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The Catechetical Lectures

Cyril of Jerusalem

ΚΑΤΗΧΗΣΕΙΣ

The Catechetical Lectures

Part One: The Procatechesis and Lectures I–XII

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with a word-for-word interlinear English translation

preserving the original word order



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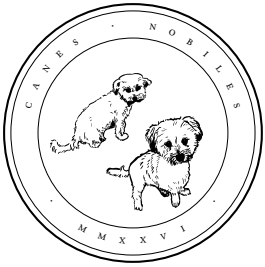

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ΠΡΟΚΑΤΗΧΗΣΙΣ

PROCATECHESIS

Cyril greets those enrolled for baptism, now at the forecourt of the palace. Simon the Magus was baptized but not enlightened, and the guest without a wedding garment was cast out: let none come to pry. The forty days are a respite to put off the old garment, for baptism is given only once. The candidates are to attend the exorcisms, which purge the soul as fire purges gold, to tell catechumens nothing of what they hear, and to sit apart, men with men and women with women, reading or praying quietly. Baptism is ransom, remission, and seal; the dragon watches by the road, and faith passes him shod with the Gospel. A closing note forbids giving the lectures to catechumens.

Ἤτοι πρόλογος τῶν Κατηχήσεων τοῦ ἐν ἁγίοις Πατρὸς
or prologue of-the Catecheses of-the among saints Father
ἡμῶν Κυρίλλου ἀρχιεπισκόπου Ἱεροσολύμων.
our Cyril archbishop of-Jerusalem

Ἤδη μακαριότητος ὀσμὴ πρὸς ὑμᾶς, ὦ φωτιζόμενοι· 1
already of-blessedness a-scent toward you O being-enlightened
ἤδη τὰ νοητὰ ἄνθη συλλέγετε, πρὸς πλοκὴν ἐπουρανίων
already the spiritual flowers you-gather for the-weaving of-heavenly
στεφάνων· ἤδη τοῦ Πνεύματος τοῦ ἁγίου ἔπνευσεν ἡ
crowns already of-the Spirit the Holy has-breathed the
εὐωδία. Ἤδη περὶ τὴν πρόαυλιν τῶν βασιλείων γεγόνατε·
fragrance already about the forecourt of-the palace you-have-come
γένοιτο δὲ ἵνα καὶ ὑπὸ τοῦ βασιλέως εἰσαχθῆτε. Ἄνθη
may-it-be and that also by the king you-may-be-led-in flowers
γὰρ νῦν ἐφάνη τῶν δένδρων· γένοιτο δὲ ἵνα καὶ ὁ
for now have-appeared of-the trees may-it-be and that also the
καρπὸς τέλειος ᾖ. Ὀνοματογραφία τέως ὑμῖν γέγονε,
fruit perfect be enrollment meanwhile for-you has-taken-place
καὶ στρατείας κλῆσις· καὶ νυμφαγωγίας λαμπάδες, καὶ
and of-military-service a-call and of-bridal-procession torches and

οὐρανίου πολιτείας ἐπιθυμία, καὶ πρόθεσις ἀγαθὴ, καὶ
of-heavenly citizenship a-desire and purpose good and
ἐλπὶς ἐπακολουθοῦσα· ἀψευδὴς γὰρ ὁ εἰπών· Ὅτι
hope following-after unlying for the-one having-said that
τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς τὸ ἀγαθόν. Ὁ
for-those loving — God all-things work-together for the good —
μὲν γὰρ Θεὸς δαψιλὴς ἐστιν εἰς εὐεργεσίαν· περιμένει δὲ
indeed for God abundant is in beneficence he-awaits but
ἑκάστου τὴν γνησίαν προαίρεσιν· διὰ τοῦτο ἐπήναγεν ὁ
of-each the genuine choice because-of this added the
Ἀπόστολος λέγων Τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Ἡ
Apostle saying to-those according-to purpose called being the
πρόθεσις γνησία οὖσα, κλητόν σε ποιεῖ· κἂν γὰρ τὸ σῶμα
purpose genuine being called you makes even-if for the body
ὧδε ἔχῃς, τὴν δὲ διάνοιαν μὴ ἔχῃς, οὐδὲν ὠφελῇ.
here you-have the but mind not you-have nothing you-are-profited

2 Προσῆλθέ ποτε καὶ Σίμων τῷ λουτρῷ ὁ Μάγος· ἐβαπτίσθη,
came once also Simon to-the bath the Magus he-was-baptized
ἀλλ᾽ οὐκ ἐφωτίσθη· καὶ τὸ μὲν σῶμα ἔβαψεν ὕδατι, τὴν δὲ
but not he-was-enlightened and the indeed body he-dipped in-water the but
καρδίαν οὐκ ἐφώτισε Πνεύματι· καὶ κατέβη μὲν τὸ σῶμα
heart not he-enlightened by-the-Spirit and went-down indeed the body
καὶ ἀνέβη, ἡ δὲ ψυχὴ οὐ συνετάφη Χριστῷ, οὐδὲ συνηγέρθη.
and came-up the but soul not was-buried-with Christ nor was-raised-with
Ἐγὼ δὲ λέγω τὰς ὑπογραφὰς τῶν πτωμάτων, ἵνα μὴ σὺ
I but tell the records of-the falls that not you
πέσῃς· ταῦτα γὰρ τυπικῶς ἐγίνετο ἐκείνοις, γέγραπται δὲ
may-fall these-things for in-figure happened to-them it-is-written and
πρὸς νουθεσίαν τῶν μέχρις σήμερον προσερχομένων. Μή
for warning of-those to this-day approaching not
τις ὑμῶν εὑρεθῇ πειράζων τὴν χάριν, μή τις ῥίζα πικρίας
anyone of-you be-found tempting the grace not any root of-bitterness

ἄνω φύουσα ἐνοχλῇ· μὴ τις ὑμῶν εἰσέλθῃ λέγων· Ἄφες,
up springing trouble not anyone of-you enter saying let-be
ἴδωμεν τί ποιοῦσιν οἱ πιστοί· εἰσελθὼν ἴδω, ἵνα μάθω
let-us-see what do the faithful having-entered let-me-see that I-may-learn
τὰ γινόμενα. Ἰδεῖν προσδοκᾷς, τὸ δὲ ὀφθῆναι οὐ
the-things happening to-see you-expect the but to-be-seen not
προσδοκᾷς; καὶ νομίζεις ὅτι σὺ μὲν πολυπραγμονεῖς τὰ
you-expect and you-think that you indeed pry-into the-things
γιγνόμενα, Θεὸς δὲ σοῦ οὐ πολυπραγμονεῖ τὴν καρδίαν.
happening God but your not pries-into the heart
Ἐπολυπραγμόνησέ τίς ποτε τὸν γάμον ἐν τοῖς 3
pried-into someone once the wedding in the
Εὐαγγελίοις· καὶ ἀνάξιον ἔνδυμα λαβὼν εἰσῆλθε, καὶ
Gospels and unworthy garment having-taken went-in and
ἀνέπεσε, καὶ ἔφαγε· συνεχώρησε γὰρ ὁ νυμφίος. Ἔδει
reclined and ate permitted for the bridegroom it-behooved
δὲ αὐτὸν ἰδόντα τὸ λευχειμονοῦν πάντων καὶ αὐτὸν
but him having-seen the white-robing of-all also himself
ἀναλαβέσθαι τοιοῦτον ἔνδυμα· ἀλλ' ἴσων μὲν μετελάμβανε
to-take-up such garment but equal indeed he-partook-of
βρωμάτων, ἀνισότητα δὲ εἶχε σχημάτων καὶ προαιρέσεως.
foods inequality but he-had of-garbs and of-choice
Ἀλλ' ὁ νυμφίος, εἰ καὶ δαψιλὴς, ἀλλ' οὐκ ἄκριτος·
but the bridegroom if even abundant yet not undiscerning
περιερχόμενος δὲ τῶν ἀνακειμένων ἕκαστον, καὶ θεωρῶν
going-round and of-those reclining each and beholding
(ἔμελε γὰρ αὐτῷ, οὐχ ὅπως φάγωσιν, ἀλλ' ὅπως
it-concerned for him not how they-might-eat but how
εὐσχημονῶσιν), ἰδὼν τινα ἀλλότριον, μὴ ἔχοντα
they-might-behave-seemly having-seen a-certain stranger not having
γάμου ἔνδυμα, ἔλεγε πρὸς αὐτόν· Ἑταῖρε, πῶς εἰσῆλθες
of-wedding garment he-said to him friend how came-you-in

ὧδε; ποίῳ χρώματι; ποίᾳ συνειδήσει; Ἔστω, ὁ θυρωρὸς
here with-what color with-what conscience let-it-be the doorkeeper
οὐκ ἐκώλυσε, διὰ τὸ δαψιλὲς τοῦ παρέχοντος· ἔστω,
not hindered because-of the abundance of-the-one providing let-it-be
ἄγνοιαν εἶχες ποταπῷ δεῖ σχήματι εἰσελθεῖν εἰς
ignorance you-had in-what it-is-needful garb to-enter into
τὸ συμπόσιον· εἰσῆλθες, εἶδες ἀστράπτοντα ὥσπερ τὰ
the banquet you-came-in you-saw flashing as-it-were the
σχήματα τῶν ἀνακειμένων· οὐκ ἔδει σε κἂν ἐκ τῶν
garbs of-those reclining not it-behooved you even from the-things
φαινομένων διδαχθῆναι; οὐκ ἔδει σε εἰσελθεῖν εὐκαίρως,
appearing to-be-taught not it-behooved you to-enter seasonably
ἵνα εὐκαίρως ἐξέλθῃς; νῦν δὲ ἀκαίρως εἰσῆλθες, ἵνα
that seasonably you-may-go-out now but unseasonably you-came-in that
ἀκαίρως ἐκβληθῇς. Καὶ προστάσσει τοῖς ὑπηρέταις·
unseasonably you-may-be-thrown-out and he-orders the servants
Δήσατε αὐτοῦ τοὺς πόδας, τοὺς τολμηρῶς εἰσβάλλοντας·
bind his the feet those boldly intruding
δήσατε αὐτοῦ τὰς χεῖρας. τὰς μὴ εἰδυίας ἔνδυμα
bind his the hands those not knowing a-garment
περιβαλέσθαι φαιδρόν· καὶ ἐμβάλετε αὐτὸν εἰς τὸ σκότος
to-put-on bright and throw him into the darkness
τὸ ἐξώτερον· ἀνάξιος γάρ ἐστι λαμπάδων νυμφικῶν. Εἶδες
the outer unworthy for he-is of-torches bridal you-saw
τί συνέβη τῷ τότε· ἀσφάλισαι τὰ σεαυτοῦ.
what befell the-one then secure the-things your-own

4 Ἡμεῖς μὲν γὰρ, οἱ διάκονοι Χριστοῦ, δεδέγμεθα ἕκαστον,
we indeed for the ministers of-Christ have-received each
καὶ θυρωρῶν ὥσπερ τάξιν ἐπέχοντες, ἀνετὴν ἀφήκαμεν τὴν
and of-doorkeepers as-it-were the-rank holding open we-left the
θύραν. Ἐγχωρεῖ δέ σε βεβορβορωμένην ἔχοντα τὴν ψυχὴν
door it-is-possible but you befouled having the soul

ἁμαρτίαις, καὶ τὴν προαίρεσιν ἐσπιλωμένην, εἰσελθεῖν.
with-sins and the choice stained to-enter
Εἰσῆλθες· κατηξιώθης· ὄνομά σου ἐνεγράφη. Βλέπεις
you-entered you-were-deemed-worthy name your was-enrolled you-see
μοι τὸ σεμνὸν τοῦτο τῆς Ἐκκλησίας κατάστημα; θεωρεῖς
me the solemn this of-the Church decorum you-behold
μοι τάξιν καὶ ἐπιστήμην; Γραφῶν ἀνάγνωσιν, κανονικῶν
me order and knowledge of-Scriptures reading of-canonical-ones
παρουσίαν, διδασκαλίας ἀκολουθίαν; Δυσωπήθητι τὸν
presence of-teaching sequence be-put-to-shame-by the
τόπον, καὶ παιδεύθητι ἐκ τῶν φαινομένων· ἔξελθε
place and be-taught from the-things appearing go-out
εὐκαίρως τὰ νῦν, καὶ εἴσελθε αὔριον εὐκαιρότατα. Εἰ
seasonably the now and enter tomorrow most-seasonably if
φιλάργυρον εἶχες τὸ σχῆμα τῆς ψυχῆς, ἄλλο ἐνδυσάμενος
avaricious you-had the garb of-the soul another having-put-on
εἴσελθε. Ἔκδυσαι τὸ σχῆμα ὃ εἶχες, μὴ ἐπικαλύψῃς·
enter take-off the garb which you-had not cover-it-up
ἔκδυσαί μοι πορνείαν καὶ ἀκαθαρσίαν, καὶ ἔνδυσαί μοι
take-off me fornication and uncleanness and put-on me
σωφροσύνης λαμπροτάτην στολήν. Ἐγὼ παραγγέλλω,
of-chastity most-bright robe I charge
πρὶν ὁ νυμφίος τῶν ψυχῶν εἰσέλθῃ Ἰησοῦς, καὶ ἴδῃ τὰ
before the bridegroom of-the souls enter Jesus and see the
σχήματα. Πολλή σοι ἡ προθεσμία· τεσσαράκοντα ἡμερῶν
garbs long for-you the respite of-forty days
μετάνοιαν ἔχεις· ἔχεις πολλὴν εὐκαιρίαν καὶ ἐκδύσασθαι
repentance you-have you-have much opportunity both to-take-off
καὶ ἀποπλύνασθαι, καὶ ἐνδύσασθαι καὶ εἰσελθεῖν. Εἰ δὲ
and to-wash-off and to-put-on and to-enter if but
ἐπιμένῃς κακῇ προαιρέσει, ὁ μὲν λέγων ἀναίτιος, σὺ
you-persist in-evil choice the-one indeed speaking blameless you

δὲ μὴ προσδόκα λήψεσθαι τὴν χάριν· τὸ μὲν γὰρ ὕδωρ
but not expect to-receive the grace the indeed for water
σε δέξεται, τὸ δὲ πνεῦμά σε οὐκ ἀποδέξεται. Εἴ τις
you will-receive the but spirit you not will-accept if anyone
σύνοιδεν ἑαυτῷ τὸ τραῦμα, τὴν ἔμπλαστρον λαβέτω· εἴ
is-conscious-of in-himself the wound the plaster let-him-take if
τις ἔπεσεν, ἐγειρέσθω. Μηδεὶς ἐν ὑμῖν Σίμων, μηδεμία
anyone has-fallen let-him-rise none among you Simon no
ὑπόκρισις, μηδὲ περιεργία τοῦ πράγματος.
hypocrisy nor curiosity of-the matter
5 Ἐγχωρεῖ σε καὶ προφάσει ἄλλῃ ἐλθεῖν· ἐγχωρεῖ καὶ
it-is-possible you also on-pretext other to-have-come it-is-possible also
ἄνδρα βούλεσθαι γυναικὶ καθικετεῦσαι, καὶ διὰ τοῦτο
a-man to-wish a-woman to-woo and because-of this
προσελθεῖν. Ἀντιστρέφει καὶ ἐπὶ γυναικῶν τὸ ὅμοιον ὁ
to-have-come turns also upon women the like the
λόγος· καὶ δοῦλος πολλάκις δεσπότῃ, καὶ φίλος φίλῳ
argument and a-slave often a-master and a-friend a-friend
ἀρέσαι ἠθέλησε. Δέχομαι τὸ δέλεαρ τοῦ ἀγκίστρου, καὶ
to-please wished I-accept the bait of-the hook and
καταδέχομαί σε, κακῇ προαιρέσει μὲν ἐλθόντα, ἐλπίδι
I-receive you with-evil choice indeed having-come with-hope
δὲ ἀγαθῇ σωθησόμενον. Ἴσως οὐκ ᾔδεις ποῦ ἔρχῃ,
but good about-to-be-saved perhaps not you-knew where you-come
οὐδὲ ποία σε σαγήνη λαμβάνει. Γέγονας εἴσω δικτύων
nor what you net takes you-have-come within nets
ἐκκλησιαστικῶν· ζωγρήθητι, μὴ φύγῃς· ἀγκιστρεύει γάρ σε
ecclesiastical be-caught-alive not flee hooks for you
Ἰησοῦς, οὐχ ἵνα θανατώσῃ, ἀλλ' ἵνα θανατώσας ζωοποιήσῃ·
Jesus not that he-may-kill but that having-killed he-may-make-alive
δεῖ σε γὰρ ἀποθανεῖν καὶ ἀναστῆναι. Ἤκουσας γὰρ
it-is-needful you for to-die and to-rise you-heard for

τοῦ Ἀποστόλου λέγοντος· Νεκροὶ μὲν τῇ ἁμαρτίᾳ,
the Apostle saying dead indeed to-the sin
ζῶντες δὲ τῇ δικαιοσύνῃ. Ἀπόθανε τοῖς ἁμαρτήμασιν,
living but to-the righteousness die to-the sins
καὶ ζῆσον τῇ δικαιοσύνῃ· ἀπὸ τῆς σήμερον ζῆσον.
and live to-the righteousness from the today live
Βλέπε μοι πηλίκην σοι ἀξίαν ὁ Ἰησοῦς χαρίζεται. 6
see me how-great on-you dignity — Jesus bestows
Κατηχούμενος ἐλέγου, ἔξωθεν περιηχούμενος· ἀκούων
catechumen you-were-called from-without being-echoed-around hearing
ἐλπίδα, καὶ μὴ εἰδώς· ἀκούων μυστήρια, καὶ μὴ νοῶν·
hope and not knowing hearing mysteries and not understanding
ἀκούων Γραφὰς, καὶ μὴ εἰδὼς τὸ βάθος. Οὐχ ἔτι
hearing Scriptures and not knowing the depth no longer
περιηχῇ, ἀλλ' ἐνηχῇ· τὸ γὰρ ἔνοικον Πνεῦμα,
you-are-echoed-around but you-are-echoed-within the for indwelling Spirit
λοιπὸν οἶκον θεῖον τὴν διάνοιάν σου ἐργάζεται. Ὅταν
henceforth a-house divine the mind your makes when
ἀκούσῃς τὰ περὶ τῶν μυστηρίων γεγραμμένα, τότε
you-hear the-things about the mysteries written then
νοήσεις ἃ μὴ ᾔδεις. Καὶ μὴ νομίσῃς ὅτι μικρὸν
you-will-understand what not you-knew and not think that small
πρᾶγμα λαμβάνεις· ἄνθρωπος ὢν οἰκτρὸς, Θεοῦ λαμβάνεις
a-thing you-receive a-man being pitiable of-God you-receive
προσηγορίαν. Ἄκουε Παύλου λέγοντος· Πιστὸς ὁ Θεός.
the-name hear Paul saying faithful — God
Ἄκουε ἄλλης Γραφῆς λεγούσης· Θεὸς πιστὸς καὶ δίκαιος.
hear another Scripture saying God faithful and just
Τοῦτο προβλέπων ὁ Ψαλμῳδὸς ἔλεγεν ἐκ προσώπου
this foreseeing the Psalmist said from the-person
τοῦ Θεοῦ (ἐπειδὴ μέλλουσιν ἄνθρωποι Θεοῦ προσηγορίαν
— of-God since are-about men of-God the-name

λαμβάνειν)· Ἐγὼ εἶπα· Θεοί ἐστε, καὶ υἱοὶ Ὑψίστου
to-receive I said gods you-are and sons of-the-Most-High
πάντες· ἀλλὰ βλέπε, μὴ πιστοῦ μὲν ἡ προσηγορία,
all but see-that not of-a-faithful-one indeed the name
ἀπίστου δὲ ἡ προαίρεσις. Εἰσῆλθες εἰς ἀγῶνα,
of-an-unfaithful-one but the choice you-have-entered into a-contest
κάμε τὸν δρόμον· ἄλλον καιρὸν τοιοῦτον οὐκ ἔχεις. Εἴ
toil-at the race another season such not you-have if
σοι γάμων ἡμέραι προέκειντο, οὐκ ἂν κατεφρόνησας
for-you of-wedding days lay-before not — you-would-have-despised
πάντων, καὶ περὶ τὴν ἑτοιμασίαν τῆς ἑστιάσεως ἐγένου;
all-things and about the preparation of-the feast you-would-be
μέλλων δὲ τὴν ψυχὴν καθοσιοῦν τῷ ἐπουρανίῳ νυμφίῳ,
being-about but the soul to-consecrate to-the heavenly bridegroom
οὐκ ἀργήσεις σωματικῶν, ἵνα ἄρῃς πνευματικά;
not will-you-cease-from bodily-things that you-may-gain spiritual-things

7 Οὐκ ἔνι δὶς καὶ τρὶς λαβεῖν τὸ λουτρόν· ἐπεὶ
not it-is-possible twice and thrice to-receive the bath since
ἐνῆν εἰπεῖν· Ἅπαξ ἀποτυχὼν, δεύτερον κατορθῶ·
it-would-be-possible to-say once having-failed a-second-time I-succeed
ἐὰν δὲ τὸ ἅπαξ ἀποτύχῃς, ἀδιόρθωτον τὸ πρᾶγμα· Εἷς
if but the once you-fail beyond-correction the matter one
γὰρ Κύριος, καὶ μία πίστις, καὶ ἓν βάπτισμα· μόνον γὰρ
for Lord and one faith and one baptism only for
οἱ αἱρετικοὶ ἀναβαπτίζονται, ἐπειδὴ τὸ πρότερον οὐκ ἦν
the heretics are-rebaptized since the former not was
βάπτισμα.
baptism

8 Οὐδὲν γὰρ ἄλλο παρ᾽ ἡμῶν ζητεῖ ὁ Θεὸς, εἰ μὴ προαίρεσιν
nothing for else from us seeks — God if not choice
ἀγαθήν. Μὴ λέγε· Πῶς μου ἐξαλείφονται αἱ ἁμαρτίαι;
good not say how my are-blotted-out the sins

Ἐγώ σοι λέγω· Τῷ θέλειν, τῷ πιστεύειν. Τί τούτου
I to-you say by-the to-will by-the to-believe what than-this
συντομώτερον; ἐὰν δὲ τὰ μὲν χείλη σου λέγῃ τὸ θέλειν, ἡ
shorter if but the indeed lips your say the to-will the
δὲ καρδία μὴ λέγῃ, καρδιογνώστης ὁ κρίνων. Ἄργησον
but heart not say a-knower-of-hearts the-one judging cease
ἀπὸ τῆς σήμερον ἀπὸ παντὸς φαύλου πράγματος· μή σου
from the today from every base matter not your
λαλησάτω ἡ γλῶσσα ἄσεμνα ῥήματα· μή σου τὸ βλέμμα
let-speak the tongue unseemly words not your the gaze
ἁμαρτανέτω, μηδὲ ῥεμβέσθω ὁ νοῦς σου περὶ τὰ ἀχρήσιμα.
let-sin nor let-wander the mind your about the useless-things
Οἱ πόδες σου εἰς τὰς κατηχήσεις σπευδέτωσαν. Τοὺς 9
the feet your to the catecheses let-them-hasten the
ἐπορκισμοὺς δέχου μετὰ σπουδῆς· κἂν ἐμφυσηθῇς, κἂν
exorcisms receive with zeal whether you-be-breathed-on or
ἐπορκισθῇς, σωτηρία σοι τὸ πρᾶγμα. Νόμισον εἶναι ἀργὸν
you-be-exorcised salvation for-you the matter consider to-be crude
χρυσὸν, καὶ δεδολωμένον, ποικίλαις ὕλαις ἀναμεμιγμένον,
gold and adulterated with-varied materials mixed
χαλκῷ, καὶ κασσιτέρῳ, καὶ σιδήρῳ, καὶ μολύβδῳ. Ζητοῦμεν
with-copper and tin and iron and lead we-seek
τὸν χρυσὸν μόνον ἔχειν· χρυσὸς μὴ δύναται ἄνευ πυρὸς
the gold alone to-have gold not can without fire
καθαρθῆναι τὰ ἀνοίκεια· οὕτως ἄνευ ἐπορκισμῶν οὐ
to-be-cleansed-of the foreign-things so without exorcisms not
δύναται καθαρθῆναι ψυχή· εἰσὶ δὲ θεῖοι ἐκ θείων
can to-be-cleansed a-soul they-are and divine from divine
Γραφῶν συνεκλελεγμένοι. Ἐσκέπασταί σου τὸ πρόσωπον,
Scriptures gathered is-veiled your the face
ἵνα σχολάσῃ λοιπὸν ἡ διάνοια· ἵνα μὴ τὸ βλέμμα
that may-be-at-leisure henceforth the mind that not the gaze

ῥεμβόμενον, ποιήσῃ ῥέμβεσθαι καὶ τὴν καρδίαν. Τῶν δὲ
wandering may-make to-wander also the heart of-the and
ὀφθαλμῶν ἐσκεπασμένων, οὐκ ἐμποδίζεται τὰ ὦτα δέξασθαι
eyes being-veiled not are-hindered the ears to-receive
τὸ σωτήριον. Ὃν γὰρ τρόπον οἱ τῆς χρυσοχοϊκῆς
the saving which for way those of-the goldsmith's
ἐργασίας ἔμπειροι, διά τινων λεπτῶν ὀργάνων τὸ πνεῦμα
work skilled through certain fine instruments the breath
τῷ πυρὶ παρεμβάλλοντες, καὶ τὸ ἐν τῇ χώνῃ κεκρυμμένον
into-the fire putting-in and the in the crucible hidden
χρυσίον ἀναφυσῶντες, τὴν παρακειμένην ἐρεθίζοντες φλόγα
gold fanning-up the lying-by kindling flame
εὑρίσκουσι τὸ ζητούμενον· οὕτω τῶν ἐπορκιζόντων, διὰ
find the-thing sought so those exorcising through
Πνεύματος θείου ἐμβαλλόντων τὸν φόβον, καὶ ὥσπερ ἐν
Spirit divine throwing-in the fear and as in
χώνῃ, τῷ σώματι, τὴν ψυχὴν ἀναζωπυρούντων· φεύγει μὲν
a-crucible in-the body the soul rekindling flees indeed
ὁ ἐχθρὸς δαίμων, παραμένει δὲ ἡ σωτηρία, καὶ παραμένει
the enemy demon remains but the salvation and remains
ἡ ἐλπὶς τῆς αἰωνίου ζωῆς, καὶ λοιπὸν ἡ ψυχὴ καθαρθεῖσα
the hope of-the eternal life and henceforth the soul cleansed
τῶν ἁμαρτημάτων ἔχει τὴν σωτηρίαν. Παραμένωμεν τοίνυν
of-the sins has the salvation let-us-remain therefore
τῇ ἐλπίδι, ἀδελφοὶ, καὶ δῶμεν ἑαυτοὺς, καὶ ἐλπίσωμεν·
in-the hope brothers and let-us-give ourselves and let-us-hope
ἵνα ὁ Θεὸς τῶν ὅλων, τὴν ἡμετέραν προαίρεσιν ἰδὼν,
that — God of-the universe the our choice having-seen
καθάρῃ μὲν ἡμᾶς τῶν ἁμαρτιῶν, ἐλπίδας δὲ ἡμῖν ἀγαθὰς
may-cleanse indeed us of-the sins hopes and to-us good

παράσχῃ τῶν πραγμάτων, καὶ δώῃ ἡμῖν μετάνοιαν
may-provide of-the matters and may-give us repentance
σωτηρίαν. Θεὸς ἐκάλεσε, σὺ δὲ ἐκλήθης.
salvation God called you and were-called
Παράμενε ταῖς κατηχήσεσιν, εἰ καὶ πολλὰ παρατείνωμεν 10
remain at-the catecheses if even much we-prolong
λέγοντες, μή ποτε ἡ διάνοιά σου ἐκλυθῇ. Ὅπλα γὰρ
speaking lest ever the mind your be-slackened weapons for
λαμβάνεις κατὰ ἀντικειμένης ἐνεργείας· ὅπλα λαμβάνεις
you-take against opposing operation weapons you-take
κατὰ αἱρέσεων, κατὰ Ἰουδαίων, καὶ Σαμαρειτῶν, καὶ
against heresies against Jews and Samaritans and
ἐθνῶν. Πολλοὺς ἐχθροὺς ἔχεις, πολλὰ βέλη λάμβανε·
gentiles many enemies you-have many darts take
πρὸς πολλοὺς γὰρ ἀκοντίζεις, καὶ χρεία σοι μαθεῖν πῶς
against many for you-hurl and need for-you to-learn how
κατακοντίσῃς τὸν Ἕλληνα, πῶς ἀγωνίσῃ πρὸς αἱρετικὸν,
you-may-strike-down the Greek how you-may-contend with a-heretic
πρὸς Ἰουδαῖον καὶ Σαμαρείτην. Καὶ τὰ μὲν ὅπλα ἕτοιμα,
with a-Jew and Samaritan and the indeed weapons ready
καὶ τὸ ξίφος ἑτοιμότατον τοῦ Πνεύματος· δεῖ δὲ καὶ
and the sword most-ready of-the Spirit it-is-needful but also
δεξιὰς τείνειν διὰ προαιρέσεως ἀγαθῆς ἵνα πόλεμον
right-hands to-stretch through choice good that the-war
Κυρίου πολεμήσῃς ἵνα νικήσῃς ἀντικειμένας ἐνεργείας,
of-the-Lord you-may-war that you-may-conquer opposing operations
ἵνα ἀήττητος γένῃ παντὶ αἱρετικῷ πράγματι.
that unconquered you-may-become to-every heretical matter
Παραγγελία δὲ σοι καὶ τοῦτο ἔστω· Τὰ λεγόμενα 11
a-charge and to-you also this let-be the-things spoken
μάνθανε, καὶ τήρει εἰς τὸν αἰῶνα. Μὴ νομίσῃς τὰς συνήθεις
learn and keep for the age not think the customary

εἶναι ὁμιλίας. κἀκεῖναι μὲν γὰρ ἀγαθαὶ, καὶ πίστεως
to-be homilies and-those indeed for good and of-faith
ἄξιαι· ἀλλ᾽ ἐὰν σήμερον ἀμελήσωμεν, αὔριον μανθάνομεν.
worthy but if today we-neglect tomorrow we-learn
Τὰ δὲ περὶ τοῦ λουτροῦ τῆς παλιγγενεσίας κατ᾽
the-things but about the bath of-the regeneration in
ἀκολουθίαν διαδιδόμενα διδάγματα, ἐὰν σήμερον ἀμεληθῇ,
sequence delivered teachings if today it-be-neglected
πότε κατορθωθήσεται; Νόμισόν μοι φυτείας εἶναι δένδρων
when will-it-be-set-right consider me of-planting to-be of-trees
καιρόν· ἐὰν μὴ σκάψωμεν καὶ βαθύνωμεν, πότε δύναται
the-season if not we-dig and deepen when can
ἄλλοτε καλῶς φυτευθῆναι τὸ ἅπαξ κακῶς φυτευθέν;
at-another-time well to-be-planted the-thing once badly planted
Νόμισόν μοι οἰκοδομὴν εἶναι τὴν κατήχησιν· ἐὰν μὴ
consider me a-building to-be the catechesis if not
βαθύνωμεν καὶ θεμέλιον θῶμεν, ἐὰν μὴ κατὰ ἀκολουθίαν
we-deepen and a-foundation lay if not in sequence
δεσμοῖς οἰκοδομῆς ἁρμολογήσωμεν τὸν δόμον, ἵνα μὴ
with-bonds of-building we-fit-together the house that not
εὑρεθῇ τι χαῦνον, καὶ σαθρὰ γένηται ἡ οἰκοδομὴ,
may-be-found anything porous and rotten become the building
οὐδὲν ὄφελος οὐδὲ τοῦ προτέρου κόπου· ἀλλὰ δεῖ
no profit not-even of-the former labor but it-is-needful
κατὰ ἀκολουθίαν λίθον μὲν λίθῳ ἀκολουθεῖν, καὶ γωνίαν
in sequence stone indeed stone to-follow and corner
γωνίᾳ ἔπεσθαι· ἀποξεόντων δὲ ἡμῶν τὰ περισσὰ, καὶ
corner to-attend smoothing-off and us the excess and
οὕτως δεῖ λοιπὸν λείαν οἰκοδομὴν ἀναβαίνειν· οὕτω
so it-is-needful thereafter smooth a-building to-go-up so
προσφέρομέν σοι λίθους ὥσπερ γνώσεως. Δεῖ ἀκούειν
we-bring you stones as-it-were of-knowledge it-is-needful to-hear

τὰ περὶ Θεοῦ ζῶντες· δεῖ ἀκούειν τὰ περὶ
the-things about God living it-is-needful to-hear the-things about
κρίσεως· δεῖ ἀκούειν τὰ περὶ Χριστοῦ· δεῖ
judgment it-is-needful to-hear the-things about Christ it-is-needful
ἀκούειν τὰ περὶ ἀναστάσεως. Καὶ πολλά ἐστιν
to-hear the-things about resurrection and many-things are
ἀκολούθως λεγόμενα, νῦν μὲν σποράδην εἰρημένα, τότε δὲ
in-sequence spoken now indeed scatteredly said then but
κατὰ ἁρμονίαν προσφερόμενα. Ἐὰν δὲ μὴ συνάψῃς ἐν τῷ ἑνὶ,
in harmony brought-forward if but not you-join in the one
καὶ μνημονεύσῃς τῶν πρώτων καὶ τῶν δευτέρων, ὁ μὲν
and remember the first-things and the second the-one indeed
οἰκοδομῶν οἰκοδομεῖ, σὺ δὲ σαθρὰν ἕξεις τὴν οἰκοδομήν.
building builds you but rotten will-have the building
Ὅτε τοίνυν κατήχησις λέγηται, ἐάν σε κατηχούμενος 12
when therefore a-catechesis is-spoken if you a-catechumen
ἐξετάσῃ, τί εἰρήκασιν οἱ διδάσκοντες, μηδὲν λέγε
ask what have-said those teaching nothing say
τῷ ἔξω. Μυστήριον γὰρ σοι παραδίδομεν καὶ
to-the-one outside a-mystery for to-you we-hand-down and
ἐλπίδα μέλλοντος αἰῶνος. Τήρησον τὸ μυστήριον τῷ
hope of-the-coming age keep the mystery for-the
μισθαποδότῃ. Μή ποτέ σοί τις εἴπῃ· Τί βλάπτῃ,
rewarder lest ever to-you someone say what are-you-harmed
ἐὰν κἀγὼ μάθω; Καὶ οἱ νοσοῦντες τὸν οἶνον ζητοῦσιν·
if also-I learn even the sick the wine seek
ἀλλ' ἐὰν ἀκαίρως δοθῇ, φρενῖτιν ἐργάζεται· καὶ δύο
but if unseasonably it-be-given frenzy it-works and two
κακὰ γίνεται, καὶ ὁ νοσῶν ἀπόλλυται, καὶ ὁ ἰατρὸς
evils come-about both the sick-one perishes and the physician
διαβάλλεται· οὕτως καὶ ὁ κατηχούμενος, ἐὰν ἀκούσῃ παρὰ
is-slandered so also the catechumen if he-hear from

πιστοῦ, καὶ ὁ κατηχούμενος φρενιτιᾷ (οὐκ οἶδε γὰρ
a-faithful-one both the catechumen goes-frenzied not he-knows for
τί ἤκουσε, καὶ ἐλέγχει τὸ πρᾶγμα, καὶ ἐκμυκτηρίζει τὸ
what he-heard and he-refutes the matter and mocks the-thing
λεγόμενον), καὶ ὁ πιστὸς ὡς προδότης κατακρίνεται.
said and the faithful-one as a-traitor is-condemned
Ἤδη δὲ σὺ ἐν μεθορίῳ στήκεις, βλέπε μοι μὴ ἐκλαλήσῃς·
already and you on the-border stand see me not you-blab
οὐχ ὅτι οὐκ ἄξια λαλιᾶς τὰ λεγόμενα, ἀλλ᾽ ὅτι ἡ
not that not worthy of-speech the-things spoken but that the
ἀκοὴ ἀναξία τοῦ δέξασθαι· ἧς ποτε καὶ σὺ κατηχούμενος,
hearing unworthy of-the to-receive which once also you a-catechumen
οὐ διηγησάμην σοι τὰ προκείμενα· ὅταν τῇ πείρᾳ
not I-related to-you the-things set-forth when by-the experience
λάβῃς τὸ ὕψωμα τῶν διδασκομένων, τότε ἂν γνώσῃ,
you-take the height of-the-things taught then — you-will-know
ὅτι ἀνάξιοι οἱ κατηχούμενοι τῆς ἀκοῆς.
that unworthy the catechumens of-the hearing

13 Μιᾶς μητρὸς γεγόνατε υἱοὶ καὶ θυγατέρες, οἱ
of-one mother you-have-become sons and daughters those
ἀπογραφέντες. Ὅταν εἰσέλθητε πρὸ τῆς ὥρας τῶν
enrolled when you-come-in before the hour of-the
ἐπορκισμῶν, εἷς ἕκαστος ὑμῶν λαλείτω τὰ πρὸς
exorcisms one each of-you let-speak the-things toward
εὐσέβειαν· κἂν τις ὑμῶν μὴ παρῇ, ἐπιζητήσατε. Εἰς τράπεζαν
piety and-if any of-you not be-present seek-out to a-table
εἰ ἐκλήθης, οὐκ ἂν περιέμενες τὸν συγκεκλημένον;
if you-were-called not — would-you-wait-for the-one called-with-you
Ἀδελφὸν εἰ εἶχες, οὐκ ἄν τῷ ἀδελφῷ τὸ ἀγαθὸν ἐζήτεις;
a-brother if you-had not — for-the brother the good would-you-seek
Μὴ πολυπραγμόνει λοιπὸν πραγμάτων ἀνωφέλειαν· μὴ,
not pry henceforth of-matters into-the-uselessness not

τί ἐποίησε πόλις· μὴ, τί ἐποίησε κώμη· μὴ, τί ἐποίησε
what did the-city not what did the-village not what did
βασιλεύς· μὴ, τί ἐποίησεν ἐπίσκοπος· μὴ, τί ἐποίησε
the-king not what did the-bishop not what did
πρεσβύτερος. Ἄνω βλέπε· καιρὸς ὁ σὸς ἐκείνου χρείαν
the-presbyter upward look season the your that need
ἔχει. Σχολάσατε καὶ γνῶτε, ὅτι ἐγώ εἰμι ὁ Θεός. Ἐὰν ἴδῃς
has be-at-leisure and know that I am — God if you-see
τοὺς μύστας διακονοῦντας, καὶ μὴ μεριμνῶντας· ἔχουσι τὸ
the initiates ministering and not anxious they-have the
ἀσφαλὲς, οἴδασι τί ἔλαβον, κατέχουσι τὴν χάριν. Σὺ δὲ
security they-know what they-received they-hold the grace you but
ἀκμὴν ἐν ζυγῷ στήκεις, ἢ δεχθῆναι, ἢ μὴ δεχθῆναι· μὴ
still in the-balance stand either to-be-received or not to-be-received not
μιμήσῃ τοὺς ἔχοντας τὸ ἀμέριμνον, ἀλλὰ μέτελθε τὸν φόβον.
imitate those having the freedom-from-care but pursue the fear
Καὶ ὅταν ἐπορκισμὸς γένηται, ἕως ὅτου οἱ ἄλλοι 14
and when exorcism takes-place until — the others
ἐπορκιζόμενοι παραγένωνται, ἄνδρες μετὰ ἀνδρῶν, καὶ
being-exorcised arrive men with men and
γυναῖκες μετὰ γυναικῶν. Νῦν γάρ μοι χρεία τῆς τοῦ Νῶε
women with women now for to-me need of-the — of-Noah
κιβωτοῦ· ἐν ᾗ ἦν Νῶε καὶ οἱ υἱοὶ αὐτοῦ, καὶ ἡ γυνὴ
ark in which was Noah and the sons his and the wife
καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ. Εἰ γὰρ καὶ μία ἦν ἡ
and the wives of-the sons his if for even one was the
κιβωτὸς, καὶ κεκλεισμένη ἦν ἡ θύρα, ἀλλὰ ἐσχημάτιστο τὰ
ark and shut was the door but had-been-ordered the
πράγματα. Εἰ καὶ κέκλεισται ἡ ἐκκλησία, καὶ πάντες ὑμεῖς
matters if also is-shut the church and all you
ἔνδον, ἀλλὰ διεστάλθω τὰ πράγματα, ἄνδρες μετὰ ἀνδρῶν,
within but let-be-separated the matters men with men

καὶ γυναῖκες μετὰ γυναικῶν· μὴ γένηται ἡ ὑπόθεσις τῆς
and women with women not become the occasion of-the
σωτηρίας πρόφασις ἀπωλείας· κἂν ἡ ὑπόθεσις καλὴ,
salvation a-pretext of-destruction even-if the occasion good
πλησίον ἀλλήλων καθέζεσθαι, ἀλλὰ μακρὰν ἔστω τὰ πάθη.
near one-another to-sit but far let-be the passions
Εἶτα οἱ ἄνδρες καθεζόμενοι ἐχέτωσαν βιβλίον χρήσιμον· καὶ
then the men sitting let-them-have a-book useful and
ὁ μέν τις ἀναγινωσκέτω, ὁ δέ τις ἀκουέτω. Κἂν
the-one indeed someone let-read the-other and someone let-listen even-if
μὴ βιβλίον παρῇ, ὁ μὲν προσευχέσθω, ὁ δέ τι
not a-book be-present the-one indeed let-pray the-other and something
χρήσιμον λαλείτω. Καὶ ὁ σύλλογος πάλιν ὁ παρθενικὸς
useful let-speak and the company again the virgins'
οὕτω συνειλέχθω ἢ ψάλλων ἢ ἀναγινώσκων ἡσυχῇ·
so let-be-gathered either singing-psalms or reading quietly
ὥστε λαλεῖν μὲν τὰ χείλη, μὴ ἀκούειν δὲ τὰ ἀλλότρια
so-that to-speak indeed the lips not to-hear but the others'
ὦτα· Γυναικὶ γὰρ λαλεῖν ἐν ἐκκλησίᾳ οὐκ ἐπιτρέπω. Καὶ
ears to-a-woman for to-speak in church not I-permit and
ἡ ἔγγαμος δὲ ὁμοίως μιμείσθω· καὶ προσευχέσθω, καὶ τὰ
the married-woman too likewise let-imitate and let-pray and the
χείλη κινείσθω, φωνὴ δὲ μὴ ἀκουέσθω· ἵνα παρέλθῃ Σαμουὴλ,
lips let-move voice but not let-be-heard that may-come Samuel
ἵνα σου ἡ στεῖρα ψυχὴ γεννήσῃ τὴν σωτηρίαν Θεοῦ
that your the barren soul may-bear the salvation God
ἐπακούσαντος· ὁ γὰρ Σαμουὴλ ταύτην ἔχει τὴν ἑρμηνείαν·
having-heard the for Samuel this has the interpretation
15 Ὄψομαι τὴν σπουδὴν ἑκάστου, ὄψομαι τὸ εὐλαβὲς ἑκάστης.
I-shall-see the zeal of-each-man I-shall-see the piety of-each-woman
Πυρούσθω ἡ διάνοια πρὸς εὐλάβειαν, χαλκευέσθω ἡ ψυχὴ,
let-be-fired the mind to piety let-be-forged the soul

σφυροκοπείσθω τὸ σκληρὸν τῆς ἀπιστίας, ἀποπεσάτωσαν
let-be-hammered the hard of-the unbelief let-fall-off
αἱ περισσαὶ τοῦ σιδήρου λεπίδες, μενέτω τὸ καθαρόν·
the superfluous of-the iron scales let-remain the pure
ἀποπεσάτω τοῦ σιδήρου ὁ ἰὸς, μενέτω τὸ γνήσιον.
let-fall-off of-the iron the rust let-remain the genuine
Ποτὲ μὲν ὑμῖν δείξῃ ὁ Θεὸς ἐκείνην τὴν νύκτα,
at-some-time indeed to-you may-show — God that the night
τὸ σκότος τὸ ἡμεροφανὲς, περὶ οὗ εἴρηται· Σκότος οὐ
the darkness the day-bright about which it-is-said darkness not
σκοτισθήσεται ἀπὸ σοῦ, καὶ νὺξ ὡς ἡ ἡμέρα φωτισθήσεται.
will-be-darkened from you and night as the day will-be-lit
Τότε ὑμῶν ἑκάστῳ καὶ ἑκάστῃ παραδείσου θύρα ἀνοιχθῇ·
then to-you each-man and each-woman of-paradise the-door may-be-opened
τότε ὑδάτων ἀπολαύσητε Χριστοφόρων, ἐχόντων εὐωδίαν·
then of-waters may-you-enjoy Christ-bearing having fragrance
τότε Χριστοῦ προσηγορίαν λάβητε, καὶ ἐνέργειαν θείων
then of-Christ the-name may-you-receive and the-operation of-divine
πραγμάτων. Ἤδη μοι τῆς διανοίας τὸ ὄμμα ἀναβλέψατε·
matters already me of-the mind the eye lift-up
ἤδη μοι χοροὺς ἀγγελικοὺς ἐννοήσατε, καὶ δεσπότην
already me choirs angelic conceive and master
τῶν ὅλων Θεὸν καθεζόμενον, Υἱὸν δὲ μονογενῆ ἐν δεξιᾷ
of-the universe God sitting the-Son and only-begotten at the-right
συγκαθήμενον, καὶ Πνεῦμα συμπαρόν· θρόνους δὲ καὶ
sitting-with and the-Spirit present-with thrones and also
κυριότητας λειτουργοῦντας· καὶ ὑμῶν δὲ ἕκαστον καὶ
dominions ministering and of-you too each-man and
ἑκάστην, σωζόμενον καὶ σωζομένην. Ἤδη ὑμῶν τὰ ὦτα
each-woman being-saved and being-saved already your the ears
ὥσπερ κατηχείσθω· ποθήσατε ἐκείνην τὴν καλὴν ἠχὴν,
as-it-were let-be-catechized long-for that the fair sound

ὅτε ὑμῶν σωθέντων οἱ ἄγγελοι ἐπιφωνήσουσι· Μακάριοι
when you having-been-saved the angels will-cry blessed
ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ
whose were-forgiven the iniquities and whose were-covered the
ἁμαρτίαι· ὅτε, ὥσπερ ἀστέρες τῆς Ἐκκλησίας, εἰσέλθητε
sins when like stars of-the Church you-enter
φαιδροὶ τῷ σώματι καὶ φωτεινοὶ τῇ ψυχῇ.
bright in-the body and luminous in-the soul

16 Μέγα τὸ προκείμενον βάπτισμα· αἰχμαλώτοις λύτρον·
great the lying-before baptism for-captives a-ransom
ἁμαρτημάτων ἄφεσις· θάνατος ἁμαρτίας· παλιγγενεσία
of-sins remission death of-sin regeneration
ψυχῆς· ἔνδυμα φωτεινόν· σφραγὶς ἁγία ἀκατάλυτος· ὄχημα
of-the-soul a-garment luminous a-seal holy indissoluble a-vehicle
πρὸς οὐρανόν· παραδείσου τρυφή· βασιλείας πρόξενον·
to heaven of-paradise delight of-the-kingdom procurer
υἱοθεσίας χάρισμα. Ἀλλὰ δράκων παρὰ τὴν ὁδὸν τηρεῖ
of-adoption gift but a-dragon beside the road watches
τοὺς περιπατοῦντας· βλέπε μὴ δάκῃ τῇ ἀπιστίᾳ·
those walking see-that not he-bite through-the unbelief
βλέπει τοσούτους σωζομένους, καὶ ζητεῖ τίνα καταπίῃ.
he-sees so-many being-saved and seeks whom he-may-swallow
Πρὸς Πατέρα πνευμάτων εἰσέρχῃ, ἀλλὰ δι᾽ ἐκείνου τοῦ
to the-Father of-spirits you-go-in but through that the
δράκοντος διέρχῃ. Πῶς οὖν αὐτὸν διέλθῃς; ὑπόδησαι τοὺς
dragon you-pass how then him may-you-pass shoe the
πόδας ἐν ἑτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης· ἵνα κἂν
feet with the-preparation of-the Gospel of-the peace that even-if
δάκῃ, μὴ βλάπτῃ· πίστιν ἔνοικον ἔχε, κραταιὰν ἐλπίδα,
he-may-bite not he-may-harm faith indwelling have mighty hope
κρηπῖδα, ἰσχυράν, ἵνα διέλθῃς τὸν ἐχθρὸν, καὶ εἰσέλθῃς πρὸς
a-boot strong that you-may-pass the enemy and enter to

τὸν Δεσπότην. Τὴν σαυτοῦ καρδίαν ἑτοίμασον εἰς ὑποδοχὴν
the Master the your-own heart prepare for reception
διδασκαλίας, εἰς κοινωνίαν ἁγίων μυστηρίων. Εὔχου
of-teaching for communion of-holy mysteries pray
πυκνότερον, ἵνα ὁ Θεός σε καταξιώσῃ τῶν ἐπουρανίων
more-often that — God you may-deem-worthy of-the heavenly
καὶ ἀθανάτων μυστηρίων. Μήτε ἡμέραν ἄργει, μήτε νύκτα.
and immortal mysteries neither by-day be-idle nor by-night
ἀλλ' ὅταν ὁ ὕπνος ἐκ τῶν ὀμμάτων σου ἐκπέσῃ, τότε ἡ
but when the sleep from the eyes your falls then the
διάνοιά σου εἰς προσευχὴν σχολαζέτω. Κἂν ἴδῃς λογισμὸν
mind your to prayer let-be-at-leisure and-if you-see a-thought
αἰσχρὸν ἀναβάντα εἰς τὴν διάνοιάν σου, λάβε κρίσεως
shameful having-come-up into the mind your take of-judgment
ἔννοιαν, ὑπομνηστικὸν σωτηρίας· σχόλασον τὴν διάνοιαν εἰς
the-thought a-reminder of-salvation give-leisure the mind to
τὸ μαθεῖν, ἵνα ἐπιλάθῃ φαύλων πραγμάτων. Ἐὰν ἴδῃς
the to-learn that you-may-forget base matters if you-see
τινά σοι λέγοντα. Καὶ εἰσέρχῃ εἰς τὸ ὕδωρ καταβῆναι;
someone to-you saying and do-you-go-in into the water to-go-down
ἄρτι γὰρ οὐκ ἔχει πόλις βαλανεῖα; γίνωσκε, ὅτι ὁ δράκων
just-now for not has the-city baths know that the dragon
τῆς θαλάσσης ταῦτά σοι κατασκευάζει· μὴ πρόσεχε τοῖς
of-the sea these-things for-you prepares not attend to-the
χείλεσι τοῦ λαλοῦντος, ἀλλὰ τῷ ἐνεργοῦντι Θεῷ. Φύλασσε
lips of-the-one speaking but to-the working God guard
τὴν σαυτοῦ ψυχήν, ὅπως ἄληπτος γένῃ· ἵνα παραμείνας
the your-own soul that uncatchable you-may-become that having-remained
τῇ ἐλπίδι, κληρονόμος γένῃ σωτηρίας αἰωνίου.
in-the hope heir you-may-become of-salvation eternal

17 Ἡμεῖς μὲν ταῦτα ὡς ἄνθρωποι, καὶ παραγγέλλομεν καὶ
we indeed these-things as men both charge and
διδάσκομεν· μὴ ποιήσητε δὲ τὴν οἰκοδομὴν ἡμῶν χόρτον,
teach not make but the building our grass
καὶ καλάμην, καὶ ἄχυρα· ἵνα μὴ τοῦ ἔργου κατακαέντος,
and reed and chaff that not the work burned-up
ζημιωθῶμεν· ἀλλὰ ποιήσατε τὸ ἔργον, χρυσίον καὶ ἀργύριον,
we-may-suffer-loss but make the work gold and silver
καὶ λίθους τιμίους. Ἐν ἐμοὶ γάρ ἐστι τὸ εἰπεῖν, ἐν σοὶ δὲ
and stones precious in me for is the to-speak in you but
τὸ προσθέσθαι, ἐν Θεῷ δὲ τὸ τελειῶσαι. Νευρώσωμεν τὴν
the to-assent in God but the to-perfect let-us-brace the
διάνοιαν, συντείνωμεν τὴν ψυχὴν, ἑτοιμάσωμεν τὴν καρδίαν·
mind let-us-strain the soul let-us-prepare the heart
περὶ ψυχῆς τρέχομεν, περὶ αἰωνίων πραγμάτων ἐλπίζομεν.
about the-soul we-run about eternal matters we-hope
Δυνατὸς δὲ ὁ Θεὸς (ὁ τὰς καρδίας ὑμῶν εἰδὼς, καὶ
able and — God the-one the hearts your knowing and
γινώσκων, τίς μέν ἐστι γνήσιος, τίς δὲ ὑποκριτὴς) τὸν
recognizing who indeed is genuine who but a-hypocrite the
μὲν γνήσιον φυλάξαι, τὸν δὲ ὑποκριτὴν πιστοποιῆσαι.
indeed genuine to-guard the but hypocrite to-make-faithful
Δύναται γὰρ ὁ Θεὸς καὶ τὸν ἄπιστον πιστοποιῆσαι, ἐὰν
can for — God even the unfaithful to-make-faithful if
μόνον δῷ τὴν καρδίαν. Καὶ ἐξαλείψαι τὸ καθ' ὑμῶν
only he-give the heart and may-he-blot-out the against you
χειρόγραφον, ἀμνηστίαν δὲ ὑμῖν παράσχοι τῶν πρώτων
bond amnesty and to-you may-he-grant of-the former
παραπτωμάτων· φυτεύσοι δὲ ὑμᾶς εἰς τὴν Ἐκκλησίαν,
trespasses may-he-plant and you in the Church
καὶ στρατεύσοι ὑμᾶς ἑαυτῷ, ὅπλα περιβαλὼν τῆς
and may-he-enlist you for-himself weapons having-put-about(-you) of-the

δικαιοσύνης· οὐρανίων δὲ πραγμάτων Καινῆς Διαθήκης
righteousness of-heavenly and matters of-the-New Covenant
πληρώσειε, καὶ Πνεύματος ἁγίου σφραγῖδα δῴη
may-be-fill and of-the-Spirit Holy a-seal may-be-give
ἀνεξάλειπτον εἰς τοὺς αἰῶνας· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
indelible for the ages in Christ Jesus the Lord
ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
our to-whom the glory for the ages of-the ages amen
Τὰς τῶν φωτιζομένων κατηχήσεις ταύτας, τοῖς μὲν τῷ
the of-the being-enlightened catecheses these to-those indeed to-the
βαπτίσματι προσερχομένοις, καὶ τοῖς τὸ λουτρὸν ἔχουσιν
baptism approaching and to-those the bath having
ἤδη πιστοῖς, εἰς ἀνάγνωσιν παρεχόμενος, μὴ δὸς τὸ
already faithful for reading providing not give the
σύνολον μήτε κατηχουμένοις, μήτε ἄλλοις τισὶ τοῖς μὴ
whole neither to-catechumens nor to-others some those not
οὖσι Χριστιανοῖς· ἐπὶ τῷ Κυρίῳ λόγον δώσεις. Καὶ ἐὰν
being Christians to the Lord account you-will-give and if
ποιῇς ἀντίγραφον, ὡς ἐπὶ Κυρίου ταῦτα πρόγραψον.
you-make a-copy as before the-Lord these-things write-at-the-head

ΚΑΤΗΧΗΣΙΣ Α΄ ΦΩΤΙΖΟΜΕΝΩΝ

I · TO THOSE COMING TO BAPTISM

Disciples of the New Covenant are to make themselves a new heart, that heaven may rejoice over so many saved. Let the slave of sin put off the old man by confession and take the mystic seal, the pledge of the Spirit. God searches hearts and gives the seal only to a good conscience, and as a writing reed or a dart needs the one who wields it, grace needs the believer's own choice. Grafted from the wild olive into the good, the candidate must bear fruit. Now is the season of confession: remission is given to all alike, the Spirit in proportion to faith. Forgive your neighbor, attend the assemblies, and feed the soul on the Scriptures, that Christ may present you to the Father.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰσαγωγικὴ τοῖς τῷ
in Jerusalem delivered-extempore introductory to-those to-the
βαπτίσματι προσελθοῦσι· καὶ ἀνάγνωσις ἐκ τοῦ Ἡσαΐου·
baptism having-come and a-reading from — Isaiah
Λούσασθε, καθαροὶ γίνεσθε. ἀφέλετε τὰς πονηρίας ἀπὸ τῶν
wash-yourselves clean become take-away the wickednesses from the
ψυχῶν ὑμῶν, ἀπέναντι τῶν ὀφθαλμῶν μου καὶ τὰ ἑξῆς.
souls your before the eyes my and the rest
1 Καινῆς Διαθήκης μαθηταὶ, καὶ Χριστοῦ μυστηρίων κοινωνοὶ,
of-the-New Covenant disciples and of-Christ's mysteries sharers
νῦν μὲν τῇ κλήσει, μετ' ὀλίγον δὲ καὶ τῇ χάριτι, καρδίαν
now indeed by-the calling after a-little and also by-the grace a-heart
ἑαυτοῖς ποιήσατε καινὴν, καὶ πνεῦμα καινὸν, ἵνα εὐφροσύνη
for-yourselves make new and a-spirit new that gladness
γένηται τοῖς οὐρανίοις. Εἰ γὰρ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι
may-come to-the heavenly-ones if for over one sinner repenting
χαρὰ γίνεται, κατὰ τὸ Εὐαγγέλιον, πόσῳ μᾶλλον ἡ
joy comes according-to the Gospel how-much more the
τοσούτων σωτηρία ψυχῶν κινήσει πρὸς εὐφροσύνην τοὺς
of-so-many salvation of-souls will-move to gladness the

οὐρανίους; Ἀγαθῆς ὁδοῦ καὶ καλλίστης ἐφαψάμενοι, τὸν τῆς
heavenly-ones of-a-good road and most-beautiful having-laid-hold the of-the
εὐσεβείας εὐλαβῶς δράμετε δρόμον. Εἰς γὰρ τὴν ὑμετέραν
piety reverently run course into for the your
ἀπολύτρωσιν ἑτοιμότατος πάρεστιν ὁ μονογενὴς Υἱὸς τοῦ
redemption most-ready is-present the only-begotten Son —
Θεοῦ, λέγων· Δεῦτε πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι,
of-God saying come all those laboring and heavy-laden
κἀγὼ ἀναπαύσω ὑμᾶς. Οἱ τὸ χαλεπὸν τῶν πταισμάτων
and-I will-refresh you you-who the harshness of-the stumblings
ἠμφιεσμένοι, καὶ σειραῖς τῶν οἰκείων ἁμαρτιῶν ἐσφιγμένοι,
have-put-on and with-cords of-the your-own sins bound
τῆς προφητικῆς φωνῆς ἀκούσατε λεγούσης. Λούσασθε,
of-the prophetic voice hear saying wash-yourselves
καθαροὶ γίνεσθε· ἀφέλετε τὰς πονηρίας ὑμῶν ἀπὸ τῶν
clean become take-away the wickednesses your from the
ψυχῶν ὑμῶν, ἀπέναντι τῶν ὀφθαλμῶν μου· ἵνα ἀγγελικὸς
souls your before the eyes my that angelic
ὑμῖν ἐπιβοήσῃ χορός· Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι,
over-you may-shout choir blessed whose were-forgiven the iniquities
καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Οἱ τὰς τῆς
and whose were-covered the sins you-who the of-the
πίστεως λαμπάδας ἐξάψαντες ἀρτίως, ἀσβέστους ἐν χερσὶ
faith torches having-kindled just-now unquenched in hands
διατηρήσατε ταύτας· ἵν' ὁ τῷ ληστῇ τότε τὸν
keep these that the-one to-the thief then the
παράδεισον ἐν τῷ παναγίῳ τούτῳ Γολγοθᾷ διὰ τὴν
paradise in the all-holy this Golgotha because-of the
πίστιν ἀνοίξας, τὸ νυμφικὸν ὑμῖν ᾄσαι παράσχοι μέλος.
faith having-opened the bridal for-you to-sing may-grant song

2 Δοῦλος εἴ τίς ἐστιν ἐνταῦθα τῆς ἁμαρτίας, ἑτοιμότατος
a-slave if anyone is here of-the sin most-ready
γενέσθω διὰ τῆς πίστεως, εἰς τὴν ἐλευθέριον τῆς
let-him-become through the faith for the free of-the
υἱοθεσίας ἀναγέννησιν· καὶ τὴν μὲν τῶν ἁμαρτιῶν κακίστην
adoption regeneration and the indeed of-the sins worst
δουλείαν ἀποθέμενος, τὴν δὲ τοῦ Κυρίου μακαριωτάτην
slavery having-put-off the but of-the Lord most-blessed
δουλείαν κτησάμενος, καταξιωθήτω τὴν τῶν οὐρανῶν
slavery having-acquired let-him-be-deemed-worthy the of-the heavens
κληρονομῆσαι βασιλείαν. Ἐκδύσασθε τὸν παλαιὸν ἄνθρωπον
to-inherit kingdom put-off the old man
τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
the-one being-corrupted according-to the lusts of-the deceit
διὰ τῆς ἐξομολογήσεως, ὅπως ἐνδύσησθε τὸν καινὸν,
through the confession that you-may-put-on the new
τὸν ἀνακαινούμενον κατ᾽ ἐπίγνωσιν τοῦ κτίσαντος
the-one being-renewed according-to knowledge of-the-one having-created
αὐτόν. Τὸν ἀῤῥαβῶνα τοῦ Πνεύματος τοῦ ἁγίου κτήσασθε
him the pledge of-the Spirit the Holy acquire
διὰ τῆς πίστεως, ὅπως δυνηθῆτε δεχθῆναι εἰς τὰς
through the faith that you-may-be-able to-be-received into the
αἰωνίους μονάς. Προσέλθετε εἰς τὴν μυστικὴν σφραγῖδα,
eternal dwellings approach to the mystic seal
ἵνα εὔγνωστοι ἦτε τῷ Δεσπότῃ· συγκαταριθμήθητε τῇ
that well-known you-may-be to-the Master be-numbered-with the
ἁγίᾳ καὶ λογικῇ τοῦ Χριστοῦ ποίμνῃ, εἰς τὰ δεξιὰ αὐτοῦ
holy and rational — of-Christ flock at the right his
ἀφορισθησόμενοι, καὶ κληρονομοῦντες τὴν ἡτοιμασμένην
to-be-set-apart and inheriting the prepared
ὑμῖν ζωήν. Οἷς γὰρ ἔτι τὸ τραχὺ τῶν ἁμαρτιῶν
for-you life on-whom for still the roughness of-the sins

περίκειται, οὗτοι ἐν τοῖς ἀριστεροῖς τυγχάνουσι, διὰ
lies-around these on the left happen-to-be because-of
τὸ μὴ προσελθεῖν τῇ τοῦ Θεοῦ χάριτι, τῇ δοθείσῃ διὰ
the not to-approach the — of-God grace the-one given through
Χριστοῦ ἐπὶ τῇ τοῦ λουτροῦ ἀναγεννήσει. Ἀναγέννησιν δὲ οὐ
Christ at the of-the bath regeneration regeneration but not
σωμάτων λέγω, ἀλλὰ ψυχῆς τὴν πνευματικὴν ἀναγέννησιν.
of-bodies I-mean but of-the-soul the spiritual regeneration
Τὰ μὲν γὰρ σώματα διὰ τῶν φαινομένων γονέων
the indeed for bodies through the visible parents
γεννῶνται, αἱ δὲ ψυχαὶ διὰ τῆς πίστεως ἀναγεννῶνται.
are-begotten the but souls through the faith are-begotten-again
Τὸ γὰρ Πνεῦμα ὅπου θέλει πνεῖ. Καὶ τότε ἀκοῦσαι ἔχεις,
the for Spirit where it-wills blows and then to-hear you-have
ἐὰν ἄξιος γένῃ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ὅταν
if worthy you-become well-done servant good and faithful when
εὑρεθῇς μηδὲν ἀκάθαρτον ὑποκρίσεως ἔχων ἐν συνειδήσει.
you-are-found nothing unclean of-hypocrisy having in conscience
Εἰ γάρ τις τῶν ἐνταῦθα νομίζοι πειράζειν τὴν χάριν, 3
if for anyone of-those here should-think to-tempt the grace
ἑαυτὸν ἀπατᾷ, καὶ τὴν δύναμιν ἀγνοεῖ. Ἀνυπόκριτον ἔχε
himself he-deceives and the power he-knows-not unfeigned have
τὴν ψυχὴν, ὦ ἄνθρωπε, διὰ τὸν ἐτάζοντα καρδίας καὶ
the soul O man because-of the-one searching hearts and
νεφρούς. Ὥσπερ γὰρ οἱ μέλλοντες στρατεύειν, ἐρευνῶσι
reins as for those about to-enlist examine
τὰς ἡλικίας καὶ τὰ σώματα τῶν στρατευομένων· οὕτω
the ages and the bodies of-those enlisting so
καὶ ὁ Κύριος στρατολογῶν τὰς ψυχὰς, ἐρευνᾷ τὰς
also the Lord enlisting the souls examines the
προαιρέσεις· κἂν μὲν ὑπόκρισιν ἔχῃ τις κρυπτομένην,
choices and-if indeed hypocrisy has anyone concealed

ἀπέβαλε τὸν ἄνθρωπον ὡς τῆς ἀληθοῦς στρατείας
he-has-rejected the man as for-the true service
ἀνεπιτήδειον· εἰ δὲ ἄξιον καταλάβῃ, τούτῳ δίδωσιν ἑτοίμως
unfit if but worthy he-find to-this-one he-gives readily
τὴν χάριν. Οὐ δίδωσι τὰ ἅγια τοῖς κυσίν· ἀλλ' ὅπου
the grace not he-gives the holy-things to-the dogs but where
βλέπει τὴν ἀγαθὴν συνείδησιν, ἐκεῖ τὴν σωτηριώδη δίδωσι
he-sees the good conscience there the saving he-gives
σφραγῖδα, τὴν θαυμασίαν, ἣν τρέμουσι δαίμονες καὶ
seal the wonderful which tremble-at demons and
γινώσκουσιν ἄγγελοι, ἵνα οἱ μὲν φύγωσιν ἐλασθέντες,
recognize angels that the-ones indeed may-flee driven-off
οἱ δὲ περιέπωσιν ὡς οἰκεῖον. Τοῖς οὖν λαμβάνουσι
the-others and may-cherish-it as their-own to-those then receiving
τὴν πνευματικὴν ταύτην σφραγῖδα καὶ σωτήριον, χρεία καὶ
the spiritual this seal and saving need also
τῆς οἰκείας προαιρέσεως· ὥσπερ γὰρ κάλαμος γραφικὸς
of-the own choice as for a-reed for-writing
ἢ καὶ βέλος χρείαν ἔχει τοῦ συνεργοῦντος, οὕτω καὶ
or also a-dart need has of-the-one working-with-it so also
ἡ χάρις χρείαν ἔχει τῶν πιστευόντων.
the grace need has of-those believing

4 Ὅπλον λαμβάνεις οὐ φθαρτὸν, ἀλλὰ πνευματικόν.
a-weapon you-receive not perishable but spiritual
Καταφυτεύῃ λοιπὸν εἰς τὸν νοητὸν παράδεισον· λαμβάνεις
you-are-planted henceforth into the spiritual paradise you-receive
ὄνομα καινὸν, ὃ πρότερον οὐκ εἶχες. Πρὸ τούτου
a-name new which before not you-had before this
κατηχούμενος ἦς, νῦν δὲ πιστὸς κληθήσῃ. Μεταφυτεύῃ
a-catechumen you-were now but faithful you-will-be-called you-are-transplanted
λοιπὸν εἰς τὰς ἐλαίας τὰς νοητὰς, ἐξ ἀγριελαίου εἰς
henceforth among the olives the spiritual from wild-olive into

καλλιέλαιον ἐγκεντριζόμενος· ἐξ ἁμαρτιῶν εἰς δικαιοσύνην,
good-olive being-grafted from sins into righteousness
ἐκ μολυσμῶν εἰς καθαρότητα. Γίνῃ κοινωνὸς τῆς ἁγίας
from defilements into purity you-become a-sharer of-the holy
ἀμπέλου. Ἀλλ' ἐὰν μὲν ἐπιμείνῃς τῇ ἀμπέλῳ, αὔξῃ ὡς
vine but if indeed you-abide in-the vine you-grow as
κλῆμα καρποφόρον· ἐὰν δὲ μὴ ἐπιμείνῃς, ὑπὸ τοῦ πυρὸς
a-branch fruitful if but not you-abide by the fire
καταναλωθήσῃ. Καρποφορήσωμεν τοίνυν ἀξίως· μὴ γένοιτο
you-will-be-consumed let-us-bear-fruit therefore worthily not may-it-be
γὰρ ἵνα ἐν ἡμῖν γένηται τὸ κατὰ τὴν ἄκαρπον ἐκείνην
for that in us may-happen the-thing as-with the fruitless that
συκῆν, μή ποτε ἐλθὼν ὁ Ἰησοῦς καὶ νῦν καταράσηται
fig-tree lest ever having-come — Jesus even now curse
διὰ τὴν ἀκαρπίαν· ἀλλ' εἴη πάντας ἐκεῖνο λέγειν· Ἐγὼ
because-of the fruitlessness but may-it-be all that to-say I
δὲ ὡσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ Θεοῦ, ἤλπισα ἐπὶ
but like an-olive fruitful in the house — of-God I-have-hoped on
τὸ ἔλεος τοῦ Θεοῦ εἰς τὸν αἰῶνα. Ἐλαία οὐκ αἰσθητὴ, ἀλλὰ
the mercy — of-God for the age an-olive not sensible but
νοητὴ, φωτοφόρος. Αὐτοῦ μὲν οὖν ἐστι τὸ καταφυτεῦσαι καὶ
spiritual light-bearing his indeed then it-is the to-plant and
ποτίσαι, σὸν δὲ τὸ καρποφορῆσαι. Θεοῦ τὸ χαρίσασθαι, σὸν
to-water yours but the to-bear-fruit God's the to-give-freely yours
δὲ τὸ λαβεῖν καὶ διατηρῆσαι. Μὴ διὰ τὸ δωρεὰν δίδοσθαι
but the to-take and to-keep not because-of the freely to-be-given
τὴν χάριν, καταφρόνει· ἀλλὰ λαβὼν συντήρησον εὐλαβῶς.
the grace despise-it but having-taken keep-it reverently
Καιρὸς ἐξομολογήσεως ὁ παρών. Ἐξομολόγησαι τὰ
the-season of-confession the present confess the-things
πεπραγμένα, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ· τὰ ἐν νυκτὶ, τὰ
done those in word those in deed those in night those

ἐν ἡμέρᾳ. Ἐξομολόγησαι ἐν καιρῷ δεκτῷ, καὶ ἐν ἡμέρᾳ
in day confess in a-season acceptable and in the-day
σωτηρίας δέξαι τὸν ἐπουράνιον θησαυρόν. Σχόλασον εἰς
of-salvation receive the heavenly treasure give-leisure to
τοὺς ἐπορκισμούς· παρέδρευε ταῖς κατηχήσεσι, καὶ μέμνησο
the exorcisms attend the catecheses and remember
τῶν λεχθησομένων. Λέγεται γὰρ, οὐχ ἵνα μόνον
the-things to-be-spoken they-are-spoken for not that only
ἀκούσῃς, ἀλλ' ἵνα διὰ τῆς πίστεως ἐπισφραγίσῃς τὰ
you-may-hear but that through the faith you-may-seal the-things
λεγόμενα. Πᾶσαν μέριμναν ἀνθρωπίνην ἐξάλειψον ἀπὸ
spoken every care human blot-out from
σοῦ· περὶ ψυχῆς γὰρ τρέχεις. Τὰ τοῦ κόσμου πάντως
you about the-soul for you-run the-things of-the world by-all-means
καταλιμπάνεις· μικρὰ τὰ καταλιμπανόμενα, μεγάλα
you-leave small the-things being-left great
δὲ τὰ παρὰ τοῦ Κυρίου δωρούμενα. Κατάλειπε τὰ
but the-things from the Lord given leave the
παρόντα, καὶ πίστευε εἰς τὰ μέλλοντα. Τοσούτους κύκλους
present-things and believe in the coming-things so-many cycles
ἐνιαυτῶν διῆλθες, περὶ τὸν κόσμον μάτην ἀσχολούμενος,
of-years you-have-passed about the world vainly being-busied
καὶ τεσσαράκοντα ἡμέρας οὐ σχολάζεις [τῇ προσευχῇ],
and forty days not you-have-leisure for-the prayer
διὰ τὴν σαυτοῦ ψυχήν; Σχολάσατε, καὶ γνῶτε, ὅτι
for-the-sake-of the your-own soul be-at-leisure and know that
ἐγώ εἰμι ὁ Θεὸς, φησὶν ἡ Γραφή. Τὸ λαλεῖν πολλὰ
I am — God says the Scripture the to-talk many
ἀργὰ παραίτησαι· μήτε καταλάλει, μήτε ἡδέως ἄκουε
idle-things refuse neither slander nor gladly hear
καταλαλοῦντος· ἀλλὰ μᾶλλον εἰς προσευχὰς ἕτοιμος ἔσο.
one-slandering but rather for prayers ready be

Δεῖξον ἐν ἀσκήσει, τῆς καρδίας σου τὸ νενευρωμένον.
show in discipline of-the heart your the braced
Καθάρισόν σου τὸ ἄγγος, ἵνα πλείονα δέξῃ τὴν
cleanse your the vessel that more you-may-receive the
χάριν. Ἡ μὲν γὰρ ἄφεσις τῶν ἁμαρτιῶν ἐξ ἴσου
grace the indeed for remission of-the sins on equal-terms
δίδοται τοῖς πᾶσιν· ἡ δὲ τοῦ Πνεύματος τοῦ ἁγίου
is-given to-the all the but of-the Spirit the Holy
κοινωνία, κατὰ ἀναλογίαν δεδώρηται τῆς ἑκάστου πίστεως.
communion in proportion is-bestowed of-the of-each faith
Ἐὰν ὀλίγα κάμῃς, ὀλίγα λαμβάνεις· ἐὰν δὲ ἐργάσῃ πολλά,
if little you-toil little you-receive if but you-work much
πολὺς ὁ μισθός. Σεαυτῷ τρέχεις, τὸ συμφέρον σκόπει.
great the wage for-yourself you-run the profit consider
Εἴ τι κατά τινος ἔχεις, ἄφες. Προσέρχῃ λαβεῖν ἄφεσιν 6
if anything against anyone you-have forgive you-approach to-receive remission
ἁμαρτιῶν, ἀνάγκη καὶ σε συγχωρῆσαι τῷ ἡμαρτηκότι·
of-sins necessity also you to-pardon the-one having-sinned
ἐπεὶ ποίῳ προσώπῳ τῷ Κυρίῳ λέξεις, Ἄφες μοι τὰς
since with-what face to-the Lord will-you-say forgive me the
πολλάς μου ἁμαρτίας, αὐτὸς σὺ μηδὲ τὰς ὀλίγας τῷ
many my sins yourself you not-even the few to-the
συνδούλῳ συγχωρήσας; Εἰς τὰς συνάξεις ἔσο σπουδαῖος,
fellow-servant having-pardoned at the assemblies be zealous
μὴ μόνον νῦν, ὅτε καὶ ὑπὸ τῶν κληρικῶν τὴν σπουδὴν
not only now when even by the clergy the zeal
ἀπαιτῇ, ἀλλὰ καὶ μετὰ τὸ λαβεῖν τὴν χάριν. Εἰ γὰρ
you-are-asked-for but also after the to-receive the grace if for
πρὶν λάβῃς, καλὸν τὸ γινόμενον, ἆρα οὐχὶ καὶ μετὰ τὴν
before you-receive good the-thing happening (is-it) not also after the
δόσιν καλόν; Εἰ πρὶν ἐγκεντρισθῇς, ἀσφαλὲς τὸ ποτίζεσθαι
giving good if before you-are-grafted safe the to-be-watered

καὶ γεωργεῖσθαι· μετὰ τὴν φυτείαν ἆρ᾽ οὐχὶ πολὺ κάλλιον;
and to-be-tended after the planting (is-it) not much better
Ἀγώνισαι περὶ τῆς σαυτοῦ ψυχῆς, μάλιστα ἐν τοιαύταις
contend for the your-own soul most-of-all in such
ἡμέραις. Θρέψον σου τὴν ψυχὴν ἀναγνώσεσι θείαις· ἡτοίμασε
days nourish your the soul with-readings divine has-prepared
γάρ σοι τράπεζαν πνευματικὴν ὁ Κύριος· εἰπὲ καὶ αὐτὸς
for for-you a-table spiritual the Lord say also yourself
κατὰ τὸν ψαλμῳδόν. Κύριος ποιμαίνει με, καὶ οὐδέν με
according-to the psalmist the-Lord shepherds me and nothing me
ὑστερήσει· εἰς τόπον χλόης ἐκεῖ με κατεσκήνωσεν, ἐπὶ
will-lack in a-place of-green-grass there me he-made-dwell by
ὕδατος ἀναπαύσεως ἐξέθρεψέ με· τὴν ψυχήν μου ἐπέστρεψεν·
water of-rest he-nourished me the soul my he-turned-back
ἵνα καὶ ἄγγελοι συνευφρανθῶσι, καὶ αὐτὸς ὁ Χριστὸς ὁ
that both angels may-rejoice-together and himself — Christ the
μέγας ἀρχιερεὺς, τὴν ὑμετέραν προαίρεσιν ἀποδεξάμενος,
great high-priest the your choice having-accepted
προσφέρων ὑμᾶς ἅπαντας, εἴπῃ τῷ Πατρί· Ἰδοὺ ἐγὼ
offering you all may-say to-the Father behold I
καὶ τὰ παιδία, ἅ μοι ἔδωκεν ὁ Θεός· ὃς πάντας ὑμᾶς
and the children whom me gave — God who all you
εὐαρεστοῦντας αὐτῷ συντηρήσειεν· ᾧ ἡ δόξα καὶ τὸ
well-pleasing him may-keep to-whom the glory and the
κράτος εἰς τοὺς ἀτελευτήτους αἰῶνας τῶν αἰώνων. Ἀμήν.
might for the endless ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Β΄ ΦΩΤΙΖΟΜΕΝΩΝ

II · ON REPENTANCE AND THE ADVERSARY

Sin is a self-chosen evil, terrible but curable by repentance. It is no outside enemy but a shoot from within, prompted by the devil, who was created good and fell of his own will, as Ezekiel laments. God's love is shown on Adam, Cain, and the generation of the flood; Rahab, Aaron and the people after the calf, David, Solomon, Ahab, Jeroboam, and Manasseh found mercy by repenting. Hezekiah's prayer reversed his death sentence, the three youths' confession quenched the furnace, Nebuchadnezzar regained his kingdom, and Peter wept after his denial and kept his apostleship.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, Περὶ μετανοίας, καὶ
in Jerusalem delivered-extempore on repentance and
ἀφέσεως ἁμαρτιῶν, καὶ περὶ Ἀντικειμένου· καὶ ἀνάγνωσις
remission of-sins and about the-Adversary and a-reading
ἐκ τοῦ Ἰεζεκιήλ· Δικαιοσύνη δικαίῳ ἐπ᾽ αὐτὸν ἔσται,
from — Ezekiel righteousness for-the-righteous upon him shall-be
καὶ ἀνομία ἀνόμῳ ἐπ᾽ αὐτὸν ἔσται. Καὶ ὁ ἄνομος ἐὰν
and lawlessness for-the-lawless upon him shall-be and the lawless-one if
ἐπιστρέψῃ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ, καὶ τὰ ἑξῆς.
he-turn from all the iniquities his and the rest
Δεινὸν ἡ ἁμαρτία, καὶ νόσος χαλεπωτάτη ψυχῆς ἡ 1
a-terrible-thing the sin and a-disease most-grievous of-the-soul the
παρανομία· ὑποτέμνουσα μὲν αὐτῆς τὰ νεῦρα, καὶ πυρὸς
transgression cutting indeed its the sinews and of-fire
αἰωνίου γιγνομένη παραίτιος. Κακὸν αὐτεξούσιον, βλάστημα
eternal becoming the-cause an-evil self-determined offshoot
προαιρέσεως· καὶ ὅτι γε αὐτοπροαιρέτως ἁμαρτάνομεν,
of-choice and that indeed by-our-own-choice we-sin
λέγει που σαφῶς ὁ προφήτης· Ἐγώ σε ἐφύτευσα
says somewhere clearly the prophet I you planted

ἄμπελον καρποφόρον πᾶσαν ἀληθινήν· πῶς ἐστράφης εἰς
a-vine fruitful all true how were-you-turned into
πικρίαν ἡ ἄμπελος ἡ ἀλλοτρία; Ἡ φυτεία καλὴ, ὁ καρπὸς
bitterness the vine the strange the planting good the fruit
κακός· ἐκ προαιρέσεως τὸ κακόν· ὁ φυτουργὸς ἀναίτιος,
bad from choice the evil the planter blameless
ἡ δὲ ἄμπελος κατακαυθήσεται πυρί· ἐπειδὴ εἰς ἀγαθὸν
the but vine will-be-burned-up with-fire since for good
ἐφυτεύθη, καὶ εἰς κακὸν ἐκαρποφόρησεν ἐκ προαιρέσεως.
it-was-planted and for evil it-bore-fruit from choice
Ἐποίησε γὰρ ὁ Θεὸς τὸν ἄνθρωπον εὐθὺν, κατὰ τὸν
made for — God the man upright according-to the
Ἐκκλησιαστὴν, καὶ αὐτοὶ ἐξήτησαν λογισμοὺς πολλούς.
Ecclesiast and they-themselves sought-out reasonings many
Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς,
his for we-are workmanship created for works good
φησὶν ὁ Ἀπόστολος. Ὁ μὲν οὖν κτίστης, ἀγαθὸς ὢν,
says the Apostle the indeed then creator good being
ἐπὶ ἔργοις ἀγαθοῖς ἔκτισεν· τὸ δὲ κτισθὲν, ἐξ οἰκείας
for works good created the but created from own
προαιρέσεως εἰς πονηρίαν ἐτράπη. Δεινὸν μὲν οὖν κακὸν,
choice to wickedness was-turned terrible indeed then an-evil
ὡς εἴρηται, ἡ ἁμαρτία· ἀλλ᾽ οὐκ ἀθεράπευτον· δεινὸν τῷ
as has-been-said the sin but not incurable terrible to-the-one
κατέχοντι, εὔϊατον δὲ τῷ διὰ μετανοίας ἀποτιθεμένῳ·
holding-it easy-to-heal but to-the-one through repentance putting-it-off
Ὑπόθου γάρ μοι κατέχειν ἐν χειρί τινα τὸ πῦρ· ἕως ὅτου
suppose for me to-hold in hand someone the fire as-long-as —
κατέχει τὸν ἄνθρακα, καίεται πάντως· εἰ δὲ ἀπόθοιτο
he-holds the coal he-is-burned by-all-means if but he-should-put-down
τὸν ἄνθρακα, συναπέλαυνε καὶ τὸ φλέγον. Εἰ δέ
the coal he-would-drive-off-with-it also the burning if and

τις νομίζει μὴ κατακαίεσθαι ἁμαρτάνων, τούτῳ λέγει ἡ
anyone thinks not to-be-burned-up sinning to-this-one says the
Γραφή· Ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ
Scripture shall-bind-up anyone fire in the-bosom the and garments not
κατακαύσει; καίει γὰρ ἡ ἁμαρτία τὰ νεῦρα τῆς ψυχῆς.
will-be-burn burns for the sin the sinews of-the soul
Ἀλλ' ἐρεῖ τις· Τί ποτε ἄρα ἐστὶν ἡ ἁμαρτία; 2
but will-say someone what ever then is the sin
ζῷόν ἐστιν; ἄγγελός ἐστι; δαίμων ἐστί; τί ἐστι
a-living-creature is-it an-angel is-it a-demon is-it what is
τοῦτο τὸ ἐνεργοῦν; Οὐκ ἔστιν ἐχθρὸς ἔξωθεν, ἄνθρωπε,
this the-thing working not it-is an-enemy from-without O-man
καταγωνιζόμενος· ἀλλὰ βλάστημα κακὸν αὐξάνον ἀπὸ σοῦ.
overpowering-you but an-offshoot evil growing from you
Ὀρθοῖς βλέπε τοῖς ὄμμασί σου, καὶ οὐκ ἔστιν ἐπιθυμία.
with-straight look the eyes your and not there-is lust
Κάτεχε τὰ σὰ, καὶ μὴ αἶρε τὰ ἀλλότρια· καὶ ἁρπαγὴ
hold-to the-things yours and not take the-things of-others and robbery
κεκοίμηται· μνημόνευε τῆς κρίσεως, καὶ οὔτε πορνεία,
has-fallen-asleep remember the judgment and neither fornication
οὔτε μοιχεία, οὔτε φόνος, οὐδέ τι τῶν παρανομημάτων
nor adultery nor murder nor any of-the transgressions
ἰσχύσει παρὰ σοί. Ὅταν δὲ ἐπιλάθῃ τοῦ Θεοῦ, τότε
will-prevail with you when but you-forget — God then
λοιπὸν ἄρχῃ λογίζεσθαι πονηρὰ, καὶ συντελεῖν παράνομα.
thereafter you-begin to-reckon evil-things and to-accomplish lawless-things
Οὐ μόνος δὲ σὺ καθέστηκας τοῦ πράγματος ἀρχηγὸς, 3
not alone but you are-established of-the matter the-author
ἀλλὰ καὶ ἄλλος τίς ἐστι κάκιστος ὑποβολεὺς, ὁ διάβολος.
but also another one there-is most-evil a-suggester the devil
Ὑποβάλλει πᾶσιν ἐκεῖνος, ἀλλ' οὐκ ἐπικρατεῖ τῶν μὴ
he-suggests to-all that-one but not he-prevails-over those not

πειθομένων. Διὰ τοῦτο λέγει ὁ Ἐκκλησιαστής· Ἐὰν
obeying because-of this says the Ecclesiast if
πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῇ ἐπὶ σὲ, τόπον σου
the-spirit of-the-one having-power go-up upon you place your
μὴ ἀφῇς· ἀπόκλεισον τὴν θύραν σου, καὶ μάκρυνον ἀπὸ
not leave shut the door your and put-him-far from
σοῦ, καὶ οὐ βλάψει σε. Ἐὰν δὲ ἀδιαφόρως δέξῃ
you and not he-will-harm you if but indifferently you-receive
τὴν ἐνθύμησιν ἐπιθυμίας, διὰ τῶν λογισμῶν ῥίζας ἐν
the thought of-lust through the reasonings roots in
σοὶ καταβάλλεται, καὶ καταδεσμεῖ σου τὴν διάνοιαν,
you it-puts-down and binds-down your the mind
καὶ κατασπᾷ σε εἰς βόθρον κακῶν. Ἀλλ' ἴσως λέγεις·
and drags you into a-pit of-evils but perhaps you-say
Πιστός εἰμι, καὶ οὐ περιγίνεταί μου ἐπιθυμία, κἂν
faithful I-am and not overcomes me lust even-if
ἐνθυμηθῶ πυκνότερον. Ἀγνοεῖς, ὅτι καὶ πέτραν ἔῤῥηξε
I-think-of-it more-often do-you-not-know that even a-rock has-split
ῥίζα παραμένουσα πολλάκις; Μὴ δέξῃ τὸν σπόρον, ἐπεὶ
a-root remaining often not receive the seed since
διαῤῥήξει σου τὴν πίστιν. Πρὶν ἢ ἀνθήσῃ, πρόῤῥιζον ἔξελε
it-will-split your the faith before — it-flowers by-the-roots pull-out
τὸ κακόν· μὴ ῥᾳθυμήσας ἐξ ἀρχῆς, πέλυκας ὕστερον, καὶ
the evil lest having-been-slack from the-beginning axes later and
πῦρ πολυπραγμονήσῃς. Ἀρχόμενος ὀφθαλμιᾷν, θεραπεύου
fire you-have-to-busy-yourself-with beginning to-have-sore-eyes be-treated
κατὰ καιρόν· ἵνα μὴ τυφλωθεὶς, τότε ζητήσῃς τὸν ἰατρόν.
in season that not having-been-blinded then you-may-seek the physician
4 Ἀρχηγὸς μὲν οὖν ἁμαρτίας ὁ διάβολος, καὶ γεννήτωρ
the-author indeed then of-sin the devil and begetter
τῶν κακῶν· τοῦτο δὲ ὁ Κύριος εἴρηκεν, οὐκ ἐγώ. Ὅτι ἀπ'
of-the evils this but the Lord has-said not I that from

ἀρχῆς ὁ διάβολος ἁμαρτάνει· πρὸ αὐτοῦ ἥμαρτεν οὐδείς.
the-beginning the devil sins before him sinned no-one
Ἥμαρτε δὲ, οὐκ ἐκ φύσεως ἐπάναγκες τὸ ἁμαρτητικὸν
he-sinned but not from nature by-necessity the sinfulness
λαβὼν (ἐπεὶ πάλιν ἀνατρέχει ἡ τῆς ἁμαρτίας
having-received since again runs-back the of-the sin
πρόφασις εἰς τὸν οὕτω κατασκευάσαντα)· ἀλλ' ἀγαθὸς
cause to the-one so having-made-him but good
κατασκευασθεὶς, διάβολος γέγονεν ἐξ οἰκείας προαιρέσεως,
having-been-made a-devil he-became from own choice
ἐκ τῆς πράξεως λαβὼν τὴν προσηγορίαν. Ἀρχάγγελος
from the act having-received the name an-archangel
γὰρ ὢν, διάβολος ὕστερον ἐκλήθη, ἀπὸ τοῦ διαβάλλειν· καὶ
for being devil afterward he-was-called from the to-slander and
ἀγαθὸς ὢν ὑπηρέτης Θεοῦ, γέγονε Σατανᾶς φερωνύμως· ὁ
good being a-servant of-God he-became Satan fitly-named the
γὰρ Σατανᾶς εἰς τὸν ἀντικείμενον ἑρμηνεύεται. Ἔστι δὲ οὐκ
for Satan into the adversary is-interpreted it-is and not
ἐμὰ ταῦτα τὰ διδάγματα, ἀλλ' Ἰεζεκιὴλ τοῦ πνευματοφόρου
mine these the teachings but of-Ezekiel the Spirit-bearing
προφήτου. Ἐκεῖνος γὰρ λαβὼν θρῆνον ἐπ' αὐτὸν, λέγει·
prophet he for having-taken-up a-lament over him says
Σὺ ἀποσφράγισμα ὁμοιότητος, καὶ στέφανος κάλλους,
you the-seal of-likeness and a-crown of-beauty
ἐν τῷ παραδείσῳ τοῦ Θεοῦ ἐγεννήθης· καὶ μετ' ὀλίγα·
in the paradise — of-God you-were-born and after a-little
Ἐγεννήθης ἄμωμος ἐν ταῖς ἡμέραις σου ἀφ' ἧς ἡμέρας
you-were-born blameless in the days your from which day
σὺ ἐκτίσθης, ἕως οὗ εὑρέθη τὰ ἀδικήματα ἐν σοί· Πάνυ
you were-created until — were-found the iniquities in you very
καλῶς τὸ, εὑρέθη ἐν σοί· οὐ γὰρ ἔξωθεν ἐπεισηνέχθη,
well the were-found in you not for from-without it-was-brought-in

ἀλλ᾽ αὐτὸς ἐγέννησας τὸ κακόν. Καὶ τὴν αἰτίαν ἑξῆς
but yourself you-begot the evil and the cause next
εἴρηκεν. Ὑψώθη ἡ καρδία σου ἐπὶ τῷ κάλλει σου· διὰ
he-has-said was-lifted-up the heart your at the beauty your because-of
τὸ πλῆθος τῶν ἁμαρτιῶν σου, καὶ διὰ τὰς ἁμαρτίας
the multitude of-the sins your and because-of the sins
σου ἐτραυματίσθης καὶ ἐπὶ τὴν γῆν ἔῤῥιψά σε· Ὁ Κύριος
your you-were-wounded and upon the earth I-cast you the Lord
τούτῳ συμφώνως πάλιν ἐν Εὐαγγελίοις λέγει· Ἐθεώρουν
with-this agreeing again in the-Gospels says I-beheld
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.
— Satan as lightning from the heaven fallen
Βλέπεις Παλαιᾶς Διαθήκης πρὸς Καινὴν συμφωνίαν. Οὗτος
you-see of-the-Old Covenant with the-New agreement this-one
ἐκπεσὼν συναπέστησε πολλούς. Οὗτος εἰσβάλλει τὰς
having-fallen-out drew-away-with-him many this-one throws-in the
ἐπιθυμίας τοῖς πειθομένοις· ἐκ τούτου μοιχεία, πορνεία, καὶ
lusts to-those obeying from this-one adultery fornication and
πᾶν εἴ τι κακόν. Διὰ τοῦτον ὁ προπάτωρ ἡμῶν Ἀδὰμ
every if any evil because-of this-one the forefather our Adam
ἐξεβλήθη, καὶ ἀντὶ παραδείσου αὐτομάτως θαυμασίους
was-cast-out and instead-of a-paradise of-itself wonderful
φέροντος καρποὺς, τὴν ἀκανθοφόρον ἀντικατηλλάξατο γῆν.
bearing fruits the thorn-bearing he-took-in-exchange earth
5 Τί οὖν; ἐρεῖ τις· ἀπολώλαμεν ἀπατηθέντες· ἆρ᾽ οὐκ ἔστι
what then will-say someone we-are-lost having-been-deceived — not is-there
λοιπὸν σωτηρία; πεπτώκαμεν· ἆρ᾽ οὐκ ἔστιν ἀναστῆναι;
thereafter salvation we-have-fallen — not is-it-possible to-rise
ἐτυφλώθημεν· ἆρ᾽ οὐκ ἔστιν ἀναβλέψαι; χωλοὶ γεγόναμεν·
we-were-blinded — not is-it-possible to-see-again lame we-have-become
ἆρ᾽ οὐκ ἔστιν ὀρθοποδῆσαι; ἵνα δὲ συντόμως εἴπωμεν,
— not is-it-possible to-walk-straight that and briefly we-may-say

ἀπεθάνομεν· ἆρα οὐκ ἔστιν ἀναστῆναι; Ἆρ᾽ ὁ τὸν
we-died — not is-it-possible to-rise — the-one —
Λάζαρον τὸν τετραήμερον ἐγείρας, ἄνθρωπε, τὸν ὀδωδότα,
Lazarus the four-days-dead having-raised O-man the-one stinking
ἆρα τὸν ζῶντά σε μᾶλλον οὐκ εὐκοπώτερον ἀναστήσει;
— the living you rather not more-easily will-be-raise-up
ὁ τὸ τίμιον αἷμα ὑπὲρ ἡμῶν ἐκχέας, αὐτὸς ἡμᾶς
the-one the precious blood for us having-poured-out himself us
ῥύσεται τῆς ἁμαρτίας. Μὴ ἀπογνῶμεν ἑαυτοὺς, ἀδελφοί·
will-rescue from-the sin not let-us-despair-of ourselves brothers
μὴ ἀπορῥίψωμεν ἑαυτοὺς εἰς ἀνέλπιστον κατάστασιν. Δεινὸν
not let-us-cast ourselves into a-hopeless condition terrible
γάρ ἐστι τὸ μὴ πιστεύειν εἰς μετανοίας ἐλπίδα. Ὁ μὴ
for it-is the not to-believe in of-repentance hope the-one not
προσδοκῶν γὰρ τὴν σωτηρίαν, ἀφειδῶς προστίθησι τὰ κακά·
expecting for the salvation unsparingly adds the evils
ὁ δὲ τὴν ἰατρείαν ἐλπίσας, εὐμαρῶς τὸ λοιπὸν ἑαυτοῦ
the-one but the healing having-hoped easily the rest himself
φείδεται. Ὁ γὰρ λῃστὴς, ὁ μὴ δωρεὰν προσδοκῶν,
spares the for robber the-one not a-gift expecting
εἰς ἀπόνοιαν αὔξει· ἐλπίσας δὲ τὴν ἄφεσιν, εἰς μετάνοιαν
into desperation grows having-hoped but the remission into repentance
χωρεῖ πολλάκις. Εἶτα, ὄφις μὲν ἀποτίθεται τὸ γῆρας·
goes often then a-snake indeed puts-off the old-age
ἡμεῖς δὲ οὐκ ἀποθησόμεθα τὴν ἁμαρτίαν; καὶ ἀκανθώδης
we but not shall-put-off the sin and a-thorny
γῆ, γεωργηθεῖσα καλῶς, εἰς καρποφόρον μετεβλήθη· ἡμῖν
earth tilled well into fruitful was-changed for-us
δὲ ἀδιόρθωτος ἡ σωτηρία; Ἡ μὲν οὖν φύσις ἐπιδέχεται
but beyond-correction the salvation the indeed then nature admits
τὴν σωτηρίαν, ζητεῖται δὲ λοιπὸν ἡ προαίρεσις.
the salvation is-sought but thereafter the choice

6 Φιλάνθρωπος ὁ Θεὸς, καὶ φιλάνθρωπος οὐκ ὀλίγον.
loving-to-man — God and loving-to-man not a-little
Μὴ γὰρ εἴπῃς· Ἐπόρνευσα, ἐμοίχευσα· τὰ δεινά
not for say I-fornicated I-committed-adultery the terrible-things
μοι πέπρακται, καὶ οὐχ ἅπαξ, ἀλλὰ καὶ πολλάκις ἆρα
by-me have-been-done and not once but even often —
συγχωρήσει; ἆρα παρέξει τὴν ἀμνηστίαν; Ἄκουε τί λέγει
will-be-pardon — will-be-grant the amnesty hear what says
ὁ ψαλμῳδός· Ὡς πολὺ τὸ πλῆθος τῆς χρηστότητός σου,
the psalmist how great the multitude of-the goodness your
Κύριε! Οὐ νικᾷ σου τὰ συναχθέντα ἁμαρτήματα τὸ πλῆθος
O-Lord not overcome your the gathered sins the multitude
τῶν οἰκτιρμῶν τοῦ Θεοῦ· οὐ νικᾷ σου τὰ τραύματα τὴν
of-the compassions — of-God not overcome your the wounds the
ἀρχιατρικὴν ἐμπειρίαν. Δὸς μόνον σεαυτὸν μετὰ πίστεως·
chief-physician's skill give only yourself with faith
λέγε τῷ ἰατρῷ τὸ πάθος· εἰπὲ καὶ αὐτὸς κατὰ τὸν
tell the physician the ailment say also yourself according-to —
Δαβὶδ· Εἶπα· Ἐξαγορεύσω κατ' ἐμοῦ τὴν ἀνομίαν μου τῷ
David I-said I-will-confess against myself the iniquity my to-the
Κυρίῳ· καὶ γενήσεται ἐπὶ σοῦ τὸ παραπλήσιον, τὸ ἑξῆς
Lord and will-come-to-pass upon you the like the-thing next
εἰρημένον· Καὶ σὺ ἀφῆκας τὴν ἀσέβειαν τῆς καρδίας μου.
said and you forgave the impiety of-the heart my
7 Θέλεις ἰδεῖν Θεοῦ φιλανθρωπίαν, σὺ ὁ νεωστὶ εἰς τὴν
do-you-wish to-see God's love-for-man you the-one newly into the
κατήχησιν ἐληλυθώς; θέλεις ἰδεῖν Θεοῦ φιλανθρωπίαν,
catechesis having-come do-you-wish to-see God's love-for-man
καὶ τῆς μακροθυμίας τὸ πλῆθος; ἄκουσον περὶ τοῦ Ἀδάμ·
and of-the long-suffering the multitude hear about — Adam
Παρήκουσεν Ἀδὰμ, ὁ πρωτόπλαστος τοῦ Θεοῦ· ἆρ' οὐκ
disobeyed Adam the first-formed — of-God — not

ἐδύνατο τὸν θάνατον εὐθὺς ἐπαγαγεῖν; ἀλλ᾽ ὅρα τί ποιεῖ
could-he the death at-once to-bring-on but see what does
ὁ φιλανθρωπότατος Κύριος. Ἐκβάλλει μὲν αὐτὸν τοῦ
the most-loving-to-man Lord he-casts-out indeed him from-the
παραδείσου (τῆς γὰρ ἐκεῖ διατριβῆς ἀνάξιος ἦν διὰ
paradise of-the for there abiding unworthy he-was because-of
τὴν ἁμαρτίαν), κατοικίζει δὲ τοῦ παραδείσου κατέναντι·
the sin he-settles but the paradise opposite
ἵνα βλέπων ὅθεν ἐξέπεσε, καὶ ἐξ οἵων εἰς οἷα
that seeing whence he-fell-out and from what-things to what-things
κατηνέχθη, λοιπὸν ἐκ μετανοίας σωθῇ. Κάϊν ὁ
he-was-brought-down thereafter from repentance he-may-be-saved Cain the
πρωτότοκος ἄνθρωπος, ἀδελφοκτόνος γέγονεν· εὑρετὴς τῶν
first-born man a-fratricide became the-discoverer of-the
κακῶν, καὶ ἀρχηγὸς τῶν φόνων, καὶ βάσκανος πρῶτος· ἀλλ᾽
evils and author of-the murders and envious first but
ἀνελὼν τὸν ἀδελφὸν, τί κατακρίνεται; Στένων καὶ τρέμων
having-slain the brother to-what is-he-condemned groaning and trembling
ἔσῃ ἐπὶ τῆς γῆς. Μέγα τὸ ἁμάρτημα, μικρὰ ἡ καταδίκη.
you-shall-be on the earth great the sin small the sentence
Φιλανθρωπία μὲν οὖν ἀληθῶς καὶ αὕτη Θεοῦ, ἀλλ᾽ ἔτι 8
love-for-man indeed then truly also this of-God but still
μικρὰ πρὸς τὰ ἐπιφερόμενα. Λόγισαι γάρ μοι τὰ
small compared-with the-things following reckon for me the-things
ἐπὶ Νῶε. Ἥμαρτον οἱ γίγαντες, καὶ παρανομία πολλὴ
in-the-time-of Noah sinned the giants and transgression much
τότε τῆς γῆς κατεχύθη, καὶ διὰ ταύτην κατακλυσμὸς
then over-the earth was-poured-out and because-of this a-flood
ἔμελλεν ἐπέρχεσθαι· καὶ τῷ πεντακοσιοστῷ μὲν ἔτει
was-about to-come-on and in-the five-hundredth indeed year
τὴν ἀπειλὴν ἐκφέρει ὁ Θεὸς, τῷ δὲ ἑξακοσιοστῷ, τὸν
the threat sends-forth — God in-the but six-hundredth the

κατακλυσμὸν ἐπήγαγεν ἐπὶ τὴν γῆν. Βλέπεις φιλανθρωπίας
flood he-brought upon the earth you-see of-love-for-man
Θεοῦ πλάτος, εἰς ἑκατὸν παρατεινομένης χρόνους; ἆρα,
of-God the-breadth to a-hundred extending years —
ὅπερ ἐποίησε τότε μετὰ τὴν ἑκατονταετίαν, παραχρῆμα οὐκ
what he-did then after the hundred-years at-once not
ἠδύνατο ποιῆσαι; ἀλλ' ἐπίτηδες παρέτεινεν, ἐνδόσιν διδοὺς
was-he-able to-do but purposely he-prolonged-it respite giving
μετανοίας. Βλέπεις Θεοῦ ἀγαθότητα; καὶ εἴ γε μετενόησαν
of-repentance you-see God's goodness and if indeed had-repented
οἱ τότε, οὐκ ἂν ἀπέτυχον τῆς τοῦ Θεοῦ φιλανθρωπίας.
those then not — they-would-have-failed-of the — of-God love-for-man
9 Ἐλθὲ μοι λοιπὸν καὶ ἐπὶ τοὺς ἄλλους τοὺς ἐκ μετανοίας
come me henceforth also to the others those from repentance
σωθέντας. Ἀλλ' ἴσως καὶ ἐν γυναιξὶν ἐρεῖ τις·
saved but perhaps also among women will-say someone
Ἐπόρνευσα, ἐμοίχευσα, ἐμόλυνα τὸ σῶμα παντοίαις
I-fornicated I-committed-adultery I-defiled the body with-all-kinds-of
ἀκολασίαις· ἆρ' ἔστι σωτηρία· Ἀπόβλεψον, ὦ γύναι, εἰς τὴν
licentiousnesses — is-there salvation look O woman to —
Ῥαὰβ, καὶ προσδόκα καὶ σὺ τὴν σωτηρίαν· εἰ γὰρ ἡ
Rahab and expect also you the salvation if for she-who
φανερῶς καὶ δημοσίᾳ πορνεύσασα, διὰ μετανοίας ἐσώθη·
openly and publicly having-fornicated through repentance was-saved
ἆρα ἡ ἅπαξ ποτὲ πορνεύσασα πρὸ τῆς χάριτος, διὰ
— she-who once ever having-fornicated before the grace through
μετανοίας καὶ νηστείας οὐ σώζεται; Πῶς γὰρ ἐσώθη ἐκείνη,
repentance and fasting not is-saved how for was-saved she
ζήτησον· τοῦτο μόνον εἶπεν· Ὅτι ὁ Θεὸς ὑμῶν ἐν τῷ οὐρανῷ
seek this only she-said that — God your in the heaven
καὶ ἐπὶ τῆς γῆς. Ὁ Θεὸς ὑμῶν· ἑαυτῆς γὰρ, οὐχ ἐτόλμησεν
and on the earth — God your her-own for not she-dared

εἰπεῖν διὰ τὴν ἀσέλγειαν. Καὶ εἰ θέλῃς δέξασθαι τοῦ
to-say because-of the licentiousness and if you-wish to-receive of-the
σωθῆναι ταύτην μαρτυρίαν ἔγγραφον, ἔχεις ἀνάγραπτον
to-be-saved her a-testimony written you-have recorded
ἐν Ψαλμοῖς· Μνησθήσομαι Ῥαὰβ καὶ Βαβυλῶνος τοῖς
in the-Psalms I-will-remember Rahab and Babylon to-those
γινώσκουσί με. Ὢ μεγάλης τοῦ Θεοῦ φιλανθρωπίας, καὶ
knowing me O great — of-God love-for-man even
πορνῶν μνημονευούσης ἐν Γραφαῖς· ἀλλ᾽ οὐχ ἁπλῶς,
harlots remembering in Scriptures but not simply
Μνησθήσομαι Ῥαὰβ καὶ Βαβυλῶνος, Ἀλλὰ μετὰ τοῦ, τοῖς
I-will-remember Rahab and Babylon but with the to-those
γινώσκουσί με. Ἔστιν οὖν καὶ ἐπὶ ἀνδρῶν σωτηρία, καὶ
knowing me there-is then both for men salvation and
ἐπὶ γυναικῶν ὁμοίως, ἡ διὰ μετανοίας προξενουμένη.
for women likewise the-one through repentance procured
Κἂν ὁλόκληρος δὲ λαὸς ἁμάρτῃ, οὐ νικᾷ τὴν τοῦ Θεοῦ 10
even-if a-whole and people sin not it-overcomes the — of-God
φιλανθρωπίαν. Ἐμοσχοποίησεν ὁ λαὸς, καὶ οὐκ ἀπέστη
love-for-man made-a-calf the people and not departed
ὁ Θεὸς τῆς φιλανθρωπίας· ἠρνήσαντο οἱ ἄνθρωποι τὸν
— God from-the love-for-man denied the men —
Θεὸν, ἀλλ᾽ ὁ Θεὸς ἑαυτὸν οὐκ ἠρνήσατο. Οὗτοι οἱ θεοί σου,
God but — God himself not denied these the gods your
Ἰσραὴλ, εἰρήκασιν· καὶ πάλιν συνήθως ὁ Θεὸς τοῦ Ἰσραὴλ,
Israel they-have-said and again as-was-his-wont — God — of-Israel
σωτὴρ αὐτῶν ἐγένετο. Καὶ οὐ μόνος ὁ λαὸς ἥμαρτε, ἀλλὰ
savior their became and not alone the people sinned but
καὶ Ἀαρὼν ὁ ἀρχιερεύς. Μωϋσῆς γάρ ἐστιν ὁ λέγων· Καὶ
also Aaron the high-priest Moses for is the-one saying and
ἐπὶ Ἀαρὼν ἐγένετο ὀργὴ Κυρίου· καὶ ἐδεήθην, φησὶν, ὑπὲρ
against Aaron came the-anger of-the-Lord and I-prayed he-says for

αὐτοῦ, καὶ συνεχώρησεν αὐτῷ ὁ Θεός. Εἶτα Μωϋσῆς μὲν,
him and pardoned him — God then Moses indeed
αἰτῶν ὑπὲρ ἀρχιερέως ἁμαρτάνοντος, ἐδυσώπει τὸν Κύριον·
asking for a-high-priest sinning prevailed-upon the Lord
Ἰησοῦς δὲ ὁ μονογενὴς, αἰτῶν ὑπὲρ ἡμῶν, οὐ δυσωπεῖ
Jesus but the only-begotten asking for us not prevails-upon
τὸν Θεόν; κἀκεῖνον μὲν, διὰ τὸ πταισθὲν, οὐκ ἐκώλυσεν
— God and-him indeed because-of the stumbling not he-hindered
ἐλθεῖν εἰς ἀρχιερωσύνην· σὲ δὲ, ἐξ ἐθνῶν ἐλθόντα, κωλύσει
to-come into the-high-priesthood you but from gentiles having-come will-be-hinder
εἰσελθεῖν εἰς τὴν σωτηρίαν; μετανόησον, ἄνθρωπε, λοιπὸν καὶ
to-enter into the salvation repent O-man henceforth also
αὐτὸς ὁμοίως, καὶ οὐ κεκώλυταί σοι ἡ χάρις. Ἀνεπίληπτόν
yourself likewise and not is-hindered for-you the grace blameless
σου παράστησον εἰς τὸ ἑξῆς τὸν τρόπον· φιλάνθρωπος γὰρ
your present for the future the conduct loving-to-man for
ἀληθῶς ὁ Θεὸς, καὶ οὐ δυνήσεται ὁ πᾶς ἄνθρωπος κατ᾽
truly — God and not will-be-able the whole man according-to
ἀξίαν ἐξειπεῖν αὐτοῦ τὴν φιλανθρωπίαν· οὐδ᾽ ἂν πᾶσαι αἱ
worth to-tell-out his the love-for-man not-even if all the
γλῶσσαι συνέλθωσιν ἀνθρώπων ὁμοῦ, οὐδ᾽ οὕτως μέρος
tongues should-come-together of-men at-once not-even so a-part
τι τῆς τοῦ Θεοῦ φιλανθρωπίας διηγήσασθαι δυνήσονται.
any of-the — of-God love-for-man to-relate they-will-be-able
Ἡμεῖς γὰρ λέγομεν μέρος τι τῶν γεγραμμένων περὶ
we for tell a-part some of-the-things written about
τῆς εἰς ἀνθρώπους αὐτοῦ φιλανθρωπίας· ἀλλ᾽ οὐκ οἴδαμεν
the toward men his love-for-man but not we-know
ὅσα καὶ ἀγγέλοις συνεχώρησε· συγχωρεῖ γὰρ κἀκείνοις,
how-much also to-angels he-pardoned he-pardons for those-also

ἐπειδὴ εἷς μόνος ἀναμάρτητος, ὁ τὰς ἁμαρτίας ἡμῶν
since one alone sinless the-one the sins our
καθαρίζων Ἰησοῦς. Καὶ περὶ μὲν ἐκείνων αὐτάρκως.
cleansing Jesus and about indeed those enough
Εἰ δὲ βούλει, σοὶ περὶ ἡμῶν καὶ ἄλλους τύπους 11
if and you-wish to-you about us also other types
παραστήσω· ἐλθὲ καὶ ἐπὶ τὸν Δαβὶδ τὸν μακάριον, καὶ
I-will-present come also to — David the blessed and
τύπον αὐτὸν λάβε τῆς μετανοίας. Ἐσφάλη ὁ μέγας·
as-a-type him take of-the repentance fell the great-one
μετὰ κοίτην, τὸ δειλινὸν, περιπατῶν ἐπὶ τοῦ δώματος,
after a-nap the evening walking on the roof
ἴδεν ἀδιαφόρως, καὶ ἔπαθέν τι ἀνθρώπινον. Ἐτελέσθη
he-saw indifferently and suffered something human was-completed
ἡ ἁμαρτία, ἀλλ᾽ οὐ συναπέθανεν ἡ περὶ τὴν ὁμολογίαν
the sin but not died-with-it the about the confession
τοῦ πταίσματος εὐγνωμοσύνη. Ἦλθεν Ναθὰν ὁ προφήτης,
of-the stumbling good-feeling came Nathan the prophet
ἔλεγχος ταχὺς, καὶ τοῦ τραύματος ἰατρός. Ὠργίσθη, φησὶν,
a-reproof swift and of-the wound a-physician was-angered he-says
ὁ Κύριος, καὶ ἥμαρτες. Τῷ βασιλεύοντι ὁ ἰδιώτης
the Lord and you-sinned to-the-one reigning the private-man
ἔλεγεν. Βασιλεὺς ὁ πορφυροφόρος οὐκ ἠγανάκτησεν· οὐ
spoke the-king the purple-wearer not was-indignant not
γὰρ προσεῖχε τῷ λαλοῦντι, ἀλλὰ τῷ ἀποστείλαντι.
for he-attended to-the-one speaking but to-the-one having-sent
Οὐκ ἐτύφλωσεν αὐτὸν τὸ περιεστὼς τῶν στρατιωτῶν
not blinded him the standing-around of-the soldiers
στῖφος· ἐνενόει γὰρ τὸν ἀγγελικὸν τοῦ Κυρίου στρατὸν,
throng he-thought-of for the angelic of-the Lord host
καὶ τὸν ἀόρατον ὡς ὁρῶν ἠγωνίασε· καὶ φησι τῷ
and the invisible as seeing he-was-in-anguish and says to-the-one

ἐλθόντι, μᾶλλον δὲ δι᾽ ἐκείνου τῷ ἀποστείλαντι,
having-come rather but through him to-the-one having-sent
ἀποκρινάμενος· Ἡμάρτηκα τῷ Κυρίῳ. Βλέπεις τοῦ
answering I-have-sinned against-the Lord you-see of-the
βασιλέως ταπεινοφροσύνην; βλέπεις ἐξομολόγησιν; Μὴ γὰρ
king the-humility you-see the-confession not for
ἦν ἐλεγχθεὶς ὑπό τινος; μὴ πολλοὶ συνήδεισαν τῷ
had-he-been convicted by anyone not many were-privy to-the
πράγματι; ὀξέως ἐπράχθη τὸ πρᾶγμα, καὶ ὁ προφήτης
matter swiftly was-done the matter and the prophet
εὐθὺς παρῆν κατήγορος, καὶ ὁ παίσας ὁμολογεῖ τὸ
at-once was-present an-accuser and the-one having-stumbled confesses the
κακόν· καὶ ἐπειδὴ εὐγνωμόνως ὡμολόγησεν, ὀξυτάτην ἔσχε
evil and since candidly he-confessed most-swift he-had
τὴν ἰατρείαν. Ὁ γὰρ ἀπειλήσας προφήτης Ναθὰν, φησὶν
the healing the for having-threatened prophet Nathan says
εὐθέως· Καὶ Κύριος παρεβίβασε τὴν ἁμαρτίαν σου. Βλέπεις
at-once and the-Lord has-put-away the sin your you-see
ὀξυτάτην Θεοῦ φιλανθρώπου μεταβολήν. Πλήν φησι·
most-swift of-God loving-to-man the-change yet he-says
Παροξύνων παρώξυνας τοὺς ἐχθροὺς Κυρίου. Πολλοὺς μὲν
provoking you-have-provoked the enemies of-the-Lord many indeed
διὰ τὴν δικαιοσύνην εἶχες ἐχθροὺς, ἀλλ᾽ ἐφρούρει σε
because-of the righteousness you-had enemies but guarded you
ἡ σωφροσύνη· προδοὺς δὲ τὸ μέγιστον ὅπλον, ἑτοίμους
the chastity having-betrayed but the greatest weapon ready
ἑστῶτας ἔχεις κατὰ σοῦ τοὺς ἐχθροὺς ἐπαναστάντας. Ὁ
standing you-have against you the enemies having-risen-up the
μὲν οὖν προφήτης οὕτως αὐτὸν παρεμυθήσατο.
indeed then prophet so him comforted

Ὁ δὲ μακάριος Δαβὶδ, εἰ καὶ τὰ μάλιστα ἤκουσεν, ὅτι 12
the but blessed David if even the most he-heard that
Κύριος παρεβίβασε τὸ ἁμάρτημά σου, οὐκ ἀπέστη τῆς
the-Lord has-put-away the sin your not departed from-the
μετανοίας ὁ βασιλεύς· ἀλλὰ περιεβάλλετο μὲν σάκκον
repentance the king but put-around-himself indeed sackcloth
ἀντὶ πορφύρας, ἀντὶ δὲ χρυσοκολήτων θρόνων, ἐπὶ
instead-of purple instead-of and gold-studded thrones on
σποδοῦ καὶ γῆς ὁ βασιλεὺς ἐκαθέζετο· καὶ οὐκ ἐπὶ σποδοῦ
ash and earth the king sat and not on ash
μόνον ἐκάθητο, ἀλλὰ καὶ σποδὸν εἶχε τὴν βρῶσιν,
only he-sat but also ash he-had as-the food
καθὼς καὶ αὐτός φησιν· Ὅτι σποδὸν ὡσεὶ ἄρτον ἔφαγον.
as also he-himself says that ash like bread I-ate
Ἐξέτηξε δάκρυσι τὸν ἐπιθυμητὴν ὀφθαλμὸν, Λούσω καθ᾽
he-melted with-tears the lusting eye I-will-wash by
ἑκάστην νύκτα τὴν κλίνην μου, λέγων· ἐν δάκρυσί μου
each night the bed my saying with tears my
τὴν στρωμνήν μου βρέξω. Ἀρχόντων παρακαλούντων
the couch my I-will-wet rulers urging
φαγεῖν ἄρτον, οὐκ ἐπείθετο. Εἰς ἑβδόμην ὁλόκληρον ἡμέραν
to-eat bread not he-obeyed to a-seventh whole day
παρέτεινε τὴν νηστείαν. Εἰ βασιλεὺς οὕτως ἐξωμολογεῖτο,
he-prolonged the fast if a-king so confessed
σὺ ὁ ἰδιώτης οὐκ ὀφείλεις ἐξομολογήσασθαι; Καὶ μετὰ
you the private-man not ought to-confess and after
τὴν τοῦ Ἀβεσσαλὼμ ἐπανάστασιν, πολλῶν οὐσῶν ὁδῶν
the — of-Absalom rising many being roads
αὐτῷ τῆς φυγῆς, διὰ τοῦ ὄρους τῶν Ἐλαιῶν φεύγειν
for-him of-the flight through the mountain of-the Olives to-flee
εἵλετο, μονονουχὶ τῇ διανοίᾳ τὸν ἀναβησόμενον εἰς
he-chose all-but in-the mind the-one to-go-up into

τοὺς οὐρανοὺς ἐκεῖθεν Λυτρωτὴν ἐπικαλούμενος· καὶ
the heavens from-there Redeemer calling-on and
καταρωμένου πικρῶς αὐτὸν τοῦ Σεμεὶ, λέγει· Καὶ ἄρετε
cursing bitterly him — Shimei he-says and let-alone
αὐτόν· ᾔδει γὰρ, ὅτι τῷ ἀφιέντι ἀφεθήσεται.
him he-knew for that to-the-one forgiving it-will-be-forgiven
13 Βλέπεις, ὅτι καλὸν τὸ ἐξομολογήσασθαι· βλέπεις, ὅτι τοῖς
you-see that good the to-confess you-see that for-those
μετανοοῦσίν ἐστι σωτηρία. Καὶ Σολομῶν ἐκπέπτωκεν· ἀλλὰ
repenting there-is salvation also Solomon fell-away but
τί φησιν· Ὕστερον ἐγὼ μετενόησα. Καὶ ὁ Ἀχαὰβ ὁ τῆς
what says-he afterward I repented and — Ahab the —
Σαμαρείας βασιλεὺς γέγονε παρανομώτατος εἰδωλολάτρης,
of-Samaria king became most-lawless an-idolater
ἐξαίσιος, ὁ προφητοκτόνος, ὁ ἀλλότριος τῆς εὐσεβείας,
monstrous the prophet-slayer the stranger to-the piety
ἀγρῶν ἐπιθυμητὴς καὶ ἀμπελώνων ἀλλοτρίων· ἀλλ' ὅτε τὸν
of-fields a-coveter and of-vineyards of-others but when —
Ναβουθαὶ διὰ τῆς Ἰεσαβὲλ ἀπέκτεινεν, ἐλθόντος Ἠλίου τοῦ
Naboth through — Jezebel he-killed having-come Elijah the
προφήτου καὶ μόνον ἐπαπειλήσαντος, διέῤῥηξε τὰ ἱμάτια,
prophet and only having-threatened he-tore the garments
καὶ περιεβάλετο σάκκον. Καὶ τί φησιν ὁ φιλάνθρωπος
and put-on sackcloth and what says the loving-to-man
Θεὸς πρὸς τὸν Ἠλίαν; Ἑώρακας πῶς κατενύγη Ἀχαὰβ
God to — Elijah have-you-seen how was-pricked Ahab
ἀπὸ προσώπου μου; μονονουχὶ πείθων τὸ διάπυρον τοῦ
from the-face my all-but persuading the fiery-zeal of-the
προφήτου, συγκαταβῆναι τῷ μετανοοῦντι· Οὐκ ἐπάξω
prophet to-condescend to-the-one repenting not I-will-bring
γὰρ, φησὶ, τὴν κακίαν ἐν ταῖς ἡμέραις αὐτοῦ. Καὶ ὅμως,
for he-says the evil in the days his and yet

μέλλοντος αὐτοῦ μετὰ τὴν συγχώρησιν οὐκ ἀφίστασθαι τῆς
being-about he after the pardon not to-desist from-the
πονηρίας, συγχωρεῖ ὁ συγχωρῶν· οὐκ ἀγνοῶν τὸ μέλλον,
wickedness pardons the-one pardoning not not-knowing the future
ἀλλὰ τῷ παρόντι τῆς μετανοίας καιρῷ κατάλληλον, τὴν
but to-the present of-the repentance season fitting the
συγχώρησιν δωρούμενος. Δικαίου γὰρ δικαστοῦ ἐστι, πρὸς
pardon giving of-a-just for judge it-is to
ἕκαστον τῶν γεγεννημένων προσφόρως ἀποκρίνασθαι.
each of-the-things done suitably to-respond
Πάλιν Ἱεροβοὰμ εἱστήκει θύων τοῖς εἰδώλοις ἐπὶ τῷ 14
again Jeroboam stood sacrificing to-the idols at the
βωμῷ· ξηρὰ γέγονεν αὐτοῦ ἡ χεὶρ, ἐπειδὴ ἐκέλευσε
altar withered became his the hand since he-ordered
συλληφθῆναι τὸν ἐλέγχοντα προφήτην· ἀλλὰ τῇ πείρᾳ
to-be-seized the reproving prophet but by-the experience
γνοὺς τὴν ἐνέργειαν τοῦ παρόντος, λέγει· Δεήθητι
having-known the power of-the-one present he-says entreat
τοῦ προσώπου Κυρίου τοῦ Θεοῦ σου· καὶ διὰ τοῦτο τὸ
the face of-the-Lord — of-God your and because-of this the
ῥῆμα πάλιν ἀποκατέστη ἡ χεὶρ αὐτοῦ. Εἰ τὸν Ἱεροβοὰμ
word again was-restored the hand his if — Jeroboam
ἰάσατο ὁ προφήτης, σὲ Χριστὸς ἆρα οὐ δύναται τῶν
healed the prophet you Christ — not can of-the
ἁμαρτιῶν ἰασάμενος ἐλευθερῶσαι; Γέγονε καὶ Μανασσῆς
sins having-healed to-set-free became also Manasseh
παρανομώτατος, ὁ τὸν Ἡσαΐαν πρίσας καὶ ἐν
most-lawless the-one — Isaiah having-sawn and in
παντοίαις εἰδωλολατρείαις μιανθεὶς, καὶ πλήσας αἱμάτων
all-kinds-of idolatries defiled and having-filled with-bloods
ἀθῴων τὴν Ἱερουσαλήμ· ἀλλὰ αἰχμάλωτος ἀχθεὶς εἰς
innocent — Jerusalem but captive led to

Βαβυλῶνα τῇ πείρᾳ τῶν κακῶν εἰς μετανοίας ἰατρείαν
Babylon by-the experience of-the evils to repentance's healing
συνεχρήσατο· λέγει γὰρ ἡ Γραφὴ, ὅτι Ἐταπεινώθη
he-had-recourse says for the Scripture that was-humbled
Μανασσῆς ἐνώπιον Κυρίου, καὶ προσηύξατο, καὶ εἰσήκουσε
Manasseh before the-Lord and prayed and heard
Κύριος, καὶ ἐπανήγαγεν αὐτὸν εἰς τὴν βασιλείαν αὐτοῦ.
the-Lord and brought-back him to the kingdom his
εἰ ὁ τὸν προφήτην πρίσας, διὰ μετανοίας ἐσώθη·
if the-one the prophet having-sawn through repentance was-saved
σὺ δὲ, μηδὲν τοσοῦτον ἐργασάμενος, οὐ σωθήσῃ;
you but nothing so-great having-done not will-you-be-saved
15 Βλέπε μὴ τῇ δυνάμει τῆς μετανοίας μάτην ἀπιστήσῃς.
see-that not the power of-the repentance vainly you-disbelieve
Βούλει γνῶσαι πόσον ἰσχύει μετάνοια; θέλεις γνῶσαι
do-you-wish to-know how-much avails repentance do-you-wish to-know
τὸ καρτερὸν τῆς σωτηρίας ὅπλον, καὶ μαθεῖν πόσον
the mighty of-the salvation weapon and to-learn how-much
ἐξομολόγησις ἰσχύει; Ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας
confession avails a-hundred eighty five thousands
ἐχθρῶν Ἐζεκίας δι' ἐξομολογήσεως ἐτρέψατο· μέγα μὲν
of-enemies Hezekiah through confession routed great indeed
ἀληθῶς καὶ τοῦτο, ἀλλὰ ἔτι μικρὸν πρὸς τὸ
truly also this but still small compared-with the-thing
ῥηθησόμενον. Ἀπόφασιν θείαν ἐξενεχθεῖσαν ἀνεκαλέσατο
to-be-told a-sentence divine brought-forth revoked
διὰ μετανοίας ὁ αὐτός. Νοσήσαντι γὰρ αὐτῷ φησὶν ὁ
through repentance the same-man having-fallen-sick for to-him says —
Ἡσαΐας· Τάξαι περὶ τοῦ οἴκου σου· ἀποθνήσκεις γὰρ σὺ,
Isaiah set-in-order about the house your are-dying for you
καὶ οὐ ζήσῃ. Ποία λοιπὸν προσδοκία; ποία ἐλπὶς εἰς
and not you-shall-live what henceforth expectation what hope for

σωτηρίαν, τοῦ προφήτου λέγοντος, Ἀποθνήσκεις γὰρ σύ;
salvation the prophet saying are-dying for you
Ἀλλ᾽ οὐκ ἀπέστη τῆς μετανοίας Ἐζεκίας· μεμνημένος
but not departed from-the repentance Hezekiah remembering
δὲ τοῦ γεγραμμένου, Ὅταν ἀποστραφεὶς στενάξῃς, τότε
but the-thing written when having-turned you-groan then
σωθήσῃ, ἀπεστράφη εἰς τὸν τοῖχον, καὶ τείνας τὴν
you-shall-be-saved he-turned to the wall and having-stretched the
διάνοιαν ἀπὸ τῆς στρωμνῆς εἰς τὸν οὐρανὸν (οὐ γὰρ
mind from the couch to the heaven not for
ἐμποδίζει παχύτης τῶν τοίχων προσευχαῖς μετ᾽ εὐλαβείας
hinders thickness of-the walls prayers with reverence
ἀναπεμπομέναις), φησί· Κύριε μνήσθητί μου· αὔταρκες γὰρ
sent-up he-says O-Lord remember me sufficient for
εἰς ἰατρείαν τὸ σὲ μνησθῆναί μου· οὐχ ὑποβέβλησαι χρόνοις,
for healing the you to-remember me not you-are-subject to-times
ἀλλ᾽ αὐτὸς εἶ τῆς ζωῆς ὁ νομοθέτης. Οὐ γὰρ κατὰ
but yourself you-are of-the life the lawgiver not for according-to
γένεσιν, καὶ πλοκὴν ἄστρων, ὥς τινες ματαιολογοῦσιν,
birth-star and weaving of-stars as some talk-idly
ζῶμεν· ἀλλ᾽ αὐτὸς καὶ τοῦ ζῆν, καὶ ὅτε δεῖ ζῆν, ὡς
we-live but yourself both of-the to-live and when it-is-needful to-live as
βούλει νομοθέτης τυγχάνεις· καὶ ᾧ τὸ ζῆν ἀνέλπιστον
you-will lawgiver you-are and to-whom the to-live hopeless
διὰ τὴν προφητικὴν ἀπόφασιν, τούτῳ πεντεκαιδεκαετὴς
because-of the prophetic sentence to-this-one of-fifteen-years
προσετίθετο χρόνος, ἡλίου παλίνδρομον, διὰ τὸ σημεῖον,
was-added time the-sun running-back because-of the sign
ποιησαμένου τὴν πορείαν. Εἶτα, διὰ μὲν τὸν Ἐζεχίαν
having-made the course then because-of indeed — Hezekiah
ἥλιος ὑπέστρεψεν, διὰ δὲ τὸν Χριστὸν ἥλιος ἐξέλιπεν·
the-sun turned-back because-of but — Christ the-sun failed

οὐκ ἀναποδίσας ἀλλ᾽ ἐκλείπων, καὶ διὰ τοῦτο δείξας τὴν
not having-gone-back but failing and because-of this showing the
διαφορὰν ἑκατέρων, Ἐζεχίου λέγω καὶ Ἰησοῦ. Καὶ ὁ
difference of-each of-Hezekiah I-mean and of-Jesus and the-one
μὲν ἴσχυσεν ἀπόφασιν Θεοῦ λῦσαι· Ἰησοῦς δὲ οὐ χαρίζεται
indeed was-able the-sentence of-God to-loose Jesus but not bestows
ἄφεσιν ἁμαρτιῶν; Ἀπόστρεψον, καὶ στέναξον σεαυτὸν,
remission of-sins turn-back and groan yourself
ἀπόκλεισον τὴν θύραν, καὶ πρόσευξαι ἵνα σοι ἀφεθῇ,
shut the door and pray that to-you it-may-be-forgiven
ἵνα σου περιέλῃ τὰς φλόγας τὰς καυστικάς· ἰσχύει γὰρ
that from-you he-may-take-away the flames the burning avails for
ἐξομολόγησις σβέσαι καὶ πῦρ, ἰσχύει καὶ λέοντας ἡμερῶσαι.
confession to-quench even fire it-avails also lions to-tame

16 Εἰ δὲ ἀπιστῇς, ἐννόησον τί συγκατέβη τοῖς περὶ τὸν
if but you-disbelieve consider what befell those about —
Ἀνανίαν· ποίας ἐξέχεαν πηγάς; πόσοι ξέσται ὕδατος,
Ananias what they-poured-out springs how-many pints of-water
τὴν ἐπὶ τεσσαράκοντα ἐννέα πήχεις ἀνερχομένην φλόγα
the to forty nine cubits rising flame
σβέσαι ἠδύναντο; Ἀλλ᾽ ὅπου ὀλίγον ὑπερανέβη ἡ φλὸξ,
to-quench could but where a-little rose-over the flame
ἐκεῖ ποταμηδὸν ἐξεχύθη ἡ πίστις, καὶ ἐκεῖ ἔλεγον τὸ
there like-a-river was-poured-out the faith and there they-said the
ἀντιφάρμακον τῶν κακῶν· Δίκαιος εἶ, Κύριε, ἐπὶ πᾶσιν
antidote of-the evils just you-are O-Lord in all-things
οἷς ἐποίησας ἡμῖν· ἡμάρτομεν γὰρ καὶ ἠνομήσαμεν. Καὶ
which you-have-done to-us we-sinned for and acted-lawlessly and
ἡ μετάνοια ἔλυσε τὰς φλόγας. Εἰ ἀπιστεῖς, ὅτι δύναται
the repentance loosed the flames if you-disbelieve that can
σβέσαι τὸ τῆς γεέννης πῦρ ἡ μετάνοια, ἐκ τῶν περὶ
to-quench the — of-Gehenna fire the repentance from the-things about

τὸν Ἀνανίαν γεγενημένων μάθε. Ἀλλ' ἐρεῖ τις τῶν
— Ananias having-happened learn but will-say someone of-those
ὀξέως ἀκροωμένων· Ἐκείνους ὁ Θεὸς δικαίως ἐῤῥύσατο
keenly listening those — God justly rescued
τότε· διὰ τὸ μὴ θελῆσαι εἰδωλολατρῆσαι, ἔδωκεν
then because-of the not to-be-willing to-commit-idolatry gave
αὐτοῖς ὁ Θεὸς τὴν δύναμιν. Ἐπειδὴ δὲ τοῦτο παρέστη,
them — God the power since and this has-been-granted
ἔρχομαι λοιπὸν ἐφ' ἕτερον τύπον μετανοίας.
I-come henceforth to another type of-repentance
Τίνα ὑπόνοιαν ἔχεις περὶ Ναβουχοδονόσορ; Οὐκ ἤκουσας 17
what opinion have-you about Nebuchadnezzar not have-you-heard
ἀπὸ τῶν Γραφῶν, ὅτι αἱμοβόρος, ἀγριώδης, λεοντώδη
from the Scriptures that blood-devouring savage lion-like
τὴν προαίρεσιν ἔχων; οὐκ ἤκουσας ὅτι, τὰ ὀστέα τῶν
the choice having not have-you-heard that the bones of-the
βασιλέων ἐκ τῶν τάφων ἐξήνεγκεν εἰς τὸ φῶς; οὐκ
kings from the tombs he-brought-out into the light not
ἤκουσας, ὅτι τὸν λαὸν ἐξηχμαλώτευσεν; οὐκ ἤκουσας,
have-you-heard that the people he-led-captive not have-you-heard
ὅτι τοὺς ὀφθαλμοὺς τοῦ βασιλέως ἐξετύφλωσε, προϊδόντος
that the eyes of-the king he-blinded who-had-first-seen
τὰ τέκνα ἐσφαγμένα; οὐκ ἤκουσας, ὅτι τὰ χερουβὶμ
the children slaughtered not have-you-heard that the cherubim
συνέτριψεν; οὐ λέγω τὰ νοητὰ, ἄπαγε! μὴ τοῦτο
he-shattered not I-mean the spiritual-ones away not this
ὑπολάβῃς, ἄνθρωπε, ἀλλὰ τὰ γλυπτὰ, ἀλλὰ τὸ ἱλαστήριον,
suppose O-man but the carved-ones but the mercy-seat
οὗ ἀνὰ μέσον ἐλάλει ὁ Θεὸς φωνῇ. Τὸ καταπέτασμα
from-which in the-midst spoke — God with-voice the veil
τῆς ἁγιωσύνης κατεπάτησε· τὸ θυμιατήριον λαβὼν, ἐπὶ
of-the sanctity he-trampled the censer having-taken to

εἰδωλεῖον ἀπήνεγκε· πάντα τὰ προσφερόμενα περιεῖλε·
an-idol-temple he-carried-off all the-things offered he-stripped
τὸν ναὸν ἐκ θεμελίων ἐνεπύρισε. Πόσων τιμωριῶν ἄξιος
the temple from foundations he-burned of-how-many punishments worthy
ἦν, ἐπὶ τῷ ἀνελεῖν βασιλέας, ἐπὶ τῷ ἐμπρῆσαι τὰ ἅγια,
was-he for the to-kill kings for the to-burn the holy-things
ἐπὶ τῷ αἰχμαλωτίσαι τὸν λαὸν, ἐπὶ τῷ τὰ ἱερὰ σκεύη ἔνδον
for the to-take-captive the people for the the sacred vessels inside
εἰδώλων θέσθαι; ἆρ' οὖν οὐκ ἦν θανάτων μυρίων ἄξιος;
idols to-place — then not was-he of-deaths countless worthy
18 Εἶδες τὸ μέγεθος τῶν κακῶν· ἐλθὲ λοιπὸν ἐπὶ τὴν τοῦ
you-saw the greatness of-the evils come henceforth to the —
Θεοῦ φιλανθρωπίαν. Ἀπεθηριώθη, ἐν τῇ ἐρήμῳ διέτριβεν,
of-God love-for-man he-was-made-a-beast in the wilderness he-lived
ἐμαστιγοῦτο ἵνα σωθῇ. Εἶχεν ὄνυχας ὡς λέων·
he-was-scourged that he-might-be-saved he-had claws as a-lion
ἁρπακτικὸς γὰρ ἦν τῶν ἁγίων. Εἶχε τρίχας λεόντων·
rapacious for he-was of-the holy-things he-had hair of-lions
λέων γὰρ ἦν ἁρπάζων καὶ ὠρυόμενος. Χόρτον ὡς
a-lion for he-was snatching and roaring grass like
βοῦς ἤσθε· κτῆνος γὰρ ἦν, οὐκ εἰδὼς τὸν δεδωκότα
an-ox he-ate a-beast for he-was not knowing the-one having-given
τὴν βασιλείαν. Ἐβάφη τὸ σῶμα αὐτοῦ ἀπὸ τῆς δρόσου·
the kingdom was-wet the body his from the dew
ἐπειδὴ προϊδὼν κατασβεσθὲν ὑπὸ τῆς δρόσου τὸ πῦρ,
since having-first-seen quenched by the dew the fire
οὐκ ἐπίστευσε. Καὶ τί γίνεται; Μετὰ ταῦτα, φησὶν, ἐγὼ
not he-believed and what happens after these-things he-says I
Ναβουχοδονόσορ τοὺς ὀφθαλμούς μου εἰς τὸν οὐρανὸν
Nebuchadnezzar the eyes my to the heaven
ἀνέλαβον, καὶ τὸν Ὕψιστον ηὐλόγησα, καὶ τῷ ζῶντι εἰς
lifted-up and the Most-High I-blessed and the-one living for

τοὺς αἰῶνας ᾔνεσα, καὶ ἐδόξασα. Ὅτε τοίνυν ἐπέγνω τὸν
the ages I-praised and glorified when therefore he-recognized the
Ὕψιστον, καὶ τὰς εὐχαριστηρίους φωνὰς ἀνέπεμψε τῷ
Most-High and the thankful words sent-up —
Θεῷ, καὶ ἦλθεν εἰς μεταμέλειαν ὧν διεπράξατο, καὶ
to-God and came to remorse for-what-things he-had-done and
ἐπέγνω τὴν οἰκείαν ἀσθένειαν· τότε ὁ Θεὸς ἀποδίδωσιν
recognized the own weakness then — God gives-back
αὐτῷ τὴν τιμὴν τῆς βασιλείας.
to-him the honor of-the kingdom

Τί οὖν; τῷ μὲν Ναβουχοδονόσορ τοιαῦτα διαπραξαμένῳ, 19
what then — indeed to-Nebuchadnezzar such-things having-done
καὶ ἐξομολογησαμένῳ, δέδωκε τὴν συγχώρησιν καὶ τὴν
and having-confessed he-has-given the pardon and the
βασιλείαν· σοὶ δὲ μετανοοῦντι, οὐ δίδωσι τὴν ἄφεσιν
kingdom to-you but repenting not does-he-give the remission
τῶν ἁμαρτημάτων, καὶ τὴν τῶν οὐρανῶν βασιλείαν, ἐὰν
of-the sins and the of-the heavens kingdom if
ἐπαξίως πολιτεύσῃ; Φιλάνθρωπος ὁ Κύριος, καὶ ταχὺς εἰς
worthily you-live loving-to-man the Lord and swift to
συγχώρησιν, βραδὺς δὲ εἰς τιμωρίαν. Μηδεὶς οὖν ἀπελπίσῃ
pardon slow but to punishment let-no-one then despair-of
τῆς ἑαυτοῦ σωτηρίας. Πέτρος ὁ κορυφαιότατος καὶ
the his-own salvation Peter the most-chief and
πρωτοστάτης τῶν ἀποστόλων, ἐπὶ παιδισκαρίου ἠρνήσατο
front-rank-man of-the apostles before a-little-maid denied
τρὶς τὸν Κύριον· ἀλλὰ μεταμεληθεὶς, ἔκλαυσε πικρῶς. Τὸ
thrice the Lord but having-repented wept bitterly the
δὲ κλαῦσαι, τὴν μετάνοιαν τὴν ἐγκάρδιον παρίστησι· καὶ
and to-weep the repentance the heartfelt shows and

διὰ τοῦτο, οὐ μόνον ἔλαβε τὴν ἄφεσιν ἐπὶ τῇ ἀρνήσει,
because-of this not only he-received the remission for the denial
ἀλλὰ γὰρ καὶ τὸ ἀποστολικὸν ἀξίωμα ἔσχεν ἀναφαίρετον.
but for also the apostolic dignity he-had inalienable
20 Ἔχοντες οὖν, ἀδελφοὶ, πολλοὺς τύπους τῶν ἁμαρτησάντων,
having then brothers many types of-those having-sinned
καὶ μετανοησάντων, καὶ σωθέντων, προθύμως καὶ αὐτοὶ
and having-repented and having-been-saved eagerly also yourselves
ἐξομολογήσασθε τῷ Κυρίῳ· ἵνα καὶ τὴν συγχώρησιν
confess to-the Lord that both the pardon
λάβητε τῶν προγεγενημένων ἁμαρτημάτων, καὶ τῆς
you-may-receive of-the former sins and of-the
ἐπουρανίου δωρεᾶς καταξιωθῆτε, καὶ τὴν ἐπουράνιον
heavenly gift you-may-be-deemed-worthy and the heavenly
κληρονομήσητε βασιλείαν μετὰ πάντων τῶν ἁγίων· ἐν
may-inherit kingdom with all the saints in
Χριστῷ Ἰησοῦ, ᾧ ἐστιν ἡ δόξα εἰς τοὺς αἰῶνας τῶν
Christ Jesus to-whom is the glory for the ages of-the
αἰώνων. Ἀμήν.
ages amen

ΚΑΤΗΧΗΣΙΣ Γ΄ ΦΩΤΙΖΟΜΕΝΩΝ

III · ON BAPTISM

Heaven rejoices over those to be sprinkled with spiritual hyssop; the candidates must prepare clean vessels, since the bridegroom sifts his guests. Water cleanses the body and the Spirit seals the soul, and neither suffices alone, as Cornelius shows. Water began the world, the Jordan the Gospels, and John, greatest born of women, baptism; only martyrs are saved without it. The sinless Christ was baptized to give the baptized its grace and bound the dragon in the waters; whoever goes down dead in sins rises alive, armed against the hostile powers and adopted as a son. Baptism cleanses even Christ's crucifiers, as Peter promised them, and the same grace is offered now.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, Περὶ βαπτίσματος· καὶ
in Jerusalem delivered-extempore on baptism and
ἀνάγνωσις ἐκ τῆς πρὸς Ῥωμαίους· Ἢ ἀγνοεῖτε.
a-reading from the(-letter) to (the)-Romans or do-you-not-know
ὅτι ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν Ἰησοῦν, εἰς τὸν
that as-many-as into Christ we-were-baptized Jesus into the
θάνατον αὐτοῦ ἐβαπτίσθημεν; Συνετάφημεν οὖν αὐτῷ διὰ
death his we-were-baptized we-were-buried-with then him through
τοῦ βαπτίσματος εἰς θάνατον, καὶ τὰ ἑξῆς.
the baptism into death and the rest
Εὐφραίνεσθε, οὐρανοί, καὶ ἀγαλλιάσθω ἡ γῆ, διὰ τοὺς 1
be-glad O-heavens and let-exult the earth because-of those
μέλλοντας ὑσσώπῳ ῥαντίζεσθαι, καὶ καθαρίζεσθαι ὑσσώπῳ
about with-hyssop to-be-sprinkled and to-be-cleansed with-hyssop
τῷ νοητῷ, τῇ δυνάμει τοῦ κατὰ τὸ πάθος ὑσσώπῳ
the spiritual by-the power of-the-one at the passion with-hyssop
καὶ καλάμῳ ποτισθέντος. Καὶ αἱ μὲν οὐράνιαι δυνάμεις
and reed having-been-given-drink and the indeed heavenly powers
χαιρέτωσαν· αἱ δὲ μέλλουσαι ψυχαὶ τῷ νοητῷ νυμφίῳ
let-rejoice the but about souls to-the spiritual bridegroom

συνάπτεσθαι, παρασκευαζέσθωσαν. Φωνὴ γὰρ βοῶντος ἐν
to-be-joined let-prepare-themselves a-voice for of-one-crying in
τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου. Τὸ γὰρ πρᾶγμα
the wilderness prepare the way of-the-Lord the for matter
οὐ μικρὸν, οὐδὲ σωμάτων συνήθης ἐστὶν ἄκριτος συμπλοκὴ,
not small nor of-bodies customary is undiscerning union
ἀλλὰ Πνεύματος τοῦ τὰ πάντα ἐρευνῶντος ἡ κατὰ
but of-the-Spirit the-one the all-things searching the according-to
πίστιν ἐκλογή. Αἱ μὲν γὰρ κατὰ τὸν κόσμον ἐπιγαμίαι καὶ
faith choice the indeed for in the world marriages and
συνθῆκαι οὐ πάντως γίνονται κατὰ κρίσιν· ἀλλ' ὅπου
contracts not necessarily come-about according-to judgment but where
δ' ἂν ᾖ πλοῦτος ἢ κάλλος, ἐκεῖ ταχέως ἐπένευσεν ὁ
and — there-be wealth or beauty there quickly nods the
νυμφίος· ὧδε δὲ, οὐχ ὅπου σωμάτων ἐστὶ κάλλος, ἀλλ' ὅπου
bridegroom here but not where of-bodies is beauty but where
ψυχῆς ἀκατάγνωστος συνείδησις· ὧδε οὐχ ὁ Μαμωνᾶς ὁ
of-soul blameless conscience here not the Mammon the
κατεγνωσμένος, ἀλλ' ὁ τῆς ψυχῆς ἐν εὐλαβείᾳ πλοῦτος.
condemned but the of-the soul in piety wealth

2 Πείσθητε τοίνυν, ὦ τέκνα δικαιοσύνης, Ἰωάννῃ παρακαλοῦντι
obey therefore O children of-righteousness John exhorting
καὶ λέγοντι· Εὐθύνατε τὴν ὁδὸν Κυρίου· ἐξάρατε πάντα τὰ
and saying make-straight the way of-the-Lord take-away all the
σκῶλα καὶ τὰ σκάνδαλα, ἵνα εὐθυπορήσητε πρὸς αἰώνιον
obstacles and the stumbling-blocks that you-may-go-straight to eternal
ζωήν. Ἑτοιμάσατε τῆς ψυχῆς τὰ ἀγγεῖα καθαρὰ διὰ τῆς
life prepare of-the soul the vessels clean through the
ἀνυποκρίτου πίστεως, πρὸς ὑποδοχὴν τοῦ ἁγίου Πνεύματος.
unfeigned faith for reception of-the Holy Spirit
Ἄρξασθε πλύνειν τὰς στολὰς ὑμῶν διὰ μετανοίας, ἵνα εἰς
begin to-wash the robes your through repentance that into

τὸν νυμφῶνα καθαροὶ κληθέντες εὑρεθῆτε. Ὁ μὲν γὰρ
the bridal-chamber clean having-been-called you-may-be-found the indeed for
νυμφίος καλεῖ πάντας ἁπλῶς, ἐπειδὴ δαψιλὴς ἡ χάρις·
bridegroom calls all simply since abundant the grace
καὶ μεγαλοφώνων κηρύκων φωνὴ συνάγει τοὺς πάντας·
and of-loud-voiced heralds a-voice gathers the all
διακρίνει δὲ λοιπὸν ὁ αὐτὸς τοὺς ἔνδον εἰσελθόντας εἰς τὸν
distinguishes but thereafter the same-one those inside having-entered into the
τυπικὸν γάμον. Μὴ γένοιτό τινα τῶν ὀνοματογραφηθέντων
figurative wedding not may-it-be anyone of-those enrolled
νῦν ἀκοῦσαι· Ἑταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων ἔνδυμα
now to-hear friend how did-you-come-in here not having a-garment
γάμου; εἴη δὲ ὑμᾶς πάντας ἀκοῦσαι· Εὖ, δοῦλε
of-wedding may-it-be and you all to-hear well-done servant
ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε
good and faithful over few-things you-were faithful over many you
καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ Κυρίου σου. Νῦν
I-will-set enter into the joy of-the Lord your now
γὰρ τέως ἔξω τῆς θύρας ἕστηκας· γένοιτο δὲ πάντας
for meanwhile outside the door you-stand may-it-be and all
ὑμᾶς εἰπεῖν· Εἰσήνεγκέ με ὁ βασιλεὺς εἰς τὸ ταμεῖον αὐτοῦ.
you to-say has-brought me the king into the chamber his
Ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ Κυρίῳ· ἐνέδυσε γάρ με
let-exult the soul my in the Lord he-has-clothed for me
ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης· ὡς νυμφίῳ
in-a-garment of-salvation and in-a-tunic of-gladness as on-a-bridegroom
περιέθηκέ μοι μίτραν, καὶ ὡς νύμφην κατεκόσμησέ με
he-has-put-on me a-turban and as a-bride he-has-adorned me
κόσμῳ. Ἵνα εὑρεθῇ πάντων ὑμῶν ἡ ψυχὴ μὴ ἔχουσα
with-adornment that may-be-found of-all you the soul not having
σπῖλον, ἢ ῥυτίδα, ἤ τι τῶν τοιούτων· οὐ λέγω πρὸ τοῦ
spot or wrinkle or any of-the such-things not I-say before the

λαβεῖν τὴν χάριν· (πῶς γὰρ, οἵ γε ἐπὶ ἀφέσει ἁμαρτιῶν
to-receive the grace how for you-who indeed for remission of-sins
ἐκλήθητε;) ἀλλ᾽ ἵνα διδομένης τῆς χάριτος, ἀκατάγνωστος
were-called but that being-given the grace blameless
ἡ συνείδησις εὑρεθεῖσα συνδράμῃ τῇ χάριτι.
the conscience found may-concur with-the grace

3 Μέγα τὸ πρᾶγμα ἀληθῶς, ἀδελφοὶ, καὶ μετὰ προσοχῆς
great the matter truly brothers and with attention
αὐτῷ προσέλθετε. Μέλλει ἕκαστος ὑμῶν παρίστασθαι τῷ
to-it approach is-about each of-you to-be-presented —
Θεῷ, ἐνώπιον μυριάδων στρατιῶν ἀγγέλων· μέλλει τὸ
to-God before myriads of-hosts of-angels is-about the
Πνεῦμα τὸ ἅγιον σφραγίζειν ὑμῶν τὰς ψυχάς· μέλλετε
Spirit the Holy to-seal your the souls you-are-about
στρατολογεῖσθαι τῷ μεγάλῳ βασιλεῖ. Οὐκοῦν ἑτοιμάσασθε,
to-be-enlisted for-the great king therefore make-ready
παρασκευάσασθε· οὐχ ἱματίων λαμπροτάτας ἐνδυσάμενοι
prepare not of-garments most-bright having-put-on
στολὰς, ἀλλὰ ψυχῆς εὐσυνείδητον εὐλάβειαν. Μὴ ὡς ὕδατι
robes but of-soul good-conscienced piety not as to-water
λιτῷ πρόσεχε τῷ λουτρῷ, ἀλλὰ τῇ μετὰ τοῦ ὕδατος
plain attend to-the bath but to-the with the water
δεδομένῃ πνευματικῇ χάριτι. Ὥσπερ γὰρ τὰ τοῖς
given spiritual grace as for the-things to-the
βωμοῖς προσφερόμενα, τῇ φύσει ὄντα λιτὰ, μεμολυσμένα
altars offered in-the nature being plain defiled
γίγνεται τῇ ἐπικλήσει τῶν εἰδώλων· οὕτως ἀπεναντίας,
become by-the invocation of-the idols so on-the-contrary
τὸ λιτὸν ὕδωρ Πνεύματος ἁγίου, καὶ Χριστοῦ, καὶ Πατρὸς
the plain water of-the-Spirit Holy and of-Christ and of-the-Father
τὴν ἐπίκλησιν λαβὸν, δύναμιν ἁγιότητος ἐπικτᾶται.
the invocation having-received power of-holiness acquires

Ἐπειδὴ γὰρ διπλοῦς ὁ ἄνθρωπος, ἐκ ψυχῆς καὶ σώματος 4
since for twofold the man of soul and body
συγκείμενος, διπλοῦν καὶ τὸ καθάρσιον· τὸ μὲν ἀσώματον,
composed twofold also the cleansing the indeed incorporeal
τῷ ἀσωμάτῳ· τὸ δὲ σωματικὸν, τῷ σώματι· καὶ τὸ
for-the incorporeal the but bodily for-the body and the
μὲν ὕδωρ καθαίρει τὸ σῶμα, τὸ δὲ Πνεῦμα σφραγίζει
indeed water cleanses the body the but Spirit seals
τὴν ψυχήν· ἵνα Πνεύματι ἐῤῥαντισμένοι τὴν καρδίαν, καὶ
the soul that by-the-Spirit sprinkled the heart and
λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, προσέλθωμεν τῷ
washed the body with-water pure we-may-approach —
Θεῷ. Μέλλων τοίνυν εἰς τὸ ὕδωρ καταβαίνειν, μὴ τῷ
to-God being-about therefore into the water to-go-down not to-the
ψιλῷ τοῦ ὕδατος πρόσεχε· ἀλλὰ τῇ τοῦ ἁγίου Πνεύματος
bare of-the water attend but by-the of-the Holy Spirit
ἐνεργείᾳ τὴν σωτηρίαν ἐκδέχου· ἄνευ γὰρ ἀμφοτέρων
operation the salvation expect without for both
ἀδύνατόν σε τελειωθῆναι. Οὐκ ἐγώ εἰμι ὁ τοῦτο λέγων,
impossible-it-is you to-be-perfected not I am the-one this saying
ἀλλ᾽ ὁ Κύριος Ἰησοῦς Χριστὸς, ὁ τοῦ πράγματος τὴν
but the Lord Jesus Christ the-one of-the matter the
ἐξουσίαν ἔχων· φησὶ γάρ· Ἐὰν μή τις γεννηθῇ ἄνωθεν,
authority having he-says for if not anyone be-born from-above
καὶ ἐπιφέρει λέγων, ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται
and he-adds saying of water and Spirit not he-can
εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ· οὐδὲ ὁ τῷ
to-enter into the kingdom — of-God neither the-one with-the
ὕδατι βαπτιζόμενος, μὴ καταξιωθεὶς δὲ τοῦ Πνεύματος,
water baptized not deemed-worthy but of-the Spirit
τελείαν ἔχει τὴν χάριν· οὐδὲ κἂν ἐνάρετός τις γένηται
perfect has the grace nor even-if virtuous someone become

τοῖς ἔργοις, μὴ λάβῃ δὲ τὴν δι᾽ ὕδατος σφραγῖδα,
in-the works not receive but the through water seal
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Τολμηρὸς ὁ
he-will-enter into the kingdom of-the heavens bold the
λόγος, ἀλλ᾽ οὐκ ἐμός. Ἰησοῦς γὰρ ὁ ἀποφηνάμενος· καί
word but not mine Jesus for the-one having-declared-it and
μοι λαβὲ τῶν λόγων τὴν ἀπόδειξιν ἀπὸ τῆς θείας Γραφῆς.
for-me take of-the words the proof from the divine Scripture
Κορνήλιος ἦν ἀνὴρ δίκαιος, ἀγγέλων ὀπτασίας καταξιωθείς,
Cornelius was a-man just of-angels a-vision deemed-worthy
στήλην ἀγαθὴν ἐν οὐρανοῖς παρὰ τῷ Θεῷ τὰς ἑαυτοῦ
a-pillar good in heaven beside — God the his-own
προσευχὰς καὶ ἐλεημοσύνας ἀναστήσας. Ἦλθεν ὁ Πέτρος,
prayers and alms having-set-up came — Peter
καὶ τὸ Πνεῦμα ἐπεχύθη τοῖς πιστεύουσι, καὶ ἐλάλησαν
and the Spirit was-poured-out on-those believing and they-spoke
γλώσσαις ἑτέραις, καὶ προεφήτευσαν. καὶ μετὰ τὴν τοῦ
with-tongues other and prophesied and after the of-the
Πνεύματος χάριν ἡ Γραφή φησιν, ὅτι Προσέταξεν αὐτοὺς
Spirit grace the Scripture says that commanded them
ὁ Πέτρος ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. Ἵνα
— Peter in the name of-Jesus Christ to-be-baptized that
τῆς ψυχῆς διὰ τῆς πίστεως ἀναγεννηθείσης, μεταλάβῃ
the soul through the faith having-been-born-again might-partake
καὶ τὸ σῶμα, διὰ τοῦ ὕδατος, τῆς χάριτος.
also the body through the water of-the grace
5 Εἰ δέ τις ποθεῖ γνῶναι, διὰ τί δι᾽ ὕδατος, καὶ μὴ
if and anyone longs to-know for what through water and not
δι᾽ ἑτέρου τῶν στοιχείων ἡ χάρις δίδοται, τὰς θείας
through another of-the elements the grace is-given the divine
Γραφὰς ἀναλαβὼν εὑρήσει. Μέγα γάρ τι τὸ ὕδωρ,
Scriptures having-taken-up he-will-find great for something the water

καὶ τῶν τεσσάρων τοῦ κόσμου στοιχείων τῶν φαινομένων
and of-the four of-the world elements the visible
τὸ κάλλιστον. Ἀγγέλων ἐνδιαίτημα ὁ οὐρανὸς, ἀλλ' ἐξ
the most-beautiful of-angels the-dwelling the heaven but from
ὑδάτων οὐρανοί· γῆ τὸ τῶν ἀνθρώπων χωρίον, ἀλλ' ἐξ
waters the-heavens earth the of-the men place but from
ὑδάτων ἡ γῆ· καὶ πρὸ πάσης τῶν γενητῶν τῆς ἑξαημέρου
waters the earth and before all of-the created-things the six-day
κατασκευῆς, Πνεῦμα τοῦ Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.
making the-Spirit — of-God was-borne above the water
Ἀρχὴ τοῦ κόσμου τὸ ὕδωρ, καὶ ἀρχὴ τῶν Εὐαγγελίων
beginning of-the world the water and beginning of-the Gospels
ὁ Ἰορδάνης· ἐλευθερία τῷ Ἰσραὴλ ἀπὸ τοῦ Φαραὼ διὰ
the Jordan freedom — for-Israel from — Pharaoh through
τῆς θαλάσσης, καὶ ἐλευθερία ἁμαρτιῶν τῷ κόσμῳ διὰ
the sea and freedom from-sins for-the world through
τοῦ λουτροῦ τοῦ ὕδατος ἐν ῥήματι Θεοῦ· Ὅπου διαθήκη
the bath of-the water in the-word of-God where a-covenant
πρός τινας, ἐκεῖ καὶ ὕδωρ. Μετὰ τὸν κατακλυσμὸν, ἐτέθη
with some there also water after the flood was-made
διαθήκη πρὸς Νῶε· διαθήκη τῷ Ἰσραὴλ ἐξ ὄρους Σινᾶ·
a-covenant with Noah a-covenant — for-Israel from mount Sinai
ἀλλὰ μετὰ ὕδατος, καὶ ἐρίου κοκκίνου, καὶ ὑσσώπου.
but with water and wool scarlet and hyssop
Ἠλίας ἀναλαμβάνεται, ἀλλ' οὐ χωρὶς ὕδατος· πρῶτον
Elijah is-taken-up but not without water first
γὰρ διαβαίνει τὸν Ἰορδάνην, εἶτα ἱππηλατεῖ τὸν
for he-crosses the Jordan then he-drives-horses-through the
οὐρανόν. Πρῶτον ὁ ἀρχιερεὺς λούεται, εἶτα θυμιᾷ·
heaven first the high-priest washes then burns-incense
πρῶτον γὰρ Ἀαρὼν ἐλούσατο, εἶτα γέγονεν ἀρχιερεύς·
first for Aaron washed then became high-priest

πῶς γὰρ ἐνεχώρει τῶν ἄλλων ὑπερεύχεσθαι, τὸν δι᾽
how for was-it-possible for-the others to-intercede the-one through
ὕδατος οὔπω κεκαθαρισμένον; Καὶ σύμβολον ἔκειτο τοῦ
water not-yet cleansed and a-symbol lay of-the
βαπτίσματος, λουτὴρ ἔνδον ἀποκείμενος τῆς σκηνῆς.
baptism a-laver within set of-the tabernacle

6 Παλαιᾶς τὸ τέλος, καὶ τῆς Καινῆς Διαθήκης ἀρχὴ
of-the-Old the end and of-the New Covenant the-beginning
τὸ βάπτισμα. Ἰωάννης γὰρ ἦν ἀρχηγὸς, οὗ μείζων
the baptism John for was (its)-leader than-whom greater
ἐν γεννητοῖς γυναικῶν οὐδὲ εἷς· τέλος μὲν προφητῶν·
among those-born of-women not-even one the-end indeed of-the-prophets
Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου. Τῶν
all for the prophets and the law until John of-the
δὲ εὐαγγελικῶν πραγμάτων ἀπαρχή· Ἀρχὴ γὰρ τοῦ
and evangelical matters the-first-fruits the-beginning for of-the
Εὐαγγελίου Ἰησοῦ Χριστοῦ, φησὶ καὶ τὰ ἑξῆς· Ἐγένετο
Gospel of-Jesus Christ he-says and the rest came
Ἰωάννης ἐν τῇ ἐρήμῳ βαπτίζων. Κἂν Ἠλίαν τὸν Θεσβίτην
John in the wilderness baptizing even-if Elijah the Tishbite
εἴποις τὸν ἀναληφθέντα, ἀλλ᾽ οὐκ ἔστι μείζων Ἰωάννου·
you-name the-one taken-up but not he-is greater than-John
μετετέθη ὁ Ἐνὼχ, ἀλλ᾽ οὐκ ἔστι μείζων Ἰωάννου· Μωσῆς
was-translated — Enoch but not he-is greater than-John Moses
μέγιστος νομοθέτης, καὶ πάντες θαυμαστοὶ οἱ προφῆται,
greatest lawgiver and all wonderful the prophets
ἀλλ᾽ οὐ μείζονες Ἰωάννου. Οὐκ ἐγὼ προφήτας προφήταις
but not greater than-John not I prophets with-prophets
τολμῶ συγκρίνειν· ἀλλ᾽ ὁ Δεσπότης αὐτῶν τε καὶ ἡμῶν, ὁ
dare to-compare but the Master of-them both and of-us the
Κύριος Ἰησοῦς ἀπεφήνατο· Μείζων ἐν γεννητοῖς γυναικῶν
Lord Jesus declared greater among those-born of-women

Ἰωάννου οὐκ ἐγήγερται· οὐκ ἐν γεννητοῖς παρθένων,
than-John not has-arisen not among those-born of-virgins
ἀλλὰ γυναικῶν. Τῷ μεγάλῳ δούλῳ πρὸς τοὺς συνδούλους
but of-women for-the great servant with the fellow-servants
ἡ σύγκρισις· τῷ υἱῷ δὲ πρὸς οἰκέτας ἀσύγκριτος
the comparison for-the son but with household-slaves incomparable
ἡ ὑπεροχὴ καὶ ἡ χάρις. Βλέπεις πηλίκον ἄνθρωπον
the pre-eminence and the grace you-see how-great a-man
ἀρχηγὸν ταύτης τῆς χάριτος ὁ Θεὸς εἵλατο; ἀκτήμονα
as-leader of-this the grace — God chose without-possessions
καὶ φιλέρημον, οὐ μισάνθρωπον· ἀκρίδας ἐσθίοντα καὶ
and loving-the-wilderness not hating-men locusts eating and
πτεροφυήσαντα τὴν ψυχήν· μέλιτος ἐμφορούμενον, καὶ
having-grown-wings-in the soul with-honey being-filled and
μέλιτος ἡδύτερά τε καὶ ὠφελιμώτερα λαλοῦντα· ἔνδυμα
than-honey sweeter-things both and more-profitable speaking a-garment
περικείμενον ἀπὸ τριχῶν καμήλου, καὶ τῆς ἀσκήσεως τὸν
having-on from hair of-camel and of-the discipline the
τύπον ἐν ἑαυτῷ δεικνύντα· ὃς καὶ ὑπὸ Πνεύματος ἁγίου,
pattern in himself showing who even by the-Spirit Holy
ἔτι ἐν γαστρὶ μητρὸς κυοφορούμενος, ἡγιάσθη. Ἡγιάσθη
still in the-womb of-his-mother being-carried was-sanctified was-sanctified
Ἱερεμίας, ἀλλ᾽ οὐκ ἐπροφήτευσεν ἐν γαστρί· μόνος δὲ
Jeremiah but not he-prophesied in the-womb alone but
Ἰωάννης κυοφορούμενος ἐσκίρτησεν ἐν ἀγαλλιάσει, καὶ
John being-carried leaped in exultation and
σαρκὸς ὀφθαλμοῖς μὴ βλέπων. τὸν Δεσπότην ἐγνώριζε
of-flesh with-the-eyes not seeing the Master recognized
τῷ Πνεύματι· ἐπειδὴ γὰρ μεγάλου βαπτίσματος ἦν ἡ
by-the Spirit since for of-a-great baptism was the
χάρις, ἐδεῖτο καὶ μεγάλου τοῦ προστάτου.
grace it-needed also a-great the president

7 Οὗτος ἐβάπτιζεν ἐν τῷ Ἰορδάνῃ, καὶ ἐξεπορεύετο πρὸς αὐτὸν
this-one baptized in the Jordan and went-out to him
πᾶσα ἡ Ἱεροσόλυμα, βαπτισμάτων ἀπαρχῆς ἀπολαύουσα·
all — Jerusalem of-baptisms the-first-fruits enjoying
τὸ γὰρ ἁπάντων ἀγαθῶν ἀξίωμα ἐν Ἱεροσολύμοις. Ἀλλὰ
the for of-all good-things dignity in Jerusalem but
γνῶτε, Ἱεροσολυμῖται, πῶς οἱ ἐξερχόμενοι ἐβαπτίζοντο
know men-of-Jerusalem how those going-out were-baptized
ὑπ᾽ αὐτοῦ· Ἐξομολογούμενοι, φησὶ, τὰς ἁμαρτίας αὐτῶν.
by him confessing he-says the sins their
Πρῶτον ἐδείκνυον τὰ τραύματα, εἶτα ἐπῆγεν ἐκεῖνος τὰ
first they-showed the wounds then applied he the
ἰατρεύματα, καὶ τοῖς πιστεύουσιν ἐδίδου λύτρωσιν αἰωνίου
remedies and to-those believing he-gave ransom from-eternal
πυρός. Καὶ εἰ θέλεις αὐτὸ τοῦτο πεισθῆναι, ὅτι λύτρωσίς
fire and if you-wish this very-thing to-be-persuaded that a-ransom
ἐστι τὸ βάπτισμα Ἰωάννου πυρὸς ἀπειλῆς, ἄκουε λέγοντος
is the baptism of-John from-fire's threat hear saying
αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
him offspring of-vipers who showed you to-flee from
τῆς μελλούσης ὀργῆς; Μὴ οὖν ἔσο λοιπὸν ἔχιδνα, ἀλλὰ
the coming wrath not then be henceforth a-viper but
ἐχίδνης γέννημά ποτε γενόμενος, ἀπόδυσαι, φησὶ, τῆς
of-a-viper an-offspring once having-become put-off he-says of-the
πρώτης ἁμαρτητικῆς ζωῆς τὴν ὑπόστασιν. Πᾶς γὰρ ὄφις
former sinful life the substance every for snake
εἰς στενὸν ἐνδύνας, ἀποτίθεται τὸ γῆρας, καὶ τὴν
into a-narrow-place having-crept puts-off the old-age and the
παλαιότητα διὰ τῆς ἀποθλίψεως ἐκδυσάμενος, νεάζει
oldness through the squeezing having-stripped-off grows-young
λοιπὸν τῷ σώματι. Οὕτως εἴσελθε, φησίν, καὶ σὺ διὰ τῆς
thereafter in-the body so enter he-says also you through the

στενῆς καὶ τεθλιμμένης θύρας· ἀποθλίψας ἑαυτὸν διὰ τῆς
narrow and pressed door having-squeezed yourself through the
νηστείας, ἐκβίασαί σου τὴν ἀπώλειαν. Ἀπόδυσαι τὸν παλαιὸν
fasting force-out your the destruction put-off the old
ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ εἰπὲ τὸ ἐν Ἄσμασιν
man with the deeds his and say the in the-Songs
ἐκεῖνο· Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσομαι αὐτόν;
that I-have-put-off the tunic my how shall-I-put-on it
Ἀλλ' ἴσως ἔστι τις ἐν ὑμῖν ὑποκριτὴς, ἀνθρωπάρεσκος,
but perhaps there-is someone among you a-hypocrite a-man-pleaser
καὶ τὸ μὲν εὐλαβὲς ὑποκρινόμενος, μὴ ἀπὸ καρδίας δὲ
and the indeed piety feigning not from the-heart but
πιστεύων, Σίμωνος ἔχων τοῦ Μάγου τὴν ὑπόκρισιν, οὐχ ἵνα
believing of-Simon having the Magus the hypocrisy not that
μεταλάβῃ τῆς χάριτος προσελθὼν, ἀλλ' ἵνα πολυπραγμονήσῃ
he-may-partake of-the grace having-come but that he-may-pry-into
τὸ διδόμενον· ἀκουέτω καὶ οὗτος παρὰ Ἰωάννου· Ἤδη δὲ
the-thing given let-hear also this-one from John already and
καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. Πᾶν οὖν
also the axe to the root of-the trees lies every then
δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ
tree not making fruit good is-cut-down and into fire
βάλλεται. Ἀδυσώπητος ὁ δικαστὴς, ἄφελε τὴν ὑπόκρισιν.
is-thrown inexorable the judge put-away the hypocrisy
Τί οὖν δεῖ ποιεῖν; καὶ τίνες εἰσὶν οἱ καρποὶ τῆς 8
what then it-is-needful to-do and what are the fruits of-the
μετανοίας; Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ
repentance the-one having two tunics let-him-share with-the-one not
ἔχοντι (ἀξιόπιστος ἦν ὁ διδάσκων, ἐπειδὴ καὶ πρῶτος
having trustworthy was the-one teaching since also first
ἐπετέλει τὸ διδασκόμενον· οὐκ ἐδυσωπεῖτο λέγειν·
he-performed the-thing taught not he-was-ashamed to-say

οὐ γὰρ ἐπεῖχεν ἡ συνείδησις κωλύουσα τὴν γλῶσσαν)·
not for restrained the conscience hindering the tongue
καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω. Πνεύματος
and the-one having foods likewise let-him-do of-the-Spirit
ἁγίου χάριτος ἀπολαῦσαι θέλεις, καὶ βρωμάτων αἰσθητῶν
Holy the-grace to-enjoy you-wish and of-foods sensible
πένητας οὐκ ἀξιοῖς; τὰ μεγάλα ζητεῖς, καὶ μικρῶν
the-poor not you-deem-worthy the great-things you-seek and of-small-things
οὐ μεταδίδως; κἂν τελώνης, κἂν πόρνος ᾖς, ἔλπιζε
not you-give-a-share even-if a-tax-collector even-if a-fornicator you-be hope-for
τὴν σωτηρίαν. Οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν
the salvation the tax-collectors and the harlots go-before
ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ· καὶ μάρτυς ὁ Παῦλος
you into the kingdom — of-God and witness — Paul
λέγων· Οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε οἱ καθεξῆς,
saying either fornicators or idolaters or those in-order
βασιλείαν Θεοῦ οὐ κληρονομήσουσι. Καὶ ταῦτά τινες
the-kingdom of-God not will-inherit and these-things some
ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε· οὐκ εἶπε,
you-were but you-were-washed but you-were-sanctified not he-said
Τινὲς ἐστε, ἀλλὰ, ταῦτά τινες ἦτε. Ἡ ἐν τῇ ἀγνοίᾳ
some you-are but these-things some you-were the in the ignorance
ἁμαρτία συγχωρεῖται, ἡ δὲ ἐπίμονος κακία καταδικάζεται.
sin is-pardoned the but persistent wickedness is-condemned
9 Ἔχεις καύχημα τοῦ βαπτίσματος, αὐτὸν τὸν Υἱὸν τοῦ
you-have as-boast of-the baptism himself the Son —
Θεοῦ τὸν μονογενῆ· τί γάρ μοι λοιπόν ἐστι λέγειν
of-God the only-begotten what for to-me further is to-say
περὶ ἀνθρώπου; μέγας Ἰωάννης, ἀλλὰ τί πρὸς
about a-man great John but what compared-with
τὸν Κύριον; μεγαλόφωνος ἡ φωνὴ, ἀλλὰ τί πρὸς
the Lord loud the voice but what compared-with

τὸν Λόγον; κάλλιστος ὁ κῆρυξ, ἀλλὰ τί πρὸς
the Word most-beautiful the herald but what compared-with
τὸν βασιλέα; καλὸς ὁ βαπτίζων ἐν ὕδατι, ἀλλὰ τί
the king good the-one baptizing in water but what
πρὸς τὸν βαπτίζοντα ἐν Πνεύματι ἁγίῳ καὶ πυρί;
compared-with the-one baptizing in the-Spirit Holy and fire
Πνεύματι ἁγίῳ καὶ πυρὶ τοὺς ἀποστόλους ἐβάπτισεν ὁ
with-the-Spirit Holy and fire the apostles baptized the
Σωτὴρ, ὅτε ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ
Savior when came suddenly from the heaven a-sound as-of
φερομένης πνοῆς βιαίας· καὶ ἐπλήρωσεν ὅλον τὸν οἶκον
a-rushing wind violent and it-filled all the house
οὗ ἦσαν καθήμενοι. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι
where they-were sitting and appeared to-them divided
γλῶσσαι ὡσεὶ πυρός. Καὶ ἐκάθισεν ἐφ' ἕνα ἕκαστον
tongues as of-fire and it-sat on one each
αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου.
of-them and were-filled all with-the-Spirit Holy
Εἴ τις μὴ λάβῃ τὸ βάπτισμα, σωτηρίαν οὐκ ἔχει· πλὴν 10
if anyone not receive the baptism salvation not he-has except
μόνων μαρτύρων, οἳ καὶ χωρὶς τοῦ ὕδατος λαμβάνουσι
only martyrs who even without the water receive
τὴν βασιλείαν. Λυτρούμενος γὰρ τὴν οἰκουμένην ὁ Σωτὴρ
the kingdom redeeming for the world the Savior
διὰ τοῦ σταυροῦ, καὶ τὴν πλευρὰν νυγεὶς, ἐξήγαγεν
through the cross and in-the side pierced brought-out
αἷμα καὶ ὕδωρ· ἵνα οἱ μὲν ἐν καιροῖς εἰρήνης ἐν ὕδατι
blood and water that those indeed in seasons of-peace in water
βαπτισθῶσιν, οἱ δὲ ἐν καιροῖς διωγμῶν ἐν οἰκείοις αἵμασι
may-be-baptized those but in seasons of-persecutions in their-own bloods
βαπτισθῶσι. Καὶ τὸ μαρτύριον γὰρ οἶδε βάπτισμα καλεῖν
may-be-baptized and the martyrdom for knows baptism to-call

ὁ Σωτὴρ, λέγων· Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ
the Savior saying can-you to-drink the cup which I
πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
drink and the baptism which I am-baptized-with to-be-baptized
καὶ οἱ μὲν μάρτυρες ὁμολογοῦσι, θέατρον τῷ κόσμῳ
and the indeed martyrs confess a-spectacle to-the world
γενόμενοι καὶ ἀγγέλοις καὶ ἀνθρώποις· σὺ δὲ μετ᾽ ὀλίγον
having-become both to-angels and to-men you but after a-little
ὁμολογήσεις· ἀλλὰ οὔπω σοι περὶ τούτων ἀκούειν καιρός.
will-confess but not-yet for-you about these-things to-hear the-season

11 Ἡγίασε τὸ βάπτισμα ὁ Ἰησοῦς, βαπτισθεὶς αὐτός. Εἰ ὁ
sanctified the baptism — Jesus having-been-baptized himself if the
Υἱὸς τοῦ Θεοῦ ἐβαπτίσθη, τίς ἐστι βαπτίσματος καταφρονῶν
Son — of-God was-baptized who is of-baptism despising
εὐσεβής; Ἐβαπτίσθη δὲ, οὐχ ἵνα ἁμαρτιῶν λάβῃ
pious he-was-baptized but not that of-sins he-might-receive
συγχώρησιν (ἀναμάρτητος γὰρ ἦν)· ἀλλὰ ἀναμάρτητος
pardon sinless for he-was but sinless
ὢν ἐβαπτίσθη, ἵνα χάριν θείαν καὶ ἀξίαν παράσχῃ τοῖς
being he-was-baptized that grace divine and dignity he-might-give to-those
βαπτιζομένοις. Ὥσπερ γὰρ, ἐπειδὴ τὰ παιδία κεκοινώνηκεν
being-baptized as for since the children have-shared
αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχε
of-blood and flesh also himself likewise partook
τῶν αὐτῶν, ἵνα τῆς ἐνσάρκου παρουσίας αὐτοῦ κοινωνοὶ
of-the same-things that of-the incarnate presence his sharers
γενόμενοι, καὶ τῆς θείας αὐτοῦ χάριτος κοινωνοὶ γενώμεθα·
having-become also of-the divine his grace sharers we-may-become
οὕτως ἐβαπτίσθη Ἰησοῦς, ἵνα καὶ διὰ τούτου πάλιν ἡμεῖς
so was-baptized Jesus that also through this again we
τῇ κοινωνίᾳ, λάβωμεν μετὰ τῆς σωτηρίας τὴν ἀξίαν. Ὁ
by-the sharing may-receive with the salvation the dignity the

δράκων, ἦν ἐν τοῖς ὕδασι κατὰ τὸν Ἰὼβ, ὁ δεχόμενος
dragon was in the waters according-to — Job the-one receiving
τὸν Ἰορδάνην ἐν τῷ στόματι αὐτοῦ· Ἐπεὶ οὖν ἔδει
the Jordan in the mouth his since then it-was-needful
συντρίψαι τὰς κεφαλὰς τοῦ δράκοντος, καταβὰς ἐν τοῖς
to-crush the heads of-the dragon having-gone-down in the
ὕδασιν ἔδησε τὸν ἰσχυρὸν, ἵνα ἐξουσίαν λάβωμεν πατεῖν
waters he-bound the strong-one that authority we-may-receive to-tread
ἐπάνω ὄφεων καὶ σκορπίων· οὐ μικρὸν ἦν τὸ θηρίον, ἀλλὰ
upon snakes and scorpions not small was the beast but
φοβερόν. Πᾶσα ναῦς ἁλιευτικὴ βύρσαν μίαν οὐρᾶς αὐτοῦ
fearful every ship fishing a-bide one of-tail his
ἐνεγκεῖν οὐκ ἠδύνατο· ἔμπροσθεν αὐτοῦ ἔτρεχεν ἡ ἀπώλεια,
to-carry not could before him ran the destruction
λυμαινομένη τοὺς ἀπαντῶντας. Προσέδραμεν ἡ ζωὴ, ἵνα
ravaging those meeting-it ran-up the life that
λοιπὸν ὁ θάνατος φιμωθῇ, ἵνα οἱ σωθέντες ἅπαντες
henceforth the death may-be-muzzled that those saved all
εἴπωμεν· Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ
we-may-say where your O-death the sting where your O-Hades the
νῖκος; διὰ τοῦ βαπτίσματος λύεται τοῦ θανάτου τὸ κέντρον.
victory through the baptism is-loosed of-the death the sting
Κατέρχῃ μὲν γὰρ εἰς τὸ ὕδωρ φορῶν τὰς ἁμαρτίας· ἀλλ' ἡ 12
you-go-down indeed for into the water carrying the sins but the
τῆς χάριτος ἐπίκλησις σφραγίσασα τὴν ψυχὴν, οὐ συγχωρεῖ
of-the grace invocation having-sealed the soul not allows
λοιπὸν ὑπὸ τοῦ φοβεροῦ καταποθῆναι δράκοντος. Νεκρὸς ἐν
thereafter by the fearful to-be-swallowed dragon dead in
ἁμαρτίαις καταβὰς, ἀναβαίνεις ζωοποιηθεὶς ἐν δικαιοσύνῃ·
sins having-gone-down you-come-up made-alive in righteousness
εἰ γὰρ σύμφυτος ἐγένου τῷ ὁμοιώματι τοῦ θανάτου
if for planted-together you-have-become in-the likeness of-the death

τοῦ Σωτῆρος, καὶ τῆς ἀναστάσεως καταξιωθήσῃ·
of-the Savior also of-the resurrection you-will-be-deemed-worthy
Ὥσπερ γὰρ Ἰησοῦς τὰς οἰκουμενικὰς ἁμαρτίας ἀναλαβὼν
as for Jesus the world's sins having-taken-up
ἀπέθανεν, ἵνα θανατώσας τὴν ἁμαρτίαν ἀναστήσῃ σε
died that having-put-to-death the sin he-might-raise you
ἐν δικαιοσύνῃ· οὕτω καὶ σὺ καταβὰς εἰς τὸ ὕδωρ, καὶ
in righteousness so also you having-gone-down into the water and
τρόπον τινὰ ἐν τοῖς ὕδασι ταφεὶς, ὥσπερ ἐκεῖνος ἐν τῇ
in-a-way some in the waters buried as he in the
πέτρᾳ, ἐγείρῃ πάλιν ἐν καινότητι ζωῆς περιπατῶν.
rock you-are-raised again in newness of-life walking
13 Εἶθ' ὅταν τῆς χάριτος καταξιωθῇς, τότε σοι πρὸς τὰς
then when of-the grace you-are-deemed-worthy then to-you against the
ἀντικειμένας δυνάμεις παλαίειν δίδωσι τὴν ἐξουσίαν. Ὥσπερ
opposing powers to-wrestle he-gives the authority as
γὰρ μετὰ τὸ βάπτισμα τεσσαράκοντα ἡμέρας ἐπειράζετο·
for after the baptism forty days he-was-tempted
(οὐχ ὅτι καὶ πρὸ τούτου νικᾷν οὐκ ἠδύνατο, ἀλλὰ ὅτι πάντα
not that also before this to-conquer not he-could but that all-things
τάξει καὶ ἀκολουθίᾳ πράττειν ἐβούλετο), οὕτω καὶ σὺ πρὸ
in-order and sequence to-do he-wished so also you before
τοῦ βαπτίσματος τοῖς ἀντικειμένοις παλαίειν μὴ τολμήσας,
the baptism with-the adversaries to-wrestle not having-dared
λαβὼν δὲ τὴν χάριν, καὶ λοιπὸν θαρσῶν τοῖς τῆς
having-received but the grace and henceforth taking-courage in-the of-the
δικαιοσύνης ὅπλοις, ἀγωνίζου τότε, καὶ εἰ θέλεις εὐαγγελίζου.
righteousness weapons contend then and if you-wish preach-the-gospel
14 Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς ἦν· ἀλλ' οὐ πρὸ τοῦ βαπτίσματος
Jesus Christ of-God Son was but not before the baptism
εὐηγγελίσατο. Εἰ ὁ Δεσπότης αὐτὸς μετήρχετο κατὰ τάξιν
he-preached-the-gospel if the Master himself pursued in order

τὸν καιρὸν, ἆρά γε οἱ δοῦλοι τολμᾷν ἀτάκτως ὀφείλομεν;
the season — indeed the servants to-dare disorderly we-ought
Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, ὅτε κατῆλθεν ἐπ᾽
from then began — Jesus to-preach when came-down upon
αὐτὸν τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερά·
him the Spirit the Holy in-bodily form like a-dove
οὐχ ἵνα Ἰησοῦς τοῦτο ἴδῃ πρῶτος (ᾔδει γὰρ καὶ πρὸ
not that Jesus this might-see first he-knew for even before
τοῦ σωματικῶς ἐλθεῖν). ἀλλὰ ἵνα θεωρήσῃ ὁ βαπτίζων
the bodily to-come but that might-behold the-one baptizing
Ἰωάννης. Ἐγὼ γὰρ, φησὶν, οὐκ ᾔδειν αὐτόν· ἀλλ᾽ ὁ
John I for he-says not knew him but the-one
πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ᾽
having-sent me to-baptize in water he to-me said upon
ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ᾽
whom — you-see the Spirit descending and remaining upon
αὐτὸν, ἐκεῖνός ἐστιν. Ἐὰν καὶ αὐτὸς ἔχῃς ἀνυπόκριτον
him he is if also yourself you-have unfeigned
εὐλάβειαν, κατέρχεται καὶ ἐπὶ σὲ τὸ Πνεῦμα τὸ ἅγιον,
piety descends also upon you the Spirit the Holy
καὶ φωνή σοι πατρικὴ ἄνωθεν ἐπηχεῖ· οὐχ. Οὗτός ἐστιν
and a-voice to-you fatherly from-above sounds not this is
ὁ Υἱός μου, ἀλλ᾽, Οὗτος νῦν γέγονεν υἱός μου. Ἐπ᾽
the Son my but this now has-become son my of
ἐκείνου γὰρ μόνου τὸ, Ἐστίν· ἐπειδὴ ἐν ἀρχῇ ἦν ὁ
him for alone the is since in the-beginning was the
Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ
Word and the Word was with — God and God was the
Λόγος· ἐπ᾽ ἐκείνου τὸ, Ἐστίν· ἐπειδὴ πάντοτέ ἐστιν Υἱὸς
Word of him the is since always he-is Son
Θεοῦ. ἐπὶ δὲ σοῦ τὸ, Νῦν γέγονεν· ἐπειδὴ οὐ κατὰ φύσιν
of-God of but you the now has-become since not by nature

ἔχεις, ἀλλὰ κατὰ θέσιν τὴν υἱοθεσίαν λαμβάνεις. Ἐκεῖνος
you-have but by position the adoption you-receive he
ἀϊδίως ἐστι· σὺ δὲ ἐκ προκοπῆς λαμβάνεις τὴν χάριν.
eternally is you but from progress receive the grace
15 Οὐκοῦν ἑτοίμασον τῆς ψυχῆς τὸ ἄγγος, ἵνα υἱὸς γένῃ
therefore prepare of-the soul the vessel that son you-may-become
Θεοῦ, καὶ κληρονόμος μὲν Θεοῦ, συγκληρονόμος δὲ
of-God and heir indeed of-God joint-heir and
Χριστοῦ· εἴπερ ἑτοιμάζεις ἑαυτὸν ἵνα καὶ λάβῃς, εἰ ἐκ
of-Christ if-indeed you-prepare yourself that also you-may-receive if from
πίστεως προσέρχῃ ἵνα πιστοποιηθῇς, εἰ ἀποτίθεσαι τὸν
faith you-approach that you-may-be-made-faithful if you-put-off the
παλαιὸν ἄνθρωπον ἐκ προαιρέσεως. Πάντα γὰρ ὅσα
old man from choice all for as-many-as
σοι πέπρακται συγχωρηθήσεται, κἂν πορνεία, κἂν
by-you have-been-done will-be-pardoned whether fornication or
μοιχεία, κἂν ἄλλο τι τῶν τοιούτων ἀκολασίας εἶδός ἐστι.
adultery or other any of-the such of-licentiousness kind it-is
Τί μεῖζον τοῦ σταυρῶσαι Χριστόν; Καὶ τούτου καθάρσιόν
what greater than-the to-crucify Christ and of-this cleansing
ἐστι τὸ βάπτισμα. Τοῖς γὰρ προσελθοῦσι τρισχιλίοις ἔλεγεν
is the baptism to-those for having-come three-thousand said
ὁ Πέτρος, τοῖς σταυρώσασι τὸν Κύριον πυνθανομένοις
— Peter to-those having-crucified the Lord inquiring
καὶ λέγουσι· Τί ποιήσομεν, ἄνδρες ἀδελφοί; Μέγα γὰρ
and saying what shall-we-do men brothers great for
τὸ τραῦμα· ἐπέστησας ἡμᾶς, ὦ Πέτρε, τῷ ἡμετέρῳ
the wound you-have-set-before us O Peter at-the our
πτώματι, εἰπών· Τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ποία
fall saying the author of-the life you-killed what
ἐστὶν ἔμπλαστρος τηλικούτου τραύματος; ποῖον καθάρσιον
is the-plaster for-so-great a-wound what cleansing

τηλικούτου ῥύπου; τίς ἡ σωτηρία τῆς τοιαύτης ἀπωλείας;
for-so-great a-filth what the salvation of-the such destruction
Μετανοήσατε, φησὶ, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ
repent he-says and let-be-baptized each of-you in the
ὀνόματι Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν εἰς ἄφεσιν ἁμαρτιῶν,
name of-Jesus Christ Lord our for remission of-sins
καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος· Ὢ
and you-shall-receive the gift of-the Holy Spirit O
ἀνεκδιήγητος τοῦ Θεοῦ φιλανθρωπία! τὸ σωθῆναι οὐκ
indescribable — of-God love-for-man the to-be-saved not
ἐλπίζουσι, καὶ Πνεύματος ἁγίου καταξιοῦνται. Βλέπεις τοῦ
they-hope and of-the-Spirit Holy they-are-deemed-worthy you-see of-the
βαπτίσματος τὴν δύναμιν. Εἴ τις ὑμῶν λόγοις βλασφήμοις
baptism the power if anyone of-you with-words blasphemous
ἐσταύρωσε τὸν Χριστόν· εἴ τις ὑμῶν κατὰ ἄγνοιαν
crucified — Christ if anyone of-you in ignorance
ἐνώπιον ἀνθρώπων ἠρνήσατο· εἴ τις διὰ πονηρῶν
before men denied-him if anyone through evil
ἔργων βλασφημηθῆναι τὸ δόγμα παρεσκεύασεν· εὔελπις
works to-be-blasphemed the teaching caused of-good-hope
ἔστω μετανοῶν· πάρεστι γὰρ καὶ νῦν ἡ αὐτὴ χάρις.
let-him-be repenting is-present for also now the same grace
Θάρσει, Ἱερουσαλὴμ, περιελεῖ Κύριος πάντα τὰ ἀδικήματα 16
take-courage O-Jerusalem will-take-away the-Lord all the iniquities
σου. Ἐκπλυνεῖ Κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν
your will-wash-out the-Lord the filth of-the sons and of-the
θυγατέρων αὐτοῦ, ἐν πνεύματι κρίσεως καὶ πνεύματι
daughters his by the-spirit of-judgment and the-spirit
καύσεως. Ῥαντιεῖ ἐφ' ὑμᾶς ὕδωρ καθαρὸν, καὶ
of-burning he-will-sprinkle upon you water clean and
καθαρισθήσεσθε ἀπὸ πάσης ἁμαρτίας ὑμῶν. Χορεύουσι
you-shall-be-cleansed from all sin your dance

περὶ ὑμῶν ἄγγελοι, καὶ ἐροῦσι· Τίς αὕτη ἡ ἀναβαίνουσα
about you angels and will-say who is-this the-one coming-up
λελευκανθισμένη, ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδὸν αὐτῆς;
whitened leaning upon the beloved her
Ἡ γὰρ πρότερον δούλη ψυχὴ, νῦν ἀδελφιδοῦν αὐτὸν τὸν
the for formerly slave soul now as-beloved himself the
Δεσπότην ἐπεγράψατο· ὃς τὴν ἀνυπόκριτον ἀποδεχόμενος
Master has-inscribed who the unfeigned accepting
προαίρεσιν ἐπιφωνήσει· Ἰδοὺ, εἶ καλὴ, ἡ πλησίον μου,
choice will-cry behold you-are fair the near-one my
ἰδοὺ εἶ καλή· ὀδόντες σου ὡς ἀγέλαι τῶν κεκαρμένων,
behold you-are fair teeth your like flocks of-those shorn
διὰ τὴν εὐσυνείδητον ὁμολογίαν· καὶ ἑξῆς· Αἱ πᾶσαι
because-of the good-conscienced confession and next the all
διδυμεύουσαι· διὰ τὴν διπλῆν χάριν, λέγω δὲ τὴν
bearing-twins because-of the double grace I-mean and the-one
ἐξ ὕδατος καὶ Πνεύματος τελουμένην, ἢ τὴν διὰ
from water and Spirit accomplished or the-one through
τῆς Παλαιᾶς καὶ Καινῆς Διαθήκης καταγγελλομένην. Καὶ
the Old and New Covenant proclaimed and
γένοιτο πάντας ὑμᾶς τὸν δρόμον τῆς νηστείας τελέσαντας,
may-it-be all you the course of-the fast having-completed
μνημονεύοντας τῶν λεγομένων, καρποφοροῦντας ἐν
remembering the-things spoken bearing-fruit in
ἔργοις ἀγαθοῖς, ἀμώμως τῷ νοητῷ νυμφίῳ παραστάντας,
works good blamelessly to-the spiritual bridegroom having-stood
τυχεῖν τῆς ἀφέσεως τῶν ἁμαρτιῶν ὑπὸ τοῦ Θεοῦ· ᾧ ἡ
to-obtain the remission of-the sins from — God to-whom the
δόξα σὺν Υἱῷ καὶ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.
glory with the-Son and Holy Spirit for the ages amen

ΚΑΤΗΧΗΣΙΣ Δ΄ ΦΩΤΙΖΟΜΕΝΩΝ

IV · ON THE TEN DOCTRINES

Since piety needs sound doctrine as well as good works, the necessary doctrines are summarized before the creed: one God, unbegotten, good and just, maker of soul and body; Christ, begotten God from God, born truly of the Virgin, truly crucified, buried, risen, ascended, and coming to judge; the Holy Spirit, one and many-powered. Then the soul, free and sinless before it came into the world; the body, the soul's instrument; chastity, food, and plain clothing; the resurrection; baptism; and the canon, twenty-two Old Testament books translated by the seventy-two, and the New Testament's. Last come warnings against astrology, divination, Judaizing, and heretics' assemblies.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, Περὶ τῶν δέκα δογμάτων·
in Jerusalem delivered-extempore on the ten doctrines
καὶ ἀνάγνωσις ἐκ τῆς πρὸς Κολοσσαεῖς· Βλέπετε μή
and a-reading from the(-letter) to (the)-Colossians see-that not
τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας
anyone you will-be the-one making-spoil through the philosophy
καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,
and empty deceit according-to the tradition of-the men
κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ τὰ ἑξῆς.
according-to the elements of-the world and the rest
Μιμεῖται τὴν ἀρετὴν ἡ κακία, καὶ τὸ ζιζάνιον βιάζεται σῖτος 1
imitates the virtue the vice and the darnel forces-itself wheat
νομισθῆναι, σχήματι μὲν πρὸς τὸν σῖτον ἐξομοιούμενον,
to-be-thought in-form indeed to the wheat being-likened
ἐκ δὲ τῆς γεύσεως ὑπὸ τῶν διακριτικῶν ἐξελεγχόμενον.
from but the taste by those discerning being-exposed
Καὶ ὁ διάβολος μετασχηματίζεται εἰς ἄγγελον φωτὸς, οὐχ
and the devil transforms-himself into an-angel of-light not
ἵνα ἐπανέλθῃ ὅπου καὶ ἦν (ὥσπερ γὰρ ἄκμων, ἀνήλατον
that he-may-return where also he-was as for an-anvil unbeatable

τὴν καρδίαν κτησάμενος, ἀμετανόητον λοιπὸν ἔχει τὴν
the heart having-acquired unrepentant henceforth he-has the
προαίρεσιν), ἀλλ᾽ ἵνα τοὺς ἰσάγγελον βίον πολιτευομένους,
choice but that those an-angel-like life living
ἀβλεψίας σκότει, καὶ ἀπιστίας λοιμώδει περιβάλλῃ
with-blindness's darkness and of-unbelief pestilent he-may-surround
καταστάσει. Πολλοὶ λύκοι περιάγουσιν ἐν ἐνδύμασι
condition many wolves go-about in garments
προβάτων, προβάτων μὲν ἐνδύματα κεκτημένοι, οὐ μὴν
of-sheep of-sheep indeed garments having not however
καὶ ὄνυχας καὶ ὀδόντας· ἀλλὰ τὴν ἥμερον περικείμενοι
also claws and teeth but the gentle wearing
δορὰν, καὶ τῷ σχήματι τοὺς ἀκάκους ἀπατῶντες, τὸν
hide and by-the form the innocent deceiving the
φθοροποιὸν τῆς ἀσεβείας ἐκ τῶν ὀδόντων προσχέουσιν
destructive of-the impiety from the teeth they-pour-out
ἰόν. Χρεία τοίνυν θείας ἡμῖν χάριτος, καὶ νηφαλίου
poison need therefore of-divine for-us grace and of-a-sober
διανοίας, καὶ βλεπόντων ὀφθαλμῶν· ἵνα μὴ ζιζάνιον
mind and of-seeing eyes that not darnel
ὡς σῖτον φαγόντες, ἐξ ἀγνοίας βλαβῶμεν· μήτε τὸν
as wheat having-eaten from ignorance we-be-harmed nor the
λύκον πρόβατον ὑπολαβόντες, θηρευθῶμεν· μήτε ἄγγελον
wolf a-sheep having-supposed we-be-caught nor an-angel
ἀγαθοποιὸν, τὸν ὀλεθροποιὸν διάβολον ὑποπτεύσαντες,
beneficent the destroying devil having-suspected
καταποθῶμεν. Περιέρχεται γὰρ ὡς λέων ὠρυόμενος, ζητῶν
we-be-swallowed goes-about for like a-lion roaring seeking
τίνα καταπίῃ, κατὰ τὴν Γραφήν. Διὰ τοῦτο ἡ
whom he-may-swallow according-to the Scripture because-of this the

Ἐκκλησία νουθετεῖ, διὰ τοῦτο τὰ παρόντα διδασκαλεῖα,
Church admonishes because-of this the present schools
διὰ τοῦτο τὰ ἀναγνώσματα γίνονται.
because-of this the readings take-place
Ὁ γὰρ τῆς θεοσεβείας τρόπος ἐκ δύο τούτων συνέστηκε, 2
the for of-the godliness way from two these consists
δογμάτων εὐσεβῶν, καὶ πράξεων ἀγαθῶν· καὶ οὔτε τὰ
doctrines pious and actions good and neither the
δόγματα χωρὶς ἔργων ἀγαθῶν εὐπρόσδεκτα τῷ Θεῷ, οὔτε
doctrines without works good acceptable — to-God nor
τὰ μὴ μετ᾽ εὐσεβῶν δογμάτων ἔργα τελούμενα προσδέχεται
the not with pious doctrines works performed accepts
ὁ Θεός. Τί γὰρ ὄφελος, εἰδέναι μὲν τὰ περὶ Θεοῦ δόγματα
— God what for profit to-know indeed the about God doctrines
καλῶς, καὶ πορνεύειν αἰσχρῶς; τί δ᾽ αὖ πάλιν ὄφελος
well and to-fornicate shamefully what and in-turn again profit
σωφρονεῖν μὲν καλῶς, καὶ βλασφημεῖν ἀσεβῶς; Μέγιστον
to-be-chaste indeed well and to-blaspheme impiously greatest
τοίνυν κτῆμά ἐστι, τὸ τῶν δογμάτων μάθημα· καὶ χρεία
therefore a-possession is the of-the doctrines learning and need
νηφαλίου ψυχῆς, ἐπειδὴ πολλοί εἰσιν οἱ συλαγωγοῦντες διὰ
of-a-sober soul since many are those making-spoil through
τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. Καὶ οἱ μὲν Ἕλληνες,
the philosophy and empty deceit and the indeed Greeks
διὰ τῆς εὐγλωττίας κατασύρουσι· Μέλι γὰρ ἀποστάζει
through the eloquence drag-down honey for drips
ἀπὸ χειλέων γυναικὸς πόρνης. Οἱ δὲ ἐκ περιτομῆς,
from lips of-a-woman harlot those but of the-circumcision
διὰ τῶν θείων Γραφῶν, ἃς παρεξηγοῦνται κακῶς,
through the divine Scriptures which they-misinterpret badly
τοὺς προσερχομένους ἀπατῶσιν· ἐκ παιδίου μελετῶντες
those approaching deceive from childhood studying

ἕως γήρως, καὶ ἐν ἀμαθίᾳ καταγηρῶντες. Αἱρετικῶν δὲ
until old-age and in ignorance growing-old of-heretics and
παῖδες, διὰ τῆς χρηστολογίας καὶ εὐγλωττίας ἀπατῶσι
the-children through the fair-speech and eloquence deceive
τὰς καρδίας τῶν ἀκάκων· ὥσπερ μέλιτι, τῇ τοῦ
the hearts of-the innocent as with-honey with-the —
Χριστοῦ προσηγορίᾳ τὰ τῶν δυσσεβῶν δογμάτων ἰοβόλα
of-Christ name the of-the impious doctrines poisons
συγκαλύπτοντες· περὶ ὧν ἁπάντων ἅμα λέγει Κύριος·
covering-over about whom all together says the-Lord
Βλέπετε μή τις ὑμᾶς πλανήσῃ. Διὰ τοῦτο καὶ ἡ τῆς
see-that not anyone you lead-astray because-of this both the of-the
πίστεως διδασκαλία, καὶ εἰς αὐτὴν ἐξηγήσεις γίνονται.
faith teaching and into it expositions take-place

3 Πρὸ δὲ τῆς εἰς τὴν πίστιν παραδόσεως, καλῶς ἔχειν
before and the into the faith delivery well to-be
μοι δοκεῖ, νῦν ἀνακεφαλαιώσει συντόμῳ χρήσασθαι
to-me it-seems now with-a-summary brief to-use
τῶν ἀναγκαίων δογμάτων· ἵνα μὴ τὸ πλῆθος τῶν
of-the necessary doctrines that not the multitude of-the-things
λεχθησομένων, καὶ τὸ μεταξὺ διάστημα τῶν ἡμερῶν
to-be-said and the intervening interval of-the days
τῆς ἁγίας Τεσσαρακοστῆς ἁπάσης, λήθην ἐμποιήσῃ
of-the holy Forty-days whole forgetfulness cause
τῶν ἐν ὑμῖν ἀφελεστέρων τῇ διανοίᾳ· ἀλλ᾽ ἵνα νῦν
in-those among you simpler in-the mind but that now
κεφαλαιωδῶς ὑποσπείραντες, μὴ ἐπιλαθώμεθα τῶν αὐτῶν
summarily having-sown-beforehand not we-may-forget the same-things
πλατυτέρως γεωργουμένων ὕστερον. Ἀνασχέσθωσαν δὲ τῶν
more-broadly cultivated later let-bear-with and of-those
συμπαρόντων οἱ τελειότεροι τὴν ἕξιν, καὶ τὰ αἰσθητήρια
present the more-perfect in-the habit and the senses

ἤδη γεγυμνασμένα ἔχοντες πρὸς διάκρισιν ἀγαθοῦ τε καὶ
already exercised having for discernment of-good both and
κακοῦ, νηπιωδεστέρων ἀκούοντες καὶ τῆς γαλακτώδους
evil more-childish-things hearing and of-the milky
εἰσαγωγῆς· ἵνα ἅμα καὶ οἱ τῆς κατηχήσεως χρείαν
introduction that at-once both those of-the catechesis need
ἔχοντες ὠφεληθῶσι, καὶ οἱ τὴν γνῶσιν ἔχοντες, περὶ
having may-be-profited and those the knowledge having about
ὧν προγινώσκουσιν ἤδη, τὴν μνήμην ἀναζωπυρηθῶσι.
what-things they-know-beforehand already the memory may-be-rekindled

ΠΕΡΙ ΘΕΟΥ.

ON GOD

Πρῶτον τοίνυν ὑμῶν τῇ ψυχῇ τεθεμελιώσθω δόγμα 4
first therefore your in-the soul let-be-founded the-doctrine
τὸ περὶ Θεοῦ, ὅτι ὁ Θεὸς εἷς ἐστι μόνος, ἀγέννητος,
the-one about God that — God one is alone unbegotten
ἄναρχος, ἄτρεπτος, ἀναλλοίωτος· οὐχ ὑφ' ἑτέρου
without-beginning unchangeable unalterable not by another
γεγεννημένος, οὐχ ἕτερον ἔχων τῆς ζωῆς διάδοχον· καὶ
begotten not another having of-the life as-successor and
οὔτε ἐν χρόνῳ τοῦ ζῆν ἀρξάμενος, οὔτε ποτὲ τελευτῶν·
neither in time the to-live having-begun nor ever ending
καὶ ὅτι αὐτός ἐστιν ἀγαθὸς καὶ δίκαιος· ἵνα ἐάν ποτε
and that he is good and just that if ever
ἀκούσῃς λέγοντος αἱρετικοῦ, ἄλλον εἶναι τὸν δίκαιον καὶ
you-hear saying a-heretic another to-be the just and
ἄλλον εἶναι τὸν ἀγαθόν· εὐθὺς ὑπομνησθεὶς, γνῷς, τὸ
another to-be the good at-once having-been-reminded you-may-know the
τῆς αἱρέσεως ἰοβόλον. Ἐτόλμησαν γάρ τινες ἀσεβῶς τὸν
of-the heresy poison dared for some impiously the
ἕνα Θεὸν διαχωρίσαι τῷ λόγῳ· καὶ τινες εἶπον ἄλλον μὲν
one God to-divide in-the word and some said another indeed

τὸν δημιουργὸν τῆς ψυχῆς καὶ δεσπότην, ἄλλον δὲ τὸν
the creator of-the soul and master another and the-one
τῶν σωμάτων, ἀνοήτως ἅμα καὶ δυσσεβῶς διδάσκοντες.
of-the bodies foolishly at-once and impiously teaching
Πῶς γὰρ δύο κυρίων εἷς δοῦλος γίνεται ἄνθρωπος, τοῦ
how for of-two lords one slave becomes a-man the
Κυρίου λέγοντος ἐν Εὐαγγελίοις, Οὐδεὶς δύναται δυσὶ
Lord saying in the-Gospels no-one can two
κυρίοις δουλεύειν; Εἷς οὖν ἐστι Θεὸς μόνος, ὁ καὶ ψυχῶν
lords to-serve one then is God alone the-one both of-souls
καὶ σωμάτων ποιητής· εἷς ἐστιν ὁ δημιουργὸς οὐρανοῦ καὶ
and of-bodies maker one is the creator of-heaven and
γῆς, ἀγγέλων τε καὶ ἀρχαγγέλων ποιητής. Ὁ πολλῶν μὲν
earth of-angels both and of-archangels maker the of-many indeed
δημιουργὸς, ἑνὸς μόνου Πατὴρ πρὸ αἰώνων, ἑνὸς μόνου τοῦ
creator of-one only Father before the-ages of-one only the
μονογενοῦς Υἱοῦ αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
only-begotten Son his the Lord our Jesus Christ
δι᾽ οὗ ἐποίησε πάντα, τὰ ὁρατὰ καὶ τὰ ἀόρατα.
through whom he-made all the visible and the invisible
5 Οὗτος ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, οὐ
this the Father of-the Lord our Jesus Christ not
περιγέγραπται ἔν τινι τόπῳ, οὐδέ ἐστι μικρότερος οὐρανοῦ·
is-circumscribed in any place nor he-is smaller than-heaven
ἀλλ᾽ ἔργα τῶν δακτύλων αὐτοῦ εἰσιν οἱ οὐρανοὶ, καὶ ἡ γῆ
but works of-the fingers his are the heavens and the earth
πᾶσα ἐν τῇ δρακὶ αὐτοῦ κατέχεται· οὗτος ἐν πᾶσίν ἐστι, καὶ
all in the palm his is-held this-one in all-things is and
πάντων ἐκτός. Μὴ νομίσῃς αὐτοῦ τὸν ἥλιον φωτεινότερον,
of-all outside not think than-him the sun brighter
ἢ ἴσον εἶναι· ὁ γὰρ τὸν ἥλιον κατασκευάσας πρότερον,
or equal to-be the-one for the sun having-made first

ὀφείλει πολλῷ μᾶλλον ἀσυγκρίτως εἶναι μείζων, καὶ
ought much more incomparably to-be greater and
φωτεινότερος. Προγνώστης ἐστὶ τῶν μελλόντων, καὶ
brighter foreknower he-is of-the-things to-come and
πάντων δυνατώτερος· εἰδὼς ἅπαντα καὶ ποιῶν ὡς βούλεται·
than-all more-powerful knowing all-things and doing as he-wills
οὐχ ὑποκείμενος πραγμάτων ἀκολουθίαις, οὐδὲ γενέσει, οὐδὲ
not subject of-things to-sequences nor to-birth nor
τύχῃ, οὔθ' εἱμαρμένῃ· ἐν πᾶσι τέλειος, καὶ πᾶσαν ἀρετῆς
to-chance nor to-fate in all-things perfect and every of-virtue
ἰδέαν ἐν ἴσῳ κεκτημένος· οὔτε μειούμενος οὔτε αὔξων,
form in equal-measure possessing neither lessening nor growing
ἀλλὰ ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχων· ἡτοιμακὼς
but always in the same-way and likewise being having-prepared
κόλασιν τοῖς ἁμαρτωλοῖς, καὶ στέφανον τοῖς δικαίοις.
punishment for-the sinners and a-crown for-the just
Ἐπεὶ οὖν ἐπλανήθησαν ἀπὸ τοῦ ἑνὸς Θεοῦ διαφόρως 6
since then strayed from the one God variously
πολλοί· καὶ οἱ μὲν ἥλιον ἐθεοποίησαν, ἵνα, δύνοντος
many and some indeed the-sun made-a-god that setting
ἡλίου, κατὰ τὸν τῆς νυκτὸς καιρὸν ἄθεοι μένωσιν· οἱ
sun in the of-the night season godless they-may-remain others
δὲ σελήνην, ἵνα ἐν ἡμέρᾳ Θεὸν μὴ ἔχωσι· οἱ δὲ τὰ
and the-moon that in day God not they-may-have others and the
λοιπὰ μέρη τοῦ κόσμου· οἱ δὲ τὰς τέχνας· οἱ δὲ τὰς
remaining parts of-the world others and the arts others and the
τροφάς· οἱ δὲ τὰς ἡδονάς· καὶ οἱ μὲν γυναικομανεῖς,
foods others and the pleasures and some indeed mad-for-women
γυμνῆς γυναικὸς εἴδωλον ἐν ὑψηλῷ στήσαντες, Ἀφροδίτην
of-a-naked woman an-image on high having-set-up Aphrodite
τε προσαγορεύσαντες, προσεκύνησαν διὰ τοῦ φαινομένου
and having-called-it worshiped through the visible

τὸ πάθος· οἱ δὲ τοῦ χρυσοῦ τὸ λαμπρὸν ἐκπλαγέντες,
the passion others and of-the gold the brightness having-been-amazed-at
αὐτόν τε καὶ τὰς λοιπὰς ὕλας ἐθεοποίησαν· ἐὰν δέ τις
it both and the other materials made-gods if but anyone
τὸν περὶ μοναρχίας τοῦ Θεοῦ λόγον προθεμελιώσῃ τῇ
the about the-sole-rule — of-God word lay-as-foundation in-the
καρδίᾳ, καὶ πεισθῇ τούτῳ, πᾶσαν ὁμοῦ τῶν κακῶν τῆς
heart and be-persuaded by-this all at-once of-the evils of-the
εἰδωλολατρείας, καὶ τῆς τῶν αἱρετικῶν πλάνης ἐκκόπτει
idolatry and of-the of-the heretics error he-cuts-off
τὴν φοράν. Τοῦτο μὲν οὖν σοι πρῶτον δόγμα τῆς
the course this indeed then for-you as-the-first doctrine of-the
εὐσεβείας ἐν τῇ ψυχῇ προθεμελίωσον, διὰ τῆς πίστεως.
piety in the soul lay-as-foundation through the faith

ΠΕΡΙ ΧΡΙΣΤΟΥ.

ON CHRIST

7 Πίστευε δὲ καὶ εἰς τὸν Υἱὸν τοῦ Θεοῦ, τὸν ἕνα καὶ μόνον,
believe and also in the Son — of-God the one and only
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν ἐκ τοῦ Θεοῦ
the Lord our Jesus Christ the-one from — God
Θεὸν γεννηθέντα, τὸν ἐκ ζωῆς ζωὴν γεννηθέντα, τὸν ἐκ
God begotten the-one from life life begotten the-one from
φωτὸς φῶς γεννηθέντα, τὸν ὅμοιον κατὰ πάντα τῷ
light light begotten the-one like in all-things to-the-one
γεννήσαντι· τὸν οὐκ ἐν χρόνοις τὸ εἶναι κτησάμενον, ἀλλὰ
having-begotten the-one not in times the to-be having-acquired but
πρὸ πάντων τῶν αἰώνων ἀϊδίως καὶ ἀκαταλήπτως ἐκ τοῦ
before all the ages eternally and incomprehensibly from the
Πατρὸς γεγεννημένον. Τὴν σοφίαν Θεοῦ καὶ τὴν δύναμιν,
Father begotten the wisdom of-God and the power
καὶ τὴν δικαιοσύνην τὴν ἐνυπόστατον· τὸν ἐν δεξιᾷ τοῦ
and the righteousness the subsistent the-one at the-right of-the

Πατρὸς πρὸ πάντων τῶν αἰώνων καθεζόμενον. Οὐ γὰρ,
Father before all the ages sitting not for
ὥς τινες ἐνόμισαν, μετὰ τὸ πάθος στεφανωθεὶς ὥσπερ
as some thought after the passion having-been-crowned as-it-were
ὑπὸ τοῦ Θεοῦ, διὰ τὴν ὑπομονὴν ἔλαβε τὸν ἐν δεξιᾷ
by — God because-of the endurance he-received the at the-right
θρόνον· ἀλλ' ἀφ' οὗπέρ ἐστιν (ἔστι δὲ γεννηθεὶς ἀεὶ),
throne but from which-very-time he-is he-is and begotten always
ἔχει τὸ βασιλικὸν ἀξίωμα, συγκαθεζόμενος τῷ Πατρὶ, Θεὸς
he-has the royal dignity sitting-with the Father God
ὢν καὶ σοφία καὶ δύναμις, καθὼς εἴρηται· τῷ Πατρὶ
being and wisdom and power as has-been-said with-the Father
συμβασιλεύων, καὶ πάντων διὰ τὸν Πατέρα δημιουργός·
reigning-with and of-all-things because-of the Father creator
ἀλλὰ ἀνελλιπὴς εἰς θεότητος ἀξίαν, καὶ γινώσκων τὸν
but lacking-nothing for of-godhead dignity and knowing the-one
γεγεννηκότα, καθὼς γινώσκεται ὑπὸ τοῦ γεγεννηκότος· καὶ
having-begotten as he-is-known by the-one having-begotten and
ἵνα συντόμως εἴπωμεν, τοῦ ἐν Εὐαγγελίοις γεγραμμένου
that briefly we-may-say the-thing in the-Gospels written
μέμνησο, ὅτι Οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ
remember that no-one knows the Son if not the
Πατήρ· οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ Υἱός.
Father nor the Father anyone knows if not the Son
Καὶ μήτε ἀπαλλοτριώσῃς τοῦ Πατρὸς τὸν Υἱὸν, μήτε 8
and neither alienate from-the Father the Son nor
συναλοιφὴν ἐργασάμενος υἱοπατορίαν πιστεύσῃς· ἀλλὰ
a-fusion having-made a-Son-Fatherhood believe but
πίστευε, ὅτι ἑνὸς Θεοῦ μονογενὴς εἷς ἐστιν Υἱὸς, ὁ πρὸ
believe that of-one God only-begotten one is Son the-one before
πάντων τῶν αἰώνων Θεὸς Λόγος· Λόγος οὐ προφορικὸς εἰς
all the ages God Word a-word not uttered into

ἀέρα διαχεόμενος, οὔτε λόγοις ἀνυποστάτοις ἐξομοιούμενος·
air diffused nor to-words unsubsistent likened
ἀλλὰ Λόγος Υἱὸς λογικῶν ποιητὴς, Λόγος ἀκούων τοῦ
but a-Word Son of-rational-beings maker a-Word hearing the
Πατρὸς καὶ λαλῶν αὐτός. Καὶ περὶ μὲν τούτων κατὰ
Father and speaking himself and about indeed these-things in
καιρὸν, εἰ ὁ Θεὸς παράσχοι, πλατύτερον ἡμῖν ῥηθήσεται·
season if — God grant more-broadly to-us it-will-be-spoken
οὐ γὰρ ἐπιλανθανόμεθα τῆς προτάσεως, ὅτι κεφαλαιώδεις
not for we-forget the proposal that summary
εἰσαγωγὰς πίστεως νῦν ποιούμεθα.
introductions of-faith now we-make

ΠΕΡΙ ΤΗΣ ΕΚ ΠΑΡΘΕΝΟΥ ΓΕΝΝΗΣΕΩΣ.

ON THE FROM VIRGIN BIRTH

9 Πίστευε δὲ, ὅτι οὗτος ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ, διὰ
believe and that this the only-begotten Son — of-God because-of
τὰς ἁμαρτίας ἡμῶν ἐξ οὐρανῶν κατῆλθεν ἐπὶ τῆς γῆς,
the sins our from the-heavens came-down upon the earth
τὴν ὁμοιοπαθῆ ταύτην ἡμῖν ἀναλαβὼν ἀνθρωπότητα,
the of-like-passions this to-us having-taken-up humanity
καὶ γεννηθεὶς ἐξ ἁγίας Παρθένου καὶ ἁγίου Πνεύματος·
and born of holy Virgin and Holy Spirit
οὐ δοκήσει καὶ φαντασίᾳ τῆς ἐνανθρωπήσεως γενομένης,
not in-seeming and appearance the incarnation having-happened
ἀλλὰ τῇ ἀληθείᾳ· οὐδὲ ὥσπερ διὰ σωλῆνος διελθὼν
but in-the truth nor as-it-were through a-pipe having-passed
τῆς Παρθένου, ἀλλὰ σαρκωθεὶς ἐξ αὐτῆς ἀληθῶς [καὶ
of-the Virgin but made-flesh from her truly and
γαλακτοτροφηθεὶς ἀληθῶς ἐξ αὐτῆς]· φαγὼν ὡς ἡμεῖς
milk-fed truly from her having-eaten as we
ἀληθῶς, καὶ πιὼν ὡς ἡμεῖς ἀληθῶς. Εἰ γὰρ φάντασμα
truly and having-drunk as we truly if for a-phantom

ἦν ἡ ἐνανθρώπησις, φάντασμα καὶ ἡ σωτηρία. Διπλοῦς ἦν
was the incarnation a-phantom also the salvation twofold was
ὁ Χριστὸς, ἄνθρωπος μὲν τὸ φαινόμενον, Θεὸς δὲ τὸ
— Christ man indeed the-thing appearing God but the-thing
μὴ φαινόμενον· ἐσθίων μὲν ὡς ἄνθρωπος ἀληθῶς ὡς ἡμεῖς
not appearing eating indeed as man truly as we
(εἶχε γὰρ τῆς σαρκὸς τὸ ὁμοιοπαθὲς ὡς ἡμεῖς), τρέφων δὲ
he-had for of-the flesh the like-passions as we feeding but
ἐκ πέντε ἄρτων τοὺς πεντακισχιλίους ὡς Θεός· ἀποθνήσκων
from five loaves the five-thousand as God dying
μὲν ὡς ἄνθρωπος ἀληθῶς, νεκρὸν δὲ τὸν τετραήμερον
indeed as man truly the-dead and the four-days-dead
ἐγείρων ὡς Θεός· καθεύδων εἰς τὸ πλοῖον ἀληθῶς ὡς
raising as God sleeping in the boat truly as
ἄνθρωπος, καὶ περιπατῶν ἐπὶ τῶν ὑδάτων ὡς Θεός.
man and walking on the waters as God

ΠΕΡΙ ΤΟΥ ΣΤΑΥΡΟΥ.

ON THE CROSS

Οὗτος ἐσταυρώθη ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ἀληθῶς. 10
this-one was-crucified for the sins our truly
Κἂν γὰρ ἀρνήσασθαι βουληθῇς, ὁ τόπος ἐλέγχει σε
even-if for to-deny you-should-wish the place refutes you
φαινόμενος, ὁ μακάριος οὗτος Γολγοθᾶς, ἐν ᾧ νῦν,
being-seen the blessed this Golgotha in which now
διὰ τὸν ἐν αὐτῷ σταυρωθέντα, συγκεκροτήμεθα· καὶ
because-of the-one on it crucified we-are-gathered and
τοῦ ξύλου τοῦ σταυροῦ πᾶσα λοιπὸν ἡ οἰκουμένη κατὰ
of-the wood of-the cross all thereafter the world piece-by
μέρος ἐπληρώθη. Ἐσταυρώθη δὲ οὐχ ὑπὲρ ἰδίων ἁμαρτιῶν,
piece has-been-filled he-was-crucified but not for his-own sins
ἀλλ' ἵνα ἡμεῖς τῶν οἰκείων ἁμαρτιῶν ἐλευθερωθῶμεν.
but that we from-the own sins may-be-freed

Καὶ κατεφρονήθη μὲν ὑπὸ τῶν ἀνθρώπων τότε, καὶ
and he-was-despised indeed by the men then and
ἐῤῥαπίσθη ὡς ἄνθρωπος· ἐγνωρίσθη δὲ ὑπὸ τῆς κτίσεως
was-struck as a-man he-was-recognized but by the creation
ὡς Θεός· ὁ γὰρ ἥλιος Δεσπότην ἀτιμαζόμενον ἰδὼν,
as God the for sun the-Master being-dishonored having-seen
ἐξελίμπανεν τρέμων, οὐ φέρων τὴν θέαν.
failed trembling not bearing the sight
Περὶ τῆς ταφῆς.
on the burial

11 Ἐν μνήματι πέτρας ἐτέθη ἀληθῶς ὡς ἄνθρωπος· ἀλλὰ
in a-tomb of-rock he-was-laid truly as a-man but
πέτραι διερῥάγησαν τῷ φόβῳ δι' αὐτόν. Κατῆλθεν εἰς
rocks were-rent with-the fear because-of him he-went-down into
τὰ καταχθόνια, ἵνα κἀκεῖθεν λυτρώσηται τοὺς δικαίους·
the regions-below-the-earth that from-there-also he-might-redeem the just
Ἐβούλου γὰρ, εἰπέ μοι, τοὺς μὲν ζῶντας ἀπολαῦσαι τῆς
did-you-wish for tell me the indeed living to-enjoy the
χάριτος, καὶ ταῦτα τῶν πλείστων οὐχ ὁσίων ὄντων· τοὺς
grace and that of-the most not holy being those
δὲ ἀπὸ Ἀδὰμ πολυχρονίως ἀποκεκλεισμένους, μὴ τυχεῖν
but from Adam for-a-long-time shut-up not to-obtain
τῆς ἐλευθερίας λοιπόν; Ἡσαΐας ὁ προφήτης τοσαῦτα
the freedom henceforth Isaiah the prophet so-many-things
περὶ αὐτοῦ μεγαλοφώνως ἐκήρυξεν· οὐκ ἤθελες ἵνα
about him loudly proclaimed not did-you-wish that
βασιλεὺς κατελθὼν λυτρώσηται τὸν κήρυκα; Δαβὶδ ἦν
the-king having-come-down might-redeem the herald David was
ἐκεῖ καὶ Σαμουὴλ, καὶ πάντες οἱ προφῆται, καὶ αὐτὸς
there and Samuel and all the prophets and himself
Ἰωάννης ὁ λέγων διὰ τῶν ἀποσταλέντων· Σὺ εἶ
John the-one saying through those sent you are

ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; οὐκ ἤθελεν ἵνα
the-one coming or another do-we-expect not did-he-wish that
καταβὰς λυτρώσηται τοὺς τοιούτους;
having-gone-down he-might-redeem the such(-men)

ΠΕΡΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ.

ON THE RESURRECTION

Ἀλλ' ὁ καταβὰς εἰς τὰ καταχθόνια, πάλιν ἀνῆλθε· 12
but the-one having-gone-down into the regions-below-the-earth again came-up
καὶ ὁ ταφεὶς Ἰησοῦς πάλιν ἀνέστη τὸ τριήμερον ἀληθῶς.
and the-one buried Jesus again rose on-the third-day truly
Κἂν ποτέ σε διασύρωσιν Ἰουδαῖοι, ταχέως ἀπάντησον,
and-if ever you mock Jews quickly answer
οὕτως ἐρωτήσας· Ἰωνᾶς τριήμερος ἀπὸ κήτους ἐξῆλθε,
thus having-asked Jonah after-three-days from the-sea-monster came-out
καὶ Χριστὸς τριήμερος ἀπὸ γῆς ἆρα οὐκ ἐγήγερται;
and Christ after-three-days from earth — not has-he-been-raised
Τῶν ὀστέων Ἐλισσαίου νεκρὸς ἁψάμενος. ἐγήγερται· καὶ
of-the bones of-Elisha a-dead-man having-touched was-raised and
ὁ τῶν ἀνθρώπων ποιητὴς, δυνάμει Πατρὸς ἆρ' οὐχὶ
the of-the men maker by-the-power of-the-Father — not
μᾶλλον εὐκοπώτερον ἐγείρεται; Ἀνέστη τοίνυν ἀληθῶς, καὶ
rather more-easily is-he-raised he-rose therefore truly and
ἀναστὰς πάλιν ὤφθη τοῖς μαθηταῖς· καὶ μάρτυρες αὐτοῦ
having-risen again was-seen by-the disciples and witnesses his
τῆς ἀναστάσεως μαθηταὶ δώδεκα, οὐ λόγοις κεχαρισμένοις
of-the resurrection disciples twelve not with-words pleasing
μαρτυρήσαντες, ἀλλὰ μέχρι βασάνων καὶ θανάτων περὶ
having-testified but even-to tortures and deaths about
τῆς ἀληθοῦς ἀναστάσεως ἀγωνισάμενοι. Εἶτα, ἐπὶ στόματος
the true resurrection having-contended then on the-mouth
μὲν δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα,
indeed of-two witnesses and of-three shall-stand every word

κατὰ τὴν Γραφήν· δώδεκα δὲ τῇ ἀναστάσει τοῦ Χριστοῦ
according-to the Scripture twelve but to-the resurrection — of-Christ
μαρτυροῦσι, καὶ ἄρα ἔτι πρὸς τὴν ἀνάστασιν ἀπιστεῖς;
testify and then still toward the resurrection do-you-disbelieve
Περὶ Ἀναλήψεως.
on the-Ascension

13 Τὸν δρόμον δὲ τῆς ὑπομονῆς τελέσας Ἰησοῦς, καὶ τοὺς
the course and of-the endurance having-completed Jesus and the
ἀνθρώπους λυτρωσάμενος τῶν ἁμαρτιῶν, ἀνέβη πάλιν εἰς
men having-redeemed from-the sins went-up again into
τοὺς οὐρανούς, νεφέλης αὐτὸν ὑπολαβούσης· καὶ ἄγγελοι μὲν
the heavens a-cloud him having-taken-up and angels indeed
ἀνιόντι παρειστήκεισαν, ἀπόστολοι δὲ ἐθεώρουν. Εἰ δέ
by-him-going-up stood-beside apostles and beheld if but
τις τοῖς λεγομένοις ἀπιστεῖ, αὐτῇ πιστευέτω τῇ δυνάμει
anyone the-things said disbelieves itself let-him-believe the power
τῶν νῦν βλεπομένων. Πάντες οἱ βασιλεῖς τελευτῶντες,
of-the-things now seen all the kings dying
συναποσβεννύουσι τῇ ζωῇ καὶ τὴν δύναμιν· Χριστὸς δὲ
extinguish-with the life also the power Christ but
σταυρωθεὶς, ὑπὸ πάσης προσκυνεῖται τῆς οἰκουμένης.
crucified by all is-worshiped the world
Τὸν ἐσταυρωμένον καταγγέλλομεν, καὶ τρέμουσιν οἱ
the crucified-one we-proclaim and tremble the
δαίμονες. Πολλοὶ κατὰ χρόνους ἐσταυρώθησαν· ἀλλὰ ποίου
demons many in times were-crucified but of-what
σταυρωθέντος ἐπίκλησις ἑτέρου ποτὲ τοὺς δαίμονας ἀπήλασε;
crucified invocation another ever the demons drove-off

14 Μὴ τοίνυν ἐπαισχυνθῶμεν τῷ σταυρῷ τοῦ Χριστοῦ·
not therefore let-us-be-ashamed-of the cross — of-Christ
ἀλλὰ κἂν ἄλλος ἀποκρύπτῃ, σὺ φανερῶς ἐπὶ μετώπῳ
but even-if another hide-it you openly on the-forehead

σφραγίζου· ἵνα οἱ δαίμονες τὸ σημεῖον ἰδόντες τὸ
seal-yourself that the demons the sign having-seen the
βασιλικὸν, μακρὰν φύγωσι τρέμοντες. Ποίει δὲ τοῦτο
royal far may-flee trembling do and this
τὸ σημεῖον, ἐσθίων καὶ πίνων, καθήμενος, κοιταζόμενος,
the sign eating and drinking sitting lying-down
ἐξανιστάμενος. λαλῶν, περιπατῶν· ἁπαξαπλῶς ἐν παντὶ
rising-up speaking walking in-a-word in every
πράγματι. Ὁ γὰρ ἐνταῦθα σταυρωθεὶς, ἐν οὐρανοῖς
matter the-one for here crucified in the-heavens
ἐστιν ἄνω. Εἰ μὲν γὰρ σταυρωθεὶς καὶ ταφεὶς ἐναπέμεινε
is above if indeed for crucified and buried he-had-remained
τῷ τάφῳ. εἴχομεν ἂν ἐπαισχύνεσθαι· νυνὶ δὲ ὁ ἐν
in-the tomb we-would — to-be-ashamed now but the-one in
τῷ Γολγοθᾷ τούτῳ σταυρωθεὶς, ἀπὸ τοῦ πρὸς ἀνατολὰς
— Golgotha this crucified from the toward the-east
ὄρους τῶν Ἐλαιῶν ἀναβέβηκεν εἰς τὸν οὐρανόν. Ἐντεῦθεν
mount of-the Olives has-gone-up into the heaven from-here
γὰρ εἰς ᾅδην καταβὰς, καὶ πάλιν ἀνελθὼν πρὸς ἡμᾶς,
for into Hades having-gone-down and again having-come-up to us
ἀφ' ἡμῶν ἀνῆλθε πάλιν εἰς τὸν οὐρανὸν, τοῦ Πατρὸς
from us went-up again into the heaven the Father
αὐτῷ προσφωνοῦντος, καὶ λέγοντος· Κάθου ἐκ δεξιῶν μου,
to-him addressing and saying sit at the-right my
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
until — I-put the enemies your a-footstool of-the feet your

ΠΕΡΙ ΜΕΛΛΟΥΣΗΣ ΚΡΙΣΕΩΣ.

ON THE-COMING JUDGMENT

Οὗτος Ἰησοῦς ὁ Χριστὸς ὁ ἀναβὰς, ἔρχεται πάλιν 15
this Jesus — Christ the-one having-gone-up comes again
ἐξ οὐρανῶν, οὐκ ἀπὸ γῆς· καὶ εἶπον, οὐκ ἀπὸ γῆς, ἐπειδὴ
from the-heavens not from earth and I-said not from earth since

πολλοὶ μέλλουσιν ἀντίχριστοι νῦν ἀπὸ γῆς ἔρχεσθαι. Ἤδη
many are-about antichrists now from earth to-come already
γὰρ, καθὼς ἐθεώρησας, ἤρξαντο πολλοὶ λέγειν, ὅτι Ἐγώ
for as you-have-seen have-begun many to-say that I
εἰμι ὁ Χριστός· καὶ μέλλει λοιπὸν ἔρχεσθαι τὸ βδέλυγμα
am — Christ and is-about thereafter to-come the abomination
τῆς ἐρημώσεως, ψευδῆ Χριστοῦ προσηγορίαν ἑαυτῷ
of-the desolation a-false of-Christ name to-himself
προστιθείς. Σὺ δέ μοι τὸν ἀληθῆ Χριστὸν, τὸν Υἱὸν τοῦ
adding you but me the true Christ the Son —
Θεοῦ τὸν μονογενῆ, μηκέτι λοιπὸν ἀπὸ γῆς ἐρχόμενον,
of-God the only-begotten no-longer thereafter from earth coming
ἀλλ' ἐξ οὐρανῶν προσδόκα, ὑπὲρ ἅπασαν ἀστραπὴν καὶ
but from the-heavens expect beyond all lightning and
λαμπηδόνα φωτὸς τοῖς πᾶσι φαινόμενον, ὑπ' ἀγγέλων
brilliance of-light to-the all appearing by angels
δορυφορούμενον· ἵνα κρίνῃ ζῶντας καὶ νεκροὺς, καὶ
escorted that he-may-judge living and dead and
βασιλεύῃ βασιλείαν οὐράνιον, αἰώνιον, καὶ ἀτελεύτητον.
reign a-kingdom heavenly eternal and endless
Ἀσφαλίζου γάρ μοι καὶ ἐν τούτῳ, ἐπειδὴ πολλοί εἰσιν
secure-yourself for me also in this since many are
οἱ λέγοντες τέλος εἶναι τῆς Χριστοῦ βασιλείας.
those saying an-end to-be of-the of-Christ kingdom

ΠΕΡΙ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.

ON HOLY SPIRIT

16 Πίστευε καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, καὶ τὴν αὐτὴν ἔχε
believe also in the Spirit the Holy and the same have
περὶ αὐτοῦ δόξαν, ἣν παρέλαβες ἔχειν περὶ Πατρὸς καὶ
about him opinion which you-received to-have about Father and
Υἱοῦ· καὶ μὴ κατὰ τοὺς τὰ δύσφημα περὶ αὐτοῦ
Son and not according-to those the blasphemous-things about him

διδάσκοντας. Σὺ δὲ μάνθανε, ὅτι ἕν ἐστι τοῦτο τὸ ἅγιον
teaching you but learn that one is this the Holy
Πνεῦμα, ἀδιαίρετον, πολυδύναμον· πολλὰ μὲν ἐνεργοῦν,
Spirit indivisible of-many-powers many-things indeed working
αὐτὸ δὲ μὴ μεριζόμενον· τὸ γινώσκον τὰ μυστήρια,
itself but not being-divided the-one knowing the mysteries
τὸ ἐρευνῶν πάντα, καὶ τὰ βάθη τοῦ Θεοῦ· τὸ ἐπὶ τὸν
the-one searching all-things even the depths — of-God the-one upon the
Κύριον Ἰησοῦν Χριστὸν ἐν εἴδει περιστερᾶς κατελθόν· τὸ
Lord Jesus Christ in form of-a-dove having-descended the-one
ἐν νόμῳ καὶ προφήταις ἐνεργῆσαν· τὸ καὶ νῦν κατὰ τὸν
in law and prophets having-worked the-one also now at the
καιρὸν τοῦ βαπτίσματος σφραγίζον σου τὴν ψυχήν· οὗ
season of-the baptism sealing your the soul of-whom
καὶ πᾶσα νοητὴ φύσις χρείαν ἔχει τῆς ἁγιότητος· εἰς ὃ
also every spiritual nature need has for-the holiness against whom
βλασφημῆσαί τις ἐὰν τολμήσῃ, οὐκ ἔχει ἄφεσιν οὔτε ἐν τῷ
to-blaspheme anyone if he-dare not he-has remission either in the
αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι· ὅπερ σὺν Πατρὶ καὶ Υἱῷ
age this or in the coming which with Father and Son
τῇ τῆς θεότητος δόξῃ τετίμηται· οὗ καὶ χρείαν ἔχουσι
with-the of-the godhead glory is-honored of-whom also need have
θρόνοι καὶ κυριότητες, ἀρχαὶ καὶ ἐξουσίαι. Εἷς γάρ ἐστι
thrones and dominions principalities and powers one for is
Θεὸς, ὁ τοῦ Χριστοῦ Πατήρ· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς
God the — of-Christ Father and one Lord Jesus Christ
ὁ τοῦ μόνου Θεοῦ μονογενὴς Υἱὸς καὶ ἓν τὸ Πνεῦμα τὸ
the of-the only God only-begotten Son and one the Spirit the
ἅγιον, τὸ πάντων ἁγιαστικὸν καὶ θεοποιὸν, τὸ ἐν νόμῳ
Holy the of-all sanctifier and deifier the-one in law
καὶ προφήταις, Παλαιᾷ τε καὶ Καινῇ Διαθήκῃ λαλῆσαν.
and prophets in-the-Old both and New Covenant having-spoken

17 Ταύτην ἔχε τὴν σφραγῖδα ἐν τῇ διανοίᾳ σου πάντοτε, ἥτις νῦν
this have the seal in the mind your always which now
μὲν κατὰ ἀνακεφαλαίωσιν ἀκροθιγῶς σοι εἴρηται· εἰ δὲ
indeed by-way-of summary cursorily to-you has-been-spoken if but
παράσχοι ὁ Κύριος, μετὰ τῆς ἐκ τῶν Γραφῶν ἀποδείξεως
grant the Lord with the from the Scriptures proof
κατὰ δύναμιν ῥηθήσεται. Δεῖ γὰρ περὶ τῶν θείων καὶ
according-to ability it-will-be-spoken it-is-needful for about the divine and
ἁγίων τῆς πίστεως μυστηρίων, μηδὲ τὸ τυχὸν ἄνευ τῶν
holy of-the faith mysteries not-even the least without the
θείων παραδίδοσθαι Γραφῶν· καὶ μὴ ἁπλῶς πιθανότησι
divine to-be-delivered Scriptures and not simply by-plausibilities
καὶ λόγων κατασκευαῖς παραφέρεσθαι. Μηδὲ ἐμοὶ τῷ
and of-words by-constructions to-be-carried-away not-even me the-one
ταῦτά σοι λέγοντι, ἁπλῶς πιστεύσῃς, ἐὰν τὴν ἀπόδειξιν
these-things to-you saying simply believe if the proof
τῶν καταγγελλομένων, ἀπὸ τῶν θείων μὴ λάβῃς
of-the-things proclaimed from the divine not you-receive
Γραφῶν. Ἡ σωτηρία γὰρ αὕτη τῆς πίστεως ἡμῶν, οὐκ ἐξ
Scriptures the salvation for this of-the faith our not from
εὑρεσιλογίας, ἀλλὰ ἐξ ἀποδείξεως τῶν θείων ἐστὶ Γραφῶν.
ingenious-argument but from proof of-the divine is Scriptures

ΠΕΡΙ ΨΥΧΗΣ.

ON SOUL

18 Μετὰ δὲ τὴν γνῶσιν τῆς σεμνῆς καὶ ἐνδόξου ταύτης καὶ
after and the knowledge of-the solemn and glorious this and
παναγίας πίστεως, καὶ σεαυτὸν γνῶθι λοιπόν, ὅστις εἶ· ὅτι
all-holy faith also yourself know henceforth who you-are that
διπλοῦς ἄνθρωπος καθέστηκας, ἐκ ψυχῆς τε καὶ σώματος
twofold a-man you-are-constituted of soul both and body
συγκείμενος· καὶ ὅτι, καθὼς πρὸ βραχέος εἴρηται, ὁ αὐτὸς
composed and that as before a-little has-been-said the same

Θεὸς καὶ τῆς ψυχῆς καὶ τοῦ σώματός ἐστι δημιουργός. Καὶ
God both of-the soul and of-the body is creator and
γίνωσκε, ὅτι ψυχὴν ἔχεις αὐτεξούσιον, ἔργον Θεοῦ κάλλιστον,
know that a-soul you-have self-determining a-work of-God most-beautiful
κατ᾽ εἰκόνα τοῦ πεποιηκότος· ἀθάνατον, διὰ τὸν
according-to the-image of-the-one having-made-it immortal because-of the
ἀπαθανατίζοντα Θεόν. Ζῶον λογικὸν ἄφθαρτον, διὰ
immortalizing God a-living-being rational incorruptible because-of
τὸν ταῦτα χαρισάμενον· ἐξουσίαν ἔχον ποιεῖν ἃ βούλεται.
the-one these-things having-granted authority having to-do what it-wills
Οὐ γὰρ κατὰ γένεσιν ἁμαρτάνεις, οὔτε κατὰ τύχην πορνεύεις,
not for by birth-star you-sin nor by chance you-fornicate
οὔτε, καθὼς ληροῦσί τινες, αἱ τῶν ἄστρων πλοκαὶ ταῖς
nor as talk-nonsense some the of-the stars weavings to-the
ἀσελγείαις σε προσέχειν ἀναγκάζουσι· τί φεύγων ὁμολογῆσαι
licentiousnesses you to-attend compel why fleeing to-confess
τὰ σεαυτοῦ κακὰ, τοῖς ἀναιτίοις ἄστροις προσγράφεις τὴν
the your-own evils to-the blameless stars do-you-ascribe the
αἰτίαν; Μή μοι πρόσεχε λοιπὸν ἀστρολόγοις· περὶ γὰρ
cause not me attend henceforth to-astrologers about for
τούτων λέγει ἡ θεία Γραφή· Στήτωσαν καὶ σωσάτωσάν
these says the divine Scripture let-stand-up and save
σε οἱ ἀστρολόγοι τοῦ οὐρανοῦ· καὶ ἑξῆς· Ἰδοὺ πάντες ὡς
you the astrologers of-the heaven and next behold all as
φρύγανον ἐπὶ πυρὶ κατακαυθήσονται, καὶ οὐ μὴ ἐξέλωνται
brushwood on fire will-be-burned-up and not — they-will-deliver
τὴν ψυχὴν αὐτῶν ἐκ φλογός.
the soul their from flame
Μάνθανε δὲ καὶ τοῦτο, ὅτι πρὶν παραγένηται εἰς τόνδε 19
learn and also this that before comes into this
τὸν κόσμον ἡ ψυχὴ, οὐδὲν ἥμαρτεν· ἀλλ᾽ ἐλθόντες
the world the soul nothing sinned but having-come

ἀναμάρτητοι, νῦν ἐκ προαιρέσεως ἁμαρτάνομεν. Μή μοι
sinless now from choice we-sin not me
κακῶς τινος ἀκούσῃς ἐξηγουμένου τὸ, Εἰ δὲ ὃ οὐ θέλω,
badly someone hear expounding the if but what not I-wish
τοῦτο ποιῶ· ἀλλὰ μέμνησο τοῦ λέγοντος· Ἐὰν θέλητε,
this I-do but remember the-one saying if you-be-willing
καὶ εἰσακούσησθέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε· ἐὰν
and listen-to me the good-things of-the earth you-shall-eat if
δὲ μὴ θέλητε, μηδὲ εἰσακούσησθέ μου, μάχαιρα ὑμᾶς
but not you-be-willing nor listen-to me a-sword you
κατέδεται, καὶ τὰ ἑξῆς· καὶ πάλιν· Ὥσπερ παρεστήσατε
shall-devour and the rest and again as you-presented
τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ, καὶ τῇ ἀνομίᾳ εἰς
the members your slaves to-the uncleanness and to-the lawlessness for
τὴν ἀνομίαν· οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα
the lawlessness so now present the members your slaves
τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Καὶ μέμνησο τῆς Γραφῆς
to-the righteousness for sanctification and remember the Scripture
λεγούσης· Καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν
saying as not they-thought-fit — God to-have in
ἐπιγνώσει· καὶ, ὅτι Τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν
knowledge and that the-thing known — of-God manifest is
ἐν αὐτοῖς· καὶ, ὅτι Τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
in them and that the eyes their they-closed
καὶ τοῦ Θεοῦ πάλιν ἐγκαλοῦντος, καὶ λέγοντος· Ἐγὼ δὲ
and — God again accusing and saying I and
ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινήν· πῶς
planted you a-vine fruitful all true how
ἐστράφης εἰς πικρίαν, ἡ ἄμπελος ἡ ἀλλοτρία;
were-you-turned into bitterness the vine the strange

Ἀθάνατός ἐστιν ἡ ψυχή· καὶ ὁμοῖαι πᾶσαι αἱ ψυχαί 20
immortal is the soul and alike all the souls
εἰσιν ἀνδρῶν τε καὶ γυναικῶν· τὰ γὰρ μέλη τοῦ
are of-men both and of-women the for members of-the
σώματος διακέκριναι μόνον. Οὐκ ἔστι τάγμα ψυχῶν
body are-distinguished only not there-is a-rank of-souls
κατὰ φύσιν ἁμαρτανουσῶν, καὶ τάγμα ψυχῶν κατὰ
by nature sinning and a-rank of-souls by
φύσιν δικαιοπραγουσῶν· ἀλλ' ἐκ προαιρέσεως ἀμφότερα,
nature doing-right but from choice both
μονοειδοῦς καὶ ὁμοίας οὔσης ἐν ἅπασι τῆς τῶν ψυχῶν
of-uniform and alike being in all of-the of-the souls
ὑποστάσεως. Οἶδα μὲν οὖν πολλὰ λέγων, καὶ ὡς ὁ καιρὸς
substance I-know indeed then much saying and that the time
ἤδη πολύς ἐστιν· ἀλλὰ τί σωτηρίας προτιμώτερον; Οὐ
already long is but what than-salvation more-precious not
βούλει καμὼν λαβεῖν ἐφόδια πρὸς τοὺς αἱρετικούς; οὐδὲ
do-you-wish having-toiled to-receive provisions against the heretics nor
θέλεις γνῶναι τῆς ὁδοῦ τὰς παρεκτροπάς, ἵνα μὴ κατὰ
do-you-wish to-know of-the road the turnings-aside that not down
κρημνὸν ἐξ ἀγνοίας ἐνεχθῇς; Εἰ οἱ διδάσκοντες
a-precipice from ignorance you-may-be-carried if those teaching
ἡγοῦνται κέρδος οὐ μικρόν, τὸ σὲ ταῦτα μαθεῖν· σὺ
consider a-gain not small the you these-things to-learn you
ὁ μανθάνων, ἆρα οὐκ ὀφείλεις ἡδέως δέχεσθαι τῶν
the-one learning — not ought gladly to-receive of-the-things
λεγομένων τὸ πλῆθος.
spoken the multitude
Αὐτεξούσιός ἐστιν ἡ ψυχή· καὶ ὁ διάβολος τὸ μὲν 21
self-determining is the soul and the devil the indeed
ὑποβάλλειν δύναται, τὸ δὲ καὶ ἀναγκάσαι παρὰ προαίρεσιν,
to-suggest can the but also to-compel against choice

οὐκ ἔχει τὴν ἐξουσίαν. Ὑπογράφει σοι πορνείας λογισμόν·
not he-has the authority he-sketches for-you of-fornication a-thought
ἐὰν θέλῃς, ἐδέξω· ἐὰν μὴ θέλῃς, οὐκ ἐδέξω. Εἰ γὰρ
if you-will you-received-it if not you-will not you-received-it if for
κατ᾽ ἀνάγκην ἐπόρνευες, καὶ τίνος ἕνεκα τὴν γέενναν
by necessity you-fornicated also for-what sake — Gehenna
ἡτοίμασεν ὁ Θεός; Εἰ κατὰ φύσιν, ἀλλ᾽ οὐ κατὰ προαίρεσιν
did-prepare — God if by nature but not by choice
ἐδικαιοπράγεις, τίνος ἕνεκεν στεφάνους ἀνεκδιηγήτους
you-did-right for-what sake crowns indescribable
ἡτοίμασεν ὁ Θεός; Πρᾷόν ἐστι τὸ πρόβατον, ἀλλ᾽ οὐδέποτε
did-prepared — God gentle is the sheep but never
τοῦτο διὰ τὴν πραότητα ἐστεφανώθη· ἐπειδὴ τὸ πρᾶον
this because-of its gentleness was-crowned since the gentle
οὐκ ἐκ προαιρέσεως, ἀλλ᾽ ἐκ φύσεως αὐτῷ πρόσεστιν.
not from choice but from nature to-it belongs

ΠΕΡΙ ΣΩΜΑΤΟΣ.

ON BODY

22 Ἔγνως, ἀγαπητὲ, καθ᾽ ὅσον ἐγχωρεῖ τέως, τὰ περὶ
you-have-known beloved as-far as it-is-possible meanwhile the-things about
ψυχῆς· δέξαι κατὰ δύναμιν καὶ τὸν περὶ τοῦ σώματός
soul receive according-to ability also the about the body
σου λόγον. Μή τινος τῶν λεγόντων ἀνάσχῃ, ἀλλότριον
your word not anyone of-those saying endure foreign
Θεοῦ τοῦτο εἶναι τὸ σῶμα. Οἱ γὰρ ἀλλότριον Θεοῦ εἶναι
to-God this to-be the body those for foreign to-God to-be
τὸ σῶμά τι πιστεύοντες, καὶ ὡς ἐν ἀλλοτρίῳ σκεύει
the body something believing and as in a-foreign vessel
τὴν ψυχὴν κατοικεῖν, τούτῳ καὶ εἰς πορνείας ἑτοίμως
the soul to-dwell to-this also for fornications readily
ἀποκέχρηνται. Τί δὲ καὶ κατέγνωσαν τοῦ θαυμασίου
they-misuse what and also have-they-condemned in-the wonderful

τούτου σώματος; τί μὲν γὰρ ἐν εὐπρεπείᾳ λείπεται;
this body what indeed for in comeliness is-lacking
τί δὲ οὐκ ἔστιν ἔντεχνον τῆς κατασκευῆς; Ἆρα οὐκ
what but not is skillful of-the construction — not
ἐχρῆν αὐτοὺς κατανοῆσαι ὀφθαλμῶν μὲν λαμπροτάτην
ought them to-consider of-eyes indeed most-bright
κατάστασιν· ὅπως δὲ τὰ ὦτα πλαγίως ἐγκείμενα,
arrangement how and the ears slantwise set
ἀνεμπόδιστον δέχεται τὴν ἀκοήν; καὶ ὅπως ἡ ὄσφρησις
unbindered receive the hearing and how the smell
μὲν ἔστι τῶν ἀτμῶν διακριτικὴ, καὶ τῶν ἀναθυμιάσεων
indeed is of-the vapors discerning and of-the exhalations
ἀντιληπτική; ἡ γλῶττα δὲ ὅπως δισσῶν πραγμάτων ἐστὶ
perceptive the tongue and how of-two matters is
διάκονος, γευστικῆς ἕξεως, καὶ διαλεκτικῆς ἐνεργείας; ὅπως
minister of-the-tasting habit and of-the-speaking operation how
ὁ πνεύμων ἐν ἀποκρύφοις κείμενος, ἄπαυστον ἔχει τοῦ
the lung in hidden-places lying ceaseless has of-the
ἀέρος τὴν ἀναπνοήν; Τίς ὁ ἐνθεὶς παλμὸν καρδίας
air the breathing who the-one having-put-in a-beating of-the-heart
ἀδιάλειπτον; τίς ὁ διελὼν εἰς φλέβας καὶ ἀρτηρίας
unceasing who the-one having-divided into veins and arteries
τοσαύτας; τίς ὁ τοῖς νεύροις τὰ ὀστέα σοφῶς ἐνείρας;
so-many who the-one with-the sinews the bones wisely having-strung
τίς ὁ τῆς τροφῆς μέρος μὲν εἰς ὑπόστασιν δοὺς,
who the-one of-the food part indeed into substance having-given
μέρος δὲ εἰς εὐσχήμονα διάκρισιν διακρίνας, καὶ τὰ
part and into seemly separation having-separated and the
τῆς ἀσχημοσύνης μέλη ἐν εὐσχημονεστέροις ἀποκρύψας
of-the shame members in more-seemly having-hidden

τόποις; τίς μέλλουσαν ἐκλείπειν τὴν τῶν ἀνθρώπων φύσιν,
places who about to-fail the of-the men nature
δι᾽ εὐτελοῦς κοινωνίας ἀκατάπαυστον συνεστήσατο;
through lowly intercourse unceasing established
23 Μὴ λέγε μοι τὸ σῶμα παραίτιον ἁμαρτίας εἶναι. Εἰ
not tell me the body the-cause of-sin to-be if
γὰρ τὸ σῶμα τῆς ἁμαρτίας αἴτιον, διὰ τί νεκρὸν οὐχ
for the body of-the sin cause for what a-corpse not
ἁμαρτάνει; Παράθες ξίφος τῇ δεξιᾷ τοῦ τετελευτηκότος
sins put a-sword in-the right-hand of-one having-died
ἀρτίως, καὶ φόνος οὐ γίνεται· διὰ τετελευτηκότος ἀρτίως
just-now and murder not happens through having-died just-now
νέου κάλλη παντοῖα παρερχέσθω, καὶ ἐπιθυμία πορνείας
of-a-youth beauties of-all-kinds let-pass-by and desire of-fornication
οὐ γίνεται· Διὰ τί; ἐπειδὴ τὸ σῶμα οὐχ ἁμαρτάνει καθ᾽
not arises for what since the body not sins by
ἑαυτὸ, ἀλλὰ διὰ τοῦ σώματος ἡ ψυχή· Ἐργαλεῖόν ἐστι
itself but through the body the soul an-instrument is
τὸ σῶμα, καὶ ὥσπερ ἱμάτιον καὶ στολὴ ψυχῆς· κἂν
the body and as-it-were a-garment and robe of-the-soul and-if
μὲν ὑπὸ ταύτης πορνείᾳ παραδοθῇ, γίνεται ἀκάθαρτον·
indeed by her to-fornication it-be-handed-over it-becomes unclean
ἐὰν δὲ ἁγίᾳ ψυχῇ συνοικήσῃ, γίνεται ναὸς ἁγίου
if but with-a-holy soul it-dwell it-becomes a-temple of-the-Holy
Πνεύματος. Οὐκ ἐγὼ ταῦτα λέγω, ἀλλὰ Παῦλος ὁ
Spirit not I these-things say but Paul the
ἀπόστολος εἴρηκεν· Οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν
apostle has-said not do-you-know that the bodies your
ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν; Φεῖσαι τοίνυν
a-temple of-the-one in you Holy Spirit is spare therefore
τοῦ σώματος, ὡς ναοῦ Πνεύματος ἁγίου τυγχάνοντος. Μὴ
the body as a-temple of-the-Spirit Holy being not

φύρῃς ἐν πορνείαις τὴν σάρκα σου, μὴ μολύνῃς σου τὴν
defile in fornications the flesh your not stain your the
καλλίστην ταύτην στολήν· εἰ δὲ καὶ ἐμόλυνας, ἀπόπλυνε
most-beautiful this robe if but even you-stained-it wash-it-off
νῦν διὰ μετανοίας· ἀπόλουσαι ἕως καιρὸς παρέχει.
now through repentance wash-yourself while the-season allows
Καὶ τὸν περὶ σωφροσύνης λόγον προηγουμένως μὲν 24
and the about chastity word first-of-all indeed
ἀκουέτω τῶν μοναζόντων καὶ τῶν παρθένων τάγμα, τῶν
let-hear of-the monks and of-the virgins the-order of-those
τὸν ἰσάγγελον βίον ἐν κόσμῳ κατορθούντων [ἑπομένως δὲ
the angel-like life in the-world achieving next and
καὶ ὁ λοιπὸς τῆς Ἐκκλησίας λαός]. Μέγας ὑμῖν ἀπόκειται
also the rest of-the Church people great for-you is-laid-up
στέφανος, ἀδελφοί· μὴ μικρᾶς ἡδονῆς ἀντικαταλλάξητε
a-crown brothers not for-a-small pleasure exchange
μεγάλην ἀξίαν, ἀκούσατε τοῦ Ἀποστόλου λέγοντος. Μή
great dignity hear the Apostle saying not
τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς
anyone a-fornicator or profane as Esau who for food one
ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. Ἐν ταῖς ἀγγελικαῖς βίβλοις
sold the birthright his in the angelic books
λοιπὸν ἐγγραφεὶς διὰ τὴν πρόθεσιν τῆς σωφροσύνης,
henceforth inscribed because-of the purpose of-the chastity
βλέπε μὴ πάλιν ἐξαλειφθῇς διὰ τὴν πορνικὴν ἐργασίαν.
see-that not again you-be-blotted-out because-of the fornicating practice
Μὴ δ' αὖ πάλιν κατορθῶν τὴν σωφροσύνην, τυφωθῇς 25
not and in-turn again achieving the chastity be-puffed-up
κατὰ τῶν ὑποβεβηκότων ἐν γάμῳ. Τίμιος γὰρ ὁ γάμος,
against those having-come-down in marriage honorable for the marriage
καὶ ἡ κοίτη ἀμίαντος, ὥς φησιν ὁ Ἀπόστολος. Καὶ σὺ
and the bed undefiled as says the Apostle and you

ὁ τὴν ἁγνείαν ἔχων, ἆρα οὐκ ἐκ τῶν γεγαμηκότων
the-one the purity having — not from those having-married
ἐγεννήθης; Μὴ γὰρ ὅτι χρυσίου κτῆσιν ἔχεις, τὸ
were-you-born not for because of-gold the-possession you-have the
ἀργύριον ἀποδοκίμαζε· ἀλλ' εὐέλπιδες ἔστωσαν καὶ οἱ ἐν
silver reject but of-good-hope let-be also those in
γάμῳ νομίμως τῷ γάμῳ χρώμενοι· οἱ γάμον ἔνθεσμον,
marriage lawfully the marriage using those a-marriage lawful
ἀλλὰ μὴ τοῦτον ἀσελγῆ κατασκευάζοντες, διὰ τὴν
but not this-one licentious making because-of the
ἄμετρον ἐξουσίαν· οἱ γινώσκοντες καιροὺς ἀνέσεως, ἵνα
immoderate license those knowing seasons of-release that
σχολάζωσι τῇ προσευχῇ· οἱ μετὰ τῶν ἐνδυμάτων
they-may-be-at-leisure for-the prayer those with the garments
καθαρὰ προσφέροντες ἐν ταῖς συνάξεσιν εἰς Ἐκκλησίαν
clean bringing in the assemblies into Church
τὰ σώματα· οἱ διὰ τὸ τεκνογονεῖν, ἀλλ' οὐ διὰ τὸ
the bodies those for the to-beget-children but not for the
φιληδονεῖν, τῷ γάμῳ προσεληλυθότες.
to-love-pleasure to-the marriage having-come

26 Καὶ οἱ μονόγαμοι δὲ τοὺς δευτέρῳ γάμῳ συμπεριενεχθέντας
and the once-married too those to-a-second marriage having-been-carried
μὴ ἀποδοκιμαζέτωσαν· καλὸν μὲν γὰρ ἡ ἐγκράτεια
not let-reject good indeed for the continence
καὶ θαυμάσιον, συγγνωστὸν δὲ καὶ τῷ δευτέρῳ γάμῳ
and wonderful pardonable but also to-the second marriage
προσελθεῖν, ἵνα μὴ πορνεύσωσιν οἱ ἀσθενεῖς. Καλὸν μὲν
to-come that not may-fornicate the weak good indeed
γὰρ αὐτοῖς, ἐὰν μείνωσιν ὡς κἀγώ, φησὶν ὁ Ἀπόστολος·
for for-them if they-remain as I-also says the Apostle
εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι
if but not they-are-continent let-them-marry better for it-is

γαμῆσαι, ἢ πυροῦσθαι. Τὰ δὲ λοιπὰ πάντα ἐξοριζέσθω
to-marry than to-burn the but rest all let-be-banished
μακρὰν, πορνεία, μοιχεία, καὶ πᾶν τὸ τῆς ἀκολασίας
far fornication adultery and every the of-the licentiousness
εἶδος· τετηρήσθω δὲ τὸ σῶμα τῷ Κυρίῳ καθαρὸν, ἵνα
kind let-be-kept and the body for-the Lord pure that
καὶ ὁ Κύριος ἐπιβλέψῃ τῷ σώματι. Τρεφέσθω δὲ τὸ
also the Lord may-look-upon the body let-be-nourished and the
σῶμα σιτίοις, ἵνα ζῇ, καὶ ἀνεμποδίστως ὑπηρετῇ· οὐ
body with-food that it-may-live and unhinderedly serve not
μὴν ἵνα πρὸς τρυφὰς ἐκδοθῇ.
however that to luxuries it-may-be-given-over

Περὶ βρωμάτων.
on foods

Καὶ περὶ τροφῶν ἔστω ὑμῖν ταῦτα τὰ δόγματα· ἐπειδὴ 27
and about foods let-be for-you these the doctrines since
πολλοὶ καὶ περὶ τὰ βρώματα πταίουσιν. Οἱ μὲν γὰρ τοῖς
many also about the foods stumble those indeed for the
εἰδωλοθύτοις ἀδιαφόρως προσέρχονται· οἱ δὲ ἀσκοῦσι
idol-offerings indifferently approach others but practice-asceticism
μὲν, κατακρίνουσι δὲ τοὺς ἐσθίοντας· καὶ διαφόρως ἐν
indeed condemn but those eating and variously in
τῷ περὶ βρωμάτων λόγῳ τινῶν ἡ ψυχὴ μολύνεται,
the about foods word of-some the soul is-defiled
ἀγνοούντων τοῦ τε ἐσθίειν καὶ μὴ τὰς ἐπωφελεῖς αἰτίας.
not-knowing of-the both to-eat and not the profitable reasons
Νηστεύομεν γὰρ οἴνου τε καὶ κρεῶν ἀπεχόμενοι, οὐχ ὡς
we-fast for from-wine both and meats abstaining not as
βδελύγματα μισοῦντες, ἀλλὰ τὸν μισθὸν προσδοκῶντες· ἵνα
abominations hating but the reward expecting that
αἰσθητῶν ὑπεριδόντες, ἀπολαύσωμεν πνευματικῆς καὶ νοητῆς
sensible-things having-disdained we-may-enjoy spiritual and intelligible

τραπέζης· καὶ ἵνα νῦν σπείραντες ἐν δάκρυσιν, ἐν ἀγαλλιάσει
table and that now having-sown in tears in exultation
θερίσωμεν ἐν τῷ μέλλοντι αἰῶνι. Μὴ τοίνυν καταφρόνει
we-may-reap in the coming age not therefore despise
τῶν ἐσθιόντων, καὶ διὰ τὴν σωμάτων ἀσθένειαν
those eating and because-of the of-bodies weakness
μεταλαμβανόντων· μηδὲ ψέγε τοὺς ὀλίγῳ οἴνῳ χρωμένους,
partaking nor blame those a-little wine using
διὰ τὸν στόμαχον καὶ τὰς πυκνὰς ἀσθενείας· καὶ μήτε
because-of the stomach and the frequent illnesses and neither
αὐτοὺς ὡς ἁμαρτωλοὺς κατακρίνῃς. Μήτε ὡς ἀλλότρια
them as sinners condemn nor as foreign
μίσει τὰ κρέα· οἶδε γάρ τινας τοιούτους ὁ Ἀπόστολος,
hate the meats knows for some such the Apostle
λέγων· Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ
saying of-those-forbidding to-marry to-abstain-from foods which —
Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς.
God created for partaking with thanksgiving by-the faithful
Ἀπεχόμενος τοίνυν τούτων, μὴ ὡς βδελυκτῶν ἀπέχου,
abstaining therefore from-these not as from-abominable-things abstain
ἐπεὶ μισθὸν οὐκ ἔχεις· ἀλλ᾽ ὡς καλῶν ὄντων ὑπερφρόνει,
since a-reward not you-have but as good being disdain-them
διὰ τὰ προκείμενα νοητὰ καλλίονα.
because-of the set-before spiritual better-things

28 Ἀσφάλισαί σου τὴν ψυχὴν, μή ποτέ τι φάγῃς τῶν
secure your the soul lest ever anything you-eat of-the-things
τοῖς εἰδώλοις προσενεχθέντων· περὶ γὰρ τούτων τῶν
to-the idols offered about for these the
βρωμάτων, οὐκ ἐμοὶ νῦν μόνον, ἀλλ᾽ ἤδη καὶ τοῖς
foods not to-me now only but already also to-the
ἀποστόλοις, καὶ Ἰακώβῳ τῷ ταύτης τῆς Ἐκκλησίας
apostles and to-James the of-this the Church

ἐπισκόπῳ σπουδὴ γέγονε· καὶ γράφουσιν οἱ ἀπόστολοι
bishop zeal has-been and write the apostles
καὶ οἱ πρεσβύτεροι πᾶσι τοῖς ἔθνεσι καθολικὴν ἐπιστολὴν,
and the elders to-all the gentiles a-catholic letter
προηγουμένως μὲν τῶν εἰδωλοθύτων ἀπέχεσθαι, ἔπειτα
first-of-all indeed from-the idol-offerings to-abstain then
δὲ καὶ αἵματος, καὶ πνικτοῦ. Πολλοὶ γὰρ τῶν
and also from-blood and from-the-strangled many for of-the
ἀνθρώπων θηριώδεις ὄντες, καὶ κυνῶν δίκην ζῶντες,
men beastly being and of-dogs like living
τὸ μὲν αἷμα λάπτουσιν, ἀγριωτάτων θηρίων τρόπον
the indeed blood lap of-most-savage beasts the-way
μιμούμενοι· τὰ πεπνιγμένα δὲ κατεσθίουσιν ἀφειδῶς.
imitating the-things strangled and devour unsparingly
Σὺ δὲ, ὁ τοῦ Χριστοῦ δοῦλος, ἐσθίων ἔχε τὸ μετ'
you but the — of-Christ servant eating have the with
εὐλαβείας ἐσθίειν. Καὶ περὶ μὲν βρωμάτων αὐτάρκως.
reverence to-eat and about indeed foods enough

Περὶ ἐνδύματος.

on clothing

Ἔνδυσις δέ σοι λιτὴ περικείσθω, μὴ πρὸς καλλωπισμὸν, 29
clothing and on-you simple let-be-put not for adornment
ἀλλὰ πρὸς ἀναγκαίαν σκέπην· μηδὲ ἵνα χαυνωθῇς,
but for necessary covering nor that you-may-be-puffed-up
ἀλλ' ἵνα ἐν χειμῶνι θερμανθῇς, καὶ τοῦ σώματος
but that in winter you-may-be-warmed and of-the body
τὴν ἀσχημοσύνην καλύπτῃς· μὴ προφάσει τοῦ τὴν
the shame you-may-cover lest on-pretext of-the the
ἀσχημοσύνην καλύπτειν, ταῖς περιέργοις στολαῖς εἰς
shame to-cover with-the elaborate robes into
ἑτέραν ἀσχημοσύνην ἐμπέσῃς.
another shame you-fall

ΠΕΡΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ.

ON THE RESURRECTION

Φείδου μοι, παρακαλῶ, τοῦ σώματος τούτου, καὶ γίνωσκε,
spare for-me I-beseech the body this and know
ὅτι ἐκ νεκρῶν ἐγερθήσῃ, μετὰ τοῦ σώματος τούτου
that from the-dead you-will-be-raised with the body this
κριθησόμενος. Εἰ δέ σοί τις ἀπιστίας λόγος ὑπεισέρχεται,
to-be-judged if but to-you some of-unbelief word creeps-in
ὡς ἀδυνάτου τοῦ πράγματος τυγχάνοντος· ἐκ τῶν
as impossible the matter being from the-things
καθ' ἑαυτὸν σκόπει τὰ μὴ φαινόμενα. Σὺ γὰρ αὐτὸς,
concerning yourself consider the-things not appearing you for yourself
εἰπέ μοι, πρὸ ἑκατὸν ἢ πλειόνων ἐτῶν, λόγισαι ποῦ ἦσθα·
tell me before a-hundred or more years reckon where you-were
ἐκ ποίας δὲ σμικροτάτης καὶ εὐτελεστάτης ὑποστάσεως εἰς
from what and smallest and lowliest substance to
τοσοῦτον ἡλικίας μέγεθος καὶ τοσαύτην ὡραιότητος ἀξίαν
so-great of-stature a-size and so-great of-beauty a-worth
κατέστης! Εἶτα, ὁ τὸ μὴ ὂν εἰς τὸ εἶναι παραγαγὼν,
you-have-come then the-one the not being into the to-be having-brought
τὸ ὂν ἤδη καὶ διαπεσὸν, αὖθις ἀναστῆσαι οὐ
the-thing being already and having-fallen-apart again to-raise-up not
δύναται; Ὁ τὸν δι' ἡμᾶς σπειρόμενον σῖτον κατ' ἐνιαυτὸν
can the-one the for us sown wheat each year
νεκρούμενον ἐγείρων, ἆρα ἡμᾶς αὐτοὺς, δι' οὓς κἀκεῖνος
dying raising — us ourselves for whom also-that
ἐγήγερται, δυσκόλως ἀναστήσει; Ὁρᾷς ὅπως τὰ δένδρα
has-been-raised with-difficulty will-be-raise-up you-see how the trees
νῦν ἐπὶ τοσούτοις μησὶν ἄκαρπα καὶ ἄφυλλα καθέστηκεν·
now for so-many months fruitless and leafless stand
ἀλλὰ ὅλα, τοῦ χειμῶνος παρελθόντος, αὖθις ὥσπερ ἐκ
but whole the winter having-passed again as-it-were from

νεκρῶν ἀναβιοῖ· οὐ πολλῷ μᾶλλον ἡμεῖς καὶ εὐκοπώτερον
the-dead come-to-life not much more we and more-easily
ἀναζήσομεν; Ῥάβδος Μωσέως εἰς φύσιν ὄφεως ἀνοίκειον
shall-live-again the-rod of-Moses into the-nature of-a-snake foreign
βουλῇ Θεοῦ μετεβλήθη· καὶ ἄνθρωπος, ὁ πεσὼν εἰς
by-the-will of-God was-changed and a-man the-one having-fallen into
θάνατον, πάλιν εἰς ἑαυτὸν οὐκ ἀποκαθίσταται;
death again into himself not is-restored
Μὴ πρόσεχε τοῖς λέγουσιν, ὅτι οὐκ ἐγείρεται τὸ 31
not attend to-those saying that not is-raised the
σῶμα τοῦτο· ἐγείρεται γάρ· καὶ μάρτυς Ἡσαίας λέγων·
body this it-is-raised for and witness Isaiah saying
Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς
shall-rise the dead and shall-be-raised those in the
μνημείοις· καὶ, Πολλοὶ τῶν ἐν γῆς χώματι καθευδόντων
tombs and many of-those in of-earth the-dust sleeping
ἀναστήσονται, κατὰ τὸν Δανιήλ· οὗτοι εἰς ζωὴν
shall-rise according-to — Daniel these to life
αἰώνιον, καὶ οὗτοι εἰς αἰσχύνην αἰώνιον. Ἀλλὰ τὸ μὲν
eternal and these to shame eternal but the indeed
ἀναστῆναι, πάντων ἐστὶν ἀνθρώπων· οὐχ ὁμοία δὲ πᾶσιν
to-rise of-all is men not alike but to-all
ἡ ἀνάστασις· πάντες μὲν γὰρ αἰώνια λαμβάνομεν τὰ
the resurrection all indeed for eternal we-receive the
σώματα, ἀλλ᾽ οὐχ ὅμοια ἅπαντες· οἱ δίκαιοι μὲν γὰρ, ἵνα
bodies but not alike all the just indeed for that
διαιωνίζοντες, ἀγγέλοις συγχορεύσωσιν· οἱ δὲ ἁμαρτωλοὶ,
living-forever with-angels they-may-dance-together the but sinners
ἵνα εἰς αἰῶνας τῶν ἁμαρτημάτων ὑπομείνωσι τὴν βάσανον.
that for ages of-the sins they-may-endure the torment

Περὶ λουτροῦ.

on the-bath

32 Διὰ τοῦτο, προλαβὼν κατὰ φιλανθρωπίαν ὁ Κύριος,
because-of this having-anticipated in love-for-man the Lord
λουτροῦ μετάνοιαν ἔδωκεν, ἵνα τὸ πολὺ τῶν ἁμαρτιῶν,
of-the-bath repentance gave that the much of-the sins
μᾶλλον δὲ τὸ πᾶν φορτίον ἀποῤῥίψαντες, καὶ ἁγίῳ
rather but the whole burden having-cast-off and by-the-Holy
Πνεύματι τὴν σφραγῖδα λαβόντες, κληρονόμοι γενώμεθα
Spirit the seal having-received heirs we-may-become
ζωῆς αἰωνίου. Ἀλλὰ περὶ τοῦ λουτροῦ πρώην αὐτάρκως
of-life eternal but about the bath the-other-day enough
εἰρηκότες, ἐπὶ τὰ λείποντα τῶν εἰσαγωγικῶν μαθημάτων
having-said to the-things remaining of-the introductory lessons
λοιπὸν ἔλθωμεν.
henceforth let-us-come

ΠΕΡΙ ΤΩΝ ΘΕΙΩΝ ΓΡΑΦΩΝ.

ON THE DIVINE SCRIPTURES

33 Ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι Γραφαὶ τῆς
these-things and teach us the God-inspired Scriptures of-the
Παλαιᾶς τε καὶ Καινῆς Διαθήκης. Εἷς γάρ ἐστιν ὁ τῶν δύο
Old both and New Covenant one for is the of-the two
Διαθηκῶν Θεὸς, ὁ τὸν ἐν τῇ Καινῇ φανέντα Χριστὸν, ἐν
Covenants God the-one the in the New having-appeared Christ in
τῇ Παλαιᾷ προκαταγγείλας· ὁ διὰ νόμου καὶ προφητῶν
the Old having-foretold the-one through law and prophets
εἰς Χριστὸν παιδαγωγήσας. Πρὸ γὰρ τοῦ ἐλθεῖν τὴν πίστιν,
to Christ having-tutored before for the to-come the faith
ὑπὸ νόμον ἐφρουρούμεθα· καὶ, Ὁ νόμος παιδαγωγὸς ἡμῶν
under law we-were-guarded and the law tutor our
γέγονεν εἰς Χριστόν. Κἂν ποτε τῶν αἱρετικῶν ἀκούσῃς
has-become to Christ even-if ever of-the heretics you-hear

τινὸς βλασφημοῦντος νόμον ἢ προφήτας, ἀντίφθεγξαι τὴν
someone blaspheming law or prophets counter-speak the
σωτήριον φωνὴν, λέγων· Οὐκ ἦλθεν Ἰησοῦς καταλῦσαι
saving voice saying not came Jesus to-destroy
τὸν νόμον, ἀλλὰ πληρῶσαι. Καὶ φιλομαθῶς ἐπίγνωθι, καὶ
the law but to-fulfill and studiously learn also
παρὰ τῆς Ἐκκλησίας, ποῖαι μέν εἰσιν αἱ τῆς Παλαιᾶς
from the Church which indeed are the of-the Old
Διαθήκης βίβλοι, ποῖαι δὲ τῆς Καινῆς. Καί μοι μηδὲν
Covenant books which and of-the New and me nothing
τῶν ἀποκρύφων ἀναγίνωσκε· ὁ γὰρ τὰ παρὰ πᾶσιν
of-the apocrypha read the-one for the-things by all
ὁμολογούμενα μὴ εἰδὼς, τί περὶ τὰ ἀμφιβαλλόμενα
agreed not knowing why about the-things disputed
ταλαιπωρεῖς μάτην; Ἀναγίνωσκε τὰς θείας Γραφάς, τὰς
do-you-toil vainly read the divine Scriptures the
εἴκοσι δύο βίβλους τῆς Παλαιᾶς Διαθήκης ταύτας, τὰς
twenty two books of-the Old Covenant these the-ones
ὑπὸ τῶν ἑβδομήκοντα δύο Ἑρμηνευτῶν ἑρμηνευθείσας.
by the seventy two Translators translated
Ἀλεξάνδρου γὰρ τοῦ Μακεδόνων βασιλέως τελευτήσαντος, 34
of-Alexander for the of-Macedonians king having-died
καὶ τῆς βασιλείας εἰς τέσσαρας διαιρεθείσης ἀρχὰς, εἵς τε
and the kingdom into four having-been-divided realms into both
τὴν Βαβυλωνίαν καὶ τὴν Μακεδονίαν, Ἀσίαν τε καὶ τὴν
— Babylonia and — Macedonia Asia both and —
Αἴγυπτον· εἷς τῶν τῆς Αἰγύπτου βασιλευόντων, Πτολεμαῖος
Egypt one of-those — of-Egypt reigning Ptolemy
ὁ Φιλάδελφος, φιλολογώτατος· γενόμενος βασιλεὺς, τὰς
the Philadelphus most-fond-of-learning having-been king the
κατὰ πανταχοῦ βίβλους συναθροίζων, παρὰ Δημητρίου
in everywhere books collecting from Demetrius

τοῦ Φαληρέως, τοῦ τῆς βιβλιοθήκης προνοητοῦ, περὶ τῶν
the Phalerean the of-the library overseer about the
νομικῶν καὶ προφητικῶν θείων Γραφῶν ἐπακούσας· καὶ
legal and prophetic divine Scriptures having-heard and
πολὺ κάλλιον κρίνας, οὐ παρὰ ἀκόντων ἀναγκαστῶς
much better having-judged not from unwilling-ones by-compulsion
τὰ βιβλία κτήσασθαι, ἀλλ᾽ ἐξιλεώσασθαι δώροις μᾶλλον
the books to-acquire but to-propitiate with-gifts rather
καὶ φιλίᾳ τοὺς ἔχοντας· καὶ γινώσκων, ὅτι τὸ μὲν
and with-friendship those having-them and knowing that the indeed
ἀναγκαστὸν δολοῦται πολλάκις, ἀπροαιρέτως διδόμενον,
compelled is-falsified often unwillingly given
τὸ δ᾽ ἐκ προαιρέσεως παρεχόμενον σὺν ἀληθείᾳ τῇ
the-thing but from choice provided with truth the
πάσῃ δωρεῖται· Ἐλεαζάρῳ τῷ τότε ἀρχιερεῖ, πλεῖστα
whole is-given to-Eleazar the then high-priest very-many
δῶρα πέμψας εἰς τὸν ἐνταῦθα τῶν Ἱεροσολύμων ναὸν,
gifts having-sent to the here — of-Jerusalem temple
ἓξ κατὰ φυλὴν τῶν δώδεκα τοῦ Ἰσραὴλ φυλῶν πρὸς
six for-each tribe of-the twelve — of-Israel tribes to
ἑαυτὸν εἰς ἑρμηνείαν ἐποίησεν ἀποστεῖλαι. Εἶτα καὶ τοῦ
himself for translation he-caused to-send then also of-the
θείας ἢ μὴ τὰς βίβλους εἶναι, λαμβάνων ἀπόπειραν, καὶ
divine or not the books to-be taking test and
πρὸς τὸ μὴ συνδυάσαι πρὸς ἀλλήλους τοὺς ἀποσταλέντας
for the not to-collude with one-another those sent
ὑποπτεύσας· ἐν τῇ λεγομένῃ Φάρῳ, τῇ πρὸς Ἀλεξάνδρειαν
having-suspected in the so-called Pharos the toward Alexandria
κειμένῃ, τῶν παραγενομένων ἑρμηνευτῶν ἑκάστῳ ἴδιον
lying of-the having-arrived translators to-each his-own
οἶκον ἀπονείμας, ἑκάστῳ πάσας τὰς Γραφὰς ἐπέτρεψεν
house having-assigned to-each all the Scriptures he-entrusted

ἑρμηνεῦσαι. Τούτων δὲ ἐν ἑβδομήκοντα καὶ δύο ἡμέραις
to-translate these and in seventy and two days
τὸ πρᾶγμα πληρωσάντων, τὰς ὁμοῦ πάντων ἑρμηνείας,
the matter having-completed the together of-all translations
ἃς κατὰ διαφόρους οἴκους ἀλλήλοις μὴ προσιέντες
which in different houses to-one-another not approaching
ἐποιήσαντο, συναγαγὼν ἐπὶ τὸ αὐτὸ, οὐ μόνον ἐν
they-had-made having-brought-together to the same not only in
νοήμασιν, ἀλλὰ καὶ ἐν λέξεσιν εὗρεν συμφώνους. Οὐ γὰρ
meanings but also in words be-found agreeing not for
εὑρεσιλογία καὶ κατασκευὴ σοφισμάτων ἀνθρωπίνων ἦν
ingenious-argument and construction of-sophisms human was
τὸ γινόμενον· ἀλλ' ἐκ Πνεύματος ἁγίου, ἡ τῶν ἁγίῳ
the-thing happening but from the-Spirit Holy the of-the by-the-Holy
Πνεύματι λαληθεισῶν θείων Γραφῶν ἑρμηνεία συνετελεῖτο.
Spirit spoken divine Scriptures translation was-accomplished
Τούτων τὰς εἴκοσι δύο βίβλους ἀναγίνωσκε, πρὸς 35
of-these the twenty two books read with
δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν. Ταύτας μόνας
but the apocrypha nothing have in-common these alone
μελέτα σπουδαίως, ἃς καὶ ἐν Ἐκκλησίᾳ μετὰ παῤῥησίας
study zealously which also in Church with boldness
ἀναγινώσκομεν. Πολὺ σου φρονιμώτεροι, καὶ εὐλαβέστεροι
we-read much than-you wiser and more-pious
ἦσαν οἱ ἀπόστολοι, καὶ οἱ ἀρχαῖοι ἐπίσκοποι, οἱ τῆς
were the apostles and the ancient bishops the of-the
Ἐκκλησίας προστάται, οἱ ταύτας παραδόντες. Σὺ οὖν,
Church presidents those these having-handed-down you then
τέκνον τῆς Ἐκκλησίας ὢν μὴ παραχάραττε τοὺς θεσμούς.
a-child of-the Church being not counterfeit the ordinances
Καὶ τῆς μὲν Παλαιᾶς Διαθήκης, ὡς εἴρηται, τὰς εἴκοσι δύο
and of-the indeed Old Covenant as has-been-said the twenty two

μελέτα βίβλους· ἃς, εἰ φιλομαθὴς τυγχάνεις, ἐμοῦ λέγοντος,
study books which if fond-of-learning you-are me saying
ὀνομαστὶ μεμνῆσθαι σπούδασον. Τοῦ νόμου μὲν γάρ εἰσιν αἱ
by-name to-remember be-zealous of-the law indeed for are the
Μωσέως πρῶται πέντε βίβλοι, Γένεσις, Ἔξοδος, Λευϊτικὸν,
of-Moses first five books Genesis Exodus Leviticus
Ἀριθμοὶ, Δευτερονόμιον, Ἑξῆς δὲ, Ἰησοῦς υἱὸς Ναυῆ· καὶ τὸ
Numbers Deuteronomy next and Joshua son of-Nun and the
τῶν Κριτῶν μετὰ τῆς Ῥοὺθ βιβλίον ἕβδομον ἀριθμούμενον.
of-the Judges with — Ruth book seventh counted
Τῶν δὲ λοιπῶν ἱστορικῶν βιβλίων, ἡ πρώτη καὶ ἡ
of-the and remaining historical books the first and the
δευτέρα τῶν Βασιλειῶν, μία παρ' Ἑβραίοις ἐστὶ βίβλος μία
second of-the Kingdoms one among Hebrews is book one
δὲ, καὶ ἡ τρίτη καὶ ἡ τετάρτη. Ὁμοίως δὲ παρ' αὐτοῖς
and also the third and the fourth likewise and among them
καὶ τῶν Παραλειπομένων ἡ πρώτη καὶ ἡ δευτέρα, μία
also of-the Chronicles the first and the second one
τυγχάνει βίβλος· καὶ τοῦ Ἔσδρα ἡ πρώτη καὶ ἡ δευτέρα
is book and — of-Ezra the first and the second
μία λελόγισται· δωδεκάτη βίβλος ἡ Ἐσθήρ. Καὶ τὰ μὲν
one is-reckoned twelfth book — Esther and the indeed
ἱστορικὰ ταῦτα. Τὰ δὲ στιχηρὰ τυγχάνει πέντε, Ἰὼβ,
historical these the and in-verse are five Job
καὶ βίβλος Ψαλμῶν, καὶ Παροιμίαι, καὶ Ἐκκλησιαστὴς,
and the-book of-Psalms and Proverbs and Ecclesiastes
καὶ Ἆσμα ᾀσμάτων ἑπτακαιδέκατον βιβλίον. Ἐπὶ δὲ
and the-Song of-Songs seventeenth book upon and
τούτοις τὰ προφητικὰ πέντε· τῶν δώδεκα προφητῶν μία
these the prophetic five of-the twelve prophets one
βίβλος, καὶ Ἡσαΐου μία, καὶ Ἱερεμίου μία μετὰ Βαρούχ,
book and of-Isaiah one and of-Jeremiah one with Baruch

καὶ Θρήνων, καὶ Ἐπιστολῆς· εἶτα Ἰεζεκιὴλ· καὶ ἡ τοῦ
and Lamentations and the-Letter then Ezekiel and the —
Δανιὴλ, εἰκοστηδευτέρα βίβλος τῆς Παλαιᾶς Διαθήκης.
of-Daniel twenty-second book of-the Old Covenant
Τῆς δὲ Καινῆς Διαθήκης, τὰ τέσσαρα μόνα Εὐαγγέλια· τὰ 36
of-the and New Covenant the four only Gospels the
δὲ λοιπὰ ψευδεπίγραφα καὶ βλαβερὰ τυγχάνει. Ἔγραψαν
and rest falsely-titled and harmful are wrote
καὶ Μανιχαῖοι καὶ Θωμᾶν Εὐαγγέλιον, ὅπερ, τῆς
also Manichaeans also of-Thomas a-Gospel which with-the
εὐαγγελικῆς προσωνυμίας ἐπικεχρωσμένον, διαφθείρει τὰς
evangelical name colored corrupts the
ψυχὰς τῶν ἁπλουστέρων. Δέχου δὲ καὶ τὰς Πράξεις τῶν
souls of-the simpler receive and also the Acts of-the
δώδεκα ἀποστόλων· πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ,
twelve apostles in-addition-to these and also the seven
Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς
of-James and of-Peter of-John and of-Jude catholic
Ἐπιστολάς· ἐπισφράγισμα δὲ τῶν πάντων, καὶ μαθητῶν
Letters the-seal and of-the all and of-disciples
τὸ τελευταῖον, τὰς Παύλου δεκατέσσαρας Ἐπιστολάς. Τὰ
the last the of-Paul fourteen Letters the
δὲ λοιπὰ πάντα, ἔξω κείσθω ἐν δευτέρῳ· καὶ ὅσα μὲν
and rest all outside let-be-placed in second-rank and as-many-as indeed
ἐν ἐκκλησίαις μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν
in churches not are-read these not-even by yourself
ἀναγίνωσκε, καθὼς ἤκουσας. Καὶ περὶ μὲν τούτων ταῦτα.
read as you-have-heard and about indeed these these-things
Φεῦγε δὲ πᾶσαν διαβολικὴν ἐνέργειαν, καὶ μὴ πείθου 37
flee and every devilish operation and not obey
τῷ δράκοντι τῷ ἀποστάτῃ, ὃς ἐξ ἀγαθῆς ὑποστάσεως
the dragon the apostate who from good substance

αὐτοπροαίρετον ἔσχε τὴν μεταβολήν· ὃς ἀναπεῖσαι μὲν
self-chosen had the change who to-persuade indeed
δύναται τοὺς θέλοντας, ἀναγκάσαι δὲ οὐδένα. Καὶ μήτε
can those willing to-compel but no-one and neither
ἀστρολογίαις, μήτε ὀρνεοσκοπίαις, μήτε κληδόσι πρόσεχε,
astrologies nor bird-watchings nor omens attend
μηδὲ ταῖς μυθώδεσι τῶν Ἑλλήνων μαντείαις· φαρμακείαν,
nor the fabulous of-the Greeks divinations sorcery
καὶ ἐπαοιδίαν, καὶ τὰ νεκυομαντειῶν παρανομώτατα
and incantation and the of-necromancies most-lawless
πράγματα, μηδὲ μέχρις ἀκοῆς παραδέχου. Ἀπόστηθι
matters not-even as-far-as hearing accept stand-away
παντὸς ἀκολασίας εἴδους, μήτε γαστριμαργῶν, μήτε
from-every of-licentiousness kind neither being-gluttonous nor
φιληδονῶν, ὑπεράνω τε φιλαργυρίας ἁπάσης, καὶ
pleasure-loving above both avarice all and
τοῦ τοκίζειν, γενόμενος. Μήτε δὲ θεωριῶν ἐθνικοῖς
the to-lend-at-interest having-become neither and of-spectacles gentile
ἀθροίσμασι παράβαλλε· μηδὲ ἐπιδέσμασιν ἐν νόσοις χρήσῃ
gatherings join nor amulets in illnesses use
ποτέ· ἀποστρέφου δὲ πᾶσαν καὶ τοῦ καπηλοδυτεῖν τὴν
ever turn-away and from-all also of-the to-haunt-taverns the
χυδαιότητα. Καὶ μήτε εἰς Σαμαρειτισμὸν, ἢ Ἰουδαϊσμὸν
vulgarity and neither into Samaritanism or Judaism
ἐκπέσῃς· ἐλυτρώσατο γάρ σε λοιπὸν Ἰησοῦς ὁ Χριστός.
fall has-redeemed for you henceforth Jesus — Christ
Πάσης Σαββάτων παρατηρήσεως ἀπόστηθι, καὶ τοῦ κοινὸν
from-all of-Sabbaths observance stand-away and of-the common
ἢ ἀκάθαρτον λέγειν τι εἶναι τῶν ἀδιαφόρων βρωμάτων.
or unclean to-call any to-be of-the indifferent foods
Ἐξαιρέτως δὲ μίσει πάντα τὰ συνέδρια τῶν παρανόμων
especially and hate all the councils of-the lawless

αἱρετικῶν· καὶ παντοίως τὴν σεαυτοῦ ψυχὴν ἀσφαλίζου,
heretics and in-every-way the your-own soul secure
νηστείαις προσευχαῖς, ἐλεημοσύναις, καὶ θείων λογίων
with-fastings prayers alms and of-divine oracles
ἀναγνώσμασιν· ἵνα μετὰ σωφροσύνης καὶ δογμάτων εὐσεβῶν
readings that with chastity and doctrines pious
τὸν ἐπίλοιπον ἐν σαρκὶ βιώσας χρόνον, τῆς μιᾶς τοῦ
the remaining in flesh having-lived time of-the one of-the
λουτροῦ σωτηρίας ἀπολαύσῃς· στρατολογηθεὶς δὲ οὕτως ἐν
bath salvation you-may-enjoy enlisted and thus in
οὐρανίαις στρατιαῖς τῷ Πατρὶ καὶ Θεῷ, καὶ τῶν οὐρανίων
heavenly hosts for-the Father and God also of-the heavenly
καταξιωθῇς στεφάνων· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
may-be-deemed-worthy crowns in Christ Jesus the Lord
ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
our to-whom the glory for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Ε΄ ΦΩΤΙΖΟΜΕΝΩΝ

V · ON FAITH

God gives the faithful his name, since he too is called faithful. Most human affairs rest on faith: marriage, farming, and seafaring. Abraham was justified by faith: he believed God's promise of a son in old age, offered Isaac believing God could raise the dead, and became the father of all who believe. Faith made Peter walk on the sea and saved the thief in an hour; others' faith healed the paralytic and raised Lazarus. Faith of doctrine differs from faith of grace, which moves mountains. The creed, gathered from all Scripture, is learned by heart, never written, and kept as a deposit.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, Περὶ Πίστεως· καὶ
in Jerusalem delivered-extempore on Faith and
ἀνάγνωσις ἐκ τῆς πρὸς Ἑβραίους· Ἔστι δὲ πίστις
a-reading from the to-the Hebrews is now faith
ἐλπιζομένων ὑπόστασις πραγμάτων, ἔλεγχος οὐ βλεπομένων.
of-things-hoped-for the-substance of-things the-proof not of-(things)-seen
Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι, καὶ τὰ ἑξῆς.
in this for were-attested the elders and the rest
1 Ἡλίκον ὑμῖν ἀξίωμα δίδωσιν ὁ Κύριος ἀπὸ τοῦ
how-great to-you a-dignity gives the Lord from the
κατηχουμένων τάγματος εἰς τὸ τῶν πιστῶν μετατιθέμενος,
of-catechumens order into that of-the faithful transferring(-you)
Παῦλος ὁ ἀπόστολος παριστὰς, φησί· Πιστὸς ὁ Θεὸς,
Paul the apostle presenting-it says faithful — God
δι᾽ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ
through whom you-were-called into fellowship of-the Son his Jesus
Χριστοῦ, Θεοῦ γὰρ πιστοῦ καλουμένου, καὶ σὺ ταύτην τὴν
Christ God for faithful being-called also you this the
προσηγορίαν λαμβάνεις, μέγα λαμβάνων ἀξίωμα. Ὥσπερ
name receive great receiving a-dignity as

γὰρ καλεῖται Θεὸς ἀγαθὸς, καὶ δίκαιος, καὶ παντοκράτωρ,
for is-called God good and just and almighty
καὶ δημιουργὸς τῶν ὅλων, οὕτω καὶ πιστός. Λόγισαι
and creator of-the universe so also faithful consider
τοίνυν εἰς ὁποῖον ἀξίωμα ἀναβαίνεις, Θεοῦ μέλλων
therefore to what-kind-of dignity you-go-up of-God being-about
προσηγορίας γίνεσθαι κοινωνός.
of-a-name to-become a-sharer
Ὧδε οὖν ζητεῖται λοιπὸν, ἵνα τις ἐξ ὑμῶν πιστὸς ἐκ 2
here then is-sought henceforth that someone of you faithful from
συνειδήσεως εὑρεθῇ. Ἄνδρα γὰρ πιστὸν ἔργον ἐστὶν
conscience may-be-found a-man for faithful a-work it-is
εὑρεῖν, φησίν· οὐχ ἵνα ἐμοὶ δείξῃς σου τὴν συνείδησιν
to-find he-says not that to-me you-may-show your the conscience
(οὐ γὰρ ὑπὸ ἀνθρωπίνης ἡμέρας ἀνακρίνεσθαι μέλλεις)·
not for by human day to-be-examined you-are-about
ἀλλ' ἵνα τῷ Θεῷ δείξῃς τῆς πίστεως τὸ ἄδολον,
but that — to-God you-may-show of-the faith the guilelessness
τῷ ἐτάζοντι νεφροὺς καὶ καρδίας, καὶ γινώσκοντι
to-the-one searching reins and hearts and knowing
τοὺς διαλογισμοὺς τῶν ἀνθρώπων. Μέγα τι πρᾶγμά ἐστι
the reasonings of-the men great a matter is
πιστὸς ἀνὴρ, παντὸς πλουσίου τυγχάνων πλουσιώτερος.
a-faithful man than-every rich-man being richer
Τοῦ πιστοῦ γὰρ ὅλος ὁ κόσμος τῶν χρημάτων, τῷ
of-the faithful for the-whole the world of-the riches by-the
ὑπερφρονεῖν αὐτὰ καὶ καταπατεῖν. Οἱ μὲν γὰρ κατὰ τὸ
to-disdain them and to-trample those indeed for according-to the
φαινόμενον πλουτοῦντες, καὶ πολλὰ κεκτημένοι πένητές
appearance being-rich and many-things having-acquired poor
εἰσι τὴν ψυχήν· ὅσῳ γὰρ πολλὰ συνάγουσι, τοσούτῳ
are in-the soul by-as-much for many-things they-gather by-so-much

τῇ τῶν λειπόντων ἐπιθυμίᾳ τήκονται. Ὁ δὲ πιστὸς
by-the of-the-things lacking desire they-waste-away the but faithful
ἀνὴρ, τὸ παραδοξότατον, ἐν πενίᾳ πλουτεῖ· εἰδὼς γὰρ,
man the most-paradoxical-thing in poverty is-rich knowing for
ὅτι δεῖ μόνον ἔχειν σκεπάσματα καὶ τροφὰς, καὶ
that it-is-needful only to-have coverings and foods and
τούτοις ἀρκούμενος, πεπάτηκε τὸν πλοῦτον.
with-these being-content he-has-trampled the wealth

3 Καὶ οὐ παρ' ἡμῖν γε μόνοις, τοῖς τὴν τοῦ Χριστοῦ
and not among us indeed alone those the — of-Christ
προσηγορίαν ἔχουσιν, μέγα τὸ τῆς πίστεώς ἐστιν ἀξίωμα·
name having great the of-the faith is dignity
ἀλλὰ γὰρ καὶ πάντα τὰ ἐν τῷ κόσμῳ τελούμενα,
but for also all the-things in the world accomplished
καὶ τὰ ὑπὸ τῶν ἀλλοτρίων τῆς Ἐκκλησίας, τῇ
even the-things by those foreign-to the Church by-the
πίστει τελεῖται. Πίστει τοὺς ἀπεξενωμένους γαμικοὶ
faith are-accomplished by-faith the estranged marriage
νόμοι συνάπτουσιν εἰς ταυτόν· καὶ ἄνθρωπος ἀλλότριος,
laws join into the-same and a-man foreign
σωμάτων καὶ χρημάτων ἀλλοτρίων, διὰ τὴν ἐν γαμικοῖς
of-bodies and goods foreign because-of the in marriage
συμβολαίοις πίστιν, γίνεται κοινωνός. Πίστει καὶ γεωργία
contracts faith becomes a-sharer by-faith also farming
συνίσταται· ὁ γὰρ μὴ πιστεύων λήψεσθαι καρποφορίαν,
holds-together the-one for not believing he-will-receive fruit-bearing
οὐχ ὑπομένει τοὺς καμάτους. Πίστει θαλαττεύοντες
not endures the toils by-faith seafaring
ἄνθρωποι, μικροτάτῳ ξύλῳ πιστεύσαντες, τὴν ἄστατον
men to-a-smallest wood having-trusted the unstable
τῶν ὑδάτων φορὰν, τοῦ στερρροτάτου στοιχείου, τῆς γῆς,
of-the waters motion for-the most-solid element the earth

ἀντικαταλλάττονται, ἀδήλοις ἑαυτοὺς ἐπιδιδόντες ἐλπίσι,
exchange to-uncertain themselves giving-up hopes
καὶ πάσης ἀγκύρας ἀσφαλεστέραν ἐπαγόμενοι τὴν πίστιν.
and than-every anchor safer bringing-along the faith
Κατὰ πίστιν τοίνυν συνέστηκε τὰ πλεῖστα τῶν ἀνθρώπων
by faith therefore consist the most of-the men
πράγματα· καὶ οὐ παρ᾽ ἡμῖν μόνοις τοῦτο πεπίστευται,
matters and not among us alone this is-believed
ἀλλὰ καὶ παρὰ τοῖς ἔξωθεν. καθὼς εἴρηται. Κἂν γὰρ
but also among those outside as has-been-said even-if for
μὴ δέχωνται τὰς Γραφὰς, οἰκεῖα δέ τινα προσφέρωσι
not they-receive the Scriptures own but some bring-forward
διδάγματα, πίστει κἀκεῖνα παραδέχονται.
teachings by-faith those-also they-accept
Ἐπὶ τὴν πίστιν ὑμᾶς τὴν ἀληθῆ καλεῖ καὶ ἡ σήμερον 4
to the faith you the true calls also the today
ἀνάγνωσις γενομένη, τὴν ὁδὸν ὑμῖν παραστήσασα, πῶς
reading having-taken-place the way to-you having-set-forth how
δεῖ τῷ Θεῷ καὶ ὑμᾶς εὐαρεστῆσαι· φησὶ γὰρ, ὅτι
it-is-needful — God also you to-please says for that
χωρὶς πίστεως ἀδύνατόν ἐστιν εὐαρεστῆσαι. Πότε γὰρ
without faith impossible it-is to-please when for
προθήσεται ἄνθρωπος δουλεῦσαι τῷ Θεῷ, μὴ πιστεύων,
will-purpose a-man to-serve — God not believing
ὅτι γίνεται μισθαποδότης; πότε παρθενεύσει κόρη, ἢ
that he-becomes rewarder when will-keep-virginity a-maiden or
καὶ σωφρονήσει νέος, μὴ πιστεύων, ὅτι τῆς ἁγνείας
also will-be-chaste a-youth not believing that of-the purity
ἀμάραντός ἐστι στέφανος; Ὀφθαλμὸς πάσης συνειδήσεώς
unfading is a-crown an-eye of-every conscience
ἐστι φωτιστικὸς ἡ πίστις, καὶ συνέσεως ἐμποιητικός·
is illuminating the faith and of-understanding productive

λέγει γὰρ ὁ προφήτης· Καὶ ἐὰν μὴ πιστεύσητε, οὐδὲ
says for the prophet and if not you-believe neither
μὴ συνῆτε. Ἐμφράττει στόματα λεόντων ἡ πίστις,
— you-will-understand stops mouths of-lions the faith
κατὰ τὸν Δανιήλ· φησὶ γὰρ ἡ Γραφὴ περὶ αὐτοῦ, ὅτι
according-to — Daniel says for the Scripture about him that
Ἀνηνέχθη Δανιὴλ ἐκ τοῦ λάκκου, καὶ πᾶσα διαφθορὰ οὐχ
was-brought-up Daniel from the den and all corruption not
εὑρέθη ἐν αὐτῷ, ὅτι ἐπίστευσεν ἐν τῷ Θεῷ αὐτοῦ. Ἔστι
was-found in him because he-believed in — God his is-there
τι τοῦ διαβόλου δεινότερον; ἀλλὰ καὶ πρὸς τοῦτον
anything than-the devil more-terrible but also against this-one
οὐδὲν ἕτερον ὅπλον ἔχομεν ἢ τὴν πίστιν, ἀσώματον θυρεὸν
no other weapon we-have than the faith an-incorporeal shield
κατ᾽ ἐχθροῦ μὴ φαινομένου. Ἀποστέλλει μὲν γὰρ βέλη
against an-enemy not appearing he-sends indeed for darts
ποικίλα, καὶ κατατοξεύει ἐν σκοτομήνῃ τοὺς μὴ νήφοντας·
various and shoots in moonless-night those not watchful
ἀλλ᾽, ἐπειδὴ μὴ φαίνεται ὁ ἐχθρὸς, περίβλημα κραταιὸν
but since not appears the enemy a-covering mighty
ἔχομεν τὴν πίστιν, κατὰ τὸν Ἀπόστολον, λέγοντα·
we-have the faith according-to the Apostle saying
Ἐν πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ
in all-things having-taken-up the shield of-the faith in which
δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα
you-will-be-able all the darts of-the evil-one the fiery
σβέσαι. Πεπυρωμένον πολλάκις βέλος ἐπιθυμίας αἰσχρᾶς
to-quench a-fiery often dart of-lust of-shameful
ἡδονῆς ἐκ διαβόλου πέμπεται· ἀλλ᾽ ἡ πίστις ὑπογράφουσα
pleasure from the-devil is-sent but the faith sketching
τὴν κρίσιν, καταψύξασα τὸν νοῦν, σβέννυσι τὸ βέλος.
the judgment having-cooled the mind quenches the dart

Καὶ πολὺς ὁ περὶ τῆς πίστεως λόγος, καὶ οὐκ ἀρκετὸς ἡμῖν 5
and much the about the faith word and not sufficient for-us
ὁ πᾶς τῆς ἡμέρας διηγομένοις χρόνος· αὐτάρκης δὲ τέως
the whole of-the day relating time sufficient but meanwhile
ἡμῖν ἔστω τῶν ἐκ τῆς Παλαιᾶς τύπων μόνος Ἀβραάμ,
for-us let-be of-the from the Old types alone Abraham
ἐπειδὴ κἀκείνου γεγόναμεν υἱοὶ διὰ τῆς πίστεως. Ἐκεῖνος
since of-that-one-also we-have-become sons through the faith he
οὐκ ἐξ ἔργων μόνον ἐδικαιώθη, ἀλλὰ καὶ ἐκ πίστεως.
not from works only was-justified but also from faith
Πολλὰ μὲν γὰρ κατώρθωσεν· ἀλλ᾽ οὐδέποτε φίλος Θεοῦ
many-things indeed for he-accomplished but never friend of-God
ἐκλήθη, ἀλλ᾽ ὅτε ἐπίστευσε· καὶ πᾶν δὲ ἔργον αὐτοῦ
he-was-called but when he-believed and every too work his
κατὰ πίστιν τετέλεσται. Κατέλιπε γονέας διὰ πίστιν·
by faith has-been-accomplished he-left parents because-of faith
κατέλιπε πατρίδα, καὶ χώραν, καὶ οἰκίαν διὰ τὴν πίστιν.
he-left fatherland and country and house because-of the faith
Ὥσπερ οὖν ἐκεῖνος ἐδικαιώθη, καὶ σὺ δικαιώθητι. Νεκρὸς
as then he was-justified also you be-justified dead
ἦν λοιπὸν τῷ σώματι πρὸς τεκνογονίαν· πρεσβύτης γὰρ
he-was by-now in-the body for begetting-children old for
ἦν, καὶ πρεσβύτιδα λοιπὸν ἔσχε τὴν γαμετὴν Σάῤῥαν,
he-was and (as)-an-old-woman by-now he-had the wife Sarah
καὶ τεκνογονίας ἐλπὶς οὐδεμία κατελείπετο. Ὁ Θεὸς τῷ
and of-begetting-children hope none was-left — God to-the
πρεσβύτῃ τεκνογονίαν ἐπαγγέλλεται· καὶ μὴ ἀσθενήσας
old-man begetting-children promises and not having-weakened
τῇ πίστει ὁ Ἀβραὰμ, καὶ κατανοήσας τὸ ἑαυτοῦ σῶμα
in-the faith — Abraham and having-considered the his-own body
ἤδη νενεκρωμένον, οὐ τῇ τοῦ σώματος ἀσθενείᾳ, ἀλλὰ
already deadened not to-the of-the body weakness but

τῇ δυνάμει τοῦ ἐπαγγέλλοντος προσέχων, πιστὸν
to-the power of-the-one promising attending faithful
ἡγησάμενος τὸν ἐπαγγειλάμενον, ὥσπερ ἐκ νενεκρωμένων
having-deemed the-one having-promised as-it-were from deadened
σωμάτων παραδόξως τὸ τέκνον ἐκτήσατο. Καὶ μετὰ τὸ
bodies paradoxically the child he-acquired and after the
κτήσασθαι κελευσθεὶς προσενέγκαι τὸν Υἱὸν (καίτοιγε
to-acquire having-been-ordered to-offer the Son although
ἀκούσας τὸ, Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα),
having-heard the in Isaac shall-be-called for-you seed
προσέφερε τὸν υἱὸν τὸν μονογενῆ τῷ Θεῷ, πιστεύσας, ὅτι
he-offered the son the only-begotten — to-God having-believed that
καὶ ἐκ νεκρῶν ἐγεῖραι δύναται ὁ Θεός· καὶ συμποδίσας
even from the-dead to-raise can — God and having-bound
τὸν υἱὸν καὶ τοῖς ξύλοις ἐπιθεὶς, τῇ προαιρέσει μὲν
the son and on-the wood having-laid in-the choice indeed
προσήνεγκεν, ἀγαθωσύνῃ δὲ Θεοῦ τὸν υἱὸν ἔλαβε ζῶντα,
he-offered by-the-goodness but of-God the son he-received living
ἀμνὸν αὐτῷ παραδόντος ὑπὲρ τοῦ τέκνου. Ἐπὶ τούτοις
a-lamb to-him having-given instead-of the child for these-things
πιστὸς ὢν, ἐσφραγίσθη εἰς δικαιοσύνην, καὶ περιτομὴν
faithful being he-was-sealed for righteousness and circumcision
ἔλαβε, σφραγῖδα τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ,
he-received as-a-seal of-the faith of-the in the uncircumcision
λαβὼν ἐπαγγελίαν, ὅτι πατὴρ ἔσται πολλῶν ἐθνῶν.
having-received a-promise that father he-will-be of-many nations
6 Πῶς τοίνυν ἐστὶ πατὴρ πολλῶν ἐθνῶν ὁ Ἀβραὰμ, ἴδωμεν.
how therefore is father of-many nations — Abraham let-us-see
Ἰουδαίων μὲν γὰρ ἐστιν ὁμολογουμένως, διὰ τὴν κατὰ
of-Jews indeed for he-is admittedly because-of the according-to
σάρκα διαδοχήν. Εἰ δὲ τῇ κατὰ σάρκα προσέχωμεν,
flesh succession if but to-the according-to flesh we-attend

ψευδὲς εἰπεῖν ἀναγκασθησόμεθα τὸ λόγιον. Οὐκέτι γὰρ
false to-call we-shall-be-compelled the oracle no-longer for
κατὰ σάρκα ἡμῶν πάντων ἐστὶ πατήρ· ἀλλ᾽ ὁ τύπος
according-to flesh of-us all he-is father but the pattern
τῆς ἐκείνου πίστεως, πάντας ἡμᾶς υἱοὺς ποιεῖ τοῦ Ἀβραάμ.
of-the his faith all us sons makes — of-Abraham
Πῶς καὶ τίνα τρόπον; Ἄπιστον παρὰ ἀνθρώποις τὸ ἐκ
how and in-what way incredible among men the from
νεκρῶν ἀναστῆναί τινα· ὥσπερ ὁμοίως ἄπιστον καὶ τὸ
the-dead to-rise someone as likewise incredible also the
ἐκ νενεκρωμένων πρεσβυτῶν τεκνογονίαν γενέσθαι. Ἀλλὰ
from deadened old-people childbearing to-come-about but
Χριστοῦ καταγγελλομένου, ἐν ξύλῳ μὲν ἐσταυρωμένου,
Christ being-proclaimed on wood indeed crucified
ἀποθανόντος δὲ καὶ ἀναστάντος, ἡμεῖς πιστεύομεν. Τῇ
having-died and also having-risen we believe by-the
τοίνυν ὁμοιότητι τῆς πίστεως εἰς υἱοθεσίαν ἐρχόμεθα τοῦ
therefore likeness of-the faith into adoption we-come —
Ἀβραάμ. Καὶ τότε μετὰ τὴν πίστιν· ὁμοίως ἐκείνῳ τὴν
of-Abraham and then after the faith like him the
πνευματικὴν λαμβάνομεν σφραγῖδα, ἁγίῳ Πνεύματι διὰ
spiritual we-receive seal by-the-Holy Spirit through
τοῦ λουτροῦ περιτεμνόμενοι, οὐ σώματος τὴν ἀκροβυστίαν,
the bath being-circumcised not of-body the foreskin
ἀλλὰ τὴν καρδίαν, κατὰ τὸν Ἱερεμίαν, λέγοντα· Καὶ
but the heart according-to — Jeremiah saying and
περιτεμεῖσθε τῷ Θεῷ τὴν ἀκροβυστίαν τῆς καρδίας
you-shall-be-circumcised — to-God the foreskin of-the heart
ὑμῶν· καὶ κατὰ τὸν Ἀπόστολον· Ἐν τῇ περιτομῇ τοῦ
your and according-to the Apostle in the circumcision —
Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, καὶ τὰ ἑξῆς.
of-Christ buried-with him in the baptism and the rest

7 Ταύτην ἐὰν τηρήσωμεν τὴν πίστιν, ἀκατάγνωστοι ἐσόμεθα,
this if we-keep the faith blameless we-shall-be
καὶ παντοίοις ἀρετῶν εἴδεσι κοσμηθησόμεθα. Τοσοῦτον γὰρ
and with-manifold of-virtues forms we-shall-be-adorned so-much for
ἰσχύει ἡ πίστις, ὡς καὶ ἀνθρώπους ἐπὶ θαλάσσης κουφίζειν
avails the faith as even men on the-sea to-lighten
περιπατοῦντας. Ἄνθρωπος ὅμοιος ἡμῖν ἦν ὁ Πέτρος, ἐξ
walking a-man like us was — Peter of
αἵματος καὶ σαρκὸς συγκείμενος, καὶ ἐκ τῶν ὁμοίων τροφῶν
blood and flesh composed and on the like foods
διαγινόμενος. Ἀλλ' εἰπόντι τῷ Ἰησοῦ, Ἐλθὲ. πιστεύσας,
living but to-(him)-having-said — Jesus come having-believed
περιεπάτησεν ἐπὶ τὰ ὕδατα, πάσης κρηπῖδος ἀσφαλεστέραν
he-walked on the waters than-every foundation safer
ἐπὶ τοῖς ὕδασιν ἔχων τὴν πίστιν· καὶ τὸ βαρὺ σῶμα, τῇ
on the waters having the faith and the heavy body by-the
κουφότητι τῆς πίστεως ἦν μετεωριζόμενον. Ἀλλὰ μέχρι μὲν
lightness of-the faith was being-raised-aloft but as-long indeed
ὅτου ἐπίστευσεν, ὑπὲρ τὸ ὕδωρ εἶχεν ἀσφαλῆ τὴν βάσιν· ὅτε
as he-believed above the water he-had safe the footing when
δὲ ἐδίστασε, τότε ἤρξατο καταποντίζεσθαι· χαυνουμένης γὰρ
but he-doubted then he-began to-sink slackening for
κατὰ μέρος τῆς πίστεως, συγκατεσπᾶτο καὶ τὸ σῶμα.
by part the faith was-dragged-down-with-it also the body
Καὶ συνιδὼν αὐτοῦ τὸ πάθος, ἔλεγεν ὁ τῶν ψυχῶν τὰ
and having-perceived his the plight said the of-the souls the
πάθη διορθούμενος Ἰησοῦς· Ὀλιγόπιστε, εἰς τί ἐδίστασας;
plights correcting Jesus O-you-of-little-faith for what did-you-doubt
καὶ πάλιν, νευρωθεὶς ὑπὸ τοῦ κρατήσαντος αὐτοῦ τὴν
and again strengthened by the-one having-grasped his the
δεξιὰν, ἀφ' οὗ πάλιν ἐπίστευσε, χειραγωγούμενος ὑπὸ τοῦ
right-hand from when again he-believed being-led-by-the-hand by the

Δεσπότου, τὸν αὐτὸν ἐπὶ τῶν ὑδάτων ἀπέλαβε περίπατον.
Master the same on the waters he-recovered walk
Τοῦτο γὰρ πλαγίως ἐμνημόνευσε τὸ Εὐαγγέλιον, εἰπὸν,
this for obliquely mentioned the Gospel having-said
ὅτι Ἀναβάντων δὲ αὐτῶν ἐπὶ τὸ πλοῖον. Οὐ γὰρ εἶπεν,
that having-gone-up and they into the boat not for it-said
ὅτι διακολυμβήσας ὁ Πέτρος ἀναβέβηκεν· ἀλλὰ δίδωσι
that having-swum-across — Peter went-up but it-gives
νοεῖν, ὅτι ὅσον ἦλθε πρὸς τὸν Ἰησοῦν διάστημα,
to-understand that as-great-as he-came toward — Jesus a-distance
τοσοῦτον ἐπιστρέψας, πάλιν ἀνέβη ἐπὶ τὸ πλοῖον.
so-great having-returned again he-went-up into the boat
Τοσοῦτον δὲ ἔχει δυνάμεως ἡ πίστις, ὥστε οὐ μόνος 8
so-much and has of-power the faith that not alone
ὁ πιστεύων σώζεται, ἀλλὰ γὰρ καὶ οἱ ἄλλοι ἄλλων
the-one believing is-saved but for also the others when-others
πιστευσάντων ἐσώθησαν. Οὐκ ἦν πιστὸς ὁ παραλυτικὸς
believed were-saved not was faithful the paralytic
ὁ ἐν Καπερναούμ· ἀλλ᾽ οἱ βαστάζοντες καὶ χαλάσαντες
the-one in Capernaum but those carrying and having-let-down
διὰ τῶν κεράμων ἐπίστευον· συνενόσει γὰρ τῷ σώματι
through the tiles believed was-sick-with for the body
τοῦ νοσοῦντος καὶ ἡ ψυχή. Καὶ μή με νομίσῃς
of-the-one sick also the soul and not me think
ἐκείνου κατηγορεῖν μάτην· αὐτὸ τὸ Εὐαγγέλιον εἴρηκεν·
him to-accuse vainly itself the Gospel has-said
Ἰδὼν ὁ Ἰησοῦς, οὐ τὴν πίστιν αὐτοῦ, ἀλλὰ τὴν πίστιν
having-seen — Jesus not the faith his but the faith
αὐτῶν, λέγει τῷ παραλυτικῷ· Ἔγειραι. Οἱ βαστάζοντες
their says to-the paralytic rise those carrying
ἐπίστευσαν, καὶ ὁ παραλυτικὸς ἀπέλαυσε τῆς ἰάσεως.
believed and the paralytic enjoyed the healing

9 Καὶ θέλεις ἰδεῖν ἀσφαλέστερον, ὅτι πίστεσιν ἄλλων
and do-you-wish to-see more-surely that by-the-faiths of-others
ἄλλοι διασώζονται; Ἐτελεύτησεν ὁ Λάζαρος· παρεληλύθει
others are-saved died — Lazarus had-passed
μία, καὶ δευτέρα, καὶ τρίτη ἡμέρα· διελύθη τὰ νεῦρα
one and a-second and a-third day were-loosed the sinews
αὐτοῦ, καὶ σηπεδὼν λοιπὸν ἐπενέμετο τὸ σῶμα. Πῶς
his and corruption by-now was-feeding-on the body how
ἐδύνατο πιστεῦσαι νεκρὸς τετραήμερος, καὶ ὑπὲρ
could to-believe a-dead-man four-days-dead and for
ἑαυτοῦ παρακαλέσαι τὸν λυτρωτήν; Ἀλλ' ὅπερ ἔλειπε
himself to-entreat the redeemer but what was-lacking
τῷ τετελευτηκότι, τοῦτο διὰ τῶν γνησίων ἀδελφῶν
to-the-one having-died this through the genuine sisters
ἐπληροῦτο. Ἐλθόντι γὰρ τῷ Κυρίῳ προσέπεσεν ἡ ἀδελφὴ,
was-filled-up having-come for to-the Lord fell-down the sister
καὶ λέγοντι. Ποῦ τεθείκατε αὐτόν; ἀποκριναμένης ἐκείνης,
and to-him-saying where have-you-laid him having-answered she
Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι· φησὶν ὁ Κύριος·
Lord already he-stinks four-days-dead for he-is says the Lord
Ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ· μονονουχὶ
if you-believe you-will-see the glory — of-God all-but
λέγων, ὅτι Σὺ τοῦ νεκροῦ τὸ λεῖπον τῆς πίστεως
saying that you of-the dead-man the lacking of-the faith
ἀναπλήρωσον· καὶ τοσοῦτον ἴσχυσε τῶν ἀδελφῶν ἡ πίστις,
fill-up and so-much availed of-the sisters the faith
ὥστε τὸν νεκρὸν ἐξ ᾅδου πυλῶν ἀνεκαλέσατο. Εἶτα
that the dead-man from of-Hades the-gates it-called-back then
ἕτεροι ὑπὲρ ἑτέρων πιστεύσαντες, ἐκ νεκρῶν ἀναστῆναι
others for others having-believed from the-dead to-rise
ἴσχυσαν· σὺ δὲ, ἐὰν περὶ σεαυτοῦ πιστεύσῃς εἰλικρινῶς,
were-able you but if about yourself you-believe sincerely

ἆρ᾽ οὐχὶ μᾶλλον ὠφεληθήσῃ; Ἀλλὰ κἂν ἄπιστος ἦς ἢ
— not more will-you-be-profited but even-if unbelieving you-are or
ὀλιγόπιστος, φιλάνθρωπός ἐστιν ὁ Κύριος, συμπεριφέρεταί
of-little-faith loving-to-man is the Lord be-accommodates-himself
σοι μετανοοῦντι· μόνον εἰπὲ καὶ αὐτὸς εὐγνωμόνως·
to-you repenting only say also yourself candidly
Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ. Εἰ δὲ καὶ πιστὸς
I-believe O-Lord help my the unbelief if and even faithful
εἶναι νομίζεις, ἀλλ᾽ οὔπω τὸ τέλειον τῆς πίστεως ἔχεις.
to-be you-think but not-yet the perfection of-the faith you-have
χρεία καὶ σοὶ κατὰ τοὺς ἀποστόλους εἰπεῖν· Κύριε,
need also for-you according-to the apostles to-say Lord
πρόσθες ἡμῖν πίστιν· τὸ μὲν γάρ τι παρὰ σεαυτοῦ
add to-us faith the indeed for some from yourself
ἔχεις, τὸ δέ τι παρ᾽ ἐκείνου πολὺ λαμβάνεις.
you-have the but some from him much you-receive
Τὸ γὰρ τῆς πίστεως ὄνομα ἓν μὲν ἐστι κατὰ τὴν 10
the for of-the faith name one indeed is according-to the
προσηγορίαν, διχῇ δὲ διαιρεῖται. Ἔστι μὲν γὰρ ἓν εἶδος
appellation twofold but is-divided there-is indeed for one kind
τῆς πίστεως, τὸ δογματικὸν συγκατάθεσιν τῆς ψυχῆς ἔχον
of-the faith the doctrinal assent of-the soul having
περὶ τοῦδέ τινος· καὶ ὠφελεῖ τὴν ψυχὴν, καθώς φησιν ὁ
about this some-thing and it-profits the soul as says the
Κύριος· Ὁ ἀκούων μου τὰ ῥήματα, καὶ πιστεύων τῷ
Lord the-one hearing my the words and believing the-one
πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται·
having-sent me has life eternal and into judgment not comes
καὶ πάλιν· Ὁ πιστεύων εἰς τὸν Υἱὸν, οὐ κρίνεται, ἀλλὰ
and again the-one believing in the Son not is-judged but
μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Ὦ μεγάλης
has-passed from the death into the life O great

Θεοῦ φιλανθρωπίας! Οἱ δίκαιοι μὲν γὰρ ἐν πολλοῖς ἔτεσιν
of-God love-for-man the just indeed for in many years
εὐηρέστησαν· ὅπερ δὲ ἐκεῖνοι δι᾽ εὐαρεστήσεως πολλῶν
were-well-pleasing what but they through well-pleasing of-many
ἐτῶν κατορθώσαντες ἐκτήσαντο, τοῦτο σοὶ νῦν Ἰησοῦς
years having-achieved acquired this to-you now Jesus
διὰ μιᾶς ὥρας χαρίζεται. Ἐὰν γὰρ πιστεύσῃς, ὅτι Κύριος
in one hour bestows if for you-believe that Lord-(is)
Ἰησοῦς Χριστὸς, καὶ ὅτι ὁ Θεὸς ἤγειρεν αὐτὸν ἐκ
Jesus Christ and that — God raised him from
νεκρῶν· σωθήσῃ, καὶ μετατεθήσῃ εἰς τὸν παράδεισον,
the-dead you-will-be-saved and you-will-be-transferred into the paradise
ὑπὸ τοῦ τὸν λῃστὴν εἰς παράδεισον εἰσαγαγόντος. Καὶ
by the-one the thief into paradise having-brought and
μὴ ἀπιστήσῃς εἰ δυνατόν ἐστιν· ὁ γὰρ τὸν λῃστὴν
not disbelieve whether possible it-is the-one for the thief
διὰ μιᾶς ὥρας πιστεύσαντα, σώσας ἐν τῷ ἁγίῳ τούτῳ
in one hour having-believed having-saved in the holy this
Γολγοθᾷ, ὁ αὐτὸς καὶ σὲ πιστεύσαντα διασώσει.
Golgotha the same also you having-believed will-save

11 Δεύτερον δέ ἐστιν εἶδος πίστεως, τὸ ἐν χάριτος μέρει
the-second and is kind of-faith the-one in grace's portion
παρὰ τοῦ Χριστοῦ δωρούμενον. Ὧ μὲν γὰρ διὰ τοῦ
by — Christ given to-whom indeed for through the
Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως
Spirit is-given a-word of-wisdom to-another and a-word of-knowledge
κατὰ τὸ αὐτὸ Πνεῦμα, ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ
according-to the same Spirit to-another and faith in the same
Πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων. Αὕτη τοίνυν,
Spirit to-another and gifts of-healings this therefore
ἡ κατὰ χάριν δωρουμένη πίστις ἐκ τοῦ Πνεύματος, οὐ
the by grace given faith from the Spirit not

δογματικὴ μόνον ἐστὶν, ἀλλὰ καὶ τῶν ὑπὲρ ἄνθρωπον
doctrinal only is but also of-the-things beyond man
ἐνεργητική. Ὃς γὰρ ἂν ἔχῃ τὴν πίστιν ταύτην, ἐρεῖ τῷ
working who for — has the faith this will-say to-the
ὄρει τούτῳ, Μετάβα ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται. Ὅταν
mountain this move from-here there and it-will-move when
γὰρ κατὰ πίστιν εἴπῃ τόδε τις, πιστεύων, ὅτι γίνεται,
for by faith says this someone believing that it-comes-to-pass
καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, τότε λαμβάνει τὴν
and not doubt in the heart his then he-receives the
χάριν. Καὶ περὶ τῆς πίστεως ταύτης εἴρηται τὸ Ἐὰν ἔχητε
grace and about the faith this has-been-said the if you-have
πίστιν ὡς κόκκον σινάπεως. Ὅνπερ γὰρ τρόπον ὁ κόκκος
faith as a-grain of-mustard which for way the grain
τοῦ σινάπεως μικρὸς μὲν ἔστι τὸ μέγεθος, διάπυρος
of-the mustard small indeed is in-the size fiery
δὲ τὴν ἐνέργειαν· καὶ ἐν ὀλίγῃ ἐσπαρμένος περιγραφῇ
but in-the operation and in small sown compass
μεγάλους κλάδους περιέχει, ὃς αὐξηθεὶς δύναται καὶ τὰ
great branches holds which having-grown can even the
πετεινὰ σκεπάζειν· οὕτω καὶ ἡ πίστις ἐν τῇ ψυχῇ ἐν
birds to-shelter so also the faith in the soul in
ὀξυτάτῃ ῥοπῇ τὰ μέγιστα κατορθοῖ. Περὶ Θεοῦ μὲν γὰρ
sharpest moment the greatest-things achieves of God indeed for
φαντάζεται, καὶ Θεὸν κατοπτεύει καθ' ὃ ἐὰν ἐγχωρῇ,
it-forms-images and God beholds according-to what — it-be-possible
τῇ πίστει φωτισθεῖσα, κόσμου τε τὰ πέρατα περιπολεῖ,
by-the faith enlightened of-the-world and the ends goes-round
καὶ πρὸ τῆς συντελείας τοῦ αἰῶνος τούτου τὴν κρίσιν ἤδη
and before the consummation of-the age this the judgment already
βλέπει, καὶ τὴν μισθαποδοσίαν τῶν ἐπαγγελιῶν. Ἔχε τοίνυν
sees and the requital of-the promises have therefore

τὴν παρὰ σεαυτοῦ πίστιν τὴν εἰς αὐτὸν, ἵνα λάβῃς
the from yourself faith the toward him that you-may-receive
καὶ παρ᾽ ἐκείνου τὴν τῶν ὑπὲρ ἄνθρωπον ἐνεργητικήν.
also from him the of-the-things beyond man working
12 Πίστιν δὲ ἐν μαθήσει καὶ ἐπαγγελίᾳ κτῆσαι καὶ τήρησον
faith and in learning and profession acquire and keep
μόνην, τὴν ὑπὸ τῆς Ἐκκλησίας νυνὶ σοι παραδιδομένην,
only the-one by the Church now to-you delivered
τὴν ἐκ πάσης Γραφῆς ὠχυρωμένην. Ἐπειδὴ γὰρ οὐ
the-one from all Scripture fortified since for not
πάντες δύνανται τὰς Γραφὰς ἀναγινώσκειν, ἀλλὰ τοὺς
all can the Scriptures to-read but some
μὲν ἰδιωτεία, τοὺς δὲ ἀσχολία τις ἐμποδίζει πρὸς
indeed lack-of-learning others and business some hinders for
τὴν γνῶσιν· ὑπὲρ τοῦ μὴ τὴν ψυχὴν ἐξ ἀμαθίας
the knowledge for the not the soul from ignorance
ἀπολέσθαι, ἐν ὀλίγοις τοῖς στίχοις τὸ πᾶν δόγμα τῆς
to-perish in few the lines the whole doctrine of-the
πίστεως περιλαμβάνομεν. Ὅπερ καὶ ἐπ᾽ αὐτῆς τῆς λέξεως
faith we-comprise which also in its-very the wording
μνημονεῦσαι ὑμᾶς βούλομαι, καὶ παρ᾽ ἑαυτοῖς μετὰ πάσης
to-remember you I-wish and among yourselves with all
σπουδῆς ἀπαγγεῖλαι, οὐκ εἰς χάρτας ἀπογραφομένους, ἀλλ᾽
zeal to-rehearse not on papers writing-it-down but
ἐν καρδίᾳ τῇ μνήμῃ στηλογραφοῦντας· φυλαττομένους ἐν
in heart by-the memory engraving guarding-yourselves in
τῷ μελετᾶν, μή πού τις κατηχούμενος ἐπακούσῃ τῶν
the studying lest perhaps any catechumen overhear the-things
παραδεδομένων· ἔχειν τε ταύτην ἐφόδιον ἐν παντὶ τῷ
delivered and to-have this as-provision in all the
χρόνῳ τῆς ζωῆς, καὶ παρὰ ταύτην ἄλλην μηκέτι δέξασθαι·
time of-the life and beside this another no-longer to-receive

μήτε ἂν ἡμεῖς αὐτοὶ μεταθέμενοι, τοῖς νῦν διδασκομένοις
neither if we ourselves having-changed to-the-things now taught
ἐναντιολογῶμεν· μήτε ἂν ἄγγελος ἐναντίος, εἰς ἄγγελον
should-contradict nor if an-angel opposing into an-angel
φωτὸς μετασχηματισθεὶς, πλανῆσαί σε βούληται. Κἂν γὰρ
of-light transformed to-lead-astray you should-wish even-if for
ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται ὑμᾶς παρ᾽
we or an-angel from heaven preach-gospel-to you beside
ὃ νῦν παρελάβετε, ἀνάθεμα ὑμῖν ἔστω. Καὶ τέως μὲν
what now you-received anathema to-you let-him-be and meanwhile indeed
ἐπ᾽ αὐτῆς τῆς λέξεως ἀκούων, μνημόνευσον τῆς πίστεως·
in its-very the wording hearing remember the faith
ἐκδέχου δὲ κατὰ τὸν δέοντα καιρὸν τὴν ἀπὸ τῶν θείων
expect but at the due season the from the divine
Γραφῶν περὶ ἑκάστου τῶν ἐγκειμένων σύστασιν. Οὐ
Scriptures about each of-the-things contained proof not
γὰρ ὡς ἔδοξεν ἀνθρώποις συνετέθη τὰ τῆς πίστεως·
for as seemed-good to-men were-put-together the-things of-the faith
ἀλλ᾽ ἐκ πάσης Γραφῆς τὰ καιριώτατα συλλεχθέντα,
but from all Scripture the most-important collected
μίαν ἀναπληροῖ τὴν τῆς πίστεως διδασκαλίαν. Καὶ ὅπερ
one fills-up the of-the faith teaching and which
τρόπον ὁ τοῦ σινάπεως σπόρος ἐν μικρῷ κόκκῳ πολλοὺς
way the of-the mustard seed in a-small grain many
περιέχει τοὺς κλάδους· οὕτω καὶ ἡ πίστις αὕτη, ἐν
contains the branches so also the faith this in
ὀλίγοις ῥήμασι, πᾶσαν τὴν ἐν τῇ Παλαιᾷ καὶ Καινῇ τῆς
few words all the in the Old and New of-the
εὐσεβείας γνῶσιν ἐγκεκόλπισται. Βλέπετε οὖν, ἀδελφοὶ,
piety knowledge has-enfolded see then brothers

καὶ κρατεῖτε τὰς παραδόσεις, ἃς νῦν παραλαμβάνετε,
and hold the traditions which now you-receive
καὶ ἀπογράψασθε αὐτὰς εἰς τὸ πλάτος τῆς καρδίας ὑμῶν.
and write them on the breadth of-the heart your
13 Τηρήσατε μετ' εὐλαβείας, μή που συλήσῃ τινὰς χαυνωθέντας
keep-them with reverence lest perhaps despoil some slackened
ὁ ἐχθρός· μή τις αἱρετικὸς παρατρέψῃ τι τῶν
the enemy lest any heretic pervert anything of-the-things
παραδιδομένων ὑμῖν. Πίστις μὲν γάρ ἐστι τὸ βαλεῖν τὸ
delivered to-you faith indeed for is the to-put the
ἀργύριον ἐπὶ τὴν τράπεζαν, ὅπερ ἡμεῖς νῦν πεποιήκαμεν·
silver on the table which we now have-done
Θεὸς δὲ παρ' ὑμῶν ἀπαιτεῖ τῆς παρακαταθήκης τοὺς
God but from you demands of-the deposit the
λόγους. Διαμαρτύρομαι, καθὼς φησιν ὁ Ἀπόστολος, ἐνώπιον
accounts I-charge-you as says the Apostle before
τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ
— God the-one making-alive the all-things and Christ Jesus
τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν
the-one having-witnessed before Pontius Pilate the good
ὁμολογίαν τηρῆσαι ταύτην ὑμᾶς τὴν παραδεδομένην πίστιν
confession to-keep this you the delivered faith
ἄσπιλον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ
spotless until the appearing of-the Lord our Jesus
Χριστοῦ. Θησαυρὸς ζωῆς νῦν σοι παρεδόθη, καὶ κατὰ τὴν
Christ a-treasure of-life now to-you has-been-delivered and at the
ἐπιφάνειαν αὐτοῦ ζητεῖ τὴν παρακαταθήκην ὁ Δεσπότης·
appearing his requires the deposit the Master
Ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος Δυνάστης, ὁ
which in-seasons his-own will-show the blessed and only Potentate the
Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων·
King of-those reigning and Lord of-those ruling

ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον· ὃν
the-one only having immortality light dwelling-in unapproachable whom
εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται. Ὧ ἡ δόξα,
saw no-one of-men nor to-see can to-whom the glory
τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
honor and might for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Ϛ΄ ΦΩΤΙΖΟΜΕΝΩΝ

VI · ON THE SOLE RULE OF GOD, AND ON HERESIES

God is glorified with his Son and Spirit, but no tongue can tell what he is: to confess ignorance of him is great knowledge. Abraham called himself earth and ashes; it is enough to know God is one, perfect, and unchanging. Men worshiped stone and wood, beasts, onions, and the gods of Greek fable, and heretics divided God into a good and an evil god. Simon Magus fell at the prayer of Peter and Paul; Cerinthus, Marcion, Basilides, and Valentinus with thirty aeons followed. Worst is Mani, the slave Cubricus, heir to Terebinthus's books, who let the Persian king's son die, was refuted by Bishop Archelaus, and was flayed. His followers curse their bread; the hearers must keep to the Church's one God.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, Περὶ Θεοῦ μοναρχίας· εἰς τό·
in Jerusalem delivered-extempore on God's sole-rule on the
Πιστεύω εἰς ἕνα Θεόν· καὶ περὶ αἱρέσεων. Καὶ ἀνάγνωσις
I-believe in one God and about heresies and a-reading
ἐκ τοῦ Ἡσαίου· Ἐγκαινίζεσθε πρός με, νῆσοι. Ἰσραὴλ
from — Isaiah be-renewed to me O-islands Israel
σώζεται ὑπὸ Κυρίου σωτηρίαν αἰώνιον· οὐκ αἰσχυνθήσονται,
is-saved by the-Lord with-salvation eternal not they-shall-be-ashamed
οὐδ' οὐ μὴ ἐντραπῶσιν ἕως τοῦ αἰῶνος, καὶ τὰ ἑξῆς.
nor ever — they-shall-be-put-to-shame until the age and the rest

1 Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
blessed-be — God and Father of-the Lord our Jesus
Χριστοῦ· εὐλογητὸς καὶ ὁ τούτου μονογενὴς Υἱός. Ἅμα γὰρ
Christ blessed also the his only-begotten Son together for
τῷ νοεῖσθαι Θεός, νοείσθω καὶ Πατήρ· ἵνα ἀδιαιρέτως
with-the to-be-thought God let-be-thought also Father that indivisibly
ἡ Πατρὸς καὶ Υἱοῦ [σὺν ἁγίῳ Πνεύματι] δοξολογία
the of-Father and Son with Holy Spirit glorification
τελῆται. Οὐ γὰρ ἄλλην δόξαν Πατὴρ, καὶ ἄλλην Υἱὸς
may-be-performed not for another glory the-Father and another the-Son
ἔχει· ἀλλὰ μίαν καὶ τὴν αὐτὴν [τῷ ἁγίῳ Πνεύματι]· ἐπειδὴ
has but one and the same with-the Holy Spirit since
Πατρός ἐστιν Υἱὸς μονογενὴς, καὶ Πατρὸς δοξαζομένου,
of-the-Father is the-Son only-begotten and the-Father being-glorified
συναπολαύει τῆς δόξης καὶ ὁ Υἱός. Ἐπειδὴ δόξα Υἱοῦ,
shares-the-enjoyment of-the glory also the Son since the-glory of-the-Son
ἐκ τιμῆς Πατρὸς αὐτοῦ· καὶ πάλιν Υἱοῦ δοξαζομένου,
from honor of-the-Father his and again the-Son being-glorified
μεγάλως τιμᾶται ὁ τοῦ τοσούτου Πατὴρ ἀγαθοῦ.
greatly is-honored the of-the so-great Father good-one

2 Καὶ ἡ μὲν διάνοια ὀξύτατα νοεῖ· ἡ δὲ γλῶσσα ῥημάτων
and the indeed mind most-swiftly conceives the but tongue of-words
δεῖται, καὶ διηγήσεως πολλῆς τῶν μεταξὺ λόγων. Ἅμα
needs and of-narration much of-the intervening words at-once
μὲν γὰρ ὀφθαλμὸς χορὸν ἄστρων περιλαμβάνει πολύν·
indeed for an-eye a-choir of-stars takes-in great
ἀλλ᾽ ὅταν τὸ καθ᾽ ἕκαστον διηγήσασθαι βουληθῇ τις,
but when the in each to-narrate wishes someone
τί μέν ἐστι Φωσφόρος, τί δὲ Ἕσπερος, τί δὲ τὸ
what indeed is the-Morning-star what but the-Evening-star what and the
καθ᾽ ἓν, πολλῶν ἐπιδεῖται τῶν ῥημάτων. Πάλιν ὁμοίως,
by one many it-needs of-the words again likewise

γῆν καὶ θάλατταν, καὶ πάντα τὰ τοῦ κόσμου τέρματα,
earth and sea and all the of-the world ends
ἐν ὀξυτάτῃ ῥοπῇ περιλαμβάνει ἡ διάνοια· ἀλλ᾽ ὅπερ
in sharpest moment takes-in the mind but what
ἐν ἀκαριαίῳ νοεῖ, τοῦτο ἐν ῥήμασι πολλοῖς διηγεῖται.
in an-instant it-conceives this in words many it-narrates
Μέγα μὲν οὖν καὶ τὸ ῥηθὲν παράδειγμα· ἀλλ᾽ ἔτι ἀσθενὲς
great indeed then also the said example but still weak
καὶ ἀνίσχυρον. Λέγομεν γὰρ οὐχ ὅσα δεῖ περὶ
and powerless we-speak for not as-much-as it-is-needful about
Θεοῦ (μόνῳ γὰρ αὐτῷ ταῦτα γνώριμα), ἀλλ᾽ ὅσα
God to-him-alone for him these-things known but as-much-as
κεχώρηκεν ἡ ἀνθρωπίνη φύσις, καὶ ὅσα ἡ ἡμετέρα
has-contained the human nature and as-much-as the our
ἀσθένεια βαστάσαι δύναται. Οὐ γὰρ τὸ τί ἐστι Θεὸς
weakness to-bear can not for the what is God
ἐξηγούμεθα· ἀλλ᾽ ὅτι τὸ ἀκριβὲς περὶ αὐτοῦ οὐκ οἴδαμεν,
we-explain but that the exactness about him not we-know
μετ᾽ εὐγνωμοσύνης ὁμολογοῦμεν. Ἐν τοῖς γὰρ περὶ Θεοῦ,
with candor we-confess in the-things for about God
μεγάλη γνῶσις τὸ τὴν ἀγνωσίαν ὁμολογεῖν. Μεγαλύνατε
great knowledge the the ignorance to-confess magnify
τοίνυν τὸν Κύριον σὺν ἐμοὶ, καὶ ὑψώσωμεν τὸ ὄνομα αὐτοῦ
therefore the Lord with me and let-us-exalt the name his
ἐπὶ τὸ αὐτό· κοινῇ πάντες, ὁ γὰρ εἷς ἀδυνατεῖ· μᾶλλον
upon the same in-common all the for one is-unable rather
δὲ κἂν πάντες ὁμοῦ συναχθῶμεν, οὔπω τὸ καθ᾽ ὃ
but even-if all together we-be-gathered not-yet the according-to what
δεῖ ποιήσομεν. Οὐ λέγω τοὺς παρόντας ὑμᾶς μόνους,
is-needful we-shall-do not I-mean the present you alone
ἀλλὰ γὰρ κἂν πάσης τῆς οἰκουμενικῆς Ἐκκλησίας τῆς
but for even-if of-all the worldwide Church of-the

τε νῦν οὔσης καὶ τῆς μελλούσης, πάντα τὰ θρέμματα
both now being and of-the to-come all the nurslings
συνέλθοι, τὸν Ποιμένα κατ᾽ ἀξίαν ὑμνῆσαι οὐ δυνήσεται.
come-together the Shepherd according-to worth to-hymn not they-will-be-able

3 Μέγας ἦν Ἀβραὰμ καὶ τίμιος, ἀλλὰ μέγας πρὸς ἀνθρώπους·
great was Abraham and honored but great toward men
ὅτε δὲ ἔφθασε πρὸς τὸν Θεὸν, τότε φησὶν εὐγνωμόνως
when but he-came toward — God then he-says candidly
ἀληθεύων· Ἐγώ εἰμι γῆ καὶ σποδός. Οὐκ εἶπε, γῆ, καὶ
speaking-truth I am earth and ash not he-said earth and
ἐσίγησεν, ἵνα μὴ τὸ μέγα στοιχεῖον ἑαυτὸν ὀνομάσῃ· ἀλλὰ
was-silent that not the great element himself he-might-name but
ἐπήγαγε, καὶ σποδός, ἵνα τὸ εὐδιάλυτον αὐτοῦ καὶ σαθρὸν
he-added and ash that the easily-dissolved his and rotten
παραστήσῃ. Ἔστι τι, φησὶ, σποδοῦ σμικρότερον ἢ
he-might-show is-there anything he-says than-ash smaller or
λεπτότερον; Λαβὲ γὰρ, φησὶ, τὴν σύγκρισιν σποδοῦ πρὸς
finer take for he-says the comparison of-ash to
οἰκίαν καὶ οἰκίας πρὸς πόλιν, καὶ πόλεως πρὸς ἐπαρχίαν,
a-house and of-a-house to a-city and of-a-city to a-province
καὶ ἐπαρχίας πρὸς τὴν Ῥωμαίων χώραν, καὶ τῆς Ῥωμαίων
and of-a-province to the of-the-Romans land and of-the of-the-Romans
χώρας πρὸς πᾶσαν τὴν γῆν καὶ πάντα τὰ τέρματα· πᾶσαν
land to all the earth and all the ends all
δὲ τὴν γῆν πρὸς τὸν ἐγκεκολπισμένον αὐτὴν οὐρανόν· ἥτις
and the earth to the having-enfolded it heaven which
τοσαύτην ἔχει πρὸς τὸν οὐρανὸν τὴν σύγκρισιν, ὅσην
so-great has toward the heaven the comparison as-great-as
τὸ μέσον πρὸς πᾶσαν τὴν περιφέρειαν τοῦ τροχοῦ ἔχει
the center toward all the circumference of-the wheel has
(τοσαύτη γὰρ γῆς πρὸς οὐρανὸν ἡ σύγκρισις)· καὶ τὸν
so-great for of-earth toward heaven the comparison and the

πρῶτον οὐρανὸν τὸν φαινόμενον τοῦτον, μικρότερον εἶναι
first heaven the visible this smaller to-be
νόησον τοῦ δευτέρου, καὶ τὸν δεύτερον τοῦ τρίτου
consider than-the second and the second than-the third
(μέχρι γὰρ τούτων ὠνόμασεν ἡ Γραφή· οὐχ ὅτι τοσοῦτοι
up-to for these named the Scripture not that so-many
μόνοι τυγχάνουσιν, ἀλλ᾽ ὅτι τοσούτους μόνους ἡμῖν γνῶναι
only there-are but that so-many only for-us to-know
συνέφερε). Καὶ ὅταν ἴδῃς τῷ νῷ πάντας τοὺς οὐρανούς,
was-profitable and when you-see with-the mind all the heavens
οὔπω οὐδὲ οἱ οὐρανοὶ αἰνέσαι τὸν Θεὸν καθ᾽ ὅ ἐστιν,
not-yet even the heavens to-praise — God according-to what he-is
δυνήσονται, οὐδ᾽ ἂν βροντῆς μεγαλοφωνότερα ἠχῶσιν.
will-be-able not-even if than-thunder louder they-sound
Εἰ δὲ τὰ τοσαῦτα κύτη τῶν οὐρανῶν τὸν Θεὸν ὑμνῆσαι
if and the so-great vaults of-the heavens — God to-hymn
κατ᾽ ἀξίαν οὐ δύνανται, πότε ἆρα γῆ καὶ σποδὸς,
according-to worth not can when then earth and ash
τὸ μικρότατον, καὶ τῶν ὄντων ἐλαχιστότατον, ἄξιον
the smallest and of-the-things being least-of-all a-worthy
ὕμνον ἀναπέμψαι τῷ Θεῷ δυνήσεται, ἢ ἀξίως εἰπεῖν περὶ
hymn to-send-up — to-God will-be-able or worthily to-speak about
Θεοῦ, τοῦ κατέχοντος τὸν γῦρον τῆς γῆς, καὶ ἔχοντος
God the-one holding the circle of-the earth and having
τοὺς ἐνοικοῦντας ἐν αὐτῇ ὡς ἀκρίδας;
those dwelling in it as locusts
Εἴ τις ἐπιχειρεῖ τὰ περὶ Θεοῦ λέγειν πρῶτον διηγείσθω 4
if anyone attempts the-things about God to-speak first let-him-narrate
τῆς γῆς τὰ τέρματα. Γῆν οἰκεῖς, καὶ τὸ τέλος τῆς σῆς
of-the earth the ends earth you-inhabit and the end of-the your
οἰκίας, τῆς γῆς, οὐ γινώσκεις· καὶ πῶς τὸν κατασκευαστὴν
dwelling the earth not you-know and how the maker

ἀξίως νοῆσαι δυνήσῃ; Θεωρεῖς τοὺς ἀστέρας, τὸν δὲ
worthily to-conceive will-you-be-able you-behold the stars the but
ποιητὴν οὐ θεωρεῖς· ἀρίθμησαι τοὺς φαινομένους, καὶ τότε
maker not you-behold count the visible-ones and then
τὸν μὴ φαινόμενον ἐξήγησαι, τὸν ἀριθμοῦντα πλήθη
the-one not visible explain the-one counting multitudes
ἄστρων καὶ πᾶσιν αὐτοῖς ὀνόματα καλοῦντα. Σταγόνες
of-stars and to-all them names calling drops
ὑετῶν λαβροτέρων προσφάτως ἐπελθοῦσαι, μικροῦ δεῖν
of-rains heavier recently having-come-on by-a-little lacking
ἀπώλεσαν ἡμᾶς· ἀρίθμησον ταύτης μόνης τῆς πόλεως
destroyed us count of-this alone the city
τὰς σταγόνας· καὶ οὐ λέγω τῆς πόλεως, ἀλλὰ τοῦ σοῦ
the drops and not I-say of-the city but of-the your
δώματος εἰς μίαν ὥραν τὰς σταγόνας ἀρίθμησον, εἴ σοι
roof in one hour the drops count if for-you
δυνατόν· ἀλλὰ ἀδύνατον· γίνωσκε σεαυτοῦ τὴν ἀσθένειαν·
possible but impossible know your-own the weakness
ἐκ τούτου γνῶθι τοῦ Θεοῦ τὴν δύναμιν· Ἠρίθμηνται γὰρ
from this know — of-God the power have-been-counted for
αὐτῷ σταγόνες ὑετοῦ, αἱ κατὰ πάσης τῆς οἰκουμένης οὐ
by-him drops of-rain the-ones over all the world not
νῦν χυθεῖσαι μόνον, ἀλλὰ γὰρ καὶ πάντοτε. Ποίημα Θεοῦ
now poured only but for also always a-work of-God
ἥλιος, μέγα μὲν, μικρότατον δὲ πρὸς σύγκρισιν τοῦ παντὸς
the-sun great indeed smallest but in comparison-with the whole
οὐρανοῦ· ἐνατένισον πρῶτον ἡλίῳ, καὶ τότε τὸν Δεσπότην
heaven gaze-at first the-sun and then the Master
πολυπραγμόνησον. Βαθύτερά σου μὴ ζήτει, καὶ ἰσχυρότερά
pry-into deeper than-you not seek and stronger
σου μὴ ἐξέταζε· ἃ προσετάγη σοι, ταῦτα διανοοῦ.
than-you not examine what-things were-commanded to-you these consider

Ἀλλ᾽ ἐρεῖ τις· Εἰ ἀκατάληπτός ἐστιν ἡ ὑπόστασις ἡ 5
but will-say someone if incomprehensible is the substance the
θεία, καὶ τί σὺ περὶ τούτων διηγῇ; Ἆρα οὖν ἐπειδὴ
divine then why you about these-things discourse — then because
πάντα τὸν ποταμὸν ἐκπιεῖν ἀδυνατῶ, μηδὲ τὸ συμφέρον
whole the river to-drink-up I-am-unable not-even the profitable
ἐμαυτῷ ἐμμέτρως λάβω; Ἆρα ἐπειδὴ πάντα τὸν ἥλιον
for-myself in-measure shall-I-take — because whole the sun
τῇ τῶν ὀμμάτων καταστάσει χωρῆσαι οὐ δύναμαι,
with-the of-the eyes condition to-contain not I-can
μηδὲ πρὸς τὴν ἐμαυτοῦ χρείαν αὔταρκες ἐμβλέψω; ἢ καὶ
not-even for the my-own need sufficiently shall-I-look or also
ἐπειδὴ εἰς παράδεισον μέγαν εἰσελήλυθα, καὶ πᾶσαν τὴν
because into a-paradise great I-have-entered and all the
τῶν ἀκροδρύων ὑπόστασιν φαγεῖν οὐ δύναμαι, βούλει με
of-the fruit-trees substance to-eat not I-can do-you-wish me
πεινῶντα τελείως ἐξελθεῖν; Αἰνῶ καὶ δοξάζω τὸν ἡμᾶς
hungry wholly to-go-out I-praise and glorify the-one us
ποιήσαντα· κέλευσμα γὰρ ἐστι θεῖον τὸ λέγον· Πᾶσα
having-made a-command for is divine the-one saying every
πνοὴ αἰνεσάτω τὸν Κύριον. Δοξάζω τὸν Δεσπότην, ἀλλ᾽ οὐκ
breath let-praise the Lord I-glorify the Master but not
ἐξηγεῖσθαι νῦν ἐπιχειρῶ· εἰδὼς μέντοιγε, ὡς τοῦ δοξάζειν
to-explain now I-attempt knowing however that of-the to-glorify
τῆς ἀξίας ἀπολειφθήσομαι, ἔργον δὲ εὐσεβείας ἡγούμενος τὸ
of-the worth I-shall-fall-short a-work but of-piety considering the
κἂν ὅλως ἐπιχειρεῖν. Παραμυθεῖται γάρ μου τὴν ἀσθένειαν
even at-all to-attempt comforts for my the weakness
ὁ Κύριος Ἰησοῦς, λέγων· Θεὸν οὐδεὶς ἑώρακε πώποτε.
the Lord Jesus saying God no-one has-seen ever

6 Τί οὖν; ἐρεῖ τις· οὐ γέγραπται, ὅτι Οἱ ἄγγελοι τῶν
what then will-say someone not is-it-written that the angels of-the
μικρῶν βλέπουσιν διὰ παντὸς τὸ πρόσωπον τοῦ Πατρός
little-ones see through all the face of-the Father
μου τοῦ ἐν οὐρανοῖς; Ἀλλὰ βλέπουσιν οἱ ἄγγελοι,
my the-one in the-heavens but see the angels
οὐ καθώς ἐστιν ὁ Θεὸς, ἀλλὰ καθόσον καὶ αὐτοὶ
not as is — God but as-far-as also they-themselves
χωροῦσιν. Αὐτὸς γάρ ἐστιν Ἰησοῦς ὁ λέγων· Οὐχ
contain he-himself for is Jesus the-one saying not
ὅτι τὸν Πατέρα ἑώρακέ τις, εἰ μὴ ὁ ὢν ἐκ τοῦ
that the Father has-seen anyone if not the-one being from —
Θεοῦ, οὗτος ἑώρακε τὸν Πατέρα. Βλέπουσιν οὖν οἱ
God this-one has-seen the Father see then the
ἄγγελοι καθ' ὃ χωροῦσι, καὶ ἀρχάγγελοι καθ' ὃ
angels according-to what they-contain and archangels according-to what
δύνανται· θρόνοι δὲ καὶ κυριότητες, μειζόνως μὲν παρὰ
they-are-able thrones and also dominions more indeed than
τοὺς πρώτους, ἔλαττον δὲ τῆς ἀξίας· μόνον δὲ βλέπειν
the first less but than-the worth alone but to-see
δύναται ὡς χρή, ἅμα τῷ Υἱῷ, τὸ Πνεῦμα τὸ ἅγιον.
can as is-fitting together-with the Son the Spirit the Holy
Ἐκεῖνο γὰρ πάντα ἐρευνᾷ, καὶ γινώσκει καὶ τὰ βάθη τοῦ
that for all-things searches and knows even the depths —
Θεοῦ· ὥς γε καὶ ὁ μονογενὴς Υἱὸς γινώσκει καθ' ὃ
of-God as indeed also the only-begotten Son knows according-to what
δεῖ, ἅμα τῷ Πνεύματι τῷ ἁγίῳ, τὸν Πατέρα (Οὐδὲ
is-needful together-with the Spirit the Holy the Father nor
γὰρ τὸν Πατέρα τις ἐπιγινώσκει, φησὶν, εἰ μὴ ὁ Υἱὸς,
for the Father anyone knows he-says if not the Son
καὶ ᾧ ἂν ὁ Υἱὸς ἀποκαλύψῃ). βλέπει καθ' ὃ
and to-whom — the Son reveal-him he-sees according-to what

δεῖ, καὶ ἀποκαλύπτει σὺν τῷ Πνεύματι, καὶ διὰ τοῦ
is-needful and reveals with the Spirit and through the
Πνεύματος, καθ' ὃ ἕκαστος χωρεῖ, τὸν Θεόν· ἐπειδὴ
Spirit according-to what each contains — God since
καὶ τῆς θεότητος τῆς πατρικῆς ἐστι σὺν τῷ Πνεύματι
also of-the godhead the paternal is with the Spirit
τῷ ἁγίῳ κοινωνὸς ὁ Υἱὸς ὁ μονογενής· ὁ γεννηθεὶς
the Holy a-sharer the Son the only-begotten the-one begotten
ἀπαθῶς πρὸ τῶν χρόνων αἰωνίων οἶδε τὸν γεννήσαντα,
impassibly before the times eternal knows the-one having-begotten
καὶ ὁ γεννήσας οἶδε τὸν γεγεννημένον. Ἀγγέλων τοίνυν
and the-one having-begotten knows the-one begotten angels therefore
ἀγνοούντων (κατὰ γὰρ τὴν οἰκείαν ἑκάστῳ δύναμιν,
not-knowing according-to for the own to-each power
ἀποκαλύπτει σὺν τῷ Πνεύματι, διὰ τοῦ Πνεύματος τοῦ
reveals with the Spirit through the Spirit the
ἁγίου, ὁ Μονογενὴς, ὡς εἰρήκαμεν), μηδεὶς ἀνθρώπων
Holy the Only-begotten as we-have-said let-no-one of-men
ἐπαισχυνέσθω τὴν ἄγνοιαν ὁμολογεῖν. Λαλῶ νῦν ἐγὼ, καὶ
be-ashamed the ignorance to-confess I-speak now I and
οἱ πάντες κατὰ καιρόν· ἀλλὰ τὸ πῶς, εἰπεῖν ἀδυνατοῦμεν.
the all in season but the how to-say we-are-unable
Πῶς οὖν τὸν δόντα τὸ λαλεῖν δύναμαι διηγήσασθαι; Ὁ
how then the-one having-given the to-speak can-I to-relate the-one
ψυχὴν ἔχων ἐγὼ, καὶ τοὺς χαρακτῆρας αὐτῆς εἰπεῖν μὴ
a-soul having I and the characteristics its to-tell not
δυνάμενος, πῶς τὸν δοτῆρα τῆς ψυχῆς ἐξειπεῖν δυνήσομαι;
able how the giver of-the soul to-tell-out shall-I-be-able
Αὔταρκες ἡμῖν εἰς εὐσέβειάν ἐστι τοῦτο μόνον, τὸ εἰδέναι, 7
sufficient for-us for piety is this only the to-know
ὅτι Θεὸν ἔχομεν· Θεὸν ἕνα, Θεὸν ὄντα, ἀεὶ ὄντα· ὅμοιον
that God we-have God one God being always being like

ἀεὶ ἑαυτῷ ὄντα· οὗ πατὴρ οὐκ ἔστιν ἄλλος· οὗ
always to-himself being of-whom father not is another than-whom
μηδεὶς ἰσχυρότερος, ὃν οὐδεὶς διαδεξάμενος ἐκβάλλει τῆς
no-one stronger whom no-one having-succeeded casts-out of-the
βασιλείας· τὸν πολυώνυμον, καὶ παντοδύναμον, καὶ μονοειδῆ
kingdom the many-named and almighty and uniform
τὴν ὑπόστασιν. Οὐ γὰρ ὅτι καλεῖται ἀγαθὸς, καὶ δίκαιος,
in-the substance not for because he-is-called good and just
καὶ παντοκράτωρ, καὶ Σαβαὼθ, παρὰ τοῦτο διάφορός ἐστι
and almighty and Sabaoth by this different he-is
καὶ ἀλλοῖος· ἀλλ' εἷς ὢν καὶ ὁ αὐτὸς, μυρίας ἐκπέμπει τὰς
and other but one being and the same countless sends-forth the
τῆς θεότητος ἐνεργείας· οὐκ ἐν μέρει πλέον ἔχων, καὶ ἐν
of-the godhead operations not in part more having and in
μέρει ἐλαττούμενος, ἀλλ' ἐν πᾶσιν ὅμοιος ὢν αὐτὸς ἑαυτῷ·
part being-lessened but in all-things like being himself to-himself
οὐ μέγας ἐν φιλανθρωπίᾳ μόνον, καὶ μικρὸς ἐν σοφίᾳ, ἀλλ'
not great in love-for-man only and small in wisdom but
ἰσοδύναμον ἔχων τὴν σοφίαν καὶ τὴν φιλανθρωπίαν· οὐκ
equal-in-power having the wisdom and the love-for-man not
ἐν μέρει βλέπων, ἐν μέρει δὲ τοῦ βλέπειν ἀπεστερημένος·
in part seeing in part but of-the to-see deprived
ἀλλ' ὅλος ὢν ὀφθαλμὸς, καὶ ὅλος ἀκοή, καὶ ὅλος
but wholly being eye and wholly hearing and wholly
νοῦς· οὐχ ὡς ἡμεῖς ἐν μέρει νοῶν, καὶ ἐν μέρει μὴ
mind not as we in part understanding and in part not
γινώσκων· βλάσφημος γὰρ ὁ λόγος, καὶ θείας ὑποστάσεως
knowing blasphemous for the word and of-divine substance
ἀνάξιος. Προγνώστης ἐστὶ τῶν ὄντων, καὶ ἅγιος,
unworthy foreknower he-is of-the-things being and holy
καὶ παντοκράτωρ, καὶ πάντων ἀγαθώτερος, καὶ πάντων
and almighty and than-all better and than-all

μείζων, καὶ πάντων σοφώτερος· οὗ μήτε ἀρχὴν, μήτε
greater and than-all wiser of-whom neither beginning nor
μορφὴν, μήτε εἶδος ἐξειπεῖν δυνησόμεθα. Οὔτε γὰρ φωνῆς
shape nor form to-tell-out we-shall-be-able neither for voice
αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἑωράκατε, φησὶν
his ever you-have-heard nor form his you-have-seen says
ἡ θεία Γραφή· διὸ καὶ πρὸς τοὺς Ἰσραηλίτας φησὶν
the divine Scripture wherefore also to the Israelites says
ὁ Μωσῆς· Καὶ φυλάξασθε σφόδρα ταῖς ψυχαῖς ὑμῶν, ὅτι
— Moses and guard-yourselves exceedingly for-the souls your that
ὁμοίωμα οὐκ εἴδετε. Εἰ γὰρ ὅλως τὴν ὁμοιότητα ἀδύνατον
likeness not you-saw if for at-all the likeness impossible
φαντασθῆναι, ἐγγὺς ἔσται ἄρα ἡ διάνοια τῆς ὑποστάσεως;
to-be-imagined near will-be then the mind of-the substance
Ἐφαντάσθησαν πολλοὶ πολλὰ, καὶ πάντες ἀποτετυχήκασι. 8
imagined many many-things and all have-failed
Καὶ οἱ μὲν πῦρ ἐνόμισαν εἶναι τὸν Θεόν· ἕτεροι δὲ
and some indeed fire thought to-be — God others and
πτερωτὸν ὡς ἄνθρωπον, διὰ τὸ γεγράφθαι μὲν καλῶς,
winged like a-man because-of the to-have-been-written indeed well
νοεῖσθαι δὲ κακῶς τὸ, Ἐν σκέπῃ τῶν πτερύγων σου
to-be-understood but badly the in the-shelter of-the wings your
σκεπάσεις με. Ἐπελάθοντο τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
you-will-shelter me they-forgot the Lord our Jesus Christ
τοῦ μονογενοῦς, λέγοντος ὁμοίως καὶ περὶ ἑαυτοῦ πρὸς τὴν
the only-begotten saying likewise also about himself to —
Ἱερουσαλήμ· Ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
Jerusalem how-often I-wished to-gather the children your
ὃν τρόπον ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας,
in-what way a-hen the chicks her under the wings
καὶ οὐκ ἠθέλησας; Τῆς γὰρ φρουρητικῆς αὐτοῦ δυνάμεως εἰς
and not you-wished of-the for guarding his power as

πτέρυγας λαμβανομένης, οὗτοι μὴ νοήσαντες, εἰς ἀνθρώπινα
wings being-taken these not having-understood into human
πράγματα καταπεσόντες, ἀνθρωπίνως ὑπέλαβον εἶναι τὸν
things having-fallen humanly supposed to-be the
ἀνεξιχνίαστον· Οἱ δὲ ἑπτὰ ὀφθαλμοὺς ἔχειν αὐτὸν εἰπεῖν
untraceable-one others and seven eyes to-have him to-say
ἐτόλμησαν, διὰ τὸ γεγράφθαι· Ἑπτὰ ὀφθαλμοὶ Κυρίου
dared because-of the to-have-been-written seven eyes of-the-Lord
ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν. Εἰ γὰρ ἑπτὰ ὀφθαλμοὺς
looking upon all the earth if for seven eyes
μόνους ἐν μέρει περίκειται, μερικὸν ἄρα τὸ βλέπειν αὐτῷ,
only in part he-has partial then the to-see for-him
καὶ οὐ παντελές· ὅπερ ἐπὶ Θεοῦ λέγειν δύσφημόν ἐστι· τὸν
and not complete which of God to-say blasphemous is —
γὰρ Θεὸν τέλειον ἐν πᾶσιν εἶναι δεῖ πιστεύειν, κατὰ
for God perfect in all-things to-be it-is-needful to-believe according-to
τὴν τοῦ Σωτῆρος φωνὴν τὴν λέγουσαν· Ὁ Πατὴρ ὑμῶν ὁ
the of-the Savior voice the-one saying the Father your the
οὐράνιος τέλειός ἐστι· τέλειος ἐν τῷ βλέπειν, τέλειος ἐν τῷ
heavenly perfect is perfect in the to-see perfect in the
δύνασθαι, τέλειος ἐν μεγέθει, τέλειος ἐν προγνώσει, τέλειος ἐν
to-be-able perfect in greatness perfect in foreknowledge perfect in
ἀγαθωσύνῃ, τέλειος ἐν δικαιοσύνῃ, τέλειος ἐν φιλανθρωπίᾳ·
goodness perfect in righteousness perfect in love-for-man
οὐκ ἐν τόπῳ περιωρισμένος, ἀλλὰ τῶν τόπων ποιητής· ἐν
not in place circumscribed but of-the places maker in
πᾶσιν ὢν, καὶ ὑπ᾽ οὐδενὸς περιγραφόμενος. Θρόνος αὐτῷ ὁ
all-things being and by nothing circumscribed a-throne for-him the
οὐρανὸς, ἀλλ᾽ ὑπερανέχει ὁ καθεζόμενος. Καὶ ὑποπόδιον
heaven but rises-above the-one sitting and a-footstool
ἡ γῆ, ἀλλὰ φθάνει ἡ δύναμις μέχρι καταχθονίων.
the earth but reaches the power as-far-as the-regions-below-the-earth

Εἷς ἐστι πανταχοῦ παρὼν, πάντα βλέπων, πάντα νοῶν, 9
one he-is everywhere present all-things seeing all-things understanding
πάντα διὰ Χριστοῦ κατασκευάζων· Πάντα γὰρ δι᾽ αὐτοῦ
all-things through Christ making all-things for through him
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν· πηγὴ παντὸς
came-to-be and without him came-to-be not-even one a-spring of-every
ἀγαθοῦ μεγίστη καὶ ἀνελλιπὴς, ποταμὸς εὐεργεσιῶν, φῶς
good greatest and unfailing a-river of-benefits a-light
ἀΐδιον ἀνελλιπῶς ἀστράπτον, δύναμις ἀκαταγώνιστος ταῖς
eternal unfailingly flashing a-power unconquerable to-the
ἀσθενείαις ἡμῶν συμπεριφερομένη· οὗ μηδὲ τὸ ὄνομα
weaknesses our accommodating-itself of-whom not-even the name
φέρομεν ἀκοῦσαι· Ἢ ἴχνος Κυρίου εὑρήσεις. φησὶν ὁ Ἰώβ,
we-bear to-hear or the-track of-the-Lord will-you-find says — Job
ἢ εἰς τὰ ἔσχατα ἀφίκου ἃ ἐποίησεν ὁ Παντοκράτωρ;
or to the last-things have-you-come which made the Almighty
Εἰ τὰ ἔσχατα τῶν ποιημάτων οὐ καταλαμβάνεται, ἆρα
if the last of-the works not is-comprehended —
ὁ τὰ πάντα ποιήσας καταληφθήσεται; Ὀφθαλμὸς οὐκ
the-one the all-things having-made will-be-comprehended eye not
εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου
saw and ear not heard and into heart of-man
οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν
not came-up as-many-as prepared — God for-those loving
αὐτόν. Εἰ ἃ ἡτοίμασεν ὁ Θεὸς ἀπερίληπτα τυγχάνει
him if what prepared — God incomprehensible are
ταῖς ἡμετέραις διανοίαις, αὐτὸν ἄρα τὸν ἑτοιμάσαντα
to-the our minds himself then the-one having-prepared
τῷ νῷ περιλαμβάνειν δυνάμεθα; Ὢ βάθος πλούτου
with-the mind to-comprehend can-we O depth of-riches
καὶ σοφίας καὶ γνώσεως Θεοῦ! Ὡς ἀνεξερεύνητα τὰ
and wisdom and knowledge of-God how unsearchable the

κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! φησὶν
judgments his and untraceable the ways his says
ὁ Ἀπόστολος. Εἰ τὰ κρίματα καὶ αἱ ὁδοὶ ἀκατάληπτα
the Apostle if the judgments and the ways incomprehensible
καθέστηκεν, αὐτὸς ἄρα καταληφθήσεται;
are himself then will-be-comprehended
10 Τοσούτου τοίνυν ὄντος τοῦ Θεοῦ, καὶ ἔτι μείζονος· οὐδὲ
so-great therefore being — God and still greater not-even
γὰρ ἐὰν ὅλην μου τὴν ὑπόστασιν εἰς γλῶσσαν μεταβάλω,
for if whole my the substance into tongue I-change
δύναμαι τὸ κατ᾽ ἀξίαν εἰπεῖν· μᾶλλον δὲ οὐδ᾽ εἰ πάντες
I-can the according-to worth to-say rather but not-even if all
ἄγγελοι συνέλθοιεν, οὔπω τὸ κατ᾽ ἀξίαν ἐροῦσι· τοσούτου
angels came-together not-yet the according-to worth they-will-say so-great
τοίνυν ὄντος ἀγαθοῦ τοῦ Θεοῦ καὶ μεγάλου, ἄνθρωπος
therefore being good — God and great a-man
λίθον γλύψας, τῷ λίθῳ εἰπεῖν, Θεός μου εἶ σὺ, ἐτόλμησεν.
a-stone having-carved to-the stone to-say God my are you dared
Ὢ μεγάλης ἀβλεψίας, ἐκ τοσούτου μεγέθους εἰς τοσαύτην
O great blindness from so-great greatness to so-great
ταπεινότητα κατελθούσης! Τὸ ξύλον ὅπερ ὁ Θεὸς ἐφύτευσεν,
lowliness having-come-down the wood which — God planted
καὶ ὑετὸς ἐμήκυνε, καὶ ὕστερον κατακαυθὲν καὶ σποδὸς
and rain lengthened and later burned-up and ash
διὰ πυρὸς γινόμενον, τοῦτο μὲν Θεὸς ἀναγορεύεται· ὁ δὲ
through fire becoming this indeed God is-proclaimed the but
ἀληθὴς Θεὸς καταφρονεῖται. Ἐπεδαψιλεύσατο δὲ ἡ πονηρία
true God is-despised abounded-still-more and the wickedness
τῆς εἰδωλολατρίας· καὶ αἴλουρος, καὶ κύων, καὶ λύκος,
of-the idolatry and a-cat and a-dog and a-wolf
ἀντὶ Θεοῦ προσεκυνήθησαν· καὶ λέων ἀνθρωποβόρος
instead-of God were-worshiped and a-lion man-eating

ἀντὶ τοῦ Θεοῦ τοῦ φιλανθρωποτάτου προσεκυνήθη·
instead-of — God the most-loving-to-man was-worshiped
ὄφις καὶ δράκων, ἀντίμιμοι τοῦ ἐκβαλόντος ἡμᾶς ἐκ
a-snake and a-dragon counterparts of-the-one having-cast-out us from
παραδείσου, προσεκυνήθησαν· καὶ ὁ τὸν παράδεισον
paradise were-worshiped and the-one the paradise
φυτεύσας κατεφρονήθη. Καὶ αἰσχύνομαι λέγειν, πλὴν λέγω·
having-planted was-despised and I-am-ashamed to-say yet I-say
καὶ κρόμμυα γὰρ ἤδη παρά τισι προσεκυνήθη. Οἶνος
even onions for already among some were-worshiped wine
ἐδόθη, ἵνα εὐφραίνῃ καρδίαν ἀνθρώπου· καὶ Διόνυσος
was-given that it-might-gladden the-heart of-man and Dionysus
ἀντὶ Θεοῦ προσεκυνήθη. Σῖτον ὁ Θεὸς εἰργάσατο διὰ
instead-of God was-worshiped wheat — God made through
τοῦ εἰπεῖν· Ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου, σπεῖρον
the to-say let-bring-forth the earth herb of-grass sowing
σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, ἵνα ἄρτος
seed according-to kind and according-to likeness that bread
στηρίσῃ καρδίαν ἀνθρώπου· καὶ πόθεν ἡ Δήμητρα
might-strengthen the-heart of-man and whence — Demeter
προσεκυνήθη; Τὸ πῦρ ἐκ λίθων συγκρούσεως ἐξέρχεται
was-worshiped the fire from stones' striking comes-out
μέχρι σήμερον· καὶ πόθεν Ἥφαιστος, πυρὸς ποιητής;
until today and whence Hephaestus of-fire maker
Πόθεν ἡ πολύθεος πλάνη τῶν Ἑλλήνων; Ἀσώματος ὁ Θεός· 11
whence the of-many-gods error of-the Greeks incorporeal — God
καὶ πόθεν μοιχεῖα παρὰ τοῖς ὑπ' αὐτῶν λεγομένοις θεοῖς
and whence adulteries among the by them called gods
κατηγοροῦνται; Σιωπῶ τὰς Διὸς εἰς κύκνον μεταβολὰς,
are-charged I-keep-silent-about the of-Zeus into a-swan changes
αἰσχύνομαι λέγων τὰς εἰς ταῦρον μεταμορφώσεις· ἀνάξια
I-am-ashamed saying the into a-bull transformations unworthy

γὰρ Θεοῦ τὰ μυκήματα. Μοιχὸς ὁ παρ᾽ Ἕλλησι θεὸς
for of-God the bellowings an-adulterer the among Greeks god
ηὕρηται, καὶ οὐκ αἰδοῦνται· εἰ γὰρ μοιχός ἐστι, Θεὸς μὴ
has-been-found and not they-are-ashamed if for an-adulterer he-is God not
καλείσθω. Καὶ θανάτους, καὶ ἀποπτώσεις, καὶ κεραυνώσεις
let-him-be-called and deaths and fallings and thunderstrokes
τῶν παρ᾽ αὐτοῖς λέγουσι θεῶν. Βλέπεις ἐκ πόσου μεγέθους
of-the among them they-tell gods you-see from how-great greatness
ποῦ κατελήλύθασιν; Μή τι ἄρα μάτην Υἱὸς Θεοῦ κατῆλθεν
where they-have-come-down not — then in-vain the-Son of-God came-down
ἐξ οὐρανοῦ, ἵνα τὸ τηλικοῦτον τραῦμα θεραπεύσῃ; μή τι
from heaven that the so-great wound he-might-heal not —
μάτην ἦλθεν ὁ Υἱὸς, ἵνα ὁ Πατὴρ ἐπιγνωσθῇ; Ἐπέγνως,
in-vain came the Son that the Father might-be-known you-have-learned
τί ἐκίνησεν ἐκ δεξιῶν θρόνων κατελθεῖν τὸν Μονογενῆ.
what moved from the-right thrones to-come-down the Only-begotten
Πατὴρ κατεφρονεῖτο, ἔδει Υἱὸν διορθώσασθαι τὴν
the-Father was-despised it-was-needful for-the-Son to-correct the
πλάνην· ἔδει γὰρ τὸν, δι᾽ οὗ ἐγένετο τὰ πάντα,
error it-was-needful for the-one through whom came-to-be the all-things
τῷ Δεσπότῃ τῶν ἁπάντων προσενεγκεῖν τὰ πάντα.
to-the Master of-the all to-bring the all-things
Ἔδει θεραπευθῆναι τὸ τραῦμα. Τί γὰρ ἦν ταύτης
it-was-needful to-be-healed the wound what for was than-this
τῆς νόσου χεῖρον, ἵνα λίθος ἀντὶ Θεοῦ προσκυνηθῇ;

ΠΕΡΙ ΑΙΡΕΣΕΩΝ.

ON HERESIES

12 Καὶ οὐ μόνον ἐν τοῖς ἐθνικοῖς ἐπηγωνίσατο ταῦτα ὁ
and not only among the gentiles contended-for these-things the
διάβολος· ἀλλὰ γὰρ ἤδη καὶ πολλοὶ τῶν Χριστιανῶν ψευδῶς
devil but for already also many of-the Christians falsely

λεγομένων, τῶν τῷ εὐωδεστάτῳ Χριστοῦ ὀνόματι κακῶς
so-called those by-the most-fragrant of-Christ name badly
προσαγορευομένων, ἐτόλμησαν ἀσεβῶς ἀπαλλοτριῶσαι τὸν
called dared impiously to-alienate —
Θεὸν τῶν οἰκείων ποιημάτων. Τοὺς τῶν αἱρετικῶν λέγω
God from-the own works the of-the heretics I-mean
παῖδας, τοὺς δυσωνύμους καὶ ἀθεωτάτους, προσποιουμένους
children those of-ill-name and most-godless pretending
μὲν εἶναι φιλοχρίστους, μισοχρίστους δὲ παντελῶς· ὁ
indeed to-be Christ-lovers Christ-haters but altogether the-one
γὰρ τὸν Πατέρα τοῦ Χριστοῦ δυσφημῶν, ἐχθρός ἐστι
for the Father — of-Christ blaspheming an-enemy is
τοῦ Υἱοῦ. Ἐτόλμησαν εἰπεῖν οὗτοι δύο θεότητας, μίαν
of-the Son dared to-say these two godheads one
ἀγαθὴν καὶ μίαν κακήν. Ὢ πολλῆς ἀβλεψίας! εἰ θεότης,
good and one evil O great blindness if godhead
πάντως καὶ ἀγαθή· εἰ δὲ οὐκ ἀγαθὴ, τί καλεῖται θεότης;
by-all-means also good if but not good why is-it-called godhead
Θεοῦ γὰρ ἡ ἀγαθότης. Ἐπειδὴ γὰρ Θεῷ πρέπει τὸ
of-God for the goodness since for to-God befits the
φιλάνθρωπον, τὸ εὐεργετικὸν, τὸ παντοδύναμον· λοιπὸν
love-for-man the beneficent the all-powerful for-the-rest
δυοῖν θάτερον, ἢ Θεὸν καλείτωσαν σὺν τῷ ὀνόματι
of-two one-or-other either God let-them-call-him with the name
καὶ τῇ ἐνεργείᾳ· εἰ δ' ἀποστερεῖσθαι μέλλοιεν τῶν
also the operation if but to-be-deprived they-should-be-about of-the
ἐνεργειῶν, μὴ καλείτωσαν μόνῃ τῇ προσηγορίᾳ.
operations not let-them-call-him with-bare the name
Ἐτόλμησαν αἱρετικοὶ λέγειν δύο θεοὺς, καὶ δύο πηγὰς 13
dared heretics to-say two gods and two springs
ἀγαθοῦ τε καὶ κακοῦ, καὶ ταύτας ἀγεννήτους εἶναι. Εἰ
of-good both and of-evil and these unbegotten to-be if

ἀγέννητοι ἀμφότεραι, πάντως ὅτι καὶ ἴσαι, καὶ ἀμφότεραι
unbegotten both by-all-means that also equal and both
κραταιαί· πῶς οὖν ἀναιρεῖ τὸ σκότος τὸ φῶς; Καὶ,
mighty how then destroys the darkness the light and
πότερον ποτὲ ὁμοῦ εἰσιν, ἢ ἀπεσχοινισμέναι; ὁμοῦ μὲν γὰρ
whether ever together are-they or separated together indeed for
εἶναι οὐ δύνανται· Τίς γὰρ κοινωνία φωτὶ πρὸς σκότος;
to-be not they-can what for fellowship for-light with darkness
φησὶν ὁ Ἀπόστολος. Εἰ δὲ μακρὰν ἀπ᾽ ἀλλήλων εἰσὶν,
says the Apostle if but far from one-another they-are
πάντως ὅτι καὶ ἰδίους τόπους ἔχουσιν. Εἰ δὲ ἰδίους τόπους
by-all-means that also own places they-have if but own places
ἔχουσιν, πάντως που ἐν τοῖς τοῦ ἑνὸς Θεοῦ ἐσμεν,
they-have by-all-means presumably in the-places of-the one God we-are
πάντως που καὶ ἕνα προσκυνοῦμεν· συστῆσαι γὰρ οὕτω
by-all-means presumably also one we-worship to-establish for so
δεῖ, κἂν τῇ μωρίᾳ ἐκείνων συμπεριενεχθῶμεν, ὅτι
it-is-needful even-if with-the folly their we-go-along that
ἕνα δεῖ προσκυνεῖν. Ἐξετάσωμεν δὲ αὐτοὺς, καὶ τί
one it-is-needful to-worship let-us-examine and them also what
λέγουσι περὶ τοῦ ἀγαθοῦ Θεοῦ. Δυνατός ἐστιν, ἢ ἀδύνατος;
they-say about the good God powerful is-he or powerless
εἰ μὲν δυνατὸς ἐστι, πῶς ἐγένετο τὸ κακὸν, ἄκοντος
if indeed powerful he-is how came-to-be the evil against-the-will
αὐτοῦ; καὶ πῶς ἐπεισέρχεται ἡ πονηρὰ ὑπόστασις, μὴ
his and how creeps-in the evil substance not
θέλοντος αὐτοῦ; εἰ μὲν γὰρ εἰδὼς οὐ δύναται κωλῦσαι,
willing he if indeed for knowing not he-can to-hinder(-it)
ἀδυναμίαν κατηγοροῦσι· εἰ δὲ δυνάμενος οὐ κωλύει,
powerlessness they-charge if but being-able not he-hinders
προδοσίαν κατηγοροῦσι. Καὶ βλέπε τὴν τούτων ἀνοησίαν·
betrayal they-charge and see the their folly

ποτὲ μὲν λέγουσι τὸν πονηρὸν μηδὲν ἔχειν κοινὸν
at-one-time indeed they-say the evil-one nothing to-have in-common
πρὸς τὸν ἀγαθὸν Θεὸν εἰς τὴν τοῦ κόσμου δημιουργίαν·
with the good God in the of-the world creation
ποτὲ δὲ λέγουσιν αὐτὸν τὸ τέταρτον μέρος ἔχειν
at-another-time but they-say him the fourth part to-have
μόνον. Καὶ τὸν μὲν ἀγαθὸν λέγουσι πατέρα εἶναι τοῦ
only and the indeed good-one they-say father to-be —
Χριστοῦ· τὸν δὲ Χριστὸν, τὸν ἥλιον τοῦτον καλοῦσιν. Εἰ
of-Christ — and Christ the sun this they-call if
τοίνυν ὁ κόσμος κατ᾽ αὐτοὺς ὑπὸ τοῦ πονηροῦ ἐγένετο,
therefore the world according-to them by the evil-one came-to-be
ὁ δὲ ἥλιος ἐν κόσμῳ· πῶς ὁ Υἱὸς τοῦ ἀγαθοῦ ἐν τοῖς
the and sun in the-world how the Son of-the good-one in the-things
τοῦ πονηροῦ ἄκων δουλεύει; Βορβορούμεθα, ταῦτα
of-the evil-one unwillingly serves we-are-befouled these-things
λέγοντες· ἀλλ᾽ ἵνα μή τις τῶν παρόντων ἐξ ἀμαθίας εἰς
saying but that not any of-those present from ignorance into
βόρβορον αἱρετικῶν ἐμπέσῃ. Οἶδα χράνας ἐμαυτοῦ τὸ
the-mire of-heretics fall I-know having-stained my-own the
στόμα, καὶ τῶν ἀκουόντων τὰς ἀκοάς· ἀλλὰ συμφέρει.
mouth and of-those hearing the ears but it-is-profitable
Πολὺ γὰρ κάλλιον ἐν κατηγορίαις ἄλλων ἀκοῦσαι τὰ
much for better in accusations of-others to-hear the
ἄτοπα, ἢ ἐξ ἀγνοίας εἰς ταῦτα ἐμπεσεῖν· πολὺ κάλλιον
absurd-things than from ignorance into these to-fall much better
γνῶναί σε τὸν βόρβορον καὶ μισῆσαι τοῦτον, ἢ ἀγνοοῦντα
to-know you the mire and to-hate it than not-knowing
ἐμπεσεῖν εἰς αὐτόν. Ἔστι δὲ πολυσχιδὴς ὁ τῆς ἀθεότητος
to-fall into it is and manifold the of-the godlessness

τῶν αἱρέσεων λόγος· ὅταν γὰρ μιᾶς ὁδοῦ τῆς εὐθείας
of-the heresies account when for from-one road the straight
ἐκπέσῃ τις. τότε πολλάκις εἰς κρημνοὺς καταπίπτει.
falls-away someone then often into precipices he-falls-down

14 Καὶ πάσης μὲν αἱρέσεως εὑρετὴς Σίμων ὁ Μάγος· Σίμων
and of-every indeed heresy the-inventor Simon the Magus Simon
ὁ ἐν ταῖς Πράξεσι τῶν ἀποστόλων, τὴν ἄπρατον
the-one in the Acts of-the apostles the unpurchasable
τοῦ Πνεύματος χάριν ἀγοράσαι προσδοκήσας ἀργυρίῳ,
of-the Spirit grace to-buy having-expected with-silver
καὶ ἀκούσας· Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ
and having-heard not is to-you part nor lot in the
λόγῳ τούτῳ, καὶ τὰ ἑξῆς· περὶ οὗ γέγραπται· Ἐξ ἡμῶν
word this and the rest about whom it-is-written from us
ἐξῆλθον, ἀλλ᾽ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
they-went-out but not they-were of us if for they-were of us
μεμενήκεισαν ἂν μεθ᾽ ἡμῶν. Οὗτος ἐπὶ τῆς Ῥώμης
they-would-have-remained — with us this-one at — Rome
γενόμενος, μετὰ τὸ ὑπὸ τῶν ἀποστόλων ἀποβληθῆναι, καὶ
having-been after the by the apostles to-be-cast-out also
Ἑλένην τινὰ πόρνην ἐπαγόμενος, δυσφήμῳ τῷ στόματι
Helen a-certain harlot bringing-along with-blasphemous the mouth
πρῶτος ἐτόλμησεν εἰπεῖν ἑαυτὸν μὲν εἶναι τὸν ἐπὶ ὄρους
first dared to-say himself indeed to-be the-one on mount
Σινᾶ ὡς Πατέρα φανέντα· παρὰ δὲ Ἰουδαίοις ὕστερον οὐκ
Sinai as Father having-appeared among and Jews later not
ἐν σαρκὶ, ἀλλὰ δοκήσει ὡς Χριστὸν Ἰησοῦν φανέντα· καὶ
in flesh but in-seeming as Christ Jesus having-appeared and
μετὰ ταῦτα ὡς Πνεῦμα ἅγιον, τὸ ὑπὸ τοῦ Χριστοῦ ὡς
after these-things as Spirit Holy the-one by — Christ as
παράκλητον ἀποστέλλεσθαι ἐπαγγελθέν. Καὶ ἐπλάνησέ τε
advocate to-be-sent promised and he-led-astray both

οὕτω τὴν Ῥωμαίων πόλιν, ὥστε Κλαύδιον ἀνδριάντα αὐτοῦ
so the of-the-Romans city that Claudius a-statue his
στῆσαι, ὑπογράψαντα τῇ Ῥωμαίων γλώττῃ, ΣΙΜΩΝΙ ΔΕΩ
to-set-up having-inscribed in-the of-the-Romans tongue TO-SIMON GOD
ΣΑΓΚΤΩ· ὅπερ ἑρμηνευόμενον δηλοῖ, Σίμωνι Θεῷ ἁγίῳ.
HOLY which interpreted shows to-Simon God holy
Παρατεινομένης δὲ τῆς πλάνης, ἀγαθῶν ξυνωρὶς διορθοῦται 15
being-prolonged and the error of-good-men a-pair corrects
τὸ πταῖσμα, Πέτρος καὶ Παῦλος παραγενόμενοι, οἱ τῆς
the fall Peter and Paul having-arrived the of-the
Ἐκκλησίας προστάται· καὶ ἐπιδεικτιῶντα τὸν νομιζόμενον
Church presidents and wishing-to-display-himself the supposed
θεὸν Σίμωνα, νεκρὸν εὐθὺς ἀπέδειξαν. Ἐπαγγελλομένου
god Simon dead at-once they-showed promising
γὰρ τοῦ Σίμωνος μετεωρίζεσθαι εἰς τοὺς οὐρανούς, καὶ ἐπ᾽
for — Simon to-be-raised-aloft into the heavens and on
ὀχήματος δαιμόνων ἐπ᾽ ἀέρος φερομένου, γόνυ κλίναντες οἱ
a-chariot of-demons on air borne knee having-bent the
τοῦ Θεοῦ δοῦλοι, καὶ τὴν συμφωνίαν ἐνδειξάμενοι, ἣν εἶπεν
— of-God servants and the agreement having-shown which said
ὁ Ἰησοῦς, ὅτι Ἐὰν δύο ἐξ ὑμῶν συμφωνήσωσι, περὶ παντὸς
— Jesus that if two of you agree about every
πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς· τὸ τῆς
matter which — they-ask it-will-come-to-pass for-them the of-the
ὁμονοίας βέλος διὰ τῆς προσευχῆς πέμψαντες κατὰ τοῦ
concord dart through the prayer having-sent against the
Μάγου, κατέβαλον αὐτὸν εἰς τὴν γῆν. Καὶ οὐδὲν θαυμαστὸν,
Magus they-cast him to the earth and nothing wonderful
καίπερ ὂν θαυμαστόν· Πέτρος γὰρ ἦν, ὁ τὰς κλεῖς τῶν
although being wonderful Peter for was the-one the keys of-the
οὐρανῶν περιφέρων. Καὶ οὐ θαύματος ἄξιον· Παῦλος γὰρ ἦν,
heavens carrying-about and not of-wonder worthy Paul for was

ὁ εἰς τρίτον οὐρανὸν ἁρπαγεὶς καὶ εἰς παράδεισον, καὶ
the-one into the-third heaven caught-up and into paradise and
ἀκούσας ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.
having-heard unspeakable words which not lawful for-a-man to-speak
Οἳ καὶ ἐξ ἀέρος ἐπὶ γῆν κατήγαγον τὸν νομιζόμενον
who also from air to earth brought-down the supposed
θεὸν, μέλλοντα εἰς τὰ καταχθόνια κατάγεσθαι. Οὗτος
god about into the regions-below-the-earth to-be-brought-down this-one
πρῶτος ὁ τῆς κακίας δράκων· μιᾶς δὲ ἐκκοπείσης
first the of-the wickedness dragon of-one but cut-off
κεφαλῆς, πολυκέφαλος ηὑρέθη πάλιν ἡ τῆς κακίας ῥίζα.
head many-headed was-found again the of-the wickedness root
16 Κήρινθος γὰρ τὴν Ἐκκλησίαν ἐλυμήνατο, καὶ Μένανδρος, καὶ
Cerinthus for the Church ravaged and Menander and
Καρποκράτης· Ἐβιωναῖοί τε, καὶ Μαρκίων, τὸ τῆς ἀθεότητος
Carpocrates Ebionites both and Marcion the of-the godlessness
στόμα. Ὁ γὰρ θεοὺς διαφόρους ἀναγορεύσας, ἄλλον τὸν
mouth the-one for gods different having-proclaimed another the
ἀγαθὸν καὶ ἄλλον τὸν δίκαιον ἀντιφθέγγεται τῷ Υἱῷ λέγοντι·
good and another the just contradicts the Son saying
Πάτερ δίκαιε. Καὶ ὁ λέγων πάλιν ἄλλον τὸν Πατέρα, καὶ
Father just and the-one saying again another the Father and
ἄλλον τὸν ποιητὴν τοῦ κόσμου, ἐναντιοῦται τῷ Υἱῷ λέγοντι·
another the maker of-the world opposes the Son saying
Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα, καὶ αὔριον
if and the grass of-the field today being and tomorrow
εἰς κλίβανον πυρὸς βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι·
into an-oven of-fire thrown — God so clothes
καὶ, Ὅστις τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
and who the sun his makes-rise on evil and
ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Οὗτος πάλιν
good and rains on just and unjust this-one again

ἄλλης κακίας εὑρετὴς δευτέρως, ὁ Μαρκίων. Ὑπὸ γὰρ τῶν
of-another wickedness inventor secondly — Marcion by for the
κειμένων ἀπὸ τῆς Παλαιᾶς ἐν τῇ Καινῇ Διαθήκῃ μαρτυριῶν
lying from the Old in the New Covenant testimonies
ἐλεγχόμενος, πρῶτος ἐτόλμησεν ἐκκόψαι τὰς μαρτυρίας,
being-refuted first dared to-cut-out the testimonies
καὶ ἀμάρτυρον ἀφεῖναι τὸν καταγγελλόμενον λόγον τῆς
and without-witness to-leave the proclaimed word of-the
πίστεως, καταλείψας τὸν Θεόν· καὶ ὡς κηρύκων μὴ ὄντων,
faith having-forsaken — God and as heralds not being
σαθρὰν ἠθέλησε ποιήσασθαι τῆς Ἐκκλησίας τὴν πίστιν.
rotten wished to-make of-the Church the faith
Διεδέξατο τοῦτον πάλιν ἄλλος, Βασιλείδης, δυσώνυμος, 17
succeeded this-one again another Basilides of-ill-name
δεινότατος τὸν τρόπον, ἀσελγείας καταγγέλλων.
most-terrible in-the manner of-licentiousness proclaiming
Ἐπηγωνίσατο τῇ κακίᾳ καὶ ὁ Οὐαλεντῖνος, τριάκοντα
contended-in the wickedness also — Valentinus of-thirty
θεῶν καταγγελεύς. Ἕλληνες ὀλίγους λέγουσιν· καὶ ὁ
gods proclaimer the-Greeks few say and the-one
ὀνομαζόμενος, μᾶλλον δὲ οὐκ ὢν Χριστιανὸς, εἰς τριάκοντα
called rather but not being Christian to thirty
ὅλους ἐξέτεινε τὴν πλάνην. Καί φησιν, ὅτι ὁ Βυθὸς (πρέπει
whole extended the error and he-says that the Deep it-befits
γὰρ αὐτῷ ὄντι βυθῷ τῆς κακίας, ἐκ βυθοῦ τῆς διδασκαλίας
for him being a-deep of-the wickedness from the-deep of-the teaching
ἄρχεσθαι) ἐγέννησε Σιγὴν, καὶ ἀπὸ τῆς Σιγῆς ἐτεκνοποίει
to-begin begot Silence and from the Silence begot-a-child
Λόγον. Τοῦ παρ᾽ Ἕλλησιν Διὸς οὗτος χείρων, τοῦ
Word than-the among Greeks Zeus this-one worse than-the-one
τῇ ἀδελφῇ μιγνυμένου· τέκνον γὰρ εἶναι τοῦ Βυθοῦ
with-the sister mingling child for to-be of-the Deep

ἐλέγετο ἡ Σιγή. Βλέπεις ἀτοπίαν σχήματι Χριστιανισμοῦ
was-said the Silence you-see absurdity in-the-garb of-Christianity
περιβεβλημένην; Μεῖνον βραχὺ, καὶ μισήσεις τὴν ἀσέβειαν·
clothed wait a-little and you-will-hate the impiety
φησὶ γὰρ ὀκτὼ Αἰῶνας ἐκ τούτου γεγενῆσθαι· καὶ ἐξ
he-says for eight Aeons from this-one to-have-been-born and from
ἐκείνων, δέκα· καὶ ἐξ ἐκείνων, ἄλλους δώδεκα, ἄρσενας
those ten and from those others twelve male
καὶ θηλείας. Καὶ πόθεν ἡ σύστασις τούτων; βλέπε
and female and whence the establishment of-these see
τὴν ληρῳδίαν ἐκ τῶν κατασκευασμάτων. Πόθεν ἔχεις
the nonsense from the constructions whence have-you
τὴν ἀπόδειξιν τῶν τριάκοντα Αἰώνων; Ἐπειδὴ, φησὶν,
the proof of-the thirty Aeons since he-says
γέγραπται, ὅτι ἐβαπτίσθη ὁ Ἰησοῦς τριάκοντα ἐτῶν ὤν.
it-is-written that was-baptized — Jesus thirty years being
Καὶ ποία αὕτη ἀπόδειξις ἐκ τῶν τριάκοντα ἐτῶν, εἰ
and what-kind-of this proof from the thirty years if
καὶ τριάκοντα ἐτῶν ἐβαπτίσθη; ἆρα οὖν ἐπειδὴ καὶ πέντε
even thirty years-old he-was-baptized — then because also five
ἄρτους ἔκλασεν εἰς πεντακισχιλίους, πέντε εἰσὶ θεοί; ἢ ἐπειδὴ
loaves he-broke for five-thousand five are gods or because
δώδεκα ἔσχεν μαθητάς, δώδεκα ὤφειλαν εἶναι καὶ θεοί;
twelve he-had disciples twelve ought to-be also gods
18 Καὶ τοῦτο ἔτι μικρὸν πρὸς τὰ λοιπὰ τῆς ἀσεβείας.
and this still small compared-with the rest of-the impiety
Φησὶ γὰρ, ὅτι ἡ τελευταία τῶν θεῶν ἀρσενόθηλυς οὖσα,
he-says for that the last of-the gods male-female being
ὡς τολμᾷ λέγειν, αὕτη ἐστὶν ἡ Σοφία. Ὦ τῆς ἀθεότητος!
as he-dares to-say this is the Wisdom O the godlessness
Χριστὸς γὰρ Θεοῦ σοφία, μονογενὴς Υἱός· κἀκεῖνος εἰς
Christ for of-God wisdom only-begotten Son and-he into

θῆλυ, καὶ τριακοστὸν στοιχεῖον, καὶ ἔσχατον κατασκεύασμα,
female and thirtieth element and last construction
κατήνεγκε τῷ λόγῳ τοῦ Θεοῦ τὴν σοφίαν. Καί φησιν,
brought-down by-the word — of-God the wisdom and he-says
ὅτι ἐπεχείρησεν ἡ Σοφία τὸν πρῶτον Θεὸν ἰδεῖν· καὶ
that attempted the Wisdom the first God to-see and
μὴ φέρουσα τὰς μαρμαρυγὰς, ἐξέπεσε τῶν οὐρανῶν, καὶ
not bearing the flashes fell-out of-the heavens and
ἀπεβλήθη τοῦ τριακοστοῦ ἀριθμοῦ· εἶτα στένουσα, ἐκ τῶν
was-cast-out of-the thirtieth number then groaning from the
στεναγμάτων ἐγέννα τὸν διάβολον· καὶ ὅτι δακρύσασα
groanings she-begot the devil and that having-wept-over
τὴν ἀπόπτωσιν, τὴν θάλασσαν ὑπεστήσατο. Βλέπεις τὴν
the fall the sea she-produced you-see the
ἀσέβειαν; πῶς γὰρ ἐκ σοφίας διάβολος γεννᾶται, καὶ
impiety how for from wisdom a-devil is-begotten and
ἀπὸ συνέσεως ἡ κακία, ἢ ἀπὸ φωτὸς σκότος; Καί
from understanding the wickedness or from light darkness and
φησιν, ὅτι ὁ διάβολος ἐγέννησεν ἄλλους, ἐξ ὧν τινες
he-says that the devil begot others from whom some
κατεσκεύασαν τὸν κόσμον· καὶ ὅτι ὁ Χριστὸς κατῆλθεν,
constructed the world and that — Christ came-down
ἐπὶ τὸ ἀποστῆσαι τοὺς ἀνθρώπους τοῦ κοσμοποιοῦ.
for the to-turn-away the men from-the world-maker
Ἄκουε δὲ τίνα λέγουσιν εἶναι τὸν Χριστὸν Ἰησοῦν, ἵνα ἔτι 19
hear and whom they-say to-be — Christ Jesus that still
μειζόνως αὐτοὺς μισήσῃς. Διδάσκουσι γὰρ, ὅτι τῆς Σοφίας
more them you-may-hate they-teach for that the Wisdom
ἐκπεσούσης, ἵνα μὴ ὁ ἀριθμὸς λείπῃ τῶν τριάκοντα, οἱ
having-fallen-out that not the number may-be-lacking of-the thirty the
εἰκοσιεννέα Αἰῶνες συνενέγκαντές τι ἕκαστος ἐλάχιστον,
twenty-nine Aeons having-contributed something each least

κατεσκεύασαν τὸν Χριστόν· καὶ τοῦτον δὲ ἀρσενόθηλυν
constructed — Christ and this-one too male-female
πάλιν λέγουσιν. Ἆρα ἔστι τι τούτων ἀσεβέστερον; ἔστι
again they-say — is anything than-these more-impious is
τι τούτων ἀθλιώτερον; Ἐγὼ διηγοῦμαί σοι τὴν πλάνην,
anything than-these more-wretched I relate to-you the error
ἵνα μειζόνως αὐτοὺς μισήσῃς. Φεῦγε οὖν τὴν ἀσέβειαν, μηδὲ
that more them you-may-hate flee then the impiety nor
χαίρειν λέγε τῷ τοιούτῳ, ἵνα μὴ κοινωνήσῃς τοῖς ἔργοις
greeting say to-the such that not you-may-share in-the works
τοῖς ἀκάρποις τοῦ σκότους· καὶ μήτε πολυπραγμονήσῃς,
the fruitless of-the darkness and neither pry-into
μήτε εἰς λόγους αὐτοῖς ἐλθεῖν θελήσῃς.
nor into words with-them to-come wish
20 Καὶ μίσει μὲν πάντας αἱρετικοὺς, ἐξαιρέτως δὲ τὸν τῆς
and hate indeed all heretics especially but the of-the
μανίας ἐπώνυμον τὸν πρώην ἐπὶ Πρόβου βασιλέως
madness namesake the-one lately under Probus emperor
ἀρξάμενον· πρὸ γὰρ ὅλων ἑβδομήκοντα ἐτῶν ἡ πλάνη,
having-begun before for whole seventy years the error
καὶ εἰσὶ μέχρι τοῦ νῦν ἄνθρωποι αὐτοῖς ὀφθαλμοῖς
and there-are until the now men with-their-own eyes
θεωρήσαντες ἐκεῖνον. Ἀλλ' οὐχ ὅτι πρὸ ὀλίγου χρόνου ἦν,
having-seen him but not because before a-little time he-was
διὰ τοῦτο μίσει. Ἀλλὰ διὰ τὰ δυσσεβῆ δόγματα, μίσει
because-of this hate-him but because-of the impious doctrines hate
τὸν τῆς κακίας ἐργάτην, τὸ δοχεῖον παντὸς ῥύπου, τὸν
the of-the wickedness worker the receptacle of-every filth the
πάσης αἱρέσεως βόρβορον ὑποδεξάμενον. Φιλοτιμούμενος
of-every heresy mire having-received being-ambitious
γὰρ ἐν κακοῖς ἐξαίρετος γενέσθαι, τὰ πάντων λαβὼν
for in evils outstanding to-become the-things of-all having-taken

καὶ μίαν αἵρεσιν πεπληρωμένην βλασφημιῶν, καὶ πάσης
and one heresy filled with-blasphemies and of-every
παρανομίας συστησάμενος, λυμαίνεται τὴν Ἐκκλησίαν
lawlessness having-established ravages the Church
(μᾶλλον δὲ τοὺς ἐκτὸς τῆς Ἐκκλησίας), ὡς λέων περιπατῶν
rather but those outside the Church like a-lion walking-about
καὶ καταπίνων. Μὴ πρόσεχε αὐτῶν τῇ χρηστολογίᾳ, μηδὲ
and swallowing not attend-to their the fair-speech nor
τῇ νομιζομένῃ ταπεινοφροσύνῃ· ὄφεις γάρ εἰσι, γεννήματα
the supposed humility snakes for they-are offspring
ἐχιδνῶν. Καὶ Ἰούδας ἔλεγε, Χαῖρε, Ῥαββὶ, καὶ προεδίδου.
of-vipers and Judas said hail Rabbi and betrayed
Μὴ τοῖς φιλήμασι πρόσεχε, ἀλλὰ τὸν ἰὸν φυλάσσου.
not to-the kisses attend but the poison guard-against
Καὶ ἵνα μὴ μάτην δοκῶμεν αὐτοῦ κατηγορεῖν, ἐν παρεξόδῳ 21
and that not vainly we-may-seem him to-accuse in passing
τίς ἐστιν οὗτος ὁ Μάνης εἴπωμεν, καὶ τί διδάσκει ἐκ
who is this — Mani let-us-say and what he-teaches in
μέρους· ὅλον γὰρ αὐτοῦ τὸν βόρβορον, οὐδ' ὁ πᾶς
part the-whole for his the mire not-even the whole
αἰὼν κατ' ἀξίαν διηγήσεται. Μνημονευέσθω δὲ ταῦτα
age according-to worth will-relate let-be-remembered and these-things
παρὰ σοὶ εἰς εὔκαιρον βοήθειαν, ἅπερ εἴρηται μὲν καὶ
by you for timely help which have-been-said indeed also
τοῖς πρὸ τούτου, λεχθήσεται δὲ καὶ τοῖς νῦν· ἵνα οἱ
to-those before this will-be-said and also to-those now that those
μὲν ἀγνοοῦντες μάθωσιν, οἱ δὲ εἰδότες ὑπομνησθῶσιν.
indeed not-knowing may-learn those but knowing may-be-reminded
Οὐκ ἔστιν ἀπὸ Χριστιανῶν ὁ Μάνης, μὴ γένοιτο! οὐδὲ
not is from Christians — Mani not may-it-be nor
κατὰ τὸν Σίμωνα ἐξεβλήθη τῆς Ἐκκλησίας, οὔτε αὐτὸς,
like — Simon he-was-cast-out of-the Church neither he-himself

οὔτε οἱ πρὸ αὐτοῦ διδάσκοντες· κλέπτης γάρ ἐστιν
nor those before him teaching a-thief for he-is
ἀλλοτρίων κακῶν, ἐξιδιοποιούμενος τὰ κακά· πῶς δὲ καὶ
of-others' evils appropriating the evils how but and
τίνα τρόπον, ἀκουστέον.
in-what way it-must-be-heard

22 Σκυθιανός τις ἦν ἐν Αἰγύπτῳ, Σαρακηνὸς τὸ
Scythianus a-certain(-man) was in Egypt a-Saracen by-the
γένος, οὐδὲν κοινὸν οὔτε πρὸς Ἰουδαϊσμὸν, οὔτε πρὸς
race nothing in-common either with Judaism or with
Χριστιανισμὸν, κεκτημένος. Οὗτος τὴν Ἀλεξάνδρειαν
Christianity having this-one — Alexandria
οἰκήσας, καὶ τὸν Ἀριστοτελικὸν μιμησάμενος βίον,
having-inhabited and the Aristotelian having-imitated life
τέσσαρας βίβλους συνέταξε· μίαν καλουμένην Εὐαγγέλιον,
four books composed one called Gospel
οὐ Χριστοῦ πράξεις περιέχουσαν, ἀλλ' ἁπλῶς μόνον τὴν
not of-Christ acts containing but simply only the
προσηγορίαν· καὶ μίαν ἄλλην καλουμένην Κεφαλαίων·
name and one other called of-Chapters
καὶ μίαν τρίτην, Μυστηρίων· καὶ τετάρτην, ἣν νῦν
and one third of-Mysteries and a-fourth which now
περιφέρουσι, Θησαυρόν. Μαθητὴς δὲ ἦν τούτου Τερέβινθος
they-carry-about Treasure a-disciple and was of-this-one Terebinthus
ὀνόματι. Ἀλλὰ τὸν προειρημένον Σκυθιανὸν ἐλθόντα εἰς
by-name but the aforesaid Scythianus having-come into
τὴν Ἰουδαίαν, καὶ λυμαινόμενον τὴν χώραν, νόσῳ
— Judea and ravaging the country with-disease
θανατώσας ὁ Κύριος, ἔπαυσε τὴν λοιμώδη κατάστασιν.
having-put-to-death the Lord stopped the pestilent condition

Ὁ δὲ τῆς κακίας μαθητὴς Τερέβινθος, κληρονόμος ὢν τοῦ 23
the but of-the wickedness disciple Terebinthus heir being of-the
χρυσοῦ, καὶ τῶν βιβλίων, καὶ τῆς αἱρέσεως, παραγενόμενος
gold and of-the books and of-the heresy having-arrived
ἐν τῇ Παλαιστίνῃ, καὶ ἐν τῇ Ἰουδαίᾳ γνωριζόμενος καὶ
in — Palestine and in — Judea being-recognized and
καταγινωσκόμενος, ἔκρινεν εἰς τὴν Περσίδα μετελθεῖν· ἵνα
condemned decided into — Persia to-move that
δὲ μὴ ἐκ τῆς προσηγορίας κἀκεῖ γνωρίζεσθαι, Βουδδᾶν
and not from the name there-also to-be-recognized Buddas
μετωνόμασεν ἑαυτόν. Ἀλλ᾽ εἶχεν ἐκεῖ καὶ τοὺς ἀνταγωνιστὰς,
renamed himself but he-had there also the antagonists
τοὺς τοῦ Μίθρα· καὶ πολλῶν λόγων κινουμένων καὶ
those — of-Mithras and many words being-moved and
διαπληκτισμῶν, ἠλέγχετο· καὶ πέρας, συνελαυνόμενος
disputes he-was-refuted and at-last being-pressed
προσφεύγει τινὶ χήρᾳ. Εἶτα ἐπὶ δώματος ἀνελθὼν, καὶ
flees-for-refuge to-a-certain widow then upon a-roof having-gone-up and
προσκαλεσάμενος τοὺς ἀερίους δαίμονας, οὓς οἱ Μανιχαῖοι
having-summoned the aerial demons whom the Manichaeans
μέχρι σήμερον ἐπὶ τῆς μυσαρᾶς αὐτῶν ἰσχάδος ἐπικαλοῦνται,
until today over the abominable their fig invoke
θεόπληκτος γενόμενος καὶ καταβληθεὶς ἀπὸ τοῦ δώματος,
God-struck having-become and having-been-cast-down from the roof
ἐξέψυξε· καὶ οὕτως ἐξεκόπη τὸ θηρίον δεύτερον.
he-breathed-his-last and so was-cut-off the beast a-second-time
Ἀλλ᾽ ἔμεινε τὰ ὑπομνηστικὰ τῆς ἀσεβείας βιβλία· καὶ 24
but remained the reminding of-the impiety books and
κληρονόμος ἦν ἡ χήρα καὶ τῶν βιβλίων καὶ τῶν
heir was the widow both of-the books and of-the
χρημάτων. Μήτε δὲ συγγενέα, μήτε δὲ ἕτερόν τινα
goods neither and kinsman nor and other anyone

ἔχουσα, ἔκρινεν ἐκ τῶν χρημάτων ἀγοράσαι παῖδα
having she-decided from the goods to-buy a-boy
Κούβρικον λεγόμενον· καὶ τοῦτον εἰς υἱοθεσίαν λαβοῦσα
Cubricus called and him into adoption having-taken
ἐπαίδευσε τοῖς Περσῶν μαθήμασιν ὡς υἱὸν, καὶ ὤξυνε κατὰ
she-educated in-the of-Persians learning as a-son and sharpened against
τῆς ἀνθρωπότητος κακὸν βέλος. Καὶ Κούβρικος ὁ κακὸς
the humanity an-evil dart and Cubricus the evil
οἰκέτης εἰς μέσον φιλοσόφων ἤκμαζε· καὶ τελευτησάσης
slave in the-midst of-philosophers flourished and having-died
τῆς χήρας, ἐκληρονόμησε καὶ τὰ βιβλία καὶ τὰ χρήματα.
the widow he-inherited both the books and the goods
Εἶτα. ἵνα μὴ τὸ τῆς δουλείας ὄνομα ἐπονείδιστον ᾖ,
then that not the of-the slavery name reproachful may-be
ἀντὶ Κουβρίκου Μάνην ἑαυτὸν ἐπωνόμασεν, ὅπερ κατὰ
instead-of Cubricus Mani himself he-named which in
τὴν Περσῶν διάλεκτον τὴν ὁμιλίαν δηλοῖ· Ἐπειδὴ γὰρ
the of-Persians dialect the conversation signifies since for
διαλεκτικὸς ἐδόκει τις εἶναι, Μάνην ἑαυτὸν ἐπωνόμασεν,
skilled-in-discourse he-seemed someone to-be Mani himself he-named
οἱονεὶ ὁμιλητήν τινα ἄριστον. Ἀλλ' ἐκεῖνος μὲν εὐδοξίαν
as-it-were a-converser some excellent but he indeed good-repute
ἑαυτῷ κατὰ τὴν Περσῶν γλῶσσαν ἐπραγματεύσατο· ἡ δὲ
for-himself in the of-Persians tongue sought the but
τοῦ Θεοῦ οἰκονομία καὶ ἄκοντα αὐτὸν ἑαυτοῦ κατήγορον
— of-God dispensation even unwilling him of-himself accuser
ἐποίει γενέσθαι· ἵνα ἐν Περσίδι νομίσας ἑαυτὸν τιμᾶν,
made to-become that in Persia thinking himself to-honor
παρ' Ἕλλησι μανίας ἐπώνυμον ἑαυτὸν καταγγέλλῃ.
among Greeks of-madness namesake himself he-might-proclaim

Ἐτόλμα δὲ λέγειν ἑαυτὸν εἶναι τὸν Παράκλητον. Καὶ 25
he-dared and to-say himself to-be the Paraclete and
γέγραπται· Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα
it-is-written who and — blasphemes against the Spirit
τὸ ἅγιον, οὐκ ἔχει ἄφεσιν. Ἐβλασφήμησεν οὖν, Πνεῦμα
the Holy not has remission he-blasphemed then Holy
ἅγιον ἑαυτὸν εἰπὼν ἐκείνοις ὁ κοινωνῶν, βλεπέτω
Spirit himself having-called with-those the-one sharing let-him-see
μετὰ τίνων ἑαυτὸν ἐντάσσει. Ἐσάλευσεν ὁ οἰκέτης τὴν
with whom himself he-ranks shook the slave the
οἰκουμένην, ἐπειδὴ Διὰ τριῶν σείεται ἡ γῆ· καὶ τὸ
world since by three is-shaken the earth and the
τέταρτον οὐ δύναται φέρειν, ἐὰν οἰκέτης βασιλεύσῃ.
fourth not it-can to-bear if a-slave reign
Καὶ μέσος ἐλθὼν, λοιπὸν τὰ ὑπὲρ ἄνθρωπον
and into-the-midst having-come henceforth the-things beyond man
ἐπηγγέλλετο. Ἐνόσει τοῦ βασιλέως Περσῶν ὁ υἱὸς, καὶ
he-promised was-sick of-the king of-Persians the son and
ἰατρῶν δαψίλεια παρῆν· ἀλλ' ὁ Μάνης ἐπηγγέλλετο
of-physicians abundance was-present but — Mani promised
διὰ προσευχῆς ὡσανεὶ εὐσεβὴς κατορθώσειν. Ἀπέστησαν
through prayer as-if pious to-succeed withdrew
οἱ ἰατροὶ, συναπέστη τοῦ παιδὸς ἡ ζωή· ἠλέγχθη ἡ
the physicians withdrew-with-them of-the child the life was-exposed the
ἀσέβεια τοῦ ἀνδρός. Καὶ δέσμιος ἦν ὁ δὴ φιλόσοφος, εἰς
impiety of-the man and bound was the indeed philosopher into
φυλακὴν, οὐ διὰ τὸ περὶ ἀληθείας ἐλέγξαι τὸν βασιλέα,
prison not because-of the about truth to-refute the king
βληθείς· οὐ διὰ τὸ καταλῦσαι τὰ εἴδωλα, ἀλλὰ διὰ
thrown not because-of the to-destroy the idols but because-of
τὸ ἐπαγγείλασθαι σώζειν. καὶ ψεύσασθαι· μᾶλλον δὲ, εἰ
the to-have-promised to-save and to-have-lied rather but if

δεῖ τἀληθὲς εἰπεῖν, διὰ τὸ φονεῦσαι. Τὸν γὰρ
it-is-needful the-truth to-say because-of the to-murder the for
δυνάμενον διὰ τῆς ἰατρικῆς ἐπιμελείας σωθῆναι, οὗτος
one-able through the medical care to-be-saved this-one
τοὺς ἰατροὺς ἀποστήσας ἐφόνευσε, τῇ ἀμελείᾳ θανατώσας.
the physicians having-sent-away murdered by-the neglect having-killed
26 Ἐμοῦ δὲ λέγοντος τὰ περὶ αὐτοῦ πάμπολλα κακὰ,
me and telling the-things about him very-many evils
μέμνησο πρῶτον τὴν βλασφημίαν, δεύτερον τὴν δουλείαν·
remember first the blasphemy second the slavery
οὐχ ὅτι αἰσχύνη ἡ δουλεία, ἀλλ᾽ ὅτι τὸ δοῦλον ὄντα,
not that a-shame the slavery but that the a-slave being
ἐλευθερίαν πλάττεσθαι, κακόν. Τρίτον τὸ ψεῦδος τῆς
freedom to-feign evil third the falsehood of-the
ἐπαγγελίας, καὶ τέταρτον τοῦ παιδὸς τὸν φόνον, καὶ
promise and fourth of-the child the murder and
πέμπτον τὴν αἰσχύνην τῆς φυλακῆς. Καὶ οὐκ ἦν γε
fifth the shame of-the prison and not was indeed
αἰσχύνη τῆς φυλακῆς μόνον, ἀλλὰ καὶ ἡ ἐκ τῆς φυλακῆς
shame of-the prison only but also the from the prison
φυγή. Ὁ γὰρ λέγων ἑαυτὸν Παράκλητον, καὶ τῆς
flight the-one for calling himself Paraclete and of-the
ἀληθείας ἀγωνιστὴν, ἔφευγεν· οὐκ ἦν διάδοχος Ἰησοῦ τοῦ
truth champion fled not he-was successor of-Jesus the-one
ἑτοίμως ἐρχομένου εἰς τὸν σταυρὸν, ἀλλ᾽ οὗτος ἐναντίος
readily coming to the cross but this-one opposite
ἦν φυγάς. Εἶτα ὁ βασιλεὺς Περσῶν ἐκέλευσεν ἀπαχθῆναι
was a-fugitive then the king of-Persians ordered to-be-led-off
τοὺς δεσμοφύλακας· αἴτιος ὁ Μάνης δι᾽ ὑπερηφανίαν
the jailers cause — Mani because-of arrogance
θανάτου τῷ παιδὶ, καὶ αἴτιος θανάτου τῶν δεσμοφυλάκων
of-death to-the child and cause of-death of-the jailers

διὰ τὴν φυγήν. Ὁ οὖν παραίτιος θανάτου, οὗτος
because-of the flight the-one then accessory of-death this-one
ἄρα προσκυνεῖσθαι ὀφείλει; οὐκ ἔδει μιμήσασθαι Ἰησοῦν,
then to-be-worshiped ought not ought-be to-imitate Jesus
καὶ εἰπεῖν· Εἰ ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν; οὐκ
and to-say if me you-seek let these to-go not
ἔδει κατὰ τὸν Ἰωνᾶν εἰπεῖν· Ἄρατέ με καὶ βάλλετε εἰς
ought-be like — Jonah to-say take me and throw into
τὴν θάλασσαν· δι᾽ ἐμὲ γὰρ ὁ κλύδων οὗτος;
the sea because-of me for the storm this
Φεύγει ἐκ τῆς φυλακῆς, καὶ ἔρχεται εἰς τὴν Μεσοποταμίαν· 27
he-flees from the prison and comes into — Mesopotamia
ἀλλ᾽ ἀπαντᾷ αὐτῷ ὅπλον δικαιοσύνης Ἀρχέλαος ἐπίσκοπος.
but meets him a-weapon of-righteousness Archelaus bishop
Καὶ ἐπὶ φιλοσόφων κριτῶν ἐλέγξας, ἀκροατήριον
and before philosophers as-judges having-refuted-him an-audience
Ἑλληνικὸν συστησάμενος, ἵνα μὴ Χριστιανῶν κρινόντων
Greek having-assembled that not Christians judging
δοκῶσιν οἱ κριταὶ χαρίζεσθαι «Λέγε, φησὶν ὁ Ἀρχέλαος
might-seem the judges to-show-favor say says — Archelaus
πρὸς τὸν Μάνην, ὃ κηρύσσεις.» Ὁ δὲ ὡς τάφον
to — Mani what you-preach he but as a-tomb
ἀνεῳγμένον ἔχων τὸ στόμα, ἀπὸ βλασφημίας πρῶτον τοῦ
opened having the mouth from blasphemy first of-the
ποιητοῦ τῶν ἁπάντων ἤρξατο, φάσκων· Ὁ τῆς Παλαιᾶς
maker of-the all began saying the of-the Old
Θεὸς κακῶν ἐστιν εὑρέτης, λέγων περὶ ἑαυτοῦ· Ἐγὼ
God of-evils is inventor saying about himself I
πῦρ καταναλίσκον. Ὁ δὲ σοφὸς Ἀρχέλαος ὑπεξέλυε τὴν
fire consuming the but wise Archelaus undid the
βλασφημίαν, εἰπών· «Εἰ ὁ τῆς Παλαιᾶς Θεὸς, κατὰ τὸν
blasphemy saying if the of-the Old God according-to the

σὸν λόγον, πῦρ ἑαυτὸν λέγει, τίνος υἱός ἐστιν ὁ λέγων·
your word fire himself calls whose son is the-one saying
Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν; Εἰ μέμφῃ τὸν λέγοντα,
fire I-came to-cast upon the earth if you-blame the-one saying
Κύριος θανατοῖ καὶ ζωογονεῖ, διὰ τί τιμᾷς Πέτρον τὴν
the-Lord kills and makes-alive for what do-you-honor Peter —
Ταβιθὰν μὲν ἐγείραντα, τὴν δὲ Σάπφειραν θανατώσαντα;
Tabitha indeed having-raised — but Sapphira having-killed
Εἰ δὲ καὶ μέμφῃ, ὅτι πῦρ ἡτοίμασε διὰ τί οὐ μέμφῃ
if and also you-blame that fire he-prepared for what not do-you-blame
τὸν λέγοντα· Πορεύεσθε ἀπ' ἐμοῦ εἰς τὸ πῦρ τὸ αἰώνιον;
the-one saying depart from me into the fire the eternal
Εἰ μέμφῃ τὸν λέγοντα· Ἐγὼ Θεὸς ποιῶν εἰρήνην, καὶ
if you-blame the-one saying I God making peace and
κτίζων κακὰ, ἐξήγησαι πῶς λέγει Ἰησοῦς· Οὐκ ἦλθον
creating evils explain how says Jesus not I-came
βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἀμφοτέρων τὰ ἴσα
to-cast peace but a-sword both the equal-things
λεγόντων, δυοῖν θάτερον· ἢ ἀμφότεροι καλοὶ διὰ τὴν
saying of-two one-or-other either both good because-of the
ὁμολεξίαν· ἢ εἰ ἀνέγκλητος Ἰησοῦς ταῦτα λέγων, διὰ
sameness-of-speech or if blameless Jesus these-things saying for
τί ψέγεις τὸν τὰ ὅμοια ἐν τῇ Παλαιᾷ λέγοντα;»
what do-you-blame the-one the like-things in the Old saying
28 Εἶτα ὁ Μάνης πρὸς τοῦτον λέγει· «Καὶ ποῖος Θεὸς
then — Mani to him says and what-kind-of God
τυφλοῖ; Παῦλος γάρ ἐστιν ὁ λέγων· Ἐν οἷς ὁ Θεὸς
blinds Paul for is the-one saying in whom — God
τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων,
of-the age this blinded the minds of-the unbelieving
εἰς τὸ μὴ διαυγάσαι τὸν φωτισμὸν τοῦ Εὐαγγελίου.» Ὁ
for the not to-shine-forth the illumination of-the Gospel —

δὲ Ἀρχέλαος καλῶς ὑποκρούσας «Προανάγνωθι, φησὶν,
but Archelaus well having-countered read-before he-says
ὀλίγον· Εἰ δὲ κεκαλυμμένον ἐστὶ τὸ Εὐαγγέλιον ἡμῶν,
a-little if but veiled is the Gospel our
ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον. Ὁρᾷς ὅτι ἐν
in those perishing it-is veiled you-see that in
τοῖς ἀπολλυμένοις κεκάλυπται; οὐ δεῖ γὰρ διδόναι τὰ
those perishing it-is-veiled not it-is-needful for to-give the
ἅγια τοῖς κυσίν. Εἶτα, ἆρα μόνος ὁ τῆς Παλαιᾶς Θεὸς
holy-things to-the dogs then — alone the of-the Old God
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων; Ἰησοῦς δὲ αὐτὸς
blinded the minds of-the unbelieving Jesus and himself
οὐκ εἴρηκε, Διὰ τοῦτο αὐτοῖς ἐν παραβολαῖς λαλῶ,
not said because-of this to-them in parables I-speak
ἵνα βλέποντες μὴ βλέπωσι; μὴ μισῶν αὐτοὺς ἐβούλετο
that seeing not they-may-see not hating them did-he-wish
μὴ βλέπειν; ἢ διὰ τὸ ἀνάξιον, ἐπειδὴ τοὺς ὀφθαλμοὺς
not to-see or because-of the unworthiness since the eyes
αὐτῶν ἐκάμμυσαν; Ὅπου γὰρ αὐτοπροαίρετος πονηρία,
their they-closed where for self-chosen wickedness
ἐκεῖ καὶ ἀποχὴ τῆς χάριτος· Τῷ γὰρ ἔχοντι δοθήσεται·
there also withholding of-the grace to-the for having it-will-be-given
ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται.»
from and the-one not having even what he-seems to-have will-be-taken
(Εἰ δὲ δεῖ καὶ ὥς τινες ἐξηγοῦνται, τοῦτο εἰπεῖν (οὐ 29
if and it-is-needful also as some explain this to-say not
φαῦλον γὰρ τὸ ῥῆμα)· εἰ καὶ ἐτύφλωσε τῶν ἀπίστων
base for the saying if even he-blinded of-the unbelieving
τὰ νοήματα, ἐπὶ καλῷ ἐτύφλωσεν, ἵνα εἰς τὰ ἀγαθὰ
the minds for good he-blinded that to the good-things
ἀναβλέψωσιν. Οὐ γὰρ εἶπεν, Ἐτύφλωσεν αὐτῶν τὴν
they-may-look-up not for he-said he-blinded their the

ψυχὴν, ἀλλὰ, τὰ νοήματα τῶν ἀπίστων. Τὸ δὲ λεγόμενον,
soul but the minds of-the unbelieving the and saying
τοιοῦτόν ἐστι· Τύφλωσον τοῦ πόρνου τὰ πορνικὰ νοήματα,
such is blind of-the fornicator the fornicating thoughts
καὶ σέσωσται ὁ ἄνθρωπος· τύφλωσον τοῦ λῃστοῦ τὸ
and is-saved the man blind of-the robber the
ἁρπακτικὸν καὶ λῃστρικὸν, καὶ σέσωσται ὁ ἄνθρωπος.
rapacious and thievish and is-saved the man
Ἀλλ' οὐ θέλεις οὕτω νοῆσαι; ἔστι καὶ ἄλλη ἐξήγησις.
but not you-wish so to-understand there-is also another explanation
Τυφλοῖ καὶ ὁ ἥλιος τοὺς ἀμβλυωποῦντας· καὶ οἱ
blinds also the sun those dim-sighted and those
ὀφθαλμιῶντες τυφλοῦνται, βλαπτόμενοι ὑπὸ τοῦ φωτός·
with-sore-eyes are-blinded being-harmed by the light
οὐχ ὅτι τυφλωτικός ἐστιν ὁ ἥλιος, ἀλλ' ὅτι ἡ ὑπόστασις
not that blinding is the sun but that the substance
τῶν ὀμμάτων οὐ βλέπει. Οὕτω καὶ οἱ ἄπιστοι, νοσοῦντες
of-the eyes not sees so also the unbelieving being-sick
ταῖς καρδίαις, οὐ δύνανται ἐνιδεῖν ταῖς τῆς θεότητος
in-the hearts not can to-look-upon the of-the godhead
ἀκτῖσιν. Καὶ οὐκ εἶπεν· Ἐτύφλωσε τὰ νοήματα, εἰς τὸ
rays and not he-said he-blinded the minds for the
μὴ ἀκοῦσαι τὸ Εὐαγγέλιον· ἀλλ', εἰς τὸ μὴ διαυγάσαι τὸν
not to-hear the Gospel but for the not to-shine-forth the
φωτισμὸν τῆς δόξης τοῦ Εὐαγγελίου τοῦ Κυρίου ἡμῶν
illumination of-the glory of-the Gospel of-the Lord our
Ἰησοῦ Χριστοῦ· Τὸ μὲν γὰρ ἀκοῦσαι τοῦ Εὐαγγελίου, πᾶσιν
Jesus Christ the indeed for to-hear the Gospel to-all
ἐφίεται· ἡ δόξα δὲ τοῦ Εὐαγγελίου τοῖς Χριστοῦ γνησίοις
is-permitted the glory but of-the Gospel to-the of-Christ genuine-ones
μόνοις ἀφώρισται. Ἔλεγεν οὖν ὁ Κύριος, τοῖς μὲν
alone is-set-apart spoke then the Lord to-those indeed

ἀκοῦσαι μὴ δυναμένοις ἐν παραβολαῖς· τοῖς δὲ μαθηταῖς
to-hear not able in parables to-the and disciples
ἐπέλυε κατ᾽ ἰδίαν τὰς παραβολάς· ὁ αὐγασμὸς γὰρ τῆς
he-explained in private the parables the radiance for of-the
δόξης τοῖς πεφωτισμένοις, ἡ τύφλωσις τοῖς ἀπίστοις.
glory for-those enlightened the blinding for-the unbelieving
Ταῦτα τὰ μυστήρια, ἃ νῦν ἡ Ἐκκλησία διηγεῖταί σοι
these the mysteries which now the Church relates to-you
τῷ ἐκ κατηχουμένων μεταβαλλομένῳ, οὐκ ἔστιν ἔθος
the-one from catechumens changing not is custom
ἐθνικοῖς διηγεῖσθαι. Οὐ γὰρ ἐθνικῷ τὰ περὶ Πατρὸς καὶ
to-gentiles to-relate not for to-a-gentile the about Father and
Υἱοῦ καὶ ἁγίου Πνεύματος διηγούμεθα μυστήρια, οὐδὲ τὰ
Son and Holy Spirit we-relate mysteries nor the-things
περὶ τῶν μυστηρίων ἐπὶ κατηχουμένων λευκῶς λαλοῦμεν·
about the mysteries before catechumens plainly we-speak
ἀλλὰ πολλὰ πολλάκις λέγομεν ἐπικεκαλυμμένως, ἵνα οἱ
but many-things often we-say covertly that the
εἰδότες πιστοὶ νοήσωσι, καὶ οἱ μὴ εἰδότες μὴ βλαβῶσι.)
knowing faithful may-understand and those not knowing not may-be-harmed
Τοιούτοις καὶ ἄλλοις πλείοσιν ἀνετρέπετο ὁ δράκων· 30
with-such and other more was-overthrown the dragon
τοιαύταις συμπλοκαῖς κατεπάλαισε τὸν Μάνην ὁ Ἀρχέλαος.
with-such grips wrestled-down — Mani — Archelaus
Φεύγει πάλιν καὶ ἐντεῦθεν, ὁ ἐκ τῆς φυλακῆς φυγών·
flees again also from-here the-one from the prison having-fled
καὶ τὸν ἀνταγωνιστὴν διαδράσας, ἔρχεται ἐπὶ κώμην
and the adversary having-escaped comes to a-village
εὐτελεστάτην· κατὰ τὸν ὄφιν τὸν ἐν παραδείσῳ
most-mean like the snake the-one in paradise
καταλιπόντα τὸν Ἀδὰμ, καὶ τῇ Εὔᾳ προσελθόντα. Ἀλλ᾽
having-left — Adam and — to-Eve having-come but

ὁ καλὸς ποιμὴν Ἀρχέλαος, τῶν προβάτων προνοῶν,
the good shepherd Archelaus for-the sheep taking-thought
ἀκούσας τὴν φυγὴν, εὐθέως δρομαῖος ἐπὶ τὴν τοῦ
having-heard-of the flight at-once running to the of-the
λύκου ἐπείγετο ζήτησιν. Μάνης δὲ ἰδὼν ἐξαίφνης τὸν
wolf hastened search Mani and having-seen suddenly the
ἀντίδικον, ἐξεπήδησε καὶ ἔφυγεν· ἔφυγε δὲ τὴν τελευταίαν
adversary leaped-out and fled he-fled and the last
φυγήν. Οἱ γὰρ τοῦ τῶν Περσῶν βασιλέως ὑπασπισταὶ
flight the for of-the of-the Persians king shield-bearers
πανταχοῦ διερευνώμενοι, καταλαμβάνουσι τὸν φυγάδα·
everywhere searching seize the fugitive
καὶ ἣν ὤφειλεν ἐπὶ τοῦ Ἀρχελάου λαβεῖν ἀπόφασιν,
and which he-ought before — Archelaus to-receive sentence
ταύτην ἐπιφέρουσιν αὐτῷ οἱ τοῦ βασιλέως ὑπασπισταί.
this bring-upon him the of-the king shield-bearers
Συλλαμβάνεται ὁ Μάνης, ὃν προσκυνοῦσιν οἱ αὐτοῦ
is-seized — Mani whom worship the his
μαθηταὶ, καὶ ἄγεται πρὸς τὸν βασιλέα. Ὠνείδισεν αὐτῷ ὁ
disciples and is-led to the king reproached him the
βασιλεὺς τὸ ψεῦδος καὶ τὴν φυγὴν, ἐχλεύασε τὴν δουλείαν,
king the lie and the flight mocked the slavery
ἐξεδίκησε τοῦ παιδὸς τὸν φόνον, κατέκρινε καὶ διὰ τὸν
avenged of-the child the murder condemned(-him) also because-of the
τῶν δεσμοφυλάκων φόνον· ἐκδαρῆναι τὸν Μάνην Περσικῷ
of-the jailers murder to-be-flayed — Mani by-Persian
νόμῳ προστάττει. Καὶ τὸ μὲν λοιπὸν σῶμα θηρίων
law he-orders and the indeed rest body of-beasts
παρεδόθη βορᾷ· τὸ δὲ τῆς κακίστης γνώμης δοχεῖον, τὸ
was-given for-food the but of-the most-evil mind receptacle the
δέρμα, θυλάκου δίκην πρὸ τῶν πυλῶν ἀνηρτήθη. Ὁ τὸν
skin of-a-bag like before the gates was-hung-up the-one the

Παράκλητον ἑαυτὸν λέγων, καὶ τὰ μέλλοντα εἰδέναι
Paraclete himself calling and the-things to-come to-know
ἐπαγγελλόμενος, τὴν ἰδίαν φυγὴν καὶ κατάληψιν οὐκ ἔγνω.
professing the own flight and seizure not knew
Τούτου μαθηταὶ τρεῖς γεγόνασι, Θωμᾶς, καὶ Βαδδᾶς, 31
of-this-one disciples three were Thomas and Baddas
καὶ Ἑρμᾶς. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν
and Hermas let-no-one read the according-to Thomas
Εὐαγγέλιον· οὐ γάρ ἐστιν ἑνὸς τῶν δώδεκα ἀποστόλων,
Gospel not for it-is of-one of-the twelve apostles
ἀλλ᾽ ἑνὸς τῶν κακῶν τριῶν τοῦ Μάνη μαθητῶν. Μηδεὶς
but of-one of-the evil three — of-Mani disciples let-no-one
προσφερέσθω τοῖς ψυχοφθόροις Μανιχαίοις, τοῖς ἀχύρων
associate with-the soul-destroying Manichaeans those of-chaff
ὕδασι τὸ στυγνὸν τῆς νηστείας προσποιουμένοις· τοῖς
with-waters the gloom of-the fast feigning those
διαβάλλουσι μὲν τὸν τῶν βρωμάτων ποιητὴν, τὰ κάλλιστα
slandering indeed the of-the foods maker the finest
δὲ τῶν βρωμάτων λαιμαργοῦσι· τοῖς διδάσκουσιν, ὅτι ὁ
but of-the foods gorging those teaching that the-one
τήνδε τὴν βοτάνην ἐκτίλλων, εἰς αὐτὴν μεταβάλλεται. Εἰ
this the herb plucking into it is-changed if
γὰρ ὁ ἐκτέμνων βοτάνας ἤ τι τῶν λαχάνων εἰς τοῦτο
for the-one cutting herbs or any of-the vegetables into this
μεταβάλλεται, γεωργοὶ καὶ κηπουρῶν παῖδες εἰς πόσα
is-changed farmers and of-gardeners the-children into how-many-things
μεταβληθήσονται; Κατὰ τοσούτων ὁ κηπουρὸς ἤνεγκε τὴν
will-they-be-changed against so-many-things the gardener brought the
δρεπάνην, ὡς ὁρῶμεν· εἰς ποῖα ἄρα μεταβάλλεται;
sickle as we-see into what-kind-of-things then is-be-changed
Γέλωτος ἀληθῶς τὰ διδάγματα, καὶ καταγνώσεως πλήρη
of-laughter truly the teachings and of-condemnation full

καὶ αἰσχύνης. Ὁ αὐτὸς ἀνὴρ ποιμὴν ὢν προβάτων, καὶ
and of-shame the same man a-shepherd being of-sheep both
πρόβατον ἔθυσε καὶ λύκον ἀπέκτεινεν· εἰς ποῖον ἄρα
a-sheep sacrificed and a-wolf killed into what-kind-of-thing then
μεταβάλλεται; Πολλοὶ τῶν ἀνθρώπων ἰχθύας ἐσαγήνευσαν,
is-be-changed many of-the men fish have-netted
καὶ ὄρνεα ἴξευσαν· εἰς ποῖον ἄρα μεταβάλλονται;
and birds have-limed into what-kind-of-thing then are-they-changed
32 Ἀποκρινέσθωσαν οἱ τῆς ἀργίας ἔκγονοι Μανιχαῖοι, οἱ μὴ
let-answer the of-the idleness offspring Manichaeans those not
ἐργαζόμενοι, καὶ τὰ τῶν ἐργαζομένων κατεσθίοντες· οἱ
working and the-things of-those working devouring those
τοὺς προσφέροντας αὐτοῖς τὰ βρώματα μειδιῶσι προσώποις
the-ones bringing to-them the foods with-smiling faces
δεχόμενοι, καὶ ἀντὶ εὐλογιῶν κατάρας ἀποδιδόντες. Ὅταν
receiving and instead-of blessings curses returning when
γάρ τις αὐτοῖς τι προσενέγκῃ ἀνόητος, Μικρὸν ἔξω,
for someone to-them something brings foolish a-little outside
φησὶ, στῆθι, καὶ εὐλογήσω σε· εἶτα δεξάμενος εἰς χεῖρας τὸν
he-says stand and I-will-bless you then having-received into hands the
ἄρτον (ὡς οἱ ἐξ αὐτῶν μετανοήσαντες ἐξωμολογήσαντο),
bread as those from them having-repented confessed
Ἐγώ σε οὐκ ἐποίησα, φησὶν ὁ Μανιχαῖος τῷ ἄρτῳ·
I you not made says the Manichaean to-the bread
καὶ κατάρας πέμπει εἰς τὸν Ὕψιστον, καὶ καταρᾶται
and curses sends to the Most-High and curses
τὸν πεποιηκότα, καὶ οὕτως ἐσθίει τὸ πεποιημένον. Εἰ
the-one having-made and so eats the-thing made if
μισεῖς τὰς τροφὰς, τί μειδιῶντι τῷ προσώπῳ ἐνέβλεψας
you-hate the foods why with-smiling the face did-you-look-at
τῷ προσενέγκαντι; εἰ τῷ ἐνέγκαντι ἔχεις χάριν, διὰ
the-one having-brought if to-the-one having-brought you-have thanks for

τί πέμπεις τῷ κατασκευάσαντι καὶ δημιουργήσαντι Θεῷ
what do-you-send to-the having-prepared and having-created God
τὴν βλασφημίαν; καὶ πάλιν, Ἐγώ σε οὐκ ἔσπειρα, φησί·
the blasphemy and again I you not sowed he-says
σπαρείη ὁ σπείρας σε. Ἐγώ σε οὐκ ἐθέρισα δρεπάνῃ·
may-be-sown the-one having-sown you I you not reaped with-a-sickle
ἐκθερισθείη ὁ θερίσας σε. Ἐγώ σε πυρὶ οὐκ ὤπτησα·
may-be-reaped the-one having-reaped you I you with-fire not baked
ὀπτηθείη ὁ ὀπτήσας σε. Καλὰ τὰ ἀμοιβαῖα τῆς χάριτος.
may-be-baked the-one having-baked you fine the returns of-the favor
Μεγάλα μὲν κακὰ, ἀλλ' ἔτι μικρὰ πρὸς τὰ ἄλλα. 33
great indeed evils but still small compared-with the others
Οὐ τολμῶ ἐπὶ ἀνδρῶν καὶ γυναικῶν τὸ λουτρὸν αὐτῶν
not I-dare before men and women the bath their
διηγήσασθαι· οὐ τολμῶ εἰπεῖν, τίνι ἐμβάπτοντες τὴν
to-relate not I-dare to-say in-what dipping the
ἰσχάδα, διδόασι τοῖς ἀθλίοις. Διὰ συσσήμων δὲ μόνον
fig they-give to-the wretched-ones through signs but only
δηλούσθω. Ἄνδρες γὰρ τὰ ἐν τοῖς ἐνυπνιασμοῖς
let-it-be-shown men for the-things in the dreamings
ἐνθυμείσθωσαν, καὶ γυναῖκες τὰ ἐν ἀφέδροις.
let-them-consider and women the-things in menstrual-impurities
Μιαίνομεν ἀληθῶς τὸ στόμα ταῦτα λέγοντες. Μὴ
we-defile truly the mouth these-things saying not
Ἕλληνες τούτων μυσαρώτεροι; μὴ Σαμαρεῖται τούτων
Greeks than-these more-abominable not Samaritans than-these
ἀθλιώτεροι; μὴ Ἰουδαῖοι τούτων ἀσεβέστεροι; μὴ οἱ
more-wretched not Jews than-these more-impious not those
πορνεύοντες τούτων ἀκαθαρτότεροι; Ὁ μὲν γὰρ
fornicating than-these more-unclean the-one indeed for
πορνεύσας, πρὸς μίαν ὥραν δι' ἐπιθυμίαν τελεῖ τὴν
having-fornicated for one hour because-of desire performs the

πρᾶξιν· καταγινώσκων δὲ τῆς πράξεως· ὡς μιανθεὶς οἶδε
act condemning but the act as defiled he-knows
λουτροῦ ἐπιδεόμενος, καὶ γινώσκει τῆς πράξεως τὸ μυσαρόν.
of-the-bath needing and knows of-the act the abomination
Ὁ δὲ Μανιχαῖος θυσιαστηρίου μέσον, οὗ νομίζει, τίθησι
the but Manichaean of-the-altar in-the-middle where he-thinks places
ταῦτα, καὶ μιαίνει καὶ τὸ στόμα καὶ τὴν γλῶτταν. Παρὰ
these-things and defiles both the mouth and the tongue from
τοιούτου στόματος, ἄνθρωπε, δέχῃ διδασκαλίαν; τοῦτον
such a-mouth O-man do-you-receive teaching this-one
ὅλως ἀπαντήσας ἀσπάζῃ φιλήματι; Ἆρα χωρὶς τῆς λοιπῆς
at-all having-met do-you-greet with-a-kiss — apart-from the rest
ἀσεβείας οὐ φεύγεις τὸ μεμολυσμένον, καὶ τοὺς ἀκολάστων
impiety not you-flee the defiled and those than-the-licentious
χείρονας, τοὺς πάσης προεστώσης μυσαρωτέρους.
worse those than-every presiding more-abominable

34 Παραγγέλλει ταῦτα ἡ Ἐκκλησία καὶ διδάσκει, καὶ ἅπτεται
charges these-things the Church and teaches and touches
βορβόρων, ἵνα σὺ μὴ βορβορωθῇς· λέγει τὰ τραύματα, ἵνα
mires that you not may-be-befouled it-tells the wounds that
μὴ σὺ τραυματισθῇς. Ἀρκεῖ δέ σοι τὸ εἰδέναι μόνον· τὸ δὲ
not you may-be-wounded it-suffices and for-you the to-know only the but
πείρᾳ παραλαβεῖν ἀπέχου. Βροντᾷ ὁ Θεὸς, καὶ πάντες
by-experience to-take-up abstain-from thunders — God and all
τρέμομεν· κἀκεῖνοι βλασφημοῦσιν. Ἀστράπτει ὁ Θεὸς, καὶ
we-tremble and-they blaspheme lightens — God and
πάντες εἰς γῆν ἐπικλίνομεν· κἀκεῖνοι περὶ οὐρανῶν τὰς
all to earth we-bow and-they about the-heavens the
δυσφήμους ἔχουσι γλώσσας. Ἰησοῦς λέγει περὶ τοῦ Πατρὸς
blasphemous have tongues Jesus says about the Father
αὐτοῦ. Ὅστις τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ δικαίους καὶ
his who the sun his makes-rise on just and

ἀδίκους, καὶ βρέχει ἐπὶ πονηροὺς καὶ ἀγαθούς· κἀκεῖνοι
unjust and rains on evil and good and-they
λέγουσιν, ὅτι οἱ ὑετοὶ ἐξ ἐρωτικῆς μανίας γίνονται· καὶ
say that the rains from erotic madness come-about and
τολμῶσι λέγειν ὅτι ἔστι τις παρθένος ἐν οὐρανῷ εὐειδὴς
they-dare to-say that there-is a-certain virgin in heaven fair
μετὰ νεανίσκου εὐειδοῦς· καὶ κατὰ τὸν τῶν καμήλων ἢ
with a-youth fair and like the of-the camels or
λύκων καιρὸν, τοὺς τῆς αἰσχρᾶς ἐπιθυμίας καιροὺς ἔχειν·
of-wolves season the of-the shameful desire seasons to-have
καὶ κατὰ τὸν τοῦ χειμῶνος καιρὸν, μανιωδῶς αὐτὸν
and at the of-the winter season madly him
ἐπιτρέχειν τῇ παρθένῳ καὶ τὴν μὲν φεύγειν φασί· τὸν δὲ
to-run-after the virgin and the indeed to-flee they-say the and
ἐπιτρέχειν· εἶτα ἐπιτρέχοντα ἱδροῦν· ἀπὸ δὲ τῶν ἱδρώτων
to-run-after then running-after to-sweat from and the sweats
αὐτοῦ εἶναι τὸν ὑετόν. Ταῦτα γέγραπται ἐν ταῖς τῶν
his to-be the rain these-things are-written in the of-the
Μανιχαίων βίβλοις, Ταῦτα ἡμεῖς ἀνέγνωμεν, ἀπιστοῦντες
Manichaeans books these-things we read disbelieving
τοῖς λέγουσιν· ὑπὲρ γὰρ τῆς ὑμετέρας ἀσφαλείας, τὴν
those saying-them for for the your safety the
ἐκείνων ἀπώλειαν ἐπολυπραγμονήσαμεν.
their destruction we-investigated
Ἀλλὰ ῥύσαιτο ἡμᾶς ὁ Κύριος ἀπὸ τοιαύτης πλάνης· 35
but may-rescue us the Lord from such error
δοθείη δὲ ὑμῖν ἔχθρα πρὸς τὸν δράκοντα ἵνα ὥσπερ ἐκεῖνοι
may-be-given and to-you enmity toward the dragon that as they
τηροῦσι τὴν πτέρναν, οὕτω καὶ ὑμεῖς αὐτῶν πατήσητε τὴν
watch the heel so also you their may-tread-on the
κεφαλήν. Μνημονεύετε τῶν λεγομένων. Τίς συμφωνία τῶν
head remember the-things spoken what agreement of-the

ἡμετέρων πρὸς τὰ ἐκείνων; τί τὸ φῶς πρὸς τὸ σκότος;
ours with the-things theirs what the light with the darkness
τί τὸ τῆς Ἐκκλησίας σεμνὸν, πρὸς τὸ τῶν Μανιχαίων
what the of-the Church solemnity with the of-the Manichaeans
μυσαρόν; Ὧδε τάξις. ὧδε ἐπιστήμη, ὧδε σεμνότης, ὧδε
abomination here order here knowledge here solemnity here
ἁγνεία· ὧδε καὶ τὸ ἐμβλέψαι γυναικὶ πρὸς ἐπιθυμίαν,
purity here even the to-look-at a-woman for lust
κατάγνωσις· ὧδε γάμος σεμνότητος, ὧδε ἐγκρατείας
condemnation here marriage of-solemnity here of-continence
ὑπομονὴ, ὧδε παρθενίας ἰσάγγελον ἀξίωμα· ὧδε βρωμάτων
endurance here of-virginity angel-like dignity here of-foods
μετοχὴ μετὰ εὐχαριστίας· ὧδε εὐγνωμοσύνη πρὸς τὸν τῶν
partaking with thanksgiving here gratitude toward the of-the
ὅλων δημιουργόν. Ὧδε ὁ Πατὴρ τοῦ Χριστοῦ προσκυνεῖται·
universe creator here the Father — of-Christ is-worshiped
ὧδε φόβος καὶ τρόμος διδάσκεται τοῦ βρέχοντος· ὧδε
here fear and trembling is-taught of-the-one raining here
τῷ βροντῶντι καὶ ἀστράπτοντι δοξολογίαν ἀναπέμπομεν.
to-the-one thundering and lightening glorification we-send-up
36 Συναγελάζου τοῖς προβάτοις· φεῦγε τοὺς λύκους· τῆς
flock-together with-the sheep flee the wolves from-the
Ἐκκλησίας μὴ ἀναχώρει. Μίσει καὶ τούς ποτε εἰς τὰ τοιαῦτα
Church not depart hate also those ever in the such-things
ὑποπτευθέντας· καὶ ἐὰν μὴ χρόνῳ καταλάβῃς αὐτῶν τὴν
suspected and if not in-time you-perceive their the
μετάνοιαν, μὴ προπετῶς σεαυτὸν ἐμπιστεύσῃς· Παρεδόθη
repentance not rashly yourself entrust has-been-delivered
σοι τῆς μοναρχίας ἡ ἀλήθεια· γνώριζε τὰς βοτάνας τῶν
to-you of-the sole-rule the truth know-well the herbs of-the
μαθημάτων· Γίνου δόκιμος τραπεζίτης, τὸ καλὸν κατέχων,
teachings be an-approved money-changer the good holding

ἀπὸ παντὸς εἴδους πονηροῦ ἀπεχόμενος. Εἰ δὲ καί ποτε
from every form of-evil abstaining if and also ever
τοιοῦτος γέγονας, μίσησον ἐπιγνοὺς τὴν πλάνην· Ἔστι
such you-have-been hate having-recognized the error there-is
γὰρ ὁδὸς σωτηρίας, ἐὰν ἀπεμέσῃς τὸν ἔμετον· ἐὰν ἀπὸ
for a-road of-salvation if you-vomit-up the vomit if from
καρδίας μισήσῃς· ἐὰν ἀποστῇς αὐτῶν, μὴ χείλεσι μόνον, ἀλλὰ
the-heart you-hate if you-stand-off from-them not with-lips only but
καὶ τῇ ψυχῇ ἐὰν προσκυνήσῃς τὸν Πατέρα τοῦ Χριστοῦ,
also with-the soul if you-worship the Father — of-Christ
τὸν Θεὸν νόμου καὶ προφητῶν· ἐὰν γινώσκῃς τὸν ἀγαθὸν
— God of-law and of-prophets if you-know the good
καὶ δίκαιον, ἕνα καὶ τὸν αὐτὸν ὄντα Θεόν. Ὃς πάντας ὑμᾶς
and just one and the same being God who all you
συντηρήσειε, φυλάττων ὑμᾶς ἀπτώτους, ἀσκανδαλίστους,
may-keep guarding you unfallen unoffended
ἑδραίους ἐν τῇ πίστει, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,
steadfast in the faith in Christ Jesus the Lord our
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.
to-whom the glory for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Ζ΄ ΦΩΤΙΖΟΜΕΝΩΝ

VII · ON THE FATHER

God is called Father of many loosely, but of one Son alone by nature, and always Father, not become so in time. The Jews accept one God but refuse the Son, against their own Psalms. Christ's "my Father and your Father" parts nature from adoption, and Scripture calls men fathers who did not beget: Paul of the Corinthians by teaching, Job of the helpless by care, and Joseph of Christ by rearing him. The devil too is called father of those who follow him by choice, none by nature. Those who call on the Father must live as his children and honor their fathers in the flesh.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Πατέρα· καὶ
in Jerusalem delivered-extempore on the Father and
ἀνάγνωσις ἐκ τῆς πρὸς Ἐφεσίους· Τούτου χάριν
a-reading from the to-the Ephesians of-this for-the-sake
κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, ἐξ οὗ πᾶσα
I-bend the knees my to the Father from whom every
πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, καὶ τὰ ἑξῆς.
fatherhood in heaven and on earth is-named and the rest

1 Περὶ μὲν τῆς τοῦ Θεοῦ μοναρχίας, αὐτάρκως ἡμῖν ἐν
about indeed the — of-God sole-rule enough by-us on
τῇ χθὲς ἡμέρᾳ πρὸς ὑμᾶς εἴρηται· αὐτάρκως δὲ λέγω,
the yesterday day to you has-been-said enough but I-say
οὐ τὸ πρὸς ἀξίαν (τούτου γὰρ ἐφικέσθαι θνητῇ φύσει
not the according-to worth this for to-attain for-mortal nature
παντελῶς ἀδύνατον), ἀλλ' ὅσον ἦκεν εἰς τὴν ἡμετέραν
wholly impossible but as-much-as reached to the our
ἀσθένειαν. Καὶ τῆς τῶν ἀθέων αἱρεσιωτῶν πολυσχιδοῦς
weakness and of-the of-the godless heretics manifold
πλάνης τὰς ἐκτροπὰς διῆλθον· ὧν τὸ βορβορῶδες,
error the turnings-aside I-went-through whose the filth

καὶ τὸ τῶν ψυχῶν ἰοβόλον ἀποσεισάμενοι, καὶ τὰ
and the of-the souls poison having-shaken-off and the-things
κατ᾽ ἐκείνους μνημονεύσαντες, οὐχ ἵνα βλαβῶμεν, ἀλλ᾽
concerning them having-remembered not that we-may-be-harmed but
ἵνα μειζόνως αὐτοὺς μισήσωμεν, πρὸς ἑαυτοὺς λοιπὸν
that more them we-may-hate to ourselves henceforth
ἐπανέλθωμεν, καὶ τὰ σωτηριώδη τῆς ἀληθοῦς πίστεως
let-us-return and the saving-things of-the true faith
καταδεξώμεθα, τῷ τῆς μοναρχίας ἀξιώματι τὸ πατρικὸν
let-us-receive to-the of-the sole-rule dignity the fatherhood
συνάπτοντες, καὶ πιστεύοντες εἰς ἕνα Θεὸν Πατέρα. Οὐ
joining and believing in one God Father not
γὰρ δεῖ μόνον εἰς ἕνα Θεὸν πιστεύειν· ἀλλὰ καὶ τὸ,
for it-is-needful only in one God to-believe but also the
Πατέρα τοῦτον εἶναι τοῦ Μονογενοῦς, Κυρίου δὲ ἡμῶν
Father this-one to-be of-the Only-begotten Lord and our
Ἰησοῦ Χριστοῦ, μετ᾽ εὐσεβείας καταδεχώμεθα.
Jesus Christ with piety let-us-receive
Ταύτῃ γὰρ ἂν τῶν Ἰουδαίων ἀνώτερα φρονοίημεν, οἳ 2
in-this-way for — than-the Jews higher-things we-would-think who
τὸ μὲν εἶναι ἕνα Θεὸν καταδέχονται τοῖς δόγμασι (τί
the indeed to-be one God receive in-the doctrines what
γὰρ, εἰ καὶ τοῦτο διὰ τῆς εἰδωλολατρείας πολλάκις
for if even this through the idolatry often
ἠρνήσαντο;)· τὸ δὲ καὶ Πατέρα εἶναι τοῦ Κυρίου ἡμῶν
they-denied the but also Father to-be of-the Lord our
Ἰησοῦ Χριστοῦ τοῦτον, οὐ παραδέχονται· τοῖς οἰκείοις
Jesus Christ this-one not they-accept to-the own
προφήταις ἐναντία φρονοῦντες, οἳ φασιν ἐν ταῖς θείαις
prophets contrary-things thinking who say in the divine
Γραφαῖς· Κύριος εἶπε πρός με· Υἱός μου εἶ σὺ, ἐγὼ
Scriptures the-Lord said to me Son my are you I

σήμερον γεγέννηκά σε. Καὶ μέχρι σήμερον φρυαττόμενοι,
today have-begotten you and until today raging
καὶ συναγόμενοι κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ
and gathering against the Lord and against — Christ
αὐτοῦ, νομίζοντες, ὅτι δυνατόν ἐστι Πατρὶ φιλιωθῆναι,
his thinking that possible it-is with-the-Father to-be-made-friends
χωρὶς τῆς εἰς τὸν Υἱὸν εὐσεβείας, ἀγνοοῦντες, ὅτι οὐδεὶς
without the toward the Son piety not-knowing that no-one
ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ διὰ τοῦ Υἱοῦ, τοῦ
comes to the Father if not through the Son the-one
λέγοντος· Ἐγώ εἰμι ἡ θύρα· καὶ, Ἐγώ εἰμι ἡ ὁδός. Ὁ
saying I am the door and I am the way the-one
τοίνυν τὴν ὁδὸν παραιτούμενος τὴν ἀπάγουσαν πρὸς τὸν
therefore the way refusing the-one leading-away to the
Πατέρα, καὶ ὁ τὴν θύραν ἀρνούμενος, πῶς τῆς πρὸς
Father and the-one the door denying how of-the to
τὸν Θεὸν εἰσόδου καταξιωθήσεται; ἀντιλέγοντες δὲ καὶ
— God entrance will-be-be-deemed-worthy contradicting and also
τοῖς ἐν ὀγδοηκοστῷ ὀγδόῳ ψαλμῷ γεγραμμένοις, τὸ,
the-things in eighty eighth Psalm written the
Αὐτὸς ἐπικαλέσεταί με, Πατήρ μου εἶ σὺ, Θεός μου καὶ
he will-call-upon me Father my are you God my and
ἀντιλήπτωρ τῆς σωτηρίας μου. Κἀγὼ πρωτότοκον θήσομαι
helper of-the salvation my and-I first-born will-make
αὐτὸν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς. Εἰ γὰρ
him high beside the kings of-the earth if for
ταῦτα πρὸς τὸν Δαβὶδ, ἢ Σολομῶντα, ἢ καί τινα τῶν
these-things to — David or Solomon or also some of-those
καθεξῆς εἰρῆσθαι βιάζοιντο· δειξάτωσαν πῶς ὁ θρόνος
after to-have-been-said they-should-force let-them-show how the throne
τούτου τοῦ προφητευομένου παρ᾽ αὐτοῖς, ἔστιν ὡς αἱ ἡμέραι
of-this the prophesied-one among them is as the days

τοῦ οὐρανοῦ, καὶ ὡς ὁ ἥλιος ἐναντίον τοῦ Θεοῦ, καὶ ὡς
of-the heaven and as the sun before — God and as
ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα. Πῶς δὲ καὶ οὐ
the moon established for the age how and also not
δυσωποῦνται τὸ γεγραμμένον, τὸ, Ἐκ γαστρὸς πρὸ
are-they-put-to-shame-by the-thing written the from the-womb before
ἑωσφόρου ἐγέννησά σε, καὶ τὸ, Συμπαραμενεῖ τῷ ἡλίῳ
the-morning-star I-begot you and the he-shall-remain-with the sun
καὶ πρὸ τῆς σελήνης, γενεὰς γενεῶν; Ἅπερ ἐπ' ἄνθρωπον
and before the moon generations of-generations which to a-man
ἀναφέρειν, πάσης ἀγνωμοσύνης ἀνάπλεων καὶ μεστόν.
to-refer of-all unreasonableness full and filled
Ἀλλ' Ἰουδαῖοι μὲν τὰ σύνηθη τῆς ἀπιστίας ἔν τε 3
but Jews indeed the customary-things of-the unbelief in both
τοῖς ῥητοῖς τούτοις, καὶ ἐν τοῖς παραπλησίοις, ἐπειδὴ
the sayings these and in the like since
βούλονται, νοσείτωσαν. Ἡμεῖς δὲ τὸ τῆς πίστεως εὐσεβὲς
they-wish let-them-be-sick-with we but the of-the faith piety
ἀναλαμβάνωμεν, Θεὸν ἕνα τὸν Πατέρα τοῦ Χριστοῦ
let-us-take-up God one the Father — of-Christ
προσκυνοῦντες (τὸν γὰρ τοῖς πᾶσι τὸ γεννᾷν χαριζόμενον,
worshiping the-one for to-the all the to-beget granting
τοῦτον τῆς τοιαύτης ἀξίας ἀποστερεῖν ἀνόσιον)· καὶ
him of-the such dignity to-deprive unholy and
πιστεύωμεν εἰς ἕνα Θεὸν Πατέρα, ἵνα καὶ πρὸ τῶν περὶ
let-us-believe in one God Father that also before the about
Χριστοῦ κινηθησομένων ἡμῖν διδασκαλικῶν λόγων, ἡ περὶ
Christ to-be-moved for-us teaching words the about
τοῦ Μονογενοῦς πίστις ἐγκαταβάλληται τῇ ψυχῇ τῶν
the Only-begotten faith may-be-laid-down in-the soul of-those

ἀκουόντων, ἐκ τῶν μεταξὺ λόγων τῶν περὶ τοῦ Πατρὸς,
hearing from the intervening words those about the Father
κατὰ μηδοτιοῦν ἀποσχοινιζομένη.
in nothing-whatever being-separated

4 Τὸ γὰρ τοῦ Πατρὸς ὄνομα ἅμα τῷ τῆς ὀνομασίας
the for of-the Father name together-with the of-the naming
προσρήματι, νοεῖν παρέχει καὶ τὸν Υἱόν· ὥσπερ ὁμοίως
address to-understand gives also the Son as likewise
Υἱόν τις ὀνομάσας, εὐθὺς ἐνόησε καὶ τὸν Πατέρα. Εἰ γὰρ
Son someone having-named at-once understood also the Father if for
Πατὴρ, πάντως ὅτι Πατὴρ Υἱοῦ· καὶ εἰ Υἱὸς, πάντως ὅτι
Father by-all-means that Father of-a-Son and if Son by-all-means that
Πατρὸς Υἱός. Ἵν' οὖν μὴ ἐκ τοῦ λέγειν οὕτως· Εἰς ἕνα Θεὸν,
of-a-Father Son that then not from the to-say thus in one God
Πατέρα παντοκράτορα· ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε
Father almighty maker of-heaven and earth of-visible both
πάντων καὶ ἀοράτων· εἶτα ἐπαγόντων ἡμῶν καὶ τὸ, Εἰς ἕνα
all and invisible then adding we also the in one
Κύριον Ἰησοῦν Χριστόν· ὑπολάβοι τις οὐχ ὁσίως, οὐρανοῦ
Lord Jesus Christ should-suppose someone not piously to-heaven
καὶ γῆς δευτερεύειν τῇ τάξει τὸν Μονογενῆ· διὰ τοῦτο,
and earth to-be-second in-the order the Only-begotten because-of this
πρὸ τῆς ἐκείνων ὀνομασίας Πατέρα τὸν Θεὸν ὠνομάσαμεν,
before the their naming Father — God we-named
ἵνα ἅμα τῷ νοεῖν Πατέρα, νοήσωμεν καὶ τὸν
that together-with the to-understand Father we-may-understand also the
Υἱόν· Υἱοῦ γὰρ καὶ Πατρὸς οὐδέν ἐστι μεταξὺ τῶν ὄντων.
Son Son for and Father nothing is between of-the-things being

5 Ἔστι τοίνυν ὁ Θεὸς, πολλῶν μὲν καταχρηστικῶς Πατὴρ,
is therefore — God of-many indeed by-misuse-of-the-term Father
ἑνὸς δὲ μόνου φύσει καὶ ἀληθείᾳ τοῦ μονογενοῦς Υἱοῦ,
of-one but only by-nature and in-truth the only-begotten Son

Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ, Πατήρ· οὐ χρόνοις τὸ
Lord and our Jesus Christ Father not in-times the
Πατὴρ εἶναι κτησάμενος, ἀλλ᾽ ἀεὶ Πατὴρ τοῦ Μονογενοῦς
Father to-be having-acquired but always Father of-the Only-begotten
τυγχάνων. Οὐ γὰρ ἄπαις ὢν πρὸ τούτου, Πατὴρ γέγονεν
being not for childless being before this Father has-become
ὕστερον μεταβουλευσάμενος· ἀλλὰ πρὸ πάσης ὑποστάσεως,
later having-changed-his-mind but before all substance
καὶ πρὸ πάσης αἰσθήσεως, πρὸ χρόνων τε καὶ πρὸ
and before all perception before times both and before
πάντων τῶν αἰώνων τὸ πατρικὸν ἀξίωμα ἔχει ὁ Θεὸς,
all the ages the paternal dignity has — God
τούτῳ μᾶλλον ἢ τοῖς λοιποῖς ἀξιώμασι σεμνυνόμενος.
in-this rather than in-the remaining dignities taking-pride
Καὶ οὐ πάθει Πατὴρ γενόμενος, οὐκ ἐκ συμπλοκῆς, οὐ
and not by-passion Father having-become not from intercourse not
κατ᾽ ἄγνοιαν, οὐκ ἀποῤῥεύσας, οὐ μειωθεὶς, οὐκ ἀλλοιωθεὶς
in ignorance not having-flowed-out not lessened not altered
(Πᾶν γὰρ δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ
every for gift perfect from-above is coming-down from
τοῦ Πατρὸς τῶν φώτων, παρ᾽ ᾧ οὐκ ἔνι παραλλαγὴ, ἢ
the Father of-the lights with whom not is variation or
τροπῆς ἀποσκίασμα). Πατὴρ τέλειος, τέλειον Υἱὸν γεννήσας·
of-turning shadow Father perfect a-perfect Son having-begotten
πάντα παραδοὺς τῷ γεγεννημένῳ· Πάντα γάρ μοι
all-things having-handed-over to-the-one begotten all-things for to-me
παρεδόθη, φησὶν, ὑπὸ τοῦ Πατρός μου, καὶ τιμώμενος
were-handed-over he-says by the Father my and being-honored
ὑπὸ τοῦ Μονογενοῦς· Ἐγὼ γὰρ τιμῶ τὸν Πατέρα, φησὶν
by the Only-begotten I for honor the Father says
ὁ Υἱός· καὶ πάλιν· Καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός
the Son and again as I the commandments of-the Father

μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Λέγομεν
my have-kept and remain his in the love we-say
τοίνυν καὶ ἡμεῖς παραπλησίως τῷ Ἀποστόλῳ· Εὐλογητὸς
therefore also we likewise to-the Apostle blessed-be
ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
— God and Father of-the Lord our Jesus Christ the
Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως· καὶ
Father of-the compassions and God of-all comfort and
Κάμπτομεν τὰ γόνατα πρὸς τὸν Πατέρα, ἐξ οὗ πᾶσα
we-bend the knees to the Father from whom every
πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται· δοξάζοντες
fatherhood in heaven and on earth is-named glorifying
αὐτὸν σὺν τῷ Μονογενεῖ (Ὁ γὰρ ἀρνούμενος τὸν
him with the Only-begotten the-one for denying the
Πατέρα, καὶ τὸν Υἱὸν ἀρνεῖται· καὶ πάλιν· Ὁ ὁμολογῶν
Father also the Son denies and again the-one confessing
τὸν Υἱὸν, καὶ τὸν Πατέρα ἔχει), γινώσκοντες, ὅτι Κύριος
the Son also the Father has knowing that Lord
Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός.
Jesus Christ to glory of-God the-Father

6 Προσκυνοῦμεν τοίνυν τὸν Πατέρα τοῦ Χριστοῦ, τὸν
we-worship therefore the Father — of-Christ the-one
οὐρανοῦ καὶ γῆς ποιητὴν, τὸν Θεὸν Ἀβραὰμ, Ἰσαὰκ,
of-heaven and earth maker — God of-Abraham of-Isaac
καὶ Ἰακώβ· οὗ πρὸς τιμὴν καὶ ὁ πρότερος ἄντικρυς
and of-Jacob whose for honor also the former opposite
ἡμῶν ἐνταῦθα ναὸς ᾠκοδόμητο. Οὐ γὰρ ἀνεξόμεθα τῶν
us here temple had-been-built not for we-will-bear-with the
αἱρετικῶν τῶν τὴν Παλαιὰν τῆς Καινῆς Διαθήκης
heretics those the Old from-the New Covenant
ἀποσχιζόντων· ἀλλὰ τῷ Χριστῷ πεισθησόμεθα, τῷ
splitting-off but — Christ we-will-obey the-one

λέγοντι περὶ τοῦ ἱεροῦ· Οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ
saying about the temple not did-you-know that in the-things of-the
Πατρός μου δεῖ με εἶναι; καὶ πάλιν· Ἄρατε ταῦτα
Father my it-is-needful me to-be and again take these-things
ἐντεῦθεν, καὶ μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρός μου
from-here and not make the house of-the Father my
οἶκον ἐμπορίου· δι' ὧν σαφέστατα τὸν ἐν Ἱεροσολύμοις
a-house of-merchandise through which most-clearly the in Jerusalem
πρότερον ναὸν, οἶκον εἶναι τοῦ ἑαυτοῦ Πατρὸς ὡμολόγει.
former temple a-house to-be of-the his-own Father he-confessed
Εἰ δέ τις ἐξ ἀπιστίας ἀποδείξεις ἔτι πλείονας λαβεῖν
if and anyone from unbelief proofs still more to-receive
βούλεται, περὶ τοῦ τὸν Πατέρα τοῦ Χριστοῦ τὸν αὐτὸν
wishes about the the Father — of-Christ the same
εἶναι καὶ κόσμου ποιητήν· ἀκουσάτω πάλιν αὐτοῦ λέγοντος·
to-be also of-the-world maker let-him-hear again him saying
Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται, καὶ ἓν ἐξ αὐτῶν
are-not two sparrows for-a-penny sold and one of them
οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρός μου τοῦ ἐν
not will-fall upon the earth without the Father my the-one in
οὐρανοῖς· καὶ τό· Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,
the-heavens and the look at the birds of-the heaven
ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς
that not they-sow nor reap nor gather into
ἀποθήκας· καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· καὶ
barns and the Father your the heavenly feeds them and
τό· Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.
the the Father my until now works and-I work
Ἀλλ' ἵνα μή τις ἐξ ἀφελείας ἢ κακεντρεχείας, ἀνθρώποις 7
but that not anyone from simplicity or malice with-men
δικαίοις ἰσότιμον εἶναι τὸν Χριστὸν ὑπολάβῃ, ἐκ τοῦ λέγειν
just of-equal-honor to-be — Christ may-suppose from the to-say

αὐτόν· Ἀναβαίνω πρὸς τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν·
him I-ascend to the Father my and Father your
καλὸν ἐκεῖνο προδιαστείλασθαι, ὅτι τὸ μὲν τοῦ Πατρὸς
good that to-distinguish-beforehand that the indeed of-the Father
ἕν ἐστιν ὄνομα, ποικίλη δὲ τῆς ἐνεργείας ἡ δύναμις. Καὶ
one is name manifold but of-the operation the power and
τοῦτο αὐτὸς γινώσκων εἴρηκε ἀσφαλῶς· Πορεύομαι πρὸς
this himself knowing said safely I-go to
τὸν Πατέρα μου, καὶ Πατέρα ὑμῶν· οὐκ εἰπὼν, πρὸς τὸν
the Father my and Father your not having-said to the
Πατέρα ἡμῶν· ἀλλὰ διελὼν, καὶ εἰπὼν πρῶτον τὸ οἰκεῖον,
Father our but having-divided and having-said first the own
πρὸς τὸν Πατέρα μου, ὅπερ ἦν κατὰ φύσιν· εἶτ' ἐπαγαγὼν,
to the Father my which was by nature then having-added
καὶ Πατέρα ὑμῶν, ὅπερ ἦν κατὰ θέσιν. Εἰ γὰρ καὶ μάλιστα
and Father your which was by adoption if for even most-of-all
λέγειν ἐν προσευχαῖς κατηξιώθημεν, Πάτερ ἡμῶν ὁ ἐν
to-say in prayers we-were-deemed-worthy Father our the-one in
τοῖς οὐρανοῖς, ἀλλὰ κατὰ φιλανθρωπίαν ἡ δόσις. Οὐ γὰρ
the heavens but in love-for-man the gift not for
κατὰ φύσιν ἐκ τοῦ ἐν οὐρανοῖς Πατρὸς γεννηθέντες, Πατέρα
by nature from the in the-heavens Father having-been-begotten Father
καλοῦμεν αὐτόν· ἀλλ' ἐκ δουλείας εἰς υἱοθεσίαν πατρικῇ
we-call him but from slavery into adoption by-fatherly
χάριτι, διὰ Υἱοῦ καὶ ἁγίου Πνεύματος μετενεχθέντες,
grace through the-Son and Holy Spirit having-been-transferred
ἀφάτῳ φιλανθρωπίᾳ λέγειν τοῦτο καταξιούμεθα.
by-unspeakable love-for-man to-say this we-are-deemed-worthy

8 Εἰ δέ τις βούλεται μαθεῖν, ὅπως ἡμεῖς τὸν Θεὸν Πατέρα
if and anyone wishes to-learn how we — God Father
καλοῦμεν, ἀκουέτω τοῦ καλοῦ παιδαγωγοῦ Μωσέως,
call let-him-hear the good tutor Moses

λέγοντος· Οὐκ αὐτὸς οὗτός σου Πατὴρ ἐκτήσατό σε. καὶ
saying not he this your Father acquired you and
ἐποίησέ σε, καὶ ἔκτισέ σε; καὶ Ἡσαΐου τοῦ προφήτου·
made you and created you and of-Isaiah the prophet
Καὶ νῦν, Κύριε, Πατὴρ ἡμῶν σύ· ἡμεῖς δὲ πηλὸς, ἔργα
and now O-Lord Father our you we but clay works
τῶν χειρῶν σου πάντες· σαφέστατα γὰρ ἐδήλωσεν ἡ
of-the hands your all most-clearly for showed the
προφητικὴ χάρις, ὅτι μὴ κατὰ φύσιν, ἀλλὰ κατὰ Θεοῦ
prophetic grace that not by nature but by God's
χάριν καὶ θέσει, Πατέρα καλοῦμεν.
grace and by-adoption Father we-call(-him)
Καὶ ἵνα γνῷς ἀκριβέστερον, ὅτι μὴ πάντως ἐν 9
and that you-may-know more-exactly that not necessarily in
ταῖς θείαις Γραφαῖς ὁ κατὰ φύσιν πατὴρ μόνον
the divine Scriptures the-one by nature father only
καλεῖται πατὴρ, ἄκουε Παύλου λέγοντος· Ἐὰν γὰρ μυρίους
is-called father hear Paul saying if for countless
παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·
tutors you-have in Christ yet not many fathers
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς
in for Christ Jesus through the Gospel I you
ἐγέννησα· οὐ γὰρ τῷ γεννῆσαι κατὰ σάρκα, ἀλλὰ
begot not for by-the to-beget according-to flesh but
τῷ διδάξαι καὶ ἀναγεννῆσαι κατὰ Πνεῦμα, Παῦλος
by-the to-teach and to-regenerate according-to Spirit Paul
ἦν Κορινθίων πατήρ. Ἄκουε δὲ καὶ τοῦ Ἰὼβ λέγοντος·
was of-the-Corinthians father hear and also — Job saying
Ἐγὼ ἤμην πατὴρ ἀδυνάτων· πατέρα γὰρ ἑαυτὸν, οὐ τῷ
I was father of-the-powerless father for himself not by-the
γεννῆσαι πάντας, ἀλλὰ τῷ κηδεμονεῖν, ὠνόμασεν. Αὐτός τε
to-beget all but by-the to-care-for he-named himself and

ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ, τῷ ξύλῳ κατὰ τὸν σταυροῦ
the only-begotten Son — of-God to-the wood at the of-the-cross
καιρὸν τὴν σάρκα προσηλωμένος, ἰδὼν τὴν Μαριὰμ τὴν
season the flesh nailed having-seen — Mary the
ἑαυτοῦ κατὰ σάρκα μητέρα, καὶ τὸν Ἰωάννην τὸν τῶν
his-own according-to flesh mother and — John the of-the
μαθητῶν προσφιλέστατον, φησὶ πρὸς ἐκεῖνον μὲν, Ἰδοὺ ἡ
disciples most-beloved says to that-one indeed behold the
μήτηρ σου· πρὸς δὲ τὴν Μαριὰμ, Ἰδοὺ ὁ υἱός σου· τὴν
mother your to and — Mary behold the son your the
ὀφειλομένην φιλοστοργίαν ἐκδιδάσκων, καὶ τὸ παρὰ τῷ
due affection teaching and the-thing in —
Λουκᾷ εἰρημένον πλαγίως ἐπιλύων, τὸ, Καὶ ἦν ὁ πατὴρ
Luke said obliquely resolving the and was the father
αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες· ὅπερ ἁρπάζουσιν
his and the mother his marveling which snatch-at
αἱρεσιωτῶν παῖδες, ἐξ ἀνδρὸς αὐτὸν καὶ γυναικὸς
of-heretics children from a-man him and a-woman
γεγεννῆσθαι λέγοντες. Ὅνπερ γὰρ τρόπον ἡ Μαρία μήτηρ
to-have-been-born saying which for way — Mary mother
Ἰωάννου διὰ τὴν φιλοστοργίαν οὐ διὰ τὸ γεννῆσαι·
of-John because-of the affection not because-of the to-bear
οὕτω καὶ Ἰωσὴφ πατὴρ ἐκαλεῖτο τοῦ Χριστοῦ, οὐ διὰ
so also Joseph father was-called — of-Christ not because-of
τὸ γεννῆσαι (Οὐ γὰρ ἔγνω αὐτὴν, κατὰ τὸ Εὐαγγέλιον,
the to-beget not for he-knew her according-to the Gospel
ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον), ἀλλὰ
until — she-bore the son her the first-born but
διὰ τὴν περὶ τὴν ἀνατροφὴν κηδεμονίαν γεγενημένην.
because-of the about the rearing care having-arisen

Τοῦτο μὲν οὖν ὑμῖν ἐν παρεκβάσει νῦν ὡς ἐν ὑπομνήσει 10
this indeed then to-you in digression now as in reminder
λελέχθω. Προσθῶμεν δὲ καὶ μαρτυρίαν ἑτέραν ἀποδεικτικὴν
let-it-be-said let-us-add and also a-testimony other demonstrative
τοῦ καταχρηστικῶς ἀνθρώπων τὸν Θεὸν καλεῖσθαι πατέρα.
of-the by-misuse-of-the-term of-men — God to-be-called father
Ὅταν γὰρ ἐν Ἡσαΐᾳ λέγηται πρὸς τὸν Θεόν· Σὺ γὰρ εἶ
when for in Isaiah it-is-said to — God you for are
πατὴρ ἡμῶν, ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, καὶ ἡ Σάῤῥα οὐκ
father our because Abraham not knew us and — Sarah not
ὠδίνησεν ἡμᾶς· ἆρα ἔτι περὶ τούτων ζητεῖν χρή; Κἂν ὁ
travailed-with us — still about these to-seek is-it-needful even-if the
Ψαλμῳδὸς λέγῃ· Ταραχθήτωσαν ἀπὸ προσώπου αὐτοῦ, τοῦ
Psalmist say let-them-be-troubled from the-face his of-the
πατρὸς τῶν ὀρφανῶν καὶ κριτοῦ τῶν χηρῶν· ἆρα οὐ
father of-the orphans and judge of-the widows — (is-it)-not
πᾶσι πρόδηλον, ὅτι τῶν νεωστὶ τοὺς οἰκείους πατέρας
to-all plain that of-the newly the own fathers
ἀποβεβληκότων ὀρφανῶν πατὴρ ὁ Θεὸς καλούμενος, οὐ
having-lost orphans father — God being-called not
διὰ τὸ γεννᾶν ἐξ αὐτοῦ, ἀλλὰ διὰ τὸ κηδεμονεῖν καὶ
because-of the to-beget from himself but because-of the to-care-for and
ὑπερασπίζειν, ὠνόμασται; Ἀλλὰ τῶν μὲν ἀνθρώπων, καθὼς
to-shield has-been-named but of-the indeed men as
εἴρηται, καταχρηστικῶς ἐστι πατήρ· Χριστοῦ δὲ μόνου
has-been-said by-misuse-of-the-term he-is father of-Christ but alone
κατὰ φύσιν ἐστὶ Πατὴρ ὁ Θεὸς, οὐ κατὰ θέσιν· καὶ τῶν
by nature is Father — God not by adoption and of-the
μὲν ἀνθρώπων ἐν χρόνοις, Χριστοῦ δὲ πρὸ χρόνων, καθὼς
indeed men in times of-Christ but before times as

αὐτός φησι· Καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ
he-himself says and now glorify me you O-Father with yourself
τῇ δόξῃ ᾗ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.
with-the glory which I-had before the the world to-be with you

11 Πιστεύομεν τοίνυν εἰς ἕνα Θεὸν Πατέρα, τὸν ἀνεξιχνίαστον
we-believe therefore in one God Father the untraceable
καὶ ἀνεκδιήγητον· ὃν ἀνθρώπων μὲν οὐδεὶς ἑώρακεν,
and indescribable whom of-men indeed no-one has-seen
ὁ Μονογενὴς δὲ μόνος ἐξηγήσατο. Ὁ γὰρ ὢν ἐκ
the Only-begotten but alone explained(-him) the-one for being from
τοῦ Θεοῦ, αὐτὸς ἑώρακε τὸν Θεόν· οὗ τὸ πρόσωπον οἱ
— God he has-seen — God whose the face the
ἄγγελοι διαπαντὸς βλέπουσιν ἐν τοῖς οὐρανοῖς· βλέπουσι
angels always see in the heavens they-see
δὲ, κατὰ τὸ μέτρον τῆς οἰκείας τάξεως ἕκαστος. Τὸ δὲ
but according-to the measure of-the own rank each the but
ἀκραιφνὲς τῆς τοῦ Πατρὸς θεωρίας εἰλικρινῶς, Υἱῷ
pure of-the of-the Father contemplation sincerely for-the-Son
σὺν ἁγίῳ Πνεύματι τετήρηται.
with Holy Spirit is-kept

12 Ἐνταῦθα τοῦ λόγου γενόμενος, καὶ τῶν πρὸ
here of-the discourse having-come and of-the-things before
βραχέως εἰρημένων ὑπομνησθεὶς, ἐν οἷς ὁ Θεὸς πατὴρ
a-little said having-been-reminded in which — God father
ἀνθρώπων ἀνηγορεύετο μεγάλως πρὸς τὴν τῶν ἀνθρώπων
of-men was-proclaimed greatly at the of-the men
ἀγνωμοσύνην ἐξίσταμαι. Ὁ μὲν γὰρ Θεὸς ἀφάτῳ
ingratitude I-am-amazed — indeed for God by-unspeakable
φιλανθρωπίᾳ πατὴρ ἀνθρώπων καλεῖσθαι κατηξίωσεν· ὁ
love-for-man father of-men to-be-called deigned the-one
ἐν οὐρανοῖς, τῶν ἐπὶ γῆς· καὶ ὁ τῶν αἰώνων ποιητὴς,
in the-heavens of-those on earth and the of-the ages maker

τῶν ἐν χρόνοις· καὶ ὁ τὴν γῆν κατέχων ἐν δρακὶ, τῶν
of-those in times and the-one the earth holding in the-palm of-those
ἐπὶ γῆς ὄντων ὡς ἀκρίδων. Ὁ δὲ ἄνθρωπος καταλιπὼν
on earth being as locusts the but man having-forsaken
τὸν ἐπουράνιον Πατέρα, τῷ ξύλῳ εἶπε· Πατήρ μου εἶ σύ·
the heavenly Father to-the wood said father my are you
καὶ τῷ λίθῳ· Σὺ ἐγέννησάς με. Καί μοι δοκεῖ, διὰ
and to-the stone you begot me and to-me it-seems because-of
τοῦτο πρὸς τὴν ἀνθρωπότητα λέγει ὁ Ψαλμῳδός· Καὶ
this to the humanity says the Psalmist and
ἐπιλάθου τοῦ λαοῦ σου, καὶ τοῦ οἴκου τοῦ πατρός σου,
forget the people your and the house of-the father your
ὃν εἵλου πατέρα, ὃν ἐπεσπάσω πρὸς τὴν ἀπώλειαν.
whom you-chose as-father whom you-drew-on to the destruction
Οὐ μόνον δὲ ξύλα καὶ λίθους, ἔνιοι δὲ καὶ τὸν Σατανᾶν 13
not only and pieces-of-wood and stones some but also — Satan
αὐτὸν ἤδη εἵλοντο πατέρα, τὸν ψυχοφθόρον· πρὸς οὓς
himself already chose as-father the soul-destroyer to whom
ἐλεγκτικῶς ἔλεγεν ὁ Κύριος. Ὑμεῖς τὰ ἔργα τοῦ πατρὸς
reprovingly said the Lord you the works of-the father
ὑμῶν ποιεῖτε· τοῦ διαβόλου, πατρὸς ὄντος ἀνθρώπων, οὐ
your do the devil father being of-men not
κατὰ φύσιν, ἀλλὰ κατὰ ἀπάτην. Ὃν γὰρ τρόπον, διὰ
by nature but by deceit which for way through
τῆς εὐσεβοῦς διδασκαλίας, Παῦλος Κορινθίων πατὴρ
the pious teaching Paul of-the-Corinthians father
ἐκαλεῖτο, οὕτω καὶ ὁ διάβολος τῶν ἐκ προαιρέσεως
was-called so also the devil of-those from choice
αὐτῷ συντρεχόντων καλεῖται πατήρ. Οὐ γὰρ ἀνεξόμεθα
to-him running-with is-called father not for we-will-bear-with
τῶν κακῶς ἐκλαμβανόντων τὸ εἰρημένον ἐκεῖνο, τὸ,
those badly taking the-thing said that the

Ἐκ τούτου γινώσκομεν τὰ τέκνα τοῦ Θεοῦ, καὶ τὰ τέκνα
by this we-know the children — of-God and the children
τοῦ διαβόλου· ὡς ὄντων φύσει τινῶν, καὶ σωζομένων καὶ
of-the devil as being by-nature some both being-saved and
ἀπολλυμένων ἐν ἀνθρώποις. Οὔτε γὰρ ἐπάναγκες, ἀλλ'
perishing among men neither for by-necessity but
ἐκ προαιρέσεως εἰς τὴν τοιαύτην ἁγίαν υἱοθεσίαν ἐρχόμεθα·
from choice into the such holy adoption we-come
οὔτε ἐκ φύσεως ὁ προδότης Ἰούδας, υἱὸς ἦν διαβόλου καὶ
nor from nature the traitor Judas son was of-the-devil and
τῆς ἀπωλείας· ἢ γὰρ ἂν οὔθ' ὅλως ἐξ ἀρχῆς ἐν ὀνόματι
of-the perdition or for — neither at-all from the-beginning in the-name
Χριστοῦ δαίμονας ἀπήλασε· Σατανᾶς γὰρ Σατανᾶν
of-Christ demons he-would-have-driven-out Satan for Satan
οὐκ ἐκβάλλει· οὐδ' ἂν πάλιν ὁ Παῦλος ἐκ τοῦ διώκειν
not casts-out nor — again — Paul from the to-persecute
εἰς τὸ κηρύττειν μετέβαινεν. Ἀλλ' αὐτεξούσιος ἡ υἱοθεσία,
into the to-preach would-have-passed but self-determined the adoption
καθώς φησιν ὁ Ἰωάννης· Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν
as says — John as-many-as but received him he-gave
αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς
them authority children of-God to-become to-those believing in
τὸ ὄνομα αὐτοῦ· οὐ γὰρ πρὸ τῆς πίστεως, ἀλλ' ἐκ τῆς
the name his not for before the faith but from the
πίστεως τέκνα Θεοῦ γενέσθαι κατηξιώθησαν αὐτεξουσίως.
faith children of-God to-become they-were-deemed-worthy self-determinedly
14 Τοῦτο τοίνυν γινώσκοντες, πνευματικῶς ἀναστρέψωμεν,
this therefore knowing spiritually let-us-live
ἵνα τῆς υἱοθεσίας τοῦ Θεοῦ καταξιωθῶμεν. Ὅσοι γὰρ
that of-the adoption — of-God we-may-be-deemed-worthy as-many-as for
Πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ εἰσιν. Οὐδὲν γὰρ
by-the-Spirit of-God are-led these sons of-God are no for

ὄφελος ἡμῖν τὴν Χριστιανῶν κεκτῆσθαι προσηγορίαν,
profit for-us the of-Christians to-have-acquired name
μὴ καὶ τῶν ἔργων ἐπακολουθούντων, μή ποτε καὶ πρὸς
not also the works following lest ever also to
ἡμᾶς ῥηθῇ τὸ, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα
us be-said the if children — of-Abraham you-were the works
τοῦ Ἀβραὰμ ἐποιεῖτε. Εἰ γὰρ Πατέρα ἐπικαλούμεθα, τὸν
— of-Abraham you-would-do if for as-Father we-call-on the-one
ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν
impartially judging according-to the of-each work in
φόβῳ τὸν τῆς παροικίας ἡμῶν χρόνον ἀναστραφῶμεν, μὴ
fear the of-the sojourning our time let-us-live not
ἀγαπῶντες τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐὰν γάρ
loving the world nor the-things in the world if for
τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς
anyone love the world not is the love of-the Father
ἐν αὐτῷ. Ὥστε, τέκνα ἀγαπητὰ, δόξαν τῷ ἐν οὐρανοῖς
in him so-then children beloved glory to-the in the-heavens
Πατρὶ διὰ τῶν ἔργων προσενέγκωμεν· ὅπως ἴδωσι
Father through the works let-us-bring that they-may-see
ἡμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν Πατέρα ἡμῶν τὸν
our the good works and may-glorify the Father our the-one
ἐν τοῖς οὐρανοῖς. Πᾶσαν τὴν μέριμναν ἡμῶν ἐπ᾽ αὐτὸν
in the heavens all the care our upon him
ἐπιῤῥίψωμεν· οἶδε γὰρ ὁ Πατὴρ ἡμῶν ὧν χρείαν ἔχομεν.
let-us-cast knows for the Father our of-what need we-have
Τιμῶντες δὲ τὸν ἐπουράνιον Πατέρα, καὶ τοὺς τῆς 15
honoring and the heavenly Father also the of-the
σαρκὸς ἡμῶν πατέρας τιμήσωμεν· ἐπειδὴ σαφῶς ἐν νόμῳ
flesh our fathers let-us-honor since clearly in law
καὶ προφήταις αὐτὸς ὥρισεν ὁ Κύριος, λέγων· Τίμα τὸν
and prophets himself defined the Lord saying honor the

πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ
father your and the mother your that well for-you it-may-be and
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ τοῦ παραγγέλματος
you-shall-be long-lived upon the earth and the commandment
τούτου ἀκουέτωσαν μάλιστα τῶν παρόντων οἱ πατέρας
this let-hear most-of-all of-those present those fathers
καὶ μητέρας κεκτημένοι. Τὰ τέκνα, ὑπακούετε τοῖς
and mothers having the children obey the
γονεῦσιν ὑμῶν κατὰ πάντα· τοῦτο γὰρ εὐάρεστόν ἐστι τῷ
parents your in all-things this for well-pleasing is to-the
Κυρίῳ. Οὐ γὰρ εἶπεν ὁ Κύριος· Ὁ φιλῶν πατέρα ἢ
Lord not for said the Lord the-one loving father or
μητέρα οὐκ ἔστι μου ἄξιος· μὴ τὸ καλῶς γεγραμμένον
mother not is of-me worthy not the-thing well written
αὐτὸς ἐξ ἀγνοίας ἐκλάβῃς κακῶς· ἀλλὰ τὸ, ὑπὲρ ἐμὲ,
you-yourself from ignorance take badly but the above me
προσέθηκεν. Ὅταν γὰρ τῷ ἐν οὐρανοῖς Πατρὶ οἱ ἐπὶ
he-added when for with-the in the-heavens Father the on
γῆς πατέρες φρονῶσιν ἐναντία, τότε δεῖ τῷ ῥήματι
earth fathers think contrary-things then it-is-needful the word
ἑπακολουθεῖν. Ὅταν δὲ μηδὲν ἡμῖν εἰς εὐσέβειαν αὐτῶν
to-follow when but in-nothing us toward piety they
ἐμποδιζόντων, ἀγνωμοσύνῃ φερόμενοι, καὶ τῶν εἰς ἡμᾶς
hindering with-ingratitude carried and of-the toward us
αὐτῶν εὐεργεσιῶν ἀμνημονοῦντες καταφρονῶμεν· τότε
their benefits unmindful we-despise(-them) then
χώραν ἕξει τὸ λόγιον, τὸ λέγον· Ὁ κακολογῶν
place will-have the oracle the-one saying the-one reviling
πατέρα ἢ μητέρα, θανάτῳ τελευτάτω.
father or mother by-death let-him-die

Χριστιανῶν εὐσέβεια ἐνάρετος πρώτη, τὸ τιμᾷν τοὺς 16
of-Christians piety virtuous the-first the to-honor the
γεννήτορας, τὸ τοὺς πόνους ἀμείψασθαι τῶν φύντων,
begetters the the toils to-requite of-the-ones having-begotten
καὶ πάσῃ δυνάμει τὰ πρὸς ἀνάπαυσιν. αὐτοῖς
and with-all power the-things for rest to-them
ἐπενεγκεῖν· κἂν γὰρ τὰ πλεῖστα τούτοις ἀποδῶμεν, ἀλλ᾽
to-bring even-if for the most to-them we-render yet
ἀντιγεννῆσαι τούτους οὐδέποτε δυνησόμεθα· ἵνα καὶ αὐτοὶ
to-beget-in-return them never we-shall-be-able that also they
τῆς παρ᾽ ἡμῶν ἀναπαύσεως ἀπολαύσαντες, εὐλογίαις ἡμᾶς
of-the from us rest having-enjoyed with-blessings us
στηρίξωσιν, ἃς ὁ πτερνιστὴς Ἰακὼβ ἐμφρόνως ἥρπασε·
may-establish which the supplanter Jacob prudently snatched
καὶ τὴν ἀγαθὴν ἡμῶν προαίρεσιν ὁ ἐν οὐρανοῖς Πατὴρ
and the good our choice the-one in the-heavens Father
ἀποδεξάμενος, καταξιώσειεν ἡμᾶς μετὰ τῶν δικαίων
having-accepted may-deem-worthy us with the just
λάμπειν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ Πατρὸς ἡμῶν·
to-shine as the sun in the kingdom of-the Father our
ᾧ ἡ δόξα, σὺν τῷ Μονογενεῖ καὶ Σωτῆρι Ἰησοῦ
to-whom the glory with the Only-begotten and Savior Jesus
Χριστῷ, σὺν τῷ ἁγίῳ καὶ ζωοποιῷ Πνεύματι, νῦν καὶ
Christ with the Holy and life-giving Spirit now and
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
always and for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Η΄ ΦΩΤΙΖΟΜΕΝΩΝ

VIII · ON THE ALMIGHTY

The creed calls God almighty against Greeks who confine his power to heaven and heretics who give the soul to one god, the body to another. He rules all, bearing idolaters, heretics, and the devil in long-suffering, and lets the devil wrestle that victors be crowned. All but the Son and Spirit serve him. Wealth is God's, not the devil's, and rightly used opens the kingdom. Worship the one Almighty, Christ's Father.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Παντοκράτορα· καὶ
in Jerusalem delivered-extempore on the Almighty and
ἀνάγνωσις ἐκ τοῦ Ἱερεμίου· Ὁ Θεὸς ὁ μέγας, καὶ ὁ ἰσχυρὸς
a-reading from — Jeremiah — God the great and the mighty
Κύριος· ὁ μέγας τῇ βουλῇ, καὶ δυνατὸς τοῖς ἔργοις,
Lord the-one great in-the counsel and powerful in-the works
ὁ παντοκράτωρ, ὁ μεγαλώνυμος Κύριος, καὶ τὰ ἑξῆς.
the almighty the great-named Lord and the rest

1 Διὰ μὲν τοῦ πιστεύειν εἰς ἕνα Θεὸν, πᾶσαν πολύθεον
through indeed the to-believe in one God every of-many-gods
πλάνην ἐκκόπτομεν, ὅπλῳ τούτῳ κεχρημένοι πρὸς
error we-cut-off with-weapon this having-used against
Ἕλληνας, καὶ πᾶσαν ἐναντίαν αἱρετικῶν δύναμιν· διὰ
Greeks and every opposing of-heretics power through
δὲ τοῦ προστιθέναι, εἰς ἕνα Θεὸν Πατέρα, πρὸς τοὺς
but the to-add in one God Father against those
ἐκ περιτομῆς μαχόμεθα, τοὺς ἀρνουμένους τὸν μονογενῆ
of the-circumcision we-fight those denying the only-begotten
Υἱὸν τοῦ Θεοῦ. Καθὼς γὰρ εἴρηται τῇ χθὲς ἡμέρᾳ,
Son — of-God as for has-been-said on-the yesterday day
καὶ πρὶν τρανῶσαι τὰ περὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ
even before to-make-plain the-things about the Lord our Jesus

Χριστοῦ, τῷ εἰπεῖν, ὅτι Πατὴρ, ἤδη ἐδηλώσαμεν, ὅτι
Christ by-the to-say that Father already we-showed that
Υἱοῦ ἐστι Πατήρ· ἵνα ὥσπερ νοοῦμεν, ὅτι Θεός ἐστιν,
of-a-Son he-is Father that as we-understand that God he-is
οὕτω νοήσωμεν, ὅτι καὶ Υἱὸν ἔχει. Προστίθεμεν δὲ πρὸς
so we-may-understand that also a-Son he-has we-add and to
ἐκείνοις, ὅτι καὶ παντοκράτωρ ἐστί· τοῦτο δὲ καὶ διὰ
those that also almighty he-is this and also because-of
Ἕλληνας καὶ Ἰουδαίους ὁμοῦ καὶ πάντας αἱρετικοὺς φαμεν.
Greeks and Jews together and all heretics we-say
Ἑλλήνων μὲν γάρ τινες, ψυχὴν τοῦ κόσμου τὸν Θεὸν 2
of-Greeks indeed for some soul of-the world — God
εἶπον· καὶ ἕτεροι, τὴν ἐξουσίαν αὐτοῦ φθάνειν εἰς οὐρανὸν
called and others the authority his to-reach to heaven
μόνον, μηκέτι δὲ καὶ εἰς γῆν. Καὶ τινες πλανηθέντες μετ᾽
only not-further but also to earth and some having-strayed with
ἐκείνων, κακῶς τῷ ῥητῷ συγχρησάμενοι τῷ λέγοντι,
them badly the saying having-used the-one saying
Καὶ ἡ ἀλήθειά σου ἕως τῶν νεφελῶν, ἐτόλμησαν τὴν
and the truth your up-to the clouds dared the
τοῦ Θεοῦ πρόνοιαν ἕως νεφελῶν περιγράψαι καὶ οὐρανοῦ,
— of-God providence up-to clouds to-circumscribe and heaven
ἀπαλλοτριῶσαι δὲ τοῦ Θεοῦ τὰ ἐπὶ γῆς· ἐπιλαθόμενοι
to-alienate and — from-God the-things on earth having-forgotten
τοῦ ψαλμοῦ τοῦ λέγοντος· Ἐὰν ἀναβῶ εἰς τὸν οὐρανὸν,
the psalm the-one saying if I-go-up into the heaven
σὺ ἐκεῖ εἶ· ἐὰν καταβῶ εἰς τὸν ᾅδην, πάρει. Εἰ γὰρ
you there are if I-go-down into — Hades you-are-present if for
ὑψηλότερον μὲν οὐρανοῦ οὐδέν ἐστι, βαθύτερον δὲ τῆς γῆς
higher indeed than-heaven nothing is deeper and than-the earth
ὁ ᾅδης, ὁ τὰ κατώτερα κρατῶν, ἅπτεται καὶ τῆς γῆς.
— Hades the-one the lower-things ruling touches also the earth

3 Αἱρετικοὶ δὲ πάλιν, καθὼς εἴρηται τὸ πρότερον, οὐκ
heretics and again as has-been-said the former not
οἴδασιν ἕνα παντοκράτορα Θεόν. Παντοκράτωρ γάρ ἐστι
know one almighty God almighty for is
ὁ πάντων κρατῶν, ὁ πάντων ἐξουσιάζων. Οἱ δὲ
the-one all-things ruling the-one over-all having-authority those and
λέγοντες, τὸν μὲν εἶναι τῆς ψυχῆς δεσπότην, τὸν δέ
saying the-one indeed to-be of-the soul master the-other and
τινα τοῦ σώματος, οὐδέτερον αὐτῶν τέλειον λέγουσι, τῷ
someone of-the body neither of-them perfect they-call by-the
λείπειν ἑκάτερον θατέρῳ. Ὁ γὰρ ψυχῆς ἐξουσίαν ἔχων,
to-lack each the-other the-one for of-soul authority having
σώματος δὲ ἐξουσίαν μὴ ἔχων, πῶς παντοκράτωρ; καὶ ὁ
of-body but authority not having how almighty and the-one
δεσπόζων σωμάτων, μὴ ἐξουσιάζων δὲ πνευμάτων, πῶς
ruling bodies not having-authority but over-spirits how
παντοκράτωρ; Ἀλλ' ἀπελέγχει τούτους ὁ Κύριος, ἀπεναντίας
almighty but refutes these the Lord on-the-contrary
λέγων· Φοβήθητε μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ
saying fear rather the-one able both soul and
σῶμα ἀπολέσαι ἐν γεέννῃ. Εἰ γὰρ μὴ ἔχει ἑκατέρων τὴν
body to-destroy in Gehenna if for not he-has of-both the
ἐξουσίαν, πῶς ἀμφότερα ὑποβάλλει τῇ τιμωρίᾳ ὁ τοῦ
authority how both does-he-subject to-the punishment the of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Πατήρ; πῶς γὰρ δυνήσεται
Lord our Jesus Christ Father how for will-he-be-able
τὸ ἀλλότριον σῶμα λαβὼν, βαλεῖν εἰς γέενναν, ἐὰν μὴ
the foreign body having-taken to-cast into Gehenna if not
πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ τὰ σκεύη αὐτοῦ διαρπάσῃ;
first he-bind the strong-one and the vessels his plunder

Ἀλλ᾽ ἡ θεία Γραφὴ καὶ τὰ τῆς ἀληθείας δόγματα ἕνα 4
but the divine Scripture and the of-the truth doctrines one
Θεὸν οἶδε, πάντων μὲν κρατοῦντα τῇ δυνάμει, πολλῶν
God know of-all indeed ruling by-the power many
δὲ ἀνεχόμενον διὰ τὸ θέλειν. Κρατεῖ γὰρ καὶ τῶν
but bearing-with because-of the to-will he-rules for also the
εἰδωλολατρῶν, ἀλλ᾽ ἀνέχεται δι᾽ ἀνεξικακίαν· κρατεῖ
idolaters but bears-with-them because-of forbearance he-rules
καὶ τῶν ἀθετούντων αὐτὸν αἱρετικῶν, ἀλλ᾽ ἀνέχεται
also the rejecting him heretics but bears-with-them
διὰ μακροθυμίαν· κρατεῖ καὶ τοῦ διαβόλου, ἀλλ᾽
because-of long-suffering he-rules also the devil but
ἀνέχεται διὰ μακροθυμίαν· οὐ γὰρ ἀδυνατῶν ἀνέχεται,
bears-with-him because-of long-suffering not for being-powerless he-bears-with
ὡς νικώμενος· Ἀρχὴ γάρ ἐστι πλάσματος Κυρίου,
as being-conquered the-beginning for he-is of-the-creation of-the-Lord
πεποιημένος ἐγκαταπαίζεσθαι, οὐχ ὑπ᾽ αὐτοῦ (ἀνάξιος γάρ
made to-be-mocked not by him unworthy for
ἐστιν), ἀλλ᾽ ὑπὸ τῶν ἀγγέλων τῶν ὑπ᾽ αὐτοῦ πεποιημένων.
he-is but by the angels those by him made
Συνεχώρησε δὲ αὐτῷ καὶ τὸ ζῆν, ἵνα δύο γένηται
he-allowed and him also the to-live that two may-come-about
πράγματα, αὐτός τε μειζόνως ἀσχημονῇ νικώμενος, καὶ οἱ
things he both more be-disgraced being-conquered and the
ἄνθρωποι στεφανωθῶσιν. Ὦ πανσόφου θείας προνοίας! ἥτις
men be-crowned O all-wise divine providence which
τὴν πονηρὰν προαίρεσιν εἰς ὑπόθεσιν σωτηρίας λαμβάνει
the evil choice for an-occasion of-salvation takes
τῶν πιστῶν. Ὥσπερ γὰρ τὴν μισάδελφον τῶν ἀδελφῶν
of-the faithful as for the brother-hating of-the brothers
τοῦ Ἰωσὴφ προαίρεσιν ἔλαβεν εἰς ὑπόθεσιν τῆς ἰδίας
— of-Joseph choice he-took for an-occasion of-the own

οἰκονομίας, καὶ συγχωρήσας αὐτοῖς κατὰ μῖσος πωλῆσαι
dispensation and having-allowed them through hatred to-sell
τὸν ἀδελφὸν, ὑπόθεσιν ἔλαβε τοῦ βασιλεῦσαι τοῦτον ὃν
the brother an-occasion took of-the to-make-king him whom
ἤθελεν· οὕτω συνεχώρησε παλαίειν τῷ διαβόλῳ, ἵνα οἱ
he-wished so he-allowed to-wrestle with-the devil that those
νικῶντες στεφανωθῶσι· καὶ ἵνα νίκης γενομένης, ὁ μὲν
conquering may-be-crowned and that victory having-come-about he indeed
μεῖζον ἀσχημονῆται, ὑπὸ τῶν ἡττόνων νικώμενος· ἄνθρωποι
more be-disgraced by the weaker being-conquered men
δὲ μεγάλως εὐδοκιμῶσι, τόν ποτε ἀρχάγγελον νικήσαντες.
and greatly be-esteemed the once an-archangel having-conquered
5 Οὐδὲν οὖν ὑπεξῄρηται τῆς τοῦ Θεοῦ δυνάμεως· περὶ
nothing then is-excepted from-the — of-God power about
αὐτοῦ γὰρ λέγει ἡ Γραφή. Ὅτι τὰ σύμπαντα δοῦλα σά.
him for says the Scripture that the all-things slaves yours
Τὰ σύμπαντα μὲν, δοῦλα αὐτοῦ· εἷς δὲ αὐτοῦ μόνος Υἱὸς,
the all-things indeed slaves his one but his only Son
καὶ ἓν τὸ ἅγιον αὐτοῦ Πνεῦμα, ἐκτὸς τούτων πάντων· καὶ
and one the Holy his Spirit outside these all and
τὰ σύμπαντα δοῦλα, διὰ τοῦ ἑνὸς Υἱοῦ ἐν ἁγίῳ Πνεύματι,
the all-things slaves through the one Son in Holy Spirit
δουλεύει τῷ Δεσπότῃ. Κρατεῖ τοίνυν τῶν πάντων ὁ
serve the Master rules therefore of-the all —
Θεὸς, καὶ ἀνέχεται καὶ φονέων, καὶ λῃστῶν, καὶ πόρνων
God and bears-with both murderers and robbers and fornicators
διὰ μακροθυμίαν, ὁρίσας καιρὸν τῆς προθεσμίας, καθ᾽
because-of long-suffering having-fixed a-season of-the appointed-time at
ὃν ἀποδίδωσιν ἑκάστῳ· ἵνα, πολυχρόνιον λαβόντες τὴν
which he-renders to-each that long having-received the
προθεσμίαν, ἀμετανόητον δὲ ἔχοντες τὴν καρδίαν, μειζόνως
appointed-time unrepentant but having the heart more

καταδικασθῶσι. Βασιλεῖς εἰσιν ἀνθρώπων, οἱ ἐπὶ γῆς
they-may-be-condemned kings are of-men those on earth
βασιλεύοντες, ἀλλ᾽ οὐκ ἄνευ τῆς ἄνωθεν ἐξουσίας· καὶ
reigning but not without the from-above authority and
ἔγνω ποτὲ τοῦτο τῇ πείρᾳ ὁ Ναβουχοδονόσορ, εἰπών·
learned once this by-the experience — Nebuchadnezzar having-said
Ὅτι ἡ βασιλεία αὐτοῦ. βασιλεία αἰώνιος, καὶ ἡ ἐξουσία
that the kingdom his a-kingdom eternal and the authority
αὐτοῦ εἰς πᾶσαν γενεὰν καὶ γενεάν.
his for every generation and generation
Οὐκ ἔστιν ὁ πλοῦτος, καὶ τὸ χρυσίον καὶ τὸ ἀργύριον 6
not is the wealth and the gold and the silver
τοῦ διαβόλου, καθὼς νομίζουσί τινες. Τοῦ γὰρ πιστοῦ ὅλος
of-the devil as think some of-the for faithful whole
ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός·
the world of-the riches of-the but unfaithful not-even an-obol
διαβόλου δὲ οὐδὲν ἀπιστότερον· καὶ φανερῶς διὰ τοῦ
than-the-devil and nothing more-unfaithful and openly through the
προφήτου λέγει ὁ Θεός· Ἐμὸν τὸ χρυσίον καὶ ἐμὸν τὸ
prophet says — God mine the gold and mine the
ἀργύριον, καὶ ᾧτινι θέλω δίδωμι αὐτό. Σὺ μόνον χρῆσαι
silver and to-whomever I-wish I-give it you only use-it
καλῶς, καὶ οὐκ ἔστι μεμπτὸν τὸ ἀργύριον· ὅταν δὲ σὺ τῷ
well and not is blameworthy the silver when but you the
καλῷ χρήσῃ κακῶς, τότε, μὴ θέλων μέμψασθαι τὴν σὴν
good use badly then not wishing to-blame the your
διοίκησιν, ἀνάγεις τὴν μέμψιν ἐπὶ τὸν Δημιουργὸν ἀσεβῶς.
management you-refer the blame to the Creator impiously
Δύναταί τις καὶ διὰ χρημάτων δικαιωθῆναι. Ἐπείνασα,
can someone even through riches to-be-justified I-hungered
καὶ ἐδώκατέ μοι φαγεῖν· πάντως ὅτι ἀπὸ χρημάτων. Γυμνὸς
and you-gave me to-eat by-all-means that from riches naked

ἤμην, καὶ περιεβάλετέ με· πάντως ὅτι διὰ χρημάτων.
I-was and you-clothed me by-all-means that through riches
Καὶ θέλεις γνῶναι, ὅτι δύναται θύρα γενέσθαι βασιλείας
and do-you-wish to-know that can a-door to-become of-the-kingdom
οὐρανῶν τὰ χρήματα; Πώλησόν σου, φησὶ, τὰ ὑπάρχοντα,
of-heaven the riches sell your he-says the possessions
καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς.
and give to-the-poor and you-will-have treasure in heaven
7 Ταῦτα δέ μοι λέλεκται διὰ τοὺς αἱρετικοὺς, τοὺς
these-things and by-me have-been-said because-of the heretics those
ἀναθεματίζοντας τὰ κτήματα, καὶ τὰ χρήματα, καὶ τὰ
anathematizing the possessions and the riches and the
σώματα. Οὔτε γὰρ δοῦλον βούλομαί σε χρημάτων εἶναι,
bodies neither for a-slave I-wish you of-riches to-be
οὔτε ὡς ἐχθροῖς προσέχειν τοῖς εἰς ὑπηρεσίαν ὑπὸ τοῦ
nor as enemies to-regard the-things for service by —
Θεοῦ σοι δοθεῖσι. Μὴ τοίνυν ποτὲ εἴπῃς τοῦ διαβόλου εἶναι
God to-you given not therefore ever say of-the devil to-be
τὰ χρήματα· κἂν γὰρ λέγῃ, Ταῦτα πάντα σοι δώσω,
the riches even-if for he-say these-things all to-you I-will-give
ὅτι ἐμοὶ παραδέδοται, δύναται μέν τις αὐτοῦ καὶ
because to-me they-have-been-delivered can indeed someone his even
ἀθετῆσαι τὸ ῥῆμα· τῷ ψεύστῃ γὰρ οὐ δεῖ πιστεύειν.
to-reject the word the liar for not it-is-needful to-believe
Τάχα δὲ καὶ ἀναγκασθεὶς ὑπὸ τῆς τοῦ παρόντος
perhaps but also compelled by the of-the-one present
δυνάμεως, εἶπε τὴν ἀλήθειαν· οὐ γὰρ εἶπε, Ταῦτα πάντα
power he-spoke the truth not for he-said these-things all
σοι δώσω, ὅτι ἐμά ἐστιν· ἀλλ', ὅτι ἐμοὶ παραδέδοται·
to-you I-will-give because mine they-are but because to-me they-have-been-delivered
οὐ γὰρ τὴν δεσποτείαν ἥρπασεν, ἀλλὰ τὸ ἐγκεχειρῆσθαι
not for the mastery he-seized but the to-have-been-entrusted

καὶ οἰκονομεῖν τέως ὡμολόγησε. Ζητείσθω δὲ κατὰ
and to-manage meanwhile he-confessed let-it-be-sought and in
καιρὸν ὑπὸ τῶν ἐξηγουμένων, πότερον ψεύδεται ἢ ἀληθεύει.
season by those expounding whether he-lies or speaks-truth
Εἷς τοίνυν ἐστὶν ὁ Θεὸς, ὁ Πατὴρ, ὁ παντοκράτωρ, ὃν 8
one therefore is — God the Father the almighty whom
ἐτόλμησαν αἱρετικῶν παῖδες δυσφημεῖν. Ἐτόλμησαν γὰρ
dared of-heretics the-children to-revile dared for
δυσφημῆσαι τὸν Κύριον Σαβαὼθ, τὸν καθήμενον ἐπάνω
to-revile the Lord Sabaoth the-one sitting above
τῶν χερουβίμ· ἐτόλμησαν βλασφημῆσαι τὸν Ἀδωναΐ Κύριον·
the cherubim dared to-blaspheme the Adonai Lord
ἐτόλμησαν βλασφημῆσαι τὸν ἐπὶ προφήταις παντοκράτορα
dared to-blaspheme the in prophets almighty
Θεόν. Σὺ δὲ ἕνα προσκύνει τὸν παντοκράτορα Θεὸν,
God you but one worship the almighty God
τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Φεῦγε
the Father of-the Lord our Jesus Christ flee
τὴν πολύθεον πλάνην, καὶ φεῦγε πᾶσαν αἵρεσιν, καὶ
the of-many-gods error and flee every heresy and
λέγε κατὰ τὸν Ἰώβ· Κύριον δὲ τὸν παντοκράτορα
say according-to — Job the-Lord and the almighty
ἐπικαλέσομαι, τὸν ποιοῦντα μεγάλα καὶ ἀνεξιχνίαστα,
I-will-call-upon the-one doing great-things and untraceable
ἔνδοξά τε καὶ ἐξαίσια, ὧν οὐκ ἔστιν ἀριθμός. Καὶ
glorious both and extraordinary of-which not is number and
τὸ, Ἐπὶ τούτοις πᾶσιν, τιμὴ παρὰ παντοκράτορος· ᾧ
the upon these all honor from the-Almighty to-whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.
the glory for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Θ΄ ΦΩΤΙΖΟΜΕΝΩΝ

IX · ON THE MAKER OF HEAVEN AND EARTH

No eye of flesh can see God: Ezekiel fell before a likeness of his glory, and Daniel before Gabriel, his servant. God is known by analogy from his works. The heaven made firm out of the waters shows the Creator, and so do the sun and the turning year and the night given for rest, though heretics give darkness another maker. So do the stars, the rain, snow, and ice, the plants, and the sea held in its bounds, and so do birds, beasts that teach virtue and vice, herbs and venoms, and the wonderful structure of the human body. Hate those who blaspheme the Creator, and praise the maker of all things, seen and unseen.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Ποιητὴν οὐρανοῦ καὶ
in Jerusalem delivered-extempore on the Maker of-heaven and
γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων· καὶ ἀνάγνωσις ἐκ
earth of-visible both all and invisible and a-reading from
τοῦ Ἰώβ· Τίς οὗτος ὁ κρύπτων με βουλὴν, συνέχων
— Job who (is)-this the-one hiding from-me counsel holding-together
δὲ ῥήματα ἐν καρδίᾳ, ἐμὲ δὲ οἴεται κρύπτειν; καὶ τὰ ἑξῆς.
and words in heart me and thinks to-hide and the rest

1 Σαρκὸς μὲν ὀφθαλμοῖς θεωρῆσαι τὸν Θεὸν, ἀδύνατον· τὸ
of-flesh indeed with-the-eyes to-behold — God impossible the
γὰρ ἀσώματον σαρκὸς ὄμμασιν ὑποπίπτειν οὐ δύναται·
for incorporeal of-flesh eyes to-fall-under not can
καὶ μεμαρτύρηκεν αὐτὸς ὁ μονογενὴς Υἱὸς Θεοῦ, λέγων·
and has-testified himself the only-begotten Son of-God saying
Θεὸν οὐδεὶς πώποτε τεθέαται. Κἂν γὰρ κατὰ τὸ
God no-one ever has-beheld even-if for according-to the-thing
γεγραμμένον ἐν τῷ Ἰεζεκιὴλ ἐκλαμβάνοι τις, ὅτι εἶδεν ὁ
written in — Ezekiel should-take someone that saw —
Ἰεζεχιήλ· ἀλλὰ τί λέγει ἡ Γραφή; Εἶδεν ὁμοίωμα δόξης
Ezekiel but what says the Scripture he-saw a-likeness of-glory

Κυρίου, οὐκ αὐτὸν τὸν Κύριον, ἀλλὰ τὸ ὁμοίωμα τῆς
of-the-Lord not himself the Lord but the likeness of-the
δόξης, καὶ οὐκ αὐτὴν τὴν δόξαν, ὡς ἔστιν ἀληθῶς. Καὶ
glory and not itself the glory as it-is truly and
ἰδὼν τὸ ὁμοίωμα τῆς δόξης μόνον, καὶ οὐκ αὐτὴν τὴν
having-seen the likeness of-the glory only and not itself the
δόξαν, ἔπεσεν ἐπὶ τὴν γῆν ἀπὸ τοῦ φόβου. Εἰ δὲ τὸ τῆς
glory he-fell upon the earth from the fear if and the of-the
δόξης ὁμοίωμα θεαθὲν φόβον καὶ ἀγωνίαν περιεποίει τοῖς
glory likeness beheld fear and anguish caused to-the
προφήταις· αὐτὸν εἴ τις ἐπιχειρήσειε θεωρῆσαι τὸν Θεὸν,
prophets himself if anyone should-attempt to-behold — God
πάντως ἂν καὶ τοῦ ζῆν ἀπηλλάττετο, κατὰ τὸ
by-all-means — also of-the to-live he-would-be-released according-to the-thing
εἰρημένον· Οὐδεὶς ὄψεται τὸ πρόσωπόν μου, καὶ ζήσεται.
said no-one shall-see the face my and live
Διὰ τοῦτο, κατὰ τὴν μεγίστην αὐτοῦ φιλανθρωπίαν,
because-of this according-to the greatest his love-for-man
ὁ Θεὸς παραπέτασμα τῆς οἰκείας θεότητος ἐξέτεινε τὸν
— God as-a-curtain of-the own godhead stretched-out the
οὐρανὸν, ἵνα μὴ ἀπολώμεθα· οὐκ ἐμὸς ὁ λόγος, ἀλλ'
heaven that not we-may-perish not mine the word but
ὁ προφήτης εἶπεν. Ἐὰν ἀνοίξῃς τοὺς οὐρανοὺς, τρόμος
the prophet said if you-open the heavens trembling
λήψεται ἀπὸ σοῦ ὄρη, καὶ τακήσονται. Καὶ τί θαυμάζεις
will-take from you mountains and they-will-melt and why do-you-wonder
εἰ Ἰεζεχιὴλ τὸ ὁμοίωμα τῆς δόξης ἰδὼν ἔπεσεν; ὅπου
if Ezekiel the likeness of-the glory having-seen fell where
τῷ Δανιὴλ ὁ Γαβριὴλ, οἰκέτης ὢν τοῦ Κυρίου, ὤφθη, καὶ
— to-Daniel — Gabriel a-servant being of-the Lord appeared and
παραχρῆμα ἔπτηξε καὶ ἔπεσεν ἐπὶ πρόσωπον· καὶ ἄχρις
at-once cowered and fell on face and until

ὅτου ἐξεβιάσατο ἑαυτὸν ὁ ἄγγελος εἰς ὁμοίωμα υἱοῦ
— *forced himself the angel into a-likeness of-a-son*
ἀνθρώπου, οὐκ ἐτόλμησεν ἀποκριθῆναι ὁ προφήτης. Εἰ δὲ
of-man not dared to-answer the prophet if and
Γαβριὴλ ὀπτανόμενος τρόμον ἐνεποίει προφήταις, αὐτὸς ὁ
Gabriel appearing trembling caused in-prophets himself —
Θεὸς εἰ ὤφθη καθ' ὃ ἦν, οὐκ ἀπώλλυντο πάντες;
God if he-appeared according-to what he-was not would-have-perished all

2 Θείαν τοίνυν φύσιν ἰδεῖν σαρκὸς ὄμμασιν ἀδύνατον· ἐκ
divine therefore nature to-see of-flesh with-the-eyes impossible from
δὲ τῶν ἔργων τῶν θείων εἰς φαντασίαν τῆς δυνάμεως
but the works the divine into imagination of-the power
ἐλθεῖν δυνατὸν, κατὰ τὸν Σολομῶντα τὸν λέγοντα·
to-come possible according-to — Solomon the-one saying
Ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων, ἀναλόγως ὁ
from for greatness and beauty of-creatures proportionately the
γενεσιουργὸς αὐτῶν θεωρεῖται. Οὐ γὰρ εἶπεν, ὅτι ἐκ τῶν
creator their is-beheld not for he-said that from the
κτισμάτων ὁ γενεσιουργὸς θεωρεῖται· ἀλλὰ προσέθηκεν,
creatures the creator is-beheld but added
ὅτι ἀναλόγως. Τοσούτῳ γὰρ μείζων ἑκάστῳ φαίνεται Θεὸς,
that proportionately by-so-much for greater to-each appears God
ὅσῳ ἂν μείζονος θεωρίας τῶν κτισμάτων ἐπιλάβηται
by-as-much-as — greater contemplation of-the creatures lays-hold-of
ὁ ἄνθρωπος· καὶ ὅταν διὰ τῆς μείζονος θεωρίας ὑψωθῇ
the man and when through the greater contemplation he-is-lifted-up
τῇ καρδίᾳ, μείζονα καὶ περὶ Θεοῦ λαμβάνει φαντασίαν.
in-the heart a-greater also about God he-receives imagination

3 Καὶ θέλεις γνῶναι, ὅτι Θεοῦ φύσιν καταλαβεῖν ἀδύνατον;
and do-you-wish to-know that of-God the-nature to-comprehend impossible
λέγουσιν οἱ τρεῖς παῖδες ἐν τῇ καμίνῳ τοῦ πυρὸς
say the three children in the furnace of-the fire

ὑμνολογοῦντες τὸν Θεόν· Εὐλογητὸς εἶ ὁ ἐπιβλέπων
hymning — God blessed are-you the-one looking-upon
ἀβύσσους, καθήμενος ἐπὶ τῶν Χερουβίμ. Εἰπέ μοι τίς ἐστιν
abysses sitting upon the Cherubim tell me what is
ἡ φύσις τῶν χερουβὶμ, καὶ τότε τὸν ἐπικαθήμενον θεώρει.
the nature of-the cherubim and then the-one sitting-on(-them) behold
Καίτοιγε Ἰεζεχιὴλ ὁ προφήτης καὶ τὴν ἔκφρασιν αὐτῶν
and-yet Ezekiel the prophet also the description of-them
ἐποιήσατο κατὰ τὸ δυνατὸν, λέγων, ὅτι Τέσσαρα πρόσωπα
made according-to the possible saying that four faces
τῷ ἑνί· τὸ μὲν ἀνθρώπου, τὸ δὲ λέοντος, τὸ δὲ ἀετοῦ,
to-the one the indeed of-a-man the and of-a-lion the and of-an-eagle
τὸ δὲ μόσχου· καὶ ὅτι ἓξ πτέρυγες τῷ ἑνὶ, καὶ ὀφθαλμοὶ
the and of-a-calf and that six wings to-the one and eyes
αὐτοῖς πανταχόθεν· καὶ ὅτι ὑπὸ ἕκαστον τροχὸς τετραμερὴς
to-them on-all-sides and that under each a-wheel four-parted
ὑποκείμενος. Καὶ ὅμως τοῦ προφήτου τὴν ἔκφρασιν
lying-under and yet the prophet the description
ποιουμένου, οὔπω ἡμεῖς οὐδὲ ἀναγινώσκοντες καταλαβεῖν
making not-yet we even reading to-comprehend
δυνάμεθα. Εἰ δὲ τὸν θρόνον, ὃν διηγήσατο, καταλαβεῖν
can if and the throne which he-described to-comprehend
οὐ δυνάμεθα· τὸν ἐπικαθήμενον, ὄντα ἀόρατον καὶ
not we-can the-one sitting-on(-it) being invisible and
ἀνεκδιήγητον Θεὸν, πῶς καταλαβεῖν δυνησόμεθα; Φύσιν μὲν
indescribable God how to-comprehend shall-we-be-able nature indeed
Θεοῦ πολυπραγμονεῖν, ἀδύνατον· δοξολογίας δὲ ἀναπέμπειν
of-God to-pry-into impossible glorifications but to-send-up
αὐτῷ ἐπὶ τοῖς ὁρωμένοις αὐτοῦ δημιουργήμασι, δυνατόν.
to-him for the seen his works possible

4 Ταῦτα δὲ ὑμῖν λέγεται διὰ τὴν τῆς πίστεως ἀκολουθίαν,
these-things and to-you are-said because-of the of-the faith sequence
καὶ διὰ τὸ λέγειν ἡμᾶς· Πιστεύομεν εἰς ἕνα Θεὸν, Πατέρα
and because-of the to-say us we-believe in one God Father
παντοκράτορα· ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων
almighty maker of-heaven and earth of-visible both all
καὶ ἀοράτων· ἵνα μνημονεύωμεν. ὅτι αὐτός ἐστι Πατὴρ
and invisible that we-may-remember that he is Father
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ αὐτός ἐστιν ὁ
of-the Lord our Jesus Christ and he is the-one
πεποιηκὼς τὸν οὐρανὸν καὶ τὴν γῆν· καὶ ἵνα ἀσφαλιζώμεθα
having-made the heaven and the earth and that we-may-secure
ἑαυτοὺς διὰ τὰς ἐκτροπὰς τῶν ἀθέων αἱρετικῶν, τῶν
ourselves because-of the turnings-aside of-the godless heretics those
τετολμηκότων κακῶς ἀναγορεύειν τὸν πάνσοφον τεχνίτην
having-dared badly to-proclaim the all-wise craftsman
παντὸς τοῦδε τοῦ κόσμου· τῶν βλεπόντων μὲν σαρκὸς
of-all this the world those seeing indeed of-flesh
ὀφθαλμοῖς, τὰ δὲ ὄμματα τῆς διανοίας πεπωρωμένων·
with-the-eyes the but eyes of-the mind having-been-blinded
5 Τί γὰρ ἔχουσι μέμψασθαι τῷ μεγίστῳ δημιουργήματι τοῦ
what for have-they to-blame in-the greatest work —
Θεοῦ; οὓς ἔδει ἐκπλαγῆναι θεωρήσαντας τῶν οὐρανῶν τὰ
of-God who ought to-be-amazed having-beheld of-the heavens the
κύτη· οὓς ἔδει προσκυνῆσαι τὸν στήσαντα ὡς καμάραν τὸν
vaults who ought to-worship the-one having-set-up like a-vault the
οὐρανόν· τὸν ἐκ ῥευστῆς φύσεως τῶν ὑδάτων ἄπτωτον
heaven the-one from flowing nature of-the waters an-unfalling
ὑπόστασιν οὐρανοῦ ποιήσαντα. Εἶπε γὰρ ὁ Θεός· Γενηθήτω
substance of-heaven having-made said for — God let-there-be
τὸ στερέωμα ἐν μέσῳ τοῦ ὕδατος. Εἶπεν ὁ Θεὸς ἅπαξ· καὶ
the firmament in the-midst of-the water said — God once and

ἕστηκε, καὶ οὐ πίπτει. Ὕδωρ ὁ οὐρανὸς, καὶ πύρινοι οἱ
it-stands and not falls water the heaven and fiery the-things
ἐν αὐτῷ, ἥλιος καὶ σελήνη καὶ τὰ ἄστρα. καὶ πῶς τὰ πύρινα
in it sun and moon and the stars and how the fiery-things
ἐν τῷ ὕδατι τρέχει; Εἰ δέ τις διὰ τὰς ἐναντίας φύσεις
in the water run if and anyone because-of the opposite natures
πυρὸς καὶ ὕδατος ἀμφιβάλλει, μνημονευέτω τοῦ πυρὸς
of-fire and water doubts let-him-remember the fire
τοῦ ἐπὶ Μωσέως ἐν Αἰγύπτῳ φλογίζοντος ἐν τῇ
the-one in-the-time-of Moses in Egypt blazing in the
χαλάζῃ, καὶ βλεπέτω τοῦ Θεοῦ τὴν πάνσοφον δημιουργίαν.
hail and let-him-see — of-God the all-wise craftsmanship
Ἐπειδὴ γὰρ ἦν ὑδάτων χρεία, μελλούσης τῆς γῆς
since for there-was of-waters need being-about the earth
γεηπονεῖσθαι, ὑδατώδη κατεσκεύασεν ὑπεράνω τὸν οὐρανόν·
to-be-tilled watery he-made above the heaven
ἵνα ὅταν δι᾽ ὑετῶν ἀρδείας γένηται χρεία τῷ τῆς γῆς
that when through rains of-watering there-be need for-the of-the earth
χωρίῳ, ἕτοιμος ᾖ ἐκ φύσεως πρὸς τοῦτο ὁ οὐρανὸς.
region ready may-be from nature for this the heaven
Τί δέ; καὶ θαυμάσαι οὐκ ἔστιν ἀποβλέποντα καὶ εἰς ἡλίου 6
what and also to-wonder-at not is-it looking also at of-the-sun
κατασκεύασμα; ὡς μικρὸν γὰρ ὁρώμενον σκεῦος, μεγάλην
the-construction as small for seen a-vessel great
δύναμιν περιέχει· ἐξ ἀνατολῆς φαινόμενος, καὶ μέχρι δύσεως
power contains from the-east appearing and as-far-as the-west
ἀποστέλλων τὸ φῶς· οὗ τὰς πρωϊνὰς ἀνατολὰς διαγράφων
sending the light whose the morning risings describing
ὁ Ψαλμῳδὸς ἔλεγε· Καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος
the Psalmist said and he as a-bridegroom coming-out
ἐκ παστοῦ αὐτοῦ· τὸ γὰρ φαιδρὸν καὶ σύμμετρον τῆς
from chamber his the for bright and well-proportioned of-the

πρώτης αὐτοῦ καταστάσεως φαινομένης εἰς ἀνθρώπους
first his state appearing to men
διέγραφε· μεσημβρινὸν μὲν γὰρ διιππεύοντα πολλάκις καὶ
he-described at-midday indeed for riding-through often even
φεύγομεν διὰ τὸ φλογῶδες· ἅμα δὲ ταῖς ἀνατολαῖς
we-flee because-of the flaming together but with-the risings
τερπνός ἐστι τοῖς πᾶσιν, ὡς νυμφίος ὁρώμενος. Καὶ βλέπε
delightful he-is to-the all as a-bridegroom seen and see
τὴν διοίκησιν αὐτοῦ (μᾶλλον δὲ οὐκ αὐτοῦ, ἀλλὰ τοῦ τὸν
the management his rather but not his but of-the-one the
δρόμον αὐτῷ διὰ προστάγματος ὁρίσαντος)· πῶς θέρους
course for-him through command having-fixed how in-summer
μὲν ὑψηλότερος γινόμενος, μακροτέρας ἀπεργάζεται τὰς
indeed higher becoming longer he-makes the
ἡμέρας, διδοὺς εὐκαιρίαν εἰς ἔργα τοῖς ἀνθρώποις· χειμῶνος
days giving opportunity for works to-the men in-winter
δὲ, συστέλλει τὸν δρόμον, ἵνα μὴ τοῦ ψύχους πλείων
but he-contracts the course that not of-the cold longer
γένηται ὁ χρόνος· ἀλλ' ἵνα αἱ νύκτες μείζονες γινόμεναι,
may-become the time but that the nights longer becoming
πρὸς ἄνεσιν μὲν συνεργῶσι τοῖς ἀνθρώποις, συνεργῶσι δὲ
for rest indeed may-work-with the men may-work-with and
καὶ πρὸς καρποφορίαν τῶν γεννημάτων τῇ γῇ. Ὅρα δὲ καὶ
also for fruit-bearing of-the produce the earth see and also
πῶς ἀντιπαραδιδόασιν ἀλλήλαις εὐτάκτως αἱ ἡμέραι, θέρους
how hand-over-in-turn to-one-another orderly the days in-summer
μὲν αὐξανόμεναι, χειμῶνος δὲ συστελλόμεναι· ἐν ἔαρι δὲ
indeed increasing in-winter but contracting in spring and
καὶ φθινωπώρῳ, τὴν ἰσότητα τῶν διαστημάτων ἀλλήλαις
also autumn the equality of-the intervals to-one-another
χαριζόμεναι. Καὶ αἱ νύκτες πάλιν ἐπιτελοῦσι τὰ παραπλήσια.
granting and the nights again accomplish the like-things

ὡς καὶ τὸν Ψαλμῳδὸν λέγειν περὶ αὐτῶν· Ἡμέρα τῇ
so-that even the Psalmist to-say about them day to-the
ἡμέρᾳ ἐρεύγεται ῥῆμα, καὶ νὺξ νυκτὶ ἀναγγέλλει γνῶσιν.
day pours-forth speech and night to-night declares knowledge
Τοῖς γὰρ οὐκ ἔχουσιν ὦτα αἱρετικοῖς μονονουχὶ βοῶσι, καὶ
to-the for not having ears heretics all-but they-cry and
διὰ τῆς εὐταξίας λέγουσι, μὴ ἄλλον τινὰ εἶναι Θεὸν, ἢ
through the good-order say not another any to-be God than
τὸν δημιουργὸν καὶ ὁροθέτην, τὸν ἐκτάξαντα τὰ ὅλα.
the creator and boundary-setter the-one having-arranged the universe
Μηδεὶς δὲ ἀνασχέσθω λεγόντων τινῶν, ἄλλον μὲν εἶναι 7
let-no-one and bear-with saying some another indeed to-be
τὸν φωτὸς ποιητὴν, ἄλλον δὲ σκότους· μνημονευέτω
the of-light maker another and of-darkness let-him-remember
γὰρ Ἡσαΐου λέγοντος. Ἐγὼ ὁ Θεὸς ὁ ποιήσας
for Isaiah saying I — God the-one having-made
φῶς, καὶ κτίσας σκότος. Τί ἀσχάλλεις ἐπ' αὐτῷ,
light and having-created darkness why are-you-vexed at it
ὦ ἄνθρωπε; τί βαρέως φέρεις τὸν καιρὸν τὸν εἰς
O man why heavily do-you-bear the season the-one for
ἀνάπαυσιν σὴν δοθέντα; Οὐκ ἂν οἰκέτης παρὰ δεσποτῶν
rest your given not — a-slave from masters
ἔλαβεν ἀνάπαυσιν, εἰ μὴ τὸ σκότος ἐπάναγκες
would-have-received rest if not the darkness by-necessity
ἐπήγαγε προθεσμίαν. Πῶς δὲ πολλάκις καμόντες ἐν
had-brought an-appointed-time how and often having-toiled in
ἡμέρᾳ, ἐν νυξὶν ἀνανεούμεθα· καὶ ὁ τῇ χθὲς ἡμέρᾳ
day in nights we-are-renewed and the-one on-the yesterday day
γεγονὼς ἐν καμάτοις, ἕωθεν γίνεται ῥωμαλέος διὰ
having-been in toils at-dawn becomes strong because-of
τὴν τῆς νυκτὸς ἀνάπαυσιν; Τί δὲ νυκτὸς πρὸς σοφίαν
the of-the night rest what and than-night for wisdom

χρησιμώτερον; Ἐν ταύτῃ μὲν γὰρ πολλάκις τὰ περὶ
more-useful in this indeed for often the-things about
Θεοῦ φανταζόμεθα· ἐν αὐτῇ δὲ ἀνάγνωσιν καὶ θεωρίαν τῶν
God we-imagine in it and reading and contemplation of-the
θείων λογίων ποιούμεθα. Πότε δὲ μᾶλλον εἰς ψαλμῳδίαν
divine oracles we-make when and more for psalmody
καὶ προσευχὴν συντέταται ἡ διάνοια ἡμῶν; ἆρα οὐκ ἐν
and prayer is-intent the mind our — not in
νυκτί; Πότε δὲ πολλάκις τῶν οἰκείων ἁμαρτιῶν ἤλθομεν
night when and often of-the own sins have-we-come
εἰς ὑπόμνησιν; οὐκ ἐν νυκτί; Μὴ τοίνυν παραδεξώμεθα
to remembrance not in night not therefore let-us-accept
κακῶς, ἄλλον σκότους εἶναι ποιητήν· ἀγαθὸν γὰρ καὶ
badly another of-darkness to-be maker good for also
τοῦτο δείκνυσιν ἡ πεῖρα καὶ χρησιμώτατον·
this shows the experience and most-useful

8 Ἐχρῆν δὲ αὐτοὺς, οὐ μόνον ἡλίου καὶ σελήνης τὴν
it-behooved and them not only of-sun and moon the
κατασκευὴν ἐκπλαγῆναι καὶ θαυμάσαι· ἀλλὰ γὰρ καὶ τῶν
construction to-be-amazed-at and to-wonder-at but for also of-the
ἀστέρων τὰς εὐτάκτους χορείας, καὶ τοὺς ἀνεμποδίστους
stars the orderly dances and the unbindered
δρόμους, καὶ τὰς ἀνατολὰς τὰς εὐκαίρους ἑκάστου· καὶ
courses and the risings the timely of-each and
πῶς οἱ μὲν σημεῖά εἰσι θέρους, οἱ δὲ χειμῶνος· καὶ
how some indeed signs are of-summer others and of-winter and
πῶς οἱ μὲν τοῦ σπόρου τὸν καιρὸν δηλοῦσιν, οἱ
how some indeed of-the sowing the season show others
δὲ τοῦ πλέειν τὴν ἀρχὴν σημαίνουσι· καὶ ἄνθρωπος ἐν
and of-the to-sail the beginning signify and a-man in
πλοίῳ καθήμενος, καὶ ἐν ἀπεριορίστοις κύμασι πλέων,
a-ship sitting and on boundless waves sailing

εἰς ἀστέρας βλέπων εὐθύνει τὴν ναῦν. Περὶ τούτων γὰρ
at stars looking steers the ship about these for
τῶν πραγμάτων λέγει ἡ Γραφὴ καλῶς τὸ, Καὶ ἔστωσαν
the matters says the Scripture well the and let-them-be
εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἐνιαυτούς· οὐκ εἰς
for signs and for seasons and for years not for
ἀστρολογίας καὶ γενέσεως μυθολογίας. Ὅρα δὲ πῶς καὶ
astrologies and of-birth-star mythologies see and how also
τὸ τῆς ἡμέρας φῶς καλῶς ἡμῖν ἐχαρίσατο ἐκ προσαγωγῆς·
the of-the day light well to-us he-granted by gradual-approach
οὐ γὰρ ἅμα τὸν ἥλιον ἀνατέλλειν θεωροῦμεν· ἀλλὰ
not for at-once the sun to-rise we-behold but
προτρέχει μικρόν τι φῶς, ἵνα προμελετήσασα κόρη
runs-before a-small some light that having-practiced-beforehand the-pupil
δύνηται βλέπειν τῆς ἀκτῖνος τὰ μείζονα· ὅπως δὲ τὸ τῆς
may-be-able to-see of-the ray the greater and how the of-the
νυκτὸς σκότος παρεμυθήσατο τοῖς σεληνιαίοις αὐγάσμασι.
night darkness he-consoled with-the lunar gleams
Τίς ἐστιν ὁ ὑετοῦ πατήρ; τίς δέ ἐστιν ὁ τετοκὼς 9
who is the of-rain father who and is the-one having-begotten
βώλους δρόσου; τίς ὁ τὸν ἀέρα παχύνας εἰς νέφη,
clods of-dew who the-one the air having-thickened into clouds
καὶ κελεύσας τῶν ὄμβρων βαστάζειν τὰ ὕδατα, ποτὲ
and having-commanded of-the showers to-carry the waters at-one-time
δὲ εἰς ἓν εἶδος μεταποιῶν ταῦτα, καὶ πάλιν μεταφέρων
and into one form changing these and again transferring
εἰς ποικίλα κύκλων καὶ ἄλλα σχήματα; Τίς ὁ δυνατὸς
into various of-circles and other shapes who the-one able
ἀριθμεῖν νέφη σοφίᾳ; περὶ οὗ φησιν ἐν τῷ Ἰώβ·
to-count clouds by-wisdom about whom he-says in — Job
Ἐπίσταται δὲ διακρίσεις νεφῶν, οὐρανὸν δὲ εἰς γῆν ἔκλινε·
he-knows and divisions of-clouds heaven and to earth he-bent

καὶ τὸ, Ὁ ἀριθμῶν νέφη σοφίᾳ· καὶ τὸ, Οὐκ ἐῤῥάγη
and the the-one counting clouds by-wisdom and the not was-rent
νέφος ὑποκάτω αὐτοῦ. Τοσαῦτα γὰρ μέτρα ἐπὶ τὰ νέφη
a-cloud beneath him so-many for measures upon the clouds
ὑδάτων ἐστὶ, καὶ οὐ ῥήγνυται· ἀλλὰ μετὰ πάσης εὐταξίας
of-waters are and not it-is-rent but with all good-order
ἐπὶ τὴν γῆν κατέρχεται. Τίς ὁ ἐξάγων ἀνέμους
upon the earth comes-down who the-one bringing-out winds
ἐκ θησαυρῶν αὐτῶν; τίς δέ ἐστιν, ὡς προειρήκαμεν,
from treasuries their who and is as we-have-said-before
ὁ τετοκὼς βώλους δρόσου; ἐκ γαστρὸς δὲ τίνος
the-one having-begotten clods of-dew from womb and whose
ἐκπορεύεται ὁ κρύσταλλος; ὑδατώδης γὰρ ἡ ὑπόστασις,
comes-forth the ice watery for the substance
καὶ λιθώδης ἡ ἐνέργεια. Καὶ ποτὲ μὲν τὸ ὕδωρ γίνεται
and stony the operation and at-one-time indeed the water becomes
χιὼν ὡσεὶ ἔριον, ποτὲ δὲ ὑπουργεῖ τῷ πάσσοντι τὴν
snow like wool at-another-time and serves the-one sprinkling the
ὁμίχλην ὡς σποδὸν, ποτὲ δὲ εἰς λιθώδη ὑπόστασιν
mist like ash at-another-time and into stony substance
μεταβάλλεται· ἐπειδὴ οἰακίζει τὸ ὕδωρ ὡς ἂν βούληται.
is-changed since he-steers the water as — he-wills
Μονοειδὴς ἡ φύσις, καὶ πολυδύναμος ἡ ἐνέργεια. Τὸ ὕδωρ,
uniform the nature and many-powered the operation the water
οἶνος μὲν ἐν ἀμπέλοις, εὐφραίνων καρδίαν ἀνθρώπου· καὶ
wine indeed in vines gladdening the-heart of-man and
ἔλαιον ἐν ἐλαίαις, λαμπρῦνον πρόσωπον ἀνθρώπου· καὶ
oil in olives brightening the-face of-man and
εἰς ἄρτον δὲ μεταβάλλεται, στηρίζοντα καρδίαν ἀνθρώπου,
into bread too is-changed strengthening the-heart of-man
καὶ εἰς παντοῖα καρπῶν δημιουργήματα.
and into all-kinds-of of-fruits works

Ἐπὶ τούτοις τί ἔδει; βλασφημεῖσθαι τὸν Δημιουργὸν, ἢ 10
upon these-things what was-needful to-be-blasphemed the Creator or
προσκυνεῖσθαι μᾶλλον; καὶ τέως οὔπω λέγω τῆς σοφίας
to-be-worshiped rather and meanwhile not-yet I-speak-of of-the wisdom
αὐτοῦ τὰ μὴ φαινόμενα. Θεώρησόν μοι τὸ ἔαρ, καὶ τὰ
his the-things not visible behold me the spring and the
ἄνθη τὰ παντοῖα ἐν ὁμοιότητι διακεκριμένα· ῥόδου μὲν
flowers the all-kinds in likeness distinguished of-rose indeed
τὸ ἐρυθρότατον, κρίνου δὲ τὸ λευκότατον. Ἐξ ἑνὸς γὰρ
the reddest of-lily and the whitest from one for
ὑετοῦ ταῦτα καὶ μιᾶς τῆς γῆς, τίς ὁ διακρίνων; τίς
rain these-things and one the earth who the-one distinguishing who
ὁ δημιουργῶν; Θεώρησόν μοι τὴν ἀκρίβειαν· ἐκ μιᾶς
the-one creating behold me the exactness from one
ὑποστάσεως τοῦ δένδρου, τὸ μὲν εἰς σκέπην, τὸ δὲ
substance of-the tree the-one indeed for shelter the-other and
εἰς καρποὺς διαφόρους· καὶ εἷς ὁ τεχνίτης. Μιᾶς ἀμπέλου
for fruits various and one the craftsman of-one vine
τὸ μέν τι εἰς καῦσιν, τὸ δὲ εἰς βλαστήματα, τὸ
the indeed some for burning the-other and for shoots the-other
δὲ εἰς φυλλάδας, τὸ δὲ εἰς ἕλικας, τὸ δὲ εἰς
and for foliage the-other and for tendrils the-other and for
βότρυν. Ἐκπλάγηθι καὶ τοῦ καλάμου τὴν πυκνοτάτην τῶν
cluster be-amazed-at also of-the reed the closest of-the
κόμβων περιβολὴν, ἣν ἐποίησεν ὁ τεχνίτης. Ἐκ τῆς μιᾶς
knots surrounding which made the craftsman from the one
γῆς ἑρπετὰ προέρχεται, καὶ θηρία, καὶ κτήνη, καὶ ξύλα,
earth creeping-things come-forth and beasts and cattle and trees
καὶ βρώματα· καὶ χρυσὸς, καὶ ἄργυρος, καὶ χαλκὸς, καὶ
and foods and gold and silver and copper and
σίδηρος, καὶ λίθος. Μία τῶν ὑδάτων ἡ φύσις, καὶ ἐξ αὐτῆς
iron and stone one of-the waters the nature and from it

νηκτῶν καὶ ὀρνέων ὑπόστασις· ἵνα ὥσπερ ἐκεῖνα νήχεται
of-swimmers and of-birds the-substance that as those swim
ἐν τοῖς ὕδασιν, οὕτω καὶ τὰ ὄρνεα ἵπταται ἐν τῷ ἀέρι.
in the waters so also the birds fly in the air
11 Αὕτη ἡ θάλασσα ἡ μεγάλη καὶ εὐρύχωρος, ἐκεῖ ἑρπετὰ
this the sea the great and spacious there creeping-things
ὧν οὐκ ἔστιν ἀριθμός. Τίς δύναται διηγήσασθαι τῶν
of-which not is number who can to-relate of-the
ἰχθύων τῶν ἐν αὐτῇ τὸ κάλλος; τίς δύναται διηγήσασθαι
fish of-those in it the beauty who can to-relate
κητῶν τὰ μεγέθη, καὶ τῶν ἀμφιβίων ζώων τὴν ὑπόστασιν,
of-sea-monsters the sizes and of-the amphibious creatures the substance
ὅπως καὶ ἐν χέρσῳ γῇ, καὶ ἐν ὕδασι διαιτᾶται; Τίς δύναται
how both on dry land and in waters it-lives who can
διηγήσασθαι τῆς θαλάσσης τὸν βυθὸν καὶ τὸ πλάτος, ἢ τῶν
to-relate of-the sea the depth and the breadth or of-the
ὑπερμέτρων κυμάτων τὰς ὁρμάς; ἀλλ' εἰς τοὺς ὅρους αὐτῆς
immense waves the onrushes but at the bounds its
ἕστηκε διὰ τὸν εἰπόντα· Ἄχρι τούτου ἐλεύσῃ, καὶ οὐχ
it-stands because-of the-one having-said up-to this you-shall-come and not
ὑπερβήσῃ· ἀλλ' ἐν σεαυτῇ συντριβήσονταί σου τὰ κύματα.
you-shall-pass-over but in yourself shall-be-broken your the waves
Ἥτις καὶ δηλοῦσα τὸν ἐπηρτημένον αὐτῇ τοῦ προστάγματος
which also showing the hanging-over it of-the command
λόγον, ἐπεκδραμοῦσα, διὰ τῶν κυμάτων γραμμήν τινα
word having-run-up through the waves a-line some
φανερὰν ἐναφίησι τοῖς αἰγιαλοῖς, δηλοῦσα τοῖς ὁρῶσιν
visible leaves on-the shores showing to-those seeing
ὥσπερ, ὅτι τοὺς προστεταγμένους οὐ παραβέβηκεν ὅρους.
as-it-were that the prescribed not it-has-transgressed bounds

Τίς δύναται σκέψασθαι τῶν ἀερίων ὀρνέων τὴν φύσιν; 12
who can to-consider of-the aerial birds the nature
πῶς τὰ μὲν γλῶσσαν περιφέρει μουσικὴν, τὰ δὲ
how the-ones indeed a-tongue carry musical the-others and
παντοίᾳ τῇ ζωγραφίᾳ περιπεποίκιλται διὰ τῶν πτερῶν,
with-all-kinds-of the painting are-variegated through the feathers
τὰ δὲ ὑπερπτάντα εἰς μέσον ἀέρα ἕστηκεν ἀκίνητα, ὡς
the-others and having-flown-up into mid air stand motionless like
ἱέραξ· ἀπὸ γὰρ τοῦ θείου προστάγματος, ἱέραξ ἐκπετάσας
a-hawk from for the divine command a-hawk having-spread
τὰς πτέρυγας ἕστηκεν ἀκίνητος, καθορῶν τὰ πρὸς
the wings stands motionless looking-down-on the-things toward
νότον. Τίς δύναται ἀνθρώπων ὑψωθέντα θεωρῆσαι ἀετόν;
the-south who can of-men lifted-high to-behold an-eagle
Εἰ δὲ τῶν ὀρνέων τὸ ἀλογώτατον ὑψωθὲν οὐ δύνασαι
if and of-the birds the most-irrational lifted-high not you-can
κατανοῆσαι, πῶς τὸν πάντων ποιητὴν θέλεις κατανοῆσαι;
to-understand how the of-all maker do-you-wish to-understand
Τίς ἐν ἀνθρώποις θηρίων πάντων οἶδε κἂν τὰ ὀνόματα; 13
who among men of-beasts all knows even the names
ἢ τίς ἑκάστου δύναται διασκέψασθαι τὴν φυσιολογίαν;
or who of-each can to-examine the natural-history
Εἰ δὲ τῶν θηρίων μόνον οὐδὲ τὰ ὀνόματα γινώσκομεν,
if and of-the beasts only not-even the names we-know
πῶς τὸν ποιητὴν αὐτῶν καταληψόμεθα; Ἓν τὸ τοῦ Θεοῦ
how the maker their shall-we-comprehend one the — of-God
πρόσταγμα, τὸ λέγον· Ἐξαγαγέτω ἡ γῆ θηρία καὶ κτήνη
command the-one saying let-bring-forth the earth beasts and cattle
καὶ ἑρπετὰ, κατὰ γένος· καὶ διάφοροι φύσεις ἐκ μιᾶς
and creeping-things according-to kind and different natures from one
πηγῆς γεγόνασιν ἑνὶ προστάγματι· πρόβατον ἡμερώτατον
spring have-come-to-be by-one command a-sheep most-gentle

καὶ λέων σαρκοβόρος· καὶ διάφοροι ζώων ἀλόγων κινήσεις,
and a-lion flesh-eating and different of-animals irrational movements
μιμήσεις ἔχουσαι διαφόρων προαιρέσεων ἀνθρωπίνων· ἵνα
imitations having of-different choices human that
ἀλώπηξ μὲν δηλώσῃ τὸ ἐν ἀνθρώποις δολερόν· ὄφις
the-fox indeed may-show the among men deceitful the-snake
δὲ, τῶν φίλων τοὺς ἰοβόλους· ἵππος δὲ χρεμετιστὴς, τῶν
and of-the friends the poisonous the-horse and neighing of-the
νέων τοὺς ἀκολάστους· μύρμηξ δὲ ὁ γοργώτατος, ἵνα
young the licentious the-ant and the most-active that
διεγείρῃ τὸν ὀκνηρὸν, τὸν νωθρόν· ὅταν γὰρ τις ἀργὴν
it-may-rouse the sluggish the slow when for anyone idle
ἔχῃ τὴν νεότητα, τότε ὑπὸ τῶν ἀλόγων ζώων διδάσκεται,
have the youth then by the irrational animals he-is-taught
διελεγχόμενος ὑπὸ τῆς θείας Γραφῆς, λεγούσης. Ἴθι πρὸς τὸν
being-reproved by the divine Scripture saying go to the
μύρμηκα, ὦ ὀκνηρὲ, καὶ ζήλωσον ἰδὼν τὰς ὁδοὺς αὐτοῦ,
ant O sluggard and emulate having-seen the ways its
καὶ γενοῦ ἐκείνου σοφώτερος. Βλέπων γὰρ ἐκεῖνον ἑαυτῷ
and become than-it wiser seeing for it for-itself
εὐκαίρως θησαυρίζοντα τὴν τροφὴν, μιμοῦ, καὶ θησαύρισον
seasonably storing-up the food imitate(-it) and store-up
σεαυτῷ καρποὺς ἔργων ἀγαθῶν εἰς τοὺς μέλλοντας αἰῶνας.
for-yourself fruits of-works good for the coming ages
Καὶ πάλιν· Πορεύθητι πρὸς τὴν μέλισσαν, καὶ μάθε ὡς
and again go to the bee and learn how
ἐργάτις ἐστί· πῶς ἄνθη παντοῖα περιτρέχουσα, συντίθησί
a-worker it-is how flowers of-all-kinds running-round it-composes
σοι πρὸς ὠφέλειαν τὸ μέλι· ἵνα καὶ αὐτὸς περιερχόμενος
for-you for profit the honey that also yourself going-round
τὰς θείας Γραφὰς, τῆς ἑαυτοῦ σωτηρίας περιδράξῃ, καὶ
the divine Scriptures of-the your-own salvation you-may-lay-hold and

τούτων ἐμφορούμενος εἴπῃς· Ὡς γλυκέα τῷ λάρυγγί
with-these being-filled you-may-say how sweet to-the throat
μου τὰ λόγιά σου! ὑπὲρ μέλι καὶ κηρίον τῷ στόματί μου.
my the oracles your above honey and honeycomb to-the mouth my
Ἆρα οὐχὶ δοξάζεσθαι μᾶλλον ὁ τεχνίτης ἄξιος; Τί γάρ; 14
— *not to-be-glorified rather the craftsman worthy what for*
εἰ καὶ σὺ μὴ πάντων γινώσκεις τὴν ὑπόστασιν, ἤδη ἀργὰ
if even you not of-all know the substance already useless
καὶ τὰ γενόμενα; μὴ γὰρ πασῶν βοτανῶν δύνασαι
also the-things made — for of-all herbs can-you
γνῶναι τὴν ἐνέργειαν; ἢ τὴν ὠφέλειαν δύνασαι μαθεῖν
to-know the operation or the profit can-you to-learn
πᾶσαν, τὴν ἐκ παντὸς ζώου προχωροῦσαν; ἤδη καὶ ἐξ
all the from every animal proceeding already even from
ἰοβόλων ἐχιδνῶν ἀντίδοτοι προεχώρησαν εἰς σωτηρίαν
poisonous vipers antidotes have-come-forth for salvation
ἀνθρώποις. Ἀλλ' ἐρεῖς μοι· Δεινὸς ὁ ὄφις. Φοβοῦ τὸν
for-men but you-will-say to-me terrible the snake fear the
Κύριον, καὶ οὐ δυνήσεταί σε βλάψαι. Σκορπίος πληκτικός·
Lord and not it-will-be-able you to-harm a-scorpion stinging
φοβοῦ τὸν Κύριον, καὶ οὐ πλήξει σε. Λέων αἱμοβόρος·
fear the Lord and not it-will-sting you a-lion blood-devouring
φοβοῦ τὸν Κύριον, καὶ παρακαθήσεταί σοι, ὡς τῷ Δανιήλ.
fear the Lord and it-will-sit-beside you as — with-Daniel
Ἔστι δὲ θαυμάσαι ἀληθῶς καὶ τῶν ζώων τὴν ἐνέργειαν·
it-is and to-wonder-at truly also of-the animals the operation
πῶς τὰ μὲν ἐν κέντροις, ὥσπερ ὁ σκορπίος, ἔχει τὸ
how some indeed in stings like the scorpion have the
ὀξύ· ἑτέροις δὲ ἐν τοῖς ὀδοῦσιν ἡ δύναμις· καὶ ἄλλα
sharpness for-others and in the teeth the power and others
δι' ὀνύχων καταγωνίζεται· βασιλίσκῳ δὲ τὸ βλέμμα ἡ
through claws prevail for-the-basilisk and the gaze the

δύναμις. Ἐκ τῆς ποικίλης οὖν δημιουργίας, νόησον τοῦ
power from the varied then creation understand of-the
Δημιουργοῦ τὴν ἐνέργειαν.
Creator the operation

15 Ἀλλ' ἴσως ταῦτα οὐ γινώσκεις· μηδέν σοι καὶ τοῖς
but perhaps these-things not you-know nothing for-you and with-the
ἔξωθέν σου ζώοις. Εἴσελθε λοιπὸν εἰς σεαυτὸν, καὶ ἐκ
outside you animals enter henceforth into yourself and from
τῆς σῆς ὑποστάσεως νόησον τὸν τεχνίτην. Τί μεμπτὸν
the your-own substance understand the craftsman what blameworthy
ἐν τῷ σώματί σου πέπλασται; Κράτει σεαυτοῦ, καὶ οὐδὲν
in the body your has-been-formed rule yourself and nothing
φαῦλον ἐκ πάντων τῶν μελῶν. Ἐξ ἀρχῆς ὁ Ἀδὰμ ἐν
base from all the members from the-beginning — Adam in
τῷ παραδείσῳ γυμνὸς ἦν μετὰ τῆς Εὔας, ἀλλ' οὐ διὰ
the paradise naked was with — Eve but not because-of
τὰ μέλη ἦν ἀπόβλητος. Οὐκ ἄρα τὰ μέλη τῆς ἁμαρτίας
the members he-was cast-out not then the members of-the sin
αἴτια· ἀλλ' οἱ χρώμενοι τοῖς μέλεσι κακῶς· σοφὸς δὲ ὁ
causes but those using the members badly wise and the
τῶν μελῶν ποιητής. Τίς ὁ παρασκευάσας εἰς τεκνογονίαν
of-the members maker who the-one having-prepared for childbearing
μήτρας ὄγκους; τίς ὁ τὸ ἄψυχον ἐν αὐτῇ ψυχώσας;
of-the-womb the-masses who the-one the lifeless in it having-ensouled
τίς ὁ νεύροις καὶ ὀστέοις ἡμᾶς ἐνείρας, δέρμα δὲ καὶ
who the-one with-sinews and bones us having-strung skin and also
κρέας περιβαλών, καὶ ἅμα τῷ γεννηθῆναι τὸ βρέφος,
flesh having-put-around and together-with the to-be-born the babe
ἐκ μαστῶν πηγὰς γάλακτος ἐκφέρων; Πῶς τὸ μὲν
from breasts springs of-milk bringing-forth how the indeed
βρέφος εἰς παιδίον αὔξει, καὶ τοῦτο εἰς νεανίαν, εἶτα εἰς
babe into a-child grows and this into a-youth then into

ἄνδρα· καὶ πάλιν ὁ αὐτὸς εἰς πρεσβύτην μεταβάλλεται,
a-man and again the same into an-old-man is-changed
μηδενὸς καταλαμβάνοντος τῆς μεταβολῆς τὴν καθ᾽ ἡμέραν
no-one perceiving of-the change the day-by day
ἀκρίβειαν; Πῶς τῆς τροφῆς τὸ μὲν ἐξαιματοῦται,
exactness how of-the food the-part indeed is-turned-into-blood
τὸ δὲ εἰς προχώρησιν διακρίνεται, τὸ δὲ εἰς σάρκα
the-part and into excretion is-separated the-part and into flesh
μεταβάλλεται; Τίς ὁ τὴν καρδίαν ἀεικινήτως κινῶν; τίς
is-changed who the-one the heart ever-movingly moving who
ὁ τὴν ἁπαλότητα τῶν ὀφθαλμῶν τῇ τῶν βλεφάρων
the-one the tenderness of-the eyes with-the of-the eyelids
περιβολῇ σοφῶς ἀσφαλισάμενος; Περὶ γὰρ τῆς ποικίλης
enclosure wisely having-secured about for the varied
καὶ θαυμασίας τῶν ὀφθαλμῶν κατασκευῆς, αἱ πολύστιχοι
and wonderful of-the eyes construction the many-lined
τῶν ἰατρῶν μόγις ἐξηγοῦνται βίβλοι. Τίς ὁ τὴν μίαν
of-the physicians hardly explain books who the-one the one
ἀναπνοὴν εἰς ὅλον τὸ σῶμα διαδούς; Βλέπεις, ἄνθρωπε,
breath into whole the body having-distributed you-see O-man
τὸν τεχνίτην, βλέπεις τὸν σοφὸν Δημιουργόν.
the craftsman you-see the wise Creator

Ταῦτα σοι νῦν ἐπλάτυνεν ὁ λόγος, πολλῶν καὶ ἄλλων 16
these-things for-you now has-broadened the discourse many and other
μυρίων καταλελειμμένων, καὶ μάλιστα τῶν ἀσωμάτων
countless having-been-left and most-of-all of-the incorporeal
καὶ ἀοράτων· ἵνα μισήσῃς μὲν τοὺς βλασφημοῦντας τὸν
and invisible-things that you-may-hate indeed those blaspheming the
σοφὸν καὶ ἀγαθὸν τεχνίτην· ἐκ δὲ τῶν εἰρημένων καὶ
wise and good craftsman from and the-things said and
ἀναγινωσκομένων, καὶ ὧν ἂν αὐτὸς εὑρεῖν ἢ νοῆσαι
read and what — yourself to-find or to-understand

δυνηθείης, ἐκ μεγέθους κτισμάτων καὶ καλλονῆς ἀναλόγως
might-be-able from greatness of-creatures and beauty proportionately
τὸν γενεσιουργὸν θεωρήσας· γόνυ κάμπτων εὐσεβῶς τῷ
the creator having-beheld knee bending piously to-the
τῶν ὅλων ποιητῇ· τῶν αἰσθητῶν λέγω καὶ νοητῶν, ὁρατῶν
of-the universe maker of-the sensible I-mean and intelligible of-visible
τε καὶ ἀοράτων· μετ᾽ εὐγνώμονος καὶ εὐφήμου γλώττης,
both and invisible with grateful and well-speaking tongue
ἀδιαλείπτοις τε χείλεσιν ἀνυμνῇς καὶ καρδίᾳ τὸν Θεὸν,
unceasing both with-lips you-may-hymn and with-heart — God
λέγων· Ὡς θαυμαστὰ τὰ ἔργα σου, Κύριε! πάντα ἐν σοφίᾳ
saying how wonderful the works your O-Lord all-things in wisdom
ἐποίησας. Σοὶ γὰρ πρέπει τιμὴ, δόξα, καὶ μεγαλωσύνη,
you-made to-you for befits honor glory and majesty
νῦν τε καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now both and for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Ι΄ ΦΩΤΙΖΟΜΕΝΩΝ

X · ON THE ONE LORD JESUS CHRIST

To know the Father one must believe in the Son, the door to him. His many names, door, way, sheep, shepherd, lion, stone, Christ, and Jesus, belong to one Lord. He was Lord with the Father before the incarnation, at the making of man and over Sodom, showed himself to Moses as Moses could bear, and is Lord of the angels. Jesus means Savior and healer, Christ the anointed high priest, as Moses foretold in naming Joshua and Aaron, and Christians bear his name. The Father, the Spirit, places, the cross, demons, and Paul, once his persecutor, testify to him; let Christians honor the name.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Καὶ εἰς ἕνα Κύριον
in Jerusalem delivered-extempore on the and in one Lord
Ἰησοῦν Χριστόν· καὶ ἀνάγνωσις ἐκ τῆς πρὸς Κορινθίους Α΄
Jesus Christ and a-reading from the to-the Corinthians First
Ἐπιστολῆς· Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν
Letter even for if-indeed there-are so-called gods whether in
οὐρανῷ εἴτε ἐπὶ γῆς· ἀλλ᾽ ἡμῖν εἷς Θεὸς, ὁ Πατὴρ, ἐξ οὗ
heaven or on earth yet for-us one God the Father from whom
τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς,
the all-things and we for him and one Lord Jesus Christ
δι᾽ οὗ τὰ πάντα, καὶ ἡμεῖς δι᾽ αὐτοῦ, καὶ τὰ ἑξῆς.
through whom the all-things and we through him and the rest
Οἱ πιστεύειν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα 1
those to-believe in one God Father almighty
δεδιδαγμένοι, καὶ εἰς Υἱὸν μονογενῆ πιστεύειν ὀφείλουσιν.
having-been-taught also in the-Son only-begotten to-believe ought
Ὁ γὰρ ἀρνούμενος τὸν Υἱὸν, οὐδὲ τὸν Πατέρα ἔχει.
the-one for denying the Son not-even the Father has
Ἐγώ εἰμι ἡ θύρα, φησὶν ὁ Ἰησοῦς. οὐδεὶς εἰσέρχεται
I am the door says — Jesus no-one enters

πρὸς τὸν Πατέρα, εἰ μὴ δι᾽ ἐμοῦ. Ἐὰν γὰρ ἀρνήσῃ τὴν
to the Father if not through me if for you-deny the
θύραν, ἀποκέκλεισταί σοι ἡ πρὸς τὸν Πατέρα γνῶσις.
door is-shut for-you the toward the Father knowledge
Οὐδεὶς ἐπιγινώσκει Πατέρα, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἂν
no-one knows the-Father if not the Son and to-whom —
Υἱὸς ἀποκαλύψῃ· ἐὰν γὰρ ἀρνήσῃ τὸν ἀποκαλύπτοντα,
the-Son reveal-him if for you-deny the-one revealing
μένεις ἐν ἀγνωσίᾳ. Ἀπόφασίς ἐστιν ἐν Εὐαγγελίοις
you-remain in ignorance a-sentence there-is in the-Gospels
λέγουσα· Ὁ μὴ πιστεύων εἰς τὸν Υἱὸν, οὐκ ὄψεται
saying the-one not believing in the Son not will-see
ζωήν· ἀλλ᾽ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ᾽ αὐτόν· ἀγανακτεῖ
life but the wrath — of-God remains upon him is-indignant
γὰρ Πατὴρ Υἱοῦ τοῦ μονογενοῦς ἀθετουμένου. Δεινὸν μὲν
for the-Father the-Son the only-begotten being-rejected terrible indeed
γὰρ βασιλεῖ καὶ τὸν στρατιώτην ἁπλῶς ἀτιμασθῆναι·
for for-a-king even the soldier simply to-be-dishonored
ὅταν δὲ τῶν ἐνδοξοτέρων τις ὑπασπιστῶν ἢ φίλων
when but of-the more-glorious some shield-bearers or friends
ἀτιμασθῇ, τότε προστίθεται μείζων ἡ ὀργή· ἐὰν δὲ καὶ
be-dishonored then is-added greater the wrath if and even
αὐτόν τις τὸν μονογενῆ υἱὸν τοῦ βασιλέως ὑβρίσῃ, τίς
himself someone the only-begotten son of-the king insult who
παρακαλέσει πατέρα ὑπὲρ υἱοῦ μονογενοῦς ἀγανακτοῦντα;
will-appease a-father for a-son only-begotten being-indignant
2 Εἴ τις οὖν εὐσεβεῖν εἰς Θεὸν βούλεται, προσκυνείτω τὸν
if anyone then to-be-pious toward God wishes let-him-worship the
Υἱὸν, ἐπεὶ οὐ παραδέχεται τὴν λατρείαν ὁ Πατήρ. Πατὴρ
Son since not accepts the worship the Father the-Father
οὐρανόθεν ἐπεφώνησε λέγων· Οὗτός ἐστιν ὁ Υἱός μου ὁ
from-heaven called-out saying this is the Son my the

ἀγαπητὸς, εἰς ὃν ἐγὼ ηὐδόκησα. Εὐδόκησεν ὁ Πατὴρ
beloved in whom I am-well-pleased was-well-pleased the Father
ἐν τῷ Υἱῷ· ἐὰν μὴ καὶ σὺ εὐδοκήσῃς, ζωὴν οὐκ ἔχεις.
in the Son if not also you be-well-pleased life not you-have
Μὴ συμπαραφέρου τοῖς Ἰουδαίοις, πανούργως λέγουσι
not be-carried-along with-the Jews craftily saying
τὸ, Εἷς Θεὸς μόνος· ἀλλὰ μετὰ τοῦ εἰδέναι, ὅτι εἷς Θεὸς,
the one God alone but with the to-know that one God
γίνωσκε ὅτι καὶ Υἱός ἐστι Θεοῦ μονογενής. Ἐγὼ τοῦτο
know that also a-Son there-is of-God only-begotten I this
πρῶτος οὐκ εἶπον, ἀλλ' ὁ Ψαλμῳδὸς ἐκ προσώπου τοῦ
first not said but the Psalmist from the-person of-the
Υἱοῦ λέγει· Κύριος εἶπε πρός με, Υἱός μου εἶ σύ. Μὴ
Son says the-Lord said to me Son my are you not
οὖν τί λέγουσιν οἱ Ἰουδαῖοι πρόσεχε, ἀλλὰ τί λέγουσιν
then what say the Jews attend-to but what say
οἱ προφῆται. Θαυμάζεις εἰ ἀθετοῦσι τῶν προφητῶν τὰ
the prophets do-you-wonder if they-reject of-the prophets the
ῥήματα, οἱ τοὺς προφήτας λιθάσαντες καὶ ἀποκτείναντες;
words those the prophets having-stoned and having-killed
Σὺ πίστευε εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν 3
you believe in one Lord Jesus Christ the Son
τοῦ Θεοῦ τὸν μονογενῆ· ἕνα δὲ λέγομεν Κύριον Ἰησοῦν
— of-God the only-begotten one and we-say Lord Jesus
Χριστὸν, ἵνα μονογενὴς ᾖ ἡ υἱότης· ἕνα λέγομεν, ἵνα
Christ that only-begotten may-be the sonship one we-say that
μὴ ὑπονοήσῃς ἄλλον· ἕνα λέγομεν, ἵνα μὴ τὸ πολυώνυμον
not you-may-suspect another one we-say that not the many-named
τῆς ἐνεργείας εἰς πολλοὺς υἱοὺς ἐκχέῃς δυσσεβῶς.
of-the operation into many sons you-may-pour-out impiously
Λέγεται γὰρ θύρα· ἀλλὰ μὴ ξυλίνην εἶναι νόμιζε τὴν
he-is-called for door but not wooden to-be think the

προσηγορίαν, ἀλλὰ θύραν λογικὴν, ζῶσαν, διακριτικὴν τῶν
name but a-door rational living discerning of-those
εἰσερχομένων· ὁδὸς καλεῖται, οὐ ποσὶν πατουμένη, ἀλλ'
entering a-way he-is-called not by-feet trodden but
ὁδηγοῦσα πρὸς τὸν ἐν οὐρανοῖς Πατέρα· πρόβατον καλεῖται,
leading to the in the-heavens Father a-sheep he-is-called
οὐκ ἄλογον, ἀλλὰ τὸ διὰ τοῦ τιμίου αἵματος αὐτοῦ
not irrational but the-one through the precious blood his
καθαρίζον τὴν οἰκουμένην τῶν ἁμαρτιῶν· τὸ ἀγόμενον
cleansing the world from-the sins the-one led
ἐνώπιον τοῦ κείροντος, καὶ γινῶσκον πότε δεῖ
before the-one shearing and knowing when it-is-needful
σιωπᾷν. Τοῦτο τὸ πρόβατον πάλιν καλεῖται ποιμὴν, ὁ
to-keep-silent this the sheep again is-called shepherd the-one
λέγων· Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· πρόβατον διὰ
saying I am the shepherd the good a-sheep because-of
τὴν ἀνθρωπότητα, ποιμὴν διὰ τὴν φιλανθρωπίαν τῆς
the humanity a-shepherd because-of the love-for-man of-the
θεότητος. Καὶ θέλεις γνῶναι, ὅτι πρόβατά ἐστι λογικά;
godhead and do-you-wish to-know that sheep there-are rational
λέγει τοῖς ἀποστόλοις ὁ Σωτήρ· Ἰδοὺ ἐγὼ ἀποστέλλω
says to-the apostles the Savior behold I send
ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. Λέων πάλιν καλεῖται,
you as sheep in the-midst of-wolves a-lion again he-is-called
οὐκ ἀνθρωποβόρος, ἀλλὰ τὸ βασιλικὸν καὶ στερρὸν καὶ
not man-eating but the royal and firm and
πεποιθὸς τῆς ὑποστάσεως διὰ τῆς προσηγορίας ὥσπερ
confident of-the substance through the name as-it-were
ἐνδεικνύμενος· λέων δὲ καλεῖται ἀπεναντίας τῷ λέοντι
showing a-lion and he-is-called in-opposition to-the lion
τῷ ἀντιδίκῳ, τῷ ὠρυωμένῳ καὶ τοὺς ἠπατημένους
the adversary the-one roaring and those deceived

καταπίνοντι· ἦλθε γὰρ ὁ Σωτὴρ, οὐ μεταβαλὼν τὸ
swallowing came for the Savior not having-changed the
πρᾶον τῆς φύσεως τῆς ἑαυτοῦ· ἀλλ᾽ ὡς λέων δυνατὸς ἐκ
gentleness of-the nature the his-own but as a-lion mighty from
φυλῆς Ἰούδα, σώζων μὲν τοὺς πιστεύοντας, καταπατῶν
the-tribe of-Judah saving indeed those believing trampling
δὲ τὸν ἀντίδικον. Λίθος καλεῖται, οὐκ ἄψυχος ὑπὸ χειρῶν
but the adversary a-stone he-is-called not lifeless by hands
ἀνθρώπων λατομούμενος, ἀλλὰ λίθος ἀκρογωνιαῖος, εἰς
of-men quarried but a-stone chief-corner on
ὃν ὁ πιστεύσας οὐ καταισχυνθήσεται.
whom the-one having-believed not will-be-put-to-shame
Χριστὸς καλεῖται, οὐ χερσὶν ἀνθρωπίναις κεχρισμένος, 4
Christ he-is-called not by-hands human anointed
ἀλλ᾽ ὑπὸ τοῦ Πατρὸς ἀϊδίως εἰς τὴν ὑπὲρ ἄνθρωπον
but by the Father eternally into the above man
ἀρχιερωσύνην χρισθείς. Νεκρὸς καλεῖται· οὐκ ἀπομείνας
high-priesthood anointed dead he-is-called not having-remained
ἐν νεκροῖς, ὡς πάντες ἐν ᾅδῃ· ἀλλὰ μόνος ἐν νεκροῖς
among the-dead as all in Hades but alone among the-dead
ἐλεύθερος. Υἱὸς ἀνθρώπου καλεῖται, οὐχ ὡς ἕκαστος ἡμῶν
free Son of-man he-is-called not as each of-us
ἐκ γῆς τὴν γέννησιν ἐσχηκὼς, ἀλλ᾽ ἐρχόμενος ἐπὶ τῶν
from earth the birth having-had but coming on the
νεφελῶν κρῖναι ζῶντας καὶ νεκρούς. Κύριος καλεῖται, οὐ
clouds to-judge living and dead Lord he-is-called not
καταχρηστικῶς ὡς οἱ ἐν ἀνθρώποις, ἀλλὰ ὡς φυσικὴν
by-misuse-of-the-term as those among men but as natural
καὶ ἀΐδιον ἔχων κυριείαν. Ἰησοῦς καλεῖται φερωνύμως,
and eternal having lordship Jesus he-is-called fitly-named
ἐκ τῆς σωτηριώδους ἰάσεως ἔχων τὴν προσηγορίαν. Υἱὸς
from the saving healing having the name Son

καλεῖται, οὐ θετικῶς προαχθεὶς, ἀλλὰ φυσικῶς γεννηθείς.
he-is-called not by-adoption advanced but by-nature begotten
Καὶ πολλαὶ τοῦ Σωτῆρος ἡμῶν εἰσιν αἱ προσηγορίαι. Ἵνα
and many of-the Savior our are the names that
τοίνυν μὴ τὸ πολυώνυμον τῆς προσηγορίας πολλοὺς υἱοὺς
therefore not the many-named of-the name many sons
ποιήσῃ σε νομίζειν· καὶ διὰ τὰς πλάνας τῶν αἱρετικῶν,
may-make you to-think and because-of the errors of-the heretics
τῶν λεγόντων ἄλλον μὲν εἶναι τὸν Χριστὸν, ἄλλον δὲ τὸν
those saying another indeed to-be — Christ another and —
Ἰησοῦν, ἄλλον δὲ τὴν θύραν, καὶ τὰ λοιπά· προασφαλίζεταί
Jesus another and the door and the rest secures-beforehand
σε ἡ πίστις, λέγουσα καλῶς· εἰς ἕνα Κύριον Ἰησοῦν Χριστόν·
you the faith saying well in one Lord Jesus Christ
εἰ γὰρ καὶ πολλαὶ αἱ προσηγορίαι, ἀλλ' ἓν τὸ ὑποκείμενον.
if for even many the names yet one the subject
5 Ἑκάστῳ δὲ ποικίλος ὁ Σωτὴρ γίνεται πρὸς τὸ συμφέρον.
to-each and various the Savior becomes for the profit
Τοῖς μὲν γὰρ εὐφροσύνης χρείαν ἔχουσιν, ἄμπελος γίνεται·
to-those indeed for of-gladness need having a-vine he-becomes
τοῖς δὲ χρείαν ἔχουσιν εἰσελθεῖν, ἕστηκε θύρα· καὶ τοῖς
to-those and need having to-enter he-stands a-door and to-those
χρείαν ἔχουσι προσενέγκαι τὰς εὐχὰς, ἕστηκε μεσίτης
need having to-offer the prayers stands mediator
ἀρχιερεύς. Πάλιν τοῖς ἔχουσιν ἁμαρτίας γίνεται πρόβατον,
high-priest again to-those having sins he-becomes a-sheep
ἵνα ὑπὲρ αὐτῶν σφαγιασθῇ. Τοῖς πᾶσι γίνεται πάντα,
that for them he-may-be-slaughtered to-the all he-becomes all-things
μένων αὐτὸς κατὰ φύσιν ὅπερ ἐστί. Μένων γὰρ καὶ ἔχων
remaining himself by nature what he-is remaining for and having
τὸ τῆς υἱότητος ἀληθῶς ἀπαράτρεπτον ἀξίωμα, κάλλιστος
the of-the sonship truly unchangeable dignity most-excellent

οἷά τις ἰατρὸς καὶ διδάσκαλος συμπαθὴς, συμπεριφέρεται
as some physician and teacher sympathetic he-accommodates-himself
ταῖς ἡμετέραις ἀσθενείαις· Κύριος ὢν κατὰ ἀλήθειαν, οὐκ
to-the our weaknesses Lord being in truth not
ἐκ προκοπῆς τὸ κυριεύειν λαβὼν, ἀλλ᾽ ἐκ φύσεως τὸ τῆς
from progress the to-rule having-received but from nature the of-the
κυριότητος ἔχων ἀξίωμα· καὶ οὐ καταχρηστικῶς ὡς ἡμεῖς
lordship having dignity and not by-misuse-of-the-term as we
Κύριος καλούμενος, ἀλλὰ τῇ ἀληθείᾳ κύριος ὤν· ἐπειδὴ
Lord being-called but in-the truth lord being since
νεύματι. Πατρὸς κυριεύει τῶν οἰκείων δημιουργημάτων.
by-the-nod of-the-Father he-rules the own works
Ἡμεῖς μὲν γὰρ ἔχομεν τὸ κυριεύειν ἀνθρώπων ἰσοτίμων
we indeed for have the to-rule men of-equal-honor
καὶ ὁμοιοπαθῶν, πολλάκις δὲ καὶ προγενεστέρων· καὶ νέος
and of-like-passions often but also older and a-young
πολλάκις δεσπότης οἰκετῶν ἄρχει πρεσβυτέρων. Ἐπὶ δὲ τοῦ
often master servants rules older but of the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ κυριεύειν οὐχ οὕτως, ἀλλὰ
Lord our Jesus Christ the to-rule not so but
πρῶτον ποιητὴς, εἶτα Κύριος· πρῶτον ἐποίησε θελήματι
first maker then Lord first he-made by-the-will
Πατρὸς τὰ πάντα, εἶτα κυριεύει τῶν ὑπ᾽ αὐτοῦ γενομένων.
of-the-Father the all-things then he-rules the-things by him made
Χριστὸς ὁ Κύριός ἐστιν ὁ τεχθεὶς ἐν πόλει Δαβίδ. 6
Christ the Lord is the-one born in the-city of-David
Καὶ θέλεις γνῶναι, ὅτι σὺν τῷ Πατρὶ καὶ πρὸ τῆς
and do-you-wish to-know that with the Father even before the
ἐνανθρωπήσεώς ἐστι Χριστὸς Κύριος· ἵνα μὴ μόνον τῇ
incarnation is Christ Lord that not only by-the
πίστει παραδέξῃ τὸ λεγόμενον, ἀλλὰ καὶ ἀπόδειξιν
faith you-may-accept the-thing said but also proof

λάβῃς ἀπὸ τῆς Παλαιᾶς Γραφῆς; ἐλθὲ ἐπὶ τὴν πρώτην
you-may-take from the Old Scripture come to the first
βίβλον τὴν Γένεσιν· λέγει ὁ Θεός· Ποιήσωμεν ἄνθρωπον,
book the Genesis says — God let-us-make man
οὐ, κατ᾽ εἰκόνα ἐμὴν, ἀλλὰ, κατ᾽ εἰκόνα ἡμετέραν·
not according-to image my but according-to image our
καὶ μετὰ τὸ γενέσθαι τὸν Ἀδὰμ, φησί· Καὶ ἐποίησε Κύριος
and after the to-become — Adam he-says and made the-Lord
τὸν ἄνθρωπον· κατ᾽ εἰκόνα Θεοῦ ἐποίησεν αὐτόν. Οὐ γὰρ
the man according-to the-image of-God he-made him not for
περιώρισεν εἰς τὸν Πατέρα μόνον τὸ τῆς θεότητος ἀξίωμα,
he-limited to the Father only the of-the godhead dignity
ἀλλὰ συμπεριέλαβε καὶ τὸν Υἱόν· ἵνα δειχθῇ, ὅτι ὁ
but included also the Son that it-might-be-shown that the
ἄνθρωπος οὐ μόνον Θεοῦ ποίημα, ἀλλὰ καὶ τοῦ Κυρίου
man not only of-God a-work but also of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὄντος καὶ αὐτοῦ Θεοῦ ἀληθινοῦ.
our Jesus Christ being also himself God true
Οὗτος ὁ Κύριος ὁ τῷ Πατρὶ συνεργαζόμενος,
this the Lord the-one with-the Father working-together
συνήργησε καὶ ἐπὶ Σοδόμων, κατὰ τὴν λέγουσαν
worked-with-him also in-the-case-of Sodom according-to the saying
Γραφήν· Καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα πῦρ
Scripture and the-Lord rained upon Sodom and Gomorrah fire
καὶ θεῖον, παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ. Οὗτος ὁ Κύριος
and brimstone from the-Lord out-of the heaven this the Lord
ὤφθη τῷ Μωϋσεῖ πάλιν ὡς ἐδύνατο ἰδεῖν. Φιλάνθρωπος
appeared — to-Moses again as he-could to-see man-loving
γὰρ ὁ Κύριος, ἀεὶ συμπεριφερόμενος ἡμετέραις ἀσθενείαις.
for the Lord always accommodating-himself to-our weaknesses

Καὶ ἵνα δὲ γνῷς, ὅτι οὗτός ἐστιν ὁ τῷ Μωϋσεῖ 7
and that too you-may-know that this-one is the-one — to-Moses
ὀφθεὶς, δέξαι μαρτυρίαν Παύλου, λέγοντος· Ἔπινον γὰρ
having-appeared receive a-testimony of-Paul saying they-drank for
ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ
from a-spiritual following rock the and rock was —
Χριστός· καὶ πάλιν· Πίστει Μωϋσῆς κατέλιπεν Αἴγυπτον·
Christ and again by-faith Moses left Egypt
καὶ μετ᾽ ὀλίγα φησί· Κρείττονα πλοῦτον ἡγησάμενος τὸν
and after a-little he-says greater riches having-deemed the
ὀνειδισμὸν τοῦ Χριστοῦ, τῶν ἐν Αἰγύπτῳ θησαυρῶν.
reproach — of-Christ than-the in Egypt treasures
Οὗτος ὁ Μωϋσῆς φησι πρὸς αὐτόν· Ἐμφάνισόν μοι
this — Moses says to him show me
σεαυτόν. Βλέπεις, ὅτι καὶ οἱ προφῆται τότε ἔβλεπον τὸν
yourself you-see that also the prophets then saw —
Χριστὸν, ἀλλὰ καθὸ ἐχώρουν ἕκαστος· Ἐμφάνισόν μοι
Christ but as-far-as could-contain each show me
σεαυτὸν, γνωστῶς ἴδω σε. Ὁ δέ φησι· Οὐδεὶς ὄψεται
yourself knowingly let-me-see you he but says no-one shall-see
τὸ πρόσωπόν μου, καὶ ζήσεται. Διὰ τοῦτο τοίνυν,
the face my and live because-of this therefore
ἐπειδὴ τὸ τῆς θεότητος πρόσωπον οὐδεὶς ἠδύνατο ἰδεῖν
since the of-the godhead face no-one could to-see
ζῶν, ἀνέλαβε τὸ τῆς ἀνθρωπότητος πρόσωπον, ἵνα τοῦτο
living he-took-up the of-the humanity face that this
ἰδόντες ζήσωμεν· καὶ ὅτε δὲ ἠθέλησε καὶ αὐτὸ τοῦτο
having-seen we-may-live and when too he-wished also this very-thing
δεῖξαι μετ᾽ ὀλίγης ἀξίας, ὅτε τὸ πρόσωπον αὐτοῦ ἔλαμψεν
to-show with little dignity when the face his shone
ὡς ὁ ἥλιος, οἱ μαθηταὶ πίπτουσι φοβηθέντες. Εἰ δὲ
as the sun the disciples fall having-feared if and

τὸ τοῦ σώματος πρόσωπον λάμψαν, οὐ καθὸ ἐδύνατο
the of-the body face having-shone not as-far-as could
ὁ ἐνεργῶν, ἀλλὰ καθὸ ἐχώρουν οἱ μαθηταὶ, ἐφόβησεν
the-one working but as-far-as could-contain the disciples frightened
αὐτοὺς, καὶ ὅμως ἐνέγκαι οὐκ ἐδυνήθησαν· πῶς εἰς τὸ
them and yet to-bear not they-could how at the
τῆς θεότητος ἀξίωμα ἀτενίσαι τις ἠδύνατο. Μέγα, φησὶν
of-the godhead dignity to-gaze anyone could great says
ὁ Κύριος, ἐπιθυμεῖς, ὦ Μωϋσῆ· καὶ ἀποδέχομαί σου τὴν
the Lord you-desire O Moses and I-accept your the
ἄπληστον ἐπιθυμίαν, καὶ τοῦτόν σοι τὸν λόγον ποιήσω·
insatiable desire and this for-you the word I-will-do
ἀλλὰ καθὸ χωρεῖς. Ἰδοὺ τίθημί σε εἰς τὴν ὀπὴν τῆς
but as-far-as you-contain behold I-set you in the cleft of-the
πέτρας· ὡς γὰρ μικρὸς, μενεῖς ἐν μικρῷ περιγραφῇ.
rock as for small you-will-remain in small compass
8 Ὧδέ μοι λοιπὸν ἀσφάλισον, διὰ τοὺς Ἰουδαίους, τὸ
here me henceforth secure because-of the Jews the-thing
λεχθησόμενον· ὁ γὰρ σκοπὸς ἡμῖν ἀποδεῖξαι, ὅτι ἦν παρὰ τῷ
to-be-said the for aim to-us to-prove that was with the
Πατρὶ ὁ Κύριος Ἰησοῦς Χριστὸς Λέγει τοίνυν Κύριος πρὸς
Father the Lord Jesus Christ says therefore the-Lord to
τὸν Μωϋσῆν· Ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ
— Moses I will-pass-by before you in-the glory
μου, καὶ καλέσω ἐν ὀνόματι Κυρίου ἐναντίον σου. Κύριος ὢν,
my and I-will-call in the-name of-the-Lord before you Lord being
ποῖον Κύριον καλεῖ; Καὶ βλέπεις, ὅπως ἐπικεκαλυμμένως
what Lord does-he-call and you-see how covertly
ἐδίδασκε τὸ εὐσεβὲς περὶ Πατρὸς καὶ Υἱοῦ δίδαγμα. Καὶ
he-taught the pious about Father and Son teaching and
πάλιν ἐν τοῖς ἑξῆς αὐτολεξεὶ γέγραπται· Καὶ κατέβη
again in the-things following word-for-word it-is-written and came-down

Κύριος ἐν νεφέλῃ, καὶ παρέστη αὐτῷ ἐκεῖ, καὶ ἐκάλεσε
the-Lord in a-cloud and stood-by him there and called
τῷ ὀνόματι Κυρίου· καὶ παρῆλθε Κύριος πρὸ προσώπου
on-the name of-the-Lord and passed-by the-Lord before the-face
αὐτοῦ, καὶ ἐκάλεσεν· Κύριος, Κύριος οἰκτίρμων καὶ ἐλεήμων
his and called Lord Lord compassionate and merciful
μακρόθυμος καὶ πολυέλεος καὶ ἀληθινὸς, καὶ δικαιοσύνην
long-suffering and very-merciful and true and righteousness
διατηρῶν, καὶ ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας
keeping and doing mercy for thousands taking-away lawlessness
καὶ ἀδικίας καὶ ἁμαρτίας. Εἶτα ἑξῆς, κύψας Μωϋσῆς
and wrongdoing and sin then next having-bowed Moses
καὶ προσκυνήσας ἐνώπιον τοῦ Κυρίου τοῦ καλοῦντος
and having-worshiped before the Lord the-one calling-on
τὸν Πατέρα, λέγει· Συμπορεύθητι δὴ, Κύριε, μεθ᾽ ἡμῶν.
the Father says go-with now O-Lord with us
Ἔχεις ταύτην πρώτην ἀπόδειξιν· δέξαι καὶ δευτέραν 9
you-have this first proof receive also a-second
φανεράν. Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν
manifest said the Lord to-the Lord my sit at the-right
μου. Κύριος Κυρίῳ ταῦτα λέγει, οὐ δούλῳ· ἀλλὰ Κυρίῳ
my Lord to-Lord these-things says not to-a-slave but to-Lord
μὲν τῶν πάντων, Υἱῷ δὲ αὐτοῦ, ᾧ πάντα ὑπέταξεν.
indeed of-the all-things to-Son but his to-whom all-things he-subjected
Ὅταν δὲ εἴπῃ, ὅτι πάντα αὐτῷ ὑποτέτακται, δῆλον, ὅτι
when but he-says that all-things to-him are-subjected clear that
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα, καὶ τὰ ἑξῆς· ἵνα
except the-one having-subjected to-him the all-things and the rest that
ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσι. Κυριός ἐστι τῶν πάντων ὁ
may-be — God the all-things in all Lord is of-the all-things the
μονογενὴς Υἱός· Υἱὸς δὲ τοῦ Πατρὸς εὐπειθὴς, οὐχ ἁρπάσας
only-begotten Son Son but of-the Father obedient not having-seized

τὸ κυριεύειν, ἀλλὰ παρ᾽ αὐτοπροαιρέτου λαβὼν φυσικῶς.
the to-rule but from self-chosen having-received by-nature
Οὔτε γὰρ ὁ Υἱὸς ἥρπασεν, οὔτε Πατὴρ ἐφθόνησε τῆς
neither for the Son seized nor the-Father begrudged the
μεταδόσεως. Αὐτός ἐστιν ὁ λέγων· Πάντα μοι παρεδόθη
imparting he is the-one saying all-things to-me were-delivered
ὑπὸ τοῦ Πατρός μου· παρεδόθη μοι, οὐχ ὡς πρότερον μὴ
by the Father my were-delivered to-me not as before not
ἔχοντι· καὶ τηρῶ καλῶς, οὐκ ἀποστερῶν τὸν δεδωκότα.
having and I-keep-them well not depriving the-one having-given
10 Κύριος τοίνυν ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ· Κύριος ὁ τεχθεὶς
Lord therefore is the Son — of-God Lord the-one born
ἐν Βηθλεὲμ τῆς Ἰουδαίας, κατὰ τὸν εἰρηκότα τοῖς
in Bethlehem — of-Judea according-to the having-said to-the
ποιμέσιν ἄγγελον· Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ὅτι
shepherds angel I-bring-good-news to-you of-joy great that
ἐτέχθη ὑμῖν Χριστὸς Κύριος σήμερον ἐν πόλει Δαβίδ· περὶ
was-born to-you Christ the-Lord today in the-city of-David about
οὗ φησιν ἀλλαχοῦ τῶν ἀποστόλων τις· Τὸν λόγον ὃν
whom says elsewhere of-the apostles one the word which
ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ
he-sent to-the sons of-Israel preaching peace through
Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος. Ὅταν δὲ εἴπῃ
Jesus Christ this-one is of-all Lord when and he-says
τὸ, πάντων, μηδὲν ὑπεξέλῃς τῆς κυριότητος. Εἴτε γὰρ
the of-all nothing you-should-exempt from-the lordship whether for
ἄγγελοι, εἴτε ἀρχάγγελοι· εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· εἴτε τι
angels or archangels or principalities or powers or any
ὑπὸ τῶν ἀποστόλων ὀνομαζόμενον γενητὸν, πάντα ὑπὸ τὴν
by the apostles named created-thing all-things under the
κυριότητα τοῦ Υἱοῦ τυγχάνει. Ἀγγέλων ἐστὶ Κύριος, καθὼς
lordship of-the Son are of-angels he-is Lord as

ἔχεις ἐν Εὐαγγελίοις, ὅτι Τότε ἀπέστη ὁ διάβολος ἀπ'
you-have in the-Gospels that then departed the devil from
αὐτοῦ, καὶ οἱ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ· οὐ
him and the angels came and ministered to-him not
γὰρ εἶπεν, ὅτι ἐβοήθουν αὐτῷ, ἀλλὰ, διηκόνουν αὐτῷ· ὅπερ
for he-said that they-helped him but they-ministered to-him which
ἐστὶ δουλικῶς. Μέλλοντος αὐτοῦ γεννᾶσθαι ἐκ Παρθένου,
is slavishly being-about he to-be-born of a-Virgin
ὑπηρέτει τότε ὁ Γαβριὴλ, οἰκεῖον ἀξίωμα λαβὼν τὴν
served then — Gabriel as-own dignity having-received the
ὑπηρεσίαν αὐτοῦ. Μέλλοντος αὐτοῦ πορεύεσθαι εἰς Αἴγυπτον,
service his being-about he to-go into Egypt
ἵνα καταλύσῃ τὰ χειροποίητα τῆς Αἰγύπτου, πάλιν
that he-might-destroy the handmade-things — of-Egypt again
ἄγγελος κατ' ὄναρ φαίνεται τῷ Ἰωσήφ. Σταυρωθέντος
an-angel in a-dream appears — to-Joseph having-been-crucified
αὐτοῦ καὶ ἀναστάντος, ὁ ἄγγελος εὐηγγελίσατο, καὶ λέγει
he and having-risen the angel brought-the-news and says
ταῖς γυναιξὶν ὡς καλὸς οἰκέτης· Πορευθεῖσαι, εἴπατε τοῖς
to-the women as a-good servant having-gone tell the
μαθηταῖς αὐτοῦ, ὅτι ἀνέστη, καὶ προάγει ὑμᾶς εἰς τὴν
disciples his that he-has-risen and goes-before you into —
Γαλιλαίαν· ἰδοὺ εἶπον ὑμῖν· μονονουχὶ τοῦτο λέγων· Οὐ
Galilee behold I-have-told you all-but this saying not
παρέβην τὸ πρόσταγμα, μαρτύρομαι τὸ εἰρηκέναι ὑμῖν· ἵν'
I-transgressed the command I-testify the to-have-told you that
ἐὰν ἀμελήσητε, μὴ κατ' ἐμοῦ ᾖ τὰ τῆς μέμψεως, ἀλλὰ
if you-neglect(-it) not against me be the-things of-the blame but
κατὰ τῶν ἀμελησάντων. Οὗτος τοίνυν ἐστὶν ὁ εἷς Κύριος
against those having-neglected this therefore is the one Lord
Ἰησοῦς Χριστὸς, περὶ οὗ καὶ νῦν τὸ ἀνάγνωσμα λέγει· Καὶ
Jesus Christ about whom also now the reading says even

γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ πολλοί, εἴτε ἐν οὐρανῷ,
for if-indeed there-are so-called gods many whether in heaven
εἴτε ἐπὶ γῆς, καὶ ἑξῆς, ἡμῖν δὲ εἷς ὁ Θεὸς ὁ Πατὴρ, ἐξ
or on earth and the-rest to-us but one — God the Father from
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς
whom the all-things and we for him and one Lord Jesus
Χριστὸς, δι᾽ οὗ τὰ πάντα καὶ ἡμεῖς δι᾽ αὐτοῦ.
Christ through whom the all-things and we through him
11 Ἰησοῦς δὲ Χριστὸς καλεῖται διωνύμως· Ἰησοῦς διὰ τὸ
Jesus and Christ he-is-called with-two-names Jesus because-of the
σώζειν, Χριστὸς διὰ τὸ ἱερατεύειν. Καὶ τοῦτο γινώσκων
to-save Christ because-of the to-be-priest and this knowing
ὁ θεσπέσιος τῶν προφητῶν Μωϋσῆς, ἀνδράσι δυσὶ τοῖς
the divinely-spoken of-the prophets Moses on-men two the
πάντων ἐγκρίτοις τὰς δύο ταύτας προσηγορίας ἐχαρίσατο·
of-all chosen the two these names bestowed
τὸν μὲν οἰκεῖον τῆς ἀρχῆς διάδοχον Αὐσῆν, Ἰησοῦν
the indeed own of-the rule successor Hoshea Jesus
μετονομάσας· τὸν δὲ οἰκεῖον ἀδελφὸν τὸν Ἀαρὼν ἐπονομάσας
having-renamed the but own brother — Aaron having-surnamed
Χριστόν· ἵνα διὰ δύο ἀνθρώπων ἐγκρίτων, τὸ ἀρχιερατικὸν
Christ that through two men chosen the high-priestly
ἅμα καὶ βασιλικὸν τοῦ μέλλοντος ἑνὸς Ἰησοῦ Χριστοῦ
together and royal of-the coming one Jesus Christ
παραστήσῃ. Ἀρχιερεὺς μὲν γάρ ἐστιν ὁ Χριστὸς κατὰ τὸν
he-might-represent high-priest indeed for is — Christ like —
Ἀαρών· ἐπειδὴ οὐχ ἑαυτὸν ἐδόξασε γενέσθαι ἀρχιερέα, ἀλλ᾽
Aaron since not himself he-glorified to-become high-priest but
ὁ λαλήσας πρὸς αὐτόν· Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα
the-one having-spoken to him you are priest for the age
κατὰ τὴν τάξιν Μελχισεδέκ. Τύπον δὲ ἔφερεν αὐτοῦ
according-to the order of-Melchizedek the-type and bore his

ὁ τοῦ Ναυῆ Ἰησοῦς κατὰ πολλά. Ἀρξάμενος γὰρ ἄρχειν
the — of-Nun Jesus in many-things having-begun for to-rule
τοῦ λαοῦ, ἤρξατο ἀπὸ τοῦ Ἰορδάνου· ὅθεν καὶ ὁ Χριστὸς
the people he-began from the Jordan whence also — Christ
βαπτισθεὶς ἤρξατο εὐαγγελίζεσθαι. Δώδεκα δὲ διαιροῦντας
having-been-baptized began to-preach-the-gospel twelve and dividing
τὴν κληρονομίαν καθίστησιν ὁ τοῦ Ναυῆ υἱός· καὶ δώδεκα
the inheritance appoints the — of-Nun son and twelve
τοὺς ἀποστόλους, κήρυκας τῆς ἀληθείας εἰς πᾶσαν τὴν
the apostles heralds of-the truth into all the
οἰκουμένην ἀποστέλλει ὁ Ἰησοῦς. Πιστεύσασαν Ῥαὰβ τὴν
world sends — Jesus having-believed Rahab the
πόρνην ἔσωσεν ὁ τυπικός· ὁ δὲ ἀληθής φησιν· Ἰδοὺ οἱ
harlot saved the figurative-one the but true-one says behold the
τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
tax-collectors and the harlots go-before you into the kingdom
τοῦ Θεοῦ. Ἀλαλαγμῷ μόνον ἐπὶ τοῦ τυπικοῦ κατέπεσε
— of-God with-a-shout only in-the-case-of the figurative-one fell-down
τὰ τείχη τῆς Ἱεριχώ· καὶ διὰ τὸ εἰπεῖν τὸν Ἰησοῦν, Οὐ
the walls — of-Jericho and because-of the to-have-said — Jesus not
μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, πέπτωκεν ὁ ἀντικρὺς ἡμῶν
— shall-be-left here stone upon stone has-fallen the opposite us
τῶν Ἰουδαίων ναός, οὐχ ὅτ᾽ ἡ ἀπόφασις τοῦ πεσεῖν αἰτία,
of-the Jews temple not that the sentence of-the to-fall the-cause
ἀλλ᾽ ὅτι ἡ ἁμαρτία τῶν παρανόμων γέγονε τοῦ πεσεῖν αἰτία.
but that the sin of-the lawless became of-the to-fall the-cause
Εἷς ἐστι Κύριος Ἰησοῦς Χριστὸς, ὄνομα θαυμαστὸν ὑπὸ 12
one is Lord Jesus Christ a-name wonderful by
τῶν προφητῶν πλαγίως προαναφωνούμενον· λέγει γὰρ
the prophets obliquely proclaimed-beforehand says for
Ἡσαΐας ὁ προφήτης· Ἰδοὺ ὁ Σωτήρ σοι παραγίνεται,
Isaiah the prophet behold the Savior to-you comes

ἔχων τὸν ἑαυτοῦ μισθόν. Σωτὴρ δὲ παρὰ Ἑβραίοις
having the his-own reward Savior and among Hebrews
ὁ Ἰησοῦς ἑρμηνεύεται· τὸ γὰρ Κυριοκτόνον τῶν
— Jesus is-interpreted the for Lord-slaying of-the
Ἰουδαίων προβλέπουσα ἡ προφητικὴ χάρις, ἐκάλυψε τὴν
Jews foreseeing the prophetic grace veiled the
προσηγορίαν, ἵνα μὴ ἐκ τοῦ προειδέναι σαφῶς, ἑτοίμως
name that not from the to-know-beforehand clearly readily
ἐπιβουλεύσωσιν, Ἰησοῦς δὲ ἐκλήθη, οὐχ ὑπὸ ἀνθρώπων,
they-might-plot Jesus and he-was-called not by men
ἀλλ' ὑπὸ ἀγγέλου φανερῶς· οὐκ ἰδίᾳ ἐξουσίᾳ ἐλθόντος,
but by an-angel openly not by-his-own authority having-come
ἀλλὰ δυνάμει Θεοῦ ἀποσταλέντος, τοῦ λέγοντος πρὸς
but by-the-power of-God sent the-one saying to
τὸν Ἰωσήφ· Μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά
— Joseph not fear to-take Mary the wife
σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου ἐστί.
your the for in her begotten from the-Spirit Holy is
Τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Καὶ
she-will-bear and a-son and you-will-call the name his Jesus and
τὴν αἰτίαν τῆς προσηγορίας ἀποδιδοὺς εὐθέως λέγει· Αὐτὸς
the cause of-the name rendering at-once he-says he
γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
for will-save the people his from the sins their
Ὁ μηδέπω γεννηθεὶς πῶς λαὸν ἔχει, νόησον, εἰ μὴ
the-one not-yet born how a-people he-has consider if not
καὶ πρὸ τοῦ γεννηθῆναι ἦν. Καὶ τοῦτο ὁ προφήτης ἐκ
also before the to-be-born he-was and this the prophet from
προσώπου αὐτοῦ φησιν· Ἐκ κοιλίας μητρός μου ἐκάλεσε τὸ
the-person his says from the-womb of-mother my he-called the
ὄνομά μου· διὰ τὸ προλέγειν τὸν ἄγγελον, ὅτι Ἰησοῦς
name my because-of the to-foretell the angel that Jesus

κληθήσεται. Καὶ πάλιν περὶ τῆς ὑπὸ Ἡρώδου ἐπιβουλῆς
he-will-be-called and again about the by Herod plot
λέγει· Καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψέ με.
he-says and under the shelter of-the hand his he-hid me
Ἰησοῦς τοίνυν ἐστὶ κατὰ μὲν Ἑβραίους Σωτὴρ, κατὰ 13
Jesus therefore is according-to indeed Hebrews Savior according-to
δὲ τὴν Ἑλλάδα γλῶσσαν, ὁ ἰώμενος. Ἐπειδὴ ἰατρός
but the Greek tongue the-one healing since a-physician
ἐστι ψυχῶν καὶ σωμάτων, καὶ θεραπευτὴς πνευμάτων·
he-is of-souls and bodies and healer of-spirits
τυφλῶν μὲν αἰσθητῶν θεραπευτὴς, φωταγωγῶν δὲ τὰς
of-blind indeed sensible healer giving-light but to-the
διανοίας· χωλῶν φαινομένων ἰατρὸς, καὶ ποδηγῶν τοὺς
minds of-lame visible a-physician and guiding the
ἁμαρτωλοὺς εἰς μετάνοιαν· λέγων τῷ παραλυτικῷ· Μηκέτι
sinners to repentance saying to-the paralytic no-longer
ἁμάρτανε· καὶ, Ἆρον τὸν κράββατον σὸν καὶ περιπάτει.
sin and take-up the bed your and walk
Ἐπειδὴ γὰρ διὰ τὴν τῆς ψυχῆς ἁμαρτίαν παρελύθη
since for because-of the of-the soul sin was-paralyzed
τὸ σῶμα προεθεράπευσε τὴν ψυχὴν, ἵνα ἐπαγάγῃ καὶ
the body he-healed-first the soul that he-might-bring also
τῷ σώματι τὴν ἴασιν. Εἴ τις τοίνυν πάσχει τὴν ψυχὴν
to-the body the healing if anyone therefore suffers in-the soul
ἐν ἁμαρτίαις, ἔχει τὸν ἰατρόν· καὶ εἴ τις ὀλιγόπιστος
in sins he-has the physician and if anyone of-little-faith
ἐνταῦθα, λεγέτω πρὸς αὐτόν· Βοήθει μου τῇ ἀπιστίᾳ. Εἴ
here let-him-say to him help my the unbelief if
τις καὶ σωματικοῖς περιβέβληται πάθεσι, μὴ ἀπιστείτω,
anyone also by-bodily is-surrounded sufferings not let-him-disbelieve

ἀλλὰ προσερχέσθω (θεραπεύει γὰρ καὶ ταῦτα), καὶ
but let-him-approach he-heals for also these and
γινωσκέτω, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστός.
let-him-know that — Jesus is — Christ

14 Ἰουδαῖοι γὰρ καταδέχονται τὸ εἶναι αὐτὸν Ἰησοῦν· τὸ δὲ
Jews for accept the to-be him Jesus the but
καὶ Χριστὸν εἶναι τοῦτον, οὐκέτι. Διὰ τοῦτο λέγει ὁ
also Christ to-be this-one no-longer because-of this says the
Ἀπόστολος· Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος,
Apostle who is the liar if not the-one denying
ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; Χριστὸς δέ ἐστιν
that Jesus not is — Christ Christ and is
ἀρχιερεὺς, ἀπαράβατον ἔχων τὴν ἱερωσύνην· οὔτε ἀπὸ
high-priest an-untransferable having the priesthood neither from
χρόνων ἀρξάμενος τῆς ἱερατείας οὔτε διάδοχον ἕτερον
times having-begun of-the priesthood nor a-successor another
ἔχων τῆς ἀρχιερατείας· καθὼς ἤκουσας ἐν τῇ Κυριακῇ
having of-the high-priesthood as you-heard on the Lord's-day
διαλεγομένων ἡμῶν ἐπὶ τῆς συνάξεως, εἰς τὸ, Κατὰ τὴν
discoursing we at the assembly on the according-to the
τάξιν Μελχισεδέκ. Οὐκ ἐκ διαδοχῆς σωμάτων λαβὼν
order of-Melchizedek not from succession of-bodies having-received
τὴν ἀρχιερωσύνην, οὐδὲ ἐλαίῳ σκευαστῷ χρισθεὶς, ἀλλὰ
the high-priesthood nor with-oil compounded anointed but
πρὸ τῶν αἰώνων ὑπὸ τοῦ Πατρός· καὶ τοσούτῳ διαφέρων
before the ages by the Father and by-so-much differing
τῶν ἄλλων, ὅσῳ μεθ' ὁρκωμοσίας ἐστὶν ἱερεύς.
from-the others by-as-much-as with oath-taking he-is priest
Οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς, ὁ δὲ μεθ'
those indeed for without oath-taking are priests he but with
ὁρκωμοσίας διὰ τοῦ λέγοντος· Ὤμοσε Κύριος, καὶ οὐ
oath-taking through the-one saying swore the-Lord and not

μεταμεληθήσεται. Αὔταρκες μὲν ἦν εἰς ἀσφάλειαν καὶ τὸ
will-repent sufficient indeed was for security also the
βούλεσθαι μόνον Πατέρα· διπλασίων δὲ τῆς ἀσφαλείας ὁ
to-will only the-Father twofold but of-the security the
τρόπος, τὸ μετὰ τῆς βουλήσεως καὶ ὅρκον παρακολουθῆσαι·
manner the with the will also an-oath to-follow
Ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον
that through two things unchangeable in which impossible
ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν τῆς πίστεως,
to-lie for-God strong encouragement we-may-have of-the faith
οἱ Χριστὸν Ἰησοῦν Υἱὸν Θεοῦ καταδεχόμενοι·
we-who Christ Jesus Son of-God accept
Τοῦτον τὸν Χριστὸν παραγενόμενον ἠρνήσαντο μὲν οἱ 15
this — Christ having-come denied indeed the
Ἰουδαῖοι, δαίμονες δὲ ὡμολόγησαν. Ἀλλ' οὐκ ἠγνόει
Jews demons but confessed but not was-ignorant-of
τοῦτον ὁ προπάτωρ Δαβὶδ, λέγων· Ἡτοίμασα λύχνον
him the forefather David saying I-prepared a-lamp
τῷ Χριστῷ μου. Καὶ οἱ μὲν λύχνον εἶναι τὸ λαμπρὸν
— for-Christ my and some indeed a-lamp to-be the brightness
τῆς προφητείας ἡρμήνευσαν· οἱ δὲ τὸν λύχνον, τὴν
of-the prophecy interpreted others but the lamp the
ἀναληφθεῖσαν ἐκ Παρθένου σάρκα, κατὰ τὸ ἐν τῷ
taken-up from the-Virgin flesh according-to the-thing in the
Ἀποστόλῳ· Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις
Apostle we-have but the treasure this in earthen
σκεύεσιν. Οὐκ ἠγνόει τοῦτον ὁ προφήτης λέγων· Καὶ
vessels not was-ignorant-of him the prophet saying and
ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ. Ἤδει
announcing to men — Christ his knew
τοῦτον καὶ Μωσῆς, ἤδει τοῦτον καὶ Ἡσαΐας, ἤδει τοῦτον
him also Moses knew him also Isaiah knew him

καὶ Ἱερεμίας. οὐδεὶς τῶν προφητῶν ἠγνόει τοῦτον.
also Jeremiah none of-the prophets was-ignorant-of him
Ἐπέγνωσαν τοῦτον καὶ δαίμονες· Ἐπετίμα γὰρ αὐτοῖς· καί
recognized him also demons he-rebuked for them and
φησιν· ὅτι ᾔδεισαν αὐτὸν Χριστὸν εἶναι. Ἀρχιερεῖς ἠγνόησαν,
he-says that they-knew him Christ to-be high-priests were-ignorant
καὶ δαίμονες ὡμολόγησαν· ἀρχιερεῖς ἠγνόησαν, καὶ γυνὴ
and demons confessed high-priests were-ignorant and a-woman
Σαμαρεῖτις ἐκήρυσσε, λέγουσα· Δεῦτε, ἴδετε ἄνθρωπον, ὃς
Samaritan proclaimed saying come see a-man who
εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;
told me all-things as-many-as I-did — this-one is — Christ
16 Οὗτος Ἰησοῦς Χριστός ἐστιν, ὁ παραγενόμενος ἀρχιερεὺς
this Jesus Christ is the-one having-come high-priest
τῶν μελλόντων ἀγαθῶν· ὁ διὰ τὸ ἄφθονον τῆς
of-the coming good-things the-one because-of the ungrudging of-the
θεότητος πᾶσιν ἡμῖν μεταδοὺς τῆς ἑαυτοῦ προσηγορίας.
godhead to-all us having-imparted of-the his-own name
Βασιλεῖς μὲν γὰρ ἄνθρωποι, ἀκοινώνητον πρὸς ἀνθρώπους
kings indeed for men incommunicable toward men
ἔχουσι τῆς βασιλείας τὴν προσηγορίαν· Ἰησοῦς δὲ Χριστὸς
have of-the kingship the name Jesus but Christ
Θεοῦ Υἱὸς ὢν, Χριστιανοὺς καλεῖσθαι ἡμᾶς κατηξίωσεν.
of-God Son being Christians to-be-called us deigned
Ἀλλ' ἐρεῖ τις· Καινὸν τὸ ὄνομα τῶν Χριστιανῶν, καὶ πρὸ
but will-say someone new the name of-the Christians and before
τούτου οὐκ ἐπολιτεύετο. Καὶ τὰ καινοποιούμενα πολλάκις
this not it-was-current and the-things newly-made often
ἀντιλέγεται διὰ τὸ ξένον. Προησφαλίσατο τοῦτο ὁ
are-gainsaid because-of the strangeness secured-beforehand this the
προφήτης λέγων· Τοῖς δὲ δουλεύουσί μοι ἐπικληθήσεται
prophet saying to-those but serving me shall-be-called

ὄνομα καινὸν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς. Ἐξετάσωμεν
a-name new which shall-be-blessed upon the earth let-us-examine
τοὺς Ἰουδαίους· Δουλεύετε τῷ Κυρίῳ ἢ οὔ; δείξατε οὖν
the Jews do-you-serve the Lord or not show then
τὸ ὄνομα ὑμῶν τὸ καινὸν· Ἰουδαῖοι γὰρ καὶ Ἰσραηλῖται
the name your the new Jews for and Israelites
ἐπὶ Μωσέως καὶ τῶν ἄλλων προφητῶν ἐκαλεῖσθε, καὶ
in-the-time-of Moses and of-the other prophets you-were-called and
μετὰ τὴν ἐκ Βαβυλῶνος ἐπάνοδον, καὶ μέχρι τοῦ παρόντος·
after the from Babylon return and until the present
ποῦ οὖν τὸ ὄνομα τὸ καινόν; Ἡμεῖς δὲ, ἐπειδὴ δουλεύομεν τῷ
where then the name the new we but since we-serve the
Κυρίῳ, ἔχομεν τὸ ὄνομα τὸ καινόν· καινὸν μὲν, ἀλλ᾽ ὄνομα
Lord have the name the new new indeed but a-name
τὸ καινὸν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς. Περιεδράξατο
the new which shall-be-blessed upon the earth has-laid-hold-of
τῆς οἰκουμένης τοῦτο τὸ ὄνομα. Ἰουδαῖοι μὲν γὰρ μέχρι
the world this the name Jews indeed for as-far-as
χώρας τινὸς, Χριστιανοὶ δὲ μέχρι περάτων τῆς οἰκουμένης·
a-country some Christians but as-far-as the-ends of-the world
τὸ γὰρ τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ καταγγέλλεται ὄνομα.
the for of-the only-begotten Son — of-God is-proclaimed name
Θέλεις δὲ γνῶναι, ὅτι τοῦ Χριστοῦ ὄνομα ᾔδεισαν οἱ 17
do-you-wish and to-know that — of-Christ the-name knew the
ἀπόστολοι καὶ ἐκήρυξαν, μᾶλλον δὲ καὶ Χριστὸν αὐτὸν εἶχον
apostles and proclaimed rather but also Christ himself had
ἐν ἑαυτοῖς; Παῦλός φησι πρὸς τοὺς ἀκούοντας· Ἢ δοκιμὴν
in themselves Paul says to those hearing or a-proof
ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ; Παῦλος καταγγέλλει
do-you-seek of-the in me speaking Christ Paul proclaims
τὸν Χριστὸν, λέγων· Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ
— Christ saying not for ourselves we-preach but

Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ
Christ Jesus Lord ourselves and slaves your for-the-sake-of
Ἰησοῦν. Τίς ἄρα οὗτος; ὁ τὸ πρότερον διώξας. Ὢ
Jesus who then this-one the-one the formerly having-persecuted O
μεγάλου θαύματος! ὁ πρότερον διώξας, αὐτὸς Χριστὸν
great wonder the-one formerly having-persecuted himself Christ
καταγγέλλει. Διὰ τί; χρήμασιν ἄρα πεισθείς; ἀλλ' οὐδεὶς ἦν
proclaims for what by-money then persuaded but no-one was
ὁ πείθων οὕτως. Ἀλλ' ἄρα βλέπων αὐτὸν παρόντα, καὶ
the-one persuading so but then seeing him present and
δυσωπούμενος; ἤδη ἦν ἀναληφθεὶς εἰς οὐρανόν. Ἐξῆλθεν
being-abashed already he-was taken-up into heaven he-went-out
ἐπὶ τὸ διώκειν, καὶ μετὰ τρεῖς ἡμέρας ἐν Δαμασκῷ κῆρυξ
for the to-persecute and after three days in Damascus a-herald
ὁ διώκτης· ποίᾳ δυνάμει; Ἄλλοι μὲν οὖν οἰκείους ὑπὲρ
the persecutor by-what power others indeed then kinsmen for
οἰκείων καλοῦσι μάρτυρας· ἐγὼ δέ σοι μάρτυρα τὸν
kinsmen call as-witnesses I but to-you as-witness the
πρότερον ἐχθρὸν παρέστησα· ἔτι ἀμφιβάλλεις; Μεγάλη μὲν
former enemy have-presented still do-you-doubt great indeed
γὰρ Πέτρου καὶ Ἰωάννου μαρτυρία· ἀλλ' ὕποπτός τις
for of-Peter and of-John the-testimony but suspect someone
ἦν· οἰκεῖοι γὰρ ἦσαν. Τοῦ δὲ πρότερον ἐχθροῦ, ὕστερον δὲ
was kinsmen for they-were of-the but formerly enemy later and
ὑπεραποθνήσκοντος, τίς ἔτι ἀμφιβάλλοι πρὸς τὴν ἀλήθειαν;
dying-for(-him) who still would-doubt toward the truth
18 Ἐνταῦθα γενόμενος τοῦ λόγου, τεθαύμακα ἀληθῶς
here having-come of-the discourse I-have-wondered-at truly
τὴν τοῦ ἁγίου Πνεύματος οἰκονομίαν· πῶς τὰς μὲν
the of-the Holy Spirit dispensation how the indeed
τῶν ἄλλων ἐπιστολὰς εἰς ὀλίγον περιέγραψεν ἀριθμὸν,
of-the others letters to a-small he-limited number

Παύλῳ δὲ τῷ πρότερον διώκτῃ γράψαι δεκατέσσαρας
to-Paul but the formerly persecutor to-write fourteen
ἐπιστολὰς ἐχαρίσατο. Οὐ γὰρ ὅτι ἥττων ἦν Πέτρος ἢ
letters he-granted not for because less was Peter or
Ἰωάννης, ἐνέκοψε τὴν χάριν· μὴ γένοιτο! ἀλλ' ὑπὲρ
John did-he-cut-short the grace not may-it-be but for
τοῦ ἀναμφίβολον εἶναι τὴν διδασκαλίαν, τῷ πρότερον
the unquestionable to-be the teaching to-the-one formerly
ὄντι ἐχθρῷ καὶ διώκτῃ πλεῖον ἐχαρίσατο γράφειν, ἵνα
being an-enemy and persecutor more he-granted to-write that
πάντες οὕτω πιστοποιηθῶμεν. Ἐξίσταντο δὲ πάντες περὶ
all so we-may-be-made-faithful were-amazed and all about
τοῦ Παύλου, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πρότερον
— Paul and said not this-one is the-one formerly
διώκων; οὐχ ὧδε ἦλθεν, ἵνα δεδεμένους ἡμᾶς ἀπαγάγῃ
persecuting not here did-he-come that bound us he-might-lead-away
εἰς Ἱερουσαλήμ; Μὴ ἐξίστασθε, φησὶν ὁ Παῦλος· ἐγὼ
to Jerusalem not be-amazed says — Paul I
οἶδα, ὅτι σκληρόν μοί ἐστι πρὸς κέντρα λακτίζειν· οἶδα,
know that hard for-me it-is against goads to-kick I-know
ὅτι οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα
that not I-am fit to-be-called apostle because I-persecuted
τὴν Ἐκκλησίαν τοῦ Θεοῦ· ἀλλ' ἀγνοῶν. Ἐνόμιζον γὰρ
the Church — of-God but being-ignorant I-thought for
κατάλυσιν εἶναι τοῦ νόμου τὸ περὶ Χριστοῦ κήρυγμα· οὐκ
destruction to-be of-the law the about Christ preaching not
ᾔδειν δὲ, ὅτι αὐτὸς ἦλθε πληρῶσαι τὸν νόμον, καὶ οὐ
I-knew but that he came to-fulfill the law and not
καταλῦσαι. Ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Θεοῦ ἐν ἐμοί.
to-destroy abounded-exceedingly and the grace — of-God in me

19 Πολλαὶ τυγχάνουσιν ἀληθεῖς, ἀγαπητοί, περὶ Χριστοῦ
many are true beloved about Christ
μαρτυρίαι. Μαρτυρεῖ Πατὴρ οὐρανόθεν περὶ τοῦ Υἱοῦ·
testimonies testifies the-Father from-heaven about the Son
μαρτυρεῖ τὸ Πνεῦμα τὸ ἅγιον καταβαῖνον σωματικῶς ἐν
testifies the Spirit the Holy descending bodily in
εἴδει περιστερᾶς· μαρτυρεῖ Γαβριὴλ ὁ ἀρχάγγελος τὴν
form of-a-dove testifies Gabriel the archangel —
Μαριὰμ εὐαγγελιζόμενος· μαρτυρεῖ Παρθένος ἡ Θεοτόκος·
Mary bringing-good-news testifies the-Virgin the God-bearer
μαρτυρεῖ ὁ μακάριος τῆς φάτνης τόπος· Αἴγυπτος
testifies the blessed of-the manger place Egypt
μαρτυρεῖ, ἡ ἔτι νέον ὄντα τῷ σώματι τὸν Δεσπότην
testifies the-one still young being in-the body the Master
δεξαμένη· μαρτυρεῖ Συμεὼν ὁ δεξάμενος αὐτὸν ἐν
having-received testifies Simeon the-one having-received him in
ἀγκάλαις, καὶ εἰπών· Νῦν ἀπολύεις τὸν δοῦλόν σου,
arms and having-said now you-release the servant your
Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον
O-Master according-to the word your in peace because saw
οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ
the eyes my the salvation your which you-prepared before
πρόσωπον πάντων τῶν λαῶν. Καὶ Ἄννα προφῆτις,
the-face of-all the peoples and Anna a-prophetess
ἐγκρατὴς εὐλαβεστάτη, καὶ ἀσκήτρια, μαρτυρεῖ περὶ
continent most-pious and ascetic testifies about
αὐτοῦ· μαρτυρεῖ Ἰωάννης ὁ Βαπτιστὴς, ὁ μέγιστος μὲν
him testifies John the Baptist the greatest indeed
ἐν προφήταις, ἀρχηγὸς δὲ τῆς Καινῆς Διαθήκης, καὶ
among prophets leader but of-the New Covenant and
τρόπον τινὰ συνάπτων ἀμφοτέρας ἐν αὐτῷ τὰς Διαθήκας,
in-a-way some joining both in himself the Covenants

Παλαιάν τε καὶ Καινήν· μαρτυρεῖ ὁ Ἰορδάνης ἐν
Old both and New testifies the Jordan among
ποταμοῖς· μαρτυρεῖ θάλασσα Τιβεριάδος ἐν θαλάτταις·
rivers testifies the-sea of-Tiberias among seas
μαρτυροῦσι τυφλοὶ, μαρτυροῦσι χωλοὶ, μαρτυροῦσι νεκροὶ
testify blind testify lame testify dead
ἐγειρόμενοι· δαίμονες μαρτυροῦσι λέγοντες· Τί ἡμῖν καὶ
being-raised demons testify saying what to-us and
σοὶ, Ἰησοῦ; Οἴδαμέν σε τίς εἶ· ὁ ἅγιος τοῦ Θεοῦ.
to-you Jesus we-know you who you-are the holy-one — of-God
Μαρτυροῦσιν ἄνεμοι προστασσόμενοι καὶ φιμούμενοι· πέντε
testify winds being-commanded and being-muzzled five
ἄρτοι μαρτυροῦσιν εἰς πεντακισχιλίους πληθυνθέντες. Τὸ
loaves testify for five-thousand multiplied the
ξύλον τὸ ἅγιον τοῦ σταυροῦ μαρτυρεῖ, μέχρι σήμερον
wood the holy of-the cross testifies until today
παρ᾽ ἡμῖν φαινόμενον, καὶ διὰ τῶν κατὰ πίστιν ἐξ
among us appearing and through those by faith from
αὐτοῦ λαμβανόντων, ἐντεῦθεν τὴν οἰκουμένην πᾶσαν
it taking from-here the world all
σχεδὸν ἤδη πληρῶσαν. Ὁ φοῖνιξ ὁ ἐπὶ τῆς φάραγγος
nearly already having-filled the palm the-one at the ravine
μαρτυρεῖ, τὰ βαΐα παρασχὼν παισὶ τοῖς τότε
testifies the palm-branches having-provided to-the-children those then
εὐφημοῦσι· τὸ Γεθσημανῆ μαρτυρεῖ, τὸν Ἰουδᾶν μονονουχὶ
praising — Gethsemane testifies — Judas all-but
δεικνύον ἔτι τοῖς νοοῦσιν· ὁ Γολγοθᾶς ὁ ἅγιος οὗτος
showing still to-those understanding — Golgotha the holy this
ὁ ὑπερανεστηκὼς, μαρτυρεῖ φαινόμενος· τὸ μνῆμα τῆς
the-one rising-above testifies appearing the tomb of-the
ἁγιότητος μαρτυρεῖ, καὶ ὁ λίθος ὁ μέχρι σήμερον
holiness testifies and the stone the-one until today

κείμενος· ἥλιος νῦν λάμπων μαρτυρεῖ, ὁ τότε κατὰ
lying the-sun now shining testifies the-one then at
τὸν καιρὸν τοῦ σωτηριώδους πάθους ἐκλιπών· τὸ σκότος
the season of-the saving passion having-failed the darkness
μαρτυρεῖ, τὸ τότε γενόμενον ἀπὸ ἕκτης μέχρις ἐννάτης
testifies the-one then having-come from the-sixth until the-ninth
ὥρας· τὸ φῶς μαρτυρεῖ, τὸ ἀπὸ ἐννάτης ἕως ἑσπέρας
hour the light testifies the-one from the-ninth until evening
ἐκλάμψαν· τὸ ὄρος τῶν Ἐλαιῶν μαρτυρεῖ τὸ ἅγιον,
having-shone-forth the mount of-the Olives testifies the holy
ἀφ' οὗπερ ἀνῆλθε πρὸς τὸν Πατέρα· καὶ ὀμβροτόκοι
from which he-went-up to the Father and rain-bearing
νεφέλαι μαρτυροῦσι, δεξάμεναι τὸν Δεσπότην· καὶ οὐράνιοι
clouds testify having-received the Master and heavenly
δὲ πύλαι μαρτυροῦσι δεξάμεναι τὸν Δεσπότην, περὶ ὧν
too gates testify having-received the Master about which
εἶπεν ὁ Ψαλμῳδός· Ἄρατε πύλας, οἱ ἄρχοντες, ὑμῶν, καὶ
said the Psalmist lift-up the-gates O rulers your and
ἐπάρθητε, πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ Βασιλεὺς τῆς
be-lifted-up gates eternal and will-come-in the King of-the
δόξης. Οἱ ποτε ἐχθροὶ μαρτυροῦσιν, ὧν εἷς ὁ μακάριος
glory the once enemies testify of-whom one the blessed
Παῦλός ἐστιν, πρὸς ὀλίγον μὲν ἐχθράνας, πολυχρονίως
Paul is for a-little indeed having-been-hostile for-long
δὲ δουλεύσας· ἀπόστολοι δώδεκα μαρτυροῦσιν, οὐ λόγοις
but having-served apostles twelve testify not with-words
μόνον, ἀλλὰ καὶ βασάνοις καὶ θανάτοις ἰδίοις κηρύξαντες
only but also with-tortures and deaths their-own having-proclaimed
τὴν ἀλήθειαν· ἡ σκιὰ Πέτρου μαρτυρεῖ, θεραπεύσασα ἐν
the truth the shadow of-Peter testifies having-healed in
ὀνόματι Χριστοῦ τοὺς ἀῤῥώστοῦντας· τὰ σουδάρια καὶ
the-name of-Christ the sick the handkerchiefs and

τὰ σημικίνθια μαρτυροῦσι, θεραπεύοντα παραπλησίως τῇ
the aprons testify healing likewise by-the
δυνάμει τοῦ Χριστοῦ τότε διὰ Παύλου· Πέρσαι καὶ Γότθοι,
power — of-Christ then through Paul Persians and Goths
καὶ πάντες οἱ ἐξ ἐθνῶν μαρτυροῦσιν, ὑπεραποθνήσκοντες
and all those from the-nations testify dying-for
τούτου, ὃν σαρκὸς ὀφθαλμοῖς οὐκ ἐθεώρησαν· οἱ διὰ τῶν
this-one whom of-flesh with-the-eyes not they-beheld the by the
πιστῶν μέχρι σήμερον ἀπελαυνόμενοι δαίμονες μαρτυροῦσι.
faithful until today being-driven-out demons testify
Τοσοῦτοι, καὶ διάφοροι, καὶ πλείους εἰσὶ μάρτυρες ἆρα 20
so-many and different and more are witnesses —
ἀπιστεῖται λοιπὸν ὁ Χριστὸς μαρτυρούμενος; Εἰ μὲν
is-disbelieved henceforth — Christ being-testified-to if indeed
οὖν ἐστί τις πρότερον ἀπιστῶν, πιστευέτω νῦν· εἰ δὲ
then there-is anyone formerly disbelieving let-him-believe now if but
πρότερον ἦν πιστὸς, προσθήκην πίστεως λαμβανέτω
formerly he-was faithful an-addition of-faith let-him-receive
μείζονα, πιστεύων εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, καὶ
greater believing in the Lord our Jesus Christ and
γινωσκέτω τίνος ἔχει τὴν προσηγορίαν. Χριστιανὸς ἐκλήθης·
let-him-know whose he-has the name Christian you-were-called
φεῖσαι τοῦ ὀνόματος. μὴ διὰ σὲ βλασφημείσθω ὁ Κύριος
spare the name not because-of you let-be-blasphemed the Lord
ἡμῶν Ἰησοῦς Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ· ἀλλὰ λαμψάτω
our Jesus Christ the Son — of-God but let-shine
τὰ καλὰ ἔργα σου μᾶλλον ἔμπροσθεν τῶν ἀνθρώπων· ἵνα
the good works your rather before the men that
οἱ βλέποντες ἄνθρωποι, δοξάζωσιν ἐν Χριστῷ Ἰησοῦ τῷ
the seeing men may-glorify in Christ Jesus the

Κυρίῳ ἡμῶν τὸν Πατέρα τὸν ἐν τοῖς οὐρανοῖς· ᾧ
Lord our the Father the-one in the heavens to-whom
ἡ δόξα καὶ νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory both now and for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΑ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XI · ON THE ONLY-BEGOTTEN SON

The Son is Son by nature, not adoption, the only-begotten, as Peter confessed by the Father's revelation. He was begotten true God from true God, eternally and timelessly, not as men beget or as a mind utters a word, but as the Father alone knows, which neither the heavens nor the angels can tell, so none should pry. Like the Father in all things, he is neither separated from him nor fused with him; through him the Father made all things, visible and invisible, and the Son reigns over them.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Τὸν Υἱὸν τοῦ
in Jerusalem delivered-extempore on the the Son —
Θεοῦ τὸν μονογενῆ τὸν ἐκ τοῦ Πατρὸς γεννηθέντα
of-God the only-begotten the-one from the Father begotten
Θεὸν ἀληθινὸν πρὸ πάντων τῶν αἰώνων· δι᾽ οὗ τὰ
God true before all the ages through whom the
πάντα ἐγένετο· καὶ ἀνάγνωσις ἐκ τῆς πρὸς Ἑβραίους·
all-things came-to-be and a-reading from the(-letter) to-the Hebrews
Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς
in-many-parts and in-many-ways of-old — God having-spoken to-the
πατράσιν ἐν τοῖς προφήταις, ἐπ᾽ ἐσχάτων τῶν ἡμερῶν
fathers in the prophets at the-last of-the days
τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, καὶ τὰ ἑξῆς.
these spoke to-us in a-Son and the rest

Ὅτι μὲν εἰς Ἰησοῦν Χριστὸν ἐλπίζομεν, αὐτάρκως 1
that indeed in Jesus Christ we-hope sufficiently
κατὰ δύναμιν ἡμῖν εἴρηται, διὰ τῶν χθὲς ὑμῖν
according-to ability by-us has-been-said through the-things yesterday to-you
παραδεδομένων. Οὐχ ἁπλῶς δὲ εἰς Χριστὸν Ἰησοῦν
delivered not simply but in Christ Jesus
πιστευτέον, οὐδὲ ὡς εἰς ἕνα τῶν πολλῶν καταχρηστικῶς
one-is-to-believe nor as in one of-the many by-misuse-of-the-term
καλουμένων χριστῶν, παραδεκτέον. Ἐκεῖνοι μὲν γὰρ
called christs (he)-is-to-be-received those indeed for
ἦσαν χριστοὶ τυπικοὶ, οὗτος δὲ Χριστὸς ἀληθὴς, οὐκ ἐξ
were christs figurative this-one but Christ true not from
ἀνθρώπων ἐκ προκοπῆς εἰς ἱερωσύνην ἀνελθὼν, ἀλλ᾽
men from progress into priesthood having-gone-up but
ἀεὶ τὸ τῆς ἱερωσύνης πατρόθεν ἔχων ἀξίωμα. Καὶ
always the of-the priesthood from-the-Father having dignity and
διὰ τοῦτο προασφαλιζομένη ἡ πίστις, ἵνα μὴ τῶν
because-of this securing-beforehand the faith that not of-the
ψιλῶν χριστῶν ὑποπτεύσωμεν ἕνα, προστίθησι τῇ τῆς
mere christs we-may-suspect(-him) one adds to-the of-the
πίστεως ἐπαγγελίᾳ, ὅτι πιστεύομεν εἰς ἕνα Κύριον Ἰησοῦν
faith profession that we-believe in one Lord Jesus
Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ.
Christ the Son — of-God the only-begotten
Υἱὸν δὲ πάλιν ἀκούων, μὴ νομίσῃς θετὸν, ἀλλὰ φυσικὸν Υἱὸν, 2
Son and again hearing not think adopted but natural Son
Υἱὸν μονογενῆ, ἀδελφὸν ἕτερον οὐκ ἔχοντα· διὰ τοῦτο
a-Son only-begotten a-brother other not having because-of this
γὰρ καλεῖται Μονογενὴς, ὅτι εἰς τὸ τῆς θεότητος ἀξίωμα,
for he-is-called Only-begotten because in the of-the godhead dignity
καὶ τὴν ἐκ Πατρὸς γέννησιν, ἀδελφὸν οὐκ ἔχει. Υἱὸν δὲ
and the from the-Father birth a-brother not he-has Son and

τοῦ Θεοῦ καλοῦμεν αὐτὸν οὐκ ἀφ᾽ ἑαυτῶν, ἀλλὰ γὰρ αὐτοῦ
— of-God we-call him not from ourselves but for himself
τοῦ Πατρὸς αὐτὸν Χριστὸν, Υἱὸν ὀνομάσαντος· ἀληθὴς δὲ
the Father him Christ Son having-named true and
προσηγορία, ἡ ἐκ πατέρων τοῖς τέκνοις ἐπιτιθεμένη.
a-name the-one from fathers on-the children set
3 Ἐνηνθρώπησε τότε ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἀλλ᾽
became-man then the Lord our Jesus Christ but
ὑπὸ τῶν πολλῶν ἠγνοεῖτο· διδάξαι δὲ βουλόμενος τὸ
by the many he-was-unknown to-teach but wishing the-thing
ἀγνοούμενον, συναγαγὼν τοὺς μαθητὰς, ἠρώτα· Τίνα με
unknown having-gathered the disciples he-asked whom me
λέγουσιν εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; οὐ κενοδοξῶν,
do-they-say to-be the Son of-the man not being-vainglorious
ἀλλὰ τὴν ἀλήθειαν αὐτοῖς δεῖξαι βουλόμενος· ἵνα μὴ
but the truth to-them to-show wishing that not
Θεῷ Θεοῦ μονογενεῖ συνοικοῦντες, ὡς ἀνθρώπου τινὸς
with-God of-God only-begotten dwelling-with as of-a-man some
ψιλοῦ καταφρονήσωσιν. Εἰπόντων δὲ ἐκείνων, ὅτι Οἱ
mere they-might-despise(-him) having-said and they that some
μὲν Ἠλίαν, οἱ δὲ Ἱερεμίαν· ἔφη πρὸς αὐτούς· Ἐκεῖνοι
indeed Elijah others but Jeremiah he-said to them they
μὲν μὴ εἰδότες, συγγνωστοί· ὑμεῖς δὲ οἱ ἀπόστολοι, οἱ
indeed not knowing pardonable you but the apostles those
ἐπὶ τῷ ὀνόματί μου λεπροὺς καθαρίζοντες, καὶ δαιμόνια
in the name my lepers cleansing and demons
ἐκβάλλοντες, καὶ νεκροὺς ἐγείροντες, οὐκ ὀφείλετε τοῦτον
casting-out and dead raising not you-ought this-one
ἀγνοεῖν, δι᾽ ὃν ποιεῖτε τὰ θαυμάσια. Πάντων δὲ
to-not-know because-of whom you-do the wonders all and
ἀποσιωπησάντων (ὑπὲρ ἄνθρωπον γὰρ ἦν τὸ μάθημα),
having-kept-silent beyond man for was the lesson

Πέτρος ὁ πρωτοστάτης τῶν ἀποστόλων, καὶ τῆς
Peter the chief of-the apostles and of-the
Ἐκκλησίας κορυφαῖος κῆρυξ, οὐχ εὑρεσιλογίᾳ χρησάμενος,
Church foremost herald not ingenious-argument having-used
οὐδ' ἀνθρωπίνῳ λογισμῷ πεισθεὶς, ἀλλὰ πατρόθεν
nor by-human reasoning persuaded but from-the-Father
φωτισθεὶς τὴν διάνοιαν, φησὶ πρὸς αὐτόν· Σὺ εἶ ὁ
enlightened in-the mind says to him you are —
Χριστὸς, οὐχ ἁπλῶς, ἀλλ', ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος·
Christ not simply but the Son — of-God the living
καὶ μακαρισμὸς ἐπακολουθεῖ τῷ ῥήματι (ἦν γὰρ καὶ
and a-blessing follows the word it-was for also
ἀληθῶς ὑπὲρ ἄνθρωπον), καὶ σφραγὶς ἐπὶ τῷ ῥηθέντι,
truly beyond man and a-seal on the-thing said
ὅτι Πατὴρ ἦν ὁ ἀποκαλύψας· λέγει γὰρ ὁ Σωτήρ·
that the-Father was the-one having-revealed says for the Savior
Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ
blessed are-you Simon Bar-Jona because flesh and blood not
ἀπεκάλυψέ σοι· ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς
revealed-it to-you but the Father my the-one in the heavens
Ὁ τοίνυν γνωρίζων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν
the-one therefore knowing the Lord our Jesus Christ
τὸν Υἱὸν τοῦ Θεοῦ. τῆς μακαριότητος μετέχει· ὁ δὲ
the Son — of-God of-the blessedness partakes the-one but
ἀρνούμενος τὸν Υἱὸν τοῦ Θεοῦ, δείλαιός ἐστι καὶ ἄθλιος.
denying the Son — of-God miserable is and wretched
Υἱὸν δὲ πάλιν ἀκούων, μὴ καταχρηστικῶς ἄκουε μόνον· 4
Son and again hearing not by-misuse-of-the-term hear only
ἀλλὰ Υἱὸν ἀληθῶς, Υἱὸν φυσικὸν, ἄναρχον· οὐκ ἐκ
but Son truly Son natural without-beginning not from
δουλείας εἰς προκοπὴν υἱοθεσίας ἐλθόντα, ἀλλὰ Υἱὸν ἀεὶ
slavery into advancement of-adoption having-come but Son always

γεννηθέντα ἀπεριεργάστῳ καὶ ἀκαταλήπτῳ τῇ γεννήσει.
begotten by-an-unpried-into and incomprehensible the birth
Καὶ πρωτότοκον ὁμοίως ἀκούων, μὴ νομίσῃς εἶναι κατὰ
and first-born likewise hearing not think it-to-be as-among
τοὺς ἀνθρώπους. Οἱ μὲν γὰρ ἐν ἀνθρώποις πρωτότοκοι,
the men those indeed for among men first-born
καὶ ἄλλους ἔχουσιν ἀδελφοὺς, καὶ που γέγραπται· Υἱὸς
also others have brothers and somewhere it-is-written son
πρωτότοκος μου Ἰσραήλ· ἀλλ', ὡς ὁ Ῥουβὴν, πρωτότοκος
first-born my Israel but as — Reuben first-born
ἦν ἐκπεπτωκὼς ὁ Ἰσραήλ. Ἐκεῖνος μὲν γὰρ ἀνέβη ἐπὶ
was having-fallen-away — Israel he indeed for went-up upon
τὴν κοίτην τοῦ πατρός· ὁ δὲ Ἰσραὴλ τὸν Υἱὸν τοῦ
the bed of-the father — but Israel the Son of-the
Πατρὸς ἐκβαλὼν ἐκ τοῦ ἀμπελῶνος, ἐσταύρωσε. Καὶ
Father having-cast-out from the vineyard crucified and
πρὸς ἄλλους δέ φησιν ἡ Γραφή. Υἱοί ἐστε Κυρίου τοῦ
to others too says the Scripture sons you-are of-the-Lord —
Θεοῦ ὑμῶν· καὶ ἀλλαχοῦ· Ἐγὼ εἶπα· Θεοί ἐστε, καὶ υἱοὶ
of-God your and elsewhere I said gods you-are and sons
Ὑψίστου πάντες. Εἶπα, οὐκ ἐγέννησα. Ἐκεῖνοι, ἐν τῷ
of-the-Most-High all I-said not I-begot they in the
εἰπεῖν τὸν Θεὸν, τὴν υἱοθεσίαν προσέλαβον ἣν οὐκ εἶχον·
to-say — God the adoption received which not they-had
οὗτος δὲ οὐκ ἄλλο τι ὢν, ἄλλο τι ἐγεννήθη· ἀλλὰ
this-one but not other something being other something was-begotten but
Υἱὸς τοῦ Πατρὸς ἐξ ἀρχῆς ἐγεννήθη, ὑπεράνω πάσης
Son of-the Father from the-beginning was-begotten above every
ἀρχῆς καὶ αἰώνων τυγχάνων· Υἱὸς τοῦ Πατρὸς ἐν πᾶσιν
beginning and ages being Son of-the Father in all-things
ὅμοιος τῷ γεγεννηκότι· ἀΐδιος ἐξ ἀϊδίου Πατρὸς, ζωὴ
like to-the-one having-begotten eternal from eternal Father life

ἐκ ζωῆς γεγεννημένος, καὶ φῶς ἐκ φωτὸς, καὶ ἀλήθεια
from life begotten and light from light and truth
ἐξ ἀληθείας, καὶ σοφία ἐκ σοφίας, καὶ βασιλεὺς ἐκ
from truth and wisdom from wisdom and king from
βασιλέως, καὶ Θεὸς ἐκ Θεοῦ, καὶ δύναμις ἐκ δυνάμεως.
king and God from God and power from power
Ἐὰν τοίνυν ἀκούσῃς τοῦ Εὐαγγελίου λέγοντος, Βίβλος 5
if therefore you-hear the Gospel saying the-book
γεννήσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαβὶδ, υἱοῦ Ἀβραὰμ, τὸ
of-the-birth of-Jesus Christ son of-David son of-Abraham the-thing
κατὰ σάρκα νόησον. Υἱὸς μὲν γὰρ Δαβὶδ ἐπὶ συντελείᾳ
according-to flesh understand son indeed for of-David at the-consummation
τῶν αἰώνων, Υἱὸς δὲ Θεοῦ πρὸ πάντων τῶν αἰώνων,
of-the ages Son but of-God before all the ages
ἀνάρχως. Κἀκεῖνο μὲν προσέλαβεν, ὅπερ οὐκ εἶχε· τοῦτο
without-beginning and-that indeed he-took-up which not he-had this
δὲ ὃ ἔχει, ἀϊδίως ἔχει, γεννηθεὶς ἐκ Πατρός. Δύο ἔχει
but which he-has eternally he-has begotten from the-Father two he-has
πατέρας· ἕνα τὸν Δαβὶδ κατὰ σάρκα, καὶ ἕνα τὸν Θεὸν
fathers one — David according-to flesh and one — God
Πατέρα θεϊκῶς. Ἀλλὰ τὸ μὲν κατὰ τὸν Δαβὶδ, καὶ
Father divinely but the-thing indeed according-to — David both
χρόνῳ ὑποβάλλεται καὶ ψηλαφᾶται καὶ γενεαλογεῖται· τὸ
to-time is-subject and is-touched and has-a-genealogy the-thing
δὲ κατὰ τὴν θεότητα, οὔτε χρόνῳ ὑποβάλλεται οὔτε τόπῳ,
but according-to the godhead neither to-time is-subject nor to-place
οὔτε γενεαλογεῖται· Τὴν γὰρ γενεὰν αὐτοῦ τίς διηγήσεται;
nor has-a-genealogy the for generation his who will-relate
Πνεῦμα ὁ Θεός· ὁ πνεῦμα ὤν, πνευματικῶς ἐγέννησεν
a-spirit — God the-one spirit being spiritually begot
ὡς ἀσώματος ἀπεριέργαστον καὶ ἀκατάληπτον γέννησιν. Ὁ
as incorporeal an-unpried-into and incomprehensible birth the

Υἱὸς αὐτὸς λέγει περὶ τοῦ Πατρός· Κύριος εἶπε πρός με· Υἱός
Son himself says about the Father the-Lord said to me Son
μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. Τὸ δὲ, σήμερον, οὐ
my are you I today have-begotten you the and today not
πρόσφατον, ἀλλ' ἀΐδιον· τὸ, σήμερον, ἄχρονον, πρὸ πάντων
recent but eternal the today timeless before all
τῶν αἰώνων· Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε.
the ages from the-womb before the-morning-star I-begot you
6 Πίστευσον τοίνυν εἰς Ἰησοῦν Χριστὸν Υἱὸν Θεοῦ ζῶντος,
believe therefore in Jesus Christ Son of-God living
Υἱὸν δὲ μονογενῆ, κατὰ τὸ Εὐαγγέλιον, τὸ λέγον·
Son and only-begotten according-to the Gospel the-one saying
Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν
so for loved — God the world that the Son
αὐτοῦ τὸν μονογενῆ ἔδωκεν· ἵνα ὁ πιστεύων εἰς αὐτὸν
his the only-begotten he-gave that the-one believing in him
μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον· καὶ πάλιν· Ὁ
not may-perish but may-have life eternal and again the-one
πιστεύων εἰς τὸν Υἱὸν, οὐ κρίνεται, ἀλλὰ μεταβέβηκεν ἐκ
believing in the Son not is-judged but has-passed from
τοῦ θανάτου εἰς τὴν ζωήν· ὁ δὲ ἀπειθῶν τῷ Υἱῷ, οὐκ
the death into the life the-one but disobeying the Son not
ὄψεται τὴν ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτὸν,
will-see the life but the wrath — of-God remains upon him
ὅτι οὐκ ἐπίστευσεν εἰς τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ.
because not he-believed in the Son — of-God the only-begotten
Περὶ οὗ μαρτυρῶν ὁ Ἰωάννης ἔλεγε· Καὶ ἐθεασάμεθα τὴν
about whom testifying — John said and we-beheld the
δόξαν αὐτοῦ, δόξαν ὡς Μονογενοῦς παρὰ Πατρός· πλήρης
glory his glory as of-the-Only-begotten from the-Father full

χάριτος καὶ ἀληθείας· ὃν τρέμοντες οἱ δαίμονες, ἔλεγον·
of-grace and truth whom trembling the demons said
Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος;
ah what to-us and to-you Jesus O-Son — of-God the living
Υἱὸς τοίνυν τοῦ Θεοῦ ἐστι φύσει, καὶ οὐ θέσει, 7
Son therefore — of-God he-is by-nature and not by-adoption
γεννηθεὶς ἐκ Πατρός. Καὶ ὁ μὲν ἀγαπῶν τὸν
begotten from the-Father and the-one indeed loving the-one
γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ· ὁ
having-begotten loves also the-one begotten from him the-one
δὲ ἀθετῶν τὸν γεγεννημένον, ἀναπέμπει τὴν ὕβριν εἰς
but rejecting the-one begotten sends-up the insult to
τὸν γεγεννηκότα. Γεννῶντα δὲ Θεὸν ὅταν ἀκούσῃς, μὴ
the-one having-begotten begetting and God when you-hear not
καταπέσῃς εἰς σώματα, μὴ φθαρτὴν γέννησιν ὑπολάβῃς, ἵνα
fall-down to bodies not a-perishable birth suppose that
μὴ ἀσεβήσῃς. Πνεῦμα ὁ Θεός· πνευματικὴ ἡ γέννησις·
not you-may-be-impious a-spirit — God spiritual the birth
Τὰ μὲν γὰρ σώματα γεννᾷ σώματα· καὶ χρεία τοῖς
the indeed for bodies beget bodies and need for-the
σώμασι γεννωμένοις χρόνον μεσιτεύειν. Μεσίτης δὲ τῆς ἐκ
bodies being-begotten time to-intervene intermediary but of-the from
Πατρὸς Υἱοῦ γεννήσεως χρόνος οὐκ ἔστι. Καὶ ὧδε μὲν
the-Father of-the-Son birth time not is and here indeed
γεννᾶται τὸ γεννώμενον ἀτελὲς, ὁ Υἱὸς δὲ τοῦ Θεοῦ
is-begotten the-thing begotten imperfect the Son but — of-God
τέλειος ἐγεννήθη· ὅπερ γὰρ νῦν ἐστι, τοῦτο καὶ ἐξ ἀρχῆς
perfect was-begotten what for now he-is this also from the-beginning
ἐστι, γεγεννημένος ἀνάρχως. Ἡμεῖς γεννώμεθα, ἐξ
he-is begotten without-beginning we are-begotten from
ἀμαθείας νηπιώδους εἰς λογιότητα μεταβαίνοντες· ἀτελὴς,
ignorance childish to learning passing imperfect

ἄνθρωπε, ἡ σὴ γέννησις· ἐκ προκοπῆς γὰρ ἡ πρόσληψις.
O-man the your birth from progress for the acquisition
Ἐκεῖ δὲ οὕτω μὴ νόμιζε, μηδὲ ἀσθένειαν κατηγόρει τοῦ
there but so not think nor weakness charge of-the-one
γεγεννηκότος. Εἰ γὰρ ἀτελὲς μὲν ἐγέννησε, χρόνῳ δὲ
having-begotten if for imperfect indeed he-begot by-time but
τοῦτο προσέλαβε τὸ τέλειον, ἀσθένειαν κατηγορεῖς τοῦ
this took-on the perfection weakness you-charge of-the-one
γεγεννηκότος· εἴ γε ὁ χρόνος ὕστερον ἐχαρίσατο, κατὰ
having-begotten if indeed the time later granted according-to
σὲ τοῦτο ἐξ ἀρχῆς ὁ γεννήτωρ οὐκ ἐχαρίσατο.
you this from the-beginning the begetter not granted
8 Μὴ τοίνυν ἀνθρωπίνην εἶναι νομίσῃς τὴν γέννησιν, μηδὲ
not therefore human to-be think the birth nor
ὥσπερ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ. Ἀβραὰμ γὰρ τὸν
as begot Abraham — Isaac Abraham for —
Ἰσαὰκ ἐγέννησεν· ἀλλ᾽ οὐχ ὅνπερ ἐβούλετο ἐγέννα, ἀλλ᾽
Isaac begot but not whom he-wished he-begot but
ὅνπερ ἄλλος ἐχαρίζετο. Τοῦ δὲ Θεοῦ καὶ Πατρὸς γεννῶντος
whom another granted — but of-God and Father begetting
οὔτε ἄγνοιά ἐστιν οὔτε σκέψις ἐν μέσῳ. Τὸ γὰρ εἰπεῖν,
neither ignorance is nor deliberation in between the for to-say
ὅτι ἠγνόει τὸ γεννώμενον, ἀσέβεια μεγίστη· καὶ τὸ
that he-did-not-know the-thing begotten impiety greatest and the
εἰπεῖν, ὅτι χρόνοις σκεψάμενος, ὕστερον πατὴρ ἐγένετο,
to-say that in-times having-deliberated later father he-became
τῆς αὐτῆς ἀσεβείας ἐστίν. Οὐ γὰρ πρότερον ὢν ὁ Θεὸς
of-the same impiety is not for formerly being — God
ἄπαις, ὕστερον ἐν χρόνοις ἐγένετο πατήρ· ἀλλ᾽ ἀεὶ ἔχει
childless later in times became father but always he-has
τὸν Υἱὸν, γεννήσας αὐτὸν οὐχ ὡς ἄνθρωποι ἀνθρώπους,
the Son having-begotten him not as men men

ἀλλ᾽ ὡς αὐτὸς οἶδεν μόνος, ὁ γεννήσας αὐτὸν πρὸ
but as he-himself knows alone the-one having-begotten him before
πάντων τῶν αἰώνων Θεὸν ἀληθινόν.
all the ages God true
Θεὸς γὰρ ἀληθινὸς ὢν ὁ Πατὴρ, ὅμοιον ἑαυτῷ ἐγέννα τὸν 9
God for true being the Father like to-himself begot the
Υἱὸν, Θεὸν ἀληθινόν· οὐχ ὡς διδάσκαλοι γεννῶσι μαθητὰς,
Son God true not as teachers beget disciples
οὐχ ὡς Παῦλός φησί τισιν· Ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ
not as Paul says to-some in for Christ Jesus through the
Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Ὧδε μὲν γὰρ ὁ μὴ κατὰ
Gospel I you begot here indeed for the-one not by
φύσιν υἱὸς ὢν, διὰ τῆς μαθητείας υἱὸς ἐγένετο· ἐκεῖ δὲ
nature son being through the discipleship son became there but
φυσικὸς υἱὸς, ἀληθὴς υἱός· οὐχ ὡς ὑμεῖς, οἱ φωτιζόμενοι,
natural son true son not as you the-ones being-enlightened
νῦν γίνεσθε υἱοὶ τοῦ Θεοῦ· γίνεσθε γὰρ καὶ ὑμεῖς υἱοί· ἀλλὰ
now become sons — of-God you-become for also you sons but
θέσει κατὰ χάριν, ὡς γέγραπται· Ὅσοι δὲ ἔλαβον
by-adoption by grace as it-is-written as-many-as but received
αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς
him he-gave to-them authority children of-God to-become to-those
πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· οἳ οὐκ ἐξ αἱμάτων. οὐδὲ
believing in the name his who not from bloods nor
ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ᾽ ἐκ
from will of-flesh nor from will of-man but from
Θεοῦ ἐγεννήθησαν. Καὶ ἡμεῖς μὲν γεννώμεθα ἐξ ὕδατος καὶ
God were-born and we indeed are-born of water and
πνεύματος· οὐχ οὕτω δὲ ἐγεννήθη Χριστὸς ἐκ Πατρός. Κατὰ
spirit not so but was-begotten Christ from the-Father at
τὸν καιρὸν γὰρ τοῦ βαπτίσματος προσφωνῶν, καὶ λέγων,
the season for of-the baptism calling-out and saying

Οὗτός ἐστιν ὁ Υἱός μου, οὐκ εἶπεν, Οὗτος νῦν γέγονεν
this is the Son my not he-said this now has-become
Υἱός μου, ἀλλ' Οὗτός ἐστιν ὁ Υἱός μου· ἵνα δηλώσῃ,
Son my but this is the Son my that he-might-show
ὅτι καὶ πρὸ τῆς τοῦ βαπτίσματος ἐνεργείας Υἱὸς ἦν·
that even before the of-the baptism working Son he-was
Ἐγέννησεν ὁ Πατὴρ τὸν Υἱὸν, οὐχ ὡς ἐν ἀνθρώποις
begot the Father the Son not as among men
γεννᾷ νοῦς λόγον. Ὁ μὲν γὰρ νοῦς ἐν ἡμῖν ἐνυπόστατός
begets mind word the indeed for mind in us subsistent
ἐστιν· ὁ δὲ λόγος, λαληθεὶς καὶ εἰς ἀέρα διαχυθεὶς
is the but word spoken and into air diffused
ἀπόλλυται. Ἡμεῖς δὲ οἴδαμεν τὸν Χριστὸν γεννηθέντα
perishes we but know — Christ begotten
λόγον οὐ προφορικὸν, ἀλλὰ λόγον ἐνυπόστατον καὶ ζῶντα·
a-word not uttered but a-word subsistent and living
οὐ χείλεσι λαληθέντα καὶ διαχυθέντα, ἀλλ' ἐκ Πατρὸς
not with-lips spoken and diffused but from the-Father
ἀϊδίως καὶ ἀνεκφράστως, καὶ ἐν ὑποστάσει γεννηθέντα. Ἐν
eternally and inexpressibly and in substance begotten in
ἀρχῇ γὰρ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν,
the-beginning for was the Word and the Word was with — God
καὶ Θεὸς ἦν ὁ Λόγος ἐν δεξιᾷ καθεζόμενος. Λόγος νοῶν
and God was the Word at the-right sitting a-Word understanding
τοῦ Πατρὸς τὸ βούλημα, καὶ δημιουργῶν τὰ πάντα τῷ
of-the Father the will and creating the all-things by-the
ἐκείνου νεύματι· Λόγος ὁ καταβὰς καὶ ἀναβάς· ὁ
his nod a-Word the-one having-come-down and having-gone-up the
γὰρ προφορικὸς, λαλούμενος οὐ καταβαίνει οὐδὲ ἀναβαίνει·
for uttered spoken not comes-down nor goes-up
Λόγος λαλῶν, καὶ λέγων· Ἃ ἑώρακα παρὰ τῷ Πατρί
a-Word speaking and saying what I-have-seen with the Father

μου, ταῦτα λαλῶ. Λόγος ἐξουσιαστικὸς, καὶ βασιλεύων
my these-things I-speak a-Word authoritative and reigning-over
τῶν πάντων· πάντα γὰρ τῷ Υἱῷ παραδέδωκεν ὁ Πατήρ.
the all all-things for to-the Son has-delivered the Father
Ἐγέννησε τοίνυν αὐτὸν ὁ Πατὴρ, οὐχ οὕτως ὡς ἄν τις 11
begot therefore him the Father not so as — anyone
νοήσειεν ἀνθρώπων, ἀλλ᾽ ὡς οἶδεν αὐτὸς μόνος. Οὐ γὰρ
might-conceive of-men but as knows he-himself alone not for
τὸ, πῶς ἐγέννησεν, εἰπεῖν ἐπαγγελλόμεθα· ἀλλὰ τὸ, οὐχ
the how he-begot to-say we-profess but the not
οὕτως, διαβεβαιούμεθα. Καὶ οὐχ ἡμεῖς ἀγνοοῦμεν μόνον
so we-affirm and not we are-ignorant-of only
τὴν ἐκ Πατρὸς τοῦ Υἱοῦ γέννησιν, ἀλλὰ καὶ πᾶσα
the from the-Father of-the Son birth but also every
γεννητὴ φύσις. Ἐκδιήγησαι γῇ, ἐάν σοι φράσῃ; καὶ
begotten nature tell to-the-earth if to-you it-declare and
ἐὰν ἐξετάσῃς πάντα τὰ ὄντα ἐπὶ τῆς γῆς, οὐ δυνήσεται
if you-examine all the-things being upon the earth not it-will-be-able
εἰπεῖν. Ἡ γὰρ γῆ τοῦ οἰκείου κεραμέως καὶ πλάστου
to-say the for earth of-the own potter and molder
τὴν ὑπόστασιν λέγειν οὐ δύναται. Οὐ μόνον δὲ γῆ οὐκ
the substance to-say not can not only and earth not
οἶδεν, ἀλλ᾽ οὐδὲ ἥλιος· τετάρτῃ γὰρ ἡμέρᾳ ὁ ἥλιος
knows but not-even the-sun on-the-fourth for day the sun
ἐκτίσθη, τὰ ἐν ταῖς πρὸ αὐτοῦ τρισὶ μὴ γινώσκων· ὁ
was-created the-things in the before it three not knowing he
δὲ τὰ ἐν τρισὶν ἡμέραις, ταῖς πρὸ αὐτοῦ, μὴ εἰδὼς,
but the-things in three days those before it not knowing
αὐτὸν τὸν ποιητὴν ἐξειπεῖν οὐ δυνήσεται. Οὐρανὸς τοῦτο
himself the maker to-tell-out not will-be-able heaven this
οὐ διηγήσεται· νεύματι γὰρ Πατρὸς ὑπὸ τοῦ Χριστοῦ καὶ
not will-relate by-the-nod for of-the-Father by — Christ also

ὁ οὐρανὸς ὡς καπνὸς ἐστερεώθη. Οὐδὲ οἱ οὐρανοὶ τῶν
the heaven like smoke was-made-firm nor the heavens of-the
οὐρανῶν διηγήσονται, οὐδὲ τὰ ὕδατα τὰ ὑπεράνω τῶν
heavens will-relate nor the waters the above the
οὐρανῶν τοῦτο διηγήσεται. Τί τοίνυν ἀθυμεῖς ἀγνοῶν,
heavens this will-relate why therefore are-you-despondent not-knowing
ἄνθρωπε, ὅπερ ἀγνοοῦσι καὶ οἱ οὐρανοί; Οὐ μόνον δὲ οἱ
O-man what are-ignorant-of also the heavens not only and the
οὐρανοὶ τὴν γέννησιν ἀγνοοῦσιν, ἀλλὰ καὶ πᾶσα ἀγγελικὴ
heavens the birth are-ignorant-of but also every angelic
φύσις. Εἰ γάρ τις (εἴ γε ἦν δυνατὸν) ἀναβὰς
nature if for anyone if indeed it-were possible having-gone-up
εἰς πρῶτον οὐρανὸν, καὶ τῶν ἐκεῖ ἀγγέλων κατανοήσας
to the-first heaven and of-the there angels having-considered
τὴν κατάστασιν, προσελθὼν ἐρωτήσειε, πῶς ὁ Θεὸς
the order having-approached should-ask how — God
ἐγέννησε τὸν ἑαυτοῦ Υἱὸν, ἐροῦσιν ἴσως· Ἔχομεν ὑπὲρ
begot the his-own Son they-will-say perhaps we-have above
ἡμᾶς μείζονας ἀνωτέρους, ἐκείνους ἐρώτησον. Ἀνάβηθι
us greater-ones higher those ask go-up
πρὸς δεύτερον οὐρανὸν, καὶ τρίτον· φθάσον, εἰ δύνῃ, πρὸς
to the-second heaven and the-third reach if you-can to
θρόνους καὶ κυριότητας, ἀρχάς τε καὶ ἐξουσίας· κἂν
thrones and dominions principalities both and powers even-if
πρὸς ἐκείνους δέ τις φθάσειεν, ὅπερ ἀδύνατον, κἀκεῖνοι
to them and anyone should-reach which impossible they-too
παραιτήσονται τὴν διήγησιν· οὐδὲ γὰρ οἴδασι.
will-decline the telling not for they-know

12 Καὶ ἐγὼ τεθαύμακα ἀεὶ τῶν τολμηρῶν τὴν
and I have-wondered always of-the bold at-the
φιλοπραγμοσύνην, τῶν διὰ τῆς νομιζομένης εὐλαβείας
curiosity of-those through the supposed piety

εἰς ἀσέβειαν ἐκπιπτόντων. Θρόνους γὰρ καὶ κυριότητας, τὰ
into impiety falling thrones for and dominions the
Χριστοῦ ποιήματα, καὶ ἀρχὰς καὶ ἐξουσίας ἀγνοοῦντες,
of-Christ works and principalities and powers not-knowing
αὐτὸν τὸν Ποιητὴν φιλοπραγμονεῖν ἐπιχειροῦσιν. Εἰπέ μοι
himself the Maker to-pry-into they-attempt tell me
πρῶτον, ὦ τολμηρότατε, τί διαφέρει θρόνος κυριότητος,
first O most-bold-one in-what differs a-throne from-a-dominion
καὶ τότε πολυπραγμόνει τὰ κατὰ Χριστόν. Εἰπέ μοι
and then pry-into the-things concerning Christ tell me
τί μέν ἐστιν ἀρχὴ, τί δὲ ἐξουσία, τί δὲ δύναμις, τί
what indeed is a-principality what and a-power what and a-might what
δὲ ἄγγελος· καὶ τότε τὸν Ποιητὴν πολυπραγμόνει· πάντα
and an-angel and then the Maker pry-into all-things
γὰρ δι᾽ αὐτοῦ ἐγένετο. Ἀλλ᾽ οὐ θέλεις ἐρωτῆσαι θρόνους
for through him came-to-be but not you-wish to-ask thrones
ἢ κυριότητας, ἢ οὐ δύνασαι· Τί ἐστιν ἕτερον γινῶσκον
or dominions or not you-can what is other knowing
τὰ βάθη τοῦ Θεοῦ, εἰ μὴ μόνον τὸ Πνεῦμα τὸ ἅγιον, τὸ
the depths — of-God if not only the Spirit the Holy the-one
λαλῆσαν τὰς θείας Γραφάς; ἀλλ᾽ οὐδ᾽ αὐτὸ τὸ Πνεῦμα
having-spoken the divine Scriptures but not-even itself the Spirit
τὸ ἅγιον, περὶ τῆς ἐκ Πατρὸς τοῦ Υἱοῦ γεννήσεως ἐν
the Holy about the from the-Father of-the Son birth in
ταῖς Γραφαῖς ἐλάλησεν. Τί τοίνυν πολυπραγμονεῖς, ἃ
the Scriptures spoke why therefore do-you-pry-into what
μηδὲ τὸ Πνεῦμα τὸ ἅγιον ἔγραψεν ἐν ταῖς Γραφαῖς; ὁ
not-even the Spirit the Holy wrote in the Scriptures you-who
τὰ γεγραμμένα μὴ γινώσκων, τὰ μὴ γεγραμμένα
the-things written not knowing the-things not written
πολυπραγμονεῖς; Πολλὰ ζητήματά ἐστιν ἐν ταῖς θείαις
do-you-pry-into many questions there-are in the divine

Γραφαῖς· τὸ γεγραμμένον οὐ καταλαμβάνομεν, τί
Scriptures the-thing written not we-comprehend why
τὸ μὴ γεγραμμένον πολυπραγμονοῦμεν; Αὔταρκες ἡμῖν
the-thing not written do-we-pry-into sufficient for-us
εἰδέναι, ὅτι Θεὸς ἐγέννησεν Υἱὸν ἕνα μόνον.
to-know that God begot a-Son one alone

13 Μὴ ἐπαισχυνθῇς ὁμολογῆσαι τὴν ἄγνοιαν, ἐπειδὴ μετὰ
not be-ashamed to-confess the ignorance since with
ἀγγέλων ἀγνοεῖς. Ὁ γεννήσας οἶδε μόνος τὸν
angels you-are-ignorant the-one having-begotten knows alone the-one
γεννηθέντα· καὶ ὁ ἐξ αὐτοῦ γεγεννημένος οἶδε τὸν
begotten and the-one from him begotten knows the-one
γεννήσαντα. Ὁ γεννήσας οἶδε τί ἐγέννησε· καὶ τὸ
having-begotten the-one having-begotten knows what he-begot and the
Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ μαρτυρεῖ ἐν ταῖς Γραφαῖς, ὅτι
Spirit the Holy — of-God testifies in the Scriptures that
Θεὸς ὁ γεννηθεὶς ἄναρχος. Τίς γὰρ ἔγνω ἀνθρώπων
God the-one begotten without-beginning who for knew of-men
τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
the-things of-the man if not the spirit of-the man
τὸ ἐν αὐτῷ; Οὕτω δὲ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνω, εἰ
the-one in him so and the-things — of-God no-one knew if
μὴ τὸ Πνεῦμα τοῦ Θεοῦ. Ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν
not the Spirit — of-God as for the Father has life
ἐν ἑαυτῷ, οὕτω καὶ τῷ Υἱῷ ἔδωκε ζωὴν ἔχειν ἐν ἑαυτῷ·
in himself so also to-the Son he-gave life to-have in himself
καὶ, Ἵνα πάντες τιμῶσι τὸν Υἱὸν, καθὼς τιμῶσι τὸν
and that all may-honor the Son as they-honor the
Πατέρα· καὶ, Ὥσπερ ὁ Πατὴρ οὓς θέλει ζωοποιεῖ, οὕτω
Father and as the Father whom he-wills makes-alive so
καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. Οὔτε ὁ γεννήσας
also the Son whom he-wills makes-alive neither the-one having-begotten

ἐζημιώθη τι, οὔτε λείπει τι τῷ γεννηθέντι
was-deprived-of anything nor lacks anything to-the-one begotten
(οἶδα πολλάκις ταῦτα εἰρηκὼς, ἀλλὰ πολλάκις ταῦτα
I-know often these-things having-said but often these-things
εἴρηται ὑπὲρ τῆς ὑμῶν ἀσφαλείας)· οὔτε ὁ γεννήσας
have-been-said for the your safety neither the-one having-begotten
ἔχει πατέρα, οὔτε ὁ γεννηθεὶς ἀδελφὸν ἔχει· οὔτε ὁ
has a-father nor the-one begotten a-brother has nor the-one
γεννήσας εἰς υἱὸν μετεβλήθη, οὔτε ὁ γεννηθεὶς πατὴρ
having-begotten into a-son was-changed nor the-one begotten father
ἐγένετο. Ἐξ ἑνὸς μόνου Πατρὸς, εἷς μονογενὴς Υἱός. Οὔτε
became from one only Father one only-begotten Son neither
δύο ἀγέννητοι, οὔτε δύο μονογενεῖς· ἀλλ' εἷς ἐστι Πατὴρ
two unbegotten nor two only-begotten but one is Father
ἀγέννητος (ἀγέννητος γάρ ἐστιν ὁ πατέρα μὴ ἔχων)·
unbegotten unbegotten for is the-one a-father not having
καὶ εἷς ἐστιν Υἱὸς, ἀϊδίως ἐκ Πατρὸς γεγεννημένος· οὐ
and one is Son eternally from the-Father begotten not
χρόνοις γεγεννημένος, ἀλλὰ πρὸ αἰώνων γεννηθείς· οὐκ ἐκ
in-times begotten but before ages begotten not from
προκοπῆς αὐξηθεὶς, ἀλλὰ τοῦτο γεννηθεὶς ὅπερ ἐστὶ νῦν.
progress grown but this begotten which he-is now
Πιστεύομεν τοίνυν εἰς τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν 14
we-believe therefore in the Son — of-God the only-begotten the-one
ἐκ τοῦ Πατρὸς γεννηθέντα Θεὸν ἀληθινόν. Ὁ γὰρ ἀληθὴς
from the Father begotten God true the for true
Θεὸς οὐ γεννᾷ ψευδῆ, καθὼς εἴρηται. Οὐδὲ σκεψάμενος,
God not begets a-false-one as has-been-said nor having-deliberated
ὕστερον ἐγέννησεν· ἀλλ' ἀϊδίως ἐγέννησε, καὶ πολὺ μᾶλλον
later he-begot but eternally he-begot and much rather
τάχιον τῶν ἡμετέρων ῥημάτων ἢ νοημάτων, ἐγέννησεν.
quicker than-the our words or thoughts he-begot

Ἡμεῖς μὲν γὰρ ἐν χρόνοις λαλοῦντες χρόνον ἀναλίσκομεν·
we indeed for in times speaking time spend
ἐπὶ δὲ τῆς θείας δυνάμεως, ἄχρονος ἡ γέννησις. Καὶ
in-the-case-of but the divine power timeless the birth and
καθὼς εἴρηται πολλάκις, οὐκ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι
as has-been-said often not from the not being into the to-be
τὸν Υἱὸν παρήγαγεν, οὐδὲ τὸν μὴ ὄντα εἰς υἱοθεσίαν ἤγαγεν
the Son he-brought nor the not being into adoption he-led
ἀλλ᾽ ἀΐδιος ὢν ὁ Πατὴρ, ἀϊδίως ἐγέννησε καὶ ἀνεκφράστως
but eternal being the Father eternally begot and inexpressibly
Υἱὸν ἕνα μόνον, ἀδελφὸν οὐκ ἔχοντα. Οὔτε δύο εἰσὶν ἀρχαί·
a-Son one alone a-brother not having neither two are principles
ἀλλὰ κεφαλὴ τοῦ Υἱοῦ ὁ Πατὴρ, μία ἡ ἀρχή. Πατὴρ γὰρ
but head of-the Son the Father one the principle the-Father for
Υἱὸν ἐγέννησε Θεὸν ἀληθινὸν, Ἐμμανουὴλ προσαγορευόμενον·
a-Son begot God true Emmanuel called
ὁ δὲ Ἐμμανουὴλ μεθ᾽ ἡμῶν ὁ Θεὸς ἑρμηνεύεται.
— and Emmanuel with us — God is-interpreted
15 Καὶ θέλεις γνῶναι, ὅτι Θεός ἐστιν, ὁ ἐκ Πατρὸς
and do-you-wish to-know that God is the-one from the-Father
γεννηθεὶς καὶ ὕστερον ἐνανθρωπήσας; ἄκουε τοῦ προφήτου
begotten and later having-become-man hear the prophet
λέγοντος· Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος
saying this-one — God our not will-be-reckoned another
πρὸς αὐτόν. Ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν
beside him he-found-out every way of-knowledge and gave
αὐτὴν Ἰακὼβ τῷ παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ
it to-Jacob the servant his and to-Israel the-one beloved
ὑπ᾽ αὐτοῦ. Μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς
by him after this upon the earth he-was-seen and with-the
ἀνθρώποις συνανεστράφη· Βλέπεις Θεὸν μετὰ τὴν Μωσέως
men conversed you-see God after the of-Moses

νομοθεσίαν ἐνανθρωπήσαντα; Δέξαι καὶ δευτέραν μαρτυρίαν
legislation having-become-man receive also a-second testimony
τῆς Χριστοῦ θεότητος, τὴν ἀρτίως ἀνεγνωσμένην· Ὁ
of-the of-Christ godhead the-one just-now read the
θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ἵνα
throne your O God for the age of-the age that
γὰρ μὴ, διὰ τὴν ἔνσαρκον τὴν ἐνταῦθα γενομένην
for not because-of the in-flesh the here having-taken-place
παρουσίαν, νομισθῇ μετὰ ταῦτα εἰς προκοπὴν ἐλθεῖν
presence it-may-be-thought after these-things into progress to-have-come
θεότητος, λέγει σαφῶς· Διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς,
of-godhead he-says clearly because-of this anointed you — God
ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
— God your with-oil of-gladness above the fellows
σου. Βλέπεις Χριστὸν Θεὸν, ὑπὸ Πατρὸς Θεοῦ χριόμενον;
your you-see Christ God by the-Father God being-anointed
Θέλεις δέξασθαι καὶ τρίτην μαρτυρίαν τῆς Χριστοῦ 16
do-you-wish to-receive also a-third testimony of-the of-Christ
θεότητος; ἄκουε Ἡσαΐου λέγοντος· Ἐκοπίασεν Αἴγυπτος
godhead hear Isaiah saying has-toiled Egypt
καὶ ἐμπορία Αἰθιόπων· καὶ μετ' ὀλίγα· Καὶ ἐν σοὶ
and the-merchandise of-Ethiopians and after a-little and in you
προσεύξονται, ὅτι ἐν σοὶ ὁ Θεός ἐστι, καὶ οὐκ ἔστι Θεὸς
they-will-pray because in you — God is and not there-is God
πλὴν σοῦ. Σὺ γὰρ εἶ ὁ Θεὸς, καὶ οὐκ ᾔδειμεν, ὁ Θεὸς
except you you for are — God and not we-knew — God
τοῦ Ἰσραὴλ σωτήρ. Βλέπεις Θεὸν τὸν Υἱὸν, ἔχοντα ἐν
— of-Israel savior you-see God the Son having in
ἑαυτῷ Θεὸν τὸν Πατέρα, μονονουχὶ τὸ αὐτὸ λέγοντα, ὅπερ
himself God the Father all-but the same saying which
ἐν Εὐαγγελίοις εἴρηκεν· Ὁ Πατὴρ ἐν ἐμοὶ, κἀγὼ ἐν τῷ
in the-Gospels he-has-said the Father in me and-I in the

Πατρί. Οὐκ εἴρηκεν, Ὁ Πατήρ εἰμι ἐγὼ, ἀλλ', Ὁ Πατὴρ
Father not he-has-said the Father am I but the Father
ἐν ἐμοὶ, καὶγὼ ἐν τῷ Πατρί· καὶ πάλιν οὐκ εἶπε, Ἐγὼ
in me and-I in the Father and again not he-said I
καὶ ὁ Πατὴρ ἕν εἰμι, ἀλλ', Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμέν·
and the Father one am but I and the Father one are
ἵνα μήτε ἀπαλλοτριώσωμεν, μήτε συναλοιφὴν υἱοπατορίας
that neither we-may-alienate nor a-fusion of-Son-Fatherhood
ἐργασώμεθα. Ἓν, διὰ τὸ κατὰ τὴν θεότητα ἀξίωμα·
make one because-of the according-to the godhead dignity
ἐπειδὴ Θεὸς Θεὸν ἐγέννησεν. Ἓν, διὰ τὸ κατὰ τὴν
since God God begot one because-of the according-to the
βασιλείαν· οὐ γὰρ ἄλλων βασιλεύει Πατὴρ, ἄλλων δὲ
kingship not for over-some reigns the-Father over-others and
Υἱὸς, κατὰ τὸν Ἀβεσσαλὼν ἀνταίρων τῷ Πατρί· ἀλλ'
the-Son like — Absalom rising-against the Father but
ὧν βασιλεύει ὁ Πατὴρ, τούτων βασιλεύει καὶ ὁ Υἱός.
over-whom reigns the Father over-these reigns also the Son
Ἓν, διὰ τὸ μηδεμίαν εἶναι διαφωνίαν ἢ διάστασιν·
one because-of the no to-be disagreement or separation
οὐ γὰρ ἄλλα βουλήματα Πατρὸς, ἄλλα δὲ Υἱοῦ. Ἓν,
not for other wills of-the-Father other and of-the-Son one
διὰ τὸ μὴ εἶναι ἄλλα Χριστοῦ δημιουργήματα, καὶ
because-of the not to-be other of-Christ works and
ἄλλα Πατρός· μία γὰρ ἡ πάντων δημιουργία, τοῦ
other of-the-Father one for the of-all creation of-the
Πατρὸς διὰ τοῦ Υἱοῦ πεποιηκότος· Ὅτι αὐτὸς εἶπε, καὶ
Father through the Son having-made because he said and
ἐγενήθησαν· αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν, φησὶν ὁ
they-came-to-be he commanded and they-were-created says the

Ψαλμῳδός. Ὁ γὰρ λέγων, λέγει τῷ ἀκούοντι· καὶ
Psalmist the-one for speaking speaks to-the-one hearing and
ὁ ἐντελλόμενος, ἐντέλλεται τῷ συμπαρόντι.
the-one commanding commands the-one present-with-him
Θεὸς τοίνυν ἀληθινὸς Υἱὸς, ἔχων ἐν ἑαυτῷ τὸν Πατέρα, 17
God therefore true the-Son having in himself the Father
οὐκ εἰς Πατέρα μεταβληθείς· οὐ γὰρ Πατὴρ ἐνηνθρώπησεν,
not into Father changed not for the-Father became-man
ἀλλὰ Υἱός· λεγέσθω γὰρ ἐλευθερίως ἡ ἀλήθεια. Οὐ
but the-Son let-be-spoken for freely the truth not
Πατὴρ ἔπαθεν ὑπὲρ ἡμῶν, ἀλλὰ Πατὴρ ἀπέστειλε τὸν
the-Father suffered for us but the-Father sent the-one
ὑπὲρ ἡμῶν παθόντα. Μήτε λέγωμέν ποτε τὸ, Ἦν,
for us having-suffered neither let-us-say ever the there-was
ὅτε οὐκ ἦν ὁ Υἱός· μήτε υἱοπατορίαν καταδεξώμεθα·
when not was the Son nor Son-Fatherhood let-us-accept
ἀλλ᾽ ὁδῷ βασιλικῇ πορευθῶμεν, μὴ ἐκκλίνωμεν μήτε
but on-the-road royal let-us-go not let-us-turn-aside neither
ἀριστερᾷ, μήτε δεξιᾷ. Μήτε, διὰ τὸ νομίζειν τιμᾶν
to-left nor to-right neither because-of the to-think to-honor
τὸν Υἱὸν, Πατέρα αὐτὸν ἀναγορεύσωμεν. μήτε, διὰ τὸ
the Son Father him let-us-proclaim nor because-of the
τιμᾶν τὸν Πατέρα νομίζειν, ἕν τι τῶν δημιουργημάτων
to-honor the Father to-think one some of-the works
τὸν Υἱὸν ὑποπτεύσωμεν· Ἀλλ᾽ εἷς Πατὴρ δι᾽ ἑνὸς Υἱοῦ
the Son let-us-suspect but one Father through one Son
προσκυνείσθω, καὶ μὴ μεριζέσθω ἡ προσκύνησις· εἷς Υἱὸς
let-be-worshiped and not let-be-divided the worship one Son
καταγγελλέσθω, πρὸ τῶν αἰώνων ἐν δεξιᾷ τοῦ Πατρὸς
let-be-proclaimed before the ages at the-right of-the Father

καθεζόμενος, τὸ συγκαθέζεσθαι οὐ χρόνοις μετὰ τὸ πάθος
sitting the to-sit-with not in-times after the passion
λαβὼν ἐκ προκοπῆς, ἀλλ᾽ ἀϊδίως κεκτημένος.
having-received from progress but eternally having-possessed

18 Ὁ ἑωρακὼς τὸν Υἱὸν, ἑώρακε τὸν Πατέρα. Ὅμοιος
the-one having-seen the Son has-seen the Father like
γὰρ ἐν πᾶσιν ὁ Υἱὸς τῷ γεγεννηκότι· ζωὴ ἐκ ζωῆς
for in all-things the Son to-the-one having-begotten life from life
γεννηθεὶς, καὶ φῶς ἐκ φωτὸς, δύναμις ἐκ δυνάμεως, Θεὸς
begotten and light from light power from power God
ἐκ Θεοῦ. Καὶ ἀπαράλλακτοι τῆς θεότητος οἱ χαρακτῆρές
from God and unchanged of-the godhead the characteristics
εἰσιν ἐν τῷ Υἱῷ· καὶ ὁ καταξιωθεὶς ἰδεῖν Υἱοῦ θεότητα,
are in the Son and the-one deemed-worthy to-see of-the-Son the-godhead
ἔρχεται εἰς ἀπόλαυσιν τοῦ γεγεννηκότος. Οὐκ ἐμὸς ὁ
comes into enjoyment of-the-one having-begotten not mine the
λόγος, ἀλλὰ τοῦ μονογενοῦς Υἱοῦ· Τοσοῦτον χρόνον μεθ᾽
word but of-the only-begotten Son so-long a-time with
ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς
you I-am and not have-you-known me Philip the-one having-seen
ἐμὲ, ἑώρακε τὸν Πατέρα. Καὶ ἵνα εἴπω συντομώτερον,
me has-seen the Father and that I-may-say more-briefly
μήτε χωρίζωμεν, μήτε συναλοιφὴν ἐργαζώμεθα· καὶ μήτε
neither let-us-separate nor a-fusion make and neither
ἀλλότριόν ποτε τοῦ Πατρὸς εἴπῃς τὸν Υἱὸν, μήτε
foreign ever to-the Father call the Son nor
καταδέξῃ τοὺς λέγοντας, τὸν Πατέρα ποτὲ μὲν Πατέρα,
accept those saying the Father at-one-time indeed Father
ποτὲ δὲ Υἱὸν εἶναι· ἀλλότρια γὰρ καὶ ἀσεβῆ ταῦτα,
at-another-time but Son to-be foreign for and impious these-things
καὶ οὐκ Ἐκκλησίας τὰ διδάγματα· ἀλλ᾽ ὁ Πατὴρ,
and not of-the-Church the teachings but the Father

γεννήσας τὸν Υἱὸν, ἔμεινε Πατὴρ, καὶ οὐκ ἠλλοίωται.
having-begotten the Son remained Father and not was-altered
Σοφίαν ἐγέννησεν, ἀλλ᾽ οὐκ αὐτὸς ἄσοφος ἐγένετο· καὶ
wisdom he-begot but not himself unwise became and
δύναμιν γεννήσας, οὐκ ἠσθένησε· Θεὸν γεννήσας οὐκ αὐτὸς
power having-begotten not he-weakened God having-begotten not himself
τῆς θεότητος ἐστερήθη· καὶ οὔτε τι αὐτὸς ἀπώλεσε
of-the godhead was-deprived and neither anything he-himself lost
μειωθεὶς ἢ ἀλλοιωθεὶς, οὔτε ὁ γεννηθεὶς ἔχει τι
lessened or altered nor the-one begotten has anything
λεῖπον. Τέλειος ὁ γεννήσας τέλειον τὸ γεννηθέν·
lacking perfect the-one having-begotten perfect the-thing begotten
Θεὸς ὁ γεννήσας, Θεὸς ὁ γεννηθείς· Θεὸς μὲν τῶν
God the-one having-begotten God the-one begotten God indeed of-the
πάντων· Θεὸν δὲ ἑαυτοῦ, τὸν Πατέρα ἐπιγραφόμενος. Οὐ
all-things God but of-himself the Father acknowledging not
γὰρ ἐπαισχύνεται λέγων· Ἀναβαίνω πρὸς τὸν Πατέρα
for he-is-ashamed saying I-ascend to the Father
μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν.
my and Father your and God my and God your
Ἀλλ᾽ ἵνα μὴ νομίσῃς, ὅτι ὁμοίως τοῦ Υἱοῦ καὶ τῶν 19
but that not you-may-think that likewise of-the Son and of-the
κτισμάτων ἐστὶ Πατὴρ, ὑποδιέστειλεν ἐν τοῖς ἑξῆς.
creatures he-is Father he-distinguished in the-things following
Οὐ γὰρ εἶπεν Ἀναβαίνω πρὸς τὸν Πατέρα ἡμῶν, ἵνα μὴ
not for he-said I-ascend to the Father our that not
κοινωνία γένηται τῶν ποιημάτων πρὸς τὸν Μονογενῆ·
fellowship may-come-about of-the works with the Only-begotten
ἀλλὰ, Πατέρα μου καὶ Πατέρα ὑμῶν, εἶπεν· ἄλλως
but Father my and Father your he-said otherwise
ἐμοῦ κατὰ φύσιν, καὶ ἄλλως ὑμῶν κατὰ θέσιν· καὶ
mine by nature and otherwise yours by adoption and

πάλιν· πρὸς τὸν Θεόν μου καὶ Θεὸν ὑμῶν· ἄλλως ἐμοῦ,
again to — God my and God your otherwise mine
ὡς Υἱοῦ γνησίου καὶ μονογενοῦς, καὶ ἄλλως ὑμῶν, ὡς
as Son genuine and only-begotten and otherwise yours as
δημιουργημάτων. Θεὸς τοίνυν ἀληθινός ἐστιν ὁ Υἱὸς τοῦ
works God therefore true is the Son —
Θεοῦ, πρὸ πάντων τῶν αἰώνων ἀνεκδιηγήτως γεννηθείς·
of-God before all the ages indescribably begotten
πολλάκις γὰρ λέγω τὸ αὐτὸ πρὸς ὑμᾶς, ἵνα ἐντυπωθῇ
often for I-say the same to you that may-be-imprinted
ὑμῶν τοῦτο τῇ διανοίᾳ. Καὶ ὅτι μὲν ὁ Θεὸς Υἱὸν ἔχει,
your this in-the mind and that indeed — God a-Son has
τοῦτο πίστευε· τὸ δὲ πῶς, μὴ πολυπραγμόνει· ζητῶν γὰρ
this believe the but how not pry-into seeking for
οὐχ εὑρήσεις· Μὴ ἐξυψοῦ σεαυτὸν, ἵνα μὴ πέσῃς· Ἃ
not you-will-find not exalt yourself that not you-may-fall what-things
προσετάγη σοι, ταῦτα διανοοῦ μόνα. Εἰπέ μοι πρῶτον
were-commanded to-you these consider alone tell me first
τίς ἐστιν ὁ γεννήσας, καὶ τότε μάνθανε ὃ ἐγέννησεν·
who is the-one having-begotten and then learn what he-begot
εἰ δὲ φύσιν οὐ δύνασαι νοῆσαι τοῦ γεγεννηκότος,
if but the-nature not you-can to-understand of-the-one having-begotten
τοῦ γεγεννημένου τὸν τρόπον μὴ πολυπραγμόνει.
of-the-one begotten the manner not pry-into
Αὔταρκές σοι πρὸς εὐσέβειαν εἰδέναι, καθὼς εἴπαμεν, ὅτι
sufficient for-you for piety to-know as we-said that
ἕνα Υἱὸν ὁ Θεὸς ἔχει μόνον, ἕνα φυσικῶς γεγεννημένον·
one Son — God has only one by-nature begotten
οὐχ ὅτε ἐγεννήθη ἐν Βηθλεὲμ τοῦ εἶναι ἀρξάμενον, ἀλλὰ
not when he-was-born in Bethlehem of-the to-be having-begun but
πρὸ πάντων τῶν αἰώνων. Ἄκουε γὰρ Μιχαίου τοῦ
before all the ages hear for Micah the

προφήτου λέγοντος· Καὶ σὺ, Βηθλεὲμ, οἶκος τοῦ Ἐφραθᾶ,
prophet saying and you Bethlehem house — of-Ephrathah
μὴ ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα. Ἐκ
not least you-are of-the to-be among thousands of-Judah from
σοῦ γάρ μοι ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν
you for to-me will-come-forth a-leader who will-shepherd the
λαόν μου τὸν Ἰσραήλ· καὶ αἱ ἔξοδοι αὐτοῦ ἀπ᾽ ἀρχῆς,
people my — Israel and the goings-forth his from the-beginning
ἐξ ἡμερῶν αἰῶνος. Μὴ οὖν πρόσεχε τῷ νῦν ἐκ
from days of-eternity not then attend to-the(-one) now from
τῆς Βηθλεέμ· ἀλλὰ προσκύνει τὸν ἀϊδίως ἐκ Πατρὸς
— Bethlehem but worship the-one eternally from the-Father
γεννηθέντα. Μὴ χρονικὴν ἀρχὴν τοῦ Υἱοῦ καταδέξῃ τινὸς
begotten not a-temporal beginning of-the Son accept anyone
λέγοντος, ἀλλὰ ἄχρονον ἀρχὴν γινώσκε τὸν Πατέρα.
saying but a-timeless beginning know the Father
Ἀρχὴ γὰρ Υἱοῦ ἄχρονος, ἀκατάληπτος, ἄναρχος,
beginning for of-the-Son timeless incomprehensible without-beginning
ὁ Πατήρ· πηγὴ τοῦ τῆς δικαιοσύνης ποταμοῦ, τοῦ
the Father spring of-the of-the righteousness river of-the
Μονογενοῦς, ὁ Πατὴρ, ὁ γεννήσας αὐτὸν καθὼς οἶδεν
Only-begotten the Father the-one having-begotten him as knows
αὐτὸς μόνος. Καὶ θέλεις γνῶναι, ὅτι καὶ αἰώνιός ἐστι
he-himself alone and do-you-wish to-know that also eternal is
βασιλεὺς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός; ἄκουε πάλιν
king the Lord our Jesus Christ hear again
αὐτοῦ λέγοντος· Ἀβραὰμ ὁ Πατὴρ ὑμῶν ἠγαλλιάσατο, ἵνα
him saying Abraham the Father your exulted that
ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. Εἶτα,
he-might-see the day the mine and he-saw and rejoiced then
σκληρῶς τοῦτο καταδεξαμένων τῶν Ἰουδαίων, τὸ ἐκείνοις
harshly this having-received the Jews the to-them

ἔτι σκληρότερον λέγει· Πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι·
still harsher-thing he-says before Abraham came-to-be I am
καὶ πάλιν πρὸς τὸν Πατέρα λέγει· Καὶ νῦν δόξασόν με
and again to the Father he-says and now glorify me
σὺ, Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον, πρὸ τοῦ
you O-Father with yourself with-the glory which I-had before the
τὸν κόσμον εἶναι, παρὰ σοί· σαφῶς γὰρ εἴρηκεν, ὅτι Πρὶν
the world to-be beside you clearly for he-has-said that before
τὸν κόσμον γενέσθαι, ἐγὼ εἶχον τὴν παρὰ σοὶ δόξαν. Καὶ
the world came-to-be I had the beside you glory and
πάλιν, Ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου, λέγων,
again because you-loved me before the-foundation of-the-world saying
σαφῶς φησιν, ὅτι ἀΐδιον ἔχω τὴν παρὰ σοὶ δόξαν.
clearly he-says that eternal I-have the beside you glory

21 Πιστεύωμεν τοίνυν εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν
let-us-believe therefore in one Lord Jesus Christ the
Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ· τὸν ἐκ τοῦ Πατρὸς
Son — of-God the only-begotten the-one from the Father
γεννηθέντα Θεὸν ἀληθινὸν πρὸ πάντων τῶν αἰώνων· δι᾽
begotten God true before all the ages through
οὗ τὰ πάντα ἐγένετο· εἴτε γὰρ θρόνοι, εἴτε κυριότητες,
whom the all-things came-to-be whether for thrones or dominions
εἴτε ἀρχαὶ, εἴτε ἐξουσίαι, τὰ πάντα δι᾽ αὐτοῦ ἐγένετο,
or principalities or powers the all-things through him came-to-be
καὶ οὐδὲν τῶν γεννητῶν ὑπεξῄρηται τῆς ἐξουσίας
and nothing of-the created-things is-excepted from-the authority
αὐτοῦ. Φιμούσθω πᾶσα αἵρεσις, διαφόρους ποιητὰς καὶ
his let-be-muzzled every heresy different makers and
κοσμοποιοὺς εἰσάγουσα· φιμούσθω βλασφημοῦσα γλῶσσα
world-makers introducing let-be-muzzled blaspheming tongue
τὸν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ· φιμούσθωσαν οἱ λέγοντες
— Christ the Son — of-God let-be-muzzled those saying

τὸν ἥλιον εἶναι τὸν Χριστόν· ἡλίου γάρ ἐστι δημιουργὸς,
the sun to-be — Christ of-the-sun for he-is creator
οὐχ ὁ ἥλιος ὁ φαινόμενος. Φιμούσθωσαν οἱ λέγοντες
not the sun the visible let-be-muzzled those saying
ἀγγέλων δημιούργημα τὸν κόσμον, οἱ τὸ τοῦ Μονογενοῦς
of-angels a-work the world those the of-the Only-begotten
ἀξίωμα παραρπάζειν βουλόμενοι. Εἴτε γὰρ ὁρατὰ
dignity to-snatch-away wishing whether for visible-things
εἴτε ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες, εἴτε τι
or invisible or thrones or dominions or anything
ὀνομαζόμενον, πάντα διὰ τοῦ Χριστοῦ ἐγένετο. Βασιλεύει
named all-things through — Christ came-to-be he-reigns-over
τῶν ὑπ᾽ αὐτοῦ πεποιημένων, οὐκ ἀλλοτρίαν αἰχμαλωσίαν
the-things by him made not foreign captives
ἁρπάσας, ἀλλὰ ἰδίων δημιουργημάτων βασιλεύων, καθὼς
having-seized but own works reigning-over as
ὁ εὐαγγελιστὴς εἴρηκεν Ἰωάννης· Πάντα δι᾽ αὐτοῦ
the evangelist has-said John all-things through him
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν· πάντα δι᾽
came-to-be and without him came-to-be not-even one all-things through
αὐτοῦ ἐγένετο, τοῦ Πατρὸς δι᾽ Υἱοῦ ἐργαζομένου.
him came-to-be the Father through the-Son working
Καὶ βούλομαι μέν τι εἰπεῖν καὶ ὑπόδειγμα τῶν 22
and I-wish indeed something to-say also as-an-illustration of-the-things
λεγομένων, ἀλλ᾽ οἶδα αὐτὸ ἀσθενές· ποῖον γὰρ ἔσται
said but I-know it weak what for will-be
τῶν ὁρατῶν ἀκριβὲς ὑπόδειγμα τῆς θείας καὶ ἀοράτου
of-the visible-things an-exact illustration of-the divine and invisible
δυνάμεως; ἀλλ᾽ ὅμως λεγέσθω ὡς ἀσθενὲς, παρὰ ἀσθενῶν
power but nevertheless let-it-be-said as weak from the-weak
πρὸς ἀσθενεῖς. Ὥσπερ γὰρ ἄν τις βασιλεὺς βασιλέα υἱὸν
to the-weak as for — some king a-king son

ἔχων, βουλόμενος κατασκευάσαι πόλιν, ὑπόθοιτο τῷ υἱῷ
having wishing to-build a-city should-propose to-the son
συμβασιλεύοντι τὴν κατασκευὴν τῆς πόλεως· ὁ δὲ, τὸ
reigning-with-him the construction of-the city he and the
παράδειγμα λαβὼν, εἰς τέλος ἄγει τὸ νοηθέν· οὕτω,
design having-received to completion brings the-thing conceived so
Πατρὸς βουληθέντος τὰ πάντα κατασκευᾶσθαι, τῷ τοῦ
the-Father having-willed the all-things to-be-built at-the of-the
Πατρὸς νεύματι ὁ Υἱὸς τὰ πάντα ἐδημιούργησεν· ἵνα τὸ
Father nod the Son the all-things created that the
μὲν νεῦμα τηρῇ τῷ Πατρὶ τὴν αὐθεντικὴν ἐξουσίαν, καὶ ὁ
indeed nod may-keep for-the Father the sovereign authority and the
Υἱὸς δὲ πάλιν ἔχῃ ἐξουσίαν τῶν ἰδίων δημιουργημάτων·
Son too again may-have authority over-the own works
καὶ μήτε Πατὴρ ἀπαλλοτριωθῇ τῆς δεσποτείας τῶν
and neither the-Father may-be-alienated from-the mastery of-the
ἰδίων δημιουργημάτων, μήτε ὁ Υἱὸς τῶν ὑπ᾽ ἄλλου
own works nor the Son over-the-things by another
δημιουργηθέντων βασιλεύῃ, ἀλλὰ τῶν ὑπ᾽ αὐτοῦ. Οὐ γὰρ
created may-reign but over-those by himself not for
ἄγγελοι, καθὼς εἴρηται, τὸν κόσμον ἐδημιούργησαν, ἀλλὰ
angels as has-been-said the world created but
Υἱὸς μονογενὴς, πρὸ πάντων τῶν αἰώνων γεγεννημένος,
the-Son only-begotten before all the ages begotten
καθὼς εἴρηται· δι᾽ οὗ τὰ πάντα ἐγένετο, μηδενὸς
as has-been-said through whom the all-things came-to-be nothing
ὑπεξῃρημένου τῆς ὑπ᾽ αὐτοῦ ποιήσεως. Καὶ ταῦτα μὲν
being-excepted from-the by him making and these-things indeed
ἡμῖν τέως, τῇ τοῦ Χριστοῦ χάριτι λελέχθω.
by-us meanwhile by-the — of-Christ grace let-be-said

Ἀναδραμόντες δὲ ἐπὶ τὴν τῆς πίστεως ἐπαγγελίαν, 23
having-run-back and to the of-the faith profession
καταπαύσωμεν ἐν τῷ παρόντι τὸν λόγον. Πάντα ἐποίησεν
let-us-end in the present the discourse all-things made
ὁ Χριστὸς, κἂν ἀγγέλους λέγῃς, κἂν ἀρχαγγέλους, κἂν
— *Christ whether angels you-mean or archangels or*
κυριότητας. κἂν θρόνους· οὐχ ὅτι ὁ Πατὴρ ἠτόνει περὶ
dominions or thrones not that the Father was-unequal to
τὴν τῶν δημιουργημάτων αὐτουργίαν, ἀλλ' ὅτι βασιλεύειν
the of-the works doing-himself but that to-reign-over
τῶν ὑπ' αὐτοῦ πεποιημένων τὸν Υἱὸν ἠβουλήθη, αὐτὸς
the-things by him made the Son he-willed he-himself
αὐτῷ παρέχων τῶν κατασκευαζομένων τὴν ὑφήγησιν.
to-him providing of-the-things constructed the guidance
Τιμῶν γὰρ τὸν ἑαυτοῦ Πατέρα ὁ Μονογενὴς, φησίν· Οὐ
honoring for the his-own Father the Only-begotten says not
δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι
can the Son to-do from himself anything if not something
βλέπῃ τὸν Πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ,
he-see the Father doing what for — he does
ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ· καὶ πάλιν· Πατήρ μου
these-things also the Son likewise does and again Father my
ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι· οὐδεμιᾶς οὔσης ἐν
until now works and-I work no being among
τοῖς ἐργαζομένοις ἐναντιότητος. Τὰ γὰρ ἐμὰ πάντα, σά
those working opposition the for mine all yours
ἐστι· καὶ τὰ σὰ, ἐμὰ, φησὶν ἐν Εὐαγγελίοις ὁ Κύριος. Καὶ
are and the yours mine says in the-Gospels the Lord and
τοῦτό ἐστιν ἐπιγνῶναι σαφῶς ἐκ τῆς Παλαιᾶς καὶ Καινῆς
this is to-recognize clearly from the Old and New
Διαθήκης. Ὁ γὰρ λέγων, Ποιήσωμεν ἄνθρωπον κατ'
Covenant the-one for saying let-us-make man according-to

εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν, πάντως ὅτι τινὶ
image our and according-to likeness by-all-means that to-someone
παρόντι προσδιελέγετο. Σαφέστατα δὲ μᾶλλον ὁ Ψαλμῳδὸς
present he-was-conversing most-clearly and rather the Psalmist
εἴρηκεν· Αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο, καὶ
has-said he said and they-came-to-be he commanded and
ἐκτίσθησαν· ὡς μὲν τοῦ Πατρὸς ἐντελλομένου καὶ λέγοντος,
they-were-created as indeed the Father commanding and saying
τοῦ δὲ Υἱοῦ νεύματι αὐτοῦ τὰ πάντα δημιουργοῦντος.
the but Son at-the-nod his the all-things creating
Καὶ τοῦτο μυστικῶς ὁ Ἰὼβ ἔλεγεν· Ὁ τανύσας
and this mystically — Job said the-one having-stretched-out
τὸν οὐρανὸν μόνος, καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ
the heaven alone and walking as on ground on
θαλάσσης· δηλῶν τοῖς νοοῦσιν, ὅτι ὁ διὰ τῆς
the-sea showing to-those understanding that the-one through the
παρουσίας περιπατῶν ἐπὶ τῆς θαλάσσης, οὗτος ἦν ὁ πρὸ
presence walking on the sea this was the-one before
τούτου τῶν οὐρανῶν ποιητής. Καὶ πάλιν ὁ Κύριός φησιν·
this of-the heavens maker and again the Lord says
Ἢ σὺ λαβὼν γῆν πηλὸν, ἔπλασας ζῶον, καὶ λαλητὸν
or you having-taken earth as-clay formed a-living-creature and speaking
αὐτὸν ἔθου ἐπὶ τῆς γῆς; εἶτα ἑξῆς· Ἀνοίγονται δέ σοι φόβῳ
it set upon the earth then next are-opened and to-you in-fear
πύλαι θανάτου, πυλωροὶ δὲ ᾅδου ἰδόντες σε ἔπτηξαν;
the-gates of-death the-gatekeepers and of-Hades having-seen you cowered
δηλῶν, ὅτι ὁ εἰς ᾅδου κατελθὼν διὰ φιλανθρωπίαν,
showing that the-one into Hades having-come-down because-of love-for-man
οὗτος ἐξ ἀρχῆς ἐκ πηλοῦ κατεσκεύασε τὸν ἄνθρωπον.
this-one from the-beginning from clay made the man

Ἔστι τοίνυν ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ ὁ μονογενὴς 24
is therefore — Christ the Son — of-God the only-begotten
καὶ τοῦ κόσμου ποιητής, Ἐν γὰρ τῷ κόσμῳ ἦν, καὶ
also of-the world maker in for the world he-was and
ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο· καὶ, εἰς τὰ ἴδια ἦλθε,
the world through him came-to-be and to the own-things he-came
καθὼς ἡμᾶς διδάσκει τὸ Εὐαγγέλιον. Οὐ μόνον δὲ τῶν
as us teaches the Gospel not only and of-the
φαινομένων, ἀλλὰ καὶ τῶν μὴ φαινομένων νεύματι Πατρὸς
visible-things but also of-the not visible by-the-nod of-the-Father
ποιητής ἐστιν ὁ Χριστός. Ἐν αὐτῷ γὰρ ἐκτίσθη τὰ
maker is — Christ in him for were-created the
πάντα, κατὰ τὸν Ἀπόστολον, τὰ ἐν τοῖς οὐρανοῖς καὶ
all-things according-to the Apostle the-things in the heavens and
τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα· εἴτε θρόνοι,
the-things upon the earth the visible and the invisible whether thrones
εἴτε κυριότητες· εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα
or dominions or principalities or powers the all-things
δι᾽ αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι πρὸ
through him and for him have-been-created and he is before
πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. Κἂν τοὺς
all-things and the all-things in him hold-together even-if the
αἰῶνας αὐτοὺς εἴπῃς, καὶ τούτων νεύματι τοῦ Πατρός ἐστι
ages themselves you-mean also of-these by-the-nod of-the Father is
ποιητὴς Ἰησοῦς ὁ Χριστός· Ἐπ᾽ ἐσχάτων γὰρ τῶν ἡμερῶν
maker Jesus — Christ at the-last for of-the days
τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρονόμον
these he-spoke to-us in a-Son whom he-appointed heir
πάντων, δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησεν. Ὃ ἡ
of-all-things through whom also the ages he-made to-whom the

δόξα, τιμὴ, κράτος, σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι,
glory honor might with the Father and the Holy Spirit
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and for the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΒ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XII · ON THE INCARNATION

The Word was made flesh: Christ is to be worshiped as God and believed to have become man. He came because the wound of humanity passed healing, and took flesh because we could not bear his godhead, as Daniel could not bear an angel, and so that life might come through a virgin, as death did through Eve. The prophets foretold the time, when Judah's rulers failed under Herod and Daniel's weeks ran out, the place, Bethlehem, and the manner, born of a virgin of David's line. Cyril answers the Greeks from their own myths and the Jews with Sarah, Moses' rod, Aaron's staff, and Eve born of Adam; virgins and monks are to keep the glory of chastity.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Σαρκωθέντα καὶ
in Jerusalem delivered-extempore on the made-flesh and
ἐνανθρωπήσαντα· καὶ ἀνάγνωσις ἐκ τοῦ Ἡσαΐου· Καὶ
having-become-man and a-reading from — Isaiah and
προσέθετο Κύριος λαλῆσαι τῷ Ἀχὰζ, λέγων· Αἴτησαι
added the-Lord to-speak — to-Ahaz saying ask
σεαυτῷ σημεῖον· καὶ ἑξῆς· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ
for-yourself a-sign and next behold the virgin in womb
λήψεται. καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ
shall-conceive and shall-bear a-son and they-shall-call the name his
Ἐμμανουὴλ, καὶ τὰ ἑξῆς.
Emmanuel and the rest

Ἁγνείας σύντροφοι καὶ σωφροσύνης μαθηταὶ, τὸν ἐκ 1
of-purity nurslings and of-chastity disciples the from
Παρθένου γεννηθέντα Θεὸν, ἁγνείας μεστοῖς χείλεσιν
the-Virgin born God of-purity with-full lips
ἀνυμνήσωμεν· Οἱ τοῦ νοητοῦ προβάτου τῶν κρεῶν
let-us-hymn we-who of-the spiritual lamb of-the meats
μεταλαβεῖν καταξιούμενοι, κεφαλὴν μετὰ τῶν ποδῶν
to-partake are-deemed-worthy the-head with the feet
μεταλάβωμεν· κεφαλῆς μὲν τῆς θεότητος νοουμένης, ποδῶν
let-us-partake the-head indeed the godhead being-understood the-feet
δὲ τῆς ἀνθρωπότητος ἐκλαμβανομένης. Οἱ τῶν ἁγίων
but the humanity being-taken we-who of-the holy
Εὐαγγελίων ἀκροαταὶ, Ἰωάννῃ τῷ Θεολόγῳ πεισθῶμεν·
Gospels hearers by-John the Theologian let-us-be-persuaded
Ὁ γὰρ εἰπὼν, Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ
the-one for having-said in the-beginning was the Word and the
Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος· ἐπήγαγε
Word was with — God and God was the Word added
λέγων, Καὶ ὁ Λόγος σὰρξ ἐγένετο. Οὔτε γὰρ τὸν ψιλὸν
saying and the Word flesh became neither for the mere
ἄνθρωπον προσκυνεῖν, ὅσιον οὔτε Θεὸν μόνον λέγειν χωρὶς
man to-worship holy nor God only to-say without
τῆς ἀνθρωπότητος, εὐσεβές. Εἰ γὰρ Θεὸς ὁ Χριστὸς,
the humanity pious if for God — Christ
ὥσπερ οὖν καὶ ἔστι. μὴ ἀνέλαβε δὲ τὴν ἀνθρωπότητα,
as indeed also he-is not took-up but the humanity
τῆς σωτηρίας ἀλλότριοι καθεστήκαμεν. Προσκυνείσθω
from-the salvation strangers we-are-made let-him-be-worshiped
μὲν ὡς Θεὸς, πιστευέσθω δὲ, ὅτι καὶ ἐνηνθρώπησεν. Οὔτε
indeed as God let-it-be-believed but that also he-became-man neither
γὰρ τὸ λέγειν ἄνθρωπον ἄνευ θεότητος, ἐπωφελές· οὔτε
for the to-say man without godhead profitable nor

τὴν ἀνθρωπότητα μὴ συνομολογεῖν τῇ θεότητι, σωτήριον.
the humanity not to-confess-with the godhead saving
Ὁμολογήσωμεν τοῦ βασιλέως καὶ ἰατροῦ τὴν παρουσίαν.
let-us-confess of-the king and physician the presence
Ὁ γὰρ βασιλεὺς Ἰησοῦς ἰατρεύειν μέλλων, λέντιον
the for king Jesus to-heal being-about with-a-towel
ἀνθρωπότητος περιζωσάμενος, ἐθεράπευσε τὸ νοσοῦν· ὁ
of-humanity having-girded-himself healed the-thing sick the
τέλειος τῶν νηπίων διδάσκαλος, συνενηπίασε τοῖς νηπίοις,
perfect of-the babes teacher became-a-babe-with the babes
ἵνα σοφίσῃ τοὺς ἄφρονας· ὁ ἐπουράνιος ἄρτος
that he-might-make-wise the foolish the heavenly bread
κατῆλθεν ἐπὶ τῆς γῆς, ἵνα θρέψῃ τοὺς λιμώσσοντας.
came-down upon the earth that he-might-feed the hungering

2 Ἰουδαίων δὲ παῖδες, τὸν μὲν ἐλθόντα ἀθετοῦντες, τὸν δὲ
of-Jews but the-children the indeed having-come rejecting the but
κακῶς ἐρχόμενον προσδοκῶντες· τὸν μὲν ἀληθῆ Χριστὸν
evilly coming expecting the indeed true Christ
παρῃτήσαντο, τὸν δὲ πλάνον οἱ πλανηθέντες ἐκδέχονται,
refused the but deceiver those deceived await
ἀληθοῦς καὶ ἐν τούτῳ τοῦ Σωτῆρος εὑρισκομένου, τοῦ
true also in this the Savior being-found the-one
εἰπόντος· Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρός μου, καὶ
having-said I have-come in the name of-the Father my and
οὐ λαμβάνετέ με· ἐὰν δὲ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ,
not you-receive me if but another come in the name the own
ἐκεῖνον λήψεσθε. Καλὸν δὲ καὶ ἐπερώτησιν προσενέγκαι
him you-will-receive good and also a-question to-put
τοῖς Ἰουδαίοις· Ἀληθὴς ὁ προφήτης Ἡσαΐας, ὁ λέγων,
to-the Jews true the prophet Isaiah the-one saying
ὅτι Ἐμμανουὴλ ἐκ παρθένου γεννηθήσεται, ἢ ψευδής; Εἰ
that Emmanuel from a-virgin shall-be-born or false if

μὲν γὰρ ὡς ψευδοῦς κατηγοροῦσιν, οὐδὲν θαυμαστόν· ἔθος
indeed for as false they-accuse-him nothing wonderful custom
γὰρ αὐτοῖς οὐ μόνον ὡς ψευδεῖς κατηγορεῖν, ἀλλὰ καὶ
for for-them not only as false to-accuse but also
λιθάζειν τοὺς προφήτας· εἰ δὲ ἀληθὴς ὁ προφήτης, δείξατε
to-stone the prophets if but true the prophet show
τὸν Ἐμμανουήλ. Καὶ πότερον, ὁ ἔρχεσθαι μέλλων ὁ
— Emmanuel and whether the-one to-come being-about the-one
ὑφ᾽ ὑμῶν προσδοκώμενος, ἐκ παρθένου τίκτεται, ἢ οὔ;
by you expected from a-virgin is-born or not
Εἰ μὲν γὰρ ἐκ παρθένου μὴ γεννᾶται, ψευδοκατηγορεῖτε
if indeed for from a-virgin not he-is-born you-falsely-accuse
τοῦ προφήτου· εἰ δὲ ἐπὶ τοῦ μέλλοντος τοῦτο
the prophet if but in-the-case-of the-one to-come this
προσδοκᾶτε, τί τὸ ἤδη γενόμενον παραιτεῖσθε;
you-expect why the-thing already having-happened do-you-refuse
Ἰουδαῖοι μὲν οὖν πλασάσθωσαν, ἐπειδὴ θέλουσιν· ἡ δὲ 3
Jews indeed then let-them-fabricate since they-wish the but
Ἐκκλησία τοῦ Θεοῦ δοξαζέσθω. Ἡμεῖς γὰρ παραδεχόμεθα
Church — of-God let-be-glorified we for accept
Θεὸν Λόγον ἐνανθρωπήσαντα κατὰ ἀλήθειαν, οὐκ ἐκ
God Word having-become-man in truth not from
θελήματος ἀνδρὸς καὶ γυναικὸς ὡς αἱρετικοὶ λέγουσιν,
will of-man and woman as heretics say
ἀλλ᾽ ἐκ Παρθένου καὶ Πνεύματος ἁγίου, κατὰ τὸ
but from the-Virgin and the-Spirit Holy according-to the
Εὐαγγέλιον, ἐνανθρωπήσαντα, οὐ φαντασίᾳ, ἀλλὰ ἀληθείᾳ.
Gospel having-become-man not in-appearance but in-truth
Καὶ ὅτι ἀληθῶς ἐκ Παρθένου ἐνηνθρώπησε, περίμενε τὸν
and that truly from the-Virgin he-became-man wait-for the
καιρὸν τῆς διδασκαλίας νῦν, καὶ λήψῃ τὰς ἀποδείξεις·
season of-the teaching now and you-will-receive the proofs

πολύπλοκος γάρ ἐστιν ἡ τῶν αἱρετικῶν πλάνη. Καὶ οἱ
manifold for is the of-the heretics error and some
μὲν μηδόλως αὐτὸν ἐκ Παρθένου γεγενῆσθαι εἰρήκασιν·
indeed not-at-all him from the-Virgin to-have-been-born have-said
οἱ δὲ γεγενῆσθαι μέν. οὐκ ἐκ Παρθένου δὲ, ἀλλ'
others but to-have-been-born indeed not from the-Virgin but but
ἐκ γυναικὸς ἀνδρὶ συνοικούσης. Οἱ δὲ λέγουσιν
from a-woman with-a-husband living-together others and say
οὐ Θεὸν ἐνηνθρωπηκέναι τὸν Χριστὸν, ἀλλ' ἄνθρωπόν
not God to-have-become-man — Christ but a-man
τινα τεθεοποιῆσθαι. Ἐτόλμησαν γὰρ εἰπεῖν, ὅτι οὐχ ὁ
some to-have-been-deified they-dared for to-say that not the
προὼν Λόγος, οὗτος ἐνηνθρώπησεν· ἀλλὰ ἄνθρωπός τις
pre-existing Word this-one became-man but a-man some
προκόψας, οὗτος ἐστεφανώθη.
having-advanced this-one was-crowned

4 Σὺ δὲ μνημόνευσον τῶν χθὲς περὶ τῆς θεότητος
you but remember the-things yesterday about the godhead
εἰρημένων. Πίστευσον, ὅτι αὐτὸς ἐκεῖνος ὁ τοῦ Θεοῦ
said believe that himself that the — of-God
μονογενὴς Υἱὸς, οὗτος ἐκ Παρθένου πάλιν ἐγεννήθη.
only-begotten Son this-one from the-Virgin again was-born
Ἰωάννῃ τῷ εὐαγγελιστῇ πείσθητι λέγοντι· Καὶ ὁ Λόγος
by-John the evangelist be-persuaded saying and the Word
σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. Ὁ μὲν γὰρ Λόγος
flesh became and tabernacled among us the indeed for Word
αἰώνιος, πρὸ πάντων τῶν αἰώνων ἐκ Πατρὸς γεννηθείς· τὴν
eternal before all the ages from the-Father begotten the
δὲ σάρκα προσφάτως ἀνέλαβε δι' ἡμᾶς. Ἀλλὰ ἀντιλέγουσι
but flesh recently took-up for us but contradict
πολλοὶ, καὶ λέγουσι· Τί τοσοῦτον ἦν αἴτιον, ὥστε Θεὸν
many and say what so-great was the-cause so-that God

εἰς ἀνθρωπότητα καταβῆναι; καὶ εἰ ὅλως Θεοῦ φύσις
into humanity to-come-down and whether at-all of-God the-nature
ἐστὶν ἀνθρώποις συναναστρέφειν; καὶ, εἰ δυνατόν ἐστι
is with-men to-live and whether possible it-is
παρθένον τεκεῖν ἄνευ ἀνδρός; Πολλῆς δὲ ἀντιλογίας οὔσης,
a-virgin to-bear without a-man much but contradiction being
καὶ πολυειδοῦς τῆς μάχης· φέρε, τῇ τοῦ Χριστοῦ χάριτι,
and manifold the battle come by-the — of-Christ grace
καὶ ταῖς τῶν παρόντων εὐχαῖς, ἕκαστον διαλύσωμεν.
and by-the of-those present prayers each let-us-resolve
Καὶ πρῶτόν γε ἡμῖν ζητείσθω, τίνος ἕνεκεν κατέβη ὁ 5
and first indeed by-us let-be-sought for-what sake came-down —
Ἰησοῦς. Καὶ μὴ ταῖς ἐμαῖς εὑρεσιλογίαις πρόσεχε· δυνατὸν
Jesus and not to-the my ingenious-arguments attend possible
γὰρ ἴσως κατασοφισθῆναι· ἀλλ' ἐὰν μὴ προφητῶν περὶ
for perhaps to-be-out-reasoned but if not of-prophets about
ἑκάστου πράγματος δέξῃ μαρτυρίαν, μὴ πίστευε τοῖς
each matter you-receive testimony not believe the-things
λεγομένοις· ἐὰν μὴ καὶ περὶ τῆς Παρθένου, καὶ τοῦ τόπου,
said if not also about the Virgin and the place
καὶ τοῦ χρόνου, καὶ τοῦ τρόπου μάθῃς ἐκ τῶν θείων
and the time and the manner you-learn from the divine
Γραφῶν, μὴ παραδέξῃ παρὰ ἀνθρώπου μαρτυρίαν. Τὸν μὲν
Scriptures not accept from a-man testimony the indeed
γὰρ παρόντα καὶ διδάσκοντα δυνατόν ἐστι καὶ ὑποπτεῦσαι·
for present and teaching possible it-is even to-suspect
τὸν δὲ πρὸ χιλίων καὶ πλειόνων ἐτῶν προφητεύσαντα,
the but before a-thousand and more years having-prophesied
τίς ὑποπτεύσει νοῦν ἔχων; Εἰ τοίνυν ζητεῖς τῆς Χριστοῦ
who will-suspect mind having if therefore you-seek of-the of-Christ
παρουσίας τὸ αἴτιον, ἀνάδραμε ἐπὶ τὸ πρῶτον τῶν Γραφῶν
presence the cause run-back to the first of-the Scriptures

βιβλίον. Ἐν ἓξ ἡμέραις ἐποίησεν ὁ Θεὸς τὸν κόσμον·
book in six days made — God the world
ἀλλ᾽ ὁ κόσμος διὰ τὸν ἄνθρωπον. Ἥλιος μὲν γὰρ
but the world for-the-sake-of the man the-sun indeed for
λαμπροτάταις αὐγαῖς ἀποστίλβων, ἀλλὰ διὰ τὸ ἀνθρώπῳ
with-most-bright rays gleaming but for the for-man
φαίνειν ἐγένετο· καὶ πάντα δὲ τὰ ζῶα, διὰ τὸ δουλεύειν ἡμῖν
to-shine came-to-be and all too the animals for the to-serve us
κατέστη· βοτάναι καὶ δένδρα διὰ τὴν ἡμετέραν ἀπόλαυσιν
were-established herbs and trees for the our enjoyment
ἐκτίσθη. Πάντα καλὰ τὰ δημιουργήματα, ἀλλὰ τούτων, οὐδὲν
were-created all good the works but of-these none
εἰκὼν Θεοῦ, μόνος δὲ ἄνθρωπος. Ἥλιος προστάγματι μόνῳ,
an-image of-God alone but man the-sun by-command alone
ἄνθρωπος δὲ χερσὶ θείαις ἐπλάσθη· Ποιήσωμεν ἄνθρωπον
man but with-hands divine was-formed let-us-make man
κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν. Εἰκὼν ξυλίνη
according-to image our and according-to likeness an-image wooden
ἐπιγείου βασιλέως τιμᾶται· πόσῳ γε μᾶλλον εἰκὼν λογικὴ
of-an-earthly king is-honored how-much indeed more an-image rational
Θεοῦ; Ἀλλὰ τοῦτο τὸ μέγιστον τῶν δημιουργημάτων, ἐν
of-God but this the greatest of-the works in
παραδείσῳ χορεῦον, φθόνος ἐξέβαλε διαβολικός. Ἐπέχαιρεν
paradise dancing envy cast-out devilish rejoiced-over
ὁ ἐχθρὸς πεπτωκότι τῷ φθονηθέντι· ἆρα ἐβούλου μένειν
the enemy having-fallen the-one envied — did-you-wish to-remain
χαίροντα τὸν ἐχθρόν; Οὗτος μὴ τολμήσας διὰ τὸ
rejoicing the enemy this-one not having-dared because-of the
ἰσχυρὸν προσελθεῖν τῷ ἀνδρὶ, προσῆλθεν ὡς ἀσθενεστέρᾳ
strength to-approach the man approached as to-the-weaker

τῇ γυναικὶ ἔτι παρθένῳ οὔσῃ· μετὰ γὰρ τὴν ἀπόπτωσιν
the woman still a-virgin being after for the fall
ἐκ παραδείσου, τότε ἔγνω Ἀδὰμ Εὔαν τὴν γυναῖκα αὐτοῦ.
from paradise then knew Adam Eve the wife his
Δεύτεροι γεγόνασι διάδοχοι τῆς ἀνθρώπων γενεᾶς Καΐν 6
second became successors of-the of-men race Cain
καὶ Ἄβελ· καὶ Καΐν ἀνθρωποκτόνος πρῶτος. Κατακλυσμὸς
and Abel and Cain a-man-slayer first a-flood
ὕστερον ἐπεχύθη, διὰ τὴν τῶν ἀνθρώπων πολλὴν
later was-poured-out because-of the of-the men great
πονηρίαν· πῦρ οὐρανόθεν κατῆλθεν ἐπὶ Σοδομιτῶν,
wickedness fire from-heaven came-down upon the-Sodomites
διὰ τὴν παρανομίαν. Ἐξελέξατο μετὰ χρόνους ὁ
because-of the lawlessness chose after times —
Θεὸς τὸν Ἰσραήλ· ἀλλὰ καὶ οὗτος διεφθάρη, καὶ
God — Israel but also this-one was-corrupted and
ἐτραυματίσθη τὸ γένος τὸ ἐκλεκτόν. Μωσῆς γὰρ ἐν
was-wounded the race the chosen Moses for on
ὄρει Θεῷ παρειστήκει, καὶ ἀντὶ Θεοῦ μόσχος
the-mountain beside-God stood and instead-of God a-calf
ὑπὸ τοῦ λαοῦ προσεκυνεῖτο. Ἐπὶ τοῦ νομοθέτου
by the people was-worshiped in-the-time-of the lawgiver
Μωσέως τοῦ εἰπόντος. Μὴ μοιχεύσῃς· ἀνὴρ εἰς κάμινον
Moses the-one having-said not commit-adultery a-man into an-alcove
εἰσελθὼν ἀκολασταίνειν ἐτόλμησεν. Ἀπεστάλησαν προφῆται
having-entered to-be-licentious dared were-sent prophets
μετὰ Μωσέα θεραπεῦσαι τὸν Ἰσραήλ· ἀλλ᾽ ἰατρεύοντες
after Moses to-heal — Israel but healing
ἀπεκλαίοντο, μὴ περιγινόμενοι τοῦ πάθους, ὡς λέγειν
they-wept not prevailing-over the disease so-that to-say
αὐτῶν τινα· Οἴ μοι ὅτι ἀπόλωλεν εὐλαβὴς ἀπὸ τῆς γῆς,
of-them one woe me because has-perished the-pious from the earth

καὶ ὁ κατορθῶν ἐν ἀνθρώποις οὐχ ὑπάρχει· καὶ πάλιν·
and the-one doing-right among men not exists and again
Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν
all turned-aside together became-useless not there-is one-doing
χρηστότητα, οὐκ ἔστιν ἕως ἑνός· καὶ πάλιν· Ἀρὰ καὶ
goodness not there-is up-to one and again cursing and
κλοπὴ, καὶ μοιχεία, καὶ φόνος ἐκκέχυται ἐπὶ τῆς γῆς. Τοὺς
theft and adultery and murder is-poured-out upon the earth the
υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἔθυσαν δαιμονίοις.
sons their and the daughters their they-sacrificed to-demons
Οἰωνίζοντο, καὶ ἐφαρμακεύοντο, καὶ ἐκληδονίζοντο.
they-took-omens and practiced-sorcery and divined
Καὶ πάλιν· Τὰ ἱμάτια αὐτῶν δεσμεύοντες σχοινίοις,
and again the garments their binding with-cords
παραπετάσματα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου.
curtains they-made adjoining the altar

7 Μέγιστον ἦν τὸ τραῦμα τῆς ἀνθρωπότητος, ἀπὸ ποδῶν
greatest was the wound of-the humanity from feet
ἕως κεφαλῆς οὐκ ἦν ἐν αὐτῷ ὁλοκληρία· οὐκ ἦν
to head not was in it soundness not was
μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους. Εἶτα,
a-poultice to-apply neither oil nor bandages then
οἱ προφῆται ἀποκλαιόμενοι καὶ κάμνοντες, ἔλεγον· Τίς
the prophets lamenting and toiling said who
δώσει ἐκ Σιὼν τὸ σωτήριον; καὶ πάλιν· Γενηθήτω ἡ χείρ
will-give from Zion the salvation and again let-be the hand
σου ἐπ᾽ ἄνδρα δεξιᾶς σου, καὶ ἐπὶ Υἱὸν ἀνθρώπου
your upon the-man of-the-right-hand your and upon the-Son of-man
ὃν ἐκραταίωσας σεαυτῷ· καὶ οὐ μὴ ἀποστῶμεν ἀπὸ
whom you-strengthened for-yourself and not — we-shall-depart from
σοῦ. Καὶ ἄλλος τῶν προφητῶν παρεκάλει λέγων· Κύριε,
you and another of-the prophets entreated saying O-Lord

κλῖνον οὐρανοὺς καὶ κατάβηθι. Ὑπερβαίνει τὴν ἡμετέραν
bow the-heavens and come-down surpass the our
ἰατρείαν τὰ τῆς ἀνθρωπότητος τραύματα. Τοὺς προφήτας
healing the of-the humanity wounds the prophets
σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν.
your they-killed and the altars your they-dug-down
Ἀδιόρθωτον ἡμῖν τὸ κακὸν, σοῦ δεῖται διορθωτοῦ.
beyond-correction for-us the evil you it-needs as-corrector
Ἐπήκουσε τῆς δεήσεως τῶν προφητῶν ὁ Κύριος· Ὁ Πατὴρ 8
heard the prayer of-the prophets the Lord the Father
οὐχ ὑπερεῖδεν ἡμῶν τὸ γένος ἀπολλύμενον· ἐξαπέστειλε τὸν
not overlooked our the race perishing he-sent-forth the
Υἱὸν αὐτοῦ τὸν Κύριον οὐρανόθεν ἰατρόν· καὶ λέγει τις τῶν
Son his the Lord from-heaven as-physician and says one of-the
προφητῶν· Κύριος ὃν ὑμεῖς ζητεῖτε, ἔρχεται· καὶ ἐξαίφνης
prophets the-Lord whom you seek comes and suddenly
ἥξει. Ποῦ; Εἰς τὸν ναὸν ἑαυτοῦ ὁ Κύριος, ἔνθα αὐτὸν
will-arrive where to the temple his-own the Lord where him
ἐλιθάσατε. Εἶτα τοῦτο ἀκούσας ἄλλος τῶν προφητῶν, λέγει
you-stoned then this having-heard another of-the prophets says
πρὸς αὐτόν· Θεοῦ σωτηρίαν λέγων, ἡσυχίᾳ λαλεῖς; Θεοῦ
to him of-God salvation speaking in-quietness do-you-speak of-God
παρουσίαν πρὸς σωτηρίαν εὐαγγελιζόμενος, ἐν κρυπτῷ
presence for salvation proclaiming in secret
λαλεῖς; Ἐπ᾽ ὄρους ὑψηλοῦ ἀνάβηθι ὁ εὐαγγελιζόμενος
do-you-speak upon a-mountain high go-up you-who preach-good-news-to
Σιών· εἰπὸν ταῖς πόλεσιν Ἰούδα. Τί εἴπω; Ἰδοὺ ὁ Θεὸς
Zion say to-the cities of-Judah what shall-I-say behold — God
ἡμῶν, ἰδοὺ Κύριος μετὰ ἰσχύος ἔρχεται. Αὐτὸς πάλιν ὁ
our behold the-Lord with strength comes he-himself again the
Κύριος εἴρηκεν. Ἰδοὺ ἐγὼ ἔρχομαι, καὶ κατασκηνώσω ἐν
Lord has-said behold I come and will-dwell in

μέσῳ σου, λέγει Κύριος, καὶ καταφεύξονται ἔθνη πολλὰ
the-midst your says the-Lord and shall-flee nations many
ἐπὶ τὸν Κύριον. Ἰσραηλῖται τὴν δι᾽ ἐμοῦ σωτηρίαν
to the Lord Israelites the through me salvation
παρῃτήσαντο· Ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς
refused I-come to-gather all the nations and the
γλώσσας· εἰς γὰρ τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ
tongues into for the own-things he-came and the own him not
παρέλαβον. Ἔρχῃ, καὶ τί χαρίζῃ τοῖς ἔθνεσιν; Ἔρχομαι
received do-you-come and what do-you-grant to-the nations I-come
συναγαγεῖν πάντα τὰ ἔθνη, καὶ καταλείψω ἐπ᾽ αὐτῶν
to-gather all the nations and I-will-leave upon them
σημεῖον· ἐκ τοῦ ἐμοῦ γὰρ ἀγῶνος τοῦ ἐν τῷ σταυρῷ,
a-sign from the my for struggle the-one on the cross
σφραγῖδα βασιλικὴν ἑκάστῳ δίδωμι τῶν ἐμῶν στρατιωτῶν
a-seal royal to-each I-give of-the my soldiers
ἔχειν ἐπὶ μετώπου. Καὶ ἄλλος τῶν προφητῶν ἔλεγε· Καὶ
to-have on the-forehead and another of-the prophets said and
ἔκλινεν οὐρανοὺς καὶ κατέβη, καὶ γνόφος ὑπὸ τοὺς πόδας
he-bowed the-heavens and came-down and darkness under the feet
αὐτοῦ· ἠγνοεῖτο γὰρ ἀνθρώποις ἡ ἐξ οὐρανῶν κατάβασις.
his was-unknown for to-men the from the-heavens descent

9 Εἶτα Σολομὼν ἀκούων τοῦ πατρὸς αὐτοῦ Δαβὶδ
then Solomon hearing the father his David
ταῦτα λέγοντος, καὶ θαυμαστὸν οἶκον οἰκοδομήσας, καὶ
these-things saying and a-wonderful house having-built and
προβλέπων τὸν εἰς αὐτὸν ἐρχόμενον, ἀποθαυμάζων λέγει·
foreseeing the-one into it coming marveling says
Εἰ ἀληθῶς κατοικήσει Θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς
whether truly will-dwell God with men upon the
γῆς; Ναὶ, φησὶ προλαβὼν ὁ Δαβὶδ ἐν τῷ ἐπιγεγραμμένῳ
earth yes says anticipating — David in the inscribed

εἰς Σολομῶντα ψαλμῷ, ἐν ᾧ ἐστι· Καταβήσεται ὡς
to Solomon psalm in which is he-shall-come-down like
ὑετὸς ἐπὶ πόκον· ὑετὸς μὲν διὰ τὸ ἐπουράνιον, ἐπὶ
rain upon a-fleece rain indeed because-of the heavenly upon
πόκον δὲ διὰ τὴν ἀνθρωπότητα. Ὑετὸς μὲν γὰρ ἐπὶ
a-fleece but because-of the humanity rain indeed for upon
πόκον καταβαίνων, ἀψοφητὶ καταβαίνει· ὡς, ἀγνοουμένου
a-fleece coming-down noiselessly comes-down so-that being-unknown
τοῦ μυστηρίου τῆς γεννήσεως, τοὺς Μάγους λέγειν·
the mystery of-the birth the Magi to-say
Ποῦ ἐστιν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων; καὶ τὸν
where is the born King of-the Jews and —
Ἡρώδην ταρασσόμενον ἐξετάζειν περὶ τοῦ γεγεννημένου,
Herod troubled to-inquire about the-one born
καὶ λέγειν· Ποῦ ὁ Χριστὸς γεννᾶται;
and to-say where — Christ is-born
Τίς ἐστιν οὗτος ὁ καταβαίνων; φησὶν ἑξῆς· Καὶ 10
who is this the-one coming-down he-says next and
συμπαραμένει τῷ ἡλίῳ καὶ πρὸ τῆς σελήνης, γενεὰς
he-remains-with the sun and before the moon generations
γενεῶν. Καὶ πάλιν ἄλλος τῶν προφητῶν λέγει· Χαῖρε
of-generations and again another of-the prophets says rejoice
σφόδρα, θύγατερ Σιών· κήρυσσε, θύγατερ Ἰερουσαλήμ· ἰδοὺ
greatly O-daughter of-Zion proclaim O-daughter of-Jerusalem behold
ὁ Βασιλεύς σου ἔρχεταί σοι δίκαιος καὶ σώζων. Πολλοὶ
the King your comes to-you just and saving many
βασιλεῖς· περὶ τίνος λέγεις, ὦ προφῆτα; Δὸς ἡμῖν σημεῖον
kings about which do-you-speak O prophet give us a-sign
ὃ μὴ ἔχουσιν ἄλλοι βασιλεῖς. Ἐὰν εἴπῃς πορφυροφόρον
which not have other kings if you-say purple-wearing
Βασιλέα, προείληπται τὸ ἀξίωμα τοῦ σχήματος· ἐὰν
King has-been-anticipated the dignity of-the garb if

εἴπῃς ὑπὸ στρατιωτῶν δορυφορούμενον καὶ ἐφ' ἅρμασι
you-say by soldiers escorted and on chariots
χρυσοκολλήτοις καθεζόμενον, προείληπται παρ' ἄλλων καὶ
gold-studded sitting has-been-anticipated by others also
τοῦτο· δὸς ἡμῖν σημεῖον ἰδιάζον τοῦ βασιλέως, οὗ τὴν
this give us a-sign peculiar of-the king whose the
παρουσίαν καταγγέλλεις. Ὁ δὲ προφήτης ἀποκρίνεται,
presence you-proclaim the and prophet answers
καὶ λέγει· Ἰδοὺ ὁ Βασιλεύς σου ἔρχεταί σοι δίκαιος
and says behold the King your comes to-you just
καὶ σώζων· αὐτὸς πραΰς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον
and saving he gentle and mounted upon a-beast-of-burden
καὶ πῶλον νέον, οὐκ ἐπὶ ἅρμασιν. Ἔχεις μονογενὲς
and a-colt young not on chariots you-have a-unique
σημεῖον τοῦ παραγενομένου βασιλέως. Μόνος βασιλέων
sign of-the arriving king alone of-kings
Ἰησοῦς, ἐπὶ πῶλον ἐκάθιζεν ἀσαγῆ, μετ' εὐφημιῶν ὡς
Jesus on a-colt sat unsaddled with acclamations as
βασιλεὺς εἰς τὴν Ἱερουσαλὴμ εἰσερχόμενος. Καὶ τί ποιεῖ
king into — Jerusalem entering and what does
οὗτος ἐλθὼν ὁ βασιλεύς; Καὶ σὺ ἐν αἵματι διαθήκης
this-one having-come the king and you by the-blood of-the-covenant
ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.
sent-forth prisoners your from a-pit not having water
11 Ἀλλ' ἐνεχώρει μὲν καὶ ἐπὶ πῶλον καθεσθῆναι· δὸς δὲ
but it-was-possible indeed also on a-colt to-sit give but
σημεῖον ἡμῖν μᾶλλον, ποῦ στήσεται ὁ εἰσερχόμενος
a-sign to-us rather where will-stand the-one entering
βασιλεύς. Καὶ τὸ σημεῖον μὴ μακρὰν δὸς τῆς πόλεως,
king and the sign not far give from-the city
ἵνα μὴ ἀγνοήσωμεν· ἐγγὺς δὲ ἡμῖν δὸς τὸ σημεῖον
that not we-may-be-ignorant near but to-us give the sign

ὀφθαλμοφανὲς, ἵνα καὶ ἐν τῇ πόλει ὄντες τὸν τόπον
visible-to-the-eye that also in the city being the place
θεωρήσωμεν. Ὁ δὲ προφήτης πάλιν ἀποκρίνεται λέγων· Καὶ
we-may-behold the and prophet again answers saying and
στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπὶ τὸ ὄρος
shall-stand the feet his in the day that upon the mount
τῶν Ἐλαιῶν, τὸ κατέναντι Ἱερουσαλὴμ ἐξ ἀνατολῶν.
of-the Olives the-one opposite Jerusalem from the-east
Ἆρ᾽ οὐκ ἔνδον ἑστώς τις ἐπὶ πόλεως, θεωρεῖ τὸν τόπον;
— not inside standing anyone in the-city beholds the place
Ἔχομεν δύο σημεῖα, καὶ τρίτον ἐπιθυμοῦμεν μαθεῖν. 12
we-have two signs and a-third we-desire to-learn
Εἰπὲ, τί ποιεῖ παραγενόμενος ὁ Κύριος; Φησὶν ἄλλος
say what does having-come the Lord says another
προφήτης· Ἰδοὺ ὁ Θεὸς ἡμῶν· καὶ ἐξῆς· Αὐτὸς ἥξει
prophet behold — God our and next he will-come
καὶ σώσει ἡμᾶς Τότε ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν,
and save us then shall-be-opened the-eyes of-the-blind
καὶ ὦτα κωφῶν ἀκούσονται· τότε ἁλεῖται ὡς ἔλαφος
and the-ears of-the-deaf shall-hear then shall-leap like a-deer
ὁ χωλὸς, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων. Λεγέσθω
the lame and plain shall-be the-tongue of-the-stammerers let-be-spoken
δὲ ἡμῖν καὶ ἄλλη μαρτυρία. Κύριον λέγεις ἐρχόμενον, ὦ
and to-us also another testimony the-Lord you-say coming O
προφῆτα, σημεῖα δὲ ὅσα μηδέποτε γεγένηται ποιοῦντα·
prophet signs and such-as never have-happened doing
ποῖον σαφὲς καὶ ἕτερον λέγεις; Αὐτὸς Κύριος εἰς κρίσιν
what clear also other do-you-say he-himself the-Lord to judgment
ἔρχεται μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ, καὶ μετὰ
comes with the elders of-the people and with

τῶν ἀρχόντων αὐτοῦ. Σημεῖον ἐξαίρετον· Δεσπότης ὑπὸ
the rulers his a-sign exceptional the-Master by
δούλων πρεσβυτέρων κρινόμενος, καὶ ἀνεχόμενος.
slaves elders being-judged and enduring-it

13 Ταῦτα ἀναγινώσκοντες Ἰουδαῖοι οὐκ ἀκούουσιν· ἔβυσαν
these-things reading Jews not hear they-stopped
γὰρ τὰ ὦτα τῆς καρδίας, ἵνα μὴ ἀκούσωσιν. Ἀλλ' ἡμεῖς
for the ears of-the heart that not they-may-hear but we
πιστεύομεν εἰς Ἰησοῦν Χριστὸν ἐν σαρκὶ παραγενόμενον καὶ
believe in Jesus Christ in flesh having-come and
ἐνανθρωπήσαντα· ἐπειδὴ ἄλλως οὐκ ἐχωροῦμεν. Ἐπειδὴ
having-become-man since otherwise not we-could-contain-him since
γὰρ ἡμεῖς, καθ' ὃ ἦν ἐκεῖνος, ἐμβλέπειν ἢ ἀπολαύσαι
for we according-to what was he to-look-at or to-enjoy
οὐκ ἠδυνάμεθα· ἐγένετο ἐκεῖνος ὅπερ ἡμεῖς, ἵνα οὕτως
not were-able became he what we that so
ἀπολαῦσαι καταξιωθῶμεν. Εἰ γὰρ ἥλιον, τὸν ἐν
to-enjoy-him we-might-be-deemed-worthy if for the-sun the-one on-the
τετάρτῃ ἡμέρᾳ γενόμενον, ἐντελῶς ἰδεῖν οὐ δυνάμεθα, Θεὸν
fourth day made fully to-see not we-can God
ἄρα τὸν ἐκείνου ποιητὴν ἰδεῖν δυνάμεθα; Ἐν πυρὶ κατέβη
then the of-it maker to-see can-we in fire came-down
ὁ Κύριος ἐπὶ ὄρους Σινᾶ, καὶ οὐκ ἤνεγκεν ὁ λαὸς, ἀλλ'
the Lord upon mount Sinai and not bore-it the people but
εἶπαν πρὸς Μωσῆν· Λάλησον σὺ ἡμῖν καὶ ἀκουσόμεθα· καὶ
they-said to Moses speak you to-us and we-will-hear and
μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μή ποτε ἀποθάνωμεν· καὶ
not let-speak to us — God lest ever we-die and
πάλιν· Τίς γὰρ πᾶσα σὰρξ, ἥτις ἤκουσε φωνὴν Θεοῦ ζῶντος,
again who for all flesh which heard the-voice of-God living
λαλοῦντος ἐκ μέσου τοῦ πυρὸς, καὶ ζήσεται; Εἰ τὸ ἀκοῦσαι
speaking from the-midst of-the fire and shall-live if the to-hear

φωνὴν Θεοῦ λαλοῦντος, θανάτου παραίτιον· τὸ αὐτὸν
the-voice of-God speaking of-death the-cause the himself
Θεὸν ἰδεῖν, πῶς οὐ θανάτου πρόξενον; Καὶ τί θαυμάζεις;
God to-see how not of-death the-procurer and why do-you-wonder
καὶ Μωσῆς αὐτός φησιν· Ἔκφοβός εἰμι καὶ ἔντρομος.
even Moses himself says exceedingly-afraid I-am and trembling
Τί οὖν ἤθελες; τὸν ἐλθόντα ἐπὶ σωτηρίᾳ πρόξενον 14
what then would-you-wish the-one having-come for salvation the-procurer
ἀπωλείας γενέσθαι, διὰ τὸ μὴ φέρειν τοὺς ἀνθρώπους,
of-destruction to-become because-of the not to-bear the men
ἢ συμμετρῆσαι τὴν χάριν; Δανιὴλ οὐκ ἤνεγκεν ὀπτασίαν
or to-measure-out the grace Daniel not bore the-vision
ἀγγέλου· καὶ σὺ Δεσπότου τῶν ἀγγέλων θέαν ἐνεχώρεις;
of-an-angel and you of-the-Master of-the angels the-sight could-you-bear
Γαβριὴλ ἐφάνη, καὶ πέπτωκε Δανιήλ· καὶ ποταπὸς ἦν
Gabriel appeared and fell Daniel and of-what-kind was
ὁ φαινόμενος, ἢ ποίῳ σχήματι; Τὸ πρόσωπον αὐτοῦ ὡς
the-one appearing or in-what form the face his like
ἀστραπὴ ἦν, οὐχ ὡς ὁ ἥλιος· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ
lightning was not like the sun and the eyes his like
λαμπάδες πυρὸς, οὐχ ὡς κάμινος πυρός· καὶ ἡ φωνὴ τῶν
torches of-fire not like a-furnace of-fire and the voice of-the
λόγων αὐτοῦ ὡς φωνὴ ὄχλου, οὐχ ὡς δώδεκα λεγεώνων
words his like the-voice of-a-crowd not like of-twelve legions
ἀγγέλων· καὶ ὅμως ἔπεσεν ὁ προφήτης. Καὶ προσέρχεται
of-angels and yet fell the prophet and approaches
ὁ ἄγγελος λέγων· Μὴ φοβοῦ, Δανιὴλ, ἀνάστηθι· ἔνθυμος
the angel saying not fear Daniel arise of-good-courage
γενοῦ, εἰσηκούσθησαν οἱ λόγοι σου· καὶ φησιν ὁ Δανιήλ·
become were-heard the words your and says — Daniel
Ἀνέστην ἔντρομος· καὶ οὐδὲ οὕτως ἀπεκρίνατο, ἕως
I-stood-up trembling and not-even so he-answered until

ὅτε ἥψατο αὐτοῦ ὁμοίωσις χειρὸς ἀνθρώπου. Καὶ ὅτε
when touched him a-likeness of-the-hand of-a-man and when
μετεβλήθη εἰς ὀπτασίαν ἀνθρώπου ὁ φανεὶς, τότε
was-changed into a-vision of-a-man the-one appearing then
λαλεῖ ὁ Δανιήλ· καὶ τί φησι; Κύριε, ἐν τῇ ὀπτασίᾳ σου
speaks — Daniel and what says-he O-Lord in the vision your
ἐστράφη τὰ ἐντός μου ἐν ἐμοὶ, καὶ οὐ στήσεται ἐν
were-turned the-things within me in me and not will-stand in
ἐμοὶ ἰσχὺς, καὶ πνοὴ οὐχ ὑπελείφθη ἐν ἐμοί. Εἰ ἄγγελος
me strength and breath not was-left in me if an-angel
φαινόμενος ἐξεῖλε τὴν φωνὴν τοῦ προφήτου καὶ τὴν ἰσχὺν,
appearing took-away the voice of-the prophet and the strength
τὸ τὸν Θεὸν φανῆναι, συνεχώρει τὴν πνοήν; καὶ ἕως
the — God to-appear would-it-have-allowed the breath and until
ὅτου, λέγει ἡ Γραφὴ, ἥψατό μου ὡς ὅρασις ἀνθρώπου,
— says the Scripture he-touched me as the-sight of-a-man
οὐκ ἐθάρρησε Δανιήλ. Πείρας τοίνυν τῆς ἀσθενείας τῆς
not took-courage Daniel the-proof therefore of-the weakness the
ἡμετέρας δειχθείσης, ἀνέλαβεν ὁ Κύριος τοῦτο ὅπερ
our having-been-shown took-up the Lord this which
ἐπεζήτει ὁ ἄνθρωπος· ἐπειδὴ γὰρ παρὰ ὁμοιοπροσώπου
sought the man since for from one-of-like-face
ἐζήτει ἀκούειν ὁ ἄνθρωπος, ἀνέλαβε τὸ ὁμοιοπαθὲς ὁ
sought to-hear the man he-took-up the like-passions the
Σωτὴρ ἵν' εὐμαρέστερον παιδευθῶσιν οἱ ἄνθρωποι·
Savior that more-easily might-be-taught the men
15 Δέξαι δὲ καὶ ἄλλην αἰτίαν. Παρεγένετο Χριστὸς, ἵνα
receive and also another cause came Christ that
βαπτισθῇ, καὶ ἁγιάσῃ τὸ βάπτισμα· παρεγένετο, ἵνα
he-might-be-baptized and might-sanctify the baptism he-came that
θαυματουργήσῃ, περιπατῶν ἐπὶ τῶν ὑδάτων τῆς θαλάσσης.
he-might-work-wonders walking upon the waters of-the sea

Ἐπεὶ οὖν πρὸ τῆς ἐνσάρκου παρουσίας, ἡ θάλασσα εἶδε
since then before the in-flesh presence the sea saw
καὶ ἔφυγεν, καὶ ὁ Ἰορδάνης ἐστράφη εἰς τὰ ὀπίσω·
and fled and the Jordan was-turned to the back
ἀνέλαβε τὸ σῶμα ὁ Κύριος, ἵνα ἰδοῦσα ἡ θάλασσα
took-up the body the Lord that having-seen the sea
ἀνάσχηται, καὶ ὁ Ἰορδάνης ἀφόβως αὐτὸν ὑποδέξηται.
might-bear-it and the Jordan fearlessly him might-receive
Μία μὲν δὴ αὕτη αἰτία· ἔστι δὲ καὶ δευτέρα. Διὰ
one indeed then this cause there-is and also a-second through
παρθένου τῆς Εὔας ἦλθεν ὁ θάνατος, ἔδει διὰ
a-virgin — Eve came the death it-was-needful through
παρθένου, μᾶλλον δὲ ἐκ παρθένου, φανῆναι τὴν ζωήν·
a-virgin rather but from a-virgin to-appear the life
ἵνα ὥσπερ ἐκείνην ὄφις ἠπάτησεν, οὕτω καὶ ταύτην
that as her a-snake deceived so also her
Γαβριὴλ εὐαγγελίσηται. Καταλιπόντες ἄνθρωποι Θεὸν,
Gabriel might-bring-good-news having-forsaken men God
ἐδημιούργησαν ἀνθρωπόμορφα ξόανα. Ἀνθρωπομόρφου
made man-shaped images man-shaped
τοίνυν ὡς Θεοῦ ψευδῶς προσκυνουμένου, Θεὸς ἀληθῶς
therefore as God falsely being-worshiped God truly
ἄνθρωπος ἐγένετο, ἵνα λυθῇ τὸ ψεῦδος. Ὀργάνῳ
man became that might-be-loosed the lie as-instrument
τῇ σαρκὶ καθ' ἡμῶν ἐκέχρητο ὁ διάβολος. Καὶ τοῦτο
the flesh against us had-used the devil and this
γινώσκων ὁ Παῦλος, λέγει· Βλέπω δὲ ἕτερον νόμον ἐν
knowing — Paul says I-see but another law in
τοῖς μέλεσί μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός
the members my warring-against the law of-the mind
μου, καὶ αἰχμαλωτίζοντά με, καὶ τὰ ἑξῆς. Δι' ὧν οὖν
my and taking-captive me and the rest through what then

ὅπλων ὁ διάβολος ἡμᾶς κατηγωνίζετο, διὰ τούτων αὐτῶν
weapons the devil us was-overcoming through these very
ἐσώθημεν. Ἀνέλαβε τὸ ὅμοιον ἡμῶν ἐξ ἡμῶν ὁ Κύριος,
we-were-saved took-up the like-thing to-us from us the Lord
ἵνα τὴν ἀνθρωπότητα σώσῃ· ἀνέλαβε τὸ ὅμοιον ἡμῶν,
that the humanity he-might-save took-up the like-thing to-us
ἵνα τῷ λείποντι μείζονα δῷ τὴν χάριν, ἵνα ἡ
that to-the-thing lacking greater he-might-give the grace that the
ἀνθρωπότης ἡ ἁμαρτωλὸς Θεοῦ γένηται κοινωνός. Ὅπου
humanity the sinful of-God might-become a-sharer where
γὰρ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.
for abounded the sin superabounded the grace
Ἔδει παθεῖν ὑπὲρ ἡμῶν τὸν Κύριον, ἀλλ᾽ οὐκ ἂν
it-was-needful to-suffer for us the Lord but not —
ἐτόλμησε προσελθεῖν ὁ διάβολος, εἰ ᾔδει τοῦτον· Εἰ γὰρ
would-have-dared to-approach the devil if he-knew him if for
ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν.
they-had-known not — the Lord of-the glory they-would-have-crucified
Δέλεαρ τοίνυν τοῦ θανάτου γέγονε τὸ σῶμα, ἵνα
a-bait therefore of-the death became the body that
ἐλπίσας καταπιεῖν ὁ δράκων, ἐξεμέσῃ καὶ τοὺς ἤδη
having-hoped to-swallow-it the dragon might-vomit-up also those already
καταποθέντας· Κατέπιε γὰρ ὁ θάνατος ἰσχύσας· καὶ
swallowed swallowed for the death having-prevailed and
πάλιν· Ἀφεῖλεν ὁ Θεὸς πᾶν δάκρυον ἀπὸ προσώπου παντός.
again took-away — God every tear from face every
16 Μήτι μάτην Χριστὸς ἐνηνθρώπησε; μήτι εὑρεσιλογίαι
surely-not in-vain Christ became-man surely-not ingenious-arguments
εἰσὶν αἱ διδασκαλίαι, καὶ ἀνθρώπινα σοφίσματα; οὐχ αἱ
are the teachings and human sophistries not the
θεῖαι Γραφαί εἰσιν ἡμῶν ἡ σωτηρία; οὐχὶ προφητῶν αἱ
divine Scriptures are our the salvation not of-prophets the

προῤῥήσεις; Τήρει τοίνυν ταύτην μοι τὴν παρακαταθήκην
predictions keep therefore this for-me the deposit
ἄσειστον, καὶ μηδείς σε μετακινησάτω· πίστευε Θεὸν
unshaken and let-no-one you move believe God
ἄνθρωπον γενόμενον. Ἀλλ' ὅτι μὲν ἐνανθρωπῆσαι δυνατὸν
man having-become but that indeed to-become-man possible
ἦν, ἀποδέδεικται· εἰ δὲ μᾶλλον ἀπιστοῦσιν Ἰουδαῖοι,
it-was has-been-proved if but rather disbelieve Jews
προτείνωμεν αὐτοῖς· Τί ξένον καταγγέλλομεν, Θεὸν
let-us-put-forward to-them what strange do-we-proclaim God
ἐνανθρωπῆσαι λέγοντες· ὑμῶν λεγόντων, ὅτι Ἀβραὰμ τὸν
to-have-become-man saying you saying that Abraham the
Κύριον ὑπεδέξατο; Τί ξένον καταγγέλλομεν, τοῦ Ἰακὼβ
Lord received what strange do-we-proclaim — Jacob
λέγοντος· Εἶδον γὰρ Θεὸν πρόσωπον πρὸς πρόσωπον, καὶ
saying I-saw for God face to face and
ἐσώθη μου ἡ ψυχή; Ὁ παρὰ τῷ Ἀβραὰμ φαγὼν Κύριος,
was-saved my the soul the with — Abraham having-eaten Lord
καὶ παρ' ἡμῖν ἔφαγε. Τί οὖν ξένον καταγγέλλομεν; Ἀλλὰ
also with us ate what then strange do-we-proclaim but
καὶ μάρτυρας δύο παρέχομεν, τοὺς ἐν ὄρει Σινᾶ τῷ
also witnesses two we-provide those on mount Sinai the
Κυρίῳ παραστάντας· Μωσῆς ἦν ἐν ὀπῇ τῆς πέτρας, καὶ
Lord having-stood-by Moses was in the-cleft of-the rock and
Ἠλίας ἐν ὀπῇ τότε τῆς πέτρας· ἐκεῖνοι μεταμορφουμένῳ
Elijah in the-cleft then of-the rock they to-him-being-transfigured
συμπαρόντες ἐν ὄρει Θαβὼρ, ἔλεγον τοῖς μαθηταῖς τὴν
being-present on mount Tabor told the disciples the
ἔξοδον, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. Ἀλλ' ὅτι
departure which he-was-about to-fulfill in Jerusalem but that
μὲν ἐνανθρωπῆσαι δυνατὸν ἦν, ἀποδέδεικται, καθὼς
indeed to-become-man possible it-was has-been-proved as

προειπον· καὶ καταλελείφθω τὸ λοιπὸν τῶν ἀποδείξεων
I-said-before and let-be-left the rest of-the proofs
τοῖς σπουδαίοις εἰς ἀνάλεξιν.
to-the zealous for gathering

17 Ἐπηγγείλατο δὲ ἡμῶν ὁ λόγος εὑρεῖν καὶ τὸν χρόνον
promised and our the word to-find also the time
ἐπιδημίας τοῦ Σωτῆρος, καὶ τὸν τόπον· καὶ δεῖ μὴ
of-the-sojourn of-the Savior and the place and it-is-needful not
ψεύδους καταγνωσθέντας ἀναχωρεῖν, μᾶλλον δὲ τοὺς τῆς
of-falsehood condemned to-withdraw rather but the of-the
Ἐκκλησίας νεήλυδας ἠσφαλισμένους ἀποπέμψαι. Ζητήσωμεν
Church newcomers secured to-send-away let-us-seek
τοίνυν τὸν χρόνον, πότε ὁ Κύριος παρεγένετο· ἐπειδὴ
therefore the time when the Lord came since
πρόσφατος ἡ παρουσία, καὶ ἀντιλέγεται· καὶ ἐπειδὴ
recent the presence and it-is-gainsaid and since
Χριστὸς Ἰησοῦς χθὲς καὶ σήμερον ὁ αὐτὸς ὢν, καὶ εἰς
Christ Jesus yesterday and today the same being and for
τοὺς αἰῶνας. Μωσῆς τοίνυν λέγει ὁ προφήτης· Προφήτην
the ages Moses therefore says the prophet a-prophet
ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς
for-you will-raise-up the-Lord — God from the brothers your like
ἐμέ· τετηρήσθω δὲ τέως τὸ ὡς ἐμὲ, ἐν οἰκείοις τόποις
me let-be-kept and meanwhile the like me in proper places
ἐξεταζόμενον. Ἀλλὰ πότε ὁ προφήτης οὗτος ἔρχεται ὁ
examined but when the prophet this comes the
προσδοκώμενος; Ἀνάδραμε, φησὶν, ἐπὶ τὰ ὑπ' ἐμοῦ
expected-one run-back he-says to the-things by me
γεγραμμένα· πολυπραγμόνησον τὴν τοῦ Ἰακὼβ τῷ Ἰούδᾳ
written pry-into the — of-Jacob — to-Judah
ῥηθεῖσαν προφητείαν Ἰούδα, σὲ αἰνέσειαν οἱ ἀδελφοί σου,
spoken prophecy O-Judah you may-praise the brothers your

καὶ τὰ ἑξῆς, ἵνα μὴ ἅπαντα λέγωμεν. Οὐκ ἐκλείψει ἄρχων
and the rest that not all-things we-may-say not shall-fail a-ruler
ἐξ Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἐὰν
from Judah nor a-leader from the thighs his until —
ἔλθῃ ᾧ ἀπόκειται· καὶ αὐτὸς προσδοκία οὐκ Ἰουδαίων
come he-for-whom it-is-laid-up and he the-expectation not of-Jews
ἀλλὰ ἐθνῶν. Σημεῖον οὖν ἔδωκε τῆς Χριστοῦ παρουσίας,
but of-nations a-sign then he-gave of-the of-Christ presence
τὸ παύσασθαι τὴν ἀρχὴν τῶν Ἰουδαίων. Εἰ μὴ νῦν ὑπὸ
the to-cease the rule of-the Jews if not now under
Ῥωμαίους εἰσὶν, οὔπω ἦλθεν ὁ Χριστός· εἰ ἔχουσι τὸν ἐκ
Romans they-are not-yet came — Christ if they-have the-one from
γένους Ἰούδα καὶ τοῦ Δαβὶδ, οὔπω ἦλθεν ὁ προσδοκώμενος.
the-race of-Judah and — of-David not-yet came the expected-one
Αἰσχύνομαι γὰρ λέγειν αὐτῶν τὰ πρόσφατα περὶ τῶν
I-am-ashamed for to-tell their the recent about the
καλουμένων παρ᾽ αὐτοῖς νῦν πατριαρχῶν πράγματα· καὶ
called among them now patriarchs matters and
τί τὸ τούτων γένος, καὶ τίς ἡ μήτηρ· καταλιμπάνω δὲ
what the their race and who the mother I-leave-it and
τοῖς εἰδόσιν· Ἀλλ᾽ οὗτος ὁ ἐρχόμενος προσδοκία ἐθνῶν,
to-those knowing but this the coming expectation of-nations
ποῖον πάλιν ἄρα σημεῖον ἔχει; φησὶν ἑξῆς· Δεσμεύων πρὸς
what again then sign has-he he-says next binding to
ἄμπελον τὸν πῶλον αὐτοῦ. Βλέπεις ἐκεῖνον τὸν πῶλον
a-vine the colt his you-see that the colt
τὸν ὑπὸ τοῦ Ζαχαρίου καταγγελθέντα σαφῶς.
the-one by — Zechariah proclaimed clearly
Ἀλλὰ ζητεῖς πάλιν καὶ ἄλλην τοῦ χρόνου μαρτυρίαν· 18
but you-seek again also another of-the time testimony
Κύριος εἶπε πρός με· Υἱός μου εἶ σύ· ἐγὼ σήμερον
the-Lord said to me Son my are you I today

γεγέννηκά σε· καὶ μετ᾽ ὀλίγα· Ποιμανεῖς αὐτοὺς ἐν
have-begotten you and after a-little you-shall-shepherd them with
ῥάβδῳ σιδηρᾷ. Εἴρηταί μοι καὶ πρότερον, ὅτι ῥάβδος
a-rod of-iron it-has-been-said by-me also before that rod
σιδηρᾶ καλεῖται σαφῶς ἡ Ῥωμαίων βασιλεία· περὶ δὲ
of-iron is-called clearly the of-the-Romans kingdom about and
ταύτης ἔτι τὸ λεῖπον ἀπὸ τοῦ Δανιὴλ ὑπομνήσωμεν.
this still the remainder from — Daniel let-us-recall
Διηγούμενος γὰρ καὶ συγκρίνων τῷ Ναβουχοδονόσορ τὴν
relating for and interpreting — for-Nebuchadnezzar the
εἰκόνα τοῦ ἀνδριάντος, λέγει καὶ τὴν περὶ αὐτοῦ πᾶσαν
image of-the statue he-tells also the about it whole
ὀπτασίαν· καὶ λίθον ἄνευ χειρῶν ἐξ ὄρους τμηθέντα,
vision and a-stone without hands from a-mountain cut
οὐκ ἐξ ἀνθρωπίνης κατασκευῆς συστάντα, περικρατήσειν
not from human construction formed to-prevail-over
τῆς οἰκουμένης ἁπάσης· καὶ λευκότατά φησιν οὕτω· Καὶ ἐν
the world whole and most-plainly he-says thus and in
ταῖς ἡμέραις τῶν βασιλειῶν ἐκείνων, ἀναστήσει ὁ Θεὸς τοῦ
the days of-the kingdoms those will-raise-up — God of-the
οὐρανοῦ βασιλείαν, ἥτις εἰς τὸν αἰῶνα οὐ διαφθαρήσεται,
heaven a-kingdom which for the age not will-be-destroyed
καὶ ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ οὐχ ὑπολειφθήσεται.
and the kingdom his to-a-people other not will-be-left

19 Ἀλλ᾽ ἔτι ζητοῦμεν λευκότερον τῆς παρουσίας τῶν χρόνων
but still we-seek more-plainly of-the presence of-the times
τὴν ἀπόδειξιν. Δύσπιστος γὰρ ὢν ὁ ἄνθρωπος, ἐὰν
the proof hard-to-persuade for being the man if
μὴ καὶ αὐτὰ τὰ ἔτη σαφῶς εἰς ψῆφον λάβῃ, τοῖς
not also themselves the years clearly into reckoning he-take the-things
λεγομένοις οὐ πιστεύει. Τίς οὖν ὁ καιρὸς, καὶ ποῖός
said not he-believes what then the season and what-kind

ἐστιν ὁ χρόνος; Ὅτε ἐκλειπόντων τῶν ἐξ Ἰούδα
is the time when failing the from Judah
βασιλέων, λοιπὸν ἀλλόφυλος ὁ Ἡρώδης βασιλεύει. Λέγει
kings henceforth a-foreigner — Herod reigns says
τοίνυν ὁ πρὸς τὸν Δανιὴλ ὁμιλῶν ἄγγελος (σὺ δέ
therefore the to — Daniel conversing angel you but
μοι νῦν σημείωσαι τὰ λεγόμενα)· Καὶ γνώσῃ καὶ
me now note the-things said and you-shall-know and
συνήσῃ. Ἀπὸ ἐξόδου λόγου τοῦ ἀποκριθῆναι, καὶ
understand from the-going-forth of-the-word of-the to-answer and
τοῦ οἰκοδομηθῆναι Ἱερουσαλὴμ, ἕως Χριστοῦ ἡγουμένου,
of-the to-be-built Jerusalem until Christ the-leader
ἑβδομάδες ἑπτὰ καὶ ἑβδομάδες ἑξήκοντα δύο. Ἑξήκοντα
weeks seven and weeks sixty two sixty
τοίνυν καὶ ἐννέα ἑβδομάδες τῶν ἐτῶν, συνάγουσιν ἔτη
therefore and nine weeks of-the years make years
τετρακόσια ὀγδοήκοντα τρία. Εἶπεν οὖν, ὅτι μετὰ τὸ
four-hundred eighty three he-said then that after the
οἰκοδομηθῆναι Ἱερουσαλὴμ, τετρακοσίων ὀγδοήκοντα τριῶν
to-be-built Jerusalem four-hundred eighty three
ἐτῶν διελθόντων, καὶ τῶν ἀρχόντων ἐκλιπόντων, τότε
years having-passed and the rulers having-failed then
ἔρχεταί τις ἀλλόφυλος βασιλεὺς, ἐφ᾽ οὗ γεννᾶται ὁ
comes some foreign king under whom is-born —
Χριστός. Δαρεῖος τοίνυν ὁ Μῆδος ᾠκοδόμησεν, ἕκτῳ
Christ Darius therefore the Mede built in-the-sixth
μὲν ἔτει τῆς ἑαυτοῦ βασιλείας, πρώτῳ δὲ ἔτει τῆς καθ᾽
indeed year of-the his-own reign in-the-first but year of-the according-to
Ἕλληνας ἑξηκοστῆς καὶ ἕκτης ὀλυμπιάδος. Ὀλυμπιὰς δὲ
Greeks sixtieth and sixth olympiad olympiad and
παρ᾽ Ἕλλησι καλεῖται ὁ μετὰ τέσσαρα ἔτη συντελούμενος
among Greeks is-called the after four years accomplished

ἀγὼν, διὰ τὴν, κατὰ τετραετίαν τῶν τοῦ ἡλίου
contest because-of the in four-years of-the of-the sun
δρόμων, ἐκ τῶν κατ᾽ ἔτος τριῶν ὡρῶν συντελουμένην
courses from the by year three hours accomplished
ἡμέραν. Ἡρώδης δὲ βασιλεύει ἐν τῇ ἑκατοστῇ ὀγδοηκοστῇ
day Herod and reigns in the hundred eighty
ἕκτῃ ὀλυμπιάδι, τετάρτῳ ἔτει ταύτης. Ἀπὸ τοίνυν τῆς
sixth olympiad in-the-fourth year of-it from therefore the
ἑξηκοστῆς ἕκτης, εἰς τὴν ἑκατοστὴν ὀγδοηκοστὴν ἕκτην,
sixtieth sixth to the hundredth eightieth sixth
γίνονται μεταξὺ ἑκατὸν εἴκοσιν ὀλυμπιάδες, καὶ ὀλίγον
come between hundred twenty olympiads and a-little
τι. Συνάγονται τοίνυν τῶν ἑκατὸν εἴκοσιν ὀλυμπιάδων
some make-up therefore of-the hundred twenty olympiads
ἔτη τετρακόσια ὀγδοήκοντα· τὰ γὰρ ἕτερα τρία ἔτη
years four-hundred eighty the for other three years
λοιπὸν, ἴσως ἐν τῷ μεταξὺ τοῦ πρώτου καὶ τοῦ τετάρτου
remaining perhaps in the between of-the first and of-the fourth
ἀναλαμβάνεται. Καὶ ἔχεις τὴν ἀπόδειξιν κατὰ τὴν
are-taken-up and you-have the proof according-to the
Γραφὴν τὴν λέγουσαν· Ἀπὸ ἐξόδου τοῦ λόγου, τοῦ
Scripture the-one saying from the-going-forth of-the word of-the
ἀποκριθῆναι, καὶ τοῦ οἰκοδομηθῆναι τὴν Ἱερουσαλὴμ,
to-answer and of-the to-be-built — Jerusalem
ἕως Χριστοῦ ἡγουμένου, ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες
until Christ the-leader weeks seven and weeks
ἑξήκοντα δύο. Τῶν μὲν οὖν χρόνων ταύτην τέως ἔχεις
sixty two of-the indeed then times this meanwhile you-have
τὴν ἀπόδειξιν, καὶ ἄλλων οὐσῶν ἑρμηνειῶν διαφόρων, περὶ
the proof and other being interpretations different about
τῶν προειρημένων ἐν τῷ Δανιὴλ ἑβδομάδων τῶν ἐτῶν.
the aforesaid in — Daniel weeks of-the years

Ἐπαγγελίας δὲ τὸν τόπον λοιπὸν ἄκουε, Μιχαίου λέγοντος· 20
of-the-promise and the place henceforth hear Micah saying
Καὶ σὺ Βηθλεὲμ, οἶκος τοῦ Ἐφραθᾶ, μὴ ὀλιγοστὸς εἶ,
and you Bethlehem house — of-Ephrathah not least you-are
τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ γάρ μοι ἐξελεύσεται
of-the to-be among thousands of-Judah from you for to-me will-come-forth
ἡγούμενος, τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραήλ· καὶ αἱ
a-leader of-the to-be for ruler in — Israel and the
ἔξοδοι αὐτοῦ ἀπ᾽ ἀρχῆς ἐξ ἡμερῶν αἰῶνος. Οὐ μὴν
goings-forth his from the-beginning from days of-eternity not however
ἀλλὰ, περὶ τῶν τόπων, Ἱεροσολυμίτης ὢν, προλαβὼν
but about the places a-man-of-Jerusalem being beforehand
οἶδας καὶ τὸ ἐν ἑκατοστῷ τριακοστῷ πρώτῳ ψαλμῷ
you-know also the-thing in the-hundred thirtieth first psalm
γεγραμμένον· Ἰδοὺ ἠκούσαμεν αὐτὴν ἐν Ἐφραθὰ, εὕρομεν
written behold we-heard of-it in Ephrathah we-found
αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ· πρὸ ὀλίγων γὰρ ἐτῶν
it in the plains of-the wood before few for years
δρυμώδης ἦν ὁ τόπος. Ἤκουσας πάλιν τοῦ Ἀββακοὺμ
wooded was the place you-heard again — Habakkuk
λέγοντος πρὸς τὸν Κύριον· Ἐν τῷ ἐγγίζειν τὰ ἔτη,
saying to the Lord in the to-draw-near the years
ἐπιγνωσθήσῃ· ἐν τῷ παρεῖναι τὸν καιρὸν, ἀναδειχθήσῃ. Καὶ
you-will-be-known in the to-be-present the season you-will-be-shown and
τί τὸ σημεῖόν ἐστιν, ὦ προφῆτα, τοῦ ἐρχομένου Κυρίου; Ὁ
what the sign is O prophet of-the coming Lord he
δέ φησιν ἑξῆς· Ἐν μέσῳ δύο ζωῶν γνωσθήσῃ· τοῦτο πρὸς
but says next in the-midst of-two lives you-will-be-known this to
τὸν Κύριον λέγων σαφῶς, ὅτι Παραγενόμενος ἔνσαρκος,
the Lord saying clearly that having-come in-flesh
ζῇς καὶ τελευτᾷς, καὶ ἀναστὰς ἐκ νεκρῶν ζῇς πάλιν. Καὶ
you-live and die and having-risen from the-dead you-live again and

ἐκ ποίου μέρους τοῦ περὶ τὴν Ἱερουσαλὴμ ἔρχεται; ἐξ
from what part the(-one) about — Jerusalem does-he-come from
ἀνατολῶν ἢ δυσμῶν, ἢ βορρᾶ ἢ νότου; εἰπὲ ἡμῖν ἀκριβῶς.
the-east or the-west or the-north or the-south tell us exactly
Ὁ δὲ ἀποκρίνεται σαφέστατα, καὶ φησιν· Ὁ Θεὸς ἀπὸ
he and answers most-clearly and says — God from
Θαιμὰν ἥξει (Θαιμὰν δὲ ἑρμηνεύεται νότος), καὶ ὁ ἅγιος
Teman shall-come Teman and is-interpreted south and the holy-one
ἐξ ὄρους Φαρὰν κατασκίου, δασέως· ὅπερ συμφώνως εἶπεν
from mount Paran shaded thick which in-agreement said
ὁ Ψαλμῳδός· Εὕρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ.
the Psalmist we-found it in the plains of-the wood
21 Λοιπὸν ζητοῦμεν ἐκ τίνος ἔρχεται καὶ πῶς ἔρχεται. Τοῦτο
henceforth we-seek from whom he-comes and how he-comes this
δὲ ἡμῖν Ἡσαΐας λέγει· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται,
and to-us Isaiah says behold the virgin in womb shall-conceive
καὶ τέξεται υἱόν· καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.
and shall-bear a-son and they-shall-call the name his Emmanuel
Καὶ ἀντιλέγουσιν Ἰουδαῖοι τούτοις· ἔθος γὰρ αὐτοῖς ἐστιν
and contradict Jews these-things custom for for-them is
ἄνωθεν, τῇ ἀληθείᾳ κακῶς ἀντιπίπτειν· καὶ λέγουσιν, ὅτι
from-of-old the truth badly to-oppose and they-say that
οὐ γέγραπται, ἡ παρθένος, ἀλλ' ἡ νεᾶνις· Ἐγὼ δὲ
not it-is-written the virgin but the young-woman I but
τῷ λεχθέντι συμπεριφερόμενος, καὶ οὕτως εὑρίσκω τὴν
with-the-thing said going-along also so find the
ἀλήθειαν. Ἐρωτητέον γὰρ αὐτούς· Παρθένος βιαζομένη πότε
truth it-must-be-asked for them a-virgin being-violated when
βοᾷ, μετὰ τὴν φθορὰν ἢ πρὸ τῆς φθορᾶς, ἐκκαλουμένη
does-she-cry-out after the defilement or before the defilement calling-out
τοὺς βοηθούς; Ἐὰν τοίνυν ἀλλαχοῦ λέγῃ ἡ Γραφή· Ἐβόησεν
the helpers if therefore elsewhere says the Scripture cried-out

ἡ νεᾶνις, καὶ οὐκ ἦν ὁ βοηθῶν αὐτῇ· ἆρα οὐ περὶ
the young-woman and not was the-one helping her — not about
παρθένου λέγει; Ἵνα δὲ σαφέστερον μάθῃς, ὅτι καὶ ἡ
a-virgin does-it-speak that and more-clearly you-may-learn that also the
παρθένος ἐν τῇ θείᾳ Γραφῇ νεᾶνις καλεῖται, ἄκουε τοῦ
virgin in the divine Scripture young-woman is-called hear the
βιβλίου τῶν Βασιλειῶν, περὶ τῆς Ἀβισὰκ τῆς Σουναμίτιδος,
book of-the Kingdoms about — Abishag the Shunammite
λέγοντος· Καὶ ἦν ἡ νεᾶνις καλὴ σφόδρα· τὸ γὰρ παρθένον
saying and was the young-woman fair exceedingly the for a-virgin
αὐτὴν ἐκλεχθεῖσαν ἐνηνέχθαι πρὸς Δαβὶδ, ὡμολόγηται.
her chosen to-have-been-brought to David is-agreed
Ἀλλὰ λέγουσιν οἱ Ἰουδαῖοι πάλιν· Τῷ Ἀχὰζ ἐῤῥέθη τοῦτο 22
but say the Jews again — to-Ahaz was-said this
περὶ Ἐζεκίου. Οὐκοῦν ἀναγνῶμεν τὴν Γραφήν· Αἴτησαι
about Hezekiah therefore let-us-read the Scripture ask
σεαυτῷ σημεῖον παρὰ Κυρίου τοῦ Θεοῦ σου, εἰς βάθος ἢ
for-yourself a-sign from the-Lord — God your in depth or
εἰς ὕψος. Καὶ μάλιστα μὲν τὸ σημεῖον παράδοξον εἶναι
in height and most-of-all indeed the sign extraordinary to-be
ὀφείλει. Σημεῖον γὰρ, τὸ ὕδωρ τὸ ἐκ πέτρας, τὸ ῥαγῆναι
ought a-sign for the water the-one from a-rock the to-be-rent
θάλασσαν, τὸ ἥλιον ὑποστρέψαι, καὶ τὰ τοιαῦτα. Τὰ δὲ
a-sea the the-sun to-turn-back and the such-things the-things but
λεχθησόμενα, φανερώτερον ἔχει τὸν πρὸς Ἰουδαίους ἔλεγχον.
to-be-said more-manifest has the against Jews refutation
(Οἶδα πολλὰ λέγων, καὶ κεκμηκότας τοὺς ἀκροωμένους·
I-know much saying and wearied those listening
ἀλλὰ ἀνέχεσθε τῶν λόγων τοῦ πλήθους, ἐπειδὴ διὰ Χριστὸν
but bear-with the words of-the multitude since for Christ
ταῦτα κινεῖται, καὶ οὐκ ἔστι περὶ τῶν τυχόντων λόγων.)
these-things are-moved and not it-is about the chance words

Βασιλεύοντος τοίνυν τοῦ Ἀχὰζ, τοῦ Ἡσαΐου τοῦτο εἰρηκότος,
reigning therefore — Ahaz — Isaiah this having-said
ἓξ καὶ δέκα ἔτη τοῦ Ἀχὰζ βασιλεύσαντος μόνα, καὶ τῆς
six and ten years — Ahaz having-reigned only and the
πρὸς αὐτὸν προφητείας ἐν τούτοις ῥηθείσης· ἐλέγχει τὴν
to him prophecy in these having-been-spoken refutes the
ἀντίῤῥησιν Ἰουδαίων ὁ διαδεξάμενος βασιλεὺς Ἐζεκίας, ὁ
contradiction of-Jews the succeeding king Hezekiah the
τοῦ Ἀχὰζ υἱὸς, ἐν τῷ βασιλεύειν ὢν ἐτῶν εἰκοσιπέντε.
— of-Ahaz son in the to-reign being of-years twenty-five
Τῆς προφητείας γὰρ ἐν ἑκκαίδεκα ἔτεσι περιληφθείσης,
the prophecy for in sixteen years having-been-comprised
προγεννηθεὶς ἦν ὑπὸ τοῦ Ἀχὰζ, πρὸ τῆς προφητείας
born-before he-was by — Ahaz before the prophecy
ἐννέα ἔτη. Τί τοίνυν περὶ τοῦ ἤδη γεννηθέντος. καὶ
nine years what therefore about the-one already born and
πρὸ αὐτῆς βασιλείας τοῦ Ἀχὰζ πατρὸς, ἀναγκαῖον ἦν
before the-very reign — of-Ahaz his-father necessary was
λέγειν τὴν προφητείαν; Οὐ γὰρ εἶπεν, ὅτι Ἔλαβεν, ἀλλ',
to-say the prophecy not for he-said that she-conceived but
ὅτι Λήψεται ἡ παρθένος, προγνωστικῶς εἰπών.
that shall-conceive the virgin foreknowingly having-said
23 Ἀλλ' ὅτι μὲν ἐκ παρθένου γεννᾶται ὁ Κύριος, σαφῶς,
but that indeed from a-virgin is-born the Lord clearly
ἔγνωμεν· Ἐκ ποίου γε γένους ἦν ἡ παρθένος, δεικτέον.
we-have-known from what indeed race was the virgin must-be-shown
Ὤμοσε Κύριος τῷ Δαβὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει
swore the-Lord — to-David truth and not — he-will-annul
αὐτήν· Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν
it of the-fruit of-the belly your I-will-set upon the
θρόνον σου· καὶ πάλιν· Θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος
throne your and again I-will-set for the age of-the age

τὸ σπέρμα αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας
the seed his and the throne his as the days
τοῦ οὐρανοῦ· καὶ ἑξῆς· Ἅπαξ ὤμοσα ἐν τῷ ἁγίῳ μου,
of-the heaven and next once I-swore by the holiness my
εἰ τῷ Δαβὶδ ψεύσομαι· τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα
if — to-David I-will-lie the seed his for the age
μενεῖ· καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου,
shall-remain and the throne his as the sun before me
καὶ ὡς σελήνη κατηρτισμένη εἰς τὸν αἰῶνα. Ὁρᾷς, ὅτι
and as the-moon established for the age you-see that
περὶ Χριστοῦ, καὶ οὐ περὶ Σολομῶντος ὁ λόγος. Οὐ γὰρ
about Christ and not about Solomon the word not for
ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἔμεινεν. Εἰ δέ τις ἀντιλέγῃ,
the throne his like the sun remained if and anyone contradict
διὰ τὸ μὴ κεκαθικέναι τὸν Χριστὸν ἐπὶ τὸν ξύλινον
because-of the not to-have-sat — Christ upon the wooden
θρόνον τοῦ Δαβὶδ, προσοίσωμεν ἐκεῖνο τὸ ῥητόν· Ἐπὶ τῆς
throne — of-David let-us-bring-forward that the saying upon the
καθέδρας Μωσέως ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι·
seat of-Moses sat the Scribes and the Pharisees
οὐ γὰρ τὴν ξυλίνην καθέδραν, ἀλλὰ τῆς διδασκαλίας
not for the wooden seat but of-the teaching
σημαίνει τὴν ἐξουσίαν. Οὕτως οὖν καὶ θρόνον Δαβὶδ μοι
it-signifies the authority so then also the-throne of-David for-me
ζήτει, μὴ τὸν ξύλινον θρόνον, ἀλλὰ τὴν βασιλείαν αὐτήν.
seek not the wooden throne but the kingdom itself
Καί μοι μάρτυρας λάβε τοὺς παῖδας τοὺς ἐπιφωνήσαντας·
and for-me as-witnesses take the children those having-cried
Ὡσαννὰ τῷ υἱῷ Δαβὶδ, εὐλογημένος ὁ βασιλεὺς τοῦ
hosanna to-the son of-David blessed the king —
Ἰσραήλ. Καὶ οἱ τυφλοὶ δὲ λέγουσιν· Υἱὲ Δαβὶδ, ἐλέησον
of-Israel and the blind too say O-son of-David have-mercy-on

ἡμᾶς. Καὶ ὁ Γαβριὴλ μαρτυρεῖ σαφῶς πρὸς τὴν Μαριὰμ,
us and — Gabriel testifies clearly to — Mary
λέγων· Καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ
saying and shall-give him the-Lord — God the throne of-David
τοῦ πατρὸς αὐτοῦ· καὶ ὁ Παῦλός φησιν· Μνημονεύετε
the father his and — Paul says remember
Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος
Jesus Christ raised from the-dead of the-seed
Δαβὶδ, κατὰ τὸ Εὐαγγέλιόν μου· καὶ ἐν ἀρχῇ τῆς
of-David according-to the Gospel my and in the-beginning of-the(-letter)
πρὸς Ῥωμαίους φησί. Τοῦ γενομένου ἐκ σπέρματος
to-the Romans he-says of-the-one having-come of the-seed
Δαβὶδ κατὰ σάρκα. Καταδέχου τοίνυν τὸν ἐκ Δαβὶδ
of-David according-to flesh accept therefore the-one from David
γεγεννημένον, πειθόμενος τῇ προφητείᾳ τῇ λεγούσῃ· Καὶ
born obeying the prophecy the-one saying and
ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ
it-shall-be in the day that the root — of-Jesse and the-one
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσιν.
rising to-rule nations in him nations shall-hope
24 Ἀλλὰ διαπονοῦνται οἱ Ἰουδαῖοι διὰ ταῦτα· Προῄδει
but are-grieved the Jews because-of these-things foreknew
καὶ τοῦτο Ἡσαΐας, λέγων· Καὶ θελήσουσιν, εἰ ἐγένοντο
also this Isaiah saying and they-will-wish if they-were
πυρίκαυστοι· ὅτι παιδίον ἐγεννήθη ἡμῖν (οὐ γὰρ αὐτοῖς),
burned-with-fire because a-child was-born to-us not for to-them
υἱὸς καὶ ἐδόθη ἡμῖν. Σημείωσαι δὲ, ὅτι πρῶτον ἦν Υἱὸς
a-son and was-given to-us note and that first he-was Son
Θεοῦ, εἶτα ἐδόθη ἡμῖν· καὶ μετ᾽ ὀλίγα φησίν· Καὶ τῆς εἰρήνης
of-God then was-given to-us and after a-little he-says and of-the peace
αὐτοῦ οὐκ ἔστιν ὅριον. Ὅρια Ῥωμαίων ἔστι· τῆς τοῦ Υἱοῦ
his not there-is boundary boundaries of-the-Romans there-are of-the of-the Son

τοῦ Θεοῦ βασιλείας ὅριον οὐκ ἔστιν. Ὅρια Περσῶν καὶ
— of-God kingdom boundary not is boundaries of-Persians and
Μήδων ἔστιν, τοῦ δὲ Υἱοῦ ὅριον οὐκ ἔστιν. Εἶτα ἑξῆς· Ἐπὶ
Medes there-are of-the but Son boundary not is then next upon
τὸν θρόνον Δαβὶδ, καὶ ἐπὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι
the throne of-David and upon the kingdom his to-establish
αὐτήν. Ἐκ τοῦ Δαβὶδ τοίνυν ἦν ἡ ἁγία Παρθένος.
it from — David therefore was the holy Virgin
Ἔπρεπε γὰρ τῷ ἁγνοτάτῳ, καὶ διδασκάλῳ τῆς ἁγνείας, 25
it-was-fitting for to-the most-pure and teacher of-the purity
ἐξ ἁγνῶν ἐξεληλυθέναι παστάδων. Εἰ γὰρ ὁ τῷ Ἰησοῦ
from pure to-have-come-forth bridal-chambers if for the-one — for-Jesus
καλῶς ἱερατεύων ἀπέχεται γυναικὸς, αὐτὸς ὁ Ἰησοῦς
well serving-as-priest abstains-from a-woman himself — Jesus
πῶς ἔμελλεν ἐξ ἀνδρὸς καὶ γυναικὸς ἔρχεσθαι; Ὅτι σὺ
how was-he-to from man and woman to-come because you
εἶ, φησὶν ἐν Ψαλμοῖς, ὁ ἐκσπάσας με ἐκ γαστρός.
are he-says in the-Psalms the-one having-drawn me from the-womb
Πρόσεχε ἀκριβῶς τῷ, ὁ ἐκσπάσας με ἐκ γαστρὸς,
attend exactly to-the the-one having-drawn me from the-womb
σημαίνοντι τὸ χωρὶς ἀνδρὸς ἐκ παρθένου γαστρὸς καὶ
signifying the without a-man from a-virgin womb and
σαρκὸς αὐτὸν ἐκσπασθέντα γεγεννῆσθαι· τῶν γὰρ ἀπὸ
flesh him drawn-out to-have-been-born of-those for from
γαμικῆς ἀκολουθίας γεννωμένων ἕτερος ὁ τρόπος.
marital sequence born different the manner
Οὐκ ἐπαισχύνεται δὲ ἐκ μελῶν τοιούτων ἀναλαμβάνειν 26
not is-ashamed and from members such to-take-up
σάρκα, ὁ τῶν μελῶν αὐτῶν πλάστης. Καὶ τίς ἄρα τοῦτο
flesh the of-the members themselves molder and who then this
ἡμῖν φησιν; Λέγει πρὸς Ἱερεμίαν ὁ Κύριος· Πρὸ τοῦ με
to-us says says to Jeremiah the Lord before the me

πλάσαι σε, ἐκ κοιλίας ἐπίσταμαί σε· καὶ πρὸ τοῦ σε
to-mold you from the-belly I-know you and before the you
ἐξελθεῖν ἐκ μήτρας, ἡγίασά σε. Ὁ οὖν ἐν τῷ πλάττειν
to-come-out from the-womb I-sanctified you he then in the to-mold
ἀνθρώπους, ἐφαπτόμενος καὶ μὴ ἐπαισχυνόμενος· ἆρα ἐν
men touching and not being-ashamed — in
τῷ πλάττεσθαι τὴν ἁγίαν σάρκα, τὸ καταπέτασμα τῆς
the to-be-molded the holy flesh the veil of-the
θεότητος, δι' ἑαυτὸν, ἐπῃσχύνετο; Θεός ἐστιν ὁ ἐν
godhead for himself was-he-ashamed God is the-one in
γαστρὶ καὶ μέχρι νυνὶ δημιουργῶν τὰ βρέφη, καθὼς ἐν τῷ
the-womb and until now creating the babes as in —
Ἰὼβ γέγραπται· Ἢ οὐχ ὥσπερ γάλα με ἤμελξας, ἐτύρωσας
Job it-is-written or not like milk me you-milked curdled
δέ με ἴσα τυρῷ; δέρμα καὶ κρέας με ἐνέδυσας, ὀστέοις δέ
and me like cheese with-skin and flesh me you-clothed with-bones and
με καὶ νεύροις ἐνεῖρας. Οὐδὲν μιαρόν ἐστιν ἐν ἀνθρωπίνῃ
me and sinews you-strung nothing foul is in human
κατασκευῇ, ἐὰν μὴ μολύνῃ μοιχείαις καὶ ἀκολασίᾳ ταύτην.
construction if not one-defile with-adulteries and licentiousness it
Ὁ πλάσας τὸν Ἀδὰμ, ἔπλασε καὶ τὴν Εὔαν, καὶ
the-one having-molded — Adam molded also — Eve and
χερσὶ θείαις τὸ ἄρσεν καὶ τὸ θῆλυ πέπλασται. Οὐδὲν
with-hands divine the male and the female have-been-molded nothing
τῶν ἐν σώματι μελῶν ἐστι μιαρὸν ἐξ ἀρχῆς πλασθέν.
of-the in body members is foul from the-beginning molded
Φιμούσθωσαν γὰρ οἱ αἱρετικοὶ πάντες οἱ κατηγοροῦντες
let-be-muzzled for the heretics all those accusing
τῶν σωμάτων, μᾶλλον δὲ αὐτοῦ τοῦ πλάσαντος. Ἡμεῖς
the bodies rather but himself the-one having-molded we
δὲ μνημονεύωμεν Παύλου λέγοντος· Οὐκ οἴδατε, ὅτι τὰ
but let-us-remember Paul saying not do-you-know that the

σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστι·
bodies your a-temple of-the in you Holy Spirit is
καὶ πάλιν ὁ προφήτης προείρηκεν ἐκ προσώπου Ἰησοῦ·
and again the prophet foretold from the-person of-Jesus
Σάρξ μου ἐξ αὐτῶν· καὶ ἀλλαχοῦ γέγραπται· Διὰ
flesh my from them and elsewhere it-is-written because-of
τοῦτο δώσει αὐτοὺς ἕως καιροῦ τικτούσης. Καὶ τί τὸ
this he-will-give them until the-season of-her-bearing and what the
σημεῖον; ἑξῆς φησι· Τέξεται, καὶ οἱ λοιποὶ τῶν ἀδελφῶν
sign next he-says she-shall-bear and the rest of-the brothers
αὐτῶν ἐπιστρέψουσι. Καὶ τίνα τὰ μνῆστρα τῆς Παρθένου,
their shall-return and what the betrothal-gifts of-the Virgin
τῆς ἁγίας νύμφης; Καὶ μνηστεύσομαί σε ἐμαυτῷ ἐν
the holy bride and I-will-betroth you to-myself in
πίστει· καὶ Ἐλισάβετ λαλοῦσα πρὸς αὐτὴν ὁμοίως λέγει·
faithfulness and Elizabeth speaking to her likewise says
Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις
and blessed she-who having-believed that there-will-be a-fulfillment
τοῖς λεγομένοις αὐτῇ παρὰ Κυρίου.
of-the-things spoken to-her from the-Lord
Ἀλλὰ διασύρουσιν ἡμᾶς Ἕλληνές τε καὶ Ἰουδαῖοι, καί 27
but mock us Greeks both and Jews and
φασιν, ὅτι ἀδύνατον ἦν τὸν Χριστὸν ἐκ παρθένου
say that impossible it-was — Christ from a-virgin
γεννηθῆναι. Ἕλληνας μὲν ἐκ τῶν παρ᾽ αὐτοῖς μύθων
to-be-born the-Greeks indeed from the among them myths
ἐπιστομίσωμεν. Οἱ γὰρ λέγοντες λίθους ῥιπτομένους εἰς
let-us-silence you for saying stones thrown into
ἀνθρώπους μεταβάλλεσθαι, πῶς τὸ παρθένον τεκεῖν λέγετε
men to-be-changed how the a-virgin to-bear do-you-say
ἀδύνατον εἶναι; Οἱ ἐξ ἐγκεφάλου θυγατέρα τετέχθαι
impossible to-be you-who from a-brain a-daughter to-have-been-born

μυθολογοῦντες, πῶς ἐκ παρθενικῆς γαστρὸς τετέχθαι
tell-myths how from a-virginal womb to-have-been-born
υἱὸν λέγετε εἶναι ἀδύνατον; Οἱ ἐκ μηροῦ τοῦ παρ᾽
a-son do-you-say to-be impossible you-who from the-thigh of-the among
ὑμῖν Διὸς κυοφορηθῆναι ψευδῶς λέγοντες Διόνυσον, πῶς
you Zeus to-have-been-carried falsely saying Dionysus how
ἀθετεῖτε τὸ ἡμέτερον ἀληθές; Οἶδα λέγων ἀνάξια
do-you-reject the our truth I-know saying things-unworthy
τῆς παρούσης ἀκροάσεως· ἀλλ᾽ ἵνα εὐκαίρως σὺ τοὺς
of-the present hearing but that seasonably you the
Ἕλληνας ὀνειδίσῃς ταῦτα προσηνέγκαμεν, ἐκ τῶν παρ᾽
Greeks may-reproach these-things we-have-brought-forward from the among
αὐτοῖς μύθων τὰ πρὸς αὐτοὺς λέγοντες.
them myths the-things against them saying

28 Πρὸς δὲ τοὺς ἐκ περιτομῆς οὕτως ἀπάντησον ἐρωτήσας·
to and those of the-circumcision so answer having-asked
Ποῖόν ἐστι δύσκολον; στεῖρα πρεσβύτιν τῶν ἐθίμων
which is hard a-barren old-woman the customary-things
ἐκλιπόντων τεκεῖν, ἢ παρθένον νεάζουσαν γεννῆσαι; Στεῖρα
having-failed to-bear or a-virgin youthful to-bear barren
ἦν Σάῤῥα, καὶ ἐκλιπόντων τῶν γυναικείων τέτοκε παρὰ
was Sarah and having-failed the women's-courses she-bore against
φύσιν. Οὐκοῦν εἰ τὸ στεῖραν γεννῆσαι παρὰ φύσιν· καὶ
nature therefore if the a-barren-woman to-bear against nature also
τὸ παρθένον γεννῆσαι. Ἢ τὰ δύο τοίνυν ἀθέτησον, ἢ
the a-virgin to-bear either the two therefore reject or
τὰ δύο κατάδεξαι. Ὁ γὰρ Θεὸς αὐτός ἐστιν ὁ κἀκεῖνο
the two accept — for God himself is the-one both-that
ποιήσας καὶ τοῦτο κατασκευάσας. Οὐ γὰρ τολμήσεις εἰπεῖν.
having-done and this having-wrought not for you-will-dare to-say
ὅτι ἐκεῖ δυνατόν ἐστι Θεῷ, καὶ ὧδε ἀδύνατον. Καὶ πάλιν·
that there possible it-is for-God and here impossible and again

Ποία φύσις χεῖρα ἀνθρώπου μεταβληθῆναι ἐν μιᾷ ὥρᾳ
what nature for-the-hand of-a-man to-be-changed in one hour
πρὸς ἕτερον εἶδος, καὶ πάλιν ἀποκαταστῆναι; Πῶς τοίνυν
to another form and again to-be-restored how therefore
ἡ Μωσέως χεὶρ ὡς χιὼν ἐλευκάνθη, καὶ ἅμα πάλιν
the of-Moses hand like snow was-whitened and at-once again
ἀποκατεστάθη; Ἀλλὰ λέγεις, ὅτι Θεὸς θελήσας μετέβαλεν.
was-restored but you-say that God having-willed changed-it
Ἐκεῖ Θεὸς θελήσας δύναται, καὶ ὧδε ἄρα οὐ δύναται;
there God having-willed can and here then not can-he
κἀκεῖνο σημεῖον ἦν πρὸς Αἰγυπτίους μόνον, τοῦτο δὲ σημεῖον
and-that a-sign was for Egyptians only this but a-sign
ἦν τῇ οἰκουμένῃ δωρούμενον. Ὦ Ἰουδαῖοι, ποῖον δέ ἐστι
was to-the world given O Jews which and is
μᾶλλον δυσκολώτερον; παρθένον γεννῆσαι, ἢ ῥάβδον εἰς
rather more-difficult a-virgin to-bear or a-rod into
ζῶον ψυχωθῆναι; Ὁμολογεῖτε, ὅτι ἐπὶ Μωσέως,
a-living-thing to-be-ensouled you-confess that in-the-time-of Moses
εὐθυτάτη ῥάβδος ὀφιοειδὴς γενομένη, φοβερὰ ἦν τῷ
a-most-straight rod snake-like having-become fearful was to-the-one
ῥίψαντι· καὶ ὁ πρὸ τούτου κατέχων τὴν ῥάβδον, ἔφυγε
having-thrown-it and the-one before this holding the rod fled
ταύτην ὡς δράκοντα· δράκων γὰρ ἦν τῇ ἀληθείᾳ, ἔφευγε
it as a-dragon a-dragon for it-was in-the truth he-fled
δὲ, οὐ φοβηθεὶς ὃ κατεῖχεν, ἀλλὰ ἀγωνιάσας τὸν
but not having-feared what he-held but having-been-in-anguish-at the-one
μεταβεβληκότα· ὀδόντας εἶχεν ῥάβδος, καὶ δρακοντικοὺς
having-changed-it teeth had the-rod and dragon's
ὀφθαλμούς. Ἐκ ῥάβδου τοίνυν ὀφθαλμοὶ βλέποντες
eyes from a-rod therefore eyes seeing
ἐκφύονται, καὶ ἐκ παρθενικῆς γαστρὸς παιδίον οὐ γεννᾶται
grow and from a-virginal womb a-child not is-born

Θεοῦ θέλοντος; Σιωπῶ γὰρ, ὅτι καὶ ἡ ῥάβδος ἡ Ἀαρὼν,
God willing I-keep-silent for that also the rod the of-Aaron
ὅπερ τὰ λοιπὰ δένδρα δι᾽ ἐνιαυτῶν ποιεῖ πλειόνων, τοῦτο
what the other trees through years do many this
διὰ μιᾶς νυκτὸς ἐποίησε. Τίς γὰρ οὐκ οἶδεν, ὅτι ῥάβδος
through one night did who for not knows that a-rod
ἀπολέσασα τὸν φλοιὸν, οὔτ᾽ ἂν μεταξὺ ποταμῶν τεθῇ,
having-lost the bark neither if between rivers it-be-set
φύσει ποτέ; Ἀλλ᾽ ἐπειδὴ Θεὸς οὐ φύσεσιν ἀκολουθεῖ δένδρων,
will-sprout ever but since God not natures follows of-trees
ἀλλὰ φύσεών ἐστι ποιητής· ἡ ἄκαρπος καὶ ξηρὰ καὶ ἄφλοιος
but of-natures is maker the fruitless and dry and barkless
ῥάβδος ἤνθησε καὶ ἐβλάστησε καὶ κάρυα ἐκαρποφόρησεν.
rod blossomed and sprouted and nuts bore
Ὁ οὖν τῇ ῥάβδῳ, διὰ τὸν τυπικὸν ἀρχιερέα, καρπὸν
he then to-the rod because-of the figurative high-priest fruit
ὑπὲρ φύσιν χαρισάμενος, ἆρα τῇ παρθένῳ, διὰ τὸν
beyond nature having-granted — to-the virgin because-of the
ἀληθινὸν ἀρχιερέα, τὸ τεκεῖν οὐκ ἐχαρίζετο;
true high-priest the to-bear not did-he-grant

29 Καλὰ ταῦτα ὑπομνηστικὰ τῶν λόγων. Ἀλλ᾽ ἔτι ἀντιλέγουσιν
good these reminders of-the words but still contradict
Ἰουδαῖοι· καὶ οὐ πείθονται τοῖς περὶ ῥάβδου λόγοις, ἐὰν μὴ
Jews and not are-persuaded by-the about the-rod words if not
ὁμοίοις παραδόξοις καὶ παρὰ φύσιν πεισθῶσι τοκετοῖς.
by-like extraordinary and against nature they-be-persuaded births
Ἐξέτασον τοίνυν αὐτοὺς οὕτως· Ἡ Εὔα ἐξ ἀρχῆς
examine therefore them thus — Eve from the-beginning
ἐκ τίνος ἐγεννήθη; ποία μήτηρ συνείληφεν ἐκείνην τὴν
from whom was-born what mother conceived her the
ἀμήτορα; Λέγει δὲ ἡ Γραφὴ, ὅτι ἐκ πλευρᾶς γέγονε
motherless says and the Scripture that from a-rib she-came-to-be

τοῦ Ἀδάμ. Ἆρα οὖν ἡ μὲν Εὔα ἐκ πλευρᾶς ἄρσενος χωρὶς
— of-Adam — then — indeed Eve from a-rib of-a-male without
μητρὸς γεννᾶται· ἐκ δὲ παρθενικῆς γαστρὸς χωρὶς ἀνδρὸς
mother is-born from but a-virginal womb without a-man
παιδίον οὐ γεννᾶται; Ἐχρεωστεῖτο τοῖς ἀνδράσι παρὰ
a-child not is-born was-owed to-the men from
τοῦ θήλεος γένους ἡ χάρις. Ἡ γὰρ Εὔα ἐκ τοῦ Ἀδὰμ
the female sex the favor — for Eve from — Adam
ἐγεννήθη, καὶ οὐκ ἐκ μητρὸς συλληφθεῖσα, ἀλλ᾽ ἐκ μόνου
was-born and not from a-mother conceived but from alone
ἀνδρὸς ὥσπερ ἀποτεχθεῖσα. Ἀπέδωκεν οὖν ἡ Μαρία τῆς
a-man as-it-were brought-forth repaid then — Mary of-the
χάριτος τὸ χρέος, οὐκ ἐξ ἀνδρὸς, ἀλλ᾽ ἐξ αὐτῆς μόνης
favor the debt not from a-man but from herself alone
ἀχράντως, ἐκ Πνεύματος ἁγίου, δυνάμει Θεοῦ γεννήσασα.
immaculately from the-Spirit Holy by-the-power of-God having-borne
Λάβωμεν δὲ ἔτι τὸ τούτου μεῖζον. Τὸ μὲν γὰρ ἐκ σωμάτων 30
let-us-take and still the than-this greater the indeed for from bodies
σώματα γεννηθῆναι, εἰ καὶ παράδοξον, ἀλλ᾽ ὅμως καὶ
bodies to-be-born if even extraordinary yet nevertheless also
δυνατόν· τὸ δὲ τὸν χοῦν τῆς γῆς ἄνθρωπον γενέσθαι, τοῦτο
possible the but the dust of-the earth a-man to-become this
θαυμαστότερον. Τὸ πηλὸν συγκεχυμένον ὀφθαλμῶν χιτῶνας
more-wonderful the clay poured-together of-eyes tunics
λαβεῖν καὶ λαμπηδόνας, τοῦτο θαυμαστότερον. Τὸ ἐκ
to-receive and brilliances this more-wonderful the from
μονοειδοῦς χοὸς γεννᾶσθαι καὶ ὀστέων καρτερότητα, καὶ
uniform dust to-be-produced both of-bones strength and
πνεύμονος ἁπαλότητα, καὶ λοιπὰς διαφόρους ἰδέας μελῶν·
of-lung tenderness and remaining different forms of-members
τοῦτο θαυμαστόν. Τὸ πηλὸν ψυχωθέντα περιέρχεσθαι τὴν
this wonderful the clay ensouled to-go-about the

οἰκουμένην αὐτοκινήτως, καὶ οἰκοδομεῖν· τοῦτο θαυμαστόν.
world self-moving and to-build this wonderful
Τὸ πηλὸν διδάσκειν, καὶ λαλεῖν, καὶ τεκτονεύειν, καὶ
the clay to-teach and to-speak and to-be-a-carpenter and
βασιλεύειν· τοῦτο θαυμαστόν. Ὦ τοίνυν ἀμαθέστατοι
to-reign this wonderful O therefore most-ignorant
Ἰουδαῖοι, πόθεν Ἀδὰμ ἐγένετο; οὐχ ὁ Θεὸς χοῦν λαβὼν
Jews whence Adam came-to-be not — God dust having-taken
ἀπὸ τῆς γῆς, ἔπλασε τὸ πλάσμα τοῦτο τὸ θαυμάσιον;
from the earth formed the formation this the wonderful
Εἶτα, πηλὸς μὲν εἰς ὀφθαλμὸν μεταβάλλεται, καὶ παρθένος
then clay indeed into an-eye is-changed and a-virgin
υἱὸν οὐ γεννᾷ; Τὸ ὡς ἐν ἀνθρώποις ἀδύνατον μᾶλλον
a-son not bears the-thing as among men impossible rather
γίνεται, καὶ τὸ ἐγχωροῦν ἄρα οὐ γίνεται;
happens and the-thing possible then not happens

31 Τούτων μνημονεύωμεν, ἀδελφοί· τοῖς ὀργάνοις τούτοις
these let-us-remember brothers the instruments these
ἀμυντηρίοις χρησώμεθα. Μὴ ἀνεχώμεθα τῶν αἱρετικῶν, τῶν
defensive let-us-use not let-us-bear-with the heretics those
κατὰ φαντασίαν τὴν παρουσίαν διδασκόντων. Καταπτύσωμεν
in appearance the presence teaching let-us-spit-on
καὶ τῶν λεγόντων ἐξ ἀνδρὸς καὶ γυναικὸς εἶναι τὴν
also those saying from a-man and a-woman to-be the
γέννησιν τοῦ Σωτῆρος· τῶν τολμησάντων εἰπεῖν, ὅτι ἦν
birth of-the Savior those having-dared to-say that he-was
ἐκ τοῦ Ἰωσὴφ καὶ τῆς Μαρίας, διὰ τὸ γεγράφθαι·
from — Joseph and — Mary because-of the to-have-been-written
Καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. Μνημονεύσωμεν γὰρ τοῦ
and he-took the wife his let-us-remember for —
Ἰακὼβ, τοῦ πρὶν λαβεῖν τὴν Ῥαχὴλ λέγοντος τῷ Λάβαν·
Jacob the-one before to-take — Rachel saying — to-Laban

Ἀπόδος τὴν γυναῖκά μου. Ὥσπερ γὰρ ἐκείνη πρὸ τῆς
give-back the wife my as for she before the
γαμικῆς καταστάσεως, τῷ μόνον ἐπαγγελίαν εἶναι, γυνὴ τοῦ
marital state by-the only a-promise to-be wife —
Ἰακὼβ ὠνομάζετο· οὕτω καὶ ἡ Μαρία, τῷ μνηστευθῆναι,
of-Jacob was-named so also — Mary by-the to-have-been-betrothed
γυνὴ τοῦ Ἰωσὴφ ὠνομάζετο. Καὶ βλέπε τοῦ Εὐαγγελίου τὴν
wife — of-Joseph was-named and see of-the Gospel the
ἀκρίβειαν, λέγοντος· Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ, ἀπεστάλη
exactness saying in and the month the sixth was-sent
ἄγγελος Γαβριὴλ ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας
the-angel Gabriel from — God to a-city — of-Galilee
ᾗ ὄνομα Ναζαρὲθ, πρὸς παρθένον μεμνηστευμένην
to-which name Nazareth to a-virgin betrothed
ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, καὶ ἐξῆς. Καὶ πάλιν, ὅτε ἡ
to-a-man whose name Joseph and the-rest and again when the
ἀπογραφὴ ἦν, καὶ ἀνέβη Ἰωσὴφ ἀπογράψασθαι, τί λέγει
enrollment was and went-up Joseph to-be-enrolled what says
ἡ Γραφή; Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας,
the Scripture went-up and also Joseph from — Galilee
ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ
to-be-enrolled with Mary the betrothed to-him
γυναικὶ, οὔσῃ ἐγκύῳ· ἔγκυος μὲν γὰρ ἦν. Οὐκ εἶπε
wife being with-child with-child indeed for she-was not he-said
δὲ, ὅτι; τῇ γυναικὶ αὐτοῦ, ἀλλὰ, τῇ μεμνηστευμένῃ
but that to-the wife his but to-the-one betrothed
αὐτῷ. Ἐξαπέστειλε γὰρ ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, φησὶν
to-him sent-forth for — God the Son his says
ὁ Παῦλος· οὐ γενόμενον ἐξ ἀνδρὸς καὶ γυναικὸς, ἀλλὰ
— Paul not having-come from man and woman but
γενόμενον ἐκ γυναικὸς μόνον, τοῦτ' ἔστιν ἐκ παρθένου. Τὸ
having-come from a-woman alone that is from a-virgin the

γὰρ γυναῖκα καὶ τὴν παρθένον καλεῖσθαι, προαπεδείξαμεν.
for woman also the virgin to-be-called we-showed-before
Ἐκ παρθένου γὰρ ἐγεννήθη ὁ παρθενοποιὸς τῶν ψυχῶν.
from a-virgin for was-born the virgin-maker of-the souls
32 Ἀλλὰ θαυμάζεις τὸ γενόμενον· ἐθαύμαζε τοῦτο καὶ αὐτὴ
but you-wonder-at the-thing having-happened wondered-at this also herself
ἡ γεννήσασα. Λέγει γὰρ πρὸς τὸν Γαβριήλ· Πῶς ἔσται
the-one having-borne-him she-says for to — Gabriel how shall-be
μοι τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Ὁ δέ φησι· Πνεῦμα
to-me this since a-man not I-know he but says the-Spirit
ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις Ὑψίστου ἐπισκιάσει
Holy will-come upon you and the-power of-the-Most-High will-overshadow
σοι· διὸ καὶ τὸ γεννώμενον ἅγιον, κληθήσεται
you wherefore also the-thing being-born holy shall-be-called
Υἱὸς Θεοῦ. Ἄχραντος καὶ ἀῤῥύπαρος ἡ γέννησις. Ὅπου
Son of-God undefiled and unsoiled the birth where
γὰρ πνεῖ Πνεῦμα ἅγιον, ἐκεῖ περιῄρηται πᾶς μολυσμός·
for breathes the-Spirit Holy there is-removed every defilement
ἀῤῥύπαρος ἡ ἔνσαρκος γέννησις τοῦ Μονογενοῦς ἐκ τῆς
unsoiled the in-flesh birth of-the Only-begotten from the
Παρθένου. Κἂν ἀντιλέγωσιν οἱ αἱρετικοὶ πρὸς τὴν ἀλήθειαν,
Virgin even-if contradict the heretics against the truth
ἐλέγξαι αὐτοὺς τὸ Πνεῦμα τὸ ἅγιον· ἀγανακτήσει ἡ
may-refute them the Spirit the Holy will-be-indignant the
δύναμις τοῦ Ὑψίστου ἡ ἐπισκιάσασα· ἀντικαταστήσεται
power of-the Most-High the-one having-overshadowed will-stand-against-them
Γαβριὴλ ἀντιπρόσωπος ἐν ἡμέρᾳ κρίσεως· καταισχυνεῖ
Gabriel face-to-face in the-day of-judgment will-shame
αὐτοὺς ὁ τῆς φάτνης τόπος, ὁ δεξάμενος Δεσπότην.
them the of-the manger place the-one having-received the-Master
Ποιμένες μαρτυρήσουσιν, οἱ τότε εὐαγγελισθέντες· καὶ ἡ
shepherds will-testify those then having-heard-the-good-news and the

στρατιὰ τῶν ἀγγέλων τῶν αἰνούντων, καὶ ὑμνούντων, καὶ
host of-the angels those praising and hymning and
εἰπόντων· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν
saying glory in the-highest to-God and on earth peace among
ἀνθρώποις εὐδοκίας. Ὁ ναὸς, εἰς ὃν τότε ἀνηνέχθη
men of-good-will the temple into which then he-was-brought-up
τῇ τεσσαρακοστῇ ἡμέρᾳ· τὰ ζεύγη τῶν τρυγόνων, τὰ
on-the fortieth day the pairs of-the turtledoves those
ὑπὲρ αὐτοῦ προσενεχθέντα· καὶ ὁ τότε ἐναγκαλισάμενος
for him offered and the then having-taken-in-his-arms
αὐτὸν Συμεὼν, καὶ ἡ παροῦσα προφῆτις Ἄννα.
him Simeon and the present prophetess Anna
Θεοῦ τοίνυν μαρτυροῦντος, καὶ Πνεύματος ἁγίου 33
God therefore testifying and the-Spirit Holy
συμμαρτυροῦντος, καὶ Χριστοῦ λέγοντος. Τί με ζητεῖτε
testifying-with and Christ saying why me do-you-seek
ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα;
to-kill a-man who the truth to-you have-spoken
φιμούσθωσαν οἱ αἱρετικοὶ οἱ ἀντιλέγοντες τῇ ἀνθρωπότητι·
let-be-muzzled the heretics those contradicting the humanity
ἀντιλέγουσι γὰρ τῷ λέγοντι· Ψηλαφήσατέ με, καὶ
they-contradict for the-one saying handle me and
ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ
see that a-spirit flesh and bones not has as me
θεωρεῖτε ἔχοντα. Προσκυνείσθω ὁ ἐκ Παρθένου γεννηθεὶς
you-behold having let-be-worshiped the from the-Virgin born
Κύριος, γνωριζέτωσαν αἱ παρθένοι τῆς οἰκείας πολιτείας
Lord let-know the virgins of-the own way-of-life
τὸν στέφανον· γνωριζέτω καὶ τῶν μοναζόντων τὸ τάγμα
the crown let-know also of-the monks the order
τῆς ἁγνείας τὸ ἐπίδοξον· οὐ γὰρ ἀπεστερήμεθα τοῦ τῆς
of-the purity the glory not for we-are-deprived of-the of-the

ἁγνείας ἀξιώματος. Ἐν γαστρὶ μὲν Παρθένου γέγονεν
purity dignity in the-womb indeed of-the-Virgin was
ὁ τοῦ Σωτῆρος ἐννεαμηνιαῖος χρόνος· ἀνὴρ δὲ γέγονεν
the of-the Savior nine-months time a-man but was
ὁ Κύριος τριάκοντα καὶ τρία ἔτη· ὥστε εἰ σεμνύεται
the Lord thirty and three years so-that if takes-pride
παρθένος διὰ τὸν ἐννεαμηνιαῖον χρόνον, πολὺ μᾶλλον
a-virgin because-of the nine-months time much rather
ἡμεῖς διὰ τὸ πολυετὲς τῶν χρόνων.
we because-of the many-years of-the times

34 Πάντες δὲ τὸν τῆς ἁγνείας δρόμον τοῦ Θεοῦ χάριτι
all and the of-the purity course — of-God grace
δράμωμεν, νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ
let-us-run young-men and virgins elders with
νεωτέρων· οὐκ ἀκολασίας μετιόντες, ἀλλ' αἰνοῦντες τὸ ὄνομα
younger not licentiousness pursuing but praising the name
τοῦ Χριστοῦ. Μὴ ἀγνοήσωμεν τῆς ἁγνείας τὸ ἔνδοξον·
— of-Christ not let-us-be-ignorant-of of-the purity the glory
ἀγγελικὸς γάρ ἐστιν ὁ στέφανος, καὶ ὑπὲρ ἄνθρωπον
angelic for is the crown and beyond man
τὸ κατόρθωμα. Φεισώμεθα τῶν σωμάτων, τῶν μελλόντων
the achievement let-us-spare the bodies those about
λάμπειν ὡς ὁ ἥλιος· μὴ διὰ μικρὰν ἡδονὴν τὸ τηλικοῦτον καὶ
to-shine as the sun not for small pleasure the so-great and
τοσοῦτον σῶμα μολύνωμεν· μικρὰ μὲν γὰρ καὶ πρὸς ὥραν
so-great body let-us-defile small indeed for and for an-hour
ἡ ἁμαρτία, πολυετὴς δὲ καὶ αἰώνιος ἡ αἰσχύνη. Ἄγγελοι
the sin of-many-years but and eternal the shame angels
περιπατοῦντες ἐπὶ γῆς εἰσιν, οἱ τῆς ἁγνείας ἐργάται· αἱ
walking upon earth are the of-the purity workers the
παρθένοι μετὰ Μαρίας τῆς παρθένου ἔχουσι τὸ μέρος.
virgins with Mary the virgin have the portion

Ἐξοριζέσθω πᾶς καλλωπισμὸς, καὶ πᾶν ἀτηρὸν βλέμμα,
let-be-banished every adornment and every baneful look
καὶ πᾶς περίπατος περισεσυρμένος, καὶ πᾶσα στολὴ, καὶ
and every walk swaggering and every robe and
θυμίαμα ἡδονῆς δελεαστικόν. Θυμίαμα δὲ ἐν πᾶσιν ἔστω ἡ
incense of-pleasure enticing incense but in all let-be the
προσευχὴ τῆς εὐωδίας, καὶ ἡ τῶν ἀγαθῶν πράξεων, καὶ
prayer of-the fragrance and the of-the good deeds and
ὁ τῶν σωμάτων ἁγιασμός· ἵνα ὁ ἐκ Παρθένου γεννηθεὶς
the of-the bodies sanctification that the from the-Virgin born
Κύριος εἴπῃ καὶ περὶ ἡμῶν, ἀνδρῶν τε τῶν ἀγνευόντων,
Lord may-say also about us men both those living-purely
καὶ γυναικῶν τῶν στεφανουμένων· Ἐνοικήσω ἐν αὐτοῖς καὶ
and women those being-crowned I-will-dwell in them and
ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί
walk-among-them and I-will-be their God and they will-be
μοι λαός. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
to-me a-people to-whom the glory for the ages of-the ages amen

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