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The Exact Exposition of the Orthodox Faith

John of Damascus

ΕΚΔΟΣΙΣ ΑΚΡΙΒΗΣ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΠΙΣΤΕΩΣ

The Exact Exposition of the Orthodox Faith

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with a word-for-word interlinear English translation

preserving the original word order



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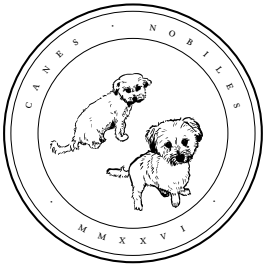

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Ὅτι ἀκατάληπτον τὸ Θεῖον, καὶ ὅτι οὐ δεῖ ζητεῖν καὶ περιεργάζεσθαι τὰ μὴ παραδεδομένα ἡμῖν ὑπὸ τῶν ἁγίων προφητῶν, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν

I · THE DIVINE IS INCOMPREHENSIBLE

No one has seen God; only the Son and the Spirit know him, and not even the Cherubim and Seraphim know his nature. Yet God has not left us in complete ignorance: knowledge that he exists is sown in every nature, creation proclaims his majesty, and he made himself known through the law, the prophets, and his Son. What the law, prophets, apostles, and evangelists have handed down we receive and revere, and we seek nothing beyond it.

Θεὸν οὐδεὶς ἑώρακε πώποτε. Ὁ μονογενὴς Υἱός, ὁ ὢν
God no-one has-seen ever the only-begotten Son the(-one) being
ἐν τοῖς κόλποις τοῦ Πατρός, αὐτὸς ἐξηγήσατο. Ἄῤῥητον
in the bosoms of-the Father he has-declared(-him) unspeakable
οὖν τὸ Θεῖον καὶ ἀκατάληπτον. Οὐδεὶς γὰρ ἐπιγινώσκει
then (is)-the Divine and incomprehensible no-one for knows
τὸν Πατέρα, εἰ μὴ ὁ Υἱός, οὐδὲ τὸν Υἱόν, εἰ μὴ ὁ
the Father if not the Son nor the Son if not the
Πατήρ. Καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον οὕτως οἶδε τὰ
Father and the Spirit also the holy so knows the(-things)
τοῦ Θεοῦ, ὡς τὸ Πνεῦμα τοῦ ἀνθρώπου οἶδε τὰ ἐν
— of-God as the Spirit of-the man knows the(-things) in
αὐτῷ. Μετὰ δὲ τὴν πρώτην καὶ μακαρίαν φύσιν, οὐδεὶς
him after and the first and blessed nature no-one
ἔγνω ποτὲ τὸν Θεόν, εἰ μὴ ᾧ αὐτὸς ἀπεκάλυψεν,
knew ever — God if not (he)-to-whom he revealed

οὐκ ἀνθρώπων μόνον, ἀλλ' οὐδὲ τῶν ὑπερκοσμίων
not of-men only but not-even of-the supramundane
δυνάμεων· καὶ αὐτῶν, φημί, τῶν Χερουβὶμ καὶ Σεραφίμ.
powers and themselves I-mean of-the Cherubim and Seraphim
Οὐκ ἀφῆκε μέντοι ἡμᾶς ὁ Θεὸς ἐν παντελεῖ ἀγνωσίᾳ.
not left however us — God in complete ignorance
Πᾶσι γὰρ ἡ γνῶσις τοῦ εἶναι Θεὸν ὑπ' αὐτοῦ φυσικῶς
to-all for the knowledge of-the to-be God by him naturally
ἐγκατέσπαρται. Καὶ αὐτὴ δὲ ἡ κτίσις, καὶ ἡ ταύτης συνοχή
has-been-sown-in and itself too the creation and the its maintenance
τε καὶ κυβέρνησις τὸ μεγαλεῖον τῆς θείας ἀνακηρύττει
both and governance the majesty of-the divine proclaims
φύσεως. Καὶ διὰ νόμου δέ, καὶ προφητῶν πρότερον,
nature and through (the)-law also and prophets formerly
ἔπειτα δὲ καὶ διὰ τοῦ μονογενοῦς αὐτοῦ Υἱοῦ, Κυρίου δέ,
then and also through the only-begotten his Son Lord and
καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, κατὰ τὸ
also God and Savior our Jesus Christ according-to the
ἐφικτὸν ἡμῖν τὴν ἑαυτοῦ ἐφανέρωσε γνῶσιν· πάντα τοίνυν
attainable to-us the of-himself he-manifested knowledge all(-things) therefore
τὰ παραδεδομένα ἡμῖν διά τε νόμου, καὶ προφητῶν,
the(-things) handed-down to-us through both (the)-law and prophets
καὶ ἀποστόλων, καὶ εὐαγγελιστῶν δεχόμεθα, καὶ γινώσκομεν,
and apostles and evangelists we-receive and know
καὶ σέβομεν, οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες· ἀγαθὸς
and revere nothing further than-these seeking-after good
γὰρ ὢν ὁ Θεός, παντὸς ἀγαθοῦ παρεκτικός ἐστιν, οὐ
for being — God of-every good provider is not
φθόνῳ, οὐδὲ πάθει τινὶ ὑποκείμενος. Μακρὰν γὰρ τῆς
to-envy nor to-passion any subject far for from-the
θείας φύσεως φθόνος, τῆς γε ἀπαθοῦς καὶ μόνης
divine nature (is)-envy of-the at-least impassible and only

ἀγαθῆς. Ὡς οὖν πάντα εἰδώς, καὶ τὸ συμφέρον ἑκάστῳ
good as then all(-things) knowing and the beneficial for-each
προμηθούμενος, ὅπερ συνέφερεν ἡμῖν γνῶναι ἀπεκάλυψεν·
providing what was-beneficial for-us to-know he-revealed
ὅπερ δὲ οὐκ ἐδυνάμεθα φέρειν ἀπεσιώπησε. Ταῦτα
what but not we-were-able to-bear he-passed-over-in-silence these-things
ἡμεῖς στέρξωμεν, καὶ ἐν αὐτοῖς μείνωμεν, μὴ μεταίροντες
we let-us-cherish and in them let-us-remain not removing
ὅρια αἰώνια, μηδὲ ὑπερβαίνοντες τὴν θείαν παράδοσιν.
boundaries eternal nor transgressing the divine tradition

Περὶ ῥητῶν, καὶ ἀποῤῥήτων, καὶ γνωστῶν, καὶ ἀγνώστων

II · WHAT CAN BE SPOKEN AND KNOWN

Not everything about God is unspeakable or unknowable, and what can be known is not always what can be spoken. John sets out what we know and confess: one God, without beginning, uncreated, simple, and good, one substance in three hypostases; and the Son, conceived of the Virgin, perfect God and perfect man in two natures and one hypostasis, who suffered, rose, and will come again. What God's substance is, or how the Son was emptied and walked on the waters, we do not know, and we may say nothing beyond what Scripture has declared.

Χρὴ οὖν τὸν περὶ Θεοῦ λέγειν ἢ ἀκούειν βουλόμενον,
must then the(-one) about God to-speak or to-hear wishing
σαφῶς εἰδέναι, ὡς οὐδὲ πάντα ἄῤῥητα, οὐδὲ πάντα
clearly to-know that neither all(-things) (are)-unspeakable nor all(-things)
ῥητά, τά τε τῆς θεολογίας, τά τε τῆς οἰκονομίας·
speakable the(-things) both of-the theology the(-things) and of-the dispensation
οὔτε πάντα ἄγνωστα, οὔτε πάντα γνωστά· ἕτερον δέ ἐστι
neither all(-things) unknowable nor all(-things) knowable other and is

τὸ γνωστόν, καὶ ἕτερον τὸ ῥητόν· ὥσπερ ἄλλο τὸ λαλεῖν,
the knowable and other the speakable as other the to-speak
καὶ ἄλλο τὸ γινώσκειν. Πολλὰ τοίνυν τῶν περὶ Θεοῦ
and other the to-know many therefore of-the(-things) about God
ἀμυδρῶς νοουμένων οὐ καιρίως ἐκφρασθῆναι δύναται· ἀλλὰ
dimly understood not fittingly to-be-expressed can but
τὰ καθ' ἡμᾶς, ἀναγκαζόμεθα ἐπὶ τῶν ὑπὲρ
the(-things) according-to us we-are-compelled concerning the(-things) above
ἡμᾶς λέγειν· ὥσπερ ἐπὶ Θεοῦ λέγομεν ὕπνον, καὶ ὀργήν,
us to-say as of God we-speak (of)-sleep and anger
καὶ ἀμέλειαν, χεῖράς τε, καὶ πόδας, καὶ τὰ τοιαῦτα.
and neglect hands both and feet and the such(-things)
Ὅτι μὲν οὖν ἐστι Θεὸς ἄναρχος, ἀτελεύτητος, αἰώνιός
that indeed then there-is (a)-God without-beginning without-end eternal
τε καὶ ἀΐδιος, ἄκτιστος, ἄτρεπτος, ἀναλλοίωτος, ἁπλοῦς,
both and everlasting uncreated unchangeable unalterable simple
ἀσύνθετος, ἀσώματος, ἀόρατος, ἀναφής, ἀπερίγραπτος,
uncompounded bodiless invisible intangible uncircumscribable
ἄπειρος, ἀπερινόητος, ἀπερίληπτος, ἀκατάληπτος,
infinite incomprehensible-to-thought uncontainable incomprehensible
ἀγαθός, δίκαιος, πάντων κτισμάτων δημιουργός,
good just of-all creatures creator
παντοδύναμος, παντοκράτωρ, παντεπόπτης, πάντων
all-powerful almighty all-surveying of-all
προνοητής, ἐξουσιαστής, κριτής, καὶ γινώσκομεν, καὶ
provider ruler judge both we-know and
ὁμολογοῦμεν· καὶ ὅτι εἷς ἐστι Θεός, ἤγουν μία οὐσία· καὶ
confess and that one is God that-is one substance and
ὅτι ἐν τρισὶν ὑποστάσεσι γνωρίζεταί τε καί ἐστιν· Πατρί
that in three hypostases he-is-known both and is (in)-Father
φημι, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι· καὶ ὅτι ὁ Πατὴρ καὶ
I-mean and Son and holy Spirit and that the Father and

Υἱὸς καὶ τὸ Πνεῦμα τὸ ἅγιον κατὰ πάντα ἕν εἰσι, πλὴν
Son and the Spirit the holy in all(-things) one are except
τῆς ἀγεννησίας, καὶ τῆς γεννήσεως, καὶ τῆς ἐκπορεύσεως·
the unbegottenness and the begetting and the procession
καὶ ὅτι ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ καὶ
and that the only-begotten Son and Word — of-God and
Θεός, διὰ σπλάγχνα ἐλέους αὐτοῦ, διὰ τὴν ἡμετέραν
God through (the)-bowels of-mercy his for the our
σωτηρίαν, εὐδοκίᾳ τοῦ Πατρός, καὶ συνεργίᾳ τοῦ
salvation by-(the)-good-pleasure of-the Father and (the)-cooperation of-the
παναγίου Πνεύματος, ἀσπόρως συλληφθείς, ἀφθόρως ἐκ
all-holy Spirit seedlessly conceived incorruptibly from
τῆς ἁγίας Παρθένου καὶ Θεοτόκου Μαρίας γεγέννηται διὰ
the holy Virgin and God-bearer Mary has-been-born through
Πνεύματος ἁγίου, καὶ ἄνθρωπος τέλειος ἐξ αὐτῆς γέγονε·
(the)-Spirit holy and man perfect from her has-become
καὶ ὅτι ὁ αὐτὸς Θεὸς τέλειός ἐστιν ὁμοῦ καὶ ἄνθρωπος
and that the same God perfect is at-once and man
τέλειος, ἐκ δύο φύσεων, θεότητός τε καὶ ἀνθρωπότητος,
perfect from two natures of-divinity both and humanity
καὶ ἐν δύο φύσεσι νοεραῖς, θελητικαῖς τε καὶ ἐνεργητικαῖς,
and in two natures intellectual volitional both and active
καὶ αὐτεξουσίοις, καὶ ἁπλῶς εἰπεῖν, τελείως ἐχούσαις
and self-determining and simply to-say perfectly having
κατὰ τὸν ἑκάστῃ πρέποντα ὅρον τε καὶ λόγον·
according-to the to-each befitting definition both and principle
θεότητί τε καὶ ἀνθρωπότητί φημι· μιᾷ δὲ συνθέτῳ
to-divinity both and to-humanity I-mean in-one and compound
ὑποστάσει· ὅτι τε ἐπείνησε καὶ ἐδίψησε, καὶ ἐκοπίασε,
hypostasis that both he-hungered and thirsted and grew-weary
καὶ ἐσταυρώθη, καὶ θανάτου καὶ ταφῆς πεῖραν ἐδέξατο
and was-crucified and of-death and of-burial (the)-trial received

τριήμερος, καὶ εἰς οὐρανοὺς ἀνεφοίτησεν, ὅθεν καὶ πρὸς
three-days and to heavens ascended whence also to
ἡμᾶς παραγέγονε, καὶ παραγενήσεται πάλιν εἰς ὕστερον·
us he-has-come and will-come again at the-last
καὶ ἡ θεία Γραφὴ μάρτυς, καὶ πᾶς ὁ τῶν ἁγίων χορός.
and the divine Scripture (is)-witness and all the of-the saints choir
Τί δέ ἐστι Θεοῦ οὐσία, ἢ πῶς ἐστιν ἐν πᾶσιν, ἢ πῶς
what but is of-God (the)-substance or how he-is in all(-things) or how
ἑαυτὸν κενώσας ὁ μονογενὴς Υἱὸς καὶ Θεός, ἄνθρωπος
himself having-emptied the only-begotten Son and God man
γέγονεν ἐκ παρθενικῶν αἱμάτων, ἑτέρῳ παρὰ τὴν φύσιν
has-become from virginal bloods by-another beyond the nature
θεσμῷ πλαστουργηθείς, ἢ πῶς ἀβρόχοις ποσὶ τοῖς ὕδασιν
ordinance fashioned or how with-unwetted feet on-the waters
ἐπεπόρευτο, καὶ ἀγνοοῦμεν, καὶ λέγειν οὐ δυνάμεθα. Οὐ
he-walked both we-are-ignorant and to-say not we-are-able not
δυνατὸν οὖν τι παρὰ τὰ θειωδῶς ὑπὸ τῶν
(it-is)-possible then anything beyond the(-things) divinely by the
θείων λογίων τῆς τε Παλαιᾶς καὶ Καινῆς Διαθήκης ἡμῖν
divine oracles of-the both Old and New Testament to-us
ἐκπεφασμένα, εἴτοι εἰρημένα, καὶ πεφανερωμένα, εἰπεῖν
declared or spoken and manifested to-say
τι περὶ Θεοῦ, ἢ ὅλως ἐννοῆσαι.
anything about God or at-all to-think

Ἀπόδειξις ὅτι ἐστὶ Θεός

III · PROOF THAT GOD EXISTS

Scripture leaves no doubt of God's existence, and the knowledge is sown in nature, though the fool says there is no God. Everything that exists is created or uncreated; what is created is changeable, and all we perceive changes, angels and souls included. A creator must therefore be uncreated and unchangeable, and that is God. The holding together of opposed elements and the order and unceasing course of the world also point to a maker who keeps it, for chance could neither order nor preserve it.

Ὅτι μὲν οὖν ἐστι Θεός, τοῖς μὲν τὰς ἁγίας Γραφὰς
that indeed then there-is (a)-God to-the(-ones) indeed the holy Scriptures
δεχομένοις, τήν τε Παλαιὰν καὶ Καινὴν Διαθήκην φημί,
receiving the both Old and New Testament I-mean
οὐκ ἀμφιβάλλεται, οὔτε δὲ τοῖς τῶν Ἑλλήνων πλείστοις.
not is-doubted nor and by-the of-the Greeks most
Ὡς γὰρ ἔφημεν, ἡ γνῶσις τοῦ εἶναι Θεὸν φυσικῶς
as for we-said the knowledge of-the to-be God naturally
ἡμῖν ἐγκατέσπαρται. Ἐπειδὴ δὲ τοσοῦτον ἴσχυσεν ἡ τοῦ
in-us has-been-sown-in since but so-much prevailed the of-the
πονηροῦ κακία κατὰ τῆς τῶν ἀνθρώπων φύσεως, ὥστε καί
evil(-one) wickedness against the of-the men nature so-that even
τινας εἰς τὸ ἀλογώτατον καὶ πάντων τῶν κακῶν κάκιστον
some into the most-irrational and of-all the evils worst
καταγαγεῖν τῆς ἀπωλείας βάραθρον, τὸ λέγειν μὴ εἶναι
to-bring-down of-the perdition abyss the to-say not to-be
Θεόν· ὧν τὴν ἀφροσύνην ἐμφαίνων ὁ ἱεροφάντης ἔφη
God whose the folly showing the sacred-revealer said
Δαβίδ· Εἶπεν ἄφρων ἐν τῇ καρδίᾳ αὐτοῦ· Οὐκ ἔστι Θεός· οἱ
David said (the)-fool in the heart his not there-is God the
μὲν οὖν τοῦ Κυρίου μαθηταὶ καὶ ἀπόστολοι τῷ παναγίῳ
indeed then of-the Lord disciples and apostles by-the all-holy

σοφισθέντες Πνεύματι, καὶ τῇ αὐτοῦ δυνάμει καὶ χάριτι
made-wise Spirit and by-the his power and grace
τὰς θεοσημείας ἐργαζόμενοι, τῇ τῶν θαυμάτων σαγήνῃ
the divine-signs working with-the of-the miracles dragnet
πρὸς τὸ φῶς τῆς θεογνωσίας ἐκ τοῦ βύθου τῆς ἀγνωσίας
to the light of-the knowledge-of-God from the depth of-the ignorance
αὐτοὺς ζωγροῦντες ἀνήγαγον. Ὁμοίως καὶ οἱ τούτων
them catching-alive led-up likewise also the of-these
τῆς χάριτος καὶ τῆς ἀξίας διάδοχοι, ποιμένες τε καὶ
of-the grace and of-the dignity successors shepherds both and
διδάσκαλοι, τὴν φωτιστικὴν τοῦ Πνεύματος χάριν δεξάμενοι,
teachers the enlightening of-the Spirit grace having-received
τῇ τε τῶν θαυμάτων δυνάμει, τῷ τε λόγῳ τῆς χάριτος
by-the both of-the miracles power by-the and word of-the grace
τοὺς ἐσκοτισμένους ἐφώτιζον, καὶ τοὺς πεπλανημένους
the(-ones) darkened enlightened and the(-ones) gone-astray
ἐπέστρεφον. Ἡμεῖς δὲ οἱ μηδὲ τὸ τῶν θαυμάτων,
turned-back we but the(-ones) neither the of-the miracles
μηδὲ τὸ τῆς διδασκαλίας δεξάμενοι χάρισμα· ἀναξίους γὰρ
nor the of-the teaching having-received gift unworthy for
ἑαυτοὺς τῇ πρὸς τὰς ἡδονὰς προσπαθείᾳ πεποιήκαμεν· φέρε
ourselves by-the toward the pleasures attachment we-have-made come
ὀλίγα τῶν παραδεδομένων ἡμῖν ὑπὸ τῶν ὑποφητῶν
(a)-few of-the(-things) handed-down to-us by the interpreters
τῆς χάριτος περὶ τούτου διαλεξώμεθα, τὸν Πατέρα καὶ
of-the grace about this let-us-discuss the Father and
τὸν Υἱὸν καὶ τὸ Πνεῦμα τὸ ἅγιον ἐπικαλεσάμενοι.
the Son and the Spirit the holy having-called-upon
Πάντα τὰ ὄντα, ἢ κτιστά ἐστιν, ἢ ἄκτιστα. Εἰ μὲν
all the beings either created are or uncreated if indeed
οὖν κτιστά, πάντως καὶ τρεπτά· ὧν γὰρ τὸ εἶναι ἀπὸ
then created certainly also changeable of-which for the to-be from

τροπῆς ἤρξατο, ταῦτα τῇ τροπῇ ὑποκείσεται πάντως,
change began these-things to-the change will-be-subject certainly
ἢ φθειρόμενα, ἢ κατὰ προαίρεσιν ἀλλοιούμενα. Εἰ
either being-corrupted or according-to choice being-altered if
δὲ ἄκτιστα, κατὰ τὸν τῆς ἀκολουθίας λόγον, πάντως
but uncreated according-to the of-the consequence reasoning certainly
καὶ ἄτρεπτα. Ὧν γὰρ τὸ εἶναι ἐναντίον, τούτων καὶ
also unchangeable of-which for the to-be (is)-contrary of-these also
ὁ τοῦ πῶς εἶναι λόγος ἐναντίος, ἤγουν αἱ ἰδιότητες. Τίς
the of-the how to-be principle (is)-contrary that-is the properties who
οὖν οὐ συνθήσεται, πάντα τὰ ὄντα, ὅσα ὑπὸ τὴν
then not will-agree all the beings as-many-as (are)-under the
ἡμετέραν αἴσθησιν, ἀλλὰ μὴν καὶ ἀγγέλους τρέπεσθαι,
our perception but indeed also angels to-change
καὶ ἀλλοιοῦσθαι, καὶ πολυτρόπως κινεῖσθαι; Τὰ μὲν
and to-be-altered and in-many-ways to-be-moved the indeed
νοητὰ ἀγγέλους φημί, καὶ ψυχάς, καὶ δαίμονας
intelligible(-things) angels I-mean and souls and demons
κατὰ προαίρεσιν, τήν τε ἐν τῷ καλῷ προκοπὴν καὶ ἐκ
according-to choice the both in the good progress and from
τοῦ καλοῦ ἀποφοίτησιν, ἐπιτεινομένην τε καὶ ὑφιεμένην·
the good departure being-intensified both and being-relaxed
τὰ δὲ λοιπά, κατά τε γένεσιν καὶ φθοράν, αὔξησίν τε
the and rest according-to both generation and corruption increase both
καὶ μείωσιν, καὶ τὴν κατὰ ποιότητα μεταβολήν, καὶ τὴν
and decrease and the according-to quality change and the
τοπικὴν κίνησιν; Τρεπτὰ τοίνυν ὄντα, πάντως καὶ κτιστά.
local motion changeable therefore being certainly also created(-things)
Κτιστὰ δὲ ὄντα, πάντως ὑπό τινος ἐδημιουργήθησαν.
created and being certainly by some(-one) they-were-made
Δεῖ δὲ τὸν δημιουργὸν ἄκτιστον εἶναι. Εἰ γὰρ κἀκεῖνος
must and the creator uncreated to-be if for that(-one)-too

ἐκτίσθη, πάντως ὑπό τινος ἐκτίσθη, ἕως ἂν ἔλθωμεν εἴς
was-created certainly by some(-one) he-was-created until — we-come to
τι ἄκτιστον. Ἄκτιστος οὖν ὢν ὁ δημιουργός, πάντως
something uncreated uncreated then being the creator certainly
καὶ ἄτρεπτός ἐστι. Τοῦτο δὲ τί ἂν ἄλλο εἴη, ἢ Θεός;
also unchangeable is this but what — other would-be than God
Καὶ αὐτὴ δὲ ἡ τῆς κτίσεως συνοχή, καὶ συντήρησις,
and itself too the of-the creation maintenance and preservation
καὶ κυβέρνησις, διδάσκει ἡμᾶς ὅτι ἐστὶ Θεός, ὁ
and governance teaches us that there-is (a)-God the(-one)
τόδε τὸ πᾶν συστησάμενος, καὶ συνέχων, καὶ συντηρῶν,
this the all having-constituted and holding-together and preserving
καὶ ἀεὶ προνοούμενος. Πῶς γὰρ ἂν αἱ ἐναντίαι φύσεις,
and always providing how for — the opposite natures
πυρὸς λέγω καὶ ὕδατος, ἀέρος καὶ γῆς, εἰς ἑνὸς κόσμου
of-fire I-mean and water of-air and earth into of-one world
συμπλήρωσιν ἀλλήλοις συνεληλύθασι, καὶ ἀδιάλυτοι
completion with-one-another would-have-come-together and indissoluble
μένουσιν, εἰ μή τις παντοδύναμος δύναμις ταῦτα καὶ
remain if not some all-powerful power these(-things) both
συνεβίβασε, καὶ ἀεὶ τηρεῖ ἀδιάλυτα.
brought-together and always keeps indissoluble
Τί τὸ τάξαν τὰ οὐράνια καὶ ἐπίγεια,
what (is)-the(-thing) having-ordered the heavenly(-things) and earthly(-things)
ὅσα τε καὶ δι' ἀέρος, καὶ ὅσα καθ' ὕδατος,
as-many-as both and through air and as-many-as under water
μᾶλλον δὲ τὰ πρὸ τούτων, οὐρανόν, καὶ γῆν, καὶ
rather and the(-things) before these heaven and earth and
ἀέρα, καὶ φύσιν πυρός τε καὶ ὕδατος; τί ταῦτα ἔμιξε,
air and (the)-nature of-fire both and water what these(-things) mixed
καὶ ἐμέρισε· τί τὸ ταῦτα κινῆσαν καὶ ἄγον τὴν
and divided what (is)-the(-thing) these(-things) having-moved and driving the

ἄληκτον φορὰν καὶ ἀκώλυτον; Ἆρ᾽ οὐχ ὁ τεχνίτης τούτων,
unceasing course and unhindered is-it not the craftsman of-these
καὶ λόγον ἐνθεὶς πᾶσι, καθ᾽ ὃν τὸ πᾶν φέρεταί
and (a)-principle having-put-in all(-things) according-to which the all is-borne
τε, καὶ διεξάγεται; Τίς δὲ ὁ τεχνίτης τούτων; Ἆρ᾽ οὐχ
both and is-conducted who but (is)-the craftsman of-these is-it not
ὁ πεποιηκὼς αὐτά, καὶ εἰς τὸ εἶναι παραγαγών; Οὐ γὰρ
the(-one) having-made them and into the to-be having-brought not for
τῷ αὐτομάτῳ δώσομεν τὴν τοιαύτην δύναμιν. Ἔστω γὰρ
to-the spontaneous we-shall-give the such power let-it-be for
τοῦ γένεσθαι τοῦ αὐτομάτου· τίνος τὸ τάξαι; Καὶ
(that)-the to-come-to-be (is)-of-the spontaneous whose (is)-the to-order and
τοῦτο, εἰ δοκεῖ, δῶμεν. Τίνος τὸ τηρῆσαι καὶ φυλάξαι,
this if it-seems let-us-grant whose (is)-the to-keep and to-guard
καθ᾽ οὓς πρῶτον ὑπέστη λόγους; ἑτέρου δηλαδὴ
according-to which first they-subsisted principles of-another clearly
παρὰ τὸ αὐτόματον. Τοῦτο δὲ τί ἄλλο ἐστὶ εἰ μὴ Θεός;
beyond the spontaneous this but what other is if not God

Περὶ τοῦ, τί ἐστι Θεός; ὅτι ἀκατάληπτον

IV · WHAT GOD IS: THAT HE IS INCOMPREHENSIBLE

That God exists is clear; what he is in substance is beyond knowing. He is bodiless, since a body is bounded, compound, and dissoluble, and nothing bodily could pass through all things and fill them. Even a "fifth body" would be moved, and the first mover must be unmoved. Unbegotten, without beginning and the rest say what God is not; he is above all being and knowledge, and what we say of him affirmatively tells the things about his nature, not the nature itself.

Ὅτι μὲν οὖν ἐστι Θεός, δῆλον. Τί δέ ἐστι κατ᾽ οὐσίαν
that indeed then there-is (a)-God (is)-clear what but he-is in substance
καὶ φύσιν, ἀκατάληπτον τοῦτο παντελῶς καὶ ἄγνωστον.
and nature incomprehensible this wholly and unknowable
Ὅτι μὲν γὰρ ἀσώματον, δῆλον. Πῶς γὰρ σῶμα, τὸ
that indeed for (he-is)-bodiless (is)-clear how for (a)-body the
ἄπειρον, καὶ ἀόριστον, καὶ ἀσχημάτιστον, καὶ ἀναφές, καὶ
infinite and boundless and shapeless and intangible and
ἀόρατον, καὶ ἁπλοῦν, καὶ ἀσύνθετον; Πῶς γὰρ ἄτρεπτον,
invisible and simple and uncompounded how for unchangeable
εἰ περίγραπτον καὶ παθητόν; Καὶ πῶς ἀπαθές, τὸ ἐκ
if circumscribable and passible and how impassible the(-thing) from
στοιχείων συγκείμενον, καὶ εἰς αὐτὰ πάλιν ἀναλυόμενον;
elements composed and into them again dissolved
Σύνθεσις γὰρ ἀρχὴ μάχης· μάχη δέ, διαστάσεως·
composition for (is)-(the)-beginning of-conflict conflict and of-separation
διάστασις δέ, λύσεως· λύσις δὲ ἀλλότριον Θεοῦ παντελῶς.
separation and of-dissolution dissolution but (is)-foreign to-God wholly
Πῶς δὲ καὶ σωθήσεται τό, διὰ πάντων ἥκειν καὶ
how and also will-be-preserved the through all(-things) to-reach and
πληροῦν τὰ πάντα Θεόν, ὥς φησιν ἡ Γραφή; Οὐχὶ
to-fill the all(-things) God as says the Scripture do-not
τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει Κύριος;
the heaven and the earth I fill says (the)-Lord
Ἀδύνατον γὰρ σῶμα διὰ σωμάτων διήκειν, μὴ τέμνον
(it-is)-impossible for (for-a)-body through bodies to-pass not cutting
καὶ τεμνόμενον, καὶ πλεκόμενον καὶ ἀντιπαρατιθέμενον,
and being-cut and being-interwoven and being-set-side-by-side
ὥσπερ ὅσα τῶν ὑγρῶν μίγνυται καὶ συγκιρνᾶται.
as as-many-as of-the liquids are-mixed and are-blended

Εἰ δὲ καί τινές φασιν ἄϋλον σῶμα, ὡς τὸ παρὰ
if and even some say (an)-immaterial body as the(-one) among
τοῖς τῶν Ἑλλήνων σοφοῖς πέμπτον σῶμα λεγόμενον, ὅπερ
the of-the Greeks wise fifth body called which
ἀδύνατον· κινούμενον ἔσται πάντως, ὥσπερ ὁ οὐρανός.
(is)-impossible moved it-will-be certainly as the heaven
Τοῦτο γὰρ πέμπτον σῶμά φασι. Τίς οὖν ὁ τοῦτο
this for (the)-fifth body they-say who then (is)-the(-one) this
κινοῦν; Πᾶν γὰρ κινούμενον ὑφ' ἑτέρου κινεῖται.
moving every(-thing) for moved by another is-moved
Κἀκεῖνο, τίς; Καὶ τοῦτο εἰς ἄπειρον, ἕως ἂν καταντήσωμεν
and-that who and this to infinity until — we-arrive
εἴς τι ἀκίνητον. Τὸ γὰρ πρῶτον κινοῦν, ἀκίνητον, ὅπερ
at something unmoved the for first mover (is)-unmoved which
ἐστὶ τὸ Θεῖον. Πῶς δὲ οὐκ ἐν τόπῳ περίγραπτον, τὸ
is the Divine how and not in place circumscribable the(-thing)
κινούμενον; Μόνον οὖν τὸ Θεῖον ἀκίνητον, δι' ἀκινησίας
moved only then the Divine (is)-unmoved by immobility
τὰ πάντα κινοῦν. Ἀσώματον τοίνυν ὑπολεπτέον τὸ Θεῖον.
the all(-things) moving bodiless therefore (one)-must-suppose the Divine
Ἀλλ' οὐδὲ τοῦτο τῆς οὐσίας αὐτοῦ παραστατικόν ἐστιν,
but not-even this of-the substance his indicative is
ὥσπερ οὐδὲ τὸ ἀγέννητον, καὶ τὸ ἄναρχον, καὶ τὸ
just-as not-even the unbegotten and the without-beginning and the
ἀναλλοίωτον, καὶ τὸ ἄφθαρτον, καὶ ὅσα περὶ Θεοῦ,
unalterable and the incorruptible and as-many-as about God
ἢ περὶ Θεὸν εἶναι λέγεται· ταῦτα γὰρ οὐ τό, τί ἐστι,
or about God to-be are-said these for not the what it-is
σημαίνει, ἀλλὰ τό, τί οὐκ ἔστι. Χρὴ δὲ τὸν βουλόμενον
signify but the what not it-is must and the(-one) wishing
τήν τινος οὐσίαν εἰπεῖν, τί ἐστι, φράσαι, οὐ τό, τί
the of-anything substance to-tell what it-is to-declare not the what

οὐκ ἔστι· ὅμως ἐπὶ Θεοῦ, τί ἐστιν, εἰπεῖν ἀδύνατον
not it-is nevertheless of God what he-is to-say (is)-impossible
κατ᾽ οὐσίαν· οἰκειότερον δὲ μᾶλλον ἐκ τῆς ἁπάντων
according-to substance more-proper and rather from the of-all
ἀφαιρέσεως ποιεῖσθαι τὸν λόγον. Οὐδὲν γὰρ τῶν ὄντων
removal to-make the discourse nothing for of-the beings
ἐστίν· οὐχ ὡς μὴ ὤν, ἀλλ᾽ ὡς ὑπὲρ πάντα τὰ ὄντα, καὶ
he-is not as not being but as above all the beings and
ὑπὲρ αὐτὸ τὸ εἶναι ὤν. Εἰ γὰρ τῶν ὄντων καὶ γνώσεις,
above itself the to-be being if for of-the beings (are)-also the-knowledges
τὸ ὑπὲρ γνῶσιν, πάντως καὶ ὑπὲρ οὐσίαν ἔσται· καὶ
the(-thing) above knowledge certainly also above substance will-be and
τὸ ἀνάπαλιν τὸ ὑπὲρ οὐσίαν, καὶ γνῶσιν ἔσται.
the conversely the(-thing) above substance also knowledge will-be
Ἄπειρον οὖν τὸ Θεῖον καὶ ἀκατάληπτον· καὶ τοῦτο
infinite then (is)-the Divine and incomprehensible and this
μόνον αὐτοῦ κατάληπτον, ἡ ἀπειρία καὶ ἀκαταληψία.
only his (is)-comprehensible the infinity and incomprehensibility
Ὅσα δὲ λέγομεν ἐπὶ Θεοῦ καταφατικῶς, οὐ τὴν φύσιν,
as-many-as and we-say of God affirmatively not the nature
ἀλλὰ τὰ περὶ τὴν φύσιν δηλοῖ. Κἂν ἀγαθόν, κἂν
but the(-things) about the nature shows even-if good even-if
δίκαιον, κἂν σοφόν, κἂν ὅ τι ἂν ἄλλο εἴπῃς, οὐ
just even-if wise even-if what- -ever — other you-say not
φύσιν λέγεις Θεοῦ, ἀλλὰ τὰ περὶ τὴν φύσιν. Εἰσὶ
(the)-nature you-tell of-God but the(-things) about the nature there-are
δὲ καί τινα καταφατικῶς λεγόμενα ἐπὶ Θεοῦ, δύναμιν
and also some(-things) affirmatively said of God (the)-force
ὑπεροχικῆς ἀποφάσεως ἔχοντα· οἷον, σκότος λέγοντες
of-pre-eminent negation having as-for-instance darkness saying

ἐπὶ Θεοῦ, οὐ σκότος νοοῦμεν, ἀλλ᾽ ὅτι οὐκ ἔστι φῶς,
of God not darkness we-understand but that not it-is light
ἀλλ᾽ ὑπὲρ τὸ φῶς· καὶ φῶς, ὅτι οὐκ ἔστι σκότος.
but beyond the light and light that not it-is darkness

Ἀπόδειξις ὅτι εἷς ἐστι Θεὸς καὶ οὐ πολλοί

V · PROOF THAT GOD IS ONE

Scripture says that God is one. Reason agrees: the Divine is perfect and lacking nothing, and among many gods some difference would mean a falling short of perfection, while no difference at all would make them one. Many uncircumscribable beings could not coexist, and many rulers would tear the world apart in conflict. The monad, besides, is the beginning of the dyad.

Ὅτι μέν ἐστι Θεός, ἱκανῶς ἀποδέδεικται, καὶ ὅτι
that indeed there-is (a)-God sufficiently has-been-demonstrated and that
ἀκατάληπτος αὐτοῦ ἡ οὐσία. Ὅτι δὲ εἷς ἐστι Θεός, καὶ
incomprehensible his (is)-the substance that and one is God and
οὐ πολλοί, τοῖς μὲν τῇ θείᾳ πειθομένοις Γραφῇ οὐκ
not many to-the(-ones) indeed the divine believing Scripture not
ἀμφιβάλλεται. Φησὶ γὰρ ὁ Κύριος ἐν τῇ τῆς νομοθεσίας
is-doubted says for the Lord in the of-the lawgiving
ἀρχῇ· Ἐγὼ Κύριος ὁ Θεός σου, ὁ ἐξαγαγών σε ἐκ
beginning I (am-the)-Lord — God your the(-one) having-brought-out you from
γῆς Αἰγύπτου. Οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.
(the)-land of-Egypt not shall-be to-you gods other except me
Καὶ πάλιν· Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεός σου, Κύριος
and again hear Israel (the)-Lord — God your (the)-Lord
εἷς ἐστι. Καὶ διὰ Ἡσαίου τοῦ προφήτου· Ἐγὼ γάρ, φησί,
one is and through Isaiah the prophet I for says
Θεὸς πρῶτος· καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι
(am)-God first and I after these-things and except me not there-is

Θεός· ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος Θεός, καὶ μετ' ἐμὲ
God before me not came-to-be other God and after me
οὐκ ἔσται, καὶ πλὴν ἐμοῦ οὐκ ἔστι. Καὶ ὁ Κύριος δὲ ἐν τοῖς
not will-be and except me not there-is and the Lord also in the
ἱεροῖς Εὐαγγελίοις οὕτω φησὶ πρὸς τὸν Πατέρα· Αὕτη ἐστὶν
holy Gospels so says to the Father this is
ἡ αἰώνιος ζωή, ἵνα γινώσκουσί σε μόνον ἀληθινὸν Θεόν.
the eternal life that they-may-know you (the)-only true God
Τοῖς δὲ τῇ θείᾳ Γραφῇ μὴ πειθομένοις οὕτω διαλεξόμεθα.
to-the(-ones) and the divine Scripture not believing thus we-shall-discuss
Τὸ Θεῖον τέλειόν ἐστι καὶ ἀνελλιπὲς κατά τε ἀγαθότητα,
the Divine perfect is and lacking-nothing in both goodness
κατά τε σοφίαν, κατά τε δύναμιν, ἄναρχον, ἀτελεύτητον,
in both wisdom in both power without-beginning without-end
ἀΐδιον, ἀπερίγραπτον, καὶ ἁπλῶς εἰπεῖν, κατὰ πάντα
everlasting uncircumscribable and simply to-say in all(-things)
τέλειον. Εἰ οὖν πολλοὺς ἐροῦμεν θεούς, ἀνάγκη διαφορὰν
perfect if then many we-shall-say gods (it-is)-necessary (a)-difference
ἐν τοῖς πολλοῖς θεωρεῖσθαι. Εἰ γὰρ μηδεμία διαφορὰ ἐν
in the many to-be-observed if for no difference (is)-in
αὐτοῖς, εἷς μᾶλλόν ἐστι καὶ οὐ πολλοί. Εἰ δὲ διαφορὰ ἐν
them one rather it-is and not many if but (a)-difference (is)-in
αὐτοῖς, ποῦ ἡ τελειότης; Εἴτε γὰρ κατὰ ἀγαθότητα, εἴτε
them where (is)-the perfection whether for in goodness or
κατὰ δύναμιν, εἴτε κατὰ σοφίαν, εἴτε κατὰ χρόνον, εἴτε κατὰ
in power or in wisdom or in time or in
τόπον ὑστερήσει τοῦ τελείου, οὐκ ἂν εἴη Θεός. Ἡ δὲ
place it-will-fall-short of-the perfect not — it-would-be God the but
διὰ πάντων ταυτότης, ἕνα μᾶλλον δείκνυσι, καὶ οὐ πολλούς.
through all(-things) sameness one rather shows and not many

Πῶς δὲ καὶ πολλοῖς οὖσι τὸ ἀπερίγραπτον φυλαχθήσεται;
how and also to-many being the uncircumscribable will-be-preserved
Ἔνθα γὰρ εἴη ὁ εἷς, οὐκ ἂν εἴη ὁ ἕτερος.
where for would-be the one not — would-be the other
Πῶς δὲ ὑπὸ πολλῶν κυβερνηθήσεται ὁ κόσμος, καὶ
how and by many will-be-governed the world and
οὐ διαλυθήσεται, καὶ διαφθαρήσεται, μάχης ἐν τοῖς
not be-dissolved and destroyed conflict among the(-ones)
κυβερνῶσι θεωρουμένης; Ἡ γὰρ διαφορὰ ἐναντίωσιν
governing being-observed the for difference opposition
εἰσάγει. Εἰ δὲ εἴποι τις, ὅτι ἕκαστος μέρους ἄρχει· τί
introduces if and should-say someone that each (a)-part rules who
τὸ τάξαν, καὶ τὴν διανομὴν αὐτοῖς ποιησάμενον;
(is)-the(-one) having-ordered and the distribution for-them having-made
Ἐκεῖνο γὰρ μᾶλλον ἂν εἴη Θεός. Εἷς τοίνυν ἐστὶ Θεός,
that(-one) for rather — would-be God one therefore is God
τέλειος, ἀπερίγραπτος, τοῦ παντὸς ποιητής, συνοχεύς τε
perfect uncircumscribable of-the all maker sustainer both
καὶ κυβερνήτης, ὑπερτελής, καὶ προτέλειος.
and governor beyond-perfect and before-perfect
Πρὸς δέ, καὶ φυσικὴ ἀνάγκη μονάδα εἶναι δυάδος
besides and also (by)-natural necessity (a)-monad (is)-to-be of-the-dyad
ἀρχήν.
(the)-beginning

Περὶ τοῦ Λόγου καὶ Υἱοῦ Θεοῦ, συλλογικὴ ἀπόδειξις

VI · THE WORD AND SON OF GOD: A PROOF BY REASONING

The one God is never without his Word. That Word is not like ours, which perishes in the air, but subsistent, living, and perfect, always in him. As our word comes from the mind and is neither wholly the same nor wholly other, so the Word of God is distinct in his own hypostasis and one in nature with the Father, having all that the Father has.

Οὗτος τοίνυν ὁ εἷς καὶ μόνος Θεὸς οὐκ ἄλογός ἐστι.
this(-one) therefore the one and only God not wordless is
Λόγον δὲ ἔχων, οὐκ ἀνυπόστατον ἕξει, οὐκ ἀρξάμενον
(a)-Word and having not non-subsistent he-will-have not having-begun
τοῦ εἶναι, οὐδὲ παυσόμενον. Οὐ γὰρ ἦν ὅτε οὐκ ἦν
from-the to-be nor about-to-cease not for there-was when not was
ὁ Θεὸς Λόγος. Ἀεὶ δὲ ἔχει τὸν ἑαυτοῦ Λόγον ἐξ αὐτοῦ
— God (the)-Word always and he-has the his-own Word from him
γεννώμενον, οὐ κατὰ τὸν ἡμέτερον λόγον ἀνυπόστατον,
begotten not according-to the our word non-subsistent
καὶ εἰς ἀέρα χεόμενον, ἀλλ᾽ ἐνυπόστατον, ζῶντα, τέλειον·
and into air poured but subsistent living perfect
οὐκ ἔξω αὐτοῦ χωροῦντα, ἀλλ᾽ ἐν αὐτῷ ἀεὶ ὄντα. Ποῦ
not outside him going but in him always being where
γὰρ ἔσται, ἔξω αὐτοῦ γινόμενος; Ἐπειδὴ γὰρ ἡ ἡμετέρα
for will-it-be outside him coming-to-be since for the our
φύσις ἐπίκηρός ἐστι, καὶ εὐδιάλυτος, διὰ τοῦτο καὶ ὁ λόγος
nature perishable is and easily-dissolved for this also the word
ἡμῶν ἐστιν ἀνυπόστατος. Ὁ δὲ Θεὸς ἀεὶ ὤν, καὶ τέλειος
our is non-subsistent — but God always being and perfect
ὤν, καὶ τέλειον καὶ ἐνυπόστατον ἕξει τὸν ἑαυτοῦ Λόγον,
being both perfect and subsistent will-have the his-own Word

καὶ ἀεὶ ὄντα, καὶ ζῶντα, καὶ πάντα ἔχοντα ὅσα ὁ
and always being and living and all(-things) having as-many-as the
γεννήτωρ ἔχει. Ὥσπερ γὰρ ὁ ἡμέτερος λόγος ἐκ τοῦ νοῦ
begetter has as for the our word from the mind
προερχόμενος, οὔτε δι᾽ ὅλου ὁ αὐτός ἐστι τῷ νῷ,
proceeding neither through whole the same is with-the mind
οὔτε παντάπασιν ἕτερος· ἐκ τοῦ νοῦ μὲν γὰρ ὤν, ἄλλος
nor altogether other from the mind indeed for being other
ἐστὶ παρ᾽ αὐτόν· αὐτὸν δὲ τὸν νοῦν εἰς τοὐμφανὲς ἄγων,
is beside it itself but the mind into the-open bringing
οὐκέτι παντάπασιν ἕτερός ἐστι παρὰ τὸν νοῦν, ἀλλὰ κατὰ
no-longer altogether other is beside the mind but in
τὴν φύσιν ἓν ὤν, ἕτερόν ἐστι τῷ ὑποκειμένῳ· οὕτως
the nature one being other is in-the subject so
καὶ ὁ τοῦ Θεοῦ Λόγος, τῷ μὲν ὑφεστάναι καθ᾽ ἑαυτόν,
also the — of-God Word in-the indeed subsisting by himself
διῄρηται πρὸς ἐκεῖνον παρ᾽ οὗ τὴν ὑπόστασιν ἔχει·
is-divided from that(-one) from whom the hypostasis he-has
Τὸ δὲ ταῦτα δεικνύειν ἐν ἑαυτῷ, ἃ περὶ τὸν Θεὸν
in-the and these(-things) to-show in himself which about — God
καθορᾶται, ὁ αὐτός ἐστι κατὰ τὴν φύσιν ἐκείνῳ. Ὥσπερ
are-observed the same is in the nature with-that(-one) as
γὰρ τὸ ἐν ἅπασι τέλειον ἐπὶ τοῦ Πατρὸς θεωρεῖται, οὕτω
for the in all(-things) perfection in the Father is-observed so
καὶ ἐπὶ τοῦ ἐξ αὐτοῦ γεγεννημένου Λόγου θεωρεῖται.
also in the from him begotten Word is-observed

Περὶ τοῦ Πνεύματος τοῦ ἁγίου, συλλογιστικὴ ἀπόδειξις

VII · THE HOLY SPIRIT: A PROOF BY REASONING

As our word is never without breath, the Word of God has a Spirit, not a passing breath but a power that subsists in its own hypostasis, proceeds from the Father, rests in the Word, and makes him known. So the error of the many gods is overthrown by the unity of nature, and the Jewish denial of Word and Spirit by the distinction of hypostases. David and Job testify to the Word and the Spirit that create and hold things together.

Δεῖ δὲ τὸν Λόγον καὶ Πνεῦμα ἔχειν. Καὶ γάρ, καὶ ὁ
must and the Word also (a)-Spirit to-have and for also the
ἡμέτερος λόγος οὐκ ἄμοιρός ἐστι τοῦ πνεύματος· ἀλλ' ἐφ'
our word not without-share is of-the breath but in
ἡμῶν μὲν τὸ πνεῦμα ἀλλότριόν ἐστι τῆς ἡμετέρας οὐσίας.
us indeed the breath foreign is to-the our substance
Τοῦ ἀέρος γάρ ἐστιν ὁλκὴ καὶ φορά, εἰσελκομένου,
of-the air for it-is (a)-drawing and movement being-drawn-in
καὶ προχεομένου πρὸς τὴν τοῦ σώματος σύστασιν. Ὅπερ
and poured-out for the of-the body maintenance which
ἐν τῷ καιρῷ τῆς ἐκφωνήσεως φωνὴ λόγου γίνεται,
at the time of-the utterance (the)-voice of-(the)-word becomes
τὴν τοῦ λόγου δύναμιν ἐν ἑαυτῇ φανεροῦσα. Ἐπὶ δὲ
the of-the word power in itself manifesting in-the-case-of and
τῆς θείας φύσεως τῆς ἁπλῆς καὶ ἀσυνθέτου, τὸ μὲν εἶναι
the divine nature the simple and uncompounded the indeed to-be
Πνεῦμα Θεοῦ εὐσεβῶς ὁμολογητέον, διὰ τὸ μὴ εἶναι τὸν
(a)-Spirit of-God piously (one)-must-confess because-of the not to-be the
Λόγον ἐλλιπέστερον τοῦ ἡμετέρου λόγου. Οὐκ ἔστι δὲ
Word more-deficient than-the our word not is and
εὐσεβὲς ἀλλότριόν τι ἔξωθεν ἐπεισερχόμενον τῷ Θεῷ
pious (as)-foreign something from-outside coming-in — to-God

λογίζεσθαι τὸ Πνεῦμα, ὡς καὶ ἐφ᾽ ἡμῶν τῶν συνθέτων.
to-reckon the Spirit as also in us the compound(-beings)
Ἀλλ᾽ ὥσπερ Θεοῦ Λόγον ἀκούσαντες, οὐκ ἀνυπόστατον,
but as of-God (the)-Word having-heard not non-subsistent
οὐδὲ ἐκ μαθήσεως προσγινόμενον, οὐδὲ διὰ φωνῆς
nor from learning acquired nor through voice
προφερόμενον, οὐδὲ εἰς ἀέρα χεόμενον, καὶ λυόμενον,
uttered nor into air poured and dissolved
ᾠήθημεν, ἀλλ᾽ οὐσιωδῶς ὑφεστῶτα, προαιρετικόν τε, καὶ
we-thought but substantially subsisting with-choice both and
ἐνεργόν, καὶ παντοδύναμον· οὕτω καὶ Πνεῦμα μεμαθηκότες
active and all-powerful so also (the)-Spirit having-learned
Θεοῦ, τὸ συμπαρομαρτοῦν τῷ Λόγῳ, καὶ φανεροῦν αὐτοῦ
of-God the(-one) accompanying the Word and manifesting his
τὴν ἐνέργειαν, οὐ πνοὴν ἀνυπόστατον ἐννοοῦμεν. Οὕτω γὰρ
the activity not (a)-breath non-subsistent we-conceive so for
ἂν καθαιρεῖται πρὸς ταπεινότητα τὸ μεγαλεῖον τῆς θείας
— is-brought-down to lowliness the majesty of-the divine
φύσεως, εἰ καθ᾽ ὁμοιότητα τοῦ ἡμετέρου πνεύματος, καὶ
nature if according-to likeness of-the our spirit also
τὸ ἐν αὐτῷ Πνεῦμα ὑπονοοῖτο· ἀλλὰ δύναμιν οὐσιώδη,
the in him Spirit should-be-supposed but (a)-power substantial
αὐτὴν ἑαυτῆς ἐν ἰδιαζούσῃ ὑποστάσει θεωρουμένην, καὶ τοῦ
itself of-itself in proper hypostasis contemplated and from-the
Πατρὸς προερχομένην, καὶ ἐν τῷ Λόγῳ ἀναπαυομένην, καὶ
Father proceeding and in the Word resting and
αὐτοῦ οὖσαν ἐκφαντικήν, οὔτε χωρισθῆναι τοῦ Θεοῦ ἐν ᾧ
of-him being declarative neither to-be-separated — from-God in which
ἐστι, καὶ τοῦ λόγου, ᾧ συμπαρομαρτεῖ, δυναμένην, οὔτε
it-is and from-the word which it-accompanies able nor
πρὸς τὸ ἀνύπαρκτον ἀναχεομένην, ἀλλὰ καθ᾽ ὁμοιότητα
into the non-existent being-poured-out but according-to likeness

τοῦ λόγου καθ' ὑπόστασιν οὖσαν, ζῶσαν, προαιρετικήν,
of-the word according-to hypostasis being living with-choice
αὐτοκίνητον, ἐνεργόν, πάντοτε τὸ ἀγαθὸν θέλουσαν, καὶ
self-moving active always the good willing and
πρὸς πᾶσαν πρόθεσιν, σύνδρομον ἔχουσαν τῇ βουλήσει
for every purpose concurrent having with-the will
τὴν δύναμιν, μήτε ἀρχὴν ἔχουσαν, μήτε τέλος. Οὐ γὰρ
the power neither beginning having nor end not for
ἐνέλειψέ ποτε τῷ Πατρὶ Λόγος, οὔτε τῷ Λόγῳ Πνεῦμα.
was-lacking ever to-the Father (the)-Word nor to-the Word (the)-Spirit
Οὕτως διὰ μὲν τῆς κατὰ φύσιν ἑνότητος, ἡ πολύθεος
so through indeed the according-to nature unity the polytheistic
τῶν Ἑλλήνων ἐξαφανίζεται πλάνη· διὰ δὲ τῆς τοῦ Λόγου
of-the Greeks is-abolished error through and the of-the Word
παραδοχῆς καὶ τοῦ Πνεύματος, τῶν Ἰουδαίων καθαιρεῖται
acceptance and of-the Spirit of-the Jews is-overthrown
τὸ δόγμα, ἑκατέρας τε αἱρέσεως παραμένει τὸ χρήσιμον· ἐκ
the doctrine of-each both heresy remains the useful from
μὲν τῆς Ἰουδαϊκῆς ὑπολήψεως, ἡ τῆς φύσεως ἑνότης· ἐκ δὲ
indeed the Jewish notion the of-the nature unity from and
τοῦ Ἑλληνισμοῦ, ἡ κατὰ τὰς ὑποστάσεις διάκρισις μόνη.
the Hellenism the according-to the hypostases distinction alone
Εἰ δὲ ἀντιλέγοι ὁ Ἰουδαῖος πρὸς τὴν τοῦ Λόγου
if and should-object the Jew to the of-the Word
παραδοχήν, καὶ τοῦ Πνεύματος, ὑπὸ τῆς θείας Γραφῆς
acceptance and of-the Spirit by the divine Scripture
ἐλεγχέσθω τε καὶ ἐπιστομιζέσθω. Περὶ μὲν γὰρ τοῦ
let-him-be-refuted both and let-him-be-silenced about indeed for the
Λόγου φησὶν ὁ θεῖος Δαβίδ· Εἰς τὸν αἰῶνα, Κύριε, ὁ
Word says the divine David for — ever O-Lord the
Λόγος σου διαμένει ἐν τῷ οὐρανῷ. Καὶ πάλιν· Ἀπέστειλε
Word your abides in the heaven and again he-sent

τὸν Λόγον αὐτοῦ, καὶ ἰάσατο αὐτούς. Λόγος δὲ προφορικὸς
the Word his and healed them (a)-word but uttered
οὐκ ἀποστέλλεται, οὐδὲ εἰς τὸν αἰῶνα διαμένει. Περὶ δὲ
not is-sent nor for — ever abides about and
τοῦ Πνεύματος ὁ αὐτὸς Δαβίδ· Ἐξαποστελεῖς τὸ Πνεῦμά
the Spirit the same David you-will-send-forth the Spirit
σου, καὶ κτισθήσονται. Καὶ πάλιν· Τῷ Λόγῳ Κυρίου οἱ
your and they-will-be-created and again by-the Word of-(the)-Lord the
οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος
heavens were-made-firm and by-the Spirit of-the mouth
αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν. Καὶ ὁ Ἰώβ· Πνεῦμα θεῖον
his all the power their and — Job (the)-Spirit divine
τὸ ποιῆσάν με· πνοὴ δὲ παντοκράτορος ἡ
(is)-the(-one) having-made me (the)-breath and of-(the)-Almighty the(-one)
συνέχουσά με. Πνεῦμα δὲ ἀποστελλόμενον, καὶ ποιοῦν, καὶ
holding-together me (a)-spirit but being-sent and making and
στερεοῦν, καὶ συνέχον, οὐκ ἄσθμα ἐστὶ τὸ λυόμενον,
making-firm and holding-together not (a)-breath is the(-one) being-dissolved
ὥσπερ οὐδὲ σωματικὸν μέλος τὸ τοῦ Θεοῦ στόμα·
as not-even (a)-bodily member (is)-the — of-God mouth
ἀμφότερα γὰρ θεοπρεπῶς νοητέον.
both for in-a-manner-befitting-God (are)-to-be-understood

Περὶ τῆς ἁγίας Τριάδος

VIII · THE HOLY TRINITY

One God, uncreated and above all being, one substance, will, and activity in three perfect hypostases, Father, Son, and holy Spirit. The Father begets the Son eternally from his own substance, without time or passion, as light is from fire; the Spirit proceeds from the Father, not by begetting, and is imparted through the Son. The hypostases share everything except unbegottenness, begetting, and procession.

Among creatures the common nature is a matter of thought and the division is real; in the Trinity the unity is real and the division a matter of thought. The Spirit is of the Son but not from the Son.

Πιστεύομεν τοιγαροῦν εἰς ἕνα Θεόν, μίαν ἀρχήν, ἄναρχον,
we-believe therefore in one God one principle without-beginning
ἄκτιστον, ἀγέννητον, ἀνόλεθρόν τε καὶ ἀθάνατον, αἰώνιον,
uncreated unbegotten imperishable both and immortal eternal
ἄπειρον, ἀπερίγραπτον, ἀπεριόριστον, ἀπειροδύναμον,
infinite uncircumscribable unbounded infinitely-powerful
ἁπλοῦν, ἀσύνθετον, ἀσώματον, ἄῤῥευστον, ἀπαθῆ,
simple uncompounded bodiless unflowing impassible
ἄτρεπτον, ἀναλλοίωτον, ἀόρατον, πηγὴν ἀγαθότητος καὶ
unchangeable unalterable invisible (the)-source of-goodness and
δικαιοσύνης, φῶς νοερόν, ἀπρόσιτον· δύναμιν οὐδενὶ μέτρῳ
of-righteousness light intellectual unapproachable (a)-power by-no measure
γνωριζομένην, μόνῳ τῷ οἰκείῳ βουλήματι μετρουμένην·
known by-only the own will measured
πάντα γὰρ ὅσα θέλει, δύναται· πάντων κτισμάτων
all(-things) for as-many-as he-wills he-can of-all creatures
ὁρατῶν τε καὶ ἀοράτων ποιητικήν, πάντων συνεκτικὴν καὶ
visible both and invisible productive of-all sustaining and
συντηρητικήν, πάντων προνοητικήν, πάντων κρατοῦσαν,
preserving of-all provident of-all ruling
καὶ ἄρχουσαν, καὶ βασιλεύουσαν, ἀτελευτήτῳ καὶ ἀθανάτῳ
and governing and reigning with-unending and immortal
βασιλείᾳ, μηδὲν ἐναντίον ἔχουσαν, πάντα πληροῦσαν, ὑπ᾽
kingdom nothing contrary having all(-things) filling by
οὐδενὸς περιεχομένην· αὐτὴν δὲ μᾶλλον περιέχουσαν τὰ
nothing contained itself but rather containing the
σύμπαντα, καὶ συνέχουσαν, καὶ προέχουσαν· ἀχράντως
all(-things) and holding-together and surpassing undefiledly

ταῖς ὅλαις οὐσίαις ἐπιβατεύουσαν, καὶ πάντων ἐπέκεινα,
the whole substances pervading and all(-things) beyond
καὶ πάσης οὐσίας ἐξηρημένην, ὡς ὑπερούσιον, καὶ ὑπὲρ
and all substance set-apart as super-substantial and above
τὰ πάντα οὖσαν, ὑπέρθεον, ὑπεράγαθον, ὑπερπλήρη· τὰς
the all(-things) being super-divine super-good super-full the
ὅλας ἀρχὰς καὶ τάξεις ἀφορίζουσαν, καὶ πάσης ἀρχῆς
whole principalities and orders determining and all principality
καὶ τάξεως ὑπεριδρυμένην, ὑπὲρ οὐσίαν, καὶ ζωήν, καὶ
and order set-above above substance and life and
λόγον, καὶ ἔννοιαν· αὐτοφῶς, αὐτοαγαθότητα, αὐτοζωήν,
word and thought light-itself goodness-itself life-itself
αὐτοουσίαν, ὡς μὴ παρ᾽ ἑτέρου τὸ εἶναι ἔχουσαν, ἤτοι
substance-itself as not from another the to-be having that-is
τῶν ὅσα ἐστίν· αὐτὴν δὲ πηγὴν οὖσαν τοῦ εἶναι
of-the(-things) as-many-as are itself but (the)-source being of-the to-be
τοῖς οὖσι· τοῖς ζῶσι, τῆς ζωῆς· τοῖς λόγου μετέχουσι,
for-the beings for-the living of-the life for-the(-ones) of-word partaking
τοῦ λόγου, τοῖς πᾶσι πάντων ἀγαθῶν αἰτίαν· πάντα
of-the word for-the all of-all goods (the)-cause all(-things)
εἰδυῖαν πρὶν γενέσεως αὐτῶν· μίαν οὐσίαν, μίαν θεότητα,
knowing before (the)-genesis their one substance one divinity
μίαν δύναμιν, μίαν θέλησιν, μίαν ἐνέργειαν, μίαν ἀρχήν,
one power one will one activity one principle
μίαν ἐξουσίαν, μίαν κυριότητα, μίαν βασιλείαν, ἐν τρισὶ
one authority one lordship one kingdom in three
τελείαις ὑποστάσεσι γνωριζομένην τε καὶ προσκυνουμένην
perfect hypostases known both and venerated
μιᾷ προσκυνήσει, πιστευομένην τε καὶ λατρευομένην
with-one veneration believed both and worshiped
ὑπὸ πάσης λογικῆς κτίσεως, ἀσυγχύτως ἡνωμέναις καὶ
by all rational creation unconfusedly united and

ἀδιαστάτως διαιρουμέναις· ὃ καὶ παράδοξον. Εἰς
inseparably divided which (is)-also (a)-paradox in
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, εἰς ἃ καὶ
Father and Son and holy Spirit into whom also
βεβαπτίσμεθα. Οὕτω γὰρ ὁ Κύριος τοῖς ἀποστόλοις
we-have-been-baptized so for the Lord to-the apostles
βαπτίζειν ἐνετείλατο· Βαπτίζοντες αὐτούς, φάσκων, εἰς τὸ
to-baptize commanded baptizing them saying in the
ὄνομα τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.
name of-the Father and of-the Son and of-the holy Spirit
Εἰς ἕνα Πατέρα, τὴν πάντων ἀρχὴν καὶ αἰτίαν· οὐκ
in one Father the of-all principle and cause not
ἔκ τινος γεννηθέντα· ἀναίτιον δὲ καὶ ἀγέννητον μόνον
from anyone begotten uncaused and also unbegotten alone
ὑπάρχοντα· πάντων μὲν ποιητήν· ἑνὸς δὲ μόνου Πατέρα
being of-all indeed maker of-one but only Father
φύσει τοῦ μονογενοῦς Υἱοῦ αὐτοῦ, Κυρίου δέ, καὶ Θεοῦ, καὶ
by-nature of-the only-begotten Son his Lord and also God and
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ προβολέα τοῦ παναγίου
Savior our Jesus Christ and emitter of-the all-holy
Πνεύματος. Καὶ εἰς ἕνα Υἱὸν τοῦ Θεοῦ, τὸν μονογενῆ,
Spirit and in one Son — of-God the only-begotten
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν· τὸν ἐκ τοῦ Πατρὸς
the Lord our Jesus Christ the(-one) from the Father
γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν
begotten before all the ages light from light God
ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα,
true from God true begotten not made
ὁμοούσιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο· ὃν
consubstantial with-the Father through whom the all(-things) came-to-be whom
πρὸ πάντων αἰώνων λέγοντες, δείκνυμεν ὅτι ἄχρονος καὶ
before all ages saying we-show that timeless and

ἄναρχος αὐτοῦ ἡ γέννησις· οὐ γὰρ ἐκ τοῦ μὴ ὄντος
without-beginning his (is)-the begetting not for from the not being
εἰς τὸ εἶναι παρήχθη ὁ Υἱὸς τοῦ Θεοῦ, τὸ ἀπαύγασμα τῆς
into the to-be was-brought the Son — of-God the radiance of-the
δόξης, ὁ χαρακτὴρ τῆς τοῦ Πατρὸς ὑποστάσεως, ἡ ζῶσα
glory the imprint of-the of-the Father hypostasis the living
σοφία, καὶ δύναμις, ὁ Λόγος ὁ ἐνυπόστατος, ἡ οὐσιώδης
wisdom and power the Word the subsistent the substantial
καὶ τελεία, καὶ ζῶσα εἰκὼν τοῦ ἀοράτου Θεοῦ· ἀλλ' ἀεὶ
and perfect and living image of-the invisible God but always
ἦν σὺν τῷ Πατρί, καὶ ἐν αὐτῷ, ἀϊδίως καὶ ἀνάρχως
he-was with the Father and in him eternally and without-beginning
ἐξ αὐτοῦ γεγεννημένος. Οὐ γὰρ ἦν ποτε ὁ Πατήρ,
from him begotten not for there-was ever the Father
ὅτε οὐκ ἦν ὁ Υἱός· ἀλλ' ἅμα Πατήρ, ἅμα Υἱός, ὁ
when not was the Son but at-once Father at-once Son the(-one)
ἐξ αὐτοῦ γεγεννημένος· Πατὴρ γὰρ ἐκτὸς Υἱοῦ οὐκ ἂν
from him begotten Father for apart-from (a)-Son not —
κληθείη. Εἰ δὲ ἦν μὴ ἔχων Υἱόν, οὐκ ἦν Πατήρ· καὶ
would-be-called if and he-was not having (a)-Son not he-was Father and
εἰ μετὰ ταῦτα ἔσχεν Υἱόν, μετὰ ταῦτα ἐγένετο Πατήρ,
if after these-things he-had (a)-Son after these-things he-became Father
μὴ ὢν πρὸ τούτου Πατήρ, καὶ ἐτράπη ἐκ τοῦ μὴ εἶναι
not being before this Father and he-was-changed from the not to-be
Πατὴρ εἰς τὸ γενέσθαι Πατήρ· ὅπερ πάσης βλασφημίας
Father into the to-become Father which than-all blasphemy
ἐστὶ χαλεπώτερον. Ἀδύνατον γὰρ τὸν Θεὸν εἰπεῖν, ἔρημον
is more-grievous (it-is)-impossible for — God to-call devoid
τῆς φυσικῆς γονιμότητος. Ἡ δὲ γονιμότης, τὸ ἐξ αὐτοῦ,
of-the natural fruitfulness the and fruitfulness (is)-the from him
ἤγουν ἐκ τῆς ἰδίας οὐσίας, ὅμοιον κατὰ φύσιν γεννᾷν.
that-is from the own substance like in nature to-beget

Ἐπὶ μὲν οὖν τῆς τοῦ Υἱοῦ γεννήσεως ἀσεβὲς λέγειν
in-the-case-of indeed then the of-the Son begetting (it-is)-impious to-say
χρόνον μεσιτεῦσαι, καὶ μετὰ τὸν Πατέρα τὴν τοῦ Υἱοῦ
(that)-time intervened and after the Father the of-the Son
γενέσθαι ὕπαρξιν. Ἐξ αὐτοῦ γάρ, ἤγουν τῆς τοῦ Πατρὸς
came-to-be existence from him for that-is from-the of-the Father
φύσεως, φαμὲν τὴν τοῦ Υἱοῦ γέννησιν. Καὶ εἰ μὴ ἐξ
nature we-say the of-the Son begetting and if not from
ἀρχῆς δῶμεν τὸν Υἱὸν συνυπάρχειν τῷ Πατρὶ ἐξ
(the)-beginning we-grant the Son to-coexist with-the Father from
αὐτοῦ γεγεννημένον, τροπὴν τῆς τοῦ Πατρὸς ὑποστάσεως
him begotten change of-the of-the Father hypostasis
παρεισάγομεν· ὅτι μὴ ὢν Πατὴρ ὕστερον ἐγένετο Πατήρ· ἡ
we-introduce that not being Father later he-became Father the
γὰρ κτίσις, εἰ καὶ μετὰ ταῦτα γέγονεν, ἀλλ᾽ οὐκ ἐκ τῆς
for creation if even after these-things it-has-come-to-be yet not from the
τοῦ Θεοῦ οὐσίας· ἐκ δὲ τοῦ μὴ ὄντος εἰς τὸ εἶναι βουλήσει
— *of-God substance from but the not being into the to-be by-will*
καὶ δυνάμει αὐτοῦ παρήχθη, καὶ οὐχ ἅπτεται τροπὴ τῆς
and power his was-brought and not touches change the
τοῦ Θεοῦ φύσεως. Γέννησις μὲν γάρ ἐστι τὸ ἐκ τῆς οὐσίας
— *of-God nature begetting indeed for is the from the substance*
τοῦ γεννῶντος προάγεσθαι τὸ γεννώμενον ὅμοιον
of-the(-one) begetting to-be-brought-forth the(-thing) begotten like
κατ᾽ οὐσίαν. Κτίσις δὲ καὶ ποίησις τὸ ἔξωθεν, καὶ οὐκ
in substance creation and also making (is)-the from-outside and not
ἐκ τῆς οὐσίας τοῦ κτίζοντος καὶ ποιοῦντος, γενέσθαι
from the substance of-the(-one) creating and making to-come-to-be
τὸ κτιζόμενον καὶ ποιούμενον ἀνόμοιον παντελῶς.
the(-thing) created and made unlike wholly

Ἐπὶ μὲν οὖν τοῦ μόνου ἀπαθοῦς, καὶ ἀναλλοιώτου,
in-the-case-of indeed then the only impassible and unalterable
καὶ ἀτρέπτου, καὶ ἀεὶ ὡσαύτως ἔχοντος Θεοῦ, καὶ τὸ
and unchangeable and always in-the-same-way being God both the
γεννᾶν, καὶ τὸ κτίζειν, ἀπαθές· φύσει γὰρ ὢν ἀπαθὴς
to-beget and the to-create (are)-impassible by-nature for being impassible
καὶ ἄῤῥευστος, ὡς ἁπλοῦς καὶ ἀσύνθετος, οὐ πέφυκεν,
and unflowing as simple and uncompounded not he-is-of-a-nature
ὑπομένειν πάθος, ἢ ῥεῦσιν, οὔτε ἐν τῷ γεννᾶν, οὔτε ἐν τῷ
to-undergo passion or flux neither in the to-beget nor in the
κτίζειν, οὐδέ τινος συνεργίας δεῖται· ἀλλ' ἡ μὲν γέννησις
to-create nor of-any cooperation he-needs but the indeed begetting
ἄναρχος καὶ ἀΐδιος, φύσεως ἔργον οὖσα, καὶ ἐκ τῆς
without-beginning and everlasting of-nature (a)-work being and from the
οὐσίας αὐτοῦ προάγουσα, ἵνα τροπὴν ὁ γεννῶν μὴ
substance his bringing-forth that change the(-one) begetting not
ὑπομείνῃ, καὶ ἵνα μὴ Θεὸς πρῶτος, καὶ Θεὸς ὕστερος
may-undergo and that not God first and God later
εἴῃ, καὶ προσθήκην δέξηται. Ἡ δὲ κτίσις ἐπὶ
he-may-be and addition may-receive the and creation in-the-case-of
Θεοῦ, θελήσεως ἔργον οὖσα, οὐ συναΐδιός ἐστι τῷ Θεῷ.
God of-will (a)-work being not coeternal is — with-God
Ἐπειδὴ οὐ πέφυκε τὸ ἐκ τοῦ μὴ ὄντος εἰς τὸ
since not it-is-of-a-nature the(-thing) from the not being into the
εἶναι παραγόμενον συναΐδιον εἶναι τῷ ἀνάρχῳ καὶ
to-be brought coeternal to-be with-the without-beginning and
ἀεὶ ὄντι. Ὥσπερ οὖν οὐχ ὁμοίως ποιεῖ ἄνθρωπος καὶ
always being as then not alike makes man and
Θεός· ὁ μὲν γὰρ ἄνθρωπος οὐδὲν ἐκ τοῦ μὴ ὄντος εἰς
God the indeed for man nothing from the not being into
τὸ εἶναι παράγει, ἀλλ' ὅπερ ποιεῖ ἐκ προϋποκειμένης
the to-be brings but what he-makes from pre-existing

ὕλης ποιεῖ, οὐ θελήσας μόνον, ἀλλὰ καὶ προεπινοήσας,
matter he-makes not having-willed only but also having-planned-beforehand
καὶ ἐν τῷ νῷ ἀνατυπώσας τὸ γενησόμενον, εἶτα καὶ
and in the mind having-modeled the(-thing) to-be then also
χερσὶν ἐργασάμενος, καὶ κόπον ὑπομείνας καὶ κάματον,
with-hands having-worked and toil having-undergone and weariness
πολλάκις δὲ καὶ ἀστοχήσας, μὴ ἀποβάντος, καθὰ βούλεται,
often and also having-missed not having-turned-out as he-wishes
τοῦ ἐπιτηδεύματος· ὁ δὲ Θεὸς θελήσας μόνον, ἐκ τοῦ
the work — but God having-willed only from the
μὴ ὄντος εἰς τὸ εἶναι πάντα παρήγαγεν. Οὕτως οὐδὲ
not being into the to-be all(-things) brought so not-even
ὁμοίως γεννᾷ Θεὸς καὶ ἄνθρωπος. Ὁ μὲν γὰρ Θεός,
alike begets God and man — indeed for God
ἄχρονος ὤν, καὶ ἄναρχος, καὶ ἀπαθής, καὶ ἀῤῥεύστος,
timeless being and without-beginning and impassible and unflowing
καὶ ἀσώματος, καὶ μόνος, καὶ ἀτελεύτητος, ἀχρόνως, καὶ
and bodiless and alone and without-end timelessly and
ἀνάρχως, καὶ ἀπαθῶς, καὶ ἀῤῥεύστως γεννᾷ, καὶ ἐκτὸς
without-beginning and impassibly and unflowingly begets and apart-from
συνδυασμοῦ· καὶ οὔτε ἀρχὴν ἔχει ἡ ἀκατάληπτος αὐτοῦ
union and neither beginning has the incomprehensible his
γέννησις, οὐδὲ τέλος. Καὶ ἀνάρχως μὲν διὰ τὸ
begetting nor end and without-beginning indeed because-of the
ἄτρεπτον· ἀῤῥεύστως δὲ διὰ τὸ ἀπαθὲς καὶ ἀσώματον·
unchangeable unflowingly and because-of the impassible and bodiless
ἐκτὸς συνδυασμοῦ, διά τε τὸ ἀσώματον πάλιν, καὶ
apart-from union because-of both the bodiless again and
ἕνα μόνον εἶναι Θεὸν ἀπροσδεῆ ἑτέρου· ἀτελευτήτως
one only to-be God not-needing another without-end
δέ, καὶ ἀκαταπαύστως, διά τε τὸ ἄναρχον, καὶ
and also unceasingly because-of both the without-beginning and

ἄχρονον, καὶ ἀτελεύτητον, καὶ ἀεὶ ὡσαύτως ἔχειν· τὸ
timeless and without-end and always in-the-same-way to-be the
γὰρ ἄναρχον, ἀτελεύτητον· τὸ δὲ χάριτι ἀτελεύτητον,
for without-beginning (is)-without-end the but by-grace without-end
οὐ πάντως ἄναρχον, ὥσπερ οἱ ἄγγελοι.
not certainly without-beginning as the angels
Γεννᾷ τοίνυν ὁ ἀεὶ ὢν Θεὸς τὸν ἑαυτοῦ Λόγον, τέλειον
begets therefore the always being God the his-own Word perfect
ὄντα, ἀνάρχως, καὶ ἀτελευτήτως, ἵνα μὴ ἐν χρόνῳ
being without-beginning and without-end that not in time
τίκτῃ Θεός, ὁ χρόνου ἀνωτέραν ἔχων τήν τε
should-bring-forth God the(-one) than-time higher having the both
φύσιν, καὶ τὴν ὕπαρξιν. Ὁ δὲ ἄνθρωπος, δῆλον ὡς
nature and the existence the but man (it-is)-clear that
ἐναντίως γεννᾷ ὑπὸ γένεσιν τελῶν, καὶ φθοράν, καὶ ῥεῦσιν,
contrariwise begets under generation falling and corruption and flux
καὶ πληθυσμόν, καὶ σῶμα περικείμενος, καὶ τὸ ἄῤῥεν καὶ
and multiplication and body wearing and the male and
τὸ θῆλυ ἐν τῇ φύσει κεκτημένος. Ἐνδεὲς γὰρ τὸ ἄῤῥεν
the female in the nature having-acquired lacking for (is)-the male
τῆς τοῦ θήλεος βοηθείας. Ἀλλ' ἵλεως εἴη ὁ πάντων
of-the of-the female help but gracious may-he-be the(-one) all(-things)
ἐπέκεινα καὶ πᾶσαν νόησιν καὶ κατάληψιν ὑπερκείμενος.
beyond and all thought and comprehension transcending
Διδάσκει οὖν ἡ ἁγία καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία,
teaches then the holy catholic and apostolic Church
ἅμα Πατέρα, καὶ ἅμα τὸν μονογενῆ αὐτοῦ Υἱὸν ἐξ
at-once (a)-Father and at-once the only-begotten his Son from
αὐτοῦ γεγεννημένον, ἀχρόνως, καὶ ἀῤῥεύστως, καὶ ἀπαθῶς,
him begotten timelessly and unflowingly and impassibly
καὶ ἀκαταλήπτως, ὡς μόνος ὁ τῶν ὅλων οἶδε Θεός·
and incomprehensibly as alone the of-the whole knows God

ὥσπερ ἅμα τὸ πῦρ, καὶ ἅμα τὸ ἐξ αὐτοῦ φῶς· καὶ οὐ
as at-once the fire and at-once the from it light and not
πρῶτον τὸ πῦρ, καὶ μετὰ ταῦτα τὸ φῶς· ἀλλ᾽ ἅμα· καὶ
first the fire and after these-things the light but together and
ὥσπερ τὸ φῶς ἐκ τοῦ πυρὸς ἀεὶ γεννώμενον, ἀεὶ ἐν
as the light from the fire always begotten always in
αὐτῷ ἐστι, μηδαμῶς αὐτοῦ χωριζόμενον· οὕτω καὶ ὁ Υἱὸς
it is in-no-way from-it separated so also the Son
ἐκ τοῦ Πατρὸς γεννᾶται μηδ᾽ ὅλως αὐτοῦ χωριζόμενος,
from the Father is-begotten not at-all from-him separated
ἀλλ᾽ ἀεὶ ἐν αὐτῷ ὤν. Ἀλλὰ τὸ μὲν φῶς ἐκ τοῦ πυρὸς
but always in him being but the indeed light from the fire
γεννώμενον ἀχωρίστως, καὶ ἐν αὐτῷ ἀεὶ μένον, οὐκ ἔχει
begotten inseparably and in it always remaining not has
ἰδίαν ὑπόστασιν παρὰ τὸ πῦρ· ποιότης γάρ ἐστι φυσικὴ
own hypostasis beside the fire (a)-quality for it-is natural
τοῦ πυρός. Ὁ δὲ Υἱὸς τοῦ Θεοῦ ὁ μονογενής, ἐκ Πατρὸς
of-the fire the but Son — of-God the only-begotten from (the)-Father
γεννηθεὶς ἀχωρίστως, καὶ ἀδιαστάτως, καὶ ἐν αὐτῷ μένων
begotten inseparably and undividedly and in him remaining
ἀεί, ἔχει ἰδίαν ὑπόστασιν παρὰ τὴν τοῦ Πατρός.
always has own hypostasis beside the of-the Father
Λόγος μὲν οὖν, καὶ ἀπαύγασμα λέγεται, διὰ τὸ ἄνευ
Word indeed then and radiance he-is-called because-of the without
συνδυασμοῦ, καὶ ἀπαθῶς, καὶ ἀχρόνως, καὶ ἀῤῥεύστως,
union and impassibly and timelessly and unflowingly
καὶ ἀχωρίστως γεγεννῆσθαι ἐκ τοῦ Πατρός. Υἱὸς δέ, καὶ
and inseparably to-have-been-begotten from the Father Son and also
χαρακτὴρ τῆς πατρικῆς ὑποστάσεως, διὰ τὸ τέλειον, καὶ
imprint of-the paternal hypostasis because-of the perfect and
ἐνυπόστατον, καὶ κατὰ πάντα ὅμοιον τῷ Πατρὶ εἶναι, πλὴν
subsistent and in all(-things) like to-the Father to-be except

τῆς ἀγεννησίας. Μονογενὴς δέ, ὅτι μόνος ἐκ μόνου τοῦ
the unbegottenness only-begotten and because alone from only the
Πατρὸς μόνως ἐγεννήθη. Οὐδὲ γὰρ ὁμοιοῦται ἑτέρα
Father in-a-unique-way he-was-begotten not-even for is-likened another
γέννησις τῇ τοῦ Υἱοῦ τοῦ Θεοῦ γεννήσει. Οὐδὲ γάρ ἐστιν
begetting to-the of-the Son — of-God begetting not-even for there-is
ἄλλος Υἱὸς τοῦ Θεοῦ. Εἰ γὰρ καὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ τοῦ
another Son — of-God if for even the Spirit the holy from the
Πατρὸς ἐκπορεύεται, ἀλλ᾽ οὐ γεννητῶς, ἀλλ᾽ ἐκπορευτῶς.
Father proceeds yet not by-begetting but by-procession
Ἄλλος τρόπος ὑπάρξεως οὗτος, ἄληπτός τε καὶ ἄγνωστος,
another mode of-existence (is)-this incomprehensible both and unknowable
ὥσπερ καὶ ἡ τοῦ Υἱοῦ γέννησις. Διὸ καὶ πάντα ὅσα
as also the of-the Son begetting therefore also all(-things) as-many-as
ἔχει ὁ Πατήρ, αὐτοῦ εἰσι, πλὴν τῆς ἀγεννησίας, ἥτις οὐ
has the Father his are except the unbegottenness which not
σημαίνει οὐσίας διαφοράν, οὐδὲ ἀξίωμα, ἀλλὰ τρόπον
signifies of-substance difference nor dignity but (a)-mode
ὑπάρξεως· ὥσπερ καὶ ὁ Ἀδὰμ ἀγέννητος ὤν· πλάσμα γάρ
of-existence as also — Adam unbegotten being (a)-creature for
ἐστι τοῦ Θεοῦ· καὶ ὁ Σὴθ γεννητός· υἱὸς γάρ ἐστιν Ἀδάμ·
he-is — of-God and — Seth begotten (a)-son for he-is of-Adam
καὶ ἡ Εὔα ἐκ τῆς τοῦ Ἀδὰμ πλευρᾶς ἐκπορευθεῖσα·
and — Eve from the — of-Adam rib having-proceeded
οὐ γὰρ ἐγεννήθη αὕτη· οὐ φύσει διαφέρουσιν ἀλλήλων·
not for was-begotten she not in-nature they-differ from-one-another
ἄνθρωποι γάρ εἰσιν· ἀλλὰ τῷ τῆς ὑπάρξεως τρόπῳ.
men for they-are but in-the of-the existence mode
Χρὴ γὰρ εἰδέναι, ὅτι τὸ ἀγένητον διὰ ἑνὸς ν
(one)-must for know that the ungenerated through one n
γραφόμενον, τὸ ἄκτιστον, ἤτοι τὸ μὴ γενόμενον σημαίνει·
written the uncreated that-is the not having-come-to-be signifies

τὸ δὲ ἀγέννητον διὰ τῶν δύο νν γραφόμενον, δηλοῖ
the but unbegotten through the two nn written shows
τὸ μὴ γεννηθέν. Κατὰ μὲν οὖν τὸ πρῶτον σημαινόμενον
the not begotten in indeed then the first meaning
διαφέρει οὐσία οὐσίας· ἄλλη γὰρ οὐσία ἄκτιστος, ἤτοι
differs substance from-substance other for substance (is)-uncreated that-is
ἀγένητος δι' ἑνὸς ν, καὶ ἄλλη γενητή, ἤτοι κτιστή.
ungenerated through one n and other generated that-is created
Κατὰ δὲ τὸ δεύτερον σημαινόμενον, οὐ διαφέρει οὐσία
in but the second meaning not differs substance
οὐσίας· παντὸς γὰρ εἴδους ζώων ἡ πρώτη ὑπόστασις
from-substance of-every for kind of-living-beings the first hypostasis
ἀγέννητός ἐστιν, ἀλλ' οὐκ ἀγένητος. Ἐκτίσθησαν μὲν γὰρ
unbegotten is but not ungenerated they-were-created indeed for
ὑπὸ τοῦ Δημιουργοῦ, τῷ λόγῳ αὐτοῦ παραχθέντα εἰς
by the Creator by-the word his brought into
γένεσιν. Οὐ μὴν ἐγεννήθησαν, μὴ προϋπάρχοντος ἑτέρου
generation not indeed they-were-begotten not pre-existing another
ὁμοειδοῦς, ἐξ οὗ γεννηθῶσι.
of-like-form from which they-might-be-begotten
Κατὰ μὲν οὖν τὸ πρῶτον σημαινόμενον κοινωνοῦσιν αἱ τρεῖς
in indeed then the first meaning share the three
τῆς ἁγίας θεότητος ὑπέρθεοι ὑποστάσεις· ὁμοούσιοι γὰρ καὶ
of-the holy divinity super-divine hypostases consubstantial for and
ἄκτιστοι ὑπάρχουσι. Κατὰ δὲ τὸ δεύτερον σημαινόμενον,
uncreated they-are in but the second meaning
οὐδαμῶς· μόνος γὰρ ὁ Πατὴρ ἀγέννητος· οὐ γὰρ ἐξ ἑτέρας
in-no-way alone for the Father (is)-unbegotten not for from another
ἐστὶν αὐτῷ ὑποστάσεως τὸ εἶναι. Καὶ μόνος ὁ Υἱὸς γεννητός·
is for-him (the)-hypostasis the to-be and alone the Son (is)-begotten
ἐκ τῆς τοῦ Πατρὸς γὰρ οὐσίας ἀνάρχως καὶ ἀχρόνως
from the of-the Father for substance without-beginning and timelessly

γεγέννηται. Καὶ μόνον τὸ Πνεῦμα τὸ ἅγιον ἐκπορευτόν, ἐκ
he-has-been-begotten and alone the Spirit the holy (is)-proceeding from
τῆς τοῦ Πατρὸς οὐσίας, οὐ γεννώμενον, ἀλλ᾽ ἐκπορευόμενον·
the of-the Father substance not begotten but proceeding
οὕτω μὲν τῆς θείας διδασκούσης Γραφῆς, τοῦ δὲ τρόπου τῆς
so indeed the divine teaching Scripture the but mode of-the
γεννήσεως καὶ τῆς ἐκπορεύσεως ἀκαταλήπτου ὑπάρχοντος.
begetting and of-the procession incomprehensible being
Καὶ τοῦτο δὲ ἱστέον, ὡς οὐκ ἐξ ἡμῶν μετηνέχθη
and this too (one)-must-know that not from us was-transferred
ἐπὶ τὴν μακαρίαν θεότητα τὸ τῆς πατρότητος, καὶ
to the blessed divinity the of-the fatherhood and
υἱότητος, καὶ ἐκπορεύσεως ὄνομα· τοὐναντίον δὲ ἐκεῖθεν
sonship and procession name on-the-contrary but from-there
ἡμῖν μεταδέδοται, ὥς φησιν ὁ θεῖος Ἀπόστολος· Διὰ
to-us has-been-imparted as says the divine Apostle for
τοῦτο κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, ἐξ
this I-bend the knees my to the Father from
οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς.
whom every fatherhood in heaven and on earth
Εἰ δὲ λέγομεν τὸν Πατέρα ἀρχὴν εἶναι τοῦ Υἱοῦ καὶ
if and we-say the Father (the)-principle to-be of-the Son and
μείζονα, οὐ προτερεύειν αὐτὸν τοῦ Υἱοῦ χρόνῳ, ἢ φύσει
greater not to-precede him the Son in-time or in-nature
ὑποφαίνομεν· δι᾽ αὐτοῦ γὰρ τοὺς αἰῶνας ἐποίησεν· οὐδὲ
we-indicate through him for the ages he-made nor
καθ᾽ ἕτερόν τι, εἰ μὴ κατὰ τὸ αἴτιον· τουτέστιν, ὅτι
in another anything if not in the cause that-is that
ὁ Υἱὸς ἐκ τοῦ Πατρὸς ἐγεννήθη, καὶ οὐχ ὁ Πατὴρ
the Son from the Father was-begotten and not the Father
ἐκ τοῦ Υἱοῦ· καὶ ὅτι ὁ Πατὴρ αἴτιός ἐστι τοῦ Υἱοῦ
from the Son and that the Father cause is of-the Son

φυσικῶς· ὥσπερ οὐκ ἐκ τοῦ φωτὸς τὸ πῦρ φαμεν
naturally as not from the light the fire we-say
προέρχεσθαι, ἀλλὰ τὸ φῶς μᾶλλον ἐκ τοῦ πυρός. Ὅτε
to-come-forth but the light rather from the fire when
οὖν ἀκούσωμεν ἀρχὴν καὶ μείζονα τοῦ Υἱοῦ τὸν Πατέρα,
then we-hear principle and greater than-the Son the Father
τῷ αἰτίῳ νοήσωμεν. Καὶ ὥσπερ οὐ λέγομεν ἑτέρας
in-the cause let-us-understand(-it) and as not we-say of-another
οὐσίας τὸ πῦρ, καὶ ἑτέρας τὸ φῶς, οὕτως οὐχ οἷόν τε
substance the fire and of-another the light so not possible —
φάναι ἑτέρας οὐσίας τὸν Πατέρα, καὶ τὸν Υἱὸν ἑτέρας·
to-say of-another substance the Father and the Son of-another
ἀλλὰ μιᾶς καὶ τῆς αὐτῆς. Καὶ καθάπερ φαμὲν διὰ τοῦ
but of-one and the same and as we-say through the
ἐξ αὐτοῦ προερχομένου φωτὸς φαίνειν τὸ πῦρ, καὶ οὐ
from it coming-forth light to-shine the fire and not
τιθέμεθα ὄργανον ὑπουργικὸν εἶναι τοῦ πυρὸς τὸ ἐξ
we-take (an)-instrument subservient to-be of-the fire the from
αὐτοῦ φῶς, δύναμιν δὲ μᾶλλον φυσικήν· οὕτω λέγομεν
it light power but rather natural so we-say
τὸν Πατέρα πάντα ὅσα ποιεῖ, διὰ τοῦ μονογενοῦς
the Father all(-things) as-many-as he-makes through the only-begotten
αὐτοῦ Υἱοῦ ποιεῖν, οὐχ ὡς δι᾽ ὀργάνου λειτουργικοῦ,
his Son to-make not as through (an)-instrument ministering
ἀλλὰ φυσικῆς καὶ ἐνυποστάτου δυνάμεως. Καὶ ὥσπερ
but natural and subsistent power and as
λέγομεν τὸ πῦρ φωτίζειν, καὶ πάλιν φαμὲν τὸ φῶς τοῦ
we-say the fire to-illumine and again we-say the light of-the
πυρὸς φωτίζειν, οὕτω πάντα ὅσα ποιεῖ ὁ Πατήρ,
fire to-illumine so all(-things) as-many-as makes the Father
ὁμοίως καὶ ὁ Υἱὸς ποιεῖ. Ἀλλὰ τὸ μὲν φῶς οὐκ ἰδίαν
likewise also the Son makes but the indeed light not own

ὑπόστασιν παρὰ τὸ πῦρ κέκτηται· ὁ δὲ Υἱὸς τελεία
hypostasis beside the fire possesses the but Son perfect
ὑπόστασίς ἐστι, τῆς πατρικῆς ἀχώριστος ὑποστάσεως, ὡς
hypostasis is of-the paternal inseparable hypostasis as
ἀνωτέρω παρεστήκαμεν. Ἀδύνατον γὰρ εὑρεθῆναι ἐν τῇ
above we-have-set-forth (it-is)-impossible for to-be-found in the
κτίσει εἰκόνα ἀπαραλλάκτως ἐν ἑαυτῇ τὸν τρόπον τῆς
creation (an)-image unvaryingly in itself the mode of-the
ἁγίας Τριάδος παραδεικνύουσαν. Τὸ γὰρ κτιστὸν καὶ
holy Trinity showing the(-thing) for created and
σύνθετον, καὶ ῥευστόν, καὶ τρεπτόν, καὶ περίγραπτον, καὶ
compound and flowing and changeable and circumscribable and
σχῆμα ἔχον, καὶ φθαρτόν, πῶς σαφῶς δηλώσει τὴν πάντων
shape having and corruptible how clearly will-show the from-all
τούτων ἀπηλλαγμένην ὑπερούσιον θείαν οὐσίαν; Πᾶσα δὲ
these-things freed super-substantial divine substance all and
ἡ κτίσις, δῆλον ὡς τοῖς πλείοσι τούτων ἐνέχεται, καὶ
the creation (it-is)-clear that to-the more of-these is-held and
πᾶσα κατὰ τὴν ἑαυτῆς φύσιν τῇ φθορᾷ ὑπόκειται.
all according-to the its-own nature to-the corruption is-subject
Ὁμοίως πιστεύομεν καὶ εἰς ἓν Πνεῦμα ἅγιον, τὸ Κύριον,
likewise we-believe also in one Spirit holy the Lord
καὶ ζωοποιόν· τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ
and life-giving the(-one) from the Father proceeding and
ἐν Υἱῷ ἀναπαυόμενον· τὸ τῷ Πατρὶ καὶ Υἱῷ
in (the)-Son resting the(-one) with-the Father and Son
συμπροσκυνούμενον καὶ συνδοξαζόμενον, ὡς ὁμοούσιόν τε
co-venerated and co-glorified as consubstantial both
καὶ συναΐδιον· τὸ ἐκ Θεοῦ Πνεῦμα, τὸ εὐθές, τὸ ἡγεμονικόν,
and coeternal the from God Spirit the upright the sovereign
τὴν πηγὴν τῆς σοφίας, καὶ ζωῆς, καὶ τοῦ ἁγιασμοῦ· Θεὸν σὺν
the source of-the wisdom and life and of-the sanctification God with

Πατρὶ καὶ Υἱῷ ὑπάρχον καὶ προσαγορευόμενον· ἄκτιστον,
Father and Son being and called uncreated
πλῆρες, δημιουργόν, παντοκρατορικόν, παντουργόν,
full creative almighty all-working
παντοδύναμον, ἀπειροδύναμον, δεσπόζον πάσης κτίσεως,
all-powerful infinitely-powerful ruling all creation
οὐ δεσποζόμενον· θεοῦν οὐ θεούμενον· πληροῦν, οὐ
not ruled deifying not deified filling not
πληρούμενον· μετεχόμενον, οὐ μετέχον· ἁγιάζον, οὐχ
filled partaken not partaking sanctifying not
ἁγιαζόμενον· παράκλητον, ὡς τὰς τῶν ὅλων παρακλήσεις
sanctified (the)-paraclete as the of-the whole consolations
δεχόμενον· κατὰ πάντα ὅμοιον τῷ Πατρὶ καὶ Υἱῷ· ἐκ
receiving in all(-things) like to-the Father and Son from
τοῦ Πατρὸς ἐκπορευόμενον, καὶ δι᾽ Υἱοῦ μεταδιδόμενον,
the Father proceeding and through (the)-Son imparted
καὶ μεταλαμβανόμενον ὑπὸ πάσης κτίσεως, καὶ δι᾽
and partaken by all creation and through
ἑαυτοῦ κτίζον, καὶ οὐσιοῦν τὰ σύμπαντα, καὶ ἁγιάζον,
itself creating and giving-substance-to the all(-things) and sanctifying
καὶ συνέχον· ἐνυπόστατον, ἐν ἰδίᾳ ὑποστάσει ὑπάρχον,
and holding-together subsistent in own hypostasis existing
ἀχώριστον καὶ ἀνεκφοίτητον Πατρὸς καὶ Υἱοῦ, καὶ πάντα
inseparable and not-departing from-Father and Son and all(-things)
ἔχον ὅσα ἔχει ὁ Πατὴρ καὶ ὁ Υἱός, πλὴν ἀγεννησίας καὶ
having as-many-as has the Father and the Son except unbegottenness and
τῆς γεννήσεως. Ὁ μὲν γὰρ Πατὴρ ἀναίτιος καὶ ἀγέννητος·
the begetting the indeed for Father (is)-uncaused and unbegotten
οὐ γὰρ ἔκ τινος· ἐξ ἑαυτοῦ γὰρ τὸ εἶναι ἔχει, οὐδέ τι
not for from anyone from himself for the to-be he-has nor anything
τῶν ὅσαπερ ἔχει ἐξ ἑτέρου ἔχει· αὐτὸς δὲ μᾶλλόν
of-the(-things) whatever he-has from another he-has he but rather

ἐστιν ἀρχὴ καὶ αἰτία τοῦ πῶς εἶναι φυσικῶς τοῖς πᾶσιν.
is (the)-principle and cause of-the how to-be naturally for-the all
Ὁ δὲ Υἱὸς ἐκ τοῦ Πατρὸς γεννητῶς· τὸ δὲ Πνεῦμα τὸ
the and Son (is)-from the Father by-begetting the and Spirit the
ἅγιον, καὶ αὐτὸ μὲν ἐκ τοῦ Πατρός, ἀλλ᾽ οὐ γεννητῶς,
holy also it indeed from the Father but not by-begetting
ἀλλ᾽ ἐκπορευτῶς. Καὶ ὅτι μὲν ἔστι διαφορὰ γεννήσεως
but by-procession and that indeed there-is (a)-difference of-begetting
καὶ ἐκπορεύσεως μεμαθήκαμεν· τίς δὲ ὁ τρόπος τῆς
and procession we-have-learned what but (is)-the mode of-the
διαφορᾶς, οὐδαμῶς. Ἅμα δὲ καὶ ἡ τοῦ Υἱοῦ ἐκ τοῦ
difference in-no-way at-once and also the of-the Son from the
Πατρὸς γέννησις, καὶ ἡ τοῦ ἁγίου Πνεύματος ἐκπόρευσις.
Father begetting and the of-the holy Spirit procession
Πάντα οὖν ὅσα ἔχει ὁ Υἱός, καὶ τὸ Πνεῦμα, ἐκ τοῦ
all(-things) then as-many-as has the Son and the Spirit from the
Πατρὸς ἔχει, καὶ αὐτὸ εἶναι· καὶ εἰ μὴ ὁ Πατήρ ἐστιν,
Father has even the-very to-be and if not the Father is
οὐδὲ ὁ Υἱός ἐστιν, οὐδὲ τὸ Πνεῦμα· καὶ εἰ μὴ ὁ Πατὴρ
neither the Son is nor the Spirit and if not the Father
ἔχει τι, οὐδὲ ὁ Υἱὸς ἔχει, οὐδὲ τὸ Πνεῦμα· καὶ διὰ
has anything nor the Son has nor the Spirit and because-of
τὸν Πατέρα, τουτέστι διὰ τὸ εἶναι τὸν Πατέρα, ἔστιν
the Father that-is because-of the to-be the Father is
ὁ Υἱὸς καὶ τὸ Πνεῦμα· καὶ διὰ τὸν Πατέρα ἔχει ὁ
the Son and the Spirit and because-of the Father has the
Υἱὸς καὶ τὸ Πνεῦμα πάντα ἃ ἔχει, τουτέστι, διὰ
Son and the Spirit all(-things) which has that-is because-of
τὸ τὸν Πατέρα ἔχειν αὐτά, πλὴν τῆς ἀγεννησίας, καὶ τῆς
the the Father to-have them except the unbegottenness and the
γεννήσεως, καὶ ἐκπορεύσεως. Ἐν ταύταις γὰρ μόναις ταῖς
begetting and procession in these for only the

ὑποστατικαῖς ἰδιότησι διαφέρουσιν ἀλλήλων αἱ ἁγίαι
hypostatic properties differ from-one-another the holy
τρεῖς ὑποστάσεις· οὐκ οὐσίᾳ, τῷ δὲ χαρακτηριστικῷ
three hypostases not in-substance by-the but distinguishing-mark
τῆς ἰδίας ὑποστάσεως ἀδιαιρέτως διαιρούμεναι.
of-the own hypostasis indivisibly divided
Φαμὲν δὲ ἕκαστον τῶν τριῶν τελείαν ἔχειν ὑπόστασιν,
we-say and each of-the three (a)-perfect to-have hypostasis
ἵνα μὴ ἐκ τριῶν ἀτελῶν μίαν σύνθετον φύσιν τελείαν
that not from three imperfect(-ones) one compound nature perfect
γνωρίσωμεν· ἀλλ' ἐν τρισὶ τελείαις ὑποστάσεσι μίαν
we-may-recognize but in three perfect hypostases one
ἁπλῆν οὐσίαν, ὑπερτελῆ, καὶ προτέλειον. Πᾶν γὰρ
simple substance beyond-perfect and before-perfect every(-thing) for
ἐξ ἀτελῶν συγκείμενον, σύνθετον πάντως ἐστίν. Ἐκ
from imperfect(-things) composed compound certainly is from
δὲ τελείων ὑποστάσεων ἀδύνατον σύνθεσιν γενέσθαι.
but perfect hypostases (it-is)-impossible (a)-composition to-come-about
Ὅθεν οὐδὲ λέγομεν τὸ εἶδος ἐξ ὑποστάσεων, ἀλλ' ἐν
whence not-even we-say the species (is)-from hypostases but in
ὑποστάσεσιν. Ἀτελῶν δὲ εἴπομεν, τῶν μὴ σωζόντων
hypostases imperfect and we-called the(-things) not preserving
τὸ εἶδος τοῦ ἐξ αὐτῶν ἀποτελουμένου πράγματος. Λίθος
the species of-the from them completed thing (a)-stone
μὲν γάρ, καὶ ξύλον, καὶ σίδηρος, ἕκαστον καθ' ἑαυτὸ
indeed for and wood and iron each by itself
τέλειόν ἐστι κατὰ τὴν ἰδίαν φύσιν· πρὸς δὲ τὸ ἐξ
perfect is according-to the own nature in-relation-to but the from
αὐτῶν ἀποτελούμενον οἴκημα, ἀτελὲς ἕκαστον ὑπάρχει·
them completed dwelling imperfect each is
οὐδὲ γάρ ἐστιν ἕκαστον αὐτῶν καθ' ἑαυτὸ οἶκος.
not-even for is each of-them by itself (a)-house

Τελείας μὲν οὖν τὰς ὑποστάσεις φαμέν, ἵνα μὴ σύνθεσιν
perfect indeed then the hypostases we-say that not composition
ἐπὶ τῆς θείας νοήσωμεν φύσεως. Σύνθεσις γὰρ
in the divine we-may-understand nature composition for
ἀρχὴ διαστάσεως. Καὶ πάλιν, ἐν ἀλλήλαις τὰς
(is-the)-beginning of-separation and again in one-another the
τρεῖς ὑποστάσεις λέγομεν, ἵνα μὴ πλῆθος καὶ δῆμον
three hypostases we-say that not (a)-multitude and crowd
θεῶν εἰσαγάγωμεν. Διὰ μὲν τῶν τριῶν ὑποστάσεων τὸ
of-gods we-may-introduce through indeed the three hypostases the
ἀσύνθετον καὶ ἀσύγχυτον· διὰ δὲ τοῦ ὁμοουσίου, καὶ τοῦ
uncompounded and unconfused through and the consubstantial and the
ἐν ἀλλήλαις εἶναι τὰς ὑποστάσεις, καὶ τῆς ταυτότητος
in one-another to-be the hypostases and the sameness
τοῦ θελήματός τε, καὶ τῆς ἐνεργείας, καὶ τῆς δυνάμεως,
of-the will both and of-the activity and of-the power
καὶ τῆς ἐξουσίας, καὶ τῆς κινήσεως, ἵνα οὕτως εἴπω, τὸ
and of-the authority and of-the motion that so I-may-say the
ἀδιαίρετον, καὶ τὸ εἶναι ἕνα Θεὸν γνωρίζομεν. Εἷς γὰρ
indivisible and the to-be one God we-know one for
ὄντως Θεός, ὁ Θεός, καὶ ὁ Λόγος, καὶ τὸ Πνεῦμα αὐτοῦ.
truly (is)-God — God and the Word and the Spirit his
Χρὴ δὲ εἰδέναι, ὅτι ἕτερόν ἐστι τὸ πράγματι
(one)-must and know that other is the(-thing) in-reality
θεωρεῖσθαι, καὶ ἄλλο τὸ λόγῳ καὶ ἐπινοίᾳ. Ἐπὶ
contemplated and other the(-thing) in-reason and thought in-the-case-of
μὲν οὖν πάντων τῶν κτισμάτων, ἡ μὲν τῶν ὑποστάσεων
indeed then all the creatures the indeed of-the hypostases
διαίρεσις, πράγματι θεωρεῖται. Πράγματι γὰρ ὁ Πέτρος
division in-reality is-contemplated in-reality for — Peter
τοῦ Παύλου κεχωρισμένος θεωρεῖται. Ἡ δὲ κοινότης, καὶ ἡ
— from-Paul separated is-contemplated the but commonness and the

συνάφεια, καὶ τὸ ἕν, λόγῳ καὶ ἐπινοίᾳ θεωρεῖται. Νοοῦμεν
conjunction and the one in-reason and thought is-contemplated we-understand
γὰρ τῷ νῷ, ὅτι ὁ Πέτρος καὶ ὁ Παῦλος τῆς αὐτῆς εἰσι
for with-the mind that — Peter and — Paul of-the same are
φύσεως, καὶ κοινὴν μίαν ἔχουσι φύσιν. Ἕκαστος γὰρ αὐτῶν
nature and common one have nature each for of-them
ζῷόν ἐστι λογικὸν θνητόν· καὶ ἕκαστος σάρξ ἐστιν
(a)-living-being is rational mortal and each flesh is
ἐμψυχωμένη ψυχῇ λογικῇ τε καὶ νοερᾷ. Αὕτη οὖν ἡ κοινὴ
ensouled with-a-soul rational both and intellectual this then the common
φύσις τῷ λόγῳ ἐστὶ θεωρητή. Οὐδὲ γὰρ αἱ ὑποστάσεις
nature by-the reason is contemplable not-even for the hypostases
ἐν ἀλλήλαις εἰσίν. Ἰδίᾳ δὲ ἑκάστη καὶ ἀναμέρος, ἤγουν
in one-another are separately but each and apart that-is
καθ' ἑαυτὴν κεχώρισται, πλεῖστα τὰ διαιροῦντα αὐτὴν
by itself is-separated very-many the(-things) dividing it
ἐκ τῆς ἑτέρας ἔχουσα. Καὶ γὰρ καὶ τόπῳ διεστήκασι, καὶ
from the other having and for also in-place they-stand-apart and
χρόνῳ διαφέρουσι, καὶ γνώμῃ μερίζονται, καὶ ἰσχύϊ, καὶ
in-time differ and in-judgment are-divided and in-strength and
μορφῇ ἤγουν σχήματι, καὶ ἕξει, καὶ κράσει, καὶ ἀξίᾳ,
in-form that-is in-shape and in-habit and in-temperament and in-dignity
καὶ ἐπιτηδεύματι, καὶ πᾶσι τοῖς χαρακτηριστικοῖς ἰδιώμασι·
and in-pursuit and in-all the distinguishing properties
πλέον δὲ πάντων, τῷ μὴ ἐν ἀλλήλαις, ἀλλὰ κεχωρισμένως
more and than-all in-the not in one-another but separately
εἶναι. Ὅθεν καὶ δύο, καὶ τρεῖς ἄνθρωποι λέγονται, καὶ πολλοί.
to-be whence also two and three men are-called and many
Τοῦτο δὲ ἐπὶ πάσης ἔστιν ἰδεῖν τῆς κτίσεως.
this and in-the-case-of all (it-is-possible) to-see the creation
Ἐπὶ δὲ τῆς ἁγίας καὶ ὑπερουσίου, καὶ πάντων
in-the-case-of but the holy and super-substantial and all(-things)

ἐπέκεινα, καὶ ἀλήπτου Τριάδος, τὸ ἀνάπαλιν. Ἐκεῖ γάρ,
beyond and incomprehensible Trinity the reverse there for
τὸ μὲν κοινὸν καὶ ἕν, πράγματι θεωρεῖται, διὰ τὸ
the indeed common and one in-reality is-contemplated because-of the
συναΐδιον, καὶ τὸ ταυτὸν τῆς οὐσίας, καὶ τῆς ἐνεργείας,
coeternal and the sameness of-the substance and of-the activity
καὶ τοῦ θελήματος, καὶ τὴν τῆς γνώμης σύμπνοιαν, τήν
and of-the will and the of-the judgment accord the
τε τῆς ἐξουσίας, καὶ τῆς δυνάμεως, καὶ τῆς ἀγαθότητος
both of-the authority and of-the power and of-the goodness
ταυτότητα. Οὐκ εἶπον ὁμοιότητα, ἀλλὰ ταυτότητα· καὶ τὸ
sameness not I-said likeness but sameness and the
ἓν ἔξαλμα τῆς κινήσεως. Μία γὰρ οὐσία, μία ἀγαθότης,
one outleap of-the motion one for (is-the)-substance one goodness
μία δύναμις, μία θέλησις, μία ἐνέργεια, μία ἐξουσία, μία
one power one will one activity one authority one
καὶ ἡ αὐτή, οὐ τρεῖς ὅμοιαι ἀλλήλαις· ἀλλὰ μία καὶ ἡ
and the same not three like to-one-another but one and the
αὐτὴ κίνησις τῶν τριῶν ὑποστάσεων. Ἓν γὰρ ἕκαστον
same motion of-the three hypostases one for each
αὐτῶν ἔχει πρὸς τὸ ἕτερον, οὐχ ἧττον ἢ πρὸς
of-them is in-relation-to the other not less than in-relation-to
ἑαυτόν· τουτέστιν ὅτι κατὰ πάντα ἕν εἰσιν ὁ Πατήρ,
itself that-is that in all(-things) one are the Father
καὶ ὁ Υἱός, καὶ τὸ ἅγιον Πνεῦμα, πλὴν τῆς ἀγεννησίας,
and the Son and the holy Spirit except the unbegottenness
καὶ τῆς γεννήσεως, καὶ τῆς ἐκπορεύσεως· ἐπινοίᾳ δὲ τὸ
and the begetting and the procession in-thought but (is)-the
διῃρημένον. Ἕνα γὰρ Θεὸν γινώσκομεν· ἐν μόναις δὲ ταῖς
divided(-thing) one for God we-know in only but the
ἰδιότησι τῆς τε πατρότητος, καὶ τῆς υἱότητος, καὶ τῆς
properties of-the both fatherhood and of-the sonship and of-the

ἐκπορεύσεως· κατά τε τὸ αἴτιον, καὶ τὸ αἰτιατόν, καὶ τὸ
procession according-to both the cause and the caused and the
τέλειον τῆς ὑποστάσεως, ἤτοι τὸν τῆς ὑπάρξεως τρόπον,
perfection of-the hypostasis that-is the of-the existence mode
τὴν διαφορὰν ἐννοοῦμεν. Οὔτε γὰρ τοπικὴν διάστασιν,
the difference we-conceive neither for local separation
ὡς ἐφ' ἡμῶν, δυνάμεθα ἐπὶ τῆς ἀπεριγράπτου λέγειν
as in us we-can in-the-case-of the uncircumscribable speak-of
θεότητος· ἐν ἀλλήλαις γὰρ αἱ ὑποστάσεις εἰσίν· οὐχ ὥστε
divinity in one-another for the hypostases are not so-as
συγχεῖσθαι, ἀλλὰ ὥστε ἔχεσθαι, κατὰ τὸν τοῦ Κυρίου
to-be-confused but so-as to-cleave according-to the of-the Lord
λόγον, Ἐγὼ ἐν τῷ Πατρί, καὶ ὁ Πατὴρ ἐν ἐμοί, φήσαντος·
word I in the Father and the Father in me having-said
οὔτε θελήματος διαφοράν, ἢ γνώμης, ἢ ἐνεργείας, ἢ
nor of-will difference or of-judgment or of-activity or
δυνάμεως, ἢ τινος ἑτέρου, ἅτινα τὴν πραγματικήν, καὶ
of-power or of-any other which the real and
διόλου ἐν ἡμῖν γεννῶσι διαίρεσιν. Διὸ οὐδὲ τρεῖς Θεοὺς
thorough in us produce division therefore not-even three Gods
λέγομεν, τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ τὸ ἅγιον Πνεῦμα·
we-say the Father and the Son and the holy Spirit
ἕνα δὲ μᾶλλον Θεόν, τὴν ἁγίαν Τριάδα, εἰς ἓν αἴτιον
one but rather God the holy Trinity to one cause
Υἱοῦ καὶ Πνεύματος ἀναφερομένων, οὐ συντιθεμένων,
of-Son and Spirit being-referred not being-compounded
οὐδὲ συναλειφομένων, κατὰ τὴν Σαβελλίου συναίρεσιν·
nor being-fused according-to the of-Sabellius contraction
ἑνοῦνται γάρ, ὡς ἔφημεν, οὐχ ὥστε συγχεῖσθαι, ἀλλ' ὥστε
they-are-united for as we-said not so-as to-be-confused but so-as
ἔχεσθαι ἀλλήλων· καὶ τὴν ἐν ἀλλήλαις περιχώρησιν ἔχουσι
to-cleave to-one-another and the in one-another interpenetration they-have

δίχα πάσης συναλοιφῆς καὶ συμφύρσεως· οὐδὲ ἐξισταμένων,
without all fusion and mingling nor standing-apart
ἢ κατ᾽ οὐσίαν τεμνομένων κατὰ τὴν Ἀρείου διαίρεσιν.
or in substance being-cut according-to the of-Arius division
Ἀμέριστος γὰρ ἐν μεμερισμένοις, εἰ δεῖ συντόμως
undivided for in divided(-things) if (one)-must briefly
εἰπεῖν, ἡ Θεότης, καὶ οἷον ἐν ἡλίοις τρισὶν ἐχομένοις
speak (is)-the Divinity and as in suns three cleaving-to
ἀλλήλων, καὶ ἀδιαστάτοις οὖσι, μία τοῦ φωτὸς σύγκρασίς
one-another and undivided being one of-the light (a)-blending
τε καὶ συνάφεια. Ὅταν μὲν οὖν πρὸς τὴν θεότητα
both and conjunction when indeed then to the divinity
βλέψωμεν, καὶ τὴν πρώτην αἰτίαν, καὶ τὴν μοναρχίαν, καὶ
we-look and the first cause and the monarchy and
τὸ ἕν, καὶ ταυτὸν τῆς θεότητος, ἵν᾽ οὕτως εἴπω, κίνημά
the one and same of-the divinity that so I-may-say motion
τε καὶ βούλημα, καὶ τὴν τῆς οὐσίας, καὶ δυνάμεως, καὶ
both and will and the of-the substance and power and
ἐνεργείας, καὶ κυριότητος ταυτότητα, ἓν ἡμῖν τὸ
activity and lordship sameness one to-us (is)-the(-thing)
φανταζόμενον. Ὅταν δὲ πρὸς τὰ ἐν οἷς ἡ Θεότης, ἤ,
appearing when but to the(-things) in which the Divinity(-is) or
τό γε ἀκριβέστερον εἰπεῖν, ᾗ ἡ Θεότης, καὶ τὰ ἐκ
the at-least more-precisely to-say which the Divinity(-is) and the(-ones) from
τῆς πρώτης αἰτίας ἀχρόνως ἐκεῖθεν ὄντα, καὶ ὁμοδόξως,
the first cause timelessly from-there being and of-equal-glory
καὶ ἀδιαστάτως· τουτέστι τὰς ὑποστάσεις τοῦ Υἱοῦ καὶ
and undividedly that-is the hypostases of-the Son and
τοῦ Πνεύματος, τρία τὰ προσκυνούμενα. Εἷς Πατὴρ
of-the Spirit three (are)-the(-ones) venerated one Father
ὁ Πατήρ, καὶ ἄναρχος, τουτέστιν, ἀναίτιος· οὐ γὰρ ἔκ
the Father and without-beginning that-is uncaused not for from

τινος. Εἷς Υἱὸς ὁ Υἱός, καὶ οὐκ ἄναρχος, τουτέστιν οὐκ
anyone one Son the Son and not without-beginning that-is not
ἀναίτιος· ἐκ τοῦ Πατρὸς γάρ. Εἰ δὲ τὴν ἀπὸ τοῦ χρόνου
uncaused from the Father for if but the from the time
λάβοις ἀρχήν, καὶ ἄναρχος· ποιητὴς γὰρ χρόνων, οὐχ ὑπὸ
you-take beginning also without-beginning maker for of-times not under
χρόνον. Ἓν Πνεῦμα, ἅγιον τὸ Πνεῦμα, προϊὸν μὲν ἐκ τοῦ
time one Spirit holy the Spirit proceeding indeed from the
Πατρός· οὐχ υἱϊκῶς δέ, ἀλλ' ἐκπορευτῶς, οὔτε τοῦ Πατρὸς
Father not as-a-son though but by-procession neither the Father
ἐκστάντος τῆς ἀγεννησίας, διότι γεγέννηκεν, οὔτε τοῦ Υἱοῦ
departing-from the unbegottenness because he-has-begotten nor the Son
τῆς γεννήσεως, ὅτι ἐγεννήθη ἐξ ἀγεννήτου· πῶς γάρ;
from-the begetting because he-was-begotten from (the)-unbegotten how for
οὔτε τοῦ Πνεύματος, ἢ εἰς Πατέρα μεταπίπτοντος, ἢ εἰς
nor the Spirit either into Father changing or into
Υἱόν, ὅτι ἐκπεπόρευται, καὶ ὅτι Θεός· ἡ γὰρ ἰδιότης
Son because it-has-proceeded and because (it-is)-God the for property
ἀκίνητος, ἢ πῶς ἂν ἰδιότης μένοι, κινουμένη καὶ
(is)-immovable or how — (a)-property would-remain being-moved and
μεταπίπτουσα· εἰ γὰρ Υἱὸς ὁ Πατήρ, οὐ Πατὴρ κυρίως·
changing if for Son the Father not Father properly
εἷς γὰρ κυρίως Πατήρ. Καὶ εἰ Πατὴρ ὁ Υἱός, οὐ
one for properly (is-the)-Father and if Father the Son not
κυρίως υἱός· εἷς γὰρ κυρίως Υἱός, καὶ ἓν Πνεῦμα ἅγιον.
properly son one for properly (is-the)-Son and one Spirit holy
Χρὴ δὲ γινώσκειν, ὅτι τὸν Πατέρα οὐ λέγομεν ἔκ
(one)-must and know that the Father not we-say (is)-from
τινος· λέγομεν δὲ αὐτὸν τοῦ Υἱοῦ Πατέρα. Τὸν Υἱὸν οὐ
anyone we-say but him of-the Son Father the Son not
λέγομεν αἴτιον οὐδὲ Πατέρα· λέγομεν δὲ αὐτὸν καὶ ἐκ
we-say (a)-cause nor Father we-say but him both from

τοῦ Πατρός, καὶ Υἱὸν τοῦ Πατρός. Τὸ δὲ Πνεῦμα τὸ
the Father and Son of-the Father the and Spirit the
ἅγιον, καὶ ἐκ τοῦ Πατρὸς λέγομεν, καὶ Πνεῦμα Πατρὸς
holy both from the Father we-say and Spirit of-(the)-Father
ὀνομάζομεν. Ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν· Πνεῦμα
we-name from the Son but the Spirit not we-say Spirit
δὲ Υἱοῦ, ὀνομάζομεν· Εἴ τις γὰρ τὸ Πνεῦμα Χριστοῦ
but of-(the)-Son we-name if anyone for the Spirit of-Christ
οὐκ ἔχει, φησὶν ὁ θεῖος Ἀπόστολος, οὗτος οὐκ ἔστιν
not has says the divine Apostle this(-one) not is
αὐτοῦ. Καὶ δι' Υἱοῦ πεφανερῶσθαι καὶ μεταδίδοσθαι
his and through (the)-Son to-have-been-manifested and to-be-imparted
ἡμῖν ὁμολογοῦμεν· Ἐνεφύσησε γάρ, φησί, καὶ εἶπε τοῖς
to-us we-confess he-breathed-on(-them) for he-says and said to-the
μαθηταῖς αὐτοῦ· Λάβετε Πνεῦμα ἅγιον· ὥσπερ ἐκ τοῦ
disciples his receive (the)-Spirit holy as from the
ἡλίου μέν, ἥ τε ἀκτὶς καὶ ἡ ἔλλαμψις· αὐτὸς γάρ ἐστιν
sun indeed the both ray and the radiance it for is
ἡ πηγὴ τῆς ἀκτῖνος καὶ τῆς ἐλλάμψεως· διά τε τῆς
the source of-the ray and of-the radiance through and the
ἀκτῖνος ἡ ἔλλαμψις ἡμῖν μεταδίδοται, καὶ αὕτη ἐστὶν ἡ
ray the radiance to-us is-imparted and this is the(-one)
φωτίζουσα ἡμᾶς, καὶ μετεχομένη ὑφ' ἡμῶν. Τὸν δὲ Υἱὸν
illuminating us and partaken by us the but Son
οὔτε τοῦ Πνεύματος λέγομεν, οὔτε μὴν ἐκ τοῦ Πνεύματος.
neither of-the Spirit we-say nor indeed from the Spirit

Περὶ τῶν ἐπὶ Θεοῦ λεγομένων

IX · WHAT IS SAID OF GOD

God is simple, so the names said of him cannot each name a part of his substance: they say what he is not, or a relation, or what attends on his nature, or an activity. The most proper name is He Who Is, which gathers being into itself like a boundless sea, or, with Dionysius, the Good. "God" (θεός) comes from running, burning, or beholding all things. Lord, king, creator, and shepherd name his relation to what he rules and shapes.

Τὸ Θεῖον ἁπλοῦν ἐστι καὶ ἀσύνθετον. Τὸ δὲ ἐκ
the Divine simple is and uncompounded the(-thing) but from
πολλῶν καὶ διαφόρων συγκείμενον, σύνθετόν ἐστιν. Εἰ
many and different(-things) composed compound is if
οὖν τὸ ἄκτιστον, καὶ ἄναρχον, καὶ ἀσώματον, καὶ
then the uncreated and without-beginning and bodiless and
ἀθάνατον, καὶ αἰώνιον, καὶ ἀγαθόν, καὶ δημιουργικόν,
immortal and eternal and good and creative
καὶ τὰ τοιαῦτα, οὐσιώδεις διαφορὰς εἴποιμεν ἐπὶ
and the such(-things) substantial differences we-should-call in-the-case-of
Θεοῦ, ἐκ τοσούτων συγκείμενον, οὐχ ἁπλοῦν ἔσται, ἀλλὰ
God from so-many composed not simple it-will-be but
σύνθετον· ὅπερ ἐσχάτης ἀσεβείας ἐστίν. Χρὴ τοίνυν
compound which of-utmost impiety is (one)-must therefore
ἕκαστον τῶν ἐπὶ Θεοῦ λεγομένων, οὐ τί κατ᾽ οὐσίαν
each of-the(-things) of God said not what in substance
ἐστὶ σημαίνειν οἴεσθαι, ἀλλ᾽ ἢ τί οὐκ ἔστι δηλοῦν,
he-is to-signify think but either what not he-is to-show
ἢ σχέσιν τινὰ πρός τι τῶν ἀντιδιαστελλομένων,
or (a)-relation some to something of-the(-things) distinguished-against
ἢ τί τῶν παρεπομένων τῇ φύσει, ἢ ἐνέργειαν.
or something of-the(-things) attending-on the nature or (an)-activity

Δοκεῖ μὲν οὖν κυριώτερον πάντων τῶν ἐπὶ Θεοῦ λεγομένων
seems indeed then more-proper of-all the of God said
ὀνομάτων εἶναι ὁ ὢν, καθὼς αὐτὸς χρηματίζων τῷ
names to-be the(-one) who-is as he speaking —
Μωϋσεῖ ἐπὶ τοῦ ὄρους φησίν· Εἶπον τοῖς υἱοῖς Ἰσραήλ· Ὁ
with-Moses on the mountain says say to-the sons of-Israel the(-one)
ὢν ἀπέσταλκέ με. Ὅλον γὰρ ἐν ἑαυτῷ συλλαβὼν ἔχει τὸ
who-is has-sent me whole for in himself having-gathered he-has the
εἶναι, οἷόν τι πέλαγος οὐσίας ἄπειρον καὶ ἀόριστον. Ὡς
being as-it-were some sea of-substance infinite and boundless as
δὲ ὁ ἅγιος Διονύσιός φησιν, ὁ ἀγαθός. Οὐ γὰρ ἔστιν
but the holy Dionysius says the good(-one) not for it-is-possible
ἐπὶ Θεοῦ εἰπεῖν, πρῶτον τὸ εἶναι, καὶ τότε τὸ ἀγαθόν.
in-the-case-of God to-say first the being and then the good
Δεύτερον δὲ ὁ Θεὸς ὄνομα, ὃ λέγεται ἐκ τοῦ
second and the(-name) God (is-a)-name which is-said from the
θέειν καὶ περιέπειν τὰ σύμπαντα· ἢ ἐκ τοῦ αἴθειν, ὅ ἐστι
running and encompassing the all(-things) or from the burning which is
καίειν. Ὁ γὰρ Θεὸς πῦρ καταναλίσκον πᾶσαν κακίαν ἐστίν·
to-burn — for God (a)-fire consuming all wickedness is
ἢ ἀπὸ τοῦ θεᾶσθαι τὰ πάντα. Ἀλάθητος γάρ ἐστι, καὶ
or from the beholding the all(-things) not-escaping-notice for he-is and
πάντων ἐπόπτης. Ἐθεάσατο γὰρ τὰ πάντα πρὶν γενέσεως
of-all overseer he-beheld for the all(-things) before generation
αὐτῶν, ἀχρόνως ἐννοήσας, καὶ ἕκαστον κατὰ τὴν
their timelessly having-conceived(-them) and each according-to the
θελητικὴν αὐτοῦ ἄχρονον ἔννοιαν, ἥτις ἐστὶ προορισμός, καὶ
volitional his timeless thought which is predetermination and
εἰκών, καὶ παράδειγμα, ἐν τῷ προορισθέντι καιρῷ γίνεται.
image and pattern in the predetermined time comes-to-be

Τὸ μὲν οὖν πρότερον, αὐτοῦ τοῦ εἶναι παραστατικόν
the indeed then former(-name) of-very the to-be indicative
ἐστι, καὶ τοῦ τί εἶναι· τὸ δὲ δεύτερον, ἐνεργείας· τὸ δὲ
is and of-the what to-be the but second of-activity the but
ἄναρχον, καὶ ἄφθαρτον, καὶ ἀγένητον, ἤτοι ἄκτιστον,
without-beginning and incorruptible and ungenerated that-is uncreated
καὶ ἀσώματον, καὶ ἀόρατον, καὶ τὰ τοιαῦτα, τί οὐκ
and bodiless and invisible and the such(-things) what not
ἔστι δηλοῖ· τουτέστιν, ὅτι οὐκ ἤρξατο τοῦ εἶναι, οὐδὲ
he-is shows that-is that not he-began the to-be nor
φθείρεται, οὐδὲ ἔκτισται, οὐδέ ἐστι σῶμα, οὐδὲ ὁρᾶται.
he-is-corrupted nor he-has-been-created nor he-is (a)-body nor he-is-seen
Τὸ δὲ ἀγαθόν, καὶ δίκαιον, καὶ ὅσιον, καὶ τὰ τοιαῦτα,
the but good and just and holy and the such(-things)
παρέπονται τῇ φύσει, οὐκ αὐτὴν δὲ τὴν οὐσίαν δηλοῖ·
attend-on the nature not itself but the substance show
τὸ δὲ Κύριος, βασιλεύς τε, καὶ τὰ τοιαῦτα σχέσιν πρὸς
the but Lord king both and the such(-things) (a)-relation to
τὰ ἀντιδιαστελλόμενα δηλοῖ. Τῶν δὲ κυριευομένων
the(-things) distinguished-against(-it) shows of-the and lorded-over(-ones)
λέγεται Κύριος, καὶ τῶν βασιλευομένων βασιλεύς, καὶ τῶν
he-is-called Lord and of-the reigned-over king and of-the
δημιουργουμένων δημιουργός, καὶ τῶν ποιμαινομένων ποιμήν.
fashioned creator and of-the shepherded shepherd

Περὶ θείας ἑνώσεως καὶ διακρίσεως

X · DIVINE UNION AND DISTINCTION

All these names belong in common to the whole divinity; Father, Son, and Spirit, caused and uncaused, begotten and proceeding mark only the relation of the hypostases and their mode of existence. From them we grasp what is about the substance, not the substance itself, as we know the soul is bodiless without knowing what it is. God's one simple activity works in each thing as the sun's ray does, by its capacity; in the incarnation alone the Father and the Spirit shared only by good pleasure.

Πάντα μὲν οὖν ταῦτα κοινῶς ἐπὶ πάσης θεότητος
all indeed then these-things in-common in-the-case-of whole divinity
ἐκληπτέον, καὶ ταυτῶς, καὶ ἁπλῶς, καὶ ἀμερῶς, καὶ
are-to-be-taken and identically and simply and indivisibly and
ἡνωμένως· διακεκριμένως δέ, τὸ Πατήρ, καὶ τὸ Υἱός,
unitedly distinctly but the Father and the Son
καὶ Πνεῦμα, καὶ τὸ ἀναίτιον, καὶ τὸ αἰτιατόν, καὶ τὸ
and Spirit and the uncaused and the caused and the
ἀγέννητον, καὶ τὸ γεννητὸν καὶ ἐκπορευτόν· ἅτινα οὐκ
unbegotten and the begotten and proceeding which not
οὐσίας εἰσὶ δηλωτικά, ἀλλὰ τῆς πρὸς ἄλληλα σχέσεως,
of-substance are indicative but of-the to one-another relation
καὶ τοῦ τῆς ὑπάρξεως τρόπου.
and of-the of-the existence mode
Ταῦτα οὖν εἰδότες, καὶ ἐκ τούτων ἐπὶ τὴν θείαν οὐσίαν
these-things then knowing and from these to the divine substance
χειραγωγούμενοι, οὐκ αὐτὴν τὴν οὐσίαν καταλαμβάνομεν,
being-led-by-the-hand not itself the substance we-grasp
ἀλλὰ τὰ περὶ τὴν οὐσίαν· ὥσπερ οὐδὲ ἐὰν γνῶμεν, ὅτι
but the(-things) about the substance as not-even if we-know that
ἡ ψυχὴ ἀσώματός ἐστι, καὶ ἄποσος, καὶ ἀσχημάτιστος,
the soul bodiless is and without-quantity and without-shape

ἤδη καὶ τὴν οὐσίαν αὐτῆς κατειλήφαμεν· οὐδὲ τοῦ
already also the substance its we-have-grasped nor of-the
σώματος, εἴπερ γνῶμεν ὅτι λευκὸν ἢ μέλαν ἐστίν, ἀλλὰ
body if we-know that white or black it-is but
τὰ περὶ τὴν οὐσίαν. Ὁ δὲ ἀληθὴς λόγος διδάσκει
the(-things) about the substance the but true word teaches
ἁπλοῦν εἶναι τὸ Θεῖον, καὶ μίαν ἁπλῆν ἔχειν ἐνέργειαν,
simple to-be the Divine and one simple to-have activity
ἀγαθήν, καὶ πᾶσι τὰ πάντα ἐνεργοῦσαν, κατὰ τὴν τοῦ
good and in-all the all(-things) working like the of-the
ἡλίου ἀκτῖνα, ἥτις πάντα θάλπει, καὶ ἐν ἑκάστῳ κατὰ
sun ray which all(-things) warms and in each according-to
τὴν φυσικὴν ἐπιτηδειότητα, καὶ δεκτικὴν δύναμιν ἐνεργεῖ,
the natural fitness and receptive power works
ἐκ δημιουργήσαντος Θεοῦ τὴν τοιαύτην εἰληφὼς ἐνέργειαν.
from (the)-having-created(-it) God the such having-received activity
Διακέκριται δὲ ὅσα τῆς θείας καὶ φιλανθρώπου τοῦ
distinguished(-are) but as-many-as (are)-of-the divine and loving-to-man of-the
θείου Λόγου σαρκώσεως. Ἐν τούτοις γὰρ οὔτε ὁ Πατήρ,
divine Word incarnation in these for neither the Father
οὔτε τὸ Πνεῦμα, κατ' οὐδένα λόγον κεκοινώνηκεν, εἰ
nor the Spirit by no account has-shared if
μὴ κατ' εὐδοκίαν, καὶ κατὰ τὴν ἄῤῥητον θαυματουργίαν,
not by good-pleasure and by the ineffable wonder-working
ἣν καὶ καθ' ἡμᾶς ἄνθρωπος ὁ Θεὸς Λόγος γενόμενος
which also like us man — God Word having-become
εἰργάζετο, ὡς ἀναλλοίωτος Θεὸς καὶ Θεοῦ Υἱός.
worked as unalterable God and of-God Son

Περὶ τῶν σωματικῶς ἐπὶ Θεοῦ λεγομένων

XI · WHAT IS SAID OF GOD BODILY

Scripture speaks of God bodily in symbols, since in the flesh we can speak of him no other way. His eyes are his oversight of all things, his ears his readiness to hear us, his mouth and speech his will made known, his face his showing of himself in his works. His hands are his activity, his feet his coming to help or to judge, his oath the fixity of his counsel, his anger his hatred of wickedness, and his sleep and forgetting the delay of his punishment. Only what is said of the incarnate Word is meant of a real body.

Ἐπεὶ δὲ πλεῖστα περὶ Θεοῦ σωματικώτερον ἐν τῇ
since but very-many(-things) about God rather-bodily in the
θείᾳ Γραφῇ συμβολικῶς εἰρημένα εὑρίσκομεν, εἰδέναι
divine Scripture symbolically said we-find (to)-know
χρή, ὡς ἀνθρώπους ὄντας ἡμᾶς, καὶ τὸ παχὺ τοῦτο
(one)-must that men being us and the thick this
σαρκίον περικειμένους, τὰς θείας, καὶ ὑψηλάς, καὶ ἀΰλους
flesh wearing the divine and lofty and immaterial
τῆς Θεότητος ἐνεργείας νοεῖν ἢ λέγειν ἀδύνατον,
of-the Divinity activities to-understand or to-speak-of (is)-impossible
εἰ μὴ εἰκόσι καὶ τύποις καὶ συμβόλοις τοῖς καθ' ἡμᾶς
if not images and types and symbols the like us
χρησαίμεθα. Ὅσα τοίνυν περὶ Θεοῦ σωματικώτερον
we-should-use as-many-as therefore about God rather-bodily
εἴρηται, συμβολικῶς ἐστι λελεγμένα· ἔχει δὲ ὑψηλοτέραν
has-been-said symbolically are said it-has but loftier
διάνοιαν· ἁπλοῦν γὰρ τὸ Θεῖον καὶ ἀσχημάτιστον.
meaning simple for (is)-the Divine and shapeless
Ὀφθαλμοὺς μὲν οὖν Θεοῦ, καὶ βλέφαρα, καὶ ὅρασιν, καὶ
eyes indeed then of-God and eyelids and sight and
τὴν ἁπάντων ἐποπτικὴν αὐτοῦ δύναμιν, καὶ τὸ ἀλάθητον
the of-all-things overseeing his power and the not-escaping-notice

τῆς αὐτοῦ γνώσεως ἐννοήσωμεν, ἀπὸ τοῦ παρ᾽ ἡμῖν
of-the his knowledge let-us-understand from the among us
διὰ ταύτης τῆς αἰσθήσεως ἐντελεστέραν γνῶσίν τε καὶ
through this the sense more-complete knowledge both and
πληροφορίαν ἐγγίνεσθαι. Ὦτα δὲ καὶ ἀκοήν, τὸ ἐξιλεωτικὸν
assurance to-arise ears and also hearing the propitiable
αὐτοῦ, καὶ τῆς ἡμετέρας δεκτικὸν δεήσεως. Καὶ γὰρ
his and of-the our receptive petition and for
ἡμεῖς τοῖς τὰς ἱκεσίας ποιουμένοις, διὰ ταύτης τῆς
we to-the(-ones) the supplications making through this the
αἰσθήσεως εὐμενεῖς γινόμεθα, γνησιώτερον αὐτοῖς τὸ οὖς
sense favorable become more-genuinely to-them the ear
ἐπικλίνοντες. Στόμα δὲ καὶ λαλιάν, τὸ ἐνδεικτικὸν τῆς
inclining mouth and also speech the indicative of-the
βουλήσεως αὐτοῦ, ἐκ τοῦ παρ᾽ ἡμῖν διὰ στόματος καὶ
will his from the among us through mouth and
λαλιᾶς σημαίνεσθαι τὰ ἐγκάρδια νοήματα. Βρῶσιν δὲ καὶ
speech to-be-signified the in-the-heart thoughts food and also
πόσιν, τὴν ἡμετέραν πρὸς τὸ αὐτοῦ θέλημα συνδρομήν.
drink the our to the his will concurrence
Καὶ γὰρ ἡμεῖς, διὰ τῆς γευστικῆς αἰσθήσεως, τὴν τῆς
and for we through the of-taste sense the of-the
φύσεως ἀναπληροῦμεν ἀναγκαίαν ὄρεξιν. Ὄσφρησιν δέ, τὸ
nature fill-up necessary appetite smell and the
ἀποδεικτικὸν τῆς πρὸς αὐτὸν ἐννοίας, καὶ εὐνοίας, ἐκ τοῦ
demonstrative of-the toward him thought and good-will from the
παρ᾽ ἡμῖν διὰ ταύτης τῆς αἰσθήσεως, τὴν τῆς εὐωδίας
among us through this the sense the of-the fragrance
ἀποδοχὴν ἐγγίνεσθαι. Πρόσωπον δέ, τὴν δι᾽ ἔργων αὐτοῦ
acceptance to-arise face and the through works his
ἔνδειξίν τε καὶ ἐμφάνειαν, ἐκ τοῦ τὴν ἡμετέραν ἐμφάνειαν
showing both and manifestation from the the our manifestation

διὰ προσώπου γίνεσθαι. Χεῖρας δέ, τὸ ἀνυστικὸν τῆς
through (the)-face to-come-about hands and the accomplishing of-the
ἐνεργείας αὐτοῦ. Καὶ γὰρ ἡμεῖς τὰ χρειώδη· καὶ μάλιστα
activity his and for we the useful and especially
τιμιώτερα διὰ τῶν οἰκείων κατορθοῦμεν χειρῶν.
more-precious(-things) through the own accomplish hands
Δεξιὰν δέ, τὴν ἐπὶ τοῖς αἰσίοις αὐτοῦ βοήθειαν,
(the)-right-hand and the in the favorable(-things) his help
ἐκ τοῦ καὶ ἡμᾶς μᾶλλον ἐπὶ τῶν εὐσχημοτέρων, καὶ
from the also us rather in the more-seemly and
τιμιωτέρων, καὶ πλείστης ἰσχύος δεομένων τῇ δεξιᾷ
more-precious and of-very-much strength needing(-things) the right-hand
κεχρῆσθαι. Ψηλάφησιν δέ, τὴν ἀκριβεστέραν αὐτοῦ,
to-use touch and the more-exact his
καὶ τὴν λίαν λεπτῶν τε, καὶ κρυπτῶν διάγνωσίν τε,
and the very fine both and hidden(-things) discernment both
καὶ εἴσπραξιν, ἐκ τοῦ παρ᾽ ἡμῖν μὴ δύνασθαι τοὺς
and exaction from the among us not to-be-able the(-ones)
ψηλαφωμένους ἐν ἑαυτοῖς τι κρύπτειν. Πόδας δὲ καὶ
being-touched in themselves anything to-hide feet and also
βάδισιν, τὴν πρὸς ἐπικουρίαν τῶν δεομένων, ἢ ἐχθρῶν
walking the for (the)-succor of-the(-ones) needing or of-enemies
ἄμυναν, ἢ ἄλλην τινὰ πρᾶξιν, ἔλευσίν τε, καὶ παρουσίαν,
defense or other some action coming both and presence
ἐκ τοῦ παρ᾽ ἡμῖν διὰ τῆς τῶν ποδῶν χρήσεως
from the among us through the of-the feet use
ἀποτελεῖσθαι τὴν ἄφιξιν. Ὅρκον δέ, τὸ ἀμετάθετον τῆς
to-be-accomplished the arrival oath and the unchangeableness of-the
βουλῆς αὐτοῦ, ἐκ τοῦ παρ᾽ ἡμῖν δι᾽ ὅρκου τὰς πρὸς
counsel his from the among us through oath the with
ἀλλήλους βεβαιοῦσθαι συνθήκας. Ὀργὴν δὲ καὶ θυμόν,
one-another to-be-confirmed covenants wrath and also anger

τὴν πρὸς τὴν κακίαν ἀπέχθειάν τε καὶ ἀποστροφήν.
the toward the wickedness hatred both and aversion
Καὶ γὰρ ἡμεῖς τὰ ἐναντία τῆς γνώμης μισοῦντες
and for we the(-things) contrary to-the judgment hating
ὀργιζόμεθα. Λήθην δέ, καὶ ὕπνον, καὶ νυσταγμόν, τὴν
are-angry forgetfulness and also sleep and drowsiness the
ὑπέρθεσιν τῆς τῶν ἐχθρῶν ἀμύνης, καὶ τὴν τῆς συνήθους
postponement of-the of-the enemies punishment and the of-the customary
πρὸς τοὺς οἰκείους βοηθείας ἀναβολήν· καὶ ἁπλῶς εἰπεῖν
toward the own help delay and simply to-say
πάντα τὰ σωματικῶς εἰρημένα ἐπὶ Θεοῦ, κεκρυμμένην
all the bodily said(-things) of God hidden
ἔχει τινὰ ἔννοιαν, ἐκ τῶν καθ' ἡμᾶς τὰ ὑπὲρ
has some meaning from the(-things) like us the(-things) above
ἡμᾶς ἐκδιδάσκουσαν, εἰ μή τι περὶ τῆς σωματικῆς
us teaching if not something about the bodily
τοῦ Θεοῦ Λόγου ἐπιδημίας εἴρηται. Αὐτὸς γὰρ πάντα
— of-God Word sojourn has-been-said he for whole
τὸν ἄνθρωπον διὰ τὴν ἡμετέραν σωτηρίαν ἀνεδέξατο,
the man for the our salvation assumed
ψυχὴν νοεράν, καὶ σῶμα, καὶ τὰ τῆς ἀνθρωπίνης φύσεως
(a)-soul intellectual and body and the of-the human nature
ἰδιώματα, τά τε φυσικά, καὶ ἀδιάβλητα πάθη.
properties the both natural and blameless passions

Περὶ τῶν αὐτῶν

XII · THE SAME

With Dionysius, God is the cause of all things, life of the living, mind of the intellectual, and recall of the fallen. Being incomprehensible, he is nameless, but out of goodness lets himself be named from what is ours. The negative names show that he is above all being; the affirmative ones name him as the cause of everything, more properly from the nobler things. What is said of the divinity is said of each hypostasis, while the names of cause belong to the Father, those of the begotten to the Son, and those of procession to the Spirit, who proceeds from the Father through the Son.

Ταῦτα μὲν οὖν ἐκ τῶν ἱερῶν μεμυήμεθα λογίων, ὡς
these-things indeed then from the sacred we-have-been-initiated oracles as
θεῖος ἔφη Διονύσιος ὁ Ἀρεοπαγίτης· ὅτι ὁ Θεὸς πάντων
(the)-divine said Dionysius the Areopagite that — God of-all
ἐστὶν αἰτία καὶ ἀρχή· τῶν ὄντων οὐσία· τῶν ζώντων
is (the)-cause and principle of-the beings (the)-substance of-the living
ζωή· τῶν λογικῶς ὄντων λόγος· τῶν νοερῶς ὄντων
(the)-life of-the rationally being (the)-reason of-the intellectually being
νοῦς· καὶ τῶν μὲν ἀποπιπτόντων αὐτῆς, ἀνάκλησίς τε
(the)-mind and of-the indeed falling-away from-it (the)-recall both
καὶ ἀνάστασις· τῶν τε καταφθειρόντων τὸ κατὰ φύσιν,
and raising of-the and corrupting the according-to nature
ἀνακαινισμὸς καὶ μεταμόρφωσις· τῶν δὲ κινουμένων κατά
(the)-renewal and transformation of-the but moved by
τινα ἀνίερον σάλον, ἵδρυσις ἱερά· καὶ τῶν ἑστηκότων
some unholy tossing (the)-settling holy and of-the standing
ἀσφάλεια· καὶ τῶν ἐπ᾽ αὐτὴν ἀναγομένων ὁδός, καὶ
(the)-security and of-the to it being-led-up (the)-way and
ἀνατατικὴ χειραγωγία. Προσθήσω δὲ ὅτι καὶ τῶν ὑπ᾽
uplifting guidance I-will-add and that also of-the by

αὐτοῦ πεποιημένων, Πατήρ. Κυριώτερον γὰρ ὁ Θεὸς
him made (he-is-the)-Father more-properly for — God
ἡμῶν ἐστι Πατήρ, ὁ ἐκ μὴ ὄντων εἰς τὸ εἶναι
our is Father the(-one) from not beings into the to-be
παραγαγών, ἢ οἱ γεννήσαντες, οἱ ἐξ αὐτοῦ, καὶ
having-brought than the(-ones) having-begotten who from him both
τὸ εἶναι, καὶ τὸ γεννᾶν εἰληφότες· τῶν ἑπομένων, καὶ
the to-be and the to-beget have-received of-the(-ones) following and
ὑπ᾽ αὐτοῦ ποιμαινομένων ποιμήν· τῶν φωτιζομένων,
by him shepherded (the)-shepherd of-the(-ones) illumined
ἔλλαμψις· τῶν τελουμένων τελεταρχία· τῶν
(the)-radiance of-the(-ones) perfected (the)-source-of-perfection of-the(-ones)
θεουμένων θεαρχία· τῶν διεστώτων εἰρήνη· καὶ
deified (the)-source-of-deity of-the(-ones) at-variance (the)-peace and
τῶν ἁπλουμένων ἁπλότης· καὶ τῶν ἑνιζομένων
of-the(-ones) simplified (the)-simplicity and of-the(-ones) unified
ἑνότης· ἀρχῆς ἁπάσης ὑπερούσιος, ὡς ὑπάρχιος ἀρχή·
(the)-unity of-principle all super-substantial as above-principle principle
καὶ τοῦ κρυφίου, ἤτοι τῆς αὐτοῦ γνώσεως κατὰ τὸ
and of-the hidden that-is of-the his knowledge according-to the
θεμιτὸν καὶ ἐφικτὸν ἑκάστῳ, ἀγαθὴ μετάδοσις.
lawful and attainable for-each good imparting
Ἔτι περὶ θείων ὀνομάτων ἀκριβέστερον.
further about divine names more-precisely
Τὸ Θεῖον ἀκατάληπτον ὄν, πάντως καὶ ἀνώνυμον ἔσται.
the Divine incomprehensible being certainly also nameless will-be
Ἀγνοοῦντες οὖν τὴν οὐσίαν αὐτοῦ, τῆς οὐσίας αὐτοῦ μὴ
not-knowing then the substance his of-the substance his not
ἐκζητήσωμεν ὄνομα· δηλωτικὰ γὰρ τῶν πραγμάτων ἐστὶ
let-us-seek (the)-name indicative for of-the things are
τὰ ὀνόματα· ἀλλ᾽ ἀγαθὸς ὢν ὁ Θεός, καὶ ἐπὶ μεθέξει τῆς
the names but good being — God and for (a)-share of-the

ἀγαθότητος παραγαγὼν ἡμᾶς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι,
goodness having-brought us from the not being into the to-be
καὶ γνωστικοὺς ποιήσας ἡμᾶς, ὥσπερ οὐ τῆς οὐσίας
and capable-of-knowledge having-made us as not of-the substance
αὐτοῦ μετέδωκεν ἡμῖν, οὕτως οὐδὲ τῆς γνώσεως τῆς
his he-imparted to-us so not-even of-the knowledge of-the
οὐσίας αὐτοῦ. Ἀδύνατον γὰρ φύσιν τελείως γνῶναι τὴν
substance his (it-is)-impossible for (a)-nature perfectly to-know the
ὑπερκειμένην φύσιν. Εἰ δὲ καὶ τῶν ὄντων αἱ γνώσεις, τὸ
transcending nature if and even of-the beings the knowledges(-are) the
ὑπερούσιον πῶς γνωσθήσεται; Δι᾽ ἄφατον οὖν ἀγαθότητα
super-substantial how will-be-known through unspeakable then goodness
ηὐδόκησεν ἐκ τῶν κατ᾽ ἡμᾶς ὀνομάζεσθαι, ἵνα μὴ
he-was-pleased from the(-things) like us to-be-named that not
ἀμέτοχοι παντελῶς ὦμεν τῆς αὐτοῦ ἐπιγνώσεως, ἀλλ᾽
without-share wholly we-may-be of-the his knowledge but
ἔχωμεν κἂν ἀμυδρὰν αὐτοῦ ἔννοιαν. Καθὸ μὲν οὖν
we-may-have even-if (a)-dim his notion so-far-as indeed then
ἀκατάληπτός ἐστι, καὶ ἀκατονόμαστος. Ὡς δὲ πάντων
incomprehensible he-is also unnameable as but of-all
αἴτιος, καὶ πάντων τῶν ὄντων τοὺς λόγους καὶ τὰς αἰτίας
cause and of-all the beings the reasons and the causes
ἐν ἑαυτῷ προέχων, ἐκ πάντων τῶν ὄντων κατονομάζεται,
in himself pre-holding from all the beings he-is-named
καὶ ἐκ τῶν ἐναντίων· οἷον φωτὸς καὶ σκότους, ὕδατος
and from the opposites as-for-instance light and darkness water
καὶ πυρός· ἵνα γνῶμεν ὅτι οὐ ταῦτα κατ᾽ οὐσίαν ἐστίν·
and fire that we-may-know that not these in substance he-is
ἀλλ᾽ ἔστι μὲν ὑπερούσιος καὶ ἀκατονόμαστος· ὡς δὲ πάντων
but he-is indeed super-substantial and unnameable as but of-all
τῶν ὄντων αἴτιος, ἐκ πάντων τῶν αἰτιατῶν ὀνομάζεται.
the beings (the)-cause from all the caused(-things) he-is-named

Διὸ τῶν θείων ὀνομάτων, τὰ μὲν ἀποφατικῶς
therefore of-the divine names the(-ones) indeed negatively
λέγεται, δηλοῦντα τὸ ὑπερούσιον· οἷον ἀνούσιος,
are-said showing the super-substantial as-for-instance without-substance
ἄχρονος, ἄναρχος, ἀόρατος· οὐχ ὅτι τινὸς ἥττων
timeless without-beginning invisible not that than-anything less
ἐστίν, ἢ τινος ἐστέρηται· αὐτοῦ γάρ ἐστι τὰ πάντα,
he-is or of-anything he-is-deprived his for are the all(-things)
καὶ ἐξ αὐτοῦ καὶ δι' αὐτοῦ γέγονε, καὶ ἐν αὐτῷ
and from him and through him they-have-come-to-be and in him
συνέστηκεν· ἀλλ' ὅτι πάντων ὑπεροχικῶς τῶν ὄντων
they-have-held-together but that all(-things) transcendently the beings
ἐξῄρηται. Οὐδὲν γὰρ τῶν ὄντων, ἀλλ' ὑπὲρ πάντα
he-surpasses nothing for of-the beings(-is-he) but above all(-things)
ἐστί. Τὰ δὲ καταφατικῶς λεγόμενα, ὡς αἰτίου τῶν
he-is the(-ones) but affirmatively said as of-(the)-cause of-the
πάντων κατηγορεῖται. Ὡς γὰρ αἴτιος πάντων τῶν ὄντων
all(-things) are-predicated as for cause of-all the beings
καὶ πάσης οὐσίας, καὶ Ὢν λέγεται, καὶ οὐσία· καὶ ὡς
and of-all substance also Being he-is-called and substance and as
αἴτιος λόγου παντὸς καὶ σοφίας, λογικοῦ τε καὶ σοφοῦ,
cause of-reason all and wisdom rational both and wise
λέγεται λόγος, καὶ λογικός, καὶ σοφία καὶ σοφός· ὁμοίως
he-is-called reason and rational and wisdom and wise likewise
νοῦς καὶ νοερός, ζωὴ καὶ ζῶν, δύναμις καὶ δυνατός· καὶ
mind and intellectual life and living power and powerful and
ἐπὶ πάντων τῶν λοιπῶν ὁμοίως, μᾶλλον δὲ ἐκ
in-the-case-of all the rest likewise rather but from
τῶν τιμιωτέρων καὶ πλησιαζόντων αὐτῷ οἰκειοτέρως
the more-precious(-things) and approaching him more-properly
ὀνομασθήσεται. Τιμιώτερα τὰ ἄϋλα τῶν ὑλικῶν,
he-will-be-named more-precious (are)-the immaterial(-things) than-the material

καὶ τὰ καθαρὰ τῶν ῥυπαρῶν, καὶ τὰ ἅγια τῶν ἐναγῶν,
and the pure than-the dirty and the holy than-the polluted
καὶ μᾶλλον αὐτῷ πλησιάζοντα· ἐπεὶ καὶ πλέον μετέχουσιν
and more to-him approaching since also more they-partake
αὐτοῦ. Οἰκειότερον οὖν μᾶλλον ὀνομασθήσεται ἥλιος καὶ
of-him more-properly then rather he-will-be-named sun and
φῶς, ἤπερ σκότος· καὶ ἡμέρα, ἤπερ νύξ· καὶ ζωή, ἤπερ
light than darkness and day than night and life than
θάνατος· καὶ πῦρ, καὶ πνεῦμα, καὶ ὕδωρ, ὡς ζωτικά,
death and fire and spirit and water as life-giving
ἤπερ γῆ· καὶ πρὸ πάντων, καὶ πλέον ἀγαθότης, ἤπερ
than earth and before all and more goodness than
κακία· ταυτὸν δὲ εἰπεῖν, ὄν, ἤπερ μὴ ὄν. Τὸ γὰρ ἀγαθόν,
wickedness the-same but to-say being than not being the for good
ὕπαρξις, καὶ ὑπάρξεως αἴτιον· τὸ δὲ κακόν, ἀγαθοῦ, ἤτοι
(is)-existence and of-existence (the)-cause the but evil (is)-of-good that-is
ὑπάρξεως, στέρησις. Καὶ αὗται μὲν αἱ ἀποφάσεις καὶ
of-existence (a)-privation and these indeed (are)-the negations and
καταφάσεις· γλυκυτάτη δὲ καὶ ἡ ἐξ ἀμφοῖν συνάφεια·
affirmations most-sweet but (is)-also the from both conjunction
οἷον, ἡ ὑπερούσιος οὐσία, ἡ ὑπέρθεος θεότης,
as-for-instance the super-substantial substance the super-divine divinity
ὑπεράρχιος ἀρχή, καὶ τὰ τοιαῦτα. Εἰσὶ δὲ καί τινα
above-principle principle and the such(-things) there-are and also some(-things)
καταφατικῶς ἐπὶ Θεοῦ λεγόμενα, δύναμιν ὑπεροχικῆς
affirmatively of God said power of-transcendent
ἀποφάσεως ἔχοντα· οἷον σκότος· οὐχ ὅτι ὁ Θεὸς
negation having as-for-instance darkness not that — God
σκότος ἐστίν, ἀλλ᾽ ὅτι οὐκ ἔστι φῶς, ἀλλ᾽ ὑπὲρ τὸ φῶς.
darkness is but that not he-is light but above the light

Λέγεται μὲν οὖν ὁ Θεὸς νοῦς, καὶ λόγος, καὶ πνεῦμα,
is-called indeed then — God mind and reason and spirit
σοφία τε καὶ δύναμις, ὡς τούτων αἴτιος, καὶ ὡς ἄϋλος,
wisdom both and power as of-these cause and as immaterial
καὶ ὡς παντουργὸς καὶ παντοδύναμος. Καὶ ταῦτα κοινῶς
and as all-working and all-powerful and these-things in-common
ἐπὶ πάσης λέγεται τῆς Θεότητος, τά τε ἀποφατικῶς,
of all are-said the Divinity the(-things) both negatively
καὶ τὰ καταφατικῶς λεγόμενα. Καὶ ἐφ' ἑκάστης τῶν
and the(-things) affirmatively said and of each of-the
τῆς ἁγίας Τριάδος ὑποστάσεων, ὁμοίως, καὶ ὡσαύτως, καὶ
of-the holy Trinity hypostases likewise and in-the-same-way and
ἀπαραλείπτως. Ὅταν γὰρ ἐννοήσω μίαν τῶν ὑποστάσεων,
without-omission when for I-think-of one of-the hypostases
τέλειον αὐτὴν Θεὸν οἶδα, τελείαν οὐσίαν· ὅταν δὲ συνάψω
(a)-perfect it God I-know perfect substance when but I-join
καὶ συναριθμήσω τὰ τρία, ἕνα Θεὸν οἶδα τέλειον. Οὐ
and number-together the three one God I-know perfect not
γὰρ σύνθετόν ἐστιν ἡ Θεότης, ἀλλ' ἐν τρισὶ τελείοις, ἓν
for compound is the Divinity but in three perfect(-ones) one
τέλειον ἀμερὲς καὶ ἀσύνθετον. Ὅταν δὲ τὴν πρὸς ἄλληλα
perfect indivisible and uncompounded when but the to one-another
σχέσιν τῶν ὑποστάσεων ἐννοήσω, οἶδα ὅτι ἐστὶν ὁ Πατὴρ
relation of-the hypostases I-think-of I-know that is the Father
ὑπερούσιος ἥλιος, πηγὴ ἀγαθότητος, ἄβυσσος οὐσίας,
(a)-super-substantial sun source of-goodness abyss of-substance
λόγου, σοφίας, δυνάμεως, φωτός, θεότητος· πηγὴ γεννητικὴ
of-reason of-wisdom of-power of-light of-divinity source begetting
καὶ προβλητικὴ τοῦ ἐν αὐτῇ κρυφίου ἀγαθοῦ. Αὐτὸς μὲν
and emitting of-the in it hidden good he indeed
οὖν ἐστι νοῦς, λόγου ἄβυσσος, Λόγου γεννήτωρ, καὶ
then is mind of-reason abyss of-(the)-Word begetter and

διὰ λόγου προβολεὺς ἐκφαντορικοῦ Πνεύματος· καὶ ἵνα
through (the)-Word emitter of-(the)-revealing Spirit and that
μὴ πολλὰ λέγω, οὐκ ἔστι τῷ Πατρὶ λόγος, σοφία,
not many-things I-may-say not is to-the Father word wisdom
δύναμις, θέλησις, εἰ μὴ ὁ Υἱός, ὅς ἐστιν ἡ μόνη δύναμις
power will if not the Son who is the only power
τοῦ Πατρός, ἡ προκαταρκτικὴ τῆς τῶν πάντων ποιήσεως.
of-the Father the pre-originating of-the of-the all(-things) making
Οὕτως ὡς τελεία ὑπόστασις ἐκ τελείας ὑποστάσεως
so as perfect hypostasis from perfect hypostasis
γεννωμένη, ὡς οἶδεν αὐτός, ὃς Υἱὸς ἔστι τε καὶ λέγεται.
begotten as knows he who Son is both and is-called
Τὸ δὲ Πνεῦμα τὸ ἅγιον, ἐκφαντορικὴ τοῦ κρυφίου τῆς
the but Spirit the holy (is-the)-revealing of-the hidden of-the
θεότητος δύναμις τοῦ Πατρός· ἐκ Πατρὸς μὲν δι᾽
divinity power of-the Father from (the)-Father indeed through
Υἱοῦ ἐκπορευομένη, ὡς οἶδεν αὐτός, οὐ γεννητῶς. Διὸ
(the)-Son proceeding as knows he not by-begetting therefore
καὶ τὸ Πνεῦμα τὸ ἅγιον, τελεσιουργὸν τῆς τῶν ἁπάντων
also the Spirit the holy (is)-perfecter of-the of-the all
ποιήσεως. Ὅσα οὖν ἁρμόζει αἰτίῳ Πατρί, πηγῇ,
making as-many-as then befit (the)-cause Father source
γεννήτορι, τῷ Πατρὶ μόνῳ προσαρμοστέον. Ὅσα δὲ
begetter to-the Father alone (are)-to-be-assigned as-many-as but
αἰτιατῷ, γεννητῷ Υἱῷ, Λόγῳ, δυνάμει προκαταρκτικῇ,
(befit-the)-caused begotten Son Word power pre-originating
θελήσει, σοφίᾳ, τῷ Υἱῷ. Ὅσα δὲ αἰτιατῷ, ἐκπορευτῷ,
will wisdom to-the Son as-many-as but (befit-the)-caused proceeding
ἐκφαντορικῷ, τελεσιουργικῷ δυνάμει, τῷ ἁγίῳ Πνεύματι.
revealing perfecting power to-the holy Spirit
Ὁ Πατήρ, πηγὴ καὶ αἰτία Υἱοῦ καὶ ἁγίου Πνεύματος·
the Father (is)-source and cause of-Son and holy Spirit

Πατὴρ δὲ Υἱοῦ μόνου, καὶ προβολεὺς τοῦ ἁγίου Πνεύματος.
Father but of-Son only and emitter of-the holy Spirit
Ὁ Υἱός, Υἱός, Λόγος, σοφία, δύναμις, εἰκών, ἀπαύγασμα,
the Son (is)-Son Word wisdom power image radiance
χαρακτὴρ τοῦ Πατρός, καὶ ἐκ τοῦ Πατρός. Οὐχ Υἱὸς δὲ
imprint of-the Father and from the Father not Son but
τοῦ Πατρός, τὸ Πνεῦμα τὸ ἅγιον· Πνεῦμα τοῦ Πατρός,
of-the Father (is)-the Spirit the holy (but)-Spirit of-the Father
ὡς ἐκ Πατρὸς ἐκπορευόμενον. Οὐδεμία γὰρ ὁρμὴ ἄνευ
as from (the)-Father proceeding no for impulse (is)-without
Πνεύματος· καὶ Υἱοῦ δὲ Πνεῦμα, οὐχ ὡς ἐξ αὐτοῦ,
Spirit and of-(the)-Son but Spirit not as from him
ἀλλ' ὡς δι' αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορευόμενον.
but as through him from the Father proceeding
Μόνος γὰρ αἴτιος ὁ Πατήρ.
alone for (is-the)-cause the Father

Περὶ τόπου Θεοῦ, καὶ ὅτι μόνον τὸ Θεῖον ἀπερίγραπτον

XIII · THE PLACE OF GOD, ALONE UNCIRCUMSCRIBABLE

Place is the limit of what contains a body; a bodiless nature has an intelligible place, where it is present and acts. God is in no place, being his own place and filling all things, but heaven, Christ's flesh, and the Church are called his place where his activity shows. An angel is circumscribed where he acts; the soul holds the body as fire holds iron. Only the Divine, contained by nothing, is uncircumscribable. Short notes follow on God's unchangeableness, the judgment, the Son as the Father's will and image, the Spirit, and the senses of "word" and "spirit."

Τόπος ἐστὶ σωματικός, πέρας τοῦ περιέχοντος, καθ' ὃ
place is bodily (the)-limit of-the containing by which
περιέχεται τὸ περιεχόμενον· οἷον ὁ ἀὴρ περιέχει, τὸ
is-contained the contained as-for-instance the air contains the

δὲ σῶμα περιέχεται· οὐχ ὅλος δὲ ὁ περιέχων ἀὴρ τόπος
and body is-contained not whole but the containing air (the)-place
ἐστὶ τοῦ περιεχομένου σώματος, ἀλλὰ τὸ τέλος τοῦ
is of-the contained body but the end of-the
περιέχοντος ἀέρος, τὸ ἐφαπτόμενον τοῦ περιεχομένου
containing air the(-part) touching the contained
σώματος· πάντως δέ, ὅτι τὸ περιέχον, οὐκ ἔστιν ἐν
body certainly(-it-holds) and that the containing not is in
τῷ περιεχομένῳ.
the contained

Ἔστι δὲ καὶ νοητὸς τόπος, ἔνθα νοεῖται, καὶ ἔστιν ἡ
there-is and also (an)-intelligible place where is-thought-of and is the
νοητὴ καὶ ἀσώματος φύσις· ἔνθαπερ πάρεστι, καὶ ἐνεργεῖ,
intelligible and bodiless nature where it-is-present and acts
καὶ οὐ σωματικῶς περιέχεται, ἀλλὰ νοητῶς. Οὐ γὰρ ἔχει
and not bodily is-contained but intelligibly not for it-has
σχῆμα, ἵνα σωματικῶς περισχεθῇ. Ὁ μὲν οὖν Θεός,
shape that bodily it-may-be-encompassed — indeed then God
ἄϋλος ὤν, καὶ ἀπερίγραπτος, ἐν τόπῳ οὐκ ἔστιν. Αὐτὸς
immaterial being and uncircumscribable in place not is he
γὰρ ἑαυτοῦ τόπος ἐστί, τὰ πάντα πληρῶν, καὶ ὑπὲρ τὰ
for of-himself place is the all(-things) filling and above the
πάντα ὤν, καὶ αὐτὸς συνέχων τὰ πάντα. Λέγεται δὲ
all(-things) being and himself holding-together the all(-things) he-is-said and
καὶ ἐν τόπῳ εἶναι, καὶ λέγεται τόπος Θεοῦ, ἔνθα ἔκδηλος
also in place to-be and is-called (the)-place of-God where manifest
ἡ ἐνέργεια αὐτοῦ γίνεται. Αὐτὸς μὲν γὰρ διὰ πάντων
the activity his becomes he indeed for through all(-things)
ἀμιγῶς διήκει, καὶ πᾶσι μεταδίδωσι τῆς ἑαυτοῦ ἐνεργείας,
unmixedly pervades and to-all imparts of-the his-own activity
κατὰ τὴν ἑκάστου ἐπιτηδειότητα, καὶ δεκτικὴν δύναμιν·
according-to the of-each fitness and receptive power

φημὶ δὲ τήν τε φυσικὴν καὶ προαιρετικὴν καθαρότητα.
I-mean and the both natural and of-choice purity
Καθαρώτερα γὰρ τὰ ἄϋλα τῶν ὑλικῶν, καὶ
purer for (are)-the immaterial(-things) than-the material and
τὰ ἐνάρετα, τῶν κακίᾳ συνεζευγμένων. Λέγεται
the virtuous than-the(-things) with-wickedness yoked is-called
τοιγαροῦν Θεοῦ τόπος, ὁ πλέον μετέχων τῆς ἐνεργείας
therefore of-God (the)-place the(-one) more partaking of-the activity
καὶ τῆς χάριτος αὐτοῦ. Διὰ τοῦτο ὁ οὐρανὸς αὐτοῦ
and of-the grace his for this (is)-the heaven his
θρόνος. Ἐν αὐτῷ γὰρ εἰσὶν οἱ ποιοῦντες τὸ θέλημα
throne in it for are the(-ones) doing the will
αὐτοῦ ἄγγελοι, καὶ ἀεὶ δοξάζοντες αὐτόν. Αὕτη γὰρ αὐτῷ
his angels and always glorifying him this for to-him
ἀνάπαυσις, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν αὐτοῦ. Ἐν
(is-a)-resting and the earth (the)-footstool of-the feet his in
αὐτῇ γὰρ διὰ σαρκὸς τοῖς ἀνθρώποις συνανεστράφη.
it for through flesh with-the men he-dwelt
Ποῦς δὲ τοῦ Θεοῦ ἡ ἁγία αὐτοῦ σὰρξ ὠνόμασται.
foot and — of-God the holy his flesh has-been-named
Λέγεται δὲ καὶ ἡ Ἐκκλησία τόπος Θεοῦ· τοῦτον γὰρ εἰς
is-called and also the Church (the)-place of-God this for unto
δοξολογίαν αὐτοῦ, ὥσπερ τι τέμενος ἀφωρίσαμεν, ἐν ᾧ
glorifying his as some sanctuary we-have-set-apart in which
καὶ τὰς πρὸς αὐτὸν ἐντεύξεις ποιούμεθα. Ὁμοίως καὶ οἱ
also the to him petitions we-make likewise also the
τόποι, ἐν οἷς ἔκδηλος ἡμῖν ἡ αὐτοῦ ἐνέργεια, εἴτε διὰ
places in which manifest to-us the his activity whether through
σαρκός, εἴτε ἄνευ σώματος γέγονε, τόποι Θεοῦ λέγονται.
flesh or without body has-become (are)-places of-God are-called

Ἰστέον δὲ ὅτι τὸ Θεῖον ἀμερές ἐστιν, ὅλον ὁλικῶς
(one)-must-know and that the Divine indivisible is whole wholly
πανταχοῦ ὄν, καὶ οὐ μέρος ἐν μέρει σωματικῶς
everywhere being and not part in part bodily
διαιρούμενον· ἀλλ' ὅλον ἐν πᾶσι, καὶ ὅλον ὑπὲρ τὸ πᾶν.
divided but whole in all(-things) and whole above the all
Ὁ δὲ ἄγγελος, σωματικῶς μὲν ἐν τόπῳ περιέχεται,
the and angel bodily indeed in place is-contained
ὥστε τυποῦσθαι καὶ σχηματίζεσθαι· ὅμως λέγεται εἶναι
so-as to-be-formed and shaped yet be-is-said to-be
ἐν τόπῳ διὰ τὸ παρεῖναι νοητῶς καὶ ἐνεργεῖν κατὰ
in place because-of the to-be-present intelligibly and to-act according-to
τὴν αὐτοῦ φύσιν, καὶ μὴ εἶναι ἀλλαχοῦ, ἀλλ' ἐκεῖσε
the his nature and not to-be elsewhere but there
νοητῶς περιγράφεσθαι, ἔνθα καὶ ἐνεργεῖ. Οὐ γὰρ δύναται
intelligibly to-be-circumscribed where also he-acts not for he-can
κατὰ ταυτὸν ἐν διαφόροις τόποις ἐνεργεῖν. Μόνου γὰρ
at the-same(-time) in different places act of-only for
Θεοῦ ἐστι τὸ πανταχοῦ κατὰ ταυτὸν ἐνεργεῖν. Ὁ μὲν
God is the everywhere at the-same(-time) to-act the indeed
γὰρ ἄγγελος τάχει φύσεως, καὶ τῷ ἑτοίμως, ἤγουν
for angel by-swiftness of-nature and by-the readily that-is
ταχέως, μεταβαίνειν, ἐνεργεῖ ἐν διαφόροις τόποις· τὸ δὲ
swiftly to-pass acts in different places the but
Θεῖον πανταχῆ ὄν, καὶ ὑπὲρ τὰ πάντα κατὰ ταυτὸν
Divine everywhere being and above the all(-things) at the-same(-time)
διαφόρως ἐνεργεῖ μιᾷ καὶ ἁπλῇ ἐνεργείᾳ.
variously acts by-one and simple activity
Ἡ δὲ ψυχὴ συνδέδεται τῷ σώματι ὅλη ὅλῳ, καὶ οὐ
the and soul is-bound-together with-the body whole with-whole and not
μέρος μέρει· καὶ οὐ περιέχεται ὑπ' αὐτοῦ, ἀλλὰ περιέχει
part with-part and not is-contained by it but contains

αὐτό, ὥσπερ πῦρ σίδηρον, καὶ ἐν αὐτῷ οὖσα, τὰς οἰκείας
it as fire iron and in it being the own
ἐνεργείας ἐνεργεῖ.
activities exerts
Περιγραπτὸν μέν ἐστι, τὸ τόπῳ, ἢ χρόνῳ, ἢ
circumscribable indeed is the(-thing) in-place or in-time or
καταλήψει περιλαμβανόμενον· ἀπερίγραπτον δέ, τὸ
by-comprehension encompassed uncircumscribable but the(-thing)
μηδενὶ τούτων περιεχόμενον. Ἀπερίγραπτον μὲν οὖν,
by-none of-these contained uncircumscribable indeed then
μόνον ἐστὶ τὸ Θεῖον, ἄναρχον ὄν, καὶ ἀτελεύτητον,
alone is the Divine without-beginning being and without-end
καὶ πάντα περιέχον, καὶ μηδεμιᾷ καταλήψει περιεχόμενον.
and all(-things) containing and by-no comprehension contained
Μόνον γάρ ἐστιν ἀκατάληπτον, καὶ ἀόριστον, ὑπ' οὐδενὸς
alone for it-is incomprehensible and unbounded by nobody
γινωσκόμενον, αὐτὸ δὲ μόνον ἑαυτοῦ θεωρητικόν. Ὁ δὲ
known itself but alone of-itself contemplative the but
ἄγγελος, καὶ χρόνῳ περιγράφεται· ἤρξατο γὰρ τοῦ εἶναι·
angel both in-time is-circumscribed he-began for the to-be
καὶ τόπῳ· εἰ καὶ νοητῶς, ὡς προείπομεν· καὶ καταλήψει.
and in-place if even intelligibly as we-said-before and by-comprehension
Καὶ ἀλλήλων γὰρ τὴν φύσιν ἴσασί πως, καὶ ὑπὸ τοῦ
and of-one-another for the nature they-know somehow and by the
κτίστου ὁρίζονται τέλεον· τὰ δὲ σώματα, καὶ ἀρχῇ,
creator are-bounded completely the but bodies both by-beginning
καὶ τέλει, καὶ τόπῳ σωματικῷ, καὶ καταλήψει.
and by-end and by-place bodily and by-comprehension
Ἄτρεπτον οὖν παντελῶς τὸ Θεῖον, καὶ ἀναλλοίωτον.
unchangeable then wholly (is)-the Divine and unalterable
Πάντα γὰρ τῇ προγνώσει, τὰ οὐκ ἐφ' ἡμῖν
all(-things) for in-the foreknowledge the(-things) not in our-power

προώρισεν, ἕκαστον κατὰ τὸν ἴδιον καὶ πρέποντα
he-predetermined each according-to the own and fitting
καιρὸν καὶ τόπον. Καὶ κατὰ τοῦτο Ὁ Πατὴρ οὐδένα
time and place and according-to this the Father no-one
κρίνει, τὴν δὲ κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ. Ἔκρινε γάρ,
judges the but judgment all has-given to-the Son judged for
ὁ Πατὴρ δηλονότι, καὶ ὁ Υἱός, ὡς Θεός, καὶ τὸ Πνεῦμα
the Father evidently and the Son as God and the Spirit
τὸ ἅγιον· αὐτὸς δὲ ὁ Υἱός, ὡς ἄνθρωπος σωματικῶς
the holy he but the Son as man bodily
καταβήσεται, καὶ καθιεῖται ἐπὶ θρόνου δόξης· σώματος
will-descend and will-be-seated on (a)-throne of-glory of-(a)-body
γὰρ περιγραπτοῦ ἡ κατάβασις, καὶ ἡ καθέδρα· καὶ
for circumscribable (is)-the descent and the seat and
κρινεῖ πᾶσαν τὴν οἰκουμένην ἐν δικαιοσύνῃ.
he-will-judge all the world in righteousness
Πάντα ἀπέχει Θεοῦ, οὐ τόπῳ, ἀλλὰ φύσει. Ἐπὶ ἡμῶν
all(-things) are-distant from-God not in-place but in-nature in us
φρόνησις, καὶ σοφία, καὶ βουλή, ὡς ἕξις συμβαίνει,
prudence and wisdom and counsel as (a)-habit occur
καὶ ἀποχωρεῖ· οὐ μὴν ἐπὶ Θεοῦ· ἐπὶ αὐτοῦ γὰρ
and depart not however in-the-case-of God in him for
οὐδὲν γίνεται καὶ ἀπογίνεται· ἀναλλοίωτος γάρ ἐστι, καὶ
nothing comes-to-be and ceases-to-be unalterable for he-is and
ἄτρεπτος· καὶ οὐ χρὴ συμβεβηκὸς ἐπὶ αὐτοῦ λέγειν. Τὸ
unchangeable and not (one)-must accident in him speak-of the
γὰρ ἀγαθὸν σύνδρομον ἔχει τῇ οὐσίᾳ. Ὁ ἐπιθυμῶν
for good concurrent he-has with-the substance the(-one) desiring
ἀεὶ τοῦ Θεοῦ, οὗτος ὁρᾷ αὐτόν· ἐν πᾶσι γάρ ἐστιν ὁ
always — God this(-one) sees him in all for is —
Θεός· τοῦ γὰρ ὄντος ἐξῆπται τὰ ὄντα· καὶ οὐκ ἔστιν
God on-the for being depend the beings and not it-is-possible

εἶναί τι, εἰ μὴ ἐν τῷ ὄντι τὸ εἶναι ἔχει· ὅτι πᾶσι
to-be anything if not in the being the to-be it-has that in-all
μὲν ἐγκέκραται ὁ Θεός, ὡς συνέχων τὴν φύσιν· τῇ
indeed is-blended — God as holding-together the nature with-the
δὲ ἁγίᾳ αὐτοῦ σαρκὶ ὁ Θεὸς Λόγος καθ' ὑπόστασιν
and holy his flesh — God Word according-to hypostasis
ἡνώθη, καὶ κατεμίχθη ἀσυγχύτως πρὸς τὸ ἡμέτερον.
was-united and was-mingled unconfusedly with the our(-nature)
Οὐδεὶς ὁρᾷ τὸν Πατέρα, εἰ μὴ ὁ Υἱὸς καὶ τὸ Πνεῦμα.
no-one sees the Father if not the Son and the Spirit
Βούλησις, καὶ σοφία, καὶ δύναμις ὁ Υἱός ἐστι τοῦ
will and wisdom and power the Son is of-the
Πατρός. Οὐ γὰρ χρὴ λέγειν ἐπὶ Θεοῦ ποιότητα,
Father not for (one)-must speak-of in-the-case-of God quality
ἵνα μὴ σύνθετον εἴπωμεν αὐτὸν ἐξ οὐσίας καὶ ποιότητος.
that not compound we-may-call him from substance and quality
Ὁ Υἱὸς ἐκ τοῦ Πατρός ἐστι, καὶ πάντα ὅσα ἔχει, ἐξ
the Son from the Father is and all(-things) as-many-as he-has from
αὐτοῦ ἔχει· διὸ οὐδὲ δύναται ποιεῖν ἀφ' ἑαυτοῦ οὐδέν.
him he-has therefore not-even he-can do of himself anything
Οὐ γὰρ ἔχει ἰδιάζουσαν ἐνέργειαν παρὰ τὸν Πατέρα.
not for he-has (a)-peculiar activity beside the Father
Ὅτι δὲ φύσει ἀόρατος ὢν ὁ Θεός, ὁρατὸς ταῖς ἐνεργείαις
that and by-nature invisible being — God visible by-the activities
γίνεται, ἐκ τῆς τοῦ κόσμου συστάσεως καὶ κυβερνήσεως
becomes from the of-the world constitution and government
γινώσκομεν.
we-know

Εἰκὼν τοῦ Πατρὸς ὁ Υἱός, καὶ τοῦ Υἱοῦ, τὸ Πνεῦμα,
(the)-image of-the Father (is)-the Son and of-the Son the Spirit
δι᾽ οὗ ὁ Χριστὸς ἐνοικῶν ἀνθρώπῳ δίδωσιν αὐτῷ τὸ
through whom — Christ dwelling in-man gives him the
κατ᾽ εἰκόνα.
according-to image
Θεός, τὸ Πνεῦμα τὸ ἅγιον, μέσον τοῦ ἀγεννήτου καὶ τοῦ
God (is)-the Spirit the holy (the)-mean of-the unbegotten and of-the
γεννητοῦ, καὶ δι᾽ Υἱοῦ τῷ Πατρὶ συναπτόμενον· Πνεῦμα
begotten and through (the)-Son to-the Father joined Spirit
Θεοῦ λέγεται, Πνεῦμα Χριστοῦ, νοῦς Χριστοῦ, Πνεῦμα
of-God it-is-called Spirit of-Christ mind of-Christ Spirit
Κυρίου, Αὐτοκύριος, Πνεῦμα υἱοθεσίας, ἀληθείας, ἐλευθερίας,
of-(the)-Lord Lord-himself Spirit of-adoption of-truth of-freedom
σοφίας (καὶ γὰρ ποιητικὸν τούτων ἁπάντων)· πάντα
of-wisdom and for (it-is)-productive of-these all all(-things)
τῇ οὐσίᾳ πληροῦν, πάντα συνέχον, πληρωτικὸν κόσμου
by-the substance filling all(-things) holding-together filling-up (the)-world
κατὰ τὴν οὐσίαν, ἀχώρητον κόσμῳ κατὰ τὴν δύναμιν.
in the substance not-contained by-(the)-world in the power
Θεός ἐστιν ἀΐδιος οὐσία καὶ ἀπαράλλακτος, δημιουργικὴ
God is (an)-everlasting substance and unvarying creative
τῶν ὄντων, εὐσεβεῖ λογισμῷ προσκυνουμένη.
of-the beings by-pious reasoning venerated
Θεὸς καὶ Πατήρ, ὁ ὢν ἀεὶ ἀγέννητος, ὡς μὴ ἔκ
God and Father the(-one) being always unbegotten as not from
τινος γεννηθείς, γεννήσας δὲ Υἱὸν συναΐδιον· Θεός ἐστι
anyone begotten having-begotten but (a)-Son coeternal God is
καὶ ὁ Υἱός, ὁ ὢν ἀεὶ σὺν τῷ Πατρί, ἀχρόνως,
also the Son the(-one) being always with the Father timelessly
καὶ ἀϊδίως, καὶ ἀῤῥεύστως, καὶ ἀπαθῶς, καὶ ἀδιαστάτως
and everlastingly and unflowingly and impassibly and inseparably

ἐξ αὐτοῦ γεγεννημένος. Θεὸς καὶ τὸ Πνεῦμα τὸ ἅγιόν
from him begotten God and the Spirit the holy
ἐστι, δύναμις ἁγιαστική, ἐνυπόστατος, ἐκ τοῦ Πατρὸς
is (a)-power sanctifying subsistent from the Father
ἀδιαστάτως ἐκπορευομένη, καὶ ἐν Υἱῷ ἀναπαυομένη,
inseparably proceeding and in (the)-Son resting
ὁμοούσιος Πατρὶ καὶ Υἱῷ.
consubstantial with-Father and Son
Λόγος ἐστὶν ὁ οὐσιωδῶς τῷ Πατρὶ ἀεὶ συμπαρών.
Word is the(-one) substantially to-the Father always being-present-with
Λόγος πάλιν ἐστὶ καὶ ἡ φυσικὴ τοῦ νοῦ κίνησις, καθ᾽
word again is also the natural of-the mind motion according-to
ἣν κινεῖται, καὶ νοεῖ, καὶ λογίζεται, οἱονεὶ φῶς αὐτοῦ
which it-is-moved and thinks and reasons as-it-were light its
ὢν καὶ ἀπαύγασμα. Λόγος πάλιν ἐστὶν ὁ ἐνδιάθετος
being and radiance word again is the inward
ἐν τῇ καρδίᾳ λαλούμενος. Καὶ πάλιν λόγος [προφορικός]
in the heart spoken and again word uttered
ἐστιν ἄγγελος νοήματος. Ὁ μὲν οὖν Θεὸς Λόγος
is (the)-messenger of-thought — indeed then God Word
οὐσιώδης τέ ἐστι καὶ ἐνυπόστατος· οἱ δὲ λοιποὶ τρεῖς
substantial both is and subsistent the but other three
λόγοι, δυνάμεις εἰσὶ τῆς ψυχῆς, οὐκ ἐν ἰδίᾳ ὑποστάσει
words powers are of-the soul not in (a)-proper hypostasis
θεωρούμενοι· ὧν ὁ μὲν πρῶτος τοῦ νοῦ φυσικόν
contemplated of-which the indeed first of-the mind natural
ἐστι γέννημα, ἐξ αὐτοῦ ἀεὶ φυσικῶς πηγαζόμενον· ὁ
is (an)-offspring from it always naturally welling-up the
δεύτερος δὲ λέγεται ἐνδιάθετος· ὁ δὲ τρίτος, προφορικός.
second and is-called inward the and third uttered

Τὸ πνεῦμα νοεῖται πολλαχῶς. Τὸ ἅγιον Πνεῦμα. Λέγονται
the spirit is-understood in-many-ways the holy Spirit are-called
δὲ καὶ αἱ δυνάμεις τοῦ Πνεύματος τοῦ ἁγίου πνεύματα.
and also the powers of-the Spirit the holy spirits
Πνεῦμα καὶ ὁ ἄγγελος ὁ ἀγαθός· πνεῦμα καὶ ὁ δαίμων·
spirit (is)-also the angel the good spirit also the demon
πνεῦμα καὶ ἡ ψυχή· ἔστι δὲ ὅτε καὶ νοῦς πνεῦμα
spirit also the soul there-is and when also (the)-mind spirit
λέγεται· πνεῦμα καὶ ὁ ἄνεμος· πνεῦμα καὶ ὁ ἀήρ.
is-called spirit (is)-also the wind spirit also the air

Τὰ ἰδιώματα θείας φύσεως

XIV · THE PROPERTIES OF THE DIVINE NATURE

The divine nature is by nature uncreated, without beginning, immortal, good, creative, uncircumscribable, self-ruling, and almighty, and it gives every good to its works as each can receive it. The hypostases abide in one another without fusion, with one motion, a thing no created nature shows. Its one simple activity is varied among things without being divided and draws them back to its simplicity. It pervades all things unmixed, knows past, present, and future at a glance, and can do all it wills, though it does not will all it can.

Τὸ ἄκτιστον, τὸ ἄναρχον, τὸ ἀθάνατον, καὶ ἀπέραντον, καὶ
the uncreated the without-beginning the immortal and boundless and
αἰώνιον, τὸ ἄϋλον, τὸ ἀγαθόν, τὸ δημιουργικόν, τὸ δίκαιον,
eternal the immaterial the good the creative the just
τὸ φωτιστικόν, τὸ ἄτρεπτον, τὸ ἀπαθές, τὸ ἀπερίγραπτον,
the illuminating the unchangeable the impassible the uncircumscribable
τὸ ἀχώρητον, τὸ ἀπεριόριστον, τὸ ἀόριστον, τὸ ἀόρατον, τὸ
the uncontainable the unbounded the undefinable the invisible the
ἀπερινόητον, τὸ ἀνενδεές, τὸ αὐτοκρατὲς καὶ αὐτεξούσιον,
inconceivable the not-needing the self-ruling and self-determining

τὸ παντοκρατορικόν, τὸ ζωοδοτικόν, τὸ παντοδύναμον, τὸ
the almighty the life-giving the all-powerful the
ἀπειροδύναμον, τὸ ἁγιαστικὸν καὶ μεταδοτικόν, τὸ περιέχειν
infinitely-powerful the sanctifying and imparting the to-contain
καὶ συνέχειν τὰ σύμπαντα, καὶ πάντων προνοεῖσθαι·
and to-hold-together the all(-things) and of-all to-provide
πάντα ταῦτα, καὶ τὰ τοιαῦτα φύσει ἔχει, οὐκ ἄλλοθεν
all these and the such(-things) by-nature it-has not from-elsewhere
εἰληφυῖα, ἀλλ᾽ αὐτὴ μεταδιδοῦσα παντὸς ἀγαθοῦ τοῖς
having-received(-them) but itself imparting every good to-the
οἰκείοις ποιήμασι, κατὰ τὴν ἑκάστου δεκτικὴν δύναμιν.
own works according-to the of-each receptive power
Ἡ ἐν ἀλλήλοις τῶν ὑποστάσεων μονή τε καὶ ἵδρυσις·
the in one-another of-the hypostases abiding both and settlement
ἀδιάστατοι γὰρ αὗται, καὶ ἀνεκφοίτητοι ἀλλήλων εἰσίν,
undivided for these and not-departing from-one-another are
ἀσύγχυτον ἔχουσαι τὴν ἐν ἀλλήλαις περιχώρησιν· οὐχ
unconfused having the in one-another interpenetration not
ὥστε συναλείφεσθαι, ἢ συγχεῖσθαι, ἀλλ᾽ ὥστε ἔχεσθαι
so-as to-be-fused or to-be-confused but so-as to-cleave
ἀλλήλων· Υἱὸς γὰρ ἐν Πατρὶ καὶ Πνεύματι· καὶ
to-one-another (the)-Son for (is)-in (the)-Father and Spirit and
Πνεῦμα ἐν Πατρὶ καὶ Υἱῷ· καὶ Πατὴρ ἐν Υἱῷ καὶ
(the)-Spirit in Father and Son and (the)-Father in Son and
Πνεύματι, μηδεμιᾶς γινομένης συναλοιφῆς, ἢ συμφύρσεως
Spirit no taking-place fusion or mingling
ἢ συγχύσεως. Καὶ τὸ ἓν καὶ ταυτὸν τῆς κινήσεως· ἓν
or confusion and the one and same of-the motion one
γὰρ ἔξαλμα, καὶ μία κίνησις τῶν τριῶν ὑποστάσεων·
for (is-the)-outleap and one motion of-the three hypostases
ὅπερ ἐπὶ τῆς κτιστῆς φύσεως θεωρηθῆναι ἀδύνατον.
which in-the-case-of the created nature to-be-contemplated (is)-impossible

Καὶ ὅτι ἡ θεία ἔλλαμψις καὶ ἐνέργεια, μία οὖσα καὶ
and that the divine illumination and activity one being and
ἁπλῆ, καὶ ἀμερής, καὶ ἀγαθοειδῶς ἐν τοῖς μεριστοῖς
simple and indivisible and in-the-manner-of-good in the divided(-things)
ποικιλλομένη καὶ τοῖς πᾶσι τὰ τῆς οἰκείας φύσεως
being-varied and to-the all the(-things) of-the own nature
συστατικὰ νέμουσα, μένει ἁπλῆ· πληθυνομένη μὲν ἐν
constitutive distributing remains simple being-multiplied indeed in
τοῖς μεριστοῖς ἀμερίστως, καὶ τὰ μεριστὰ πρὸς τὴν
the divided(-things) indivisibly and the divided(-things) to the
ἑαυτῆς ἁπλότητα συνάγουσα καὶ ἐπιστρέφουσα. Πάντα
its-own simplicity gathering and turning-back all(-things)
γὰρ αὐτῆς ἐφίεται, καὶ ἐν αὐτῇ ἔχει τὴν ὕπαρξιν. Καὶ
for it desire and in it have the existence and
αὐτὴ μὲν τοῖς πᾶσι τοῦ εἶναι, καθὼς ἔχει φύσεως
it indeed to-the all of-the to-be according-as they-have of-nature
μεταδίδωσι· καὶ αὐτή ἐστι τῶν ὄντων τὸ εἶναι, καὶ τῶν
imparts and it is of-the beings the to-be and of-the
ζώντων ἡ ζωή, καὶ τῶν λογικῶς ὄντων ὁ λόγος, καὶ
living the life and of-the rationally being the reason and
τῶν νοερῶς ὄντων ἡ νόησις. Αὐτὴ ὑπὲρ νοῦν οὖσα, καὶ
of-the intellectually being the intellection itself above mind being and
ὑπὲρ λόγον, καὶ ὑπὲρ ζωήν, καὶ ὑπὲρ οὐσίαν.
above reason and above life and above substance
Ἔτι δὲ καὶ τὸ διὰ πάντων διήκειν ἀμιγῶς, δι' αὐτῆς
further and also the through all(-things) to-pervade unmixedly through it
δὲ οὐδέν. Ἔτι καὶ τὸ ἁπλῇ γνώσει γινώσκειν τὰ πάντα.
but nothing further also the by-simple knowledge to-know the all(-things)
Καὶ πάντα τῷ θείῳ, καὶ παντεποπτικῷ καὶ ἀΰλῳ
and all(-things) with-the divine and all-seeing and immaterial
αὐτῆς ὄμματι ἁπλῶς καθορᾷν, τά τε ἐνεστῶτα, τά τε
its eye simply to-behold the both present the both

παρεληλυθότα, καὶ τὰ μέλλοντα πρὶν γενέσεως αὐτῶν· τὸ
past and the future before generation their the
ἀναμάρτητον, καὶ τὸ ἀφιέναι ἁμαρτίας, καὶ σώζειν· καὶ ὅτι
sinlessness and the to-forgive sins and to-save and that
πάντα μὲν ὅσα θέλει δύναται· οὐχ ὅσα δὲ δύναται,
all(-things) indeed as-many-as it-wills it-can not as-many-as but it-can
θέλει. Δύναται γὰρ ἀπολέσαι τὸν κόσμον· οὐ θέλει δέ.
it-wills it-can for to-destroy the world not it-wills but

Περὶ αἰῶνος

XV · THE AGE

God, who is before the ages, made the ages. "Age" has many senses: a man's life, a thousand years, this present life, the endless life after the resurrection, and the span that runs with everlasting things as time runs with temporal ones. The world has seven ages, from creation to the common resurrection; the eighth is the age to come. After the resurrection there will be no days and nights to count, but one day without evening for the righteous and deep night for sinners, so the thousand years of the Origenists cannot be numbered.

Αὐτὸς τοὺς αἰῶνας ἐποίησεν, ὁ ὑπάρχων πρὸ τῶν
he the ages made the(-one) existing before the
αἰώνων· πρὸς ὃν φησιν ὁ θεῖος Δαβίδ· Ἀπὸ τοῦ αἰῶνος,
ages to whom says the divine David from the age
καὶ ἕως τοῦ αἰῶνος σὺ εἶ. Καὶ ὁ θεῖος Ἀπόστολος·
and to the age you are and the divine Apostle
Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε.
through whom also the ages he-made
Χρὴ τοίνυν γινώσκειν, ὅτι τὸ τοῦ αἰῶνος ὄνομα
(one)-must therefore know that the of-the age name
πολύσημόν ἐστι· πλεῖστα γὰρ σημαίνει. Αἰὼν γὰρ
of-many-meanings is very-many(-things) for it-signifies age for

λέγεται καὶ ἡ ἑκάστου τῶν ἀνθρώπων ζωή. Λέγεται πάλιν
is-called also the of-each of-the men life is-called again
αἰών, καὶ ὁ χιλίων ἐτῶν χρόνος. Πάλιν λέγεται αἰών,
(an)-age also the of-a-thousand years time again is-called (an)-age
ὅλος ὁ παρὼν βίος· καὶ αἰὼν ὁ μέλλων, ὁ μετὰ
(the)-whole the present life and (the)-age the to-come the(-one) after
τὴν ἀνάστασιν ἀτελεύτητος. Λέγεται πάλιν αἰών, οὐ χρόνος,
the resurrection unending is-called again (an)-age not time
οὐδὲ χρόνου τι μέρος, ἡλίου φορᾷ καὶ δρόμῳ
nor of-time some part of-(the)-sun by-(the)-course and run
μετρούμενον, ἤγουν δι᾽ ἡμερῶν καὶ νυκτῶν συνιστάμενον,
measured that-is through days and nights constituted
ἀλλὰ τὸ συμπαρεκτεινόμενον τοῖς ἀϊδίοις, οἷόν
but the(-thing) co-extended with-the everlasting(-things) as-it-were
τι χρονικὸν κίνημα, καὶ διάστημα. Ὅπερ γὰρ τοῖς ὑπὸ
some temporal motion and interval what for to-the(-things) under
χρόνον ὁ χρόνος, τοῦτο τοῖς ἀϊδίοις ἐστὶν αἰών.
time (is)-the time this to-the everlasting(-things) is (the)-age
Λέγονται μὲν οὖν ἑπτὰ αἰῶνες τοῦ κόσμου τούτου, ἤγουν
are-called indeed then seven ages of-the world this that-is
ἀπὸ τῆς οὐρανοῦ καὶ γῆς κτίσεως, μέχρι τῆς κοινῆς τῶν
from the of-heaven and earth creation until the common of-the
ἀνθρώπων συντελείας τε καὶ ἀναστάσεως. Ἔστι μὲν γὰρ
men consummation both and resurrection there-is indeed for
συντέλεια μερική, ὁ ἑκάστου θάνατος· ἔστι δὲ καὶ κοινή,
(a)-consummation partial the of-each death there-is and also (a)-common
καὶ παντελὴς συντέλεια, ὅτε μέλλει ἡ κοινὴ γίνεσθαι τῶν
and complete consummation when is-about the common to-take-place of-the
ἀνθρώπων ἀνάστασις. Ὄγδοος δέ, αἰὼν ὁ μέλλων.
men resurrection (the)-eighth and age (is)-the(-one) to-come

Πρὸ δὲ τῆς τοῦ κόσμου συστάσεως, ὅτε οὐδὲ ὁ ἥλιος ἦν
before but the of-the world constitution when not-even the sun was
διαιρῶν ἡμέραν ἀπὸ νυκτός, οὐκ ἦν αἰὼν μετρητός, ἀλλὰ
dividing day from night not was (an)-age measurable but
τὸ συμπαρεκτεινόμενον τοῖς ἀϊδίοις, οἷόν τι
the(-thing) co-extended with-the everlasting(-things) as-it-were some
χρονικὸν κίνημα καὶ διάστημα· καὶ κατὰ μὲν τοῦτο,
temporal motion and interval and according-to indeed this
εἷς αἰών ἐστι· καθὸ καὶ λέγεται ὁ Θεὸς αἰώνιος, ἀλλὰ
one age it-is according-as also is-called — God eternal but
καὶ προαιώνιος· καὶ αὐτὸν γὰρ τὸν αἰῶνα ἐποίησε· μόνος
also pre-eternal and the-very for the age he-made alone
γὰρ ἄναρχος ὢν ὁ Θεός, πάντων αὐτός ἐστι ποιητής,
for without-beginning being — God of-all he is maker
τῶν τε αἰώνων, καὶ πάντων τῶν ὄντων. Θεὸν δὲ εἰπών,
of-the both ages and of-all the beings God and having-said
δῆλον ὅτι τὸν Πατέρα λέγω, καὶ τὸν μονογενῆ αὐτοῦ
(it-is)-clear that the Father I-mean and the only-begotten his
Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ τὸ Πνεῦμα
Son the Lord our Jesus Christ and the Spirit
αὐτοῦ τὸ πανάγιον τὸν ἕνα Θεὸν ἡμῶν.
his the all-holy the one God our
Λέγονται δὲ καὶ αἰῶνες αἰώνων, καθότι καὶ οἱ τοῦ
are-called and also ages of-ages inasmuch-as also the of-the
παρόντος κόσμου ἑπτὰ αἰῶνες, πολλοὺς αἰῶνας, ἤγουν
present world seven ages many ages that-is
ζωὰς ἀνθρώπων περιέχουσι, καὶ ὁ αἰὼν ὁ εἷς, πάντων
lives of-men contain and the age the one of-all
τῶν αἰώνων ἐστὶ περιεκτικός, καὶ αἰὼν αἰῶνος λέγεται,
the ages is comprehensive and (the)-age of-(the)-age is-called
ὁ νῦν, καὶ ὁ μέλλων· αἰώνιος δὲ ζωή, καὶ αἰώνιος
the now and the to-come eternal but life and eternal

κόλασις, τὸ ἀτελεύτητον τοῦ μέλλοντος αἰῶνος δηλοῖ.
punishment the unending of-the to-come age shows
Οὐδὲ γὰρ μετὰ τὴν ἀνάστασιν ἡμέραις καὶ νυξὶν ὁ
not-even for after the resurrection by-days and nights the
χρόνος ἀριθμήσεται. Ἔσται δὲ μᾶλλον μία ἡμέρα
time will-be-numbered there-will-be but rather one day
ἀνέσπερος· τοῦ ἡλίου τῆς δικαιοσύνης τοῖς δικαίοις
without-evening of-the sun of-the righteousness on-the righteous
φαιδρῶς ἐπιλάμποντος· τοῖς δὲ ἁμαρτωλοῖς νὺξ βαθεῖα
brightly shining-upon for-the but sinners night deep
ἀπέραντος. Πῶς τοίνυν ὁ τῶν χιλίων ἐτῶν Ὠριγενιαστικῆς
boundless how then the of-the thousand years of-the-Origenist
ἀποκαταστάσεως ἀριθμηθήσεται χρόνος; Πάντων οὖν τῶν
restoration will-be-numbered time of-all then the
αἰώνων εἷς ποιητής ἐστιν ὁ Θεός, ὁ καὶ τὰ σύμπαντα
ages one maker is — God the(-one) also the all(-things)
δημιουργήσας, ὁ ὑπάρχων πρὸ τῶν αἰώνων.
having-fashioned the(-one) existing before the ages

Περὶ δημιουργίας

XVI · CREATION

The good God, not content with contemplating himself, willed in his overflowing goodness that there be beings to share his goodness. From nothing he brought all things into being, invisible and visible, and man, composed of both; his thought became a work, completed by the Word and perfected by the Spirit.

Ἐπεὶ οὖν ὁ ἀγαθὸς καὶ ὑπεράγαθος Θεὸς οὐκ ἠρκέσθη
since then the good and super-good God not was-content
τῇ ἑαυτοῦ θεωρίᾳ, ἀλλ᾽ ὑπερβολῇ ἀγαθότητος εὐδόκησε
with-the his-own contemplation but in-excess of-goodness was-pleased

γενέσθαι τινὰ τὰ εὐεργετηθησόμενα, καὶ
(that)-there-should-come-to-be some the(-things) to-be-benefited and
μεθέξοντα τῆς αὐτοῦ ἀγαθότητος, ἐκ τοῦ μὴ ὄντος εἰς
to-share of-the his goodness from the not being into
τὸ εἶναι παράγει καὶ δημιουργεῖ τὰ σύμπαντα, ἀόρατά
the to-be he-brings and fashions the all(-things) invisible
τε καὶ ὁρατά· καὶ τὸν ἐξ ὁρατοῦ καὶ ἀοράτου
both and visible and the(-one) from visible and invisible
συγκείμενον ἄνθρωπον. Κτίζει δὲ ἐννοῶν, καὶ τὸ ἐννόημα
composed man he-creates and thinking and the thought
ἔργον ὑφίσταται, λόγῳ συμπληρούμενον, καὶ Πνεύματι
(a)-work subsists by-(the)-word being-completed and by-the-Spirit
τελειούμενον.
being-perfected

Περὶ ἀγγέλων

XVII · THE ANGELS

God created the angels from nothing, a bodiless nature like spirit and fire. An angel is an intellectual, ever-moving, self-determining substance that ministers to God, immortal by grace, not by nature, and bodiless only in comparison with us. Angels are changeable in will, admit no repentance, are present only where they act, and appear to the worthy in borrowed forms. Dionysius divides them into three triads: Seraphim, Cherubim, and Thrones; Dominions, Powers, and Authorities; Principalities, Archangels, and Angels. All agree they came before man, and John holds with Gregory that they came before all creation. They are never creators.

Αὐτὸς τῶν ἀγγέλων ἐστὶ ποιητὴς καὶ δημιουργός, ἐκ
he of-the angels is (the)-maker and creator from
τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν αὐτούς, κατ᾽
the not being into the to-be having-brought them according-to

οἰκείαν εἰκόνα κτίσας αὐτούς, φύσιν ἀσώματον, οἷόν
(his)-own image having-created them (a)-nature bodiless as-it-were
τι πνεῦμα, καὶ πῦρ ἄϋλον, ὥς φησιν ὁ θεῖος Δαβίδ·
some spirit and fire immaterial as says the divine David
Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς
the(-one) making the angels his spirits and the
λειτουργοὺς αὐτοῦ πυρὸς φλόγα· τὸ κοῦφον, καὶ διάπυρον,
ministers his of-fire (a)-flame the light and fiery
καὶ θερμόν, καὶ τομώτατον, καὶ ὀξύ, περὶ τὴν θείαν
and hot and most-piercing and keen about the divine
ἔφεσίν τε καὶ λειτουργίαν διαγράφων, καὶ τὸ ἀνωφερὲς
desire both and ministry describing and the upward-tending
αὐτῶν, καὶ πάσης ὑλικῆς ἐννοίας ἀπηλλαγμένον.
their and from-all material thought freed
Ἄγγελος τοίνυν ἐστὶν οὐσία νοερά, ἀεικίνητος,
(an)-angel therefore is (a)-substance intellectual ever-moving
αὐτεξούσιος, ἀσώματος, Θεῷ λειτουργοῦσα, κατὰ χάριν ἐν τῇ
self-determining bodiless to-God ministering by grace in the
φύσει τὸ ἀθάνατον εἰληφυῖα· ἧς οὐσίας τὸ εἶδος, καὶ τὸν
nature the immortality having-received of-which substance the form and the
ὅρον, μόνος ὁ Κτίστης ἐπίσταται. Ἀσώματος δὲ λέγεται,
definition only the Creator knows bodiless but is-called
καὶ ἄϋλος, ὅσον πρὸς ἡμᾶς· πᾶν γὰρ συγκρινόμενον πρὸς
and immaterial as-far-as to us all for being-compared to
Θεόν, τὸν μόνον ἀσύγκριτον, παχύ τε καὶ ὑλικὸν εὑρίσκεται·
God the only incomparable thick both and material is-found
μόνον γὰρ ὄντως ἄϋλον τὸ θεῖόν ἐστι καὶ ἀσώματον.
alone for truly immaterial the divine is and bodiless
Ἔστι τοίνυν φύσις λογική, νοερά τε, καὶ αὐτεξούσιος,
it-is therefore (a)-nature rational intellectual both and self-determining
τρεπτὴ κατὰ γνώμην, ἤτοι ἐθελότρεπτος. Πᾶν γὰρ
changeable in inclination that-is changeable-by-choice every(-thing) for

κτιστόν, καὶ τρεπτόν· μόνον δὲ τὸ ἄκτιστον, ἄτρεπτον.
created (is)-also changeable only but the uncreated (is)-unchangeable
Καὶ πᾶν λογικόν, αὐτεξούσιον. Ὡς μὲν οὖν λογικὴ καὶ
and every rational(-being) (is)-self-determining as indeed then rational and
νοερά, αὐτεξούσιός ἐστιν· ὡς δὲ κτιστή, τρεπτή, ἔχουσα
intellectual self-determining it-is as but created changeable having
ἐξουσίαν, καὶ μένειν, καὶ προκόπτειν ἐν τῷ ἀγαθῷ, καὶ
power both to-remain and to-advance in the good and
ἐπὶ τὸ χεῖρον τρέπεσθαι.
to the worse to-be-turned
Ἀνεπίδεκτος μετανοίας, ὅτι καὶ ἀσώματος. Ὁ γὰρ
(it-is)-not-receptive of-repentance because also bodiless the for
ἄνθρωπος διὰ τὴν τοῦ σώματος ἀσθένειαν μετανοίας
man because-of the of-the body weakness repentance
ἔτυχεν.
obtained
Ἀθάνατος, οὐ φύσει, ἀλλὰ χάριτι. Πᾶν γὰρ τὸ
immortal not by-nature but by-grace every(-thing) for the(-thing)
ἀρξάμενον, καὶ τελευτᾷ κατὰ φύσιν. Μόνος δὲ ὁ Θεὸς
having-begun also ends according-to nature alone but — God
ἀεὶ ὤν, μᾶλλον δὲ καὶ ὑπὲρ τὸ ἀεί· οὐχ ὑπὸ χρόνον
always being rather and also above the always not under time
γάρ, ἀλλ᾽ ὑπὲρ χρόνον, ὁ τῶν χρόνων ποιητής.
for but above time the of-the times maker
Φῶτα δεύτερα νοερά, ἐκ τοῦ πρώτου καὶ ἀνάρχου
lights secondary intellectual from the first and without-beginning
φωτός, τὸν φωτισμὸν ἔχοντα· οὐ γλώσσης καὶ ἀκοῆς
light the illumination having not tongue and hearing
δεόμενα, ἀλλ᾽ ἄνευ λόγου προφορικοῦ μεταδιδόντα
needing but without word uttered imparting
ἀλλήλοις τὰ ἴδια νοήματα καὶ βουλεύματα.
to-one-another the own thoughts and counsels

Διὰ Λόγου τοίνυν ἐκτίσθησαν πάντες οἱ ἄγγελοι, καὶ ὑπὸ
through (the)-Word therefore were-created all the angels and by
τοῦ ἁγίου Πνεύματος διὰ τοῦ ἁγιασμοῦ ἐτελειώθησαν,
the holy Spirit through the sanctification were-perfected
κατ᾽ ἀναλογίαν τῆς ἀξίας, καὶ τῆς τάξεως, τοῦ φωτισμοῦ
in proportion-to the dignity and the rank of-the illumination
καὶ τῆς χάριτος μετέχοντες.
and of-the grace partaking
Περίγραπτοί εἰσιν· ὅτε γάρ εἰσιν ἐν τῷ οὐρανῷ, οὐκ εἰσὶν
circumscribable they-are when for they-are in the heaven not they-are
ἐν τῇ γῇ· καὶ εἰς τὴν γῆν ὑπὸ τοῦ Θεοῦ ἀποστελλόμενοι, οὐκ
on the earth and to the earth by — God being-sent not
ἐναπομένουσιν ἐν τῷ οὐρανῷ· οὐ περιορίζονται δὲ ὑπὸ τειχῶν,
they-remain in the heaven not they-are-bounded but by walls
καὶ θυρῶν, καὶ κλείθρων, καὶ σφραγίδων· ἀόριστοι γάρ
and doors and bolts and seals unbounded for
εἰσιν. Ἀορίστους δὲ λέγω· οὐ γὰρ καθό εἰσιν, ἐπιφαίνονται
they-are unbounded but I-say not for as they-are they-appear
τοῖς ἀξίοις, οἷς ὁ Θεὸς φαίνεσθαι αὐτοὺς θελήσει, ἀλλ᾽
to-the worthy to-whom — God to-appear them may-will but
ἐν μετασχηματισμῷ, καθὼς δύνανται οἱ ὁρῶντες, ὁρᾷν.
in change-of-form as can the(-ones) seeing to-see
Ἀόριστον γάρ ἐστι φύσει καὶ κυρίως, μόνον τὸ ἄκτιστον.
unbounded for is by-nature and properly only the uncreated
Πᾶν γὰρ κτίσμα ὑπὸ τοῦ κτίσαντος αὐτὸ Θεοῦ ὁρίζεται.
every for creature by the having-created it God is-bounded
Ἔξωθεν τῆς οὐσίας τὸν ἁγιασμὸν ἐκ τοῦ Πνεύματος
from-outside of-the substance the sanctification from the Spirit
ἔχοντες· διὰ τῆς θείας χάριτος προφητεύοντες· μὴ
having through the divine grace prophesying not
γάμου χρῄζοντες, ἐπειδήπερ μὴ εἰσὶ θνητοί.
of-marriage having-need since not they-are mortal

Νόες δὲ ὄντες, ἐν νοητοῖς καὶ τόποις εἰσίν, οὐ σωματικῶς
minds and being in intelligible also places they-are not bodily
περιγραφόμενοι· οὐ γὰρ σωματικῶς κατὰ φύσιν
circumscribed not for bodily according-to nature
σχηματίζονται, οὐδὲ τριχῆ εἰσι διαστατοί, ἀλλὰ τῷ
they-are-shaped nor in-three-dimensions they-are extended but by-the
νοητῶς παρεῖναι, καὶ ἐνεργεῖν, ἔνθα ἂν προσταχθῶσι, καὶ
intelligibly to-be-present and to-act where — they-are-commanded and
μὴ δύνασθαι κατὰ ταυτὸν ὧδε κἀκεῖσε εἶναι, καὶ ἐνεργεῖν.
not to-be-able at the-same(-time) here and-there to-be and to-act
Εἴτε ἴσοι κατ' οὐσίαν, εἴτε διαφέροντες ἀλλήλων, οὐκ ἴσμεν.
whether equal in substance or differing from-one-another not we-know
Μόνος δὲ ὁ ποιήσας αὐτοὺς Θεὸς ἐπίσταται, ὁ καὶ τὰ
only but — having-made them God knows the(-one) also the
πάντα εἰδώς. Διαφέροντες δὲ ἀλλήλων τῷ φωτισμῷ καὶ
all(-things) knowing differing but from-one-another in-the illumination and
τῇ στάσει, εἴτε πρὸς τὸν φωτισμὸν τὴν στάσιν ἔχοντες, ἢ
in-the station either for the illumination the station having or
πρὸς τὴν στάσιν τοῦ φωτισμοῦ μετέχοντες, καὶ ἀλλήλους
for the station of-the illumination partaking and one-another
φωτίζοντες, διὰ τὸ ὑπερέχον τῆς τάξεως ἢ φύσεως.
illuminating because-of the pre-eminence of-the rank or nature
Δῆλον δέ, ὡς οἱ ὑπερέχοντες τοῖς ὑποβεβηκόσι
(it-is)-clear and that the(-ones) pre-eminent to-the(-ones) lower
μεταδιδόασι τοῦ τε φωτισμοῦ, καὶ τῆς γνώσεως.
impart of-the both illumination and of-the knowledge
Ἰσχυροὶ καὶ ἕτοιμοι πρὸς τὴν τοῦ θείου θελήματος
strong and ready for the of-the divine will
ἐκπλήρωσιν, καὶ πανταχοῦ εὐθέως εὑρισκόμενοι, ἔνθα ἂν ἡ
fulfillment and everywhere at-once being-found where — the
θεία κελεύσῃ ἐπίνευσις, τάχει φύσεως· καὶ φυλάττοντες
divine may-command nod by-swiftness of-nature and guarding

τὰ μέρη τῆς γῆς· καὶ ἐθνῶν, καὶ τόπων προϊστάμενοι,
the parts of-the earth and of-nations and of-places presiding
καθὼς ὑπὸ τοῦ δημιουργοῦ ἐτάχθησαν· καὶ τὰ καθ᾽
as by the creator they-were-appointed and the(-things) concerning
ἡμᾶς οἰκονομοῦντες καὶ βοηθοῦντες ἡμῖν. Πάντως δὲ
us administering and helping us certainly(-it-holds) and
ὅτι κατὰ τὸ θεῖον θέλημά τε καὶ πρόσταγμα ὑπὲρ
that according-to the divine will both and command above
ἡμᾶς ὄντες, ἀεί τε περὶ Θεὸν ὑπάρχοντες.
us being always and about God existing
Δυσκίνητοι πρὸς τὸ κακόν, καὶ οὐκ ἀκίνητοι· νῦν δὲ καὶ
hard-to-move toward the evil and not unmovable now but also
ἀκίνητοι, οὐ φύσει, ἀλλὰ χάριτι, καὶ τῇ τοῦ μόνου
unmovable not by-nature but by-grace and by-the of-the only
ἀγαθοῦ προσεδρείᾳ.
good constant-attendance
Ὁρῶντες Θεὸν κατὰ τὸ ἐφικτὸν αὐτοῖς, καὶ ταύτην
seeing God according-to the attainable for-them and this
τροφὴν ἔχοντες.
(as)-food having
Ὑπὲρ ἡμᾶς ὄντες, ὡς ἀσώματοι, καὶ παντὸς σωματικοῦ
above us being as bodiless and from-all bodily
πάθους ἀπηλλαγμένοι, οὐ μὴν ἀπαθεῖς· μόνον γὰρ τὸ
passion freed not however impassible alone for the
Θεῖον ἀπαθές ἐστι.
Divine impassible is
Μετασχηματίζονται δὲ πρὸς ὅπερ ἂν ὁ Δεσπότης
they-are-transformed and into whatever — the Master
κελεύσῃ Θεός, καὶ οὕτω τοῖς ἀνθρώποις ἐπιφαίνονται,
may-command God and so to-the men they-appear
καὶ τὰ θεῖα αὐτοῖς ἀποκαλύπτουσι μυστήρια.
and the divine to-them they-reveal mysteries

Ἐν οὐρανῷ διατρίβουσι, καὶ ἓν ἔργον ἔχουσιν ὑμνεῖν τὸν
in heaven they-dwell and one work they-have to-hymn —
Θεόν, καὶ λειτουργεῖν τῷ θείῳ αὐτοῦ θελήματι.
God and to-minister to-the divine his will
Καθὼς δὲ ὁ ἁγιώτατος, καὶ ἱερώτατος, καὶ θεολογικώτατός
as and the most-holy and most-sacred and most-theological
φησι Διονύσιος ὁ Ἀρεοπαγίτης, πᾶσα ἡ θεολογία, ἤγουν ἡ
says Dionysius the Areopagite all the theology that-is the
θεία Γραφή, τὰς οὐρανίους οὐσίας ἐννέα κέκληκε· ταύτας ὁ
divine Scripture the heavenly substances nine has-called these the
θεῖος ἱεροτελεστὴς εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις.
divine initiator into three divides triadic orders
Καὶ πρώτην μὲν εἶναί φησι τὴν περὶ Θεὸν οὖσαν ἀεί, καὶ
and (the)-first indeed to-be he-says the(-one) about God being always and
προσεχῶς, καὶ ἀμέσως ἡνῶσθαι παραδεδομένην, τὴν τῶν
closely and immediately to-be-united handed-down that of-the
ἑξαπτερύγων Σεραφίμ, καὶ τῶν πολυομμάτων Χερουβίμ, καὶ
six-winged Seraphim and of-the many-eyed Cherubim and
τῶν ἁγιωτάτων Θρόνων. Δευτέραν δέ, τὴν τῶν Κυριοτήτων,
of-the most-holy Thrones (the)-second and that of-the Dominions
καὶ τῶν Δυνάμεων, καὶ τῶν Ἐξουσιῶν· τρίτην δὲ καὶ
and of-the Powers and of-the Authorities (the)-third and also
τελευταίαν, τὴν τῶν Ἀρχῶν, καὶ Ἀρχαγγέλων, καὶ Ἀγγέλων.
last that of-the Principalities and Archangels and Angels
Τινὲς μὲν οὖν φασιν, ὅτι πρὸ πάσης κτίσεως ἐγένοντο, ὡς
some indeed then say that before all creation they-came-to-be as
ὁ Θεολόγος λέγει Γρηγόριος· «Πρῶτον μὲν ἐννοεῖ τὰς
the Theologian says Gregory first indeed he-conceives the
ἀγγελικὰς δυνάμεις καὶ οὐρανίους, καὶ τὸ ἐννόημα ἔργον
angelic powers and heavenly and the conception (a)-work
ἦν.» Ἕτεροι δέ, ὅτι μετὰ τὸ γενέσθαι τὸν πρῶτον
was others and (say)-that after the to-come-into-being the first

οὐρανόν. Ὅτι δὲ πρὸ τῆς ἀνθρώπου πλάσεως, πάντες
heaven that and before the of-man fashioning all
ὁμολογοῦσιν. Ἐγὼ δὲ τῷ Θεολόγῳ συντίθεμαι. Ἔπρεπε
confess I and with-the Theologian agree it-was-fitting
γὰρ πρῶτον τὴν νοερὰν οὐσίαν κτισθῆναι, καὶ οὕτω τὴν
for first the intellectual substance to-be-created and so the
αἰσθητήν, καὶ τότε ἐξ ἀμφοτέρων τὸν αὐτὸν ἄνθρωπον.
sensible and then from both the same man
Ὅσοι δέ φασι τοὺς ἀγγέλους δημιουργοὺς τῆς οἱασδήποτε
as-many-as but say the angels (are)-creators of-the any-whatever
οὐσίας, οὗτοι στόμα εἰσὶ τοῦ πατρὸς αὐτῶν, τοῦ
substance these (the)-mouth are of-the father their the
διαβόλου. Κτίσματα γὰρ ὄντες, οὐκ εἰσὶ δημιουργοί.
devil creatures for being not they-are creators
Πάντων δὲ ποιητής, καὶ προνοητής, καὶ συνοχεὺς ὁ Θεός
of-all but maker and provider and sustainer — God
ἐστιν, ὁ μόνος ἄκτιστος, ὁ ἐν Πατρί, καὶ Υἱῷ, καὶ
is the only uncreated the(-one) in Father and Son and
ἁγίῳ Πνεύματι ὑμνούμενός τε καὶ δοξαζόμενος.
holy Spirit hymned both and glorified

Περὶ διαβόλου καὶ δαιμόνων

XVIII · THE DEVIL AND THE DEMONS

The angel set over the earth was created good but by his own free choice turned from what is natural to what is against nature and rose against God; evil is only the privation of good, as darkness is of light. A boundless host of angels fell with him. The demons have no power over anyone except by God's permission, as with Job and the swine. Neither they nor the angels know the future, though angels foretell what God reveals and demons guess and often lie. All wickedness was devised by them; they may assault us but cannot force us. For angels the fall is what death is for men: after it there is no repentance.

Ἐκ τούτων τῶν ἀγγελικῶν δυνάμεων πρωτοστάτης τῆς
from these the angelic powers (the)-leader of-the
περιγείου τάξεως, καὶ τῆς γῆς, τὴν φυλακὴν ἐγχειρισθεὶς
earthly order and of-the earth the guard having-been-entrusted
παρὰ Θεοῦ, οὐ φύσει πονηρὸς γεγονώς, ἀλλὰ ἀγαθὸς ὤν,
by God not by-nature wicked having-become but good being
καὶ ἐπ᾽ ἀγαθῷ γενόμενος, καὶ μηδόλως ἐν ἑαυτῷ παρὰ τοῦ
and for good having-come-to-be and in-no-way in himself from the
Δημιουργοῦ κακίας ἐσχηκὼς ἴχνος, μὴ ἐνέγκας τόν τε
Creator of-wickedness having trace not having-borne the both
φωτισμόν, τήν τε τιμήν, ἣν αὐτῷ ὁ Δημιουργὸς ἐδωρήσατο,
illumination the and honor which on-him the Creator bestowed
αὐτεξουσίῳ προαιρέσει ἐτράπη ἐκ τοῦ κατὰ φύσιν εἰς τὸ
by-self-determining choice was-turned from the according-to nature to the
παρὰ φύσιν, καὶ ἐπήρθη κατὰ τοῦ πεποιηκότος αὐτὸν Θεοῦ,
against nature and was-lifted-up against the having-made him God
ἀντᾶραι αὐτῷ βουληθείς· καὶ πρῶτος ἀποστὰς τοῦ
to-rise-up-against him having-wished and first having-revolted-from the
ἀγαθοῦ ἐν τῷ κακῷ ἐγένετο. Οὐδὲ γὰρ ἕτερόν ἐστι τὸ κακόν,
good in the evil became not for other is the evil
εἰ μὴ τοῦ ἀγαθοῦ στέρησις· ὥσπερ καὶ τὸ σκότος φωτός
if not of-the good (a)-privation as also the darkness of-light
ἐστι στέρησις· τὸ γὰρ ἀγαθὸν φῶς ἐστι νοητόν· ὁμοίως καὶ
is (a)-privation the for good light is intelligible likewise also
τὸ κακόν, σκότος ἐστὶ νοητόν. Φῶς οὖν κτισθεὶς ὑπὸ τοῦ
the evil darkness is intelligible light then created by the
Δημιουργοῦ, καὶ ἀγαθὸς γεγονώς· καὶ γὰρ εἶδεν ὁ Θεὸς
Creator and good having-become and for saw — God
πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν· αὐτεξουσίῳ
all(-things) as-many-as he-made and behold good very by-self-determining
θελήματι σκότος ἐγένετο. Συναπεσπάσθη δέ, καὶ
will darkness he-became was-dragged-away-with(-him) and also

ἠκολούθησεν αὐτῷ, καὶ συνέπεσε πλῆθος ἄπειρον τῶν ὑπ᾽
followed him and fell-with (a)-multitude boundless of-the under
αὐτῷ τεταγμένων ἀγγέλων. Τῆς αὐτῆς τοιγαροῦν φύσεως
him ranked angels of-the same therefore nature
τοῖς ἀγγέλοις ὑπάρχοντες, κακοὶ γεγόνασι· τὴν προαίρεσιν
with-the angels being evil they-have-become the choice
ἑκουσίως ἐκ τοῦ ἀγαθοῦ πρὸς τὸ κακὸν ἐκκλίναντες.
willingly from the good to the evil having-turned-aside
Οὐκ ἔχουσιν τοίνυν ἐξουσίαν κατά τινος, οὐδὲ ἰσχύν, εἰ
not they-have therefore power against anyone nor strength if
μὴ ἐκ τοῦ Θεοῦ οἰκονομικῶς συγχωρούμενοι, ὡς ἐπὶ
not by — God by-dispensation being-permitted as in-the-case-of
τοῦ Ἰώβ, καὶ καθάπερ ἐπὶ τῶν χοίρων ἐν τῷ
— Job and as in-the-case-of the swine in the
Εὐαγγελίῳ γέγραπται. Παραχωρήσεως δὲ Θεοῦ γινομένης,
Gospel it-is-written permission but of-God taking-place
καὶ ἰσχύουσι, καὶ μεταβάλλονται, καὶ μετασχηματίζονται,
both they-are-strong and they-are-changed and they-are-transformed
εἰς οἷον θέλουσι σχῆμα κατὰ φαντασίαν.
into whatever they-wish shape according-to appearance
Καὶ τὰ μὲν μέλλοντα, οὐδὲ οἱ ἄγγελοι τοῦ Θεοῦ, οὐδὲ οἱ
and the indeed things-to-come neither the angels — of-God nor the
δαίμονες οἴδασιν· ὅμως προλέγουσιν· οἱ μὲν ἄγγελοι, τοῦ
demons know yet they-foretell the indeed angels —
Θεοῦ αὐτοῖς ἀποκαλύπτοντος, καὶ προλέγειν κελεύοντος·
God to-them revealing and to-foretell commanding
ὅθεν ὅσα λέγουσι, γίνονται. Προλέγουσι δὲ καὶ οἱ
whence as-many-as they-say come-to-pass foretell but also the
δαίμονες, ποτὲ μὲν τὰ μακρὰν γινόμενα βλέποντες,
demons sometimes indeed the(-things) far-off happening seeing
ποτὲ δὲ στοχαζόμενοι· ὅθεν καὶ τὰ πολλὰ ψεύδονται,
sometimes but conjecturing whence also the many(-things) they-lie

οἷς οὐ δεῖ πιστεύειν, κἂν ἀληθεύωσι πολλάκις, οἵῳ
whom not (one)-must believe even-if they-speak-truth often in-what
τρόπῳ εἰρήκαμεν. Οἴδασι δὲ καὶ τὰς Γραφάς.
manner we-have-said they-know and also the Scriptures
Πᾶσα οὖν κακία ἐξ αὐτῶν ἐπενοήθη, καὶ τὰ ἀκάθαρτα
all then wickedness from them was-devised and the unclean
πάθη· καὶ προσβάλλειν μὲν τῷ ἀνθρώπῳ συνεχωρήθησαν,
passions and to-assail indeed the man they-were-permitted
βιάζεσθαι δέ τινα οὐκ ἰσχύουσιν· ἐν ἡμῖν γάρ ἐστι δέξασθαι
to-force but anyone not they-are-able in us for it-is to-receive
τὴν προσβολήν, καὶ μὴ δέξασθαι· διὸ τῷ διαβόλῳ,
the assault and not to-receive therefore for-the devil
καὶ τοῖς δαίμοσιν αὐτοῦ ἡτοίμασται τὸ πῦρ τὸ ἄσβεστον,
and for-the demons his has-been-prepared the fire the unquenchable
καὶ ἡ κόλασις αἰώνιος, καὶ τοῖς ἑπομένοις αὐτοῦ.
and the punishment eternal and for-the(-ones) following him
Χρὴ δὲ γινώσκειν, ὅτι ὅπερ ἐστὶ τοῖς ἀνθρώποις ὁ
(one)-must and know that what is to-the men the
θάνατος, τοῦτο τοῖς ἀγγέλοις ἡ ἔκπτωσις. Μετὰ γὰρ
death this to-the angels (is)-the fall after for
τὴν ἔκπτωσιν, οὐκ ἔστιν αὐτοῖς μετάνοια, ὥσπερ οὐδὲ
the fall not is to-them repentance as not-even
τοῖς ἀνθρώποις μετὰ τὸν θάνατον.
to-the men after the death

Περὶ κτίσεως ὁρατῆς

XIX · THE VISIBLE CREATION

Our God, glorified in Trinity and unity, made heaven, earth, and all that is in them from nothing: some things, such as heaven, earth, air, fire, and water, from no pre-existing matter, and others, animals, plants, and seeds, from those elements by his command.

Αὐτὸς ὁ Θεὸς ἡμῶν, ὁ ἐν τριάδι καὶ μονάδι
himself — God our the(-one) in trinity and unity
δοξολογούμενος, ἐποίησε τὸν οὐρανόν, καὶ τὴν γῆν καὶ πάντα
glorified made the heaven and the earth and all
τὰ ἐν αὐτοῖς, ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν
the(-things) in them from the not being into the to-be having-brought
τὰ σύμπαντα· τὰ μέν, οὐκ ἐκ προϋποκειμένης ὕλης·
the all(-things) the(-ones) indeed not from pre-existing matter
οἷον οὐρανόν, γῆν, ἀέρα, πῦρ, ὕδωρ· τὰ δέ, ἐκ
as-for-instance heaven earth air fire water the(-ones) but from
τούτων τῶν ὑπ' αὐτοῦ γεγονότων· οἷον, ζῶα, φυτά,
these the by him having-come-to-be as-for-instance animals plants
σπέρματα. Ταῦτα γὰρ ἐκ γῆς, καὶ ὕδατος, ἀέρος τε, καὶ
seeds these for from earth and water air both and
πυρός, τῷ τοῦ Δημιουργοῦ προστάγματι γεγόνασιν.
fire by-the of-the Creator command have-come-to-be

Περὶ οὐρανοῦ

XX · THE HEAVEN

Heaven encloses all visible and invisible creatures; only the Divine is uncircumscribable. Scripture speaks of the heaven made first, the firmament set amid the waters, and the air, which make three heavens, or more if the seven zones are counted, for Hebrew calls heaven in the plural. The philosophers' sphere, with its layers of fire, air, water, and earth, its revolving motion, and the seven planets moving against it, is set out beside the hemisphere that David's "skin" and Isaiah's "vault" suggest; either way all stands by God's command. The heavens will grow old and be changed, but they are not ensouled: Scripture speaks of soulless things as if they were alive.

Οὐρανός ἐστι περιοχὴ ὁρατῶν τε καὶ ἀοράτων κτισμάτων.
heaven is (the)-enclosure of-visible both and invisible creatures
Ἐντὸς γὰρ αὐτοῦ αἵ τε νοεραὶ τῶν ἀγγέλων δυνάμεις,
within for it the both intellectual of-the angels powers
καὶ πάντα τὰ αἰσθητὰ περικλείονται καὶ περιορίζονται.
and all the sensible(-things) are-enclosed and bounded
Μόνον δὲ τὸ Θεῖον ἀπερίγραπτόν ἐστι, πάντα πληροῦν,
alone but the Divine uncircumscribable is all(-things) filling
καὶ πάντα περιέχον, καὶ πάντα περιορίζον, ὡς ὑπὲρ
and all(-things) containing and all(-things) bounding as above
πάντα ὄν, καὶ πάντα δημιουργῆσαν.
all(-things) being and all(-things) having-fashioned
Ἐπεὶ τοίνυν οὐρανὸν ἡ Γραφή φησι, καὶ οὐρανὸν τοῦ
since then (a)-heaven the Scripture speaks-of and (the)-heaven of-the
οὐρανοῦ, καὶ οὐρανοὺς οὐρανῶν, καὶ ἕως τρίτου οὐρανοῦ
heaven and heavens of-heavens and as-far-as (the)-third heaven
ὁ μακάριος Παῦλος ἡρπάχθαι φησί, λέγομεν, ὅτι ἐν
the blessed Paul to-have-been-caught-up says we-say that in
τῇ τοῦ παντὸς κοσμογενείᾳ, οὐρανοῦ ποίησιν παρελάβομεν,
the of-the all world-genesis of-heaven (the)-making we-received

ὃν οἱ ἔξω σοφοὶ ἄναστρον σφαῖράν φασι, τὰ Μωϋσέως
which the outside wise(-men) starless (a)-sphere call the of-Moses
σφετερισάμενοι δόγματα. Ἔτι δὲ καὶ τὸ στερέωμα ἐκάλεσεν
having-appropriated doctrines further and also the firmament called
ὁ Θεὸς οὐρανόν, ὃν ἐν μέσῳ τοῦ ὕδατος γενέσθαι
— God heaven which in (the)-midst of-the water to-come-to-be
προσέταξεν, τάξας αὐτὸν διαχωρίζειν ἀναμέσον τοῦ
he-commanded having-appointed it to-divide between the
ὕδατος, τοῦ ἐπάνω τοῦ στερεώματος, καὶ ἀναμέσον τοῦ
water the above the firmament and between the
ὕδατος τοῦ ὑποκάτω τοῦ στερεώματος. Τούτου τὴν φύσιν ὁ
water the under the firmament of-this the nature the
θεῖος Βασίλειος λεπτήν φησιν, ὡσεὶ καπνόν, ἐκ τῆς θείας
divine Basil thin says like smoke from the divine
μεμυημένος Γραφῆς. Ἕτεροι δὲ ὑδατώδη, ὡς ἐν μέσῳ
having-been-initiated Scripture others but watery as in (the)-midst
ὑδάτων γενομένην· ἄλλοι ἐκ τῶν τεσσάρων στοιχείων·
of-waters having-come-to-be others from the four elements
ἄλλοι πέμπτον σῶμα, καὶ ἕτερον παρὰ τὰ τέσσαρα.
others (a)-fifth body and other beside the four
Τινὲς μὲν οὖν ἐδόξασαν ἐν κύκλῳ τὸ πᾶν περιέχειν
some indeed then thought in (a)-circle the all to-contain
τὸν οὐρανόν, σφαιροειδῆ τε ὑπάρχειν, καὶ πανταχόθεν
the heaven spherical both to-be and on-all-sides
τὸ ἀνώτατον μέρος αὐτὸν εἶναι· τὸ δὲ μεσαίτατον τοῦ
the highest part it to-be the but most-central of-the
περιεχομένου ὑπ᾽ αὐτοῦ τόπου εἶναι κατώτερον μέρος· καὶ
contained by it place to-be (the)-lower part and
τὰ μὲν κοῦφα καὶ ἐλαφρὰ τῶν σωμάτων, τὴν ἄνω τάξιν
the indeed light and nimble of-the bodies the upper rank
λαχεῖν παρὰ τοῦ Δημιουργοῦ· τὰ δὲ βαρέα καὶ κατωφερῆ,
to-obtain from the Creator the but heavy and downward-tending

τὴν κατωτέραν χώραν, ἥτις ἐστὶν ἡ μέση. Ἔστι μὲν οὖν
the lower region which is the middle is indeed then
κουφότερον καὶ ἀνωφερέστερον στοιχεῖον τὸ πῦρ, ὅπερ δὴ
lighter and more-upward-tending (an)-element the fire which indeed
μετὰ τὸν οὐρανὸν εὐθέως τετάχθαι φασί· τοῦτο δὲ
after the heaven immediately to-have-been-ranked they-say this and
λέγουσι τὸν αἰθέρα, μεθ' ὃν κατώτερον τὸν ἀέρα. Τὴν δὲ
they-call the ether after which lower the air the and
γῆν καὶ τὸ ὕδωρ, ὡς βαρύτερα καὶ κατωφερέστερα, ἐν τῷ
earth and the water as heavier and more-downward-tending in the
μεσαιτάτῳ κρεμᾶσθαι· ὡς εἶναι ἐξ ἐναντίας, κάτω μέν, τὴν
most-central to-hang so-as to-be from (the)-opposite below indeed the
γῆν καὶ τὸ ὕδωρ· τὸ δὲ ὕδωρ κουφότερον τῆς γῆς, ὅθεν
earth and the water the but water lighter than-the earth whence
εὐκινητότερον αὐτῆς ὑπάρχει· ἄνωθεν δὲ πανταχόθεν, ὡς
more-mobile than-it is above and on-all-sides as
περιβόλαιον, κύκλῳ τὸν ἀέρα, καὶ περὶ τὸν ἀέρα πανταχόθεν,
(a)-covering around the air and about the air on-all-sides
τὸν αἰθέρα· ἔξωθεν δὲ πάντων κύκλῳ, τὸν οὐρανόν.
the ether outside and of-all around the heaven
Κυκλικῶς δέ φασι κινεῖσθαι τὸν οὐρανόν, καὶ συσφίγγειν
in-a-circle and they-say to-be-moved the heaven and to-bind-together
τὰ ἐντός, καὶ οὕτω μένειν πάγια καὶ ἀδιάπτωτα.
the(-things) within and so to-remain fixed and unfailing
Ἑπτὰ δὲ ζώνας φασὶ τοῦ οὐρανοῦ, μίαν τῆς ἑτέρας
seven and zones they-say of-the heaven one than-the other
ὑψηλοτέραν· λέγουσι δὲ αὐτὸν λεπτοτάτης φύσεως ὡσεὶ
higher they-say and it of-most-fine nature like
καπνόν, καὶ καθ' ἑκάστην ζώνην εἶναι ἕνα τῶν πλανητῶν.
smoke and in each zone to-be one of-the planets
Ἑπτὰ γὰρ πλανήτας εἶναι ἔφησαν, Ἥλιον, Σελήνην,
seven for planets to-be they-said Sun Moon

Δία, Ἑρμῆν, Ἄρεα, Ἀφροδίτην, καὶ Κρόνον. Ἀφροδίτην
Zeus Hermes Ares Aphrodite and Kronos Aphrodite
δέ φασι τὸν ποτὲ μὲν Ἑωσφόρον, ποτὲ δὲ
and they-say (is)-the(-one) sometimes indeed Morning-Star sometimes but
Ἕσπερον γινόμενον. Πλανήτας δὲ τούτους ἐκάλεσαν,
Evening-Star becoming planets and these they-called
ὅτιπερ ἐναντίως τοῦ οὐρανοῦ ποιοῦνται τὴν κίνησιν· τοῦ
because contrary-to the heaven they-make the motion the
γὰρ οὐρανοῦ, καὶ τῶν λοιπῶν ἀστέρων ἐξ ἀνατολῶν
for heaven and the rest stars from (the)-east
ἐπὶ δυσμὰς κινουμένων, οὗτοι μόνοι ἀπὸ δυσμῶν ἐπὶ
to (the)-west moving these alone from (the)-west to
ἀνατολὰς τὴν κίνησιν ἔχουσι. Καὶ τοῦτο γνωσόμεθα ἐκ
(the)-east the motion have and this we-shall-know from
τῆς σελήνης, μικρὸν καθ' ἑσπέραν ἀναποδιζούσης.
the moon a-little at evening going-back
Ὅσοι τοίνυν ἔφησαν σφαιροειδῆ εἶναι τὸν οὐρανόν, ἴσον
as-many-as then said spherical to-be the heaven equally
λέγουσιν ἀφίστασθαι αὐτὸν καὶ ἀπέχειν τῆς γῆς, ἄνωθέν
they-say to-stand-off it and to-be-distant from-the earth from-above
τε, καὶ ἐκ πλαγίων, καὶ κάτωθεν. Κάτωθεν δέ, καὶ ἐκ
both and from (the)-sides and from-below from-below and also from
πλαγίων φημί, ὅσον πρὸς τὴν ἡμετέραν αἴσθησιν· ἐπεὶ
(the)-sides I-say as-far-as to the our perception since
κατὰ τὸν τῆς ἀκολουθίας λόγον, πανταχόθεν τὸν ἄνω
according-to the of-the consequence reasoning on-all-sides the upper
τόπον ὁ οὐρανὸς ἐπέχει, καὶ ἡ γῆ τὸν κάτω. Καί
place the heaven holds and the earth the lower and
φασι τὸν οὐρανὸν σφαιροειδῶς κυκλοῦν τὴν γῆν, καὶ
they-say the heaven spherically to-encircle the earth and
συμπεριφέρειν τῇ ὀξυτάτῃ κινήσει αὐτοῦ, ἥλιόν τε καὶ
to-carry-around with-the swiftest motion its sun both and

σελήνην, καὶ τοὺς ἀστέρας, καὶ ὑπὲρ γῆν ὄντος ἡλίου,
moon and the stars and above (the)-earth being (the)-sun
ἡμέραν γίνεσθαι ἐνταῦθα· ὑπὸ δὲ τὴν γῆν, νύκτα. Ὑπὸ δὲ
day to-come-about here under and the earth night under but
γῆν κατιόντος ἡλίου, ἐνταῦθα μὲν νύκτα, ἐκεῖ δὲ ἡμέραν.
(the)-earth going-down (the)-sun here indeed night there but day
Ἕτεροι δὲ ἡμισφαίριον τὸν οὐρανὸν ἐφαντάσθησαν, ἐκ τοῦ
others but (a)-hemisphere the heaven imagined from the
τὸν θεηγόρον Δαβὶδ λέγειν· Ὁ ἐκτείνων τὸν οὐρανὸν
the God-speaking David to-say the(-one) stretching-out the heaven
ὡσεὶ δέῤῥιν, ὅπερ δηλοῖ τὴν σκηνήν· καὶ τὸν μακάριον
like (a)-skin which shows the tent and the blessed
Ἡσαΐαν· Ὁ στήσας τὸν οὐρανὸν ὡς καμάραν. Καὶ ὅτι
Isaiah the(-one) having-set the heaven as (a)-vault and that
δύνων, ὅ τε ἥλιος, καὶ ἡ σελήνη, καὶ τὰ ἄστρα, κυκλοῖ
setting the both sun and the moon and the stars circles
τὴν γῆν ἀπὸ δύσεως ἐπὶ βοῤῥᾶν, καὶ οὕτω πάλιν ἐπὶ τὴν
the earth from west to north and so again to the
ἀνατολὴν ἀφικνεῖται. Ὅμως, εἴτε οὕτως, εἴτε ἐκείνως,
east arrives yet whether so or otherwise
ἅπαντα τῷ θείῳ προστάγματι γέγονέ τε, καὶ ἥδρασται,
all(-things) by-the divine command have-come-to-be both and been-established
καὶ τὸ θεῖον θέλημά τε καὶ βούλημα θεμέλιον ἀσάλευτον
and the divine will both and counsel (a)-foundation unshakable
κέκτηται. Αὐτὸς γὰρ εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο,
has he for spoke and they-came-to-be he commanded
καὶ ἐκτίσθησαν. Ἔστησεν αὐτὰ εἰς τὸν αἰῶνα, καὶ εἰς τὸν
and they-were-created he-set them for — ever and for —
αἰῶνα τοῦ αἰῶνος· πρόσταγμα ἔθετο, καὶ οὐ παρελεύσεται.
ever of-the ever (a)-command he-laid and not it-will-pass-away

Ἔστι μὲν οὖν οὐρανὸς τοῦ οὐρανοῦ, ὁ πρῶτος οὐρανός,
there-is indeed then (a)-heaven of-the heaven the first heaven
ἐπάνω ὑπάρχων τοῦ στερεώματος. Ἰδοὺ δύο οὐρανοί· καὶ
above being the firmament behold two heavens and
τὸ στερέωμα γὰρ ἐκάλεσεν ὁ Θεὸς οὐρανόν. Σύνηθες δὲ
the firmament for called — God heaven customary and
τῇ θείᾳ Γραφῇ, καὶ τὸν ἀέρα οὐρανὸν καλεῖν, διὰ
(it-is)-for-the divine Scripture also the air heaven to-call because-of
τὸ ὁρᾶσθαι ἄνω. Εὐλογεῖτε γάρ, φησί, πάντα τὰ πετεινὰ
the to-be-seen above bless for it-says all the birds
τοῦ οὐρανοῦ, τοῦ ἀέρος λέγων. Ὁ ἀὴρ γὰρ τῶν πετεινῶν
of-the heaven of-the air meaning the air for of-the birds
ἐστι πορεία, καὶ οὐχ ὁ οὐρανός. Ἰδοὺ τρεῖς οὐρανοί, οὓς
is (the)-way and not the heaven behold three heavens of-which
ὁ θεῖος ἔφη Ἀπόστολος. Εἰ δὲ καὶ τὰς ἑπτὰ ζώνας,
the divine spoke Apostle if and also the seven zones
ἑπτὰ οὐρανοὺς ἐκλαβεῖν θελήσειας, οὐδὲν τῷ λόγῳ τῆς
(as)-seven heavens to-take you-should-wish nothing to-the word of-the
ἀληθείας λυμαίνεται. Σύνηθες δὲ καὶ τῇ Ἑβραΐδι φωνῇ
truth does-harm customary and also for-the Hebrew tongue
τὸν οὐρανὸν πληθυντικῶς καλεῖν οὐρανούς. Οὐρανὸν οὖν
the heaven in-the-plural to-call heavens heaven then
οὐρανοῦ βουλομένη εἰπεῖν, οὐρανοὺς οὐρανῶν ἔφησεν· ὅπερ
of-heaven wishing to-say heavens of-heavens it-said which
δηλοῖ οὐρανὸν οὐρανοῦ, τὸν ἐπάνω τοῦ στερεώματος,
shows (the)-heaven of-(the)-heaven the(-one) above the firmament
καὶ τὰ ὕδατα δὲ τὰ ἐπάνω τῶν οὐρανῶν, ἢ τοῦ
and the waters also the(-ones) above the heavens either of-the
ἀέρος καὶ τοῦ στερεώματος ἢ τῶν ἑπτὰ ζωνῶν τοῦ
air and of-the firmament or of-the seven zones of-the

στερεώματος, ἢ τοῦ στερεώματος, τῇ συνηθείᾳ τῆς
firmament or of-the firmament by-the custom of-the
Ἑβραΐδος πληθυντικῶς, οὐρανῶν, ὀνομαζομένου.
Hebrew plurally (as)-heavens being-named
Πάντα μὲν οὖν τὰ κατὰ γένεσιν ὑπόκειται φθορᾷ,
all indeed then the(-things) by generation are-subject to-corruption
κατὰ τὴν τῆς φύσεως ἀκολουθίαν, καὶ οἱ οὐρανοί· χάριτι
according-to the of-the nature sequence even the heavens by-grace
δὲ Θεοῦ συνέχονταί τε καὶ συντηροῦνται. Μόνον δὲ τὸ
but of-God are-held-together both and preserved only but the
θεῖον, ἄναρχόν τε φύσει, καὶ ἀτελεύτητον· διὸ καὶ
divine (is)-without-beginning both by-nature and without-end therefore also
εἴρηται· Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· ὅμως οὐκ εἰς τὸ
it-has-been-said they will-perish you but remain yet not to the
παντελὲς ἀφανισθήσονται οἱ οὐρανοί· Παλαιωθήσονται μὲν
complete will-vanish the heavens they-will-grow-old indeed
γάρ, καὶ ὡσεὶ περιβόλαιον εἰλιγήσονται, καὶ ἀλλαγήσονται
for and like (a)-garment they-will-be-rolled-up and they-will-be-changed
καὶ ἔσται οὐρανὸς καινός, καὶ γῆ καινή.
and there-will-be (a)-heaven new and (an)-earth new
Πολλῷ δὲ τῷ μέτρῳ ὁ οὐρανὸς μείζων ὑπάρχει τῆς
by-much and in-the measure the heaven greater is than-the
γῆς. Τὴν μέντοι οὐσίαν τοῦ οὐρανοῦ οὐ δεῖ ζητεῖν,
earth the however substance of-the heaven not (one)-must seek
ἄγνωστον ἡμῖν οὖσαν.
unknown to-us being
Μηδεὶς δὲ ἐμψυχωμένους τοὺς οὐρανούς, ἢ τοὺς φωστῆρας
let-no-one and ensouled the heavens or the luminaries
ὑπολαμβανέτω· ἄψυχοι γάρ εἰσι, καὶ ἀναίσθητοι. Ὥστε
suppose soulless for they-are and insensible so-that
εἰ καί φησιν ἡ θεία Γραφή· Εὐφραινέσθωσαν οἱ οὐρανοί,
if even says the divine Scripture let-be-glad the heavens

καὶ ἀγαλλιάσθω ἡ γῆ, τοὺς ἐν οὐρανῷ ἀγγέλους, καὶ
and let-rejoice the earth the(-ones) in heaven angels and
τοὺς ἐν γῇ ἀνθρώπους πρὸς εὐφροσύνην καλεῖ. Οἶδε δὲ
the(-ones) on earth men to gladness it-calls knows and
ἡ Γραφὴ προσωποποιεῖν, καὶ ὡς ἐπ᾽ ἐμψύχων περὶ τῶν
the Scripture to-personify and as of ensouled(-things) about the
ἀψύχων διαλέγεσθαι· ὡς τό, Ἡ θάλασσα εἶδε καὶ
soulless(-things) to-discourse as the(-saying) the sea saw and
ἔφυγεν· ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω. Καί· Τί σοί
fled the Jordan turned to the back(-things) and what to-you
ἐστι, θάλασσα, ὅτι ἔφυγες, καὶ σοί, Ἰορδάνη, ὅτι ἐστράφης
is O-sea that you-fled and to-you O-Jordan that you-turned
εἰς τὰ ὀπίσω; Καὶ ὄρη, καὶ βουνοὶ ἐρωτῶνται λόγους
to the back(-things) and mountains and hills are-asked (the)-reasons
σκιρτήσεως, ὥσπερ καὶ ἡμῖν σύνηθες λέγειν, Συνήχθη ἡ
of-leaping as also for-us (it-is)-customary to-say has-assembled the
πόλις, οὐ τὰς οἰκοδομὰς σημαίνειν βουλομένοις, ἀλλὰ τοὺς
city not the buildings to-signify wishing but the
τῆς πόλεως οἰκήτορας· Καὶ οἱ οὐρανοὶ διηγοῦνται δόξαν
of-the city inhabitants and the heavens declare (the)-glory
Θεοῦ οὐ φωνὴν ὡσὶν αἰσθητοῖς ἀκουομένην ἀφιέντες, ἀλλ᾽
of-God not (a)-voice by-ears sensible heard sending-forth but
ἐκ τοῦ οἰκείου μεγέθους τὴν τοῦ Δημιουργοῦ δύναμιν
from the own greatness the of-the Creator power
ἡμῖν παριστάνοντες· ὧν τὸ κάλλος κατανοοῦντες, τὸν
to-us presenting of-which the beauty considering the
Ποιητήν, ὡς ἀριστοτέχνην δοξάζομεν.
Maker as best-craftsman we-glorify

Περὶ φωτός, πυρός, φωστήρων, ἡλίου τε, καὶ σελήνης, καὶ ἀστέρων

XXI · LIGHT, FIRE, THE SUN, THE MOON, AND THE STARS

Fire, some say, is the light made on the first day, others the ether above the air; darkness is the air's privation of light. On the fourth day God stored that light in the luminaries. John sets out the seven planets, the four seasons, and the twelve signs of the zodiac. The stars give signs of the weather, not causes of our actions, for we are self-determining and would otherwise deserve neither praise nor blame; the magi's star was made for the moment. Eclipses show sun and moon to be changeable. The lunar year, the planets' houses, and the moon's phases close the chapter.

Τὸ πῦρ ἓν τῶν τεσσάρων στοιχείων ἐστί, κοῦφόν τε,
the fire one of-the four elements is light both
καὶ ἀνωφερέστερον τῶν λοιπῶν, καυστικόν τε ἅμα,
and more-upward-tending than-the rest burning both at-once
καὶ φωτιστικόν, τῇ πρώτῃ ἡμέρᾳ ὑπὸ τοῦ Δημιουργοῦ
and illuminating on-the first day by the Creator
κτισθέν. Φησὶ γὰρ ἡ θεία Γραφή· Καὶ εἶπεν ὁ Θεός·
created says for the divine Scripture and said — God
Γενηθήτω φῶς· καὶ ἐγένετο φῶς. Οὐχ ἕτερόν ἐστι τὸ
let-there-be light and there-was light not other is the
πῦρ, εἰ μὴ τὸ φῶς, ὥς τινές φασιν. Ἕτεροι δὲ τὸ
fire if not the light as some say others but the
κοσμικὸν πῦρ ὑπὲρ τὸν ἀέρα φασίν, ὃ καλοῦσιν αἰθέρα.
cosmic fire above the air say(-is) which they-call ether
Ἐν ἀρχῇ μὲν οὖν ἐποίησεν ὁ Θεὸς τὸ φῶς, ἤγουν
in (the)-beginning indeed then made — God the light that-is
τῇ πρώτῃ ἡμέρᾳ, καλλωπισμόν, καὶ κόσμον πάσης τῆς
on-the first day (the)-adornment and ornament of-all the
ὁρατῆς κτίσεως. Ἄφελε γὰρ τὸ φῶς, καὶ πάντα ἐν
visible creation take-away for the light and all(-things) in

τῷ σκότει ἀδιάγνωστα μένουσι, τὴν οἰκείαν μὴ δυνάμενα
the darkness indistinguishable remain the own not being-able
εὐπρέπειαν ἐπιδείξασθαι. Ἐκάλεσε δὲ ὁ Θεός, τὸ μὲν φῶς,
beauty to-display called and — God the indeed light
ἡμέραν· τὸ δὲ σκότος ἐκάλεσε νύκτα. Σκότος δέ ἐστιν, οὐκ
day the but darkness he-called night darkness but is not
οὐσία τις, ἀλλὰ συμβεβηκός· φωτὸς γάρ ἐστι στέρησις.
(a)-substance any but (an)-accident of-light for it-is (a)-privation
Ὁ γὰρ ἀήρ, οὐκ ἐν τῇ οὐσίᾳ αὐτοῦ ἔχει τὸ φῶς. Αὐτὸ
the for air not in the substance its has the light the-very
οὖν τὸ ἐστερῆσθαι τὸν ἀέρα φωτός, σκότος ἐκάλεσεν
then the to-have-been-deprived the air of-light darkness called
ὁ Θεός· καὶ οὐχὶ ἡ οὐσία τοῦ ἀέρος ἐστὶ σκότος, ἀλλ'
— God and not the substance of-the air is darkness but
ἡ τοῦ φωτὸς στέρησις, ὅπερ συμβεβηκὸς μᾶλλον δηλοῖ,
the of-the light privation which (an)-accident rather shows
ἤπερ οὐσίαν. Οὐκ ἐκλήθη δὲ πρώτη ἡ νύξ, ἀλλ' ἡ ἡμέρα·
than substance not was-called and first the night but the day
ὥστε πρώτη ἐστὶν ἡμέρα καὶ ἐσχάτη ἡ νύξ. Ἀκολουθεῖ
so-that first is (the)-day and last the night follows
οὖν ἡ νὺξ τῇ ἡμέρᾳ· καὶ ἀπ' ἀρχῆς τῆς ἡμέρας
then the night the day and from (the)-beginning of-the day
ἕως τῆς ἄλλης ἡμέρας, ἓν νυχθήμερόν ἐστιν· ἔφη γὰρ ἡ
until the other day one night-and-day is said for the
Γραφή· Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία.
Scripture and there-was evening and there-was morning day one
Ἐν μὲν οὖν ταῖς τρισὶν ἡμέραις ἀναχεομένου, καὶ
in indeed then the three days being-poured-out and
συστελλομένου τοῦ φωτὸς τῷ θείῳ προστάγματι, ἥ τε
being-drawn-in the light by-the divine command the both
ἡμέρα, καὶ ἡ νὺξ ἐγένετο. Τῇ δὲ τετάρτῃ ἐποίησεν ὁ
day and the night came-to-be on-the but fourth made —

Θεὸς τὸν φωστῆρα τὸν μέγαν, ἤτοι τὸν ἥλιον, εἰς ἀρχὰς
God the luminary the great that-is the sun for (the)-rule
καὶ ἐξουσίαν τῆς ἡμέρας· δι᾽ αὐτοῦ γὰρ ἡ ἡμέρα
and authority of-the day through it for the day
συνίσταται· ἡμέρα γάρ ἐστιν, ἐν τῷ τὸν ἥλιον ὑπὲρ γῆν
is-constituted day for is in the the sun above (the)-earth
εἶναι· καὶ διάστημα ἡμέρας ἐστίν, ὁ ἀπὸ ἀνατολῆς μέχρι
to-be and (the)-interval of-day is the from east to
δύσεως ὑπὲρ γῆν τοῦ ἡλίου δρόμος· καὶ τὸν φωστῆρα
west above (the)-earth of-the sun course and the luminary
τὸν ἐλάσσω, ἤτοι τὴν σελήνην, καὶ τοὺς ἀστέρας, εἰς
the lesser that-is the moon and the stars for
ἀρχὰς καὶ ἐξουσίαν τῆς νυκτός, τοῦ φωτίζειν αὐτήν. Νὺξ
(the)-rule and authority of-the night — to-illumine it night
δέ ἐστιν, ἐν τῷ τὸν ἥλιον ὑπὸ γῆν εἶναι· καὶ διάστημα
and is in the the sun under (the)-earth to-be and (the)-interval
νυκτός ἐστιν, ἀπὸ δύσεως μέχρις ἀνατολῆς ὑπὸ γῆν τοῦ
of-night is from west to east under (the)-earth of-the
ἡλίου δρόμος. Ἡ σελήνη τοίνυν καὶ οἱ ἀστέρες ἐτάχθησαν
sun course the moon therefore and the stars were-appointed
τὴν νύκτα φωτίζειν, οὐχ ὡς τῇ ἡμέρᾳ πάντοτε ὑπὸ γῆν
the night to-illumine not as in-the day always under (the)-earth
ὄντες· εἰσὶ γὰρ καὶ ἐν ἡμέρᾳ ἀστέρες ἐν τῷ οὐρανῷ
being there-are for also in day stars in the heaven
ὑπὲρ γῆν· ἀλλ᾽ ὁ ἥλιος τούτους ἅμα, καὶ τὴν σελήνην
above (the)-earth but the sun these at-once and the moon
τῇ φαιδροτέρᾳ αἴγλῃ ἀποκρύπτων, οὐκ ἐᾷ φαίνεσθαι.
with-the brighter radiance hiding not allows to-appear
Τοῖς φωστῆρσι τούτοις τὸ πρωτόκτιστον φῶς ὁ
in-the luminaries these the first-created light the
Δημιουργὸς ἐναπέθετο, οὐχ ὡς ἀπορῶν ἄλλου φωτός,
Creator stored not as lacking other light

ἀλλ᾽ ἵνα μὴ ἀργὸν ἐκεῖνο μείνῃ τὸ φῶς. Φωστὴρ γάρ
but that not idle that might-remain the light (a)-luminary for
ἐστιν, οὐκ αὐτὸ τὸ φῶς, ἀλλὰ φωτὸς δοχεῖον.
is not itself the light but of-light (a)-receptacle
Ἐκ τούτων τῶν φωστήρων ἑπτὰ πλανήτας φασί· καὶ
from these the luminaries seven planets they-say(-are) and
λέγουσιν αὐτοὺς ἐναντίαν τοῦ οὐρανοῦ κινεῖσθαι κίνησιν·
they-say them (a)-contrary of-the heaven to-be-moved motion
διὸ πλανήτας αὐτοὺς ἐκάλεσαν· τὸν μὲν γὰρ οὐρανόν
therefore planets them they-called the indeed for heaven
φησιν, ἐξ ἀνατολῶν πρὸς δυσμὰς κινεῖσθαι· τοὺς δὲ
he-says from (the)-east to (the)-west to-be-moved the but
πλανήτας ἐκ δυσμῶν ἐπὶ ἀνατολάς· συμπεριφέρειν δὲ
planets from (the)-west to (the)-east to-carry-around and
τὸν οὐρανὸν τῇ ἑαυτοῦ κινήσει ὡς ὀξυτέρᾳ, τοὺς ἑπτὰ
the heaven with-the its-own motion as swifter the seven
πλανήτας. Τῶν δὲ ἑπτὰ πλανητῶν τὰ ὀνόματά εἰσι
planets of-the and seven planets the names are
ταῦτα· Σελήνη, Ἑρμῆς, Ἀφροδίτη, Ἥλιος, Ἄρης, Ζεύς,
these Moon Hermes Aphrodite Sun Ares Zeus
Κρόνος. Εἶναι δὲ καθ᾽ ἑκάστην ζώνην τοῦ οὐρανοῦ, ἕνα
Kronos to-be and in each zone of-the heaven one
τῶν ἑπτὰ πλανητῶν.
of-the seven planets
Ἐν μὲν τῇ πρώτῃ, ἤτοι τῇ ἀνωτέρᾳ, τὸν Κρόνον.
in indeed the first that-is the uppermost — Kronos
Ἐν δὲ τῇ δευτέρᾳ, τὸν Δία.
in and the second — Zeus
Ἐν δὲ τῇ τρίτῃ, τὸν Ἄρεα.
in and the third — Ares
Ἐν δὲ τῇ τετάρτῃ, τὸν Ἥλιον.
in and the fourth the Sun

Ἐν δὲ τῇ πέμπτῃ, τὴν Ἀφροδίτην.
in and the fifth — Aphrodite
Ἐν δὲ τῇ ἕκτῃ, τὸν Ἑρμῆν.
in and the sixth — Hermes
Ἐν δὲ τῇ ἑβδόμῃ, καὶ κατωτέρᾳ, τὴν Σελήνην.
in and the seventh and lowest the Moon
Τρέχουσι δὲ δρόμον ἄληκτον, ὃν ὁ Δημιουργὸς ἔταξεν
they-run and (a)-course unceasing which the Creator appointed
αὐτοῖς, καὶ καθὼς ἐθεμελίωσεν αὐτά, ὥς φησιν ὁ θεῖος
for-them and as he-founded them as says the divine
Δαβίδ· Σελήνην καὶ ἀστέρας, ἃ σὺ ἐθεμελίωσας. Διὰ
David (the)-moon and stars which you founded through
γὰρ τοῦ εἰπεῖν, ἐθεμελίωσας, ἐσήμανε τὸ πάγιον καὶ
for the to-say you-founded he-signified the fixed and
ἀμετάβλητον τῆς ὑπὸ Θεοῦ δοθείσης αὐτοῖς τάξεώς τε καὶ
unchangeable of-the by God given to-them order both and
εἱρμοῦ. Ἔταξε γὰρ αὐτοὺς εἰς καιρούς, καὶ εἰς σημεῖα,
sequence he-appointed for them for seasons and for signs
καὶ εἰς ἡμέρας, καὶ εἰς ἐνιαυτούς. Διὰ μὲν γὰρ τοῦ ἡλίου
and for days and for years through indeed for the sun
αἱ τέσσαρες τροπαὶ συνίστανται· καὶ πρώτη μέν, ἡ
the four turnings are-constituted and first indeed (is)-the
ἐαρινή· ἐν αὐτῇ γὰρ ἐποίησεν ὁ Θεὸς τὰ σύμπαντα· καὶ
spring(-one) in it for made — God the all(-things) and
δηλοῖ τὸ καὶ μέχρι τοῦ νῦν, ἐν αὐτῇ τῶν ἀνθέων τὴν
shows the(-fact) also until the now in it of-the flowers the
βλάστησιν γίνεσθαι, ἥτις καὶ ἰσημερινὴ τροπή ἐστιν· δώδεκα
budding to-take-place which also equinoctial turning is of-twelve
γὰρ ὡρῶν τήν τε ἡμέραν καὶ τὴν νύκτα καθίστησιν. Αὕτη
for hours the both day and the night it-makes this
ἐκ τῆς μέσης ἀνατολῆς τοῦ ἡλίου συνίσταται, εὐκραὴς
from the middle rising of-the sun is-constituted well-tempered

οὖσα, αἵματος αὐξητική, θερμή, καὶ ὑγρὰ ὑπάρχουσα·
being of-blood increasing warm and moist being
καὶ δι᾽ ἑαυτῆς μεσιτεύουσα τῷ χειμῶνί τε καὶ τῷ
and through itself mediating between-the winter both and the
θέρει· τοῦ μὲν χειμῶνος θερμοτέρα καὶ ξηροτέρα, τοῦ
summer than-the indeed winter warmer and drier than-the
δὲ θέρους ψυχροτέρα καὶ ὑγροτέρα· διατείνει δὲ αὐτὴ
but summer colder and moister extends and this
ἡ ὥρα, ἀπὸ Μαρτίου κα΄, μέχρις Ἰουνίου κδ΄. Εἶτα
the season from of-March (the)-21st until of-June (the)-24th then
ὑψουμένης τῆς τοῦ ἡλίου ἀνατολῆς ἐπὶ τὰ βορειότερα
rising the of-the sun rising toward the more-northern
μέρη, ἡ θερινὴ τροπὴ διαδέχεται, μεσιτεύουσα τῷ τε
parts the summer turning succeeds mediating between-the both
ἔαρι καὶ τῷ μετοπώρῳ· ἐκ μὲν τοῦ ἔαρος τὸ θερμὸν
spring and the autumn from indeed the spring the warm
ἔχουσα, ἐκ δὲ τοῦ μετοπώρου τὸ ξηρόν· θερμὴ γάρ ἐστι,
having from but the autumn the dry warm for it-is
καὶ ξηρά, καὶ τὴν ξανθὴν αὔξει χολήν. Αὕτη δὲ μεγίστην
and dry and the yellow increases bile this and longest
μὲν τὴν ἡμέραν ἔχει, ὡρῶν ιε΄· τὴν δὲ νύκτα πάνυ
indeed the day has of-hours 15 the but night very
σμικροτάτην, ὡρῶν ἐννέα διάστημα ἔχουσαν. Καὶ αὕτη δὲ
shortest of-hours nine (an)-interval having and this too
διατείνει ἀπὸ Ἰουνίου κδ΄ μέχρι μηνὸς Σεπτεμβρίου
extends from of-June (the)-24th until (the)-month of-September
κε΄. Εἶτα πάλιν εἰς τὴν μέσην ἀνατολὴν τοῦ ἡλίου
(the)-25th then again into the middle rising of-the sun
ἐπανιόντος, ἡ μετοπωρινὴ τροπὴ τὴν θερινὴν ἀμείβει,
returning the autumn turning the summer(-one) succeeds
μέσως πως ἔχουσα ψύξεώς τε, καὶ θέρμης, ξηρότητός
moderately somehow having of-cold both and heat of-dryness

τε, καὶ ὑγρότητος, καὶ μεσιτεύουσα τῇ τε θερινῇ, καὶ
both and moisture and mediating between-the both summer and
τῇ χειμερινῇ τροπῇ, ἐκ μὲν τῆς θερινῆς τὸ ξηρόν, ἐκ
the winter turning from indeed the summer the dry from
δὲ τῆς χειμερινῆς τὸ ψυχρὸν ἔχουσα. Ψυχρὰ γάρ ἐστι καὶ
but the winter the cold having cold for it-is and
ξηρά, χολῆς τε μελαίνης αὐξητικὴ πέφυκεν. Αὕτη πάλιν
dry of-bile both black increasing it-is-of-a-nature this again
ἰσημερινὴ τροπὴ ὑπάρχει, δώδεκα ὡρῶν τήν τε ἡμέραν,
(an)-equinoctial turning is of-twelve hours the both day
καὶ τὴν νύκτα ἔχουσαν· διατείνει δὲ αὕτη ἀπὸ Σεπτεμβρίου
and the night having extends and this from of-September
κε΄, μέχρι Δεκεμβρίου κε΄. Τοῦ δὲ ἡλίου ἐπὶ τὴν
(the)-25th until of-December (the)-25th the and sun to the
μικροτέραν καὶ χθαμαλωτέραν, ἤτοι τὴν μεσημβρινὴν
smaller and lower that-is the southern
ἀνατολὴν κατιόντος, ἡ χειμερινὴ ἐπιλαμβάνεται τροπή,
rising descending the winter takes-over turning
ψυχρά τε καὶ ὑγρὰ τυγχάνουσα, καὶ μεσιτεύουσα τῇ
cold both and moist being and mediating between-the
τε μετοπωρινῇ, καὶ τῇ ἐαρινῇ· ἐκ μὲν τῆς μετοπωρινῆς
both autumn and the spring from indeed the autumn
τὸ ψυχρὸν ἔχουσα, ἐκ δὲ τῆς ἐαρινῆς τὸ ὑγρὸν κεκτημένη.
the cold having from but the spring the moist having-acquired
Αὕτη δὲ σμικροτάτην μὲν τὴν ἡμέραν ἔχει, ὡρῶν ἐννέα
this and shortest indeed the day has of-hours nine
ὑπάρχουσαν, τὴν δὲ νύκτα μεγίστην, ὡρῶν ὑπάρχουσαν
being the but night longest of-hours being
πεντεκαίδεκα· φλέγματος δὲ αὕτη ὑπάρχει αὐξητική·
fifteen of-phlegm and this is increasing
διατείνει δὲ καὶ αὕτη ἀπὸ Δεκεμβρίου κε΄ μέχρις κα΄
extends and also this from of-December (the)-25th until (the)-21st

Μαρτίου. Σοφῶς γὰρ ὁ Δημιουργὸς προενοήσατο, ὡς ἂν
of-March wisely for the Creator provided that —
μὴ ἐξ ἄκρας ψυχρότητος, ἢ θερμότητος, ἢ ὑγρότητος,
not from extreme coldness or heat or moisture
ἢ ξηρότητος, ἐπὶ τὴν ἄκραν ἐναντίαν ἐρχόμενοι ποιότητα,
or dryness to the extreme contrary coming quality
χαλεποῖς περιπέσωμεν ἀῤῥωστήμασι· σφαλερὰς γὰρ τὰς
into-grievous we-may-fall illnesses dangerous for the
αἰφνιδίους μεταβολὰς οἶδεν ὁ λόγος.
sudden changes knows the reason
Οὕτω μὲν οὖν ὁ ἥλιος τὰς τροπάς, καὶ δι᾽ αὐτῶν τὸν
so indeed then the sun the turnings and through them the
ἐνιαυτὸν ἀπεργάζεται, καὶ τὰς ἡμέρας δέ, καὶ τὰς νύκτας·
year produces and the days also also the nights
τὰς μὲν ἀνατέλλων, καὶ ὑπὲρ γῆν γινόμενος, τὰς δὲ
the indeed rising and above (the)-earth coming-to-be the but
ὑπὸ γῆν δύνων· καὶ τοῖς ἄλλοις φωστῆρσι, σελήνῃ
under (the)-earth setting and to-the other luminaries moon
τε, καὶ ἀστράσι τὴν φαῦσιν παραχωρῶν συνίστησι.
both and stars the shining yielding constitutes
Φασὶ δὲ καὶ δώδεκα ζώδια ἐξ ἀστέρων εἶναι ἐν τῷ
they-say and also twelve zodiac-signs from stars to-be in the
οὐρανῷ, ἐναντίαν κίνησιν ἔχοντα τῷ τε ἡλίῳ, καὶ τῇ
heaven contrary motion having to-the both sun and the
σελήνῃ, καὶ τοῖς ἄλλοις πέντε πλανήταις, καὶ διὰ τῶν
moon and the other five planets and through the
δώδεκα ζωδίων παρέρχεσθαι τοὺς ἑπτά. Ὁ μὲν οὖν ἥλιος
twelve signs to-pass the seven the indeed then sun
καθ᾽ ἕκαστον ζώδιον ἀποτελεῖ μῆνα ἕνα, καὶ διὰ τῶν
in each sign completes month one and through the

δώδεκα μηνῶν τὰ δώδεκα ζώδια διέρχεται· τῶν δὲ δώδεκα
twelve months the twelve signs passes-through of-the and twelve
ζωδίων τὰ ὀνόματά ἐστι ταῦτα, καὶ οἱ τούτων μῆνες.
signs the names are these and the of-these months
Κριός, μηνὶ Μαρτίῳ, κα΄, δέχεται τὸν ἥλιον.
(the)-Ram in-(the)-month March (the)-21st receives the sun
Ταῦρος, μηνὶ Ἀπριλλίῳ, κγ΄.
(the)-Bull in-(the)-month April (the)-23rd
Δίδυμοι, μηνὶ Μαΐῳ, κδ΄.
(the)-Twins in-(the)-month May (the)-24th
Καρκῖνος, μηνὶ Ἰουνίῳ, κδ΄.
(the)-Crab in-(the)-month June (the)-24th
Λέων, μηνὶ Ἰουλίῳ, κε΄.
(the)-Lion in-(the)-month July (the)-25th
Παρθένος, μηνὶ Αὐγούστῳ, κε΄.
(the)-Virgin in-(the)-month August (the)-25th
Ζυγός, μηνὶ Σεπτεμβρίῳ, κε΄.
(the)-Scales in-(the)-month September (the)-25th
Σκορπίος, μηνὶ Ὀκτωβρίῳ, κε΄.
(the)-Scorpion in-(the)-month October (the)-25th
Τοξότης, μηνὶ Νοεμβρίῳ, κε΄.
(the)-Archer in-(the)-month November (the)-25th
Αἰγόκερως, μηνὶ Δεκεμβρίῳ, κε΄.
(the)-Goat-horned in-(the)-month December (the)-25th
Ὑδροχόος, μηνὶ Ἰανουαρίῳ, κε΄.
(the)-Water-bearer in-(the)-month January (the)-25th
Ἰχθύες, μηνὶ Φευρουαρίῳ, κδ΄.
(the)-Fishes in-(the)-month February (the)-24th
Ἡ δὲ σελήνη καθ' ἕκαστον μῆνα τὰ δώδεκα ζώδια διέρχεται,
the and moon in each month the twelve signs passes-through
κατωτέρα οὖσα, καὶ ταχύτερον ταῦτα διοδεύουσα· ὡς γὰρ
lower being and more-swiftly these traversing as for

ἐὰν ποιήσῃς πόλον ἔνδον ἄλλου πόλου, ὁ ἔνδον πόλος
if you-make (a)-circle inside another circle the inner circle
μικρότερος εὑρεθήσεται· οὕτως καὶ ὁ δρόμος τῆς σελήνης
smaller will-be-found so also the course of-the moon
κατωτέρας οὔσης, ὀλιγώτερός ἐστι, καὶ ἀνύεται τάχιον.
lower being shorter is and is-accomplished more-quickly
Οἱ μὲν οὖν Ἕλληνες διὰ τῆς τῶν ἄστρων τούτων, ἡλίου
the indeed then Greeks through the of-the stars these of-sun
τε, καὶ σελήνης, ἀνατολῆς, καὶ δύσεως, καὶ συγκρούσεως,
both and moon rising and setting and conjunction
φασὶ πάντα διοικεῖσθαι τὰ καθ' ἡμᾶς. Περὶ ταῦτα
say all(-things) to-be-governed the(-things) concerning us about these(-things)
γὰρ ἡ ἀστρολογία καταγίνεται· ἡμεῖς δέ φαμεν, ὅτι σημεῖα
for the astrology is-occupied we but say that signs
μὲν ἐξ αὐτῶν γίνονται, ὄμβρου καὶ ἀνομβρίας, ψύξεώς τε
indeed from them come-to-be of-rain and drought of-cold both
καὶ θέρμης, ὑγρότητός τε καὶ ξηρότητος, καὶ ἀνέμων, καὶ
and heat of-moisture both and dryness and of-winds and
τῶν τοιούτων· τῶν δὲ ἡμετέρων πράξεων, οὐδαμῶς. Ἡμεῖς
the such(-things) of-the but our actions in-no-way we
γὰρ αὐτεξούσιοι ὑπὸ τοῦ Δημιουργοῦ γενόμενοι, κύριοι τῶν
for self-determining by the Creator having-become masters of-the
ἡμετέρων ὑπάρχομεν πράξεων. Εἰ γὰρ ἐκ τῆς τῶν ἀστέρων
our are actions if for from the of-the stars
φορᾶς πάντα πράττομεν, κατ' ἀνάγκην πράττομεν, ἃ
movement all(-things) we-do by necessity we-do what
πράττομεν· τὸ δὲ κατ' ἀνάγκην γινόμενον, οὔτε ἀρετή, οὔτε
we-do the but by necessity coming-about neither virtue nor
κακία ἐστίν· εἰ δὲ μήτε ἀρετὴν μήτε κακίαν κεκτήμεθα,
wickedness is if but neither virtue nor wickedness we-possess
οὔτε ἐπαίνων, οὔτε κολάσεων ὑπάρχομεν ἄξιοι· εὑρεθήσεται
neither of-praises nor of-punishments we-are worthy will-be-found

δὲ καὶ ὁ Θεὸς ἄδικος, τοῖς μέν, ἀγαθά, τοῖς δέ, θλίψεις
and also — God unjust to-the indeed good(-things) to-the but afflictions
διδούς. Ἀλλ' οὐδὲ κυβέρνησιν, οὐδὲ τῶν ἑαυτοῦ κτισμάτων
giving but not-even governance nor of-the his-own creatures
ὁ Θεὸς ποιήσεται πρόνοιαν, εἰ κατ' ἀνάγκην ἄγονται
— God will-make (a)-providence if by necessity are-led
τὰ πάντα, καὶ φέρονται. Καὶ τὸ λογικὸν δὲ περιττὸν ἐν
the all(-things) and are-borne and the rational too superfluous in
ἡμῖν ἔσται· μηδεμιᾶς γὰρ ὄντες πράξεως κύριοι, περιττῶς
us will-be of-no for being action masters superfluously
βουλευόμεθα· τὸ δὲ λογικόν, πάντως τῆς βουλῆς ἡμῖν
we-deliberate the but rational certainly of-the deliberation to-us
ἕνεκεν δέδοται· ὅθεν πᾶν λογικόν, καὶ αὐτεξούσιον.
for-the-sake-of has-been-given whence every rational(-being) (is)-also self-determining
Ἡμεῖς δέ φαμεν, ὅτι οὐκ αὐτὰ αἴτιά τινός εἰσι τῶν
we but say that not they causes of-anything are of-the(-things)
γινομένων, οὔτε γενέσεως τῶν γινομένων, οὔτε
coming-to-be neither of-generation of-the(-things) coming-to-be nor
τῶν φθειρομένων φθορᾶς· σημεῖα δὲ μᾶλλον ὄμβρων
of-the(-things) perishing of-perishing signs but rather of-rains
τε, καὶ τῆς τοῦ ἀέρος μεταβολῆς. Ἴσως δ' ἄν τις εἴποι,
both and of-the of-the air change perhaps and — someone might-say
ὅτι καὶ πολέμων οὐκ αἴτια, ἀλλὰ σημεῖα συνίστανται· καὶ ἡ
that also of-wars not causes but signs they-are and the
ποιότης δὲ τοῦ ἀέρος ποιουμένη ὑπὸ ἡλίου, καὶ σελήνης, καὶ
quality but of-the air being-produced by sun and moon and
τῶν ἀστέρων, ἄλλως καὶ ἄλλως διαφόρους κράσεις, καὶ
the stars in-one-way and in-another different temperaments and
ἕξεις, καὶ διαθέσεις συνίστησιν. Αἱ δὲ ἕξεις τῶν ἐφ'
habits and dispositions produces the but habits (are)-of-the(-things) in
ἡμῖν· κρατοῦνται γὰρ τῷ λόγῳ, καὶ ἄγονται τρεπόμεναι.
our-power they-are-ruled for by-the reason and are-led being-changed

Συνίστανται δὲ πολλάκις καὶ κομῆται, σημεῖά τινα θάνατον
appear and often also comets signs some death
δηλοῦντα βασιλέων, ἅτινα οὐκ εἰσὶ τῶν ἐξ ἀρχῆς
showing of-kings which not are of-the from (the)-beginning
γεγενημένων ἄστρων, ἀλλὰ τῷ θείῳ προστάγματι κατ᾽
having-come-to-be stars but by-the divine command at
αὐτὸν καιρὸν συνίστανται, καὶ πάλιν διαλύονται. Ἐπεὶ
the-very time appear and again are-dissolved since
καὶ ὁ κατὰ τὴν τοῦ Κυρίου δι᾽ ἡμᾶς κατὰ σάρκα
also the at the of-the Lord for us according-to flesh
φιλάνθρωπον καὶ σωτήριον γέννησιν ὀφθεὶς τοῖς
loving-to-man and saving birth having-been-seen by-the
μάγοις ἀστήρ, οὐ τῶν ἐν ἀρχῇ γενομένων ἄστρων
magi star not of-the in (the)-beginning having-come-to-be stars
ἦν· καὶ δῆλον, ἐκ τοῦ ποτὲ μὲν ἐξ ἀνατολῆς ἐπὶ
was and (it-is)-clear from the sometimes indeed from east to
δύσιν ποιεῖσθαι τὸν δρόμον, ποτὲ δὲ ἐκ βορρᾶ ἐπὶ
west to-make the course sometimes but from north to
νότον· καὶ ποτὲ μὲν κρύπτεσθαι, ποτὲ δὲ φαίνεσθαι.
south and sometimes indeed to-be-hidden sometimes but to-appear
Τοῦτο γὰρ οὐκ ἔστιν ἄστρων τάξεως ἢ φύσεως.
this for not is of-stars order or nature
Χρὴ δὲ γινώσκειν, ὡς ἐκ τοῦ ἡλίου φωτίζεται ἡ
(one)-must and know that from the sun is-illuminated the
σελήνη, οὐχ ὡς ἀπορήσαντος τοῦ Θεοῦ δοῦναι αὐτῇ ἴδιον
moon not as having-been-at-a-loss — God to-give to-it own
φῶς, ἀλλ᾽ ἵνα ῥυθμὸς καὶ τάξις ἐντεθῇ τῇ κτίσει,
light but that rhythm and order might-be-placed in-the creation
ἄρχοντος καὶ ἀρχομένου, καὶ παιδευθῶμεν καὶ ἡμεῖς
of-ruling and ruled and we-may-be-taught also we
κοινωνεῖν ἀλλήλοις, καὶ μεταδιδόναι, καὶ ὑποτάσσεσθαι·
to-share with-one-another and to-impart and to-be-subject

πρῶτον μὲν τῷ ποιητῇ καὶ δημιουργῷ Θεῷ καὶ Δεσπότῃ·
first indeed to-the maker and creator God and Master
ἔπειτα δὲ καὶ τοῖς ὑπ᾽ αὐτοῦ καθισταμένοις ἄρχουσι· καὶ μὴ
then and also to-the by him appointed rulers and not
ἀνακρίνειν, τίνος ἕνεκεν οὗτος ἄρχει, ἐγὼ δὲ οὔ· δέχεσθαι
to-question for-what reason this(-one) rules I but not to-accept
δὲ πάντα τὰ ἐκ Θεοῦ εὐχαρίστως καὶ εὐγνωμόνως.
but all(-things) the from God thankfully and gratefully
Ἐκλείπει δὲ ὁ ἥλιος καὶ ἡ σελήνη, τῶν τῇ
are-eclipsed and the sun and the moon of-the(-ones) the
κτίσει προσκυνούντων παρὰ τὸν Κτίσαντα τὴν ἄνοιαν
creation venerating beside the Creator the folly
διελέγχοντα, καὶ παιδεύοντα ὡς τρεπτά εἰσι καὶ
refuting and instructing that changeable they-are and
ἀλλοιωτά. Πᾶν δὲ τρεπτόν, οὐ Θεός· κατὰ τὴν
alterable every(-thing) and changeable (is)-not God according-to the
ἰδίαν γὰρ φύσιν, φθαρτὸν ἅπαν τρεπτόν.
own for nature corruptible all(-that-is) changeable
Ἐκλείπει δὲ ὁ ἥλιος, τοῦ σώματος τῆς σελήνης, ὥσπερ
is-eclipsed and the sun by-the body of-the moon as
τινὸς μεσοτοίχου γινομένου, καὶ ἀποσκιάζοντος, καὶ μὴ
some partition-wall becoming and overshadowing and not
ἐῶντος διαναδοθῆναι ἡμῖν τὸ φῶς· ὅσον οὖν εὑρεθῇ
allowing to-pass-through to-us the light as-much then is-found
τὸ σῶμα τῆς σελήνης ἀποκρύπτον τὸν ἥλιον, τοσοῦτον
the body of-the moon hiding the sun so-much
καὶ ἡ ἔκλειψις γίνεται· εἰ δὲ μικρότερόν ἐστι τὸ τῆς
also the eclipse comes-to-be if and smaller is the of-the
σελήνης σῶμα, μὴ θαυμάσῃς· καὶ ὁ ἥλιος γὰρ ὑπό
moon body not be-amazed also the sun for by
τινων μὲν λέγεται πολυπλασίων τῆς γῆς· ὑπὸ δὲ τῶν
some indeed is-said many-times-greater than-the earth by but the

ἁγίων Πατέρων ἴσος τῇ γῇ· καὶ πολλάκις μικρὸν νέφος
holy Fathers equal to-the earth and often (a)-small cloud
καλύπτει αὐτόν, ἢ καὶ μικρὸς βουνός, ἢ τοῖχος.
covers it or also (a)-small hill or (a)-wall
Ἡ δὲ τῆς σελήνης ἔκλειψις, ἐκ τοῦ ἀποσκιάσματος τῆς
the and of-the moon eclipse from the shadowing of-the
γῆς γίνεται, ὅταν γένηται πεντεκαιδεκαταία ἡ σελήνη,
earth comes-to-be when becomes fifteen-days-old the moon
καὶ εὑρεθῇ ἐξ ἐναντίας κατὰ τὸ ἄκρον κέντρον, ὁ μὲν
and is-found from (the)-opposite at the highest center the indeed
ἥλιος ὑπὸ γῆν, ἡ δὲ σελήνη ὑπὲρ γῆν. Ἀποσκίασμα
sun under (the)-earth the but moon above (the)-earth (a)-shadow
γὰρ ποιεῖ ἡ γῆ, καὶ οὐ φθάνει τὸ ἡλιακὸν φῶς φωτίσαι
for makes the earth and not reaches the solar light to-illumine
τὴν σελήνην, κἀκεῖθεν ἐκλείπει.
the moon and-thence it-is-eclipsed
Χρὴ δὲ γινώσκειν, ὅτι τελεία ἐκτίσθη ἡ σελήνη ὑπὸ
(one)-must and know that full was-created the moon by
τοῦ Δημιουργοῦ, ἤτοι πεντεκαιδεκαταία· ἔπρεπε γὰρ
the Creator that-is fifteen-days-old it-was-fitting for
ἀπηρτισμένην γενέσθαι· τῇ δὲ τετάρτῃ ἡμέρᾳ, ὡς ἔφημεν,
completed (it)-to-be on-the but fourth day as we-said
ἔκτισται ὁ ἥλιος· προέλαβεν οὖν τὸν ἥλιον ἕνδεκα ἡμέρας.
was-created the sun was-ahead then the sun by-eleven days
Ἀπὸ γὰρ τετάρτης ἡμέρας ἕως ιε΄, ἕνδεκά εἰσι· διὸ
from for (the)-fourth day until (the)-15th eleven are therefore
καὶ κατὰ χρόνον οἱ δώδεκα μῆνες τῆς σελήνης, ἕνδεκα
also in time the twelve months of-the moon eleven
ἡμέρας λείπουσιν ἐκ τῶν δώδεκα μηνῶν τοῦ ἡλίου. Οἱ
days fall-short of the twelve months of-the sun the
μὲν γὰρ τοῦ ἡλίου τριακοσίας ἑξήκοντα πέντε, τέταρτον,
indeed for of-the sun three-hundred sixty five (and-a)-quarter

ἡμέρας ἔχουσι. Διὸ τοῦ τετάρτου συντιθεμένου κατὰ
of-a-day have therefore the quarter being-added every
τέσσαρα ἔτη, μία ἀποτελεῖται ἡμέρα, ἥτις λέγεται βίσεξτος.
four years one is-completed day which is-called bissextile
Καὶ ὁ ἐνιαυτὸς ἐκεῖνος τξς΄ ἡμέρας ἔχει. Οἱ δὲ τῆς
and the year that 366 days has the but of-the
σελήνης ἐνιαυτοὶ τνδ΄ εἰσὶν ἡμερῶν· ἡ γὰρ σελήνη, ἀφ᾽ οὗ
moon years 354 are of-days the for moon from when
γεννηθῇ, ἤγουν ἀνακαινισθῇ, αὔξει, ἕως ἂν γένηται ἡμερῶν
it-is-born that-is is-renewed grows until — it-becomes of-days
δεκατεσσάρων ἡμίσεος τετάρτου· καὶ ἄρχεται λήγειν,
fourteen (and-a)-half (and-a)-quarter and begins to-wane
ἕως ἡμερῶν κθ΄ ἡμίσεος, καὶ τελείως γίνεται ἀφώτιστος·
until of-days 29 (and-a)-half and wholly becomes unlit
καὶ πάλιν συναπτομένη τῷ ἡλίῳ, ἀναγεννᾶται καὶ
and again being-joined to-the sun is-born-again and
ἀνακαινίζεται, ὑπόμνημα φέρουσα τῆς ἡμῶν ἀναστάσεως.
is-renewed (a)-reminder bearing of-the our resurrection
Καθ᾽ ἕκαστον οὖν ἐνιαυτὸν τὰς ἕνδεκα ἡμέρας ἀποδίδωσι
in each then year the eleven days it-pays-back
τῷ ἡλίῳ· κατὰ οὖν τρεῖς χρόνους, ὁ ἐμβόλιμος μὴν
to-the sun every then three years the intercalary month
γίνεται τοῖς Ἑβραίοις, καὶ ὁ ἐνιαυτὸς ἐκεῖνος δεκατριῶν
comes-to-be for-the Hebrews and the year that of-thirteen
μηνῶν εὑρίσκεται, ἐκ τῆς προσθήκης τῶν ἕνδεκα ἡμερῶν.
months is-found from the addition of-the eleven days
Δῆλον δὲ ὡς σύνθετός ἐστιν, ὅ τε ἥλιος, καὶ ἡ σελήνη,
(it-is)-clear and that compound is the both sun and the moon
καὶ τὰ ἄστρα, καὶ φθορᾷ κατὰ τὴν ἰδίαν φύσιν
and the stars and to-corruption according-to the own nature
ὑπόκεινται. Τὴν δὲ τούτων φύσιν οὐκ ἴσμεν. Τινὲς μὲν
are-subject the but of-these nature not we-know some indeed

οὖν φασι τὸ πῦρ, ἐκτός τινος ὕλης ἀφανὲς εἶναι· ὅθεν καὶ
then say the fire without any matter invisible to-be whence also
σβεννύμενον ἀφανίζεται. Ἕτεροι δέ, τοῦτο σβεννύμενον,
being-quenched it-vanishes others but this being-quenched
εἰς ἀέρα φασὶ μεταβάλλεσθαι.
into air say to-be-changed
Ὁ ζωδιακὸς κύκλος λοξῶς κινεῖται, διῃρημένος εἰς τμήματα
the zodiacal circle obliquely is-moved divided into sections
δώδεκα, ἅτινα καλεῖται ζώδια· τὸ δὲ ζώδιον ἔχει δεκανοὺς
twelve which are-called signs the and sign has decans
τρεῖς, μοίρας τριάκοντα· ἡ δὲ μοῖρα ἔχει λεπτὰ ἑξήκοντα.
three degrees thirty the and degree has minutes sixty
Ἔχει οὖν ὁ οὐρανὸς μοίρας τριακοσίας ἑξήκοντα· τὸ
has then the heaven degrees three-hundred sixty the
ὑπὲρ γῆν ἡμισφαίριον, μοίρας ρπ΄, καὶ ὑπὸ γῆν, ρπ΄.
above (the)-earth hemisphere degrees 180 and under (the)-earth 180
Οἶκοι πλανητῶν.
houses of-(the)-planets
Κριὸς καὶ Σκορπίος, Ἄρεως· Ταῦρος καὶ Ζυγός,
(the)-Ram and (the)-Scorpion of-Ares (the)-Bull and (the)-Scales
Ἀφροδίτης· Δίδυμοι καὶ Παρθένος, Ἑρμοῦ· Καρκῖνος,
of-Aphrodite (the)-Twins and (the)-Virgin of-Hermes (the)-Crab
Σελήνης· Λέων, Ἡλίου· Τοξότης καὶ Ἰχθύες, Διός·
of-(the)-Moon (the)-Lion of-(the)-Sun (the)-Archer and (the)-Fishes of-Zeus
Αἰγόκερως καὶ Ὑδροχόος, Κρόνου.
(the)-Goat-horned and (the)-Water-bearer of-Kronos

Ὑψώματα.

exaltations

Κριός, Ἡλίου· Ταῦρος, Σελήνης· Καρκῖνος, Διός· Παρθένος,

(the)-Ram of-(the)-Sun (the)-Bull of-(the)-Moon (the)-Crab of-Zeus (the)-Virgin

Ἄρεως· Ζυγός, Κρόνου· Αἰγόκερως, Ἑρμοῦ· Ἰχθύες,

of-Ares (the)-Scales of-Kronos (the)-Goat-horned of-Hermes (the)-Fishes

Ἀφροδίτης.

of-Aphrodite

Τὰ σχήματα τῆς σελήνης.

the phases of-the moon

Σύνοδος, ὅταν γένηται ἐν τῇ μοίρᾳ, ἐν ᾗ ἐστιν ὁ ἥλιος·

conjunction when it-comes-to-be in the degree in which is the sun

γέννα, ὅταν ἀποστῇ τοῦ ἡλίου μοίρας ιε΄· ἀνατολή, ὅταν

birth when it-stands-off from-the sun degrees 15 rising when

φανῇ μηνοειδὴς δίς, ὅταν ἀπέχῃ μοίρας ξ΄· διχότομοι δύο,

it-appears crescent twice when it-is-distant degrees 60 half-moons two

ὅταν ἀπέχῃ μοίρας ἐννενήκοντα· ἀμφίκυρτοι δύο, ὅταν

when it-is-distant degrees ninety gibbous two when

ἀπέχῃ μοίρας ρκ΄· πλησισέληνοι, αἱ καὶ πλησιφαεῖς,

it-is-distant degrees 120 near-full the(-ones) and fully-lit

δύο, ὅταν ἀπέχῃ μοίρας ρν΄· πανσέληνος, ὅταν ἀπέχῃ

two when it-is-distant degrees 150 full-moon when it-is-distant

ρπ΄. Δὶς δὲ εἴπομεν, μίαν αὐξούσης, καὶ μίαν ληγούσης. Διὰ

180 twice and we-said one of-it-waxing and one of-it-waning in

δύο ἥμισυ ἡμερῶν παρέρχεται ἡ σελήνη ἕκαστον ζώδιον.

two (and-a)-half days passes the moon each sign

Περὶ ἀέρος καὶ ἀνέμων

XXII · AIR AND WINDS

Air is the finest element after fire, moist and warm, colorless and transparent; it carries light to us and serves sight, hearing, and smell, but has no light of its own, as the darkness over the abyss shows. Wind is a stream of air flowing from place to place, and there are twelve winds. John names each by the point it blows from and the peoples who live at its end, from the Bactrians and Indians in the east to the Celts, the Scythians, and the Caspian Sea.

Ἀήρ ἐστι στοιχεῖον λεπτότατον, ὑγρόν τε καὶ θερμόν,
air is (an)-element most-fine moist both and warm
τοῦ μὲν πυρὸς βαρύτερον, τῆς δὲ γῆς καὶ τῶν
than-the indeed fire heavier than-the but earth and the
ὑδάτων κουφότερον, ἀναπνοῆς καὶ ἐκφωνήσεως αἴτιον,
waters lighter of-breathing and utterance (the)-cause
ἀχρωμάτιστον, ἤτοι ἐκ φύσεως χρῶμα μὴ κεκτημένον,
colorless that-is by nature color not having
διειδές, διαφανές· φωτὸς γάρ ἐστι δεκτικόν· καὶ ταῖς
transparent clear of-light for it-is receptive and to-the
τρισὶν αἰσθήσεσιν ἡμῶν διακονοῦν· δι᾽ αὐτοῦ γὰρ
three senses our ministering through it for
ὁρῶμεν, ἀκούομεν, ὀσφραινόμεθα· δεκτικὸν θάλψεώς τε
we-see we-hear we-smell receptive of-warmth both
καὶ ψύξεως, ξηρότητός τε καὶ ὑγρότητος· οὗ πᾶσαι αἱ
and cold of-dryness both and moisture of-which all the
κατὰ τόπον κινήσεις εἰσίν, ἄνω, κάτω, ἔσω, ἔξω, δεξιά,
in place motions are up down in out right
ἀριστερά, καὶ ἡ κυκλοφορικὴ κίνησις.
left and the circular motion

Οἴκοθεν μὴ κεκτημένος τὸ φῶς, ἀλλ' ὑπὸ ἡλίου, καὶ
from-itself not having the light but by sun and
σελήνης, καὶ ἄστρων, καὶ πυρὸς φωτιζόμενος. Καὶ τοῦτό
moon and stars and fire being-illumined and this
ἐστιν, ὃ εἶπεν ἡ Γραφή, ὅτι Σκότος ἦν ἐπάνω τῆς
is what said the Scripture that darkness was upon the
ἀβύσσου, θέλουσα δεῖξαι, ὡς οὐκ οἴκοθεν ὁ ἀὴρ τὸ φῶς
abyss wishing to-show that not from-itself the air the light
κέκτηται, ἀλλ' ἄλλη τίς ἐστιν οὐσία ἡ τοῦ φωτός.
has but other some is substance that of-the light
Ἄνεμος δέ ἐστι κίνησις ἀέρος. Ἢ ἄνεμός ἐστι ῥεῦμα
wind and is (a)-motion of-air or wind is (a)-stream
ἀέρος τῆς τῶν τόπων ἐξαλλαγῆς, ὅθεν ῥεῖ, τὰς
of-air from-the of-the places change whence it-flows the
ἐπωνυμίας ἀμείβων.
names exchanging
Καὶ ὁ τόπος δὲ τοῦ ἀέρος ἐστί. Τόπος γάρ ἐστιν ἑκάστου
and the place also of-the air is place for is of-each
σώματος ἡ τούτου περιοχή. Τί δὲ περιέχει τὰ σώματα,
body the its enclosure what but contains the bodies
εἰ μὴ ἀήρ; Εἰσὶ δὲ τόποι διάφοροι, ὅθεν ἡ τοῦ ἀέρος
if not air there-are and places different whence the of-the air
γίνεται κίνησις, ἐξ ὧν καὶ οἱ ἄνεμοι τὰς ἐπωνυμίας
comes-about motion from which also the winds the names
ἔχουσι. Δώδεκα δὲ πάντες εἰσί· φασὶ δὲ τὸν ἀέρα σβέσιν
have twelve and all are they-say and the air (the)-quenching
πυρός, ἢ ἀτμὸν ὕδατος θερμανθέντος. Ἔστι γοῦν ὁ
of-fire or (a)-vapor of-water heated is at-any-rate the
ἀήρ, κατὰ μὲν τὴν οἰκείαν φύσιν, θερμός· ψύχεται δὲ
air according-to indeed the own nature warm is-cooled but

τῇ γειτνιάσει τῇ πρὸς τὸ ὕδωρ καὶ τὴν γῆν, ὡς τὰ
by-the neighborhood the with the water and the earth so-that the
μὲν κάτω μέρη αὐτοῦ ψυχρὰ εἶναι, τὰ δὲ ἄνω, θερμά.
indeed lower parts its cold to-be the but upper warm
Ἄνεμοι πνέουσιν, ἀπὸ ἀνατολῆς θερινῆς, καικίας, ὁ
winds blow from (the)-rising summer caecias the(-one)
καὶ μέσης. Ἀπὸ ἀνατολῆς ἰσημερινῆς, ἀπηλιώτης. Ἀπὸ
also middle(-wind) from (the)-rising equinoctial apeliotes from
ἀνατολῆς χειμερινῆς, εὖρος. Ἀπὸ δύσεως χειμερινῆς, λίψ·
(the)-rising winter eurus from (the)-setting winter lips
ἀπὸ δύσεως ἰσημερινῆς, ζέφυρος· ἀπὸ δύσεως θερινῆς,
from (the)-setting equinoctial zephyr from (the)-setting summer
ἀργέστης, ἤτοι ὀλυμπίας, ὁ καὶ ἰάπυξ. Εἶτα νότος καὶ
argestes that-is olympias the(-one) also iapyx then notus and
ἀπαρκτίας ἀντιπνέοντες ἀλλήλοις. Ἔστι δὲ μέσος ἀπαρκτίου
aparctias blowing-against one-another is and between aparctias
καὶ καικίου, βορέας. Εὔρου δὲ καὶ νότου μέσος, φοῖνιξ, ὁ
and caecias boreas of-eurus and also notus between phoenix the(-one)
καλούμενος εὐρόνοτος. Μέσος νότου καὶ λιβός, λιβόνοτος,
called euronotus between notus and lips libonotus
ὁ καὶ λευκόνοτος. Μέσος δὲ ἀπαρκτίου καὶ ἀργέστου,
the(-one) also leuconotus between and aparctias and argestes
θρασκίας, ἤτοι κέρκιος ὑπὸ τῶν περιοίκων ὀνομαζόμενος.
thrascias that-is circius by the neighbors named
[Ἔθνη δὲ οἰκεῖ τὰ πέρατα, κατ' ἀπηλιώτην, Βακτριανοί·
nations and inhabit the ends toward apeliotes (the)-Bactrians
κατ' εὖρον, Ἰνδικοί· κατὰ Φοίνικα, Ἐρυθρὰ θάλασσα καὶ
toward eurus (the)-Indians toward Phoenix (the)-Red sea and
Αἰθιοπία· κατὰ λιβόνοτον, οἱ ὑπὲρ Σύρτιν Γαράμαντες·
Ethiopia toward libonotus the(-ones) beyond Syrtis Garamantes
κατὰ λίβα, Αἰθίοπες, καὶ οἱ δυσμικοὶ Ὑπέρμαυροι· κατὰ
toward lips (the)-Ethiopians and the western Hypermauri toward

ζέφυρον, Στῆλαι, καὶ ἀρχαὶ Λιβύης καὶ Εὐρώπης· κατὰ
zephyr (the)-Pillars and beginnings of-Libya and Europe toward
ἀργέστην, Ἰβηρία, ἡ νῦν Ἱσπανία· κατὰ δὲ θρασκίαν,
argestes Iberia the now Spain toward and thrascias
Κελτοί, καὶ τὰ ὅμορα· κατὰ ἀπαρκτίαν, οἱ ὑπὲρ
(the)-Celts and the bordering(-lands) toward aparctias the(-ones) beyond
τὴν Θρᾴκην Σκύθαι· κατὰ βορῤᾶν, Πόντος, Μαιῶτις, καὶ
the Thrace Scythians toward boreas Pontus Maeotis and
Σαρμάται· κατὰ καικίαν, Κασπία θάλασσα, καὶ Σάκαι.]
Sarmatians toward caecias (the)-Caspian sea and Sacae

Περὶ ὑδάτων

XXIII · THE WATERS

Water is a heavy, cold, and downward-tending element. God set the firmament amid the waters, leaving water above it to keep it from the heat of the ether and the sun, and gathered the rest into seas, so that the dry land appeared. The ocean encircles the earth like a river from paradise; it feeds the seas, divides into the four rivers, the Ganges, the Nile, the Tigris, and the Euphrates, and seeps through the earth into springs. From the waters came fish and birds, and water cleanses the soul too with the Spirit's grace. A survey of the seas and their coastlines follows.

Καὶ τὸ ὕδωρ δὲ ἓν τῶν στοιχείων τῶν τεσσάρων ἐστί,
and the water too one of-the elements the four is
ποίημα Θεοῦ κάλλιστον· ὕδωρ ἐστὶ στοιχεῖον ὑγρόν τε καὶ
(a)-work of-God most-beautiful water is (an)-element moist both and
ψυχρόν, βαρύ τε καὶ κατωφερές, εὐδιάχυτον. Τούτου δὲ
cold heavy both and downward-tending easily-diffused of-this and
μνημονεύει ἡ θεία Γραφὴ λέγουσα· Καὶ σκότος ἦν ἐπάνω
makes-mention the divine Scripture saying and darkness was upon
τῆς ἀβύσσου· καὶ Πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ
the abyss and (the)-Spirit of-God was-borne upon the

ὕδατος. Ἄβυσσος γὰρ οὐδὲν ἕτερόν ἐστιν, εἰ μὴ ὕδωρ πολύ,
water (the)-abyss for nothing other is if not water much
οὗ τὸ τέλος ἀκατάληπτον ἀνθρώποις· ἐν ἀρχῇ
of-which the end (is)-incomprehensible to-men in (the)-beginning
μὲν οὖν τὸ ὕδωρ ἐπὶ πᾶσαν τὴν γῆν ἐπεπόλαζε. Καὶ
indeed then the water over all the earth spread-on-the-surface and
πρῶτον μὲν ἐποίησεν ὁ Θεὸς τὸ στερέωμα, διαχωρίζον
first indeed made — God the firmament dividing
ἀναμέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος, καὶ
between the water the above the firmament and
τοῦ ὕδατος τοῦ ὑποκάτω τοῦ στερεώματος. Ἐν μέσῳ
the water the under the firmament in (the)-midst
γὰρ τῆς ἀβύσσου τῶν ὑδάτων ἐστερεώθη τῷ Δεσποτικῷ
for of-the abyss of-the waters it-was-made-firm by-the Master's
προστάγματι. Ὅθεν καὶ στερέωμα εἶπεν ὁ Θεὸς γενέσθαι,
command whence also (a)-firmament said — God to-come-to-be
καὶ ἐγένετο. Τίνος δὲ χάριν ἐπάνω τοῦ στερεώματος ὕδωρ
and it-came-to-be for-what and sake above the firmament water
ὁ Θεὸς ἀπέθετο; Διὰ τὴν τοῦ ἡλίου καὶ τοῦ αἰθέρος
— God placed because-of the of-the sun and of-the ether
θερμοτάτην ἔκκαυσιν. Εὐθέως γὰρ μετὰ τὸ στερέωμα ὁ
hottest burning at-once for after the firmament the
αἰθὴρ ὑφήπλωται, καὶ ὁ ἥλιος δὲ σὺν τῇ σελήνῃ καὶ
ether is-spread-beneath and the sun too with the moon and
τοῖς ἄστροις ἐν τῷ στερεώματί εἰσι· καὶ εἰ μὴ ἐπέκειτο
the stars in the firmament are and if not lay-upon(-it)
ὕδωρ, ἐφλέχθη ἂν ὑπὸ τῆς θέρμης τὸ στερέωμα.
water would-be-burned — by the heat the firmament
Εἶτα προσέταξεν ὁ Θεὸς συναχθῆναι τὰ ὕδατα εἰς
then commanded — God to-be-gathered the waters into
συναγωγὴν μίαν· τὸ δὲ μίαν συναγωγὴν λέγειν, οὐ δηλοῖ
gathering one the and one gathering to-say not shows

τὸ ἐν ἑνὶ τόπῳ συναχθῆναι αὐτά· ἰδοὺ γὰρ μετὰ ταῦτά
the in one place to-be-gathered them behold for after these-things
φησι· Καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας·
it-says and the collections of-the waters he-called seas
ἀλλὰ τὸ ὁμοῦ καθ' ἑαυτὰ κεχωρισμένα τῆς γῆς γενέσθαι
but the together by themselves separated from-the earth to-become
τὰ ὕδατα, ὁ λόγος ἐδήλωσε. Συνήχθησαν τοίνυν τὰ ὕδατα
the waters the word showed were-gathered therefore the waters
εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά· ἐντεῦθεν
into the gatherings their and appeared the dry(-land) hence
αἱ δύο θάλασσαι, αἱ τὴν Αἴγυπτον περιέχουσαι·
the two seas the(-ones) the Egypt surrounding
μέση γὰρ αὕτη τῶν δύο κεῖται θαλασσῶν. Συνήχθησαν
in-the-middle for this of-the two lies seas were-gathered
διάφορα πελάγη, καὶ ὄρη, καὶ νήσους, καὶ ἀγκῶνας,
various open-seas and mountains and islands and headlands
καὶ λιμένας ἔχουσαι, καὶ κόλπους διαφόρους περιέχουσαι,
and harbors having and gulfs various surrounding
αἰγιαλούς τε, καὶ ἀκτάς· αἰγιαλὸς μὲν γὰρ ὁ ψαμμώδης
beaches both and shores beach indeed for the sandy(-one)
λέγεται· ἀκτὴ δὲ ἡ πετριώδης καὶ ἀγχιβαθής, εὐθέως
is-called shore but the rocky and deep-close-to-shore at-once
ἐν τῇ ἀρχῇ βάθος ἔχουσα. Ὁμοίως καὶ ἡ κατὰ
in the beginning depth having likewise also the(-one) toward
τὴν ἀνατολήν, ἥτις λέγεται Ἰνδική· καὶ ἡ βορεινή, ἥτις
the east which is-called Indian and the northern(-one) which
λέγεται Κασπία· καὶ αἱ λίμναι δὲ ἐντεῦθεν συνήχθησαν.
is-called Caspian and the lakes also from-there were-gathered
Ἔστιν οὖν ὁ μὲν ὠκεανός, οἷόν τις ποταμὸς κυκλῶν
is then the indeed ocean as-it-were some river encircling
πᾶσαν τὴν γῆν, περὶ οὗ εἰρηκέναι μοι δοκεῖ ἡ θεία Γραφή,
all the earth about which to-have-spoken to-me seems the divine Scripture

ὅτι Ποταμὸς ἐκπορεύεται ἐκ τοῦ παραδείσου, πότιμον καὶ
that (a)-river goes-forth from the paradise drinkable and
γλυκὺ ὕδωρ ἔχων. Οὗτος χορηγεῖ τὸ ὕδωρ ταῖς θαλάσσαις,
sweet water having this(-one) supplies the water to-the seas
ὅπερ ἐν ταῖς θαλάσσαις χρονίζον, καὶ ἑστὼς ἀκίνητον, πικρὸν
which in the seas lingering and standing unmoving bitter
γίνεται, τοῦ ἡλίου ἀεὶ τὸ λεπτότερον ἀνιμωμένου, καὶ τῶν
becomes the sun always the finer(-part) drawing-up and the
σιφώνων· ὅθεν καὶ τὰ νέφη συνίστανται, καὶ οἱ ὄμβροι
waterspouts whence also the clouds are-formed and the rains
γίνονται, διὰ τῆς διηθήσεως γλυκαινομένου τοῦ ὕδατος.
come-about through the filtering being-sweetened the water
Οὗτος καὶ εἰς τέσσαρας ἀρχάς, ἤτοι εἰς τέσσαρας ποταμοὺς
this(-one) also into four heads that-is into four rivers
διαιρεῖται. Ὄνομα τῷ ἑνὶ Φεισών, τουτέστι Γάγγης ὁ
is-divided (the)-name to-the one (is)-Pishon that-is (the)-Ganges the
Ἰνδικός· καὶ ὄνομα τῷ δευτέρῳ Γεών· οὗτός ἐστιν ὁ
Indian and (the)-name to-the second Gihon this is the
Νεῖλος, ὁ ἀπὸ Αἰθιοπίας εἰς Αἴγυπτον κατερχόμενος·
Nile the(-one) from Ethiopia into Egypt coming-down
καὶ ὄνομα τῷ τρίτῳ Τίγρις· καὶ ὄνομα τῷ τετάρτῳ
and (the)-name to-the third Tigris and (the)-name to-the fourth
Εὐφράτης. Εἰσὶ δὲ καὶ ἕτεροι πλεῖστοι, καὶ μέγιστοι
Euphrates there-are and also other very-many and very-great
ποταμοί, ὧν οἱ μὲν εἰς τὴν θάλασσαν κενοῦνται, οἱ
rivers of-which the indeed into the sea are-emptied the
δὲ ἐν τῇ γῇ ἀναλίσκονται. Ὅθεν πᾶσα ἡ γῆ διάτρητός
but in the earth are-used-up whence all the earth perforated
ἐστι καὶ ὑπόνομος, ὥσπερ τινὰς φλέβας ἔχουσα, δι' ὧν
is and undermined as-it-were some veins having through which
ἐκ τῆς θαλάσσης δεχομένη τὰ ὕδατα, τὰς πηγὰς ἀνίησι.
from the sea receiving the waters the springs it-sends-up

Πρὸς οὖν τὴν ποιότητα τῆς γῆς, καὶ τὸ τῶν πηγῶν
according-to then the quality of-the earth also the of-the springs
ὕδωρ γίνεται. Διηθεῖται μὲν γάρ, καὶ διϋλίζεται διὰ
water becomes is-strained indeed for and is-filtered through
τῆς γῆς τὸ θαλάττιον ὕδωρ, καὶ οὕτω γλυκαίνεται. Εἰ δὲ
the earth the sea water and so is-sweetened if but
ὁ τόπος, ὅθεν ἡ πηγὴ ἀναδίδοται, τύχοι πικρὸς
the place whence the spring is-given-up should-happen-to-be bitter
ἢ ἁλμυρός, πρὸς τὴν γῆν καὶ τὸ ὕδωρ ἀνάγεται·
or salty according-to the earth also the water is-brought-up
στενούμενον δὲ πολλάκις τὸ ὕδωρ, καὶ βίᾳ ῥηγνύμενον,
being-compressed and often the water and by-force bursting
θερμαίνεται· κἀντεῦθεν τὰ αὐτοφυῆ θερμὰ ἀνάγονται ὕδατα.
is-heated and-thence the self-produced hot are-brought-up waters
Τῷ οὖν θείῳ προστάγματι κοιλώματα ἐν τῇ γῇ γεγόνασι,
by-the then divine command hollows in the earth came-to-be
καὶ οὕτως εἰς τὰς συναγωγὰς αὐτῶν συνήχθησαν τὰ ὕδατα·
and so into the gatherings their were-gathered the waters
ἐντεῦθεν καὶ τὰ ὄρη γεγόνασι. Πρώτῳ τοίνυν τῷ ὕδατι
thence also the mountains came-to-be first therefore to-the water
προσέταξεν ὁ Θεὸς ἐξαγαγεῖν ψυχὴν ζῶσαν, ἐπειδὴ ἤμελλε
commanded — God to-bring-forth soul living since he-was-about
δι' ὕδατος, καὶ τοῦ ἐν ἀρχῇ ἐπιφερομένου τοῖς
through water and of-the in (the)-beginning being-borne over-the
ὕδασιν ἁγίου Πνεύματος, ἀνακαινίζειν τὸν ἄνθρωπον. Τοῦτο
waters holy Spirit to-renew the man this
γὰρ ὁ θεῖος ἔφη Βασίλειος. Ἐξήγαγε δὲ ζῶα, μικρά τε καὶ
for the divine said Basil it-brought-forth and animals small both and
μεγάλα, κήτη, δράκοντας, ἰχθύας ἐν τοῖς ὕδασιν ἕρποντας,
great sea-monsters serpents fish in the waters creeping
καὶ πετεινὰ πτερωτά. Διὰ τῶν πετεινῶν οὖν συνάπτεται,
and birds winged through the birds then are-joined

τό τε ὕδωρ, καὶ ἡ γῆ, καὶ ὁ ἀήρ· ἐξ ὑδάτων μὲν γὰρ
the both water and the earth and the air from waters indeed for
ταῦτα γέγονεν· ἐν τῇ γῇ δὲ διατρίβει, καὶ ἐν ἀέρι ἵπταται.
these came-to-be in the earth but they-dwell and in air fly
Κάλλιστον δὲ στοιχεῖον τὸ ὕδωρ, καὶ πολύχρηστον, καὶ
most-beautiful and (is-the)-element the water and very-useful and
ῥύπου καθάρσιον, οὐ μόνον μὲν σωματικοῦ, καὶ ψυχικοῦ
of-filth cleansing not only indeed bodily also of-the-soul
δέ, εἰ προσλάβοι χάριν τοῦ Πνεύματος.
but if it-should-take-on-besides (the)-grace of-the Spirit
Περὶ πελαγῶν.
about seas
Ἀναδέχεται τὸ Αἰγαῖον πέλαγος, Ἑλλήσποντος, λήγων
receives the Aegean sea (the)-Hellespont ending
εἰς Ἄβυδον καὶ Σηστόν· εἶτα ἡ Προποντίς, λήγουσα εἰς
at Abydos and Sestos then the Propontis ending at
Χαλκηδόνα καὶ Βυζάντιον· ἔνθα τὰ στενά, ἀφ' ὧν ὁ
Chalcedon and Byzantium where (are)-the narrows from which the
Πόντος ἄρχεται. Εἶτα ἡ Μαιῶτις λίμνη. Πάλιν δὲ ἀπ'
Pontus begins then the Maeotic lake again and from
ἀρχῆς Εὐρώπης καὶ Λιβύης, Ἰβηρικόν, τὸ ἀπὸ
(the)-beginning of-Europe and Libya (the)-Iberian(-sea) the(-one) from
στηλῶν εἰς Πυρήνην τὸ ὄρος· Λιγυστικὸν δέ, τὸ ἕως
(the)-pillars to Pyrene the mountain (the)-Ligurian and the(-one) as-far-as
τῶν τῆς Τυῤῥηνίας περάτων. Σαρδόνιον δέ, τὸ ὑπὲρ τὴν
the of-the Tyrrhenia ends (the)-Sardinian and the(-one) beyond the
Σαρδώ, νεῦον πρὸς τὴν Λιβύην κάτω· Τυῤῥηνικὸν δέ, τὸ
Sardinia sloping toward the Libya below (the)-Tyrrhenian and the(-one)
μέχρι Σικελίας λῆγον, ἀρχόμενον ἀπὸ τῶν τῆς Λιγυστικῆς
as-far-as Sicily ending beginning from the of-the Ligurian(-coast)
ἄκρων· εἶτα Λιβυκόν· εἶτα Κρητικόν, καὶ Σικελικόν, καὶ
headlands then (the)-Libyan then (the)-Cretan and Sicilian and

Ἰώνιον, καὶ Ἄδριον, τὸ ἀνακεχυμένον ἐκ τοῦ Σικελικοῦ
Ionian and Adriatic the(-one) poured-out from the Sicilian
πελάγους, ὃν καλοῦσι Κορινθιακὸν κόλπον, ἤτοι Ἀλκυονίδα
sea which they-call Corinthian gulf or Alcyonian
θάλασσαν. Τῷ δὲ Σουνίῳ καὶ Σκυλλαίῳ περιεχόμενον
sea by-the and Sunium and Scyllaeum enclosed
πέλαγος, Σαρωνικόν. Εἶτα Μυρτῷον, καὶ Ἰκάριον, ἐν ᾧ καὶ
sea (the)-Saronic then (the)-Myrtoan and Icarian in which also
αἱ Κυκλάδες· εἶτα Καρπάθιον, καὶ Παμφύλιον, καὶ Αἰγύπτιον·
the Cyclades then (the)-Carpathian and Pamphylian and Egyptian
ὑπὲρ δὲ τὸ Ἰκάριον ἐξῆς ἀναχεῖται τὸ Αἰγαῖον. Ἔστι δὲ καὶ
beyond and the Icarian next is-poured-out the Aegean is and also
ὁ τῆς Εὐρώπης παράπλους ἀπὸ Ταναΐδος ποταμοῦ ἐκβολῶν,
the of-the Europe coastal-voyage from (the)-Tanais river mouths
ἕως Ἡρακλέους στηλῶν, στάδια ς,θψθ′· τῆς δὲ Λιβύης
to of-Hercules pillars stadia 69,709 of-the and Libya
ἀπὸ Τίγγεως μέχρι στόματος Κανωβικοῦ, στάδια β,θσνβ′·
from Tingis to (the)-mouth Canopic stadia 29,252
τῆς δὲ Ἀσίας ἀπὸ Κανώβου, ἕως Ταναΐδος ποταμοῦ μετὰ
of-the and Asia from Canopus to (the)-Tanais river with
τῶν κόλπων, ὁ παράπλους στάδια δ,ρια′. Ὁμοῦ παράλιος
the gulfs the coastal-voyage stadia 40,111 together (the)-coastline
σὺν κόλποις τῆς καθ᾽ ἡμᾶς οἰκουμένης στάδια ιγ,θοβ′.
with gulfs of-the about us world stadia 139,072

Περὶ γῆς, καὶ τῶν ἐξ αὐτῆς

XXIV · THE EARTH AND WHAT COMES FROM IT

The earth is dry, cold, heavy, and unmoving, made on the first day; whatever it rests on, it is held together by the Creator's power. Uncovered by the waters, it was adorned with plants and filled with animals, every one useful to man for food, work, delight, or healing, for God foresaw the fall. Before the transgression all was subject to man and the earth bore fruit of itself; afterward creation rose against him, the thorn sprang up beside the rose, and he worked the earth in sweat. The earth too will pass away and be changed, and the meek will inherit it. The provinces of Europe and Asia are counted at the end.

Ἡ γῆ ἓν τῶν τεσσάρων στοιχείων ἐστί, ξηρόν τε καὶ
the earth one of-the four elements is dry both and
ψυχρόν, καὶ βαρύ, καὶ ἀκίνητον, ὑπὸ τοῦ Θεοῦ ἐκ τοῦ
cold and heavy and unmoving by — God from the
μὴ ὄντος εἰς τὸ εἶναι τῇ πρώτῃ ἡμέρᾳ παρηγμένον.
not being into the to-be on-the first day brought-forth
Ἐν ἀρχῇ γάρ, φησίν, ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν
in (the)-beginning for he-says made — God the heaven
καὶ τὴν γῆν· ἧς τὴν ἕδραν καὶ τὴν βάσιν οὐδεὶς τῶν
and the earth of-which the seat and the base no-one of-the
ἀνθρώπων εἰπεῖν δεδύνηται. Οἱ μὲν γὰρ ἐπὶ ὑδάτων
men to-tell has-been-able the(-ones) indeed for on waters
φασὶν ἡδρᾶσθαι, καὶ πεπῆχθαι αὐτήν, ὥς φησιν ὁ θεῖος
say to-have-been-set and to-have-been-fixed it as says the divine
Δαβίδ· Τῷ στερεώσαντι τὴν γῆν ἐπὶ ὑδάτων. Οἱ δέ,
David to-the(-one) having-made-firm the earth upon waters others and
ἐπὶ τοῦ ἀέρος. Ἄλλος δέ φησιν· Ὁ ἑδράσας τὴν γῆν ἐπ᾽
on the air another and says the(-one) having-set the earth upon
οὐδενός. Καὶ πάλιν ὁ θεηγόρος Δαβίδ, ὡς ἐκ προσώπου
nothing and again the God-speaking David as from (the)-person

τοῦ Δημιουργοῦ, Ἐγώ, φησίν, ἐστερέωσα τοὺς στύλους
of-the Creator I says made-firm the pillars
αὐτῆς, τὴν συνεκτικὴν αὐτῆς δύναμιν στύλους ὀνομάσας.
its the holding-together its power pillars having-named
Τὸ δέ, ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτήν, δηλοῖ τὸ
the(-saying) and on seas he-founded it shows the(-fact)
πάντοθεν περικεχύσθαι τῇ γῇ τὴν τοῦ ὕδατος φύσιν.
from-all-sides to-have-been-poured-around the earth the of-the water nature
Κἂν οὖν ἐφ' ἑαυτῆς, κἂν ἐπὶ ἀέρος, κἂν ἐπὶ ὑδάτων, κἂν
even-if then on itself or on air or on waters or
ἐπ' οὐδενὸς δῶμεν ἡδρᾶσθαι αὐτήν, χρὴ μὴ ἀφίστασθαι
on nothing we-grant to-have-been-set it (one)-must not depart
τῆς εὐσεβοῦς ἐννοίας, ἀλλὰ πάντα ὁμοῦ συγκρατεῖσθαι·
from-the pious thought but all(-things) together to-be-held-together
ὁμολογεῖν, καὶ συνέχεσθαι τῇ δυνάμει τοῦ Κτίσαντος.
confess and to-be-sustained by-the power of-the Creator
Ἐν ἀρχῇ μὲν οὖν, καθώς φησιν ἡ θεία Γραφή,
in (the)-beginning indeed then as says the divine Scripture
ὑπὸ ὑδάτων ἐκαλύπτετο, καὶ ἀκατασκεύαστος, ἤτοι
by waters it-was-covered and unprepared that-is
ἀκόσμητος ἦν. Τοῦ δὲ Θεοῦ προστάξαντος, τὰ τῶν
unadorned it-was — and of-God having-commanded the of-the
ὑδάτων δοχεῖα γεγόνασι, καὶ τότε τὰ ὄρη ὑπῆρξαν,
waters receptacles came-to-be and then the mountains came-into-being
καὶ τῷ θείῳ προστάγματι τὸν οἰκεῖον ἀνείληφε κόσμον,
and by-the divine command the own it-took-up adornment
παντοδαπαῖς χλόαις καὶ φυτοῖς ὡραϊσθεῖσα· οἷς τὸ θεῖον
with-all-kinds-of grasses and plants beautified in-which the divine
ἐνέθηκε πρόσταγμα, δύναμιν αὐξητικήν τε, καὶ θρεπτικήν,
placed command (a)-power of-growth both and nourishing
καὶ σπερματικήν, ἤτοι ὁμοίου γεννητικήν. Ἐξήγαγε δὲ
and of-seed that-is of-like generative brought-forth and

τοῦ Δημιουργοῦ κελεύσαντος, καὶ παντοῖα γένη ζώων,
the Creator having-commanded also all-kinds-of kinds of-animals
ἑρπετῶν τε, καὶ θηρίων, καὶ κτηνῶν. Πάντα μὲν πρὸς
of-creeping-things both and wild-beasts and cattle all indeed for
τὴν τοῦ ἀνθρώπου εὔκαιρον χρῆσιν· ἀλλὰ τούτων, τὰ μὲν
the of-the man timely use but of-these the indeed
πρὸς βρῶσιν, οἷον ἐλάφους, πρόβατα, δορκάδας, καὶ
for food as-for-instance deer sheep gazelles and
τὰ τοιαῦτα· τὰ δὲ πρὸς διακονίαν, οἷον καμήλους,
the such the but for service as-for-instance camels
βόας, ἵππους, ὄνους, καὶ τὰ τοιαῦτα· τὰ δὲ πρὸς τέρψιν,
oxen horses asses and the such the but for delight
οἷον πιθήκους· καὶ τῶν ὀρνέων, κίσσας τε, καὶ
as-for-instance apes and of-the birds magpies both and
ψιττακούς, καὶ τὰ τοιαῦτα· καὶ τῶν φυτῶν δέ, καὶ τῶν
parrots and the such and of-the plants also and of-the
βοτανῶν, τὰ μὲν κάρπιμα, τὰ δὲ ἐδώδιμα, τὰ δὲ εὐώδη,
herbs the indeed fruit-bearing the but edible the but fragrant
καὶ ἀνθηρὰ πρὸς τέρψιν ἡμῖν δεδωρημένα· οἷον τὸ
and flowering for delight to-us given as-for-instance the
ῥόδον, καὶ τὰ τοιαῦτα· τὰ δὲ πρὸς νοσημάτων ἴασιν. Οὐκ
rose and the such the but for of-illnesses healing not
ἔστι γὰρ οὐδὲν ζῶον, οὐδὲ φυτόν, ἐν ᾧ οὐκ ἐνέργειάν τινα
there-is for no animal nor plant in which not (an)-activity some
τῇ τῶν ἀνθρώπων χρείᾳ χρησιμεύουσαν ὁ Δημιουργὸς
for-the of-the men use serving the Creator
ἐναπέθετο. Ὁ γὰρ τὰ πάντα πρὶν γενέσεως αὐτῶν
stored-up the(-one) for the all(-things) before generation their
ἐπιστάμενος, εἰδὼς ὡς μέλλει ἐν αὐτεξουσίῳ παραβάσει ὁ
understanding knowing that is-about in self-determining transgression the
ἄνθρωπος γίνεσθαι, καὶ τῇ φθορᾷ παραδίδοσθαι, πάντα
man to-come-to-be and to-the corruption to-be-handed-over all(-things)

πρὸς εὔκαιρον χρῆσιν αὐτοῦ, τά τε ἐν τῷ στερεώματι,
for (the)-timely use his the(-things) both in the firmament
τά τε ἐν τῇ γῇ, καὶ τὰ ἐν ὕδασιν ἔκτισε.
the(-things) both in the earth and the(-things) in waters he-created
Πρὸ μὲν οὖν τῆς παραβάσεως, πάντα ὑποχείρια τῷ
before indeed then the transgression all(-things) subject to-the
ἀνθρώπῳ ἦν. Ἄρχοντα γὰρ αὐτὸν κατέστησεν ὁ Θεὸς
man were (a)-ruler for him appointed — God
πάντων τῶν ἐν τῇ γῇ καὶ ἐν τοῖς ὕδασι· καὶ ὁ ὄφις
of-all the(-things) in the earth and in the waters and the serpent
δὲ συνήθης τῷ ἀνθρώπῳ ἦν, μᾶλλον τῶν ἄλλων αὐτῷ
too familiar to-the man was more than-the others to-him
προσερχόμενος, καὶ τερπνοῖς προσομιλῶν τοῖς κινήμασιν.
approaching and with-delightful conversing the movements
Ὅθεν δι᾽ αὐτοῦ τὴν κακίστην ὁ ἀρχέκακος διάβολος
whence through it the most-wicked the originator-of-evil devil
ὑποθήκην τοῖς προπάτορσιν εἰσηγήσατο. Καὶ ἡ γῆ δὲ
counsel to-the forefathers suggested and the earth too
αὐτομάτη τοὺς καρποὺς ἔφερε, πρὸς χρείαν τῶν ὑποχειρίων
of-itself the fruits bore for (the)-use of-the subject
αὐτῷ ζώων· καὶ οὔτε ὄμβρος ἦν τῇ γῇ, οὔτε χειμών. Μετὰ
to-him animals and neither rain was on-the earth nor winter after
δὲ τὴν παράβασιν, ἡνίκα παρασυνεβλήθη τοῖς κτήνεσι τοῖς
but the transgression when he-was-compared to-the cattle the
ἀνοήτοις, καὶ ὡμοιώθη αὐτοῖς, ἄρχειν ἐν ἑαυτῷ τὴν ἄλογον
senseless and was-made-like to-them to-rule in himself the irrational
ἐπιθυμίαν τοῦ λογικοῦ νοῦ παρασκευάσας, παρήκοος τῆς
desire over-the rational mind having-caused disobedient of-the
τοῦ Δεσπότου ἐντολῆς γενόμενος, ἐπανέστη τῷ ὑπὸ τοῦ
of-the Master commandment having-become rose-up against-the by the

Δημιουργοῦ χειροτονηθέντι ἄρχοντι, ἡ ὑποχείριος κτίσις· καὶ
Creator appointed ruler the subject creation and
ἐτάγη ἐν ἱδρῶτι ἐργάζεσθαι τὴν γῆν, ἐξ ἧς ἐλήφθη.
he-was-appointed in sweat to-work the earth from which he-was-taken
Ἀλλ' οὐδὲ νῦν ἄχρηστος ἡ τῶν θηρίων χρῆσις,
but not-even now useless (is)-the of-the wild-beasts use
ἐκφοβοῦσα, καὶ πρὸς ἐπίγνωσιν, καὶ ἐπίκλησιν τοῦ
frightening and to knowledge and invocation of-the
πεποιηκότος φέρουσα Θεοῦ. Καὶ ἡ ἄκανθα δὲ μετὰ τὴν
having-made(-them) bringing(-us) God and the thorn too after the
παράβασιν ἐξέφυ τῆς γῆς κατὰ τὴν τοῦ Κυρίου
transgression sprang-forth from-the earth according-to the of-the Lord
ἀπόφανσιν, μεθ' ἣν συνεζεύχθη, καὶ τῇ ἀπολαύσει
sentence after which was-yoked also to-the enjoyment
τοῦ ῥόδου ἡ ἄκανθα, εἰς ὑπόμνησιν τῆς παραβάσεως
of-the rose the thorn to (the)-remembrance of-the transgression
ἡμᾶς ἄγουσα, δι' ἣν ἀκάνθας καὶ τριβόλους ἡ γῆ
us leading because-of which thorns and thistles the earth
ἀνατέλλειν ἡμῖν κατεδικάσθη.
to-bring-forth for-us was-condemned
Ὅτι μὲν ταῦτα οὕτως ἔχει πιστευτέον, ἐκ τοῦ μέχρι νῦν,
that indeed these(-things) so are (one)-must-believe from the until now
τὴν τούτων διαμονὴν ἐνεργεῖν τὸν τοῦ Κυρίου λόγον, ὃν
the of-these continuance to-be-working the of-the Lord word which
ἔφη· Αὐξάνεσθε, καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν.
he-spoke increase and multiply and fill the earth
Σφαιροειδῆ δέ τινές φασι τὴν γῆν, ἕτεροι δὲ κωνοειδῆ.
spherical and some say the earth others and conical
Ἥττων δὲ καὶ πάνυ ἐστὶ τοῦ οὐρανοῦ σμικροτέρα,
less and also very is than-the heaven smaller
ὥσπερ τις στιγμὴ ἐν μέσῳ τούτου κρεμαμένη. Καὶ
as-it-were some point in (the)-midst of-it hanging and

αὐτὴ δὲ παρελεύσεται, καὶ ἀλλαγήσεται. Μακάριος δέ
it too will-pass-away and will-be-changed blessed and
ἐστιν ὁ τὴν τῶν πραέων γῆν κληρονομῶν. Ἡ γὰρ
is the(-one) the of-the meek earth inheriting the for
μέλλουσα τοὺς ἁγίους ὑποδέχεσθαι γῆ, ἀθάνατός ἐστι·
about-to the saints to-receive earth immortal is
τίς οὖν ἀξίως τὴν ἄπειρόν τε καὶ ἀκατάληπτον τοῦ
who then worthily the infinite both and incomprehensible of-the
Δημιουργοῦ σοφίαν θαυμάσειεν; Ἢ τίς τῆς πρεπούσης
Creator wisdom could-wonder-at or who the fitting
εὐχαριστίας ἐφίκοιτο τοῦ δοτῆρος τῶν τοσούτων ἀγαθῶν.
thanksgiving could-attain to-the giver of-the so-many goods
[Εἰσὶ δὲ αἱ γνωσθεῖσαι ἐπαρχίαι τῆς γῆς ἤτοι σατραπίαι·
there-are and the known provinces of-the earth that-is satrapies
Εὐρώπης μὲν λδ΄· Ἀσίας δὲ ἠπείρου μεγάλης ἐπαρχίαι
of-Europe indeed 34 of-Asia and of-the-mainland great provinces
μη΄· κανόνες ιβ΄.]
48 canons 12

Περὶ παραδείσου

XXV · PARADISE

God prepared paradise in Eden as a palace for man, temperate, fragrant, and full of light. The tree of knowledge was a test of obedience, good for the perfect and harmful for those still needing milk, for God wished us free of care; Adam ate, knew he was naked, and girded himself with leaves. The tree of life gave life to the worthy. John holds that paradise was double, sensible for the body and intelligible for the soul, which fed on contemplating God; the tree of life may be the ascent from creatures to their Creator, and the forbidden tree the pleasant taste of the senses.

Ἐπειδὴ δὲ ἔμελλεν ὁ Θεός, ἐξ ὁρατῆς τε καὶ ἀοράτου
since and was-about — God from visible both and invisible
κτίσεως πλαστουργεῖν τὸν ἄνθρωπον κατ᾽ εἰκόνα τε
creation to-fashion the man according-to image both
καὶ ὁμοίωσιν, ὥσπερ τινὰ βασιλέα καὶ ἄρχοντα πάσης τῆς
and likeness as some king and ruler of-all the
γῆς, καὶ τῶν ἐν αὐτῇ, προκαθίστησιν αὐτῷ οἷόν τι
earth and of-the(-things) in it he-establishes-beforehand for-him as-it-were some
βασίλειον, καὶ ἐν ᾧ διαιτώμενος μακαρίαν καὶ πανολβίαν
palace and in which dwelling (a)-blessed and all-happy
ἔξει ζωήν. Καὶ οὗτος ὁ θεῖος παράδεισος, Θεοῦ
he-would-have life and this (is)-the divine paradise of-God
χερσὶν ἐν Ἐδὲμ πεφυτευμένος, εὐφροσύνης καὶ θυμηδίας
by-(the)-hands in Eden planted of-gladness and delight
ἁπάσης ταμεῖον. Ἐδὲμ γὰρ τρυφὴ ἑρμηνεύεται. Ἐν τῇ
all (a)-storehouse Eden for luxury is-interpreted in the
ἀνατολῇ μὲν πάσης τῆς γῆς ὑψηλότερος κείμενος· εὐκραὴς
east indeed of-all the earth higher lying well-tempered
δέ, καὶ ἀέρι λεπτοτάτῳ, καὶ καθαρωτάτῳ περιλαμπόμενος·
and also by-air most-fine and most-pure illumined-round
φυτοῖς ἀειθαλέσι κομῶν, εὐωδίας πλήρης, φωτὸς ἔμπλεως,
with-plants evergreen luxuriant of-fragrance full of-light filled-full
ὥρας ἁπάσης αἰσθητῆς καὶ κάλλους ὑπερβαίνων ἐπίνοιαν·
(of)-beauty all sensible and loveliness surpassing thought
θεῖον ὄντως χωρίον, καὶ ἄξιον τοῦ κατ᾽ εἰκόνα
divine truly (a)-place and worthy of-the(-one) according-to (the)-image
Θεοῦ ἐνδιαίτημα· ἐν ᾧ οὐδὲν τῶν ἀλόγων ηὐλίζετο,
of-God (a)-dwelling in which none of-the irrational(-animals) lodged
μόνος δὲ ὁ ἄνθρωπος, τῶν θείων χειρῶν τὸ πλαστούργημα.
alone but the man of-the divine hands the handiwork

Ἐν μέσῳ δὲ τούτου ξύλον ζωῆς ὁ Θεὸς ἐφύτευσεν,
in (the)-midst and of-it (a)-tree of-life — God planted
καὶ ξύλον τῆς γνώσεως. Τὸ μὲν ξύλον τῆς γνώσεως,
and (a)-tree of-the knowledge the indeed tree of-the knowledge
ἀπόπειράν τινα, καὶ δοκιμήν, καὶ γυμνάσιον τῆς τοῦ
(was)-a-trial some and test and exercise of-the of-the
ἀνθρώπου ὑπακοῆς καὶ παρακοῆς. Διὸ καὶ ξύλον τοῦ
man obedience and disobedience therefore also tree of-the
γινώσκειν καλὸν καὶ πονηρὸν κέκληται, ἢ ὅτι δύναμιν
knowing good and evil it-has-been-called or because power
ἐδίδου γνωστικὴν τοῖς μεταλαμβάνουσι, τῆς οἰκείας
it-gave cognitive to-the(-ones) partaking of-the own
φύσεως· ὅπερ καλὸν μὲν τοῖς τελείοις, κακὸν δὲ τοῖς
nature which (was)-good indeed for-the perfect bad but for-the
ἀτελεστέροις, καὶ τὴν ἔφεσιν λιχνοτέροις, ὥσπερ στερεὰ
more-imperfect and in-the desire more-greedy as solid
τροφὴ τοῖς ἁπαλοῖς ἔτι καὶ δεομένοις γάλακτος. Οὐκ
food to-the tender still and needing milk not
ἐβούλετο γάρ, ὁ κτίσας ἡμᾶς Θεὸς μεριμνᾷν, καὶ περὶ
wished for the having-created us God (us)-to-be-anxious and about
πολλὰ τυρβάζεσθαι, οὐδὲ φροντιστάς, καὶ προνοητὰς
many(-things) to-be-troubled nor caretakers and providers
τῆς ἰδίας ζωῆς γενέσθαι· ὅπερ δὴ καὶ πέπονθεν ὁ
of-the own life to-become which indeed also suffered —
Ἀδάμ. Γευσάμενος γάρ, ἔγνω ὅτι γυμνὸς ἦν, καὶ
Adam having-tasted for he-knew that naked he-was and
περίζωμα ἑαυτῷ περιεποιεῖτο· φύλλα γὰρ συκῆς λαβὼν
(a)-girdle for-himself procured leaves for of-(the)-fig having-taken
περιεζώσατο. Πρὸ δὲ τῆς γεύσεως γυμνοὶ ἦσαν ἀμφότεροι,
he-girded-himself before but the tasting naked were both
ὅ τε Ἀδὰμ καὶ ἡ Εὔα, καὶ οὐκ ᾐσχύνοντο. Τοιούτους δὲ
— both Adam and — Eve and not they-were-ashamed such but

ἀπαθεῖς ἐβούλετο εἶναι ἡμᾶς ὁ Θεός· ἀπαθείας γὰρ ἄκρας
impassible wished to-be us — God of-impassibility for highest
τοῦτό ἐστιν· ἔτι δὲ καὶ ἀμερίμνους, ἓν ἔργον ἔχοντας,
this is further and also free-from-care one work having
τὸ τῶν ἀγγέλων, ὑμνεῖν ἀλήκτως καὶ ἀδιαλείπτως τὸν
the of-the angels to-hymn unceasingly and without-intermission the(-one)
κτίσαντα, καὶ τῆς αὐτοῦ κατατρυφᾷν θεωρίας, καὶ
having-created(-us) and in-the his to-delight contemplation and
αὐτῷ ἐπιῤῥίπτειν τὴν ἑαυτῶν μέριμναν· ὅπερ καὶ διὰ
on-him to-cast the their-own care which also through
προφήτου Δαβὶδ πρὸς ἡμᾶς ἀπεφθέγξατο· Ἐπίῤῥιψον ἐπὶ
(the)-prophet David to us he-declared cast upon
Κύριον τὴν μέριμνάν σου, λέγων, καὶ αὐτός σε διαθρέψει.
(the)-Lord the care your saying and he you will-nourish
Καὶ ἐν τοῖς Εὐαγγελίοις τοὺς οἰκείους μαθητὰς διδάσκων
and in the Gospels the own disciples teaching
φησί· Μὴ μεριμνήσητε τῇ ψυχῇ ὑμῶν, τί φάγητε, μηδὲ
he-says not be-anxious for-the soul your what you-shall-eat nor
τῷ σώματι ὑμῶν, τί ἐνδύσησθε. Καὶ πάλιν· Αἰτεῖτε
for-the body your what you-shall-put-on and again ask
τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
the kingdom — of-God and the righteousness his and
ταῦτα πάντα προστεθήσεται ὑμῖν. Καὶ πρὸς τὴν Μάρθαν·
these all will-be-added to-you and to — Martha
Μάρθα, Μάρθα, μεριμνᾷς, καὶ τυρβάζῃ περὶ πολλά· ἑνὸς
Martha Martha you-are-anxious and troubled about many(-things) of-one
δέ ἐστι χρεία. Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο,
but is need Mary for the good portion chose
ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς· τὸ καθῆσθαι δηλονότι
which not will-be-taken-away from her the to-sit evidently
παρὰ τοὺς πόδας αὐτοῦ, καὶ ἀκούειν τῶν λόγων αὐτοῦ.
at the feet his and to-hear the words his

Τὸ δὲ τῆς ζωῆς ξύλον, ἦν ξύλον ἔχον ἐνέργειαν ζωῆς
the but of-the life tree was (a)-tree having (an)-activity of-life
παρεκτικήν, ἢ τοῖς τῆς ζωῆς ἀξίοις, καὶ τῷ θανάτῳ οὐχ
productive or for-the of-the life worthy and to-the death not
ὑποκειμένοις μόνοις ἐδώδιμον. Τινὲς μὲν οὖν αἰσθητὸν
subject alone edible some indeed then (a)-sensible
τὸν παράδεισον ἐφαντάσθησαν, ἕτεροι δέ, νοητόν. Πλὴν
the paradise imagined others but intelligible however
ἔμοιγε δοκεῖ, ὅτι ὥσπερ ὁ ἄνθρωπος αἰσθητὸς ἅμα
to-me-at-least it-seems that as the man sensible at-once
καὶ νοητὸς δεδημιούργητο, οὕτω καὶ τὸ τούτου ἱερώτατον
and intelligible had-been-created so also the of-this most-sacred
τέμενος, αἰσθητὸν ἅμα καὶ νοητόν, καὶ διπλῆν ἔχον τὴν
sanctuary (was)-sensible at-once and intelligible and double having the
ἔμφασιν· τῷ γὰρ σώματι ἐν τῷ θειοτάτῳ χώρῳ καὶ
appearance with-the for body in the most-divine place and
ὑπερκαλλεῖ, καθὼς ἱστορήσαμεν, αὐλιζόμενος· τῇ δὲ
surpassingly-beautiful as we-have-related dwelling with-the but
ψυχῇ ἐν ὑπερτέρῳ καὶ περικαλλεστέρῳ τόπῳ διέτριβε,
soul in (a)-higher and more-beautiful place he-dwelt
Θεὸν ἔχων οἶκον τὸν ἔνοικον, καὶ αὐτὸν ἔχων εὐκλεὲς
God having (as)-house the indweller and him having (as)-glorious
περιβόλαιον, καὶ τὴν αὐτοῦ περιβεβλημένος χάριν, καὶ
covering and the his having-been-clothed-in grace and
τοῦ μόνου γλυκυτάτου καρποῦ τῆς αὐτοῦ θεωρίας
of-the only sweetest fruit of-the his contemplation
κατατρυφῶν, οἷά τις ἄγγελος ἄλλος, καὶ ταύτῃ
delighting-in as-it-were some angel other and by-this
τρεφόμενος· ὅπερ δὴ καὶ ξύλον ζωῆς ἀξίως ὠνόμασται.
being-nourished which indeed also tree of-life worthily has-been-named
Ζωῆς γὰρ θανάτῳ μὴ διακοπτομένης, ἡ γλυκύτης τῆς
of-life for by-death not being-cut-off the sweetness of-the

θείας μεθέξεως τοῖς μεταλαμβάνουσι μεταδίδωσιν· ὃ
divine participation to-the(-ones) partaking it-imparts which
δὴ καὶ πᾶν ξύλον ὁ Θεὸς ἐκάλεσεν, Ἀπὸ παντὸς ξύλου,
indeed also every tree — God called from every tree
φήσας, τοῦ ἐν τῷ παραδείσῳ βρώσει φάγεσθε. Αὐτὸς γάρ
having-said of-the in the paradise in-food you-shall-eat he for
ἐστι τὸ πᾶν, ἐν ᾧ καὶ δι᾽ οὗ τὸ πᾶν συνέστηκε.
is the all in whom and through whom the all holds-together
Τὸ δὲ τῆς τοῦ καλοῦ τε καὶ κακοῦ γνώσεως ξύλον, ἡ
the but of-the of-the good both and evil knowledge tree (is)-the
τῆς πολυσχιδοῦς θεωρίας διάγνωσις, αὕτη δέ ἐστιν ἡ τῆς
of-the many-branched contemplation discernment this and is the of-the
οἰκείας ἐπίγνωσις φύσεως, ἥτις καλὴ μὲν τοῖς τελείοις,
own knowledge nature which (is)-good indeed for-the perfect
καὶ ἐν τῇ θείᾳ θεωρίᾳ βεβηκόσιν, ἐξ ἑαυτῆς τὴν τοῦ
and in the divine contemplation established of itself the of-the
Δημιουργοῦ μεγαλουργίαν δημοσιεύουσα, τοῖς μὴ δεδιόσι
Creator magnificence proclaiming for-the(-ones) not fearing
μετάπτωσιν, διὰ τὸ ἐκ τοῦ χρόνου εἰς ἕξιν τινὰ τῆς
(a)-change because-of the from the time into habit some of-the
τοιαύτης ἐληλακέναι θεωρίας· οὐ καλὴ δὲ τοῖς νέοις ἔτι,
such to-have-advanced contemplation not good but for-the young still
καὶ τὴν ἔφεσιν λιχνοτέροις, οὓς διὰ τὸ ἀβέβαιον τῆς ἐν
and the desire more-greedy whom because-of the unsteady of-the in
τῷ κρείττονι διαμονῆς, καὶ μήπω παγίως ἐνεδρασθῆναι τῇ
the better continuance and not-yet firmly to-have-been-settled in-the
τοῦ μόνου καλοῦ προσεδρίᾳ, ἡ τοῦ οἰκείου κηδεμονία
of-the only good constant-attendance the of-the own care
σώματος πρὸς ἑαυτὴν ἀνθέλκειν, καὶ περισπᾶν πέφυκεν.
body to itself to-draw-back and to-distract is-of-a-nature

Οὕτω διπλοῦν οἶμαι τὸν θεῖον παράδεισον, καὶ ἀληθῶς οἱ
so double I-think the divine paradise and truly the
θεοφόροι Πατέρες παρέδωκαν, οἵ τε οὕτως, οἵ τε ἐκείνως
God-bearing Fathers handed-down those both thus those both otherwise
διδάξαντες. Δυνατὸν δὲ νοῆσαι πᾶν ξύλον, τὴν ἐκ τῶν
having-taught possible and to-understand every tree (as)-the from the
κτισμάτων τῆς θείας δυνάμεως γινομένην ἐπίγνωσιν, ὥς
creatures of-the divine power coming-about knowledge as
φησιν ὁ θεῖος Ἀπόστολος· Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ
says the divine Apostle the for invisible(-things) his from
κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται.
(the)-creation of-(the)-world by-the made(-things) being-understood are-clearly-seen
Πασῶν δὲ τῶν ἐννοιῶν καὶ τῶν θεωριῶν τούτων, ἡ καθ'
of-all but the notions and the contemplations these the(-one) about
ἡμᾶς ὑψηλοτέρα πέφυκεν, ἡ τῆς ἡμετέρας φημὶ συστάσεως,
us higher is the of-the our I-mean constitution
ὥς φησιν ὁ θεῖος Δαβίδ· Ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ
as says the divine David was-made-wonderful the knowledge your from
ἐμοῦ, τουτέστιν, Ἐκ τῆς ἐμῆς κατασκευῆς. Ἐπισφαλὴς δὲ
me that-is from the my structure dangerous but
αὕτη τῷ Ἀδὰμ ὑπῆρχε νεοπαγεῖ ὄντι, δι' ἃς εἴπομεν αἰτίας.
this — to-Adam was newly-made being for which we-said reasons
Ἤ ξύλον μὲν ζωῆς, τὴν ἐκ πάντων τῶν αἰσθητῶν
or (the)-tree indeed of-life (is)-the from all the sensible(-things)
ἐγγινομένην θειοτέραν ἔννοιαν, καὶ τὴν δι' αὐτῶν ἐπὶ τὸν
arising more-divine notion and the through them to the
ἁπάντων γενεσιουργόν τε, καὶ δημιουργὸν αἴτιον ἀναγωγήν·
of-all generator both and creator cause ascent
ὅπερ καὶ πᾶν ξύλον ὠνόμασε, τὸ πλῆρες καὶ ἀδιαίρετον,
which also every tree he-named the full and indivisible
μονήν τε τοῦ καλοῦ φέρων τὴν μέθεξιν, ξύλον δὲ
abiding both of-the good bearing the participation (the)-tree but

γνώσεως καλοῦ καὶ πονηροῦ, τὴν αἰσθητὴν καὶ ἐνήδονον
of-knowledge of-good and evil (is)-the sensible and pleasurable
βρῶσιν, τήν, τῷ δοκεῖν μὲν γλυκαίνουσαν, τῷ ὄντι
eating the(-one) in-the seeming indeed sweetening in-the being
δὲ ἐν μετουσίᾳ κακῶν τὸν μετέχοντα καθιστῶσαν. Φησὶ
but in (a)-share of-evils the(-one) partaking establishing says
γὰρ ὁ Θεός· Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ
for — God from every tree of-the in the paradise
βρώσει φαγῇ· Διὰ πάντων, οἶμαι, τῶν κτισμάτων ἐπ᾽
in-food you-shall-eat through all I-think the creatures to
ἐμὲ τὸν ποιητὴν ἀναβιβάσθητι, λέγων, καὶ ἕνα καρπὸν ἐκ
me the maker be-brought-up saying and one fruit from
πάντων κάρπωσαι, ἐμὲ τὴν ὄντως ζωήν· πάντα σοι ζωὴν
all enjoy me the truly life all(-things) to-you life
καρποφορείτωσαν, καὶ τὴν ἐμὴν μέθεξιν, ποιοῦ τῆς οἰκείας
let-them-bear and the my participation make of-the own
ὑπάρξεως σύστασιν. Οὕτω γὰρ ἔσῃ ἀθάνατος. Ἀπὸ δὲ
existence (the)-constitution so for you-will-be immortal from but
τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε
the tree of-the knowing good and evil not you-shall-eat
ἀπ᾽ αὐτοῦ. Ἧ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ
from it on-which and — day you-eat from it by-death
ἀποθανεῖσθε. Φυσικῶς γὰρ ἡ αἰσθητὴ βρῶσις τοῦ
you-shall-die naturally for the sensible food of-the(-thing)
ὑπεκρεύσαντός ἐστιν ἀναπλήρωσις, καὶ εἰς ἀφεδρῶνα
having-flowed-away is (a)-replenishment and into (the)-privy
χωρεῖ, καὶ φθοράν· καὶ ἀμήχανον ἄφθαρτον διαμένειν,
goes and corruption and (it-is)-impossible incorruptible to-remain
τὸν τῆς αἰσθητῆς βρώσεως ἐν μετουσίᾳ γινόμενον.
the(-one) of-the sensible food in (a)-share being

Περὶ ἀνθρώπου

XXVI · MAN

God made man from the intelligible creation and the sensible, as a bond between them. He formed the body from earth with his own hands and breathed in a rational soul, in his image, mind and freedom, and his likeness, virtue; body and soul were made together, not one before the other as Origen held. Man was made sinless and free, a small world within the great one, to be deified by sharing God's light. John sets out the elements and humors, the senses, the powers obedient and disobedient to reason, and the springs of desire, pleasure, fear, and grief.

Οὕτω μὲν οὖν τὴν νοητὴν οὐσίαν ὑπεστήσατο ὁ Θεός·
so indeed then the intelligible substance established — God
ἀγγέλους φημί, καὶ πάντα τὰ κατ᾽ οὐρανὸν τάγματα.
angels I-mean and all the in heaven orders
Ταῦτα γὰρ ἀριδήλως νοερᾶς ἐστι καὶ ἀσωμάτου φύσεως·
these for clearly of-intellectual are and bodiless nature
ἀσωμάτου δέ, φημί, συγκρινομένης πρὸς τὴν τῆς ὕλης
bodiless but I-mean being-compared with the of-the matter
παχύτητα· μόνον γὰρ ὄντως τὸ θεῖον ἄϋλον καὶ
thickness alone for truly the divine (is)-immaterial and
ἀσώματον· ἔτι δὲ καὶ τὴν αἰσθητήν, οὐρανόν τε, καὶ
bodiless further and also the sensible heaven both and
γῆν, καὶ τὰ τούτων ἐν μέσῳ κείμενα· καὶ τὴν
earth and the(-things) of-these in (the)-midst lying and the
μὲν οἰκείαν (οἰκεία γὰρ Θεῷ ἡ λογικὴ φύσις, καὶ
indeed (nature)-akin akin for to-God (is)-the rational nature and
νῷ μόνῳ ληπτή), τὴν δὲ πάντη ποῦ ποῤῥωτάτω
by-mind alone graspable the but altogether somewhere farthest
κειμένην, ὡς ὑπὸ τὴν αἴσθησιν δηλαδὴ πίπτουσαν. «Ἔδει
lying as under the sense evidently falling ought
δὲ καὶ ἐξ ἀμφοτέρων μίξιν γενέσθαι, σοφίας γνώρισμα
and also from both (a)-mixture to-come-about of-wisdom (a)-token

μείζονος, καὶ τῆς περὶ τὰς φύσεις πολυτελείας, ὥς φησιν
greater and of-the about the natures lavishness as says
ὁ θεηγόρος Γρηγόριος, οἷόν τινα σύνδεσμον τῆς ὁρατῆς
the God-speaking Gregory as-it-were some bond of-the visible
τε καὶ ἀοράτου φύσεως.» Τὸ δέ, ἔδει, φημί, τὴν τοῦ
both and invisible nature the(-word) and ought I-say the of-the
Δημιουργοῦ ὑπεμφαίνων βούλησιν· αὕτη γὰρ θεσμὸς
Creator indicating will this for (the)-ordinance
καὶ νόμος ἐστὶ πρεπωδέστατος· καὶ οὐδεὶς ἐρεῖ τῷ
and law is most-fitting and no-one will-say to-the
πλαστουργῷ· Τί με ἐποίησας οὕτως; Ἐξουσίαν γὰρ ἔχει
fashioner why me did-you-make thus authority for has
ὁ κεραμεὺς ἐκ τοῦ ἰδίου πηλοῦ διάφορα κατασκευάζειν
the potter from the own clay different to-make
σκεύη, πρὸς ἔνδειξιν τῆς ἑαυτοῦ σοφίας.
vessels for (a)-display of-the his-own wisdom
Ἐπεὶ δὲ ταῦτα οὕτως εἶχεν, ἐξ ὁρατῆς τε καὶ ἀοράτου
since and these-things so were from visible both and invisible
φύσεως δημιουργεῖ τὸν ἄνθρωπον οἰκείαις χερσί, κατ᾽
nature he-creates the man with-his-own hands according-to
οἰκείαν εἰκόνα τε, καὶ ὁμοίωσιν· ἐκ γῆς μὲν τὸ σῶμα
his-own image both and likeness from earth indeed the body
διαπλάσας, ψυχὴν δὲ λογικὴν καὶ νοερὰν διὰ τοῦ
having-formed (a)-soul and rational and intellectual through the
οἰκείου ἐμφυσήματος δοὺς αὐτῷ, ὅπερ δὴ θείαν
own inbreathing having-given to-him which indeed divine
εἰκόνα φαμέν· τὸ μὲν γὰρ κατ᾽ εἰκόνα, τὸ νοερὸν
image we-call the indeed for according-to image the intellectual
δηλοῖ καὶ αὐτεξούσιον· τὸ δὲ καθ᾽ ὁμοίωσιν, τὴν τῆς
shows and self-determining the and according-to likeness the of-the
ἀρετῆς κατὰ τὸ δυνατὸν ὁμοίωσιν.
virtue according-to the possible likeness

Ἅμα δὲ τὸ σῶμα, καὶ ἡ ψυχὴ πέπλασται· οὐ τὸ
at-the-same-time and the body and the soul were-formed not the
μὲν πρότερον, τὸ δὲ ὕστερον, κατὰ τὰ Ὠριγένους
indeed first the but later according-to the of-Origen
ληρήματα.
nonsense

Ἐποίησεν οὖν ὁ Θεὸς τὸν ἄνθρωπον ἄκακον, εὐθῆ, ἐνάρετον,
made then — God the man guileless upright virtuous
ἄλυπον, ἀμέριμνον, πάσῃ ἀρετῇ κατηγλαϊσμένον, πᾶσιν
free-from-grief free-from-care with-all virtue adorned with-all
ἀγαθοῖς κομῶντα, οἷόν τινα κόσμον δεύτερον, ἐν μεγάλῳ
goods abounding as-it-were some world second in (the)-great
μικρόν, ἄγγελον ἄλλον προσκυνητήν, μικτόν, ἐπόπτην τῆς
(a)-small(-one) (an)-angel other (a)-venerator mixed overseer of-the
ὁρατῆς κτίσεως, μύστην τῆς νοουμένης, βασιλέα τῶν
visible creation initiate of-the intelligible(-creation) king of-the(-things)
ἐπὶ γῆς, βασιλευόμενον ἄνωθεν, ἐπίγειον καὶ οὐράνιον,
on earth ruled from-above earthly and heavenly
πρόσκαιρον καὶ ἀθάνατον, ὁρατὸν καὶ νοούμενον, μέσον
temporary and immortal visible and intelligible midway
μεγέθους καὶ ταπεινότητος, τὸν αὐτὸν πνεῦμα καὶ σάρκα·
of-greatness and lowliness the same spirit and flesh
πνεῦμα, διὰ χάριν, σάρκα, διὰ τὴν ἔπαρσιν· τὸ μὲν
spirit because-of grace flesh because-of the pride the indeed
ἵνα μένῃ, καὶ δοξάζῃ τὸν Εὐεργέτην, τὸ δέ, ἵνα πάσχῃ,
that he-may-remain and may-glorify the Benefactor the but that he-may-suffer
καὶ πάσχων ὑπομιμνήσκηται, καὶ παιδεύηται τῷ μεγέθει
and suffering may-be-reminded and may-be-disciplined in-the greatness
φιλοτιμούμενον· ζῶον ἐνταῦθα οἰκονομούμενον, τουτέστιν
priding-himself (a)-living-being here being-ordered that-is
ἐν τῷ παρόντι βίῳ, καὶ ἀλλαχοῦ μεθιστάμενον, τουτέστιν ἐν
in the present life and elsewhere being-removed that-is in

τῷ αἰῶνι τῷ μέλλοντι· καὶ πέρας τοῦ μυστηρίου, τῇ πρὸς
the age the to-come and (the)-end of-the mystery by-the toward
Θεὸν νεύσει θεούμενον· θεούμενον δέ, μετοχῇ τῆς θείας
God inclining being-deified being-deified but by-participation of-the divine
ἐλλάμψεως, καὶ οὐκ εἰς τὴν θείαν μεθιστάμενον οὐσίαν.
illumination and not into the divine being-changed substance
Ἐποίησε δὲ αὐτὸν φύσει ἀναμάρτητον, καὶ θελήσει
he-made and him by-nature sinless and by-will
αὐτεξούσιον. Ἀναμάρτητον δέ φημι, οὐχ ὡς μὴ ἐπιδεχόμενον
self-determining sinless and I-say not as not admitting
ἁμαρτίαν· μόνον γὰρ τὸ Θεῖον ἁμαρτίας ἐστὶν ἀνεπίδεκτον·
sin alone for the Divine of-sin is not-admitting
ἀλλ' οὐχ ὡς ἐν τῇ φύσει τὸ ἁμαρτάνειν ἔχοντα, ἐν τῇ
but not as in the nature the to-sin having in the
προαιρέσει δὲ μᾶλλον· ἤτοι ἐξουσίαν ἔχοντα μένειν, καὶ
choice but rather that-is power having to-remain and
προκόπτειν ἐν τῷ ἀγαθῷ, τῇ θείᾳ συνεργούμενον χάριτι
to-advance in the good by-the divine being-aided grace
ὡσαύτως καὶ τρέπεσθαι ἐκ τοῦ καλοῦ, καὶ ἐν τῷ κακῷ
likewise also to-turn from the good and in the evil
γίνεσθαι, τοῦ Θεοῦ παραχωροῦντος διὰ τὸ αὐτεξούσιον.
to-come-to-be — God permitting because-of the self-determination
Οὐκ ἀρετὴ γὰρ τὸ βίᾳ γινόμενον.
not virtue for (is)-the(-thing) by-force coming-about
Ψυχὴ τοίνυν ἐστίν, οὐσία ζῶσα, ἁπλῆ καὶ ἀσώματος,
(the)-soul therefore is (a)-substance living simple and bodiless
σωματικοῖς ὀφθαλμοῖς κατ' οἰκείαν φύσιν ἀόρατος,
to-bodily eyes according-to own nature invisible
ἀθάνατος, λογική τε καὶ νοερά, ἀσχημάτιστος, ὀργανικῷ
immortal rational both and intellectual shapeless (an)-instrumental
κεχρημένη σώματι, καὶ τούτῳ ζωῆς, αὐξήσεώς τε, καὶ
using body and to-this of-life of-growth both and

αἰσθήσεως, καὶ γεννήσεως παρεκτική, οὐχ ἕτερον ἔχουσα
of-sense and of-generation productive not other having
παρ᾽ ἑαυτὴν τὸν νοῦν, ἀλλὰ μέρος αὐτῆς τὸ καθαρώτατον·
beside itself the mind but (a)-part its the purest
ὥσπερ γὰρ ὀφθαλμὸς ἐν σώματι, οὕτως ἐν ψυχῇ νοῦς·
as for (the)-eye in (the)-body so in (the)-soul (the)-mind
αὐτεξούσιος, θελητική τε, καὶ ἐνεργητική, τρεπτή, ἤτοι
self-determining volitional both and active changeable that-is
ἐθελότρεπτος, ὅτι καὶ κτιστή. Πάντα ταῦτα κατὰ
changeable-by-choice because also created all these(-things) by
φύσιν ἐκ τῆς τοῦ δημιουργήσαντος χάριτος εἰληφυῖα,
nature from the of-the having-created(-it) grace having-received
ἐξ ἧς, καὶ τὸ εἶναι, καὶ φύσει οὕτως εἶναι εἴληφεν.
from which also the to-be and by-nature so to-be it-has-received
Ἀσώματα δέ, καὶ ἀόρατα, καὶ ἀσχημάτιστα, κατὰ δύο
bodiless(-things) and also invisible and shapeless in two
τρόπους νοοῦμεν. Τὰ μέν, κατ᾽ οὐσίαν, τὰ δέ, κατὰ
ways we-understand the indeed in substance the but by
χάριν· καὶ τὰ μὲν φύσει ὄντα, τὰ δέ, πρὸς τὴν τῆς
grace and the indeed by-nature being the but in-relation-to the of-the
ὕλης παχύτητα· ἐπὶ Θεοῦ μὲν οὖν φύσει· ἐπὶ
matter thickness in-the-case-of God indeed then by-nature in-the-case-of
δὲ ἀγγέλων, καὶ δαιμόνων, καὶ ψυχῶν, χάριτι, καὶ ὡς
but angels and demons and souls by-grace and as
πρὸς τὴν τῆς ὕλης παχύτητα, λέγεται ἀσώματον.
in-relation-to the of-the matter thickness is-said bodiless
Σῶμα δέ ἐστι, τὸ τριχῇ διαστατόν, ἤγουν
(a)-body and is the(-thing) in-three-dimensions extended that-is
τὸ ἔχον μῆκος, καὶ πλάτος, καὶ βάθος, ἤτοι πάχος.
the(-thing) having length and breadth and depth that-is thickness

Πᾶν δὲ σῶμα ἐκ τῶν τεσσάρων στοιχείων συνίσταται·
every and body from the four elements is-composed
τὰ δὲ τῶν ζώων σώματα, ἐκ τῶν τεσσάρων χυμῶν.
the and of-the animals bodies from the four humors
Χρὴ δὲ εἰδέναι ὅτι τέσσαρά ἐστι· γῆ, ξηρὰ καὶ ψυχρά·
(one)-must and know that four(-elements) there-are earth dry and cold
ὕδωρ, ψυχρὸν καὶ ὑγρόν· ἀήρ, ὑγρὸς καὶ θερμός· πῦρ, θερμὸν
water cold and moist air moist and warm fire warm
καὶ ξηρόν. Ὁμοίως καὶ χυμοὶ τέσσαρες, ἀναλογοῦντες τοῖς
and dry likewise also humors four corresponding to-the
τέσσαρσι στοιχείοις· μέλαινα χολή, ἀναλογοῦσα τῇ γῇ,
four elements black bile corresponding to-the earth
ξηρὰ γάρ ἐστι καὶ ψυχρά· φλέγμα, ἀναλογοῦν [τῷ ὕδατι,
dry for it-is and cold phlegm corresponding to-the water
ψυχρὸν γάρ ἐστι καὶ ὑγρόν· αἷμα, ἀναλογοῦν] τῷ ἀέρι,
cold for it-is and moist blood corresponding to-the air
ὑγρὸν γάρ ἐστι καὶ θερμόν· ξανθὴ χολή, ἀναλογοῦσα τῷ
moist for it-is and warm yellow bile corresponding to-the
πυρί, θερμὴ γάρ ἐστι καὶ ξηρά. Οἱ μὲν οὖν καρποί, ἐκ
fire warm for it-is and dry the indeed then fruits from
τῶν στοιχείων συνίστανται, οἱ δὲ χυμοί, ἐκ τῶν καρπῶν,
the elements are-composed the and humors from the fruits
τὰ δὲ τῶν ζώων σώματα, ἐκ τῶν χυμῶν, καὶ εἰς αὐτὰ
the and of-the animals bodies from the humors and into them
ἀναλύεται. Πᾶν γὰρ συντιθέμενον, εἰς αὐτὰ ἀναλύεται.
are-dissolved every(-thing) for being-compounded into them is-dissolved
Χρὴ γινώσκειν, ὅτι ὁ ἄνθρωπος, καὶ τοῖς ἀψύχοις
(one)-must know that the man both with-the soulless(-things)
κοινωνεῖ, καὶ τῆς τῶν ἀλόγων μετέχει ζωῆς, καὶ τῆς τῶν
shares and of-the of-the irrational partakes life and of-the of-the
λογικῶν μετείληφε νοήσεως. Κοινωνεῖ γάρ, τοῖς μὲν
rational has-a-share-in intellection he-shares for with-the indeed

ἀψύχοις, κατὰ τὸ σῶμα καὶ τὴν ἀπὸ τῶν τεσσάρων
soulless(-things) according-to the body and the from the four
στοιχείων κρᾶσιν· τοῖς δὲ φυτοῖς κατά τε ταῦτα, καὶ τὴν
elements blending with-the and plants in both these(-things) and the
θρεπτικήν, καὶ αὐξητικήν, καὶ σπερματικήν, ἤγουν γεννητικὴν
nutritive and of-growth and seminal that-is generative
δύναμιν· τοῖς δὲ ἀλόγοις καὶ ἐν τούτοις μέν, ἐξ ἐπιμέτρου
power with-the and irrational(-ones) both in these indeed in addition
δὲ κατὰ τὴν ὄρεξιν, ἤγουν θυμὸν καὶ ἐπιθυμίαν, καὶ
but according-to the appetite that-is anger and desire and
κατὰ τὴν αἴσθησιν, καὶ κατὰ τὴν καθ' ὁρμὴν κίνησιν.
according-to the sensation and according-to the by impulse motion
Αἰσθήσεις μὲν οὖν εἰσι πέντε, ὅρασις, ἀκοή, ὄσφρησις,
senses indeed then are five sight hearing smell
γεῦσις, ἁφή· τῆς δὲ καθ' ὁρμὴν κινήσεώς ἐστι τὸ
taste touch of-the and by impulse motion is the(-power)
ἀπὸ τόπου εἰς τόπον μεταβατικόν, καὶ τὸ κινητικὸν
from place to place moving and the(-power) motive
ὅλου τοῦ σώματος, τὸ φωνητικόν, καὶ ἀναπνευστικόν·
of-whole the body the(-power) vocal and respiratory
ταῦτα γὰρ ἐν ἡμῖν ἐστι ποιεῖν, καὶ μὴ ποιεῖν.
these for in our-power are to-do and not to-do
Συνάπτεται διὰ τοῦ λογικοῦ ταῖς ἀσωμάτοις καὶ
he-is-joined through the rational(-part) to-the bodiless and
νοεραῖς φύσεσι, λογιζόμενος, καὶ νοῶν, καὶ κρίνων
intellectual natures reasoning and thinking and judging
ἕκαστα, καὶ τὰς ἀρετὰς μεταδιώκων, καὶ τῶν ἀρετῶν
each(-thing) and the virtues pursuing and of-the virtues
τὸν κολοφῶνα τὴν εὐσέβειαν ἀσπαζόμενος· διὸ καὶ
the crown the piety embracing therefore also
μικρὸς κόσμος ἐστὶν ὁ ἄνθρωπος.
(a)-small world is the man

Χρὴ δὲ εἰδέναι, ὡς ἴδια μὲν τοῦ σώματος μόνου
(one)-must and know that proper indeed of-the body alone
τομή, καὶ ῥεῦσις, καὶ μεταβολή. Μεταβολὴ μέν, ἡ
(are)-cutting and flux and change change indeed (is)-the(-one)
κατὰ ποιότητα, ἤγουν θέρμανσιν, καὶ ψύξιν, καὶ τὰ
according-to quality that-is heating and cooling and the
τοιαῦτα. Ῥεῦσις δέ, ἡ κατὰ κένωσιν· κενοῦνται γὰρ
such(-things) flux but the(-one) by emptying are-emptied for
καὶ ξηρά, καὶ ὑγρά, καὶ πνεῦμα, ὧν χρῄζει τῆς
both dry(-things) and moist(-things) and breath of-which it-needs the
ἀναπληρώσεως· ὥστε φυσικά εἰσι πάθη, ἥ τε πεῖνα,
replenishment so-that natural are passions the both hunger
καὶ ἡ δίψα. Τομὴ δέ, ἡ τῶν χυμῶν ἀπ' ἀλλήλων
and the thirst cutting but (is)-the of-the humors from one-another
διαχώρησις, καὶ ὁ εἰς εἶδος καὶ ὕλην μερισμός.
separation and the into form and matter division
Ἴδια δὲ τῆς ψυχῆς ἡ εὐσέβεια, καὶ ἡ νόησις· Κοινὰ
proper and of-the soul (are)-the piety and the intellection common
δὲ ψυχῆς καὶ σώματος αἱ ἀρεταί, ἐχουσῶν καὶ τούτων ἐπὶ
but of-soul and body the virtues having also these to
τὴν ψυχὴν ἀναφοράν, οἷον ψυχῆς προσχρωμένης σώματι.
the soul (their)-reference as of-(the)-soul using-besides (the)-body
Χρὴ γινώσκειν, ὅτι τὸ λογικὸν φύσει κατάρχει τοῦ
(one)-must know that the rational(-part) by-nature rules the
ἀλόγου. Διαιροῦνται γὰρ αἱ δυνάμεις τῆς ψυχῆς εἰς
irrational(-part) are-divided for the powers of-the soul into
λογικὸν καὶ ἄλογον. Τοῦ δὲ ἀλόγου μέρη εἰσὶ δύο· τὸ
rational and irrational of-the and irrational parts are two the
μὲν ἀνήκοόν ἐστι λόγῳ, ἤγουν οὐ πείθεται λόγῳ· τὸ δὲ
indeed disobedient is to-reason that-is not is-persuaded by-reason the but
κατήκοόν ἐστι, καὶ ἐπιπειθὲς λόγῳ. Ἀνήκοον μὲν οὖν, καὶ
obedient is and compliant to-reason disobedient indeed then and

μὴ πειθόμενον λόγῳ, ἐστὶ τὸ ζωτικόν, ὃ καὶ σφυγμικὸν
not persuaded by-reason is the vital(-part) which also pulsative
καλεῖται, καὶ τὸ σπερματικόν, ἤγουν γεννητικόν, καὶ τὸ
is-called and the seminal that-is generative and the
φυτικόν, ὃ καὶ θρεπτικὸν καλεῖται· τούτου δέ ἐστι
vegetative which also nutritive is-called of-this and is
καὶ τὸ αὐξητικόν, τὸ καὶ διαπλάσσον τὰ σώματα.
also the growing(-part) the(-part) also forming the bodies
Ταῦτα γὰρ οὐ λόγῳ κυβερνῶνται, ἀλλὰ τῇ φύσει· τὸ
these for not by-reason are-governed but by-the nature the
δὲ κατήκοον καὶ ἐπιπειθὲς λόγῳ, διαιρεῖται εἰς θυμὸν
but obedient and compliant to-reason is-divided into anger
καὶ ἐπιθυμίαν. Καλεῖται δὲ κοινῶς τὸ ἄλογον μέρος τῆς
and desire is-called and in-common the irrational part of-the
ψυχῆς, παθητικόν, καὶ ὀρεκτικόν. Χρὴ δὲ γινώσκειν,
soul passible and appetitive (one)-must and know
ὅτι τοῦ ἐπιπειθοῦς λόγῳ ἐστί, καὶ ἡ καθ' ὁρμὴν κίνησις.
that of-the compliant to-reason is also the by impulse motion
Τοῦ δὲ μὴ πειθομένου λόγῳ ἐστὶ τὸ θρεπτικόν, καὶ
of-the and not persuaded by-reason is the nutritive and
γεννητικόν, καὶ σφυγμικόν· καλεῖται δὲ [φυτικόν] μὲν τὸ
generative and pulsative is-called and vegetative indeed the
αὐξητικὸν καὶ τὸ θρεπτικόν, καὶ τὸ γεννητικόν· ζωτικὸν
growing and the nutritive and the generative vital
δέ, τὸ σφυγμικόν.
but the pulsative
Τοῦ μὲν οὖν θρεπτικοῦ δυνάμεις εἰσὶ τέσσαρες· ἑλκτική,
of-the indeed then nutritive powers are four attractive
ἡ ἕλκουσα τὴν τροφήν· καθεκτική, ἡ κατέχουσα
the(-one) drawing the food retentive the(-one) holding-back
τὴν τροφὴν καὶ μὴ ἐῶσα αὐτὴν εὐθέως ἐκκριθῆναι·
the food and not allowing it at-once to-be-excreted

ἀλλοιωτική, ἡ ἀλλοιοῦσα τὴν τροφὴν εἰς τοὺς χυμούς·
alterative the(-one) altering the food into the humors
ἀποκριτική, ἡ τὸ περίττωμα διὰ τοῦ ἀφεδρῶνος
excretive the(-one) the residue through the anus
ἐκκρίνουσα, καὶ ἐκβάλλουσα.
excreting and casting-out
Χρὴ εἰδέναι, ὅτι τῶν κατὰ τὸ ζῶον δυνάμεων, αἱ μὲν
(one)-must know that of-the in the living-being powers the indeed
εἰσὶ ψυχικαί, αἱ δὲ φυτικαί, αἱ δὲ ζωτικαί. Καὶ ψυχικαὶ μέν,
are of-the-soul the but vegetative the but vital and of-the-soul indeed
αἱ κατὰ τὴν προαίρεσιν, ἤγουν ἡ καθ' ὁρμὴν
(are)-the(-ones) according-to the choice that-is the by impulse
κίνησις καὶ ἡ αἴσθησις. Τῆς δὲ καθ' ὁρμὴν κινήσεώς ἐστι,
motion and the sensation of-the and by impulse motion is
τό τε κατὰ τόπον μεταβατικόν, καὶ κινητικὸν ὅλου τοῦ
the both in place moving and motive of-whole the
σώματος, καὶ φωνητικόν, καὶ ἀναπνευστικόν· ἐν ἡμῖν γάρ
body and vocal and respiratory in our-power for
ἐστι τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι ταῦτα. Φυτικαὶ δέ, καὶ
is the to-do and the not to-do these vegetative and also
ζωτικαί, αἱ ἀπροαίρετοι. Καὶ φυτικαὶ μέν, ἡ θρεπτική,
vital (are)-the involuntary and vegetative indeed the nutritive
καὶ αὐξητική, καὶ σπερματική· ζωτικὴ δέ, ἡ σφυγμική.
and growing and seminal vital but the pulsative
Αὗται γάρ, καὶ θελόντων ἡμῶν, καὶ μὴ θελόντων, ἐνεργοῦσι.
these for both willing us and not willing act
Δεῖ δὲ γινώσκειν, ὅτι τῶν πραγμάτων, τὰ μὲν ἔστιν
(one)-must and know that of-the things the indeed are
ἀγαθά, τὰ δὲ φαῦλα. Προσδοκώμενον μὲν οὖν ἀγαθόν,
good the but bad expected indeed then good
ἐπιθυμίαν συνιστᾷ· παρὸν δέ, ἡδονήν· ὁμοίως δὲ πάλιν
desire produces present but pleasure likewise and again

προσδοκώμενον κακόν, φόβον· παρὸν δέ, λύπην. Δεῖ
expected evil fear present but grief (one)-must
δὲ εἰδέναι, ὅτι ἀγαθὸν ἐνταῦθα εἰπόντες, ἢ τὸ ὄντως
and know that good here having-said either the truly
ἀγαθόν, ἢ τὸ δοκοῦν ἀγαθὸν εἴπομεν· ὁμοίως δὲ καὶ κακόν.
good or the seeming good we-meant likewise and also evil

Περὶ ἡδονῶν

XXVII · PLEASURES

Some pleasures belong to the soul alone, such as learning and contemplation; others are bodily, shared by soul and body, such as food and intercourse; none belongs to the body alone. Of the bodily pleasures some are natural and necessary, food and clothing; some natural but not necessary, lawful marriage, without which one may live in virginity; and some neither, drunkenness and gluttony. One who lives by God pursues the first, takes the second in due measure, and renounces the rest. Good pleasures bring no grief, regret, or harm, and do not draw us from serious work.

Τῶν ἡδονῶν, αἱ μὲν εἰσὶ ψυχικαί, αἱ δὲ σωματικαί. Καὶ
of-the pleasures the indeed are of-the-soul the but bodily and
ψυχικαὶ μέν, ὅσαι μόνης εἰσὶ τῆς ψυχῆς αὐτῆς καθ'
of-the-soul indeed as-many-as of-only are the soul itself by
ἑαυτήν, ὡς αἱ περὶ τὰ μαθήματα, καὶ τὴν θεωρίαν.
itself as the(-ones) about the learnings and the contemplation
Σωματικαὶ δέ, αἱ μετὰ κοινωνίας τῆς ψυχῆς καὶ τοῦ
bodily but the(-ones) with sharing of-the soul and of-the
σώματος γινόμεναι, καὶ διὰ τοῦτο σώματι καὶ καλούμεναι,
body coming-about and because-of this bodily also called
ὅσαι περὶ τροφάς, καὶ συνουσίας, καὶ τὰ τοιαῦτα.
as-many-as (are)-about foods and intercourse and the such(-things)
Μόνου δὲ τοῦ σώματος οὐκ ἂν εὕροι τις ἰδίας ἡδονάς.
of-only but the body not — could-find anyone proper pleasures

Πάλιν τῶν ἡδονῶν, αἱ μὲν εἰσὶν ἀληθεῖς, αἱ δὲ ψευδεῖς·
again of-the pleasures the indeed are true the but false
καὶ αἱ μὲν τῆς διανοίας μόνης, κατ᾽ ἐπιστήμην, καὶ
and the indeed of-the understanding alone by knowledge and
θεωρίαν· αἱ δὲ μετὰ σώματος, κατ᾽ αἴσθησιν. Καὶ τῶν
contemplation the but with body by sensation and of-the(-ones)
μετὰ σώματος ἡδονῶν, αἱ μὲν εἰσὶ φυσικαί, ἅμα καὶ
with body pleasures the indeed are natural at-once and
ἀναγκαῖαι, ὧν χωρὶς ζῆν ἀδύνατον, ὡς αἱ τροφαί, αἱ
necessary which without to-live (is)-impossible as the foods the(-ones)
τῆς ἐνδείας ἀναπληρωτικαί, καὶ τὰ ἐνδύματα τὰ ἀναγκαῖα·
of-the want replenishing and the clothes the necessary(-ones)
αἱ δέ, φυσικαὶ μέν, οὐκ ἀναγκαῖαι δέ, ὡς αἱ κατὰ
the but natural indeed not necessary but as the(-ones) according-to
φύσιν, καὶ κατὰ νόμον μίξεις. Αὗται γὰρ εἰς μὲν
nature and according-to law unions these for to indeed
τὴν διαμονὴν τοῦ παντὸς γένους συντελοῦσι, δυνατὸν δὲ
the continuance of-the whole race contribute (it-is)-possible but
χωρὶς αὐτῶν ἐν παρθενίᾳ ζῆν· αἱ δὲ οὔτε ἀναγκαῖαι, οὔτε
without them in virginity to-live the but neither necessary nor
φυσικαί, ὡς μέθη, καὶ λαγνεία, καὶ πλησμοναὶ τὴν χρείαν
natural as drunkenness and lewdness and surfeits the need
ὑπερβαίνουσαι. Οὔτε γὰρ εἰς σύστασιν τῆς ζωῆς ἡμῶν
exceeding neither for to (the)-maintenance of-the life our
συντελοῦσιν, οὔτε εἰς διαδοχὴν τοῦ γένους. Τοὐναντίον δὲ
they-contribute nor to (the)-succession of-the race on-the-contrary but
μᾶλλον καὶ βλάπτουσι. Τὸν τοίνυν κατὰ Θεὸν ζῶντα
rather also they-harm the(-one) therefore according-to God living
δεῖ μετέρχεσθαι τὰς ἀναγκαίας ἅμα καὶ φυσικάς· ἐν
must pursue the necessary at-once and natural(-ones) in
δευτέρᾳ δὲ τάξει τὰς φυσικὰς καὶ οὐκ ἀναγκαίας τίθεσθαι,
second and rank the natural and not necessary to-place

μετὰ τοῦ προσήκοντος καιροῦ, καὶ τρόπου, καὶ μέτρου
with the fitting time and manner and measure
γινομένας. Τὰς δὲ ἄλλας χρὴ πάντως παραιτεῖσθαι.
coming-about the but others (one)-must altogether renounce
Καλὰς δὲ ἡδονὰς χρὴ ἡγεῖσθαι, τὰς μὴ
good and pleasures (one)-must consider the(-ones) not
συμπεπλεγμένας λύπῃ, μηδὲ μεταμέλειαν ἐμποιούσας,
interwoven with-grief nor regret producing
μηδὲ ἑτέρας βλάβης γεννητικάς, μηδὲ τοῦ μετρίου πέραν
nor of-other harm generative nor the moderate beyond
χωρούσας, μήτε τῶν σπουδαίων ἔργων ἡμᾶς ἀφελκούσας
going nor from-the serious works us drawing-away
ἐπὶ πολύ, ἢ καταδουλούσας.
for long or enslaving(-us)

Περὶ λύπης

XXVIII · GRIEF

Grief has four kinds: distress, which strikes us speechless; burden, which weighs us down; envy, grief at another's good; and pity, grief at another's ill.

Τῆς δὲ λύπης εἴδη τέσσαρα, ἄχος, ἄχθος, φθόνος, ἔλεος.
of-the and grief kinds four distress burden envy pity
Ἄχος μὲν οὖν ἐστι, λύπη ἀφωνίαν ἐμποιοῦσα· ἄχθος δέ,
distress indeed then is grief speechlessness producing burden and
λύπη βαρύνουσα· φθόνος δέ, λύπη ἐπὶ ἀλλοτρίοις ἀγαθοῖς·
grief weighing-down envy and grief at others' goods
ἔλεος δέ, λύπη ἐπὶ ἀλλοτρίοις κακοῖς.
pity and grief at others' ills

Περὶ φόβου

XXIX · FEAR

Fear has six kinds: hesitation before an act to come; modesty, in expectation of blame, the finest of them; shame, after a shameful act; consternation at a great image; amazement at an unaccustomed one; and anxiety at the prospect of failing.

Διαιρεῖται δὲ καὶ ὁ φόβος εἰς ἕξ· εἰς ὄκνον, εἰς αἰδώ, εἰς
is-divided and also the fear into six into hesitation into modesty into
αἰσχύνην, εἰς κατάπληξιν, εἰς ἔκπληξιν, εἰς ἀγωνίαν. Ὄκνος
shame into consternation into amazement into anxiety hesitation
μὲν οὖν ἐστι φόβος μελλούσης ἐνεργείας. Αἰδὼς δέ, φόβος
indeed then is fear of-(a)-coming activity modesty and fear
ἐπὶ προσδοκίᾳ ψόγου· κάλλιστον δὲ τοῦτο τὸ πάθος.
at (the)-expectation of-blame most-beautiful and (is)-this the passion
Αἰσχύνη δέ, φόβος ἐπ᾽ αἰσχρῷ πεπραγμένῳ· οὐδὲ
shame and fear at (a)-shameful(-thing) done not-even
τοῦτο δὲ ἀνέλπιστον εἰς σωτηρίαν. Κατάπληξις δέ, φόβος
this but (is)-hopeless for salvation consternation and fear
ἐκ μεγάλης φαντασίας. Ἔκπληξις δέ, φόβος ἐξ ἀσυνήθους
from (a)-great image amazement and fear from (an)-unaccustomed
φαντασίας. Ἀγωνία δέ, φόβος διαπτώσεως, ἤγουν ἀποτυχίας·
image anxiety and fear of-failure that-is of-miscarrying
φοβούμενοι γὰρ ἀποτυχεῖν τῆς πράξεως, ἀγωνιῶμεν.
fearing for to-fail-in the action we-are-anxious

Περὶ θυμοῦ

XXX · ANGER

Anger is the boiling of the blood about the heart, from the bile; it is also a desire for retaliation when we think ourselves wronged. Its kinds are wrath at its outset, rancor when it lingers in memory, and the grudge that waits its chance. Anger is reason's bodyguard and desire's avenger, roused when what we desire is blocked.

Θυμὸς δέ ἐστι ζέσις τοῦ περὶ καρδίαν αἵματος ἐξ
anger and is (a)-boiling of-the about (the)-heart blood from
ἀναθυμιάσεως τῆς χολῆς, ἢ ἀναθολώσεως γινομένη· διὸ
exhalation of-the bile or stirring coming-about therefore
καὶ χολὴ λέγεται, καὶ χόλος. Ἔστι δὲ ὅτε ὁ θυμός,
also bile it-is-called and choler there-is and when the anger
καὶ ὄρεξίς ἐστιν ἀντιτιμωρήσεως. Ἀδικούμενοι γάρ, ἢ
also (a)-desire is of-retaliation being-wronged for or
νομίζοντες ἀδικεῖσθαι, λυπούμεθα· καὶ γίνεται τότε μικτὸν
thinking to-be-wronged we-are-grieved and becomes then mixed
τὸ πάθος ἐξ ἐπιθυμίας καὶ θυμοῦ.
the passion from desire and anger
Εἴδη δὲ τοῦ θυμοῦ τρία· ὀργή, ἥτις καλεῖται χολή, καὶ χόλος,
kinds and of-the anger three wrath which is-called bile and choler
καὶ μῆνις, καὶ κότος. Θυμὸς μὲν γὰρ ἀρχὴν καὶ κίνησιν
and rancor and grudge anger indeed for beginning and motion
ἔχων, ὀργή, καὶ χολή, καὶ χόλος λέγεται. Μῆνις δέ, χολὴ
having wrath and bile and choler is-called rancor but (is)-bile
ἐπιμένουσα, ἤγουν μνησικακία· εἴρηται δὲ παρὰ τὸ μένειν,
persisting that-is remembrance-of-wrongs it-is-named and from the to-remain
καὶ τῇ μνήμῃ παραδίδοσθαι. Κότος δέ, ὀργὴ ἐπιτηροῦσα
and to-the memory to-be-handed-over grudge and (is)-wrath watching-for
καιρὸν εἰς τιμωρίαν· εἴρηται δὲ οὗτος παρὰ τὸ κεῖσθαι.
(an)-opportunity for vengeance it-is-named and this from the to-lie(-in-wait)

Ἔστι δὲ ὁ θυμὸς τὸ δορυφορικὸν τοῦ λογισμοῦ, ἔκδικος
is and the anger the bodyguard of-the reason avenger
τῆς ἐπιθυμίας. Ὅταν γὰρ ἐπιθυμήσωμεν πράγματος,
of-the desire when for we-desire (a)-thing
καὶ κωλυθῶμεν ὑπό τινος, θυμούμεθα κατ' αὐτοῦ,
and are-hindered by someone we-are-angered against him
ὡς ἀδικηθέντες· τοῦ λογισμοῦ δηλονότι κρίναντος
as having-been-wronged the reason evidently having-judged
ἄξιον ἀγανακτήσεως τὸ γενόμενον, ἐπὶ τῶν
worthy of-indignation the(-thing) having-happened in-the-case-of the(-ones)
φυλαττόντων κατὰ φύσιν τὴν οἰκείαν τάξιν.
keeping according-to nature the own order

Περὶ φανταστικοῦ

XXXI · THE IMAGINATIVE POWER

The imaginative power belongs to the irrational soul and works through the sense organs. What falls under it is the imaginable; imagination is a passion produced by something imaginable, a phantasm an empty passion produced by nothing. Its organ is the front cavity of the brain.

Φανταστικόν ἐστι δύναμις τῆς ἀλόγου ψυχῆς, διὰ τῶν
(the)-imaginative is (a)-power of-the irrational soul through the
αἰσθητηρίων ἐνεργοῦσα, ἥτις λέγεται αἴσθησις. Φανταστὸν
sense-organs acting which is-called sensation (the)-imaginable
δέ, καὶ αἰσθητόν, τὸ τῇ φαντασίᾳ, καὶ τῇ
and also sensible (is)-the(-thing) to-the imagination and to-the
αἰσθήσει ὑποπῖπτον· ὡς ὅρασις μέν, αὐτὴ ἡ ὀπτικὴ
sensation falling-under as sight indeed (is)-the-very the optic
δύναμις· ὁρατὸν δέ, τὸ ὑποπῖπτον τῇ ὁράσει, λίθος
power visible but the(-thing) falling-under to-the sight (a)-stone

τυχόν, ἤ τι τῶν τοιούτων. Φαντασία δέ ἐστι πάθος
perhaps or something of-the such imagination and is (a)-passion
τῆς ἀλόγου ψυχῆς, ὑπὸ φανταστοῦ τινος γινόμενον.
of-the irrational soul by (an)-imaginable something produced
Φάντασμα δέ, πάθος διάκενον ἐν τοῖς ἀλόγοις τῆς
(a)-phantasm and (is)-a-passion empty in the irrational(-parts) of-the
ψυχῆς ἀπ᾽ οὐδενὸς φανταστοῦ γινόμενον. Ὄργανον δὲ
soul from nothing imaginable produced (the)-organ and
τοῦ φανταστικοῦ, ἡ ἐμπρόσθιος κοιλία τοῦ ἐγκεφάλου.
of-the imaginative(-power) (is)-the front cavity of-the brain

Περὶ αἰσθήσεως

XXXII · SENSATION

Sensation is the soul's power of apprehending material things through five senses and their organs. Sight perceives color first, then size, shape, place, number, and motion; hearing, voices and noises; smell, vapors; taste, flavors; touch, common to all animals and spread through the body, heat and cold, hard and soft, heavy and light. The organs are double, so that one may supply the other's loss. Sight sees in straight lines, smell and hearing from every side, while touch and taste perceive only what comes to them.

Αἴσθησίς ἐστι δύναμις τῆς ψυχῆς ἀντιληπτικὴ τῶν ὑλῶν,
sensation is (a)-power of-the soul apprehensive of-the materials
ἤγουν διαγνωστική. Αἰσθητήρια δέ, τὰ ὄργανα, ἤγουν
that-is discerning sense-organs and (are)-the organs that-is
τὰ μέλη δι᾽ ὧν αἰσθανόμεθα· αἰσθητὰ δέ, τὰ
the members through which we-perceive sensibles and (are)-the(-things)
τῇ αἰσθήσει ὑποπίπτοντα· αἰσθητικὸν δέ, τὸ ζῶον
to-the sensation falling-under sentient and (is)-the living-being

τὸ ἔχον τὴν αἴσθησιν. Εἰσὶ δὲ αἰσθήσεις πέντε,
the(-one) having the sensation there-are and senses five
ὁμοίως καὶ αἰσθητήρια πέντε.
likewise also sense-organs five
Πρώτη αἴσθησις, ὅρασις. Αἰσθητήρια δέ, καὶ ὄργανα τῆς
first sense (is)-sight sense-organs and also organs of-the
ὁράσεως, τὰ ἐξ ἐγκεφάλου νεῦρα, καὶ οἱ ὀφθαλμοί·
sight (are)-the from (the)-brain nerves and the eyes
αἰσθάνεται δὲ ἡ ὄψις, κατὰ πρῶτον μὲν λόγον, τοῦ
perceives and the sight according-to first indeed account the
χρώματος· συνδιαγινώσκει δὲ τῷ χρώματι, καὶ τὸ
color discerns-together and with-the color also the
κεχρωσμένον σῶμα, καὶ τὸ μέγεθος αὐτοῦ, καὶ τὸ σχῆμα,
colored body and the size its and the shape
καὶ τὸν τόπον ἔνθα ἐστί, καὶ διάστημα τὸ μεταξύ, καὶ
and the place where it-is and (the)-distance the between and
τὸν ἀριθμόν, κίνησίν τε, καὶ στάσιν, καὶ τὸ τραχύ,
the number motion both and rest and the rough
καὶ λεῖον, καὶ ὁμαλόν, καὶ ἀνώμαλον, καὶ τὸ ὀξύ, καὶ
and smooth and even and uneven and the sharp and
τὸ ἀμβλύ, καὶ τὴν σύστασιν, εἴτε ὑδατώδης ἐστίν, ἢ
the blunt and the consistency whether watery it-is or
γεώδης, ἤγουν ὑγρά, ἢ ξηρά.
earthy that-is moist or dry
Δευτέρα αἴσθησίς ἐστιν ἀκοή, τῶν φωνῶν, καὶ τῶν ψόφων
second sense is hearing of-the voices and of-the noises
οὖσα αἰσθητική. Διαγινώσκει δὲ αὐτῶν τὴν ὀξύτητα, καὶ
being perceptive it-discerns and their the sharpness and
τὴν βαρύτητα, λειότητά τε, καὶ μέγεθος. Ὄργανα δὲ
the heaviness smoothness both and magnitude organs and
αὐτῆς, τὰ νεῦρα τοῦ ἐγκεφάλου τὰ μαλακά, καὶ τῶν
its (are)-the nerves of-the brain the soft and of-the

ὦτων ἡ κατασκευή· μόνος δὲ ἄνθρωπος καὶ πίθηκος οὐ
ears the structure alone and man and (the)-ape not
κινοῦσι τὰ ὦτα.
move the ears
Τρίτη αἴσθησις, ὄσφρησις· ἥτις γίνεται μὲν διὰ τῶν ῥινῶν
third sense (is)-smell which comes-about indeed through the nostrils
ἀναπεμπουσῶν τοὺς ἀτμοὺς ἐπὶ τὸν ἐγκέφαλον· περαίνεται
sending-up the vapors to the brain is-completed
δὲ εἰς τὰ πέρατα τῶν ἐμπροσθίων κοιλιῶν τοῦ ἐγκεφάλου.
but at the ends of-the front cavities of-the brain
Ἔστι δὲ αἰσθητική, ἀντιληπτικὴ τῶν ἀτμῶν· τῶν δὲ ἀτμῶν
it-is and perceptive apprehensive of-the vapors of-the and vapors
ἡ γενικωτάτη διαφορά ἐστιν εὐωδία καὶ δυσωδία, καὶ τὸ
the most-general difference is fragrance and stench and the
μέσον τούτων, ὃ μήτε εὐῶδές ἐστι, μήτε δυσῶδες. Γίνεται
middle of-these which neither fragrant is nor foul-smelling comes-about
δὲ εὐωδία τῶν ὑγρῶν τῶν ἐν τοῖς σώμασιν ἀκριβῶς
and fragrance (when)-the moist(-parts) the in the bodies exactly
πεφθέντων. Μέσως δὲ μέση διάθεσις. Καταδεέστερον
(are)-digested moderately and (is)-the-middle disposition less
δέ, ἢ μηδὲ ὅλως πεφθέντων, ἡ δυσωδία γίνεται.
but or not-even at-all digested the stench comes-about
Τετάρτη αἴσθησις, ἡ γεῦσις· ἔστι δὲ τῶν χυμῶν
fourth sense (is)-the taste it-is and of-the flavors
ἀντιληπτική, ἤγουν αἰσθητική. Ὄργανα δὲ αὐτῆς, ἡ
apprehensive that-is perceptive organs and its (are)-the
γλῶσσα, καὶ ταύτης πλέον τὸ ἄκρον, καὶ ἡ ὑπερῴα, ἣν
tongue and of-this more the tip and the palate which
καλοῦσί τινες οὐρανίσκον· ἐν οἷς ἐστι τὰ ἐξ ἐγκεφάλου
call some (the)-roof-of-the-mouth in which are the from (the)-brain
φερόμενα νεῦρα, πεπλατυσμένα, καὶ ἀπαγγέλλοντα τῷ
carried nerves spread-out and reporting to-the

ἡγεμονικῷ τὴν γενομένην ἀντίληψιν, ἤγουν αἴσθησιν. Αἱ δὲ
ruling(-part) the occurring apprehension that-is sensation the and
καλούμεναι γευστικαὶ ποιότητες τῶν χυμῶν, εἰσὶν αὗται·
called gustatory qualities of-the flavors are these
γλυκύτης, δριμύτης, ὀξύτης, στρυφνότης, αὐστηρότης,
sweetness pungency sharpness acerbity harshness
πικρότης, ἁλμυρότης, λιπαρότης, γλισχρότης. Τούτων γάρ
bitterness saltiness oiliness viscosity of-these for
ἐστιν ἡ γεῦσις διαγνωστική· τὸ δὲ ὕδωρ ἄποιόν ἐστι
is the taste discerning the but water without-quality is
κατὰ ταύτας τὰς ποιότητας· οὐδεμίαν γὰρ αὐτῶν ἔχει.
in these the qualities none for of-them it-has
Ἡ δὲ στρυφνότης, ἐπίτασις καὶ πλεονασμός ἐστι τῆς
the and acerbity (an)-intensification and excess is of-the
αὐστηρότητος.
harshness

Πέμπτη αἴσθησίς ἐστιν ἡ ἁφή, ἥτις καὶ κοινή ἐστι πάντων
fifth sense is the touch which also common is of-all
τῶν ζώων· ἥτις γίνεται ἐκ τοῦ ἐγκεφάλου πεμπομένων
the animals which comes-about from the brain being-sent
τῶν νεύρων εἰς ὅλον τὸ σῶμα. Διὸ καὶ ὅλον τὸ σῶμα,
the nerves into whole the body therefore also whole the body
ἀλλὰ καὶ τὰ ἄλλα αἰσθητήρια, τὴν τῆς ἁφῆς ἔχουσιν
but also the other sense-organs the of-the touch have
αἴσθησιν· ὑπόκεινται δὲ τῇ ἁφῇ τὸ θερμὸν καὶ ψυχρόν· τό
sensation are-subject and to-the touch the hot and cold the
τε μαλακὸν καὶ σκληρόν, καὶ γλισχρὸν καὶ κραυρόν, βαρύ
both soft and hard and viscous and brittle heavy
τε καὶ κοῦφον· διὰ μόνης γὰρ ἁφῆς ταῦτα γνωρίζεται·
both and light through only for touch these are-known
κοινὰ δὲ ἁφῆς καὶ ὄψεως, τό τε τραχύ, καὶ λεῖον, τό τε
common but of-touch and of-sight the both rough and smooth the both

ξηρὸν καὶ ὑγρόν, παχύ τε καὶ λεπτόν, ἄνω τε καὶ κάτω,
dry and moist thick both and thin up both and down
καὶ ὁ τόπος, καὶ τὸ μέγεθος, ὅταν εἴη τοιοῦτον, ὡς κατὰ
and the place and the size when it-is such as by
μίαν προσβολὴν τῆς ἁφῆς περιλαμβάνεσθαι· καὶ τὸ πυκνόν
one application of-the touch to-be-encompassed and the dense
τε καὶ τὸ μανόν, ἤγουν ἀραιόν, καὶ τὸ στρόγγυλον,
both and the rare that-is loose and the round
ὅταν εἴη μικρόν, καὶ ἄλλα τινὰ σχήματα. Ὁμοίως δὲ καὶ
when it-is small and other some shapes likewise and also
τοῦ πλησιάζοντος σώματος αἰσθάνεται, σὺν τῇ μνήμῃ δέ,
of-the approaching body it-perceives with the memory and
καὶ τῇ διανοίᾳ· ὡσαύτως δὲ καὶ ἀριθμοῦ μέχρι δύο ἢ
also the understanding likewise and also of-number up-to two or
τριῶν, καὶ τούτων μικρῶν, καὶ ῥᾳδίως περιλαμβανομένων.
three and these small and easily being-encompassed
Τούτων δὲ μᾶλλον τῆς ἁφῆς ἡ ὅρασις ἀντιλαμβάνεται.
these and more than-the touch the sight apprehends
Χρὴ γινώσκειν, ὡς ἕκαστον τῶν ἄλλων αἰσθητηρίων
(one)-must know that each of-the other sense-organs
διπλοῦν ὁ Δημιουργὸς κατεσκεύασεν, ἵνα τοῦ ἑνὸς
double the Creator constructed that of-the one
βλαπτομένου, τὸ ἕτερον ἀναπληροῖ τὴν χρείαν. Δύο γὰρ
being-harmed the other may-fill-up the need two for
ὀφθαλμούς, καὶ δύο ὦτα, καὶ δύο πόρους τῆς ῥινός, καὶ
eyes and two ears and two passages of-the nose and
δύο γλώσσας· ἀλλ' ἐν τοῖς μὲν τῶν ζώων διῃρημένας,
two tongues but in the indeed of-the animals divided
ὡς ἐν τοῖς ὄφεσιν· ἐν τοῖς δέ, ἡνωμένας, ὡς ἐν ἀνθρώπῳ·
as in the snakes in the but united as in man
καὶ τὴν δὲ ἁφήν, ἐν ὅλῳ τῷ σώματι, πλὴν ὀστέων,
also the and touch in whole the body except bones

καὶ νεύρων, ὀνύχων τε καὶ κεράτων, καὶ τριχῶν, καὶ
and nerves nails both and horns and hairs and
συνδέσμων, καὶ ἄλλων τινῶν τοιούτων.
ligaments and other some such
Χρὴ γινώσκειν, ὅτι ἡ ὄψις κατ᾽ εὐθείας γραμμὰς ὁρᾷ·
(one)-must know that the sight along straight lines sees
ἡ δὲ ὄσφρησις, καὶ ἀκοή, οὐ κατ᾽ εὐθεῖαν μόνον, ἀλλὰ
the but smell and hearing not along straight-line only but
πανταχόθεν. Ἡ δὲ ἁφή, καὶ ἡ γεῦσις, οὐδὲ κατ᾽ εὐθεῖαν,
from-all-sides the but touch and the taste neither along straight-line
οὐδὲ πανταχόθεν γνωρίζουσιν, ἀλλὰ τότε μόνον, ὅταν
nor from-all-sides recognize but then only when
αὐτοῖς πλησιάζωσι τοῖς ἰδίοις αἰσθητοῖς.
to-them they-draw-near to-their own sensibles

Περὶ τοῦ διανοητικοῦ

XXXIII · THE THINKING POWER

To the thinking power belong judgments and assents, impulses to act and aversions, thoughts of intelligible things, the virtues, the sciences, the principles of the arts, and deliberation and choice. Through dreams it foretells the future, which the Pythagoreans, following the Hebrews, call the only true divination. Its organ is the middle cavity of the brain.

Τοῦ δὲ διανοητικοῦ εἰσιν αἵ τε κρίσεις, καὶ αἱ
of-the and thinking(-part) are the both judgments and the
συγκαταθέσεις, καὶ αἱ ὁρμαὶ αἱ πρὸς τὴν πρᾶξιν, καὶ
assents and the impulses the toward the action and
αἱ ἀφορμαί, καὶ αἱ ἀποφυγαὶ τῆς πράξεως· ἰδικῶς δέ,
the aversions and the avoidances of-the action particularly and
αἵ τε νοήσεις τῶν νοητῶν, καὶ αἱ ἀρεταί, καὶ ἐπιστῆμαι,
the both thoughts of-the intelligibles and the virtues and sciences

καὶ τῶν τεχνῶν οἱ λόγοι, καὶ τὸ βουλευτικόν, καὶ
and of-the arts the principles and the deliberative and
τὸ προαιρετικόν. Τοῦτο δέ ἐστι τὸ καὶ διὰ τῶν
the choosing this and is the(-power) also through the
ὀνείρων θεσπίζον ἡμῖν τὸ μέλλον, ἥνπερ μόνην ἀληθῆ
dreams foretelling to-us the future which alone true
μαντείαν οἱ Πυθαγόρειοι λέγουσιν εἶναι, τοῖς Ἑβραίοις
divination the Pythagoreans say to-be to-the Hebrews
ἀκολουθήσαντες. Ὄργανον δὲ καὶ τούτου, ἡ μέση
having-followed (the)-organ and also of-this (is)-the middle
κοιλία τοῦ ἐγκεφάλου, καὶ τὸ ψυχικὸν πνεῦμα τὸ ἐν αὐτῇ.
cavity of-the brain and the animal spirit the in it

Περὶ τοῦ μνημονευτικοῦ

XXXIV · THE REMEMBERING POWER

Memory is an image left by a sensation or a thought, or their preservation: the soul perceives sensible things through the senses and forms opinion, and intelligible things through the mind and forms thought. Intelligible things are remembered only if learned or naturally known. Recollection recovers what forgetfulness lost; what imagination receives the thinking power judges and passes to memory, whose organ is the back cavity of the brain.

Τὸ δὲ μνημονευτικόν ἐστι μνήμης καὶ ἀναμνήσεως
the and remembering(-power) is of-memory and recollection
αἴτιόν τε καὶ ταμεῖον. Μνήμη γάρ ἐστι φαντασία
(the)-cause both and storehouse memory for is (an)-image
ἐγκαταλελειμμένη ἀπό τινος αἰσθήσεώς τε καὶ νοήσεως
left-behind from some sensation both and thought
κατ᾽ ἐνέργειαν φαινομένης, ἢ σωτηρία αἰσθήσεώς τε
in act appearing or (the)-preservation of-sensation both

καὶ νοήσεως. Ἡ γὰρ ψυχὴ τῶν μὲν αἰσθητῶν διὰ
and thought the for soul the indeed sensibles through
τῶν αἰσθητηρίων ἀντιλαμβάνεται, ἤγουν αἰσθάνεται, καὶ
the sense-organs apprehends that-is perceives and
γίνεται δόξα· τῶν δὲ νοητῶν, διὰ τοῦ νοῦ, καὶ γίνεται
arises opinion the but intelligibles through the mind and arises
νόησις· ὅταν οὖν τοὺς τύπους ὧν τε ἐδόξασεν, ὧν
thought when then the impressions of-what both it-opined of-what
τε ἐνόησε, διασώζῃ, μνημονεύειν λέγεται.
both it-thought it-preserves to-remember it-is-said
Δεῖ δὲ γινώσκειν, ὅτι ἡ τῶν νοητῶν ἀντίληψις οὐ
(one)-must and know that the of-the intelligibles apprehension not
γίνεται, εἰ μὴ ἐκ μαθήσεως, ἢ φυσικῆς ἐννοίας. Οὐ
comes-about if not from learning or natural notion not
γὰρ ἐξ αἰσθήσεως· τὰ μὲν γὰρ αἰσθητά, καθ᾽ ἑαυτὰ
for from sensation the indeed for sensibles by themselves
μνημονεύεται· τὰ δὲ νοητά, εἴ τι μὲν ἐμάθομεν,
are-remembered the but intelligibles if anything indeed we-learned
μνημονεύομεν· τῆς δὲ οὐσίας αὐτῶν μνήμην οὐκ ἔχομεν.
we-remember of-the but substance their memory not we-have
Ἀνάμνησις δὲ λέγεται μνήμης ἀπολομένης ὑπὸ λήθης
recollection and is-called of-memory lost by forgetfulness
ἀνάκτησις. Λήθη δέ ἐστι μνήμης ἀποβολή. Τὸ μὲν οὖν
(the)-recovery forgetfulness and is of-memory (the)-loss the indeed then
φανταστικόν, διὰ τῶν αἰσθήσεων ἀντιλαμβανόμενον τῶν
imaginative(-power) through the senses apprehending the
ὑλῶν, παραδίδωσι τῷ διανοητικῷ, ἢ διαλογιστικῷ· ταυτὸν
materials hands-over to-the thinking or reasoning(-power) the-same
γὰρ ἀμφότερα· ὃ παραλαβὸν καὶ κρίναν, παραπέμπει
for (are)-both which having-received and having-judged sends-on
τῷ μνημονευτικῷ. Ὄργανον δὲ τοῦ μνημονευτικοῦ, ἡ
to-the remembering(-power) (the)-organ and of-the remembering(-power) (is)-the

ὄπισθεν κοιλία τοῦ ἐγκεφάλου, ἣν καὶ παρεγκεφαλίδα
back cavity of-the brain which also cerebellum
καλοῦσι, καὶ τὸ ἐν αὐτῇ ψυχικὸν πνεῦμα.
they-call and the in it animal spirit

Περὶ ἐνδιαθέτου λόγου, καὶ προφορικοῦ

XXXV · THE INWARD AND THE UTTERED WORD

The rational part of the soul has an inward word, a movement in the reasoning without utterance, by which we think in silence and converse in dreams, so that the deaf and the mute are no less rational; and an uttered word, the messenger of thought spoken by tongue and mouth.

Πάλιν δὲ διαιρεῖται τὸ λογικὸν τῆς ψυχῆς εἴς τε
again and is-divided the rational(-part) of-the soul into both
τὸν ἐνδιάθετον λόγον, καὶ εἰς τὸν προφορικόν. Ἔστι
the inward word and into the uttered(-one) is
δὲ ἐνδιάθετος μὲν λόγος, κίνημα τῆς ψυχῆς ἐν τῷ
and inward indeed word (a)-movement of-the soul in the
διαλογιστικῷ γινόμενον ἄνευ τινὸς ἐκφωνήσεως· ὅθεν
reasoning(-part) occurring without any utterance whence
πολλάκις καὶ σιωπῶντες, λόγον ὅλον ἐν ἑαυτοῖς
often also being-silent (a)-discourse whole in ourselves
διεξερχόμεθα, καὶ ἐν τοῖς ὀνείροις διαλεγόμεθα· κατὰ τοῦτο
we-go-through and in the dreams we-converse in this
δὲ μάλιστα λογικοὶ πάντες ἐσμέν. Καὶ γὰρ οἱ ἐκ γενετῆς
and especially rational all we-are and for the(-ones) from birth
κωφοί, ἢ οἱ διά τι νόσημα, ἢ πάθος, τὴν φωνὴν
deaf or the(-ones) through some illness or passion the voice
ἀποβαλόντες, οὐδὲν ἧττον λογικοί εἰσιν. Ὁ δὲ προφορικὸς
having-lost nothing less rational are the but uttered

λόγος ἐν τῇ φωνῇ καὶ ἐν ταῖς διαλέκτοις τὴν ἐνέργειαν
word in the voice and in the languages the activity
ἔχει· ἤγουν ὁ διὰ γλώσσης καὶ στόματος προφερόμενος
has that-is the through tongue and mouth uttered
λόγος· διὸ καὶ προφορικὸς λέγεται· ἔστι δὲ ἄγγελος
word therefore also uttered it-is-called it-is and (the)-messenger
νοήματος. Κατὰ τοῦτο δὲ καὶ λαλητικοὶ λεγόμεθα.
of-thought in this and also speaking(-beings) we-are-called

Περὶ πάθους καὶ ἐνεργείας

XXXVI · PASSION AND ACTIVITY

Passion is bodily, as illness, or of the soul, as desire and anger; it is a perceptible motion bringing pleasure or pain, and also an activity moved against nature. The soul's powers are cognitive and vital: John traces the mind from thought to inward word, and the appetite from natural will through wish, inquiry, counsel, judgment, inclination, choice, and impulse to use. Beasts are led by their appetite; man leads his freely. God wills but does not deliberate or choose, and the Lord's soul had no counsel or choice, for it knew all things: Christ has two natural wills but one thing willed, the human following the divine.

Τὸ πάθος ὁμωνύμως λέγεται. Λέγεται γὰρ πάθος, καὶ
the passion equivocally is-said is-called for passion both
τὸ σωματικόν, ὡς τὰ νοσήματα καὶ τὰ ἕλκη· λέγεται
the bodily as the illnesses and the wounds is-called
πάλιν πάθος, καὶ τὸ ψυχικόν, ἥ τε ἐπιθυμία, καὶ
again passion also the(-thing) of-the-soul the both desire and
ὁ θυμός. Ἔστι δὲ κοινῶς μὲν καὶ γενικῶς πάθος
the anger it-is and in-common indeed and generically (a)-passion
ζώου, ᾧ ἕπεται ἡδονὴ καὶ λύπη. Ἕπεται γὰρ τῷ
of-(a)-living-being which follows pleasure and pain follows for the

πάθει λύπη· καὶ οὐκ αὐτὸ τὸ πάθος ἐστὶ λύπη· τὰ
passion pain and not itself the passion is pain the(-things)
γὰρ ἀναίσθητα πάσχοντα, οὐκ ἀλγεῖ· οὐκ ἄρα τὸ πάθος
for insensible suffering not feel-pain not then the passion
ἐστὶν ἄλγημα, ἀλλ' ἡ τοῦ πάθους αἴσθησις. Δεῖ δὲ τοῦτο
is pain but the of-the passion perception must and this
ἀξιόλογον εἶναι, ἤγουν μέγα, ἵνα τῇ αἰσθήσει ὑποπέσῃ.
considerable to-be that-is great that to-the perception it-may-fall-under
Τῶν δὲ ψυχικῶν παθῶν ὅρος ἐστὶν οὗτος· πάθος ἐστὶ
of-the and of-the-soul passions (the)-definition is this passion is
κίνησις τῆς ὀρεκτικῆς δυνάμεως αἰσθητή, ἐπὶ φαντασίᾳ
(a)-motion of-the appetitive power perceptible at (the)-image
ἀγαθοῦ ἢ κακοῦ. Καὶ ἄλλως· πάθος ἐστὶ κίνησις ἄλογος
of-good or evil and otherwise passion is (a)-motion irrational
τῆς ψυχῆς, δι' ὑπόληψιν καλοῦ ἢ κακοῦ. Ἡ μὲν
of-the soul through (a)-supposition of-good or evil the indeed
οὖν ὑπόληψις τοῦ καλοῦ τὴν ἐπιθυμίαν κινεῖ· ἡ δὲ τοῦ
then supposition of-the good the desire moves the but of-the
κακοῦ ὑπόληψις τὸν θυμόν. Τὸ δὲ γενικόν, ἤγουν κοινὸν
evil supposition the anger the and generic that-is common
πάθος, οὕτως ὁρίζεται· πάθος ἐστὶ κίνησις ἐν ἑτέρῳ ἐξ
passion so is-defined passion is (a)-motion in one from
ἑτέρου. Ἐνέργεια δέ ἐστι κίνησις δραστική. Δραστικὸν δὲ
another activity and is (a)-motion efficacious efficacious and
λέγεται τὸ ἐξ ἑαυτοῦ κινούμενον· οὕτως καὶ ὁ θυμὸς
is-called the(-thing) from itself moving so also the anger
ἐνέργεια μέν ἐστι τοῦ θυμοειδοῦς, πάθος δέ, τῶν δύο
activity indeed is of-the spirited(-part) passion but of-the two
μερῶν τῆς ψυχῆς, καὶ προσέτι παντὸς τοῦ σώματος, ὅταν
parts of-the soul and moreover of-whole the body when

ὑπὸ θυμοῦ βιαίως ἄγηται πρὸς τὰς πράξεις. Ἐξ ἑτέρου
by anger violently it-is-led to the actions from another
γὰρ ἐν ἑτέρῳ γέγονεν ἡ κίνησις, ὅπερ λέγεται πάθος.
for in another has-come-about the motion which is-called passion
Καὶ καθ' ἕτερον δὲ τρόπον ἡ ἐνέργεια πάθος λέγεται.
and in another also way the activity (a)-passion is-called
Ἐνέργεια μὲν γάρ ἐστι κατὰ φύσιν κίνησις, πάθος
activity indeed for is according-to nature motion passion
δέ, παρὰ φύσιν· κατὰ τοῦτον μὲν οὖν τὸν λόγον ἡ
but against nature in this indeed then the account the
ἐνέργεια πάθος λέγεται, ὅταν μὴ κατὰ φύσιν κινῆται,
activity (a)-passion is-called when not according-to nature it-is-moved
εἴτε ἐξ ἑαυτοῦ, εἴτε ἐξ ἑτέρου. Τῆς οὖν καρδίας ἡ
whether from itself or from another of-the then heart the
μὲν κατὰ σφυγμοὺς κίνησις φυσικὴ οὖσα, ἐνέργειά ἐστιν·
indeed by beats motion natural being activity is
ἡ δὲ κατὰ τοὺς παλμούς, ἄμετρος οὖσα, καὶ οὐ κατὰ
the but by the palpitations immoderate being and not according-to
φύσιν πάθος ἐστί, καὶ οὐκ ἐνέργεια.
nature (a)-passion is and not activity
Οὐ πᾶσα δὲ κίνησις τοῦ παθητικοῦ, πάθος καλεῖται, ἀλλ'
not every but motion of-the passible(-part) (a)-passion is-called but
αἱ σφοδρότεραι, καὶ εἰς αἴσθησιν προβαίνουσαι· αἱ γὰρ
the more-violent and into perception advancing the for
μικραί, καὶ ἀνεπαίσθητοι, οὐδέπω πάθη εἰσί· δεῖ γὰρ ἔχειν
small and imperceptible not-yet passions are must for have
τὸ πάθος, καὶ τὸ μέγεθος ἀξιόλογον· διὸ πρόσκειται
the passion also the magnitude considerable therefore is-added
τῷ ὅρῳ τοῦ πάθους, κίνησις αἰσθητή· αἱ γὰρ μικραὶ
to-the definition of-the passion motion perceptible the for small
κινήσεις, λανθάνουσαι τὴν αἴσθησιν, οὐ ποιοῦσι τὸ πάθος.
motions escaping the perception not make the passion

Χρὴ γινώσκειν, ὅτι ἡ ἡμετέρα ψυχὴ διττὰς ἔχει
(one)-must know that the our soul twofold has
τὰς δυνάμεις, τὰς μὲν γνωστικάς, τὰς δὲ ζωτικάς.
the powers the indeed cognitive the but vital
Καὶ γνωστικαὶ μέν εἰσι νοῦς, διάνοια, δόξα, φαντασία,
and cognitive indeed are mind understanding opinion imagination
αἴσθησις· ζωτικαὶ δέ, ἤγουν ὀρεκτικαί, βούλησις καὶ
sensation vital but that-is appetitive will and
προαίρεσις. Ἵνα δὲ σαφέστερον γένηται τὸ λεγόμενον,
choice that and more-clearly may-become the(-thing) said
λεπτολογήσωμεν τὰ περὶ τούτων· καὶ πρῶτον περὶ
let-us-discuss-in-detail the(-things) about these and first about
τῶν γνωστικῶν εἴπωμεν.
the cognitive let-us-speak
Περὶ μὲν οὖν φαντασίας καὶ αἰσθήσεως ἱκανῶς ἤδη ἐν
about indeed then imagination and sensation sufficiently already in
τοῖς προλελεγμένοις εἴρηται. Διὰ τῆς αἰσθήσεως τοίνυν
the(-things) said-before it-has-been-said through the sensation then
ἐν τῇ ψυχῇ συνίσταται πάθος, ὃ καλεῖται φαντασία· ἐκ
in the soul arises (a)-passion which is-called imagination from
δὲ φαντασίας γίνεται δόξα. Εἶτα ἡ διάνοια ἀνακρίνασα
and imagination comes-about opinion then the understanding having-examined
τὴν δόξαν, εἴτε ἀληθής ἐστιν, εἴτε ψευδής, κρίνει τὸ
the opinion whether true it-is or false judges the
ἀληθές· ὅθεν καὶ διάνοια λέγεται ἀπὸ τοῦ διανοεῖν καὶ
true whence also understanding it-is-called from the to-think-through and
διακρίνειν. Τὸ οὖν κριθέν, καὶ ὁρισθὲν ἀληθές, νοῦς λέγεται.
to-distinguish the then judged and defined true mind is-called
Ἄλλως δέ· Χρὴ γινώσκειν, ὅτι ἡ μὲν πρώτη τοῦ νοῦ
otherwise and (one)-must know that the indeed first of-the mind
κίνησις, νόησις λέγεται· ἡ δὲ περί τι νόησις, ἔννοια
motion thought is-called the but about something thought notion

καλεῖται, ἥτις ἐπιμείνασα, καὶ τυπώσασα τὴν ψυχὴν
is-called which having-persisted and having-impressed the soul
πρὸς τὸ νοούμενον, ἐνθύμησις προσαγορεύεται. Ἡ δὲ
toward the(-thing) thought reflection is-named the and
ἐνθύμησις ἐν ταυτῷ μείνασα, καὶ ἑαυτὴν βασανίσασα,
reflection in the-same having-remained and itself having-tested
καὶ ἀνακρίνασα τὴν ψυχὴν πρὸς τὸ νοούμενον,
and having-examined the soul toward the(-thing) thought
φρόνησις ὀνομάζεται. Ἡ δὲ φρόνησις πλατυνθεῖσα, ποιεῖ
prudence is-named the and prudence having-been-broadened makes
τὸν διαλογισμόν, ἐνδιάθετον λόγον ὀνομαζόμενον· ὃν
the reasoning inward word named which
ὁριζόμενοί φασι κίνημα ψυχῆς πληρέστατον ἐν τῷ
defining(-it) they-say (a)-movement of-the-soul most-full in the
διαλογιστικῷ γενόμενον, ἄνευ τινὸς ἐκφωνήσεως, ἐξ οὗ
reasoning(-part) occurring without any utterance from which
τὸν προφορικὸν λόγον φασὶ προέρχεσθαι, τὸν διὰ
the uttered word they-say to-proceed the(-one) through
γλώσσης λαλούμενον. Εἰπόντες τοίνυν περὶ τῶν γνωστικῶν
tongue spoken having-spoken then about the cognitive
δυνάμεων, εἴπωμεν καὶ περὶ ζωτικῶν, ἤγουν ὀρεκτικῶν.
powers let-us-speak also about (the)-vital that-is appetitive
Χρὴ γινώσκειν, ὅτι τῇ ψυχῇ ἐνέσπαρται φυσικῶς
(one)-must know that in-the soul has-been-sown naturally
δύναμις ὀρεκτικὴ τοῦ κατὰ φύσιν ὄντος, καὶ πάντων
(a)-power appetitive of-the according-to nature being and of-all
τῶν οὐσιωδῶς τῇ φύσει προσόντων συνεκτική, ἥτις
the(-things) substantially to-the nature belonging sustaining which
λέγεται θέλησις. Ἡ μὲν γὰρ οὐσία, τοῦ τε εἶναι, καὶ
is-called will the indeed for substance of-the both being and
ζῆν, καὶ κινεῖσθαι κατὰ νοῦν τε καὶ αἴσθησιν ὀρέγεται,
living and being-moved according-to mind both and sensation desires

τῆς οἰκείας ἐφιεμένη φυσικῆς, καὶ πλήρους ὀντότητος.
the own aspiring-to natural and full being-ness
Διόπερ καὶ οὕτως ὁρίζονται τοῦτο τὸ φυσικὸν θέλημα·
therefore also thus they-define this the natural will
θέλημά ἐστιν ὄρεξις λογική τε καὶ ζωτική, μόνων
will is (an)-appetite rational both and vital of-only
ἠρτημένη τῶν φυσικῶν. Ὥστε ἡ μὲν θέλησίς ἐστιν ἡ
dependent the natural(-things) so-that the indeed will is the
αὐτή, ἡ φυσική, ζωτική τε καὶ λογικὴ ὄρεξις πάντων
same the natural vital both and rational appetite of-all
τῶν τῆς φύσεως συστατικῶν, ἡ ἁπλῆ δύναμις. Ἡ γὰρ
the of-the nature constitutive(-things) the simple power the for
τῶν ἀλόγων ὄρεξις, μὴ οὖσα λογική, οὐ λέγεται θέλησις.
of-the irrational appetite not being rational not is-called will
Βούλησις δέ ἐστι ποιὰ φυσικὴ θέλησις, ἤγουν φυσικὴ
wish and is (a)-qualified natural will that-is (a)-natural
καὶ λογικὴ ὄρεξίς τινος πράγματος. Ἔγκειται μὲν γὰρ
and rational appetite for-some thing is-implanted indeed for
τῇ ἀνθρώπων ψυχῇ δύναμις τοῦ λογικῶς ὀρέγεσθαι.
in-the of-men soul (a)-power of-the rationally to-desire
Ὅτε οὖν φυσικῶς κινηθῇ αὕτη ἡ λογικὴ ὄρεξις πρός
when then naturally is-moved this the rational appetite toward
τι πρᾶγμα, λέγεται βούλησις· βούλησις γάρ ἐστιν ὄρεξις
some thing it-is-called wish wish for is appetite
καὶ ἔφεσίς τινος πράγματος λογική.
and aspiration for-some thing rational
Λέγεται δὲ βούλησις, καὶ ἐπὶ τῶν ἐφ' ἡμῖν, καὶ
is-said and wish both of the(-things) in our-power and
ἐπὶ τῶν οὐκ ἐφ' ἡμῖν· τουτέστι, καὶ ἐπὶ τῶν
of the(-things) not in our-power that-is both of the
δυνατῶν, καὶ ἐπὶ τῶν ἀδυνάτων. Βουλόμεθα γὰρ
possible(-things) and of the impossible(-things) we-wish for

πολλάκις πορνεῦσαι, ἢ σωφρονῆσαι, ἢ ὑπνῶσαι, ἤ τι
often to-fornicate or to-be-chaste or to-sleep or something
τῶν τοιούτων· καὶ ταῦτα τῶν ἐφ᾽ ἡμῖν εἰσι, καὶ
of-the such and these of-the(-things) in our-power are and
δυνατά. Βουλόμεθα δὲ καὶ βασιλεῦσαι, καὶ τοῦτο οὐκ ἔστι
possible we-wish and also to-be-king and this not is
τῶν ἐφ᾽ ἡμῖν. Βουλόμεθα δὲ τυχὸν καὶ μηδέποτε
of-the(-things) in our-power we-wish and perhaps also never
ἀποθανεῖν· τοῦτο τῶν ἀδυνάτων ἐστίν.
to-die this of-the impossible(-things) is
Ἔστι δὲ ἡ βούλησις τοῦ τέλους, οὐ τῶν πρὸς τὸ τέλος.
is and the wish of-the end not of-the(-things) toward the end
Τέλος μὲν οὖν ἐστι τὸ βουλητόν, ὡς τὸ βασιλεῦσαι,
end indeed then is the(-thing) wished as the to-be-king
ὡς τὸ ὑγιᾶναι· πρὸς τὸ τέλος δέ, τὸ βουλευτόν, ἤγουν
as the to-be-healthy toward the end but the(-thing) deliberated that-is
ὁ τρόπος, δι᾽ οὗ ὀφείλομεν ὑγιᾶναι, ἢ βασιλεῦσαι· εἶτα
the manner through which we-ought to-be-healthy or to-be-king then
μετὰ τὴν βούλησιν, ζήτησις, καὶ σκέψις· καὶ μετὰ ταῦτα,
after the wish (comes)-inquiry and consideration and after these-things
εἰ τῶν ἐφ᾽ ἡμῖν ἐστι, γίνεται βουλή, ἤγουν βούλευσις.
if of-the(-things) in our-power it-is comes-about counsel that-is deliberation
Βουλὴ δέ ἐστιν ὄρεξις ζητητική, περὶ τῶν ἐφ᾽ ἡμῖν
counsel and is (an)-appetite inquiring about the(-things) in our-power
πρακτῶν γινομένη· βουλεύεται γάρ, εἰ ὀφείλει μετελθεῖν
practicable occurring he-deliberates for whether he-ought to-pursue
τὸ πρᾶγμα, ἢ οὔ· εἶτα κρίνει τὸ κρεῖττον, καὶ λέγεται κρίσις·
the thing or not then he-judges the better and it-is-called judgment
εἶτα διατίθεται, καὶ ἀγαπᾷ τὸ ἐκ τῆς βουλῆς κριθέν,
then he-is-disposed and loves the(-thing) from the counsel judged
καὶ καλεῖται γνώμη. Ἐὰν γὰρ κρίνῃ, καὶ μὴ διατεθῇ πρὸς
and it-is-called inclination if for he-judges and not he-is-disposed toward

τὸ κριθέν, ἤγουν ἀγαπήσῃ αὐτό, οὐ λέγεται γνώμη.
the(-thing) judged that-is loves it not it-is-called inclination
Εἶτα μετὰ τὴν διάθεσιν, γίνεται προαίρεσις, ἤγουν ἐπιλογή·
then after the disposition comes-about choice that-is selection
προαίρεσις γάρ ἐστι, δύο προκειμένων, τὸ μὲν αἱρεῖσθαι,
choice for is of-two (things)-set-before the indeed to-take
καὶ ἐκλέγεσθαι τοῦτο πρὸ τοῦ ἑτέρου. Εἶτα ὁρμᾷ πρὸς
and to-pick this before the other then he-is-impelled to
τὴν πρᾶξιν, καὶ λέγεται ὁρμή· εἶτα κέχρηται, καὶ λέγεται
the action and it-is-called impulse then he-has-used and it-is-called
χρῆσις· εἶτα παύεται τῆς ὀρέξεως μετὰ τὴν χρῆσιν.
use then he-ceases from-the appetite after the use
Ἐπὶ μὲν οὖν τῶν ἀλόγων, ὄρεξις γίνεταί τινος,
in-the-case-of indeed then the irrational(-animals) appetite arises for-something
καὶ εὐθέως ὁρμὴ πρὸς τὴν πρᾶξιν. Ἄλογος γάρ ἐστιν
and at-once impulse toward the action irrational for is
ἡ ὄρεξις τῶν ἀλόγων, καὶ ἄγονται ὑπὸ τῆς φυσικῆς
the appetite of-the irrational(-animals) and they-are-led by the natural
ὀρέξεως· διὸ οὐδὲ θέλησις λέγεται ἡ τῶν ἀλόγων
appetite therefore not-even will is-called the of-the irrational(-animals)
ὄρεξις, οὐδὲ βούλησις. Θέλησις γάρ ἐστι λογικὴ καὶ
appetite nor wish will for is (a)-rational and
αὐτεξούσιος φυσικὴ ὄρεξις· ἐπὶ δὲ τῶν ἀνθρώπων
self-determining natural appetite in-the-case-of but the men
λογικῶν ὄντων, ἄγεται μᾶλλον ἡ φυσικὴ ὄρεξις, ἤπερ
rational being is-led rather the natural appetite than
ἄγει. Αὐτεξουσίως γάρ, καὶ μετὰ λόγου κινεῖται, ἐπειδὴ
it-leads self-determiningly for and with reason it-is-moved since
συνεζευγμέναι εἰσὶν αἱ γνωστικαὶ καὶ ζωτικαὶ δυνάμεις ἐν
joined are the cognitive and vital powers in
αὐτῷ· αὐτεξουσίως οὖν ὀρέγεται καὶ αὐτεξουσίως βούλεται,
him self-determiningly then he-desires and self-determiningly wishes

καὶ αὐτεξουσίως ζητεῖ, καὶ σκέπτεται, καὶ αὐτεξουσίως
and self-determiningly seeks and considers and self-determiningly
βουλεύεται, καὶ αὐτεξουσίως κρίνει, καὶ αὐτεξουσίως
deliberates and self-determiningly judges and self-determiningly
διατίθεται, καὶ αὐτεξουσίως προαιρεῖται, καὶ αὐτεξουσίως
is-disposed and self-determiningly chooses and self-determiningly
ὁρμᾷ, καὶ αὐτεξουσίως πράττει ἐπὶ τῶν κατὰ
is-impelled and self-determiningly acts in the(-things) according-to
φύσιν ὄντων.
nature being
Χρὴ δὲ γινώσκειν, ὅτι ἐπὶ Θεοῦ βούλησιν μὲν
(one)-must and know that in-the-case-of God wish indeed
λέγομεν, προαίρεσιν δὲ κυρίως οὐ λέγομεν. Οὐ γὰρ
we-say choice but properly not we-say not for
βουλεύεται Θεός· ἀγνοίας γάρ ἐστι τὸ βουλεύεσθαι. Περὶ
deliberates God of-ignorance for is the to-deliberate about
γὰρ τοῦ γινωσκομένου οὐδεὶς βουλεύεται. Εἰ δὲ βουλὴ
for the(-thing) known no-one deliberates if and counsel
ἀγνοίας, πάντως καὶ ἡ προαίρεσις. Ὁ δὲ Θεὸς πάντα
(is)-of-ignorance certainly also the choice — but God all(-things)
εἰδὼς ἁπλῶς, οὐ βουλεύεται.
knowing simply not deliberates
Οὔτε δὲ ἐπὶ τῆς τοῦ Κυρίου ψυχῆς φαμεν βουλὴν
nor and in-the-case-of the of-the Lord soul we-say counsel
ἢ προαίρεσιν· οὐ γὰρ εἶχεν ἄγνοιαν. Εἰ γὰρ καὶ τῆς
or choice not for it-had ignorance if for even of-the
ἀγνοούσης τὰ μέλλοντα φύσεως ἦν, ἀλλ' ὅμως
not-knowing the(-things) to-come nature it-was but yet
καθ' ὑπόστασιν ἑνωθεῖσα Θεῷ Λόγῳ, πάντων τὴν
according-to hypostasis united to-God (the)-Word of-all(-things) the
γνῶσιν εἶχεν, οὐ χάριτι, ἀλλ', ὡς εἴρηται, διὰ τὴν
knowledge it-had not by-grace but as it-has-been-said because-of the

καθ' ὑπόστασιν ἕνωσιν. Ὁ αὐτὸς γὰρ ἦν καὶ Θεὸς καὶ
according-to hypostasis union the same for he-was both God and
ἄνθρωπος· διὸ οὐδὲ γνωμικὸν εἶχε θέλημα· θέλησιν μὲν
man therefore not-even gnomic he-had will (the)-will indeed
γὰρ εἶχε τὴν φυσικήν, τὴν ἁπλῆν, τὴν ἐν πάσαις ταῖς
for he-had the natural the simple the(-one) in all the
ὑποστάσεσι τῶν ἀνθρώπων ὁμοίως θεωρουμένην· τὴν δὲ
hypostases of-the men alike contemplated the but
γνώμην, ἤγουν τὸ θελητόν, οὐκ εἶχεν ἡ ἁγία αὐτοῦ ψυχή,
inclination that-is the thing-willed not had the holy his soul
ἐναντίον τοῦ θείου αὐτοῦ θελήματος, οὐδὲ ἄλλο παρὰ
contrary to-the divine his will nor other beside
τὸ θεῖον αὐτοῦ θέλημα. Ἡ γὰρ γνώμη συνδιαιρεῖται ταῖς
the divine his will the for inclination is-divided-with the
ὑποστάσεσι, πλὴν τῆς ἁγίας, καὶ ἁπλῆς, καὶ ἀσυνθέτου,
hypostases except of-the holy and simple and uncompounded
καὶ ἀδιαιρέτου θεότητος. Ἐκεῖ γὰρ τῶν ὑποστάσεων μὴ
and undivided divinity there for the hypostases not
εἰς ἅπαν διαιρουμένων καὶ διισταμένων, οὐδὲ τὸ θελητὸν
into all being-divided and separated not-even the thing-willed
διαιρεῖται. Κἀκεῖ μέν, ἐπειδὴ μία φύσις, μία καὶ ἡ
is-divided and-there indeed since one (is-the)-nature one (is)-also the
φυσικὴ θέλησις. Ἐπειδὴ δὲ καὶ αἱ ὑποστάσεις ἀδιάστατοί
natural will since and also the hypostases undivided
εἰσιν, ἓν καὶ τὸ θελητόν, καὶ μία ἡ κίνησις τῶν
are one (is)-also the thing-willed and one the motion of-the
τριῶν ὑποστάσεων. Ἐπὶ δὲ τῶν ἀνθρώπων, ἐπειδὴ
three hypostases in-the-case-of but the men since
ἡ μὲν φύσις μία, μία καὶ ἡ φυσικὴ θέλησις· ἐπειδὴ
the indeed nature (is)-one one (is)-also the natural will since
δὲ αἱ ὑποστάσεις κεχωρισμέναι εἰσί, καὶ διεστήκασιν
but the hypostases separated are and stand-apart

ἀλλήλων, κατά τε τόπον, καὶ χρόνον, καὶ τὴν πρὸς τὰ
from-one-another in both place and time and the toward the
πράγματα διάθεσιν, καὶ ἕτερα πλεῖστα, τούτου ἕνεκεν
things disposition and other very-many(-things) for-this reason
διάφορα τὰ θελήματα, καὶ αἱ γνῶμαι. Ἐπὶ δὲ
different (are)-the wills and the inclinations in-the-case-of but
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπειδὴ μὲν διάφοροι
the Lord our Jesus Christ since indeed different
αἱ φύσεις, διάφοροι καὶ αἱ θελήσεις αἱ φυσικαὶ
(are)-the natures different (are)-also the wills the natural(-ones)
τῆς αὐτοῦ θεότητος, καὶ τῆς αὐτοῦ ἀνθρωπότητος, ἤγουν
of-the his divinity and of-the his humanity that-is
αἱ θελητικαὶ δυνάμεις. Ἐπειδὴ δὲ μία ἡ ὑπόστασις, καὶ
the volitional powers since but one (is)-the hypostasis and
εἷς ὁ θέλων, ἓν καὶ τὸ θελητόν, ἤγουν τὸ γνωμικὸν
one the(-one) willing one (is)-also the thing-willed that-is the gnomic
θέλημα, τῆς ἀνθρωπίνης αὐτοῦ θελήσεως, ἑπομένης δηλαδὴ
will of-the human his will following evidently
τῇ θείᾳ αὐτοῦ θελήσει, καὶ ταῦτα θελούσης, ἅ ἡ θεία
the divine his will and these-things willing which the divine
ἤθελε θέλησις θέλειν αὐτήν.
willed will to-will it
Χρὴ δὲ γινώσκειν, ὡς ἕτερον μέν ἐστιν ἡ θέλησις,
(one)-must and know that other indeed is the will
ἕτερον δὲ ἡ βούλησις· ἕτερον δὲ τὸ θελητόν, καὶ ἕτερον
other and the wish other and the thing-willed and other
τὸ θελητικόν, καὶ ἕτερον ὁ θέλων. Θέλησις μὲν γάρ
the volitional(-faculty) and other the(-one) willing will indeed for
ἐστιν αὐτὴ ἡ ἁπλῆ δύναμις τοῦ θέλειν. Βούλησις δέ, ἡ
is the-very the simple power of-the to-will wish but (is)-the
περί τι θέλησις. Θελητὸν δέ, τὸ ὑποκείμενον τῇ
about something will thing-willed and (is)-the subject to-the

θελήσει πρᾶγμα, ἤγουν ὃ θέλομεν· οἷον κινεῖται ἡ ὄρεξις
will thing that-is what we-will as is-moved the appetite
πρὸς βρῶσιν· ἡ μὲν ἁπλῶς ὄρεξις, λογικὴ θέλησίς ἐστι.
toward food the indeed simply appetite rational will is
Θελητικὸν δὲ τὸ ἔχον τὴν θελητικὴν δύναμιν, οἷον ὁ
volitional(-faculty) and (is)-the(-thing) having the volitional power as the
ἄνθρωπος. Θέλων δέ, αὐτὸς ὁ κεχρημένος τῇ θελήσει.
man (the)-one-willing and (is)-he the(-one) using the will
Δεῖ δὲ εἰδέναι, ὡς τὸ θέλημα, ποτὲ μὲν τὴν θέλησιν
(one)-must and know that the will sometimes indeed the willing
δηλοῖ, ἤγουν τὴν θελητικὴν δύναμιν, καὶ λέγεται θέλημα
shows that-is the volitional power and it-is-called will
φυσικόν· ποτὲ δὲ τὸ θελητόν, καὶ λέγεται θέλημα γνωμικόν.
natural sometimes but the thing-willed and it-is-called will gnomic

Περὶ ἐνεργείας

XXXVII · ACTIVITY

Every power of the soul, natural or technical, is called an activity, the natural power and motion of each substance; so things of the same substance have the same activity, and things of different natures different ones, and no substance lacks one. Actions such as speaking or walking, natural passions such as hunger, and the outcome of a power are called activities too. "In potency" and "in act" each have two senses, as the infant and the grammarian show. The first and true activity of a nature is rational, self-determining life; those who deny it to the Lord cannot consistently call him God made man.

Χρὴ γινώσκειν, ὡς αἱ πᾶσαι δυνάμεις αἱ προειρημέναι,
(one)-must know that the all powers the aforesaid
αἵ τε γνωστικαί, αἵ τε ζωτικαί, αἵ τε φυσικαί, καὶ
the both cognitive the both vital the both natural and

αἱ τεχνικαί, ἐνέργειαι λέγονται. Ἐνέργεια γάρ ἐστιν ἡ
the technical activities are-called activity for is the
φυσικὴ ἑκάστης οὐσίας δύναμίς τε καὶ κίνησις. Καὶ
natural of-each substance power both and motion and
πάλιν· ἐνέργειά ἐστι φυσική, ἡ πάσης οὐσίας ἔμφυτος
again activity is natural the of-every substance innate
κίνησις· ὅθεν δῆλον, ὅτι ὧν ἡ οὐσία ἡ αὐτή,
motion whence (it-is)-clear that of-which the substance (is)-the same
τούτων καὶ ἡ ἐνέργεια ἡ αὐτή· ὧν δὲ αἱ φύσεις
of-these also the activity (is)-the same of-which but the natures
διάφοροι, τούτων καὶ αἱ ἐνέργειαι διάφοροι· ἀμήχανον
(are)-different of-these also the activities (are)-different (it-is)-impossible
γὰρ οὐσίαν ἄμοιρον εἶναι φυσικῆς ἐνεργείας.
for (a)-substance without-share to-be of-natural activity
Ἐνέργεια πάλιν ἐστὶ φυσική, ἡ δηλωτικὴ ἑκάστης
activity again is natural the indicative of-each
οὐσίας δύναμις. Καὶ πάλιν· ἐνέργειά ἐστι φυσική, καὶ
substance power and again activity is natural and
πρώτη ἀεικίνητος δύναμις τῆς νοερᾶς ψυχῆς· τουτέστιν,
first ever-moving power of-the intellectual soul that-is
ὁ ἀεικίνητος αὐτῆς λόγος, φυσικῶς ἐξ αὐτῆς ἀεὶ
the ever-moving its reason naturally from it always
πηγαζόμενος. Καὶ πάλιν· ἐνέργειά ἐστι φυσική, ἡ ἑκάστης
welling-up and again activity is natural the of-each
οὐσίας δύναμίς τε καὶ κίνησις, ἧς χωρὶς μόνον τὸ μὴ ὄν.
substance power both and motion which without (is)-only the not being
Λέγονται δὲ ἐνέργειαι καὶ αἱ πράξεις, ὡς τὸ λαλεῖν, τὸ
are-called and activities also the actions as the to-speak the
περιπατεῖν, τὸ ἐσθίειν, τὸ πίνειν καὶ τὰ τοιαῦτα. Καὶ
to-walk the to-eat the to-drink and the such(-things) and
τὰ πάθη δὲ τὰ φυσικά, πολλάκις ἐνέργειαι λέγονται,
the passions too the natural often activities are-called

οἷον πεῖνα, δίψα, καὶ τὰ τοιαῦτα. Λέγεται δὲ πάλιν
as-for-instance hunger thirst and the such(-things) is-called and again
ἐνέργεια καὶ τὸ ἀποτέλεσμα τῆς δυνάμεως.
activity also the outcome of-the power
Διττῶς δὲ λέγεται, καὶ τὸ δυνάμει, καὶ τὸ
in-two-ways and is-said both the(-thing) in-potency and the(-thing)
ἐνεργείᾳ. Λέγομεν γὰρ τὸν παῖδα τὸν θηλάζοντα, δυνάμει
in-act we-call for the child the(-one) sucking in-potency
γραμματικόν· ἔχει γὰρ ἐπιτηδειότητα διὰ μαθήσεως
(a)-grammarian it-has for (the)-fitness through learning
γενέσθαι γραμματικός· λέγομεν πάλιν τὸν γραμματικόν,
to-become (a)-grammarian we-call again the grammarian
καὶ δυνάμει γραμματικόν, καὶ ἐνεργείᾳ· ἐνεργείᾳ μέν,
both in-potency (a)-grammarian and in-act in-act indeed
ὅτι ἔχει τὴν γνῶσιν τῆς γραμματικῆς· δυνάμει δέ, ὅτι
because he-has the knowledge of-the grammar in-potency but because
δύναται ἐξηγεῖσθαι, οὐκ ἐνεργεῖ δὲ τὴν ἐξήγησιν· λέγομεν
he-can interpret not he-performs but the interpretation we-call
πάλιν ἐνεργείᾳ γραμματικόν, ὅτε ἐνεργεῖ, ἤγουν ἐξηγεῖται.
again in-act (a)-grammarian when he-acts that-is interprets
Χρὴ οὖν γινώσκειν, ὅτι ὁ δεύτερος τρόπος κοινός ἐστι
(one)-must then know that the second mode common is
τοῦ δυνάμει, καὶ τοῦ ἐνεργείᾳ· δεύτερος μέν, τοῦ δυνάμει,
of-the in-potency and of-the in-act second indeed of-the in-potency
πρῶτος δέ, τοῦ ἐνεργείᾳ.
first but of-the in-act
Ἐνέργεια φύσεώς ἐστι πρώτη, καὶ μόνη, καὶ ἀληθής, ἡ
activity of-nature is first and only and true the
αὐθαίρετος, ἤτοι λογική, καὶ αὐτεξούσιος ζωή, καὶ τοῦ
self-chosen that-is rational and self-determining life and of-the
καθ' ἡμᾶς εἴδους συστατική· ἧς οἱ ἀποστεροῦντες
like us species constitutive of-which the(-ones) depriving

τὸν Κύριον, οὐκ οἶδ' ὅπως αὐτὸν Θεὸν ἐνανθρωπήσαντα
the Lord not I-know how him God having-become-man
λέγουσιν.
they-call
Ἐνέργειά ἐστι φύσεως κίνησις δραστική· δραστικὸν δὲ
activity is of-nature (a)-motion efficacious efficacious and
λέγεται τὸ ἐξ ἑαυτοῦ κινούμενον.
is-called the(-thing) from itself moving

Περὶ ἑκουσίου καὶ ἀκουσίου

XXXVIII · THE VOLUNTARY AND THE INVOLUNTARY

Praise and blame follow voluntary acts, done gladly and desired; pity and pardon follow involuntary ones, done with grief. The involuntary is forced, when the cause is outside us, or through ignorance we did not cause, as a man who kills his father passing by where he always shoots, but not one who kills while drunk. The voluntary has its cause in the doer, who knows the circumstances: who, what, with what, where, when, how, and why. Some acts, like throwing cargo overboard in a storm, lie between; children, beasts, and angry men act voluntarily but not by choice.

Ἐπειδὴ τὸ ἑκούσιον ἐν πράξει τινί ἐστι, καὶ τὸ
since the voluntary in action some is and the(-thing)
νομιζόμενον δὲ ἀκούσιον, ἐν πράξει τινί ἐστι, πολλοὶ δέ
thought also involuntary in action some is many and
τινες, καὶ τὸ ὄντως ἀκούσιον, οὐ μόνον ἐν τῷ πάσχειν,
some also the truly involuntary not only in the to-suffer
ἀλλὰ καὶ ἐν τῷ πράττειν τίθενται, δεῖ δὲ εἰδέναι, ὅτι
but also in the to-act place (one)-must and know that
πρᾶξίς ἐστιν ἐνέργεια λογική. Ταῖς δὲ πράξεσιν ἕπεται
action is activity rational the and actions follows
ἔπαινος, ἢ ψόγος· καὶ αἱ μὲν αὐτῶν μεθ' ἡδονῆς, αἱ δὲ
praise or blame and the indeed of-them with pleasure the but

μετὰ λύπης πράττονται· καὶ αἱ μὲν αὐτῶν εἰσιν αἱρεταὶ
with grief are-done and the indeed of-them are choiceworthy
τῷ πράττοντι, αἱ δὲ φευκταί· τῶν δὲ αἱρετῶν, αἱ μὲν
to-the(-one) acting the but to-be-avoided of-the and choiceworthy the indeed
ἀεὶ αἱρεταί, αἱ δὲ κατά τινα χρόνον. Ὁμοίως καὶ τῶν
always choiceworthy the but for some time likewise also of-the(-ones)
φευκτῶν. Καὶ πάλιν, αἱ μὲν τῶν πράξεων ἐλεοῦνται, καὶ
to-be-avoided and again the indeed of-the actions are-pitied and
συγγνώμης ἀξιοῦνται, αἱ δὲ μισοῦνται, καὶ κολάζονται. Τῷ
of-pardon are-deemed-worthy the but are-hated and are-punished to-the
μὲν οὖν ἑκουσίῳ πάντως ἐπακολουθεῖ ἔπαινος, ἢ ψόγος, καὶ
indeed then voluntary certainly follows praise or blame and
τὸ μεθ' ἡδονῆς πράττεσθαι, καὶ τὸ αἱρετὰς εἶναι τὰς πράξεις
the with pleasure to-be-done and the choiceworthy to-be the actions
τοῖς πράττουσιν, ἢ ἀεί, ἢ τότε, ὅτε πράττονται. Τῷ
to-the(-ones) doing either always or then when they-are-done to-the
δὲ ἀκουσίῳ, τὸ συγγνώμης, ἢ ἐλέους ἀξιοῦσθαι, καὶ
but involuntary (belongs)-the of-pardon or pity to-be-deemed-worthy and
τὸ μετὰ λύπης πράττεσθαι, καὶ τὸ μὴ εἶναι αἱρετάς, μηδὲ
the with grief to-be-done and the not to-be choiceworthy nor
δι' ἑαυτοῦ τελεῖν τὸ πραττόμενον, εἰ καὶ βιάζοιτο.
through himself to-accomplish the(-thing) done if even he-be-forced
Τοῦ δὲ ἀκουσίου τὸ μέν ἐστι κατὰ βίαν, τὸ δὲ δι'
of-the and involuntary the indeed is by force the but through
ἄγνοιαν· κατὰ βίαν μέν, ὅταν ἡ ποιητικὴ ἀρχή, ἤγουν
ignorance by force indeed when the efficient principle that-is
αἰτία, ἔξωθέν ἐστιν, ἤγουν ὅταν ὑφ' ἑτέρου βιαζώμεθα,
cause from-outside is that-is when by another we-are-forced
μηδ' ὅλως πειθόμενοι, μηδὲ συμβαλλώμεθα κατ' οἰκείαν
not at-all being-persuaded nor we-contribute by own
ὁρμήν, μηδὲ ὅλως συμπράττωμεν, ἢ δι' ἑαυτῶν τὸ
impulse nor at-all we-cooperate or through ourselves the

βιασθὲν ποιῶμεν· ὃ καὶ ὁριζόμενοι φαμεν· ἀκούσιόν
forced(-thing) we-do which also defining we-say involuntary
ἐστιν, οὗ ἡ ἀρχὴ ἔξωθεν, μηδὲν συμβαλλομένου
is (that)-of-which the principle (is)-from-outside nothing contributing
κατ᾽ οἰκείαν ὁρμὴν τοῦ βιασθέντος. Ἀρχὴν δὲ φαμέν,
by own impulse the(-one) forced principle and we-call
τὴν ποιητικὴν αἰτίαν. Τὸ δὲ δι᾽ ἄγνοιαν ἀκούσιον ἐστίν,
the efficient cause the and through ignorance involuntary is
ὅταν μὴ αὐτοὶ παρέχωμεν αἰτίαν τῆς ἀγνοίας, ἀλλ᾽ οὕτω
when not ourselves we-provide (the)-cause of-the ignorance but so
συμβῇ. Εἰ γὰρ μεθύων τις φόνον ποιήσει, ἀγνοῶν μὲν
it-happens if for being-drunk someone (a)-murder commits not-knowing indeed
ἐφόνευσεν, οὐ μὴν ἀκουσίως· τὴν γὰρ αἰτίαν τῆς ἀγνοίας,
he-killed not however involuntarily the for cause of-the ignorance
ἤγουν τὴν μέθην, αὐτὸς ἔπραξεν. Εἰ δέ τις ἐν τῷ
that-is the drunkenness he-himself did if but someone in the
συνήθει τόπῳ τοξεύων, τὸν πατέρα παριόντα ἀπέκτεινε,
accustomed place shooting the father passing-by killed
δι᾽ ἄγνοιαν λέγεται ἀκουσίως τοῦτο πεποιηκέναι.
through ignorance he-is-said involuntarily this to-have-done
Τοῦ οὖν ἀκουσίου διττοῦ ὄντος, τοῦ μὲν κατὰ βίαν, τοῦ
of-the then involuntary twofold being the indeed by force the
δὲ δι᾽ ἄγνοιαν, τὸ ἑκούσιον ἀμφοτέροις ἀντίκειται. Ἔστι
but through ignorance the voluntary to-both is-opposed is
γὰρ ἑκούσιον, τὸ μήτε κατὰ βίαν, μήτε δι᾽ ἄγνοιαν
for voluntary the(-thing) neither by force nor through ignorance
γινόμενον. Ἑκούσιον τοίνυν ἐστίν, οὗ ἡ ἀρχή,
coming-about voluntary therefore is (that)-of-which the principle
τουτέστιν ἡ αἰτία, ἐν ἑαυτῷ εἰδότι τὰ καθ᾽ ἕκαστα, δι᾽
that-is the cause (is)-in himself knowing the in particular through
ὧν, καὶ ἐν οἷς ἡ πρᾶξις. Καθ᾽ ἕκαστα δέ ἐστιν, ἃ
which and in which (is)-the action in particular and are what

καλεῖται παρὰ τοῖς ῥήτορσιν περιστατικὰ μόρια· οἷον,
are-called among the rhetoricians circumstantial parts as-for-instance
τίς, ἤγουν ὁ πράξας· τίνα, ἤγουν τὸν παθόντα· τί, ἤγουν
who that-is the(-one) having-acted whom that-is the having-suffered what that-is
αὐτὸ τὸ πραχθέν, τυχὸν ἐφόνευσε· τίνι, ἤγουν ὀργάνῳ·
itself the(-thing) done perhaps he-killed with-what that-is instrument
ποῦ, ἤγουν τόπῳ· πότε, ἤγουν ἐν ποίῳ χρόνῳ· πῶς, ὁ
where that-is place when that-is in what time how the
τρόπος τῆς πράξεως· διὰ τί, ἤγουν διὰ ποίαν αἰτίαν.
manner of-the action because-of what that-is because-of what cause
Ἰστέον, ὡς εἰσί τινα μέσα ἑκουσίων καὶ
(one)-must-know that there-are some intermediates of-voluntary and
ἀκουσίων· ἅτινα ἀηδῆ καὶ λυπηρὰ ὄντα, διὰ μεῖζον
involuntary(-things) which unpleasant and painful being because-of (a)-greater
κακὸν καταδεχόμεθα· ὡς διὰ ναυάγιον ἀποβάλλομεν
evil we-accept as because-of shipwreck we-cast-away
τὰ ἐν τῷ πλοίῳ.
the(-things) in the ship
Ἰστέον ὡς τὰ παιδία καὶ τὰ ἄλογα, ἑκουσίως
(one)-must-know that the children and the irrational(-animals) voluntarily
μὲν ποιεῖ, οὐ μὴν δὲ καὶ προαιρούμενα, καὶ ὅσα διὰ
indeed act not however — also choosing and as-many-as through
θυμὸν πράττομεν, μὴ προβουλευσάμενοι, ἑκουσίως ποιοῦμεν,
anger we-do not having-deliberated-beforehand voluntarily we-do
οὐ μὴν καὶ κατὰ προαίρεσιν. Καὶ ὁ φίλος αἰφνιδίως
not however also according-to choice and the friend suddenly
ἐπέστη, ἑκουσίως μὲν ἡμῖν, οὐ μὴν καὶ προαιρουμένοις.
came-upon(-us) voluntarily indeed for-us not however also choosing
Καὶ ὁ θησαυρῷ ἀνελπίστως περιτυχών, ἑκουσίως
and the(-one) (a)-treasure unexpectedly having-come-upon voluntarily
περιέτυχεν, οὐ μὴν καὶ προαιρούμενος. Πάντα ταῦτα
came-upon(-it) not however also choosing all these

ἑκούσια μέν, διὰ τὸ ἐπ᾽ αὐτοῖς ἥδεσθαι, οὐ μὴν καὶ
voluntary indeed because-of the at them to-take-pleasure not however also
κατὰ προαίρεσιν, διότι οὐκ ἀπὸ βουλῆς. Δεῖ δὲ πάντως
according-to choice because not from counsel must and certainly
βουλὴν προηγεῖσθαι τῆς προαιρέσεως, καθὼς εἴρηται.
counsel precede the choice as it-has-been-said

Περὶ τοῦ ἐφ᾽ ἡμῖν, τουτέστι, τοῦ αὐτεξουσίου

XXXIX · WHAT IS IN OUR POWER, THAT IS, SELF-DETERMINATION

The inquiry has three parts: whether anything is in our power, what it is, and why God made us self-determining. Of all that happens, God, necessity, fate, nature, chance, or the spontaneous is said to be the cause, but none of these can be the cause of human actions, which are neither always alike, nor necessary, nor works of nature, nor rare, nor of soulless things. Man himself, then, is the principle of his own works. Otherwise deliberation, the finest thing in him, would be pointless.

Ὁ περὶ τοῦ αὐτεξουσίου λόγος, τουτέστι, τοῦ ἐφ᾽ ἡμῖν,
the about the self-determination discourse that-is of-the in our-power
πρώτην μὲν ἔχει ζήτησιν, εἰ ἔστι τί ἐφ᾽ ἡμῖν.
(the)-first indeed has inquiry whether there-is anything in our-power
Πολλοὶ γὰρ οἱ πρὸς τοῦτο ἀντιβαίνοντες. Δευτέραν
many for (are)-the(-ones) against this opposing (the)-second
δέ, τίνα ἐστὶ τὰ ἐφ᾽ ἡμῖν, καὶ τίνων ἐξουσίαν ἔχομεν.
but what are the(-things) in our-power and over-what power we-have
Τρίτην, τὴν αἰτίαν ἐξετάσαι, δι᾽ ἣν ὁ ποιήσας ἡμᾶς Θεὸς
(the)-third the cause to-examine for which the having-made us God
αὐτεξουσίους ἐποίησεν. Ἀναλαβόντες οὖν περὶ τοῦ πρώτου,
self-determining made(-us) having-taken-up then about the first

πρῶτον εἴπωμεν ἀποδεικνύντες, ὅτι ἔστι τινὰ ἐφ᾽ ἡμῖν,
first let-us-speak showing that there-are some(-things) in our-power
ἐκ τῶν παρ᾽ ἐκείνοις ὁμολογουμένων, καὶ εἴπωμεν οὕτως.
from the(-things) by those agreed and let-us-speak thus
Τῶν γινομένων ἁπάντων, ἢ Θεόν φασιν αἴτιον
of-the(-things) happening all either God they-say (the)-cause
εἶναι, ἢ ἀνάγκην, ἢ εἱμαρμένην, ἢ φύσιν, ἢ τύχην, ἢ
to-be or necessity or fate or nature or chance or
τὸ αὐτόματον. Ἀλλὰ τοῦ μὲν Θεοῦ ἔργον, οὐσία καὶ
the spontaneous but — indeed of-God (the)-work (is)-substance and
πρόνοια· τῆς δὲ ἀνάγκης, τῶν ἀεὶ ὡσαύτως ἐχόντων
providence of-the and necessity of-the(-things) always alike being
ἡ κίνησις· τῆς δὲ εἱμαρμένης, τὸ ἐξ ἀνάγκης τὰ δι᾽
the motion of-the and fate the from necessity the(-things) through
αὐτῆς ἐπιτελεῖσθαι. Καὶ γὰρ καὶ αὕτη τῆς ἀνάγκης ἐστί·
it to-be-accomplished and for also this of-the necessity is
τῆς δὲ φύσεως, γένεσις, αὔξησις, φθορά, φυτά, καὶ ζῶα·
of-the and nature generation growth corruption plants and animals
τῆς δὲ τύχης, τὰ σπάνια καὶ ἀπροσδόκητα. Ὁρίζονται γὰρ
of-the and chance the rare and unexpected(-things) they-define for
τὴν τύχην, σύμπτωσιν καὶ συνδρομὴν δύο αἰτιῶν, ἀπὸ
the chance (as)-(a)-coincidence and concurrence of-two causes from
προαιρέσεως τὴν ἀρχὴν ἐχουσῶν, ἄλλο τι παρ᾽ ὃ
choice the beginning having other something than what
πέφυκεν, ἀποτελουσῶν· ὡς τάφρον ὀρύσσοντα, θησαυρὸν
is-natural producing as (a)-ditch digging (a)-treasure
εὑρεῖν· οὔτε γὰρ ὁ θεὶς τὸν θησαυρόν, οὕτως
to-find neither for the(-one) having-placed the treasure so
ἔθηκεν, ὥστε ἄλλον τοῦτον εὑρεῖν, οὔτε ὁ εὑρὼν
placed(-it) that another this(-one) should-find nor the(-one) having-found
οὕτως ὤρυξεν, ὡς εὑρεῖν θησαυρόν· ἀλλ᾽ ὁ μέν, ἵνα ὅταν
so dug as to-find (a)-treasure but the one that when

ἐθέλῃ ἀνέληται, ὁ δέ, ἵνα τάφρον ὀρύξῃ· συνέπεσε
he-wishes he-might-take-it-up the other that (a)-ditch he-might-dig there-happened
δὲ ἄλλο τι, παρ᾽ ὃ προῃροῦντο ἀμφότεροι. Τοῦ δὲ
but other something than what they-chose both of-the and
αὐτομάτου, τὰ τῶν ἀψύχων, ἢ ἀλόγων συμπτώματα,
spontaneous (are)-the of-the soulless or irrational(-things) accidents
ἄνευ φύσεως καὶ τέχνης· οὕτως αὐτοί φασι. Τίνι τοίνυν
without nature and art so they-themselves say to-which then
τούτων ὑπαγάγωμεν τὰ διὰ τῶν ἀνθρώπων, εἴπερ
of-these shall-we-assign the(-things) through the men if
ὁ ἄνθρωπος οὐκ ἔστιν αἴτιος καὶ ἀρχὴ πράξεως; Οὐδὲ
the man not is (the)-cause and principle of-action not-even
γὰρ Θεῷ θεμιτὸν ἐπιγράφειν αἰσχρὰς ἔσθ᾽ ὅτε πράξεις
for to-God (it-is)-lawful to-ascribe shameful sometimes — actions
καὶ ἀδίκους· οὐδὲ ἀνάγκῃ· οὐ γὰρ τῶν ἀεὶ ὡσαύτως
and unjust nor to-necessity not for of-the(-things) always alike
ἐχόντων ἐστίν· οὐδὲ εἱμαρμένῃ· οὐ γὰρ τῶν ἐνδεχομένων,
being they-are nor to-fate not for of-the contingent
ἀλλὰ τῶν ἀναγκαίων τὰ τῆς εἱμαρμένης λέγουσιν· οὔτε
but of-the necessary(-things) the(-things) of-the fate they-say nor
φύσει· φύσεως γὰρ ἔργα, ζῶα καὶ φυτά· οὐδὲ τύχῃ·
to-nature of-nature for (are-the)-works animals and plants nor to-chance
οὐ γὰρ σπάνιοι καὶ ἀπροσδόκητοι τῶν ἀνθρώπων αἱ
not for rare and unexpected of-the men (are)-the
πράξεις· οὔτε τῷ αὐτομάτῳ· ἀψύχων γὰρ λέγουσιν
actions nor to-the spontaneous of-soulless(-things) for they-say
εἶναι ἢ ἀλόγων, τὰ συμπτώματα τοῦ αὐτομάτου. Λείπεται
to-be or irrational the accidents of-the spontaneous it-remains
δή, αὐτὸν τὸν πράττοντα καὶ ποιοῦντα ἄνθρωπον,
indeed the-very the acting and doing man
ἀρχὴν εἶναι τῶν ἰδίων ἔργων, καὶ αὐτεξούσιον.
(the)-principle to-be of-the own works and self-determining

Ἔτι, εἰ μηδεμιᾶς ἐστιν ἀρχὴ πράξεως ὁ ἄνθρωπος,
further if of-no is principle action the man
περιττῶς ἔχει τὸ βουλεύεσθαι· εἰς τί γὰρ χρήσεται τῇ
superfluously he-has the to-deliberate for what for will-he-use the
βουλῇ, μηδεμιᾶς ὢν κύριος πράξεως; Πᾶσα γὰρ βουλή,
counsel of-no being master action all for counsel
πράξεως ἕνεκα· τὸ δὲ κάλλιστον καὶ τιμιώτατον τῶν
(is)-of-action for-the-sake-of the but most-beautiful and most-precious of-the(-things)
ἐν ἀνθρώπῳ, περιττὸν ἀποφαίνειν, τῶν ἀτοπωτάτων ἂν
in man superfluous to-declare of-the most-absurd(-things) —
εἴη. Εἰ τοίνυν βουλεύεται, πράξεως ἕνεκα βουλεύεται·
would-be if then he-deliberates of-action for-the-sake-of he-deliberates
πᾶσα γὰρ βουλὴ πράξεως ἕνεκα, καὶ διὰ πρᾶξιν.
all for counsel (is)-of-action for-the-sake-of and because-of action

Περὶ τῶν γινομένων

XL · WHAT HAPPENS

What is in our power is what we are free to do or not, everything followed by praise or blame, exhortation, and law, and all we deliberate about: to move or not, to desire, lie, give, or rejoice, the works of virtue and of wickedness, and the arts. The choice of what to do is always ours, though divine providence often hinders the act.

Τῶν γινομένων, τὰ μέν εἰσιν ἐφ' ἡμῖν, τὰ δὲ οὐκ
of-the(-things) happening the indeed are in our-power the but not
ἐφ' ἡμῖν. Ἐφ' ἡμῖν μὲν οὖν εἰσιν, ὧν ἡμεῖς
in our-power in our-power indeed then are (those)-of-which we
ἐσμεν αὐτεξούσιοι ποιεῖν τε καὶ μὴ ποιεῖν· τουτέστι, πάντα
are self-determining to-do both and not to-do that-is all
τὰ δι' ἡμῶν ἑκουσίως πραττόμενα· οὐ γὰρ ἑκουσίως
the(-things) through us voluntarily done not for voluntarily

ἐλέγετο πράττεσθαι, τῆς πράξεως οὐκ οὔσης ἐφ' ἡμῖν·
it-would-be-said to-be-done the action not being in our-power
καὶ ἁπλῶς, οἷς ἕπεται ψόγος ἢ ἔπαινος, καὶ ἐφ'
and simply (those)-on-which follows blame or praise and on
οἷς ἐστι προτροπὴ καὶ νόμος. Κυρίως δὲ ἐφ' ἡμῖν
which is exhortation and law properly and in our-power
ἐστι τὰ ψυχικὰ πάντα, καὶ περὶ ὧν βουλευόμεθα·
are the(-things) of-the-soul all and about which we-deliberate
ἡ δὲ βουλὴ τῶν ἐπίσης ἐνδεχομένων ἐστίν. Ἐπίσης
the and counsel of-the equally contingent(-things) is equally
δὲ ἐνδεχόμενόν ἐστιν, ὃ αὐτό τε δυνάμεθα, καὶ τὸ
and contingent is what itself both we-can and the
ἀντικείμενον αὐτῷ· ποιεῖται δὲ τούτου τὴν αἵρεσιν ὁ νοῦς
opposite to-it makes and of-this the choice the mind
ὁ ἡμέτερος· καὶ οὗτός ἐστιν ἀρχὴ πράξεως. Ταῦτα
the our and this is (the)-principle of-action these-things
τοίνυν ἐστὶ τὰ ἐφ' ἡμῖν, τὰ ἐπίσης ἐνδεχόμενα·
therefore are the(-things) in our-power the equally contingent(-things)
οἷον τὸ κινεῖσθαι καὶ τὸ μὴ κινεῖσθαι, ὁρμᾷν καὶ μὴ
as-for-instance the to-be-moved and the not to-be-moved to-be-impelled and not
ὁρμᾷν, ὀρέγεσθαι τῶν μὴ ἀναγκαίων καὶ μὴ ὀρέγεσθαι,
to-be-impelled to-desire the not necessary(-things) and not to-desire
ψεύδεσθαι καὶ μὴ ψεύδεσθαι, διδόναι καὶ μὴ διδόναι, χαίρειν
to-lie and not to-lie to-give and not to-give to-rejoice
ἐφ' οἷς δεῖ καὶ μὴ χαίρειν ὁμοίως, καὶ ἐφ' οἷς οὐ δεῖ,
at what (one)-must and not to-rejoice likewise also at what not (one)-must
καὶ ὅσα τοιαῦτα, ἐν οἷς ἐστι τὰ τῆς ἀρετῆς, καὶ
and as-many-as such in which are the(-things) of-the virtue and
τὰ τῆς κακίας ἔργα. Τούτων γάρ ἐσμεν αὐτεξούσιοι.
the(-things) of-the wickedness works of-these for we-are self-determining

Τῶν δὲ ἐπίσης ἐνδεχομένων εἰσὶ καὶ αἱ τέχναι· ἐφ' ἡμῖν
of-the and equally contingent(-things) are also the arts in our-power
γάρ ἐστι μετελθεῖν ἣν ἂν θελήσωμεν, καὶ μὴ μετελθεῖν.
for it-is to-pursue whichever — we-wish and not to-pursue
Χρὴ δὲ γινώσκειν, ὡς ἡ μὲν αἵρεσις τῶν
(one)-must and know that the indeed choice of-the(-things)
πρακτῶν ἀεὶ ἐφ' ἡμῖν ἐστιν· ἡ δὲ πρᾶξις πολλάκις
to-be-done always in our-power is the but action often
κωλύεται, κατά τινα τρόπον τῆς θείας προνοίας.
is-hindered in some manner of-the divine providence

Περὶ τοῦ, διὰ ποίαν αἰτίαν αὐτεξούσιοι γεγόναμεν

XLI · WHY WE WERE MADE SELF-DETERMINING

Self-determination comes together with reason, and change with being created. Lifeless and irrational things change bodily, rational ones by choice; reason is contemplative and practical, mind and wisdom on the one side, reason and prudence on the other, and whoever deliberates does so as master of his choice. So a rational being is necessarily self-determining. Beasts are led by nature and rush to act; man leads nature and can check his appetite, so he alone is praised and blamed. The angels too are free and changeable: the devil became the inventor of evil, while the other orders stood fast in the good.

Φαμὲν τοίνυν εὐθέως τῷ λογικῷ συνεισέρχεσθαι τὸ
we-say then (that)-at-once with-the rational enters-together the
αὐτεξούσιον, καὶ τοῖς γεννητοῖς συμπεφυκέναι μεταβολὴν
self-determination and to-the generated(-things) has-grown-together alteration
καὶ τροπήν. Πᾶν γὰρ γεννητόν, καὶ τρεπτόν ἐστιν. Ὧν
and change everything for generated also changeable is of-which
γὰρ ἡ ἀρχὴ τῆς γενέσεως ἀπὸ τροπῆς ἤρξατο, ἀνάγκη

ταῦτα τρεπτὰ εἶναι. Τροπὴ δέ ἐστι, τὸ ἐκ μὴ ὄντων εἰς
these(-things) changeable to-be change and is the from not beings into
τὸ εἶναι παραχθῆναι, καὶ τὸ ἐξ ὑποκειμένης ὕλης ἕτερόν
the to-be to-be-brought and the from underlying matter something
τι γενέσθαι. Τὰ μὲν οὖν ἄψυχα καὶ ἄλογα τρέπονται
else to-become the indeed then soulless and irrational(-things) are-changed
κατὰ τὰς προειρημένας σωματικὰς ἀλλοιώσεις, τὰ δὲ
according-to the aforesaid bodily alterations the but
λογικά, κατὰ προαίρεσιν. Τοῦ γὰρ λογικοῦ τὸ μέν ἐστι
rational according-to choice of-the for rational(-part) the indeed is
θεωρητικόν, τὸ δὲ πρακτικόν. Θεωρητικὸν μέν, τὸ
contemplative the but practical contemplative indeed (is)-the(-part)
κατανοοῦν ὡς ἔχει τὰ ὄντα· πρακτικὸν δέ, τὸ βουλευτικόν,
considering how are the beings practical but the deliberative(-part)
τὸ ὁρίζον τοῖς πρακτοῖς τὸν ὀρθὸν λόγον· καὶ
the(-part) defining for-the(-things) to-be-done the right reason and
καλοῦσι τὸ μὲν θεωρητικόν, νοῦν, τὸ δὲ πρακτικόν, λόγον·
they-call the indeed contemplative mind the but practical reason
καὶ τὸ μὲν θεωρητικόν, σοφίαν, τὸ δὲ πρακτικόν, φρόνησιν.
and the indeed contemplative wisdom the but practical prudence
Πᾶς οὖν ὁ βουλευόμενος, ὡς ἐπ᾽ αὐτῷ τῆς
every then the(-one) deliberating as in his-own-power the
αἱρέσεως οὔσης τῶν πρακτέων, βουλεύεται, ἵνα τὸ
choice being of-the(-things) to-be-done deliberates that the(-thing)
προκριθὲν ἐκ τῆς βουλῆς ἕληται, καὶ ἑλόμενος πράξῃ·
preferred from the counsel he-may-choose and having-chosen may-do
εἰ δὲ τοῦτο, ἐξ ἀνάγκης παρυφίσταται τῷ λογικῷ
if and this (is-so)-of necessity subsists-alongside the rational
τὸ αὐτεξούσιον· ἢ γὰρ οὐκ ἔσται λογικόν, ἢ λογικὸν
the self-determination either for not it-will-be rational or rational
ὄν, κύριον ἔσται πράξεων, καὶ αὐτεξούσιον. Ὅθεν καὶ τὰ
being master it-will-be of-actions and self-determining whence also the

ἄλογα οὐκ εἰσὶν αὐτεξούσια· ἄγονται γὰρ μᾶλλον
irrational(-animals) not are self-determining they-are-led for rather
ὑπὸ τῆς φύσεως, ἤπερ ἄγουσι· διὸ οὐδὲ ἀντιλέγουσι τῇ
by the nature than they-lead therefore not-even they-oppose the
φυσικῇ ὀρέξει, ἀλλ' ἅμα ὀρεχθῶσί τινος, ὁρμῶσι πρὸς
natural appetite but as-soon-as they-desire something they-rush to
τὴν πρᾶξιν. Ὁ δὲ ἄνθρωπος, λογικὸς ὤν, ἄγει μᾶλλον τὴν
the action the but man rational being leads rather the
φύσιν, ἤπερ ἄγεται· διὸ καὶ ὀρεγόμενος, εἴπερ ἐθέλοι,
nature than he-is-led therefore also desiring if he-should-wish
ἐξουσίαν ἔχει ἀναχαιτίσαι τὴν ὄρεξιν, ἢ ἀκολουθῆσαι
power he-has to-check the appetite or to-follow
αὐτῇ. Ὅθεν τὰ μὲν ἄλογα, οὐδὲ ἐπαινεῖται, οὐδὲ
it whence the indeed irrational(-animals) neither are-praised nor
ψέγεται· ὁ δὲ ἄνθρωπος, καὶ ἐπαινεῖται, καὶ ψέγεται.
are-blamed the but man both is-praised and is-blamed
Χρὴ γινώσκειν, ὅτι οἱ ἄγγελοι, λογικοὶ ὄντες, αὐτεξούσιοι
(one)-must know that the angels rational being self-determining
ὑπάρχουσι, καὶ ὡς κτιστοί, καὶ τρεπτοί. Καὶ ἔδειξεν ὁ
are and as created also changeable and showed the
μὲν διάβολος, ἀγαθὸς ὑπὸ τοῦ Δημιουργοῦ γενόμενος,
indeed devil good by the Creator having-been-made
αὐτεξουσίως δὲ τῆς κακίας εὑρετὴς γεγονώς, καὶ αἱ σὺν
self-determiningly but of-the wickedness (the)-inventor having-become and the with
αὐτῷ ἀποστατήσασαι δυνάμεις, ἤγουν οἱ δαίμονες, τὰ δὲ
him having-revolted powers that-is the demons the but
λοιπὰ τάγματα τῶν ἀγγέλων, ἐν τῷ ἀγαθῷ διαμείναντα.
other orders of-the angels in the good having-remained

Περὶ τῶν οὐκ ἐφ᾽ ἡμῖν

XLII · WHAT IS NOT IN OUR POWER

Some things not in our power have their causes in what is in our power, the recompense of our actions in this age and the next; all the rest hangs on God's counsel. God made our coming to be, and corruption entered through our wickedness, for punishment and for our good; death came through Adam's transgression, not from God. Our coming to be, continuance, government, salvation, and the enjoyment of eternal goods belong to God's creative, sustaining, providential, and good power. Since some speak against providence, a few words follow on it.

Τῶν δὲ οὐκ ἐφ᾽ ἡμῖν, τὰ μὲν ἐκ τῶν ἐφ᾽ ἡμῖν
of-the(-things) but not in our-power the indeed from the(-things) in our-power
ἔχει τὰς ἀρχάς, ἤτοι τὰς αἰτίας, τουτέστιν αἱ ἀμοιβαὶ τῶν
have the beginnings that-is the causes that-is the recompenses of-the
πράξεων ἡμῶν, ἔν τε τῷ παρόντι, καὶ ἐν τῷ μέλλοντι
actions our in both the present and in the coming
αἰῶνι, τὰ δὲ λοιπὰ πάντα τῆς θείας βουλῆς ἐξήρτηται. Ἡ
age the but remaining all on-the divine counsel depend the
μὲν γὰρ γένεσις πάντων, ἐκ τοῦ Θεοῦ, ἡ δὲ φθορά,
indeed for generation of-all(-things) (is)-from — God the but corruption
διὰ τὴν ἡμετέραν κακίαν ἐπεισήχθη πρὸς τιμωρίαν καὶ
because-of the our wickedness was-brought-in for punishment and
ὠφέλειαν· Θεὸς γὰρ θάνατον οὐκ ἐποίησεν, οὐδὲ τέρπεται
benefit God for death not made nor takes-pleasure
ἐπ᾽ ἀπωλείᾳ ζώντων· δι᾽ ἀνθρώπου δὲ μᾶλλον ὁ
in (the)-destruction of-(the)-living through man but rather (came)-the
θάνατος, τουτέστι τῆς Ἀδὰμ παραβάσεως, ὁμοίως καὶ αἱ
death that-is the of-Adam transgression likewise also the
λοιπαὶ τιμωρίαι. Τὰ δὲ λοιπὰ πάντα τῷ Θεῷ ἀναθετέον.
other punishments the but remaining all — to-God (are)-to-be-ascribed
Ἥ τε γὰρ γένεσις ἡμῶν τῆς δημιουργικῆς αὐτοῦ δυνάμεώς
the both for generation our of-the creative his power

ἐστι· καὶ ἡ διαμονή, τῆς συνεκτικῆς δυνάμεως αὐτοῦ·
is and the continuance of-the sustaining power his
καὶ ἡ κυβέρνησις, καὶ σωτηρία, τῆς προνοητικῆς αὐτοῦ
and the government and salvation of-the providential his
δυνάμεως· καὶ ἡ τῶν ἀγαθῶν αἰωνία ἀπόλαυσις, τῆς
power and the of-the goods eternal enjoyment of-the
ἀγαθότητος αὐτοῦ, τοῖς φυλάσσουσι τὸ κατὰ φύσιν,
goodness his for-the(-ones) keeping the according-to nature
ἐφ' ᾧ καὶ ἐπλάσθημεν. Ἐπειδὴ δέ τινες ἀντιλέγουσι τῇ
for which also we-were-formed since but some speak-against the
προνοίᾳ, εἴπωμεν λοιπὸν ὀλίγα καὶ περὶ προνοίας.
providence let-us-speak finally (a)-few(-things) also about providence

Περὶ προνοίας

XLIII · PROVIDENCE

Providence is God's care for all that exists, his will by which everything is fittingly ordered, so all it brings about is done as well as it could be; maker and provider must be one. We must accept its works even when they seem unjust, for its ways are beyond us; what is in our power belongs to our freedom. Some things God wills by good pleasure, others he permits: Job's trials, the cross, Paul kept from arrogance, the man born blind, the martyrs, even a fall to humble the proud. His forsaking is educative, or complete, as with Judas. God wills first that all be saved, and second, as just, that sinners be punished; evil he never wills.

Πρόνοια τοίνυν ἐστὶν ἡ ἐκ Θεοῦ εἰς τὰ ὄντα γινομένη
providence therefore is the from God to the beings coming
ἐπιμέλεια. Καὶ πάλιν· πρόνοιά ἐστι βούλησις Θεοῦ, δι'
care and again providence is (the)-will of-God through
ἣν πάντα τὰ ὄντα τὴν πρόσφορον διεξαγωγὴν λαμβάνει.
which all the beings the fitting ordering receive

Εἰ δὲ Θεοῦ βούλησίς ἐστιν ἡ πρόνοια, πᾶσα ἀνάγκη,
if but of-God will is the providence (it-is)-all necessity
πάντα τὰ τῇ προνοίᾳ γινόμενα, κατὰ τὸν ὀρθὸν λόγον,
all(-things) the by-the providence coming-about according-to the right reason
κάλλιστά τε καὶ θεοπρεπέστατα γίνεσθαι, καὶ ὡς οὐκ
most-beautifully both and most-befittingly-to-God to-come-about and as not
ἔνι κρείττω γενέσθαι. Ἀνάγκη γὰρ τὸν αὐτὸν εἶναι
it-is-possible better to-come-about (it-is)-necessary for the same to-be
ποιητὴν τῶν ὄντων, καὶ προνοητήν· οὔτε γὰρ πρέπον,
(the)-maker of-the beings and provider neither for fitting(-is-it)
οὔτε ἀκόλουθον, ἄλλον μὲν ποιητὴν εἶναι τῶν ὄντων, καὶ
nor consistent another indeed (the)-maker to-be of-the beings and
ἄλλον δὲ προνοητήν· οὕτω γὰρ ἐν ἀσθενείᾳ πάντως εἰσὶν
another but (the)-provider so for in weakness certainly are
ἀμφότεροι· ὁ μὲν τοῦ ποιεῖν, ὁ δὲ τοῦ προνοεῖν. Ὁ Θεὸς
both the one of-the to-make the other of-the to-provide — God
τοίνυν ἐστίν, ὅ τε ποιητής, καὶ προνοητής· καὶ ἡ ποιητικὴ
therefore is the both maker and provider and the creative
δὲ αὐτοῦ δύναμις, καὶ ἡ συνεκτική, καὶ ἡ προνοητική, ἡ
also his power and the sustaining and the providential(-power) the
ἀγαθὴ αὐτοῦ θέλησίς ἐστι· Πάντα γὰρ ὅσα ἠθέλησεν,
good his will is all(-things) for as-many-as willed
ὁ Κύριος ἐποίησεν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ· καὶ τῷ
the Lord made in the heaven and on the earth and to-the
θελήματι αὐτοῦ οὐδεὶς ἀνθέστηκεν. Ἠθέλησε γενέσθαι τὰ
will his no-one has-withstood he-willed to-come-to-be the
πάντα, καὶ γέγονε· θέλει συνίστασθαι τὸν κόσμον,
all(-things) and they-have-come-to-be he-wills to-hold-together the world
καὶ συνίσταται, καὶ πάντα ὅσα θέλει, γίνεται.
and it-holds-together and all(-things) as-many-as he-wills come-to-be

Ὅτι δὲ προνοεῖ, καὶ ὅτι καλῶς προνοεῖ, ὀρθότατα σκοπήσειεν
that and he-provides and that well he-provides most-rightly could-consider
ἄν τις οὕτως. Μόνος ὁ Θεός ἐστι φύσει ἀγαθὸς καὶ σοφός·
— one thus alone — God is by-nature good and wise
ὡς οὖν ἀγαθός, προνοεῖ· ὁ γὰρ μὴ προνοῶν οὐκ
as then good he-provides the(-one) for not providing (is)-not
ἀγαθός. Καὶ γὰρ καὶ οἱ ἄνθρωποι, καὶ τὰ ἄλογα, τῶν
good and for also the men and the irrational(-animals) for-the
οἰκείων τέκνων προνοοῦνται φυσικῶς, καὶ ὁ μὴ προνοῶν
own children provide naturally and the(-one) not providing
ψέγεται· ὡς δὲ σοφός, ἄριστα τῶν ὄντων ἐπιμελεῖται.
is-blamed as and wise most-excellently of-the beings he-takes-care
Χρὴ τοίνυν τούτοις προσέχοντας πάντα θαυμάζειν,
(one)-must therefore to-these attending all(-things) to-admire
πάντα ἐπαινεῖν, πάντα ἀνεξετάστως ἀποδέχεσθαι τὰ τῆς
all to-praise all without-examination to-accept the of-the
προνοίας ἔργα, κἂν φαίνηται τοῖς πολλοῖς ἄδικα, διὰ
providence works even-if they-appear to-the many unjust because-of
τὸ ἄγνωστον εἶναι, καὶ ἀκατάληπτον τοῦ Θεοῦ τὴν
the unknown to-be and incomprehensible — of-God the
πρόνοιαν, καὶ τοὺς λογισμοὺς ἡμῶν, καὶ τὰς πράξεις,
providence and the reasonings our and the deeds
καὶ τὰ μέλλοντα αὐτῷ μόνῳ γνωστά. Πάντα δὲ λέγω,
and the future(-things) to-him alone (are)-known all(-things) and I-mean
τὰ οὐκ ἐφ' ἡμῖν· τὰ γὰρ ἐφ' ἡμῖν, οὐ τῆς
the(-things) not in our-power the(-things) for in our-power not of-the
προνοίας ἐστίν, ἀλλὰ τοῦ ἡμετέρου αὐτεξουσίου.
providence are but of-the our self-determination
Τῆς δὲ προνοίας τὰ μὲν κατ' εὐδοκίαν ἐστί, τὰ δὲ κατὰ
of-the and providence the indeed by good-pleasure are the but by
συγχώρησιν. Κατ' εὐδοκίαν μέν, ὅσα ἀναντιῤῥήτως εἰσὶν
permission by good-pleasure indeed as-many-as indisputably are

ἀγαθά· κατὰ συγχώρησιν δέ, *** συγχωρεῖ γὰρ πολλάκις,
good by permission but (lacuna) he-permits for often
καὶ τὸν δίκαιον περιπεσεῖν συμφοραῖς, ἵνα τὴν ἐν αὐτῷ
even the righteous(-man) to-fall-into misfortunes that the in him
λανθάνουσαν ἀρετὴν δείξῃ τοῖς ἄλλοις, ὡς ἐπὶ τοῦ
hidden virtue he-may-show to-the others as in-the-case-of —
Ἰώβ. Ἄλλοτε συγχωρεῖ τῶν ἀτόπων τι πραχθῆναι,
Job at-other-times he-permits of-the absurd(-things) something to-be-done
ἵνα διὰ τῆς πράξεως δοκούσης ἀτόπου, μέγα τι καὶ
that through the deed seeming absurd something great and
θαυμαστὸν κατορθωθῇ, ὡς διὰ τοῦ σταυροῦ τὴν σωτηρίαν
wonderful may-be-achieved as through the cross the salvation
τῶν ἀνθρώπων. Κατ᾽ ἄλλον τρόπον, συγχωρεῖ τὸν ὅσιον
of-the men in another way he-permits the holy(-man)
πάσχειν κακῶς, ἵνα μὴ ἐκ τοῦ ὀρθοῦ συνειδότος ἐκπέσῃ,
to-suffer ill that not from the right conscience he-may-fall
ἢ καὶ ἐκ τῆς δοθείσης αὐτῷ δυνάμεώς τε καὶ χάριτος
or also from the given to-him power both and grace
εἰς ἀλαζονείαν ἐμπέσῃ, ὡς ἐπὶ Παύλου.
into arrogance he-may-fall as in-the-case-of Paul
Ἐγκαταλείπεταί τις πρὸς καιρὸν πρὸς διόρθωσιν ἄλλου,
is-forsaken someone for (a)-time for (the)-correction of-another
ἵνα τὸ κατ᾽ αὐτὸν σκοποῦντες οἱ ἄλλοι παιδεύωνται,
that the(-things) concerning him considering the others may-be-instructed
ὡς ἐπὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου. Φυσικῶς γὰρ
as in-the-case-of — Lazarus and the rich(-man) naturally for
ὁρῶντές τινας πάσχοντας, συστελλόμεθα. Ἐγκαταλιμπάνεταί
seeing some suffering we-are-humbled is-forsaken
τις καὶ εἰς ἄλλου δόξαν, οὐ δι᾽ οἰκείας ἢ γονέων
someone also for another's glory not because-of own or of-parents
ἁμαρτίας, ὡς ὁ ἐκ γενετῆς τυφλός, εἰς δόξαν τοῦ
sin as the(-one) from birth blind for (the)-glory of-the

Υἱοῦ τοῦ ἀνθρώπου. Πάλιν συγχωρεῖταί τις παθεῖν
Son of-the man again is-permitted someone to-suffer
εἰς ἄλλου ζῆλον, ἵνα τῆς δόξης τοῦ παθόντος
for another's zeal that of-the glory of-the(-one) having-suffered
μεγαλυνθείσης, ἄοκνον τὸ πάθος τοῖς ἄλλοις γένηται,
having-been-magnified unhesitating the suffering to-the others may-become
ἐλπίδι τῆς μελλούσης δόξης, καὶ ἐπιθυμίᾳ τῶν μελλόντων
by-hope of-the coming glory and by-desire of-the coming
ἀγαθῶν, ὡς ἐπὶ τῶν μαρτύρων. Παραχωρεῖταί τις,
goods as in-the-case-of the martyrs is-allowed someone
καὶ εἰς αἰσχρὰν ἐμπεσεῖν πρᾶξιν ἐνίοτε, εἰς διόρθωσιν
also into (a)-shameful to-fall deed sometimes for (the)-correction
ἑτέρου χείρονος πάθους· οἷον, ἔστι τις ἐπαιρόμενος
of-another worse passion as-for-instance there-is someone being-puffed-up
ἐπὶ ταῖς ἀρεταῖς, καὶ τοῖς κατορθώμασιν αὐτοῦ, παραχωρεῖ
at the virtues and the achievements his permits
τοῦτον ὁ Θεὸς εἰς πορνείαν ἐμπεσεῖν, ὅπως διὰ τοῦ
this(-one) — God into fornication to-fall so-that through the
πτώματος εἰς συναίσθησιν τῆς οἰκείας ἀσθενείας ἐλθών,
fall into (an)-awareness of-the own weakness having-come
ταπεινωθῇ, καὶ προσελθὼν ἐξομολογήσηται τῷ Κυρίῳ.
be-may-be-humbled and having-come-forward may-confess to-the Lord
Χρὴ δὲ γινώσκειν, ὅτι ἡ μὲν αἵρεσις τῶν
(one)-must and know that the indeed choice of-the(-things)
πρακτέων ἐφ' ἡμῖν ἐστι· τὸ δὲ τέλος, τῶν μὲν ἀγαθῶν,
to-be-done in our-power is the but end of-the indeed good(-things)
τῆς τοῦ Θεοῦ συνεργίας, δικαίως συνεργοῦντος τοῖς
(is)-of-the — of-God cooperation justly cooperating with-the(-ones)
προαιρουμένοις τὸ ἀγαθὸν ὀρθῷ συνειδότι, κατὰ τὴν
choosing the good with-right conscience according-to the
πρόγνωσιν αὐτοῦ· τῶν δὲ πονηρῶν, τῆς ἐγκαταλείψεως,
foreknowledge his of-the but evil(-things) of-the forsaking

τοῦ Θεοῦ πάλιν κατὰ τὴν πρόγνωσιν αὐτοῦ δικαίως
— of-God again according-to the foreknowledge his justly
ἐγκαταλιμπάνοντος.
forsaking(-them)
Τῆς δὲ ἐγκαταλείψεώς εἰσιν εἴδη δύο· ἔστι γὰρ
of-the and forsaking there-are kinds two there-is for
ἐγκατάλειψις οἰκονομική, καὶ παιδευτική, καὶ ἔστιν
(a)-forsaking dispensational and educative and there-is
ἐγκατάλειψις τελεία ἀπογνωστική. Οἰκονομικὴ μέν, καὶ
(a)-forsaking complete (and)-hopeless dispensational indeed and
παιδευτική, ἡ πρὸς διόρθωσιν, καὶ σωτηρίαν, καὶ
educative (is)-the(-one) for (the)-correction and salvation and
δόξαν τοῦ πάσχοντος γινομένη, ἢ καὶ πρὸς ἄλλων
glory of-the(-one) suffering coming-about or also for others'
ζῆλον, καὶ μίμησιν, ἢ καὶ πρὸς δόξαν Θεοῦ. Ἡ δὲ τελεία
zeal and imitation or also for (the)-glory of-God the but complete
ἐγκατάλειψις, ὅτε τοῦ Θεοῦ πάντα τὰ πρὸς σωτηρίαν
forsaking (is)-when — God all the(-things) for salvation
πεποιηκότος, ἀνεπαίσθητος καὶ ἀνιάτρευτος, μᾶλλον δὲ
having-done insensible and incurable rather but
ἀνίατος, ἐξ οἰκείας προθέσεως διαμείνῃ ὁ ἄνθρωπος· τότε
unhealable by own purpose remains the man then
παραδίδοται εἰς τελείαν ἀπώλειαν, ὡς ὁ Ἰούδας. Φείσοιτο
he-is-handed-over to complete destruction as — Judas may-spare
ἡμῶν ὁ Θεός, καὶ ἐξέλοιτο τῆς τοιαύτης ἐγκαταλείψεως.
us — God and may-deliver from-the such forsaking
Χρὴ δὲ εἰδέναι, ὡς πολλοί εἰσιν οἱ τρόποι τῆς τοῦ
(one)-must and know that many are the ways of-the —
Θεοῦ προνοίας, καὶ μήτε λόγῳ ἑρμηνευθῆναι, μήτε νῷ
of-God providence and neither by-word to-be-interpreted nor by-mind
καταληφθῆναι δυνάμενοι.
to-be-grasped able

Δεῖ γινώσκειν, ὡς πᾶσαι αἱ σκυθρωπαὶ ἐπιφοραὶ
(one)-must know that all the gloomy visitations
τοῖς μετ᾽ εὐχαριστίας δεχομένοις, πρὸς σωτηρίαν
to-the(-ones) with thanksgiving receiving(-them) for salvation
ἐπάγονται, καὶ πάντως ὠφελείας γίνονται πρόξενοι.
are-brought and certainly of-benefit become (the)-procurers
Χρὴ δὲ εἰδέναι, ὡς ὁ Θεὸς προηγουμένως θέλει πάντας
(one)-must and know that — God antecedently wills all
σωθῆναι, καὶ τῆς βασιλείας αὐτοῦ τυχεῖν. Οὐ γὰρ ἐπὶ
to-be-saved and of-the kingdom his to-attain not for unto
τὸ κολάσαι ἔπλασεν ἡμᾶς, ἀλλὰ πρὸς τὸ μετασχεῖν τῆς
the to-punish he-formed us but for the to-share-in of-the
ἀγαθότητος αὐτοῦ, ὡς ἀγαθός. Ἁμαρτάνοντας δὲ θέλει
goodness his as good sinning but he-wills
κολάζεσθαι, ὡς δίκαιος.
(them)-to-be-punished as just
Λέγεται οὖν, τὸ μὲν πρῶτον, προηγούμενον θέλημα, καὶ
is-called then the indeed first antecedent will and
εὐδοκία, ἐξ αὐτοῦ ὄν· τὸ δὲ δεύτερον ἑπόμενον θέλημα,
good-pleasure from him being the but second consequent will
καὶ παραχώρησις, ἐξ ἡμετέρας αἰτίας. Καὶ αὕτη διττή·
and permission from our cause and this (is)-twofold
ἡ μὲν οἰκονομική, καὶ παιδευτικὴ πρὸς σωτηρίαν, ἡ δὲ
the indeed dispensational and educative for salvation the but
ἀπογνωστικὴ πρὸς τελείαν κόλασιν, ὡς εἰρήκαμεν. Ταῦτα
hopeless for complete punishment as we-have-said these
δὲ ἐπὶ τῶν οὐκ ἐφ᾽ ἡμῖν.
and (are)-of the(-things) not in our-power
Τῶν δὲ ἐφ᾽ ἡμῖν, τὰ μὲν ἀγαθὰ προηγουμένως θέλει,
of-the and in our-power the indeed good antecedently he-wills
καὶ εὐδοκεῖ. Τὰ δὲ πονηρά, καὶ ὄντως κακά, οὔτε
and is-pleased-with the but wicked and truly evil neither

προηγουμένως, οὔτε ἑπομένως θέλει· παραχωρεῖ δὲ τῷ
antecedently nor consequently he-wills he-permits but to-the
αὐτεξουσίῳ. Τὸ γὰρ κατὰ βίαν γινόμενον, οὐ λογικόν,
self-determination the for by force happening (is)-not rational
οὐδὲ ἀρετή. Προνοεῖ ὁ Θεὸς πάσης τῆς κτίσεως, καὶ
nor virtue provides — God for-all the creation and
διὰ πάσης τῆς κτίσεως εὐεργετῶν, καὶ παιδεύων, καὶ
through all the creation benefiting and instructing and
δι᾽ αὐτῶν πολλάκις τῶν δαιμόνων, ὡς ἐπὶ τοῦ
through them often the demons as in-the-case-of —
Ἰώβ, καὶ τῶν χοίρων.
Job and the swine

Περὶ προγνώσεως καὶ προορισμοῦ

XLIV · FOREKNOWLEDGE AND PREDESTINATION

God foreknows all things but predetermines only what is not in our power, for he neither wills wickedness nor forces virtue. Virtue is given in our nature, and without God's help we can neither will nor do good, but it is ours to keep to it or to turn away; repentance is the return. God made man, and, foreseeing the fall, made woman from him for the succession of the race. He placed him in paradise and gave him a law, promising incorruption if he kept it and death if he preferred the body's pleasures. Untested, man was unproved, and the envious devil enticed him with the hope of divinity.

Χρὴ γινώσκειν, ὡς πάντα μὲν προγινώσκει ὁ Θεός, οὐ
(one)-must know that all(-things) indeed foreknows — God not
πάντα δὲ προορίζει. Προγινώσκει γὰρ τὰ ἐφ᾽ ἡμῖν,
all(-things) but predetermines he-foreknows for the(-things) in our-power
οὐ προορίζει δὲ αὐτά. Οὐ γὰρ θέλει τὴν κακίαν γίνεσθαι,
not he-predetermines but them not for he-wills the wickedness to-come-about

οὐδὲ βιάζεται τὴν ἀρετήν. Ὥστε τῆς θείας προγνωστικῆς
nor he-forces the virtue so-that of-the divine foreknowing
κελεύσεως ἔργον ἐστὶν ὁ προορισμός. Προορίζει δὲ
command (the)-work is the predetermination he-predetermines and
τὰ οὐκ ἐφ' ἡμῖν κατὰ τὴν πρόγνωσιν αὐτοῦ. Ἤδη
the(-things) not in our-power according-to the foreknowledge his already
γὰρ κατὰ τὴν πρόγνωσιν αὐτοῦ προέκρινε πάντα ὁ
for according-to the foreknowledge his decided-beforehand all(-things) —
Θεὸς κατὰ τὴν ἀγαθότητα καὶ τὴν δικαιοσύνην αὐτοῦ.
God according-to the goodness and the righteousness his
Χρὴ δὲ γινώσκειν, ὅτι ἡ μὲν ἀρετή, ἐκ τοῦ Θεοῦ
(one)-must and know that the indeed virtue from — God
ἐδόθη ἐν τῇ φύσει, καὶ αὐτός ἐστι παντὸς ἀγαθοῦ
was-given in the nature and he is of-every good
ἀρχὴ καὶ αἰτία, καὶ ἐκτὸς τῆς αὐτοῦ συνεργίας, καὶ
(the)-principle and cause and apart-from the his cooperation and
βοηθείας, ἀδύνατον ἀγαθὸν θελῆσαι ἢ πρᾶξαι ἡμᾶς. Ἐφ'
help (it-is)-impossible good to-will or to-do for-us in
ἡμῖν δέ ἐστιν, ἢ ἐμμεῖναι τῇ ἀρετῇ, καὶ ἀκολουθῆσαι
our-power and it-is either to-abide in-the virtue and to-follow
τῷ Θεῷ πρὸς ταύτην καλοῦντι, ἢ ἀποφοιτῆσαι τῆς ἀρετῆς,
— God to this calling or to-depart-from the virtue
ὅπερ ἐστὶν ἐν τῇ κακίᾳ γενέσθαι, καὶ ἀκολουθῆσαι τῷ
which is in the wickedness to-come-to-be and to-follow the
διαβόλῳ, πρὸς ταύτην καλοῦντι ἀβιάστως. Ἡ γὰρ κακία
devil to this calling without-force the for wickedness
οὐδὲν ἕτερόν ἐστιν, εἰ μὴ ἀναχώρησις τοῦ ἀγαθοῦ·
nothing other is if not (a)-withdrawal from-the good
ὥσπερ καὶ τὸ σκότος τοῦ φωτός ἐστιν ἀναχώρησις.
as also the darkness of-the light is (a)-withdrawal
Μένοντες οὖν ἐν τῷ κατὰ φύσιν, ἐν τῇ ἀρετῇ ἐσμεν·
remaining then in the according-to nature in the virtue we-are

ἐκκλίνοντες δὲ τοῦ κατὰ φύσιν, ἤγουν ἐκ τῆς ἀρετῆς,
turning-aside but from-the according-to nature that-is from the virtue
εἰς τὸ παρὰ φύσιν ἐρχόμεθα, καὶ ἐν τῇ κακίᾳ γινόμεθα.
to the against nature we-come and in the wickedness we-come-to-be
Μετάνοιά ἐστιν ἐκ τοῦ παρὰ φύσιν εἰς τὸ κατὰ φύσιν,
repentance is from the against nature to the according-to nature
καὶ ἐκ τοῦ διαβόλου πρὸς τὸν Θεὸν ἐπάνοδος, δι᾽
and from the devil to — God (a)-return through
ἀσκήσεως καὶ πόνων.
ascesis and toils
Τοῦτον τοίνυν τὸν ἄνθρωπον ὁ Δημιουργὸς ἄῤῥενα
this then the man the Creator male
κατεσκεύασε, μεταδοὺς αὐτῷ τῆς ἑαυτοῦ θείας χάριτος,
fashioned having-imparted to-him of-the his-own divine grace
καὶ ἐν κοινωνίᾳ ἑαυτοῦ διὰ ταύτης αὐτὸν ποιησάμενος·
and in fellowship with-himself through this him having-made
ὅθεν καὶ τὴν τῶν ζώων ὀνομασίαν προφητικῶς, ὡς
whence also the of-the animals naming prophetically as
δούλων αὐτῷ δοθέντων, δεσποτικῶς ἐποιήσατο. Κατ᾽
of-slaves to-him given masterfully he-made according-to
εἰκόνα γὰρ Θεοῦ λογικός τε, καὶ νοερός, καὶ αὐτεξούσιος
image for of-God rational both and intellectual and self-determining
γενόμενος, εἰκότως τὴν τῶν ἐπιγείων ἀρχὴν ἐνεχειρίζετο
having-become fittingly the of-the earthly(-things) rule was-entrusted-with
ὑπὸ τοῦ κοινοῦ ἁπάντων Δημιουργοῦ τε καὶ Δεσπότου.
by the common of-all Creator both and Master
Εἰδὼς δὲ ὁ προγνώστης Θεός, ὡς ἐν παραβάσει
knowing and the foreknower God that in transgression
γενήσεται, καὶ τῇ φθορᾷ ὑποκείσεται, ἐποίησεν ἐξ
he-will-come-to-be and to-the corruption will-be-subject he-made from
αὐτοῦ θῆλυ, βοηθὸν αὐτῷ κατ᾽ αὐτόν· βοηθὸν δέ, πρὸς
him (a)-female (a)-helper to-him like him (a)-helper but for

τὴν διὰ γεννήσεως μετὰ τὴν παράβασιν τοῦ γένους
the through generation after the transgression of-the race
ἐκ διαδοχῆς σύστασιν. Ἡ γὰρ πρώτη πλάσις, γένεσις
by succession maintenance the for first fashioning generation
λέγεται, καὶ οὐ γέννησις. Γένεσις μὲν γάρ ἐστιν, ἡ ἐκ
is-called and not begetting generation indeed for is the from
Θεοῦ πρώτη πλάσις· γέννησις δέ, ἡ ἐκ καταδίκης τοῦ
God first fashioning begetting but the from (the)-condemnation of-the
θανάτου, διὰ τὴν παράβασιν ἐξ ἀλλήλων διαδοχή.
death because-of the transgression from one-another succession
Τοῦτον ἔθετο ἐν τῷ παραδείσῳ, τῷ τε νοητῷ καὶ τῷ
this(-one) he-placed in the paradise the both intelligible and the
αἰσθητῷ· ἐν μὲν γὰρ τῷ αἰσθητῷ ἐπὶ γῆς σωματικῶς
sensible in indeed for the sensible on earth bodily
διαιτώμενος, ψυχικῶς τοῖς ἀγγέλοις συνανεστρέφετο,
living in-soul with-the angels he-conversed
θείας γεωργῶν ἐννοίας, καὶ ταύταις τρεφόμενος· γυμνὸς
divine cultivating thoughts and by-these being-nourished naked
τῇ ἁπλότητι, καὶ ζωῇ τῇ ἀτέχνῳ πρὸς μόνον τὸν
in-the simplicity and (in)-life the artless to only the
Δημιουργὸν διὰ τῶν κτισμάτων ἀναγόμενος, καὶ τῇ
Creator through the creatures being-led-up and in-the
αὐτοῦ θεωρίᾳ ἐνηδυνόμενός τε, καὶ εὐφραινόμενος.
his contemplation delighting both and rejoicing
Ἐπειδὴ τοίνυν αὐτὸν αὐτεξουσίῳ θελήματι φυσικῶς
since then him with-self-determining will naturally
κατεκόσμησε, δίδωσι νόμον αὐτῷ, μὴ γεύσασθαι τοῦ
he-had-adorned he-gives (a)-law to-him not to-taste of-the
ξύλου τῆς γνώσεως. Περὶ οὗ ξύλου αὐταρκῶς ἐν τῷ
tree of-the knowledge about which tree sufficiently in the
περὶ παραδείσου κεφαλαίῳ, κατά γε τὴν ἡμετέραν
about paradise chapter according-to at-least the our

εἰρήκαμεν δύναμιν. Ταύτην τὴν ἐντολὴν αὐτῷ δίδωσιν,
we-have-spoken power this the commandment to-him he-gives
ἐπαγγειλάμενος, ὡς εἰ μὲν φυλάξοι τὸ τῆς ψυχῆς
having-promised that if indeed he-should-keep the of-the soul
ἀξίωμα, τῷ λόγῳ τὴν νίκην διδούς, ἐπιγινώσκων τὸν
dignity to-the reason the victory giving acknowledging the(-one)
κτίσαντα, καὶ τούτου φυλάττων τὸ πρόσταγμα,
having-created(-him) and his keeping the command
τῆς ἀϊδίου μεθέξει μακαριότητος, καὶ ζήσεται εἰς τὸν
of-the everlasting he-will-share blessedness and will-live for —
αἰῶνα, κρείττων θανάτου γενόμενος· εἰ δέ γε καὶ τὴν
ever stronger than-death having-become if but at-least also the
ψυχὴν ὑποτάξει τῷ σώματι, καὶ τὰ τοῦ σώματος
soul he-should-subject to-the body and the of-the body
προτιμήσει τερπνά, τὴν οἰκείαν τιμὴν ἀγνοήσας, καὶ
should-prefer pleasures the own honor having-ignored and
τοῖς ἀνοήτοις παρεικασθεὶς κτήνεσι, τοῦ πεποιηκότος τὴν
to-the senseless having-been-likened cattle of-the having-made(-him) the
ζεύγλην ἀποσεισάμενος, καὶ τὸ θεῖον αὐτοῦ παριδὼν
yoke having-shaken-off and the divine his having-disregarded
ἐπίταγμα, θανάτῳ ἔσται ὑπεύθυνος, καὶ φθορᾷ, καὶ πόνῳ
injunction to-death he-will-be liable and to-corruption and to-toil
καθυποβληθήσεται τὸν ταλαίπωρον ἕλκων βίον. Οὐ γὰρ ἦν
will-be-subjected the wretched dragging life not for it-was
λυσιτελὲς ἀπείραστον ἔτι τυγχάνοντα, καὶ ἀδόκιμον, τῆς
profitable untried still being and unproved of-the
ἀφθαρσίας τυχεῖν, ἵνα μὴ εἰς τῦφον ἐμπέσῃ καὶ κρῖμα
incorruption to-obtain that not into conceit he-should-fall and (the)-judgment
τοῦ διαβόλου· ἐκεῖνος γὰρ διὰ τὸ ἄφθαρτον, μετὰ τὴν
of-the devil that(-one) for because-of the incorruptible after the
ἐκ προαιρέσεως ἔκπτωσιν, τὴν ἐν τῷ κακῷ ἀμεταμέλητον
from choice fall the in the evil unrepentant

ἔσχε, καὶ ἄτρεπτον παγιότητα· ὥσπερ αὖ πάλιν καὶ οἱ
had and unchangeable fixity as in-turn again also the
ἄγγελοι, μετὰ τὴν ἐκ προαιρέσεως τῆς ἀρετῆς ἐκλογήν,
angels after the from choice of-the virtue choice
τὴν ἐν τῷ καλῷ διὰ τῆς χάριτος ἀμετακίνητον ἵδρυσιν.
the in the good through the grace immovable settlement
Ἔδει τοίνυν πρότερον δοκιμασθέντα τὸν ἄνθρωπον· ἀνὴρ
ought therefore first having-been-tested the man (a)-man
γὰρ ἀπείραστος, ἀδόκιμος, οὐδενὸς λόγου ἄξιος· καὶ τῇ
for untried (is)-unproved of-no account worthy and by-the
πείρᾳ διὰ τῆς τηρήσεως τῆς ἐντολῆς τελειωθέντα,
trial through the keeping of-the commandment having-been-perfected
οὕτω τὴν ἀφθαρσίαν, ἀρετῆς κομίσασθαι ἔπαθλον. Μέσος
so the incorruption of-virtue to-receive (as)-prize midway
γὰρ Θεοῦ καὶ ὕλης γενόμενος, διὰ μὲν τῆς τηρήσεως
for between-God and matter having-become through indeed the keeping
τῆς ἐντολῆς, μετὰ τὴν ἀπαλλαγὴν τῆς πρὸς τὰ ὄντα
of-the commandment after the release of-the toward the beings
φυσικῆς σχέσεως, ἑνωθεὶς τῷ Θεῷ καθ' ἕξιν, τὴν περὶ τὸ
natural relation united — to-God by habit the about the
καλὸν παγιότητα λαμβάνειν ἀμετακίνητον ἔμελλε· διὰ
good fixity to-receive immovable he-was-about through
δὲ τῆς παραβάσεως πρὸς τὴν ὕλην μᾶλλον κινηθείς, καὶ
but the transgression toward the matter rather being-moved and
τῆς αὐτοῦ αἰτίας, τοῦ Θεοῦ φημι, ἀποσπάσας τὸν νοῦν,
from-the his cause — God I-mean having-torn-away the mind
τῇ φθορᾷ προσοικειοῦσθαι, καὶ παθητὸς ἀντὶ ἀπαθοῦς,
to-the corruption to-be-assimilated and passible instead-of impassible
καὶ θνητὸς ἀντὶ ἀθανάτου γίνεσθαι, καὶ συνδυασμοῦ,
and mortal instead-of immortal to-become and of-union
καὶ ῥευστῆς γεννήσεως ἐπιδέεσθαι, καὶ τῇ ἐφέσει τῆς
and flowing generation to-have-need and by-the longing of-the

ζωῆς, τῶν μὲν ἡδέων, ὡς δῆθεν ταύτην συνιστώντων,
life the indeed pleasant(-things) as forsooth this supporting
ἀντέχεσθαι· πρὸς δὲ τοὺς τούτων προμηθουμένους τὴν
to-cling-to to but the(-ones) of-these contriving the
στέρησιν ἀδεῶς ἀπεχθάνεσθαι· καὶ τὴν μὲν ἔφεσιν ἐκ
deprivation fearlessly to-be-hostile and the indeed longing from
Θεοῦ πρὸς τὴν ὕλην, τὸν δὲ θυμόν, ἐκ τοῦ τῆς σωτηρίας
God to the matter the but anger from the of-the salvation
ὄντως ἐχθροῦ μεταφέρειν πρὸς τὸ ὁμόφυλον. Φθόνῳ
truly enemy to-transfer to the kindred by-envy
τοίνυν διαβόλου ἡττήθη ὁ ἄνθρωπος· οὐ γὰρ ἔφερεν ὁ
then of-(the)-devil was-overcome the man not for bore the
φθονερὸς καὶ μισόκαλος δαίμων, αὐτὸς διὰ τὴν ἔπαρσιν
envious and good-hating demon he because-of the pride
κάτω γενόμενος, ἡμᾶς τῶν ἄνω τυχεῖν, ὅθεν καὶ
below having-come (that)-we the upper(-things) should-obtain whence also
θεότητος ἐλπίδι ὁ ψεύστης δελεάζει τὸν ἄθλιον, καὶ
of-divinity by-hope the liar entices the wretched(-man) and
πρὸς τὸ ἴδιον τῆς ἐπάρσεως ὕψος ἀναγαγών, πρὸς τὸ
to the own of-the pride height having-led-up to the
ὅμοιον καταφέρει τῆς πτώσεως βάραθρον.
like brings-down of-the fall pit

Περὶ τῆς θείας οἰκονομίας, καὶ περὶ τῆς πρὸς ἡμᾶς κηδεμονίας, καὶ τῆς ἡμῶν σωτηρίας

XLV · THE DISPENSATION, GOD'S CARE, AND OUR SALVATION

Enticed by the devil, man broke the commandment, lost grace, put on the fig leaves of a toilsome life and the skins of mortality, and was exiled to death and corruption. God called him back through the flood, wonders, the law, and the prophets. Since death had entered through sin, the redeemer had to be sinless: God's goodness had

pity on the fallen, his justice made man himself the victor over the tyrant, and his wisdom found the fitting way. So the Son, by the Father's good pleasure, became perfect man of the Spirit and the Virgin, healing our disobedience by his obedience.

Ταύτῃ τοίνυν τῇ προσβολῇ τοῦ ἀρχεκάκου δαίμονος
by-this then the attack of-the originator-of-evil demon
δελεασθέντα τὸν ἄνθρωπον, καὶ τὴν τοῦ Δημιουργοῦ
having-been-enticed the man and the of-the Creator
ἐντολὴν μὴ φυλάξαντα, καὶ γυμνωθέντα τῆς χάριτος,
commandment not having-kept and having-been-stripped of-the grace
καὶ τὴν πρὸς Θεὸν παῤῥησίαν ἀπεκδυσάμενον, καὶ
and the toward God boldness having-put-off and
σκεπασθέντα τῇ τοῦ μοχθηροῦ βίου τραχύτητι· τοῦτο
having-been-covered with-the of-the toilsome life roughness this
γὰρ τὰ φύλλα τῆς συκῆς· καὶ περιβληθέντα τὴν
for (are)-the leaves of-the fig and having-been-clothed-with the
νέκρωσιν, ἤτοι τὴν θνητότητα καὶ παχύτητα τῆς σαρκός·
deadness that-is the mortality and thickness of-the flesh
τοῦτο γὰρ ἡ τῶν δερμάτων ἀμφίασις· καὶ τοῦ
this for (is)-the of-the skins clothing and of-the
παραδείσου κατὰ τὴν τοῦ Θεοῦ δικαιοκρισίαν γεγονότα
paradise according-to the — of-God just-judgment having-become
ἐξόριστον, καὶ θανάτῳ κατάκριτον, καὶ φθορᾷ ὑποχείριον,
exiled and to-death condemned and to-corruption subject
οὐ παρεῖδεν ὁ συμπαθής, ὁ τὸ εἶναι δούς,
not overlooked(-him) the compassionate(-one) the(-one) the to-be having-given
καὶ τὸ εὖ εἶναι χαρισάμενος· ἀλλὰ πολλοῖς πρότερον
and the well to-be having-bestowed but by-many first
παιδαγωγήσας, καὶ πρὸς ἐπιστροφὴν καλέσας, στόνῳ
having-trained(-him) and to conversion having-called(-him) by-groaning
καὶ τρόμῳ, ὕδατος κατακλυσμῷ, καὶ παντὸς τοῦ γένους
and trembling by-water's flood and of-all the race

μικροῦ δεῖν πανωλεθρίᾳ, συγχύσει καὶ διαιρέσει τῶν
almost — by-destruction by-confusion and division of-the
γλωσσῶν, ἀγγέλων ἐπιστασίᾳ, πόλεων ἐμπρησμῷ, τυπικαῖς
tongues by-angels' supervision by-cities' burning by-figurative
θεοφανείαις, πολέμοις, νίκαις, ἥτταις, σημείοις καὶ τέρασι,
theophanies by-wars by-victories by-defeats by-signs and wonders
ποικίλαις δυνάμεσι, νόμῳ, προφήταις, δι' ὧν τὸ
by-various powers by-law by-prophets through which the(-thing)
σπουδαζόμενον ἦν, ἡ τῆς ἁμαρτίας ἀναίρεσις, πολυσχεδῶς
striven-for was the of-the sin destruction in-many-ways
χεθείσης, καὶ καταδουλωσαμένης τὸν ἄνθρωπον, καὶ
having-been-poured-out and having-enslaved the man and
πᾶν εἶδος κακίας ἐπισωρευσάσης τῷ βίῳ, καὶ ἡ πρὸς τὸ
every form of-wickedness having-heaped-up on-the life and the to the
εὖ εἶναι τοῦ ἀνθρώπου ἐπάνοδος· ἐπειδὴ δι' ἁμαρτίας ὁ
well to-be of-the man return since through sin the
θάνατος εἰς τὸν κόσμον εἰσῆλθεν, ὥσπερ τι θηρίον ἄγριον
death into the world entered as some beast wild
καὶ ἀνήμερον, τὸν ἀνθρώπινον λυμαινόμενος βίον· ἔδει δὲ
and untamed the human ravaging life ought and
τὸν λυτροῦσθαι μέλλοντα ἀναμάρτητον εἶναι, καὶ μὴ τῷ
the(-one) to-redeem about sinless to-be and not to-the
θανάτῳ διὰ τῆς ἁμαρτίας ὑπεύθυνον, ἔτι δὲ νευρωθῆναι,
death through the sin liable further and to-be-strengthened
καὶ ἀνακαινισθῆναι τὴν φύσιν, καὶ ἔργῳ παιδαγωγηθῆναι,
and to-be-renewed the nature and by-deed to-be-trained
καὶ διδαχθῆναι ἀρετῆς ὁδόν, τῆς μὲν φθορᾶς ἀπάγουσαν,
and to-be-taught of-virtue (the)-way the indeed from-corruption leading-away
πρὸς δὲ τὴν ζωὴν τὴν αἰώνιον ποδηγοῦσαν· τέλος, τὸ
to but the life the eternal guiding finally the
μέγα περὶ αὐτὸν τῆς φιλανθρωπίας ἐνδείκνυται πέλαγος.
great toward him of-the love-for-mankind he-shows sea

Αὐτὸς γὰρ ὁ δημιουργός τε καὶ Κύριος τὴν ὑπὲρ τοῦ
he for the creator both and Lord the on-behalf-of the
οἰκείου πλάσματος ἀναδέχεται πάλην, καὶ ἔργῳ διδάσκαλος
own creature takes-up struggle and by-deed teacher
γίνεται· καὶ ἐπειδὴ θεότητος ἐλπίδι ὁ ἐχθρὸς δελεάζει τὸν
becomes and since of-divinity by-hope the enemy entices the
ἄνθρωπον, σαρκὸς προβλήματι δελεάζεται, καὶ δείκνυται
man by-(the)-flesh's screen he-is-enticed and are-shown
ἅμα τὸ ἀγαθὸν καὶ τὸ σοφόν, τὸ δίκαιόν τε καὶ τὸ δυνατὸν
at-once the good and the wise the just both and the powerful
τοῦ Θεοῦ· τὸ μὲν ἀγαθόν, ὅτι οὐ παρεῖδε τοῦ οἰκείου
— of-God the indeed good that not he-overlooked of-the own
πλάσματος τὴν ἀσθένειαν, ἀλλ' ἐσπλαγχνίσθη ἐπ' αὐτῷ
creature the weakness but had-compassion on him
πεσόντι, καὶ χεῖρα ὤρεξε· τὸ δὲ δίκαιον, ὅτι ἀνθρώπου
fallen and (a)-hand stretched-out the but just that of-man
ἡττηθέντος, οὐχ ἕτερον ποιεῖ νικῆσαι τὸν τύραννον, οὐδὲ
having-been-defeated not another he-makes to-conquer the tyrant nor
βίᾳ ἐξαρπάζει τοῦ θανάτου τὸν ἄνθρωπον, ἀλλ' ὃν
by-force snatches from-the death the man but whom
πάλαι διὰ τὰς ἁμαρτίας καταδουλοῦται ὁ θάνατος,
long-ago because-of the sins enslaves the death
τοῦτον ὁ ἀγαθός, καὶ δίκαιος, νικητὴν πάλιν πεποίηκε,
this(-one) the good and just conqueror again has-made
καὶ τῷ ὁμοίῳ τὸν ὅμοιον ἀνεσώσατο, ὅπερ ἄπορον ἦν, τὸ
and by-the like the like he-saved which impossible was the
δὲ σοφόν, ὅτι εὗρε τοῦ ἀπόρου λύσιν εὐπρεπεστάτην.
and wise that he-found of-the impossible (a)-solution most-fitting
Εὐδοκίᾳ γὰρ τοῦ Θεοῦ καὶ Πατρός, ὁ μονογενὴς
by-(the)-good-pleasure for — of-God and Father the only-begotten
Υἱός, καὶ Λόγος τοῦ Θεοῦ, καὶ Θεός, ὁ ὢν εἰς
Son and Word — of-God and God the(-one) being in

τὸν κόλπον τοῦ Θεοῦ καὶ Πατρός, ὁ ὁμοούσιος
the bosom — of-God and Father the(-one) consubstantial
τῷ Πατρί, καὶ τῷ ἁγίῳ Πνεύματι, ὁ προαιώνιος,
with-the Father and the holy Spirit the pre-eternal
ὁ ἄναρχος, ὁ ἐν ἀρχῇ ὤν, καὶ πρὸς τὸν
the without-beginning the(-one) in (the)-beginning being and with —
Θεὸν καὶ Πατέρα ὤν, καὶ Θεὸς ὤν, ὁ ἐν μορφῇ
God and Father being and God being the(-one) in (the)-form
Θεοῦ ὑπάρχων, κλίνας οὐρανοὺς κατέρχεται· τουτέστι,
of-God existing having-bowed (the)-heavens comes-down that-is
τὸ ἀταπείνωτον αὐτοῦ ὕψος ἀταπεινώτως ταπεινώσας,
the unhumbled his height unhumbly having-humbled
συγκαταβαίνει τοῖς ἑαυτοῦ δούλοις συγκατάβασιν ἄφραστόν
condescends to-the his-own servants (a)-condescension unspeakable
τε καὶ ἀκατάληπτον· τοῦτο γὰρ δηλοῖ ἡ κατάβασις· καὶ
both and incomprehensible this for shows the descent and
Θεὸς ὢν τέλειος, ἄνθρωπος τέλειος γίνεται, καὶ ἐπιτελεῖται
God being perfect man perfect becomes and is-accomplished
τὸ πάντων καινῶν καινότατον, τὸ μόνον καινὸν ὑπὸ τὸν
the of-all new(-things) newest the only new(-thing) under the
ἥλιον, δι' οὗ ἡ ἄπειρος τοῦ Θεοῦ ἐμφανίζεται δύναμις.
sun through which the infinite — of-God is-made-manifest power
Τί γὰρ μεῖζον τοῦ γενέσθαι τὸν Θεὸν ἄνθρωπον;
what for (is)-greater than-the to-become — God man
Καὶ ὁ Λόγος σὰρξ ἀτρέπτως ἐγένετο, ἐκ Πνεύματος
and the Word flesh unchangeably became from (the)-Spirit
ἁγίου καὶ Μαρίας τῆς ἁγίας Ἀειπαρθένου καὶ Θεοτόκου·
holy and Mary the holy Ever-Virgin and God-bearer
καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων χρηματίζει, ὁ μόνος
and mediator of-God and men is-designated the only
φιλάνθρωπος, οὐκ ἐκ θελήματος, ἢ ἐπιθυμίας, ἢ συναφείας
lover-of-mankind not from will or desire or union

ἀνδρός, ἢ γεννήσεως ἐνηδόνου, ἐν τῇ ἀχράντῳ μήτρᾳ
of-man or begetting pleasurable in the undefiled womb
τῆς Παρθένου συλληφθείς, ἀλλ᾽ ἐκ Πνεύματος ἁγίου, καὶ
of-the Virgin conceived but from (the)-Spirit holy and
τῆς πρώτης τοῦ Ἀδὰμ γενέσεως· καὶ γίνεται ὑπήκοος τῷ
the first — of-Adam genesis and he-becomes obedient to-the
Πατρί, τῷ καθ᾽ ἡμᾶς, καὶ ἐξ ἡμῶν προσλήμματι τὴν
Father by-the like us and from us assumed(-nature) the
ἡμετέραν παρακοὴν ἰώμενος, καὶ ὑπόγραμμος ἡμῖν ὑπακοῆς
our disobedience healing and model to-us of-obedience
γινόμενος, ἧς ἐκτὸς οὐκ ἔστι σωτηρίας τυχεῖν.
becoming which without not (it-is-possible) salvation to-obtain

Περὶ τοῦ τρόπου τῆς συλλήψεως τοῦ Λόγου, καὶ τῆς θείας αὐτοῦ σαρκώσεως

XLVI · HOW THE WORD WAS CONCEIVED, AND HIS DIVINE INCARNATION

An angel announced to the Virgin of David's line that she would bear a son called Jesus, Savior, and she answered, "Let it be to me according to your word." After her assent the Spirit cleansed her and gave her the power to receive the Word, and the Son formed for himself from her pure blood a flesh with a rational and intellectual soul, complete at once, not by growth. The Word himself became the flesh's hypostasis, for it never existed before the union. So we do not say a man was deified, but that God became man, one hypostasis in two natures, without confusion or change.

Ἄγγελος γὰρ Κυρίου ἀπεστάλη πρὸς τὴν ἁγίαν Παρθένον,
(an)-angel for of-(the)-Lord was-sent to the holy Virgin
ἐκ Δαβιτικῆς φυλῆς καταγομένην· Πρόδηλον γὰρ ὡς ἐξ
from (the)-Davidic tribe descended (it-is)-evident for that from
Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, ἐξ ἧς φυλῆς οὐδεὶς
Judah has-sprung the Lord our of which tribe no-one

προσέσχηκε τῷ θυσιαστηρίῳ, ὡς ὁ θεῖος ἔφη Ἀπόστολος·
has-attended at-the altar as the divine said Apostle
περὶ οὗ ὕστερον ἐροῦμεν ἀκριβέστερον. Ἡ καὶ
about which later we-shall-speak more-precisely to-whom also
εὐαγγελιζόμενος ἔλεγε· Χαῖρε, κεχαριτωμένη, ὁ Κύριος
bringing-good-news he-said hail favored-one the Lord
μετὰ σοῦ. Ἡ δὲ διεταράχθη ἐπὶ τῷ λόγῳ, καί φησι
(is)-with you she and was-troubled at the word and says
πρὸς αὐτὴν ὁ ἄγγελος· Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ
to her the angel not fear Mary you-found for
χάριν παρὰ τῷ Κυρίῳ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ
favor with the Lord and you-will-bear (a)-son and you-will-call the
ὄνομα αὐτοῦ Ἰησοῦν. Αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ
name his Jesus he for will-save the people his
ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Ὅθεν καὶ τό, Ἰησοῦς,
from the sins their whence also the(-name) Jesus
σωτὴρ ἑρμηνεύεται. Τῆς δὲ διαπορούσης· Πῶς ἔσται μοι
(as)-savior is-interpreted she and being-at-a-loss how will-be to-me
τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; πάλιν φησὶ πρὸς αὐτὴν
this since (a)-man not I-know again says to her
ὁ ἄγγελος· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
the angel (the)-Spirit holy will-come upon you and (the)-power
Ὑψίστου ἐπισκιάσει σοι. Διὸ καὶ τὸ γεννώμενον
of-(the)-Most-High will-overshadow you therefore also the(-one) being-born
ἐκ σοῦ ἅγιον, κληθήσεται Υἱὸς Θεοῦ. Ἡ δὲ πρὸς αὐτόν·
from you holy will-be-called Son of-God she and to him
Ἰδοὺ ἡ δούλη Κυρίου, γένοιτό μοι κατὰ τὸ ῥῆμά σου.
behold the handmaid of-(the)-Lord may-it-be to-me according-to the word your
Μετὰ οὖν τὴν συγκατάθεσιν τῆς ἁγίας Παρθένου, Πνεῦμα
after then the assent of-the holy Virgin (the)-Spirit
ἅγιον ἐπῆλθεν ἐπ᾽ αὐτὴν κατὰ τὸν Κυρίου λόγον,
holy came upon her according-to the of-(the)-Lord word

ὃν εἶπεν ὁ ἄγγελος, καθαῖρον αὐτήν, καὶ δύναμιν
which spoke the angel cleansing her and (a)-power
δεκτικὴν τῆς τοῦ Λόγου θεότητος παρέχον, ἅμα δὲ
receptive of-the of-the Word divinity providing at-once and
καὶ γεννητικήν. Καὶ τότε ἐπεσκίασεν ἐπ' αὐτὴν ἡ τοῦ
also generative and then overshadowed upon her the —
Θεοῦ τοῦ Ὑψίστου ἐνυπόστατος σοφία καὶ δύναμις, ὁ
of-God of-the Most-High subsistent wisdom and power the
Υἱὸς τοῦ Θεοῦ, ὁ τῷ Πατρὶ ὁμοούσιος οἱονεὶ
Son — of-God the(-one) with-the Father consubstantial as-it-were
θεῖος σπόρος, καὶ συνέπηξεν ἑαυτῷ ἐκ τῶν ἁγνῶν καὶ
(a)-divine seed and fashioned for-himself from the pure and
καθαρωτάτων αὐτῆς αἱμάτων σάρκα ἐψυχωμένην ψυχῇ
most-pure her bloods flesh ensouled with-a-soul
λογικῇ τε καὶ νοερᾷ, ἀπαρχὴν τοῦ ἡμετέρου φυράματος·
rational both and intellectual (the)-first-fruits of-the our lump
οὐ σπερματικῶς, ἀλλὰ δημιουργικῶς, διὰ τοῦ ἁγίου
not by-seed but by-creation through the holy
Πνεύματος· οὐ ταῖς κατὰ μικρὸν προσθήκαις ἀπαρτιζομένου
Spirit not by-the by degrees additions being-completed
τοῦ σχήματος, ἀλλ' ὑφ' ἓν τελειωθέντος· αὐτὸς ὁ
the shape but at once having-been-perfected he-himself the
τοῦ Θεοῦ Λόγος χρηματίσας τῇ σαρκὶ ὑπόστασις· οὐ
— of-God Word having-become for-the flesh hypostasis not
γὰρ προϋποστάτῃ καθ' ἑαυτὴν σαρκὶ ἡνώθη ὁ θεῖος
for to-pre-subsisting by itself flesh was-united the divine
Λόγος, ἀλλ' ἐνοικήσας τῇ γαστρὶ τῆς ἁγίας Παρθένου,
Word but having-dwelt in-the womb of-the holy Virgin
ἀπεριγράπτως ἐν τῇ ἑαυτοῦ ὑποστάσει ἐκ τῶν ἁγνῶν τῆς
uncircumscribably in the his-own hypostasis from the pure of-the
Ἀειπαρθένου αἱμάτων, σάρκα ἐψυχωμένην ψυχῇ λογικῇ
Ever-Virgin bloods flesh ensouled with-a-soul rational

τε καὶ νοερᾷ ὑπεστήσατο, ἀπαρχὴν προσλαβόμενος
both and intellectual he-made-subsist (the)-first-fruits having-assumed
τοῦ ἀνθρωπείου φυράματος, αὐτὸς ὁ Λόγος γενόμενος
of-the human lump he-himself the Word having-become
τῇ σαρκὶ ὑπόστασις. Ὥστε ἅμα σάρξ, ἅμα Θεοῦ
for-the flesh hypostasis so-that at-once flesh at-once of-God
Λόγου σάρξ, ἅμα σὰρξ ἔμψυχος, λογική τε καὶ νοερά.
(the)-Word flesh at-once flesh ensouled rational both and intellectual
Διὸ οὐκ ἄνθρωπον ἀποθεωθέντα λέγομεν, ἀλλὰ Θεὸν
therefore not (a)-man deified we-say but God
ἐνανθρωπήσαντα. Ὢν γὰρ φύσει τέλειος Θεός, γέγονε
having-become-man being for by-nature perfect God he-became
φύσει τέλειος ἄνθρωπος ὁ αὐτός· οὐ τραπεὶς τὴν φύσιν,
by-nature perfect man the same not having-changed the nature
οὐδὲ φαντάσας τὴν οἰκονομίαν, ἀλλὰ τῇ ἐκ τῆς ἁγίας
nor having-made-illusory the dispensation but to-the from the holy
Παρθένου ληφθείσῃ, λογικῶς τε καὶ νοερῶς ἐψυχωμένῃ
Virgin taken rationally both and intellectually ensouled
σαρκί, καὶ ἐν αὐτῷ τὸ εἶναι λαχούσῃ, ἑνωθεὶς
flesh and in him the to-be having-obtained having-been-united
καθ' ὑπόστασιν ἀσυγχύτως καὶ ἀναλλοιώτως, καὶ
according-to hypostasis unconfusedly and unalterably and
ἀδιαιρέτως, μὴ μεταβαλὼν τὴν τῆς θεότητος αὐτοῦ φύσιν
indivisibly not having-changed the of-the divinity his nature
εἰς τὴν τῆς σαρκὸς οὐσίαν, μήτε τὴν οὐσίαν τῆς σαρκὸς
into the of-the flesh substance nor the substance of-the flesh
αὐτοῦ εἰς τὴν φύσιν τῆς αὐτοῦ θεότητος, οὐδὲ ἐκ τῆς
his into the nature of-the his divinity nor from the
θείας αὐτοῦ φύσεως, καὶ ἧς προσελάβετο ἀνθρωπίνης
divine his nature and which he-assumed human
φύσεως, μίαν φύσιν ἀποτελέσας σύνθετον.
nature one nature having-made compound

Περὶ τῶν δύο φύσεων, κατὰ Μονοφυσιτῶν

XLVII · THE TWO NATURES, AGAINST THE MONOPHYSITES

The natures were united without change and did not become one compound nature, for a compound is consubstantial with none of its parts: such a Christ would be consubstantial neither with the Father nor with his Mother, neither God nor man. "Christ" names the hypostasis, compound of two natures. The heretics take nature and hypostasis for the same: there is one human nature because many hypostases share it, but there is no species of Christs. So the union is neither by mixture, as Dioscorus, Eutyches, and Severus say, nor by relation, as Nestorius, Diodore, and Theodore say, but by hypostasis, each nature keeping its difference; so the Lord of glory is said to be crucified.

Ἀτρέπτως γάρ, καὶ ἀναλλοιώτως ἡνώθησαν ἀλλήλαις
unchangeably for and unalterably were-united with-one-another
αἱ φύσεις, μήτε τῆς θείας φύσεως ἐκστάσης τῆς
the natures neither the divine nature having-departed-from the
οἰκείας ἁπλότητος, μήτε μὴν τῆς ἀνθρωπίνης, ἢ
own simplicity nor indeed the human either
τραπείσης εἰς θεότητος φύσιν, ἢ εἰς ἀνυπαρξίαν
having-been-changed into of-divinity nature or into non-existence
χωρησάσης, μήτε ἐκ τῶν δύο μιᾶς γεγενημένης συνθέτου
having-gone nor from the two one having-come-to-be compound
φύσεως. Ἡ γὰρ σύνθετος φύσις, οὐδ' ὁποτέρᾳ τῶν ἐξ
nature the for compound nature not to-either of-the from
ὧν συνετέθη φύσεων ὁμοούσιος ὑπάρχειν δύναται, ἐξ
which it-was-compounded natures consubstantial to-be can from
ἑτέρων ἀποτελεσθεῖσα ἕτερον· οἷον τὸ σῶμα τὸ
others having-been-produced (as)-another as-for-instance the body the(-one)
ἐκ τῶν τεσσάρων στοιχείων συντεθειμένον, οὔτε τῷ
from the four elements compounded neither with-the
πυρὶ λέγεται ὁμοούσιον, οὔτε πῦρ ὀνομάζεται, οὔτε ἀὴρ
fire is-said consubstantial nor fire is-named nor air

λέγεται, οὔτε ὕδωρ, οὔτε γῇ, οὐδέ τινι τούτων ἐστὶν
is-called nor water nor earth nor with-any of-these is
ὁμοούσιον. Εἰ τοίνυν κατὰ τοὺς αἱρετικούς, μιᾶς φύσεως
consubstantial if then according-to the heretics of-one nature
συνθέτου ὁ Χριστὸς μετὰ τὴν ἕνωσιν ἐχρημάτισεν, ἐξ
compound — Christ after the union was-designated from
ἁπλῆς φύσεως ἐτράπη εἰς σύνθετον, καὶ οὔτε τῷ
simple nature he-was-changed into compound and neither with-the
Πατρὶ ἁπλῆς φύσεως ὄντι ἐστὶν ὁμοούσιος, οὔτε τῇ
Father of-simple nature being he-is consubstantial nor with-the
Μητρί. Οὐ γὰρ ἐκ θεότητος καὶ ἀνθρωπότητος αὕτη
Mother not for from divinity and humanity this(-nature)
συντέθειται· οὔτε μὴν ἐν θεότητί ἐστι καὶ ἀνθρωπότητι·
has-been-compounded nor indeed in divinity he-is and humanity
οὔτε δὲ Θεὸς ὀνομασθήσεται, οὐδὲ ἄνθρωπος, ἀλλὰ Χριστὸς
nor and God he-will-be-named nor man but Christ
μόνον· καὶ ἔσται τό, Χριστός, οὐ τῆς ὑποστάσεως
only and will-be the(-name) Christ not of-the hypostasis
ὄνομα, ἀλλὰ τῆς μιᾶς κατ᾽ αὐτοὺς φύσεως.
(the)-name but of-the one according-to them nature
Ἡμεῖς δέ, οὐ συνθέτου φύσεως τὸν Χριστὸν δογματίζομεν,
we but not of-compound nature — Christ declare
οὐδὲ ἐξ ἑτέρων ἕτερον, ὥσπερ ἐκ ψυχῆς καὶ σώματος
nor from others another as from soul and body
ἄνθρωπον, ἢ ὡς ἐκ τεσσάρων στοιχείων σῶμα, ἀλλ᾽ ἐξ
(a)-man or as from four elements (a)-body but from
ἑτέρων τὰ αὐτά· ἐκ θεότητος γὰρ καὶ ἀνθρωπότητος Θεὸν
others the same from divinity for and humanity God
τέλειον, τὸν αὐτόν, καὶ εἶναι, καὶ λέγεσθαι, ἐκ δύο τε,
perfect the same both to-be and to-be-called from two both
καὶ ἐν δυσὶ φύσεσιν ὁμολογοῦμεν. Τὸ δέ, Χριστός, ὄνομα
and in two natures we-confess the and Christ name

τῆς ὑποστάσεως λέγομεν, οὐ μονοτρόπως λεγόμενον, ἀλλὰ
of-the hypostasis we-say not in-one-way said but
τῶν δύο φύσεων ὑπάρχον σημαντικόν. Αὐτὸς γὰρ ἑαυτὸν
of-the two natures being indicative he for himself
ἔχρισε· χρίων μὲν ὡς Θεὸς τὸ σῶμα τῇ θεότητι αὐτοῦ,
anointed anointing indeed as God the body with-the divinity his
χριόμενος δέ, ὡς ἄνθρωπος· αὐτὸς γάρ ἐστι τοῦτο κἀκεῖνο.
being-anointed but as man he for is this and-that
Χρίσις δὲ ἡ θεότης τῆς ἀνθρωπότητος. Εἰ γὰρ μιᾶς
(the)-anointing and (is)-the divinity of-the humanity if for of-one
φύσεως συνθέτου ὢν ὁ Χριστός, ὁμοούσιός ἐστι τῷ
nature compound being — Christ consubstantial is with-the
Πατρί, ἔσται ἄρα καὶ ὁ Πατὴρ σύνθετος, καὶ τῇ σαρκὶ
Father will-be then also the Father compound and with-the flesh
ὁμοούσιος, ὅπερ ἄτοπον, καὶ πάσης βλασφημίας ἀνάπλεον.
consubstantial which (is)-absurd and of-all blasphemy full
Πῶς δὲ καὶ μία φύσις τῶν ἐναντίων οὐσιωδῶν διαφορῶν
how and also one nature of-the contrary substantial differences
δεκτικὴ γενήσεται; Πῶς γὰρ δυνατὸν τὴν αὐτὴν φύσιν
receptive will-become how for (is-it)-possible the same nature
κατὰ ταὐτὸν κτιστὴν εἶναι καὶ ἄκτιστον, θνητὴν καὶ
at the-same(-time) created to-be and uncreated mortal and
ἀθάνατον, περιγραπτὴν καὶ ἀπερίγραπτον;
immortal circumscribable and uncircumscribable
Εἰ δὲ μιᾶς λέγοντες τὸν Χριστὸν φύσεως, ἁπλῆν
if and of-one saying — Christ nature simple
ταύτην εἴποιεν, ἢ γυμνὸν αὐτὸν Θεὸν ὁμολογήσουσι,
this they-should-call either bare him God they-will-confess
καὶ φαντασίαν εἰσάξουσιν, οὐκ ἐνανθρώπησιν, ἢ ψιλὸν
and illusion they-will-introduce not becoming-man or mere
ἄνθρωπον κατὰ Νεστόριον. Καὶ ποῦ τό, ἐν θεότητι
man according-to Nestorius and where (is)-the in divinity

τέλειον, καὶ τὸ ἐν ἀνθρωπότητι τέλειον; Πότε δὲ καὶ
perfect and the in humanity perfect when and also
δύο τὸν Χριστὸν λέξουσι φύσεων, μιᾶς συνθέτου φύσεως
of-two — Christ will-they-say natures of-one compound nature
αὐτὸν μετὰ τὴν ἕνωσιν λέγοντες; Ὅτι γὰρ μιᾶς ὁ
him after the union saying that for of-one —
Χριστὸς φύσεως πρὸ τῆς ἑνώσεως, παντί που δῆλον.
Christ nature before the union to-everyone surely (is)-evident
Ἀλλὰ τοῦτό ἐστι τὸ ποιοῦν τοῖς αἱρετικοῖς τὴν
but this is the(-thing) causing for-the heretics the
πλάνην, τὸ ταὐτὸ λέγειν τὴν φύσιν, καὶ τὴν ὑπόστασιν.
error the the-same to-call the nature and the hypostasis
Ἐπειδὴ δὲ μίαν τῶν ἀνθρώπων φύσιν φαμέν, ἰστέον
since and one of-the men nature we-say (one)-must-know
ὡς οὐκ ἀφορῶντες εἰς τὸν τῆς ψυχῆς καὶ τοῦ σώματος
that not looking to the of-the soul and of-the body
λόγον, τοῦτο λέγομεν· ἀδύνατον γὰρ μιᾶς φύσεως λέγειν
account this we-say (it-is)-impossible for of-one nature to-call
τὴν ψυχὴν καὶ τὸ σῶμα πρὸς ἄλληλα συγκρινόμενα.
the soul and the body to one-another compared
Ἀλλ' ἐπειδὴ πλεῖσταις ὑποστάσεις τῶν ἀνθρώπων εἰσί,
but since very-many hypostases of-the men are
πάντες δὲ τὸν αὐτὸν ἐπιδέχονται λόγον τῆς φύσεως·
all and the same admit account of-the nature
πάντες γὰρ ἐκ ψυχῆς εἰσι συντεθειμένοι, καὶ σώματος,
all for from soul are compounded and body
καὶ πάντες τῆς φύσεως τῆς ψυχῆς μετειλήφασι, καὶ τὴν
and all of-the nature of-the soul have-partaken and the
οὐσίαν τοῦ σώματος κέκτηνται, καὶ τὸ κοινὸν εἶδος· τῶν
substance of-the body possess and the common form of-the
πλείστων καὶ διαφόρων ὑποστάσεων μίαν φύσιν φαμέν·
very-many and different hypostases one nature we-say

ἑκάστης δηλαδὴ ὑποστάσεως δύο φύσεις ἐχούσης, καὶ ἐν
each evidently hypostasis two natures having and in
δυσὶ τελούσης ταῖς φύσεσι, ψυχῆς λέγω, καὶ σώματος.
two being-completed the natures of-soul I-mean and of-body
Ἐπὶ δὲ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οὐκ ἔστι
in-the-case-of but the Lord our Jesus Christ not (it-is-possible)
κοινὸν εἶδος λαβεῖν. Οὔτε γὰρ ἐγένετο, οὐδέ ἐστιν,
(a)-common form to-take neither for came-to-be nor is
οὔτε ποτὲ γενήσεται ἄλλος Χριστὸς ἐκ θεότητός τε
nor ever will-come-to-be another Christ from divinity both
καὶ ἀνθρωπότητος, ἐν θεότητι καὶ ἀνθρωπότητι, Θεὸς
and humanity in divinity and humanity God
τέλειος ὁ αὐτός, καὶ ἄνθρωπος τέλειος. Ἐντεῦθεν οὐκ
perfect the same and man perfect hence not
ἔστιν εἰπεῖν μίαν φύσιν ἐπὶ τοῦ Κυρίου ἡμῶν
(it-is-possible) to-say one nature in-the-case-of the Lord our
Ἰησοῦ Χριστοῦ, ὥσπερ ἐπὶ τοῦ ἀτόμου ἐκ ψυχῆς καὶ
Jesus Christ as in-the-case-of the individual from soul and
σώματος συγκειμένου, οὕτω καὶ ἐπὶ τοῦ Χριστοῦ ἐκ
body compounded so also in-the-case-of — Christ from
θεότητος καὶ ἀνθρωπότητος. Ἐκεῖ μὲν γὰρ ἄτομον, ὁ
divinity and humanity there indeed for (is-an)-individual —
δὲ Χριστὸς οὐκ ἄτομον· οὐδὲ γὰρ ἔχει κατηγορούμενον
but Christ (is)-not (an)-individual nor for he-has predicated
εἶδος Χριστότητος. Διὸ δὴ ἐκ δύο φύσεων τελείων,
species of-Christhood therefore indeed from two natures perfect
θείας τε καὶ ἀνθρωπίνης, φαμὲν γεγενῆσθαι τὴν ἕνωσιν·
divine both and human we-say to-have-come-about the union
οὐ κατὰ φυρμόν, ἢ σύγχυσιν, ἢ σύγκρασιν, ἢ ἀνάκρασιν,
not by mixing or confusion or blending or commingling
ὡς ὁ θεήλατος ἔφη Διόσκορος, Εὐτυχής τε, καὶ Σευῆρος,
as the God-driven said Dioscorus Eutyches both and Severus

καὶ ἡ τούτων ἐναγὴς συμμορία· οὐδὲ προσωπικήν, ἢ
and the of-these accursed gang nor personal or
σχετικήν, ἢ κατ᾽ ἀξίαν, ἢ ταυτοβουλίαν, ἢ ὁμοτιμίαν, ἢ
relational or by dignity or identity-of-will or equality-of-honor or
ὁμωνυμίαν, ἢ εὐδοκίαν, ὡς ὁ θεοστυγὴς ἔφη Νεστόριος,
sameness-of-name or good-pleasure as the God-hated said Nestorius
Διόδωρός τε, καὶ ὁ Μοψουεστίας Θεόδωρος, καὶ ἡ τούτων
Diodore both and the of-Mopsuestia Theodore and the of-these
δαιμονιώδης ὁμήγυρις, ἀλλὰ κατὰ σύνθεσιν, ἤγουν καθ᾽
demonic assembly but by composition that-is according-to
ὑπόστασιν, ἀτρέπτως, καὶ ἀσυγχύτως, καὶ ἀναλλοιώτως,
hypostasis unchangeably and unconfusedly and unalterably
καὶ ἀδιαιρέτως, καὶ ἀδιαστάτως, καὶ ἐν δυσὶ φύσεσι τελείως
and indivisibly and inseparably and in two natures perfectly
ἐχούσαις, μίαν ὑπόστασιν ὁμολογοῦμεν τοῦ Υἱοῦ τοῦ
being one hypostasis we-confess of-the Son —
Θεοῦ, καὶ σεσαρκωμένου, τὴν αὐτὴν ὑπόστασιν λέγοντες
of-God also incarnate the same hypostasis saying
τῆς θεότητος καὶ τῆς ἀνθρωπότητος αὐτοῦ, καὶ τὰς δύο
of-the divinity and of-the humanity his and the two
φύσεις ὁμολογοῦντες σώζεσθαι ἐν αὐτῷ μετὰ τὴν ἕνωσιν·
natures confessing to-be-preserved in him after the union
οὐκ ἰδίᾳ καὶ ἀναμέρος τιθέντες ἑκάστην, ἀλλ᾽ ἡνωμένας
not separately and apart placing each but united
ἀλλήλαις ἐν τῇ μιᾷ συνθέτῳ ὑποστάσει. Οὐσιώδη γάρ
with-one-another in the one compound hypostasis substantial for
φαμεν τὴν ἕνωσιν, τουτέστιν ἀληθῆ, καὶ οὐ κατὰ φαντασίαν.
we-call the union that-is true and not by appearance
Οὐσιώδη δέ, οὐχ ὡς τῶν δύο φύσεων ἀποτελεσασῶν
substantial but not as of-the two natures having-produced
μίαν σύνθετον φύσιν, ἀλλ᾽ ἑνωθεισῶν ἀλλήλαις κατ᾽
one compound nature but having-been-united with-one-another in

ἀλήθειαν εἰς μίαν ὑπόστασιν σύνθετον τοῦ Υἱοῦ τοῦ Θεοῦ,
truth into one hypostasis compound of-the Son — of-God
καὶ σώζεσθαι αὐτῶν τὴν οὐσιώδη διαφορὰν ὁριζόμεθα. Τὸ
and to-be-preserved their the substantial difference we-define the
γὰρ κτιστόν, μεμένηκε κτιστόν, καὶ τὸ ἄκτιστον, ἄκτιστον.
for created has-remained created and the uncreated uncreated
Τὸ θνητὸν ἔμεινε θνητόν, καὶ τὸ ἀθάνατον, ἀθάνατον· τὸ
the mortal remained mortal and the immortal immortal the
περιγραπτόν, περιγραπτόν· τὸ ἀπερίγραπτον, ἀπερίγραπτον·
circumscribable circumscribable the uncircumscribable uncircumscribable
τὸ ὁρατόν, ὁρατόν, καὶ τὸ ἀόρατον, ἀόρατον· «Τὸ μὲν
the visible visible and the invisible invisible the indeed
διαλάμπει τοῖς θαύμασι, τὸ δὲ ταῖς ὕβρεσιν ὑποπέπτωκεν.»
shines-forth in-the miracles the but to-the insults has-become-subject
Οἰκειοῦται δὲ τὰ ἀνθρώπινα ὁ Λόγος· αὐτοῦ γάρ ἐστι
appropriates and the human(-things) the Word his for are
τὰ τῆς ἁγίας αὐτοῦ σαρκὸς ὄντα· καὶ μεταδίδωσι τῇ
the(-things) of-the holy his flesh being and imparts to-the
σαρκὶ τῶν ἰδίων, κατὰ τὸν ἀντιδόσεως τρόπον, διὰ
flesh of-the own(-things) according-to the of-exchange manner because-of
τὴν εἰς ἄλληλα τῶν μερῶν περιχώρησιν, καὶ τὴν καθ᾽
the into one-another of-the parts interpenetration and the according-to
ὑπόστασιν ἕνωσιν, καὶ ὅτι εἷς ἦν, καὶ ὁ αὐτός, ὁ καὶ
hypostasis union and that one was and the same the(-one) both
τὰ θεῖα καὶ τὰ ἀνθρώπινα «ἐνεργῶν ἐν ἑκατέρᾳ μορφῇ
the divine and the human(-things) performing in each form
μετὰ τῆς θατέρου κοινωνίας.» Διὸ δὴ καὶ ὁ Κύριος
with the of-the-other communion therefore indeed also the Lord
τῆς δόξης ἐσταυρῶσθαι λέγεται, καίτοι τῆς θείας αὐτοῦ
of-the glory to-have-been-crucified is-said although the divine his
μὴ παθούσης φύσεως, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου, πρὸ
not having-suffered nature and the Son of-the man before

τοῦ πάθους ἐν τῷ οὐρανῷ εἶναι ὡμολόγηται, ὡς αὐτὸς ὁ
the passion in the heaven to-be is-confessed as himself the
Κύριος ἔφησεν. Εἷς γὰρ ἦν, καὶ ὁ αὐτὸς ὁ Κύριος τῆς
Lord said one for was and the same the Lord of-the
δόξης, ὁ φύσει καὶ ἀληθείᾳ Υἱὸς ἀνθρώπου, ἤτοι
glory the(-one) by-nature and in-truth Son of-man that-is
ἄνθρωπος γενόμενος, καὶ αὐτοῦ τά τε θαύματα καὶ τὰ
man having-become and his the both miracles and the
πάθη γινώσκομεν, εἰ καὶ κατ᾽ ἄλλο ἐθαυματούργει,
sufferings we-know if even in another(-respect) he-worked-wonders
καὶ κατ᾽ ἄλλο τὰ πάθη ὁ αὐτὸς ὑπέμενεν. Ἴσμεν
and in another(-respect) the sufferings the same endured we-know
γὰρ ὥσπερ μίαν αὐτοῦ τὴν ὑπόστασιν, οὕτω τὴν τῶν
for as one his the hypostasis so the of-the
φύσεων οὐσιώδη διαφορὰν σώζεσθαι. Πῶς δὲ σωθείη
natures substantial difference to-be-preserved how and could-be-preserved
διαφορά, μὴ σωζομένων τῶν τὴν διαφορὰν ἐχόντων
(a)-difference not being-preserved the(-things) the difference having
πρὸς ἄλληλα; Διαφορὰ γὰρ τῶν διαφερόντων ἐστὶ
toward one-another difference for of-the(-things) differing is
διαφορά· τῷ μὲν οὖν λόγῳ, ᾧ διαφέρουσιν ἀλλήλων
(the)-difference by-the indeed then reason in-which differ from-one-another
αἱ φύσεις τοῦ Χριστοῦ, τουτέστι τῷ λόγῳ τῆς οὐσίας,
the natures — of-Christ that-is by-the reason of-the substance
φαμὲν συνάπτεσθαι αὐτὸν τοῖς ἄκροις· κατὰ μὲν τὴν
we-say to-be-joined him to-the extremes according-to indeed the
θεότητα, τῷ τε Πατρὶ καὶ τῷ Πνεύματι, κατὰ δὲ τὴν
divinity to-the both Father and to-the Spirit according-to but the
ἀνθρωπότητα, τῇ τε Μητρί, καὶ πᾶσι τοῖς ἀνθρώποις.
humanity to-the both Mother and all the men
Ὧ δὲ λόγῳ συνάπτονται αἱ φύσεις αὐτοῦ, διαφέρειν
by-what but reason are-joined the natures his to-differ

αὐτὸν φαμὲν τοῦ τε Πατρὸς καὶ τοῦ Πνεύματος, τῆς
him we-say from-the both Father and the Spirit from-the
τε Μητρὸς καὶ τῶν λοιπῶν ἀνθρώπων· συνάπτονται γὰρ
both Mother and the other men are-joined for
αἱ φύσεις αὐτοῦ τῇ ὑποστάσει, μίαν ὑπόστασιν σύνθετον
the natures his in-the hypostasis one hypostasis compound
ἔχουσαι, καθ' ἣν διαφέρει τοῦ τε Πατρὸς καὶ τοῦ
having according-to which he-differs from-the both Father and the
Πνεύματος, τῆς τε Μητρὸς καὶ ἡμῶν.
Spirit from-the both Mother and us

Περὶ τοῦ τρόπου τῆς ἀντιδόσεως

XLVIII · THE MANNER OF THE EXCHANGE

Substance signifies the common form, hypostasis the individual. "Divinity" and "humanity" name the natures, while "God" and "man" can name a nature or a hypostasis. Christ is named from both natures together or from either. We do not give one nature's properties to the other, calling the divinity passible, but we give both to the hypostasis: God is called passible and the Lord of glory crucified, and the man uncreated. This is the exchange, made by the identity of the hypostasis and the interpenetration of the natures.

Ὅτι μὲν οὖν ἕτερόν ἐστιν οὐσία, ἕτερον ὑπόστασις,
that indeed then other is substance other hypostasis
πλειστάκις εἰρήκαμεν, καὶ ὅτι ἡ μὲν οὐσία, τὸ κοινὸν
very-often we-have-said and that the indeed substance the common
καὶ περιεκτικὸν εἶδος τῶν ὁμοειδῶν ὑποστάσεων σημαίνει,
and comprehensive form of-the of-like-form hypostases signifies
οἷον, Θεός, ἄνθρωπος, ἡ δὲ ὑπόστασις, ἄτομον
as-for-instance God man the but hypostasis (the)-individual
δηλοῖ, ἤτοι Πατέρα, Υἱόν, Πνεῦμα ἅγιον, Πέτρον, Παῦλον.
shows that-is Father Son Spirit holy Peter Paul

Ἰστέον τοίνυν, ὅτι τὸ μὲν τῆς θεότητος καὶ τῆς
(one)-must-know then that the indeed of-the divinity and of-the
ἀνθρωπότητος ὄνομα τῶν οὐσιῶν, ἤτοι τῶν φύσεών
humanity name of-the substances that-is of-the natures
ἐστι παραστατικόν· τὸ δὲ Θεὸς καὶ ἄνθρωπος, καὶ ἐπὶ
is indicative the but God and man also of
τῆς φύσεως τάττεται, ὥσπερ ὅταν λέγωμεν, Θεός ἐστιν
the nature is-placed as when we-say God is
ἀκατάληπτος οὐσία, καὶ ὅτι εἷς Θεός· λαμβάνεται δέ, καὶ
(an)-incomprehensible substance and that one (is)-God it-is-taken and also
ἐπὶ τῶν ὑποστάσεων, ὡς τοῦ μερικωτέρου δεχομένου τὸ τοῦ
of the hypostases as of-the more-particular receiving the of-the
καθολικωτέρου ὄνομα, ὡς ὅταν φησὶν ἡ Γραφή· Διὰ τοῦτο
more-universal name as when says the Scripture for this
ἔχρισέ σε ὁ Θεός, ὁ Θεός σου· Ἰδοὺ γὰρ τὸν Πατέρα καὶ
anointed you — God — God your behold for the Father and
τὸν Υἱὸν ἐδήλωσε· καὶ ὡς ὅταν λέγει· Ἄνθρωπός τις
the Son it-showed and as when it-says (a)-man (a)-certain
ἦν ἐν χώρᾳ τῇ Αὐσίτιδι· τὸν γὰρ Ἰὼβ μόνον ἐδήλωσεν.
was in (the)-land the Ausitis — for Job only it-showed
Ἐπὶ οὖν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπειδὴ δύο
in-the-case-of then the Lord our Jesus Christ since two
μὲν τὰς φύσεις γινώσκομεν, μίαν δὲ τὴν ὑπόστασιν ἐξ
indeed the natures we-know one but the hypostasis from
ἀμφοτέρων σύνθετον, ὅτε μὲν τὰς φύσεις ἀναθεωροῦμεν,
both compound when indeed the natures we-contemplate
θεότητα καὶ ἀνθρωπότητα καλοῦμεν, ὅτε δὲ τὴν ἐκ
divinity and humanity we-call(-them) when but the from
τῶν φύσεων συντεθεῖσαν ὑπόστασιν, ποτὲ μὲν ἐκ
the natures compounded hypostasis sometimes indeed from
τοῦ συναμφοτέρου Χριστὸν ὀνομάζομεν, καὶ Θεόν, καὶ
the both-together Christ we-name(-him) both God and

ἄνθρωπον κατὰ ταυτόν, καὶ Θεὸν σεσαρκωμένον, ποτὲ
man at the-same(-time) and God incarnate sometimes
δὲ ἐξ ἑνὸς τῶν μερῶν, Θεὸν μόνον, καὶ Υἱὸν τοῦ Θεοῦ,
but from one of-the parts God only and Son — of-God
καὶ ἄνθρωπον μόνον, καὶ Υἱὸν ἀνθρώπου· καὶ ποτὲ
and man only and Son of-man and sometimes
μὲν ἐκ τῶν ὑψηλῶν μόνον, ποτὲ δὲ ἐκ τῶν ταπεινῶν
indeed from the lofty(-things) only sometimes but from the lowly(-things)
μόνον· εἷς γάρ ἐστιν ὁ κἀκεῖνο καὶ τοῦτο ὁμοίως
only one for is the(-one) both-that and this alike
ὑπάρχων· τὸ μὲν ὢν ἀεὶ ἀναιτίως ἐκ Πατρός, τὸ δὲ
being the indeed being always without-cause from (the)-Father the but
γενόμενος ὕστερον διὰ φιλανθρωπίαν.
having-become later because-of love-for-mankind
Θεότητα μὲν οὖν λέγοντες, οὐ κατονομάζομεν αὐτῆς τὰ τῆς
divinity indeed then saying not we-name-on it the of-the
ἀνθρωπότητος ἰδιώματα. Οὐ γὰρ φαμὲν θεότητα παθητήν,
humanity properties not for we-say divinity passible
ἢ κτιστήν· οὔτε δὲ τῆς σαρκός, ἤτοι τῆς ἀνθρωπότητος
or created nor and of-the flesh that-is of-the humanity
κατηγοροῦμεν τὰ τῆς θεότητος ἰδιώματα· οὐ γὰρ φαμὲν
we-predicate the of-the divinity properties not for we-say
σάρκα, ἤτοι ἀνθρωπότητα ἄκτιστον. Ἐπὶ δὲ τῆς
flesh that-is humanity uncreated in-the-case-of but the
ὑποστάσεως, κἂν ἐκ τοῦ συναμφοτέρου, κἂν ἐξ ἑνὸς
hypostasis whether from the both-together or from one
τῶν μερῶν ταύτην ὀνομάσωμεν, ἀμφοτέρων τῶν φύσεων
of-the parts this(-one) we-name of-both the natures
τὰ ἰδιώματα αὐτῇ ἐπιτίθεμεν. Καὶ γὰρ ὁ Χριστός, ὅπερ
the properties on-it we-place and for — Christ which
ἐστὶ τὸ συναμφότερον, καὶ Θεός, καὶ ἄνθρωπος λέγεται,
is the both-together both God and man is-called

καὶ κτιστὸς καὶ ἄκτιστος, καὶ παθητὸς καὶ ἀπαθής· καὶ
and created and uncreated and passible and impassible and
ὅταν ἐξ ἑνὸς τῶν μερῶν, Υἱὸς Θεοῦ, καὶ Θεὸς ὀνομάζηται,
when from one of-the parts Son of-God and God he-is-named
δέχεται τὰ τῆς συνυφεστηκυίας φύσεως ἰδιώματα, ἤτοι τῆς
he-receives the of-the co-subsisting nature properties that-is of-the
σαρκός, Θεὸς παθητὸς ὀνομαζόμενος, καὶ Κύριος τῆς δόξης
flesh God passible being-named and (the)-Lord of-the glory
ἐσταυρωμένος· οὐ καθὸ Θεός, ἀλλὰ καθὸ καὶ ἄνθρωπος ὁ
crucified not as God but as also man the
αὐτός· καὶ ὅταν ἄνθρωπος, καὶ Υἱὸς ἀνθρώπου ὀνομάζηται,
same and when man and Son of-man he-is-named
δέχεται τὰ τῆς θείας φύσεως ἰδιώματα, καὶ αὐχήματα,
he-receives the of-the divine nature properties and glories
παιδίον προαιώνιον, ἄνθρωπος ἄναρχος· οὐ καθὸ παιδίον,
(a)-child pre-eternal (a)-man without-beginning not as child
καὶ ἄνθρωπος, ἀλλὰ καθὸ Θεὸς ὢν προαιώνιος, γέγονεν
and man but as God being pre-eternal he-became
ἐπ᾽ ἐσχάτων παιδίον. Καὶ οὗτός ἐστιν ὁ τρόπος τῆς
at (the)-last (a)-child and this is the mode of-the
ἀντιδόσεως, ἑκατέρας φύσεως ἀντιδιδούσης τῇ ἑτέρᾳ
exchange each nature exchanging with-the other
τὰ ἴδια διὰ τὴν τῆς ὑποστάσεως ταυτότητα, καὶ
the(-things) proper because-of the of-the hypostasis identity and
τὴν εἰς ἄλληλα αὐτῶν περιχώρησιν. Κατὰ τοῦτο δυνάμεθα
the into one-another their interpenetration according-to this we-can
εἰπεῖν περὶ Χριστοῦ· Οὗτος ὁ Θεὸς ἡμῶν, ἐπὶ τῆς γῆς
say about Christ this(-one) — God our upon the earth
ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη· καί, Ὁ ἄνθρωπος
was-seen and with-the men conversed and the man
οὗτος ἄκτιστός ἐστι, καὶ ἀπαθής, καὶ ἀπερίγραπτος.
this uncreated is and impassible and uncircumscribable

Περὶ ἀριθμοῦ τῶν φύσεων

XLIX · THE NUMBER OF THE NATURES

As in the divinity we confess one nature and three hypostases, distinct by their properties and united without confusion, so in Christ we confess two natures, divine and human, united in one compound hypostasis and preserved after the union with their properties, numbered without being divided. Number signifies only the quantity of what is counted, as fifty stones are fifty whether in a wall or scattered on the plain, and the fire and the wood in a live coal are two natures. As the three hypostases cannot be called one hypostasis, the two natures cannot be called one nature without confusing and abolishing their difference.

Ὥσπερ δὲ ἐπὶ τῆς θεότητος, μίαν μὲν φύσιν
as and in-the-case-of the divinity one indeed nature
ὁμολογοῦμεν, τρεῖς δὲ ὑποστάσεις κατ᾽ ἀλήθειαν οὔσας
we-confess three but hypostases in truth being
φαμέν, καὶ πάντα μὲν τὰ φυσικὰ καὶ οὐσιώδη, ἁπλᾶ
we-say and all indeed the natural and substantial(-things) simple
φαμεν, τὴν δὲ διαφορὰν τῶν ὑποστάσεων ἐν μόναις ταῖς
we-say the but difference of-the hypostases in only the
τρισὶν ἰδιότησι, τῇ ἀναιτίῳ καὶ πατρικῇ καὶ τῇ αἰτιατῇ
three properties the uncaused and paternal and the caused
καὶ υἱϊκῇ, καὶ τῇ αἰτιατῇ καὶ ἐκπορευτῇ ἐπιγινώσκομεν·
and filial and the caused and proceeding we-recognize
ἀνεκφοιτήτους δὲ αὐτάς, καὶ ἀδιαστάτους ἀλλήλων,
not-departing and them and inseparable from-one-another
καὶ ἡνωμένας, καὶ ἐν ἀλλήλαις ἀσυγχύτως περιχωρούσας
and united and in one-another unconfusedly interpenetrating
ἐπιστάμεθα· καὶ ἡνωμένας μὲν ἀσυγχύτως· τρεῖς γάρ
we-know and united indeed unconfusedly three for
εἰσιν, εἰ καὶ ἥνωνται· διαιρουμένας δὲ ἀδιαστάτως. Εἰ
they-are if even they-are-united divided but inseparably if

γὰρ καὶ ἑκάστη καθ' ἑαυτὴν ὑφέστηκεν, ἤγουν τελεία
for even each by itself subsists that-is perfect
ἐστὶν ὑπόστασις, καὶ τὴν οἰκείαν ἰδιότητα, ἤτοι τὸν
is hypostasis and the own property that-is the
τῆς ὑπάρξεως τρόπον διάφορον κέκτηται, ἀλλ' ἥνωνται
of-the existence mode different possesses yet they-are-united
τῇ τε οὐσίᾳ καὶ τοῖς φυσικοῖς ἰδιώμασι, καὶ τῷ μὴ
in-the both substance and the natural properties and in-the not
διΐστασθαι, μηδὲ ἐκφοιτᾷν τῆς πατρικῆς ὑποστάσεως, καὶ
to-stand-apart nor to-depart-from the paternal hypostasis and
εἷς Θεός εἰσί τε, καὶ λέγονται· τὸν αὐτὸν τρόπον καὶ
one God they-are both and are-called in-the same way also
ἐπὶ τῆς θείας καὶ ἀπορρήτου, καὶ πάντα νοῦν, καὶ
in-the-case-of the divine and ineffable and all mind and
κατάληψιν ὑπερεχούσης οἰκονομίας, τοῦ ἑνὸς τῆς ἁγίας
comprehension surpassing dispensation of-the one of-the holy
Τριάδος Θεοῦ Λόγου, Κυρίου τε ἡμῶν Ἰησοῦ Χριστοῦ,
Trinity God Word Lord both our Jesus Christ
δύο μὲν φύσεις ὁμολογοῦμεν, θείαν τε καὶ ἀνθρωπίνην,
two indeed natures we-confess divine both and human
συνεληλυθυίας ἀλλήλαις, καὶ καθ' ὑπόστασιν ἑνωθείσας,
having-come-together with-one-another and according-to hypostasis united
μίαν δὲ τὴν ὑπόστασιν ἐκ τῶν φύσεων ἀποτελεσθεῖσαν
one but the hypostasis from the natures produced
σύνθετον· σώζεσθαι δέ φαμεν τὰς δύο φύσεις, καὶ μετὰ
compound to-be-preserved and we-say the two natures also after
τὴν ἕνωσιν, ἐν τῇ μιᾷ συνθέτῳ ὑποστάσει, ἤγουν ἐν
the union in the one compound hypostasis that-is in
τῷ ἑνὶ Χριστῷ, καὶ κατ' ἀλήθειαν αὐτὰς εἶναι, καὶ τὰ
the one Christ and in truth them to-be and the
τούτων φυσικὰ ἰδιώματα· ἡνωμένας μέντοι ἀσυγχύτως,
of-these natural properties united however unconfusedly

καὶ ἀδιαιρέτως διαφερούσας τε, καὶ ἀριθμουμένας. Καὶ
and indivisibly differing both and being-numbered and
ὥσπερ αἱ τρεῖς ὑποστάσεις τῆς ἁγίας Τριάδος ἀσυγχύτως
as the three hypostases of-the holy Trinity unconfusedly
τε ἥνωνται, καὶ ἀδιαιρέτως διῄρηνται. καὶ ἀριθμοῦνται,
both are-united and indivisibly are-divided and are-numbered
καὶ ὁ ἀριθμὸς διαίρεσιν, ἢ διάστασιν, ἢ ἀλλοτρίωσιν,
and the number division or separation or alienation
καὶ διατομὴν ἐν αὐταῖς οὐκ ἐργάζεται· ἕνα γὰρ Θεὸν
and cutting in them not produces one for God
ἐπιγινώσκομεν τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ τὸ Πνεῦμα
we-recognize the Father and the Son and the Spirit
τὸ ἅγιον· τὸν αὐτὸν τρόπον, καὶ αἱ τοῦ Χριστοῦ φύσεις,
the holy in-the same way also the — of-Christ natures
εἰ καὶ ἥνωνται, ἀλλ' ἀσυγχύτως ἥνωνται· καὶ εἰ ἐν
if even they-are-united yet unconfusedly they-are-united and if in
ἀλλήλαις περιχωροῦσιν, ἀλλὰ τὴν εἰς ἀλλήλας τροπήν
one-another they-interpenetrate yet the into one-another change
τε, καὶ μεταβολὴν οὐ προσίενται. Φυλάττει γὰρ ἑκατέρα
both and alteration not they-admit keeps for each
τὴν ἑαυτῆς φυσικὴν ἰδιότητα ἀμετάβλητον. Διὸ καὶ
the its-own natural property unchangeable therefore also
ἀριθμοῦνται, καὶ ὁ ἀριθμὸς οὐκ εἰσάγει διαίρεσιν. Εἷς
they-are-numbered and the number not introduces division one
γάρ ἐστιν ὁ Χριστός, ἔν τε θεότητι καὶ ἀνθρωπότητι
for is — Christ in both divinity and humanity
τέλειος· ὁ γὰρ ἀριθμός, οὐ διαιρέσεως, ἢ ἑνώσεως αἴτιος
perfect the for number not of-division or of-union (the)-cause
πέφυκεν, ἀλλὰ τῆς ποσότητος τῶν ἀριθμουμένων
is-of-a-nature but of-the quantity of-the(-things) numbered
σημαντικός, εἴτε ἡνωμένων, εἴτε διῃρημένων· ἡνωμένων
indicative whether united or divided united

μέν, ὡς ὅτι πεντήκοντα λίθους ἔχει ὁ τοῖχος οὗτος·
indeed as that fifty stones has the wall this
διῃρημένων δέ, ὡς ὅτι πεντήκοντα λίθοι κεῖνται ἐν τῷ
divided but as that fifty stones lie in the
πεδίῳ τούτῳ· καὶ ἡνωμένων μέν, ὅτι δύο φύσεις εἰσὶν ἐν
plain this and united indeed that two natures are in
τῷ ἄνθρακι, πυρὸς λέγω καὶ ξύλου· διῃρημένων δέ, ὅτι
the coal of-fire I-mean and of-wood divided but that
ἡ φύσις τοῦ πυρὸς ἑτέρα ἐστί, καὶ ἡ τοῦ ξύλου ἑτέρα·
the nature of-the fire other is and the of-the wood other
ἄλλου τρόπου ἑνοῦντος, καὶ διαιροῦντος αὐτά, καὶ οὐ τοῦ
another mode uniting and dividing them and not the
ἀριθμοῦ. Ὥσπερ τοίνυν ἀδύνατον τὰς τρεῖς ὑποστάσεις
number as therefore (it-is)-impossible the three hypostases
τῆς θεότητος, εἰ καὶ ἥνωνται ἀλλήλαις, μίαν ὑπόστασιν
of-the divinity if even they-are-united with-one-another one hypostasis
εἰπεῖν διὰ τὸ μὴ σύγχυσιν καὶ ἀφανισμὸν τῆς τῶν
to-call because-of the not confusion and obliteration of-the of-the
ὑποστάσεων διαφορᾶς ἐργάσασθαι, οὕτω καὶ τὰς δύο
hypostases difference to-produce so also the two
φύσεις τοῦ Χριστοῦ, τὰς καθ' ὑπόστασιν ἡνωμένας,
natures — of-Christ the according-to hypostasis united
ἀδύνατον μίαν φύσιν εἰπεῖν, ἵνα μὴ ἀφανισμόν, καὶ
(it-is)-impossible one nature to-call that not obliteration and
σύγχυσιν, καὶ ἀνυπαρξίαν τῆς αὐτῶν διαφορᾶς ἐργασώμεθα.
confusion and non-existence of-the their difference we-produce

Ὅτι πᾶσα ἡ θεία φύσις ἐν μιᾷ τῶν αὐτῆς ὑποστάσεων ἡνώθη πάσῃ τῇ ἀνθρωπίνῃ φύσει, καὶ οὐ μέρος μέρει

L · THE WHOLE DIVINE NATURE UNITED TO THE WHOLE HUMAN

The substance is whole in each hypostasis, so when one hypostasis suffers the nature is said to suffer in it, though not the others. So the whole divine nature, in the Son alone, was united to the whole human nature, for what is not assumed is not healed; the Father and the Spirit shared only by good pleasure. The Word was united to the flesh through the mind, which became the place of the divinity, against those who argue that a one-bushel measure cannot hold two bushels. Our whole nature rose and sat at the Father's right in Christ. "The nature of the Word incarnate" means the divinity united to flesh, and the human nature, not the divinity, suffered.

Τὰ κοινὰ καὶ καθολικὰ κατηγοροῦνται τῶν αὐτοῖς
the common and universal(-things) are-predicated of-the to-them
ὑποκειμένων μερικῶν. Κοινὸν τοίνυν ἡ οὐσία, ὡς εἶδος,
subject particulars common then (is)-the substance as form
μερικὸν δέ, ἡ ὑπόστασις. Μερικὸν δέ, οὐχ ὅτι μέρος
particular and the hypostasis particular and not because part
τῆς φύσεως ἔχει, μέρος δὲ οὐκ ἔχει, ἀλλὰ μερικὸν τῷ
of-the nature it-has part but not it-has but particular by-the
ἀριθμῷ, ὡς ἄτομον· ἀριθμῷ γάρ, καὶ οὐ φύσει διαφέρειν
number as individual in-number for and not in-nature to-differ
λέγονται αἱ ὑποστάσεις. Κατηγορεῖται δὲ ἡ οὐσία τῆς
are-said the hypostases is-predicated and the substance of-the
ὑποστάσεως, διότι ἐν ἑκάστῃ τῶν ὁμοειδῶν ὑποστάσεων
hypostasis because in each of-the of-like-form hypostases
τελεία ἡ οὐσία ἐστί. Διὸ οὐδὲ διαφέρουσιν ἀλλήλων
perfect the substance is therefore not-even differ from-one-another
αἱ ὑποστάσεις κατ᾽ οὐσίαν, ἀλλὰ κατὰ τὰ συμβεβηκότα,
the hypostases in substance but in the accidents
ἅτινά εἰσι τὰ χαρακτηριστικὰ ἰδιώματα· χαρακτηριστικὰ
which are the distinguishing properties distinguishing

δὲ ὑποστάσεως, καὶ οὐ φύσεως. Καὶ γὰρ τὴν ὑπόστασιν
but of-hypostasis and not of-nature and for the hypostasis
ὁρίζονται, οὐσίαν μετὰ συμβεβηκότων. Ὥστε τὸ κοινὸν
they-define (as)-substance with accidents so-that the common
μετὰ τοῦ ἰδιάζοντος ἔχει ἡ ὑπόστασις, καὶ τὸ καθ' ἑαυτὴν
with the particular has the hypostasis and the by itself
ὑπάρξαι· ἡ οὐσία δέ, καθ' ἑαυτὴν οὐχ ὑφίσταται, ἀλλ'
to-exist the substance but by itself not subsists but
ἐν ταῖς ὑποστάσεσι θεωρεῖται. Πασχούσης τοίνυν μιᾶς
in the hypostases is-contemplated suffering then one
τῶν ὑποστάσεων, πᾶσα ἡ οὐσία παθητὴ οὖσα, καθ' ἣν
of-the hypostases all the substance passible being in which
ἡ ὑπόστασις πέπονθε, πεπονθέναι λέγεται ἐν μιᾷ τῶν
the hypostasis has-suffered to-have-suffered is-said in one of-the
αὐτῆς ὑποστάσεων· οὐ μέντοιγε ἀνάγκη καὶ πάσας τὰς
its hypostases not however (it-is)-necessary also all the
ὁμοειδεῖς ὑποστάσεις συμπάσχειν τῇ πασχούσῃ ὑποστάσει.
of-like-form hypostases to-suffer-with the suffering hypostasis
Οὕτω τοίνυν ὁμολογοῦμεν τὴν τῆς θεότητος φύσιν, πᾶσαν
so then we-confess the of-the divinity nature all
τελείως εἶναι ἐν ἑκάστῃ τῶν αὐτῆς ὑποστάσεων, πᾶσαν ἐν
perfectly to-be in each of-the its hypostases all in
Πατρί, πᾶσαν ἐν Υἱῷ, πᾶσαν ἐν ἁγίῳ Πνεύματι· διὸ καὶ
Father all in Son all in holy Spirit therefore also
τέλειος Θεὸς ὁ Πατήρ, τέλειος Θεὸς ὁ Υἱός, τέλειος
perfect God (is)-the Father perfect God the Son perfect
Θεὸς τὸ Πνεῦμα τὸ ἅγιον. Οὕτω καὶ ἐν τῇ ἐνανθρωπήσει
God the Spirit the holy so also in the becoming-man
τοῦ ἑνὸς τῆς ἁγίας Τριάδος Θεοῦ Λόγου, φαμὲν πᾶσαν
of-the one of-the holy Trinity God Word we-say all
καὶ τελείαν τὴν φύσιν τῆς θεότητος ἐν μιᾷ τῶν αὐτῆς
and perfect the nature of-the divinity in one of-the its

ὑποστάσεων ἑνωθῆναι πάσῃ τῇ ἀνθρωπίνῃ φύσει, καὶ
hypostases to-have-been-united to-all the human nature and
οὐ μέρος μέρει. Φησὶ γοῦν ὁ θεῖος Ἀπόστολος, ὅτι Ἐν
not part to-part says at-any-rate the divine Apostle that in
αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,
him dwells all the fullness of-the divinity bodily
τουτέστιν, ἐν τῇ σαρκὶ αὐτοῦ· καὶ ὁ τούτου φοιτητὴς ὁ
that-is in the flesh his and the his disciple the
θεοφόρος, καὶ τὰ θεῖα πολὺς Διονύσιος, ὅτι ὁλικῶς
God-bearing and in-the divine(-things) great Dionysius that wholly
ἡμῖν ἐν μιᾷ τῶν ἑαυτῆς ἐκοινώνησεν ὑποστάσεων. Οὐ μὴν
with-us in one of-the its-own shared hypostases not indeed
δὲ λέγειν ἀναγκασθησόμεθα, πάσας τὰς ὑποστάσεις τῆς
however to-say we-shall-be-compelled all the hypostases of-the
ἁγίας Θεότητος, ἤτοι τὰς τρεῖς πάσαις ταῖς ἀνθρωπότητος
holy Divinity that-is the three to-all the of-humanity
ὑποστάσεσι καθ' ὑπόστασιν ἡνῶσθαι. Κατ' οὐδένα
hypostases according-to hypostasis to-have-been-united in no
γὰρ κεκοινώνηκε λόγον ὁ Πατὴρ καὶ τὸ Πνεῦμα τὸ ἅγιον
for has-shared way the Father and the Spirit the holy
τῇ σαρκώσει τοῦ Θεοῦ Λόγου, εἰ μὴ κατ' εὐδοκίαν καὶ
in-the incarnation — of-God Word if not by good-pleasure and
βούλησιν. Πάσῃ δὲ τῇ ἀνθρωπίνῃ φύσει φαμὲν ἑνωθῆναι
will to-all and the human nature we-say to-have-been-united
πᾶσαν τὴν τῆς Θεότητος οὐσίαν. Οὐδὲν γὰρ ὧν ἐνεφύτευσε
all the of-the Divinity substance nothing for of-what implanted
τῇ ἡμετέρᾳ φύσει ὁ Θεὸς Λόγος, ἀρχῆθεν πλάσας
in-the our nature — God Word from-the-beginning having-formed
ἡμᾶς, ἐνέλιπεν, ἀλλὰ πάντα ἀνέλαβε, σῶμα, ψυχὴν νοερὰν
us he-left-out but all(-things) he-assumed body soul intellectual
καὶ λογικήν, καὶ τὰ τούτων ἰδιώματα. Τὸ γὰρ ἑνὸς
and rational and the of-these properties the(-thing) for of-one

τούτων ἀμοιροῦν ζῶον, οὐκ ἄνθρωπος. Ὅλον γὰρ ὅλος
of-these without-share (is-a)-living-being not (a)-man whole for whole
ἀνέλαβέ με, καὶ ὅλος ὅλῳ ἡνώθη, ἵνα ὅλῳ τὴν σωτηρίαν
assumed me and whole to-whole was-united that to-whole the salvation
χαρίσηται. Τὸ γὰρ ἀπρόσληπτον, ἀθεράπευτον.
he-might-grant the(-thing) for unassumed (is)-unhealed
Ἥνωται τοίνυν σαρκὶ διὰ μέσου νοῦ ὁ Λόγος
is-united then to-flesh through (the)-medium of-mind the Word
τοῦ Θεοῦ μεσιτεύοντος Θεοῦ καθαρότητι, καὶ σαρκὸς
— of-God mediating between-God's purity and flesh's
παχύτητι· ἡγεμονικὸν μὲν γὰρ ψυχῆς τε καὶ σαρκὸς
thickness (the)-ruling(-part) indeed for of-soul both and flesh
ὁ νοῦς· νοῦς δέ, τῆς ψυχῆς τὸ καθαρώτατον, ἀλλὰ
(is)-the mind (the)-mind and of-the soul the purest but
καὶ νοῦ, Θεός· καὶ ὅτε μὲν παραχωρεῖται ὑπὸ τοῦ
also of-mind God and when indeed it-is-allowed by the
κρείττονος, τὴν οἰκείαν ὁ νοῦς τοῦ Χριστοῦ ἡγεμονίαν
better the own the mind — of-Christ rule
ἐνδείκνυται. Ἐνικᾶται δέ, καὶ ἕπεται τῷ κρείττονι, καὶ
displays is-overcome but and follows the better and
ταῦτα ἐνεργεῖ, ἃ ἡ θεία βούλεται θέλησις.
these(-things) does which the divine wishes will
Χωρίον δέ, ὁ νοῦς γέγονε τῆς καθ' ὑπόστασιν αὐτῷ
(a)-place and the mind became of-the according-to hypostasis to-him
ἡνωμένης θεότητος, ὥσπερ δηλαδὴ καὶ ἡ σάρξ, οὐ
united divinity as evidently also the flesh not
σύνοικος, ὡς ἡ τῶν αἱρετικῶν ἐναγὴς πλανᾶται οἴησις,
(a)-cohabitant as the of-the heretics accursed errs supposition
οὐ γὰρ ἂν μεδιμναῖον, λέγουσα, χωρήσει διμέδιμνον,
not for — (a)-bushel-measure saying will-contain (a)-two-bushel(-measure)
σωματικῶς τὰ ἄϋλα κρίνουσα. Πῶς δὲ ὁ Θεὸς
bodily the immaterial(-things) judging how and — God

τέλειος καὶ ἄνθρωπος τέλειος, καὶ ὁμοούσιος τῷ τε
perfect and man perfect and consubstantial with-the both
Πατρὶ καὶ ἡμῖν ὁ Χριστὸς λεχθήσεται, εἰ μέρος τῆς θείας
Father and us — Christ will-be-called if part of-the divine
φύσεως μέρει τῆς ἀνθρωπίνης ἐν αὐτῷ ἥνωται φύσεως;
nature to-part of-the human in him is-united nature
Λέγομεν δὲ τὴν φύσιν ἡμῶν ἐγηγέρθαι ἐκ νεκρῶν, καὶ
we-say and the nature our to-have-been-raised from (the)-dead and
ἀνεληλυθέναι, καὶ κεκαθικέναι ἐκ δεξιῶν τοῦ Πατρός, οὐ
to-have-ascended and to-have-sat at (the)-right of-the Father not
καθὸ πᾶσαι αἱ τῶν ἀνθρώπων ὑποστάσεις ἀνέστησαν, καὶ
as all the of-the men hypostases rose and
ἐκάθισαν ἐκ δεξιῶν τοῦ Πατρός, ἀλλὰ καθὸ πᾶσα ἡ φύσις
sat at (the)-right of-the Father but as all the nature
ἡμῶν ἐν τῇ τοῦ Χριστοῦ ὑποστάσει. Φησὶ γοῦν ὁ θεῖος
our in the — of-Christ hypostasis says at-any-rate the divine
Ἀπόστολος· Συνήγειρε, καὶ συνεκάθισεν ἡμᾶς ἐν τῷ Χριστῷ.
Apostle he-raised-together and seated-together us in — Christ
Καὶ τοῦτο δέ φαμεν, ὅτι ἐκ κοινῶν οὐσιῶν ἡ
and this too we-say that from common substances the
ἕνωσις γέγονε. Πᾶσα γὰρ οὐσία κοινή ἐστι τῶν
union has-come-about every for substance common is of-the
ὑπ᾽ αὐτῆς περιεχομένων ὑποστάσεων, καὶ οὐκ ἔστιν
by it contained hypostases and not (it-is-possible)
εὑρεῖν μερικὴν καὶ ἰδιάζουσαν φύσιν, ἤτοι οὐσίαν, ἐπεὶ
to-find (a)-particular and peculiar nature that-is substance since
ἀνάγκη τὰς αὐτὰς ὑποστάσεις καὶ ὁμοουσίους, καὶ
(it-would-be)-necessary the same hypostases both consubstantial and
ἑτεροουσίους λέγειν, καὶ τὴν ἁγίαν Τριάδα, καὶ ὁμοούσιον,
of-other-substance to-call and the holy Trinity both consubstantial
καὶ ἑτεροούσιον κατὰ τὴν θεότητα λέγειν. Ἡ αὐτὴ
and of-other-substance according-to the divinity to-call the same

τοίνυν φύσις ἐν ἑκάστῃ τῶν ὑποστάσεων θεωρεῖται. Καὶ
therefore nature in each of-the hypostases is-contemplated and
ὅτε εἴπωμεν τὴν φύσιν τοῦ Λόγου σεσαρκῶσθαι, κατὰ
when we-say the nature of-the Word to-have-been-incarnate according-to
τοὺς μακαρίους Ἀθανάσιόν τε καὶ Κύριλλον, τὴν θεότητά
the blessed Athanasius both and Cyril the divinity
φαμεν ἡνῶσθαι σαρκί. Διὸ οὐδὲ δυνάμεθα εἰπεῖν·
we-say to-have-been-united to-flesh therefore not-even we-can say
Ἡ φύσις τοῦ Λόγου ἔπαθεν· οὐ γὰρ ἔπαθεν ἡ θεότης ἐν
the nature of-the Word suffered not for suffered the divinity in
αὐτῷ· λέγομεν δὲ τὴν ἀνθρωπίνην φύσιν πεπονθέναι ἐν τῷ
him we-say but the human nature to-have-suffered in —
Χριστῷ, οὐ μὴν πάσας τὰς τῶν ἀνθρώπων ὑποστάσεις
Christ not however all the of-the men hypostases
ὑπεμφαίνοντες, ἀλλὰ καὶ τῇ ἀνθρωπίνῃ φύσει ὁμολογοῦμεν
indicating but also in-the human nature we-confess
τὸν Χριστὸν πεπονθέναι. Ὥστε φύσιν τοῦ Λόγου λέγοντες,
— Christ to-have-suffered so-that nature of-the Word saying
αὐτὸν τὸν Λόγον σημαίνομεν. Ὁ δὲ Λόγος καὶ τὸ κοινὸν
the-very the Word we-signify the and Word both the common
τῆς οὐσίας κέκτηται, καὶ τὸ ἰδιάζον τῆς ὑποστάσεως.
of-the substance possesses and the peculiar of-the hypostasis

Περὶ τῆς μιᾶς τοῦ Θεοῦ Λόγου συνθέτου ὑποστάσεως

LI · THE ONE COMPOUND HYPOSTASIS OF GOD THE WORD

The Word's hypostasis exists eternally, simple and uncreated. Without leaving the Father's bosom, he dwelt in the Virgin and made flesh subsist in his own hypostasis, which so became compound, distinguished from the Father and the Spirit and from his Mother and us. So we confess one Christ with two births, whole God and whole man, and with Cyril one nature of God the Word incarnate. He is whole God

but not wholly God, being man too: "wholly" speaks of the nature, "whole" of the hypostasis. The divine nature imparts its glories to the flesh and stays impassible, as the sun gives light and takes nothing of ours.

Προεῖναι μὲν οὖν ἀχρόνως καὶ ἀϊδίως φαμὲν τὴν θείαν τοῦ
to-pre-exist indeed then timelessly and everlastingly we-say the divine —
Θεοῦ Λόγου ὑπόστασιν, ἁπλῆν, καὶ ἀσύνθετον, ἄκτιστον, καὶ
of-God Word hypostasis simple and uncompounded uncreated and
ἀσώματον, ἀόρατον, ἀναφῆ, ἀπερίγραπτον, πάντα ἔχουσαν
bodiless invisible intangible uncircumscribable all(-things) having
ὅσα ἔχει ὁ Πατήρ, ὡς αὐτῷ ὁμοούσιον, τῷ τῆς
as-many-as has the Father as with-him consubstantial in-the of-the
γεννήσεως τρόπῳ, καὶ σχέσει τῆς πατρικῆς ὑποστάσεως
begetting manner and relation from-the paternal hypostasis
διαφέρουσαν, τελείως ἔχουσαν, οὐδέποτε τῆς πατρικῆς
differing perfectly being never from-the paternal
ἐκφοιτώσαν ὑποστάσεως· ἐπ᾽ ἐσχάτων δὲ τῶν πατρικῶν
departing hypostasis at (the)-last and the paternal
κόλπων οὐκ ἀποστάντα Λόγον, ἀπεριγράπτως ἐνῳκηκέναι
bosom not having-left (the)-Word uncircumscribably to-have-dwelt
τῇ γαστρὶ τῆς ἁγίας Παρθένου, ἀσπόρως, καὶ ἀπερινλήπτως,
in-the womb of-the holy Virgin without-seed and incomprehensibly
ὡς οἶδεν αὐτός, καὶ ἐν αὐτῇ τῇ προαιωνίῳ ὑποστάσει
as knows he and in the-very the pre-eternal hypostasis
ὑποστήσασθαι ἑαυτῷ σάρκα ἐκ τῆς ἁγίας Παρθένου.
to-have-made-subsist for-himself flesh from the holy Virgin
Ἐν πᾶσι μὲν οὖν, καὶ ὑπὲρ τὰ πάντα ἦν, καὶ ἐν
in all indeed then and above the all(-things) he-was even in
τῇ γαστρὶ ὑπάρχων τῆς ἁγίας Θεοτόκου, ἀλλ᾽ ἐν αὐτῇ,
the womb being of-the holy God-bearer but in it
ἐνεργείᾳ σαρκώσεως· ἐσάρκωται τοίνυν, ἐξ αὐτῆς
by-(the)-activity of-incarnation he-has-become-incarnate then from her

προσλαβόμενος τὴν ἀπαρχὴν τοῦ ἡμετέρου φυράματος,
having-assumed the first-fruits of-the our lump
σάρκα ἐψυχωμένην ψυχῇ λογικῇ τε καὶ νοερᾷ, ὥστε αὐτὴν
flesh ensouled with-a-soul rational both and intellectual so-that itself
χρηματίσαι τῇ σαρκὶ ὑπόστασιν, τὴν τοῦ Θεοῦ Λόγου
to-become for-the flesh hypostasis the — of-God Word
ὑπόστασιν, καὶ σύνθετον γενέσθαι τὴν πρότερον ἁπλῆν
hypostasis and compound to-become the formerly simple
οὖσαν τοῦ Λόγου ὑπόστασιν· σύνθετον δὲ ἐκ δύο τελείων
being of-the Word hypostasis compound and from two perfect
φύσεων, θεότητός τε καὶ ἀνθρωπότητος· καὶ φέρειν αὐτὴν
natures divinity both and humanity and to-bear it
τῆς θείας τοῦ Θεοῦ Λόγου υἱότητος τὸ χαρακτηριστικὸν καὶ
of-the divine — of-God Word sonship the distinguishing and
ἀφοριστικὸν ἰδίωμα, καθ' ὃ διακέκριται τοῦ Πατρός,
defining property according-to which it-is-distinguished from-the Father
καὶ τοῦ Πνεύματος, τά τε τῆς σαρκὸς χαρακτηριστικὰ
and the Spirit the both of-the flesh distinguishing
καὶ ἀφοριστικὰ ἰδιώματα, καθ' ἃ διαφέρει τῆς τε
and defining properties according-to which it-differs from-the both
μητρός, καὶ τῶν λοιπῶν ἀνθρώπων· φέρειν δέ, καὶ τὰ
mother and the other men to-bear and also the
τῆς θείας φύσεως ἰδιώματα, καθ' ἃ ἥνωται τῷ
of-the divine nature properties according-to which it-is-united to-the
Πατρί, καὶ τῷ Πνεύματι, καὶ τὰ τῆς ἀνθρωπίνης φύσεως
Father and to-the Spirit and the of-the human nature
γνωρίσματα, καθ' ἃ ἥνωται τῇ τε Μητρὶ καὶ ἡμῖν.
marks according-to which it-is-united to-the both Mother and us
Ἔτι δὲ διαφέρει τοῦ τε Πατρὸς καὶ τοῦ Πνεύματος,
further and it-differs from-the both Father and the Spirit
τῆς τε Μητρὸς καὶ ἡμῶν, κατὰ τὸ ὑπάρχειν Θεόν
from-the both Mother and us in the to-be God

τε ὁμοῦ καὶ ἄνθρωπον τὸν αὐτόν. Τοῦτο γὰρ τῆς τοῦ
both together and man the same this for of-the —
Χριστοῦ ὑποστάσεως ἰδιαίτατον ἰδίωμα γινώσκομεν.
of-Christ hypostasis (the)-most-particular property we-know
Τοιγαροῦν ὁμολογοῦμεν αὐτόν, ἕνα Υἱὸν τοῦ Θεοῦ καὶ μετὰ
therefore we-confess him one Son — of-God and after
τὴν ἐνανθρώπησιν, καὶ Υἱὸν τοῦ ἀνθρώπου τὸν αὐτόν, ἕνα
the becoming-man also Son of-the man the same one
Χριστόν, ἕνα Κύριον, τὸν μόνον μονογενῆ Υἱὸν καὶ Λόγον
Christ one Lord the only only-begotten Son and Word
τοῦ Θεοῦ, Ἰησοῦν τὸν Κύριον ἡμῶν. Δύο αὐτοῦ τὰς γεννήσεις
— of-God Jesus the Lord our two his the births
σέβοντες, μίαν τὴν ἐκ Πατρὸς προαιώνιον, ὑπὲρ αἰτίαν,
revering one the from (the)-Father pre-eternal above cause
καὶ λόγον, καὶ χρόνον, καὶ φύσιν, καὶ μίαν τὴν ἐπ᾽ ἐσχάτων
and reason and time and nature and one the at (the)-last
δι᾽ ἡμᾶς, καθ᾽ ἡμᾶς, καὶ ὑπὲρ ἡμᾶς· δι᾽ ἡμᾶς, ὅτι διὰ τὴν
for us like us and above us for us because for the
ἡμετέραν σωτηρίαν· καθ᾽ ἡμᾶς, ὅτι γέγονεν ἄνθρωπος
our salvation like us because he-became man
ἐκ γυναικός, καὶ χρόνῳ κυήσεως· ὑπὲρ ἡμᾶς, ὅτι οὐκ
from (a)-woman and in-time of-gestation above us because not
ἐκ σπορᾶς, ἀλλ᾽ ἐξ ἁγίου Πνεύματος, καὶ τῆς ἁγίας
from seed but from (the)-holy Spirit and the holy
Παρθένου Μαρίας, ὑπὲρ νόμον κυήσεως· οὐ Θεὸν αὐτὸν
Virgin Mary above (the)-law of-gestation not God him
μόνον κηρύττοντες, γυμνὸν τῆς καθ᾽ ἡμᾶς ἀνθρωπότητος,
only proclaiming bare of-the like us humanity
οὐδὲ μὴν ἄνθρωπον μόνον, ψιλοῦντες αὐτὸν τῆς θεότητος·
nor indeed man only stripping him of-the divinity
οὐκ ἄλλον καὶ ἄλλον, ἀλλ᾽ ἕνα καὶ τὸν αὐτόν, ὁμοῦ Θεόν
not one and another but one and the same together God

τε καὶ ἄνθρωπον, Θεὸν τέλειον καὶ ἄνθρωπον τέλειον·
both and man God perfect and man perfect
ὅλον Θεόν, καὶ ὅλον ἄνθρωπον· τὸν αὐτὸν ὅλον Θεόν, καὶ
whole God and whole man the same whole God even
μετὰ τῆς σαρκὸς αὐτοῦ, καὶ ὅλον ἄνθρωπον, καὶ μετὰ τῆς
with the flesh his and whole man even with the
ὑπερθέου αὐτοῦ θεότητος. Διὰ τοῦ εἰπεῖν, τέλειον Θεόν, καὶ
super-divine his divinity through the to-say perfect God and
τέλειον ἄνθρωπον, τὸ πλῆρες καὶ ἀνελλιπὲς δηλοῦντες τῶν
perfect man the fullness and deficiency-less showing of-the
φύσεων· διὰ δὲ τοῦ εἰπεῖν, ὅλον Θεόν, καὶ ὅλον ἄνθρωπον,
natures through but the to-say whole God and whole man
τὸ μοναδικὸν καὶ ἄτμητον δεικνύντες τῆς ὑποστάσεως.
the single and undivided showing of-the hypostasis
Καὶ μίαν δὲ φύσιν τοῦ Θεοῦ Λόγου σεσαρκωμένην
and one too nature — of-God Word incarnate
ὁμολογοῦμεν, διὰ τοῦ εἰπεῖν σεσαρκωμένην, τὴν τῆς σαρκὸς
we-confess through the to-say incarnate the of-the flesh
οὐσίαν σημαίνοντες, κατὰ τὸν μακάριον Κύριλλον· καὶ
substance signifying according-to the blessed Cyril and
σεσάρκωται τοίνυν ὁ Λόγος, καὶ τῆς οἰκείας ἀϋλότητος
has-become-incarnate then the Word and from-the own immateriality
οὐκ ἐξέστηκε, καὶ ὅλος σεσάρκωται, καὶ ὅλος ἐστὶν
not has-departed and whole has-become-incarnate and whole is
ἀπερίγραπτος. Σμικρύνεται σωματικῶς καὶ συστέλλεται,
uncircumscribable he-is-made-small bodily and contracted
καὶ θεϊκῶς ἐστιν ἀπερίγραπτος, οὐ συμπαρεκτεινομένης
and divinely is uncircumscribable not being-co-extended
τῆς σαρκὸς αὐτοῦ τῇ ἀπεριγράπτῳ αὐτοῦ θεότητι.
the flesh his with-the uncircumscribable his divinity

Ὅλος μὲν οὖν ἐστι Θεὸς τέλειος, οὐχ ὅλον δὲ Θεός·
whole indeed then he-is God perfect not (the)-whole but God
οὐ γὰρ μόνον Θεός, ἀλλὰ καὶ ἄνθρωπος· καὶ ὅλος
not for only God but also man and whole
ἄνθρωπος τέλειος, οὐχ ὅλον δὲ ἄνθρωπος· οὐ γὰρ μόνον
man perfect not (the)-whole but man not for only
ἄνθρωπος, ἀλλὰ καὶ Θεός. Τὸ μὲν γὰρ ὅλον, φύσεώς
man but also God the indeed for whole of-nature
ἐστι παραστατικόν· τὸ δὲ ὅλος, ὑποστάσεως, ὥσπερ
is indicative the(-word) and whole(-one) of-hypostasis as
τὸ μὲν ἄλλο, φύσεως, τὸ δὲ ἄλλος, ὑποστάσεως.
the indeed other(-thing) of-nature the but other(-one) of-hypostasis
Ἰστέον δέ, ὡς εἰ καὶ περιχωρεῖν ἐν ἀλλήλαις τὰς
(one)-must-know and that if even to-interpenetrate in one-another the
τοῦ Κυρίου φύσεις φαμέν, ἀλλ᾽ οἴδαμεν, ὡς ἐκ τῆς
of-the Lord natures we-say yet we-know that from the
θείας φύσεως ἡ περιχώρησις γέγονεν. Αὕτη μὲν γὰρ
divine nature the interpenetration has-come-about this indeed for
διὰ πάντων διήκει, καθὼς βούλεται, καὶ περιχωρεῖ, δι᾽
through all(-things) pervades as it-wills and interpenetrates through
αὐτῆς δὲ οὐδέν· καὶ αὕτη μὲν τῶν οἰκείων αὐχημάτων
it but nothing and it indeed of-the own glories
τῇ σαρκὶ μεταδίδωσι, μένουσα αὐτὴ ἀπαθής, καὶ τῶν τῆς
to-the flesh imparts remaining itself impassible and of-the of-the
σαρκὸς παθῶν ἀμέτοχος. Εἰ γὰρ ἥλιος ἡμῖν τῶν οἰκείων
flesh sufferings without-share if for (the)-sun to-us of-the own
ἐνεργειῶν μεταδιδούς, μένει τῶν ἡμετέρων ἀμέτοχος,
activities imparting remains of-the our(-things) without-share
πόσῳ μᾶλλον ὁ τοῦ ἡλίου ποιητής τε καὶ Κύριος.
how-much rather the of-the sun maker both and Lord

Πρὸς τοὺς λέγοντας· Ὑπὸ τὸ συνεχὲς ποσὸν ἀνάγονται αἱ τοῦ Κυρίου φύσεις, ἢ ὑπὸ τὸ διωρισμένον

LII · WHETHER THE LORD'S NATURES FALL UNDER QUANTITY

The Lord's natures are no body, surface, line, time, or place, so they fall under no continuous quantity. Number belongs to things that differ, and only in the respect in which they differ, as Peter and Paul are two hypostases but not two natures. United in hypostasis, the natures are not two hypostases; distinct in the account of their difference, they are two, and so fall under discrete quantity. Christ is one, venerated with the Father and the Spirit in one veneration together with his flesh, as one fears to touch a coal for the fire joined to the wood, and the Trinity remains a Trinity after the incarnation.

Εἰ δέ τις ἐρωτᾷ περὶ τῶν τοῦ Κυρίου φύσεων, εἰ
if and anyone asks about the of-the Lord natures whether
ὑπὸ τὸ συνεχὲς ποσὸν ἀνάγονται, ἢ ὑπὸ τὸ διωρισμένον,
under the continuous quantity they-are-referred or under the discrete
ἐροῦμεν, ὅτι αἱ τοῦ Κυρίου φύσεις, οὔτε ἓν σῶμά εἰσιν,
we-shall-say that the of-the Lord natures neither one body are
οὔτε μία ἐπιφάνεια, οὔτε μία γραμμή, οὐ χρόνος, οὐ
nor one surface nor one line not time not
τόπος, ἵνα ὑπὸ τὸ συνεχὲς ἀναχθῶσι ποσόν· ταῦτα
place that under the continuous they-might-be-referred quantity these
γάρ εἰσι τὰ συνεχῶς ἀριθμούμενα.
for are the(-things) continuously numbered
Ἰστέον δὲ ὡς ὁ ἀριθμός, τῶν διαφερόντων ἐστί·
(one)-must-know and that the number of-the(-things) differing is
καὶ ἀδύνατον ἀριθμεῖσθαι, τὰ κατὰ μηδὲν διαφέροντα·
and (it-is)-impossible to-be-numbered the(-things) in nothing differing
καθ' ὃ δὲ διαφέρουσι, κατὰ τοῦτο καὶ ἀριθμοῦνται·
in which but they-differ in this also they-are-numbered
οἷον ὁ Πέτρος καὶ ὁ Παῦλος, καθ' ὃ μὲν ἥνωνται,
as-for-instance — Peter and — Paul in which indeed they-are-united

οὐκ ἀριθμοῦνται. Τῷ λόγῳ γὰρ τῆς οὐσίας ἑνούμενοι,
not they-are-numbered by-the account for of-the substance being-united
δύο φύσεις οὐ δύνανται λέγεσθαι· καθ' ὑπόστασιν δὲ
two natures not can to-be-called according-to hypostasis but
διαφέροντες, δύο ὑποστάσεις λέγονται. Ὥστε ὁ ἀριθμὸς
differing two hypostases they-are-called so-that the number
τῶν διαφερόντων ἐστί, καὶ ᾧ τρόπῳ διαφέρουσι
of-the(-things) differing is and in-what way differ
τὰ διαφέροντα, τούτῳ τῷ τρόπῳ καὶ ἀριθμοῦνται.
the(-things) differing in-this the way also they-are-numbered
Ἥνωνται μὲν οὖν αἱ τοῦ Κυρίου φύσεις ἀσυγχύτως
are-united indeed then the of-the Lord natures unconfusedly
καθ' ὑπόστασιν, διῄρηνται δὲ ἀδιαιρέτως λόγῳ καὶ
according-to hypostasis are-divided but indivisibly in-account and
τρόπῳ τῆς διαφορᾶς. Καὶ ᾧ μὲν τρόπῳ ἥνωνται, οὐκ
manner of-the difference and in-what indeed way they-are-united not
ἀριθμοῦνται· οὐ γὰρ καθ' ὑπόστασιν δύο εἶναί φαμεν τὰς
they-are-numbered not for according-to hypostasis two to-be we-say the
φύσεις τοῦ Χριστοῦ· ᾧ δὲ τρόπῳ ἀδιαιρέτως διῄρηνται,
natures — of-Christ in-what but way indivisibly they-are-divided
ἀριθμοῦνται· δύο γὰρ εἰσὶν αἱ φύσεις τοῦ Χριστοῦ,
they-are-numbered two for are the natures — of-Christ
λόγῳ καὶ τρόπῳ τῆς διαφορᾶς. Ἡνωμέναι γὰρ καθ'
in-account and manner of-the difference united for according-to
ὑπόστασιν, καὶ τὴν ἐν ἀλλήλαις περιχώρησιν ἔχουσαι,
hypostasis and the in one-another interpenetration having
ἀσυγχύτως ἥνωνται, τὴν οἰκείαν ἑκάστη φυσικὴν διαφορὰν
unconfusedly they-are-united the own each natural difference
διασώζουσα. Τῷ τρόπῳ τοιγαροῦν τῆς διαφορᾶς, καὶ μόνῳ
preserving by-the manner therefore of-the difference and alone
ἀριθμούμεναι, ὑπὸ τὸ διωρισμένον ποσὸν ἀναχθήσονται.
being-numbered under the discrete quantity they-will-be-referred

Εἷς τοίνυν ἐστὶν ὁ Χριστός, Θεὸς τέλειος καὶ ἄνθρωπος
one therefore is — Christ God perfect and man
τέλειος· ὃν προσκυνοῦμεν σὺν Πατρὶ καὶ Πνεύματι,
perfect whom we-venerate with Father and Spirit
μιᾷ προσκυνήσει μετὰ τῆς ἀχράντου σαρκὸς αὐτοῦ,
with-one veneration with the undefiled flesh his
οὐκ ἀπροσκύνητον τὴν σάρκα λέγοντες· προσκυνεῖται γὰρ
not unvenerable the flesh saying it-is-venerated for
ἐν τῇ μιᾷ τοῦ Λόγου ὑποστάσει, ἥτις αὐτῇ ὑπόστασις
in the one of-the Word hypostasis which for-it hypostasis
γέγονεν· οὐ τῇ κτίσει λατρεύοντες. Οὐ γὰρ ὡς ψιλὴν
has-become not the creation worshiping not for as mere
σάρκα προσκυνοῦμεν, ἀλλ᾽ ὡς ἡνωμένην θεότητι, καὶ εἰς ἓν
flesh we-venerate(-it) but as united to-divinity and into one
πρόσωπον καὶ μίαν ὑπόστασιν τοῦ Θεοῦ Λόγου, τῶν δύο
person and one hypostasis — of-God Word the two
αὐτοῦ ἀναγομένων φύσεων. Δέδοικα τοῦ ἄνθρακος ἅψασθαι
his being-referred natures I-fear the coal to-touch
διὰ τὸ τῷ ξύλῳ συνημμένον πῦρ. Προσκυνῶ τοῦ
because-of the with-the wood joined fire I-venerate —
Χριστοῦ τὸ συναμφότερον, διὰ τὴν τῇ σαρκὶ ἡνωμένην
of-Christ the both-together because-of the to-the flesh united
θεότητα. Οὐ γὰρ τέταρτον παρεντίθημι πρόσωπον ἐν
divinity not for (a)-fourth I-insert person in
τῇ Τριάδι· μὴ γένοιτο· ἀλλ᾽ ἓν πρόσωπον ὁμολογῶ τοῦ
the Trinity not may-it-be but one person I-confess —
Θεοῦ Λόγου καὶ τῆς σαρκὸς αὐτοῦ. Τριὰς γὰρ ἔμεινεν
of-God Word and of-the flesh his Trinity for remained
ἡ Τριάς, καὶ μετὰ τὴν τοῦ Λόγου σάρκωσιν.
the Trinity also after the of-the Word incarnation

Πρὸς τό, εἰ [οὐκ] ἔστι φύσις ἀνυπόστατος, ἀπάντησις

LIII · A REPLY TO WHETHER THERE IS A NATURE WITHOUT HYPOSTASIS

There is no nature without hypostasis, for nature is seen in hypostases, but two natures united in one hypostasis need not each have their own. The Word's hypostasis became the hypostasis of both, so neither is without hypostasis and they are not two hypostases. The flesh never subsisted by itself, so it neither lacks a hypostasis nor adds another to the Trinity.

Εἰ γὰρ καὶ μὴ ἔστι φύσις ἀνυπόστατος, ἢ οὐσία
if for even not there-is (a)-nature non-subsistent or (a)-substance
ἀπρόσωπος· ἐν ὑποστάσεσι γὰρ καὶ προσώποις ἥ τε οὐσία
impersonal in hypostases for and persons the both substance
καὶ ἡ φύσις θεωρεῖται· ἀλλ᾽ οὐκ ἀνάγκη τὰς ἀλλήλαις
and the nature is-contemplated yet not (it-is)-necessary the with-one-another
ἑνωθείσας φύσεις καθ᾽ ὑπόστασιν, ἑκάστην ἰδίαν
united natures according-to hypostasis each own
κεκτῆσθαι ὑπόστασιν· δύνανται γὰρ εἰς μίαν συνδραμοῦσαι
to-possess hypostasis they-can for into one having-concurred
ὑπόστασιν, μήτε ἀνυπόστατοι εἶναι, μήτε ἰδιάζουσαν ἑκάστη
hypostasis neither non-subsistent to-be nor (a)-peculiar each
ἔχειν ὑπόστασιν, ἀλλὰ μίαν καὶ τὴν αὐτὴν ἀμφότεραι. Ἡ
to-have hypostasis but one and the same both the
αὐτὴ γὰρ τοῦ Λόγου ὑπόστασις, ἀμφοτέρων τῶν φύσεων
same for of-the Word hypostasis of-both the natures
ὑπόστασις χρηματίσασα, οὔτε ἀνυπόστατον αὐτῶν μίαν
hypostasis having-become neither non-subsistent of-them one
εἶναι συγχωρεῖ, οὔτε μὴν ἑτεροϋποστάτους ἀλλήλων
to-be allows nor indeed of-other-hypostases from-one-another
εἶναι παραχωρεῖ, οὐδὲ [εἶναί] ποτε μὲν τῇσδε, ποτὲ δὲ
to-be permits nor to-be sometimes indeed of-this sometimes but

ἐκείνης, ἀλλ᾽ ἀεὶ ἀμφοτέρων ἀδιαιρέτως, καὶ ἀχωρίστως
of-that but always of-both indivisibly and inseparably
ὑπάρχει ὑπόστασις· οὐ μεριζομένη καὶ διαιρουμένη, καὶ
is hypostasis not being-parted and being-divided and
μέρος μὲν ἑαυτῆς τῇδε, μέρος δὲ τῇδε διανέμουσα, ἀλλὰ
part indeed of-itself here part but there distributing but
πᾶσα ταύτης καὶ πᾶσα ἐκείνης, ἀμερῶς καὶ ὁλοσχερῶς
whole of-this and whole of-that without-parts and entirely
ὑπάρχουσα. Οὐ γὰρ ἰδιοσυστάτως ὑπέστη ἡ τοῦ Θεοῦ
being not for self-constitutedly subsisted the — of-God
Λόγου σάρξ, οὐδὲ ἑτέρα ὑπόστασις γέγονε παρὰ τὴν
Word flesh nor another hypostasis became beside the
τοῦ Θεοῦ Λόγου ὑπόστασιν, ἀλλ᾽ ἐν αὐτῇ ὑποστᾶσα,
— of-God Word hypostasis but in it having-subsisted
ἐνυπόστατος μᾶλλον, καὶ οὐ καθ᾽ ἑαυτὴν ἰδιοσύστατος
subsistent rather and not by itself self-constituted
ὑπόστασις γέγονε. Διὸ οὐδὲ ἀνυπόστατός ἐστιν, οὐδὲ
hypostasis it-became therefore neither non-subsistent it-is nor
ἑτέραν ἐν τῇ Τριάδι παρεισφέρει ὑπόστασιν.
another in the Trinity it-introduces hypostasis

Περὶ τοῦ Τρισαγίου

LIV · THE THRICE-HOLY

The addition Peter the Fuller made to the Thrice-Holy is blasphemous, bringing a fourth person into the Trinity or making the whole Trinity suffer. "Holy God" is said of the Father, "holy mighty" of the Son, "holy immortal" of the Spirit, without taking divinity, might, or immortality from the others. Athanasius, Basil, and Gregory teach that the hymn is sung to the Trinity, its three holies marking the hypostases and its one lordship the one substance. In Proclus' day a child learned it from angels in Constantinople, and the council of Chalcedon sang it; we sing it unchanged, though the demons burst.

Ἐντεῦθεν καὶ τὴν ἐν τῷ Τρισαγίῳ προσθήκην ὑπὸ τοῦ
hence also the in the Thrice-holy addition by the
ματαιόφρονος Πέτρου τοῦ κναφέως γεγενημένην, βλάσφημον
vain-minded Peter the fuller made blasphemous
ὁριζόμεθα, ὡς τέταρτον παρεισάγουσαν πρόσωπον, καὶ
we-define as (a)-fourth introducing person and
ἀναμέρος τιθεῖσαν τὸν τοῦ Θεοῦ Υἱόν, τὴν τοῦ Πατρὸς
apart placing the — of-God Son the of-the Father
ἐνυπόστατον δύναμιν, καὶ ἀναμέρος τὸν ἐσταυρωμένον ὡς
subsistent power and apart the crucified as
ἄλλον ὄντα παρὰ τὸν ἰσχυρόν, ἢ παθητὴν τὴν ἁγίαν Τριάδα
another being beside the mighty(-one) or passible the holy Trinity
δοξάζουσαν, καὶ συσταυροῦσαν τῷ Υἱῷ τὸν Πατέρα
glorifying and crucifying-with with-the Son the Father
καὶ τὸ Πνεῦμα τὸ ἅγιον. Ἄπαγε ταύτην τὴν βλάσφημον
and the Spirit the holy away-with this the blasphemous
καὶ παρέγγραπτον φλυαρίαν. Ἡμεῖς γὰρ τό, ἅγιος ὁ
and interpolated nonsense we for the(-words) holy —
Θεός, ἐπὶ τοῦ Πατρὸς ἐκλαμβάνομεν, οὐκ αὐτῷ μόνῳ τὸ
God of the Father we-take not to-him alone the
τῆς θεότητος ἀφορίζοντες ὄνομα, ἀλλὰ καὶ τὸν Υἱὸν Θεὸν
of-the divinity restricting name but also the Son God
εἰδότες, καὶ τὸ Πνεῦμα τὸ ἅγιον· καὶ τό, ἅγιος ἰσχυρός,
knowing and the Spirit the holy and the(-words) holy mighty
ἐπὶ τοῦ Υἱοῦ τίθεμεν, οὐκ ἀπαμφιεννύντες τῆς ἰσχύος
of the Son we-place not stripping of-the might
τὸν Πατέρα καὶ τὸ Πνεῦμα τὸ ἅγιον· καὶ τό, ἅγιος
the Father and the Spirit the holy and the(-words) holy
ἀθάνατος, ἐπὶ τοῦ ἁγίου Πνεύματος τάττομεν, οὐκ ἔξω
immortal of the holy Spirit we-assign not outside
τῆς ἀθανασίας τιθέντες τὸν Πατέρα καὶ τὸν Υἱόν, ἀλλ'
of-the immortality placing the Father and the Son but

ἐφ᾽ ἑκάστης τῶν ὑποστάσεων πάσας τὰς θεωνυμίας ἁπλῶς
of each of-the hypostases all the divine-names simply
καὶ ἀπολύτως ἐκλαμβάνοντες, καὶ τὸν θεῖον Ἀπόστολον
and absolutely taking and the divine Apostle
ἐκμιμούμενοι, φάσκοντα· Ἡμῖν δὲ εἷς Θεὸς ὁ Πατήρ,
imitating saying to-us but (there-is)-one God the Father
ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς ἐξ αὐτοῦ· καὶ εἷς Κύριος
from whom (are)-the all(-things) and we from him and one Lord
Ἰησοῦς Χριστός, δι᾽ οὗ τὰ πάντα, καὶ ἡμεῖς δι᾽
Jesus Christ through whom the all(-things) and we through
αὐτοῦ· καὶ ἓν Πνεῦμα ἅγιον, ἐν ᾧ τὰ πάντα καὶ ἡμεῖς
him and one Spirit holy in whom the all(-things) and we
ἐν αὐτῷ. Οὐ μὴν ἀλλὰ καὶ τὸν Θεολόγον Γρηγόριον,
in him not however but also the Theologian Gregory
ὧδέ πῃ λέγοντα· Ἡμῖν δὲ εἷς Θεὸς ὁ Πατήρ,
here somewhere saying to-us but (there-is)-one God the Father
ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι᾽
from whom the all(-things) and one Lord Jesus Christ through
οὗ τὰ πάντα, καὶ ἓν Πνεῦμα ἅγιον, ἐν ᾧ τὰ πάντα,
whom the all(-things) and one Spirit holy in whom the all(-things)
τοῦ, ἐξ οὗ, καί, δι᾽ οὗ, καί, ἐν ᾧ, μὴ φύσεις
the from whom and through whom and in whom not natures
τεμνόντων· οὐδὲ γὰρ ἂν μετέπιπτον αἱ προθέσεις,
dividing nor for — would-have-been-interchanged the prepositions
ἢ αἱ τάξεις τῶν ὀνομάτων· ἀλλὰ χαρακτηριζόντων μιᾶς
or the orders of-the names but characterizing of-one
καὶ ἀσυγχύτου φύσεως ἰδιότητας· καὶ τοῦτο δῆλον ἐξ
and unconfused nature properties and this (is)-clear from
ὧν εἰς ἓν συνάγονται πάλιν, εἰ τῷ μὴ παρέργως
what into one they-are-gathered again if by-anyone not cursorily
ἐκεῖνο ἀναγινώσκεται παρὰ τῷ αὐτῷ Ἀποστόλῳ, τό,
that is-read in the same Apostle the(-words)

ἐξ αὐτοῦ, καὶ δι᾽ αὐτοῦ καὶ ἐν αὐτῷ τὰ πάντα· αὐτῷ
from him and through him and in him the all(-things) to-him
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
(be)-glory for the ages of-the ages amen
Ὅτι γὰρ οὐκ εἰς τὸν Υἱὸν μόνον λέλεκται τὸ τρισάγιον, ἀλλ᾽
that for not to the Son only has-been-said the thrice-holy but
εἰς τὴν ἁγίαν Τριάδα, μάρτυς ὁ θεῖος καὶ ἱερὸς Ἀθανάσιος,
to the holy Trinity (is)-witness the divine and sacred Athanasius
Βασίλειός τε, καὶ Γρηγόριος, καὶ πᾶς ὁ τῶν θεοφόρων
Basil both and Gregory and all the of-the God-bearing
Πατέρων χορός· ὅτιπερ διὰ τῆς τρισσῆς ἁγιότητος,
Fathers choir that through the threefold holiness
τὰς τρεῖς τῆς ὑπερουσίου θεότητος ὑποστάσεις, τὰ ἅγια
the three of-the super-substantial divinity hypostases the holy
Σεραφὶμ ἡμῖν ὑπεμφαίνουσι. Διὰ δὲ τῆς μιᾶς κυριότητος,
Seraphim to-us indicate through and the one lordship
τὴν μίαν τῆς θεαρχικῆς Τριάδος οὐσίαν τε καὶ βασιλείαν
the one of-the thearchic Trinity substance both and kingdom
γνωρίζουσι. Φησὶ γοῦν ὁ Θεολόγος Γρηγόριος· Οὕτω
they-make-known says at-any-rate the Theologian Gregory so
μὲν οὖν τὰ Ἅγια τῶν ἁγίων, ἃ καὶ τοῖς Σεραφὶμ
indeed then the Holy(-things) of-the holy(-things) which also by-the Seraphim
συγκαλύπτεται, καὶ δοξάζεται τρισὶν ἁγιασμοῖς, εἰς μίαν
are-veiled and glorified with-three sanctifications into one
συνιοῦσι κυριότητα καὶ θεότητα. Ὃ καὶ ἄλλῳ τινὶ τῶν
coming-together lordship and divinity which also by-another some of-the
πρὸ ἡμῶν πεφιλοσόφηται κάλλιστά τε καὶ ὑψηλότατα.
before us has-been-philosophized most-beautifully both and most-loftily
Φασὶ μὲν οὖν καὶ οἱ τὴν ἐκκλησιαστικὴν ἱστορίαν
say indeed then also the(-ones) the ecclesiastical history
συντάξαντες, ὅτι λιτανεύοντος τοῦ ἐν Κωνσταντινουπόλει
having-composed that processing the in Constantinople

λαοῦ, διά τινα θεήλατον ἀπειλήν, ἐπὶ Πρόκλου τοῦ
people because-of some God-sent threat under Proclus the
ἀρχιεπισκόπου γεγενημένην, συνέβη ἁρπαγῆναι παιδίον
archbishop having-come-about it-happened to-be-snatched-up (a)-child
ἐκ τοῦ λαοῦ, καὶ οὕτω μυηθῆναι ὑπ' ἀγγελικῆς τινος
from the people and so to-be-initiated by angelic some
διδασκαλίας τὸν Τρισάγιον ὕμνον, Ἅγιος ὁ Θεός,
teaching the Thrice-holy hymn Holy — God
Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος ἐλέησον ἡμᾶς· καὶ
Holy mighty Holy immortal have-mercy-on us and
αὖθις ἐπιστραφέντος τοῦ παιδίου, καὶ τὸ μυηθὲν
again having-returned the child and the(-thing) learned
ἀπαγγείλαντος, ᾄσαι τὸν ὕμνον ἅπαν τὸ πλῆθος, καὶ οὕτω
having-announced to-sing the hymn all the multitude and so
κοπάσαι τὴν ἀπειλήν. Καὶ ἐν τῇ ἁγίᾳ δέ, καὶ μεγάλῃ, καὶ
to-abate the threat and at the holy also and great and
οἰκουμενικῇ τετάρτῃ συνόδῳ, τῇ ἐν Χαλκηδόνι φημί, οὕτως
ecumenical fourth council the at Chalcedon I-mean thus
ὑμνηθῆναι ὁ τρισάγιος οὗτος ὕμνος παραδέδοται· οὕτω
to-have-been-hymned the thrice-holy this hymn has-been-handed-down so
γὰρ τοῖς πεπραγμένοις τῆς αὐτῆς ἁγίας συνόδου ἐμφέρεται·
for in-the acts of-the same holy council it-is-recorded
γέλως οὖν ὄντως καὶ παίγνιον, τὴν δι' ἀγγέλων
(a)-laughing-stock then truly and (a)-game the through angels
μυηθεῖσαν, καὶ τῇ τῆς ἐπαγωγῆς λήξει πιστωθεῖσαν, καὶ
initiated and by-the of-the visitation end confirmed and
τῇ τοσῶνδε τῶν ἁγίων Πατέρων συνόδῳ κυρωθεῖσάν τε καὶ
by-the of-so-many the holy Fathers council ratified both and
βεβαιωθεῖσαν, καὶ πρότερον ὑπὸ τῶν Σεραφὶμ ὑμνηθεῖσαν
confirmed and earlier by the Seraphim hymned
τρισάγιον ᾠδήν, ὡς τῆς τρισυποστάτου θεότητος ἐμφαντικήν,
thrice-holy song as of-the three-hypostased divinity expressive

τῇ τοῦ κναφέως οἷον καταπατηθῆναι ἀλόγῳ οἰήσει,
by-the of-the fuller as-it-were to-be-trampled irrational supposition
καὶ δῆθεν διορθωθῆναι, ὡς τῶν Σεραφὶμ ὑπερβάλλοντος.
and forsooth to-be-corrected as than-the Seraphim surpassing
Ἀλλ' ὢ τῆς αὐθαδείας, ἵνα μὴ λέγω τῆς ἀνοίας! Ἡμεῖς
but oh of-the arrogance that not I-may-say of-the folly we
δὲ καὶ οὕτω φαμέν, κἂν δαίμονες διαῤῥήγνυνται· Ἅγιος
and also so say even-if demons burst holy
ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.
— God Holy mighty Holy immortal have-mercy-on us

Περὶ τῆς ἐν εἴδει καὶ ἐν ἀτόμῳ θεωρουμένης φύσεως, καὶ διαφορᾶς, ἑνώσεώς τε καὶ σαρκώσεως· καὶ πῶς ἐκληπτέον,
«Τὴν μίαν φύσιν τοῦ Θεοῦ Λόγου σεσαρκωμένην.»

LV · NATURE IN THE SPECIES AND IN THE INDIVIDUAL

Nature is understood by bare thought, in the species common to all hypostases, or in an individual. The Word assumed neither the first, a fiction of incarnation, nor the second, all men, but nature in the individual, the first-fruits of our lump, subsisting only in his hypostasis. Union says only that things were joined; incarnation says to what. In Cyril's "one nature of God the Word incarnate" the word "incarnate" brings in the human substance, and nature means the common nature seen in the Word's hypostasis, as Leontius of Byzantium reads it. The Word, not the divinity, became man.

Ἡ φύσις ἢ ψιλῇ θεωρίᾳ κατανοεῖται· καθ' ἑαυτὴν
the nature either by-bare contemplation is-understood by itself
γὰρ οὐχ ὑφέστηκεν· ἢ κοινῶς ἐν πᾶσι ταῖς ὁμοειδέσιν
for not it-subsists or in-common in all the of-like-form
ὑποστάσεσι ταύτας συνάπτουσα, καὶ λέγεται ἐν τῷ εἴδει
hypostases these joining and is-called in the species

θεωρουμένη φύσις· ἢ ὁλικῶς ἡ αὐτὴ ἐν προσλήψει
contemplated nature or wholly the same with (the)-assumption
συμβεβηκότων, ἐν μιᾷ ὑποστάσει, καὶ λέγεται ἐν ἀτόμῳ
of-accidents in one hypostasis and is-called in (the)-individual
θεωρουμένη φύσις, ἡ αὐτὴ οὖσα τῇ ἐν τῷ εἴδει
contemplated nature the same being with-the in the species
θεωρουμένῃ· ὁ οὖν Θεὸς Λόγος σαρκωθείς, οὔτε τὴν ἐν
contemplated — then God Word incarnate neither the in
τῇ ψιλῇ θεωρίᾳ κατανοουμένην φύσιν ἀνέλαβεν· οὐ γὰρ
the bare contemplation understood nature assumed not for
σάρκωσις τοῦτο, ἀλλ᾽ ἀπάτη καὶ πλάσμα σαρκώσεως· οὔτε
incarnation (is)-this but deceit and (a)-fiction of-incarnation nor
τὴν ἐν τῷ εἴδει θεωρουμένην· οὐ γὰρ πάσας τὰς ὑποστάσεις
the in the species contemplated not for all the hypostases
ἀνέλαβεν, ἀλλὰ τὴν ἐν ἀτόμῳ, τὴν αὐτὴν οὖσαν τῇ ἐν
he-assumed but the in (the)-individual the same being with-the in
τῷ εἴδει· ἀπαρχὴν γὰρ ἀνέλαβε τοῦ ἡμετέρου φυράματος,
the species (the)-first-fruits for he-assumed of-the our lump
οὐ καθ᾽ ἑαυτὴν ὑποστᾶσαν, καὶ ἄτομον χρηματίσασαν
not by itself having-subsisted and (an)-individual having-been-designated
πρότερον, καὶ οὕτως ὑπ᾽ αὐτοῦ προσληφθεῖσαν, ἀλλ᾽ ἐν τῇ
before and so by him assumed but in the
αὐτοῦ ὑποστάσει ὑπάρξασαν. Αὕτη γὰρ ἡ ὑπόστασις τοῦ
his hypostasis having-existed this for the hypostasis —
Θεοῦ Λόγου ἐγένετο τῇ σαρκὶ ὑπόστασις, καὶ κατὰ
of-God Word became for-the flesh hypostasis and according-to
τοῦτο, ὁ Λόγος σὰρξ ἐγένετο, ἀτρέπτως δηλαδή, καὶ
this the Word flesh became unchangeably evidently and
ἡ σάρξ, Λόγος ἀμεταβλήτως, καὶ ὁ Θεός, ἄνθρωπος.
the flesh Word unalterably and — God man
Θεὸς γὰρ ὁ Λόγος, καὶ ὁ ἄνθρωπος Θεός, διὰ τὴν
God for (is)-the Word and the man God because-of the

καθ' ὑπόστασιν ἕνωσιν. Ταὐτὸν οὖν ἐστιν εἰπεῖν φύσιν
according-to hypostasis union the-same then (it-is) to-say nature
τοῦ Λόγου, καὶ τὴν ἐν ἀτόμῳ φύσιν. Οὔτε γὰρ τὸ
of-the Word and the in (the)-individual nature neither for the
ἄτομον, ἤγουν τὴν ὑπόστασιν, κυρίως καὶ μόνως δηλοῖ,
individual that-is the hypostasis properly and solely it-shows
οὔτε τὸ κοινὸν τῶν ὑποστάσεων, ἀλλὰ τὴν κοινὴν φύσιν
nor the common of-the hypostases but the common nature
ἐν μιᾷ τῶν ὑποστάσεων θεωρουμένην καὶ ἐξεταζομένην.
in one of-the hypostases contemplated and examined
Ἄλλο μὲν οὖν ἐστιν ἕνωσις, καὶ ἕτερον σάρκωσις. Ἡ
other indeed then is union and other incarnation the
μὲν γὰρ ἕνωσις μόνην δηλοῖ τὴν συνάφειαν· πρὸς τί δὲ
indeed for union only shows the conjunction to what but
γέγονεν ἡ συνάφεια, οὐκέτι. Ἡ δὲ σάρκωσις, ταὐτὸν
has-come-about the conjunction no-longer the but incarnation the-same
δ' ἐστιν εἰπεῖν καὶ ἐνανθρώπησις, τὴν πρὸς σάρκα, ἤτοι
and it-is to-say also becoming-man the to flesh that-is
πρὸς ἄνθρωπον συνάφειαν δηλοῖ· καθάπερ καὶ ἡ πύρωσις
to man conjunction shows as also the heating-to-fire
τοῦ σιδήρου τὴν πρὸς τὸ πῦρ ἕνωσιν. Αὐτὸς μὲν οὖν
of-the iron the to the fire union he indeed then
ὁ μακάριος Κύριλλος ἐν τῇ πρὸς Σούκενσον δευτέρᾳ
the blessed Cyril in the to Succensus second
ἐπιστολῇ ἑρμηνεύων τό, μίαν φύσιν τοῦ Θεοῦ Λόγου
letter interpreting the(-words) one nature — of-God Word
σεσαρκωμένην, οὕτω φησίν· «Εἰ μὲν γὰρ μίαν εἰπόντες
incarnate thus says if indeed for one having-said
τοῦ Λόγου φύσιν, σεσιγήκαμεν, οὐκ ἐπενεγκόντες τό,
of-the Word nature we-had-fallen-silent not having-added the(-word)
σεσαρκωμένην, ἀλλ' οἷον ἔξω τιθέντες τὴν οἰκονομίαν,
incarnate but as-it-were outside putting the dispensation

ἦν αὐτοῖς τάχα που καὶ οὐκ ἀπίθανος λόγος,
it-would-be to-them perhaps somehow also not unpersuasive (an)-argument
προσποιουμένοις ἐρωτᾷν· εἰ μία φύσις τὸ ὅλον, ποῦ τὸ
pretending to-ask if one nature (is)-the whole where (is)-the
τέλειον ἐν ἀνθρωπότητι; ἢ πῶς ὑφέστηκεν ἡ καθ' ἡμᾶς
perfect in humanity or how has-subsisted the like us
οὐσία; Ἐπειδὴ δέ, καὶ ἡ ἐν ἀνθρωπότητι τελειότης, καὶ
substance since but also the in humanity perfection and
τῆς καθ' ἡμᾶς οὐσίας ἡ δήλωσις εἰσκεκόμισται διὰ τοῦ
of-the like us substance the showing has-been-brought-in through the
λέγειν, σεσαρκωμένην, παυσάσθωσαν καλαμίνην ῥάβδον
to-say incarnate let-them-stop (a)-reed staff
ἑαυτοῖς ὑποστήσαντες.» Ἐνταῦθα μὲν οὖν τὴν φύσιν τοῦ
for-themselves having-set-up here indeed then the nature of-the
Λόγου ἐπὶ τῆς φύσεως ἔταξεν. Εἰ γὰρ ἀντὶ ὑποστάσεως
Word for the nature he-ranged if for instead-of hypostasis
τὴν φύσιν παρείληφεν, οὐκ ἄτοπον ἦν, καὶ δίχα τοῦ,
the nature he-had-taken not absurd it-was even without the(-word)
σεσαρκωμένην, τοῦτο εἰπεῖν· μίαν γὰρ ὑπόστασιν τοῦ
incarnate this to-say one for hypostasis —
Θεοῦ Λόγου ἀπολύτως λέγοντες οὐ σφαλλόμεθα· ὁμοίως
of-God Word absolutely saying not we-err likewise
δὲ καὶ Λεόντιος ὁ Βυζάντιος, ἐπὶ τῆς φύσεως τὸ ῥητὸν
and also Leontius the Byzantine of the nature the saying
ἐνόησεν, οὐκ ἀντὶ τῆς ὑποστάσεως. Ἐν δὲ τῇ πρὸς τὰς
understood not instead-of the hypostasis in and the to the
Θεοδωρήτου μέμψεις τοῦ δευτέρου ἀναθεματισμοῦ ἀπολογίᾳ,
of-Theodoret censures of-the second anathema defense
οὕτω φησὶν ὁ μακάριος Κύριλλος· «Ἡ φύσις τοῦ Λόγου,
thus says the blessed Cyril the nature of-the Word
ἤγουν ἡ ὑπόστασις, ὅ ἐστιν αὐτὸς ὁ Λόγος.» Ὥστε
that-is the hypostasis which is himself the Word so-that

τὸ εἰπεῖν, φύσιν τοῦ Λόγου, οὔτε τὴν ὑπόστασιν μόνην
the to-say nature of-the Word neither the hypostasis alone
σημαίνει, οὔτε τὸ κοινὸν τῶν ὑποστάσεων, ἀλλὰ τὴν κοινὴν
signifies nor the common of-the hypostases but the common
φύσιν ἐν τῇ τοῦ Λόγου ὑποστάσει ὁλικῶς θεωρουμένην.
nature in the of-the Word hypostasis wholly contemplated
Ὅτι μὲν οὖν ἡ φύσις τοῦ Λόγου σεσαρκώθη, ἤτοι ἡνώθη
that indeed then the nature of-the Word was-incarnate that-is was-united
σαρκί, εἴρηται· φύσιν δὲ τοῦ Λόγου παθοῦσαν σαρκί,
to-flesh it-has-been-said (the)-nature but of-the Word having-suffered in-flesh
οὐδέπω καὶ νῦν ἀκηκόαμεν, Χριστὸν δὲ παθόντα σαρκὶ
not-yet even now we-have-heard Christ but having-suffered in-flesh
ἐδιδάχθημεν· ὥστε οὐ τὴν ὑπόστασιν δηλοῖ τὸ εἰπεῖν, φύσιν
we-were-taught so-that not the hypostasis shows the to-say nature
τοῦ Λόγου. Λείπεται τοίνυν εἰπεῖν, ὅτι τὸ σεσαρκῶσθαι
of-the Word it-remains therefore to-say that the to-have-been-incarnate
μέν, ἡνῶσθαί ἐστι σαρκί, τὸ δὲ σάρκα γενέσθαι τὸν
indeed to-have-been-united is to-flesh the but flesh to-become the
Λόγον, αὐτὴν τὴν τοῦ Λόγου ὑπόστασιν ἀτρέπτως γενέσθαι
Word the-very the of-the Word hypostasis unchangeably to-become
τῆς σαρκὸς ὑπόστασιν. Καὶ ὅτι μὲν ὁ Θεὸς ἄνθρωπος
of-the flesh hypostasis and that indeed — God man
γέγονε, καὶ ὁ ἄνθρωπος Θεός, εἴρηται. Θεὸς γὰρ ὢν ὁ
has-become and the man God it-has-been-said God for being the
Λόγος, γέγονεν ἀμεταβλήτως ἄνθρωπος. Ὅτι δὲ ἡ θεότης
Word became unalterably man that but the divinity
ἄνθρωπος γέγονεν· ἢ ἐσαρκώθη, ἢ ἐνηνθρώπησεν, οὐδαμῶς
man has-become or was-incarnate or became-man in-no-way
ἀκηκόαμεν. Ὅτι δὲ ἡ θεότης ἡνώθη τῇ ἀνθρωπότητι
we-have-heard that but the divinity was-united to-the humanity
ἐν μιᾷ τῶν αὐτῆς ὑποστάσεων, μεμαθήκαμεν· καὶ ὅτι ὁ
in one of-the its hypostases we-have-learned and that —

Θεὸς μορφοῦται, ἤτοι οὐσιοῦται τὸ ἀλλότριον, ἤτοι τὸ
God is-formed that-is is-substantiated (in)-the foreign(-nature) that-is the
καθ' ἡμᾶς, εἴρηται. Ἐφ' ἑκάστης γὰρ τῶν ὑποστάσεων
like us it-has-been-said of each for of-the hypostases
τὸ Θεὸς ὄνομα τάττεται θεότητα δὲ ἐπὶ ὑποστάσεως
the(-name) God name is-placed divinity but of (a)-hypostasis
εἰπεῖν οὐ δυνάμεθα. Θεότητα γὰρ τὸν Πατέρα μόνον, ἢ τὸν
to-say not we-can divinity for the Father alone or the
Υἱὸν μόνον, ἢ μόνον τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἀκηκόαμεν·
Son alone or alone the Spirit the holy not we-have-heard
θεότης μὲν γὰρ τὴν φύσιν δηλοῖ· τὸ δὲ Πατήρ, τὴν
divinity indeed for the nature shows the but Father the
ὑπόστασιν, ὥσπερ καὶ ἀνθρωπότης, τὴν φύσιν, Πέτρος
hypostasis as also humanity the nature Peter
δέ, τὴν ὑπόστασιν· Θεὸς δὲ καὶ τὸ κοινὸν τῆς φύσεως
and the hypostasis God and also the common of-the nature
σημαίνει, καὶ ἐφ' ἑκάστης τῶν ὑποστάσεων τάττεται
signifies and of each of-the hypostases is-placed
παρωνύμως, ὥσπερ καὶ ἄνθρωπος· Θεὸς γάρ ἐστιν ὁ
derivatively as also man God for is the(-one)
θείαν ἔχων φύσιν, καὶ ἄνθρωπος, ὁ ἀνθρωπίνην.
divine having nature and man the(-one) human(-nature)
Ἐπὶ πᾶσι τούτοις ἰστέον, ὡς ὁ Πατὴρ καὶ τὸ
in-addition-to all these (one)-must-know that the Father and the
Πνεῦμα τὸ ἅγιον κατ' οὐδένα λόγον τῇ σαρκώσει τοῦ
Spirit the holy in no way in-the incarnation of-the
Λόγου κεκοινώνηκεν, εἰ μὴ κατὰ τὰς θεοσημείας, καὶ
Word has-shared if not according-to the divine-signs and
κατ' εὐδοκίαν καὶ βούλησιν.
according-to good-pleasure and will

Ὅτι Θεοτόκος ἡ ἁγία Παρθένος· κατὰ Νεστοριανῶν

LVI · THAT THE HOLY VIRGIN IS GOD-BEARER, AGAINST THE NESTORIANS

We proclaim the Virgin God-bearer properly and truly, for she bore the true God incarnate: not as though the Word began from her, but because the eternal Word took from her a flesh consubstantial with ours, not a body brought from heaven and passed through her as through a pipe. "Born of a woman," not "through a woman," shows that God himself became man, and the name holds the whole mystery of the dispensation. Nestorius' "Christ-bearer" is a slur, for David and Aaron were anointed too. The assumption, the existence, and the deification of the flesh happened together.

Θεοτόκον δὲ κυρίως καὶ ἀληθῶς τὴν ἁγίαν Παρθένον
God-bearer and properly and truly the holy Virgin
κηρύττομεν· ὡς γὰρ Θεὸς ἀληθὴς ὁ ἐξ αὐτῆς
we-proclaim as for God true the(-one) from her
γεννηθείς, ἀληθὴς Θεοτόκος ἡ τὸν ἀληθινὸν Θεὸν ἐξ
born true (is)-God-bearer the(-one) the true God from
αὐτῆς σεσαρκωμένον γεννήσασα· Θεὸν γάρ φαμεν ἐξ αὐτῆς
her incarnate having-borne God for we-say from her
γεγεννῆσθαι, οὐχ ὡς τῆς θεότητος τοῦ Λόγου ἀρχὴν
to-have-been-born not as of-the divinity of-the Word (a)-beginning
τοῦ εἶναι λαβούσης ἐξ αὐτῆς, ἀλλ' ὡς αὐτοῦ τοῦ Θεοῦ
of-the to-be having-received from her but as of-him-himself — God
Λόγου, τὸ πρὸ αἰώνων ἀχρόνως ἐκ Πατρὸς γεννηθέντος,
Word the(-one) before ages timelessly from (the)-Father begotten
καὶ ἀνάρχως καὶ ἀϊδίως, ὑπάρχοντος σὺν τῷ Πατρὶ
and without-beginning and everlastingly existing with the Father
καὶ τῷ Πνεύματι, ἐπ' ἐσχάτων τῶν ἡμερῶν διὰ τὴν
and the Spirit at (the)-last of-the days because-of the
ἡμετέραν σωτηρίαν, ἐν τῇ γαστρὶ αὐτῆς ἐνοικήσαντος, καὶ
our salvation in the womb her having-dwelt and

ἐξ αὐτῆς ἀμεταβλήτως σαρκωθέντος καὶ γεννηθέντος.
from her unalterably having-been-incarnate and born
Οὐ γὰρ ἄνθρωπον ψιλὸν ἐγέννησεν ἡ ἁγία Παρθένος,
not for (a)-man mere bore the holy Virgin
ἀλλὰ Θεὸν ἀληθινόν· οὐ γυμνόν, ἀλλὰ σεσαρκωμένον· οὐκ
but God true not bare but incarnate not
οὐρανόθεν τὸ σῶμα καταγαγόντα, καὶ ὡς διὰ σωλῆνος
from-heaven the body having-brought-down and as through (a)-pipe
δι' αὐτῆς παρελθόντα, ἀλλ' ἐξ αὐτῆς ὁμοούσιον ἡμῖν
through her having-passed but from her consubstantial with-us
σάρκα ἀναλαβόντα, καὶ ἐν ἑαυτῷ ὑποστήσαντα. Εἰ γὰρ
flesh having-assumed and in himself having-made-subsist if for
οὐρανόθεν τὸ σῶμα κεκόμισται, καὶ οὐ τῆς καθ' ἡμᾶς
from-heaven the body has-been-brought and not of-the like us
φύσεως εἴληπται, τίς χρεία τῆς ἐνανθρωπήσεως;
nature has-been-taken what need (was-there)-of-the becoming-man
Ἡ γὰρ ἐνανθρώπησις τοῦ Θεοῦ Λόγου διὰ τοῦτο γέγονεν,
the for becoming-man — of-God Word for this came-about
ἵνα αὐτὴ ἡ ἁμαρτήσασα, καὶ πεσοῦσα, καὶ φθαρεῖσα
that the-very the having-sinned and having-fallen and having-been-corrupted
φύσις, νικήσῃ τὸν ἀπατήσαντα τύραννον, καὶ οὕτω τῆς
nature might-conquer the having-deceived(-it) tyrant and so from-the
φθορᾶς ἐλευθερωθῇ, καθώς φησιν ὁ θεῖος Ἀπόστολος.
corruption might-be-freed as says the divine Apostle
Ἐπειδὴ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου
since through man (came)-the death also through man
ἀνάστασις νεκρῶν· εἰ τὸ πρῶτον ἀληθές, καὶ τὸ δεύτερον.
(the)-resurrection of-(the)-dead if the first (is)-true also the second
Εἰ δὲ καὶ λέγει· Ὁ πρῶτος Ἀδὰμ ἐκ γῆς χοϊκός, ὁ δὲ
if and also it-says the first Adam from earth earthy the but
δεύτερος Ἀδάμ, ὁ Κύριος ἐξ οὐρανοῦ, οὐ τὸ σῶμά φησιν
second Adam the Lord from heaven not the body he-says

ἐξ οὐρανοῦ, ἀλλὰ δῆλον ὡς οὐ ψιλὸς ἄνθρωπός
(is)-from heaven but (it-is)-clear that not mere man
ἐστιν. Ἰδοὺ γὰρ καὶ Ἀδὰμ αὐτὸν ὠνόμασε, καὶ Κύριον,
he-is behold for also Adam him he-named and Lord
τὸ συναμφότερον σημαίνων. Ἀδὰμ μὲν γὰρ ἑρμηνεύεται
the both-together signifying Adam indeed for is-interpreted
γηγενής· γηγενὴς δὲ δῆλον ὅτι ἐστὶν ἡ τοῦ ἀνθρώπου
earth-born earth-born and (it-is)-clear that is the of-the man
φύσις, ἡ ἐκ χοὸς πλασθεῖσα· τὸ Κύριος δέ, τῆς
nature the(-one) from dust formed the(-name) Lord and of-the
θείας οὐσίας ἐστὶ παραστατικόν.
divine substance is indicative
Πάλιν δέ φησιν ὁ Ἀπόστολος· ἐξαπέστειλεν ὁ Θεὸς τὸν
again and says the Apostle sent-forth — God the
Υἱὸν αὐτοῦ τὸν μονογενῆ, γενόμενον ἐκ γυναικός. Οὐκ
Son his the only-begotten having-come-to-be from (a)-woman not
εἶπε, διὰ γυναικός, ἀλλ' ἐκ γυναικός. Ἐσήμανεν οὖν ὁ
he-said through (a)-woman but from (a)-woman signified then the
θεῖος Ἀπόστολος, ὡς αὐτός ἐστιν ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ
divine Apostle that he is the only-begotten Son — of-God
καὶ Θεός, ὁ ἐκ τῆς Παρθένου γενόμενος ἄνθρωπος, καὶ
and God the(-one) from the Virgin having-become man and
αὐτός ἐστιν ὁ ἐκ τῆς Παρθένου γεννηθείς, ὁ Υἱὸς τοῦ Θεοῦ
he is the from the Virgin born the Son — of-God
καὶ Θεός· γεννηθεὶς δὲ σωματικῶς, καθὸ γέγονεν ἄνθρωπος,
and God born but bodily as he-became man
οὐ προδιαπλασθέντι ἀνθρώπῳ ἐνοικήσας, ὡς ἐν προφήτῃ,
not in-(a)-previously-formed man having-dwelt as in (a)-prophet
ἀλλ' αὐτὸς οὐσιωδῶς καὶ ἀληθῶς γενόμενος ἄνθρωπος,
but he-himself substantially and truly having-become man
ἤτοι ἐν τῇ ὑποστάσει αὐτοῦ ἐψυχωμένην σάρκα ψυχῇ
that-is in the hypostasis his ensouled flesh with-a-soul

λογικῇ τε καὶ νοερᾷ ὑποστήσας, καὶ αὐτὸς γεγονὼς
rational both and intellectual having-made-subsist and himself having-become
αὐτῇ ὑπόστασις. Τοῦτο γὰρ σημαίνει τό, γενόμενον
for-it hypostasis this for signifies the(-words) having-come-to-be
ἐκ γυναικός· πῶς γὰρ ἂν αὐτὸς ὁ τοῦ Θεοῦ Λόγος ὑπὸ
from (a)-woman how for — he-himself the — of-God Word under
νόμον γέγονεν, εἰ μὴ ἄνθρωπος ἡμῖν ὁμοούσιος γέγονεν.
law has-come-to-be if not man with-us consubstantial he-has-become
Ὅθεν δικαίως καὶ ἀληθῶς Θεοτόκον τὴν ἁγίαν Μαρίαν
whence justly and truly God-bearer the holy Mary
ὀνομάζομεν· τοῦτο γὰρ τὸ ὄνομα ἅπαν τὸ μυστήριον τῆς
we-name this for the name all the mystery of-the
οἰκονομίας συνίστησι. Εἰ γὰρ Θεοτόκος ἡ γεννήσασα,
dispensation establishes if for God-bearer (is)-the(-one) having-borne
πάντως Θεὸς ὁ ἐξ αὐτῆς γεννηθείς, πάντως δὲ καὶ
certainly God (is)-the(-one) from her born certainly and also
ἄνθρωπος. Πῶς γὰρ ἂν ἐκ γυναικὸς γεννηθείη Θεός, ὁ
man how for — from (a)-woman could-be-born God the(-one)
πρὸ αἰώνων ἔχων τὴν ὕπαρξιν, εἰ μὴ ἄνθρωπος γέγονεν; Ὁ
before ages having the existence if not man he-has-become the
γὰρ Υἱὸς ἀνθρώπου, ἄνθρωπος δηλονότι. Εἰ δὲ αὐτὸς ὁ
for Son of-man (is)-man evidently if and he-himself the(-one)
γεννηθεὶς ἐκ γυναικὸς Θεός ἐστιν, εἷς ἐστι δηλονότι ὁ
born from (a)-woman God is one is evidently the(-one)
ἐκ Θεοῦ Πατρὸς γεννηθεὶς κατὰ τὴν θείαν καὶ ἄναρχον
from God (the)-Father born according-to the divine and without-beginning
οὐσίαν, καὶ ἐπ' ἐσχάτων τῶν χρόνων ἐκ τῆς Παρθένου
substance and at (the)-last of-the times from the Virgin
τεχθεὶς κατὰ τὴν ἠργμένην καὶ ὑπὸ χρόνον οὐσίαν, ἤτοι
brought-forth according-to the having-begun and under time substance that-is

τὴν ἀνθρωπίνην. Τοῦτο δὲ μίαν ὑπόστασιν, καὶ δύο φύσεις,
the human this and one hypostasis and two natures
καὶ δύο γεννήσεις σημαίνει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
and two births signifies of-the Lord our Jesus Christ
Χριστοτόκον δὲ οὐδαμῶς φαμεν τὴν ἁγίαν Παρθένον,
Christ-bearer but in-no-way we-call the holy Virgin
διότι ἐπ' ἀναιρέσει τῆς Θεοτόκος φωνῆς ὁ μιαρός, καὶ
because for (the)-abolition of-the God-bearer word the foul and
βδελυρός, καὶ Ἰουδαιόφρων Νεστόριος τὸ σκεῦος τῆς
abominable and Jewish-minded Nestorius the vessel of-the
ἀτιμίας, καὶ ἐπὶ ἀτιμίᾳ τῆς μόνης ὄντως τετιμημένης
dishonor and for (the)-dishonor of-the only truly honored
ὑπὲρ πᾶσαν κτίσιν Θεοτόκου, κἂν οὗτος διαῤῥήγνυται σὺν
above all creation God-bearer even-if he bursts with
τῷ πατρὶ αὐτοῦ τῷ Σατανᾷ, ταύτην τὴν προσηγορίαν
the father his — Satan this the appellation
ἐξηύρατο, ὡς ἐπηρεαζομένην· χριστὸς γὰρ καὶ ὁ Δαβὶδ
invented as (a)-slur (a)-christ for (is)-also — David
ὁ βασιλεύς, καὶ ὁ Ἀαρὼν ὁ ἀρχιερεύς· ταῦτα γὰρ
the king and — Aaron the high-priest these for
τὰ χριόμενα, βασιλεία τε καὶ ἱερωσύνη· καὶ
(are)-the(-things) anointed kingship both and priesthood and
πᾶς θεοφόρος ἄνθρωπος Χριστὸς λέγεσθαι δύναται, ἀλλ'
every God-bearing man (a)-Christ to-be-called can but
οὐ Θεὸς φύσει, ὡς καὶ Νεστόριος ὁ θεήλατος, τὸν
not God by-nature as also Nestorius the God-driven the
ἐκ Παρθένου τεχθέντα θεοφόρον εἰπεῖν ἐφρυάξατο.
from (the)-Virgin born God-bearing(-man) to-call insolently-ventured
Ἡμᾶς δὲ μὴ γένοιτο θεοφόρον αὐτὸν εἰπεῖν ἢ νοῆσαι,
to-us but not may-it-be God-bearing(-man) him to-call or to-think
ἀλλὰ Θεὸν σεσαρκωμένον. Αὐτὸς γὰρ ὁ Λόγος σὰρξ
but God incarnate he-himself for the Word flesh

ἐγένετο, κυηθεὶς μὲν ἐκ τῆς Παρθένου, προελθὼν δὲ
became being-conceived indeed from the Virgin having-come-forth but
Θεὸς μετὰ τῆς προσλήψεως, ἤδη καὶ αὐτῆς ὑπ᾽ αὐτοῦ
God with the assumption already also it by him
θεωθείσης, ἅμα τῇ εἰς τὸ εἶναι ταύτης παραγωγῇ,
having-been-deified at-once with-the into the to-be its bringing
ὡς ὁμοῦ γενέσθαι τὰ τρία, τὴν πρόσληψιν, τὴν ὕπαρξιν,
so-that together to-come-about the three the assumption the existence
τὴν θέωσιν αὐτῆς ὑπὸ τοῦ Λόγου· καὶ οὕτω νοεῖσθαι,
the deification its by the Word and so to-be-understood
καὶ λέγεσθαι Θεοτόκον τὴν ἁγίαν Παρθένον, οὐ μόνον
and to-be-called God-bearer the holy Virgin not only
διὰ τὴν φύσιν τοῦ Λόγου, ἀλλὰ καὶ διὰ τὴν θέωσιν
because-of the nature of-the Word but also because-of the deification
τοῦ ἀνθρωπίνου, ὧν ἅμα, καὶ ἡ σύλληψις, καὶ ἡ
of-the human(-nature) of-which together both the conception and the
ὕπαρξις τεθαυματούργηται· ἡ μὲν σύλληψις τοῦ Λόγου,
existence have-been-wondrously-wrought the indeed conception of-the Word
τῆς δὲ σαρκός, ἡ ἐν αὐτῷ τῷ Λόγῳ ὕπαρξις, αὐτῆς
of-the but flesh the in him the Word existence herself
τῆς Θεομήτορος ὑπερφυῶς χορηγούσης τὸ πλασθῆναι τῷ
the Mother-of-God supernaturally providing the to-be-formed for-the
πλάστῃ, καὶ τὸ ἀνθρωπισθῆναι τῷ Θεῷ καὶ ποιητῇ τοῦ
fashioner and the to-become-man — for-God and maker of-the
παντός, θεοῦντι τὸ πρόσλημμα, σωζούσης τῆς ἑνώσεως
all deifying the(-thing) assumed preserving the union
τὰ ἑνωθέντα τοιαῦτα, οἷα καὶ ἥνωνται· οὐ τὸ θεῖον
the(-things) united such as also they-are-united not the divine
λέγω μόνον, ἀλλὰ καὶ τὸ ἀνθρώπινον τοῦ Χριστοῦ, τὸ ὑπὲρ
I-mean only but also the human — of-Christ the above
ἡμᾶς, καὶ καθ᾽ ἡμᾶς. Οὔτε γὰρ γενόμενον πρότερον καθ᾽
us and like us neither for having-become first like

ἡμᾶς, ὕστερον γέγονεν ὑπὲρ ἡμᾶς· ἀλλὰ ἀεὶ ἐκ πρώτης
us later became above us but always from (the)-first
ὑπάρξεως ἄμφω ὑπῆρξε, διὰ τὸ ἐξ ἄκρας συλλήψεως
existence both it-was because-of the from (the)-very conception
ἐν αὐτῷ τῷ Λόγῳ τὴν ὕπαρξιν ἐσχηκέναι· ἀνθρώπινον
in him the Word the existence to-have-had human
μὲν οὖν ἐστι κατὰ τὴν οἰκείαν φύσιν, Θεοῦ δὲ καὶ θεῖον,
indeed then it-is according-to the own nature of-God but also divine
ὑπερφυῶς. Ἔτι δὲ καὶ τῆς ἐμψύχου σαρκὸς τὰ ἰδιώματα
supernaturally further and also of-the ensouled flesh the properties
ἔσχε· κατεδέξατο γὰρ αὐτὰ ὁ Λόγος, οἰκονομίας λόγῳ,
it-had accepted for them the Word of-dispensation by-reason
φυσικῆς κινήσεως τάξει κατὰ ἀλήθειαν φυσικῶς γινόμενα.
of-natural motion in-order according-to truth naturally coming-about

Περὶ ἰδιωμάτων τῶν δύο φύσεων

LVII · THE PROPERTIES OF THE TWO NATURES

Confessing the Lord perfect God and perfect man, we say he has all the Father has except unbegottenness, and all the first Adam had, body and a rational and intellectual soul, except sin. Answering to the two natures he has two natural wills, two natural activities, two natural self-determinations, and divine and human wisdom and knowledge, willing and acting freely as God and as man. His are both the miracles and the sufferings.

Τέλειον δὲ Θεὸν ὁμολογοῦντες τὸν αὐτὸν Κύριον ἡμῶν
perfect and God confessing the same Lord our
Ἰησοῦν Χριστόν, καὶ τέλειον ἄνθρωπον, φαμὲν τὸν αὐτὸν
Jesus Christ also perfect man we-say the same
πάντα ἔχειν ὅσα ὁ Πατήρ, πλὴν τῆς ἀγεννησίας· καὶ
all(-things) to-have as-many-as the Father except the unbegottenness and

πάντα ἔχειν ὅσα ὁ Ἀδὰμ ὁ πρῶτος, δίχα μόνης
all(-things) to-have as-many-as — Adam the first apart-from only
τῆς ἁμαρτίας· ἅτινά ἐστι σῶμα καὶ ψυχὴ λογικὴ τε καὶ
the sin which are body and soul rational both and
νοερά· ἔχειν δὲ αὐτὸν καταλλήλως ταῖς δύο φύσεσι, διπλᾶ
intellectual to-have and him correspondingly to-the two natures double
τὰ τῶν δύο φύσεων φυσικά· δύο θελήσεις φυσικάς, τήν
the of-the two natures natural(-things) two wills natural the
τε θείαν καὶ τὴν ἀνθρωπίνην, καὶ ἐνεργείας δύο φυσικάς,
both divine and the human and activities two natural
θείαν τε καὶ ἀνθρωπίνην, καὶ αὐτεξούσια δύο φυσικά, θεῖόν
divine both and human and self-determinations two natural divine
τε καὶ ἀνθρώπινον, καὶ σοφίαν τε καὶ γνῶσιν, θείαν τε
both and human and wisdom both and knowledge divine both
καὶ ἀνθρωπίνην. Ὁμοούσιος γὰρ ὢν τῷ Θεῷ καὶ Πατρί,
and human consubstantial for being — with-God and Father
αὐτεξουσίως θέλει καὶ ἐνεργεῖ ὡς Θεός. Ὁμοούσιος δὲ ὢν
self-determiningly he-wills and acts as God consubstantial and being
καὶ ἡμῖν, αὐτεξουσίως θέλει καὶ ἐνεργεῖ ὡς ἄνθρωπος ὁ
also with-us self-determiningly he-wills and acts as man the
αὐτός. Αὐτοῦ γὰρ τὰ θαύματα, αὐτοῦ καὶ τὰ παθήματα.
same his for (are)-the miracles his also the sufferings

Περὶ θελημάτων καὶ αὐτεξουσίων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

LVIII · THE WILLS AND SELF-DETERMINATIONS OF CHRIST

Since Christ has two natures, he has two natural wills and two natural activities; since he is one hypostasis, the one Christ wills and acts in each. Where substance is the same, so are will and activity: one will shows one nature, two wills two. To will belongs to nature, how to will to the person, so the natural will is the power and the

gnomic will the thing willed. The will is natural to man, untaught and found in all alike, and Christ willed as man when he could not stay hidden at Tyre. There is no compound will, and no deliberated choice, since he knew all without inquiry.

Ἐπειδὴ μὲν οὖν δύο φύσεις τοῦ Χριστοῦ, δύο αὐτοῦ καὶ τὰ
since indeed then two natures — of-Christ two his also the
φυσικὰ θελήματα, καὶ τὰς φυσικὰς ἐνεργείας φαμέν. Ἐπειδὴ
natural wills and the natural activities we-say since
δὲ μία τῶν δύο φύσεων αὐτοῦ ἡ ὑπόστασις, ἕνα καὶ τὸν
but one of-the two natures his (is)-the hypostasis one and the
αὐτόν φαμεν θέλοντά τε καὶ ἐνεργοῦντα φυσικῶς κατ᾽
same we-say willing both and acting naturally according-to
ἄμφω τὰς φύσεις, ἐξ ὧν, καὶ ἐν αἷς, καὶ ἅπερ ἐστὶ Χριστὸς
both the natures from which and in which and which is Christ
ὁ Θεὸς ἡμῶν· θέλειν δὲ καὶ ἐνεργεῖν, οὐ διῃρημένως, ἀλλ᾽
— God our to-will and also to-act not dividedly but
ἡνωμένως· θέλει γὰρ καὶ ἐνεργεῖ ἐν ἑκατέρᾳ μορφῇ μετὰ τῆς
unitedly he-wills for and acts in each form with the
θατέρου κοινωνίας. Ὧν γὰρ ἡ οὐσία ἡ αὐτή, τούτων
of-the-other communion of-which for the substance (is)-the same of-these
καὶ ἡ θέλησις καὶ ἡ ἐνέργεια ἡ αὐτή· ὧν δὲ διάφορος
also the will and the activity (is)-the same of-which but different
ἡ οὐσία, τούτων διάφορος καὶ ἡ θέλησις καὶ ἡ ἐνέργεια·
the substance of-these different also the will and the activity
καὶ τὸ ἀνάπαλιν, ὧν ἡ θέλησις καὶ ἡ ἐνέργεια ἡ
and the reverse of-which the will and the activity (is)-the
αὐτή, τούτων καὶ ἡ οὐσία ἡ αὐτή· ὧν δὲ διάφορος
same of-these also the substance (is)-the same of-which but different
ἡ θέλησις καὶ ἡ ἐνέργεια, τούτων καὶ ἡ οὐσία διάφορος.
the will and the activity of-these also the substance different

Διὸ δὴ ἐπὶ μὲν Πατρὸς καὶ Υἱοῦ καὶ ἁγίου
therefore indeed in-the-case-of indeed Father and Son and holy
Πνεύματος, ἐκ τῆς ταυτότητος τῆς τε ἐνεργείας καὶ τοῦ
Spirit from the sameness of-the both activity and of-the
θελήματος, τὴν ταυτότητα τῆς φύσεως ἐπιγινώσκομεν.
will the sameness of-the nature we-recognize
Ἐπὶ δὲ τῆς θείας οἰκονομίας, ἐκ τῆς διαφορᾶς τῶν
in-the-case-of but the divine dispensation from the difference of-the
ἐνεργειῶν, καὶ τῶν θελημάτων, καὶ τὴν τῶν φύσεων
activities and of-the wills also the of-the natures
διαφορὰν ἐπιγινώσκομεν, καὶ τὴν τῶν φύσεων διαφορὰν
difference we-recognize and the of-the natures difference
εἰδότες συνομολογοῦμεν, καὶ τὸ τῶν θελημάτων καὶ ἐνεργειῶν
knowing we-confess-also also the of-the wills and activities
διάφορον. Ὥσπερ γὰρ τῶν τοῦ αὐτοῦ καὶ ἑνὸς Χριστοῦ
difference as for of-the of-the same and one Christ
φύσεων ὁ ἀριθμός, εὐσεβῶς νοούμενός τε καὶ λεγόμενος, οὐ
natures the number piously understood both and spoken not
διαιρεῖ τὸν ἕνα Χριστόν, ἀλλὰ σωζομένην, καὶ ἐν τῇ ἑνώσει
divides the one Christ but preserved also in the union
παρίστησι τῶν φύσεων τὴν διαφοράν, οὕτω καὶ ὁ ἀριθμὸς
presents of-the natures the difference so also the number
τῶν οὐσιωδῶς προσόντων ταῖς αὐτοῦ φύσεσι θελημάτων
of-the substantially belonging to-the his natures wills
καὶ ἐνεργειῶν· κατ᾽ ἄμφω γὰρ τὰς φύσεις θελητικὸς
and activities according-to both for the natures volitional
ἦν, καὶ ἐνεργητικὸς τῆς ἡμῶν σωτηρίας· οὐ διαίρεσιν
he-was and active of-the our salvation not division
εἰσάγει· μὴ γένοιτο· ἀλλὰ τὴν αὐτῶν δηλοῖ, καὶ μόνον, κἂν
introduces not may-it-be but the their shows and only even
τῇ ἑνώσει, φυλακὴν καὶ σωτηρίαν. Φυσικὰ γάρ, καὶ οὐχ
in-the union preservation and safety natural for and not

ὑποστατικά φαμεν τὰ θελήματα καὶ τὰς ἐνεργείας. Λέγω δὲ
hypostatic we-say the wills and the activities I-mean and
αὐτὴν τὴν θελητικὴν καὶ ἐνεργητικὴν δύναμιν, καθ' ἣν
the-very the volitional and active power according-to which
θέλει καὶ ἐνεργεῖ τά τε θέλοντα καὶ ἐνεργοῦντα. Εἰ γὰρ
will and act the(-ones) both willing and acting if for
ὑποστατικὰ δῶμεν αὐτά, ἑτεροθελεῖς καὶ ἑτεροενεργεῖς τὰς
hypostatic we-grant them of-other-wills and of-other-activities the
τρεῖς ὑποστάσεις τῆς ἁγίας Τριάδος εἰπεῖν ἀναγκασθησόμεθα.
three hypostases of-the holy Trinity to-call we-shall-be-compelled
Ἰστέον γὰρ ὡς οὐ ταὐτόν ἐστι, θέλειν, καὶ πῶς θέλειν·
(one)-must-know for that not the-same is to-will and how to-will
τὸ μὲν γὰρ θέλειν, φύσεως, ὥσπερ καὶ τὸ ὁρᾷν· πᾶσι γὰρ
the indeed for to-will (is)-of-nature as also the to-see to-all for
ἀνθρώποις πρόσεστι· τὸ δὲ πῶς θέλειν, οὐ φύσεως, ἀλλὰ
men it-belongs the but how to-will (is)-not of-nature but
τῆς ἡμετέρας γνώμης, ὥσπερ καὶ τὸ πῶς ὁρᾷν, καλῶς
of-the our inclination as also the how to-see well
ἢ κακῶς. Οὐ γὰρ πάντες ἄνθρωποι ὁμοίως θέλουσιν,
or badly not for all men alike will
οὐδ' ὁμοίως ὁρῶσι. Τοῦτο δὲ καὶ ἐπὶ τῶν ἐνεργειῶν
nor alike see this and also in-the-case-of the activities
δώσομεν. Τὸ γὰρ πῶς θέλειν, πῶς ὁρᾷν, ἢ πῶς ἐνεργεῖν,
we-shall-grant the for how to-will how to-see or how to-act
τρόπος ἐστὶ τῆς τοῦ θέλειν, καὶ ὁρᾷν, καὶ ἐνεργεῖν
(a)-mode is of-the of-the to-will and to-see and to-act
χρήσεως, μόνῳ τῷ κεχρημένῳ προσών, καὶ τῶν ἄλλων
use only the(-one) using belonging and from-the others
αὐτὸν κατὰ τὴν κοινῶς λεγομένην διαφορὰν χωρίζων.
him according-to the commonly called difference separating

Λέγεται οὖν τὸ μὲν ἁπλῶς θέλειν, θέλησις, ἤτοι ἡ θελητικὴ
is-called then the indeed simply to-will will that-is the volitional
δύναμις, λογικὴ οὖσα ὄρεξις καὶ θέλημα φυσικόν· τὸ δὲ πῶς
power rational being appetite and will natural the but how
θέλειν, ἤτοι τὸ τῇ θελήσει ὑποκείμενον, θελητόν,
to-will that-is the(-thing) to-the will subject (the)-thing-willed
καὶ θέλημα γνωμικόν· θελητικὸν δέ ἐστι, τὸ πεφυκὸς
and will gnomic volitional and is the(-thing) naturally-able
θέλειν· οἷον θελητική ἐστιν ἡ θεία φύσις, ὡσαύτως καὶ ἡ
to-will as volitional is the divine nature likewise also the
ἀνθρωπίνη· θέλων δέ ἐστιν ὁ κεχρημένος τῇ θελήσει,
human willing and is the(-one) using the will
ἤτοι ἡ ὑπόστασις, οἷον ὁ Πέτρος.
that-is the hypostasis as-for-instance — Peter
Ἐπειδὴ τοίνυν εἷς μὲν ὁ Χριστός, καὶ μία αὐτοῦ ἡ
since therefore one indeed — (is)-Christ and one his the
ὑπόστασις, εἷς καὶ ὁ αὐτός ἐστιν ὁ θέλων θεϊκῶς τε
hypostasis one and the same is the(-one) willing divinely both
καὶ ἀνθρωπίνως. Ἐπειδὴ δὲ δύο φύσεις ἔχει θελητικάς, ὡς
and humanly since but two natures he-has volitional as
λογικάς· πᾶν γὰρ λογικὸν θελητικόν τε καὶ αὐτεξούσιον·
rational every for rational(-being) (is)-volitional both and self-determining
δύο θελήσεις, ἤτοι θελήματα φυσικὰ ἐπ᾽ αὐτοῦ ἐροῦμεν.
two wills that-is wills natural in his-case we-shall-say
Θελητικὸς γάρ ἐστιν ὁ αὐτὸς κατ᾽ ἄμφω τὰς αὐτοῦ
volitional for is the same according-to both the his
φύσεις. Τὴν γὰρ φυσικῶς ἐνυπάρχουσαν ἡμῖν θελητικὴν
natures the for naturally inhering in-us volitional
δύναμιν ἀνέλαβε. Καὶ ἐπειδὴ εἷς ἐστιν ὁ Χριστός, καὶ ὁ
power he-assumed and since one is — Christ and the
αὐτὸς ὁ θέλων καθ᾽ ἑκατέραν φύσιν, τὸ αὐτὸ θελητὸν
same the(-one) willing in each nature the same thing-willed

λέξομεν ἐπ᾽ αὐτοῦ, οὐχ ὡς μόνα θέλοντος, ἃ φυσικῶς
we-shall-say in his-case not as only willing what naturally
ὡς Θεὸς ἤθελεν· οὐ γὰρ θεότητος τὸ θέλειν φαγεῖν,
as God he-willed not for of-divinity (is)-the to-will to-eat
καὶ πιεῖν, καὶ τὰ τοιαῦτα· ἀλλὰ καὶ τὰ συστατικὰ τῆς
and to-drink and the such(-things) but also the constituents of-the
ἀνθρωπίνης φύσεως, οὐκ ἐν ἐναντιότητι γνώμης, ἀλλ᾽ ἐν
human nature not in contrariety of-inclination but in
ἰδιότητι τῶν φύσεων· τότε γὰρ ταῦτα φυσικῶς ἤθελεν,
property of-the natures then for these-things naturally he-willed
ὅτε ἡ θεία αὐτοῦ θέλησις ἤθελε, καὶ παρεχώρει τῇ σαρκὶ
when the divine his will willed and allowed the flesh
πάσχειν καὶ πράττειν τὰ ἴδια.
to-suffer and to-do the own(-things)
Ὅτι δὲ φυσικῶς πρόσεστι τῷ ἀνθρώπῳ ἡ θέλησις, ἐντεῦθεν
that and naturally belongs to-the man the will hence
δῆλον. Ὑπεξαιρουμένης τῆς θείας, τρία εἴδη ζωῆς εἰσιν,
(is)-clear being-excepted the divine three kinds of-life are
ἡ φυτική, ἡ αἰσθητική, ἡ νοερά. Τῆς μὲν οὖν φυτικῆς
the vegetative the sensitive the intellectual of-the indeed then vegetative
ἴδιον, ἡ θρεπτική, ἡ αὐξητική, ἡ γεννητικὴ κίνησις· τῆς
proper (is)-the nutritive the growing the generative motion of-the
δὲ αἰσθητικῆς, ἡ καθ᾽ ὁρμὴν κίνησις· τῆς δὲ λογικῆς καὶ
but sensitive the by impulse motion of-the but rational and
νοερᾶς, ἡ αὐτεξούσιος. Εἰ οὖν κατὰ φύσιν πρόσεστι
intellectual the self-determining(-motion) if then according-to nature belongs
τῇ φυτικῇ ἡ θρεπτική, καὶ τῇ αἰσθητικῇ ἡ καθ᾽ ὁρμὴν
to-the vegetative the nutritive and to-the sensitive the by impulse
κίνησις, κατὰ φύσιν ἄρα πρόσεστι τῇ λογικῇ καὶ
motion according-to nature then belongs to-the rational and
νοερᾷ ἡ αὐτεξούσιος· αὐτεξουσιότης δὲ οὐδὲν ἕτερόν

ἐστιν, εἰ μὴ ἡ θέλησις· γεγονὼς τοίνυν ὁ Λόγος σὰρξ
is if not the will having-become then the Word flesh
ἔμψυχος, καὶ νοερά, καὶ αὐτεξούσιος, γέγονε καὶ θελητικός.
ensouled and intellectual and self-determining he-became also volitional
Ἔτι ἀδίδακτά εἰσι τὰ φυσικά· οὐδεὶς γὰρ λογίζεσθαι,
further untaught are the natural(-things) no-one for to-reason
ἢ ζῆν, ἢ πεινῆν, ἢ διψῆν, ἢ ὑπνοῦν μανθάνει. Οὔτε δὲ
or to-live or to-hunger or to-thirst or to-sleep learns nor and
θέλειν μανθάνομεν· ὥστε φυσικὸν τὸ θέλειν.
to-will we-learn so-that natural (is)-the to-will
Καὶ πάλιν· εἰ ἐν ἀλόγοις, ἄγει μὲν ἡ φύσις,
and again if in irrational(-animals) leads indeed the nature
ἄγεται δὲ ἐν τῷ ἀνθρώπῳ, ἐξουσιαστικῶς κατὰ θέλησιν
is-led but in the man authoritatively according-to will
κινουμένῳ, ἄρα φύσει θελητικὸς ὁ ἄνθρωπος.
moved then by-nature volitional (is)-the man
Καὶ πάλιν· εἰ κατ᾽ εἰκόνα τῆς μακαρίας καὶ ὑπερουσίου
and again if according-to (the)-image of-the blessed and super-substantial
θεότητος ὁ ἄνθρωπος γεγένηται· αὐτεξούσιος δὲ φύσει
divinity the man has-come-to-be self-determining and by-nature
καὶ θελητικὴ ἡ θεία φύσις, ἄρα καὶ ὁ ἄνθρωπος, ὡς
and volitional (is)-the divine nature then also the man as
αὐτῆς εἰκών, αὐτεξούσιος φύσει καὶ θελητικός. Τὸ γὰρ
its image self-determining by-nature and volitional the for
αὐτεξούσιον, θέλησιν ὡρίσαντο οἱ Πατέρες.
self-determination (as)-will defined the Fathers
Ἔτι δὲ εἰ πᾶσιν ἀνθρώποις ἐνυπάρχει τὸ θέλειν, καὶ οὐ
further and if in-all men inheres the to-will and not
τοῖς μὲν ἐνυπάρχει, τοῖς δὲ οὐκ ἐνυπάρχει· τὸ δὲ
in-some indeed it-inheres in-others but not it-inheres the(-thing) and

κοινῶς πᾶσιν ἐνθεωρούμενον, φύσιν χαρακτηρίζει ἐν τοῖς
in-common in-all contemplated (a)-nature characterizes in the
ὑπ᾽ αὐτὸ ἀτόμοις· ἄρα φύσει θελητικὸς ὁ ἄνθρωπος.
under it individuals then by-nature volitional (is)-the man
Καὶ αὖθις· εἰ τὸ μᾶλλον καὶ ἧττον ἡ φύσις οὐκ
and again if the more and less the nature not
ἐπιδέχεται, ἐπίσης δὲ πᾶσιν ἐνυπάρχει τὸ θέλειν, καὶ οὐ
admits equally and in-all inheres the to-will and not
τοῖς μὲν πλέον, τοῖς δὲ ἔλαττον· ἄρα φύσει θελητικὸς
in-some indeed more in-others but less then by-nature volitional
ὁ ἄνθρωπος· ὥστε εἰ φύσει θελητικὸς ὁ ἄνθρωπος,
(is)-the man so-that if by-nature volitional (is)-the man
καὶ ὁ Κύριος, οὐ μόνον καθὸ Θεός, ἀλλὰ καὶ καθὸ
also the Lord not only as God but also as
ἄνθρωπος γέγονε, φύσει θελητικός ἐστιν. Ὥσπερ γὰρ
man he-became by-nature volitional is as for
τὴν ἡμετέραν φύσιν ἀνέλαβεν, οὕτω καὶ τὸ ἡμέτερον
the our nature he-assumed so also the our
θέλημα φύσει ἀνείληφεν· καὶ κατὰ τοῦτο οἱ Πατέρες
will by-nature he-has-taken-up and according-to this the Fathers
τὸ ἡμέτερον ἐν ἑαυτῷ τυπῶσαι αὐτὸν ἔφησαν θέλημα.
the our in himself to-have-formed him said will
Εἰ φυσικὸν οὐκ ἔστι τὸ θέλημα, ἢ ὑποστατικὸν ἔσται, ἢ
if natural not is the will either hypostatic it-will-be or
παρὰ φύσιν· ἀλλ᾽ εἰ μὲν ὑποστατικόν, ἑτερόβουλος οὕτως
against nature but if indeed hypostatic of-other-will so
γε ἔσται ὁ Υἱὸς τῷ Πατρί· μόνης γὰρ ὑποστάσεως
at-least will-be the Son to-the Father of-only for hypostasis
χαρακτηριστικόν, τὸ ὑποστατικόν· εἰ δὲ παρὰ φύσιν,
distinctive (is)-the hypostatic(-thing) if but against nature

ἔκπτωσις τῆς φύσεως ἔσται τὸ θέλημα· φθαρτικὰ γὰρ
(a)-falling-away of-the nature will-be the will destructive for
τῶν κατὰ φύσιν, τὰ παρὰ φύσιν.
of-the according-to nature (are)-the against nature(-things)
Ὁ τῶν ὅλων γὰρ Θεὸς καὶ Πατήρ, ἢ καθὸ Πατὴρ
the of-the whole for God and Father either as Father
θέλει, ἢ καθὸ Θεός. Ἀλλ' εἰ μὲν καθὸ Πατήρ, ἄλλο αὐτοῦ
wills or as God but if indeed as Father other his
ἔσται τὸ θέλημα παρὰ τὸ τοῦ Υἱοῦ. Οὐ γὰρ Πατὴρ ὁ
will-be the will than the of-the Son not for Father (is)-the
Υἱός. Εἰ δὲ καθὸ Θεός, Θεὸς δὲ ὁ Υἱός, Θεὸς καὶ τὸ
Son if but as God God and (is)-the Son God also the
Πνεῦμα τὸ ἅγιον· ἄρα τὸ θέλημα φύσεως, ἤγουν φυσικόν.
Spirit the holy then the will (is)-of-nature that-is natural
Ἔτι, εἰ κατὰ τοὺς Πατέρας, ὧν τὸ θέλημα ἕν,
further if according-to the Fathers of-which the will (is)-one
τούτων καὶ ἡ οὐσία μία, ἓν καὶ θέλημα τῆς
of-these also the substance (is)-one (and)-one also will of-the
θεότητος τοῦ Χριστοῦ, καὶ τῆς ἀνθρωπότητος αὐτοῦ· ἄρα
divinity — of-Christ and of-the humanity his then
μία καὶ ἡ αὐτὴ τούτων ἔσται καὶ ἡ οὐσία.
one and the same of-these will-be also the substance
Καὶ πάλιν· εἰ, κατὰ τοὺς Πατέρας, ἡ τῆς φύσεως
and again if according-to the Fathers the of-the nature
διαφορὰ τῷ ἑνὶ θελήματι οὐ διαφαίνεται, ἀνάγκη, ἢ ἓν
difference in-the one will not shows-through (it-is)-necessary either one
θέλημα λέγοντας φυσικὴν ἐν Χριστῷ μὴ λέγειν διαφοράν,
will saying natural in Christ not to-speak-of difference
ἢ φυσικὴν λέγοντας διαφοράν, ἓν θέλημα μὴ λέγειν.
or natural saying difference one will not to-speak-of

Καὶ αὖθις· εἰ καθώς φησι τὸ θεῖον Εὐαγγέλιον, ἐλθὼν ὁ
and again if as says the divine Gospel having-come the
Κύριος εἰς τὰ μέρη Τύρου καὶ Σιδῶνος, καὶ εἰσελθὼν εἰς
Lord into the parts of-Tyre and Sidon and having-entered into
οἶκον, οὐδένα ἠθέλησε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·
(a)-house no-one he-wished to-know(-it) and not he-could escape-notice
εἰ τὸ θεῖον αὐτοῦ θέλημα παντοδύναμον, θελήσας δὲ
if the divine his will (is)-all-powerful having-willed but
λαθεῖν οὐ δεδύνηται· ἄρα καθὸ ἄνθρωπος θελήσας
to-escape-notice not he-has-been-able then as man having-willed
οὐκ ἠδυνήθη, καὶ θελητικὸς ἦν καὶ καθὸ ἄνθρωπος.
not he-could and volitional he-was also as man
Καὶ πάλιν· Ἐλθών, φησίν, εἰς τὸν τόπον, εἶπε· Διψῶ.
and again having-come he-says to the place he-said I-thirst
Καὶ ἔδωκαν αὐτῷ οἶνον μετὰ χολῆς μεμιγμένον, καὶ
and they-gave him wine with gall mixed and
γευσάμενος οὐκ ἤθελε πιεῖν. Εἰ μὲν οὖν καθὸ Θεὸς
having-tasted not he-willed to-drink if indeed then as God
ἐδίψησε, καὶ γευσάμενος οὐκ ἤθελε πιεῖν, ἐμπαθὴς ἄρα
he-thirsted and having-tasted not he-willed to-drink passible then
καὶ καθὸ Θεός· πάθος γάρ, ἥ τε δίψα, καὶ ἡ γεῦσις.
also as God (a)-passion for (are)-the both thirst and the taste
Εἰ δὲ οὐ καθὸ Θεός, πάντως καθὸ ἄνθρωπος ἐδίψησε,
if but not as God certainly as man he-thirsted
καὶ θελητικὸς ἦν καὶ καθὸ ἄνθρωπος.
and volitional he-was also as man
Καὶ ὁ μακάριος δὲ Παῦλος ὁ ἀπόστολος· Γενόμενος, φησίν,
and the blessed also Paul the apostle having-become he-says
ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. Ἡ ὑπακοὴ τοῦ
obedient unto death of-death and (of-the)-cross the obedience of-the
ὄντως θελήματός ἐστιν ὑποταγή, ἢ τοῦ μὴ ὄντως· οὐ γὰρ
truly will is (the)-subjection or of-the not truly not for

τὸ ἄλογον ὑπήκοον, ἢ παρήκοον λέξομεν· ὑπήκοος δὲ τῷ
the irrational obedient or disobedient we-shall-call obedient and to-the
Πατρὶ γενόμενος ὁ Κύριος, οὐ καθὸ Θεὸς γέγονεν, ἀλλὰ καθὸ
Father having-become the Lord not as God he-became but as
ἄνθρωπος. Καθὸ γὰρ Θεός, οὔτε ὑπήκοος, οὔτε παρήκοος·
man as for God neither obedient nor disobedient
τῶν ὑπὸ χεῖρα γὰρ ταῦτα, καθὼς ὁ θεοφόρος ἔφη
of-the(-things) under hand for (are)-these as the God-bearing said
Γρηγόριος. Θελητικὸς ἄρα καὶ καθὸ ἄνθρωπος ὁ Χριστός.
Gregory volitional then also as man — (is)-Christ
Φυσικὸν δὲ τὸ θέλημα λέγοντες, οὐκ ἠναγκασμένον τοῦτό
natural and the will saying not compelled this
φαμεν, ἀλλ᾽ αὐτεξούσιον· εἰ γὰρ λογικόν, πάντως καὶ
we-call but self-determining if for rational certainly also
αὐτεξούσιον. Οὐ μόνον γὰρ ἡ θεία καὶ ἄκτιστος φύσις
self-determining not only for the divine and uncreated nature
οὐδὲν ἠναγκασμένον ἔχει, ἀλλ᾽ οὐδὲ ἡ νοερὰ καὶ κτιστή·
nothing compelled has but not-even the intellectual and created
τοῦτο δὲ δῆλον· φύσει γὰρ ὢν ἀγαθὸς ὁ Θεός, καὶ
this and (is)-clear by-nature for being good — God and
φύσει δημιουργός, καὶ φύσει Θεός, οὐκ ἀνάγκῃ ταῦτά
by-nature creator and by-nature God not by-necessity these-things
ἐστι· τίς γὰρ ὁ τὴν ἀνάγκην ἐπάγων;
he-is who for (is)-the(-one) the necessity imposing
Δεῖ δὲ εἰδέναι, ὡς ἡ αὐτεξουσιότης, ὁμωνύμως μὲν
(one)-must and know that the self-determination equivocally indeed
λέγεται· ἄλλως δὲ ἐπὶ Θεοῦ, καὶ ἄλλως ἐπὶ ἀγγέλων, καὶ
is-said otherwise but of God and otherwise of angels and
ἄλλως ἐπὶ ἀνθρώπων. Ἐπὶ Θεοῦ μὲν γάρ, ὑπερουσίως· ἐπὶ
otherwise of men of God indeed for super-substantially of
δὲ ἀγγέλων, ὡς συντρεχούσης τῇ ἕξει τῆς προχειρίσεως,
but angels as concurring with-the habit the readiness

καὶ παρενθήκην ὅλως χρόνου μὴ παραδεχομένης· ἔχων
and interval at-all of-time not admitting having
γὰρ φυσικῶς τὸ αὐτεξούσιον, ἀπαρεμποδίστως τούτῳ
for naturally the self-determination unhinderedly this
κέχρηται, μηδὲ τὴν ἐκ σώματος ἀντιπάθειαν ἔχων, μηδὲ
he-uses neither the from (the)-body counter-passion having nor
τὸν προσβάλλοντα. Ἐπὶ δὲ ἀνθρώπων, ὡς χρονικῶς τῆς
the(-one) assailing of but men as temporally the
ἕξεως προεπινοουμένης τῆς ἐγχειρήσεως. Αὐτεξούσιος μὲν
habit being-conceived-before the undertaking self-determining indeed
γάρ ἐστιν ὁ ἄνθρωπος, καὶ φυσικῶς ἔχει τὸ αὐτεξούσιον·
for is the man and naturally has the self-determination
ἔχει δὲ καὶ τὴν ἐκ τοῦ διαβόλου προσβολήν, καὶ τὴν
he-has but also the from the devil assault and the
τοῦ σώματος κίνησιν· διὰ οὖν τὴν προσβολήν, καὶ τὸ
of-the body motion because-of then the assault and the
βάρος τοῦ σώματος ἐφυστερίζει προχείρισις τῆς ἕξεως.
weight of-the body lags-behind (the)-readiness the habit
Εἰ οὖν θέλων ὁ Ἀδὰμ ὑπήκουσε, καὶ θελήσας ἔφαγεν, ἄρα
if then willing — Adam obeyed and having-willed ate then
πρωτοπαθὴς ἐν ἡμῖν ἡ θέλησις· εἰ δὲ πρωτοπαθὴς ἡ
first-affected in us (is)-the will if but first-affected the
θέλησις, ταύτην δὲ μετὰ τῆς φύσεως ὁ Λόγος σαρκωθεὶς
will this and with the nature the Word incarnate
οὐκ ἀνέλαβεν· οὐκ ἄρα ἔξω τῆς ἁμαρτίας γεγόναμεν.
not assumed not then outside of-the sin we-have-come-to-be
Ἔτι δὲ εἰ ἔργον αὐτοῦ ἡ αὐτεξούσιος τῆς φύσεως
further and if (a)-work his the self-determining of-the nature
ὑπάρχει δύναμις, ταύτην δὲ οὐκ ἀνέλαβεν, ἢ καταγνοὺς
is power this but not he-assumed either having-condemned
τῆς οἰκείας δημιουργίας, ὡς οὐ καλῆς, ἢ φθονήσας
the own creation as not good or having-begrudged

ἡμῖν τῆς κατ᾽ αὐτὴν θεραπείας, ἡμᾶς μὲν τῆς παντελοῦς
us the in it healing us indeed of-the complete
ἀποστερῶν θεραπείας, ἑαυτὸν δὲ ὑπὸ πάθος ὄντα δεικνύς,
depriving healing himself but under passion being showing
τῷ μὴ θέλειν, ἢ τῷ μὴ δύνασθαι τελείως σώζειν.
by-the not to-will or by-the not to-be-able perfectly to-save
Ἀδύνατον δὲ ἕν τι σύνθετον ἐκ δύο θεμάτων λέγειν,
(it-is)-impossible and one some compound from two wills to-speak-of
ὥσπερ ἐκ τῶν φύσεων σύνθετον ὑπόστασιν. Πρῶτον μέν,
as from the natures compound hypostasis first indeed
ὅτι αἱ συνθέσεις τῶν ἐν ὑποστάσει ὄντων, καὶ
because the compositions (are)-of-the(-things) in hypostasis being and
οὐ τῶν ἑτέρῳ λόγῳ, καὶ οὐκ ἰδίῳ θεωρουμένων
not of-the(-things) by-another account and not by-own contemplated
εἰσί· δεύτερον δέ, ὅτι εἰ τῶν θεμάτων καὶ ἐνεργειῶν
are second and because if of-the wills and activities
σύνθεσιν λέξομεν, καὶ τῶν ἄλλων φυσικῶν ἰδιωμάτων
composition we-shall-speak-of also of-the other natural properties
σύνθεσιν εἰπεῖν ἀναγκασθησόμεθα, τοῦ ἀκτίστου καὶ τοῦ
composition to-speak-of we-shall-be-compelled of-the uncreated and of-the
κτιστοῦ, τοῦ ἀοράτου καὶ ὁρατοῦ, καὶ τῶν τοιούτων.
created of-the invisible and visible and of-the such(-things)
Πῶς δὲ καὶ τὸ ἐκ τῶν θεμάτων σύνθετον θέλημα
how and also the(-thing) from the wills compound will
προσαγορευθήσεται; Ἀδύνατον γὰρ τὸ σύνθετον τὴν τῶν
will-be-called (it-is)-impossible for the compound the of-the
συντεθέντων ὀνομάζεσθαι προσηγορίαν. Ἐπεὶ καὶ τὸ
compounded(-things) to-be-named appellation since also the(-thing)
ἐκ τῶν φύσεων σύνθετον, φύσιν προσαγορεύσομεν, καὶ οὐχ
from the natures compound nature we-shall-call and not
ὑπόστασιν. Ἔτι δὲ εἰ ἓν σύνθετον θέλημα ἐπὶ Χριστοῦ
hypostasis further and if one compound will in-the-case-of Christ

λέξομεν, θελήματι τοῦ Πατρὸς αὐτὸν χωρίζομεν· οὐ γὰρ
we-shall-call in-will from-the Father him we-separate not for
σύνθετον τὸ τοῦ Πατρὸς θέλημα. Λείπεται τοίνυν εἰπεῖν
(is)-compound the of-the Father will it-remains therefore to-call
μόνην τὴν ὑπόστασιν τοῦ Χριστοῦ σύνθετον καὶ κοινήν,
only the hypostasis — of-Christ compound and common
ὥσπερ τῶν φύσεων, οὕτω καὶ τῶν φυσικῶν αὐτοῦ.
as of-the natures so also of-the natural(-properties) his
Γνώμην δὲ καὶ προαίρεσιν ἐπὶ τοῦ Κυρίου λέγειν
inclination and also choice in-the-case-of the Lord to-speak-of
ἀδύνατον, εἴπερ κυριολεκτεῖν βουλοίμεθα. Ἡ γνώμη γὰρ
(is)-impossible if-indeed to-speak-properly we-should-wish the inclination for
μετὰ τὴν περὶ τοῦ ἀγνοουμένου ζήτησιν καὶ βούλευσιν, ἤτοι
after the about the unknown inquiry and deliberation that-is
βουλὴν καὶ κρίσιν, πρὸς τὸ κριθέν ἐστι διάθεσις. Μεθ'
counsel and judgment toward the(-thing) judged is (a)-disposition after
ἣν ἡ προαίρεσις, ἐκλεγομένη, καὶ αἱρουμένη πρὸ τοῦ
which the choice selecting and taking before the
ἑτέρου τὸ ἕτερον. Ὁ δὲ Κύριος οὐ ψιλὸς ὢν ἄνθρωπος,
other the one the but Lord not mere being man
ἀλλὰ καὶ Θεός, καὶ πάντα εἰδώς, ἀνενδεὴς σκέψεως, καὶ
but also God and all(-things) knowing without-need of-consideration and
ζητήσεως, καὶ βουλῆς ὑπῆρχε, καὶ κρίσεως, καὶ φυσικῶς τήν
inquiry and counsel was and of-judgment and naturally the
τε πρὸς τὸ καλὸν εἶχεν οἰκείωσιν, καὶ τὴν πρὸς τὸ κακὸν
both toward the good had affinity and the toward the evil
ἀλλοτρίωσιν. Οὕτω γὰρ καὶ Ἡσαΐας προφήτης φησίν, ὅτι
alienation so for also Isaiah (the)-prophet says that
Πρὶν ἢ γνῶναι τὸ παιδίον προελέσθαι πονηρά, ἐκλέξεται
before — knows the child to-prefer evil(-things) he-will-choose
τὸ ἀγαθόν· διότι πρὶν γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν,
the good because before knows the child good or evil

ἀπειθεῖ πονηρίᾳ τοῦ ἐκλέξασθαι τὸ ἀγαθόν· Τὸ γάρ, πρίν,
it-disobeys wickedness for-the to-choose the good the for (word)-before
δηλοῖ ὅτι οὐ καθ' ἡμᾶς ζητήσας καὶ βουλευσάμενος,
shows that not like us having-inquired and having-deliberated
ἀλλὰ Θεὸς ὤν, καὶ θεϊκῶς κατὰ σάρκα ὑποστάς, τουτέστι
but God being and divinely in flesh having-subsisted that-is
καθ' ὑπόστασιν ἡνωμένος τῇ σαρκί, αὐτῷ τῷ εἶναι,
according-to hypostasis united to-the flesh by-the-very the being
καὶ πάντα εἰδέναι, τὸ ἐκ φύσεως εἶχεν ἀγαθόν· φυσικαὶ
and all(-things) to-know the from nature be-had good natural
γάρ εἰσιν αἱ ἀρεταί, καὶ φυσικῶς καὶ ἐπίσης πᾶσιν
for are the virtues and naturally and equally in-all
ἐνυπάρχουσιν, εἰ καὶ μὴ πάντες ἐπίσης ἐνεργοῦμεν τὰ
inhere if even not all equally we-perform the(-things)
τῆς φύσεως. Ἐκ τοῦ κατὰ φύσιν γὰρ εἰς τὸ παρὰ φύσιν
of-the nature from the according-to nature for to the against nature
διὰ τῆς παραβάσεως ἠλάσαμεν. Ὁ δὲ Κύριος ἐκ τοῦ παρὰ
through the transgression we-passed the but Lord from the against
φύσιν εἰς τὸ κατὰ φύσιν ἡμᾶς ἐπανήγαγε· τοῦτο γάρ ἐστι
nature to the according-to nature us brought-back this for is
τὸ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν. Καὶ ἡ ἄσκησις δὲ
the according-to image and according-to likeness and the ascesis too
καὶ οἱ ταύτης πόνοι οὐ πρὸς τὸ ἐπικτήσασθαι τὴν ἀρετήν,
and the of-this toils not for the to-acquire the virtue
ἔξωθεν ἐπείσακτον οὖσαν, ἐπενοήθησαν, ἀλλὰ πρὸς τὸ
from-outside introduced being were-devised but for the
τὴν ἐπείσακτον καὶ παρὰ φύσιν κακίαν ἀποβαλέσθαι·
the introduced and against nature wickedness to-cast-off
ὥσπερ καὶ τὸν τοῦ σιδήρου ἰόν, οὐ φυσικὸν ὄντα, ἀλλ'
as also the of-the iron rust not natural being but

ἐξ ἀμελείας ἐπιγενόμενον διὰ μόχθου ἀποβάλλοντες,
from neglect having-come-upon(-it) through toil casting-off
τὴν φυσικὴν τοῦ σιδήρου λαμπρότητα ἐμφανίζομεν.
the natural of-the iron brightness we-reveal
Ἰστέον δέ, ὡς τὸ τῆς γνώμης ὄνομα πολύτροπον καὶ
(one)-must-know and that the of-the inclination name of-many-modes and
πολυσήμαντόν ἐστι. Ποτὲ μὲν γὰρ δηλοῖ τὴν παραίνεσιν, ὥς
of-many-meanings is sometimes indeed for it-shows the exhortation as
φησιν ὁ θεῖος Ἀπόστολος· Περὶ δὲ τῶν παρθένων ἐπιταγὴν
says the divine Apostle concerning and the virgins (a)-command
Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι· ποτὲ δὲ βουλήν,
of-(the)-Lord not I-have (an)-opinion but I-give sometimes but counsel
ὡς ὅταν φησὶν ὁ προφήτης Δαβίδ· Ἐπὶ τὸν λαόν σου
as when says the prophet David against the people your
κατεπανουργήσαντο γνώμην· ποτὲ δὲ ψῆφον, ὡς ὁ Δανιήλ·
they-took-crafty counsel sometimes but (a)-verdict as — Daniel
Περὶ τίνος ἐξῆλθεν ἡ γνώμη ἡ ἀναιδὴς αὕτη· ποτὲ δὲ ἐπὶ
about what went-out the decree the shameless this sometimes but of
πίστεως, ἢ δόξης, ἢ φρονήματος, καὶ ἁπλῶς εἰπεῖν, κατὰ
faith or opinion or mind and simply to-say in
εἴκοσι ὀκτὼ σημαινόμενα λαμβάνεται τὸ τῆς γνώμης ὄνομα.
twenty eight meanings is-taken the of-the inclination name

Περὶ ἐνεργειῶν τῶν ἐν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ

LIX · THE ACTIVITIES IN OUR LORD JESUS CHRIST

Christ has two activities, the divine he shares with the Father and the human he shares with us. Life, growth, sensation, and thought are all activities, so a human activity is in him: the human broke the loaves and the divine multiplied them. Natures that differ have different activities; one activity would be compound, or divine only, or human only, and if activity brought in a person the Trinity

would have three activities. As in the red-hot sword the iron cuts and the fire burns, the Word acted through the flesh as his instrument, the divinity sharing none of its sufferings.

Δύο δὲ καὶ τὰς ἐνεργείας φαμὲν ἐπὶ τοῦ Κυρίου
two and also the activities we-say in-the-case-of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ. Εἶχε γάρ, ὡς μὲν Θεὸς καὶ τῷ
our Jesus Christ he-had for as indeed God also with-the
Πατρὶ ὁμοούσιος, ὁμοίως τὴν θείαν ἐνέργειαν, καὶ ὡς
Father consubstantial likewise the divine activity and as
ἄνθρωπος γενόμενος καὶ ἡμῖν ὁμοούσιος, τῆς ἀνθρωπίνης
man having-become also with-us consubstantial of-the human
φύσεως τὴν ἐνέργειαν.
nature the activity
Ἰστέον δὲ ὡς ἄλλο ἐστὶν ἐνέργεια, καὶ ἄλλο
(one)-must-know and that other is activity and other
ἐνεργητικόν, καὶ ἄλλο ἐνέργημα, καὶ ἄλλο ὁ
(the)-active(-thing) and other (the)-thing-effected and other the(-one)
ἐνεργῶν. Ἐνέργεια μὲν οὖν ἐστιν ἡ δραστικὴ καὶ
acting activity indeed then is the efficacious and
οὐσιώδης τῆς φύσεως κίνησις· ἐνεργητικὸν δέ, ἡ φύσις
substantial of-the nature motion active(-thing) but the nature
ἐξ ἧς ἐνέργεια πρόεισιν· ἐνέργημα δέ, τὸ τῆς ἐνεργείας
from which activity proceeds thing-effected but the of-the activity
ἀποτέλεσμα· ἐνεργῶν δέ, ὁ κεχρημένος τῇ ἐνεργείᾳ,
outcome acting but the(-one) using the activity
ἤτοι ἡ ὑπόστασις. Λέγεται δὲ καὶ ἡ ἐνέργεια, ἐνέργημα,
that-is the hypostasis is-called and also the activity thing-effected
καὶ τὸ ἐνέργημα, ἐνέργεια, ὡς καὶ τὸ κτίσμα, κτίσις.
and the thing-effected activity as also the creature creation
Οὕτω γάρ φαμεν, πᾶσα ἡ κτίσις, τὰ κτίσματα δηλοῦντες.
so for we-say all the creation the creatures meaning

Ἰστέον ὡς ἡ ἐνέργεια κίνησίς ἐστι, καὶ ἐνεργεῖται
(one)-must-know that the activity motion is and is-acted-upon
μᾶλλον ἢ ἐνεργεῖ, καθώς φησιν ὁ Θεολόγος Γρηγόριος
rather than acts as says the Theologian Gregory
ἐν τῷ περὶ τοῦ ἁγίου Πνεύματος λόγῳ· «Εἰ δὲ ἐνέργειά
in the about the holy Spirit discourse if and activity
ἐστιν, ἐνεργηθήσεται δηλονότι, καὶ οὐκ ἐνεργήσει, καὶ
it-is it-will-be-acted-upon evidently and not it-will-act and
ὁμοῦ τῷ ἐνεργηθῆναι, παύσεται.»
together with-the to-be-acted-upon it-will-cease
Δεῖ δὲ γινώσκειν, ὅτι καὶ αὐτὴ ἡ ζωὴ ἐνέργειά ἐστιν,
(one)-must and know that also itself the life activity is
καὶ ἡ πρώτη τοῦ ζώου ἐνέργεια· καὶ πᾶσα ἡ τοῦ ζώου
and the first of-the living-being activity and all the of-the living-being
οἰκονομία, ἥ τε θρεπτικὴ καὶ αὐξητική, ἤγουν φυσική,
economy the both nutritive and growing that-is natural
καὶ ἡ καθ' ὁρμὴν κίνησις, ἤγουν αἰσθητική, καὶ ἡ νοερά,
and the by impulse motion that-is sensitive and the intellectual
καὶ ἡ αὐτεξούσιος κίνησις. Δυνάμεως δὲ ἀποτέλεσμα, ἡ
and the self-determining motion of-power and (the)-outcome (is)-the
ἐνέργεια. Εἰ οὖν πάντα ταῦτα θεωροῦμεν ἐν τῷ Χριστῷ,
activity if then all these we-contemplate in — Christ
ἄρα καὶ ἀνθρωπίνην ἐνέργειαν ἐπ' αὐτοῦ φήσομεν.
then also human activity in him we-shall-say
Ἐνέργεια λέγεται, τὸ πρῶτον ἐν ἡμῖν συνιστάμενον νόημα·
activity is-called the first in us constituted thought
καὶ ἔστιν ἁπλῆ καὶ ἄσχετος ἐνέργεια, τοῦ νοῦ καθ' αὐτὸν
and it-is (a)-simple and unrelated activity of-the mind by itself
ἀφανῶς τὰ ἴδια νοήματα προβαλλομένου, ὧν χωρὶς οὐδὲ
invisibly the own thoughts putting-forth which without not-even
νοῦς ἂν κληθείη δικαίως. Λέγεται δὲ πάλιν ἐνέργεια,
mind — would-be-called justly is-called and again activity

καὶ ἡ διὰ τῆς προφορᾶς τοῦ λόγου φανέρωσις καὶ
also the through the utterance of-the word manifestation and
ἐξάπλωσις τῶν νενοημένων. Αὕτη δὲ οὐκέτι ἄσχετός
unfolding of-the(-things) thought this but no-longer unrelated
ἐστι καὶ ἁπλῆ, ἀλλ' ἐν σχέσει θεωρουμένη ἐκ νοήματος
is and simple but in relation contemplated from thought
καὶ λόγου συντεθειμένη. Καὶ αὐτὴ δὲ ἡ σχέσις, ἣν ἔχει
and word composed and itself too the relation which has
ὁ ποιῶν πρὸς τὸ γινόμενον, ἐνέργειά ἐστι· καὶ
the(-one) making toward the(-thing) coming-to-be activity is and
αὐτὸ τὸ ἀποτελούμενον ἐνέργεια λέγεται· καὶ τὸ μέν
itself the(-thing) produced activity is-called and the indeed
ἐστι ψυχῆς μόνης, τὸ δὲ ψυχῆς σώματι κεχρημένης, τὸ
is of-soul only the but of-soul with-body using the
δέ, σώματος νοερῶς ἐψυχωμένου, τὸ δὲ ἀποτέλεσμα.
but of-body intellectually ensouled the but outcome
Ὁ νοῦς γὰρ προθεωρήσας τὸ ἐσόμενον, οὕτω
the mind for having-contemplated-beforehand the(-thing) to-be so
διὰ τοῦ σώματος ἐργάζεται. Τῆς ψυχῆς τοίνυν ἐστὶν
through the body works of-the soul then is
ἡ ἡγεμονία· κέχρηται γὰρ καὶ ὡς ὀργάνῳ τῷ σώματι,
the rule it-uses for also as instrument the body
ἄγουσα τοῦτο καὶ ἰθύνουσα. Ἑτέρα δέ ἐστιν ἡ τοῦ
leading this and directing other but is the of-the
σώματος ἐνέργεια, ἀγομένου ὑπὸ τῆς ψυχῆς καὶ κινουμένου.
body activity being-led by the soul and being-moved
Τὸ δὲ ἀποτέλεσμα, τοῦ μὲν σώματος, ἡ ἁφή, καὶ ἡ
the and outcome of-the indeed body (is)-the touch and the
κράτησις, καὶ ἡ τοῦ ποιουμένου οἱονεὶ περιένεξις·
grasping and the of-the(-thing) made as-it-were carrying-round
τῆς δὲ ψυχῆς, ἡ τοῦ γινομένου οἱονεὶ μόρφωσις καὶ
of-the but soul the of-the(-thing) coming-to-be as-it-were forming and

σχηματισμός· οὕτω καὶ περὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ
shaping so also in-the-case-of the Lord our Jesus
Χριστοῦ, ἡ μὲν τῶν θαυμάτων δύναμις τῆς θεότητος
Christ the indeed of-the miracles power of-the divinity
αὐτοῦ ὑπῆρχεν ἐνέργεια· ἡ δὲ χειρουργία, καὶ τὸ θελῆσαι,
his was (the)-activity the but handiwork and the to-will
καὶ τὸ εἰπεῖν, Θέλω, καθαρίσθητι, τῆς ἀνθρωπότητος αὐτοῦ
and the to-say I-will be-cleansed of-the humanity his
ὑπῆρχεν ἐνέργεια. Ἀποτέλεσμα δέ, τῆς μὲν ἀνθρωπίνης,
was (the)-activity (the)-outcome and of-the indeed human
ἡ τῶν ἄρτων κλάσις, τὸ ἀκοῦσαι τὸν λεπρὸν τό,
(was)-the of-the loaves breaking the to-hear the leper the(-word)
Θέλω τῆς δὲ θείας, ὁ τῶν ἄρτων πληθυσμός, καὶ ἡ
I-will of-the but divine the of-the loaves multiplication and the
τοῦ λεπροῦ κάθαρσις. Δι᾽ ἀμφοτέρων γάρ, διά τε
of-the leper cleansing through both for through both
τῆς ψυχικῆς ἐνεργείας καὶ τοῦ σώματος, μίαν καὶ τὴν
the of-the-soul activity and of-the body one and the
αὐτὴν συγγενῆ καὶ ἴσην ἐνεδείκνυτο αὐτοῦ τὴν θείαν
same kindred and equal he-showed his the divine
ἐνέργειαν. Ὥσπερ γὰρ τὰς φύσεις ἡνωμένας γινώσκομεν,
activity as for the natures united we-know
καὶ τὴν ἐν ἀλλήλαις ἐχούσας περιχώρησιν, καὶ τὴν
and the in one-another having interpenetration and the
τούτων διαφορὰν οὐκ ἀρνούμεθα, ἀλλὰ καὶ ἀριθμοῦμεν, καὶ
of-these difference not we-deny but also we-number and
ἀδιαιρέτους ταύτας γινώσκομεν, οὕτω καὶ τῶν θελημάτων,
undivided these we-know so also of-the wills
καὶ τῶν ἐνεργειῶν, καὶ τὸ συναφὲς γινώσκομεν, καὶ τὸ
and of-the activities both the conjunction we-know and the
διάφορον ἐπιγινώσκομεν, καὶ ἀριθμοῦμεν, καὶ διαίρεσιν οὐκ
difference we-recognize and we-number and division not

εἰσάγομεν. Ὃν τρόπον γὰρ ἡ σὰρξ καὶ τεθέωται, καὶ
we-introduce in-which way for the flesh both has-been-deified and
μεταβολὴν τῆς οἰκείας οὐ πέπονθε φύσεως, τὸν αὐτὸν
change of-the own not suffered nature in-the same
τρόπον καὶ τὸ θέλημα καὶ ἡ ἐνέργεια καὶ τεθέωνται καὶ
way also the will and the activity both have-been-deified and
τῶν οἰκείων οὐκ ἐξίστανται ὅρων· εἷς γάρ ἐστιν, ὁ
from-the own not depart bounds one for is the(-one)
τοῦτο κἀκεῖνο ὤν, καὶ οὕτως κἀκείνως, ἤτοι θεϊκῶς τε
this and-that being and thus and-otherwise that-is divinely both
καὶ ἀνθρωπίνως, θέλων καὶ ἐνεργῶν.
and humanly willing and acting
Δύο τοίνυν τὰς ἐνεργείας ἐπὶ Χριστοῦ λέγειν
two therefore the activities in-the-case-of Christ to-say
ἀναγκαῖον διὰ τὸ διττὸν τῆς φύσεως. Ὧν γὰρ ἡ
(is)-necessary because-of the twofold of-the nature of-which for the
φύσις παρηλλαγμένη, τούτων διάφορος ἡ ἐνέργεια, καὶ
nature (is)-varied of-these different (is)-the activity and
ὧν ἡ ἐνέργεια παρηλλαγμένη, τούτων ἡ φύσις διάφορος.
of-which the activity (is)-varied of-these the nature (is)-different
Καὶ τὸ ἀνάπαλιν, ὧν ἡ φύσις ἡ αὐτή, τούτων καὶ ἡ
and the reverse of-which the nature (is)-the same of-these also the
ἐνέργεια ἡ αὐτή, καὶ ὧν ἡ ἐνέργεια μία, τούτων καὶ
activity (is)-the same and of-which the activity (is)-one of-these also
ἡ οὐσία μία, κατὰ τοὺς θεηγόρους Πατέρας. Ἀνάγκη
the substance (is)-one according-to the God-speaking Fathers (it-is)-necessary
τοίνυν δυοῖν θάτερον, ἢ μίαν ἐνέργειαν ἐπὶ Χριστοῦ
then of-two one-thing either one activity in-the-case-of Christ
λέγοντας, μίαν λέγειν καὶ τὴν οὐσίαν, ἤ, εἴπερ τῆς ἀληθείας
saying one to-say also the substance or if-indeed to-the truth
ἐχόμεθα, καὶ δύο τὰς οὐσίας εὐαγγελικῶς τε καὶ πατρικῶς
we-hold and two the substances evangelically both and patristically

ὁμολογοῦμεν, δύο καὶ τὰς ἐνεργείας καταλλήλως αὐτοῖς
we-confess two also the activities correspondingly to-them
ἑπομένους συνομολογεῖν. Ὁμοούσιος γὰρ ὢν τῷ Θεῷ καὶ
following to-confess-together consubstantial for being — with-God and
Πατρὶ κατὰ τὴν θεότητα, ἴσος ἔσται καὶ κατὰ τὴν
Father according-to the divinity equal he-will-be also according-to the
ἐνέργειαν. Ὁμοούσιος δὲ ὢν ἡμῖν ὁ αὐτὸς κατὰ τὴν
activity consubstantial and being with-us the same according-to the
ἀνθρωπότητα, ἴσος ἔσται καὶ κατὰ τὴν ἐνέργειαν. Φησὶ
humanity equal he-will-be also according-to the activity says
γὰρ ὁ μακάριος Γρηγόριος, ὁ Νυσσαέων ἐπίσκοπος· «Ὧν
for the blessed Gregory the of-the-Nyssenes bishop of-which
ἡ ἐνέργεια μία, τούτων πάντως καὶ ἡ δύναμις ἡ
the activity (is)-one of-these certainly also the power (is)-the
αὐτή.» Πᾶσα γὰρ ἐνέργεια δυνάμεώς ἐστιν ἀποτέλεσμα.
same every for activity of-power is (the)-outcome
Ἀδύνατον δὲ ἀκτίστου καὶ κτιστῆς φύσεως μίαν φύσιν, ἢ
(it-is)-impossible and of-uncreated and created nature one nature or
δύναμιν, ἢ ἐνέργειαν εἶναι. Εἰ δὲ μίαν Χριστοῦ τὴν ἐνέργειαν
power or activity to-be if but one of-Christ the activity
εἴποιμεν, τῇ τοῦ Λόγου θεότητι προσάψομεν τῆς νοερᾶς
we-should-say to-the of-the Word divinity we-shall-attach of-the intellectual
ψυχῆς τὰ πάθη, φόβον φημί, καὶ λύπην, καὶ ἀγωνίαν.
soul the passions fear I-mean and grief and agony
Εἰ δὲ λέγοιεν, ὡς περὶ τῆς ἁγίας Τριάδος διαλεγόμενοι
if and they-should-say that about the holy Trinity discoursing
οἱ Πατέρες οἱ ἅγιοι ἔφασαν· «Ὧν ἡ οὐσία μία, τούτων
the Fathers the holy said of-which the substance (is)-one of-these
καὶ ἡ ἐνέργεια μία, καὶ ὧν διάφορος ἡ οὐσία, τούτων
also the activity (is)-one and of-which different the substance of-these
διάφορος καὶ ἡ ἐνέργεια,» καὶ ὡς οὐ χρὴ τὰ τῆς
different also the activity and that not (one)-must the(-things) of-the

θεολογίας ἐπὶ τὴν οἰκονομίαν μετάγειν, ἐροῦμεν, εἰ ἐπὶ τῆς
theology to the dispensation to-transfer we-shall-say if of the
θεολογίας μόνον εἴρηται τοῖς Πατράσι, καὶ οὐκ ἔστι καὶ
theology only has-been-said by-the Fathers and not is also
μετὰ τὴν σάρκωσιν τῆς ἐνεργείας ὁ Υἱὸς τῷ Πατρὶ τῆς
after the incarnation of-the activity the Son with-the Father of-the
αὐτῆς, οὐδὲ τῆς αὐτῆς ἔσται οὐσίας. Τίνι δὲ ἀπονεμοῦμεν
same nor of-the same he-will-be substance to-whom and shall-we-assign
τό· Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι,
the(-words) the Father my until now works and-I work
καί· Ἃ ἂν βλέπει τὸν Πατέρα ποιοῦντα, ταῦτα καὶ ὁ
and what — he-sees the Father doing these also the
Υἱὸς ὁμοίως ποιεῖ, καί· Εἰ ἐμοὶ οὐ πιστεύετε, τοῖς ἔργοις
Son likewise does and if me not you-believe the works
μου πιστεύσατε, καί· Τὰ ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ
my believe and the works which I do bear-witness
περὶ ἐμοῦ, καί· Ὥσπερ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
about me and as the Father raises the dead and
ζωοποιεῖ, οὕτω καὶ ὁ Υἱός, οὓς θέλει ζωοποιεῖ; Ταῦτα
gives-life so also the Son whom he-wills gives-life these
γὰρ πάντα οὐ μόνον ὁμοούσιον καὶ μετὰ σάρκωσιν τῷ
for all not only consubstantial even after incarnation with-the
Πατρὶ δείκνυσιν αὐτόν, ἀλλὰ καὶ τῆς αὐτῆς ἐνεργείας.
Father show him but also of-the same activity
Καὶ πάλιν· εἰ ἡ περὶ τὰ ὄντα πρόνοια οὐ μόνον Πατρὸς
and again if the about the beings providence not only of-Father
καὶ ἁγίου Πνεύματος, ἀλλὰ καὶ τοῦ Υἱοῦ ἐστι καὶ μετὰ
and holy Spirit but also of-the Son is also after
τὴν σάρκωσιν, ἐνέργεια δὲ τοῦτό ἐστιν· ἄρα καὶ μετὰ
the incarnation activity and this is then also after
τὴν σάρκωσιν τῆς αὐτῆς ἐστιν ἐνεργείας τῷ Πατρί.
the incarnation of-the same he-is activity with-the Father

Εἰ δὲ ἐκ τῶν θαυμάτων τῆς αὐτῆς οὐσίας ὄντα τῷ Πατρὶ
if and from the miracles of-the same substance being with-the Father
τὸν Χριστὸν ἔγνωμεν, ἐνέργεια δὲ Θεοῦ τυγχάνει τὰ θαύματα,
— Christ we-knew activity and of-God happen-to-be the miracles
ἄρα μετὰ σάρκωσιν τῆς αὐτῆς ἐνεργείας ἐστὶ τῷ Πατρί.
then after incarnation of-the same activity he-is with-the Father
Εἰ δὲ μία ἐνέργεια τῆς θεότητος αὐτοῦ καὶ τῆς σαρκὸς
if and one (the)-activity of-the divinity his and of-the flesh
αὐτοῦ, σύνθετος ἔσται, καὶ ἔσται, ἢ ἑτέρας ἐνεργείας
his compound it-will-be and he-will-be either of-another activity
παρὰ τὸν Πατέρα, ἢ καὶ ὁ Πατὴρ συνθέτου ἐνεργείας
than the Father or also the Father of-compound activity
ἔσται. Εἰ δὲ συνθέτου ἐνεργείας, δῆλον ὅτι καὶ φύσεως.
will-be if but of-compound activity (it-is)-clear that also of-nature
Εἰ δὲ εἴποιεν, ὅτι τῇ ἐνεργείᾳ πρόσωπον συνεισάγεται,
if and they-should-say that with-the activity (a)-person is-introduced-together
ἐροῦμεν, ὅτι εἰ τῇ ἐνεργείᾳ πρόσωπον συνεισάγεται,
we-shall-say that if with-the activity (a)-person is-introduced-together
κατὰ τὴν εὔλογον ἀντιστροφὴν καὶ τῷ προσώπῳ
according-to the reasonable conversion also with-the person
ἐνέργεια συνεισαχθήσεται· καὶ ἔσονται ὥσπερ τρία
activity will-be-introduced-together and there-will-be as three
πρόσωπα, ἤτοι ὑποστάσεις, τῆς ἁγίας Τριάδος, οὕτω καὶ
persons that-is hypostases of-the holy Trinity so also
τρεῖς ἐνέργειαι, ἢ ὥσπερ μία ἐνέργεια, οὕτω ἓν πρόσωπον
three activities or as one activity so one person
καὶ μία ὑπόστασις. Οἱ δὲ ἅγιοι Πατέρες συμφώνως εἰρήκασι,
and one hypostasis the but holy Fathers concordantly have-said
τὰ τῆς αὐτῆς οὐσίας, καὶ τῆς αὐτῆς εἶναι ἐνεργείας.
the(-things) of-the same substance also of-the same to-be activity

Ἔτι δέ, εἰ τῇ ἐνεργείᾳ πρόσωπον συνεισάγεται, οἱ
further and if with-the activity (a)-person is-introduced-together the(-ones)
μήτε μίαν, μήτε δύο Χριστοῦ τὰς ἐνεργείας λέγειν
neither one nor two of-Christ the activities to-say
θεσπίσαντες, οὔτε ἓν πρόσωπον αὐτοῦ λέγειν, οὔτε δύο
having-decreed neither one person his to-say nor two
προσέταξαν.
commanded

Καὶ ἐπὶ τῆς πεπυρακτωμένης δὲ μαχαίρας, ὥσπερ αἱ
and in-the-case-of the red-hot too sword as the
φύσεις σώζονται τοῦ τε πυρὸς καὶ τοῦ σιδήρου, οὕτω καὶ
natures are-preserved of-the both fire and of-the iron so also
δύο ἐνέργειαι, καὶ τὰ τούτων ἀποτελέσματα. Ἔχει μὲν γάρ,
two activities and the of-these outcomes has indeed for
ὁ μὲν σίδηρος τὸ τμητικόν, τὸ δὲ πῦρ, τὸ καυστικόν, καὶ
the indeed iron the cutting(-power) the but fire the burning(-power) and
ἡ τομὴ μέν, τῆς τοῦ σιδήρου ἐνεργείας ἐστὶν ἀποτέλεσμα,
the cut indeed of-the of-the iron activity is (the)-outcome
ἡ δὲ καῦσις, τῆς τοῦ πυρός· καὶ σώζεται τὸ τούτων
the but burning of-the of-the fire and is-preserved the of-these
διάφορον ἐν τῇ κεκαυμένῃ τομῇ, καὶ ἐν τῇ τετμημένῃ
difference in the burnt cut and in the cut
καύσει, εἰ καὶ μήτε ἡ καῦσις τῆς τομῆς δίχα γίγνοιτο
burning if even neither the burning from-the cut apart should-come-about
μετὰ τὴν ἕνωσιν, μήτε ἡ τομὴ δίχα τῆς καύσεως·
after the union nor the cut apart-from the burning
καὶ οὔτε διὰ τὸ διττὸν τῆς φυσικῆς ἐνεργείας δύο
and neither because-of the twofold of-the natural activity two
πεπυρακτωμένας μαχαίρας φαμέν, οὔτε διὰ τὸ μοναδικὸν
red-hot swords we-say nor because-of the single(-ness)
τῆς πεπυρακτωμένης μαχαίρας, σύγχυσιν τῆς οὐσιώδους
of-the red-hot sword confusion of-the substantial

αὐτῶν διαφορᾶς ἐργαζόμεθα. Οὕτω καὶ ἐν τῷ Χριστῷ, τῆς
their difference we-produce so also in — Christ of-the
μὲν θεότητος αὐτοῦ, ἡ θεία καὶ παντοδύναμος ἐνέργεια,
indeed divinity his (is)-the divine and all-powerful activity
τῆς δὲ ἀνθρωπότητος αὐτοῦ, ἡ καθ' ἡμᾶς. Ἀποτέλεσμα
of-the but humanity his the like us (the)-outcome
δὲ τῆς μὲν ἀνθρωπίνης, τὸ κρατηθῆναι τὴν χεῖρα τοῦ
and of-the indeed human (is)-the to-be-grasped the hand of-the
παιδὸς καὶ ἑλκυσθῆναι, τῆς δὲ θείας, ἡ ζωοποίησις. Ἄλλο
child and to-be-drawn of-the but divine the giving-of-life other
γὰρ τοῦτο, κἀκεῖνο ἕτερον, εἰ καὶ ἀλλήλων ἀχώριστοι
for (is)-this and-that other if even from-one-another inseparable
ὑπάρχουσιν ἐν τῇ θεανδρικῇ ἐνεργείᾳ. Εἰ δὲ διὰ τὸ μίαν
they-are in the divine-human activity if but because-of the one
εἶναι τὴν τοῦ Κυρίου ὑπόστασιν, μία ἔσται καὶ ἡ ἐνέργεια,
to-be the of-the Lord hypostasis one will-be also the activity
διὰ τὴν μίαν ὑπόστασιν, μία ἔσται καὶ ἡ οὐσία.
because-of the one hypostasis one will-be also the substance
Καὶ πάλιν· εἰ μίαν ἐνέργειαν ἐπὶ τοῦ Κυρίου εἴποιμεν,
and again if one activity in-the-case-of the Lord we-should-say
ἢ θείαν ταύτην λέξομεν, ἢ ἀνθρωπίνην, ἢ οὐδετέραν.
either divine this we-shall-call or human or neither
Ἀλλ' εἰ μὲν θείαν, Θεὸν μόνον αὐτὸν γυμνὸν τῆς καθ'
but if indeed divine God only him bare of-the like
ἡμᾶς ἀνθρωπότητος λέξομεν. Εἰ δὲ ἀνθρωπίνην, ψιλὸν
us humanity we-shall-call if but human mere
αὐτὸν ἄνθρωπον βλασφημήσομεν. Εἰ δὲ οὐδὲ θείαν οὐδὲ
him man we-shall-blaspheme if but neither divine nor
ἀνθρωπίνην, οὐδὲ Θεὸν οὐδὲ ἄνθρωπον, οὐδὲ τῷ Πατρί,
human neither God nor man neither with-the Father
οὐδὲ ἡμῖν ὁμοούσιον. Ἐκ γὰρ τῆς ἑνώσεως ἡ καθ'
nor with-us consubstantial from for the union the according-to

ὑπόστασιν ταυτότης γέγονεν, οὐ μὴν δέ, καὶ ἡ διαφορὰ
hypostasis sameness has-come-about not however and also the difference
τῶν φύσεων ἀνῄρηται. Τῆς δὲ διαφορᾶς σωζομένης τῶν
of-the natures has-been-abolished of-the and difference being-preserved of-the
φύσεων, σωθήσονται δηλαδὴ καὶ αἱ τούτων ἐνέργειαι. Οὐ
natures will-be-preserved evidently also the of-these activities not
γάρ ἐστι φύσις ἀνενέργητος.
for is (a)-nature inactive

Εἰ μία τοῦ Δεσπότου Χριστοῦ ἡ ἐνέργεια, ἢ κτιστὴ
if one of-the Master Christ (is)-the activity either created
ἔσται, ἢ ἄκτιστος· μέσον γὰρ τούτων οὐκ ἔστιν ἐνέργεια,
it-will-be or uncreated between for these not there-is activity
ὥσπερ οὐδὲ φύσις. Εἰ οὖν κτιστή, κτιστὴν μόνην δηλώσει
as not-even nature if then created created only it-will-show
φύσιν· εἰ δὲ ἄκτιστος, ἄκτιστον μόνην χαρακτηρίσει οὐσίαν.
nature if but uncreated uncreated only it-will-characterize substance
Δεῖ γὰρ πάντως κατάλληλα ταῖς φύσεσιν εἶναι τὰ φυσικά·
must for certainly corresponding to-the natures be the natural(-things)
ἀδύνατον γὰρ ἐλλειποῦς φύσεως ὕπαρξιν εἶναι. Ἡ δὲ κατὰ
(it-is)-impossible for of-defective nature existence to-be the but according-to
φύσιν ἐνέργεια, οὐ τῶν ἐκτὸς ὑπάρχει καὶ δῆλον ὅτι
nature activity not of-the(-things) outside is and (it-is)-clear that
οὔτε εἶναι, οὔτε γινώσκεσθαι τὴν φύσιν δυνατὸν ἄνευ τῆς
neither to-be nor to-be-known the nature (is)-possible without the
κατὰ φύσιν ἐνεργείας. Δι᾽ ὧν γὰρ ἐνεργεῖ ἕκαστον,
according-to nature activity through which for acts each
τὴν οἰκείαν φύσιν πιστοῦται, ὅπερ ἐστὶ μὴ τρεπόμενον.
the own nature it-confirms which is not changing

Εἰ μία Χριστοῦ ἡ ἐνέργεια, ἡ αὐτὴ τῶν θείων καὶ
if one (is)-of-Christ the activity the same of-the divine and
ἀνθρωπίνων ποιητική· οὐδὲν δὲ τῶν ὄντων ἐν τοῖς
human(-things) productive nothing and of-the beings in the(-things)

κατὰ φύσιν μένον τὰ ἐναντία ποιεῖν δύναται· οὐ γὰρ τὸ
according-to nature remaining the contraries to-do can not for the
πῦρ ψύχει καὶ θερμαίνει, οὐδὲ ξηραίνει καὶ ὑγραίνει τὸ ὕδωρ·
fire cools and heats nor dries and moistens the water
πῶς οὖν ὁ φύσει ὢν Θεός, καὶ φύσει γενόμενος ἄνθρωπος,
how then — by-nature being God and by-nature having-become man
τά τε θαύματα καὶ τὰ πάθη μιᾷ ἐνεργείᾳ ἀπετέλεσεν;
the both miracles and the sufferings by-one activity accomplished
Εἰ οὖν ἀνέλαβεν ὁ Χριστὸς νοῦν ἀνθρώπινον, ἤγουν
if then assumed — Christ (a)-mind human that-is
ψυχὴν νοεράν τε καὶ λογικήν, διανοηθήσεται πάντως, καὶ
(a)-soul intellectual both and rational he-will-think certainly and
ἀεὶ διανοηθήσεται· ἐνέργεια δὲ νοῦ, ἡ διάνοια· ἄρα
always he-will-think activity and of-mind (is)-the thought then
καὶ καθὸ ἄνθρωπος ἐνεργὴς ὁ Χριστός, καὶ ἀεὶ ἐνεργής.
also as man active — (is)-Christ and always active
Ὁ δὲ πάνσοφος καὶ μέγας ἅγιος Ἰωάννης ὁ Χρυσόστομος
the and all-wise and great holy John — Chrysostom
ἐν τῇ ἑρμηνείᾳ τῶν Πράξεων, δευτέρῳ λόγῳ, οὕτω φησίν·
in the interpretation of-the Acts second discourse thus says
«Οὐκ ἄν τις ἁμάρτοι, καὶ τὸ πάθος αὐτοῦ πρᾶξιν
not — anyone would-err even the suffering his action
καλέσας. Ἐν τῷ γὰρ τὰ πάντα παθεῖν, ἐποίησε τὸ μέγα
having-called in the for the all(-things) to-suffer he-did the great
καὶ θαυμαστὸν ἐκεῖνο ἔργον, τὸν θάνατον καταλύσας, καὶ
and wonderful that work the death having-destroyed and
τὰ ἄλλα πάντα ἐργασάμενος.»
the other all(-things) having-worked
Εἰ πᾶσα ἐνέργεια, φύσεώς τινος οὐσιώδης ὁρίζεται κίνησις,
if every activity of-nature some substantial is-defined motion
ὡς οἱ περὶ ταῦτα δεινοὶ διειλήφασι, ποῦ φύσιν
as the(-ones) about these(-things) clever have-determined where (a)-nature

τις οἶδεν ἀκίνητον, ἢ παντελῶς ἀνενέργητον, ἢ ἐνέργειαν
anyone knows motionless or wholly inactive or activity
εὕρηκεν οὐ φυσικῆς δυνάμεως ὑπάρχουσαν κίνησιν; Μίαν
has-found not of-natural power being motion one
δὲ φυσικὴν τὴν ἐνέργειαν Θεοῦ καὶ ποιήματος οὐκ ἄν τις
and natural the activity of-God and of-creature not — anyone
εὖ φρονῶν δοίη, κατὰ τὸν μακάριον Κύριλλον· οὐδὲ
well thinking would-grant according-to the blessed Cyril nor
ζωοποιεῖ τὸν Λάζαρον ἡ ἀνθρωπίνη φύσις, οὔτε δακρύει
gives-life-to — Lazarus the human nature nor weeps
ἡ θεϊκὴ ἐξουσία· τὸ μὲν γὰρ δάκρυον, τῆς ἀνθρωπότητος
the divine authority the indeed for tear of-the humanity
ἴδιον, ἡ δὲ ζωή, τῆς ἐνυποστάτου ζωῆς. Ἀλλ' ὅμως κοινῶς
(is)-proper the but life of-the subsistent life but yet in-common
ἀμφοτέρων ἑκάτερα, διὰ τὸ ταὐτὸν τῆς ὑποστάσεως.
of-both each(-of-the-two) because-of the sameness of-the hypostasis
Εἷς μὲν γάρ ἐστιν ὁ Χριστός, καὶ ἓν αὐτοῦ τὸ πρόσωπον,
one indeed for is — Christ and one his the person
ἤτοι ἡ ὑπόστασις· ἀλλ' ὅμως ἔχει δύο φύσεις, τῆς θεότητος
that-is the hypostasis but yet he-has two natures of-the divinity
καὶ τῆς ἀνθρωπότητος αὐτοῦ. Ἐκ μὲν οὖν τῆς θεότητος
and of-the humanity his from indeed then the divinity
ἡ δόξα φυσικῶς προϊοῦσα, ἑκατέρου κοινὴ διὰ τὴν
the glory naturally proceeding of-each common because-of the
τῆς ὑποστάσεως ἐγένετο ταυτότητα, ἐκ δὲ τῆς σαρκός,
of-the hypostasis became sameness from but the flesh
τὰ ταπεινὰ ἑκατέρῳ κοινά. Εἷς γάρ ἐστι καὶ αὐτὸς ὁ
the lowly(-things) to-each common one for is also the-same the(-one)
τοῦτό τε κἀκεῖνο ὤν, ἤτοι Θεὸς καὶ ἄνθρωπος, καὶ τοῦ
this both and-that being that-is God and man and of-the
αὐτοῦ, τά τε τῆς θεότητος καὶ τὰ τῆς ἀνθρωπότητος·
same(-one) (are)-the both of-the divinity and the of-the humanity

τὰς μὲν γὰρ θεοσημείας ἡ θεότης εἰργάζετο, ἀλλ᾽ οὐ
the indeed for divine-signs the divinity worked but not
δίχα τῆς σαρκός· τὰ δὲ ταπεινὰ ἡ σάρξ, ἀλλ᾽ οὐ χωρὶς
apart-from the flesh the but lowly(-things) the flesh but not without
τῆς θεότητος. Καὶ πασχούσῃ γὰρ τῇ σαρκὶ συνημμένη ἦν
the divinity and to-the-suffering for the flesh conjoined was
ἡ θεότης, ἀπαθὴς διαμένουσα, καὶ τὰ πάθη ἐκτελοῦσα τὰ
the divinity impassible remaining and the sufferings accomplishing the
σωτήρια, καὶ ἐνεργούσῃ τῇ τοῦ Λόγου θεότητι συνημμένος
saving and to-the-acting the of-the Word divinity conjoined
ἦν ὁ ἅγιος νοῦς, νοῶν καὶ εἰδὼς τὰ τελούμενα.
was the holy mind thinking and knowing the(-things) being-accomplished
Τῶν μὲν οὖν οἰκείων αὐχημάτων ἡ θεότης τῷ σώματι
of-the indeed then own glories the divinity to-the body
μεταδίδωσιν· αὕτη δὲ τῶν τῆς σαρκὸς παθῶν διαμένει
imparts it but of-the of-the flesh sufferings remains
ἀμέτοχος. Οὐ γάρ, ὥσπερ διὰ τῆς σαρκὸς ἡ θεότης
unsharing not for as through the flesh the divinity
ἐνήργει, οὕτω καὶ διὰ τῆς θεότητος ἡ σὰρξ αὐτοῦ
acted so also through the divinity the flesh his
ἔπασχεν. Ὄργανον γὰρ ἡ σὰρξ τῆς θεότητος ἐχρημάτισεν.
suffered (an)-instrument for the flesh of-the divinity became
Εἰ καὶ τοίνυν ἐξ ἄκρας συλλήψεως οὐδ᾽ ὁτιοῦν διῃρημένον
if even therefore from (the)-very conception not anything divided
ἦν τῆς ἑκατέρας μορφῆς, ἀλλ᾽ ἑνὸς προσώπου αἱ τοῦ
was of-the each form but of-one person the of-the
παντὸς χρόνου πράξεις ἑκατέρας μορφῆς γεγόνασιν, ὅμως
whole time actions of-each form have-come-to-be yet
αὐτὰ ἅπερ ἀχωρίστως γεγένηνται, κατ᾽ οὐδένα τρόπον
them which inseparably have-come-to-be in no way

συγχέομεν, ἀλλὰ τί, ποίας εἴη μορφῆς ἐκ τῆς τῶν
we-confuse but what of-what-sort may-be form from the of-the
ἔργων ποιότητος αἰσθανόμεθα.
works quality we-perceive
Ἐνεργεῖ τοίνυν ὁ Χριστὸς καθ' ἑκατέραν αὐτοῦ τῶν
acts therefore — Christ according-to each his of-the
φύσεων, καὶ ἐνεργεῖ ἑκατέρα φύσις ἐν αὐτῷ μετὰ τῆς
natures and acts each nature in him with the
θατέρου κοινωνίας· τοῦ μὲν Λόγου κατεργαζομένου ἅπερ
of-the-other communion the indeed Word working what
ἐστὶ τοῦ Λόγου, διὰ τὴν αὐθεντίαν καὶ ἐξουσίαν τῆς
is of-the Word because-of the authority and power of-the
θεότητος, ὅσα ἐστὶν ἀρχικὰ καὶ βασιλικά· τοῦ δὲ
divinity as-many-as are princely and royal the but
σώματος, πρὸς τὸ βούλημα τοῦ ἑνωθέντος αὐτῷ Λόγου,
body according-to the will of-the united to-it Word
οὗ καὶ γέγονεν ἴδιον. Οὐ γὰρ ἀφ' ἑαυτοῦ πρὸς τὰ φυσικὰ
of-which also it-has-become (the)-own not for of itself toward the natural
πάθη τὴν ὁρμὴν ἐποιεῖτο, οὐδ' αὐτὴν ἐκ τῶν λυπηρῶν
sufferings the impulse it-made nor the-very from the painful(-things)
ἀφορμὴν καὶ παραίτησιν, ἢ τὰ ἔξωθεν προσπίπτοντα
aversion and refusal or the from-outside befalling(-things)
ἔπασχεν, ἀλλ' ἐκινεῖτο κατὰ τὴν ἀκολουθίαν τῆς φύσεως,
it-suffered but it-was-moved according-to the sequence of-the nature
τοῦ Λόγου θέλοντος, καὶ παραχωροῦντος οἰκονομικῶς
the Word willing and permitting dispensationally
πάσχειν αὐτὸ καὶ πράττειν τὰ ἴδια, ἵνα διὰ τῶν
to-suffer it and to-do the own(-things) that through the
ἔργων τῆς φύσεως πιστωθῇ ἡ ἀλήθεια.
works of-the nature might-be-confirmed the truth

Ὥσπερ δὲ ὑπὲρ οὐσίαν οὐσιώθη ἐκ παρθένου
as and above substance he-was-substantiated from (a)-virgin
κυηθείς, οὕτω καὶ ὑπὲρ ἄνθρωπον τὰ τῶν ἀνθρώπων
being-conceived so also above man the(-things) of-the men
ἐνήργει, ἐπὶ ἀστάτου ὕδατος γηΐνοις ποσὶ πορευόμενος,
he-performed on unstable water with-earthly feet walking
οὐ γεωθέντος τοῦ ὕδατος, ἀλλὰ τῇ τῆς θεότητος
not having-become-earth the water but by-the of-the divinity
ὑπερφυεῖ δυνάμει συνισταμένου πρὸς τὸ ἀδιάχυτον, καὶ
supernatural power being-held-together to the not-flowing-away and
βάρει ὑλικῶν ποδῶν μὴ ὑπείκοντος. Οὐκ ἀνθρωπίνως
to-(the)-weight of-material feet not yielding not humanly
γὰρ ἔπραττε τὰ ἀνθρώπινα· οὐ γὰρ ἄνθρωπος μόνον,
for he-did the human(-things) not for (he-was)-man only
ἀλλὰ καὶ Θεός· ὅθεν καὶ τὰ τούτου πάθη ζωοποιὰ
but also God whence also the his sufferings (were)-life-giving
καὶ σωτήρια· οὐδὲ θεϊκῶς ἐνήργει τὰ θεῖα· οὐ γὰρ
and saving nor divinely he-performed the divine(-things) not for
Θεὸς μόνον, ἀλλὰ καὶ ἄνθρωπος· ὅθεν δι' ἁφῆς,
(he-was)-God only but also man whence through touch
καὶ λόγου, καὶ τῶν τοιούτων τὰς θεοσημείας εἰργάζετο.
and word and the such(-things) the divine-signs he-worked
Εἰ δὲ λέγοι τις ὡς Οὐκ ἐπ' ἀναιρέσει τῆς ἀνθρωπίνης
if and should-say someone that not for (the)-abolition of-the human
ἐνεργείας, μίαν ἐνέργειαν ἐπὶ Χριστοῦ λέγομεν, ἀλλ'
activity one activity in-the-case-of Christ we-say but
ἐπειδὴ ἀντιδιαστελλομένη τῇ θείᾳ ἐνεργείᾳ πάθος λέγεται
since being-distinguished-against the divine activity passion is-called
ἡ ἀνθρωπίνη ἐνέργεια, κατὰ τοῦτο μίαν ἐνέργειαν ἐπὶ
the human activity in this one activity in-the-case-of
Χριστῷ λέγομεν· ἐροῦμεν, ὅτι κατὰ τοῦτον τὸν λόγον,
Christ we-say we-shall-say that according-to this the reasoning

καὶ οἱ μίαν φύσιν λέγοντες, οὐκ ἐπ᾽ ἀναιρέσει τῆς
also the(-ones) one nature saying not for (the)-abolition of-the
ἀνθρωπίνης ταύτην λέγουσιν, ἀλλ᾽ ἐπειδὴ ἀντιδιαστελλομένη
human(-nature) this say but since being-distinguished-against
ἡ ἀνθρωπίνη φύσις πρὸς τὴν θείαν φύσιν, παθητικὴ
the human nature to the divine nature passive
λέγεται. Ἡμᾶς δὲ μὴ γένοιτο τῇ πρὸς τὴν θείαν
is-called us but not may-it-be by-the to the divine
ἐνέργειαν διαστολῇ πάθος τὴν ἀνθρωπίνην προσαγορεῦσαι
activity distinction passion the human to-call
κίνησιν. Οὐδενὸς γάρ, καθόλου φάναι, ὕπαρξις ἐκ
motion of-nothing for at-all to-say (the)-existence from
παραθέσεως, ἢ ἐκ συγκρίσεως γινώσκεται ἢ ὁρίζεται.
juxtaposition or from comparison is-known or is-defined
Οὕτως ὑπαλληλαίτια εὑρηθήσεται τὰ ὄντα πράγματα.
so mutually-causative will-be-found the existing things
Εἰ γὰρ διὰ τὸ ἐνέργειαν εἶναι τὴν θείαν κίνησιν ἡ
if for because-of the activity to-be the divine motion the
ἀνθρωπίνη πάθος ἐστί, πάντως καὶ διὰ τὸ ἀγαθὴν
human passion is certainly also because-of the good
εἶναι τὴν θείαν φύσιν πονηρὰ ἔσται ἡ ἀνθρωπίνη· καὶ
to-be the divine nature evil will-be the human and
κατὰ τὴν σὺν ἀντιθέσει ἀντιστροφήν, διὰ τὸ πάθος
according-to the with antithesis conversion because-of the passion
λέγεσθαι τὴν ἀνθρωπίνην κίνησιν, ἡ θεία κίνησις ἐνέργεια
to-be-called the human motion the divine motion activity
λέγεται, καὶ διὰ τὸ πονηρὰν εἶναι τὴν ἀνθρωπίνην
is-called and because-of the evil to-be the human
φύσιν, ἀγαθὴ ἔσται ἡ θεία· καὶ πάντα δὲ τὰ κτίσματα
nature good will-be the divine and all too the creatures

οὕτως ἔσται πονηρά, καὶ ψεύσεται ὁ εἰπών· Καὶ
so will-be evil and will-lie the(-one) having-said and
εἶδεν ὁ Θεὸς πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν.
saw — God all(-things) as-many-as he-made and behold good very
Ἡμεῖς δέ φαμεν, ὅτι οἱ ἅγιοι Πατέρες πολυτρόπως τὴν
we but say that the holy Fathers in-many-ways the
ἀνθρωπίνην ὠνόμασαν κίνησιν πρὸς τὰς ὑποκειμένας
human named motion according-to the underlying
ἐννοίας. Προσηγόρευσαν γὰρ αὐτὴν καὶ δύναμιν, καὶ
notions they-called for it both power and
ἐνέργειαν, καὶ διαφοράν, καὶ κίνησιν, καὶ ἰδιότητα, καὶ
activity and difference and motion and property and
ποιότητα, καὶ πάθος, οὐ κατὰ ἀντιδιαστολὴν τῆς θείας, ἀλλ'
quality and passion not by distinction-against the divine but
ὡς συνεκτικὴν μὲν καὶ ἀναλλοίωτον δύναμιν· ἐνέργειαν
as sustaining indeed and unalterable power activity
δέ, ὡς χαρακτηριστικήν, καὶ τὴν ἐν πᾶσι τοῖς ὁμοειδέσιν
but as distinguishing and the in all the of-like-form
ἀπαραλλαξίαν ἐμφαίνουσαν· διαφορὰν δέ, ὡς ἀφοριστικήν·
invariability displaying difference but as defining
κίνησιν δέ, ὡς ἐνδεικτικήν· ἰδιότητα δέ, ὡς συστατικήν,
motion but as indicative property but as constitutive
καὶ μόνῃ αὐτῇ, καὶ οὐκ ἄλλῃ προσοῦσαν· ποιότητα δέ,
and alone to-it and not to-another belonging quality but
ὡς εἰδοποιόν· πάθος δέ, ὡς κινουμένην. Πάντα γὰρ τὰ
as form-giving passion but as being-moved all for the(-things)
ἐκ τοῦ Θεοῦ, καὶ μετὰ Θεόν, πάσχει τῷ κινεῖσθαι, ὡς μὴ
from — God and after God suffer by-the to-be-moved as not
ὄντα αὐτοκίνησις, ἢ αὐτοδύναμις· κατὰ ἀντιδιαστολὴν
being self-motion or self-power according-to distinction-against
οὖν, ὡς εἴρηται, ἀλλὰ κατὰ τὸν δημιουργικῶς αὐτῇ
then as has-been-said but according-to the creatively in-it

ἐντεθέντα παρὰ τῆς τὸ πᾶν συστησαμένης αἰτίας λόγον·
placed by the the all having-constituted cause principle
ὅθεν καὶ μετὰ τῆς θείας συνεκφωνοῦντες αὐτήν, ἐνέργειαν
whence also with the divine together-uttering it activity
προσηγόρευσαν. Ὁ γὰρ εἰπών· «Ἐνεργεῖ γὰρ ἑκατέρα
they-called the(-one) for having-said acts for each
μορφὴ μετὰ τῆς θατέρου κοινωνίας,» τί ἕτερον πεποίηκεν,
form with the of-the-other communion what other has-done
ἢ ὁ εἰπών· Καὶ γὰρ τεσσαράκοντα ἡμέρας ἀπόσιτος
than the(-one) having-said and for forty days without-food
μείνας, ὕστερον ἐπείνασεν· ἔδωκε γὰρ τῇ φύσει,
having-remained later he-hungered he-gave for to-the nature
ὅτε ἤθελε τὰ ἴδια ἐνεργεῖν· ἢ οἱ διάφορον ἐν
when he-willed the own(-things) to-do or the(-ones) different in
αὐτῷ φήσαντες ἐνέργειαν, ἢ οἱ διπλῆν, ἢ οἱ
him having-said activity or the(-ones) twofold or the(-ones)
ἄλλην καὶ ἄλλην; Ταῦτα γὰρ δι' ἀντωνυμίας δύο τὰς
other and other these for through (a)-pronoun two the
ἐνεργείας σημαίνουσι. Καὶ δι' ἀντωνυμίας γὰρ πολλάκις
activities signify and through (a)-pronoun for often
ὁ ἀριθμὸς ἐνδείκνυται, καὶ διὰ τοῦ εἰπεῖν, θεῖον καὶ
the number is-indicated and through the to-say divine and
ἀνθρώπινον. Ἡ γὰρ διαφορὰ διαφερόντων ἐστὶ διαφορά·
human the for difference of-differing(-things) is (the)-difference
τὰ μὴ ὄντα, πῶς διοίσουσιν;
the(-things) not being how will-they-differ

Πρὸς τοὺς λέγοντας· Εἰ δύο φύσεων καὶ ἐνεργειῶν ὁ ἄνθρωπος, ἀνάγκη ἐπὶ Χριστοῦ τρεῖς φύσεις, καὶ τοσαύτας λέγειν τὰς ἐνεργείας

LX · AGAINST "IF MAN IS TWO NATURES, CHRIST IS THREE"

A man is made of two natures, soul and body, which keep their properties after the union and are not one substance, as the definition "rational mortal animal" shows. We speak of one human nature because all men share the same constitution under one species, as Athanasius calls all creatures one nature; but there is no species of Christs, so Christ cannot be called one nature. A composition is named from its immediate parts, a house from bricks and timbers, not from earth and water, so Christ is from divinity and humanity, not from three natures. Gregory the Theologian calls man double, soul and body, and so his cleansing, water and spirit.

Ὁ μὲν καθ' ἕκαστα ἄνθρωπος, ἐκ δύο συγκείμενος
the indeed in particular man from two composed
φύσεων, ψυχῆς τε καὶ σώματος, καὶ ταύτας ἀμεταβλήτους
natures soul both and body and these unchangeable
ἔχων ἐν ἑαυτῷ, δύο φύσεις εἰκότως λεχθήσεται· σώζει
having in himself two natures fittingly will-be-said he-preserves
γὰρ ἑκατέρων, καὶ μετὰ τὴν ἕνωσιν, τὴν φυσικὴν ἰδιότητα.
for of-both even after the union the natural property
Οὔτε γὰρ τὸ σῶμα ἀθάνατον, ἀλλὰ φθαρτόν· οὔτε ἡ
neither for (is)-the body immortal but corruptible nor the
ψυχὴ θνητή, ἀλλ' ἀθάνατος· οὔτε τὸ σῶμα ἀόρατον, οὔτε ἡ
soul mortal but immortal nor the body invisible nor the
ψυχὴ σωματικοῖς ὀφθαλμοῖς ὁρατή· ἀλλὰ ἡ μέν, λογική,
soul to-bodily eyes visible but the indeed (is)-rational
καὶ νοερά, καὶ ἀσώματος, τὸ δέ, παχύ τε, καὶ ὁρατόν,
and intellectual and bodiless the but thick both and visible

καὶ ἄλογον. Οὐ μιᾶς δὲ φύσεως, τὰ κατ᾽ οὐσίαν
and irrational not of-one and nature (are)-the(-things) in substance
ἀντιδιαιρούμενα· οὐ μιᾶς ἄρα οὐσίας ψυχή τε καὶ σῶμα.
counter-divided not of-one then substance (are)-soul both and body
Καὶ πάλιν· εἰ ζῶον λογικὸν θνητὸν ὁ ἄνθρωπος,
and again if (a)-living-being rational mortal (is)-the man
πᾶς δὲ ὅρος τῶν ὑποκειμένων φύσεών ἐστιν δηλωτικός,
every and definition of-the subject natures is indicative
οὐ ταυτὸν δὲ κατὰ τὸν τῆς φύσεως λόγον τὸ
not the-same and according-to the of-the nature account (is)-the
λογικὸν τῷ θνητῷ. Οὐκ ἄρα μιᾶς φύσεως εἴη ὁ
rational with-the mortal not then of-one nature would-be the
ἄνθρωπος κατὰ τὸν τοῦ οἰκείου ὁρισμοῦ κανόνα.
man according-to the of-the own definition rule
Εἰ δὲ λέγοιτό ποτε μιᾶς φύσεως ὁ ἄνθρωπος,
if and it-should-be-said ever (that)-of-one nature (is)-the man
ἀντὶ τοῦ εἴδους τὸ τῆς φύσεως παραλαμβάνεται ὄνομα,
instead-of the species the of-the nature is-taken name
λεγόντων ἡμῶν, ὅτι οὐ διαλλάττει ἄνθρωπος ἀνθρώπου
saying we that not differs man from-man
κατά τινα φύσεως διαφοράν· ἀλλὰ τὴν αὐτὴν σύστασιν
in any of-nature difference but the same constitution
ἔχοντες πάντες οἱ ἄνθρωποι, καὶ ἐκ ψυχῆς συντεθειμένοι
having all the men and from soul composed
καὶ σώματος, καὶ δύο ἕκαστος φύσεις τελοῦντες, ὑφ᾽
and body and two each natures completing under
ἕνα πάντες ὁρισμὸν ἀνάγονται. Καὶ οὐ παράλογον τοῦτο,
one all definition are-brought and not unreasonable (is)-this
ὁπότε καὶ πάντων τῶν κτιστῶν, ὡς γενητῶν, μίαν φύσιν
since also of-all the created(-things) as generated one nature
ὁ ἱερὸς Ἀθανάσιος ἔφησεν, ἐν τῷ κατὰ τῶν
the holy Athanasius said in the(-discourse) against the(-ones)

βλασφημούντων τὸ Πνεῦμα τὸ ἅγιον λόγῳ οὐτωσὶ λέγων·
blaspheming the Spirit the holy discourse thus saying
ὅτι δὲ ἄνω τῆς κτίσεώς ἐστι τὸ Πνεῦμα τὸ ἅγιον, καὶ
that and above the creation is the Spirit the holy and
ἄλλο μὲν παρὰ τὴν τῶν γενητῶν φύσιν, ἴδιον δὲ
other indeed than the of-the generated(-things) nature proper but
τῆς θεότητος, ἔξεστι πάλιν συνιδεῖν. Πᾶν γὰρ ὃ
of-the divinity (it-is)-possible again to-perceive every(-thing) for which
κοινῶς καὶ ἐν πολλοῖς θεωρεῖται, οὔ τινι μὲν πλέον,
in-common and in many is-contemplated not in-some indeed more
τινὶ δὲ ἔλαττον ὑπάρχον, οὐσία ὀνομάζεται. Ἐπεὶ οὖν
in-some but less being (a)-substance is-named since then
πᾶς ἄνθρωπος ἐκ ψυχῆς ἐστι συντεθειμένος καὶ σώματος,
every man of soul is composed and body
κατὰ τοῦτο μία φύσις τῶν ἀνθρώπων λέγεται. Ἐπὶ
according-to this one nature of-the men is-said in-the-case-of
δὲ τῆς ὑποστάσεως τοῦ Κυρίου οὐ δυνάμεθα λέγειν μίαν
but the hypostasis of-the Lord not we-can say one
φύσιν· αἵ τε γὰρ σώζουσι καὶ μετὰ τὴν ἕνωσιν ἑκάστη
nature they both for preserve even after the union each
τὴν φυσικὴν ἰδιότητα, καὶ εἶδος Χριστῶν οὐκ ἔστι
the natural property and species of-Christs not (it-is-possible)
εὑρεῖν. Οὐ γὰρ ἐγένετο ἄλλος Χριστὸς ἐκ θεότητός
to-find not for has-come-to-be another Christ from divinity
τε καὶ ἀνθρωπότητος, Θεός τε καὶ ἄνθρωπος ὁ αὐτός.
both and humanity God both and man the same
Καὶ πάλιν· οὐ ταὐτόν ἐστι τὸ κατ᾽ εἶδος τοῦ ἀνθρώπου
and again not the-same is the according-to species of-the man
ἕν, καὶ τὸ κατ᾽ οὐσίαν ψυχῆς τε καὶ σώματος ἕν. Τὸ
one and the according-to substance of-soul both and body one the
μὲν γὰρ κατ᾽ εἶδος τοῦ ἀνθρώπου ἕν, τὴν ἐν πᾶσι τοῖς
indeed for according-to species of-the man one the in all the

ἀνθρώποις ἀπαραλλαξίαν ἐνδείκνυται· τὸ δὲ κατ᾽ οὐσίαν,
men invariability shows the but according-to substance
ψυχῆς τε καὶ σώματος ἕν, αὐτὸ τὸ εἶναι αὐτῶν λυμαίνεται,
of-soul both and body one the-very the to-be their destroys
εἰς ἀνυπαρξίαν αὐτὰ παντελῆ ἄγον· ἢ γὰρ τὸ ἓν εἰς τὴν
into non-existence them complete leading either for the one into the
τοῦ ἑτέρου μεταποιηθήσεται οὐσίαν, ἢ ἐξ ἑτέρων ἕτερον
of-the other will-be-transformed substance or from others another
γενήσεται, καὶ ἀμφότερα τραπήσονται, ἢ ἐπὶ τῶν ἰδίων
will-come-to-be and both will-be-changed or in the own
ὅρων μένοντα, δύο φύσεις ἔσονται. Οὐ γὰρ ταὐτὸν κατ᾽
bounds remaining two natures they-will-be not for the-same according-to
οὐσίας λόγον τὸ σῶμα τῷ ἀσωμάτῳ. Οὐκ ἀνάγκη
of-substance account (is)-the body with-the bodiless not (it-is)-necessary
τοίνυν ἐπὶ τοῦ ἀνθρώπου μίαν φύσιν λέγοντας, οὐ διὰ
therefore of the man one nature saying not because-of
τὸ ταὐτὸν τῆς οὐσιώδους ποιότητος ψυχῆς τε καὶ
the sameness of-the substantial quality of-soul both and
σώματος, ἀλλὰ διὰ τὸ ἀπαράλλακτον τῶν ὑπὸ τὸ εἶδος
body but because-of the invariability of-the under the species
ἀναγομένων ἀτόμων, μίαν καὶ ἐπὶ Χριστοῦ φύσιν λέγειν,
brought individuals one also of Christ nature to-say
ἔνθα εἶδος περιεκτικὸν πολλῶν ὑποστάσεων οὐκ ἔστιν.
where (a)-species comprehending many hypostases not there-is
Ἔτι δὲ πᾶσα σύνθεσις ἐκ τῶν προσεχῶς συντεθέντων
further and every composition from the immediately compounded(-things)
συντεθεῖσθαι λέγεται· οὐ γὰρ λέγομεν τὸν οἶκον ἐκ γῆς
to-be-compounded is-said not for we-say the house from earth
καὶ ὕδατος συντεθεῖσθαι, ἀλλ᾽ ἐκ πλίνθων καὶ ξύλων.
and water to-be-compounded but from bricks and timbers
Ἐπεὶ ἀνάγκη καὶ τὸν ἄνθρωπον λέγειν ἐκ πέντε
since (it-would-be)-necessary also the man to-say from five

τοὐλάχιστον συγκεῖσθαι φύσεων, ἔκ τε τῶν τεσσάρων
at-least to-be-composed natures from both the four
στοιχείων, καὶ ψυχῆς. Οὕτω καὶ ἐπὶ τοῦ Κυρίου ἡμῶν
elements and soul so also in-the-case-of the Lord our
Ἰησοῦ Χριστοῦ, οὐ τὰ μέρη τῶν μερῶν σκοποῦμεν, ἀλλὰ
Jesus Christ not the parts of-the parts we-consider but
τὰ προσεχῶς συντεθέντα, θεότητά τε καὶ ἀνθρωπότητα.
the(-things) immediately compounded divinity both and humanity
Ἔτι δὲ εἰ δύο φύσεις τὸν ἄνθρωπον λέγοντες, τρεῖς φύσεις
further and if two natures the man calling three natures
ἐπὶ τοῦ Χριστοῦ λέγειν ἀναγκασθησόμεθα, καὶ ὑμεῖς ἐκ
in-the-case-of — Christ to-say we-shall-be-compelled and you from
δύο φύσεων τὸν ἄνθρωπον λέγοντες, ἐκ τριῶν τὸν Χριστὸν
two natures the man saying from three — Christ
δογματίσετε φύσεων· ὁμοίως καὶ περὶ ἐνεργειῶν. Κατάλληλον
will-decree natures likewise also about activities corresponding
γὰρ ἀνάγκη τῇ φύσει τὴν ἐνέργειαν εἶναι· ὅτι δὲ
for (it-is)-necessary to-the nature the activity to-be that and
«Δύο φύσεων ὁ ἄνθρωπος λέγεταί τε καὶ ἔστι, μάρτυς ὁ
of-two natures the man is-called both and is witness the
Θεολόγος Γρηγόριος· Φύσεις μὲν γὰρ δύο, φάσκων, Θεὸς
Theologian Gregory natures indeed for two asserting God
καὶ ἄνθρωπος· ἐπεὶ καὶ ψυχὴ καὶ σῶμα·» καὶ ἐν τῷ περὶ
and man since also soul and body and in the about
Βαπτίσματος δὲ λόγῳ τοιάδε φησί· «Διττῶν δὲ ὄντων ἡμῶν
Baptism and discourse such says double and being us
ἐκ ψυχῆς καὶ σώματος, καὶ τῆς μὲν ὁρατῆς, τῆς δὲ ἀοράτου
from soul and body and of-the indeed visible of-the but invisible
φύσεως, διττὴ καὶ ἡ κάθαρσις, δι' ὕδατος καὶ πνεύματος.»
nature double also the cleansing through water and spirit

Περὶ τοῦ τεθεῶσθαι τὴν φύσιν τῆς τοῦ Κυρίου σαρκὸς καὶ τὸ θέλημα

LXI · THAT CHRIST'S FLESH AND WILL WERE DEIFIED

The Lord's flesh is said to be deified not by change or confusion of nature but by the union in hypostasis, as iron is heated through by fire. The flesh kept its own properties but was enriched with divine activities through the Word, as the red-hot iron burns: mortal of itself, it was life-giving through the union. So too the will was deified, not changed: it could not hide him by itself, but it cleansed the leper through the divine will. The deification itself shows two natures and two wills, as heating shows both what is heated and what heats.

Χρὴ εἰδέναι, ὡς οὐ κατὰ μεταβολὴν φύσεως, ἢ τροπήν,
(one)-must know that not by change of-nature or turning
ἢ ἀλλοίωσιν, ἢ σύγχυσιν, ἡ σὰρξ τοῦ Κυρίου τεθεῶσθαι
or alteration or confusion the flesh of-the Lord to-have-been-deified
λέγεται, καὶ ὁμόθεος, καὶ Θεὸς γενέσθαι, ὥς φησιν ὁ
is-said and equally-God and God to-have-become as says the
Θεολόγος Γρηγόριος· ὧν τὸ μὲν ἐθέωσε, τὸ δὲ ἐθεώθη,
Theologian Gregory of-which the one deified the other was-deified
καὶ θαῤῥῶ λέγειν, ὁμόθεος. Καὶ ἄνθρωπον γενέσθαι τὸ
and I-dare to-say equally-God and man to-have-become the(-thing)
χρίσαν, καὶ Θεὸν τὸ χριόμενον. Ταῦτα γὰρ οὐ κατὰ
having-anointed and God the(-thing) anointed these(-things) for not by
μεταβολὴν φύσεως, ἀλλὰ κατὰ τὴν οἰκονομικὴν ἕνωσιν,
change of-nature but by the dispensational union
τὴν καθ' ὑπόστασιν λέγω, καθ' ἣν ἀδιασπάστως
the according-to hypostasis I-mean according-to which inseparably
τῷ Θεῷ Λόγῳ ἥνωται, καὶ τὴν ἐν ἀλλήλαις τῶν φύσεων
— to-God Word it-is-united and the in one-another of-the natures
περιχώρησιν, ὥς φαμεν καὶ τὴν τοῦ σιδήρου πύρωσιν·
interpenetration as we-say also the of-the iron heating-to-fire

ὥσπερ γὰρ τὴν ἐνανθρώπησιν χωρὶς μεταβολῆς καὶ τροπῆς
as for the becoming-man without change and turning
ὁμολογοῦμεν, οὕτω καὶ τὴν θέωσιν τῆς σαρκὸς γενέσθαι
we-confess so also the deification of-the flesh to-have-come-about
δοξάζομεν· οὔτε γὰρ διότι ὁ Λόγος σὰρξ ἐγένετο, τῶν
we-glorify neither for because the Word flesh became from-the
ὅρων ἐξέστη τῆς οἰκείας θεότητος, οὔτε τῶν προσόντων
bounds departed of-the own divinity nor from-the belonging
αὐτῇ θεοπρεπῶν αὐχημάτων· οὔτε μὴν ἡ σὰρξ θεωθεῖσα
to-it God-befitting glories nor indeed the flesh deified
τῆς οἰκείας ἐτράπη φύσεως, ἢ τῶν αὐτῆς φυσικῶν
from-the own was-changed nature or from-the its natural
ἰδιωμάτων. Μεμενήκασι γὰρ καὶ μετὰ τὴν ἕνωσιν, αἵ τε
properties have-remained for also after the union the both
φύσεις ἀσύμφυρτοι, καὶ αἱ τούτων ἰδιότητες ἀλώβητοι· ἡ
natures unmingled and the of-these properties unimpaired the
δὲ τοῦ Κυρίου σὰρξ τὰς θείας ἐνεργείας ἐπλούτησε, διὰ
and of-the Lord flesh in-the divine activities was-enriched because-of
τὴν πρὸς τὸν Λόγον ἀκραιφνεστάτην ἕνωσιν, ἤτοι τὴν
the toward the Word most-pure union that-is the
καθ' ὑπόστασιν, οὐδαμῶς τῶν κατὰ φύσιν ἰδίων
according-to hypostasis in-no-way of-the according-to nature proper(-things)
ὑποστᾶσα ἔκπτωσιν· οὐ γὰρ κατ' οἰκείαν ἐνέργειαν, ἀλλὰ
having-undergone (a)-falling-away not for by own activity but
διὰ τὸν ἡνωμένον αὐτῇ Λόγον τὰ θεῖα ἐνήργει, τοῦ
through the united to-it Word the divine(-things) it-worked the
Λόγου δι' αὐτῆς τὴν οἰκείαν ἐνδεικνυμένου ἐνέργειαν·
Word through it the own showing activity
καίει γὰρ ὁ πεπυρακτωμένος σίδηρος, οὐ φυσικῷ λόγῳ
burns for the red-hot iron not by-natural reason

τὴν καυστικὴν κεκτημένος ἐνέργειαν, ἀλλ᾽ ἐκ τῆς πρὸς
the burning having activity but from the to
τὸ πῦρ ἑνώσεως τοῦτο κεκτημένος.
the fire union this having
Ἡ αὐτὴ τοιγαροῦν θνητὴ ἦν δι᾽ ἑαυτήν, καὶ ζωοποιὸς
the same then mortal was through itself and life-giving
διὰ τὴν πρὸς τὸν Λόγον καθ᾽ ὑπόστασιν ἕνωσιν.
because-of the toward the Word according-to hypostasis union
Ὁμοίως καὶ τὴν τοῦ θελήματος θέωσιν, οὐχ ὡς
likewise also the of-the will deification not as
μεταβληθείσης τῆς φυσικῆς κινήσεως, λέγομεν, ἀλλ᾽ ὡς
having-been-changed the natural motion we-say but as
ἡνωμένης τῷ θείῳ αὐτοῦ καὶ παντοδυνάμῳ θελήματι,
united with-the divine his and all-powerful will
καὶ γεγονότος Θεοῦ ἐνανθρωπήσαντος θέλημα· ὅθεν θέλων
and having-become of-God having-become-man (the)-will whence willing
λαθεῖν οὐκ ἠδυνήθη δι᾽ ἑαυτό, εὐδοκήσαντος τοῦ Θεοῦ
to-escape-notice not it-could through itself (it-having)-pleased — God
Λόγου δειχθῆναι ἐν ἑαυτῷ ἀληθῶς ὑπάρχον τὸ ἀσθενὲς τοῦ
Word to-be-shown in himself truly existing the weakness of-the
ἀνθρωπίνου θελήματος. Θέλων δὲ τὴν τοῦ λεπροῦ ἐνήργησε
human will willing but the of-the leper it-effected
κάθαρσιν, διὰ τὴν πρὸς τὸ θεῖον θέλημα ἕνωσιν.
cleansing because-of the toward the divine will union
Ἰστέον δὲ ὡς ἡ θέωσις τῆς τε φύσεως καὶ τοῦ
(one)-must-know and that the deification of-the both nature and of-the
θελήματος ἐμφατικώτατον καὶ δεικτικώτατόν ἐστι τῶν
will most-expressive and most-indicative is of-the
τε δύο φύσεων, καὶ τῶν δύο θεληµάτων· ὥσπερ γὰρ
both two natures and of-the two wills as for
ἡ πύρωσις οὐ μεταβάλλει τὴν τοῦ πυρωθέντος φύσιν
the heating-to-fire not changes the of-the heated nature

εἰς τὴν τοῦ πυρός, ἀλλὰ δηλοῖ τό τε πυρωθέν, καὶ τὸ
into the of-the fire but shows the both heated and the
πυρῶσαν, καὶ οὐχ ἑνός, ἀλλὰ δύο ἐστὶ δηλωτικόν· οὕτω
heating(-thing) and not of-one but of-two is indicative so
καὶ ἡ θέωσις οὐ μίαν φύσιν ἀποτελεῖ σύνθετον, ἀλλὰ τὰς
also the deification not one nature produces compound but the
δύο, καὶ τὴν καθ' ὑπόστασιν ἕνωσιν· φησὶ γοῦν ὁ
two and the according-to hypostasis union says at-any-rate the
Θεολόγος Γρηγόριος· «Ὧν τὸ μὲν ἐθέωσε, τὸ δὲ ἐθεώθη·»
Theologian Gregory of-which the one deified the other was-deified
ὧν γὰρ εἰπών, καί, τὸ μέν, καὶ τὸ δέ, δύο ἔδειξεν.
of-which for having-said and the one and the other two he-showed

Ἔτι περὶ θελημάτων καὶ αὐτεξουσίων, νοῶν τε, καὶ γνώσεων, καὶ σοφιῶν

LXII · AGAIN ON WILLS, MINDS, KNOWLEDGE, AND WISDOM

Christ took all that is the Father's and all that is his Mother's: he became man so that what was conquered might conquer, for the tyrant would have complained of force. He assumed a whole man, and above all the mind, the image, for what is not assumed is not healed. His human will followed his divine will, shrinking from death naturally and choosing it freely, as "let this cup pass" and "not my will but yours" show. Every rational nature has a self-determining will guided by reason, as beasts have not; his two wills differed in power, the human beginning in time and becoming all-powerful through the Word.

Θεὸν τέλειον καὶ ἄνθρωπον τέλειον λέγοντες τὸν Χριστόν,
God perfect and man perfect calling — Christ
πάντως πάντα δώσομεν, τά τε τοῦ Πατρὸς φυσικά,
certainly all(-things) we-shall-give(-him) the both of-the Father natural(-things)
τά τε τῆς Μητρός· γέγονε γὰρ ἄνθρωπος, ἵνα τὸ
the both of-the Mother he-became for man that the(-thing)

νικηθὲν νικήσῃ. Οὐκ ἀδύνατος γὰρ ἦν ὁ τὰ πάντα
conquered might-conquer not unable for was the(-one) the all(-things)
δυνάμενος, καὶ τῇ παντοδυνάμῳ αὐτοῦ ἐξουσίᾳ καὶ δυνάμει
able also by-the all-powerful his authority and power
ἐξελέσθαι τοῦ τυραννοῦντος τὸν ἄνθρωπον· ἀλλ' ἦν
to-rescue from-the tyrant the man but (there)-was
ἐγκλήματος τῷ τυραννοῦντι ὑπόθεσις, ἄνθρωπον νικήσαντι,
of-complaint to-the tyrant (a)-ground man having-conquered
καὶ ὑπὸ Θεοῦ βιασθέντι. Αὐτὸν οὖν τὸν πεσόντα νικητὴν
and by God forced him then the(-one) fallen conqueror
ἀναδεῖξαι βουληθεὶς ὁ συμπαθὴς Θεὸς καὶ φιλάνθρωπος,
to-show-forth having-willed the compassionate God and loving-mankind
ἄνθρωπος γίνεται τῷ ὁμοίῳ τὸ ὅμοιον ἀνακαλούμενος.
man becomes by-the like the like calling-back
Ὅτι δὲ λογικὸν καὶ νοερὸν ζῶον ὁ ἄνθρωπος,
that and (a)-rational and intellectual living-being (is)-the man
οὐδεὶς ἀντερεῖ· πῶς οὖν ἄνθρωπος γέγονεν, εἰ σάρκα
no-one will-dispute how then man has-he-become if flesh
ἄψυχον ἢ ψυχὴν ἄνουν ἔλαβεν; Οὐ τοῦτο γὰρ ἄνθρωπος.
soulless or (a)-soul mindless he-took not this for (is)-man
Τί δὲ καὶ τῆς ἐνανθρωπήσεως ἀπωνάμεθα, τοῦ
what and also from-the becoming-man have-we-profited of-the
πρωτοπαθήσαντος μὴ σεσωσμένου, μηδὲ τῇ συναφείᾳ τῆς
first-affected not having-been-saved nor by-the conjunction of-the
θεότητος ἀνακεκαινισμένου τε καὶ νενευρωμένου; Τὸ γὰρ
divinity having-been-renewed both and strengthened the for
ἀπρόσληπτον, ἀθεράπευτον. Ἀναλαμβάνει τοίνυν ὅλον τὸν
unassumed (is)-unhealed he-assumes therefore whole the
ἄνθρωπον, καὶ τὸ τούτου κάλλιστον, ὑπὸ ἀῤῥωστίαν
man and the of-this most-beautiful(-part) under sickness
πεσόν, ἵνα ὅλῳ τὴν σωτηρίαν χαρίσηται· νοῦς δὲ
having-fallen that to-whole the salvation he-might-grant (a)-mind and

ἄσοφος, ἐστερημένος γνώσεως, οὐκ ἂν εἴη ποτέ. Εἰ γὰρ
unwise deprived of-knowledge not — would-be ever if for
ἀνενέργητος καὶ ἀκίνητος, καὶ ἀνύπαρκτος πάντως.
inactive and motionless (it-is)-also non-existent certainly
Τὸ οὖν κατ᾽ εἰκόνα ἀνακαινίσαι βουλόμενος ὁ Θεὸς
the then according-to image to-renew wishing — God
Λόγος, γέγονεν ἄνθρωπος. Τί δὲ τὸ κατ᾽ εἰκόνα,
Word has-become man what and (is)-the according-to image
εἰ μὴ ὁ νοῦς; Τὸ κρεῖττον οὖν παρείς, τὸ χεῖρον
if not the mind the better then having-passed-over the worse
ἀνέλαβε; Νοῦς γὰρ ἐν μεταιχμίῳ ἐστὶ Θεοῦ καὶ
did-he-assume (the)-mind for in (the)-borderland is between-God and
σαρκός, τῆς μὲν ὡς σύνοικος, τοῦ Θεοῦ δέ, ὡς εἰκών.
flesh of-the indeed as co-dweller — of-God and as image
Νοῦς οὖν νοΐ μίγνυται, καὶ μεσιτεύει ὁ νοῦς Θεοῦ
mind then with-mind is-mingled and mediates the mind between-God's
καθαρότητι καὶ σαρκὸς παχύτητι· εἰ γὰρ ψυχὴν ἄνουν
purity and flesh's thickness if for (a)-soul mindless
ὁ Κύριος ἀνέλαβεν, ἀλόγου ζώου ψυχὴν ἀνέλαβεν.
the Lord assumed of-(an)-irrational animal (the)-soul he-assumed
Εἰ δὲ σάρκα γενέσθαι ὁ εὐαγγελιστὴς ἔφη τὸν Λόγον,
if and flesh to-have-become the evangelist said the Word
ἰστέον ὡς παρὰ τῇ ἁγίᾳ Γραφῇ, ποτὲ μὲν ψυχὴ
(one)-must-know that in the holy Scripture sometimes indeed (a)-soul
λέγεται ὁ ἄνθρωπος, ὡς τό· Ἐν ἑβδομήκοντα πέντε
is-called the man as the(-saying) with seventy five
ψυχαῖς εἰσῆλθεν Ἰακὼβ εἰς Αἴγυπτον· ποτὲ δὲ σάρξ, ὡς
souls entered Jacob into Egypt sometimes and flesh as
τό· Ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Οὐ
the(-saying) shall-see all flesh the salvation — of-God not
σὰρξ τοίνυν ἄψυχος, οὐδὲ ἄνους, ἀλλ᾽ ἄνθρωπος γέγονεν
flesh therefore soulless nor mindless but man has-become

ὁ Κύριος. Φησὶ γοῦν αὐτός· Τί με δέρεις ἄνθρωπον,
the Lord says at-any-rate he why me do-you-beat (a)-man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα; Ἀνέλαβε τοίνυν σάρκα
who the truth to-you have-spoken he-assumed therefore flesh
ἐψυχωμένην ψυχῇ λογικῇ τε καὶ νοερᾷ, ἡγεμονικῇ μὲν
ensouled with-a-soul rational both and intellectual ruling indeed
τῆς σαρκός, ἡγεμονευομένῃ δὲ ὑπὸ τῆς τοῦ Λόγου θεότητος.
the flesh being-ruled but by the of-the Word divinity
Εἶχε μὲν οὖν φυσικῶς, καὶ ὡς Θεός, καὶ ὡς ἄνθρωπος,
he-had indeed then naturally both as God and as man
τὸ θέλειν· εἵπετο δὲ καὶ ὑπετάσσετο τῷ αὐτοῦ θελήματι
the to-will followed and also was-subjected to-the his will
τὸ ἀνθρώπινον, μὴ κινούμενον γνώμῃ ἰδίᾳ, ἀλλὰ ταῦτα
the human(-will) not moved by-inclination own but these-things
θέλων, ἃ τὸ θεῖον αὐτοῦ ἤθελε θέλημα. Παραχωρούσης
willing which the divine his willed will permitting
γὰρ τῆς θείας θελήσεως, ἔπασχε τὰ ἴδια φυσικῶς. Ὅτε
for the divine will he-suffered the own(-things) naturally when
μὲν γὰρ παρῃτεῖτο τὸν θάνατον, φυσικῶς τῆς θείας αὐτοῦ
indeed for he-refused the death naturally the divine his
θελησάσης θελήσεως καὶ παραχωρησάσης, παρῃτήσατο τὸν
having-willed will and having-permitted he-refused the
θάνατον, ἠγωνίασέ τε καὶ ἐδειλίασε· καὶ ὅτε ἤθελεν ἡ
death he-was-in-agony both and was-afraid and when willed the
θεία αὐτοῦ θέλησις αἱρεῖσθαι τὴν ἀνθρωπίνην αὐτοῦ θέλησιν
divine his will to-choose the human his will
τὸν θάνατον, ἑκούσιον αὐτῇ τὸ πάθος ἐγένετο· οὐ γὰρ καθὸ
the death voluntary to-it the passion became not for as
Θεὸς μόνον ἑκουσίως ἑαυτὸν παρέδωκεν εἰς θάνατον, ἀλλὰ
God only voluntarily himself he-handed-over to death but
καὶ καθὸ ἄνθρωπος. Ὅθεν κατὰ θανάτου τόλμαν καὶ ἡμῖν
also as man whence against death courage also to-us

ἐχαρίσατο, οὕτω γοῦν πρὸ τοῦ σωτηρίου πάθους φησί·
he-granted so at-any-rate before the saving passion he-says
Πάτερ, εἰ δυνατὸν παρελθέτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο·
Father if possible let-it-pass from me the cup this
δηλονότι ὡς ἄνθρωπος τὸ ποτήριον πίνειν ἔμελλεν· οὐ γὰρ
evidently as man the cup to-drink he-was-about not for
ὡς Θεός. Ὡς ἄνθρωπος τοίνυν θέλει τὸ ποτήριον παρελθεῖν·
as God as man therefore he-wills the cup to-pass
ταῦτα τῆς φυσικῆς δειλίας τὰ ῥήματα· Πλὴν μὴ τὸ
these of-the natural timidity (are)-the words nevertheless not the
ἐμὸν γενέσθω θέλημα, ἤτοι καθ᾽ ὃ σοῦ ἑτεροούσιός
mine let-be-done will that-is according-to which than-you of-other-substance
εἰμι, ἀλλὰ τὸ σόν, ἤτοι τὸ ἐμὸν καὶ σόν, καθ᾽ ὃ
I-am but the yours that-is the mine and yours according-to which
σοὶ πέφυκα ὁμοούσιος· ταῦτα τῆς εὐτολμίας πάλιν
with-you I-am-by-nature consubstantial these of-the courage again
ῥήματα· πρότερον γὰρ τῆς φυσικῆς ἀσθενείας πειραθεῖσα,
(are)-the-words first for of-the natural weakness having-experienced
κατ᾽ αἴσθησιν τὴν ἐπὶ τῷ χωρισμῷ καὶ τοῦ σώματος
according-to sensation the at the separation also from-the body
καὶ φυσικὴν συμπάθειαν παθοῦσα ἡ τοῦ Κυρίου ψυχή,
and natural sympathy having-suffered the of-the Lord soul
ὡς ἀληθῶς ἀνθρώπου γενομένου κατ᾽ εὐδοκίαν αὐτοῦ·
as truly man having-become according-to good-pleasure his
αὖθις τῷ θείῳ νευρωθεῖσα θελήματι, τοῦ θανάτου
again by-the divine having-been-strengthened will against-the death
καταθαῤῥύνεται. Ἐπειδὴ γὰρ ὁ αὐτὸς ὅλος ἦν Θεὸς
takes-courage since for the same whole was God
μετὰ τῆς ἀνθρωπότητος αὐτοῦ, καὶ ὅλος ἄνθρωπος μετὰ
with the humanity his and whole man with
τῆς αὐτοῦ θεότητος, αὐτὸς ὡς ἄνθρωπος ἐν ἑαυτῷ καὶ
the his divinity he as man in himself and

δι᾽ ἑαυτοῦ ὑπέταξε τὸ ἀνθρώπινον τῷ Θεῷ καὶ Πατρί,
through himself subjected the human(-will) — to-God and Father
τύπον ἡμῖν ἑαυτὸν ἄριστον καὶ ὑπόγραμμον διδούς, καὶ
(a)-pattern to-us himself best and model giving and
ὑπήκοος τῷ Πατρὶ γέγονεν.
obedient to-the Father he-became
Αὐτεξουσίως δὲ ἤθελε τῷ θείῳ καὶ ἀνθρωπίνῳ θελήματι.
self-determiningly and he-willed by-the divine and human will
Πάσῃ γὰρ λογικῇ φύσει πάντως ἐμπέφυκε τὸ αὐτεξούσιον
to-every for rational nature certainly is-implanted the self-determining
θέλημα. Εἰς τί γὰρ ἕξει τὸ λογικόν, μὴ αὐτεξουσίως
will for what for will-have the rationality not self-determiningly
λογιζομένη; τὴν μὲν γὰρ φυσικὴν ὄρεξιν καὶ τοῖς ἀλόγοις
reasoning the indeed for natural appetite also to-the irrational
ζώοις ὁ Δημιουργὸς ἐνέσπειρε πρὸς σύστασιν τῆς οἰκείας
animals the Creator implanted for (the)-maintenance of-the own
φύσεως ἠναγκασμένως αὐτὰ ἄγουσαν. Λόγου γὰρ ἀμοιροῦντα
nature by-compulsion them leading reason for not-sharing
οὐ δύναται ἄγειν, ἀλλ᾽ ἄγεται ὑπὸ τῆς φυσικῆς ὀρέξεως.
not can lead but is-led by the natural appetite
Ὅθεν ἅμα ἡ ὄρεξις γένηται, εὐθέως καὶ ἡ πρὸς τὴν πρᾶξιν
whence as-soon-as the appetite arises at-once also the toward the action
ὁρμή· οὐ γὰρ λόγῳ, ἢ βουλῇ, ἢ σκέψει, ἢ κρίσει κέχρηται.
impulse not for reason or counsel or consideration or judgment it-uses
Ὅθεν οὔτε ὡς ἀρετὴν μετιόντα ἐπαινεῖται, καὶ μακαρίζεται,
whence neither as virtue pursuing is-praised and is-blessed
οὔτε ὡς κακίαν πράττοντα κολάζεται. Ἡ δὲ λογικὴ φύσις
nor as wickedness doing is-punished the but rational nature
ἔχει μὲν τὴν φυσικὴν ὄρεξιν κινουμένην, ὑπὸ δὲ τοῦ Λόγου
has indeed the natural appetite being-moved by but the Reason
ἀγομένην τε καὶ ῥυθμιζομένην ἐπὶ τῶν φυλασσόντων
being-led both and regulated in-the-case-of the(-ones) keeping

τὸ κατὰ φύσιν· τοῦ γὰρ Λόγου προτέρημα τοῦτό ἐστιν,
the according-to nature of-the for Reason (the)-advantage this is
ἡ αὐτεξούσιος θέλησις, ἥντινα φυσικὴν ἐν τῷ λογικῷ
the self-determining will which natural in the rational
φαμεν κίνησιν· διὸ καὶ ὡς ἀρετὴν μετιοῦσα ἐπαινεῖται
we-call motion therefore also as virtue pursuing it-is-praised
καὶ μακαρίζεται, καὶ ὡς κακίαν μετιοῦσα κολάζεται.
and is-blessed and as wickedness pursuing it-is-punished
Ὥστε ἤθελε μὲν αὐτεξουσίως κινουμένη ἡ τοῦ Κυρίου
so-that willed indeed self-determiningly being-moved the of-the Lord
ψυχή, ἀλλ' ἐκεῖνα αὐτεξουσίως ἤθελεν, ἃ ἡ θεία αὐτοῦ
soul but those-things self-determiningly it-willed which the divine his
θέλησις ἤθελε θέλειν αὐτήν. Οὐ γὰρ νεύματι τοῦ Λόγου
will willed (that)-to-will it not for by-(the)-nod of-the Word
ἡ σὰρξ ἐκινεῖτο· καὶ Μωϋσῆς γὰρ καὶ πάντες οἱ ἅγιοι
the flesh was-moved also Moses for and all the saints
νεύματι θείῳ ἐκινοῦντο· ἀλλ' ὁ αὐτὸς εἷς ὢν Θεός τε
by-(the)-nod divine were-moved but the same one being God both
καὶ ἄνθρωπος, κατά τε τὴν θείαν καὶ τὴν ἀνθρωπίνην
and man according-to both the divine and the human
ἤθελε θέλησιν· διὸ οὐ γνώμῃ, φυσικῇ δὲ μᾶλλον
willed will therefore not in-inclination natural but rather
δυνάμει, αἱ δύο τοῦ Κυρίου θελήσεις διέφερον ἀλλήλων.
in-power the two of-the Lord wills differed from-one-another
Ἡ μὲν γὰρ θεία αὐτοῦ θέλησις ἄναρχός τε καὶ
the indeed for divine his will without-beginning both and
παντουργὸς ἦν, ἑπομένην ἔχουσα τὴν δύναμιν, καὶ ἀπαθής·
all-working was following having the power and impassible
ἡ δὲ ἀνθρωπίνη αὐτοῦ θέλησις ὑπὸ χρόνου ἤρξατο,
the but human his will by time began
καὶ αὐτὴ τὰ φυσικὰ καὶ ἀδιάβλητα πάθη ὑπέμεινε, καὶ
and itself the natural and blameless passions endured and

φυσικῶς μὲν οὐ παντοδύναμος ἦν, ὡς δὲ τοῦ Θεοῦ Λόγου
naturally indeed not all-powerful it-was as but — of-God Word
ἀληθῶς καὶ κατὰ φύσιν γενομένη, καὶ παντοδύναμος.
truly and according-to nature having-become also all-powerful

Περὶ τῆς Θεανδρικῆς ἐνεργείας

LXIII · THE DIVINE-HUMAN ACTIVITY

Dionysius' "new divine-human activity" does not abolish the two natural activities or make one from both, but shows the new and ineffable way the natures act together, neither humanly alone nor divinely alone. Christ acts in each nature with the other's communion: the divine nature shares the flesh's acts by permitting them and making them saving, and the flesh shares the divinity's as its instrument. His mind also knows that it is God's mind. The phrase is a periphrasis that embraces two in one expression, as we speak of the burning cut of a red-hot sword.

Ὁ μακάριος Διονύσιος καινήν τινα θεανδρικὴν ἐνέργειαν
the blessed Dionysius (a)-new some divine-human activity
φήσας τὸν Χριστὸν ἡμῖν πεπολιτευμένον, οὐκ ἀναιρῶν τὰς
having-said — Christ to-us to-have-lived not abolishing the
φυσικὰς ἐνεργείας, μίαν ἐνέργειαν ἔκ τε τῆς ἀνθρωπίνης
natural activities one activity from both the human
καὶ θείας γεγενημένην φησίν· οὕτω γὰρ ἂν καὶ μίαν
and divine having-come-to-be he-says so for — also one
φύσιν εἴποιμεν καινήν, ἐκ θείας τε καὶ ἀνθρωπίνης
nature we-would-call new from divine both and human
γεγενημένην· ὧν γὰρ ἐνέργεια μία, τούτων καὶ ἡ
having-come-to-be of-which for (the)-activity (is)-one of-these also the
οὐσία μία, κατὰ τοὺς ἁγίους Πατέρας· ἀλλὰ θέλων
substance (is)-one according-to the holy Fathers but wishing
δεῖξαι τὸν καινὸν καὶ ἀπόῤῥητον τρόπον τῆς τῶν φυσικῶν
to-show the new and ineffable mode of-the of-the natural

τοῦ Χριστοῦ ἐνεργειῶν ἐκφάνσεως, τῷ ἀποῤῥήτῳ τρόπῳ
— of-Christ activities manifestation to-the ineffable mode
τῆς εἰς ἄλληλα τῶν τοῦ Χριστοῦ φύσεων περιχωρήσεως
of-the into one-another of-the — of-Christ natures interpenetration
προσφόρως, καὶ τὴν κατὰ ἄνθρωπον αὐτοῦ πολιτείαν
fittingly and the according-to man his conduct
ξένην καὶ παράδοξον, καὶ τῇ φύσει τῶν ὄντων ἄγνωστον,
strange and paradoxical and to-the nature of-the beings unknown
τόν τε τρόπον τῆς κατὰ τὴν ἀπόῤῥητον ἕνωσιν
the both mode of-the according-to the ineffable union
ἀντιδόσεως· οὐ γὰρ διῃρημένας φαμὲν τὰς ἐνεργείας, οὐδὲ
exchange not for divided we-say the activities nor
διῃρημένως ἐνεργούσας τὰς φύσεις, ἀλλ' ἡνωμένως ἑκάστην
dividedly acting the natures but unitedly each
μετὰ τῆς θατέρου κοινωνίας ἐνεργοῦσαν τοῦθ' ὅπερ ἴδιον
with the of-the-other communion working that which own
ἔσχηκεν. Οὔτε γὰρ τὰ ἀνθρώπινα ἀνθρωπίνως ἐνήργησεν·
it-has neither for the human(-things) humanly he-wrought
οὐ γὰρ ψιλὸς ἦν ἄνθρωπος· οὔτε τὰ θεῖα κατὰ
not for mere he-was man nor the divine(-things) according-to
Θεὸν μόνον· οὐ γὰρ ἦν γυμνὸς Θεός, ἀλλὰ Θεὸς ὁμοῦ
God only not for he-was bare God but God together
ὑπάρχων καὶ ἄνθρωπος. Ὥσπερ γὰρ τῶν φύσεων, καὶ
being and man as for of-the natures both
τὴν ἕνωσιν, καὶ τὴν φυσικὴν διαφορὰν ἐπιστάμεθα, οὕτω
the union and the natural difference we-know so
καὶ τῶν φυσικῶν θελημάτων τε καὶ ἐνεργειῶν.
also of-the natural wills both and activities
Ἰστέον τοιγαροῦν, ὡς ἐπὶ τοῦ Κυρίου ἡμῶν
(one)-must-know therefore that in-the-case-of the Lord our
Ἰησοῦ Χριστοῦ, ποτὲ μὲν ὡς ἐπὶ δύο φύσεων τὸν λόγον
Jesus Christ sometimes indeed as of two natures the discourse

ποιούμεθα, ποτὲ δὲ ὡς ἐφ' ἑνὸς προσώπου, καὶ τοῦτο δὲ
we-make sometimes but as of one person and this too
κἀκεῖνο εἰς μίαν ἀναφέρεται ἔννοιαν· αἱ γὰρ δύο φύσεις εἷς
that to one is-referred notion the for two natures one
ἐστι Χριστός, καὶ ὁ εἷς Χριστὸς δύο φύσεις ἐστί· ταὐτὸν
is Christ and the one Christ two natures is the-same
οὖν ἐστιν εἰπεῖν· ἐνεργεῖ ὁ Χριστὸς καθ' ἑκατέραν τῶν
then (it-is) to-say acts — Christ according-to each of-the
αὐτοῦ φύσεων, καὶ ἐνεργεῖ ἑκατέρα φύσις ἐν τῷ Χριστῷ
his natures and acts each nature in — Christ
μετὰ τῆς θατέρου κοινωνίας. Κοινωνεῖ τοίνυν ἡ μὲν θεία
with the of-the-other communion shares therefore the indeed divine
φύσις τῇ σαρκὶ ἐνεργούσῃ διὰ τὸ εὐδοκίᾳ τῆς
nature with-the flesh acting because-of the by-good-pleasure of-the
θείας θελήσεως παραχωρεῖσθαι πάσχειν καὶ πράττειν τὰ
divine will to-be-permitted to-suffer and to-do the
ἴδια, καὶ διὰ τὸ τὴν ἐνέργειαν τῆς σαρκὸς πάντως
own(-things) and because-of the the activity of-the flesh certainly
εἶναι σωτήριον· ὅπερ οὐ τῆς ἀνθρωπίνης ἐνεργείας ἐστίν,
to-be saving which not of-the human activity is
ἀλλὰ τῆς θείας. Ἡ δὲ σὰρξ τῇ θεότητι τοῦ Λόγου
but of-the divine the but flesh with-the divinity of-the Word
ἐνεργούσῃ, διά τε τὸ ὡς δι' ὀργάνου τοῦ σώματος
acting because-of both the as through (an)-instrument the body
τὰς θείας ἐκτελεῖσθαι ἐνεργείας, καὶ διὰ τὸ ἕνα εἶναι
the divine to-be-accomplished activities and because-of the one to-be
τὸν ἐνεργοῦντα θεϊκῶς τε ἅμα, καὶ ἀνθρωπίνως.
the(-one) acting divinely both together and humanly
Εἰδέναι δὲ χρὴ ὡς ὁ ἅγιος αὐτοῦ νοῦς καὶ τὰς φυσικὰς
to-know and (one)-must that the holy his mind also the natural
αὐτοῦ ἐνεργεῖ ἐνεργείας, νοῶν τε καὶ γινώσκων ὅτι ἐστὶ
his performs activities thinking both and knowing that it-is

Θεοῦ νοῦς, καὶ ὅτι ὑπὸ πάσης προσκυνεῖται τῆς κτίσεως,
God's mind and that by all is-venerated the creation
καὶ μεμνημένος τῶν ἐπὶ τῆς γῆς αὐτοῦ διατριβῶν τε καὶ
and remembering the on the earth his sojournings both and
παθῶν, κοινωνεῖ δὲ ἐνεργούσῃ τῇ τοῦ Λόγου θεότητι, καὶ
sufferings it-shares and with-the-acting the of-the Word divinity and
διεπούσῃ καὶ κυβερνώσῃ τὸ πᾶν, νοῶν, καὶ γινώσκων,
ordering and governing the all thinking and knowing
καὶ διέπων, οὐχ ὡς ψιλὸς ἀνθρώπου νοῦς, ἀλλ' ὡς Θεῷ
and ordering not as mere (a)-man's mind but as with-God
καθ' ὑπόστασιν ἡνωμένος, καὶ Θεοῦ νοῦς χρηματίσας.
according-to hypostasis united and God's mind having-become
Τοῦτο οὖν δηλοῖ ἡ θεανδρικὴ ἐνέργεια, ὅτι ἀνδρωθέντος
this then shows the divine-human activity that having-become-man
Θεοῦ, ἤγουν ἐνανθρωπήσαντος, καὶ ἡ ἀνθρωπίνη αὐτοῦ
God that-is having-become-man also the human his
ἐνέργεια θεία ἦν, ἤγουν τεθεωμένη, καὶ οὐκ ἄμοιρος τῆς
activity divine was that-is deified and not without-share of-the
θείας αὐτοῦ ἐνεργείας, καὶ ἡ θεία αὐτοῦ ἐνέργεια οὐκ
divine his activity and the divine his activity not
ἄμοιρος τῆς ἀνθρωπίνης αὐτοῦ ἐνεργείας, ἀλλ' ἑκατέρα
without-share of-the human his activity but each
σὺν τῇ ἑτέρᾳ θεωρουμένη. Λέγεται δὲ ὁ τρόπος οὗτος
with the other contemplated is-called and the mode this
περίφρασις, ὅταν τις δύο τινὰ διὰ μιᾶς περιλάβῃ λέξεως.
(a)-periphrasis when one two things through one embraces expression
Ὥσπερ γὰρ μίαν τὴν τετμημένην καῦσιν λέγομεν, καὶ τὴν
as for one the cut burning we-say and the
κεκαυμένην τομὴν τῆς πεπυρακτωμένης μαχαίρας, ἄλλην
burnt cut of-the red-hot sword another
δὲ ἐνέργειάν φαμεν τὴν τομήν, καὶ ἄλλην τὴν καῦσιν, καὶ
but activity we-say the cut and another the burning and

ἄλλης καὶ ἄλλης φύσεως, τοῦ μὲν πυρὸς τὴν καῦσιν,
of-another and another nature of-the indeed fire the burning
τοῦ δὲ σιδήρου τὴν τομήν, οὕτω καὶ μίαν τοῦ Χριστοῦ
of-the but iron the cut so also one — of-Christ
θεανδρικὴν ἐνέργειαν λέγοντες, δύο τὰς ἐνεργείας νοοῦμεν
divine-human activity saying two the activities we-understand
τῶν δύο φύσεων αὐτοῦ, τῆς μὲν θεότητος αὐτοῦ, τὴν θείαν,
of-the two natures his of-the indeed divinity his the divine
τῆς δὲ ἀνθρωπότητος αὐτοῦ, τὴν ἀνθρωπίνην ἐνέργειαν.
of-the but humanity his the human activity

Περὶ τῶν φυσικῶν καὶ ἀδιαβλήτων παθῶν

LXIV · THE NATURAL AND BLAMELESS PASSIONS

The Lord assumed all the natural and blameless passions, the whole man except sin, which is not natural but sown by the devil in our choice: hunger, thirst, weariness, tears, shrinking from death, fear, agony, and sweat like drops of blood. He assumed all to sanctify all, and was tempted and conquered to give our nature power over the enemy, who assailed him only from outside. In him the passions were natural and above nature, for none came before his will: he hungered, thirsted, feared, and died willingly.

Ὁμολογοῦμεν δέ, ὅτι πάντα τὰ φυσικὰ καὶ ἀδιάβλητα
we-confess and that all the natural and blameless
πάθη τοῦ ἀνθρώπου ἀνέλαβεν. Ὅλον γὰρ τὸν ἄνθρωπον,
passions of-the man he-assumed whole for the man
καὶ πάντα τὰ τοῦ ἀνθρώπου ἀνέλαβε, πλὴν τῆς
and all the(-things) of-the man he-assumed except the
ἁμαρτίας. Αὕτη γὰρ οὐ φυσική ἐστιν, οὐδὲ ὑπὸ τοῦ
sin this for not natural is nor by the
Δημιουργοῦ ἡμῖν ἐνσπαρεῖσα, ἀλλ᾽ ἐκ τῆς τοῦ διαβόλου
Creator in-us sown but from the of-the devil

ἐπισπορᾶς ἐν τῇ ἡμετέρᾳ προαιρέσει ἑκουσίως συνισταμένη,
oversowing in the our choice voluntarily arising
οὐ βίᾳ ἡμῶν κρατοῦσα. Φυσικὰ δὲ καὶ ἀδιάβλητα
not by-force us mastering natural and also blameless
πάθη εἰσί, τὰ οὐκ ἐφ' ἡμῖν, ὅσα ἐκ τῆς ἐπὶ
passions are the(-ones) not in our-power as-many-as from the for
τῇ παραβάσει κατακρίσεως εἰς τὸν ἀνθρώπινον εἰσῆλθε
the transgression condemnation into the human entered
βίον· οἷον πεῖνα, δίψα, κόπος, πόνος, τὸ δάκρυον, ἡ
life as-for-instance hunger thirst weariness toil the tear the
φθορά, ἡ τοῦ θανάτου παραίτησις, ἡ δειλία, ἡ ἀγωνία,
corruption the of-the death shrinking the fear the agony
ἐξ ἧς οἱ ἱδρῶτες, οἱ θρόμβοι τοῦ αἵματος, ἡ διὰ τὸ
from which the sweats the drops of-the blood the because-of the
ἀσθενὲς τῆς φύσεως ὑπὸ τῶν ἀγγέλων βοήθεια, καὶ τὰ
weakness of-the nature by the angels help and the
τοιαῦτα, ἅτινα πᾶσι τοῖς ἀνθρώποις φυσικῶς ἐνυπάρχουσι.
such which in-all the men naturally inhere
Πάντα τοίνυν ἀνέλαβεν, ἵνα πάντα ἁγιάσῃ. Ἐπειράσθη
all(-things) therefore he-assumed that all(-things) he-might-sanctify he-was-tempted
καὶ ἐνίκησεν, ἵνα ἡμῖν τὴν νίκην πραγματεύσηται, καὶ
and conquered that for-us the victory he-might-procure and
δῷ τῇ φύσει δύναμιν νικᾶν τὸν ἀντίπαλον, ὅπως ἡ
might-give to-the nature power to-conquer the adversary so-that the
φύσις ἡ πάλαι νικηθεῖσα, δι' ὧν προσβολῶν ἐνικήθη,
nature the long-ago conquered through what assaults it-was-conquered
διὰ τούτων νικήσῃ τὸν πάλαι νικήσαντα.
through these might-conquer the(-one) long-ago having-conquered(-it)
Ὁ μὲν οὖν πονηρὸς ἔξωθεν προσέβαλεν, οὐ διὰ λογισμῶν,
the indeed then evil(-one) from-outside assailed not through thoughts
ὥσπερ καὶ τῷ Ἀδάμ· κἀκείνῳ γάρ, οὐ διὰ λογισμῶν,
as also — to-Adam and-to-that(-one) for not through thoughts

ἀλλὰ διὰ τοῦ ὄφεως· ὁ δὲ Κύριος τὴν προσβολὴν
but through the serpent the but Lord the assault
ἀπεκρούσατο, καὶ ὡς καπνὸν διέλυσεν, ἵνα προσβαλόντα
repelled and as smoke dissolved that having-assailed
αὐτῷ τὰ πάθη, καὶ νικηθέντα, καὶ ἡμῖν εὐκαταγώνιστα
him the passions and having-been-conquered also for-us easily-conquered
γένηται, καὶ ὁ νέος Ἀδὰμ τὸν παλαιὸν ἀνασώσηται.
might-become and the new Adam the old might-save
Ἀμέλει τὰ φυσικὰ ἡμῶν πάθη κατὰ φύσιν, καὶ ὑπὲρ
indeed the natural our passions according-to nature and above
φύσιν ἦσαν ἐν τῷ Χριστῷ. Κατὰ φύσιν μὲν γὰρ
nature were in — Christ according-to nature indeed for
ἐκινεῖτο ἐν αὐτῷ, ὅτε παρεχώρει τῇ σαρκὶ παθεῖν τὰ
they-were-moved in him when he-allowed the flesh to-suffer the
ἴδια· ὑπὲρ φύσιν δέ, ὅτι οὐ προηγεῖτο ἐν τῷ Κυρίῳ
own(-things) above nature but because not preceded in the Lord
τῆς θελήσεως τὰ φυσικά· οὐδὲν γὰρ ἠναγκασμένον
the will the natural(-things) nothing for compelled
ἐπ᾽ αὐτοῦ θεωρεῖται, ἀλλὰ πάντα ἑκούσια. Θέλων γὰρ
in him is-seen but all(-things) voluntary willing for
ἐπείνησε, θέλων ἐδίψησε, θέλων ἐδειλίασε, θέλων ἀπέθανεν.
he-hungered willing he-thirsted willing he-feared willing he-died

Περὶ ἀγνοίας καὶ δουλείας

LXV · IGNORANCE AND SERVITUDE

He assumed a nature that is servile and ignorant of the future, and in thought it may be called so; but through the union his soul was enriched with knowledge of the future, as his mortal flesh became life-giving. Nor can we call him a servant, since servitude and lordship name relations, not natures: one Christ cannot be his

own servant and Lord, nor the Father's servant. He took a servant's form and served our sufferings for us; those who call him a servant divide him, as Nestorius did, but we call him Lord of all creation.

Δεῖ γινώσκειν ὅτι τὴν μὲν ἀγνοοῦσαν καὶ δούλην
(one)-must know that the indeed ignorant and servile
ἀνέλαβεν φύσιν· καὶ γὰρ δούλη ἐστὶν ἡ ἀνθρώπου φύσις τοῦ
he-assumed nature and for servile is the of-man nature to-the
ποιήσαντος αὐτὴν Θεοῦ, καὶ οὐκ ἔχει τὴν τῶν μελλόντων
having-made it God and not has the of-the future(-things)
γνῶσιν. Ἐὰν οὖν, κατὰ τὸν Θεολόγον Γρηγόριον, χωρίσῃς
knowledge if then according-to the Theologian Gregory you-separate
τὸ ὁρώμενον τοῦ νοουμένου, δούλη τε λέγεται καὶ
the(-thing) seen from-the(-thing) thought servile both is-called and
ἀγνοοῦσα ἡ σάρξ, διὰ δὲ τὴν τῆς ὑποστάσεως ταυτότητα,
ignorant the flesh because-of but the of-the hypostasis sameness
καὶ τὴν ἀδιάσπαστον ἕνωσιν κατεπλούτησεν ἡ τοῦ Κυρίου
and the inseparable union was-enriched the of-the Lord
ψυχὴ τὴν τῶν μελλόντων γνῶσιν, ὡς καὶ τὰς λοιπὰς
soul with-the of-the future(-things) knowledge as also the other
θεοσημείας. Ὥσπερ γὰρ ἡ σὰρξ τῶν ἀνθρώπων κατὰ
divine-signs as for the flesh of-the men according-to
τὴν οἰκείαν φύσιν οὐκ ἔστι ζωοποιός, ἡ δὲ τοῦ Κυρίου
the own nature not is life-giving the but of-the Lord
σὰρξ ἑνωθεῖσα καθ' ὑπόστασιν αὐτῷ τῷ Θεῷ Λόγῳ,
flesh united according-to hypostasis to-the-very — God Word
τῆς μὲν κατὰ φύσιν θνητότητος οὐκ ἀπέστη, ζωοποιὸς
from-the indeed according-to nature mortality not departed life-giving
δὲ γέγονε, διὰ τὴν πρὸς τὸν Λόγον καθ' ὑπόστασιν
but has-become because-of the toward the Word according-to hypostasis
ἕνωσιν, καὶ οὐ δυνάμεθα λέγειν ὅτι οὐκ ἦν καὶ ἔστιν
union and not we-can say that not it-was and is

ἀεὶ ζωοποιός· οὕτως ἡ μὲν ἀνθρωπίνη φύσις οὐσιωδῶς
always life-giving so the indeed human nature substantially
οὐ κέκτηται τὴν τῶν μελλόντων γνῶσιν· ἡ δὲ τοῦ Κυρίου
not possesses the of-the future(-things) knowledge the but of-the Lord
ψυχὴ διὰ τὴν πρὸς αὐτὸν τὸν Θεὸν Λόγον ἕνωσιν, καὶ
soul because-of the toward himself — God Word union and
τὴν ὑποστατικὴν ταυτότητα κατεπλούτησεν, ὡς ἔφην, μετὰ
the hypostatic sameness was-enriched as I-said with
τῶν λοιπῶν θεοσημειῶν, καὶ τὴν τῶν μελλόντων γνῶσιν.
the other divine-signs also the of-the future(-things) knowledge
Ἰστέον δὲ ὅτι οὐδὲ δοῦλον αὐτὸν λέγειν δυνάμεθα· τὸ
(one)-must-know and that not-even (a)-servant him to-call we-can the
γὰρ τῆς δουλείας καὶ τῆς δεσποτείας ὄνομα οὐ φύσεώς εἰσι
for of-the servitude and of-the lordship name not of-nature are
γνωρίσματα, ἀλλὰ τῶν πρός τι, ὥσπερ τὸ τῆς
marks but of-the(-things) relative-to something as the of-the
πατρότητος καὶ τὸ τῆς υἱότητος. Ταῦτα γὰρ οὐκ οὐσίας,
fatherhood and the of-the sonship these for not of-substance
ἀλλὰ σχέσεώς ἐστι δηλωτικά. Ὥσπερ οὖν καὶ ἐπὶ
but of-relation are indicative as then also in-the-case-of
τῆς ἀγνοίας εἴπομεν, ὅτι ἐὰν ἰσχναῖς ἐπινοίαις, ἤτοι νοῦ
the ignorance we-said that if by-subtle thoughts that-is of-mind
λεπταῖς φαντασίαις, διέλῃς τὸ κτιστὸν ἐκ τοῦ ἀκτίστου,
fine imaginings you-divide the created from the uncreated
δούλη ἐστὶν ἡ σάρξ, εἰ μὴ ἥνωτο τῷ Θεῷ Λόγῳ·
servile is the flesh if not it-had-been-united — to-God Word
ἅπαξ δὲ ἑνωθεῖσα καθ' ὑπόστασιν, πῶς ἔσται δούλη;
once but having-been-united according-to hypostasis how will-it-be servile
Εἷς γὰρ ὢν ὁ Χριστός, οὐ δύναται δοῦλος ἑαυτοῦ εἶναι
one for being — Christ not can (a)-servant of-himself be
καὶ Κύριος· ταῦτα γὰρ οὐ τῶν ἁπλῶς λεγομένων εἰσίν,
and Lord these for not of-the(-things) simply said are

ἀλλὰ τῶν πρὸς ἕτερον. Τίνος οὖν ἔσται δοῦλος;
but of-the(-things) relative-to another of-whom then will-he-be (a)-servant
Τοῦ Πατρός; Οὐκοῦν οὐ πάντα ὅσα ἔχει ὁ Πατὴρ καὶ
of-the Father then not all(-things) as-many-as has the Father also
τοῦ Υἱοῦ εἰσιν, εἴπερ τοῦ Πατρός ἐστι δοῦλος, ἑαυτοῦ δὲ
of-the Son are if-indeed of-the Father he-is (a)-servant of-himself but
οὐδαμῶς. Πῶς δὲ περὶ ἡμῶν λέγει ὁ Ἀπόστολος· Ὥστε
in-no-way how and about us says the Apostle so-that
οὐκέτι εἶ δοῦλος, ἀλλ' υἱός, δι' αὐτοῦ υἱοτεθέντων,
no-longer you-are (a)-servant but (a)-son through him made-sons
εἴπερ αὐτὸς δοῦλός ἐστι; Προσηγορικῶς οὖν λέγεται
if-indeed he (a)-servant is by-appellation then he-is-called
δοῦλος, οὐκ αὐτὸς ὢν τοῦτο, δι' ἡμᾶς δὲ δούλου μορφὴν
(a)-servant not himself being this for us but (a)-servant's form
εἰληφώς, καὶ δοῦλος μεθ' ἡμῶν κεκλημένος. Ἀπαθὴς
having-taken and servant with us called impassible
γὰρ ὤν, δι' ἡμᾶς ἐδούλευσε πάθεσι, καὶ διάκονος τῆς
for being for us he-served sufferings and minister of-the
ἡμῶν σωτηρίας γέγονεν. Οἱ δὲ λέγοντες αὐτὸν δοῦλον
our salvation he-became the(-ones) but calling him (a)-servant
διιστῶσι τὸν ἕνα Χριστὸν εἰς δύο, καθάπερ Νεστόριος.
divide the one Christ into two as Nestorius
Ἡμεῖς δὲ Δεσπότην αὐτόν φαμεν καὶ Κύριον πάσης τῆς
we but Master him we-call and Lord of-all the
κτίσεως, τὸν ἕνα Χριστόν, τὸν αὐτὸν ὁμοῦ Θεόν τε καὶ
creation the one Christ the same together God both and
ἄνθρωπον, καὶ πάντα εἰδέναι· Ἐν αὐτῷ γάρ εἰσι πάντες
man and all(-things) to-know in him for are all
οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως, οἱ ἀπόκρυφοι.
the treasures of-the wisdom and of-the knowledge the hidden

Περὶ προκοπῆς

LXVI · PROGRESS

He is said to have advanced in wisdom, stature, and grace: in stature he grew, and through that growth made his indwelling wisdom manifest, and he made the progress of men in wisdom and grace, and their salvation, his own. Those who say he received additions of wisdom and grace deny that the union began with the very existence of the flesh, and follow Nestorius in a mere relation or indwelling; but a flesh united in hypostasis from its beginning was perfectly enriched with all wisdom and grace.

Προκόπτειν δὲ λέγεται σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι, τῇ
to-advance and he-is-said in-wisdom and stature and grace in-the
μὲν ἡλικίᾳ αὔξων, διὰ δὲ τῆς αὐξήσεως τῆς ἡλικίας τὴν
indeed stature growing through but the growth of-the stature the
ἐνυπάρχουσαν αὐτῷ σοφίαν εἰς φανέρωσιν ἄγων· ἔτι δὲ
inhering in-him wisdom to manifestation bringing further and
τὴν τῶν ἀνθρώπων ἐν σοφίᾳ καὶ χάριτι προκοπήν, καὶ
the of-the men in wisdom and grace advance and
τὴν τελείωσιν τῆς τοῦ Πατρὸς εὐδοκίας, ἤγουν τὴν τῶν
the fulfillment of-the of-the Father good-pleasure that-is the of-the
ἀνθρώπων θεογνωσίαν τε καὶ σωτηρίαν, οἰκείαν προκοπὴν
men knowledge-of-God both and salvation his-own advance
ποιούμενος, καὶ οἰκειούμενος πανταχοῦ τὸ ἡμέτερον. Οἱ
making and appropriating everywhere the ours the(-ones)
δὲ προκόπτειν αὐτὸν λέγοντες σοφίᾳ καὶ χάριτι, ὡς
but to-advance him saying in-wisdom and grace as
προσθήκην τούτων δεχόμενον, οὐκ ἐξ ἄκρας ὑπάρξεως
addition of-these receiving not from (the)-very existence
τῆς σαρκὸς γεγενῆσθαι τὴν ἕνωσιν λέγουσιν, οὐδὲ τὴν
of-the flesh to-have-come-about the union say nor the
καθ' ὑπόστασιν, ἕνωσιν πρεσβεύουσι, Νεστορίῳ δὲ
according-to hypostasis union they-honor to-Nestorius but

τῷ ματαιόφρονι πειθόμενοι, σχετικὴν ἕνωσιν, καὶ ψιλὴν
the vain-minded being-persuaded (a)-relative union and mere
ἐνοίκησιν τερατεύονται, μὴ γινώσκοντες μήτε ἃ λέγουσι,
indwelling they-tell-of-marvels not knowing neither what they-say
μήτε περὶ τίνων διαβεβαιοῦνται. Εἰ γὰρ ἀληθῶς ἡνώθη τῷ
nor about what they-affirm if for truly was-united —
Θεῷ Λόγῳ ἡ σὰρξ ἐξ ἄκρας ὑπάρξεως, μᾶλλον δὲ ἐν αὐτῷ
to-God Word the flesh from (the)-very existence rather but in him
ὑπῆρξε καὶ τὴν ὑποστατικὴν πρὸς αὐτὴν ἔσχε ταυτότητα,
it-existed and the hypostatic toward it had sameness
πῶς οὐ τελείως κατεπλούτησε πᾶσαν σοφίαν καὶ χάριν;
how not perfectly was-it-enriched-with all wisdom and grace
Οὐκ αὐτὴ τῆς χάριτος μεταλαμβάνουσα, οὐδὲ κατὰ χάριν
not itself of-the grace partaking nor by grace
τῶν τοῦ Λόγου μετέχουσα, ἀλλὰ μᾶλλον διὰ τὴν καθ᾽
of-the of-the Word sharing but rather through the according-to
ὑπόστασιν ἕνωσιν τῶν τε ἀνθρωπίνων, τῶν τε θείων
hypostasis union the both human the and divine(-things)
τοῦ ἑνὸς Χριστοῦ γεγονότων· ἐπειδὴ ὁ αὐτὸς ἦν Θεός τε
of-the one Christ having-become since the same was God both
ὁμοῦ καὶ ἄνθρωπος τὴν χάριν, καὶ τὴν σοφίαν, καὶ πάντων
together and man the grace and the wisdom and of-all
τῶν ἀγαθῶν τὴν πληρότητα τῷ κόσμῳ πηγάζουσα.
the goods the fullness to-the world pouring-forth

Περὶ δειλίας

LXVII · FEAR

Fear is of two kinds. Natural fear is the soul's unwillingness to be parted from the body, the contraction by which a being holds to its existence; the Word made man had this, desiring food and sleep and shrinking from death in the passion, but willingly, not by compulsion, so it was blameless. The other kind, born of failing thoughts, unbelief, and ignorance of the hour of death, is against nature, and this the Lord never admitted, though he sometimes drew back by dispensation. Athanasius says he truly feared, for divinity admits no passion without a suffering body, nor trouble without a troubled soul and mind.

Τὸ τῆς δειλίας ὄνομα διπλῆν ἔχει τὴν ἔννοιαν. Ἔστι γὰρ
the of-the fear name twofold has the meaning there-is for
δειλία φυσική, μὴ θελούσης τῆς ψυχῆς διαιρεθῆναι τοῦ
fear natural not willing the soul to-be-divided from-the
σώματος, διὰ τὴν ἐξ ἀρχῆς ὑπὸ τοῦ Δημιουργοῦ
body because-of the from (the)-beginning by the Creator
ἐντεθεῖσαν αὐτῇ φυσικὴν συμπάθειάν τε καὶ οἰκειότητα,
implanted in-it natural sympathy both and affinity
δι' ἣν φυσικῶς φοβεῖται καὶ ἀγωνιᾷ καὶ παραιτεῖται
through which naturally it-fears and is-in-agony and shrinks-from
τὸν θάνατον, ἧς ὅρος· κατὰ φύσιν δειλία ἐστὶ
the death of-which (the)-definition according-to nature fear is
δύναμις κατὰ συστολὴν τοῦ ὄντος ἀνθεκτική. Εἰ γὰρ ἐκ
(a)-power by contraction of-the being holding-fast if for from
τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήχθη ὑπὸ τοῦ Δημιουργοῦ
the not being into the to-be were-brought by the Creator
τὰ πάντα, τοῦ εἶναι, καὶ οὐ τοῦ μὴ εἶναι τὴν ἔφεσιν
the all(-things) of-the being and not of-the not being the desire
ἔχει φυσικῶς. Τούτων δὲ κατὰ φύσιν ἴδιον, ἡ
they-have naturally of-these and according-to nature proper (is)-the

πρὸς τὰ συστατικὰ ὁρμή· καὶ ὁ Θεὸς Λόγος τοίνυν
toward the constitutive(-things) impulse and — God Word therefore
ἄνθρωπος γενόμενος ἔσχε ταύτην τὴν ἔφεσιν, ἐν μὲν τοῖς
man having-become had this the desire in indeed the
συστατικοῖς τῆς φύσεως τὴν ὁρμὴν ἐνδειξάμενος βρώσεώς
constitutive(-things) of-the nature the impulse having-shown of-food
τε καὶ πόσεως, ὕπνου τε ἐφιέμενος, καὶ φυσικῶς ἐν
both and drink of-sleep both desiring and naturally in
πείρᾳ τούτων γενόμενος· ἐν δὲ τοῖς φθαρτικοῖς τὴν
experience of-these having-come in but the destructive(-things) the
ἀφορμήν, ὡς ἐν τῷ καιρῷ πάθους ἑκουσίως τὴν πρὸς τὸν
aversion as at the time of-passion voluntarily the toward the
θάνατον συστολὴν ποιήσασθαι. Εἰ γὰρ καὶ νόμῳ φύσεως
death contraction to-make if for even by-law of-nature
ἐγίνετο τὰ γινόμενα, ἀλλ' οὐ καθ' ἡμᾶς ἠναγκασμένως.
came-about the(-things) happening yet not like us compulsorily
Ἑκουσίως γὰρ τὰ φυσικὰ θέλων κατεδέξατο. Ὥστε
voluntarily for the natural(-things) willing he-accepted so-that
αὐτὴ ἡ δειλία, καὶ ὁ φόβος, καὶ ἡ ἀγωνία, τῶν φυσικῶν
itself the fear and the dread and the agony of-the natural
ἐστι καὶ ἀδιαβλήτων παθῶν, καὶ μὴ ὑποκειμένων ἁμαρτίᾳ.
is and blameless passions and not subject to-sin
Ἔστι πάλιν δειλία, ἡ ἐκ προδοσίας λογισμῶν συνισταμένη,
there-is again fear the from betrayal of-thoughts arising
καὶ ἀπιστίας, καὶ τοῦ ἀγνοεῖν τὴν τοῦ θανάτου ὥραν,
and unbelief and the to-be-ignorant-of the of-the death hour
ὡς ὅταν νυκτὸς δειλιῶμεν ψόφου τινὸς γινομένου· ἥτις
as when at-night we-are-afraid (a)-noise some having-occurred which
παρὰ φύσιν ἐστίν, ἣν καὶ ὁριζόμενοι λέγομεν· παρὰ
against nature is which also defining we-say against
φύσιν δειλία ἐστὶ παράλογος συστολή. Ταύτην ὁ Κύριος
nature fear is irrational contraction this the Lord

οὐ προσήκατο· διὸ οὐδὲ ἐδειλίασέ ποτε, εἰ μὴ ἐν τῷ
not admitted therefore not-even he-was-afraid ever if not in the
τοῦ πάθους καιρῷ, εἰ καὶ οἰκονομικῶς ἑαυτὸν συνέστελλε
of-the passion time if even dispensationally himself he-contracted
πολλάκις· οὐ γὰρ ἠγνόει τὸν καιρόν.
often not for he-was-ignorant-of the time
Ὅτι δὲ ἀληθῶς ἐδειλίασε, φησὶν ὁ ἱερὸς Ἀθανάσιος ἐν τῷ
that and truly he-feared says the holy Athanasius in the
κατὰ τοῦ Ἀπολιναρίου λόγῳ· «Διὰ τοῦτο ὁ Κύριος ἔλεγεν·
against — Apollinarius discourse for this the Lord said
Νῦν ἡ ψυχή μου τετάρακται. Τὸ δέ, νῦν, τοῦτό ἐστιν,
now the soul my is-troubled the(-word) and now this is
ὅτε ἠθέλησεν, ὅμως μέντοι τὸ ὂν ἐπιδείκνυται· οὐ γὰρ τὸ
when he-willed yet however the real he-shows not for the
μὴ ὂν ὡς παρὸν ὠνόμαζεν, ὡς δοκήσει γινομένων τῶν
not real as present he-named as in-appearance happening the(-things)
λεγομένων· φύσει γὰρ καὶ ἀληθείᾳ τὰ πάντα ἐγίνετο.»
said by-nature for and in-truth the all(-things) came-about
Καὶ μεθ' ἕτερα· «Οὐδαμῶς δὲ θεότης πάθος προσίεται,
and after other(-things) in-no-way and divinity passion admits
δίχα πάσχοντος σώματος, οὐδὲ ταραχὴν καὶ λύπην
without (a)-suffering body nor trouble and grief
ἐπιδείκνυται, δίχα ψυχῆς λυπουμένης καὶ ταρασσομένης·
shows without (a)-soul grieving and being-troubled
οὔτε ἀδημονεῖ καὶ προσεύχεται, δίχα νοήσεως ἀδημονούσης
nor is-distressed and prays without (a)-mind being-distressed
καὶ προσευχομένης· ἀλλὰ γὰρ κἂν μὴ ἡττήματι φύσεως
and praying but for even-if not by-defeat of-nature
συνέβαινε τὰ γινόμενα, ἀλλ' ἐπιδείξει ὑπάρξεως
happened the(-things) happening yet by-demonstration of-existence

ἐγίνετο.» Τὸ δέ, ἡττήματι φύσεως μὴ συμβαίνειν τὰ
it-came-about the and by-defeat of-nature not to-happen the(-things)
γινόμενα, τὸ μὴ ἀκουσίως ταῦτα ὑπομένειν, δηλοῖ.
happening the not involuntarily these(-things) to-endure shows

Περὶ τῆς τοῦ Κυρίου προσευχῆς

LXVIII · THE LORD'S PRAYER

Prayer is the mind's ascent to God, or a request of fitting things from God. The Lord needed neither, his mind being united to God; he prayed in our person, modeling our ascent, fulfilling all righteousness, and honoring his Father as cause, as his words at Lazarus' tomb show. "Let this cup pass" teaches us to ask God's help in trials and to prefer his will to ours, and shows two natural wills, not opposed; "My God, why have you forsaken me" he spoke in our person, for it was we who were forsaken.

Προσευχή ἐστιν ἀνάβασις νοῦ πρὸς Θεόν, ἢ αἴτησις
prayer is (an)-ascent of-mind to God or (a)-request
τῶν προσηκόντων παρὰ Θεοῦ. Πῶς τοίνυν ὁ Κύριος
of-the(-things) fitting from God how then the Lord
ἐπὶ Λαζάρου, καὶ ἐν τῷ καιρῷ τοῦ πάθους προσηύχετο; Οὔτε
at Lazarus and in the time of-the passion prayed neither
γὰρ ἀναβάσεως τῆς πρὸς τὸν Θεὸν ἐδεῖτο ὁ ἅγιος αὐτοῦ
for of-ascent the to — God needed the holy his
νοῦς, ἅπαξ καθ' ὑπόστασιν τῷ Θεῷ Λόγῳ ἡνωμένος,
mind once according-to hypostasis — with-God Word united
οὔτε τῆς παρὰ Θεοῦ αἰτήσεως· εἷς γάρ ἐστιν ὁ Χριστός·
nor of-the from God request one for is — Christ
ἀλλὰ τὸ ἡμέτερον οἰκειούμενος πρόσωπον, καὶ τυπῶν
but the our appropriating person and modeling
ἐν ἑαυτῷ τὸ ἡμέτερον, καὶ ὑπογραμμὸς ἡμῖν γενόμενος,
in himself the ours and model to-us having-become

καὶ διδάσκων ἡμᾶς παρὰ Θεοῦ αἰτεῖν, καὶ πρὸς αὐτὸν
and teaching us from God to-ask and to him
ἀνατείνεσθαι, καὶ διὰ τοῦ ἁγίου αὐτοῦ νοῦ ὁδοποιῶν ἡμῖν
to-be-uplifted and through the holy his mind making-a-way for-us
τὴν πρὸς Θεὸν ἀνάβασιν. Ὥσπερ γὰρ τὰ πάθη ὑπέμεινεν,
the to God ascent as for the sufferings he-endured
ἡμῖν τὴν κατ᾽ αὐτῶν νίκην βραβεύων, οὕτω καὶ προσεύχεται,
for-us the over them victory awarding so also he-prays
ἡμῖν ὁδοποιῶν, ὡς ἔφην, τὴν πρὸς Θεὸν ἀνάβασιν, καὶ
for-us making-a-way as I-said the to God ascent and
ὑπὲρ ἡμῶν πᾶσαν δικαιοσύνην πληρῶν, ὡς ἔφη πρὸς
for us all righteousness fulfilling as he-said to
Ἰωάννην, καὶ καταλλάττων ἡμῖν τὸν ἑαυτοῦ Πατέρα, καὶ
John and reconciling to-us the his-own Father and
ὡς ἀρχὴν καὶ αἰτίαν τοῦτον τιμῶν, καὶ δεικνύς, ὡς οὐκ
as principle and cause him honoring and showing that not
ἔστιν ἀντίθεος. Ὅτε μὲν γὰρ ἔλεγεν ἐπὶ Λαζάρου· Πάτερ,
he-is (a)-rival-to-God when indeed for he-said at Lazarus Father
εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ἤδειν, ὅτι πάντοτέ
I-thank you that you-heard me I but knew that always
μου ἀκούεις, ἀλλὰ διὰ τὸν παρεστηκότα ὄχλον εἶπον,
me you-hear but because-of the standing-by crowd I-said
ἵνα γνῶσιν, ὅτι σύ με ἀπέστειλας, οὐ πᾶσι σαφέστατον
that they-may-know that you me sent not to-all most-clear
πέφυκεν, ὅτι ὡς ἑαυτοῦ καὶ αἰτίαν τιμῶν τὸν ἑαυτοῦ Πατέρα,
is-it that as his-own also cause honoring the his-own Father
καὶ δεικνὺς ὡς οὐκ ἔστιν ἀντίθεος, ταῦτα ἔφησεν;
and showing that not he-is (a)-rival-to-God these(-things) he-said
Ὅτε δὲ ἔλεγε· Πάτερ, εἰ δυνατόν, παρελθέτω ἀπ᾽ ἐμοῦ τὸ
when and he-said Father if possible let-pass from me the
ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ᾽ ὡς σύ,
cup this nevertheless not as I will but as you

οὐ παντί που δῆλόν ἐστιν, ὡς διδάσκων ἡμᾶς ἐν τοῖς
not to-everyone surely clear is-it that teaching us in the
πειρασμοῖς παρὰ μόνου τοῦ Θεοῦ αἰτεῖν τὴν βοήθειαν, καὶ
temptations from only — God to-ask the help and
τὸ θεῖον τοῦ ἡμετέρου προκρίνειν θελήματος, καὶ δεικνύς,
the divine of-the our to-prefer will and showing
ὡς ἀληθῶς τὰ τῆς ἡμετέρας ᾠκειώσατο φύσεως, ὅτι
that truly the(-things) of-the our he-appropriated nature that
τε κατὰ ἀλήθειαν δύο θελήματα, φυσικὰ μέν, καὶ τῶν αὐτοῦ
both in truth two wills natural indeed and of-the his
κατάλληλα φύσεων, ἀλλ᾽ οὐχ ὑπεναντία κέκτηται; Πάτερ,
corresponding natures but not opposed he-possesses Father
φησίν, ὡς ὁμοούσιος, εἰ δυνατόν, οὐκ ἀγνοῶν· τί δὲ καὶ
he-says as consubstantial if possible not being-ignorant-of what and also
τῷ Θεῷ ἀδύνατον; ἀλλὰ παιδαγωγῶν ἡμᾶς τὸ θεῖον τοῦ
— to-God (is)-impossible but training us the divine of-the
ἡμετέρου προκρίνειν θελήματος. Τοῦτο γὰρ μόνον ἀδύνατον,
our to-prefer will this for alone (is)-impossible
ὃ Θεὸς οὐ βούλεται, οὐδὲ παραχωρεῖ. Πλὴν οὐχ ὡς ἐγὼ
which God not wills nor permits nevertheless not as I
θέλω, ἀλλ᾽ ὡς σύ· ὡς μὲν Θεός, ταυτοτελὴς ὢν τῷ Πατρί·
will but as you as indeed God the-same-in-will being with-the Father
ὡς δὲ ἄνθρωπος, τὸ τῆς ἀνθρωπότητος φυσικῶς ἐνδείκνυται
as but man the of-the humanity naturally he-shows
θέλημα· τοῦτο γὰρ φυσικῶς παραιτεῖται τὸν θάνατον.
will this for naturally shrinks-from the death
Τὸ δέ· Θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες;
the(-cry) and God my God my — why me have-you-forsaken
τὸ ἡμέτερον οἰκειούμενος ἔφησε πρόσωπον. Οὔτε γὰρ
the our appropriating he-spoke person neither for
Θεὸς αὐτοῦ ὁ Πατήρ, εἰ μή γε διαιρεθέντος ἰσχναῖς
(is)-God his the Father if not at-least being-divided by-subtle

τοῦ νοῦ φαντασίαις τοῦ ὁρωμένου ἐκ τοῦ
of-the mind imaginings the(-thing) seen from the(-thing)
νοουμένου, τάσσοιτο μεθ' ἡμῶν, οὔτε δὲ κατελείφθη
thought he-be-ranked with us nor and was-be-forsaken
ποτὲ ὑπὸ τῆς οἰκείας θεότητος, ἀλλ' ἡμεῖς ἦμεν οἱ
ever by the own divinity but we were the(-ones)
ἐγκαταλελειμμένοι, καὶ παρεωραμένοι· ὥστε τὸ ἡμέτερον
forsaken and disregarded so-that the our
οἰκειούμενος πρόσωπον ταῦτα προσηύξατο.
appropriating person these(-things) he-prayed

Περὶ οἰκειώσεως

LXIX · APPROPRIATION

There are two appropriations. One is natural and substantial, by which the Lord truly took our nature and all its natural properties. The other is personal and relational, when one takes on another's person through pity or love and speaks for him words that are not his own; so he took on our curse and our being forsaken, not being these, and "became a curse for us."

Χρὴ δὲ εἰδέναι ὡς δύο οἰκειώσεις εἰσί· μία φυσικὴ καὶ
(one)-must and know that two appropriations there-are one natural and
οὐσιώδης, καὶ μία προσωπικὴ καὶ σχετική. Φυσικὴ μὲν οὖν
substantial and one personal and relational natural indeed then
καὶ οὐσιώδης, καθ' ἣν διὰ φιλανθρωπίαν ὁ Κύριος τήν
and substantial according-to which through love-for-mankind the Lord the
τε φύσιν ἡμῶν καὶ τὰ φυσικὰ πάντα ἀνέλαβε, φύσει καὶ
both nature our and the natural(-things) all assumed by-nature and
ἀληθείᾳ γενόμενος ἄνθρωπος, καὶ τῶν φυσικῶν ἐν πείρᾳ
in-truth having-become man and of-the natural(-things) in experience
γενόμενος· προσωπικὴ δὲ καὶ σχετική, ὅτε τις τὸ ἑτέρου
having-come personal but and relational when someone the of-another

ὑποδύεται πρόσωπον διὰ σχέσιν, οἰκτόν φημι, ἢ ἀγάπην,
puts-on person through relation pity I-mean or love
καὶ ἀντ᾽ αὐτοῦ τοὺς ὑπὲρ αὐτοῦ ποιεῖται λόγους μηδὲν
and instead-of him the for him makes words nothing
αὐτῷ προσήκοντας· καθ᾽ ἣν τήν τε κατάραν καὶ τὴν
to-him belonging according-to which the both curse and the
ἐγκατάλειψιν ἡμῶν, καὶ τὰ τοιαῦτα οὐκ ὄντα φυσικά, οὐκ
forsaking our and the such(-things) not being natural not
αὐτὸς ταῦτα ὢν ἢ γενόμενος, ᾠκειώσατο, ἀλλὰ τὸ ἡμέτερον
he these-things being or having-become appropriated but the our
ἀναδεχόμενος πρόσωπον, καὶ μεθ᾽ ἡμῶν τασσόμενος.
taking-up person and with us being-ranked
Τοιοῦτον δέ ἐστι, καὶ τὸ γενόμενος ὑπὲρ ἡμῶν κατάρα.
such and is also the(-word) having-become for us (a)-curse

Περὶ τοῦ πάθους τοῦ σώματος τοῦ Κυρίου, καὶ τῆς ἀπαθείας τῆς αὐτοῦ θεότητος

LXX · THE BODY'S SUFFERING, THE DIVINITY IMPASSIBLE

The Word endured all in the flesh, his divine nature remaining impassible: the passible part suffered, while the impassible did not suffer with it, unlike the soul, which feels the pain when the body is cut. So we say God suffered in the flesh, never that the divinity suffered. When an axe cuts a tree in the sun, the sun stays uncut; when water is poured on red-hot iron, the fire is quenched and the iron is unharmed. Examples are never alike in everything, least of all for divine things.

Αὐτὸς οὖν ὁ τοῦ Θεοῦ Λόγος πάντα ὑπέμεινε σαρκί,
he-himself then the — of-God Word all(-things) endured in-flesh
τῆς θείας καὶ μόνης ἀπαθοῦς αὐτοῦ φύσεως ἀπαθοῦς
the divine and alone impassible his nature impassible
μενούσης. Τοῦ γὰρ ἑνὸς Χριστοῦ, τοῦ ἐκ θεότητός
remaining of-the for one Christ the(-one) from divinity

τε καὶ ἀνθρωπότητος συντεθειμένου, ἐν θεότητί τε καὶ
both and humanity compounded in divinity both and
ἀνθρωπότητι ὄντος, πάσχοντος, τὸ μὲν παθητόν, ὡς
humanity being suffering the indeed passible(-part) as
πεφυκὸς πάσχειν, ἔπασχεν, οὐ συνέπασχε δὲ τὸ ἀπαθές.
naturally-able to-suffer suffered not suffered-with but the impassible
Ἡ μὲν γὰρ ψυχὴ παθητὴ οὖσα, τοῦ σώματος τεμνομένου,
the indeed for soul passible being the body being-cut
αὐτὴ μὴ τεμνομένη, συναλγεῖ καὶ συμπάσχει τῷ σώματι·
itself not being-cut feels-pain-with and suffers-with the body
ἡ δὲ θεότης ἀπαθὴς οὖσα, οὐ συνέπασχε τῷ σώματι.
the but divinity impassible being not suffered-with the body
Ἰστέον δὲ ὅτι Θεὸν μὲν σαρκὶ παθόντα φαμέν,
(one)-must-know and that God indeed in-flesh having-suffered we-say
θεότητα δὲ σαρκὶ παθοῦσαν, ἢ Θεὸν διὰ σαρκὸς παθόντα,
divinity but in-flesh having-suffered or God through flesh having-suffered
οὐδαμῶς. Εἰ γὰρ ἡλίου δένδρῳ ἐπιλάμποντος, ἡ ἀξίνη
in-no-way if for (the)-sun on-(a)-tree shining the axe
τέμνοι τὸ δένδρον, ἄτμητος καὶ ἀπαθὴς διαμένει ὁ ἥλιος,
should-cut the tree uncut and impassible remains the sun
πολλῷ μᾶλλον ἡ ἀπαθὴς τοῦ Λόγου θεότης καθ᾽
much rather the impassible of-the Word divinity according-to
ὑπόστασιν ἡνωμένη σαρκί, τῆς σαρκὸς πασχούσης ἀπαθὴς
hypostasis united to-flesh the flesh suffering impassible
διαμένει. Καὶ ὥσπερ εἴ τις πεπυρακτωμένῳ σιδήρῳ
remains and as if someone on-red-hot iron
ἐπιχέοι ὕδωρ, ὃ μὲν πέφυκε πάσχειν ὑπὸ τοῦ ὕδατος,
should-pour water what indeed is-naturally-apt to-suffer by the water
τὸ πῦρ λέγω, σβέννυται, ἀβλαβὴς δὲ διαμένει ὁ σίδηρος·
the fire I-mean is-quenched unharmed but remains the iron
οὐ πέφυκε γὰρ ὑπὸ τοῦ ὕδατος διαφθείρεσθαι· πολλῷ
not it-is-apt for by the water to-be-destroyed much

μᾶλλον τῆς σαρκὸς πασχούσης, ἡ μόνη ἀπαθὴς θεότης
rather the flesh suffering the alone impassible divinity
τὸ πάθος οὐ προσήκατο, καὶ ἀχώριστος αὐτῆς διαμένουσα·
the suffering not admitted even inseparable from-it remaining
οὐκ ἀνάγκη γὰρ παντελῶς καὶ ἀνελλιπῶς ἐοικέναι τὰ
not (it-is)-necessary for wholly and without-deficiency to-resemble the
παραδείγματα. Ἀνάγκη γὰρ ἐν τοῖς παραδείγμασι, καὶ
examples (it-is)-necessary for in the examples both
τὸ ὅμοιον θεωρεῖσθαι καὶ τὸ παρηλλαγμένον, ἐπεὶ οὐ
the like to-be-contemplated and the different since not
παράδειγμα· τὸ γὰρ ἐν πᾶσιν ὅμοιον, ταὐτὸν ἂν εἴη,
(an)-example the for in all like the-same — would-be
καὶ οὐ παράδειγμα, καὶ μάλιστα ἐπὶ τῶν θείων.
and not (an)-example and especially in-the-case-of the divine(-things)
Ἀδύνατον γὰρ ἐν πᾶσιν ὅμοιον εὑρεῖν παράδειγμα, ἐπί
(it-is)-impossible for in all like to-find (an)-example in
τε τῆς θεολογίας, ἐπί τε τῆς οἰκονομίας.
both the theology in and the dispensation

Περὶ τοῦ ἀχώριστον διαμεῖναι τὴν τοῦ Λόγου θεότητα τῆς ψυχῆς καὶ τοῦ σώματος, καὶ ἐν τῷ θανάτῳ τοῦ Κυρίου, καὶ μίαν διαμεῖναι ὑπόστασιν

LXXI · THE DIVINITY INSEPARABLE IN THE LORD'S DEATH

Sinless, the Lord was not subject to death, which entered through sin, but took death on for us and offered himself to the Father as the ransom, not to the tyrant. Death swallowed the bait of the body and was pierced by the hook of the divinity, and brought up all it had swallowed, as darkness vanishes when light comes. When he died, his soul was parted from his body, but the divinity stayed with both, and the one hypostasis was not divided into two, for neither soul nor body ever had a hypostasis of its own beside the Word's.

Ἀναμάρτητος ὢν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός·
sinless being the Lord our Jesus Christ
Ἁμαρτίαν γὰρ οὐκ ἐποίησεν, ὁ αἴρων τὴν ἁμαρτίαν
sin for not did the(-one) taking-away the sin
τοῦ κόσμου, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· οὐχ
of-the world nor was-found guile in the mouth his not
ὑπέκειτο θανάτῳ, εἴπερ διὰ τῆς ἁμαρτίας εἰς τὸν κόσμον
he-was-subject to-death if-indeed through the sin into the world
εἰσῆλθεν ὁ θάνατος. Θνήσκει τοίνυν, τὸν ὑπὲρ ἡμῶν
entered the death he-dies then the for us
θάνατον ἀναδεχόμενος, καὶ ἑαυτὸν τῷ Πατρὶ προσφέρει
death taking-up and himself to-the Father offers
θυσίαν ὑπὲρ ἡμῶν· αὐτῷ γὰρ πεπλημμελήκαμεν, καὶ
(as)-sacrifice for us against-him for we-have-offended and
αὐτὸν ἔδει τὸ ὑπὲρ ἡμῶν λύτρον δέξασθαι, καὶ οὕτως ἡμᾶς
him ought the for us ransom to-receive and so us
λυθῆναι τῆς κατακρίσεως· μὴ γὰρ γένοιτο τῷ τυράννῳ
to-be-loosed from-the condemnation not for may-it-be to-the tyrant
τὸ τοῦ Δεσπότου προσενεχθῆναι αἷμα. Πρόσεισι τοιγαροῦν
the of-the Master to-be-offered blood approaches therefore
ὁ θάνατος, καὶ καταπιὼν τὸ σώματος δέλεαρ, τῷ τῆς
the death and having-swallowed the of-(the)-body bait on-the of-the
θεότητος ἀγκίστρῳ περιπείρεται, καὶ ἀναμαρτήτου καὶ
divinity hook is-pierced and of-sinless and
ζωοποιοῦ γευσάμενος σώματος, διαφθείρεται, καὶ πάντας
life-giving having-tasted body is-destroyed and all
ἀνάγει, οὓς πάλαι κατέπιεν. Ὥσπερ γὰρ τὸ σκότος τῇ
brings-up whom long-ago it-swallowed as for the darkness by-the
τοῦ φωτὸς ἐπεισαγωγῇ ἐξαφανίζεται, οὕτως ἡ φθορὰ
of-the light introduction vanishes so the corruption

τῇ τῆς ζωῆς προσβολῇ ἀπελαύνεται, καὶ γίνεται
by-the of-the life assault is-driven-away and there-comes-to-be
πᾶσι ζωή, φθορὰ δὲ τῷ φθείραντι.
for-all life corruption but to-the(-one) having-corrupted
Εἰ καὶ τέθνηκε τοιγαροῦν ὡς ἄνθρωπος, καὶ ἡ ἁγία
if even he-has-died therefore as man and the holy
αὐτοῦ ψυχὴ τοῦ ἀχράντου διῃρέθη σώματος, ἀλλ' ἡ
his soul from-the undefiled was-divided body yet the
θεότης ἀχώριστος ἀμφοτέρων διέμεινε, τῆς τε ψυχῆς φημι
divinity inseparable from-both remained the both soul I-mean
καὶ τοῦ σώματος, καὶ οὐδὲ οὕτως ἡ μία ὑπόστασις εἰς
and the body and not-even so the one hypostasis into
δύο ὑποστάσεις διῄρηται· τό τε γὰρ σῶμα καὶ ἡ ψυχὴ
two hypostases has-been-divided the both for body and the soul
κατὰ ταυτὸν ἐξ ἀρχῆς ἐν τῇ τοῦ Λόγου ὑποστάσει
at the-same(-time) from (the)-beginning in the of-the Word hypostasis
ἔσχον τὴν ὕπαρξιν, καὶ ἐν τῷ θανάτῳ ἀλλήλων
had the existence and in the death from-one-another
διαιρεθέντα, ἕκαστον αὐτῶν ἔμεινε, τὴν μίαν τοῦ Λόγου
divided each of-them remained the one of-the Word
ὑπόστασιν ἔχοντα. Ὥστε ἡ μία τοῦ Λόγου ὑπόστασις,
hypostasis having so-that the one of-the Word hypostasis
τοῦ τε Λόγου, καὶ τῆς ψυχῆς, καὶ τοῦ σώματος ὑπῆρχεν
of-the both Word and of-the soul and of-the body was
ὑπόστασις· οὐδέποτε γὰρ οὔτε ἡ ψυχή, οὔτε τὸ σῶμα
(the)-hypostasis never for neither the soul nor the body
ἰδίαν ἔσχον ὑπόστασιν παρὰ τὴν τοῦ Λόγου ὑπόστασιν,
own had hypostasis beside the of-the Word hypostasis
μία δὲ ἀεὶ ἡ τοῦ Λόγου ὑπόστασις, καὶ οὐδέποτε
one but always (is)-the of-the Word hypostasis and never
δύο. Ὥστε μία ἀεὶ ἡ τοῦ Χριστοῦ ὑπόστασις. Εἰ
two so-that one always (is)-the — of-Christ hypostasis if

γὰρ καὶ τοπικῶς τοῦ σώματος ἡ ψυχὴ κεχώριστο,
for even locally from-the body the soul had-been-separated
ἀλλ᾽ ὑποστατικῶς διὰ τοῦ Λόγου ἥνωτο.
yet hypostatically through the Word it-was-united

Περὶ φθορᾶς καὶ διαφθορᾶς

LXXII · CORRUPTION AND DESTRUCTION

"Corruption" has two senses. It means the human passions, hunger, thirst, the nails, and death; in this sense the Lord's body was corruptible, for he took them on willingly. It also means the body's complete dissolution into its elements, destruction, which his body did not undergo, as David says. To call it incorruptible in the first sense before the resurrection, with Julian and Gaianus, makes the dispensation a stage show and our salvation unreal. After the resurrection it is incorruptible in both senses, and through it he grants resurrection and incorruption to our bodies too.

Τὸ τῆς φθορᾶς ὄνομα δύο σημαίνει. Σημαίνει γὰρ τὰ
the of-the corruption name two(-things) signifies it-signifies for the
ἀνθρώπινα ταῦτα πάθη, πεῖναν, δίψαν, κόπον, τὴν τῶν ἥλων
human these passions hunger thirst weariness the of-the nails
διάτρησιν, θάνατον, ἤτοι χωρισμὸν ψυχῆς ἐκ τοῦ σώματος,
piercing death that-is separation of-soul from the body
καὶ τὰ τοιαῦτα. Κατὰ τοῦτο τὸ σημαινόμενον φθαρτὸν
and the such(-things) according-to this the meaning corruptible
τὸ τοῦ Κυρίου σῶμά φαμεν. Πάντα γὰρ ταῦτα ἑκουσίως
the of-the Lord body we-call all for these voluntarily
ἀνέλαβε. Σημαίνει δὲ ἡ φθορὰ καὶ τὴν τελείαν τοῦ
he-assumed signifies and the corruption also the complete of-the
σώματος εἰς τὰ ἐξ ὧν συνετέθη στοιχεῖα, διάλυσιν καὶ
body into the from which it-was-compounded elements dissolution and
ἀφανισμόν· ἥτις μᾶλλον ὑπὸ πολλῶν διαφθορὰ ὀνομάζεται.
vanishing which rather by many (as)-destruction is-named

Ταύτης πεῖραν τὸ τοῦ Κυρίου σῶμα οὐκ ἔσχεν, ὥς φησιν
of-this experience the of-the Lord body not had as says
ὁ προφήτης Δαβίδ· Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν
the prophet David for not you-will-abandon the soul
μου εἰς ᾅδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
my in hades nor will-you-give the holy-one your to-see destruction
Ἄφθαρτον μὲν οὖν τὸ τοῦ Κυρίου σῶμα λέγειν κατὰ τὸν
incorruptible indeed then the of-the Lord body to-call according-to the
παράφρονα Ἰουλιανὸν καὶ Γαϊανόν, κατὰ τὸ πρῶτον τῆς
senseless Julian and Gaianus according-to the first of-the
φθορᾶς σημαινόμενον, πρὸ τῆς ἀναστάσεως, ἀσεβές. Εἰ γὰρ
corruption meaning before the resurrection (is)-impious if for
ἀδιάφθαρτον, οὐχ ὁμοούσιον ἡμῖν, ἀλλὰ καὶ δοκήσει, καὶ
(it-was)-incorruptible not consubstantial with-us but also in-appearance and
οὐκ ἀληθείᾳ γέγονεν, ἃ γεγονέναι φησὶ τὸ Εὐαγγέλιον,
not in-truth came-about what to-have-come-about says the Gospel
τὴν πεῖναν, τὴν δίψαν, τοὺς ἥλους, τὴν τῆς πλευρᾶς νύξιν,
the hunger the thirst the nails the of-the side piercing
τὸν θάνατον. Εἰ δὲ δοκήσει γέγονε, φενακισμὸς καὶ
the death if but in-appearance (it)-came-about (a)-deceit and
σκηνὴ τὸ τῆς οἰκονομίας μυστήριον, καὶ δοκήσει, καὶ
(a)-stage-show (is)-the of-the dispensation mystery and in-appearance and
οὐκ ἀληθείᾳ γέγονεν ἄνθρωπος, καὶ δοκήσει, καὶ οὐκ ἀληθείᾳ
not in-truth he-became man and in-appearance and not in-truth
σεσώσμεθα· ἀλλ' ἄπαγε, καὶ οἱ ταῦτα λέγοντες
we-have-been-saved but away-with(-it) and the(-ones) these(-things) saying
τῆς σωτηρίας ἀμοιρείτωσαν. Ἡμεῖς δὲ τῆς ἀληθοῦς
of-the salvation let-them-be-without-share we but of-the true
σωτηρίας ἐτύχομεν καὶ τευξόμεθα. Κατὰ δὲ τὸ δεύτερον
salvation obtained and shall-obtain according-to and the second
τῆς φθορᾶς σημαινόμενον, ἄφθαρτον, ἤτοι ἀδιάφθορον
of-the corruption meaning incorruptible that-is indestructible

ὁμολογοῦμεν τὸ τοῦ Κυρίου σῶμα, καθὼς ἡμῖν οἱ θεοφόροι
we-confess the of-the Lord body as to-us the God-bearing
Πατέρες παραδεδώκασι· μετὰ μέντοι τὴν ἐκ νεκρῶν τοῦ
Fathers have-handed-down after however the from (the)-dead of-the
Σωτῆρος ἀνάστασιν, καὶ κατὰ τὸ πρῶτον σημαινόμενον,
Savior resurrection also according-to the first meaning
ἄφθαρτον τὸ τοῦ Κυρίου σῶμά φαμεν· καὶ τῷ ἡμετέρῳ
incorruptible the of-the Lord body we-call also to-the our
γὰρ σώματι τήν τε ἀνάστασιν καὶ τὴν μετὰ ταῦτα
for body the both resurrection and the after these-things
ἀφθαρσίαν ὁ Κύριος διὰ τοῦ ἰδίου ἐδωρήσατο σώματος,
incorruption the Lord through the own granted body
αὐτὸς ἀπαρχὴ τῆς τε ἀναστάσεως, καὶ τῆς ἀφθαρσίας,
he first-fruits of-the both resurrection and of-the incorruption
καὶ τῆς ἀπαθείας ἡμῖν γενόμενος. Δεῖ γὰρ τὸ φθαρτὸν
and of-the impassibility for-us having-become must for the corruptible
τοῦτο ἐνδύσασθαι ἀφθαρσίαν, φησὶν ὁ θεῖος Ἀπόστολος.
this put-on incorruption says the divine Apostle

Περὶ τῆς ἐν τῷ ᾅδῃ καθόδου

LXXIII · THE DESCENT INTO HADES

The deified soul went down into hades so that, as the sun of righteousness rose on those on earth, the light might shine on those sitting under the earth in darkness, and as on earth he preached release to the captives and sight to the blind, salvation to believers and refutation to unbelievers, so he did in hades, that every knee might bend. Loosing those bound from the ages, he rose from the dead and made the way of resurrection for us.

Κάτεισιν εἰς ᾅδην ψυχὴ τεθεωμένη, ἵνα ὥσπερ τοῖς ἐν
descends into hades (a)-soul deified that as to-the(-ones) on
γῇ ὁ τῆς δικαιοσύνης ἀνέτειλεν ἥλιος, οὕτω καὶ τοῖς
earth the of-the righteousness rose sun so also to-the(-ones)
ὑπὸ γῆν ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ἐπιλάμψῃ
under earth in darkness and shadow of-death sitting may-shine-upon
τὸ φῶς· ἵν' ὥσπερ τοῖς ἐν γῇ εὐηγγελίσατο εἰρήνην,
the light that as to-the(-ones) on earth he-proclaimed peace
αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, καὶ τοῖς
to-captives release and to-blind recovery-of-sight and to-the
μὲν πιστεύσασι γέγονεν αἴτιος σωτηρίας αἰωνίου, τοῖς
indeed having-believed he-became (the)-cause of-salvation eternal to-the
δὲ ἀπειθήσασιν, ἀπιστίας ἔλεγχος, οὕτω καὶ τοῖς
but having-disobeyed of-unbelief (a)-refutation so also to-the(-ones)
ἐν ᾅδου· Ἵνα αὐτῷ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ
in hades that to-him every knee may-bend of-heavenly(-beings) and
ἐπιγείων καὶ καταχθονίων, καὶ οὕτω τοὺς ἀπ' αἰώνων
earthly and subterranean and so the(-ones) from ages
λύσας πεπεδημένους, αὖθις ἐκ νεκρῶν ἀνεφοίτησεν,
having-loosed bound again from (the)-dead he-went-up
ὁδοποιήσας ἡμῖν τὴν ἀνάστασιν.
having-made-a-way for-us the resurrection

Περὶ τῶν μετὰ τὴν ἀνάστασιν

LXXIV · WHAT CAME AFTER THE RESURRECTION

After rising he laid aside every passion, corruption, hunger, thirst, sleep, and weariness; the food he took was a dispensation, proving that the risen flesh was the flesh that suffered. He laid aside no part of his nature, keeping body and a rational, willing, and active soul, and so sits at the Father's right, willing our salvation

divinely and humanly, governing all as God and remembering his life on earth as man, knowing that he is venerated by all creation. Ascending and descending belong to a circumscribed body, and he will come again as he was seen going.

Μετὰ δὲ τὴν ἐκ νεκρῶν ἀνάστασιν, πάντα μὲν τὰ πάθη
after and the from (the)-dead resurrection all indeed the passions
ἀπέθετο· φθορὰν λέγω, πεῖνάν τε καὶ δίψαν, ὕπνον καὶ
he-laid-aside corruption I-mean hunger both and thirst sleep and
κάματον, καὶ τὰ τοιαῦτα. Εἰ γὰρ καὶ ἐγεύσατο βρώσεως
weariness and the such(-things) if for even he-tasted food
μετὰ τὴν ἀνάστασιν, ἀλλ᾽ οὐ νόμῳ φύσεως· οὐ γὰρ
after the resurrection yet not by-law of-nature not for
ἐπείνασεν· οἰκονομίας δὲ τρόπῳ, τὸ ἀληθὲς πιστούμενος
he-hungered of-dispensation but by-way the truth confirming
τῆς ἀναστάσεως, ὡς αὐτή ἐστιν, ἡ σὰρξ ἡ παθοῦσα
of-the resurrection that the-same is the flesh the(-one) having-suffered
καὶ ἀναστᾶσα· οὐδὲν δὲ τῶν τῆς φύσεως μερῶν ἀπέθετο,
and having-risen none but of-the of-the nature parts he-laid-aside
οὐ σῶμα, οὐ ψυχήν, ἀλλὰ καὶ τὸ σῶμα, καὶ τὴν ψυχὴν
not body not soul but also the body and the soul
λογικήν τε καὶ νοεράν, θελητικήν τε καὶ ἐνεργητικὴν
rational both and intellectual volitional both and active
κέκτηται, καὶ οὕτως ἐν δεξιᾷ τοῦ Πατρὸς καθέζεται,
he-possesses and so at (the)-right of-the Father he-sits
θέλων θεϊκῶς τε καὶ ἀνθρωπίνως τὴν ἡμῶν σωτηρίαν,
willing divinely both and humanly the our salvation
καὶ ἐνεργῶν, θεϊκῶς μέν, τὴν τῶν ὅλων πρόνοιάν τε καὶ
and effecting divinely indeed the of-the whole providence both and
συντήρησιν, καὶ κυβέρνησιν, ἀνθρωπίνως δέ, μεμνημένος
preservation and governance humanly but remembering
τῶν ἐπὶ γῆς αὐτοῦ διατριβῶν, ὁρῶν τε καὶ γινώσκων, ὡς
the on earth his sojournings seeing both and knowing that

ὑπὸ πάσης προσκυνεῖται τῆς λογικῆς κτίσεως. Γινώσκει γὰρ
by all he-is-venerated the rational creation knows for
ἡ ἁγία αὐτοῦ ψυχή, ὅτι τε καθ' ὑπόστασιν τῷ Θεῷ
the holy his soul that both according-to hypostasis — to-God
Λόγῳ ἥνωται, καὶ συμπροσκυνεῖται, ὡς Θεοῦ ψυχή, καὶ οὐχ
Word it-is-united and is-co-venerated as God's soul and not
ὡς ἁπλῶς ψυχή. Καὶ τὸ ἀναβῆναι δὲ ἐκ γῆς εἰς οὐρανόν,
as simply (a)-soul and the to-ascend also from earth to heaven
καὶ τὸ καταβῆναι δὲ πάλιν, ἐνέργειαί εἰσι περιγραφομένου
and the to-descend also again activities are of-(a)-circumscribed
σώματος· Οὕτω γὰρ πάλιν ἐλεύσεται, φησί, πρὸς ὑμᾶς,
body so for again he-will-come he-says to you
ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.
in-which manner you-beheld him going into the heaven

Περὶ τῆς ἐκ δεξιῶν τοῦ Πατρὸς καθέδρας

LXXV · THE SITTING AT THE FATHER'S RIGHT

Christ sits bodily at the right of God the Father, but not in a place, for the uncircumscribable has no local right hand; the right hand means the glory and honor of the divinity, in which the Son existed before the ages, and in which, incarnate, he now sits with his flesh glorified, venerated with it by all creation in one veneration.

Ἐκ δεξιῶν δὲ τοῦ Θεοῦ καὶ Πατρὸς κεκαθικέναι φαμὲν τὸν
at (the)-right and — of-God and Father to-have-sat we-say —
Χριστὸν σωματικῶς, οὐ τοπικὴν δὲ δεξιὰν τοῦ Πατρὸς
Christ bodily not local but right-hand of-the Father
λέγομεν. Πῶς γὰρ ὁ ἀπερίγραπτος τοπικὴν σχοίη δεξιάν;
we-mean how for the uncircumscribable (a)-local could-have right-hand
Δεξιὰ γὰρ καὶ ἀριστερὰ τῶν περιγεγραμμένων εἰσί· δεξιὰν
right for and left of-the circumscribed(-things) are right-hand

δὲ τοῦ Πατρὸς λέγομεν τὴν δόξαν καὶ τὴν τιμὴν τῆς
but of-the Father we-mean the glory and the honor of-the
θεότητος, ἐν ᾗ ὁ τοῦ Θεοῦ Υἱὸς πρὸ αἰώνων ὑπάρχων,
divinity in which the — of-God Son before ages existing
ὡς Θεός, καὶ τῷ Πατρὶ ὁμοούσιος, ἐπ᾽ ἐσχάτων
as God and with-the Father consubstantial at (the)-last
σαρκωθείς, καὶ σωματικῶς κάθηται, συνδοξασθείσης
having-been-incarnate also bodily sits being-glorified-with
τῆς σαρκὸς αὐτοῦ· προσκυνεῖται γὰρ μιᾷ προσκυνήσει
the flesh his he-is-venerated for with-one veneration
μετὰ τῆς σαρκὸς αὐτοῦ ὑπὸ πάσης τῆς κτίσεως.
with the flesh his by all the creation

Πρὸς τοὺς λέγοντας· Εἰ δύο φύσεις ὁ Χριστός, ἢ καὶ τῇ κτίσει λατρεύετε, φύσιν κτιστὴν προσκυνοῦντες, ἢ μίαν φύσιν προσκυνητὴν λέγετε, ἢ μίαν ἀπροσκύνητον

LXXVI · AGAINST "YOU WORSHIP A CREATED NATURE"

We venerate the Son of God with the Father and the Spirit, bodiless before the incarnation and incarnate now. His flesh, considered by itself, is created and not to be venerated, but it is venerated in the Word because it is united to him: as a king is venerated naked or clothed, and the purple, trodden on as cloth, is honored as a royal robe; as wood is touched, but a live coal is not, for the fire joined to it. So we venerate not mere flesh but the flesh of God, God incarnate.

Τὸν Υἱὸν τοῦ Θεοῦ σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι
the Son — of-God with the Father and the holy Spirit
προσκυνοῦμεν· ἀσώματον μὲν πρὸ τῆς ἀνθρωπήσεως, καὶ
we-venerate bodiless indeed before the becoming-man and
νῦν τὸν αὐτὸν σεσαρκωμένον καὶ γενόμενον ἄνθρωπον, μετὰ
now the same incarnate and having-become man with

τοῦ εἶναι Θεόν. Ἡ τοίνυν σὰρξ αὐτοῦ, κατὰ μὲν τὴν
the to-be God the then flesh his according-to indeed the
ἑαυτῆς φύσιν, ἂν διέλῃς ἰσχναῖς ἐπινοίαις τὸ ὁρώμενον
its-own nature if you-divide by-subtle thoughts the(-thing) seen
ἐκ τοῦ νοουμένου, ἀπροσκύνητός ἐστιν, ὡς κτιστή·
from the(-thing) thought not-to-be-venerated it-is as created
ἑνωθεῖσα δὲ τῷ Θεῷ Λόγῳ, δι' αὐτὸν καὶ ἐν αὐτῷ
united but — to-God Word because-of him and in him
προσκυνεῖται. Ὅνπερ γὰρ τρόπον ὁ βασιλεὺς καὶ γυμνὸς
it-is-venerated in-which for way the king both naked
προσκυνεῖται καὶ ἐνδεδυμένος, καὶ ἡ ἁλουργίς, ὡς μὲν
is-venerated and clothed and the purple as indeed
ψιλὴ ἁλουργίς, πατεῖται καὶ περιῤῥίπτεται, βασιλικὸν δὲ
mere purple is-trodden and is-tossed-aside royal but
γενομένη ἔνδυμα, τιμᾶται καὶ δοξάζεται, καὶ εἴ τις αὐτὴν
having-become robe is-honored and glorified and if anyone it
παροικτρώσειε, θάνατον, ὡς τὰ πολλά, κατακρίνεται· ὡς
should-outrage death as the many(-times) he-is-condemned as
δὲ καὶ ξύλον ψιλὸν οὐκ ἔστι τῇ ἁφῇ ἀπρόσιτον, πυρὶ
and also wood mere not is to-the touch unapproachable with-fire
δὲ προσομιλῆσαν καὶ ἄνθραξ γενόμενον, οὐ δι' ἑαυτό,
but having-consorted and coal having-become not because-of itself
διὰ δὲ τὸ συνημμένον πῦρ, ἀπρόσιτον γίνεται, καὶ οὐχ
because-of but the conjoined fire unapproachable it-becomes and not
ἡ τοῦ ξύλου φύσις ὑπάρχει ἀπρόσιτος, ἀλλ' ὁ ἄνθραξ,
the of-the wood nature is unapproachable but the coal
ἤτοι τὸ πεπυρακτωμένον ξύλον, οὕτω καὶ ἡ σάρξ, κατὰ
that-is the red-hot wood so also the flesh according-to
μὲν τὴν ἑαυτῆς φύσιν, οὐκ ἔστι προσκυνητή, προσκυνεῖται
indeed the its-own nature not is to-be-venerated it-is-venerated
δὲ ἐν τῷ σεσαρκωμένῳ Θεῷ Λόγῳ, οὐ δι' ἑαυτήν,
but in the incarnate God Word not because-of itself

ἀλλὰ διὰ τὸν ἡνωμένον αὐτῇ καθ' ὑπόστασιν Θεὸν
but because-of the united to-it according-to hypostasis God
Λόγον· καὶ οὔ φαμεν, ὅτι σάρκα προσκυνοῦμεν ψιλήν,
Word and not we-say that flesh we-venerate mere
ἀλλὰ σάρκα Θεοῦ, ἤτοι σεσαρκωμένον Θεόν.
but (the)-flesh of-God that-is incarnate God

Διὰ τί ὁ Υἱὸς τοῦ Θεοῦ ἐνηνθρώπησε, καὶ οὐχ ὁ Πατήρ, οὐδὲ τὸ Πνεῦμα· καὶ τί ἐνανθρωπήσας κατώρθωσεν

LXXVII · WHY THE SON BECAME MAN, AND WHAT HE ACHIEVED

The properties are immovable: the Son became Son of man so that sonship would stay with the Son. He became man to restore the image and likeness we had lost through the transgression; he shared our worse that we might share his better, free us from corruption, and redeem us from the devil. Now the worship of demons has ceased, the Trinity is worshiped, and the virtues practiced, all through the cross and death and by few, poor, and unlettered men, not by war: not one people saved from Egypt, but all humanity from death. John closes in thanks to Christ.

Πατὴρ ὁ Πατήρ, καὶ οὐχ Υἱός· Υἱὸς ὁ Υἱός, καὶ
Father (is)-the Father and not Son Son (is)-the Son and
οὐ Πατήρ· Πνεῦμα ἅγιον τὸ Πνεῦμα, καὶ οὐ Πατήρ,
not Father Spirit holy (is)-the Spirit and not Father
οὐδὲ Υἱός. Ἡ γὰρ ἰδιότης ἀκίνητος· ἢ πῶς ἂν ἰδιότης
nor Son the for property (is)-immovable or how — (a)-property
μένοι κινουμένη καὶ μεταπίπτουσα; Διὰ τοῦτο ὁ
would-remain being-moved and changing for this the
Υἱὸς τοῦ Θεοῦ, Υἱὸς ἀνθρώπου γίνεται, ἵνα μείνῃ ἡ
Son — of-God Son of-man becomes that may-remain the
ἰδιότης ἀκίνητος. Υἱὸς γὰρ ὢν τοῦ Θεοῦ, Υἱὸς ἀνθρώπου
property immovable Son for being — of-God Son of-man

γέγονεν, σαρκωθεὶς ἐκ τῆς ἁγίας Παρθένου, καὶ οὐκ
he-has-become having-been-incarnate from the holy Virgin and not
ἐκστὰς τῆς υἱϊκῆς ἰδιότητος.
having-departed-from the filial property
Ἐνηνθρώπησε δὲ ὁ Υἱὸς τοῦ Θεοῦ, ἵν' ἐφ' ᾧπερ ἐποίησε
became-man and the Son — of-God that for which he-made
τὸν ἄνθρωπον, πάλιν αὐτῷ χαρίσηται· ἐποίησε γὰρ αὐτὸν
the man again to-him he-might-grant he-made for him
κατ' εἰκόνα ἑαυτοῦ, νοερὸν καὶ αὐτεξούσιον, καὶ καθ'
according-to image his-own intellectual and self-determining and according-to
ὁμοίωσιν, ἤτοι ἐν ἀρεταῖς τέλειον, ὡς ἐφικτὸν ἀνθρώπου
likeness that-is in virtues perfect as attainable to-man's
φύσει· αὗται γὰρ οἱονεὶ χαρακτῆρες τῆς θείας ὑπάρχουσι
nature these for as-it-were marks of-the divine are
φύσεως, τὸ ἀμέριμνον, καὶ ἀπερίσπαστον, καὶ ἀκέραιον, τὸ
nature the freedom-from-care and undistractedness and integrity the
ἀγαθόν, τὸ σοφόν, τὸ δίκαιον, τὸ πάσης κακίας ἐλεύθερον.
good the wise the just the from-all wickedness free
Ἐν κοινωνίᾳ μὲν οὖν ἑαυτοῦ καταστήσας τὸν ἄνθρωπον
in fellowship indeed then with-himself having-set the man
(ἐπ' ἀφθαρσίᾳ γὰρ τοῦτον ἐποίησε, διὰ τῆς ἑαυτοῦ
unto incorruption for him he-made through the his-own
κοινωνίας ἀνήγαγεν αὐτὸν πρὸς τὸ ἄφθαρτον)· ἐπειδὴ καὶ
fellowship he-led-up him to the incorruptible since and
διὰ τῆς παραβάσεως τῆς ἐντολῆς τοὺς τῆς θείας εἰκόνος
through the transgression of-the commandment the of-the divine image
χαρακτῆρας ἐξεφώσαμέν τε καὶ συνεχέαμεν, καὶ ἐν κακίᾳ
marks we-obscured both and confounded and in wickedness
γενόμενοι, τῆς θείας κοινωνίας ἐγυμνώθημεν· Τίς γὰρ
having-become of-the divine fellowship we-were-stripped what for
μετουσία φωτὶ πρὸς σκότος; καὶ ἔξω τῆς ζωῆς γενόμενοι,
(is-there)-sharing for-light with darkness and outside of-the life having-come

τῇ τοῦ θανάτου φθορᾷ ὑπεπέσομεν· ἐπειδὴ μετέδωκε τοῦ
to-the of-the death corruption we-fell-under since he-imparted the
κρείττονος, καὶ οὐκ ἐφυλάξαμεν, μεταλαμβάνει τοῦ χείρονος,
better and not we-kept(-it) he-partakes-of the worse
τῆς ἡμετέρας λέγω φύσεως, ἵνα δι' ἑαυτοῦ καὶ ἐν ἑαυτῷ
the our I-mean nature that through himself and in himself
ἀνακαινίσῃ μὲν τὸ κατ' εἰκόνα, καὶ καθ' ὁμοίωσιν,
he-might-renew indeed the according-to image and according-to likeness
διδάξῃ δὲ καὶ ἡμᾶς τὴν ἐνάρετον πολιτείαν, ταύτην
might-teach and also us the virtuous conduct this
δι' ἑαυτοῦ ποιήσας ἡμῖν εὐεπίβατον, καὶ τῇ τῆς ζωῆς
through himself having-made for-us easy-to-climb and by-the of-the life
κοινωνίᾳ ἐλευθερώσῃ τῆς φθορᾶς, ἀπαρχὴ γενόμενος τῆς
fellowship might-free from-the corruption first-fruits having-become of-the
ἡμῶν ἀναστάσεως, καὶ τὸ ἀχρειωθὲν καὶ συντριβὲν σκεῦος
our resurrection and the rendered-useless and shattered vessel
ἀνακαινίσῃ, ἵνα τῆς τυραννίδος τοῦ διαβόλου λυτρώσηται,
might-renew that from-the tyranny of-the devil he-might-redeem(-us)
πρὸς θεογνωσίαν ἡμᾶς καλέσας, καὶ νευρώσῃ, καὶ παιδεύσῃ
to knowledge-of-God us having-called and might-strengthen and train
δι' ὑπομονῆς καὶ ταπεινώσεως καταπαλαίειν τὸν τύραννον.
through patience and humility to-wrestle-down the tyrant
Πέπαυται γοῦν ἡ τῶν δαιμόνων θρησκεία, ἡ κτίσις
has-ceased at-any-rate the of-the demons worship the creation
τῷ θείῳ ἡγίασται αἵματι, βωμοὶ καὶ ναοὶ εἰδώλων
by-the divine has-been-sanctified blood altars and temples of-idols
καθῄρηνται, θεογνωσία πεφύτευται, Τριὰς ἡ ὁμοούσιος,
have-been-pulled-down knowledge-of-God has-been-planted (the)-Trinity the consubstantial
ἡ ἄκτιστος θεότης λατρεύεται, εἷς Θεὸς ἀληθινός, δημιουργὸς
the uncreated divinity is-worshiped one God true creator
τῶν ἁπάντων καὶ Κύριος· ἀρεταὶ πολιτεύονται, ἀναστάσεως
of-the all and Lord virtues are-practiced of-resurrection

ἐλπὶς διὰ τῆς Χριστοῦ ἀναστάσεως δεδώρηται, φρίττουσι
hope through the of-Christ resurrection has-been-granted shudder-at
τοὺς πάλαι ὑποχειρίους ἀνθρώπους οἱ δαίμονες· καὶ τό
the long-ago subject men the demons and the(-thing)
γε θαυμαστόν, ὅτι ταῦτα πάντα διὰ σταυροῦ, καὶ
indeed wonderful (is)-that these all through (the)-cross and
παθῶν, καὶ θανάτου κατώρθωται· εἰς πᾶσαν τὴν γῆν
sufferings and death have-been-achieved into all the earth
τὸ Εὐαγγέλιον τῆς θεογνωσίας κεκήρυκται, οὐ πολέμῳ,
the Gospel of-the knowledge-of-God has-been-preached not by-war
καὶ ὅπλοις, καὶ στρατοπέδοις τοὺς ἐναντίους τροπούμενον,
and arms and camps the opponents routing
ἀλλ' ὀλίγοι γυμνοί, πτωχοί, καὶ ἀγράμματοι, διωκόμενοι,
but few naked poor and unlettered persecuted
αἰκιζόμενοι, θανατούμενοι, σταυρωθέντα σαρκί, καὶ θανόντα
tortured put-to-death (him)-crucified in-flesh and having-died
κηρύττοντες, τῶν σοφῶν καὶ δυνατῶν κατεκράτησαν·
proclaiming of-the wise and powerful prevailed
εἵπετο γὰρ αὐτοῖς τοῦ σταυρωθέντος ἡ παντοδύναμος
followed for them of-the crucified(-one) the all-powerful
δύναμις. Ὁ θάνατος ὁ πάλαι φοβερώτατος ἥττηται,
power the death the long-ago most-terrible has-been-defeated
καὶ τῆς ζωῆς νῦν ὁ παλαιστύγητος καὶ μισητὸς
and than-the life now the(-one) long-ago-loathed and hated
προκρίνεται. Ταῦτα τῆς τοῦ Χριστοῦ παρουσίας τὰ
is-preferred these (are)-of-the — of-Christ presence the
κατορθώματα· ταῦτα τῆς αὐτοῦ δυνάμεως τὰ γνωρίσματα.
achievements these of-the his power the marks
Οὐ γὰρ ὡς διὰ Μωϋσέως, ἕνα λαὸν ἐξ Αἰγύπτου καὶ
not for as through Moses one people from Egypt and
τῆς Φαραὼ δουλείας, θάλασσαν διαστήσας διέσωσε. Πᾶσαν
the of-Pharaoh slavery (the)-sea having-divided he-saved all

δὲ μᾶλλον τὴν ἀνθρωπότητα ἐκ φθορᾶς θανάτου καὶ τοῦ
but rather the humanity from corruption of-death and of-the
πικροῦ τυράννου, τῆς ἁμαρτίας ἐῤῥύσατο· οὐ βίᾳ ἄγων
bitter tyrant of-the sin be-rescued not by-force leading
πρὸς ἀρετήν, οὐ γῇ καταχωννύς, καὶ πυρὶ φλέγων,
to virtue not with-earth overwhelming and with-fire burning
καὶ λιθοβολεῖσθαι προστάσσων τοὺς ἁμαρτάνοντας, ἀλλὰ
and to-be-stoned ordering the(-ones) sinning but
πραότητι καὶ μακροθυμίᾳ πείθων τοὺς ἀνθρώπους αἱρεῖσθαι
by-meekness and long-suffering persuading the men to-choose
τὴν ἀρετήν, καὶ τοῖς ὑπὲρ ταύτης ἐναμιλλᾶσθαι πόνοις,
the virtue and in-the for this to-vie-in toils
καὶ ἐνηδύνεσθαι· πάλαι μὲν γὰρ ἁμαρτάνοντες ᾐκίζοντο,
and to-delight-in long-ago indeed for sinning they-were-tortured
καὶ ἔτι τῆς ἁμαρτίας ἀντείχοντο, καὶ θεὸς αὐτοῖς ἡ
and still to-the sin they-clung and (a)-god to-them the
ἁμαρτία λελόγιστο· νῦν δὲ ὑπὲρ εὐσεβείας καὶ ἀρετῆς
sin had-been-reckoned now but for piety and virtue
αἰκισμοὺς αἱροῦνται, καὶ στρεβλώσεις, καὶ θάνατον.
tortures they-choose and rackings and death
Εὖγε, ὦ Χριστὲ Θεοῦ Λόγε, καὶ σοφία, καὶ δύναμις, καὶ
well-done O Christ of-God Word and wisdom and power and
Θεὲ παντοκράτωρ· τί σοι τούτων ἁπάντων οἱ ἄποροι
God almighty what to-you for-these all the resourceless
ἡμεῖς ἀντιδοίημεν; Σὰ γὰρ ἅπαντα, καὶ αἰτεῖς παρ᾽
we might-repay yours for (are)-all(-things) and you-ask from
ἡμῶν οὐδέν, ἢ τὸ σώζεσθαι, αὐτὸς καὶ τοῦτο διδούς,
us nothing than the to-be-saved yourself also this giving
καὶ λαμβάνουσι χάριν εἰδώς, δι᾽ ἄφατον ἀγαθότητα·
and to-the-receiving gratitude knowing through unspeakable goodness
σοὶ χάρις, τῷ τὸ εἶναι δεδωκότι, καὶ τὸ εὖ εἶναι
to-you (be)-thanks to-the(-one) the to-be having-given and the well to-be

χαρισαμένῳ, κἀκ τούτου παραπεσόντας ἐπαναγαγόντι
having-granted and-from this having-fallen-away having-brought-back
πρὸς τοῦτο, διὰ τῆς ἀφάτου συγκαταβάσεως.
to this through the unspeakable condescension

Πρὸς τοὺς ἐρωτῶντας, εἰ ὑπόστασις τοῦ Χριστοῦ κτιστή ἐστιν, ἢ ἄκτιστος

LXXVIII · WHETHER CHRIST'S HYPOSTASIS IS CREATED

Before the incarnation the hypostasis of the Word was simple, bodiless, and uncreated; incarnate, it became the flesh's hypostasis and compound of the divinity and the flesh, bearing the properties of both natures, so that the one hypostasis is uncreated in the divinity and created in the humanity. Otherwise we must divide Christ into two hypostases or confuse the natures.

Ἡ ὑπόστασις τοῦ Θεοῦ Λόγου πρὸ τῆς σαρκώσεως,
the hypostasis — of-God Word before the incarnation
ἁπλῆ ἦν, καὶ ἀσύνθετος, καὶ ἀσώματος, καὶ ἄκτιστος,
simple was and uncompounded and bodiless and uncreated
σαρκωθεῖσα δὲ αὕτη, γέγονε καὶ τῇ σαρκὶ ὑπόστασις,
having-been-incarnate but it became also for-the flesh hypostasis
καὶ γέγονε σύνθετος ἐκ θεότητος, ἧς ἀεὶ εἶχε, καὶ ἐξ ἧς
and became compound from divinity which always it-had and from which
προσείληφε σαρκός· καὶ φέρει τῶν δύο φύσεων τὰ ἰδιώματα,
it-assumed flesh and bears of-the two natures the properties
ἐν δυσὶ γνωριζομένη φύσεσιν· ὥστε ἡ αὐτὴ μία ὑπόστασις,
in two being-known natures so-that the same one hypostasis
ἄκτιστός τέ ἐστι τῇ θεότητι, καὶ κτιστὴ τῇ ἀνθρωπότητι,
uncreated both is in-the divinity and created in-the humanity
ὁρατὴ καὶ ἀόρατος· ἐπεὶ ἀναγκαζόμεθα, ἢ διαιρεῖν τὸν ἕνα
visible and invisible since we-are-compelled either to-divide the one

Χριστόν, δύο τὰς ὑποστάσεις λέγοντες, ἢ τὴν τῶν φύσεων
Christ two the hypostases saying or the of-the natures
ἀρνεῖσθαι διαφοράν, καὶ τροπὴν εἰσάγειν, καὶ σύγχυσιν.
to-deny difference and change to-introduce and confusion

Περὶ τοῦ, πότε ἐκλήθη Χριστός

LXXIX · WHEN CHRIST WAS SO NAMED

Some falsely say the mind was united to the Word before the incarnation and called Christ then, which is Origen's nonsense of pre-existing souls; the Son became Christ when he dwelt in the Virgin's womb and the flesh was anointed with the divinity, as Gregory says. Cyril wrote to Theodosius and to the empresses that "Christ" names neither the Word without humanity nor a temple not united to the Word, and that the name came when the Word became flesh and was anointed with the Spirit; Athanasius agrees. "God has anointed you" is a past tense for a future, as Scripture often uses it.

Οὐχ ὥς τινες ψευδηγοροῦσι, πρὸ τῆς ἐκ Παρθένου
not as some falsely-assert before the from (the)-Virgin
σαρκώσεως ὁ νοῦς ἡνώθη τῷ Θεῷ Λόγῳ, καὶ ἐκ
incarnation the mind was-united — to-God Word and from
τότε ἐκλήθη Χριστός· τοῦτο τῶν Ὠριγένους ληρημάτων
then was-called Christ this (is)-of-the of-Origen nonsense
τὸ ἀτόπημα, προϋπαρξιν ψυχῶν δογματίσαντος. Ἡμεῖς
the absurdity (a)-pre-existence of-souls having-decreed we
δὲ Χριστὸν γεγενῆσθαί φαμεν τὸν Υἱὸν καὶ Λόγον
but Christ to-have-come-to-be we-say the Son and Word
τοῦ Θεοῦ, ἀφ' οὗ ἐν γαστρὶ τῆς ἁγίας Ἀειπαρθένου
— of-God from when in (the)-womb of-the holy Ever-Virgin
ἐσκήνωσε, καὶ σὰρξ ἀτρέπτως ἐγένετο, καὶ ἐχρίσθη ἡ
he-dwelt and flesh unchangeably became and was-anointed the

σὰρξ τῇ θεότητι. Χρίσις γὰρ αὕτη τῆς ἀνθρωπότητος,
flesh with-the divinity anointing for (is)-this of-the humanity
ὥς φησιν ὁ Θεολόγος Γρηγόριος. Καὶ ὁ ἱερώτατος
as says the Theologian Gregory and the most-sacred
δὲ ὁ τῆς Ἀλεξανδρέων Κύριλλος πρὸς τὸν βασιλέα
also the of-the(-city) of-the-Alexandrians Cyril to the emperor
Θεοδόσιον γράφων, τάδε ἔφησεν· «Χρῆναι γὰρ ἔγωγέ
Theodosius writing these-things said (it-is)-needful for I-for-my-part
φημι, μήτε τὸν ἐκ Θεοῦ Λόγον ἀνθρωπότητος δίχα, μήτε
say neither the from God Word of-humanity without nor
μὴν τὸν ἐκ γυναικὸς ἀποτεχθέντα ναόν, οὐχ ἑνωθέντα
indeed the(-one) from (a)-woman brought-forth temple not united
τῷ Λόγῳ, Χριστὸν Ἰησοῦν ὀνομάζεσθαι. Ἀνθρωπότητι
to-the Word Christ Jesus to-be-named with-humanity
γὰρ καθ' ἕνωσιν οἰκονομικὴν ἀποῤῥήτως συνενηνεγμένος
for by union dispensational ineffably brought-together
ὁ ἐκ Θεοῦ Λόγος, νοεῖται Χριστός.» Καὶ πρὸς τὰς
the from God Word is-understood (as)-Christ and to the
βασιλίδας οὕτως· «Τινές φασιν, ὅτι τὸ Χριστὸς ὄνομα
empresses thus some say that the Christ name
πρέπει καὶ μόνῳ καὶ ἰδίᾳ καθ' αὑτὸν νοουμένῳ, καὶ
belongs also to-only and separately by himself conceived and
ὑπάρχοντι, τῷ ἐκ Θεοῦ Πατρὸς γεννηθέντι Λόγῳ. Ἡμεῖς
existing the from God Father begotten Word we
δὲ οὐχ οὕτω δεδιδάγμεθα φρονεῖν, ἢ λέγειν· ὅτε γὰρ
but not so have-been-taught to-think or to-say when for
γέγονε σὰρξ ὁ Λόγος, τότε καὶ ὠνομάσθαι λέγομεν
became flesh the Word then also to-have-been-named we-say
αὐτὸν Χριστὸν Ἰησοῦν. Ἐπειδὴ γὰρ κέχρισται τῷ
him Christ Jesus since for he-has-been-anointed with-the
ἐλαίῳ τῆς ἀγαλλιάσεως, ἤτοι τῷ Πνεύματι, παρὰ τοῦ
oil of-the gladness that-is with-the Spirit by —

Θεοῦ καὶ Πατρός, ταύτητοι Χριστὸς ὀνομάζεται. Ὅτι
God and Father therefore Christ he-is-named that
δὲ περὶ τὸ ἀνθρώπινον ἡ χρίσις, οὐκ ἂν ἐνδοιάσειέ
but about the human(-nature) (is)-the anointing not — would-doubt
τις τῶν ὀρθὰ φρονεῖν εἰωθότων.» Καὶ Ἀθανάσιος δὲ
anyone of-the(-ones) rightly to-think accustomed and Athanasius too
ὁ παναοίδιμος ἐν τῷ περὶ τῆς σωτηριώδους ἐπιφανείας
the all-celebrated in the about the saving appearance
λόγῳ, ὧδέ πῃ λέγει· «Ὁ προϋπάρχων Θεὸς πρὸ τῆς
discourse here somewhere says the pre-existing God before the
ἐν σαρκὶ ἐπιδημίας, οὐκ ἦν ἄνθρωπος, ἀλλὰ Θεὸς ἦν
in flesh sojourn not was man but God was
πρὸς τὸν Θεόν, ἀόρατος καὶ ἀπαθὴς ὤν· ὅτε δὲ γέγονεν
with — God invisible and impassible being when but he-became
ἄνθρωπος, τὸ Χριστὸς ὄνομα διὰ τῆς σαρκὸς προσάγεται,
man the Christ name through the flesh is-applied
ἐπειδὴ ἀκολουθεῖ τῷ ὀνόματι τὸ πάθος καὶ ὁ θάνατος.»
since follows the name the passion and the death
Εἰ δὲ καὶ ἡ θεία Γραφή φησι· Διὰ τοῦτο ἔχρισέ σε ὁ
if and also the divine Scripture says for this anointed you —
Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως, ἰστέον ὡς
God — God your (with)-oil of-gladness (one)-must-know that
πολλάκις κέχρηται ἡ θεία Γραφὴ τῷ παρῳχηκότι χρόνῳ
often uses the divine Scripture the past tense
ἀντὶ τοῦ μέλλοντος, ὡς τό· Μετὰ ταῦτα ἐπὶ τῆς
instead-of the future as the(-saying) after these-things on the
γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη. Οὔπω γὰρ
earth he-was-seen and with-the men conversed not-yet for
ὤφθη, οὐδὲ συνανεστράφη Θεὸς ἀνθρώποις, ὅτε ταῦτα
was-seen nor conversed God with-men when these-things

ἐλέγετο. Καὶ τό· Ἐπὶ τῶν ποταμῶν Βαβυλῶνος, ἐκεῖ
were-said and the(-saying) by the rivers of-Babylon there
ἐκαθίσαμεν, καὶ ἐκλαύσαμεν. Οὐδέπω γὰρ ταῦτα ἐγεγόνει.
we-sat and wept not-yet for these-things had-happened

Πρὸς τοὺς ἐπερωτῶντας, εἰ δύο φύσεις ἐγέννησεν ἡ ἁγία Θεοτόκος, καὶ εἰ δύο φύσεις ἐπὶ σταυροῦ ἐκρέμαντο

LXXX · WHETHER THE GOD-BEARER BORE TWO NATURES

"Ungenerated" with one n marks nature, the uncreated; "unbegotten" with two marks hypostasis. So the divine nature is ungenerated, the Father unbegotten, the Son begotten, the Spirit proceeding. Since begetting is of the hypostasis, the God-bearer bore one hypostasis known in two natures, begotten timelessly of the Father and born in time of her. Asked whether she bore two natures, we say yes, he is God and man; but two natures were not crucified: Christ suffered in the flesh, his divinity impassible.

Φύσεως μέν ἐστι τὸ ἀγένητον καὶ γενητόν, διὰ τοῦ
of-nature indeed is the ungenerated and generated through the
ἑνὸς ν γραφόμενον, ὅπερ δηλοῖ τὸ ἄκτιστον καὶ τὸ
one n written which shows the uncreated and the
κτιστόν· τὸ δὲ ἀγέννητον καὶ γεννητόν, οὐ φύσεως, ἀλλ'
created the but unbegotten and begotten not of-nature but
ὑποστάσεως· ἤτοι τὸ γεννηθῆναι καὶ μὴ γεννηθῆναι· ὅπερ
of-hypostasis that-is the to-be-begotten and not to-be-begotten which
διὰ τῶν δύο νν ἐκφέρεται. Ἔστι μὲν οὖν ἡ μὲν θεία
through the two nn is-expressed is indeed then the indeed divine
φύσις ἀγένητος, ἤτοι ἄκτιστος, πάντα δὲ τὰ μετὰ
nature ungenerated that-is uncreated all but the(-things) after
τὴν θείαν φύσιν γενητά, ἤτοι κτιστά. Θεωρεῖται τοίνυν
the divine nature generated that-is created is-contemplated therefore

ἐν μὲν τῇ θείᾳ καὶ ἀκτίστῳ φύσει, τὸ μὲν ἀγέννητον ἐν
in indeed the divine and uncreated nature the indeed unbegotten in
τῷ Πατρί· οὐ γὰρ ἐγεννήθη· τὸ δὲ γεννητὸν ἐν τῷ Υἱῷ·
the Father not for he-was-begotten the but begotten in the Son
ἐκ Πατρὸς γὰρ ἀϊδίως γεγέννηται· τὸ δὲ ἐκπορευτὸν
from (the)-Father for everlastingly he-has-been-begotten the but proceeding
ἐν τῷ ἁγίῳ Πνεύματι. Ἑκάστου δὲ εἴδους ζώων, τὰ μὲν
in the holy Spirit of-each and species of-animals the indeed
πρῶτα, ἀγέννητα, ἀλλ᾽ οὐκ ἀγένητα· γεγόνασι γὰρ ὑπὸ
first (are)-unbegotten but not ungenerated they-came-to-be for by
τοῦ Δημιουργοῦ, οὐκ ἐγεννήθησαν δὲ ἐξ ὁμοίων. Γένεσις
the Creator not they-were-begotten but from likes generation
μὲν γὰρ κτίσις ἐστί· γέννησις δέ, ἐπὶ μὲν Θεοῦ, ἐκ
indeed for creation is begetting but in-the-case-of indeed God from
μόνου Πατρός, ὁμοουσίου Υἱοῦ πρόοδος· ἐπὶ δὲ
only (the)-Father of-(the)-consubstantial Son (the)-procession in-the-case-of but
τῶν σωμάτων, ἡ ἐκ συναφείας ἄῤῥενός τε καὶ θηλείας,
the bodies the from conjunction of-male both and female
ὁμοουσίου ὑποστάσεως πρόοδος. Ὅθεν γινώσκομεν, ὡς
of-(a)-consubstantial hypostasis (the)-procession whence we-know that
οὐκ ἔστι φύσεως τὸ γεννᾶσθαι, ἀλλ᾽ ὑποστάσεως. Εἰ γὰρ
not is of-nature the to-be-begotten but of-hypostasis if for
φύσεως ἦν, οὐκ ἂν ἐν τῇ φύσει τὸ γεννητὸν ἐθεωρεῖτο
of-nature it-were not — in the nature the begotten would-be-contemplated
καὶ τὸ ἀγέννητον. Ὑπόστασιν τοίνυν ἐγέννησεν ἡ ἁγία
and the unbegotten (a)-hypostasis therefore bore the holy
Θεοτόκος ἐν δυσὶ γνωριζομένην ταῖς φύσεσι, θεότητι μέν,
God-bearer in two being-known the natures in-divinity indeed
ἐκ Πατρὸς γεννηθεῖσαν ἀχρόνως, ἐπ᾽ ἐσχάτων δέ, ἐν
from (the)-Father begotten timelessly at (the)-last but in
χρόνῳ ἐξ αὐτῆς σαρκωθεῖσαν, καὶ σαρκὶ τικτομένην.
time from her incarnate and in-flesh brought-forth

Εἰ δὲ οἱ ἐρωτῶντες αἰνίττοιντο, ὅτι ὁ γεννηθεὶς ἐκ
if and the(-ones) asking should-hint that the(-one) born from
τῆς ἁγίας Θεοτόκου δύο φύσεις ἐστί, φαμέν· Ναί, δύο φύσεις
the holy God-bearer two natures is we-say yes two natures
ἐστί· Θεὸς γάρ ἐστιν ὁ αὐτὸς καὶ ἄνθρωπος. Ὁμοίως καὶ
he-is God for is the same and man likewise also
περὶ τῆς σταυρώσεως, ἀναστάσεώς τε καὶ ἀναλήψεως. Οὐ
about the crucifixion resurrection both and ascension not
φύσεως γὰρ ταῦτά ἐστιν, ἀλλ' ὑποστάσεως. Ἔπαθεν οὖν ὁ
of-nature for these-things are but of-hypostasis suffered then —
Χριστός, ἐν δυσὶ φύσεσιν ὤν, τῇ παθητῇ φύσει, ἐσταυρώθη
Christ in two natures being in-the passible nature was-crucified
τε· σαρκὶ γὰρ ἐπὶ σταυροῦ ἐκρεμᾶτο, καὶ οὐ θεότητι. Ἐπεὶ
both in-flesh for on (the)-cross he-hung and not in-divinity since
εἰ εἴπωσιν, ἡμῖν ἐρωτῶσιν· Δύο φύσεις ἀπέθανον; Οὐχί,
if they-should-say to-us asking two natures died no
ἐροῦμεν. Οὐκοῦν οὐδὲ δύο φύσεις ἐσταυρώθησαν, ἀλλ'
we-shall-say therefore not-even two natures were-crucified but
ἐγεννήθη ὁ Χριστός, ἤτοι ὁ θεῖος Λόγος ἐνανθρωπήσας,
was-born — Christ that-is the divine Word having-become-man
ἐγεννήθη σαρκί, ἐσταυρώθη σαρκί, ἔπαθε σαρκί, ἀπέθανε
he-was-born in-flesh was-crucified in-flesh suffered in-flesh died
σαρκί, ἀπαθοῦς μεινάσης αὐτοῦ τῆς θεότητος.
in-flesh impassible having-remained his the divinity

Πῶς πρωτότοκος λέγεται ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ

LXXXI · HOW THE ONLY-BEGOTTEN SON OF GOD IS CALLED FIRST-BORN

The first-born is the one first begotten, whether an only son or the eldest. The Son is called both: first-born of all creation, since both he and creation are from God, though he alone is from the Father's substance and timelessly, so not first-created; and first-born among many brothers, since he shared our flesh and we, adopted through baptism, became sons by grace. So he said "my Father and your Father," by nature and by grace, and "my God and your God."

Πρωτότοκός ἐστιν ὁ πρῶτος γεννηθείς, εἴτε μονογενής,
first-born is the(-one) first begotten whether only-begotten
εἴτε καὶ πρὸ ἄλλων ἀδελφῶν. Εἰ μὲν οὖν ἐλέγετο ὁ
or also before other brothers if indeed then was-called the
Υἱὸς τοῦ Θεοῦ πρωτότοκος, μονογενὴς δὲ οὐκ ἐλέγετο,
Son — of-God first-born only-begotten but not was-called
ὑπενοήσαμεν ἂν κτισμάτων αὐτὸν εἶναι πρωτότοκον,
we-would-have-suspected — of-creatures him to-be first-born
ὡς κτίσμα ὑπάρχοντα. Ἐπειδὴ δὲ καὶ πρωτότοκος, καὶ
as creature being since but both first-born and
μονογενὴς λέγεται, δεῖ καὶ ἀμφότερα τηρῆσαι ἐπ' αὐτοῦ.
only-begotten he-is-called (one)-must also both to-keep in him
Πρωτότοκον μὲν αὐτόν φαμεν πάσης κτίσεως, ἐπειδὴ καὶ
first-born indeed him we-call of-all creation since both
αὐτὸς ἐκ τοῦ Θεοῦ, καὶ ἡ κτίσις ἐκ τοῦ Θεοῦ, ἀλλ' αὐτὸς
he from — God and the creation from — God but he
μὲν ἐκ τῆς οὐσίας τοῦ Θεοῦ καὶ Πατρὸς μόνος ἀχρόνως
indeed from the substance — of-God and Father alone timelessly
γεγεννημένος, εἰκότως Υἱὸς μονογενὴς πρωτότοκος, καὶ οὐ
begotten fittingly Son only-begotten first-born and not
πρωτόκτιστος λεχθήσεται. Ἡ γὰρ κτίσις οὐκ ἐκ τῆς οὐσίας
first-created will-be-called the for creation not from the substance

τοῦ Πατρός, ἀλλὰ θελήματι αὐτοῦ ἐκ τοῦ μὴ ὄντος εἰς
of-the Father but by-will his from the not being into
τὸ εἶναι παρήχθη. Πρωτότοκος δέ, ἐν πολλοῖς ἀδελφοῖς·
the to-be was-brought first-born and among many brothers
μονογενὴς γὰρ ὤν, καὶ ἐκ μητρός· ἐπειδήπερ μετέσχεν
only-begotten for being also from (a)-mother since he-partook
αἵματος καὶ σαρκὸς παραπλησίως ἡμῖν, καὶ ἄνθρωπος
of-blood and flesh like us and man
γέγονε, γεγόναμεν δὲ καὶ ἡμεῖς δι' αὐτοῦ υἱοὶ Θεοῦ,
he-became we-have-become and also we through him sons of-God
υἱοθετηθέντες διὰ τοῦ βαπτίσματος· αὐτὸς ὁ φύσει Υἱὸς
having-been-adopted through the baptism he the by-nature Son
τοῦ Θεοῦ, πρωτότοκος ἐν ἡμῖν τοῖς θέσει καὶ χάριτι
— of-God first-born among us the by-adoption and grace
υἱοῖς Θεοῦ γενομένοις καὶ ἀδελφοῖς αὐτοῦ χρηματίσασι,
sons of-God having-become and brothers his having-been-called
γέγονεν. Ὅθεν ἔλεγεν· Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ
has-become whence he-said I-ascend to the Father my and
Πατέρα ὑμῶν. Οὐκ εἶπε, Πατέρα ἡμῶν, ἀλλὰ Πατέρα μου,
Father your not he-said Father our but Father my
φύσει δηλονότι, καὶ Πατέρα ὑμῶν, χάριτι. Καί, Θεόν μου,
by-nature evidently and Father your by-grace and God my
καὶ Θεὸν ὑμῶν. Καὶ οὐκ εἶπε, Θεὸν ἡμῶν, ἀλλά, Θεόν μου· ἂν
and God your and not he-said God our but God my if
διέλῃς λεπταῖς ταῖς ἐπινοίαις τὸ ὁρώμενον ἐκ τοῦ
you-divide by-fine the thoughts the(-thing) seen from the(-thing)
νοουμένου, καὶ Θεὸν ὑμῶν, ὡς δημιουργὸν καὶ Κύριον.
thought and God your as creator and Lord

Περὶ πίστεως καὶ βαπτίσματος

LXXXII · FAITH AND BAPTISM

We confess one baptism, for the remission of sins: it shows the Lord's death, so it is given once, in the name of Father, Son, and Spirit, with three immersions for the three days. Those baptized into the Trinity are not baptized again; those not so baptized must be. Since man is double, the cleansing is double, the Spirit renewing the image and the water cleansing the body, as water cleansed from the beginning. Remission is given to all alike, the Spirit's grace by the measure of faith, so we must keep ourselves pure, for faith without works is dead. John counts eight baptisms, from the flood to the last, which punishes, and warns against deferring baptism.

Ὁμολογοῦμεν δὲ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν
we-confess and one baptism for (the)-remission of-sins
καὶ εἰς ζωὴν αἰώνιον. Τὸ γὰρ βάπτισμα τὸν τοῦ Κυρίου
and for life eternal the for baptism the of-the Lord
θάνατον δηλοῖ. Συνθαπτόμεθα γοῦν τῷ Κυρίῳ διὰ
death shows we-are-buried-with at-any-rate the Lord through
τοῦ βαπτίσματος, ὥς φησιν ὁ θεῖος Ἀπόστολος. Ὥσπερ
the baptism as says the divine Apostle as
οὖν ἅπαξ ἐτελέσθη ὁ τοῦ Κυρίου θάνατος, οὕτως καὶ
then once was-accomplished the of-the Lord death so also
ἅπαξ δεῖ βαπτίζεσθαι· βαπτίζεσθαι δὲ κατὰ τὸν τοῦ
once (one)-must be-baptized to-be-baptized and according-to the of-the
Κυρίου Λόγον, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ,
Lord Word in the name of-the Father and of-the Son
καὶ τοῦ ἁγίου Πνεύματος, διδασκομένους τὴν εἰς Πατέρα
and of-the holy Spirit being-taught the in Father
καὶ Υἱὸν καὶ ἅγιον Πνεῦμα ὁμολογίαν. Ὅσοι τοίνυν εἰς
and Son and holy Spirit confession as-many-as therefore in
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα βαπτισθέντες, μίαν
Father and Son and holy Spirit having-been-baptized one

φύσιν τῆς θεότητος ἐν τρισὶν ὑποστάσεσι διδαχθέντες,
nature of-the divinity in three hypostases having-been-taught
αὖθις ἀναβαπτίζονται, οὗτοι ἀνασταυροῦσι τὸν Χριστόν,
again are-rebaptized these crucify-again — Christ
ὥς φησιν ὁ θεῖος Ἀπόστολος. Ἀδύνατον γὰρ τοὺς
as says the divine Apostle (it-is)-impossible for the(-ones)
ἅπαξ φωτισθέντας, καὶ τὰ ἑξῆς, αὖθις ἀνακαινίζειν
once enlightened and the(-words) following again to-renew
εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Χριστόν, καὶ
to repentance crucifying-again for-themselves — Christ and
παραδειγματίζοντας. Ὅσοι δὲ μὴ εἰς τὴν ἁγίαν Τριάδα
making-a-spectacle(-of-him) as-many-as but not in the holy Trinity
ἐβαπτίσθησαν, τούτους δεῖ ἀναβαπτίζεσθαι. Εἰ γὰρ καί
were-baptized these must be-rebaptized if for even
φησιν ὁ θεῖος Ἀπόστολος, ὅτι Εἰς Χριστὸν καὶ εἰς
says the divine Apostle that into Christ and into
τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, οὐχ οὕτω δεῖν
the death his we-were-baptized not so (it-is)-necessary
γίνεσθαί φησι τοῦ βαπτίσματος τὴν ἐπίκλησιν, ἀλλ' ὅτι
to-be-made he-says of-the baptism the invocation but that
τύπος τοῦ θανάτου τοῦ Χριστοῦ ἐστι τὸ βάπτισμα. Διὰ
(a)-figure of-the death — of-Christ is the baptism through
γὰρ τῶν τριῶν καταδύσεων, τὰς τρεῖς ἡμέρας τῆς τοῦ
for the three immersions the three days of-the of-the
Κυρίου ταφῆς σημαίνει τὸ βάπτισμα. Τὸ οὖν εἰς Χριστὸν
Lord burial signifies the baptism the then into Christ
βαπτισθῆναι δηλοῖ, τὸ πιστεύοντας εἰς αὐτὸν βαπτίζεσθαι.
to-be-baptized shows the believing in him to-be-baptized
Ἀδύνατον δὲ εἰς Χριστὸν πιστεῦσαι, μὴ διδαχθέντας τὴν
(it-is)-impossible and in Christ to-believe not having-been-taught the
εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα ὁμολογίαν. Χριστὸς
in Father and Son and holy Spirit confession Christ

γάρ ἐστιν ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὃν ἔχρισεν ὁ
for is the Son — of-God the living whom anointed the
Πατὴρ τῷ ἁγίῳ Πνεύματι, ὡς φησιν ὁ θεῖος Δαβίδ· Διὰ
Father with-the holy Spirit as says the divine David for
τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου ἔλαιον ἀγαλλιάσεως
this anointed you — God — God your (with)-oil of-gladness
παρὰ τοὺς μετόχους σου. Καὶ Ἡσαΐας ἐκ προσώπου
beyond the fellows your and Isaiah from (the)-person
τοῦ Κυρίου· Πνεῦμα Κυρίου ἐπ᾽ ἐμέ, οὗ ἕνεκεν
of-the Lord (the)-Spirit of-(the)-Lord (is)-upon me for-which cause
ἔχρισέ με. Τὴν μέντοι ἐπίκλησιν τοὺς οἰκείους μαθητὰς ὁ
he-anointed me the however invocation the own disciples the
Κύριος διδάσκων ἔλεγε· Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
Lord teaching said baptizing them in the name
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.
of-the Father and of-the Son and of-the holy Spirit
Ἐπειδὴ γὰρ ἐπ᾽ ἀφθαρσίαν πεποίηκεν ἡμᾶς ὁ Θεός,
since for unto incorruption made us — God
παραβάντας δὲ τὴν σωτήριον αὐτοῦ ἐντολήν, φθορᾷ
having-transgressed but the saving his commandment to-corruption
θανάτου κατεδίκασεν, ἵνα μὴ ἀθάνατον ᾖ τὸ κακόν,
of-death he-condemned(-us) that not immortal may-be the evil
συγκαταβὰς δὲ τοῖς δούλοις, ὡς εὔσπλαγχνος, καὶ καθ᾽
having-condescended and to-the servants as compassionate and like
ἡμᾶς δὲ γεγονώς, τῆς φθορᾶς διὰ τοῦ ἰδίου πάθους
us also having-become from-the corruption through the own passion
ἐλυτρώσατο· ἐπήγασεν ἡμῖν ἐκ τῆς ἁγίας καὶ ἀχράντου
he-redeemed(-us) he-made-gush for-us from the holy and undefiled
αὐτοῦ πλευρᾶς πηγὴν ἀφέσεως· ὕδωρ μὲν εἰς ἀναγέννησιν
his side (a)-fount of-remission water indeed for regeneration
καὶ ἐπίκλυσιν τῆς τε ἁμαρτίας καὶ τῆς φθορᾶς· αἷμα δέ,
and washing-away of-the both sin and of-the corruption blood but

πότον ζωῆς ἀϊδίου πρόξενον. Ἐντολὰς δὲ ἡμῖν δέδωκε
(a)-drink of-life everlasting procuring commandments and to-us he-has-given
δι᾽ ὕδατος ἀναγεννᾶσθαι καὶ Πνεύματος, δι᾽ ἐντεύξεως
through water to-be-born-again and Spirit through prayer
καὶ ἐπικλήσεως, τῷ ὕδατι ἐπιφοιτῶντος τοῦ ἁγίου
and invocation upon-the water coming the holy
Πνεύματος. Ἐπειδὴ γὰρ διπλοῦς ὁ ἄνθρωπος, ἐκ ψυχῆς
Spirit since for double (is)-the man from soul
τε καὶ σώματος, διπλῆν ἡμῖν ἔδωκε καὶ τὴν κάθαρσιν, δι᾽
both and body double to-us he-gave also the cleansing through
ὕδατός τε καὶ Πνεύματος· τοῦ μὲν Πνεύματος, τὸ κατ᾽
water both and Spirit of-the indeed Spirit the according-to
εἰκόνα καὶ καθ᾽ ὁμοίωσιν ἐν ἡμῖν ἀνακαινίζοντος, τοῦ δὲ
image and according-to likeness in us renewing of-the but
ὕδατος, διὰ τῆς τοῦ Πνεύματος χάριτος καθαίροντος τὸ
water through the of-the Spirit grace cleansing the
σῶμα τῆς ἁμαρτίας, καὶ τῆς φθορᾶς ἀπαλλάττοντος,
body from-the sin and from-the corruption freeing
καὶ τὴν τοῦ θανάτου εἰκόνα ἐκπληροῦντος τοῦ ὕδατος,
and the of-the death image fulfilling the water
τὸν δὲ τῆς ζωῆς ἀῤῥαβῶνα παρεχομένου τοῦ Πνεύματος.
the and of-the life pledge providing the Spirit
Ἀπ᾽ ἀρχῆς γὰρ Πνεῦμα Θεοῦ τοῖς ὕδασιν ἐπεφέρετο·
from (the)-beginning for (the)-Spirit of-God over-the waters was-borne
καὶ ἄνωθεν ἡ Γραφὴ μαρτυρεῖ τῷ ὕδατι, ὡς ἐστὶ
and from-of-old the Scripture bears-witness to-the water that it-is
καθαρτήριον. Ἐπὶ Νῶε δι᾽ ὕδατος ὁ Θεὸς τὴν
cleansing in-the-time-of Noah through water — God the
κοσμικὴν ἁμαρτίαν κατέκλυσε. Δι᾽ ὕδατος πᾶς ἀκάθαρτος
cosmic sin flooded-away through water every unclean(-man)
κατὰ τὸν νόμον καθαίρεται, καὶ αὐτῶν τῶν ἱματίων
according-to the law is-cleansed and themselves the garments

πλυνομένων τῷ ὕδατι, ἔδειξεν Ἠλίας τὴν χάριν τοῦ
being-washed with-the water showed Elijah the grace of-the
Πνεύματος συμμεμιγμένην τῷ ὕδατι, ὕδατι φλέξας τὴν
Spirit mingled with-the water with-water having-kindled the
ὁλοκαύτωσιν. Καὶ σχεδὸν ἅπαντα κατὰ τὸν νόμον ὕδατι
whole-burnt-offering and almost all(-things) according-to the law with-water
καθαρίζεται· τὰ γὰρ ὁρατά, σύμβολα τῶν νοουμένων
are-cleansed the for visible(-things) symbols of-the(-things) thought
εἰσίν· ἡ μέντοι ἀναγέννησις κατὰ ψυχὴν γίνεται· πίστις
are the however regeneration according-to soul comes-about faith
γὰρ υἱοθετεῖν οἶδε, καίτοι ὄντας κτίσματα διὰ τοῦ
for to-adopt knows-how although being creatures through the
Πνεύματος, καὶ εἰς τὴν ἀρχαίαν ἄγειν μακαριότητα.
Spirit and into the ancient to-lead blessedness
Ἡ μὲν οὖν τῶν ἁμαρτιῶν ἄφεσις, πᾶσιν ὁμοίως διὰ τοῦ
the indeed then of-the sins remission to-all alike through the
βαπτίσματος δίδοται· ἡ δὲ χάρις τοῦ Πνεύματος κατὰ τὴν
baptism is-given the but grace of-the Spirit according-to the
ἀναλογίαν τῆς πίστεως καὶ τῆς προκαθάρσεως. Νῦν μὲν οὖν
proportion of-the faith and of-the prior-cleansing now indeed then
διὰ τοῦ βαπτίσματος τὴν ἀπαρχὴν τοῦ ἁγίου Πνεύματος
through the baptism the first-fruits of-the holy Spirit
λαμβάνομεν, καὶ ἀρχὴ ἑτέρου βίου γίνεται ἡμῖν ἡ
we-receive and (the)-beginning of-another life becomes for-us the
παλιγγενεσία, καὶ σφραγίς, καὶ φυλακτήριον, καὶ φωτισμός.
regeneration and seal and safeguard and illumination
Χρὴ δὲ πάσῃ δυνάμει ἀσφαλῶς τηρεῖν ἑαυτοὺς καθαροὺς
(one)-must and with-all power securely to-keep ourselves pure
ἀπὸ ῥυπαρῶν ἔργων, ἵνα μὴ πάλιν ὥσπερ κύων ἐπὶ
from filthy works that not again as (a)-dog to
τὸν ἴδιον ἔμετον ἐπιστρέψαντες, δούλους πάλιν ἑαυτοὺς
the own vomit having-returned slaves again ourselves

τῆς ἁμαρτίας ποιήσωμεν. Πίστις γὰρ χωρὶς ἔργων νεκρά
of-the sin we-make faith for without works dead
ἐστιν, ὁμοίως καὶ ἔργα χωρὶς πίστεως. Ἡ γὰρ ἀληθὴς
is likewise also works without faith the for true
πίστις διὰ τῶν ἔργων δοκιμάζεται.
faith through the works is-proved
Βαπτιζόμεθα δὲ εἰς τὴν ἁγίαν Τριάδα, ὅτι αὐτὰ τὰ
we-are-baptized and into the holy Trinity because the-very the(-things)
βαπτιζόμενα χρήζει τῆς ἁγίας Τριάδος εἰς τὴν αὐτῶν
being-baptized need the holy Trinity for the their
σύστασίν τε καὶ διαμονήν, καὶ ἀδύνατον μὴ συμπαρεῖναι
constitution both and continuance and (it-is)-impossible not to-be-present-together
ἀλλήλαις τὰς τρεῖς ὑποστάσεις· ἀχώριστος γὰρ ἡ
with-one-another the three hypostases inseparable for (is)-the
ἁγία Τριάς.
holy Trinity
Πρῶτον βάπτισμα, τοῦ κατακλυσμοῦ, εἰς ἐκκοπὴν
first baptism (is)-that-of-the flood for (the)-cutting-off
ἁμαρτίας. Δεύτερον, τὸ διὰ τῆς θαλάσσης καὶ τῆς
of-sin second the(-one) through the sea and the
νεφέλης· σύμβολον γάρ, ἡ μὲν νεφέλη τοῦ Πνεύματος,
cloud (a)-symbol for (is)-the indeed cloud of-the Spirit
ἡ θάλασσα δέ, τοῦ ὕδατος. Τρίτον τὸ νομικόν· πᾶς γὰρ
the sea but of-the water third the legal every for
ἀκάθαρτος ἀπελούετο ὕδατι, ἔπλυνέ τε τὰ ἱμάτια, καὶ
unclean(-man) washed-himself with-water washed both the garments and
οὕτως εἰσῄει εἰς τὴν παρεμβολήν. Τέταρτον τὸ Ἰωάννου,
so entered into the camp fourth the of-John
εἰσαγωγικὸν ὑπάρχον, καὶ εἰς μετάνοιαν ἄγον τοὺς
introductory being and to repentance leading the(-ones)
βαπτιζομένους, ἵνα εἰς Χριστὸν πιστεύσωσιν. Ἐγὼ γὰρ
being-baptized that in Christ they-might-believe I for

ὑμᾶς, φησί, βαπτίζω ὕδατι· ὁ δὲ ὀπίσω μου ἐρχόμενος,
you he-says baptize with-water the but after me coming
αὐτὸς ὑμᾶς, φησί, βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί.
he you he-says will-baptize in (the)-Spirit holy and fire
Προκαθαίρει οὖν ὁ Ἰωάννης ἐπὶ τὸ Πνεῦμα διὰ τοῦ
pre-cleanses then — John for the Spirit through the
ὕδατος. Πέμπτον, τὸ τοῦ Κυρίου βάπτισμα, ὃ αὐτὸς
water fifth the of-the Lord baptism with-which he
ἐβαπτίσατο. Βαπτίζεται δέ, οὐχ ὡς αὐτὸς χρῄζων καθάρσεως,
was-baptized he-is-baptized and not as himself needing cleansing
ἀλλὰ τὴν ἐμὴν οἰκειούμενος κάθαρσιν, ἵνα συντρίψῃ τὰς
but the my appropriating cleansing that he-might-crush the
κεφαλὰς τῶν δρακόντων ἐπὶ τοῦ ὕδατος, ἵνα κλύσῃ
heads of-the dragons upon the water that he-might-wash-away
τὴν ἁμαρτίαν, καὶ πάντα τὸν παλαιὸν Ἀδὰμ ἐνθάψῃ τῷ
the sin and all the old Adam he-might-bury in-the
ὕδατι, ἵνα ἁγιάσῃ τὸν βαπτιστήν, ἵνα πληρώσῃ τὸν
water that he-might-sanctify the baptist that he-might-fulfill the
νόμον, ἵνα τὸ τῆς Τριάδος ἀποκαλύψῃ μυστήριον, ἵνα τύπος
law that the of-the Trinity he-might-reveal mystery that (a)-type
καὶ ὑπογραμμὸς ἡμῖν πρὸς τὸ βαπτίζεσθαι γένηται.
and model for-us for the to-be-baptized he-might-become
Βαπτιζόμεθα δὲ καὶ ἡμεῖς τὸ τέλειον τοῦ Κυρίου βάπτισμα,
we-are-baptized and also we the perfect of-the Lord baptism
τὸ δι' ὕδατός τε καὶ Πνεύματος. Πυρὶ δὲ λέγεται
the(-one) through water both and Spirit with-fire and is-said
βαπτίζειν ὁ Χριστός· ἐν εἴδει γὰρ πυρίνων γλωσσῶν ἐπὶ
to-baptize — Christ in (the)-form for of-fiery tongues upon
τοὺς ἁγίους ἀποστόλους τὴν τοῦ Πνεύματος χάριν ἐξέχεεν,
the holy apostles the of-the Spirit grace he-poured-out
ὥς φησιν αὐτὸς ὁ Κύριος, ὅτι Ἰωάννης μὲν ἐβάπτισεν
as says he-himself the Lord that John indeed baptized

ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ καὶ πυρί,
with-water you but will-be-baptized in (the)-Spirit holy and fire
οὐ μετὰ πολλὰς ταύτας ἡμέρας· ἢ διὰ τὸ τοῦ μέλλοντος
not after many these days or because-of the of-the coming
πυρὸς κολαστικὸν βάπτισμα. Ἕκτον, τὸ διὰ μετανοίας
fire punitive baptism sixth the(-one) through repentance
καὶ δακρύων, ὄντως ἐπίπονον. Ἕβδομον, τὸ δι'
and tears truly laborious seventh the(-one) through
αἵματος καὶ μαρτυρίου, ὃ καὶ αὐτὸς ὁ Χριστὸς ὑπὲρ
blood and martyrdom with-which also himself — Christ for
ἡμῶν ἐβαπτίσατο, ὡς λίαν αἰδέσιμον καὶ μακάριον, ὅσον
us was-baptized as very venerable and blessed inasmuch-as
δευτέροις οὐ μολύνεται ῥύποις. Ὄγδοον, τὸ τελευταῖον, οὐ
by-second not it-is-stained filth eighth the last not
σωτήριον, ἀλλὰ τῆς μὲν κακίας ἀναιρετικόν· οὐκ ἔτι γὰρ
saving but of-the indeed wickedness destructive no longer for
κακία καὶ ἁμαρτία πολιτεύεται· κολάζον δὲ ἀτελεύτητα.
wickedness and sin have-citizenship punishing but endlessly
Σωματικῷ δὲ εἴδει, ὡσεὶ περιστερά, ἐπεφοίτησε τὸ
in-bodily and form like (a)-dove came-upon(-him) the
Πνεῦμα τὸ ἅγιον, τὴν ἀπαρχὴν τοῦ ἡμετέρου ὑποδεικνύον
Spirit the holy the first-fruits of-the our showing
βαπτίσματος, καὶ τιμῶν τὸ σῶμα· ἐπεὶ καὶ τοῦτο, ἤγουν
baptism and honoring the body since also this that-is
τὸ σῶμα, τῇ θεώσει Θεός, καὶ ἅμα που ἄνωθεν
the body by-the deification (is)-God and at-the-same-time somehow from-of-old
εἴθισται περιστερὰ λύσιν κατακλυσμοῦ εὐαγγελίζεσθαι.
(it-is)-customary (for-a)-dove (the)-end of-(the)-flood to-announce
Ἐπὶ δὲ τοὺς ἁγίους ἀποστόλους πυροειδῶς κάτεισι. Θεὸς
upon and the holy apostles in-fiery-form it-descends God
γάρ ἐστιν· ὁ δὲ Θεὸς πῦρ καταναλίσκον ἐστί.
for it-is — and God (a)-fire consuming is

Τὸ ἔλαιον βαπτίσματι παραλαμβάνεται, μηνύον τὴν χρίσιν
the oil in-baptism is-taken-up indicating the anointing
ἡμῶν, καὶ χριστοὺς ἡμᾶς ἐργαζόμενον, καὶ τὸν τοῦ Θεοῦ
our and christs us making and the — of-God
ἡμῖν ἐπαγγελλόμενον διὰ τοῦ ἁγίου Πνεύματος ἔλεον,
to-us announcing through the holy Spirit mercy
ἐπεὶ καὶ κάρφος ἐλαίας τοῖς ἐκ τοῦ κατακλυσμοῦ
since also (a)-twig of-olive to-the(-ones) from the flood
περισωθεῖσιν ἡ περιστερὰ κεκόμικεν.
saved the dove brought
Ἐβαπτίσθη Ἰωάννης, τὴν χεῖρα ἐπιθεὶς ἐπὶ τὴν θείαν τοῦ
was-baptized John the hand having-laid on the divine of-the
Δεσπότου κορυφήν, καὶ τῷ ἰδίῳ αἵματι.
Master head and in-the own blood
Οὐ χρὴ ὑπερτίθεσθαι τὸ βάπτισμα, ὅτε δι᾽ ἔργων
not (one)-must defer the baptism when through works
ἡ πίστις τῶν προσιόντων μαρτυρηθῇ. Ὁ γὰρ ἐν
the faith of-the(-ones) approaching has-been-attested the(-one) for in
δόλῳ προσιὼν τῷ βαπτίσματι, κατακριθήσεται μᾶλλον
guile approaching to-the baptism will-be-condemned rather
ἢ ὠφεληθήσεται.
than will-be-benefited

Περὶ πίστεως

LXXXIII · FAITH

Faith is twofold. One comes from hearing the Scriptures and is perfected by doing all Christ commanded; whoever does not believe by the tradition of the catholic Church, or shares in the devil's works, is an unbeliever. The other is the substance of things hoped for, an undoubting hope of God's promises; the first is of our judgment, the second a gift of the Spirit. Through baptism we are circumcised of sin and are called spiritual Israelites.

Ἡ μέντοι πίστις διπλῆ ἐστιν· Ἔστι γὰρ πίστις ἐξ
the however faith twofold is there-is for faith from
ἀκοῆς. Ἀκούοντες γὰρ τῶν θείων Γραφῶν, πιστεύομεν
hearing hearing for the divine Scriptures we-believe
τῇ διδασκαλίᾳ τοῦ ἁγίου Πνεύματος. Αὕτη δὲ τελειοῦται
the teaching of-the holy Spirit this and is-perfected
πᾶσι τοῖς νομοθετηθεῖσιν ὑπὸ τοῦ Χριστοῦ, ἔργῳ
by-all the(-things) legislated by — Christ in-deed
πιστεύουσα, εὐσεβοῦσα, καὶ τὰς ἐντολὰς πράττουσα
believing being-pious and the commandments doing
τοῦ ἀνακαινίσαντος ἡμᾶς. Ὁ γὰρ μὴ κατὰ τὴν
of-the(-one) having-renewed us the(-one) for not according-to the
παράδοσιν τῆς καθολικῆς Ἐκκλησίας πιστεύων, ἢ κοινωνῶν
tradition of-the catholic Church believing or sharing
διὰ τῶν ἀτόπων ἔργων τῷ διαβόλῳ, ἄπιστός ἐστιν.
through the absurd works with-the devil unbelieving is
Ἔστι δὲ πάλιν πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων
is and again faith of-things-hoped-for (the)-substance of-things
ἔλεγχος οὐ βλεπομένων, ἢ ἀδίστακτος καὶ ἀδιάκριτος ἐλπὶς
(the)-proof not seen or (an)-undoubting and unwavering hope
τῶν τε ὑπὸ Θεοῦ ἡμῖν ἐπηγγελμένων, καὶ τῆς τῶν αἰτήσεων
of-the both by God to-us promised(-things) and of-the of-the requests
ἡμῶν ἐπιτυχίας. Ἡ μὲν οὖν πρώτη, τῆς ἡμετέρας γνώμης
our attainment the indeed then first of-the our judgment
ἐστί, ἡ δὲ δευτέρα, τῶν χαρισμάτων τοῦ Πνεύματος.
is the but second of-the gifts of-the Spirit
Ἰστέον δὲ ὅτι διὰ τοῦ βαπτίσματος περιτεμνόμεθα
(one)-must-know and that through the baptism we-are-circumcised
ἅπαν τὸ ἀπὸ γενέσεως κάλυμμα, ἤτοι τὴν ἁμαρτίαν, καὶ
(of)-all the from birth covering that-is the sin and
Ἰσραηλῖται πνευματικοί, καὶ Θεοῦ λαὸς χρηματίζομεν.
Israelites spiritual and God's people we-are-called

Περὶ σταυροῦ, ἐν ᾧ ἔτι καὶ περὶ πίστεως

LXXXIV · THE CROSS, AND FURTHER ON FAITH

The word of the cross is folly to those who search out divine things by natural reasoning, and power to those who receive it by faith, without which nothing is done. The cross is the most wonderful of Christ's works: through it death was abolished, hades despoiled, and paradise opened, and its four arms show the power that holds creation together. Signed on the forehead, it is our shield against the devil. We venerate its wood, the nails, the holy places, and its figure in any material, but not the material once the figure is gone. The tree of life, Moses' rod, and the serpent on the wood prefigured it.

Ὁ λόγος ὁ τοῦ σταυροῦ, τοῖς μὲν ἀπολλυμένοις μωρία
the word the of-the cross to-the indeed perishing foolishness
ἐστί, τοῖς δὲ σωζομένοις ἡμῖν, δύναμις Θεοῦ ἐστιν. Ὁ
is to-the but being-saved us (the)-power of-God is the
μὲν γὰρ πνευματικὸς πάντα ἀνακρίνει, ψυχικὸς δὲ
indeed for spiritual(-man) all(-things) examines (the)-natural but
ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος. Μωρία γάρ
man not receives the(-things) of-the Spirit foolishness for
ἐστι τοῖς μὴ πίστει δεχομένοις, καὶ τὸ ἀγαθὸν καὶ
it-is to-the(-ones) not by-faith receiving and the good and
παντοδύναμον τοῦ Θεοῦ λογιζομένοις, ἀλλ' ἀνθρωπίνοις καὶ
all-powerful — of-God considering but by-human and
φυσικοῖς λογισμοῖς ἐξερευνῶσι τὰ θεῖα· πάντα γὰρ
natural reasonings searching-out the divine(-things) all for
τὰ τοῦ Θεοῦ ὑπὲρ φύσιν εἰσί, καὶ λόγον, καὶ ἔννοιαν.
the(-things) — of-God above nature are and reason and thought
Εἰ γάρ τις λογίσηται ὅπως ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι,
if for anyone should-consider how from the not being into the to-be
τίνος τε ἕνεκεν παρήγαγεν ὁ Θεὸς τὰ πάντα, καὶ φυσικοῖς
for-what and reason brought — God the all(-things) and by-natural

λογισμοῖς φθάσαι ἐβουλήθη, οὐ καταλαμβάνει. Ψυχικὴ γάρ
reasonings to-attain wished not he-grasps(-it) natural for
ἐστιν ἡ γνῶσις αὕτη καὶ δαιμονιώδης. Εἰ δέ τις πίστει
is the knowledge this and demonic if but anyone by-faith
χειραγωγούμενος, ἀγαθόν, καὶ παντοδύναμον, καὶ ἀληθές,
being-led-by-the-hand good and all-powerful and true
καὶ σοφόν, καὶ δίκαιον τὸ Θεῖον λογίσηται, εὑρήσει πάντα
and wise and just the Divine should-consider he-will-find all(-things)
λεῖα καὶ ὁμαλά, καὶ ὁδὸν εὐθεῖαν. Ἐκτὸς γὰρ πίστεως
smooth and level and (the)-way straight apart-from for faith
ἀδύνατον σωθῆναι· πίστει γὰρ πάντα, τά τε ἀνθρώπινα,
(it-is)-impossible to-be-saved by-faith for all(-things) the both human
τά τε πνευματικὰ συνίστανται. Οὔτε γὰρ γεωργὸς ἐκτὸς
the both spiritual hold-together neither for (a)-farmer apart-from
πίστεως τέμνει γῆς αὔλακα· οὐκ ἔμπορος μικρῷ ξύλῳ
faith cuts of-earth (a)-furrow not (a)-merchant on-small wood
τὴν ἑαυτοῦ ψυχὴν τῷ μαινομένῳ τῆς θαλάσσης πελάγει
the his-own soul to-the raging of-the sea open-sea
παραδίδωσιν· οὐ γάμοι συνίστανται, οὐκ ἄλλο τι
hands-over not marriages are-formed not other anything
τῶν ἐν τῷ βίῳ. Πίστει νοοῦμεν ἐκ τοῦ μὴ ὄντος
of-the(-things) in the life by-faith we-understand from the not being
εἰς τὸ εἶναι τὰ πάντα τῇ τοῦ Θεοῦ δυνάμει παρῆχθαι·
into the to-be the all(-things) by-the — of-God power to-have-been-brought
πάντα τά τε θεῖα καὶ τὰ ἀνθρώπινα πίστει κατορθοῦμεν.
all(-things) the both divine and the human by-faith we-accomplish
Πίστις δέ ἐστιν ἀπολυπραγμόνητος συγκατάθεσις.
faith and is (an)-unmeddling assent
Πᾶσα μὲν οὖν πρᾶξις καὶ θαυματουργία τοῦ Χριστοῦ
every indeed then action and wonder-working — of-Christ
μεγίστη, καὶ θεία, καὶ θαυμαστή· ἀλλὰ πάντων ἐστὶ
(is)-very-great and divine and wonderful but than-all is

θαυμαστότερον ὁ τίμιος αὐτοῦ σταυρός. Δι᾽ οὐδενὸς
more-wonderful the precious his cross through nothing
γὰρ ἑτέρου ὁ θάνατος κατήργηται, ἡ τοῦ προπάτορος
for other the death has-been-abolished the of-the forefather
ἁμαρτία λέλυται, ὁ ᾅδης ἐσκύλευται, ἡ ἀνάστασις
sin has-been-loosed the hades has-been-despoiled the resurrection
δεδώρηται, δύναμις ἡμῖν τοῦ καταφρονεῖν τῶν παρόντων
has-been-granted (the)-power to-us of-the to-despise the present(-things)
καὶ αὐτοῦ τοῦ θανάτου δέδοται, ἡ πρὸς τὴν ἀρχαίαν
and itself the death has-been-given the to the ancient
μακαριότητα ἐπάνοδος κατώρθωται, πύλαι παραδείσου
blessedness return has-been-achieved (the)-gates of-paradise
ἠνοίχθησαν, ἡ φύσις ἡμῶν ἐκ δεξιῶν τοῦ Θεοῦ κεκάθικε,
were-opened the nature our at (the)-right — of-God has-sat
τέκνα Θεοῦ καὶ κληρονόμοι γεγόναμεν, εἰ μὴ διὰ τοῦ
children of-God and heirs we-have-become if not through the
σταυροῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Διὰ σταυροῦ
cross of-the Lord our Jesus Christ through (the)-cross
γὰρ πάντα κατώρθωται· Ὅσοι γὰρ ἐβαπτίσθημεν εἰς
for all(-things) have-been-achieved as-many-as for we-were-baptized into
Χριστόν, φησὶν ὁ Ἀπόστολος, εἰς τὸν θάνατον αὐτοῦ
Christ says the Apostle into the death his
ἐβαπτίσθημεν· ὅσοι δὲ εἰς Χριστὸν ἐβαπτίσθημεν,
we-were-baptized as-many-as and into Christ we-were-baptized
Χριστὸν ἐνεδυσάμεθα. Χριστὸς δέ ἐστι Θεοῦ δύναμις καὶ
Christ we-put-on Christ and is of-God (the)-power and
Θεοῦ σοφία. Ἰδοὺ ὁ θάνατος τοῦ Χριστοῦ, ἤτοι ὁ
of-God (the)-wisdom behold the death — of-Christ that-is the
σταυρός, τὴν ἐνυπόστατον τοῦ Θεοῦ σοφίαν καὶ δύναμιν
cross the subsistent — of-God wisdom and power
ἡμᾶς περιέβαλε. Δύναμις δὲ Θεοῦ ἐστιν ὁ Λόγος ὁ τοῦ
us has-clothed-with power and of-God is the Word the of-the

σταυροῦ, ἢ ὅτι τὸ δυνατὸν τοῦ Θεοῦ, ἤτοι ἡ κατὰ
cross either because the might — of-God that-is the over
τοῦ θανάτου νίκη, δι᾽ αὐτοῦ ἡμῖν πεφανέρωται, ἢ ὅτι,
the death victory through it to-us has-been-manifested or because
ὥσπερ τὰ τέσσαρα ἄκρα τοῦ σταυροῦ διὰ τοῦ μέσου
as the four extremities of-the cross through the middle
κέντρου κρατοῦνται καὶ συσφίγγονται, οὕτως διὰ τῆς τοῦ
center are-held and are-bound-together so through the —
Θεοῦ δυνάμεως, τό τε ὕψος καὶ τὸ βάθος, μῆκός τε καὶ
of-God power the both height and the depth length both and
πλάτος, ἤτοι πᾶσα ὁρατή τε καὶ ἀόρατος κτίσις συνέχεται.
breadth that-is all visible both and invisible creation is-held-together
Οὗτος ἡμῖν σημεῖον δέδοται ἐπὶ τοῦ μετώπου, ὃν
this to-us (as-a)-sign has-been-given on the forehead in-which
τρόπον τῷ Ἰσραὴλ ἡ περιτομή· δι᾽ αὐτοῦ γὰρ οἱ πιστοὶ
way — to-Israel the circumcision through it for the faithful
τῶν ἀπίστων ἀποδιστάμεθα καὶ γνωριζόμεθα. Οὗτος
from-the unfaithful we-are-distinguished and we-are-known this
θυρεὸς καὶ ὅπλον καὶ τρόπαιον κατὰ τοῦ διαβόλου. Οὗτος
(is-the)-shield and weapon and trophy against the devil this
σφραγίς, ἵνα μὴ θίγῃ ἡμῶν ὁ ὀλοθρεύων, ὡς ἡ Γραφή
(is-the)-seal that not may-touch us the destroyer as the Scripture
φησιν. Οὗτος τῶν κειμένων ἀνάστασις, τῶν ἑστώτων
says this of-the fallen (the)-raising of-the standing
στήριγμα, ἀσθενῶν βακτηρία, ποιμαινομένων ῥάβδος,
(the)-support of-weak (the)-staff of-shepherded (the)-rod
ἐπιστρεφόντων χειραγωγία, προκοπτόντων τελείωσις,
of-returning (the)-guidance of-advancing (the)-perfection
ψυχῆς σωτηρία καὶ σώματος, πάντων τῶν κακῶν
of-soul (the)-salvation and of-body of-all the evils

ἀποτρόπαιον, πάντων τῶν ἀγαθῶν πρόξενος, ἁμαρτίας
(the)-averter of-all the goods (the)-procurer of-sin
ἀναίρεσις, φυτὸν ἀναστάσεως, ξύλον ζωῆς αἰωνίου.
(the)-destruction (the)-plant of-resurrection (the)-tree of-life eternal
Αὐτὸ μὲν οὖν τὸ τίμιον ξύλον ὡς ἀληθῶς καὶ σεβάσμιον,
the-very indeed then the precious wood as truly also venerable
ἐν ᾧ ἑαυτὸν εἰς θυσίαν ὑπὲρ ἡμῶν ὁ Χριστὸς
on which himself as sacrifice for us — Christ
προσενήνοχεν, ὡς ἁγιασθὲν τῇ ἁφῇ τοῦ ἁγίου σώματός
offered as sanctified by-the touch of-the holy body
τε καὶ αἵματος προσκυνητέον, τοὺς ἥλους, τὴν λόγχην,
both and blood (is)-to-be-venerated the nails the lance
τὰ ἐνδύματα, καὶ τὰ ἱερὰ αὐτοῦ σκηνώματα· ἅτινά εἰσιν
the garments and the sacred his dwellings which are
ἡ φάτνη, τὸ σπήλαιον, ὁ Γολγοθᾶς, ὁ σωτήριος, ὁ
the manger the cave the Golgotha the saving the
ζωοποιὸς τάφος, ἡ Σιὼν τῶν Ἐκκλησιῶν ἀκρόπολις, καὶ
life-giving tomb the Zion of-the Churches (the)-citadel and
τὰ ὅμοια· ὥς φησιν ὁ θεοπάτωρ Δαβίδ· Εἰσελευσόμεθα εἰς
the like as says the God's-ancestor David we-shall-go into
τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον οὗ
the dwellings his we-shall-venerate at the place where
ἔστησαν οἱ πόδες αὐτοῦ. Ὅτι δὲ σταυρὸν λέγει, δηλοῖ τὸ
stood the feet his that and (the)-cross he-means shows the
ἑπόμενον· Ἀνάστηθι, Κύριε, εἰς τὴν ἀνάπαυσίν σου. Ἕπεται
following arise O-Lord into the rest your follows
γὰρ τῷ σταυρῷ ἡ ἀνάστασις. Εἰ γὰρ τῶν ἐρωμένων
for the cross the resurrection if for of-the beloved
ποθητόν, οἶκος, καὶ κλίνη, καὶ περιβόλαιον, πόσῳ μᾶλλον
desirable (are)-house and bed and garment how-much rather
τὰ Θεοῦ καὶ Σωτῆρος, δι' ὧν καὶ σεσώσμεθα;
the(-things) of-God and Savior through which also we-have-been-saved

Προσκυνοῦμεν δὲ καὶ τὸν τύπον τοῦ τιμίου καὶ ζωοποιοῦ
we-venerate and also the figure of-the precious and life-giving
σταυροῦ, εἰ καὶ ἐξ ἑτέρας ὕλης γεγένηται, οὐ τὴν ὕλην
cross if even from other material it-has-been-made not the material
τιμῶντες (μὴ γένοιτο), ἀλλὰ τὸν τύπον, ὡς Χριστοῦ
honoring not may-it-be but the figure as of-Christ
σύμβολον. Ἔφη γὰρ τοῖς ἑαυτοῦ μαθηταῖς διατιθέμενος·
(a)-symbol he-said for to-the his-own disciples making-a-covenant
Τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ
then will-appear the sign of-the Son of-the man in the
οὐρανῷ, τὸν σταυρὸν λέγων. Διὸ καὶ ταῖς γυναιξὶν ἔλεγεν
heaven the cross meaning therefore also to-the women said
ὁ τῆς ἀναστάσεως ἄγγελος· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν,
the of-the resurrection angel Jesus you-seek the Nazarene
τὸν ἐσταυρωμένον. Καὶ ὁ Ἀπόστολος· Ἡμεῖς δὲ κηρύσσομεν
the crucified and the Apostle we but preach
Χριστὸν ἐσταυρωμένον. Πολλοὶ μὲν Χριστοὶ καὶ Ἰησοῦ,
Christ crucified many indeed Christs and Jesuses
ἀλλ' εἷς ὁ ἐσταυρωμένος. Οὐκ εἶπε, λελογχευμένον, ἀλλ'
but one the crucified not he-said pierced-with-a-lance but
ἐσταυρωμένον. Προσκυνητέον τοίνυν τὸ σημεῖον τοῦ Χριστοῦ.
crucified (one)-must-venerate therefore the sign — of-Christ
Ἔνθα γὰρ ἂν ᾖ τὸ σημεῖον, ἐκεῖ καὶ αὐτὸς ἔσται. Τὴν
where for — may-be the sign there also he will-be the
δὲ ὕλην ἐξ ἧς ὁ τύπος τοῦ σταυροῦ συνίσταται, εἰ
but material from which the figure of-the cross is-made if
καὶ χρυσὸς ἢ λίθοι εἶεν τίμιοι, μετὰ τὴν τοῦ τύπου, εἰ
even gold or stones should-be precious after the of-the figure if
τύχοι, διάλυσιν, οὐ προσκυνητέον. Πάντα τοίνυν τὰ
it-should-happen dissolution not (is)-to-be-venerated all(-things) therefore the(-things)
Θεῷ ἀνακείμενα προσκυνοῦμεν, αὐτῷ τὸ σέβας προσάγοντες.
to-God dedicated we-venerate to-him the reverence offering

Τοῦτον τὸν τίμιον σταυρὸν προετύπωσε τὸ ξύλον τῆς
this the precious cross prefigured the tree of-the
ζωῆς, τὸ ἐν τῷ παραδείσῳ ὑπὸ Θεοῦ πεφυτευμένον.
life the(-one) in the paradise by God planted
Ἐπειδὴ γὰρ διὰ ξύλου ὁ θάνατος, ἔδει διὰ ξύλου
since for through (a)-tree (came)-the death ought through (a)-tree
δωρηθῆναι τὴν ζωὴν καὶ τὴν ἀνάστασιν. Ἰακὼβ πρῶτος
to-be-granted the life and the resurrection Jacob first
προσκυνήσας τὸ ἄκρον τῆς ῥάβδου Ἰωσήφ, τὸν σταυρὸν
venerating the tip of-the staff of-Joseph the cross
εἰκόνισε, καὶ ἐνηλλαγμέναις ταῖς χερσὶ τοὺς υἱοὺς αὐτοῦ
imaged and with-crossed the hands the sons his
εὐλογήσας, τὸ σημεῖον τοῦ σταυροῦ διέγραψε σαφέστατα.
blessing the sign of-the cross traced most-clearly
Ῥάβδος Μωσαϊκή, σταυροτύπως τὴν θάλασσαν πλήξασα,
(the)-rod Mosaic in-the-figure-of-the-cross the sea having-struck
καὶ σώσασα μὲν τὸν Ἰσραήλ, Φαραὼ δὲ βυθίσασα· χεῖρες
and having-saved indeed — Israel Pharaoh but having-drowned hands
σταυροειδῶς ἐκτεινόμεναι, καὶ τὸν Ἀμαλὴκ τροπούμεναι·
crosswise being-stretched-out and — Amalek routing
ξύλῳ τὸ πικρὸν ὕδωρ γλυκαινόμενον, καὶ πέτρα ῥηγνυμένη
by-wood the bitter water being-sweetened and (the)-rock being-split
καὶ προχέουσα νάματα· ῥάβδος τῷ Ἀαρὼν τὸ τῆς ἱεραρχίας
and pouring-forth streams (the)-rod — for-Aaron the of-the high-priesthood
ἀξίωμα χρηματίζουσα· ὄφις ἐπὶ ξύλου θριαμβευόμενος,
dignity conferring (the)-serpent on wood being-triumphed-over
ὡς νενέκρωται, τοῦ ξύλου τοὺς νεκρὸν ὁρῶντας τὸν
as it-has-been-killed the wood the(-ones) dead seeing the
ἐχθρὸν διασώζοντος τοὺς πιστεύοντας, ὡς Χριστὸς
enemy saving the(-ones) believing as Christ
ἐν σαρκὶ ἁμαρτίας ἁμαρτίαν οὐκ εἰδυίᾳ προσήλωται.
in flesh of-sin sin not knowing is-nailed

Μωϋσῆς ὁ μέγας, Ὄψεσθε, βοῶν, τὴν ζωὴν ὑμῶν ἐπὶ
Moses the great you-shall-see crying the life your on
ξύλου κρεμαμένην ἀπέναντι τῶν ὀφθαλμῶν ὑμῶν, Ἡσαΐας·
wood hanging before the eyes your Isaiah
Ὅλην τὴν ἡμέραν διεπέτασα τὰς χεῖράς μου πρὸς λαὸν
all the day I-stretched-out the hands my to (a)-people
ἀπειθοῦντα καὶ ἀντιλέγοντα. Οἱ τοῦτο προσκυνοῦντες,
disobeying and contradicting the(-ones) this venerating
τῆς μερίδος τύχοιμεν Χριστοῦ τοῦ ἐσταυρωμένου. Ἀμήν.
of-the portion may-we-obtain of-Christ the crucified amen

Περὶ τοῦ προσκυνεῖν πρὸς ἀνατολάς

LXXXV · VENERATING TOWARD THE EAST

We venerate toward the east because, being of two natures, we offer a twofold veneration, of mind and body. God is light, Christ the sun of righteousness and "the East"; paradise was planted in the east, and we, exiled to the west, look toward our ancient fatherland. The tabernacle and Solomon's temple faced east, Christ looked west from the cross and was taken up eastward, and he will come again like lightning from the east. This is an unwritten tradition of the apostles.

Οὐχ ἁπλῶς, οὐδ' ὡς ἔτυχε, κατὰ ἀνατολὰς προσκυνοῦμεν.
not simply nor as it-happened toward (the)-east we-venerate
Ἀλλ' ἐπειδὴ ἐξ ὁρατῆς τε καὶ ἀοράτου, ἤτοι νοητῆς καὶ
but since from visible both and invisible that-is intelligible and
αἰσθητῆς συντεθείμεθα φύσεως, διπλῆν καὶ τὴν προσκύνησιν
sensible we-are-composed nature (a)-twofold also the veneration
τῷ Δημιουργῷ προσάγομεν· ὥσπερ καὶ τῷ νῷ ψάλλομεν
to-the Creator we-offer as also with-the mind we-sing
καὶ τοῖς σωματικοῖς χείλεσι, καὶ βαπτιζόμεθα ὕδατί
and with-the bodily lips and we-are-baptized with-water

τε καὶ Πνεύματι, καὶ διπλῶς τῷ Κυρίῳ ἑνούμεθα, τῶν
both and Spirit and doubly to-the Lord we-are-united of-the
μυστηρίων μετέχοντες, καὶ τῆς τοῦ Πνεύματος χάριτος.
mysteries partaking and of-the of-the Spirit grace
Ἐπεὶ τοίνυν ὁ Θεὸς φῶς ἐστι νοητόν, καὶ ἥλιος
since then — God light is intelligible and (the)-sun
δικαιοσύνης, καὶ Ἀνατολὴ ἐν ταῖς Γραφαῖς ὠνόμασται ὁ
of-righteousness and (the)-East in the Scriptures has-been-named —
Χριστός, ἀναθετέον αὐτῷ τὴν ἀνατολὴν εἰς προσκύνησιν.
Christ (one)-must-dedicate to-him the east for veneration
Πᾶν γὰρ καλὸν τῷ Θεῷ ἀναθετέον, ἐξ οὗ πᾶν
every for good(-thing) — to-God (is)-to-be-dedicated from whom every
ἀγαθὸν ἀγαθύνεται. Φησὶ δὲ καὶ ὁ θεῖος Δαβίδ· Αἱ
good(-thing) is-made-good says and also the divine David the
βασιλεῖαι τῆς γῆς, ᾄσατε τῷ Θεῷ, ψάλατε τῷ Κυρίῳ,
kingdoms of-the earth sing — to-God praise to-the Lord
τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ
the(-one) having-mounted upon the heaven of-the heaven toward
ἀνατολάς. Ἔτι δὲ καί φησιν ἡ Γραφή· Ἐφύτευσεν ὁ Θεὸς
(the)-east further and also says the Scripture planted — God
παράδεισον ἐν Ἐδὲμ κατὰ ἀνατολάς· ἔνθα τὸν ἄνθρωπον,
(a)-paradise in Eden toward (the)-east where the man
ὃν ἔπλασεν, ἔθετο· ὃν παραβάντα ἐξώρισεν, ἀπέναντί
whom he-had-formed he-placed whom having-transgressed he-banished opposite
τε τοῦ παραδείσου τῆς τρυφῆς κατῴκισεν, ἐκ δυσμῶν
and of-the paradise of-the delight he-settled-(him) from (the)-west
δηλαδή. Τὴν οὖν ἀρχαίαν πατρίδα ἐπιζητοῦντες, καὶ πρὸς
evidently the then ancient fatherland seeking and toward
αὐτὴν ἀτενίζοντες, τῷ Θεῷ προσκυνοῦμεν. Καὶ ἡ σκηνὴ
it gazing — to-God we-venerate and the tabernacle
δὲ ἡ Μωσαϊκὴ κατὰ ἀνατολὰς εἶχε τὸ καταπέτασμα,
too the Mosaic toward (the)-east had the veil

καὶ ἱλαστήριον. Καὶ ἡ φυλὴ τοῦ Ἰούδα, ὡς τιμιωτέρα,
and mercy-seat and the tribe — of-Judah as more-honored
ἐξ ἀνατολῶν παρενέβαλε. Καὶ ἐν τῷ περιωνύμῳ
from (the)-east encamped and in the renowned
δὲ τοῦ Σολομῶντος ναῷ ἡ τοῦ Κυρίου πύλη κατὰ
too — of-Solomon temple the of-the Lord gate toward
ἀνατολὰς διέκειτο. Ἀλλὰ μὴν καὶ ὁ Κύριος σταυρούμενος
(the)-east lay but indeed also the Lord being-crucified
ἐπὶ δυσμὰς ἑώρα, καὶ οὕτω προσκυνοῦμεν, πρὸς
toward (the)-west looked and so we-venerate toward
αὐτὸν ἀτενίζοντες. Καὶ ἀναλαμβανόμενος, πρὸς ἀνατολὰς
him gazing and being-taken-up toward (the)-east
ἀνεφέρετο, καὶ οὕτως αὐτῷ οἱ ἀπόστολοι προσεκύνησαν,
he-was-borne-up and so him the apostles venerated
καὶ οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσαντο αὐτὸν
and so he-will-come in-which manner they-beheld him
πορευόμενον εἰς τὸν οὐρανόν· ὡς αὐτὸς ὁ Κύριος ἔφησεν·
going into the heaven as himself the Lord said
Ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται
as the lightning goes-out from (the)-east and appears
ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ
as-far-as (the)-west so will-be also the coming of-the Son
τοῦ ἀνθρώπου. Αὐτὸν οὖν ἐκδεχόμενοι, ἐπὶ ἀνατολὰς
of-the man him then awaiting toward (the)-east
προσκυνοῦμεν. Ἄγραφος δέ ἐστιν ἡ παράδοσις αὕτη τῶν
we-venerate unwritten and is the tradition this of-the
ἀποστόλων. Πολλὰ γὰρ ἀγράφως ἡμῖν παρέδωκαν.
apostles many(-things) for unwrittenly to-us they-banded-down

Περὶ τῶν ἁγίων καὶ ἀχράντων τοῦ Κυρίου μυστηρίων

LXXXVI · THE HOLY AND IMMACULATE MYSTERIES OF THE LORD

When man fell, the good God became like us to make us partakers of his divinity, and we need a second birth and a new food: water and Spirit in baptism, and the bread of life himself, given on the night he was betrayed with "This is my body" and "This is my blood." The word that made heaven and earth makes bread his body; the Spirit comes upon the gifts, and the manner is beyond us. They are not a figure but his deified body and blood, life to the worthy and judgment to the unworthy. We approach with fear, and take no communion with heretics.

Ἀγαθός, καὶ πανάγαθος, καὶ ὑπεράγαθος Θεός, ὁ ὅλος ὢν
good and all-good and super-good God the whole being
ἀγαθότης, διὰ τὸν ὑπερβάλλοντα πλοῦτον τῆς αὐτοῦ
goodness because-of the surpassing wealth of-the his
ἀγαθότητος, οὐκ ἠνέσχετο μόνον εἶναι τὸ ἀγαθόν, ἤτοι τὴν
goodness not he-endured alone to-be the good that-is the
ἑαυτοῦ φύσιν, ὑπὸ μηδενὸς μετεχόμενον, ἀλλὰ καὶ τούτου
his-own nature by nothing partaken but also for-this
χάριν ἐποίησε, πρῶτον μὲν τὰς νοερὰς καὶ οὐρανίους
sake he-made first indeed the intellectual and heavenly
δυνάμεις· εἶτα τὸν ὁρατὸν καὶ αἰσθητὸν κόσμον· εἶτα ἐκ
powers then the visible and sensible world then from
νοεροῦ καὶ αἰσθητοῦ τὸν ἄνθρωπον· πάντα μὲν οὖν τὰ
intellectual and sensible the man all indeed then the(-things)
ὑπ᾽ αὐτοῦ γενόμενα κοινωνοῦσι τῆς αὐτοῦ ἀγαθότητος
by him having-come-to-be share of-the his goodness
κατὰ τὸ εἶναι. Αὐτὸς γάρ ἐστι τοῖς πᾶσι τὸ εἶναι, ἐπειδὴ
according-to the to-be he for is to-the all the to-be since
ἐν αὐτῷ εἰσι τὰ ὄντα, οὐ μόνον ὅτι αὐτὸς ἐκ τοῦ μὴ ὄντος
in him are the beings not only because he from the not being
εἰς τὸ εἶναι αὐτὰ παρήγαγεν, ἀλλ᾽ ὅτι ἡ αὐτοῦ ἐνέργεια
into the to-be them brought but because the his activity

τὰ ὑπ᾽ αὐτοῦ γενόμενα συντηρεῖ καὶ συνέχει· ἐκ
the(-things) by him having-come-to-be preserves and holds-together in
περισσοῦ δὲ τὰ ζῶα· κατά τε γὰρ τὸ εἶναι, καὶ κατὰ
addition and the animals according-to both for the to-be and according-to
τὸ ζωῆς μετέχειν, κοινωνοῦσι τοῦ ἀγαθοῦ. Τὰ δὲ λογικά,
the of-life to-partake share of-the good the but rational(-beings)
καὶ κατὰ τὰ προειρημένα μέν, οὐ μὴν ἀλλὰ κατὰ
both according-to the aforesaid indeed not however but according-to
τὸ λογικόν, καὶ ταῦτα μᾶλλον· οἰκειότερα γάρ πώς εἰσι
the rational also these more more-akin for somehow are
πρὸς αὐτόν, εἰ καὶ πάντως οὗτος ὑπέρκειται ἀσυγκρίτως.
to him if even certainly he transcends incomparably
Ὁ μέντοι ἄνθρωπος, λογικὸς καὶ αὐτεξούσιος γενόμενος,
the however man rational and self-determining having-become
ἐξουσίαν εἴληφεν ἀδιαλείπτως διὰ τῆς οἰκείας προαιρέσεως
power has-received unceasingly through the own choice
ἑνοῦσθαι τῷ Θεῷ, εἴ γε διαμένῃ ἐν τῷ ἀγαθῷ, τουτέστι
to-be-united — with-God if indeed he-remains in the good that-is
τῇ τοῦ Κτίσαντος ὑπακοῇ. Ἐπειδὴ τοίνυν ἐν παραβάσει
in-the of-the Creator obedience since then in transgression
τῆς τοῦ πεποιηκότος αὐτὸν ἐντολῆς γέγονε, καὶ θανάτῳ
of-the of-the having-made him commandment he-became and to-death
καὶ φθορᾷ ὑποπέπτωκεν, ὁ Ποιητὴς καὶ Δημιουργὸς τοῦ
and corruption has-fallen-subject the Maker and Creator of-the
γένους ἡμῶν διὰ σπλάγχνα ἐλέους αὐτοῦ ὡμοιώθη
race our because-of (the)-bowels of-mercy his was-made-like
ἡμῖν, κατὰ πάντα γενόμενος ἄνθρωπος χωρὶς ἁμαρτίας,
to-us in all(-things) having-become man without sin
καὶ ἡνώθη τῇ ἡμετέρᾳ φύσει. Ἐπειδὴ γὰρ μετέδωκεν
and was-united to-the our nature since for he-imparted
ἡμῖν τῆς ἰδίας εἰκόνος, καὶ τοῦ ἰδίου πνεύματος, καὶ οὐκ
to-us of-the own image and of-the own spirit and not

ἐφυλάξαμεν, μεταλαμβάνει αὐτὸς τῆς πτωχῆς καὶ ἀσθενοῦς
we-kept(-it) he-partakes he of-the poor and weak
ἡμῶν φύσεως, ἵνα ἡμᾶς καθάρῃ, καὶ ἀφθαρτίσῃ, καὶ
our nature that us he-might-cleanse and make-incorruptible and
μετόχους πάλιν τῆς αὐτοῦ καταστήσῃ θεότητος.
partakers again of-the his might-make divinity
Ἔδει δὲ μὴ μόνον τὴν ἀπαρχὴν τῆς ἡμετέρας φύσεως
ought and not only the first-fruits of-the our nature
ἐν μετοχῇ γενέσθαι τοῦ κρείττονος, ἀλλὰ καὶ πάντα τὸν
in participation to-come-to-be of-the better but also every the
βουλόμενον ἄνθρωπον, καὶ δευτέραν γέννησιν γεννηθῆναι, καὶ
willing man also (a)-second birth to-be-born and
τραφῆναι τροφὴν ξένην, καὶ τῇ γεννήσει πρόσφορον, καὶ
to-be-fed (with)-food strange and to-the birth suited and
οὕτω φθάσαι τὸ μέτρον τῆς τελειότητος. Διὰ μὲν οὖν τῆς
so to-attain the measure of-the perfection through indeed then the
αὐτοῦ γεννήσεως ἤτοι σαρκώσεως, καὶ τοῦ βαπτίσματος,
his birth that-is incarnation and of-the baptism
καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως, ἠλευθέρωσε τὴν
and of-the passion and of-the resurrection he-freed the
φύσιν τῆς ἁμαρτίας τοῦ προπάτορος, τοῦ θανάτου καὶ
nature from-the sin of-the forefather from-the death and
τῆς φθορᾶς, καὶ τῆς ἀναστάσεως ἀπαρχὴ γέγονε, καὶ
from-the corruption and of-the resurrection first-fruits he-became and
ὁδὸν καὶ τύπον ἑαυτὸν καὶ ὑπογραμμὸν τέθεικεν, ἵνα καὶ
(the)-way and pattern himself and model he-has-set that also
ἡμεῖς τοῖς αὐτοῦ ἀκολουθήσαντες ἴχνεσι, γενώμεθα θέσει,
we the his having-followed footsteps may-become by-adoption
ὅπερ αὐτός ἐστι φύσει, υἱοὶ καὶ κληρονόμοι Θεοῦ, καὶ αὐτοῦ
what he is by-nature sons and heirs of-God and his
συγκληρονόμοι· ἔδωκεν οὖν ἡμῖν, ὡς ἔφην, γέννησιν δευτέραν,
joint-heirs he-gave then to-us as I-said birth second

ἵν᾽ ὥσπερ γεννηθέντες ἐκ τοῦ Ἀδάμ, ὡμοιώθημεν αὐτῷ,
that as having-been-born from — Adam we-were-made-like to-him
κληρονομήσαντες τὴν κατάραν καὶ τὴν φθοράν, οὕτω καὶ ἐξ
having-inherited the curse and the corruption so also from
αὐτοῦ γεννηθέντες, ὁμοιωθῶμεν αὐτῷ, καὶ κληρονομήσωμεν
him having-been-born we-may-be-made-like to-him and may-inherit
τήν τε ἀφθαρσίαν, καὶ τὴν εὐλογίαν, καὶ τὴν δόξαν αὐτοῦ.
the both incorruption and the blessing and the glory his
Ἐπειδὴ δὲ πνευματικός ἐστιν οὗτος ὁ Ἀδάμ, ἔδει καὶ τὴν
since but spiritual is this — Adam ought also the
γέννησιν πνευματικὴν εἶναι, ὁμοίως καὶ τὴν βρῶσιν· ἀλλ᾽
birth spiritual to-be likewise also the food but
ἐπειδὴ διπλοῖ τινές ἐσμεν καὶ σύνθετοι, δεῖ καὶ τὴν
since twofold some(-how) we-are and compound must also the
γέννησιν διπλῆν εἶναι, ὁμοίως καὶ τὴν βρῶσιν σύνθετον.
birth twofold be likewise also the food compound
Ἡ μὲν οὖν γέννησις ἡμῖν δι᾽ ὕδατος καὶ Πνεύματος
the indeed then birth to-us through water and Spirit
δέδοται· φημὶ δὲ τοῦ ἁγίου βαπτίσματος· ἡ δὲ βρῶσις
has-been-given I-mean and of-the holy baptism the but food
αὐτὸς ὁ ἄρτος τῆς ζωῆς, ὁ Κύριος ἡμῶν Ἰησοῦς
(is)-himself the bread of-the life the Lord our Jesus
Χριστός, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. Μέλλων
Christ the(-one) from the heaven having-come-down being-about
γὰρ τὸν ἑκούσιον ὑπὲρ ἡμῶν καταδέχεσθαι θάνατον, ἐν
for the voluntary for us to-accept death in
τῇ νυκτί, ἐν ᾗ ἑαυτὸν παρεδίδου, διαθήκην καινὴν
the night in which himself he-was-handing-over (a)-covenant new
διέθετο τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, καὶ
he-made with-the holy his disciples and apostles and
δι᾽ αὐτῶν πᾶσι τοῖς εἰς αὐτὸν πιστεύουσιν. Ἐν τῷ
through them with-all the(-ones) in him believing in the

ὑπερῷῳ τοίνυν τῆς ἁγίας καὶ ἐνδόξου Σιών, τὸ παλαιὸν
upper-room then of-the holy and glorious Zion the old
Πάσχα μετὰ τῶν μαθητῶν αὐτοῦ φαγών, καὶ πληρώσας
Passover with the disciples his having-eaten and having-fulfilled
τὴν παλαιὰν διαθήκην, νίπτει τῶν μαθητῶν τοὺς πόδας,
the old covenant he-washes of-the disciples the feet
σύμβολον τοῦ ἁγίου βαπτίσματος παρεχόμενος. Εἶτα
(a)-symbol of-the holy baptism providing then
κλάσας ἄρτον, ἐπεδίδου αὐτοῖς λέγων· Λάβετε, φάγετε,
having-broken bread he-gave to-them saying take eat
τοῦτό μού ἐστι τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς
this my is the body the(-one) for you being-broken for
ἄφεσιν ἁμαρτιῶν. Ὁμοίως δὲ λαβών, καὶ τὸ ποτήριον
remission of-sins likewise and having-taken also the cup
ἐξ οἴνου καὶ ὕδατος, μετέδωκεν αὐτοῖς λέγων· Πίετε
of wine and water he-imparted(-it) to-them saying drink
ἐξ αὐτοῦ πάντες· τοῦτό μού ἐστι τὸ αἷμα, τὸ τῆς
of it all this my is the blood the(-one) of-the
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, εἰς ἄφεσιν
new covenant the(-one) for you being-poured-out for remission
ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὁσάκις
of-sins this do for the my remembrance as-often-as
γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο
for — you-eat the bread this and the cup this
πίνητε, τὸν θάνατον τοῦ Υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε,
you-drink the death of-the Son of-the man you-proclaim
καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἕως ἂν ἔλθῃ.
and the resurrection his you-confess until — he-come
Εἰ τοίνυν ὁ λόγος τοῦ Θεοῦ ζῶν ἐστι, καὶ ἐνεργής, καὶ
if therefore the word — of-God living is and active and
πάντα ὅσα ἠθέλησεν ὁ Κύριος, ἐποίησεν· εἰ εἶπε·
all(-things) as-many-as willed the Lord he-did if he-said

Γενηθήτω φῶς, καὶ ἐγένετο· Γενηθήτω στερέωμα, καὶ
let-there-be light and there-was let-there-be (a)-firmament and
ἐγένετο· εἰ τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ
there-was if by-the word of-(the)-Lord the heavens were-made-firm and
τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν·
by-the breath of-the mouth his all the power their
εἰ ὁ οὐρανός, καὶ ἡ γῆ, ὕδωρ τε καὶ πῦρ, καὶ ἀήρ, καὶ πᾶς
if the heaven and the earth water both and fire and air and all
ὁ κόσμος αὐτῶν τῷ λόγῳ τοῦ Κυρίου συνετελέσθησαν,
the order their by-the word of-the Lord were-completed
καὶ τοῦτο δὴ τὸ πολυθρύλλητον ζῶον ὁ ἄνθρωπος· εἰ
and this indeed the much-celebrated living-being the man if
θελήσας αὐτὸς ὁ Θεὸς Λόγος ἐγένετο ἄνθρωπος, καὶ τὰ
having-willed himself — God Word became man and the
τῆς ἁγίας Ἀειπαρθένου καθαρὰ καὶ ἀμώμητα αἵματα ἑαυτῷ
of-the holy Ever-Virgin pure and blameless bloods for-himself
ἀσπόρως σάρκα ὑπεστήσατο, οὐ δύναται τὸν ἄρτον ἑαυτοῦ
without-seed (as)-flesh made-subsist not can-he the bread his-own
σῶμα ποιῆσαι, καὶ τὸν οἶνον καὶ τὸ ὕδωρ, αἷμα; Εἶπεν ἐν
body to-make and the wine and the water blood he-said in
ἀρχῇ· Ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου, καὶ μέχρι
(the)-beginning let-bring-forth the earth (the)-herb of-grass and until
τοῦ νῦν τοῦ ὑετοῦ γενομένου, ἐξάγει τὰ ἴδια βλαστήματα,
the now the rain having-come it-brings-forth the own shoots
τῷ θείῳ συνελαυνομένη καὶ δυναμουμένη προστάγματι.
by-the divine being-driven and empowered command
Εἶπεν ὁ Θεός· Τοῦτό μού ἐστι τὸ σῶμα· καί· Τοῦτό μού
said — God this my is the body and this my
ἐστι τὸ αἷμα· καί· Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν·
is the blood and this do for the my remembrance
καὶ τῷ παντοδυνάμῳ αὐτοῦ προστάγματι, ἕως ἂν ἔλθῃ,
and by-the all-powerful his command until — he-come

γίνεται· οὕτω γὰρ εἶπεν, ἕως ἂν ἔλθῃ· καὶ γίνεται ὑετὸς
it-comes-about so for he-said until — he-come and comes (as)-rain
τῇ καινῇ ταύτῃ γεωργίᾳ διὰ τῆς ἐπικλήσεως, ἡ τοῦ
to-the new this husbandry through the invocation the of-the
ἁγίου Πνεύματος ἐπισκιάζουσα δύναμις. Ὥσπερ γὰρ πάντα
holy Spirit overshadowing power as for all(-things)
ὅσα ἐποίησεν ὁ Θεός, τῇ τοῦ ἁγίου Πνεύματος
as-many-as made — God by-the of-the holy Spirit
ἐνεργείᾳ ἐποίησεν, οὕτω καὶ νῦν ἡ τοῦ Πνεύματος ἐνέργεια
activity he-made so also now the of-the Spirit activity
τὰ ὑπὲρ φύσιν ἐργάζεται, ἃ οὐ δύναται χωρῆσαι, εἰ
the(-things) above nature works which not can contain if
μὴ μόνη ἡ πίστις. Πῶς ἔσται μοι τοῦτο, φησὶν ἡ ἁγία
not only the faith how will-be to-me this says the holy
Παρθένος, ἐπεὶ ἄνδρα οὐ γινώσκω; Ἀποκρίνεται Γαβριὴλ ὁ
Virgin since (a)-man not I-know answers Gabriel the
ἀρχάγγελος· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
archangel (the)-Spirit holy will-come upon you and (the)-power
Ὑψίστου ἐπισκιάσει σοι. Καὶ νῦν ἐρωτᾷς, πῶς ὁ ἄρτος
of-(the)-Most-High will-overshadow you and now you-ask how the bread
γίνεται σῶμα Χριστοῦ, καὶ ὁ οἶνος καὶ τὸ ὕδωρ, αἷμα
becomes (the)-body of-Christ and the wine and the water (the)-blood
Χριστοῦ. Λέγω σοι κἀγώ· Πνεῦμα ἅγιον ἐπιφοιτᾷ, καὶ
of-Christ I-say to-you I-too (the)-Spirit holy comes-upon(-them) and
ταῦτα ποιεῖ τὰ ὑπὲρ λόγον καὶ ἔννοιαν.
these-things does the(-things) above reason and thought
Ἄρτος δὲ καὶ οἶνος παραλαμβάνεται· οἶδε γὰρ ὁ Θεὸς
bread and also wine are-taken knows for — God
τὴν ἀνθρωπίνην ἀσθένειαν· ὡς τὰ πολλὰ γὰρ τὰ
the human weakness as the many(-times) for the(-things)
μὴ κατὰ τὴν συνήθειαν τετριμμένα, ἀποστρέφεται
not according-to the custom worn it-turns-away-from

δυσχεραίνουσα· τῇ οὖν συγκαταβάσει συνήθει κεχρημένος,
being-vexed by-the then condescension customary using
διὰ τῶν συνήθων τῆς φύσεως ποιεῖ τὰ ὑπὲρ
through the customary(-things) of-the nature he-does the(-things) above
φύσιν· καὶ ὥσπερ ἐπὶ τοῦ βαπτίσματος, ἐπειδὴ
nature and as in-the-case-of the baptism since
ἔθος ἀνθρώποις ὕδατι λούεσθαι, καὶ ἐλαίῳ χρίεσθαι,
(it-is)-the-custom for-men with-water to-wash and with-oil to-be-anointed
συνέζευξε τῷ ἐλαίῳ καὶ ὕδατι τὴν χάριν τοῦ Πνεύματος,
he-yoked with-the oil and water the grace of-the Spirit
καὶ ἐποίησεν αὐτὸ λουτρὸν ἀναγεννήσεως· οὕτως, ἐπειδὴ
and made it (a)-washing of-regeneration so since
ἔθος τοῖς ἀνθρώποις ἄρτον ἐσθίειν, ὕδωρ τε καὶ οἶνον
(it-is)-the-custom for-the men bread to-eat water both and wine
πίνειν, συνέζευξεν αὐτοῖς τὴν αὐτοῦ θεότητα, καὶ πεποίηκεν
to-drink he-yoked to-them the his divinity and has-made
αὐτὰ σῶμα καὶ αἷμα αὐτοῦ, ἵνα διὰ τῶν συνήθων
them body and blood his that through the customary(-things)
καὶ κατὰ φύσιν, ἐν τοῖς ὑπὲρ φύσιν γενώμεθα.
and according-to nature in the(-things) above nature we-may-come-to-be
Σῶμά ἐστιν ἀληθῶς ἡνωμένον θεότητι, τὸ ἐκ τῆς
(the)-body is truly united to-divinity the(-one) from the
ἁγίας Παρθένου σῶμα, οὐχ ὅτι τὸ ἀναληφθὲν σῶμα ἐξ
holy Virgin body not that the assumed body from
οὐρανοῦ κατέρχεται, ἀλλ' ὅτι αὐτὸς ὁ ἄρτος καὶ οἶνος
heaven comes-down but that itself the bread and wine
μεταποιοῦνται εἰς σῶμα καὶ αἷμα Θεοῦ. Εἰ δὲ τὸν τρόπον
are-changed into body and blood of-God if but the manner
ἐπιζητεῖς, πῶς γίνεται, ἀρκεῖ σοι ἀκοῦσαι, ὅτι διὰ
you-seek how it-comes-about it-suffices for-you to-hear that through
Πνεύματος ἁγίου, ὥσπερ καὶ ἐκ τῆς ἁγίας Θεοτόκου διὰ
(the)-Spirit holy as also from the holy God-bearer through

Πνεύματος ἁγίου ἑαυτῷ, καὶ ἐν ἑαυτῷ ὁ Κύριος σάρκα
(the)-Spirit holy for-himself and in himself the Lord flesh
ὑπεστήσατο· καὶ πλέον οὐδὲν γινώσκομεν, ἀλλ᾽ ὅτι ὁ λόγος
made-subsist and more nothing we-know but that the word
τοῦ Θεοῦ ἀληθής ἐστι, καὶ ἐνεργής, καὶ παντοδύναμος, ὁ
— of-God true is and active and all-powerful the
δὲ τρόπος ἀνεξερεύνητος. Οὐ χεῖρον δὲ καὶ τοῦτο εἰπεῖν,
but manner (is)-unsearchable not worse and also this to-say
ὅτι, ὥσπερ φυσικῶς διὰ τῆς βρώσεως ὁ ἄρτος, καὶ
that as naturally through the eating the bread and
ὁ οἶνος καὶ τὸ ὕδωρ διὰ τῆς πόσεως εἰς σῶμα καὶ
the wine and the water through the drinking into body and
αἷμα τοῦ ἐσθίοντος καὶ πίνοντος μεταβάλλονται, καὶ
blood of-the(-one) eating and drinking are-changed and
οὐ γίνονται ἕτερον σῶμα παρὰ τὸ πρότερον αὐτοῦ σῶμα·
not become another body beside the former his body
οὕτως ὁ τῆς προθέσεως ἄρτος, οἶνός τε, καὶ ὕδωρ διὰ
so the of-the offering bread wine both and water through
τῆς ἐπικλήσεως καὶ ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος,
the invocation and coming-upon of-the holy Spirit
ὑπερφυῶς μεταποιοῦνται εἰς τὸ σῶμα τοῦ Χριστοῦ καὶ
supernaturally are-changed into the body — of-Christ and
τὸ αἷμα, καὶ οὐκ εἰσὶ δύο, ἀλλ᾽ ἓν καὶ τὸ αὐτό.
the blood and not are two but one and the same
Γίνεται τοίνυν τοῖς πίστει ἀξίως μεταλαμβάνουσιν,
it-becomes therefore to-the(-ones) by-faith worthily partaking
εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον, καὶ εἰς
for remission of-sins and for life eternal and for
φυλακτήριον ψυχῆς τε καὶ σώματος· τοῖς δὲ ἐν
safeguard of-soul both and body to-the(-ones) but in
ἀπιστίᾳ ἀναξίως μετέχουσιν, εἰς κόλασιν καὶ τιμωρίαν,
unbelief unworthily partaking for punishment and retribution

καθάπερ καὶ ὁ τοῦ Κυρίου θάνατος, τοῖς μὲν
as also the of-the Lord death to-the(-ones) indeed
πιστεύουσι γέγονε ζωὴ καὶ ἀφθαρσία εἰς ἀπόλαυσιν τῆς
believing has-become life and incorruption for enjoyment of-the
αἰωνίου μακαριότητος· τοῖς δὲ ἀπειθοῦσι, καὶ τοῖς
eternal blessedness to-the(-ones) but disobeying and to-the
κυριοκτόνοις, εἰς κόλασιν καὶ τιμωρίαν αἰώνιον.
Lord-slayers for punishment and retribution eternal
Οὐκ ἔστι τύπος ὁ ἄρτος καὶ ὁ οἶνος τοῦ σώματος καὶ
not is (a)-figure the bread and the wine of-the body and
αἵματος τοῦ Χριστοῦ (μὴ γένοιτο), ἀλλ᾽ αὐτὸ τὸ σῶμα τοῦ
blood — of-Christ not may-it-be but the-very the body of-the
Κυρίου τεθεωμένον, αὐτοῦ τοῦ Κυρίου εἰπόντος· Τοῦτό μού
Lord deified himself the Lord having-said this my
ἐστι, οὐ τύπος τοῦ σώματος, ἀλλὰ τὸ σῶμα· καὶ οὐ τύπος
is not (a)-figure of-the body but the body and not (a)-figure
τοῦ αἵματος, ἀλλὰ τὸ αἷμα. Καὶ πρὸ τούτου τοῖς Ἰουδαίοις,
of-the blood but the blood and before this to-the Jews
ὅτι Ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου,
that if not you-eat the flesh of-the Son of-the man
καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
and drink his the blood not you-have life in yourselves
Ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου
the for flesh my true is food and the blood my
ἀληθής ἐστι πόσις. Καὶ πάλιν· Ὁ τρώγων με, ζήσεται.
true is drink and again the(-one) eating me will-live
Διὸ μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς, καὶ
therefore with all fear and conscience pure and
ἀδιστάκτου πίστεως προσέλθωμεν, καὶ πάντως ἔσται ἡμῖν,
undoubting faith let-us-approach and certainly it-will-be to-us
καθὼς πιστεύομεν, μὴ διστάζοντες. Τιμήσωμεν δὲ αὐτὸ
as we-believe not doubting let-us-honor and it

πάσῃ καθαρότητι, ψυχικῇ τε καὶ σωματικῇ· διπλοῦν γάρ
with-all purity of-soul both and of-body twofold for
ἐστι. Προσέλθωμεν αὐτῷ πόθῳ διακαεῖ, καὶ σταυροειδῶς
it-is let-us-approach it with-desire burning and crosswise
τὰς παλάμας τυπώσαντες, τοῦ ἐσταυρωμένου τὸ σῶμα
the palms having-formed of-the crucified(-one) the body
ὑποδεξώμεθα· καὶ ἐπιθέντες ὀφθαλμούς, καὶ χείλη, καὶ
let-us-receive and having-placed eyes and lips and
μέτωπα, τοῦ θείου ἄνθρακος μεταλάβωμεν, ἵνα τὸ πῦρ τοῦ
foreheads of-the divine coal let-us-partake that the fire of-the
ἐν ἡμῖν πόθου προσλαβὸν τὴν ἐκ τοῦ ἄνθρακος πύρωσιν,
in us desire having-taken-on the from the coal heating
καταφλέξῃ ἡμῶν τὰς ἁμαρτίας, καὶ φωτίσῃ ἡμῶν τὰς
may-burn-up our the sins and may-illumine our the
καρδίας, καὶ τῇ μετουσίᾳ τοῦ θείου πυρὸς πυρωθῶμεν καὶ
hearts and by-the participation of-the divine fire we-may-be-set-afire and
θεωθῶμεν. Ἄνθρακα εἶδεν Ἡσαΐας· ἄνθραξ δὲ ξύλον λιτὸν
we-may-be-deified (a)-coal saw Isaiah (a)-coal but wood plain
οὐκ ἔστιν, ἀλλ᾽ ἡνωμένον πυρί· οὕτω καὶ ὁ ἄρτος τῆς
not is but united to-fire so also the bread of-the
κοινωνίας, οὐκ ἄρτος λιτός ἐστιν, ἀλλ᾽ ἡνωμένος θεότητι·
communion not bread plain is but united to-divinity
σῶμα δὲ ἡνωμένον θεότητι, οὐ μία φύσις ἐστίν, ἀλλὰ
(a)-body and united to-divinity not one nature is but
μία μὲν τοῦ σώματος, τῆς δὲ ἡνωμένης αὐτῷ θεότητος,
one indeed of-the body of-the but united to-it divinity
ἑτέρα· ὥστε τὸ συναμφότερον, οὐ μία φύσις, ἀλλὰ δύο.
another so-that the both-together not one nature but two
Ἄρτῳ καὶ οἴνῳ ἐδεξιοῦτο Μελχισέδεκ τὸν Ἀβραάμ, ἐκ
with-bread and wine received Melchizedek — Abraham from
τῆς τῶν ἀλλοφύλων κοπῆς ὑποστρέφοντα, ὁ ἱερεὺς τοῦ
the of-the foreigners slaughter returning the priest —

Θεοῦ τοῦ Ὑψίστου· ἐκείνη ἡ τράπεζα ταύτην τὴν μυστικὴν
of-God of-the Most-High that the table this the mystical
προεικόνιζε τράπεζαν, ὃν τρόπον ἐκεῖνος ὁ ἱερεύς,
prefigured table in-which way that the priest
τοῦ ἀληθινοῦ ἀρχιερέως Χριστοῦ τύπος ἦν καὶ εἰκόνισμα·
of-the true high-priest Christ (a)-figure was and image
Σὺ γάρ, φησίν, εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
you for he-says are (a)-priest for — ever according-to the
τάξιν Μελχισέδεκ. Τοῦτον τὸν ἄρτον οἱ ἄρτοι εἰκόνιζον
order of-Melchizedek this the bread the loaves imaged
τῆς προθέσεως. Αὕτη ἐστὶν ἡ καθαρὰ θυσία, δηλαδὴ καὶ
of-the offering this is the pure sacrifice evidently and
ἀναίμακτος, ἣν ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν
bloodless which from (the)-risings of-(the)-sun to (the)-settings
αὐτῷ προσφέρεσθαι διὰ τοῦ προφήτου ὁ Κύριος ἔφησε.
to-him to-be-offered through the prophet the Lord said
Σῶμά ἐστι καὶ αἷμα Χριστοῦ εἰς σύστασιν τῆς ἡμετέρας
body it-is and blood of-Christ for (the)-maintenance of-the our
ψυχῆς τε καὶ σώματος χωροῦν, οὐ δαπανώμενον, οὐ
soul both and body passing not consumed not
φθειρόμενον, οὐκ εἰς ἀφεδρῶνα χωροῦν (μὴ γένοιτο), ἀλλ᾽
corrupted not into (the)-privy passing not may-it-be but
εἰς τὴν ἡμῶν οὐσίαν καὶ συντήρησιν, βλάβης παντοδαποῦς
into the our substance and preservation of-harm of-every-kind
ἀμυντήριον, ῥύπου παντὸς καθαρτήριον· ἂν μὲν χρυσὸν
(a)-defense of-filth all (a)-cleansing if indeed gold
λάβῃ κίβδηλον, διὰ τῆς κριτικῆς πυρώσεως καθαίρει,
it-take counterfeit through the judging heating it-purifies
ἵνα μὴ ἐν τῷ μέλλοντι σὺν τῷ κόσμῳ κατακριθῶμεν.
that not in the coming(-age) with the world we-may-be-condemned
Καθαίρει γὰρ νόσοις καὶ παντοίαις ἐπιφοραῖς, καθώς
it-purifies for with-diseases and all-kinds-of visitations as

φησιν ὁ θεῖος Ἀπόστολος· Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ
says the divine Apostle if for ourselves we-judged not
ἂν ἐκρινόμεθα. Κρινόμενοι δέ, ὑπὸ Κυρίου παιδευόμεθα,
— we-would-be-judged being-judged but by (the)-Lord we-are-disciplined
ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Καὶ τοῦτό ἐστιν ὃ
that not with the world we-may-be-condemned and this is what
λέγει· Ὥστε ὁ μετέχων τοῦ σώματος καὶ τοῦ αἵματος
he-says so-that the(-one) partaking of-the body and the blood
τοῦ Κυρίου ἀναξίως κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει. Δι᾽
of-the Lord unworthily judgment on-himself eats and drinks through
αὐτοῦ καθαιρόμενοι, ἑνούμεθα τῷ σώματι Κυρίου καὶ
it being-purified we-are-united to-the body of-(the)-Lord and
τῷ πνεύματι αὐτοῦ, καὶ γινόμεθα σῶμα Χριστοῦ.
to-the spirit his and we-become (the)-body of-Christ
Οὗτος ὁ ἄρτος ἐστὶν ἡ ἀπαρχὴ τοῦ μέλλοντος ἄρτου,
this the bread is the first-fruits of-the coming bread
ὅς ἐστιν ὁ ἐπιούσιος. Τὸ γὰρ ἐπιούσιον δηλοῖ, ἢ τὸν
which is the supersubstantial the for supersubstantial shows either the
μέλλοντα, τουτέστι τὸν τοῦ μέλλοντος αἰῶνος, ἢ τὸν
coming(-one) that-is the of-the coming age or the(-one)
πρὸς συντήρησιν τῆς οὐσίας ἡμῶν λαμβανόμενον. Εἴτε
for (the)-preservation of-the substance our taken whether
οὖν οὕτως, εἴτε οὕτως, τὸ τοῦ Κυρίου σῶμα προσφυῶς
then so or so the of-the Lord body fittingly
λεχθήσεται· πνεῦμα γὰρ ζωοποιοῦν ἐστιν ἡ σὰρξ τοῦ
will-be-called spirit for life-giving is the flesh of-the
Κυρίου, διότι ἐκ τοῦ ζωοποιοῦ Πνεύματος συνελήφθη·
Lord because from the life-giving Spirit it-was-conceived
τὸ γὰρ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι.
the(-thing) for born of the Spirit spirit is

Τοῦτο δὲ λέγω, οὐκ ἀναιρῶν τὴν τοῦ σώματος φύσιν,
this and I-say not abolishing the of-the body nature
ἀλλὰ τὸ ζωοποιὸν καὶ θεῖον τούτου δηλῶσαι βουλόμενος.
but the life-giving and divine of-it to-show wishing
Εἰ δὲ καί τινες ἀντίτυπα τοῦ σώματος καὶ αἵματος τοῦ
if and even some antitypes of-the body and blood of-the
Κυρίου τὸν ἄρτον καὶ τὸν οἶνον ἐκάλεσαν, ὡς ὁ θεοφόρος
Lord the bread and the wine called as the God-bearing
ἔφη Βασίλειος, οὐ μετὰ τὸ ἁγιασθῆναι εἶπον, ἀλλὰ
said Basil not after the to-be-sanctified they-said(-it) but
πρὶν ἁγιασθῆναι, αὐτὴν τὴν προσφορὰν οὕτω καλέσαντες.
before to-be-sanctified the-very the offering so calling(-it)
Μετάληψις δὲ λέγεται· δι' αὐτῆς γάρ, τῆς Ἰησοῦ
participation and it-is-called through it for the of-Jesus
θεότητος μεταλαμβάνομεν. Κοινωνία δὲ λέγεταί τε καὶ
divinity we-partake communion and is-called both and
ἔστιν ἀληθῶς, διὰ τὸ κοινωνεῖν ἡμᾶς δι' αὐτῆς
is truly because-of the to-share us through it
τῷ Χριστῷ, καὶ μετέχειν αὐτοῦ τῆς σαρκός τε καὶ
— with-Christ and to-partake his of-the flesh both and
τῆς θεότητος· κοινωνεῖν δέ, καὶ ἑνοῦσθαι ἀλλήλοις
of-the divinity to-have-communion and also to-be-united with-one-another
δι' αὐτῆς· ἐπεὶ γὰρ ἐξ ἑνὸς ἄρτου μεταλαμβάνομεν,
through it since for from one bread we-partake
οἱ πάντες ἓν σῶμα Χριστοῦ, καὶ ἓν αἷμα, καὶ ἀλλήλων
the all one body of-Christ and one blood and of-one-another
μέλη γινόμεθα, σύσσωμοι Χριστοῦ χρηματίζοντες.
members we-become concorporeal with-Christ being-called
Πάσῃ δυνάμει τοίνυν φυλαξώμεθα, μὴ λαμβάνειν μετάληψιν
with-all power then let-us-guard not to-take communion
αἱρετικῶν, μήτε διδόναι. Μὴ δῶτε γὰρ τὰ ἅγια τοῖς
of-heretics nor to-give not give for the holy(-things) to-the

κυσίν, ὁ Κύριός φησι, μηδὲ ῥίπτετε τοὺς μαργαρίτας
dogs the Lord says nor throw the pearls
ὑμῶν ἔμπροσθεν τῶν χοίρων, ἵνα μὴ μέτοχοι τῆς
your before the swine that not partakers of-the
κακοδοξίας καὶ τῆς αὐτῶν γενώμεθα κατακρίσεως. Εἰ γὰρ
false-belief and of-the their we-become condemnation if for
πάντως ἕνωσίς ἐστι πρὸς Χριστόν, καὶ πρὸς ἀλλήλους,
certainly (a)-union it-is with Christ and with one-another
πάντως καὶ πᾶσι τοῖς συμμεταλαμβάνουσιν ἡμῖν κατὰ
certainly also with-all the(-ones) partaking-with us according-to
προαίρεσιν ἑνούμεθα. Ἐκ προαιρέσεως γὰρ ἡ ἕνωσις
choice we-are-united from choice for the union
αὕτη γίνεται, οὐ χωρὶς τῆς ἡμῶν γνώμης. Πάντες γὰρ
this comes-about not without the our inclination all for
ἓν σῶμά ἐσμεν, ὅτι ἐκ τοῦ ἑνὸς ἄρτου μεταλαμβάνομεν,
one body we-are since from the one bread we-partake
καθώς φησιν ὁ θεῖος Ἀπόστολος.
as says the divine Apostle
Ἀντίτυπα δὲ τῶν μελλόντων λέγονται, οὐχ ὡς μὴ ὄντα
antitypes and of-the things-to-come they-are-called not as not being
ἀληθῶς σῶμα καὶ αἷμα Χριστοῦ, ἀλλ᾽ ὅτι νῦν μὲν
truly (the)-body and blood of-Christ but because now indeed
δι᾽ αὐτῶν μετέχομεν τῆς Χριστοῦ θεότητος, τότε δὲ
through them we-partake the of-Christ divinity then but
νοητῶς διὰ μόνης τῆς θέας.
intelligibly through only the vision

Περὶ τῆς γενεαλογίας τοῦ Κυρίου, καὶ περὶ τῆς ἁγίας Θεοτόκου

LXXXVII · THE LORD'S GENEALOGY, AND THE HOLY GOD-BEARER

Mary sprang from David's root. Matthew traces Joseph through Solomon and Luke through Nathan, silent about her, since the Hebrews traced no women's descent and married within the tribe; by the levirate law Joseph was Jacob's son by nature and Heli's by law, and Mary Joachim's daughter. Born to the barren Anna, she grew up in the temple and was betrothed to Joseph. She conceived by the Spirit, bore without pain, and remained a virgin forever; the pains she escaped at his birth she suffered at the cross.

Περὶ τῆς ἁγίας καὶ ὑπερυμνήτου Ἀειπαρθένου καὶ Θεοτόκου
about the holy and highly-hymned Ever-Virgin and God-bearer
Μαρίας ἐν τοῖς προλαβοῦσι μετρίως διαλαβόντες,
Mary in the preceding(-chapters) moderately having-treated
καὶ τὸ καιριώτατον παραστήσαντες, ὡς κυρίως καὶ
and the most-vital having-set-forth that properly and
ἀληθῶς Θεοτόκος ἔστι τε καὶ ὀνομάζεται, νῦν τὰ
truly God-bearer she-is both and is-named now the(-things)
λείποντα προσαναπληρώσωμεν. Αὕτη γὰρ τῇ προαιωνίῳ
remaining let-us-fill-up she for by-the pre-eternal
προγνωστικῇ βουλῇ τοῦ Θεοῦ προορισθεῖσα, καὶ διαφόροις
foreknowing counsel — of-God predestined and by-various
εἰκόσι, καὶ λόγοις προφητῶν διὰ Πνεύματος ἁγίου
images and words of-prophets through (the)-Spirit holy
εἰκονισθεῖσά τε καὶ προκηρυχθεῖσα, ἐν τῷ προωρισμένῳ
imaged both and proclaimed-beforehand at the predetermined
καιρῷ ἐκ Δαυϊτικῆς ῥίζης ἐβλάστησε, διὰ τὰς πρὸς αὐτὸν
time from (the)-Davidic root sprang because-of the to him
γενομένας ἐπαγγελίας. Ὤμοσε γὰρ Κύριος, φησί, τῷ Δαβὶδ
made promises swore for (the)-Lord he-says — to-David

ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει αὐτόν· ἐκ καρποῦ τῆς κοιλίας
truth and not — he-will-annul it from (the)-fruit of-the belly
σου θήσομαι ἐπὶ τοῦ θρόνου σου. Καὶ πάλιν· Ἅπαξ ὤμοσα
your I-will-set upon the throne your and again once I-swore
ἐν τῷ ἁγίῳ μου, εἰ τῷ Δαβὶδ ψεύσομαι· Τὸ σπέρμα αὐτοῦ εἰς
by the holiness my if — to-David I-will-lie the seed his for
τὸν αἰῶνα μενεῖ· καὶ ὁ θρόνος αὐτοῦ, ὡς ἥλιος ἐναντίον
— ever will-remain and the throne his as (the)-sun before
μου, καὶ ὡς σελήνη κατηρτισμένη, εἰς τὸν αἰῶνα, καὶ ὁ
me and as (the)-moon established for — ever and the
μάρτυς ἐν τῷ οὐρανῷ πιστός. Καὶ Ἡσαΐας· Ἐξανατελεῖ
witness in the heaven (is)-faithful and Isaiah shall-come-forth
ῥάβδος ἐξ Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται.
(a)-rod from Jesse and (a)-flower from the root shall-come-up
Ὅτι μὲν οὖν ὁ Ἰωσὴφ ἐκ Δαυϊτικῆς φυλῆς κατάγεται,
that indeed then — Joseph from (the)-Davidic tribe descends
Ματθαῖος καὶ Λουκᾶς, οἱ ἱερώτατοι εὐαγγελισταὶ διαῤῥήδην
Matthew and Luke the most-sacred evangelists expressly
ὑπέδειξαν· ἀλλ᾽ ὁ μὲν Ματθαῖος ἐκ Δαβὶδ διὰ τοῦ
showed but — indeed Matthew from David through —
Σολομῶντος κατάγει τὸν Ἰωσήφ, ὁ δὲ Λουκᾶς, διὰ
Solomon traces — Joseph — but Luke through
Νάθαν. Τῆς δὲ ἁγίας Παρθένου τὴν γέννησιν ἀμφότεροι
Nathan of-the but holy Virgin the birth both
παρεσιώπησαν.
passed-over-in-silence

Χρὴ οὖν εἰδέναι, ὡς οὐκ ἦν ἔθος Ἑβραίοις, οὐδὲ
(one)-must then know that not it-was (the)-custom for-Hebrews nor
τῇ θείᾳ Γραφῇ, γενεαλογεῖσθαι γυναῖκας· νόμος δὲ ἦν
in-the divine Scripture to-trace-genealogies-of women law and it-was
μὴ μνηστεύεσθαι φυλὴν ἐξ ἑτέρας φυλῆς· ὁ δὲ Ἰωσὴφ
not to-betroth tribe from another tribe — and Joseph

ἐκ Δαυϊτικοῦ καταγόμενος φύλου, καὶ δίκαιος ὑπάρχων
from (the)-Davidic descended tribe and just being
(τοῦτο γὰρ αὐτῷ μαρτυρεῖ τὸ θεῖον Εὐαγγέλιον), οὐκ ἂν
this for to-him attests the divine Gospel not —
παρανόμως τὴν ἁγίαν Παρθένον εἰς μνηστείαν ἠγάγετο,
unlawfully the holy Virgin in betrothal would-have-taken
εἰ μὴ ἐκ τοῦ αὐτοῦ σκήπτρου κατήγετο. Δείξας τοίνυν
if not from the same scepter she-descended having-shown therefore
τὸ τοῦ Ἰωσὴφ καταγώγιον, ἠρκέσθη.
the — of-Joseph descent he-was-content
Χρὴ δὲ καὶ τοῦτο εἰδέναι ὡς νόμος ἦν, ἀγόνου
(one)-must and also this know that (a)-law there-was (when)-a-childless
ἀνδρὸς τελευτῶντος, τὸν τούτου ἀδελφόν, τὴν τοῦ
man died the his brother the of-the(-one)
τετελευτηκότος γαμετὴν πρὸς γάμον ἄγεσθαι, καὶ ἐγείρειν
deceased wife in marriage to-take and to-raise-up
σπέρμα τῷ ἀδελφῷ. Τὸ οὖν τικτόμενον, κατὰ φύσιν
seed to-the brother the then (child)-born according-to nature
μέν, τοῦ δευτέρου, ἤτοι τοῦ γεγεννηκότος ἦν, κατὰ
indeed of-the second that-is of-the(-one) having-begotten was according-to
δὲ νόμον, τοῦ τετελευτηκότος.
but law of-the(-one) deceased
Ἐκ τῆς σειρᾶς τοίνυν τοῦ Νάθαν τοῦ υἱοῦ Δαβίδ, γεννηθεὶς
from the line then — of-Nathan the son of-David born
Λευϊ ἐγέννησε τὸν Μελχὶ καὶ τὸν Πάνθηρα· ὁ Πάνθηρ
Levi begot — Melchi and — Panther — Panther
ἐγέννησε τὸν Βαρπάνθηρα, οὕτως ἐπικληθέντα. Οὗτος ὁ
begot — Barpanther so called this —
Βαρπάνθηρ ἐγέννησε τὸν Ἰωακείμ· ὁ Ἰωακὶμ ἐγέννησε τὴν
Barpanther begot — Joachim — Joachim begot the
ἁγίαν Θεοτόκον. Ἐκ δὲ τῆς σειρᾶς Σολομῶντος τοῦ υἱοῦ
holy God-bearer from and the line of-Solomon the son

Δαβίδ, Ματθὰν ἔσχε γυναῖκα, ἐξ ἧς ἐγέννησε τὸν Ἰακώβ.
of-David Matthan had (a)-wife from whom he-begot — Jacob
Τελευτήσαντος δὲ τοῦ Ματθάν, Μελχὶ ὁ ἐκ τῆς φυλῆς
having-died and — Matthan Melchi the(-one) from the tribe
τοῦ Νάθαν, ὁ υἱὸς μὲν Λευΐ, ἀδελφὸς δὲ τοῦ Πάνθηρος,
— of-Nathan the son indeed of-Levi brother and — of-Panther
ἔγημε τὴν γυναῖκα τοῦ Ματθάν, μητέρα δὲ τοῦ Ἰακώβ,
married the wife — of-Matthan mother and — of-Jacob
καὶ ἐξ αὐτῆς ἐγέννησε τὸν Ἡλεί. Ἐγένοντο οὖν ἀδελφοὶ
and from her begot — Heli became then brothers
ὁμομήτριοι Ἰακὼβ καὶ Ἡλεί· ὁ μὲν Ἰακώβ, ἐκ φυλῆς
of-the-same-mother Jacob and Heli — indeed Jacob from (the)-tribe
Σολομῶντος, ὁ δὲ Ἡλεί, ἐκ φυλῆς Νάθαν. Ἐτελεύτησε
of-Solomon — but Heli from (the)-tribe of-Nathan died
δὲ ὁ Ἡλεί, ὁ ἐκ τῆς τοῦ Νάθαν φυλῆς, ἄπαις· καὶ
and — Heli the(-one) from the — of-Nathan tribe childless and
ἔλαβεν Ἰακὼβ ὁ ἀδελφὸς αὐτοῦ, ὁ ἐκ τῆς φυλῆς τοῦ
took Jacob the brother his the(-one) from the tribe —
Σολομῶντος, τὴν γυναῖκα αὐτοῦ, καὶ ἀνέστησε σπέρμα τῷ
of-Solomon the wife his and raised-up seed to-the
ἀδελφῷ αὐτοῦ, καὶ ἐγέννησε τὸν Ἰωσήφ. Ὁ οὖν Ἰωσήφ,
brother his and begot — Joseph — then Joseph
φύσει μέν ἐστιν υἱὸς Ἰακώβ, ἐκ τοῦ καταγωγίου
by-nature indeed is (the)-son of-Jacob from the descent
Σολομῶντος, κατὰ δὲ νόμον, Ἡλεὶ τοῦ ἐκ Νάθαν.
of-Solomon according-to but law of-Heli the(-one) from Nathan
Ἰωακεὶμ τοίνυν τὴν σεμνήν τε καὶ ἀξιέπαινον Ἄνναν πρὸς
Joachim then the august both and praiseworthy Anna in
γάμον ἠγάγετο. Ἀλλ' ὥσπερ ἡ πάλαι Ἄννα στειρεύουσα,
marriage took but as the long-ago Anna being-barren
δι' εὐχῆς καὶ ἐπαγγελίας τὸν Σαμουὴλ ἐγέννησεν,
through prayer and promise — Samuel bore

οὕτω καὶ αὕτη διὰ λιτῆς καὶ ἐπαγγελίας πρὸς Θεοῦ
so also she through supplication and promise from God
τὴν Θεοτόκον κομίζεται, ἵνα κἂν τούτῳ μηδενὸς τῶν
the God-bearer receives that even in-this in-nothing of-the
περιφανῶν καθυστερίζοιτο· τίκτει τοιγαροῦν ἡ χάρις
illustrious(-women) she-might-fall-behind bears therefore the grace
(τοῦτο γὰρ ἡ Ἄννα ἑρμηνεύεται) τὴν Κυρίαν· τοῦτο γὰρ
this for — Anna is-interpreted the Lady this for
τῆς Μαρίας σημαίνει τὸ ὄνομα· Κυρία γὰρ ὄντως γέγονε
— of-Mary signifies the name Lady for truly she-has-become
πάντων τῶν ποιημάτων, τοῦ Δημιουργοῦ χρηματίσασα
of-all the works of-the Creator having-been-styled
Μήτηρ. Τίκτεται δὲ ἐν τῷ τῆς προβατικῆς τοῦ Ἰωακεὶμ
Mother she-is-born and in the of-the sheep-gate — of-Joachim
οἴκῳ, καὶ τῷ ἱερῷ προσάγεται. Εἶτα ἐν τῷ οἴκῳ Θεοῦ
house and to-the temple is-brought then in the house of-God
φυτευθεῖσά τε καὶ πιανθεῖσα τῷ Πνεύματι, ὡσεὶ ἐλαία
planted both and enriched by-the Spirit like (an)-olive
κατάκαρπος, πάσης ἀρετῆς καταγώγιον γέγονε, πάσης
fruitful of-all virtue (a)-dwelling she-became from-all
βιωτικῆς καὶ σαρκικῆς ἐπιθυμίας τὸν νοῦν ἀποστήσασα,
worldly and fleshly desire the mind having-withdrawn
καὶ οὕτω παρθένον τὴν ψυχὴν συντηρήσασα σὺν τῷ
and so virgin the soul having-kept with the
σώματι, ὡς ἔπρεπε, τὴν Θεὸν ἐγκόλπιον ὑποδέχεσθαι
body as befitted the(-one) God in-the-bosom to-receive
μέλλουσαν· ἅγιος γὰρ ὤν, ἐν ἁγίοις ἀναπαύεται·
being-about-to holy for being in (the)-holy(-ones) he-rests
οὕτω τοίνυν ἁγιωσύνην μετέρχεται, καὶ ναὸς ἅγιος καὶ
so then holiness she-pursues and (a)-temple holy and
θαυμαστὸς τοῦ ὑψίστου Θεοῦ ἀναδείκνυται ἄξιος.
wonderful of-the most-high God is-shown-to-be worthy

Ἐπειδὴ δὲ ἐπετήρει τὰς παρθένους ὁ τῆς ἡμῶν
since and watched the virgins the(-one) of-the our
σωτηρίας ἐχθρός, διὰ τὴν Ἡσαΐου προῤῥήσιν· Ἰδοὺ ἡ
salvation enemy because-of the of-Isaiah prophecy behold the
παρθένος ἐν γαστρὶ ἕξει, φήσαντος, καὶ τέξεται υἱόν,
virgin in womb will-have having-said and will-bear (a)-son
καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστι
and they-will-call the name his Emmanuel which is
μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός· ὡς ἂν δελεάσῃ
being-translated with us — God so-that — he-might-ensnare
τὸν ἐν σοφίᾳ ἀεὶ ἁβρυνόμενον, ὁ δρασσόμενος τοὺς
the(-one) in wisdom always priding-himself the(-one) catching the
σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, πρὸς μνηστείαν ἡ νεᾶνις
wise in the craftiness their in betrothal the maiden
τῷ Ἰωσὴφ ὑπὸ τῶν ἱερέων ἐκδίδοται ὁ καινὸς τόμος,
— to-Joseph by the priests is-given-out the new volume
τῷ γράμματα εἰδότι· ἡ δὲ μνηστεία, φυλακή τε τῆς
to-the(-one) letters knowing the and betrothal (a)-guard both of-the
Παρθένου ὑπῆρχε, καὶ τοῦ τὰς παρθένους ἐπιτηροῦντος
Virgin was and of-the(-one) the virgins watching
ἀποβουκόλημα. Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου,
(a)-diversion when and came the fullness of-the time
ἀπεστάλη ἄγγελος Κυρίου πρὸς αὐτήν, τὴν τοῦ Κυρίου
was-sent (an)-angel of-(the)-Lord to her the of-the Lord
εὐαγγελιζόμενος σύλληψιν· οὕτως τε συνείληφε τὸν Υἱὸν
announcing conception so and she-conceived the Son
τοῦ Θεοῦ, τὴν τοῦ Πατρὸς ἐνυπόστατον δύναμιν, οὐκ
— of-God the of-the Father subsistent power not
ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἤτοι
from (the)-will of-flesh nor from (the)-will of-man that-is
συναφείας καὶ σπορᾶς, ἀλλ' ἐκ τῆς τοῦ Πατρὸς εὐδοκίας
of-union and sowing but from the of-the Father good-pleasure

καὶ συνεργίας τοῦ ἁγίου Πνεύματος· ἐχορήγησε τῷ Κτίστῃ
and co-working of-the holy Spirit she-supplied to-the Creator
τὸ κτισθῆναι, καὶ τῷ πλάστῃ τὸ πλασθῆναι, καὶ τῷ
the to-be-created and to-the fashioner the to-be-fashioned and to-the
Υἱῷ τοῦ Θεοῦ καὶ Θεῷ τὸ σαρκωθῆναι καὶ ἀνθρωπισθῆναι
Son — of-God and God the to-be-incarnate and to-become-man
ἐκ τῶν ἁγνῶν καὶ ἀμολύντων αὐτῆς σαρκῶν τε καὶ
from the pure and undefiled her fleshes both and
αἱμάτων, τὸ τῆς προμήτορος ἀποπληροῦσα χρέος· ὥσπερ
bloods the of-the first-mother fulfilling debt as
γὰρ ἐκείνη συναφείας ἐκτὸς ἐξ Ἀδὰμ πεπλαστούργηται,
for that union without from Adam was-fashioned
οὕτω καὶ αὕτη τὸν νέον Ἀδὰμ ἀπεκύησε, νόμῳ κυήσεως
so also she the new Adam brought-forth by-(the)-law of-gestation
τικτόμενον, καὶ ὑπὲρ φύσιν γεννήσεως. Τίκτεται γὰρ
being-born and above nature of-birth is-born for
ἀπάτωρ ἐκ γυναικός, ὁ ἐκ Πατρὸς ἀμήτωρ· καὶ ὅτι
fatherless from (a)-woman the(-one) from (the)-Father motherless and because
μὲν ἐκ γυναικός, νόμῳ κυήσεως, ὅτι δὲ ἄνευ πατρός,
indeed from (a)-woman by-(the)-law of-gestation because but without father
ὑπὲρ φύσιν γεννήσεως· καὶ ὅτι μὲν τῷ εἰθισμένῳ
above nature of-birth and because indeed in-the customary
χρόνῳ (τὸν γὰρ ἐννεαμηνιαῖον τελέσας, καὶ τῷ δεκάτῳ
time the for nine-month(-term) having-completed and on-the tenth
ἐπιβὰς γεννᾶται), νόμῳ κυήσεως· ὅτι δὲ ἀνωδίνως,
having-entered he-is-born by-(the)-law of-gestation because but painlessly
ὑπὲρ θεσμὸν γεννήσεως· ἧς γὰρ ἡδονὴ οὐ προηγήσατο,
above (the)-ordinance of-birth whom for pleasure not preceded
οὐδὲ ὠδὶν ἐπηκολούθησε, κατὰ τὸν προφήτην τὸν
nor pain followed according-to the prophet the(-one)

λέγοντα· Πρὶν ὠδίνησεν, ἔτεκε. Καὶ πάλιν· Πρὶν ἐλθεῖν
saying before she-travailed she-bore and again before to-come
τὸν καιρὸν τῶν ὠδίνων ἐξέφυγε, καὶ ἔτεκεν ἄρσεν.
the time of-the pains she-escaped and bore (a)-male
Γεγέννηται τοίνυν ἐξ αὐτῆς ὁ Υἱὸς τοῦ Θεοῦ σεσαρκωμένος,
has-been-born then from her the Son — of-God incarnate
οὐ θεοφόρος ἄνθρωπος, ἀλλὰ Θεὸς σεσαρκωμένος· οὐχ
not (a)-God-bearing man but God incarnate not
ὡς προφήτης ἐνεργείᾳ χριόμενος, παρουσίᾳ δὲ ὅλου
as (a)-prophet by-activity anointed by-presence but of-(the)-whole
τοῦ χρίοντος· ὥστε ἄνθρωπον μὲν γενέσθαι τὸ
of-the(-one) anointing so-that man indeed became the(-one)
χρίσαν, καὶ Θεὸν τὸ χριόμενον· οὐ μεταβολῇ φύσεως,
having-anointed and God the(-one) anointed not by-change of-nature
ἀλλ' ἑνώσει τῇ καθ' ὑπόστασιν. Ὁ αὐτὸς γὰρ ἦν, ὅ
but by-union the according-to hypostasis the same for was the(-one)
τε χρίων καὶ ὁ χριόμενος· χρίων ὡς Θεὸς ἑαυτὸν ὡς
both anointing and the(-one) anointed anointing as God himself as
ἄνθρωπον. Πῶς οὖν οὐ Θεοτόκος, ἡ Θεὸν σεσαρκωμένον
man how then not God-bearer the(-one) God incarnate
ἐξ αὐτῆς γεννήσασα; Ὄντως κυρίως καὶ ἀληθῶς Θεοτόκος,
from her having-borne truly properly and truly God-bearer
καὶ Κυρία, καὶ πάντων κτισμάτων δεσπόζουσα, δούλη
and Lady and of-all creatures ruling handmaid
καὶ μήτηρ τοῦ Δημιουργοῦ χρηματίσασα. Ὥσπερ δὲ
and mother of-the Creator having-been-styled as and
συλληφθεὶς παρθένον τὴν συλλαβοῦσαν ἐτήρησεν, οὕτω
conceived virgin the(-one) having-conceived he-kept so
καὶ τεχθείς, τὴν αὐτῆς παρθενίαν ἐφύλαξεν ἄτρωτον,
also born the her virginity he-guarded unharmed
μόνος διελθὼν δι' αὐτῆς, καὶ κεκλεισμένην τηρήσας
alone having-passed through her and shut having-kept

αὐτήν· δι᾽ ἀκοῆς μὲν ἡ σύλληψις, ἡ δὲ γέννησις διὰ
her through hearing indeed the conception the but birth through
τῆς συνήθους τῶν τικτομένων ἐξόδου, εἰ καί τινες
the usual of-the(-ones) being-born exit if even some
μυθολογοῦσι διὰ τῆς πλευρᾶς αὐτὸν τεχθῆναι τῆς
fable through the side him to-have-been-born of-the
Θεομήτορος. Οὐ γὰρ ἀδύνατος ἦν καὶ διὰ τῆς πύλης
Mother-of-God not for unable he-was also through the gate
διελθεῖν, καὶ ταύτης μὴ παραβλάψαι σήμαντρα.
to-pass and of-this not to-damage (the)-seals
Μένει τοίνυν καὶ μετὰ τόκον παρθένος ἡ ἀειπάρθενος,
remains then also after childbirth virgin the ever-virgin
οὐδαμῶς ἀνδρὶ μέχρι θανάτου προσομιλήσασα. Εἰ γὰρ
in-no-way with-(a)-man until death having-had-intercourse if for
καὶ γέγραπται· Καὶ οὐκ ἔγνω αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν
even it-is-written and not he-knew her until — she-bore the son
αὐτῆς τὸν πρωτότοκον, ἰστέον ὅτι πρωτότοκός ἐστιν
her the first-born (one)-must-know that first-born is
ὁ πρῶτος γεννηθείς, εἰ καὶ μονογενὴς εἴη. Τὸ μὲν γὰρ
the(-one) first born if even only-begotten he-be the indeed for
πρωτότοκος, πρῶτον γεννηθῆναι δηλοῖ, οὐ πάντως δὲ καὶ
first-born first to-be-born shows not necessarily but also
ἑτέρων συνεμφαίνει γέννησιν. Τὸ δέ, ἕως, τὴν μὲν τοῦ
of-others implies birth the(-word) but until the indeed of-the
ὡρισμένου χρόνου προθεσμίαν σημαίνει, οὐκ ἀποφάσκει δὲ τὸ
appointed time limit signifies not denies but the
μετὰ ταῦτα· φησὶ γὰρ ὁ Κύριος· Καὶ ἰδοὺ ἐγὼ μεθ᾽ ὑμῶν
after these(-things) says for the Lord and behold I with you
εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος·
am all the days until the consummation of-the age
οὐχ ὡς μετὰ τὴν τοῦ αἰῶνος συντέλειαν χωρισθησόμενος.
not as after the of-the age consummation to-be-separated

Φησὶ γοῦν ὁ θεῖος Ἀπόστολος· Καὶ οὕτως πάντοτε
says at-any-rate the divine Apostle and so always
σὺν Κυρίῳ ἐσόμεθα, μετὰ τὴν κοινὴν ἀνάστασιν λέγων.
with (the)-Lord we-shall-be after the common resurrection saying(-it)
Πῶς γὰρ ἂν Θεὸν γεννήσασα, καὶ ἐκ τῆς τῶν
how for — God having-borne and from the of-the(-things)
παρηκολουθηκότων πείρας τὸ θαῦμα γνωρίσασα, ἀνδρὸς
having-followed experience the wonder having-recognized of-man
συνάφειαν κατεδέξατο; ἄπαγε· οὐ σωφρονοῦντος
union would-she-have-accepted away-with(-it) not of-(a)-sober
λογισμοῦ τὰ τοιαῦτα νοεῖν, μὴ ὅτι καὶ πράττειν.
mind the such(-things) to-think not to-say also to-do
Ἀλλ' αὕτη ἡ μακαρία, καὶ τῶν ὑπὲρ φύσιν δωρεῶν
but she the blessed(-one) and of-the above nature gifts
ἀξιωθεῖσα, τὰς ὠδῖνας, ἃς διέφυγε τίκτουσα, ταύτας
deemed-worthy the pains which she-escaped giving-birth these
ἐν τῷ τοῦ πάθους καιρῷ ὑπέμεινε, ὑπὸ τῆς μητρικῆς
in the of-the passion time endured by the motherly
συμπαθείας τῶν σπλάγχνων τὸν σπαραγμὸν ἀνατλᾶσα,
sympathy of-the bowels the rending enduring
καὶ ὃν ἔγνω Θεὸν διὰ γεννήσεως, τοῦτον ὡς κακοῦργον
and whom she-knew God through birth this(-one) as (a)-malefactor
ἀναιρούμενον βλέπουσα, ὡς ῥομφαίᾳ τοῖς λογισμοῖς
being-killed seeing as by-(a)-sword in-the thoughts
ἐσπαράττετο· καὶ τοῦτό ἐστι· Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν
she-was-torn and this is and of-you too yourself the soul
διελεύσεται ῥομφαία. Ἀλλὰ μεταβάλλει τὴν λύπην ἡ χαρὰ
will-pierce (a)-sword but changes the grief the joy
τῆς ἀναστάσεως, Θεὸν τὸν σαρκὶ θανόντα κηρύττουσα.
of-the resurrection God the(-one) in-flesh having-died proclaiming

Περὶ τῆς τῶν ἁγίων καὶ τῶν λειψάνων αὐτῶν τιμῆς

LXXXVIII · THE HONOR OF THE SAINTS AND THEIR RELICS

The saints are to be honored as friends of Christ and heirs of God, gods and kings by grace, not nature, for honor to good fellow-servants is good will to the common Master. They are God's storehouses and temples; their death is a sleep, and they live in his hand. Their relics are saving fountains, and if water came from the rock, myrrh may well flow from martyrs' bones. Through them demons flee and the sick are healed, so we honor them with churches, memorials, psalms, and alms, set up their images, and become living images of their virtues.

Τιμητέον τοὺς ἁγίους ὡς φίλους Χριστοῦ, ὡς τέκνα
(one)-must-honor the saints as friends of-Christ as children
καὶ κληρονόμους Θεοῦ, ὥς φησιν Ἰωάννης ὁ θεολόγος
and heirs of-God as says John the theologian
καὶ εὐαγγελιστής· Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
and evangelist as-many-as but received him he-gave to-them
ἐξουσίαν τέκνα Θεοῦ γενέσθαι. — Ὥστε οὐκ εἰσὶν ἔτι
authority children of-God to-become so-that not they-are any-longer
δοῦλοι, ἀλλ' υἱοί· εἰ δὲ υἱοί, καὶ κληρονόμοι, κληρονόμοι
slaves but sons if and sons also heirs heirs
μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ. Καὶ ὁ Κύριος ἐν
indeed of-God fellow-heirs and of-Christ and the Lord in
τοῖς ἱεροῖς Εὐαγγελίοις τοῖς ἀποστόλοις φησίν· Ὑμεῖς φίλοι
the holy Gospels to-the apostles says you friends
μού ἐστε. Οὐκ ἔτι καλῶ ὑμᾶς δούλους· ὁ γὰρ δοῦλος
my are no longer I-call you slaves the for slave
οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος. Εἰ δὲ καὶ Βασιλεὺς
not knows what does his the lord if and also King
βασιλευόντων, καὶ Κύριος κυριευόντων, καὶ Θεὸς θεῶν,
of-those-reigning and Lord of-those-lording and God of-gods
ὁ Δημιουργὸς τῶν ἁπάντων καὶ Κύριος λέγεται, πάντως
the Creator of-the all and Lord is-called certainly

καὶ οἱ ἅγιοι, θεοί τε καὶ κύριοι, καὶ βασιλεῖς. Τούτων
also the saints gods both and lords and kings of-these
Θεὸς ὁ Θεός, καὶ Κύριος, καὶ Βασιλεύς ἐστί τε καὶ
God — God and Lord and King is both and
λέγεται. Ἐγὼ γάρ εἰμι, φησὶ τῷ Μωϋσῇ, Θεὸς Ἀβραάμ,
is-called I for am he-says — to-Moses God of-Abraham
καὶ Θεὸς Ἰσαάκ, καὶ Θεὸς Ἰακώβ. Καὶ θεὸν Φαραὼ τὸν
and God of-Isaac and God of-Jacob and (a)-god of-Pharaoh —
Μωϋσῆν ὁ Θεὸς ἐποίησεν. Θεοὺς δὲ λέγω, καὶ βασιλεῖς,
Moses — God made gods and I-say and kings
καὶ κυρίους, οὐ φύσει, ἀλλ' ὡς τῶν παθῶν βασιλεύσαντας
and lords not by-nature but as of-the passions having-reigned
καὶ κυριεύσαντας, καὶ τὴν τῆς θείας εἰκόνος ὁμοίωσιν,
and having-lorded and the of-the divine image likeness
καθ' ἣν καὶ γεγένηνται, ἀπαραχάρακτον φυλάξαντας·
according-to which also they-were-made unadulterated having-kept
βασιλεὺς γὰρ λέγεται, καὶ ἡ τοῦ βασιλέως εἰκών· καὶ ὡς
king for is-called also the of-the king image and as
ἑνωθέντας Θεῷ κατὰ προαίρεσιν, καὶ τοῦτον δεξαμένους
having-been-united to-God by choice and him having-received
ἔνοικον, καὶ τῇ τούτου μεθέξει γεγονότας χάριτι, ὅπερ
(as)-indweller and by-the his participation having-become by-grace what
αὐτός ἐστι φύσει. Πῶς οὖν οὐ τιμητέον τοὺς θεράποντας,
he is by-nature how then not must-(one)-honor the servants
καὶ φίλους, καὶ υἱοὺς τοῦ Θεοῦ χρηματίσαντας; Ἡ γὰρ
and friends and sons — of-God having-been-styled the for
πρὸς τοὺς εὐγνώμονας τῶν ὁμοδούλων τιμὴ ἀπόδειξιν
toward the right-minded of-the fellow-servants honor proof
ἔχει τῆς πρὸς τὸν κοινὸν Δεσπότην εὐνοίας.
has of-the toward the common Master good-will

Οὗτοι ταμεῖα Θεοῦ, καὶ καθαρὰ γεγόνασι καταγώγια·
these storehouses of-God and pure have-become dwellings
Ἐνοικήσω γὰρ ἐν αὐτοῖς καὶ ἐμπεριπατήσω, φησὶν ὁ Θεός,
I-will-dwell for in them and walk-among(-them) says — God
καὶ ἔσομαι αὐτῶν Θεός. Ὅτι μὲν οὖν ψυχαὶ δικαίων
and I-will-be their God that indeed then souls of-(the)-righteous
ἐν χειρὶ Θεοῦ, καὶ οὐ μὴ ἅψηται αὐτῶν ὁ θάνατος,
(are)-in (the)-hand of-God and not — may-touch them the death
φησὶν ἡ θεία Γραφή. Ὁ θάνατος γὰρ τῶν ἁγίων ὕπνος
says the divine Scripture the death for of-the saints sleep
μᾶλλόν ἐστιν ἢ θάνατος. Ἐκοπίασαν γὰρ εἰς τὸν αἰῶνα,
rather is than death they-labored for unto — ever
καὶ ζήσονται εἰς τέλος. Καί· Τίμιος ἐναντίον Κυρίου ὁ
and will-live to (the)-end and precious before (the)-Lord the
θάνατος τῶν ὁσίων αὐτοῦ. Τί οὖν τιμιώτερον τοῦ ἐν
death of-the holy-ones his what then (is)-more-precious than-the in
χειρὶ εἶναι Θεοῦ; Ζωὴ γάρ ἐστιν ὁ Θεός, καὶ φῶς, καὶ
(the)-hand to-be of-God life for is — God and light and
οἱ ἐν χειρὶ Θεοῦ ὄντες ἐν ζωῇ καὶ φωτὶ ὑπάρχουσιν.
the(-ones) in (the)-hand of-God being in life and light are
Ὅτι δὲ καὶ διὰ τοῦ νοῦ καὶ τοῖς σώμασιν αὐτῶν ἐνῴκησεν
that and also through the mind also in-the bodies their dwelt
ὁ Θεός, φησὶν ὁ Ἀπόστολος· Οὐκ οἴδατε ὅτι τὰ σώματα
— God says the Apostle not know-you that the bodies
ὑμῶν ναὸς τοῦ ἐνοικοῦντος ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν;
your (a)-temple of-the indwelling in you holy Spirit are
Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστι. Καί· Εἴ τις τὸν ναὸν τοῦ Θεοῦ
the and Lord the Spirit is and if anyone the temple — of-God
φθείρει, φθερεῖ τοῦτον ὁ Θεός. Πῶς οὖν οὐ τιμητέον τοὺς
destroys will-destroy him — God how then not must-(one)-honor the

ἐμψύχους ναοὺς τοῦ Θεοῦ, τὰ ἔμψυχα τοῦ Θεοῦ σκηνώματα;
living temples — of-God the living — of-God tabernacles
Οὗτοι ζῶντες ἐν παῤῥησίᾳ τῷ Θεῷ παρεστήκασι.
these living in boldness — before-God stand
Πηγὰς ἡμῖν σωτηρίους ὁ Δεσπότης Χριστὸς τὰ τῶν
fountains to-us saving the Master Christ the of-the
ἁγίων παρέσχετο λείψανα, πολυτρόπως τὰς εὐεργεσίας
saints provided relics in-many-ways the benefits
πηγάζοντα, μύρον εὐωδίας βρύοντα· καὶ μηδεὶς ἀπιστείτω.
pouring-forth myrrh of-fragrance gushing and let-no-one disbelieve
Εἰ γὰρ ἐξ ἀκροτόμου καὶ στερεᾶς πέτρας ὕδωρ ἐν ἐρήμῳ
if for from (a)-sheer and solid rock water in (the)-desert
ἐπήγασε, βουλομένου Θεοῦ, καὶ ἐκ σιαγόνος ὄνου τῷ
gushed (at)-the-will of-God and from (a)-jawbone of-(an)-ass —
Σαμψὼν διψῶντι, ἐκ μαρτυρικῶν λειψάνων μύρον εὐῶδες
for-Samson thirsting from martyrs' relics myrrh fragrant
ἀναβλύζειν ἄπιστον; Οὐδαμῶς, τοῖς γε εἰδόσι τὴν
to-gush-forth (is-it)-incredible in-no-way to-the(-ones) indeed knowing the
τοῦ Θεοῦ δύναμιν, καὶ τὴν τῶν ἁγίων παρ' αὐτοῦ τιμήν.
— of-God power and the of-the saints from him honor
Ἐν τῷ νόμῳ πᾶς ὁ ἁπτόμενος νεκροῦ ἀκάθαρτος
in the law every the(-one) touching (a)-corpse unclean
ἐχρημάτιζεν, ἀλλ' οὐχ οὗτοι νεκροί. Ἀφ' οὗ γὰρ
was-reckoned but not these dead from which(-time) for
ἡ αὐτοζωή, ὁ τῆς ζωῆς αἴτιος, ἐν νεκροῖς ἐλογίσθη,
the self-life the of-the life cause among (the)-dead was-reckoned
τοὺς ἐπ' ἐλπίδι ἀναστάσεως καὶ τῇ εἰς αὐτὸν πίστει
the(-ones) in hope of-resurrection and in-the in him faith
κοιμηθέντας, οὐ νεκροὺς προσαγορεύομεν. Νεκρὸν γὰρ σῶμα
having-fallen-asleep not dead we-call (a)-dead for body
πῶς θαυματουργεῖν δύναται; Πῶς οὖν δι' αὐτῶν δαίμονες
how to-work-wonders can how then through them demons

ἀπελαύνονται, νόσοι φυγαδεύονται, ἀσθενεῖς θεραπεύονται,
are-driven-out diseases are-put-to-flight (the)-sick are-healed
τυφλοὶ ἀναβλέπουσι, λεπροὶ καθαίρονται, πειρασμοὶ καὶ
(the)-blind see-again lepers are-cleansed temptations and
ἀνίαι λύονται, πᾶσα δόσις ἀγαθὴ ἐκ τοῦ Πατρὸς τῶν
troubles are-dissolved every gift good from the Father of-the
φώτων δι᾽ αὐτῶν τοῖς ἀδιστάκτῳ πίστει αἰτοῦσι
lights through them to-the(-ones) with-undoubting faith asking
κάτεισι; Πόσα ἂν ἔκαμες, ἵνα προστάτην εὕρῃς
comes-down how-much — would-you-labor that (a)-patron you-might-find
θνητῷ σε βασιλεῖ προσάγοντα, καὶ ὑπὲρ σοῦ πρὸς
to-(a)-mortal you king presenting and on-behalf-of you to
αὐτὸν τοὺς λόγους ποιούμενον; Τοὺς οὖν προστάτας τοῦ
him the words making the then patrons of-the
γένους παντός, τοὺς τῷ Θεῷ ὑπὲρ ἡμῶν τὰς ἐντεύξεις
race whole the(-ones) — to-God on-behalf-of us the intercessions
ποιουμένους, οὐ τιμητέον; Ναὶ μὴν τιμητέον, ναοὺς
making not must-(one)-honor yes indeed (one)-must-honor(-them) temples
ἐγείροντας τῷ Θεῷ ἐπὶ τῷ τούτων ὀνόματι, καρποφορίας
raising — to-God in the their name fruit-offerings
προσάγοντας, τὰς τούτων μνήμας γεραίροντας, καὶ ἐν
bringing the their memorials celebrating and in
αὐταῖς εὐφραινομένους πνευματικῶς, ἵνα οἰκεία τῶν
them rejoicing spiritually that proper of-the(-ones)
συγκαλούντων ἡ εὐφροσύνη γένηται, ἵνα μὴ θεραπεύειν
calling-together the gladness may-become that not to-serve
πειρώμενοι, τοὔμπαλιν αὐτοὺς παροργίσωμεν. Οἷς
trying on-the-contrary them we-may-provoke by-what-things
μὲν γὰρ Θεὸς θεραπεύεται, καὶ οἱ τούτου θεράποντες
indeed for God is-served also the his servants
εὐφρανθήσονται· οἷς δὲ προσοχθίζει Θεός, καὶ οἱ
will-be-gladdened by-what-things but is-offended God also the

τούτου προσοχθιοῦσιν ὑπασπισταί. Ἐν ψαλμοῖς, καὶ ὕμνοις,
his will-be-offended shield-bearers in psalms and hymns
καὶ ᾠδαῖς πνευματικαῖς, καὶ κατανύξει, καὶ τῶν δεομένων
and songs spiritual and compunction and of-the needy
ἐλέῳ, τοὺς ἁγίους πιστοὶ θεραπεύσωμεν, οἷς μάλιστα
in-mercy the saints (we)-faithful let-us-serve by-which most-of-all
καὶ Θεὸς θεραπεύεται. Στήλας αὐτοῖς ἐγείρωμεν, ὁρωμένας
also God is-served pillars to-them let-us-raise visible
τε εἰκόνας, καὶ αὐτοὶ ἔμψυχοι στῆλαι αὐτῶν καὶ εἰκόνες,
and images and ourselves living pillars their and images
τῇ τῶν ἀρετῶν μιμήσει γενώμεθα. Τὴν Θεοτόκον, ὡς
by-the of-the virtues imitation let-us-become the God-bearer as
κυρίως καὶ ἀληθῶς Θεοῦ Μητέρα, τιμήσωμεν. Τὸν προφήτην
properly and truly of-God Mother let-us-honor the prophet
Ἰωάννην, ὡς πρόδρομον καὶ βαπτιστήν, ἀπόστολόν τε
John as forerunner and baptist apostle both
καὶ μάρτυρα· Οὔτε γὰρ ἐν γεννητοῖς γυναικῶν μείζων
and martyr neither for among (those)-born of-women greater
Ἰωάννου ἐγήγερται, ὡς ὁ Κύριος ἔφησε, καὶ τῆς βασιλείας
than-John has-arisen as the Lord said and of-the kingdom
αὐτὸς πρῶτος κήρυξ γεγένηται. Τοὺς ἀποστόλους, ὡς
he first herald has-become the apostles as
ἀδελφοὺς τοῦ Κυρίου, καὶ αὐτόπτας, καὶ ὑπηρέτας τῶν
brothers of-the Lord and eyewitnesses and ministers of-the
αὐτοῦ παθημάτων, οὓς καὶ προγνοὺς προώρισε συμμόρφους
his sufferings whom also foreknowing he-predestined conformed
τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ ὁ Θεὸς καὶ Πατήρ· πρῶτον
of-the image of-the Son his — God and Father first
ἀποστόλους, δεύτερον προφήτας, τρίτον ποιμένας καὶ
apostles second prophets third shepherds and
διδασκάλους· τούς τε Κυρίου μάρτυρας ἐκ παντὸς
teachers the both of-(the)-Lord martyrs from every

τάγματος ἐκλελεγμένους, ὡς στρατιώτας Χριστοῦ, καὶ τὸ
rank chosen as soldiers of-Christ and the
αὐτοῦ πεπωκότας ποτήριον, τό τε ζωοποιοῦ αὐτοῦ θανάτου
his having-drunk cup the both of-the-life-giving his death
βαπτισθέντας βάπτισμα, ὡς κοινωνοὺς τῶν παθημάτων
having-been-baptized baptism as sharers of-the sufferings
αὐτοῦ καὶ τῆς δόξης· ὧν ταξίαρχος ὁ πρωτοδιάκονος
his and of-the glory of-whom (the)-commander the archdeacon
Χριστοῦ καὶ ἀπόστολος, καὶ πρωτομάρτυς Στέφανος· καὶ
of-Christ and apostle and protomartyr Stephen and
τοὺς ὁσίους πατέρας ἡμῶν, τοὺς θεοφόρους ἀσκητάς,
the holy fathers our the God-bearing ascetics
τοὺς τὸ χρονιώτερον καὶ ἐπιπονώτερον μαρτύριον τῆς
the(-ones) the longer and more-laborious martyrdom of-the
συνειδήσεως διαθλήσαντας· οἳ περιῆλθον ἐν μηλωταῖς, ἐν
conscience having-contested who went-about in sheepskins in
αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,
goats' skins being-destitute afflicted ill-treated
ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ
in deserts wandering and mountains and caves and
ταῖς ὀπαῖς τῆς γῆς, ὧν οὐκ ἦν ἄξιος ὁ κόσμος. Τοὺς
the holes of-the earth of-whom not was worthy the world the
πρὸ τῆς χάριτος προφήτας, πατριάρχας, δικαίους, τοὺς
before the grace prophets patriarchs righteous the(-ones)
προκατηγγελκότας τὴν τοῦ Κυρίου παρουσίαν· τούτων
having-foretold the of-the Lord coming of-these
πάντων ἀναθεωροῦντες τὴν πολιτείαν, ζηλώσωμεν τὴν
all considering the conduct let-us-emulate the
πίστιν, τὴν ἀγάπην, τὴν ἐλπίδα, τὸν ζῆλον, τὸν βίον, τὴν
faith the love the hope the zeal the life the

καρτερίαν τῶν παθημάτων, τὴν ὑπομονὴν μέχρις αἵματος,
endurance of-the sufferings the patience to blood
ἵνα καὶ τῶν τῆς δόξης στεφάνων αὐτοῖς κοινωνήσωμεν.
that also of-the of-the glory crowns with-them we-may-share

Περὶ εἰκόνων

LXXXIX · IMAGES

To those who blame us for venerating images: God made man in his image, and, as Basil says, the honor of the image passes to the prototype. Israel venerated the tabernacle and the cherubim, men's handiwork; Scripture condemns only idols, images of demons. The invisible God cannot be depicted, but since he became truly man, his deeds are painted for those who cannot read; we venerate not the matter but what is depicted, as with the Gospel book and the cross. The tradition is unwritten, like praying to the east; a story says Christ pressed his face on a cloth for Abgar of Edessa.

Ἐπειδὴ δέ τινες ἡμῖν καταμέμφονται προσκυνοῦσί τε καὶ
since and some us blame (who)-venerate both and
τιμῶσι τήν τε τοῦ Σωτῆρος καὶ τῆς Δεσποίνης ἡμῶν
honor the both of-the Savior and of-the Lady our
εἰκόνα, ἔτι δὲ καὶ τῶν λοιπῶν ἁγίων καὶ θεραπόντων
image further and also of-the other saints and servants
Χριστοῦ, ἀκουέτωσαν ὡς ἐξ ἀρχῆς ὁ Θεὸς τὸν
of-Christ let-them-hear that from (the)-beginning — God the
ἄνθρωπον κατ᾽ οἰκείαν εἰκόνα ἐποίησε. Τίνος οὖν ἕνεκεν
man according-to (his)-own image made for-what then reason
ἀλλήλοις προσκυνοῦμεν, εἰ μὴ ὡς κατ᾽ εἰκόνα Θεοῦ
one-another do-we-venerate if not as according-to (the)-image of-God
πεποιημένοις; Ὡς γάρ φησιν ὁ θεηγόρος καὶ πολὺς τὰ
made as for says the God-speaking and great (in)-the

θεῖα Βασίλειος, ἡ τῆς εἰκόνος τιμὴ ἐπὶ τὸν πρωτότυπον
divine(-things) Basil the of-the image honor to the prototype
διαβαίνει· πρωτότυπον δέ ἐστι τὸ εἰκονιζόμενον, ἐξ
passes-over (the)-prototype and is the(-thing) imaged from
οὗ τὸ παράγωγον γίνεται. Τίνος ἕνεκεν ὁ Μωσαϊκὸς λαὸς
which the derivative comes-about for-what reason the Mosaic people
τῇ σκηνῇ κύκλωθεν προσεκύνει, εἰκόνα καὶ τύπον φερούσῃ
the tabernacle round-about venerated (an)-image and figure bearing
τῶν οὐρανίων, μᾶλλον δὲ τῆς ὅλης κτίσεως; Φησὶ γοῦν
of-the heavenly(-things) or-rather and of-the whole creation says at-any-rate
ὁ Θεὸς τῷ Μωϋσῇ· Ὅρα, ποιήσεις πάντα κατὰ τὸν
— God — to-Moses see you-shall-make all(-things) according-to the
τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει. Καὶ τὰ Χερουβὶμ
pattern the(-one) shown you on the mountain and the Cherubim
δὲ τὰ σκιάζοντα τὸ ἱλαστήριον, οὐχὶ ἔργα χειρῶν
also the(-ones) overshadowing the mercy-seat not works of-hands
ἀνθρώπων ἦν; Τί δὲ ὁ ἐν Ἱεροσολύμοις περιώνυμος ναός;
of-men was what and the in Jerusalem famous temple
Οὐχὶ χειροποίητος, καὶ ἀνθρώπων τέχνῃ κατεσκευασμένος;
(was-it)-not handmade and of-men by-art constructed
Ἡ δὲ θεία Γραφὴ κατηγορεῖ τῶν προσκυνούντων τοῖς
the but divine Scripture accuses the(-ones) venerating the
γλυπτοῖς, ἀλλὰ καὶ θυόντων τοῖς δαιμονίοις. Ἔθυον μὲν
graven(-images) but also sacrificing to-the demons sacrificed indeed
Ἕλληνες, ἔθυον δὲ καὶ οἱ Ἰουδαῖοι· ἀλλ' Ἕλληνες μὲν
(the)-Greeks sacrificed and also the Jews but (the)-Greeks indeed
δαιμονίοις, Ἰουδαῖοι δὲ τῷ Θεῷ. Καὶ ἀπόβλητος μὲν ἡ
to-demons (the)-Jews but — to-God and rejected indeed the
τῶν Ἑλλήνων θυσία ἦν καὶ κατάκριτος, ἡ δὲ τῶν δικαίων
of-the Greeks sacrifice was and condemned the but of-the righteous
τῷ Θεῷ εὐαπόδεκτος. Ἔθυσε γὰρ Νῶε, καὶ ὠσφράνθη
— to-God well-acceptable sacrificed for Noah and smelled

ὁ Θεὸς ὀσμὴν εὐωδίας τῆς ἀγαθῆς προαιρέσεως, καὶ
— God (an)-odor of-fragrance of-the good choice and
τῆς πρὸς αὐτὸν εὐνοίας τὸ εὐῶδες ἀποδεχόμενος. Οὕτω
of-the toward him good-will the fragrance accepting so
τὰ μὲν τῶν Ἑλλήνων γλυπτά, ἐπεὶ δαιμόνων ἦσαν
the indeed of-the Greeks graven(-images) since of-demons they-were
ἐξεικονίσματα, ἀπόβλητά τε καὶ ἀπηγορευμένα τυγχάνουσι.
representations rejected both and forbidden happen-to-be
Πρὸς δὲ τούτοις τοῦ ἀοράτου, καὶ ἀσωμάτου,
in-addition-to and these of-the invisible and incorporeal
καὶ ἀπεριγράπτου, καὶ ἀσχηματίστου Θεοῦ τίς δύναται
and uncircumscribable and formless God who can
ποιήσασθαι μίμημα; Παραφροσύνης τοίνυν ἄκρας καὶ
make (a)-likeness of-madness then extreme and
ἀσεβείας τὸ σχηματίζειν τὸ Θεῖον. Ἐντεῦθεν ἐν τῇ
impiety the to-give-form-to the Divine hence in the
Παλαιᾷ οὐκ ἦν τετριμμένη ἡ τῶν εἰκόνων χρῆσις.
Old(-Testament) not was common the of-the images use
Ἐπεὶ δὲ ὁ Θεὸς διὰ σπλάγχνα ἐλέους αὐτοῦ κατὰ
since but — God because-of (the)-bowels of-mercy his according-to
ἀλήθειαν γέγονεν ἄνθρωπος διὰ τὴν ἡμετέραν σωτηρίαν,
truth became man for the our salvation
οὐχ ὡς τῷ Ἀβραὰμ ὤφθη ἐν εἴδει ἀνθρώπου, οὐδὲ
not as — to-Abraham he-appeared in (the)-form of-man nor
ὡς τοῖς προφήταις, ἀλλὰ κατ᾽ οὐσίαν γέγονεν ἀληθῶς
as to-the prophets but according-to substance became truly
ἄνθρωπος, διέτριψέ τε ἐπὶ τῆς γῆς, καὶ τοῖς ἀνθρώποις
man he-spent-time both on the earth and with-the men
συνανεστράφη, ἐθαυματούργησεν, ἔπαθεν, ἐσταυρώθη,
lived he-worked-wonders he-suffered he-was-crucified
ἀνέστη, ἀνελήφθη, καὶ πάντα ταῦτα κατὰ ἀλήθειαν
he-rose he-was-taken-up and all these according-to truth

γέγονε, καὶ ὡράθη ὑπὸ τῶν ἀνθρώπων, ἐγράφη μὲν
happened and were-seen by the men were-written indeed
εἰς ὑπόμνησιν ἡμῶν καὶ διδαχὴν τῶν τηνικαῦτα
for remembrance our and teaching of-the(-ones) at-that-time
μὴ παρόντων, ἵνα μὴ ἑωρακότες, ἀκούσαντες δέ, καὶ
not present that not having-seen having-heard but and
πιστεύσαντες, τύχωμεν τοῦ μακαρισμοῦ τοῦ Κυρίου.
having-believed we-may-obtain the blessing of-the Lord
Ἐπεὶ δὲ οὐ πάντες ἴσασι γράμματα, οὐδὲ τῇ ἀναγνώσει
since but not all know letters nor to-the reading
σχολάζουσιν, οἱ Πατέρες συνεῖδον, ὥσπερ τινὰς ἀριστείας,
have-leisure the Fathers saw-fit as some exploits
ἐν εἰκόσι ταῦτα γράφεσθαι, εἰς ὑπόμνησιν σύντομον· ἀμέλει
in images these to-be-painted for remembrance concise indeed
πολλάκις μὴ κατὰ νοῦν ἔχοντες τὸ τοῦ Κυρίου πάθος, τὴν
often not in mind having the of-the Lord passion the
εἰκόνα τῆς Χριστοῦ σταυρώσεως ἰδόντες, τοῦ σωτηρίου
image of-the of-Christ crucifixion having-seen of-the saving
πάθους εἰς ὑπόμνησιν ἐλθόντες, πεσόντες προσκυνοῦμεν,
passion to remembrance having-come having-fallen we-venerate
οὐ τῇ ὕλῃ, ἀλλὰ τῷ εἰκονιζομένῳ· ὥσπερ οὐδὲ τῇ ὕλῃ
not the matter but the(-one) imaged as neither the matter
τοῦ Εὐαγγελίου, οὐδὲ τῇ τοῦ σταυροῦ ὕλῃ προσκυνοῦμεν,
of-the Gospel nor the of-the cross matter we-venerate
ἀλλὰ τῷ ἐκτυπώματι. Τί γὰρ διαφέρει σταυρὸς μὴ ἔχων
but the impression for-what for does-differ (a)-cross not having
τὸ τοῦ Κυρίου ἐκτύπωμα, τοῦ ἔχοντος; ὡσαύτως
the of-the Lord impression from-the(-one) having(-it) likewise
καὶ ἐπὶ τῆς Θεομήτορος. Ἡ γὰρ εἰς αὐτὴν τιμή, εἰς
also in-the-case-of the Mother-of-God the for to her honor to
τὸν ἐξ αὐτῆς σαρκωθέντα ἀνάγεται· ὁμοίως δὲ καὶ
the(-one) from her incarnate is-referred likewise and also

τὰ τῶν ἁγίων ἀνδρῶν ἀνδραγαθήματα, ἐπαλείφοντα ἡμᾶς
the of-the holy men brave-deeds anointing us
πρὸς ἀνδρείαν, καὶ ζῆλον, καὶ μίμησιν τῆς αὐτῶν ἀρετῆς,
to courage and zeal and imitation of-the their virtue
καὶ δόξαν Θεοῦ. Ὡς γὰρ ἔφημεν, ἡ πρὸς τοὺς εὐγνώμονας
and glory of-God as for we-said the to the right-minded
τῶν ὁμοδούλων τιμὴ ἀπόδειξιν ἔχει τῆς πρὸς τὸν κοινὸν
of-the fellow-servants honor proof has of-the toward the common
Δεσπότην εὐνοίας, καὶ ἡ τῆς εἰκόνος τιμὴ πρὸς τὸ
Master good-will and the of-the image honor to the
πρωτότυπον διαβαίνει· ἔστι δὲ ἄγραφος ἡ παράδοσις,
prototype passes-over is and unwritten the tradition
ὥσπερ καὶ τὸ κατὰ ἀνατολὰς προσκυνεῖν, καὶ τὸ
as also the toward (the)-east to-venerate and the
προσκυνεῖν τὸν σταυρόν, καὶ ἕτερα πλεῖστα τούτοις ὅμοια.
to-venerate the cross and other very-many these like
Φέρεται δὲ καί τις ἱστορία, ὡς ὁ Κύριος, Αὐγάρου
is-reported and also (a)-certain story that the Lord (when)-Abgar
τοῦ τῆς Ἐδεσσηνῶν πόλεως βασιλεύοντος, ζωγράφον
the of-the of-Edessenes city ruling (a)-painter
ἀποστείλαντος τὴν τοῦ Κυρίου ὁμοιογραφῆσαι εἰκόνα, καὶ
had-sent the of-the Lord to-paint-in-likeness image and
μὴ δυνηθέντος τοῦ ζωγράφου διὰ τὴν ἀποστίλβουσαν
not able of-the painter because-of the shining-forth
τοῦ προσώπου λαμπρότητα, αὐτὸς ἱμάτιον τῷ οἰκείῳ
of-the face brightness himself (a)-garment to-the own
προσώπῳ τῷ θείῳ καὶ ζωοποιῷ ἐπιθεὶς ἐναπεμάξατο
face the divine and life-giving having-placed impressed
τῷ ἱματίῳ τὸ ἑαυτοῦ ἀπεικόνισμα, καὶ οὕτως ἀπέστειλε
on-the garment the his-own likeness and so sent
τοῦτο ποθοῦντι τῷ Αὐγάρῳ.
this desiring — to-Abgar

Ὅτι δὲ καὶ πλεῖστα οἱ ἀπόστολοι ἀγράφως
that and also very-many(-things) the apostles unwritten
παραδεδώκασι, γράφει Παῦλος ὁ τῶν ἐθνῶν ἀπόστολος·
have-handed-down writes Paul the of-the nations apostle
Ἄρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε τὰς παραδόσεις
so then brothers stand and hold the traditions
ἡμῶν· ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι᾽
our which you-were-taught whether through word or through
ἐπιστολῆς ἡμῶν. Καὶ πρὸς Κορινθίους· Ἐπαινῶ δὲ ὑμᾶς,
letter our and to (the)-Corinthians I-praise and you
ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα
brothers that all(-things) of-me you-remember and as I-handed-down
ὑμῖν, τὰς παραδόσεις κατέχετε.
to-you the traditions you-hold

Περὶ Γραφῆς

XC · SCRIPTURE

One God spoke by the Spirit through the law, the prophets, the evangelists, and the apostles, so all Scripture is God-inspired and profitable. The soul watered by it bears faith and good works like a tree by the streams; we should knock at its paradise persistently, read and reread, and ask our elders. From outside learning we may take what is useful, like good money-changers. The Old Testament has twenty-two books, matching the Hebrew letters, five of them doubled to make twenty-seven; Wisdom and Sirach are good but not counted. The New has the Gospels, Acts, the epistles, the Apocalypse, and the apostles' Canons.

Εἷς ἐστιν ὁ Θεός, ὑπό τε Παλαιᾶς Διαθήκης καὶ
one is — God by both (the)-Old Testament and
Καινῆς κηρυττόμενος, ὁ ἐν Τριάδι ὑμνούμενός τε
(the)-New proclaimed the(-one) in Trinity hymned both

καὶ δοξαζόμενος, τοῦ Κυρίου φήσαντος· Οὐκ ἦλθον
and glorified the Lord having-said not I-came
καταλῦσαι τὸν νόμον, ἀλλὰ πληρῶσαι. Αὐτὸς γὰρ τὴν
to-destroy the law but to-fulfill he for the
ἡμῶν σωτηρίαν εἰργάσατο, ὑπὲρ ἧς πᾶσα Γραφὴ καὶ
our salvation worked for which all Scripture and
ἅπαν μυστήριον. Καὶ πάλιν· Ἐρευνᾶτε τὰς Γραφάς· αὗται
every mystery and again search the Scriptures these
γὰρ μαρτυροῦσι περὶ ἐμοῦ. Καὶ τοῦ Ἀποστόλου εἰπόντος·
for testify about me and the Apostle having-said
Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς
in-many-parts and in-many-ways long-ago — God having-spoken to-the
πατράσιν ἡμῶν ἐν τοῖς προφήταις, ἐπ᾽ ἐσχάτων τῶν
fathers our in the prophets at (the)-last of-the
ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ. Διὰ Πνεύματος
days these spoke to-us in (the)-Son through (the)-Spirit
τοίνυν ἁγίου, ὅ τε νόμος καὶ οἱ προφῆται, εὐαγγελισταί,
then holy the both law and the prophets evangelists
καὶ ἀπόστολοι, καὶ ποιμένες ἐλάλησαν καὶ διδάσκαλοι.
and apostles and shepherds spoke and teachers
Πᾶσα τοίνυν Γραφὴ θεόπνευστος, πάντως καὶ ὠφέλιμος.
all then Scripture (is)-God-inspired certainly and profitable
Ὥστε κάλλιστον καὶ ψυχωφελέστατον ἐρευνᾶν τὰς
so-that (it-is)-most-beautiful and most-profitable-to-the-soul to-search the
θείας Γραφάς. Ὥσπερ γὰρ δένδρον παρὰ τὰς διεξόδους
divine Scriptures as for (a)-tree by the outlets
τῶν ὑδάτων πεφυτευμένον, οὕτω καὶ ἡ ψυχὴ τῇ
of-the waters planted so also the soul by-the
θείᾳ ἀρδευομένη Γραφῇ, πιαίνεται, καὶ καρπὸν ὥριμον
divine being-watered Scripture is-enriched and fruit ripe
δίδωσι, πίστιν ὀρθόδοξον, καὶ ἀειθαλέσι τοῖς φύλλοις, ταῖς
gives faith orthodox and with-evergreen the leaves the

θεαρέστοις φημί, ὡραΐζεται πράξεσι· πρός τε γὰρ πρᾶξιν
God-pleasing I-mean is-adorned actions toward both for action
ἐνάρετον, καὶ θεωρίαν ἀθόλωτον, ἐκ τῶν ἁγίων Γραφῶν
virtuous and contemplation untroubled from the holy Scriptures
ῥυθμιζόμεθα. Πάσης γὰρ ἀρετῆς παράκλησιν, καὶ κακίας
we-are-regulated of-all for virtue exhortation and of-vice
ἁπάσης ἀποτροπὴν ἐν ταύταις εὑρίσκομεν. Ἐὰν οὖν ὦμεν
all (a)-turning-away in these we-find if then we-be
φιλομαθεῖς, ἐσόμεθα καὶ πολυμαθεῖς· ἐπιμελείᾳ γάρ, καὶ
lovers-of-learning we-shall-be also learned-in-much by-diligence for and
πόνῳ, καὶ τῇ τοῦ διδόντος Θεοῦ χάριτι, κατορθοῦνται
toil and by-the of-the giving God grace are-accomplished
ἅπαντα. Ὁ γὰρ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν
all(-things) the(-one) for asking receives and the(-one) seeking
εὑρίσκει, καὶ κρούοντι ἀνοιγήσεται. Κρούσωμεν τοίνυν
finds and to-the(-one)-knocking it-will-be-opened let-us-knock then
εἰς τὸν κάλλιστον παράδεισον τῶν Γραφῶν, τὸν εὐώδη,
at the most-beautiful paradise of-the Scriptures the fragrant
τὸν γλυκύτατον, τὸν ὡραιότατον, τὸν παντοίοις τῶν
the most-sweet the most-lovely the(-one) with-all-kinds of-the
νοερῶν θεοφόρων ὀρνέων κελαδήμασι περιηχοῦντα ἡμῶν τὰ
intelligible God-bearing birds songs ringing-round our the
ὦτα, τὸν ἁπτόμενον ἡμῶν τῆς καρδίας, καὶ λυπουμένην
ears the(-one) touching our the heart and grieving
μὲν παρακαλοῦντα, θυμουμένην δὲ κατευνάζοντα, καὶ
indeed comforting angered but calming and
χαρᾶς ἀϊδίου ἐμπιπλῶντα· τὸν ἐπιβιβάζοντα ἡμῶν
with-joy eternal filling the(-one) mounting our
τὴν διάνοιαν ἐπὶ τὰ χρυσαυγῆ μετάφρενα τῆς θείας
the mind on the golden-gleaming back of-the divine
περιστερᾶς, καὶ ὑπέρλαμπρα, καὶ ταῖς φανωτάταις αὐτῆς
dove and most-radiant and with-the most-brilliant her

πτέρυξι πρὸς τὸν μονογενῆ Υἱὸν καὶ κληρονόμον τοῦ
wings to the only-begotten Son and heir of-the
φυτουργοῦ τοῦ νοητοῦ ἀμπελῶνος ἀνάγοντα, καὶ δι᾽
planter of-the intelligible vineyard leading-up and through
αὐτοῦ τῷ Πατρὶ τῶν φώτων προσάγοντα· ἀλλὰ μὴ
him to-the Father of-the lights bringing but not
παρέργως κρούσωμεν, προθύμως δὲ μᾶλλον, καὶ ἐπιμόνως·
carelessly let-us-knock eagerly but rather and persistently
μὴ ἐκκακήσωμεν κρούοντες. Οὕτω γὰρ ἡμῖν ἀνοιγήσεται.
not let-us-lose-heart knocking so for to-us it-will-be-opened
Ἐὰν ἀναγνῶμεν ἅπαξ, καὶ δίς, καὶ μὴ διαγνῶμεν
if we-read once and twice and not we-discern
ἃ ἀναγινώσκομεν, μὴ ἐκκακήσωμεν· ἀλλ᾽ ἐπιμείνωμεν,
what we-read not let-us-lose-heart but let-us-persist
ἀδολεσχήσωμεν, ἐρωτήσωμεν· Ἐπερώτησον γάρ, φησί, τὸν
let-us-ponder let-us-ask ask for he-says the
πατέρα σου, καὶ ἀναγγελεῖ σοι· τοὺς πρεσβυτέρους σου,
father your and he-will-declare to-you the elders your
καὶ ἐροῦσί σοι. Οὐ γὰρ πάντων ἡ γνῶσις. Ἀρυσώμεθα
and they-will-tell you not for of-all (is)-the knowledge let-us-draw
ἐκ τῆς τοῦ παραδείσου πηγῆς ἀένναα καὶ καθαρώτατα
from the of-the paradise spring ever-flowing and most-pure
νάματα, ἁλλόμενα εἰς ζωὴν αἰώνιον. Ἐντρυφήσωμεν,
streams springing-up to life eternal let-us-delight
ἀπλήστως κατατρυφήσωμεν· τὴν γὰρ χάριν ἀδάπανον
insatiably let-us-revel the for grace inexhaustible
κέκτηνται. Εἰ δέ τι καὶ παρὰ τῶν ἔξωθεν χρήσιμον
they-possess if but anything also from the(-ones) outside useful
καρπώσασθαι δυνηθείημεν, οὐ τῶν ἀπηγορευμένων ἐστί·
to-gather we-should-be-able not of-the forbidden(-things) it-is
γενώμεθα δόκιμοι τραπεζῖται, τὸ μὲν γνήσιον καὶ καθαρὸν
let-us-become approved money-changers the indeed genuine and pure

χρυσίον σωρεύοντες, τὸ δὲ κίβδηλον παραιτούμενοι.
gold heaping-up the but counterfeit rejecting
Λάβωμεν λόγους καλλίστους, θεοὺς δὲ γελοίους, καὶ
let-us-take words most-beautiful gods but ridiculous and
μύθους ἀλλοτρίους τοῖς κυσὶν ἀποῤῥίψωμεν· πλείστην γὰρ
myths alien to-the dogs let-us-throw-away very-great for
ἐξ αὐτῶν κατ᾽ αὐτῶν ἰσχὺν κτήσασθαι δυνηθείημεν.
from them against them strength to-acquire we-could
Ἰστέον δὲ ὡς εἴκοσι καὶ δύο βίβλοι εἰσὶ τῆς Παλαιᾶς
(one)-must-know and that twenty and two books are of-the Old
Διαθήκης, κατὰ τὰ στοιχεῖα τῆς Ἑβραΐδος φωνῆς.
Testament according-to the letters of-the Hebrew tongue
Εἴκοσι δύο γὰρ στοιχεῖα ἔχουσιν, ἐξ ὧν πέντε διπλοῦνται,
twenty two for letters they-have of which five are-doubled
ὡς γίνεσθαι αὐτὰ εἴκοσι ἑπτά· διπλοῦν γάρ ἐστι τὸ Χάφ,
so-that to-become them twenty seven double for is the Kaph
καὶ τὸ Μέμ, καὶ τὸ Νοῦν, καὶ τὸ Πέ, καὶ τὸ Σαδί. Διὸ
and the Mem and the Nun and the Pe and the Tsade therefore
καὶ αἱ βίβλοι κατὰ τοῦτον τὸν τρόπον εἴκοσι δύο μὲν
also the books in this the way twenty two indeed
ἀριθμοῦνται, εἴκοσι ἑπτὰ δὲ εὑρίσκονται, διὰ τὸ πέντε
are-numbered twenty seven but are-found because-of the five
ἐξ αὐτῶν διπλοῦσθαι. Συνάπτεται γὰρ Ῥοὺθ τοῖς Κριταῖς,
of them to-be-doubled is-joined for Ruth to-the Judges
καὶ ἀριθμεῖται παρ᾽ Ἑβραίοις μία βίβλος· ἡ πρώτη καὶ ἡ
and is-counted among Hebrews one book the first and the
δευτέρα τῶν Βασιλειῶν, μία βίβλος· ἡ τρίτη καὶ ἡ τετάρτη
second of-the Kingdoms one book the third and the fourth
τῶν Βασιλειῶν, μία βίβλος· ἡ πρώτη καὶ ἡ δευτέρα τῶν
of-the Kingdoms one book the first and the second of-the
Παραλειπομένων, μία βίβλος· ἡ πρώτη καὶ ἡ δευτέρα τοῦ
Chronicles one book the first and the second —

Ἐσδρά, μία βίβλος. Οὕτως οὖν σύγκεινται αἱ βίβλοι ἐν
of-Ezra one book so then are-composed the books in
πεντατεύχοις τέτρασι, καὶ μένουσιν ἄλλαι δύο, ὡς εἶναι
pentateuchs four and remain other two so-that to-be
τὰς ἐνδιαθέτους βίβλους οὕτως· πέντε νομικάς, Γένεσιν,
the canonical books thus five of-the-law Genesis
Ἔξοδον, Λευιτικόν, Ἀριθμοί, Δευτερονόμιον. Αὕτη πρώτη
Exodus Leviticus Numbers Deuteronomy this (is-the)-first
πεντάτευχος, ἡ καὶ νομοθεσία. Εἶτα ἄλλη πεντάτευχος,
pentateuch the also law-giving then another pentateuch
τὰ καλούμενα Γραφεῖα, παρά τισι δὲ Ἁγιόγραφα,
the(-books) called Writings by some but Hagiographa
ἅτινά ἐστιν οὕτως· Ἰησοῦς ὁ τοῦ Ναυῆ, Κριταὶ μετὰ
which are thus Joshua the(-son) — of-Nun Judges with
τῆς Ῥούθ, Βασιλειῶν πρώτη μετὰ τῆς δευτέρας, βίβλος
— Ruth of-Kingdoms first with the second book
μία, ἡ τρίτη μετὰ τῆς τετάρτης, βίβλος μία, καὶ αἱ
one the third with the fourth book one and the
δύο τῶν Παραλειπομένων, βίβλος μία. Αὕτη δευτέρα
two of-the Chronicles book one this (is-the)-second
πεντάτευχος. Τρίτη πεντάτευχος, αἱ στιχήρεις βίβλοι, τοῦ
pentateuch third pentateuch the verse books —
Ἰώβ, τὸ Ψαλτήριον, Παροιμίαι Σολομῶντος, Ἐκκλησιαστὴς
of-Job the Psalter Proverbs of-Solomon Ecclesiastes
τοῦ αὐτοῦ, τὰ Ἄσματα τῶν ᾀσμάτων τοῦ αὐτοῦ. Τετάρτη
of-the same the Songs of-the songs of-the same fourth
πεντάτευχος, ἡ προφητική· τὸ δωδεκαπρόφητον, βίβλος
pentateuch the prophetic the Twelve-Prophets book
μία, Ἡσαΐας, Ἱερεμίας, Ἰεζεκιήλ, Δανιήλ· εἶτα τοῦ Ἐσδρά,
one Isaiah Jeremiah Ezekiel Daniel then — of-Ezra
αἱ δύο εἰς μίαν συναπτόμεναι βίβλον, καὶ ἡ Ἐσθήρ.
the two into one joined book and — Esther

Ἡ δὲ Πανάρετος, τουτέστιν ἡ Σοφία τοῦ Σολομῶντος,
the but All-Virtuous that-is the Wisdom — of-Solomon
καὶ ἡ Σοφία τοῦ Ἰησοῦ, ἣν ὁ πατὴρ μὲν τοῦ Σιρὰχ
and the Wisdom — of-Jesus which the father indeed — of-Sirach
ἐξέθετο Ἑβραϊστί, Ἑλληνιστὶ δὲ ἡρμήνευσεν ὁ τούτου μὲν
set-out in-Hebrew in-Greek but translated the his indeed
ἔγγονος Ἰησοῦς, τοῦ δὲ Σιρὰχ υἱός· ἐνάρετοι μὲν καὶ
grandson Jesus — but of-Sirach son virtuous indeed and
καλαί, ἀλλ᾽ οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο ἐν τῇ κιβωτῷ.
beautiful but not are-numbered nor were-placed in the ark
Τῆς δὲ Νέας Διαθήκης, Εὐαγγέλια τέσσαρα· τὸ κατὰ
of-the and New Testament Gospels four the(-one) according-to
Ματθαῖον, τὸ κατὰ Μάρκον, τὸ κατὰ Λουκᾶν,
Matthew the(-one) according-to Mark the(-one) according-to Luke
τὸ κατὰ Ἰωάννην· Πράξεις τῶν ἁγίων ἀποστόλων
the(-one) according-to John Acts of-the holy apostles
διὰ Λουκᾶ τοῦ εὐαγγελιστοῦ· καθολικαὶ ἐπιστολαὶ ἑπτά·
through Luke the evangelist catholic epistles seven
Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία.
of-James one of-Peter two of-John three of-Jude one
Παύλου ἀποστόλου Ἐπιστολαὶ δεκατέσσαρες· Ἀποκάλυψις
of-Paul (the)-apostle Epistles fourteen Apocalypse
Ἰωάννου εὐαγγελιστοῦ· Κανόνες τῶν ἁγίων ἀποστόλων
of-John (the)-evangelist Canons of-the holy apostles
διὰ Κλήμεντος.
through Clement

Περὶ τῶν ἐπὶ Χριστοῦ λεγομένων

XCI · WHAT IS SAID OF CHRIST

What is said of Christ falls under four modes: before the incarnation, in the union, after the union, and after the resurrection. In the union some sayings speak from the higher nature, some from the lower, some from both. After it, the human things are said in six ways: naturally, as hunger; by pretense, as asking where Lazarus lay; by appropriation, as "why have you forsaken me"; by division in thought; to manifest his glory; and in the person of the Jews. Lofty things belong to the divine nature, lowly to the human, and common ones to the one Christ.

Τῶν ἐπὶ Χριστοῦ λεγομένων τρόποι γενικοί εἰσι
of-the(-things) about Christ said (the)-modes general are
τέσσαρες· τὰ μὲν γὰρ καὶ πρὸ τῆς ἐνανθρωπήσεως
four the(-things) indeed for also before the becoming-man
ἁρμόσει αὐτῷ, τὰ δὲ ἐν τῇ ἑνώσει, τὰ δὲ μετὰ τὴν
will-befit him the(-things) but in the union the(-things) but after the
ἕνωσιν, τὰ δὲ μετὰ τὴν ἀνάστασιν. Καὶ τῶν πρὸ
union the(-things) but after the resurrection and of-the(-things) before
τῆς ἐνανθρωπήσεως μὲν τρόποι εἰσὶν ἕξ· τὰ μὲν γὰρ
the becoming-man indeed (the)-modes are six the(-things) indeed for
αὐτῶν, τὸ συναφὲς τῆς φύσεως, καὶ τὸ πρὸς τὸν Πατέρα
of-them the conjunction of-the nature and the toward the Father
ὁμοούσιον δηλοῖ ὡς τό· Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν· καὶ
consubstantiality show as the(-word) I and the Father one are and
τό· Ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ τό·
the(-word) the(-one) having-seen me has-seen the Father and the(-word)
Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, καὶ τὰ τοιαῦτα· τὰ δέ,
who in (the)-form of-God being and the such(-things) the(-things) but
τὸ τέλειον τῆς ὑποστάσεως, ὡς τό· Υἱὸς τοῦ Θεοῦ, καὶ
the perfection of-the hypostasis as the(-word) Son — of-God and

χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ· καὶ τό· Μεγάλης
(the)-impress of-the hypostasis his and the(-word) of-great
βουλῆς Ἄγγελος, θαυμαστός, σύμβουλος, καὶ τὰ ὅμοια.
counsel Angel wonderful counselor and the like(-things)
Τὰ δὲ τὴν ἐν ἀλλήλαις τῶν ὑποστάσεων περιχώρησιν,
the(-things) and the in one-another of-the hypostases interpenetration
ὡς τό· Ἐγὼ ἐν τῷ Πατρί, καὶ ὁ Πατὴρ ἐν ἐμοί· καὶ
as the(-word) I in the Father and the Father in me and
τὴν ἀνεκφοίτητον ἵδρυσιν, ὡς ὁ Λόγος, καὶ σοφία, καὶ
the unbudging establishment as the Word and wisdom and
δύναμις, καὶ ἀπαύγασμα. Ὅ τε γὰρ Λόγος ἐν τῷ νῷ·
power and radiance the both for Word in the mind
Λόγον δέ φημι τὸν οὐσιώδη· καὶ ἡ σοφία ὁμοίως, καὶ ἐν
Word and I-mean the substantial and the wisdom likewise and in
τῷ δυναμένῳ ἡ δύναμις, ἐν τῷ φωτὶ τὸ ἀπαύγασμα,
the(-one) able the power in the light the radiance
ἀνεκφοιτήτως ἵδρυται, ἐξ αὐτῶν πηγαζόμενα.
unbudgingly is-established from them welling-up
Τὰ δέ, ὡς ἐξ αἰτίου τοῦ Πατρός, ὡς τό· Ὁ
the(-things) and as from (a)-cause the Father as the(-word) the
Πατήρ μου μείζων μού ἐστιν· ἐξ αὐτοῦ γὰρ ἔχει τό
Father my greater than-me is from him for he-has the
τε εἶναι καὶ πάντα ὅσα ἔχει· τὸ μὲν εἶναι γεννητῶς,
both to-be and all(-things) as-many-as he-has the indeed to-be by-generation
καὶ οὐ δημιουργητικῶς· ὡς τό· Ἐγὼ ἐκ τοῦ Πατρὸς
and not by-creation as the(-word) I from the Father
ἐξῆλθον καὶ ἥκω. Κἀγὼ ζῶ διὰ τὸν Πατέρα. Πάντα
came-forth and am-come and-I live because-of the Father all(-things)
δὲ ὅσα ἔχει, οὐ μεταδοτικῶς, οὔτε διδακτικῶς, ἀλλ'
but as-many-as he-has not by-impartation nor by-teaching but
ὡς ἐξ αἰτίου· ὡς τό· Οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ'
as from (a)-cause as the(-word) not can the Son to-do from

ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν Πατέρα οὕτως
himself nothing unless — anything he-sees the Father so
ποιοῦντα. Εἰ μὴ γὰρ ὁ Πατήρ ἐστιν, οὐδὲ ὁ Υἱός. Ἐκ
doing if not for the Father is nor the Son from
τοῦ Πατρὸς γὰρ ὁ Υἱός, καὶ ἐν τῷ Πατρί, καὶ ἅμα
the Father for the Son and in the Father and together-with
τῷ Πατρί, καὶ οὐ μετὰ τὸν Πατέρα. Ὁμοίως καὶ ἃ
the Father and not after the Father likewise also what
ποιεῖ, ἐξ αὐτοῦ καὶ σὺν αὐτῷ· μία γὰρ καὶ ἡ αὐτή·
he-does from him and with him one for and the same
οὐχ ὁμοία, ἀλλ' ἡ αὐτὴ τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ
not like but the same of-the Father and of-the Son and
τοῦ ἁγίου Πνεύματος θέλησις, ἐνέργειά τε καὶ δύναμις.
of-the holy Spirit will activity both and power
Τὰ δέ, ὡς τῆς πατρικῆς εὐδοκίας, διὰ τῆς αὐτοῦ
the(-things) and as of-the paternal good-pleasure through the his
ἐνεργείας πληρούμενα, καὶ οὐχ ὡς δι' ὀργάνου, ἢ
activity fulfilled and not as through (an)-instrument or
δούλου, ἀλλ' ὡς δι' οὐσιώδους καὶ ἐνυποστάτου αὐτοῦ
servant but as through substantial and subsistent his
Λόγου, καὶ σοφίας, καὶ δυνάμεως, διὰ τὸ μίαν ἐν Πατρὶ
Word and wisdom and power because-of the one in Father
καὶ Υἱῷ θεωρεῖσθαι κίνησιν· ὡς τό· Πάντα δι' αὐτοῦ
and Son to-be-seen motion as the(-word) all(-things) through him
ἐγένετο· καὶ τό· Ἀπέστειλε τὸν Λόγον αὐτοῦ, καὶ ἰάσατο
came-to-be and the(-word) he-sent the Word his and healed
αὐτούς· καὶ τό· Ἵνα γνῶσιν ὅτι σύ με ἀπέστειλας.
them and the(-word) that they-may-know that you me sent
Τὰ δὲ προφητικῶς· καὶ τούτων τὰ μὲν ὡς
the(-things) and prophetically and of-these the(-things) indeed as
μέλλοντα, οἷον· Ἐμφανῶς ἥξει· καὶ τὸ τοῦ Ζαχαρίου·
future such-as manifestly he-will-come and the(-word) — of-Zechariah

Ἰδοὺ ὁ Βασιλεύς σου ἔρχεταί σοι. Καὶ τὸ ὑπὸ Μιχαίου
behold the King your comes to-you and the(-word) by Micah
εἰρημένον· Ἰδοὺ Κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ,
spoken behold (the)-Lord goes-forth from the place his
καὶ καταβήσεται, καὶ ἐπιβήσεται ἐπὶ τὰ ὑψηλὰ τῆς γῆς·
and will-come-down and will-tread upon the high(-places) of-the earth
τὰ δέ, τὰ μέλλοντα, ὡς παρῳχηκότα, ὡς τό·
the(-things) but the future as past as the(-word)
Οὗτος ὁ Θεὸς ἡμῶν. Μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη,
this — God our after these(-things) on the earth appeared
καὶ τοῖς ἀνθρώποις συνανεστράφη· καὶ τό· Κύριος
and with-the men lived and the(-word) (the)-Lord
ἔκτισέ με ἀρχὴν τῶν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ· καὶ
created me (the)-beginning of-the ways his for works his and
τό· Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον
the(-word) because-of this anointed you — God — God your (with)-oil
ἀγαλλιάσεως παρὰ τοὺς μετόχους σου, καὶ τὰ τοιαῦτα.
of-gladness beyond the fellows your and the such(-things)
Τὰ μὲν οὖν πρὸ τῆς ἑνώσεως, καὶ μετὰ τὴν ἕνωσιν
the(-things) indeed then before the union and after the union
ἐπ᾽ αὐτῷ λεχθήσεται· τὰ δὲ μετὰ τὴν ἕνωσιν, πρὸ τῆς
of him will-be-said the(-things) but after the union before the
ἑνώσεως οὐδαμῶς, εἰ μήτιγε προφητικῶς, ὡς ἔφημεν.
union in-no-way unless perhaps prophetically as we-said
Τῶν δὲ ἐν τῇ ἑνώσει τρόποι εἰσὶ τρεῖς. Ὅτε μὲν
of-the(-things) and in the union (the)-modes are three when indeed
γὰρ ἐκ τοῦ κρείττονος τὸν λόγον ποιούμεθα, θέωσιν
for from the higher the discourse we-make deification
τῆς σαρκός, καὶ λόγωσιν, καὶ ὑπερύψωσιν λέγομεν, καὶ
of-the flesh and Word-making and super-exaltation we-say and
τὰ τοιαῦτα, τὸν προσγενόμενον τῇ σαρκὶ πλοῦτον ἐκ
the such(-things) the added to-the flesh wealth from

τῆς πρὸς τὸν ὕψιστον Θεὸν Λόγον ἑνώσεώς τε καὶ
the to the most-high God Word union both and
συμφυΐας ἐμφαίνοντες. Ὅτε δὲ ἀπὸ τοῦ ἐλάττονος,
natural-growing-together displaying when but from the lower
σάρκωσιν τοῦ Θεοῦ Λόγου, ἐνανθρώπησιν, κένωσιν,
incarnation — of-God Word becoming-man emptying
πτωχείαν, ταπείνωσιν, φαμέν. Ταῦτα γάρ, καὶ τὰ τοιαῦτα,
poverty humiliation we-say these for and the such(-things)
ἐκ τῆς πρὸς τὸ ἀνθρώπινον κράσεως ἐπιλέγεται τῷ
from the with the human mixture are-attributed to-the
Λόγῳ καὶ Θεῷ. Ὅταν δὲ ἐξ ἀμφοῖν ἅμα, ἕνωσιν,
Word and God when but from both together union
κοινωνίαν, χρίσιν, συμφυΐαν, συμμόρφωσιν, καὶ τὰ
communion anointing natural-growing-together conformation and the
τοιαῦτα φάσκομεν. Διὰ τοῦτον οὖν τὸν τρίτον τρόπον οἱ
such(-things) we-assert through this then the third mode the
προλελεγμένοι δύο τρόποι λέγονται. Διὰ γὰρ τῆς ἑνώσεως
previously-said two modes are-spoken-of through for the union
δηλοῦται, τί ἔσχεν ἑκάτερον ἐκ τῆς τοῦ συνυφεστῶτος
is-shown what had each from the of-the co-subsisting
αὐτῷ ἁρμογῆς καὶ περιχωρήσεως. Διὰ γὰρ τὴν καθ᾽
with-it fitting-together and interpenetration through for the according-to
ὑπόστασιν ἕνωσιν ἡ σὰρξ τεθεῶσθαι λέγεται, καὶ
hypostasis union the flesh to-have-been-deified is-said and
Θεὸς γενέσθαι, καὶ ὁμόθεος τῷ Λόγῳ· καὶ ὁ Θεὸς
God to-have-become and co-God with-the Word and — God
Λόγος σαρκωθῆναι, καὶ ἄνθρωπος γενέσθαι, καὶ κτίσμα
Word to-have-been-incarnate and man to-have-become and creature
λέγεσθαι, καὶ ἔσχατος καλεῖσθαι· οὐχ ὡς τῶν δύο φύσεων
to-be-called and last to-be-named not as of-the two natures
μεταβληθεισῶν εἰς μίαν φύσιν σύνθετον· ἀδύνατον γὰρ ἐν
having-been-changed into one nature compound impossible for in

μιᾷ φύσει ἅμα τὰ ἐναντία φυσικὰ γενέσθαι· ἀλλ᾽ ὡς
one nature together the contrary natural(-properties) to-come-about but as
τῶν δύο φύσεων καθ᾽ ὑπόστασιν ἑνωθεισῶν, καὶ τὴν εἰς
of-the two natures according-to hypostasis united and the into
ἀλλήλας περιχώρησιν ἀσύγχυτον καὶ ἀμετάβλητον ἐχουσῶν.
one-another interpenetration unconfused and unchangeable having
Ἡ δὲ περιχώρησις οὐκ ἐκ τῆς σαρκός, ἀλλ᾽ ἐκ τῆς
the but interpenetration not from the flesh but from the
θεότητος γέγονεν· ἀμήχανον γὰρ τὴν σάρκα περιχωρῆσαι
divinity has-come-about impossible for the flesh to-interpenetrate
διὰ τῆς θεότητος· ἀλλ᾽ ἡ θεία φύσις ἅπαξ περιχωροῦσα
through the divinity but the divine nature once interpenetrating
διὰ τῆς σαρκός, ἔδωκε καὶ τῇ σαρκὶ τὴν πρὸς ταύτην
through the flesh gave also to-the flesh the toward it
ἄῤῥητον περιχώρησιν, ἣν δὴ ἕνωσιν λέγομεν.
ineffable interpenetration which indeed union we-call
Ἰστέον δέ, ὡς ἐπὶ τοῦ πρώτου καὶ δευτέρου τρόπου
(one)-must-know and that in-the-case-of the first and second mode
τῶν ἐν τῇ ἑνώσει, τὸ ἀνάπαλιν θεωρεῖται· ὅτε γὰρ περὶ
of-the(-ones) in the union the reverse is-seen when for about
τῆς σαρκὸς τὸν λόγον ποιούμεθα, θέωσιν, καὶ λόγωσιν, καὶ
the flesh the discourse we-make deification and Word-making and
ὑπερύψωσιν, καὶ χρίσιν φαμέν. Ἀπὸ μὲν γὰρ τῆς θεότητος
super-exaltation and anointing we-say from indeed for the divinity
ταῦτα, περὶ δὲ τὴν σάρκα θεωρεῖται. Ὅτε δὲ περὶ τοῦ
these(-are) about but the flesh are-seen when but about the
Λόγου, κένωσιν, σάρκωσιν, ἐνανθρώπησιν, ταπείνωσιν, καὶ
Word emptying incarnation becoming-man humiliation and
τὰ τοιαῦτα· ἅτινα ὡς ἔφημεν, ἐκ τῆς σαρκὸς ἐπιλέγεται
the such(-things) which as we-said from the flesh are-attributed
τῷ Λόγῳ τε καὶ Θεῷ· αὐτὸς γὰρ ταῦτα ὑπέμεινεν ἑκών.
to-the Word both and God he for these(-things) endured willingly

Τῶν δὲ μετὰ τὴν ἕνωσιν τρόποι εἰσὶ τρεῖς· πρῶτος
of-the(-things) and after the union (the)-modes are three (the)-first
ὁ τῆς θείας φύσεως δηλωτικός, ὡς τό· Ἐγὼ ἐν
the(-one) of-the divine nature indicative as the(-word) I in
τῷ Πατρί, καὶ ὁ Πατὴρ ἐν ἐμοί· καί· Ἐγὼ καὶ ὁ Πατὴρ
the Father and the Father in me and I and the Father
ἕν ἐσμεν· καὶ πάντα ὅσα πρὸ τῆς ἀνθρωπήσεως
one are and all(-things) as-many-as before the becoming-man
αὐτῷ ἐπιλέγεται, ταῦτα καὶ μετὰ τὴν ἐνανθρώπησιν αὐτῷ
to-him are-attributed these also after the becoming-man to-him
ἐπιλεχθήσεται, πλὴν τοῦ μὴ εἰληφέναι σάρκα, καὶ τὰ
will-be-attributed except the not to-have-taken flesh and the
αὐτῆς φυσικά.
its natural(-properties)

Δεύτερος, ὁ τῆς ἀνθρωπίνης, ὡς τό· Τί με ζητεῖτε
(the)-second the(-one) of-the human(-nature) as the(-word) why me do-you-seek
ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα·
to-kill (a)-man who the truth to-you have-spoken
καὶ τό· Οὕτω δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου,
and the(-word) so must be-lifted-up the Son of-the man
καὶ τὰ τοιαῦτα.
and the such(-things)

Τούτων δὲ τῶν ἀνθρωποπρεπῶς ἐπὶ τοῦ Σωτῆρος
of-these and of-the(-things) in-a-manner-befitting-man of the Savior
Χριστοῦ λεγομένων καὶ γεγραμμένων, εἴτε ἐν ῥήμασιν,
Christ said and written whether in words
εἴτε ἐν πράγμασιν, τρόποι εἰσὶ ἕξ. Τὰ μὲν γὰρ
or in deeds (the)-modes are six the(-things) indeed for
αὐτῶν κατὰ φύσιν οἰκονομικῶς πέπρακταί τε καὶ
of-them according-to nature by-dispensation have-been-done both and
λέλεκται· οἷον ὁ ἐκ Παρθένου τόκος, ἡ καθ' ἡλικίαν
said such-as the from (the)-Virgin birth the according-to age

αὔξησίς τε καὶ προκοπή, ἡ πεῖνα, ἡ δίψα, ὁ κόπος,
growth both and progress the hunger the thirst the toil
τὸ δάκρυον, ὁ ὕπνος, ἡ τῶν ἥλων τρῆσις, ὁ θάνατος,
the tear the sleep the of-the nails piercing the death
καὶ τὰ τοιαῦτα, ὅσα φυσικὰ καὶ ἀδιάβλητα πάθη
and the such(-things) as-many-as natural and blameless passions
ὑπάρχουσιν. Ἐν τούτοις γὰρ ἅπασι μίξις μέν ἐστι τοῦ
are in these for all mixture indeed is of-the
θείου πρὸς τὸ ἀνθρώπινον, πλὴν τοῦ σώματος ἀληθῶς
divine with the human but of-the body truly
εἶναι πιστεύεται, οὐδὲν τούτων τοῦ θείου πάσχοντος, δι᾽
to-be is-believed nothing of-these the divine suffering through
αὐτῶν δὲ τὴν ἡμῶν οἰκονομοῦντος σωτηρίαν.
them but the our dispensing salvation
Τὰ δὲ κατὰ προσποίησιν, οἷον τὸ ἐρωτᾷν· Ποῦ
the(-things) but by pretense such-as the to-ask where
τεθείκατε Λάζαρον; ὁ ἐπὶ τὴν συκῆν δρόμος, τὸ
have-you-laid Lazarus the to the fig-tree running the
ὑποδύεσθαι, ἤγουν ὑπαναχωρεῖν· ἡ προσευχή, τό·
to-slip-away or to-withdraw the prayer the(-word)
Προσεποιήσατο πορρώτερω πορεύεσθαι· τούτων γὰρ καὶ
he-pretended farther to-go of-these for and
τῶν παραπλησίων, οὔτε ὡς Θεός, οὔτε ὡς ἄνθρωπος
of-the similar(-things) neither as God nor as man
ἔχρῃζε, πλὴν ἀνθρωποπρεπῶς ἐσχηματίζετο, πρὸς ὅπερ
he-needed except in-a-manner-befitting-man he-assumed-the-form toward what
ἡ χρεία, καὶ τὸ λυσιτελὲς ἀπῄτει· οἷον τὴν προσευχήν,
the need and the advantage demanded such-as the prayer
διὰ τὸ δεῖξαι, ὡς οὐκ ἔστιν ἀντίθεος, ὡς καὶ αἰτίαν
because-of the to-show that not he-is (a)-rival-to-God as also (the)-cause
ἑαυτοῦ τιμῶν τὸν Πατέρα· τὸ ἐρωτᾷν, οὐκ ἀγνοῶν,
of-himself honoring the Father the to-ask not being-ignorant

ἀλλ᾽ ἵνα δείξῃ, ὡς κατὰ ἀλήθειάν ἐστιν ἄνθρωπος,
but that he-might-show that according-to truth he-is man
μετὰ τοῦ εἶναι Θεός· τὸ ὑπαναχωρεῖν, ἵνα διδάξῃ μὴ
with the to-be God the to-withdraw that he-might-teach not
προπετεύεσθαι μηδ᾽ ἑαυτοὺς προδιδόναι.
to-be-rash nor themselves to-betray
Τὰ δὲ κατ᾽ οἰκείωσιν καὶ ἀναφοράν, ὡς τό·
the(-things) but by appropriation and reference as the(-word)
Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες; καὶ τό·
God my God my — why me have-you-forsaken and the(-word)
Τὸν μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν
the(-one) not having-known sin on-behalf-of us sin
ἐποίησε· καὶ τό· Γενόμενος ὑπὲρ ἡμῶν κατάρα· καὶ
he-made and the(-word) having-become on-behalf-of us (a)-curse and
τό· Αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι
the(-word) himself the Son will-be-subjected to-the(-one) having-subjected
αὐτῷ τὰ πάντα. Οὔτε γὰρ ὡς Θεός, οὔτε ὡς ἄνθρωπος,
to-him the all(-things) neither for as God nor as man
ἐγκατελείφθη ποτὲ ὑπὸ τοῦ Πατρός· οὔτε ἁμαρτία, οὔτε
was-be-forsaken ever by the Father nor sin nor
κατάρα γέγονεν, οὔτε ὑποταγῆναι χρῄζει τῷ Πατρί.
curse be-has-become nor to-be-subjected needs to-the Father
Καθὸ μὲν γὰρ Θεός, ἴσος ἐστὶ τῷ Πατρί, καὶ οὐδὲ
inasmuch-as indeed for God equal he-is to-the Father and neither
ἐναντίος, οὐδὲ ὑποτεταγμένος· καθὸ δὲ ἄνθρωπος,
opposed nor subjected inasmuch-as but man
οὐδέποτε ἀνήκοος γέγονε τοῦ γεννήτορος, ἵνα ὑποταγῆς
never disobedient has-be-become of-the begetter that subjection
δεηθῇ. Τὸ ἡμέτερον τοίνυν οἰκειούμενος πρόσωπον, καὶ
he-should-need the our then appropriating person and
μεθ᾽ ἡμῶν τάσσων ἑαυτόν, ταῦτα ἔλεγεν. Ἡμεῖς γὰρ
with us ranking himself these(-things) he-said we for

ἦμεν οἱ ἁμαρτίας καὶ κατάρας ἔνοχοι, ὡς ἀπειθεῖς
were the(-ones) of-sin and of-curse liable as disobedient
καὶ παρήκοοι, καὶ διὰ τοῦτο ἐγκαταλελειμμένοι.
and heedless and because-of this forsaken
Τὰ δέ, διὰ τὴν κατ᾽ ἐπίνοιαν διαίρεσιν. Ἐὰν
the(-things) and because-of the by thought division if
γὰρ τῇ ἐπινοίᾳ διέλῃς τὰ τῇ ἀληθείᾳ ἀχώριστα,
for in-the thought you-divide the(-things) in-the truth inseparable
ἤτοι τὴν σάρκα ἐκ τοῦ Λόγου, λέγεται καὶ δοῦλος, καὶ
that-is the flesh from the Word it-is-called both servant and
ἀγνοῶν· καὶ γὰρ τῆς δούλης καὶ ἀγνοούσης φύσεως ἦν,
ignorant also for of-the servile and ignorant nature it-was
καὶ εἰ μὴ ἥνωτο τῷ Θεῷ Λόγῳ ἡ σάρξ, δούλη
and if not had-been-united — to-God Word the flesh servile
ἦν, καὶ ἀγνοοῦσα· ἀλλὰ διὰ τὴν πρὸς τὸν Θεὸν
it-was and ignorant but because-of the to — God
Λόγον καθ᾽ ὑπόστασιν ἕνωσιν, οὔτε δούλη ἦν, οὔτε
Word according-to hypostasis union neither servile it-was nor
ἠγνόει. Οὕτω καὶ Θεὸν ἑαυτοῦ τὸν Πατέρα ἐκάλεσεν.
was-it-ignorant so also God his the Father he-called
Τὰ δέ, διὰ τὴν πρὸς ἡμᾶς φανέρωσίν τε καὶ
the(-things) and because-of the to us manifestation both and
πίστωσιν, ὡς τό· Πάτερ, δόξασόν με τῇ δόξῃ,
confirmation as the(-word) Father glorify me with-the glory
ᾗ εἶχον πρὸ τοῦ κόσμον εἶναι, παρά σοι. Αὐτὸς μὲν
which I-had before the (the)-world to-be with you he indeed
γὰρ δεδοξασμένος ἦν τε καί ἐστιν, ἀλλ᾽ ἡμῖν οὐκ ἦν
for glorified was both and is but to-us not was
φανερωθεῖσα, καὶ πιστωθεῖσα ἡ δόξα αὐτοῦ. Καὶ τὸ
manifested and confirmed the glory his and the(-word)
ὑπὸ τοῦ Ἀποστόλου εἰρημένον· Τοῦ ὁρισθέντος Υἱοῦ Θεοῦ
by the Apostle spoken of-the declared Son of-God

ἐν δυνάμει, κατὰ Πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως
in power according-to (the)-Spirit of-holiness by (the)-resurrection
νεκρῶν· διὰ γὰρ τῶν θαυμάτων, καὶ τῆς ἀναστάσεως,
of-(the)-dead through for the miracles and the resurrection
καὶ τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος ἐφανερώθη,
and the coming-upon of-the holy Spirit it-was-manifested
καὶ ἐπιστώθη τῷ κόσμῳ, ὅτι Υἱός ἐστι τοῦ Θεοῦ. Καὶ
and confirmed to-the world that Son he-is — of-God and
τό· Προέκοπτε σοφίᾳ καὶ χάριτι.
the(-word) he-advanced in-wisdom and grace
Τὰ δέ, κατὰ τὴν τοῦ Ἰουδαίων προσώπου οἰκείωσιν,
the(-things) and by the of-the of-Jews person appropriation
μετὰ τῶν Ἰουδαίων ἀριθμῶν ἑαυτόν, ὡς πρὸς τὴν
with the Jews numbering himself as to the
Σαμαρεῖτίν φησιν· Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε,
Samaritan(-woman) he-says you venerate what not you-know
ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ
we venerate what we-know because the salvation from
τῶν Ἰουδαίων ἐστίν.
the Jews is
Τρίτος τρόπος, ὁ τῆς μιᾶς ὑποστάσεως δηλωτικός,
(the)-third mode the(-one) of-the one hypostasis indicative
καὶ τοῦ συναμφοτέρου παραστατικός· οἷον τό· Ἐγὼ
and of-the both-together representative such-as the(-word) I
ζῶ διὰ τὸν Πατέρα, καὶ ὁ τρώγων με, κἀκεῖνος
live because-of the Father and the(-one) eating me he-too
ζήσεται δι' ἐμέ· καὶ τό· Ὑπάγω πρὸς τὸν Πατέρα,
will-live because-of me and the(-word) I-go to the Father
καὶ οὐκέτι θεωρεῖτέ με· καὶ τό· Οὐκ ἂν τὸν Κύριον τῆς
and no-longer you-see me and the(-word) not — the Lord of-the
δόξης ἐσταύρωσαν· καὶ τό· Οὐδεὶς ἀναβέβηκεν εἰς τὸν
glory they-would-have-crucified and the(-word) no-one has-ascended into the

οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς
heaven except — the(-one) from the heaven having-come-down the Son
τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ, καὶ τὰ τοιαῦτα.
of-the man the(-one) being in the heaven and the such(-things)
Καὶ τῶν μετὰ τὴν ἀνάστασιν, τὰ μὲν εἰσὶ
and of-the(-things) after the resurrection the(-things) indeed are
θεοπρεπῆ, ὡς τό· Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
befitting-God as the(-word) baptizing them in the name
τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· ὡς
of-the Father and of-the Son and of-the holy Spirit as
Θεοῦ τοῦ Υἱοῦ δηλονότι· καὶ τό· Ἰδοὺ ἐγὼ μεθ' ὑμῶν
of-God the Son clearly and the(-word) behold I with you
εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος,
am all the days until the consummation of-the age
καὶ τὰ τοιαῦτα· ὡς γὰρ Θεός ἐστι μεθ' ἡμῶν· τὰ δὲ
and the such(-things) as for God he-is with us the(-things) but
ἀνθρωποπρεπῆ, ὡς τό· Ἐκράτησαν αὐτοῦ τοὺς πόδας·
befitting-man as the(-word) they-took-hold-of his the feet
καὶ τό· Κἀκεῖ με ὄψονται, καὶ τὰ τοιαῦτα.
and the(-word) and-there me they-will-see and the such(-things)
Τῶν δὲ μετὰ τὴν ἀνάστασιν ἀνθρωποπρεπῶν τρόποι
of-the(-things) and after the resurrection befitting-man (the)-modes
εἰσὶ διάφοροι. Τὰ μὲν γὰρ ἀληθῶς μέν, ἀλλ' οὐ κατὰ
are various the(-things) indeed for truly indeed but not according-to
φύσιν, ἀλλὰ κατ' οἰκονομίαν πρὸς τὸ πιστώσασθαι,
nature but according-to dispensation for the to-confirm
ὅτι αὐτὸ τὸ παθὸν σῶμα ἀνέστη, ὡς οἱ μώλωπες, ἡ
that the-very the having-suffered body rose as the wounds the
βρῶσις, καὶ ἡ πόσις ἡ μετὰ τὴν ἀνάστασιν. Τὰ δὲ
eating and the drinking the after the resurrection the(-things) but
ἀληθῶς καὶ κατὰ φύσιν, ὡς τὸ μεταβαίνειν τόπους ἐκ
truly and according-to nature as the to-pass-over places from

τόπων ἀμόχθως, καὶ τὸ διὰ τῶν θυρῶν κεκλεισμένων
places without-toil and the through the doors shut
εἰσελθεῖν. Τὰ δὲ κατὰ προσποίησιν, ὡς τό·
to-enter the(-things) but by pretense as the(-word)
Προσεποιήσατο πορρώτερο πορεύεσθαι. Τὰ δὲ τοῦ
he-pretended farther to-go the(-things) but of-the
συναμφοτέρου, ὡς τό· Ἀναβαίνω πρὸς τὸν Πατέρα μου,
both-together as the(-word) I-ascend to the Father my
καὶ Πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν· καὶ τό·
and Father your and God my and God your and the(-word)
Εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης· καὶ τό· Ἐκάθισεν
shall-enter the king of-the glory and the(-word) he-sat
ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν τοῖς ὑψηλοῖς· τὰ δέ, ὡς
at (the)-right of-the majesty in the heights the(-things) but as
μεθ' ἡμῶν ἑαυτὸν τάττοντος, τῷ τρόπῳ τῆς κατὰ ψιλὴν
with us himself ranking by-the mode of-the according-to bare
ἐπίνοιαν διαιρέσεως, ὡς τό· Θεόν μου, καὶ Θεὸν ὑμῶν.
thought division as the(-word) God my and God your
Δεῖ οὖν τὰ μὲν ὑψηλὰ προσνέμειν τῇ θείᾳ καὶ
(one)-must then the(-things) indeed lofty assign to-the divine and
κρείττονι φύσει παθῶν καὶ σώματος· τὰ δὲ ταπεινά,
higher nature (than)-passions and body the(-things) but lowly
τῇ ἀνθρωπίνῃ· τὰ δὲ κοινά, τῷ συνθέτῳ, ἤγουν
to-the human the(-things) but common to-the composite that-is
τῷ ἑνὶ Χριστῷ, ὅς ἐστι Θεὸς καὶ ἄνθρωπος, καὶ εἰδέναι
to-the one Christ who is God and man and to-know
ἀμφότερα ἑνὸς καὶ τοῦ αὐτοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
both of-one and the same Lord our Jesus Christ
Ἑκάστου γὰρ τὸ ἴδιον γινώσκοντες, καὶ ἀμφότερα
of-each for the proper(-thing) knowing and both
ἐξ ἑνὸς πραττόμενα βλέποντες, ὀρθῶς πιστεύσομεν, καὶ
from one done seeing rightly we-shall-believe and

οὐ πλανηθησόμεθα. Ἐξ ὧν ἁπάντων, τῶν μὲν ἑνωθεισῶν
not we-shall-be-led-astray from which all of-the indeed united
φύσεων ἡ διαφορὰ γινώσκεται, καὶ ὅτι μὴ ταὐτόν, ὥς
natures the difference is-known and that not (are)-the-same as
φησιν ὁ θειότατος Κύριλλος, ἐν ποιότητι φυσικῇ θεότης
says the most-divine Cyril in quality natural divinity
τε καὶ ἀνθρωπότης. Εἷς γε μὴν Υἱός, καὶ Χριστός, καὶ
both and humanity one indeed truly Son and Christ and
Κύριος· καὶ ὡς ἑνὸς ὄντος, ἓν αὐτοῦ καὶ τὸ πρόσωπον,
Lord and as one being one his also the person
κατ' οὐδένα τρόπον διὰ τὴν ἐπίγνωσιν τῆς φυσικῆς
in no way because-of the recognition of-the natural
διαφορᾶς μεριζομένης τῆς καθ' ὑπόστασιν ἑνώσεως.
difference being-divided of-the according-to hypostasis union

Ὅτι οὐκ ἔστι τῶν κακῶν αἴτιος ὁ Θεός

XCII · THAT GOD IS NOT THE CAUSE OF EVILS

Scripture calls God's permission his activity, as when the potter makes vessels of honor and dishonor: our own choice makes them honorable or not, as Paul shows. "God shut all up in disobedience" means that he permitted it, for the good is free. When God is said to create evils, these are afflictions, painful to sense but good in truth, bringing conversion; and we are their cause, for involuntary evils are the offspring of voluntary ones. Scripture also speaks causally of what only follows, as "against you alone I sinned, that you may be justified": God does not need our sin.

Χρὴ εἰδέναι, ὅτι ἔθος τῇ θείᾳ Γραφῇ, τὴν
(one)-must know that (it-is)-(the)-custom for-the divine Scripture the
παραχώρησιν τοῦ Θεοῦ, ἐνέργειαν αὐτοῦ καλεῖν, ὡς ὅταν
permission — of-God activity his to-call as when
λέγῃ ὁ Ἀπόστολος ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ· Ἢ
says the Apostle in the to (the)-Romans Epistle or

οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ
not does-have authority the potter of-the clay from the same
φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς
lump to-make one indeed for honor (a)-vessel one but for
ἀτιμίαν; Ὅτι μὲν γὰρ αὐτὸς ποιεῖ καὶ ταῦτα κἀκεῖνα·
dishonor that indeed for he makes both these and-those
μόνος γὰρ αὐτός ἐστι τῶν ἁπάντων Δημιουργός, ἀλλ' οὐκ
alone for he is of-the all Creator but not
αὐτὸς τίμια κατασκευάζει, ἢ ἄτιμα, ἀλλ' ἡ οἰκεία
he honorable(-ones) fashions or dishonorable(-ones) but the own
ἑκάστου προαίρεσις. Καὶ τοῦτο δῆλον, ἐξ ὧν ὁ αὐτὸς
of-each choice and this (is)-clear from what the same
Ἀπόστολος ἐν τῇ πρὸς Τιμόθεον δευτέρᾳ Ἐπιστολῇ φησιν·
Apostle in the to Timothy second Epistle says
Ἐν μεγάλῃ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ,
in (a)-great house not are only vessels golden and silver
ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν,
but also wooden and earthen and some indeed for honor
ἃ δὲ εἰς ἀτιμίαν. Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ
some but for dishonor if then anyone cleanses himself from
τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον καὶ εὔχρηστον
these he-will-be (a)-vessel for honor sanctified and useful
τῷ Δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. Δῆλον
to-the Master for every work good prepared (it-is)-clear
δὲ ὡς ἑκουσίως ἡ κάθαρσις γίνεται· Ἐὰν γάρ τις, φησίν,
and that voluntarily the cleansing comes-about if for anyone he-says
ἐκκαθάρῃ ἑαυτόν· ἡ δὲ ἀκόλουθος ἀντιστροφὴ ἀντιφωνεῖ·
cleanses himself the and consequent converse answers
Ἐὰν δὲ μὴ ἐκκαθάρῃ, ἔσται σκεῦος εἰς ἀτιμίαν, ἄχρηστον
if but not he-cleanses he-will-be (a)-vessel for dishonor useless
τῷ Δεσπότῃ, συντριβῆς ἄξιον. Τὸ οὖν προκείμενον ῥητόν,
to-the Master of-breaking worthy the then proposed saying

καὶ τό· Συνέκλεισεν ὁ Θεὸς πάντας εἰς ἀπείθειαν·
and the(-word) shut-up — God all into disobedience
καὶ τό· Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως,
and the(-word) gave them — God (a)-spirit of-stupor
ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν·
eyes of-the not to-see and ears of-the not to-hear
ταῦτα πάντα, οὐχ ὡς τοῦ Θεοῦ ἐνεργήσαντος ἐκληπτέον,
these all not as — of-God having-acted (are)-to-be-taken
ἀλλ' ὡς τοῦ Θεοῦ παραχωρήσαντος, διὰ τὸ αὐτεξούσιον
but as — of-God having-permitted because-of the self-determining
καὶ τὸ ἀβίαστον εἶναι τὸ καλόν.
and the unforced to-be the good
Τὴν οὖν παραχώρησιν αὐτοῦ, ὡς ἐνέργειαν καὶ ποίησιν αὐτοῦ
the then permission his as activity and making his
λέγειν σύνηθες τῇ θείᾳ Γραφῇ· ἀλλὰ μὴν καὶ ὅτε φησὶ
to-call (is)-customary for-the divine Scripture but indeed also when it-says
τὸν Θεὸν κτίζειν κακά, καὶ μὴ εἶναι ἐν πόλει κακίαν ἣν ὁ
— God to-create evils and not to-be in (a)-city evil which the
Κύριος οὐκ ἐποίησεν, οὐ κακῶν αἴτιον τὸν Θεὸν δείκνυσιν,
Lord not made not of-evils cause — God it-shows
ἀλλ' ἐπειδὴ δισέμφατον τὸ τῆς κακίας ὄνομα, δύο
but since ambiguous the of-the evil name two(-things)
σημαῖνον· καὶ ποτὲ μὲν γὰρ τὸ τῇ φύσει κακὸν δηλοῖ,
signifying also sometimes indeed for the by-the nature evil it-shows
ὅπερ ἐναντίον ἐστὶ τῇ ἀρετῇ, καὶ τῇ τοῦ Θεοῦ θελήσει·
which opposed is to-the virtue and to-the — of-God will
ποτὲ δὲ τὸ πρὸς τὴν ἡμετέραν αἴσθησιν κακὸν καὶ ἐπίπονον,
sometimes but the to the our perception evil and painful
ἤγουν τὰς θλίψεις καὶ ἐπαγωγάς. Αὗται δέ, τῷ μὲν δοκεῖν
that-is the afflictions and visitations these but in-the indeed seeming
κακαί εἰσι, ἀλγειναὶ τυγχάνουσαι, τῇ δὲ ἀληθείᾳ, ἀγαθαί·
evil are painful being in-the but truth good

ἐπιστροφῆς γὰρ καὶ σωτηρίας γίνονται τοῖς συνιοῦσι
of-conversion for and of-salvation they-become to-the(-ones) understanding
πρόξενοι· ταύτας διὰ Θεοῦ γίνεσθαί φησιν ἡ Γραφή.
procurers these through God to-come-about says the Scripture
Ἰστέον δὲ ὡς καὶ τούτων ἡμεῖς ἐσμεν αἴτιοι. Τῶν
(one)-must-know and that also of-these we are causes of-the
γὰρ ἑκουσίων κακῶν τὰ ἀκούσιά εἰσιν ἔκγονα.
for voluntary evils the involuntary(-things) are offspring
Καὶ τοῦτο δὲ ἰστέον, ὅτι ἔθος τῇ Γραφῇ,
and this too (one)-must-know that (it-is)-(the)-custom for-the Scripture
τινὰ ἐκβατικῶς ὀφείλοντα λέγεσθαι, αἰτιολογικῶς
some(-things) consecutively needing to-be-said causally
λέγειν· ὡς τό· Σοὶ μόνῳ ἥμαρτον, καὶ τὸ πονηρὸν
to-say as the(-word) against-you alone I-sinned and the evil
ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς ἐν τοῖς
before you I-did so-that — you-may-be-justified in the
λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. Οὐ γὰρ
words your and you-may-prevail in the to-be-judged you not for
ὁ ἁμαρτήσας, ἵνα νικήσῃ ὁ Θεός, ἥμαρτεν, οὔτε
the(-one) having-sinned that might-prevail — God sinned nor
δὲ ὁ Θεὸς ἐδεῖτο τῆς ἡμῶν ἁμαρτίας, ἵνα ἐκ ταύτης
and — God needed the our sin that from this
νικητὴς ἀναφανῇ. Φέρει γὰρ ἀσυγκρίτως κατὰ πάντων
victor he-might-appear carries-off for incomparably against all
καὶ μὴ ἁμαρτανόντων τὰ νικητήρια, δημιουργὸς ὤν, καὶ
even not sinning the victory-prizes creator being and
ἀκατάληπτος, καὶ ἄκτιστος, καὶ φυσικὴν ἔχων τὴν δόξαν,
incomprehensible and uncreated and natural having the glory
καὶ οὐκ ἐπίκτητον· ἀλλ᾽ ὅτι ἡμῶν ἁμαρτανόντων, οὐκ
and not acquired but because we sinning not
ἄδικός ἐστιν ἐπιφέρων τὴν ὀργήν· καὶ μετανοοῦσι
unjust he-is bringing-on the wrath and to-the(-ones)-repenting

συγχωρῶν, νικητὴς τῆς ἡμετέρας κακίας ἀναδείκνυται·
forgiving victor of-the our wickedness he-is-shown
οὐκ ἐπὶ τούτῳ δὲ ἡμεῖς ἁμαρτάνομεν, ἀλλ᾽ ὅτι οὕτως
not for this but we sin but because so
ἀποβαίνει τὸ πρᾶγμα. Ὥσπερ, ἐὰν κάθηταί τις
turns-out the matter as if is-sitting someone
ἐργαζόμενος, φίλος δέ τις ἐπιστῇ, φησὶν ὅτι Ἵνα
working (a)-friend and someone comes-up he-says that in-order-that
μηδὲ σήμερον ἐργάσωμαι, παρεγένετο ὁ φίλος. Ὁ μὲν
not-even today I-should-work came the friend the indeed
οὖν φίλος οὐχ ἵνα μὴ ἐργάσηται παρεγένετο, οὕτω δὲ
then friend not in-order-that not he-should-work came so but
ἀπέβη· ἀσχολούμενος γὰρ περὶ τὴν τοῦ φίλου ἀποδοχήν,
it-turned-out being-busied for about the of-the friend reception
οὐκ ἐργάζεται. Λέγεται καὶ ταῦτα ἐκβατικά, ὅτι οὕτως
not he-works are-called also these(-sayings) consecutive because so
ἀποβαίνουσι τὰ πράγματα. Οὐ θέλει δὲ ὁ Θεὸς μόνος εἶναι
turn-out the matters not wills and — God alone to-be
δίκαιος, ἀλλὰ πάντας ὁμοιοῦσθαι αὐτῷ κατὰ δύναμιν.
righteous but all to-be-made-like to-him according-to (their)-power

Ὅτι οὐ δύο ἀρχαί

XCIII · THAT THERE ARE NOT TWO PRINCIPLES

A good and an evil principle would destroy each other and could not coexist; whoever divided their territory would rather be God, and anything between them would make three principles. Evil cannot keep peace, nor good fight, so there is one principle, free of all evil. Evil is only the privation of good, a falling away from what is natural, for all God made was very good. It is no substance but a voluntary deviation, sin, invented by the devil, who was made a good angel and fell by his own free choice, removed from God not in place but in inclination.

Ὅτι οὐ δύο ἀρχαί, μία ἀγαθή, καὶ μία πονηρά, ἐντεῦθεν
that not (are)-two principles one good and one evil hence
εἰσόμεθα. Ἐναντία γὰρ ἀλλήλοις τὸ ἀγαθὸν καὶ τὸ
we-shall-know contrary for to-one-another the good and the
πονηρόν, καὶ ἀλλήλων φθαρτικά, καὶ ἐν ἀλλήλοις, ἢ σὺν
evil and of-one-another destructive and in one-another or with
ἀλλήλοις οὐχ ὑφιστάμενα· ἐν μέρει τοίνυν τούτων ἕκαστον
one-another not subsisting in part then of-these each
ἔσται τοῦ παντός. Καὶ πρῶτον μὲν περιγραφήσονται,
will-be of-the all and first indeed they-will-be-circumscribed
οὐχ ὑπὸ τοῦ παντὸς μόνον, ἀλλὰ καὶ ὑπὸ μέρους τοῦ
not by the all only but also by (a)-part of-the
παντὸς τούτων ἕκαστον.
all of-these each
Ἔπειτα τίς ὁ τὴν χώραν ἑκάστῳ ἀποτεμνόμενος; Οὐ
then who (is)-the(-one) the territory to-each apportioning not
γὰρ ἀλλήλοις συνενεχθῆναι καὶ συμβιβασθῆναι φήσουσιν·
for with-one-another to-have-come-together and to-have-been-reconciled they-will-say
ἐπεὶ τὸ κακὸν οὐ κακόν, εἰρήνην ἄγον, πρὸς τὸ ἀγαθόν τε
since the evil not (is)-evil peace keeping toward the good and
συμβιβαζόμενον, οὐδ' ἀγαθόν, τὸ ἀγαθόν, φιλικῶς πρὸς τὸ
reconciled nor good the good amicably toward the
κακὸν διακείμενον. Εἰ δὲ ἕτερος, ὁ τούτων ἑκάστῳ τὴν
evil disposed if but another (is)-the(-one) of-these to-each the
οἰκείαν ἀφορίσας διατριβήν, ἐκεῖνος μᾶλλον ἔσται Θεός.
own having-marked-off abode that(-one) rather will-be God
Ἀνάγκη δὲ καὶ δυοῖν θάτερον, ἢ ἅπτεσθαι καὶ φθείρειν
(it-is)-necessary and also of-two one(-of-them) either to-touch and to-destroy
ἀλλήλους, ἢ εἶναί τι μέσον, ἐν ᾧ οὐδὲ ἀγαθόν, οὐδὲ
one-another or to-be something between in which neither good nor

κακὸν ἔσται, ὥσπερ τι διάφραγμα, διεῖργον ἐξ ἀλλήλων
evil will-be as-it-were some partition separating from one-another
ἀμφότερα. Καὶ οὐκ ἔτι δύο, ἀλλὰ τρεῖς ἀρχαὶ ἔσονται.
both and no longer two but three principles there-will-be
Ἀνάγκη δὲ καὶ τούτων τὸ ἕτερον, ἢ εἰρηνεύειν, ὅπερ
(it-is)-necessary and also of-these the one either to-be-at-peace which
τὸ κακὸν οὐ δύναται· τὸ γὰρ εἰρηνεῦον οὐ κακόν· ἢ
the evil not can the(-thing) for being-at-peace (is)-not evil or
μάχεσθαι, ὅπερ τὸ ἀγαθὸν οὐ δύναται· τὸ γὰρ μαχόμενον
to-fight which the good not can the(-thing) for fighting
οὐ τελείως ἀγαθόν· ἢ τὸ μὲν κακὸν μάχεσθαι, τὸ δὲ
(is)-not perfectly good or the indeed evil to-fight the but
ἀγαθὸν μὴ ἀντιμάχεσθαι, ἀλλ᾽ ὑπὸ τοῦ κακοῦ φθείρεσθαι·
good not to-fight-back but by the evil to-be-destroyed
ἢ ἀεὶ λυπεῖσθαι, καὶ κακοῦσθαι, ὅπερ οὐ τοῦ ἀγαθοῦ
or always to-be-grieved and to-be-afflicted which (is)-not of-the good
γνώρισμα· μία τοίνυν ἀρχή, πάσης κακίας ἀπηλλαγμένη.
(a)-mark one then (is-the)-principle from-all evil freed
Ἀλλ᾽ εἰ τοῦτο, φασί, πόθεν τὸ κακόν; Ἀμήχανον γὰρ
but if this they-say whence (is)-the evil impossible for
ἐκ τοῦ ἀγαθοῦ τὸ κακὸν ἔχειν τὴν γένεσιν. Φαμὲν οὖν,
from the good the evil to-have the origin we-say then
ὅτι τὸ κακὸν οὐδὲν ἕτερόν ἐστιν, εἰ μὴ στέρησις τοῦ
that the evil nothing other is than — privation of-the
ἀγαθοῦ, καὶ ἐκ τοῦ κατὰ φύσιν εἰς τὸ παρὰ φύσιν
good and from the according-to nature to the contrary-to nature
παραδρομή· οὐδὲν γὰρ κακὸν κατὰ φύσιν. Πάντα γὰρ
(a)-deviation nothing for (is)-evil according-to nature all for
ὅσα ἐποίησεν ὁ Θεός, καλὰ λίαν, καθὸ γέγονεν·
as-many-as made — God (were)-good very in-so-far-as they-came-to-be
οὕτω τοίνυν μένοντα, καθὼς ἔκτισται, καλὰ λίαν
so then remaining as they-have-been-created good very

εἰσίν· ἑκουσίως δὲ ἀνεκφοιτῶντα ἐκ τοῦ κατὰ φύσιν,
are voluntarily but departing from the according-to nature
καὶ εἰς τὸ παρὰ φύσιν ἐρχόμενα, ἐν τῷ κακῷ γίνονται.
and to the contrary-to nature coming in the evil they-come-to-be
Κατὰ φύσιν μὲν οὖν πάντα δοῦλα καὶ ὑπήκοα
according-to nature indeed then all(-things) (are)-servants and obedient
τοῦ Δημιουργοῦ. Ὅταν οὖν ἑκουσίως τι τῶν κτισμάτων
of-the Creator when then voluntarily any of-the creatures
ἀφηνιάσῃ, καὶ παρήκοον τοῦ ποιήσαντος αὐτὸ γένηται,
rebels and disobedient to-the(-one) having-made it becomes
ἐν ἑαυτῷ συνεστήσατο τὴν κακίαν. Κακία γὰρ οὐκ οὐσία
in itself it-has-established the evil evil for not substance
τίς ἐστιν, οὐδὲ οὐσίας ἰδίωμα, ἀλλὰ συμβεβηκός, ἤτοι
any is nor of-substance (a)-property but (an)-accident that-is
ἐκ τοῦ κατὰ φύσιν εἰς τὸ παρὰ φύσιν ἑκούσιος
from the according-to nature to the contrary-to nature voluntary
παρατροπή, ὅπερ ἐστὶν ἁμαρτία.
(a)-deviation which is sin
Πόθεν οὖν ἡ ἁμαρτία; Τῆς αὐτεξουσίου γνώμης τοῦ
whence then (is)-the sin of-the self-determining inclination of-the
διαβόλου εὕρημα. Κακὸς οὖν ὁ διάβολος; Καθὸ
devil (the)-invention evil then (is)-the devil in-so-far-as
μὲν γέγονεν, οὐ κακός, ἀλλ' ἀγαθός· ἄγγελος γὰρ
indeed he-came-to-be not evil but good (an)-angel for
φωτεινὸς καὶ λαμπρότατος ὑπὸ τοῦ Δημιουργοῦ ἔκτισται,
luminous and most-radiant by the Creator was-created
αὐτεξούσιος ὡς λογικός· ἑκουσίως τε τῆς κατὰ φύσιν
self-determining as rational voluntarily and from-the according-to nature
ἀρετῆς ἀπεφοίτησε, καὶ ἐν τῷ ζόφῳ τῆς κακίας γέγονε,
virtue he-departed and in the gloom of-the evil became
Θεοῦ μακρυνθεὶς τοῦ μόνου ἀγαθοῦ, καὶ ζωοποιοῦ,
from-God having-been-removed-far the only good and life-giving

καὶ φωτοποιοῦ· ἐξ αὐτοῦ γὰρ πᾶν ἀγαθὸν ἀγαθύνεται,
and light-giving from him for every good is-made-good
καὶ καθόσον ἐξ αὐτοῦ μακρύνεται γνώμῃ· οὐ γὰρ
and in-so-far-as from him he-is-removed-far in-inclination not for
τόπῳ· ἐν τῷ κακῷ γέγονεν.
in-place in the evil he-has-come-to-be

Τίνος ἕνεκεν προγινώσκων ὁ Θεὸς τοὺς ἁμαρτάνειν, καὶ μὴ μετανοεῖν μέλλοντας, ἔκτισεν

XCIV · WHY GOD CREATED THOSE WHO WOULD SIN

God brings things into being out of goodness and foreknows what will be; were they not going to exist, they would not be foreknown as evil. If he had kept those he foresaw would become evil by their own choice from coming to be, evil would have overcome his goodness. He makes all things good, and each becomes good or evil by choice. "It were better for that man had he not been born" blames not his creation but the evil he added to it by his sloth, as a man given wealth and power by a king who uses them against him.

Ὁ Θεὸς δι' ἀγαθότητα ἐκ τοῦ μὴ ὄντος εἰς τὸ
— God because-of goodness from the not being into the
εἶναι παράγει τὰ γινόμενα, καὶ τῶν ἐσομένων
to-be brings-forth the(-things) coming-to-be and of-the(-things) going-to-be
προγνώστης ἐστίν. Εἰ μὲν οὖν μὴ ἔμελλον ἔσεσθαι, οὐδ'
(a)-foreknower he-is if indeed then not they-were-going to-be neither
ἂν κακοὶ ἔμελλον ἔσεσθαι, οὐδ' ἂν προεγινώσκοντο.
— evil would-they-be-going to-be nor — would-they-be-foreknown
Τῶν γὰρ ὄντων αἱ γνώσεις, καὶ τῶν πάντως
of-the for existing(-things) (are)-the knowledges and of-the(-things) certainly
ἐσομένων, αἱ προγνώσεις. Πρῶτον γὰρ τὸ εἶναι, καὶ
going-to-be the foreknowledges first for (is)-the to-be and

τότε τὸ καλόν, ἢ κακὸν εἶναι. Εἰ δὲ μέλλοντας ἔσεσθαι
then the good or evil to-be if and going to-be
διὰ τὴν τοῦ Θεοῦ ἀγαθότητα, τὸ κακοὺς ἐξ οἰκείας
because-of the — of-God goodness the evil from own
προαιρέσεως μέλλειν ἔσεσθαι, ἐκώλυσεν αὐτοὺς γενέσθαι,
choice to-be-going to-be he-prevented them to-come-to-be
τὸ κακὸν ἐνίκα ἂν τὴν τοῦ Θεοῦ ἀγαθότητα. Ποιεῖ
the evil would-prevail — over-the — of-God goodness makes
τοιγαροῦν ὁ Θεὸς ἀγαθὰ ἅπαντα ἃ ποιεῖ· ἕκαστος δὲ
therefore — God good all(-things) which he-makes each but
ἐξ οἰκείας προαιρέσεως καλός τε καὶ κακὸς γίνεται. Εἰ
from own choice good both and evil becomes if
καὶ τοίνυν ἔφη ὁ Κύριος· Συνέφερε τῷ ἀνθρώπῳ ἐκείνῳ,
even then said the Lord (it-were)-better for-the man that
εἰ οὐκ ἐγεννήθη, οὐ τὴν οἰκείαν κτίσιν κακίζων,
if not he-had-been-born not the own creation finding-fault-with
ἔλεγεν, ἀλλὰ τὴν ἐξ οἰκείας προαιρέσεως καὶ ῥᾳθυμίας
he-said(-it) but the from own choice and sloth
ἐπιγενομένην τῷ κτίσματι αὐτοῦ κακίαν. Ἡ γὰρ τῆς οἰκείας
having-come-upon the creature his evil the for of-the own
γνώμης ῥᾳθυμία ἄχρηστον αὐτῷ τὴν τοῦ Δημιουργοῦ
inclination sloth useless to-him the of-the Creator
εὐεργεσίαν ἐποίησεν· ὥσπερ ἂν εἴ τις πλοῦτον καὶ
benefaction made as — if someone wealth and
ἀρχὴν παρὰ βασιλέως ἐγχειρισθείς, τυραννήσει τὸν
rule from (a)-king having-been-entrusted-with should-tyrannize the
εὐεργέτην, ὃν ἀξίως χειρωσάμενος τιμωρήσεται, εἰ μέχρι
benefactor whom deservedly having-subdued he-will-punish if to
τέλους τῇ τυραννίδι κατίδοι τοῦτον ἐναπομένοντα.
(the)-end in-the tyranny he-should-see him remaining-in

Περὶ νόμου Θεοῦ καὶ νόμου ἁμαρτίας

XCV · THE LAW OF GOD AND THE LAW OF SIN

God's will is good, and the commandment that teaches it is a law, keeping us in light; its transgression is sin, which comes from the devil's assault and our free acceptance and is also called a law. God's law stirs conscience, the law of the mind; the devil's assault through our members is the law of sin, which wars against it through the body's pleasure and takes us captive. God sent his Son in the likeness of sinful flesh and condemned sin in the flesh, and the Spirit helps our weakness, so we keep the commandments only through patience and prayer.

Ἀγαθὸν τὸ Θεῖον, καὶ ὑπεράγαθον, καὶ τὸ τούτου
good (is)-the Divine and super-good and the his
θέλημα· τοῦτο γὰρ ἀγαθόν, ὅπερ ὁ Θεὸς βούλεται.
will this for (is)-good which — God wills
Νόμος δέ ἐστιν ἡ τοῦτο διδάσκουσα ἐντολή, ἵνα
law and is the this teaching commandment that
ἐν αὐτῷ μένοντες, ἐν φωτὶ ὦμεν· ἧς ἐντολῆς ἡ
in it remaining in light we-may-be of-which commandment the
παράβασις ἁμαρτία ἐστίν. Αὕτη δὲ διὰ τῆς τοῦ διαβόλου
transgression sin is this and through the of-the devil
προσβολῆς, καὶ τῆς ἡμετέρας ἀβιάστου καὶ ἑκουσίου
assault and of-the our unforced and voluntary
παραδοχῆς συνίσταται. Λέγεται δὲ καὶ αὕτη νόμος.
acceptance is-constituted is-called and also this law
Ἐπιβαίνων οὖν ὁ τοῦ Θεοῦ νόμος τῷ νῷ ἡμῶν, ἐφέλκεται
coming-upon then the — of-God law to-the mind our draws(-it)
πρὸς ἑαυτόν, καὶ νύττει τὴν ἡμετέραν συνείδησιν. Λέγεται
toward itself and pricks the our conscience is-called
δὲ καὶ ἡ ἡμετέρα συνείδησις νόμος τοῦ νοὸς ἡμῶν. Καὶ
and also the our conscience (the)-law of-the mind our and
ἡ προσβολὴ δὲ τοῦ πονηροῦ, τουτέστιν ὁ νόμος τῆς
the assault too of-the evil(-one) that-is the law of-the

ἁμαρτίας, ἐπιβαίνων τοῖς μέλεσι τῆς σαρκὸς ἡμῶν, δι᾽
sin coming-upon the members of-the flesh our through
αὐτῆς ἡμῖν προσβάλλει. Ἅπαξ γὰρ παραβάντες ἑκουσίως
it on-us makes-assault once for having-transgressed voluntarily
τὸν νόμον τοῦ Θεοῦ, καὶ τὴν προσβολὴν τοῦ πονηροῦ
the law — of-God and the assault of-the evil(-one)
παραδεξάμενοι, ἐδώκαμεν αὐτῇ εἴσοδον, πραθέντες ὑφ᾽
having-accepted we-gave to-it entry having-been-sold by
ἑαυτῶν τῇ ἁμαρτίᾳ. Ὅθεν ἑτοίμως ἄγεται τὸ σῶμα ἡμῶν
ourselves to-the sin whence readily is-led the body our
πρὸς αὐτήν. Λέγεται οὖν καὶ ἡ ἐναποκειμένη τῷ σώματι
toward it is-called then also the stored-up in-the body
ἡμῶν ὀσμὴ καὶ αἴσθησις τῆς ἁμαρτίας, ἤτοι ἐπιθυμία καὶ
our odor and sensation of-the sin that-is desire and
ἡδονὴ τοῦ σώματος, νόμος ἐν τοῖς μέλεσι τῆς σαρκὸς ἡμῶν.
pleasure of-the body (the)-law in the members of-the flesh our
Ὁ μὲν οὖν νόμος τοῦ νοός μου, ἤτοι ἡ συνείδησις,
the indeed then law of-the mind my that-is the conscience
συνήδεται τῷ νόμῳ τοῦ Θεοῦ, ἤτοι τῇ ἐντολῇ, καὶ
agrees with-the law — of-God that-is with-the commandment and
ταύτην θέλει. Ὁ δὲ νόμος τῆς ἁμαρτίας, ἤτοι ἡ προσβολὴ
this wills the but law of-the sin that-is the assault
διὰ τοῦ νόμου τοῦ ἐν τοῖς μέλεσιν, ἤτοι τῆς τοῦ
through the law of-the(-one) in the members that-is of-the of-the
σώματος ἐπιθυμίας, καὶ ῥοπῆς, καὶ κινήσεως, καὶ ἀλόγου
body desire and inclination and motion and irrational
μέρους τῆς ψυχῆς, ἀντιστρατεύεται τῷ νόμῳ τοῦ νοός μου,
part of-the soul wars-against the law of-the mind my
τουτέστι τῇ συνειδήσει, καὶ αἰχμαλωτίζει με, καὶ θέλοντα
that-is the conscience and takes-captive me even willing
τὸν τοῦ Θεοῦ νόμον, καὶ ἀγαπῶντα, καὶ μὴ θέλοντα
the — of-God law and loving and not willing

τὴν ἁμαρτίαν, κατὰ ἀνάκρασιν· διά τε τοῦ λείου τῆς
the sin by blending through both the smoothness of-the
ἡδονῆς, καὶ τῆς τοῦ σώματος ἐπιθυμίας, καὶ τοῦ ἀλόγου
pleasure and of-the of-the body desire and of-the irrational
μέρους τῆς ψυχῆς, ὡς ἔφην, πλανᾷ, καὶ πείθει δουλεῦσαι
part of-the soul as I-said it-deceives and persuades to-serve
τῇ ἁμαρτίᾳ· ἀλλ᾽ ὁ Θεὸς τὸ ἀδύνατον τοῦ νόμου, ἐν ᾧ
the sin but — God the impossible(-thing) of-the law in which
ἠσθένει ὁ νόμος διὰ τῆς σαρκός, πέμψας τὸν Υἱὸν αὐτοῦ
was-weak the law through the flesh having-sent the Son his
ἐν ὁμοιώματι σαρκὸς ἁμαρτίας· σάρκα μὲν γὰρ ἀνέλαβεν,
in (the)-likeness of-flesh of-sin flesh indeed for he-assumed
ἁμαρτίαν δὲ οὐδαμῶς· κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
sin but in-no-way condemned the sin in the flesh
ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν τοῖς μὴ
that the righteous-requirement of-the law might-be-fulfilled in the(-ones) not
κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. Τὸ γὰρ
according-to flesh walking but according-to Spirit the for
Πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, καὶ παρέχει
Spirit helps the weakness our and supplies
δύναμιν τῷ νόμῳ τοῦ νοὸς ἡμῶν, κατὰ τοῦ νόμου τοῦ
power to-the law of-the mind our against the law of-the(-one)
ἐν τοῖς μέλεσιν ἡμῶν. Τὸ γάρ, Τί προσευξόμεθα καθὸ
in the members our the(-word) for what we-shall-pray as
δεῖ, οὐκ οἴδαμεν, ἀλλ᾽ αὐτὸ τὸ Πνεῦμα ἐντυγχάνει ὑπὲρ
(one)-must not we-know but the-very the Spirit intercedes for
ἡμῶν στεναγμοῖς ἀλαλήτοις, τουτέστι διδάσκει ἡμᾶς τί
us with-groanings unutterable that-is teaches us what
προσευξόμεθα. Ὥστε ἀδύνατον, εἰ μὴ δι᾽ ὑπομονῆς
we-shall-pray so-that (it-is)-impossible except — through patience
καὶ προσευχῆς, τὰς ἐντολὰς τοῦ Κυρίου κατεργάσασθαι.
and prayer the commandments of-the Lord to-accomplish

Κατὰ Ἰουδαίων, περὶ τοῦ Σαββάτου

XCVI · AGAINST THE JEWS, ON THE SABBATH

The seventh day is the Sabbath, rest, for God rested on it. God gave it to the gross Israelites so that servant and beast might rest and the people give him at least a portion of their life; before the law there was no Sabbath. Yet Moses fasted forty days, Elijah walked forty days, Israel circumcises on the Sabbath, the priests work in the temple, and a beast is drawn from a pit. It was devised for infants under the elements; we are sons under grace, owing God all our time and resting from sin. We celebrate the resurrection, the rest of our nature, and seven signifies the present age, the eighth the age to come.

Σάββατον ἡ ἑβδόμη ἡμέρα κέκληται· δηλοῖ δὲ τὴν
Sabbath the seventh day has-been-called it-shows and the
κατάπαυσιν. Ἐν αὐτῇ γὰρ κατέπαυσεν ὁ Θεὸς ἀπὸ
rest in it for rested — God from
πάντων τῶν ἔργων αὐτοῦ, ὥς φησι ἡ θεία Γραφή· διὸ
all the works his as says the divine Scripture therefore
καὶ μέχρις ἑπτὰ ὁ τῶν ἡμερῶν ἀριθμὸς προβαίνων,
also to seven the of-the days number advancing
πάλιν ἀνακυκλοῦται, καὶ ἀπὸ τῆς πρώτης ἄρχεται.
again circles-back and from the first begins
Οὗτος ὁ ἀριθμὸς τίμιος παρὰ Ἰουδαίοις, τοῦ Θεοῦ
this the number (was)-honored among Jews — God
προστάξαντος τιμᾶσθαι αὐτόν, οὐχ ὡς ἔτυχεν, ἀλλὰ καὶ
having-commanded to-be-honored it not as it-happened but even
μετὰ βαρυτάτων ἐπὶ τῇ παραβάσει ἐπιτιμίων. Οὐχ ἁπλῶς
with most-severe for the transgression penalties not simply
δὲ τοῦτο προσέταξεν, ἀλλὰ διά τινας μυστικῶς τοῖς
and this he-commanded but because-of certain mystically by-the
πνευματικοῖς τε καὶ διορατικοῖς κατανοουμένας αἰτίας.
spiritual both and discerning perceived reasons

Ὡς ἐμὲ γοῦν γνῶναι τὸν ἀμαθῆ· ἵν' ἐκ τῶν
as I at-any-rate (am-able)-to-know the unlearned(-one) that from the
κατωτέρων καὶ παχυτέρων ἄρξωμαι· εἰδὼς ὁ Θεὸς τὸ παχύ
lower and grosser(-things) I-may-begin knowing — God the grossness
τε καὶ φιλόσαρκον, καὶ πρὸς τὴν ὕλην ὅλως ἀποῤῥεπὲς
both and love-of-flesh and toward the matter wholly propensity
τοῦ Ἰσραηλίτου λαοῦ, ἅμα δὲ καὶ τὸ ἀδιάκριτον·
of-the Israelite people together and also the lack-of-discernment
πρῶτον μέν, ἵνα ὁ δοῦλος καὶ τὸ ὑποζύγιον ἀναπαύσηται,
first indeed that the slave and the beast-of-burden might-rest
ὡς γέγραπται· ἐπειδὴ ἀνὴρ δίκαιος οἰκτείρει τὰς ψυχὰς
as it-is-written since (a)-man righteous pities the souls
κτηνῶν αὐτοῦ, ἅμα ἵνα δὲ καὶ σχολὴν ἄγοντες ἐκ τοῦ
of-beasts his together that and also leisure keeping from the
περὶ τὴν ὕλην περισπασμοῦ, πρὸς τὸν Θεὸν συνάγωνται,
about the matter distraction to — God they-might-be-gathered
ἐν ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, καὶ μελέτῃ
in psalms and hymns and songs spiritual and in-study
τῶν θείων Γραφῶν ἅπασαν τὴν ἑβδόμην ἀναλίσκοντες,
of-the divine Scriptures all the seventh(-day) spending
καὶ ἐν Θεῷ καταπαύοντες. Ὅτε μὲν γὰρ οὐκ ἦν
and in God resting when indeed for not there-was
νόμος, οὐ Γραφὴ θεόπνευστος, οὔτε τὸ Σάββατον τῷ
(the)-law not (the)-Scripture God-inspired nor the Sabbath —
Θεῷ ἀφιέρωτο. Ὅτε δὲ ἡ θεόπνευστος Γραφὴ διὰ
to-God had-been-dedicated when but the God-inspired Scripture through
Μωϋσέως ἐδόθη, ἀφιερώθη τῷ Θεῷ τὸ Σάββατον, ὡς
Moses was-given was-dedicated — to-God the Sabbath so-that
ἂν περὶ τὴν ταύτης μελέτην ἐν αὐτῷ ἀδολεσχήσωσιν,
— about the of-it study in it they-might-occupy-themselves
οἱ μὴ πάντα τὸν βίον τῷ Θεῷ ἀφιεροῦντες, οἱ
the(-ones) not all the life — to-God dedicating the(-ones)

μὴ πόθῳ τῷ Δεσπότῃ ὡς Πατρὶ δουλεύοντες, ἀλλ'
not with-desire the Master as (a)-Father serving but
ὡς δοῦλοι ἀγνώμονες, κἂν μικρὸν καὶ ἐλάχιστον μέρος
as slaves ungrateful even-if (a)-small and very-least part
τῆς ἑαυτῶν ζωῆς τῷ Θεῷ ἀποτέμωνται, καὶ τοῦτο
of-the their-own life — to-God they-cut-off and this
φόβῳ τῶν ἐπὶ τῇ παραβάσει εὐθυνῶν καὶ ἐπιτιμήσεων·
for-fear of-the for the transgression accountings and penalties
Δικαίῳ γὰρ νόμος οὐ κεῖται, ἀλλὰ ἀδίκῳ.
for-(the)-righteous for (the)-law not is-laid-down but for-(the)-unrighteous
Ἐπεὶ πρῶτος Μωϋσῆς τεσσαράκοντα ἡμερῶν, καὶ αὖθις
since first Moses forty days and again
ἑτέρων τεσσαράκοντα νηστείᾳ προσεδρεύσας τῷ Θεῷ,
other forty in-fasting having-waited-on — God
πάντως καὶ τοῖς Σάββασι διὰ νηστείας ἐκάκου ἑαυτόν,
certainly also on-the Sabbaths through fasting afflicted himself
τοῦ νόμου μὴ κακοῦν ἑαυτοὺς ἐν τῇ τοῦ Σαββάτου ἡμέρᾳ
the law not to-afflict themselves on the of-the Sabbath day
προστάσσοντος. Εἰ δὲ φαίεν, ὅτι πρὸ τοῦ νόμου τοῦτο,
commanding if but they-should-say that before the law (was)-this
τί φήσουσι περὶ τοῦ Θεσβίτου Ἠλιοῦ, τεσσαράκοντα
what will-they-say about the Tishbite Elijah forty
ἡμερῶν ὁδὸν ἀνύσαντος ἐν βρώσει μιᾷ; Οὗτος γὰρ οὐ
days' journey having-accomplished on food one this for not
μόνον διὰ τῆς νηστείας, ἀλλὰ καὶ διὰ τῆς ὁδοιπορίας
only through the fasting but also through the journeying
ἐν τοῖς Σάββασι τῶν τεσσαράκοντα ἡμερῶν ἑαυτὸν
on the Sabbaths of-the forty days himself
κακώσας, ἔλυσε τὸ Σάββατον· καὶ οὐκ ὠργίσθη τούτῳ
having-afflicted broke the Sabbath and not was-angry with-him
ὁ Θεός, ὁ τὸν νόμον δεδωκώς, ἀλλὰ καὶ ὡς ἀρετῆς
— God the(-one) the law having-given but even as of-virtue

ἔπαθλον, ἐν Χωρὴβ ἑαυτὸν ἐνεφάνισε. Τί δὲ περὶ Δανιὴλ
(a)-prize in Horeb himself he-manifested what and about Daniel
φήσουσιν; Οὐχὶ τρεῖς ἑβδομάδας διετέλεσεν ἄσιτος; Τί δὲ
will-they-say not three weeks did-he-continue without-food what and
πᾶς Ἰσραήλ, οὐ περιτέμνει τὸ παιδίον ἐν Σαββάτῳ, εἰ
(does)-all Israel not circumcise the child on (the)-Sabbath if
τύχοι ὀκταήμερον; Οὐχὶ δὲ καὶ τὴν μεγάλην νηστείαν, ἣν
it-happen eight-days-old not and also the great fast which
νενομοθέτηνται, εἰ ἐν Σαββάτῳ καταντήσοι, νηστεύουσι;
they-have-had-legislated if on (a)-Sabbath it-should-fall do-they-fast
Οὐχὶ δὲ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἐν τοῖς τῆς σκηνῆς
not and also the priests and the Levites in the of-the tabernacle
ἔργοις βεβηλοῦσι τὸ Σάββατον, καὶ ἀναίτιοί εἰσιν; Ἀλλὰ
works profane the Sabbath and blameless are but
καὶ κτῆνος ἂν εἰς βόθρον ἐμπέσοι ἐν Σαββάτῳ, ὁ μὲν
also (a)-beast if into (a)-pit should-fall on (the)-Sabbath the indeed
ἀνασπάσας, ἀναίτιος, ὁ δὲ παριδών, κατάκριτος.
having-pulled-up(-it) (is)-blameless the but having-overlooked(-it) condemned
Τί δὲ πᾶς Ἰσραήλ, οὐχὶ ἑπτὰ ἡμέρας τὴν τοῦ Θεοῦ
what and all Israel not seven days the — of-God
κιβωτὸν περιφέροντες, τὰ Ἰεριχούντινα τείχη περιῆεσαν,
ark carrying-around the of-Jericho walls went-around
ἐν αἷς πάντως ἦν καὶ τὸ Σάββατον;
in which certainly was also the Sabbath
Ὡς οὖν ἔφην, σχολῆς ἕνεκα τῆς πρὸς Θεόν, ἵνα κἂν
as then I-said of-leisure for-the-sake the toward God that even
σμικροτάτην ἀπόμοιραν αὐτῷ ἀπονέμωσι, καὶ ἀναπαύσωνται,
(the)-smallest portion to-him they-might-allot and might-rest
ὅ τε δοῦλος καὶ τὸ ὑποζύγιον, ἡ τοῦ Σαββάτου τήρησις
the both servant and the beast-of-burden the of-the Sabbath observance
ἐπινενόητο, τοῖς νηπίοις ἔτι, καὶ ὑπὸ τὰ στοιχεῖα τοῦ
had-been-devised for-the infants still and under the elements of-the

κόσμου δεδουλωμένοις, τοῖς σαρκικοῖς, καὶ μηδὲν ὑπὲρ τὸ
world enslaved the carnal and nothing beyond the
σῶμα, καὶ τὸ γράμμα ἐννοῆσαι δυναμένοις. Ὅτε δὲ ἦλθε τὸ
body and the letter to-conceive able when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ
fullness of-the time sent-forth — God the Son his
τὸν μονογενῆ, γενόμενον ἐκ γυναικὸς ἄνθρωπον, γενόμενον
the only-begotten having-become of (a)-woman man having-become
ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν
under law that the(-ones) under law be-might-redeem that the
υἱοθεσίαν ἀπολάβωμεν. Ὅσοι γὰρ ἐλάβομεν αὐτόν, ἔδωκεν
adoption we-might-receive as-many-as for received him he-gave
ἡμῖν ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς
to-us authority children of-God to-become to-the(-ones) believing in
αὐτόν· ὥστε οὐκέτι ἐσμὲν δοῦλοι, ἀλλ' υἱοί· οὐκέτι ὑπὸ νόμον,
him so-that no-longer we-are slaves but sons no-longer under law
ἀλλ' ὑπὸ χάριν· οὐκέτι μερικῶς τῷ Κυρίῳ δουλεύοντες ἐκ
but under grace no-longer partially the Lord serving from
φόβου, ἀλλὰ πάντα τὸν χρόνον τῆς ζωῆς αὐτῷ ἀνατιθέναι
fear but all the time of-the life to-him to-dedicate
ὀφείλοντες, καὶ ἀεὶ τὸν δοῦλον, τὸν θυμὸν λέγω καὶ τὴν
owing and always the slave the anger I-mean and the
ἐπιθυμίαν, ἀπὸ τῆς ἁμαρτίας καταπαύοντες, καὶ τῷ Θεῷ
desire from the sin resting and — to-God
σχολάζειν ἐπιτρέποντες· τὴν μὲν ἐπιθυμίαν ἅπασαν ἀεὶ
to-have-leisure permitting the indeed desire all always
πρὸς Θεὸν ἀνατείνοντες, τὸν δὲ θυμὸν κατὰ τῶν τοῦ Θεοῦ
toward God stretching-up the but anger against the — of-God
δυσμενῶν καθοπλίζοντες· καὶ τὸ ὑποζύγιον, ἤτοι τὸ σῶμα,
enemies arming and the beast-of-burden that-is the body

ὁμοίως, τὴν μὲν δουλείαν τῆς ἁμαρτίας ἀναπαύοντες,
likewise the indeed slavery of-the sin resting
ταῖς δὲ θείαις ἐντολαῖς ἐξυπηρετεῖσθαι προτρέποντες.
by-the but divine commandments to-be-of-service urging
Ταῦτα ὁ πνευματικὸς ἡμῖν ἐντέλλεται τοῦ Χριστοῦ νόμος,
these(-things) the spiritual on-us enjoins — of-Christ law
καὶ οἱ τοῦτον φυλάσσοντες, ὑπέρτεροι τοῦ Μωσαϊκοῦ
and the(-ones) this keeping superior to-the Mosaic
νόμου γεγόνασιν. Ἐλθόντος γὰρ τοῦ τελείου, τὸ ἐκ
law have-become having-come for the perfect the(-thing) in
μέρους κατήργηται, καὶ τοῦ καλύμματος τοῦ νόμου, ἤτοι
part has-been-abolished and the veil of-the law that-is
τοῦ καταπετάσματος διὰ τῆς τοῦ Σωτῆρος διαῤῥαγέντος
of-the curtain through the of-the Savior having-been-torn
σταυρώσεως, καὶ τοῦ Πνεύματος πυρίναις γλώσσαις
crucifixion and the Spirit with-fiery tongues
ἐκλάμψαντος, τὸ γράμμα κατήργηται, τὰ σωματικὰ
having-shone-forth the letter has-been-abolished the bodily(-things)
πέπαυται, καὶ ὁ τῆς δουλείας νόμος πεπλήρωται, καὶ
have-ceased and the of-the slavery law has-been-fulfilled and
νόμος ἐλευθερίας ἡμῖν δεδώρηται. Καὶ ἑορτάζομεν τὴν
(a)-law of-freedom to-us has-been-granted and we-celebrate the
τελείαν τῆς ἀνθρωπίνης φύσεως κατάπαυσιν· φημὶ δὲ τὴν
perfect of-the human nature rest I-mean and the
τῆς ἀναστάσεως ἡμέραν, ἐν ᾗ ἡμᾶς ὁ Κύριος Ἰησοῦς,
of-the resurrection day in which us the Lord Jesus
ὁ τῆς ζωῆς ἀρχηγὸς καὶ Σωτήρ, εἰς τὴν ἐπηγγελμένην
the of-the life author and Savior into the promised
τοῖς πνευματικῶς τῷ Θεῷ λατρεύουσι κληρουχίαν
to-the(-ones) spiritually — God worshiping inheritance
εἰσήγαγεν, εἰς ἣν αὐτὸς πρόδρομος ἡμῶν εἰσῆλθεν,
led-in into which he-himself (as)-forerunner our entered

ἀναστὰς ἐκ νεκρῶν, καὶ ἀνοιγέντων αὐτῷ τῶν οὐρανίων
having-risen from (the)-dead and having-been-opened for-him the heavenly
πυλῶν, ἐν δεξιᾷ τοῦ Πατρὸς κεκάθικε σωματικῶς, ἔνθα
gates at (the)-right of-the Father he-has-sat bodily where
καὶ οἱ τὸν πνευματικὸν τηροῦντες νόμον εἰσελεύσονται.
also the(-ones) the spiritual keeping law will-enter
Ἡμῖν τοίνυν τοῖς τῷ πνεύματι στοιχοῦσι, καὶ οὐ τῷ
for-us then the(-ones) by-the spirit walking and not by-the
γράμματι, πᾶσα ἡ τῶν σαρκικῶν ἐστιν ἀπόθεσις, καὶ ἡ
letter all the of-the carnal(-things) is (the)-putting-off and the
πνευματικὴ λατρεία, καὶ ἡ πρὸς Θεὸν συνάφεια. Περιτομὴ
spiritual worship and the to God conjunction circumcision
μὲν γάρ ἐστιν ἡ τῆς σωματικῆς ἡδονῆς, καὶ τῶν περιττῶν,
indeed for is the of-the bodily pleasure and of-the superfluous
καὶ οὐκ ἀναγκαίων ἀπόθεσις. Ἀκροβυστία γὰρ οὐδὲν ἕτερόν
and not necessary(-things) (the)-putting-off (the)-foreskin for nothing other
ἐστιν, εἰ μὴ δέρμα, ἡδονικοῦ μορίου περίττωμα.
is than — skin of-(the)-pleasure-giving member (a)-superfluity
Πᾶσα δὲ ἡδονὴ μὴ ἐκ Θεοῦ καὶ ἐν Θεῷ γινομένη περίττωμα
every but pleasure not from God and in God coming-about (a)-superfluity
ἡδονῆς ἐστιν· ἧς τύπος ἡ ἀκροβυστία. Σάββατον δέ,
of-pleasure is of-which (a)-figure (is)-the foreskin (the)-Sabbath and
ἡ ἐκ τῆς ἁμαρτίας κατάπαυσις. Ὥστε ἀμφότερα ἓν
(is)-the from the sin rest so-that both one(-thing)
τυγχάνουσι, καὶ οὕτως ἀμφότερα ἅμα ὑπὸ τῶν πνευματικῶν
happen-to-be and so both together by the spiritual(-ones)
τελούμενα, οὐδὲ τὴν τυχοῦσαν παρανομίαν ἐργάζονται.
performed not-even the slightest transgression work
Ἔτι δὲ ἰστέον ὅτι ὁ ἑπτὰ ἀριθμὸς πάντα τὸν παρόντα
further and (one)-must-know that the seven number all the present
χρόνον δηλοῖ, ὥς φησιν ὁ σοφώτατος Σολομών, δοῦναι
time shows as says the most-wise Solomon to-give

μερίδα τοῖς ἑπτά, καί γε τοῖς ὀκτώ. Καὶ ὁ θεηγόρος
(a)-portion to-the seven and indeed to-the eight and the God-speaking
Δαβὶδ περὶ τῆς ὀγδόης ψάλλων, περὶ τῆς μελλούσης μετὰ
David about the eighth singing about the coming after
τὴν ἐκ νεκρῶν ἀνάστασιν καταστάσεως ἔψαλλε. Τὴν
the from (the)-dead resurrection state sang the
ἑβδόμην οὖν ἡμέραν, ἀργίαν μὲν ἄγειν ἐκ τῶν σωματικῶν,
seventh then day idleness indeed to-keep from the bodily(-things)
τοῖς δὲ πνευματικοῖς ἐνασχολεῖσθαι προστάσσων ὁ νόμος,
with-the but spiritual(-things) to-be-occupied commanding the law
μυστικῶς πάντα τὸν χρόνον τῷ ἀληθινῷ Ἰσραήλ, καὶ
mystically all the time to-the true Israel and
νοῦν ὁρῶντα Θεὸν ἔχοντι, ὑπέφηνε, τῷ Θεῷ ἑαυτὸν
(a)-mind seeing God having intimated — to-God himself
προσάγειν, καὶ ὑπεράνω τῶν σωματικῶν γίνεσθαι.
to-bring and above the bodily(-things) to-become

Περὶ παρθενίας

XCVII · VIRGINITY

Carnal men disparage virginity with "cursed is everyone who raises no seed in Israel." But virginity was planted in our nature from the beginning: Adam was formed from virgin earth, Eve from Adam alone, and they lived as virgins in paradise; marriage was devised after the fall to keep the race from dying out. Elijah, the three children, and Daniel were virgins, and "seed in Zion" is spiritual. Virginity is the angels' way of life, as far above marriage as the angel is above man, and Christ showed it in himself. Marriage is honorable, a remedy against fornication, but virginity is better.

Κακίζουσιν οἱ σαρκικοὶ τὴν παρθενίαν, καὶ εἰς μαρτυρίαν
find-fault-with the carnal(-ones) the virginity and as testimony
προβάλλονται οἱ φιλήδονοι τό· Ἐπικατάρατος πᾶς
put-forward the pleasure-lovers the(-word) cursed (is)-everyone
ὃς οὐκ ἐγείρει σπέρμα ἐν τῷ Ἰσραήλ. Ἡμεῖς δέ φαμεν,
who not raises-up seed in — Israel we but say
τῷ ἐκ Παρθένου σαρκωθέντι Θεῷ Λόγῳ θαῤῥήσαντες,
in-the from (the)-Virgin incarnate God Word trusting
ὡς ἡ παρθενία ἄνωθεν, καὶ ἐξ ἀρχῆς ἐνεφυτεύθη τῇ
that the virginity from-above and from (the)-beginning was-implanted in-the
φύσει τῶν ἀνθρώπων. Ἐκ παρθένου γὰρ γῆς ὁ ἄνθρωπος
nature of-the men from virgin for earth the man
πεπλαστούργηται. Ἐκ μόνου Ἀδὰμ ἡ Εὔα ἔκτισται. Ἐν
was-fashioned from only Adam — Eve was-created in
παραδείσῳ παρθενία ἐπολιτεύετο. Φησὶ γοῦν ἡ θεία
paradise virginity was-practiced says at-any-rate the divine
Γραφή, ὅτι γυμνοὶ ἦσαν, ὅ τε Ἀδὰμ καὶ ἡ Εὔα, καὶ οὐκ
Scripture that naked were — both Adam and — Eve and not
ᾐσχύνοντο. Ἡνίκα δὲ παρέβησαν, ἔγνωσαν ὅτι γυμνοὶ ἦσαν,
were-ashamed when but they-transgressed they-knew that naked they-were
καὶ αἰσχυνθέντες ἔῤῥαψαν ἑαυτοῖς περιζώματα. Καὶ μετὰ
and having-been-ashamed they-sewed for-themselves aprons and after
τὴν παράβασιν, ὅτε ἤκουσε· Γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ,
the transgression when he-heard earth you-are and into earth you-shall-depart
ὅτε διὰ παραβάσεως θάνατος εἰς κόσμον εἰσῆλθε, τότε
when through transgression death into (the)-world entered then
Ἔγνω Ἀδὰμ Εὔαν τὴν γυναῖκα αὐτοῦ, καὶ συνέλαβε, καὶ
knew Adam Eve the wife his and she-conceived and
ἐγέννησεν. Ὥστε διὰ τὸ μὴ ἐκτριβῆναι καὶ ἀναλωθῆναι
bore so-that because-of the not to-be-rubbed-out and to-be-consumed

τὸ γένος ὑπὸ τοῦ θανάτου, ὁ γάμος ἐπινενόηται, ὡς ἂν
the race by the death the marriage was-devised so-that —
διὰ τῆς παιδοποιίας τὸ γένος τῶν ἀνθρώπων διασώζηται.
through the childbearing the race of-the men may-be-preserved
Ἀλλ' ἐροῦσι τυχόν· Τί οὖν τὸ ἄῤῥεν καὶ τὸ θῆλυ
but they-will-say perhaps what then the male and the female
βούλεται; καὶ τό· Αὐξάνεσθε καὶ πληθύνεσθε; Πρὸς ὃ
means and the(-word) increase and multiply to which
λέξομεν, ὅτι τὸ μέν, Αὐξάνεσθε καὶ πληθύνεσθε, οὐ πάντως
we-shall-say that the indeed increase and multiply not certainly
τὸν διὰ γαμικῆς συναφείας πληθυσμὸν δηλοῖ. Ἠδύνατο
the through marital union multiplication shows could
γὰρ ὁ Θεὸς καὶ ἑτέρῳ τρόπῳ τὸ γένος πληθύναι, εἰ τὴν
for — God also in-another way the race multiply if the
ἐντολὴν μέχρι τέλους ἐτήρησαν ἀπαραχάρακτον. Ἀλλ'
commandment to (the)-end they-had-kept unadulterated but
εἰδὼς ὁ Θεός, τῇ προγνώσει αὐτοῦ, ὁ πάντα εἰδὼς
knowing — God by-the foreknowledge his the(-one) all(-things) knowing
πρὶν γενέσεως αὐτῶν, ὡς μέλλουσιν ἐν παραβάσει
before (the)-coming-to-be their that they-would in transgression
γίνεσθαι, καὶ θανάτῳ κατακρίνεσθαι, προλαβών, ἐποίησε
come-to-be and to-death be-condemned anticipating made
τὸ ἄῤῥεν καὶ τὸ θῆλυ, καὶ αὐξάνεσθαι καὶ πληθύνεσθαι
the male and the female and to-increase and to-multiply
προσέταξεν. Ὁδῷ τοίνυν κατέλθωμεν, καὶ ἴδωμεν τὰ τῆς
commanded by-(the)-way then let-us-go-down and let-us-see the of-the
παρθενίας αὐξήματα· ταυτὸν δὲ καὶ περὶ τῆς ἁγνείας εἰπεῖν.
virginity increases the-same and also about the chastity to-say
Νῶε εἰς τὴν κιβωτὸν εἰσελθεῖν προστασσόμενος,
Noah into the ark to-enter being-commanded
καὶ κόσμου σπέρμα φυλάττειν ἐγχειριζόμενος, οὕτω
and of-(the)-world (the)-seed to-guard being-entrusted thus

προστάττεται· Εἴσελθε σύ, φησί, καὶ οἱ υἱοί σου, καὶ ἡ
is-commanded enter you he-says and the sons your and the
γυνή σου, καὶ αἱ γυναῖκες τῶν υἱῶν σου. Διεῖλεν αὐτοὺς
wife your and the wives of-the sons your he-separated them
ἐκ τῶν γυναικῶν, ὡς ἂν μετὰ τῆς ἁγνείας τὸ πέλαγος,
from the wives so-that — with the chastity the sea
καὶ τὸ παγκόσμιον ἐκεῖνο ναυάγιον διαδράσαιεν. Μετὰ
and the universal that shipwreck they-might-escape after
μέντοι τὴν τοῦ κατακλυσμοῦ κατάπαυσιν, Ἔξελθε σύ,
however the of-the flood ceasing come-out you
φησί, καὶ ἡ γυνή σου, καὶ οἱ υἱοί σου, καὶ αἱ γυναῖκες
he-says and the wife your and the sons your and the wives
τῶν υἱῶν σου. Ἰδοὺ πάλιν διὰ τὸν πληθυσμὸν ὁ γάμος
of-the sons your behold again because-of the multiplication the marriage
συγκεχώρηται. Εἶτα Ἠλίας ὁ πυρίπνους ἁρματηλάτης
has-been-allowed then Elijah the fire-breathing charioteer
καὶ οὐρανοφοίτης οὐκ ἀγαμίαν ἠσπάσατο, καὶ τῷ ὑπὲρ
and heaven-frequenter not celibacy embraced and by-the above
ἀνθρώπους ἐμαρτυρήθη μετεωρίσματι; Τίς οὐρανοὺς ἔκλεισε;
men was-attested exaltation who (the)-heavens shut
Τίς νεκροὺς ἤγειρε; Τίς Ἰορδάνην ἔτεμεν; Οὐχ ὁ
who (the)-dead raised who (the)-Jordan cut (was-it)-not the
παρθένος Ἠλίας; Ἐλισσαῖος δέ, ὁ τούτου φοιτητής, οὐ τὴν
virgin Elijah Elisha and the his disciple not the
ἴσην ἀρετὴν ἐπιδειξάμενος ἐν διαπλασίῳ τὴν χάριν τοῦ
equal virtue having-displayed in double(-measure) the grace of-the
Πνεύματος αἰτήσας, ἐκληρονόμησε; Τί δὲ οἱ τρεῖς παῖδες;
Spirit having-asked inherited what and the three children
Οὐ παρθενίαν ἀσκήσαντες πυρὸς κρείττους γεγόνασι,
not virginity having-practiced than-fire stronger did-they-become
διὰ τῆς παρθενίας τῶν σωμάτων ἀναλώτων τῷ πυρὶ
through the virginity of-the bodies unconsumed by-the fire

γεγονότων; Οὐ Δανιήλ, οὗ τῷ σώματι τῇ παρθενίᾳ
having-become not Daniel of-whom the body by-the virginity
στομωθέντι θηρῶν ὀδόντες ἐμπαρῆναι οὐκ ἴσχυσαν; Οὐ
hardened of-beasts (the)-teeth to-fix-in not were-able not
μέλλων τοῖς Ἰσραηλίταις ὁ Θεὸς ὀπτάνεσθαι, ἁγνίζειν τὸ
(being)-about to-the Israelites — God to-appear to-purify the
σῶμα προσέταττεν; Οὐχὶ ἱερεῖς ἑαυτοὺς ἁγνίζοντες, οὕτω
body commanded not priests themselves purifying so
τῶν ἀδύτων ἐπέβαινον, καὶ τὰς θυσίας προσῆγον; Οὐχ
the inner-sanctuaries entered and the sacrifices offered not
ὁ νόμος μεγάλην εὐχὴν τὴν ἁγνείαν ἀνηγόρευσε;
the law (a)-great vow the chastity proclaimed
Χρὴ τοίνυν ἐπὶ τὸ πνευματικώτερον λαμβάνειν τὸ νομικὸν
(one)-must then in the more-spiritual(-sense) take the legal
πρόσταγμα. Ἔστι γὰρ σπέρμα πνευματικὸν δι' ἀγάπης καὶ
precept there-is for seed spiritual through love and
φόβου Θεοῦ συλλαμβανόμενον ἐν τῇ ψυχικῇ γαστρὶ ὠδινούσῃ
fear of-God conceived in the of-the-soul womb travailing
καὶ τικτούσῃ πνεῦμα σωτηρίας. Οὕτω δὲ ἐκληπτέον καὶ
and bearing (the)-spirit of-salvation so and (it-is)-to-be-taken also
τό· Μακάριος, ὃς ἔχει σπέρμα ἐν Σιών, καὶ οἰκείους
the(-word) blessed (is-he)-who has seed in Zion and household
ἐν Ἱερουσαλήμ. Τί γάρ, κἂν πόρνος ᾖ, κἂν μέθυσος, κἂν
in Jerusalem what for even-if (a)-fornicator he-be even-if (a)-drunkard even-if
εἰδωλολάτρης, μακάριός ἐστιν, εἰ μόνον ἔχει σπέρμα ἐν Σιών,
(an)-idolater blessed is-he if only he-has seed in Zion
καὶ οἰκείους ἐν Ἱερουσαλήμ; Οὐδεὶς εὖ φρονῶν τοῦτο ἐρεῖ.
and household in Jerusalem no-one well thinking this will-say
Παρθενία, τὸ τῶν ἀγγέλων πολίτευμα, τὸ πάσης
virginity (is)-the of-the angels way-of-life the of-all
ἀσωμάτου φύσεως ἰδίωμα. Ταῦτα λέγομεν, οὐ τὸν γάμον
incorporeal nature property these(-things) we-say not the marriage

κακίζοντες· μὴ γένοιτο· οἴδαμεν γὰρ τὸν Κύριον ἐν τῇ
disparaging not may-it-be we-know for the Lord in the
αὐτοῦ παρουσίᾳ τὸν γάμον εὐλογήσαντα, καὶ τὸν εἰπόντα·
his coming the marriage having-blessed and the(-one) having-said
Τίμιος ὁ γάμος, καὶ ἡ κοίτη ἀμίαντος· ἀλλὰ καλοῦ
honorable (is)-the marriage and the bed undefiled but than-(the)-good
κρείττονα τὴν παρθενίαν γινώσκοντες. Ἔν τε γὰρ ταῖς
better the virginity knowing in both for the
ἀρεταῖς εἰσιν ἐπιτάσεις καὶ ὑφέσεις, ὁμοίως καὶ ἐν ταῖς
virtues there-are heightenings and lowerings likewise also in the
κακίαις. Γινώσκομεν ὅτι γάμου ἔκγονοι πάντες βροτοὶ
vices we-know that of-marriage offspring (are)-all mortals
μετὰ τοὺς τοῦ γένους ἀρχηγέτας. Ἐκεῖνοι γὰρ παρθενίας
after the of-the race founders those for of-virginity
εἰσί, καὶ οὐ γάμου πλαστούργημα· ἀλλ' ἡ ἀγαμία
are and not of-marriage (the)-fashioning but the celibacy
ἀγγέλων ἐστίν, ὡς ἔφημεν, μίμημα. Ὅσῳ τοιγαροῦν
of-angels is as we-said (an)-imitation by-as-much-as therefore
ἄγγελος ἀνθρώπου ὑπέρτερος, τοσούτῳ παρθενία γάμου
(an)-angel than-man (is)-superior by-so-much virginity than-marriage
τιμιωτέρα. Τί δὲ λέγω, ἄγγελος; Αὐτὸς ὁ Χριστός,
(is)-more-honorable what and do-I-say angel himself — Christ
τῆς παρθενίας τὸ κλέος, οὐ μόνον ἐκ Πατρὸς ἀνάρχως,
of-the virginity the glory not only from (the)-Father without-beginning
ἀῤῥεύστως, καὶ ἀσυνδυάστως γεγεννημένος, ἀλλ' ὅτι καὶ
without-flux and without-union begotten but because also
ἄνθρωπος καθ' ἡμᾶς γενόμενος, ὑπὲρ ἡμᾶς ἐκ Παρθένου
man like us having-become above us from (a)-Virgin
συναφείας ἄνευ σεσαρκωμένος, καὶ αὐτὸς παρθενίαν τὴν
union without incarnate and he-himself virginity the
ἀληθῆ καὶ παντελῆ δεικνὺς ἐν ἑαυτῷ. Ὅθεν καὶ ταύτην
true and complete showing in himself whence also this(-thing)

ἡμῖν οὐκ ἐνομοθέτησε μέν· Οὐ γὰρ πάντες χωροῦσι τὸν
on-us not he-legislated indeed not for all receive the
λόγον, ὡς αὐτὸς ἔφησεν· ἔργῳ δὲ ἡμᾶς ἐξεπαίδευσεν
saying as he-himself said by-deed but us he-trained
καὶ πρὸς ταύτην ἡμᾶς ἐνεδυνάμωσε. Τίνι γὰρ οὐκ ἔστι
and for it us he-empowered to-whom for not is-it
σαφές, ὅτι παρθενία ἐν ἀνθρώποις νῦν πολιτεύεται;
clear that virginity among men now is-practiced
Καλὴ μὲν ἡ τεκνογονία, ἣν ὁ γάμος διανίστησι· καὶ
good indeed (is)-the childbearing which the marriage raises-up and
καλὸς ὁ γάμος διὰ τὰς πορνείας, ταύτας περικόπτων,
good (is)-the marriage because-of the fornications these cutting-off
καὶ τὸ λυσσῶδες τῆς ἐπιθυμίας διὰ τῆς ἐννόμου μίξεως
and the frenzy of-the desire through the lawful intercourse
οὐκ ἐῶν πρὸς ἀνόμους ἐκμαίνεσθαι πράξεις. Καλὸς ὁ
not allowing toward lawless to-rage deeds good (is)-the
γάμος, οἷς οὐ πάρεστιν ἐγκράτεια· κρείττων δὲ ἡ
marriage for-whom not is-present continence better but (is)-the
παρθενία, ψυχῆς τεκνογονίαν αὔξουσα καὶ Θεῷ καρπὸν
virginity of-(the)-soul childbearing increasing and to-God fruit
ὥριμον, τὴν προσευχὴν προσάγουσα. Τίμιος ὁ γάμος, καὶ
ripe the prayer offering honorable (is)-the marriage and
ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.
the bed undefiled fornicators but and adulterers will-judge — God

Περὶ τῆς περιτομῆς

XCVIII · CIRCUMCISION

Circumcision was given to Abraham before the law, as a sign setting him and his apart from the nations; in the desert, where Israel lived apart, it lapsed, and Joshua circumcised them again after the Jordan. It was a figure of baptism: as circumcision cuts off a useless superfluity, baptism cuts off sin, the superfluous desire, and gives us the sign of the cross, distinguishing the faithful in every nation. Now that the truth has come, circumcision is superfluous and contrary to baptism; the Lord was circumcised and kept the law to fulfill it, and since his baptism the spiritual worship and the kingdom have been proclaimed.

Ἡ περιτομὴ πρὸ τοῦ νόμου ἐδόθη τῷ Ἀβραάμ, μετὰ τὰς
the circumcision before the law was-given — to-Abraham after the
εὐλογίας, μετὰ τὴν ἐπαγγελίαν, σημεῖον ἀποδιαστέλλον
blessings after the promise (a)-sign distinguishing
αὐτὸν καὶ τοὺς ἐξ αὐτοῦ, καὶ τοὺς αὐτοῦ οἰκογενεῖς ἐκ
him and the(-ones) from him and the his household from
τῶν ἐθνῶν, μεθ' ὧν συνανεστρέφετο. Καὶ δῆλον· ὅτε γὰρ
the nations with whom he-lived and (it-is)-clear when for
ἐν τῇ ἐρήμῳ τεσσαράκοντα ὁ Ἰσραὴλ μόνος καθ' ἑαυτὸν
in the desert forty — Israel alone by itself
διέτριψεν, οὐ συναναμεμιγμένος ἑτέρῳ ἔθνει, ὅσοι ἐν
spent not mingled with-another nation as-many-as in
τῇ ἐρήμῳ ἐγεννήθησαν, οὐ περιετμήθησαν· ἡνίκα δὲ Ἰησοῦς
the desert were-born not were-circumcised when but Joshua
διεβίβαζεν αὐτοὺς τὸν Ἰορδάνην, περιετμήθησαν, καὶ γέγονε
brought-across them the Jordan they-were-circumcised and there-was
δεύτερος νόμος περιτομῆς. Ἐπὶ Ἀβραὰμ γὰρ ἐδόθη
(a)-second law of-circumcision in-the-time-of Abraham for was-given
νόμος περιτομῆς, εἶτα ἐπαύσατο ἐν ἐρήμῳ τεσσαράκοντα
(a)-law of-circumcision then it-ceased in (the)-desert forty

ἔτη. Καὶ πάλιν ἐκ δευτέρου ἔδωκεν ὁ Θεὸς τῷ Ἰησοῦ
years and again from (a)-second(-time) gave — God — to-Joshua
νόμον περιτομῆς, μετὰ τὸ διαβῆναι τὸν Ἰορδάνην, καθὼς
(a)-law of-circumcision after the to-cross the Jordan as
ἐν τῇ βίβλῳ Ἰησοῦ τοῦ Ναυῆ γέγραπται· Ὑπὸ δὲ τοῦτον
in the book of-Joshua the(-son) of-Nun it-is-written at and this
τὸν καιρὸν εἶπεν ὁ Κύριος τῷ Ἰησοῦ· Ποίησον σεαυτῷ
the time said the Lord — to-Joshua make for-yourself
μαχαίρας πετρίνας ἐκ πέτρας ἀκροτόμου, καὶ καθίσας
knives of-stone from rock sheer and having-sat
περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐκ δευτέρου. Καὶ μετ'
he-circumcised the sons of-Israel from (a)-second(-time) and after
ὀλίγα· Ἐπὶ τεσσαράκοντα γὰρ καὶ δύο ἔτη ἀνέστραπται
(a)-few(-words) during forty for and two years lived
Ἰσραὴλ ἐν τῇ ἐρήμῳ τῇ Βατταριτίδι, καὶ διὰ τοῦτο
Israel in the desert the Battaritis and because-of this
ἀπερίτμητοι αὐτῶν ἦσαν οἱ πλεῖστοι τῶν μαχίμων, τῶν
uncircumcised of-them were the most of-the fighting(-men) the(-ones)
ἐξελθόντων ἐκ τῆς Αἰγύπτου, οἱ ἀπειθήσαντες ταῖς
having-come-out from the Egypt the(-ones) having-disobeyed the
ἐντολαῖς τοῦ Θεοῦ, οἷς καὶ διώρισε μὴ ἰδεῖν αὐτοὺς
commandments — of-God for-whom also he-determined not to-see them
τὴν γῆν τὴν ἀγαθήν, ἣν ὤμοσε Κύριος τοῖς πατράσιν
the land the good which swore (the)-Lord to-the fathers
αὐτῶν δοῦναι αὐτοῖς, γῆν ῥέουσαν γάλα καὶ μέλι. Ἀντὶ
their to-give them (a)-land flowing (with)-milk and honey instead-of
δὲ τούτων ἀντικατέστησε τοὺς υἱοὺς αὐτῶν, οὓς Ἰησοῦς
and these he-put-in-place the sons their whom Joshua
περιέτεμε, διὰ τὸ γεγενῆσθαι αὐτοὺς ἀπεριτμήτους
circumcised because-of the to-have-been-born them uncircumcised

κατὰ τὴν ὁδόν. Ὥστε σημεῖον ἦν ἡ περιτομή, ἀφορίζον
on the way so-that (a)-sign was the circumcision separating
τὸν Ἰσραὴλ ἐκ τῶν ἐθνῶν, οἷς συνανεστρέφετο.
— Israel from the nations with-whom it-lived
Τύπος δὲ ἦν τοῦ βαπτίσματος. Καθάπερ γὰρ ἡ περιτομὴ
(a)-figure and it-was of-the baptism as for the circumcision
οὐ χρειῶδες μέλος ἀποτέμνει τοῦ σώματος, ἀλλὰ περίττωμα
not (a)-useful member cuts-off of-the body but (a)-superfluity
ἄχρηστον, οὕτω διὰ τοῦ ἁγίου βαπτίσματος τὴν ἁμαρτίαν
useless so through the holy baptism the sin
περιτεμνόμεθα· ἡ δὲ ἁμαρτία, δῆλον ὡς περίττωμα
we-are-circumcised-of the but sin clearly as (a)-superfluity
ἐπιθυμίας ἐστί, καὶ οὐ χρειώδης ἐπιθυμία. Ἀδύνατον γάρ
of-desire is and not useful desire impossible for
τινα μηδ' ὅλως ἐπιθυμεῖν, ἢ τέλεον ἄγευστον ἡδονῆς
(for)-anyone not at-all to-desire or completely untasting of-pleasure
εἶναι· ἀλλὰ τὸ ἄχρηστον τῆς ἡδονῆς, ἤτοι ἡ ἄχρηστος
to-be but the useless of-the pleasure that-is the useless
ἐπιθυμία τε καὶ ἡδονή, τοῦτό ἐστιν ἡ ἁμαρτία, ἣν
desire both and pleasure this is the sin which
περιτέμνει τὸ ἅγιον βάπτισμα, παρέχον ἡμῖν σημεῖον τὸν
circumcises the holy baptism providing to-us (as)-a-sign the
τίμιον σταυρὸν ἐπὶ τοῦ μετώπου, οὐκ ἐξ ἐθνῶν ἀφορίζον
precious cross on the forehead not from (the)-nations separating
ἡμᾶς· πάντα γὰρ τὰ ἔθνη τοῦ βαπτίσματος ἔτυχον, καὶ
us all for the nations of-the baptism obtained and
τῷ σημείῳ τοῦ σταυροῦ ἐσφραγίσθησαν· ἀλλ' ἐν ἑκάστῳ
with-the sign of-the cross were-sealed but in each
ἔθνει τὸν πιστὸν ἀποδιαστέλλον τοῦ ἀπίστου. Τῆς τοίνυν
nation the faithful distinguishing from-the unfaithful the then
ἀληθείας ἐμφανισθείσης, ἀνόνητος ὁ τύπος καὶ ἡ σκιά.
truth having-been-manifested useless (is)-the figure and the shadow

Ὥστε περιττὸν νῦν τὸ περιτέμνεσθαι, καὶ ἐναντίον τοῦ
so-that (it-is)-superfluous now the to-be-circumcised and contrary to-the
ἁγίου βαπτίσματος. Ὁ γὰρ περιτεμνόμενος χρεωστεῖ
holy baptism the(-one) for being-circumcised owes
ὅλον νόμον τηρῆσαι· ὁ δὲ Κύριος ἵνα πληρώσῃ τὸν
(the)-whole law to-keep the but Lord that he-might-fulfill the
νόμον, περιετμήθη· καὶ πάντα δὲ τὸν νόμον, καὶ τὸ
law was-circumcised and all too the law and the
Σάββατον ἐτήρησεν, ἵνα πληρώσῃ καὶ στήσῃ τὸν νόμον.
Sabbath kept that he-might-fulfill and establish the law
Ἀφ' οὗ δὲ ἐβαπτίσθη, καὶ τὸ Πνεῦμα τὸ ἅγιον τοῖς
from which(-time) and he-was-baptized and the Spirit the holy to-the
ἀνθρώποις ἐνεφανίσθη, ἐν εἴδει περιστερᾶς καταβαῖνον
men appeared in (the)-form of-(a)-dove descending
ἐπ' αὐτόν, ἐκ τότε ἡ πνευματικὴ λατρεία καὶ πολιτεία,
upon him from then the spiritual worship and way-of-life
καὶ ἡ τῶν οὐρανῶν βασιλεία κεκήρυκται.
and the of-the heavens kingdom has-been-proclaimed

Περὶ τοῦ Ἀντιχρίστου

XCIX · THE ANTICHRIST

Antichrist must come. Everyone who does not confess the Son come in the flesh is an antichrist, but the one called so properly comes at the end, after the Gospel has been preached to all nations, to refute the Jews, who rejected the Son and will receive the deceiver calling himself God. He sits in the old temple of the Jews. He is not the devil made man but a man born of fornication who receives all Satan's activity, rising suddenly, feigning holiness, then persecuting the Church with false signs. Enoch and Elijah will be sent and killed by him; the Lord will come from heaven as he went and destroy him with the breath of his mouth.

Χρὴ γινώσκειν ὅτι δεῖ τὸν Ἀντίχριστον ἐλθεῖν. Πᾶς
(one)-must know that must the Antichrist to-come everyone
μὲν οὖν ὁ μὴ ὁμολογῶν τὸν Υἱὸν τοῦ Θεοῦ ἐν σαρκὶ
indeed then the(-one) not confessing the Son — of-God in flesh
ἐληλυθέναι, καὶ εἶναι Θεὸν τέλειον, καὶ γενέσθαι ἄνθρωπον
to-have-come and to-be God perfect and to-have-become man
τέλειον, μετὰ τοῦ εἶναι Θεόν, Ἀντίχριστός ἐστιν. Ὅμως
perfect with the to-be God Antichrist is yet
ἰδιοτρόπως καὶ ἐξαιρέτως Ἀντίχριστος λέγεται, ὁ ἐπὶ
in-a-peculiar-way and especially Antichrist is-called the(-one) at
τῇ συντελείᾳ τοῦ αἰῶνος ἐρχόμενος. Χρὴ τοιγαροῦν πρῶτον
the consummation of-the age coming must therefore first
κηρυχθῆναι τὸ Εὐαγγέλιον ἐν πᾶσι τοῖς ἔθνεσι, καθὼς ἔφη
to-be-preached the Gospel among all the nations as said
ὁ Κύριος, καὶ τότε ἐλεύσεται, εἰς ἔλεγχον τῶν ἀντιθέων
the Lord and then he-will-come for refutation of-the God-opposing
Ἰουδαίων. Ἔφη γὰρ αὐτοῖς ὁ Κύριος· Ἐγὼ ἦλθον ἐν τῷ
Jews said for to-them the Lord I came in the
ὀνόματι τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με· ἔρχεται
name of-the Father my and not you-receive me comes
ἄλλος ἐν τῷ ὀνόματι τῷ ἰδίῳ, κἀκεῖνον λήψεσθε. Καὶ
another in the name the own and-that(-one) you-will-receive and
ὁ Ἀπόστολος· Ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας
the Apostle because-of which(-thing) the love of-the truth
οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς, καὶ διὰ τοῦτο πέμψει
not they-received for the to-be-saved them and for this will-send
αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς
to-them — God (an)-activity of-error for the to-believe them
τῷ ψεύδει, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες
the lie that may-be-judged all the(-ones) not having-believed
τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. Οἱ οὖν
the truth but having-delighted in the unrighteousness the then

Ἰουδαῖοι Υἱὸν Θεοῦ ὄντα, τὸν Κύριον Ἰησοῦν Χριστὸν καὶ
Jews Son of-God being the Lord Jesus Christ and
Θεόν, οὐκ ἐδέξαντο, τὸν δὲ πλάνον, Θεὸν ἑαυτὸν λέγοντα,
God not received the but deceiver God himself calling
δέξονται. Ὅτι γὰρ Θεὸν ἑαυτὸν ἀποκαλέσει, ὁ ἄγγελος
they-will-receive that for God himself he-will-call the angel
τὸν Δανιὴλ διδάσκων, οὕτω φησίν· Ἐπὶ θεοὺς τῶν
— *Daniel teaching thus says to (the)-gods of-the*
πατέρων αὐτοῦ οὐ συνήσει. Καὶ ὁ Ἀπόστολος· Μή
fathers his not he-will-give-heed and the Apostle let-not
τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον, ὅτι ἐὰν μὴ
anyone you deceive in no way because unless —
ἔλθῃ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος
comes (the)-apostasy first and is-revealed the man
τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος, καὶ
of-the lawlessness the son of-the perdition the(-one) opposing and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεόν, καὶ σέβασμα,
exalting-himself over every(-thing) called God and object-of-worship
ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα
so-that he in the temple — of-God to-sit showing
ἑαυτόν, ὅτι ἔστι Θεός. Εἰς τὸν ναὸν δὲ τοῦ Θεοῦ, οὐ
himself that he-is God into the temple and — of-God not
τὸν ἡμέτερον, ἀλλὰ τὸν παλαιόν, τὸν Ἰουδαϊκόν. Οὐ γὰρ
the our(-one) but the old(-one) the Jewish not for
ἡμῖν, ἀλλὰ τοῖς Ἰουδαίοις ἐλεύσεται· οὐχ ὑπὲρ Χριστοῦ,
to-us but to-the Jews he-will-come not for Christ
καὶ τῶν τοῦ Χριστοῦ· διὸ καὶ Ἀντίχριστος λέγεται.
and the(-things) — of-Christ therefore also Antichrist he-is-called
Δεῖ τοίνυν πρῶτον κηρυχθῆναι τὸ Εὐαγγέλιον ἐν πᾶσι
must then first to-be-preached the Gospel among all
τοῖς ἔθνεσι· Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, οὗ
the nations and then will-be-revealed the lawless(-one) of-whom

ἐστιν ἡ παρουσία κατ᾽ ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ
is the coming according-to (the)-activity — of-Satan in all
δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, πάσῃ ἀπάτῃ
power and signs and wonders of-falsehood in-all deceit
τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ὃν ὁ Κύριος
of-the unrighteousness among the(-ones) perishing whom the Lord
ἀνελεῖ τῷ ῥήματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει
will-destroy with-the word of-the mouth his and will-abolish
τῇ παρουσίᾳ τῆς ἐπιφανείας αὐτοῦ. Οὐχ αὐτὸς τοίνυν
by-the coming of-the manifestation his not himself then
ὁ διάβολος γίνεται ἄνθρωπος κατὰ τὴν τοῦ Κυρίου
the devil becomes man after the of-the Lord
ἐνανθρώπησιν· μὴ γένοιτο· ἀλλ᾽ ἄνθρωπος ἐκ πορνείας
becoming-man not may-it-be but (a)-man from fornication
τίκτεται, καὶ ὑποδέχεται πᾶσαν τὴν ἐνέργειαν τοῦ Σατανᾶ.
is-born and receives all the activity — of-Satan
Προειδὼς γὰρ ὁ Θεὸς τὸ ἄτοπον τῆς μελλούσης αὐτοῦ
foreseeing for — God the perversity of-the future his
προαιρέσεως, παραχωρεῖ ἐνοικῆσαι ἐν αὐτῷ τὸν διάβολον.
choice permits to-dwell in him the devil
Τίκτεται τοίνυν ἐκ πορνείας, ὡς ἔφημεν, καὶ ἀνατρέφεται
he-is-born then from fornication as we-said and is-brought-up
λεληθότως, καὶ αἰφνίδιον ἐπανίσταται, καὶ ἀνταίρει, καὶ
secretly and suddenly rises-up and revolts and
βασιλεύει. Καὶ ἐν τοῖς προοιμίοις τῆς βασιλείας αὐτοῦ,
reigns and in the beginnings of-the reign his
μᾶλλον δὲ τυραννίδος, ὑποκρίνεται ἁγιοσύνην· ἡνίκα δὲ
or-rather and tyranny he-feigns holiness when but
ἐπικρατὴς γένηται, διώκει τὴν Ἐκκλησίαν τοῦ Θεοῦ, καὶ
master he-becomes he-persecutes the Church — of-God and
ἐκφαίνει πᾶσαν τὴν πονηρίαν αὐτοῦ. Ἐλεύσεται δὲ ἐν
displays all the wickedness his he-will-come and with

σημείοις καὶ τέρασι ψεύδους, πεπλασμένοις, καὶ οὐκ ἀληθέσι,
signs and wonders of-falsehood fabricated and not true
καὶ τοὺς σαθρὰν καὶ ἀστήρικτον τὴν βάσιν τῆς διανοίας
and the(-ones) unsound and unsupported the foundation of-the mind
ἔχοντας ἐξαπατήσει καὶ ἀποστήσει τοῦ Θεοῦ ζῶντος,
having he-will-deceive and will-draw-away — from-God living
ὥστε σκανδαλισθῆναι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.
so-that to-be-made-to-stumble if possible even the elect
Ἀποσταλήσεται δὲ Ἐνὼχ καὶ Ἠλίας ὁ Θεσβίτης, καὶ
will-be-sent and Enoch and Elijah the Tishbite and
ἐπιστρέψουσι τὰς καρδίας πατέρων ἐπὶ τέκνα, τουτέστι τὴν
they-will-turn the hearts of-fathers to children that-is the
Συναγωγὴν ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ τὸ
Synagogue to the Lord our Jesus Christ and the
τῶν ἀποστόλων κήρυγμα, καὶ ὑπ᾽ αὐτοῦ ἀναιρεθήσονται.
of-the apostles preaching and by him they-will-be-slain
Καὶ ἐλεύσεται ὁ Κύριος ἐξ οὐρανοῦ, ὃν τρόπον οἱ
and will-come the Lord from heaven in-which way the
ἅγιοι ἀπόστολοι ἐθεάσαντο αὐτὸν πορευόμενον εἰς τὸν
holy apostles beheld him going into the
οὐρανόν· Θεὸς τέλειος καὶ ἄνθρωπος τέλειος, μετὰ δόξης
heaven God perfect and man perfect with glory
καὶ δυνάμεως, καὶ ἀνελεῖ τὸν ἄνθρωπον τῆς ἀνομίας,
and power and he-will-destroy the man of-the lawlessness
τὸν υἱὸν τῆς ἀπωλείας, τῷ πνεύματι τοῦ στόματος
the son of-the perdition with-the breath of-the mouth
αὐτοῦ. Μηδεὶς τοίνυν ἀπὸ γῆς ἐκδεχέσθω τὸν Κύριον,
his let-no-one then from earth await the Lord
ἀλλ᾽ ἐξ οὐρανοῦ, ὡς αὐτὸς ἠσφαλίσατο.
but from heaven as he-himself assured

Περὶ ἀναστάσεως

C · THE RESURRECTION

We believe in the resurrection of bodies: if death is the soul's separation from the body, resurrection is their joining again, and the same body will rise incorruptible. Without it we would be no better than beasts, and there would be no providence, for the righteous suffer and the wicked prosper; soul and body acted together and will be repaid together. Scripture testifies, from Noah's covenant and Ezekiel's dry bones to Daniel and the Lord's "those in the tombs"; he raised Lazarus and rose himself, the first-fruits. As seed rises from the furrow, the dead will rise and stand before Christ, the wicked to the eternal fire and the righteous to shine with the angels forever.

Πιστεύομεν δὲ καὶ ἀνάστασιν νεκρῶν. Ἔσται γὰρ ὄντως,
we-believe and also (the)-resurrection of-(the)-dead there-will-be for truly
ἔσται νεκρῶν ἀνάστασις. Ἀνάστασιν δὲ λέγοντες,
there-will-be of-(the)-dead (a)-resurrection resurrection and saying
σωμάτων φαμὲν ἀνάστασιν. Ἀνάστασις γάρ ἐστι δευτέρα
of-bodies we-mean resurrection resurrection for is (the)-second
τοῦ πεπτωκότος στάσις· αἱ γὰρ ψυχαὶ ἀθάνατοι οὖσαι,
of-the(-thing) fallen standing the for souls immortal being
πῶς ἀναστήσονται; Εἰ γὰρ θάνατον ὁρίζονται χωρισμὸν
how will-they-rise if for death they-define (as)-separation
ψυχῆς ἀπὸ σώματος, ἀνάστασίς ἐστι πάντως συνάφεια
of-soul from body resurrection is certainly (the)-conjunction
πάλιν ψυχῆς τε καὶ σώματος, καὶ δευτέρα τοῦ διαλυθέντος
again of-soul both and body and (the)-second of-the dissolved
καὶ πεσόντος ζώου στάσις. Αὐτὸ οὖν τὸ σῶμα τὸ
and fallen living-being standing the-very then the body the(-one)
φθειρόμενον καὶ διαλυόμενον, αὐτὸ ἀναστήσεται ἄφθαρτον.
corrupted and dissolved it will-rise incorruptible
Οὐκ ἀδυνατεῖ γὰρ ὁ ἐν ἀρχῇ ἐκ τοῦ χοὸς τῆς
not is-unable for the(-one) in (the)-beginning from the dust of-the

γῆς αὐτὸ συστησάμενος, πάλιν ἀναλυθὲν καὶ ἀποστραφὲν
earth it having-constituted again dissolved and returned
εἰς τὴν γῆν ἐξ ἧς ἐλήφθη, κατὰ τὴν τοῦ Δημιουργοῦ
to the earth from which it-was-taken according-to the of-the Creator
ἀπόφασιν, πάλιν ἀναστῆσαι αὐτό.
sentence again to-raise it
Εἰ γὰρ μὴ ἔστιν ἀνάστασις, φάγωμεν, καὶ πίωμεν, τὸν
if for not there-is (a)-resurrection let-us-eat and drink the
ἐνήδονον καὶ ἀπολαυστικὸν βίον μετέλθωμεν. Εἰ οὐκ ἔστιν
pleasurable and enjoyable life let-us-pursue if not there-is
ἀνάστασις, ἐν τίνι τῶν ἀλόγων διαφέρομεν; Εἰ οὐκ
(a)-resurrection in what from-the irrational(-animals) do-we-differ if not
ἔστιν ἀνάστασις, μακαρίσωμεν τὰ θηρία τοῦ ἀγροῦ, τὰ
there-is (a)-resurrection let-us-call-blessed the beasts of-the field the(-ones)
ἄλυπον ἔχοντα βίον. Εἰ οὐκ ἔστιν ἀνάστασις, οὐδὲ Θεός
(a)-painless having life if not there-is (a)-resurrection neither God
ἐστιν, οὐδὲ πρόνοια, αὐτομάτως δὲ πάντα ἄγονταί τε
is nor providence of-themselves but all(-things) are-driven both
καὶ φέρονται. Ἰδοὺ γὰρ ὁρῶμεν πλείστους δικαίους μὲν
and are-carried-along behold for we-see very-many righteous indeed
πενομένους καὶ ἀδικουμένους, καὶ μηδεμιᾶς ἐν τῷ παρόντι
being-poor and wronged and no in the present
βίῳ τυγχάνοντας ἀντιλήψεως, ἁμαρτωλοὺς δὲ καὶ ἀδίκους
life obtaining help sinners but and unrighteous
ἐν πλούτῳ καὶ πάσῃ τρυφῇ εὐθηνοῦντας. Καὶ τίς ἂν
in wealth and all luxury prospering and who —
τοῦτο δικαιοκρισίας ἢ σοφῆς προνοίας ἔργον εὖ φρονῶν
this of-righteous-judgment or of-wise providence (the)-work well thinking
ὑπολάβοι; Ἔσται οὖν, ἔσται ἀνάστασις. Δίκαιος γὰρ ὁ
would-suppose there-will-be then there-will-be (a)-resurrection righteous for —
Θεός, καὶ τοῖς ὑπομένουσιν αὐτὸν μισθαποδότης γίνεται.
(is)-God and to-the(-ones) enduring him (a)-rewarder he-becomes

Εἰ μὲν οὖν ἡ ψυχὴ μόνη τοῖς τῆς ἀρετῆς ἀγῶσιν ἐνήθλησε,
if indeed then the soul alone in-the of-the virtue contests contended
μόνη καὶ στεφανωθήσεται. Καὶ εἰ μόνη ταῖς ἡδοναῖς
alone also it-will-be-crowned and if alone in-the pleasures
ἐνεκυλίσθη, μόνη δικαίως ἂν ἐκολάζετο· ἀλλ' ἐπεὶ μήτε
it-wallowed alone justly — it-would-be-punished but since neither
τὴν ἀρετήν, μήτε τὴν κακίαν ἡ ψυχὴ μετῆλθε δίχα τοῦ
the virtue nor the vice the soul pursued without the
σώματος, δικαίως ἄμφω ἅμα καὶ τῶν ἀμοιβῶν τεύξονται.
body justly both together also of-the recompenses will-obtain
Μαρτυρεῖ δὲ καὶ ἡ θεία Γραφή, ὅτι ἔσται τῶν
testifies and also the divine Scripture that there-will-be of-the
σωμάτων ἀνάστασις. Φησὶ γοῦν ὁ Θεὸς πρὸς Νῶε,
bodies (a)-resurrection says at-any-rate — God to Noah
μετὰ τὸν κατακλυσμόν· Ὡς λάχανα χόρτου δέδωκα ὑμῖν
after the flood as herbs of-grass I-have-given you
τὰ πάντα. Πλὴν κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε·
the all(-things) except flesh in blood of-soul not you-shall-eat
καὶ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν ἐκζητήσω, ἐκ
and the your blood of-the souls your I-will-require from
χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτό, καὶ ἐκ
(the)-hand of-all the beasts I-will-require it and from
χειρὸς παντὸς ἀνθρώπου ἀδελφοῦ αὐτοῦ ἐκζητήσω τὴν
(the)-hand of-every man brother his I-will-require the
ψυχὴν αὐτοῦ. Ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ
soul his the(-one) shedding blood of-man in-return-for the
αἵματος αὐτοῦ ἐκχυθήσεται, ὅτι ἐν εἰκόνι Θεοῦ ἐποίησα
blood his shall-be-shed because in (the)-image of-God I-made
τὸν ἄνθρωπον. Πῶς ἐκζητήσει τὸ αἷμα τοῦ ἀνθρώπου
the man how will-he-require the blood of-the man
ἐκ χειρὸς πάντων τῶν θηρίων, ἢ ὅτι ἀναστήσει
from (the)-hand of-all the beasts or (only)-because he-will-raise

τὰ σώματα τῶν ἀνθρώπων τῶν ἀποθνησκόντων; Οὐ
the bodies of-the men the(-ones) dying not
γὰρ ἀντὶ τοῦ ἀνθρώπου ἀποθανεῖται τὰ θηρία.
for in-place-of the man will-die the beasts
Καὶ πάλιν τῷ Μωυσεῖ· Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ,
and again — to-Moses I am — God of-Abraham
καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ. Οὐκ ἔστιν ὁ
and — God of-Isaac and — God of-Jacob not is —
Θεὸς νεκρῶν Θεός, τῶν ἀποθανόντων, καὶ οὐκέτι
God of-(the)-dead (the)-God of-the(-ones) having-died and no-longer
ἐσομένων, ἀλλὰ ζώντων, ὧν αἱ ψυχαὶ μὲν ἐν χειρὶ
going-to-be but of-(the)-living of-whom the souls indeed in (the)-hand
αὐτοῦ ζῶσι, τὰ δὲ σώματα πάλιν διὰ τῆς ἀναστάσεως
his live the but bodies again through the resurrection
ζήσεται. Καὶ ὁ θεοπάτωρ Δαβὶδ φησι πρὸς τὸν Θεόν·
will-live and the God's-ancestor David says to — God
Ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς
you-will-take-away the breath their and they-will-fail and into
τὸν χοῦν αὐτῶν ἐπιστρέψουσιν. Ἰδοὺ περὶ τῶν σωμάτων
the dust their they-will-return behold about the bodies
ὁ λόγος. Εἶτα ἐπάγει· Ἐξαποστελεῖς τὸ Πνεῦμά σου,
(is)-the discourse then he-adds you-will-send-forth the Spirit your
καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.
and they-will-be-created and you-will-renew the face of-the earth
Καὶ Ἡσαΐας δέ· Ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται
and Isaiah too will-rise the dead and will-be-raised
οἱ ἐν τοῖς μνημείοις. Δῆλον δὲ ὡς οὐχ αἱ ψυχαὶ
the(-ones) in the tombs (it-is)-clear and that not the souls
ἐν τοῖς μνημείοις τίθενται, ἀλλὰ τὰ σώματα.
in the tombs are-placed but the bodies

Καὶ ὁ μακάριος δὲ Ἰεζεκιήλ· Καὶ ἐγένετο, φησίν, ἐν τῷ
and the blessed also Ezekiel and it-came-to-pass he-says in the
με προφητεῦσαι, καὶ ἰδοὺ σεισμός, καὶ προσήγαγε τὰ
me to-prophesy and behold (an)-earthquake and brought-together the
ὀστᾶ, ὀστέον πρὸς ὀστέον, ἕκαστον πρὸς τὴν ἁρμονίαν
bones bone to bone each to the joint
αὐτοῦ. Καὶ εἶδον, καὶ ἰδοὺ ἐπεγένετο αὐτοῖς νεῦρα, καὶ
its and I-saw and behold came-upon them sinews and
σάρκες ἀνεφύοντο, καὶ ἀνέβαινον ἐπ᾽ αὐτά, καὶ περιετάθη
fleshes grew and went-up upon them and was-stretched-over
αὐτοῖς δέρματα ἐπάνωθεν. Εἶτα διδάσκει πῶς κελευσθέντα
them skin from-above then he-teaches how commanded
ἐπανῆλθε τὰ πνεύματα.
returned the spirits

Καὶ θεῖος δὲ Δανιήλ φησι· Καὶ ἐν τῷ καιρῷ ἐκείνῳ
and (the)-divine too Daniel says and at the time that
ἀναστήσεται Μιχαὴλ ὁ ἄρχων ὁ μέγας, ὁ ἑστηκὼς
will-arise Michael the prince the great the(-one) standing
ἐπὶ τοὺς υἱοὺς τοῦ λαοῦ σου· καὶ ἔσται καιρὸς θλίψεως,
over the sons of-the people your and there-will-be (a)-time of-affliction
θλῖψις οἵα οὐ γέγονεν, ἀφ᾽ οὗ γεγένηται ἔθνος ἐπὶ τῆς
affliction such-as not has-been since — there-has-been (a)-nation upon the
γῆς, ἕως τοῦ καιροῦ ἐκείνου. Καὶ ἐν τῷ καιρῷ ἐκείνῳ
earth until the time that and at the time that
σωθήσεται ὁ λαός σου, πᾶς ὁ εὑρεθεὶς γεγραμμένος
will-be-saved the people your everyone the(-one) found written
ἐν τῷ βιβλίῳ. Καὶ πολλοὶ τῶν καθευδόντων ἐν
in the book and many of-the(-ones) sleeping in
γῆς χώματι ἐξεγερθήσονται· οὗτοι εἰς ζωὴν αἰώνιον, καὶ
of-earth (the)-dust will-awake these to life eternal and
οὗτοι εἰς ὀνειδισμὸν καὶ αἰσχύνην αἰώνιον. Καὶ οἱ
these to reproach and shame eternal and the(-ones)

συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος,
understanding will-shine as the brightness of-the firmament
καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν, ὡς οἱ ἀστέρες εἰς
and from the righteous the many as the stars for
τοὺς αἰῶνας, καὶ ἔτι ἐκλάμψουσι. — Πολλοὶ τῶν
the ages and still will-shine many of-the(-ones)
καθευδόντων ἐν γῆς χώματι, λέγων, ἐξεγερθήσονται,
sleeping in of-earth (the)-dust saying will-awake
δῆλον, ὡς ἀνάστασιν ἐμφαίνει σωμάτων· οὐ γὰρ δήπου
(it-is)-clear that resurrection he-indicates of-bodies not for surely
τις φήσειε τὰς ψυχὰς ἐν γῆς χώματι καθεύδειν.
anyone would-say the souls in of-earth (the)-dust to-sleep
Ἀλλὰ μὴν καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις τὴν
but indeed also the Lord in the holy Gospels the
τῶν σωμάτων ἀριδήλως ἀνάστασιν παρέδωκεν· Ἀκούσονται
of-the bodies clearly resurrection handed-down will-hear
γάρ, φησίν, οἱ ἐν μνημείοις τῆς φωνῆς τοῦ Υἱοῦ τοῦ
for he-says the(-ones) in tombs the voice of-the Son —
Θεοῦ, καὶ ἐξελεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες,
of-God and will-come-forth the(-ones) the good(-things) having-done
εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες,
to (the)-resurrection of-life the(-ones) but the evil(-things) having-practiced
εἰς ἀνάστασιν κρίσεως.
to (the)-resurrection of-judgment
Ἐν τοῖς μνημείοις δὲ τὰς ψυχάς ποτε τῶν εὖ
in the tombs and the souls ever of-the(-ones) well
φρονούντων οὐκ ἂν εἴποι τις.
thinking not — would-say anyone
Οὐ λόγῳ δὲ μόνον, ἀλλὰ καὶ ἔργῳ τὴν τῶν σωμάτων
not by-word and only but also by-deed the of-the bodies
ἀνάστασιν ἐφανέρωσε. Πρῶτον μέν, τεταρταῖον, καὶ ἤδη
resurrection he-made-manifest first indeed four-days-dead and already

φθαρέντα, καὶ ὀδωδότα ἐγείρας τὸν Λάζαρον. Οὐ ψυχὴν
corrupted and stinking having-raised — Lazarus not (a)-soul
γὰρ ἐστερημένην σώματος, ἀλλὰ καὶ σῶμα σὺν τῇ ψυχῇ·
for deprived of-body but also (a)-body with the soul
καὶ οὐχ ἕτερον, ἀλλ' αὐτὸ τὸ φθαρὲν ἤγειρε. Πῶς γὰρ
and not another but the-very the(-one) corrupted he-raised how for
ἂν ἐγινώσκετο, ἢ ἐπιστεύετο ἡ τοῦ τεθνεῶτος ἀνάστασις,
— would-be-known or believed the of-the dead(-one) resurrection
μὴ τῶν χαρακτηριστικῶν ἰδιωμάτων ταύτην συνιστώντων;
not the characteristic properties it establishing
Ἀλλὰ καὶ Λάζαρον μὲν πρὸς ἔνδειξιν τῆς οἰκείας
but also Lazarus indeed for demonstration of-the own
θεότητος, καὶ πίστωσιν τῆς αὐτοῦ τε καὶ ἡμῶν ἀναστάσεως
divinity and confirmation of-the his both and our resurrection
ἤγειρε, πάλιν ὑποστρέφειν μέλλοντα εἰς θάνατον. Αὐτὸς
he-raised again to-return being-about to death himself
δὲ ὁ Κύριος ἀπαρχὴ τῆς τελείας, καὶ μηκέτι θανάτῳ
but the Lord (the)-first-fruits of-the perfect and no-longer to-death
ὑποπιπτούσης ἀναστάσεως γέγονε. Διὸ δὴ καὶ ὁ θεῖος
subject resurrection has-become therefore indeed also the divine
ἀπόστολος Παῦλος ἔλεγεν· Εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ
apostle Paul said if (the)-dead not are-raised neither
Χριστὸς ἐγήγερται. Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ἄρα
Christ has-been-raised if but Christ not has-been-raised then
οὖν ματαία ἡ πίστις ἡμῶν· ἄρα ἔτι ἐσμὲν ἐν ταῖς
so vain (is)-the faith our then still we-are in the
ἁμαρτίαις ἡμῶν. Καί· Ὅτι Χριστὸς ἐγήγερται, ἀπαρχὴ
sins our and that Christ has-been-raised (the)-first-fruits
τῶν κεκοιμημένων. Καί· Πρωτότοκος ἐκ νεκρῶν. Καὶ
of-the fallen-asleep and first-born from (the)-dead and
πάλιν· Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε, καὶ ἀνέστη,
again if for we-believe that Jesus died and rose

οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ
so also — God the(-ones) fallen-asleep through — Jesus
ἄξει σὺν αὐτῷ. Οὕτως, ἔφη, ὡς ὁ Κύριος ἀνέστη.
will-bring with him so he-said as the Lord rose
Ὅτι δὲ ἡ τοῦ Κυρίου ἀνάστασις σώματος ἀφθαρτισθέντος,
that and the of-the Lord resurrection of-(the)-body made-incorruptible
καὶ ψυχῆς ἕνωσις ἦν (ταῦτα γὰρ τὰ διαιρεθέντα),
and of-(the)-soul (a)-union was these for the(-things) divided
δῆλον· ἔφη γάρ· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν
(is)-clear he-said for destroy the temple this and in three
ἡμέραις οἰκοδομήσω αὐτόν. Μάρτυς δὲ ἀξιόπιστος τὸ ἱερὸν
days I-will-build it (a)-witness and trustworthy (is)-the holy
Εὐαγγέλιον, ὡς περὶ τοῦ ἰδίου ἔλεγε σώματος. Ψηλαφήσατέ
Gospel that about the own he-spoke body touch
με καὶ ἴδετε, φησὶ τοῖς οἰκείοις μαθηταῖς ὁ Κύριος πνεῦμα
me and see says to-the own disciples the Lord (a)-spirit
δοκοῦσιν ὁρᾶν· ὅτι ἐγώ εἰμι, καὶ οὐκ ἠλλοίωμαι· ὅτι πνεῦμα
thinking to-see that I am and not I-have-been-altered for (a)-spirit
σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ
flesh and bones not has as me you-see having and
τοῦτο εἰπών, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευράν,
this having-said he-showed them the hands and the side
καὶ τῷ Θωμᾷ προτείνει πρὸς ψηλάφησιν. Ἆρα οὐχ
and — to-Thomas holds(-them)-out for touching then not
ἱκανὰ ταῦτα τὴν τῶν σωμάτων πιστώσασθαι ἀνάστασιν;
sufficient (are)-these the of-the bodies to-confirm resurrection
Πάλιν φησὶν ὁ θεῖος Ἀπόστολος· Δεῖ γὰρ τὸ φθαρτὸν
again says the divine Apostle must for the corruptible
τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
this to-put-on incorruption and the mortal this
ἐνδύσασθαι ἀθανασίαν. Καὶ πάλιν· Σπείρεται ἐν φθορᾷ,
to-put-on immortality and again it-is-sown in corruption

ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν
it-is-raised in incorruption it-is-sown in weakness it-is-raised in
δυνάμει· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται
power it-is-sown in dishonor it-is-raised in glory it-is-sown
σῶμα ψυχικόν, ἤτοι παχύ τε καὶ θνητόν, ἐγείρεται
(a)-body natural that-is gross both and mortal it-is-raised
σῶμα πνευματικόν· οἷον τὸ τοῦ Κυρίου σῶμα μετὰ
(a)-body spiritual such-as the of-the Lord body after
τὴν ἀνάστασιν κεκλεισμένων τῶν θυρῶν διερχόμενον,
the resurrection shut the doors passing-through
ἀκοπίαστον, τροφῆς, ὕπνου, καὶ πόσεως ἀνενδεές. Ἔσονται
untiring of-food of-sleep and of-drink without-need they-will-be
γάρ, φησὶν ὁ Κύριος, ὡς οἱ ἄγγελοι τοῦ Θεοῦ· οὐ γάμος
for says the Lord as the angels — of-God no marriage
ἔτι, οὐ τεκνογονία. Φησὶ γοῦν ὁ θεῖος Ἀπόστολος·
any-longer no childbearing says at-any-rate the divine Apostle
Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ
our for the citizenship in heavens is from which also
Σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν, ὃς μετασχηματίσει
(a)-Savior we-await (the)-Lord Jesus who will-transform
τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ
the body of-the humiliation our for the to-become it
σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ· οὐ τὴν εἰς
conformed to-the body of-the glory his not the into
ἑτέραν μορφὴν μεταποίησιν λέγων· ἄπαγε· τὴν ἐκ
another form transformation meaning away-with(-it) the from
φθορᾶς δὲ μᾶλλον εἰς ἀφθαρσίαν ἐναλλαγήν.
corruption but rather into incorruption change
Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; Ὦ τῆς
but will-say someone how are-raised the dead O the
ἀπιστίας! ὢ τῆς ἀφροσύνης! Ὁ χοῦν εἰς σῶμα βουλήσει
unbelief O the folly the(-one) dust into body by-will

μόνῃ μεταβαλών, ὁ μικρὰν ῥανίδα τοῦ σπέρματος
alone having-changed the(-one) (a)-small drop of-the seed
ἐν τῇ μήτρᾳ αὔξειν προστάξας, καὶ τὸ πολυειδὲς τοῦτο,
in the womb to-grow having-commanded and the many-formed this
καὶ πολύμορφον ἀποτελεῖν τοῦ σώματος ὄργανον, οὐχὶ
and multiform to-complete of-the body instrument (will-be)-not
μᾶλλον τὸ γεγονός, καὶ διαῤῥύεν, ἀναστήσει
rather the(-thing) having-come-to-be and having-flowed-away raise-up
πάλιν, μόνον βουληθείς; Ποίῳ δὲ σώματι ἔρχονται;
again only having-willed with-what and body do-they-come
Ἄφρον, εἰ τοῖς τοῦ Θεοῦ λόγοις πιστεύειν ἡ πώρωσις οὐ
fool if the — of-God words to-believe the hardness not
συγχωρεῖ, κἂν τοῖς ἔργοις πίστευε. Σὺ γὰρ ὃ σπείρεις οὐ
allows at-least the works believe you for what you-sow not
ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ ὃ σπείρεις, οὐ τὸ σῶμα
is-made-alive unless — it-die and what you-sow not the body
τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι,
the(-one) going-to-be you-sow but bare grain if it-happen
σίτου, ἤ τινος τῶν λοιπῶν. Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα,
of-wheat or of-some of-the rest — and God to-it gives (a)-body
καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.
as he-willed and to-each of-the seeds the own body
Θέασαι τοίνυν, ὡς ἐν τάφοις ταῖς αὔλαξι τὰ σπέρματα
behold then as in tombs the furrows the seeds
καταχωννύμενα. Τίς ὁ τούτοις ῥίζας ἐντιθείς,
buried who (is)-the(-one) in-these roots placing
καλάμην, καὶ φύλλα, καὶ ἀστάχυς, καὶ τοὺς λεπτοτάτους
stalk and leaves and ears and the most-delicate
ἀνθέρικας; Οὐχ ὁ τῶν ὅλων Δημιουργός; οὐ τοῦ τὰ
awns not the of-the whole Creator not of-the(-one) the
πάντα τεκτηναμένου τὸ πρόσταγμα; Οὕτω τοίνυν πίστευε,
all(-things) having-fashioned the command so then believe

καὶ τῶν νεκρῶν τὴν ἀνάστασιν ἔσεσθαι θείᾳ βουλήσει καὶ
also of-the dead the resurrection to-be by-divine will and
νεύματι. Σύνδρομον γὰρ ἔχει τῇ βουλήσει τὴν δύναμιν.
nod concurrent for it-has with-the will the power
Ἀναστησόμεθα τοιγαροῦν, τῶν ψυχῶν πάλιν ἑνουμένων τοῖς
we-shall-rise therefore the souls again being-united to-the
σώμασιν, ἀφθαρτιζομένοις, καὶ ἀποδυομένοις τὴν φθοράν,
bodies being-made-incorruptible and putting-off the corruption
καὶ παραστησόμεθα τῷ φοβερῷ τοῦ Χριστοῦ βήματι·
and we-shall-stand before-the fearful — of-Christ judgment-seat
καὶ παραδοθήσεται ὁ διάβολος καὶ οἱ δαίμονες αὐτοῦ, καὶ ὁ
and will-be-delivered the devil and the demons his and the
ἄνθρωπος αὐτοῦ, ἤγουν ὁ Ἀντίχριστος, καὶ οἱ ἀσεβεῖς, καὶ
man his that-is the Antichrist and the impious and
οἱ ἁμαρτωλοὶ εἰς τὸ πῦρ αἰώνιον· οὐχ ὑλικόν, οἷον τὸ
the sinners into the fire eternal not material such-as the(-one)
παρ᾽ ἡμῖν· ἀλλ᾽ οἷον ἂν εἰδείη ὁ Θεός. Οἱ δὲ τὰ ἀγαθὰ
among us but such-as — may-know — God the(-ones) but the good(-things)
πράξαντες ἐκλάμψουσιν, ὡς ὁ ἥλιος σὺν ἀγγέλοις εἰς ζωὴν
having-done will-shine as the sun with angels into life
αἰώνιον, σὺν τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ὁρῶντες αὐτὸν
eternal with the Lord our Jesus Christ seeing him
ἀεί, καὶ ὁρώμενοι, καὶ ἄληκτον τὴν ἀπ᾽ αὐτοῦ εὐφροσύνην
always and being-seen and unceasing the from him gladness
καρπούμενοι, αἰνοῦντες αὐτὸν σὺν Πατρὶ καὶ ἁγίῳ
enjoying praising him with (the)-Father and holy
Πνεύματι, εἰς τοὺς ἀπείρους αἰῶνας τῶν αἰώνων. Ἀμήν.
Spirit to the infinite ages of-the ages amen
