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The Spiritual Homilies

Pseudo-Macarius

ΟΜΙΛΙΑΙ ΠΝΕΥΜΑΤΙΚΑΙ

The Spiritual Homilies

Part Two: Homilies XVIII–L

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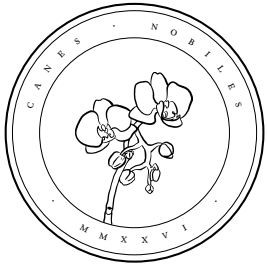
with a word-for-word interlinear English translation

preserving the original word order



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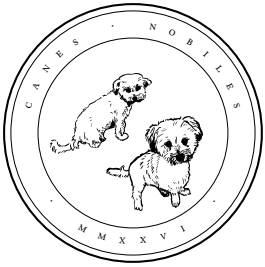

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The margin gives the edition's chapter number where a chapter begins.

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XVIII · THE TREASURE OF THE SPIRIT

A rich man buys whatever he wants from his hidden treasure; so those who have found the Spirit's treasure, the Lord shining in their hearts, keep every commandment without strain, and a host who owns his wealth feeds his guests without fear. Christ's treasure is to be sought first for one's own salvation and then shared. The grace that guides such souls leads them variously: now they feast, now they weep for Adam's race, now they rest in stillness and in wisdom past speech, until they reach perfection.

Εἴ τις ἐν τῷ κόσμῳ πλούσιος σφόδρα τυγχάνει, καὶ 1
if someone in the world rich exceedingly is and
θησαυρὸν ἀπόκρυφον κέκτηται, ἐκ τοῦ θησαυροῦ καὶ
(a)-treasure hidden has-acquired from the treasure and
πλούτου οὗπερ ἔχει, πάντα ὅσα θέλει, κτᾶται· καὶ οἷα
wealth which he-has all as-much-as he-wishes he-acquires and such-as
βούλεται ἐν τῷ κόσμῳ κτήματα, εὐχερῶς ἐπισυνάγει, τῷ
he-wishes in the world possessions readily gathers in-the
θησαυρῷ πεποιθώς, ὅτι δι' αὐτοῦ πᾶσαν κτῆσιν, ἣν
treasure having-trusted that through it every possession which
ἂν βούληται, εὐκόλως κτᾶται. Οὕτως καὶ οἱ πρῶτον
— he-wishes easily he-acquires thus also the(-ones) first
ζητοῦντες παρὰ Θεῷ, καὶ εὑρόντες, καὶ ἔχοντες τὸν
seeking from God and having-found and having the
ἐπουράνιον τοῦ Πνεύματος θησαυρόν, αὐτὸν τὸν Κύριον
heavenly of-the Spirit treasure the-very the Lord
ἐν ταῖς καρδίαις αὐτῶν ἐλλάμποντα, πᾶσαν δικαιοσύνην
in the hearts their shining-forth every righteousness
ἀρετῶν, καὶ πᾶσαν κτῆσιν ἀγαθότητος τῶν ἐντολῶν τοῦ
of-virtues and every acquisition of-goodness of-the commandments of-the
Κυρίου, ἐκ τοῦ θησαυροῦ τοῦ ἐν αὐτοῖς ὄντος Χριστοῦ
Lord from the treasure the(-one) in them being Christ

ἐπιτελοῦσι, καὶ δι᾽ αὐτοῦ πλείονα πλοῦτον οὐράνιον
accomplish and through it more wealth heavenly
ἐπισυνάγουσι. Διὰ γὰρ τοῦ ἐπουρανίου θησαυροῦ πᾶσαν
gather through for the heavenly treasure every
ἀρετὴν δικαιοσύνης κατεργάζονται, πεποιθότες ἐπὶ τῷ
virtue of-righteousness they-work having-trusted in the
πλήθει τοῦ ἐν αὐτοῖς πλούτου πνευματικοῦ, καὶ εὐκόλως
abundance of-the in them wealth spiritual and easily
πᾶσαν δικαιοσύνην καὶ ἐντολὴν τοῦ Κυρίου διὰ τοῦ
every righteousness and commandment of-the Lord through the
ἀοράτου τῆς χάριτος ἐν αὐτοῖς πλούτου ἐργάζονται. Φησὶ
invisible of-the grace in them wealth they-work says
δὲ καὶ ὁ Ἀπόστολος· Ἔχοντες τὸν θησαυρὸν τοῦτον
and also the Apostle having the treasure this
ἐν ὀστρακίνοις σκεύεσι, τουτέστιν, ὂν ἐν σαρκὶ ὄντες
in earthen vessels that-is which in flesh being
κτήσασθαι ἐν αὐτοῖς κατηξιώθησαν, τὴν ἁγιαστικὴν δύναμιν
to-acquire in themselves they-were-deemed-worthy the sanctifying power
τοῦ Πνεύματος· καὶ πάλιν, Ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ
of-the Spirit and again who became to-us wisdom from
τοῦ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις.
— God righteousness both and sanctification and redemption
2 Ὁ οὖν εὑρὼν καὶ ἔχων ἐν ἑαυτῷ τὸν ἐπουράνιον
the(-one) then having-found and having in himself the heavenly
τοῦ Πνεύματος θησαυρόν, πᾶσαν δικαιοσύνην ἐντολῶν,
of-the Spirit treasure every righteousness of-commandments
καὶ πᾶσαν ἐργασίαν ἀρετῶν, ἀμώμως καὶ καθαρῶς
and every working of-virtues blamelessly and purely
ἐν τούτῳ κατεργάζεται, ἀβιάστως λοιπὸν καὶ εὐκόλως.
in this works without-force henceforth and easily
Παρακαλέσωμεν οὖν καὶ ἡμεῖς τὸν Θεόν, καὶ ἐκζητήσωμεν
let-us-entreat then also we — God and let-us-seek

καὶ δεηθῶμεν αὐτοῦ, ἵνα τὸν θησαυρὸν τοῦ Πνεύματος αὐτοῦ
and let-us-beseech him that the treasure of-the Spirit his
χαρίσηται ἡμῖν, καὶ οὕτως ἐν ταῖς ἐντολαῖς αὐτοῦ πάσαις
he-may-bestow on-us and thus in the commandments his all
ἀμώμως καὶ καθαρῶς ἀναστραφῆναι δυνηθῶμεν, καὶ τὴν
blamelessly and purely to-conduct-ourselves we-may-be-able and the
δικαιοσύνην τοῦ Πνεύματος πᾶσαν καθαρῶς καὶ τελείως
righteousness of-the Spirit all purely and perfectly
ἀποπληρῶσαι, διὰ τοῦ ἐπουρανίου θησαυροῦ, ὅς ἐστι
to-fulfill through the heavenly treasure which is
Χριστός. Ὁ γὰρ πένης καὶ πτωχὸς καὶ λιμώττων, ἐν κόσμῳ
Christ the for pauper and poor(-man) and starving in (the)-world
οὐδὲν δύναται κτήσασθαι, τῆς πενίας αὐτὸν συνεχούσης.
nothing can to-acquire the poverty him constraining
Ὁ δὲ ἔχων θησαυρόν, ὡς προείρηται, εὐχερῶς, οἷα
the(-one) but having (a)-treasure as has-been-said-before readily such-as
βούλεται κτήματα, καὶ ἀνωδύνως κτᾶται. Οὕτως καὶ ψυχὴ
he-wishes possessions and without-pain acquires thus also (a)-soul
ἡ γυμνὴ καὶ ἔρημος ἀπὸ κοινωνίας Πνεύματος, καὶ ὑπὸ
the(-one) naked and desolate from communion of-Spirit and under
τὴν δεινὴν πτωχείαν τῆς ἁμαρτίας οὖσα, οὐδὲν δύναται,
the dreadful poverty of-the sin being nothing can
κἂν θέλῃ τὸν καρπὸν τοῦ Πνεύματος τῆς δικαιοσύνης ἐξ
even-if it-wish the fruit of-the Spirit of-the righteousness in
ἀληθείας ποιῆσαι, πρὸ τῆς μεταλήψεως τοῦ Πνεύματος.
truth to-do before the partaking of-the Spirit
Ὅμως βιάζεσθαι χρὴ ἕκαστον ἑαυτὸν εἰς τὴν αἴτησιν 3
nevertheless to-force (it)-is-needful each himself to the asking
τοῦ Κυρίου, ἵνα καταξιωθῇ λαβεῖν, καὶ εὑρεῖν τὸν
of-the Lord that he-may-be-deemed-worthy to-receive and to-find the
ἐπουράνιον τοῦ Πνεύματος θησαυρόν, ὥστε ἀκοπιάστως
heavenly of-the Spirit treasure so-that without-toil

καὶ εὐχερῶς δυνηθῆναι ποιῆσαι πάσας τὰς ἐντολὰς
and readily to-be-able to-do all the commandments
τοῦ Κυρίου, ἀμώμως καὶ καθαρῶς, ἃς πρὶν μετὰ βίας
of-the Lord blamelessly and purely which before with force
οὐκ ἠδύνατο κατορθῶσαι. Πένης γὰρ καὶ γυμνὸς ἀπὸ
not he-could to-accomplish poor for and naked from
κοινωνίας Πνεύματος ὑπάρχων, πῶς ἠδύνατο τοιαῦτα
communion of-Spirit being how could-he such
πνευματικὰ κτήματα κτήσασθαι, ἄνευ θησαυροῦ καὶ πλούτου
spiritual possessions to-acquire without treasure and wealth
πνευματικοῦ; Ἡ δὲ εὑροῦσα ψυχὴ τὸν Κύριον, διὰ ζητήσεως
spiritual the but having-found soul the Lord through seeking
Πνεύματος, καὶ πίστεως καὶ ὑπομονῆς πολλῆς, τὸν ἀληθινὸν
of-Spirit and faith and patience much the true
θησαυρόν, τοὺς καρποὺς τοῦ Πνεύματος κατεργάζεται,
treasure the fruits of-the Spirit works
ὡς προείρηται, εὐχερῶς, πᾶσάν τε δικαιοσύνην καὶ
as has-been-said-before readily every both righteousness and
ἐντολὰς τοῦ Κυρίου, ἃς ἐνετείλατο τὸ Πνεῦμα ἐν αὐτῇ,
(the)-commandments of-the Lord which commanded the Spirit in her
καὶ δι' αὐτῆς ποιεῖ καθαρῶς καὶ τελείως καὶ ἀμώμως.
and through her she-does purely and perfectly and blamelessly
4 Ἢ πάλιν ἑτέρῳ ὑποδείγματι χρησώμεθα. Ὥσπερ ἐάν τις
or again another example let-us-use as if someone
ᾖ πλούσιος καὶ ποιήσῃ δεῖπνον πολυτελές, ἐκ τοῦ πλούτου
be rich and make (a)-supper costly from the wealth
αὐτοῦ καὶ θησαυροῦ οὗπερ ἔχει, ἀναλίσκει, καὶ οὐ δέδοικε,
his and treasure which he-has he-spends and not he-fears
μή τινος αὐτῷ ἐνδεήσει πλοῦτον ἔχοντι μέγαν· καὶ οὕτως
lest something to-him will-be-lacking wealth having great and thus
εὐφραίνει τοὺς δαιτυμόνας πολυτελῶς καὶ λαμπρῶς τοὺς
he-gladdens the guests sumptuously and splendidly the(-ones)

κληθέντας ὑπ᾽ αὐτοῦ, διάφορα καὶ καινότερα παρέχων
invited by him various and newer providing
αὐτοῖς ἐδέσματα. Ὁ δὲ πένης καὶ ἐνδεὴς πλούτου, ἐὰν
them dishes the but pauper and needy of-wealth if
βουληθῇ δεῖπνον κατασκευάσαι τινί, πάντα κιχρᾶται, καὶ
he-wish (a)-supper to-prepare for-someone everything borrows both
αὐτὰ τὰ σκεύη, καὶ ἱμάτια, καὶ ἄλλα εἴδη· καὶ εἶθ᾽ οὕτως
the-very the vessels and garments and other kinds and then so
μετὰ τὸ δειπνῆσαι τοὺς κληθέντας, ὡς ἐν δείπνῳ πένητος,
after the to-have-dined the(-ones) invited as at (a)-supper of-(a)-pauper
ὕστερον ἑνὶ ἑκάστῳ ἀποδίδωσιν, ὅθεν ἐχρήσατο σκεῦος
later to-one each he-gives-back whence he-borrowed (a)-vessel
ἀργυροῦν, ἢ ἱμάτιον, ἢ ἕτερον εἶδος· καὶ οὕτως ἑκάστῳ
silver or garment or other kind and thus to-each
ἀποδοθέντων πάντων, αὐτὸς πένης καὶ γυμνὸς ἀπομένει,
having-been-returned all he-himself poor and naked remains
μὴ ἔχων ἴδιον πλοῦτον ἐξ οὗ εὐφραίνεσθαι δύναται.
not having own wealth from which to-be-gladdened he-can
Οὕτως καὶ οἱ πλούσιοι τῷ Πνεύματι τῷ ἁγίῳ, 5
thus also the(-ones) rich in-the Spirit the holy
ἔχοντες τὸν πλοῦτον τὸν ἐπουράνιον ἐν ἀληθείᾳ, καὶ
having the wealth the heavenly in truth and
κοινωνίαν Πνεύματος ἐν αὐτοῖς, ἐπάν τισι λαλῶσι τὸν
communion of-Spirit in themselves when to-some they-speak the
λόγον τῆς ἀληθείας, καὶ ἐπάν τισι κοινωνῶσι λόγον
word of-the truth and when with-some they-share (a)-word
πνευματικόν, καὶ εὐφρᾶναι ψυχὰς θελήσωσιν, ἐκ τοῦ ἰδίου
spiritual and to-gladden souls wish from the own
πλούτου καὶ ἐκ τοῦ ἰδίου θησαυροῦ, οὗ κέκτηνται ἐν
wealth and from the own treasure which they-have-acquired in
ἑαυτοῖς, ἐξ αὐτοῦ λαλοῦσι, καὶ ἐξ αὐτοῦ εὐφραίνουσι τὰς
themselves from it they-speak and from it they-gladden the

ψυχὰς τῶν ἀκουόντων τὸν πνευματικὸν λόγον, καὶ οὐ
souls of-the(-ones) hearing the spiritual word and not
δεδοίκασι μὴ ἐνδεήσειεν αὐτοῖς, ὅτι κέκτηνται ἐν αὐτοῖς
they-fear lest it-should-fail them because they-have-acquired in themselves
θησαυρὸν οὐράνιον ἀγαθωσύνης, ἐξ οὗ προφέρουσι καὶ
(a)-treasure heavenly of-goodness from which they-bring-forth and
εὐφραίνουσι τοὺς πνευματικῶς ἑστιωμένους. Ὁ δὲ πένης
gladden the(-ones) spiritually feasting the but pauper
καὶ μὴ κεκτημένος ἐκ τοῦ πλούτου τοῦ Χριστοῦ, μήτε
and not having-acquired from the wealth — of-Christ nor
ἔχων πλοῦτον πνευματικὸν ἐν τῇ ψυχῇ, τὸν βρύοντα
having wealth spiritual in the soul the(-wealth) gushing-with
πᾶσαν ἀγαθωσύνην λόγων τε καὶ ἔργων, καὶ ἐνθυμημάτων
all goodness of-words both and deeds and reflections
θείων, καὶ μυστηρίων ἀλαλήτων, εἰ καὶ βούλεται οὗτος
divine and mysteries unutterable if even he-wishes this(-man)
λόγον ἀληθείας λαλεῖν, καὶ εὐφραίνειν τινὰς τῶν
(a)-word of-truth to-speak and to-gladden some of-the(-ones)
ἀκουόντων, ἀλλ' ἐν δυνάμει καὶ ἀληθείᾳ τὸν λόγον τοῦ
hearing but in power and truth the word —
Θεοῦ μὴ κεκτημένος ἐν ἑαυτῷ, ἀλλὰ μόνον ἀπομνημονεύων
of-God not having-acquired in himself but only recalling
καὶ κιχρώμενος λόγους ἐξ ἑκάστης γραφῆς, ἢ παρὰ
and borrowing words from each scripture or from
πνευματικῶν ἀνδρῶν ἀκούσας καὶ διηγούμενος καὶ
spiritual men having-heard(-them) and relating(-them) and
διδάσκων, ἰδοὺ ἄλλους μὲν δοκεῖ εὐφραίνειν, καὶ ἄλλοι
teaching behold others indeed he-seems to-gladden and others
ἀπολαύουσι τῶν λόγων· μετὰ δὲ τὸ διηγήσασθαι αὐτόν,
enjoy the words after but the to-have-related him
ἕκαστος λόγος πρὸς τὰ ἴδια ἀφ' ὧν ἤρθη,
each word to the own(-owners) from whom it-was-taken

ἀπέρχεται, καὶ αὐτὸς πάλιν γυμνὸς ἀπομένει καὶ πένης,
goes-off and he-himself again naked remains and poor
μὴ ἔχων ἴδιον θησαυρὸν Πνεύματος, ἀφ' οὗ προφέρει,
not having own treasure of-Spirit from which he-brings-forth
καὶ ὠφελεῖ, καὶ εὐφραίνει ἑτέρους, αὐτὸς πρῶτος μὴ
and benefits and gladdens others himself first not
εὐφραινόμενος, μηδὲ ἀγαλλιώμενος τῷ Πνεύματι.
being-gladdened nor exulting in-the Spirit
Διὰ τοῦτο χρὴ πρῶτον ζητῆσαι παρὰ Θεοῦ ἐν 6
because-of this (it)-is-needful first to-seek from God in
πόνῳ καρδίας καὶ πίστει, ἵνα δῷ ἡμῖν εὑρεῖν τὸν
toil of-heart and faith that he-may-give us to-find the
πλοῦτον αὐτοῦ, τὸν ἀληθινὸν θησαυρὸν τοῦ Χριστοῦ ἐν
wealth his the true treasure — of-Christ in
ταῖς καρδίαις ἡμῶν, ἐν δυνάμει καὶ ἐνεργείᾳ Πνεύματος.
the hearts our in power and working of-Spirit
Καὶ οὕτως πρότερον ὠφέλειαν ἐν ἑαυτοῖς, καὶ σωτηρίαν,
and thus first benefit in ourselves and salvation
καὶ ζωὴν αἰώνιον εὑρόντες, τὸν Κύριον, τότε καὶ ἄλλους,
and life eternal having-found the Lord then also others
ὡς δυνατὸν καὶ ἐφικτόν ἐστιν, ὠφελήσωμεν, ἀπὸ τοῦ ἔνδον
as possible and attainable it-is we-may-benefit from the inner
θησαυροῦ τοῦ Χριστοῦ προφέροντες πᾶσαν ἀγαθωσύνην
treasure — of-Christ bringing-forth all goodness
λόγων πνευματικῶν, καὶ μυστηρίων ἐπουρανίων ποιούμενοι
of-words spiritual and of-mysteries heavenly making
διήγησιν. Οὕτως γὰρ εὐδόκησεν ἡ ἀγαθότης τοῦ θελήματος
(the)-narration thus for was-pleased the goodness of-the will
τοῦ Πατρός, τοῦ κατοικῆσαι ἐν παντὶ τῷ πιστεύοντι
of-the Father of-the to-dwell in every(-one) the(-one) believing
καὶ αἰτουμένῳ αὐτόν. Ὁ γὰρ ἀγαπῶν με, φησίν,
and asking him the(-one) for loving me he-says

ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου, κἀγὼ ἀγαπήσω αὐτόν,
will-be-loved by the Father my and-I will-love him
καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. Καὶ πάλιν· Ἐλευσόμεθα ἐγὼ
and will-manifest to-him myself and again we-will-come I
καὶ ὁ Πατήρ μου, καὶ μονὴν παρ᾽ αὐτῷ ποιήσομεν.
and the Father my and (a)-dwelling with him we-will-make
Οὕτως ἡ ἄπειρος χρηστότης τοῦ Πατρὸς ἠθέλησεν, οὕτως
thus the infinite kindness of-the Father willed thus
ἡ ἀνεννόητος ἀγάπη τοῦ Χριστοῦ εὐδόκησεν, οὕτως ἡ
the inconceivable love — of-Christ was-pleased thus the
ἄῤῥητος ἀγαθότης τοῦ Πνεύματος ἐπηγγείλατο. Δόξα τῇ
unspeakable goodness of-the Spirit promised glory to-the
ἀῤῥήτῳ εὐσπλαγχνίᾳ τῆς ἁγίας Τριάδος.
unspeakable compassion of-the holy Trinity

7 Οἱ γὰρ καταξιωθέντες τέκνα γενέσθαι Θεοῦ, καὶ ἐκ
the(-ones) for deemed-worthy children to-become of-God and from
Πνεύματος ἁγίου ἄνωθεν γεννηθῆναι, καὶ τὸν Χριστὸν
Spirit holy from-above to-be-born and — Christ
ἔχοντες ἐν ἑαυτοῖς ἐλλάμποντα καὶ ἀναπαύοντα αὐτούς,
having in themselves shining-forth and refreshing them
ἐν ποικίλοις καὶ διαφόροις τρόποις Πνεύματός εἰσιν
in various and diverse ways of-Spirit are
ὁδηγούμενοι, καὶ ἀοράτως ἐν τῇ καρδίᾳ, ἐν ἀναπαύσει
being-guided and invisibly in the heart in rest
πνευματικῇ ὑπὸ τῆς χάριτος ἐνεργούμενοι. Πρόσωπα δὲ ἐκ
spiritual by the grace worked-upon figures and from
τῶν φαινομένων ἐν κόσμῳ ἀπολαύσεων ἐνέγκωμεν, καὶ ἐν
the visible in (the)-world enjoyments let-us-bring and in
ψυχῇ ἀναστροφὰς τῆς χάριτος ἐκ παραδειγμάτων μερικῶς
(the)-soul conducts of-the grace from examples partially
ὑποδεικνύντες. Ἔστιν ὅτε γίνονται ὡς ἐν βασιλικῷ
showing there-are(-times) when they-become as at (a)-royal

δείπνῳ εὐφραινόμενοι, καὶ ἀγαλλιῶντες ἀγαλλιάσει καὶ
supper rejoicing and exulting with-exultation and
εὐφροσύνῃ ἀνεκλαλήτῳ· ἄλλῃ ὥρᾳ εἰσὶν ὥσπερ νύμφη
gladness unutterable at-another hour they-are as (a)-bride
συναναπαυομένη ἐν κοινωνίᾳ τῷ νυμφίῳ αὐτῆς ἀναπαύσει
resting-together in communion with-the bridegroom her (in)-rest
θεϊκῇ. Ἄλλοτε γίνονται ὥσπερ ἄγγελοι ἀσώματοι, ἐν
divine at-other-times they-become as angels bodiless in
τοσαύτῃ κουφότητι ὄντες μετὰ τοῦ σώματος· ἄλλοτέ εἰσιν
such lightness being with the body at-other-times they-are
ὥσπερ ἐν μέθῃ ποτοῦ, εὐφραινόμενοι καὶ μεθύοντες τῷ
as in drunkenness of-drink rejoicing and drunk with-the
Πνεύματι, μέθην θείων μυστηρίων πνευματικῶν.
Spirit (with)-(the)-drunkenness of-divine mysteries spiritual
Ἄλλοτέ εἰσιν ὡς ἐν κλαυθμῷ καὶ ὀδυρμῷ ὑπὲρ τοῦ 8
at-other-times they-are as in weeping and lamentation for the
γένους τῶν ἀνθρώπων, καὶ δεόμενοι ὑπὲρ ὅλου τοῦ
race — of-men and praying for whole —
Ἀδάμ, πένθος καὶ κλαυθμὸν ἀναλαμβάνουσιν ὑπὸ τῆς
Adam mourning and weeping they-take-up by the
ἀγάπης τοῦ Πνεύματος εἰς τὴν ἀνθρωπότητα ἐκκαιόμενοι.
love of-the Spirit for the humanity being-inflamed
Ἄλλοτε ἐν τοσαύτῃ ἀγαλλιάσει καὶ ἀγάπῃ ὑπὸ τοῦ
at-other-times in such exultation and love by the
Πνεύματος ἐκπυροῦνται, ὡς, εἰ δυνατόν, πάντα ἄνθρωπον
Spirit they-are-set-on-fire as if possible every man
ἐν τοῖς ἰδίοις σπλάγχνοις ἐμβαλεῖν, μὴ διακρίνοντες κακὸν
into the own bowels to-put not discerning evil
ἀπὸ ἀγαθοῦ· ἄλλοτε τοσοῦτον ταπεινοῦνται ὑποκάτω
from good at-other-times so-much they-are-humbled beneath
παντὸς ἀνθρώπου ἐν ταπεινοφροσύνῃ τοῦ Πνεύματος,
every man in humility of-the Spirit

ὡς ἑαυτοὺς πάντων ἐσχατωτέρους καὶ ἐλάττους νομίζειν.
as themselves than-all lower and lesser to-consider
Ἄλλοτε ἐν χαρᾷ ἀνεκλαλήτῳ ὑπὸ τοῦ Πνεύματος
at-other-times in joy unutterable by the Spirit
διατηροῦνται. Ἄλλοτέ εἰσιν ὥσπερ τις δυνατός, λαβὼν
they-are-kept at-other-times they-are as some mighty(-man) having-taken
πανοπλίαν βασιλικήν, καὶ κατελθὼν ἐν πολέμῳ ἐπὶ
(the)-armor royal and having-gone-down into war against
τοὺς ἐχθροὺς ἰσχυρῶς καταγωνίσεται τούτους νικήσας.
the enemies mightily will-fight-down them having-conquered
Ὁμοίως γὰρ καὶ πνευματικὸς λαμβάνει ὅπλα ἐπουράνια
likewise for also (the)-spiritual(-man) takes weapons heavenly
τοῦ Πνεύματος, καὶ ἐπὶ τοὺς ἐχθροὺς κατέρχεται καὶ
of-the Spirit and against the enemies goes-down and
πολεμεῖ, καὶ ὑποστάσσει αὐτοὺς ὑπὸ τοὺς πόδας αὐτοῦ.
makes-war and subjects them under the feet his
9 Ἄλλοτε ἐν πολλῇ τινι ἡσυχίᾳ, καὶ γαλήνῃ ἡ ψυχὴ
at-other-times in much some stillness and calm the soul
ἀναπαύεται, εἰς μόνην ἡδονὴν πνευματικὴν καὶ ἀνάπαυσιν
rests in only pleasure spiritual and rest
ἄῤῥητον οὖσα, καὶ εὐθηνίαν. Ἄλλοτε ἐν συνέσει τινὶ
unspeakable being and abundance at-other-times in understanding some
καὶ σοφίᾳ ἀῤῥήτῳ, καὶ γνώσει Πνεύματος ἀνεξερευνήτου
and wisdom unspeakable and knowledge of-Spirit unsearchable
ὑπὸ τῆς χάριτος σοφίζεται, ἅπερ διὰ γλώσσης
by the grace is-made-wise (in-things)-which through tongue
καὶ στόματος λαλῆσαι ἀδύνατον. Ἄλλοτε ὥσπερ εἷς
and mouth to-speak (is)-impossible at-other-times as one
τῶν ἀνθρώπων γίγνεται. Οὕτω ποικίλως ἐν αὐτοῖς ἡ
of-the men it-becomes thus variously in them the
χάρις ἀναστρέφεται, καὶ πολυτρόπως ὁδηγεῖ τὴν ψυχὴν
grace conducts-itself and in-many-ways guides the soul

ἀναπαύουσα κατὰ τὸ θέλημα τοῦ Θεοῦ, καὶ γυμνάζει
refreshing(-it) according-to the will — of-God and exercises
αὐτὴν διαφόρως, ἵνα τελείαν καὶ ἄμωμον καὶ καθαρὰν
her diversely that perfect and blameless and pure
τῷ ἐπουρανίῳ Πατρὶ ἀποκαταστήσῃ.
to-the heavenly Father it-may-restore(-her)
Ταῦτα δὲ τὰ προειρημένα τοῦ Πνεύματος ἐνεργήματα, 10
these and the aforesaid of-the Spirit workings
μεγάλων μέτρων εἰσὶ τῶν ἐγγὺς τῆς τελειότητος ὄντων.
of-great measures are of-the(-ones) near the perfection being
Αἱ γὰρ προειρημέναι τῆς χάριτος ποικίλαι ἀναπαύσεις,
the for aforesaid of-the grace various rests
διαφόρως μὲν λαλοῦνται, ἀδιαλείπτως δὲ εἰς αὐτοὺς
diversely indeed are-spoken-of unceasingly but in them
ἐνεργοῦνται, ἐνέργειαν ἐνεργείας διαδεχομένης. Ὅταν γὰρ
are-worked working working succeeding when for
ἡ ψυχὴ πρὸς τὴν τελειότητα τοῦ πνεύματος καταντήσῃ,
the soul to the perfection of-the spirit arrives
τελείως πάντων τῶν παθῶν ἀποκαθαρισθεῖσα, καὶ τῷ
perfectly from-all the passions purified and with-the
Παρακλήτῳ Πνεύματι διὰ τῆς ἀῤῥήτου κοινωνίας
Paraclete Spirit through the unspeakable communion
ἑνωθεῖσα καὶ ἀνακραθεῖσα, καὶ καταξιωθῇ πνεῦμα γενέσθαι
united and mingled and is-deemed-worthy spirit to-become
συγκεκραμένη τῷ Πνεύματι, τότε ὅλη φῶς, ὅλη ὀφθαλμός,
blended with-the Spirit then whole light whole eye
ὅλη πνεῦμα, ὅλον χαρά, ὅλον ἀνάπαυσις, ὅλον ἀγαλλίασις,
whole spirit whole joy whole rest whole exultation
ὅλον ἀγάπη, ὅλον σπλάγχνα, ὅλον ἀγαθότης καὶ χρηστότης
whole love whole compassion whole goodness and kindness
γίνεται. Ὥσπερ γὰρ ἐν ἀβύσσῳ θαλάσσης λίθος πανταχόθεν
it-becomes as for in (the)-abyss of-(the)-sea (a)-stone from-all-sides

ὕδατι περιέχεται· οὕτως οὗτοι, παντὶ τρόπῳ Πνεύματι
by-water is-surrounded thus these in-every way with-Spirit
ἁγίῳ ἀνακεκραμένοι, ἀφομοιοῦνται τῷ Χριστῷ, τὰς ἀρετὰς
holy mingled are-made-like — to-Christ the virtues
τῆς δυνάμεως τοῦ Πνεύματος ἀτρέπτως ἐν ἑαυτοῖς
of-the power of-the Spirit unchangeably in themselves
ἔχοντες, ἔσωθεν ὄντες ἄμωμοι, καὶ ἄσπιλοι καὶ καθαροί.
having within being blameless and spotless and pure
11 Διὰ γὰρ τοῦ Πνεύματος καταρτισθέντες, πῶς δύνανται
through for the Spirit having-been-perfected how can-they
καρπὸν ἔξωθεν κακίας προαγαγεῖν; Ἀλλὰ πάντοτε
fruit outwardly of-vice to-bring-forth but always
διὰ πάντων, οἱ καρποὶ τοῦ Πνεύματος ἐν αὐτοῖς
through all the fruits of-the Spirit in them
διαλάμπουσι. Παρακαλέσωμεν τοίνυν καὶ ἡμεῖς τὸν Θεόν,
shine-forth let-us-entreat therefore also we — God
καὶ πιστεύσωμεν ἐν ἀγάπῃ καὶ ἐλπίδι πολλῇ, ἵνα δῴη
and let-us-believe in love and hope much that he-may-give
ἡμῖν τὴν ἐπουράνιον χάριν τῆς δωρεᾶς τοῦ Πνεύματος,
us the heavenly grace of-the gift of-the Spirit
ἵνα καὶ ἡμᾶς αὐτὸ τὸ Πνεῦμα κυβερνήσῃ καὶ ὁδηγήσῃ
that also us the-very the Spirit may-steer and guide
εἰς πᾶν τὸ θέλημα τοῦ Θεοῦ, καὶ ἀναπαύσῃ ἡμᾶς ἐν
into all the will — of-God and may-refresh us in
τῇ ποικιλότητι τῆς ἀναπαύσεως αὐτοῦ, ἵνα διὰ τῆς
the variety of-the rest its that through the
τοιαύτης κυβερνήσεως καὶ τοῦ γυμνασμοῦ τῆς χάριτος, καὶ
such steering and the exercise of-the grace and
προκοπῆς πνευματικῆς, καταξιωθῶμεν εἰς τὴν τελειότητα
progress spiritual we-may-be-deemed-worthy to the perfection
τοῦ πληρώματος τοῦ Χριστοῦ φθάσαι, ὥς φησιν ὁ
of-the fullness — of-Christ to-arrive as says the

Ἀπόστολος· Ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ
Apostle that you-may-be-filled unto all the fullness —
Χριστοῦ· καὶ πάλιν, Μέχρι καταντήσωμεν οἱ πάντες εἰς
of-Christ and again until we-arrive the all at
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
(a)-man perfect at (the)-measure of-stature of-the fullness —
Χριστοῦ. Ἐπηγγείλατο ὁ Κύριος πᾶσι τοῖς πιστεύουσιν
of-Christ promised the Lord to-all the(-ones) believing
αὐτῷ, καὶ αἰτουμένοις ἐν ἀληθείᾳ δωρήσασθαι τὰ μυστήρια
him and asking in truth to-bestow the mysteries
τῆς ἀῤῥήτου κοινωνίας τοῦ Πνεύματος. Καὶ ἡμεῖς οὖν
of-the unspeakable communion of-the Spirit and we then
ὁλοτελῶς ἑαυτοὺς τῷ Κυρίῳ ἀναθέντες τῶν προειρημένων
wholly ourselves to-the Lord having-dedicated of-the aforesaid
ἀγαθῶν τυχεῖν σπεύσωμεν, ψυχῇ καὶ σώματι ἀφιερωθέντες,
goods to-obtain let-us-hasten in-soul and body consecrated
καὶ τῷ σταυρῷ τοῦ Χριστοῦ προσηλωθέντες, ἄξιοι τῆς
and to-the cross — of-Christ nailed worthy of-the
αἰωνίου βασιλείας γενώμεθα, δοξάζοντες Πατέρα, καὶ
eternal kingdom may-we-become glorifying (the)-Father and
Υἱόν, καὶ ἅγιον Πνεῦμα, εἰς τοὺς αἰῶνας. Ἀμήν.
Son and holy Spirit for the ages amen

XIX · FORCING ONESELF TO THE GOOD

Whoever would come to the Lord must first believe firmly, renounce the world and force himself to every commandment while the heart is still unwilling: to love, meekness, mercy, humility, and patience, not only to prayer, since grace given for prayer alone leaves a man as he was. Seeing such effort, the Lord himself does all these things in him purely and without force, and the Spirit teaches true prayer and true love. The lowly never fall.

1 Ὁ βουλόμενος προσελθεῖν τῷ Κυρίῳ, καὶ ζωῆς αἰωνίου
the(-one) wishing to-come to-the Lord and of-life eternal
καταξιωθῆναι καὶ κατοικητήριον τοῦ Χριστοῦ γενέσθαι,
to-be-deemed-worthy and (a)-dwelling-place — of-Christ to-become
καὶ Πνεύματος ἁγίου πληρωθῆναι, ἵνα τοὺς καρποὺς τοῦ
and with-Spirit holy to-be-filled that the fruits of-the
Πνεύματος, καὶ τὰς ἐντολὰς τοῦ Χριστοῦ δυνηθῇ
Spirit and the commandments — of-Christ he-may-be-able
ποιῆσαι καθαρῶς καὶ ἀμώμως, οὗτος ὀφείλει ἄρξασθαι
to-do purely and blamelessly this(-man) ought to-begin
πρῶτον πιστεύειν τῷ Κυρίῳ βεβαίως, καὶ ἐπιδοῦναι
first to-believe the Lord firmly and to-give
ἑαυτὸν ἐξ ὅλου τοῖς λόγοις τῶν ἐντολῶν αὐτοῦ, καὶ
himself from whole to-the words of-the commandments his and
ἀποτάξασθαι τῷ κόσμῳ κατὰ πάντα, ἵνα μὴ περί τι
to-renounce the world in all(-things) that not about anything
τῶν φαινομένων ὅλος ὁ νοῦς ἀσχολῆται. Καὶ εἰς τὴν
of-the visible(-things) whole the mind be-occupied and in the
εὐχὴν χρὴ αὐτὸν πάντοτε προσκαρτερεῖν, ἐν πίστει
prayer (it)-is-needful him always to-persevere in faith
προσδοκίας τοῦ Κυρίου τὴν ἐπίσκεψιν καὶ βοήθειαν αὐτοῦ
of-expectation of-the Lord the visitation and help his
πάντοτε ἐκδεχόμενον, τὸν σκοπὸν τοῦ νοὸς αὐτοῦ εἰς τοῦτο
always awaiting the aim of-the mind his on this

ἔχοντα διὰ παντός. Εἶτα βιάζεσθαι χρὴ ἑαυτὸν εἰς
having through all(-time) then to-force (it)-is-needful himself to
πᾶν ἔργον ἀγαθὸν καὶ εἰς πάσας τὰς ἐντολὰς τοῦ Κυρίου,
every work good and to all the commandments of-the Lord
διὰ τὴν συνοῦσαν αὐτῷ ἁμαρτίαν· οἷον, βιαζέσθω
because-of the dwelling-with him sin such-as let-him-force
ἑαυτὸν εἰς τὸ ταπεινοφρονεῖν ἐνώπιον παντὸς ἀνθρώπου,
himself to the to-be-humble before every man
καὶ ἑαυτὸν ἐλάττω ἡγεῖσθαι καὶ χείρονα, μὴ ζητῶν τιμήν,
and himself lesser to-consider and worse not seeking honor
ἢ ἔπαινον, ἢ δόξαν ἀνθρώπων παρά τινος, καθὼς ἐν τῷ
or praise or glory of-men from anyone as in the
Εὐαγγελίῳ γέγραπται· ἀλλὰ μόνον ἀεὶ τὸν Κύριον πρὸ
Gospel it-is-written but only always the Lord before
ὀφθαλμῶν ἔχων καὶ τὰς ἐντολὰς αὐτοῦ, αὐτῷ βουλόμενος
eyes having and the commandments his him wishing
ἀρέσκειν μόνῳ εἰς τὴν πραότητα τῆς καρδίας, ὥς φησιν
to-please alone in the meekness of-the heart as says
ὁ Κύριος· Μάθετε ἀπ' ἐμοῦ ὅτι πραός εἰμι καὶ ταπεινὸς
the Lord learn from me that meek I-am and lowly
τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
in-the heart and you-will-find rest for-the souls your
Ὁμοίως εἰς τὸ εἶναι ἐλεήμονα, χρηστόν, εὔσπλαγχνον, 2
likewise to the to-be merciful kind compassionate
ἀγαθόν, ὅση δύναμις, ἑαυτὸν ἐθιζέτω, ὥς φησιν ὁ
good as-far-as (his)-power himself let-him-accustom as says the
Κύριος· Γίνεσθε ἀγαθοὶ καὶ χρηστοί, καθὼς καὶ ὁ Πατὴρ
Lord be good and kind as also the Father
ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστί. Καὶ πάλιν φησίν· Ἐὰν
your the heavenly merciful is and again he-says if
ἀγαπᾶτέ με, τὰς ἐντολάς μου τηρήσατε· καὶ πάλιν·
you-love me the commandments my keep and again

Βιάζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας. Ἐπὶ πᾶσι τὴν
strive to-enter through the narrow door above all(-things) the
τοῦ Κυρίου ταπείνωσιν καὶ πολιτείαν, καὶ τὴν πραότητα,
of-the Lord humility and conduct and the meekness
καὶ τὴν ἀναστροφήν, ὥσπερ ὑπογραμμὸν ἐν πάσῃ μνήμῃ
and the way-of-life as (a)-pattern in all remembrance
ἀληθαργήτῳ ἐχέτω, ταῖς εὐχαῖς προσκαρτερείτω, διὰ
unforgetting let-him-have in-the prayers let-him-persevere through
παντὸς δεόμενος καὶ πιστεύων, ἵνα ἐλθὼν ὁ Κύριος
all(-time) beseeching and believing that having-come the Lord
ἐνοικήσῃ ἐν αὐτῷ, καὶ καταρτίσῃ καὶ δυναμώσῃ αὐτὸν
may-dwell in him and perfect and strengthen him
ἐν πάσαις ταῖς ἐντολαῖς αὐτοῦ· καὶ ἵνα αὐτὸς ὁ Κύριος
in all the commandments his and that the-very the Lord
γένηται κατοικητήριον τῆς ψυχῆς· καὶ οὕτως ἃ νῦν μετὰ
may-become (the)-dwelling-place of-the soul and thus what now with
βίας ἀκούσης τῆς καρδίας ποιεῖ, ἑκουσίως πράξει ποτέ,
force unwilling the heart he-does willingly he-will-do sometime
ἐθίζων ἑαυτὸν διὰ παντὸς εἰς τὸ ἀγαθόν, καὶ τοῦ Κυρίου
accustoming himself through all(-time) to the good and the Lord
μνημονεύων ἀεί, καὶ προσδοκῶν ἀεὶ ἐν πολλῇ ἀγάπῃ αὐτόν.
remembering always and awaiting always in much love him
Τότε θεωρῶν ὁ Κύριος τὴν τοιαύτην προαίρεσιν, καὶ τὴν
then beholding the Lord the such choice and the
ἀγαθὴν αὐτοῦ σπουδήν, πῶς βιάζεται ἑαυτὸν εἰς μνήμην τοῦ
good his zeal how he-forces himself to remembrance of-the
Κυρίου, καὶ εἰς τὸ ἀγαθὸν ἀεὶ καὶ εἰς τὴν ταπεινοφροσύνην
Lord and to the good always and to the humility
καὶ πραότητα καὶ ἀγάπην ἄγει καὶ μὴ θέλουσαν τὴν
and meekness and love he-leads even not wishing the
καρδίαν, καὶ ἄγει ὅση δύναμις αὐτῷ μετὰ βίας, ποιεῖ
heart and he-leads(-it) as-far-as power to-him with force he-makes

μετ᾽ αὐτοῦ εἰς ἔλεος αὐτοῦ, καὶ λυτροῦται αὐτὸν ἀπὸ τῶν
with him to mercy his and redeems him from the
ἐχθρῶν αὐτοῦ καὶ τῆς ἐνοικούσης ἁμαρτίας, Πνεύματος
enemies his and the dwelling sin with-Spirit
ἁγίου ἐμπιπλῶν αὐτόν· καὶ οὕτω λοιπὸν ἄνευ βίας καὶ
holy filling him and thus henceforth without force and
καμάτου ποιεῖ πάσας τὰς ἐντολὰς τοῦ Κυρίου ἐξ ἀληθείας·
labor he-does all the commandments of-the Lord in truth
μᾶλλον δὲ ὁ Κύριος ποιεῖ ἐν αὐτῷ τὰς ἰδίας ἐντολάς, καὶ
rather but the Lord does in him the own commandments and
τοὺς καρποὺς τοῦ Πνεύματος τότε καρποφορεῖ καθαρῶς.
the fruits of-the Spirit then he-bears-fruit purely
Χρὴ δὲ πρότερον προσελθόντα τινὰ τῷ Κυρίῳ, οὕτω 3
(it)-is-needful and first having-come someone to-the Lord thus
βιάζεσθαι ἑαυτὸν εἰς τὸ ἀγαθὸν καὶ μὴ θελούσης τῆς καρδίας,
to-force himself to the good even not willing the heart
προσδοκῶντα διὰ παντὸς ἐν πίστει ἀδιστάκτῳ τὸ ἔλεος
expecting through all(-time) in faith undoubting the mercy
αὐτοῦ, καὶ βιάζεσθαι ἑαυτὸν εἰς τὴν ἀγάπην, μὴ ἔχοντα
his and to-force himself to the love not having
ἀγάπην· βιάζεσθαι ἑαυτὸν εἰς τὴν πραότητα, μὴ ἔχοντα
love to-force himself to the meekness not having
πραότητα· βιάζεσθαι ἑαυτὸν εἰς τὸ οἰκτείρειν, καὶ ἐλεήμονα
meekness to-force himself to the to-pity and merciful
ἔχειν καρδίαν· βιάζεσθαι ἑαυτὸν εἰς τὸ καταφρονεῖσθαι,
to-have (a)-heart to-force himself to the to-be-despised
εἰς τὸ καταφρονούμενον μακροθυμεῖν, καὶ ἐξουδενούμενον
in the being-despised to-be-long-suffering and set-at-naught
ἢ ἀτιμαζόμενον μὴ ἀγανακτεῖν, κατὰ τὸ εἰρημένον·
or dishonored not to-be-indignant according-to the(-word) said
Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί. Βιάζεσθαι ἑαυτὸν εἰς
not yourselves avenging beloved to-force himself to

τὴν εὐχήν, μὴ ἔχοντα εὐχὴν πνευματικήν· καὶ οὕτως
the prayer not having prayer spiritual and thus
ὁ Θεός, θεωρῶν τὸν οὕτως ἀγωνιζόμενον, καὶ βίᾳ
— God beholding the(-one) thus striving and by-force
ἑαυτὸν ἄγχοντα, μὴ θελούσης τῆς καρδίας, δίδωσιν εὐχὴν
himself strangling not willing the heart gives prayer
ἀληθινὴν Πνεύματος, δίδωσιν ἀγάπην ἀληθινήν, πραότητα
true of-Spirit gives love true meekness
ἀληθείας, σπλάγχνα οἰκτιρμῶν, χρηστότητα ἀληθινήν, καὶ
of-truth bowels of-mercies kindness true and
ἁπαξαπλῶς, πληροῖ αὐτὸν τῶν καρπῶν τοῦ Πνεύματος.
in-a-word fills him with-the fruits of-the Spirit

4 Εἰ δέ τις εἰς τὴν εὐχὴν μόνην ἑαυτὸν βιάζεται, μὴ ἔχων
if but someone to the prayer alone himself forces not having
εὐχήν, ἵνα σχῇ εὐχῆς χάριν, εἰς δὲ τὴν πραότητα καὶ
prayer that he-may-have of-prayer grace to but the meekness and
ταπεινοφροσύνην καὶ ἀγάπην καὶ τὰς λοιπὰς ἐντολὰς
humility and love and the other commandments
τοῦ Κυρίου ἑαυτὸν οὐ βιάζεται, οὔτε μέριμναν καὶ πόνον
of-the Lord himself not forces nor care and toil
καὶ ἀγῶνα ἔχει ἐκεῖνα κατορθῶσαι, ὅσον τὸ ἐκ
and contest has those to-accomplish as-much-as the(-part) from
προαιρέσεως, καὶ αὐτεξουσίου θελήματος, ἐνίοτε δίδοται
choice and self-determining will sometimes is-given
αὐτῷ εὐχῆς χάρις ἐν ἀναπαύσει καὶ εὐφροσύνῃ τοῦ
to-him of-prayer grace in rest and gladness of-the
Πνεύματος μερικῶς κατὰ τὸ αἴτημα αὐτοῦ. Τοῖς δὲ
Spirit partially according-to the request his in-the but
τρόποις ὁμοιός ἐστι καθ' ὃ καὶ πρὶν ἦν, οὐκ ἔχει
ways like he-is according-to which also before he-was not he-has
πραότητα, ὅτι οὐκ ἐζήτησε πόνον, καὶ προευτρέπισεν
meekness because not he-sought toil and prepared

ἑαυτὸν οὕτως γενέσθαι· οὐκ ἔχει ταπεινοφροσύνην, ἐπειδὴ
himself thus to-become not he-has humility since
οὐκ ἤτησε, καὶ ἑαυτὸν οὐκ ἐβιάσατο εἰς τοῦτο. Οὐκ ἔχει
not he-asked and himself not he-forced to this not he-has
ἀγάπην πρὸς πάντας, ἐπειδὴ περὶ τούτου μέριμναν καὶ
love toward all since about this care and
ἀγῶνα οὐκ ἔσχεν ἐν τῇ αἰτήσει τῆς εὐχῆς· καὶ ἐν αὐτῇ τῇ
contest not he-had in the asking of-the prayer and in the-very the
ἐπιτηδεύσει τοῦ ἔργου, οὐκ ἔχει πίστιν καὶ πεποίθησιν πρὸς
practice of-the work not he-has faith and confidence toward
τὸν Θεόν, ἐπειδὴ ἔγνωκεν ἑαυτόν, οὐκ ἐδοκίμασεν μὴ ἔχειν,
— God since he-knew himself not he-tested not to-have(-it)
καὶ οὐκ ἐπόνησεν ἐν θλίψει, ζητῶν παρὰ Κυρίου σχεῖν
and not he-toiled in affliction seeking from (the)-Lord to-have
τὴν πρὸς αὐτὸν βεβαίαν πίστιν, καὶ πεποίθησιν ἀληθινήν.
the toward him firm faith and confidence true
Χρὴ γὰρ ἕκαστον ὥσπερ εἰς τὴν εὐχὴν βιάζεσθαι 5
(it)-is-needful for each as to the prayer to-force
ἑαυτὸν καὶ ἄγχειν, μὴ θελούσης τῆς καρδίας· οὕτως καὶ
himself and to-strangle(-it) not willing the heart thus also
εἰς τὴν πεποίθησιν, οὕτως καὶ εἰς τὴν ταπεινοφροσύνην,
to the confidence thus also to the humility
οὕτως εἰς τὴν ἀγάπην, οὕτως εἰς τὴν πραότητα,
thus to the love thus to the meekness
ἀκεραιότητά τε καὶ ἁπλότητα· οὕτως εἰς πᾶσαν ὑπομονὴν
guilelessness both and simplicity thus to all patience
καὶ μακροθυμίαν καταγεγραμμένον μετὰ χαρᾶς· οὕτως
and long-suffering written with joy thus
βιάζεσθαι εἰς τὸ ἑαυτὸν ἐξουθενεῖν. Καὶ πτωχὸν καὶ
to-force(-himself) to the himself to-set-at-naught and poor and
ἔσχατον λογίζεσθαι· οὕτως εἰς τὸ μὴ ὁμιλεῖν τὰ
last to-reckon(-himself) thus to the not to-converse-about the(-things)

μὴ ὄντα χρήσιμα, ἀλλὰ ἀεὶ τὰ τοῦ Θεοῦ μελετᾷν, καὶ
not being useful but always the(-things) — of-God to-meditate and
λαλεῖν στόματι καὶ καρδίᾳ. Οὕτως εἰς τὸ μὴ θυμοῦσθαι,
to-speak with-mouth and heart thus to the not to-be-angry
καὶ κραυγάζειν κατὰ τὸ εἰρημένον, Πᾶσα πικρία,
and to-shout according-to the(-word) said all bitterness
καὶ θυμός, καὶ ὀργή, καὶ κραυγή, καὶ βλασφημία ἀρθήτω
and wrath and anger and clamor and blasphemy let-it-be-taken
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. Οὕτως εἰς πάντας τοὺς τοῦ
from you with all vice thus to all the of-the
Κυρίου τρόπους, εἰς πᾶσαν ἄσκησιν ἀρετῆς, καὶ πολιτείας
Lord ways to all discipline of-virtue and conduct
ἀγαθῆς καὶ καλῆς· εἰς πᾶσαν ἀναστροφὴν ἀγαθότητος, εἰς
good and fair to all way-of-life of-goodness to
πᾶσαν ταπεινοφροσύνην πραότητος, εἰς τὸ μὴ ἐπαίρεσθαι,
all humility of-meekness to the not to-be-exalted
καὶ ὑψηλοφρονεῖν, καὶ φυσιοῦσθαι, καὶ λαλεῖν κατά τινος.
and to-be-high-minded and to-be-puffed-up and to-speak against anyone
6 Εἰς ταῦτα πάντα ὀφείλει βιάζεσθαι ἑαυτόν, ὁ θέλων
to these all ought to-force himself the(-one) wishing
εὐδοκιμῆσαι καὶ εὐαρεστῆσαι Χριστῷ, ἵν' οὕτως ὁ Κύριος
to-be-approved and to-please Christ that thus the Lord
ἰδὼν αὐτοῦ τὴν προθυμίαν, καὶ προαίρεσιν, τοῦ οὕτως
having-seen his the eagerness and choice of-the(-one) thus
εἰς πᾶσαν ἀγαθότητα καὶ ἁπλότητα, καὶ χρηστότητα, καὶ
to all goodness and simplicity and kindness and
ταπεινοφροσύνην, καὶ ἀγάπην, καὶ εὐχὴν ἄγχοντος ἑαυτόν,
humility and love and prayer strangling himself
καὶ ἄγοντος μετὰ βίας, δώσῃ ἑαυτὸν ὅλον αὐτῷ, αὐτὸς
and leading(-himself) with force may-give himself whole to-him the-very
ὁ Κύριος ποιῶν ἐξ ἀληθείας ταῦτα πάντα καθαρῶς ἐν αὐτῷ
the Lord doing in truth these all purely in him

ἀκόπως καὶ ἀβιάστως, ἃ πρὶν οὐδὲ μετὰ βίας φυλάξαι
without-labor and without-force which before not-even with force to-keep
ἠδύνατο, διὰ τὴν ἐν αὐτῷ οἰκοῦσαν ἁμαρτίαν· καὶ
could-he because-of the in him dwelling sin and
γίνεται αὐτῷ τὰ τῆς ἀρετῆς πάντα ἐπιτηδεύματα ὡς φύσις.
become to-him the of-the virtue all practices as nature
Τὸ λοιπὸν ἐλθὼν ὁ Κύριος, καὶ γενόμενος ἐν αὐτῷ,
for-the rest having-come the Lord and having-become in him
καὶ αὐτὸς ἐν τῷ Κυρίῳ, αὐτὸς ποιεῖ ἐν αὐτῷ τὰς ἰδίας
and he in the Lord he-himself does in him the own
ἐντολὰς ἄνευ καμάτου, πληρῶν αὐτὸν τὸν καρπὸν τοῦ
commandments without labor filling him (with)-the fruit of-the
Πνεύματος. Εἰ δὲ εἰς εὐχὴν μόνον βιάζεταί τις ἑαυτόν, ἕως
Spirit if but to prayer only forces someone himself until
οὗ λάβῃ χάρισμα παρὰ Θεοῦ, εἰς ταῦτα δὲ τὰ προειρημένα
— he-receive (a)-gift from God to these but the aforesaid
ὁμοίως ἑαυτὸν οὐ βιάζεται, καὶ ἄγχει καὶ ἐθίζει, οὐ δύναται
likewise himself not forces and strangles and accustoms not he-can
ἐξ ἀληθείας, καθαρῶς καὶ ἀμώμως αὐτὰ ποιῆσαι. Ἀλλ'
in truth purely and blamelessly them to-do but
οὕτω χρὴ προευτρεπίζειν ἑαυτόν, ὅσον δυνατὸν εἰς
thus (it)-is-needful to-prepare himself as-much-as possible to
τὸ ἀγαθόν· ἐνίοτε γὰρ γίνεται πρὸς αὐτὸν ἡ θεία χάρις
the good sometimes for comes to him the divine grace
αἰτοῦντα καὶ δεόμενον. Ἀγαθὸς γὰρ καὶ χρηστός ἐστιν
asking and beseeching good for and kind is
ὁ Θεός, καὶ τοῖς αἰτοῦσιν αὐτὸν δίδωσι τὰ αἰτήματα
— God and to-the(-ones) asking him gives the requests
αὐτῶν· μὴ ἔχων δέ, μήτε ἐθίσας, μήτε προευτρεπίσας
their not having but nor having-accustomed nor having-prepared
ἑαυτὸν εἰς τὰς προειρημένας, εἴγε λάβοι, ἀπολεῖ
himself to the aforesaid(-things) if-indeed he-should-receive he-will-lose

τὴν χάριν ἣν ἔλαβε, καὶ πίπτει ὑψηλοφρονήσας, ἢ
the grace which he-received and falls having-become-high-minded or
οὐ προκόπτει καὶ αὔξει ἐν τῇ χάριτι τῇ πρὸς
not advances and grows in the grace the(-grace) toward
αὐτὸν γενομένῃ, ἐπειδὴ ταῖς ἐντολαῖς τοῦ Κυρίου ἐκ
him having-come since to-the commandments of-the Lord from
προαιρέσεως ἑαυτὸν οὐ δίδωσι· τὸ γὰρ κατοικητήριον καὶ
choice himself not he-gives the for dwelling-place and
ἡ ἀνάπαυσις τοῦ Πνεύματος, ἡ ταπεινοφροσύνη ἐστίν, ἡ
the rest of-the Spirit the humility is the
ἀγάπη τε καὶ πραότης, καὶ αἱ λοιπαὶ τοῦ Κυρίου ἐντολαί.
love both and meekness and the other of-the Lord commandments
7 Ὀφείλει οὖν ὁ βουλόμενος ἐξ ἀληθείας εὐαρεστῆσαι
ought then the(-one) wishing in truth to-please
τῷ Θεῷ, καὶ δέξασθαι παρ᾽ αὐτοῦ τὴν ἐπουράνιον τοῦ
— God and to-receive from him the heavenly of-the
Πνεύματος χάριν, καὶ αὐξῆσαι καὶ τελειωθῆναι ἐν τῷ ἁγίῳ
Spirit grace and to-grow and to-be-perfected in the holy
Πνεύματι, εἰς πάσας τὰς ἐντολὰς τοῦ Θεοῦ βιάζεσθαι
Spirit to all the commandments — of-God to-force
ἑαυτόν, καὶ μὴ θέλουσαν τὴν καρδίαν ὑποτάσσειν κατὰ
himself and not willing the heart to-subject according-to
τὸ εἰρημένον· Διὰ τοῦτο πρὸς πάσας τὰς ἐντολάς
the(-word) said because-of this toward all the commandments
σου κατωρθούμην, πᾶσαν ὁδὸν ἄδικον ἐμίσησα. Ὥσπερ γάρ
your I-was-directed every way unjust I-hated as for
τις εἰς τὴν προσκαρτέρησιν τῆς εὐχῆς βιάζεται ἑαυτὸν
someone to the perseverance of-the prayer forces himself
καὶ ἄγχει, ἕως οὗ τοῦτο κατορθώσῃ· ὁμοίως ἐὰν
and strangles(-himself) until — this he-accomplish likewise if
θέλῃ καὶ εἰς πάντα τὰ τῆς ἀρετῆς ἐπιτηδεύματα βιάζεται
he-wish also to all the of-the virtue practices he-forces

ἑαυτὸν καὶ ἄγχει, καὶ ἐθίζει ἔθος ἀγαθόν, καὶ οὕτως
himself and strangles and accustoms (to)-(a)-habit good and thus
αἰτούμενος καὶ δεόμενος τοῦ Κυρίου διὰ παντός, καὶ
asking and beseeching the Lord through all(-time) and
τυχὼν τῆς αἰτήσεως, καὶ μεταλαβὼν γεύσεως Θεοῦ,
having-obtained the request and having-partaken of-(the)-taste of-God
καὶ Πνεύματος ἁγίου μέτοχος γενόμενος, αὔξειν ποιεῖ καὶ
and of-Spirit holy partaker having-become to-grow he-makes and
θάλλειν τὸ χάρισμα τὸ δοθὲν αὐτῷ, ἀναπαυόμενον ἐν
to-flourish the gift the(-one) given to-him resting in
τῇ ταπεινοφροσύνῃ αὐτοῦ, ἐν τῇ ἀγάπῃ, ἐν τῇ πραότητι.
the humility his in the love in the meekness
Αὐτὸ τὸ Πνεῦμα χαρίζεται αὐτῷ ταῦτα, καὶ διδάσκει 8
the-very the Spirit bestows on-him these(-things) and teaches
αὐτὸν ἀληθινὴν εὐχήν, ἀληθινὴν ἀγάπην, ἀληθινὴν
him true prayer true love true
πραότητα, ἃ προεβιάσατο καὶ ἐζήτησε, καὶ
meekness which he-forced(-himself)-to-beforehand and sought and
ἐμερίμνησε, καὶ ἐμελέτησε, καὶ ἐδόθη αὐτῷ· καὶ οὕτως
cared-for and practiced and were-given to-him and thus
αὐξήσας καὶ τελειωθεὶς ἐν Θεῷ, κληρονόμος τῆς
having-grown and having-been-perfected in God heir of-the
βασιλείας γενέσθαι καταξιοῦται. Ὁ γὰρ ταπεινὸς οὐδέποτε
kingdom to-become he-is-deemed-worthy the for lowly(-man) never
πίπτει· πόθεν γὰρ πεσεῖν ἔχει ὑποκάτω πάντων ὤν;
falls whence for to-fall has-he beneath all being
μεγάλη ταπείνωσις, ἡ ὑψηλοφροσύνη· καὶ μεγάλη
great humiliation (is)-the high-mindedness and great
ὕψωσις, καὶ τιμιότης, καὶ ἀξίωμα, ἡ ταπεινοφροσύνη.
exaltation and honor and dignity (is)-the humility
Καὶ ἡμεῖς τοίνυν βιασώμεθα καὶ ἄγχωμεν ἑαυτοὺς εἰς τὴν
and we therefore let-us-force and strangle ourselves to the

ταπεινοφροσύνην, καὶ μὴ θελούσης τῆς καρδίας, καὶ εἰς τὴν
humility even not willing the heart and to the
πραότητα, καὶ εἰς τὴν ἀγάπην δεόμενοι καὶ παρακαλοῦντες
meekness and to the love beseeching and entreating
τὸν Θεὸν ἐν πίστει, καὶ ἐλπίδι, καὶ ἀγάπῃ, ἀδιαλείπτως
— God in faith and hope and love unceasingly
ἐν προσδοκίᾳ τοιαύτῃ καὶ σκοπῷ, ἵνα ἀποστείλῃ τὸ
in expectation such and aim that he-may-send the
Πνεῦμα αὐτοῦ εἰς τὰς καρδίας ἡμῶν, ἵνα εὐξώμεθα καὶ
Spirit his into the hearts our that we-may-pray and
προσκυνήσωμεν τῷ Θεῷ ἐν Πνεύματι καὶ ἀληθείᾳ.
worship — God in Spirit and truth

9 Καὶ αὐτὸ τὸ Πνεῦμα διδάξει ἡμᾶς εὐχὴν ἀληθινήν, ἣν νῦν
and the-very the Spirit will-teach us prayer true which now
καὶ μετὰ βίας οὐ δυνάμεθα ποιεῖν· σπλάγχνα οἰκτιρμῶν,
even with force not we-can to-do bowels of-mercies
χρηστότητα, καὶ πάσας τὰς ἐντολὰς τοῦ Κυρίου, διδάξει
kindness and all the commandments of-the Lord it-will-teach
ἡμᾶς ποιῆσαι ἐξ ἀληθείας ἀλύπως καὶ ἀβιάστως, ὡς αὐτὸ
us to-do in truth without-grief and without-force as the-very
τὸ Πνεῦμα οἶδε πληροῦν ἡμᾶς τὸν καρπὸν αὐτοῦ, καὶ
the Spirit knows to-fill us (with)-the fruit its and
οὕτως τῶν ἐντολῶν τοῦ Θεοῦ πληρωθεισῶν ὑφ' ἡμῶν
thus the commandments — of-God having-been-fulfilled by us
διὰ τοῦ Πνεύματος αὐτοῦ, τοῦ μόνου γινώσκοντος τὸ
through the Spirit his the(-Spirit) alone knowing the
θέλημα τοῦ Κυρίου, καὶ τελειώσαντος ἡμᾶς τοῦ Πνεύματος
will of-the Lord and having-perfected us the Spirit
εἰς ἑαυτό, καὶ τελειωθέντος εἰς ἡμᾶς καθαρισθέντας
in itself and having-been-perfected in us cleansed
ἀπὸ παντὸς μολυσμοῦ καὶ σπίλου τῆς ἁμαρτίας, ὥσπερ
from every defilement and spot of-the sin as

νύμφας καλάς, τὰς ψυχὰς ἡμῶν καθαρὰς καὶ ἀμώμους
brides beautiful the souls our pure and blameless
παραστήσει τῷ Χριστῷ, ἀναπαυομένων ἡμῶν ἐν Θεῷ, ἐν
it-will-present — to-Christ resting we in God in
τῇ βασιλείᾳ αὐτοῦ, καὶ ἀναπαυομένου τοῦ Θεοῦ ἐν ἡμῖν
the kingdom his and resting — God in us
εἰς τοὺς ἀπεράντους αἰῶνας. Δόξα τοῖς οἰκτιρμοῖς αὐτοῦ
for the boundless ages glory to-the compassions his
καὶ τῷ ἐλέει, καὶ τῇ ἀγάπῃ, ὅτι εἰς τοιαύτην τιμὴν καὶ
and to-the mercy and to-the love that to such honor and
δόξαν κατηξίωσε τὸ γένος τῶν ἀνθρώπων, υἱοὺς Πατρὸς
glory he-deemed-worthy the race — of-men sons of-(the)-Father
ἐπουρανίου κατηξίωσεν αὐτούς, καὶ ἰδίους ἀδελφοὺς
heavenly he-deemed-worthy them and own brothers
προσηγόρευσεν. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
he-called to-him (be)-the glory for the ages amen

XX · THE GARMENT OF THE SPIRIT

A soul not clothed in the Spirit's garment is naked and shamed, as Adam was, and its own righteousness is a soiled rag before God. As the woman with the issue of blood was healed only by touching the Lord's hem, the soul's spring of unclean thoughts, which no law, priest, or prophet could stop, is dried up only by Christ. The blind man cried out and was healed, and the soul too must cry to him and believe.

Εἴ τις γυμνός ἐστιν ἀπὸ τοῦ ἐνδύματος τοῦ θεϊκοῦ καὶ 1
if someone naked is of the garment the divine and
ἐπουρανίου, ὅπερ ἐστὶν ἡ τοῦ Πνεύματος δύναμις, καθὼς
heavenly which is the of-the Spirit power as
εἴρηται· Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ
it-is-said if but someone (the)-Spirit of-Christ not has this(-man) not

ἔστιν αὐτοῦ· κλαιέτω καὶ παρακαλείτω τὸν Κύριον, ἵνα
is his let-him-weep and entreat the Lord that
λάβῃ τὸ ἐξ οὐρανοῦ πνευματικὸν ἔνδυμα· ἵνα ἀμφιασθῇ
he-may-receive the from heaven spiritual garment that he-may-clothe
τὴν ἀπὸ θείας ἐνεργείας γεγυμνωμένην ψυχήν· ὅτι πολλὴν
the of divine working stripped soul because much
αἰσχύνην ἀτιμίας παθῶν περιβέβληται, ὁ μὴ
shame of-dishonor of-passions has-wrapped-round(-himself) the(-one) not
ἐνδεδυμένος τὸ τοῦ Πνεύματος ἔνδυμα. Ὥσπερ γὰρ ἐν τοῖς
clothed-in the of-the Spirit garment as for in the
φαινομένοις ἐάν τις γυμνὸς ᾖ, ἐν πολλῇ αἰσχύνῃ καὶ ἀτιμίᾳ
visible(-things) if someone naked be in much shame and dishonor
ἐστί, καὶ φίλοι φίλους ἀποστρέφονται γυμνούς, καὶ γνήσιοι
he-is and friends from-friends turn-away naked and true(-ones)
ἰδίους, καὶ τέκνα ἰδόντα γεγυμνωμένον πατέρα ἔστρεψαν
from-their-own and children having-seen (a)-stripped father turned
τὰς ἑαυτῶν ὄψεις, τοῦ μὴ ἐνατενίσαι γυμνῷ τῷ σώματι
the their-own faces from-the not to-gaze-at naked the body
τοῦ Πατρός, καὶ ὀπισθοφανῶς ἀπελθόντες ἐπεκάλυψαν
of-the Father and backward having-gone covered
αὐτόν, καὶ οὕτως ἐπέστρεψαν τὰς ὄψεις. Οὕτω καὶ ὁ Θεὸς
him and thus turned the faces thus also — God
ἀπέστραπται τὰς ψυχὰς τὰς μὴ ἐνδεδυμένας τὸ τοῦ
has-turned-away-from the souls the(-ones) not clothed-in the of-the
Πνεύματος ἔνδυμα ἐν πληροφορίᾳ, τοὺς μὴ ἐνδεδυμένους
Spirit garment in full-assurance the(-ones) not clothed-in
τὸν Κύριον Ἰησοῦν Χριστὸν ἐν δυνάμει καὶ ἀληθείᾳ.
the Lord Jesus Christ in power and truth

2 Αὐτὸς ὁ πρῶτος ἄνθρωπος θεασάμενος ἑαυτὸν γυμνὸν
the-very the first man having-beheld himself naked
ἠσχύνθη· τοσαύτη ἀτιμία τῇ γυμνότητι πρόσεστιν. Εἰ οὖν
was-ashamed so-great dishonor to-the nakedness belongs if then

ἐπὶ τῶν σωματικῶν τοσαύτην αἰσχύνην δείκνυσιν ἡ
in-the-case-of the bodily(-things) so-great shame shows the
γυμνότης, πόσῳ μᾶλλον ἡ γυμνὴ ἀπὸ θείας δυνάμεως
nakedness how-much more the naked of divine power
ψυχή, ἡ μὴ φοροῦσα καὶ ἠμφιεσμένη τὸ ἄῤῥητον
soul the(-one) not wearing and clothed-in the unspeakable
καὶ ἄφθαρτον, καὶ πνευματικὸν ἔνδυμα, αὐτὸν τὸν Κύριον
and incorruptible and spiritual garment the-very the Lord
Ἰησοῦν Χριστὸν ἐν ἀληθείᾳ, πλείονα καὶ αἰσχύνην καὶ
Jesus Christ in truth more both shame and
ἀτιμίαν παθῶν περιβέβληται; καὶ πᾶς τις ὢν γυμνὸς
dishonor of-passions has-wrapped-round(-herself) and every one being naked
ἀπὸ τῆς θείας ἐκείνης δόξης, οὕτως ὀφείλει ἑαυτὸν
of the divine that glory thus ought himself
ἐπαισχύνεσθαι, καὶ γινώσκειν ἀτιμίαν αὐτοῦ, ὥσπερ
to-be-ashamed and to-know (the)-dishonor his as
σωματικῶς Ἀδὰμ ᾐσχύνετο γυμνὸς ὤν, κἂν ἐποίησεν
bodily Adam was-ashamed naked being even-if he-made
ἑαυτῷ ἐκ συκῆς φύλλων περίβλημα, ὅμως τὴν
for-himself from (the)-fig-tree's leaves (a)-covering nevertheless the
αἰσχύνην ἐφόρει τὴν πτωχείαν ἑαυτοῦ ἐπιγινώσκων· αἰτείτω
shame he-wore the poverty his-own recognizing let-ask
οὖν ἡ τοιαύτη ψυχὴ παρὰ τοῦ διδόντος καὶ ἀμφιεννύντος
then the such soul from the(-one) giving and clothing
δόξαν Χριστοῦ ἐν φωτὶ ἀῤῥήτῳ, μὴ ποιοῦσα ἑαυτῇ
(with)-(the)-glory of-Christ in light unspeakable not making for-herself
ἱμάτιον λογισμῶν ματαίων, δοκήσει ἰδίας δικαιοσύνης
(a)-garment of-thoughts vain by-(the)-seeming of-own righteousness
ἀπατωμένη καὶ νομίζουσα ἔχειν ἄμφιον σωτηρίου.
deceived and supposing to-have (the)-robe of-salvation

3 Εἴ τις γὰρ ἐν τῇ ἑαυτοῦ μόνον ἵσταται δικαιοσύνῃ καὶ
if someone for in the his-own only stands righteousness and
ἀπολυτρώσει, ματαίως καὶ κενῶς κοπιᾷ. Πᾶσα γὰρ ἡ
redemption vainly and emptily be-toils all for the
οἴησις τῆς δικαιοσύνης αὐτοῦ ὡς ῥάκος ἀποκαθημένης
conceit of-the righteousness his as (a)-rag of-(a)-menstruous(-woman)
φανεροῦται ἐν τῇ ἐσχάτῃ ἡμέρᾳ, ὥς φησιν Ἡσαΐας ὁ
is-made-manifest in the last day as says Isaiah the
προφήτης, Ἐγενήθη πᾶσα ἡ δικαιοσύνη ἡμῶν ὡς ῥάκος
prophet has-become all the righteousness our as (a)-rag
ἀποκαθημένης. Αἰτήσωμεν οὖν καὶ δεηθῶμεν τοῦ Θεοῦ
of-(a)-menstruous(-woman) let-us-ask then and let-us-beseech — God
ἐνδύσασθαι τὸ ἱμάτιον τοῦ σωτηρίου, τὸν Κύριον ἡμῶν
to-put-on the garment of-the salvation the Lord our
Ἰησοῦν Χριστόν, τὸ ἄῤῥητον φῶς, ὃν φορέσασαι ψυχαὶ
Jesus Christ the unspeakable light whom having-worn souls
οὐκ ἀποδυθήσονται εἰς τὸν αἰῶνα· ἀλλ᾽ ἐν τῇ ἀναστάσει
not will-be-stripped for the age but in the resurrection
καὶ τὰ σώματα αὐτῶν δοξασθήσονται ὑπὸ τῆς δόξης τοῦ
also the bodies their will-be-glorified by the glory of-the
φωτός, οὗ περιβέβληνται ἀπὸ τοῦ νῦν αἱ πισταὶ καὶ
light which have-wrapped-round(-themselves) from the now the faithful and
εὐγενεῖς ψυχαί, καθώς φησιν ὁ Ἀπόστολος· Ὁ ἐγείρας
noble souls as says the Apostle the(-one) having-raised
Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα
Christ from (the)-dead will-quicken also the mortal bodies
ἡμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ἡμῖν. Δόξα
our through the dwelling his Spirit in us glory
τῇ ἀῤῥήτῳ εὐσπλαγχνίᾳ, καὶ τῷ ἀφράστῳ ἐλέει αὐτοῦ.
to-the unspeakable compassion and to-the unutterable mercy his

Καὶ πάλιν, Ὥσπερ ἡ αἱμορῥοοῦσα γυνὴ πιστεύσασα ἐν 4
and again as the hemorrhaging woman having-believed in
ἀληθείᾳ, καὶ ἁψαμένη τοῦ κρασπέδου τοῦ Κυρίου, εὐθέως
truth and having-touched the hem of-the Lord immediately
ἰάσεως ἔτυχε, καὶ ἐξηράνθη ἡ ῥύσις τῆς ἀκαθάρτου πηγῆς
healing obtained and was-dried-up the flow of-the unclean spring
τοῦ αἵματος· οὕτω πᾶσα ψυχὴ ἔχουσα τὸ ἀνίατον τραῦμα
of-the blood thus every soul having the incurable wound
τῆς ἁμαρτίας, τὴν πηγὴν τῶν ἀκαθάρτων καὶ πονηρῶν
of-the sin the spring of-the unclean and evil
λογισμῶν, ἐὰν προσέλθῃ τῷ Χριστῷ, καὶ δεηθῇ πιστεύσασα
thoughts if it-come — to-Christ and beseech having-believed
ἐν ἀληθείᾳ, ἰάσεως σωτηρίου τυγχάνει ἐκ τῆς ἀνιάτου
in truth healing salvific obtains from the incurable
πηγῆς τῶν παθῶν, καὶ ξηραίνεται ἐκλείπουσα ἡ πηγὴ
spring of-the passions and is-dried-up failing the spring
ἐκείνη, ἡ τοὺς ἀκαθάρτους λογισμοὺς βρύουσα, διὰ
that the(-one) the unclean thoughts gushing through
τῆς δυνάμεως Ἰησοῦ μόνου· ἄλλῳ δέ τινι ἰάσασθαι τὸ
the power of-Jesus alone for-another and anyone to-heal the
τραῦμα τοῦτο ἀδύνατον. Οὕτως γὰρ ἐπετήδευσεν ὁ ἐχθρὸς
wound this (is)-impossible thus for contrived the enemy
ἐν τῇ τοῦ Ἀδὰμ παραβάσει, ὥστε τραυματίσαι καὶ σκοτίσαι
in the — of-Adam transgression so-as to-wound and to-darken
τὸν ἔσω ἄνθρωπον, τὸν ἡγεμόνα νοῦν τὸν ὁρῶντα
the inner man the ruling mind the(-one) seeing
Θεόν. Διέβλεψαν λοιπὸν οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὰ κακὰ
God looked henceforth the eyes his to the evils
καὶ τὰ πάθη, ἀποκλεισθέντες τῶν ἐπουρανίων ἀγαθῶν.
and the passions shut-out from-the heavenly goods

5 Οὕτως οὖν ἐτραυματίσθη, ὥστε μηδενὶ δυνατὸν εἶναι
so then it-was-wounded so-that for-no-one possible to-be
ἰάσασθαι, εἰ μὴ μόνῳ τῷ Κυρίῳ, τούτῳ μόνῳ δυνατόν
to-heal(-it) except — for-only the Lord to-this(-one) alone possible
ἐστιν. Αὐτὸς γὰρ ἐλθών, Ἦρε τὴν ἁμαρτίαν τοῦ
it-is he for having-come took-away the sin of-the
κόσμου, τουτέστι, τὴν ἀκάθαρτον πηγὴν τῶν διαλογισμῶν
world that-is the unclean spring of-the reasonings
τῆς ψυχῆς ἐξήρανεν. Ὥσπερ γὰρ ἐκείνη ἡ αἱμορῥοοῦσα
of-the soul he-dried-up as for that the hemorrhaging(-woman)
πάντα τὰ ἑαυτῆς δαπανήσασα τοῖς ἰατρεῦσαι
all the(-things) her-own having-spent on-the(-ones) to-heal
δυναμένοις, παρ᾽ οὐδενὸς ἐθεραπεύθη τούτων, ἕως οὗ
able by no-one was-cured of-these until —
προσήγγισε τῷ Κυρίῳ, πιστεύσασα ἐν ἀληθείᾳ, καὶ
she-drew-near to-the Lord having-believed in truth and
ἁψαμένη τοῦ κρασπέδου αὐτοῦ, καὶ οὕτως εὐθέως ᾔσθετο
having-touched the hem his and thus immediately she-perceived
τῆς ἰάσεως· καὶ ἔστη ἡ ῥύσις τοῦ αἵματος· οὕτω τὴν
the healing and stopped the flow of-the blood thus the
ψυχὴν τραυματισθεῖσαν ἐξ ἀρχῆς τραῦμα ἀνίατον
soul wounded from (the)-beginning (with)-(a)-wound incurable
παθῶν κακίας, οὐδεὶς οὔτε δικαίων, οὔτε Πατέρων, οὔτε
of-passions of-vice no-one neither of-the-righteous nor of-(the)-Fathers nor
προφητῶν, οὔτε πατριαρχῶν ἴσχυσε θεραπεῦσαι.
of-prophets nor of-patriarchs was-able to-cure

6 Μωϋσῆς ἦλθεν, ἀλλ᾽ οὐκ ἠδυνήθη ἴασιν παντελῆ δοῦναι·
Moses came but not he-was-able healing complete to-give
ἱερεῖς, δῶρα, ἀποδεκατώσεις, σαββατισμοί, νεομηνίαι,
priests gifts tithings sabbath-keepings new-moons
βαπτίσματα, θυσίαι, ὁλοκαυτώσεις, καὶ πᾶσα ἡ λοιπὴ
washings sacrifices whole-burnt-offerings and all the other

δικαιοσύνη ἐπετελεῖτο ἐν τῷ νόμῳ, καὶ ἡ ψυχὴ ἰαθῆναι
righteousness was-performed in the law and the soul to-be-healed
ἀπὸ τῆς ἀκαθάρτου ῥύσεως τῶν κακῶν λογισμῶν οὐκ
from the unclean flow of-the evil thoughts not
ἠδυνήθη, καὶ πᾶσα ἡ δικαιοσύνη αὐτῆς θεραπεῦσαι αὐτὸν
was-able and all the righteousness her to-cure him
οὐκ ἴσχυσεν, ἕως οὗ ἦλθεν ὁ Σωτὴρ ὁ ἀληθινὸς ἰατρός,
not had-strength until — came the Savior the true physician
ὁ δωρεὰν ἰώμενος, ὁ ἑαυτὸν ὑπὲρ τοῦ γένους τῶν
the(-one) freely healing the(-one) himself for the race —
ἀνθρώπων λύτρον δούς. Αὐτὸς μόνος τὴν μεγάλην καὶ
of-men (a)-ransom having-given he alone the great and
σωτήριον λύτρωσιν καὶ ἴασιν τῆς ψυχῆς ἐποίησεν· αὐτὸς
salvific redemption and healing of-the soul made he
ἠλευθέρωσεν αὐτὴν ἐκ τῆς δουλείας, καὶ ἐξήγαγεν αὐτὴν ἐκ
freed her from the slavery and led her from
σκοτίας, ἰδίῳ φωτὶ δοξάσας αὐτήν· αὐτὸς ἐξήρανε τὴν ἐν
darkness with-own light having-glorified her he dried-up the in
αὐτῇ πηγὴν τῶν ἀκαθάρτων λογισμῶν· Ἰδοὺ γάρ, φησίν, ὁ
her spring of-the unclean thoughts behold for he-says the
Ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
Lamb — of-God the(-one) taking-away the sin of-the world
Οὐ γὰρ ἠδύνατο τὰ ἴδια ἐκ γῆς φάρμακα, τουτέστι τὰ 7
not for could the own from earth medicines that-is the
ἑαυτῆς δικαιώματα μόνον θεραπεῦσαι καὶ ἰάσασθαι αὐτὴν ἐκ
her-own righteous-deeds alone to-cure and to-heal her from
τῆς τηλικαύτης ἀοράτου πληγῆς, ἀλλὰ διὰ τῆς οὐρανίου
the so-great invisible blow but through the heavenly
καὶ θείας φύσεως τῆς δωρεᾶς τοῦ ἁγίου Πνεύματος, διὰ
and divine nature of-the gift of-the holy Spirit through
τούτου φαρμάκου μόνου ἠδυνήθη ἰάσεως τυχεῖν ὁ ἄνθρωπος,
this medicine alone could healing to-obtain the man

καὶ ζωῆς ἐφικέσθαι, καθαρισθεὶς ὑπὸ τοῦ ἁγίου Πνεύματος
and life to-reach cleansed by the holy Spirit
τὴν καρδίαν. Ἀλλ', ὥσπερ ἐκεῖ ἡ γυνὴ κἂν ἰαθῆναι οὐκ
(in)-the heart but as there the woman even-if to-be-healed not
ἠδυνήθη, καὶ τετραυμάτιστο, ἀλλ' ὅμως πόδας εἶχε τοῦ
she-could and had-been-wounded but nevertheless feet she-had of-the
ἐλθεῖν πρὸς τὸν Κύριον, καὶ ἐλθοῦσα τυχεῖν ἰάσεως· ὁμοίως
to-come to the Lord and having-come to-obtain healing likewise
καὶ ὁ τυφλὸς ἐκεῖνος, κἂν ὑπερβῆναι οὐκ ἠδύνατο,
also the blind(-man) that even-if to-get-across not he-could
καὶ ἐλθεῖν πρὸς τὸν Κύριον διὰ τὸ μὴ βλέπειν, ἀλλ'
and to-come to the Lord because-of the not to-see but
ὀξυτέραν ἀγγέλων ἀπέστειλε τὴν φωνήν. Ἔλεγε γάρ, Υἱὲ
sharper than-angels he-sent the voice he-said for Son
Δαβίδ, ἐλέησόν με· καὶ οὕτω πιστεύσας, ἰάσεως ἔτυχεν,
of-David have-mercy-on me and thus having-believed healing he-obtained
ἐλθόντος τοῦ Κυρίου πρὸς αὐτὸν καὶ διαβλέψαι ποιήσαντος,
having-come the Lord to him and to-see-again having-made(-him)
οὕτως καὶ ἡ ψυχή, κἂν τετραυμάτισται τραύμασι παθῶν
thus also the soul even-if it-has-been-wounded with-wounds of-passions
ἀτιμίας, κἂν τετύφλωται ὑπὸ τοῦ σκότους τῆς ἁμαρτίας,
of-dishonor even-if it-has-been-blinded by the darkness of-the sin
ἀλλ' ὅμως ἔχει θέλημα τοῦ βοῆσαι καὶ καλέσαι Ἰησοῦν,
but nevertheless has (the)-will of-the to-cry and to-call Jesus
ἵνα αὐτὸς ἐλθὼν λύτρωσιν αἰώνιον ποιήσῃ τῇ ψυχῇ.
that he having-come redemption eternal may-make for-the soul

8 Ὥσπερ γὰρ ἐκεῖνος ὁ τυφλός, εἰ μὴ ἐβόησε, καὶ
as for that the blind(-man) if not he-had-cried and
ἡ αἱμορρόοῦσα προσῆλθε τῷ Κυρίῳ, οὐκ ἂν
the hemorrhaging(-woman) had-come to-the Lord not —
ἐτύγχανον ἰάσεως· οὕτως, ἐὰν μή τις ἐκ τοῦ
they-would-have-obtained healing thus unless — someone from the

ἰδίου θελήματος, καὶ ὅλης προαιρέσεως ἔλθῃ πρὸς Κύριον,
own will and whole choice come to (the)-Lord
καὶ μετὰ πληροφορίας πίστεως δεηθῇ, ἰάσεως οὐ τυγχάνει.
and with full-assurance of-faith beseech healing not he-obtains(-it)
Διὰ τί γὰρ ἐκεῖνοι πιστεύσαντες ἰῶντο εὐθέως,
on-account-of what for those having-believed were-healed immediately
ἡμεῖς δὲ οὔπω διεβλέψαμεν ἐξ ἀληθείας, καὶ οὐκ ἰάθημεν
we but not-yet we-saw-again in truth and not we-were-healed
ἐκ τῶν κρυφίων παθῶν; καίτοι μᾶλλον ὁ Κύριος φροντίδα
from the hidden passions although more the Lord care
ποιεῖται ὑπὲρ τῆς ἀθανάτου ψυχῆς, ἢ ὑπὲρ τοῦ σώματος·
makes for the immortal soul than for the body
ἥτις ἐὰν διαβλέψῃ κατὰ τὸν λέγοντα, Ἀποκάλυψον
which if it-see-again according-to the(-one) saying uncover
τοὺς ὀφθαλμούς μου, οὐκέτι εἰς τὸν αἰῶνα τυφλωθήσεται,
the eyes my no-longer for the age will-be-blinded
καὶ ἰαθεῖσα οὐκέτι τραυματισθήσεται. Εἰ γὰρ ἐπιμέλειαν
and having-been-healed no-longer will-be-wounded if for care
τῶν φθαρτῶν σωμάτων ὁ Κύριος ἐποιήσατο, ἐλθὼν ἐπὶ
of-the corruptible bodies the Lord made having-come upon
τῆς γῆς, πόσῳ μᾶλλον τῆς ἀθανάτου καὶ κατ᾽ εἰκόνα
the earth how-much more of-the immortal and after (the)-image
αὐτοῦ πεποιημένης ψυχῆς; Ἀλλὰ διὰ τὴν ἀπιστίαν
his made soul but because-of the unbelief
ἡμῶν, διὰ τὴν διχοστασίαν ἡμῶν, διὰ τὸ μὴ ἀγαπᾷν
our because-of the division our because-of the not to-love
αὐτὸν ἐξ ὅλης καρδίας, μήτε ἐξ ἀληθείας αὐτῷ πιστεύειν,
him from whole heart nor in truth him to-believe
οὐδέπω τῆς πνευματικῆς ἰάσεως καὶ σωτηρίας ἐτύχομεν.
not-yet of-the spiritual healing and salvation have-we-obtained
Πιστεύσωμεν οὖν αὐτῷ, καὶ προσέλθωμεν ἐν ἀληθείᾳ, ἵνα
let-us-believe then him and let-us-come in truth that

ἐν τάχει τὴν ἀληθινὴν ἴασιν ἐν ἡμῖν ποιήσῃ. Ἐπηγγείλατο
in speed the true healing in us he-may-make he-promised
γὰρ διδόναι τοῖς αἰτοῦσιν αὐτὸν Πνεῦμα ἅγιον,
for to-give to-the(-ones) asking him (the)-Spirit holy
καὶ τοῖς κρούουσιν ἀνοίγειν, καὶ τοῖς ζητοῦσιν
and to-the(-ones) knocking to-open and to-the(-ones) seeking
εὑρίσκεσθαι· καί, ἀψευδής ἐστιν ὁ ἐπαγγειλάμενος.
to-be-found and unlying is the(-one) having-promised
Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
to-him (be)-the glory and the might for the ages amen

XXI · THE TWO WARS

Whoever would please God fights two battles: an outward one against the cares, possessions, and pleasures of this life, and a hidden one against the spirits of wickedness that bind the soul in darkness. Only one who has cut his outward bonds and waits on the Lord learns that the inner war exists. Its victory comes by God's grace and power, with the armor of the Spirit the Apostle lists, taken through prayer, fasting, and faith.

1 Ὁ βουλόμενος εὐαρεστῆσαι Θεῷ ἐξ ἀληθείας, καὶ κατ᾽
the(-one) wishing to-please God in truth and according-to
ἀλήθειαν τῷ ἐναντίῳ μέρει τῆς κακίας ἀπεχθανόμενος,
truth to-the opposing part of-the vice being-hostile
πρὸς δύο ἀθλήσεις καὶ πρὸς δύο ἀγῶνας ἔχει τὴν πάλην·
in two struggles and in two contests has the wrestling
ἔν τε τοῖς φαινομένοις τοῦ βίου τούτου πράγμασι,
in both the visible of-the life this matters
περισπασμῶν γηΐνων ἀφιστάμενος, καὶ ἀγάπης δεσμῶν
from-distractions earthly standing-off and of-love of-bonds
κοσμικῶν καὶ παθῶν τῆς ἁμαρτίας· καὶ ἐν τοῖς κρυπτοῖς,
worldly and of-passions of-the sin and in the hidden(-things)

πρὸς αὐτὰ τὰ τῆς πονηρίας ἀπομαχόμενος πνεύματα, περὶ
against the-very the of-the wickedness fighting spirits about
ὧν ὁ Ἀπόστολος ἔλεγεν, Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς
which the Apostle said not is to-us the wrestling against
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας,
blood and flesh but against the principalities against the powers
πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου,
against the world-rulers of-the darkness of-the age this
πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
against the spiritual(-hosts) of-the wickedness in the heavenly(-places)
Κατὰ δύο γὰρ τρόπους καὶ δεσμοὺς ἐδέθη ὁ ἄνθρωπος 2
in two for ways and bonds was-bound the man
παραβὰς τὴν ἐντολήν, καὶ ἐξορισθεὶς ἀπὸ τοῦ
having-transgressed the commandment and banished from the
παραδείσου, ἐν τῷ βίῳ τούτῳ, ἐν τοῖς βιωτικοῖς πράγμασι,
paradise in the life this in the worldly matters
καὶ ἐν τῇ τοῦ κόσμου ἀγάπῃ, ἤγουν τῶν σαρκικῶν ἡδονῶν,
and in the of-the world love that-is of-the fleshly pleasures
καὶ παθῶν, πλούτου, καὶ δόξης, καὶ κτισμάτων, γυναικός,
and passions of-wealth and glory and of-creatures of-wife
καὶ τέκνων, συγγενείας, πατρίδων, τόπων, ἐνδυμάτων, καὶ
and children of-kindred of-fatherlands of-places of-garments and
ἁπαξαπλῶς πάντων τῶν φαινομένων, ἀφ' ὧν ὁ λόγος
in-a-word of-all the visible(-things) from which the word
τοῦ Θεοῦ κελεύει αὐτὸν λυθῆναι ἰδίᾳ προαιρέσει, ἐπειδὴ εἰς
— of-God commands him to-be-loosed by-own choice since to
πάντα τὰ φαινόμενα ἑκουσίως ἕκαστος δέδεται, ἵνα, τούτων
all the visible(-things) voluntarily each is-bound that from-all
πάντων ἑαυτὸν λύσας καὶ ἐλευθερώσας, δυνηθῇ τελείως
these himself having-loosed and having-freed he-may-be-able perfectly
τῆς ἐντολῆς ἐγκρατὴς γενέσθαι. Καὶ ἐν τῷ κρυπτῷ δὲ
of-the commandment master to-become and in the hidden and

περιτετρίχωται, καὶ περιπέφρακται, καὶ περιτετείχισται, καὶ
is-hemmed-round and fenced-round and walled-round and
δέδεται ἁλύσεσι σκότους ἡ ψυχὴ ὑπὸ τῶν τῆς πονηρίας
bound with-chains of-darkness the soul by the of-the wickedness
πνευμάτων, μὴ δυναμένη, ὡς θέλει, ἀγαπᾷν τὸν Κύριον, καὶ
spirits not being-able as it-wishes to-love the Lord and
ὡς θέλει, πιστεύειν, καὶ ὡς θέλει, προσεύξασθαι. Πάντη γὰρ
as it-wishes to-believe and as it-wishes to-pray everywhere for
ἡ ἐναντιότης ἐν τοῖς φανεροῖς, καὶ ἐν τοῖς κρυπτοῖς, ἀπὸ τῆς
the opposition in the visible(-things) and in the hidden(-things) from the
παραβάσεως τοῦ πρώτου ἀνθρώπου εἰς ἡμᾶς κατήντησεν.
transgression of-the first man to us has-come-down
3 Ἐπάν τις τοίνυν ἀκούσας τὸν λόγον τοῦ Θεοῦ ἀγωνίσηται,
when someone therefore having-heard the word — of-God strives
καὶ ἀπορρίψῃ τὰ τοῦ βίου πράγματα, καὶ δεσμὰ κόσμου,
and casts-off the of-the life matters and bonds of-(the)-world
καὶ πάσας τὰς σαρκικὰς ἡδονὰς ἀρνήσηται, λύσας
and all the fleshly pleasures denies having-loosed
ἑαυτὸν ἀπὸ τούτων, τότε προσκαρτερῶν τῷ Κυρίῳ καὶ
himself from these then persevering with-the Lord and
σχολάζων, δύναται γνῶναι, ὅτι ἔστιν ἐν τῇ καρδίᾳ ἄλλη
giving-time(-to-him) he-can to-know that there-is in the heart another
πάλη, ἄλλη ἐναντίωσις κρυπτή, καὶ ἄλλος πόλεμος λογισμῶν
wrestling another opposition hidden and another war of-thoughts
πνευμάτων πονηρίας, καὶ ἄλλος ἀγὼν πρόκειται. Καὶ οὕτως
of-spirits of-wickedness and another contest lies-ahead and thus
δύναται παραμένων καὶ ἐπικαλούμενος τὸν Κύριον ἐν πίστει
he-can remaining and calling-upon the Lord in faith
ἀδιστάκτῳ καὶ ὑπομονῇ πολλῇ, καὶ τὴν παρ᾽ αὐτοῦ βοήθειαν
undoubting and patience much and the from him help
ἐκδεχόμενος, τυχεῖν ἐκεῖθεν τῆς ἔνδοθεν λυτρώσεως τῶν
awaiting to-obtain from-there the inner redemption from-the

δεσμῶν, καὶ τριχῶν, καὶ φραγμῶν, καὶ σκότους πνευμάτων
bonds and hairs and fences and darkness of-spirits
πονηρίας, ἅπερ εἰσὶν αἱ τῶν κρυπτῶν παθῶν ἐνέργειαι.
of-wickedness which are the of-the hidden passions workings
Οὗτος δὲ ὁ πόλεμος διὰ χάριτος καὶ δυνάμεως Θεοῦ 4
this but the war through grace and power of-God
καταργεῖσθαι δύναται· δι' ἑαυτοῦ γάρ τις ῥύσασθαι
to-be-abolished can through himself for someone to-deliver
ἑαυτὸν τῆς ἐναντιότητος, καὶ πλάνης τῶν λογισμῶν, καὶ
himself from-the opposition and error of-the thoughts and
παθῶν ἀοράτων καὶ μηχανῶν τοῦ πονηροῦ, ἀδυνατεῖ. Εἰ
passions invisible and devices of-the evil(-one) is-unable if
δὲ ἐν τοῖς φαινομένοις τις ἐνέχεται τοῦ κόσμου τούτου
but in the visible(-things) someone is-held of-the world this
πράγμασι, καὶ δεσμοῖς ποικίλοις γηΐνοις ἐμπέπλεκται, καὶ
matters and with-bonds various earthly is-entangled and
τοῖς πάθεσι τῆς κακίας συναπάγεται, οὐδὲ ἐπιγινώσκει
by-the passions of-the vice is-carried-away not-even does-be-recognize
ὅτι ἔστιν ἄλλη πάλη καὶ πυκτὴ καὶ πόλεμος ἔνδον·
that there-is another wrestling and boxing and war within
γένοιτο γάρ, ἵνα ὅταν τις ἄρῃ ἑαυτὸν ἀγωνισάμενος,
may-it-be for that when someone lift himself having-striven
καὶ λύσῃ ἑαυτὸν ἀπὸ τούτων τῶν φαινομένων δεσμῶν
and loose himself from these the visible bonds
κοσμικῶν καὶ ὑλικῶν πραγμάτων, καὶ ἡδονῶν σαρκικῶν,
worldly and material matters and pleasures fleshly
καὶ ἄρξηται τῷ Κυρίῳ προσκαρτερεῖν, κενῶν ἑαυτὸν
and begin with-the Lord to-persevere emptying himself
ἀπὸ τοῦ κόσμου τούτου, κἂν τότε δυνηθῇ ἐπιγνῶναι
from the world this even then be-may-be-able to-recognize
τὴν ἔνδον πάλην τῶν παθῶν αὐλιζομένην, καὶ τὸν ἔνδον
the inner wrestling of-the passions lodging and the inner

πόλεμον, καὶ τοὺς πονηροὺς λογισμούς· ἐὰν γὰρ μή, ὡς
war and the evil thoughts if for not as
προέφημεν, ἀγωνισάμενος ἀρνήσηται τὸν κόσμον, καὶ λύσῃ
we-said-before having-striven he-deny the world and loose
ἑαυτὸν ἀπὸ τῶν γηΐνων ἐπιθυμιῶν ἐξ ὅλης καρδίας,
himself from the earthly lusts from whole heart
καὶ ὅλος ἐξ ὅλου θέλῃ προσκολλᾶσθαι τῷ Κυρίῳ,
and whole through whole wish to-cleave to-the Lord
οὐκ ἐπιγινώσκει τῶν κρυπτῶν πνευμάτων τῆς πονηρίας
not he-recognizes of-the hidden spirits of-the wickedness
τὴν πλάνην, καὶ τὰ κρυπτὰ τῆς κακίας πάθη, ἀλλ' ἔστιν
the error and the hidden of-the vice passions but he-is
ἀλλότριος ἑαυτοῦ, ὡς οὐκ οἶδε τραύματα, καὶ πάθη
(a)-stranger to-himself as not he-knows wounds and passions
ἔχων κρυπτὰ καὶ ἀγνοῶν· ἔτι δὲ εἰς τὰ φαινόμενα
having hidden and being-ignorant still and to the visible(-things)
δέδεται, καὶ εἰς τὰ τοῦ κόσμου πράγματα ἐνέχεται ἑκών.
he-is-bound and in the of-the world matters is-held willingly
5 Ὁ γὰρ ἀρνησάμενος κατὰ ἀλήθειαν τὸν κόσμον, καὶ
the(-one) for having-denied in truth the world and
ἀγωνισάμενος, καὶ ἀποῤῥίψας ἀφ' ἑαυτοῦ τὸ φορτίον τῆς
having-striven and having-cast-off from himself the burden of-the
γῆς, καὶ τῶν ματαίων ἐπιθυμιῶν, καὶ ἡδονῶν σαρκικῶν, καὶ
earth and of-the vain lusts and pleasures fleshly and
δόξης, καὶ ἀρχῆς, καὶ τιμῶν ἀνθρωπίνων ἄρας ἑαυτόν,
of-glory and office and honors human having-lifted himself
καὶ ἐξ ὅλης καρδίας τοῦτον ἀπαγαγών, ὁπότε καὶ εἰς τοῦτον
and from whole heart him having-led-away when also in this
τὸν φανερὸν ἀγῶνα ὁ Κύριος κρυπτῶς βοηθεῖ, κατὰ
the open contest the Lord secretly helps according-to
τὸ μέτρον τῆς ἀρνήσεως τοῦ θελήματος τοῦ κόσμου, καὶ
the measure of-the denial of-the will of-the world and

σταθεὶς εἰς τὴν τοῦ Κυρίου λατρείαν, καὶ προσκαρτερήσας
having-stood in the of-the Lord service and having-persevered
ὅλος ἐξ ὅλου, σώματι καὶ ψυχῇ λέγω, ἐκεῖνος εὑρίσκει
whole through whole in-body and soul I-mean that(-man) finds
ἐναντιότητα, καὶ πάθη κρυπτὰ καὶ δεσμοὺς ἀοράτους, καὶ
opposition and passions hidden and bonds invisible and
πόλεμον ἀφανῆ, καὶ ἀγῶνα, καὶ ἄθλησιν κρυπτήν· καὶ οὕτως
war unseen and contest and struggle hidden and thus
δεηθεὶς τοῦ Κυρίου, καὶ λαβὼν ὅπλα ἐξ οὐρανοῦ
having-besought the Lord and having-received weapons from heaven
τοῦ Πνεύματος, ὥσπερ κατέλεξεν ὁ μακάριος Ἀπόστολος,
of-the Spirit as listed the blessed Apostle
Τὸν θώρακα τῆς δικαιοσύνης, καὶ τὴν περικεφαλαίαν τοῦ
the breastplate of-the righteousness and the helmet of-the
σωτηρίου, καὶ τὸν θυρεὸν τῆς πίστεως, καὶ τὴν μάχαιραν
salvation and the shield of-the faith and the sword
τοῦ Πνεύματος, καὶ διὰ τούτων ὁπλισάμενος, δυνήσεται
of-the Spirit and through these having-armed(-himself) he-will-be-able
στῆναι πρὸς τὰς κρυπτὰς μεθοδείας τοῦ διαβόλου ἐν ταῖς
to-stand against the hidden schemes of-the devil in the
ἐνεστώσαις πονηρίαις. Ἅπερ ὅπλα διὰ πάσης προσευχῆς,
present wickednesses which weapons through all prayer
καὶ προσκαρτερήσεως, καὶ δεήσεως, καὶ νηστείας, τὸ δὲ
and perseverance and supplication and fasting the but
πᾶν διὰ τῆς πίστεως πορισάμενος, τὸν πρὸς τὰς ἀρχάς,
whole through the faith having-procured the against the principalities
καὶ ἐξουσίας, καὶ κοσμοκράτορας πόλεμον καταγωνίσασθαι
and powers and world-rulers war to-win
δυνήσεται, καὶ οὕτως νικήσας τὰς ἐναντίας δυνάμεις
he-will-be-able and thus having-conquered the opposing powers
διὰ τῆς συνεργείας τοῦ Πνεύματος, καὶ τῆς ἰδίας
through the co-working of-the Spirit and of-the own

ἐν πάσαις ἀρεταῖς σπουδῆς, τῆς αἰωνίου ζωῆς ἄξιος
in all virtues zeal of-the eternal life worthy
γενήσεται, δοξάζων Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα·
he-will-become glorifying (the)-Father and Son and holy Spirit
ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-the glory and the might for the ages amen

XXII · THE SOUL'S DEPARTURE

When a soul leaves the body a great mystery is enacted. If it is guilty of sins, choirs of demons and powers of darkness seize it and carry it to their own part, since it served them in this life. The holy servants of God, who have angels and holy spirits about them even now, are received at their departure by choirs of angels and brought to the Lord in the pure age.

1 Ὅταν ἐξέλθῃ ἐκ τοῦ σώματος ψυχὴ ἀνθρώπου, μυστήριόν
when goes-out from the body (the)-soul of-(a)-man mystery
τι μέγα ἐκεῖ ἐπιτελεῖται. Ἐὰν γὰρ ᾖ ὑπεύθυνος ἐν
some great there is-accomplished if for it-be liable in
ἁμαρτίαις, ἔρχονται χοροὶ δαιμόνων, καὶ ἄγγελοι ἀριστεροί,
sins come choirs of-demons and angels of-the-left
καὶ δυνάμεις σκότους παραλαμβάνουσι τὴν ψυχὴν ἐκείνην,
and powers of-darkness take the soul that
καὶ κρατοῦσιν εἰς τὸ ἴδιον μέρος, καὶ οὐκ ὀφείλει τις
and hold(-it) to the own part and not ought anyone
ἐπὶ τούτοις ξενίζεσθαι. Εἰ γὰρ ζῶν, καὶ ὢν ἐν τῷ αἰῶνι
at these(-things) to-be-surprised if for living and being in the age
τούτῳ ὑπετάγη, καὶ ὑπήκουσε, καὶ δοῦλος ἐγένετο αὐτοῖς,
this it-was-subjected and obeyed and slave became to-them
πόσῳ μᾶλλον, ὅταν ἐξέρχηται ἐκ τοῦ κόσμου, κατέχεται
how-much more when it-goes-out from the world is-it-held

καὶ κρατεῖται ὑπ᾽ αὐτῶν; Ἀπὸ τοῦ μέρους τοῦ ἀγαθοῦ
and mastered by them from the part of-the good
ὀφείλεις νοῆσαι, ὅτι οὕτως ἔχει τὰ πράγματα· καὶ γὰρ
you-ought to-understand that thus are the matters and for
τοῖς ἁγίοις δούλοις τοῦ Θεοῦ ἀπὸ τοῦ νῦν εἰσιν ἄγγελοι
to-the holy servants — of-God from the now there-are angels
παραμένοντες, καὶ πνεύματα ἅγια κυκλοῦντα αὐτοὺς καὶ
remaining-by and spirits holy encircling them and
φυλάττοντα. Καὶ ὅταν ἐξέλθωσιν ἀπὸ τοῦ σώματος, οἱ
guarding(-them) and when they-go-out from the body the
χοροὶ τῶν ἀγγέλων παραλαμβάνουσιν αὐτῶν τὰς ψυχὰς
choirs of-the angels take their the souls
εἰς τὸ ἴδιον μέρος, εἰς τὸν καθαρὸν αἰῶνα· καὶ οὕτως
to the own part to the pure age and thus
αὐτοὺς προσάγουσι τῷ Κυρίῳ.
them they-bring to-the Lord

XXIII · THE ROYAL PEARL

Only a king may wear the great pearl of the royal diadem, and only one born of the royal and divine Spirit, a child of God, can wear the heavenly pearl, the image of the Lord's light. A wild horse is bridled, trained, and armored before it serves in war; so the soul, wild since the transgression, is bridled by the Spirit, driven by Christ its rider, and tamed through afflictions, then armed with the Spirit to quench the enemy's darts and win its crown.

Ὁ μαργαρίτης ὁ μέγας, καὶ πολύτιμος, καὶ βασιλικός, ὁ 1
the pearl the great and very-precious and royal the(-one)
εἰς διάδημα βασιλικὸν προχωρῶν, βασιλέως μόνου χρήζει.
for (a)-diadem royal going (a)-king alone needs
Καὶ βασιλεὺς μόνος τοῦτον τὸν μαργαρίτην δύναται φορεῖν·
and (a)-king alone this the pearl can to-wear

ἄλλῳ δὲ ἀνθρώπῳ φορεῖν τὸν τοιοῦτον μαργαρίτην οὐκ
for-another but man to-wear the such pearl not
ἔξεστιν. Οὕτως ἐὰν μή τις γεννηθῇ ὑπὸ τοῦ βασιλικοῦ
is-permitted thus unless — someone be-born of the royal
καὶ θεϊκοῦ πνεύματος, καὶ γένος ἐπουράνιον καὶ βασιλικὸν
and divine spirit and (a)-race heavenly and royal
γένηται, καὶ τέκνον Θεοῦ, κατὰ τὸ γεγραμμένον,
become and (a)-child of-God according-to the(-word) written
Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα
as-many-as but received him he-gave to-them authority children
Θεοῦ γενέσθαι, τὸν ἐπουράνιον καὶ πολυτίμητον μαργαρίτην,
of-God to-become the heavenly and much-prized pearl
τὴν εἰκόνα τοῦ φωτὸς τοῦ ἀλαλήτου, ἥτις ἐστὶν ὁ Κύριος,
the image of-the light the unutterable which is the Lord
οὐ δύναται φορέσαι, βασιλέως υἱὸς μὴ γενόμενος. Οἱ
not can to-wear of-(a)-king (a)-son not having-become the(-ones)
γὰρ ἔχοντες καὶ φοροῦντες τὸν μαργαρίτην, συζῶσι
for having and wearing the pearl live-with(-him)
καὶ συμβασιλεύουσι Χριστῷ εἰς τοὺς αἰῶνας· οὕτως γὰρ
and reign-with Christ for the ages thus for
εἶπεν ὁ Ἀπόστολος, Καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ
said the Apostle as we-have-worn the image of-the
χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
earthy(-man) let-us-wear also the image of-the heavenly(-man)

2 Ὥσπερ γὰρ ἵππος, ἕως μὲν ἂν ἐν ταῖς ὕλαις τοῖς
as for (a)-horse as-long-as indeed — in the woods with-the
ἀγρίοις ζώοις συννέμηται, ἀνυπότακτος ἀνθρώποις ἐστίν·
wild animals it-grazes-together unsubdued to-men is
ἐπὰν δὲ πρὸς τὸ ἡμερωθῆναι κρατηθῇ, περιτιθέασιν
when but for the to-be-tamed it-is-caught they-put-on
αὐτῷ βαρὺν χαλινόν, ἕως οὗ μάθῃ εὐτάκτως καὶ ὀρθῶς
it (a)-heavy bridle until — it-learn orderly and rightly

περιπατεῖν· εἶτα γυμνάζεται ὑπὸ ἐμπείρου καθιστοῦ, ἵνα
to-walk then it-is-trained by (an)-experienced trainer that
καὶ εἰς πόλεμον εὔχρηστος γένηται· εἶτα ἐνδύουσιν αὐτὸν
also for war useful it-may-become then they-put-on it
ὅπλα, τὸν θώρακα λέγω, καὶ τὰ κατάφρακτα, καὶ πρῶτον
armor the breastplate I-mean and the mail and first
χαλινὸν κρεμῶσι, καὶ συσσείουσι κατέναντι τῶν ὀφθαλμῶν
(a)-bridle they-hang and shake before the eyes
αὐτοῦ, πρὸς τὸ συνεθισθῆναι, καὶ μὴ ἀποπτοηθῆναι· οὕτως
its for the to-be-accustomed and not to-be-terrified thus
διδασκόμενος ὑπὸ τοῦ ἐπιβάτου, εἰ μὴ μανθάνει, πολεμεῖν
being-taught by the rider if not it-learns to-make-war
οὐ δύναται· ἐπὰν δὲ μάθῃ, καὶ συνεθισθῇ εἰς τὸν πόλεμον,
not it-can when but it-learns and is-accustomed to the war
ὅταν ὀσφρανθῇ καὶ ἀκούσῃ φωνὴν πολέμου, αὐτὸς
when it-smells and hears (the)-sound of-war it
ἑτοίμως ἔρχεται ἐπὶ τοὺς ἐχθρούς, ὥστε καὶ ἀπ᾽ αὐτῆς
readily comes against the enemies so-that even from the-very
τῆς φωνῆς πτόησιν ἐμποιεῖν τοῖς πολεμίοις. Τὸν αὐτὸν
the sound terror to-cause to-the enemies the same
τρόπον καὶ ἡ ψυχὴ ἀπὸ τῆς παραβάσεως οὖσα ἀγρία
way also the soul from the transgression being wild
καὶ ἀνυπότακτος, ἐν ἐρημίᾳ τοῦ κόσμου πελάζεται μετὰ
and unsubdued in (the)-desert of-the world consorts with
θηρίων, τῶν πνευμάτων τῆς πονηρίας, τὴν διακονίαν ἐν
beasts the spirits of-the wickedness the service in
τῇ ἁμαρτίᾳ κατέχουσα· ὅταν δὲ ἀκούσῃ λόγον Θεοῦ, καὶ
the sin holding when but it-hears (the)-word of-God and
πιστεύσῃ, χαλιναγωγουμένη ὑπὸ τοῦ Πνεύματος, ἀποτίθεται
believes being-bridled by the Spirit it-puts-off
τὸ ἄγριον ἦθος, καὶ τὸ σαρκικὸν φρόνημα, ἡνιοχουμένη
the wild character and the fleshly mind being-driven

ὑπὸ τοῦ ἐπιβάτου Χριστοῦ· εἶτα εἰς θλῖψιν καὶ δαμασμόν,
by the rider Christ then into affliction and taming
καὶ στενοχωρίαν ἔρχεται, εἰς τὸ δοκιμασθῆναι αὐτήν, ἵνα
and straitness it-comes for the to-be-tested it that
κατ᾽ ὀλίγον ἡμερωθῇ ὑπὸ τοῦ Πνεύματος, ἐκλειπούσης κατ᾽
by little it-be-tamed by the Spirit failing by
ὀλίγον καὶ ἀφανιζομένης τῆς ἐν αὐτῇ ἁμαρτίας. Καὶ οὕτως
little and disappearing the in it sin and thus
ἡ ψυχὴ ἐνδυομένη τὸν θώρακα τῆς δικαιοσύνης, καὶ τὴν
the soul putting-on the breastplate of-the righteousness and the
περικεφαλαίαν τοῦ σωτηρίου, καὶ τὸν θυρεὸν τῆς πίστεως,
helmet of-the salvation and the shield of-the faith
καὶ τὴν μάχαιραν τοῦ Πνεύματος, διδάσκεται πολεμεῖν
and the sword of-the Spirit is-taught to-make-war-on
τοῖς ἐχθροῖς αὐτοῖς· καὶ οὕτως ὁπλισαμένη τῷ τοῦ Κυρίου
the enemies themselves and thus armed with-the of-the Lord
Πνεύματι, ἀγωνίζεται πρὸς τὰ πνεύματα τῆς πονηρίας, καὶ
Spirit strives against the spirits of-the wickedness and
τὰ πεπυρωμένα βέλη τοῦ πονηροῦ σβέννυσι. Χωρὶς γὰρ
the fiery darts of-the evil(-one) quenches without for
τῶν τοῦ Πνεύματος ὅπλων, οὐκ ἀνέρχεται εἰς παράταξιν·
the of-the Spirit weapons not it-goes-up into battle-line
ἔχουσα δὲ τὰ ὅπλα τοῦ Κυρίου, ὅταν ἀκούσῃ καὶ αἴσθηται
having but the weapons of-the Lord when it-hears and perceives
σφοδρῶν πολέμων, ἐν ἀλαλάγματι καὶ κραυγῇ ἐκπορεύεται,
violent wars in war-cry and shout it-goes-forth
καθὼς ἐν τῷ Ἰὼβ εἴρηται, ὅτι καὶ ἀπ᾽ αὐτῆς τῆς
as in the(-book-of) Job it-is-said that even from the-very the
φωνῆς τῆς δεήσεως αὐτῆς προπίπτουσιν οἱ ἐχθροί· καὶ
voice of-the supplication its fall-before(-it) the enemies and
οὕτως ἀγωνισαμένη καὶ νικήσασα διὰ τοῦ Πνεύματος τὸν
thus having-striven and having-conquered through the Spirit the

πόλεμον, νικηφόρους στεφάνους ἐπιφέρεται μετὰ παῤῥησίας
war victorious crowns it-carries with boldness
πολλῆς, καὶ οὕτως συναναπαύεται τῷ ἐπουρανίῳ βασιλεῖ.
much and thus rests-with the heavenly king
Ὧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
to-whom (be)-the glory and the might for the ages amen

XXIV · THE TWO LEAVENS

Christians are like merchants, gathering their scattered thoughts out of the world into the age above. Adam's transgression put the leaven of vice into all his race until men worshiped stones; the Lord, by his blood, puts the heavenly leaven of the Spirit into faithful souls until they are leavened whole. As dough without leaven or meat without salt, the soul left to its own efforts stays unfit, and it must perceive the Spirit's working as plainly as it perceives the passions.

Ἐοίκασιν οἱ Χριστιανοὶ ἐμπόροις μέγιστα κέρδη 1
resemble the Christians merchants greatest gains
ἐμπορευομένοις. Ὥσπερ γὰρ ἐκεῖνοι ἐκ τῆς γῆς τὰ γήϊνα
trading as for those from the earth the earthly
κέρδη ἐπισυνάγουσιν, οὕτως οὗτοι τῆς ἑαυτῶν καρδίας
gains gather thus these of-the their-own heart
ἐσκορπισμένους τοὺς λογισμοὺς ἐν τῷ αἰῶνι τούτῳ διὰ
scattered the thoughts in the age this through
πασῶν ἀρετῶν, καὶ διὰ τῆς τοῦ Πνεύματος δυνάμεως,
all virtues and through the of-the Spirit power
ἐπισυλλέγουσιν ἐκ πάσης τῆς γῆς, ἥτις ἐστὶ μεγίστη καὶ
gather-together from all the earth which is (the)-greatest and
ἀληθινὴ ἐμπορία. Ὁ κόσμος γὰρ οὗτος τῷ κόσμῳ τῷ ἄνω
true trade the world for this to-the world the(-one) above
ἐναντιοῦται· καὶ ὁ αἰὼν οὗτος τῷ ἄνω αἰῶνι ἀντίκειται.
is-opposed and the age this to-the above age is-contrary

Δεῖ τοίνυν τὸν Χριστιανὸν μετὰ τὰς ἁγίας Γραφὰς
(one)-must therefore the Christian after the holy Scriptures
ἀρνησάμενον τὸν κόσμον, μετατεθῆναι καὶ μεταβῆναι τῷ
having-denied the world to-be-transferred and to-pass-over in-the
νῷ, ἐκ τούτου τοῦ αἰῶνος, ἐν ᾧ ἔγκειται καὶ δελεάζεται
mind from this the age in which lies and is-enticed
ὁ νοῦς ἀπὸ τῆς παραβάσεως Ἀδάμ, εἰς αἰῶνα ἕτερον, καὶ
the mind from the transgression of-Adam to (an)-age other and
τῷ φρονήματι εἰς τὸν ἄνω τῆς θεότητος κόσμον εἶναι,
in-the mind in the above of-the divinity world to-be
καθὼς εἴρηται· Ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει.
as it-is-said our but the citizenship in heavens is
2 Τοῦτο δὲ οὐδαμῶς δύναται κατορθωθῆναι, εἰ μὴ ἡ
this but in-no-way can to-be-accomplished except — the
ψυχὴ πιστεύσει ἐξ ὅλης καρδίας τῷ Κυρίῳ, ἀρνησαμένη
soul shall-believe from whole heart to-the Lord having-denied
τὸν αἰῶνα τοῦτον, καὶ ἡ δύναμις τοῦ θεϊκοῦ Πνεύματος
the age this and the power of-the divine Spirit
ἐπισυνάξαι δύναται τὴν ἐσκορπισμένην καρδίαν ἐν ὅλῃ τῇ γῇ,
to-gather-together can the scattered heart in whole the earth
εἰς τὴν τοῦ Κυρίου ἀγάπην, καὶ εἰς τὸν αἰώνιον κόσμον τὸ
into the of-the Lord love and into the eternal world the
φρόνημα μετατεθῆναι. Ἀπὸ γὰρ τῆς τοῦ Ἀδὰμ παραβάσεως
mind to-be-transferred from for the — of-Adam transgression
ἐσκορπίσθησαν ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ οἱ λογισμοὶ τῆς
were-scattered from the love — of-God the thoughts of-the
ψυχῆς, εἰς τὸν αἰῶνα τοῦτον, συμμιγέντες ὑλικοῖς καὶ γηΐνοις
soul into the age this mingled-with material and earthly
λογισμοῖς. Ἀλλ' ὥσπερ ὁ Ἀδὰμ παραβὰς ζύμην κακίας
thoughts but as — Adam having-transgressed (the)-leaven of-vice
παθῶν ὑπεδέξατο εἰς ἑαυτόν, καὶ οὕτως κατὰ μετοχὴν
of-passions received into himself and thus by participation

οἱ ἐξ αὐτοῦ γεννηθέντες, καὶ πᾶν τὸ γένος Ἀδάμ,
the(-ones) from him born and all the race of-Adam
ἐκείνης τῆς ζύμης μετέσχε· καὶ λοιπὸν κατὰ προκοπὴν
of-that the leaven partook and henceforth by advance
καὶ αὔξησιν εἰς τοσοῦτον ηὔξησεν ἐν τοῖς ἀνθρώποις τὰ
and increase to so-much increased among the men the
πάθη τῆς ἁμαρτίας, ὥστε ἕως πορνειῶν, καὶ ἀσελγειῶν,
passions of-the sin so-that as-far-as fornications and licentiousness
καὶ εἰδωλολατρειῶν, καὶ φόνων, καὶ ἑτέρων ἀτοπημάτων
and idolatries and murders and other absurdities
χωρῆσαι, ἕως οὗ ἐζυμώθη τῇ κακίᾳ ἡ ἀνθρωπότης· καὶ εἰς
to-go until — was-leavened with-the vice the humanity and to
τοσοῦτον ηὔξησεν ἐν ἀνθρώποις τὸ κακόν, ὡς νομίζειν μήτε
so-much increased among men the evil as to-think neither
εἶναι Θεόν, ἀλλὰ λίθοις ἀψύχοις προσκυνῆσαι, μήτε κἂν ἕως
to-be God but stones lifeless to-worship nor even as-far-as
ἐννοίας Θεὸν λαμβάνειν δύνασθαι, εἰς τοσοῦτον ἐζύμωσεν ἡ
(a)-notion God to-take to-be-able to so-much leavened the
τῆς κακίας τῶν παθῶν ζύμη τὸ γένος τοῦ παλαιοῦ Ἀδάμ.
of-the vice of-the passions leaven the race of-the old Adam
Τὸν αὐτὸν τρόπον εὐδόκησεν ὁ Κύριος ἐν τῇ ἐπιδημίᾳ 3
the same way was-pleased the Lord in the sojourn
αὐτοῦ παθεῖν ὑπὲρ πάντων, καὶ ἀγοράσαι αὐτοὺς τῷ ἰδίῳ
his to-suffer for all and to-buy them with-the own
αἵματι, καὶ ζύμην ἐπουράνιον ἀγαθότητος ἐνθεῖναι ταῖς
blood and (a)-leaven heavenly of-goodness to-put-in in-the
πισταῖς ψυχαῖς ταπεινωθείσαις ὑπὸ τὴν ἁμαρτίαν· καὶ οὕτω
faithful souls humbled under the sin and thus
λοιπὸν κατὰ προκοπὴν καὶ αὔξησιν, πᾶσαν δικαιοσύνην
henceforth by advance and increase every righteousness
ἐντολῶν, καὶ πάσας ἀρετὰς ἐν αὐτοῖς ἐπιτελέσαι, ἕως
of-commandments and all virtues in them to-accomplish until

οὗ ζυμωθῶσιν εἰς ἓν ἐν τῷ ἀγαθῷ, καὶ γένωνται μετὰ τοῦ
— they-be-leavened into one in the good and become with the
Κυρίου εἰς ἓν Πνεῦμα κατὰ τὸ λόγιον Παύλου, κακίας
Lord into one Spirit according-to the saying of-Paul vice
καὶ πονηρίας μηδὲ μέχρις ἐννοίας ἐλθεῖν δυναμένης ἐν τῇ
and wickedness not-even as-far-as (a)-notion to-come being-able in the
ζυμωμένῃ ψυχῇ ὅλῃ ἐξ ὅλου τῷ θείῳ Πνεύματι, καθὼς
leavened soul whole through whole with-the divine Spirit as
εἴρηται, Ἡ ἀγάπη οὐ λογίζεται τὸ κακόν, καὶ τὰ
it-is-said the love not reckons the evil and the(-words)
ἀκόλουθα. Ἄνευ δὲ τοῦ προζυμίου τοῦ ἐπουρανίου, ὅπερ
following without and the leaven the heavenly which
ἐστὶν ἡ τοῦ θείου Πνεύματος δύναμις, ζυμωθῆναι ἐν τῇ
is the of-the divine Spirit power to-be-leavened in the
χρηστότητι τοῦ Κυρίου, καὶ καταντῆσαι ψυχὴν εἰς ζωήν,
kindness of-the Lord and to-arrive (for)-(a)-soul at life
ἀδύνατον. Ὥσπερ οὐδὲ τὸ γένος τοῦ Ἀδὰμ εἰς τοσαύτην
(is)-impossible as not-even the race — of-Adam to such
κακίαν καὶ πονηρίαν ἐκτραπῆναι ἠδύνατο, εἰ μὴ τὸ
vice and wickedness to-turn-aside could except — the
τῆς κακίας προζύμιον, ὅπερ ἐστὶν ἡ ἁμαρτία, ὑπεισῆλθεν
of-the vice leaven which is the sin had-crept-in
αὐτῷ, λογική τις οὖσα καὶ νοερὰ δύναμις τοῦ Σατᾶν.
to-it rational some being and intellectual power — of-Satan
4 Ὥσπερ γὰρ ἐάν τις ἄλευρα φυράσῃ, μὴ βάλῃ δὲ προζύμιον,
as for if someone flour knead not put but leaven
ὅσον ἂν δοκῇ ἐπιμελεῖσθαι καὶ μεταβάλλειν, καὶ
however-much — he-seem to-take-care and to-turn and
κατεργάζεσθαι, ἄζυμόν ἐστι τὸ φύραμα, καὶ ἀνεπιτήδειον εἰς
to-work unleavened is the lump and unfit for
βρῶσιν· ἐπὰν δὲ βληθῇ ἡ ζύμη, ἕλκει πρὸς αὐτὴν ὅλον τὸ
food when but is-put-in the leaven it-draws to itself whole the

τοῦ ἀλεύρου φύραμα, καὶ ἀπεργάζεται ὅλον ζύμην, καθάπερ
of-the flour lump and makes(-it) whole leaven as
καὶ ὁ Κύριος παρείκασε τὴν βασιλείαν, εἰπών, Ὁμοία
also the Lord likened the kingdom saying like
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ
is the kingdom of-the heavens to-leaven which having-taken (a)-woman
ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. Ἢ
hid in of-flour measures three until — was-leavened (the)-whole or
ὥσπερ ἐὰν ᾖ κρέα, καὶ πᾶσαν μὲν αὐτῶν ἐπιμέλειαν
as if there-be meat and all indeed its care
ποιήσηταί τις, μὴ ἁλίσῃ δὲ ἅλατι τῷ τῶν σκωλήκων
take someone not salt(-it) but with-salt the(-salt) of-the worms
ἀναιρετικῷ, καὶ δυσωδίας ἀφανιστικῷ, ὄζει καὶ σέσηπται
destructive and of-stench abolishing it-stinks and is-rotten
τὰ κρέα, καὶ ἀχρήσιμα γεγένηται τοῖς ἀνθρώποις· τὸν αὐτὸν
the meat and useless has-become to-the men the same
τρόπον ὑπόθου μοι πᾶσαν τὴν ἀνθρωπότητα κρέας εἶναι
way suppose for-me all the humanity meat to-be
καὶ ἄζυμα· τὸ δὲ ἅλας καὶ τὸ προζύμιον ἐξ ἑτέρου
and unleavened(-dough) the but salt and the leaven from another
αἰῶνος νόει τὴν θείαν φύσιν τοῦ ἁγίου Πνεύματος. Ἐὰν
age understand the divine nature of-the holy Spirit if
οὖν μὴ μιγῇ, καὶ βληθῇ εἰς τὴν ταπεινωθεῖσαν φύσιν
then not it-be-mingled and be-put into the humbled nature
τῶν ἀνθρώπων, ἐξ ἐκείνου τοῦ αἰῶνος, καὶ ἐξ ἐκείνης
— of-men from that the age and from that
τῆς πατρίδος ἡ ἐπουράνιος τοῦ Πνεύματος ζύμη, καὶ τὸ
the fatherland the heavenly of-the Spirit leaven and the
ἀγαθὸν τῆς θεότητος ἅγιον ἅλας, οὐ μὴ μεταλλαγῇ ἡ
good of-the divinity holy salt not — will-be-changed the

ψυχὴ ἀπὸ τῆς δυσωδίας τῆς κακίας, οὐδ' οὐ μὴ ζυμωθῇ
soul from the stench of-the vice nor not — will-it-be-leavened
ἀπὸ τῆς βαρύτητος, καὶ ἀζυμότητος τῆς πονηρίας.
from the heaviness and unleavenedness of-the wickedness
Ὅσα γὰρ ἀφ' ἑαυτῆς ἡ ψυχὴ δοκεῖ ποιεῖν, καὶ
as-many-as for from herself the soul seems to-do and
ἐπιμελεῖσθαι, καὶ ἐπιτηδεύειν, τῇ ἰδίᾳ δυνάμει μόνον
to-take-care and to-practice on-the own power alone
ἐπερειδομένη καὶ οἰομένη δύνασθαι τελείαν τὴν κατόρθωσιν
relying and supposing to-be-able perfect the accomplishment
δι' ἑαυτῆς ἄνευ τῆς συνεργείας τοῦ Πνεύματος
through herself without the co-working of-the Spirit
κατεργάσασθαι, πολὺ πλανᾶται. Οὐ χρησιμεύει γὰρ εἰς
to-work much she-errs not it-is-useful for for
τοὺς οὐρανίους τόπους· οὐ χρησιμεύει τῇ βασιλείᾳ
the heavenly places not is-useful to-the kingdom
ἡ ἀφ' ἑαυτῆς καὶ δι' ἑαυτῆς μόνον, ἄνευ τοῦ
the(-soul) from herself and through herself alone without the
Πνεύματος, οἰομένη τὴν τελείαν καθαρότητα κατορθῶσαι.
Spirit supposing the perfect purity to-accomplish
Ἐὰν γὰρ μὴ προσέλθῃ τῷ Θεῷ ὁ ὑπὸ τῶν παθῶν
if for not come — to-God the by the passions
ἐνεργούμενος ἄνθρωπος, ἀρνησάμενος τὸν κόσμον, καὶ
worked-upon man having-denied the world and
πιστεύσῃ ἐν ἐλπίδι καὶ ὑπομονῇ δέξασθαι ξένον τι τῆς
believe in hope and patience to-receive strange something to-the
ἰδίας φύσεως ἀγαθόν, ὅπερ ἐστὶν ἡ δύναμις τοῦ ἁγίου
own nature good which is the power of-the holy
Πνεύματος, καὶ ἐνστάξῃ τῇ ψυχῇ ἄνωθεν ὁ Κύριος ζωὴν
Spirit and drop in-the soul from-above the Lord (the)-life
θεότητος, οὐ μὴ αἴσθηται ζωῆς ἀληθινῆς ὁ τοιοῦτος, οὐδ'
of-divinity not — will-perceive life true the such(-man) nor

οὐ μὴ ἀνανήψῃ ἐκ τῆς μέθης τῆς ὕλης, οὐ μὴ αὐγάσῃ
not — will-be-sober-up from the drunkenness of-the matter not — will-shine
φωτισμὸς τοῦ Πνεύματος ἐν τῇ ἐσκοτισμένῃ ψυχῇ, καὶ
(the)-illumination of-the Spirit in the darkened soul and
λάμψῃ ἐν αὐτῇ ἡμέραν ἁγίαν, καὶ ἐκ τοῦ βαθυτάτου
shine in it (a)-day holy and from the deepest
ὕπνου τῆς ἀγνοίας ἐξυπνισθῇ, καὶ οὕτως ἐξ ἀληθείας
sleep of-the ignorance be-awakened and thus in truth
ἐπιγνῷ Θεὸν διὰ δυνάμεως Θεοῦ, καὶ ἐνεργείας χάριτος.
recognize God through power of-God and working of-grace
Ἐὰν γὰρ μὴ οὕτως καταξιωθῇ ὁ ἄνθρωπος διὰ τῆς 6
if for not thus is-deemed-worthy the man through the
πίστεως τοῦ λαβεῖν χάριν, καὶ ἀνεπιτήδειος καὶ ἀνεύθετός
faith of-the to-receive grace both unfit and unsuitable
ἐστι τῇ βασιλείᾳ· καὶ πάλιν δεξάμενος τὴν χάριν τοῦ
he-is for-the kingdom and again having-received the grace of-the
Πνεύματος ἐν μηδενὶ παρατρεπόμενος, καὶ τὴν χάριν μὴ
Spirit in nothing turning-aside and the grace not
ἐνυβρίζων δι' ἀμελείας καὶ κακοπραγίας, καὶ οὕτως ἐπὶ
insulting through negligence and evil-doing and thus over
χρόνοις ἀγωνισάμενος μὴ λυπήσῃ τὸ Πνεῦμα, δυνήσεται
times having-striven (if)-not he-grieve the Spirit he-will-be-able
τῆς αἰωνίου ζωῆς ἐπιτυχεῖν. Ὥσπερ γάρ τις αἰσθάνεται
the eternal life to-obtain as for someone perceives
τῶν ἐνεργειῶν τῆς κακίας ἐκ τῶν παθῶν, λέγω θυμοῦ, καὶ
the workings of-the vice from the passions I-mean of-anger and
ἐπιθυμίας, καὶ φθόνου, καὶ βάρους, καὶ πονηρῶν λογισμῶν,
lust and envy and heaviness and evil thoughts
καὶ τῶν λοιπῶν ἀτοπημάτων· οὕτως αἰσθάνεσθαι ὀφείλει τῆς
and the other absurdities thus to-perceive he-ought the
χάριτος καὶ δυνάμεως τοῦ Θεοῦ ἐν ταῖς ἀρεταῖς, ἀγάπῃ λέγω,
grace and power — of-God in the virtues love I-mean

καὶ χρηστότητι, καὶ χαρᾷ, καὶ ἐλαφρότητι, καὶ ἀγαλλιάσει
and kindness and joy and lightness and exultation
θείᾳ, ἵνα ἐξομοιωθῆναι δυνηθῇ, καὶ συγκερασθῆναι τῇ
divine that to-be-made-like be-may-be-able and to-be-mingled with-the
ἀγαθῇ καὶ θείᾳ φύσει, καὶ τῇ χρηστῇ καὶ ἁγίᾳ τῆς χάριτος
good and divine nature and the kind and holy of-the grace
ἐνεργείᾳ· κατὰ προκοπὴν δὲ καὶ αὔξησιν δοκιμαζομένη
working by advance but and increase being-tested
χρόνοις καὶ καιροῖς ἡ προαίρεσις, εἰ συνενοῦται πάντοτε
by-times and seasons the choice if it-is-united always
τῇ χάριτι, καὶ εὐάρεστος εὑρίσκεται, γίνεται ὅλη ἐξ
with-the grace and well-pleasing is-found becomes whole through
ὅλου κατὰ προκοπὴν ἐν Πνεύματι, καὶ οὕτω λοιπὸν ἁγία καὶ
whole by advance in Spirit and thus henceforth holy and
καθαρὰ διὰ τοῦ Πνεύματος ἐξεργασθεῖσα, τῆς βασιλείας
pure through the Spirit having-been-wrought of-the kingdom
ἀξία καθίσταται. Δόξα καὶ προσκύνησις τῷ ἀχράντῳ
worthy is-made glory and worship to-the undefiled
Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
Father and Son and holy Spirit for the ages amen

Self-determination can resist the devil but cannot master the passions without the Spirit's armor. The preacher lists what we have not yet become, still sitting captive by Babylon's rivers, our hearts not yet sprinkled with God's blood, and laments how he will cross the sea and the desert to the promised land. Tears like Mary's at the Lord's feet feed the soul. The fire Christ came to cast, seen by Moses and felt by Cleopas, burns out vice and lights the inner eye.

Οἷς ἐνυπάρχει ὁ θεῖος νόμος οὐκ ἐν μέλανι καὶ 1
(those)-in-whom dwells the divine law not in ink and
γράμμασιν ἐγγεγραμμένος, ἀλλ' ἐν καρδίαις σαρκίναις
letters inscribed but in hearts fleshly
ἐμπεφυτευμένος, οὗτοι τοὺς τῆς διανοίας ὀφθαλμοὺς
implanted these the of-the understanding eyes
φωτισθέντες, καὶ ἀεὶ ὀρεγόμενοι, οὐ τῆς αἰσθητῆς
having-been-illumined and always reaching not for-the perceptible
καὶ βλεπομένης ἐλπίδος, ἀλλὰ τῆς ἀοράτου καὶ νοητῆς,
and seen hope but for-the invisible and intelligible
περιγίνεσθαι τῶν τοῦ πονηροῦ σκανδάλων ἰσχύουσιν,
to-prevail-over the of-the evil(-one) stumbling-blocks are-able
ἀλλ' ἐκ τῆς ἀηττήτου δυνάμεως. Οἱ δὲ μὴ λόγῳ
but from the invincible power the(-ones) but not by-(the)-word
Θεοῦ τετιμημένοι, μήτε νόμῳ θείῳ πεπαιδευμένοι, εἰκῇ
of-God honored nor by-law divine taught vainly
φυσιούμενοι οἴονται διὰ τοῦ ἰδίου αὐτεξουσίου καταργεῖν
puffed-up think through the own self-determination to-abolish
τὰς ἀφορμὰς τῆς ἁμαρτίας, τῆς διὰ μόνου τοῦ ἐν
the occasions of-the sin the(-sin) through only the in
τῷ σταυρῷ μυστηρίου κατακρινομένης. Τὸ γὰρ ἐν τῇ
the cross mystery condemned the for in the
τοῦ ἀνθρώπου δυνάμει αὐτεξούσιον ἐπὶ τῷ ἀντιστῆναι τῷ
of-the man power self-determination for the to-resist the

διαβόλῳ κεῖται, ἀλλ᾽ οὐκ ἐπὶ τῷ δύνασθαι ἔχειν παντελῶς
devil lies but not for the to-be-able to-have wholly
τὸ κράτος κατὰ τῶν παθῶν. Ἐὰν γὰρ μὴ ὁ Κύριος
the mastery over the passions if for not the Lord
οἰκοδομήσῃ, φησίν, οἶκον, καὶ φυλάξῃ πόλιν, εἰς μάτην
build he-says (the)-house and guard (the)-city in vain
ἠγρύπνησεν ὁ φυλάττων, καὶ κοπιᾷ ὁ οἰκοδομῶν.
has-watched the(-one) guarding and toils the(-one) building
2 Ἀμήχανον γὰρ ἐπιβῆναι ἐπὶ ἀσπίδα καὶ βασιλίσκον,
impossible for to-tread on asp and basilisk
καὶ καταπατῆσαι λέοντα καὶ δράκοντα, μὴ πρότερον,
and to-trample lion and serpent not first
καθ᾽ ὅσον δυνατὸν ἀνθρώπῳ, ἐκκαθάραντα ἑαυτόν, καὶ
in as-far-as (is)-possible for-man having-cleansed himself and
δυναμωθέντα παρὰ τοῦ εἰπόντος τοῖς ἀποστόλοις, Ἰδοὺ
having-been-strengthened by the(-one) having-said to-the apostles behold
δέδωκα ὑμῖν δύναμιν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων,
I-have-given to-you power to-tread upon serpents and scorpions
καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. Εἰ γὰρ ἴσχυεν ἡ
and upon all the power of-the enemy if for were-able the
τῆς ἀνθρωπότητος φύσις ἐκτὸς τῆς πανοπλίας τοῦ ἁγίου
of-the humanity nature outside the full-armor of-the holy
Πνεύματος, στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου, οὐκ
Spirit to-stand against the schemes of-the devil not
ἂν εἴρητο ὑπὸ τοῦ Ἀποστόλου, Ὁ δὲ Θεὸς τῆς
— would-have-been-said by the Apostle the and God of-the
εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
peace will-crush — Satan under the feet your in
τάχει. Καὶ πάλιν, Ὃν ὁ Κύριος, ἀνελεῖ τῷ πνεύματι
speed and again whom the Lord will-destroy with-the breath
τοῦ στόματος αὐτοῦ. Διὸ δὴ καὶ προσετάχθημεν δέεσθαι
of-the mouth his wherefore indeed also we-were-commanded to-beseech

τοῦ Κυρίου, Μὴ εἰσενέγκῃς εἰς πειρασμὸν ἡμᾶς, ἀλλὰ ῥῦσαι
the Lord not lead into temptation us but deliver
ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ μὴ διὰ τῆς κρείττονος
us from the evil(-one) if for not through the stronger
βοηθείας ῥυσθέντες τῶν πεπυρωμένων βελῶν τοῦ πονηροῦ,
help delivered from-the fiery darts of-the evil(-one)
καταξιωθῶμεν τῆς υἱοθεσίας, εἰς μάτην πολιτευόμεθα, ὡς
we-be-deemed-worthy of-the adoption in vain we-conduct-ourselves as
πόῤῥω τῆς δυνάμεως τοῦ Θεοῦ τυγχάνοντες.
far from-the power — of-God being

Ὁ τοίνυν βουλόμενος μέτοχος γίνεσθαι τῆς θείας δόξης, 3
the(-one) therefore wishing partaker to-become of-the divine glory
καὶ ὥσπερ ἐν κατόπτρῳ, τὴν Χριστοῦ μορφὴν ὁρᾷν ἐν τῷ
and as in (a)-mirror the of-Christ form to-see in the
ἡγεμονικῷ αὐτοῦ, ὀφείλει ἀκορέστῳ στοργῇ καὶ ἀπλήστῳ
ruling(-part) his ought with-insatiable affection and unfillable
διαθέσει ἐξ ὅλης καρδίας καὶ δυνάμεως νύκτωρ καὶ μεθ'
disposition from whole heart and power by-night and by
ἡμέραν ζητεῖν τὴν ἐκ τοῦ Θεοῦ ἀντίληψιν ἐν δυνάμει, ἧς
day to-seek the from — God support in power of-which
ἀμήχανον μετασχεῖν, εἰ μή, ὡς προεῖπον, ἀπόσχοιτό τις
(it-is)-impossible to-partake if not as I-said-before abstain someone
πρότερον τῆς ἡδυπαθείας τοῦ κόσμου, τῶν ἐπιθυμιῶν τῆς
first from-the self-indulgence of-the world of-the lusts of-the
ἐναντίας δυνάμεως, ἥτις φωτὸς ἀλλοτρία ἐστί, καὶ ἐνέργεια
opposing power which to-light alien is and (a)-working
πονηρίας ἀγαθῆς ἐνεργείας ἀνοίκειός ἐστι, καὶ πάντη
of-wickedness to-good working foreign is and wholly
ἀπεξενωμένη. Τοιγαροῦν εἰ βούλει μαθεῖν τίνος ἕνεκεν
estranged therefore if you-wish to-learn of-what for-the-sake
κτισθέντες ἐν τιμῇ καὶ κατοικισθέντες ἐν παραδείσῳ,
having-been-created in honor and settled in paradise

τελευταῖον συμπαρεβλήθημεν τοῖς ἀνοήτοις κτήνεσι, καὶ
at-last we-were-compared to-the senseless beasts and
ὡμοιώθημεν αὐτοῖς, ἀποπεπτωκότες τῆς ἀχράντου δόξης,
were-made-like to-them having-fallen-away-from the undefiled glory
γίνωσκε, ὅτι διὰ τῆς παρακοῆς δοῦλοι τῆς σαρκὸς
know that through the disobedience slaves of-the flesh's
παθῶν γενόμενοι ἀπεκλείσαμεν ἑαυτοὺς τῆς μακαρίας
passions having-become we-shut-out ourselves from-the blessed
χώρας τῶν ζώντων, καὶ ἐν αἰχμαλωσίᾳ γενόμενοι, ἔτι ἐπὶ
land of-the living and in captivity having-come still by
τῶν ποταμῶν Βαβυλῶνος καθεζόμεθα· καὶ διὰ τὸ ἔτι
the rivers of-Babylon we-sit and because-of the still
ἐν Αἰγύπτῳ ἡμᾶς κατέχεσθαι, οὔπω ἐκληρονομήσαμεν τὴν
in Egypt us to-be-held not-yet have-we-inherited the
γῆν ἐπαγγελίας, τὴν ῥέουσαν γάλα καὶ μέλι. Οὔπω
land of-promise the(-land) flowing milk and honey not-yet
συνεφυράθημεν τῇ ζύμῃ τῆς εἰλικρινείας, ἀλλ' ἔτι
were-we-kneaded-together with-the leaven of-the sincerity but still
ἐσμὲν ἐν τῇ τῆς πονηρίας ζύμῃ. Οὔπω ἐῤῥαντίσθη ἡμῶν
we-are in the of-the wickedness leaven not-yet was-sprinkled our
ἡ καρδία τῷ αἵματι τοῦ Θεοῦ· ἔτι γὰρ τὸ πέταυρον
the heart with-the blood — of-God still for the trap
τοῦ ᾅδου, καὶ τὸ ἄγκιστρον τῆς κακίας ἐμπέπηκται αὐτῇ.
— of-Hades and the hook of-the vice is-fixed in-it
4 Οὔπω ἀπειλήφαμεν τὴν ἀγαλλίασιν τοῦ σωτηρίου τοῦ
not-yet have-we-received-back the exultation of-the salvation —
Χριστοῦ. Ἔτι γὰρ τὸ κέντρον τοῦ θανάτου ἐγκατεῤῥίζωται
of-Christ still for the sting of-the death is-rooted
ἡμῖν. Οὔπω ἐνεδυσάμεθα τὸν καινὸν ἄνθρωπον, τὸν
in-us not-yet have-we-put-on the new man the(-one)
κατὰ Θεὸν κτισθέντα ἐν ὁσιότητι· ἐπειδὴ οὔπω
according-to God created in holiness since not-yet

ἀπεδυσάμεθα τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον
have-we-put-off the old man the(-one) being-corrupted
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. Οὔπω φορέσαντες
according-to the lusts of-the deceit not-yet having-worn
τὴν εἰκόνα τοῦ ἐπουρανίου, σύμμορφοι τῆς δόξης αὐτοῦ
the image of-the heavenly(-man) conformed to-the glory his
γεγόναμεν. Οὔπω προσεκυνήσαμεν ἐν Πνεύματι καὶ ἀληθείᾳ
have-we-become not-yet have-we-worshiped in Spirit and truth
Θεῷ, διὰ τὸ βασιλεύειν τὴν ἁμαρτίαν ἐν τῷ θνητῷ ἡμῶν
God because-of the to-reign the sin in the mortal our
σώματι. Οὔπω ἐθεασάμεθα τὴν δόξαν τοῦ ἀφθάρτου· ἔτι
body not-yet have-we-beheld the glory of-the incorruptible(-one) still
γὰρ ὑπὸ τῆς σκοτομήνης ἐνεργούμεθα. Οὔπω ἐνεδυσάμεθα
for by the moonless-darkness we-are-worked-upon not-yet have-we-put-on
τὰ ὅπλα τοῦ φωτός· ἐπειδὴ οὔπω ἀπεδυσάμεθα τὰ τοῦ
the armor of-the light since not-yet have-we-put-off the of-the
σκότους ὅπλα τε καὶ βέλη, καὶ ἔργα. Οὔπω μετεμορφώθημεν
darkness weapons both and darts and works not-yet were-we-transformed
τῇ ἀνακαινίσει τοῦ νοός. Ἔτι γὰρ συσχηματιζόμεθα τῷ
by-the renewal of-the mind still for we-are-conformed to-the
αἰῶνι τούτῳ ἐν τῇ τοῦ νοὸς ματαιότητι. Οὔπω Χριστῷ
age this in the of-the mind vanity not-yet with-Christ
συνεδοξάσθημεν, διὰ τὸ μὴ συμπαθεῖν ἡμᾶς αὐτῷ. Οὔπω
were-we-glorified because-of the not to-suffer-with us him not-yet
τὰ στίγματα αὐτοῦ ἐν τῷ σώματι ἡμῶν φέρομεν, γενόμενοι
the marks his in the body our do-we-bear having-become
ἐν τῷ μυστηρίῳ τοῦ σταυροῦ τοῦ Χριστοῦ. Ἔτι γὰρ ἐν
in the mystery of-the cross — of-Christ still for in
τοῖς σαρκικοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις ἐσμέν. Οὔπω
the fleshly sufferings and the lusts we-are not-yet
Θεοῦ κληρονόμοι καὶ συγκληρονόμοι Χριστοῦ γεγόναμεν·
of-God heirs and co-heirs of-Christ have-we-become

ὅτι γὰρ πνεῦμα δουλείας ἐνυπάρχει, καὶ οὐχ υἱοθεσίας·
because for (a)-spirit of-slavery dwells-in(-us) and not of-adoption
οὔπω γεγόναμεν ναὸς Θεοῦ, καὶ οἰκητήριον Πνεύματος
not-yet have-we-become (a)-temple of-God and dwelling of-Spirit
ἁγίου· ἔτι γάρ ἐσμεν ναὸς εἰδώλων, καὶ δοχεῖον
holy still for we-are (a)-temple of-idols and (a)-receptacle
πνευμάτων πονηρίας, διὰ τὴν ἐπὶ τὰ πάθη ὁρμήν.
of-spirits of-wickedness because-of the toward the passions impulse
5 Ὄντως γὰρ οὔπω τοῦ τρόπου τὸ ἀκέραιον, καὶ τὴν τῆς
truly for not-yet of-the character the guilelessness and the of-the
διανοίας λαμπρότητα ἐκτησάμεθα. Οὔπω κατηξιώθημεν
understanding brightness have-we-acquired not-yet were-we-deemed-worthy
τοῦ ἀδόλου καὶ λογικοῦ γάλακτος, καὶ τῆς νοητῆς
of-the pure and rational milk and of-the intelligible
αὐξήσεως. Οὔπω ἡμῖν ἡμέρα διηύγασεν, οὔτε ἑωσφόρος
growth not-yet for-us (the)-day has-dawned nor (the)-morning-star
ἐν ταῖς καρδίαις ἡμῶν ἀνέτειλεν. Οὔπω συνεκράθημεν τῷ
in the hearts our has-risen not-yet were-we-mingled with-the
ἡλίῳ τῆς δικαιοσύνης, οὔπω ταῖς αὐτοῦ συνηστράψαμεν
sun of-the righteousness not-yet with-the his have-we-flashed
ἀκτῖσιν. Οὔπω ἀπειλήφαμεν τὴν τοῦ Κυρίου ὁμοίωσιν,
rays not-yet have-we-received-back the of-the Lord likeness
οὔτε γεγόναμεν τῆς θείας φύσεως κοινωνοί. Οὔπω
nor have-we-become of-the divine nature partakers not-yet
γεγόναμεν ἄδολος πορφύρα βασιλική, οὔτε ἀνόθευτος εἰκὼν
have-we-become pure purple royal nor unadulterated image
θεϊκή. Οὔπω ἐτρώθημεν τῷ θείῳ ἔρωτι, οὔτε ἐπλήγημεν
divine not-yet were-we-wounded by-the divine love nor were-we-struck
ὑπὸ τῆς πνευματικῆς ἀγάπης τοῦ Νυμφίου. Οὔπω τὴν
by the spiritual love of-the Bridegroom not-yet the
ἄφραστον κοινωνίαν ἐγνωρίσαμεν, οὔτε τὴν ἐν ἁγιασμῷ
unutterable communion have-we-known nor the in sanctification

δύναμιν καὶ εἰρήνην ἐπέγνωμεν. Καὶ ἵνα συνελὼν πάντα
power and peace have-we-recognized and that in-sum all
εἴπω, οὔπω ἐσμὲν γένος ἐκλεκτόν, βασίλειον ἱεράτευμα,
I-may-say not-yet are-we (a)-race chosen (a)-royal priesthood
ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ἐπειδὴ δὲ ἔτι ἐσμὲν
(a)-nation holy (a)-people for possession since and still we-are
ὄφεις, γεννήματα ἐχιδνῶν.
serpents offspring of-vipers
Πῶς δὲ οὐκ ὄφεις, οἱ μὴ ἐν τῇ ὑπακοῇ τοῦ 6
how and not serpents (are)-the(-ones) not in the obedience —
Θεοῦ εὑρισκόμενοι, ἀλλ' ἐν τῇ διὰ τοῦ ὄφεως γενομένῃ
of-God found but in the through the serpent having-come
παρακοῇ; ἐπὶ τούτοις τοίνυν, πῶς μὲν ἀξίως ὀδύρωμαι
disobedience at these(-things) therefore how indeed worthily I-may-lament
τὴν συμφοράν, οὐχ εὑρίσκω. Πῶς δὲ ἐκβοήσας δακρύσω
the calamity not I-find how and having-cried-out shall-I-weep
πρὸς τὸν δυνάμενον ἐξελάσαι τὴν ἐν ἐμοὶ αὐλιζομένην
to the(-one) able to-drive-out the in me lodging
πλάνην ἀγνοῶ· Πῶς δὲ ᾄσω τὴν ᾠδὴν Κυρίου
error I-do-not-know how and shall-I-sing the song of-(the)-Lord
ἐπὶ γῆς ἀλλοτρίας; Πῶς θρηνήσω τὴν Ἰερουσαλήμ;
on (a)-land foreign how shall-I-mourn — Jerusalem
Πῶς ἀποφύγω τὴν μοχθηρὰν δουλείαν τοῦ Φαραώ; Πῶς
how shall-I-escape the wretched slavery — of-Pharaoh how
καταλίπω τὴν αἰσχρὰν παροικίαν; Πῶς ἀρνήσωμαι τὴν
shall-I-leave the shameful sojourn how shall-I-renounce the
πικρὰν τυραννίδα; πῶς ἐξέλθω ἐκ γῆς Αἰγύπτου;
bitter tyranny how shall-I-go-out from (the)-land of-Egypt
Πῶς περάσω τὴν Ἐρυθρὰν θάλασσαν; Πῶς παρέλθω
how shall-I-cross the Red sea how shall-I-pass-through
τὴν μεγάλην ἔρημον; Πῶς μὴ ἀπόλωμαι δηχθεὶς ὑπὸ τῶν
the great desert how not shall-I-perish bitten by the

ὄφεων; Πῶς νικήσω τοὺς ἀλλοφύλους; Πῶς ἐξολοθρεύσω
serpents how shall-I-conquer the foreigners how shall-I-destroy
τὰ ἐν ἐμοὶ ἔθνη; Πῶς δέξωμαι ἐν ταῖς ἐμαῖς πλαξὶ τὰ
the in me nations how shall-I-receive in the my tablets the
λόγια τοῦ θείου νόμου; Πῶς ὄψομαι τὸν ἀληθινὸν στύλον
oracles of-the divine law how shall-I-see the true pillar
τοῦ φωτός, καὶ τῆς ἐκ τοῦ ἁγίου Πνεύματος νεφέλης; Πῶς
of-the light and the from the holy Spirit cloud how
ἀπολαύσω τοῦ μάννα τῆς ἀϊδίου τρυφῆς; Πῶς πίω
shall-I-enjoy the manna of-the everlasting delight how shall-I-drink
τὸ ἐκ τῆς ζωοποιοῦ πέτρας ὕδωρ; Πῶς παρέλθω τὸν
the from the life-giving rock water how shall-I-pass-over the
Ἰορδάνην, εἰσελθὼν εἰς τὴν ἀγαθὴν γῆν τῆς ἐπαγγελίας;
Jordan having-entered into the good land of-the promise
Πῶς ἴδω τὸν ἀρχιστράτηγον Κυρίου, ὃν ἰδὼν ὁ
how shall-I-see the chief-captain of-(the)-Lord whom having-seen —
Ἰησοῦς ὁ τοῦ Ναυῆ, πεσὼν παραχρῆμα προσεκύνησεν;
Joshua the(-son) — of-Nun having-fallen immediately worshiped
7 Ἐὰν γὰρ μὴ διὰ τούτων πάντων γενόμενος, ἐξολοθρεύσω τὰ
if for not through these all having-gone I-destroy the
ἐν ἐμοὶ ἔθνη, οὐ μὴ εἰσελθὼν καταπαύσω εἰς τὸ ἁγιαστήριον
in me nations not — having-entered I-shall-rest in the sanctuary
τοῦ Θεοῦ, οὐδὲ μὴ μέτοχος γένωμαι τῆς βασιλέως δόξης.
— of-God nor — partaker shall-I-become of-the king's glory
Τοιγαροῦν σπούδασον ἄμωμον τέκνον Θεοῦ γενέσθαι, καὶ
therefore be-eager blameless child of-God to-become and
εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ὅπου πρόδρομος
to-enter into that the rest where (as)-forerunner
ὑπὲρ ἡμῶν εἰσῆλθε Χριστός. Σπούδασον ἀπογραφῆναι
for us entered Christ be-eager to-be-enrolled
ἐν τῇ ἐν οὐρανοῖς Ἐκκλησίᾳ μετὰ τῶν πρωτοτόκων,
in the in heavens Church with the firstborn

ὅπως εὑρεθῇς ἐν δεξιᾷ τῆς μεγαλωσύνης τοῦ
so-that you-may-be-found at (the)-right-hand of-the majesty of-the
Ὑψίστου. Σπούδασον εἰσελθεῖν εἰς τὴν ἁγίαν πόλιν, τὴν
Most-High be-eager to-enter into the holy city the(-city)
εἰρηνευομένην Ἱερουσαλήμ, καὶ ἀνωτάτην, ἔνθα καὶ ὁ
at-peace Jerusalem and highest where also the
παράδεισος. Τούτων γὰρ τῶν θαυμαστῶν καὶ μακαρίων
paradise(-is) of-these for the wonderful and blessed
παραδειγμάτων, οὐχ ἑτέρως πως καταξιωθήσῃ, εἰ
examples not otherwise somehow will-you-be-deemed-worthy except
μὴ καταφέρεις δάκρυα ἡμέρας καὶ νυκτός, κατὰ τὸν
— you-shed tears by-day and by-night according-to the(-one)
λέγοντα· Λούσω καθ' ἑκάστην νύκτα τὴν κλίνην μου, ἐν
saying I-will-wash each — night the bed my with
δάκρυσί μου τὴν στρωμνήν μου βρέξω. Οὐ γὰρ ἀγνοεῖς,
tears my the couch my I-will-wet not for you-are-ignorant
ὅτι Οἱ σπείροντες ἐν δάκρυσιν, ἐν ἀγαλλιάσει θεριοῦσι.
that the(-ones) sowing in tears in exultation will-reap
Διό φησιν ὁ Προφήτης μετὰ παῤῥησίας· Τῶν δακρύων
wherefore says the Prophet with boldness the tears
μου μὴ παρασιωπήσῃς· καὶ πάλιν, Ἔθου τὰ δάκρυά μου
my not pass-over-in-silence and again you-set the tears my
ἐν ὄψει σου, ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου· καί, Ἐγενήθη
in sight your as also in the promise your and became
τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτός· καὶ ἐν
the tears my to-me bread by-day and by-night and in
ἑτέρῳ ψαλμῷ, Τὸ πόμα μου μετὰ κλαυθμοῦ ἐκίρνων.
another psalm the drink my with weeping I-mingled
Τὸ γὰρ ὄντως ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας 8
the for truly from much affliction and anguish of-heart
προχεόμενον δάκρυον, ἐν γνώσει ἀληθείας μετὰ καὶ
poured-out tear in knowledge of-truth with also

πυρώσεως σπλάγχνων, βρῶσίς ἐστι ψυχῆς χορηγουμένη
burning of-bowels food is of-(the)-soul supplied
ἐκ τοῦ ἐπουρανίου ἄρτου, οὗ προηγουμένως μετέσχε
from the heavenly bread of-which before-all partook
Μαρία καθεσθεῖσα πρὸς τοῖς ποσὶ τοῦ Κυρίου, καὶ
Mary having-sat at the feet of-the Lord and
δακρύουσα μετὰ τὴν μαρτυρίαν αὐτοῦ τοῦ Σωτῆρος.
weeping after the testimony of-the-very the Savior
Φησὶ γάρ, Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις
he-says for Mary but the good portion has-chosen which
οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς. Ὦ τῶν πολυτίμων ἐκείνων
not shall-be-taken from her O the very-precious those
μαργαριτῶν ἐν τῇ ἐπιῤῥοῇ τῶν μακαρίων δακρύων! Ὦ
pearls in the inflow of-the blessed tears O
τῆς εὐθείας ἐκείνης καὶ εὐπειθοῦς ἀκοῆς! Ὦ τῆς ἀνδρείας
the straight that and obedient hearing O the brave
καὶ σοφῆς διανοίας! Ὦ ὀξύτης Πνεύματος Κυρίου
and wise understanding O keenness of-(the)-Spirit of-(the)-Lord
ἔρωτος, σφοδρῶς πρὸς τὸν ἄχραντον Νυμφίον ἐπαγομένου!
of-love vehemently toward the undefiled Bridegroom drawn
Ὦ κέντρον πόθου ψυχῆς πρὸς τὸν Θεὸν Λόγον! Ὦ
O goad of-longing of-(the)-soul toward — God Word O
σύντομος κοινωνία νύμφης πρὸς τὸν οὐράνιον Νυμφίον!
swift communion of-(the)-bride with the heavenly Bridegroom
9 Μίμησαι ταύτην, ὡς τέκνον, μίμησαι πρὸς μηδὲν ἕτερον
imitate her as (a)-child imitate to nothing other
ἀφορῶσα, εἰ μὴ πρὸς μόνον τὸν εἰπόντα, Πῦρ ἦλθον
looking except — to only the(-one) having-said fire I-came
βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;
to-cast upon the earth and what do-I-wish if already it-was-kindled
Ἔστι γὰρ πύρωσις τοῦ Πνεύματος ἡ ἀναζωπυροῦσα
there-is for (a)-burning of-the Spirit the(-one) rekindling

τὰς καρδίας. Διότι τὸ ἄϋλον καὶ θεῖον πῦρ φωτίζει μὲν
the hearts because the immaterial and divine fire illumines indeed
ψυχάς, καὶ δοκιμάζειν εἴωθεν, ὥσπερ ἄδολον χρυσὸν ἐν
souls and to-test(-them) is-accustomed as unadulterated gold in
καμίνῳ· κακίαν δὲ ἀναλίσκει, ὥσπερ ἀκάνθας καὶ καλάμην·
(a)-furnace vice but it-consumes as thorns and stubble
Ὁ γὰρ Θεὸς ἡμῶν πῦρ καταναλίσκον ἐστί, διδοὺς ἐκδίκησιν
— for God our fire consuming is giving vengeance
τοῖς μὴ εἰδόσιν αὐτὸν ἐν φλογὶ πυρός, καὶ τοῖς μὴ
to-the(-ones) not knowing him in flame of-fire and to-the(-ones) not
ὑπακούουσι τῷ Εὐαγγελίῳ αὐτοῦ. Τοῦτο τὸ πῦρ ἐνήργησεν
obeying the Gospel his this the fire worked
ἐν τοῖς ἀποστόλοις, ἡνίκα ἐλάλουν γλώσσαις πυρίναις.
in the apostles when they-spoke with-tongues fiery
Τοῦτο τὸ πῦρ διὰ τῆς φωνῆς Παῦλον περιλάμψαν, τὴν
this the fire through the voice Paul having-shone-around the
μὲν διάνοιαν αὐτοῦ ἐφώτισε, τὴν δὲ αἴσθησιν τῆς ὄψεως
indeed understanding his illumined the but sense of-the sight
αὐτοῦ ἠμαύρωσεν. Οὐ γὰρ χωρὶς σαρκὸς εἶδεν ἐκείνου τοῦ
his it-darkened not for without flesh he-saw of-that of-the
φωτὸς τὴν δύναμιν. Τοῦτο τὸ πῦρ ὤφθη Μωϋσῇ ἐν τῇ
light the power this the fire was-seen by-Moses in the
βάτῳ· τοῦτο τὸ πῦρ ἐν εἴδει ὀχήματος Ἠλίαν ἐκ τῆς
bush this the fire in (the)-form of-(a)-chariot Elijah from the
γῆς ἥρπασε· τούτου τοῦ πυρὸς τὴν ἐνέργειαν ζητῶν ὁ
earth snatched of-this the fire the working seeking the
μακάριος Δαβὶδ ἔλεγε, Δοκίμασόν με, Κύριε, καὶ πείρασόν
blessed David said test me Lord and try
με· πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου.
me burn the kidneys my and the heart my

10 Τοῦτο τὸ πῦρ τὴν καρδίαν Κλεόπα καὶ τοὺς σὺν αὐτῷ
this the fire the heart of-Cleopas and the(-ones) with him
ἐθέρμανε, λαλοῦντος τοῦ Σωτῆρος μετὰ τὴν ἀνάστασιν,
warmed speaking the Savior after the resurrection
ὅθεν καὶ ἄγγελοι καὶ τὰ λειτουργικὰ πνεύματα τούτου
whence also angels and the ministering spirits of-this
τοῦ πυρὸς τῆς λαμπρότητος μετέχουσι, κατὰ τὸ
the fire of-the brightness partake according-to the(-word)
εἰρημένον, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ
said the(-one) making the angels his spirits and
τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον. Τοῦτο τὸ πῦρ τὴν
the ministers his (a)-fire flaming this the fire the
ἐν τῷ ἔνδον ὀφθαλμῷ δοκὸν κατακαῖον, καθαρὸν τὸν νοῦν
in the inner eye beam burning-up pure the mind
ἀποκαθίστησιν, ἵνα ἀπολαβὼν τὸ κατὰ φύσιν διορατικόν,
restores that having-recovered the according-to nature clear-sightedness
ὁρᾷ εἰς τὸ διηνεκὲς τὰ τοῦ Θεοῦ θαυμάσια, κατὰ τὸν
it-may-see for the continual the — of-God wonders according-to the(-one)
λέγοντα, Ἀποκάλυψον τοὺς ὀφθαλμούς μου, καὶ κατανοήσω
saying uncover the eyes my and I-shall-consider
τὰ θαυμάσια ἐκ τοῦ νόμου σου. Τοῦτο τοιγαροῦν τὸ πῦρ
the wonders from the law your this therefore the fire
δαιμόνων ἐστὶ φυγαδευτήριον, καὶ ἁμαρτίας ἀναιρετικόν,
of-demons is (a)-place-of-banishment and of-sin destructive
ἀναστάσεως δὲ δύναμις, καὶ ἀθανασίας ἐνέργεια, ψυχῶν
of-resurrection and (the)-power and of-immortality (the)-working of-souls
ἁγίων φωτισμός, καὶ λογικῶν δυνάμεων σύστασις. Τοῦτο
holy (the)-illumination and of-rational powers (the)-constitution this
τὸ πῦρ εὐξώμεθα καὶ εἰς ἡμᾶς φθάσαι, ἵνα πάντοτε ἐν φωτὶ
the fire let-us-pray also to us to-come that always in light
περιπατοῦντες, μηδέποτε κἂν πρὸς βραχὺ προσκόψωμεν
walking never even for (a)-little(-while) we-may-strike

πρὸς λίθον τοὺς πόδας ἡμῶν, ἀλλ᾽ ὡς φωστῆρες ἐν
against (a)-stone the feet our but as luminaries in
κόσμῳ φαινόμενοι λόγον ζωῆς ἐπέχωμεν ἀϊδίου, ἵνα
(the)-world appearing (the)-word of-life we-may-hold-fast everlasting that
ἀπολαύοντες ἐν τοῖς ἀγαθοῖς τοῦ Θεοῦ, σὺν τῷ Κυρίῳ
enjoying in the goods — of-God with the Lord
ἀναπαυσώμεθα ἐν ζωῇ, δοξάζοντες Πατέρα, καὶ Υἱόν, καὶ
we-may-rest in life glorifying (the)-Father and Son and
ἅγιον Πνεῦμα ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
holy Spirit to-whom (be)-the glory for the ages amen

XXVI · QUESTIONS ON GRACE AND TEMPTATION

The soul is a precious vessel for which the Lord came in person. In a series of questions and answers the preacher teaches that Satan is let loose only by measure, as a potter fires his kiln; that nature remains even after grace, so that the will may be tested; that Satan asked for Job and grace withdraws from a soul to hand it over to temptation; that the devil does not know all thoughts; that even the perfect are tempted until they reach the city of the saints; and that Christ's humility is our pattern.

Μὴ ἁπλῶς τῇ νοερᾷ τῆς ψυχῆς οὐσίᾳ πρόσχῃς, ἀγαπητέ. 1
not simply to-the intellectual of-the soul substance attend beloved
Τίμιόν τι σκεῦός ἐστιν ἡ ἀθάνατος ψυχή. Ἴδε πόσος
precious something vessel is the immortal soul see how-great
ὁ οὐρανὸς καὶ ἡ γῆ, καὶ οὐκ ηὐδόκησεν ἐν αὐτοῖς ὁ
the heaven and the earth and not he-was-well-pleased in them —
Θεός, εἰ μὴ μόνον εἰς σέ. Βλέπε σου τὸ ἀξίωμα καὶ τὴν
God except — only in you look-at your the dignity and the
εὐγένειαν, ὅτι μὴ δι᾽ ἀγγέλων, ἀλλὰ δι᾽ ἑαυτοῦ ἦλθεν
nobility that not through angels but through himself came

ὁ Κύριος εἰς σὴν πρεσβείαν, ὥστε σε τὸν ἀπολωλότα
the Lord for your embassy so-as you the lost(-one)
ἀνακαλέσασθαι, τὸν τετραυματισμένον, καὶ ἀποδοῦναί σοι
to-call-back the wounded(-one) and to-give-back to-you
τὴν πρώτην πλάσιν τοῦ καθαροῦ Ἀδάμ. Δεσπότης γὰρ
the first fashioning of-the pure Adam master for
ἦν ὁ ἄνθρωπος, ἀπὸ τοῦ οὐρανοῦ καὶ τῶν κάτω,
was the man from the heaven and of-the(-things) below
καὶ διακριτικὸς παθῶν, καὶ δαιμόνων ἀλλότριος, καθαρὸς
and discerning of-passions and of-demons (a)-stranger pure
ἀπὸ ἁμαρτίας ἢ κακῶν, καὶ ὁμοίωμα Θεοῦ· διὰ δὲ
from sin or evils and (a)-likeness of-God through but
τῆς παραβάσεως ἀπολωλώς ἐστι, καὶ τετραυματισμένος.
the transgression lost he-is and wounded
Ἠμαύρωσε γὰρ τὸν νοῦν ὁ Σατανᾶς, ἔν τινι οὕτως
darkened for the mind — Satan in some(-respect) thus
ἐστί, καὶ ἔν τινι ζῇ καὶ διακρίνει, καὶ ἔχει θέλημα.
he-is and in some(-respect) he-lives and discerns and has (a)-will
2 Ἐρώτησις. Οὐχί, τοῦ Πνεύματος τοῦ ἁγίου ἐρχομένου, καὶ
question not of-the Spirit the holy coming also
ἡ φυσικὴ ἐπιθυμία συνεκριζοῦται μετὰ τῆς ἁμαρτίας;
the natural lust is-uprooted-together with the sin
Ἀπόκρισις. Προεῖπον ὅτι καὶ ἡ ἁμαρτία συνεκριζοῦται,
answer I-said-before that both the sin is-uprooted-together
καὶ ἀπολαμβάνει ὁ ἄνθρωπος τὴν πρώτην πλάσιν τοῦ
and receives-back the man the first fashioning of-the
καθαροῦ Ἀδάμ. Οὗτος μέντοι διὰ τῆς δυνάμεως τοῦ
pure Adam this(-man) however through the power of-the
Πνεύματος, καὶ τῆς ἀναγεννήσεως τῆς πνευματικῆς,
Spirit and of-the regeneration the spiritual

ἔρχεται εἰς τὰ μέτρα τοῦ πρώτου Ἀδάμ, καὶ μείζων
comes to the measures of-the first Adam and greater
αὐτοῦ γίγνεται. Ἀποθεοῦται γὰρ ὁ ἄνθρωπος.
than-he becomes is-deified for the man
Ἐρώτησις. Εἰ ὁ Σατανᾶς μέτρῳ ἐπαφίεται, ἢ ὡς 3
question whether — Satan by-measure is-let-loose or as
θέλει πολεμεῖ;
he-wishes makes-war
Ἀπόκρισις. Αὐτοῦ ἡ ὁρμὴ οὐ μόνον εἰς τοὺς
answer his the impulse (is)-not only against the
Χριστιανούς, ἀλλὰ καὶ εἰς τοὺς εἰδωλολάτρας, καὶ εἰς
Christians but also against the idolaters and against
ὅλον τὸν κόσμον. Εἰ οὖν παρεχωρεῖτο ὡς θέλει πολεμεῖν,
whole the world if then he-were-permitted as he-wishes to-make-war
πάντας ἂν ἠφάνισε. Διὰ τί; Ὅτι τὸ ἔργον αὐτοῦ
all — he-would-have-destroyed for what because the work his
καὶ τὸ θέλημα τοῦτό ἐστιν. Ὥσπερ δὲ ὁ κεραμεὺς βάλλει
and the will this is as but the potter puts(-in)
τὰ σκεύη, καὶ μέτρῳ ὑποκαίει τὴν κάμινον, οὐ πλέον,
the vessels and by-measure heats the furnace not more
ἵνα μὴ ὀπτηθέντα ὑπὲρ τὸ δέον ψοφήσῃ· οὐκ ἔλαττον,
lest — baked beyond the needful they-crack not less
ἵνα μὴ ἔνωμα ὄντα ἀπόληται· καὶ εἰ ὁ ἀργυροκόπος καὶ
lest — raw being they-perish and if the silversmith and
χρυσοχόος μέτρῳ βάλλει τὸ πῦρ· ἐὰν γὰρ πλεονάσῃ τὸ
goldsmith by-measure puts(-on) the fire if for be-excessive the
πῦρ, λύεται ὁ χρυσὸς καὶ ὁ ἄργυρος, καὶ ἐξυδαροῦται καὶ
fire is-melted the gold and the silver and becomes-watery and
ἀπόλλυται. Καὶ εἰ ὁ ἀνθρώπινος νοῦς οἶδεν ἐπιμετρεῖν
perishes and if the human mind knows-how to-measure-out
τὰ βάρη τῷ κτήνει, καὶ τῷ καμήλῳ, ἢ ἄλλῳ τινὶ τῶν
the loads to-the beast and to-the camel or to-another any of-the

ζώων, ὡς δύναται κατὰ ἀναλογίαν τὰ βάρη βαστάσαι·
animals as it-can in proportion the loads to-carry
πόσῳ μᾶλλον ὁ Θεός, ὃς οἶδε τὰ σκεύη τῶν ἀνθρώπων,
how-much more — God who knows the vessels of-the men
οὕτως ἐπαφίησι καὶ τὴν ἐναντίαν δύναμιν διαφόρως!
thus lets-loose also the opposing power variously
4 Ὥσπερ δὲ μία οὖσα ἡ γῆ, ἡ μέν ἐστι τραχώδης,
as but one being the earth the(-one) indeed is rough
ἡ δὲ λιπόγεως· καὶ ἄλλη μὲν ἐπιτηδεύει εἰς φυτείαν
the(-one) but of-poor-soil and another indeed is-fit for planting
ἀμπελῶνος, ἄλλη δὲ εἰς σπόρον σίτου καὶ κριθῶν·
of-(a)-vineyard another but for sowing of-wheat and of-barley
οὕτως εἰσὶ διάφοροι καὶ αὗται τῶν καρδιῶν, καὶ τῶν
thus are different also these of-the hearts and of-the
προαιρέσεων τῶν ἀνθρώπων· οὕτω καὶ τὰ χαρίσματα
choices of-the men thus also the gifts
ἄνωθεν ἐπιδίδονται· ᾧ μὲν δίδοται διακονία λόγου,
from-above are-given to-one indeed is-given ministry of-(the)-word
ᾧ δὲ διάκρισις· ἄλλῳ χαρίσματα ἰαμάτων· οἶδε
to-another but discernment to-another gifts of-healings knows
γὰρ ὁ Θεός, πῶς τις δύναται οἰκονομῆσαι, καὶ οὕτως
for — God how someone can to-manage and thus
ἐπιδίδωσι τὰ χαρίσματα διάφορα· ὁμοίως καὶ εἰς τοὺς
gives the gifts different likewise also in the
πολέμους, μέτρῳ τινὶ ὡς δύναται ὑποδέξασθαι καὶ
wars by-measure some as he-can to-receive(-it) and
ὑπομεῖναι, οὕτως ἐπαφίεται αὐτοῖς ἡ ἐναντία δύναμις.
to-endure thus is-let-loose upon-them the opposing power
5 Ἐρώτησις. Εἰ δεξάμενός τις τὴν θείαν δύναμιν, καὶ
question whether having-received someone the divine power and
μερικῶς ἀλλοιωθείς, μένει ἐν τῇ φύσει;
partly altered he-remains in the nature

Ἀπόκρισις. Ἵνα τὸ θέλημα καὶ μετὰ τὴν χάριν δοκιμασθῇ,
answer that the will even after the grace be-tested
ποῦ ῥέπει καὶ συμφωνεῖ, μένει ἐν τῇ ταυτότητι ἡ φύσις,
where it-inclines and agrees remains in the sameness the nature
ὁ σκληρὸς ἐν τῇ σκληρότητι, καὶ ὁ κοῦφος ἐν τῇ
the hard(-man) in the hardness and the light(-man) in the
κουφότητι. Συμβαίνει δέ, ὅτι ἰδιώτης ὤν τις ἀναγεννᾶται
lightness it-happens and that unlettered being someone is-regenerated
πνευματικῶς, καὶ μεταβάλλεται εἰς σοφίαν, καὶ γνωρίζεται
spiritually and is-changed into wisdom and are-made-known
αὐτῷ ἀπόκρυφα μυστήρια· καὶ ἰδιώτης ἐστὶ τῇ φύσει.
to-him hidden mysteries and unlettered he-is by-the nature
Ἄλλος ἀπὸ φύσεως σκληρὸς ὤν, δίδωσιν ἑαυτοῦ τὸ θέλημα
another by nature hard being gives his-own the will
εἰς τὴν θεοσέβειαν, καὶ δέχεται αὐτὸν ὁ Θεός, μένει δὲ ἡ
to the godliness and receives him — God remains but the
φύσις ἐν τῇ σκληρότητι, καὶ εὐδοκεῖ εἰς αὐτὸν ὁ Θεός.
nature in the hardness and is-well-pleased in him — God
Ἄλλος ἐστὶ χρηστῶν ἠθῶν, ἐπιεικής, ἀγαθός, δίδωσιν
another is of-kind character gentle good he-gives
ἑαυτὸν τῷ Θεῷ, καὶ δέχεται μὲν αὐτὸν ὁ Κύριος· μὴ
himself — to-God and receives indeed him the Lord not
ἐμμένοντα δὲ τοῖς ἀγαθοῖς ἔργοις οὐκ εὐδοκεῖ, ἐπειδὴ ἡ
abiding but in-the good works not he-is-well-pleased since the
φύσις ὅλη τοῦ Ἀδὰμ τρεπτή ἐστιν ἐπὶ τὸ καλόν, καὶ ἐπὶ τὸ
nature whole — of-Adam changeable is to the good and to the
κακόν, δεκτικὴ τοῦ κακοῦ, ἀλλ᾽ εἰ θέλει οὐκ ἀποτελεστική.
evil receptive of-the evil but if it-wishes not accomplishing(-it)
Ὥσπερ σωμάτιον γραφόμενόν ἐστι, διαφόρως θελήσας 6
as (a)-parchment being-written is variously having-wished
ἔγραψας, πάλιν ἀπαλείψας· δέχεται γὰρ τὸ σωμάτιον
you-wrote again having-wiped-out receives for the parchment

πᾶσαν γραφήν· οὕτω καὶ ὁ σκληρός, ἔδωκεν αὐτοῦ
every writing thus also the hard(-man) gave his
τὸ θέλημα πρὸς τὸν Θεόν, ἐτράπη εἰς τὸ ἀγαθόν,
the will toward — God he-was-turned to the good
ἐδέχθη ὑπὸ τοῦ Θεοῦ. Ὁ γὰρ Θεὸς ἵνα δείξῃ τὰ
he-was-received by — God — for God that he-may-show the
ἑαυτοῦ σπλάγχνα, πάντας δέχεται, πᾶσαν προαίρεσιν. Οἱ
his-own compassion all receives every choice the
ἀπόστολοι, εἰς ἣν ἂν πόλιν εἰσήρχοντο, ἐποίουν τινὰ
apostles into whatever — city they-entered spent some
χρόνον, καὶ ἐκ τῶν κακουμένων τινὰς ἰῶντο, τινὰς δὲ οὔ.
time and of the afflicted some they-healed some but not
Ἤθελον δὲ αὐτοὶ οἱ ἀπόστολοι πάντας τοὺς νεκροὺς αὐτῶν
wished and the-very the apostles all the dead their
ζωοποιεῖν, καὶ τοὺς κακουμένους εἰς ὑγίειαν φέρειν, καὶ
to-make-alive and the afflicted to health to-bring and
ὁλοτελῶς οὐκ ἐγίνετο αὐτῶν τὸ θέλημα· οὐ γὰρ ἐπετρέπετο
wholly not was-done their the will not for it-was-permitted
αὐτοῖς ὅσα ἤθελον ποιεῖν. Ὁμοίως καὶ ὁ Παῦλος, ὅτε
to-them as-much-as they-wished to-do likewise also — Paul when
ἐκρατήθη ὑπὸ τοῦ ἐθνάρχου, εἰ ἤθελεν ἡ σὺν αὐτῷ χάρις,
he-was-held by the ethnarch if had-wished the with him grace
ἐποίει τὸν ἐθνάρχην καὶ τὸ τεῖχος διαῤῥαγῆναι,
would-have-made the ethnarch and the wall to-burst-asunder
ἄνθρωπος ἔχων Παράκλητον· ἀλλὰ διὰ σεργάνης χαλᾶται
(a)-man having (the)-Paraclete but through (a)-basket is-let-down
ὁ Ἀπόστολος. Καὶ ποῦ ἡ συνοῦσα θεία δύναμις;
the Apostle and where (was)-the present divine power
ταῦτα οἰκονομικῶς ἐγίνετο, εἴς τινα πράγματα ποιεῖν
these(-things) by-dispensation happened in some matters to-do
αὐτοὺς σημεῖα καὶ θαυμάσια, καὶ εἴς τινα ἀσθενεῖν αὐτούς·
they signs and wonders and in some to-be-weak they

ἵνα ἐν τούτοις διακριθῇ ἡ πίστις τῶν ἀπίστων καὶ τῶν
that in these be-distinguished the faith of-the unbelieving and of-the
πιστῶν, καὶ τὸ αὐτεξούσιον δοκιμασθῇ, καὶ φανερωθῇ,
believing and the self-determination be-tested and be-made-manifest
εἴγε εἰς τὰ ἀσθενέστερα μέρη τινὲς οὐ σκανδαλίζονται.
if-indeed at the weaker parts some not are-scandalized
Εἰ γὰρ πάντα ὅσα ἤθελον ἐποίουν οἱ ἀπόστολοι,
if for all as-much-as they-wished had-done the apostles
ἀναγκαστικῇ δυνάμει ἐφύτευον τοὺς ἀνθρώπους εἰς
with-compelling power they-would-have-planted the men in
τὴν θεοσέβειαν, διὰ τὰ σημεῖα, καὶ τὸ αὐτεξούσιον, καὶ
the godliness because-of the signs and the self-determination and
οὐκέτι πίστις καὶ ἀπιστία· ὁ γὰρ Χριστιανισμὸς λίθος
no-longer faith and unbelief the for Christianity (a)-stone
ἐστὶ προσκόμματος καὶ πέτρα σκανδάλου.
is of-stumbling and (a)-rock of-offense
Πλὴν τὸ περὶ τοῦ Ἰὼβ γεγραμμένον, οὐκ ἔστιν 7
but the(-thing) about — Job written not is
ἁπλῶς, πῶς ἐξῃτήσατο αὐτὸν ὁ Σατανᾶς. Οὐ γὰρ
simply how asked-for him — Satan not for
ἠδύνατο ἄνευ ἐπιτροπῆς ἀφ' ἑαυτοῦ τι ποιῆσαι. Ἀλλὰ
he-could without permission from himself anything to-do but
τί λέγει τῷ Κυρίῳ ὁ διάβολος; Δός μοι αὐτὸν εἰς
what says to-the Lord the devil give me him into
χεῖρας· ἦ μὴν εἰς πρόσωπόν σε εὐλογήσει. Οὕτως καὶ
(my)-hands surely indeed to (your)-face you he-will-bless thus also
νῦν ὁ αὐτὸς Ἰώβ ἐστι, καὶ ὁ αὐτὸς Θεός, καὶ ὁ αὐτὸς
now the same Job is and the same God and the same
διάβολος. Ἐν ὅσῳ οὖν τυγχάνει τῆς ἀντιλήψεως Θεοῦ,
devil in as-long then (he)-obtains the support of-God
καὶ ἔστι πρόθυμος καὶ ζέων τῇ χάριτι ἐξαιτεῖται αὐτὸν
and is eager and fervent with-the grace asks-for him

ὁ Σατανᾶς. Καὶ λέγει τῷ Κυρίῳ, Ἐπειδὴ βοηθεῖς αὐτῷ,
— Satan and says to-the Lord since you-help him
καὶ ἀντιλαμβάνεις αὐτοῦ, δουλεύει σοι; ἄφες αὐτὸν καὶ
and support him he-serves you let-go him and
παράδος μοι, ἢ μὴν εἰς πρόσωπόν σε εὐλογήσει.
hand(-him)-over to-me surely indeed to (your)-face you he-will-bless
Λοιπόν, ὡς ὅτι παρακαλεῖται ἡ ψυχή, ἡ χάρις
henceforth as soon-as is-comforted the soul the grace
ὑποστέλλει, καὶ παραδίδοται ἡ ψυχὴ πειρασμοῖς. Ἔρχεται
withdraws and is-handed-over the soul to-temptations comes
οὖν ὁ διάβολος, ἐπιφέρων μυρία κακά, ἀπελπισμόν,
then the devil bringing-on ten-thousand evils hopelessness
ἀπόγνωσιν, διαλογισμοὺς πονηρούς, θλίβων τὴν ψυχήν, ἵνα
despair reasonings evil afflicting the soul that
χαυνώσῃ καὶ ἀλλοτριώσῃ ταύτην τῆς ἐλπίδος τοῦ Θεοῦ.
he-may-slacken and estrange her from-the hope — of-God
8 Ἡ δὲ φρονίμη ψυχὴ ἐν τοῖς κακοῖς οὖσα καὶ ἐν τῇ
the but prudent soul in the evils being and in the
θλίψει, οὐκ ἀπελπίζει, ἀλλὰ κρατεῖ ὃ κρατεῖ· καὶ ὅσα
affliction not despairs but holds-fast what it-holds and whatever
ἂν ἐπενέγκῃ αὐτῇ διὰ μυρίων πειρασμῶν ὑπομένουσα,
— he-bring upon-it through ten-thousand temptations enduring
λέγει, Ἐὰν καὶ ἀποθάνω, ἐγὼ αὐτὸν οὐκ ἀφίω. Καὶ τότε
says if even I-die I him not will-let-go and then
ἐὰν ὑπομείνῃ εἰς τέλος ὁ ἄνθρωπος, ἄρχεται ὁ Κύριος
if endures to (the)-end the man begins the Lord
διαλέγεσθαι τῷ Σατανᾷ, Ὁρᾷς, πόσα κακὰ καὶ θλίψεις
to-converse — with-Satan you-see how-many evils and afflictions
ἐπήνεγκας αὐτῷ, καὶ οὐχ ὑπήκουσέ σοι, ἀλλ᾽ ἐμοὶ δουλεύει,
you-brought on-him and not he-obeyed you but me he-serves
καὶ ἐμὲ φοβεῖται. Τότε καταισχύνεται ὁ διάβολος, καὶ
and me he-fears then is-put-to-shame the devil and

οὐκέτι ἔχει τι εἰπεῖν. Καὶ γὰρ ἐπὶ τοῦ Ἰώβ,
no-longer has anything to-say and for in-the-case-of — Job
εἰ ᾔδει, ὅτι εἰς τοὺς πειρασμοὺς ἐμπεσὼν μέλλει
if he-had-known that into the temptations having-fallen he-would
ὑπομένειν καὶ μὴ ἡττᾶσθαι, οὐκ ἂν ἐξῃτήσατο αὐτόν,
endure and not be-defeated not — he-would-have-asked-for him
ἵνα μὴ καταισχυνθῇ. Οὕτως καὶ νῦν εἰς τοὺς ὑπομένοντας
lest — he-be-put-to-shame thus also now at the(-ones) enduring
θλίψεις καὶ πειρασμούς, καταισχύνεται ὁ Σατανᾶς, καὶ
afflictions and temptations is-put-to-shame — Satan and
μετανοεῖ, ὅτι μηδὲν ἤνυσεν. Ἄρχεται γὰρ ὁ Κύριος
repents that nothing he-accomplished begins for the Lord
λόγον αὐτῷ ποιεῖν· Ἴδε παρεχώρησά σοι, ἴδε ἐπέτρεψά σοι
(a)-word to-him to-make see I-allowed you see I-permitted you
πειράσαι αὐτόν, μή τι ἠδυνήθης; μή τι ὑπήκουσέ σοι;
to-tempt him not at-all could-you not at-all did-he-obey you
Ἐρώτησις. Εἰ ἄρα ὅλους τοὺς λογισμοὺς τοῦ ἀνθρώπου 9
question whether then all the thoughts of-the man
καὶ τὰ νοήματα οἶδεν ὁ Σατανᾶς;
and the notions knows — Satan
Ἀπόκρισις. Εἰ ἄνθρωπος ἀνθρώπῳ σύνεστι, καὶ οἶδε τὰ
answer if (a)-man with-(a)-man is-together and knows the(-things)
αὐτοῦ, καὶ σὺ εἴκοσι ἐτῶν ὑπάρχων οἶδας τὰ τοῦ
his and you twenty years being know the(-things) of-the
πλησίον, ἄρα αὐτὸς ὁ Σατανᾶς ἀπὸ γενετῆς συνών σοι οὐκ
neighbor then the-very — Satan from birth being-with you not
οἶδε τοὺς λογισμούς σου; ἑξακισχιλίων γὰρ ἤδη ἐστὶν
does-he-know the thoughts your of-six-thousand for already he-is
ἐτῶν. Καὶ οὐ λέγομεν αὐτὸν πρὸ τοῦ πειράσαι τὸν ἄνθρωπον,
years and not we-say him before the to-tempt the man
εἰδέναι τί μέλλει ποιεῖν. Πειράζει γὰρ ὁ πειράζων, οὐκ οἶδε
to-know what he-is-about to-do tempts for the tempter not knows

δέ, εἰ ὑπακούει αὐτῷ, ἢ μὴ ὑπακούει, ἕως ἂν τὸ θέλημα
but whether he-obeys him or not obeys until — the will
δοῦλον δῷ ἡ ψυχή. Οὔτε πάλιν λέγομεν, ὅτι ὅλους τοὺς
(a)-slave give the soul nor again do-we-say that all the
λογισμοὺς τῆς καρδίας καὶ τὰς ἐνθυμήσεις οἶδεν ὁ διάβολος.
thoughts of-the heart and the reflections knows the devil
Ὥσπερ γὰρ ἐὰν ᾖ δένδρον, καὶ ἔχῃ κλάδους πολλοὺς
as for if there-be (a)-tree and it-have branches many
καὶ πολλὰ μέλη· λοιπόν εἰσί τινες κλάδοι λογισμῶν καὶ
and many limbs henceforth there-are some branches of-thoughts and
νοημάτων, καὶ κατέχει αὐτοὺς ὁ Σατανᾶς. Καὶ εἰσὶν ἄλλοι
notions and holds them — Satan and there-are other
λογισμοὶ καὶ νοήματα, μὴ κατεχόμενοι ὑπὸ τοῦ Σατανᾶ.
thoughts and notions not held by — Satan
10 Ἔν τινι γὰρ ἰσχυρότερόν ἐστι τὸ μέρος τῆς κακίας
in some(-respect) for stronger is the part of-the vice
ἐν τῷ βρύειν τοὺς λογισμούς, ἔν τινι πάλιν ὁ
in the to-teem the thoughts in some(-respect) again the
λογισμὸς τοῦ ἀνθρώπου ὑπερνικᾷ, λαμβάνων βοήθειαν καὶ
thought of-the man overcomes receiving help and
λύτρωσιν παρὰ Θεοῦ, καὶ ἀντιλέγων τῇ κακίᾳ, ἔν τινι
redemption from God and contradicting the vice in some(-respect)
κεκράτηται, καὶ ἔν τινι ἔχει θέλημα. Προσέρχεται
it-has-been-mastered and in some(-respect) it-has (a)-will comes-near
γὰρ ἔστιν, ὅτε τῷ Θεῷ ζέων, καὶ οἶδεν ὁ Σατανᾶς,
for there-is (a-time)-when — to-God fervent and knows — Satan
καὶ βλέπει ὅτι κατ᾽ αὐτοῦ ποιεῖ, καὶ οὐ δύναται ἐπισχεῖν
and sees that against him he-acts and not can to-restrain
τὸν ἄνθρωπον. Διὰ τί; ἐπειδὴ ἔχει θέλημα τοῦ βοῆσαι
the man for what because he-has (a)-will of-the to-cry
πρὸς τὸν Θεόν, ἔχει φυσικοὺς καρποὺς τοῦ ἀγαπῆσαι Θεόν,
to — God he-has natural fruits of-the to-love God

τοῦ πιστεῦσαι, τοῦ ἐπιζητῆσαι καὶ προσελθεῖν. Καὶ γὰρ
of-the to-believe of-the to-seek and to-come-near and for
ἐν τοῖς φαινομένοις, ὁ γεωργὸς ἐργάζεται τὴν γῆν, οὕτως
in the visible(-things) the farmer works the earth thus
καὶ εἰς τὸ πνευματικόν, εἰς δύο πρόσωπα νοεῖται τὰ
also in the spiritual in two persons is-understood the
πράγματα. Χρὴ οὖν τὸν ἄνθρωπον ἀπὸ προαιρέσεως
matters (it)-is-needful then the man from choice
γεωργῆσαι τὴν γῆν τῆς καρδίας αὐτοῦ, καὶ πονῆσαι. Ζητεῖ
to-farm the earth of-the heart his and to-toil seeks
γὰρ ὁ Θεὸς τὸν πόνον, καὶ κάματον, καὶ τὴν ἐργασίαν
for — God the toil and labor and the work
τοῦ ἀνθρώπου. Ἀλλ' ἐὰν μὴ ἄνωθεν ἐπιφανῇ οὐράνια νέφη,
of-the man but unless — from-above appear heavenly clouds
καὶ ὑετοὶ χάριτος, οὐδὲν ὠφέλησεν ὁ γεωργὸς καμών.
and rains of-grace nothing has-profited the farmer having-labored
Τοῦτο δέ ἐστι τὸ σημεῖον τοῦ Χριστιανισμοῦ, ὅσα 11
this but is the sign of-the Christianity however-much
ἂν κάμῃ, καὶ ὅσας ἂν ποιήσῃ δικαιοσύνας, ὡς
— he-labor and however-many — he-do righteous-deeds as
μηδὲν ποιήσας διακεῖσθαι, καὶ νηστεύων λέγειν, Οὐκ
nothing having-done to-be-disposed and fasting to-say not
ἐνήστευσα· εὐχόμενος, Οὐκ ηὐξάμην· παραμένων τῇ εὐχῇ,
I-fasted praying not I-prayed persevering in-the prayer
Οὐ παρέμεινα· καὶ ἀκμὴν ἀρχὴν ἔχω τοῦ ἀσκεῖν,
not I-persevered and still (a)-beginning I-have of-the to-practice-ascesis
καὶ κάμνειν· κἂν δίκαιος ᾖ παρὰ Θεῷ, ὀφείλει λέγειν,
and to-labor even-if righteous he-be before God he-ought to-say
Ἐγὼ οὐκ εἰμὶ δίκαιος, οὔτε κάμνω, ἀλλὰ καθ' ἡμέραν
I not am righteous nor do-I-labor but each day
ἄρχομαι. Ὀφείλει δὲ ἔχειν καθ' ἡμέραν τὴν ἐλπίδα καὶ τὴν
I-begin he-ought and to-have each day the hope and the

χαράν, καὶ τὴν προσδοκίαν τῆς μελλούσης βασιλείας καὶ
joy and the expectation of-the coming kingdom and
ἀπολυτρώσεως, καὶ λέγων, Ἐὰν σήμερον οὐκ ἐλυτρώθην,
redemption and saying if today not I-was-redeemed
αὔριον λυτροῦμαι· ὡς γὰρ ὁ φυτεύων ἄμπελον πρὶν
tomorrow I-am-redeemed as for the(-one) planting (a)-vine before
ἢ ἐξάρξασθαί τοῦ καμάτου, ἔχει τὴν χαρὰν ἐν ἑαυτῷ, καὶ
— to-begin of-the labor has the joy in himself and
τὴν ἐλπίδα· καὶ προδιαγράφει ἐν τῷ νῷ οἰνεῶνας, καὶ
the hope and sketches-beforehand in the mind wine-presses and
ψηφίζει προσόδους, μήπω γενομένου οἴνου. Καὶ οὕτως
reckons revenues not-yet having-come-to-be wine and thus
ἀναδέχεται τὸν κάματον. Ἡ γὰρ ἐλπὶς καὶ ἡ προσδοκία
he-takes-on the labor the for hope and the expectation
ποιεῖ αὐτὸν προθύμως κάμνειν· καὶ τέως ἐκ τοῦ οἴκου
makes him eagerly to-labor and meanwhile from the house
πολλὰς δαπάνας σκορπίζει· ὁμοίως καὶ ὁ οἰκοδομῶν
many expenses he-scatters likewise also the(-one) building
οἶκον, καὶ ὁ γεωργῶν, πρῶτον ἐκ τῶν ἰδίων πολλὰ
(a)-house and the(-one) farming first from the own(-things) much
σκορπίζει διὰ τὴν ἐλπίδα τῆς μελλούσης προσόδου·
scatters because-of the hope of-the coming revenue
οὕτω κἀνταῦθα, ἐὰν μή τις ἔχῃ πρὸ ὀφθαλμῶν τὴν
thus also-here unless — someone have before (the)-eyes the
χαρὰν καὶ τὴν ἐλπίδα, ὅτι Μέλλω λυτρώσεως τυγχάνειν
joy and the hope that I-am-about redemption to-obtain
καὶ ζωῆς, οὐ δύναται ὑπομένειν τὰς θλίψεις, οὔτε τὸ
and life not he-can to-endure the afflictions nor the
φορτίον, καὶ τὴν στενὴν ὁδὸν ἀναδέξασθαι· ἡ γὰρ συνοῦσα
burden and the narrow way to-take-on the for present

ἐλπὶς καὶ χαρὰ ποιεῖ αὐτὸν κάμνειν, καὶ ὑπομένειν τὰς
hope and joy makes him to-labor and to-endure the
θλίψεις, καὶ τὸ φορτίον, καὶ τὴν στενὴν ὁδὸν ἀναδέξασθαι.
afflictions and the burden and the narrow way to-take-on
Ὥσπερ δὲ οὐκ ἔστιν εὔκολον δαλὸν φυγεῖν ἀπὸ πυρός, 12
as but not is easy (a)-brand to-escape from fire
οὕτως οὐδὲ ψυχὴν ἐκ τοῦ πυρὸς τοῦ θανάτου εἰ μὴ
thus not-even (a)-soul from the fire of-the death except —
διὰ πολλοῦ καμάτου. Ὡς ἐπὶ τὸ πλεῖστον δὲ ὁ Σατανᾶς,
through much labor as for the most(-part) and — Satan
ὡς ἐπὶ προφάσει ἀγαθῶν λογισμῶν, ὅτι ἐκ τούτου δύνασαι
as on (the)-pretext of-good thoughts that from this you-can
εὐαρεστῆσαι τῷ Θεῷ, ὑποβάλλει τῇ ψυχῇ, καὶ ὑποκλέπτει
to-please — God suggests to-the soul and steals
αὐτὴν εἰς λεπτὰ καὶ εὐλογοφανῆ νοήματα, καὶ οὐκ οἶδεν
her-away into subtle and plausible notions and not knows
ὑποκλεπτομένη διακρῖναι, καὶ οὕτως ἐμπίπτει εἰς παγίδα
being-stolen-away to-discern and thus falls into (the)-snare
καὶ ἀπώλειαν τοῦ διαβόλου. Τὸ δὲ καιριώτατον ὅπλον τοῦ
and destruction of-the devil the but most-timely weapon of-the
ἀθλητοῦ καὶ ἀγωνιστοῦ, τοῦτό ἐστιν, ἵνα εἰσελθὼν εἰς τὴν
athlete and contestant this is that having-entered into the
καρδίαν ποιήσῃ πόλεμον πρὸς τὸν Σατανᾶν, καὶ μισήσῃ
heart he-make war against — Satan and hate
ἑαυτόν, καὶ ἀρνήσηται τὴν ψυχὴν αὐτοῦ, ὀργισθῇ τε καὶ
himself and deny the soul his be-angry both and
ἐπιπλήξῃ, καὶ ταῖς συνούσαις ἐπιθυμίαις ἀντιτάξηται καὶ
rebuke(-it) and the present lusts oppose and
ἀντιπαλαίσῃ τοῖς λογισμοῖς, καὶ μαχεσθῇ αὐτῷ.
wrestle-against the thoughts and fight with-him

13 Εἰ δὲ εἰς τὸ φαινόμενον φυλάσσεις τὸ σῶμά σου ἀπὸ φθορᾶς
if but in the visible you-guard the body your from corruption
καὶ πορνείας· ἔσωθεν δὲ ἐμοίχευσας καὶ ἐπόρνευσας
and fornication within but you-committed-adultery and fornicated
ἐν τοῖς λογισμοῖς σου, μοιχεύεις τῷ Θεῷ, καὶ οὐδὲν
in the thoughts your you-commit-adultery — God and nothing
ὠφέλησας τὸ σῶμα ἔχων παρθένον. Ὥσπερ ἐὰν ᾖ
have-you-profited the body having virgin as if there-be
νεᾶνις καὶ νεανίσκος, καὶ δόλῳ κολακεύσας αὐτὴν φθείρῃ,
(a)-maiden and (a)-youth and by-guile having-flattered her be-corrupt
λοιπὸν βδελυκτή ἐστι τῷ νυμφίῳ, ὅτι ἐμοιχεύθη· οὕτω
henceforth abominable she-is to-the bridegroom because she-was-defiled thus
καὶ ἡ ἀσώματος ψυχὴ τῷ ἐνδομυχοῦντι ὄφει κοινωνοῦσα
also the bodiless soul with-the lurking serpent having-communion
τῷ πονηρῷ πνεύματι, πορνεύει ἀπὸ Θεοῦ· καὶ γέγραπται,
with-the evil spirit fornicates from God and it-is-written
Πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι, ἤδη
every(-one) the(-one) looking-at (a)-woman for the to-lust already
ἐμοίχευσεν ἐν τῇ καρδίᾳ αὐτοῦ. Ἔστι γὰρ πορνεία διὰ
has-committed-adultery in the heart his there-is for fornication through
σώματος τελουμένη, καὶ ἔστι πορνεία ψυχῆς κοινωνούσης
(the)-body accomplished and there-is fornication of-(the)-soul having-communion
τῷ Σατανᾷ· ἡ αὐτὴ γὰρ ψυχὴ κοινωνική ἐστι καὶ ἀδελφὴ
— with-Satan the same for soul (a)-partner is and sister
ἢ δαιμόνων, ἢ Θεοῦ καὶ ἀγγέλων· καὶ λοιπὸν μοιχεύουσα
either of-demons or of-God and angels and henceforth committing-adultery
μετὰ τοῦ διαβόλου, ἄχρηστός ἐστι τῷ ἐπουρανίῳ Νυμφίῳ.
with the devil useless she-is to-the heavenly Bridegroom

Ἐρώτησις. Εἰ ἡσυχάζει ποτὲ ὁ Σατανᾶς, καὶ ἐλευθεροῦται 14
question whether is-quiet ever — Satan and is-freed
ὁ ἄνθρωπος ἐκ τοῦ πολέμου, ἢ ἕως ὅτε ζῇ, ἔχει
the man from the war or until when he-lives he-has
πόλεμον;
war
Ἀπόκρισις. Ὁ Σατανᾶς οὐδέποτε ἡσυχάζει πολεμῶν; ἕως
answer — Satan never is-quiet making-war as-long-as
ἂν ζῇ τις τὸν αἰῶνα τοῦτον, καὶ φορεῖ σάρκα, πολεμεῖται.
— lives someone the age this and wears flesh he-is-warred-upon
Ἀλλ' ὅταν τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβεσθῇ,
but when the darts of-the evil(-one) the fiery be-quenched
λοιπὸν ἐκεῖ τί βλάπτει τὸν ἄνθρωπον, εἰ καὶ ἔρχεται
henceforth there what harms the man if even comes
ὁ Σατανᾶς πρὸς λόγον; Ἔστι τις φίλος βασιλέως,
— Satan to (a)-word there-is someone (a)-friend of-(the)-king
καὶ ἔχει δίκην πρὸς ἀντίδικον· ὅταν οὖν τὸν βασιλέα
and has (a)-lawsuit against (an)-adversary when then the king
ἔχῃ ἐπιῤῥέπῃ καὶ φίλον αὐτοῦ, ὅστις βοηθεῖ αὐτῷ,
he-have inclined(-to-him) and friendly his who helps him
οὐδὲν βλάπτεται. Ὅταν γάρ τις φθάσῃ ὅλας τὰς
in-nothing is-he-harmed when for someone has-managed all the
τάξεις παρελθεῖν καὶ τοὺς βαθμούς, καὶ γενέσθαι φίλος
ranks to-pass-through and the grades and to-become (a)-friend
βασιλέως, οὗτος λοιπὸν τί βλάπτεται ὑπό τινος; εἰς τὸ
of-(the)-king this(-man) henceforth what is-he-harmed by anyone in the
φαινόμενον εἰσὶ πόλεις λαμβάνουσαι δῶρα καὶ ἀννόνας
visible(-things) there-are cities receiving gifts and grain-allowances
παρὰ τοῦ βασιλέως. Εἰ οὖν ὀλίγον τι λειτουργοῦσιν,
from the king if then little something they-render-in-service
οὐδὲν ζημιοῦνται, ὁπότε τοσαῦτα πορίζονται καὶ δέχονται
in-nothing are-they-penalized when so-much they-procure and receive

παρὰ τοῦ βασιλέως. Οὕτως καὶ οἱ Χριστιανοί, εἰ καὶ
from the king thus also the Christians if even
πολεμοῦνται παρὰ τοῦ ἐχθροῦ, ἀλλ᾽ αὐτοὶ κατέλυσαν εἰς
they-are-warred-upon by the enemy but they have-lodged in
τὴν θεότητα, καὶ ἐνεδύσαντο τὴν ἐξ ὕψους δύναμιν καὶ
the divinity and have-put-on the from on-high power and
ἀνάπαυσιν, καὶ οὐδὲν φροντίζουσι τοῦ πολέμου.
rest and nothing care for-the war
15 Ὥσπερ γὰρ ὁ Κύριος ἐνεδύσατο τὸ σῶμα, καταλιπὼν
as for the Lord put-on the body having-left
πᾶσαν ἀρχὴν καὶ ἐξουσίαν, οὕτω καὶ οἱ Χριστιανοὶ
every principality and power thus also the Christians
ἐνδύονται τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐν ἀναπαύσει εἰσίν. Εἰ
put-on the Spirit the holy and in rest are if
δὲ καὶ ἔρχεται πόλεμος ἔξωθεν, κρούει ὁ Σατανᾶς, ἀλλ᾽
and also comes war from-outside knocks — Satan but
αὐτοὶ ἔσωθεν ἠσφαλισμένοι εἰσὶ τῇ τοῦ Κυρίου δυνάμει,
they within secured are by-the of-the Lord power
καὶ οὐ φροντίζουσι τοῦ Σατανᾶ· καθὼς ἐκεῖνος εἰς τὴν
and not care — for-Satan as he in the
ἔρημον ἐπείρασε τὸν Κύριον ἡμέρας τεσσαράκοντα, τί
desert tempted the Lord days forty what
αὐτὸν ἔβλαψεν, ὅτι ἔξωθεν προσῆλθε τῷ σώματι αὐτοῦ;
him did-he-harm because from-outside he-came-near to-the body his
Ἔσωθεν γὰρ Θεὸς ἦν. Οὕτω καὶ οἱ Χριστιανοί, εἰ καὶ
within for God he-was thus also the Christians if even
ἔξωθεν πειράζονται, ἀλλ᾽ ἔσωθεν πεπληρωμένοι εἰσὶ τῆς
from-outside they-are-tempted but within filled are with-the
θεότητος, καὶ οὐδὲν ἀδικοῦνται. Εἰς ταῦτα δὲ τὰ μέτρα εἴ
divinity and in-nothing are-wronged to these but the measures if
τις ἔφθασεν, εἰς τὴν τελείαν ἀγάπην τοῦ Χριστοῦ, καὶ εἰς
someone has-attained to the perfect love — of-Christ and to

τὸ πλήρωμα τῆς θεότητος κατήντησεν. Ὁ δὲ μὴ τοιοῦτος,
the fullness of-the divinity has-arrived the(-one) but not such
ἀκμὴν ἔσωθεν ἔχει πόλεμον· ὥρᾳ ἀναπαύεται εἰς τὴν
still within has war at-(one)-hour he-rests in the
εὐχήν, καὶ ἄλλῃ ὥρᾳ ἐν θλίψει καὶ πολέμῳ στήκει. Οὕτω
prayer and at-another hour in affliction and war he-stands thus
γὰρ θέλει ὁ Κύριος, ἐπειδὴ ἀκμὴν νήπιός ἐστι, γυμνάζει
for wishes the Lord since still (an)-infant he-is he-trains
αὐτὸν εἰς τοὺς πολέμους καὶ τὰ δύο πρόσωπα ἔσωθεν βρύει,
him in the wars and the two persons within teem
καὶ τὸ φῶς καὶ τὸ σκότος, καὶ ἡ ἀνάπαυσις καὶ ἡ θλῖψις·
both the light and the darkness and the rest and the affliction
εὔχονται ἐν ἀναπαύσει, καὶ ἄλλῃ ὥρᾳ ἐν θορύβῳ εἰσίν.
they-pray in rest and at-another hour in turmoil they-are
Οὐκ ἀκούεις τί λέγει ὁ Παῦλος· Ἐὰν ἔχω πάντα τὰ 16
not you-hear what says — Paul if I-have all the
χαρίσματα· ἐὰν παραδῶ τὸ σῶμά μου, ἵνα καυθήσομαι· ἐὰν
gifts if I-hand-over the body my that I-shall-be-burned if
ταῖς γλώσσαις τῶν ἀγγέλων λαλῶ, ἀγάπην δὲ μὴ ἔχω,
with-the tongues of-the angels I-speak love but not I-have
οὐθέν εἰμι. Ἐπειδὴ ταῦτα τὰ χαρίσματα προτρεπτικά εἰσι·
nothing I-am since these the gifts encouraging are
καὶ οἱ ἐν τούτοις στήκοντες, εἰ καὶ ἐν φωτί, νήπιοί εἰσι·
and the(-ones) in these standing if even in light infants they-are
πολλοὶ γὰρ τῶν ἀδελφῶν ἦλθον εἰς τὰ τοιαῦτα μέτρα, καὶ
many for of-the brothers came to the such measures and
ἔσχον χαρίσματα ἰαμάτων, καὶ ἀποκάλυψιν, καὶ προφητείαν·
had gifts of-healings and revelation and prophecy
καὶ ἐπειδὴ οὐκ ἔφθασαν εἰς τὴν τελείαν ἀγάπην, ὅπου ὁ
and since not they-attained to the perfect love where (is)-the
σύνδεσμος τῆς τελειότητος, ἐπῆλθεν αὐτοῖς πόλεμος, καὶ
bond of-the perfection came-upon them war and

ἀμελήσαντες ἔπεσον. Εἰ δέ τις φθάσει εἰς τὴν τελείαν
having-been-negligent they-fell if but someone shall-attain to the perfect
ἀγάπην, οὗτος λοιπὸν δέδεται, καὶ ἔστιν ᾐχμαλωτισμένος
love this(-man) henceforth is-bound and is taken-captive
εἰς τὴν χάριν. Εἰ δέ τις παρὰ μικρὸν ἐγγίσει τῷ
to the grace if but someone by little shall-draw-near to-the
μέτρῳ τῆς ἀγάπης, μὴ φθάσει δὲ εἰς αὐτὴν τὴν ἀγάπην
measure of-the love not shall-attain but to the-very the love
δεθῆναι, ἀκμὴν ὁ τοιοῦτος ὑπὸ φόβον ἐστί, καὶ πόλεμον καὶ
to-be-bound still the such(-man) under fear is and war and
πτῶσιν, καὶ εἰ μὴ ἀσφαλίσεται, ῥίπτει αὐτὸν ὁ Σατανᾶς.
fall and if not he-will-secure(-himself) throws-down him — Satan
17 Οὕτως γὰρ πολλοὶ ἐπλανήθησαν χάριτος εἰς αὐτοὺς
thus for many were-deceived grace in them
γενομένης. Ἐνόμισαν ὅτι κατέλαβον τὴν τελειότητα,
having-come they-thought that they-had-attained the perfection
καὶ ἔλεγον, Ἀρκεῖ ἡμῖν, οὐ χρῄζομεν· ἀλλ' ὁ Κύριος
and said it-suffices for-us not we-need(-more) but the Lord
οὔτε τέλος ἔχει, οὔτε κατάληψιν. Καὶ οἱ Χριστιανοὶ οὐ
neither end has nor comprehension and the Christians not
τολμῶσιν εἰπεῖν, ὅτι Κατελάβομεν, ἀλλὰ τεταπεινωμένοι
dare to-say that we-have-attained but humbled
εἰσὶ νυκτὸς καὶ ἡμέρας, ἐν τοῖς φαινομένοις τὰ γράμματα
are by-night and by-day in the visible(-things) the letters
ἀτέλεστά εἰσι, καὶ οὐδεὶς οἶδε ταῦτο, εἰ μὴ σχολαστικός,
unending are and no-one knows this except — (a)-scholar
ὁ μετρίως μαθὼν γράμματα. Οὕτως καὶ ὧδε, οὐδενί
the(-one) moderately having-learned letters thus also here to-no-one
ἐστι καταληπτὸς ὁ Θεὸς καὶ μετρητός, εἰ μὴ τοῖς
is comprehensible — God and measurable except — to-the(-ones)
γευσαμένοις ἐξ αὐτοῦ ἐκείνου, οὗ ἐδέξαντο, καὶ γνωρίζουσι
having-tasted from him that(-same) whom they-received and they-recognize

τὴν ἑαυτῶν ἀσθένειαν· εἰς χωρίον ἐάν τις ἀπέλθῃ, ὀλίγα
the their-own weakness to (a)-village if someone go-away few
γράμματα εἰδώς, ὅπου εἰσὶν ἰδιῶται, δοξάζεται ὑπ᾽
letters knowing where there-are unlettered(-men) is-glorified by
αὐτῶν ὁ σχολαστικός· ἐπειδὴ χωρικοί εἰσιν ὁλοτελῶς, μὴ
them the scholar since rustics they-are wholly not
εἰδότες δοκιμάσαι. Αὐτὸς δὲ οὗτος ὁ τὰ ὀλίγα εἰδὼς
knowing-how to-test(-him) he but this(-same) the(-one) the few knowing
γράμματα, ἐὰν ἀπέλθῃ εἰς πόλιν, ὅπου εἰσὶ ῥήτορες καὶ
letters if he-go-away to (a)-city where there-are orators and
σχολαστικοί, οὐ τολμᾷ παραφανῆναι αὐτοῖς, οὔτε λαλῆσαι·
scholars not he-dares to-appear to-them nor to-speak
ὡς χωρικὸς γὰρ κρίνεται ὑπὸ τῶν σχολαστικῶν.
as (a)-rustic for he-is-judged by the scholars

Ἐρώτησις. Εἰ ὢν ἐν πολέμῳ ἄνθρωπος, καὶ ἔχων τὰ 18
question if being in war (a)-man and having the
δύο πρόσωπα ἐν τῇ ψυχῇ αὐτοῦ, τῆς ἁμαρτίας καὶ τῆς
two persons in the soul his of-the sin and of-the
χάριτος, μετέστη ἐκ τοῦ κόσμου τούτου, ποῦ προχωρεῖ
grace he-departed from the world this where does-he-go
κατεχόμενος εἰς τὰ δύο μέρη;
held in the two parts

Ἀπόκρισις. Ὅπου ἔχει τὸν σκοπὸν ὁ νοῦς, καὶ ὅπου ἀγαπᾷ,
answer where has the aim the mind and where it-loves
ἐκεῖ προχωρεῖ. Μόνον εἰ ἐπέρχεταί σοι θλῖψις καὶ πόλεμος,
there it-goes only if comes-upon you affliction and war
ἀντιλέγειν ὀφείλεις καὶ μισεῖν. Τὸ γὰρ ἐλθεῖν τὸν πόλεμον,
to-contradict you-ought and to-hate the for to-come the war
οὐκ ἔστι σόν· τὸ δὲ μισῆσαι, σόν ἐστι· καὶ τότε βλέπων ὁ
not is yours the but to-hate yours is and then seeing the
Κύριος τὸν νοῦν σου, ὅτι ἀγωνίζῃ, καὶ ἀγαπᾷς αὐτὸν ἐξ ὅλης
Lord the mind your that you-strive and love him from whole

ψυχῆς, διαχωρίζει τὸν θάνατον ἐκ τῆς ψυχῆς σου μιᾷ ὥρᾳ·
soul he-separates the death from the soul your in-one hour
οὐκ ἔστι γὰρ αὐτῷ δυσχερές· καὶ προσλαμβάνεταί σε εἰς τοὺς
not is for for-him (it)-difficult and he-takes you into the
κόλπους αὐτοῦ, καὶ εἰς τὸ φῶς· ἁρπάζει γάρ σε ἐν ῥοπῇ
bosom his and into the light he-snatches for you in (the)-twinkling
ὥρας ἐκ τοῦ στόματος τοῦ σκότους, καὶ εὐθέως
of-(an)-hour from the mouth of-the darkness and immediately
μετατίθησί σε εἰς τὴν βασιλείαν αὐτοῦ. Τῷ γὰρ Θεῷ ἐν
transfers you into the kingdom his — for to-God in
ῥοπῇ ὥρας πάντα εὐχερῆ ἐστι ποιῆσαι, μόνον ἵνα τὴν
(the)-twinkling of-(an)-hour all(-things) easy are to-do only that the
ἀγάπην ἔχῃς πρὸς αὐτόν. Χρήζει γὰρ ὁ Θεὸς τῆς ἐργασίας
love you-have toward him needs for — God the work
τοῦ ἀνθρώπου, ἐπειδὴ κοινωνική ἐστιν ἡ ψυχὴ τῆς θεότητος.
of-the man since (a)-partner is the soul of-the divinity

19 Καὶ καθὼς πολλάκις εἴπομεν τὴν παραβολὴν τοῦ γεωργοῦ,
and as often we-have-said the parable of-the farmer
ὅτι καμὼν καὶ βαλὼν τὸν σπόρον ἐν τῇ γῇ, ὀφείλει
that having-labored and having-cast the seed in the earth he-ought
ἐκδέξασθαι καὶ τὸν ἄνωθεν ὑετόν. Ἐὰν γὰρ μὴ ἐπιφανῇ
to-await also the from-above rain if for not appear
νέφη καὶ ἄνεμοι πνεύσωσιν, οὐδὲν ὠφέλησεν ὁ κάματος
clouds and winds blow nothing has-profited the labor
τοῦ γεωργοῦ· ὁ γὰρ σπόρος γυμνὸς ὑπόκειται· τοῦτο
of-the farmer the for seed naked lies this
ἀνάλαβε καὶ εἰς τὸ πνευματικόν· ἐὰν μόνον ἐν τῇ ἰδίᾳ
take also into the spiritual if only in the own
ἐργασίᾳ ἀπομείνῃ ὁ ἄνθρωπος, καὶ μὴ ἐπιδέξηταί τι
work remain the man and not receive anything
ξένον τῆς φύσεως αὐτοῦ, οὐ δύναται καρποὺς ἀξίους τῷ
strange to-the nature his not he-can fruits worthy to-the

Κυρίῳ ἀποδοῦναι. Τί δέ ἐστιν ἡ ἐργασία τοῦ ἀνθρώπου;
Lord to-render what but is the work of-the man
Τὸ ἀποτάξασθαι, τὸ ἐξελθεῖν ἐκ τοῦ κόσμου, τὸ ὑπομένειν
the to-renounce the to-go-out from the world the to-persevere
ἐν τῇ εὐχῇ, τὸ ἀγρυπνεῖν, τὸ ἀγαπᾷν τὸν Θεὸν καὶ
in the prayer the to-keep-vigil the to-love — God and
τοὺς ἀδελφούς. Τοῦτο ἴδιον ὑπομένειν αὐτοῦ ἐστιν. Ἀλλ'
the brothers this own to-endure his is but
ἐὰν ὑπομείνῃ ἐν τῇ ἑαυτοῦ ἐργασίᾳ, καὶ μὴ ἐλπίσῃ ἄλλο
if he-remain in the his-own work and not hope another
τι ἐπιδέξασθαι, καὶ μὴ πνεύσωσιν οἱ ἄνεμοι τοῦ ἁγίου
something to-receive and not blow the winds of-the holy
Πνεύματος τῇ ψυχῇ, καὶ ἐὰν μὴ ἐπιφανῇ οὐράνια νέφη,
Spirit on-the soul and unless — appear heavenly clouds
καὶ κατέλθῃ ἐξ οὐρανοῦ ὑετός, καὶ ἐπιβρέξῃ τῇ ψυχῇ, οὐ
and come-down from heaven rain and rain-upon the soul not
δύναται ὁ ἄνθρωπος καρποὺς ἀξίους ἀποδοῦναι τῷ Κυρίῳ.
can the man fruits worthy to-render to-the Lord
Γέγραπται δέ, ὅτι Ὁ γεωργὸς ὅταν ἴδῃ τὸ κλῆμα φέρον 20
it-is-written and that the farmer when he-sees the branch bearing
καρπόν, καθαρίζει αὐτό, ἵνα πλείονα ἐξενέγκῃ· τὸ δὲ
fruit cleanses it that more it-may-bring-forth the(-one) but
μὴ φέρον καρπὸν ἐκριζοῖ, καὶ εἰς καῦσιν δίδωσι. Πλὴν τοῦ
not bearing fruit he-uproots and for burning gives but of-the
ἀνθρώπου τοῦτό ἐστιν, ἵνα εἴτε νηστεύσει, εἴτε ἀγρυπνεῖ,
man this is that whether he-fast or keep-vigil
εἴτε εὔχεται, εἴτε καλόν τι ποιεῖ, ἐπιγράφῃ ἅπαντα
or pray or good something do he-ascribe all
τῷ Κυρίῳ, τοῦτο λέγων, ὅτι Εἰ μὴ ὁ Θεὸς ἐνεδυνάμωσέ
to-the Lord this saying that if not — God had-strengthened
με, οὐκ ἠδυνάμην νηστεύειν, ἢ εὔχεσθαι, ἢ ἐκ τοῦ κόσμου
me not I-could to-fast or to-pray or from the world

ἀπελθεῖν. Καὶ οὕτω βλέπων ὁ Θεὸς τὴν ἀγαθήν σου
to-go-away and thus seeing — God the good your
προαίρεσιν, ὅτι τὰ σά, ἅπερ ἀπὸ φύσεως ποιεῖς, τῷ Θεῷ
choice that the yours which by nature you-do — to-God
ἐπιγράφεις, πάλιν αὐτὸς τὰ ἴδια αὐτοῦ, τὰ πνευματικά, τὰ
you-ascribe again he the own his the spiritual the
θεῖα καὶ ἐπουράνια, σοὶ ταῦτα χαρίζεται, τίνα δέ ἐστιν;
divine and heavenly to-you these(-things) he-grants which but are
οἱ τοῦ Πνεύματος καρποί, ἀγαλλίασις, καὶ εὐφροσύνη.
the of-the Spirit fruits exultation and gladness

21 Ἐρώτησις. Ἀλλ' ἐπειδή εἰσι φυσικοὶ καρποὶ τούτοις
question but since there-are natural fruits to-these
ὅμοιοι, ἀγάπη, πίστις, εὐχή, διάκρινον ἡμῖν, πῶς ἐστι τὰ
like love faith prayer distinguish for-us how are the
πνευματικά;
spiritual(-ones)

Ἀπόκρισις. Τὰ σὰ ἃ ποιεῖς, καλὰ μέν ἐστι καὶ τῷ
answer the yours which you-do good indeed are and —
Θεῷ εὐπρόσδεκτα, ἀλλ' οὐκ ἔστι καθαρά· οἷον, ἀγαπᾷς
to-God acceptable but not they-are pure for-example you-love
τὸν Θεόν, ἀλλ' οὐ τελείως· ἔρχεται ὁ Κύριος, δίδωσιν
— God but not perfectly comes the Lord gives
ἀγάπην ἄτρεπτον τὴν ἐπουράνιον. Εὔχῃ σὺ φυσικῶς
love unchangeable the heavenly you-pray you naturally
μετὰ τοῦ ῥέμβεσθαι καὶ διαλογίζεσθαι· δίδωσί σοι ὁ Θεὸς
with the to-wander and to-reason gives you — God
τὴν καθαρὰν εὐχήν, ἐν Πνεύματι καὶ ἀληθείᾳ. Ἐν τοῖς
the pure prayer in Spirit and truth in the
φαινομένοις, ἡ γῆ ὡς ἐπὶ τὸ πλεῖστον ἀφ' ἑαυτῆς ἐκφέρει
visible(-things) the earth as for the most(-part) of itself brings-forth
τὰς ἀκάνθας· ὁ δὲ γεωργὸς σκάπτει, ἐργάζεται ἐπιμελῶς,
the thorns the but farmer digs works carefully

βάλλει σπόρον· ἀλλ᾽ αἱ ἄκανθαι μὴ σπειρόμεναι, ἀναφύουσι,
casts seed but the thorns not sown spring-up
καὶ πληθύνονται· μετὰ γὰρ τὴν παράβασιν ἐῤῥέθη τῷ
and multiply after for the transgression it-was-said —
Ἀδάμ, Τριβόλους καὶ ἀκάνθας ἀνατελεῖ σοι ἡ γῆ. Πάλιν
to-Adam thistles and thorns shall-bring-up for-you the earth again
ὁ γεωργὸς ἐκπονεῖ τῇ γῇ, ἀνασκάπτει τὰς ἀκάνθας,
the farmer toils-at the earth digs-up the thorns
καὶ αὗται ἔτι πληθύνονται. Ἀνάλαβε τοῦτο πνευματικῶς·
and these still multiply take this spiritually
μετὰ γὰρ τὴν παράβασιν ἡ γῆ ἐκ τῆς καρδίας ἐκφέρει
after for the transgression the earth of the heart brings-forth
ἀκάνθας καὶ τριβόλους· ἐργάζεται ὁ ἄνθρωπος, ἐκπονεῖ,
thorns and thistles works the man toils
καὶ ἔτι αἱ ἄκανθαι τῶν πονηρῶν πνευμάτων ἀναφύονται.
and still the thorns of-the evil spirits spring-up
Εἶτα αὐτὸ τὸ ἅγιον Πνεῦμα συναντιλαμβάνεται τῆς
then the-very the holy Spirit helps-with the
ἀσθενείας τῶν ἀνθρώπων, καὶ ὁ Κύριος βάλλει ἐν αὐτῇ
weakness of-the men and the Lord casts in the-very
τῇ γῇ τῆς καρδίας σπόρον ἐπουράνιον, καὶ ἐργάζεται
the earth of-the heart seed heavenly and works
αὐτήν· καὶ πεσόντος τοῦ σπόρου, ἀκμὴν οἱ τρίβολοι
it and having-fallen the seed still the thistles
καὶ ἄκανθαι ἀναφύονται. Πάλιν αὐτὸς ὁ Κύριος, καὶ
and thorns spring-up again the-very the Lord and
ὁ ἄνθρωπος ἐργάζονται τὴν γῆν τῆς ψυχῆς, καὶ ἑπτὰ
the man work the earth of-the soul and seven
πονηρὰ πνεύματα καὶ αἱ ἄκανθαι βρύουσιν ἐκεῖ, καὶ
evil spirits and the thorns teem there and

ἀναφύονται, ἕως οὗ γένηται θέρος, καὶ πλεονάσῃ ἡ χάρις,
spring-up until — be summer and abound the grace
καὶ καταξηρανθῶσιν ἐκ τῆς θέρμης τοῦ ἡλίου αἱ ἄκανθαι.
and be-dried-up from the heat of-the sun the thorns
22 Εἰ γὰρ καὶ σύνεστι κακία τῇ φύσει, ἀλλ' οὔπω κατακυριεύει
if for even is-present vice in-the nature but not-yet does-it-lord-it-over
ταύτης, ἢ ἔχει νομήν. Τὰς γὰρ τρυφερὰς χλόας τοῦ
her or has pasture the for tender shoots of-the
σίτου δύναται τὰ ζιζάνια συμπνίγειν. Φθάσαντος δὲ θέρους
wheat can the tares choke having-come but summer
μετὰ τὸ ξηρανθῆναι τοὺς καρπούς, οὐδὲν βλάπτουσι τὰ
after the to-be-dried the fruits in-nothing harm the
ζιζάνια τὸν σῖτον. Καὶ γὰρ ἐὰν συμβῇ τριάκοντα μοδίους
tares the wheat and for if it-happen thirty measures
εἶναι, καθαροῦ σίτου, ἔστι γὰρ μίξις ἐκεῖ ζιζανίων,
to-be of-pure wheat there-is for (a)-mixture there of-tares
ὡς χοίνικος τι παραφαίνεσθαι· κέχωσται γὰρ διὰ
as of-(a)-choenix something to-appear it-is-buried for because-of
τὸν πλεονασμὸν τοῦ σίτου· οὕτω καὶ ἐν τῇ χάριτι, ὅταν
the abundance of-the wheat thus also in the grace when
πλεονάσῃ ἡ δωρεὰ τοῦ Θεοῦ, καὶ ἡ χάρις εἰς τὸν
abounds the gift — of-God and the grace in the
ἄνθρωπον, καὶ πλουτῇ εἰς τὸν Κύριον, συνῇ δὲ ἡ κακία
man and he-is-rich toward the Lord be-present but the vice
μερικῶς, οὐ δύναται καταβλάψαι τὸν ἄνθρωπον, οὔτε ἔχει
partly not can to-harm the man nor has
ἰσχύν τινα, ἢ νομὴν κατ' αὐτοῦ. Ἡ γὰρ τοῦ Κυρίου ἔλευσις,
strength any or pasture against him the for of-the Lord coming
καὶ ἡ πρόνοια διὰ τοῦτο γέγονεν, ἵνα τοὺς τῇ κακίᾳ
and the providence because-of this has-come-about that the(-ones) to-the vice
δεδουλωμένους ὄντας, καὶ ἐνόχους, καὶ ὑποτεταγμένους
enslaved being and liable and subjected

ἐλευθερώσῃ, καὶ ποιήσῃ νικητὰς τοῦ θανάτου καὶ τῆς
he-may-free and make conquerors of-the death and of-the
ἁμαρτίας. Οὐκ ὀφείλουσιν οὖν ἀδελφοὶ ξενίζεσθαι, εἴτε
sin not ought then brothers to-be-surprised whether
ὑπό τινων θλίβονται πρὸς τὸ κακίας ἀπαλλαγῆναι.
by some they-are-afflicted for the from-vice to-be-delivered
Καὶ γὰρ εἰς τὸ παλαιὸν Μωσῆς καὶ Ἀαρὼν ἔχοντες 23
and for in the old(-covenant) Moses and Aaron having
τὴν ἱερωσύνην, πολλὰ ἔπαθον· Καϊάφας δὲ τὴν ἐκείνων
the priesthood many(-things) suffered Caiaphas but the their
καθέδραν ἔχων, αὐτὸς ἐδίωξε καὶ κατέκρινε τὸν Κύριον·
seat having he persecuted and condemned the Lord
ὅμως δὲ τὴν ἱερωσύνην ὁ Κύριος τιμῶν, ἀφῆκεν
nevertheless and the priesthood the Lord honoring allowed
αὐτὸ γενέσθαι· ὁμοίως οἱ προφῆται ὑπ' αὐτοῦ τοῦ
it to-be likewise the prophets by the-very the
ἔθνους ἐδιώκοντο. Λοιπὸν Πέτρος Μωσέα διεδέξατο, τὴν
nation were-persecuted henceforth Peter Moses succeeded the
καινὴν Ἐκκλησίαν Χριστοῦ, καὶ τὴν ἀληθινὴν ἱερωσύνην
new Church of-Christ and the true priesthood
ἐγχειρισθείς. Νῦν γάρ ἐστι βάπτισμα πυρὸς καὶ
having-been-entrusted now for there-is (a)-baptism of-fire and
Πνεύματος, καὶ περιτομή τις ἐν καρδίᾳ γινομένη. Τὸ
of-Spirit and circumcision some in (the)-heart taking-place the
γὰρ θεῖον καὶ ἐπουράνιον Πνεῦμα ἐπιδημεῖ ἐν τῷ νῷ·
for divine and heavenly Spirit sojourns in the mind
πλὴν οὔτε οὗτοι οἱ τέλειοι, ἕως εἰσὶν εἰς τὴν σάρκα,
but not-even these the perfect(-ones) as-long-as they-are in the flesh
ἀμεριμνοῦσι διὰ τὸ αὐτεξούσιον, ἀλλ' ἔμφοβοί εἰσι· διὸ
are-free-from-care because-of the self-determination but in-fear are wherefore
καὶ παραχωροῦνται πειράζεσθαι. Εἰ δὲ φθάσει ἡ ψυχὴ
also they-are-permitted to-be-tempted if but shall-attain the soul

πρὸς ἐκείνην τὴν πόλιν τῶν ἁγίων ἀπελθεῖν, τότε δύναται
to that the city of-the saints to-go-away then it-can
μόνον ἄνευ θλίψεως καὶ πειρατηρίων εἶναι· Ἐκεῖ γὰρ οὐκέτι
only without affliction and temptations to-be there for no-longer
ἐστὶ μέριμνα, ἢ θλῖψις, ἢ πόνος, ἢ γῆρας, ἢ Σατανᾶς, ἢ
is care or affliction or toil or old-age or Satan or
πόλεμος· ἀλλ' ἀνάπαυσις, χαρά, εἰρήνη, καὶ σωτηρία. Ὁ
war but rest joy peace and salvation the
γὰρ Κύριος ἐν μέσῳ αὐτῶν ἐστιν, ὃς ἐπικαλεῖται Σωτὴρ
for Lord in (the)-midst of-them is who is-called Savior
διὰ τὸ σώζειν τοὺς αἰχμαλώτους· ἰατρὸς ἐπικέκληται,
because-of the to-save the captives physician he-is-named
ἐπειδὴ οὐράνιον καὶ θεϊκὸν φάρμακον δίδωσι, καὶ ἰᾶται
since heavenly and divine medicine he-gives and heals
τὰ πάθη τῆς ψυχῆς· ἔν τισι γὰρ κυριεύουσι τοῦ
the passions of-the soul in some(-ones) for they-lord-it-over the
ἀνθρώπου· πρὸς λόγον δὲ εἰπεῖν, ἔστι Βασιλεὺς καὶ Θεός,
man in (a)-word but to-say there-is (a)-King and God
ὁ Ἰησοῦς· τύραννος δὲ καὶ ἄρχων κακός, ὁ Σατανᾶς.
— Jesus (a)-tyrant but and ruler evil — Satan
24 Λοιπὸν ὁ Θεὸς καὶ οἱ ἄγγελοι αὐτοῦ τὸν ἄνθρωπον τοῦτον
henceforth — God and the angels his the man this
βούλονται οἰκειώσασθαι μεθ' ἑαυτῶν εἰς τὴν βασιλείαν·
wish to-make-their-own with themselves into the kingdom
ὁμοίως ὁ διάβολος καὶ οἱ ἄγγελοι αὐτοῦ θέλουσιν
likewise the devil and the angels his wish
οἰκειώσασθαι τοῦτον εἰς ἑαυτούς. Μέση οὖν ἐστιν ἡ ψυχὴ
to-make-their-own this(-man) to themselves between then is the soul
τῶν δύο ὑποστάσεων, καὶ λοιπὸν εἰς οἷον ἂν μέρος
the two substances and henceforth to whichever — part
ῥέψῃ τὸ θέλημα τῆς ψυχῆς, ἐκείνου γίνεται καὶ υἱός.
incline the will of-the soul of-that(-one) she-becomes also (a)-son

Ὥσπερ δὲ ἐὰν ἀποστείλῃ τις πατὴρ εἰς πατρίδα ξένην
as but if send some father into (a)-fatherland foreign
τὸν ἑαυτοῦ υἱόν, ὅπου ἀπαντῶσιν αὐτῷ καθ᾽ ὁδὸν θηρία,
the his-own son where meet him on (the)-road beasts
καὶ δίδωσιν αὐτῷ φάρμακα, καὶ ἀντίδοτα· ἵνα ἐὰν αὐτῷ
and he-gives him medicines and antidotes that if him
ἐπέλθωσι τὰ θηρία ἢ δράκοντες, ἐπιδῷ τὸ φάρμακον,
attack the beasts or serpents he-may-give the medicine
καὶ ἀποκτείνῃ αὐτά· οὕτως καὶ ὑμεῖς σπουδάσατε λαβεῖν
and kill them thus also you be-eager to-take
ἐπουράνιον φάρμακον, τὸ ἰαματικὸν καὶ ἀντίδοτον τῆς
heavenly medicine the healing and antidote of-the
ψυχῆς, ἵνα δι᾽ αὐτοῦ ἀποκτείνητε τὰ ἰοβόλα θηρία τῶν
soul that through it you-may-kill the venomous beasts of-the
ἀκαθάρτων πνευμάτων. Οὐκ ἔστι γὰρ εὔκολον πρᾶγμα,
unclean spirits not is for (an)-easy matter
καθαρὰν καρδίαν κτήσασθαι· εἰ μὴ μετὰ ἀγῶνος πολλοῦ
(a)-pure heart to-acquire except — with struggle much
καὶ καμάτου, ἵνα συνείδησιν καὶ καθαρὰν καρδίαν κτήσηται
and labor that (a)-conscience and pure heart may-acquire
ὁ ἄνθρωπος, ἵνα ὁλοτελῶς ἐκριζωθῇ τὸ κακόν.
the man that wholly be-uprooted the evil
Καὶ χάριν γὰρ συμβαίνει εἶναι εἴς τινα, καὶ ἡ καρδία οὐ 25
and grace for it-happens to-be in someone and the heart not
κεκαθάρισται· καὶ διὰ τοῦτο ἔπεσον οἱ πεσόντες,
has-been-cleansed and because-of this fell the(-ones) having-fallen
ὅτι οὐκ ἐπίστευσαν μετὰ τὴν χάριν συνεῖναι αὐτοῖς τὸν
because not they-believed after the grace to-be-present with-them the
καπνὸν καὶ τὴν ἁμαρτίαν· πάντες δὲ οἱ δίκαιοι διὰ τῆς
smoke and the sin all but the righteous through the
στενῆς καὶ τεθλιμμένης ὁδοῦ, μέχρι τέλους εὐηρέστησαν τῷ
narrow and afflicted way until (the)-end pleased —

Θεῷ. Ὁ Ἀβραὰμ κατὰ Θεὸν πλούσιος ὤν, καὶ κατὰ κόσμον,
God — Abraham before God rich being and before (the)-world
γῆν ἑαυτὸν καὶ σποδὸν ὠνόμαζεν· καὶ Δαβίδ, Ὄνειδος
earth himself and ashes named and David (a)-reproach
ἀνθρώπων, φησί, καὶ ἐξουδένωμα λαῶν, καὶ σκώληξ, καὶ
of-men he-says and (an)-object-of-contempt of-peoples and (a)-worm and
οὐκ ἄνθρωπος. Ὁμοίως πάντες οἱ ἀπόστολοι καὶ προφῆται
not (a)-man likewise all the apostles and prophets
κακουχούμενοι, ὀνειδιζόμενοι ἦσαν· αὐτὸς ὁ Κύριος ὅς
ill-treated reproached were the-very the Lord who
ἐστιν ὁδὸς καὶ Θεὸς ἐλθὼν οὐ δι' ἑαυτόν, ἀλλὰ διὰ
is (the)-way and God having-come not for himself but for
σέ, ἵνα σοι τύπος γένηται παντὸς ἀγαθοῦ, βλέπε
you that for-you (a)-pattern he-may-become of-every good see
εἰς ποίαν ταπείνωσιν ἦλθε, μορφὴν δούλου λαβών, Θεός,
to what humility he-came (the)-form of-(a)-slave having-taken God
Υἱὸς Θεοῦ, Βασιλεύς, Υἱὸς βασιλέως, διδοὺς μὲν αὐτὸς
Son of-God King Son of-(the)-king giving indeed he
ἰαματικὰ φάρμακα, καὶ θεραπεύων τοὺς τετραυματισμένους·
healing medicines and curing the wounded(-ones)
ἔξωθεν δὲ ὡς εἷς τῶν τετραυματισμένων φαινόμενος.
outwardly but as one of-the wounded appearing
26 Ἀλλὰ μὴ καταφρονήσῃς τοῦ θεϊκοῦ ἀξιώματος, βλέπων
but not despise the divine dignity seeing
αὐτὸν ἔξωθεν τεταπεινωμένον ὡς ὅμοιον ἡμῖν· δι' ἡμᾶς
him outwardly humbled as like to-us for us
οὕτως ἐφάνη, οὐ δι' ἑαυτόν. Ἐννόησον ἐν ᾗ ὥρᾳ ἔκραζον,
thus he-appeared not for himself consider in which hour they-cried
Σταύρωσον, σταύρωσον αὐτόν, καὶ ὁ ὄχλος συνήρχετο,
crucify crucify him and the crowd gathered
πῶς ἦν τεταπεινωμένος παρὰ πάντας. Ὥσπερ ἐν τοῖς
how he-was humbled beyond all as in the

φαινομένοις, ἐὰν ᾖ κακοποιός, καὶ λάβῃ ἀπόφασιν παρὰ
visible(-things) if there-be (an)-evildoer and he-receive sentence from
τοῦ ἄρχοντος, λοιπὸν ὑπὸ τοῦ δήμου ὅλου βδελυκτός ἐστι
the ruler henceforth by the people whole abominable he-is
καὶ ἐξουδενωμένος. Οὕτως ὁ Κύριος ἐν τῇ ὥρᾳ τοῦ σταυροῦ·
and despised thus the Lord in the hour of-the cross
ὡς ἄνθρωπος μέλλων ἀποθνήσκειν κατευτελισμένος ἦν ὑπὸ
as (a)-man about to-die made-cheap was by
τῶν Φαρισαίων. Ὅτε δὲ πάλιν ἐνέπτυσαν εἰς τὸ πρόσωπον
the Pharisees when and again they-spat into the face
αὐτοῦ, καὶ ἐπέθηκαν αὐτῷ ἀκάνθινον στέφανον, καὶ
his and put-on him (a)-thorny crown and
ἐῤῥάπισαν αὐτόν, ποίαν οὐχ ὑπερέβη ταπείνωσιν! Γέγραπται
struck him what not he-surpassed humility it-is-written
γάρ, ὅτι Τὸν νῶτόν μου δέδωκα εἰς μάστιγας, καὶ τὸ
for that the back my I-have-given to scourges and the
πρόσωπόν μου οὐκ ἀπεστράφη ἀπὸ αἰσχύνης ἐμπτυσμάτων,
face my not was-turned-away from (the)-shame of-spittings
καὶ τὰς σιαγόνας μου ἀπὸ ῥαπισμάτων. Εἰ δὲ ὁ Θεὸς
and the cheeks my from blows if but — God
εἰς τοσαύτας ὕβρεις, καὶ πάθη, καὶ ταπείνωσιν κατῆλθε,
to so-great insults and sufferings and humility came-down
σὺ ὁ φύσει βόρβορος καὶ φύσεως θνητῆς, ὅσα
you the(-one) by-nature mud and of-nature mortal however-much
ἂν ταπεινωθῇς, οὐδὲν ὅμοιον τῷ Δεσπότῃ σου ποιήσεις.
— you-be-humbled nothing like to-the Master your will-you-do
Ὁ Θεὸς διὰ σὲ ἑαυτὸν ἐταπείνωσε, καὶ σὺ διὰ σεαυτὸν οὐ
— God for you himself humbled and you for yourself not
ταπεινοῦσαι, ἀλλ᾽ ἐπαίρῃ καὶ τυφοῦσαι· ἦλθε γὰρ τὰς
are-humbled but are-lifted-up and are-puffed-up he-came for the
θλίψεις καὶ τὰ βάρη λαβεῖν, καὶ τὴν αὐτοῦ ἀνάπαυσίν
afflictions and the burdens to-take and the his rest

σοι δοῦναι· καὶ σὺ οὐ θέλεις πόνους βαστάσαι καὶ παθεῖν,
to-you to-give and you not wish pains to-bear and to-suffer
ἵνα οὕτω δυνηθῇς σου τὰ τραύματα ἰάσεως τυχεῖν. Δόξα
that thus may-be-able your the wounds healing to-obtain glory
τῇ ἀνοχῇ καὶ μακροθυμίᾳ αὐτοῦ, εἰς τοὺς αἰῶνας. Ἀμήν.
to-the forbearance and long-suffering his for the ages amen

XXVII · THE DIGNITY OF THE CHRISTIAN

Man is Christ's brother and the heavenly bridegroom's bride, and the Christian mystery is no common thing. In questions and answers the preacher explains why grace withdraws, lest a man be puffed up like a pauper who finds a purse, and why even the perfect keep their freedom, with cautionary cases of gifted ascetics and confessors who fell short of perfect love. Talking about bread is not eating it; the Christian life is a taste of the truth, won by struggle against a real opponent.

1 Γνῶθί σου τὴν εὐγένειαν, ὦ ἄνθρωπε, καὶ τὸ ἀξίωμα·
know your the nobility O man and the dignity
πῶς τίμιος εἶ, ἀδελφὸς Χριστοῦ, φίλος βασιλέως,
how precious you-are brother of-Christ friend of-(the)-king
νύμφη τοῦ ἐπουρανίου Νυμφίου. Ὁ γὰρ δυνηθεὶς
bride of-the heavenly Bridegroom the(-one) for having-been-able
ἐπιγνῶναι τὸ ἀξίωμα τῆς ἑαυτοῦ ψυχῆς, οὗτος δύναται
to-recognize the dignity of-the his-own soul this(-man) can
ἐπιγνῶναι τὴν δύναμιν, καὶ τὰ μυστήρια τῆς θεότητος,
to-recognize the power and the mysteries of-the divinity
καὶ μᾶλλον ἐντεῦθεν ταπεινωθῆναι· ἐπειδὴ διὰ δυνάμεως
and more from-this to-be-humbled since through power
Θεοῦ, βλέπει τις τὴν πτῶσιν ἑαυτοῦ. Ἀλλ' ὃν τρόπον
of-God sees someone the fall his-own but in-what way
αὐτὸς διὰ παθημάτων καὶ σταυροῦ παρῆλθε, καὶ οὕτως
he through sufferings and cross passed and thus

ἐδοξάσθη, καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ Πατρός· καὶ
was-glorified and sat at (the)-right-hand of-the Father and
οὕτω χρὴ καὶ σὲ συμπαθεῖν, καὶ συσταυρωθῆναι,
thus (it)-is-needful also you to-suffer-with(-him) and to-be-crucified-with(-him)
καὶ οὕτως ἀνελθεῖν, καὶ συγκαθίσαι, καὶ συναφθῆναι τῷ
and thus to-go-up and to-sit-with(-him) and to-be-joined to-the
σώματι τοῦ Χριστοῦ, καὶ πάντοτε συμβασιλεύειν ἐν ἐκείνῳ
body — of-Christ and always to-reign-with(-him) in that
τῷ αἰῶνι, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.
the age if-indeed we-suffer-with(-him) that also we-may-be-glorified-with(-him)
Ὅσοι γὰρ δυνηθῶσι περιγενέσθαι καὶ παρελθεῖν τοὺς 2
as-many-as for are-able to-prevail and to-pass the
θριγκοὺς τῆς κακίας, εἰσέρχονται εἰς τὴν ἐπουράνιον
copings of-the vice enter into the heavenly
πόλιν, τὴν εἰρηνευομένην καὶ μεστὴν πολλῶν ἀγαθῶν,
city the(-city) at-peace and full of-many goods
ὅπου τὰ πνεύματα τῶν δικαίων ἀναπαύονται. Δεῖ
where the spirits of-the righteous rest (one)-must
οὖν ὑπὲρ τούτου μεγάλως πονῆσαι καὶ ἀγωνίσασθαι· οὐ
then for this greatly to-toil and to-strive not
γάρ ἐστι δίκαιον τὸν Νυμφίον διὰ σὲ ἐλθόντα παθεῖν
for (it)-is just the Bridegroom for you having-come to-suffer
καὶ σταυρωθῆναι, καὶ τὴν νύμφην, δι' ἣν ὁ Νυμφίος
and to-be-crucified and the bride for whom the Bridegroom
παρεγένετο, καυχουμένην εἶναι καὶ ῥέμβεσθαι· ὥσπερ γὰρ
came boasting to-be and to-wander as for
ἐν τοῖς φαινομένοις, ἐὰν ᾖ τις πόρνη, πᾶσιν ἐπιδίδωσιν
in the visible(-things) if there-be some harlot to-all she-gives
ἑαυτὴν ἀτάκτως· οὕτω καὶ ἡ ψυχὴ παντὶ ἐπιδέδωκεν
herself disorderly thus also the soul to-every has-given
ἑαυτὴν δαίμονι, καὶ φθείρεται ὑπὸ τῶν πνευμάτων. Εἰσὶ
herself demon and is-corrupted by the spirits there-are

γὰρ οἱ ἔχοντες τὴν ἁμαρτίαν, καὶ τὸ κακὸν κατὰ
for the(-ones) having the sin and the evil according-to
προαίρεσιν· τινὲς δὲ παρὰ προαίρεσιν. Καὶ τί ἐστι
choice some but against choice and what are
ταῦτα; οἱ μὲν κατὰ προαίρεσιν ἔχοντες τὸ κακόν,
these(-things) the(-ones) indeed according-to choice having the evil
οὗτοί εἰσιν οἱ τὸ ἑαυτῶν θέλημα ἐπιδιδόντες τῇ
these are the(-ones) the their-own will giving to-the
κακίᾳ, καὶ συνηδόμενοι, καὶ φιλιάζοντες, οὗτοι εἰρήνην
vice and rejoicing-with(-it) and befriending(-it) these peace
ἔχουσι μετὰ τοῦ Σατανᾶ, καὶ οὐ ποιοῦσι πόλεμον ἐν τοῖς
have with — Satan and not make war in the
λογισμοῖς μετὰ τοῦ διαβόλου. Οἱ δὲ παρὰ προαίρεσιν,
thoughts with the devil the(-ones) but against choice
οὗτοι ἔχουσι τὴν ἑαυτοῖς ἁμαρτίαν ἀντιστρατευομένην ἐν
these have the in-themselves sin warring in
τοῖς μέλεσιν αὐτῶν, κατὰ τὸν Ἀπόστολον. Καὶ ἔστιν
the members their according-to the Apostle and there-is
ἡ ὁμιχλώδης δύναμις, καὶ τὸ κάλυμμα παρὰ προαίρεσιν,
the misty power and the veil against choice
καὶ οὐ συμφωνοῦσιν ἐν τοῖς λογισμοῖς, οὔτε συνήδονται,
and not they-agree in the thoughts nor rejoice-with(-it)
ἢ ὑπακούουσιν, ἀλλ' ἀντιλέγουσι, καὶ ἀντιπράττουσιν,
or obey but they-contradict and act-against(-it)
ὀργίζονται ἑαυτοῖς. Οὗτοι πολύ εἰσι καλλίονες καὶ
are-angry with-themselves these much are better and
τιμιώτεροι παρὰ Θεῷ, ὑπὲρ ἐκείνους τοὺς ἰδίᾳ προαιρέσει
more-precious before God than those the(-ones) by-own choice
τὸ θέλημα αὐτῶν ἐπιδιδόντας τῇ κακίᾳ, καὶ συνηδομένους.
the will their giving to-the vice and rejoicing-with(-it)

Ὥσπερ ἐὰν ἦ βασιλεύς, καὶ εὕρῃ πενιχράν τινα κόρην 3
as if there-be (a)-king and he-find poor some girl
ῥάκη ἐνδεδυμένην, καὶ μὴ ἐπαισχυνθῇ, ἀλλὰ ἄρῃ αὐτῆς τὰ
rags wearing and not be-ashamed but take-off her the
ῥυπαρὰ ἐνδύματα, καὶ ἀποπλύνῃ τὴν μελανίαν, καὶ κοσμήσῃ
filthy garments and wash-off the blackness and adorn
αὐτὴν ἐνδύμασι λαμπροῖς, καὶ ποιήσῃ αὐτὴν κοινωνὸν
her with-garments bright and make her partner
βασιλέως, καὶ τῆς τραπέζης αὐτοῦ, καὶ τῆς εὐωχίας μεταδῷ
of-(the)-king and of-the table his and of-the feast give-a-share
αὐτῇ· οὕτως καὶ ὁ Κύριος εὗρε τὴν ψυχὴν τετραυματισμένην,
to-her thus also the Lord found the soul wounded
καὶ πεπληγμένην, καὶ ἔδωκεν αὐτῇ φάρμακον, καὶ ἐξέδυσεν
and stricken and gave her medicine and stripped-off
αὐτὴν τὰ μέλανα ἐνδύματα, καὶ τὴν αἰσχρότητα τῆς
her the black garments and the shamefulness of-the
κακίας, καὶ ἐνέδυσεν αὐτὴν ἐνδύματα βασιλικά, ἐπουράνια,
vice and clothed her (in)-garments royal heavenly
τῆς θεότητος, φωτεινά, καὶ ἔνδοξα· καὶ ἐπέθηκεν αὐτῇ
of-the divinity luminous and glorious and put-on her
στέφανον, καὶ ἐποίησεν αὐτὴν κοινωνὸν τραπέζης βασιλικῆς
(a)-crown and made her partner of-(the)-table royal
εἰς χαρὰν καὶ ἀγαλλίασιν. Καὶ ὥσπερ ἐὰν ἦ παράδεισος,
for joy and exultation and as if there-be (a)-paradise
καὶ ἔχῃ ἐκεῖ δένδρα καρποφόρα, καὶ ὅλα εὐώδη, καὶ ὦσιν
and it-have there trees fruit-bearing and all fragrant and there-be
ἐκεῖ τόποι πολλοὶ ἐπιτερπεῖς, ὅλοι ὡραῖοι καὶ πεπληρωμένοι
there places many delightful all beautiful and filled
εὐωδίας καὶ ἀναπαύσεως· καὶ ὅστις ἂν ἀπέλθῃ ἐκεῖ,
with-fragrance and rest and whoever — go-away there
εὐφραίνεται καὶ ἀναπαύεται· οὕτως γίνονται αἱ ψυχαὶ
rejoices and rests thus become the souls

ἐν τῇ βασιλείᾳ, ὅλαι εἰσὶν ἐν χαρᾷ, καὶ εὐφροσύνῃ, καὶ
in the kingdom all are in joy and gladness and
εἰρήνῃ· βασιλεῖς καὶ κύριοί εἰσι καὶ θεοί. Γέγραπται γάρ,
peace kings and lords they-are and gods it-is-written for
Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων.
King of-the reigning(-ones) and Lord of-the lording(-ones)
4 Οὐκ ἔστιν οὖν τὸ τυχὸν ὁ Χριστιανισμός· τὸ γὰρ
not is then the chance(-thing) the Christianity the for
μυστήριον τοῦτο μέγα ἐστίν. Ἐπίγνωθι οὖν σου τὴν
mystery this great is recognize then your the
εὐγένειαν, ὅτι εἰς βασιλικὸν ἀξίωμα ἐκλήθης, γένος
nobility that to (a)-royal dignity you-were-called (a)-race
ἐκλεκτόν, ἱεράτευμα καὶ ἔθνος ἅγιον· τὸ γὰρ μυστήριον
chosen (a)-priesthood and (a)-nation holy the for mystery
τοῦ Χριστιανισμοῦ ξένον ἐστὶ τοῦ κόσμου τούτου. Ἡ μὲν
of-the Christianity strange is to-the world this the indeed
φαινομένη δόξα τοῦ βασιλέως, καὶ ὁ πλοῦτος, ἐπίγειά ἐστι,
visible glory of-the king and the wealth earthly are
καὶ φθαρτά, καὶ παρερχόμενα· ἐκείνη δὲ ἡ βασιλεία, καὶ
and corruptible and passing-away that but the kingdom and
ὁ πλοῦτος, πράγματά ἐστι θεῖα, πράγματα ἐπουράνια καὶ
the wealth matters are divine matters heavenly and
ἔνδοξα, μηδέποτε παρερχόμενα ἢ λυόμενα. Συμβασιλεύουσι
glorious never passing-away or dissolving they-reign-with
γὰρ τῷ ἐπουρανίῳ βασιλεῖ, ἐν τῇ ἐπουρανίῳ Ἐκκλησίᾳ·
for the heavenly king in the heavenly Church
καὶ πρωτότοκος μέν ἐστιν αὐτὸς ἐκ νεκρῶν, πρωτότοκοι
and firstborn indeed is he from (the)-dead firstborn
δὲ καὶ αὐτοί. Ἀλλὰ καίπερ τοιοῦτοι ὄντες ἐκλεκτοὶ καὶ
and also they but although such being chosen and
δόκιμοι παρὰ Θεῷ, παρ' ἑαυτοῖς εἰσιν ἐλάχιστοι, καὶ
approved before God before themselves they-are least and

λίαν ἀποδεδοκιμασμένοι· καὶ τοῦτο αὐτοῖς ὡς φυσικὸν
very rejected and this to-them as natural
καὶ πηκτόν ἐστι ταπεινοὺς ἢ τὸ μηδὲν ἑαυτοὺς ἡγεῖσθαι.
and fixed is humble or the nothing themselves to-consider
Ἐρώτησις. Οὐκ οἴδασιν οὖν, ὅτι προσθήκην ἔλαβον, καὶ 5
question not they-know then that addition they-received and
ὃ οὐκ εἶχον, ἐκτήσαντο, ξένον τῆς φύσεως αὐτῶν.
what not they-had they-acquired strange to-the nature their
Ἀπόκρισις. Ἐγὼ γάρ σοι λέγω, ὅτι οὐκ εἰσὶ
answer I for to-you say that not they-are
δεδοκιμασμένοι, καὶ οὐκ εἰσὶν ἐν προκοπῇ, καὶ ἀγνοοῦσιν,
approved and not they-are in advance and they-are-ignorant
ὡς ὃ οὐκ εἶχον ἐκτήσαντο. Ἀλλὰ τοιούτους ὄντας,
that what not they-had they-acquired but such being
αὐτὴ ἡ χάρις ἐλθοῦσα διδάσκει, μὴ ἔχειν τὴν ψυχὴν
the-very the grace having-come teaches not to-hold the soul
αὐτῶν τιμίαν, ὄντας ἐν προκοπῇ, ἀλλὰ φυσικῶς ἀτίμους
their precious being in advance but naturally dishonorable
ἑαυτοὺς ἡγεῖσθαι· καὶ παρὰ Θεῷ τίμιοι ὄντες παρ᾽ ἑαυτοῖς
themselves to-consider and before God precious being before themselves
οὐκ εἰσί. Καὶ ἐν προκοπῇ καὶ γνώσει Θεοῦ ὄντες, ὡς
not they-are and in advance and knowledge of-God being as
μηδὲν εἰδότες εἰσί· καὶ παρὰ Θεῷ πλούσιοι ὄντες, παρ᾽
nothing knowing they-are and before God rich being before
ἑαυτοῖς εἰσι· ὥσπερ δὲ ὁ Χριστὸς μορφὴν δούλου
themselves they-are(-poor) as but — Christ (the)-form of-(a)-slave
λαβών, διὰ τῆς ταπεινοφροσύνης ἐνίκησε τὸν διάβολον·
having-taken through the humility conquered the devil
οὕτως ἐξ ἀρχῆς ὁ ὄφις διὰ τῆς ὑψηλοφροσύνης
thus from (the)-beginning the serpent through the high-mindedness
καὶ τυφώσεως κατέστρεψε τὸν Ἀδάμ. Καὶ νῦν ὁ αὐτὸς
and conceit overthrew — Adam and now the same

ὄφις ἐνδομυχῶν ταῖς καρδίαις διὰ τυφώσεως καταβάλλει
serpent lurking in-the hearts through conceit casts-down
καὶ ἀπολύει τὸ γένος τῶν Χριστιανῶν.
and destroys the race of-the Christians

6 Ὥσπερ γὰρ ἐὰν ᾖ τις ἐλεύθερος, καὶ εὐγενὴς κατὰ
as for if there-be someone free and noble according-to
κόσμον καὶ πλοῦτον ἔχων πολύν, ἔτι προσοδεύηται,
(the)-world and wealth having much (and)-still have-revenue
καὶ εἰσάγῃ καρπούς, οὗτος ἀπονοεῖται καὶ θαῤῥεῖ ἑαυτῷ,
and bring-in fruits this(-man) loses-his-sense and is-bold in-himself
καὶ ἀβάστακτος ὢν πάντας λακτίζει, καὶ κολαφίζει· οὕτως
and unbearable being all kicks and buffets thus
εἰσί τινες μὴ ἔχοντες διάκρισιν, μικρὰν δὲ ἀνάπαυσιν
there-are some not having discernment little but rest
εὑρόντες καὶ εὐχήν, ἤρξαντο τυφοῦσθαι καὶ ἀπονοεῖσθαι καὶ
having-found and prayer they-began to-be-puffed-up and to-lose-their-sense and
κατακρίνειν· καὶ οὕτω κατέπεσον εἰς τὰ κατώτατα τῆς γῆς.
to-condemn and thus they-fell-down into the lowest(-parts) of-the earth
Ὁ γὰρ αὐτὸς ὄφις ὁ ἐκβαλὼν τὸν Ἀδὰμ διὰ τῆς
the for same serpent the(-one) having-cast-out — Adam through the
ὑψηλοφροσύνης, εἰπών, Ὡς θεοὶ γενήσεσθε· οὗτος καὶ νῦν
high-mindedness having-said as gods you-shall-be this(-one) also now
ἐν ταῖς καρδίαις ὑποβάλλει ὑψηλοφροσύνην, λέγων, Τέλειος
in the hearts suggests high-mindedness saying perfect
εἶ, ἀρκεῖ σοι, ἐπλούτησας, οὐ χρείαν ἔχεις, μακάριος
you-are it-suffices for-you you-are-rich not need you-have blessed
εἶ. Εἰσὶ δὲ ἕτεροι κατὰ κόσμον, οἱ πλοῦτον
you-are there-are but others according-to (the)-world the(-ones) wealth
μὲν ἔχοντες, τὸν δὲ προσοδεύοντες ἐν καρποῖς πολλοῖς,
indeed having it but increasing in fruits many
κατέχουσιν ἑαυτοὺς ἐν διακρίσει, καὶ οὔτε καυχῶνται, οὔτε
hold themselves in discernment and neither boast nor

ἐπαίρονται, ἀλλ᾽ εἰσὶν ἴσοι· οἴδασι γὰρ ὅτι μετὰ τὴν
are-lifted-up but they-are even they-know for that after the
πρόσοδον ἔρχεται ἀφορία. Καὶ πάλιν ὅταν ἐμπέσωσιν εἰς
revenue comes barrenness and again when they-fall into
ζημίαν καὶ ἀφορίαν, οὐ λυποῦνται, ἀλλ᾽ ἴσοι εἰσίν· οἴδασι
loss and barrenness not they-are-grieved but even they-are they-know
γὰρ ὅτι πάλιν διαδέχεται εὐφορία. Καὶ ἐν τούτοις ἐπιπολὺ
for that again succeeds fruitfulness and in these much
γυμνασθέντες οὐ ξενίζονται, οὔτε ἐν προσόδοις καὶ
trained not they-are-surprised neither in revenues and
εὐφορίαις τυφοῦνται, οὔτε ἐὰν ἐπέλθῃ ζημία, ξενίζονται.
fruitfulness are-they-puffed-up nor if come loss are-they-surprised
Τὸ οὖν πρᾶγμα τοῦ Χριστιανισμοῦ τοῦτό ἐστι· γεῦσις 7
the then matter of-the Christianity this is (a)-taste
ἀληθείας, βρῶσις καὶ πόσις ἐξ ἀληθείας, φαγεῖν ἔτι καὶ
of-truth food and drink in truth to-eat still and
πιεῖν διὰ δυνάμεως καὶ ἐνεργείας. Ὥσπερ ἐὰν ᾖ πηγή,
to-drink through power and working as if there-be (a)-spring
καὶ ὤν τις ἐκεῖ διψῶν ἄρχηται πίνειν· εἶτα ἐν τῷ μεταξὺ
and being someone there thirsting begin to-drink then in the meantime
ἀποσπάσῃ τις αὐτόν, καὶ μὴ δῷ ἐμπλησθῆναι ὅσον
drag-away someone him and not let(-him) to-be-filled as-much-as
θέλει, λοιπὸν μᾶλλον ἐκκαίεται γευσάμενος τοῦ ὕδατος, καὶ
he-wishes henceforth more he-is-inflamed having-tasted the water and
ἐπιζητεῖ σπουδαιότερον· οὕτως καὶ τὸ πνευματικὸν γεύεταί
seeks-after more-eagerly thus also the spiritual tastes
τις καὶ μεταλαμβάνει τροφῆς ἐπουρανίου, εἶτα ἐν τῷ
someone and partakes of-food heavenly then in the
μεταξὺ ὑποστέλλει, καὶ οὐδεὶς αὐτῷ δίδωσιν ἐμπλησθῆναι.
meantime it-withdraws and no-one him gives to-be-filled
Ἐρώτησις. Διὰ τί οὐ δίδωσιν ἐμπλησθῆναι; 8
question for what not does-he-give to-be-filled

Ἀπόκρισις. Ἐπίσταται ὁ Κύριος τὴν ἀσθένειαν τοῦ
answer knows the Lord the weakness of-the
ἀνθρώπου, ὅτι ταχέως ὑπεραίρεται, διὰ τοῦτο
man that quickly he-is-exalted because-of this
ὑποστέλλει, καὶ παραχωρεῖ γυμνασθῆναι καὶ βληθῆναι
he-withdraws and permits to-be-trained and to-be-struck
τὸν ἄνθρωπον. Εἰ γὰρ μικρὸν λαμβάνεις, καὶ οὐδείς σε
the man if for little you-receive and no-one you
βαστάζει, ἀλλὰ τυφοῦσαι, πόσῳ μᾶλλον εἰ ὑφ' ἓν σοί
bears but you-are-puffed-up how-much more if at once to-you
τις ἐδίδου ἐμπλησθῆναι, οὐκ ἄν σε ἔφερεν; Ἀλλ'
someone gave to-be-filled not — you would-he-have-borne but
εἰδὼς ὁ Θεὸς τὴν ἀσθένειαν, οἰκονομεῖ σε εἰς θλίψεις, ἵνα
knowing — God the weakness he-manages you into afflictions that
ταπεινὸς γένῃ, καὶ σπουδαιότερος τοῦ ἐπιζητεῖν τὸν
humble you-may-become and more-eager of-the to-seek-after —
Θεόν. Καὶ γὰρ κατὰ κόσμον πτωχός τις εὑρὼν
God and for according-to (the)-world (a)-poor(-man) someone having-found
βαλάντιον χρυσοῦν, ἀπὸ ἐλαφρίας ἤρξατο κηρύσσειν,
(a)-purse of-gold from levity began to-proclaim
Εὗρον, εὗρον βαλάντιον, πλούσιός εἰμι. Τότε ἐκ τῆς φήμης
I-found I-found (a)-purse rich I-am then from the rumor
ἤκουσεν ὁ ἀπολέσας, καὶ ἔλαβεν αὐτό. Ἄλλος πλούσιος
heard the(-one) having-lost(-it) and took it another rich(-man)
ἀπενοήθη, καὶ ἀπελάκτισε, καὶ ἤρξατο πάντας ὑβρίζειν, καὶ
lost-his-sense and kicked-out and began all to-insult and
ὑπεραίρεσθαί τινων, ὅθεν ἀκούσας ὁ βασιλεὺς ἐδήμευσεν
to-exalt-himself-over some whence having-heard the king confiscated
αὐτοῦ τὰ ὑπάρχοντα· οὕτως καὶ εἰς τὸ πνευματικόν·
his the possessions thus also in the spiritual
μικρᾶς ἀναπαύσεως ἐὰν γεύσωνταί τινες, οὐκ οἴδασι
(a)-little rest if taste some not they-know

διοικῆσαι, ἀλλ᾽ ἀπολοῦσι καὶ αὐτό, ὃ ἔλαβον. Πειράζει
to-manage(-it) but they-will-lose even it which they-received tempts
γὰρ αὐτοὺς ἡ ἁμαρτία, καὶ σκοτίζει αὐτῶν τὸν νοῦν.
for them the sin and darkens their the mind
Ἐρώτησις. Μετὰ τὸ ἐπίσκεψιν τῆς χάριτος γενέσθαι, πῶς 9
question after the visitation of-the grace to-take-place how
πίπτουσί τινες; Οὐχὶ ὁ Σατανᾶς ἀσθενέστερος ἀποδείκνυται
fall some not — Satan weaker is-shown
πολύ; Ὅπου γὰρ ἡμέρα, πῶς δύναται νὺξ εἶναι;
much where for (is)-day how can night to-be
Ἀπόκρισις. Οὐχ ὅτι ἡ χάρις σβέννυται, ἢ ἀσθενεῖ, ἀλλ᾽
answer not that the grace is-quenched or is-weak but
ἵνα τὸ αὐτεξούσιόν σου, καὶ ἡ ἐλευθερία δοκιμασθῇ, ποῦ
that the self-determination your and the freedom be-tested where
ῥέπει, παραχωρεῖ τῇ κακίᾳ· καὶ πάλιν σὺ τῷ θελήματι
it-inclines it-gives-way to-the vice and again you with-the will
προσεγγίζων τῷ Κυρίῳ προτρέπῃ τοῦ ἐπισκέψασθαί σε
drawing-near to-the Lord urge(-it) of-the to-visit you
τὴν χάριν. Ἐπεὶ πῶς γέγραπται, Τὸ Πνεῦμα μὴ σβέννυτε,
the grace since how is-it-written the Spirit not quench
εἰ ἐκεῖνο ἄσβεστόν ἐστι, καὶ φωτεινόν; Ἀλλὰ σὺ τῷ σῷ
if that unquenchable is and luminous but you with-the your
θελήματι ἀμελῶν, καὶ μὴ συμφωνῶν κατασβέννυσαι ἐκ
will neglecting and not agreeing are-quenched from
τοῦ Πνεύματος. Ὁμοίως λέγει, Μὴ λυπεῖτε τὸ Πνεῦμα τὸ
the Spirit likewise he-says not grieve the Spirit the
ἅγιον, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
holy in whom you-were-sealed for (the)-day of-redemption
Ὁρᾷς ὅτι ἐν τῷ θελήματί σου κεῖται, καὶ ἐν τῇ
you-see that in the will your it-lies and in the
αὐτεξουσιότητί σου, τὸ τιμῆσαι τὸ Πνεῦμα τὸ ἅγιον, καὶ
self-determination your the to-honor the Spirit the holy and

μὴ λυπῆσαι. Ἐγὼ δέ σοι λέγω, ὅτι καὶ τοῖς τελείοις
not to-grieve(-it) I but to-you say that also to-the perfect
Χριστιανοῖς τοῖς ἠχμαλωτισμένοις, καὶ μεμεθυσμένοις
Christians the(-ones) taken-captive and made-drunk
εἰς τὸ ἀγαθόν, σύνεστι τὸ αὐτεξούσιον, ὅθεν μυρίοις
to the good is-present the self-determination whence by-ten-thousand
κακοῖς ἐξετασθέντες τρέπονται ἐπὶ τὸ ἀγαθόν.
evils having-been-examined they-turn to the good
10 Ὥσπερ ὅταν ὦσί τινες ἀξιωματικοί, καὶ πλούσιοι,
as when there-are some dignitaries and rich
καὶ εὐγενεῖς, καὶ οὗτοι ἰδίῳ θελήματι καὶ προαιρέσει
and noble and these by-own will and choice
καταλίπωσι τὸν πλοῦτον, καὶ τὴν εὐγένειαν αὐτῶν, καὶ
leave the wealth and the nobility their and
τὰ ἀξιώματα, καὶ ἀπέλθωσι καὶ ἐνδύσωνται ῥυπαρὰ καὶ
the dignities and go-away and put-on filthy and
πενιχρὰ ἐνδύματα, καὶ ἀτιμίαν ἀντὶ δόξης, καὶ ὦσι
poor garments and dishonor instead-of glory and are
ταλαιπωροῦντες, καὶ ἐξουδενούμενοι, τοῦτο καταλέλειπται
suffering-hardship and despised this has-been-left
τῷ ἰδίῳ αὐτῶν θελήματι. Ἐγὼ δέ σοι λέγω, ὅτι καὶ
to-the own their will I but to-you say that even
τοὺς ἀποστόλους τοὺς τετελειωμένους ἐν τῇ χάριτι, οὐ
the apostles the(-ones) perfected in the grace not
κεκώλυκεν ἡ χάρις, ἃ ἐβούλοντο πρᾶξαι, εἴγε
has-hindered the grace (from)-what they-wished to-do if-indeed
ἤθελον αὐτοὶ ἐκεῖνοι, μὴ ἀρέσκοντά τινα τῇ χάριτι
wished they those(-men) not pleasing anything to-the grace
διαπράττεσθαι. Καὶ γὰρ ἡ φύσις ἡμῶν δεκτικὴ καλοῦ
to-accomplish and for the nature our receptive of-good
καὶ κακοῦ ἐστι· καὶ ἡ ἐναντία δύναμις προτρεπτική, οὐκ
and evil is and the opposing power persuasive not

ἀναγκαστική. Λοιπὸν σὺ ἔχεις τὸ αὐτεξούσιον ῥέψαι, ὅπου
compelling henceforth you have the self-determination to-incline where
βούλει. Οὐχ ὁρᾷς, ὅτι Πέτρος κατεγνωσμένος ἦν, καὶ
you-wish not you-see that Peter condemned was and
ἀπελθὼν Παῦλος ἤλεγξεν αὐτόν, καὶ ὁ τοιοῦτος ἀκμὴν
having-gone Paul reproved him and the such(-man) still
κατεγνωσμένος ἦν; καὶ ὁ Παῦλος πνευματικὸς ὤν, ἐκ τοῦ
condemned was and — Paul spiritual being from the
ἰδίου θελήματος διάλεκτον ἐποιήσατο μετὰ Βαρνάβα, καί,
own will (a)-dispute made with Barnabas and
Παροξυνθέντες ἀνεχώρησαν ἀπ' ἀλλήλων. Καὶ πάλιν ὁ
having-been-provoked they-withdrew from one-another and again the
αὐτὸς λέγει, Ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον,
same says you the spiritual(-ones) restore the such(-man)
σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς. Ἰδοὺ οἱ πνευματικοὶ
considering yourself lest also you be-tempted behold the spiritual(-ones)
πειράζονται, διὰ τὸ παραμένειν ἔτι τὸ αὐτεξούσιον· καὶ
are-tempted because-of the to-remain still the self-determination and
οἱ ἐχθροὶ ἐπίκεινται, ἕως ὅτου εἰσὶν ἐν τῷ αἰῶνι τούτῳ.
the enemies press-upon(-them) until when they-are in the age this
Ἐρώτησις. Οὐκ ἠδύναντο ἁμαρτάνειν οἱ ἀπόστολοι, εἰ 11
question not could-they to-sin the apostles if
ἤθελον, ἢ καὶ αὐτοῦ τοῦ θελήματος ἰσχυροτέρα ἦν ἡ
they-wished or even than-the-very the will stronger was the
χάρις;
grace
Ἀπόκρισις. Ἁμαρτάνειν μὲν οὐκ ἠδύναντο· οὐδὲ γὰρ
answer to-sin indeed not they-could not-even for
ᾑροῦντο ἐν φωτὶ ὄντες καὶ ἐν χάριτι τοιαύτῃ. Πλὴν οὐ
did-they-choose(-it) in light being and in grace such but not
λέγομεν ὅτι ἡ χάρις ἐν αὐτοῖς ἠσθένει, ἀλλὰ λέγομεν, ὅτι
we-say that the grace in them was-weak but we-say that

παραχωρεῖ ἡ χάρις καὶ τοῖς τελείοις πνευματικοῖς ἔχειν
permits the grace even to-the perfect spiritual(-ones) to-have
τὰ θελήματα, καὶ τὴν ἐξουσίαν τοῦ ποιεῖν ἃ θέλουσι,
the wills and the authority of-the to-do what they-wish
καὶ τρέπεσθαι ὅπου βούλονται. Καὶ αὐτὴ δὲ ἡ φύσις
and to-turn where they-wish and the-very too the nature
ἡ ἀνθρωπίνη ἀσθενὴς οὖσα ἔχει ἐξουσίαν, καὶ συνόντος
the human weak being has authority even present
τοῦ ἀγαθοῦ τρέπεσθαι. Ὥσπερ ἐὰν ὦσί τινες ἐνδεδυμένοι
the good to-turn as if there-be some clothed-in
πανοπλίαν, θώρακα, καὶ ὅπλα, τὸ λοιπὸν ἔσωθέν εἰσιν
full-armor breastplate and weapons the henceforth within they-are
ἠσφαλισμένοι, καὶ ἐχθροὶ οὐκ ἐπέρχονται αὐτοῖς· ἢ
secured and enemies not come-upon them or
ἐπέρχονται μέν, λοιπὸν δὲ ἐν τῷ θελήματι αὐτῶν ἐστιν,
come-upon(-them) indeed henceforth but in the will their it-is
ἢ χρήσασθαι τοῖς ὅπλοις, καὶ ἀνταγωνίσασθαι, καὶ
either to-use the weapons and to-contend-against and
ἀντιπαλαῖσαι τοῖς ἐχθροῖς, καὶ τὰ νικητήρια ἀπενέγκασθαι,
to-wrestle-against the enemies and the prizes-of-victory to-carry-off
ἢ συνηδυνθῆναι καὶ εἰρηνεῦσαι μετὰ τῶν ἐχθρῶν, καὶ μὴ
or to-take-pleasure-with and to-make-peace with the enemies and not
πολεμῆσαι, καίτοι ἔχοντες ὅπλα· οὕτω καὶ οἱ Χριστιανοὶ
to-make-war although having weapons thus also the Christians
ἐνδεδυμένοι τὴν τελείαν δύναμιν, καὶ ἔχοντες τὰ ὅπλα
clothed-in the perfect power and having the weapons
τὰ ἐπουράνια, εἰ θέλουσι, συνήδονται τῷ Σατανᾷ, καὶ
the heavenly if they-wish take-pleasure-with — Satan and
εἰρηνεύουσι μετ᾽ αὐτοῦ, καὶ οὐ πολεμοῦσι. Τρεπτὴ γάρ ἐστιν
make-peace with him and not make-war changeable for is

ἡ φύσις, καὶ εἰ θέλει τις, γίνεται υἱὸς τοῦ Θεοῦ, εἴτε
the nature and if wishes someone he-becomes (a)-son — of-God or
πάλιν υἱὸς ἀπωλείας, διὰ τὸ παραμένειν τὸ αὐτεξούσιον.
again (a)-son of-perdition because-of the to-remain the self-determination
Ἄλλο ἐστὶ τὸ περὶ ἄρτου διηγήσασθαι καὶ 12
another(-thing) is the(-thing) about bread to-relate and
τραπέζης, καὶ ἄλλο ἐστὶ φαγεῖν καὶ λαβεῖν τὸν
table and another(-thing) is to-eat and to-take the
νόστον τοῦ ἄρτου, καὶ ἐνδυναμωθῆναι ὅλα τὰ μέλη.
savor of-the bread and to-be-strengthened (in)-all the limbs
Ἄλλο ἐστὶν εἰπεῖν περὶ ποτοῦ ἡδυτάτου λόγοις,
another(-thing) is to-speak about drink most-sweet in-words
καὶ ἄλλο ἐστὶν ἀπελθεῖν καὶ δράξασθαι ἐξ αὐτῆς
and another(-thing) is to-go and to-draw from the-very
τῆς πηγῆς, καὶ ἐμπλησθῆναι αὐτῆς τῆς γεύσεως τοῦ
the spring and to-be-filled with-the-very the taste of-the
ἡδυτάτου ποτοῦ. Ἄλλο ἐστὶ διηγήσασθαι περὶ πολέμου,
most-sweet drink another(-thing) is to-relate about war
καὶ γενναίων ἀθλητῶν, καὶ πολεμιστῶν, καὶ ἄλλο ἐστὶ
and noble athletes and warriors and another(-thing) is
τὸ ἀπελθεῖν τινα εἰς παράταξιν πολέμου, καὶ συμβαλεῖν
the to-go someone into (the)-battle-line of-war and to-engage
τοῖς ἐχθροῖς, καὶ εἰσελθεῖν καὶ ἐξελθεῖν, καὶ λαβεῖν, καὶ
the enemies and to-go-in and to-go-out and to-take and
δοῦναι, καὶ ἀπενέγκασθαι τὰ νικητήρια. Οὕτω κἀν τοῖς
to-give and to-carry-off the prizes-of-victory thus also-in the
πνευματικοῖς. Ἄλλο ἐστὶ τὸ γνώσει τινὶ καὶ νοΐ
spiritual(-things) another(-thing) is the with-knowledge some and mind
διηγῆσαι λόγους, καὶ ἄλλο ἐστὶ τὸ ἐν ὑποστάσει καὶ
to-relate words and another(-thing) is the in substance and
ἔργῳ, καὶ ἐν πληροφορίᾳ, καὶ ἐν τῷ ἔνδον ἀνθρώπῳ, καὶ
deed and in full-assurance and in the inner man and

τῷ νῷ ἔχειν τὸν θησαυρόν, καὶ τὴν χάριν, καὶ τὴν γεῦσιν,
in-the mind to-have the treasure and the grace and the taste
καὶ τὴν ἐνέργειαν τοῦ ἁγίου Πνεύματος. Οἱ γὰρ ψιλοὺς
and the working of-the holy Spirit the(-ones) for bare
λόγους λέγοντες, φαντάζονται, καὶ φυσιοῦνται ὑπὸ τοῦ νοὸς
words saying imagine and are-puffed-up by the mind
αὐτῶν. Ὁ γὰρ λόγος, φησίν, ἡμῶν καὶ τὸ κήρυγμα οὐκ
their the for word he-says our and the preaching (was)-not
ἐν πειθανοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει
in persuasive of-human wisdom words but in demonstration
Πνεύματος καὶ δυνάμεως· καὶ πάλιν ἀλλαχοῦ λέγει, Τὸ δὲ
of-Spirit and of-power and again elsewhere he-says the but
τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καρδίας καθαρᾶς,
end of-the commandment is love from (a)-heart pure
καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. Ὁ
and of-conscience good and of-faith unfeigned the
τοιοῦτος οὐ πίπτει. Πολλοῖς γὰρ ἐκζητήσασι τὸν Θεὸν
such(-man) not falls to-many for having-sought-out — God
ἠνοίγη θύρα, καὶ εἶδον θησαυρόν, καὶ εἰσῆλθον εἰς αὐτόν.
was-opened (a)-door and they-saw (a)-treasure and entered into it
Καὶ ὡς ἦσαν ἐν χαρᾷ λέγοντες, Εὕρομεν θησαυρόν,
and as they-were in joy saying we-have-found (a)-treasure
ἀπέκλεισεν αὐτοῖς τὰς θύρας, ἤρξαντο βοᾷν καὶ πενθεῖν, καὶ
he-shut on-them the doors they-began to-cry and to-mourn and
ἐπιζητεῖν, Θησαυρὸν εὕρομεν καὶ ἀπωλέσαμεν. Οἰκονομικῶς
to-seek (a)-treasure we-found and lost by-dispensation
γὰρ ὑποστέλλει ἡ χάρις, ἵνα μειζόνως ἐπιζητήσωμεν· ὁ
for withdraws the grace that more-greatly we-may-seek-after the
γὰρ θησαυρὸς δείκνυται πρὸς τρόπον τῆς ζητήσεως.
for treasure is-shown according-to (the)-manner of-the seeking

Ἐρώτησις. Ἐπειδή τινες λέγουσιν, ὅτι μετὰ τὴν χάριν 13
question since some say that after the grace
μετέβη τις ἀπὸ τοῦ θανάτου εἰς τὴν ζωήν, εἰ
has-passed someone from the death into the life whether
δύναταί τις ἐν φωτὶ ὢν ἔχειν ῥυπαροὺς λογισμούς;
can someone in light being to-have filthy thoughts
Ἀπόκρισις. Γέγραπται, ὅτι Πνεύματι ἐναρξάμενοι ἐν
answer it-is-written that in-(the)-Spirit having-begun in
σαρκὶ νῦν ἐπιτελεῖσθε. Λέγει δὲ πάλιν· Ἐνδύσασθε
flesh now you-are-being-perfected he-says and again put-on
τὴν πανοπλίαν τοῦ Πνεύματος, πρὸς τὸ δύνασθαι ὑμᾶς
the full-armor of-the Spirit for the to-be-able you
ἀντιστῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. Πρὸς λόγον
to-stand-against against the schemes of-the devil in (a)-word
εἰσὶ δύο τόποι, ποῦ ὢν ἐνεδύσατο τὰ ὅπλα, καὶ ποῦ
there-are two places where being did-be-put-on the weapons and where
ὢν πολεμεῖ πρὸς τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐν
being does-be-make-war against the principalities and the powers in
φωτὶ ὤν, ἢ ἐν σκότει. Καί, Πρὸς τὸ δύνασθαι ὑμᾶς
light being or in darkness and for the to-be-able you
πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· καὶ
all the darts of-the evil(-one) the fiery to-quench and
πάλιν, Μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ· καὶ
again not grieve the Spirit the holy — of-God and
πάλιν, Ἀδύνατον τοὺς ἅπαξ φωτισθέντας γευσαμένους
again (it-is)-impossible the(-ones) once illumined having-tasted
τε τῆς δωρεᾶς τοῦ Θεοῦ, καὶ μετόχους γενομένους
and of-the gift — of-God and partakers having-become
Πνεύματος ἁγίου, καὶ παραπεσόντας ἀνακαινίζειν. Ἰδοὺ
of-Spirit holy and having-fallen-away to-renew behold
οἱ φωτισθέντες καὶ γευσάμενοι παραῤῥίπτουσιν. Ὁρᾷς, ὅτι
the illumined and having-tasted cast(-it)-aside you-see that

ἔχει θέλημα τοῦ συμφωνῆσαι τῷ Πνεύματι, καὶ ἔχει
he-has (a)-will of-the to-agree with-the Spirit and has
θέλημα τοῦ λυπῆσαι. Πάντως γὰρ ἀναλαμβάνει ὅπλα τοῦ
(a)-will of-the to-grieve(-it) by-all-means for he-takes-up weapons of-the
ἀπελθεῖν εἰς πόλεμον, καὶ ἀγωνίσασθαι κατὰ τῶν ἐχθρῶν·
to-go to war and to-strive against the enemies
πάντως ἐφωτίσθη, ἵνα στρατεύσηται κατὰ τοῦ σκότους.
by-all-means he-was-illumined that he-may-make-war against the darkness

14 Ἐρώτησις. Πῶς λέγει ὁ Ἀπόστολος· «Ἐὰν ἔχω πᾶσαν
question how says the Apostle if I-have all
τὴν γνῶσιν, καὶ πᾶσαν προφητείαν, καὶ λαλῶ ταῖς
the knowledge and all prophecy and speak with-the
γλώσσαις τῶν ἀγγέλων, οὐδέν εἰμι.»
tongues of-the angels nothing I-am
Ἀπόκρισις. Οὐχ οὕτως ὀφείλομεν νοεῖν, ὅτι οὐδέν ἐστιν
answer not thus we-ought to-understand that nothing is
ὁ Ἀπόστολος, ἀλλὰ πρὸς ἐκείνην τὴν ἀγάπην, ἥτις
the Apostle but compared-with that the love which
ἐστὶ τελεία, ταῦτα μικρά ἐστι, καὶ ὁ ἐν τούτοις ὢν
is perfect these small are and the(-one) in these being
τοῖς μέτροις, πίπτει· ὁ δὲ ἔχων τὴν ἀγάπην, ἄπτωτός
the measures falls the(-one) but having the love unfalling
ἐστιν. Ἐγὼ δέ σοι λέγω, ὡς εἶδον ἀνθρώπους εἰς ὅλα
is I but to-you say that I-saw men to all
τὰ χαρίσματα γενομένους καὶ μετόχους Πνεύματος· καὶ
the gifts having-come and partakers of-Spirit and
οὗτοι μὴ φθάσαντες εἰς τὴν τελείαν ἀγάπην, ἔπεσον. Εἷς
these not having-attained to the perfect love fell one
γάρ τις τῶν εὐγενῶν ἀποταξάμενος ἐπώλησεν αὐτοῦ
for certain of-the nobles having-renounced sold his
τὰ ὑπάρχοντα, ἠλευθέρωσε δούλους, ὢν φρόνιμος καὶ
the possessions freed slaves being prudent and

συνετός, λοιπὸν περιβόητος ἦν ἐπὶ σεμνῷ βίῳ· καὶ ἐν
intelligent henceforth renowned he-was for (a)-holy life and in
τῷ μεταξὺ οἰηθεὶς περὶ ἑαυτοῦ, καὶ τυφωθείς,
the meantime having-thought-highly about himself and having-been-puffed-up
τέλος κατέπεσεν εἰς ἀσελγείας, καὶ μυρία κακά.
at-last he-fell into licentiousness and ten-thousand evils
Ἄλλος ἐπὶ διωγμοῦ ἔδωκεν ἑαυτοῦ τὸ σῶμα, καὶ ὢν 15
another in (a)-persecution gave his-own the body and being
ὁμολογητής, μετὰ ταῦτα εἰρήνης γενομένης ἀπελύθη, καὶ
(a)-confessor after these(-things) peace having-come was-released and
ἦν ὀνομαστός. Τὰ γὰρ βλέφαρα αὐτοῦ ἦν βλαβέντα, ἐπειδὴ
was famous the for eyelids his were injured since
ὑπεκαπνίσθη. Οὗτος λοιπὸν δοξαζόμενος, καὶ καλούμενος
he-was-smoked this(-man) henceforth being-glorified and being-called
εἰς τὰς εὐχάς, λαμβάνων σιτίον, ἐδίδου τῷ παιδὶ αὐτοῦ· καὶ
to the prayers receiving food gave(-it) to-the servant his and
οὕτως ἦν ὁ νοῦς αὐτοῦ, ὡς μηδέποτε ἀκούσας λόγον Θεοῦ.
so was the mind his as never having-heard (the)-word of-God
Ἄλλος ἔδωκε τὸ σῶμα αὐτοῦ ἐπὶ διωγμοῦ, καὶ ἐκρεμάσθη,
another gave the body his in (a)-persecution and was-hung-up
καὶ ἐξέστη, εἶτα ἐβλήθη εἰς τὴν φυλακήν. Ὑπηρέτει οὖν
and lost-his-senses then was-thrown into the prison served then
αὐτῷ κατὰ πίστιν κανονική τις, καὶ ποιήσας συνήθειαν
him in faith consecrated-virgin some and having-made familiarity
μετ᾽ αὐτῆς, ὢν ἐν τῇ φυλακῇ, ἐξέπεσεν εἰς πορνείαν. Ἴδε
with her being in the prison he-fell into fornication see
ὁ πλούσιος ὁ πωλήσας τὰ ὑπάρχοντα αὐτοῦ, καὶ
the rich(-man) the(-one) having-sold the possessions his and
ὁ δοὺς τὸ σῶμα αὐτοῦ εἰς μαρτύριον, πῶς ἔπεσεν.
the(-one) having-given the body his to martyrdom how they-fell

16 Ἄλλος δέ τις φρόνιμος ἀσκητὴς συνών μοι ἐν τῇ
another but certain prudent ascetic living-with me in the
οἰκίᾳ, καὶ μετ᾽ ἐμοῦ εὐχόμενος, οὕτως ἦν πλούσιος ἐν τῇ
house and with me praying so was rich in the
χάριτι, ὡς εὐχόμενος ἐγγύς μου κατανύττεσθαι.
grace that praying near me to-be-pierced-with-compunction(-was-I)
Ἔβρασσε γὰρ ἐν αὐτῷ ἡ χάρις· ἐδόθη δὲ αὐτῷ καὶ
bubbled for in him the grace was-given and to-him also
τὸ χάρισμα τῶν ἰαμάτων, καὶ οὐ μόνον τοὺς δαίμονας
the gift of-the healings and not only the demons
ἀπήλαυνεν, ἀλλὰ καὶ τοὺς δεδεμένους χεῖρας καὶ πόδας,
did-he-drive-away but also the(-ones) bound (at)-hands and feet
καὶ ἔχοντας πάθη δεινά, διὰ τῆς ἐπιθέσεως τῶν χειρῶν
and having sufferings terrible through the laying-on of-the hands
ἐθεράπευσεν. Εἶτα ἀμελήσας καὶ δοξαζόμενος ὑπὸ τοῦ
he-healed then having-been-negligent and being-glorified by the
κόσμου, καὶ συνηδόμενος αὐτῷ, ἐτυφώθη, καὶ ἐξέπεσεν
world and taking-pleasure in-it he-was-puffed-up and fell
εἰς αὐτὰ τὰ βαθύτατα τῆς ἁμαρτίας. Ἴδε καὶ ὁ ἔχων
into the-very the deepest(-parts) of-the sin see even the(-one) having
χάρισμα ἰαμάτων ἔπεσεν. Ὁρᾷς, πῶς πρὸ τοῦ ἔρχεσθαι
(the)-gift of-healings fell you-see how before the to-come
εἰς ἀγάπης μέτρα πίπτουσιν. Ὅς γὰρ φθάσας εἰς τὴν
to of-love measures they-fall who for having-attained to the
ἀγάπην, δέδεται καὶ μεμέθυσται, οὗτος καταπεπόντισται,
love is-bound and made-drunk this(-man) is-swallowed-up
καὶ αἰχμάλωτός ἐστιν εἰς ἄλλον κόσμον, ὡς τῆς ἰδίας
and captive is to another world as of-the own
φύσεως οὐκ αἰσθανόμενος.
nature not perceiving

Ἐρώτησις. Τί ἐστιν· «Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς 17
question what is what eye not saw and ear
οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη;»
not heard and into (the)-heart of-man not went-up
Ἀπόκρισις. Κατ' ἐκεῖνον τὸν καιρὸν οἱ μεγάλοι, καὶ δίκαιοι,
answer at that the time the great and righteous
καὶ βασιλεῖς, καὶ προφῆται, ὅτι μὲν ἔρχεται ὁ Λυτρωτής,
and kings and prophets that indeed comes — Redeemer
ᾔδεισαν· ὅτι δὲ πάσχει, καὶ σταυροῦται, καὶ αἷμα ἐκχεῖται
knew that but he-suffers and is-crucified and blood is-poured-out
ἐπὶ τοῦ σταυροῦ, οὔτε ᾔδεισαν, οὔτε ἤκουσαν, οὔτε ἀνέβη
on the cross neither did-they-know nor did-they-hear nor went-up
αὐτῶν ἐπὶ τὴν καρδίαν, ὅτι ἔσται βάπτισμα πυρὸς καὶ
their into the heart that there-will-be (a)-baptism of-fire and
Πνεύματος ἁγίου· καὶ ὅτι ἐν τῇ Ἐκκλησίᾳ προσφέρεται ἄρτος
of-Spirit holy and that in the Church is-offered bread
καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος·
and wine (the)-antitype of-the flesh his and of-the blood
καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου,
and the(-ones) partaking of the visible bread
πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι· καὶ ὅτι οἱ
spiritually the flesh of-the Lord eat and that the
ἀπόστολοι καὶ οἱ Χριστιανοὶ δέχονται τὸν Παράκλητον, καὶ
apostles and the Christians receive the Paraclete and
ἐνδύονται δύναμιν ἐξ ὕψους, καὶ πληροῦνται τῆς θεότητος·
put-on power from on-high and are-filled with-the divinity
καὶ ὅτι συγκιρνῶνται αἱ ψυχαὶ τῷ ἁγίῳ Πνεύματι. Τοῦτο
and that are-mingled the souls with-the holy Spirit this
οὐκ ᾔδεισαν οἱ προφῆται καὶ βασιλεῖς, οὔτε ἀνέβη αὐτῶν
not knew the prophets and kings nor went-up(-it) their
ἐπὶ τὴν καρδίαν. Νῦν γὰρ οἱ Χριστιανοὶ ἄλλως πλουτοῦσι,
into the heart now for the Christians otherwise are-rich

καὶ ἐπιποθοῦσιν εἰς τὴν θεότητα· ἀλλὰ καὶ τοιαύτην
and long toward the divinity but even such
χαρὰν καὶ παράκλησιν ἔχοντες ὑπὸ φόβον καὶ τρόμον εἰσίν.
joy and consolation having under fear and trembling they-are
18 Ἐρώτησις. Ὑπὸ ποῖον φόβον καὶ τρόμον;
question under what fear and trembling
Ἀπόκρισις. Τοῦ μὴ σφαλῆναι ἔν τινι, ἀλλὰ συμφωνεῖν
answer of-the not to-stumble in anything but to-agree
τῇ χάριτι. Ὥσπερ ἐὰν ᾖ τις ἔχων θησαυρούς, καὶ
with-the grace as if there-be someone having treasures and
ὁδεύῃ εἰς τόπους ἔνθα εἰσὶ λησταί, λοιπὸν χαίρει μὲν
he-travel into places where there-are robbers henceforth he-rejoices indeed
διὰ πλοῦτον καὶ τὸν θησαυρόν, ὑπὸ φόβον δέ ἐστι,
because-of (the)-wealth and the treasure under fear but he-is
μήπως ἐπελθόντες οἱ λῃσταὶ συλήσωσιν αὐτόν, καὶ ὡς
lest-perhaps having-come-upon(-him) the robbers may-plunder him and as
βαστάζων εἰς τὰς χεῖρας αὐτοῦ τὸ ἴδιον σῶμα οὕτως ἐστίν.
carrying in the hands his the own body thus he-is
Ἰδοὺ γὰρ ἐν τοῖς φαινομένοις πάντες ἀπεταξάμεθα, καὶ ἐσμὲν
behold for in the visible(-things) all we-have-renounced and we-are
ξένοι καὶ ἀκτήμονες, καὶ κοινωνίας σαρκικῆς ἐστερημένοι.
strangers and without-possessions and of-communion fleshly deprived
Λοιπόν, ἴδε τὸ σῶμα κεῖται εἰς εὐχήν· ὀφείλουσιν ἰδεῖν οἱ
henceforth see the body lies at prayer ought to-see the
ἀδελφοί, εἰ ἄρα σὺν τῷ σώματι καὶ ὁ νοῦς συμφωνεῖ.
brothers whether then with the body also the mind agrees
Ὥσπερ ἐπὶ τὸ πλεῖστον οἱ τεχνῖται κατὰ κόσμον, καὶ οἱ
as for the most(-part) the craftsmen according-to (the)-world and the
ἐργαστηριάρχαι ἔχουσι τὸ σῶμα ἀποδεδεμένον εἰς τὴν τέχνην,
workshop-masters have the body bound to the craft
ὁμοίως καὶ τὸν νοῦν νυκτὸς καὶ ἡμέρας. Λοιπὸν σὺ ἐπίσκεψαι
likewise also the mind by-night and by-day henceforth you examine

σεαυτόν, ἔχων τὸ σῶμα ξένον τοῦ κόσμου τούτου, ἄρα
yourself having the body (a)-stranger to-the world this whether
ἔχεις καὶ τὸν νοῦν ἀλλότριον τούτου τοῦ αἰῶνος, καὶ οὐ
you-have also the mind alien to-this the age and not
ῥέμβῃ εἰς τὸν κόσμον; Καὶ γὰρ ἕκαστος κοσμικὸς ἢ
do-you-wander into the world and for each worldly(-man) either
στρατιώτης, ἢ ἔμπορος, ὅπου ἔχει τὸ σῶμα, ἐκεῖ ἔχει
soldier or merchant where he-has the body there has
τὸν νοῦν ἀποδεδεμένον, καὶ ἐκεῖ αὐτῷ ἐστιν ὁ θησαυρός.
the mind bound and there for-him is the treasure
Γέγραπται γάρ, Ὅπου ὁ θησαυρός, ἐκεῖ καὶ ἡ καρδία.
it-is-written for where the treasure there also the heart
Λοιπὸν ὁ σὸς νοῦς εἰς ποῖόν ἐστι θησαυρόν, ἄρα ὅλος 19
henceforth the your mind in what is treasure whether whole
διόλου πρὸς τὸν Θεόν ἐστιν, ἢ οὔ; εἰ δὲ οὐκ ἔστιν,
throughout toward — God it-is or not if but not it-is
ὀφείλετέ μοι εἰπεῖν, τί ἐστι τὸ ἐμποδίζον; Πάντως
you-ought to-me to-say what is the(-thing) hindering by-all-means
πνεύματά εἰσι πονηρά, ὁ Σατανᾶς καὶ οἱ δαίμονες,
spirits they-are evil — Satan and the demons
κατέχοντες τὸν νοῦν, καὶ περισκελίζοντες τὴν ψυχήν.
holding the mind and tripping-up the soul
Ὁ γὰρ πολύπλοκος διάβολος ἔχων μάγανα, καὶ τρίθυρα
the for many-plaited devil having engines and triple-doors
καὶ ποικιλίαν πολλήν, κατέχει τὰς νομὰς τῆς ψυχῆς
and variety much holds the pastures of-the soul
καὶ τοὺς λογισμούς, καὶ οὐκ ἐᾷ ὀρθῶς προσεύχεσθαι
and the thoughts and not allows (it)-rightly to-pray
καὶ προσεγγίζειν Θεῷ, ἐπειδὴ αὐτὴ ἡ φύσις κοινωνική
and to-draw-near to-God since the-very the nature (a)-partner
ἐστι τῶν δαιμόνων καὶ τῶν πνευμάτων τῆς πονηρίας,
is of-the demons and of-the spirits of-the wickedness

ὁμοίως καὶ ἀγγέλων, καὶ Πνεύματος ἁγίου· ναός ἐστι
likewise also of-angels and of-Spirit holy (a)-temple it-is
τοῦ Σατανᾶ, καὶ ναὸς τοῦ ἁγίου Πνεύματος. Λοιπὸν
— of-Satan and (a)-temple of-the holy Spirit henceforth
ἐπισκέψασθε τὸν νοῦν ὑμῶν, ἀδελφοί, τίνος ἐστὲ κοινωνοί,
examine the mind your brothers of-whom are-you partners
ἀγγέλων, ἢ δαιμόνων; τίνος ἐστὲ ναός, οἰκητήριον Θεοῦ,
of-angels or of-demons of-whom are-you (the)-temple (the)-dwelling of-God
ἢ διαβόλου; Ἡ καρδία ποίου θησαυροῦ μεμέστωται, τῆς
or of-(the)-devil the heart with-what treasure is-it-filled with-the
χάριτος, ἢ τοῦ Σατανᾶ; Ὥσπερ οὖν οἰκίαν μεμεστωμένην
grace or — with-Satan as then (a)-house filled
δυσωδίας καὶ κοπρίας, χρὴ ταύτην καθαρισθῆναι τὸ
with-stench and dung (it)-is-needful it to-be-cleansed the
ὅλον, καὶ κοσμηθῆναι, καὶ πληρωθῆναι πάσης εὐωδίας
whole and to-be-adorned and to-be-filled with-every fragrance
καὶ θησαυρῶν, ὥστε Πνεῦμα ἅγιον ἐλθεῖν ἀντὶ τοῦ
and treasures so-that (the)-Spirit holy may-come instead-of —
Σατανᾶ, καὶ ἐπαναπαῆναι εἰς τὰς ψυχὰς τῶν Χριστιανῶν.
Satan and rest-upon in the souls of-the Christians
20 Πλὴν οὐκ εὐθύς τις ἀκούσας λόγον Θεοῦ, ἤδη γέγονε
but not immediately someone having-heard (the)-word of-God already has-become
τοῦ ἀγαθοῦ μέρους. Εἰ γὰρ ἅμα τῷ ἀκοῦσαι, ἐγίγνετο
of-the good part if for together-with the to-hear he-became
τοῦ ἀγαθοῦ μέρους, οὐκέτι ἂν ἦσαν ἀγῶνες, ἢ καιροὶ
of-the good part no-longer — would-there-be contests or seasons
πολέμων, ἢ δρόμος· ἀλλ᾽ ἀκαμάτως, εἰ μόνον ἤκουσεν,
of-wars or (a)-race but without-labor if only he-heard
ἦλθεν ἂν εἰς κατάπαυσιν καὶ τὰ τέλεια μέτρα. Οὐχ
he-would-have-come — to rest and the perfect measures not
οὕτως δέ ἐστι τὰ πράγματα. Περιαιρεῖς γὰρ τὸ θέλημα
thus but are the matters you-take-away for the will

τοῦ ἀνθρώπου, τοῦτο λέγων, καὶ τὴν ἀντίπαλον δύναμιν οὐ
of-the man this saying and the opposing power not
λέγεις εἶναι παλαίουσαν τῷ νῷ. Ἡμεῖς δὲ τοῦτό φαμεν,
you-say to-be wrestling with-the mind we but this say
ὅτι ὁ ἀκούων λόγον, ἔρχεται εἰς κατάνυξιν, καὶ μετὰ
that the(-one) hearing (the)-word comes to compunction and after
τοῦτο ὑποστελλούσης τῆς χάριτος κατ᾽ οἰκονομίαν πρὸς
this withdrawing the grace by dispensation for
τὸ συμφέρον τῷ ἀνθρώπῳ εἰσέρχεται εἰς γυμνασίαν καὶ
the benefit to-the man he-enters into training and
παιδείαν πολέμου, καὶ ποιεῖ πάλην καὶ ἀγῶνα πρὸς τὸν
discipline of-war and makes wrestling and contest against —
Σατανᾶν, καὶ μετὰ πολλοῦ δρόμου καὶ ἀγῶνος ἀποφέρεται
Satan and with much running and contest carries-off
τὰ νικητήρια, καὶ γίνεται Χριστιανός. Εἰ γάρ τις ἀκούων
the prizes-of-victory and becomes (a)-Christian if for someone hearing
μόνον, ἀκαμάτως ἐγίνετο τοῦ ἀγαθοῦ, καὶ οἱ θεατρικοί,
only without-labor became of-the good also the theater-folk
καὶ οἱ πόρνοι πάντες μέλλουσιν ἀπελθεῖν εἰς βασιλείαν καὶ
and the fornicators all would to-go into (the)-kingdom and
ζωήν· ἀλλ᾽ οὐδεὶς αὐτοῖς δώσει ταύτην ἄνευ καμάτου καὶ
life but no-one to-them will-give this without labor and
ἀγῶνος, ἐπειδὴ στενή ἐστι καὶ τεθλιμμένη ἡ ὁδός. Δι᾽
contest since narrow is and afflicted the way through
αὐτῆς τῆς τραχείας ὁδοῦ καὶ διοδεῦσαι χρή, καὶ
the-very the rough way and to-travel-through (it)-is-needful and
ὑπομεῖναι, καὶ θλιβῆναι, καὶ οὕτως εἰσελθεῖν εἰς τὴν ζωήν.
to-endure and to-be-afflicted and thus to-enter into the life
Εἰ γὰρ ἄνευ καμάτου ἦν κατορθῶσαι, οὐκέτι λίθος 21
if for without labor it-were to-accomplish(-it) no-longer (a)-stone
προσκόμματος καὶ πέτρα σκανδάλου ἦν ὁ Χριστιανισμός,
of-stumbling and (a)-rock of-offense would-be the Christianity

οὔτε πίστις καὶ ἀπιστία, ποιεῖς δὲ λοιπὸν καὶ τὸν ἄνθρωπον
nor faith and unbelief you-make and henceforth also the man
δετόν, ἄτρεπτον εἰς τὸ ἀγαθόν τε καὶ κακόν. Τῷ γὰρ
bound unchangeable toward the good both and evil to-the for
δυναμένῳ τραπῆναι εἰς ἀμφότερα τὰ μέρη, νόμος δέδοται,
(one)-able to-turn to both the parts (a)-law has-been-given
τῷ ἔχοντι τὸ αὐτεξούσιον ποιῆσαι πόλεμον πρὸς τὴν
to-the(-one) having the self-determination to-make war against the
ἐναντίαν δύναμιν. Δετῇ γὰρ φύσει νόμος οὐ κεῖται· οὔτε
opposing power to-(a)-bound for nature (a)-law not is-laid-down neither
γὰρ ὁ ἥλιος, οὔτε ὁ οὐρανὸς καὶ ἡ γῆ νενομοθέτηται,
for the sun nor the heaven and the earth has-been-legislated-for
ἐπειδὴ τὰ κτίσματα δετῆς εἰσι φύσεως· ὅθεν οὔτε τιμῇ,
since the creatures of-bound are nature whence neither to-honor
οὔτε κολάσει ὑπόκεινται. Ἡ γὰρ τιμὴ καὶ ἡ δόξα
nor to-punishment are-they-subject the for honor and the glory
ἡτοίμασται τῷ τρεπομένῳ εἰς τὸ ἀγαθόν· πάλιν δὲ ἡ
has-been-prepared for-the(-one) turning to the good again but the
γέεννα καὶ ἡ κόλασις ταύτῃ τῇ τρεπτῇ φύσει ἡτοίμασται,
Gehenna and the punishment for-this the changeable nature has-been-prepared
τῇ δυναμένῃ ἀποφυγεῖν τὸ κακόν, καὶ ῥέψαι εἰς τὸ
the(-nature) able to-flee the evil and to-incline to the
ἀγαθὸν καὶ δεξιὸν μέρος. Ἰδοὺ λέγεις αὐτὸν δετῆς φύσεως.
good and right part behold you-say him of-bound nature
Λοιπόν, τὸν ἀγαθὸν ἄνθρωπον οὐ ποιεῖς ἄξιον ἐπαίνου.
henceforth the good man not you-make worthy of-praise
Ὁ γὰρ ἀπὸ φύσεως χρηστὸς καὶ ἀγαθὸς οὐκ ἔστιν
the(-one) for by nature kind and good not is
ἐπαίνου ἄξιος, εἰ καὶ ἐπιθυμητός ἐστιν. Οὐ γὰρ ἐπαινετόν,
of-praise worthy if even desirable he-is not for (it-is)-praiseworthy
εἰ καὶ ἐπιθυμητόν, τὸ μὴ προαιρέσει ἀγαθόν. Ἐκεῖνος γάρ
if even desirable the not by-choice good that(-man) for

ἐστιν ἐπαίνου ἄξιος, ὁ ἰδίᾳ σπουδῇ μετὰ ἀγῶνος καὶ
is of-praise worthy the(-one) by-own zeal with contest and
πάλης ἐπανελόμενος τὸ ἀγαθὸν αὐτεξουσίου προαιρέσεως.
wrestling having-taken-up the good of-self-determining choice
Ὥσπερ ὅταν ᾖ παρεμβολὴ Περσῶν, καὶ παρεμβολὴ 22
as when there-be (a)-camp of-Persians and (a)-camp
Ῥωμαίων, καὶ ἐξέλθωσιν ἀπ' αὐτῶν πτερωτοὶ δύο νεανίσκοι
of-Romans and go-out from them winged two youths
ἰσοδύναμοι, καὶ ποιήσωσι πάλην· οὕτως ἡ ἀντίπαλος
equally-matched and make (a)-wrestling thus the opposing
δύναμις καὶ ὁ νοῦς ἔχουσι τὸ ἰσόῤῥοπον κατ' ἀλλήλων·
power and the mind have the equal-balance against one-another
καὶ τὴν ἰσοδυναμίαν ἔχει ὁ Σατανᾶς τοῦ προτρέπεσθαι
and the equal-strength has — Satan of-the to-urge
καὶ κολακεύειν τὴν ψυχὴν εἰς τὸ ἴδιον θέλημα· καὶ ἡ
and to-flatter the soul toward the own will and the
ψυχὴ πάλην ἔχει τοῦ ἀντιλέγειν, καὶ ἐν μηδενὶ αὐτῷ
soul (a)-wrestling has of-the to-contradict and in nothing him
ὑπακούειν. Προτρεπτικαὶ γάρ εἰσιν αἱ ἀμφότεραι δυνάμεις
to-obey persuasive for are the both powers
τοῦ τε κακοῦ καὶ τοῦ ἀγαθοῦ, οὐκ ἀναγκαστικαί.
of-the both evil and of-the good not compelling
Τῇ οὖν τοιαύτῃ προαιρέσει δίδοται θεία ἀντίληψις, καὶ
to-the then such choice is-given divine support and
δύναται παλαίουσα λαβεῖν ὅπλα ἐξ οὐρανοῦ, καὶ δι'
it-can wrestling to-take weapons from heaven and through
αὐτῶν ἐκριζῶσαι καὶ νικῆσαι τὴν ἁμαρτίαν. Τὸ μὲν γὰρ
them to-uproot and to-conquer the sin the indeed for
ἀντιλέγειν τῇ ἁμαρτίᾳ δύναται ἡ ψυχή, ἄνευ δὲ Θεοῦ
to-contradict the sin can the soul without but God
νικῆσαι ἢ ἐκριζῶσαι τὸ κακὸν οὐ δύναται. Οἱ δὲ
to-conquer or to-uproot the evil not it-can the(-ones) but

λέγοντες τὴν ἁμαρτίαν εἶναι ὡς γίγαντα γενναῖον, καὶ
saying the sin to-be as (a)-giant noble and
τὴν ψυχὴν ὡς παιδίον, κακῶς λέγουσιν. Εἰ γὰρ οὕτως
the soul as (a)-child wrongly speak if for so
ἐστὶ τὰ πράγματα ἀνόμοια, ὡς γίγας ἡ ἁμαρτία, καὶ ὡς
are the matters unequal as (a)-giant the sin and as
παιδίον ἡ ψυχή, ἄδικος ὁ νομοθέτης, νόμον δεδωκὼς
(a)-child the soul unjust (is)-the lawgiver law having-given
τῷ ἀνθρώπῳ ποιεῖν πάλην πρὸς τὸν Σατανᾶν.
to-the man to-make wrestling against — Satan

23 Οὗτος δέ ἐστιν ὁ θεμέλιος τῆς πρὸς Θεὸν ὁδοῦ, τὸ ἐν
this but is the foundation of-the toward God way the in
ὑπομονῇ πολλῇ, ἐν ἐλπίδι, ἐν ταπεινοφροσύνῃ, ἐν πτωχείᾳ
patience much in hope in humility in poverty
πνεύματος, ἐν πραότητι διοδεύειν τὴν ὁδὸν τῆς ζωῆς, καὶ
of-spirit in meekness to-travel-through the way of-the life and
διὰ τούτων κτήσασθαι δύναταί τις τὴν δικαιοσύνην ἐν
through these to-acquire can someone the righteousness in
ἑαυτῷ. Λέγομεν δὲ δικαιοσύνην αὐτὸν τὸν Κύριον. Αὗται
himself we-call and righteousness the-very the Lord these
γὰρ αἱ ἐντολαὶ οὕτως προστάσσουσαι, ὥσπερ μίλιά
for the commandments so commanding as milestones
εἰσι στήκοντα καὶ σημεῖα τῆς βασιλικῆς ὁδοῦ, ἀναγούσης
are standing and signs of-the royal way leading-up
εἰς τὴν ἐπουράνιον πόλιν τοὺς διοδεύοντας. Λέγει
to the heavenly city the(-ones) traveling-through(-it) he-says
γάρ, Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, μακάριοι οἱ
for blessed (are)-the poor in-the spirit blessed the
πραεῖς, μακάριοι οἱ ἐλεήμονες, μακάριοι οἱ εἰρηνοποιοί.
meek blessed the merciful blessed the peacemakers
Τοῦτον εἶπε Χριστιανισμόν. Εἰ δέ τις ταύτῃ τῇ
this(-thing) he-called Christianity if but someone this the

ὁδῷ οὐ διοδεύει, ἀνοδίᾳ πεπλάνηται, κακῷ θεμελίῳ
way not travels-through in-trackless-ways he-has-strayed (a)-bad foundation
κέχρηται. Δόξα τοῖς οἰκτιρμοῖς Πατρός, καὶ Υἱοῦ, καὶ
it-has-used glory to-the compassions of-(the)-Father and Son and
ἁγίου Πνεύματος, εἰς τοὺς αἰῶνας. Ἀμήν.
holy Spirit for the ages amen

XXVIII · THE SOUL WITHOUT ITS MASTER

As God handed Jerusalem to its enemies, he handed the soul to demons for its transgression, and it lies like a house without its master, full of darkness and dung. Woe to the road, the ship, the field, and the soul with no master, helmsman, or farmer. Christ came as farmer with the cross for his tool. Since Adam's fall men have not seen their true Father; John the Baptist was greatest among the born, and the apostles, born from above, greater still; the kingdom stands in the Spirit's power, not in words.

Ὥσπερ ὀργισθεὶς ὁ Θεός ποτε Ἰουδαίοις, παρέδωκε 1
as having-been-angered — God once with-(the)-Jews handed-over
τὴν Ἱερουσαλὴμ εἰς τὸ προφανὲς ἐχθροῖς, καὶ ἐκυρίευον
— Jerusalem to the open(-view) to-enemies and lorded-it-over
αὐτῶν οἱ μισοῦντες αὐτούς, καὶ οὐκ ἦν ἔτι ἐκεῖ ἑορτή,
them the(-ones) hating them and not was still there feast
οὔτε προσφορά· οὕτω καὶ τῇ ψυχῇ ὀργισθείς, διὰ
nor offering thus also to-the soul having-been-angered because-of
τὴν παράβασιν τῆς ἐντολῆς, παρέδωκεν αὐτὴν τοῖς
the transgression of-the commandment he-handed-over her to-the
ἐχθροῖς, δαίμοσί τε καὶ πάθεσι· καὶ οὕτω πλανήσαντες
enemies demons both and passions and thus having-led-astray
αὐτήν, τελείως ἠφάνισαν, καὶ οὐκέτι ἦν ἐκεῖ οὔτε
her perfectly they-destroyed(-her) and no-longer was there neither

ἑορτή, οὔτε θυμίαμα, οὔτε προσφορὰ δι᾽ αὐτῆς τῷ Θεῷ
feast nor incense nor offering through her — to-God
ἀναπεμπομένη, πλησθέντων ἐν ταῖς ὁδοῖς τῶν γνωρισμάτων
sent-up being-filled in the ways the marks
αὐτῆς θηρίων δεινῶν, καὶ ἑρπετῶν πνευμάτων πονηρίας
her with-beasts terrible and reptiles spirits of-wickedness
ἐν αὐτῇ καταλυόντων. Καὶ ὥσπερ οἶκος, ἐὰν μὴ ἔχῃ
in her lodging and as (a)-house unless — it-have
τὸν δεσπότην κατοικοῦντα, σκότος, καὶ ἀτιμίαν, καὶ ὕβριν
the master dwelling(-in-it) darkness and dishonor and insult
ἐνδύεται, καὶ ῥυπαρίας καὶ κοπριῶν ἐμπέπλησται· οὕτω
puts-on and with-filth and dung is-filled thus
καὶ ψυχὴ ἡ μὴ ἔχουσα τὸν Δεσπότην αὐτῆς μετὰ
also (the)-soul the(-one) not having the Master her with
τῶν ἀγγέλων ἐν ἑαυτῇ χορεύοντα, σκότους ἁμαρτίας, καὶ
the angels in herself dancing with-darkness of-sin and
αἰσχύνης παθῶν, καὶ πάσης ἀτιμίας ἐμπίμπλαται.
with-shame of-passions and every dishonor is-filled

2 Οὐαὶ ὁδῷ, ἐὰν μηδεὶς ἐν αὐτῇ περιπατῇ, μήτε ἀκούῃ
woe to-(the)-road if no-one on it walk nor hear
ἐν αὐτῇ φωνῆς ἀνθρώπου! ὅτι καταλυτήριον θηρίων
on it (the)-voice of-man because (a)-lodging of-beasts
τυγχάνει. Οὐαὶ ψυχῇ, ὁπόταν μὴ ὁδεύῃ ἐν αὐτῇ ὁ Κύριος,
it-is woe to-(the)-soul when not travels in her the Lord
καὶ τῇ φωνῇ αὐτοῦ φεύγῃ ἐξ αὐτῆς τὰ πνευματικὰ
and at-the voice his flee from her the spiritual
τῆς πονηρίας θηρία! Οὐαὶ οἰκίᾳ, ὁπότε ὁ δεσπότης
of-the wickedness beasts woe to-(the)-house when the master
οὐκ οἰκεῖ ἐν αὐτῇ! Οὐαὶ γῇ, ὁπότε μὴ ἔχει τὸν
not dwells in it woe to-(the)-land when not it-has the(-one)
ἐργαζόμενον αὐτὴν γεωργόν! Οὐαὶ πλοίῳ, ὁπόταν μὴ ἔχῃ
working it farmer woe to-(the)-ship when not it-has

τὸν κυβερνήτην, ὅτι ἀπὸ τῶν κυμάτων καὶ τοῦ σάλου
the helmsman because by the waves and the surge
τῆς θαλάσσης φερόμενον ἀπόλλυται. Οὐαὶ ψυχῇ, ὁπόταν
of-the sea borne it-perishes woe to-(the)-soul when
μὴ ἔχῃ τὸν ἀληθινὸν κυβερνήτην Χριστὸν ἐν αὐτῇ! ὅτι ἐν
not it-has the true helmsman Christ in her because in
τῇ θαλάσσῃ τῆς πικρίας τοῦ σκότους τυγχάνουσα, καὶ ὑπὸ
the sea of-the bitterness of-the darkness being and by
τοῦ σάλου τῶν παθῶν κυματουμένη, καὶ ὑπὸ τῶν πονηρῶν
the surge of-the passions tossed-by-waves and by the evil
πνευμάτων χειμαζομένη, τὸ τέλος ἀπώλειαν κτᾶται. Οὐαὶ
spirits storm-beaten the end destruction it-gains woe
ψυχῇ, ὁπόταν μὴ ἔχῃ τὸν ἐργαζόμενον αὐτὴν ἐπιμελῶς
to-(the)-soul when not it-has the(-one) working her carefully
Χριστόν, ἵνα καρποὺς ἀγαθοὺς τοῦ Πνεύματος ἐνεγκεῖν
Christ that fruits good of-the Spirit to-bring-forth
δυνηθῇ! ὅτι ἔρημος οὖσα, καὶ ἀκανθῶν καὶ τριβόλων
it-may-be-able because desert being and of-thorns and thistles
μεστή, τὸ τέλος καῦσιν πυρὸς καρποῦται. Οὐαὶ ψυχῇ,
full the end burning of-fire it-reaps woe to-(the)-soul
ὁπόταν μὴ ἔχῃ τὸν Δεσπότην αὐτῆς Χριστὸν ἐν ἑαυτῇ
when not it-has the Master her Christ in herself
κατοικοῦντα! ὅτι ἔρημος οὖσα καὶ δυσωδίας παθῶν
dwelling because desert being and with-stench of-passions
ἐμπεπλησμένη, καταλυτήριον κακίας τυγχάνει.
filled (a)-lodging of-vice it-is

Ὥσπερ γὰρ ὁ γεωργὸς ἐπὰν πορεύηται ἐργάσασθαι τὴν 3
as for the farmer when he-goes to-work the
γῆν, δέον τὰ ἐργαλεῖα καὶ ἄμφια πρὸς τὴν ἐργασίαν
earth (it-is)-needful the tools and clothes for the work
λαμβάνειν, οὕτως καὶ ὁ Χριστὸς ὁ βασιλεὺς ὁ ἐπουράνιος
to-take thus also — Christ the king the heavenly

καὶ ἀληθινὸς γεωργός, ἐλθὼν πρὸς τὴν ἐρημωθεῖσαν ὑπὸ
and true farmer having-come to the desolated by
τῆς κακίας ἀνθρωπότητα, ἐνδυσάμενος τὸ σῶμα καὶ ὡς
the vice humanity having-put-on the body and as
ἐργαλεῖον τὸν σταυρὸν βαστάσας, εἰργάσατο τὴν ἔρημον
(a)-tool the cross having-carried worked the desert
ψυχήν, καὶ ἔλαβεν ἐξ αὐτῆς τὰς ἀκάνθας καὶ τριβόλους
soul and took from her the thorns and thistles
τῶν πονηρῶν πνευμάτων, καὶ τὰ ζιζάνια τῆς ἁμαρτίας
of-the evil spirits and the tares of-the sin
ἐξέτιλε, καὶ πάντα χόρτον ἁμαρτημάτων αὐτῆς πυρὶ
he-plucked-out and all (the)-grass of-sins her with-fire
κατέκαυσε· καὶ οὕτως ἐργασάμενος αὐτὴν τῷ ξύλῳ τοῦ
he-burned-up and thus having-worked her with-the wood of-the
σταυροῦ, ἐφύτευσεν ἐν αὐτῇ τὸν παγκάλλιστον παράδεισον
cross he-planted in her the most-beautiful paradise
τοῦ Πνεύματος, πάντα καρπὸν ἡδὺν καὶ ἐπιθυμητὸν
of-the Spirit every fruit sweet and desirable
φέροντα ὡς Δεσπότῃ Θεῷ.
bearing as to-(the)-Master God

4 Καὶ ὥσπερ ἐν Αἰγύπτῳ τριημέρου σκότους γενομένου, οὐκ
and as in Egypt three-day darkness having-come not
ἔβλεπεν υἱὸς πατέρα, οὔτε ἀδελφὸς ἀδελφόν, οὔτε φίλος
saw (a)-son (his)-father nor brother brother nor friend
γνήσιον φίλον, τοῦ σκότους καλύψαντος αὐτούς· οὕτω τοῦ
true friend the darkness having-covered them thus —
Ἀδὰμ παραβάντος τὴν ἐντολήν, καὶ πεσόντος ἀπὸ τῆς
Adam having-transgressed the commandment and having-fallen from the
προτέρας δόξης, καὶ ὑπὸ τὸ πνεῦμα τοῦ κόσμου γεγονότος,
former glory and under the spirit of-the world having-come
καὶ τοῦ καλύμματος τοῦ σκότους ἐλθόντος ἐν τῇ ψυχῇ
and the veil of-the darkness having-come in the soul

αὐτοῦ ἀπ᾽ αὐτοῦ, καὶ μέχρι τοῦ ἐσχάτου Ἀδὰμ τοῦ Κυρίου,
his from him and until the last Adam the Lord
οὐκ ἔβλεπε τὸν ἀληθινὸν Πατέρα τὸν ἐπουράνιον, καὶ τὴν
not he-saw the true Father the heavenly and the
ἀγαθὴν καὶ χρηστὴν μητέρα τὴν χάριν τοῦ Πνεύματος, καὶ
good and kind mother the grace of-the Spirit and
τὸν γλυκὺν καὶ ποθούμενον ἀδελφὸν τὸν Κύριον, καὶ τοὺς
the sweet and longed-for brother the Lord and the
φίλους καὶ γνησίους ἀγγέλους ἁγίους, μεθ᾽ ὧν ἔχαιρε
friends and true angels holy with whom he-rejoiced
χορεύων καὶ ἑορτάζων. Οὐ μόνον δὲ ἕως τοῦ ἐσχάτου
dancing and feasting not only and until the last
Ἀδάμ, ἀλλ᾽ ἔτι καὶ νῦν ἐφ᾽ οὓς οὐκ ἀνέτειλεν ὁ ἥλιος τῆς
Adam but still also now upon whom not has-risen the sun of-the
δικαιοσύνης Χριστός, καὶ ὧν οὐκ ἠνοίγησαν οἱ τῆς ψυχῆς
righteousness Christ and whose not were-opened the of-the soul
ὀφθαλμοί, ἀπὸ τοῦ ἀληθινοῦ φωτὸς φωτισθέντες, ὑπὸ τὸ
eyes by the true light illumined under the
αὐτὸ σκότος τῆς ἁμαρτίας ἔτι τυγχάνουσι, τὴν αὐτὴν τῶν
same darkness of-the sin still they-are the same of-the
ἡδονῶν ἐνέργειαν ἔχοντες, τῇ αὐτῇ τῇ τιμωρίᾳ ὑποκείμενοι,
pleasures working having to-the same the punishment subject
ὀφθαλμοὺς βλέποντας τὸν Πατέρα μηδέπω ἔχοντες.
eyes seeing the Father not-yet having
Τοῦτο γὰρ ὀφείλει γινώσκειν ἕκαστος, ὅτι εἰσὶν ὀφθαλμοὶ 5
this for ought to-know each(-one) that there-are eyes
ἐνδότεροι ὀφθαλμῶν τούτων, καὶ ἔστιν ἀκοὴ ἐνδοτέρα
more-inward than-eyes these and there-is (a)-hearing more-inward
τῆς ἀκοῆς ταύτης. Καὶ ὥσπερ οὗτοι οἱ ὀφθαλμοὶ
than-the hearing this and as these the eyes
αἰσθητῶς βλέπουσι καὶ κατανοοῦσι τὸ πρόσωπον τοῦ
perceptibly see and observe the face of-the

φίλου, ἢ τοῦ ἀγαπητοῦ, οὕτως καὶ οἱ τῆς ἀξίας
friend or of-the beloved thus also the of-the worthy
καὶ πιστῆς ψυχῆς ὀφθαλμοὶ πνευματικῶς φωτισθέντες
and faithful soul eyes spiritually illumined
φωτὶ θεϊκῷ, βλέπουσι καὶ κατανοοῦσι τὸν ἀληθινὸν
with-light divine see and observe the true
φίλον, καὶ γλυκύτατον, καὶ πολυπόθητον νυμφίον τὸν
friend and most-sweet and much-longed-for bridegroom the
Κύριον, καταλαμπομένης τῆς ψυχῆς ὑπὸ τοῦ προσκυνητοῦ
Lord being-shone-upon the soul by the adorable
Πνεύματος· καὶ οὕτω βλέπουσα νοερῶς τὸ ἐπιθυμητὸν καὶ
Spirit and thus seeing intellectually the desirable and
μόνον ἀνεκλάλητον κάλλος εἰς ἔρωτα θεῖον τιτρώσκεται,
only unutterable beauty with love divine she-is-wounded
καὶ εἰς πάσας ἀρετὰς τοῦ Πνεύματος κατευθύνεται, καὶ
and to all virtues of-the Spirit is-directed and
οὕτως ἀόριστον καὶ ἀνέκλειπτον κέκτηται ἀγάπην, πρὸς
thus boundless and unfailing she-has-acquired love toward
τὸν ὑπ᾽ αὐτῆς ποθούμενον Κύριον. Τί τοίνυν μακαριώτερον
the by her longed-for Lord what therefore (is)-more-blessed
τῆς ἀϊδίου φωνῆς ἐκείνης Ἰωάννου, δεικνύοντος πρὸ
than-the everlasting voice that of-John showing before
ὀφθαλμῶν τὸν Κύριον, λέγοντος, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ,
(the)-eyes the Lord saying behold the lamb — of-God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου;
the(-one) taking-away the sin of-the world

6 Ἀληθῶς, Ἐν γεννητοῖς γυναικῶν οὐδεὶς μείζων Ἰωάννου
truly among (those)-born of-women no-one (is)-greater than-John
τοῦ Βαπτιστοῦ. Πλήρωμα γὰρ πάντων προφητῶν τυγχάνει·
— Baptist (the)-fullness for of-all prophets he-is
καὶ πάντες μὲν προεφήτευσαν περὶ τοῦ Κυρίου, μήκοθεν
and all indeed prophesied about the Lord from-afar

δεικνύοντες αὐτὸν παραγινόμενον· αὐτὸς δὲ προφητεύων
showing him coming he but prophesying
περὶ τοῦ Σωτῆρος, ἐδείκνυε παρ᾽ ὀφθαλμοῖς πᾶσι, βοῶν
about the Savior showed(-him) before (the)-eyes to-all crying
καὶ λέγων, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. Τί ἡδεῖα καὶ καλὴ ἡ
and saying behold the lamb — of-God how sweet and beautiful the
φωνὴ εὐθὺ δεικνύοντος τὸ ὑπ᾽ αὐτοῦ κηρυσσόμενον!
voice straightway showing the(-one) by him proclaimed
Μείζων Ἰωάννου ἐν γεννητοῖς γυναικῶν οὐδείς· ὁ δὲ
greater than-John among (those)-born of-women no-one the(-one) but
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστιν.
lesser in the kingdom of-the heavens greater than-he is
Οἱ ἄνωθεν ἐκ τοῦ Θεοῦ γεννηθέντες ἀπόστολοι· οἱ
the(-ones) from-above from — God born apostles the(-ones)
τὴν ἀπαρχὴν τοῦ παρακλήτου Πνεύματος λαβόντες· οὗτοι
the firstfruits of-the paraclete Spirit having-received these
γὰρ συνδικασταὶ καὶ σύνθρονοι κατηξιώθησαν γενέσθαι,
for fellow-judges and fellow-enthroned were-deemed-worthy to-become
οὗτοι λυτρωταὶ τῶν ἀνθρώπων γεγόνασιν. Εὑρίσκεις αὐτοὺς
these redeemers of-the men have-become you-find them
σχίζοντας θάλασσαν δυνάμεων πονηρῶν, καὶ διαγαγόντας
splitting (the)-sea of-powers evil and having-led-across
ψυχὰς πιστευούσας. Εὑρίσκεις αὐτοὺς γεωργοὺς τὴν ἄμπελον
souls believing you-find them farmers the vine
τῆς ψυχῆς ἐργαζομένους. Εὑρίσκεις αὐτοὺς παρανύμφους,
of-the soul working you-find them groomsmen
νυμφεύοντας ψυχὰς Χριστῷ· Ἡρμοσάμην γάρ, φησίν,
betrothing souls to-Christ I-betrothed for he-says
ὑμᾶς ἑνὶ ἀνδρί. Εὑρίσκεις αὐτοὺς διδόντας ζωὴν τοῖς
you to-one husband you-find them giving life to-the
ἀνθρώποις· καὶ ἁπαξαπλῶς εὑρίσκεις αὐτοὺς πολυμερῶς
men and in-a-word you-find them in-many-parts

καὶ πολυτρόπως διακονοῦντας τῷ Πνεύματι. Οὗτος οὖν
and in-many-ways ministering to-the Spirit this(-one) then
ἐστιν ὁ μικρὸς ὁ μείζων Ἰωάννου τοῦ Βαπτιστοῦ.
is the small(-one) the(-one) greater than-John — Baptist
7 Ὥσπερ γὰρ ὁ γεωργὸς ζεῦγος βοῶν κατέχων, ἐργάζεται
as for the farmer (a)-yoke of-oxen holding works
τὴν γῆν· τὸν αὐτὸν τρόπον καὶ ὁ Κύριος Ἰησοῦς, ὁ
the earth the same way also the Lord Jesus the
καλὸς καὶ ἀληθινὸς γεωργός, δύο ἀποστόλους ζεύξας,
good and true farmer two apostles having-yoked
ἀπέστειλεν αὐτούς, μετ' αὐτῶν ἐργαζόμενος τὴν γῆν
sent them with them working the earth
τῶν ἀκουόντων καὶ ἐν ἀληθείᾳ πιστευόντων. Πλὴν
of-the(-ones) hearing and in truth believing but
καὶ τοῦτο εἰπεῖν ἄξιον, ὡς οὐκ ἐν λόγῳ μόνῳ ἀκοῆς
also this to-say (is)-worthy that not in word alone of-hearing
ἡ βασιλεία τοῦ Θεοῦ, καὶ τὸ τῶν ἀποστόλων κήρυγμα,
(is)-the kingdom — of-God and the of-the apostles preaching
ὡς ἄν τις εἰδὼς λόγους καὶ ἑτέροις ἐκδιηγούμενος,
as — someone knowing words and to-others relating(-them)
ἀλλ' ἐν δυνάμει καὶ ἐνεργείᾳ Πνεύματος ἡ βασιλεία
but in power and working of-Spirit the kingdom
τυγχάνει. Ταῦτα γὰρ πεπόνθασι καὶ Ἰσραηλιτῶν παῖδες,
is these(-things) for suffered also of-(the)-Israelites (the)-children
μελετῶντες τὰς Γραφὰς ἀεί, καὶ περὶ τοῦ Κυρίου
studying the Scriptures always and about the Lord
δῆθεν τὴν μελέτην ἔχοντες, καὶ τὴν ἀλήθειαν αὐτὴν
supposedly the study having and the truth itself
μὴ δεξάμενοι, ἑτέροις τὴν αὐτὴν κληρονομίαν ἀπέδοντο·
not having-received to-others the same inheritance they-sold
οὕτως καὶ οἱ λόγους τοῦ Πνεύματος διηγούμενοι
thus also the(-ones) words of-the Spirit relating

ἑτέροις, αὐτοὶ τὸν λόγον ἐν δυνάμει μὴ κεκτημένοι,
to-others themselves the word in power not having-acquired
ἄλλοις ἀποδίδονται τὴν κληρονομίαν. Δόξα Πατρί, καὶ
to-others sell the inheritance glory to-(the)-Father and
Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
Son and holy Spirit for the ages amen

XXIX · WHY GRACE COMES LATE

God's wisdom gives grace at once to some, so that they may show their love in return, and delays it to others who have renounced the world, testing whether they hold him true to his promise and persist to the end. The delayed are to seek more keenly, examine themselves, and wait, since God is just and asks of each the fruits answering to what he received. No one is to exalt himself over his brother for a gift.

Ἡ τοῦ Θεοῦ σοφία ἄπειρος καὶ ἀκατάληπτος οὖσα, 1
the — of-God wisdom infinite and incomprehensible being
ἀκαταλήπτως καὶ ἀνεξιχνιάστως τὰς οἰκονομίας τῆς χάριτος
incomprehensibly and untraceably the dispensations of-the grace
εἰς τὸ γένος τῆς ἀνθρωπότητος ἐξεργάζεται ποικίλως,
toward the race of-the humanity works-out variously
πρὸς τὴν τοῦ αὐτεξουσίου θελήματος δοκιμασίαν, ὥστε
for the of-the self-determining will testing so-that
φανερωθῆναι τοὺς ἐξ ὅλης καρδίας ἀγαπῶντας αὐτόν,
to-be-made-manifest the(-ones) from whole heart loving him
καὶ πάντα κίνδυνον καὶ πόνον διὰ τὸν Θεὸν ὑπομένοντας.
and every danger and toil for — God enduring
Οἷς μὲν γὰρ προαπαντῶσι τὰ χαρίσματα, καὶ τὰ τοῦ
to-whom indeed for come-to-meet-beforehand the gifts and the of-the
ἁγίου Πνεύματος δωρήματα, εὐθὺς ἅμα τῷ προσελθεῖν
holy Spirit endowments immediately together-with the to-come-near

μετὰ πίστεως καὶ αἰτήσεως, ἄνευ καμάτων καὶ ἱδρώτων
with faith and asking without labors and sweats
καὶ πόνων, ἔστιν ὅτε ἐν τῷ κόσμῳ τυγχάνουσιν· ἔτι
and toils there-is (a-time)-when in the world being still
δίδωσι τὴν χάριν ὁ Θεός, οὐκ ἀργῶς, οὐδὲ ἀκαίρως, οὐδὲ
gives the grace — God not idly nor unseasonably nor
ὡς ἔτυχεν, ἀλλὰ σοφίᾳ τινὶ ἀῤῥήτῳ καὶ ἀκαταλήπτῳ, εἰς
as it-chanced but with-wisdom some unutterable and incomprehensible for
τὸ δοκιμασθῆναι τὴν προαίρεσιν, καὶ τὸ αὐτεξούσιον θέλημα
the to-be-tested the choice and the self-determining will
τῶν ταχέως ἐπιτυχόντων τῆς θείας χάριτος, εἰ
of-the(-ones) quickly having-obtained the divine grace whether
ᾔσθοντο τῆς εὐεργεσίας, καὶ τῆς πρὸς αὐτοὺς γενομένης
they-perceived the benefaction and the toward them having-come
χρηστότητος καὶ γλυκύτητος τοῦ Θεοῦ, κατὰ ἀναλογίαν
kindness and sweetness — of-God in proportion
τῆς ἄνευ πόνων ἰδίων χάριτος, ἧς καταξιωθέντες
to-the without toils own grace of-which having-been-deemed-worthy
ὀφείλουσι σπουδήν, καὶ δρόμον, καὶ ἀγῶνα, καὶ τὸν ἐκ
they-ought zeal and running and contest and the from
θελήματος καὶ προαιρέσεως ἀγάπης καρπὸν ἐπιδείξασθαι,
will and choice of-love fruit to-show
καὶ τὴν ἀμοιβὴν τῶν χαρισμάτων ἀνταποδοῦναι, τουτέστιν
and the return of-the gifts to-render that-is
ὅλους ἑαυτοὺς διδόντες ἐκδότους εἰς τὴν τοῦ Κυρίου
whole themselves giving surrendered to the of-the Lord
ἀγάπην, καὶ τὸ αὐτοῦ θέλημα μόνον ἐπιτελοῦντες, καὶ
love and the his will only accomplishing and
πάσης σαρκικῆς ἐπιθυμίας τελείως ἀναχωροῦντες.
from-every fleshly lust perfectly withdrawing

Οἷς δὲ καὶ ἀναχωρήσασι τοῦ κόσμου, καὶ ἀρνησαμένοις 2
to-whom but even having-withdrawn from-the world and having-denied
τὸν αἰῶνα τοῦτον κατὰ τὸ Εὐαγγέλιον, καὶ ἐν πολλῇ
the age this according-to the Gospel and in much
προσκαρτερήσει εὐχῆς καὶ νηστείας, καὶ σπουδῆς καὶ
perseverance of-prayer and fasting and zeal and
τῶν λοιπῶν ἀρετῶν τυγχάνουσιν, οὐκ εὐθὺς ὁ Θεὸς
of-the other virtues being not immediately — God
δίδωσι τὴν χάριν καὶ τὴν ἀνάπαυσιν, καὶ ἀγαλλίασιν
gives the grace and the rest and exultation
τοῦ Πνεύματος, μακροθυμῶν ἐπ᾽ αὐτοῖς καὶ τὴν δωρεὰν
of-the Spirit being-long-suffering over them and the gift
ἐπέχων. Καὶ τοῦτο οὐκ ἀργῶς, οὐδὲ ἀκαίρως, οὐδὲ ὡς
withholding and this not idly nor unseasonably nor as
ἔτυχεν, ἀλλὰ σοφίᾳ τινὶ ἀῤῥήτῳ εἰς δοκιμασίαν τοῦ
it-chanced but with-wisdom some unutterable for testing of-the
αὐτεξουσίου θελήματος, τοῦ ἰδεῖν, εἰ πιστὸν καὶ ἀληθῆ
self-determining will of-the to-see whether faithful and true
ἥγηνται τὸν Θεὸν τὸν ἐπαγγειλάμενον τοῖς
they-have-considered — God the(-one) having-promised to-the(-ones)
αἰτοῦσι διδόναι, καὶ τοῖς κρούουσιν ἀνοίγειν θύραν
asking to-give and to-the(-ones) knocking to-open (the)-door
ζωῆς, τοῦ ἰδεῖν καὶ πιστεύσαντας ἐξ ἀληθείας τῷ λόγῳ
of-life of-the to-see also (whether)-having-believed in truth the word
αὐτοῦ, εἰ ἕως τέλους παραμένουσιν ἐν πληροφορίᾳ
his whether until (the)-end they-remain in full-assurance
πίστεως καὶ σπουδῆς, αἰτοῦντες καὶ ζητοῦντες, εἰ
of-faith and zeal asking and seeking whether
μὴ περικακήσαντες καὶ ὑποστείλαντες ἀποστραφῶσι, καὶ
not having-lost-heart and having-shrunk-back they-turn-away and
ἀπιστήσαντες καὶ ἀπελπίσαντες ὀλιγωρήσωσι, μὴ εἰς
having-disbelieved and having-despaired they-grow-negligent not to

τέλος ὑπομείναντες διὰ τὴν παραβολὴν τοῦ χρόνου,
(the)-end having-endured because-of the extension of-the time
καὶ τὸ δοκιμάσαι τὸ θέλημα καὶ τὴν προαίρεσιν.
and the to-test the will and the choice

3 Ὁ γὰρ μὴ τάχιον λαμβάνων, διὰ τῆς ἀναβολῆς καὶ
the(-one) for not more-quickly receiving through the delay and
μακροθυμίας τοῦ Θεοῦ πλέον ἐκκαίεται, καὶ πλέον ὀρέγεται
long-suffering — of-God more is-inflamed and more reaches
τῶν οὐρανίων ἀγαθῶν, καὶ πλείονα πόθον καὶ σπουδήν,
for-the heavenly goods and greater longing and zeal
καὶ δρόμον καὶ ἀγῶνα, καὶ πᾶσαν ἀρετῆς κατάστασιν, καὶ
and running and contest and all of-virtue state and
πεῖναν, καὶ δίψαν, εἰς τὸ ἀγαθὸν ὁσημέραι προστίθησι, μὴ
hunger and thirst for the good daily adds not
χαυνούμενος ὑπὸ τῶν τῆς κακίας λογισμῶν τῶν συνόντων
slackening by the of-the vice thoughts the(-ones) present-with
τῇ ψυχῇ, καὶ εἰς ὀλιγωρίαν, καὶ ἀνυπομονησίαν, καὶ
the soul and into negligence and impatience and
ἀπελπισμὸν ἐκτρεπόμενος, ἢ πάλιν προφάσει μακροθυμίας
despair turning-aside or again on-pretext of-long-suffering
εἰς χαύνωσιν ἑαυτὸν ἐπιδώσῃ, λογισμῷ τοιούτῳ χρώμενος,
into slackness himself give (a)-thought such using
ὡς ὅτι Ὅτε δήποτε λαμβάνω τὴν χάριν τοῦ Θεοῦ;
as that whenever at-some-time I-receive the grace — of-God
κἀντεῦθεν εἰς ἀμέλειαν ὑπὸ τῆς κακίας ὑποκλεπτόμενος.
and-from-this into neglect by the vice being-stolen-away
Ἀλλ' ἐφ' ὅσον αὐτὸς ὁ Κύριος διὰ τῆς ἀναβολῆς
but in as-much-as the-very the Lord through the delay
μακροθυμεῖ ἐπ' αὐτῷ, δοκιμάζων τὴν πίστιν καὶ τὴν
is-long-suffering over him testing the faith and the
ἀγάπην τοῦ θελήματος αὐτοῦ, αὐτὸς ὀξυτέρως, καὶ
love of-the will his he more-keenly and

ἐκπονεστέρως, καὶ ἀνενδεῶς, καὶ ἀπερικακήτως ὀφείλει
more-laboriously and unfailingly and without-losing-heart ought
ζητεῖν τὴν δωρεὰν τοῦ Θεοῦ, ἅπαξ πεπιστευκὼς καὶ
to-seek the gift — of-God once having-believed and
πληροφορήσας ἑαυτόν, ὅτι Θεὸς ἀψευδὴς καὶ ἀληθινός
having-fully-assured himself that God unlying and true
ἐστιν, ἐπαγγειλάμενος διδόναι τοῖς μετὰ πίστεως
is having-promised to-give to-the(-ones) with faith
αἰτοῦσι τὴν χάριν αὐτοῦ ἕως τέλους, ἐν πάσῃ ὑπομονῇ.
asking the grace his until (the)-end in all patience
Ταῖς γὰρ πισταῖς ψυχαῖς πιστὸς καὶ ἀληθὴς ἡγεῖται ὁ Θεός, 4
by-the for faithful souls faithful and true is-considered — God
καὶ ἐσφράγισαν ὅτι ἀληθής ἐστι, κατὰ τὸν ἀληθῆ λόγον.
and they-have-sealed that true he-is according-to the true word
Ἀκολούθως οὖν τῇ προειρημένῃ τῆς πίστεως ἐννοίᾳ
accordingly then with-the aforesaid of-the faith notion
ἀνακρίνουσιν ἑαυτάς, ἐν τίσιν ὑστεροῦσι τὸ ὅσον ἐξ
they-examine themselves in what(-things) they-fall-short the as-much-as from
αὐτῶν, ἢ πόνῳ, ἢ ἀγῶνι, ἢ σπουδῇ, ἢ πίστει, ἢ ἀγάπῃ,
them either in-toil or contest or zeal or faith or love
ἢ τῇ λοιπῇ τῶν ἀρετῶν καταστάσει· καὶ ἀνακρίνουσαι
or the other of-the virtues state and examining
ἐν πάσῃ ἀκριβείᾳ λεπτότητος, βιάζονται, ὅση
in all exactness of-subtlety they-force(-themselves) as-much-as
δύναμις, καὶ ἄγχουσιν εἰς τὴν εὐαρέστησιν τοῦ Κυρίου,
(is-their)-power and press-hard toward the pleasing of-the Lord
ἅπαξ πιστεύσασαι, ὅτι ὁ Θεὸς ἀληθὴς ὢν οὐ στερήσει τῆς
once having-believed that — God true being not will-deprive of-the
τοῦ Πνεύματος δωρεᾶς αὐτάς, εἰ παραμείνωσιν ἕως τέλους
of-the Spirit gift them if they-remain until (the)-end
εἰς τὴν πρὸς αὐτὸν διὰ πάσης σπουδῆς λατρείαν καὶ
in the toward him through all zeal service and

ἀναμονήν, ἀλλὰ καταξιωθήσονται τῆς οὐρανίου χάριτος, ὡς
waiting but they-will-be-deemed-worthy of-the heavenly grace as
ἔτι ἐν σαρκὶ τυγχάνουσαι, καὶ τῆς αἰωνίου ζωῆς τεύξονται.
still in flesh being and the eternal life they-will-obtain
Καὶ οὕτως κινοῦσιν ὅλην τὴν ἀγάπην αὐτῶν πρὸς
and thus they-move whole the love their toward
τὸν Κύριον, ἀρνησάμεναι πάντα, καὶ αὐτὸν μόνον ἐν
the Lord having-denied all and him only in
πολλῇ ἐπιθυμίᾳ, καὶ πείνῃ καὶ δίψει προσδοκῶσαι, καὶ
much desire and hunger and thirst expecting and
τὴν ἀνάπαυσιν καὶ παράκλησιν τῆς χάριτος ἐκδεχόμεναι
the rest and consolation of-the grace awaiting
πάντοτε καὶ ἐπὶ μηδενὶ τούτου τοῦ κόσμου παρακαλούμεναι,
always and in nothing of-this the world being-consoled
καὶ ἀναπαυόμεναι, καὶ δεσμούμεναι ἑκουσίως· ἀλλὰ πάντοτε
and resting and being-bound willingly but always
τοῖς ὑλικοῖς λογισμοῖς ἀντιλέγουσαι, τὴν τοῦ Θεοῦ βοήθειαν
the material thoughts contradicting the — of-God help
καὶ ἀντίληψιν μόνον προσδοκῶσιν, ὁπότε ταῖς τοιαύτην
and support only they-expect when the such
σπουδὴν καὶ προαίρεσιν καὶ ὑπομονὴν ἀναδεχομέναις
zeal and choice and patience taking-up
ψυχαῖς αὐτὸς ὁ Κύριος ἤδη κρυπτῶς σύνεστι,
souls the-very the Lord already secretly is-present-with(-them)
καὶ βοηθεῖ, καὶ διαφυλάττει, καὶ ὑποστηρίζει ἕκαστον
and helps and guards and supports each
τῆς ἀρετῆς καρπόν· κἂν ἐν πόνῳ καὶ θλίψει τυγχάνωσι,
of-the virtue fruit even-if in toil and affliction they-be
κἂν ἐν ἐπιγνώσει ἀληθείας, καὶ φανερώσει ψυχῆς,
even-if in knowledge of-truth and manifestation of-(the)-soul
οὐδέπω ἐκομίσαντο τὴν χάριν τοῦ Πνεύματος, καὶ τὴν
not-yet have-they-received the grace of-the Spirit and the

ἀνάπαυσιν τῆς ἐπουρανίου δωρεᾶς, καὶ ἐν πληροφορίᾳ οὐκ
rest of-the heavenly gift and in full-assurance not
ᾔσθοντο ταύτης διὰ τὴν τοῦ Θεοῦ ἄῤῥητον σοφίαν,
they-have-perceived it because-of the — of-God unutterable wisdom
καὶ τὰ ἀνεκδιήγητα κρίματα, δοκιμάζοντος διαφόρως
and the indescribable judgments testing variously
τὰς πιστευούσας ψυχάς, καὶ εἰς τὴν ἐκ θελήματος καὶ
the believing souls and to the from will and
προαιρέσεως ἀγάπην ἀποσκοποῦντος. Ὅροι γὰρ καὶ μέτρα
choice love looking bounds for and measures
καὶ σταθμοὶ τῆς αὐτεξουσίου προαιρέσεώς εἰσι, καὶ τοῦ
and weights of-the self-determining choice there-are and of-the
θελήματος τῆς ἀγάπης, καὶ τῆς εἰς πάσας τὰς ἁγίας
will of-the love and of-the toward all the holy
αὐτοῦ ἐντολάς, ὅση δύναμις διαθέσεως. Καὶ οὕτως
his commandments as-much-as (is)-power of-disposition and thus
ἀναπληροῦσαι αἱ ψυχαὶ τὸ τῆς ἀγάπης αὐτῶν καὶ ὀφειλῆς
filling-up the souls the of-the love their and of-debt
μέτρον, τῆς βασιλείας καὶ τῆς αἰωνίου ζωῆς καταξιοῦνται.
measure of-the kingdom and of-the eternal life are-deemed-worthy
Δίκαιος γάρ ἐστιν ὁ Θεός, καὶ δίκαια τὰ κρίματα αὐτοῦ, καὶ 6
just for is — God and just the judgments his and
προσωποληψία παρ᾽ αὐτῷ οὐκ ἔστιν, ἀλλὰ κατὰ ἀναλογίαν
partiality with him not is but in proportion
τῶν εὐεργεσιῶν, ἤτοι σωματικῶν, ἢ πνευματικῶν, ἤτοι
to-the benefactions whether bodily or spiritual whether
γνώσεως, ἤτοι συνέσεως, ἢ διακρίσεως, ἃ καὶ ἐν τῇ
of-knowledge or of-understanding or of-discernment which also in the
φύσει τῶν ἀνθρώπων ὁ Θεὸς διαφόρως ἐνέθηκεν, ἕκαστον
nature of-the men — God variously put-in each
κρίνων τοὺς καρποὺς τῆς ἀρετῆς ἐπιζητήσει, καὶ κατ᾽
judging the fruits of-the virtue he-will-seek and according-to

ἀξίαν ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, καὶ δυνατοὶ
worth will-render to-each according-to the works his and (the)-mighty
δυνατῶς ἐτασθήσονται. Ὁ γὰρ ἐλάχιστος συγγνωστός ἐστιν
mightily will-be-examined the for least pardonable is
ἐλέους· καὶ ὁ Κύριος λέγει, Δοῦλος ὁ γνοὺς τὸ
of-mercy and the Lord says (the)-slave the(-one) having-known the
θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας
will of-the lord his-own and not having-prepared nor having-done
πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. Ὁ δὲ μὴ
according-to the will his will-be-beaten many(-blows) the(-one) but not
γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας·
having-known having-done but (things)-worthy of-stripes will-be-beaten few(-blows)
παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητήσεται παρ᾽ αὐτοῦ,
to-every(-one) but to-whom was-given much much will-be-sought from him
καὶ ᾧ πολὺ παρέθεντο, περισσότερον ἀπαιτήσουσιν
and to-whom much they-entrusted more they-will-ask
αὐτόν. Τὴν δὲ γνῶσιν καὶ σύνεσιν διαφόρως νόει,
him the but knowledge and understanding variously understand
ἤτοι κατὰ χάριν καὶ δόμα ἐπουράνιον τοῦ Πνεύματος,
whether according-to grace and gift heavenly of-the Spirit
ἤτοι κατὰ φυσικὴν ἀκολουθίαν συνέσεως ἢ διακρίσεως,
or according-to natural sequence of-understanding or of-discernment
καὶ διὰ τῶν θείων Γραφῶν παιδεύσεως· ἕκαστος γὰρ
and through the divine Scriptures of-instruction each for
τοὺς καρποὺς ἀπαιτηθήσεται τῆς ἀρετῆς, κατὰ ἀναλογίαν
the fruits will-be-asked of-the virtue in proportion
τῶν παρὰ Θεοῦ γενομένων εἰς αὐτὸν εὐεργεσιῶν, ἤτοι
to-the from God having-come to him benefactions whether
φυσικῶν, ἤτοι ἐκ θείας χάριτος δεδομένων. Ἀναπολόγητος
natural or from divine grace given without-excuse
τοίνυν ἐστὶ πᾶς ἄνθρωπος παρὰ Θεῷ ἐν ἡμέρᾳ κρίσεως·
therefore is every man before God in (the)-day of-judgment

ἕκαστος γὰρ καθ᾽ ὃ ἔγνω τοὺς καρποὺς τῆς πίστεως,
each for according-to what he-knew the fruits of-the faith
καὶ ἀγάπης, καὶ πάσης ἀρετῆς τῆς πρὸς αὐτόν, ἐκ
and love and every virtue of-the toward him from
προαιρέσεως καὶ θελήματος ἀνταπόδοσιν ἀπαιτηθήσεται,
choice and will (as)-requital will-be-asked
ἤτοι δι᾽ ἀκοῆς, ἤτοι μηδέποτε λόγον ἀκούσας Θεοῦ.
whether through hearing or never (a)-word having-heard of-God
Ἀποσκοποῦσα γὰρ ἡ ψυχὴ ἡ πιστὴ καὶ φιλαλήθης εἰς 7
looking for the soul the faithful and truth-loving to
τὰ ἀποκείμενα αἰώνια ἀγαθὰ τοῖς δικαίοις, καὶ εἰς τὴν
the laid-up eternal goods for-the righteous and to the
ἄῤῥητον τῆς μελλούσης ἐπιφοιτᾶν θείας χάριτος εὐεργεσίαν,
unutterable of-the about to-visit divine grace benefaction
ἀναξίαν ἑαυτήν, καὶ τὴν σπουδὴν αὐτῆς, καὶ πόνον, καὶ
unworthy herself and the zeal her and toil and
κάματον ἡγεῖται πρὸς τὰς ἀῤῥήτους ἐπαγγελίας τοῦ
labor considers compared-with the unutterable promises of-the
Πνεύματος. Οὗτός ἐστιν ὁ πτωχὸς τῷ πνεύματι, ὃν ὁ
Spirit this(-one) is the poor in-the spirit whom the
Κύριος μακαρίζει· οὗτός ἐστιν ὁ πεινῶν καὶ διψῶν
Lord blesses this(-one) is the(-one) hungering and thirsting
τὴν δικαιοσύνην· οὗτός ἐστιν ὁ συντετριμμένος τὴν
(for)-the righteousness this(-one) is the(-one) broken in-the
καρδίαν. Οἱ τοιαύτην προαίρεσιν ἀναλαμβάνοντες, καὶ
heart the(-ones) such choice taking-up and
σπουδήν, καὶ πόνον, καὶ πόθον ἀρετῆς, καὶ ἕως τέλους
zeal and toil and longing of-virtue and until (the)-end
ἐν αὐτῷ διαμένοντες, τῆς ζωῆς καὶ τῆς αἰωνίου βασιλείας
in it remaining the life and the eternal kingdom
ἐπιτυχεῖν ἐξ ἀληθείας δυνήσονται. Μὴ τοίνυν τις τῶν
to-obtain in truth will-be-able not therefore anyone of-the

ἀδελφῶν κατεπαιρέσθω τοῦ ἀδελφοῦ, καὶ εἰς οἴησιν
brothers let-him-exalt-himself-over the brother and to conceit
προκοπτέτω, ὑπὸ τῆς κακίας ὑποκλεπτόμενος, ὡς ὅτι
let-him-advance by the vice being-stolen-away as that
Ἰδοὺ ἐγὼ χάρισμα πνευματικὸν κέκτημαι· οὐκ ἔστι γὰρ
behold I (a)-gift spiritual have-acquired not is for
ἄξιον ταῦτα Χριστιανοὺς ἐνθυμεῖσθαι. Τί γὰρ ποιεῖ ἡ
worthy these(-things) (for)-Christians to-think what for will-do the
αὔριον εἰς ἐκεῖνον οὐκ οἶδας· καὶ ποῖον τέλος ἐκείνου, καὶ
tomorrow to that(-one) not you-know and what end of-that(-one) and
ποῖον τὸ σὸν ἀγνοεῖς. Ἀλλ' ἕκαστος ἑαυτῷ προσέχων,
what the yours you-are-ignorant but each to-himself attending
ἀνακρινέτω τὴν ἰδίαν συνείδησιν πάντοτε, καὶ δοκιμαζέτω
let-him-examine the own conscience always and let-him-test
τὸ ἔργον αὐτοῦ τῆς καρδίας, ποίαν σπουδὴν καὶ ἀγῶνα
the work his of-the heart what zeal and contest
ὁ νοῦς ἔχει πρὸς τὸν Θεόν· καὶ εἰς τὸν τέλειον σκοπὸν
the mind has toward — God and to the perfect goal
τῆς ἐλευθερίας, καὶ ἀπαθείας, καὶ τῆς καταπαύσεως τοῦ
of-the freedom and passionlessness and of-the rest of-the
πνεύματος ἀποσκοπῶν, ἀπαύστως τρεχέτω καὶ ἀόκνως,
spirit looking unceasingly let-him-run and untiringly
ἐν μηδενὶ χαρίσματι, ἢ καὶ δικαιώματι πληροφορούμενος.
in no gift or even righteous-deed being-fully-assured
Δόξα καὶ προσκύνησις Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ
glory and worship to-(the)-Father and Son and holy
Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
Spirit for the ages amen

The word of God is a work and must be found as a work in its hearers. As fathers long for children, the Lord labored through the patriarchs, the law, the prophets, and the cross to beget children of his own Spirit, and the soul without that birth is dead to the kingdom. A painter needs his sitter's face, and Christ paints his heavenly image in those who keep their eyes on him; Adam's fall, the man among the robbers, and Lazarus show the wound he alone heals.

Οἱ τὸν λόγον ἀκούοντες, ἔργον τοῦ λόγου ἐν ταῖς 1
the(-ones) the word hearing (the)-work of-the word in the
ἑαυτῶν ψυχαῖς ὀφείλουσιν ἐπιδείξασθαι. Ὁ λόγος γὰρ τοῦ
their-own souls ought to-show the word for —
Θεοῦ οὐκ ἔστι λόγος ἀργός, ἀλλ' ἔργον ἔχει εἰς τὴν ψυχὴν
of-God not is (a)-word idle but work it-has in the soul
γιγνόμενον. Διὰ τοῦτο γὰρ καὶ ἔργον λέγεται, ἵνα καὶ
coming-to-be because-of this for also work it-is-called that also
ἔργον εὑρεθῇ ἐν τοῖς ἀκούουσι. Παράσχοι τοίνυν ὁ Κύριος
work be-found in the(-ones) hearing may-grant therefore the Lord
τὸ ἔργον τῆς ἀληθείας ἐν τοῖς ἀκούουσιν, ἵνα ὁ λόγος
the work of-the truth in the(-ones) hearing that the word
ἔγκαρπος εὑρεθῇ εἰς ἡμᾶς. Ὥσπερ γὰρ σκιὰ προάγει
fruitful be-found in us as for (a)-shadow goes-before
τὸ σῶμα· ἡ σκιὰ δὲ τὸ σῶμα δηλοῖ, καὶ ἡ ἀλήθεια τὸ
the body the shadow and the body shows and the truth the
σῶμά ἐστι· τὸν αὐτὸν τρόπον καὶ ὁ λόγος ὥσπερ σκιὰ
body is the same way also the word as (a)-shadow
τυγχάνει τῆς ἀληθείας τοῦ Χριστοῦ. Προάγει δὲ ὁ λόγος
is of-the truth — of-Christ goes-before and the word
τὴν ἀλήθειαν. Οἱ ἐπὶ γῆς πατέρες ἐκ τῆς ἑαυτῶν
the truth the(-ones) on earth fathers from the their-own
φύσεως γεννῶσι τέκνα ἐκ τοῦ σώματος αὐτῶν καὶ τῆς
nature beget children from the body their and the

ψυχῆς, καὶ γεννηθέντα πάσῃ σπουδῇ ἐπιμελῶς παιδεύουσιν
soul and having-been-born with-all zeal carefully they-train(-them)
ὡς ἑαυτῶν τέκνα, ἕως τέλειοι ἄνδρες γένωνται, καὶ
as their-own children until perfect men they-become and
διάδοχοι καὶ κληρονόμοι. Τοῖς γὰρ πατράσιν ἐξαρχῆς
successors and heirs to-the for fathers from-the-beginning
σκοπὸς καὶ σπουδὴ πᾶσα γίγνεται πρὸς τὸ γεννῆσαι τέκνα,
(the)-aim and zeal all is toward the to-beget children
καὶ σχεῖν κληρονόμους, καὶ εἰ μὴ ἐγέννησαν, μεγίστην
and to-have heirs and if not they-had-begotten greatest
λύπην καὶ ὀδύνην ἂν εἶχον, ὥστε πάλιν γεννήσαντες,
grief and pain — they-would-have-had so-that again having-begotten
χαρὰν ἔσχον. Χαίρουσι δὲ καὶ οἱ συγγενεῖς καὶ οἱ γείτονες.
joy they-had rejoice and also the kinsmen and the neighbors

2 Τὸν αὐτὸν τρόπον καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς περὶ
the same way also the Lord our Jesus Christ about
τῆς τοῦ ἀνθρώπου σωτηρίας φροντίσας, πᾶσαν οἰκονομίαν
the of-the man salvation having-cared every dispensation
καὶ σπουδὴν ἐπετέλεσεν ἐξαρχῆς διὰ Πατέρων,
and zeal accomplished from-the-beginning through Fathers
πατριαρχῶν, διὰ νόμου καὶ προφητῶν· ἔσχατον καὶ
patriarchs through law and prophets at-last also
αὐτὸς παραγενόμενος, καὶ σταυροῦ αἰσχύνης καταφρονήσας,
himself having-come and of-(the)-cross (the)-shame having-despised
ὑπέμεινε θάνατον. Καὶ οὗτος ὅλος ὁ κάματος, καὶ ἡ
endured death and this whole the labor and the
σπουδὴ αὐτοῦ γέγονεν, ὅπως γεννήσῃ ἐξ ἑαυτοῦ ἐκ
zeal his has-been so-that he-may-beget from himself from
τῆς ἑαυτοῦ φύσεως τέκνα ἐκ τοῦ Πνεύματος, ἄνωθεν
the his-own nature children from the Spirit from-above
εὐδοκήσας γεννηθῆναι ἐκ τῆς αὐτοῦ θεότητος. Καὶ ὥσπερ
having-been-pleased to-be-born from the his divinity and as

οἱ πατέρες οὗτοι, ἐὰν μὴ γεννήσωσι, λυποῦνται· οὕτως καὶ
the fathers these unless — they-beget are-grieved thus also
ὁ Κύριος ἀγαπήσας τὸ γένος τῶν ἀνθρώπων ὡς ἰδίαν
the Lord having-loved the race of-the men as own
εἰκόνα, ἠθέλησεν αὐτοὺς ἐκ τοῦ αὐτοῦ σπέρματος γεννῆσαι
image wished them from the same seed to-beget
τῆς θεότητος. Εἴ τινες οὖν μὴ θελήσωσιν εἰς τοιαύτην
of-the divinity if some then not wish to such
γέννησιν ἐλθεῖν, καὶ ἐκ τῆς γαστρὸς τοῦ Πνεύματος τῆς
birth to-come and from the womb of-the Spirit of-the
θεότητος γεννηθῆναι, πολλὴν λύπην ὁ Χριστὸς ἀναδέχεται,
divinity to-be-born much grief — Christ takes-on
παθὼν δι' αὐτοὺς καὶ ὑπομείνας, ἵνα τούτους σώσῃ.
having-suffered for them and having-endured that these he-may-save
Πάντας γὰρ ἀνθρώπους θέλει ὁ Κύριος τῆς γεννήσεως 3
all for men wishes the Lord of-the birth
καταξιωθῆναι ταύτης. Ὑπὲρ πάντων γὰρ ἀπέθανε, καὶ
to-be-deemed-worthy this for all for he-died and
πάντας εἰς ζωὴν ἐκάλεσε. Ζωὴ δέ ἐστιν ἡ ἄνωθεν ἐκ τοῦ
all to life he-called life and is the from-above from —
Θεοῦ γέννησις· ἄνευ γὰρ ταύτης ζῆσαι ψυχὴν ἀδύνατον,
God birth without for this to-live (for)-(a)-soul (is)-impossible
ὥς φησιν ὁ Κύριος· Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ
as says the Lord unless — someone be-born from-above not
δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. Ὥστε πάλιν ὅσοι
he-can to-see the kingdom — of-God so-that again as-many-as
πιστεύουσι τῷ Κυρίῳ, καὶ προσερχόμενοι καταξιοῦνται
believe the Lord and coming-near are-deemed-worthy
τῆς γεννήσεως ταύτης, χαρὰν ἐμποιοῦσι καὶ μεγάλην
of-the birth this joy cause and great
ἀγαλλίασιν ἐν οὐρανοῖς τοῖς γεννήσασι γονεῦσι· πάντες τε
exultation in heavens to-the having-begotten parents all both

ἄγγελοι, καὶ δυνάμεις ἅγιαι χαίρουσι τῇ ψυχῇ τῇ ἐκ
angels and powers holy rejoice over-the soul the from
Πνεύματος γεννηθείσῃ, καὶ γενομένῃ πνεῦμα. Τοῦτο γὰρ τὸ
Spirit born and having-become spirit this for the
σῶμα ὁμοίωμα τυγχάνει τῆς ψυχῆς, ἡ δὲ ψυχὴ εἰκὼν
body (a)-likeness is of-the soul the and soul (an)-image
τοῦ Πνεύματος ὑπάρχει· καὶ ὥσπερ τὸ σῶμα χωρὶς τῆς
of-the Spirit is and as the body without the
ψυχῆς νεκρόν ἐστι, μηδὲν δυνάμενον διαπράξασθαι, οὕτως
soul dead is nothing able to-accomplish thus
ἄνευ τῆς ἐπουρανίου ψυχῆς, χωρὶς τοῦ θεϊκοῦ Πνεύματος,
without the heavenly soul without the divine Spirit
νεκρὰ τυγχάνει ἀπὸ τῆς βασιλείας ἡ ψυχή, μηδὲν δυναμένη
dead is from the kingdom the soul nothing able
διαπράξασθαι τῶν τοῦ Θεοῦ, ἄνευ τοῦ Πνεύματος.
to-accomplish of-the(-things) — of-God without the Spirit

4 Ὥσπερ γὰρ ὁ εἰκονογράφος προσέχει τῷ προσώπῳ τοῦ
as for the image-painter attends to-the face of-the
βασιλέως, καὶ γράφει· καὶ ἐπὰν ἐξ ἐναντίας ᾖ τὸ πρόσωπον
king and paints and when from opposite be the face
τοῦ βασιλέως προσέχον αὐτῷ γράφοντι, εὐκόλως καὶ
of-the king attending to-him painting easily and
καλῶς ἐκεῖνος ζωγραφεῖ τὴν εἰκόνα· ἐπὰν δὲ ἀποστρέψῃ τὸ
well he paints the image when but he-turn-away the
πρόσωπον, οὐ δύναται γράψαι, διὰ τὸ μὴ ἀτενίζειν αὐτῷ
face not he-can to-paint because-of the not to-gaze-at him
τῷ γράφοντι· τὸν αὐτὸν τρόπον καὶ ὁ καλὸς ζωγράφος
the painter the same way also the good painter
Χριστός, τοῖς πιστεύουσιν αὐτῷ καὶ ἀτενίζουσιν διὰ
Christ for-the(-ones) believing him and gazing through
παντὸς πρὸς αὐτόν, εὐθέως ζωγραφεῖ κατὰ τὴν εἰκόνα
all(-time) toward him immediately paints after the image

αὐτοῦ ἐπουράνιον ἄνθρωπον, ἐκ τοῦ αὐτοῦ Πνεύματος, ἐκ
his (a)-heavenly man from the his Spirit from
τῆς ὑποστάσεως αὐτοῦ τοῦ φωτὸς τοῦ ἀνεκλαλήτου, γράφει
the substance of-the-very the light the unutterable he-paints
εἰκόνα οὐράνιον, καὶ δίδωσιν αὐτῇ τὸν καλὸν καὶ ἀγαθὸν
(an)-image heavenly and gives to-her the beautiful and good
αὐτῆς νυμφίον. Εἴ τις οὖν οὐκ ἀτενίζει διὰ παντὸς πρὸς
her bridegroom if someone then not gazes through all(-time) toward
αὐτὸν τῶν πάντων ὑπεριδών, οὐ μὴ γράψῃ ὁ Κύριος αὐτοῦ
him of-the all having-disregarded not — will-paint the Lord his
τὴν εἰκόνα ἐκ τοῦ ἑαυτοῦ φωτός. Χρὴ τοίνυν ἀτενίζειν
the image from the his-own light (it)-is-needful therefore to-gaze
ἡμᾶς εἰς αὐτὸν πιστεύοντας, καὶ ἀγαπῶντας αὐτόν, πάντα
us at him believing and loving him all
ῥίψαντας, καὶ αὐτῷ προσέχοντας· ἵνα γράψας τὴν
having-thrown-away and to-him attending that having-painted the
ἑαυτοῦ εἰκόνα τὴν ἐπουράνιον, ἀποστείλῃ ἐν ταῖς ψυχαῖς
his-own image the heavenly he-may-send(-it) into the souls
ἡμῶν· καὶ οὕτως φορέσαντες τὸν Χριστὸν ζωὴν αἰώνιον
our and thus having-worn — Christ life eternal
λάβωμεν, καὶ ἀπεντεῦθεν πληροφορηθέντες ἀναπαῶμεν.
we-may-receive and from-here being-fully-assured we-may-rest
Ὥσπερ τὸ νόμισμα τοῦ χρυσίου, ἐὰν μὴ λάβῃ καὶ 5
as the coin of-the gold unless — it-receive and
ἐντυπωθῇ τὴν βασιλικὴν εἰκόνα, οὔτε εἰς ἐμπορίαν
be-stamped-with the royal image neither into trade
ἀπέρχεται, οὔτε εἰς βασιλέως θησαυροὺς ἀποτίθεται, ἀλλὰ
goes nor into (the)-king's treasuries is-laid-up but
ἀπόβλητον τυγχάνει· οὕτως καὶ ἡ ψυχή, ἐὰν μὴ ἔχῃ
rejected it-is thus also the soul unless — it-have
εἰκόνα τοῦ ἐπουρανίου Πνεύματος ἐν φωτὶ ἀῤῥήτῳ,
(the)-image of-the heavenly Spirit in light unutterable

Χριστὸν ἐντετυπωμένον ἐν αὐτῇ, οὐ χρησιμεύει εἰς τοὺς
Christ stamped in her not it-is-useful for the
ἄνω θησαυρούς, καὶ ὑπὸ τῶν ἐμπόρων τῆς βασιλείας τῶν
above treasuries and by the merchants of-the kingdom the
καλῶν ἀποστόλων ἀπόβλητος γίνεται. Καὶ γὰρ ὁ
good apostles rejected it-becomes and for the(-one)
κληθείς, καὶ μὴ φορῶν τὸ ἔνδυμα τοῦ γάμου, ὡς ἀλλότριος
called and not wearing the garment of-the wedding as (a)-stranger
ἐξεβλήθη εἰς τὸ ἀλλότριον σκότος, μὴ φορῶν τὴν εἰκόνα
was-cast-out into the alien darkness not wearing the image
τὴν ἐπουράνιον. Τοῦτο γὰρ σημεῖον καὶ σίγνον ὑπάρχει τοῦ
the heavenly this for (the)-sign and seal is of-the
Κυρίου ἐντυπούμενον ταῖς ψυχαῖς, πνεῦμα φωτὸς ἀῤῥήτου
Lord stamped on-the souls (the)-spirit of-light unutterable
ὑπάρχον. Καὶ ὥσπερ ὁ νεκρὸς ἀχρεῖος, καὶ ὅλως μὴ
being and as the dead(-man) useless and at-all not
χρησιμεύων τοῖς ἐκεῖ ἐστι· διὸ καὶ ἐκκομίζουσιν
useful to-the(-ones) there is wherefore also they-carry
αὐτὸν ἔξω τῆς πόλεως καὶ κατατίθενται· οὕτως καὶ ἡ
him outside the city and lay(-him)-down thus also the
ψυχὴ ἡ μὴ φέρουσα τὴν ἐπουράνιον τοῦ θεϊκοῦ φωτὸς
soul the(-one) not bearing the heavenly of-the divine light
εἰκόνα, τὴν ζωὴν τῆς ψυχῆς, ὥσπερ ἀδόκιμος καὶ πάντῃ
image the life of-the soul as unapproved and wholly
ἀπόβλητος τυγχάνει· οὐ χρησιμεύει γὰρ εἰς ἐκείνην τὴν
rejected is not it-is-useful for for that the
πόλιν τῶν ἁγίων νεκρὰ ψυχή, μὴ φέρουσα φωτεινὸν καὶ
city of-the saints dead soul not bearing luminous and
θεϊκὸν Πνεῦμα. Ὥσπερ γὰρ ἐν κόσμῳ ζωὴ τοῦ σώματος
divine Spirit as for in (the)-world (the)-life of-the body

ἡ ψυχή ἐστιν, οὕτως καὶ ἐν τῷ αἰωνίῳ καὶ ἐπουρανίῳ
the soul is thus also in the eternal and heavenly
κόσμῳ τῆς ψυχῆς ἡ ζωή, τὸ Πνεῦμα τῆς θεότητος ὑπάρχει.
world of-the soul the life the Spirit of-the divinity is
Χρὴ τοίνυν τὸν ζητοῦντα πιστεῦσαι καὶ προσελθεῖν 6
(it)-is-needful therefore the(-one) seeking to-believe and to-come-near
τῷ Κυρίῳ, παρακαλεῖν ἐντεῦθεν λαβεῖν τὸ θεϊκὸν Πνεῦμα·
to-the Lord to-beseech from-here to-receive the divine Spirit
αὐτὸ γάρ ἐστιν ἡ ζωὴ τῆς ψυχῆς, καὶ διὰ τοῦτο
it for is the life of-the soul and because-of this
ἐποιήσατο τὴν ἔλευσιν ὁ Κύριος, ἵνα ζωὴν ἐντεῦθεν
made the coming the Lord that life from-here
δῷ τῇ ψυχῇ, τὸ Πνεῦμα αὐτοῦ· Ἕως γάρ, φησί,
he-may-give to-the soul the Spirit his while for he-says
ἔχετε τὸ φῶς, πιστεύετε εἰς τὸ φῶς· ἔρχεται νύξ, ὅτε
you-have the light believe in the light comes night when
οὐκέτι δύνασθε ἐργάζεσθαι. Εἴ τις τοίνυν οὐκ ἐζήτησεν
no-longer you-can to-work if someone therefore not sought
ἐντεῦθεν καὶ ἔλαβε ζωὴν τῇ ψυχῇ τὸ θεϊκὸν φῶς
from-here and received (as)-life for-the soul the divine light
τοῦ Πνεύματος, ἐν τῷ ἐξέρχεσθαι τοῦ σώματος, ἐν
of-the Spirit in the to-go-out from-the body in
τοῖς ἀριστεροῖς τόποις τοῦ σκότους ἤδη ἀφορίζεται, εἰς
the left places of-the darkness already he-is-set-apart into
βασιλείαν οὐρανῶν μὴ εἰσερχόμενος, ἐν γεέννῃ τὸ τέλος
(the)-kingdom of-heavens not entering in Gehenna the end
ἔχων μετὰ τοῦ διαβόλου καὶ τῶν ἀγγέλων αὐτοῦ. Ἢ
having with the devil and the angels his or
ὥσπερ χρυσίον ἢ ἀργύριον, ἐπὰν ἐμβληθῇ τῷ πυρί,
as gold or silver when it-is-cast into-the fire
καθαρώτερον καὶ δοκιμώτερον γίνεται, καὶ οὐδὲν δύναται
purer and more-approved becomes and nothing can

ἀλλοιῶσαι αὐτό, οἷον ξύλα, ἢ χόρτος· πάντα γὰρ ἐσθίει
to-alter it such-as wood or grass all for it-eats
τὰ προσερχόμενα αὐτῷ, πῦρ γὰρ γίγνονται· οὕτως
the(-things) coming-near to-it fire for they-become thus
καὶ ἡ ψυχὴ ἐν τῷ πυρὶ τοῦ Πνεύματος ἀναστρεφομένη
also the soul in the fire of-the Spirit dwelling
καὶ τῷ θεϊκῷ φωτί, ὑπ᾽ οὐδενός τι κακὸν πείσεται τῶν
and in-the divine light by no(-one) any evil will-suffer of-the
πονηρῶν πνευμάτων. Εἰ δὲ καὶ προσεγγίσει τι αὐτῇ,
evil spirits if but also will-draw-near anything to-her
ἀναλίσκεται ὑπὸ τοῦ ἐπουρανίου πυρὸς τοῦ Πνεύματος. Ἢ
it-is-consumed by the heavenly fire of-the Spirit or
ὥσπερ πετεινόν, ἐπὰν ἐν ὕψει πετασθῇ, ἀμέριμνόν ἐστιν, ὡς
as (a)-bird when on high it-has-flown free-of-care is as
μηδὲν δεδοικός, θηρευτάς, ἢ θηρία πονηρά· ἄνω γάρ που
nothing fearing hunters or beasts evil above for somewhere
ὂν καταγελᾷ πάντων· οὕτω καὶ ψυχὴ λαβοῦσα τὰς
being it-laughs-at all thus also (the)-soul having-received the
πτέρυγας τοῦ Πνεύματος, καὶ εἰς τὰ ὑψηλὰ τοῦ οὐρανοῦ
wings of-the Spirit and into the heights of-the heaven
πετομένη, πάντων ἀνωτέρα οὖσα, πάντων καταγελᾷ.
flying of-all higher being all it-laughs-at

7 Καὶ ὁ μὲν κατὰ σάρκα Ἰσραήλ, τότε σχίσαντος Μωσέως
and the indeed according-to flesh Israel then having-split Moses
τὴν θάλασσαν, διήρχοντο κάτω· οὗτοι δὲ τέκνα Θεοῦ ὄντες
the sea passed-through below these but children of-God being
ἐπάνω περιπατοῦσιν ἐπὶ τὴν θάλασσαν τῆς πικρίας τῶν
above walk on the sea of-the bitterness of-the
πονηρῶν δυνάμεων. Τὸ σῶμα γὰρ καὶ ἡ ψυχὴ αὐτῶν οἶκος
evil powers the body for and the soul their (a)-house
Θεοῦ γεγόνασιν· ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅτε ἔπεσεν ὁ Ἀδάμ,
of-God have-become in that the day when fell — Adam

ἦλθεν ὁ Θεὸς περιπατῶν ἐν τῷ παραδείσῳ, ἔκλαυσεν, ὡς
came — God walking in the paradise he-wept so
εἰπεῖν, ἰδὼν τὸν Ἀδάμ, καὶ εἴρηκεν· Ἐκ ποίων ἀγαθῶν
to-speak having-seen — Adam and said from what goods
ποῖα ἡρετίσω κακά! ἐκ ποίας δόξης ποίαν αἰσχύνην
what have-you-chosen evils from what glory what shame
φορεῖς! τί σκοτεινὸς εἶ νῦν! τί δυσειδής! τί σαπρός!
you-wear how dark you-are now how ugly how rotten
ἐκ ποίου φωτὸς οἷον σκότος ἐκάλυψέ σε! καὶ πεσόντος
from what light such darkness has-covered you and having-fallen
τοῦ Ἀδὰμ καὶ ἀποθανόντος ἀπὸ τοῦ Θεοῦ, ἔκλαυσεν αὐτὸν
— Adam and having-died from — God wept-for him
ὁ Ποιητής, ἄγγελοι, πᾶσαι αἱ δυνάμεις, οὐρανοί, γῆ, καὶ
— Maker angels all the powers heavens earth and
πάντα τὰ κτίσματα ἐπένθησαν ἐπὶ τῷ θανάτῳ καὶ τῇ
all the creatures mourned over the death and the
πτώσει αὐτοῦ· τὸν γὰρ δοθέντα αὐτοῖς βασιλέα δοῦλον εἶδον
fall his the for given to-them king (a)-slave they-saw
γεγονότα ἐναντίας καὶ πονηρᾶς δυνάμεως. Σκότος τοίνυν
become of-(the)-opposing and evil power darkness therefore
ἐνεδύσατο ἐν τῇ ἑαυτοῦ ψυχῇ, σκότος πικρόν, καὶ πονηρόν·
he-put-on in the his-own soul darkness bitter and evil
ἐβασιλεύθη γὰρ ὑπὸ τοῦ ἄρχοντος τοῦ σκότους. Οὗτος
he-was-ruled for by the ruler of-the darkness this(-one)
ἦν ὁ τραυματισθεὶς ὑπὸ τῶν λῃστῶν, καὶ ἡμιθανὴς
was the(-one) wounded by the robbers and half-dead
γεγονώς, κατερχόμενος ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχώ.
having-become going-down from Jerusalem to Jericho
Καὶ γὰρ καὶ Λάζαρος, ὃν ὁ Κύριος ἀνέστησεν, ὁ 8
and for also Lazarus whom the Lord raised the(-one)
πολλῆς δυσωδίας γέμων, ὥστε μηδένα δύνασθαι τῷ
with-much stench full so-that no-one could to-the

μνήματι προσεγγίσαι, σύμβολον ἦν τοῦ Ἀδάμ, τοῦ
tomb draw-near (a)-symbol was — of-Adam the(-one)
πολλὴν δυσωδίαν ἐν τῇ ψυχῇ προσλαβόντος, καὶ μελανίας
much stench in the soul having-taken-on and with-blackness
καὶ σκότους πληρωθέντος. Ἀλλὰ σύ, ὅταν ἀκούσῃς περὶ
and darkness having-been-filled but you when you-hear about
Ἀδάμ, καὶ περὶ τοῦ τετραυματισμένου, καὶ τοῦ Λαζάρου,
Adam and about the wounded(-man) and — Lazarus
μὴ ἀπολύσῃς σου τὸν νοῦν ὥσπερ εἰς ὄρη, ἀλλ' ἔνδον
not let-loose your the mind as to mountains but within
ἐν τῇ ψυχῇ σου γίγνου, ὅτι καὶ σὺ τὰ αὐτὰ τραύματα,
in the soul your be because also you the same wounds
καὶ τὴν αὐτὴν δυσωδίαν, καὶ τὸ αὐτὸ σκότος φορεῖς.
and the same stench and the same darkness wear
Ἐκείνου γὰρ πάντες ἐσμὲν υἱοὶ τοῦ σκοτεινοῦ γένους, καὶ
of-that(-one) for all we-are sons of-the dark race and
πάντες τῆς αὐτῆς δυσωδίας μετέχομεν. Ὅπερ οὖν πέπονθε
all of-the same stench partake what then suffered
πάθος ἐκεῖνος, τοῦτο πάντες ἐκ τοῦ σπέρματος Ἀδὰμ
(the)-suffering that(-one) this all from the seed of-Adam
ὄντες πεπόνθαμεν· τοιοῦτον γὰρ πάθος συμβέβηκεν, ὥς
being have-suffered such for (a)-suffering has-befallen as
φησιν Ἡσαΐας· Οὐκ ἔστι τραῦμα, οὔτε μώλωψ, οὔτε πληγὴ
says Isaiah not is (a)-wound nor bruise nor blow
φλεγμαίνουσα, οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε
inflamed not is(-it-possible) (a)-poultice to-put-on nor
ἔλαιον, οὔτε καταδέσμους ποιῆσαι. Οὕτως ἀνίατον τραῦμα
oil nor bandages to-make thus incurable (a)-wound
ἐτραυματίσθημεν, μόνῳ τῷ Κυρίῳ δυνατὸν θεραπεῦσαι
we-were-wounded (for)-only the Lord (it-is)-possible to-cure
αὐτό. Διὰ τοῦτο γὰρ καὶ δι' ἑαυτοῦ ἦλθεν, ὅτι μηδεὶς
it because-of this for also through himself he-came because no-one

τῶν ἀρχαίων, οὔτε ὁ νόμος αὐτός, οὔτε οἱ προφῆται
of-the ancients nor the law itself nor the prophets
τοῦτο ἠδυνήθησαν θεραπεῦσαι. Οὗτος δὲ μόνος ἐλθών,
this could to-cure this(-one) but alone having-come
ἐθεράπευσε τὴν πληγὴν ἐκείνην τῆς ψυχῆς τὴν ἀνίατον.
cured the blow that of-the soul the incurable(-blow)
Προσδεχώμεθα τοίνυν τὸν Θεὸν καὶ Κύριον, τὸν ἀληθινὸν 9
let-us-receive therefore — God and Lord the true
θεραπευτήν, ὃς μόνος δυνατός ἐστιν ἐλθὼν ἰάσασθαι τὰς
healer who alone able is having-come to-heal the
ψυχὰς ἡμῶν, κεκοπιακὼς πολλὰ δι' ἡμᾶς. Κρούει γὰρ ἀεὶ
souls our having-toiled much for us he-knocks for always
τὰς θύρας τῶν καρδιῶν ἡμῶν, ἵνα ἀνοίξωμεν αὐτῷ, καὶ
(at)-the doors of-the hearts our that we-may-open to-him and
εἰσελθὼν ἀναπαῇ εἰς τὰς ψυχὰς ἡμῶν, καὶ νίψωμεν, καὶ
having-entered he-may-rest in the souls our and we-may-wash and
ἀλείψωμεν αὐτοῦ τοὺς πόδας, καὶ μονὴν παρ' ἡμῖν ποιήσει.
anoint his the feet and (an)-abode with us he-will-make
Καὶ γὰρ ἐκεῖ ὀνειδίζει ὁ Κύριος τὸν μὴ νίψαντα τοὺς
and for there reproaches the Lord the(-one) not having-washed the
πόδας αὐτοῦ· καὶ πάλιν ἀλλαχοῦ λέγει, Ἰδοὺ ἕστηκα ἐπὶ
feet his and again elsewhere he-says behold I-stand at
τὴν θύραν, ἐὰν ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν
the door if (anyone)-hear the voice my and open the
θύραν, εἰσελεύσομαι πρὸς αὐτόν. Διὰ τοῦτο γὰρ πολλὰ
door I-will-come-in to him because-of this for much
παθεῖν ὑπέμεινε, δοὺς τὸ ἑαυτοῦ σῶμα εἰς θάνατον, καὶ
to-suffer he-endured having-given the his-own body to death and
ἐξαγοράσας ἡμᾶς τῆς δουλείας, ἵνα ἐλθὼν τῇ ψυχῇ
having-redeemed us from-the slavery that having-come to-the soul
ἡμῶν μονὴν ποιήσῃ παρ' αὐτῇ. Διὰ τοῦτο ἐκείνοις
our (an)-abode he-may-make with her because-of this to-those

τοῖς ἐξ ἀριστερῶν ἐν τῇ κρίσει ὑπ᾽ αὐτοῦ πεμπομένοις
the(-ones) on (the)-left in the judgment by him being-sent
εἰς γέενναν μετὰ τοῦ διαβόλου φησὶν ὁ Κύριος, Ξένος
into Gehenna with the devil says the Lord (a)-stranger
ἤμην, καὶ οὐ συνηγάγετέ με· ἐπείνων, καὶ οὐκ ἐδώκατέ μοι
I-was and not you-took-in me I-hungered and not you-gave me
φαγεῖν· ἐδίψων, καὶ οὐκ ἐποτίσατέ με. Ἡ γὰρ τροφὴ αὐτοῦ
to-eat I-thirsted and not you-gave-drink me the for food his
καὶ ἡ πόσις, καὶ ἄμφιον, καὶ στέγη, καὶ ἀνάπαυσις ἐν ταῖς
and the drink and clothing and shelter and rest in the
ψυχαῖς ἡμῶν ἐστιν. Ἀεὶ τοίνυν κρούει, βουλόμενος εἰσελθεῖν
souls our is always therefore he-knocks wishing to-enter
πρὸς ἡμᾶς. Δεξώμεθα τοίνυν αὐτόν, καὶ εἰσαγάγωμεν ἔνδον
to us let-us-receive therefore him and bring(-him) within
ἡμῶν, ὅτι καὶ ἡμῶν ἡ τροφή, καὶ ἡ ζωή, καὶ ἡ πόσις,
us because also our the food and the life and the drink
καὶ ἡ ζωὴ ἡ αἰώνιος αὐτός ἐστιν. Καὶ πᾶσα ψυχὴ ἡ
and the life the eternal he is and every soul the(-one)
μὴ δεξαμένη αὐτὸν ἔνδον νῦν καὶ ἀναπαύσασα, μᾶλλον
not having-received him within now and having-given(-him)-rest rather
δὲ ἀναπαεῖσα ἐν αὐτῷ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μετὰ
but resting in him in the kingdom of-the heavens with
τῶν ἁγίων κληρονομίαν οὐκ ἔχει, οὔτε εἰς τὴν ἐπουράνιον
the saints inheritance not has nor into the heavenly
πόλιν εἰσελθεῖν δύναται. Αὐτὸς δέ, Κύριε Ἰησοῦ Χριστέ,
city to-enter can yourself but Lord Jesus Christ
εἰσάγαγε ἡμᾶς εἰς αὐτήν, δοξάζοντάς σου τὸ ὄνομα σὺν
bring us into it glorifying your the name with
Πατρί, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
(the)-Father and holy Spirit for the ages amen

The believer must ask God to change his choice and keep his thoughts gathered on God alone, as scattered children are brought home, trusting the coming Redeemer as Rahab trusted the Israelites. The Lord comes when he sees the mind seeking him from the whole soul, and becomes all things in it. The body is to be made an altar for the heavenly fire, so that the priests of Baal fall, and each must test whence he is fed, by the Lord or the world-rulers.

Δεῖ τὸν πιστεύοντα αἰτεῖν τὸν Θεὸν μεταλλαγῆναι 1
(one)-must the(-one) believing to-ask — God to-be-changed
τῆς προαιρέσεως αὐτοῦ, μεταβολῇ καρδίας μεταβαλλομένης
in-the choice his by-(a)-change of-heart being-changed
ἀπὸ πικρότητος εἰς γλυκασίαν, καὶ μνημονεύειν, πῶς ὁ
from bitterness to sweetness and to-remember how the
τυφλὸς ἰάθη, ἡ αἱμορρροοῦσα ὁμοίως ἁψαμένη τοῦ
blind(-man) was-healed the hemorrhaging(-woman) likewise having-touched the
κρασπέδου ἰάσεως ἔτυχε, λεόντων φύσις ἡμερώθη, πυρὸς
hem healing obtained of-lions (the)-nature was-tamed of-fire
φύσις ἐνεκρώθη· ὅτι τὸ ἄκρως καλὸν ὁ Θεός ἐστι·
(the)-nature was-deadened because the extremely beautiful(-one) — God is
πρὸς ὃν ὀφείλεις συναγαγεῖν τὸν νοῦν καὶ τοὺς λογισμούς,
toward whom you-ought to-gather the mind and the thoughts
καὶ μηδὲν ἄλλο ἐννοεῖν, ἢ τὴν προσδοκίαν αὐτοῦ καθορᾷν.
and nothing other to-think-of than the expectation his to-look-at
Ἔστω οὖν ἡ ψυχὴ ὡς τέκνα ῥεμβόμενα συνάγουσα, 2
let-be then the soul as children wandering gathering
καὶ νουθετοῦσα τοὺς ἀπὸ τῆς ἁμαρτίας ἐσκορπισμένους
and admonishing the from the sin scattered
λογισμούς, εἰσαγέτω εἰς τὸν οἶκον τοῦ σώματος αὐτῆς,
thoughts let-her-bring(-them) into the house of-the body her
ἀεὶ προσδοκῶσα τὸν Κύριον ἐν νηστείᾳ καὶ ἀγάπῃ,
always expecting the Lord in fasting and love

πότε ἐλθὼν ἐξ ἀληθείας συναγάγοι αὐτήν. Ἀδήλου δὲ
when having-come in truth he-may-gather her uncertain but
τοῦ μέλλοντος ὄντος, ἐλπιζέτω πλέον ἔτι τῷ κυβερνήτῃ
the future being let-her-hope more still in-the helmsman
καλῶς ἐπελπίζουσα, καὶ μνημονευέτω, πῶς καὶ Ῥαὰβ οὖσα
well hoping and let-her-remember how also Rahab being
μετὰ ἀλλοφύλων ἐπίστευσεν Ἰσραηλίταις, καὶ μετ' αὐτῶν
with foreigners believed (the)-Israelites and with them
κατηξιώθη· οἱ δὲ Ἰσραηλῖται τῇ ἀγάπῃ εἰς Αἴγυπτον
was-deemed-worthy the but Israelites with-the love toward Egypt
μετεστράφησαν. Ὡς οὖν οὐδὲν ἔβλαψε τὴν Ῥαὰβ ἡ
turned-back as then in-nothing harmed — Rahab the
μετὰ τῶν ἀλλοφύλων οἴκησις, ἀλλ' ἡ πίστις ᾠκείωσε τῇ
with the foreigners dwelling but the faith joined(-her) to-the
μερίδι τῶν Ἰσραηλιτῶν· οὕτως οὐδὲν βλάψει ἁμαρτία
portion of-the Israelites thus in-nothing will-harm sin
τοὺς ἐν ἐλπίδι καὶ πίστει τὸν Λυτρωτὴν ἐκδεχομένους, ὃς
the(-ones) in hope and faith — Redeemer awaiting who
παραγενόμενος μεταβάλλει τοὺς λογισμοὺς τῆς ψυχῆς, καὶ
having-come changes the thoughts of-the soul and
ποιεῖ αὐτοὺς θεϊκούς, οὐρανίους, ἀγαθούς, καὶ διδάσκει τὴν
makes them divine heavenly good and teaches the
ψυχὴν εὐχὴν ἀληθινήν, ἀπερίσπαστον, ἀῤῥέμβαστον. Μὴ
soul prayer true undistracted unwandering not
φοβοῦ, φησίν, ἐγὼ ἔμπροσθέν σου πορεύομαι, καὶ ὄρη
fear he-says I before you go and mountains
ὁμαλιῶ, θύρας χαλκᾶς συντρίψω, καὶ μοχλοὺς σιδηροῦς
I-will-level doors bronze I-will-break and bars iron
συνθλάσω. Καὶ πάλιν, Πρόσεχε, φησί, σεαυτῷ μήποτε
I-will-shatter and again take-heed he-says to-yourself lest-ever

γένηται ῥῆμα κρυπτὸν ἐν τῇ καρδίᾳ σου ἀνόμημα· μὴ
there-come (a)-word hidden in the heart your (a)-lawlessness not
εἴπῃς ἐν τῇ καρδίᾳ σου· Τοῦτο τὸ ἔθνος πολὺ καὶ ἰσχυρόν.
say in the heart your this the nation (is)-great and strong
Ἐὰν μὴ ἡμεῖς χαυνωθῶμεν, καὶ παραδῶμεν τὰς νομὰς 3
unless — we slacken and hand-over the pastures
τοῖς ἀτάκτοις λογισμοῖς τῆς κακίας, ἀλλὰ τῷ θελήματι
to-the disorderly thoughts of-the vice but with-the will
ἡμῶν ἕλκωμεν τὸν νοῦν, βιαζόμενοι τοὺς λογισμοὺς πρὸς
our drag the mind forcing the thoughts toward
τὸν Κύριον· πάντως ὁ Κύριος τῷ θελήματι αὐτοῦ
the Lord by-all-means the Lord with-the will his
ἐλεύσεται πρὸς ἡμᾶς, καὶ ἐξ ἀληθείας συναγάγοι ἡμᾶς
will-come to us and in truth may-gather us
πρὸς ἑαυτόν. Πᾶσα γὰρ ἡ εὐαρέστησις καὶ ἡ διακονία
to himself all for the well-pleasing and the service
ἐν τοῖς διαλογισμοῖς ἐστιν· ὥστε σπούδασον ἀρέσαι τῷ
in the reasonings is so-that be-eager to-please the
Κυρίῳ, προσδοκῶν αὐτὸν ἀεὶ ἔσωθεν, ζητῶν αὐτὸν ἐν
Lord expecting him always within seeking him in
τοῖς διαλογισμοῖς, καὶ βιαζόμενος καὶ ἀναγκάζων τὸ ἑαυτοῦ
the reasonings and forcing and compelling the his-own
θέλημα καὶ τὴν προαίρεσιν, πρὸς αὐτὸν ἀεὶ ἀνατείνεσθαι.
will and the choice toward him always to-stretch
Καὶ ὅρα πῶς ἔρχεται πρὸς σέ, καὶ μονὴν ποιεῖται παρὰ σοί.
and see how he-comes to you and (an)-abode makes with you
Ὅσον γὰρ συνάγεις τὸν νοῦν σου εἰς τὴν ζήτησιν αὐτοῦ,
as-much-as for you-gather the mind your into the seeking of-him
πολὺ πλέον αὐτὸς ἀναγκάζεται ὑπὸ τῆς ἰδίας εὐσπλαγχνίας
much more he is-compelled by the his-own compassion
καὶ χρηστότητος ἐλθεῖν πρὸς σέ, καὶ ἀναπαῦσαί σε.
and kindness to-come to you and to-rest you

Ἕστηκε γὰρ θεωρῶν σου τὸν νοῦν, τοὺς διαλογισμούς,
he-stands for beholding your the mind the reasonings
τὰς ἐνθυμήσεις· ἐπισκοπῶν πῶς ζητεῖς αὐτόν, καὶ εἰ ἐξ
the reflections watching how you-seek him and whether from
ὅλης τῆς ψυχῆς σου, εἰ μὴ νωθρῶς, εἰ μὴ ἀμελῶς.
whole the soul your whether not sluggishly whether not negligently
4 Καὶ ὅταν ἴδῃ τὴν σπουδήν σου πρὸς τὴν αὐτοῦ ζήτησιν,
and when he-sees the zeal your toward the his seeking
τότε φανεροῦται καὶ ἐπιφαίνεταί σοι, καὶ τῆς αὐτοῦ
then he-is-manifested and appears to-you and of-the his
βοηθείας μεταδίδωσι, καὶ τὴν νίκην σοι ποιεῖ, ῥυόμενός
help gives-a-share and the victory for-you makes delivering
σε ἐκ τῶν ἐχθρῶν σου. Θεωρήσας γὰρ πρότερον τὴν σὴν
you from the enemies your having-beheld for first the your
πρὸς αὐτὸν ζήτησιν, καὶ ὡς ὅλην σου τὴν προσδοκίαν
toward him seeking and that whole your the expectation
ἀδιαλείπτως πρὸς αὐτὸν ἔχεις· οὗτος διδάσκει, καὶ
unceasingly toward him you-have this(-one) teaches and
δίδωσί σοι εὐχὴν ἀληθινήν, ἀγάπην ἀληθινήν, ἥτις ἐστὶν
gives you prayer true love true which is
αὐτὸς ἐν σοὶ πάντα γιγνόμενος, παράδεισος, ξύλον ζωῆς,
himself in you all(-things) becoming paradise tree of-life
μαργαρίτης, στέφανος, οἰκοδόμος, γεωργός, παθητός,
pearl crown builder farmer passible
ἀπαθής, ἄνθρωπος, Θεός, οἶνος, ὕδωρ ζῶν, πρόβατον,
impassible man God wine water living sheep
νυμφίος, πολεμιστής, ὅπλον, πάντα ἐν πᾶσι Χριστός. Καὶ
bridegroom warrior weapon all in all Christ and
ὥσπερ τὸ νήπιον οὐκ οἶδεν ἑαυτὸ θεραπεῦσαι, ἢ τημελῆσαι,
as the infant not knows itself to-tend or to-care-for
ἀλλὰ μόνον ἀποβλέπει πρὸς τὴν μητέρα, κλαῖον πότε
but only looks to the mother crying when

σπλαγχνισθεῖσα τοῦτο ἀναλάβηται· οὕτως αἱ πισταὶ ψυχαὶ
having-had-compassion it she-may-take-up thus the faithful souls
μόνῳ τῷ Κυρίῳ ἐλπίζουσιν ἀεί, πᾶσαν δικαιοσύνην αὐτῷ
on-only the Lord hope always all righteousness to-him
ἀπονέμουσαι. Ὥσπερ γὰρ χωρὶς τῆς ἀμπέλου τὸ κλῆμα
assigning as for without the vine the branch
ψύχεται, οὕτως καὶ ὁ ἄνευ Χριστοῦ δικαιοῦσθαι θέλων.
withers thus also the(-one) without Christ to-be-justified wishing
Ὡς ὁ λῃστὴς καὶ ὁ κλέπτης ἐστίν, ὁ μὴ διὰ τῆς
as the robber and the thief is the(-one) not through the
εἰσόδου εἰσερχόμενος, ἀλλὰ ἀλλαχόθεν ἀναβαίνων· οὕτως
entrance entering but from-elsewhere climbing-up thus
ὁ ἄνευ τοῦ δικαιοῦντος ἑαυτῷ δικαιούμενος.
the(-one) without the(-one) justifying by-himself being-justified
Ἄρωμεν οὖν τὸ σῶμα τοῦτο, καὶ ποιήσωμεν θυσιαστήριον, 5
let-us-take-up then the body this and make (an)-altar
καὶ ἐπιθῶμεν ἐπάνω πᾶσαν ἡμῶν τὴν ἐνθύμησιν, καὶ
and lay on-top all our the reflection and
δεηθῶμεν τοῦ Κυρίου, ἵνα πέμψῃ ἐξ οὐρανοῦ τὸ ἀόρατον
beseech the Lord that he-may-send from heaven the invisible
καὶ μέγα πῦρ, καὶ καταφάγῃ τὸ θυσιαστήριον, καὶ πάντα
and great fire and it-may-devour the altar and all
τὰ ἐν αὐτῷ. Καὶ πάντες οἱ ἱερεῖς τοῦ Βαὰλ πέσωσιν,
the(-things) in it and all the priests — of-Baal may-fall
αἵτινές εἰσιν ἀντικείμεναι ἐνέργειαι· καὶ τότε ὀψόμεθα τὸν
who are opposing workings and then we-shall-see the
πνευματικὸν ὑετόν, ὡς ἴχνος ἀνθρώπου ἐρχόμενον ἐν ψυχῇ,
spiritual rain as (the)-track of-(a)-man coming in (the)-soul
ὥστε γενέσθαι ἐν ἡμῖν τὴν τοῦ Θεοῦ ἐπαγγελίαν, καθὼς
so-that to-come-about in us the — of-God promise as
εἴρηται ἐν τῷ προφήτῃ, Ἀνορθώσω, καὶ ἀνοικοδομήσω τὴν
it-is-said in the prophet I-will-set-up and rebuild the

σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα
tent of-David the(-tent) fallen and the dug-down(-parts)
αὐτῆς ἀνοικοδομήσω· ἵνα τὴν ἐν νυκτὶ καὶ σκότει διαιτωμένην
its I-will-rebuild that the in night and darkness living
ψυχὴν ἐν μέθῃ ἀγνοίας, τῇ ἰδίᾳ χρηστότητι ὁ Κύριος
soul in drunkenness of-ignorance with-the own kindness the Lord
ἐπιλάμψῃ, καὶ λοιπὸν ἀνανήψασα ἐκείνη ἀπροσκόπως
may-shine-upon and henceforth having-sobered-up she without-stumbling
ὁδεύῃ τὰ τῆς ἡμέρας καὶ ζωῆς ἔργα ἐπιτελοῦσα· ἐκεῖθεν
may-travel the of-the day and of-life works accomplishing from-there
γὰρ τρέφεται ψυχή, ἔνθα καὶ ἐσθίει, ἤτοι ἐκ τοῦ αἰῶνος
for is-nourished (the)-soul where also it-eats either from the age
τούτου, ἤτοι ἐκ τοῦ Πνεύματος τοῦ Θεοῦ· καὶ ὁ Θεὸς
this or from the Spirit — of-God and — God
ἐκεῖ τρέφεται, καὶ ζῇ, καὶ ἀναπαύεται, καὶ ἀναστρέφεται.
there is-nourished and lives and rests and dwells
6 Τὸ λοιπὸν ἕκαστος, εἰ βούλεται, δοκιμάσαι ἑαυτὸν δύναται,
the henceforth each(-one) if he-wishes to-test himself can
πόθεν τρέφεται, καὶ ποῦ ζῇ, καὶ ἐν οἷς ἐστιν· ἵν' οὕτως
whence he-is-nourished and where he-lives and in what(-things) he-is that thus
νοήσας, καὶ τὴν ἀκριβῆ διάκρισιν κτησάμενος,
having-understood and the exact discernment having-acquired
τῇ πρὸς τὸ ἀγαθὸν ὁρμῇ τελείως ἑαυτὸν ἐπιδῷ. Λοιπὸν
to-the toward the good impulse perfectly himself he-may-give henceforth
προσευχόμενος ἐν τῇ εὐχῇ πρόσεχε σεαυτῷ, ἐπέχων τοῖς
praying in the prayer attend to-yourself watching the
λογισμοῖς καὶ ταῖς ἐνεργείαις πόθεν εἰσίν, ἐκ τοῦ Θεοῦ, ἢ
thoughts and the workings whence they-are from — God or
ἐκ τοῦ ἐναντίου, καὶ τίς προσφέρει τροφὴν τῇ καρδίᾳ,
from the opposing(-one) and who offers food to-the heart
ὁ Κύριος, ἢ οἱ κοσμοκράτορες τοῦ αἰῶνος τούτου. Καὶ
the Lord or the world-rulers of-the age this and

δοκιμάσασα καὶ ἐπιγνοῦσα, ὦ ψυχή, αἰτοῦ τὸν Κύριον
having-tested and having-recognized O soul ask the Lord
ἐν πόνῳ καὶ πόθῳ τροφὴν οὐράνιον, καὶ αὔξησιν, καὶ
in toil and longing (for)-food heavenly and growth and
ἐργασίαν Χριστοῦ, κατὰ τὸ εἰρημένον· Ἡμῶν δὲ τὸ
working of-Christ according-to the(-word) said our but the
πολίτευμα ἐν οὐρανοῖς ὑπάρχει· καὶ οὐκ ἐν σχήματι καὶ
citizenship in heavens is and not in outward-form and
τύπῳ, ὥς τινες νομίζουσιν. Ἰδοὺ γάρ, τῶν μόρφωσιν
figure as some think behold for of-the(-ones) (the)-form
εὐσεβείας μόνον ἐχόντων ὁ νοῦς καὶ ἡ διάνοια ἔοικε τῷ
of-godliness only having the mind and the understanding is-like the
κόσμῳ. Ἰδοὺ ὁ σεισμὸς καὶ ὁ σάλος τῆς προαιρέσεως
world behold the shaking and the surge of-the choice
αὐτῶν, ἡ ἄστατος γνώμη, ἡ δειλία καὶ ὁ φόβος, κατὰ
their the unstable judgment the cowardice and the fear according-to
τὸ εἰρημένον, Στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς,
the(-word) said groaning and trembling you-shall-be upon the earth
κατὰ τὴν ἀπιστίαν καὶ σύγχυσιν τῶν ἀστάτων λογισμῶν,
according-to the unbelief and confusion of-the unstable thoughts
ὅσας ὥρας σαλευόμενοι, ὡς οἱ λοιποὶ πάντες ἄνθρωποι·
all-the hours being-shaken as the other all men
σχήματι δὲ μόνῳ οὐ καὶ νοήματι διαφέρουσιν οἱ τοιοῦτοι
in-outward-form but only not also in-thought differ the such(-ones)
τοῦ κόσμου, καὶ σωματικοῖς κατορθώμασι τοῦ ἔξω
from-the world and in-bodily achievements of-the outer
ἀνθρώπου, τῇ δὲ καρδίᾳ καὶ τῷ κόσμῳ σύρονται, καὶ
man in-the but heart also with-the world they-are-dragged and
δεσμοῖς γηΐνοις, καὶ μεριμνῶν ἀνωφελῶν ἐμπεριέχονται τὴν
with-bonds earthly and of-cares unprofitable are-held-fast the
ἐξ οὐρανοῦ εἰρήνην ἐν καρδίᾳ μὴ κτησάμενοι, καθὼς φησιν
from heaven peace in (the)-heart not having-acquired as says

ὁ Ἀπόστολος, ὅτι Ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς
the Apostle that the peace — of-God let-rule in the
καρδίαις ὑμῶν, ἥτις ἐστὶ βασιλεύουσα καὶ ἀνακαινίζουσα
hearts your which is reigning and renewing
τὰς τῶν πιστῶν διανοίας, ἐν ἀγάπῃ Θεοῦ, καὶ πάσης
the of-the faithful understandings in love of-God and of-all
τῆς ἀδελφότητος. Δόξα καὶ προσκύνησις Πατρί, καὶ
the brotherhood glory and worship to-(the)-Father and
Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
Son and holy Spirit for the ages amen

XXXII · THE GARMENT OF THE RESURRECTION

Christians learn one tongue and one wisdom, and the variety of creation teaches them heavenly things. The garment of the Spirit they receive now will clothe their naked bodies at the resurrection, as cud-chewing animals feed later on what they stored. The saints differ like stars in one heaven. The law was a shadow that could not heal; human nature needs the heavenly nature as a body needs two eyes, and grace trains the soul like a tutor.

1 Αἱ τοῦ κόσμου τούτου γλῶσσαι διάφοροί εἰσι· παντὸς
the of-the world this tongues different are of-every
γὰρ ἔθνους ἰδία γλῶσσά ἐστιν· οἱ δὲ Χριστιανοὶ μίαν
for nation own tongue there-is the but Christians one
καὶ νῦν γλῶσσαν μανθάνουσι, καὶ ὅλοι ὑπὸ μίαν σοφίαν
even now tongue learn and all under one wisdom
παιδεύονται τοῦ Θεοῦ, σοφίαν οὐ τοῦ κόσμου τούτου,
are-trained — of-God wisdom not of-the world this
οὔτε τοῦ αἰῶνος τοῦ παρερχομένου. Καὶ ὡς περιπατοῦσιν
nor of-the age the passing-away and as they-walk
εἰς τὴν κτίσιν ταύτην οἱ Χριστιανοί, εἰς καινοτέρας θέας
in the creation this the Christians into newer sights

οὐρανίους ἐμπίπτουσι, καὶ εἰς δόξας, καὶ μυστήρια, ἀπὸ
heavenly they-fall and into glories and mysteries from
τῶν φαινομένων λαμβάνοντες τὰς ἀφορμάς. Ἔστι ζώων
the visible(-things) taking the starting-points there-are of-animals
ἡμέρων γένη, οἷον ἵππος καὶ βοῦς· ἕκαστον αὐτῶν ἴδιον
tame kinds such-as horse and ox each of-them own
σῶμα ἔχει καὶ ἰδίαν φωνήν. Τὸ αὐτὸ καὶ ἐν τοῖς θηρίοις·
body has and own voice the same also among the wild-beasts
ὁ λέων ἴδιον σῶμα ἔχει καὶ ἰδίαν φωνήν, ὁ ἔλαφος ὁμοίως·
the lion own body has and own voice the deer likewise
καὶ ἐν τοῖς ἑρπετοῖς διαφορὰ πολλή, καὶ ἐν τοῖς
also among the reptiles difference (is)-much and among the
πετεινοῖς πολλὰ σώματα· ἄλλο σῶμα καὶ φωνὴ ἀετοῦ,
birds many bodies another body and voice of-(the)-eagle
καὶ ἄλλο σῶμα καὶ φωνὴ ὀξυπτέρου. Τὰ αὐτὰ καὶ ἐν τῇ
and another body and voice of-(the)-hawk the same also in the
θαλάσσῃ ἐστί· σώματα πολλὰ μὴ ἐοικότα ἀλλήλοις, καὶ ἐν
sea are bodies many not resembling one-another and in
τῇ γῇ σπέρματά εἰσι πολλά, ἀλλ' ἕκαστον σπέρμα ἴδιον
the earth seeds are many but each seed own
ἔχει καρπόν. Καὶ δένδρα πολλά εἰσιν· ἀλλ' εἰσὶ δένδρα
has fruit and trees many are but there-are trees
μείζονα, καὶ εἰσὶ δένδρα μικρότερα. Καὶ αὗται αἱ ὀπῶραι
greater and there-are trees smaller and these the fruits
διαφορὰν ἔχουσι πολλήν· ἕκαστον γὰρ αὐτῶν ἰδίαν γεῦσιν.
difference have much each for of-them own taste
Καὶ εἰσὶν βοτάναι, καὶ ἐν αὐταῖς διαφοραὶ πολλαί, αἱ
and there-are herbs and in them differences many the(-ones)
μὲν εἰς ὑγείαν προχωροῦσαι, αἱ δὲ εἰς εὐωδίαν μόνον.
indeed for health going the(-ones) but for fragrance only
Ἕκαστον δὲ τῶν δένδρων ἔνδοθεν ἐκφέρει τὰ ἐνδύματα
each and of-the trees from-within brings-forth the garments

φαινόμενα φύλλα, καὶ ἄνθη, καὶ καρπούς. Ὁμοίως καὶ τὰ
visible leaves and flowers and fruits likewise also the
σπέρματα ἔνδοθεν ἐνδύματα φέρει φαινόμενα· καὶ αὐτὰ τὰ
seeds from-within garments bear visible and the-very the
κρίνα ἔνδοθεν ἐκφέρει ἐνδύματα, καὶ καλλωπίζει τὴν χλόην.
lilies from-within bring-forth garments and beautify the green-grass
2 Οὕτω καὶ τῶν Χριστιανῶν ὅσοι κατηξιώθησαν ἀπεντεῦθεν
thus also of-the Christians as-many-as were-deemed-worthy from-here
κτήσασθαι τὸ ἐπουράνιον ἔνδυμα, αὐτὸ ἐκεῖνο ἔχουσι ταῖς
to-acquire the heavenly garment it that(-garment) they-have in-the
ψυχαῖς αὐτῶν ἐμμένον. Καὶ ἐπειδὴ ἀπὸ Θεοῦ προώρισται
souls their abiding and since by God it-has-been-foreordained
διαλυθῆναι τὴν κτίσιν ταύτην, καὶ παρελθεῖν τὸν οὐρανὸν
to-be-dissolved the creation this and to-pass-away the heaven
καὶ τὴν γῆν, τὸ ἐνδῦσαν, καὶ δοξάσαν ἀπὸ τοῦ νῦν
and the earth the having-clothed and having-glorified from the now
ἔνδυμα οὐράνιον τὴν ψυχήν, ὅπερ ἐκτήσαντο ἐν τῇ καρδίᾳ,
garment heavenly the soul which they-acquired in the heart
ἐκεῖνο καὶ τὰ γυμνὰ σώματα, ἅπερ ἀνίστανται ἐκ
that(-garment) also the naked bodies which rise from
τῶν τάφων, ἐν ἐκείνῃ τῇ ἡμέρᾳ τὰ ἐγειρόμενα σώματα·
the tombs in that the day the raised bodies
ἀλλὰ δῆλον ὅτι περιβαλεῖ ταῦτα δόξαν· ὃ ἀπὸ τοῦ
but (it-is)-clear that it-will-clothe these (in)-glory which from the
νῦν λαμβάνουσιν οἱ Χριστιανοὶ δόμα καὶ ἔνδυμα ἀόρατον,
now receive the Christians gift and garment invisible
καὶ οὐράνιον. Ὥσπερ δὲ τὰ πρόβατα, ἢ αἱ κάμηλοι
and heavenly as but the sheep or the camels
χόρτον εὑρίσκοντα, λάβρως καὶ ὀξέως προσέρχονται τοῖς
grass finding greedily and quickly come-near to-the
βρώμασι, καὶ ἐγκλείουσι τροφὴν ἑαυτοῖς· ἐν δὲ καιρῷ
foods and shut-in food for-themselves in and time

πείνης, αὐτὸ ἐκεῖνο ἐκ τῆς κοιλίας ἀναφέρουσι, καὶ
of-hunger it that(-food) from the belly they-bring-up and
ἀναμηρυκῶνται, καὶ ἔχει ὡς τροφήν, ἅπερ ἐνεθηκίασε
chew-the-cud and has(-it) as food what it-stored-up
πρότερον, οὕτως καὶ ὅσοι νῦν ἥρπασαν τὴν βασιλείαν
before thus also as-many-as now seized the kingdom
τῶν οὐρανῶν, καὶ ἐγεύσαντο τῆς ἐπουρανίου βρώσεως ἐν
of-the heavens and tasted of-the heavenly food in
πνεύματι ζήσαντες, ἐν τῷ καιρῷ τῆς ἀναστάσεως αὐτὸ
spirit having-lived in the time of-the resurrection it
ἐκεῖνο ἔχουσι σκεπάζον καὶ θάλπον αὐτῶν ὅλα τὰ μέλη.
that(-thing) they-have covering and warming their whole the limbs
Καθὼς οὖν εἴπομεν τὴν διαφορὰν τῶν σπερμάτων, ὅτι 3
as then we-said the difference of-the seeds that
πολλὰ ἐν μιᾷ γῇ σπείρεται, καὶ διαφόρους καρποὺς δίδωσι,
many in one earth are-sown and different fruits it-gives
μὴ ἐοικότας ἀλλήλοις· ὁμοίως καὶ περὶ τῶν δένδρων, ὅτι
not resembling one-another likewise also about the trees that
τὰ μὲν αὐτῶν εἰσι μείζω, τὰ δὲ μικρότερα, μία
the(-ones) indeed of-them are greater the(-ones) but smaller one
δὲ γῆ τὰς ῥίζας ὅλων κατέχει· οὕτως καὶ ἡ ἐπουράνιος
but earth the roots of-all holds thus also the heavenly
Ἐκκλησία μία οὖσα, ἀναρίθμητός ἐστιν, ἕκαστος δὲ
Church one being innumerable is each but
ἰδίως κεκόσμηται ὑπὸ τῆς δόξης τοῦ Πνεύματος.
in-his-own-way is-adorned by the glory of-the Spirit
Ὥσπερ γὰρ τὰ πετεινὰ ἀπὸ τοῦ σώματος τὰ ἐνδύματα
as for the birds from the body the garments
τῶν πτερῶν ἐκφέρει, διαφορὰ δέ ἐστιν ἐν αὐτοῖς πολλή·
of-the feathers bring-forth difference and is among them much
τὰ μὲν γὰρ προσγειότερον πέτανται, τὰ δὲ ἐν
the(-ones) indeed for nearer-the-ground fly the(-ones) but in

ἀέρι ἵπτανται· ἢ ὥσπερ ὁ οὐρανὸς εἷς ἐστι, καὶ ἔχει
(the)-air soar or as the heaven one is and has
πολλοὺς ἀστέρας ἐν ἑαυτῷ, τοὺς μὲν λαμπροτέρους,
many stars in itself the(-ones) indeed brighter
τοὺς δὲ μείζονας, τοὺς δὲ μικροτέρους, ὅλοι δὲ ἐν
the(-ones) but greater the(-ones) but smaller all but in
οὐρανῷ πεπηγμένοι εἰσίν· οὕτως καὶ οἱ ἅγιοι ἐν ἑνὶ οὐρανῷ
heaven fixed are thus also the saints in one heaven
τῆς θεότητος, καὶ ἐν τῇ ἀοράτῳ γῇ διαφόρως ἐῤῥιζωμένοι
of-the divinity and in the invisible earth variously rooted
εἰσίν. Ὁμοίως δὲ καὶ οἱ εἰς αὐτὸν τὸν Ἀδὰμ λογισμοὶ
are likewise and also the into the-very — Adam thoughts
ἐρχόμενοι, διάφοροί εἰσι· τὸ δὲ Πνεῦμα ἐν τῇ καρδίᾳ
coming different are the but Spirit in the heart
ἐρχόμενον, ἕνα λογισμὸν ποιεῖ καὶ μίαν καρδίαν· οἱ
coming one thought makes and one heart the(-ones)
κάτω γὰρ καὶ οἱ ἄνω ὑπὸ ἑνὸς Πνεύματος κυβερνῶνται.
below for and the(-ones) above by one Spirit are-steered

4 Τί δέ ἐστι τὰ διχηλοῦντα ζῶα; Ἐπειδὴ ταῖς δυσὶν
what and are the cloven-hoofed animals since with-the two
ὄνυξιν εὐθέως περιπατεῖ τὴν ὁδόν, εἰς τύπον κεῖται
hoofs straight it-walks the way as (a)-type it-lies
τῶν ἐν τῷ νόμῳ πορευομένων ὀρθῶς. Ὥσπερ δὲ ἡ
of-the(-ones) in the law walking rightly as but the
σκιὰ τοῦ σώματος ἐξ αὐτοῦ τοῦ σώματός ἐστιν, ἀλλὰ
shadow of-the body from the-very the body is but
διακονίαν σαρκικὴν πληρῶσαι οὐ δύναται· σκιὰ γὰρ
service fleshly to-fulfill not it-can (a)-shadow for
τραύματα ἐπιδῆσαι οὐ δύναται, τροφὴν δοῦναι, ἢ λαλῆσαι·
wounds to-bind not can food to-give or to-speak
ἐξ αὐτοῦ δέ ἐστι τοῦ σώματος, καὶ προλαμβάνουσα δηλοῖ
from the-very but is the body and going-before shows

τὴν παρουσίαν τοῦ σώματος· οὕτως καὶ ὁ νόμος ὁ
the presence of-the body thus also the law the
παλαιὸς σκιά ἐστι τῆς καινῆς διαθήκης· προδηλοῖ δὲ ἡ
old (a)-shadow is of-the new covenant foreshows and the
σκιὰ τὴν ἀλήθειαν, ἀλλὰ διακονίαν Πνεύματος οὐκ εἶχεν.
shadow the truth but service of-Spirit not it-had
Οὐ γὰρ ἠδύνατο Μωϋσῆς σάρκα περιβεβλημένος εἰσελθεῖν
not for could Moses (in)-flesh clothed to-enter
εἰς τὴν καρδίαν, καὶ ἀφελέσθαι τὰ ῥυπαρὰ ἐνδύματα
into the heart and to-take-away the filthy garments
τοῦ σκότους, εἰ μὴ πνεῦμα ἐκ πνεύματος, καὶ πῦρ ἐκ
of-the darkness if not spirit from spirit and fire from
πυρὸς λύει τὴν δύναμιν τοῦ πονηροῦ σκότους. Περιτομὴ
fire loosens the power of-the evil darkness circumcision
γὰρ ἡ ἐν τῇ σκιᾷ τοῦ νόμου δηλοῖ προσεγγίζουσαν
for the(-one) in the shadow of-the law shows drawing-near
τὴν ἀληθινὴν περιτομὴν τῆς καρδίας, καὶ τὸ βάπτισμα
the true circumcision of-the heart and the baptism
τοῦ νόμου σκιά ἐστι τῶν ἀληθινῶν πραγμάτων. Ἐκεῖ
of-the law (a)-shadow is of-the true matters there
γὰρ σῶμα ἀπέπλυνεν, ὧδε δὲ τὸν ἐῤῥυπωμένον νοῦν
for (the)-body it-washed here but the soiled mind
βάπτισμα πυρὸς καὶ Πνεύματος καθαρίζει καὶ ἀποπλύνει.
(the)-baptism of-fire and of-Spirit cleanses and washes
Ἐκεῖ ἱερεὺς ἀσθένειαν περιβεβλημένος εἰσήει εἰς τὰ ἅγια, 5
there (a)-priest (in)-weakness clothed entered into the holy(-place)
ὑπέρ τε ἑαυτοῦ καὶ τοῦ λαοῦ προσφέρων θυσίαν· ὧδε
for both himself and the people offering (a)-sacrifice here
ἀρχιερεὺς ἀληθινὸς ὁ Χριστός, ἅπαξ εἰσῆλθεν εἰς τὴν
(the)-high-priest true — Christ once entered into the
ἀχειροποίητον σκηνὴν καὶ τὸ ἄνω θυσιαστήριον, τοὺς
not-made-with-hands tent and the above altar the(-ones)

αἰτοῦντας αὐτὸν ἑτοίμως καθαρίσαι, καὶ τὴν μεμολυσμένην
asking him readily to-cleanse and the defiled
συνείδησιν. Λέγει γάρ, Μεθ' ὑμῶν ἔσομαι ἕως τῆς συντελείας
conscience he-says for with you I-will-be until the consummation
τοῦ αἰῶνος. Εἶχεν ὁ ἀρχιερεὺς ἐπὶ τοῦ στήθους δύο τιμίους
of-the age had the high-priest on the breast two precious
λίθους, καὶ εἶχον τὰ ὀνόματα τῶν δώδεκα πατριαρχῶν.
stones and they-had the names of-the twelve patriarchs
Τὸ γενόμενον ἐκεῖ, τύπος ἐστίν· οὕτως γὰρ καὶ ὁ
the(-thing) done there (a)-type is thus for also the
Κύριος ἐνδυσάμενος τοὺς δώδεκα ἀποστόλους, ἀπέστειλεν
Lord having-put-on the twelve apostles sent
αὐτοὺς εὐαγγελιστάς, καὶ κήρυκας ὅλου τοῦ κόσμου. Ὁρᾷς
them (as)-evangelists and heralds of-whole the world you-see
πῶς ἡ σκιὰ προσεγγίζουσα τὴν ἀλήθειαν δείκνυσιν. Ὃν
how the shadow drawing-near the truth shows in-what
δὲ τρόπον ἡ σκιὰ διακονίαν οὐκ ἔχει, οὔτε πόνους ἰᾶται·
but way the shadow service not has nor pains heals
οὕτως οὐδὲ ὁ παλαιὸς νόμος τὰ τραύματα τῆς ψυχῆς καὶ
thus not-even the old law the wounds of-the soul and
τοὺς πόνους ἰάσασθαι ἠδυνήθη· οὐδὲ γὰρ εἶχεν ζωήν.
the pains to-heal could not-even for did-it-have life
6 Δύο γὰρ πρόσωπα συναπτόμενα, τέλειόν τι πρᾶγμα
two for persons joined perfect some thing
ἀπεργάζεται, οἷον δύο διαθῆκαι· κατ' εἰκόνα καὶ ὁμοίωσιν
work such-as two covenants after (the)-image and likeness
Θεοῦ γέγονεν ὁ ἄνθρωπος, δύο ὀφθαλμοὺς ἔχει,
of-God has-been-made the man two eyes he-has
δύο ὀφρύας, δύο χεῖρας, δύο πόδας, καὶ ἐὰν συμβῇ
two eyebrows two hands two feet and if it-happen
μονόφθαλμον εἶναι, ἢ μονόχειρα, ἢ μονόπουν, ὥσπερ
one-eyed to-be or one-handed or one-footed as

ἐπίμωμός ἐστιν· ἢ ὥσπερ πετεινὸν ἐὰν ἔχῃ πτερὸν ἕν,
blemished he-is or as (a)-bird if it-have wing one
ἐν τῷ ἑνὶ πετασθῆναι οὐ δύναται· οὕτω καὶ ἡ φύσις τῆς
with the one to-fly not it-can thus also the nature of-the
ἀνθρωπότητος, ἐὰν καθ' ἑαυτὴν γυμνὴ ἀπομείνῃ, καὶ μὴ
humanity if by itself naked it-remain and not
λάβῃ τὴν μίξιν καὶ τὴν κοινωνίαν τῆς ἐπουρανίου φύσεως,
receive the mixture and the communion of-the heavenly nature
οὐδὲν διωρθώθη· ἀλλ' ἔμεινε γυμνή, καὶ ἐπίμωμος εἰς
in-nothing was-it-set-right but it-remained naked and blemished in
τὴν φύσιν αὐτῆς ἐν ῥυπαρίᾳ πολλῇ. Αὐτὴ γὰρ ἡ ψυχή,
the nature its in filth much the-very for the soul
ναὸς Θεοῦ καὶ οἰκητήριον ἐπεκλήθη, καὶ νύμφη βασιλέως·
(a)-temple of-God and dwelling was-called and bride of-(the)-king
λέγει γάρ, Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω. Οὕτως
he-says for I-will-dwell in them and walk-about-in(-them) thus
εὐδόκησεν ὁ Θεός, ὅτι κατελθὼν ἐξ ἁγίων οὐρανῶν,
was-pleased — God that having-come-down from holy heavens
συμπεριέλαβε τὴν φύσιν σου τὴν λογικήν, τὴν σάρκα
he-took-up the nature your the rational the flesh
τὴν ἐκ τῆς γῆς, καὶ συνεκέρασε τῷ θείῳ αὐτοῦ
the(-flesh) from the earth and mingled(-it) with-the divine his
Πνεύματι, ἵνα καὶ σὺ ὁ χοϊκὸς δέξῃ τὴν ἐπουράνιον
Spirit that also you the earthy(-one) may-receive the heavenly
ψυχήν. Καὶ ὅταν ἡ ψυχή σου κοινωνήσῃ τῷ Πνεύματι,
soul and when the soul your has-communion with-the Spirit
καὶ εἰσέλθῃ ψυχὴ ἐπουράνιος εἰς τὴν ψυχήν σου, τότε
and enters (a)-soul heavenly into the soul your then
εἶ τέλειος ἄνθρωπος ἐν Θεῷ, καὶ κληρονόμος, καὶ υἱός.
you-are (a)-perfect man in God and heir and son

7 Ὥσπερ δὲ τὸ μέγεθος τοῦ Θεοῦ, καὶ τὸ ἀκατάληπτον αὐτοῦ,
as but the greatness — of-God and the incomprehensibility his
οὔτε οἱ ἄνω αἰῶνες χωροῦσιν, οὔτε οἱ κάτω· οὕτως
neither the above ages contain nor the(-ones) below thus
πάλιν τὸ λεπτὸν τοῦ Θεοῦ, καὶ ὅπως συσμικρύνεται λεπτοῖς
again the subtlety — of-God and how he-makes-himself-small for-the-subtle
καὶ μικροῖς, οὔτε οἱ ἄνω κόσμοι, οὔτε οἱ ἐπίγειοι καταλαβεῖν
and small neither the above worlds nor the earthly to-comprehend
δύνανται. Ὥσπερ γὰρ τὸ μέγεθος αὐτοῦ ἀκατάληπτον,
can as for the greatness his (is)-incomprehensible
οὕτως καὶ τὸ λεπτὸν αὐτοῦ· καὶ συμβαίνει, ὅτι οἰκονομεῖται
thus also the subtlety his and it-happens that it-is-dispensed
εἰς θλίψεις εἶναι, καὶ πάθη, καὶ στίγματα, καὶ ἃ νομίζεις
for afflictions to-be and sufferings and wounds and what you-think
ἐναντία, ταῦτα ὑπὲρ τῆς ψυχῆς σου γίνεται. Εἰ ἐν τῷ κόσμῳ
opposing these for the soul your come-about if in the world
θέλεις εἶναι καὶ πλουτεῖν, ἀπαντᾷ σοι πᾶσα ἀτυχία· ἄρχῃ
you-wish to-be and to-be-rich meets you every misfortune you-begin
καθ' ἑαυτὸν λογίζεσθαι, Παρ' ὃ οὐκ εὐτύχηκα εἰς τὸν
by yourself to-reason because that not I-have-prospered in the
κόσμον, ἀπελθὼν ἂν ἀποτάσσομαι, καὶ τῷ Θεῷ δουλεύω.
world having-gone-away — I-renounce(-it) and — God serve
Λοιπὸν ἐρχόμενος ὧδε, ἀκούεις τῆς ἐντολῆς λεγούσης·
henceforth coming here you-hear the commandment saying
Πώλησόν σου τὰ ὑπάρχοντα, μίσησον κοινωνίαν σαρκικήν,
sell your the possessions hate communion fleshly
δούλευσον τῷ Θεῷ. Τότε ἄρχῃ εὐχαριστεῖν τῇ ἀτυχίᾳ
serve — God then you-begin to-give-thanks-for the misfortune
σου τῇ ἐν τῷ κόσμῳ, ὅτι διὰ προφάσεως εὑρίσκομαι
your the(-one) in the world that through (a)-pretext I-am-found
ὑπήκοος τῆς ἐντολῆς τοῦ Χριστοῦ. Λοιπὸν εἰ ἐν μέρει ἐν
obedient to-the commandment — of-Christ henceforth if in part in

τοῖς φαινομένοις ἤλλαξάς σου τὸν νοῦν, καὶ ἀνεχώρησας
the visible(-things) you-changed your the mind and withdrew
κόσμου καὶ κοινωνίας σαρκικῆς· οὕτως οὖν χρή
from-(the)-world and communion fleshly thus then (it)-is-needful
σε καὶ εἰς τὸν νοῦν ἀλλαγῆναι ἀπὸ σαρκικοῦ φρονήματος
you also in the mind to-be-changed from fleshly thinking
εἰς φρόνημα οὐράνιον. Λοιπὸν εἰς αὐτὴν τὴν ἀκοὴν ἄρχῃ
to thinking heavenly henceforth into the-very the hearing you-begin
διακρίνειν, καὶ οὐκ ἔτι ἔχεις ἀνάπαυσιν, ἢ μόνον τὴν
to-discern and no longer have-you rest but only the
μέριμναν, καὶ τὸν πόνον, ἵνα κτήσῃ ὃ ἤκουσας.
care and the toil that you-may-acquire what you-heard
Ὅτι νομίζεις ὅτι ἐποίησας πάντα ἀποταξάμενος, ποιεῖ 8
because you-think that you-did all having-renounced makes
λόγον μετὰ σοῦ ὁ Κύριος· Τί καυχᾶσαι; οὐχὶ τὸ σῶμά
(a)-word with you the Lord why do-you-boast not the body
σου καὶ τὴν ψυχὴν ἐγὼ ἔκτισα; τί ἐποίησας σύ; ἄρχεται
your and the soul I created what did you begins
ἡ ψυχὴ ἐξομολογουμένη δέεσθαι τοῦ Κυρίου καὶ λέγειν,
the soul confessing to-beseech the Lord and to-say
ὅτι Πάντα σά ἐστιν, ὁ οἶκος εἰς ὃν εἰμι, σός ἐστι· τὰ
that all yours are the house in which I-am yours is the
ἐνδύματά μου, σά ἐστιν. Ἐκ σοῦ τρέφομαι, καὶ ἀπὸ σοῦ
garments my yours are from you I-am-nourished and by you
οἰκονομοῦμαι εἰς πᾶσαν χρείαν. Τότε ἄρχεται ὁ Κύριος
I-am-provided for every need then begins the Lord
πρὸς ταῦτα λέγειν, Χάριν σοι ἔχω, τὰ ὑπάρχοντα σά
to these(-things) to-say thanks to-you I-have the possessions yours
ἐστι· τὸ θέλημα τὸ ἀγαθόν, σόν ἐστι· καὶ διὰ τὴν πρός
are the will the good yours is and because-of the toward
μέ σου ἀγάπην, ἐπεὶ προσέφυγές μοι, δεῦρο λοιπὸν δώσω
me your love since you-fled to-me come henceforth I-will-give

σοι, ἃ οὔτε σὺ ἕως ἄρτι ἐκτήσω, οὔτε ἐπὶ γῆς ἄνθρωποι
you what neither you until now acquired nor on earth men
ἔχουσιν. Ἐμὲ λαβὲ τὸν Κύριόν σου μετὰ τῆς ψυχῆς σου, ἵνα
have me take the Lord your with the soul your that
ᾖς πάντοτε μετ' ἐμοῦ εὐφραινομένη καὶ ἀγαλλιῶσα.
you-may-be always with me rejoicing and exulting

9 Ὥσπερ γὰρ γυνὴ μεμνηστευμένη ἀνδρί, πάντα τὰ
as for (a)-woman betrothed to-(a)-husband all the
ὑπάρχοντα αὐτῆς, καὶ ὅλην τὴν προῖκα ἀποφέρει ἐκ
possessions her and whole the dowry carries from
πολλῆς ἀγάπης εἰς τὰς χεῖρας ῥίψασα τοῦ ἀνδρός,
much love into the hands having-thrown(-them) of-the husband
καὶ τοῦτο λέγει, Ἐμὸν οὐδὲν ἔχω, τὰ ἐμὰ ὑπάρχοντα σά
and this says mine nothing I-have the my possessions yours
ἐστι· καὶ προῖξ σή ἐστι, καὶ ἡ ἐμὴ ψυχὴ καὶ τὸ σῶμα
are and (the)-dowry yours is and the my soul and the body
τὸ ἐμόν, σόν ἐστιν· οὕτω καὶ ἡ σώφρων ψυχὴ παρθένος
the my yours is thus also the chaste soul (a)-virgin
ἐστὶ τῷ Κυρίῳ, κοινωνοῦσα τῷ ἁγίῳ αὐτοῦ Πνεύματι.
is to-the Lord having-communion with-the holy his Spirit
Χρὴ δέ σε ὥσπερ αὐτὸς ἐπὶ γῆς ἐλθὼν ἔπαθε, καὶ
(it)-is-needful and you as he on earth having-come suffered and
ἐσταυρώθη, καὶ σὲ συμπαθεῖν. Ὅταν γὰρ ἀναχωρήσῃς
was-crucified also you to-suffer-with(-him) when for you-withdraw
τοῦ κόσμου, καὶ ἄρξῃ ζητεῖν τὸν Θεὸν καὶ διακρίνειν,
from-the world and begin to-seek — God and to-discern
λοιπὸν μάχῃ τῇ φύσει σου ἐν τοῖς παλαιοῖς ἤθεσι καὶ
henceforth you-fight the nature your in the old habits and
τῇ συνηθείᾳ ᾗ συνεγεννήθης. Καὶ ἐν τῷ μάχεσθαι
the custom with-which you-were-born and in the to-fight
τῇ συνηθείᾳ, εὑρίσκεις λογισμοὺς ἀντικειμένους σοι καὶ
the custom you-find thoughts opposed to-you and

μαχομένους τῷ νῷ σου, καὶ ἕλκουσί σε οἱ λογισμοί,
fighting the mind your and drag you the thoughts
καὶ ῥεμβάζουσιν, ὅθεν ἐξῆλθες εἰς τὸ φαινόμενον. Ἄρχῃ
and make-wander whence you-went-out into the visible you-begin
λοιπὸν ποιεῖν ἀγῶνα καὶ πόλεμον, λογισμοὺς κινῶν πρὸς
henceforth to-make contest and war thoughts moving against
λογισμούς, νοῦν πρὸς νοῦν, ψυχὴν πρὸς ψυχήν, πνεῦμα
thoughts mind against mind soul against soul spirit
πρὸς πνεῦμα· καὶ λοιπὸν ἐκεῖ αἰωνία ἡ ψυχή.
against spirit and henceforth there eternal (is)-the soul
Ἀποκαλύπτεται γὰρ κεκρυμμένη τις καὶ λεπτὴ δύναμις 10
is-revealed for hidden some and subtle power
τοῦ σκότους ἐγκαθεζομένου τῇ καρδίᾳ· καὶ ὁ Κύριος
of-the darkness sitting in-the heart and the Lord
ἐγγὺς τῆς ψυχῆς καὶ τοῦ σώματός σου ἐστιν ὁρῶν τὸν
near the soul and the body your is seeing the
πόλεμόν σου, καὶ κρυπτοὺς λογισμοὺς οὐρανίους ἐντίθησί
war your and hidden thoughts heavenly puts-in
σοι, καὶ ἄρχεται ἀναπαύειν σε ἐν τῷ κρυπτῷ. Ἀφίησι δέ
you and begins to-rest you in the hidden he-lets and
σε τέως παιδευθῆναι, καὶ εἰς αὐτὰς τὰς θλίψεις οἰκονομεῖ
you meanwhile be-trained and into the-very the afflictions dispenses
σε ἡ χάρις· καὶ ὅταν ἔλθῃς εἰς ἀνάπαυσιν, γνωρίζει σοι
you the grace and when you-come to rest it-makes-known to-you
ἑαυτήν, καὶ δείκνυσί σοι, ὅτι ὑπὲρ τοῦ συμφέροντός σου
itself and shows you that for the benefit your
παρεχώρησε γυμνασθῆναί σε. Ὥσπερ ὅταν ᾖ πλουσίου
it-allowed to-be-trained you as when there-be of-(a)-rich
τινὸς παιδίον, καὶ ἔχῃ παιδαγωγόν, τέως μὲν λώροις
some child and it-have (a)-tutor meanwhile indeed with-straps
αὐτὸν βασανίζει, καὶ ἡ παιδεία, καὶ τὰ τραύματα, καὶ αἱ
him he-torments and the discipline and the wounds and the

πληγαὶ βαρεῖαι φαίνονται, ἕως ὅτε γένηται ἀνήρ, τότε δὲ
blows heavy appear until when he-becomes (a)-man then but
ἄρχεται εὐχαριστεῖν τῷ παιδαγωγῷ· οὕτως καὶ ἡ χάρις
he-begins to-thank the tutor thus also the grace
οἰκονομικῶς παιδεύει, ἕως ὅτε φθάσῃς εἰς τέλειον ἄνδρα.
by-dispensation trains until when you-attain to (a)-perfect man
11 Ὁ γεωργὸς τὸν σπόρον πανταχοῦ ῥίπτει, καὶ ὁ
the farmer the seed everywhere throws and the(-one)
φυτεύων ἄμπελον, θέλει, ἵνα ὅλη καρποφορήσῃ. Λοιπὸν οὖν
planting (a)-vine wishes that whole it-bear-fruit henceforth then
ἐπιφέρει τὸ δρέπανον, καὶ εἰ μὴ εὕροι καρπόν, λυπεῖται·
he-brings the sickle and if not he-find fruit he-is-grieved
οὕτως καὶ ὁ Κύριος τὸν λόγον αὐτοῦ σπαρῆναι θέλει
thus also the Lord the word his to-be-sown wishes
εἰς τὰς καρδίας τῶν ἀνθρώπων. Ἀλλ' ὥσπερ ὁ γεωργὸς
into the hearts of-the men but as the farmer
ἐν τῇ ἀποκένῳ χώρᾳ λυπεῖται· οὕτως καὶ ὁ Κύριος
in the empty land is-grieved thus also the Lord
ἐν τῇ ἀποκένῳ καρδίᾳ καὶ μὴ καρποφορούσῃ λυπεῖται.
in the empty heart and not bearing-fruit is-grieved
Ὥσπερ οἱ ἄνεμοι πανταχοῦ πνέουσιν εἰς πᾶσαν τὴν
as the winds everywhere blow into all the
κτίσιν, καὶ ὥσπερ ἥλιος πάσῃ τῇ οἰκουμένῃ ἐπιλάμπει·
creation and as (the)-sun on-all the inhabited-world shines
οὕτως ἡ θεότης πανταχοῦ ἐστι, καὶ πανταχοῦ εὑρίσκεται.
thus the divinity everywhere is and everywhere is-found
Εἰ ζητεῖς αὐτὸν ἐν τοῖς οὐρανοῖς, ἐκεῖ εὑρίσκεται ἐν τοῖς
if you-seek him in the heavens there he-is-found in the
λογισμοῖς τῶν ἀγγέλων· εἰ ζητεῖς αὐτὸν ἐπὶ τῆς γῆς,
thoughts of-the angels if you-seek him upon the earth
καὶ ὧδε εὑρίσκεται ἐν ταῖς καρδίαις τῶν ἀνθρώπων. Ἀπὸ
also here he-is-found in the hearts of-the men from

πολλῶν δὲ ὀλίγοι εὑρίσκονται οἱ εὐαρεστοῦντες αὐτῷ
many but few are-found the(-ones) pleasing him
Χριστιανοί. Δόξα καὶ μεγαλοπρέπεια Πατρί, καὶ Υἱῷ,
Christians glory and magnificence to-(the)-Father and Son
καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
and holy Spirit for the ages amen

XXXIII · TRUE PRAYER

Prayer is not a matter of bodily habit, of shouting, silence, or kneeling, but of a sober mind waiting for God to come, the whole soul given to asking him as a body to its work. Then he teaches true prayer and makes the soul his throne, as the all-eyed living creatures bore his chariot in Ezekiel. A house is graced by its master's presence and desolate without him; whoever has not yet found the true light must seek it night and day.

Δεῖ ἡμᾶς, μὴ κατὰ ἔθος σωματικόν, μήτε κραυγῆς 1
(it)-is-needful us not according-to custom bodily nor of-shouting
ἔθει, μήτε συνηθείᾳ σιωπῆς, μήτε κλίσεως γονάτων
by-custom nor by-habit of-silence nor of-bending of-knees
προσεύχεσθαι· ἀλλὰ νηφαλέως τῷ νῷ προσέχοντας
to-pray but soberly with-the mind attending
προσδοκᾷν τὸν Θεὸν πότε ἐπιστῇ, καὶ ἐπισκέψηται διὰ
to-expect — God when he-may-come and visit through
πασῶν τῶν ἐξόδων τὴν ψυχήν, καὶ τῶν τρίβων αὐτῆς καὶ
all the outlets the soul and the paths her and
αἰσθητηρίων. Καὶ οὕτως ἡνίκα χρὴ σιωπᾷν, καὶ ἡνίκα
senses and thus when (it)-is-needful to-be-silent and when
βοᾷν χρή, καὶ ἐν κραυγῇ προσεύχεσθαι, μόνον ὁ νοῦς
to-cry (it)-is-needful and with shouting to-pray only the mind
ἐρρωμένος ᾖ πρὸς τὸν Θεόν. Ὥσπερ γὰρ τὸ σῶμα ὅταν
strengthened be toward — God as for the body when

ἐργάζηταί τι, ὅλον δι᾽ ὅλου ἀποσχολεῖται ἐγκείμενον
it-works-at something whole through whole is-occupied intent
τῷ ἔργῳ, καὶ πάντα αὐτοῦ τὰ μέλη ἀλλήλοις βοηθεῖ· οὕτω
on-the work and all its the limbs one-another help thus
καὶ ἡ ψυχὴ ὅλη δι᾽ ὅλου ἀποδεδύσθω εἰς τὴν πρὸς Κύριον
also the soul whole through whole let-it-be-stripped for the toward (the)-Lord
αἴτησιν καὶ ἀγάπην, μὴ ῥεμβομένη καὶ περιφερομένη τοῖς
asking and love not wandering and carried-about by-the
λογισμοῖς, καὶ πάσῃ τῇ προσδοκίᾳ προσανακειμένη Χριστοῦ.
thoughts and with-all the expectation devoted of-Christ

2 Καὶ οὕτως αὐτὸς ἐπιλάμψει, ἀληθινὴν διδάσκων αἴτησιν,
and thus he will-shine-upon(-it) true teaching asking
διδοὺς εὐχὴν καθαράν, πνευματικήν, Θεοῦ ἀξίαν, καὶ
giving prayer pure spiritual of-God worthy and
τὴν ἐν πνεύματι καὶ ἀληθείᾳ προσκύνησιν. Ὥσπερ δὲ
the in spirit and truth worship as but
ὁ ἐμπορίας τέχνην ἐπανελόμενος, οὐ μονότροπον ἔχει
the(-one) of-trade (the)-craft having-taken-up not of-one-way has
τοῦ κέρδους τὴν ἐπίνοιαν, ἀλλὰ πάντοθεν αὔξειν καὶ
of-the gain the plan but from-all-sides to-increase and
πολυπλασιάζειν τὸ κέρδος ἐπείγεται, ἀπὸ ταύτης ἐφ᾽ ἑτέραν
to-multiply the gain hastens from this to another
μετιὼν ἐπίνοιαν, καὶ ἐντεῦθεν πρὸς ἕτερον τρέχων πόρον,
passing plan and from-there to another running resource
καὶ ἀπὸ τοῦ μηδὲν ὀνήσαντος ἀεὶ ἀποπηδῶν ἐπὶ τὸ
and from the nothing having-profited always leaping-away to the
κερδαλεώτερον τρέχει· οὕτως καὶ ἡμεῖς τὴν ψυχὴν ἡμῶν
more-profitable runs thus also we the soul our
ποικίλως καὶ ἐντέχνως εὐτρεπίσωμεν, ὅπως κερδάνωμεν
variously and skillfully let-us-make-ready so-that we-may-gain
τὸ ἀληθινὸν καὶ μέγα κέρδος, τὸν Θεὸν τὸν διδάσκοντα
the true and great gain — God the(-one) teaching

ἡμᾶς ἐξ ἀληθείας προσεύχεσθαι. Οὕτως γὰρ ἐπαναπαύεται
us in truth to-pray thus for rests
ὁ Κύριος τῇ ἀγαθῇ τῆς ψυχῆς προαιρέσει, θρόνον δόξης
the Lord on-the good of-the soul choice (a)-throne of-glory
αὐτὴν ἐργαζόμενος, ἐπικαθήμενός τε καὶ ἐπαναπαυόμενος ἐπ᾽
her making sitting-upon(-her) both and resting upon
αὐτήν. Οὕτως γὰρ παρὰ Ἰεζεκιὴλ τοῦ προφήτου ἠκούσαμεν
her thus for from Ezekiel the prophet we-have-heard
περὶ τῶν πνευματικῶν ζώων, τῶν ὑπεζευγμένων τῷ
about the spiritual living-creatures the(-ones) yoked to-the
Δεσποτικῷ ἅρματι· ὁλόφθαλμα γὰρ ἡμῖν παριστᾷ ταῦτα,
Master's chariot all-eyed for to-us he-presents these
ὥσπερ ἐστὶν ἡ ψυχὴ ἡ βαστάζουσα τὸν Θεόν, μᾶλλον
as is the soul the(-one) carrying — God rather
δὲ βασταζομένη ὑπὸ τοῦ Θεοῦ· γίγνεται γὰρ ὅλη ὀφθαλμός.
but carried by — God she-becomes for whole eye
Καὶ ὃν τρόπον οἶκος τὸν δεσπότην παρόντα ἔχων, πάσης 3
and in-what way (a)-house the master present having with-all
γέμει εὐκοσμίας καὶ ὡραιότητος καὶ εὐπρεπείας· οὕτω καὶ
is-full adornment and beauty and comeliness thus also
ψυχὴ ἡ ἔχουσα τὸν Δεσπότην αὐτῆς πρὸς ἑαυτὴν καὶ
(the)-soul the(-one) having the Master her with herself and
ἐν αὐτῇ καταμένοντα, πάσης ὡραιότητος καὶ εὐπρεπείας
in her abiding with-all beauty and comeliness
γέμει· τὸν γὰρ Κύριον σὺν τοῖς πνευματικοῖς αὐτοῦ
is-full the for Lord with the spiritual his
θησαυροῖς ἔνοικον ἔχει καὶ ἡνίοχον. Οὐαὶ δὲ οἰκίᾳ,
treasures (as)-indweller she-has and charioteer woe but to-(the)-house
ἧς ὁ δεσπότης ἀποδημεῖ, καὶ ὁ κύριος οὐ πάρεστιν, ὅτι
whose — master is-abroad and the lord not is-present because
ἠρήμωται κατεσκαμμένη, γέμουσα πάσης ἀκαθαρσίας,
it-has-been-made-desolate dug-down full of-all uncleanness

καὶ ἀκαταστασίας. Ἐκεῖ Σειρῆνες καὶ δαιμόνια, κατὰ
and disorder there Sirens and demons according-to
τὸν προφήτην, οἰκοῦσιν. Ἐν γὰρ τῇ ἠρημωμένῃ οἰκίᾳ,
the prophet dwell in for the desolated house
αἴλουροι καὶ κύνες, καὶ πᾶσα ἀκαθαρσία ἐστίν· οὐαὶ
cats and dogs and all uncleanness are woe
ψυχῇ τῇ μὴ ἀνισταμένῃ ἐκ τῆς χαλεπῆς πτώσεως
to-(the)-soul the(-one) not rising from the grievous fall
αὐτῆς, καὶ ἔνδον αὐτῆς ἐχούσῃ τοὺς πείθοντας αὐτήν, καὶ
her and within her having the(-ones) persuading her and
ἀναγκάζοντας ἔχθραν ἔχειν πρὸς τὸν ἑαυτῆς Νυμφίον, καὶ
compelling(-her) enmity to-have toward the her-own Bridegroom and
βουλομένους φθείρειν τὰ νοήματα αὐτῆς ἀπὸ τοῦ Χριστοῦ.
wishing to-corrupt the thoughts her from — Christ
4 Ὅταν δὲ ἴδῃ ὁ Κύριος, ὅτι συνάγει ἑαυτὴν ὅσον τὸ κατὰ
when but sees the Lord that she-gathers herself as-far-as the according-to
δύναμιν, ἀεὶ τὸν Κύριον ζητοῦσα νυκτὸς καὶ ἡμέρας,
power always the Lord seeking by-night and by-day
καὶ βοῶσα πρὸς αὐτόν, καθὼς ἐνετείλατο, ἀδιαλείπτως
and crying to him as he-commanded unceasingly
προσεύχεσθαι ἐν παντί, ποιήσει τὴν ἐκδίκησιν αὐτῆς, ὡς
to-pray in everything he-will-make the vengeance her as
ὑπέσχετο, καθαρίσας αὐτὴν ἀπὸ τῆς ἐν αὐτῇ κακίας, καὶ
he-promised having-cleansed her from the in her vice and
ἄμωμον, καὶ ἄσπιλον νύμφην αὐτὸς ἑαυτῷ παραστήσει
blameless and spotless bride he to-himself will-present
αὐτήν. Εἰ δὲ πιστεύεις ταῦτα ἀληθῆ εἶναι, ὥσπερ καὶ
her if but you-believe these(-things) true to-be as also
εἰσί, πρόσεχε σεαυτῷ, εἰ εὗρεν ἡ ψυχή σου τὸ ὁδηγοῦν
they-are attend to-yourself whether has-found the soul your the guiding
αὐτὴν φῶς, καὶ τὴν ἀληθινὴν βρῶσιν καὶ πόσιν, ἥτις ἐστὶν
her light and the true food and drink which is

ὁ Κύριος. Εἰ δὲ οὐκ ἔχεις, ζήτησον νυκτὸς καὶ ἡμέρας ἵνα
the Lord if but not you-have seek by-night and by-day that
λάβῃς. Ὅταν οὖν ἴδῃς τὸν ἥλιον, ζήτησον τὸν ἀληθινὸν
you-may-receive when then you-see the sun seek the true
ἥλιον· τυφλὸς γὰρ εἶ. Ὅταν θεωρῇς φῶς, ἐπίβλεψον εἰς
sun blind for you-are when you-behold light look into
τὴν ψυχήν σου, εἰ εὕρες τὸ ἀληθινὸν φῶς, καὶ ἀγαθόν.
the soul your whether you-have-found the true light and good
Σκιὰ γάρ ἐστι πάντα τὰ φαινόμενα τῶν ἀληθινῶν τῆς
(a)-shadow for are all the visible(-things) of-the true of-the
ψυχῆς πραγμάτων. Ἔστι γὰρ παρὰ τὸν φαινόμενον ἄλλος
soul matters there-is for besides the visible another
ἄνθρωπος ἔνδον· καὶ ὀφθαλμοί, οὓς ἐτύφλωσεν ὁ Σατανᾶς,
man within and eyes which blinded — Satan
καὶ ὦτα ἃ ἐκώφωσεν, καὶ ἦλθεν ὁ Ἰησοῦς τοῦτον τὸν ἔσω
and ears which he-deafened and came — Jesus this the inner
ἄνθρωπον ὑγιῆ ποιῆσαι· ᾧ ἡ δόξα καὶ τὸ κράτος
man healthy to-make to-whom (be)-the glory and the might
σὺν Πατρὶ καὶ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. Ἀμήν.
with (the)-Father and holy Spirit for the ages amen

The beauties of the Godhead are visible to the souls of the saints as things are to bodily eyes, and the Lord raises the dead soul now, giving it a new heaven and earth. At the resurrection the bodies are glorified with the souls that were glorified before them; there is no male and female, slave and free, and all see one another's glory. That wealth is as beyond counting as the earth's plants or the sea's creatures, for the Christians' inheritance and portion is God himself.

1 Ὥσπερ οἱ σωματικοὶ ὀφθαλμοὶ τηλαυγῶς πάντα βλέπουσιν,
as the bodily eyes clearly all(-things) see
οὕτω καὶ ταῖς ψυχαῖς τῶν ἁγίων φανερὰ καὶ ὁρατά ἐστι
thus also to-the souls of-the saints manifest and visible are
τὰ κάλλη τῆς θεότητος, εἰς ἃ συγκιρνῶνται καὶ φρονοῦσι
the beauties of-the divinity with which are-mingled and think
Χριστιανοί. Ἀλλὰ τοῖς σωματικοῖς ὀφθαλμοῖς κεκάλυπται
Christians but to-the bodily eyes is-veiled
ἡ δόξα ἐκείνη, τῇ ψυχῇ δὲ τῇ πιστευούσῃ τηλαυγῶς
the glory that to-the soul but the(-one) believing clearly
ἀποκαλύπτεται, ἣν ὁ Κύριος νεκρωθεῖσαν ἀνιστᾷ ἐκ τῆς
it-is-revealed which the Lord deadened raises from the
ἁμαρτίας, ὥσπερ ἐγείρει καὶ τὰ νεκρὰ σώματα, ἑτοιμάζων
sin as he-raises also the dead bodies preparing
αὐτῇ οὐρανὸν καινόν, καὶ γῆν καινήν, καὶ ἥλιον
for-her (a)-heaven new and (an)-earth new and (a)-sun
δικαιοσύνης, διδοὺς αὐτῇ πάντα ἐκ τῆς αὐτοῦ θεότητος.
of-righteousness giving her all from the his divinity
Ἔστι κόσμος ἀληθινός, καὶ γῆ ζῶσα, καὶ ἄμπελος
there-is (a)-world true and (an)-earth living and (a)-vine
καρποφόρος, καὶ ἄρτος ζωῆς, καὶ ὕδωρ ζῶν, καθὼς
fruit-bearing and bread of-life and water living as
γέγραπται, Πιστεύω τοῦ ἰδεῖν τὰ ἀγαθὰ Κυρίου ἐν γῇ
it-is-written I-believe of-the to-see the goods of-(the)-Lord in (the)-land

ζώντων· καὶ πάλιν, Ἀνατελεῖ τοῖς φοβουμένοις τὸν
of-(the)-living and again shall-rise to-the(-ones) fearing the
Κύριον Ἥλιος δικαιοσύνης, καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ.
Lord (the)-Sun of-righteousness and healing in the wings his
Καὶ ὁ Κύριος εἶπεν, Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή. Καὶ
and the Lord said I am the vine the true and
πάλιν, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. Καὶ πάλιν, Ὁ
again I am the bread of-the life and again the(-one)
πίνων ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, γενήσεται
drinking of the water which I will-give him will-become
ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
in him (a)-spring of-water leaping into life eternal
Ἡ γὰρ ἔλευσις τοῦ Κυρίου πᾶσα διὰ τὸν ἄνθρωπον 2
the for coming of-the Lord all for-the-sake-of the man
γεγένηται, τὸν τεθανατωμένον ἐν τάφῳ σκότους, ἁμαρτίας,
has-come-about the(-one) put-to-death in (a)-tomb of-darkness of-sin
πνεύματος ἀκαθάρτου, καὶ δυνάμεων πονηρῶν, ἵνα ἐν τῷ
of-spirit unclean and of-powers evil that in the
αἰῶνι τούτῳ νῦν ἀναστήσῃ καὶ ζωοποιήσῃ τὸν ἄνθρωπον,
age this now he-may-raise and make-alive the man
καὶ καθαρίσῃ ἀπὸ πάσης μελανίας, καὶ φωτίσῃ αὐτὸν τῷ
and cleanse(-him) from all blackness and illumine him with-the
ἰδίῳ φωτί, καὶ ἀμφιάσῃ αὐτὸν τὰ ἑαυτοῦ ἐνδύματα τῆς
own light and clothe him (in)-the his-own garments of-the
θεότητος τὰ οὐράνια. Ἐν δὲ τῇ ἀναστάσει τῶν σωμάτων,
divinity the heavenly in and the resurrection of-the bodies
ὧν προανέστησαν καὶ προεδοξάσθησαν αἱ ψυχαί, τότε καὶ
whose rose-before and were-glorified-before the souls then also
τὰ σώματα συνδοξάζονται, καὶ φωτίζονται τῇ ἀπὸ τοῦ
the bodies are-glorified-with(-them) and are-illumined by-the from the
νῦν πεφωτισμένῃ καὶ δεδοξασμένῃ ψυχῇ· ἔστι γὰρ αὐτῶν
now illumined and glorified soul is for their

οἶκος καὶ σκηνὴ καὶ πόλις ὁ Κύριος. Τὸ οἰκητήριον δὲ
house and tent and city the Lord the dwelling and
τὸ ἐξ οὐρανοῦ τὸ ἀχειροποίητον περιβέβληνται δόξαν
the(-one) from heaven the not-made-with-hands they-have-put-on (the)-glory
φωτὸς θεϊκοῦ, ὡς τέκνα φωτὸς γενόμενοι, οὐ προσέξουσιν
of-light divine as children of-light having-become not they-will-look-at
ἀλλήλοις ὀφθαλμῷ πονηρῷ· πονηρία γὰρ ἐξῆρθη. Οὐκ
one-another with-eye evil wickedness for was-taken-away not
ἔστιν ἐκεῖ ἄρσεν καὶ θῆλυ, δοῦλος καὶ ἐλεύθερος· εἰς
is there male and female slave and free into
θεϊκὴν γὰρ φύσιν ἅπαντες μεταβάλλονται, χρηστοί, καὶ
divine for nature all are-changed kind and
θεοί, καὶ τέκνα Θεοῦ γενόμενοι. Ἐκεῖ ἀνεπαισχύντως τότε
gods and children of-God having-become there without-shame then
λαλήσει εἰρήνην ἀδελφὸς ἀδελφῇ· ἓν γάρ εἰσιν ἐν Χριστῷ
will-speak peace brother to-sister one for they-are in Christ
πάντες, καὶ πάντες ἐν ἑνὶ φωτὶ ἀναπαυόμενοι. Προσέξει
all and all in one light resting will-look
ἕτερος τῷ ἑτέρῳ, καὶ ἐν τῷ προσέχειν, εὐθέως πάλιν εἰς
the-one at-the other and in the to-look immediately again into
ἀλήθειαν ἐκλάμψουσιν, εἰς ἀληθινὴν θέαν φωτὸς ἀῤῥήτου.
truth they-will-shine-forth into true vision of-light unutterable
3 Οὕτως πολλοῖς σχήμασι, καὶ πολλαῖς καὶ ποικίλαις δόξαις
thus in-many forms and many and various glories
θεϊκαῖς ἀλλήλοις ἐνορῶσι, καὶ ἕκαστος ἐκπλήσσεται καὶ
divine at-one-another they-look and each is-amazed and
ἀγαλλιᾷ ἀγαλλιάσει ἀνεκλαλήτῳ, προσέχων τῇ τοῦ ἑτέρου
exults with-exultation unspeakable looking-at the of-the other
δόξῃ. Ὁρᾷς πῶς αἱ τοῦ Θεοῦ δόξαι ἄφραστοί εἰσι καὶ
glory you-see how the — of-God glories inexpressible are and
ἀκατάληπτοι, φωτὸς ἀῤῥήτου καὶ ἀϊδίων μυστηρίων,
incomprehensible of-light unutterable and of-everlasting mysteries

καὶ ἀναριθμήτων ἀγαθῶν ὑπάρχουσι; Ὥσπερ γὰρ ἐν τοῖς
and of-innumerable goods are as for in the
φαινομένοις τὰ τῆς γῆς φυτά, ἢ σπέρματα, ἢ ἄνθη
visible(-things) the of-the earth plants or seeds or flowers
ποικίλα ἀδύνατόν τινι καταλαβεῖν ἀριθμῷ, καὶ τὸν
various (it-is)-impossible for-anyone to-comprehend by-number and the
πάντα πλοῦτον τῆς γῆς, ἀμήχανόν τινι μετρῆσαι ἢ
whole wealth of-the earth (it-is)-impossible for-anyone to-measure or
ἐπίστασθαι· ἢ ὥσπερ ἐν τῇ θαλάσσῃ τὰ ἐν αὐτῇ ζῶα,
to-know or as in the sea the in it living-creatures
ἢ τὸν ἀριθμόν, ἢ τὰ γένη, ἢ τὴν διαφοράν, ἢ τὸ μέτρον
either the number or the kinds or the difference or the measure
τοῦ ὕδατος αὐτῆς, ἢ τὸ μέτρον τοῦ τόπου αὐτῆς ἀδύνατόν
of-the water its or the measure of-the place its (it-is)-impossible
τινι τῶν ἀνθρώπων καταλαβεῖν· ἢ ὥσπερ ἐν τῷ ἀέρι
for-anyone of-the men to-comprehend or as in the air
τὸν ἀριθμὸν τῶν πετεινῶν· ἢ τὰ γένη ἢ τὴν ποικιλίαν
the number of-the birds or the kinds or the variety
ἀδύνατον γνῶναι· ἢ ὥσπερ τὸ τοῦ οὐρανοῦ μέγεθος, ἢ
(it-is)-impossible to-know or as the of-the heaven greatness or
τὰς θέσεις τῶν ἄστρων, ἢ τὸν δρόμον αὐτῶν ὡς ἔστιν
the positions of-the stars or the course their as it-is
ἀδύνατον καταλαβεῖν· οὕτως ἐστὶν ἀδύνατον εἰπεῖν, ἢ
impossible to-comprehend thus it-is impossible to-say or
διαγορεῦσαι τὸν πλοῦτον τῶν Χριστιανῶν τὸν ἀμέτρητον,
to-declare the wealth of-the Christians the measureless
ἀπέραντον καὶ ἀκατάληπτον. Εἰ γὰρ τὰ κτίσματα ταῦτα
boundless and incomprehensible if for the creatures these
τοσοῦτον ἄπειρα καὶ ἀκατάληπτα τοῖς ἀνθρώποις τυγχάνει,
so infinite and incomprehensible to-the men are
πόσῳ μᾶλλον ὁ κτίσας καὶ κατασκευάσας αὐτά!
how-much more the(-one) having-created and having-furnished them

Ὀφείλει οὖν τις μᾶλλον ἀγαλλιασθῆναι καὶ χαρῆναι,
ought then someone rather to-exult and to-rejoice
ὅτι τοσοῦτος πλοῦτος καὶ κληρονομία τοῖς Χριστιανοῖς
that such wealth and inheritance for-the Christians
ἡτοίμασται, ὥστε μηδένα δυνηθῆναι εἰπεῖν, ἢ ἐξαγορεῦσαι.
has-been-prepared so-that no-one to-be-able to-tell or to-declare(-it)
Μετὰ πάσης δὲ σπουδῆς καὶ ταπεινοφροσύνης προσελθεῖν
with all but zeal and humility to-come-near
δεῖ ἐπὶ τὸν ἀγῶνα τῶν Χριστιανῶν, καὶ λαβεῖν ἐκεῖνον
(one)-must to the contest of-the Christians and to-take that
τὸν πλοῦτον. Κληρονομία γὰρ καὶ μερὶς τῶν Χριστιανῶν
the wealth (the)-inheritance for and portion of-the Christians
αὐτός ἐστιν ὁ Θεός· Κύριος γάρ, φησί, μερὶς τῆς
he is — God (the)-Lord for he-says (is)-(the)-portion of-the
κληρονομίας μου καὶ τοῦ ποτηρίου μου. Δόξα τῷ
inheritance my and of-the cup my glory to-the(-one)
ἑαυτὸν διδόντι, καὶ συγκιρνῶντι τὴν ἁγίαν φύσιν αὐτοῦ
himself giving and mingling the holy nature his
ταῖς ψυχαῖς τῶν Χριστιανῶν, εἰς τοὺς αἰῶνας. Ἀμήν.
with-the souls of-the Christians for the ages amen

The Sabbath of the law, when even the ox and the ass rested, was a shadow of the true Sabbath the Lord gives the soul: rest from shameful and unclean thoughts and freedom from the yoke of unrighteous works. The Lord calls the weary and burdened to this rest, and souls that obey keep a holy Sabbath and a feast of the Spirit, serving God from a pure heart. The preacher prays to enter that rest.

Ἐν τῇ σκιᾷ τοῦ νόμου τοῦ διὰ Μωσέως δοθέντος, 1
in the shadow of-the law the(-law) through Moses given
προσέταξεν ὁ Θεὸς ἐν τῷ Σαββάτῳ ἕκαστον ἀναπαύεσθαι
commanded — God on the Sabbath each(-one) to-rest
καὶ μηδὲν ποιεῖν. Τοῦτο δὲ τύπος ἦν καὶ σκιὰ τοῦ ἀληθινοῦ
and nothing to-do this but (a)-type was and (a)-shadow of-the true
Σαββάτου τοῦ διδομένου τῇ ψυχῇ ἀπὸ τοῦ Κυρίου.
Sabbath the(-one) given to-the soul by the Lord
Ἡ γὰρ καταξιωθεῖσα ψυχὴ ἐλευθερωθῆναι ἀπὸ τῶν
the for having-been-deemed-worthy soul to-be-freed from the
αἰσχρῶν καὶ ῥυπαρῶν λογισμῶν, καὶ ἀληθινὸν Σάββατον
shameful and filthy thoughts both (a)-true Sabbath
σαββατίζει, καὶ ἀληθινὴν ἀνάπαυσιν ἀναπαύεται, ἀργοῦσα
keeps and true rest rests being-idle
καὶ ἐλευθερουμένη ἀπὸ πάντων τῶν σκοτεινῶν ἔργων. Ἐκεῖ
and being-freed from all the dark works there
μὲν γὰρ εἰς τὸ τυπικὸν Σάββατον, εἰ καὶ σωματικῶς
indeed for in the figurative Sabbath if even bodily
ἀνεπαύοντο, ἀλλ᾽ αἱ ψυχαὶ εἰς τὰς πονηρίας καὶ κακίας
they-rested but the souls to the wickednesses and vices
ἦσαν δεδεμέναι. Τοῦτο δὲ τὸ ἀληθινὸν Σάββατον, ἀνάπαυσις
were bound this but the true Sabbath (a)-rest
ἀληθινή ἐστι, ψυχῆς ἀργούσης καὶ καθαριζομένης ἀπὸ
true is of-(the)-soul being-idle and being-cleansed from

τῶν διαλογισμῶν τοῦ Σατανᾶ, καὶ ἀναπαυομένης εἰς τὴν
the reasonings — of-Satan and resting in the
τοῦ Κυρίου ἀνάπαυσιν αἰωνίαν, καὶ χαράν.
of-the Lord rest eternal and joy

2 Ὥσπερ γὰρ τότε προσέταξε καὶ αὐτὰ τὰ ἄλογα ζῶα τῷ
as for then he-commanded even the-very the irrational animals on-the
Σαββάτῳ ἀναπαύεσθαι, τὸν βοῦν μὴ ὑπὸ ζυγὸν ἀνάγκης
Sabbath to-rest the ox not under (the)-yoke of-necessity
ἕλκεσθαι, τὸν ὄνον μὴ ἐπιφορτίζειν (ἀνεπαύοντο γὰρ καὶ
to-be-drawn the ass not to-load rested for even
αὐτὰ τὰ ζῶα ἀπὸ τῶν βαρέων ἔργων)· οὕτως ἐλθὼν
the-very the animals from the heavy works thus having-come
ὁ Κύριος καὶ τὸ ἀληθινὸν καὶ αἰώνιον Σάββατον δούς,
the Lord also the true and eternal Sabbath having-given
ἀνέπαυσε τὴν βεβαρημένην καὶ πεφορτισμένην ψυχὴν
gave-rest-to the weighed-down and burdened soul
φορτίοις ἀνομίας, ἀκαθάρτων διαλογισμῶν, καὶ ἐργαζομένην
with-burdens of-lawlessness of-unclean reasonings and working
ἀδικίας ἔργα μετὰ ἀνάγκης ὡς ὑπὸ δεσπότας πικροὺς
of-unrighteousness works with necessity as under masters bitter
δεδουλωμένην, καὶ ἐκούφισεν αὐτὴν ἀπὸ τῶν δυσβαστάκτων
enslaved and lightened her from the hard-to-bear
φορτίων, ματαίων καὶ ῥυπαρῶν διαλογισμῶν. Καὶ ἦρε
burdens of-vain and filthy reasonings and took-away
τὸν ζυγὸν τὸν πικρὸν τῶν ἔργων ἀδικίας, καὶ ἀνέπαυσεν
the yoke the bitter of-the works of-unrighteousness and gave-rest-to
αὐτὴν κοπιῶσαν ἐν τοῖς διαλογισμοῖς τῆς ἀκαθαρσίας.
her toiling in the reasonings of-the uncleanness

3 Ὁ γὰρ Κύριος καλεῖ τὸν ἄνθρωπον εἰς τὴν ἀνάπαυσιν
the for Lord calls the man to the rest
λέγων, Δεῦτε πάντες οἱ κοπιῶντες, καὶ πεφορτισμένοι·
saying come all the(-ones) toiling and burdened

κἀγὼ ἀναπαύσω ὑμᾶς. Καὶ ὅσαι ψυχαὶ πείθονται καὶ
and-I will-give-rest you and as-many-as souls obey and
προσέρχονται, ἀναπαύει αὐτὰς ἀπὸ τούτων τῶν βαρέων
come-near he-gives-rest them from these the heavy
καὶ φορτικῶν καὶ ἀκαθάρτων λογισμῶν, καὶ ἀργοῦσιν
and burdensome and unclean thoughts and they-are-idle
ἀπὸ πάσης ἀνομίας, σαββατίζουσαι Σάββατον ἀληθινόν,
from all lawlessness keeping-Sabbath (a)-Sabbath true
τρυφερόν, ἅγιον· καὶ ἑορτάζουσιν ἑορτὴν Πνεύματος,
delightful holy and keep-feast (a)-feast of-(the)-Spirit
χαρᾶς, καὶ ἀγαλλιάσεως ἀνεκλαλήτου. Καὶ λατρεύουσι
of-joy and exultation unspeakable and they-serve
λατρείαν καθαράν, καὶ εὐάρεστον τῷ Θεῷ, ἐκ καθαρᾶς
(a)-service pure and well-pleasing — to-God from pure
καρδίας· τοῦτό ἐστι τὸ ἀληθινὸν καὶ ἅγιον Σάββατον.
heart this is the true and holy Sabbath
Παρακαλέσωμεν οὖν καὶ ἡμεῖς τὸν Θεὸν εἰσελθεῖν εἰς τὴν
let-us-beseech then also we — God to-enter into the
κατάπαυσιν ταύτην, τοῦ ἀργεῖν ἡμᾶς ἀπὸ τῶν αἰσχρῶν, καὶ
rest this of-the to-be-idle us from the shameful and
πονηρῶν, καὶ ματαίων διαλογισμῶν, ἵνα οὕτως δυνηθῶμεν
evil and vain reasonings that thus we-may-be-able
λατρεῦσαι τῷ Θεῷ ἐκ καθαρᾶς καρδίας, καὶ ἑορτάσαι
to-serve — God from pure heart and to-keep
ἑορτὴν Πνεύματος ἁγίου. Μακάριος οὖν ὁ εἰσελθὼν
(the)-feast of-Spirit holy blessed then (is)-the(-one) having-entered
εἰς ἐκείνην τὴν κατάπαυσιν· δόξα τῷ οὕτως εὐδοκήσαντι
into that the rest glory to-the thus having-been-pleased
Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
Father and Son and holy Spirit for the ages amen

The resurrection of souls happens now, that of bodies on the last day. As the stars differ in brightness, there are degrees in the Spirit: the one who prophesies builds up the Church and has more grace than the one who speaks in a tongue. One grain yields many ears of different sizes that make one loaf; a city's people drink from one spring, and lamps differ in their wicks; a father sends his grown son abroad and keeps the infant home.

1 Ἀνάστασις τῶν νεκρῶν ψυχῶν ἀπὸ τοῦ νῦν γίνεται.
(the)-resurrection of-the dead souls from the now comes-about
Ἀνάστασις δὲ τῶν σωμάτων ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ὥσπερ
(the)-resurrection but of-the bodies in that the day as
δὲ ἐν τῷ οὐρανῷ πεπηγμένοι ὄντες οἱ ἀστέρες, οὐκ
but in the heaven fixed being the stars not
ἴσοι πάντες εἰσίν, ἀλλ' εἷς τοῦ ἑνὸς διαφέρει ἐν τῇ
equal all are but one from-the other differs in the
λαμπρότητι καὶ μεγαλειότητι· οὕτω κἂν τοῖς πνευματικοῖς,
brightness and greatness thus also-in the spiritual(-things)
κατὰ τὸ μέτρον τῆς πίστεώς εἰσι προκοπαὶ ἐν αὐτῷ
according-to the measure of-the faith there-are advances in the-very
τῷ Πνεύματι, εἷς πλουσιώτερος τοῦ ἑτέρου. Καὶ ἡ
the Spirit one richer than-the other and the
Γραφὴ λέγει, ὅτι Ὁ λαλῶν ἐν γλώσσῃ, Πνεύματι Θεοῦ
Scripture says that the(-one) speaking in (a)-tongue in-(the)-Spirit of-God
λαλεῖ. Οὗτος πνευματικός ἐστι Θεῷ λαλῶν· Ὁ δὲ
speaks this(-one) spiritual is to-God speaking the(-one) but
προφητεύων, Ἐκκλησίαν οἰκοδομεῖ. Οὗτος περίσσειαν ἔσχε
prophesying (the)-Church builds-up this(-one) abundance had
τῆς χάριτος· ὁ μὲν γὰρ ἑαυτὸν μόνον οἰκοδομεῖ,
of-the grace the(-one) indeed for himself only builds-up
ὁ δὲ ἑαυτὸν καὶ τὸν πλησίον. Τοῦτο δέ ἐστιν, ὥσπερ
the(-one) but himself and the neighbor this and is as

κόκκος σίτου σπειρόμενος ἐν τῇ γῇ, καὶ ὁ αὐτὸς ἐκ τῆς
(a)-grain of-wheat sown in the earth and the same from the
μιᾶς καρδίας πολλοὺς καὶ διαφόρους κόκκους ἐκφέρει. Καὶ
one heart many and different grains brings-forth and
πάλιν αὐτοὶ οἱ στάχυες, οἱ μέν εἰσι μειζότεροι, οἱ
again the-very the ears the(-ones) indeed are greater the(-ones)
δὲ μικρότεροι, ὅλοι δὲ εἰς μίαν συνάγονται ἅλωνα, εἰς
but smaller all but into one are-gathered threshing-floor into
μίαν ἀποθήκην, διάφοροι ὄντες εἷς ἐξ αὐτῶν γίνεται ἄρτος.
one storehouse different being one from them becomes bread
Ἢ ὥσπερ εἰσὶν ἐν πόλει πλήθη ἀνθρώπων, καὶ οἱ μέν 2
or as there-are in (a)-city multitudes of-men and the(-ones) indeed
εἰσι παιδία νήπια, οἱ δὲ ἄνδρες, ἢ νεανίσκοι· πάντες
are children infants the(-ones) but men or youths all
δὲ ἀπὸ μιᾶς πηγῆς ὕδωρ πίνουσι, καὶ ἀπὸ ἑνὸς ἄρτου
but from one spring water drink and from one bread
ἐσθίουσιν, ἕνα ἀέρα ἔχοντες· ἢ ὥσπερ εἰσὶ λύχνοι, καὶ
eat one air having or as there-are lamps and
ὁ μὲν ἔχει δύο μυκτῆρας, ὁ δὲ ἑπτά· ἀλλ' ὅπου
the(-one) indeed has two wicks the(-one) but seven but where
ἐστὶν ἡ περίσσεια τοῦ φωτὸς ἄλλως φωτίζει· οὕτως ὅσοι
is the abundance of-the light otherwise it-illumines thus as-many-as
εἰσὶν ἐν πυρὶ καὶ φωτί, οὐ δύνανται εἶναι ἐν σκότει· ἀλλὰ
are in fire and light not can to-be in darkness but
διαφορὰ πολλή ἐστιν. Ὥσπερ ἂν εἴ τις πατὴρ ὢν υἱοὺς ἔχει
difference much there-is as — if some father being sons has
δύο, τὸν μὲν παιδίον, τὸν δὲ νεανίσκον, καὶ τὸν μὲν
two the(-one) indeed (a)-child the(-one) but (a)-youth and the(-one) indeed
εἰς πόλεις ἀποστέλλει καὶ πατρίδας, τὸ δὲ νήπιον πάντοτε
to cities he-sends and countries the but infant always
δορυφορεῖ, ἐπεὶ μηδὲν δύναται ποιεῖν. Δόξα τῷ Θεῷ. Ἀμήν.
he-guards since nothing it-can to-do glory — to-God amen

Friendship with the world is enmity with God, so the heart must be guarded like a paradise, as Noah, Abraham, Moses, and David guarded it, and Saul prospered while he did and was forsaken when he transgressed. The saints forgave their wrongers and loved them as helpers toward their goal, and forgiveness is the fulfillment of the law. In questions and answers the preacher explains how the five words in church are five virtues, and that God asks a man's will and gives the work, as another's hand moves the iron that saws and farms.

1 Ἡ φιλία τοῦ κόσμου, κατὰ τὸ γεγραμμένον,
the friendship of-the world according-to the(-word) written
ἔχθρα ἐστὶν εἰς Θεόν. Διὸ ἡ Γραφὴ κελεύει πάσῃ
enmity is toward God wherefore the Scripture bids with-all
φυλακῇ τηρεῖν ἕκαστον τὴν ἑαυτοῦ καρδίαν, ἵνα τις
watchfulness to-keep each(-one) the his-own heart that someone
ὡς παράδεισον φυλάσσων ἐν αὐτῇ τὸν λόγον, ἀπολαύσῃ
as (a)-paradise guarding in it the word may-enjoy
τῆς χάριτος, μὴ ἀκούων τοῦ ἔνδον εἱλισσομένου ὄφεως
the grace not listening-to the within coiling serpent
συμβουλεύοντος τὰ πρὸς ἡδονήν, δι' ἧς γεννᾶται
counseling the(-things) toward pleasure through which is-born
θυμὸς ὁ ἀδελφοκτόνος, καὶ θνήσκει ψυχὴ ἡ τίκτουσα·
anger the brother-murdering and dies (the)-soul the(-one) bearing(-it)
ἀλλ' ἀκούων τοῦ Κυρίου λέγοντος, Ἐπιμελεῖσθε πίστεως καὶ
but listening-to the Lord saying take-care of-faith and
ἐλπίδος, δι' ὧν γεννᾶται ἡ φιλόθεος καὶ φιλάνθρωπος
hope through which is-born the God-loving and man-loving
ἀγάπη, ἡ τὴν αἰώνιον ζωὴν παρέχουσα. Εἰς τοῦτον
love the(-love) the eternal life providing into this
τὸν παράδεισον εἰσῆλθε Νῶε, τὴν ἐντολὴν φυλάσσων καὶ
the paradise entered Noah the commandment keeping and

ἐργαζόμενος, καὶ διὰ τῆς ἀγάπης ἐλυτρώθη τῆς ὀργῆς.
working(-it) and through the love was-redeemed from-the wrath
Τοῦτον φυλάσσων Ἀβραὰμ φωνὴν Θεοῦ ἤκουσε. Τοῦτον
this(-paradise) keeping Abraham (the)-voice of-God heard this(-paradise)
φυλάσσων Μωϋσῆς δόξαν εἰς τὸ πρόσωπον ἐλάμβανεν.
keeping Moses glory in the face received
Ὁμοίως Δαβὶδ τοῦτον φυλάσσων εἰργάζετο, ὅθεν τῶν
likewise David this(-paradise) keeping worked whence the
ἐχθρῶν ἐκυρίευεν· ἀλλὰ καὶ Σαοὺλ ἕως οὗ ἐφύλασσε τὴν
enemies he-lorded-over but also Saul as-long-as — he-kept the
καρδίαν, εὐωδοῦτο. Ὅτε δὲ εἰς τέλος παρέβη, εἰς τέλος
heart prospered when but at (the)-end he-transgressed at (the)-end
ἐγκατελήφθη. Ἐν μέτρῳ γὰρ κατὰ ἀναλογίαν μετέρχεται
he-was-forsaken in measure for in proportion visits
ἕκαστον ὁ λόγος τοῦ Θεοῦ, ὅσον ἐπικρατεῖ τις, τοσοῦτον
each(-one) the word — of-God as-much-as masters someone so-much
ἐπικρατεῖται, καὶ ὅσον φυλάσσει, τοσοῦτον φυλάσσεται.
he-is-mastered and as-much-as he-guards so-much he-is-guarded
Διὰ τοῦτο πᾶς ὁ χορὸς τῶν ἁγίων προφητῶν, 2
because-of this all the choir of-the holy prophets
ἀποστόλων, μαρτύρων, τὸν λόγον ἐν ταῖς καρδίαις αὐτῶν
apostles martyrs the word in the hearts their
ἐφύλασσον, μηδὲν ἕτερον μεριμνῶντες, ἀλλὰ τὰ γήϊνα
kept nothing other caring-for but the earthly(-things)
ὑπερορῶντες, καὶ ἐν ἐντολῇ τοῦ ἁγίου Πνεύματος
disregarding and in (the)-commandment of-the holy Spirit
διαμένοντες καὶ τὸ τοῦ Πνεύματος φιλόθεον, καὶ ἀγαθὸν
remaining and the of-the Spirit God-loving and good
πάντων προκρίνοντες, οὐ λόγῳ μόνῳ ἢ γνώσει ψιλῇ, ἀλλ᾽
above-all preferring not in-word alone or in-knowledge bare but
ἐν λόγῳ καὶ ἔργῳ δι᾽ αὐτῶν τῶν πραγμάτων· ἀντὶ
in word and deed through the-very the facts instead-of

πλούτου ἑλόμενοι πτωχείαν, ἀντὶ δόξης ἀτιμίαν, ἀντὶ
wealth having-chosen poverty instead-of glory dishonor instead-of
ἡδονῆς ταλαιπωρίαν, ὅθεν καὶ ἀντὶ τοῦ θυμοῦ ἀγάπην·
pleasure hardship whence also instead-of the anger love
μισοῦντες γὰρ τὰ ἡδέα τοῦ βίου, τοὺς ἀφαιρουμένους
hating for the sweet(-things) of-the life the(-ones) taking-away
αὐτὰ μᾶλλον ἠγάπων, ὡς συνεργοῦντας αὐτοῖς πρὸς τὸν
them more they-loved as working-with them toward the
σκοπόν, ἀπεχόμενοι τοῦ γινώσκειν καλὸν καὶ πονηρόν.
goal abstaining from-the to-know good and evil
Οὔτε γὰρ τοὺς ἀγαθοὺς ἠρνοῦντο, οὔτε τοὺς πονηροὺς
neither for the good did-they-deny nor the evil
ἠτιῶντο, πάντας ἀποκρισιαρίους τῆς Δεσποτικῆς οἰκονομίας
did-they-blame all envoys of-the Master's dispensation
ἡγούμενοι. Πρὸς πάντας οὖν εἶχον εὐδιάθετον εὔνοιαν.
considering(-them) toward all then they-had well-disposed goodwill
Ὅτε γὰρ ἤκουον τοῦ Κυρίου, Ἄφετε, καὶ ἀφεθήσεται ὑμῖν,
when for they-heard the Lord forgive and it-will-be-forgiven you
τότε τοὺς ἀδικοῦντας εὐεργέτας ἐλογίζοντο εἰς ἄφεσιν
then the(-ones) wronging (as)-benefactors they-reckoned for forgiveness
ἔχοντες τὰς παρ' αὐτῶν ἀφορμάς· ὅτε δὲ πάλιν ἤκουον,
having the from them occasions when but again they-heard
Καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
as you-wish that do to-you the men also you
ποιεῖτε αὐτοῖς, τότε καὶ τοὺς ἀγαθοὺς κατὰ συνείδησιν
do to-them then also the good according-to conscience
ἠγάπων. Ἀφέντες γὰρ τὴν δικαιοσύνην ἑαυτῶν, καὶ τὴν
they-loved having-let-go for the righteousness their-own and the
τοῦ Θεοῦ δικαιοσύνην ζητήσαντες, εὗρον ἀκολούθως καὶ
— of-God righteousness having-sought they-found accordingly also
τὴν ἀγάπην ἐν αὐτῇ κατὰ φύσιν ἐγκεκρυμμένην.
the love in it by nature hidden

Καὶ γὰρ ὁ Κύριος πολλὰ περὶ τῆς ἀγάπης ἐντειλάμενος, 3
and for the Lord many(-things) about the love having-commanded
τὴν δικαιοσύνην ἐκέλευσε ζητεῖν τοῦ Θεοῦ· οἶδε γὰρ ταύτην
the righteousness bade to-seek — of-God he-knows for this
μητέρα τῆς ἀγάπης ὑπάρχειν. Οὐκ ἔστι γὰρ ἄλλως
mother of-the love to-be not it-is(-possible) for otherwise
σωθῆναι, εἰ μὴ διὰ τοῦ πλησίον, καθὼς ἐνετείλατο,
to-be-saved except — through the neighbor as he-commanded
Ἄφετε, καὶ ἀφεθήσεται ὑμῖν. Οὗτός ἐστιν ὁ πνευματικὸς
forgive and it-will-be-forgiven you this is the spiritual
νόμος, ὁ ἐν καρδίαις πισταῖς γραφόμενος, τὸ πλήρωμα
law the(-one) in hearts faithful written the fullness
τοῦ πρώτου νόμου· Οὐκ ἦλθον γάρ, φησί, καταλῦσαι τὸν
of-the first law not I-came for he-says to-destroy the
νόμον, ἀλλὰ πληρῶσαι. Πῶς δὲ πληροῦται, μάθε· ὁ πρῶτος
law but to-fulfill how and it-is-fulfilled learn the first
νόμος διὰ τῆς εὐλόγου ἀφορμῆς τοῦ ἁμαρτήσαντος
law through the reasonable occasion of-the(-one) having-sinned
κατέκρινε περισσοτέρως τὸν ἀδικηθέντα· Ἐν ᾧ γάρ,
condemned more-abundantly the(-one) wronged in what for
φησί, κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· ἐν ᾧ δὲ
he-says you-judge the other yourself you-condemn in what but
ἀφίησιν, ἀφεθήσεται αὐτῷ· οὕτως γὰρ ὁ νόμος λέγει, Ἀνὰ
he-forgives it-will-be-forgiven him thus for the law says in
μέσον κρίσεως κρίσις, καὶ ἀνὰ μέσον ἀφέσεως ἄφεσις.
(the)-midst of-judgment judgment and in (the)-midst of-forgiveness forgiveness
Πλήρωμα οὖν νόμου ἡ ἄφεσις τυγχάνει. Πρῶτον δὲ 4
(the)-fullness then of-(the)-law the forgiveness is first and
νόμον εἰρήκαμεν, οὐχ ὅτι ὁ Θεὸς δύο νόμους παρέθετο
law we-have-said not that — God two laws set-before
τοῖς ἀνθρώποις, ἀλλ' ἕνα πνευματικὸν μὲν κατὰ φύσιν,
the men but one spiritual indeed according-to nature

κατὰ δὲ τὴν ἐκδίκησιν, δικαίαν ἐπιφέρων ἑκάστῳ τὴν
according-to but the vengeance just bringing to-each the
ἐκδίκησιν, τῷ ἀφιέντι ἀφίησι, καὶ τῷ παραζηλοῦντι
vengeance to-the(-one) forgiving he-forgives and to-the(-one) provoking
παραζηλοῖ. Φησὶ γάρ· Μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ,
he-provokes he-says for with (the)-elect elect you-will-be
καὶ μετὰ στρεβλοῦ διαστρέψεις. Διὰ τοῦτο οἱ
and with (the)-crooked you-will-be-perverse because-of this the(-ones)
πνευματικῶς αὐτὸν ἐκτελοῦντες, καὶ ἀναλόγως τῆς χάριτος
spiritually it fulfilling and in-proportion of-the grace
μετέχοντες, οὐ μόνον τοὺς εὐεργετοῦντας, ἀλλὰ καὶ τοὺς
partaking not only the(-ones) benefiting but also the(-ones)
ὀνειδίζοντας καὶ διώκοντας ἠγάπων, τὴν πνευματικὴν
reproaching and persecuting loved (with)-the spiritual
ἀγάπην, ἀνταπόδοσιν ἐκδεχόμενοι τῶν ἀγαθῶν· ἀγαθῶν
love (the)-requital awaiting of-the goods goods
δὲ λέγω, οὐχ ὅτι τὰ ἀδικήματα συνεχώρησαν, ἀλλ' ὅτι
and I-mean not that the wrongs they-condoned but that
καὶ τὰς ψυχὰς τῶν ἀδικούντων εὐηργέτησαν. Οὕτω
also the souls of-the(-ones) wronging they-benefited so
γὰρ αὐτοὺς παρετίθεντο τῷ Θεῷ, ὡς δι' αὐτῶν τοῦ
for them they-commended — to-God as through them the
μακαρισμοῦ τυγχάνοντες, καθώς φησι, Μακάριοί ἐστε,
blessedness obtaining as he-says blessed are-you
ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσιν, καὶ εἴπωσι πᾶν
when they-reproach you and persecute and say every
πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.
evil word against you lying for-the-sake-of me
Ὑπὸ δὲ πνευματικοῦ νόμου, οὕτω φρονεῖν ἐδιδάσκοντο·
by and (the)-spiritual law thus to-think they-were-taught
ὑπομενόντων γὰρ αὐτῶν, καὶ τὴν νοερὰν πραότητα
enduring for they and the intellectual meekness

τηρούντων, ὁ Κύριος βλέπων τὴν ὑπομονὴν τῆς καρδίας
keeping the Lord seeing the endurance of-the heart
πολεμουμένης, καὶ τῆς ἀγάπης μὴ ἐξισταμένης, διέῤῥηξε
warred-upon and of-the love not departing broke-down
τὸ μεσότοιχον τοῦ φραγμοῦ, καὶ τὴν τελείαν ἔχθραν
the middle-wall of-the fence and the perfect enmity
ἀπεβάλοντο, καὶ οὐκέτι μετὰ βίας, ἀλλὰ μετὰ βοηθείας
they-cast-off and no-longer with force but with help
εἶχον τὴν ἀγάπην. Ὁ γὰρ Κύριος λοιπὸν κατείργει τὴν
they-had the love the for Lord henceforth restrains the
στρεφομένην ῥομφαίαν, τὴν κινοῦσαν τοὺς λογισμούς,
turning sword the(-sword) moving the thoughts
καὶ εἰσήρχοντο εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,
and they-entered into the inner(-part) of-the veil
ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν ὁ Κύριος· καὶ
where (as)-forerunner for us entered the Lord and
ἐνετρύφων τοῖς καρποῖς τοῦ Πνεύματος, καὶ τὰ μέλλοντα
they-delighted in-the fruits of-the Spirit and the future(-things)
ἐν βεβαιότητι καρδίας θεασάμενοι, καὶ κατὰ τὸν
in certainty of-heart having-beheld and according-to the
Ἀπόστολον, οὐκέτι ἐν ἐσόπτρῳ, καὶ ἐν αἰνίγματι ἔλεγον,
Apostle no-longer in (a)-mirror and in riddle they-said
Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν
what eye not saw and ear not heard and into (the)-heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ Θεὸς τοῖς
of-man not went-up whatever prepared — God for-the(-ones)
ἀγαπῶσιν αὐτόν. Ἀλλ' ἐγὼ τοῦτο θαυμαστὸν ἐπερωτήσω.
loving him but I this wonderful(-thing) will-ask

6 Ἐρώτησις. Εἰ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὑμεῖς
question if into (the)-heart of-man not it-went-up you
αὐτὰ πῶς οἴδατε· μάλιστα ὁμολογήσαντες ἐν ταῖς
them how do-you-know especially having-confessed in the
Πράξεσιν, ὁμοιοπαθεῖς ὑμεῖς εἶναι ἄνθρωποι;
Acts of-like-passions you to-be men
Ἀπόκρισις. Ἀλλ' ἀκούετε, τί πρὸς ταῦτα ἀποκρίνεται
answer but hear what to these(-things) answers
Παῦλος· Ἡμῖν δέ, φησίν, ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ
Paul to-us but he-says revealed(-them) — God through the
Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα, πάντα ἐρευνᾷ καὶ
Spirit his the for Spirit all(-things) searches even
τὰ βάθη τοῦ Θεοῦ. Ἀλλ' ἵνα μή τις εἴπῃ ὅτι αὐτοῖς
the depths — of-God but lest — anyone say that to-them
ἐδόθη τὸ Πνεῦμα ὡς ἀποστόλοις, ἡμῖν δὲ κατὰ φύσιν
was-given the Spirit as apostles to-us but by nature
ἀχώρητον τοῦτο, ἀλλαχοῦ ἐπευχόμενος λέγει, Ἵνα δῴη
(is)-uncontainable this elsewhere praying he-says that may-give
ὑμῖν ὁ Θεὸς κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ
you — God according-to the wealth of-the glory his
δύναμιν κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν
(in)-power to-be-strengthened through the Spirit his in the
ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις
inner man to-dwell — Christ in the hearts
ὑμῶν. Καὶ πάλιν· Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· ὅπου δὲ
your and again the but Lord the Spirit is where but
τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. Καὶ πάλιν, Εἰ δέ
the Spirit of-(the)-Lord(-is) there (is)-freedom and again if but
τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
someone (the)-Spirit of-Christ not has this(-man) not is his

Εὐξώμεθα τοίνυν καὶ ἡμεῖς ἐν πληροφορίᾳ καὶ αἰσθήσει 7
let-us-pray therefore also we in full-assurance and perception
μεταλαβεῖν τοῦ ἁγίου Πνεύματος, καὶ εἰσελθεῖν ὅθεν
to-partake of-the holy Spirit and to-enter whence
ἐξεληλύθαμεν, καὶ τοῦ λοιποῦ ἀποστραφῆναι ἀφ' ἡμῶν
we-have-gone-out and for-the rest to-be-turned-away from us
τὸν θυμοκτόνον ὄφιν, καὶ κενόδοξον σύμβουλον τὸ Πνεῦμα
the anger-murdering serpent and vainglorious counselor the Spirit
τῆς μερίμνης καὶ κραιπάλης· ὅθεν βεβαίως πιστεύσαντες
of-the care and drunkenness whence firmly having-believed
τὰς ἐντολὰς τοῦ Κυρίου φυλάξωμεν, καὶ αὐξηθῶμεν ἐν
the commandments of-the Lord let-us-keep and let-us-grow in
αὐτῷ εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας, τοῦ μηκέτι
him to (a)-man perfect to (the)-measure of-stature of-the no-longer
κατακυριεύεσθαι ὑπὸ τῆς ἀπάτης τοῦ αἰῶνος τούτου, ἀλλ' ἐν
to-be-lorded-over by the deceit of-the age this but in
πληροφορίᾳ τοῦ Πνεύματος εἶναι, καὶ μὴ ἀπιστεῖν, ὅτι καὶ
full-assurance of-the Spirit to-be and not to-disbelieve that even
εἰς ἁμαρτωλοὺς μετανοοῦντας ἡ χάρις Θεοῦ εὐδοκεῖ. Τὸ
toward sinners repenting the grace of-God is-well-pleased the
γὰρ κατὰ χάριν δωρούμενον, οὐκέτι ἐν παρεικασμῷ τῆς
for by grace given no-longer by comparison with-the
προλαβούσης ἀσθενείας μετρεῖται· ἐπεὶ ἡ χάρις οὐκέτι ἐστὶ
preceding weakness is-measured since the grace no-longer is
χάρις, ἀλλὰ τῷ παντοδυνάμῳ Θεῷ πιστεύσαντες, ἁπλῇ,
grace but to-the almighty God having-believed with-simple
καὶ ἀπεριέργῳ καρδίᾳ προσέλθωμεν τῷ διὰ πίστεως
and uncurious heart let-us-come-near to-the(-one) through faith
τὴν μετουσίαν τοῦ Πνεύματος χαριζομένῳ, καὶ οὐ διὰ
the participation of-the Spirit granting and not through

παρεικασμοῦ πίστεως ἔργων· φησὶ γάρ, Οὐκ ἐξ ἔργων
comparison of-faith of-works he-says for not from works
νόμου τὸ Πνεῦμα ἐλάβετε, ἀλλὰ δι' ἀκοῆς πίστεως.
of-law the Spirit did-you-receive but through (the)-hearing of-faith
8 Ἐρώτησις. Εἶπες, πάντα ἐν τῇ ψυχῇ πνευματικῶς
question you-said all(-things) in the soul spiritually
ἀποκρύπτεσθαι, τί ἐστι, «Θέλω πέντε λόγους ἐν ἐκκλησίᾳ
to-be-hidden what is(-this) I-wish five words in church
διὰ τοῦ νοός μου λαλῆσαι;»
through the mind my to-speak
Ἀπόκρισις. Ἐκκλησία ἐν δυσὶ προσώποις νοεῖται, τῷ
answer (the)-Church in two persons is-understood in-the
συστήματι τῶν πιστῶν, καὶ τῷ συγκρίματι τῆς ψυχῆς.
assembly of-the faithful and in-the composition of-the soul
Ὅταν οὖν πνευματικῶς εἰς τὸν ἄνθρωπον λαμβάνηται,
when then spiritually of the man it-is-taken
Ἐκκλησία ἐστὶν ὅλον αὐτοῦ τὸ σύγκριμα. Πέντε δὲ
(the)-Church is whole his the composition five and
λόγοι εἰσὶν αἱ περιεκτικαὶ ἀρεταί, ὅλον τὸν ἄνθρωπον
words are the comprehensive virtues whole the man
οἰκοδομοῦσαι, πολυτρόπως διαιρούμεναι. Ὥσπερ γὰρ
building-up variously divided as for
ὁ λαλῶν ἐν Κυρίῳ, διὰ τῶν πέντε λόγων πᾶσαν
the(-one) speaking in (the)-Lord through the five words all
περιέλαβεν τὴν σοφίαν· οὕτως ὁ ἀκολουθῶν τῷ Κυρίῳ
comprehended the wisdom thus the(-one) following the Lord
διὰ τῶν πέντε ἀρετῶν πολλὴν οἰκοδομεῖ τὴν εὐσέβειαν.
through the five virtues much builds-up the godliness
Πέντε γὰρ οὖσαι λοιπὰς πάσας περιέχουσι πρώτῃ εὐχῇ.
five for being the-rest all they-contain first prayer
Λοιπὸν ἐγκράτεια, ἐλεημοσύνη, πτωχεία, μακροθυμία, ταῦτα
then self-control almsgiving poverty long-suffering these

πόθῳ καὶ προαιρέσει ἐπιτελούμενα· λόγοι εἰσὶ ψυχῆς
with-longing and choice accomplished words are of-(the)-soul
ὑπὸ Κυρίου λαλούμενοι, καὶ ὑπὸ καρδίας ἀκουόμενοι. Ὁ
by (the)-Lord spoken and by (the)-heart heard the
γὰρ Κύριος ἐνεργεῖ· καὶ τὸ Πνεῦμα τότε νοερῶς λαλεῖ καὶ
for Lord works and the Spirit then intellectually speaks and
ἡ καρδία ὅσον ἐπιποθεῖ, τοσοῦτον καὶ φανερῶς ἐπιτελεῖ.
the heart as-much-as it-longs so-much also openly accomplishes
Αἱ δὲ ἀρεταὶ ὅσον εἰσὶ περιεκτικαὶ πασῶν, τοσοῦτον 9
the but virtues as-much-as they-are comprehensive of-all so-much
ἀλλήλων γεννητικαί. Τῆς πρώτης γὰρ ἀπούσης, ἀναιροῦνται
of-one-another (are)-generative the first for being-absent are-destroyed
πᾶσαι. Ὁμοίως διὰ τῆς δευτέρας, αἱ ἀκόλουθοι· ὡσαύτως
all likewise through the second the following likewise
αἱ καθεξῆς. Πῶς γὰρ εὔξηταί τις μὴ ὑπὸ Πνεύματος
the(-ones) in-order how for may-pray someone not by (the)-Spirit
ἐνεργηθείς; καὶ μαρτυρεῖ μοι ἡ Γραφὴ λέγουσα, Οὐδεὶς
being-worked and testifies to-me the Scripture saying no-one
δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.
can to-say Lord Jesus except — in Spirit holy
Πῶς δὲ ὑπομενεῖ ὁ χωρὶς εὐχῆς ἐγκρατευόμενος
how and will-endure the(-one) without prayer being-self-controlled
ἀβοηθήτως; Ὁ δὲ ἐν παντὶ μὴ ἐγκρατευόμενος, πῶς
helplessly the(-one) but in all(-things) not being-self-controlled how
ἐλεήσει τὸν πεινῶντα ἢ ἀδικοῦντα; Ὁ δὲ οὐκ ἐλεῶν,
will-be-pity the(-one) hungering or wronging the(-one) but not pitying
οὐδὲ πτωχείαν ἑκουσίως καταδέχεται. Πάλιν δὲ τῆς
not-even poverty willingly accepts again and of-the
τῶν χρημάτων ἐπιθυμίας ὁ θυμὸς σύντροφος, κἂν ἔχῃ
of-the money lust the anger (is)-(a)-companion even-if he-have
χρήματα, κἂν μὴ ἔχῃ· ἡ δὲ ἐνάρετος ψυχὴ οὕτως
money even-if not he-have the but virtuous soul thus

προσοικοδομεῖται τῇ Ἐκκλησίᾳ, οὐχ ὅτι ἐποίησεν, ἀλλ᾽ ὅτι
is-built-into the Church not that she-did but that
ἐπόθησεν. Οὐ γὰρ τὸ ἴδιον ἔργον σώζει τὸν ἄνθρωπον,
she-longed not for the own work saves the man
ἀλλ᾽ ὁ χαρισάμενος τὴν δύναμιν. Εἰ οὖν ὑπομένει
but the(-one) having-granted the power if then endures
τις τὰ στίγματα τοῦ Δεσπότου, μὴ οἰηθῇ ἔν
someone the marks of-the Master not let-him-think-highly in
τινι, κἂν τὸ τυχὸν πεποίηκεν, ἀλλ᾽ ἢ μόνον τὸ
anything even-if the chance(-thing) he-has-done but or only the
ἀγαπῆσαι, καὶ ἐπιτηδεῦσαι πρὸς τὰς ἐνεργείας. Μὴ οὖν
to-love and to-practice toward the workings not then
δόξῃς ποτὲ ἐν ἀρετῇ προειληφέναι τὸν Κύριον κατὰ
think ever in virtue to-have-anticipated the Lord according-to
τὸν λέγοντα, ὅτι Οὗτός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν
the(-one) saying that this(-one) is the(-one) working in you
καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.
both the to-will and the to-work for the good-pleasure
10 Ἐρώτησις. Τί οὖν ἡ Γραφὴ παραγγέλλει τῷ ἀνθρώπῳ
question what then the Scripture commands the man
ποιεῖν;
to-do
Ἀπόκρισις. Προείπομεν, ὅτι τὴν ἐπιτήδευσιν ἔχει ὁ
answer we-said-before that the endeavor has the
ἄνθρωπος κατὰ φύσιν, καὶ ταύτην ὁ Θεὸς ἐπιζητεῖ.
man by nature and this — God seeks-after
Παραγγέλλει οὖν, ἵνα πρῶτον νοήσῃ, καὶ νοήσας
he-commands then that first he-understand and having-understood
ἀγαπήσῃ, καὶ θελήματι ἐπιτηδεύσῃ· τὸ δὲ ἐνεργηθῆναι τὸν
love and with-will practice(-it) the but to-be-worked the
νοῦν, ἢ ὑπομεῖναι τὸν κόπον, ἢ τελέσαι τὸ ἔργον, ἡ χάρις
mind or to-endure the labor or to-finish the work the grace

τοῦ Κυρίου παρέχει τῷ θελήσαντι καὶ πιστεύσαντι. Τὸ
of-the Lord provides to-the(-one) having-willed and having-believed the
οὖν θέλημα τοῦ ἀνθρώπου ὡς παράστασις ὑποστατική· μὴ
then will of-the man as (a)-presentation substantial not
παρόντος δὲ θελήματος, οὐδὲ αὐτὸς ὁ Θεός τι ποιεῖ,
present but (the)-will not-even the-very — God anything does
καίπερ δυνάμενος, διὰ τὸ αὐτεξούσιον. Ἡ οὖν τελεσιουργία
although being-able because-of the self-determination the then accomplishment
τοῦ Πνεύματος ἐν τῷ θελήματι τοῦ ἀνθρώπου κεῖται. Πάλιν,
of-the Spirit in the will of-the man lies again
ἐὰν ὅλον τὸ θέλημα δῶμεν, ὅλον τὸ ἔργον ἡμῖν ἐπιγράφει,
if whole the will we-give whole the work to-us he-ascribes
θαυμαστὸς ὁ Θεὸς ἐν πᾶσι, καὶ ἀπερινόητος τὸ σύνολον·
(is)-wonderful — God in all(-things) and incomprehensible the altogether
ἄνθρωποι δὲ μέρος τι τῶν θαυμασίων αὐτοῦ λαλεῖν
men but part some of-the wonders his to-speak
ἐπιχειροῦμεν, τῇ Γραφῇ ἐπερειδόμενοι, μᾶλλον δὲ ὑπ'
we-attempt on-the Scripture leaning rather but by
αὐτῆς συνεταζόμενοι. Τίς γάρ, φησίν, ἔγνω νοῦν Κυρίου;
it being-examined who for he-says knew (the)-mind of-(the)-Lord
αὐτὸς δέ φησι, Ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου,
he but says how-often I-wished to-gather the children your
καὶ οὐκ ἠθελήσατε; Ὡς ἐκ τούτου πιστεύειν, ὅτι αὐτὸς
and not you-wished so-that from this to-believe that he
ἡμᾶς ἐπισυνάγει. Ἡμῶν δὲ μόνον παραζητεῖ τὸ θέλημα. Τίς
us gathers our but only he-seeks-after the will what
δὲ ἡ φανέρωσις τοῦ θελήματος, εἰ μὴ πόνος ἑκούσιος;
but (is)-the manifestation of-the will if not toil voluntary
Ὥσπερ γὰρ σίδηρος πρίζων, ἐκκόπτων, γεωργῶν, 11
as for iron sawing cutting-out farming
καταφυτεύων, αὐτὸς μὲν ὑποθλιβόμενος ἐνδίδωσι, πλὴν
planting it indeed being-pressed gives-way but

ἄλλος ἐστὶν ὁ κινῶν, καὶ ἐπάγων, καὶ ἐν τῷ
another is the(-one) moving(-it) and driving(-it) and in the
συντριβῆναι πυρῶν καὶ ἀνακαινίζων· οὕτως καὶ ὁ
to-be-broken heating(-it) and renewing(-it) thus also the
ἄνθρωπος κἂν θλίβηται καὶ κοπιᾷ ἐργαζόμενος τὸ ἀγαθόν,
man even-if he-be-pressed and toil working the good
ἀλλ' ὁ Κύριος λανθανόντως ἐν αὐτῷ ἐργάζεται, καὶ ἐν
but the Lord unseen in him works and in
τῷ κοπιᾶσαι καὶ συντριβῆναι, τὴν καρδίαν παρακαλεῖ
the to-toil and to-be-broken the heart comforts
καὶ ἀνακαινίζει, καθὼς καὶ ὁ προφήτης λέγει, Μὴ
and renews as also the prophet says not
δοξασθήσεται ἀξίνη ἄνευ τοῦ κόπτοντος; ἢ ὑψωθήσεται
shall-be-glorified (the)-axe without the(-one) cutting or shall-be-exalted
πρίων ἄνευ τοῦ ἕλκοντος; Οὕτως δέ ἐστι καὶ εἰς τὸ
(the)-saw without the(-one) drawing(-it) thus and it-is also in the
κακόν, ὅτε ὁ ἄνθρωπος ὑπακούει καὶ ἑτοιμάζεται· τότε
evil when the man obeys and is-ready then
καὶ ὁ Σατανᾶς ἐλαύνει καὶ παροξύνει αὐτὸν ὡς ὁ λῃστὴς
also — Satan drives and sharpens him as the robber
τὸ ξίφος. Σιδήρῳ δὲ παρεικάσαμεν τὴν καρδίαν, διὰ
the sword to-iron and we-likened the heart because-of
τὴν ἀναισθησίαν τῶν πραγμάτων καὶ πολλὴν σκληρότητα.
the insensibility (to)-the matters and much hardness
Οὐκ ἔδει δὲ ἡμᾶς ἀγνοεῖν τὸν κρατοῦντα ὡς
not it-was-fitting and (for)-us to-be-ignorant-of the(-one) holding(-us) as
ἀναίσθητος σίδηρος· ἐπεὶ ταχέως ἀπὸ τοῦ γεωργοῦ λόγου
insensible iron since quickly from the farming word
εἰς τὸν τοῦ πονηροῦ λογισμὸν οὐ μετεπίπτομεν· ἀλλὰ
to the of-the evil(-one) thought not we-fell-away but
μᾶλλον ὡς ὁ βοῦς καὶ ὁ ὄνος εἰδέναι τὸν ἐλαύνοντα καὶ
rather as the ox and the ass to-know the(-one) driving and

ὁδηγοῦντα κατὰ διάνοιαν· φησὶ γάρ, Ἔγνω βοῦς τὸν
guiding in understanding he-says for knew (the)-ox the(-one)
κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ,
having-acquired(-him) and (the)-ass the manger of-the lord his
Ἰσραὴλ δέ με οὐκ ἔγνω. Εὐξώμεθα τοίνυν δέξασθαι γνῶσιν
Israel but me not knew let-us-pray therefore to-receive knowledge
Θεοῦ, καὶ πνευματικῷ παιδευθῆναι νόμῳ εἰς ὑπούργησιν
of-God and by-spiritual to-be-trained law for (the)-service
τῶν ἁγίων αὐτοῦ ἐντολῶν, δοξάζοντες Πατέρα, καὶ Υἱόν,
of-the holy his commandments glorifying (the)-Father and Son
καὶ ἅγιον Πνεῦμα, εἰς τοὺς αἰῶνας. Ἀμήν.
and holy Spirit for the ages amen

XXXVIII · TESTING THE CHRISTIAN

Many look righteous, and only experienced craftsmen can tell whether they bear the king's seal and image, since false apostles also suffered. A veil lies on the heart as on Moses' face until it is removed. Some, worked upon by grace, have thought themselves past desire and near the calm harbor, and been swept back to the open sea; grace shifts a man between feeling a king and the worst of sinners, while Satan, hating the good, keeps attacking those who accomplish virtue.

Πολλοὶ δίκαιοι φαινόμενοι νομίζονται εἶναι Χριστιανοί, 1
many righteous appearing are-thought to-be Christians
τεχνιτῶν δέ ἐστι καὶ πεπειραμένων δοκιμάσαι, εἰ
of-craftsmen but it-is and of-experienced(-men) to-test whether
ἀληθῶς οἱ τοιοῦτοι ἔχουσι τὸ σίγνον καὶ τὴν εἰκόνα
truly the such(-ones) have the seal and the image
τοῦ βασιλέως. Μήπως ἄρα παρακεχάρακται τεχνιτῶν
of-the king lest-perhaps then have-been-counterfeited craftsmen's
ἔργα, καὶ θαυμάζουσι τεχνῖται καὶ ψέγουσιν. Ἐὰν δὲ
works and marvel (the)-craftsmen and blame(-them) if but

μὴ ὦσι τεχνῖται, οὐ δύνανται δοκιμάσαι τοὺς δολίους
not they-be craftsmen not can-they to-test the deceitful
ἐργάτας, ἐπειδὴ καὶ αὐτοὶ ἐπιφέρονται σχῆμα μοναζόντων,
workers since also they wear (the)-habit of-monks
ἤτοι Χριστιανῶν. Καὶ γὰρ οἱ ψευδαπόστολοι ἔπασχον
or of-Christians and for the false-apostles suffered
ὑπὲρ τοῦ Χριστοῦ, καὶ αὐτοὶ εὐηγγελίζοντο βασιλείαν
for — Christ and they preached (the)-kingdom
οὐρανῶν. Διὰ τοῦτο λέγει ὁ Ἀπόστολος, Ἐν κινδύνοις
of-heavens because-of this says the Apostle in dangers
περισσοτέρως, ἐν θλίψεσιν ὑπερβαλλόντως, ἐν φυλακαῖς
more-abundantly in afflictions exceedingly in prisons
περισσοτέρως, θέλων δεῖξαι ὅτι πλεῖον αὐτῶν ἔπαθε.
more-abundantly wishing to-show that more than-they he-suffered

2 Χρυσὸς εὐχερῶς εὑρίσκεται· μαργαρῖται δὲ καὶ λίθοι τίμιοι
gold easily is-found pearls but and stones precious
προχωροῦντες εἰς διάδημα βασιλέως σπανίως εὑρίσκονται·
going into (the)-diadem of-(the)-king rarely are-found
πολλάκις γὰρ ἐξ αὐτῶν οὐχ εὑρίσκονται προχωροῦντες.
often for of them not they-are-found going(-in)
Οὕτως καὶ οἱ Χριστιανοὶ ἐποικοδομοῦντες εἰς τὸν στέφανον
thus also the Christians building-on into the crown
τοῦ Χριστοῦ, ἵνα κοινωνοὶ γένωνται τῶν ἁγίων αἱ ψυχαὶ
— of-Christ that partners may-become of-the saints the souls
ἐκεῖναι. Δόξα τῷ οὕτως ἀγαπήσαντι τὴν ψυχὴν
those glory to-the(-one) thus having-loved the soul
ταύτην, καὶ ὑπὲρ αὐτῆς παθόντι καὶ ἀναστήσαντι αὐτὴν
this and for her having-suffered and having-raised her
ἐκ νεκρῶν. Ὥσπερ δὲ τῷ Μωϋσεῖ κάλυμμα ἐπετίθετο
from (the)-dead as but — on-Moses (a)-veil was-laid
εἰς τὸ πρόσωπον, πρὸς τὸ μὴ δύνασθαι προσέχειν τῷ
on the face for the not to-be-able to-look-at the

προσώπῳ αὐτοῦ τὸν λαόν· οὕτω καὶ νῦν ἐπὶ τὴν καρδίαν
face his the people thus also now on the heart
σου κεῖται κάλυμμα πρὸς τὸ μὴ βλέπειν τὴν δόξαν τοῦ
your lies (a)-veil for the not to-see the glory —
Θεοῦ. Ὅταν δὲ περιαιρεθῇ τοῦτο, τότε ἐπιφαίνεται καὶ
of-God when but be-removed this then he-appears and
ἐμφανίζει ἑαυτὸν τοῖς Χριστιανοῖς, καὶ τοῖς ἀγαπῶσιν
manifests himself to-the Christians and to-the(-ones) loving
αὐτόν, καὶ ἐκζητοῦσιν ἐν ἀληθείᾳ, καθὼς λέγει, ὅτι
him and seeking(-him)-out in truth as he-says that
Ἐμφανίσω αὐτῷ ἐμαυτόν, καὶ μονὴν παρ᾽ αὐτῷ ποιήσω.
I-will-manifest to-him myself and (an)-abode with him I-will-make
Σπουδάσωμεν οὖν προσελθεῖν τῷ ἀψευδεῖ Χριστῷ, ἵνα 3
let-us-be-eager then to-come-near to-the unlying Christ that
τύχωμεν τῆς ἐπαγγελίας, καὶ τῆς καινῆς διαθήκης,
we-may-obtain the promise and the new covenant
ἣν ἀνεκαίνισεν ὁ Κύριος διὰ σταυροῦ καὶ θανάτου
which renewed the Lord through cross and death
διαῤῥήξας πύλας ᾅδου, καὶ ἁμαρτίας· καὶ ἐξαγαγὼν τὰς
having-broken (the)-gates of-Hades and of-sin and having-led-out the
πιστὰς ψυχάς, καὶ δοὺς αὐταῖς ἔνδον παράκλητον, καὶ
faithful souls and having-given them within (the)-paraclete and
ἀνενέγκας εἰς τὴν βασιλείαν αὐτοῦ. Συμβασιλεύσωμεν
having-borne(-them)-up into the kingdom his let-us-reign-with
οὖν αὐτῷ καὶ ἡμεῖς εἰς τὴν Ἱερουσαλὴμ τὴν πόλιν
then him also we in — Jerusalem the city
αὐτοῦ, εἰς τὴν ἐπουράνιον Ἐκκλησίαν, εἰς τὸν χορὸν τῶν
his in the heavenly Church in the choir of-the
ἁγίων ἀγγέλων. Οἱ δὲ ἐπὶ πολὺν χρόνον γυμνασθέντες
holy angels the(-ones) but for much time trained

ἀδελφοὶ καὶ δοκιμασθέντες, οὗτοι δύνανται τοῖς ἀπείροις
brothers and tested these can the inexperienced
βοηθῆσαι, καὶ συμπαθῆσαι.
to-help and to-sympathize-with

4 Τινὲς γὰρ ἀσφαλισάμενοι ἑαυτοὺς καὶ ὑπὸ χάριτος Θεοῦ
some for having-secured themselves and by grace of-God
ἐνεργηθέντες μεγάλως, οὕτως εὗρον τὰ μέλη αὐτῶν
worked-upon greatly so found the members their
ἡγιασμένα, ὥστε λογίζεσθαι αὐτούς, ὅτι οὐ συμβαίνει εἰς
sanctified so-that to-reckon they that not happens in
Χριστιανισμὸν γίνεσθαι ἐπιθυμίαν, ἀλλὰ κέκτηνται νοῦν
Christianity to-arise lust but they-have-acquired (a)-mind
σώφρονα καὶ ἁγνόν· καὶ ἔστι λοιπὸν ὁ ἔσω ἄνθρωπος
chaste and pure and is henceforth the inner man
μετέωρος εἰς τὰ θεῖα καὶ ἐπουράνια, ὥστε πάντως νομίσαι
raised-aloft toward the divine and heavenly(-things) so-that by-all-means to-think
τὸν τοιοῦτον ἤδη ἐφθακέναι εἰς τὰ τέλεια μέτρα. Καὶ ὡς
the such(-man) already to-have-attained to the perfect measures and as
ἐνόμιζε προσηγγικέναι ἤδη τῷ εὐδίῳ λιμένι, ἐπανέστησαν
he-thought to-have-drawn-near already to-the calm harbor rose-up
αὐτῷ κλύδωνες, ὥστε πάλιν εὑρεθῆναι εἰς τὸ μέσον τοῦ
against-him billows so-that again to-be-found in the middle of-the
πελάγους, καὶ εἰσενεχθῆναι ὅπου ἡ θάλασσα, οὐρανός, καὶ
open-sea and to-be-carried where the sea heaven and
θάνατός ἐστιν ἕτοιμος. Οὕτως ἡ ἁμαρτία ἐπεισελθοῦσα
death is ready thus the sin having-come-in-upon(-him)
κατειργάσατο πᾶσαν ἐπιθυμίαν κακήν· αὖθις δὲ οἱ τοιοῦτοι
worked every lust evil again but the such(-ones)
χάριτός τινος ἀξιωθέντες, καί, ὥσπερ εἰπεῖν, ἀπὸ ὅλου
of-grace some deemed-worthy and so to-speak from whole
βυθοῦ τῆς θαλάσσης ψεκάδα τινὰ δεξάμενοι, εὑρίσκουσιν
(the)-deep of-the sea drop some having-received find

αὐτὸ ἐκεῖνο καθ᾽ ὥραν, καὶ καθ᾽ ἡμέραν τοσαύτην
it that(-same) each hour and each day such
θαυματουργίαν γιγνομένην, ὥστε τὸν ἐνεργούμενον ἐπὶ
wonder-working happening so-that the(-one) worked-upon at
τῇ παραδόξῳ, καὶ ξένῃ καὶ θεϊκῇ ἐργασίᾳ θαμβεῖσθαι καὶ
the paradoxical and strange and divine working to-be-astonished and
ἐκπλήττεσθαι πῶς ἐσοφίσθη. Λοιπόν, φωτίζει ἡ χάρις
to-be-amazed how he-was-made-wise henceforth illumines the grace
αὐτόν, ὁδηγεῖ, εἰρηνεύει, ἀγαθύνει, τὰ πάντα οὖσα θεία
him guides makes-peace makes-good the all(-things) being divine
καὶ ἐπουράνιος· ὥστε πρὸς σύγκρισιν ἐκείνου βασιλεῖς καὶ
and heavenly so-that in comparison of-that kings and
δυνάστας, σοφοὺς καὶ ἀξιωματικοὺς ὡς ἐλαχίστους καὶ
potentates wise and dignitaries as least and
εὐτελεῖς ἡγεῖσθαι. Μετὰ δὲ καιρὸν καὶ ὥραν μεταβάλλεται
cheap to-consider after but (a)-time and hour change
τὰ πράγματα, ὥστε ἐξ ἀληθείας τὸν τοιοῦτον ἑαυτὸν
the matters so-that in truth the such(-man) himself
ἡγεῖσθαι ἁμαρτωλότερον πάντων ἀνθρώπων· καὶ πάλιν
to-consider more-sinful than-all men and again
ἄλλῃ ὥρᾳ, ὁρᾷν ἑαυτὸν οἷον βασιλέα μέγιστον ἐξαίσιον, ἢ
at-another hour to-see himself as (a)-king greatest extraordinary or
δυνάστην φίλον βασιλέως· πάλιν ἄλλῃ ὥρᾳ ἑαυτὸν ὁρᾷν
(a)-potentate friend of-(the)-king again at-another hour himself to-see
ἀσθενῆ καὶ πτωχόν. Λοιπὸν εἰς ἀμηχανίαν ἐμπίπτει ὁ νοῦς,
weak and poor henceforth into perplexity falls the mind
διὰ τί οὕτως, καὶ πάλιν οὕτως; Ὅτι ὁ Σατανᾶς μισόκαλος
for what thus and again thus because — Satan hater-of-good
ὤν, τὰ πονηρὰ ὑποβάλλει τοῖς τὴν ἀρετὴν κατορθοῦσι,
being the evil(-things) suggests to-the(-ones) the virtue accomplishing
καὶ ἀγωνίζεται αὐτοὺς μεταστρέψαι· ἔργον γὰρ ἔχει τοῦτο.
and strives them to-turn-back work for he-has this

Ἀλλὰ σὺ τούτῳ μὴ ὑποταγῇς τὴν ἐν τῷ ἔσω ἀνθρώπῳ
but you to-this not be-subjected the in the inner man
ἐπιτελουμένην δικαιοσύνην ἐργαζόμενος, ἐν ᾧ τὸ τοῦ
accomplished righteousness working in which the —
Χριστοῦ βῆμα ἕστηκεν ἅμα τῷ ἀχράντῳ ἁγιαστηρίῳ,
of-Christ tribunal stands together-with the undefiled sanctuary
ὅπως τὸ μαρτύριον τῆς συνειδήσεώς σου καυχήσεται ἐν
so-that the testimony of-the conscience your may-boast in
τῷ σταυρῷ τοῦ Χριστοῦ, τοῦ καθαρίσαντός σου τὴν
the cross — of-Christ the(-one) having-cleansed your the
συνείδησιν ἀπὸ νεκρῶν ἔργων, ἵνα τῷ πνεύματί σου Θεῷ
conscience from dead works that with-the spirit your God
λατρεύσῃς, ἵνα γνῷς τί προσκυνεῖς, κατὰ τὸν
you-may-serve that you-may-know what you-worship according-to the(-one)
εἰπόντα, Ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν. Πείσθητι τῷ
having-said we worship what we-know obey to-the
ὁδηγοῦντί σε Θεῷ, κοινωνησάτω ἡ ψυχή σου τῷ Θεῷ,
guiding you God let-commune the soul your — with-God
ὡς κοινωνεῖ νύμφη νυμφίῳ· Τὸ γὰρ μυστήριον τοῦτο
as communes (a)-bride with-(a)-bridegroom the for mystery this
μέγα ἐστί, φησίν, ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν
great is he-says I but say toward Christ and toward the
ἄμωμον ψυχήν. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
blameless soul to-whom (be)-the glory for the ages amen

XXXIX · THE KING'S LETTERS

A king writes letters bidding men come to receive his gifts, and those who read them and do not come gain nothing and are liable to death. So God sent the divine Scriptures to men, that they might ask and receive the heavenly gift of his divinity and become partakers of the divine nature. Whoever reads them and does not come and receive is guilty of refusing the gift of life, which is Christ.

Ὥσπερ βασιλεὺς γράψας ἐπιστολάς, οἷς βούλεται 1
as (a)-king having-written letters to-whom he-wishes
κωδικέλους καὶ δωρεὰς ἰδίας χαρίσασθαι, σημαίνει πᾶσιν,
codicils and gifts own to-grant signifies to-all
ὅτι Ταχέως σπουδάσατε ἐλθεῖν πρός με, ἵνα λάβητε παρ᾽
that quickly hasten to-come to me that you-may-receive from
ἐμοῦ δωρεὰς βασιλικάς, καὶ εἰ μὴ ἀπέλθωσι καὶ λάβωσιν,
me gifts royal and if not they-go and receive
οὐδὲν ὠφελήθησαν, ἀναγνόντες τὰς ἐπιστολάς, μᾶλλον δὲ
nothing have-they-profited having-read the letters rather but
καὶ θανάτου εἰσὶν ἔνοχοι μὴ θελήσαντες ἀπελθεῖν, καὶ ἐκ
even of-death they-are guilty not having-wished to-go and from
χειρὸς βασιλέως τιμῆς ἀξιωθῆναι· οὕτως καὶ τὰς θείας
(the)-hand of-(the)-king honor to-be-deemed-worthy so also the divine
Γραφὰς ὥσπερ ἐπιστολὰς ἀπέστειλεν ὁ βασιλεὺς Θεὸς τοῖς
Scriptures as letters sent the king God to-the
ἀνθρώποις, δηλώσας δι᾽ αὐτῶν, ἵνα παρακαλέσαντες
men having-declared through them that having-besought
τὸν Θεόν, καὶ πιστεύσαντες αἰτήσωσι καὶ λάβωσι δωρεὰν
— God and having-believed they-may-ask and receive (a)-gift
οὐράνιον ἐκ τῆς ὑποστάσεως τῆς θεότητος αὐτοῦ. Γέγραπται
heavenly from the substance of-the divinity his it-is-written
γάρ, Ἵνα γενώμεθα θείας κοινωνοὶ φύσεως. Ἐὰν δὲ μὴ
for that we-may-become of-divine partakers nature if but not

προσέλθῃ, καὶ αἰτήσῃ, καὶ λάβῃ ὁ ἄνθρωπος, οὐδὲν ὠφελήθη
come-near and ask and receive the man nothing has-he-profited
ἀναγνοὺς τὰς Γραφάς, μᾶλλον δὲ καὶ θανάτου ἔνοχός ἐστιν,
having-read the Scriptures rather but even of-death guilty he-is
ὅτι παρὰ βασιλέως οὐρανίου οὐκ ἠθέλησε λαβεῖν ζωῆς
because from (the)-king heavenly not he-wished to-receive of-life
δωρεάν, ἧς ἄνευ ἀδύνατόν ἐστι ζωῆς ἀθανάτου τυχεῖν, ἥτις
(the)-gift which without impossible it-is life immortal to-obtain which
ἐστὶν ὁ Χριστός. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
is — Christ to-whom (be)-the glory for the ages amen

XL · THE CHAIN OF THE VIRTUES

The virtues hang on one another like a spiritual chain, prayer from love, love from joy, down to simplicity, and the vices likewise, hatred from anger down to love of pleasure. Persevering in prayer is the head of every good. In questions and answers the preacher teaches that there are degrees in the kingdom and in Gehenna, that the mind is a charioteer racing Satan's chariot, and that grace and sin can be in the heart together, as fire burns under a pot.

1 Περὶ τῆς φαινομένης ἀσκήσεως, καὶ ποῖον ἐπιτήδευμα
about the visible ascesis and what practice
μεῖζον, καὶ πρῶτον τυγχάνει, τοῦτο γινώσκετε, ἀγαπητοί,
greater and first is this know beloved
ὅτι ἀλλήλων ἐκδέδενται πᾶσαι αἱ ἀρεταί. Ὡσπερεὶ γάρ
that from-one-another are-tied-on all the virtues as-it-were for
τις πνευματικὴ ἅλυσις, μία τῆς μιᾶς ἤρτηνται· ἡ εὐχὴ
some spiritual chain one from-the one they-hang the prayer
ἀπὸ τῆς ἀγάπης, ἡ ἀγάπη ἀπὸ τῆς χαρᾶς, ἡ χαρὰ ἀπὸ
from the love the love from the joy the joy from
τῆς πραότητος, ἡ πραότης ἀπὸ τῆς ταπεινώσεως, ἡ
the meekness the meekness from the humility the

ταπείνωσις ἀπὸ τῆς διακονίας, ἡ διακονία ἀπὸ τῆς ἐλπίδος,
humility from the service the service from the hope
ἡ ἐλπὶς ἀπὸ τῆς πίστεως, ἡ πίστις ἀπὸ τῆς ὑπακοῆς, ἡ
the hope from the faith the faith from the obedience the
ὑπακοὴ ἀπὸ τῆς ἁπλότητος. Ὥσπερ καὶ τὸ ἐναντίον μέρος
obedience from the simplicity as also the opposite part
ἓν ἀφ' ἑνὸς τὰ κακὰ ἐκδέδενται· τὸ μῖσος ἀπὸ τοῦ θυμοῦ,
one from one the evils are-tied-on the hatred from the anger
ὁ θυμὸς ἀπὸ τῆς ὑπερηφανίας, ἡ ὑπερηφανία ἀπὸ τῆς
the anger from the pride the pride from the
κενοδοξίας, ἡ κενοδοξία ἀπὸ τῆς ἀπιστίας, ἡ ἀπιστία ἀπὸ
vainglory the vainglory from the unbelief the unbelief from
τῆς σκληροκαρδίας, ἡ σκληροκαρδία ἀπὸ τῆς ἀμελείας, ἡ
the hardness-of-heart the hardness-of-heart from the negligence the
ἀμέλεια ἀπὸ τῆς χαυνώσεως, ἡ χαύνωσις ἀπὸ τῆς ἀκηδίας,
negligence from the slackness the slackness from the listlessness
ἡ ἀκηδία ἀπὸ τῆς ἀνυπομονησίας, ἡ ἀνυπομονησία
the listlessness from the impatience the impatience
ἀπὸ τῆς φιληδονίας· καὶ τὰ λοιπὰ μέλη τῆς κακίας
from the love-of-pleasure and the other members of-the vice
ἀλλήλων εἰσὶν ἐκκρεμάμενα· οὕτως κἂν τῷ ἀγαθῷ μέρει
from-one-another are hanging thus also-in the good part
ἀλλήλων εἰσὶν ἐκκρεμάμεναι αἱ ἀρεταὶ καὶ ἀπηρτημέναι.
from-one-another are hanging the virtues and suspended
Κεφάλαιον δὲ πάσης σπουδῆς ἀγαθῆς, καὶ κορυφαῖον τῶν 2
(the)-head and of-all zeal good and summit of-the
κατορθωμάτων ἐστὶ τὸ προσκαρτερεῖν τῇ εὐχῇ, ἀφ' ἧς
achievements is the to-persevere in-the prayer from which
καὶ τὰς λοιπὰς ἀρετὰς διὰ τῆς παρὰ Θεοῦ αἰτήσεως
also the other virtues through the from God asking
ὁσημέραι προσκτᾶσθαι δυνάμεθα. Ἐντεῦθεν γὰρ ἐγγίνεται
daily to-acquire-besides we-can from-here for arises

τοῖς καταξιουμένοις ἡ κοινωνία τῆς τοῦ Θεοῦ ἁγιότητος,
in-the(-ones) deemed-worthy the communion of-the — of-God holiness
καὶ τῆς πνευματικῆς ἐνεργείας, καὶ ἡ συνάφεια τῆς τοῦ
and of-the spiritual working and the joining of-the of-the
νοῦ διαθέσεως, ὡς πρὸς τὸν Κύριον, ἐν ἀγάπῃ ἀῤῥήτῳ.
mind disposition as toward the Lord in love unutterable
Ὁ γὰρ ἑαυτὸν ὁσημέραι τῇ προσευχῇ προσκαρτερεῖν
the(-one) for himself daily in-the prayer to-persevere
ἀναγκάζων, εἰς ἔρωτα θεῖον καὶ πόθον ἔμπυρον ὑπὸ τῆς
compelling into love divine and longing fiery by the
πνευματικῆς ἀγάπης ἐκκαίεται πρὸς Θεόν, καὶ τὴν χάριν
spiritual love is-inflamed toward God and the grace
τῆς τοῦ Πνεύματος ἁγιαστικῆς τελειότητος ὑποδέχεται.
of-the of-the Spirit sanctifying perfection receives

3 Ἐρώτησις. Ἐπειδή τινες πωλοῦσι μὲν τὰ ὑπάρχοντα, καὶ
question since some sell indeed the possessions and
δούλους ἐλευθεροῦσι, καὶ ποιοῦσιν ἐντολάς, οὐ ζητοῦσι
slaves free and do commandments not seek
δὲ λαβεῖν ἐν τῷ κόσμῳ τούτῳ τὸ Πνεῦμα, ἄρα ζῶντες
but to-receive in the world this the Spirit then living
οὕτως οὐκ ἀπέρχονται εἰς τὴν βασιλείαν τῶν οὐρανῶν;
thus not do-they-go into the kingdom of-the heavens
Ἀπόκρισις. Ὁ λόγος οὗτος λεπτός ἐστι. Τινὲς γὰρ λέγουσι
answer the word this subtle is some for say
μίαν βασιλείαν, καὶ γέενναν· ἡμεῖς δὲ λέγομεν βαθμοὺς
(there-is)-one kingdom and Gehenna we but say degrees
πολλοὺς καὶ διαφοράς, καὶ μέτρα· καὶ ἐν αὐτῇ τῇ βασιλείᾳ,
many and differences and measures even in the-very the kingdom
καὶ ἐν αὐτῇ τῇ γεέννῃ. Ὥσπερ δέ ἐστι ψυχὴ ἐν ὅλοις
and in the-very the Gehenna as but is (the)-soul in all
τοῖς μέλεσι, καὶ ἄνω ἐν τῷ ἐγκεφάλῳ ἐνεργεῖ, καὶ κάτω
the members and above in the brain works and below

τοὺς πόδας αὐτὴ κινεῖ· οὕτως καὶ ἡ θεότης πάντα τὰ
the feet she moves thus also the divinity all the
κτίσματα τὰ ἐπουράνια, καὶ τὰ ὑποκάτω τῆς ἀβύσσου
creatures the heavenly and the(-things) under the abyss
περιέχει, καὶ πανταχοῦ πεπλήρωται ἐν τῇ κτίσει, εἰ καὶ
contains and everywhere is-filled in the creation if even
ἐξωτέρα τῶν κτισμάτων ἐστί, διὰ τὸ ἀμέτρητον καὶ
outside the creatures it-is because-of the measurelessness and
ἀπερίληπτον. Προσέχει οὖν αὐτὴ ἡ θεότης τοῖς ἀνθρώποις,
uncontainableness attends then the-very the divinity to-the men
καὶ οἰκονομεῖ πάντα κατὰ λόγον· καὶ ἐπειδὴ τινὲς μὲν
and dispenses all according-to reason and since some indeed
εὔχονται μὴ εἰδότες τί ζητοῦσι· τινὲς δὲ νηστεύουσιν,
pray not knowing what they-seek some but fast
ἄλλοι στήκουσιν εἰς διακονίαν, ἑκάστῳ κατὰ τὸ μέτρον
others stand in service to-each according-to the measure
τῆς πίστεως, ὁ Θεὸς δικαιοκρίτης ὢν ἀποδίδωσι τὸν
of-the faith — God just-judge being renders the
μισθόν. Ἃ γὰρ ποιοῦσι, διὰ φόβον Θεοῦ ποιοῦσιν· ἀλλ᾽
wage what for they-do because-of fear of-God they-do but
οὐκ εἰσὶν οὗτοι πάντες υἱοί, οὔτε βασιλεῖς οὔτε κληρονόμοι.
not are these all sons nor kings nor heirs
Εἰσὶ δὲ ἐν τῷ κόσμῳ οἱ μὲν φονεῖς, ἄλλοι πόρνοι, 4
there-are and in the world the(-ones) indeed murderers others fornicators
καὶ ἄλλοι ἅρπαγες· οἱ δὲ πάλιν τὰ ἴδια πτωχοῖς
and others robbers the(-ones) but again the own(-goods) to-(the)-poor
διαδιδόντες, προσέχει καὶ τούτοις κἀκείνοις ὁ Κύριος, καὶ
distributing attends both to-these and-to-those the Lord and
τοῖς μὲν ἀγαθοποιοῦσιν ἀνάπαυσιν καὶ μισθὸν δίδωσιν.
to-the indeed doing-good rest and wage he-gives
Εἰσὶ γὰρ μέτρα ὑπερέχοντα, καὶ μέτρα μικρά· καὶ ἐν
there-are for measures surpassing and measures small and in

αὐτῷ τῷ φωτὶ καὶ τῇ δόξῃ διαφορά ἐστι· καὶ ἐν αὐτῇ
the-very the light and the glory difference there-is and in the-very
τῇ γεέννῃ, καὶ τῇ κολάσει φαίνονται οἱ φαρμακοί, καὶ οἱ
the Gehenna and the punishment appear the sorcerers and the
λῃσταί, καὶ ἄλλοι οἱ μικρὰ πλημμελήσαντες. Οἱ
robbers and others the(-ones) small(-things) having-offended the(-ones)
δὲ λέγοντες, Μία ἐστὶ βασιλεία, καὶ μία γέεννα, καὶ οὐκ
but saying one is (the)-kingdom and one Gehenna and not
εἰσὶ βαθμοί, κακῶς λέγουσι. Πόσοι γάρ εἰσι κοσμικοὶ
there-are degrees wrongly speak how-many for are-there worldly(-men)
νῦν εἰς θέατρα στήκοντες, καὶ λοιπὰς ἀταξίας! καὶ πόσοι
now at theaters standing and other disorders and how-many
εἰσὶν ἄρτι εὐχόμενοι καὶ φοβούμενοι τὸν Θεόν! τούτοις
are now praying and fearing — God to-these
οὖν κἀκείνοις ὁ Θεὸς προσέχει· καὶ ὡς δικαιοκρίτης,
then and-to-those — God attends and as just-judge
τοῖς μὲν ἀνάπαυσιν ἑτοιμάζει, τοῖς δὲ κόλασιν.
for-the(-ones) indeed rest prepares for-the(-others) but punishment
5 Ὥσπερ δὲ ζευγνύοντες ἄνθρωποι ἵππους, καὶ ἅρματα
as but yoking men horses and chariots
ἡνιοχοῦσι, καὶ κατ' ἀλλήλων ἐλαύνουσιν· ἕκαστος γὰρ
drive and against one-another drive each for
ἀγωνίζεται, πῶς ῥίψει καὶ κινήσει τὸν ἐξ ἐναντίας·
strives how he-may-throw and shake the(-one) from opposite
οὕτως ἐστὶν ἐν τῇ καρδίᾳ τῶν ἀγωνιζομένων, θέατρον
thus is in the heart of-the(-ones) striving (a)-theater
τῶν πονηρῶν πνευμάτων παλαιόντων τῇ ψυχῇ, καὶ
of-the evil spirits wrestling with-the soul and
Θεοῦ καὶ ἀγγέλων θεωρούντων τὸν ἀγῶνα· λοιπὸν καθ'
God and angels watching the contest henceforth by
ἑκάστην ὥραν κτίζονται ὑπὸ τῆς ψυχῆς πολλοὶ λογισμοὶ
each hour are-created by the soul many thoughts

νεαροί· ὁμοίως καὶ ὑπὸ τῆς κακίας ἔνδον. Καὶ γὰρ ἡ
new likewise also by the vice within and for the
ψυχὴ πολλοὺς ἀποκρύφους ἔχει λογισμούς, καὶ ἐν αὐτῇ
soul many hidden has thoughts and in the-very
τῇ ὥρᾳ προφέρει καὶ γεννᾷ· καὶ αὐτὴ ἡ κακία λογισμοὺς
the hour brings-forth and begets and the-very the vice thoughts
ἔχει πολλούς, καὶ ἐπιτηδεύματα, καὶ καθ' ὥραν γεννᾷ
has many and practices and each hour begets
λογισμοὺς νεαροὺς κατὰ τῆς ψυχῆς. Καὶ γὰρ ὁ νοῦς
thoughts new against the soul and for the mind
ἡνίοχός ἐστι καὶ ζεύγνυσι τὸ ἅρμα τῆς ψυχῆς κατέχων
charioteer is and yokes the chariot of-the soul holding
ἡνίας τῶν λογισμῶν· καὶ ὧδε τρέχει κατὰ τοῦ ἅρματος
(the)-reins of-the thoughts and here runs against the chariot
τοῦ Σατανᾶ, ὅπου καὶ αὐτὸς ἔζευξε κατὰ τῆς ψυχῆς.
— of-Satan where also he yoked(-it) against the soul
Ἐρώτησις. Εἰ ἀνάπαυσίς ἐστιν ἡ εὐχή, πῶς λέγουσί τινες, 6
question if rest is the prayer how say some
ὅτι Οὐ δυνάμεθα εὔξασθαι, οὐδὲ ὑπομένουσιν ἐν τῇ εὐχῇ;
that not we-can to-pray nor do-they-endure in the prayer
Ἀπόκρισις. Αὐτὴ ἡ ἀνάπαυσις πλεονάζουσα δίδωσι
answer the-very the rest abounding gives
σπλάγχνα καὶ διακονίας ἑτέρας, οἷον τοῦ ἐπισκέψασθαι
compassion and services other such-as of-the to-visit
τοὺς ἀδελφούς, τοῦ εἰς τὸν λόγον διακονῆσαι. Καὶ αὐτὴ ἡ
the brothers of-the in the word to-minister and the-very the
φύσις θέλει ἀπελθεῖν καὶ ἰδεῖν τοὺς ἀδελφοὺς λαλῆσαι λόγον.
nature wishes to-go and to-see the brothers to-speak (a)-word
Οὐδὲν γὰρ ἐν πυρὶ βαλλόμενον δύναται μένειν ἐν τῇ ἰδίᾳ
nothing for into fire thrown can to-remain in the own
φύσει, ἀλλ' ἀνάγκη καὶ αὐτὸ γίνεσθαι πῦρ. Ὃν τρόπον
nature but (it-is)-necessary also it to-become fire in-what way

ἐὰν βάλῃς κάχληκας εἰς πῦρ, ὀλίγος γίνεται ἄσβεστος·
if you-throw pebbles into fire little(-one) becomes lime
καὶ εἰ εἰς θάλασσαν, ἐπιπολὺ καταδῦναι καὶ ἀπελθεῖν
and if into (the)-sea far to-sink and to-go
εἰς μέσον πέλαγος, καταποντίζεται καὶ ἀφανὴς γίνεται·
into (the)-middle open-sea he-is-drowned and invisible becomes
ὁ δέ, κατὰ βαθμὸν εἰσερχόμενος, πάλιν ἀναβῆναι
the(-one) but by degree entering again to-go-up
θέλει, καὶ ἐπιπλεῦσαι καὶ ἐξελθεῖν εἰς λιμένα, καὶ ἰδεῖν
wishes and to-swim and to-come-out to harbor and to-see
τοὺς ἐπὶ γῆς ἀνθρώπους· οὕτως καὶ εἰς τὸ πνευματικὸν
the(-ones) on earth men thus also in the spiritual
εἰσέρχεταί τις εἰς βάθος χάριτος, καὶ πάλιν μνημονεύει
enters someone into (the)-depth of-grace and again remembers
τῶν ἑταίρων αὐτοῦ, καὶ αὐτὴ ἡ φύσις θέλει ἀπελθεῖν εἰς
the companions his and the-very the nature wishes to-go to
ἀδελφούς, ἀποπληρῶσαι τὴν ἀγάπην, πληροφορῆσαι λόγον.
brothers to-fulfill the love to-assure (the)-word

7 Ἐρώτησις. Πῶς δύναται τὰ δύο πρόσωπα εἶναι ἐν τῇ
question how can the two persons to-be in the
καρδίᾳ, καὶ ἡ χάρις καὶ ἡ ἁμαρτία;
heart both the grace and the sin
Ἀπόκρισις. Ὥσπερ ὅταν ᾖ πῦρ ἔξωθεν χαλκίου, λοιπὸν
answer as when there-be fire outside (a)-bronze-pot henceforth
ἐὰν ὑποβάλῃς ξύλα, ἰδοὺ ἔκπυρον γίνεται, καὶ τὸ
if you-put-under wood behold fiery-hot it-becomes and the(-thing)
ἔσωθεν τοῦ σκεύους ἕψεται, καὶ βράσσει, τοῦ πυρὸς
within the vessel is-boiled and bubbles the fire
ἔξωθεν ὑποκαιομένου· εἰ δέ τις ἀμελήσῃ καὶ μὴ ὑποβάλῃ
outside burning-underneath if but someone be-negligent and not put-under
ξύλα, ἄρχεται χλιαρώτερον γίγνεσθαι τὸ πῦρ, καὶ ὥσπερ
wood begins more-lukewarm to-become the fire and as-it-were

κατασβέννυσθαι· οὕτως καὶ ἡ χάρις τὸ πῦρ τὸ οὐράνιον
to-be-quenched thus also the grace the fire the heavenly
καὶ ἔσωθέν σού ἐστι. Λοιπὸν ἐὰν εὔξῃ, καὶ δώσῃς τοὺς
also within you is henceforth if you-pray and give the
λογισμούς σου εἰς ἀγάπην τοῦ Χριστοῦ, ἴδε πῶς ὑπέβαλες
thoughts your to (the)-love — of-Christ see how you-put-under
τὰ ξύλα, καὶ γίνονται οἱ λογισμοί σου πῦρ, καὶ βάπτονται
the wood and become the thoughts your fire and are-dipped
εἰς τὸν πόθον τοῦ Θεοῦ. Εἰ δὲ καὶ ὑποχωρεῖ τὸ Πνεῦμα
into the longing — of-God if but also withdraws the Spirit
ὡς ἐξώτερόν σου γινόμενον, ἀλλὰ καὶ ἔσωθέν σού ἐστι,
as outside you becoming but also within you it-is
καὶ ἔξωθέν σου παραφαίνεται. Ἐὰν δὲ ἀμελήσῃ τις,
and outside you it-appears if but be-negligent someone
ὀλίγον ἐκδοὺς ἑαυτόν, ἢ εἰς κοσμικὰ πράγματα,
(a)-little having-given-over himself either to worldly matters
ἢ εἰς ῥεμβασμόν, πάλιν ἔρχεται ἡ κακία, καὶ ἐνδύεται
or to wandering again comes the vice and puts-on
τὴν ψυχήν, καὶ ὅλον τὸν ἄνθρωπον ἄρχεται θλίβειν.
the soul and whole the man begins to-afflict
Μνημονεύει οὖν ἡ ψυχὴ τῆς προτέρας ἀναπαύσεως καὶ
remembers then the soul the former rest and
ἄρχεται θλίβεσθαι, καὶ συνεχέστερον ταλαιπωρεῖν.
begins to-be-afflicted and more-continually to-suffer
Πάλιν προσέσχεν ὁ νοῦς πρὸς τὸν Θεόν, ἤρξατο προσεγγίζειν 8
again attended the mind to — God it-began to-draw-near
αὐτῷ ἡ προτέρα ἀνάπαυσις, ἄρχεται σφοδροτέρως ἐπιζητεῖν·
to-him the former rest it-begins more-vehemently to-seek
Δέομαί σου, φησί, Κύριε· κατὰ μικρὸν προστίθεται αὐτῷ
I-beseech you it-says Lord by little is-added to-it
τὸ πῦρ ἐξάπτον καὶ ἀναπαῦον τὴν ψυχήν· ὥσπερ τὸ
the fire kindling and refreshing the soul as the

ἄγκιστρον αἴρει ἐκ τοῦ βυθοῦ τὸν ἰχθὺν κατὰ μικρόν. Εἰ
hook draws from the deep the fish by little if
γὰρ μὴ τοῦτο ἦν, καὶ ἐγεύετο τοῦ πικροῦ καὶ τοῦ θανάτου,
for not this were and it-tasted the bitter and the death
πῶς ἠδύνατο διακρῖναι τὸ πικρὸν ἀπὸ τοῦ γλυκέος, καὶ
how could-it to-distinguish the bitter from the sweet and
τὸν θάνατον ἀπὸ τῆς ζωῆς, καὶ εὐχαριστῆσαι τῷ ζωοποιῷ
the death from the life and to-give-thanks to-the life-giving
Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας; Ἀμήν.
Father and Son and holy Spirit for the ages amen

XLI · THE DEPTH OF THE SOUL

The soul is a vessel of great depth, and sin, like an abyss of bitterness, entered it after the transgression and rooted itself in its deepest chambers, as a great tree roots in the earth, growing with each man from infancy. Grace overshadows only part of the soul at first, to test the will, and takes root by degrees. Whoever lacks humility is handed over to Satan; the rich in grace must count themselves poor and unworthy.

1 Τὸ τίμιον σκεῦος τῆς ψυχῆς ἐν πολλῇ βαθύτητι τυγχάνει,
the precious vessel of-the soul in much depth is
ὥς πού φησιν, Ἄβυσσον καὶ καρδίαν αὐτὸς ἐρευνᾷ·
as somewhere he-says (the)-abyss and (the)-heart he searches
ἐκτραπέντος γὰρ τοῦ ἀνθρώπου τῆς ἐντολῆς, καὶ ὑπὸ
having-turned-aside for the man from-the commandment and under
ἀπόφασιν ὀργῆς γεγενημένου, λαβοῦσα αὐτὸν ὑποχείριον
(the)-sentence of-wrath having-come having-taken him (as)-subject
ἡ ἁμαρτία, καὶ αὐτὴ ὥσπερ ἄβυσσός τις πικρίας ἐν
the sin and itself as abyss some of-bitterness in
λεπτότητι καὶ βαθύτητι τυγχάνουσα, εἰσελθοῦσα ἔνδον,
subtlety and depth being having-entered within

τὰς νομὰς τῆς ψυχῆς κατέσχεν, ἕως τῶν βαθυτάτων
the pastures of-the soul held(-them) as-far-as the deepest
αὐτῆς ταμείων. Τοιούτῳ δὲ τρόπῳ παρεικάσομεν τὴν
her chambers in-such and way we-shall-compare the
ψυχὴν καὶ τὴν ἁμαρτίαν, μιγεῖσαν, ὥσπερ ὅταν ᾖ
soul and the sin mingled as when there-be
δένδρον μέγιστον, ἔχον πολλοὺς κλῶνας· ἔχῃ δὲ καὶ τὰς
(a)-tree very-great having many branches it-have and also the
ῥίζας ἐν τοῖς βαθυτάτοις τῆς γῆς· οὕτως τὰς νομὰς τῶν
roots in the deepest(-parts) of-the earth thus the pastures of-the
βαθυτάτων τῆς ψυχῆς ταμείων ἡ παρελθοῦσα ἁμαρτία
deepest of-the soul chambers the having-come-in sin
κατασχοῦσα, ἐν συνηθείᾳ γέγονε καὶ προλήψει, ἑκάστῳ
having-held in custom has-come and preconception with-each
νηπιόθεν συναυξανομένη, καὶ τὰ κακὰ ἐκδιδάσκουσα.
from-infancy growing-up and the evils teaching
Ἐπὰν τοίνυν χάριτος θείας ἐνέργεια ἐπισκιάσῃ τῇ ψυχῇ 2
when therefore of-grace divine (the)-working overshadow the soul
κατὰ τὸ μέτρον τῆς ἑκάστου πίστεως, καὶ δέξηται ἄνωθεν
according-to the measure of-the each's faith and it-receive from-above
βοήθειαν, ἀκμὴν ἐν μέρει τινὶ ἐπεσκίασεν ἡ χάρις. Μὴ
help still in part some overshadowed the grace not
νομίσῃ οὖν τις, ὅλην τὴν ψυχὴν πεφώτισται· ἀκμὴν πολλὴ
let-think then anyone whole the soul has-been-illumined still much
νομὴ τῆς κακίας ἔνδον ἐστί, καὶ πολλοῦ πόνου χρεία καὶ
pasture of-the vice within is and of-much toil need and
καμάτου τῷ ἀνθρώπῳ συμφωνοῦντος τῇ πρὸς αὐτὸν
labor for-the man agreeing with-the toward him
χάριτι. Διὰ τοῦτο γὰρ καὶ ἀπὸ μέρους ἤρξατο ἡ θεία
grace because-of this for also from part began the divine
χάρις ἐπιφοιτᾶν τῇ ψυχῇ, δυναμένη ῥοπῇ ὥρας
grace to-visit the soul able in-(the)-twinkling of-(an)-hour

τὸν ἄνθρωπον καθαρίσασα τελειῶσαι. Ἀλλ' ἵνα δοκιμάσῃ
the man having-cleansed to-perfect(-him) but that it-may-test
τὴν προαίρεσιν τοῦ ἀνθρώπου, εἰ τὴν ἀγάπην πρὸς Θεὸν
the choice of-the man whether the love toward God
ὁλόκληρον ἀποσώζει, μὴ συνδυάζων τῷ πονηρῷ ἐν μηδενί,
whole he-preserves not consorting with-the evil(-one) in nothing
ἀλλ' ὅλον τῇ χάριτι ἑαυτὸν ἐκδιδούς· καὶ οὕτως εὐδοκιμοῦσα
but whole to-the grace himself giving-over and thus being-approved
ἡ ψυχὴ χρόνοις καὶ καιροῖς, καὶ τὴν χάριν ἐν μηδενὶ
the soul by-times and seasons and the grace in nothing
λυποῦσα, μήτε ἐνυβρίζουσα, ἐκ τοῦ κατ' ὀλίγον βοηθεῖται.
grieving nor insulting from the by little is-helped
Καὶ αὐτὴ δὲ ἡ χάρις νομὴν λαμβάνει ἐν τῇ ψυχῇ, καὶ ἕως
and the-very too the grace (a)-pasture takes in the soul and as-far-as
τῶν βαθυτάτων αὐτῆς μερῶν καὶ διαλογισμῶν ῥιζοῦται, ἐν
the deepest her parts and reasonings is-rooted in
καιροῖς πλείοσιν εὐδοκιμούσης καὶ συμφωνούσης τῆς ψυχῆς
seasons more being-approved and agreeing the soul
τῇ χάριτι· ἕως οὗ ὅλη ἡ ψυχὴ περιληφθῇ ὑπὸ τῆς
with-the grace until — whole the soul be-encompassed by the
ἐπουρανίου χάριτος, λοιπὸν βασιλευούσης ἐν αὐτῷ τῷ σκεύει.
heavenly grace henceforth reigning in the-very the vessel

3 Ἐὰν δέ τις μὴ ᾖ ἐν ταπεινοφροσύνῃ πολλῇ, παραδίδοται
if but someone not be in humility much is-handed-over
οὗτος τῷ Σατανᾷ, καὶ ἀπογυμνοῦται τῆς πρὸς αὐτὸν
this(-man) — to-Satan and is-stripped of-the toward him
γενομένης θείας χάριτος, καὶ πειράζεται ἐν θλίψεσι
having-come divine grace and is-tempted in afflictions
πολλαῖς, καὶ τότε φανεροῦται αὐτοῦ ἡ οἴησις, ὅτι γυμνὸς
many and then is-made-manifest his the conceit that naked
καὶ ταλαίπωρος ὑπάρχει. Ὀφείλει οὖν ὁ πλουτῶν τῇ
and wretched he-is ought then the(-one) being-rich in-the

χάριτι τοῦ Θεοῦ ἐν πολλῇ ταπεινοφροσύνῃ καὶ συντριμμῷ
grace — of-God in much humility and contrition
καρδίας ὑπάρχειν, καὶ ὡς πτωχὸν καὶ μηδὲν ἔχοντα
of-heart to-be and as poor and nothing having
ἑαυτὸν ἡγεῖσθαι· ἀλλότριον αὐτοῦ ἐστι, καὶ ἄλλος ἔδωκεν
himself to-consider alien to-him it-is and another gave(-it)
αὐτῷ, καὶ ὅτε βούλεται αἴρει αὐτό. Ὁ οὕτως ταπεινῶν
to-him and when he-wishes takes it the(-one) thus humbling
ἑαυτὸν ἐπὶ Θεοῦ καὶ ἀνθρώπων, δύναται διαφυλάξαι
himself before God and men can to-keep
τὴν πρὸς αὐτὸν γενομένην χάριν, καθώς φησιν, Ὁ
the toward him having-come grace as he-says the(-one)
ταπεινῶν ἑαυτὸν ὑψωθήσεται· καίπερ ὢν ἐκλεκτὸς Θεοῦ,
humbling himself shall-be-exalted although being chosen of-God
παρ᾽ ἑαυτῷ ἀποδεδοκιμασμένος ἦτω· καὶ ὢν πιστός, ὡς
before himself rejected let-him-be and being faithful as
ἀνάξιον ἑαυτὸν ἡγείσθω. Τοιαῦται γὰρ ψυχαὶ εὐαρεστοῦσι
unworthy himself let-him-consider such for souls please
Θεῷ, καὶ ζωοποιοῦνται ἐν Χριστῷ, ᾧ ἡ δόξα καὶ
God and are-made-alive in Christ to-whom (be)-the glory and
τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
the might for the ages amen

A great city with broken walls is no use when enemies take it, and souls adorned with knowledge, like Aristotle, Plato, and Socrates, were great cities left desolate because God's Spirit was not in them. Simple partakers of grace are small cities walled by the cross, and they fall only by not enduring afflictions or by delighting in sin. What harms a man is the spirit of wickedness within, the old man that those who flee to God must put off.

1 Ὥσπερ ἐὰν ᾖ πόλις μεγάλη, ἔρημος δὲ ᾖ τῶν
as if there-be (a)-city great desolate but be(-it) the
τειχέων διαλελυμένων, καὶ ὑπὸ ἐχθρῶν ληφθῇ, οὐδὲν τῆς
walls having-been-dissolved and by enemies it-be-taken no of-the
μεγαλειότητος ὄφελος· ζητητέον οὖν καὶ τὸ μέγεθος, ἵνα
greatness profit (one)-must-seek then also the greatness that
ἔχῃ καὶ τείχη ὀχυρὰ πρὸς τὸ μὴ τοὺς ἐχθροὺς εἰσιέναι·
it-have also walls strong for the not the enemies to-enter
οὕτω δὴ καὶ ψυχαὶ αἱ κεκοσμημέναι γνώσει καὶ
thus indeed also souls the(-ones) adorned with-knowledge and
συνέσει, καὶ νῷ ὀξυτάτῳ, ὡς πόλεις εἰσὶ μεγάλαι. Ἀλλὰ
understanding and mind most-keen as cities are great but
ζητητέον, εἰ ὠχύρωνται τῇ δυνάμει τοῦ Πνεύματος,
(one)-must-seek whether they-are-fortified by-the power of-the Spirit
μήποτε οἱ ἐχθροὶ εἰσελθόντες ἐρημώσωσιν αὐτάς. Οἱ
lest-ever the enemies having-entered make-desolate them the
γὰρ σοφοὶ τοῦ κόσμου, Ἀριστοτέλης, ἢ Πλάτων, ἢ
for wise(-men) of-the world Aristotle or Plato or
Σωκράτης, φρόνιμοι ὄντες ἐν γνώσει, ὥσπερ πόλεις
Socrates prudent being in knowledge as cities
μεγάλαι ἐτύγχανον, ἀλλ' ἔρημοι ἦσαν ὑπὸ ἐχθρῶν, διὰ
great were but desolate they-were by enemies because-of
τὸ μὴ εἶναι Πνεῦμα Θεοῦ ἐν αὐτοῖς.
the not to-be (the)-Spirit of-God in them

Ὅσοι δέ εἰσιν ἰδιῶται μέτοχοι τῆς χάριτος, ὥσπερ 2
as-many-as but are unlettered partakers of-the grace as
πόλεις μικραί εἰσιν ὠχυρωμέναι τῇ δυνάμει τοῦ σταυροῦ.
cities small are fortified by-the power of-the cross
Ἐκπίπτουσι δὲ τῆς χάριτος ἀπὸ δύο πραγμάτων,
they-fall-away and from-the grace from two things
καὶ ἀπόλλυνται· ἢ ὅτι τὰς ἐπιφερομένας θλίψεις
and perish either because the brought-upon(-them) afflictions
οὐχ ὑπομένουσιν· ἢ ὅτι εἰς τὰς ἡδονὰς τῆς ἁμαρτίας
not they-endure or because in the pleasures of-the sin
ἐνηδυνθεῖσαι ἀπέμειναν· οὐ δύνανται γὰρ οἱ διοδεύοντες
having-taken-pleasure they-remained not can for the(-ones) traveling
ἄνευ πειρασμῶν διελθεῖν. Ὥσπερ δὲ ἐν τῷ τοκετῷ ἡ
without temptations to-pass-through as but in the childbirth the
προσαῖτις καὶ ἡ βασιλὶς τὰς αὐτὰς ὠδῖνας ἔχουσιν, ὁμοίως
beggar-woman and the queen the same pangs have likewise
καὶ ἡ γῆ τοῦ πλουσίου καὶ τοῦ πένητος, εἰ μὴ τὴν δέουσαν
also the earth of-the rich(-man) and of-the poor(-man) if not the needful
λάβῃ ἀρδείαν, οὐ δύναται καρποὺς ἀξίους ἐνεγκεῖν· οὕτω
it-receive watering not it-can fruits worthy to-bring-forth thus
καὶ ἐν τῇ ἐργασίᾳ τῆς ψυχῆς, οὐ σοφός, οὐ πλούσιος ἐν τῇ
also in the work of-the soul not (the)-wise not (the)-rich in the
χάριτι βασιλεύει, εἰ μὴ δι' ὑπομονῆς, καὶ θλίψεων, καὶ
grace reigns except — through patience and afflictions and
καμάτων πολλῶν· ὁ γὰρ Χριστιανῶν βίος ὀφείλει τοιοῦτος
labors many the for of-Christians life ought such
εἶναι. Ὥσπερ τὸ μέλι γλυκὺ τυγχάνον, οὐδὲν ἐπιδέχεται
to-be as the honey sweet being nothing admits
τῶν πικρῶν, ἢ τῶν ἰοβόλων μεταλαβεῖν· οὕτως αὐτοὶ
of-the bitter or of-the venomous to-partake thus they
πᾶσι τοῖς ἐπερχομένοις, εἴτε ἀγαθοῖς εἴτε πονηροῖς,
to-all the(-things) coming-upon(-them) whether good or evil

χρηστοὶ τυγχάνουσιν, ὥς φησιν ὁ Κύριος, Γίνεσθε χρηστοί,
kind are as says the Lord be kind
ὡς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· τὸ γὰρ βλάπτον καὶ
as the Father your the heavenly the(-thing) for harming and
μιαῖνον τὸν ἄνθρωπον, ἔνδοθέν ἐστιν· ἐκ γὰρ τῆς καρδίας
defiling the man within is from for the heart
ἐκπορεύονται διαλογισμοὶ πονηροί, καθὼς ὁ Κύριος λέγει,
go-out reasonings evil as the Lord says
ὅτι τὰ κοινοῦντα τὸν ἄνθρωπον ἔνδοθέν ἐστιν.
that the(-things) defiling the man within are

3 Ἔνδοθεν οὖν ἐστιν ἐν τῇ ψυχῇ ἕρπον καὶ προϊὸν πνεῦμα
within then is in the soul creeping and advancing (a)-spirit
πονηρίας, λογιστικὸν κινητικόν, ὅπερ ἐστὶ τὸ κάλυμμα
of-wickedness reasoning moving which is the veil
τοῦ σκότους, ὁ παλαιὸς ἄνθρωπος, ὃν δεῖ τοὺς
of-the darkness the old man whom (one)-must the(-ones)
τῷ Θεῷ προσφεύγοντας ἀποδύσασθαι, καὶ ἐνδύσασθαι τὸν
— to-God fleeing to-put-off and to-put-on the
ἐπουράνιον καὶ καινὸν ἄνθρωπον, ὅς ἐστι Χριστός. Οὐδὲν
heavenly and new man who is Christ nothing
οὖν τῶν ἔξωθεν βλάπτειν δύναται τὸν ἄνθρωπον,
then of-the(-things) outside to-harm can the man
εἰ μὴ τὸ ζῶν καὶ ἐνεργητικὸν τὸ ἐνοικοῦν ἐν τῇ καρδίᾳ
except — the living and active the dwelling in the heart
πνεῦμα σκότους· ὥστε οὖν τὸν ἀγῶνα ἕκαστος ἐν τοῖς
spirit of-darkness so-that then the contest each in the
λογισμοῖς ὀφείλει κεκτῆσθαι, ἵνα ἐπιλάμψῃ τῇ καρδίᾳ
thoughts ought to-have-acquired that may-shine on-the heart
αὐτοῦ ὁ Χριστός. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
his — Christ to-whom (be)-the glory for the ages amen

As many lamps are lit from one fire, Christians are lit from the divine fire of the Son and anointed with the oil that made him Christ. The heart is a small vessel holding serpents, lions, and treasures of vice, and God, angels, and the kingdom too. Christians fear like merchants who have not reached harbor, or a child that may die in the womb. The simple who act on the word win the battles that the wise and subtle flee.

Ὥσπερ ἀπὸ τοῦ πυρὸς ἅπτονται λύχνοι πολλοὶ καὶ λαμπάδες 1
as from the fire are-lit lamps many and torches
καιόμεναι, πᾶσαι δὲ αἱ λαμπάδες καὶ οἱ λύχνοι ἀπὸ μιᾶς
burning all but the torches and the lamps from one
φύσεως ἀνάπτονται καὶ φαίνουσιν· οὕτως καὶ οἱ Χριστιανοὶ
nature are-kindled and shine thus also the Christians
ἀπὸ μιᾶς φύσεως ἀνάπτονται, καὶ φαίνουσι, τοῦ πυρὸς
from one nature are-kindled and shine of-the fire
τοῦ θείου, τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ ἔχουσι τὰς λαμπάδας
the divine of-the Son — of-God and they-have the torches
καιομένας εἰς τὰς καρδίας αὐτῶν, καὶ φαίνουσι κατενώπιον
burning in the hearts their and shine before
αὐτοῦ ἐν γῇ ὄντες, καθὼς καὶ αὐτός. Λέγει γάρ, Διὰ
him on earth being as also he he-says for because-of
τοῦτο ἔχρισέ σε ὁ Θεός σου ἔλαιον ἀγαλλιάσεως. Διὰ
this anointed you — God your (with)-(the)-oil of-gladness because-of
τοῦτο Χριστὸς ἐπεκλήθη, ἵνα τῷ αὐτῷ ἐλαίῳ, ᾧ
this Christ he-was-called that with-the same oil with-which
αὐτὸς ἐχρίσθη, καὶ ἡμεῖς χρισθέντες γενώμεθα Χριστοί,
he was-anointed also we having-been-anointed may-become Christs
τῆς αὐτῆς, ὡς εἰπεῖν, οὐσίας καὶ ἑνὸς σώματος. Λέγει πάλιν,
of-the same so to-speak substance and of-one body he-says again
Ὁ τε ἁγιάζων, καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες.
the(-one) both sanctifying and the(-ones) being-sanctified (are)-of one all

2 Ἐοίκασιν οὖν οἱ Χριστιανοὶ ἐν ἑνὶ μέρει λυχνίαις ἐχούσαις
resemble then the Christians in one part lampstands having
τὸ ἔλαιον ἐν αὐταῖς, τούτεστι τοὺς καρποὺς τῆς δικαιοσύνης.
the oil in them that-is the fruits of-the righteousness
Ἐὰν δὲ μὴ ἀφθῇ λύχνος ἐκ τοῦ λύχνου τῆς θεότητος ἐν
if but not be-lit (the)-lamp from the lamp of-the divinity in
αὐτοῖς, οὐδέν εἰσιν· ὁ Κύριος ἦν ὁ λύχνος ὁ καιόμενος,
them nothing they-are the Lord was the lamp the(-one) burning
διὰ τὸ Πνεῦμα τῆς θεότητος τὸ μένον οὐσιωδῶς ἐν
because-of the Spirit of-the divinity the(-one) remaining substantially in
αὐτῷ, καὶ ἐκκαῖον αὐτοῦ τὴν καρδίαν κατὰ τὸ ἀνθρώπινον.
him and burning his the heart according-to the human
Ὥσπερ γὰρ ἐὰν ᾖ βαλάντιον σαπρὸν πεπληρωμένον
as for if there-be (a)-purse rotten filled
μαργαριτῶν, οὕτω καὶ οἱ Χριστιανοὶ τῷ ἔξωθεν ἀνθρώπῳ
with-pearls thus also the Christians in-the outer man
ταπεινοὶ ὀφείλοντες εἶναι καὶ εὐκαταφρόνητοι, ἔνδοθεν εἰς
humble ought to-be and contemptible within in
τὸν ἔσω ἄνθρωπον ἔχουσι τὸν πολύτιμον μαργαρίτην.
the inner man they-have the very-precious pearl
Ἕτεροι δέ εἰσι τάφοις κεκονιαμένοις ἐοικότες, ἔξωθεν
others but are to-tombs whitewashed resembling outwardly
μὲν ἐζωγραφημένοι καὶ περικαλλεῖς, ἔσωθεν δὲ γέμοντες
indeed painted and very-beautiful within but full
ὀστέων νεκρῶν, καὶ δυσωδίας πολλῆς, καὶ πνευμάτων
of-bones dead and of-stench much and of-spirits
ἀκαθάρτων. Νεκροί εἰσιν ἀπὸ Θεοῦ, καὶ πᾶσαν αἰσχύνην
unclean dead they-are from God and (in)-all shame
καὶ ῥυπαρίαν, καὶ τὸ σκότος τοῦ ἀντικειμένου ἐνδεδυμένοι.
and filth and the darkness of-the adversary clothed

Ὁ Ἀπόστολος λέγει, ὅτι Ὁ νήπιος, ἕως ὅτε μικρός ἐστιν, 3
the Apostle says that the infant as-long-as — small he-is
ὑπὸ ἐπιτρόπους καὶ οἰκονόμους τῶν πονηρῶν πνευμάτων
under guardians and stewards of-the evil spirits
ἐστίν, ἅτινα πνεύματα οὐ θέλουσι τὸν νήπιον αὐξῆσαι·
is which spirits not wish the infant to-grow
ἵνα μὴ γενόμενος ἀνὴρ τέλειος, ἄρξηται ἐπιζητεῖν τὰ
that not having-become (a)-man perfect he-begin to-seek-after the(-things)
κατὰ τὸν οἶκον, καὶ ἐκδικεῖν τὴν κυριότητα. Ὁ Χριστιανὸς
about the house and to-claim the lordship the Christian
πάντοτε ὀφείλει τὴν μνήμην τοῦ Θεοῦ ἔχειν· γέγραπται γάρ,
always ought the remembrance — of-God to-have it-is-written for
Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου,
you-shall-love (the)-Lord — God your from whole the heart your
ἵνα μὴ μόνον, ὅτε εἰσέρχεται εἰς τὸ εὐκτήριον, ἀγαπᾷ τὸν
that not only when he-enters into the oratory he-love the
Κύριον, ἀλλὰ καὶ περιπατῶν, καὶ ὁμιλῶν, καὶ ἐσθίων ἔχῃ
Lord but also walking and conversing and eating he-have
τὴν μνήμην τοῦ Θεοῦ, καὶ τὴν ἀγάπην, καὶ τὴν στοργήν.
the remembrance — of-God and the love and the affection
Λέγει γάρ, Ὅπου ὁ νοῦς σου, ἐκεῖ καὶ ὁ θησαυρός
he-says for where the mind your(-is) there also the treasure
σου. Εἰς ὃ γὰρ πρᾶγμα ἡ καρδία τινὸς δέδεται, καὶ
your to what for thing the heart of-someone is-bound and
ὅπου ἡ ἐπιθυμία ἕλκει αὐτόν, ἐκεῖνό ἐστιν αὐτοῦ ὁ θεός.
where the lust drags him that is his the god
Ἐὰν ἐπιθυμῇ ἡ καρδία πάντοτε τοῦ Θεοῦ, αὐτός ἐστι
if desires the heart always — God he is
Κύριος τῆς καρδίας αὐτοῦ· ὁ δὲ ἀποταξάμενός τις,
Lord of-the heart his the(-one) but having-renounced someone
γενόμενος ἀκτήμων, καὶ ἄπολις, καὶ νηστεύων, οὗτος
having-become without-possessions and without-city and fasting this(-man)

εἰς τὸν ἑαυτοῦ ἄνθρωπον ἀκμὴν δέδεται, ἢ εἰς τὰ κοσμικὰ
to the his-own man still is-bound or to the worldly
πράγματα, ἢ εἰς οἰκίαν, ἢ εἰς φίλτρον γονέων, ὅπου
matters or to (a)-house or to affection of-parents where
ἐδέθη αὐτοῦ ἡ καρδία, καὶ ὁ νοῦς ᾑχμαλωτίσθη, ἐκεῖνο
was-bound his the heart and the mind was-taken-captive that
αὐτοῦ ἐστι θεός· καὶ εὑρίσκεται, διὰ μὲν τῆς πλατείας
his is god and he-is-found through indeed the wide
θύρας ἐξελθὼν τοῦ κόσμου, διὰ δὲ τῆς παραθύρου
door having-gone-out of-the world through but the window
εἰσελθὼν καὶ ἐμπεσὼν εἰς τὸν κόσμον. Ὥσπερ τὰ φρύγανα
having-entered and having-fallen into the world as the brushwood
ἐπιῤῥιπτόμενα εἰς τὸ πῦρ, οὐ δύνανται ἀντιστῆναι τῇ
thrown into the fire not can to-resist the
δυνάμει τοῦ πυρός, ἀλλ' εὐθέως κατακαίονται· οὕτως
power of-the fire but immediately are-burned-up thus
καὶ οἱ δαίμονες θέλοντες πολεμεῖν ἀνθρώπῳ Πνεύματος
also the demons wishing to-make-war-on (a)-man of-(the)-Spirit
ἠξιωμένῳ, καίονται καὶ καταναλίσκονται ὑπὸ τῆς θείας
deemed-worthy are-burned and consumed by the divine
δυνάμεως τοῦ πυρός, μόνον ἵνα ὁ ἄνθρωπος πάντοτε
power of-the fire only that the man always
προσκολλώμενος ᾖ τῷ Κυρίῳ, καὶ τὴν πεποίθησιν καὶ τὴν
cleaving be to-the Lord and the confidence and the
ἐλπίδα πρὸς αὐτὸν ἔχων. Καὶ ἐὰν ὦσιν οἱ δαίμονες ἰσχυροὶ
hope toward him having and if be the demons strong
ὡς ὄρη ἰσχυρά, ὑπὸ τῆς εὐχῆς καίονται, καθάπερ ὁ
as mountains strong by the prayer they-are-burned as the
κηρὸς ὑπὸ πυρός. Μέγας δὲ ἐν τῷ μεταξὺ κεῖται ἀγὼν καὶ
wax by fire great but in the meantime lies (a)-contest and
πόλεμος τῇ ψυχῇ πρὸς αὐτούς. Ποταμοί εἰσι δρακόντων
war for-the soul against them rivers there-are of-serpents

ἐκεῖ, καὶ στόματα λεόντων· πῦρ ἐστι φλεγόμενον εἰς τὴν
there and mouths of-lions fire there-is flaming toward the
ψυχήν. Ὥσπερ ὁ τέλειος κακοποιὸς μεθύων εἰς τὸ πνεῦμα
soul as the perfect evildoer drunk with the spirit
τῆς πλάνης ἢ φονεύων, ἢ μοιχεύων, ἀκόρεστός ἐστιν
of-the error either murdering or committing-adultery insatiable is
εἰς τὸ κακόν· οὕτως καὶ οἱ Χριστιανοὶ βεβαπτισμένοι εἰς
for the evil thus also the Christians baptized in
τὸ Πνεῦμα τὸ ἅγιον, ἄπειροι γίνονται τοῦ κακοῦ. Οἱ
the Spirit the holy inexperienced become of-the evil the(-ones)
δὲ ἔχοντες χάριν, καὶ ἔτι μεμιγμένοι τῇ ἁμαρτίᾳ, οὗτοι
but having grace and still mingled with-the sin these
ὑπὸ φόβον εἰσί, καὶ διὰ φοβερὸν τόπον ὁδεύουσι.
under fear are and through (a)-fearful place travel
Καθάπερ γὰρ οἱ ἔμποροι πλέοντες κἂν εὕρωσιν ἴδιον 4
just-as for the merchants sailing even-if they-find (a)-favorable
ἄνεμον καὶ γαληνιῶσαν τὴν θάλασσαν, μήπω δὲ φθάσωσιν
wind and calm the sea not-yet but they-reach
εἰς τὸν λιμένα, ἀεὶ ὑπὸ φόβον εἰσί, μήπως ἄφνω ἐναντίου
to the harbor always under fear are lest-perhaps suddenly (an)-opposing
κινηθέντος ἀνέμου κλυδωνισθῇ ἡ θάλασσα, καὶ κινδυνεύσῃ
having-been-stirred wind be-surged the sea and be-in-danger
τὸ πλοῖον· οὕτω καὶ οἱ Χριστιανοί, εἰ καὶ ἔχουσιν ἐν
the ship thus also the Christians if even they-have in
αὐτοῖς αἴσιον ἄνεμον τοῦ ἁγίου Πνεύματος πνέοντα,
themselves (an)-auspicious wind of-the holy Spirit blowing
ἀλλ' ἔτι ὑπὸ φόβον εἰσί, μήπως ὁ ἄνεμος τῆς ἐναντίας
but still under fear are lest-perhaps the wind of-the opposing
δυνάμεως πνεύσῃ ἐπελθών, καὶ ταραχήν τινα καὶ
power blow having-come-upon(-them) and disturbance some and
κλύδωνα κινήσῃ ταῖς ψυχαῖς αὐτῶν. Σπουδῆς οὖν πολλῆς
surge stir in-the souls their of-zeal then much

χρεία, ἵνα φθάσωμεν εἰς τὸν λιμένα τῆς καταπαύσεως,
(there-is)-need that we-may-reach to the harbor of-the rest
εἰς τὸν τέλειον κόσμον, εἰς τὴν αἰωνίαν ζωὴν καὶ τρυφήν,
to the perfect world to the eternal life and delight
εἰς τὴν πόλιν τῶν ἁγίων, εἰς τὴν ἐπουράνιον Ἰερουσαλήμ,
to the city of-the saints to the heavenly Jerusalem
εἰς τὴν Ἐκκλησίαν τῶν πρωτοτόκων. Ἐὰν δὲ μὴ διέλθῃ
to the Church of-the firstborn if but not pass-through
τις τὰ μέτρα ἐκεῖνα, ὑπὸ φόβον ἐστὶ πολύν, μήπως
someone the measures those under fear he-is much lest-perhaps
ἐν τῷ μεταξὺ πτῶσίν τινα ἡ πονηρὰ δύναμις ἐργάσηται.
in the meantime fall some the evil power work
5 Ὥσπερ δὲ γυνὴ συλλαβοῦσα ἐντὸς ἔχει τὸ βρέφος
as but (a)-woman having-conceived within has the babe
αὐτῆς ἐν σκότει, ὡς εἰπεῖν, καὶ ὑλώδει τόπῳ· ἐὰν δὲ
her in darkness so to-speak and (a)-muddy place if but
συμβῇ λοιπὸν ἐξελθεῖν τὸ παιδίον ἐν δέοντι καιρῷ, βλέπει
it-happen henceforth to-come-out the child in (the)-due time it-sees
κτίσιν καινοτέραν, ἣν οὐδέποτε εἶδεν, οὐρανοῦ, καὶ γῆς,
(a)-creation newer which never it-saw of-heaven and earth
καὶ ἡλίου· καὶ εὐθὺς οἱ φίλοι καὶ συγγενεῖς ἱλαρῷ
and sun and immediately the friends and kinsmen with-cheerful
τῷ προσώπῳ δέχονται αὐτὸ εἰς τὰς ἀγκάλας· ἐὰν δὲ
the face receive it into the arms if but
συμβῇ ὑπὸ ἀταξίας τινὸς σπασθῆναι ἔνδον τὸ παιδίον,
it-happen through disorder some to-be-convulsed within the child
ἀνάγκη λοιπὸν τοὺς εἰς τοῦτο τεταγμένους ἰατροὺς
(it-is)-necessary henceforth the to this appointed physicians
ξίφει χρήσασθαι· καὶ λοιπὸν εὑρίσκεται τὸ παιδίον ἀπὸ
(the)-knife to-use and henceforth is-found the child from
θανάτου εἰς θάνατον χωροῦν, καὶ ἀπὸ σκότους εἰς σκότος·
death to death going and from darkness to darkness

οὕτως ἀνάλαβε καὶ εἰς τὸ πνευματικόν. Ὅσοι ὑπεδέξαντο
thus take(-it) also in the spiritual as-many-as received
τὸν σπόρον τῆς θεότητος, οὗτοι ἀοράτως ἔχουσιν αὐτόν,
the seed of-the divinity these invisibly have it
καὶ διὰ τὴν σύνοικον ἁμαρτίαν ἐν σκοτεινοῖς καὶ
and because-of the cohabiting sin in dark and
φοβεροῖς τόποις κρύπτουσιν. Ἐὰν οὖν ἀσφαλίσωνται
fearful places they-hide(-it) if then they-secure
ἑαυτούς, καὶ τηρήσωσι τὸ σπέρμα, οὗτοι τῷ δέοντι καιρῷ
themselves and keep the seed these in-the due time
ἀναγεννῶντες εἰς τὸ φανερόν, καὶ λοιπὸν ἐν τῇ διαλύσει
being-reborn into the open and henceforth in the dissolution
τοῦ σώματος οἱ ἄγγελοι καὶ πάντες οἱ ἄνω χοροὶ ἱλαροῖς
of-the body the angels and all the above choirs with-cheerful
προσώποις προσδέχονται αὐτούς. Ἐὰν δὲ ὑποδεξάμενος τὰ
faces receive them if but having-received the
ὅπλα τοῦ Χριστοῦ εἰς τὸ πολεμῆσαι ἀνδρείως χαυνωθῇ,
weapons — of-Christ for the to-make-war bravely he-slacken
εὐθέως ὁ τοιοῦτος παραδίδοται τοῖς ἐχθροῖς, καὶ ἐν τῇ
immediately the such(-man) is-handed-over to-the enemies and in the
διαλύσει τοῦ σώματος ἀπὸ σκότους τοῦ νῦν περιέχοντος
dissolution of-the body from (the)-darkness the(-one) now surrounding
αὐτὸν εἰς ἄλλο χαλεπώτερον σκότος χωρεῖ καὶ ἀπώλειαν.
him into another more-grievous darkness he-goes and destruction
Ὥσπερ δὲ ἐὰν ᾖ παράδεισος ἔχων δένδρα καρποφόρα, 6
as but if there-be (a)-paradise having trees fruit-bearing
καὶ ἄλλα φυτὰ εὐώδη, καὶ ὅλως ᾖ καλῶς εἰργασμένος καὶ
and other plants fragrant and wholly it-be well worked and
πεφιλοκαλημένος, ἔχῃ δὲ καὶ μικρὸν τεῖχος ἀντὶ θριγγίου
beautified it-have and also (a)-small wall instead-of (a)-coping
φυλάσσον αὐτόν· συμβῇ δὲ ἐκεῖ ποταμὸν ὁρμητιαῖον
guarding it it-happen and there (a)-river rushing

διέρχεσθαι, εἰ καὶ μικρὸν τοῦ ὕδατος προσκρούσει τῷ
to-pass-through if even (a)-little of-the water strike the
τοίχῳ, ὑποφθείρει τὸν θεμέλιον, λαμβάνει ἀγωγήν, καὶ
wall it-undermines the foundation it-takes (a)-channel and
κατὰ μικρὸν λύει τὸν θεμέλιον, καὶ εἰσελθὼν διαῤῥήσσει
by little loosens the foundation and having-entered breaks-through
καὶ ἐκριζοῖ πάντα τὰ φυτά, καὶ ὅλην τὴν ἐργασίαν
and uproots all the plants and whole the work
ἀφανίζει, καὶ ἄκαρπον ποιεῖ· οὕτως ἐστὶ καὶ ἡ καρδία τοῦ
destroys and fruitless makes thus is also the heart of-the
ἀνθρώπου. Ἔχει τοὺς λογισμοὺς τοὺς καλούς, πλησιάζουσι
man it-has the thoughts the good draw-near
δὲ πάντοτε καὶ οἱ ποταμοὶ τῆς κακίας τῇ καρδίᾳ, θέλοντες
but always also the rivers of-the vice to-the heart wishing
αὐτὴν καταβαλεῖν καὶ ῥίψαι εἰς τὸ ἴδιον μέρος, λοιπὸν ἐὰν
her to-cast-down and to-throw into the own part henceforth if
ᾖ μικρὸν κοῦφος ὁ νοῦς, καὶ ἐξῇ τοῖς ἀκαθάρτοις
be (a)-little light the mind and it-be-permitted the unclean
λογισμοῖς, ἰδοὺ ἔλαβον νομὴν τὰ πνεύματα τῆς πλάνης,
thoughts behold took pasture the spirits of-the error
καὶ εἰσῆλθον καὶ κατέστρεψαν τὰ ἐκεῖ κάλλη, ἠφάνισαν
and entered and overthrew the beauties there destroyed
τοὺς ἀγαθοὺς λογισμούς, καὶ ἠρήμωσαν τὴν ψυχήν.
the good thoughts and made-desolate the soul

7 Ὥσπερ ἐστὶν ὁ ὀφθαλμὸς μικρὸς παρ' ὅλα τὰ μέλη, καὶ
as is the eye small beside all the members and
αὐτὴ ἡ κόρη μικρὰ οὖσα, μέγα ἐστὶ σκεῦος· βλέπει γὰρ
the-very the pupil small being (a)-great is vessel it-sees for
ὑφ' ἕν, οὐρανόν, ἀστέρα, ἥλιον, σελήνην, πόλεις καὶ ἄλλα
at once heaven star sun moon cities and other
κτίσματα· ὁμοίως καὶ αὐτὰ τὰ ὁρώμενα ὑπὸ τὸ ἕν, τῇ
creatures likewise also the-very the(-things) seen at the once in-the

μικρᾷ κόρῃ τοῦ ὀφθαλμοῦ ἐμμορφοῦται καὶ ἐνεικονίζεται·
small pupil of-the eye are-formed and are-imaged
οὕτως ἐστὶ καὶ ὁ νοῦς εἰς τὴν καρδίαν. Καὶ αὐτὴ ἡ
thus is also the mind in the heart and the-very the
καρδία, μικρόν τι σκεῦός ἐστι, καὶ ἐκεῖ οἱ δράκοντες, καὶ
heart small some vessel is and there the serpents and
ἐκεῖ οἱ λέοντες, ἐκεῖ τὰ ἰοβόλα θηρία, καὶ ὅλοι οἱ θησαυροὶ
there the lions there the venomous beasts and all the treasures
τῆς κακίας· καὶ ἐκεῖ αἱ τραχεῖαι καὶ ἀνώμαλοι ὁδοί, ἐκεῖ αἱ
of-the vice and there the rough and uneven roads there the
φάραγγες· ὁμοίως πάλιν ἐκεῖ ὁ Θεός, ἐκεῖ καὶ οἱ ἄγγελοι,
ravines likewise again (is)-there — God there also the angels
ἐκεῖ ἡ ζωὴ καὶ ἡ βασιλεία, ἐκεῖ τὸ φῶς καὶ οἱ ἀπόστολοι,
there the life and the kingdom there the light and the apostles
ἐκεῖ οἱ θησαυροὶ τῆς χάριτος, ἐκεῖ τὰ πάντα ἐστίν. Ὥσπερ
there the treasures of-the grace there the all(-things) are as
γάρ ἐστιν ὁμίχλη εἰς ὅλην τὴν οἰκουμένην ἐπικειμένη, καὶ
for there-is (a)-mist over whole the inhabited-world lying and
ἄνθρωπος ἄνθρωπον οὐχ ὁρᾷ· οὕτως ἐστὶ καὶ τὸ σκότος
(a)-man (a)-man not sees thus is also the darkness
τοῦ αἰῶνος τούτου ἐπικείμενον πάσῃ τῇ κτίσει καὶ πάσῃ
of-the age this lying-upon all the creation and all
φύσει ἀνθρώπου ἀπὸ τῆς παραβάσεως· ὅθεν ἐπισκιαζόμενοι
nature of-man from the transgression whence being-overshadowed
ἐκ τοῦ σκότου ἐν νυκτί εἰσι, καὶ ἐν φοβεροῖς τόποις
by the darkness in night they-are and in fearful places
ἔχουσι τὴν διαγωγήν· καὶ ὥσπερ καπνοῦ πλῆθός ἐστιν ἐν
they-have the life and as of-smoke (a)-quantity is in
οἴκῳ ἑνί, οὕτως ἐστὶ καὶ ἡ ἁμαρτία μετὰ τῶν ῥυπαρῶν
house one thus is also the sin with the filthy

λογισμῶν αὐτῆς, ἐγκαθεζομένη καὶ ἐφέρπουσα εἰς τοὺς
thoughts her sitting and creeping-upon into the
λογισμοὺς τῆς καρδίας, καὶ ἄπειρον πλῆθος δαιμόνων.
thoughts of-the heart and (a)-boundless multitude of-demons
8 Ὥσπερ δὲ ἐν τοῖς φαινομένοις, πολέμου συγκροτουμένου, οὐκ
as but in the visible(-things) war being-joined not
ἀπέρχονται οἱ σοφοὶ καὶ μεγιστᾶνες ἐκεῖ, ἀλλὰ φοβούμενοι
go the wise and grandees there but fearing
τὸν θάνατον ἀπομένουσι· λοιπὸν προβάλλονται οἱ τίρωνες,
the death they-stay-behind henceforth are-put-forward the recruits
καὶ οἱ πένητες, καὶ οἱ ἰδιῶται, καὶ συμβαίνει ὅτι νίκην
and the poor and the unlettered and it-happens that victory
ἐργάζονται κατὰ τῶν πολεμίων, καὶ διώκουσιν αὐτοὺς ἐκ
they-work against the enemies and pursue them from
τῶν ὁρίων, καὶ τὰ ἐπινίκια καὶ τοὺς στεφάνους λαμβάνουσιν
the borders and the victory-prizes and the crowns receive
ἀπὸ τοῦ βασιλέως, καὶ ἔρχονται εἰς προκοπὰς καὶ
from the king and come to promotions and
ἀξιώματα, κἀκεῖνοι οἱ μεγάλοι ὀπίσω τούτων εὑρίσκονται·
dignities and-those the great behind these are-found
οὕτως ἐστὶ καὶ τὸ μέρος τὸ πνευματικόν. Οἱ ἰδιῶται
thus is also the part the spiritual the unlettered
ἀκούοντες ἐξ ἀρχῆς τὸν λόγον, φιλαλήθει λογισμῷ τὸ
hearing from (the)-beginning the word with-truth-loving thought the
ἔργον αὐτοῦ ποιοῦσι, καὶ λαμβάνουσι παρὰ Θεοῦ τὴν χάριν
work its do and receive from God the grace
τοῦ Πνεύματος· οἱ δὲ σοφοὶ καὶ λεπτῶς ζητοῦντες τὸν
of-the Spirit the(-ones) but wise and subtly examining the
λόγον, οὗτοι φεύγουσι τὸν πόλεμον, καὶ οὐ προκόπτουσι, καὶ
word these flee the war and not advance and
ὀπίσω εὑρίσκονται τῶν πολεμησάντων καὶ νικησάντων.
behind are-found of-the(-ones) having-made-war and having-conquered

Ὥσπερ δὲ οἱ ἄνεμοι σφοδρῶς πνέοντες πάντα τὰ 9
as but the winds vehemently blowing all the
κτίσματα τὰ ὑπὸ τῶν οὐρανῶν κινοῦσι, καὶ ἦχον πολὺν
creatures the(-ones) under the heavens move and noise much
ἀποτελοῦσιν· οὕτως ἡ δύναμις τοῦ ἐχθροῦ κρούει καὶ φέρει
make thus the power of-the enemy strikes and carries
τοὺς λογισμούς, καὶ σαλεύει τὰ βάθη τῆς καρδίας πρὸς
the thoughts and shakes the depths of-the heart toward
τὸ ἑαυτοῦ θέλημα, καὶ εἰς τὴν διακονίαν αὐτοῦ σκορπίζει
the his-own will and into the service his scatters
τοὺς λογισμούς. Ὥσπερ εἰσὶν οἱ τελῶναι καθεζόμενοι
the thoughts as there-are the tax-collectors sitting
εἰς τὰς στενὰς ὁδούς, καὶ κατέχοντες τοὺς παριόντας
at the narrow roads and holding the(-ones) passing-by
καὶ διασείοντες, οὕτως καὶ οἱ δαίμονες ἐπιτηροῦσι καὶ
and extorting(-them) thus also the demons watch and
κατέχουσι τὰς ψυχάς, καὶ ἐν τῷ ἐξέρχεσθαι αὐτὰς
hold the souls and in the to-go-out them
ἐκ τοῦ σώματος, ἐὰν μὴ τελείως καθαρισθῶσιν, οὐκ
from the body unless — perfectly they-be-cleansed not
ἐπιτρέπονται ἀνελθεῖν εἰς τὰς μονὰς τοῦ οὐρανοῦ, καὶ
they-are-permitted to-go-up to the abodes of-the heaven and
ἀπαντῆσαι τῷ Δεσπότῃ αὐτῶν· καταφέρονται γὰρ ὑπὸ
to-meet the Master their they-are-carried-down for by
τῶν ἀερίων δαιμόνων. Οἱ δὲ ὑπάρχοντες ἐν σαρκί,
the aerial demons the(-ones) but being in flesh
ἔτι διὰ πόνου καὶ ἀγῶνος πολλοῦ τὴν ἐξ ὕψους παρὰ
still through toil and contest much the from on-high from
Κυρίου κτήσονται χάριν· δηλαδὴ οὗτοι μετὰ τῶν δι᾽
(the)-Lord will-acquire grace clearly these with the(-ones) through
ἐναρέτου ἀναπαυσαμένων πολιτείας, πρὸς τὸν Κύριον
virtuous having-rested conduct to the Lord

ἀπελεύσονται, καθὼς ἐπηγγείλατο, Ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ
will-go as he-promised where am I there also
ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ εἰς τοὺς ἀπεράντους αἰῶνας
the servant the my will-be and for the boundless ages
συμβασιλεύσουσι τῷ Πατρί, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι,
they-will-reign-with the Father and Son and holy Spirit
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and for the ages of-the ages amen

XLIV · THE NEW CREATION

Whoever comes to Christ must be changed into a new man, for the Lord came to remake the soul's nature, as he changed five loaves into a multitude, gave an ass a voice, and cooled the furnace. The priests of the law could not heal the mangy sheep; Christ, the true shepherd and high priest, alone heals the leprous soul and brings it into the heavenly Church. As a ship carries men over the sea, the Spirit carries the soul across the sea of sin.

1 Ὁ προσερχόμενος τῷ Θεῷ, καὶ Χριστοῦ πάρεδρος ἐν
the(-one) coming-near — to-God and of-Christ (an)-assessor in
ἀληθείᾳ θέλει εἶναι, τούτου χάριν τοῦ σκοποῦ ὀφείλει
truth wishes to-be of-this for-the-sake-of the aim ought
προσέρχεσθαι τοῦ ἀλλαγῆναι αὐτόν, καὶ μεταβληθῆναι ἀπὸ
to-come-near of-the to-be-changed him and to-be-transformed from
τῆς προτέρας καταστάσεως καὶ ἀναστροφῆς, καὶ καλὸν
the former state and conduct and (a)-good
καὶ καινὸν ἄνθρωπον ἀποδειχθῆναι, μηδέν τι τοῦ παλαιοῦ
and new man to-be-shown nothing at-all of-the old
ἀνθρώπου ἐπιφερόμενον. Εἴ τις γάρ, φησίν, ἐν Χριστῷ,
man bearing if someone for he-says (is)-in Christ
καινὴ κτίσις. Καὶ γὰρ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς
(he-is-a)-new creation and for the Lord our Jesus Christ

διὰ τοῦτο παραγέγονεν, ὥστε τὴν φύσιν ἀλλάξαι καὶ
because-of this has-come so-as the nature to-change and
μεταβαλεῖν καὶ ἀνακαινίσαι, καὶ ἀνακτίσαι, τὴν ψυχὴν ταύτην
to-transform and to-renew and to-re-create the soul this
τὴν κατεστραμμένην τοῖς πάθεσι διὰ τὴν παράβασιν,
the overthrown by-the passions because-of the transgression
κεράσας τῷ ἰδίῳ αὐτοῦ Πνεύματι τῆς θεότητος.
having-mingled(-it) with-the own his Spirit of-the divinity
Καινὸν νοῦν, καὶ καινὴν ψυχήν, καὶ καινοὺς ὀφθαλμούς, καινὰ
(a)-new mind and (a)-new soul and new eyes new
ὦτα, καινὴν γλῶτταν πνευματικήν, καὶ ἁπαξαπλῶς καινοὺς
ears (a)-new tongue spiritual and in-a-word new
ἀνθρώπους τοὺς πιστεύοντας αὐτῷ ἦλθεν ἀπεργάσασθαι,
men the(-ones) believing him he-came to-make
ἤτοι καινοὺς ἀσκούς, χρίσας αὐτοὺς τῷ ἑαυτοῦ φωτὶ
or new wineskins having-anointed them with-the his-own light
τῆς γνώσεως, ἵνα μεταβάλῃ νέον οἶνον, ὅ ἐστι τὸ Πνεῦμα
of-the knowledge that he-may-transfer new wine which is the Spirit
αὐτοῦ. Οἶνον γάρ, φησί, νέον εἰς ἀσκοὺς καινοὺς βλητέον.
his wine for he-says new into wineskins new must-be-put
Ὥσπερ γὰρ ὁ ἐχθρὸς λαβὼν τὸν ἄνθρωπον ὑποχείριον, 2
as for the enemy having-taken the man (as)-subject
καινὸν αὐτὸν εἰς ἑαυτὸν εἰργάσατο, πάθεσι κακίας
new him for himself made with-passions of-vice
περιβαλών, καὶ χρίσας τῷ πνεύματι τῆς
having-clothed(-him) and having-anointed(-him) with-the spirit of-the
ἁμαρτίας, τὸν οἶνον τῆς ἀνομίας πάσης καὶ κακίας
sin the wine of-the lawlessness all and of-vice
διδασκαλίας ἐνέβαλεν εἰς αὐτόν· οὕτως καὶ ὁ Κύριος
of-teaching he-cast into him thus also the Lord
λυτρωσάμενος αὐτὸν ἀπὸ τοῦ ἐχθροῦ, καινὸν ἀπειργάσατο·
having-redeemed him from the enemy new made(-him)

χρίσας τῷ ἑαυτοῦ Πνεύματι, καὶ τὸν τῆς ζωῆς
having-anointed(-him) with-the his-own Spirit and the of-the life
οἶνον, τὴν καινὴν τοῦ Πνεύματος διδασκαλίαν εἰς αὐτὸν
wine the new of-the Spirit teaching into him
ἐνέχεεν. Ὁ γὰρ μεταβαλὼν τὴν φύσιν τῶν πέντε
poured the(-one) for having-transformed the nature of-the five
ἄρτων εἰς φύσιν πλήθους, καὶ φύσει ὄνου
loaves into (the)-nature of-(a)-multitude and to-(the)-nature of-(an)-ass
ἀλόγῳ δοὺς φωνήν, καὶ τὴν πόρνην εἰς σωφροσύνην
irrational having-given voice and the harlot to chastity
μεταστρέψας, καὶ πυρὸς φύσιν καυστικοῦ δροσίζειν
having-turned and of-fire (the)-nature burning to-bedew
τοὺς ἐν τῇ καμίνῳ παρασκευάσας, καὶ φύσιν λεόντων
the(-ones) in the furnace having-prepared and (the)-nature of-lions
ἀγρίων θηρίων τῷ Δανιὴλ ἡμερώσας, οὗτος δύναται καὶ
wild beasts — for-Daniel having-tamed this(-one) can also
τὴν ψυχὴν τὴν ἔρημον καὶ ἀγριωθεῖσαν ἀπὸ τῆς ἁμαρτίας
the soul the desert and made-wild from the sin
μεταβαλεῖν εἰς τὴν ἑαυτοῦ ἀγαθότητα, καὶ χρηστότητα, καὶ
to-transform into the his-own goodness and kindness and
εἰρήνην τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ καὶ ἀγαθῷ.
peace by-the Spirit of-the promise the holy and good
3 Ὃν γὰρ τρόπον ποιμὴν τὸ ψωριῶν πρόβατον δύναται
in-what for way (a)-shepherd the mangy sheep can
θεραπεῦσαι, καὶ ἀπὸ λύκων φυλάξαι· ὡσαύτως ὁ ἀληθινὸς
to-heal and from wolves to-guard likewise the true
ποιμὴν Χριστὸς ἐλθών, μόνος ἠδυνήθη θεραπεῦσαι, καὶ
shepherd Christ having-come alone could to-heal and
ἐπιστρέψαι τὸ ἀπολωλὸς καὶ ψωριῶν πρόβατον, τὸν
to-turn-back the lost and mangy sheep the
ἄνθρωπον, ἀπὸ τῆς ψώρας καὶ λέπρας τῆς ἁμαρτίας.
man from the mange and leprosy of-the sin

Οἱ γὰρ πρὶν ἱερεῖς καὶ Λευῖται καὶ διδάσκαλοι οὐκ
the for former priests and Levites and teachers not
ἠδυνήθησαν θεραπεῦσαι τὴν ψυχὴν ταῖς προσφοραῖς τῶν
could to-heal the soul with-the offerings of-the
δώρων καὶ θυσιῶν, καὶ ῥαντισμοῖς αἵματος, ὅπουγε οὐδὲ
gifts and sacrifices and sprinklings of-blood since not-even
αὐτοὺς ἠδυνήθησαν θεραπεῦσαι· καὶ γὰρ αὐτοὶ ἀσθένειαν
themselves could-they to-heal and for they weakness
περιέκειντο. Ἀδύνατον γάρ, φησίν, αἷμα ταύρων
were-encompassed-with impossible for he-says (for)-(the)-blood of-bulls
καὶ τράγων ἀφελεῖν ἁμαρτίαν. Ὁ δὲ Κύριος ἔλεγε, δεικνὺς
and goats to-take-away sin the and Lord said showing
τὴν ἀσθένειαν τῶν τότε ἰατρῶν, Πάντως ἐρεῖτέ μοι τὴν
the weakness of-the then physicians by-all-means you-will-say to-me the
παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν· ἀντὶ
parable this physician heal yourself instead-of
τοῦ, Οὐκ εἰμὶ ἐγὼ ὡς ἐκεῖνοι, οἱ μήτε ἑαυτοὺς
the(-saying) not am I as those the(-ones) not-even themselves
δυνάμενοι θεραπεῦσαι. Ἐγώ εἰμι ὁ ἀληθινὸς ἰατρός, καὶ
able to-heal I am the true physician and
καλὸς ποιμήν, ὁ θεὶς τὴν ψυχήν μου ὑπὲρ τῶν
good shepherd the(-one) having-laid-down the life my for the
προβάτων, ὁ δυνάμενος θεραπεύειν πᾶσαν νόσον, καὶ
sheep the(-one) able to-heal every disease and
πᾶσαν μαλακίαν ψυχῆς· ἐγώ εἰμι τὸ ἄμωμον πρόβατον,
every infirmity of-(the)-soul I am the blameless sheep
τὸ ἅπαξ προσενεχθέν, καὶ τοὺς ἐμοὶ προσερχομένους
the(-one) once offered and the(-ones) to-me coming-near
δυνάμενος θεραπεῦσαι. Ἡ γὰρ ἀληθινὴ ἴασις τῆς ψυχῆς ἀπὸ
able to-heal the for true healing of-the soul from
Κυρίου μόνου γίνεται· Ἰδοὺ γάρ, φησίν, ὁ Ἀμνὸς τοῦ Θεοῦ
(the)-Lord alone comes-about behold for he-says the Lamb — of-God

ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, τῆς ψυχῆς δηλονότι
the(-one) taking-away the sin of-the world of-the soul clearly
πιστευσάσης αὐτῷ, καὶ ἀγαπώσης αὐτὸν ἐξ ὅλης καρδίας.
having-believed him and loving him from whole heart
4 Ὁ ποιμὴν τοίνυν ὁ καλὸς τὸ ψωριῶν πρόβατον θεραπεύει.
the shepherd therefore the good the mangy sheep heals
Πρόβατον δὲ πρόβατον θεραπεῦσαι οὐ δύναται. Καὶ εἰ
(a)-sheep but (a)-sheep to-heal not can and if
μὴ θεραπευθῇ τὸ λογικὸν πρόβατον, ὁ ἄνθρωπος, εἰς
not be-healed the rational sheep the man into
Ἐκκλησίαν Κυρίου τὴν ἐπουράνιον οὐκ εἰσέρχεται. Οὕτως
(the)-Church of-(the)-Lord the heavenly not he-enters thus
γὰρ καὶ ἐν τῷ νόμῳ εἴρηται διὰ σκιᾶς καὶ εἰκόνος· περὶ
for also in the law it-is-said through shadow and image about
γὰρ τοῦ λεπροῦ, καὶ μῶμον ἔχοντος, ταῦτα αἰνίσσεται
for the leper and blemish having these(-things) it-hints
μηνύον τὸ Πνεῦμα· Λεπρός, φησίν, ἢ μῶμον ἔχων, οὐκ
declaring the Spirit (a)-leper he-says or (a)-blemish having not
εἰσελεύσεται εἰς Ἐκκλησίαν Κυρίου. Ἀλλὰ προσέταξε τῷ
shall-enter into (the)-Church of-(the)-Lord but he-commanded the
λεπρῷ ἀπέρχεσθαι πρὸς τὸν ἱερέα, καὶ παρακλήσει πολλῇ
leper to-go to the priest and with-exhortation much
ἄγειν αὐτὸν εἰς τὸν οἶκον τῆς σκηνῆς αὐτοῦ, καὶ ἐπιτιθέναι
to-lead him into the house of-the tent his and to-lay-on
τὰς χεῖρας αὐτοῦ ἐπὶ τὴν λέπραν, σημειούμενον τὸν τόπον
the hands his upon the leprosy marking the place
τῆς ἁφῆς τῆς λέπρας, καὶ θεραπεύειν. Τὸν αὐτὸν τρόπον
of-the touch of-the leprosy and to-heal(-it) the same way
καὶ Χριστὸς ὁ ἀληθὴς ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν
also Christ the true high-priest of-the coming goods
ταῖς λεπρώσαις ψυχαῖς λέπραν ἁμαρτίας ἐπικαμπτόμενος,
to-the leprous souls (with)-leprosy of-sin bending-down

εἰσέρχεται εἰς τὴν σκηνὴν τοῦ σώματος αὐτῶν, καὶ θεραπεύει
enters into the tent of-the body their and cures
καὶ ἰᾶται τὰ πάθη. Καὶ οὕτως δυνήσεται ἡ ψυχὴ εἰσελθεῖν
and heals the passions and thus will-be-able the soul to-enter
εἰς τὴν ἐπουράνιον Ἐκκλησίαν τῶν ἁγίων τοῦ ἀληθινοῦ
into the heavenly Church of-the saints of-the true
Ἰσραήλ· πᾶσα γὰρ ψυχὴ φοροῦσα λέπραν ἁμαρτίας παθῶν,
Israel every for soul wearing (the)-leprosy of-sin of-passions
καὶ μὴ προσελθοῦσα τῷ ἀληθινῷ ἀρχιερεῖ, καὶ θεραπευθεῖσα
and not having-come-near to-the true high-priest and having-been-healed
νῦν, εἰς τὴν παρεμβολὴν τῶν ἁγίων, εἰς τὴν ἐπουράνιον
now into the camp of-the saints into the heavenly
Ἐκκλησίαν οὐκ εἰσέρχεται. Ἄμωμος γὰρ οὖσα καὶ καθαρά,
Church not enters blameless for being and pure
ἀμώμους καὶ καθαρὰς ψυχὰς ζητεῖ. Μακάριοι γάρ, φησίν,
blameless and pure souls it-seeks blessed for he-says
οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
(are)-the pure in-the heart because they — God shall-see
Δεῖ γὰρ τὴν ψυχὴν τὴν ἐν ἀληθείᾳ πιστεύουσαν 5
(one)-must for the soul the(-one) in truth believing
Χριστῷ, μετατεθῆναι καὶ ἀλλαγῆναι ἀπὸ τῆς νῦν πονηρᾶς
Christ to-be-transferred and to-be-changed from the now evil
καταστάσεως, εἰς ἑτέραν κατάστασιν ἀγαθήν, καὶ ἀπὸ
state into another state good and from
τῆς νῦν φύσεως ταπεινῆς, εἰς ἑτέραν θείαν φύσιν, καὶ
the now nature humble into another divine nature and
καινὴν αὐτὴν ἀπεργασθῆναι διὰ τῆς δυνάμεως τοῦ
new her to-be-made through the power of-the
ἁγίου Πνεύματος. Καὶ οὕτως δύναται χρησιμεῦσαι εἰς
holy Spirit and thus she-can to-be-useful for
τὴν ἐπουράνιον βασιλείαν. Τυχεῖν δὲ τούτων ἡμῖν ἔσται
the heavenly kingdom to-obtain and these(-things) for-us it-will-be

πιστεύουσι, καὶ ἀγαπῶσιν αὐτὸν ἐν ἀληθείᾳ, καὶ ἐν πάσαις
believing and loving him in truth and in all
ταῖς ἁγίαις αὐτοῦ ἐντολαῖς ἀναστρεφομένοις. Εἰ γὰρ
the holy his commandments conducting(-ourselves) if for
ἐπὶ τοῦ Ἐλισσαίου τὸ φύσει κοῦφον ξύλον ἐν τοῖς ὕδασι
in-the-case-of — Elisha the by-nature light wood in the waters
βληθὲν ἀνήνεγκε τὸ φύσει βαρὺ σιδήριον, πόσῳ μᾶλλον
cast brought-up the by-nature heavy iron how-much more
ἐνταῦθα ἀποστελεῖ ὁ Κύριος τὸ κοῦφον, καὶ ἐλαφρόν, καὶ
here will-send the Lord the light and nimble and
ἀγαθόν, καὶ ἐπουράνιον αὐτοῦ Πνεῦμα, καὶ δι' αὐτοῦ τὴν
good and heavenly his Spirit and through it the
βεβυθισμένην τοῖς ὕδασι τῆς πονηρίας ψυχὴν ἀνενεγκεῖ, καὶ
sunk in-the waters of-the wickedness soul he-will-bring-up and
κουφίσει, καὶ πτερώσει πρὸς τὰ ὕψη τῶν οὐρανῶν,
will-lighten and will-give-wings(-to-her) toward the heights of-the heavens
καὶ μεταβαλεῖ καὶ ἀλλάξει αὐτὴν ἐκ τῆς ἰδίας φύσεως!
and will-transform and will-change her from the own nature
6 Καὶ ὥσπερ ἐν τοῖς φαινομένοις οὐδεὶς δύναται δι'
and as in the visible(-things) no-one can through
ἑαυτοῦ περάσαι καὶ διελθεῖν τὴν θάλασσαν, εἰ μὴ
himself to-cross and to-pass-through the sea except —
ἔχει τὸ κοῦφον καὶ ἐλαφρὸν πλοῖον, τὸ ἐκ ξύλου
he-has the light and nimble ship the(-one) from wood
κατασκευασθέν, τὸ μόνον ἐπάνω τῶν ὑδάτων περιπατεῖν
constructed the(-one) alone upon the waters to-walk
δυνάμενον· καταποντίζεται γὰρ καὶ ἀπόλλυται, ἂν ἐπιβαίνῃ
able he-is-drowned for and perishes if goes
τις ἐν τῇ θαλάσσῃ· τὸν αὐτὸν τρόπον ἀδύνατον ψυχὴν
someone on the sea the same way (it-is)-impossible (for)-(a)-soul
δι' ἑαυτῆς διελθεῖν καὶ ὑπερβῆναι, καὶ διαπεράσαι τὴν
through herself to-pass-through and to-surmount and to-cross the

πικρὰν θάλασσαν τῆς ἁμαρτίας, καὶ τὴν χαλεπὴν ἄβυσσον
bitter sea of-the sin and the grievous abyss
τῶν πονηρῶν δυνάμεων τοῦ σκότους τῶν παθῶν, εἰ μὴ
of-the evil powers of-the darkness of-the passions if not
τὸ ἐλαφρὸν καὶ ἐπουράνιον καὶ εὔπτερον τοῦ Χριστοῦ
the nimble and heavenly and well-winged — of-Christ
Πνεῦμα δέξεται, ἐπάνω τῆς πονηρίας ὅλης περιπατοῦν
Spirit she-will-receive upon the wickedness whole walking
καὶ διοδεῦον, δι᾽ οὗ εὐθυδρόμως καὶ ὀρθῶς εἰς τὸν
and traveling-through through which straight-running and rightly to the
ἐπουράνιον λιμένα τῆς ἀναπαύσεως, εἰς τὴν πόλιν τῆς
heavenly harbor of-the rest to the city of-the
βασιλείας δυνήσεται καταντῆσαι. Ὥσπερ δὲ οἱ ἐν τῷ
kingdom she-will-be-able to-arrive as but the(-ones) in the
πλοίῳ ἐκ τῆς θαλάσσης οὐκ ἀρύονται καὶ πίνουσιν, οὔτε ἐξ
ship from the sea not draw and drink nor from
αὐτῆς τὰ ἐνδύματα καὶ τὰς τροφὰς ἔχουσιν, ἀλλ᾽ ἔξωθεν ἐν
it the garments and the foods have but from-outside in
τῷ πλοίῳ ἐπικομίζονται· οὕτως αἱ ψυχαὶ τῶν Χριστιανῶν,
the ship they-are-brought thus the souls of-the Christians
οὐκ ἐκ τοῦ αἰῶνος τούτου, ἀλλ᾽ ἄνωθεν ἐξ οὐρανοῦ τροφὴν
not from the age this but from-above from heaven food
οὐράνιον καὶ ἐνδύματα πνευματικὰ λαμβάνουσι, κἀκεῖθεν
heavenly and garments spiritual receive and-from-there
ζῶσαι ἐν τῇ νηΐ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ Πνεύματος
living in the ship of-the good and life-giving Spirit
ἐμβᾶσαι, παρέρχονται τὰς ἐναντίας τῶν ἀρχῶν καὶ
having-embarked pass-by the opposing of-the principalities and
ἐξουσιῶν πονηρὰς δυνάμεις. Καὶ ὥσπερ ἐκ μιᾶς φύσεως
authorities evil powers and as from one nature
ξύλου πάντα τὰ πλοῖα κατασκευάζονται, δι᾽ ὧν
of-wood all the ships are-constructed through which

παρελθεῖν οἱ ἄνθρωποι τὴν πικρὰν δυνήσονται θάλασσαν·
to-pass the men the bitter will-be-able sea
οὕτως ἐκ μιᾶς θεότητος φωτὸς οὐρανίου τῶν διαφόρων
thus from one divinity of-light heavenly of-the different
χαρισμάτων τοῦ ἑνὸς Πνεύματος, πᾶσαι τῶν Χριστιανῶν
gifts of-the one Spirit all of-the Christians
αἱ ψυχαὶ δυναμούμεναι τὴν ὅλην περιίπτανται πονηρίαν.
the souls being-empowered the whole fly-over wickedness
7 Ἐπεὶ δὲ τὸ πλοῖον καὶ κυβερνήτου χρῄζει, καὶ εὐκράτου
since but the ship also (a)-helmsman needs and temperate
καὶ ἡδέος ἀνέμου πρὸς τὸ διαπλεῦσαι καλῶς, ταῦτα
and sweet wind for the to-sail-through well these(-things)
πάντα αὐτός ἐστιν ὁ Κύριος ἐν τῇ πιστῇ ψυχῇ γινόμενος,
all he is the Lord in the faithful soul becoming
καὶ διαπερῶν αὐτὴν τοὺς δεινοὺς χειμῶνας, καὶ τὰ
and bringing-across her the terrible storms and the
ἄγρια τῆς πονηρίας κύματα, καὶ τὰς καταιγίδας τῶν
wild of-the wickedness waves and the squalls of-the
βιαίων τῆς ἁμαρτίας ἀνέμων, δυνατῶς καὶ ἐμπύρως καὶ
violent of-the sin winds mightily and fierily and
ἐπιστημόνως, ὡς αὐτὸς ἐπίσταται, διαλύων τὸν κλύδωνα
skillfully as he knows dissolving the surge
αὐτῶν. Ἄνευ γὰρ τοῦ ἐπουρανίου κυβερνήτου Χριστοῦ,
their without for the heavenly helmsman Christ
ἀδύνατόν τινι παρελθεῖν τὴν πονηρὰν θάλασσαν τῶν
(it-is)-impossible for-anyone to-pass the evil sea of-the
δυνάμεων τοῦ σκότους, καὶ τῶν πικρῶν πειρασμῶν
powers of-the darkness and of-the bitter temptations
τὰ καταφυσήματα· Ἀναβαίνουσι γάρ, φησίν, ἕως τῶν
the blasts they-go-up for he-says as-far-as the
οὐρανῶν, καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων. Πᾶσαν
heavens and go-down as-far-as the abysses all

δὲ κυβερνητικὴν ἐπιστήμην καὶ πολέμων καὶ πειρασμῶν
and of-steering knowledge both of-wars and of-temptations
ἐπίσταται, ὑπεράνω τῶν ἀγρίων κυμάτων ἐπιβαίνων· Αὐτὸς
he-knows above the wild waves treading he
γάρ, φησί, πειρασθεὶς δύναται πειραζομένοις βοηθῆσαι.
for he-says having-been-tempted can (those)-being-tempted to-help
Δεῖ τοίνυν ἀλλαγῆναι καὶ μεταβληθῆναι τὰς ψυχὰς ἡμῶν 8
(one)-must therefore to-be-changed and to-be-transformed the souls our
ἀπὸ τῆς νῦν καταστάσεως εἰς ἑτέραν κατάστασιν, καὶ φύσιν
from the now state into another state and nature
θείαν, καὶ γενέσθαι καινοὺς ἐκ παλαιῶν, τουτέστιν ἀγαθοὺς
divine and to-become new from old that-is good
καὶ χρηστοὺς καὶ πιστούς, ἐκ πικρῶν καὶ ἀπίστων· καὶ
and kind and faithful from bitter and unbelieving and
οὕτω χρησίμους γενομένους εἰς τὴν ἐπουράνιον βασιλείαν
thus useful having-become for the heavenly kingdom
ἀποκαταστῆναι. Καὶ γὰρ ὁ μακάριος Παῦλος περὶ τῆς
to-be-restored and for the blessed Paul about the
μεταβολῆς αὐτοῦ καὶ καταλήψεως, ἧς κατελήφθη ὑπὸ
transformation his and seizure with-which he-was-seized by
Κυρίου, γράφει ταῦτα· Διώκω δέ, εἰ καταλάβω, ἐφ' ᾧ
(the)-Lord writes these(-things) I-press-on and if I-may-seize for which
καὶ κατελήφθην ὑπὸ Χριστοῦ. Πῶς τί ἄρα καταλαμβάνεται
also I-was-seized by Christ how what then is-seized
ὑπὸ τοῦ Θεοῦ; Ὥσπερ γὰρ ἐὰν αἰχμαλωσίαν τινὰ τύραννος
by — God as for if captive some tyrant
ἁρπάσας ἀπάγῃ, εἶτα καταληφθῇ ὑπὸ τοῦ ἀληθινοῦ
having-snatched lead-away then he-be-seized by the true
βασιλέως· οὕτω καὶ Παῦλος, ὅτε ὑπὸ τοῦ τυραννικοῦ
king thus also Paul when by the tyrannical
πνεύματος τῆς ἁμαρτίας ἐνηργεῖτο, τὴν Ἐκκλησίαν
spirit of-the sin he-was-worked the Church

ἐδίωκε καὶ ἐσκύλευεν. Ἀλλ' ἐπεὶ μὴ ζήλῳ Θεοῦ κατὰ
he-persecuted and plundered but since not zeal of-God according-to
ἄγνοιαν ἐποίει, ὡς ὑπὲρ ἀληθείας ἀγωνιζόμενος, οὐ
ignorance he-acted as for truth striving not
παρωράθη, ἀλλὰ κατέλαβεν αὐτὸν ὁ Κύριος, περιλάμψας
he-was-overlooked but seized him the Lord having-shone-around
ἀῤῥήτως ὁ ἐπουράνιος καὶ ἀληθινὸς βασιλεύς, φωνῆς τῆς
unutterably the heavenly and true king of-(the)-voice —
αὐτοῦ τοῦτον ἀξιώσας, καὶ ῥαπίσας ὡς δοῦλον
his him having-deemed-worthy and having-struck(-him) as (a)-slave
ἠλευθέρωσεν. Ἴδε Δεσπότου ἀγαθότητα καὶ μεταβολήν,
he-freed see of-(the)-Master (the)-goodness and transformation
πῶς δύναται μεταβαλεῖν ψυχὰς τὰς τῇ κακίᾳ
how he-can to-transform souls the(-ones) with-the vice
συμπλακείσας, καὶ ἀγρίας ἀποκαταστάσας, καὶ ῥοπῇ
entangled and wild having-been-made and in-(the)-twinkling
ὥρας εἰς τὴν ἑαυτοῦ ἀγαθότητα, καὶ εἰρήνην μετενεγκεῖν.
of-(an)-hour into the his-own goodness and peace to-transfer
9 Πάντα γὰρ δυνατὰ παρὰ Θεῷ, ὥσπερ ἐπὶ τοῦ
all(-things) for (are)-possible with God as in-the-case-of the
λῃστοῦ γέγονε, ῥοπῇ ὥρας διὰ τῆς πίστεως
robber it-happened in-(the)-twinkling of-(an)-hour through the faith
μετεβλήθη, καὶ εἰς παράδεισον ἀποκατέστη. Διὰ τοῦτο
he-was-transformed and into paradise was-restored because-of this
ἦλθεν ὁ Κύριος, ἵνα τὰς ψυχὰς ἡμῶν ἀλλάξῃ καὶ
came the Lord that the souls our he-may-change and
ἀνακτίσῃ, καὶ ποιήσῃ αὐτάς, καθὼς γέγραπται, θείας
re-create and make them as it-is-written of-divine
κοινωνοὺς φύσεως, καὶ δοῦναι εἰς τὴν ψυχὴν ἡμῶν
partakers nature and to-give into the soul our
ἐπουράνιον ψυχήν, τουτέστι Πνεῦμα θεότητος ὁδηγοῦν ἡμᾶς
(a)-heavenly soul that-is (the)-Spirit of-divinity guiding us

εἰς πᾶσαν ἀρετήν, ὅπως ζωὴν αἰώνιον ζῆσαι δυνηθῶμεν.
into all virtue so-that life eternal to-live we-may-be-able
Εἴη τοίνυν ἐξ ὅλης καρδίας πιστεῦσαι ἡμᾶς ταῖς
may-it-be therefore from whole heart to-believe us the
ἀνεκδιηγήτοις αὐτοῦ ἐπαγγελίαις, ὅτι ἀληθής ἐστιν ὁ
indescribable his promises that true is the(-one)
ἐπαγγειλάμενος. Χρὴ οὖν ἀγαπῆσαι τὸν Κύριον, καὶ
having-promised (it)-is-needful then to-love the Lord and
σπουδάσαι παντοίως ἐν πάσαις ἀρεταῖς, καὶ αἰτῆσαι
to-be-eager in-every-way in all virtues and to-ask
ἐπιμόνως καὶ ἐνδελεχῶς, ὥστε δέξασθαι τὴν ἐπαγγελίαν
persistently and continually so-as to-receive the promise
τοῦ Πνεύματος αὐτοῦ ὁλοκλήρως καὶ τελείως, ἵνα
of-the Spirit his wholly and perfectly that
ζωοποιηθῶσιν αἱ ψυχαὶ ἡμῶν, ὡς ἔτι ἐν σαρκί ἐσμεν. Ἐὰν
may-be-made-alive the souls our as still in flesh we-are unless
μὴ γὰρ ἐν τῷ κόσμῳ τούτῳ δέξηται ἡ ψυχὴ τὸν ἁγιασμὸν
— for in the world this receive the soul the sanctification
τοῦ Πνεύματος διὰ πολλῆς πίστεως καὶ δεήσεως, καὶ
of-the Spirit through much faith and supplication and
κοινωνὸς θείας φύσεως γένηται, ἀνακραθεῖσα τῇ χάριτι,
partaker of-divine nature become mingled with-the grace
δι᾽ ἧς πᾶσαν ἐντολὴν ἀμώμως καὶ καθαρῶς ἐπιτελεῖν
through which every commandment blamelessly and purely to-accomplish
δυνήσεται, ἀποίητός ἐστιν εἰς τὴν βασιλείαν τῶν οὐρανῶν.
she-will-be-able unfit she-is for the kingdom of-the heavens
Ὅπερ γάρ τις ἐντεῦθεν ἀγαθὸν ἐκτήσατο, τοῦτο αὐτὸ ἐν
what for someone from-here good acquired this itself in
ἐκείνῃ τῇ ἡμέρᾳ ἔσται αὐτοῦ ζωὴ διὰ τοῦ Πατρός, καὶ
that the day will-be his life through the Father and
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, εἰς τοὺς αἰῶνας. Ἀμήν.
the Son and the holy Spirit for the ages amen

Kings, philosophers, orators, and craftsmen of every art could not heal the evil that entered the soul at the transgression; a wise man who tried them all turned to seek God, yet found his mind still wandering among what he had left. As a rich woman without protection seeks a powerful husband, the desolate soul finds life in its kinship with God, who rests in no creature but man. Animals keep to their own kind; the soul should return to its heavenly kin and, like a betrothed virgin, rest in no gift short of union.

1 Ὁ τὸν μονήρη βίον ἐπιλεξάμενος, πάντα τὰ ἐν τῷ
the(-one) the solitary life having-chosen all the(-things) in the
κόσμῳ τούτῳ στρεφόμενα πράγματα ἀλλότρια ἑαυτοῦ καὶ
world this turning matters alien to-himself and
ξένα ἡγεῖσθαι ὀφείλει. Ὁ γὰρ ἐξ ἀληθείας μεταδιώκων
strange to-consider ought the(-one) for in truth pursuing
τὸν σταυρὸν τοῦ Χριστοῦ, πάντα ἀρνησάμενος, ἔτι δὲ τὴν
the cross — of-Christ all having-denied still and the
ἑαυτοῦ ψυχήν, προσηλωμένον τὸν νοῦν εἰς τὴν ἀγάπην
his-own soul fastened the mind on the love
τοῦ Χριστοῦ ἔχειν ὀφείλει· προτιμῶν δηλαδὴ τὸν Κύριον
— of-Christ to-have ought preferring clearly the Lord
γονέων, ἀδελφῶν, γυναικός, τέκνων, συγγενείας, φίλων,
to-parents brothers wife children kindred friends
ὑπαρχόντων. Τοῦτο γὰρ ὁ Κύριος ἀπεφήνατο εἰπών,
possessions this for the Lord declared saying
Πᾶς ὅστις οὐκ ἀφῆκε πατέρα, ἢ μητέρα, ἢ ἀδελφούς,
every(-one) who not left father or mother or brothers
ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, καὶ οὐκ ἀκολουθεῖ μοι, οὐκ
or wife or children or fields and not follows me not
ἔστι μου ἄξιος. Ἐν οὐδενὶ γὰρ ἑτέρῳ εὑρίσκεται σωτηρία
is of-me worthy in no for other is-found salvation

τοῖς ἀνθρώποις καὶ ἀνάπαυσις, ὡς ἠκούσαμεν. Πόσοι γὰρ
for-the men and rest as we-heard how-many for
βασιλεῖς ἀνεφάνησαν ἐκ τοῦ γένους Ἀδάμ, κρατοῦντες
kings appeared from the race of-Adam ruling
πάσης τῆς γῆς, μέγα φρονοῦντες ἐπὶ τῇ βασιλικῇ δυναστείᾳ!
all the earth great thinking over the royal dominion
καὶ τούτων οὐδεὶς διὰ τῆς τοιαύτης ἱκανότητος ἴσχυσε
and of-these no-one through the such capacity was-able
γνωρίσαι τὴν ἐκ τῆς παραβάσεως τοῦ πρώτου ἀνθρώπου
to-recognize the from the transgression of-the first man
ἐπεισελθοῦσαν τῇ ψυχῇ κακίαν, καὶ σκοτίσασαν αὐτήν, πρὸς
having-come-in-upon the soul vice and having-darkened her for
τὸ μὴ ἐπιγνῶναι τὴν μεταβολήν, ὅτι πρῶτον καθαρεύων ὁ
the not to-recognize the change that at-first being-pure the
νοῦς ἑώρα τὸν Δεσπότην αὐτοῦ ἐν ἀξιώματι ὤν, καὶ νῦν
mind saw the Master its in dignity being and now
ἐνδέδυται διὰ τὴν ἔκπτωσιν αἰσχύνην, τυφλωθέντων τῶν
has-put-on because-of the falling-away shame having-been-blinded the
ὀφθαλμῶν τῆς καρδίας τοῦ μὴ βλέπειν ἐκείνην τὴν δόξαν,
eyes of-the heart of-the not to-see that the glory
ἣν ἔβλεπε πρὸ τῆς παρακοῆς ὁ πατὴρ ἡμῶν Ἀδάμ.
which saw before the disobedience the father our Adam
Ἐγένοντο δὲ καὶ διάφοροι σοφοὶ κατὰ κόσμον· ὧν 2
there-were and also various wise(-men) according-to (the)-world of-whom
οἱ μὲν διὰ φιλοσοφίας ἀρετὴν ἐπεδείξαντο· οἱ
the(-ones) indeed through philosophy virtue showed the(-ones)
δὲ τὴν σοφιστικὴν ἐξασκήσαντες ἐθαυμαστώθησαν· ἄλλοι
but the sophistry having-practiced were-admired others
τὴν ῥητορικὴν ἐπεδείξαντο δεινότητα· ἄλλοι γραμματικοὶ
the rhetorical showed skill others grammarians
καὶ ποιηταὶ γενόμενοι, τὰς κατὰ συνθήκην ἱστορίας
and poets having-become the according-to convention histories

ἐγράψαντο. Ἀλλὰ καὶ τεχνῖται διάφοροι γεγόνασι τὰς
wrote but also craftsmen various have-been the
κατὰ τὸν κόσμον ἐξασκήσαντες τέχνας· ὧν οἱ
according-to the world having-practiced crafts of-whom the(-ones)
μὲν ἐν τοῖς ξύλοις τορνεύσαντες γένη ὀρνέων, καὶ ἰχθύων,
indeed in the timbers having-turned kinds of-birds and of-fishes
καὶ εἰκόνας ἀνθρώπων, ἐν ἐκείνοις τὴν ἑαυτῶν ἀρετὴν
and images of-men in those the their-own virtue
ἐπιδεῖξαι ἐσπούδασαν· ἄλλοι δὲ διὰ χαλκοῦ ὁμοιώματα
to-show were-eager others but through bronze likenesses
ἀνδριάντων καὶ ἄλλων τινῶν ἐπεχείρησαν κατασκευάσαι·
of-statues and of-others some attempted to-construct
ἄλλοι οἰκοδομὰς μεγίστας καὶ περικαλλεῖς ἔκτισαν· ἕτεροι
others buildings very-great and very-beautiful built others
δὲ τὴν γῆν ὀρύσσοντες, ἀναφέρουσι τὸν φθειρόμενον
but the earth digging bring-up the perishing
ἄργυρον καὶ χρυσόν· ἄλλοι δὲ λίθους τιμίους· ἄλλοι δὲ
silver and gold others but stones precious others but
κάλλη σωμάτων ἔχοντες, ἐπὶ τῇ ὡραιότητι τῶν προσώπων
beauties of-bodies having at the comeliness of-the faces
ἐπαιρόμενοι, μᾶλλον ἐδελεάσθησαν ὑπὸ τοῦ Σατανᾶ, καὶ
being-lifted-up rather were-enticed by — Satan and
εἰς ἁμαρτίαν ἔπεσον. Καὶ οὗτοι πάντες οἱ προῤῥηθέντες
into sin fell and these all the aforesaid
τεχνῖται, κατεχόμενοι ὑπὸ τοῦ ἔνδον οἰκοῦντος ὄφεως, καὶ
craftsmen being-held by the within dwelling serpent and
μὴ γνόντες τὴν σύνοικον αὐτοῖς ἁμαρτίαν, αἰχμάλωτοι
not having-known the cohabiting with-them sin captives
καὶ δοῦλοι τῆς πονηρᾶς δυνάμεως γεγόνασι, μηδὲν
and slaves of-the evil power have-become in-nothing
ὠφεληθέντες ἀπὸ τῆς ἐπιστήμης καὶ τέχνης αὐτῶν.
having-been-profited by the knowledge and craft their

Ἔοικεν οὖν ὁ κόσμος, ὁ πάσης ποικιλίας 3
resembles then the world the(-one) with-all variety
πεπληρωμένος, ἀνθρώπῳ πλουσίῳ κεκτημένῳ οἴκους
filled (a)-man rich having-acquired houses
λαμπροὺς καὶ μεγάλους, χρυσόν τε καὶ ἄργυρον, καὶ
splendid and great gold both and silver and
κτήσεις διαφόρους, καὶ πᾶσαν ὑπηρεσίαν ἄφθονον· ἀθρόως
possessions various and every service abundant suddenly
δὲ συσχεθέντι νόσοις καὶ πάθεσι πᾶσα παρέστηκεν ἡ
but having-been-seized by-diseases and sufferings all stands-by the
συγγένεια, μετὰ παντὸς τοῦ πλούτου, μὴ δυναμένη αὐτὸν
kindred with all the wealth not being-able him
ἐξελέσθαι τῆς ἀσθενείας. Οὐδεμία τοίνυν σπουδὴ τῶν
to-deliver from-the sickness no therefore zeal of-the(-things)
κατὰ τὸν βίον, οὐκ ἀδελφοί, οὐ πλοῦτος, οὐκ ἀνδρία,
according-to the life not brothers not wealth not courage
οὔτ' ἄλλα, ὅσα προείρηται, τὴν βεβαπτισμένην ὑπὸ
nor other(-things) as-many-as have-been-said-before the drowned by
τῆς ἁμαρτίας ψυχήν, καὶ καθαρῶς διαβλέψαι μὴ δυναμένην,
the sin soul and purely to-see-clearly not being-able
ἐξαιρεῖται τῆς ἁμαρτίας, εἰ μὴ μόνη ἡ τοῦ Χριστοῦ
delivers from-the sin except — alone the — of-Christ
ἐπιφάνεια καθαρίσαι δύναται ψυχὴν καὶ σῶμα. Πάσης οὖν
appearing to-cleanse can soul and body from-all then
ἀπαλλαγέντες τῆς κατὰ τὸν βίον μερίμνης, σχολάσωμεν
having-been-delivered the according-to the life care let-us-give-time
τῷ Κυρίῳ, βοῶντες πρὸς αὐτὸν νυκτὸς καὶ ἡμέρας. Ὁ
to-the Lord crying to him by-night and by-day the
γὰρ φαινόμενος οὗτος κόσμος καὶ ἡ ἐν αὐτῷ ἀνάπαυσις,
for visible this world and the in it rest

ὅσῳ τὸ σῶμα δοκοῦσι θάλπειν, τοσοῦτον τῆς ψυχῆς
as-much-as the body they-seem to-warm so-much of-the soul
τὰ πάθη παροξύνουσι, καὶ αὔξουσιν αὐτῆς τὴν κάκωσιν.
the passions they-provoke and increase her the affliction
4 Ἀνὴρ δέ τις φρόνιμος ἐπιθυμήσας ἐπιμέλειαν ποιήσασθαι
(a)-man but certain prudent having-desired care to-make
τῆς σπουδῆς, ἐσπούδασεν ἀποπειρασθῆναι πάντων τῶν
of-the zeal was-eager to-make-trial of-all the(-things)
κυλιομένων ἐν τῷ αἰῶνι τούτῳ, εἴπως εὑρεῖν ὠφέλειαν
revolving in the age this if-somehow to-find benefit
δυνηθῇ. Προσῆλθε βασιλεῦσι, δυνάσταις, ἄρχουσι, καὶ
he-might-be-able he-went-to kings potentates rulers and
οὐχ εὗρεν ἴαμα σωτηριῶδες ἐκεῖθεν τῇ ψυχῇ προσενέγκαι·
not he-found (a)-cure salutary from-there to-the soul to-apply
καὶ τούτοις ἐπιπολὺ συνδιατρίψας, οὐδὲν ὤνησεν. Ἀπῆλθεν
and with-these much having-spent-time nothing he-profited he-went
αὖθις πρὸς τοὺς σοφοὺς τοῦ κόσμου καὶ ῥήτορας· τῷ αὐτῷ
again to the wise(-men) of-the world and orators in-the same
τρόπῳ κατέλιπε κἀκείνους, μηδὲν κέρδος ἀπενεγκάμενος.
way he-left also-those nothing gain having-carried-off
Διῆλθε διὰ τῶν ζωγράφων, καὶ τῶν τὸν χρυσὸν
he-went through the painters and the(-ones) the gold
καὶ ἄργυρον ἀπὸ γῆς ἀναφερόντων, διὰ πάντων τε
and silver from (the)-earth bringing-up through all both
τῶν τεχνιτῶν, καὶ οὐδεμίαν θεραπείαν ἴσχυσε τοῖς ἰδίοις
the craftsmen and no healing was-he-able for-the own
ἐφευρεῖν τραύμασι. Τέλος ἀναχωρήσας τούτων, ἐπεζήτει
to-find wounds at-last having-withdrawn from-these he-sought
ἑαυτῷ Θεὸν ἰώμενον τὰ πάθη καὶ τὰς νόσους τῆς ψυχῆς,
for-himself God healing the passions and the diseases of-the soul
ὡς δὲ ἐπεσκέπτετο ἑαυτόν, καὶ ταῦτα διελογίζετο, εὑρέθη
as but he-examined himself and these(-things) reasoned was-found

ὁ νοῦς αὐτοῦ ἐν ἐκείνοις ῥεμβόμενος τοῖς πράγμασιν,
the mind his in those wandering the matters
ὧν φανερῶς ἀνεχώρησε, μισήσας αὐτά.
from-which openly he-withdrew having-hated them
Ὥσπερ δὲ γυνή τις ἐν κόσμῳ πλουσία, καὶ χρήματα 5
as but woman certain in (the)-world rich and money
πολλὰ καὶ οἶκον λαμπρὸν ἔχουσα, λείπεται προστασίας·
much and (a)-house splendid having lacks protection
καὶ οἱ ἐπερχόμενοι ἐπὶ τὸ βλάψαι αὐτήν, καὶ τὰς
and the(-ones) coming-upon(-her) for the to-harm her and the
οἰκήσεις ἐρημῶσαι, πολλοί· κἀκείνη μὴ φέρουσα τὴν ὕβριν,
dwellings to-make-desolate (are)-many and-she not bearing the insult
περιέρχεται ζητοῦσα ἄνδρα δυνάστην, ἱκανόν τε καὶ
goes-about seeking (a)-husband (a)-potentate capable both and
πεπαιδευμένον ἐν πᾶσι· καὶ ὅταν πολλὰ ἀγωνισαμένη
educated in all(-things) and when much having-striven
λάβῃ τοιοῦτον ἄνδρα, ἀγαλλιᾶται ἐπ᾽ αὐτῷ, καὶ ἔχει αὐτὸν
she-takes such (a)-husband she-exults over him and has him
ἀντὶ τείχους ἰσχυροῦ· τὸν αὐτὸν τρόπον ἡ ψυχὴ μετὰ τὴν
instead-of (a)-wall strong the same way the soul after the
παράβασιν, ἐπιπολὺ θλιβεῖσα ὑπὸ τῆς ἐναντίας δυνάμεως, καὶ
transgression much afflicted by the opposing power and
εἰς μεγάλην ἐρημίαν ἐμπεσοῦσα, καὶ χήρα, καὶ μεμονωμένη
into great desolation having-fallen and widow and bereft
ἀπὸ τοῦ ἐπουρανίου ἀνδρὸς διὰ τὴν παράβασιν
from the heavenly husband because-of the transgression
τῆς ἐντολῆς καταλειφθεῖσα καὶ παίγνιον πάσαις ταῖς
of-the commandment left-behind and (a)-plaything to-all the
ἀντικειμέναις δυνάμεσι γενομένη· ἐξέστησαν γὰρ αὐτὴν τῶν
opposing powers having-become drove for her out-of-the
ἰδίων φρενῶν, θαμβήσαντες ἀπὸ τῆς οὐρανίου διανοίας,
own wits having-astounded(-her) from the heavenly understanding

ὥστε μὴ ὁρᾷν τὰ ὑπ᾽ αὐτῶν εἰς αὐτὴν γινόμενα, ἀλλὰ
so-that not to-see the(-things) by them to her happening but
νομίζειν, ὅτι οὕτως ἐξ ἀρχῆς γεγένηται. Εἶτα δι᾽ ἀκοῆς
to-think that thus from (the)-beginning it-has-been then through hearing
μαθοῦσα τὴν μόνωσιν αὐτῆς καὶ ἐρημίαν, στενάξασα ἐνώπιον
having-learned the solitude her and desolation having-groaned before
τῆς φιλανθρωπίας τοῦ Θεοῦ, εὗρε ζωὴν καὶ σωτηρίαν.
the love-for-mankind — of-God she-found life and salvation
Διὰ τί; Ἐπειδὴ ἀνῆλθεν εἰς τὴν συγγένειαν αὐτῆς. Οὐδεμία
for what because she-went-back to the kinship her no
γὰρ ἄλλη τις οἰκείωσίς ἐστι καὶ ὠφέλεια τοιαύτη, εἰ μὴ
for other any relation is and benefit such except —
ψυχῆς πρὸς Θεόν, καὶ Θεοῦ πρὸς αὐτήν. Ἐποίησε γὰρ ὁ
of-(the)-soul toward God and of-God toward her made for —
Θεὸς ὀρνέων γένη διάφορα· τὰ μὲν ὥστε φωλεύειν ἐν
God of-birds kinds different the(-ones) indeed so-as to-nest in
τῇ γῇ, κἀκεῖθεν ἔχειν τὴν διατροφὴν καὶ τὴν ἀνάπαυσιν·
the earth and-from-there to-have the sustenance and the rest
τὰ δὲ ᾠκονόμησεν ὑπὸ τὰ ὕδατα φωλεύειν, κἀκεῖθεν
the(-ones) but he-arranged under the waters to-nest and-from-there
ἔχειν τὴν ζωήν· ἐδημιούργησε καὶ δύο κόσμους, τὸν
to-have the life he-created also two worlds the(-one)
μὲν ἄνω τοῖς λειτουργικοῖς πνεύμασι, καὶ τὴν πολιτείαν
indeed above for-the ministering spirits and the citizenship
ἔχειν ἐκεῖ διετάξατο· τὸν δὲ κάτω τοῖς ἀνθρώποις, ὑπὸ
to-have there he-ordained the(-one) but below for-the men under
τὸν ἀέρα τοῦτον· ἔκτισε δὲ καὶ οὐρανὸν καὶ γῆν, ἥλιον
the air this he-created and also heaven and earth sun
καὶ σελήνην, ὕδατα, δένδρα καρποφόρα, γένη ζώων
and moon waters trees fruit-bearing kinds of-animals
παντοίων· ἀλλ᾽ ἐν οὐδενὶ αὐτῶν ὁ Θεὸς ἐπαναπαύεται.
of-every-sort but in none of-them — God rests

Πᾶσα ἡ κτίσις ὑπ᾽ αὐτοῦ κεκράτηται, καὶ ὅμως οὐκ
all the creation by him is-held and nevertheless not
ἔπηξεν ἐν αὐτοῖς θρόνον, οὔτε κοινωνίας ἡρμόσατο, εἰ
he-fixed in them (a)-throne nor communion did-he-fit-together except
μὴ ἐν ἀνθρώπῳ μόνον εὐδόκησε, κοινωνήσας αὐτῷ,
— in man alone he-was-pleased having-had-communion with-him
καὶ ἐπαναπαυσάμενος. Ὁρᾷς ὧδε συγγένειαν Θεοῦ πρὸς
and having-rested you-see here (the)-kinship of-God toward
ἄνθρωπον, καὶ ἀνθρώπου πρὸς Θεόν; Ἡ οὖν συνετὴ καὶ
man and of-man toward God the then intelligent and
φρονίμη ψυχὴ περιελθοῦσα πάντα τὰ δημιουργήματα, οὐχ
prudent soul having-gone-round all the creatures not
εὗρεν ἀνάπαυσιν ἑαυτῇ, εἰ μὴ μόνον ἐν Κυρίῳ· καὶ ὁ
found rest for-herself except — only in (the)-Lord and the
Κύριος ἐν οὐδενὶ εὐδόκησεν, εἰ μὴ μόνον ἐν ἀνθρώπῳ.
Lord in none was-pleased except — only in man
Ἂν ἐκπετάσῃς τοὺς ὀφθαλμοὺς πρὸς τὸν ἥλιον, εὑρίσκεις ἐν 6
if you-spread-out the eyes toward the sun you-find in
οὐρανῷ τὸν κύκλον αὐτοῦ· τὸ δὲ φῶς καὶ τὰς ἀκτῖνας ἐπὶ
heaven the disc his the but light and the rays toward
γῆν ῥεπούσας καὶ πᾶσαν τὴν δύναμιν τοῦ φωτός, καὶ τὴν
earth inclining and all the power of-the light and the
λαμπηδόνα πρὸς γῆν φερομένην· οὕτως καὶ ὁ Κύριος ἐκ
brightness toward earth borne thus also the Lord at
δεξιῶν τοῦ Πατρὸς ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας
(the)-right-hand of-the Father above every principality and power
κάθηται· τὸν δὲ ὀφθαλμὸν αὐτοῦ εἰς τὰς καρδίας τῶν ἐπὶ
sits the but eye his toward the hearts of-the on
γῆς ἀνθρώπων ἔχει τεταμένον, ὅπως τοὺς ἀπεκδεχομένους
earth men he-has stretched so-that the(-ones) awaiting
τὴν παρ᾽ αὐτοῦ βοήθειαν, ἀνενέγκῃ, ἔνθα αὐτὸς ὑπάρχει,
the from him help he-may-bring-up where he is

ἐπειδὴ λέγει, Ὅπου ἐγώ εἰμι, ἐκεῖ καὶ ὁ διάκονος ὁ
since he-says where I am there also the servant the
ἐμὸς ἔσται. Καὶ πάλιν ὁ Παῦλος· Ὅτι συνήγειρε καὶ
my will-be and again — Paul that he-raised-with(-him) and
συνεκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. Πολὺ
seated-with(-him) at (the)-right-hand his in the heavenly(-places) much
δὲ ἄλογα ζῶα συνετώτερά εἰσιν ἡμῶν. Καὶ γὰρ ἕκαστον
but irrational animals more-intelligent are than-we and for each
αὐτῶν συνήνωνται τῇ ἰδίᾳ φύσει, τὰ ἄγρια πρὸς τὰ
of-them is-united with-the own nature the wild(-ones) with the
ἄγρια, καὶ τὰ πρόβατα πρὸς τὸ ἴδιον γένος· καὶ σὺ οὐκ
wild(-ones) and the sheep with the own kind and you not
ἐπανέρχῃ πρὸς τὴν οὐράνιόν σου συγγένειαν, ἥτις ἐστὶν ὁ
go-back to the heavenly your kinship which is the
Κύριος· ἀλλὰ συνεπιδιδοῖς καὶ συννεύεις τοῖς λογισμοῖς
Lord but you-give-yourself-up-with and incline-with the thoughts
σου εἰς τοὺς λογισμοὺς τῆς κακίας, βοηθὸς τῆς ἁμαρτίας
your toward the thoughts of-the vice (a)-helper of-the sin
γενόμενος, καὶ σὺν αὐτῇ ἑαυτῷ πολεμῶν, καὶ οὕτω
having-become and with her against-yourself making-war and so
κατάβρωμα τοῦ ἐχθροῦ ποιῶν ἑαυτόν· ὥσπερ ἂν ὄρνεον
(a)-prey of-the enemy making yourself as — (a)-bird
ὑπὸ ἀετοῦ συλληφθὲν καταναλωθῇ, ἢ πρόβατον ὑπὸ
by (an)-eagle seized is-consumed or (a)-sheep by
λύκου, ἢ παιδίον ἀγνοοῦν ἐκτείνῃ τὴν χεῖρα αὐτοῦ πρὸς
(a)-wolf or (a)-child unknowing stretches-out the hand its toward
ὄφιν, καὶ βρωθὲν ὑπ᾽ αὐτοῦ ἀποκαυθῇ· αἱ γὰρ παραβολαὶ
(a)-serpent and bitten by it is-burned the for parables
ὥσπερ πρόσωπα ἔχουσιν εἰς τὸ πνευματικὸν ἔργον.
as faces have toward the spiritual work

Ὥσπερ δὲ παρθένος πλουσία μεμνηστευμένη ἀνδρί, 7
as but (a)-virgin rich betrothed to-(a)-husband
ὅσα ἂν δέξηται δῶρα πρὸ τῆς κοινωνίας, εἴτε κόσμια,
whatever — she-receive gifts before the union whether ornaments
εἴτε ἱματισμόν, εἴτε σκεύη πολύτιμα, οὐκ ἐπαναπαύεται
or clothing or vessels very-precious not she-rests
τούτοις, ἕως οὗ ὁ καιρὸς ἔλθῃ τοῦ γάμου, καὶ τύχῃ
in-these until — the time come of-the marriage and she-obtain
τῆς κοινωνίας· οὕτως ἁρμοσθεῖσα εἰς νύμφην ἡ ψυχὴ τῷ
the union thus fitted as bride the soul to-the
ἐπουρανίῳ νυμφίῳ, λαμβάνει ἀῤῥαβῶνα ἐκ τοῦ Πνεύματος,
heavenly bridegroom receives (a)-pledge from the Spirit
εἴτε χαρίσματα ἰαμάτων, εἴτε γνώσεως, εἴτε ἀποκαλύψεως·
whether gifts of-healings or of-knowledge or of-revelation
ἀλλ᾽ οὐκ ἐπαναπαύεται ἐκείνοις, ἕως ἂν τύχῃ τῆς τελείας
but not she-rests in-those until — she-obtain the perfect
κοινωνίας, τουτέστι τῆς ἀγάπης, ἥτις ἄτρεπτος οὖσα καὶ
union that-is the love which unchangeable being and
ἄπτωτος, ἀπαθεῖς καὶ ἀσαλεύτους ἐργάζεται τοὺς αὐτὴν
unfalling passionless and unshaken makes the(-ones) her
ποθήσαντας. Ἢ ὥσπερ βρέφος περιβεβλημένον μαργαρίτας
having-longed-for or as (a)-babe clothed-in pearls
καὶ ἐνδύματα τίμια, ὅταν πεινάσῃ, ὡς οὐδὲν λογίζεται
and garments precious when it-hungers as nothing reckons
ἃ φορεῖ, ἀλλὰ καταφρονεῖ αὐτῶν, ὅλην δὲ τὴν μέριμναν
what it-wears but despises them whole but the care
ἔχει εἰς τὸν μαστὸν τῆς τροφῆς, πῶς τὸ γάλα λάβῃ·
has toward the breast of-the food how the milk it-may-take
τὸ αὐτό μοι λογίζου κἀν τοῖς πνευματικοῖς χαρίσμασι
the same for-me reckon also-in the spiritual gifts
τοῦ Θεοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
— of-God to-whom (be)-the glory for the ages amen

Each offspring resembles its parents: the child of the Spirit dies in the word of the world, and the worldly man is choked by the word of God. The sick soul, though it cannot yet do the works of life, can still seek the true physician, and as a mother runs to her crying infant the Lord comes and becomes one spirit with it. Its mind then dwells in the heavenly Jerusalem while its body lies on earth.

1 Ὁ τοῦ Θεοῦ Λόγος, Θεός ἐστι. Καὶ ὁ λόγος τοῦ κόσμου,
the — of-God Word God is and the word of-the world
κόσμος ἐστί. Πολλὴ δὲ διαφορὰ καὶ μεσότης τυγχάνει, τοῦ
world is much but difference and interval is of-the
τε Λόγου τοῦ Θεοῦ καὶ τοῦ λόγου τοῦ κόσμου, καὶ τῶν
both Word — of-God and of-the word of-the world and of-the
τέκνων τοῦ Θεοῦ καὶ τῶν τέκνων τοῦ κόσμου. Ἕκαστον
children — of-God and of-the children of-the world each
γὰρ γέννημα τοῖς ἰδίοις ἔοικε γονεῦσιν. Εἰ οὖν θελήσει τὸ
for offspring to-the own resembles parents if then shall-wish the
τοῦ Πνεύματος γέννημα ἐπιδοῦναι ἑαυτὸν εἰς τὸν λόγον
of-the Spirit offspring to-give himself to the word
τοῦ κόσμου, καὶ τὰ πράγματα τῆς γῆς, καὶ τὴν δόξαν
of-the world and the matters of-the earth and the glory
τοῦ αἰῶνος τούτου, θανατοῦται καὶ ἀπόλλυται, ἀνάπαυσιν
of-the age this he-is-put-to-death and perishes rest
ἀληθινὴν ζωῆς εὑρεῖν μὴ δυνάμενον. Ἡ γὰρ ἀνάπαυσις
true of-life to-find not being-able the for rest
αὐτοῦ ἐκεῖ ἐστιν, ὅθεν καὶ ἐγεννήθη. Συμπνίγεται γάρ,
his there is whence also he-was-born is-choked for
ὡς φησιν ὁ Κύριος, καὶ ἄκαρπος γίνεται ἀπὸ τοῦ
as says the Lord and fruitless becomes from the
Λόγου τοῦ Θεοῦ ὁ βιωτικαῖς φροντίσι συνεχόμενος,
Word — of-God the(-one) by-worldly cares held

καὶ γηΐνοις δεσμοῖς δεσμούμενος. Ὡσαύτως ὁ σαρκικῇ
and by-earthly bonds bound likewise the(-one) by-fleshly
προαιρέσει κατεχόμενος, τουτέστιν ἄνθρωπος ὢν κόσμου,
choice held that-is (a)-man being of-(the)-world
ἐὰν θελήσῃ τοῦ Λόγου ἀκοῦσαι τοῦ Θεοῦ, συμπνίγεται,
if he-wish the Word to-hear — of-God is-choked
καὶ ὥσπερ ἀλόγιστός τις καθίσταται· ἐθισθέντες γὰρ
and as senseless one is-made having-been-accustomed for
ταῖς τῆς κακίας ἀπάταις, ὁπόταν περὶ Θεοῦ ἀκούσωσιν,
to-the of-the vice deceits when about God they-hear
ὡς ἀηδεῖ ὁμιλίᾳ περιοχλούμενοι, τὸν νοῦν ἀηδίζονται.
as by-unpleasant conversation being-troubled in-the mind they-are-disgusted
Φησὶ δὲ καὶ ὁ Παῦλος, Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται 2
says and also — Paul (the)-natural but man not receives
τὰ τοῦ Πνεύματος· μωρία γὰρ αὐτῷ ἐστι· καὶ ὁ
the(-things) of-the Spirit foolishness for to-him they-are and the
προφήτης λέγει, Ἐγένετο αὐτοῖς ὁ λόγος τοῦ Θεοῦ ὡς
prophet says became to-them the word — of-God as
ἔμετος. Ὁρᾷς, ὅτι ζῆν ἀλλαχοῦ οὐκ ἐνδέχεται, εἰ μὴ
vomit you-see that to-live elsewhere not is-possible except —
καθ' ὃν ἕκαστος γεγέννηται λόγον. Καὶ ἑτέρως δὲ
according-to which each has-been-born word and otherwise but
ἀκουστέον περὶ τούτου. Ἐὰν ἐπιδῷ ἑαυτὸν εἰς μεταβολὴν
(one)-must-hear about this if gives himself to change
ἐλθεῖν ὁ σαρκικὸς ἄνθρωπος, ἀποθνήσκει πρότερον ἐκεῖθεν,
to-come the fleshly man dies first from-there
καὶ ἄκαρπος γίνεται ἀπὸ τῆς προτέρας ἐκείνης ἐν τῇ
and fruitless becomes from the former that in the
πονηρίᾳ ζωῆς. Ὥσπερ δὲ εἴ τις νόσῳ ἢ πυρετῷ
wickedness life as but if someone by-disease or fever
κατέχεται, εἰ καὶ τὸ σῶμα ἐπὶ τῆς κλίνης ἔῤῥιπται,
is-held if even the body on the bed is-thrown

μηδὲν δυνάμενον διαπράξασθαι τῶν τῆς γῆς ἔργων, καὶ
nothing able to-accomplish of-the of-the earth works yet
ὁ νοῦς οὐχ ἡσυχάζει, περισπώμενος καὶ μεριμνῶν περὶ
the mind not is-quiet being-distracted and caring about
ἐργασίας, καὶ τὸν ἰατρὸν ἐπιζητεῖ, ἀποστέλλων πρὸς
work and the physician seeks sending to
αὐτὸν τοὺς φίλους αὐτοῦ· τὸν αὐτὸν τρόπον καὶ ἡ ψυχὴ
him the friends his the same way also the soul
ἀπὸ τῆς παραβάσεως τῆς ἐντολῆς, ἐν ἀσθενείᾳ τῶν
from the transgression of-the commandment in sickness of-the
παθῶν γεγονυῖα, καὶ ἄτονος καταστᾶσα, προσερχομένη
passions having-come and slack having-become coming-near
τῷ Κυρίῳ, καὶ πιστεύουσα, τῆς ἀντιλήψεως αὐτοῦ
to-the Lord and believing the support his
τυγχάνει, καὶ ἀρνησαμένη τὴν προτέραν κακίστην ζωήν,
obtains and having-denied the former worst life
εἰ καὶ ἐν τῇ παλαιᾷ ἀσθενείᾳ κατάκειται, μὴ δυναμένη
if even in the old sickness she-lies not being-able
τὰ ἔργα τῆς ζωῆς ἐν ἀληθείᾳ διαπράξασθαι, ἀλλ᾽ ὅμως
the works of-the life in truth to-accomplish but nevertheless
τὸ μεριμνῆσαι περὶ τῆς ζωῆς ἐμπόνως, τὸ δεηθῆναι τοῦ
the to-care about the life laboriously the to-beseech the
Κυρίου, τὸ ζητῆσαι τὸν ἀληθινὸν ἰατρὸν ἔχει καὶ δύναται.
Lord the to-seek the true physician she-has and can

3 Καὶ οὐχ ὥς τινές φασι κακοδιδασκαλίαις ὑπαγόμενοι, ὅτι
and not as some say by-false-teachings led-away that
καθάπαξ ἀπέθανεν ὁ ἄνθρωπος, καὶ ὅλως οὐ δύναταί
once-for-all died the man and at-all not can
τι ἀγαθὸν διαπράξασθαι. Καὶ γὰρ τὸ βρέφος κἂν μηδὲν
anything good to-accomplish and for the babe even-if nothing
ἰσχύῃ διαπράττεσθαι, ἢ τοῖς ἰδίοις ποσὶν ἐλθεῖν πρὸς
it-be-strong-enough to-accomplish or with-the own feet to-come to

τὴν μητέρα ἀδυνατῇ, ὅμως κυλίεται, καὶ βοᾷ, καὶ κλαίει
the mother be-unable nevertheless it-rolls and cries and weeps
ἐπιζητοῦν τὴν μητέρα. Καὶ ἐν τούτῳ σπλαγχνίζεται ἡ
seeking the mother and at this has-compassion the
μήτηρ, καὶ χαίρει ἐπιζητοῦντος αὐτὴν τοῦ νηπίου ἐν πόνῳ
mother and rejoices seeking her the infant in toil
καὶ κραυγῇ, καὶ ἀδυνατοῦντος τοῦ βρέφους ἐλθεῖν πρὸς
and outcry and being-unable the babe to-come to
αὐτήν, ὅμως διὰ τὴν πολλὴν τοῦ παιδίου ζήτησιν, αὐτὴ
her nevertheless because-of the much of-the child seeking the-very
ἡ μήτηρ ἀπέρχεται πρὸς αὐτό, ὑπὸ τῆς περὶ τὸ βρέφος
the mother goes to it by the about the babe
ἀγάπης αἰχμαλωτιζομένη, καὶ ἀναλαμβάνει καὶ περιθάλπει,
love being-taken-captive and takes(-it)-up and cherishes
καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. Τοῦτο καὶ ὁ φιλάνθρωπος
and nurses(-it) in much affection this also the loving-mankind
Θεὸς ποιεῖ ἐπὶ τῇ προσερχομένῃ καὶ αὐτὸν ἐπιποθούσῃ ψυχῇ.
God does to the coming-near and him longing-for soul
Πολλῇ δὲ μᾶλλον αὐτὸς ἀγάπῃ φερόμενος ἐνδιαθέτῳ καὶ
much and more he with-love borne inward and
ἰδίᾳ χρηστότητι κολλᾶται τῇ διανοίᾳ αὐτῆς, καὶ γίγνεται
own kindness cleaves to-the understanding her and becomes
μετ᾽ αὐτῆς εἰς ἓν πνεῦμα, κατὰ τὸν ἀποστολικὸν λόγον.
with her into one spirit according-to the apostolic word
Τῆς γὰρ ψυχῆς κολλωμένης τῷ Κυρίῳ, καὶ τοῦ Κυρίου
the for soul cleaving to-the Lord and the Lord
ἐλεοῦντος, καὶ ἀγαπῶντος, ἐρχομένου τε πρὸς αὐτήν, καὶ
having-mercy and loving coming both to her and
κολλωμένου αὐτῇ, καὶ τῆς διανοίας λοιπὸν παραμενούσης
cleaving to-her and the understanding henceforth remaining
ἀδιαλείπτως τῇ χάριτι τοῦ Κυρίου, εἰς ἓν πνεῦμα, καὶ
unceasingly in-the grace of-the Lord into one spirit and

εἰς μίαν κρᾶσιν, καὶ εἰς μίαν διάνοιαν γίγνονται ἡ ψυχὴ
into one mingling and into one understanding become the soul
καὶ ὁ Κύριος· καὶ τὸ σῶμα αὐτῆς ἐῤῥίπτεται ἐν τῇ γῇ,
and the Lord and the body her is-cast-down on the earth
καὶ ἡ διάνοια αὐτῆς ὅλη ἐξ ὅλου τῇ ἐπουρανίῳ
and the understanding her whole through whole in-the heavenly
Ἱερουσαλὴμ πολιτεύεται, ἕως τρίτου οὐρανοῦ ἀνερχομένη,
Jerusalem conducts-itself as-far-as (the)-third heaven going-up
καὶ κολλωμένη τῷ Κυρίῳ, κἀκεῖ διακονοῦσα αὐτῷ.
and cleaving to-the Lord and-there ministering to-him

4 Καὶ αὐτὸς ἐν τῷ θρόνῳ τῆς μεγαλωσύνης ἐν ὑψηλοῖς
and he on the throne of-the majesty in (the)-heights
καθεζόμενος, ἐν τῇ ἐπουρανίῳ πόλει, ὅλος πρὸς αὐτὴν ἐν τῷ
sitting in the heavenly city whole toward her in the
σώματι αὐτῆς ἐστι. Τὴν μὲν γὰρ αὐτῆς εἰκόνα τέθεικεν ἄνω
body her is the indeed for her image he-has-placed above
ἐν τῇ ἐπουρανίῳ πόλει τῶν ἁγίων Ἱερουσαλήμ· τὴν δὲ ἰδίαν
in the heavenly city of-the saints Jerusalem the but own
εἰκόνα τοῦ ἀῤῥήτου φωτὸς τῆς θεότητος αὐτοῦ τέθεικεν ἐν
image of-the unutterable light of-the divinity his he-has-placed in
τῷ σώματι αὐτῆς. Αὐτὸς αὐτῇ διακονεῖ ἐν τῇ τοῦ σώματος
the body her he to-her ministers in the of-the body
πόλει· κἀκείνη αὐτῷ διακονεῖ ἐν τῇ ἐπουρανίῳ πόλει. Αὐτὴ
city and-she to-him ministers in the heavenly city she
αὐτὸν ἐκληρονόμησεν ἐν οὐρανοῖς, καὶ αὐτὸς ἐκληρονόμησεν
him inherited in heavens and he inherited
αὐτὴν ἐπὶ γῆς. Ὁ Κύριος γὰρ κληρονομία γίγνεται τῆς
her on earth the Lord for inheritance becomes of-the
ψυχῆς, καὶ ἡ ψυχὴ κληρονομία γίγνεται τοῦ Κυρίου. Εἰ γὰρ
soul and the soul inheritance becomes of-the Lord if for
τῶν ἐν σκότει ἁμαρτωλῶν ἡ διάνοια καὶ ὁ νοῦς τοσοῦτον
of-the in darkness sinners the understanding and the mind so-much

πόῤῥω τοῦ σώματος εἶναι δύναται, καὶ μακρὰν ἀποδημεῖν,
far from-the body to-be can and far to-be-abroad
καὶ εἰς μακροτέρας πατρίδας ἀπελθεῖν ῥοπῇ ὥρας
and into more-distant countries to-go in-(the)-twinkling of-(an)-hour
ἰσχύει, καὶ πολλάκις ἐῤῥιμμένου ἐν τῇ γῇ τοῦ σώματος,
is-able and often having-been-cast on the earth the body
ἡ διάνοια ἐν ἑτέρᾳ πατρίδι πρὸς τὸν ἀγαπητόν, ἢ τὴν
the understanding in another country with the beloved or the
ἀγαπητὴν αὐτοῦ τυγχάνει, κἀκεῖ ἑαυτὸν ὡς διαιτώμενον
beloved his is and-there himself as living
καθορᾷ· εἰ οὖν ἡ τοῦ ἁμαρτωλοῦ ψυχὴ οὕτω ἐλαφρά τε
beholds if then the of-the sinner soul so light both
καὶ εὔπτερος, ὥστε τὸν νοῦν αὐτοῦ μὴ ἐμποδίζεσθαι ἀπὸ
and well-winged so-that the mind his not to-be-hindered by
τῶν πόῤῥωθεν τόπων, πολλῷ μᾶλλον ἡ ψυχή, ἧς ἤρθη
the far-off places much more the soul whose was-lifted
τὸ κάλυμμα τοῦ σκότους ὑπὸ τῆς δυνάμεως τοῦ Πνεύματος
the veil of-the darkness by the power of-the Spirit
τοῦ ἁγίου, καὶ ἐφωτίσθησαν οἱ νεκροὶ ὀφθαλμοὶ αὐτῆς
the holy and were-illumined the dead eyes her
διὰ τοῦ ἐπουρανίου φωτός, καὶ ἐλυτρώθη τελείως ἀπὸ
through the heavenly light and she-was-redeemed perfectly from
τῶν παθῶν τῆς ἀτιμίας, καὶ καθαρὰ διὰ τῆς χάριτος
the passions of-the dishonor and pure through the grace
κατειργάσθη, ὅλη ἐν οὐρανοῖς ἐν πνεύματι διακονεῖ τῷ
was-made whole in heavens in spirit ministers to-the
Κυρίῳ, καὶ ὅλη ἐν τῷ σώματι διακονεῖ αὐτῷ· καὶ τοσοῦτον
Lord and whole in the body ministers to-him and so-much
πλατύνεται τῷ φρονήματι, ὥστε πανταχοῦ αὐτὴν εἶναι·
is-widened in-the thought so-that everywhere she to-be
καὶ ὅπου βούλεται, καὶ ἔνθα βούλεται διακονεῖν τῷ Χριστῷ.
and where she-wishes and where she-wishes to-minister — to-Christ

Τοῦτό φησιν ὁ Ἀπόστολος· Ἵνα ἐξισχύσητε καταλαβεῖν
this says the Apostle that you-may-be-strong to-comprehend
σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μῆκος, καὶ
with all the saints what (is)-the breadth and length and
ὕψος, καὶ βάθος, γνῶναί τε τὴν ὑπερβάλλουσαν τῆς
height and depth to-know both the surpassing of-the
γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ
knowledge love — of-Christ that you-may-be-filled to all the
πλήρωμα τοῦ Θεοῦ. Θεώρησον ἄῤῥητα μυστήρια ψυχῆς,
fullness — of-God behold (the)-unutterable mysteries of-(the)-soul
ἧς περιαίρει Κύριος τὸ ἐπικείμενον σκότος, καὶ
from-whom removes (the)-Lord the lying-upon(-her) darkness and
ἀποκαλύπτει αὐτήν, καὶ ἀποκαλύπτεται αὐτῇ· πῶς πλατύνει
reveals her and is-revealed to-her how he-widens
καὶ τείνει τὰ φρονήματα τοῦ νοὸς αὐτῆς, εἰς τὰ πλάτη,
and stretches the thoughts of-the mind her to the breadths
καὶ μήκη, καὶ βάθη, καὶ ὕψη πάσης ὁρατῆς καὶ ἀοράτου
and lengths and depths and heights of-all visible and invisible
κτίσεως. Μέγα τοίνυν καὶ θεῖον ἔργον καὶ θαυμαστὸν
creation great therefore and divine work and wonderful
ὄντως ἐστὶν ἡ ψυχή. Ἐν γὰρ τῷ δημιουργῆσαι αὐτήν,
truly is the soul in for the to-create her
τοιαύτην ἐποίησεν ὁ Θεὸς αὐτήν, ὡς ἐν τῇ φύσει αὐτῆς
such made — God her as in the nature her
μὴ ἐνθεῖναι κακίαν, ἀλλὰ κατὰ τὴν εἰκόνα τῶν ἀρετῶν
not to-put vice but according-to the image of-the virtues
τοῦ Πνεύματος ἐποίησεν αὐτήν. Ἔθηκεν εἰς αὐτὴν νόμους
of-the Spirit he-made her he-placed in her laws
ἀρετῶν, διάκρισιν, γνῶσιν, φρόνησιν, πίστιν, ἀγάπην, καὶ
of-virtues discernment knowledge prudence faith love and
τὰς λοιπὰς ἀρετὰς κατὰ τὴν εἰκόνα τοῦ Πνεύματος.
the other virtues according-to the image of-the Spirit

Ἔτι γὰρ καὶ νῦν ἐν τῇ γνώσει, καὶ φρονήσει, καὶ 6
still for also now in the knowledge and prudence and
ἀγάπῃ, καὶ πίστει εὑρίσκεται καὶ φανεροῦται αὐτῇ ὁ
love and faith is-found and is-manifested to-her the
Κύριος· ἔθηκεν εἰς αὐτὴν διάνοιαν, λογισμούς, θέλημα,
Lord he-placed in her understanding thoughts will
νοῦν ἡγεμόνα· ἐνεθρόνισεν ἐν αὐτῇ καὶ ἄλλην πολλὴν
mind (as)-ruler he-enthroned in her and other much
λεπτότητα. Ἐποίησεν αὐτὴν εὐκίνητον, εὔπτερον, ἄκοπον·
subtlety he-made her quick-moving well-winged untiring
ἐχαρίσατο αὐτῇ τὸ ἐν ῥοπῇ ἔρχεσθαι καὶ ἀπέρχεσθαι,
he-granted her the in (a)-twinkling to-come and to-go
καὶ τοῖς φρονήμασι διακονεῖν αὐτῷ, ἔνθα τὸ Πνεῦμα
and with-the thoughts to-minister to-him where the Spirit
βούλεται, καὶ ἁπαξαπλῶς ἔκτισεν αὐτὴν τοιαύτην, ὥστε
wishes and in-a-word he-created her such so-as
γενέσθαι εἰς νύμφην καὶ κοινωνικὴν αὐτοῦ, τοῦ αὐτὸν μετ᾽
to-become for bride and partner his of-the him with
αὐτῆς κεκρᾶσθαι, καὶ ἓν Πνεῦμα μετ᾽ αὐτοῦ εἶναι, καθώς
her to-be-mingled and one Spirit with him to-be as
φησιν, Ὁ κολλώμενος τῷ Κυρίῳ, ἓν Πνεῦμά ἐστιν.
he-says the(-one) cleaving to-the Lord one Spirit is
Ὧ ἡ δόξα, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
to-whom (be)-the glory for the ages of-the ages amen

The law's shadows are read as the soul's mysteries: the glory on Moses' face, the circumcision of the heart, the inner tent, the two doves. Israel's slavery in Egypt, the Passover lamb, the plundering of the Egyptians, the pursuit by Pharaoh, and the crossing of the sea are the soul's redemption from the spirits of darkness by Christ. The bitter water of Marah sweetened by the wood is the soul changed by the tree of life, and Moses' rod is the cross.

1 Ἡ δόξα Μωσέως ἣν εἶχεν ἐν τῷ προσώπῳ, τύπος ἦν
the glory of-Moses which he-had in the face (a)-type was
τῆς ἀληθινῆς δόξης. Ὃν γὰρ τρόπον ἐκεῖ ἀτενίσαι εἰς
of-the true glory in-what for way there to-gaze at
τὸ πρόσωπον Μωσέως οὐκ ἴσχυον οἱ Ἰουδαῖοι, οὕτω νῦν
the face of-Moses not were-able the Jews thus now
ἐκείνην τὴν δόξαν τοῦ φωτὸς ἐν ταῖς ψυχαῖς δέχονται
that the glory of-the light in the souls receive
οἱ Χριστιανοί, καὶ τὸ σκότος μὴ φέρον τὴν αὐγὴν
the Christians and the darkness not bearing the radiance
τοῦ φωτὸς ἐκτυφλούμενον φυγαδεύεται. Ἐκεῖνοι δέ, ὅτι
of-the light being-blinded is-put-to-flight those but that
λαὸς Θεοῦ ἦσαν, ἐκ τῆς περιτομῆς ἐφαίνοντο· ἐνταῦθα
(the)-people of-God they-were from the circumcision appeared here
δὲ ὁ λαὸς τοῦ Θεοῦ ὁ περιούσιος, τὸ σημεῖον τῆς
but the people — of-God the special(-people) the sign of-the
περιτομῆς ἔνδοθεν τῇ καρδίᾳ αὐτοῦ ὑποδέχεται. Μάχαιρα
circumcision within in-the heart his receives (a)-sword
γὰρ ἐπουράνιος ἐκτέμνει τὸ περισσὸν τοῦ νοῦ, τουτέστι
for heavenly cuts-off the excess of-the mind that-is
τὴν ἀκάθαρτον ἀκροβυστίαν τῆς ἁμαρτίας. Παρ' ἐκείνοις
the unclean foreskin of-the sin among those
βάπτισμα τὴν σάρκα ἁγιάζον· παρ' ἡμῖν δέ ἐστι βάπτισμα
(a)-baptism the flesh sanctifying among us but is (a)-baptism

ἁγίου Πνεύματος καὶ πυρός· τοῦτο γὰρ ἐκήρυξεν Ἰωάννης,
of-holy Spirit and of-fire this for proclaimed John
Αὐτὸς ὑμᾶς βαπτίσει ἐν ἁγίῳ Πνεύματι καὶ πυρί.
he you will-baptize in holy Spirit and fire
Ἐκεῖ σκηνὴ ἐσωτέρα καὶ ἐξωτέρα, καὶ εἰς μὲν τὴν πρώτην, 2
there (a)-tent inner and outer and into indeed the first
διὰ παντὸς εἰσήεσαν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες·
through all(-time) entered the priests the services accomplishing
εἰς δὲ τὴν δευτέραν, ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς
into but the second once of-the year alone the high-priest
σὺν αἵματι, τοῦτο δηλοῦντος τοῦ ἁγίου Πνεύματος, μήπω
with blood this showing the holy Spirit not-yet
πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν. Ἐνταῦθα δὲ οἱ
to-have-been-manifested the of-the holy(-place) way here but the(-ones)
καταξιούμενοι εἰσέρχονται εἰς τὴν ἀχειροποίητον σκηνήν,
deemed-worthy enter into the not-made-with-hands tent
ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθε Χριστός. Γέγραπται ἐν
where (as)-forerunner for us entered Christ it-is-written in
τῷ νόμῳ, τὸν ἱερέα λαβεῖν δύο περιστερᾶς, καὶ θῦσαι μὲν
the law the priest to-take two doves and to-sacrifice indeed
τὴν μίαν, ῥαντίσαι δὲ τὴν ζῶσαν ἀπὸ τοῦ αἵματος ἐκείνης,
the one to-sprinkle but the living(-one) from the blood of-that(-one)
καὶ ἀπολῦσαι, καὶ ἵπτασθαι ἐλευθέραν. Τὸ δὲ γενόμενον
and to-release(-it) and to-fly free the but having-happened
τύπος ἦν καὶ σκιὰ τῆς ἀληθείας· καὶ γὰρ ὁ Χριστὸς
(a)-type was and (a)-shadow of-the truth and for — Christ
ἐτύθη, καὶ τὸ αἷμα αὐτοῦ ῥαντίσαν ἡμᾶς πτεροφυῆσαι
was-sacrificed and the blood his having-sprinkled us to-grow-wings
ἐποίησεν. Ἔδωκε γὰρ ἡμῖν πτέρυγας ἁγίου Πνεύματος,
made he-gave for to-us wings of-holy Spirit
πρὸς τὸ ἵπτασθαι ἀκωλύτως εἰς τὸν ἀέρα τῆς θεότητος.
for the to-fly unhindered into the air of-the divinity

3 Ἐκείνοις νόμος ἐδόθη ἐν πλαξὶ γεγραμμένος λιθίναις, ἡμῖν δὲ
to-those (a)-law was-given on tablets written stone to-us but
νόμοι πνευματικοὶ πλαξὶν ἐγγραφόμενοι καρδίας σαρκίναις·
laws spiritual on-tablets being-inscribed of-heart fleshly
λέγει γάρ, Διδοὺς νόμους μου ἐν καρδίαις αὐτῶν, καὶ ἐπὶ
he-says for giving laws my in hearts their and on
τὰς διανοίας αὐτῶν ἐπιγράψω αὐτούς. Κἀκεῖνα μὲν πάντα
the understandings their I-will-write them and-those indeed all
καταργούμενα καὶ πρόσκαιρα· νῦν δὲ πάντα ἐξ ἀληθείας
being-abolished and temporary now but all from truth
εἰς τὸν ἔσω ἄνθρωπον ἐπιτελούμενα· διαθήκη τε γὰρ
in the inner man accomplished (the)-covenant both for
ἔσωθεν, καὶ ἀπαξαπλῶς, Ὅσα ἐκείνοις συνέβη, τυπικῶς
within and in-a-word as-many-as to-those happened figuratively
ἐγίγνετο· ἐγράφη δὲ πρὸς νουθεσίαν ἡμετέραν. Τῷ γὰρ
came-about was-written but for admonition our — for
Ἀβραὰμ προεῖπεν ὁ Θεὸς τὸ ἐσόμενον, ὅτι Πάροικον
to-Abraham foretold — God the(-thing) to-be that (a)-sojourner
ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ κακώσουσι,
will-be the seed your in (a)-land not own and they-will-afflict
καὶ δουλώσουσιν αὐτὸ ἔτη τετρακόσια. Τοῦτο ἐπλήρου
and they-will-enslave it years four-hundred this fulfilled
τὴν τῆς σκιᾶς εἰκόνα. Πάροικος γὰρ ἐγένετο ὁ λαός, καὶ
the of-the shadow image (a)-sojourner for became the people and
κατεδουλώθη ὑπὸ τῶν Αἰγυπτίων, καὶ ἐκακώθη ἐν πηλῷ
was-enslaved by the Egyptians and was-afflicted in clay
καὶ πλινθείᾳ. Ἔστησε γὰρ αὐτοῖς Φαραὼ ἐργοεπιστάτας καὶ
and brickmaking set for over-them Pharaoh taskmasters and
ἐργοδιώκτας, ἵνα ποιήσωσι τὰ ἔργα αὐτοῦ μετὰ ἀνάγκης,
work-drivers that they-might-do the works his with necessity
καὶ ὅτε ἐστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων πρὸς τὸν
and when groaned the sons of-Israel from the works to —

Θεόν, τότε ἐπεσκέψατο αὐτοὺς διὰ Μωσέως· καὶ πολλαῖς
God then he-visited them through Moses and with-many
πληγαῖς πατάξας τοὺς Αἰγυπτίους, ἐν τῷ μηνὶ τῶν ἀνθῶν,
plagues having-struck the Egyptians in the month of-the flowers
ὅτε πρῶτον ἐπιφαίνεται τὸ ἥδιστον ἔαρ, τῆς στυγνότητος
when first appears the sweetest spring the gloom
τοῦ χειμῶνος παρερχομένης, ἐξάγει αὐτοὺς ἐξ Αἰγύπτου.
of-the winter passing he-leads them out-of Egypt
Εἶπε δὲ ὁ Θεὸς τῷ Μωϋσεῖ, ἄρνα λαβεῖν ἄμωμον, καὶ 4
said and — God — to-Moses (a)-lamb to-take blameless and
σφάξαι, καὶ τὸ αἷμα αὐτοῦ χρίσαι ἐπὶ τῶν φλιῶν, καὶ
to-slaughter(-it) and the blood its to-smear on the doorposts and
τῶν θυρῶν, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα τῶν
the doors that not the(-one) destroying the firstborn of-the
Αἰγυπτίων θίγῃ αὐτῶν. Ἑώρα γὰρ ὁ ἀποσταλεὶς ἄγγελος τὸ
Egyptians touch them saw for the sent angel the
σημεῖον τοῦ αἵματος πόῤῥωθεν, καὶ ἀφίστατο. Ἐπεισήει δὲ
sign of-the blood from-afar and stood-off he-entered but
ταῖς μὴ σεσημειωμέναις οἰκίαις, καὶ πᾶν πρωτότοκον ἀνῄρει.
the not marked houses and every firstborn slew
Ἔτι δὲ καὶ ζύμην ἐκ παντὸς οἴκου ἐκέλευσεν ἀφανισθῆναι,
still and also leaven from every house he-bade to-be-done-away
καὶ τὸ σφαζόμενον ἀρνίον μετὰ ἀζύμων καὶ πικρίδων
and the slaughtered lamb with unleavened(-bread) and bitter-herbs
ἐσθίειν προσέταξεν· ἐσθίειν δὲ αὐτοὺς περιζωμένους τὰς
to-eat he-commanded to-eat and them girded the
ὀσφύας, καὶ ὑποδεδεμένους ἐν τοῖς ποσὶ τὰ ὑποδήματα,
loins and shod on the feet (with)-the sandals
καὶ τὰς βακτηρίας ἔχοντας ἐν ταῖς χερσί· καὶ οὕτω μετὰ
and the staffs having in the hands and thus with

πάσης σπουδῆς ἐσθίειν πρὸς ἑσπέραν κελεύει τὸ πάσχα
all haste to-eat toward evening he-bids the passover
Κυρίου, καὶ μήτε ὀστοῦν ἀπὸ τοῦ Κυρίου συντρίψαι.
of-(the)-Lord and not (a)-bone of the Lord to-break
5 Ἐξήγαγε δὲ αὐτοὺς ἐν ἀργυρίῳ καὶ χρυσίῳ, κελεύσας
he-led-out and them with silver and gold having-bidden
χρήσασθαι ἕκαστον παρὰ γείτονος αὐτοῦ Αἰγυπτίου σκεύη
to-borrow each from (the)-neighbor his of-Egypt vessels
χρυσᾶ καὶ ἀργυρᾶ. Ἐξήρχοντο δὲ ἐξ Αἰγύπτου, τῶν
golden and silver they-went-out and from Egypt the
Αἰγυπτίων θαπτόντων τὰ πρωτότοκα. Καὶ τοῖς μὲν
Egyptians burying the firstborn and for-the(-ones) indeed
ἦν χαρὰ ἐπὶ τῇ ἀπαλλαγῇ τῆς αὐχμηρᾶς δουλείας·
there-was joy at the deliverance from-the squalid slavery
τοῖς δὲ πένθος καὶ κοπετὸς ἐπὶ τῇ τῶν τέκνων
for-the(-others) but mourning and lamentation over the of-the children
ἀπωλείᾳ. Διό φησιν ὁ Μωϋσῆς, Αὕτη ἡ νὺξ ἐν ᾗ
loss wherefore says — Moses this the night in which
ἐπηγγείλατο ὁ Θεὸς λυτρώσασθαι ἡμᾶς. Ταῦτα δὲ
promised — God to-redeem us these(-things) but
πάντα μυστήριόν ἐστι ψυχῆς, τῆς ἐν τῇ παρουσίᾳ
all (a)-mystery are of-(the)-soul the(-soul) in the coming
τοῦ Χριστοῦ λυτρωθείσης· Ἰσραὴλ γὰρ ἑρμηνεύεται νοῦς
— of-Christ redeemed Israel for is-interpreted (a)-mind
ὁρῶν τὸν Θεόν. Ἐλευθεροῦται οὖν ἀπὸ τῆς δουλείας τοῦ
seeing — God it-is-freed then from the slavery of-the
σκότους, ἀπὸ τῶν Αἰγυπτίων πνευμάτων.
darkness from the Egyptian spirits
6 Ἐπειδὴ γὰρ ἐν τῇ παρακοῇ ἀπέθανεν ὁ ἄνθρωπος θανάτῳ
since for in the disobedience died the man by-(a)-death
δεινῷ τῆς ψυχῆς, καὶ κατάραν ἐπὶ κατάρᾳ ἐδέξατο·
terrible of-the soul and curse upon curse he-received

Τριβόλους καὶ ἀκάνθας ἀνατελεῖ σοι ἡ γῆ· καὶ αὖθις,
thistles and thorns shall-bring-up for-you the earth and again
Ἐργάσῃ τὴν γῆν, καὶ οὐ προσθήσει δοῦναί σοι τοὺς καρποὺς
you-shall-work the earth and not it-will-add to-give you the fruits
αὐτῆς· ἀνεφύησαν καὶ ἀνέτειλαν ἐν τῇ γῇ τῆς καρδίας αὐτοῦ
its sprang-up and rose in the earth of-the heart his
ἄκανθαι καὶ τρίβολοι. Ἦραν αὐτοῦ τὴν δόξαν οἱ ἐχθροὶ
thorns and thistles took his the glory the enemies
διὰ τῆς ἀπάτης, καὶ ἐνέδυσαν αὐτὸν αἰσχύνην. Ἤρθη
through the deceit and clothed him (with)-shame was-taken-away
τὸ φῶς αὐτοῦ, καὶ ἐνεδύθη τὸ σκότος· ἐφόνευσαν τὴν
the light his and he-was-clothed-with the darkness they-murdered the
ψυχὴν αὐτοῦ, καὶ διεσκέδασαν, καὶ διεῖλον τοὺς λογισμοὺς
soul his and scattered and divided the thoughts
αὐτοῦ, καὶ κατέσπασαν ἀπὸ τοῦ ὕψους τὸν νοῦν αὐτοῦ, καὶ
his and dragged-down from the height the mind his and
ἐγένετο ὁ Ἰσραὴλ ἄνθρωπος δοῦλος τοῦ ἀληθινοῦ Φαραώ.
became — Israel man (a)-slave of-the true Pharaoh
Καὶ ἐπέστησεν αὐτῷ τοὺς ἐργοεπιστάτας καὶ ἐργοδιώκτας,
and he-set over-him the taskmasters and work-drivers
τὰ πνεύματα τῆς πονηρίας ἀναγκάζοντα αὐτὸν ἑκόντα καὶ
the spirits of-the wickedness compelling him willing and
ἄκοντα ποιεῖν τὰ πονηρὰ αὐτοῦ ἔργα, καὶ τὴν σύνταξιν
unwilling to-do the evil his works and the quota
ἐκπληροῦν τοῦ πηλοῦ καὶ τῆς πλινθείας. Οἳ καὶ χωρίσαντες
to-fulfill of-the clay and the brickmaking who also having-removed
αὐτὸν τοῦ οὐρανίου φρονήματος, κατήγαγον ἐπὶ τὰ
him from-the heavenly thought brought(-him)-down to the
ὑλικὰ καὶ γήϊνα καὶ πηλώδη ἔργα πονηρά, καὶ λόγους, καὶ
material and earthly and muddy works evil and words and
ἐνθυμήματα, καὶ διαλογισμοὺς ματαίους. Ἐκπεσοῦσα γὰρ
reflections and reasonings vain having-fallen for

τοῦ ἰδίου ὕψους ἡ ψυχὴ εὗρε βασιλείαν μισάνθρωπον,
from-the own height the soul found (a)-kingdom man-hating
καὶ ἄρχοντας πικρούς, τοὺς καταναγκάζοντας αὐτὴν
and rulers bitter the(-ones) compelling her
οἰκοδομεῖν αὐτοῖς τὰς τῆς κακίας πόλεις ἁμαρτιῶν.
to-build for-them the of-the vice cities of-sins
7 Ἐὰν δὲ στενάξῃ ἡ ψυχή, καὶ βοήσῃ πρὸς τὸν Θεόν,
if but groan the soul and cry to — God
ἐξαποστέλλει αὐτῇ τὸν πνευματικὸν Μωσέα, τὸν
he-sends-forth to-her the spiritual Moses the(-one)
λυτρούμενον αὐτὴν ἐκ τῆς δουλείας τῶν Αἰγυπτίων· ἀλλὰ
redeeming her from the slavery of-the Egyptians but
πρῶτον βοᾷ καὶ στενάζει, καὶ τότε τῆς ἀπολυτρώσεως
first she-cries and groans and then of-the redemption
τὴν ἀρχὴν λαμβάνει. Καὶ αὐτὴ ἐν τῷ μηνὶ τῶν νέων
the beginning she-receives and she in the month of-the new
ἀνθῶν λυτρουμένη κατὰ τὸν καιρὸν τοῦ ἔαρος, ἡνίκα ἡ
flowers being-redeemed at the season of-the spring when the
γῆ τῆς ψυχῆς ἐξανθεῖν δύναται τοὺς καλοὺς καὶ ἀνθηροὺς
earth of-the soul to-blossom can the beautiful and flowery
κλάδους τῆς δικαιοσύνης, τῶν πικρῶν χειμώνων διελθόντων
branches of-the righteousness the bitter winters having-passed
τῆς ἀγνοίας τοῦ σκότους, καὶ τῆς πολλῆς πωρώσεως
of-the ignorance of-the darkness and of-the much hardening
τῆς ἐκ τῶν αἰσχρῶν πράξεων καὶ ἁμαρτιῶν. Κελεύει
the(-hardening) from the shameful deeds and sins he-bids
δὲ τότε ἀφανισθῆναι ἐξ ἑκάστης οἰκίας πᾶσαν ζύμην
and then to-be-done-away from each house all leaven
παλαιάν, τὰς πράξεις, καὶ τὰ φρονήματα τοῦ παλαιοῦ
old the deeds and the thoughts of-the old

ἀνθρώπου τοῦ φθειρομένου, διαλογισμοὺς πονηρούς, καὶ
man the(-one) being-corrupted reasonings evil and
ἐνθυμήσεις ῥυπαράς, ὅσον δυνατόν, ἀποῤῥίψασθαι.
reflections filthy as-much-as (is)-possible to-cast-off
Σφαγῆναι δεῖ τὸ ἀρνίον, καὶ τυθῆναι, καὶ τὸ αἷμα 8
to-be-slaughtered (one)-must the lamb and to-be-sacrificed and the blood
αὐτοῦ χρισθῆναι ἐπὶ τῶν θυρῶν. Χριστὸς γὰρ τὸ ἀληθινὸν
its to-be-smeared on the doors Christ for the true
καὶ ἀγαθὸν καὶ ἄμωμον ἀρνίον ἐσφάγη, καὶ τὸ αἷμα αὐτοῦ
and good and blameless lamb was-slaughtered and the blood his
ἐχρίσθη ἐπὶ τῶν φλιῶν τῆς καρδίας, ὅπως γένηται τὸ
was-smeared on the doorposts of-the heart so-that may-become the
ἐκχυθὲν ἐπὶ τοῦ σταυροῦ αἷμα τοῦ Χριστοῦ, τῇ μὲν ψυχῇ
poured-out on the cross blood — of-Christ for-the indeed soul
εἰς ζωὴν καὶ ἀπολύτρωσιν· τοῖς δὲ Αἰγυπτίοις δαίμοσιν εἰς
for life and redemption for-the but Egyptian demons for
πένθος καὶ θάνατον· ἀληθῶς γὰρ πένθος αὐτοῖς ἐστι, χαρὰ
mourning and death truly for mourning to-them is joy
δὲ καὶ ἀγαλλίασις τῇ ψυχῇ τὸ τοῦ ἀμώμου ἀρνίου αἷμα.
but and exultation to-the soul the of-the blameless lamb blood
Εἶτα μετὰ τὸ χρίσμα κελεύει πρὸς ἑσπέραν φαγεῖν τὸ
then after the anointing he-bids toward evening to-eat the
ἀρνίον, καὶ τὰ ἄζυμα μετὰ πικρίδων, περιεζωσμένους
lamb and the unleavened(-bread) with bitter-herbs girded
τὰς ζώνας, καὶ ὑποδήματα, καὶ ἔχοντας τὰς βακτηρίας
(with)-the belts and sandals and having the staffs
ἐν ταῖς χερσίν. Ἐὰν γὰρ μὴ πρότερον γένηται ἡ ψυχὴ
in the hands if for not first become the soul
παρεσκευασμένη πανταχόθεν δι' ἔργων ἀγαθῶν, ὅσον
prepared on-all-sides through works good as-far-as
ἐστὶν ἐν αὐτῇ, οὐ δίδοται αὐτῇ φαγεῖν ἀπὸ τοῦ ἀρνίου. Εἰ
is in her not it-is-given her to-eat from the lamb if

δὲ καὶ τὸ ἀρνίον ἡδύ, καὶ τὰ ἄζυμα καλά, ἀλλ' αἱ
but even the lamb (be)-sweet and the unleavened(-bread) good but the
πικρίδες πικραὶ καὶ τραχεῖαι. Μετὰ θλίψεως γὰρ πολλῆς,
bitter-herbs (are)-bitter and rough with affliction for much
καὶ πικρίας ἐσθίει ἡ ψυχὴ ἀπὸ τοῦ ἀρνίου καὶ τῶν χρηστῶν
and bitterness eats the soul from the lamb and the kind
ἀζύμων, θλιβούσης αὐτὴν τῆς συνούσης αὐτῇ ἁμαρτίας.
unleavened(-bread) afflicting her the present-with her sin
9 Καὶ πρὸς ἑσπέραν φησὶν ἔδεσθαι αὐτό· ἡ δὲ πρὸς ἑσπέραν
and toward evening he-says to-eat it the but toward evening
ὥρα μέση φωτὸς καὶ σκότους ἐστίν. Οὕτω καὶ ἡ ψυχὴ
hour between light and darkness is thus also the soul
πρὸς ταύτῃ οὖσα τῇ ἀπολυτρώσει, μέση γίνεται φωτὸς καὶ
at this being the redemption between becomes light and
σκότους, ἑστώσης τῆς δυνάμεως τοῦ Θεοῦ, καὶ μὴ ἐώσης
darkness standing the power — of-God and not letting
τὸ σκότος ἐπελθεῖν τῇ ψυχῇ, καὶ καταπιεῖν αὐτήν· καὶ
the darkness to-come-upon the soul and to-swallow her and
ὃν τρόπον εἶπε Μωϋσῆς, Αὕτη ἡ νὺξ τῆς ἐπαγγελίας
in-what way said Moses this the night of-the promise
ἐστὶ τοῦ Θεοῦ· οὕτως καὶ ὁ Χριστός, δοθέντος αὐτῷ
is — of-God thus also — Christ having-been-given to-him
βιβλίου ἐν τῇ συναγωγῇ, ὡς γέγραπται, ἐκάλεσεν ἐνιαυτὸν
(the)-book in the synagogue as it-is-written called(-it) (the)-year
Κυρίου δεκτὸν καὶ ἡμέραν ἀπολυτρώσεως. Ἐκεῖ νὺξ
of-(the)-Lord acceptable and (the)-day of-redemption there (a)-night
ἀνταποδόσεως, ἐνταῦθα ἡμέρα ἀπολυτρώσεως· εἰκότως·
of-requital here (a)-day of-redemption fittingly
πάντα γὰρ ἐκεῖνα τύπος ἦν καὶ σκιὰ τῆς ἀληθείας,
all for those(-things) (a)-type were and (a)-shadow of-the truth
καὶ μυστικῶς προτυπούμενα τὴν ἀληθινὴν σωτηρίαν
and mystically being-prefigured the true salvation

ὑπέγραφον τῆς ψυχῆς τῆς ἐγκεκλεισμένης τῷ σκότει,
outlined of-the soul the(-soul) shut-in by-the darkness
καὶ πεπεδημένης κρυπτῶς ἐν λάκκῳ κατωτάτῳ, καὶ
and fettered secretly in (a)-pit lowest and
ἐναποκεκλεισμένης πύλαις χαλκαῖς, καὶ μὴ δυναμένης ἄνευ
shut-up by-gates bronze and not able without
τῆς τοῦ Χριστοῦ ἀπολυτρώσεως ἐλευθερωθῆναι.
the — of-Christ redemption to-be-freed
Ἐξάγει οὖν τὴν ψυχὴν ἐξ Αἰγύπτου καὶ τῆς ἐν αὐτῇ 10
he-leads-out then the soul from Egypt and the in her
δουλείας, τῶν πρωτοτόκων αὐτῆς ἀναιρουμένων ἐν τῇ
slavery the firstborn her being-slain in the
ἐξόδῳ. Ἤδη γὰρ μέρος τι τῆς δυνάμεως τοῦ ἀληθινοῦ
exodus already for part some of-the power of-the true
Φαραὼ καταπίπτει. Πένθος ἔχει τοὺς Αἰγυπτίους. Στενάζουσι
Pharaoh falls-down mourning holds the Egyptians they-groan
γὰρ λυπούμενοι ἐπὶ τῇ σωτηρίᾳ τοῦ αἰχμαλώτου. Κελεύει
for being-grieved at the salvation of-the captive he-bids
χρήσασθαι παρὰ τῶν Αἰγυπτίων σκεύη χρυσᾶ καὶ ἀργυρᾶ,
to-borrow from the Egyptians vessels golden and silver
καὶ λαβόντας ἐξελθεῖν. Ἀπολαμβάνει γὰρ ἐξιοῦσα τοῦ
and having-taken(-them) to-go-out receives-back for going-out-from the
σκότους ἡ ψυχὴ τὰ ἀργυρᾶ καὶ χρυσᾶ σκεύη, ἤγουν τοὺς
darkness the soul the silver and golden vessels that-is the
ἰδίους ἀγαθοὺς λογισμοὺς πεπυρωμένους ἑπταπλασίως, ἐν
own good thoughts refined sevenfold in
οἷς διακονεῖται καὶ ἐπαναπαύεται ὁ Θεός. Ἐσκόρπισαν
which is-ministered-to and rests — God scattered
γὰρ οἱ γειτονεύσαντες αὐτῇ δαίμονες, καὶ κατέσχον καὶ
for the(-ones) neighboring her demons and held and
διεσκέδασαν τοὺς λογισμοὺς αὐτῆς. Μακαρία ἡ ψυχὴ
dispersed the thoughts her blessed (is)-the soul

ἡ λυτρωθεῖσα ἐκ τοῦ σκότους· καὶ οὐαὶ ψυχῇ τῇ
the(-one) redeemed from the darkness and woe to-(the)-soul the(-one)
μὴ βοώσῃ, καὶ στεναζούσῃ πρὸς τὸν δυνάμενον ῥύσασθαι
not crying and groaning to the(-one) able to-deliver
αὐτὴν ἀπὸ τῶν χαλεπῶν ἐκείνων καὶ πικρῶν ἐργοδιωκτῶν.
her from the grievous those and bitter work-drivers
11 Ἀπαίρουσιν υἱοὶ Ἰσραὴλ τὸ Πάσχα ποιήσαντες.
set-out (the)-sons of-Israel the Passover having-made
Προκόπτει ἡ ψυχή, λαβοῦσα ζωὴν Πνεύματος ἁγίου, καὶ
advances the soul having-received (the)-life of-Spirit holy and
ἀπογευσαμένη τοῦ ἀρνίου, καὶ χρισθεῖσα τῷ αἵματι
having-tasted of-the lamb and having-been-anointed with-the blood
αὐτοῦ, καὶ φαγοῦσα τὸν ἀληθινὸν ἄρτον, τὸν ζῶντα Λόγον.
his and having-eaten the true bread the living Word
Στύλος πυρὸς καὶ στύλος νεφέλης ἐκείνων προηγεῖται
(a)-pillar of-fire and (a)-pillar of-cloud those leads
φυλάττων· τὸ Πνεῦμα τὸ ἅγιον ὑποστηρίζει τούτους, θάλπον
guarding the Spirit the holy supports these warming
καὶ ὁδηγοῦν ἐν αἰσθήσει τὴν ψυχήν. Γνοὺς Φαραὼ καὶ
and guiding in perception the soul having-learned Pharaoh and
οἱ Αἰγύπτιοι τὴν τοῦ λαοῦ φυγήν, καὶ τὴν ἐκ τῆς δουλείας
the Egyptians the of-the people flight and the from the slavery
αὐτῶν στέρησιν, καὶ μετὰ τὴν τῶν πρωτοτόκων ἀναίρεσιν,
their deprivation and after the of-the firstborn slaying
διώκειν ἐθάρσησε. Σπουδῇ γὰρ ζεύξας τὰ ἅρματα αὐτοῦ,
to-pursue dared with-haste for having-yoked the chariots his
καὶ μετὰ παντὸς τοῦ λαοῦ ἐπ᾽ αὐτοὺς ἀνελεῖν ἠπείγετο·
and with all the people against them to-destroy(-them) hastened
ἤδη μέλλοντος ἀναμίγνυσθαι αὐτοῖς, ἵστατο νεφέλη ἐν
already being-about to-mingle with-them stood (the)-cloud in
μέσῳ, τοῖς μὲν ἐμποδίζουσα καὶ ἐπισκοτίζουσα, τοὺς
(the)-middle the(-ones) indeed hindering and darkening the(-ones)

δὲ φωταγωγοῦσά τε καὶ φυλάττουσα. Καὶ ἵνα μὴ τὴν
but lighting both and guarding and that not the
ἱστορίαν ἅπασαν ἀνελίττων, μηκύνω τὸν λόγον, λάβε
history whole unrolling I-lengthen the discourse take
μοι ἐν πᾶσι τὴν παραβολὴν πρὸς τὰ πνευματικά.
for-me in all(-things) the parable toward the spiritual(-things)
Ὅταν γὰρ πρῶτον ἡ ψυχὴ τοὺς Αἰγυπτίους ἀποφύγῃ, 12
when for first the soul the Egyptians flees
προσελθοῦσα ἡ τοῦ Θεοῦ δύναμις βοηθεῖ ὁδηγοῦσα αὐτὴν
having-come the — of-God power helps guiding her
ἐπὶ τὴν ἀλήθειαν. Γνοὺς δὲ ὁ πνευματικὸς Φαραώ,
to the truth having-learned but the spiritual Pharaoh
ὁ βασιλεὺς τοῦ σκότους τῆς ἁμαρτίας, ὅτι ἀφίσταται
the king of-the darkness of-the sin that departs
αὐτοῦ ἡ ψυχή, καὶ ἀποφεύγει τῆς βασιλείας αὐτοῦ
from-him the soul and flees-from the kingdom his
τοὺς λογισμοὺς πάλαι κατεχομένους· ταῦτα γὰρ αὐτοῦ
the thoughts long held these for his
τὰ ὑπάρχοντα· ὑπέλαβε καὶ ἤλπισεν ὁ δεινός, πάλιν
the possessions he-supposed and hoped the terrible(-one) again
αὐτὴν ἐπανιέναι πρὸς αὐτόν. Μαθὼν δέ, ὅτι παντάπασι
her to-come-back to him having-learned but that altogether
φεύγει τὴν καταδυναστείαν αὐτοῦ ἡ ψυχή, τῆς σφαγῆς
she-flees the domination his the soul from-the slaughter
τῶν πρωτοτόκων καὶ κλοπῆς τῶν λογισμῶν ἀναιδέστερον
of-the firstborn and theft of-the thoughts more-shamelessly
προσέδραμε, φοβηθεὶς μήποτε τῆς ψυχῆς ἐκφυγούσης
he-ran having-feared lest-ever the soul having-escaped
παντελῶς, οὐδεὶς εὑρεθῇ, ὁ τὸ θέλημα αὐτοῦ καὶ τὸ
altogether no-one be-found the(-one) the will his and the
ἔργον ἐκπληρῶν. Καταδιώκει αὐτὴν διὰ θλίψεων καὶ
work fulfilling he-pursues her through afflictions and

πειρασμῶν, καὶ πολέμων ἀοράτων. Ἐνταῦθα δοκιμάζεται,
temptations and wars invisible here she-is-tested
ἐνταῦθα πειράζεται, ἐνταῦθα φαίνεται ἡ πρὸς τὸν
here she-is-tempted here appears the toward the(-one)
ἐξάγοντα αὐτὴν ἐξ Αἰγύπτου ἀγάπη· παραδίδοται γὰρ
leading-out her from Egypt love she-is-handed-over for
δοκιμασθῆναι καὶ πειρασθῆναι παντοδαπῶς.
to-be-tested and to-be-tempted in-every-way

13 Θεωρεῖ γὰρ τὴν δύναμιν τοῦ ἐχθροῦ βουλομένην
she-beholds for the power of-the enemy wishing
ἐπελθεῖν, καὶ θανατῶσαι καὶ μὴ ἐξισχύουσαν· μέσος
to-come-upon(-her) and to-kill(-her) and not prevailing between
γὰρ αὐτῆς καὶ τῶν Αἰγυπτίων πνευμάτων ἕστηκεν Κύριος.
for her and — Egyptian spirits stands (the)-Lord
Θεωρεῖ δὲ καὶ ἔμπροσθεν θάλασσαν πικρίας καὶ θλίψεως,
she-beholds but also in-front (a)-sea of-bitterness and affliction
ἢ ἀπογνώσεως, καὶ οὔτε εἰς τὰ ὀπίσω ἀνύσαι ἰσχύει,
or despair and neither to the(-things) behind to-go is-she-able
ὁρῶσα ἑτοίμους τοὺς ἐχθρούς, οὔτε εἰς τὰ ἔμπροσθεν
seeing ready the enemies nor to the(-things) in-front
χωρῆσαι· δειλία γὰρ θανάτου καὶ θλίψεις δειναὶ καὶ
to-advance cowardice for of-death and afflictions terrible and
ποικίλαι περιέχουσαι, θάνατον ὁρᾷν ποιοῦσιν. Ἀπευδοκεῖ οὖν
various encompassing death to-see make(-her) she-despairs then
ἑαυτὴν τὸ ἀπόκριμα τοῦ θανάτου ἐν ἑαυτῇ ἔχουσα ἡ ψυχή,
(of)-herself the sentence of-the death in herself having the soul
διὰ τὸν περικυκλώσαντα αὐτὴν τῶν πονηρῶν ἐσμόν.
because-of the having-encircled her of-the evil swarm
Καὶ ἐπειδὰν ἴδῃ ὁ Θεὸς δειλίᾳ θανάτου περιπεσοῦσαν
and when sees — God (into)-cowardice of-death fallen
τὴν ψυχήν· καὶ τὸν ἐχθρὸν καταπιεῖν αὐτὴν ἑτοίμως
the soul and the enemy to-swallow her ready

ἔχοντα, τότε δὲ δίδωσι μικρὰν βοήθειαν, μακροθυμῶν ἐπὶ
having then but he-gives little help being-long-suffering over
τὴν ψυχήν, καὶ δοκιμάζων αὐτόν, εἰ τῇ πίστει ἕστηκεν,
the soul and testing him whether in-the faith he-stands
εἰ τὴν ἀγάπην τὴν πρὸς αὐτὸν ἔχει. Τοιαύτην γὰρ ὁ
whether the love the(-love) toward him he-has such for —
Θεὸς ἔθετο τὴν ὁδόν, τὴν ἀπάγουσαν εἰς τὴν ζωὴν μετὰ
God set the way the(-way) leading-away to the life with
θλίψεως εἶναι καὶ στενοχωρίας, καὶ δοκιμασίας πολλῆς,
affliction to-be and straitness and testing much
καὶ πειρασμῶν πικροτάτων, ἵνα ἐντεῦθεν καταντήσῃ λοιπὸν
and temptations most-bitter that from-here may-arrive henceforth
ἡ ψυχὴ διὰ τὴν ὑπερβάλλουσαν θλῖψιν καὶ τὸν παρ᾽
the soul because-of the surpassing affliction and the before
ὀφθαλμοῖς θάνατον. Τηνικαῦτα χειρὶ κραταιᾷ καὶ ὑψηλῷ
eyes death at-that-time with-hand mighty and high
βραχίονι διὰ τοῦ ἁγίου Πνεύματος τῆς ἐπιλάμψεως
arm through the holy Spirit of-the illumination
ῥήσσει τὴν δύναμιν τοῦ σκότους, καὶ διέρχεται ἡ ψυχὴ
he-breaks the power of-the darkness and passes-through the soul
τοὺς φοβεροὺς τόπους ἐκφυγοῦσα, καὶ διαπεράσασα τὴν
the fearful places having-escaped and having-crossed the
θάλασσαν τοῦ σκότους, καὶ τοῦ παμφάγου πυρός.
sea of-the darkness and of-the all-devouring fire
Ταῦτα μυστήριά ἐστι ψυχῆς ἀληθῶς γιγνόμενα ἐν 14
these mysteries are of-(the)-soul truly happening in
ἀνθρώπῳ σπουδάζοντι ἐλθεῖν πρὸς τὴν ἐπαγγελίαν τῆς
(a)-man being-eager to-come to the promise of-the
ζωῆς, καὶ λυτρουμένῳ ἐκ τῆς βασιλείας τοῦ θανάτου,
life and being-redeemed from the kingdom of-the death
καὶ λαμβάνοντι ἀῤῥαβῶνα παρὰ Θεοῦ, καὶ μετέχοντι
and receiving (a)-pledge from God and partaking

Πνεύματος ἁγίου. Εἶτα ῥυσθεῖσα ἡ ψυχὴ ἐκ τῶν ἐχθρῶν
of-Spirit holy then delivered the soul from the enemies
αὐτῆς, καὶ τὴν πικρὰν θάλασσαν τῇ δυνάμει τοῦ Θεοῦ
her and the bitter sea by-the power — of-God
διελθοῦσα, καὶ ὁρῶσα τοὺς πολεμίους ἀπολλυμένους
having-passed-through and seeing the enemies perishing
πρὸ ὀφθαλμῶν, οἷς τὸ πρὶν ἐδούλευεν, ἀγαλλιᾶται
before (her)-eyes whom the formerly she-served exults
χαρᾷ ἀνεκλαλήτῳ, καὶ δεδοξασμένη, παρακαλουμένη ὑπὸ
with-joy unspeakable and glorified being-comforted by
τοῦ Θεοῦ, καὶ ἀναπαυομένη ἐν Κυρίῳ. Τότε τὸ πνεῦμα
— God and resting in (the)-Lord then the spirit
ὅπερ ἔλαβε, καινὸν ᾆσμα τῷ Θεῷ ᾄδει, διὰ τοῦ
which she-received (a)-new song — to-God sings through the
τυμπάνου, ἤγουν τοῦ σώματος, καὶ τῶν τῆς κιθάρας,
timbrel that-is the body and the of-the lyre
ἤτοι ψυχῆς, λογικῶν χορδῶν καὶ λεπτοτάτων λογισμῶν,
or of-(the)-soul rational strings and most-subtle thoughts
καὶ τοῦ πλήκτρου τῆς θείας χάριτος, καὶ ἀναπέμπει
and of-the plectrum of-the divine grace and sends-up
αἴνους τῷ ζωοποιῷ Χριστῷ. Ὡς γὰρ διὰ τοῦ αὐλοῦ
praises to-the life-giving Christ as for through the flute
τὸ πνεῦμα διερχόμενον λαλεῖ, οὕτω διὰ τῶν ἁγίων καὶ
the breath passing-through speaks thus through the holy and
πνευματοφόρων ἀνθρώπων τὸ Πνεῦμα τὸ ἅγιόν ἐστιν
spirit-bearing men the Spirit the holy is
ὑμνοῦν, καὶ ψάλλον, καὶ προσευχόμενον τῷ Θεῷ ἐν
hymning and psalming and praying — to-God in
καθαρᾷ καρδίᾳ. Δόξα τῷ ῥυσαμένῳ τὴν ψυχὴν ἐκ τῆς
(a)-pure heart glory to-the(-one) having-delivered the soul from the
δουλείας Φαραώ, καὶ θρόνον ἴδιον καταστήσαντι, καὶ οἶκον,
slavery of-Pharaoh and (a)-throne own having-made(-her) and house

καὶ ναόν, καὶ νύμφην καθαράν, καὶ εἰσαγαγόντι αὐτὴν εἰς
and temple and bride pure and having-brought her into
βασιλείαν ζωῆς αἰωνίου, ἔτι οὖσαν ἐν τῷ κόσμῳ τούτῳ.
(the)-kingdom of-life eternal still being in the world this
Ἐν τῷ νόμῳ ζῶα ἄλογα προσεφέροντο εἰς θυσίαν, καὶ εἰ 15
in the law animals irrational were-offered for sacrifice and if
μὴ ἐσφάζοντο, οὐκ ἦσαν δεκταὶ αἱ προσφοραί· καὶ νῦν
not they-were-slaughtered not were acceptable the offerings and now
ἐὰν μὴ σφαγῇ ἡ ἁμαρτία, οὐκ ἔστι δεκτὴ ἡ προσφορὰ
unless — be-slaughtered the sin not is acceptable the offering
τῷ Θεῷ καὶ ἀληθινή. Ἦλθεν ὁ λαὸς εἰς Μεράν, ὅπου ἦν
— to-God and true came the people to Marah where was
πηγὴ πικρὸν ὕδωρ βρύουσα, καὶ ἄχρηστον πρὸς πόσιν.
(a)-spring bitter water gushing and useless for drinking
Κελεύει οὖν ὁ Θεὸς Μωσέα ἀποκνήσαντα ξύλον ῥίψαι εἰς τὸ
bids then — God Moses having-stripped-off (a)-wood to-throw into the
πικρὸν ὕδωρ, καὶ ἐμβληθέντος οὕτως τοῦ ξύλου, ἐγλυκάνθη
bitter water and having-been-thrown thus the wood was-sweetened
τὸ ὕδωρ· καὶ μεταβληθὲν ἐκ τῆς πικρότητος, χρήσιμον
the water and changed from the bitterness useful
καὶ πότιμον ἐγένετο τῷ λαῷ τοῦ Θεοῦ. Τὸν αὐτὸν τρόπον
and drinkable became for-the people — of-God the same way
καὶ ἡ ψυχὴ πεπίκραται ἐκπιοῦσα τὸν οἶνον τοῦ ὄφεως,
also the soul has-been-embittered having-drunk-up the wine of-the serpent
καὶ ὁμοιωθεῖσα τῇ πικρᾷ αὐτοῦ φύσει, καὶ ἁμαρτωλὸς
and made-like to-the bitter his nature and sinful
γενομένη. Διὸ ἐμβάλλει ὁ Θεὸς τὸ ξύλον τῆς ζωῆς εἰς
having-become wherefore throws — God the wood of-the life into
αὐτὴν τὴν πικρὰν πηγὴν τῆς καρδίας, καὶ γλυκαίνεται ἐκ
the-very the bitter spring of-the heart and it-is-sweetened from
τῆς πικρότητος μεταβαλλομένη, καὶ συγκιρνωμένη τῷ
the bitterness being-changed and being-mingled with-the

Πνεύματι τοῦ Χριστοῦ· καὶ οὕτως εὔχρηστος γενομένη,
Spirit — of-Christ and thus useful having-become
εἰς διακονίαν τοῦ Δεσπότου αὐτῆς προχωρεῖ· γίνεται
for (the)-service of-the Master her advances she-becomes
γὰρ πνεῦμα σαρκοφόρον. Δόξα τῷ μεταβάλλοντι τὴν
for (a)-spirit flesh-bearing glory to-the(-one) changing the
πικρότητα ἡμῶν εἰς τὴν ἡδύτητα καὶ χρηστότητα τοῦ
bitterness our into the sweetness and kindness of-the
Πνεύματος. Οὐαὶ ἐκείνῳ, ἐν ᾧ οὐκ ἐβλήθη τὸ ξύλον
Spirit woe to-that(-one) in whom not was-thrown the wood
τῆς ζωῆς· οὐ δύναται μεταβολήν τινα κτήσασθαι ἀγαθήν.
of-the life not he-can change any to-acquire good
16 Ἡ ῥάβδος Μωϋσέως δύο ἔφερεν εἰκόνας. Τοῖς μὲν γὰρ
the rod of-Moses two bore images to-the indeed for
ἐχθροῖς ὡς ὄφις ἀπήντα, δάκνων καὶ ἀναιρῶν· τοῖς
enemies as (a)-serpent it-met(-them) biting and slaying to-the
Ἰσραηλίταις δὲ βακτηρία, ἐφ' ἣν ἐπεστηρίζοντο. Οὕτω καὶ
Israelites but (a)-staff on which they-leaned thus also
τὸ ἀληθινὸν ξύλον τοῦ σταυροῦ, ὅ ἐστι Χριστός, τῶν
the true wood of-the cross which is Christ of-the
μὲν ἐχθρῶν ἐστι θάνατος, τῶν πνευμάτων τῆς πονηρίας·
indeed enemies is death of-the spirits of-the wickedness
τῶν δὲ ψυχῶν ἡμῶν βακτηρία καὶ ἔδρασμα ἀσφαλὲς
of-the but souls our (a)-staff and foundation secure
καὶ ζωή, ἐφ' ἣν ἐπαναπαύονται. Τύποι γὰρ καὶ σκιαὶ
and life on which they-rest types for and shadows
τὸ πρὶν ἐγίγνοντο τῶν ἀληθινῶν τούτων πραγμάτων·
the formerly came-about of-the true these matters
σκιὰ γάρ ἐστι, καὶ εἰκὼν ἡ παλαιὰ λατρεία τῆς
(a)-shadow for is and image the old worship of-the
νῦν λατρείας. Καὶ ἡ περιτομή, καὶ ἡ σκηνή, καὶ ἡ
present worship and the circumcision and the tent and the

κιβωτός, καὶ ἡ στάμνος, καὶ τὸ μάννα, καὶ ἱερατεία, καὶ
ark and the jar and the manna and priesthood and
τὸ θυμίαμα, καὶ τὰ βαπτίσματα, καὶ ἁπαξαπλῶς πάντα
the incense and the washings and in-a-word all
ὅσα γέγονεν ἐν τῷ Ἰσραήλ, καὶ ἐν τῷ νόμῳ Μωσέως,
whatever came-about in — Israel and in the law of-Moses
ἢ ἐν τοῖς προφήταις, διὰ τὴν ψυχὴν ταύτην γέγονε,
or in the prophets for-the-sake-of the soul this came-about
τὴν κατ᾽ εἰκόνα Θεοῦ γεγενημένην, καὶ πεσοῦσαν ὑπὸ
the(-soul) after (the)-image of-God made and having-fallen under
ζυγὸν δουλείας, καὶ ὑπὸ βασιλείαν σκότους πικρίας.
(the)-yoke of-slavery and under (the)-kingdom of-darkness of-bitterness
Ταύτῃ γὰρ ἠθέλησεν ὁ Θεὸς κοινωνῆσαι, καὶ ταύτην 17
with-this for wished — God to-have-communion and this(-soul)
ἡρμόσατο ἑαυτῷ εἰς νύμφην βασιλέως, καὶ ταύτην καθαρίζει
he-betrothed to-himself as bride of-(the)-king and her he-cleanses
ἀπὸ τοῦ ῥύπου καὶ ἐκπλύνων λαμπρύνει ἀπὸ τῆς μελανίας
from the filth and washing(-her) makes-bright from the blackness
καὶ τῆς αἰσχρότητος αὐτῆς, καὶ ζωοποιεῖ ἐκ τῆς νεκρώσεως,
and the shamefulness her and makes-alive from the deadness
καὶ ἰᾶται ἐκ τῆς συντρίψεως, καὶ εἰρηνεύει αὐτῆς τὴν
and heals from the crushing and pacifies her the
ἔχθραν καταλλάσσων. Κτίσμα γὰρ οὖσα εἰς νύμφην τῷ
enmity reconciling(-her) (a)-creature for being as bride to-the
υἱῷ τοῦ βασιλέως ἡρμόσθη, καὶ τῇ ἰδίᾳ αὐτοῦ δυνάμει
son of-the king she-was-betrothed and with-the own his power
ὁ Θεὸς παραδέχεται αὐτὴν κατὰ μικρὸν συμμεταβαλλόμενος
— God receives her by little changing-together
αὐτήν, ἕως αὐξήσῃ αὐτὴν τῇ ἰδίᾳ αὐξήσει. Τείνει γὰρ
her until he-increase her with-the own increase he-stretches for
αὐτὴν καὶ μηκύνει εἰς ἀπέραντον καὶ ἀμέτρητον αὔξησιν,
her and lengthens(-her) to boundless and measureless growth

ἕως ἂν ἄμωμος καὶ ἀξία αὐτοῦ νύμφη γένηται. Πρῶτον
until — blameless and worthy of-him bride she-become first
γὰρ γεννᾷ αὐτὴν ἐν ἑαυτῷ, καὶ αὐξάνει δι᾽ ἑαυτοῦ, ἕως
for he-begets her in himself and increases(-her) through himself until
ἀπολάβῃ τὸ τέλειον μέτρον τῆς ἀγάπης αὐτοῦ. Αὐτὸς γὰρ
she-receive the perfect measure of-the love his he for
ὢν τέλειος νυμφίος, λαμβάνει αὐτὴν τελείαν νύμφην εἰς τὴν
being (a)-perfect bridegroom takes her (as)-perfect bride into the
ἁγίαν καὶ μυστικήν, καὶ ἄχραντον κοινωνίαν τοῦ γάμου, καὶ
holy and mystical and undefiled communion of-the marriage and
τότε συμβασιλεύει αὐτῷ εἰς τοὺς ἀπεράντους αἰῶνας. Ἀμήν.
then she-reigns-with him for the boundless ages amen

XLVIII · FAITH IN LITTLE THINGS

Whoever is faithful in little is faithful in much: the little is food, clothing, and bodily health, which the Lord promised to those who seek his kingdom. A monk who still worries about his body, or runs to earthly physicians, shows that he does not yet believe in the eternal goods either. Medicine was given in God's kindness to the weak and to those outside, but one who seeks to be born from the Spirit should trust Christ alone.

1 Ὁ Κύριος ἐν τῷ Εὐαγγελίῳ τοὺς ἑαυτοῦ μαθητὰς εἰς
the Lord in the Gospel the his-own disciples to
τελείαν πίστιν ἀγαγεῖν βουλόμενος, ἔλεγεν· Ὁ ἐν ὀλίγῳ
perfect faith to-lead wishing said the(-one) in little
ἄπιστος, καὶ ἐν πολλῷ ἄπιστός ἐστι· καὶ ὁ ἐν ὀλίγῳ
unfaithful also in much unfaithful is and the(-one) in little
πιστός, καὶ ἐν πολλῷ πιστός ἐστι. Τί ἐστι τὸ ὀλίγον,
faithful also in much faithful is what is the little
καὶ τί ἐστι τὸ πολύ; τὸ ὀλίγον τὰ ἐπαγγέλματά ἐστι
and what is the much the little the promises are

τοῦ αἰῶνος τούτου, ἅπερ ὑπέσχετο παρασχεῖν τοῖς
of-the age this which he-promised to-provide to-the(-ones)
πιστεύουσιν αὐτῷ, οἷον τροφάς, ἐνδύματα, καὶ τὴν
believing him such-as foods garments and the
λοιπὴν τοῦ σώματος ἀνάπαυσιν, ἢ ὑγίειαν, καὶ τοιαῦτα.
other of-the body rest or health and such(-things)
Προστάξας μὴ μεριμνᾷν ὅλως περὶ τούτων, ἀλλὰ τῇ εἰς
having-commanded not to-care at-all about these but with-the in
αὐτὸν πεποιθήσει ἐλπίζειν, ὅτι Κύριος προνοητὴς τῶν
him confidence to-hope that (the)-Lord provider of-the(-ones)
εἰς αὐτὸν καταφευγόντων κατὰ πάντα γίνεται. Τὸ δὲ πολὺ
in him taking-refuge in all(-things) becomes the but much
τὰ τοῦ αἰωνίου καὶ ἀφθάρτου αἰῶνος δωρήματά ἐστιν,
the(-things) of-the eternal and incorruptible age gifts are
ἅπερ ὑπέσχετο παρασχεῖν τοῖς πιστεύουσιν αὐτῷ, καὶ
which he-promised to-provide to-the(-ones) believing him and
ἀδιαλείπτως περὶ ἐκείνων μεριμνῶσι, καὶ αἰτοῦσιν αὐτόν,
unceasingly about those caring and asking him
ὅτι οὕτως ἐνετείλατο· Ὑμεῖς δέ, φησί, πρῶτον ζητεῖτε
because thus he-commanded you but he-says first seek
τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
the kingdom — of-God and the righteousness his and
ταῦτα πάντα προστεθήσεται ὑμῖν· ὅπως ἐκ τῶν ὀλίγων
these all will-be-added to-you so-that from the little
τούτων καὶ προσκαίρων δοκιμασθῇ ἕκαστος, εἰ πιστεύει
these and temporary(-things) be-tested each whether he-believes
τῷ Θεῷ, ὅτι ἐπηγγείλατο παρασχεῖν, ἡμῶν ἀμερίμνων
— God that he-promised to-provide (for)-us without-care
περὶ τὰ τοιαῦτα ὄντων, καὶ μόνον περὶ τῶν μελλόντων
about the such(-things) being and only about the future
αἰωνίων τὴν φροντίδα ἐχόντων.
eternal(-things) the concern having

2 Καὶ τότε φανερόν ἐστιν, ὅτι πιστεύει περὶ τῶν
and then manifest it-is that he-believes about the
ἀφθάρτων, καὶ ὄντως ζητεῖ τὰ αἰώνια ἀγαθά, εἰ περὶ
incorruptible(-things) and truly seeks the eternal goods if about
τῶν εἰρημένων ὑγιῆ τὴν πίστιν ἀποσώζει. Ὀφείλει γὰρ
the(-things) said sound the faith he-preserves ought for
ἕκαστος τῶν ὑπακουόντων τῷ τῆς ἀληθείας λόγῳ,
each of-the(-ones) obeying to-the of-the truth word
δοκιμάζειν ἑαυτόν, καὶ ἀνακρίνειν, ἤτοι ὑπὸ πνευματικῶν
to-test himself and to-examine or by spiritual
ἀνδρῶν ἀνακρίνεσθαι καὶ δοκιμάζεσθαι, πῶς ἐπίστευσε, καὶ
men to-be-examined and to-be-tested how he-believed and
ἔδωκεν ἑαυτὸν τῷ Θεῷ· εἰ ὄντως ἐν ἀληθείᾳ κατὰ
gave himself — to-God whether truly in truth according-to
τὸν λόγον αὐτοῦ, ἢ οἰήσει δικαιώσεως καὶ πίστεως, ἐν
the word his or by-conceit of-justification and of-faith in
ἑαυτῷ πιστεύειν νομίζων· ἕκαστος γὰρ εἰ ἐν τῷ ὀλίγῳ
himself to-believe supposing each for whether in the little
πιστός ἐστι, περὶ τῶν προσκαίρων λέγω, δοκιμάζεται,
faithful he-is about the temporary(-things) I-mean is-tested
καὶ ἐλέγχεται. Τὸ δὲ πῶς, ἄκουε· Πιστεύειν λέγεις
and is-proved the and how hear to-believe you-say
βασιλείας οὐρανῶν καταξιοῦσθαι, καὶ υἱὸς Θεοῦ γεννηθεὶς
of-(the)-kingdom of-heavens to-be-deemed-worthy and (a)-son of-God born
ἄνωθεν γενέσθαι, καὶ συγκληρονόμος τοῦ Χριστοῦ, καὶ εἰς
from-above to-become and co-heir — of-Christ and for
αἰῶνας ὅλους συμβασιλεύειν αὐτῷ, καὶ τρυφᾷν ἐν φωτὶ
ages whole to-reign-with him and to-delight in light
ἀῤῥήτῳ, ἐν ἀπεράντοις καὶ ἀναριθμήτοις αἰῶσιν, ὡς ὁ
unutterable in boundless and innumerable ages as —

Θεός; Πάντως ἐρεῖς· Ναί. Διὰ ταύτην γὰρ τὴν αἰτίαν
God by-all-means you-will-say yes for this for the reason
ἀναχωρήσας τοῦ κόσμου, ἐμαυτὸν τῷ Κυρίῳ δέδωκα.
having-withdrawn from-the world myself to-the Lord I-have-given
Δοκίμασον τοίνυν σεαυτόν, μή ποτέ σε μέριμναι γήϊναι 3
test therefore yourself lest ever you cares earthly
κατέχουσιν ἔτι, καὶ φροντὶς πολλὴ περὶ τῆς τοῦ σώματος
hold still and concern much about the of-the body
τροφῆς καὶ ἐνδύσεως, καὶ τῆς λοιπῆς ἐπιμελείας καὶ
food and clothing and the other care and
ἀναπαύσεως, ὡς τῇ σῇ δυνάμει περιγιγνόμενος, καὶ
rest as by-the your power prevailing and
προνοούμενος ἑαυτοῦ, ὃ προσετάχθης μὴ μεριμνᾷν ὅλως
providing-for yourself which you-were-commanded not to-care at-all
περὶ σεαυτοῦ. Εἰ γὰρ πιστεύεις τὰ ἀθάνατα, καὶ αἰώνια,
about yourself if for you-believe the immortal and eternal(-things)
καὶ παράμονα καὶ ἄφθονα λήψεσθαι, πόσῳ μᾶλλον ταῦτα
and abiding and abundant to-receive how-much more these
τὰ παρερχόμενα καὶ γήϊνα, ἅπερ ὁ Θεὸς δέδωκε καὶ
the passing and earthly(-things) which — God has-given even
ἀσεβέσιν ἀνθρώποις, καὶ θηρίοις, καὶ πετεινοῖς, οὐ πιστεύεις
to-ungodly men and to-beasts and birds not you-believe
παρασχέσθαι σοι τὸν Κύριον, ὥσπερ καὶ ἐνετείλατο, μὴ
to-provide you the Lord as also he-commanded not
μεριμνᾷν ὅλως περὶ τούτων εἰπών, Μὴ μεριμνήσητε τί
to-care at-all about these having-said do-not care what
φάγητε, ἢ τί πίητε, ἢ τί περιβάλλησθε· ταῦτα γὰρ
you-shall-eat or what you-shall-drink or what you-shall-put-on these for
πάντα τὰ ἔθνη ἐπιζητεῖ; εἰ δὲ περὶ ταῦτα ἔτι μέριμναν
all the nations seek-after if but about these still care
ἔχεις, καὶ οὐκ ἐνεπίστευσας ὅλον σεαυτὸν τῷ λόγῳ αὐτοῦ,
you-have and not you-have-entrusted whole yourself to-the word his

γνῶθι, ὅτι τὰ αἰώνια ἀγαθά, ἅπερ ἐστὶν ἡ βασιλεία
know that the eternal goods which are the kingdom
τῶν οὐρανῶν, ἀκμὴν οὐκ ἐπίστευσας λαβεῖν, καὶ νομίζεις
of-the heavens still not you-have-believed to-receive and you-think
πιστεύειν, ἔτι ἐν τοῖς μικροῖς καὶ φθαρτοῖς ἄπιστος
to-believe still in the small and perishable(-things) unfaithful
εὑρισκόμενος· καὶ πάλιν, Ὥσπερ τὸ σῶμα τιμιώτερόν ἐστι
being-found and again as the body more-precious is
τοῦ ἐνδύματος, οὕτω καὶ ἡ ψυχὴ τιμιωτέρα ἐστὶ τοῦ
than-the garment thus also the soul more-precious is than-the
σώματος. Πιστεύεις τοίνυν, ὅτι ἡ ψυχή σου ὑπὸ Χριστοῦ
body do-you-believe therefore that the soul your by Christ
ἴασιν δέχεται, ἀπὸ τῶν αἰωνίων καὶ ἀθεραπεύτων παρὰ
healing receives from the eternal and incurable with
ἀνθρώποις τραυμάτων, τῶν παθῶν τῆς ἀτιμίας, δι' ἣν
men wounds of-the passions of-the dishonor for which
καὶ ἦλθεν ἐνταῦθα ὁ Κύριος ἵνα νῦν τὰς ψυχὰς τῶν
also came here the Lord that now the souls of-the
πιστῶν θεραπεύσῃ ἐκ τῶν ἀνιάτων παθῶν, καὶ καθαρίσῃ
faithful he-may-heal from the incurable passions and cleanse
ἐκ τοῦ ῥύπου τῆς λέπρας τῆς κακίας, ὁ μόνος ἀληθινὸς
from the filth of-the leprosy of-the vice the only true
ἰατρὸς καὶ θεραπευτής;
physician and healer

4 Ἐρεῖς, Πάντως πιστεύω. Εἰς τοῦτο γὰρ ἔστηκα, καὶ
you-will-say by-all-means I-believe for this for I-stand and
ταύτην ἔχω τὴν προσδοκίαν. Γνῶθι τοίνυν, ἐρευνήσας
this I-have the expectation know therefore having-searched
σεαυτόν, μή ποτέ σε τὰ σαρκικὰ πάθη πρὸς ἰατροὺς
yourself lest ever you the fleshly passions to physicians
γηΐνους ἀποφέρει, ὡς Χριστοῦ, ᾧ ἐπίστευσας, μὴ
earthly carry-off as Christ whom you-believed not

δυναμένου σε θεραπεῦσαι. Ἴδε πῶς σεαυτὸν ἀπατᾷς,
being-able you to-heal see how yourself you-deceive
ὅτι νομίζεις πιστεύειν, μηδέπω πιστεύων, ὡς δεῖ ἐξ
that you-think to-believe not-yet believing as (one)-must in
ἀληθείας. Εἰ γὰρ τὰ αἰώνια καὶ ἀθεράπευτα τῆς ἀθανάτου
truth if for the eternal and incurable of-the immortal
ψυχῆς τραύματα, καὶ πάθη κακίας ἐπίστευσας ὑπὸ Χριστοῦ
soul wounds and passions of-vice you-believed by Christ
θεραπευθῆναι, ἐπίστευες ἂν αὐτῷ δυνατῷ ὄντι θεραπεύειν,
to-be-healed you-would-believe — him able being to-heal
καὶ τὰ πρόσκαιρα τοῦ σώματος πάθη καὶ νοσήματα, καὶ
also the temporary of-the body passions and diseases and
πρὸς αὐτὸν ἂν μόνον κατέφευγες ὑπερορῶν ἰατρικῶν
to him — alone you-would-take-refuge disregarding medical
ἐπιτηδευμάτων, καὶ θεραπειῶν, Ὁ γὰρ τὴν ψυχὴν
practices and treatments the(-one) for the soul
κτίσας, αὐτὸς καὶ τὸ σῶμα πεποίηκε· καὶ ὁ ἐκείνην
having-created he also the body has-made and the(-one) that
τὴν ἀθάνατον ἰώμενος, αὐτὸς τὸ σῶμα δύναται ἀπὸ τῶν
the immortal healing he the body can from the
προσκαίρων παθῶν καὶ νοσημάτων θεραπεῦσαι.
temporary passions and diseases to-heal
Ἀλλὰ πάντως ἐρεῖς μοι ταῦτα· Τῷ σώματι ἔδωκεν 5
but by-all-means you-will-say to-me these(-things) to-the body gave
ὁ Θεὸς εἰς θεραπείαν, τάς τε βοτάνας τῆς γῆς, καὶ τὰ
— God for healing the both herbs of-the earth and the
φάρμακα, καὶ ἰατρῶν ἐπιτηδεύματα, πρὸς τὰ τοῦ σώματος
medicines and of-physicians practices for the of-the body
πάθη προευτρέπισε, τὸ ἀπὸ γῆς ὂν σῶμα θεραπεύεσθαι
passions he-prepared the from earth being body to-be-healed
οἰκονομήσας, ἐκ τῶν τῆς γῆς διαφόρων εἰδῶν. Σύμφημι
having-arranged from the of-the earth various kinds I-agree

καὰγὼ ταῦτα οὕτως ἔχειν· ἀλλὰ πρόσεχε, καὶ γνώσῃ
also-I these(-things) thus to-be but attend and you-will-know
τὸν τρόπον, τίσι ταῦτα δέδοται, καὶ τίσιν ᾠκονόμησεν
the manner to-whom these(-things) are-given and for-whom arranged
ὁ Θεός, κατὰ πολλὴν καὶ ἄπειρον φιλανθρωπίαν καὶ
— God according-to much and boundless love-for-mankind and
χρηστότητα. Ἐκπεσὼν ὁ ἄνθρωπος ἀπὸ τῆς ἐντολῆς ἣς
kindness having-fallen the man from the commandment which
εἰλήφει, καὶ ὑπὸ τὴν ἀπόφασιν ὀργῆς γεγονώς, καὶ ὥσπερ
he-had-received and under the sentence of-wrath having-come and as
εἰς αἰχμαλωσίαν καὶ ἀτιμίαν, ἢ μετάλλου τινὸς ἐργασίαν,
into captivity and dishonor or of-(a)-mine some work
ἐκ τῆς τρυφῆς τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον
from the delight of-the paradise into the world this
ἐξορισθείς, καὶ ὑπὸ τὴν ἐξουσίαν τοῦ σκότους γεγονώς,
banished and under the authority of-the darkness having-come
καὶ ἄπιστος τῶν παθῶν καταστάς, ὑπὸ τὰ πάθη λοιπόν,
and unfaithful of-the passions having-become under the passions henceforth
καὶ τὰ νοσήματα τῆς σαρκὸς πέπτωκεν, ὁ πρὶν
and the diseases of-the flesh has-fallen the(-one) formerly
ἀπαθής, καὶ ἄνοσος. Δῆλον δὲ ὅτι καὶ πάντες οἱ
passionless and without-disease clear(-it-is) and that also all the(-ones)
ἐξ αὐτοῦ γεννηθέντες τοῖς αὐτοῖς πάθεσιν ὑποπεπτώκασιν.
from him born to-the same passions have-become-subject
6 Ὠκονόμησε τοίνυν ταῦτα τοῖς ἀσθενέσι καὶ ἀπίστοις ὁ
arranged therefore these(-things) for-the weak and unfaithful —
Θεός, μὴ βουληθεὶς παντελῶς ἐξολοθρεῦσαι τὸ ἁμαρτωλὸν
God not having-wished wholly to-destroy the sinful
τῶν ἀνθρώπων γένος διὰ πολλὴν χρηστότητα. Ἀλλ'
of-the men race because-of much kindness but
ἔδωκεν εἰς ψυχαγωγίαν καὶ θεραπείαν καὶ ἐπιμέλειαν τοῦ
he-gave for consolation and healing and care of-the

σώματος τὰ φάρμακα τοῖς τοῦ κόσμου ἀνθρώποις, καὶ
body the medicines to-the of-the world men and
τοῖς ἔξω πᾶσι· κἀκείνοις συνεχώρησε τούτους χρᾶσθαι
to-the(-ones) outside all and-to-those he-allowed these to-use
τοὺς τῷ Θεῷ μηδέπω δυναμένους ἐξ ὅλου ἑαυτοὺς
the(-ones) — to-God not-yet able from whole themselves
ἐμπιστεύειν. Σὺ δὲ ὁ μονάζων, ὁ προσεληλυθὼς τῷ
to-entrust you but the monk the(-one) having-come-near —
Χριστῷ, καὶ υἱὸς Θεοῦ βουλόμενος εἶναι, καὶ ἄνωθεν ἐκ
to-Christ and (a)-son of-God wishing to-be and from-above of
Πνεύματος γεννηθῆναι, καὶ ἀνωτέρας καὶ μείζους τοῦ
Spirit to-be-born and higher and greater than-the
πρώτου καὶ ἀπαθοῦς ἀνθρώπου ἐπαγγελίας ἐκδεχόμενος,
first and passionless man promises awaiting
τὴν εὐδοκίαν τῆς τοῦ Κυρίου ἐπιδημίας, καὶ ξένος τοῦ
the good-pleasure of-the of-the Lord sojourn and (a)-stranger to-the
κόσμου γεγονώς, καινοτέραν τινὰ καὶ ξένην πίστιν, καὶ
world having-become newer some and strange faith and
ἔννοιαν, καὶ πολιτείαν παρὰ πάντας τοὺς τοῦ κόσμου
notion and conduct beyond all the of-the world
ἀνθρώπους κεκτῆσθαι ὀφείλεις. Δόξα Πατρὶ καὶ Υἱῷ,
men to-have-acquired you-ought glory to-(the)-Father and Son
καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
and holy Spirit for the ages amen

Whoever leaves home and possessions for the Lord and does not find, in exchange, the Spirit's rest, delight, garment, and joy within has become foolish salt, the most pitiable of men. The renouncer must pass in mind into the other age and be born of the Spirit, as the setting sun gathers its rays. God, who made heaven and earth for man, made the soul and body his own house, and has deigned to dwell in his creature as his bride.

1 Ἐάν τις ἐξελθὼν τῶν ἰδίων, καὶ ἀποταξάμενος τῷ
if someone having-gone-out from-the own(-things) and having-renounced the
κόσμῳ τούτῳ, καὶ τῆς τρυφῆς τοῦ κόσμου ἀπαλλαγείς,
world this and from-the delight of-the world having-been-freed
καὶ κτημάτων, καὶ πατρός, καὶ μητρός, ἕνεκεν τοῦ
and from-possessions and father and mother for-the-sake-of the
Κυρίου, καὶ ἑαυτὸν σταυρώσας, ξένος καὶ πένης, καὶ
Lord and himself having-crucified (a)-stranger and poor and
ἐνδεὴς γένηται, ἀντὶ δὲ τῆς ἀναπαύσεως τοῦ κόσμου
needy become instead-of and the rest of-the world
ἀνάπαυσιν θεϊκήν, ἐν ἑαυτῷ μὴ εὕρῃ, καὶ ἀντὶ τῆς
rest divine in himself not find and instead-of the
προσκαίρου τρυφῆς, τρυφὴν Πνεύματος εἰς τὴν ἑαυτοῦ
temporary delight (the)-delight of-(the)-Spirit in the his-own
ψυχὴν μὴ αἴσθηται, καὶ ἀντὶ τῶν φθαρτῶν ἐνδυμάτων,
soul not perceive and instead-of the perishable garments
ἐνδύματα φωτὸς θεότητος μὴ ἀμφιάσηται, εἰς τὸν ἔσω
garments of-light of-divinity not put-on in the inner
ἄνθρωπον, καὶ ἀντὶ τῆς προτέρου καὶ σαρκικῆς κοινωνίας
man and instead-of the former and fleshly communion
ταύτης, κοινωνίαν τοῦ ἐπουρανίου ἐν τῇ ἑαυτοῦ ψυχῇ
this (the)-communion of-the heavenly(-one) in the his-own soul
ἐν πληροφορίᾳ μὴ γνῷ, καὶ ἀντὶ τῆς φαινομένης τοῦ
in full-assurance not know and instead-of the visible of-the

κόσμου τούτου χαρᾶς, χαρὰν Πνεύματος ἔνδον μὴ σχῇ,
world this joy (the)-joy of-(the)-Spirit within not have
καὶ παράκλησιν οὐρανίου χάριτος, καὶ χορτασίαν θείαν ἐν
and consolation of-heavenly grace and satisfaction divine in
τῇ ψυχῇ μὴ λάβῃ ἐν τῷ ἐποφθῆναι αὐτῷ τὴν δόξαν τοῦ
the soul not receive in the to-be-seen by-him the glory of-the
Κυρίου, κατὰ τὸ γεγραμμένον· καὶ ἀπαξαπλῶς ἀντὶ
Lord according-to the(-word) written and in-a-word instead-of
ταύτης τῆς προσκαίρου ἀπολαύσεως, ἀπόλαυσιν ἄφθαρτον
this the temporary enjoyment (an)-enjoyment incorruptible
ἐπιθυμητήν, ἐν τῇ ἑαυτοῦ ψυχῇ μὴ κτήσηται νῦν· οὗτος
desirable in the his-own soul not acquire now this(-man)
γέγονεν ἅλας μωρόν· οὗτος ἐλεεινός ἐστι παρὰ πάντας
has-become salt foolish this(-man) pitiable is beyond all
ἀνθρώπους· οὗτος καὶ τῶν ἐντεῦθεν ἐστερήθη, καὶ
men this(-man) both of-the(-things) here was-deprived and
τῶν θεϊκῶν οὐκ ἀπέλαυσε· μυστήρια θεῖα δι᾽ ἐνεργείας
the divine(-things) not he-enjoyed mysteries divine through working
τοῦ Πνεύματος οὐκ ἔγνω ἐν τῷ ἔσω αὐτοῦ ἀνθρώπῳ.
of-the Spirit not he-knew in the inner his man
Διὰ τοῦτο γὰρ ξένος τοῦ κόσμου γεγένηταί τις, ἵνα 2
because-of this for (a)-stranger to-the world has-become someone that
εἰς ἕτερον κόσμον, καὶ αἰῶνα τῷ φρονήματι μετέλθῃ ἡ
into another world and age in-the thought may-pass the
ψυχὴ αὐτοῦ, κατὰ τὸν Ἀπόστολον· Ἡμῶν γάρ, φησί,
soul his according-to the Apostle our for he-says
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει. Καὶ πάλιν, Ἐπὶ γῆς
the citizenship in heavens is and again on earth
περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα. Δεῖ
walking not according-to flesh we-war (one)-must
τοίνυν τὸν ἀποταξάμενον τῷ κόσμῳ τούτῳ, βεβαίως
therefore the(-one) having-renounced the world this firmly

πιστεῦσαι, ὅτι χρὴ εἰς ἕτερον αἰῶνα τῷ φρονήματι ἀπὸ
to-believe that (it)-is-needful into another age in-the thought from
τοῦ νῦν διὰ τοῦ πνεύματος μεταβῆναι, κἀκεῖ πολιτεύεσθαι
the now through the spirit to-pass and-there to-be-citizen
καὶ τρυφᾷν, καὶ ἀπολαύειν πνευματικῶν ἀγαθῶν, καὶ τὸν ἔσω
and to-delight and to-enjoy spiritual goods and the inner
ἄνθρωπον ἐκ πνεύματος γεννηθῆναι, καθὼς ὁ Κύριος εἶπεν·
man from spirit to-be-born as the Lord said
Ὁ πιστεύων εἰς ἐμέ, μεταβέβηκεν ἐκ τοῦ θανάτου εἰς
the(-one) believing in me has-passed from the death into
τὴν ζωήν· ἐπειδὴ ἔστιν ἄλλος θάνατος παρὰ τὸν φαινόμενον,
the life since there-is another death besides the visible
καὶ ἄλλη ζωὴ παρὰ τὴν φαινομένην· λέγει γὰρ ἡ Γραφὴ
and another life besides the visible says for the Scripture
ὅτι Ἡ σπαταλῶσα, ζῶσα τέθνηκεν. Καί, Ἄφετε τοὺς
that the(-woman) living-wantonly living is-dead and let the
νεκροὺς θάπτειν τοὺς ἑαυτῶν νεκρούς· ὅτι οὐχ οἱ νεκροὶ
dead bury the their-own dead because not the dead
αἰνέσουσί σε, Κύριε, ἀλλ᾽ ἡμεῖς οἱ ζῶντες εὐλογήσομέν σε.
will-praise you Lord but we the living will-bless you
3 Ὥσπερ γὰρ ὁ ἥλιος ἀνατείλας ἐπὶ τὴν γῆν, ὅλος ἐν τῇ
as for the sun having-risen upon the earth whole on the
γῇ ἐστιν· ἐπὰν δὲ πρὸς δυσμὰς γένηται, πάσας αὐτοῦ τὰς
earth is when but toward setting it-comes all its the
ἀκτῖνας συνάγει, πορευόμενος ἐν τῷ ἑαυτοῦ οἴκῳ· οὕτως καὶ
rays it-gathers going into the its-own house thus also
ψυχή, ἡ μὴ ἄνωθεν ἐκ τοῦ Πνεύματος ἀναγεννηθεῖσα,
(the)-soul the(-one) not from-above of the Spirit reborn
ὅλη ἐν τῇ γῇ ἐστι τοῖς λογισμοῖς αὐτῆς καὶ τῷ φρονήματι
whole on the earth is in-the thoughts her and in-the thought
ἐπὶ γῆς ἐκτεινομένη, ἕως τῶν περάτων αὐτῆς· ἐπὰν δὲ
on earth stretched as-far-as the ends its when but

καταξιωθῇ τὴν ἐπουράνιον λαβεῖν τοῦ Πνεύματος γέννησιν
she-is-deemed-worthy the heavenly to-receive of-the Spirit birth
καὶ κοινωνίαν, πάντας αὐτῆς τοὺς λογισμοὺς συνάγουσα, καὶ
and communion all her the thoughts gathering and
μεθ' ἑαυτῆς ἔχουσα, εἰσέρχεται πρὸς τὸν Κύριον εἰς τὸ ἐξ
with herself having she-enters to the Lord into the from
οὐρανοῦ ἀχειροποίητον κατοικητήριον, καὶ πάντες οἱ λογισμοὶ
heaven not-made-with-hands dwelling and all the thoughts
αὐτῆς οὐράνιοι, καὶ καθαροί, καὶ ἅγιοι γίγνονται, χωροῦντες
her heavenly and pure and holy become going
εἰς ἀέρα θεϊκόν. Ῥυσθεῖσα γὰρ ἡ ψυχὴ ἐκ τῆς φυλακῆς τοῦ
into air divine delivered for the soul from the prison of-the
σκότους τοῦ πονηροῦ ἄρχοντος τοῦ πνεύματος τοῦ κόσμου,
darkness of-the evil ruler of-the spirit of-the world
εὑρίσκει λογισμοὺς καθαροὺς καὶ θείους, ὅτι εὐδόκησεν
finds thoughts pure and divine because was-pleased
ὁ Θεὸς τὸν ἄνθρωπον ποιῆσαι θείας φύσεως κοινωνόν.
— God the man to-make of-divine nature partaker
Εἰ οὖν ἀναχωρήσεις πάντων τῶν ἐν τῷ βίῳ πραγμάτων, 4
if then you-will-withdraw-from all the in the life matters
καὶ προσκαρτερεῖς τῇ εὐχῇ σου, μᾶλλον τὸν κάματον
and you-persevere in-the prayer your rather the labor
τοῦτον ἀναπαύσεως μεστὸν ἡγήσῃ· καὶ τὴν ὀλίγην
this of-rest full you-will-consider and the little
θλῖψιν, καὶ τὸν πόνον χαρᾶς καὶ ἀνέσεως ἀνάπλεων
affliction and the toil with-joy and relief full
νομίσεις μεγίστης. Εἰ γὰρ καὶ τὸ σῶμά σου καὶ ἡ ψυχή
you-will-think greatest if for even the body your and the soul
σου καταδεδαπάνητο κατὰ πᾶσαν ὥραν ἐν ὅλῳ τῷ βίῳ
your had-been-spent at every hour in whole the life
διὰ τηλικαῦτα ἀγαθά, τί τοῦτο ἦν; ὢ τῆς ἀῤῥήτου
for such goods what this would-it-be O the unutterable

εὐσπλαγχνίας τοῦ Θεοῦ, ὅτι δωρεὰν ἑαυτὸν χαρίζεται
compassion — of-God that freely himself he-grants
τοῖς πιστεύουσιν, ἐν ὀλίγῳ καιρῷ Θεὸν κληρονομῆσαι,
to-the(-ones) believing in little time God to-inherit
καὶ Θεὸν οἰκῆσαι ἐν σώματι ἀνθρώπου, καὶ ἔχειν τὸν
and God to-dwell in (the)-body of-man and to-have the
Κύριον οἰκίαν καλὴν τὸν ἄνθρωπον. Ὥσπερ γὰρ ὁ Θεὸς
Lord (as)-house beautiful the man as for — God
τὸν οὐρανὸν καὶ τὴν γῆν ἔκτισεν εἰς τὸ κατοικῆσαι τὸν
the heaven and the earth created for the to-dwell the
ἄνθρωπον, οὕτως καὶ τὸ σῶμα καὶ τὴν ψυχὴν τοῦ ἀνθρώπου
man thus also the body and the soul of-the man
ἔκτισεν εἰς ἰδίαν οἰκίαν, εἰς τὸ ἐνοικῆσαι καὶ ἀναπαῆναι,
he-created for (his)-own house for the to-dwell-in(-it) and to-rest
ὡς ἐν ἰδίῳ οἴκῳ, τῷ σώματι, ἔχων νύμφην καλὴν τὴν
as in own house in-the body having (as)-bride beautiful the
ἐράσμιον ψυχήν, τὴν κατ᾽ εἰκόνα αὐτοῦ πεποιημένην·
lovely soul the(-soul) after (the)-image his made
Ἡρμοσάμην γὰρ ὑμᾶς, φησὶν ὁ Ἀπόστολος, ἑνὶ ἀνδρί,
I-betrothed for you says the Apostle to-one husband
παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ. Καὶ πάλιν, Οὗ
(a)-virgin pure to-present — to-Christ and again whose
οἰκός ἐσμεν ἡμεῖς. Ὥσπερ γὰρ ὁ ἀνὴρ ἐν τῷ οἴκῳ αὐτοῦ
house are we as for the man in the house his
μετὰ σπουδῆς πάντα τὰ ἀγαθὰ ἀποθησαυρίζει· οὕτω καὶ
with zeal all the goods stores-up thus also
ὁ Κύριος ἐν τῷ οἴκῳ αὐτοῦ τῇ ψυχῇ καὶ τῷ σώματι,
the Lord in the house his the soul and the body
ἀποτίθεται καὶ θησαυρίζει τὸν πλοῦτον τοῦ Πνεύματος τὸν
lays-up and treasures the wealth of-the Spirit the
οὐράνιον. Οὔτε δὲ σοφοὶ διὰ τῆς σοφίας, οὔτε φρόνιμοι
heavenly neither and (the)-wise through the wisdom nor (the)-prudent

διὰ τῆς φρονήσεως αὐτῶν ἠδυνήθησαν καταλαβεῖν ψυχῆς
through the prudence their could to-comprehend of-(the)-soul
λεπτότητα, ἢ εἰπεῖν περὶ αὐτῆς ὡς ἔστιν, εἰ μὴ μόνον
(the)-subtlety or to-speak about her as she-is except — only
οἷς διὰ τοῦ ἁγίου Πνεύματος ἀποκαλύπτεται ἡ
(those)-to-whom through the holy Spirit is-revealed the
κατάληψις καὶ γνῶσις ἀκριβὴς περὶ ψυχῆς γνωρίζεται. Ἀλλ᾽
comprehension and knowledge exact about (the)-soul is-made-known but
ἐνταῦθα θεώρει, καὶ διάκρινον, καὶ σύνες, πῶς, ἄκουσον·
here behold and distinguish and understand how hear
οὗτος Θεός, αὕτη οὐ Θεός· οὗτος Κύριος, αὕτη δούλη· οὗτος
he (is)-God she not God he Lord she (a)-slave he
κτίστης, αὕτη κτίσμα· οὗτος ποιητής, αὕτη ποίημα. Οὐδὲν
creator she creature he maker she (a)-thing-made nothing
κοινὸν τῆς αὐτοῦ φύσεως, καὶ αὐτῆς τυγχάνει· ἀλλὰ διὰ
common of-the his nature and hers is but because-of
τὴν ἄπειρον, καὶ ἄῤῥητον, καὶ ἀνεννόητον ἀγάπην, καὶ
the infinite and unutterable and inconceivable love and
εὐσπλαγχνίαν αὐτοῦ, εὐδόκησεν εἰς τοῦτο τὸ ποίημα καὶ
compassion his he-was-pleased in this the thing-made and
κτίσμα νοερόν, καὶ τίμιον καὶ ἐξαίρετον ἔργον ἐνοικῆσαι,
creature intellectual and precious and exceptional work to-dwell
ὥς φησιν ἡ Γραφή, Εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
as says the Scripture for the to-be us firstfruits some of-the
αὐτοῦ κτισμάτων, εἰς τὴν αὐτοῦ σοφίαν καὶ κοινωνίαν,
his creatures for the his wisdom and communion
εἰς ἴδιον κατοικητήριον, εἰς ἰδίαν καὶ καθαρὰν νύμφην.
for own dwelling for own and pure bride
Τοιούτων οὖν ἀγαθῶν προκειμένων, καὶ τοιούτων 5
such then goods lying-ahead and such
ἐπαγγελιῶν ἐπαγγελθεισῶν, καὶ τοιαύτης εὐδοκίας ὑπὸ
promises having-been-promised and such good-pleasure by

Κυρίου εἰς ἡμᾶς γεγενημένης, μὴ ἀμελήσωμεν, ὦ τέκνα,
(the)-Lord toward us having-come-about not let-us-neglect O children
μήτε ὀκνήσωμεν ἐπαχθῆναι πρὸς τὴν ζωὴν τὴν αἰώνιον,
nor let-us-shrink to-be-drawn toward the life the eternal
καὶ ἑαυτοὺς ὁλοτελῶς τῇ τοῦ Κυρίου εὐαρεστήσει
and ourselves wholly to-the of-the Lord pleasing
ἐπιδοῦναι· παρακαλέσωμεν τοίνυν τὸν Κύριον, ἵνα τῇ ἰδίᾳ
to-give let-us-beseech therefore the Lord that by-the own
τῆς θεότητος δυνάμει λυτρώσηται ἡμᾶς ἐκ τῆς φυλακῆς
of-the divinity power he-may-redeem us from the prison
τοῦ σκότους τῶν παθῶν τῆς ἀτιμίας, καὶ τὴν ἰδίαν
of-the darkness of-the passions of-the dishonor and the own
εἰκόνα, καὶ τὸ πλάσμα ἐκδικήσας ἀναλάμψαι ποιήσῃ,
image and the fashioning having-avenged to-shine-again he-may-make
σώαν καὶ καθαρὰν τὴν ψυχὴν ἀπεργασάμενος, καὶ οὕτως
sound and pure the soul having-wrought and thus
ἀξιωθῶμεν τῆς κοινωνίας τοῦ Πνεύματος, δοξάζοντες
may-we-be-deemed-worthy of-the communion of-the Spirit glorifying
Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα, εἰς τοὺς αἰῶνας. Ἀμήν.
(the)-Father and Son and holy Spirit for the ages amen

L · THE POWER THAT DWELT IN THE RIGHTEOUS

Elijah shut the heavens, Moses turned his rod into a serpent, David killed the giant, and Joshua stopped the sun, each by the heavenly power dwelling in him, not by nature. These things were a shadow; the hearer is to take them into himself, since when he stretches the hands of his mind to heaven Satan sinks below his thoughts. The Spirit poured out in the New Covenant is found by measure, toil, and testing, and grace at first holds only some of the soul's members.

Τίς ἦν ὁ κλείσας τὰς θύρας τῶν οὐρανῶν; Ἠλίας, ἢ ὁ 1
who was the(-one) having-shut the doors of-the heavens Elijah or —
Θεὸς ἦν ἐν αὐτῷ, ὁ ἐπιτάξας καὶ τῷ ὑετῷ; νομίζω,
God was in him the(-one) having-commanded also the rain I-think
ὅτι ὁ ἐξουσιαστὴς τῷ οὐρανῷ, αὐτὸς ἐνεκαθέσθη ἐντὸς
that the one-having-authority over-the heaven he sat within
τοῦ νοὸς αὐτοῦ, καὶ διὰ τῆς γλώσσης αὐτοῦ ὁ Λόγος
the mind his and through the tongue his the Word
τοῦ Θεοῦ ἐκώλυσε τοῦ μὴ κατελθεῖν ὑετὸν ἐπὶ τῆς γῆς.
— of-God prevented of-the not to-come-down rain upon the earth
Καὶ πάλιν εἶπε, καὶ ἠνοίγησαν αἱ πύλαι τῶν οὐρανῶν,
and again he-spoke and were-opened the gates of-the heavens
καὶ κατῆλθεν ὁ ὑετός· ὁμοίως καὶ Μωϋσῆς ἔθηκε ῥάβδον,
and came-down the rain likewise also Moses put-down (a)-rod
καὶ ἐγένετο ὄφις· καὶ πάλιν εἶπε, καὶ ἐγένετο ῥάβδος.
and it-became (a)-serpent and again he-spoke and it-became (a)-rod
Καὶ ἔλαβεν ἀπὸ καμίνου τέφραν, καὶ ἐσκόρπισε, καὶ
and he-took from (a)-furnace ash and scattered(-it) and
ἐγένετο ἕλκη· καὶ πάλιν ἐπέταξε, καὶ ἐγένετο σκνίπες, καὶ
there-came boils and again he-commanded and there-came gnats and
βάτραχοι. Ἆρα ταῦτα φύσις ἀνθρώπων ποιεῖν ἠδύνατο;
frogs then these(-things) (the)-nature of-men to-do could
Εἶπε τῇ θαλάσσῃ, καὶ ἐμερίσθη· τῷ ποταμῷ, καὶ
he-spoke to-the sea and it-was-divided to-the river and

μετεβλήθη εἰς αἷμα. Ἀλλὰ δῆλον, ὅτι οὐρανία δύναμις ᾤκει
it-was-changed into blood but (it-is)-clear that heavenly power dwelt
ἐν τῷ νῷ αὐτοῦ, καὶ διὰ Μωσέως ἐποίει τὰ σημεῖα ταῦτα.
in the mind his and through Moses did the signs these
2 Ὁ Δαβὶδ πῶς ἄνευ ὅπλου ἠδύνατο μετὰ τοιούτου γίγαντος
— *David how without weapon could-he with such (a)-giant*
συμβαλεῖν εἰς πόλεμον; Καὶ ὅτε ἔῤῥιψε τὸν λίθον κατὰ τοῦ
to-engage in war and when he-threw the stone against the
ἀλλοφύλου, διὰ τῆς χειρὸς Δαβίδ, χεὶρ Θεοῦ ὡδήγει τὸν
foreigner through the hand of-David (the)-hand of-God guided the
λίθον, καὶ αὐτὴ ἡ θεία δύναμις ἀπέκτεινεν αὐτὸν ποιήσασα
stone and the-very the divine power killed him having-made
τὴν νίκην. Οὐ γὰρ Δαβὶδ ἠδύνατο ἀσθενὴς ὢν τῷ σώματι.
the victory not for David could(-it) weak being in-the body
Ἰησοῦς ὁ τοῦ Ναυῆ ὅτε ἀπῆλθεν εἰς Ἰεριχὼ περιεκαθέσθη
Joshua the(-son) — of-Nun when he-went to Jericho sat-around(-it)
ἑπτὰ ἡμέρας μηδὲν δυνάμενος ποιῆσαι τῇ ἰδίᾳ φύσει, ἀλλ᾽
seven days nothing able to-do by-the own nature but
ὅτε ὁ Θεὸς ἐκέλευσε, τὰ τείχη ἀφ᾽ ἑαυτῶν κατέπεσε. Καὶ
when — God bade the walls of themselves fell-down and
ὅτε εἰσῆλθεν εἰς τὴν γῆν τῆς ἐπαγγελίας, λέγει αὐτῷ ὁ
when he-entered into the land of-the promise says to-him the
Κύριος, Ἄπελθε εἰς πόλεμον· ἀπεκρίθη Ἰησοῦς, Ζῇ Κύριος,
Lord go to war answered Joshua (as)-lives (the)-Lord
οὐ μὴ ἀπέλθω ἄνευ σοῦ. Καὶ τίς ἐστιν ὁ ἐπιτάξας
not — I-will-go without you and who is the(-one) having-commanded
τῷ ἡλίῳ στῆναι ἄλλας δύο ὥρας ἐν τῇ συμβολῇ τοῦ
the sun to-stand other two hours in the engagement of-the
πολέμου, ἡ φύσις αὐτοῦ μόνη, ἢ ἡ συνοῦσα αὐτῷ δύναμις;
war the nature his alone or the present-with him power
καὶ Μωϋσῆς ὅτε συνέβαλε τῷ Ἀμαλήκ, εἰ μὲν ἐξέτεινε
and Moses when he-engaged — Amalek if indeed he-stretched-out

τὰς χεῖρας εἰς τὸν οὐρανόν, πρὸς τὸν Θεόν, ἐπάτει τὸν
the hands to the heaven toward — God he-trod-down —
Ἀμαλήκ· εἰ δὲ ἔκλινε τὰς χεῖρας, ὁ Ἀμαλὴκ περιεγίνετο.
Amalek if but he-lowered the hands — Amalek prevailed
Σὺ δὲ ἀκούων ταῦτα γινόμενα, μὴ μακράν σου ἀπέλθῃ ὁ 3
you but hearing these(-things) happening not far from-you let-depart the
νοῦς· ἀλλ᾽ ἐπειδὴ ἐκεῖνα τύπος ἦν καὶ σκιὰ τῶν ἀληθινῶν
mind but since those (a)-type were and (a)-shadow of-the true
πραγμάτων, ἀνάλαβε εἰς ἑαυτὸν ταῦτα. Ὅτε γὰρ ἐκτενεῖς
matters take(-them) to yourself these(-things) when for you-stretch-out
τὰς χεῖρας τοῦ νοός σου, καὶ τοὺς λογισμοὺς εἰς τὸν οὐρανόν,
the hands of-the mind your and the thoughts to the heaven
καὶ θελήσεις προσκολληθῆναι τῷ Κυρίῳ, κατώτερος τῶν
and wish to-cleave to-the Lord lower than-the
λογισμῶν σου γίνεται ὁ Σατανᾶς. Καὶ ὥσπερ εἰς Ἰεριχὼ τὰ
thoughts your becomes — Satan and as at Jericho the
τείχη ἔπεσον διὰ δυνάμεως Θεοῦ, οὕτω καὶ νῦν τὰ τείχη
walls fell through power of-God thus also now the walls
τῆς κακίας τὰ κωλύοντά σου τὸν νοῦν, καὶ αἱ πόλεις τοῦ
of-the vice the(-ones) hindering your the mind and the cities —
Σατανᾶ, καὶ οἱ ἐχθροί σου ἐξολοθρεύονται διὰ δυνάμεως
of-Satan and the enemies your are-destroyed through power
Θεοῦ· οὕτως ἐν τῇ σκιᾷ Θεοῦ δύναμις ἀδιαλείπτως συνῆν
of-God thus in the shadow of-God (the)-power unceasingly was-with
τοῖς δικαίοις, ποιοῦσα θαυμάσια φανερά· καὶ ἔσωθεν δὲ ἐν
the righteous working wonders manifest and within but in
αὐτοῖς ᾤκει ἡ θεία χάρις. Ὁμοίως καὶ εἰς τοὺς προφήτας
them dwelt the divine grace likewise also in the prophets
ἐνήργει, καὶ διηκόνει τὸ Πνεῦμα ἐν ταῖς ψυχαῖς αὐτῶν τοῦ
worked and ministered the Spirit in the souls their of-the
προφητεύειν, καὶ λαλεῖν, ὅτε χρεία ἦν πράγματα μεγάλα
to-prophesy and to-speak when need was matters great

εἰπεῖν τῷ κόσμῳ. Οὐ γὰρ πάντοτε ἐλάλουν, ἀλλ᾽ ὅτε ἤθελε
to-say to-the world not for always did-they-speak but when wished
τὸ ἐν αὐτοῖς Πνεῦμα· πλὴν ἡ δύναμις πάντοτε συνῆν.
the in them Spirit but the power always was-with(-them)
4 Εἰ οὖν εἰς τὴν σκιὰν τοσοῦτον ἐξεχύθη τὸ Πνεῦμα τὸ
if then into the shadow so-much was-poured-out the Spirit the
ἅγιον, πόσῳ μᾶλλον εἰς τὴν Καινὴν Διαθήκην, εἰς τὸν
holy how-much more into the New Covenant into the
σταυρόν, εἰς τὴν ἔλευσιν τοῦ Χριστοῦ, ὅπου ἐγένετο ἡ
cross into the coming — of-Christ where took-place the
ἔκχυσις καὶ ἡ μέθη τοῦ Πνεύματος; Ἐκχεῶ γάρ, φησί,
outpouring and the drunkenness of-the Spirit I-will-pour-out for he-says
ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα. Τοῦτό ἐστιν
from the Spirit my upon all flesh this is
ὃ εἶπεν αὐτὸς ὁ Κύριος, ὅτι Μεθ᾽ ὑμῶν ἔσομαι ἕως τῆς
what said the-very the Lord that with you I-will-be until the
συντελείας τοῦ αἰῶνος· πᾶς γὰρ ὁ ζητῶν εὑρίσκει.
consummation of-the age every(-one) for the(-one) seeking finds
Εἰ γάρ, φησίν, ὑμεῖς πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ
if for he-says you evil being know gifts good
διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον Πατὴρ ὑμῶν
to-give to-the children your how-much more (the)-Father your
ὁ οὐράνιος δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν,
the heavenly will-give (the)-Spirit holy to-the(-ones) asking him
δυνάμει καὶ πληροφορίᾳ πολλῇ κατὰ τὸν Ἀπόστολον;
in-power and full-assurance much according-to the Apostle
Τὰ οὖν τοιαῦτα καὶ μέτρῳ, καὶ πόνῳ, καὶ κόπῳ πολλῷ,
the(-things) then such both by-measure and toil and labor much
καὶ ὑπομονῇ, καὶ φιλίᾳ τῇ πρὸς αὐτὸν εὑρίσκεται,
and patience and friendship the(-friendship) toward him are-found
γυμναζομένων τῶν αἰσθητηρίων τῆς ψυχῆς, κατὰ τὸ
being-trained the senses of-the soul according-to the(-word)

εἰρημένον, διὰ καλοῦ τε καὶ κακοῦ, δηλαδὴ διά τε τῶν
said by good both and evil namely through both the
μηχανῶν καὶ ἐπιβουλῶν, καὶ πολυτρόπων περιστάσεων, καὶ
devices and plots and manifold circumstances and
ἐνεδρῶν τῆς κακίας· ὁμοίως δὲ καὶ διὰ τῶν διαφόρων
ambushes of-the vice likewise and also through the different
χαρισμάτων καὶ ποικίλων ἀντιλήψεων τῆς ἐνεργείας
gifts and various supports of-the working
καὶ δυνάμεως τοῦ Πνεύματος. Ὁ γὰρ γνωρίζων τὴν
and power of-the Spirit the(-one) for knowing the
ἐπουλὴν τῆς κακίας διὰ τῶν παθῶν μιαίνουσαν τὸν ἔσω
scar of-the vice through the passions defiling the inner
ἄνθρωπον, καὶ μὴ ἐπιγινώσκων ἐν αὐτῷ τὴν ἀντίληψιν τοῦ
man and not recognizing in himself the support of-the
ἁγίου Πνεύματος τῆς ἀληθείας ἐνδυναμοῦσαν αὐτοῦ τὴν
holy Spirit of-the truth strengthening his the
ἀσθένειαν καὶ ἀνανεοῦσαν τὴν ψυχὴν ἐν ἀγαλλιάσει καρδίας,
weakness and renewing the soul in exultation of-heart
ὁ τοιοῦτος ἐν ἀδιακρισίᾳ πορεύεται, μὴ γνωρίζων γε
the such(-man) in indiscrimination walks not knowing indeed
μὴν τὴν πολύτροπον οἰκονομίαν τῆς τοῦ Θεοῦ χάριτος καὶ
truly the manifold dispensation of-the — of-God grace and
εἰρήνης. Καὶ πάλιν δὲ ὁ βοηθούμενος ὑπὸ τοῦ Κυρίου,
peace and again but the(-one) helped by the Lord
καὶ εὑρισκόμενος ἐν εὐφροσύνῃ πνευματικῇ καὶ χαρίσμασι
and found in gladness spiritual and gifts
ἐπουρανίοις, ἐὰν νομίσῃ μηκέτι ἀνακεῖσθαι ὑπὸ τῆς
heavenly if he-think no-longer to-be-held by the
ἁμαρτίας, ἀπατᾶται κλεπτόμενος, μὴ διακρίνων λεπτότητα
sin he-is-deceived being-stolen not discerning (the)-subtlety
τῆς κακίας· καὶ μὴ συνιὼν τὴν κατὰ μέρος γενομένην τῆς
of-the vice and not understanding the by part having-come of-the

νηπιότητος αὔξησιν καὶ τελειότητα ἐν Χριστῷ. Διὰ γὰρ τῆς
infancy growth and perfection in Christ through for the
ἐπιχορηγίας τοῦ ἁγίου καὶ θεϊκοῦ Πνεύματος ὁμοῦ τε καὶ ἡ
supply of-the holy and divine Spirit together both also the
πίστις αὐξανομένη εἰς προκοπὴν ἔρχεται, καὶ πᾶν ὀχύρωμα
faith increasing to advance comes and every stronghold
πονηρῶν λογισμῶν κατὰ μέρος χωρεῖ εἰς καθαίρεσιν
of-evil thoughts by part goes to destruction
παντελῆ. Ἐρευνᾷν οὖν ὀφείλει ἕκαστος ἡμῶν, εἰ εὗρεν
complete to-search then ought each of-us whether he-has-found
ἐν τῷ ὀστρακίνῳ τούτῳ σκεύει τὸν θησαυρόν, εἰ ἐνεδύσατο
in the earthen this vessel the treasure whether he-has-put-on
τὴν πορφύραν τοῦ πνεύματος, εἰ εἶδε τὸν βασιλέα, καὶ
the purple of-the spirit whether he-has-seen the king and
ἀνεπαύθη ἐγγύτατος αὐτοῦ γενόμενος, εἴτε ἀκμὴν εἰς τοὺς
rested nearest to-him having-become or still in the
ἐξωτάτους οἴκους διακινεῖ· ἡ γὰρ ψυχὴ ἔχει μέλη πολλά,
outermost houses he-moves-about the for soul has members many
καὶ βάθος πολύ, καὶ λοιπὸν ἡ ἁμαρτία ἐπεισελθοῦσα
and depth much and henceforth the sin having-come-in-upon(-her)
κατέσχεν αὐτῆς ὅλα τὰ μέλη καὶ τὰς νομὰς τῆς καρδίας.
held her all the members and the pastures of-the heart
Εἶτα ἐπιζητοῦντος τοῦ ἀνθρώπου ἔρχεται ἡ χάρις πρὸς
then seeking the man comes the grace to
αὐτόν, καὶ κατέχει δύο μέλη τῆς ψυχῆς ἴσως. Ὁ οὖν
him and holds two members of-the soul perhaps the then
ἄπειρος, παρακαλούμενος ὑπὸ τῆς χάριτος, νομίζει, ὅτι
inexperienced(-man) being-comforted by the grace thinks that
ἐλθοῦσα ἡ χάρις ὅλα τὰ μέλη τῆς ψυχῆς κατέσχε, καὶ
having-come the grace all the members of-the soul held and
ἐξερρίζώθη ἡ ἁμαρτία. Τὸ πλεῖστον δὲ μέρος τῆς ἁμαρτίας
was-uprooted the sin the most but part of-the sin

κρατεῖται, καὶ ἓν μέρος ὑπὸ τῆς χάριτος· καὶ ὑποκλέπτεται
is-held and one part by the grace and he-is-stolen-from
καὶ οὐκ οἶδε. Διὰ πλειόνων δὲ ἔτι περὶ τούτων ἔχοντες
and not knows through more but still about these having
ἐπιστεῖλαι τῇ διαθέσει τῆς ὑμετέρας εἰλικρινείας, δι᾽
to-write to-the disposition of-the your sincerity through
ὀλίγων ἐδώκαμεν ὑμῖν ἀφορμὴν ὡς συνετοῖς ἀνδράσιν, ἵνα
few we-have-given you (a)-starting-point as to-intelligent men that
ἐργασάμενοι καὶ ἐξερευνήσαντες τὴν τῶν λόγων δύναμιν,
having-worked and having-searched-out the of-the words power
συνετώτεροι γένησθε ἐν Κυρίῳ, καὶ τὴν ἁπλότητα τῆς
more-intelligent you-may-become in (the)-Lord and the simplicity of-the
καρδίας ὑμῶν αὐξάνητε ἐν τῇ αὐτοῦ χάριτι, καὶ δυνάμει
heart your you-may-increase in the his grace and power
τῆς ἀληθείας, ἵνα μετὰ πάσης ἀσφαλείας ἀντεχόμενοι τῆς
of-the truth that with all security holding-fast the
ἑαυτῶν σωτηρίας, καὶ ῥυσθέντες ἀπὸ πάσης περιεργείας καὶ
your-own salvation and delivered from all curiosity and
δολιότητος τοῦ ἀντικειμένου καταξιωθῆτε ἄπτωτοι καὶ
craftiness of-the adversary you-may-be-deemed-worthy unfalling and
ἀκαταγώνιστοι, εὑρεθῆναι ἐν τῇ ἡμέρᾳ τῆς διαγνώσεως τοῦ
unconquered to-be-found in the day of-the discernment of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα καὶ τὸ κράτος
Lord our Jesus Christ to-whom (be)-the glory and the might
σὺν τῷ Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι αὐτοῦ νῦν, καὶ
with the Father and the life-giving Spirit his now and
ἀεί, καὶ εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων. Ἀμήν.
always and for the unending ages of-the ages amen
