal
καθαιρεῖν; Ἔχεις ἀποθήκας, ἐὰν θέλῃς, τὰς οἰκίας τῶν
to-pull-down you-have barns if you-wish the houses of-the
πενήτων. Θησαύρισον σεαυτῷ θησαυρὸν ἐν οὐρανῷ. Τὰ
poor treasure-up for-yourself treasure in heaven the(-things)
ἐκεῖ ἀποτιθέμενα οὐ σῆτες καταβόσκονται, οὐ σηπεδὼν
there laid-up not moths devour not rot

ἐπινέμεται, οὐ λῃσταὶ διακλέπτουσιν. Ἀλλὰ τότε μεταδώσω
spreads-over not thieves steal but then I-will-share
τοῖς δεομένοις ὅταν τὰς δευτέρας ἀποθήκας πληρώσω.
with-the needy when the second barns I-fill
Μακροὺς σεαυτῷ τοὺς χρόνους τῆς ζωῆς ἔπηξας.
long for-yourself the times of-the life you-have-fixed
Σκόπει μὴ σε προλάβῃ ὁ κατὰ προθεσμίαν ἐπείγων.
see-to-it lest you may-overtake the(-one) by (the)-appointed-day pressing
Καὶ γὰρ ἡ ἐπαγγελία οὐ χρηστότητός ἐστιν, ἀλλὰ πονηρίας
and for the promise not of-kindness is but of-wickedness
ἀπόδειξις. Ἐπαγγέλλῃ γὰρ, οὐχ ἵνα δῷς μετὰ ταῦτα,
(a)-proof you-promise for not so-that you-may-give after these(-things)
ἀλλ' ἵνα τὸ παρὸν διακρούσῃ. Ἐπεὶ νῦν τί τὸ
but so-that the present you-may-push-off since now what (is)-the(-thing)
κωλύον πρὸς τὴν μετάδοσιν; Οὐ πάρεστιν ὁ ἐνδεής; οὐχὶ
hindering as-to the sharing not is-he-present the needy(-man) not
πλήρεις αἱ ἀποθῆκαι; οὐχ ὁ μισθὸς ἕτοιμος; οὐχ ἡ ἐντολὴ
full the barns not the reward ready not the commandment
τηλαυγής; Ὁ πεινῶν τήκεται· ὁ γυμνητεύων
far-shining the(-one) hungering melts the(-one) going-naked
πήγνυται· ὁ ἀπαιτούμενος ἄγχεται· καὶ σὺ τὴν
freezes the(-one) being-dunned is-choked and you the
ἐλεημοσύνην εἰς τὴν αὔριον ἀναβάλλῃ; Ἄκουε Σολομῶντος·
almsgiving to the morrow put-off hear Solomon
Μὴ εἴπῃς· Ἐπανελθὼν ἐπάνηκε, καὶ αὔριον δώσω· οὐ γὰρ
do-not say having-gone-back come-back and tomorrow I-will-give not for
οἶδας τί τέξεται ἡ ἐπιοῦσα. Οἵων παραγγελμάτων
you-know what will-bring-forth the coming(-day) what-sort-of precepts
ὑπερορᾷς, τῇ φιλαργυρίᾳ τὰ ὦτα προαποβύσας! Πόσην
you-overlook to-the love-of-money the ears having-stopped how-much
ἔδει σε χάριν ἔχειν τῷ εὐεργέτῃ, καὶ φαιδρὸν εἶναι, καὶ
it-behooved you thanks to-have to-the benefactor and cheerful to-be and

λαμπρύνεσθαι τῇ τιμῇ, ὅτι οὐκ αὐτὸς διοχλεῖς θύρας
to-be-made-bright by-the honor that not you-yourself you-trouble (the)-doors
ἑτέρων, ἀλλὰ τὰς σὰς ἄλλοι καταλαμβάνουσι! Νῦν δὲ
of-others but the your others besiege now but
κατηφὴς εἶ καὶ δυσέντευκτος, ἐκκλίνων τὰς ἀπαντήσεις,
downcast you-are and hard-to-approach avoiding the meetings
μή πού τι καὶ μικρὸν ἀναγκασθῇς τῶν χειρῶν
lest somehow anything even small you-be-forced from-the hands
ἐκβαλεῖν. Μίαν οἶδας φωνήν· Οὐκ ἔχω· οὐδὲ δώσω·
to-cast one you-know cry not I-have nor will-I-give
πένης γάρ εἰμι. Πένης εἶ τῷ ὄντι, καὶ ἐνδεὴς παντὸς
poor for I-am poor you-are in-the truth and needy of-every
ἀγαθοῦ· πένης φιλανθρωπίας, πένης πίστεως εἰς Θεὸν,
good poor of-love-for-mankind poor of-faith toward God
πένης ἐλπίδος αἰωνίου. Συμμεριστὰς ποίησον τῶν σίτων
poor of-hope eternal sharers make of-the grain
τοὺς ἀδελφούς· τὸ αὔριον σηπόμενον σήμερον μετάδος
the brothers the(-grain) tomorrow rotting today share
τῷ δεομένῳ. Πλεονεξίας εἶδος τὸ χαλεπώτατον,
with-the(-one) in-need of-greed (the)-form the most-grievous
μηδὲ τῶν φθειρομένων μεταδιδόναι τοῖς ἐνδεέσιν.
not-even of-the(-things) perishing to-share with-the needy
7 Τίνα, φησὶν, ἀδικῶ συνέχων τὰ ἐμαυτοῦ; Ποῖα, εἰπέ
whom he-says do-I-wrong keeping the(-things) my-own what tell
μοι, σαυτοῦ; πόθεν λαβὼν εἰς τὸν βίον εἰσήνεγκας;
me (are)-yours from-where having-taken into the life did-you-bring(-them)
Ὥσπερ ἂν εἴ τις, ἐν θεάτρῳ θέαν καταλαβὼν, εἶτα
just-as — if someone in (a)-theater (a)-seat having-taken then
ἐξείργοι τοὺς ἐπεισιόντας, ἴδιον ἑαυτοῦ κρίνων τὸ
were-to-shut-out those coming-in own of-himself judging the(-thing)
κοινῶς πᾶσι κατὰ τὴν χρῆσιν προκείμενον· τοιοῦτοί εἰσι
in-common for-all for the use set-forth such are

καὶ οἱ πλούσιοι. Τὰ γὰρ κοινὰ προκατασχόντες,
also the rich the for common(-things) having-seized-first
ἴδια ποιοῦνται διὰ τὴν πρόληψιν. Ἐπεὶ εἰ τὸ
own(-things) they-make because-of the prior-seizure since if the(-thing)
πρὸς παραμυθίαν τῆς ἑαυτοῦ χρείας ἕκαστος κομιζόμενος,
for (the)-relief of-the his-own need each taking
τὸ περιττὸν ἠφίει τῷ δεομένῳ, οὐδεὶς μὲν ἂν ἦν
the surplus left to-the(-one) in-need no-one indeed — would-be
πλούσιος, οὐδεὶς δὲ ἐνδεής. Οὐχὶ γυμνὸς ἐξέπεσες τῆς
rich no-one but needy not naked did-you-fall-out of-the
γαστρός; οὐ γυμνὸς πάλιν εἰς τὴν γῆν ὑποστρέψεις; Τὰ
womb not naked again into the earth will-you-return the(-things)
δὲ παρόντα σοι πόθεν; Εἰ μὲν ἀπὸ ταυτομάτου λέγεις,
but present to-you from-where if indeed from chance you-say
ἄθεος εἶ, μὴ γνωρίζων τὸν κτίσαντα, μηδὲ χάριν ἔχων
godless you-are not recognizing the(-one) having-created nor thanks having
τῷ δεδωκότι· εἰ δὲ ὁμολογεῖς εἶναι παρὰ Θεοῦ, εἰπὲ
to-the(-one) having-given if but you-confess (them)-to-be from God tell
τὸν λόγον ἡμῖν δι' ὃν ἔλαβες. Μὴ ἄδικος
the reason to-us because-of which you-received(-them) (is)-surely-not unjust
ὁ Θεὸς, ὁ ἀνίσως ἡμῖν διαιρῶν τὰ τοῦ βίου; Διὰ τί
— God the unequally to-us dividing the(-things) of-the life for what
σὺ μὲν πλουτεῖς, ἐκεῖνος δὲ πένεται; Ἢ πάντως, ἵνα καὶ
you indeed are-rich that(-man) but is-poor or altogether so-that both
σὺ χρηστότητος καὶ πιστῆς οἰκονομίας μισθὸν ὑποδέξῃ,
you of-kindness and of-faithful stewardship (the)-reward may-receive
κἀκεῖνος τοῖς μεγάλοις ἄθλοις τῆς ὑπομονῆς τιμηθῇ;
and-he with-the great prizes of-the patience may-be-honored
Σὺ δὲ, πάντα τοῖς ἀπληρώτοις τῆς πλεονεξίας κόλποις
you but all(-things) in-the insatiable of-the greed bosoms
περιλαβὼν, οὐδένα οἴει ἀδικεῖν τοσούτους ἀποστερῶν;
having-embraced no-one do-you-think to-wrong so-many depriving

Τίς ἐστιν ὁ πλεονέκτης; Ὁ μὴ ἐμμένων τῇ αὐταρκείᾳ.
who is the grasping(-man) the(-one) not abiding in-the self-sufficiency
Τίς δέ ἐστιν ὁ ἀποστερητής; Ὁ ἀφαιρούμενος τὰ
who but is the defrauder the(-one) taking-away the(-things)
ἑκάστου. Σὺ δὲ οὐ πλεονέκτης; σὺ δὲ οὐκ ἀποστερητής;
of-each you but (are)-not grasping you but not (a)-defrauder
ἃ πρὸς οἰκονομίαν ἐδέξω, ταῦτα ἴδια
the(-things)-which for stewardship you-received these own
σεαυτοῦ ποιούμενος; Ἢ ὁ μὲν ἐνδεδυμένον ἀπογυμνῶν
of-yourself making or the(-one) indeed the-clothed(-man) stripping
λωποδύτης ὀνομασθήσεται· ὁ δὲ τὸν γυμνὸν μὴ ἐνδύων,
(a)-clothes-thief will-be-named the(-one) but the naked not clothing
δυνάμενος τοῦτο ποιεῖν, ἄλλης τινός ἐστι προσηγορίας ἄξιος;
being-able this to-do of-other some is appellation worthy
Τοῦ πεινῶντός ἐστιν ὁ ἄρτος, ὃν σὺ κατέχεις· τοῦ
of-the hungry is the bread which you hold of-the(-one)
γυμνητεύοντος τὸ ἱμάτιον, ὃ σὺ φυλάσσεις ἐν ἀποθήκαις·
going-naked the cloak which you guard in storerooms
τοῦ ἀνυποδέτου τὸ ὑπόδημα, ὃ παρὰ σοὶ κατασήπεται·
of-the unshod the shoe which with you rots
τοῦ χρῄζοντος τὸ ἀργύριον, ὃ κατορύξας ἔχεις.
of-the(-one) in-need the silver which having-buried you-have
Ὥστε τοσούτους ἀδικεῖς, ὅσοις παρέχειν ἐδύνασο.
so-that so-many you-wrong as-many-as to-provide(-for) you-were-able
8 Καλοὶ μὲν, φησὶν, οἱ λόγοι, ἀλλὰ καλλίων ὁ χρυσός.
fine indeed he-says (are)-the words but finer the gold
Ὥσπερ οἱ τοῖς ἀκολάστοις περὶ σωφροσύνης διαλεγόμενοι.
just-as those to-the licentious about temperance discoursing
Καὶ γὰρ ἐκεῖνοι, διαβαλλομένης τῆς ἑταίρας, ἀπὸ τῆς
and for they being-slandered the courtesan from the
ὑπομνήσεως πρὸς τὰς ἐπιθυμίας ἐκκαίονται. Πῶς σοι ὑπ᾽
reminder to the desires are-inflamed how for-you under

ὄψιν τὰ πάθη τοῦ πένητος ἀγάγω, ἵνα γνῷς ἀπὸ
sight the sufferings of-the poor(-man) shall-I-bring so-that you-may-know from
ποταπῶν στεναγμῶν σεαυτῷ θησαυρίζεις; Ὢ πόσου ἄξιόν
what-sort-of groans for-yourself you-treasure-up o of-how-much worth
σοι φανεῖται ἐν τῇ ἡμέρᾳ τῆς κρίσεως τὸ ῥῆμα ἐκεῖνο·
to-you will-appear in the day of-the judgment the word that
Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε
come you blessed of-the Father my inherit
τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.
the prepared for-you kingdom from (the)-foundation of-(the)-world
Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ
I-hungered for and you-gave me to-eat I-thirsted and
ἐποτίσατέ με· γυμνὸς ἤμην, καὶ περιεβάλετέ με. Ποταπὴ δέ
you-gave-drink me naked I-was and you-clothed me what-sort-of but
σοι φρίκη, καὶ ἱδρώς, καὶ σκότος περιχυθήσεται, ἀκούοντι
on-you shuddering and sweat and darkness will-be-poured-around hearing
τῆς καταδίκης· Πορεύεσθε ἀπ᾽ ἐμοῦ, οἱ κατηραμένοι, εἰς
the condemnation depart from me you cursed into
τὸ σκότος τὸ ἐξώτερον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ
the darkness the outer the prepared for-the devil and
τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι
the angels his I-hungered for and not you-gave me
φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· γυμνὸς ἤμην, καὶ
to-eat I-thirsted and not you-gave-drink me naked I-was and
οὐ περιεβάλετέ με. Οὐδὲ γὰρ ἐκεῖ ὁ ἅρπαξ ἐγκαλεῖται,
not you-clothed me not-even for there the robber is-accused
ἀλλ᾽ ὁ ἀκοινώνητος κατακρίνεται. Ἐγὼ μὲν εἶπον, ἃ
but the unsharing(-man) is-condemned I indeed have-said what
συμφέρειν ἐνόμιζον, σοὶ δὲ πεισθέντι μὲν πρόδηλα
to-profit I-thought to-you but having-been-persuaded indeed (are)-manifest
τὰ ἐν ἐπαγγελίαις ἀποκείμενα ἀγαθά· παρακούσαντι
the in promises stored-up good(-things) having-disobeyed

δὲ γεγραμμένη ἐστὶν ἡ ἀπειλή, ἧς εὔχομαί σε τὴν
but written is the threat whose I-pray you the
πεῖραν διαφυγεῖν, βελτίονα γνώμην μεταλαβόντα, ἵνα
trial to-escape (a)-better mind having-taken so-that
λύτρον σοι γένηται ὁ ἴδιος πλοῦτος, καὶ ἐφ' ἕτοιμα
(a)-ransom for-you may-become the own wealth and to ready
βαδίσῃς τὰ οὐράνια ἀγαθά· χάριτι τοῦ πάντας
you-may-walk the heavenly good(-things) by-(the)-grace of-the(-one) all
ἡμᾶς καλέσαντος εἰς τὴν ἑαυτοῦ βασιλείαν, ᾧ ἡ
us having-called into the his-own kingdom to-whom (be)-the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

The young man who asked Christ about eternal life was sincere but would not obey: told to sell his goods and give to the poor, he went away grieving. Had he loved his neighbor as himself, he would not be so rich. Wealth scattered remains; wealth hoarded is lost. Basil lists the luxuries of the rich, their horses, servants, marbles, and wives' jewels, while the poor stand at the door. The greedy are never sated. Gold is stone; children are a pretext. Do not leave alms to a will, but bury yourself now in piety and follow Christ, who became poor for us.

Εἴρηται καὶ πρώην ἡμῖν τὰ περὶ τοῦ νεανίσκου 1
it-has-been-spoken also lately by-us the(-things) about the young-man
τούτου, καὶ μέμνηται πάντως ὅ γε φιλόπονος ἀκροατὴς
this and remembers surely the at-least diligent hearer
τῶν ἐξητασμένων τότε· πρῶτον μὲν, ὅτι οὐχ ὁ
of-the(-things) examined then first indeed that not the
αὐτός ἐστι τῷ παρὰ τῷ Λουκᾷ νομικῷ. Ὁ μὲν γὰρ
same is with-the in — Luke lawyer the(-one) indeed for
πειραστὴς ἦν, εἰρωνικὰς τὰς ἐρωτήσεις ποιούμενος· οὗτος
(a)-tempter was ironical the questions making this(-one)
δὲ, ὑγιῶς μὲν ἐρωτῶν, οὐκ εὐπειθῶς δὲ καταδεχόμενος.
but soundly indeed asking not obediently but accepting
Οὐ γὰρ ἂν ἀπῆλθεν ἐπὶ ταῖς τοιαύταις ἀποκρίσεσι
not for — he-would-have-gone-away at the such answers
τοῦ Κυρίου λυπούμενος, εἰ καταφρονητικῶς αὐτῷ προσῆγε
of-the Lord grieving if contemptuously to-him he-brought
τὰς πεύσεις. Διόπερ οἱονεὶ μικτὸν αὐτοῦ τὸ ἦθος ἡμῖν
the inquiries wherefore as-it-were mixed his the character to-us
ἀνεφαίνετο· πῇ μὲν ἐπαινετὸν δεικνύοντος τοῦ λόγου,
appeared in-part indeed praiseworthy showing the account
πῇ δὲ ἀθλιώτατον καὶ πάντη ἀπεγνωσμένον. Τὸ μὲν
in-part but most-wretched and wholly despaired-of the indeed

γὰρ γνωρίσαι τὸν ἀληθῶς διδάσκαλον, καὶ παρελθόντα
for to-recognize the truly teacher and having-passed-by
τὴν Φαρισαίων ἀλαζονείαν, καὶ νομικῶν οἴησιν, καὶ
the of-(the)-Pharisees arrogance and of-(the)-lawyers conceit and
γραμματέων ὄχλον, τὴν προσηγορίαν ταύτην ἀναθεῖναι τῷ
of-(the)-scribes (the)-crowd the appellation this to-ascribe to-the
μόνῳ ἀληθινῷ καὶ ἀγαθῷ διδασκάλῳ, τοῦτο ἦν ὃ ἐπῃνεῖτο.
only true and good teacher this was what was-praised
Καὶ μέντοι τὸ φανῆναι φροντίδος ἄξιον ποιούμενον πῶς ἂν
and yet the to-appear of-care worthy making how —
τῆς αἰωνίου κληρονομήσειε ζωῆς, ἀποδεκτὸν καὶ τοῦτο.
of-the eternal he-might-inherit life acceptable (is)-also this
Ἐκεῖνο δὴ λοιπὸν ἐλέγχει αὐτοῦ τὴν ὅλην προαίρεσιν, οὐ
that indeed henceforth convicts his the whole choice not
πρὸς τὸ ἀληθινῶς καλὸν ἀποβλέπουσαν, ἀλλὰ τὸ τοῖς
to the truly good looking but the(-thing) to-the
πολλοῖς ἀρέσκον περισκοποῦσαν· τὸ, μαθόντα παρὰ τοῦ
many pleasing considering the having-learned from the
ἀληθινοῦ διδασκάλου μαθήματα σωτήρια, μὴ ἐγγράψαι
true teacher lessons saving not to-write(-them)
τῇ ἑαυτοῦ καρδίᾳ, μηδὲ εἰς ἔργον ἀγαγεῖν τὰ διδάγματα,
in-the his-own heart nor into deed to-bring the teachings
ἀλλ' ἀπελθεῖν ἀθυμοῦντα, τῷ πάθει τῆς φιλοπλουτίας
but to-go-away despondent by-the passion of-the love-of-wealth
ἐσκοτωμένον. Τοῦτο δὲ τὴν ἀνωμαλίαν τῶν τρόπων, καὶ
darkened this but the unevenness of-the ways and
τὸ πρὸς ἑαυτὸν ἀσύμφωνον ἀπελέγχει. Διδάσκαλον λέγεις,
the with himself discord exposes teacher do-you-say
καὶ τὰ μαθητῶν οὐ ποιεῖς; Ἀγαθὸν ὁμολογεῖς, καὶ
and the(-things) of-disciples not do-you-do good do-you-confess and
τὰ διδόμενα παραπέμπῃ; Καίτοι ὅ γε ἀγαθὸς
the(-things) given do-you-send-away and-yet the at-least good(-one)

ἀγαθῶν ἐστι παρεκτικὸς δηλονότι. Καὶ ἐρωτᾷς μὲν περὶ
of-good(-things) is (a)-provider evidently and you-ask indeed about
τῆς αἰωνίου ζωῆς· ἐλέγχῃ δὲ ὅλος τῇ ἀπολαύσει τοῦ
the eternal life you-are-convicted but wholly to-the enjoyment of-the
παρόντος βίου προσδεδεμένος. Τί δέ σοι χαλεπὸν, ἢ βαρὺ,
present life bound what but to-you hard or heavy
ἢ ὑπέρογκον ῥῆμα ὁ διδάσκαλος προετείνατο; Πώλησόν
or excessive (a)-word the teacher put-forward sell
σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· Εἴ σοι προέβαλε
your the possessions and give to-(the)-poor if to-you he-had-set
πόνους γεωργικοὺς, ἢ τοὺς ἐξ ἐμπορίας κινδύνους, ἢ
labors agricultural or the from trade dangers or
ὅσα ἄλλα τοῖς χρηματιζομένοις ἐπίπονα πρόσεστιν,
whatever other(-things) to-the money-makers toilsome attach
ἔδει σε λυπηθῆναι δυσφοροῦντα τῷ ἐπιτάγματι·
it-would-be-right you to-be-grieved chafing at-the command
εἰ δὲ οὕτω διὰ ῥᾳδίας ὁδοῦ, οὐδένα πόνον ἐχούσης οὐδὲ
if but so through (an)-easy road no toil having nor
ἱδρῶτα, ἐπαγγέλλεταί σε κληρονόμον τῆς αἰωνίου ζωῆς
sweat he-promises you heir of-the eternal life
ἀποδείξειν, οὐ χαίρεις τῇ εὐκολίᾳ τῆς σωτηρίας, ἀλλ'
to-make not you-rejoice at-the easiness of-the salvation but
ἀπέρχῃ ὀδυνώμενος τὴν ψυχὴν καὶ πενθῶν, καὶ ποιεῖς
you-go-away pained the soul and mourning and make
σεαυτῷ ἄχρηστα πάντα ὅσα σοι προπεπόνηται.
for-yourself useless all(-things) whatever for-you has-been-labored-before
Εἰ γὰρ οὐκ ἐφόνευσας, ὡς σὺ φῇς, οὔτε ἐμοίχευσας, οὔτε
if for not you-murdered as you say nor committed-adultery nor
ἔκλεψας, οὔτε κατεμαρτύρησάς τινος μαρτυρίαν ψευδῆ,
stole nor bore-against anyone witness false
ἀνόνητον σεαυτῷ ποιεῖς τὴν περὶ ταῦτα σπουδὴν, μὴ
profitless for-yourself you-make the about these(-things) zeal not

προστιθεὶς τὸ λεῖπον, δι᾽ οὗ μόνου δυνήσῃ
adding the(-thing) lacking through which alone you-will-be-able
εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Καὶ εἰ μὲν
to-enter into the kingdom — of-God and if indeed
ἰατρὸς ἐπηγγέλλετο κολοβώματα μελῶν ἐκ φύσεως
(a)-physician promised mutilations of-limbs from nature
ἢ ἐξ ἀῤῥωστίας προσόντα σοι διορθώσασθαι, οὐκ ἂν
or from sickness present in-you to-correct not —
ἠθύμεις ἀκούων; ἐπειδὴ δὲ ὁ μέγας τῶν ψυχῶν
would-you-be-despondent hearing(-it) since but the great of-the souls
ἰατρὸς τέλειόν σε ποιῆσαι βούλεται τοῖς καιριωτάτοις
physician perfect you to-make wishes in-the most-vital(-things)
ἐλλείποντα, οὐ δέχῃ τὴν χάριν, ἀλλὰ πενθεῖς καὶ
lacking not do-you-receive the favor but you-mourn and
σκυθρωπάζεις; Ἐκείνης μὲν γὰρ δῆλος εἶ τῆς ἐντολῆς
look-sullen of-that indeed for clear you-are the commandment
μακρὰν ὑπάρχων, καὶ ψευδῶς σεαυτῷ προσμαρτυρήσας
far being and falsely to-yourself having-borne-witness(-to)
αὐτὴν, ὅτι ἠγάπησας τὸν πλησίον σου ὡς σεαυτόν. Ἰδοὺ
it that you-loved the neighbor your as yourself behold
γὰρ τὸ παρὰ τοῦ Κυρίου προσταχθὲν ἐλέγχει σε
for the(-thing) by the Lord commanded convicts you
παμπληθὲς τῆς ἀληθινῆς ἀγάπης ἀπολειπόμενον. Εἰ γὰρ
very-greatly of-the true love falling-short if for
ὅπερ διεβεβαιώσω ἀληθὲς ἦν, ὅτι ἐφύλαξας ἐκ νεότητος
what you-affirmed true was that you-kept from youth
τὴν ἐντολὴν τῆς ἀγάπης, καὶ τοσοῦτον ἀπέδωκας
the commandment of-the love and as-much you-gave
ἑκάστῳ ὅσον καὶ σεαυτῷ, πόθεν σοι ἡ τῶν
to-each as-much-as also to-yourself from-where to-you (is)-the of-the
χρημάτων αὕτη περιουσία; Δαπανητικὸν γὰρ πλούτου
money this abundance (a)-consumer for of-wealth

ἡ θεραπεία τῶν δεομένων· ὀλίγα μὲν ἑκάστου
(is)-the tending of-those in-need few(-things) indeed each
πρὸς τὴν ἀναγκαίαν ἐπιμέλειαν δεχομένου, πάντων δὲ
for the necessary care receiving of-all but
ὁμοῦ καταμεριζομένων τὰ ὄντα, καὶ περὶ αὐτοὺς
together distributing the(-things) being and on them
δαπανώντων. Ὥστε ὁ ἀγαπῶν τὸν πλησίον ὡς
spending so-that the(-one) loving the neighbor as
ἑαυτὸν οὐδὲν περισσότερον κέκτηται τοῦ πλησίον· ἀλλὰ
himself nothing more possesses than-the neighbor but
μὴν φαίνῃ ἔχων κτήματα πολλά. Πόθεν ταῦτα; ἢ
indeed you-appear having possessions many from-where (are)-these or
δῆλον, ὅτι τὴν οἰκείαν ἀπόλαυσιν προτιμοτέραν τῆς
(is-it)-clear that the own enjoyment more-precious than-the
τῶν πολλῶν παραμυθίας ποιούμενος. Ὅσον οὖν πλεονάζεις
of-the many consolation making as-much then you-abound
τῷ πλούτῳ, τοσοῦτον ἐλλείπεις τῇ ἀγάπῃ. Ἐπεὶ πάλαι
in-the wealth so-much you-fall-short in-the love since long-ago
ἂν ἐμελέτησας τῶν χρημάτων τὴν ἀλλοτρίωσιν, εἰ
— you-would-have-practiced of-the money the alienation if
ἠγαπήκεις σου τὸν πλησίον. Νυνὶ δὲ προσπέφυκέ σοι τὰ
you-had-loved your the neighbor now but have-grown-onto you the
χρήματα πλέον ἢ τὰ μέλη τοῦ σώματος, καὶ λυπεῖ σε
money more than the limbs of-the body and grieves you
αὐτῶν ὁ χωρισμὸς ὡς ἀκρωτηριασμὸς τῶν καιρίων. Εἰ
their the separation as (an)-amputation of-the vital(-parts) if
γὰρ ἀμφίεσας γυμνὸν, εἰ ἔδωκας πεινῶντι τὸν ἄρτον
for you-clothed (the)-naked if you-gave to-(the)-hungry the bread
σου, εἰ ἡ θύρα σου ἀνέῳκτο παντὶ ξένῳ, εἰ ἐγένου
your if the door your was-open to-every stranger if you-became
πατὴρ ὀρφανῶν, εἰ παντὶ συνέπασχες ἀδυνάτῳ, ὑπὲρ
(a)-father of-orphans if with-every(-one) you-suffered-with powerless for

ποίων ἂν νῦν ἐλυπήθης χρημάτων; Ποῦ δ' ἂν καὶ
what-sort — now would-you-have-grieved riches where and — also
ἐδυσχέρανας ἀποτιθέμενος τὰ λειπόμενα, πάλαι
would-you-have-been-vexed laying-aside the(-things) remaining long-ago
μελετήσας αὐτὰ διανέμειν τοῖς ἐνδεέσιν; Εἶτα, ἐν μὲν
having-practiced them to-distribute to-the needy then at indeed
παναγύρει οὐδεὶς λυπεῖται προϊέμενος τὰ ὑπάρχοντα καὶ
(a)-fair no-one grieves giving-up the possessions and
ἀντικτώμενος τὰ ἐνδέοντα· ἀλλ' ὅσῳπερ ἂν ἐλάττονος
acquiring-in-exchange the(-things) needed but as-much-as — for-(a)-smaller
τιμῆς τὰ πολυτίμητα πρίηται, τοσούτῳ χαίρει, ὡς λαμπροῦ
price the precious(-things) he-buys so-much he-rejoices as-if splendid
αὐτῷ τοῦ συναλλάγματος γενομένου· σὺ δὲ λυπῇ, χρυσίον,
for-him the bargain having-become you but grieve gold
καὶ ἀργύριον, καὶ κτήματα διδούς· τουτέστι, λίθους καὶ
and silver and possessions giving that-is stones and
χοῦν παρεχόμενος, ἵνα κτήσῃ τὴν μακαρίαν ζωήν.
dust offering so-that you-may-acquire the blessed life
2 Ἀλλὰ τί χρήσῃ τῷ πλούτῳ; Ἐσθῆτι πολυτιμήτῳ
but what will-you-use the wealth(-for) with-(a)-garment costly
περιβαλεῖς σεαυτόν; Οὐκοῦν δύο μέν σοι πηχῶν
will-you-clothe yourself then two indeed for-you of-cubits
χιτωνίσκος ἀρκέσει, ἑνὸς δὲ ἱματίου περιβολὴ πᾶσαν
(a)-tunic will-suffice of-one but cloak (the)-wrapping all
τῶν ἐνδυμάτων ἐκπληρώσει τὴν χρείαν. Ἀλλ' εἰς τροφὴν
of-the clothes will-fulfill the need but for food
καταχρήσῃ τῷ πλούτῳ; Εἷς ἄρτος ἱκανὸς ἀποπληρῶσαι
will-you-use-up the wealth one loaf (is)-sufficient to-fill
γαστέρα. Τί οὖν λυπῇ; ὡς τίνος στερούμενος; δόξης
(a)-belly why then are-you-grieved as of-what being-deprived of-glory
τῆς ἀπὸ τοῦ πλούτου; Ἀλλ' ἐὰν μὴ χαμαὶ ζητήσῃς
the from the wealth but if not on-the-ground you-seek

τὴν δόξαν, εὑρήσεις τὴν ἀληθινὴν ἐκείνην καὶ λαμπρὰν
the glory you-will-find the true that and splendid(-glory)
προάγουσάν σε ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Ἀλλ' αὐτὸ τὸ
leading you in the kingdom of-the heavens but very the
ἔχειν τὸν πλοῦτον ἀγαπητόν ἐστι, κἂν μηδὲν ἀπ' αὐτοῦ
to-have the wealth desirable is even-if no from it
περιγίνηται ὄφελος. Ὅτι μὲν οὖν ἀνόητός ἐστιν ἡ τῶν
accrues profit that indeed then senseless is the of-the
ἀχρήστων σπουδὴ, παντὶ γνώριμον. Πλὴν ἀλλὰ παράδοξον
useless(-things) zeal to-everyone (is)-known yet but paradoxical
ἴσως φανεῖταί σοι ὃ μέλλω λέγειν· παντὸς δέ ἐστιν
perhaps will-appear to-you what I-am-about to-say than-everything but it-is
ἀληθέστερον. Σκορπιζόμενος ὁ πλοῦτος, καθ' ὃν ὁ
truer scattered the wealth in which the
Κύριος ὑποτίθεται τρόπον, πέφυκε παραμένειν· συνεχόμενος
Lord suggests way is-wont to-remain held-fast
δὲ, ἀλλοτριοῦσθαι. Ἐὰν φυλάσσῃς, οὐχ ἕξεις· ἐὰν
but to-be-estranged if you-guard(-it) not you-will-have(-it) if
σκορπίσῃς, οὐκ ἀπολεῖς· Ἐσκόρπισε γὰρ, ἔδωκε τοῖς
you-scatter(-it) not you-will-lose(-it) he-scattered for he-gave to-the
πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
poor the righteousness his remains for the age
Ἀλλ' οὐ γὰρ ἱματίων ἕνεκεν οὐδὲ τροφῶν ὁ πλοῦτός
but not for of-garments for-sake nor of-foods the wealth
ἐστι τοῖς πολλοῖς περισπούδαστος, ἀλλά τις ἐπινενόηται
is to-the many much-sought-after but some has-been-devised
μεθοδεία τῷ διαβόλῳ, μυρίας τοῖς πλουσίοις δαπάνης
craft by-the devil countless to-the rich of-expense
ἀφορμὰς ὑποβάλλουσα, ὥστε τὰ περιττὰ καὶ ἄχρηστα
occasions suggesting so-that the superfluous(-things) and useless
ὡς ἀναγκαῖα σπουδάζεσθαι, μηδὲν δὲ αὐτοῖς ἐξαρκεῖν
as necessary(-things) are-pursued nothing but for-them suffices

πρὸς τὴν τῶν ἀναλωμάτων ἐπίνοιαν. Καταμερίζουσι γὰρ
for the of-the expenditures contrivance they-divide for
τὸν πλοῦτον πρός τε τὴν παροῦσαν χρείαν, καὶ πρὸς
the wealth for both the present need and for
τὴν μέλλουσαν· καὶ τὸν μὲν ἑαυτοῖς, τὸν δὲ
the future and the(-part) indeed for-themselves the(-part) but
παισὶν ἀποτίθενται. Εἶτα καὶ διαιροῦσι τὸν αὐτὸν εἰς
for-children they-lay-up then also they-divide the same into
ἀφορμὰς δαπάνης ποικίλης. Οἷαι γὰρ αὐτῶν αἱ διατάξεις,
occasions of-expense varied what-sort for their the arrangements
ἄκουσον. Ἔστω, φησὶν, ὁ μὲν ἐν χρήσει πλοῦτος,
hear let-be he-says the indeed in use wealth
ὁ δὲ ἀπόθετος· καὶ ὁ ταῖς χρείαις ὑπηρετούμενος
the(-other) but laid-up and the(-one) to-the needs ministering
ὑπερβαινέτω τῶν ἀναγκαίων τὸν ὅρον· οὗτος πρὸς τὰς
let-it-exceed of-the necessary(-things) the limit this(-one) for the
κατ᾽ οἶκον πολυτελείας παρέστω, ἐκεῖνος πρὸς τὰς ἔξωθεν
at home luxuries let-it-stand-by that(-one) for the outside
φαντασίας ὑπηρετείτω· ὁ μὲν ὁδοιποροῦντι χορηγείτω
shows let-it-serve the(-one) indeed for-(one)-traveling let-it-supply
τὴν πολυτέλειαν, ὁ δὲ ἐφ᾽ ἑστίας μένοντι λαμπρὸν καὶ
the luxury the(-other) but at hearth remaining splendid and
περίβλεπτον κατασκευαζέτω τὸν βίον· ὥστε μοι θαυμάζειν
admired let-it-furnish the life so-that me to-wonder
ἔπεισι τῶν περιττῶν τὴν ἐπίνοιαν. Ὀχήματά ἐστι
it-comes-upon of-the superfluous(-things) the contrivance carriages there-are
μυρία, τὰ μὲν σκευαγωγοῦντα, τὰ δὲ αὐτοὺς
countless the(-ones) indeed carrying-baggage the(-others) but them
περιφέροντα, χαλκῷ καὶ ἀργύρῳ κεκαλυμμένα. Ἵπποι
carrying-about with-bronze and silver covered horses

παμπληθεῖς, καὶ οὗτοι γενεαλογούμενοι ἀπὸ εὐγενείας
very-many and these tracing-their-pedigree from (the)-nobility
πατέρων, ὥσπερ οἱ ἄνθρωποι.
of-fathers as the men
Οἱ μὲν τρυφῶντας αὐτοὺς κατὰ τὴν πόλιν περιφέρουσιν·
some indeed luxuriating them through the city carry-about
ἄλλοι συνθηρεύουσιν, ἄλλοι πρὸς ὁδοιπορίαν ἐξησκημένοι.
others hunt-along others for traveling trained
Χαλινοὶ καὶ ζῶναι καὶ περιδέῤῥαια, πάντα ἀργυρᾶ, πάντα
bridles and girths and collars all silver all
χρυσόπαστα. Τάπητες ἁλουργοὶ, κοσμοῦντες τοὺς ἵππους
gold-spangled coverlets purple adorning the horses
ὥσπερ νυμφίους· ἡμιόνων πλῆθος, κατὰ χρόαν διῃρημένων·
as bridegrooms of-mules (a)-multitude by color divided
ἡνίοχοι τούτων, ἀλλήλων διάδοχοι, οἱ προτρέχοντες, οἱ
drivers of-these one-another's successors those running-before those
παρεπόμενοι. Τῶν ἄλλων οἰκετῶν ἀριθμὸς ἄπειρος πρὸς
following-after of-the other servants (the)-number endless for
πᾶσαν αὐτοῖς πολυτέλειαν ἐξαρκῶν· ἐπίτροποι, ταμίαι,
all for-them luxury sufficing stewards treasurers
γεωργοὶ, παντοδαπῆς ἔμπειροι τέχνης, τῆς τε ἀναγκαίας
farmers of-every-kind skilled craft the both necessary
καὶ τῆς πρὸς ἀπόλαυσιν καὶ τρυφὴν εὑρημένης·
and the(-craft) for enjoyment and luxury devised
μάγειροι, σιτοποιοὶ, οἰνοχόοι, θηρευταὶ, πλάσται, ζωγράφοι,
cooks bakers cupbearers hunters sculptors painters
ἡδονῆς παντοίας δημιουργοί. Ἀγέλαι καμήλων, τῶν μὲν
of-pleasure of-every-kind craftsmen herds of-camels the(-ones) indeed
ἀχθοφόρων, τῶν δὲ νομάδων, ἵππων ἀγέλαι, βουκόλια,
burden-bearing the(-others) but grazing of-horses herds herds-of-cattle
ποίμνια, συφόρβια, οἱ τούτων νομεῖς, γῆ ἡ πᾶσι τούτοις
flocks herds-of-swine the of-these herdsmen land the for-all these

πρὸς τροφὴν ἐξαρκοῦσα, καὶ ἔτι ταῖς προσόδοις τὸν
for food sufficing and still by-the revenues the
πλοῦτον αὔξουσα· λουτρὰ ἐν πόλει· λουτρὰ κατ᾽ ἀγρούς·
wealth increasing baths in (the)-city baths in (the)-country
οἶκοι παντοδαποῖς μαρμάροις περιλαμπόμενοι, ὁ μὲν
houses with-all-kinds marbles shining the(-one) indeed
Φρυγίου λίθου, ἄλλος Λακωνικῆς ἢ Θεσσαλικῆς πλακός· καὶ
of-Phrygian stone another of-Laconian or Thessalian slab and
τούτων οἱ μὲν ἐν χειμῶνι θάλποντες, οἱ δὲ ἀναψύχοντες
of-these some indeed in winter warming some but cooling
ἐν τῷ θέρει. Ἔδαφος ταῖς ψηφῖσι διηνθισμένον, χρυσὸς
in the summer (a)-floor with-the mosaic-stones flowered gold
ὑπαλείφων τὸν ὄροφον. Ὅσον δὲ τῶν τοίχων διαφεύγει
coating the ceiling as-much but of-the walls escapes
τὴν πλάκα, τοῖς τῆς γραφικῆς ἄνθεσι καλλωπίζεται.
the slab with-the of-the painting flowers is-adorned
3 Ἐπειδὰν δὲ εἰς μυρία διασπώμενος ὁ πλοῦτος
when but into countless(-things) split-up the wealth
ἔτι περιττεύῃ, κατὰ γῆς ὠθεῖται, καὶ ἐν ἀπορρήτοις
still is-in-excess under ground it-is-thrust and in secret(-places)
φυλάττεται. Ἄδηλον γὰρ τὸ μέλλον, μήπου τινὲς
is-guarded unclear for (is)-the future lest-perhaps some
ἀδόκητοι ἡμᾶς καταλάβωσι χρεῖαι. Ἄδηλον μὲν οὖν, εἰ
unexpected us overtake needs unclear indeed then whether
ἥξεις πρὸς τὴν χρείαν τοῦ κατορωρυγμένου χρυσίου·
you-will-come to the need of-the buried gold
οὐκ ἄδηλος δὲ ἡ ζημία τῆς ἀπανθρωπίας τῶν τρόπων.
not unclear but (is)-the penalty of-the inhumanity of-the ways
Ὅτε γὰρ οὐκ ἠδυνήθης ταῖς μυρίαις ἐπινοίαις ἐκδαπανῆσαι
when for not you-were-able by-the countless contrivances to-spend-out
τὸν πλοῦτον, τότε αὐτὸν εἰς τὴν γῆν ἀπεκρύψω. Μανία
the wealth then it in the earth you-hid madness

δεινὴ, ἕως μὲν ἐν μετάλλοις ἦν ὁ χρυσὸς, ἀνερευνᾷν
terrible while indeed in mines was the gold to-search
τὴν γῆν· ὅτε δὲ φανερὸς ἐγένετο, πάλιν ἐν τῇ γῇ αὐτὸν
the earth when but visible it-became again in the earth it
ἀφανίζειν. Εἶτα, οἶμαι, συμβαίνει σοι κατορύσσοντι τὸν
to-make-disappear then I-think it-happens to-you burying the
πλοῦτον συγκατορύσσειν καὶ τὴν καρδίαν· Ὅπου γὰρ ὁ
wealth to-bury-with(-it) also the heart where for the
θησαυρός σου, φησὶν, ἐκεῖ καὶ ἡ καρδία. Διὰ τοῦτο
treasure your he-says there also the heart because-of this
λυποῦσιν αἱ ἐντολαί· ἀβίωτον γὰρ ἑαυτοῖς τὸν βίον
grieve the commandments unlivable for for-themselves the life
τίθενται, μὴ ταῖς ἀνωφελέσι δαπάναις ἐνασχολούμενοι. Καί
they-make not with-the unprofitable expenses being-occupied and
μοι δοκεῖ τὸ πάθος τοῦ νεανίσκου, ἢ τῶν παραπλησίων
to-me it-seems the passion of-the young-man or of-those like
αὐτῷ, παρόμοιον εἶναι, ὥσπερ ἂν εἴ τις ὁδοιπόρος
him similar to-be as — if someone (a)-traveler
ἐπιθυμίᾳ πόλεώς τινος συντόνως τὴν μέχρις αὐτῆς ὁδὸν
with-desire of-(a)-city some eagerly the as-far-as it road
διανύσας, εἶτα αὐτοῦ που περὶ τὰ πρὸ τῶν τειχῶν
having-completed then there somewhere around the before the walls
καταλύσειε πανδοχεῖα, ὄκνῳ μικρᾶς κινήσεως τόν τε
should-lodge inns from-reluctance of-(a)-small movement the both
προϋπάρξαντα πόνον ἀχρειῶν, καὶ τῆς ἱστορίας τῶν ἐν
previous toil making-useless and from-the sight of-the in
τῇ πόλει καλῶν ἑαυτὸν ἀποκλείων. Τοιοῦτοί εἰσιν οἱ τὰ
the city fine(-things) himself shutting-out such are those the
μὲν ἄλλα ποιεῖν καταδεχόμενοι, ἀντιβαίνοντες δὲ πρὸς
indeed other(-things) to-do accepting resisting but against
τὴν τῶν ὑπαρχόντων ἀπόθεσιν. Οἶδα πολλοὺς νηστεύοντας,
the of-the possessions putting-off I-know many fasting

προσευχομένους, στενάζοντας, πᾶσαν τὴν ἀδάπανον
praying groaning all the costless
εὐλάβειαν ἐνδεικνυμένους, ὀβολὸν δὲ ἕνα μὴ προϊεμένους
piety displaying (an)-obol but one not giving-up
τοῖς θλιβομένοις. Τί ὄφελος τούτοις τῆς λοιπῆς ἀρετῆς;
to-the afflicted what (is-the)-profit for-these of-the remaining virtue
Οὐ γὰρ παραδέχεται αὐτοὺς ἡ βασιλεία τῶν οὐρανῶν·
not for receives them the kingdom of-the heavens
διότι Εὐκοπώτερον, φησὶ, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος
because easier he-says (for-a)-camel through (the)-eye of-(a)-needle
διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.
to-go than (a)-rich(-man) into the kingdom of-the heavens
Ἀλλ' ἡ μὲν ἀπόφασις οὕτως ἐναργὴς, καὶ ὁ εἰπὼν
but the indeed sentence (is)-so plain and the(-one) having-said(-it)
ἀψευδής· οἱ δὲ πειθόμενοι σπάνιοι. Καὶ πῶς βιωσόμεθα
not-lying those but obeying (are)-rare and how will-we-live
πάντα ἀποκτησάμενοι; φησί· τί δὲ τὸ σχῆμα τοῦ βίου
all(-things) having-got-rid-of he-says what but the form of-the life
ἔσται, πάντων πωλούντων καὶ πάντων ἀποκτωμένων; Μὴ
will-be all selling and all getting-rid(-of-things) do-not
ἐρώτα με διάνοιαν δεσποτικῶν προσταγμάτων. Οἶδεν ὁ
ask me (the)-meaning of-(the)-Master's commands knows the(-one)
νομοθετήσας καὶ τὸ ἀδύνατον συναρμόσαι τῷ νόμῳ. Σοῦ δὲ
having-legislated also the impossible to-fit to-the law your but
ὥσπερ ἐπὶ τρυτάνης δοκιμάζεται ἡ καρδία, πότερον πρὸς
as on (a)-balance is-tested the heart whether toward
τὴν ζωὴν τὴν ἀληθινὴν ἢ πρὸς τὴν παροῦσαν ἀπόλαυσιν
the life the true or toward the present enjoyment
καταῤῥέπει. Οἰκονομικὴν γὰρ τοῦ πλούτου τὴν χρῆσιν, ἀλλ'
it-inclines (as)-stewardly for of-the wealth the use but
οὐκ ἀπολαυστικὴν τοὺς σωφρόνως λογιζομένους νομίζειν
not (as)-for-enjoyment those soberly reckoning to-consider

προσῆκε· καὶ ἀποτιθεμένους, χαίρειν ὡς ἀλλοτρίων
it-befits and laying(-it)-aside to-rejoice as from-others'(-things)
χωριζομένους, ἀλλ᾽ οὐχὶ δυσχεραίνειν ὡς τῶν οἰκείων
being-separated but not to-be-vexed as from-their own
ἐκπίπτοντας. Τί οὖν λυπῇ; τί καταπενθεῖς τῇ ψυχῇ,
falling-away why then are-you-grieved why do-you-mourn in-the soul
ἀκούων· Πώλησόν σου τὰ ὑπάρχοντα; Εἰ μὲν γὰρ
hearing sell your the possessions if indeed for
ἠκολούθει σοι πρὸς τὸ μέλλον, οὐδὲ οὕτως ἂν ἦν
they-followed you into the future not-even so — they-would-be
περισπούδαστα, ὑπὸ τῶν ἐκεῖ τιμίων ἐπισκοτούμενα·
much-sought-after by the(-things) there precious being-overshadowed
εἰ δὲ ἀνάγκη μένειν ἐνταῦθα, τί μὴ, πωλήσαντες, τὸ
if but (it-is)-necessary to-remain here why not having-sold(-them) the
ἀπ᾽ αὐτῶν κέρδος ἀπενεγκώμεθα; Σὺ δὲ, χρυσὸν μὲν
from them gain let-us-carry-off you but gold indeed
διδοὺς, καὶ ἵππον κτώμενος, οὐκ ἀθυμεῖς· φθαρτὰ
giving and (a)-horse acquiring not you-are-despondent perishable(-things)
δὲ προϊέμενος, καὶ βασιλείαν οὐρανῶν ἀντιλαμβάνων,
but giving-up and (the)-kingdom of-heavens receiving-in-exchange
δακρύεις, ἀρνῇ τὸν αἰτοῦντα, καὶ ἀνανεύεις τὴν δόσιν,
you-weep you-refuse the(-one) asking and you-decline the giving
μυρίας προφάσεις ἀναλωμάτων ἐπινοῶν.
countless pretexts of-expenses devising
Τί ἀποκριθήσῃ τῷ κριτῇ ὁ τοὺς τοίχους ἀμφιεννὺς, 4
what will-you-answer to-the judge you-who the walls clothing
ἄνθρωπον οὐκ ἐνδύεις; ὁ τοὺς ἵππους κοσμῶν, τὸν
(a)-man not do-you-clothe you-who the horses adorning the
ἀδελφὸν ἀσχημονοῦντα περιορᾷς; ὁ κατασήπων τὸν
brother being-disgraced do-you-overlook you-who rotting the
σῖτον, τοὺς πεινῶντας οὐ τρέφεις; ὁ τὸν χρυσὸν
grain the hungry not do-you-feed you-who the gold

κατορύσσων, τοῦ ἀγχομένου καταφρονεῖς; Ἐὰν δὲ δὴ
burying the(-one) being-choked do-you-despise if but indeed
καὶ γυνὴ φιλόπλουτος συνοικῇ, διπλασίων ἡ νόσος·
also (a)-wife wealth-loving lives-with(-you) double (is)-the disease
τάς τε γὰρ τρυφὰς ἀναφλέγει, καὶ τὰς φιληδονίας
the both for luxuries she-inflames and the pleasure-lovings
συναύξει, καὶ κέντρα ταῖς περιέργοις ἐπιθυμίαις ἐνίησι,
increases and goads to-the curious desires sends-in
λίθους τινὰς ἐπινοοῦσα, μαργαρίτας καὶ σμαράγδους καὶ
stones some devising pearls and emeralds and
ὑακίνθους, καὶ χρυσὸν, τὸν μὲν χαλκεύουσα, τὸν
jacinths and gold the(-one) indeed forging the(-other)
δὲ ἐξυφαίνουσα, καὶ διὰ πάσης ἀπειροκαλίας τὴν νόσον
but weaving and through all tastelessness the disease
αὔξουσα. Οὐ γὰρ ἐκ παρέργου ἡ περὶ ταῦτα σπουδὴ,
increasing not for from (a)-sideline (is)-the about these(-things) zeal
ἀλλὰ καὶ νύκτες καὶ ἡμέραι τὰς περὶ τούτων μερίμνας
but both nights and days the about these cares
ἔχουσι. Καὶ μυρίοι τινὲς κόλακες, ταῖς ἐπιθυμίαις αὐτῶν
they-have and countless some flatterers to-the desires their
ὑποτρέχοντες, συνάγουσι τοὺς ἀνθοβαφεῖς, τοὺς χρυσοχόους,
running-under gather the dyers the goldsmiths
τοὺς μυρεψοὺς, τοὺς ὑφάντας, τοὺς ποικιλτάς. Οὐδένα
the perfumers the weavers the embroiderers no
χρόνον ἀναπνεῖν δίδωσι τῷ ἀνδρὶ ἐκ τῶν συνεχῶν αὐτῆς
time to-breathe she-gives to-the husband from the continual her
ἐπιταγμάτων. Οὐδεὶς ἐξαρκεῖ πλοῦτος ταῖς γυναικείαις
commands no suffices wealth for-the womanly
ἐπιθυμίαις ὑπηρετούμενος, οὐδ' ἂν ἐκ ποταμῶν ἐπιῤῥέῃ·
desires serving not-even if from rivers it-should-flow
ὅταν σπουδάζηται μὲν παρ' αὐταῖς τὸ βαρβαρικὸν μύρον,
when is-sought indeed by them the barbarian perfume

ὡς τὸ ἐξ ἀγορᾶς ἔλαιον, τὰ δὲ ἐκ θαλάττης ἄνθη,
as the from (the)-market oil the(-things) but from (the)-sea flowers
ἡ κόχλος, ἡ πίννα, ὑπὲρ τὸ ἐκ τῶν προβάτων ἔριον.
the murex the pinna above the from the sheep wool
Χρυσὸς δὲ, περισφίγγων τοὺς βαρυτίμους τῶν λίθων,
gold but clasping-around the precious of-the stones
ὁ μέν τις αὐταῖς προμετωπίδιος γίνεται κόσμος,
the(-one) indeed some for-them on-the-forehead becomes (an)-ornament
ὁ δὲ περιαυχένιος· καὶ ἄλλος ἐν ζώναις, καὶ ἄλλος
the(-other) but around-the-neck and another in girdles and another
τὰς χεῖρας δεσμεῖ καὶ τοὺς πόδας. Χαίρουσι γὰρ αἱ
the hands binds and the feet they-rejoice for the
φιλόχρυσοι δεδεμέναι ταῖς χειροπέδαις, μόνον ἐὰν χρυσὸς
gold-loving bound with-the handcuffs only if gold
ὁ δεσμῶν αὐτὰς ᾖ. Πότε οὖν ψυχῆς ἐπιμελήσεται
the(-thing) binding them be when then of-(the)-soul will-he-take-care
ὁ γυναικείαις ἐπιθυμίαις ὑπηρετούμενος; Ὥσπερ γὰρ
the(-one) womanly desires serving just-as for
τὰ ὑπόσαθρα τῶν πλοίων καταιγίδες καὶ ζάλαι, οὕτως αἱ
the rotten of-the ships storms and surges so the
πονηραὶ τῶν γυναικῶν διαθέσεις τὰς ἀσθενεῖς ψυχὰς τῶν
wicked of-the women dispositions the weak souls of-those
συνοικούντων καταβαπτίζουσι. Πρὸς τοσαῦτα δὴ οὖν
living-with(-them) sink to so-many indeed then
διελκόμενος ὁ πλοῦτος ὑπὸ ἀνδρὸς καὶ γυναικὸς, ἀλλήλους
being-pulled-apart the wealth by husband and wife one-another
νικώντων ταῖς ἐφευρέσεσι τῶν ματαίων, εἰκότως οὐδένα
outdoing in-the inventions of-the vanities fittingly no
καιρὸν ἔχει πρὸς τοὺς ἔξωθεν παρακύπτειν. Ἀλλ' ἐὰν μὲν
time has for those outside to-peep but if indeed
ἀκούσῃς, Πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς,
you-hear sell your the possessions and give to-(the)-poor

ἵνα ἔχῃς ἐφόδια πρὸς τὴν αἰωνίαν ἀπόλαυσιν,
so-that you-may-have provisions for the eternal enjoyment
ἀπέρχῃ λυπούμενος· ἐὰν δὲ ἀκούσῃς, Δὸς χρήματα γυναιξὶ
you-go-away grieving if but you-hear give money to-women
χλιδώσαις, δὸς λιθοξόοις, τέκτοσι, ψηφοθέταις, ζωγράφοις,
luxurious give to-stonecutters carpenters mosaicists painters
χαίρεις ὡς δή τι χρημάτων τιμιώτερον κατακτώμενος.
you-rejoice as indeed something than-money more-precious acquiring
Οὐχ ὁρᾷς τοὺς τοίχους τούτους τοὺς ὑπὸ τοῦ χρόνου
not do-you-see the walls these the(-ones) by the time
καταῤῥυέντας, ὧν τὰ λείψανα, ὥσπερ σκόπελοί τινες, διὰ
having-crumbled whose the remains as rocks some through
τῆς πόλεως πάσης ἀνέχουσι; Πόσοι ἦσαν κατὰ τὴν πόλιν
the city whole stand-up how-many were in the city
πένητες, τούτων ἐγειρομένων, οἳ διὰ τὴν περὶ ταῦτα
poor(-men) these being-raised who because-of the about these(-things)
σπουδὴν ὑπὸ τῶν τότε πλουσίων παρεωρῶντο; Ποῦ τοίνυν
zeal by the then rich were-overlooked where therefore
ἡ λαμπρὰ τῶν ἔργων κατασκευή; ποῦ δὲ ὁ ἐπὶ
(is)-the splendid of-the works construction where but the(-one) for
τῇ τούτων μεγαλουργίᾳ ζηλούμενος; Οὐ ταῦτα μὲν
the of-these grand-works envied (are)-not these indeed
συγκέχυται καὶ ἠφάνισται, ὥσπερ τὰ κατὰ παιδιὰν ἐν
confounded and vanished as the(-things) in play in
ταῖς ψάμμοις ὑπὸ τῶν παίδων φιλοτεχνούμενα, ὁ δὲ ἐν τῷ
the sands by the children elaborately-made he but in the
ᾅδῃ κεῖται, ἐπὶ τῇ σπουδῇ τῶν ματαίων μεταμελόμενος;
Hades lies at the zeal for-the vanities repenting
Μεγάλην ἔχε τὴν ψυχήν· τοῖχοι δὲ καὶ μικροὶ καὶ μείζους
great have the soul walls but both small and greater
τὴν αὐτὴν χρείαν πληροῦσιν. Ὅταν παρέλθω εἰς οἰκίαν
the same need fill when I-go into (the)-house

ἀνδρὸς ἀπειροκάλου καὶ ὀψιπλούτου, καὶ ἴδω αὐτὴν
of-(a)-man tasteless and newly-rich and see it
παντοίοις γεγανωμένην ἄνθεσιν, οἶδα, ὅτι οὗτος οὐδὲν
with-all-kinds brightened flowers I-know that this(-man) nothing
τῶν ὁρωμένων τιμιώτερον κέκτηται, ἀλλὰ τὰ μὲν
than-the(-things) seen more-precious possesses but the indeed
ἄψυχα καλλωπίζει, τὴν δὲ ψυχὴν ἀκόσμητον ἔχει. Ποίαν,
soulless(-things) he-adorns the but soul unadorned he-has what-sort
εἰπέ μοι, χρείαν περισσοτέραν παρέχουσιν ἀργυραῖ κλῖναι
tell me (of)-need more do-they-provide silver couches
καὶ τράπεζαι ἀργυραῖ, ἐλεφάντιναι στιβάδες καὶ ἐλεφάντινοι
and tables silver ivory beds and ivory
δίφροι, ὥστε τὸν πλοῦτον διὰ ταῦτα μὴ διαβαίνειν
chairs so-that the wealth because-of these(-things) not to-pass
πρὸς τοὺς πτωχούς, καίτοι μυρίοι ἐφεστῶσι τῇ θύρᾳ, πᾶσαν
to the poor and-yet countless stand-at the door every
ἐλεεινὴν ἀφιέντες φωνήν; Σὺ δὲ ἀρνῇ τὴν δόσιν, ἀδύνατον
pitiable sending-forth cry you but refuse the giving impossible
εἶναι λέγων ἐπαρκεῖν τοῖς αἰτοῦσι. Καὶ τῇ μὲν γλώσσῃ
to-be saying to-help those asking and with-the indeed tongue
ἐξόμνυσαι, ὑπὸ δὲ τῆς χειρὸς διελέγχῃ· σιωπῶσα γάρ σου
you-swear-off by but the hand you-are-refuted silent for your
ἡ χεὶρ τὴν ψευδολογίαν κηρύσσει, περιαστραπτομένη ὑπὸ
the hand the lying proclaims flashing-around by
τῆς ἐπὶ τοῦ δακτυλίου σφενδόνης. Πόσους δύναται εἷς σου
the on the ring setting how-many can one your
δακτύλιος χρεῶν ἀπολῦσαι; πόσους οἴκους καταπίπτοντας
ring from-debts free how-many houses falling
ἀνορθῶσαι; Μία σου κιβωτὸς ἱματίων δύναται δῆμον ὅλον
set-upright one your chest of-garments can (a)-people whole
ῥιγοῦντα περιβαλεῖν· ἀλλ' ὑπομένεις ἄπρακτον ἀποπέμψαι
shivering clothe but you-endure without-success to-send-away

τὸν πένητα, οὐ φοβούμενος τὸ δίκαιον τῆς ἀνταποδόσεως
the poor(-man) not fearing the just of-the requital
τοῦ κριτοῦ. Οὐκ ἠλέησας, οὐκ ἐλεηθήσῃ· οὐκ
of-the judge not you-showed-mercy not you-will-be-shown-mercy not
ἤνοιξας τὴν οἰκίαν, ἀποπεμφθήσῃ τῆς βασιλείας· οὐκ
you-opened the house you-will-be-sent-away from-the kingdom not
ἔδωκας τὸν ἄρτον, οὐ λήψῃ τὴν αἰώνιον ζωήν.
you-gave the bread not you-will-receive the eternal life
Ἀλλὰ πένητα λέγεις σαυτόν· κἀγὼ συντίθεμαι. Πένης γάρ
but poor you-call yourself I-too agree poor for
ἐστιν ὁ πολλῶν ἐνδεής. Πολλῶν δὲ ὑμᾶς ἐνδεεῖς
is the(-one) of-many(-things) in-need of-many(-things) but you in-need
ποιεῖ τὸ τῆς ἐπιθυμίας ἀκόρεστον. Τοῖς δέκα ταλάντοις δέκα
makes the of-the desire insatiability to-the ten talents ten
ἕτερα προστιθέναι σπουδάζεις· ἐπειδὰν εἴκοσι γένηται, ἄλλα
other to-add you-are-eager when twenty it-becomes other
τοσαῦτα ἐπιζητεῖς, καὶ ἀεί σοι τὸ προστιθέμενον,
as-many you-seek and always to-you the(-thing) added
οὐχὶ τὴν ὁρμὴν ἵστησιν, ἀλλ᾽ ἀναφλέγει τὴν ὄρεξιν. Ὥσπερ
not the impulse stops but inflames the appetite just-as
γὰρ τοῖς μεθύουσιν ἀφορμὴ τοῦ πίνειν ἡ προσθήκη τοῦ
for to-the drunken (an)-occasion of-the drinking the addition of-the
οἴνου γίνεται, οὕτω καὶ οἱ νεόπλουτοι, πολλὰ κτησάμενοι,
wine becomes so also the newly-rich much having-acquired
πλειόνων ἐπιθυμοῦσι, τῷ ἀεὶ προστιθεμένῳ τὴν νόσον
more desire with-the always added the disease
τρέφοντες, καὶ περιτρέπεται αὐτοῖς ἡ σπουδὴ πρὸς τὸ
feeding and is-turned-around for-them the zeal to the
ἐναντίον. Οὐ γὰρ εὐφραίνει αὐτοὺς τὰ παρόντα
opposite not for gladden them the(-things) present
τοσαῦτα ὄντα, ὅσον λυπεῖ τὰ ἐνδέοντα ἅπερ ἂν
so-much being as grieve the(-things) lacking which —

αὐτοῖς ἐλλείπειν ὑπόθωνται· ὥστε ἀεὶ τὴν ψυχὴν αὐτοῖς
to-them to-be-wanting they-suppose so-that always the soul for-them
ταῖς μερίμναις ἐκτήκεσθαι, πρὸς τὸ ὑπερβάλλον τὴν
by-the cares to-be-melted to the excess the
ἅμιλλαν ποιουμένοις. Δέον γὰρ αὐτοὺς εὐφραίνεσθαι
rivalry making it-being-right for them to-be-glad
καὶ χάριν ἔχειν, τοσούτων ὄντας εὐπορωτέρους· οἱ δὲ
and thanks to-have so-many being better-off they but
δυσφοροῦσι καὶ ὀδυνῶνται, ὅτι ἑνός που ἢ δευτέρου
are-indignant and are-pained that one perhaps or second
τῶν ὑπερπλουτούντων ἀπολιμπάνονται. Ὅταν τοῦτον
of-the super-rich they-fall-behind when this
τὸν πλούσιον καταλάβωσιν, εὐθὺς τῷ πλουσιωτέρῳ
the rich(-man) they-overtake at-once with-the richer
παρισωθῆναι φιλονεικοῦσι· κἂν ἐπ' ἐκεῖνον φθάσωσιν, ἐπὶ
to-be-made-equal they-strive and-if to that(-one) they-reach to
τὸν ἄλλον τὴν σπουδὴν μεταφέρουσιν. Ὥσπερ γὰρ οἱ
the other the zeal they-transfer just-as for those
τὰς κλίμακας ἀναβαίνοντες, ἀεὶ πρὸς τὴν ὑπερκειμένην
the ladders climbing always to the lying-above
βαθμίδα τὸ ἴχνος αἴροντες, οὐ πρότερον ἵστανται πρὶν
rung the foot lifting not before stop until
ἂν τῆς ἄκρας ἐφίκωνται· οὕτω καὶ οὗτοι οὐ παύονται
— the top they-reach so also these not cease
τῆς κατὰ τὴν δυναστείαν ὁρμῆς, ἕως ἂν ὑψωθέντες,
from-the toward the power impulse until — lifted-up
ἀπὸ μετεώρου τοῦ πτώματος ἑαυτοὺς καταῤῥάξωσι.
from aloft of-the fall themselves they-dash-down
Τὴν σελευκίδα τὸ ὄρνεον ἐπ' εὐεργεσίᾳ τῶν ἀνθρώπων
the seleucis the bird for (the)-benefit of-the men
ἀκόρεστον εἶναι ὁ κτίστης τῶν ὅλων ἐμηχανήσατο· σὺ
insatiable to-be the creator of-the universe devised you

δὲ ἐπὶ βλάβῃ τῶν πολλῶν ἀκόρεστον σεαυτοῦ τὴν
but for (the)-harm of-the many insatiable your-own the
ψυχὴν κατεσκεύασας. Ὅσα βλέπει ὁ ὀφθαλμὸς, τοσούτων
soul you-have-made whatever sees the eye so-many-things
ἐπιθυμεῖ ὁ πλεονέκτης. Οὐ πλησθήσεται ὀφθαλμὸς τοῦ
desires the grasping(-man) not will-be-filled (an)-eye with-the
ὁρᾶν, καὶ οὐ κορεσθήσεται φιλάργυρος τοῦ λαμβάνειν.
seeing and not will-be-satisfied (a)-lover-of-money with-the taking
Ὁ ᾅδης οὐκ εἶπεν, Ἀρκεῖ, οὐδὲ ὁ πλεονέκτης εἶπέ ποτε,
the Hades not said it-suffices nor the grasping(-man) said ever
Ἀρκεῖ. Πότε χρήσῃ τοῖς παροῦσι; πότε ἀπολαύσεις
it-suffices when will-you-use the present(-things) when will-you-enjoy
αὐτῶν, ἀεὶ τοῖς πόνοις τῆς κτήσεως συνεχόμενος; Οὐαὶ
them always by-the labors of-the acquisition held-fast woe
οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς
(to)-those joining house to house and field to
ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνταί τι.
field bringing-near so-that from-the neighbor they-may-take something
Σὺ δὲ τί ποιεῖς; Οὐ προφασίζῃ μυρία, ἵνα λάβῃς
you but what do-you-do not do-you-make-pretexts countless so-that you-may-take
τὰ τοῦ πλησίον; Ἐπισκοτεῖ μοι, φησὶν, ἡ τοῦ γείτονος
the(-things) of-the neighbor overshadows me he-says the of-the neighbor
οἰκία, θορύβους ἐνίησιν, ἢ τὸ πλανώμενον ὑποδέχεται, ἢ
house disturbances it-sends-in or the wandering(-man) it-receives or
ὅ τι ἂν τύχῃ αἰτιασάμενος, περιελαύνων, καὶ ἐξωθῶν,
whatever — — it-happen having-alleged driving-about and thrusting-out
καὶ ἕλκων ἀεὶ, καὶ σπαράσσων, οὐ πρότερον παύεται,
and dragging always and tearing not before he-ceases
πρὶν ἂν ἐπαγάγῃ αὐτοῖς ἀνάγκην μεταναστάσεως.
until — he-brings on-them (the)-necessity of-moving-away

Τί τὸν Ναβουθὰν τὸν Ἰεζραηλίτην ἀπέκτεινεν; Οὐχ ἡ
what — Naboth the Jezreelite killed (was-it)-not the
τοῦ Ἀχαὰβ ἐπιθυμία τοῦ ἀμπελῶνος; Πονηρὸς ἐν πόλει
— of-Ahab desire of-the vineyard wicked in (the)-city
σύνοικος, πονηρὸς ἐν ἀγροῖς, ὁ πλεονέκτης. Ἡ θάλασσα
(a)-fellow-dweller wicked in (the)-fields (is)-the grasping(-man) the sea
οἶδε τὰ ὅρια αὐτῆς· ἡ νὺξ οὐχ ὑπερβαίνει ὁροθεσίας
knows the bounds its the night not oversteps boundaries
ἀρχαίας. Ὁ δὲ πλεονέκτης οὐκ αἰδεῖται χρόνον, οὐ γνωρίζει
ancient the but grasping(-man) not respects time not recognizes
ὅρον, οὐ συγχωρεῖ ἀκολουθίᾳ διαδοχῆς, ἀλλὰ μιμεῖται τοῦ
boundary not yields to-(the)-order of-succession but imitates of-the
πυρὸς τὴν βίαν· πάντα ἐπιλαμβάνει, πάντα ἐπινέμεται.
fire the violence all(-things) he-seizes all(-things) he-devours
Καὶ ὥσπερ οἱ ποταμοὶ, ἐκ μικρᾶς τῆς πρώτης ἀρχῆς
and as the rivers from small the first beginning
ὁρμηθέντες, εἶτα ταῖς κατ᾽ ὀλίγον προσθήκαις ἀνυπόστατον
having-started then with-the by little additions irresistible
λαβόντες τὴν αὔξησιν, τῷ βιαίῳ τῆς φορᾶς τὸ
having-taken the growth by-the violence of-the rush the(-thing)
ἐνιστάμενον παρασύρουσιν· οὕτω καὶ οἱ ἐπὶ μέγα τῆς
opposing sweep-away so also those to great(-measure) of-the
δυνάμεως προελθόντες, ἐκ τῶν ἤδη καταδυναστευθέντων
power having-advanced from those already overpowered
τὴν τοῦ πλεῖον ἀδικεῖν δύναμιν προσλαμβάνοντες, τοῖς
the of-the more to-wrong power taking-in-addition by-those
προηδικημένοις τοὺς λειπομένους καταδουλοῦνται, καὶ
wronged-before those remaining enslave and
γίνεται αὐτοῖς δυνάμεως αὔξησις ἡ περιουσία τῆς πονηρίας.
becomes for-them of-power (an)-increase the abundance of-the wickedness
Οἱ γὰρ προπεπονθότες κακῶς, ἠναγκασμένην αὐτοῖς
those for having-suffered-before badly forced to-them

παρεχόμενοι τὴν βοήθειαν, τὰς καθ' ἑτέρων βλάβας καὶ
providing the help the against others harms and
ἀδικίας συνεκπονοῦσι. Ποῖος γὰρ γείτων, ποῖος σύνοικος,
wrongs help-to-accomplish what-sort-of for neighbor what-sort-of fellow-dweller
τίς συναλλάκτης οὐ παρασύρεται; Οὐδὲν ὑφίσταται τὴν
what dealer not is-swept-away nothing withstands the
βίαν τοῦ πλούτου· πάντα ὑποκύπτει τῇ τυραννίδι, πάντα
violence of-the wealth all(-things) bow to-the tyranny all(-things)
ὑποπτήσσει τὴν δυναστείαν, πλείονα λόγον ἑκάστου τῶν
cower-before the power more account each of-those
ἠδικημένων ἔχοντος μὴ προσπαθεῖν τι κακὸν, ἢ δίκην
wronged having not to-suffer some evil than justice
λαβεῖν ὑπὲρ τῶν φθασάντων. Ἐπάγει τὰ ζεύγη τῶν βοῶν,
to-get for the(-things) gone-before he-brings the yokes of-the oxen
ἀροτριᾷ, κατασπείρει, θερίζει τὰ μὴ προσήκοντα. Ἐὰν
he-plows he-sows he-reaps the(-things) not belonging if
ἀντείπῃς, αἱ πληγαί· ἐὰν ὀδύρῃ, ὕβρεων γραφαὶ, ἀγώγιμος
you-object the blows if you-lament of-outrages indictments liable-to-seizure
εἶ, οἰκήσεις τὸ δεσμωτήριον, οἱ συκοφάνται εὐτρεπεῖς,
you-are you-will-inhabit the prison the informers (are)-ready
εἰς τὸν ὑπὲρ τοῦ ζῆν κίνδυνον καθιστῶντες. Ἀγαπήσεις,
for the about the living danger setting(-you) you-will-be-content
καὶ ἄλλο τι προσδοὺς, ἀπηλλάχθαι πραγμάτων.
even other something having-given-besides to-be-rid-of troubles

6 Ἐβουλόμην σε μικρὸν ἀναπνεῦσαι τῶν ἔργων τῆς
I-wished you (a)-little to-breathe from-the works of-the
ἀδικίας, καὶ δοῦναι σχολὴν τοῖς σεαυτοῦ λογισμοῖς, ὥστε
injustice and to-give leisure to-the your-own reasonings so-as
ἐνθυμηθῆναι πρὸς ὁποῖον πέρας ἡ σπουδὴ τῶν
to-ponder to what-sort-of end the zeal of-the(-things)
γινομένων συντέταται. Ἔχεις γῆς ἀροσίμου πλέθρα τόσα
done is-directed you-have of-land arable plethra so-many

καὶ τόσα, γῆς πεφυτευμένης τοσαῦτα ἕτερα, ὄρη,
and so-many of-land planted so-many other mountains
πεδία, νάπας, ποταμοὺς, λιβάδας. Τί οὖν μετὰ ταῦτα;
plains glens rivers meadows what then after these(-things)
Οὐχὶ τρεῖς σε πήχεις ἀναμένουσιν οἱ πάντες; Οὐχὶ λίθων
not three you cubits do-they-await the all not of-stones
ὀλίγων βάρος ἀρκέσει πρὸς φυλακὴν τῇ δυστήνῳ σαρκί;
few (the)-weight will-suffice for guarding the wretched flesh
Ὑπὲρ τίνος μοχθεῖς; ὑπὲρ τίνος παρανομεῖς; Τί συνάγεις
for what do-you-toil for what do-you-transgress why do-you-gather
χερσὶν ἀκαρπίαν; Εἴθε ἀκαρπίαν καὶ μὴ ὕλην τῷ
with-hands barrenness would-that barrenness and not fuel for-the
αἰωνίῳ πυρί! Οὐ νήψεις ποτὲ ἀπὸ τῆς μέθης ταύτης;
eternal fire not will-you-be-sober ever from the drunkenness this
Οὐχ ὑγιανεῖς τοὺς λογισμούς; Οὐ σεαυτοῦ γενήσῃ; Οὐ
not will-you-be-sound the reasonings not of-yourself will-you-become not
πρὸ ὀφθαλμῶν λήψῃ τὸ τοῦ Χριστοῦ δικαστήριον; Τί
before (the)-eyes will-you-take the — of-Christ tribunal what
ἀπολογήσῃ, ἐπειδάν σε κύκλῳ περιστάντες οἱ ἠδικημένοι
will-you-plead when you in-(a)-circle standing-around those wronged
καταβοῶσί σου ἐπὶ τοῦ δικαίου κριτοῦ; Τί οὖν
cry-out against-you before the just judge what then
ποιήσεις; ποίους συνηγόρους μισθώσῃ; ποίους μάρτυρας
will-you-do what-sort-of advocates will-you-hire what-sort-of witnesses
παραστήσεις; πῶς παραπείσεις τὸν ἀπαραλόγιστον
will-you-present how will-you-persuade the undeceivable
δικαστήν; Οὐκ ἔνι ῥήτωρ ἐκεῖ· οὐκ ἔνι πιθανότης
judge not there-is (an)-orator there not there-is persuasiveness
ῥημάτων, κλέψαι δυναμένη τοῦ δικαστοῦ τὴν ἀλήθειαν· οὐκ
of-words to-steal able of-the judge the truth not
ἀκολουθοῦσιν οἱ κόλακες, οὐ τὰ χρήματα, οὐχ ὁ ὄγκος τοῦ
follow the flatterers not the money not the bulk of-the

ἀξιώματος· ἔρημος φίλων, ἔρημος βοηθῶν, ἀσυνηγόρητος,
rank destitute of-friends destitute of-helpers without-advocate
ἀναπολόγητος, κατῃσχυμμένος παραληφθήσῃ, σκυθρωπὸς,
without-defense put-to-shame you-will-be-taken sullen
κατηφὴς, μεμονωμένος, ἀπαῤῥησίαστος. Ὅπου γὰρ ἂν
downcast left-alone without-boldness where for —
περιαγάγῃς τὸν ὀφθαλμὸν, ἐναργεῖς ὄψει τῶν κακῶν τὰς
you-turn the eye clear you-will-see of-the evils the
εἰκόνας· ἔνθεν τοῦ ὀρφανοῦ τὰ δάκρυα, ἐκεῖθεν τῆς χήρας
images on-this-side of-the orphan the tears on-that of-the widow
τὸν στεναγμὸν, ἑτέρωθεν τοὺς κατακονδυλισθέντας ὑπὸ σοῦ
the groan on-another the beaten-with-fists by you
πένητας· τοὺς οἰκέτας, οὓς κατέξαινες· τοὺς γείτονας, οὓς
poor the servants whom you-lacerated the neighbors whom
παρώργιζες· πάντα σοι ἐπαναστήσεται· πονηρὸς χορὸς
you-provoked all(-things) against-you will-rise-up (a)-wicked chorus
τῶν κακῶν σου πράξεων περιστοιχίσεταί σε. Ὥσπερ γὰρ ἡ
of-the evil your deeds will-surround you as for the
σκιὰ τῷ σώματι, οὕτω ταῖς ψυχαῖς αἱ ἁμαρτίαι παρέπονται,
shadow the body so the souls the sins follow
ἐναργῶς τὰς πράξεις ἐξεικονίζουσαι. Διὰ τοῦτο οὐκ ἔστιν
clearly the deeds portraying for this not is
ἄρνησις ἐκεῖ, ἀλλ᾽ ἐμφράσσεται τὸ στόμα καὶ τὸ ἀναίσχυντον.
(a)-denial there but is-stopped the mouth even the shamelessness
Αὐτὰ γὰρ ἑκάστου καταμαρτυρεῖ τὰ πράγματα, οὐ
themselves for of-each bear-witness-against the deeds not
φωνὴν ἀφιέντα, ἀλλὰ τοιαῦτα φαινόμενα οἷα ὑφ᾽ ἡμῶν
(a)-voice sending-forth but such appearing as by us
κατεσκεύασται. Πῶς σοι δυνηθῶ ὑπ᾽ ὄψιν ἀγαγεῖν τὰ
they-have-been-made how to-you shall-I-be-able under sight to-bring the
φρικτά; Ἐὰν ἄρα ἀκούσῃς, ἐὰν ἄρα ἐνδῷς, μνήσθητι τῆς
awful(-things) if then you-hear if then you-yield remember the

ἡμέρας ἐκείνης ἐν ᾗ Ἀποκαλύπτεται ὀργὴ Θεοῦ ἀπ᾽
day that on which is-revealed (the)-wrath of-God from
οὐρανοῦ. Μνήσθητι τῆς ἐνδόξου τοῦ Χριστοῦ παρουσίας, ὅτε
heaven remember the glorious — of-Christ coming when
ἀναστήσονται Οἱ μὲν τὰ ἀγαθὰ πράξαντες εἰς ἀνάστασιν
will-rise those indeed the good(-things) having-done to (the)-resurrection
ζωῆς, οἱ δὲ τὰ φαῦλα εἰς ἀνάστασιν κρίσεως. Τότε
of-life those but the bad(-things) to (the)-resurrection of-judgment then
αἰσχύνη αἰώνιος τοῖς ἁμαρτωλοῖς, Καὶ πυρὸς ζῆλος ἐσθίειν
shame eternal for-the sinners and of-fire (the)-zeal to-devour
μέλλων τοὺς ὑπεναντίους. Ἐκεῖνα λυπείτω σε, καὶ μὴ
about the adversaries those(-things) let-grieve you and not
λυπείτω σε ἡ ἐντολή. Πῶς σε δυσωπήσω; τί φθέγξομαι;
let-grieve you the commandment how you shall-I-shame what will-I-utter
Βασιλείας οὐκ ἐπιθυμεῖς; γέενναν οὐ φοβῇ; πόθεν εὑρεθῇ
(the)-kingdom not do-you-desire Gehenna not do-you-fear from-where may-be-found
ἴασις τῇ ψυχῇ σου; Εἰ γὰρ τὰ φρικτὰ οὐ πτοεῖ, τὰ
(a)-cure for-the soul your if for the awful(-things) not scare the(-things)
φαιδρὰ οὐ προτρέπεται, λιθίνῃ καρδίᾳ διαλεγόμεθα.
bright not urge-on with-(a)-stony heart we-converse
Διάβλεψον, ἄνθρωπε, πρὸς τὴν φύσιν τοῦ πλούτου. Τί 7
look-through o-man to the nature of-the wealth why
τοσοῦτον ἐπτόησαι περὶ τὸν χρυσόν; Λίθος ἐστὶν ὁ
so-much are-you-excited about the gold (a)-stone is the
χρυσὸς, λίθος ὁ ἄργυρος, λίθος ὁ μαργαρίτης, λίθος
gold (a)-stone the silver (a)-stone the pearl (a)-stone
τῶν λίθων ἕκαστος· χρυσόλιθον, καὶ βηρύλλιον, καὶ
of-the stones each chrysolite and beryl and
ἀχάτης, καὶ ὑάκινθος, καὶ ἀμέθυσος, καὶ ἴασπις. Ταῦτα
agate and jacinth and amethyst and jasper these
δὴ τοῦ πλούτου τὰ ἄνθη· ὧν σὺ τὰ μὲν
indeed (are)-of-the wealth the flowers of-which you the(-ones) indeed

ἀποτίθεσαι κατακρύπτων, καὶ τοὺς διαφανεῖς τῶν λίθων
store-away hiding and the transparent of-the stones
σκότῳ καλύπτων· τοὺς δὲ περιφέρεις, τῶν βαρυτίμων
with-darkness covering the(-ones) but you-carry-about of-the precious
ἐναβρυνόμενος αὐτῶν τῇ αὐγῇ. Εἰπὲ, τί ὄφελός σοι
priding-yourself their in-the brilliance tell what (is-the)-profit to-you
λίθοις λαμπομένην περιστρέφειν τὴν χεῖρα; Οὐκ ἐρυθριᾷς
with-stones gleaming to-turn-about the hand not do-you-blush
λιθιδίων κισσῶν ὡς γυναῖκες, ὅταν κύωσι; Καὶ γὰρ
for-pebbles craving as women when they-are-pregnant and for
ἐκεῖναι λιθίδια περιτρώγουσι, καὶ σὺ λίχνως ἔχεις περὶ τὰ
they pebbles nibble and you greedily are about the
ἄνθη τῶν λίθων, σαρδόνυχας, καὶ ἰάσπιδας, καὶ ἀμεθύσους
flowers of-the stones sardonyxes and jaspers and amethysts
ἐπιζητῶν. Τίς καλλωπιστὴς μίαν ἡμέραν ἠδυνήθη τῷ βίῳ
seeking who (being-a)-beautifier one day was-able to-the life
προσθεῖναι; τίνος ἐφείσατο θάνατος διὰ τὸν πλοῦτον;
to-add whom did-it-spare death because-of the wealth
τίνος ἀπέσχετο νόσος διὰ τὰ χρήματα; Ἕως πότε
whom did-it-keep-from disease because-of the money until when
χρυσὸς, τῶν ψυχῶν ἡ ἀγχόνη, τὸ τοῦ θανάτου ἄγκιστρον,
(is)-gold of-the souls the noose the of-the death hook
τὸ τῆς ἁμαρτίας δέλεαρ; Ἕως πότε πλοῦτος, ἡ τοῦ
the of-the sin bait until when wealth the of-the
πολέμου ὑπόθεσις, δι' ὃν χαλκεύεται ὅπλα, δι'
war occasion because-of which are-forged arms because-of
ὃν ἀκονᾶται ξίφη; Διὰ τοῦτον συγγενεῖς ἀγνοοῦσι τὴν
which are-sharpened swords because-of this kinsmen ignore the
φύσιν, ἀδελφοὶ κατ' ἀλλήλων φονικὸν βλέπουσι· διὰ τὸν
nature brothers against one-another murderously look because-of the
πλοῦτον αἱ ἐρημίαι τοὺς φονευτὰς τρέφουσιν, ἡ θάλασσα
wealth the deserts the murderers nourish the sea

τοὺς καταποντιστὰς, αἱ πόλεις τοὺς συκοφάντας. Τίς ἐστιν
the pirates the cities the informers who is
ὁ ψεύδους πατήρ; τίς ὁ πλαστογραφίας δημιουργός; τίς
the of-falsehood father who the of-forgery craftsman who
ὁ τὴν ἐπιορκίαν γεννήσας; Οὐχ ὁ πλοῦτος; οὐχ ἡ
the(-one) the perjury having-begotten (is-it)-not the wealth not the
περὶ τοῦτον σπουδή; Τί πάσχετε, ἄνθρωποι; τίς ὑμῖν τὰ
about it zeal what do-you-suffer o-men who for-you the(-things)
ὑμέτερα εἰς τὴν καθ' ὑμῶν ἐπιβουλὴν περιέτρεψε; Συνεργία
yours to the against you plot turned co-working
πρὸς τὸ ζῆν. Μὴ γὰρ ἐφόδια κακῶν ἐδόθη τὰ χρήματα;
for the living surely-not for provisions of-evils were-given the riches
Λύτρον ψυχῆς. Μὴ γὰρ ἀφορμὴ ἀπωλείας; Ἀλλ'
(a)-ransom of-(the)-soul surely-not for (an)-occasion of-destruction but
ἀναγκαῖος ὁ πλοῦτος διὰ τοὺς παῖδας. Εὐπρόσωπος
necessary (is)-the wealth because-of the children (a)-specious
ἀφορμὴ πλεονεξίας αὕτη· τοὺς γὰρ παῖδας προβάλλεσθε,
pretext of-greed (is)-this the for children you-put-forward
τὴν δὲ καρδίαν πληροφορεῖτε. Μὴ αἰτιῶ τὸν ἀναίτιον·
the but heart you-satisfy do-not blame the blameless(-one)
ἴδιον ἔχει δεσπότην, ἴδιον οἰκονόμον· παρ' ἄλλου τὴν
(his)-own he-has master (his)-own steward from another the
ζωὴν ἐδέξατο, παρ' αὐτοῦ τὰς ἀφορμὰς ἀναμένει τοῦ βίου.
life he-received from him the means he-awaits of-the livelihood
Μὴ τοῖς γεγαμηκόσιν οὐκ ἐγράφη τὰ Εὐαγγέλια· Εἰ
(is-it)-that for-the married not were-written the Gospels if
θέλεις τέλειος εἶναι, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς
you-wish perfect to-be sell your the possessions and give
πτωχοῖς; Ὅτε ᾔτεις παρὰ τοῦ Κυρίου τὴν εὐπαιδίαν,
to-(the)-poor when you-asked from the Lord the fruitfulness-in-children

ὅτε ἠξίου γενέσθαι τέκνων πατὴρ, ἆρα προσέθηκας
when you-thought-worthy to-become of-children (a)-father (did)-then you-add
τοῦτο· Δός μοι τέκνα, ἵνα παρακούσω τῶν ἐντολῶν σου;
this give me children so-that I-may-disobey the commandments your
δός μοι τέκνα, ἵνα μὴ φθάσω εἰς τὴν βασιλείαν
give me children so-that not I-may-attain to the kingdom
τῶν οὐρανῶν; Τίς δὲ καὶ ἐγγυητὴς ἔσται τῆς τοῦ
of-the heavens who but also (a)-guarantor will-be of-the of-the
παιδὸς προαιρέσεως, ὅτι εἰς δέον χρήσεται τοῖς
child choice that for (the)-right he-will-use the(-things)
δοθεῖσι; Πολλοῖς γὰρ ὁ πλοῦτος ὑπηρέτης ἀκολασίας
given to-many for the wealth (a)-servant of-licentiousness
ἐγένετο. Ἢ οὐκ ἀκούεις τοῦ Ἐκκλησιαστοῦ λέγοντος·
became or not do-you-bear the Preacher saying
Εἶδον ἀῤῥωστίαν δεινὴν, πλοῦτον φυλασσόμενον τῷ
I-saw (a)-sickness terrible wealth kept for-the(-one)
παρ᾽ αὐτοῦ εἰς κακίαν αὐτῷ; καὶ πάλιν, ὅτι Ἀφίω ἐγὼ
from him for evil to-him and again that I-leave I
αὐτὸν τῷ ἀνθρώπῳ τῷ μετ᾽ ἐμέ. Καὶ τίς οἶδεν εἰ
it to-the man the after me and who knows whether
σοφὸς ἔσται ἢ ἄφρων; Ὅρα δὴ οὖν μὴ, μετὰ μυρίων
wise he-will-be or foolish see indeed then lest with countless
πόνων τὸν πλοῦτον ἀθροίσας, ὕλην ἁμαρτημάτων ἑτέροις
labors the wealth having-amassed fuel of-sins for-others
παρασκευάσῃς, εἶτα εὑρεθῇς διπλᾶ τιμωρούμενος, ὧν
you-prepare then you-be-found doubly punished for-what
τε αὐτὸς ἠδίκησας, καὶ ὧν ἕτερον ἐφωδίασας. Μὴ
both you-yourself you-did-wrong and for-what another you-supplied (is-it)-that
οὐχὶ παντὸς τέκνου οἰκειοτέρα σοί ἐστιν ἡ ψυχή; Μὴ
not than-every child more-your-own to-you is the soul (is-it)-that
οὐχὶ πάντων μᾶλλον εἰς οἰκειότητα προσεγγίζει; Πρώτῃ
not than-all more to kinship draws-near first

αὐτῇ ἀπόδος τὰ πρεσβεῖα τῆς κληρονομίας, πλουσίας αὐτῇ
to-it give the privileges of-the inheritance rich to-it
παράσχου τὰς ἀφορμὰς τῆς ζωῆς· καὶ τότε τοῖς παισὶ
provide the means of-the life and then to-the children
διαιρήσεις τὸν βίον. Οἱ μέν γε παῖδες παρὰ γονέων μὴ
you-will-divide the livelihood the indeed at-least children from parents not
διαδεξάμενοι, ἑαυτοῖς πολλάκις οἴκους ἐποίησαν· ἡ ψυχὴ
having-inherited for-themselves often houses made the soul
δὲ, παρὰ σοῦ ἐγκαταλειφθεῖσα, παρὰ τίνος ἐλεηθήσεται;
but by you abandoned by whom will-be-pitied
Εἴρηται πρὸς τοὺς πατέρας ἃ εἴρηται· οἱ ἄτεκνοι τίνα 8
it-has-been-said to the fathers what has-been-said the childless what
ἡμῖν εὐπρόσωπον αἰτίαν τῆς φειδωλίας προβάλλονται; Οὐ
to-us specious cause of-the stinginess put-forward not
πωλῶ τὰ ὑπάρχοντα, οὐδὲ δίδωμι τοῖς πτωχοῖς, διὰ
I-sell the possessions nor do-I-give to-the poor because-of
τὰς ἀναγκαίας τοῦ βίου χρείας. Οὐκοῦν οὐχ ὁ Κύριός
the necessary of-the life needs then not the Lord
σου διδάσκαλος, οὐδὲ τὸ Εὐαγγέλιον ῥυθμίζει σου τὸν
(is)-your teacher nor the Gospel regulates your the
βίον, ἀλλ' αὐτὸς σὺ νομοθετεῖς σεαυτῷ. Βλέπε δὲ εἰς
life but yourself you legislate for-yourself see but into
οἷον κίνδυνον ἐμπίπτεις οὕτω διανοούμενος. Εἰ γὰρ
what-sort-of danger you-fall so thinking if for
ὁ μὲν Κύριος ὡς ἀναγκαῖα ἡμῖν διετάξατο, σὺ δὲ ὡς
the indeed Lord as necessary(-things) for-us ordained(-them) you but as
ἀδύνατα παραγράφῃ, οὐδὲν ἕτερον ἢ φρονιμώτερον
impossible(-things) strike(-them)-out nothing other than wiser
σεαυτὸν εἶναι λέγεις τοῦ νομοθέτου. Ἀλλ' ἀπολαύσας
yourself to-be you-say than-the lawgiver but having-enjoyed
αὐτῶν παρὰ πᾶσάν μου τὴν ζωὴν, μετὰ τὴν τελευτὴν τοῦ
them through all my the life after the end of-the

βίου διαδόχους ποιήσομαι τῶν ἐμοὶ προσόντων τοὺς
life successors I-will-make of-the(-things) to-me belonging the
πένητας, γράμμασι καὶ διαθήκαις κυρίους αὐτοὺς τῶν
poor by-writings and wills lords them of-the(-things)
ἐμῶν ἀποδείξας. Ὅτε οὐκέτι ἔσῃ ἐν ἀνθρώποις, τότε
mine having-declared when no-longer you-will-be among men then
γενήσῃ φιλάνθρωπος· ὅταν νεκρόν σε ἴδω, τότε σε
you-will-become loving-mankind when dead you I-see then you
εἴπω φιλάδελφον. Πολλή σοι χάρις τῆς φιλοτιμίας,
let-me-call loving-the-brethren much to-you thanks for-the generosity
ὅτι ἐν τῷ μνήματι κείμενος, καὶ εἰς γῆν διαλυθείς, ἁδρὸς
that in the tomb lying and into earth dissolved lavish
γέγονας ταῖς δαπάναις καὶ μεγαλόψυχος. Ποίων, εἰπέ
you-have-become in-the expenses and magnanimous of-what-sort tell
μοι, καιρῶν τοὺς μισθοὺς ἀπαιτήσεις, τῶν ἐν τῇ ζωῇ, ἢ
me (of)-times the rewards will-you-demand of-those in the life or
τῶν μετὰ τὴν ἀποβίωσιν; Ἀλλ' ὃν μὲν ἔζης χρόνον,
of-those after the departing-from-life but which indeed you-lived time
καθηδυπαθῶν τοῦ βίου καὶ τῇ τρυφῇ διαῤῥέων, οὐδὲ
luxuriating in-the life and in-the luxury dissipating not-even
προσβλέπειν ἠνείχου τοὺς πένητας· ἀποθανόντος δὲ
to-look-at did-you-endure the poor having-died but
ποία μὲν πρᾶξις; ποῖος δὲ μισθὸς ἐργασίας ὀφείλεται;
what-sort indeed (of)-deed what-sort but reward of-work is-owed
Δεῖξον τὰ ἔργα, καὶ ἀπαίτει τὰς ἀνταποδόσεις. Οὐδεὶς μετὰ
show the works and demand the requitals no-one after
τὸ λυθῆναι τὴν πανήγυριν πραγματεύεται· οὐδὲ μετὰ τοὺς
the to-be-dissolved the fair does-business nor after the
ἀγῶνας ἐπελθὼν στεφανοῦται· οὐδὲ μετὰ τοὺς πολέμους
contests having-come is-crowned nor after the wars
ἀνδραγαθίζεται. Οὐ τοίνυν οὐδὲ μετὰ τὴν ζωὴν ἔστιν
does-brave-deeds not therefore nor after the life is-it-possible

εὐσεβεῖν δηλονότι. Καὶ γὰρ ἐν μέλανι καὶ γράμμασι
to-be-pious evidently and for in ink and letters
κατεπαγγέλλῃ τὰς εὐποιίας. Τίς οὖν ἀναγγελεῖ σοι τὸν
you-promise the good-deeds who then will-announce to-you the
καιρὸν τῆς ἐξόδου; τίς ἐγγυητὴς ἔσται τοῦ τρόπου τῆς
time of-the departure who (a)-guarantor will-be of-the manner of-the
τελευτῆς; Πόσοι ὑπὸ βιαίων ἀνηρπάσθησαν συμπτωμάτων,
end how-many by violent were-snatched-away accidents
οὐδὲ φωνὴν ῥῆξαι συγχωρηθέντες ὑπὸ τοῦ πάθους;
not-even (a)-cry to-utter permitted by the suffering
Πόσους πυρετὸς ἐποίησεν ἔκφρονας; Τί οὖν ἀναμένεις
how-many (a)-fever made out-of-their-minds why then do-you-await
καιρὸν, ἐν ᾧ πολλάκις οὐδὲ τῶν λογισμῶν ἔσῃ
(a)-time in which often not-even of-the reasonings will-you-be
τῶν σεαυτοῦ κύριος; Νὺξ βαθεῖα, καὶ νόσος βαρεῖα, καὶ
the your-own lord night deep and disease heavy and
ὁ βοηθῶν οὐδαμοῦ· καὶ ὁ ἐφεδρεύων τῷ κλήρῳ
the(-one) helping nowhere and the(-one) lying-in-wait for-the inheritance
ἕτοιμος, πάντα πρὸς τὸ ἑαυτῷ χρήσιμον διοικούμενος,
ready all(-things) for the for-himself useful managing
ἄπρακτά σοι ποιῶν τὰ βουλεύματα. Εἶτα περιβλεψάμενος
ineffective for-you making the plans then having-looked-around
ὧδε καὶ ὧδε, καὶ ἰδὼν τὴν περιεστῶσάν σε ἐρημίαν,
here and here and having-seen the surrounding you loneliness
τότε αἰσθήσῃ τῆς ἀβουλίας· τότε στενάξεις τὴν
then you-will-perceive the folly then you-will-groan-over the
ἄνοιαν, εἰς οἷον καιρὸν ἐταμιεύου τὴν ἐντολὴν, ὅτε
senselessness for what-sort-of time you-stored-up the commandment when
ἡ μὲν γλῶσσα παρεῖται, ἡ δὲ χεὶρ ὑπότρομος ἤδη
the indeed tongue is-paralyzed the but hand trembling already
κλονουμένη ταῖς συνολκαῖς, ὡς μήτε φωνῇ μήτε γράμματι
shaken by-the convulsions so-that neither by-voice nor by-letter

διασημῆναι τὴν γνώμην. Καίτοι εἰ καὶ πάντα φανερῶς
to-signify the mind and-yet if even all(-things) plainly
ἐγέγραπτο, καὶ πᾶσα φωνὴ διαῤῥήδην κεκήρυκτο, ἓν
had-been-written and every word expressly had-been-proclaimed one
γράμμα παρεντεθὲν ἱκανὸν ἦν πᾶσαν μεταποιῆσαι τὴν
letter inserted sufficient was all to-change the
γνώμην· μία σφραγὶς παραποιηθεῖσα, δύο ἢ τρεῖς μάρτυρες
mind one seal counterfeited two or three witnesses
ἄδικοι, ὅλον ἂν τὸν κλῆρον ἐφ᾽ ἑτέρους μετήνεγκαν.
unjust whole — the inheritance to others would-have-transferred
9 Τί οὖν σεαυτὸν ἐξαπατᾷς, νῦν μὲν κακῶς εἰς ἀπόλαυσιν
why then yourself do-you-deceive now indeed badly for enjoyment
σαρκὸς τὸν πλοῦτον διατιθέμενος, ἐπαγγελλόμενος δὲ εἰς
of-flesh the wealth disposing promising but for
ὕστερον ὧν οὐκέτι ἔσῃ κύριος; Ὡς ὁ λόγος
later (things)-of-which no-longer you-will-be lord as the reasoning
ἔδειξε, πονηρὰ ἡ βουλή· ζῶν μὲν, ἀπολαύσω τῶν
showed wicked (is)-the plan living indeed I-will-enjoy the
ἡδονῶν· ἀποθανὼν δὲ, πράξω τὰ διατεταγμένα. Ἐρεῖ
pleasures having-died but I-will-do the(-things) ordained will-say
καὶ σοὶ Ἀβραάμ· Ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ
also to-you Abraham you-received-back the good(-things) your in the
ζωῇ σου. Οὐ δέχεταί σε ἡ στενὴ καὶ τεθλιμμένη ὁδὸς,
life your not receives you the narrow and afflicted road
τὸν ὄγκον τοῦ πλούτου μὴ ἀποτιθέμενον. Βαστάζων
the bulk of-the wealth not laying-aside carrying
αὐτὸν ἐξῆλθες· μὴ γὰρ ἀπέῤῥιψας, ὡς προσετάχθης.
it you-went-out not for you-threw(-it)-away as you-were-commanded
Ὅτε ἔζης, σεαυτὸν τῆς ἐντολῆς προετίθης· μετὰ τὸν
when you-lived yourself to-the commandment you-preferred after the
θάνατον καὶ τὴν διάλυσιν, τότε τὴν ἐντολὴν τῶν ἐχθρῶν
death and the dissolution then the commandment to-the enemies

προετίμησας. Ἵνα γὰρ μὴ λάβῃ ὁ δεῖνα, λαβέτω, φησὶν,
you-preferred so-that for not may-take the so-and-so let-take he-says
ὁ Κύριος. Καὶ τοῦτο τί εἴπωμεν, ἐχθρῶν ἄμυναν,
the Lord and this what shall-we-call(-it) of-enemies (a)-revenge
ἢ τοῦ πλησίον ἀγάπην; Ἀνάγνωθί σου τὰς διαθήκας.
or of-the neighbor (a)-love read your the wills
Ἐβουλόμην μὲν ἔτι ζῆν, καὶ ἀπολαύειν τῶν ἐμαυτοῦ.
I-wished indeed still to-live and to-enjoy the(-things) my-own
Τῷ θανάτῳ χάρις, οὐ σοί. Εἰ γὰρ ἦς ἀθάνατος, οὐκ
to-the death (be)-thanks not to-you if for you-were immortal not
ἂν ἐμνήσθης τῶν ἐντολῶν. Μὴ πλανᾶσθε· Θεὸς
— you-would-have-remembered the commandments do-not be-deceived God
οὐ μυκτηρίζεται. Νεκρὸν εἰς θυσιαστήριον οὐκ ἀνάγεται·
not is-mocked (a)-dead(-thing) to (the)-altar not is-brought
ζῶσαν προσένεγκε τὴν θυσίαν. Ὁ ἐκ τοῦ περισσεύματος
living offer the sacrifice the(-one) from the abundance
προσφέρων ἀπρόσδεκτος. Σὺ δὲ ἃ μετὰ πᾶσαν τὴν
offering (is)-unacceptable you but what after all the
ζωὴν ἐπερίσσευσε, ταῦτα προσφέρεις τῷ εὐεργέτῃ. Εἰ
life was-in-excess these(-things) you-offer to-the benefactor if
οὐ τολμᾷς ἐκ τῶν λειψάνων τῆς τραπέζης δεξιώσασθαι
not you-dare from the leftovers of-the table to-entertain
τοὺς ἐνδόξους, πῶς οὖν τολμᾷς τὸν Θεὸν ἐκ τῶν
the distinguished how then do-you-dare — God from the
λειψάνων ἐξιλεοῦσθαι; Ἴδετε τὸ τέλος τῆς φιλοχρηματίας,
leftovers to-propitiate see the end of-the love-of-money
οἱ πλούσιοι, καὶ παύσασθε ἐμπαθῶς πρὸς τὰ χρήματα
you rich and cease passionately toward the money
διακείμενοι. Ὅσῳ φιλόπλουτος εἶ, τοσούτῳ μᾶλλον
disposed as-much-as wealth-loving you-are so-much rather
μηδὲν ὑπολείπῃ τῶν προσόντων σοι. Πάντα σεαυτοῦ
nothing leave of-the(-things) belonging to-you all(-things) your-own

ποίησαι, πάντα ἐπικόμισαι, μὴ καταλίπῃς ἀλλοτρίοις τὸν
make all(-things) carry-with(-you) do-not leave to-others the
πλοῦτον. Τάχα δέ σε οὐδὲ περιστελοῦσιν οἱ οἰκέται τῷ
wealth perhaps but you not-even will-dress the servants in-the
τελευταίῳ κόσμῳ, ἀλλ' ἀφοσιώσονται τὴν ταφὴν, τοῖς
last adornment but they-will-perform-perfunctorily the burial to-the
κληρονόμοις λοιπὸν προσχωρήσαντες κατὰ τὴν εὔνοιαν.
heirs henceforth having-gone-over in the goodwill
Ἤ που καὶ καταφιλοσοφήσουσί σου τότε· Ἀπειροκαλία,
or perhaps also they-will-philosophize-over you then tastelessness(-it-is)
φησὶ, καλλωπίζειν νεκρὸν, καὶ πολυτελῶς ἐκκομίζειν τὸν
he-says to-adorn (a)-corpse and expensively to-carry-out the(-one)
οὐκέτι αἰσθανόμενον. Τί δὲ οὐ βέλτιον τοὺς περιόντας
no-longer perceiving why but (is-it)-not better those surviving
κοσμεῖσθαι τῇ πολυτελεῖ καὶ ἐνδόξῳ περιβολῇ, ἢ
to-be-adorned with-the costly and splendid clothing than
συγκατασήπειν τῷ νεκρῷ τὰ πολυτίμητα τῆς ἐσθῆτος; Τί
to-let-rot-with the corpse the precious(-things) of-the clothing what
δὲ μνήματος ἐπισήμου, καὶ ταφῆς πολυτελοῦς, καὶ δαπάνης
but of-(a)-monument conspicuous and (a)-burial costly and (an)-expense
ἀκερδοῦς ὄφελος; Δέον εἰς τὰ κατὰ τὸν βίον
unprofitable (is-the)-profit it-being-right for the(-things) in the life
ἀναγκαῖα χρήσασθαι τοῖς περιοῦσι. Τοιαῦτα ἐροῦσι καὶ σὲ
necessary to-use the surplus such(-things) they-will-say also you
τῆς βαρύτητος ἀμυνόμενοι, καὶ τοῖς διαδεξαμένοις τὰ
for-the harshness avenging and to-those having-inherited the(-things)
σὰ χαριζόμενοι. Προλαβὼν οὖν, σεαυτὸν ἐνταφίασον.
yours gratifying having-anticipated then yourself bury
Καλὸν ἐντάφιον ἡ εὐσέβεια. Πάντα περιβαλλόμενος
(a)-fine shroud (is)-the piety all(-things) wrapping-around
ἄπελθε· οἰκεῖον κόσμον τὸν πλοῦτον ποίησαι· ἔχε αὐτὸν
depart (as)-your-own adornment the wealth make have it

μετὰ σεαυτοῦ. Πείσθητι καλῷ συμβούλῳ, τῷ ἀγαπήσαντί
with yourself be-persuaded by-(a)-good counselor — having-loved
σε Χριστῷ, τῷ δι' ἡμᾶς πτωχεύσαντι, ἵνα ἡμεῖς
you Christ the(-one) for us having-become-poor so-that we
τῇ ἐκείνου πτωχείᾳ πλουτήσωμεν· τῷ δόντι ἑαυτὸν
by-the his poverty may-become-rich the(-one) having-given himself
λύτρον ὑπὲρ ἡμῶν. Ἢ ὡς σοφῷ τὸ συμφέρον ἡμῖν
(as-a)-ransom for us either as (one)-wise the profitable to-us
συνορῶντι πεισθῶμεν, ἢ ὡς ἀγαπῶντος ἡμᾶς ἀνασχώμεθα,
perceiving let-us-obey or as loving us let-us-bear(-with-him)
ἢ ὡς εὐεργέτην ἡμῶν ἀμειψώμεθα. Πάντως δὲ ποιήσωμεν
or as benefactor our let-us-repay by-all-means but let-us-do
τὰ διατεταγμένα ἡμῖν, ἵνα κληρονόμοι γενώμεθα τῆς
the(-things) ordained to-us so-that heirs we-may-become of-the
αἰωνίου ζωῆς τῆς ἐν αὐτῷ τῷ Χριστῷ· ᾧ ἡ
eternal life the(-one) in very — Christ to-whom (be)-the
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory and the might to the ages of-the ages amen

The heaven is bare and the earth cracked. God sends the blow to correct, not destroy, for we receive and do not give. Few come to pray, and the children are brought out while the guilty roam the city, unlike Nineveh, where king, people, and beasts mourned until God relented. Basil calls for tears, alms, and torn bonds of usury; gold cannot buy rain. God fed Elijah by ravens; share your one loaf, as the widow did. Famine is the cruelest death, and the first called at the judgment is the one who fed the hungry. Imitate the first Christians, who held all in common.

Λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; Κύριος ὁ Θεὸς 1
(a)-lion will-roar and who not will-fear (the)-Lord — God
ἐλάλησε, καὶ τίς οὐ προφητεύσει; Προφητικὸν ποιήσωμεν τὸ
has-spoken and who not will-prophesy prophetic let-us-make the
τοῦ λόγου προοίμιον, καὶ τὸν θεοφορούμενον Ἀμὼς συνεργὸν
of-the discourse prelude and the God-inspired Amos (as)-co-worker
εἰς τὴν τῶν προκειμένων χρείαν παραλάβωμεν, τὰ ὅμοια τῶν
for the of-the present(-things) need let-us-take-along the like of-the
ἡμῖν διοχλούντων κακῶν θεραπεύσαντα πάθη· τὴν ὑπὲρ τῶν
us troubling evils having-healed sufferings the for the
συμφερόντων βουλήν τε καὶ γνώμην ἐκτιθέμενοι. Καὶ γὰρ
advantageous(-things) counsel both and judgment setting-forth and for
αὐτὸς ὁ προφήτης ἐν τῇ φορᾷ τῶν ἀνωτέρω χρόνων, τοῦ
very the prophet in the course of-the earlier times the
λαοῦ καταλιπόντος τὴν πατρῴαν εὐσέβειαν, καὶ πατήσαντος
people having-abandoned the ancestral piety and having-trampled
μὲν τὴν τῶν νόμων ἀκρίβειαν, εἰς δὲ τὴν τῶν εἰδώλων
indeed the of-the laws exactness into but the of-the idols
θεραπείαν ὑπολισθήσαντος, κῆρυξ ἐγένετο μετανοίας· τὴν
worship having-slipped (a)-herald became of-repentance the
ἐπιστροφὴν παραινῶν, καὶ τῶν τιμωριῶν προφέρων τὴν
turning-back exhorting and of-the punishments holding-out the

ἀπειλήν. Ἐμοὶ δὲ δι' εὐχῆς ἀγέσθω τὸ μέχρι μέν
threat for-me but through prayer let-be-held the(-thing) up-to indeed
τινος τῷ ζήλῳ τῆς παλαιᾶς ἱστορίας προσχρῆσθαι.
some(-point) the zeal of-the ancient history to-use
Μηκέτι μέντοι καὶ τὴν ἔκβασιν τῶν τότε γενομένων
no-longer however also the outcome of-the(-things) then having-happened
ἰδεῖν ἀκόλουθον. Ἀπειθήσας γὰρ ὁ λαὸς, καὶ ὥσπερ πῶλος
to-see following having-disobeyed for the people and as (a)-colt
σκληρὸς καὶ δυσήνιος ἐνδακὼν τὸν χαλινὸν, οὐχ εἱλκύσθη
hard and unruly having-bitten the bit not was-drawn
πρὸς τὸ συμφέρον· ἐκτραπεὶς δὲ τῆς εὐθείας, τοσοῦτον
to the advantageous having-turned-aside but from-the straight(-road) so-far
ἔδραμεν ἄτακτα, καὶ τοῦ ἡνιόχου κατεφρυάξατο, μέχρις οὗ,
it-ran disorderly and at-the charioteer snorted until which
τοῖς βαράθροις καὶ τοῖς κρημνοῖς ἐκπεσὼν, ἀξίαν τῆς
into-the pits and into-the precipices having-fallen-out worthy of-the
δυσπειθείας τὴν πανωλεθρίαν ὑπέμεινεν. Ὃ μὴ γένοιτο
disobedience the utter-ruin it-endured which may-it-not happen
νῦν ἐφ' ἡμῶν, παῖδες ἐμοὶ, οὓς διὰ τοῦ Εὐαγγελίου
now upon us children my whom through the Gospel
ἐγέννησα, οὓς διὰ τῆς εὐλογίας τῶν χειρῶν ἐσπαργάνωσα.
I-begot whom through the blessing of-the hands I-swaddled
Ἀλλ' ἔστω ἀκοὴ εὐγνώμων, ψυχὴ εὐπειθὴς, ἁπαλῶς
but let-there-be (an)-ear well-disposed (a)-soul obedient softly
δεχομένη τὰς παραινέσεις, εἴκουσα τῷ λέγοντι, ὡς
receiving the exhortations yielding to-the(-one) speaking as
κηρὸς τῷ σφραγίζοντι, ἵνα διὰ μιᾶς ταύτης σπουδῆς
wax to-the(-one) sealing so-that through one this zeal
κἀγὼ λάβω καρπὸν τῶν πονουμένων εὐφραίνοντα, καὶ ὑμεῖς
I-too may-take (the)-fruit of-the labors gladdening and you
ἐν καιρῷ τῆς ἀπαλλαγῆς τῶν δεινῶν τὴν γενομένην
in (the)-time of-the release from-the terrible(-things) the given

παραίνεσιν ἐπαινέσητε. Τί οὖν ἐστιν ὅπερ ἐνδείκνυται
exhortation may-praise what then is (it)-which indicates
μὲν ὁ λόγος, ἔτι δὲ μετεώρους κατέχει τὰς ψυχὰς τῇ
indeed the discourse still but in-suspense holds the souls with-the
ἐλπίδι τῆς ἀκοῆς, βραδύνων δημοσιεύειν τὸ προσδοκώμενον;
hope of-the hearing delaying to-make-public the expected(-thing)
Οὐρανὸν ὁρῶμεν, ἀδελφοί, στεγανὸν, γυμνὸν, καὶ ἀνέφελον, 2
(a)-heaven we-see brothers watertight naked and cloudless
στυγνὴν ἐμποιοῦντα τὴν αἰθρίαν ταύτην, καὶ καταλυποῦντα
gloomy causing the clear-sky this and grieving(-us)
τῇ καθαρότητι, ἣν λίαν ἐπεθυμοῦμεν τὸ πρῶτον,
by-the purity which very-much we-desired at-the first
ἡνίκα ἂν, ἐπὶ πολὺ σκεπασθεὶς τοῖς νέφεσι, ζοφώδεις
when — for long covered with-the clouds gloomy
ἡμᾶς καὶ ἀνηλίους εἰργάσατο. Γῆ δὲ καταξηρανθεῖσα
us and sunless it-made (the)-earth but dried-up
εἰς ἄκρον ἀηδὴς μέν ἐστιν ὀφθῆναι, στεῖρα δὲ πρὸς
to (the)-extreme unpleasant indeed is to-be-seen barren but for
γεωργίαν καὶ ἄγονος, εἰς σχίσματα διαῤῥαγεῖσα, καὶ
farming and unproductive into cracks broken and
εἰς τὸ βάθος δεχομένη καταλάμπουσαν τὴν ἀκτῖνα.
in the depth receiving shining-down the ray
Πηγαὶ δὲ ἡμᾶς ἐπέλιπον πλούσιαί τε καὶ ἀένναοι, καὶ
springs but us have-failed rich both and ever-flowing and
ποταμῶν μεγάλων ἐδαπανήθη τὰ ῥεύματα, παῖδες δὲ αὐτὰ
of-rivers great were-consumed the streams children but them
σμικρότατοι καταπεζεύουσι, καὶ γυναῖκες περαιοῦνται μετὰ
very-small cross-on-foot and women cross-over with
φορτίων· τοὺς δὲ πολλοὺς ἡμῶν καὶ τὸ ποτὸν ἐπέλειψε,
loads the but many of-us also the drink has-failed
καὶ ἐν ἀπορίᾳ τοῦ ζῆν καθεστήκαμεν. Ἰσραηλῖται νέοι,
and in perplexity of-the living we-are-set Israelites new

Μωϋσῆν ζητοῦντες νέον, καὶ ῥάβδον θαυμασίων ποιητικὴν,
(a)-Moses seeking new and (a)-rod of-wonders productive
ἵνα πάλιν πέτραι πληγεῖσαι τὴν χρείαν τοῦ διψῶντος
so-that again rocks struck the need of-the thirsting
λαοῦ θεραπεύσωσι, νεφέλαι δὲ παράδοξοι τροφὴν ἀσυνήθη
people may-heal clouds but unexpected food unaccustomed
τὸ μάννα τοῖς ἀνθρώποις καταψεκάσωσιν. Εὐλαβηθῶμεν μὴ
the manna for-the men may-rain-down let-us-beware lest
γενώμεθα τοῖς ὀψιγόνοις καινὸν ἐπὶ λιμοῦ καὶ τιμωρίας
we-become for-those born-later (a)-new about famine and punishment
διήγημα. Εἶδον τὰς ἀρούρας, καὶ πολλὰ κατεδάκρυσα τῆς
story I-saw the fields and much wept-over the
ἀκαρπίας αὐτῶν· καὶ ἐξέχεα θρῆνον, ἐπειδὴ μὴ ὑετὸς
barrenness their and poured-out (a)-lament since not rain
ἐφ' ἡμᾶς ἐξεχύθη. Τὰ μὲν τῶν σπερμάτων πρὸ
upon us was-poured-out the(-ones) indeed of-the seeds before
τῆς ἐκβολῆς ἐξηράνθη, ταῖς βώλοις τοιαῦτα μείναντα οἷα
the sprouting were-dried-up in-the clods such remaining as
τὸ ἄροτρον ἔκρυψε· τὰ δὲ μικρὸν προκύψαντα καὶ
the plow hid(-them) the(-ones) but (a)-little having-peeped-out and
βλαστήσαντα ἐλεεινῶς ἀπεμαράνθη τῷ καύματι· ὡς
having-sprouted pitiably withered by-the heat so-that
νῦν εὐκαίρως τινὰ τὴν εὐαγγελικὴν ἀναστρέψαι φωνὴν,
now fittingly anyone the evangelical to-reverse voice
λέγοντα· Οἱ μὲν ἐργάται πολλοὶ, τὸ δὲ θέρος οὐδ'
saying the indeed laborers (are)-many the but harvest not-even
ὀλίγον. Οἱ γεωργοὶ δὲ, ταῖς ἀρούραις ἐπικαθήμενοι, καὶ τὰς
little the farmers but at-the fields sitting and the
χεῖρας κατὰ τῶν γονάτων συμπλέκοντες (τοῦτο δὴ τῶν
hands around the knees clasping this indeed of-those
πενθούντων τὸ σχῆμα), τοὺς ματαίους ἑαυτῶν πόνους
mourning (is)-the posture the vain their-own labors

δακρύουσι, πρὸς παῖδας νηπίους ἀφορῶντες, καὶ ὀδυρόμενοι·
weep at children infant looking and lamenting
πρὸς γυναῖκας ἀτενίζοντες, καὶ θρηνοῦντες, ἐπαφώμενοι
at wives gazing and wailing touching
καὶ ψηλαφῶντες τοὺς ξηροὺς χόρτους τῶν γεννημάτων,
and feeling the dry blades of-the crops
ἀνοιμώζοντες δὲ μεγάλα, καθάπερ οἱ πατέρες οἱ τοὺς ἐν
groaning and loudly as the fathers those the in
ἄνθει τῆς ἡλικίας υἱοὺς ἀπολέσαντες. Λεγέσθω τοίνυν καὶ
(the)-flower of-the age sons having-lost let-it-be-said therefore also
πρὸς ἡμᾶς παρὰ τοῦ αὐτοῦ προφήτου, οὗ μικρὸν πρόσθεν
to us by the same prophet whom (a)-little before
ἐν προοιμίοις ἐμνημονεύσαμεν· Καὶ ἐγὼ, φησὶν, ἀνέσχον ἐξ
in (the)-preludes we-mentioned and I he-says withheld from
ὑμῶν τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ τρυγητοῦ· καὶ βρέξω
you the rain before three months of-the vintage and I-will-rain
ἐπὶ πόλιν μίαν, ἐπὶ δὲ πόλιν μίαν οὐ βρέξω· καὶ μερὶς μία
upon city one upon but city one not I-will-rain and part one
βραχήσεται, καὶ μερὶς, ἐφ' ἣν οὐ βρέξω, ξηρανθήσεται.
will-be-rained-on and (the)-part on which not I-will-rain will-be-dried-up
Καὶ συναθροίσονται δύο ἢ τρεῖς πόλεις εἰς μίαν, πιεῖν
and will-gather two or three cities into one to-drink
ὕδωρ, καὶ οὐ μὴ ἐμπλησθῶσι· διότι οὐκ ἐπεστράφητε πρὸς
water and not — they-will-be-filled because not you-turned to
μὲ, λέγει Κύριος. Μάθωμεν οὖν, ὅτι δι' ἀποστροφὴν
me says (the)-Lord let-us-learn then that because-of turning-away
καὶ ἀμέλειαν ταύτας ἡμῖν ὁ Θεὸς τὰς πληγὰς ἐνίησιν, οὐκ
and neglect these to-us — God the blows sends not
ἐκτρῖψαι ζητῶν, ἀλλ' ἐπανορθῶσαι σπουδάζων, κατὰ τοὺς
to-destroy seeking but to-correct eager like the
χρηστοὺς τῶν πατέρων καὶ ἀμελεῖς τῶν τέκνων, οἳ
good(-ones) of-the fathers and (the)-neglectful of-the children who

θυμοῦνται κατὰ τῶν νέων, καὶ διανίστανται, οὐ κακόν τι
are-angry against the young and rise-up not evil some
δοῦναι σπουδάζοντες. ἀλλ' ἐκ τῆς νηπιώδους ὀλιγωρίας καὶ
to-give eager but from the childish carelessness and
τῶν τῆς νεότητος ἁμαρτιῶν εἰς ἐπιμέλειαν ἄγοντες. Ὁρᾶτε
the of-the youth sins to care leading see
τοίνυν, ὡς τὸ πλῆθος τῶν ἡμετέρων ἁμαρτημάτων καὶ τὰς
therefore how the multitude of-the our sins both the
ὥρας τῶν ἰδίων ἐξήγαγε φύσεων, καὶ τῶν καιρῶν τὰς
seasons from-the own led-out natures and of-the times the
ἰδέας εἰς ἀλλοκότους κράσεις διήμειψεν. Ὁ χειμὼν οὐκ ἔσχε
forms into strange mixtures changed the winter not had
τὸ σύνηθες ὑγρὸν μετὰ τοῦ ξηροῦ, ἀλλὰ πᾶσαν ἰκμάδα
the usual moisture with the dryness but all moisture
τῷ κρυστάλλῳ κατέδησέ τε καὶ ἀπεξήρανεν, ἄμοιρος δὲ
by-the ice it-bound both and dried-up without-share but
διετέλεσε καὶ νιφάδων καὶ ὑετῶν. Τὸ ἔαρ πάλιν τὸ μὲν
it-continued both of-snows and of-rains the spring again the indeed
ἕτερον μέρος τῶν ἰδιωμάτων ἔδειξε, τὴν θερμότητα λέγω·
one part of-the properties showed the warmth I-mean
τοῦ δὲ ὑγροῦ τὴν μετουσίαν οὐκ ἔσχε. Καῦμα δὲ καὶ κρυμὸς,
of-the but moist the participation not had heat but and frost
καινῶς ὑπερβάντα τοὺς ὅρους τῆς κτίσεως, καὶ κακῶς εἰς
strangely having-overstepped the bounds of-the creation and badly for
τὴν καθ' ἡμῶν συμφωνήσαντα βλάβην, τοῦ βίου καὶ
the against us having-agreed harm from-the livelihood and
τῆς ζωῆς τοὺς ἀνθρώπους ἐλαύνουσι. Τίς οὖν ἄρα τῆς
from-the life the men drive what then after-all of-the
ἀταξίας καὶ τῆς συγχύσεως ἡ αἰτία; τίς ὁ νεωτερισμὸς
disorder and of-the confusion the cause what the innovation
τῶν καιρῶν; Ἐρευνήσωμεν, ὡς νοῦν ἔχοντες· ὡς λογικοὶ,
of-the times let-us-search as sense having as rational(-beings)

λογισώμεθα. Μὴ ὁ κυβερνῶν τὸ πᾶν οὐκ ἔστι;
let-us-reason (is-it)-that the(-one) steering the universe not is
μὴ ὁ ἀριστοτέχνης Θεὸς ἐπελάθετο τῆς οἰκονομίας;
surely-not the master-craftsman God forgot the dispensation
μὴ ἀφῃρέθη τῆς ἐξουσίας καὶ τῆς δυνάμεως; ἢ τὴν
surely-not he-was-deprived of-the authority and of-the power or the
ἰσχὺν μὲν τὴν αὐτὴν ἔχει, καὶ τοῦ κράτους οὐ παρελύθη·
strength indeed the same does-he-have and of-the might not was-he-loosed
παρηνέχθη δὲ εἰς σκληρότητα, καὶ τὸ λίαν ἀγαθὸν, καὶ
was-he-carried-away but into harshness and the very good and
τὸ περὶ ἡμᾶς κηδεμονικὸν εἰς μισανθρωπίαν μετέβαλεν; Οὐκ
the toward us caring into misanthropy changed not
ἂν εἴποι τις σωφρονῶν· ἀλλὰ φανερὰ καὶ δῆλα τὰ
— would-say anyone being-sober but plain and clear (are)-the
αἴτια δι' ἃ συνήθως οὐ διοικούμεθα. Λαμβάνοντες
causes because-of which usually not we-are-governed receiving
ἡμεῖς, ἄλλοις οὐ παρέχομεν· τὴν εὐεργεσίαν ἐπαινοῦμεν,
we to-others not provide the benefaction we-praise
καὶ ταύτης ἀποστεροῦμεν τοὺς δεομένους. Δοῦλοι ὄντες,
and of-this we-deprive those in-need slaves being
ἐλευθερούμεθα, καὶ τοὺς ὁμοδούλους οὐκ οἰκτείρομεν·
we-are-freed and the fellow-slaves not we-pity
πεινῶντες τρεφόμεθα, καὶ τὸν ἐνδεῆ παρατρέχομεν.
hungering we-are-fed and the needy we-pass-by
Ἀνενδεῆ χορηγὸν καὶ ταμίαν Θεὸν ἔχοντες, φειδωλοὶ
(an)-unneeding provider and treasurer God having stingy
ἐγενόμεθα καὶ ἀκοινώνητοι πρὸς τοὺς πένητας. Πολύτοκα
we-became and unsharing toward the poor prolific
ἡμῶν τὰ πρόβατα, καὶ οἱ γυμνοὶ τῶν προβάτων πλείους.
our the sheep and the naked than-the sheep (are)-more
Αἱ ἀποθῆκαι τῷ πλήθει τῶν ἀποκειμένων στενοῦνται,
the barns by-the multitude of-the(-things) stored are-straitened

καὶ τὸν ἐστενωμένον οὐκ ἐλεοῦμεν. Διὰ τοῦτο ἡμῖν ἀπειλεῖ
and the straitened(-man) not we-pity for this us threatens
τὸ δίκαιον κριτήριον. Διὰ τοῦτο καὶ ὁ Θεὸς οὐκ ἀνοίγει
the just court for this also — God not opens
τὴν χεῖρα, ἐπειδὴ τὴν φιλαδελφίαν ἡμεῖς ἀπεκλείσαμεν.
the hand since the brotherly-love we have-shut-out
Διὰ τοῦτο ξηραὶ αἱ ἄρουραι, ἐπειδὴ ἡ ἀγάπη ἐψύγη.
for this dry (are)-the fields since the love has-grown-cold
3 Φωνὴ λιτανευόντων εἰκῆ βοᾷ, καὶ πρὸς τὸν ἀέρα
(the)-voice of-those-supplicating idly cries and into the air
διασκεδάννυται. Οὐδὲ γὰρ ἡμεῖς τῶν ἀξιούντων ἠκούσαμεν.
is-scattered not-even for we those asking heard
Οἷα δὲ ἡμῶν ἡ προσευχὴ καὶ ἡ δέησις; Οἱ ἄνδρες, πλὴν
what-sort but (is)-our the prayer and the entreaty you men except
ὀλίγων, ταῖς ἐμπορίαις σχολάζετε· αἱ γυναῖκες, ὑπηρετεῖτε
few to-the trades devote-yourselves you women help
τούτοις εἰς τὴν ἐργασίαν τοῦ μαμμωνᾶ. Ὀλίγοι λοιπὸν
these in the working of-the mammon few henceforth
μετ᾽ ἐμοῦ καὶ τῆς προσευχῆς, καὶ οὗτοι ἰλιγγιῶντες,
(are)-with me and the prayer and these dizzy
χασμώμενοι, μεταστρεφόμενοι συνεχῶς, καὶ ἐπιτηροῦντες
yawning turning-around constantly and watching
πότε τοὺς στίχους ὁ ψαλμῳδὸς συμπληρώσει, πότε,
when the verses the psalmist will-complete when
ὡς δεσμωτηρίου, τῆς ἐκκλησίας, καὶ τῆς ἀνάγκης
as-from (a)-prison from-the church and the necessity
τῆς προσευχῆς ἀφαιρεθήσονται. Οἱ δὲ δὴ παῖδες οἱ
of-the prayer they-will-be-released the but indeed children the
σμικρότατοι οὗτοι, οἱ τὰς δέλτους ἐν τοῖς διδασκαλείοις
smallest these those the tablets in the schools
ἀποθέμενοι, καὶ συμβοῶντες ἡμῖν, ὡς ἄνεσιν μᾶλλον
having-put-down and shouting-with us as (a)-relaxation rather

καὶ τέρψιν τὸ πρᾶγμα μετέρχονται, ἑορτὴν ποιούμενοι τὴν
and (a)-delight the business pursue (a)-feast making the
ἡμετέραν λύπην, ἐπειδὴ τῆς ἐπαχθείας τοῦ παιδευτοῦ,
our grief since from-the burden of-the schoolmaster
καὶ τῆς φροντίδος τῶν μαθημάτων πρὸς ὀλίγον
and from-the care of-the lessons for (a)-little
ἐλευθεροῦνται. Τὸ δὲ τῶν τελείων ἀνδρῶν πλῆθος,
they-are-freed the but of-the grown men multitude
καὶ ὁ ταῖς ἁμαρτίαις ἐνεχόμενος δῆμος ἄνετος, καὶ
and the in-the sins held people (is)-at-ease and
ἐλευθεριάζων, καὶ γεγανωμένος τὴν πόλιν διατρέχει· ὁ
behaving-freely and brightened the city runs-through the(-one)
τῶν κακῶν τὴν αἰτίαν ἐν ταῖς ψυχαῖς περιφέρων· ὁ
of-the evils the cause in the souls carrying-about the(-one)
τὴν συμφορὰν κινήσας καὶ ἐργασάμενος. Ἀναίσθητα
the misfortune having-set-in-motion and having-worked insensible
δὲ καὶ ἄμεμπτα βρέφη πρὸς τὴν ἐξομολόγησιν ἐπείγεται
but and blameless infants to the confession are-hurried
καὶ ἀθροίζεται, οὔτε τὴν ἀφορμὴν τῶν λυπούντων,
and are-gathered neither the occasion of-the(-things) grieving
οὔτε τοῦ συνήθως προσεύξασθαι γνῶσιν ἢ δύναμιν ἔχοντα.
nor of-the as-usual to-pray knowledge or ability having
Σύ μοι πάρελθε εἰς μέσον, ὁ ταῖς ἁμαρτίαις
you for-me come-forward into (the)-midst the(-one) in-the sins
πεφυρμένος· σὺ πρόσπεσον καὶ κλαῦσον καὶ στέναξον· ἄφες
defiled you fall-down and weep and groan let
τὸ βρέφος ἐνεργεῖν τὰ ἴδια τῆς ἡλικίας ἀκόλουθα.
the infant to-do the(-things) proper-to the age consistent
Ἵνα τί κρύπτῃ κατηγορούμενος, καὶ τὸ ἀνεύθυνον εἰς
for what do-you-hide being-accused and the unaccountable to
ἀπολογίαν προϊστᾷς; Μὴ γὰρ παίζεται ὁ κριτὴς,
defense do-you-put-forward surely-not for is-mocked the judge

ἵνα ὑποβολιμαῖον ἀντεισαγάγῃς πρόσωπον; Ἔδει δὲ
so-that (a)-substitute you-may-bring-in-instead person it-was-right but
παρεῖναι κἀκεῖνο μετὰ σοῦ πάντως, οὐ μόνον. Ὁρᾷς, ὡς
to-be-present also-that with you surely not alone you-see how
καὶ Νινευῖται τῇ μεταμελείᾳ τὸν Θεὸν δυσωποῦντες, καὶ
also (the)-Ninevites by-the repentance — God shaming and
πενθοῦντες ἐπὶ τοῖς ἁμαρτήμασιν, ἃ μετὰ τὴν θάλασσαν
mourning over the sins which after the sea
καὶ τὸ κῆτος Ἰωνᾶς ἐξεβόησεν, οὐ τὰ βρέφη μόνον
and the whale Jonah cried-out not the infants only
εἰς τὴν μετάνοιαν προεστήσαντο, αὐτοὶ δὲ τρυφῶντες,
to the repentance put-forward themselves but luxuriating
αὐτοὶ εὐωχούμενοι διέζων τὸν βίον· ἀλλὰ πρώτους μὲν
themselves feasting they-passed the life but first indeed
ἐδάμασε τοὺς πατέρας τοὺς ἡμαρτηκότας ἡ νηστεία, καὶ
tamed the fathers those having-sinned the fasting and
ἡ τιμωρία τοὺς πατέρας ἐκάκου, εἰς προσθήκης δὲ λόγον
the punishment the fathers afflicted by (way-of)-addition but account
ἠναγκασμένως ἐθρήνει τὰ βρέφη, ἵνα διὰ πάσης ἡλικίας
by-compulsion lamented the infants so-that through every age
ἡ σκυθρωπότης κρατήσῃ, αἰσθανομένης τε καὶ ἀναισθήτου·
the gloom might-prevail perceiving both and unperceiving
τῆς μὲν κατὰ προαίρεσιν, τῆς δὲ κατ᾽ ἀνάγκην.
the(-one) indeed by choice the(-other) but by necessity
Καὶ οὕτως αὐτοὺς ἰδὼν ὁ Θεὸς ταπεινωθέντας,
and so them having-seen — God humbled
ὡς ἐπὶ ὑπερβαίνουσαν ἑαυτῶν ταλαιπωρίαν παγγενῆ
as to surpassing their-own hardship whole-families
κατακρίναντας, καὶ τὸ πάθος ἠλέησε, καὶ τῆς τιμωρίας
having-condemned and the suffering he-pitied and from-the punishment
ἀνῆκε, καὶ τὸ χαίρειν ἐδωρήσατο τοῖς εὐαισθήτως
relented and the to-rejoice granted to-those feelingly

πενθήσασιν. Ὢ τῆς ἐμμελοῦς μετανοίας! ὦ τῆς σοφῆς καὶ
having-mourned o the harmonious repentance o the wise and
πεπυκνωμένης θλίψεως! Οὐδὲ τὰ ἄλογα ἀσυντελῆ
concentrated affliction not-even the irrational(-beasts) without-share
τῆς τιμωρίας ἀφῆκαν· ἀλλὰ καὶ αὐτὰ βοᾷν ἐξ ἀνάγκης
in-the punishment did-they-leave but also them to-cry from necessity
ἐμηχανήσαντο. Ἐχωρίσθη γὰρ τῆς βοὸς ὁ μόσχος,
they-contrived was-separated for from-the cow the calf
ἀπηλάθη τῆς μητρῴας θηλῆς ὁ ἀρνειὸς, παιδίον
was-driven-away from-the maternal teat the lamb (the)-child
ἐπιμάζιον οὐκ ἦν ἐν ταῖς τῆς τεκούσης ἀγκάλαις· ἐν ἰδίοις
at-the-breast not was in the of-the mother arms in (their)-own
σηκοῖς αἱ μητέρες, ἐν ἰδίοις τὰ τέκνα· φωναὶ δὲ παρὰ
pens the mothers in (their)-own the young cries but from
πάντων οἰκτραὶ ἀλλήλαις ἀντιβοῶσαι, καὶ ἀντηχοῦσαι.
all pitiful to-one-another crying-back and echoing-back
Τὰ τέκνα λιμώττοντα τὰς πηγὰς ἐζήτει τοῦ γάλακτος·
the young starving the springs sought of-the milk
αἱ μητέρες, τῷ φυσικῷ πάθει διακοπτόμεναι, συμπαθέσι
the mothers by-the natural affection cut-apart with-sympathetic
φωναῖς ἀνεκαλοῦντο τὰ ἔγγονα. Τὰ βρέφη, κατὰ τὸν ὅμοιον
cries called-back the offspring the infants in the like
τρόπον λιμώττοντα, σφοδροτάτῳ κλαυθμῷ ἀνερρήγνυντο
way starving with-most-vehement weeping were-torn
καὶ ἀπέσπαιρον· αἱ τεκοῦσαι ταῖς φυσικαῖς ἀλγηδόσι
and gasped the(-women) having-borne by-the natural pains
κατεκεντοῦντο τὰ σπλάγχνα. Καὶ διὰ τοῦτο τὴν ἐκείνων
were-pierced-in the bowels and for this the their
μετάνοιαν εἰς κοινὸν τοῦ βίου διδασκάλιον ὁ θεόπνευστος
repentance for (a)-common of-the life lesson the God-inspired
λόγος ἔγγραφον διέσωσεν. Ὁ πρεσβύτης ἐπ᾽ ἐκείνων
word in-writing preserved the old-man among them

ἐθρήνει, καὶ τὴν πολιὰν ἔτιλλε καὶ διεσπάραττεν. Ὁ
lamented and the gray-hair plucked and tore the
νεανίσκος, καὶ ἀκμάζων σφοδρότερον ἀπωδύρετο· ὁ
young-man and in-his-prime more-vehemently wailed the
πένης ἐστέναζεν· ὁ πλούσιος, ἐπιλαθόμενος τῆς τρυφῆς,
poor(-man) groaned the rich(-man) having-forgotten the luxury
ἤσκει τὴν κακοπάθειαν ὡς σώφρονα. Ὁ βασιλεὺς αὐτῶν
practiced the hardship as sober the king their
τὴν λαμπρότητα καὶ τὴν δόξαν εἰς αἰσχύνην μετέβαλεν.
the splendor and the glory into shame changed
Ἀπέθετο τὸν στέφανον, καὶ κόνιν τῆς κεφαλῆς κατεχέετο·
he-put-off the crown and dust on-the head poured
τὴν ἁλουργίδα ῥίψας, σάκκον μετημφιάσατο· τὸν
the purple having-thrown(-off) sackcloth he-put-on the
θρόνον τὸν ὑψηλὸν ἀφεὶς καὶ μετέωρον, ἐλεεινὸς τῇ γῇ
throne the high having-left and lofty pitiable on-the ground
προσεσύρετο· τὴν ἰδιάζουσαν καὶ βασιλικὴν καταλιπὼν
he-dragged-himself the private and royal having-left
εὐπάθειαν, συνεθρήνει τῷ δήμῳ· εἷς ἐγένετο τῶν πολλῶν,
comfort he-lamented-with the people one he-became of-the many
ὅτε τὸν κοινὸν πάντων Δεσπότην ἔβλεπεν ὀργιζόμενον.
when the common of-all Master he-saw angry

4 Τοῦτο δούλων εὐαισθήτων φρόνημα. Τοιαύτη τῶν
this (is)-of-slaves feeling (the)-mind such (is)-of-those
ἁμαρτίαις ἐνεχομένων ἡ μετάνοια. Ἡμεῖς δὲ τὴν μὲν
in-sins held the repentance we but the indeed
ἁμαρτίαν ἐπιτελοῦμεν συντόνως, ὀλιγώρως δὲ καὶ ῥᾳθύμως
sin accomplish intensely carelessly but and slackly
ἀναλαμβάνομεν τὴν μετάνοιαν. Τίς εὐξάμενος ἀποῤῥεῖ
take-up the repentance who having-prayed sheds
δάκρυον, ἵν' ὄμβρον λάβῃ καὶ σταγόνας εὐκαίρους;
(a)-tear so-that rain he-may-get and drops timely

Τίς ἐξαλείφων ἁμαρτίας, κατὰ μίμησιν τοῦ μακαρίου
who blotting-out sins in imitation of-the blessed
Δαβὶδ, θρήνοις τὴν κοίτην ἔβρεξε; Τίς πόδας ἀπέπλυνε
David with-laments the bed wet who (the)-feet washed
ξένων, καὶ τὴν κόνιν τῆς ὁδοιπορίας ἀπέκλυσεν, ἵν᾽
of-strangers and the dust of-the journey washed-off so-that
ἐν καιρῷ δυσωπήσῃ τὸν Θεὸν, αὐχμοῦ λύσιν ζητῶν; Τίς
in season he-may-shame — God of-drought (a)-release seeking who
ἔθρεψε τὸ πατρὸς ἔρημον παιδίον, ἵνα νῦν ἡμῖν ὁ Θεὸς
fed the of-(a)-father bereft child so-that now for-us — God
θρέψῃ τὰ σιτία, ὡς ὀρφανὸν τῇ τῶν ἀνέμων ἀκρασίᾳ
may-nourish the crops as (an)-orphan by-the of-the winds intemperance
κονδυλιζόμενον; Τίς ἐθεράπευσε χήραν κεκακωμένην ταῖς
buffeted who tended (a)-widow afflicted by-the
δυσκολίαις τοῦ βίου, ἵνα νῦν ἐπιμετρηθῇ τὴν ἀναγκαίαν
difficulties of-the life so-that now be-may-be-measured the necessary
τροφήν; Διάῤῥηξον γραμματεῖον ἄδικον, ἵν᾽ οὕτως ἡ
food tear-up (the)-bond unjust so-that so the
ἁμαρτία λυθῇ. Ἐξάλειψον βαρυτάτων τόκων ὁμολογίαν,
sin may-be-loosed blot-out of-heaviest interest (the)-agreement
ἵνα τέκῃ τὰ συνήθη ἡ γῆ. Χαλκοῦ γὰρ καὶ χρυσοῦ
so-that may-bear the usual(-things) the earth bronze for and gold
καὶ τῶν ἀγόνων παρὰ φύσιν γεννώντων, ἡ κατὰ
and the barren(-things) against nature begetting the(-one) according-to
φύσιν τίκτουσα γίνεται στεῖρα, καὶ πρὸς τιμωρίαν τῶν
nature bearing becomes barren and for punishment of-those
ἐποικούντων κατεδικάσθη τὴν ἀκαρπίαν. Δειξάτωσαν
dwelling-on(-it) was-condemned-to the barrenness let-show
τοίνυν οἱ τὴν πλεονεξίαν τιμῶντες, οἱ τὸν πλοῦτον
therefore those the greed honoring those the wealth
μεθ᾽ ὑπερβολῆς συνάγοντες, τίς ἡ δύναμις τῶν
with excess gathering what (is)-the power of-the(-things)

θησαυρισθέντων, ἢ τί τὸ ὄφελος, ἂν ὀργισθεὶς ὁ Θεὸς ἐπὶ
treasured or what the profit if being-angered — God for
πλεῖον παρελκύσῃ τὴν τιμωρίαν. Ὠχρότεροι τάχα τοῦ
more he-drags-out the punishment paler perhaps than-the
χρυσοῦ γενήσονται οἱ τοῦτον σωρεύοντες, ἐὰν μὴ τὸν
gold will-become those it heaping-up if not the
ἄρτον, μέχρι χθὲς καὶ πρώην καταφρονούμενον διὰ
bread until yesterday and the-day-before despised because-of
τὴν πρόχειρον ἐξουσίαν τῆς εὐθηνίας, σχῶσι. Δὸς δὴ μὴ
the ready power of-the plenty they-have grant indeed not
εἶναι τὸν πιπράσκοντα, μηδὲ ὑπάρχειν σῖτον ἐν ἀποθήκαις·
to-be the(-one) selling nor to-exist grain in barns
καὶ τίς ἡ χρῆσις τῶν βαρυτάτων βαλαντίων; εἰπέ μοι.
and what (is)-the use of-the heaviest purses tell me
Οὐ μετ' ἐκείνων χωσθήσῃ; Οὐ γῆ ὁ χρυσός; Οὐ
not with them will-you-be-buried (is)-not earth the gold (will)-not
πηλὸς ἀχρεῖος πηλῷ τῷ σώματι παρακείσεται; Πάντα
mud useless by-mud the body lie all(-things)
ἐκτήσω, καὶ ἓν ἀναγκαῖον οὐκ ἔχεις, δύναμιν τοῦ τρέφειν
you-acquired and one necessary not you-have (the)-power of-the to-feed
σεαυτόν. Τῷ παντί σου πλούτῳ ἓν νέφος ἀπέργασαι·
yourself with-the whole your wealth one cloud produce
ὀλίγων ψεκάδων ἐπινόησον πόρον· ἔπειξον εἰς καρποφορίαν
of-few drops devise (a)-passage hasten to fruit-bearing
τὴν γῆν· λῦσον τῷ ὑπερηφάνῳ καὶ σοβοῦντι πλούτῳ τὴν
the earth loose with-the arrogant and swaggering wealth the
συμφοράν. Τάχα τινὰ τῶν εὐλαβῶν παρακαλέσεις, ἵν'
misfortune perhaps someone of-the pious you-will-entreat so-that
εὐχαῖς ὡς ὁ Θεσβίτης Ἠλίας ἄνεσίν σοι χαρίσηται τῶν
by-prayers as the Tishbite Elijah relief to-you he-may-grant from-the
δεινῶν, ἄνθρωπος ἀκτήμων, ὠχριῶν, ἀνυπόδετος,
terrible(-things) (a)-man without-possessions pale unshod

ἀοίκητος, ἀνέστιος, ἄπορος, ἑνὶ χιτῶνι σκεπόμενος,
homeless hearthless resourceless with-one tunic covered
ὡς Ἠλίας τῇ μηλωτῇ, τὴν εὐχὴν ἔχων σύντροφον,
as Elijah with-the sheepskin the prayer having (as)-companion
τὴν ἐγκράτειαν ὁμοδίαιτον. Κἂν ἐπιτύχῃς τῆς παρὰ τοῦ
the self-control (as)-messmate and-if you-obtain the from the
τοιούτου βοηθείας δεόμενος, οὐ μακρὰ καταγελάσεις τῶν
such(-a-one) help asking not loudly will-you-deride the
πολυμερίμνων κτημάτων; οὐ προσπτύσεις τῷ χρυσῷ; οὐ
much-caring possessions not will-you-spit-on the gold not
διαῤῥίψεις ὡς κόπρον τὸν ἄργυρον, ὃν πρότερον
will-you-throw-away as dung the silver which before
πάντα δυνάμενον καὶ φίλτατον ὀνομάζων, ἀδρανῆ βοηθὸν
all(-things) able and dearest naming (a)-feeble helper
ἐπὶ τῆς χρείας ἐγνώρισας; Διὰ σὲ καὶ τὴν συμφορὰν
in the need you-recognized because-of you also the misfortune
ταύτην κατεδίκασεν, ἐπειδὴ ἔχων οὐκ ἐδίδως· ἐπειδὴ
this he-condemned(-us-to) since having not you-gave since
παρέτρεχες τοὺς πεινῶντας· ἐπειδὴ πρὸς τοὺς ὀδυρομένους
you-passed-by the hungry since to those lamenting
οὐκ ἐπεστρέφου· ἐπειδὴ προσκυνούμενος οὐκ ἠλέεις.
not you-turned since being-bowed-to not you-showed-mercy
Ἔρχεται καὶ δι' ὀλίγους ἐπὶ δῆμον κακὰ, καὶ μοχθηρίας
comes also because-of few on (a)-people evils and of-wickedness
τινὸς παραπήλαυσε δῆμος. Ἄχαρ ἱεροσύλησε, καὶ ὅλη ἡ
some(-one's) has-partaken (a)-people Achar committed-sacrilege and whole the
παράταξις ἐμαστίζετο. Ὁ Ζαμβρὶ πάλιν εἰς τὰς Μαδιανίτιδας
battle-line was-scourged — Zambri again with the Midianite-women
ἐξεπόρνευσε, καὶ ὁ Ἰσραὴλ ἔπιπτεν εἰς δίκην.
committed-fornication and — Israel fell into punishment

5 Πάντες τοίνυν καὶ ἰδίᾳ καὶ κοινῇ τοὺς βίους ἑαυτῶν
all therefore both privately and in-common the lives our-own
ἐξετάσωμεν, ὡς παιδαγωγῷ πρόσχωμεν τῷ αὐχμῷ,
let-us-examine as to-(a)-tutor let-us-attend to-the drought
ἕκαστον τῆς ἰδίας ἁμαρτίας ὑπομιμνήσκοντι. Εἴπωμεν
each(-one) of-the own sin reminding let-us-say
καὶ ἡμεῖς τοῦ γενναίου Ἰὼβ τὴν φωνὴν εὐαισθήτως·
also we of-the noble Job the cry feelingly
Χεὶρ Κυρίου ἐστὶν, ἡ ἁψαμένη μου. Καὶ μάλιστα
(the)-hand of-(the)-Lord it-is that having-touched me and most
μὲν πρωτοτύπως τοῖς ἁμαρτήμασι τὴν συμφορὰν ἑαυτῶν
indeed primarily to-the sins the misfortune our
λογισώμεθα. Εἰ δὲ δεῖ καὶ ἄλλο προσθεῖναι, ἔστιν
let-us-reckon if but (one)-must also other(-thing) to-add there-is
ὅτε καὶ κατὰ πεῖραν ταῖς ψυχαῖς αἱ τοιαῦται τοῦ
when also by-way-of trial to-the souls the such of-the
βίου δυσκληρίαι τοῖς ἀνθρώποις προσάγονται, ἵν' ἐπὶ
life misfortunes to-the men are-brought so-that in
τῆς δυσκολίας ἀπελεγχθῶσιν οἱ δόκιμοι, εἴτε πένητες
the difficulty may-be-shown the approved whether poor
εἴτε πλούσιοι· ἑκάτεροι γὰρ ἀκριβῶς διὰ τῆς ὑπομονῆς
or rich both for exactly through the patience
δοκιμάζονται. Κἄν τούτῳ μάλιστα τῷ καιρῷ διαδείκνυνται
are-tested and-in this especially the time are-displayed
ὁ μὲν, εἰ κοινωνικὸς καὶ φιλάδελφος, ὁ δὲ,
the(-one) indeed whether sharing and loving-the-brethren the(-other) but
εἰ εὐχάριστος καὶ μὴ τοὐναντίον βλάσφημος, ταῖς τοῦ
whether thankful and not on-the-contrary blasphemous with-the of-the
βίου περιφοραῖς ὀξέως συμμεταβάλλων τὸ φρόνημα. Οἶδα
life revolutions sharply changing-with the mind I-know
ἐγὼ πολλοὺς (οὐκ ἀκοῇ μαθὼν, ἀλλὰ τῇ πείρᾳ τοὺς
I many not by-hearing having-learned but by-the experience the

ἀνθρώπους γνωρίσας), ἕως μέχρι μὲν ὁ βίος αὐτοῖς πρὸς
men having-come-to-know while as-long indeed the life for-them toward
εὐπορίαν διαμετρεῖται, καὶ ἐξ οὐρίας, τὸ λεγόμενον,
plenty is-measured and with (a)-fair-wind the(-thing) said
χωρεῖ, μέσως γοῦν, εἰ καὶ μὴ τελείως, τῷ εὐεργέτῃ
goes moderately at-least if even not perfectly to-the benefactor
ὁμολογοῦντας τὴν χάριν· εἰ δέ που διὰ τὴν ἐναντίαν
acknowledging the favor if but somehow through the opposite
κατάστασιν περιτραπείη τὰ πράγματα, καὶ ὁ μὲν
condition should-be-overturned the affairs and the indeed
πλούσιος γένηται πένης, ἡ δὲ ῥώμη τοῦ σώματος νόσος, ἡ
rich(-man) become poor the but strength of-the body disease the
δὲ δόξα καὶ περιφάνεια αἰσχύνη καὶ ἀτιμία, ἀχαριστοῦντας,
but glory and splendor shame and dishonor ungrateful
βλάσφημα φθεγγομένους, ὀκνοῦντας τὴν προσευχήν· ὡς
blasphemies uttering shirking the prayer as
πρὸς χρεώστην βραδύνοντα τὸν Θεὸν σχετλιάζοντας, οὐχ
against (a)-debtor delaying — God complaining not
ὡς πρὸς Δεσπότην ἀγανακτοῦντα διακειμένους. Ἀλλ' ἄπαγε
as toward (a)-Master angry disposed but put-away
τῶν λογισμῶν τὴν τοιαύτην ἔννοιαν! Ὅταν δὲ ἴδῃς
from-the reasonings the such thought when but you-see
Θεὸν μὴ χαριζόμενον τὰ συνήθη, οὕτω λογίζου παρὰ
God not granting the usual(-things) so reckon with
σεαυτῷ· Μὴ ἀδύνατος ὁ Θεὸς χορηγεῖν τὴν τροφήν;
yourself (is)-surely-not unable — God to-supply the food
Καὶ πῶς; ὅς γε Κύριός ἐστιν οὐρανοῦ καὶ
and how(-could-he-be) who at-least Lord is of-heaven and
πάσης διακοσμήσεως, ὡρῶν καὶ καιρῶν σοφὸς οἰκονόμος,
of-all (the)-ordering of-seasons and times (the)-wise steward
κυβερνήτης τῶν πάντων, ὥσπερ τινὰ χορὸν εὔτακτον τὰς
helmsman of-the all(-things) as some chorus well-ordered the

ὥρας καὶ τὰς τροπὰς ἀλλήλαις ὑποχωρεῖν ὁρίσας, ἵνα
seasons and the turnings to-one-another to-give-way having-appointed so-that
τῇ ἑαυτῶν ποικιλίᾳ ταῖς διαφόροις ἡμῶν ἐπαρκέσωσι
by-the their-own variety the different our they-may-meet
χρείαις· καὶ νῦν μὲν κατὰ καιρὸν τὸ ὑγρὸν προσγένηται,
needs and now indeed in season the moist may-come-to(-us)
αὖθις δὲ λάβῃ τὸ θερμὸν, καὶ τὸ ψυχρὸν ἐγκραθῇ
again but may-take(-its-turn) the hot and the cold be-blended
τῷ ἐνιαυτῷ, καὶ τοῦ ξηροῦ τὴν χρείαν μὴ ἀμοιρήσωμεν.
with-the year and of-the dry the need not we-may-lack
Οὐκοῦν δυνατὸς ὁ Θεός· τοῦ δυνατοῦ δὲ προσόντος καὶ
therefore (is)-able — God the able(-ness) but being-present and
ὁμολογουμένου, μὴ ἆρα τὸ ἀγαθὸν ἐνέλειψεν;
acknowledged surely-not then the goodness failed
Οὐδὲ οὗτος ἐφεστὼς ὁ λόγος. Τίς γὰρ ἀνάγκη τὸν μὴ
not-even this standing the argument what for necessity the(-one) not
ἀγαθὸν ἔπεισεν ἐν ἀρχῇ δημιουργῆσαι τὸν ἄνθρωπον;
good persuaded in (the)-beginning to-create the man
Τίς δὲ ὁ κατεπείξας τὸν Κτίστην καὶ μὴ βουλόμενον
who but the(-one) having-pressed the Creator also not wishing
χοῦν λαβεῖν, καὶ τοιοῦτον ἐκ πηλοῦ κάλλος εἰδοποιῆσαι;
dust to-take and such from clay beauty to-shape
Τίς ὁ πρὸς ἀνάγκην πείσας κατ' εἰκόνα ἰδίαν τὸν
who the(-one) to necessity having-persuaded after image own the
λόγον τῷ ἀνθρώπῳ χαρίσασθαι, ἵν' ἐκεῖθεν ὁρμηθεὶς
reason to-the man to-grant so-that from-there having-started
τεχνῶν μάθησιν δέξηται, καὶ μάθῃ περὶ τῶν ἀνωτάτω
of-arts learning he-might-receive and learn about the highest(-things)
φιλοσοφεῖν, ὧν αἰσθητῶς οὐχ ἅπτεται; Κἂν, οὕτω
to-philosophize which perceptibly not he-touches and-if so
λογιζόμενος, εὕρῃς τὴν ἀγαθότητα τῷ Θεῷ συνοῦσαν,
reckoning you-find the goodness — with-God being-with(-him)

καὶ μέχρι καὶ νῦν μὴ ἀπολιμπανομένην. Ἐπεὶ τί ἐκώλυεν,
and until even now not failing since what prevented
εἰπέ μοι, μὴ αὐχμὸν εἶναι τὸ ὁρώμενον, ἀλλὰ τελείαν
tell me not drought to-be the(-thing) seen but complete
ἐκπύρωσιν; καὶ μικρὸν ὑπαλλάξαντα τὸν ἥλιον τῆς
conflagration and (a)-little having-changed the sun from-the
συνήθους πορείας, πλησιάσαντα δὲ τοῖς περιγείοις σώμασιν,
usual course having-approached but the earthly bodies
ἐν ἀκαρεῖ καταφλέξαι πᾶν τὸ ὁρώμενον; ἢ βρέξαι
in (an)-instant to-burn-up all the(-thing) seen or to-rain
πῦρ ἐκ τοῦ οὐρανοῦ, καθ' ὁμοίωσιν τῶν ἤδη κολάσεων
fire from the heaven in likeness of-the already punishments
τῶν ἁμαρτωλῶν; Ἐπὶ σαυτοῦ καὶ τῶν σῶν λογισμῶν
of-the sinners in yourself and of-the your reasonings
γενοῦ, ἄνθρωπε· μὴ ποίει τὰ τῶν ἀνοήτων παίδων,
be o-man do-not do the(-things) of-the senseless children
οἳ, παρὰ διδασκάλου ἐπιτιμηθέντες, τὰς δέλτους ἐκείνου
who by (a)-teacher rebuked the tablets his
καταῤῥήγνύουσι· πατρὸς δὲ, δι' ὠφέλειαν τὴν τροφὴν
tear-up (a)-father but for benefit the food
ὑπερθεμένου, τὴν ἐσθῆτα κατασπαράττουσιν, ἢ τὸ τῆς
having-postponed the clothing tear-to-pieces or the of-the
μητρὸς πρόσωπον τοῖς ὄνυξι καταξαίνουσι. Κυβερνήτην
mother face with-the nails scratch (a)-helmsman
μὲν γὰρ ὁ χειμὼν, καὶ τὸν ἀθλητὴν τὸ στάδιον, τὸν
indeed for the storm and the athlete the stadium the
στρατηγὸν ἡ παράταξις, τὸν μεγαλόψυχον ἡ συμφορὰ,
general the battle-line the magnanimous(-man) the misfortune
τὸν Χριστιανὸν δὲ πειρασμὸς δοκιμάζει καὶ βασανίζει. Καὶ
the Christian but temptation tests and tries and
αἱ λύπαι τὴν ψυχὴν, ὡς τὸ πῦρ τὸν χρυσὸν, ἀπελέγχουσι.
the griefs the soul as the fire the gold prove

Πένης εἶ; Μὴ ἀθυμήσῃς. Ἡ γὰρ εἰς ἄγαν κατήφεια
poor are-you do-not lose-heart the for to excess dejection
γίνεται τῆς ἁμαρτίας αἰτία· τῆς μὲν λύπης βαπτιζούσης
becomes of-the sin (the)-cause the indeed grief drowning
τὸν νοῦν, καὶ ἀμηχανίας ἐμποιούσης ἴλιγγον, τῆς δὲ
the mind and of-perplexity producing dizziness the but
ἀπορίας τῶν λογισμῶν τὴν ἀχαριστίαν ἀπογεννώσης. Ἀλλ'
helplessness of-the reasonings the ingratitude begetting but
ἔχε τὴν ἐλπίδα πρὸς τὸν Θεόν. Μὴ γὰρ οὐκ ἐπιβλέπει
have the hope in — God (is-it)-that for not does-he-look-upon
τὴν στένωσιν; Ἔχει τὴν τροφὴν ἐν χερσὶ, καὶ παρέλκει
the straitness he-has the food in hands and delays
τὴν δόσιν, ἵνα σου δοκιμάσῃ τὸ βέβαιον, ἵνα καταμάθῃ
the giving so-that your he-may-test the steadfastness so-that he-may-learn
τὴν γνώμην, εἰ μὴ τῇ τῶν ἀκολάστων καὶ
the mind whether not to-the(-mind) of-the licentious and
ἀγνωμόνων ἐστὶν ὁμοία. Καὶ γὰρ ἐκεῖνοι, μέχρι μὲν ἐν
ungrateful it-is like and for they as-long indeed in
τῷ στόματι τὰ σιτία τυγχάνει, εὐφημοῦσι, κολακεύουσιν,
the mouth the food happens(-to-be) acclaim flatter
ὑπερθαυμάζουσιν· ὀλίγον δὲ τῆς τραπέζης ὑπερτεθείσης,
admire-exceedingly (a)-little but the table being-delayed
ὥσπερ τισὶ λίθοις ταῖς βλασφημίαις βάλλουσιν οὓς
as with-some stones with-the blasphemies they-pelt those-whom
πρὸ βραχέως ἴσα Θεῷ διὰ τὴν ἡδονὴν προσεκύνουν.
before (a)-short-time equal to-God because-of the pleasure they-worshiped
Ἔπελθε τὴν Παλαιὰν Διαθήκην, τὴν Νέαν, καὶ πολλοὺς
go-through the Old Testament the New and many
εὑρήσεις ἐν ἑκάστῃ τοὺς διαφόρως τραφέντας. Ἠλίαν
you-will-find in each those variously fed Elijah
εἶχεν ὁ Κάρμηλος, ὄρος ὑψηλὸν καὶ ἀοίκητον, ἔρημος
had the Carmel (a)-mountain high and uninhabited (a)-desert

ἔρημον· ψυχὴ δὲ ἦν τῷ δικαίῳ τὰ πάντα, καὶ
solitary (the)-soul but was for-the righteous(-man) the all(-things) and
τῆς ζωῆς ἐφόδιον ἡ πρὸς Θεὸν ἐλπίς. Ζῶν δὲ οὕτω,
of-the life (the)-provision the toward God hope living but so
λιμῷ τὴν ζωὴν οὐκ ἀπήλλαξεν· ἀλλ᾽ οἱ ἁρπακτικώτατοι
by-hunger the life not he-ended but the most-rapacious
καὶ μάλιστα γαστρίμαργοι τῶν ὀρνίθων, οὗτοι διεκόμιζον
and most gluttonous of-the birds these brought
τὰ σιτία, καὶ τροφῆς ἐγίνοντο τῷ δικαίῳ διάκονοι,
the food and of-food became for-the righteous(-man) servants
οἱ τὰς ἀλλοτρίας τροφὰς ἐκ συνηθείας ἁρπάζοντες· καὶ
those the others' foods by habit snatching and
τῷ δεσποτικῷ προστάγματι τὴν φύσιν διήμειψαν, πιστοὶ
at-the Master's command the nature changed faithful
φύλακες γενόμενοι τῶν ἄρτων καὶ τῶν κρεῶν. Ταῦτα
guardians having-become of-the loaves and of-the meats these(-things)
δὲ τῷ ἀνδρὶ φέρειν τοὺς κόρακας παρὰ τῆς πνευματικῆς
but to-the man to-bring the ravens from the spiritual
ἱστορίας ἐμάθομεν. Εἶχε δὲ καὶ ὁ Βαβυλώνιος λάκκος τὸν
history we-learned had but also the Babylonian pit the
Ἰσραηλίτην νεανίσκον· αἰχμάλωτον μὲν τὴν συμφοράν,
Israelite young-man captive indeed (in)-the misfortune
ἐλεύθερον δὲ τὴν ψυχὴν καὶ τὸ φρόνημα. Καὶ τί τὰ
free but (in)-the soul and the mind and what (of)-the(-things)
παρ᾽ ἐκείνων; Οἱ μὲν λέοντες παρὰ φύσιν ἐνήστευον· ὁ δὲ
from them the indeed lions against nature fasted the but
τούτου τροφεὺς Ἀμβακοὺμ ἐφέρετο δι᾽ ἀέρος, κομίζοντος
his feeder Habakkuk was-borne through (the)-air carrying
τοῦ ἀγγέλου μετὰ τῶν ὄψων τὸν ἄνθρωπον· καὶ ἵνα μὴ
the angel with the victuals the man and so-that not
λιμῷ πιεσθῇ δίκαιος, τοσαύτης ὑπερηνέχθη γῆς καὶ
by-hunger be-pressed (a)-righteous(-man) so-much was-carried-over land and

θαλάσσης ὁ προφήτης ἐν μικρῷ μορίῳ καιροῦ, ὅσην
sea the prophet in (a)-small fraction of-time as-much(-as)
ἐκ τῆς Ἰουδαίας μέχρι Βαβυλῶνος ἠπλώσθαι.
from the Judea to Babylon to-be-spread-out
6 Τί δὲ πάλιν ὁ τῆς ἐρήμου λαὸς, οὗ Μωϋσῆς ἐπετρόπευσε;
what but again the of-the desert people whose Moses was-guardian
πῶς ᾠκονομήθη τὸν βίον ἐν ἔτεσι τεσσαράκοντα; Οὐκ ἦν
how was-it-provided-for the life in years forty not was
ἐκεῖ σπείρων ἀνὴρ, οὐ βοῦς ἕλκων ἄροτρον, οὐχ ἅλως,
there sowing (a)-man not (an)-ox dragging (a)-plow not threshing-floor
οὐ ληνὸς, οὐ ταμιεῖον· καὶ τὴν τροφὴν εἶχον ἄσπορον καὶ
not wine-press not storehouse and the food they-had unsown and
ἀνήροτον, καὶ τὰς πηγὰς ἐχορήγει πέτρα, οὐ πρότερον
unplowed and the springs supplied (a)-rock not before
οὖσας, ἀλλ' ἐκραγείσας ἐπὶ τῆς χρείας. Ἀφίημι τὰ
being but having-burst-forth at the need I-forbear the(-things)
καθ' ἕκαστον ἀπαριθμεῖσθαι τῆς τοῦ Θεοῦ προνοίας, ἃ
in detail to-enumerate of-the — of-God providence which
πολλάκις ἐπὶ τῶν ἀνθρώπων πατρικῶς ἐνεδείξατο. Σὺ δὲ
often toward the men paternally be-showed you but
καρτέρησον ὀλίγον ἐπὶ τῆς συμφορᾶς, ὡς ὁ γενναῖος Ἰὼβ,
endure (a)-little in the misfortune as the noble Job
καὶ μὴ περιτραπῇς ἐκ τοῦ κλύδωνος, μηδὲν ἀποβάλῃς ὧν
and not be-overturned by the surge nothing throw-away of-what
φέρεις ἀγωγίμων τῆς ἀρετῆς. Ὡς βαρύτιμον ἐνθήκην τὴν
you-carry of-cargo of-the virtue as (a)-precious deposit the
εὐχαριστίαν διάσωσον ἐπὶ τῆς ψυχῆς, καὶ λήψῃ καὶ
thanksgiving preserve in the soul and you-will-receive also
σὺ τῆς εὐχαριστίας τὰ διπλασίονα τῆς τρυφῆς. Μνημόνευε
you of-the thanksgiving the double of-the luxury remember
τῆς ἀποστολικῆς ῥήσεως· Ἐν παντὶ εὐχαριστεῖτε. Πένης
the apostolic saying in everything give-thanks poor

εἶ; Ἄλλον ἔχεις πάντως πενέστερον. Σοὶ δέκα ἡμερῶν
are-you another you-have surely poorer to-you of-ten days
τὰ σιτία, ἐκείνῳ μιᾶς. Ὡς καλὸς καὶ εὐγνώμων τὸ σὸν
the food to-that(-one) of-one as good and well-disposed the your
περιττὸν ἐπανίσωσον πρὸς τὸν ἐνδεῆ. Μὴ ὀκνήσῃς ἐκ
surplus make-equal toward the needy do-not hesitate from
τοῦ ὀλίγου δοῦναι· μὴ προτιμήσῃς τὸ σὸν συμφέρον ἐκ
the little to-give do-not prefer the your advantage to
τοῦ κοινοῦ κινδύνου. Κἂν εἰς ἕνα ἄρτον περιστῇ ἡ τροφὴ,
the common danger even-if to one loaf come-down the food
ἐπιστῇ δὲ ταῖς θύραις ὁ ζητῶν, προκόμισον ἐκ τοῦ
stand but at-the doors the(-one) seeking bring-out from the
ταμιείου τὸν ἕνα, καὶ ἐπιθεὶς ταῖς χερσὶ πρὸς οὐρανὸν
storehouse the one and having-laid(-it) on-the hands to heaven
ἀνατείνας, εἰπὲ λόγον ἐλεεινὸν ὁμοῦ καὶ εὐγνώμονα·
having-stretched(-them) say (a)-word pitiable together and well-disposed
Εἷς ἄρτος, ὃν ὁρᾷς, Κύριε, καὶ ὁ κίνδυνος προφανὴς,
one loaf which you-see Lord and the danger (is)-manifest
ἀλλ' ἐγὼ τὴν σὴν ἐντολὴν ἐμοῦ προτίθημι, καὶ ἐκ
but I the your commandment before-myself I-set and from
τοῦ ὀλίγου δίδωμι τῷ λιμώττοντι ἀδελφῷ· δὸς δὴ καὶ σὺ
the little I-give to-the starving brother give indeed also you
τῷ κινδυνεύοντι δούλῳ. Οἶδά σου τὴν ἀγαθότητα, θαῤῥῶ
to-the endangered slave I-know your the goodness I-trust
καὶ τῇ δυνάμει· οὐχ ὑπερτίθεσαι εἰς χρόνον τὰς χάριτας,
also the power not you-postpone into time the favors
ἀλλὰ σκεδαννύεις, ὅταν ἐθέλῃς, τὰς δωρεάς. Κἂν οὕτως
but you-scatter when you-will the gifts and-if so
εἴπῃς καὶ πράξῃς, ὃν δίδως ἐκ τῆς στενώσεως ἄρτον,
you-speak and do which you-give from the straitness bread
σπέρμα γίνεται γεωργίας, πολύχουν ἀπογεννᾷ τὸν καρπὸν,
(a)-seed becomes of-farming abundant brings-forth the fruit

ἀῤῥαβὼν τῆς τροφῆς, ἐλέου πρόξενος. Εἰπὲ καὶ σὺ τῆς
(a)-pledge of-the food of-mercy (the)-procurer say also you of-the
χήρας τῆς Σιδωνίας ῥῆμα ἐν τοῖς ὁμοίοις, εὐκαίρως τῆς
widow of-the Sidonian (the)-word in the like(-cases) seasonably the
ἱστορίας μνημόνευσον· Ζῇ Κύριος, ὅτι τοῦτον ἔχω ἐν
story remember (as)-lives (the)-Lord that this I-have in
τῇ οἰκίᾳ μου μόνον εἰς διατροφὴν ἐμοὶ καὶ τοῖς παιδίοις.
the house my alone for sustenance for-me and for-the children
Κἂν δῷς ἐκ τοῦ λείποντος, ἕξεις καὶ σὺ τὸν
and-if you-give from the lacking(-store) you-will-have also you the
καμψάκην τοῦ ἐλαίου τῇ χάριτι βρύοντα· τὴν ὑδρίαν τῶν
jar of-the oil by-the grace teeming the pitcher of-the
ἀλεύρων ἀκένωτον. Ἐπὶ γὰρ τῶν πιστῶν φιλότιμος ἡ
meal unemptied for for the faithful generous (is)-the
τοῦ Θεοῦ χάρις μιμεῖται τὰ φρέατα, τὰ ἀεὶ κενούμενα,
— of-God grace it-imitates the wells those always being-emptied
καὶ μὴ ἐξαντλούμενα, τὸ διπλοῦν ἀντεισάγουσα. Δάνεισον,
and not being-drained the double bringing-in-instead lend
ὁ ἄπορος, τῷ πλουσίῳ Θεῷ. Πίστευσον τῷ ἀεὶ
the resourceless(-man) to-the rich God trust the(-one) always
εἰς πρόσωπον ἴδιον ὑπὲρ τοῦ θλιβομένου λαμβάνοντι, καὶ
to (the)-face his-own for the afflicted receiving and
οἴκοθεν ἀποδιδόντι τὴν χάριν. Ἀξιόπιστος ἐγγυητὴς,
from-his-own-house repaying the favor trustworthy (a)-guarantor
πανταχοῦ γῆς καὶ θαλάττης ἡπλωμένους ἔχων τοὺς
everywhere of-land and sea spread-out having the
θησαυρούς. Καὶ πλέων ἐὰν ἀπαιτήσῃς τὸ δάνεισμα,
treasures and sailing if you-demand the loan
λήψῃ ἐπὶ μέσου πελάγους σὺν τόκοις τὸ κεφάλαιον.
you-will-receive in (the)-midst sea with interest the principal
Φιλοτιμεῖται γὰρ ἐν ταῖς προσθήκαις.
he-is-generous for in the additions

Τὸ τοῦ λιμώττοντος νόσημα, λιμὸς, οἰκτρὸν πάθος ἐστί. 7
the of-the starving disease famine (a)-pitiful suffering is
Λιμὸς ἀνθρωπίνων συμφορῶν ὑπάρχει τὸ κεφάλαιον,
famine of-human misfortunes is the chief
πάντων θανάτων μοχθηρότερον τέλος οὗτος. Ἐπὶ μὲν
than-all deaths more-wretched (an)-end this in indeed
γὰρ τῶν ἄλλων κινδύνων, ἢ ξίφους ἀκμὴ τὴν τελευτὴν
for the other dangers either of-sword (the)-edge the end
ὀξέως ἐφίστησιν, ἢ πυρὸς ὁρμὴ συντόμως τὸ ζῆν
swiftly brings or of-fire (the)-rush shortly the life
ἀποσβέννυσιν, ἢ θηρία, τοῖς ὀδοῦσι διασπαράξαντα ὅσα
quenches or beasts with-the teeth having-torn whatever
καίρια τῶν μελῶν, οὐ συγχωρεῖ τῇ παρολκῇ τῆς ὀδύνης
(are)-vital of-the limbs not allow by-the prolonging of-the pain
τιμωρηθῆναι. Λιμὸς δὲ ἀργὸν ἔχει τὸ κακὸν, παρέλκουσαν
to-be-punished famine but slow has the evil prolonging
τὴν ἀλγηδόνα, ἐγκαθημένην τὴν νόσον καὶ ἐμφωλεύουσαν,
the pain settling-in the disease and lurking
θάνατον ἀεὶ παρόντα, καὶ ἀεὶ βραδύνοντα. Τὸ γὰρ
(a)-death always present and always delaying the for
κατὰ φύσιν ὑγρὸν ἐκδαπανᾷ· τὸ θερμὸν καταψύχει· τὸν
according-to nature moist it-consumes the heat it-chills the
ὄγκον συστέλλει· τὴν δύναμιν κατ᾽ ὀλίγον ἀπομαραίνει. Ἡ
bulk it-contracts the strength by little it-withers the
σὰρξ ὡς ἀράχνιον τοῖς ὀστέοις περίκειται. Ὁ χροῦς ἄνθος
flesh as (a)-spider's-web on-the bones lies-around the skin bloom
οὐκ ἔχει. Τὸ μὲν γὰρ ἐρυθρὸν φεύγει, ἐκτηκομένου τοῦ
not has the indeed for red flees melted the
αἵματος· τὸ λευκὸν οὐκ ἔστι, τῇ ἰσχνότητι τῆς ἐπιφανείας
blood the white not is by-the thinness of-the surface
μελαινομένης· πελιδνὸν δὲ τὸ σῶμα, ὠχρότητι καὶ τῷ
blackened livid but the body with-pallor and with-the

μέλανι ἐλεεινῶς ἐκ τοῦ πάθους κιρνώμενον· γόνατα οὐ
black pitiably from the suffering mixed knees not
βαστάζοντα, ἀλλὰ πρὸς βίαν ἑλκόμενα. Φωνὴ λεπτὴ καὶ
supporting but by force dragged (a)-voice thin and
ἀδρανής· ὀφθαλμοὶ ἐνασθενοῦντες ταῖς κοιλότησιν, εἰκῆ ταῖς
feeble eyes weakened in-the hollows idly in-the
θήκαις ἐναποκείμενοι, ὡς τὰ τοῖς ἐλύτροις ἐμψυγέντα τῶν
sockets lying as those in-the husks shriveled of-the
ἀκροδρύων. Γαστὴρ κενὴ καὶ συμπεπτωκυῖα, καὶ ἄμορφος,
fruits (a)-belly empty and collapsed and shapeless
οὐκ ὄγκον, οὐ φυσικὴν τῶν σπλάγχνων ἐπίτασιν ἔχουσα,
not bulk not natural of-the bowels extension having
τοῖς ὀστέοις δὲ τοῦ νώτου προσπεπλασμένη. Ὁ οὖν
to-the bones but of-the back molded the(-one) then
τοιοῦτον σῶμα παρατρέχων πόσων κολάσεων ἄξιος;
such (a)-body passing-by of-how-many punishments (is)-worthy
τίνα δὲ ὠμότητος ὑπερβολὴν καταλείψει; πῶς δὲ οὐκ
what but of-cruelty excess will-be-leave how but not
ἄξιος τοῖς ἀνημέροις τῶν θηρίων συναριθμεῖσθαι, ὁρᾶσθαι
worthy with-the savage of-the beasts to-be-numbered to-be-seen
δὲ ἐναγὴς καὶ ἀνδροφόνος; Ὁ γὰρ ἔχων ἐν ἐξουσίᾳ
but (as)-accursed and (a)-murderer the(-one) for having in power
τὴν τοῦ κακοῦ θεραπείαν, ἑκὼν δὲ καὶ πρὸς πλεονεξίαν
the of-the evil cure willingly but and for greed
ὑπερτιθέμενος, εἰκότως ἂν ἐν τῷ ἴσῳ τῶν αὐτοχείρων
delaying fittingly — in the equal(-place) of-the self-murderers
καταδικάζοιτο. Τὸ τοῦ λιμοῦ πάθος κατηνάγκασε πολλοὺς
would-be-condemned the of-the famine suffering has-compelled many
πολλάκις καὶ τοὺς ὅρους κινῆσαι τῆς φύσεως· ἅψασθαι
often even the bounds to-move of-the nature to-touch
μὲν ἄνθρωπον τῶν ὁμοφύλων σωμάτων, μητέρα δὲ παῖδα,
indeed (a)-man of-the kindred bodies (a)-mother but (the)-child

ὃν ἐκ τῆς γαστρὸς προήγαγε, πάλιν τῇ γαστρὶ κακῶς
whom from the womb she-brought-forth again into-the womb wickedly
ὑποδέξασθαι. Καὶ τοῦτο τὸ δρᾶμα Ἰουδαϊκὴ ἐτραγῴδησεν
to-receive and this the drama Jewish tragically-told
ἱστορία, ἣν Ἰώσηπος ἡμῖν ὁ σπουδαῖος συνεγράψατο, ὅτε
(a)-history which Josephus for-us the earnest wrote-down when
τὰ δεινὰ πάθη τοὺς Ἱεροσολυμίτας κατέλαβε, τῆς εἰς
the terrible sufferings the Jerusalemites overtook for-the toward
τὸν Κύριον δυσσεβείας ἐνδίκους τιμωρίας τινύντας. Ὁρᾷς
the Lord impiety just penalties paying you-see
καὶ αὐτὸν τὸν ἡμέτερον Θεὸν τὰ μὲν ἄλλα τῶν παθῶν
also very the our God the indeed other(-ones) of-the sufferings
πολλάκις παρατρέχοντα, ἐπὶ δὲ τοῖς πεινῶσι συμπαθῶς
often passing-by for but the hungry sympathetically
σπλαγχνιζόμενον· Σπλαγχνίζομαι γὰρ, φησὶν, ἐπὶ τὸν ὄχλον.
having-compassion I-have-compassion for he-says on the crowd
Διὸ καὶ ἐν τῇ τελευταίᾳ κρίσει, ἔνθα προσκαλεῖται τοὺς
wherefore also in the last judgment where summons the
δικαίους ὁ Κύριος, τὴν πρώτην τάξιν ὁ μεταδοτικὸς
righteous the Lord the first rank the sharing(-man)
ἐπέχει· ὁ τροφεὺς πρωτοστάτης τῶν τιμωμένων· ὁ
holds the feeder (is)-front-rank of-those honored the(-one)
τὸν ἄρτον χορηγήσας πρὸ πάντων καλεῖται· ὁ χρηστὸς καὶ
the bread having-supplied before all is-called the kind and
εὐμετάδοτος πρὸ τῶν ἄλλων δικαίων τῇ ζωῇ παραπέμπεται.
generous before the other righteous to-the life is-sent-on
Ὁ ἀκοινώνητος καὶ φειδωλὸς πρὸ πάντων ἁμαρτωλῶν τῷ
the unsharing and stingy before all sinners to-the
πυρὶ παραδίδοται. Ἐπὶ τὴν μητέρα σε τῶν ἐντολῶν ὁ
fire is-handed-over to the mother you of-the commandments the
καιρὸς καλεῖ· καὶ σφόδρα μερίμνησον, ἵνα σε μὴ παρέλθῃ
time calls and very take-care so-that you not may-pass-by

ὁ τῆς παηγύρεως καὶ τῶν συναλλαγμάτων καιρός. Ῥεῖ
the of-the fair and of-the dealings time flows
γὰρ ὁ χρόνος, καὶ οὐκ ἐκδέχεται τὸν βραδύνοντα·
for the time and not waits-for the(-one) delaying
ἐπείγονται αἱ ἡμέραι, τὸν ὀκνηρὸν παρατρέχουσιν. Καὶ ὡς
hurry-on the days the hesitant they-pass-by and as
οὐκ ἔστι ῥεῦμα ποταμοῦ στῆσαι, εἰ μή τις, κατὰ τὴν
not (it-is-possible) (a)-stream of-(a)-river to-stop if not someone at the
πρώτην ἔντευξιν καὶ προσβολὴν ἀνελόμενος, εἰς δέον τῷ
first meeting and encounter having-taken(-it) for (the)-need the
ὕδατι χρήσαιτο· οὕτως οὐδὲ τὸν χρόνον ταῖς ἀναγκαστικαῖς
water should-use so neither the time by-the compelling
περιόδοις ἐλαυνόμενον ἐπισχεῖν, οὐδὲ παρελθόντα ἀναλῦσαι
circuits driven to-hold-back nor having-passed to-bring-back
εἰς τὸ κατόπιν, εἰ μή τις προσάγοντος λάβοιτο. Καὶ
to the behind if not someone (it)-approaching take-hold and
διὰ τοῦτο τὴν ἐντολὴν ὡς φεύγουσαν κάτασχε καὶ
for this the commandment as fleeing hold-fast and
ἐπιτέλεσον, καὶ λαβόμενος πανταχόθεν ἐν ταῖς ἀγκάλαις
accomplish and having-taken-hold from-every-side in the arms
περίδραξαι. Δὸς ὀλίγα, καὶ πολλὰ κτῆσαι· λῦσον τὴν
grasp give few(-things) and many(-things) acquire loose the
πρωτότυπον ἁμαρτίαν τῇ τῆς τροφῆς μεταδόσει. Ὡς γὰρ
original sin by-the of-the food sharing as for
Ἀδὰμ, κακῶς φαγὼν, τὴν ἁμαρτίαν παρέπεμψεν, οὕτως
Adam wickedly having-eaten the sin passed-on so
ἐξαλείφομεν ἡμεῖς τὴν ἐπίβουλον βρῶσιν, ἐὰν χρείαν
blot-out we the treacherous eating if (the)-need
ἀδελφοῦ καὶ λιμὸν θεραπεύσωμεν.
of-(a)-brother and hunger we-heal

Λαοὶ, ἀκούσατε· Χριστιανοὶ, ἐνωτίσασθε· ὅτι τάδε λέγει 8
peoples hear Christians give-ear for thus says
Κύριος, οὐ δημηγορῶν αὐτοφώνως. τοῖς δὲ τῶν δούλων
(the)-Lord not haranguing with-his-own-voice by-the but of-the slaves
στόμασιν ἐνηχῶν ὡς ὀργάνοις. Μὴ φανῶμεν οἱ λογικοὶ
mouths sounding as by-instruments let-us-not appear we rational
τῶν ἀλόγων ὠμότεροι. Ἐκεῖνα γὰρ τοῖς ἐκ τῆς γῆς
than-the irrational more-cruel they for the from the earth
φυομένοις παρὰ τῆς φύσεως ὡς κοινῇ κέχρηνται. Καὶ
growing by the nature as in-common use and
προβάτων ἀγέλαι ἓν καὶ τὸ αὐτὸ καταβόσκονται ὄρος·
of-sheep flocks one and the same graze mountain
ἵπποι δὲ παμπληθεῖς μίαν καὶ τὴν αὐτὴν κατανέμονται
horses but very-many one and the same feed-on
πεδιάδα· καὶ πάντα τὰ καθ' ἕκαστον οὕτως ἀλλήλοις
plain and all the(-creatures) by each so to-one-another
ἀντιπαραχωρεῖ τῆς ἀναγκαίας τῶν χρειῶν ἀπολαύσεως·
yield of-the necessary of-the needs enjoyment
ἡμεῖς δὲ, ἐγκολπιζόμεθα τὰ κοινὰ, τὰ τῶν πολλῶν
we but take-into-our-bosom the common(-things) the of-the many
μόνοι ἔχομεν. Αἰδεσθῶμεν Ἑλλήνων φιλάνθρωπα
alone we-have let-us-be-ashamed-before of-(the)-Greeks humane
διηγήματα. Παρά τισιν ἐκείνων νόμος φιλάνθρωπος μίαν
stories among some of-them (a)-law humane one
τράπεζαν, καὶ κοινὰ τὰ σιτία, μίαν ἑστίαν σχεδὸν τὸν
table and common the foods one hearth almost the
πολυάνθρωπον δῆμον ἀπεργάζεται. Καταλείψωμεν τοὺς
populous people makes let-us-leave the
ἔξωθεν, καὶ ἐπέλθωμεν τὸ τῶν τρισχιλίων ὑπόδειγμα· τὸ
outsiders and let-us-go-to the of-the three-thousand example the
πρῶτον τῶν Χριστιανῶν ζηλώσωμεν σύνταγμα· ὅπως ἦν
first of-the Christians let-us-emulate company how there-was

αὐτοῖς ἅπαντα κοινὰ, ὁ βίος, ἡ ψυχὴ, ἡ συμφωνία, ἡ
for-them all(-things) common the life the soul the concord the
τράπεζα κοινὴ, ἀδιαίρετος ἀδελφότης, ἀγάπη ἀνυπόκριτος,
table common undivided brotherhood love unfeigned
τὰ πολλὰ σώματα ἓν ἐργαζομένη· τὰς διαφόρους ψυχὰς
the many bodies one making the various souls
εἰς μίαν ὁμόνοιαν ἁρμόζουσα. Πολλὰ τῆς φιλαδελφίας
into one harmony fitting many of-the brotherly-love
ἔχεις ἐκ Παλαιᾶς Διαθήκης καὶ ἐκ τῆς Νέας τὰ
you-have from (the)-Old Testament and from the New the
ὑποδείγματα. Πρεσβύτην ἐὰν ἴδῃς λιμώττοντα, μετάστειλαι
examples (an)-old-man if you-see starving send-for(-him)
καὶ θρέψον, ὡς Ἰωσὴφ τὸν Ἰακώβ. Ἐχθρὸν ἐὰν εὕρῃς
and feed(-him) as Joseph — Jacob (an)-enemy if you-find
στενούμενον, μὴ ἐπιβάλῃς τῇ ὀργῇ τῇ κατεχούσῃ τὴν
straitened do-not put-upon to-the anger the holding(-you) the
ἄμυναν· ἀλλὰ θρέψον ὡς ἐκεῖνος τοὺς ἀδελφοὺς τοὺς
revenge but feed(-him) as he the brothers those
πωλήσαντας. Ἐὰν ἐντύχῃς νεωτέρῳ καταπονουμένῳ,
having-sold(-him) if you-meet (a)-younger(-one) distressed
οὕτω δάκρυσον, ὡς ἐκεῖνος τὸν Βενιαμὶν τὸν τοῦ γήρως
so weep as he — Benjamin the of-the old-age
υἱόν. Πειράζει καὶ σὲ τυχὸν ἡ πλεονεξία, ὡς τὸν Ἰωσὴφ
son tempts also you perhaps the greed as — Joseph
ἡ δέσποινα· ἕλκει σε τῶν ἱματίων, ἵνα τῆς ἐντολῆς
the mistress it-drags you by-the garments so-that the commandment
καταφρονήσῃς, καὶ φιλήσῃς μᾶλλον ἐκείνην τὴν φιλόχρυσον
you-may-despise and you-may-love rather that the gold-loving
καὶ φιλόκοσμον παρὰ τὸ τοῦ Δεσπότου πρόσταγμα. Ὅταν
and finery-loving beside the of-the Master command when
δὴ ἔλθῃ λογισμὸς τῇ ἐντολῇ ἐκείνῃ πολεμῶν, καὶ
indeed comes (a)-thought to-the commandment that warring and

τὸν σώφρονα νοῦν εἰς τὴν φιλαργυρίαν ἐπισπώμενος, τῆς
the sober mind to the love-of-money drawing the
φιλαδελφίας καταναγκάζων ἀμελεῖν, καὶ κατέχων πρὸς
brotherly-love compelling(-you) to-neglect and holding(-you) toward
αὐτὴν, πρόσριψον καὶ σὺ τὰ ἱμάτια, ὀργισθεὶς ἀναχώρησον·
it throw also you the garments angered withdraw
φύλαξον τῷ Κυρίῳ τὴν πίστιν, ὡς ἐκεῖνος τῷ Πεντεφρῇ·
keep for-the Lord the faith as he — for-Potiphar
ἐν ἑνὶ ἐνιαυτῷ τὴν ἔνδειαν οἰκονόμησον, ὡς ἐκεῖνος ἐν
in one year the want manage as he in
τοῖς ἑπτά. Μὴ τὰ πάντα τῇ ἡδονῇ, δός τι καὶ
the seven not the all(-things) to-the pleasure give something also
τῇ ψυχῇ. Καὶ δύο σοι νόμισον εἶναι θυγατέρας· τὴν
to-the soul and two to-you think to-be daughters the
εὐπάθειαν τὴν ἐνθάδε, καὶ τὴν ζωὴν τὴν ἐν τοῖς οὐρανοῖς.
comfort the here and the life the in the heavens
Εἰ μὴ θελήσῃς τὰ πάντα δοῦναι τῇ κρείττονι, μέρισον
if not you-wish the all(-things) to-give to-the better divide
γοῦν ἐξ ἴσης τῇ τε ἀκολάστῳ παιδὶ καὶ τῇ σώφρονι.
at-least from equal to-the both licentious daughter and to-the sober
Μὴ τὴν ἐνταῦθα διαγωγὴν ὑπέρπλουτον δείξῃς, γυμνὴν δὲ
do-not the here way-of-life over-rich show naked but
τὴν ἄλλην καὶ ῥακίοις ἠμφιεσμένην, ἡνίκα ἂν δέῃ σε
the other and in-rags clothed when — (it-is)-necessary you
τῷ Χριστῷ παραστῆναι, καὶ εἰς ὄψιν ἐλθεῖν τοῦ κριτοῦ,
— to-Christ to-stand-before and into (the)-sight to-come of-the judge
νύμφης ἔχουσαν σχῆμα, καὶ κλῆσιν τὴν κατ᾽ ἀρετὴν
of-(a)-bride having (the)-form and (the)-name the according-to virtue
ζωήν. Μὴ τοίνυν ἄμορφον καὶ ἄκοσμον παραστήσῃς τῷ
life do-not therefore shapeless and unadorned present to-the
νυμφίῳ τὴν νύμφην, ἵνα μὴ θεασάμενος ἀποκλίνῃ
bridegroom the bride so-that not having-beheld(-her) he-may-turn-away

τὸ πρόσωπον, καὶ ἰδὼν μισήσῃ, καὶ τὴν συνάφειαν
the face and having-seen hate(-her) and the union
ἀπαρνήσηται. Ἀλλὰ στείλας αὐτὴν τῷ προσήκοντι κόσμῳ,
deny but having-dressed her in-the fitting adornment
τήρησον εὔμορφον τῇ προθεσμίᾳ τῶν γάμων· ἵνα καὶ
keep(-her) beautiful for-the appointed-day of-the marriage so-that also
αὐτὴ μετὰ τῶν φρονίμων παρθένων ἀνάψῃ τὴν λαμπάδα,
she with the wise virgins may-light the lamp
ἔχουσα τὸ πῦρ τῆς γνώσεως ἄσβεστον, καὶ μὴ λείπουσα
having the fire of-the knowledge unquenchable and not lacking
τῶν κατορθωμάτων τὸ ἔλαιον· ἵν᾽ ἔργοις ἡ θεοφορουμένη
of-the right-deeds the oil so-that by-works the God-inspired
προφητεία βεβαιωθῇ, ἐφαρμόσῃ δὲ καὶ τῇ σῇ ψυχῇ τὸ
prophecy may-be-confirmed may-fit but also to-the your soul the(-thing)
λεχθέν· Παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ
said stood the queen at (the)-right your in clothing
διαχρύσῳ περιβεβλημένη, πεποικιλμένη. Ἄκουσον, θύγατερ,
gold-woven clothed embroidered hear daughter
καὶ ἴδε, καὶ κλῖνον τὸ οὖς σου, καὶ ἐπιθυμήσει ὁ βασιλεὺς
and see and incline the ear your and will-desire the king
τοῦ κάλλους σου. Ταῦτα γὰρ γενικῶς προανεφώνησεν
the beauty your these(-things) for generally proclaimed-beforehand
ὁ Ψαλμῳδὸς, τοῦ γενικοῦ σώματος προκηρύσσων τὴν
the Psalmist of-the general body proclaiming the
ὥραν· ἐφαρμόσει δὲ κυρίως καὶ τῇ ἑκάστου ψυχῇ, εἴπερ
beauty will-fit but properly also to-the of-each soul if-indeed
ἐκ τῶν καθ᾽ ἕκαστον ἔχει ἡ Ἐκκλησία τὸ σύστημα.
from the(-souls) by each has the Church the composition

9 Προνόησόν μοι λογικῶς τὸ παρὸν καὶ τὸ μέλλον, ὃ
provide for-me rationally the present and the future which
μὴ διὰ κέρδος αἰσχρὸν προδῷς. Καταλείψει σε σῶμα,
not for gain shameful you-should-betray will-leave you (the)-body

τὸ σὸν γνώρισμα τῷ βίῳ. Εἰς δὴ τὴν ἐπιφάνειαν
the your (as-a)-token to-the life to indeed the appearing
τοῦ προσδοκωμένου κριτοῦ, καὶ ἀναμφιβόλως ἤξοντος,
of-the expected judge and undoubtedly going-to-come
ἀποκλείσεις μὲν σεαυτῷ τὴν τῶν τιμῶν δόσιν καὶ τὴν
you-will-shut indeed for-yourself the of-the honors giving and the
ἐπουράνιον δόξαν, ἀνοίξεις δὲ πῦρ ἄσβεστον, καὶ γέενναν,
heavenly glory you-will-open but fire unquenchable and Gehenna
καὶ κολαστήρια, καὶ πικροὺς ἐν ὀδύναις αἰῶνας, ἀντὶ
and punishments and bitter in pains ages instead-of
μακρᾶς καὶ μακαρίας ζωῆς. Μή με νομίσῃς, ὥσπερ μητέρα
(a)-long and blessed life do-not me think as (a)-mother
τινὰ ἢ τροφὸν, ψευδῆ σοι μορμολύκεια ἐπισείειν, ὥσπερ
some or nurse false to-you bugbears to-shake as
ἐκεῖναι ποιεῖν περὶ τοὺς νηπίους τῶν παίδων εἰώθασιν·
those to-do with the infants of-the children are-wont
ὅταν θρηνῶσιν ἄτακτα καὶ ἀπέραντα, δι᾽ ἐπιπλάστων
when they-cry disorderly and endlessly through fictitious
διηγημάτων κατασιγάζουσιν. Ταῦτα δὲ οὐ μῦθος,
stories they-silence these(-things) but (are)-not (a)-myth
ἀλλὰ λόγος ἀψευδεῖ προκεκηρυγμένος φωνῇ. Καὶ ἴσθι
but (a)-word by-(an)-unlying proclaimed voice and know
γε ἀκριβῶς κατὰ τὴν εὐαγγελικὴν πρόῤῥησιν, ἰῶτα
at-least exactly according-to the evangelical prediction iota
ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ. Ἀλλὰ καὶ σῶμα τὸ ἐν
one or one stroke not — will-pass-away but also (the)-body the in
θήκαις ἀφανισθὲν ἀναστήσεται, καὶ ψυχὴ ἡ αὐτὴ ἡ
tombs vanished will-rise and (the)-soul the same the(-one)
τῷ θανάτῳ ἀποκλεισθεῖσα, πάλιν ἐνοικήσει τῷ σώματι.
by-the death shut-out again will-dwell-in the body
Καὶ τῶν βεβιωμένων ἔλεγχος ἀκριβὴς παραστήσεται,
and of-the(-things) lived (a)-proof exact will-be-presented

οὐκ ἄλλων μαρτυρούντων, ἀλλ᾽ αὐτῆς μαρτυρούσης τῆς
not others bearing-witness but itself bearing-witness the
συνειδήσεως. Ἑκάστῳ δὲ τὰ πρὸς ἀξίαν παρὰ τοῦ
conscience to-each but the(-things) according-to worth from the
δικαίου κριτοῦ ἀντιμετρηθήσεται. Αὐτῷ πρέπει δόξα, κράτος
just judge will-be-measured-back to-him befits glory might
καὶ προσκύνησις, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and worship to the ages of-the ages amen
