BYZANTINE GREEK SERIES · VOLUME 73

The Catechetical Lectures

Cyril of Jerusalem

ΚΑΤΗΧΗΣΕΙΣ

The Catechetical Lectures

Part Two: Lectures XIII–XVIII and the Mystagogical Lectures

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with a word-for-word interlinear English translation

preserving the original word order



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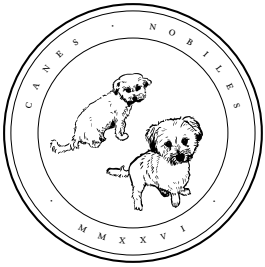

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ΚΑΤΗΧΗΣΙΣ ΙΓ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XIII · ON CHRIST CRUCIFIED AND BURIED

Every deed of Christ is the Church's boast, but the cross is the boast of boasts: the man born blind, Lazarus, and the five thousand were single wonders, while the cross enlightened, loosed, and redeemed the whole world. He who died was no mere man but the only-begotten Son, and he suffered truly, not in appearance, going willingly to his passion as to his glory. Cyril finds each step foretold: the kiss, the thirty pieces of silver, the binding, the blows, Herod, the thorns, the midday darkness, the parted garments, the vinegar, the robbers, and the rock-hewn tomb. The penitent robber enters paradise before Abraham. Let the faithful seal themselves with the cross in all they do and never deny it, for Judas, Gethsemane, and Golgotha convict the denier, and the cross will herald Christ's return.

Ἐν Ἰεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Σταυρωθέντα καὶ
in Jerusalem extemporized on the Crucified and
ταφέντα· καὶ ἀνάγνωσις ἐκ τοῦ Ἡσαΐου· Κύριε, τίς ἐπίστευσε
buried and reading from — Isaiah Lord who believed
τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;
the report our and the arm of-Lord to-whom was-revealed
καὶ ἑξῆς· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ τὰ ἑξῆς.
and next as a-sheep to slaughter was-led and the next
Καύχημα μὲν τῆς καθολικῆς Ἐκκλησίας καὶ πᾶσα πρᾶξις 1
boast indeed of-the catholic Church also every deed
Χριστοῦ· καύχημα δὲ τῶν καυχημάτων ὁ σταυρός. Καὶ
of-Christ boast but of-the boasts the cross and
τοῦτο γινώσκων ὁ Παῦλος, φησίν· Ἐμοὶ δὲ μὴ γένοιτο
this knowing — Paul says to-me but not may-it-be
καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Χριστοῦ. Θαυμαστὸν
to-boast if not in the cross — of-Christ wonderful
μὲν γὰρ ἦν τὸ καὶ τυφλὸν ἐκ γενετῆς ἐν τῷ Σιλωὰμ
indeed for was the also blind from birth in — Siloam

ἀναβλέψαι· ἀλλὰ τί πρὸς τοὺς τυφλοὺς τῆς οἰκουμένης;
to-recover-sight but what toward the blind of-the world
Μέγα μὲν καὶ ὑπὲρ φύσιν τὸ τὸν Λάζαρον τετραήμερον
great indeed and beyond nature the — Lazarus four-days-dead
ἀναστῆναι· ἀλλὰ μέχρις ἐκείνου μόνου ἦν ἡ χάρις, τί δὲ
to-rise but up-to him alone was the grace what but
πρὸς τοὺς ἐν τῇ οἰκουμένῃ ταῖς ἁμαρτίαις νενεκρωμένους;
toward the(-ones) in the world by-the sins deadened
Θαυμαστὸν τὸ πηγάσαι τροφὴν πέντε ἄρτους εἰς τοὺς
wonderful the to-spring-forth food five loaves for the
πεντακισχιλίους· ἀλλὰ τί πρὸς τοὺς λιμώσσοντας ἐν
five-thousand but what toward the(-ones) starving in
ἀγνωσίᾳ κατὰ πᾶσαν τὴν οἰκουμένην; Θαυμαστὸν τὸ
ignorance throughout all the world wonderful the
λυθῆναι τὴν δέκα καὶ ὀκτὼ ἔτη δεδεμένην ὑπὸ τοῦ
to-be-loosed the(-woman) ten and eight years bound by —
Σατανᾶ· ἀλλὰ τί πρὸς ἡμᾶς πάντας τοὺς ταῖς σειραῖς
Satan but what toward us all the(-ones) by-the chains
τῶν ἁμαρτιῶν ἡμῶν καταδεδεμένους; Ὁ δὲ τοῦ σταυροῦ
of-the sins our bound-down the but of-the cross
στέφανος, ἐφωταγώγησε μὲν τοὺς ἐν ἀγνωσίᾳ τυφλούς,
crown enlightened indeed the in ignorance blind
ἔλυσε δὲ πάντας τοὺς ὑπὸ τῆς ἁμαρτίας κατεχομένους,
loosed and all the(-ones) by the sin held
καὶ κόσμον ὅλον ἀνθρώπων ἐλυτρώσατο.
and world whole of-men redeemed

2 Καὶ μὴ θαυμάσῃς εἰ κόσμος ὅλος ἐλυτρώθη. Οὐ γὰρ
and not marvel if world whole was-redeemed not for
ἦν ἄνθρωπος ψιλὸς ἀλλὰ Υἱὸς Θεοῦ μονογενής, ὁ
was man mere but Son of-God only-begotten the(-one)
ὑπεραποθνήσκων. Καίτοιγε ἴσχυσεν ἑνὸς ἀνδρὸς τοῦ Ἀδὰμ
dying-on-behalf and-yet was-strong of-one man — of-Adam

ἡ ἁμαρτία, θάνατον ἐνέγκαι τῷ κόσμῳ. Εἰ δὲ τῷ
the sin death to-bring to-the world if but by-the
παραπτώματι τοῦ ἑνὸς, θάνατος ἐβασίλευσεν εἰς τὸν κόσμον·
trespass of-the one death reigned into the world
πῶς οὐχὶ μᾶλλον τῇ δικαιοσύνῃ τοῦ ἑνὸς ἡ ζωὴ βασιλεύσει;
how not rather by-the righteousness of-the one the life will-reign
καὶ εἰ τότε διὰ τὸ ξύλον τῆς βρώσεως ἐξεβλήθησαν ἐκ
and if then because-of the tree of-the eating they-were-cast-out from
παραδείσου· ἄρα διὰ τὸ ξύλον Ἰησοῦ, νῦν εὐκοπώτερον
paradise then because-of the tree of-Jesus now more-easily
οἱ πιστεύοντες εἰς παράδεισον οὐκ εἰσελεύσονται; Εἰ
the(-ones) believing into paradise not will-enter if
ὁ πρωτόπλαστος ἀπὸ γῆς ἤνεγκεν οἰκουμενικὸν θάνατον·
the first-formed from earth brought world-wide death
ὁ πλάσας αὐτὸν ἀπὸ γῆς, ἆρα οὐ φέρει ζωὴν αἰώνιον,
the(-one) having-formed him from earth — not brings life eternal
αὐτὸς ὢν ἡ ζωή; Εἰ Φινεὲς ζηλώσας, καὶ ἀνελὼν
himself being the life if Phinees having-been-zealous and having-slain
τὸν αἰσχροποιὸν, κατέπαυσε τοῦ Θεοῦ τὴν ὀργήν· Ἰησοῦς
the shameful-doer stopped — of-God the wrath Jesus
οὐκ ἄλλον ἀνελὼν, ἀλλ᾽ ἑαυτὸν ἀντίλυτρον παραδοὺς,
not another having-slain but himself ransom having-given-over
ἄρα τὴν ὀργὴν οὐ λύει τὴν κατὰ τῶν ἀνθρώπων;
then the wrath not looses the(-wrath) against the men
Μὴ τοίνυν ἐπαισχυνώμεθα τῷ σταυρῷ τοῦ Σωτῆρος, ἀλλὰ 3
not therefore let-us-be-ashamed-of the cross of-the Savior but
μᾶλλον ἐγκαυχώμεθα. Ὁ γὰρ λόγος τοῦ σταυροῦ, Ἰουδαίοις
rather let-us-glory the for word of-the cross to-Jews
μέν ἐστι σκάνδαλον, ἔθνεσι δὲ μωρία, ἡμῖν δὲ σωτηρία.
indeed is a-stumbling-block to-gentiles but foolishness to-us but salvation
Καὶ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί· τοῖς
and to-the(-ones) indeed perishing foolishness it-is to-the(-ones)

δὲ σωζομένοις ἡμῖν, δύναμις Θεοῦ ἐστιν. Οὐ γὰρ ἦν
but being-saved to-us power of-God it-is not for was
ψιλὸς ἄνθρωπος, καθὼς εἴρηται, ὁ ὑπεραποθνήσκων,
mere man as has-been-said the(-one) dying-on-behalf
ἀλλὰ Υἱὸς Θεοῦ Θεὸς ἐνανθρωπήσας. Εἶτα, τὸ μὲν ἐπὶ
but Son of-God God become-man then the indeed under
Μωσέως πρόβατον μακρὰν ἀπήλασε τὸν ὀλοθρεύοντα·
Moses sheep far drove-away the destroyer
τὸ δὲ τοῦ Θεοῦ πρόβατον, τὸ αἶρον τὴν ἁμαρτίαν
the but — of-God sheep the(-one) taking-away the sin
τοῦ κόσμου, πολὺ μᾶλλον οὐκ ἠλευθέρου τῶν ἁμαρτιῶν;
of-the world much rather not freed from-the sins
Ἀλλὰ τὸ μὲν αἷμα τοῦ ἀλόγου προβάτου τὴν σωτηρίαν
but the indeed blood of-the irrational sheep the salvation
παρεῖχε, τὸ δὲ τοῦ Μονογενοῦς πολὺ μᾶλλον οὐ
provided the(-blood) but of-the Only-begotten much rather not
σώζει; Εἴ τις ἀπιστεῖ τῇ δυνάμει τοῦ σταυρωθέντος,
saves if any-one disbelieves the power of-the crucified(-one)
ἐξεταζέτω τοὺς δαίμονας· εἴ τις οὐ πιστεύει τοῖς λόγοις,
let-him-examine the demons if any-one not believes the words
πιστευέτω τοῖς φαινομένοις. Πολλοὶ κατὰ τὴν οἰκουμένην
let-him-believe the appearances many throughout the world
ἐσταυρώθησαν, ἀλλ᾽ οὐδένα πτήσσουσιν οἱ δαίμονες· τοῦ
were-crucified but nobody cower-before the demons of-the
δὲ ὑπὲρ ἡμῶν σταυρωθέντος Χριστοῦ καὶ τὸ σημεῖον
but on-behalf-of us crucified of-Christ also the sign
ἰδόντες μόνον τοῦ σταυροῦ, πτήσσουσιν οἱ δαίμονες·
having-seen only of-the cross cower the demons
ἐπειδή, οἱ μὲν δι᾽ οἰκείας ἁμαρτίας ἀπέθανον· ὁ δὲ
since the(-ones) indeed through own sin died he but
ὑπὲρ ἁμαρτιῶν ἀλλοτρίων· ἁμαρτίαν γὰρ οὐκ ἐποίησεν,
on-behalf-of sins of-others sin for not he-did

οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. Οὐ Πέτρος
nor was-found guile in the mouth his not Peter
ἦν ὁ τοῦτο λέγων, ἐπεὶ ἂν ὑποπτευθῇ χαρίζεσθαι
was the(-one) this saying since — he-would-be-suspected to-flatter
τῷ διδασκάλῳ· ἀλλ᾽ Ἡσαΐας ἐστὶν ὁ λέγων, ὁ
the teacher but Isaiah is the(-one) saying the(-one)
σαρκὶ μὲν μὴ συμπαρὼν, πνεύματι δὲ τὴν ἔνσαρκον
in-flesh indeed not being-present in-spirit but the incarnate
ἐπιδημίαν προθεωρήσας. Καὶ τί μοι μάρτυρα νῦν
sojourn having-foreseen and why for-me witness now
φέρειν μόνον προφήτην; λάμβανε μάρτυρα Πιλᾶτον αὐτὸν
to-bring alone prophet take witness Pilate himself
τὸν καταδικάσαντα, λέγοντα· Οὐδὲν αἴτιον εὑρίσκω
the(-one) having-condemned saying nothing blameworthy I-find
ἐν τῷ ἀνθρώπῳ τούτῳ. Διδοὺς δὲ τοῦτον ἔκδοτον,
in the man this handing-over but him delivered
ἀπονιψάμενός τε τὰς χεῖρας, Ἀθῷος, φησὶν, εἰμὶ τοῦ
having-washed and the hands innocent says I-am of-the
αἵματος τοῦ δικαίου τούτου. Ἔστι καὶ ἄλλος μάρτυς τῆς
blood of-the just this there-is also other witness of-the
ἀναμαρτησίας τοῦ Ἰησοῦ, ὁ πρωτοστάτης τοῦ παραδείσου
sinlessness — of-Jesus the first-comer of-the paradise
ληστὴς, ἐπιτιμῶν τῷ πλησίον καὶ λέγων· Ἡμεῖς ἄξια
robber rebuking the neighbor and saying we worthy
ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν κακὸν
of-what we-did receive this(-one) but nothing evil
ἐποίησε· παρῆμεν γὰρ ἐγώ τε καὶ σὺ τῇ κρίσει·
did were-present for I both and you at-the judgment
Ἔπαθεν οὖν Ἰησοῦς κατὰ ἀλήθειαν ὑπὲρ πάντων 4
suffered then Jesus in truth on-behalf-of all
ἀνθρώπων· οὐ γὰρ δόκησις ὁ σταυρός, ἐπεὶ δόκησις καὶ ἡ
men not for seeming the cross since seeming also the

λύτρωσις· οὐ φαντασιώδης ὁ θάνατος, ἐπεὶ καὶ μυθώδης
redemption not phantasmal the death since also mythical
ἡ σωτηρία· εἰ φαντασιώδης ὁ θάνατος, ἀληθεῖς οἱ
the salvation if phantasmal the death true the(-ones)
λέγοντες· Ἐμνήσθημεν, ὅτι ἐκεῖνος ὁ πλάνος ἔλεγεν ἔτι ζῶν·
saying we-remembered that that the deceiver said still living
Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Τὸ μὲν οὖν πάθος ἀληθές.
after three days I-rise the indeed then suffering true
Ἀληθῶς γὰρ ἐσταυρώθη, καὶ οὐκ ἐπαισχυνόμεθα· ἐσταυρώθη,
truly for he-was-crucified and not we-are-ashamed he-was-crucified
καὶ οὐκ ἀρνούμεθα· ἀλλὰ μᾶλλον καυχῶμαι λέγων. Κἂν γὰρ
and not we-deny but rather I-glory saying even-if for
ἀρνήσομαι νῦν, ἐλέγχει με οὗτος ὁ Γολγοθᾶς, οὗ πλησίον
I-will-deny now refutes me this — Golgotha which near
νῦν πάντες πάρεσμεν· ἐλέγχει με τοῦ σταυροῦ τὸ ξύλον,
now all we-are-present refutes me of-the cross the wood
τὸ κατὰ μικρὸν ἐντεῦθεν πάσῃ τῇ οἰκουμένῃ λοιπὸν
the(-wood) by little from-here to-all the world henceforth
διαδοθέν. Ὁμολογῶ τὸν σταυρὸν, ἐπειδὴ οἶδα τὴν ἀνάστασιν.
distributed I-confess the cross since I-know the resurrection
Εἰ γὰρ σταυρωθεὶς ἀπέμεινεν, οὐκ ἂν ἴσως ὡμολόγησα·
if for crucified he-had-remained not — perhaps I-would-have-confessed
συνέκρυψα γὰρ τάχα ἐμῷ διδασκάλῳ. Ἀναστάσεως δὲ
I-would-have-hidden-with for perhaps my teacher of-resurrection but
τὸν σταυρὸν διαδεξαμένης, οὐκ ἐπαισχύνομαι διηγούμενος.
the cross having-succeeded not I-am-ashamed narrating
5 Πᾶσι μὲν οὖν ὁμοίως ἔνσαρκος ὢν ἐσταυρώθη· ἀλλ' οὐ
to-all indeed then alike in-flesh being he-was-crucified but not
διὰ τὰς ὁμοίας ἁμαρτίας. Οὐ γὰρ διὰ φιλοχρηματίαν
because-of the like sins not for because-of love-of-money
ἤχθη εἰς θάνατον· ἀκτημοσύνης γὰρ ἦν διδάσκαλος.
he-was-led to death of-poverty for he-was teacher

Οὐδὲ δι᾽ ἐπιθυμίαν κατεδικάσθη· αὐτὸς γὰρ λέγει
nor because-of lust was-he-condemned he for says
σαφῶς· Ὃς ἐὰν ἐμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι,
clearly whoever — looks-at a-woman toward the to-lust
ἤδη ἐμοίχευσεν αὐτήν. Οὐ κατὰ προπέτειαν
already has-committed-adultery-with her not by rashness
πλήξας ἢ τύψας· ἔστρεφε γὰρ καὶ τὴν ἄλλην σιαγόνα
having-struck or having-beaten he-turned for also the other cheek
τῷ τύπτοντι. Οὐ τοῦ νόμου καταφρονήσας· ἦν γὰρ
to-the(-one) striking not the law having-despised he-was for
τοῦ νόμου πληρωτής. Οὐ προφήτην λοιδορήσας· αὐτὸς
of-the law fulfiller not prophet having-reviled he
γὰρ ἦν ὁ ὑπὸ τῶν προφητῶν κηρυσσόμενος. Οὐκ
for was the(-one) by the prophets proclaimed not
ἀποστερήσας μισθόν· ἀμισθὶ γὰρ καὶ δωρεὰν ἐθεράπευεν.
having-defrauded wage without-pay for and freely he-healed
Οὐ λόγοις ἁμαρτὼν, οὐ πράξεσιν, οὐκ ἐνθυμήσεσιν· Ὃς
not in-words having-sinned not in-deeds not in-thoughts who
ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι
sin not did nor was-found guile in the mouth
αὐτοῦ· ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ
his who being-reviled not reviled-back suffering not
ἠπείλει· ὁ ἐλθὼν ἐπὶ τὸ πάθος οὐκ ἄκων, ἀλλ᾽
threatened the(-one) having-come to the passion not unwilling but
ἑκὼν· κἂν τις παραιτούμενος εἴπῃ καὶ νῦν, Ἵλεως σοι,
willing even-if anyone deprecating say also now merciful to-you
Κύριε, λέξει πάλιν· Ὕπαγε ὀπίσω μου, Σατανᾶ.
Lord he-will-say again go behind me Satan
Καὶ θέλεις γε πεισθῆναι, ὅτι ἑκὼν ἦλθεν ἐπὶ τὸ πάθος; 6
and do-you-wish indeed to-be-persuaded that willing he-came to the passion
Οἱ λοιποὶ μὲν ἄκοντες ἀποθνήσκουσιν, οἱ ἀγνοοῦντες·
the others indeed unwilling die the(-ones) not-knowing

οὗτος δὲ προέλεγε περὶ τοῦ πάθους· Ἰδοὺ παραδίδοται ὁ
this(-one) but foretold about the passion behold is-handed-over the
Υἱὸς τοῦ ἀνθρώπου εἰς τὸ σταυρωθῆναι. Οἶδας δὲ διὰ
Son of-the man to the to-be-crucified do-you-know but for
τί τὸν θάνατον οὐκ ἔφυγεν ὁ φιλάνθρωπος; Ἵνα μὴ ὅλος
what the death not fled the loving-to-man that not whole
ταῖς ἁμαρτίαις ἀπόληται ὁ κόσμος· Ἰδοὺ ἀναβαίνομεν εἰς
by-the sins may-perish the world behold we-go-up to
Ἱεροσόλυμα, καὶ παραδοθήσεται ὁ Υἱὸς τοῦ ἀνθρώπου,
Jerusalem and will-be-handed-over the Son of-the man
καὶ σταυρωθήσεται· καὶ πάλιν· Ἐστήριξε τὸ πρόσωπον
and will-be-crucified and again he-set the face
αὐτοῦ, εἰς Ἱερουσαλὴμ πορεύεσθαι. Καὶ θέλεις γνῶναι
his to Jerusalem to-go and do-you-wish to-know
σαφῶς, ὅτι δόξα ἐστὶ τῷ Ἰησοῦ ὁ σταυρός; αὐτοῦ ἄκουε
clearly that glory is — to-Jesus the cross him hear
λέγοντος, καὶ μὴ ἐμοῦ. Προεδίδου ὁ Ἰούδας ἀγνώμων
saying and not me betrayed — Judas ungrateful
γενόμενος πρὸς τὸν οἰκοδεσπότην· ἀρτίως ἐξελθὼν ἀπὸ
having-become toward the master-of-the-house just-now having-gone-out from
τραπέζης καὶ ποτήριον εὐλογίας πιὼν, ἀντὶ πόματος
table and cup of-blessing having-drunk instead-of drink
σωτηρίας αἷμα δίκαιον ἐκχέαι ἤθελεν· Ὁ ἐσθίων ἄρτους
of-salvation blood just to-shed he-wished the(-one) eating loaves
αὐτοῦ, ἐμεγάλυνεν ἐπ᾽ αὐτὸν πτερνισμόν· ἀρτίως αἱ χεῖρες
his magnified against him supplanting just-now the hands
τὰς εὐλογίας ἐδέχοντο, καὶ ἀρτίως διὰ τὸ ἀργύριον
the blessings were-receiving and just-now because-of the silver
τῆς προδοσίας τὸν θάνατον κατεσκεύαζε. Καὶ ἐλεγχθεὶς,
of-the betrayal the death he-was-preparing and having-been-refuted
καὶ ἀκούσας τὸ, Σὺ εἶπας, πάλιν ἐξῆλθεν. Εἶτα ἔλεγεν
and having-heard the you said again he-went-out then said

ὁ Ἰησοῦς. Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ
— Jesus has-come the hour that may-be-glorified the Son of-the
ἀνθρώπου. Βλέπεις πῶς δόξαν οἰκείαν οἶδε τὸν σταυρόν;
man you-see how glory own he-knows the cross
Εἶτα Ἡσαΐας μὲν πρισθεὶς οὐκ αἰσχύνεται, Χριστὸς δὲ
then Isaiah indeed sawn-asunder not is-ashamed Christ but
ὑπὲρ κόσμου τελευτῶν αἰσχυνθήσεται; Νῦν ἐδοξάσθη
on-behalf-of world dying will-be-ashamed now was-glorified
ὁ Υἱὸς τοῦ ἀνθρώπου· οὐχ ὅτι πρότερον οὐκ εἶχε τὴν
the Son of-the man not that before not he-had the
δόξαν· δεδοξασμένος γὰρ ἦν τῇ δόξῃ, τῇ πρὸ
glory glorified for he-was with-the glory the(-glory) before
καταβολῆς κόσμου· ἀλλ᾽ ἐδοξάζετο μὲν ὡς Θεὸς ἀεί· νῦν
foundation of-world but he-was-glorified indeed as God always now
δὲ ἐδοξάζετο, τῆς ὑπομονῆς φορήσας τὸν στέφανον. Οὐκ
but he-was-glorified of-the endurance having-worn the crown not
ἀναγκαστίως ἀφῆκε τὴν ζωὴν, οὐδὲ βιοσφαγῶς ἀνῃρέθη
under-compulsion he-gave-up the life nor by-violent-slaughter was-he-taken-off
ἀλλ᾽ ἑκουσίως· ἄκουε τί λέγει· Ἐξουσίαν ἔχω θεῖναι
but willingly hear what he-says authority I-have to-lay-down
τὴν ψυχήν μου, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.
the soul my and authority I-have again to-take it
Βουλόμενος συγχωρῶ τοῖς ἐχθροῖς· εἰ γὰρ μὴ ἐβουλόμην,
willing I-yield to-the enemies if for not I-were-willing
οὐκ ἐγίνετο. Ἦλθε τοίνυν ἐκ προαιρέσεως ἐπὶ τὸ πάθος,
not it-would-happen he-came therefore from choice to the passion
χαίρων ἐπὶ τῷ κατορθώματι, μειδιῶν ἐπὶ τῷ στεφάνῳ,
rejoicing at the achievement smiling at the crown
εὐφραινόμενος ἐπὶ τῇ τῶν ἀνθρώπων σωτηρίᾳ· οὐκ
being-gladdened at the of-the men salvation not
ἐπαισχυνόμενος τὸν σταυρόν· ἔσωζε γὰρ τὴν οἰκουμένην.
being-ashamed-of the cross he-was-saving for the world

Οὐ γὰρ ἦν ἄνθρωπος εὐτελὴς ὁ πάσχων, ἀλλὰ Θεὸς
not for was man paltry the(-one) suffering but God
ἐνανθρωπήσας, καὶ τὸν τῆς ὑπομονῆς ἀγωνιζόμενος ἆθλον.
become-man and the of-the endurance contending prize

7 Ἀλλ' ἀντιλέγουσιν οἱ Ἰουδαῖοι, οἱ πάντοτε εἰς ἀντίῤῥησιν
but object the Jews the(-ones) always for contradiction
ἕτοιμοι, καὶ ὀκνηροὶ πρὸς πίστιν· ὡς διὰ τοῦτο λέγειν
ready and slow toward faith so-that because-of this to-say
νῦν τὸν ἀναγνωσθέντα προφήτην· Κύριε, τίς ἐπίστευσε τῇ
now the read prophet Lord who believed the
ἀκοῇ ἡμῶν; Πέρσαι πιστεύουσι καὶ Ἑβραῖοι οὐ πιστεύουσιν·
report our Persians believe and Hebrews not believe
ὄψονται, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ· καὶ οἳ οὐκ
they-will-see to-whom not it-was-announced about him and who not
ἀκηκόασι. συνήσουσι, καὶ οἱ μελετῶντες ἀθετήσουσιν ἃ
have-heard will-understand and the(-ones) studying will-set-aside what
μελετῶσιν. Ἀντιφθέγγονται πρὸς ἡμᾶς, καὶ ταῦτα λέγουσι·
they-study they-retort toward us and these-things they-say
Κύριος ἄρα πάσχει; κατίσχυον γὰρ ἀνθρώπιναι χεῖρες
Lord then suffers prevailed for human hands
τῆς κυριότητος; Ἀνάγνωτε τοὺς Θρήνους· θρηνῶν γὰρ
over-the lordship read the Lamentations lamenting for
ὑμᾶς, ἐν Θρήνοις τὰ ἄξια θρήνων ἔγραψεν Ἱερεμίας.
you in Lamentations the(-things) worthy of-laments wrote Jeremiah
Εἶδεν ὑμῶν τὴν ἀπώλειαν· ἐθεώρησε τὴν ἀπόπτωσιν·
he-saw your the destruction he-beheld the falling-away
ἐθρήνει τὴν Ἱερουσαλὴμ τὴν τότε· ἡ νῦν μὲν γὰρ
he-lamented — Jerusalem the(-one) then the(-one) now indeed for
οὐ θρηνηθήσεται. Ἡ μὲν γὰρ ἐσταύρωσεν, ἡ δὲ
not will-be-lamented the(-one) indeed for crucified the(-one) but
νῦν προσκυνεῖ τὸν Χριστόν. Θρηνῶν τοίνυν λέγει· Πνεῦμα
now worships — Christ lamenting therefore he-says breath

προσώπου ἡμῶν Χριστὸς Κύριος, συνελήφθη ἐν ταῖς
of-face our Christ Lord was-taken in the
διαφθοραῖς ἡμῶν. Μὴ τοίνυν ἐγὼ εὑρεσιλογῶ; ἰδοὺ μαρτυρεῖ
corruptions our not therefore I argue-ingeniously behold he-testifies
Χριστὸν Κύριον ὑπὸ ἀνθρώπων συλλαμβανόμενον. Καὶ τί
Christ Lord by men being-taken and what
τὸ ἀπὸ τούτου ἀποβησόμενον; εἰπέ μοι, προφῆτα. Ὁ
the(-thing) from this to-result tell me prophet he
δέ φησιν· Οὗ, εἴπομεν, ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν
and says of-whom we-said in the shadow his we-shall-live among
τοῖς ἔθνεσιν. Οὐκ ἔτι γὰρ ἐν τῷ Ἰσραὴλ, ἀλλ' ἐν τοῖς
the gentiles no longer for in — Israel but among the
ἔθνεσιν ἐμπολιτεύεσθαι τῆς ζωῆς αἰνίσσεται τὴν χάριν.
gentiles to-live-as-citizens of-the life he-hints the grace
Πολλῆς δὲ τῆς ἀντιῤῥήσεως ὑπ' αὐτῶν γενομένης, φέρε, 8
much and of-the contradiction by them having-come-about come
ταῖς ὑμετέραις εὐχαῖς, καθὼς ἂν ἐνδιδῷ τὸ βραχὺ τῆς
by-the your prayers as — permits the short of-the
ὥρας, τῇ τοῦ Κυρίου χάριτι περὶ τοῦ πάθους μαρτυρίας
hour by-the of-the Lord grace about the passion testimonies
ὀλίγας παραθώμεθα. Πάντα γὰρ ἐστι τὰ περὶ Χριστοῦ
few let-us-set-forth all for are the(-things) about Christ
ἔγγραφα· καὶ οὐδὲν ἀμφίβολον· οὐδὲν γὰρ ἀμάρτυρον·
written and nothing doubtful nothing for unwitnessed
πάντα ἐν στήλαις προφητικαῖς ἀναγέγραπται· οὐκ ἐν
all on pillars prophetic are-inscribed not on
πλαξὶ λιθίναις, ἀλλ' ἐκ Πνεύματος ἁγίου γεγραμμένα
tablets of-stone but by Spirit holy written
σαφῶς. Ἐπεὶ οὖν ἤκουσας τοῦ Εὐαγγελίου τὰ περὶ
clearly since then you-heard the Gospel the(-things) about
τοῦ Ἰούδα λέγοντος, ἆρα οὐκ ὀφείλεις δέξασθαι τὴν
— Judas saying — not ought-you to-receive the

μαρτυρίαν; Ἤκουσας, ὅτι ἐνύγη λόγχῃ τὴν πλευράν·
testimony you-heard that he-was-pierced with-a-spear the side
οὐκ ὀφείλεις ἰδεῖν εἰ καὶ τοῦτο γέγραπται; Ἤκουσας,
not ought-you to-see if also this is-written you-heard
ὅτι ἐν κήπῳ ἐσταυρώθη· οὐκ ὀφείλεις ἰδεῖν εἰ καὶ τοῦτο
that in a-garden he-was-crucified not ought-you to-see if also this
γέγραπται; Ἤκουσας, ὅτι τριάκοντα ἀργυρίοις ἐπράθη· οὐκ
is-written you-heard that for-thirty pieces-of-silver he-was-sold not
ὀφείλεις μαθεῖν τὸν εἰπόντα τοῦτο προφήτην; Ἤκουσας,
ought-you to-learn the having-said this prophet you-heard
ὅτι ἐποτίσθη ὄξος· μάθε καὶ τοῦτο ποῦ γέγραπται.
that he-was-given-to-drink vinegar learn also this where it-is-written
Ἤκουσας, ὅτι ἐν πέτρᾳ ἀπετέθη τὸ σῶμα, καὶ λίθος
you-heard that in a-rock was-laid the body and a-stone
ἐπετέθη· οὐκ ὀφείλεις λαβεῖν καὶ ταύτην ἐκ τοῦ προφήτου
was-laid-on not ought-you to-take also this from the prophet
τὴν μαρτυρίαν; Ἤκουσας, ὅτι λησταῖς συνεσταυρώθη· οὐκ
the testimony you-heard that with-robbers he-was-crucified-with not
ὀφείλεις ἰδεῖν εἰ καὶ τοῦτο γέγραπται; Ἤκουσας, ὅτι
ought-you to-see if also this is-written you-heard that
ἐτάφη· οὐκ ὀφείλεις ἰδεῖν εἰ ἀσφαλῶς που τὰ περὶ
he-was-buried not ought-you to-see if securely somewhere the(-things) about
ταφῆς ἀναγέγραπται; Ἤκουσας, ὅτι ἀνέστη· οὐκ ὀφείλεις
burial are-written you-heard that he-rose not ought-you
ἰδεῖν μὴ παίζομέν σε ταῦτα διδάσκοντες; Ὁ γὰρ λόγος
to-see lest we-mock you these-things teaching the for word
ἡμῶν καὶ τὸ κήρυγμα ἡμῶν οὐκ ἐν πειθοῖς ἀνθρωπίνης
our and the preaching our not in persuasive of-human
σοφίας λόγοις. Οὐ σοφιστικαὶ κατασκευαὶ κινοῦνται νῦν,
wisdom words not sophistical constructions are-set-in-motion now
ἐπεὶ διαλύονται· οὐ λόγους νικῶσιν, ἐπεὶ παραλύονται·
since they-are-dissolved not words they-conquer since they-are-undone

ἀλλὰ κηρύσσομεν χριστὸν ἐσταυρωμένον, ἐκ προφητῶν
but we-preach Christ crucified by prophets
ἤδη τούτου προκηρυχθέντος. Σὺ δὲ μοι δεξάμενος τὰς
already this(-one) proclaimed-beforehand you and to-me having-received the
μαρτυρίας, ἐνσφράγισαι τῇ καρδίᾳ ταύτας. Πολλῶν δὲ
testimonies seal-in in-the heart them many and
οὐσῶν, καὶ τοῦ χρόνου λοιπὸν τῆς ὥρας εἰς ὀλίγον
being and of-the time henceforth of-the hour into little
περιγραφομένου, ὀλίγας, ὡς ἐγχωρεῖ, τὰς κυριωτέρας
being-circumscribed few as it-is-possible the more-principal
ἄκουσον νῦν. Λαβὼν δὲ τὰς ἀφορμὰς, γενοῦ φιλόπονος,
hear now having-taken and the starting-points become industrious
καὶ ἐκζήτησον τὰς λειπούσας. Μὴ γὰρ ἔστω σοι ἡ χεὶρ
and seek-out the(-ones) lacking not for let-be to-you the hand
μόνον ἐκτεταμένη εἰς τὸ λαβεῖν, ἀλλὰ καὶ εἰς τὸ ἐργάζεσθαι
only stretched-out for the to-take but also for the to-work
ἕτοιμος. Πάντα Θεὸς χαρίζεται. Εἰ γὰρ τις ὑμῶν λείπεται
ready all-things God grants if for any of-you lacks
σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ, καὶ λήψεται.
wisdom let-him-ask from the giving God and he-will-receive
Ὃς ταῖς ὑμετέραις εὐχαῖς, καὶ ἡμῖν παράσχοιτο τοῖς
who by-the your prayers also to-us may-be-grant to-the(-ones)
λέγουσι τὸ εἰπεῖν, καὶ ὑμῖν τοῖς ἀκούουσι τὸ πιστεῦσαι.
speaking the to-speak and to-you the(-ones) hearing the to-believe
Ζητείσθωσαν τοίνυν ἡμῖν αἱ περὶ τοῦ πάθους τοῦ Χριστοῦ 9
let-be-sought therefore by-us the about the passion — of-Christ
μαρτυρίαι· συνεληλύθαμεν γὰρ οὐ Γραφῶν ἐξήγησιν
testimonies we-have-come-together for not of-Scriptures exposition
θεωρητικὴν ποιήσασθαι νῦν, ἀλλὰ πιστοποιηθῆναι μᾶλλον
contemplative to-make now but to-be-assured rather
περὶ ὧν πεπιστεύκαμεν. Τῆς μὲν οὖν παρουσίας Ἰησοῦ
about what we-have-believed of-the indeed then coming of-Jesus

πρῶτον ἐδέξω τὰς μαρτυρίας· καὶ ὅτι ἐπὶ θαλάσσης
first you-received the testimonies and that on sea
περιεπάτησεν, (Ἐν γὰρ θαλάσσῃ ἡ ὁδός σου,) γέγραπται,
he-walked (in for sea the way your) it-is-written
[Περιπατῶν ἐπὶ θαλάσσης, ὡς ἐπ᾽ ἐδάφους,] καὶ περὶ
[*walking on sea as on ground*] *and about*
διαφόρων ἰάσεων μαρτυρίαν ἔλαβες ἄλλοτε. Ἄρχομαι
various healings testimony you-received at-another-time I-begin
τοίνυν ὅθεν τὸ πάθος ἤρξατο. Ἰούδας ἦν ὁ προδότης,
therefore whence the passion began Judas was the betrayer
καὶ ἐλθὼν ἐξ ἐναντίας καὶ στὰς, εἰρηνικὰ λέγων
and having-come from opposite and having-stood peaceable-things saying
καὶ πολεμικὰ κατασκευάζων. Λέγει οὖν περὶ τούτου ὁ
and warlike-things contriving says then about him the
Ψαλμῳδός· Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας
Psalmist the friends my and the(-ones) near my from opposite
μου ἤγγισαν καὶ ἔστησαν· καὶ πάλιν· Ἠπαλύνθησαν οἱ λόγοι
me drew-near and stood and again were-softened the words
αὐτῶν ὑπὲρ ἔλαιον, καὶ αὐτοί εἰσι βολίδες. Χαῖρε, Ῥαββί· καὶ
their above oil and they are darts hail Rabbi and
παρεδίδου τὸν διδάσκαλον εἰς θάνατον. Οὐκ ἠδέσθη τοῦ
he-handed-over the teacher to death not he-respected the(-one)
λέγοντος τὴν ὑπόμνησιν· Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ
saying the reminder Judas with-a-kiss the Son of-the
ἀνθρώπου παραδίδως; σχεδὸν γὰρ τοῦτο πρὸς αὐτὸν ἔλεγεν·
man you-hand-over almost for this to him he-said
Ὑπομνήσθητι τῆς σεαυτοῦ προσηγορίας. Ἰούδας καλεῖται
remember of-the your-own name Judas is-called
ἐξομολόγησις· συνέθου, ἔλαβες τὸ ἀργύριον, ἐξομολόγησαι
confession you-agreed you-took the silver confess
ταχέως· Ὁ Θεὸς, τὴν αἴνεσίν μου μὴ παρασιωπήσῃς, ὅτι
quickly — God the praise my not pass-over-in-silence for

στόμα ἁμαρτωλοῦ καὶ στόμα δολίου ἐπ᾽ ἐμὲ ἠνοίχθη·
mouth of-sinner and mouth of-deceitful against me was-opened
ἐλάλησαν κατ᾽ ἐμοῦ γλώσσῃ δολία, καὶ λόγοις μίσους
they-spoke against me with-tongue deceitful and with-words of-hatred
ἐκύκλωσάν με. Ὅτι δὲ τινες καὶ ἀπὸ ἀρχιερέων παρῆσαν,
they-surrounded me that and some also from chief-priests were-present
καὶ ὅτι πρὸ τῶν πυλῶν τῆς πόλεως ἦν τὰ δεσμὰ, ἤκουσας
and that before the gates of-the city were the bonds you-heard
πρώην· εἴ γε μνημονεύεις τῆς ἐξηγήσεως τὸν καιρὸν καὶ
lately if indeed you-remember of-the exposition the time and
τὸν τόπον τοῦ ψαλμοῦ εἰρηκότος, ὅπως Ἐπέστρεψαν εἰς
the place of-the psalm having-said how they-returned at
ἑσπέραν, καὶ ἐλίμωξαν ὡς κύνες, καὶ ἐκύκλωσαν πόλιν.
evening and were-famished as dogs and surrounded city
Ἄκουε καὶ διὰ τὰ τριάκοντα ἀργύρια. Καὶ ἐρῶ πρὸς 10
hear also about the thirty pieces-of-silver and I-will-say to
αὐτούς· Εἰ καλὸν ἐνώπιον ὑμῶν ἐστὶ, δότε τὸν μισθόν
them if good before you it-is give the wage
μου, ἢ ἀπείπασθε, καὶ τὰ ἑξῆς. Ἄλλος μισθός μοι παρ᾽
my or refuse and the next another wage to-me from
ὑμῶν χρεωστεῖται θεραπείας τυφλῶν καὶ χωλῶν, καὶ
you is-owed of-healing of-blind and of-lame and
ἄλλον λαμβάνω· ἀντὶ μὲν εὐχαριστίας ἀτιμίαν, ἀντὶ
another I-receive instead-of indeed thanksgiving dishonor instead-of
δὲ προσκυνήσεως ὕβριν. Βλέπεις πῶς προεῖδεν ἡ Γραφὴ
and worship outrage you-see how foresaw the Scripture
τὰ πράγματα; Καὶ ἔστησαν τὸν μισθόν μου τριάκοντα
the things and they-weighed the wage my thirty
ἀργυροῦς. Ὦ προφητικῆς ἀκριβείας! ὦ πολλῆς συνέσεως
pieces-of-silver O prophetic exactness O much understanding
ἀπλανοῦς Πνεύματος ἁγίου! Οὐ γὰρ δέκα εἶπεν, οὐδὲ
unerring of-Spirit holy not for ten he-said nor

εἴκοσιν· ἀλλὰ τριάκοντα, ἀκριβῶς καὶ ὅσα ἦν. Εἰπὲ καὶ
twenty but thirty exactly also as-many-as were tell also
ποῦ προχωρεῖ τοῦτο τὸ τίμημα, ὦ προφῆτα· ἄρα ὁ
where goes this the price O prophet — the(-one)
λαμβάνων κατέχει, ἢ ἀποδίδωσι; καὶ μετὰ τὸ ἀποδοῦναι,
receiving holds or gives-back and after the to-give-back
ποῦ προχωρεῖ; Λέγει τοίνυν ὁ προφήτης· Καὶ ἔλαβον τοὺς
where does-it-go says therefore the prophet and I-took the
τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον
thirty pieces-of-silver and cast them into the house
Κυρίου εἰς τὸ χωνευτήριον. Σύγκρινον τῇ προφητείᾳ
of-Lord into the foundry compare with-the prophecy
τὸ Εὐαγγέλιον· Μεταμεληθεὶς γάρ, φησὶν, Ἰούδας, καὶ
the Gospel having-repented for he-says Judas and
ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησεν.
having-thrown the pieces-of-silver in the temple departed

11 Ἀλλ' ὧδέ μοι λοιπὸν τῆς δοκούσης ἀμφιβολίας ἡ ἀκρίβεια
but here to-me henceforth of-the seeming doubt the exactness
ζητεῖται. Οἱ γὰρ ἀθετοῦντες τοὺς προφήτας λέγουσιν,
is-sought the(-ones) for setting-aside the prophets say
ὅτι ὁ μὲν προφήτης λέγει. Καὶ ἐνέβαλον αὐτοὺς εἰς
that the indeed prophet says and I-cast them into
τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον· τὸ δὲ Εὐαγγέλιον·
the house of-Lord into the foundry the but Gospel
Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως. Πῶς
and they-gave them for the field of-the potter how
οἱ δύο τοίνυν ἀληθεύουσιν, ἄκουσον. Οἱ γὰρ δῆθεν
the two therefore speak-truly hear the for supposedly
εὐλαβεῖς Ἰουδαῖοι, οἱ τότε ἀρχιερεῖς, ἰδόντες τὸν Ἰούδαν
pious Jews the then chief-priests having-seen — Judas
μετανοήσαντα καὶ εἰπόντα, Ἥμαρτον παραδοὺς αἷμα
having-repented and having-said I-sinned having-handed-over blood

ἀθῷον, φασί· Τί πρὸς ἡμᾶς; σὺ ὄψῃ. Ἆρα οὐδὲν πρὸς
innocent say what to us you will-see — nothing to
ὑμᾶς τοὺς σταυροῦντας; ἀλλ᾽ ὁ μὲν τοῦ φόνου τὸν
you the(-ones) crucifying but the(-one) indeed of-the murder the
μισθὸν λαβὼν καὶ ἀποδοὺς ὄψεται, ὑμεῖς δὲ οἱ
wage having-taken and having-given-back will-see you but the(-ones)
φονεύοντες οὐκ ὄψεσθε; Εἶτά φασι πρὸς ἑαυτούς· Οὐκ
murdering not will-see then they-say to themselves not
ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβωνᾶν, ἐπεὶ τιμὴ αἵματός
it-is-lawful to-put them into the treasury since price of-blood
ἐστιν. Ἐκ τοῦ στόματος ὑμῶν ἡ κατάκρισις· εἰ μιαρὸς
it-is from the mouth your the condemnation if foul
ὁ μισθὸς, μιαρὰ καὶ ἡ πρᾶξις· εἰ δὲ δικαιοσύνην πληροῖς
the wage foul also the deed if but righteousness you-fulfill
σταυρῶν τὸν Χριστὸν, τί οὐ παραδέχῃ τὸν μισθόν;
crucifying — Christ why not do-you-accept the wage
Ἀλλὰ τὸ ζητούμενον τοῦτό ἐστι· Πῶς οὐ διαφωνοῦσι,
but the(-thing) sought this is how not do-they-disagree
τὸ μὲν Εὐαγγέλιον λέγον, ἀγρὸν τοῦ κεραμέως· ὁ δὲ
the indeed Gospel saying field of-the potter the but
προφήτης, τὸ χωνευτήριον; Ἀλλ᾽ οὐ μόνον χρυσοχόων
prophet the foundry but not only of-goldsmiths
παῖδες ἔχουσι χωνευτήριον, οὐδὲ χαλκουργοὶ μόνον ἔχουσι
children have foundry nor coppersmiths only have
χωνευτήριον· ἀλλὰ καὶ κεραμεῖς ἔχουσι πηλοῦ χωνευτήρια.
foundry but also potters have of-clay foundries
Τὸ γὰρ λεπτὸν καὶ λιπαρὸν καὶ χρήσιμον τῆς γῆς ἐκ τῶν
the for fine and rich and useful of-the earth from the
χαλίκων ἀποδιυλίζοντες, καὶ τὸ πολὺ τῆς συμφετώδους
pebbles straining-off and the bulk of-the rubbishy
ὕλης ἀποχωρίζοντες προχωνεύουσιν ὕδατι τὸν πηλὸν, εἰς
matter separating they-cast-first with-water the clay for

ἀνεμπόδιστον ἐργασίαν τῶν κατασκευασθησομένων. Τί
unhindered working of-the(-things) to-be-made why
τοίνυν θαυμάζεις, εἰ τὸ μὲν Εὐαγγέλιον φανερῶς τὸν ἀγρὸν
therefore do-you-marvel if the indeed Gospel openly the field
τοῦ κεραμέως, ὁ δὲ προφήτης αἰνιγματωδῶς εἶπε τὴν
of-the potter the but prophet in-riddles spoke the
προφητείαν, αἰνιγματωδῶς οὖσης πολλαχοῦ τῆς προφητείας.
prophecy riddling being in-many-places of-the prophecy
12 Ἔδησαν τὸν Ἰησοῦν, καὶ εἰσήνεγκαν εἰς τὴν αὐλὴν τοῦ
they-bound — Jesus and brought-in into the court of-the
ἀρχιερέως. Θέλεις δὲ γνῶναι καὶ εἰδέναι, ὅτι καὶ τοῦτο
high-priest do-you-wish and to-learn and to-know that also this
γέγραπται; Φησὶν Ἡσαίας· Οὐαὶ τῇ ψυχῇ αὐτῶν, ὅτι
is-written says Isaiah woe to-the soul their because
βεβούλευνται βουλὴν πονηρὰν καθ' ἑαυτῶν, εἰπόντες·
they-have-counseled counsel evil against themselves having-said
Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι. Καὶ
let-us-bind the just because troublesome to-us he-is and
ἀληθῶς, Οὐαὶ τῇ ψυχῇ αὐτῶν· καὶ βλέπωμεν. Ἡσαΐας
truly woe to-the soul their and let-us-see Isaiah
μὲν ἐπρίσθη, καὶ ἐθεραπεύθη μετὰ ταῦτα ὁ λαός.
indeed was-sawn-asunder and was-healed after these-things the people
Ἱερεμίας εἰς βόρβορον λάκκου ἐνεβλήθη, ἀλλ' ἰάθη
Jeremiah into mire of-pit was-cast but was-healed
τῶν Ἰουδαίων τὸ τραῦμα· μικρότερον γὰρ ἦν, ἐπειδὴ
of-the Jews the wound smaller for it-was since
εἰς ἄνθρωπον. Ἐπειδὴ δὲ οὐκ εἰς ἄνθρωπον, ἀλλ'
against a-man since but not against a-man but
εἰς Θεὸν ἐνανθρωπήσαντα ἥμαρτον Ἰουδαῖοι, Οὐαὶ τῇ
against God become-man sinned Jews woe to-the
ψυχῇ αὐτῶν. — Δήσωμεν τὸν δίκαιον. Ἆρα οὐκ ἐδύνατο
soul their let-us-bind the just — not could

λῦσαι ἑαυτὸν, ἐρεῖ τις, ὁ λύσας ἐκ δεσμῶν
to-loose himself will-say someone the(-one) having-loosed from bonds
θανάτου τετραήμερον Λάζαρον, καὶ Πέτρον ἐκ δεσμῶν
of-death four-days-dead Lazarus and Peter from bonds
σιδηρέων φυλακῆς λύσας; Ἕτοιμοι παρειστήκεισαν
iron of-prison having-loosed ready stood-by
ἄγγελοι λέγοντες· Διαῤῥήξωμεν τοὺς δεσμοὺς αὐτῶν· ἀλλὰ
angels saying let-us-burst the bonds their but
ἀνέχονται, διὰ τὸ θέλειν ὑπομεῖναι τοῦτο τὸν Δεσπότην.
they-hold-back because-of the to-will to-endure this the Master
Πάλιν ἤχθη ἐπὶ πρεσβυτέρων εἰς κριτήριον. Ἔχεις ἤδη
again he-was-led before elders to tribunal you-have already
τὴν μαρτυρίαν· Αὐτὸς Κύριος εἰς κρίσιν ἥξει μετὰ τῶν
the testimony himself Lord into judgment will-come with the
πρεσβυτέρων τοῦ λαοῦ, καὶ μετὰ τῶν ἀρχόντων αὐτοῦ.
elders of-the people and with the rulers his
Ἀλλὰ ἐρωτήσας ὁ ἀρχιερεὺς, καὶ ἀκούσας τὴν ἀλήθειαν, 13
but having-asked the high-priest and having-heard the truth
ἀγανακτεῖ. Καὶ ὁ κακὸς κακῶν ὑπηρέτης δίδωσι ῥάπισμα·
is-indignant and the evil of-evils servant gives a-slap
καὶ τὸ πρόσωπον, τὸ λάμψαν ὡς ὁ ἥλιος, χερσὶν
and the face the(-face) having-shone as the sun by-hands
ἀνόμοις ῥαπιζόμενον ἠνέσχετο. Καὶ ἄλλοι ἐλθόντες
lawless being-slapped endured and others having-come
ἐμπτύουσι τῷ προσώπῳ, τοῦ διὰ πτυελοῦ τὸν ἐκ
spit-on the face of-the(-one) through spittle the from
γενετῆς τυφλὸν θεραπεύσαντος. Ταῦτα Κυρίῳ ἀνταποδίδοτε;
birth blind having-healed these-things to-Lord do-you-repay
Οὗτος λαὸς μωρὸς, καὶ οὐχὶ σοφός. Καὶ ὁ προφήτης
this people foolish and not wise and the prophet
ἀποθαυμάζων φησί· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
marveling says Lord who believed the report our

ἄπιστον γὰρ τὸ πρᾶγμα, εἰ Θεὸς, Θεοῦ Υἱὸς, καὶ βραχίων
incredible for the thing if God of-God Son and arm
Κυρίου, ταῦτα ὑπομένει. Ἀλλ' ἵνα μὴ ἀπιστήσωσιν οἱ
of-Lord these-things endures but that not may-disbelieve the(-ones)
σωζόμενοι, προγράφει τὸ Πνεῦμα τὸ ἅγιον ἐκ προσώπου
being-saved writes-beforehand the Spirit the holy from the-person
Χριστοῦ, λέγοντος (αὐτὸς γὰρ ὁ τότε ταῦτα λαλῶν,
of-Christ saying (he for the(-one) then these-things speaking
ὕστερον παρῆν)· Τὸν νῶτόν μου δέδωκα εἰς μάστιγας·
later was-present) the back my I-have-given to scourges
Πιλᾶτος γὰρ αὐτὸν φραγελλώσας παρέδωκεν εἰς τὸ
Pilate for him having-scourged handed-over to the
σταυρωθῆναι· τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα· τὸ δὲ
to-be-crucified the and cheeks my to slaps the and
πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων·
face my not I-turned-away from shame of-spittings
μονονουχὶ λέγων· Προειδὼς, ὅτι μέλλουσι τύπτειν, οὐδὲ
all-but saying foreknowing that they-are-about to-strike not-even
ἐπλαγίασα τὴν σιαγόνα μου. Πῶς γὰρ ἔμελλον νευροῦν
did-I-turn-aside the cheek my how for was-I-to to-nerve
τοὺς μαθητὰς εἰς τὸν ὑπὲρ ἀληθείας θάνατον, εἰ αὐτὸς
the disciples for the on-behalf-of truth death if I-myself
ἠγωνίων τοῦτο; Ἐγὼ ἔλεγον· Ὁ φιλῶν τὴν ψυχὴν
was-in-agony-over this I said the(-one) loving the soul
αὐτοῦ, ἀπολέσει αὐτήν· εἰ ἐφιλοζώησα, πῶς ἐδίδασκον,
his will-lose it if I-had-loved-life how was-I-teaching
μὴ πράττων ὃ ἐδίδασκον; Πρῶτον οὖν, αὐτὸς Θεὸς ὢν
not doing what I-was-teaching first then he God being
ὑπὸ ἀνθρώπων ταῦτα πάσχων ἠνείχετο, ἵνα ἄνθρωποι
by men these-things suffering endured that men
ὑπὸ ἀνθρώπων μετὰ ταῦτα δι' αὐτὸν τοιαῦτα
by men after these-things because-of him such-things

πάσχοντες μὴ αἰσχυνθῶμεν. Βλέπεις, ὅτι καὶ ταῦτα
suffering not we-may-be-ashamed you-see that also these-things
σαφῶς προέγραψαν οἱ προφῆται. Πολλὰς δὲ τῶν Γραφῶν
clearly wrote-beforehand the prophets many and of-the Scriptures
μαρτυρίας διὰ τὸ τοῦ χρόνου στενὸν παρατρέχομεν,
testimonies because-of the of-the time narrowness we-pass-by
ὡς προεῖπον. Εἰ γὰρ πάντα ζητήσειέ τις ἀκριβῶς, οὐδὲν
as I-said-before if for all-things should-seek anyone exactly nothing
τῶν τοῦ Χριστοῦ πραγμάτων ἀμάρτυρον καταλειφθήσεται.
of-the — of-Christ affairs unwitnessed will-be-left
Δεθεὶς ἦλθεν ἀπὸ τοῦ Καϊάφα πρὸς Πιλᾶτον. Ἆρα καὶ τοῦτο 14
bound he-came from — Caiaphas to Pilate — also this
γέγραπται; Καὶ δήσαντες αὐτὸν ἀπήγαγον ξένια τῷ βασιλεῖ
is-written and having-bound him they-led-away gifts to-the king
Ἰαρείμ. Ἀλλ᾽ ὑποκρούει τις τῶν ὀξέως ἀκροωμένων·
Jareim but objects someone of-the(-ones) sharply listening
Πιλᾶτος οὐκ ἦν βασιλεύς· (ἵνα τέως παραλίπωμεν τὰ
Pilate not was king (that meanwhile we-may-pass-over the
πολλὰ τοῦ ζητήματος)· πῶς τοίνυν δήσαντες αὐτὸν,
many-things of-the question) how therefore having-bound him
ἀπήγαγον ξένια τῷ βασιλεῖ; Ἀλλὰ ἀνάγνωθι τὸ
did-they-lead-away gifts to-the king but read the
Εὐαγγέλιον· Ἀκούσας Πιλᾶτος αὐτὸν εἶναι ἀπὸ τῆς
Gospel having-heard Pilate him to-be from —
Γαλιλαίας, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην· Ἡρώδης δὲ ἦν
Galilee sent-up him to Herod Herod and was
τότε βασιλεὺς, καὶ παρῆν ἐν Ἱεροσολύμοις. Καὶ βλέπε τοῦ
then king and was-present in Jerusalem and see of-the
προφήτου τὴν ἀκρίβειαν· ξένια γάρ φησιν αὐτὸν ἀπεστάλθαι·
prophet the exactness gifts for he-says him to-have-been-sent
Ἐγένοντο γὰρ φίλοι ὅ τε Πιλᾶτος καὶ ὁ Ἡρώδης ἐν αὐτῇ
became for friends — both Pilate and — Herod in very

τῇ ἡμέρᾳ μετ᾽ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες.
the day with one-another were-before for in enmity being
Ἔπρεπε γὰρ τῷ μέλλοντι εἰρηνοποιεῖν τὴν γῆν
it-was-fitting for to-the(-one) about to-make-peace-between the earth
καὶ τὸν οὐρανόν, πρώτους αὐτοὺς τοὺς καταδικάζοντας
and the heaven first them the(-ones) condemning
αὐτὸν εἰρηνοποιῆσαι· καὶ γὰρ παρῆν ὁ Κύριος αὐτὸς,
him to-make-peace and for was-present the Lord himself
ὁ διαλλάσσων καρδίας ἀρχόντων τῆς γῆς. Ἔχε τῶν
the(-one) reconciling hearts of-rulers of-the earth have of-the
προφητῶν τὴν ἀκρίβειαν, καὶ ἀληθῆ μαρτυρίαν.
prophets the exactness and true testimony
15 Θαύμασον τὸν κρινόμενον Κύριον· ἠνέσχετο ὑπὸ στρατιωτῶν
marvel-at the being-judged Lord he-endured by soldiers
ἀγόμενος καὶ φερόμενος· Πιλᾶτος ἐκαθέζετο κρίνων, καὶ
being-led and being-carried Pilate sat judging and
ὁ ἐν δεξιᾷ τοῦ Πατρὸς καθεζόμενος, ἑστὼς ἐκρίνετο.
the(-one) at right-hand of-the Father sitting standing was-judged
Ὁ λαὸς ὁ λυτρωθεὶς ὑπ᾽ αὐτοῦ ἐκ γῆς Αἰγύπτου
the people the(-one) redeemed by him from land of-Egypt
καὶ ἀλλαχόθεν πολλάκις, κατ᾽ αὐτοῦ ἐβόα· Ἆρε, ἆρε,
and elsewhere often against him shouted away away
σταύρωσον αὐτόν. Διὰ τί, ὦ Ἰουδαῖοι; ὅτι τοὺς τυφλοὺς
crucify him for what O Jews because the blind
ὑμῶν ἐθεράπευσεν; ἀλλ᾽ ὅτι τοὺς χωλοὺς ὑμῶν περιπατεῖν
your he-healed but because the lame your to-walk
ἐποίησε, καὶ τὰ λοιπὰ τῶν εὐεργεσιῶν παρέσχεν; ὡς
he-made and the rest of-the benefits he-provided so-that
ἐκπλησσόμενον τὸν προφήτην καὶ περὶ τούτου λέγειν· Ἐπὶ
being-amazed the prophet also about this to-say against
τίνα ἠνοίξατε τὸ στόμα ὑμῶν, καὶ ἐπὶ τίνα ἐχαλάσατε τὴν
whom did-you-open the mouth your and against whom did-you-loose the

γλῶσσαν ὑμῶν; καὶ αὐτὸν τὸν Κύριον ἐν προφήταις λέγειν·
tongue your and him the Lord in prophets to-say
Ἐγενήθη ἡ κληρονομία μου ἐμοὶ, ὡς λέων ἐν δρυμῷ· ἔδωκεν
became the inheritance my to-me as lion in thicket it-gave
ἐπ᾽ ἐμὲ τὴν φωνὴν αὐτῆς· διὰ τοῦτο ἐμίσησα αὐτήν.
against me the voice its because-of this I-hated it
Οὐκ ἐγὼ παρητησάμην, ἀλλ᾽ αὐτοί με παρητήσαντο· διὰ
not I refused but they me refused because-of
τοῦτο ἀκολούθως λέγω· Ἐγκαταλέλοιπα τὸν οἰκόν μου.
this in-sequence I-say I-have-forsaken the house my
Κρινόμενος ἐσιώπα ὡς ὑπερπάσχειν τὸν Πιλᾶτον, 16
being-judged he-was-silent so-that to-be-greatly-distressed — Pilate
καὶ λέγειν· Οὐκ ἀκούεις τί οὗτοί σου καταμαρτυροῦσιν;
and to-say not do-you-hear what these you testify-against
οὐχ ὅτι ἤδει τὸν κρινόμενον, ἀλλ᾽ ἐφοβήθη τὸ τῆς
not that he-knew the(-one) being-judged but he-feared the of-the
ἑαυτοῦ γυναικὸς ἐνύπνιον τὸ ἀποσταλέν. Καὶ ὁ Ἰησοῦς
his-own wife dream the(-one) sent and — Jesus
ἐσιώπα. Λέγει ὁ Ψαλμῳδός· Καὶ ἐγενόμην ὡσεὶ ἄνθρωπος
was-silent says the Psalmist and I-became as man
οὐκ ἀκούων, καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἐλεγμούς·
not hearing and not having in the mouth his reproofs
καὶ πάλιν· Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον, καὶ ὡσεὶ
and again I but as deaf not heard and as
ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ. Ἤκουσας τὰ
speechless not opening the mouth his you-heard the(-things)
περὶ τούτου καὶ πρότερον, εἴ γε μνημονεύεις.
about this also before if indeed you-remember
Ἀλλ᾽ οἱ στρατιῶται περιχυθέντες αὐτῷ καταπαίζουσι· καὶ 17
but the soldiers having-poured-round him mock and
γίνεται παίγνιον αὐτοῖς ὁ Κύριος, καὶ καταπαίζεται ὁ
becomes plaything to-them the Lord and is-mocked the

Δεσπότης· Εἴδοσάν με, καὶ ἐσάλευσαν κεφαλὰς αὐτῶν.
Master they-saw me and shook heads their
Καὶ ὁ τύπος γίνεται τῆς βασιλείας· καταπαίζουσι μὲν
and the type becomes of-the kingship they-mock indeed
γὰρ, γονυπετοῦσι δέ. Καὶ σταυροῦσι προενδύσαντες αὐτὸν
for they-kneel and and crucify having-first-clothed him
πορφύραν στρατιῶται, καὶ στέφανον ἐπιτιθέασιν αὐτοῦ τῇ
in-purple soldiers and a-crown put-on his the
κεφαλῇ· τί γὰρ, εἰ καὶ ἀκάνθινον; Πᾶς βασιλεὺς ὑπὸ
head what for if even of-thorns every king by
στρατιωτῶν ἀναγορεύεται· ἔδει καὶ Ἰησοῦν τυπικῶς ὑπὸ
soldiers is-proclaimed it-was-needful also Jesus typically by
στρατιωτῶν στεφανωθῆναι· ὡς διὰ τοῦτο τὴν Γραφὴν ἐν
soldiers to-be-crowned so-that because-of this the Scripture in
Ἄσμασι λέγειν· Ἐξέλθετε, καὶ ἴδετε, θυγατέρες Ἱερουσαλὴμ;
Songs to-say go-forth and see daughters of-Jerusalem
ἐν τῷ βασιλεῖ Σολομὼν ἐν τῷ στεφάνῳ, ᾧ ἐστεφάνωσεν
at the king Solomon in the crown with-which crowned
αὐτὸν ἡ μήτηρ αὐτοῦ. Μυστήριον δὲ ἦν καὶ ὁ στέφανος·
him the mother his mystery and was also the crown
λύσις γὰρ ἦν τῶν ἁμαρτιῶν, ἀπόλυσις τῆς ἀποφάσεως.
loosing for it-was of-the sins release of-the sentence
18 Ἔλαβε καταδίκην ὁ Ἀδάμ· Ἐπικατάρατος ἡ γῆ ἐν
received condemnation — Adam accursed the earth in
τοῖς ἔργοις σου, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι.
the works your thorns and thistles it-will-bring-forth to-you
Διὰ τοῦτο Ἰησοῦς λαμβάνει τὰς ἀκάνθας, ἵνα λύσῃ
because-of this Jesus takes the thorns that he-may-loose
τὴν καταδίκην· καὶ διὰ τοῦτο ἐτάφη ἐν τῇ γῇ,
the condemnation and because-of this he-was-buried in the earth
ἵνα ἡ κατηραμένη γῆ ἀντὶ κατάρας δέξηται τὴν
that the cursed earth instead-of curse may-receive the

εὐλογίαν. Κατὰ τὸν καιρὸν τῆς ἁμαρτίας, συκῆς φύλλα
blessing at the time of-the sin of-fig leaves
περιεβάλλοντο· διὰ τοῦτο καὶ Ἰησοῦς τέλος σημείων
they-clothed-themselves because-of this also Jesus end of-signs
τὴν συκῆν ἔδωκε. Μέλλων γὰρ εἰς τὸ πάθος χωρεῖν,
the fig-tree made being-about for to the passion to-go
καταρᾶται τὴν συκῆν· οὐ πᾶσαν συκῆν, ἀλλ᾽ ἐκείνην
he-curses the fig-tree not every fig-tree but that
μόνην διὰ τὸν τύπον, λέγων· Μηκέτι ἐκ σοῦ καρπόν
alone because-of the type saying no-longer from you fruit
τις φάγῃ· λελύσθω ἡ καταδίκη. Καὶ ἐπειδὴ τότε συκῆς
anyone may-eat let-be-loosed the condemnation and since then of-fig
φύλλα περιεβάλλοντο, ἦλθεν ἐν καιρῷ ἐν ᾧ βρῶσις οὐχ
leaves they-clothed-themselves he-came at time in which food not
εὑρίσκεται. Τίς οὐκ οἶδεν, ὅτι ἐν καιρῷ χειμῶνος συκῆ οὐ
is-found who not knows that in time of-winter fig-tree not
καρποφορεῖ, ἀλλὰ φύλλα περίκειται μόνον; Ὅπερ πάντες
bears-fruit but leaves wears only what all
ἤδεισαν, τοῦτο Ἰησοῦς ἆρα οὐκ ἤδει; ἀλλ᾽ εἰδὼς, ἤρχετο
knew this Jesus — not knew but knowing he-came
ὡς ζητήσων· οὐκ ἀγνοῶν, ὅτι οὐχ εὑρίσκει· ἀλλὰ τὸν
as about-to-seek not not-knowing that not he-finds but the
τύπον τῆς κατάρας μέχρι τῶν φύλλων μόνον ποιούμενος.
type of-the curse up-to the leaves only making
Καὶ ἐπειδὴ τῶν κατὰ παράδεισον ἡψάμεθα πραγμάτων. 19
and since the in paradise we-have-touched affairs
τεθαύμακα ἀληθῶς τὴν ἀλήθειαν τῶν τύπων. Ἐν
I-have-marveled-at truly the truth of-the types in
παραδείσῳ ἡ ἀπόπτωσις, καὶ ἐν κήπῳ ἡ σωτηρία· ἀπὸ
paradise the falling-away and in a-garden the salvation from
ξύλου ἡ ἁμαρτία, καὶ μέχρι ξύλου ἡ ἁμαρτία· δειλινὸν
tree the sin and up-to tree the sin in-the-evening

τοῦ Κυρίου περιπατοῦντος ἐκρύβησαν, καὶ δειλινὸν ὑπὸ
the Lord walking they-bid and in-the-evening by
τοῦ Κυρίου εἰς παράδεισον ὁ ληστὴς εἰσάγεται. Ἀλλ᾽
the Lord into paradise the robber is-brought-in but
ἐρεῖ μοί τις. Εὑρεσιλογεῖς· δεῖξόν μοι ἀπὸ προφήτου
will-say to-me someone you-argue-ingeniously show me from prophet
τοῦ σταυροῦ τὸ ξύλον· ἐὰν μὴ μαρτυρίαν ἀπὸ προφήτου
of-the cross the wood if not testimony from prophet
παράσχῃς, οὐ πείθομαι. Ἄκουε τοίνυν ἀπὸ Ἱερεμίου, καὶ
you-provide not I-am-persuaded hear therefore from Jeremiah and
πιστοποιοῦ· Ἐγὼ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι·
be-assured I as lamb innocent being-led the to-be-sacrificed
οὐκ ἔγνων; (Οὕτω γὰρ ἀνάγνωθι ἐπερωτηματικῶς ὡς
not did-I-know (thus for read as-a-question as
εἶπον. Ὁ γὰρ λέγων, Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ
I-said the(-one) for saying you-know that after two days the
πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς
passover comes and the Son of-the man is-handed-over to
τὸ σταυρωθῆναι· ἆρ᾽ οὐκ ἤδει;) Ἐγὼ ὡς ἀρνίον ἄκακον
the to-be-crucified — not did-he-know) I as lamb innocent
ἀγόμενον τοῦ θύεσθαι· οὐκ ἔγνων; (ποῖον ἀρνίον;
being-led the to-be-sacrificed not did-I-know (what-kind-of lamb
Ἰωάννης ὁ Βαπτιστὴς ἑρμηνευέτω, λέγων· Ἴδε ὁ ἀμνὸς
John the Baptist let-him-interpret saying behold the lamb
τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.) Ἐπ᾽
— of-God the(-one) taking-away the sin of-the world) against
ἐμὲ ἐλογίσαντο πονηρὸν λογισμὸν, λέγοντες· (ὁ τοὺς
me they-devised evil device saying (the(-one) the
λογισμοὺς εἰδὼς, τὸ ἀποβησόμενον ἄρ᾽ οὐκ ἤδει;)
devices knowing the(-thing) to-result — not did-he-know)
καὶ τί ἔλεγον; Δεῦτε, καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον
and what did-they-say come and let-us-put wood into the bread

αὐτοῦ. Καὶ ἐάν σε ὁ Κύριος καταξιώσῃ, εἰς τὸ ἔμπροσθεν
his and if you the Lord deems-worthy in the future
γνώσῃ, ὅτι τὸ σῶμα αὐτοῦ κατὰ τὸ Εὐαγγέλιον
you-will-know that the body his according-to the Gospel
τύπον ἔφερεν ἄρτου. Δεῦτε τοίνυν, ξύλον ἐμβάλωμεν εἰς
type bore of-bread come therefore wood let-us-put into
τὸν ἄρτον αὐτοῦ, καὶ ἐκτρίψωμεν αὐτὸν ἀπὸ γῆς ζώντων·
the bread his and let-us-wipe-out him from land of-living
(ζωὴ οὐκ ἐκτρίβεται, τί κάμνετε μάτην;) καὶ τὸ ὄνομα
(life not is-wiped-out why do-you-toil in-vain) and the name
αὐτοῦ οὐ μὴ μνησθῇ ἔτι. Ματαία ἡ βουλὴ ὑμῶν·
his not — shall-be-remembered any-more vain the counsel your
πρὸ γὰρ ἡλίου τὸ ὄνομα αὐτοῦ ἐν τῇ Ἐκκλησίᾳ μένει. Καὶ
before for sun the name his in the Church remains and
ὅτι γε ζωὴ ἦν ἡ ἐπὶ τοῦ ξύλου κρεμασθεῖσα, Μωσῆς
that indeed life was the(-life) on the tree hung Moses
ἀποκλαιόμενός φησι· Καὶ ἔσται ἡ ζωή σου κρεμαμένη
lamenting says and will-be the life your hanging
ἀπέναντι τῶν ὀφθαλμῶν σου, καὶ φοβηθήσῃ ἡμέρας
before the eyes your and you-will-fear day
καὶ νυκτὸς, καὶ οὐ πιστεύσεις τῇ ζωῇ σου· καὶ τὸ
and night and not you-will-trust the life your and the(-thing)
ἀναγνωσθὲν ἀρτίως· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
read just-now Lord who believed the report our
Τοῦτον τὸν τύπον ἐπετέλει Μωσῆς σταυρῶν τὸν ὄφιν· ἵν' 20
this the type fulfilled Moses crucifying the serpent that
ὁ δακνόμενος ὑπὸ τοῦ ζῶντος ὄφεως, καὶ βλέπων τὸν
the(-one) bitten by the living serpent and looking-at the
Χαλκοῦν ὄφιν, σωθῇ πιστεύσας. Εἶτα, χαλκοῦς μὲν ὄφις
Bronze serpent may-be-saved having-believed then bronze indeed serpent
ἐσταυρωμένος σώζει, Υἱὸς δὲ Θεοῦ σαρκωθεὶς ἐσταυρωμένος
crucified saves Son but of-God made-flesh crucified

οὐ σώζει; Πάντοτε διὰ ξύλου ἡ ζωή. Ἐπὶ τοῦ Νῶε
not saves always through wood the life in-the-time-of — Noah
μὲν γὰρ διὰ κιβωτοῦ ξυλίνης ἡ ζωοποίησις· ἡ δὲ θάλασσα
indeed for through ark wooden the life-giving the and sea
ἐπὶ Μωσέως τὸν τύπον τῆς ῥάβδου θεασαμένη, ἐδυσωπήθη
under Moses the type of-the rod having-beheld was-abashed-before
τὸν κρούσαντα. Εἶτα, ἡ Μωσέως ῥάβδος ἰσχύει, καὶ ὁ
the(-one) having-struck then the of-Moses rod prevails and the
τοῦ Σωτῆρος σταυρὸς ἀδυνατεῖ; Παρίημι δὲ τὰ πολλὰ τῶν
of-the Savior cross is-powerless I-pass-over and the many-things of-the
τύπων, συμμετρίας ἕνεκεν. Τὸ ξύλον ἐπὶ Μωσέως ἐγλύκανε
types for-proportion's sake the wood under Moses sweetened
τὸ ὕδωρ, καὶ ἐκ πλευρᾶς Ἰησοῦ τὸ ὕδωρ ἔῤῥευσεν ἐπὶ ξύλου.
the water and from side of-Jesus the water flowed on wood
21 Ἀρχὴ σημείων ἐπὶ Μωσέως αἷμα καὶ ὕδωρ, καὶ τὸ
beginning of-signs under Moses blood and water and the
τελευταῖον πάντων τῶν σημείων Ἰησοῦ τὸ αὐτό. Πρῶτον
last of-all the signs of-Jesus the same first
Μωσῆς τὸν ποταμὸν μετέβαλεν εἰς αἷμα· καὶ ὁ Ἰησοῦς,
Moses the river changed into blood and — Jesus
τὸ τέλος, ὕδωρ ἐξήνεγκεν ἐκ πλευρᾶς μετὰ αἵματος.
at-the end water brought-forth from side with blood
Διὰ τὰς δύο φωνὰς ἴσως, τοῦ τε κρίνοντος, καὶ
because-of the two voices perhaps of-the both judging and
τῶν ἐπιβοώντων· ἢ διὰ τοὺς πιστεύοντας, καὶ
of-the(-ones) shouting-out or because-of the(-ones) believing and
τοὺς ἀπιστοῦντας. Ὁ μὲν Πιλᾶτος ἔλεγεν· Ἀθῷός εἰμι,
the(-ones) disbelieving — indeed Pilate said innocent I-am
καὶ ὕδατι ἀπενίπτετο τὰς χεῖρας· οἱ δὲ ἐπιβοῶντες
and with-water washed-off the hands the(-ones) but shouting-out
ἔλεγον· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς. Ἦν οὖν τὰ δύο ἐκ τῆς
said the blood his on us were then the two from the

πλευρᾶς· τὸ ὕδωρ ἴσως τῷ κρίνοντι, τοῖς δὲ ἐπιβοῶσι
side the water perhaps for-the judging for-the(-ones) and shouting-out
τὸ αἷμα. Καὶ πάλιν ἄλλως νοητέον· Ἰουδαίοις μὲν
the blood and again otherwise it-must-be-understood for-Jews indeed
τὸ αἷμα, Χριστιανοῖς δὲ τὸ ὕδωρ· ἐκείνοις μὲν γὰρ ὡς
the blood for-Christians and the water for-those indeed for as
ἐπιβούλοις, ἡ ἐκ τοῦ αἵματος καταδίκη· σοὶ δὲ τῷ
plotters the from the blood condemnation for-you and the
πιστεύοντι νῦν, ἡ διὰ ὕδατος σωτηρία· οὐδὲν γὰρ εἰκῇ
believing now the through water salvation nothing for at-random
γέγονεν. Ἀπέδωκαν οἱ ἐξηγηταὶ Πατέρες ἡμῶν καὶ ἄλλην
has-happened rendered the expounding Fathers our also another
τοῦ πράγματος αἰτίαν. Ἐπειδὴ γὰρ διπλῆ τίς ἐστι τοῦ
of-the thing cause since for twofold some is of-the
σωτηρίου βαπτίσματος ἐν Εὐαγγελίοις ἡ δύναμις, μία μὲν
saving baptism in Gospels the power one indeed
ἡ τοῖς φωτιζομένοις δωρουμένη δι᾽ ὕδατος, δευτέρα
the(-one) to-the being-enlightened given through water second
δὲ ἡ ἐπὶ τῶν ἁγίων μαρτύρων ἐν διωγμοῖς δι᾽ οἰκείου
and the(-one) for the holy martyrs in persecutions through own
αἵματος· ἐξῆλθεν ἐκ τῆς σωτηρίου πλευρᾶς αἷμα καὶ ὕδωρ,
blood came-out from the saving side blood and water
τῆς ὑπὲρ Χριστοῦ γινομένης ὁμολογίας, ἔν τε φωτίσματι
of-the on-behalf-of Christ coming-about confession in both enlightenment
καὶ μαρτυρίου καιροῖς βεβαιοῦσα τὴν χάριν. Ἔστι καὶ ἄλλη
and of-martyrdom times confirming the grace there-is also another
τῆς πλευρᾶς αἰτία. Γυνὴ γέγονεν ἀρχηγὸς ἁμαρτίας, ἡ
of-the side cause woman became author of-sin the(-one)
πλασθεῖσα ἐκ πλευρᾶς· ἀλλ᾽ ὁ ἐλθὼν Ἰησοῦς ἀνδράσιν
formed from side but the having-come Jesus to-men

ὁμοῦ καὶ γυναιξὶ χαρίσασθαι τὴν ἀμνηστίαν, ἐνύγη τὴν
together and to-women to-grant the amnesty was-pierced the
πλευρὰν ὑπὲρ γυναικῶν, ἵνα λύσῃ τὴν ἁμαρτίαν.
side on-behalf-of women that he-may-loose the sin

22 Καὶ εἴ τις ἐρευνήσειε, εὑρήσει καὶ ἄλλας αἰτίας. Ἀλλ᾽
and if anyone should-search he-will-find also other causes but
αὐτάρκη καὶ ταῦτα λέγεσθαι, διὰ τὸ τοῦ καιροῦ στενὸν,
sufficient also these-things to-be-said because-of the of-the time narrowness
καὶ διὰ τὸ μὴ προσκορῆ γενέσθαι τὴν ἀκρόασιν τοῖς
and because-of the not satiating to-become the hearing to-the(-ones)
ἀκούουσι. Καίτοιγε οὐκ ἔστι ποτὲ καμεῖν ἀκούοντας
hearing and-yet not it-is ever to-grow-weary hearing
τὰ περὶ τοῦ Δεσπότου στεφανουμένου, καὶ μάλιστα
the(-things) about the Master being-crowned and especially
ἐν τῷ παναγίῳ τούτῳ Γολγοθᾷ. Ἄλλοι μὲν γὰρ ἀκούουσι
in the all-holy this Golgotha others indeed for hear
μόνον, ἡμεῖς δὲ καὶ βλέπομεν, καὶ ψηλαφῶμεν. Μηδεὶς
only we but also see and touch let-no-one
καμνέτω· λάβε τὰ ὅπλα κατὰ τῶν ἐναντίων ὑπὲρ
grow-weary take the arms against the opponents on-behalf-of
αὐτοῦ τοῦ σταυροῦ· τρόπαιον στῆσον τὴν πίστιν τοῦ
very the cross trophy set-up the faith of-the
σταυροῦ κατὰ τῶν ἀντιλεγόντων. Ὅταν γὰρ μέλλῃς
cross against the(-ones) contradicting when for you-are-about
περὶ τοῦ σταυροῦ τοῦ Χριστοῦ συζητεῖν πρὸς ἀπίστους,
about the cross — of-Christ to-dispute with unbelievers
προαπόστειλον τῇ χειρὶ τὸ σημεῖον τοῦ σταυροῦ τοῦ
send-before with-the hand the sign of-the cross —
Χριστοῦ, καὶ φιμοῦται ὁ ἀντιλέγων. Μὴ ἐπαισχυνθῇς
of-Christ and is-muzzled the(-one) contradicting not be-ashamed
τὸν σταυρὸν ὁμολογεῖν· ἄγγελοι γὰρ ἐγκαυχῶνται λέγοντες·
the cross to-confess angels for glory saying

Οἴδαμεν τίνα ζητεῖτε, Ἰησοῦν τὸν ἐσταυρωμένον. Ἆρ᾽ οὐ
we-know whom you-seek Jesus the crucified — not
δύνασαι εἰπεῖν, ὦ ἄγγελε· Οἶδα ὃν ζητεῖτε, τὸν ἐμὸν
can-you to-say O angel I-know whom you-seek the my
Δεσπότην; ἀλλ᾽, Ἐγὼ, φησὶ μετὰ παῤῥησίας, οἶδα τὸν
Master but I says with boldness I-know the
ἐσταυρωμένον. Στέφανος γάρ ἐστιν ὁ σταυρὸς, οὐκ ἀτιμία.
crucified crown for is the cross not dishonor
Ἡμεῖς δὲ λοιπὸν ἀναδράμωμεν ἐπὶ τὴν εἰρημένην ἐκ τῶν 23
we and henceforth let-us-run-back to the stated from the
προφητῶν ἀπόδειξιν. Ἐσταυρώθη ὁ Κύριος, εἴληφας
prophets demonstration was-crucified the Lord you-have-received
τὰς μαρτυρίας. Ὁρᾷς τοῦ Γολγοθᾶ τὸν τόπον... Ἐπιβοᾷς
the testimonies you-see — of-Golgotha the place you-shout-out
ἐπαίνῳ, ὡς συντιθέμενος. Βλέπε μήποτε ἐν καιρῷ διωγμοῦ
with-praise as assenting see lest-ever in time of-persecution
ἀρνήσῃ. Μὴ ἐν καιρῷ εἰρήνης ἐπευφραίνου τῷ σταυρῷ
you-deny not in time of-peace rejoice in-the cross
μόνον, ἀλλὰ καὶ ἐν καιρῷ διωγμοῦ τὴν αὐτὴν ἔχε πίστιν·
only but also in time of-persecution the same have faith
μὴ ἐν καιρῷ εἰρήνης Ἰησοῦ φίλος, καὶ ἐν καιρῷ πολέμων
not in time of-peace of-Jesus friend and in time of-wars
ἐχθρός. Λαμβάνεις νῦν ἄφεσιν τῶν σῶν ἁμαρτημάτων, καὶ
enemy you-receive now remission of-the your sins and
πνευματικῆς δωρεᾶς τοῦ βασιλέως τὰ χαρίσματα· ὅταν ἔλθῃ
of-spiritual gift of-the king the gifts-of-grace when comes
πόλεμος, ὑπεραγώνισαι γενναίως τοῦ σοῦ βασιλέως. Ἰησοῦς
war contend-on-behalf nobly of-the your king Jesus
ἐσταυρώθη ὑπὲρ σοῦ ὁ ἀναμάρτητος, καὶ σὺ ὑπὲρ
was-crucified on-behalf-of you the sinless(-one) and you on-behalf-of
τοῦ σταυρωθέντος ὑπὲρ σοῦ οὐ σταυροῦσαι; Οὐ χάριν
the(-one) crucified on-behalf-of you not are-crucified not favor

δίδως· προείληφας γάρ· ἀλλὰ χάριν ἀποδίδως, ἀποδιδοὺς
you-give you-have-received-first for but favor you-repay repaying
τὸ χρέος τῷ ἐν τῷ Γολγοθᾷ σταυρωθέντι διὰ σέ.
the debt to-the(-one) in — Golgotha crucified because-of you
Γολγοθᾶς δὲ ἑρμηνεύεται Κρανίου τόπος. Τίνες ἄρα οἱ
Golgotha and is-interpreted of-Skull place who then the(-ones)
προφητικῶς τὸν τόπον τοῦ Γολγοθᾶ τοῦτον ὀνομάσαντες, ἐν
prophetically the place — of-Golgotha this having-named in
ᾧ ἡ ἀληθὴς κεφαλὴ Χριστὸς τὸν σταυρὸν ὑπέμεινε; καθὼς
which the true head Christ the cross endured as
ὁ Ἀπόστολός φησιν· Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου·
the Apostle says who is image — of-God the invisible
καὶ μετ' ὀλίγα· Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος
and after a-little and he is the head of-the body
τῆς Ἐκκλησίας. καὶ πάλιν· Παντὸς ἀνδρὸς ἡ κεφαλὴ
of-the Church and again of-every man the head
ὁ Χριστός ἐστι· καὶ πάλιν· Ὅς ἐστιν ἡ κεφαλὴ πάσης
— Christ is and again who is the head of-every
ἀρχῆς καὶ ἐξουσίας. Ἡ κεφαλὴ ἐν τῷ τοῦ Κρανίου τόπῳ
rule and authority the head in the of-the Skull place
πέπονθεν. Ὦ μεγάλης προφητικῆς ὀνομασίας! μονονουχὶ καὶ
suffered O great prophetic naming all-but also
τὸ ὄνομα ὑπομιμνήσκει σε λέγον· Μὴ προσχῇς ὡς ψιλῷ
the name reminds you saying not attend as-to mere
ἀνθρώπῳ τῷ σταυρωθέντι. Ἡ κεφαλὴ πάσης ἀρχῆς
man the(-one) crucified the head of-every rule
ἐστι καὶ ἐξουσίας. Κεφαλὴ μὲν πάσης ἐξουσίας ἡ
is and authority head indeed of-every authority the(-head)
σταυρωθεῖσα. κεφαλὴν δὲ ἔχουσα τὸν Πατέρα. Κεφαλὴ γὰρ
crucified head and having the Father head for
τοῦ ἀνδρὸς ὁ Χριστὸς, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός.
of-the man — Christ head and — of-Christ — God

Χριστὸς τοίνυν ὑπὲρ ἡμῶν ἐσταυρώθη, ὁ κριθεὶς 24
Christ therefore on-behalf-of us was-crucified the(-one) judged
ἐν νυκτὶ, ψύχους ὄντος, καὶ ἀνθρακιᾶς διὰ τοῦτο
at night cold being and fire-of-coals because-of this
παρακειμένης. Ἐσταυρώθη τρίτην ὥραν· ἀπὸ δὲ ἕκτης
lying-beside he-was-crucified at-third hour from and sixth
ὥρας σκότος ἐγένετο ἕως ἐννάτης· ἀπὸ δὲ ἐννάτης πάλιν
hour darkness came until ninth from and ninth again
φῶς. Ἆρα καὶ ταῦτα γέγραπται; ζητήσωμεν. Λέγει τοίνυν
light — also these-things are-written let-us-seek says therefore
ὁ Ζαχαρίας· Καὶ ἔσται, ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται
— Zacharias and it-will-be in that the day not will-be
φῶς, καὶ ψῦχος καὶ πάγος ἔσται μίαν ἡμέραν (τὸ ψῦχος
light and cold and frost will-be one day (the cold
δι᾽ ὃ Πέτρος ἐθερμαίνετο·) καὶ ἡ ἡμέρα ἐκείνη
because-of which Peter was-warming-himself) and the day that
γνωστὴ τῷ Κυρίῳ (τί γάρ; τὰς ἄλλας οὐκ οἶδε; Πολλαὶ
known to-the Lord (what for the others not he-knows many
ἡμέραι, ἀλλ᾽ αὕτη ἡ ἡμέρα τῆς ὑπομονῆς τοῦ Κυρίου,
days but this the day of-the endurance of-the Lord
ἣν ἐποίησεν ὁ Κύριος)· καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ
which made the Lord) and the day that known to-the
Κυρίῳ· καὶ οὐχ ἡμέρα, καὶ οὐ νύξ. Τί τὸ αἴνιγμα ὃ
Lord and not day and not night what the riddle which
λέγει ὁ προφήτης; ἡ ἡμέρα ἐκείνη οὔτε ἡμέρα ἐστὶν, οὔτε
says the prophet the day that neither day is nor
νύξ· τί οὖν αὐτὴν ὀνομάσομεν; Ἑρμηνεύει τὸ Εὐαγγέλιον,
night what then it shall-we-name interprets the Gospel
τὸ πρᾶγμα διηγούμενον. Οὐκ ἦν ἡμέρα. οὐ γὰρ ἐξ
the thing narrating not was day not for from
ἀνατολῆς ἐπὶ δύσιν ὁμοίως ἔλαμψεν ὁ ἥλιος, ἀλλὰ ἀπὸ
east to west alike shone the sun but from

ὥρας ἕκτης ἕως ὥρας ἐννάτης σκότος ἐγένετο ἐν ἡμέρᾳ
hour sixth until hour ninth darkness came in day
μέσῃ. Μεσέμβολον ἦν ἄρα τὸ σκότος· ὠνόμασε δὲ ὁ
mid interposed was then the darkness named and —
Θεὸς τὸ σκότος νύκτα. Διὰ τοῦτο οὔτε ἡμέρα ἦν, οὔτε
God the darkness night because-of this neither day was nor
νύξ. Οὔτε γὰρ ὅλη φῶς ἦν, ἵνα κληθῇ ἡμέρα· οὔτε
night neither for whole light was that it-may-be-called day nor
ὅλη σκότος, ἵνα κληθῇ νύξ· ἀλλὰ μετὰ τὴν ἐννάτην
whole darkness that it-may-be-called night but after the ninth
ἔλαμψεν ὁ ἥλιος. Προλέγει καὶ τοῦτο ὁ προφήτης·
shone the sun foretells also this the prophet
εἰπὼν γὰρ, Καὶ οὐχ ἡμέρα, καὶ οὐ νὺξ, προσέθηκε· Καὶ
having-said for and not day and not night he-added and
πρὸς ἑσπέραν ἔσται φῶς. Βλέπεις προφητῶν ἀκρίβειαν;
toward evening will-be light you-see of-prophets exactness
βλέπεις ἀλήθειαν τῶν προγεγραμμένων;
you-see truth of-the(-things) written-beforehand
25 Ἀλλὰ ζητεῖς σαφῶς κατὰ ποίαν ὁ ἥλιος ὥραν ἐξέλιπεν; ἆρα
but you-seek clearly at what the sun hour failed —
πέμπτην ὥραν, ἢ ὀγδόην, ἢ δεκάτην; Εἰπὲ τὴν ἀκρίβειαν
fifth hour or eighth or tenth tell the exactness
Ἰουδαίοις τοῖς ἀνηκόοις, ὦ προφῆτα· πότε δύνει ὁ ἥλιος;
to-Jews the disobedient O prophet when sets the sun
Φησὶ τοίνυν Ἀμὼς ὁ προφήτης· Καὶ ἔσται ἐν ἐκείνῃ τῇ
says therefore Amos the prophet and it-will-be in that the
ἡμέρᾳ, λέγει Κύριος ὁ Θεὸς, δύσεται ὁ ἥλιος μεσημβρίας.
day says Lord — God will-set the sun at-midday
(ἀπὸ γὰρ ὥρας ἕκτης σκότος ἐγένετο·) καὶ συσκοτάσει ἐπὶ
(from for hour sixth darkness came) and will-grow-dark upon
τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς. Ποῖος καιρὸς, ὦ προφῆτα,
the earth in day the light what-kind-of time O prophet

οὗτος, καὶ ποία ἡμέρα; Καὶ μεταστρέψω τὰς ἑορτὰς
this and what-kind-of day and I-will-turn the feasts
ὑμῶν εἰς πένθος· ἐν ἀζύμοις γὰρ ἦν τὸ πραχθὲν, καὶ
your into mourning in unleavened-bread for was the(-thing) done and
τῇ τοῦ πάσχα ἑορτῇ· εἶθ' ἑξῆς φησι. Καὶ θήσομαι αὐτὸν ὡς
at-the of-the passover feast then next he-says and I-will-make him as
πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὀδύνης.
mourning of-beloved and the(-ones) with him as day of-pain
Ἐν ἀζύμων γὰρ ἡμέρᾳ καὶ ἑορτῇ αἱ μὲν γυναῖκες
on of-unleavened-bread for day and feast the indeed women
αὐτῶν ἐκόπτοντο καὶ ἔκλαιον, ὠδυνῶντο δὲ ἀποκρυβέντες
their beat-their-breasts and wept were-in-pain and hidden
οἱ ἀπόστολοι. Θαυμαστὸν μὲν οὖν τὸ προφητευθέν.
the apostles wonderful indeed then the(-thing) prophesied
Ἀλλὰ, Δός μοι καὶ ἕτερον, ἐρεῖ τις, σημεῖον· ποῖόν ἐστι 26
but give me also another will-say someone sign what-kind is
σημεῖον ἄλλο ἀκριβὲς ἐπὶ τῷ γεγενημένῳ; Ἐσταυρώθη ὁ
sign other exact for the(-thing) having-happened was-crucified —
Ἰησοῦς· μονοχίτων δὲ ἦν, καὶ ἑνὶ περιβολαίῳ κεχρημένος.
Jesus with-one-tunic and he-was and one garment using
Ἀλλ' οἱ στρατιῶται διεμερίσαντο τὸ περιβόλαιον εἰς τέσσαρα
but the soldiers divided the garment into four
σχισθέν· ὁ δὲ χιτὼν οὐκ ἐσχίσθη· εἰς οὐδὲν γὰρ ἔτι
having-been-torn the but tunic not was-torn for nothing for any-more
σχισθεὶς ἐχρησίμευσε· καὶ λαχμὸς περὶ τούτου γίνεται
torn was-it-useful and lot-casting about this comes-about
τοῖς στρατιώταις. Καὶ τὸ μὲν μερίζονται, περὶ τούτου
for-the soldiers and the(-one) indeed they-divide about this
δὲ λαγχάνουσιν· ἆρα καὶ τοῦτο γέγραπται; Οἴδασιν οἱ
and they-cast-lots — also this is-written know the
σπουδαῖοι τῆς Ἐκκλησίας ψαλμῳδοὶ, οἱ τὰς ἀγγελικὰς
zealous of-the Church psalmists the(-ones) the angelic

μιμούμενοι στρατιὰς, καὶ πάντοτε τὸν Θεὸν ἀνυμνοῦντες·
imitating hosts and always — God hymning
οἱ καταξιούμενοι ψάλλειν ἐν τῷ Γολγοθᾷ τούτῳ, καὶ
the(-ones) deemed-worthy to-sing in — Golgotha this and
λέγειν· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν
to-say they-divided the garments my among-themselves and upon the
ἱματισμόν μου ἔβαλον κλῆρον· κλῆρος δὲ ἦν ὁ λαχμός.
clothing my they-cast lot lot and was the lot-casting
27 Πάλιν ἐπὶ Πιλάτου κριθεὶς, ἐφόρησεν ἐρυθρά· ἐκεῖ
again before Pilate judged he-wore red there
γὰρ περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· ἆρα καὶ
for they-put-round him cloak scarlet — also
τοῦτο γέγραπται; Λέγει ὁ Ἡσαΐας· Τίς οὗτος ὁ
this is-written says — Isaiah who this the(-one)
παραγενόμενος ἐξ Ἐδώμ; ἐρύθημα ἱματίων αὐτοῦ ἐκ
having-come from Edom redness of-garments his from
Βοσόρ· (τίς οὗτος ὁ κατὰ ἀτιμίαν φορῶν τὰ κόκκινα;
Bosor (who this the(-one) in dishonor wearing the scarlet
ἡ γὰρ Βοσὸρ τοιαύτην τινὰ παρ' Ἑβραίοις ἔχει τὴν
— for Bosor such some among Hebrews has the
ἑρμηνείαν)· ἵνα τί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ
interpretation) for what your red the garments and the
ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ; Ὁ δὲ ἀποκρίνεται
clothes your as from trodden winepress he and answers
καὶ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
and says whole the day I-spread-out the hands my
πρὸς λαὸν ἀπειθοῦντα, καὶ ἀντιλέγοντα.
to people disobeying and contradicting
28 Ἐξεπέτασεν ἐν σταυρῷ τὰς χεῖρας, ἵνα περιλάβῃ τῆς
he-spread-out on cross the hands that he-may-embrace of-the
οἰκουμένης τὰ πέρατα· τῆς γὰρ γῆς τὸ μεσώτατον ὁ
world the ends of-the for earth the very-middle —

Γολγοθᾶς οὗτός ἐστιν. Οὐκ ἐμὸς ὁ λόγος, προφήτης
Golgotha this is not mine the word prophet
ἐστὶν ὁ φήσας· Εἰργάσω σωτηρίαν ἐν μέσῳ τῆς
is the(-one) having-said you-worked salvation in midst of-the
γῆς. Ἐξέτεινεν ἀνθρωπίνας χεῖρας ὁ ταῖς νοηταῖς
earth stretched-out human hands the(-one) with-the spiritual
αὐτοῦ χερσὶ στερεώσας τὸν οὐρανόν· καὶ προσεπάγησαν
his hands having-established the heaven and they-were-nailed
ἥλοις, ἵνα τῆς ἀνθρωπότητος τῷ ξύλῳ προσπαγείσης,
with-nails that of-the manhood to-the tree nailed
τῆς βασταζούσης τῶν ἀνθρώπων τὰ ἁμαρτήματα,
the(-manhood) bearing of-the men the sins
καὶ τελευτησάσης τῆς ἀνθρωπότητος, συναποθάνῃ μὲν
and having-died the manhood may-die-with indeed
ἡ ἁμαρτία, ἡμεῖς δὲ ἀναστῶμεν ἐν δικαιοσύνῃ. Ἐπειδὴ
the sin we and may-rise in righteousness since
γὰρ δι᾽ ἑνὸς ἀνθρώπου ὁ θάνατος, καὶ δι᾽ ἑνὸς
for through one man the death also through one
ἀνθρώπου ἡ ζωή· δι᾽ ἑνὸς δὲ ἀνθρώπου τοῦ Σωτῆρος,
man the life through one and man the Savior
αὐτοπροαιρέτως τελευτῶντος· Μνημόνευε γὰρ τῶν
by-his-own-choice dying remember for the(-things)
εἰρημένων· Ἐξουσίαν ἔχω θεῖναι τὴν ψυχήν μου, καὶ
said authority I-have to-lay-down the soul my and
ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.
authority I-have again to-take it
Ἀλλ᾽ ὁ μὲν ταῦτα ὑπέμεινεν, ἐπὶ σωτηρίᾳ ἐλθὼν 29
but he indeed these-things endured for salvation having-come
πάντων· ὁ δὲ λαὸς κακὴν ἀντιμισθίαν ἀπεδίδου. Λέγει ὁ
of-all the but people evil requital was-paying says —
Ἰησοῦς, Διψῶ, ὁ ἐξαγαγὼν αὐτοῖς ἐξ ἀκροτόμου τὰ
Jesus I-thirst the(-one) having-brought-out for-them from sheer the

ὕδατα πέτρας· καὶ ἤτει τὴν ἄμπελον, ἣ ἐφύτευσε, τοὺς
waters rock and he-asked the vine which he-planted the
καρπούς. Ἀλλὰ τί ἡ ἄμπελος; Ἡ κατὰ φύσιν μὲν
fruits but what the vine the(-one) by nature indeed
ἐξ ἁγίων πατέρων, κατὰ προαίρεσιν δὲ ἐκ Σοδόμων (Ἡ
from holy fathers by choice but from Sodom (the
γὰρ ἄμπελος αὐτῶν ἐκ Σοδόμων, καὶ ἡ κλήματις αὐτῶν
for vine their from Sodom and the branch their
ἐκ Γομόῤῥας), διψῶντι τῷ Κυρίῳ, σπόγγῳ πλησθέντι καὶ
from Gomorrah) thirsting to-the Lord on-a-sponge filled and
περιθέντι καλάμῳ, προσκομίζει τὸ ὄξος· Καὶ ἔδωκαν εἰς τὸ
put-round a-reed brings the vinegar and they-gave for the
βρῶμά μου χολὴν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με
food my gall and for the thirst my they-gave-to-drink me
ὄξος. Βλέπεις λευκότητα προαγορεύσεως τῶν προφητῶν.
vinegar you-see clearness of-the-foretelling of-the prophets
Ποίαν δὲ χολὴν ἔδωκαν εἰς στόμα μου; Ἔδωκαν
what-kind and gall did-they-give into mouth my they-gave
αὐτῷ, φησὶν, ἐσμυρνισμένον οἶνον· χολώδης δὲ καὶ
him he-says myrrhed wine gall-like and also
κατάπικρος ἡ σμύρνα. Ταῦτα τῷ Κυρίῳ ἀνταποδίδοτε;
very-bitter the myrrh these-things to-the Lord do-you-repay
ταῦτα προσφέρεις, ἡ ἄμπελος τῷ Δεσπότῃ; Δικαίως
these-things do-you-offer O vine to-the Master justly
προαπεθρήνει ὑμᾶς Ἡσαΐας, λέγων· Ἀμπελὼν ἐγενήθη τῷ
lamented-beforehand you Isaiah saying a-vineyard became to-the
ἠγαπημένῳ ἐν κέρατι, ἐν τόπῳ πίονι· καὶ ἵνα μὴ πάντα
beloved on a-horn in place fertile and that not all-things
λέγωμεν, Ἔμεινα, φησὶν, ἵνα ποιήσῃ σταφυλήν· ἐδίψησα,
we-may-say I-waited he-says that it-may-make grape I-thirsted
ἵνα δῷ οἶνον· αὐτὸς δὲ ἐποίησεν ἀκάνθας. Βλέπεις
that it-may-give wine it but made thorns you-see

γὰρ τὸν στέφανον, ὃν περίκειμαι. Τί οὖν ἀποφαίνομαι
for the crown which I-wear what then do-I-declare
λοιπόν; Ταῖς νεφέλαις ἐντελοῦμαι τοῦ μὴ βρέξαι εἰς αὐτὸν
henceforth the clouds I-will-command — not to-rain upon it
ὑετόν. Ἤρθησαν γὰρ ἐξ αὐτῶν αἱ νεφέλαι, οἱ προφῆται·
rain were-taken-away for from them the clouds the prophets
οἱ προφῆται δὲ λοιπὸν ἐν Ἐκκλησίᾳ, καθὼς φησι Παῦλος·
the prophets and henceforth in Church as says Paul
Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι
prophets and two or three let-speak and the others
διακρινέτωσαν· καὶ πάλιν· Ὁ Θεὸς ἔδωκεν ἐν τῇ Ἐκκλησίᾳ
let-discern and again — God gave in the Church
τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας. Προφήτης ἦν
some indeed apostles some and prophets prophet was
Ἄγαβος ὁ δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας,
Agabus the(-one) having-bound his-own the feet and the hands
Περὶ δὲ τῶν ληστῶν τῶν μετ᾽ αὐτοῦ σταυρωθέντων 30
about and the robbers the(-ones) with him crucified
εἴρηται τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη. Καὶ οἱ δύο μὲν
is-said the and with lawless-men he-was-reckoned and the two indeed
ἦσαν πρὸ τούτου ἄνομοι, ὁ δὲ εἷς οὐκέτι. Ὁ μὲν γὰρ
were before this lawless the but one no-longer the indeed for
εἰς τέλος ἄνομος, ἀνένδοτος εἰς σωτηρίαν, χεῖρας μὲν
to end lawless unyielding to salvation hands indeed
προσπεπηγμένος, γλώσσῃ δὲ διὰ βλασφημίας πλήττων.
nailed with-tongue but through blasphemy striking
Ἰουδαῖοι παρερχόμενοι ἐκίνουν τὰς κεφαλὰς χλευάζοντες
Jews passing-by moved the heads mocking
τὸν ἐσταυρωμένον, πληροῦντες τὸ γεγραμμένον.
the crucified fulfilling the(-thing) written
Εἴδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν· καὶ ἐκεῖνος μετ᾽
they-saw me they-shook heads their and that-one with

αὐτῶν ἐδυσφήμει· ὁ δὲ ἕτερος ἐπετίμα τῷ δυσφημοῦντι·
them reviled the but other rebuked the(-one) reviling
καὶ ἦν αὐτῷ τέλος ζωῆς, καὶ ἀρχὴ διορθώσεως· παράδοσις
and was to-him end of-life and beginning of-amendment surrender
ψυχῆς, καὶ πρόληψις σωτηρίας, Καὶ μετὰ τὴν πρὸς ἐκεῖνον
of-soul and anticipation of-salvation and after the toward that-one
ἐπιτίμησιν, φησί. Μνήσθητί μου, Κύριε· πρὸς σὲ γάρ μοι
rebuke he-says remember me Lord to you for to-me
ὁ λόγος· κατάλειπε τοῦτον, πεπήρωται τῆς διανοίας τὰ
the word leave this-one have-been-blinded of-the understanding the
ὄμματα· ἐμοῦ δὲ μνήσθητι. Οὐ λέγω· Μνήσθητί μου τῶν
eyes me but remember not I-say remember me of-the
ἔργων· φοβοῦμαι γὰρ ταῦτα. Πᾶς ἄνθρωπος διάκειται
works I-fear for these every man is-disposed
πρὸς τὸν συνοδεύοντα· συνοδεύω σοι πρὸς τὸν θάνατον·
toward the fellow-traveler I-travel-with you toward the death
μνήσθητί μου τοῦ σοῦ συνοδοιπόρου. Ἀλλ' οὐ λέγω. Νῦν
remember me the your fellow-wayfarer but not I-say now
μνήσθητί μου, ἀλλ', ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.
remember me but when you-come in the kingdom your
31 Ποία σε ἐφωταγώγησε δύναμις, ὦ ληστά; τίς σε ἐδίδαξε
what you enlightened power O robber who you taught
προσκυνῆσαι τὸν καταφρονούμενον καὶ συνεσταυρωμένον;
to-worship the despised and crucified-with(-you)
ὦ φωτὸς ἀϊδίου, φωτοποιοῦντος τοὺς ἐσκοτισμένους! Διὸ
O light eternal making-light the darkened therefore
καὶ δικαίως ἤκουσε· Θάρσει· οὐχ ὅτι τὰ πράγματά
also justly he-heard take-courage not that the deeds
σου τοῦ θαρσεῖν ἄξια, ἀλλ' ὅτι βασιλεὺς πάρεστι
your of-the to-take-courage worthy but that king is-present
χαριζόμενος. Μακροχρόνιος μὲν ἡ αἴτησις, ὀξυτάτη δὲ ἡ
granting long indeed the request very-swift but the

χάρις· Ἀμὴν λέγω σοι, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ
grace amen I-say to-you today with me you-will-be in the
παραδείσῳ· ἐπειδὴ σήμερον τῆς φωνῆς μου ἤκουσας, καὶ
paradise since today of-the voice my you-heard and
οὐκ ἐσκλήρυνάς σου τὴν καρδίαν. Ὀξύτατα κατὰ τοῦ Ἀδὰμ
not hardened your the heart very-swiftly against — Adam
ἀπεφηνάμην, ὀξύτατά σοι χαρίζομαι. Ἐκείνῳ μὲν εἴρηται·
I-declared very-swiftly to-you I-grant to-that-one indeed it-was-said
Ἧ δ᾽ ἂν ἡμέρᾳ φάγητε, θανάτῳ ἀποθανεῖσθε· σὺ δὲ
on-which and — day you-eat by-death you-shall-die you but
σήμερον ὑπήκουσας τῇ πίστει, σήμερόν σοι ἡ σωτηρία.
today obeyed the faith today to-you the salvation
Ἐκεῖνος διὰ τοῦ ξύλου ἀπέπεσε, καὶ σὺ διὰ τοῦ ξύλου
that-one through the tree fell-away and you through the tree
εἰσάγῃ εἰς τὸν παράδεισον. Μὴ φοβηθῇς τὸν ὄφιν· οὐκ
are-brought-in into the paradise not fear the serpent not
ἐκβαλεῖ σε· πέπτωκε γὰρ ἐξ οὐρανῶν. Καὶ οὐ λέγω
he-will-cast-out you he-has-fallen for from heavens and not I-say
σοι, Σήμερον ἀπέρχῃ· ἀλλὰ, σήμερον μετ᾽ ἐμοῦ ἔσῃ.
to-you today you-depart but today with me you-will-be
Θάρσησον, οὐκ ἐκβληθήσῃ. Μὴ φοβηθῇς τὴν φλογίνην
take-courage not you-will-be-cast-out not fear the flaming
ῥομφαίαν· δυσωπεῖται τὸν Δεσπότην. Ὢ μεγάλης καὶ
sword it-is-abashed-before the Master O great and
ἀνεκδιηγήτου χάριτος! οὔπω Ἀβραὰμ ὁ πιστὸς εἰσῆλθε,
indescribable grace not-yet Abraham the faithful entered
καὶ ὁ ληστὴς εἰσέρχεται· οὔπω Μωσῆς καὶ οἱ προφῆται,
and the robber enters not-yet Moses and the prophets
καὶ ὁ ληστὴς παράνομος εἰσέρχεται. Ἐθαύμασε καὶ πρὸ
and the robber lawless enters marveled also before
σοῦ ὁ Παῦλος, εἰπών· Ὅπου ἐπλεόνασεν ἡ ἁμαρτία,
you — Paul having-said where abounded the sin

ὑπερεπερίσσευσεν ἡ χάρις. Οἱ βαστάσαντες τὸν
superabounded the grace the(-ones) having-borne the
καύσωνα, οὔπω, εἰσῆλθον· καὶ ὁ περὶ τὴν ἑνδεκάτην
heat not-yet entered and the(-one) about the eleventh
ὥραν, εἰσῆλθε. Μηδεὶς γογγυζέτω κατὰ τοῦ οἰκοδεσπότου,
hour entered let-no-one grumble against the master-of-the-house
ἐπεί φησιν· Ἑταῖρε, οὐκ ἀδικῶ σε. Οὐκ ἔχω ἐξουσίαν, ἐν
since he-says friend not I-wrong you not have-I authority among
τοῖς ἐμοῖς ποιῆσαι ὃ βούλομαι; Θέλει δικαιοπραγῆσαι
the mine to-do what I-wish wishes to-do-right
ὁ ληστὴς, ἀλλὰ προλαμβάνει ὁ θάνατος· οὐ τὸ ἔργον
the robber but forestalls the death not the work
περιμένω μόνον, ἀλλὰ καὶ τὴν πίστιν ἀπεδεξάμην. Ἦλθον
I-wait-for only but also the faith I-accepted I-came
ὁ ποιμαίνων ἐν τοῖς κρίνοις, ἦλθον ποιμᾶναι ἐν τοῖς
the(-one) shepherding among the lilies I-came to-shepherd in the
κήποις. Πρόβατον εὗρον ἀπολωλός· ἀλλ᾽ ἐπὶ τοὺς ὤμους
gardens a-sheep I-found lost but upon the shoulders
μου τοῦτο λαμβάνω. Πιστεύει γὰρ, ἐπειδὴ καὶ αὐτὸς
my it I-take he-believes for since also he
εἶπεν. Ἐπλανήθην ὡς πρόβατον ἀπολωλός. Μνήσθητί μου,
said I-went-astray as sheep lost remember me
Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.
Lord when you-come in the kingdom your

32 Προανεφώνησα ἐν Ἄσμασι περὶ τούτου τοῦ κήπου πρὸς τὴν
I-proclaimed-beforehand in Songs about this the garden to the
ἐμὴν νύμφην, καὶ ταῦτα εἶπον πρὸς αὐτήν· Εἰσῆλθον εἰς
my bride and these-things I-said to her I-came into
κῆπόν μου, ἀδελφή μου νύμφη, (ἦν δὲ, ὅπου ἐσταυρώθη,
garden my sister my bride (there-was and where he-was-crucified
κῆπος). Καὶ τί λαμβάνεις ἐκεῖθεν; Ἐτρύγησα σμύρναν
a-garden) and what do-you-take from-there I-gathered myrrh

μου, οἶνον ἐσμυρνισμένον πιὼν καὶ τὸ ὄξος· ἅτινα
my wine myrrhed having-drunk and the vinegar which
λαβὼν, εἶπε. Τετέλεσται. Πεπλήρωται γὰρ τὸ μυστήριον·
having-taken he-said it-is-finished is-fulfilled for the mystery
πεπλήρωται τὰ γεγραμμένα· ἐλύθησαν αἱ ἁμαρτίαι.
are-fulfilled the(-things) written were-loosed the sins
Χριστὸς γὰρ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων
Christ for having-come high-priest of-the coming
ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ
good-things through the greater and more-perfect tabernacle not
χειροποιήτου (τουτέστιν, οὐ ταύτης τῆς κτίσεως), οὐδὲ δι᾽
made-by-hands (that-is not of-this the creation) nor through
αἵματος τράγων καὶ μόσχων· διὰ δὲ τοῦ ἰδίου αἵματος
blood of-goats and calves through but the own blood
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.
he-entered once-for-all into the holies eternal redemption having-found
Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως
if for the blood of-bulls and goats and ash of-a-heifer
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς
sprinkling the(-ones) defiled sanctifies toward the of-the
σαρκὸς καθαρότητα· πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ;
flesh purity how-much rather the blood — of-Christ
καὶ πάλιν· Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον
and again having then brothers boldness for the entrance
τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν
of-the holies in the blood of-Jesus which he-inaugurated for-us
ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος,
way new and living through the veil
τουτέστι τῆς σαρκὸς αὐτοῦ. Καὶ ἐπειδὴ ἡ σὰρξ αὐτοῦ, τὸ
that-is of-the flesh his and since the flesh his the
καταπέτασμα, ἠτιμάσθη· διὰ τοῦτο, τὸ καταπέτασμα
veil was-dishonored because-of this the veil

τοῦ ναοῦ τὸ τυπικὸν διερρήξατο, καθὼς γέγραπται· Καὶ
of-the temple the typical was-rent as it-is-written and
ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ
behold the veil of-the temple was-torn into two from
ἄνωθεν ἕως κάτω· οὐδὲ γὰρ ὀλίγον αὐτοῦ περιελείφθη.
above to below not-even for a-little of-it was-left
Ἐπειδὴ γὰρ ὁ Δεσπότης εἶπεν, Ἰδοὺ ἀφίεται ὑμῖν ὁ
since for the Master said behold is-left to-you the
οἶκος ὑμῶν ἔρημος, ὁ οἶκος περιερρήξατο.
house your desolate the house was-torn-apart

33 Ὑπέμεινε δὲ ταῦτα ὁ Σωτὴρ, εἰρηνοποιήσας διὰ τοῦ
endured and these-things the Savior having-made-peace through the
αἵματος τοῦ σταυροῦ τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ
blood of-the cross the(-things) in heavens and the(-things) on
γῆς. Ἐχθροὶ γὰρ ἦμεν Θεοῦ δι' ἁμαρτίας, καὶ ὥρισεν ὁ
earth enemies for we-were of-God through sin and decreed —
Θεὸς τὸν ἁμαρτάνοντα ἀποθνήσκειν. Ἔδει οὖν ἓν ἐκ
God the(-one) sinning to-die it-was-needful then one of
τῶν δύο γενέσθαι· ἢ ἀληθεύοντα Θεὸν πάντας ἀνελεῖν, ἢ
the two to-happen either being-true God all to-slay or
φιλανθρωπευόμενον παραλῦσαι τὴν ἀπόφασιν. Ἀλλὰ βλέπε
showing-love-for-man to-annul the sentence but see
Θεοῦ σοφίαν· ἐτήρησεν καὶ τῇ ἀποφάσει τὴν ἀλήθειαν,
of-God wisdom he-kept both for-the sentence the truth
καὶ τῇ φιλανθρωπίᾳ τὴν ἐνέργειαν. Ἀνέλαβε Χριστὸς τὰς
and for-the love-for-man the operation took-up Christ the
ἁμαρτίας ἐν τῷ σώματι ἐπὶ τὸ ξύλον, ἵνα διὰ τοῦ θανάτου
sins in the body upon the tree that through the death
αὐτοῦ ταῖς ἁμαρτίαις ἡμεῖς ἀπογενόμενοι, τῇ δικαιοσύνῃ
his to-the sins we having-died to-the righteousness
ζήσωμεν. Οὐ μικρὸς ἦν ὁ ὑπεραποθνήσκων ἡμῶν·
may-live not small was the(-one) dying-on-behalf of-us

οὐκ ἦν πρόβατον αἰσθητόν· οὐκ ἦν ψιλὸς ἄνθρωπος·
not was sheep perceptible not he-was mere man
οὐκ ἦν ἄγγελος μόνον, ἀλλὰ Θεὸς ἐνανθρωπήσας. Οὐ
not he-was angel only but God become-man not
τοσαύτη ἦν τῶν ἁμαρτωλῶν ἡ ἀνομία, ὅση τοῦ
so-great was of-the sinners the lawlessness as-great-as of-the(-one)
ὑπεραποθνήσκοντος ἡ δικαιοσύνη· οὐ τοσοῦτον ἡμάρτομεν,
dying-on-behalf the righteousness not so-much did-we-sin
ὅσον ἐδικαιοπράγησεν ὁ τὴν ψυχὴν ὑπὲρ ἡμῶν
as-much-as did-right the(-one) the soul on-behalf-of us
τεθεικώς, ὁ τεθεικὼς ὅτε ἤθελε, καὶ πάλιν λαβὼν
having-laid-down the(-one) having-laid-down when he-wished and again having-taken
ὅτε ἤθελε. Καὶ θέλεις γνῶναι, ὅτι οὐ βιοσφαγῶς
when he-wished and do-you-wish to-know that not by-violent-slaughter
ἀπέθετο τὴν ζωὴν, οὐδὲ ἀκουσίως παρέδωκε τὸ πνεῦμα;
he-laid-down the life nor unwillingly gave-over the spirit
Προσεφώνει τῷ Πατρὶ, λέγων· Πάτερ, εἰς χεῖράς σου
he-called to-the Father saying Father into hands your
παρατίθεμαι τὸ πνεῦμά μου· παρατίθεμαι, ἵνα πάλιν αὐτὸ
I-commit the spirit my I-commit that again it
λάβω. Καὶ ταῦτα εἰπὼν, ἀφῆκε τὸ πνεῦμα· ἀλλ᾽ οὐκ ἐπὶ
I-may-take and these-things having-said he-gave-up the spirit but not for
πολλῷ τῷ χρόνῳ, ταχέως γὰρ ἐκ νεκρῶν ἀνέστη πάλιν.
long the time quickly for from the-dead he-rose again
Ἐξέλιπεν ὁ ἥλιος, διὰ τὸν τῆς δικαιοσύνης ἥλιον· 34
failed the sun because-of the of-the righteousness sun
πέτραι ἐσχίσθησαν, διὰ τὴν νοητὴν πέτραν· μνήματα
rocks were-split because-of the spiritual rock tombs
ἠνεῴχθη καὶ νεκροὶ ἀνέστησαν, διὰ τὸν ἐν νεκροῖς
were-opened and dead rose because-of the among the-dead
ἐλεύθερον· ἐξαπέστειλε δεσμίους αὐτοῦ ἐκ λάκκου οὐκ
free he-sent-forth prisoners his from pit not

ἔχοντος ὕδωρ. Μὴ τοίνυν ἐπαισχύνου τὸν ἐσταυρωμένον,
having water not therefore be-ashamed-of the crucified
ἀλλὰ παῤῥησιάζου λέγων καὶ αὐτός· Οὗτος τὰς ἁμαρτίας
but speak-boldly saying also yourself this(-one) the sins
ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ τῷ μώλωπι
our bears and for us is-pained and by-the bruise
αὐτοῦ ἡμεῖς ἰάθημεν· μὴ ἀχαριστήσωμεν τῷ εὐεργέτῃ·
his we were-healed not let-us-be-ungrateful to-the benefactor
καὶ πάλιν· Ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς
and again from the iniquities of-the people my he-was-led to
θάνατον· καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ,
death and I-will-give the wicked for the burial his
καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ. Διὰ τοῦτο
and the rich for the death his because-of this
σαφῶς λέγει ὁ Παῦλος· Ὅτι Χριστὸς ἀπέθανεν ὑπὲρ
clearly says — Paul that Christ died for
ἁμαρτιῶν ἡμῶν κατὰ τὰς Γραφὰς, καὶ ὅτι ἐτάφη, καὶ
sins our according-to the Scriptures and that he-was-buried and
ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς Γραφάς.
that he-has-been-raised on-the day the third according-to the Scriptures
35 Ζητοῦμεν δὲ γνῶναι σαφῶς, ποῦ τέθαπται. Χειροποίητος
we-seek and to-know clearly where he-has-been-buried made-by-hands
ἆρα ὁ τάφος; ἄρα κατὰ τοὺς τῶν βασιλέων τάφους
— the tomb — like the of-the kings tombs
ὑπερανέχει τῆς γῆς; ἐκ λίθων γεγένηται τὸ μνῆμα
does-it-rise-above the earth from stones has-been-made the monument
συγκειμένων; καὶ τούτῳ δὲ τί ἐπιτίθεται; Εἴπατε ἡμῖν,
put-together and on-this too what is-placed tell us
ὦ προφῆται, καὶ τοῦ τάφου τὴν ἀκρίβειαν, ποῦ τίθεται,
O prophets also of-the tomb the exactness where it-is-placed
καὶ ποῦ αὐτὸν ζητήσομεν. Οἱ δέ φασιν· Ἐμβλέψατε εἰς
and where him we-shall-seek they and say look into

τὴν στερεὰν πέτραν, ἣν ἐλατομήσατε· ἐμβλέψατε καὶ
the solid rock which you-hewed look and
ἴδετε. Ἔχεις ἐν Εὐαγγελίοις· Ἐν μνήματι λαξευτῷ, ὃ
see you-have in Gospels in tomb hewn which
ἦν λελατομημένον ἐκ πέτρας. Καὶ τί γίνεται; ποταπὴ
was hewn from rock and what happens what-sort
τοῦ μνήματος ἡ θύρα; πάλιν, προφήτης ἄλλος λέγει·
of-the tomb the door again prophet another says
Ἐθανάτωσαν ἐν λάκκῳ ζωήν μου, καὶ ἔθηκαν λίθον ἐπ᾽ ἐμοί.
they-put-to-death in pit life my and placed stone upon me
Ὁ λίθος ὁ ἀκρογωνιαῖος, ὁ ἐκλεκτὸς, ὁ ἔντιμος, ἐνδοτέρω
the stone the corner(-stone) the chosen the precious within
λίθου κεῖμαι πρὸς ὀλίγον χρόνον· λίθος προσκόμματος
stone I-lie for little time stone of-stumbling
Ἰουδαίοις, καὶ σωτήριος τοῖς πιστεύουσιν. Ἐνεφυτεύθη
to-Jews and saving to-the(-ones) believing was-planted
τοίνυν τὸ ξύλον τῆς ζωῆς ἐν τῇ γῇ, ἵνα ἀπολαύσῃ τῆς
therefore the tree of-the life in the earth that may-enjoy the
εὐλογίας ἡ καταραθεῖσα γῆ, καὶ ἵνα λυθῶσιν οἱ νεκροί.
blessing the cursed earth and that may-be-loosed the dead
Μὴ τοίνυν ἐπαισχυνθῶμεν ὁμολογῆσαι τὸν ἐσταυρωμένον. 36
not therefore let-us-be-ashamed to-confess the crucified
Ἐπὶ μετώπου μετὰ παῤῥησίας δακτύλοις ἡ σφραγὶς, καὶ ἐπὶ
on forehead with boldness with-fingers the seal and on
πάντων, ὁ σταυρὸς γινέσθω· ἐπὶ ἄρτων βιβρωσκομένων,
all-things the cross let-be-made on loaves being-eaten
καὶ ἐπὶ ποτηρίων πινομένων· ἐν εἰσόδοις, ἐν ἐξόδοις· πρὸ
and on cups being-drunk in comings-in in goings-out before
τοῦ ὕπνου· κοιταζομένοις, καὶ διανισταμένοις· ὁδεύουσι,
the sleep for-ones-lying-down and rising-up traveling
καὶ ἠρεμοῦσι. Μέγα τὸ φυλακτήριον· δωρεὰν, διὰ τοὺς
and resting great the safeguard free because-of the

πένητας· χωρὶς καμάτου, διὰ τοὺς ἀσθενεῖς· ἐπειδὴ καὶ
poor without toil because-of the weak since also
παρὰ Θεοῦ ἡ χάρις· σημεῖον πιστῶν καὶ φόβος δαιμόνων·
from God the grace sign of-faithful and fear of-demons
ἐθριάμβευσε γὰρ αὐτοὺς ἐν αὐτῷ, δειγματίσας ἐν παῤῥησίᾳ.
he-triumphed for over-them in it having-made-a-show in boldness
Ὅταν γὰρ ἴδωσι τὸν σταυρὸν, ὑπομιμνήσκονται τοῦ
when for they-see the cross they-are-reminded of-the
ἐσταυρωμένου· φοβοῦνται τὸν συντρίψαντα τὰς κεφαλὰς
crucified they-fear the(-one) having-crushed the heads
τοῦ δράκοντος. Μὴ διὰ τὸ δωρημαῖον καταφρόνει τῆς
of-the dragon not because-of the being-a-gift despise the
σφραγῖδος· ἀλλὰ διὰ τοῦτο μᾶλλον τίμησον τὸν εὐεργέτην.
seal but because-of this rather honor the benefactor

37 Καὶ ἐὰν εἰς συζήτησίν ποτε ἐμπέσῃς, καὶ μὴ τοὺς
and if into dispute ever you-fall and not the
λόγους τῆς ἀποδείξεως ἔχῃς. ἡ πίστις ἑδραία μενέτω
words of-the demonstration have the faith firm let-remain
παρὰ σοί. Μᾶλλον δὲ, πολυμαθὴς γενόμενος Ἰουδαίους
with you rather and much-learned having-become Jews
ἐπιστόμιζε ἐκ τῶν προφητῶν, καὶ Ἕλληνας ἐκ τῶν
muzzle from the prophets and Greeks from the(-things)
παρ᾽ αὐτοῖς μυθολογουμένων. Αὐτοὶ κεκεραυνωμένους
among them told-in-myths they thunderstruck(-men)
προσκυνοῦσι· κεραυνὸς δὲ ἐξ οὐρανῶν ἐρχόμενος, οὐκ
worship thunderbolt and from heavens coming not
ἀκρίτως ἔρχεται. Εἰ ἐκεῖνοι τοὺς κεραυνωθέντας θεομισεῖς
without-judgment comes if those the thunderstruck God-hated
προσκυνοῦντες οὐκ αἰσχύνονται· σὺ τὸν θεοφιλῆ καὶ Υἱὸν
worshiping not are-ashamed you the God-beloved and Son
Θεοῦ, τὸν ἐσταυρωμένον ὑπὲρ σοῦ, προσκυνεῖν αἰσχύνῃ;
of-God the(-one) crucified for you to-worship are-ashamed

Αἰδοῦμαι λέγειν τὰ περὶ τῶν λεγομένων θεῶν αὐτῶν,
I-am-ashamed to-say the(-things) about the so-called gods their
καὶ καταλιμπάνω διὰ τὴν ὥραν· οἱ δὲ εἰδότες,
and I-leave(-it) because-of the hour the(-ones) and knowing
λεγέτωσαν. Ἐπιστομιζέσθωσαν δὲ καὶ αἱρετικοὶ πάντες. Ἐάν
let-them-say let-be-muzzled and also heretics all if
τις εἴπῃ ὅτι δόκησις ὁ σταυρὸς, ἀποστράφηθι· μίσησον
anyone says that seeming the cross turn-away hate
τοὺς λέγοντας, ὅτι κατὰ φαντασίαν ἐσταυρώθη. Εἰ γὰρ
the(-ones) saying that in appearance he-was-crucified if for
κατὰ φαντασίαν ἐσταυρώθη, ἐκ σταυροῦ δὲ ἡ σωτηρία· καὶ
in appearance he-was-crucified from cross and the salvation also
ἡ σωτηρία, φαντασία. Εἰ φαντασία ὁ σταυρὸς, φαντασία
the salvation appearance if appearance the cross appearance
καὶ ἡ ἀνάστασις. Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ἔτι ἐσμὲν
also the resurrection if but Christ not has-been-raised still we-are
ἐν ταῖς ἁμαρτίαις ἡμῶν. Εἰ φαντασία ὁ σταυρὸς, φαντασία
in the sins our if appearance the cross appearance
καὶ ἡ ἀνάληψις· καὶ εἰ φαντασία ἡ ἀνάληψις, φαντασία
also the ascension and if appearance the ascension appearance
ἄρα καὶ ἡ δευτέρα κάθοδος, καὶ πάντα λοιπὸν ἀνυπόστατα.
then also the second descent and all-things henceforth unsubstantial
Λάμβανε οὖν πρῶτον ἀῤῥαγὲς θεμέλιον τὸν σταυρὸν 38
take then first unbreakable foundation the cross
καὶ ἐποικοδόμει τὰ λοιπὰ τῆς πίστεως. Μὴ ἀρνήσῃ τὸν
and build-on the rest of-the faith not deny the
ἐσταυρωμένον· ἐὰν γὰρ ἀρνήσῃ, πολλοὺς ἔχεις τοὺς
crucified if for you-deny many you-have the(-ones)
ἐλέγχοντας. Ἰούδας ἐλέγξει σε πρῶτος, ὁ προδότης·
refuting Judas will-refute you first the betrayer
ὁ γὰρ προδοὺς οἶδεν, ὅτι ὑπὸ ἀρχιερέων καὶ
the(-one) for having-betrayed knows that by chief-priests and

πρεσβυτέρων κατεκρίθη πρὸς θάνατον. Μαρτυρεῖ τὰ
elders he-was-condemned to death testifies the
τριάκοντα ἀργύρια· μαρτυρεῖ τὸ Γεθσημανῆ, ἔνθα ἡ
thirty pieces-of-silver testifies — Gethsemane where the
προδοσία γέγονεν. Οὔπω λέγω τὸ ὄρος τῶν Ἐλαιῶν, ἐν
betrayal happened not-yet do-I-speak-of the mount of-the Olives on
ᾧ προσηύχοντο παρόντες ἐν νυκτί. Μαρτυρεῖ ἡ ἐν νυκτὶ
which they-were-praying being-present at night testifies the at night
σελήνη· μαρτυρεῖ ἡ ἡμέρα, καὶ ὁ ἥλιος ἐκλείπων· οὐ
moon testifies the day and the sun failing not
γὰρ ἔφερεν ὁρᾷν τὸ παράνομον τῶν ἐπιβουλευόντων.
for it-bore to-see the lawlessness of-the(-ones) plotting
Ἐλέγξει σε τὸ πῦρ, ᾧ παρεστὼς ἐθερμαίνετο ὁ
will-refute you the fire at-which standing-by was-warming-himself —
Πέτρος· ἐὰν ἀρνήσῃ τὸν σταυρὸν, μενεῖ σε τὸ πῦρ
Peter if you-deny the cross will-await you the fire
τὸ αἰώνιον, σκληρὰ λέγω, ἵνα μὴ σκληρῶν πειρασθῇς.
the eternal hard-things I-say that not hard-things you-may-experience
Μνημόνευε τῶν ἐν Γεθσημανῆ μαχαιρῶν ἐλθουσῶν ἐπ'
remember the in Gethsemane swords having-come against
αὐτὸν, ἵνα μὴ ῥομφαίας πειρασθῇς αἰωνίου. Ἐλέγξει σε
him that not sword you-may-experience eternal will-refute you
ἡ οἰκία Καϊάφα, διὰ τῆς νῦν ἐρημίας δεικνύουσα τοῦ
the house of-Caiaphas through the present desolation showing of-the(-one)
κριθέντος ἐκεῖ τότε τὴν δύναμιν, Ἀντικαταστήσεταί σοι ἐν
judged there then the power will-stand-against you in
ἡμέρᾳ κρίσεως καὶ αὐτὸς Καϊάφας· ἀντικαταστήσεται σοι
day of-judgment also himself Caiaphas will-stand-against you
καὶ ὁ ὑπηρέτης, ὁ ῥάπισμα δοὺς τῷ Ἰησοῦ. καὶ
also the servant the(-one) slap having-given — to-Jesus and
οἱ δήσαντες, καὶ οἱ ἀπαγαγόντες. Ἀντικαταστήσεταί
the(-ones) having-bound and the(-ones) having-led-away will-stand-against

σοι καὶ Ἡρώδης καὶ Πιλᾶτος, μονονουχὶ λέγοντες· Τί
you also Herod and Pilate all-but saying why
ἀρνῇ τὸν ἐφ᾽ ἡμῶν ὑπὸ Ἰουδαίων συκοφαντηθέντα,
do-you-deny the(-one) before us by Jews slandered
ὃν ἤδειμεν ἡμεῖς μηδὲν ἁμαρτήσαντα; ἐγὼ γὰρ Πιλᾶτος
whom knew we in-nothing having-sinned I for Pilate
ἀπενιψάμην τότε τὰς χεῖρας. Ἀντικαταστήσονταί σοι οἱ
washed-off then the hands will-stand-against you the
ψευδομάρτυρες· καὶ οἱ στρατιῶται, οἱ τὸ πορφυροῦν
false-witnesses and the soldiers the(-ones) the purple
ἱμάτιον περιβαλόντες, καὶ τὸν ἀκάνθινον στέφανον
garment having-put-round and the of-thorns crown
ἐπιθέντες, καὶ ἐν τῷ Γολγοθᾷ σταυρώσαντες, καὶ περὶ
having-put-on and in — Golgotha having-crucified and about
τοῦ χιτῶνος λαχόντες. Ἐλέγξει σε Σίμων ὁ Κυρηναῖος,
the tunic having-cast-lots will-refute you Simon the Cyrenian
ὁ τὸν σταυρὸν φέρων ὀπίσω τοῦ Ἰησοῦ.
the(-one) the cross carrying behind — Jesus
Ἐλέγξει σε ἀπὸ μὲν ἄστρων, ὁ ἐκλείπων ἥλιος· ἀπὸ δὲ 39
will-refute you from indeed stars the failing sun from and
τῶν ἐπὶ γῆς, ὁ ἐσμυρνισμένος οἶνος· ἀπὸ καλάμων,
the(-things) on earth the myrrhed wine from reeds
ὁ κάλαμος· ἀπὸ βοτανῶν, τὸ ὕσσωπον· ἀπὸ τῶν
the reed from herbs the hyssop from the(-things)
θαλασσίων ὁ σπόγγος· ἀπὸ δένδρων, τοῦ σταυροῦ τὸ ξύλον.
of-the-sea the sponge from trees of-the cross the wood
Οἱ στρατιῶται, καθὼς εἴρηται, οἱ καθηλώσαντες, καὶ
the soldiers as has-been-said the(-ones) having-nailed and
λαχόντες περὶ τῶν ἱματίων· ὁ στρατιώτης, ὁ τῇ
having-cast-lots about the garments the soldier the(-one) with-the
λόγχῃ τὴν πλευρὰν αὐτοῦ ἀνοίξας· αἱ γυναῖκες, αἱ
spear the side his having-opened the women the(-ones)

τότε παροῦσαι· τὸ καταπέτασμα τοῦ ναοῦ τότε διαῤῥαγέν·
then present the veil of-the temple then rent
τὸ Πιλάτου πραιτώριον, τὸ τῇ δυνάμει τοῦ τότε
the of-Pilate praetorium the(-one) by-the power of-the(-one) then
σταυρωθέντος νῦν ἠρημωμένον· ὁ Γολγοθᾶς οὗτος ὁ ἅγιος,
crucified now made-desolate — Golgotha this the holy
ὁ ὑπεραναστὰς, καὶ μέχρι σήμερον φαινόμενος, καὶ
the(-one) rising-high and until today appearing and
δεικνύων μέχρι νῦν, ὅπως διὰ Χριστὸν αἱ πέτραι τότε
showing until now how because-of Christ the rocks then
ἐῤῥάγησαν· τὸ μνῆμα τὸ πλησίον, ὅπου ἐτέθη· καὶ ὁ
were-rent the tomb the(-one) near where he-was-laid and the
ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ
placed-on at-the door stone the(-one) until today beside the
μνημείῳ κείμενος· ἄγγελοι, οἱ τότε παρόντες· γυναῖκες
tomb lying angels the(-ones) then present women
αἱ προσκυνήσασαι μετὰ τὴν ἀνάστασιν· Πέτρος καὶ
the(-ones) having-worshiped after the resurrection Peter and
Ἰωάννης, οἱ ἐπὶ τὸ μνῆμα δραμόντες· καὶ Θωμᾶς, ὁ
John the(-ones) to the tomb having-run and Thomas the(-one)
βαλὼν τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, καὶ τοὺς δακτύλους
having-put the hand into the side his and the fingers
εἰς τοὺς τύπους τῶν ἥλων. Ὑπὲρ γὰρ ἡμῶν κἀκεῖνος
into the marks of-the nails on-behalf-of for us that-one-too
ἀκριβῶς ἐψηλάφησεν· καὶ ὅπερ σὺ ἔμελλες, ὁ τότε μὴ
exactly touched and what you were-going the(-one) then not
παρὼν ζητεῖν, τοῦτο ἐκεῖνος παρὼν κατ᾽ οἰκονομίαν ἐζήτησεν.
present to-seek this that-one present by dispensation sought
40 Ἔχεις δώδεκα ἀποστόλους τοῦ σταυροῦ μάρτυρας· καὶ
you-have twelve apostles of-the cross witnesses and
τὴν οἰκουμένην, καὶ τὸν κόσμον τῶν εἰς τὸν ἐσταυρωμένον
the world and the world of-the into the crucified

πιστευόντων ἀνθρώπων. Αὐτὸ τοῦτο, σὲ νῦν παρεῖναι,
believing men itself this you now to-be-present
πειθέτω σε τοῦ σταυρωθέντος τὴν δύναμιν. Τίς γάρ σε
let-it-persuade you of-the crucified(-one) the power who for you
νῦν συνήγαγε; ποῖοι στρατιῶται; ποίοις δεσμοῖς
now gathered what-kind-of soldiers by-what-kind-of bonds
ἠναγκάσθης; ποία καταδίκη σε νῦν κατέπειξεν; Ἀλλὰ τὸ
were-you-compelled what-kind-of sentence you now urged but the
τρόπαιον Ἰησοῦ τὸ σωτήριον, ὁ σταυρὸς, πάντας συνήγαγε.
trophy of-Jesus the saving the cross all gathered
Τοῦτο Πέρσας ἐδουλαγώγησε, καὶ Σκύθας ἡμέρωσε· τοῦτο
this Persians enslaved and Scythians tamed this
τοῖς Αἰγυπτίοις, ἀντὶ αἰλούρων καὶ κυνῶν καὶ τῆς
to-the Egyptians instead-of cats and dogs and the
πολυσχιδοῦς πλάνης, τὴν θεογνωσίαν ἐχαρίσατο· τοῦτο μέχρι
manifold error the knowledge-of-God granted this until
σήμερον θεραπεύει νόσους· τοῦτο μέχρι σήμερον δαίμονας
today heals diseases this until today demons
ἀπελαύνει, φαρμάκων τε καὶ ἐπαοιδῶν ἀνατρέπει γοητείας.
drives-away of-drugs both and of-enchantments overturns sorceries
Τοῦτο μετὰ τοῦ Ἰησοῦ φαίνεσθαι μέλλει πάλιν ἐξ οὐρανοῦ. 41
this with — Jesus to-appear is-about again from heaven
Προηγήσεται γὰρ τοῦ βασιλέως τὸ τρόπαιον· ἵνα ἰδόντες
will-go-before for the king the trophy that having-seen
ὃν ἐξεκέντησαν, καὶ ἐκ τοῦ σταυροῦ γνόντες τὸν
whom they-pierced and from the cross having-recognized the(-one)
ἠτιμασμένον, οἱ μὲν μετανοήσαντες Ἰουδαῖοι κόψωνται
dishonored the indeed having-repented Jews may-mourn
(ἀλλ' ἐκεῖνοι μὲν κόψονται φυλαὶ κατὰ φυλάς· τότε γὰρ
(but those indeed will-mourn tribes by tribes then for
μετανοήσουσιν, ὅτε οὐκ ἔστιν αὐτοῖς μετανοίας καιρὸς), ἡμεῖς
they-will-repent when not is for-them of-repentance time) we

δὲ καυχησώμεθα, ἐναβρυνόμενοι τῷ σταυρῷ. προσκυνοῦντες
but may-glory exulting in-the cross worshiping
τὸν ἀποσταλέντα Κύριον, καὶ ὑπὲρ ἡμῶν σταυρωθέντα,
the sent Lord and on-behalf-of us crucified
προσκυνοῦντες καὶ τὸν ἀποστείλαντα Πατέρα Θεὸν, σὺν ἁγίῳ
worshiping also the having-sent Father God with holy
Πνεύματι ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
Spirit to-whom the glory to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΔ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XIV · ON THE RESURRECTION AND THE ASCENSION

Jerusalem is bidden to rejoice, for the one outraged here has risen. The Scriptures foretold the season and the place: spring, a garden, a hewn rock by the outer wall, a shrine named Martyrion. They foretold the women seeking him by night and the guards bribed to say the body was stolen. Jonah's three days in the sea monster make the third-day rising credible; a corpse rose at dead Elisha's touch, but Christ himself rose and freed the righteous from Hades. Witnesses abound: Peter, the twelve, the five hundred, James, Paul, the stone, and the Mount of Olives. The ascension was expounded at yesterday's Sunday assembly; the Son has sat at the Father's right hand before all ages.

Ἐν Ἰεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Καὶ ἀναστάντα
in Jerusalem extemporized on the and having-risen
ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθόντα εἰς τοὺς
from the-dead on-the third day and having-ascended into the
οὐρανοὺς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ Πατρός· καὶ
heavens and having-sat at right-hand of-the Father and
ἀνάγνωσις ἐκ τῆς πρὸς Κορινθίους πρώτης· Γνωρίζω
reading from the(-letter) to Corinthians first I-make-known
δὲ ὑμῖν, ἀδελφοὶ, τὸ Εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
and to-you brothers the Gospel which I-preached to-you

καὶ τὰ ἑξῆς. Ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ
and the next that he-has-been-raised on-the third day according-to
τὰς Γραφὰς, καὶ τὰ ἑξῆς.
the Scriptures and the next
Εὐφράνθητι, Ἱερουσαλὴμ, καὶ πανηγυρίσατε, πάντες οἱ 1
be-glad Jerusalem and keep-festival all the(-ones)
ἀγαπῶντες Ἰησοῦν· ἐγήγερται γάρ. Χαίρετε, πάντες
loving Jesus he-has-been-raised for rejoice all
ὅσοι πρότερον ἐπενθήσατε, τὰς Ἰουδαίων τόλμας τε καὶ
as-many-as before you-mourned the of-Jews outrages both and
παρανομίας ἀκούσαντες· ὁ γὰρ ὑβρισθεὶς ὑπ᾽ αὐτῶν
lawlessnesses having-heard the(-one) for outraged by them
ἐνταῦθα, πάλιν ἠγέρθη. Καὶ ὥσπερ ἡ κατὰ τὸν σταυρὸν
here again was-raised and just-as the about the cross
ἀκρόασις, λυπηρά τις ἦν· οὕτως ὁ περὶ τῆς ἀναστάσεως
hearing grievous somewhat was so the about the resurrection
εὐαγγελισμὸς εὐφραινέτω τοὺς παρόντας. Τὸ πένθος εἰς
good-news let-it-gladden the(-ones) present the mourning into
εὐφροσύνην στραφήτω, καὶ ὁ κοπετὸς εἰς χαράν· καὶ
gladness let-be-turned and the lamentation into joy and
πλησθήτω χαρᾶς καὶ εὐφροσύνης τὸ στόμα ἡμῶν, διὰ
let-be-filled with-joy and gladness the mouth our because-of
τὸν μετὰ τὴν ἀνάστασιν εἰπόντα· Χαίρετε. Οἶδα γὰρ τῶν
the(-one) after the resurrection having-said rejoice I-know for of-the
φιλοχρίστων ἐν ταῖς παρελθούσαις ἡμέραις τὴν λύπην· ἐπειδὴ
Christ-lovers in the past days the grief since
τῶν λεγομένων καταληξάντων μὲν εἰς τὸν θάνατον καὶ
the(-things) being-said having-ended indeed in the death and
τὴν ταφὴν, τὴν δὲ ἀνάστασιν μὴ εὐαγγελισαμένων, ἐκκρεμὴς
the burial the but resurrection not having-announced in-suspense
ἦν ἡ διάνοια πρὸς τὸ ἀκοῦσαι τὸ ποθούμενον.
was the understanding toward the to-hear the(-thing) longed-for

Ἐγήγερται τοίνυν ὁ νεκρὸς, ὁ ἐν νεκροῖς ἐλεύθερος
has-been-raised therefore the dead(-man) the(-one) among the-dead free
καὶ νεκρῶν ἐλευθερωτής· ὁ κατὰ ἀτιμίαν δι᾽ ὑπομονῆς
and of-the-dead liberator the(-one) in dishonor through endurance
τὸν στέφανον τῶν ἀκανθῶν περιδεδεμένος, οὗτος
the crown of-the thorns having-been-bound-round-with this(-one)
ἀναστὰς, τὸ διάδημα τῆς κατὰ τοῦ θανάτου νίκης διεδήσατο.
having-risen the diadem of-the over the death victory bound-on
2 Ἀλλ᾽ ὥσπερ τὰς περὶ τοῦ σταυροῦ αὐτοῦ μαρτυρίας
but just-as the about the cross his testimonies
παρεθέμεθα, οὕτω φέρε καὶ νῦν τὰς περὶ τῆς ἀναστάσεως
we-set-forth so come also now the about the resurrection
ἀποδείξεις πιστοποιησώμεθα· ἐπειδὴ ὁ παρὼν Ἀπόστολός
proofs let-us-make-sure since the present Apostle
φησιν· Ἐτάφη, καὶ ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ
says he-was-buried and he-has-been-raised on-the third day according-to
τὰς Γραφάς. Ἀποστόλου τοίνυν εἰς τὰς μαρτυρίας τῶν
the Scriptures the-Apostle therefore to the testimonies of-the
Γραφῶν ἡμᾶς ἀναπέμψαντος, καλόν ἐστιν ἡμᾶς ἐπιγνῶναι
Scriptures us having-referred good it-is us to-learn-fully
τῆς ἡμετέρας σωτηρίας τὴν ἐλπίδα καὶ μαθεῖν πρῶτον, εἰ
of-the our salvation the hope and to-learn first whether
αἱ θεῖαι Γραφαὶ λέγουσιν ἡμῖν τὸν καιρὸν τῆς ἀναστάσεως
the divine Scriptures tell us the time of-the resurrection
αὐτοῦ· πότερον ἐν θέρει, ἢ ἐν φθινοπώρῳ γίνεται, ἢ μετὰ
his whether in summer or in autumn it-happens or after
χειμῶνα. καὶ ἐκ ποίων τόπων ὁ Σωτὴρ ἐγήγερται,
winter and from what-kind-of places the Savior has-been-raised
καὶ τί τὸ ὄνομα τοῦ τόπου τῆς ἀναστάσεως; ἐν τοῖς
and what the name of-the place of-the resurrection in the
θαυμασίοις προφήταις ἀνηγόρευται, καὶ εἰ γυναῖκες αἱ
wonderful prophets has-been-proclaimed and whether women the(-ones)

ζητοῦσαι αὐτὸν καὶ μὴ εὑροῦσαι, πάλιν εὑροῦσαι χαίρουσιν·
seeking him and not having-found again having-found rejoice
ἵνα τῶν Εὐαγγελίων ἀναγινωσκομένων, μὴ μῦθοι, μηδὲ
that the Gospels being-read not myths nor
ῥαψῳδίαι νομίζοιντο τῶν ἁγίων Εὐαγγελίων αἱ διηγήσεις.
rhapsodies may-be-thought of-the holy Gospels the narratives
Ὅτι μὲν οὖν ἐτάφη ὁ Σωτὴρ, ἀκηκόατε σαφῶς ἐν τῇ 3
that indeed then was-buried the Savior you-have-heard clearly in the
προτέρᾳ διαλέξει, τοῦ Ἡσαΐου λέγοντος. Ἔσται ἐν εἰρήνῃ
former discourse — Isaiah saying will-be in peace
ἡ ταφὴ αὐτοῦ· εἰρηνοποίησε γὰρ ἐν τῇ ταφῇ αὐτοῦ
the burial his he-made-peace for in the burial his
οὐρανὸν καὶ τὴν γῆν, τοὺς ἁμαρτωλοὺς προσάγων τῷ
heaven and the earth the sinners bringing —
Θεῷ· καὶ, ὅτι Ἀπὸ προσώπου ἀδικίας ἦρται ὁ
to-God and that from face of-unrighteousness has-been-taken the
δίκαιος· καὶ, Ἔσται ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ· καὶ, Δώσω
just and will-be in peace the burial his and I-will-give
τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ· καὶ ἡ προφητεία
the wicked for the burial his and the prophecy
τοῦ Ἰακὼβ λέγουσα ἐν ταῖς Γραφαῖς· Ἀναπεσὼν ἐκοιμήθη
— of-Jacob saying in the Scriptures having-lain-down he-slept
ὡς λέων, καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν; Καὶ τὸ
as lion and as whelp who will-raise him and the(-saying)
ἐν Ἀριθμοῖς παραπλήσιον· Κατακλιθεὶς ἀνεπαύσατο ὡς
in Numbers like having-reclined he-rested as
λέων, καὶ ὡς σκύμνος. Καὶ τοῦ ψαλμοῦ λέγοντος ἠκούσατε
lion and as whelp and the psalm saying you-heard
πολλάκις· Καὶ εἰς χοῦν θανάτου κατήγαγές με. Καὶ τὸν
often and into dust of-death you-brought-down me and the
τόπον δὲ ἐπεσημειωσάμεθα, ἐν τῷ λέγειν· Ἐμβλέψατε εἰς
place too we-noted in the to-say look into

τὴν πέτραν, ἣν ἐλατομήσατε. Λοιπὸν δὲ περὶ αὐτῆς τῆς
the rock which you-hewed henceforth and about itself the
ἀναστάσεως αὐτοῦ, παρακολουθείτωσαν ἡμῖν αἱ μαρτυρίαι.
resurrection his let-follow us the testimonies
4 Λέγει τοίνυν πρῶτον ἐν τῷ ἑνδεκάτῳ ψαλμῷ· Ἕνεκεν
says therefore first in the eleventh psalm because-of
τῆς ταλαιπωρίας τῶν πτωχῶν καὶ τοῦ στεναγμοῦ τῶν
the misery of-the poor and the groaning of-the
πενήτων, νῦν ἀναστήσομαι, λέγει Κύριος. Ἀλλ' ἔτι τοῦτο
needy now I-will-arise says Lord but still this
παρά τισιν ἀμφίβολον τυγχάνει· πολλάκις γὰρ καὶ εἰς
with some doubtful is often for also to
ὀργὴν ἐγείρεται, πρὸς τὸ λαβεῖν ἐκδίκησιν παρὰ τῶν
wrath he-arises to the to-take vengeance from the
ἐχθρῶν. Ἐλθὲ τοίνυν ἐπὶ τὸν πεντεκαιδέκατον ψαλμὸν
enemies come therefore to the fifteenth psalm
λέγοντα σαφῶς· Φύλαξόν με, Κύριε, ὅτι ἐπὶ σοὶ ἤλπισα·
saying clearly guard me Lord because in you I-hoped
καὶ μετὰ ταῦτα· Οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν
and after these-things not — I-will-gather the assemblies their
ἐξ αἱμάτων, οὐδ' οὐ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν
from bloods nor not — I-will-remember the names their
διὰ χειλέων μου, ἐπειδὴ ἐμὲ παραιτησάμενοι, βασιλέα
through lips my since me having-refused king
ἑαυτῶν ἐπέγραψαν τὸν Καίσαρα· καὶ τὰ ἑξῆς· Προωρώμην
their-own they-inscribed — Caesar and the next I-foresaw
τὸν Κύριον ἐνώπιόν μου διαπαντὸς, ὅτι ἐκ δεξιῶν μού
the Lord before me always because at right-hand my
ἐστιν ἵνα μὴ σαλευθῶ· καὶ μετ' ὀλίγον· Ἔτι δὲ καὶ ἕως
he-is that not I-may-be-shaken and after a-little still and also until
νυκτὸς ἐπαίδευσάν με οἱ νεφροί μου· καὶ μετὰ ταῦτα
night instructed me the kidneys my and after these-things

σαφέστατα λέγει· Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου
most-clearly he-says that not you-will-abandon the soul my
εἰς ᾅδην, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν.
into Hades nor will-you-give the Holy(-One) your to-see corruption
Οὐκ εἶπεν· Οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν θάνατον,
not he-said nor will-you-give the Holy(-One) your to-see death
ἐπεὶ οὐκ ἀπέθνησκεν· ἀλλὰ, τὴν μὲν διαφθορὰν, φησὶν, οὐ
since not he-was-dying but the indeed corruption he-says not
βλέπω, ἐν δὲ τῷ θανάτῳ οὐκ ἀπομενῶ. Ἐγνώρισάς μοι
I-see in but the death not I-shall-remain you-made-known to-me
ὁδοὺς ζωῆς. Ἰδοὺ σαφῶς μετὰ τὸν θάνατον ζωὴ κηρύσσεται.
ways of-life behold clearly after the death life is-proclaimed
Ἐλθὲ καὶ ἐπὶ τὸν εἰκοστὸν ἔννατον ψαλμόν· Ὑψώσω σε,
come also to the twentieth ninth psalm I-will-exalt you
Κύριε, ὅτι ὑπέλαβές με. καὶ οὐκ εὔφρανας τοὺς ἐχθρούς
Lord because you-took-up me and not you-gladdened the enemies
μου ἐπ᾽ ἐμέ. Τί τὸ γενόμενον; ἐξ ἐχθρῶν ἐρρύσθης,
my over me what the(-thing) having-happened from enemies were-you-rescued
ἢ μέλλων τύπτεσθαι ἀπηλλάγης; Αὐτὸς σαφέστατα λέγει·
or being-about to-be-beaten were-you-released he most-clearly says
Κύριε, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου. Ἐκεῖ λέγει, Οὐκ
Lord you-brought-up from Hades the soul my there he-says not
ἐγκαταλείψεις, προφητικῶς· καὶ ὧδε λέγει τὸ μέλλον
you-will-abandon prophetically and here he-says the(-thing) about
γίνεσθαι ὡς γεγενημένον, ὅτι Ἀνήγαγες. Ἔσωσάς με ἀπὸ
to-happen as having-happened that you-brought-up you-saved me from
τῶν καταβαινόντων εἰς λάκκον. Ἐν ποίῳ καιρῷ
the(-ones) going-down into pit at what-kind-of time
τὸ ἐσόμενον; Τὸ ἑσπέρας αὐλισθήσεται κλαυθμὸς, καὶ
the(-thing) to-be at evening will-lodge weeping and

εἰς τὸ πρωὶ ἀγαλλίασις. Ὀψὲ γὰρ τῶν μαθητῶν ἦν τὸ
at the morning exultation late for of-the disciples was the
πένθος· καὶ πρωὶ, τῆς ἀναστάσεως ἡ εὐφροσύνη.
mourning and at-morning of-the resurrection the gladness
Θέλεις δὲ γνῶναι καὶ τὸν τόπον; Λέγει πάλιν ἐν
do-you-wish and to-know also the place says again in
Ἄσμασιν· Εἰς κῆπον καρύας κατέβην· κῆπος γὰρ ἦν
Songs into garden of-nut-trees I-went-down garden for it-was
ὅπου ἐσταυρώθη. Εἰ γὰρ καὶ τὰ μάλιστα νῦν βασιλικαῖς
where he-was-crucified if for even the most now with-royal
δωρεαῖς ἐφαιδρύνθη, ἀλλὰ κῆπος ἦν πρότερον, καὶ τὰ
gifts it-has-been-brightened but garden it-was before and the
σύμβολα τούτου μένει καὶ τὰ λείψανα. Κῆπος κεκλεισμένος,
tokens of-this remain and the remains garden shut-up
πηγὴ ἐσφραγισμένη, ὑπὸ τῶν Ἰουδαίων τῶν λεγόντων·
spring sealed by the Jews the(-ones) saying
Ἐμνήσθημεν, ὅτι ὁ πλάνος ἐκεῖνος ἔτι ζῶν εἶπεν· Ὅτι μετὰ
we-remembered that the deceiver that still living said that after
τρεῖς ἡμέρας ἐγείρομαι· κέλευσον οὖν ἀσφαλισθῆναι τὸν
three days I-rise command then to-be-made-secure the
τάφον· καὶ ἑξῆς. Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον,
tomb and next they and having-gone made-secure the tomb
σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας. Πρὸς οὓς
having-sealed the stone with the guard to whom
καλῶς ἀποτεινόμενός τις εἶπε· Καὶ εἰς ἀνάπαυσιν αὐτοὺς
well addressing someone said and into rest them
κρινεῖς. Τίς δέ ἐστιν ἡ πηγὴ ἡ ἐσφραγισμένη, ἢ τίς
you-will-judge who and is the spring the(-one) sealed or what
ἑρμηνεύεται πηγὴ φρέατος ὕδατος ζῶντος; Αὐτός ἐστιν ὁ
is-interpreted spring of-well of-water living he is the
Σωτὴρ, περὶ οὗ γέγραπται· Ὅτι παρὰ σοὶ πηγὴ ζωῆς.
Savior about whom it-is-written that with you spring of-life

Ἀλλὰ τί λέγει τοῖς μαθηταῖς ὁ Σοφωνίας ἐκ προσώπου 6
but what says to-the disciples — Sophonias from the-person
τοῦ Χριστοῦ; Ἑτοιμάζου, ὄρθριζε· διέφθαρται πᾶσα ἡ
— of-Christ prepare rise-early has-been-destroyed all the
ἐπιφυλλὶς αὐτῶν· τῶν Ἰουδαίων δηλονότι, παρ' οἷς οὐ
gleaning their of-the Jews evidently with whom not
καταλέλειπται βότρυς σωτηρίας, ἀλλ' οὐδὲ ἐπιφυλλίς·
has-been-left cluster of-salvation but not-even gleaning
ἐκκόπτεται γὰρ ἡ ἄμπελος αὐτῶν. Βλέπε, πῶς λέγει πρὸς
is-cut-off for the vine their see how he-says to
τοὺς μαθητάς· Ἑτοιμάζου, ὄρθρισον· ὄρθρου προσδόκα τὴν
the disciples prepare rise-early at-dawn expect the
ἀνάστασιν. Καὶ ἑξῆς κατὰ τὴν αὐτὴν ἀκολουθίαν τῆς
resurrection and next according-to the same sequence of-the
Γραφῆς φησι· Διὰ τοῦτο ὑπόμεινόν με, λέγει Κύριος,
Scripture he-says because-of this wait-for me says Lord
εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον. Βλέπεις, ὅτι
for day of-resurrection my for testimony you-see that
καὶ τὸν τόπον τῆς ἀναστάσεως προεῖδεν ὁ προφήτης,
also the place of-the resurrection foresaw the prophet
Μαρτύριον ἐπικληθησόμενον; Τίνι γὰρ τῷ λόγῳ, μὴ
Martyrium to-be-called for-what for the reason not
κατὰ τὰς λοιπὰς Ἐκκλησίας ὁ τοῦ Γολγοθᾶ καὶ τῆς
like the other Churches the — of-Golgotha and of-the
ἀναστάσεως οὗτος ὁ τόπος Ἐκκλησία καλεῖται, ἀλλὰ
resurrection this the place Church is-called but
Μαρτύριον; Ἀλλ' ἴσως διὰ τὸν προφήτην, τὸν
Martyrium but perhaps because-of the prophet the(-one)
εἰπόντα· Εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον.
having-said for day of-resurrection my for testimony

7 Καὶ τίς ἐστιν ἄρα οὗτος, καὶ τί τὸ σημεῖον τοῦ
and who is then this(-one) and what the sign of-the(-one)
ἀνισταμένου; Σαφῶς ἐν τοῖς ἑξῆς, ἐν τῇ αὐτῇ ἀκολουθίᾳ
rising clearly in the next in the same sequence
τοῦ προφήτου, φησίν· Ὅτι τότε μεταστρέψω ἐπὶ λαοὺς
of-the prophet he-says that then I-will-turn upon peoples
γλῶσσαν· ἐπειδὴ, μετὰ τὴν ἀνάστασιν ἀποσταλέντος τοῦ
tongue since after the resurrection sent the
ἁγίου Πνεύματος, ἐδόθη χάρις γλωσσῶν, πρὸς τὸ δουλεύειν
holy Spirit was-given grace of-tongues for the to-serve
τῷ Κυρίῳ ὑπὸ ζυγὸν ἕνα. Καὶ τί ἄλλο σύμβολον ἐν τῷ
the Lord under yoke one and what other token in the
αὐτῷ πρόκειται προφήτῃ, τοῦ δουλεύειν τῷ Κυρίῳ ὑπὸ ζυγὸν
same is-set-forth prophet of-the to-serve the Lord under yoke
ἕνα; Ἐκ περάτων ποταμῶν Αἰθιοπίας οἴσουσί μοι θυσίας.
one from ends of-rivers of-Ethiopia they-will-bring to-me sacrifices
Οἶδας τὸ γεγραμμένον ἐν ταῖς Πράξεσιν, ὅτε ἦλθεν
you-know the(-thing) written in the Acts when came
Αἰθίοψ εὐνοῦχος ἐκ περάτων ποταμῶν Αἰθιοπίας. Ὅταν
Ethiopian eunuch from ends of-rivers of-Ethiopia when
τοίνυν καὶ τὸν καιρὸν καὶ τοῦ τόπου τὸ ἰδίωμα, ὅταν καὶ τὰ
therefore both the time and of-the place the peculiarity when also the
μετὰ τὴν ἀνάστασιν σημεῖα λέγωσιν αἱ Γραφαί· πιστοποιοῦ
after the resurrection signs tell the Scriptures be-assured
λοιπὸν εἰς τὴν ἀνάστασιν, καὶ μηδείς σε σαλευέτω ἀπὸ
henceforth into the resurrection and let-no-one you shake from
τοῦ ὁμολογεῖν Χριστὸν ἐκ νεκρῶν ἐγηγερμένον.
the to-confess Christ from the-dead raised

8 Λάμβανε δὲ καὶ ἄλλην μαρτυρίαν ἐν τῷ ὀγδοηκοστῷ
take and also other testimony in the eightieth
ἑβδόμῳ ψαλμῷ, Χριστοῦ λέγοντος ἐν προφήταις (αὐτὸς
seventh psalm Christ saying in prophets (he

γὰρ ὁ λαλῶν τότε ὕστερον παρεγένετο)· Κύριε ὁ Θεὸς
for the(-one) speaking then later was-present) Lord — God
τῆς σωτηρίας μου, ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον
of-the salvation my by-day I-cried and in night before
σου· καὶ μετ᾽ ὀλίγα· Ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος
you and after a-little I-became as man helpless
ἐν νεκροῖς ἐλεύθερος. Οὐκ εἶπεν· Ἐγενήθην ἄνθρωπος
among the-dead free not he-said I-became man
ἀβοήθητος· ἀλλ᾽, ὡσεὶ ἄνθρωπος ἀβοήθητος. Καὶ γὰρ
helpless but as man helpless and for
ἐσταυρώθη, οὐκ ἐξ ἀσθενείας, ἀλλ᾽ ἑκουσίως· καὶ οὐκ ἐξ
he-was-crucified not from weakness but willingly and not from
ἀσθενείας ἀκουσίου ἦν ὁ θάνατος. Προσελογίσθην μετὰ
weakness involuntary was the death I-was-reckoned with
τῶν καταβαινόντων εἰς λάκκον. Καὶ τί τὸ σύσσημον;
the(-ones) going-down into pit and what the token
Ἐμάκρυνας τοὺς γνωστούς μου ἀπ᾽ ἐμοῦ (πεφεύγασι γὰρ
you-removed the acquaintances my from me (have-fled for
οἱ μαθηταί). Μὴ τοῖς νεκροῖς ποιήσεις θαυμάσια; εἶτα μετ᾽
the disciples) not for-the dead will-you-do wonders then after
ὀλίγα· Καὶ ἐγὼ, Κύριε, πρὸς σὲ ἐκέκραξα, καὶ τὸ πρωὶ ἡ
a-little and I Lord to you cried and at-the morning the
προσευχή μου προφθάσει σε. Βλέπεις, πῶς δηλοῦσι καὶ τὸν
prayer my will-come-before you you-see how they-show both the
καιρόν τῆς ὥρας, καὶ τοῦ πάθους, καὶ τῆς ἀναστάσεως;
time of-the hour and of-the passion and of-the resurrection
Καὶ πόθεν ἐγήγερται ὁ Σωτήρ; Λέγει ἐν τοῖς Ἄσμασι 9
and whence has-been-raised the Savior he-says in the Songs
τῶν ᾀσμάτων. Ἀνάστα, ἐλθὲ, ἡ πλησίον μου· καὶ ἐν
of-the songs arise come the(-one) near me and in
τοῖς ἑξῆς· Ἐν σκέπῃ τῆς πέτρας. Σκέπην τῆς πέτρας
the next in shelter of-the rock shelter of-the rock

εἶπε τὴν τότε πρὸ τῆς θύρας τοῦ σωτηρίου μνήματος
he-called the then before the door of-the saving tomb
οὖσαν σκέπην, καὶ ἐξ αὐτῆς τῆς πέτρας, καθὼς σύνηθες
being shelter and from itself the rock as customary
ἐνταῦθα γίνεσθαι πρὸ τῶν μνημάτων, λελαξευμένην. Νῦν
here to-be-made before the tombs hewn now
γὰρ οὐ φαίνεται, ἐπειδὴ τότε ἐξεκολάφθη τὸ προσκέπασμα
for not it-appears since then was-hewn-away the outer-shelter
διὰ τὴν παροῦσαν εὐκοσμίαν. Πρὸ γὰρ τῆς βασιλικῆς
because-of the present adornment before for the royal
φιλοτιμίας τῆς κατασκευῆς τοῦ μνήματος, σκέπη ἦν
munificence of-the construction of-the tomb shelter was
ἔμπροσθεν τῆς πέτρας. Ἀλλὰ ποῦ ἐστιν ἡ πέτρα, ἡ
in-front-of the rock but where is the rock the(-one)
ἔχουσα τὴν σκέπην; ἆρα περὶ τὰ μέσα τῆς πόλεως
having the shelter — near the middle of-the city
κεῖται, ἢ περὶ τὰ τείχη καὶ τὰ τελευταῖα; καὶ πότερον
does-it-lie or near the walls and the outermost(-parts) and whether
ἐν τοῖς ἀρχαίοις τείχεσίν ἐστιν, ἢ τοῖς ὕστερον γενομένοις
in the ancient walls it-is or the later made
προτειχίσμασι; Λέγει τοίνυν ἐν τοῖς Ἄσμασιν· Ἐν σκέπῃ
outworks says therefore in the Songs in shelter
τῆς πέτρας, ἐχόμενα τοῦ προτειχίσματος.
of-the rock next-to the outwork
10 Ποίῳ καιρῷ ἐγείρεται ὁ Σωτήρ; ἆρα θέρους καιρὸς, ἢ
at-what time rises the Savior — of-summer time or
ἄλλος; Ἐν αὐτοῖς τοῖς Ἄσμασιν ἀνωτέρω τῶν εἰρημένων
other in very the Songs above the(-things) said
εὐθὺς λέγει· Ὁ χειμὼν παρῆλθεν. ὁ ὑετὸς παρῆλθεν
immediately he-says the winter has-passed the rain has-passed
ἑαυτῷ, καὶ ἐπορεύθη· τὰ ἄνθη ὤφθη ἐν τῇ γῇ· καιρὸς
for-itself and has-gone the flowers appeared in the earth time

τῆς τομῆς ἔφθασεν. Ἆρα οὐχὶ νῦν ἡ γῆ ἀνθῶν πλήρης,
of-the pruning has-arrived — not now the earth of-flowers full
καὶ τέμνουσι τὰς ἀμπέλους; Ὁρᾷς, ὅπως καὶ τὸν χειμῶνα
and they-prune the vines you-see how also the winter
εἶπε λοιπὸν παρελθόντα Ξανθικοῦ γὰρ τούτου τοῦ μηνὸς
he-called henceforth past of-Xanthicus for this the month
ἐνεστῶτος, ἔαρ ἐστὶ λοιπόν. Ὁ δὲ καιρός ἐστιν οὗτος, ὁ
being-present spring it-is henceforth the and time is this the
μὴν ὁ παρ᾽ Ἑβραίοις πρῶτος, ἐν ᾧ ἡ ἑορτὴ τοῦ
month the(-one) among Hebrews first in which the feast of-the
Πάσχα τοῦ πρότερον τυπικοῦ, νῦν δὲ ἀληθινοῦ. Οὗτος
Passover the(-one) formerly typical now and true this
ὁ καιρὸς τῆς τοῦ κόσμου δημιουργίας· τότε γὰρ εἶπεν ὁ
the time of-the of-the world creation then for said —
Θεός· Ἐξαγαγέτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα
God let-bring-forth the earth herb of-grass sowing seed
κατὰ γένος καὶ καθ᾽ ὁμοιότητα. Καὶ νῦν, ὡς ὁρᾷς,
according-to kind and according-to likeness and now as you-see
λοιπὸν πᾶσα βοτάνη σπερματίζει. Καὶ ὥσπερ τότε ὁ Θεὸς
henceforth every herb seeds and just-as then — God
ποιήσας ἥλιον καὶ σελήνην, ἰσημερινοὺς αὐτοῖς ἐχαρίσατο
having-made sun and moon equinoctial to-them granted
δρόμους· οὕτως καὶ πρὸ ὀλίγων ἡμερῶν ἰσημερίας ἦν ὁ
courses so also before few days of-equinox was the
καιρός. Τότε εἶπεν ὁ Θεός· Ποιήσωμεν ἄνθρωπον κατ᾽
time then said — God let-us-make man according-to
εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν. Καὶ τὸ μὲν
image our and according-to likeness and the(-thing) indeed
κατ᾽ εἰκόνα, ἔλαβε· τὸ δὲ καθ᾽ ὁμοιότητα,
according-to image he-received the(-thing) but according-to likeness
διὰ τὴν παρακοὴν ἠμαύρωσε· Ἐν τῷ καιρῷ οὖν ᾧ
because-of the disobedience he-dimmed in the time then in-which

ἀπώλεσε τοῦτο, ἐν τούτῳ καὶ διόρθωσις ἐγένετο. Ὅτε
he-lost this in this also amendment came-about when
ὁ κατασκευασθεὶς ἄνθρωπος. παρακούσας ἐξεβλήθη τοῦ
the fashioned man having-disobeyed was-cast-out of-the
παραδείσου· τότε ὁ πιστεύσας, ὑπακούσας εἰσηνέχθη.
paradise then the(-one) having-believed having-obeyed was-brought-in
Τότε τοίνυν γέγονεν ἡ σωτηρία, ὅτε γέγονεν ἡ ἀπόπτωσις·
then therefore happened the salvation when happened the falling-away
ὅτε τὰ ἄνθη ὤφθη, καὶ ἡ τομὴ ἔφθασε.
when the flowers appeared and the pruning arrived

11 Κῆπος ἦν ὁ τόπος τῆς ταφῆς· καὶ ἄμπελος ἡ
garden was the place of-the burial and vine the(-one)
φυτευθεῖσα· Καὶ ἐγώ εἰμι ἡ ἄμπελος, εἴρηκεν. Ἐφυτεύθη
planted and I am the vine he-has-said was-planted
οὖν ἐν τῇ γῇ, ἵνα ἐκριζωθῇ ἡ διὰ τὸν Ἀδὰμ γενομένη
then in the earth that may-be-uprooted the because-of — Adam having-come
κατάρα· Ἀκάνθας καὶ τριβόλους κατεδικάσθη ἡ γῆ·
curse to-thorns and thistles was-condemned the earth
ἀνέτειλεν ἐκ τῆς γῆς ἡ ἄμπελος ἡ ἀληθινὴ, ἵνα πληρωθῇ
sprang-up from the earth the vine the true that may-be-fulfilled
τὸ εἰρημένον· Ἀλήθεια ἐκ τῆς γῆς ἀνέτειλε, καὶ
the(-thing) said truth from the earth sprang-up and
δικαιοσύνη ἐκ τοῦ οὐρανοῦ διέκυψε. Καὶ τί μέλλει λέγειν
righteousness from the heaven looked-down and what is-about to-say
ὁ θαπτόμενος ἐν τῷ κήπῳ; Ἐτρύγησα σμύρναν μου
the(-one) being-buried in the garden I-gathered myrrh my
μετὰ ἀρωμάτων μου· καὶ πάλιν· Σμύρνα καὶ ἀλόη μετὰ
with spices my and again myrrh and aloe with
πρώτων πάντων ἀρωμάτων. Ταῦτα δὲ τοῦ ἐνταφιασμοῦ
first all spices these-things and of-the burial
τὰ σύμβολα· καὶ ἐν τοῖς Εὐαγγελίοις εἴρηται. Ἦλθον αἱ
the tokens and in the Gospels it-is-said came the

γυναῖκες εἰς τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα·
women to the tomb bringing what they-prepared spices
καὶ ὁ Νικόδημος φέρων μίγμα σμύρνης καὶ ἀλόης· Καὶ
and — Nicodemus bringing mixture of-myrrh and aloe and
ἑξῆς γέγραπται· Ἔφαγον ἄρτον μου μετὰ μέλιτός μου· τὸ
next it-is-written I-ate bread my with honey my the
πικρὸν πρὸ τοῦ πάθους, καὶ τὸ γλυκὺ μετὰ τὴν ἀνάστασιν.
bitter before the passion and the sweet after the resurrection
Εἶτα ἀναστὰς, εἰσῆλθε, διὰ θυρῶν κεκλεισμένων· ἀλλ'
then having-risen he-entered through doors shut but
ἠπιστεῖτο· ἐδόκουν γὰρ πνεῦμα θεωρεῖν· Ὁ δὲ, Ψηλαφήσατέ
he-was-disbelieved they-thought for spirit to-behold he but handle
με, φησὶ, καὶ ἴδετε· βάλλετε τοὺς δακτύλους εἰς τὸν τύπον
me he-says and see put the fingers into the mark
τῶν ἥλων, ὡς ἐπεζήτει Θωμᾶς. Καὶ ἔτι ἀπιστούντων
of-the nails as sought Thomas and still disbelieving
αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς·
them from the joy and marveling he-said to-them
Ἔχετέ τι βρώσιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ
have-you anything edible here they and handed him
ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίον. Βλέπεις
of-fish broiled part and from beehive honeycomb you-see
πῶς πεπλήρωται τὸ, Ἔφαγον ἄρτον μου μετὰ μέλιτός μου.
how has-been-fulfilled the I-ate bread my with honey my
Ἀλλὰ πρὸ τοῦ εἰσελθεῖν διὰ τῶν θυρῶν κεκλεισμένων, 12
but before the to-enter through the doors shut
ἐζητεῖτο ὑπὸ τῶν ἀρίστων ἐκείνων καὶ ἀνδρείων γυναικῶν
he-was-sought by the best those and manly women
ὁ νυμφίος, καὶ ὁ τῶν ψυχῶν θεραπευτής. Ἦλθον αἱ
the bridegroom and the of-the souls healer came the
μακάριαι ἐπὶ τὸν τάφον, καὶ ἐζήτουν τὸν ἐγηγερμένον,
blessed(-women) to the tomb and were-seeking the(-one) raised

καὶ ἔσταζεν αὐτῶν ἔτι τὰ δάκρυα ἐκ τῶν ὀφθαλμῶν,
and dripped their still the tears from the eyes
δέον μᾶλλον εὐφραίνεσθαι, καὶ χορεύειν ἐπὶ τῷ
it-being-needful rather to-be-glad and to-dance over the(-one)
ἀναστάντι. Ἦλθεν ἡ Μαριὰμ ζητοῦσα, κατὰ τὸ
risen came — Mary seeking according-to the
Εὐαγγέλιον, καὶ οὐχ ηὗρηκε· καὶ μετὰ ταῦτα ἤκουσε παρὰ
Gospel and not found and after these-things heard from
τῶν ἀγγέλων, καὶ ὕστερον εἶδε τὸν Χριστόν. Ἆρα καὶ
the angels and later saw — Christ — also
ταῦτα γέγραπται; Λέγει τοίνυν ἐν Ἄσμασι τῶν ᾀσμάτων·
these-things are-written says therefore in Songs of-the songs
Ἐπὶ κοίτην μου ἐζήτησα ὃν ἠγάπησεν ἡ ψυχή μου. Ποίῳ
on bed my I-sought whom loved the soul my at-what
καιρῷ; Ἐπὶ κοίτην μου ἐν νυξὶν ἐζήτησα, ὃν ἠγάπησεν
time on bed my in nights I-sought whom loved
ἡ ψυχή μου (Μαρία, φησὶν, ἦλθεν ἔτι οὔσης σκοτίας).
the soul my (Mary he-says came still being darkness)
Ἐπὶ κοίτην μου ἐζήτησα ἐν νυξίν· ἐζήτησα αὐτὸν, καὶ οὐχ
on bed my I-sought in nights I-sought him and not
εὗρον αὐτόν. Καὶ ἐν Εὐαγγελίοις φησὶν ἡ Μαριάμ· Ἦραν
found him and in Gospels says — Mary they-took
τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ τέθεικαν αὐτόν. Ἀλλ᾽
the Lord my and not I-know where they-have-laid him but
οἱ ἄγγελοι παρόντες τότε, θεραπεύουσι τὰς ἀγνωσίας·
the angels being-present then heal the ignorances
ἔλεγον γάρ· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; οὐ
they-said for why do-you-seek the living with the dead not
μόνον ἀνέστη, ἀλλὰ καὶ νεκροὺς ἔχων ἀνέστη. Ἠγνόει
only he-rose but also dead having he-rose was-ignorant
δὲ ἐκείνη, καὶ ἔλεγεν ἐκ προσώπου αὐτῆς τὸ Ἆσμα τῶν
and she and said from the-person her the Song of-the

ᾀσμάτων πρὸς τοὺς ἀγγέλους· Μὴ, ὃν ἠγάπησεν ἡ
songs to the angels not him-whom loved the
ψυχή μου, ἴδετε; ὡς μικρὸν, ὅτε παρῆλθον ἀπ᾽ αὐτῶν
soul my have-you-seen as a-little when I-passed from them
(τουτέστι, τῶν δύο ἀγγέλων). ἕως οὗ εὗρον ὃν ἠγάπησεν
(that-is the two angels) until — I-found whom loved
ἡ ψυχή μου· ἐκράτησα αὐτὸν, καὶ οὐκ ἀφῆκα αὐτόν.
the soul my I-held him and not I-let-go him
Μετὰ γὰρ τὴν ὀπτασίαν τῶν ἀγγέλων αὐτάγγελος Ἰησοῦς 13
after for the vision of-the angels in-person Jesus
ἦλθε, καί φησι τὸ Εὐαγγέλιον· Καὶ ἰδοὺ ὁ Ἰησοῦς
came and says the Gospel and behold — Jesus
ἀπήντησεν αὐταῖς λέγων· Χαίρετε· αἱ δὲ προσελθοῦσαι
met them saying rejoice they and having-come
ἐκράτησαν αὐτοῦ τοὺς πόδας. Ἐκράτησαν αὐτὸν, ἵνα
held his the feet they-held him that
πληρωθῇ τὸ, Κρατήσω αὐτὸν καὶ οὐκ ἀφήσω αὐτόν.
may-be-fulfilled the I-will-hold him and not I-will-let-go him
Ἀσθενὲς μὲν ἦν τῆς γυναικὸς τὸ σῶμα, ἀνδρεῖον δὲ τὸ
weak indeed was of-the woman the body manly but the
φρόνημα. Ὕδωρ πολὺ οὐκ ἔσβεσε τὴν ἀγάπην οὐδὲ ποταμοὶ
mind water much not quenched the love nor rivers
συνέκλυσαν· νεκρὸς ὁ ζητούμενος, ἀλλ᾽ οὐκ ἐσβέσθη
overwhelmed dead the(-one) sought but not was-quenched
τῆς ἀναστάσεως ἡ ἐλπίς. Καὶ ὁ ἄγγελος πρὸς αὐτὰς λέγει
of-the resurrection the hope and the angel to them says
πάλιν· Μὴ φοβεῖσθε ὑμεῖς. Οὐ λέγω τοῖς στρατιώταις τὸ,
again not fear you not I-say to-the soldiers the
Μὴ φοβεῖσθε, ἀλλ᾽ ὑμῖν. Ἐκεῖνοι φοβείσθωσαν, ἵνα πείρᾳ
not fear but to-you those let-fear that by-trial
μαθόντες μαρτυρήσωσι, καὶ εἴπωσιν· Ἀληθῶς Θεοῦ Υἱὸς
having-learned they-may-testify and say truly of-God Son

ἦν· ὑμᾶς δὲ οὐ χρὴ φοβηθῆναι, ἡ γὰρ τελεία ἀγάπη
he-was you but not it-is-needful to-fear the for perfect love
ἔξω βάλλει τὸν φόβον. Πορευθεῖσαι εἴπατε τοῖς μαθηταῖς
out casts the fear having-gone tell the disciples
αὐτοῦ, ὅτι ἠγέρθη, καὶ τὰ ἑξῆς. Καὶ ἀναχωροῦσιν
his that he-was-raised and the next and depart
ἐκεῖναι μετὰ χαρᾶς ἔμφοβοι. Ἆρα καὶ τοῦτο γέγραπται;
those(-women) with joy fearful — also this is-written
Λέγει τοίνυν ὁ δεύτερος ψαλμὸς, ὁ τὸ πάθος τοῦ
says therefore the second psalm the(-one) the passion —
Χριστοῦ διαγορεύων· Δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ, καὶ
of-Christ declaring serve the Lord in fear and
ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ. Ἀγαλλιᾶσθε μὲν διὰ τὸν
exult in-him in trembling exult indeed because-of the
ἀναστάντα Κύριον· ἐν τρόμῳ δὲ διὰ τὸν σεισμὸν, καὶ
risen Lord in trembling and because-of the earthquake and
τὸν ἄγγελον τὸν ὡς ἀστραπὴν φανέντα.
the angel the(-one) as lightning having-appeared

14 Ἐσφράγισαν μὲν οὖν ἀρχιερεῖς καὶ Φαρισαῖοι διὰ
sealed indeed then chief-priests and Pharisees through
Πιλάτου τὸν τάφον· αἱ δὲ γυναῖκες ἐθεάσαντο τὸν
Pilate the tomb the but women beheld the(-one)
ἀναστάντα. Καὶ γινώσκων Ἡσαΐας ἀρχιερέων μὲν τὸ
risen and knowing Isaiah of-chief-priests indeed the
εὐτελὲς, τῶν δὲ γυναικῶν τὸ στερρὸν τῆς πίστεως,
paltriness of-the but women the firmness of-the faith
λέγει· Γυναῖκες ἐρχόμεναι ἀπὸ θέας, δεῦτε· οὐ γὰρ
says women coming from sight come not for
λαός ἐστιν ἔχων σύνεσιν· ἀρχιερεῖς ἀσυνετοῦσιν, καὶ
a-people it-is having understanding chief-priests lack-understanding and
γυναῖκες αὐτοπτοῦσι. Καὶ ἐλθόντων τῶν στρατιωτῶν
women see-for-themselves and having-come the soldiers

πρὸς αὐτοὺς εἰς τὴν πόλιν, καὶ ἀπαγγειλάντων πάντα
to them into the city and having-reported all
τὰ γενόμενα, εἶπον αὐτοῖς· Εἴπατε, ὅτι οἱ μαθηταὶ
the(-things) having-happened they-said to-them say that the disciples
αὐτοῦ νυκτὸς ἐλθόντες, ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.
his by-night having-come stole him us sleeping
Καλῶς ἄρα καὶ τοῦτο ὡς ἐξ αὐτῶν προεῖπεν Ἡσαΐας·
well then also this as from them foretold Isaiah
Ἀλλὰ λέγετε ἡμῖν, καὶ ἀπαγγέλλετε ἡμῖν ἑτέραν πλάνησιν.
but tell us and report to-us another deceit
Ἐγήγερται ὁ ἀναστὰς, καὶ διὰ δόσιν ἀργυρίου
has-been-raised the(-one) risen and through gift of-silver
πείθουσι τοὺς στρατιώτας· ἀλλ' οὐ πείθουσι τοὺς νῦν
they-persuade the soldiers but not they-persuade the present
βασιλεῖς. Οἱ τότε μὲν στρατιῶται, ἀργυρίῳ προδεδώκασι
kings the then indeed soldiers for-silver have-betrayed
τὴν ἀλήθειαν· οἱ δὲ νῦν βασιλεῖς δι' εὐσέβειαν,
the truth the but present kings through piety
ἀργυρένδυτον καὶ χρυσοκόλλητον τὴν ἁγίαν ἐκκλησίαν
silver-clad and gold-inlaid the holy church
ταύτην ἐν ᾗ πάρεσμεν, τῆς τοῦ Σωτῆρος Θεοῦ
this in which we-are-present of-the of-the Savior God
Ἀναστάσεως, ἐξειργάσαντο· καὶ τοῖς ἐξ ἀργύρου, καὶ
Resurrection worked-out and with-the of silver and
χρυσοῦ, καὶ λίθων τιμίων κειμηλίοις ἐφαίδρυναν. Κἂν
gold and stones precious treasures brightened even-if
ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν.
is-heard this before the governor we will-persuade him
Καὶ εἰ ἐκείνους πείθετε, τὴν δὲ οἰκουμένην οὐ πείθετε. Διὰ
and if those you-persuade the but world not you-persuade for
τί γὰρ, ὥσπερ τοῦ Πέτρου ἐξελθόντος ἐκ τῆς φυλακῆς
what for as — Peter having-gone-out from the prison

οἱ φύλακες κατεδικάζοντο, οὕτω καὶ οἱ τὸν Ἰησοῦν
the guards were-condemned so also the(-ones) — Jesus
Χριστὸν τηροῦντες οὐ κατεδικάσθησαν; Ἀλλ' ἐκείνοις
Christ guarding not were-condemned but on-those
μὲν ἐπῆλθεν ἡ καταδίκη παρὰ Ἡρώδου, ἀπολογήσασθαι
indeed came the condemnation from Herod to-make-defense
γὰρ οὐχ εὗρισκον ἐξ ἀγνοίας· οὗτοι δὲ τὴν ἀλήθειαν
for not they-found from ignorance these but the truth
ἰδόντες, καὶ ταύτην κρύπτοντες διὰ τὸ ἀργύριον, ἀπὸ
having-seen and it hiding because-of the silver by
τῶν ἀρχιερέων διεσώζοντο. Ἀλλ' ὀλίγοι μὲν ἐπείσθησαν
the chief-priests were-kept-safe but few indeed were-persuaded
Ἰουδαίων τότε· ὁ κόσμος δὲ ὑπήκουσεν. Οἱ κρύψαντες
of-Jews then the world but obeyed the(-ones) having-hidden
τὴν ἀλήθειαν, κατεκρύφθησαν· καὶ οἱ καταδεξάμενοι
the truth were-hidden and the(-ones) having-received
ταύτην, ἀνεφάνησαν δυνάμει τοῦ Σωτῆρος, τοῦ μὴ μόνον
it appeared by-power of-the Savior the(-one) not only
ἐκ νεκρῶν ἀναστάντος, ἀλλὰ καὶ μεθ' ἑαυτοῦ τοὺς νεκροὺς
from the-dead having-risen but also with himself the dead
ἐγείραντος· ὧν ἐκ προσώπου σαφῶς ὁ προφήτης
having-raised of-whom from the-person clearly the prophet
Ὡσηέ φησιν· Ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, ἐν ἡμέρᾳ
Hosea says he-will-heal us after two days in day
τῇ τρίτῃ ἀναστησόμεθα, καὶ ζησόμεθα ἐνώπιον αὐτοῦ.
the third we-shall-rise and we-shall-live before him
15 Ἐπειδὴ δὲ οὐ πείθουσιν αἱ θεῖαι Γραφαὶ τοὺς ἀνηκόους
since but not persuade the divine Scriptures the disobedient
Ἰουδαίους, ἐπιλαθόμενοι δὲ πάντων τῶν γεγραμμένων
Jews having-forgotten and all the(-things) written
ἀντιλέγουσι τῇ ἀναστάσει τοῦ Ἰησοῦ, καλὸν ἂν εἴη
they-contradict the resurrection — of-Jesus good — it-would-be

πρὸς αὐτοὺς οὕτως ἀντειπεῖν· Τίνι τῷ λόγῳ τὸν
to them thus to-answer for-what the reason —
Ἐλισσαῖον καὶ τὸν Ἠλίαν νεκροὺς ἐγηγερκέναι λέγοντες,
Elisha and — Elijah dead to-have-raised saying
τῇ ἀναστάσει τοῦ ἡμετέρου Σωτῆρος ἀντιλέγετε; Ὅτι νῦν
the resurrection of-the our Savior do-you-contradict because now
ἆρα ζῶντας ἐκ τῶν τότε μάρτυρας οὐκ ἔχομεν τῶν
— living from the(-men) then witnesses not we-have of-the(-things)
λεγομένων; οὐκοῦν καὶ ὑμεῖς παραστήσατε τῶν τότε
said therefore also you present of-the(-things) then
γεγονότων μάρτυρας. Ἀλλ' ἔγγραφον ἐκεῖνο; καὶ τοῦτο
having-happened witnesses but written that and this
ἔγγραφον. Διὰ τί οὖν τὸ μὲν ἀποδέχεσθε, τὸ δὲ
written for what then the indeed do-you-accept the but
ἀποδοκιμάζετε; Ἑβραῖοι ἔγραψαν ἐκεῖνα· καὶ οἱ ἀπόστολοι
reject Hebrews wrote those-things and the apostles
πάντες Ἑβραῖοι. Διὰ τί οὖν τοῖς Ἰουδαίοις ἀπιστεῖτε;
all Hebrews for what then the Jews do-you-disbelieve
Ματθαῖος, ὁ γράψας τὸ Εὐαγγέλιον, Ἑβραΐδι
Matthew the(-one) having-written the Gospel in-Hebrew
γλώσσῃ τοῦτο ἔγραψε· καὶ Παῦλος ὁ κῆρυξ, Ἑβραῖος ἐξ
tongue this wrote and Paul the herald Hebrew of
Ἑβραίων· καὶ οἱ δώδεκα ἀπόστολοι, ἐξ Ἑβραίων. Εἶτα
Hebrews and the twelve apostles of Hebrews then
δεκαπέντε Ἱεροσολυμῖται ἐπίσκοποι, ἐξ Ἑβραίων κατὰ
fifteen of-Jerusalem bishops of Hebrews in
διαδοχὴν κατέστησαν. Τίνι τοίνυν τῷ λόγῳ ἀποδέχεσθε
succession were-established for-what therefore the reason do-you-accept
μὲν τὰ οἰκεῖα, τὰ δὲ ἡμέτερα ἀποδοκιμάζετε, καὶ
indeed the(-things) own the but ours reject and
ταῦτα ὑπὸ τῶν παρ' ὑμῖν Ἑβραίων γεγραμμένα;
these by the among you Hebrews written

16 Ἀλλ᾽ ἀδύνατον, λέγει τις, τὸ ἀναστῆναι νεκρούς. Καὶ
but impossible says someone the to-rise dead and
μὴν ἤγειρεν Ἐλισσαῖος δὶς, καὶ ζῶν καὶ τελευτήσας. Εἶτα,
indeed raised Elisha twice both living and having-died then
πιστεύομεν, ὅτι Ἐλισσαίου νεκροῦ ὄντος ἥψατο νεκρὸς
we-believe that of-Elisha dead being touched dead-man
ἐπιῤῥιφεὶς, καὶ ἀνέστη· Χριστὸς δὲ ἄρα ἐκ νεκρῶν οὐκ
cast-upon(-him) and rose Christ but then from the-dead not
ἐγήγερται; Ἀλλ᾽ Ἐλισσαίου μὲν ἐκεῖ νεκρὸς ἁψάμενος
has-been-raised but of-Elisha indeed there dead-man having-touched
ἀνέστη, καὶ αὐτὸς ὁ ἀναστήσας ἔμεινεν ὁμοίως νεκρός·
rose and himself the(-one) having-raised remained likewise dead
ὧδε δὲ καὶ ὁ νεκρὸς ὁ ἡμέτερος ἀνέστη, καὶ πολλοὶ
here but both the dead(-man) the our rose and many
μηδὲ ἁψάμενοι αὐτοῦ νεκροὶ ἀνέστησαν. Πολλὰ γὰρ
not-even having-touched him dead rose many for
σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη· καὶ ἐξελθόντες
bodies of-the fallen-asleep saints were-raised and having-come-out
ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν
from the tombs after the raising his entered into the
ἁγίαν πόλιν (δῆλον δὲ, ὅτι ταύτην ἐν ᾗ νῦν ἐσμεν), καὶ
holy city (clear and that this in which now we-are) and
ἐνεφανίσθησαν πολλοῖς. Ἤγειρε μὲν οὖν Ἐλισσαῖος νεκρὸν,
appeared to-many raised indeed then Elisha dead(-man)
ἀλλ᾽ οὐκ ἐκράτησεν οἰκουμένης· ἤγειρεν Ἠλίας νεκρὸν, ἀλλ᾽
but not he-mastered world raised Elijah dead(-man) but
οὐκ ἐν τῷ ὀνόματι Ἠλία δαίμονες ἀπελαύνονται. Οὐ κακῶς
not in the name of-Elijah demons are-driven-out not evilly
λέγομεν τοὺς προφήτας, ἀλλὰ τὸν Δεσπότην τὸν
we-speak-of the prophets but the Master the(-Master)
ἐκείνων μειζόνως ἀνυμνοῦμεν. Οὐ γὰρ ἐκεῖνα κακίζοντες,
of-them more-greatly we-hymn not for those-things disparaging

τὰ ἡμέτερα σεμνύνομεν· ἡμέτερα γὰρ κἀκεῖνα. Ἀλλ᾽
the(-things) ours we-exalt ours for those-too but
ἐκ τῶν παρ᾽ αὐτοῖς τὰ ἡμέτερα πιστοποιοῦμεν.
from the(-things) among them the(-things) ours we-make-sure
Ἀλλὰ πάλιν λέγουσιν, ὅτι Νεκρὸς μὲν ὁ πρόσφατον 17
but again they-say that dead-man indeed the(-one) recently
τότε τελευτήσας, ὑπὸ τοῦ ζῶντος ἐγήγερται· δείξατε
then having-died by the living has-been-raised show
δὲ ἡμῖν ὅτι ἐγχωρεῖ νεκρὸν τριήμερον ἀναστῆναι, καὶ
and us that it-is-possible dead-man three-days(-dead) to-rise and
ἐγχωρεῖ ἄνθρωπον ταφέντα· μετὰ τρεῖς ἡμέρας ἀναστῆναι.
it-is-possible man buried after three days to-rise
Ζητούντων δὲ ἡμῶν τὴν περὶ τοιούτων μαρτυρίαν, δίδωσιν
seeking and us the about such-things testimony gives
ἡμῖν ταύτην αὐτὸς ὁ Κύριος Ἰησοῦς ἐν Εὐαγγελίοις, λέγων·
us it himself the Lord Jesus in Gospels saying
Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, τρεῖς
just-as for was Jonah in the belly of-the sea-monster three
ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου
days and three nights so will-be the Son of-the man
ἐν τῇ καρδίᾳ τῆς γῆς, τρεῖς ἡμέρας καὶ τρεῖς νύκτας.
in the heart of-the earth three days and three nights
Ἐξεταζόντων δὲ ἡμῶν τὴν κατὰ τὸν Ἰωνᾶν διήγησιν,
examining and us the about — Jonah narrative
πολλὴ τῆς ὁμοιότητός ἐστιν ἡ ἐνέργεια. Ἰησοῦς ἀπεστάλη
great of-the likeness is the operation Jesus was-sent
μετάνοιαν κηρύξαι· καὶ Ἰωνᾶς ἀπεστάλη. Ἀλλ᾽ ὁ μὲν
repentance to-preach and Jonah was-sent but the(-one) indeed
ἔφυγεν, ἀγνοῶν τὸ ἐσόμενον· ὁ δὲ ἑκουσίως
fled not-knowing the(-thing) to-be the(-other) but willingly
παραγέγονεν ἐπὶ μετανοίᾳ τῆς σωτηρίας. Ἰωνᾶς ἐκάθευδεν
came for repentance of-the salvation Jonah slept

ἐν τῷ πλοίῳ, καὶ ἔρεγχε θαλάσσης χειμαζομένης· καὶ
in the ship and snored the-sea being-storm-tossed and
Ἰησοῦ καθεύδοντος, κατ᾽ οἰκονομίαν ἐπεγείρετο ἡ θάλασσα,
Jesus sleeping by dispensation was-roused the sea
πρὸς τὸ γνωσθῆναι μετὰ ταῦτα τοῦ καθεύδοντος τὴν
for the to-be-known after these-things of-the(-one) sleeping the
δύναμιν. Ἐκείνῳ ἔλεγον, Τί σὺ ῥέγχεις; ἀνάστηθι, ἐπικαλοῦ
power to-that-one they-said what you snore arise call-upon
τὸν Θεόν σου, ἵνα διασώσῃ ἡμᾶς ὁ Θεός· ὧδε λέγουσι
— God your that may-save us — God here they-say
τῷ Δεσπότῃ. Κύριε, σῶσον ἡμᾶς ἐκεῖ εἶπον, Ἐπικαλοῦ
to-the Master Lord save us there they-said call-upon
τὸν Θεόν σου· καὶ ὧδε, Σῶσον. Ἀλλ᾽ ἐκεῖνος μὲν λέγει,
— God your and here save but that-one indeed says
Ἄρατέ με καὶ ἐμβάλλετε εἰς τὴν θάλασσαν, καὶ κοπάσει ἡ
take me and cast into the sea and will-abate the
θάλασσα ἀφ᾽ ὑμῶν· ὧδε δὲ αὐτὸς ἐπετίμησεν τοῖς ἀνέμοις
sea from you here but he rebuked the winds
καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη· κακεῖνος μὲν
and the sea and there-was calm great and-he indeed
ἐβλήθη εἰς κοιλίαν κήτους· οὗτος δὲ κατῆλθεν ἑκουσίως,
was-cast into belly of-sea-monster this(-one) but went-down willingly
ὅπου τὸ νοητὸν τοῦ θανάτου κῆτος· ἑκουσίως δὲ
where the spiritual of-the death sea-monster willingly and
κατῆλθεν, ἵνα ἐξεμέσῃ τοὺς καταποθέντας ὁ θάνατος,
he-went-down that may-vomit-forth the(-ones) swallowed the death
κατὰ τὸ γεγραμμένον· Ἐκ χειρὸς ᾅδου ῥύσομαι
according-to the(-thing) written from hand of-Hades I-will-rescue
αὐτοὺς, καὶ ἐκ χειρὸς θανάτου λυτρώσομαι αὐτούς.
them and from hand of-death I-will-redeem them

Ἐνταῦθα γενόμενοι τοῦ λόγου, σκοπήσωμεν ποῖόν ἐστι 18
here having-come of-the discourse let-us-consider what is
δυσκολώτερον, ἄνθρωπον ταφέντα ἀπὸ γῆς ἀναστῆναι· ἢ
more-difficult man buried from earth to-rise or
ἄνθρωπον ἐν κοιλίᾳ κήτους, καὶ εἰς τοσαύτην θερμότητα
man in belly of-sea-monster and into so-great heat
τοῦ ζώου κατελθόντα, μὴ σαπῆναι; Τίς οὐκ οἶδεν ἀνθρώπων,
of-the beast having-gone-down not to-rot who not knows of-men
ὅτι τοσαύτην θέρμην ἔχουσιν αἱ γαστέρες, ὡς καὶ ὀστέα
that so-great heat have the bellies so-that even bones
καταποθέντα διασήπειν; Πῶς τοίνυν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ
swallowed to-rot-through how therefore Jonah in the belly of-the
κήτους τρεῖς ἡμέρας ὢν καὶ τρεῖς νύκτας, οὐ σέσηπεν; Πῶς
sea-monster three days being and three nights not rotted how
δὲ καὶ φύσεως οὔσης ἅπασιν ἀνθρώποις, χωρὶς ἀναπνοῆς
and also nature being to-all men without breathing
τῆς ἐν ἀέρι ταύτης, μὴ δύνασθαι ζῆν ἡμᾶς· ἐκεῖνος ἐν
of-the(-one) in air this not to-be-able to-live us that-one in
τρισὶν ἡμέραις οὐκ ἀναπνέων τὸν ἀέρα τοῦτον, ἔζησεν; Ἀλλ᾽
three days not breathing the air this lived but
ἀποκρίνονται Ἰουδαῖοι καὶ λέγουσι· Συγκατέβη τῷ Ἰωνᾷ
answer Jews and say went-down-with — Jonah
ἡ δύναμις τοῦ Θεοῦ ἐν ᾅδῃ κλονουμένῳ. Εἶτα, δούλῳ μὲν
the power — of-God in Hades being-tossed then to-servant indeed
οἰκείῳ συμπέμπων τὴν δύναμιν, παρέχει τὸ ζῆν ὁ Κύριος·
own sending-with the power provides the to-live the Lord
αὐτὸς δὲ ἑαυτῷ παρασχεῖν ἆρα οὐ δύναται; Εἰ πιστὸν
he but to-himself to-provide — not is-able if credible
ἐκεῖνο, καὶ τοῦτο πιστόν· εἰ τοῦτο ἄπιστον, κἀκεῖνο ἄπιστον·
that also this credible if this incredible that-too incredible
ἐμοὶ μὲν γὰρ ἀμφότερα ὁμοίως πιστά. Πιστεύω γὰρ, ὅτι
to-me indeed for both alike credible I-believe for that

καὶ Ἰωνᾶς διεφυλάχθη. Πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ.
also Jonah was-preserved all-things for possible with — God
Πιστεύω, ὅτι καὶ Χριστὸς ἐκ νεκρῶν ἐγήγερται· πολλὰς γὰρ
I-believe that also Christ from the-dead has-been-raised many for
ἔχω τὰς περὶ τούτου μαρτυρίας, ἔκ τε τῶν θείων Γραφῶν,
I-have the about this testimonies from both the divine Scriptures
καὶ ἐκ τῆς μέχρι σήμερον τοῦ ἀναστάντος ἐνεργείας·
and from the until today of-the(-one) risen operation
τοῦ μόνου μὲν καταβάντος εἰς ᾅδην, πολλοστοῦ δὲ
of-the(-one) alone indeed having-gone-down into Hades in-great-company but
ἀναβάντος. Κατῆλθε γὰρ εἰς τὸν θάνατον, καὶ πολλὰ
having-come-up he-went-down for into the death and many
σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη δι᾽ αὐτοῦ.
bodies of-the fallen-asleep saints were-raised through him
19 Ἐξεπλάγη ὁ θάνατος θεωρήσας καινόν τινα κατελθόντα
was-astounded the death having-beheld new some(-one) having-gone-down
εἰς ᾅδην, δεσμοῖς τοῖς αὐτόθι μὴ κατεχόμενον· Τίνος
into Hades by-bonds the(-ones) there not held for-what
ἕνεκεν, ὦ πυλωροὶ ᾅδου, τοῦτον ἰδόντες ἐπτήξασθε; τίς
cause O gatekeepers of-Hades this(-one) having-seen did-you-cower who
ὁ κατέχων ὑμᾶς ἀσυνήθης φόβος; Ἔφυγεν ὁ θάνατος,
the holding you unaccustomed fear fled the death
καὶ φυγὴ τὴν δειλίαν ἠλέγχετο. Προσέτρεχον οἱ ἅγιοι
and by-flight the cowardice was-proved ran-to(-him) the holy
προφῆται, καὶ Μωϋσῆς ὁ νομοθέτης, καὶ Ἀβραὰμ, καὶ
prophets and Moses the lawgiver and Abraham and
Ἰσαὰκ, καὶ Ἰακώβ· Δαβίδ τε καὶ Σαμουὴλ, καὶ Ἡσαΐας
Isaac and Jacob David both and Samuel and Isaiah
καὶ ὁ βαπτιστὴς Ἰωάννης, ὁ λέγων καὶ μαρτυρῶν· Σὺ
and the Baptist John the(-one) saying and testifying you
εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Ἐλυτροῦντο
are the(-one) coming or another do-we-expect were-redeemed

πάντες οἱ δίκαιοι, οὓς κατέπιεν ὁ θάνατος· ἔδει γὰρ
all the just whom swallowed the death it-was-needful for
τὸν κηρυχθέντα βασιλέα τῶν καλῶν κηρύκων γενέσθαι
the proclaimed king of-the good heralds to-become
λυτρωτήν. Εἶτα ἕκαστος τῶν δικαίων ἔλεγε· Ποῦ σου,
redeemer then each of-the just said where your
θάνατε, τὸ νῖκος; ποῦ σου, ᾅδη, τὸ κέντρον; ἐλυτρώσατο
O-death the victory where your O-Hades the sting redeemed
γὰρ ἡμᾶς ὁ νικοποιός.
for us the victory-maker
Τούτου τοῦ Σωτῆρος ἡμῶν τὸν τύπον ἐτέλει ὁ προφήτης 20
of-this the Savior our the type fulfilled the prophet
Ἰωνᾶς, ἐκ κοιλίας κήτους προσευχόμενος καὶ λέγων·
Jonah from belly of-sea-monster praying and saying
Ἐβόησα ἐν θλίψει μου, καὶ ἐξῆς, ἐκ κοιλίας ᾅδου. Καὶ
I-cried in affliction my and next from belly of-Hades and
μὴν ἐν τῷ κήτει ἦν· ἀλλ᾽ ἐν τῷ κήτει ὤν, ἐν τῷ
indeed in the sea-monster he-was but in the sea-monster being in —
ᾅδῃ ἑαυτὸν εἶναι λέγει· τύπος γὰρ ἦν Χριστοῦ, τοῦ
in-Hades himself to-be he-says type for he-was of-Christ the(-one)
μέλλοντος εἰς ᾅδην καταβαίνειν· καὶ μετ᾽ ὀλίγα φησὶν
about into Hades to-go-down and after a-little he-says
ἐκ προσώπου τοῦ Χριστοῦ, λευκότατα προφητεύων· Ἔδυ
from the-person — of-Christ most-clearly prophesying sank
ἡ κεφαλή μου εἰς σχισμὰς ὀρέων. Καὶ μὴν ἐν γαστρὶ
the head my into clefts of-mountains and indeed in belly
κήτους ἦν· ποῖα οὖν ὄρη σε ἔχει; Ἀλλ᾽ οἶδα, φησὶν,
of-sea-monster he-was what then mountains you hold but I-know he-says
ὅτι τύπον ἔχω τοῦ μέλλοντος ἐν τῷ λαξευτῷ μνήματι
that type I-have of-the(-one) about in the hewn tomb
τῆς πέτρας τίθεσθαι. Καὶ ἐν τῇ θαλάσσῃ ὢν Ἰωνᾶς, λέγει·
of-the rock to-be-laid and in the sea being Jonah says

Κατέβην εἰς γῆν· ἐπειδὴ τύπον ἔφερε τοῦ Χριστοῦ τοῦ
I-went-down into earth since type he-bore — of-Christ the(-one)
καταβάντος εἰς τὴν καρδίαν τῆς γῆς. Καὶ προορῶν περὶ τῶν
having-gone-down into the heart of-the earth and foreseeing about the
Ἰουδαίων, ἀναπειθόντων τοὺς στρατιώτας ψεύσασθαι, καὶ
Jews persuading the soldiers to-lie and
λεγόντων, Εἴπατε, ὅτι ἔκλεψαν αὐτὸν, φησί· Φυλασσόμενοι
saying say that they-stole him he-says guarding
μάταια καὶ ψευδῆ, ἔλεον αὐτῶν ἐγκατέλιπον. Ἦλθε γὰρ
vain-things and false mercy their they-forsook came for
ὁ ἐλεῶν αὐτοὺς, καὶ ἐσταυρώθη, καὶ ἀνέστη, δοὺς
the(-one) pitying them and was-crucified and rose having-given
ἑαυτοῦ τὸ αἷμα τὸ τίμιον ὑπὲρ Ἰουδαίων τε καὶ ἐθνῶν·
his-own the blood the precious on-behalf-of Jews both and gentiles
κἀκεῖνοι λέγουσιν, Εἴπατε, ὅτι ἔκλεψαν αὐτὸν, φυλασσόμενοι
and-they say say that they-stole him guarding
μάταια καὶ ψευδῆ. Περὶ δὲ τῆς ἀναστάσεως αὐτοῦ καὶ
vain-things and false about and the resurrection his also
Ἡσαΐας φησίν· Ὁ ἀναγαγὼν ἐκ γῆς τὸν ποιμένα
Isaiah says the(-one) having-brought-up from earth the shepherd
τῶν προβάτων, τὸν μέγαν· προσέθηκεν τὸν μέγαν, ἵνα
of-the sheep the great he-added the great that
μὴ τοῖς προλαβοῦσι ποιμέσιν ἰσότιμος εἶναι νομισθῇ.
not to-the previous shepherds equal-in-honor to-be he-may-be-thought
21 Ἐχόντων τοίνυν ἡμῶν τὰς προφητείας, ἡ πίστις παρ᾽ ἡμῖν
having therefore we the prophecies the faith with us
ἔστω. Πιπτέτωσαν οἱ πίπτοντες ἐξ ἀπιστίας, ἐπειδὴ
let-be let-fall the(-ones) falling from unbelief since
θέλουσι· σὺ δὲ ἕστηκας ἐπὶ τὴν πέτραν τῆς πίστεως
they-wish you but stand on the rock of-the faith
τῆς περὶ τῆς ἀναστάσεως· μή ποτέ σέ τις αἱρετικὸς
the(-faith) about the resurrection lest ever you any heretic

πείσῃ δυσφημῆσαι τὴν ἀνάστασιν. Μέχρι γὰρ σήμερον
persuade to-slander the resurrection until for today
Μανιχαῖοι λέγουσι, φαντασιώδη καὶ οὐκ ἀληθῆ τοῦ
Manichees say phantasmal and not true of-the
Σωτῆρος τὴν ἀνάστασιν γεγονέναι, παρακούοντες Παύλου,
Savior the resurrection to-have-happened mishearing Paul
τοῦ γράφοντος· Τοῦ γενομένου ἐκ σπέρματος Δαβὶδ
the(-one) writing the(-one) born of seed of-David
κατὰ σάρκα· καὶ πάλιν ἑξῆς λέγοντος· Ἐξ ἀναστάσεως
according-to flesh and again next saying from resurrection
νεκρῶν Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν· καὶ πάλιν
of-the-dead of-Jesus Christ the Lord our and again
ἀποτείνει πρὸς αὐτοὺς, καὶ λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ
he-aims at them and says not say in the heart
σου· Τίς ἀναβήσεται εἰς οὐρανὸν, ἢ τίς καταβήσεται εἰς
your who will-ascend into heaven or who will-descend into
τὴν ἄβυσσον· τουτέστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν; καὶ
the abyss that-is Christ from the-dead to-bring-up and
ὁμοίως ἀσφαλιζόμενος, ἀλλαχοῦ πάλιν ἔγραφε· Μνημονεύετε
likewise securing elsewhere again he-wrote remember
Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν· καὶ πάλιν· Εἰ δὲ
Jesus Christ raised from the-dead and again if but
Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ
Christ not has-been-raised empty then the preaching our empty
καὶ ἡ πίστις ἡμῶν· εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ
also the faith our we-are-found and also false-witnesses —
Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρεν τὸν
of-God because we-testified against — God that he-raised —
Χριστὸν, ὃν οὐκ ἤγειρεν. Ἀλλ' ἑξῆς φησι· Νῦν δὲ Χριστὸς
Christ whom not he-raised but next he-says now but Christ
ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων·
has-been-raised from the-dead firstfruits of-the(-ones) fallen-asleep

καὶ ὤφθη Κηφᾷ, ἔπειτα τοῖς δώδεκα· εἰ γὰρ τῷ ἑνὶ
and he-appeared to-Cephas then to-the twelve if for the one
μάρτυρι οὐ πιστεύεις, ἔχεις δώδεκα μάρτυρας. Ἔπειτα
witness not you-believe you-have twelve witnesses then
ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. Εἰ τοῖς
he-appeared to-over five-hundred brothers at-once if the
δώδεκα ἀπιστοῦσι, τοὺς πεντακοσίους δεχέσθωσαν. Ἔπειτα
twelve they-disbelieve the five-hundred let-them-receive then
ὤφθη Ἰακώβῳ, τῷ ἑαυτοῦ μὲν ἀδελφῷ, ἐπισκόπῳ δὲ
he-appeared to-James the his-own indeed brother bishop and
πρώτῳ τῆς παροικίας ταύτης. Τοιούτου τοίνυν ἐπισκόπου
first of-the diocese this such therefore bishop
πρωτοτύπως ἰδόντος ἀναστάντα τὸν Χριστὸν Ἰησοῦν,
first having-seen risen — Christ Jesus
σὺ ὁ τούτου μαθητὴς μὴ ἀπιστήσῃς. Ἀλλὰ λέγεις, ὅτι
you the of-him disciple not disbelieve but you-say that
ὁ ἀδελφὸς Ἰάκωβος πρὸς χάριν ἐμαρτύρησεν. Ἔπειτα
the brother James for favor testified then
καὶ ἐμοὶ ὤφθη Παύλῳ, τῷ ἐχθρῷ. Ποία δὲ παρὰ
also to-me he-appeared Paul the enemy what-kind and from
ἐχθροῦ μαρτυρία κηρύσσοντος ἀμφιβάλλεται; Ὁ πρότερον
enemy testimony proclaiming is-doubted the formerly
διώκτης, νῦν εὐαγγελίζομαι τὴν ἀνάστασιν.
persecutor now I-preach the resurrection

22 Πολλοὶ μάρτυρές εἰσιν τῆς τοῦ Σωτῆρος ἀναστάσεως.
many witnesses there-are of-the of-the Savior resurrection
Νὺξ μὲν, καὶ πανσέληνον φῶς· ἑκκαιδεκάτη γὰρ ἡ νὺξ
night indeed and full-moon light sixteenth for the night
ἦν. Πέτρα τοῦ μνήματος ἡ ὑποδεξαμένη, καὶ ὁ λίθος
was rock of-the tomb the(-one) having-received and the stone
ἀντικαταστήσεται εἰς πρόσωπον Ἰουδαίων· αὐτὸς γὰρ
will-stand-against to face of-Jews it for

εἶδε τὸν Κύριον, καὶ ὁ λίθος ὁ τότε ἀποκυλισθεὶς
saw the Lord and the stone the(-one) then rolled-away
αὐτὸς μαρτυρεῖ τῇ ἀναστάσει, μέχρι σήμερον κείμενος.
it testifies to-the resurrection until today lying
Ἄγγελοι Θεοῦ παρόντες ἐμαρτύρησαν τῇ ἀναστάσει τοῦ
angels of-God being-present testified to-the resurrection of-the
Μονογενοῦς. Πέτρος καὶ Ἰωάννης, καὶ Θωμᾶς, καὶ οἱ λοιποὶ
Only-begotten Peter and John and Thomas and the remaining
πάντες ἀπόστολοι· οἱ μὲν ἐπὶ τὸ μνῆμα δραμόντες, καὶ
all apostles the(-ones) indeed to the tomb having-run and
τὰ ὀθόνια τῆς ταφῆς, οἷς ἐνετυλίχθη πρότερον, αὐτόθι
the linen-cloths of-the burial in-which he-was-wrapped before there
κείμενα μετὰ τὴν ἀνάστασιν ἰδόντες· οἱ δὲ τὰς χεῖρας
lying after the resurrection having-seen the(-ones) and the hands
αὐτοῦ, καὶ τοὺς πόδας ψηλαφήσαντες, καὶ τοὺς τύπους
his and the feet having-handled and the marks
τῶν ἥλων θεωρήσαντες· ὁμοῦ δὲ πάντες τοῦ σωτηριώδους
of-the nails having-beheld together and all of-the saving
ἐμφυσήματος ἀπολαύσαντες, καὶ τοῦ συγχωρεῖν ἁμαρτίας
breathing-upon having-enjoyed and of-the to-forgive sins
ἐν δυνάμει Πνεύματος ἁγίου καταξιωθέντες. Γυναῖκες,
in power of-Spirit holy deemed-worthy women
αἱ κρατήσασαι τοὺς πόδας· τοῦ τε σεισμοῦ τὸ μέγεθος,
the(-ones) having-held the feet of-the both earthquake the greatness
καὶ τοῦ παρόντος ἀγγέλου τὴν λαμπηδόνα θεωρήσασαι·
and of-the present angel the brightness having-beheld
καὶ τὰ ὀθόνια, ἃ περιβαλλόμενος κατέλιπεν ἀναστάς. Οἱ
and the linen-cloths which being-wrapped-in he-left having-risen the
στρατιῶται, καὶ τὸ ἀργύριον τὸ δοθέν. Ὁ τόπος αὐτὸς
soldiers and the silver the(-silver) given the place itself
ἔτι φαινόμενος· καὶ ὁ τῆς ἁγίας Ἐκκλησίας οὗτος οἶκος,
still appearing and the of-the holy Church this house

ὁ τῇ φιλοχρίστῳ προαιρέσει τοῦ ἐπὶ τῆς μακαρίας
the(-one) by-the Christ-loving choice of-the of the blessed
μνήμης, Κωνσταντίνου τοῦ βασιλέως οἰκοδομηθεὶς τε καὶ,
memory Constantine the emperor built both and
ὡς ὁρᾷς, οὕτως φαιδρυνθείς.
as you-see so brightened

23 Μαρτυρεῖ τῇ ἀναστάσει τοῦ Ἰησοῦ, καὶ ἡ ἐν τῷ
testifies to-the resurrection — of-Jesus also the in the
ὀνόματι αὐτοῦ ἐκ νεκρῶν ἐγερθεῖσα Ταβιθά. Πῶς γὰρ
name his from the-dead raised Tabitha how for
ἀπιστηθήσεται Χριστὸς ἀναστὰς, ὅπου γε καὶ τὸ ὄνομα
will-be-disbelieved Christ having-risen where indeed even the name
αὐτοῦ νεκροὺς ἤγειρε; Μαρτυρεῖ τῇ ἀναστάσει τοῦ Ἰησοῦ
his dead raised testifies to-the resurrection — of-Jesus
καὶ ἡ θάλασσα, καθὼς πρότερον ἤκουσας· μαρτυρεῖ καὶ
also the sea as before you-heard testifies also
ἡ τῶν ἰχθύων ἄγρα, καὶ ἡ ἀνθρακιὰ ἡ κειμένη, καὶ
the of-the fish catch and the fire-of-coals the(-one) lying and
τὸ ὀψάριον τὸ ἐπικείμενον· μαρτυρεῖ καὶ Πέτρος, ὁ
the fish the(-one) laid-on testifies also Peter the(-one)
πρότερον μὲν τρὶς ἀρνησάμενος, τὸ δὲ τρίτον ὁμολογήσας,
before indeed thrice having-denied the and third-time having-confessed
καὶ ποιμαίνειν τὰ νοητὰ πρόβατα προσταχθείς. Ἕστηκε
and to-shepherd the spiritual sheep commanded stands
μέχρι σήμερον ὁ Ἐλαιὼν, τὸν ἐπὶ νεφέλης ἀναβάντα
until today — Olivet the(-one) on cloud having-ascended
τοῖς τῶν πιστῶν ὀφθαλμοῖς μονονουχὶ δεικνύων μέχρι
to-the of-the faithful eyes all-but showing until
σήμερον, καὶ τὴν οὐράνιον τῆς ἀνόδου πύλην. Εἰς μὲν
today and the heavenly of-the ascent gate into indeed
γὰρ Βηθλεὲμ ἐξ οὐρανῶν κατελήλυθεν· ἐκ δὲ τοῦ ὄρους
for Bethlehem from heavens he-has-come-down from and the mount

τῶν Ἐλαιῶν εἰς οὐρανοὺς ἀνελήλυθεν· ἐκεῖθεν μὲν εἰς
of-the Olives into heavens he-has-gone-up from-there indeed among
ἀνθρώπους τῶν ἀγώνων ἀρξάμενος, ἐνταῦθα δὲ ἐπὶ τοῖς
men the contests having-begun here and for the
ἀγῶσι στεφανούμενος. Πολλοὺς οὖν ἔχεις τοὺς μάρτυρας·
contests being-crowned many then you-have the witnesses
ἔχεις ἀναστάσεως τὸν τόπον τοῦτον· ἔχεις καὶ τὸν ἐξ
you-have of-resurrection the place this you-have also the from
ἀνατολῆς ἡμῶν τόπον τῆς ἀναβάσεως· ἔχεις καὶ μάρτυρας,
east our place of-the ascension you-have also witnesses
τοὺς ἐκεῖ μαρτυρήσαντας ἀγγέλους, καὶ τὴν νεφέλην
the(-ones) there having-testified angels and the cloud
ἣς ἐπέβη, καὶ τοὺς ἐκεῖθεν κατελθόντας μαθητάς.
which he-mounted and the(-ones) from-there having-come-down disciples
Καὶ ἡ μὲν ἀκολουθία τῆς διδασκαλίας τῆς πίστεως, 24
and the indeed sequence of-the teaching of-the faith
προέτρεπεν εἰπεῖν καὶ τὰ περὶ τῆς ἀναλήψεως· ἀλλ᾽
urged to-say also the(-things) about the ascension but
ἡ τοῦ Θεοῦ χάρις ᾠκονόμησε πληρέστατά σε ἀκοῦσαι,
the — of-God grace arranged most-fully you to-hear
κατὰ τὴν ἡμετέραν ἀσθένειαν, τῇ χθὲς ἡμέρᾳ κατὰ
according-to the our weakness on-the yesterday day on
τὴν Κυριακὴν κατ᾽ οἰκονομίαν τῆς θείας χάριτος, ἐν τῇ
the Lord's(-day) by dispensation of-the divine grace in the
συνάξει τῆς τῶν ἀναγνωσμάτων ἀκολουθίας, τὰ περὶ
assembly of-the of-the readings sequence the(-things) about
τῆς εἰς οὐρανοὺς ἀνόδου τοῦ Σωτῆρος ἡμῶν περιεχούσης.
the into heavens ascent of-the Savior our containing
Ἐλέγετο δὲ τὰ λεγόμενα, μάλιστα μὲν διὰ πάντας,
were-said and the(-things) said especially indeed because-of all
καὶ διὰ τὸ τῶν πιστῶν ὁμοῦ πλῆθος, ἐξαιρέτως δὲ
and because-of the of-the faithful together multitude exceptionally but

διὰ σέ· ζητεῖται δὲ εἰ προσέσχες τοῖς λεγομένοις.
because-of you it-is-asked and whether you-attended to-the(-things) said
Οἶδας γὰρ ὅτι ἡ ἀκολουθία τῆς πίστεως διδάσκει σε
you-know for that the sequence of-the faith teaches you
πιστεύειν εἰς τὸν ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· καὶ
to-believe in the(-one) having-risen on-the third day and
ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθίσαντα ἐκ δεξιῶν
having-ascended into the heavens and having-sat at right-hand
τοῦ Πατρός. Μάλιστα μὲν οὖν μνημονεύειν σε νομίζω τῆς
of-the Father especially indeed then to-remember you I-think of-the
ἐξηγήσεως· πλὴν ἐν παραδρομῇ καὶ νῦν ὑπομιμνήσκω σε
exposition however in passing also now I-remind you
τῶν εἰρημένων. Μνημόνευε τοῦ γεγραμμένου σαφῶς
of-the(-things) said remember the(-thing) written clearly
ἐν Ψαλμοῖς· Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῷ. Μνημόνευε, ὅτι
in Psalms went-up — God with shouting remember that
καὶ αἱ θεῖαι δυνάμεις ἔλεγον πρὸς ἀλλήλας· Ἄρατε πύλας,
also the divine powers said to one-another lift-up gates
οἱ ἄρχοντες, ὑμῶν, καὶ τὰ ἑξῆς. Μνημόνευε καὶ τοῦ ψαλμοῦ
O rulers your and the next remember also the psalm
λέγοντος· Ἀνέβη εἰς ὕψος, ἠχμαλώτευσεν αἰχμαλωσίαν.
saying he-went-up to height he-led-captive captivity
Μνημόνευε τοῦ προφήτου εἰπόντος· Ὁ οἰκοδομῶν εἰς
remember the prophet having-said the(-one) building into
τὸν οὐρανὸν τὴν ἀνάβασιν αὐτοῦ· καὶ τὰ λοιπὰ, ὅσα
the heaven the ascent his and the rest as-many-as
εἴρητο χθὲς διὰ τὰς τῶν Ἰουδαίων ἀντιλογίας.
had-been-said yesterday because-of the of-the Jews objections
25 Ὅταν γὰρ ὡς ἀδυνάτῳ τῇ τοῦ Σωτῆρος ἀναβάσει
when for as impossible the of-the Savior ascent
ἀντιλέγωσι, μνημόνευε τῶν περὶ τῆς μεταθέσεως τοῦ
they-object remember the(-things) about the translation —

Ἀββακοὺμ εἰρημένων. Εἰ γὰρ ὁ Ἀββακοὺμ ὑπὸ ἀγγέλου
of-Habakkuk said if for — Habakkuk by angel
μετετέθη, βασταχθεὶς ἀπὸ τῆς κόμης τῆς κεφαλῆς αὐτοῦ·
was-translated carried by the hair of-the head his
πολὺ μᾶλλον ὁ καὶ προφητῶν καὶ ἀγγέλων Δεσπότης, ἐξ
much rather the both of-prophets and of-angels Master from
ὄρους Ἐλαιῶν νεφέλη ἐπιβὰς, οἰκείᾳ δυνάμει ποιεῖσθαι
mount of-Olives a-cloud having-mounted by-his-own power to-make
τὴν εἰς οὐρανοὺς ἄνοδον δυνατώτερος ἦν. Καὶ τὰ μὲν
the into heavens ascent more-able was and the(-things) indeed
ὅμοια μνημόνευε τῶν θαυμάτων, τὴν δὲ ὑπεροχὴν τήρει
like remember of-the wonders the but preeminence keep
τῷ Δεσπότῃ τῷ θαυματοποιῷ· οἱ μὲν γὰρ ἐβαστάζοντο,
for-the Master the wonder-worker they indeed for were-carried
ὁ δὲ βαστάζει τὰ πάντα. Μνημόνευε, ὅτι Ἐνὼχ μετετέθη,
he but carries the all-things remember that Enoch was-translated
ἀλλ᾽ Ἰησοῦς ἀνῆλθε. Μνημόνευε τῶν περὶ Ἠλίαν
but Jesus went-up remember the(-things) about Elijah
τῶν χθὲς εἰρημένων· ὅτι Ἠλίας μὲν ἐν ἅρματι πυρὸς
the(-things) yesterday said that Elijah indeed in chariot of-fire
ἀνελήφθη· Χριστοῦ δὲ τὸ ἅρμα, μυριοπλάσιον χιλιάδες
was-taken-up of-Christ but the chariot ten-thousandfold thousands
εὐφημούντων· καὶ ὅτι Ἠλίας μὲν ἀνελήφθη πρὸς ἀνατολὰς
praising and that Elijah indeed was-taken-up toward east
τοῦ Ἰορδάνου, Χριστὸς δὲ πρὸς ἀνατολὰς τοῦ χειμάῤῥου
of-the Jordan Christ but toward east of-the torrent
Κέδρων ἀνῆλθε· καὶ ὅτι ἐκεῖνος ὡς εἰς τὸν οὐρανὸν,
Kedron went-up and that that-one as into the heaven
Ἰησοῦς δὲ εἰς οὐρανόν· καὶ ὅτι ἐκεῖνος μὲν εἶπε δοθήσεσθαι
Jesus but into heaven and that that-one indeed said to-be-given
διπλᾶ ἐν Πνεύματι τῷ ἁγίῳ μαθητῇ, Χριστὸς δὲ τοσαύτην
double in Spirit the holy to-disciple Christ but so-great

παρέσχε τοῖς ἰδίοις μαθηταῖς ἀπόλαυσιν χάριτος τοῦ
provided to-the own disciples enjoyment of-grace of-the
ἁγίου Πνεύματος, ὥστε μὴ μόνον αὐτὸ ἔχειν ἐν ἑαυτοῖς,
holy Spirit so-that not only it to-have in themselves
ἀλλὰ καὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτῶν, τῆς
but also through the laying-on of-the hands their of-the
κοινωνίας αὐτοῦ μεταδιδόναι τοῖς πιστεύουσι.
communion his to-impart to-the(-ones) believing

26 Καὶ ὅταν οὕτως πρὸς Ἰουδαίους παλαίσῃς, ὅταν ἐξ
and when thus with Jews you-wrestle when from
ὁμοιότητος νικήσῃς, τότε ἐλθὲ λοιπὸν ἐπὶ τὴν ὑπεροχὴν
likeness you-conquer then come henceforth to the preeminence
τῆς τοῦ Σωτῆρος δόξης· ὅτι οἱ μὲν δοῦλοι, ὁ δὲ Υἱὸς τοῦ
of-the of-the Savior glory that they indeed servants he but Son —
Θεοῦ. Καὶ οὕτω δὲ τῆς ὑπεροχῆς μνημονεύσεις, ἐννοῶν,
of-God and thus too of-the preeminence you-will-remember considering
ὅτι τοῦ Χριστοῦ δοῦλος ἡρπάγη ἕως τρίτου οὐρανοῦ. Εἰ
that — of-Christ servant was-caught-up as-far-as third heaven if
γὰρ Ἠλίας μὲν ἕως πρώτου ἔφθασε, Παῦλος δὲ ἕως
for Elijah indeed as-far-as first reached Paul but as-far-as
τρίτου οὐρανοῦ· προτιμοτέρας ἄρα τετύχηκε τῆς ἀξίας.
third heaven more-honored then he-has-obtained the worth
Μὴ ἐπαισχυνθῇς τοῖς σοῖς ἀποστόλοις. Οὐκ εἰσὶ χείρονες
not be-ashamed-of the your apostles not they-are worse-than
Μωϋσέως, οὐδὲ δεύτεροι τῶν προφητῶν· ἀλλὰ καλοὶ μετὰ
Moses nor second to-the prophets but good with
καλῶν, καὶ καλῶν καλλίονες. Ἠλίας μὲν γὰρ ἀνελήφθη
good-men and than-good-men better Elijah indeed for was-taken-up
εἰς οὐρανόν· ἀλλὰ Πέτρος ἔχει τὰς κλεῖς τῆς βασιλείας
into heaven but Peter has the keys of-the kingdom
τῶν οὐρανῶν, ἀκούσας· Ὅσα ἂν λύσῃς ἐπὶ τῆς γῆς,
of-the heavens having-heard whatever — you-loose on the earth

ἔσται λελυμένα ἐν τοῖς οὐρανοῖς. Ἠλίας εἰς οὐρανὸν μόνον·
will-be loosed in the heavens Elijah into heaven only
Παῦλος δὲ καὶ εἰς οὐρανὸν, καὶ εἰς παράδεισον (ἔπρεπε
Paul but both into heaven and into paradise (it-was-fitting
γὰρ τοὺς μαθητὰς τοῦ Ἰησοῦ, πολυπλασίονα λαβεῖν τὴν
for the disciples — of-Jesus manifold to-receive the
χάριν)· ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ
grace) he-heard unspeakable words which not it-is-lawful for-man
λαλῆσαι. Κατέβη δὲ ὁ Παῦλος ἄνωθεν πάλιν, οὐχ ὅτι
to-speak came-down and — Paul from-above again not that
ἀνάξιος ἦν τῆς ἐν τῷ τρίτῳ οὐρανῷ διατριβῆς· ἀλλ' ἵνα
unworthy he-was of-the in the third heaven sojourn but that
ἀπολαύσας τῶν ὑπὲρ ἄνθρωπον, καὶ ἔντιμος καταβὰς,
having-enjoyed the(-things) beyond man and honored having-come-down
καὶ Χριστὸν κηρύξας, καὶ ὑπεραποθανὼν αὐτοῦ, λάβῃ
and Christ having-preached and having-died-for him he-may-receive
καὶ τὸν τοῦ μαρτυρίου στέφανον. Παρέλιπον τὰ λοιπὰ τῆς
also the of-the martyrdom crown I-have-omitted the rest of-the
κατασκευῆς, τὰ χθὲς ἐπὶ τῆς συνάξεως εἰρημένα τῆς
argument the(-things) yesterday at the assembly said of-the
Κυριακῆς· παρὰ γὰρ τοῖς συνετοῖς ἀκροαταῖς, αὐτάρκης
Lord's(-day) with for the intelligent hearers sufficient
μόνον καὶ ὑπόμνησις εἰς μάθησιν.
only also reminder for learning
Μέμνησο δὲ καὶ τῶν εἰρημένων μοι πολλάκις περὶ τοῦ 27
remember and also the(-things) said by-me often about the
ἐκ δεξιῶν τοῦ Πατρὸς καθέζεσθαι τὸν Υἱὸν, διὰ τὴν
at right-hand of-the Father to-sit the Son because-of the
τῆς πίστεως ἀκολουθίαν, τὴν λέγουσαν· Καὶ ἀνελθόντα
of-the faith sequence the(-one) saying and having-ascended
εἰς τοὺς οὐρανοὺς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ Πατρὸς.
into the heavens and having-sat at right-hand of-the Father

Θρόνου μὲν ἰδιότητα μὴ πολυπραγμονῶμεν· ἀκατάληπτον
of-the-throne indeed peculiarity not let-us-pry-into incomprehensible
γάρ. Μήτε δὲ ἀνεχώμεθα τῶν λεγόντων κακῶς, ὅτι
for nor and let-us-tolerate the(-ones) saying wickedly that
μετὰ τὸν σταυρὸν καὶ τὴν ἀνάστασιν, καὶ τὴν εἰς οὐρανοὺς
after the cross and the resurrection and the into heavens
ἄνοδον, τότε ἤρξατο τοῦ ἐκ δεξιῶν τοῦ Πατρὸς καθέζεσθαι
ascent then began the at right-hand of-the Father to-sit
ὁ Υἱός. Οὐ γὰρ ἐκ προκοπῆς ἔσχε τὸν θρόνον· ἀλλὰ ἀφ᾽
the Son not for from advancement he-had the throne but from
οὗπερ ἔστιν (ἔστι δὲ ἀεὶ γεννηθεὶς), καὶ συγκαθέζεται τῷ
which-very he-is (he-is and always begotten) also he-sits-with the
Πατρί. Καὶ τοῦτον τὸν θρόνον, πρὸ τῆς ἐνσάρκου παρουσίας
Father and this the throne before the incarnate coming
τοῦ Σωτῆρος ἑωρακὼς ὁ προφήτης φησὶν Ἡσαΐας· Εἶδον
of-the Savior having-seen the prophet says Isaiah I-saw
τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου,
the Lord sitting on throne high and lifted-up
καὶ τὰ ἑξῆς· τὸν Πατέρα μὲν γὰρ οὐδεὶς ἑώρακε πώποτε,
and the next the Father indeed for no-one has-seen ever
ὁ δὲ τῷ προφήτῃ τότε φανεὶς, Υἱὸς ἦν. Καὶ ὁ
the(-one) but to-the prophet then having-appeared Son was and the
Ψαλμῳδός φησιν· Ἕτοιμος ὁ θρόνος σου ἀπὸ τότε, ἀπὸ τοῦ
Psalmist says ready the throne your from then from the
αἰῶνος σὺ εἶ. Πολλῶν οὐσῶν τῶν περὶ τούτου μαρτυριῶν,
age you are many being of-the about this testimonies
διὰ τὸ πολὺ τῆς ὥρας ἀρκούμεθα καὶ ταύταις.
because-of the much of-the hour we-are-content also with-these

28 Νῦν δὲ ὑμᾶς ὑπομνηστέον ὀλίγων, τῶν ἐκ πολλῶν
now and you must-be-reminded of-few the(-ones) from many
εἰρημένων περὶ τοῦ ἐκ δεξιῶν τοῦ Πατρὸς καθέζεσθαι τὸν
said about the at right-hand of-the Father to-sit the

Υἱόν. Ὁ μὲν γὰρ ἑκατοστὸς ἔννατος ψαλμὸς σαφῶς φησιν·
Son the indeed for hundredth ninth psalm clearly says
Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,
said the Lord to-the Lord my sit at right-hand my
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
until — I-put the enemies your footstool of-the feet your
Βεβαιῶν δὲ ὁ Σωτὴρ τὸ εἰρημένον ἐν Εὐαγγελίοις,
confirming and the Savior the(-thing) said in Gospels
φησὶ τὸν Δαβὶδ οὐκ ἀφ' ἑαυτοῦ ταῦτα, ἀλλ' ἐξ ἐπιπνοίας
says — David not from himself these-things but from inspiration
τοῦ ἁγίου Πνεύματος εἰρηκέναι, λέγων· Πῶς οὖν Δαβὶδ
of-the holy Spirit to-have-said saying how then David
ἐν Πνεύματι Κύριον αὐτὸν καλεῖ, λέγων· Εἶπεν ὁ Κύριος
in Spirit Lord him calls saying said the Lord
τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, καὶ τὰ ἑξῆς; Καὶ
to-the Lord my sit at right-hand my and the next and
ἐν ταῖς Πράξεσι τῶν ἀποστόλων, ἐν τῇ τῆς Πεντηκοστῆς
in the Acts of-the apostles on the of-the Pentecost
ἡμέρᾳ σταθεὶς ὁ Πέτρος σὺν τοῖς ἕνδεκα, καὶ τοῖς
day having-stood — Peter with the eleven and to-the
Ἰσραηλίταις διαλεγόμενος, τῆς ἐν τῷ ἑκατοστῷ ἐννάτῳ
Israelites discoursing of-the in the hundredth ninth
ψαλμῷ ταύτης αὐτολεξεὶ τῆς μαρτυρίας ἐμνημόνευσεν.
psalm this word-for-word the testimony made-mention
Ὑπομνηστέον δὲ καὶ ἄλλων ὀλίγων μαρτυριῶν ὁμοίως περὶ 29
must-be-recalled and also other few testimonies likewise about
τοῦ ἐκ δεξιῶν τοῦ Πατρὸς καθέζεσθαι τὸν Υἱόν. Ἐν μὲν
the at right-hand of-the Father to-sit the Son in indeed
γὰρ τῷ κατὰ Ματθαῖον Εὐαγγελίῳ γέγραπται· Πλὴν
for the according-to Matthew Gospel it-is-written nevertheless
λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου
I-say to-you from now you-will-see the Son of-the man

καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ τὰ ἑξῆς· οἷς
sitting at right-hand of-the power and the next with-which
ἀκολούθως καὶ ὁ ἀπόστολος Πέτρος φησὶ, γράφων· Δι᾽
in-sequence also the apostle Peter says writing through
ἀναστάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ,
resurrection of-Jesus Christ who is at right-hand — of-God
πορευθεὶς εἰς οὐρανόν. Ὁ δὲ ἀπόστολος Παῦλος Ῥωμαίοις
having-gone into heaven the and apostle Paul to-Romans
μὲν γράφων, φησίν· Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ
indeed writing says Christ the(-one) having-died rather and
καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ· Ἐφεσίοις
also having-been-raised who also is at right-hand — of-God to-Ephesians
δὲ ἐπιστέλλων, οὕτως εἴρηκε· Κατὰ τὴν ἐνέργειαν τοῦ
and writing thus he-has-said according-to the operation of-the
κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ,
might of-the strength his which he-operated in — Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ,
having-raised him from the-dead and having-seated at right-hand his
καὶ τὰ ἑξῆς· τοὺς δὲ ἐν Κολοσσαῖς οὕτως ἐδίδαξεν· Εἰ
and the next the(-ones) and in Colossae thus he-taught if
οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ
then you-were-raised-with — Christ the(-things) above seek where
ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Πατρὸς καθήμενος· ἐν δὲ
— Christ is at right-hand of-the Father sitting in and
τῇ πρὸς Ἑβραίους φησί· Καθαρισμὸν τῶν ἁμαρτιῶν
the(-letter) to Hebrews he-says purification of-the sins
ποιησάμενος, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν
having-made he-sat at right-hand of-the majesty on
ὑψηλοῖς· καὶ πάλιν· Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ
high and again to which and of-the angels has-he-said
ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς
ever sit at right-hand my until — I-put the enemies

σου ὑποπόδιον τῶν ποδῶν σου; καὶ πάλιν· Αὐτὸς δὲ
your footstool of-the feet your and again he but
μίαν ὑπὲρ πάντων προσενέγκας θυσίαν εἰς τὸ διηνεκὲς,
one for all having-offered sacrifice for the perpetuity
ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ· τὸ λοιπὸν ἐκδεχόμενος, ἕως
sat at right-hand — of-God the rest waiting until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ·
are-put the enemies his footstool of-the feet his
καὶ πάλιν· Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ
and again looking to the of-the faith author and
τελειωτὴν Ἰησοῦν· ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς,
finisher Jesus who for the set-before him joy
ὑπέμεινε τὸν σταυρὸν, αἰσχύνης καταφρονήσας· ἐν δεξιᾷ
endured the cross shame despising at right-hand
τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικε.
and of-the throne — of-God he-has-sat
Καὶ ἄλλων δὲ οὐσῶν μαρτυριῶν περὶ τῆς ἐκ δεξιῶν τοῦ 30
and other too being testimonies about the at right-hand —
Θεοῦ καθέδρας τοῦ Μονογενοῦς, αὐτάρκεις ἡμῖν ἐν τῷ
of-God session of-the Only-begotten sufficient for-us in the
παρόντι καὶ αὗται· τὴν αὐτὴν πάλιν ἡμῶν ποιουμένων
present also these the same again us making
ὑπόμνησιν, ὅτι οὐ μετὰ τὴν ἔνσαρκον παρουσίαν τῆς
reminder that not after the incarnate coming of-the
καθέδρας ταύτην ἔσχε τὴν ἀξίαν· ἀλλὰ γὰρ καὶ πρὸ
session this he-had the worth but for also before
πάντων τῶν αἰώνων, ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ·
all the ages the only-begotten Son — of-God
Κύριος δὲ ἡμῶν Ἰησοῦς ὁ Χριστὸς, τὸν ἐν δεξιᾷ τοῦ
Lord and our Jesus — Christ the at right-hand of-the
Πατρὸς ἀεὶ κατέχει θρόνον. Αὐτὸς δὲ ὁ τῶν ὅλων
Father always holds throne himself and the of-the universe

Θεὸς ὁ τοῦ Χριστοῦ Πατὴρ, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς
God the — of-Christ Father and the Lord our Jesus
Χριστὸς, ὁ καταβὰς καὶ ἀναβὰς καὶ τῷ
Christ the(-one) having-come-down and having-gone-up and with-the
Πατρὶ συγκαθεζόμενος, φυλάξειε τὰς ὑμετέρας ψυχάς·
Father sitting-with may-he-guard the your souls
ἄσειστον ὑμῶν καὶ ἄτρεπτον τὴν ἐλπίδα, τὴν εἰς τὸν
unshaken your and unchangeable the hope the(-hope) in the(-one)
ἀναστάντα, διατηρήσειε· συνεξεγείρειεν ὑμᾶς ἐκ τῶν νεκρῶν
risen may-he-preserve may-he-raise-up-with you from the dead
ὑμῶν ἁμαρτημάτων, εἰς τὴν ἐπουράνιον αὐτοῦ δωρεάν·
your sins into the heavenly his gift
καταξιώσειεν ὑμᾶς ἁρπαγῆναι ἐν νεφέλαις, εἰς ἀπάντησιν
may-he-deem-worthy you to-be-caught-up in clouds for meeting
τοῦ Κυρίου εἰς ἀέρα, ἐν καιρῷ εὐθέτῳ· καὶ ἕως ὁ καιρὸς
of-the Lord in air in time fitting and until the time
ἐκεῖνος ἔρχεται τῆς ἐνδόξου δευτέρας αὐτοῦ παρουσίας,
that comes of-the glorious second his coming
ἐγγράψειεν ὑμῶν τὰ ὀνόματα πάντων ἐν βίβλῳ ζώντων,
may-he-write-in your the names of-all in book of-living
καὶ ἐγγράψας μηκέτι ἐξαλείψειε (πολλῶν γὰρ ἐξαλείφεται
and having-written-in no-longer may-he-blot-out (of-many for is-blotted-out
τῶν ἀποπιπτόντων). παράσχοι δὲ τοῖς πᾶσιν ὑμῖν
of-the(-ones) falling-away) may-he-grant and to-the all you
πιστεύειν μὲν εἰς τὸν ἀναστάντα, ἐκδέχεσθαι δὲ τὸν
to-believe indeed in the(-one) risen to-wait-for and the(-one)
ἀνελθόντα καὶ πάλιν ἐρχόμενον (ἐρχόμενον δὲ οὐκ ἀπὸ γῆς·
having-ascended and again coming (coming and not from earth
ἀσφαλίζου γὰρ, ἄνθρωπε, σεαυτὸν, διὰ τοὺς μέλλοντας
secure for O-man yourself because-of the about
ἔρχεσθαι πλάνους), τὸν ἄνω καθεζόμενον, καὶ ἡμῖν ὧδε
to-come deceivers) the(-one) above sitting and with-us here

συμπαρόντα, τὸν ἑκάστου βλέποντα τὴν τάξιν καὶ τὸ
present-with the(-one) of-each seeing the order and the
στερέωμα τῆς πίστεως. Μὴ γὰρ, ὅτι σαρκὶ νῦν ἄπεστιν,
firmness of-the faith not for because in-flesh now he-is-absent
παρὰ τοῦτο νομίσῃς, ὅτι καὶ πνεύματι. Μέσος ἐνταῦθα
for this think that also in-spirit in-the-midst here
πάρεστιν, ἀκούων τὰ περὶ αὐτοῦ λεγόμενα, καὶ βλέπων
he-is-present hearing the(-things) about him said and seeing
τὰ ἐν σοὶ νοούμενα, καὶ ἐτάζων νεφροὺς καὶ καρδίας.
the(-things) in you thought and examining kidneys and hearts
Ὃς καὶ νῦν ἕτοιμός ἐστι τοὺς προσιόντας τῷ βαπτίσματι,
who also now ready is the(-ones) approaching the baptism
καὶ πάντας ὑμᾶς, ἐν ἁγίῳ Πνεύματι προσενέγκαι τῷ
and all you in holy Spirit to-offer to-the
Πατρὶ, καὶ εἰπεῖν· Ἰδοὺ ἐγὼ καὶ παιδία, ἃ μοι ἔδωκεν
Father and to-say behold I and children whom to-me gave
ὁ Θεός· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν.
— God to-whom the glory to the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΕ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XV · ON THE SECOND COMING OF CHRIST

Christ's first coming was in patience, swaddled in the manger; the second will be in glory, with angels, to judge the living and the dead. The world will pass away, its heavens rolled up to be renewed, not destroyed. No one may calculate the time, but the Lord gave signs: false Christs, wars, famines, love grown cold, the Gospel preached to all nations, and the apostasy, now seen in hidden heretics within the Church. Then the Antichrist will come, a magician seizing the Roman power after ten kings, sitting in the temple of the Jews, feigning gentleness and then raging three and a half years, until Christ slays him with the breath of his mouth. The cross of light will herald the Judge, who parts sheep from goats by their deeds; his kingdom will have no end, whatever the heresy lately sprung up in Galatia says.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Καὶ ἐρχόμενον ἐν
in Jerusalem extemporized on the and coming in
δόξῃ κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ
glory to-judge living and dead of-whose the kingdom not
ἔσται τέλος· καὶ περὶ τοῦ Ἀντιχρίστου· καὶ ἀνάγνωσις
will-be end and about the Antichrist and reading
ἐκ τοῦ Δανιήλ· Ἐθεώρουν ἕως οὗ θρόνοι ἐτέθησαν, καὶ
from — Daniel I-beheld until — thrones were-set and
Παλαιὸς ἡμερῶν ἐκάθητο. Καὶ ἑξῆς· Ἐθεώρουν ἐν ὁράματι
Ancient of-days sat and next I-beheld in vision
τῆς νυκτὸς, καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ,
of-the night and behold with the clouds of-the heaven
ὡς Υἱὸς ἀνθρώπου ἐρχόμενος, καὶ τὰ ἑξῆς.
as Son of-man coming and the next

1 Χριστοῦ παρουσίαν καταγγέλλομεν, οὐ μίαν μόνον, ἀλλὰ
of-Christ coming we-proclaim not one only but
καὶ δευτέραν τῆς προτέρας πολὺ καλλίονα. Ἡ μὲν γὰρ
also second than-the former much more-glorious the indeed for

ὑπομονῆς εἶχεν ἐπίδειξιν, ἡ δὲ θείας βασιλείας φέρει τὸ
of-endurance had display the but of-divine kingdom bears the
διάδημα. Ὡς γὰρ ἐπὶ τὸ πλεῖστον, πάντα διπλᾶ παρὰ τῷ
diadem as for for the most-part all-things twofold with the
Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ· διπλῆ γέννησις, μία ἐκ Θεοῦ
Lord our Jesus Christ twofold birth one from God
πρὸ τῶν αἰώνων, καὶ μία ἐκ Παρθένου ἐπὶ συντελείᾳ
before the ages and one from Virgin at consummation
τῶν αἰώνων· διπλαῖ αἱ κάθοδοι, μία ἡ ἀσυμφανής,
of-the ages twofold the descents one the(-one) unseen
ἡ ὡς ἐπὶ πόκον, καὶ δευτέρα ἡ ἐπιφανὴς, ἡ
the(-one) as upon fleece and second the(-one) manifest the(-one)
μέλλουσα. Ἐν τῇ προτέρᾳ παρουσίᾳ ἐσπαργανώθη ἐν τῇ
to-come in the former coming he-was-swaddled in the
φάτνῃ, ἐν τῇ δευτέρᾳ ἀναβάλλεται τὸ φῶς ὡς ἱμάτιον. Ἐν
manger in the second he-puts-on the light as garment in
τῇ προτέρᾳ ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας· ἐν
the former he-endured cross shame having-despised in
τῇ δευτέρᾳ ἔρχεται ὑπὸ στρατιᾶς ἀγγέλων δορυφορούμενος,
the second he-comes by host of-angels escorted
δοξαζόμενος. Οὐχ ἱστάμεθα τοίνυν ἐπὶ τῇ πρώτῃ παρουσίᾳ
glorified not we-stop therefore at the first coming
μόνον, ἀλλὰ καὶ τὴν δευτέραν προσδοκῶμεν. Καὶ ἐν
only but also the second we-await and in
τῇ προτέρᾳ μὲν εἰπόντες, Εὐλογημένος ὁ ἐρχόμενος
the former indeed having-said blessed the(-one) coming
ἐν ὀνόματι Κυρίου, καὶ ἐν τῇ δευτέρᾳ ἐροῦμεν πάλιν
in name of-Lord also in the second we-shall-say again
τὸ αὐτό· ἵνα μετὰ ἀγγέλων συναντήσαντες τῷ Δεσπότῃ,
the same that with angels having-met the Master
προσκυνοῦντες εἴπωμεν· Εὐλογημένος ὁ ἐρχόμενος ἐν
worshiping we-may-say blessed the(-one) coming in

ὀνόματι Κυρίου. Ἔρχεται ὁ Σωτὴρ οὐ δικασθῆναι πάλιν,
name of-Lord comes the Savior not to-be-judged again
ἀλλὰ δικάσαι τοὺς δικάσαντας. Ὁ πρότερον ἐν τῷ
but to-judge the(-ones) having-judged(-him) the(-one) formerly in the
κρίνεσθαι σιωπήσας, ὑπομιμνήσκων λέγει τοῖς παρανόμοις,
being-judged having-been-silent reminding says to-the lawless
τοῖς τὰ τολμηρὰ ἐπὶ τοῦ σταυροῦ πεποιηκόσι· Ταῦτα
the(-ones) the daring-deeds at the cross having-done these-things
ἐποίησας, καὶ ἐσίγησα. Δι᾽ οἰκονομίαν τότε ἦλθε,
you-did and I-was-silent because-of dispensation then he-came
σὺν πειθοῖ διδάσκων ἀνθρώπους· τότε δὲ καὶ ἀνάγκη
with persuasion teaching men then but even by-necessity
βασιλευθήσονται, κἂν μὴ θέλωσι.
they-will-be-ruled even-if not they-wish

2 Καὶ περὶ τῶν δύο τούτων παρουσιῶν λέγει Μαλαχίας ὁ
and about the two these comings says Malachi the
προφήτης· Καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν αὐτοῦ Κύριος,
prophet and suddenly will-come to the temple his Lord
ὃν ὑμεῖς ζητεῖτε, Ἰδοὺ μία παρουσία. Καὶ πάλιν περὶ τῆς
whom you seek behold one coming and again about the
δευτέρας παρουσίας φησί· Καὶ ὁ ἄγγελος τῆς διαθήκης,
second coming he-says and the angel of-the covenant
ὃν ὑμεῖς ζητεῖτε. Ἰδοὺ ἔρχεται Κύριος παντοκράτωρ, καὶ
whom you seek behold comes Lord almighty and
τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ; Ἢ τίς ὑποστήσεται
who will-endure day of-entrance his or who will-stand
ἐν τῇ ὀπτασίᾳ αὐτοῦ; Διότι αὐτὸς εἰσπορεύεται ὡς πῦρ
in the appearing his because he comes-in as fire
χωνευτηρίου, καὶ ὡς πόα πλυνόντων· καὶ καθιεῖται χωνεύων
of-foundry and as herb of-fullers and he-will-sit-down smelting
καὶ καθαρίζων· καὶ ἑξῆς εὐθὺς ὁ Σωτήρ φησιν αὐτός·
and cleansing and next immediately the Savior says himself

Καὶ προσάξω πρὸς ὑμᾶς ἐν κρίσει· καὶ ἔσομαι μάρτυρ
and I-will-draw-near to you in judgment and I-will-be witness
ταχὺς ἐπὶ τοὺς φαρμάκους, καὶ ἐπὶ τὰς μοιχαλίδας, καὶ
swift against the sorcerers and against the adulteresses and
ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει, καὶ
against the(-ones) swearing by-the name my to falsehood and
τὰ ἑξῆς. Διὰ τοῦτο προασφαλιζόμενος ἡμᾶς ὁ Παῦλος,
the next because-of this securing-beforehand us — Paul
φησίν· Εἴ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν
says if anyone builds-on upon the foundation this gold
καὶ ἄργυρον καὶ λίθους τιμίους· ξύλα, χόρτον, καλάμην·
and silver and stones precious wood hay straw
ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα
of-each the work manifest will-become the for day
δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. Ἤδη καὶ ὁ Παῦλος
will-show because in fire it-is-revealed already also — Paul
τὰς δύο παρουσίας ταύτας σημαίνει, γράφων πρὸς Τίτον,
the two comings these signifies writing to Titus
καὶ λέγων· Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ τοῦ Σωτῆρος πᾶσιν
and saying appeared the grace — of-God the Savior to-all
ἀνθρώποις, παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν
men instructing us that having-denied the ungodliness
καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ εὐσεβῶς καὶ
and the worldly lusts soberly and piously and
δικαίως ζήσωμεν ἐν τῷ νῦν αἰῶνι· προσδεχόμενοι τὴν
justly we-may-live in the present age awaiting the
μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
blessed hope and appearing of-the glory of-the great
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Βλέπεις, ὅπως
God and Savior our Jesus Christ you-see how
εἶπε πρώτην μὲν ἐφ' ἧς εὐχαριστεῖ· δευτέραν δὲ ἣν
he-spoke-of first indeed for which he-gives-thanks second and which

προσδοκῶμεν. Διὰ τοῦτο καὶ τὰ τῆς πίστεως τῆς
we-await because-of this also the(-words) of-the faith the(-faith)
ἐπαγγελλομένης ὑφ᾽ ἡμῶν νῦν οὕτως παρεδόθη, πιστεύειν
professed by us now thus were-handed-down to-believe
εἰς τὸν καὶ ἀνελθόντα εἰς τοὺς οὐρανούς· καὶ καθίσαντα
in the(-one) also having-ascended into the heavens and having-sat
ἐκ δεξιῶν τοῦ Πατρός. Καὶ ἐρχόμενον ἐν δόξῃ κρῖναι
at right-hand of-the Father and coming in glory to-judge
ζῶντας καὶ νεκρούς. Οὗ τῆς βασιλείας οὐκ ἔσται τέλος.
living and dead of-whose the kingdom not will-be end
3 Ἔρχεται τοίνυν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐξ
comes therefore the Lord our Jesus Christ from
οὐρανῶν· ἔρχεται δὲ περὶ τὴν συντέλειαν τοῦ κόσμου τούτου
heavens comes and about the consummation of-the world this
μετὰ δόξης, ἐν τῇ ἐσχάτῃ ἡμέρᾳ. γίνεται γὰρ τοῦ κόσμου
with glory in the last day comes-about for of-the world
τούτου συντέλεια, καὶ ὁ γενητὸς οὗτος κόσμος πάλιν
this consummation and the created this world again
ἀνακαινοποιεῖται. Ἐπειδὴ γὰρ καὶ φθορὰ, καὶ κλοπὴ, καὶ
is-renewed since for both corruption and theft and
μοιχεία, καὶ πᾶν εἶδος ἁμαρτιῶν ἐχύθη ἐπὶ τῆς γῆς, καὶ
adultery and every form of-sins was-poured on the earth and
αἵματα ἐφ᾽ αἵμασιν ἐμίγη ἐν τῷ κόσμῳ· ἵνα οὖν μὴ μείνῃ
bloods upon bloods were-mixed in the world that then not may-remain
τὸ θαυμαστὸν τοῦτο οἰκητήριον ἀνομίας πεπληρωμένον,
the wonderful this dwelling with-lawlessness filled
παρέρχεται ὁ κόσμος οὗτος, ἵνα ὁ καλλίων ἀναδειχθῇ.
passes-away the world this that the more-beautiful may-be-shown
Καὶ θέλεις λαβεῖν τὴν ἀπόδειξιν ἀπὸ τῶν ῥητῶν; Ἄκουε
and do-you-wish to-take the proof from the words hear
Ἡσαΐου λέγοντος· Καὶ εἰληθήσεται ὡς βιβλίον ὁ οὐρανὸς,
Isaiah saying and will-be-rolled-up as scroll the heaven

καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς
and all the stars will-fall as leaves from vine and as
πίπτει φύλλα ἀπὸ συκῆς. Καὶ τὸ Εὐαγγέλιόν φησι· Ὁ ἥλιος
fall leaves from fig-tree and the Gospel says the sun
σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
will-be-darkened and the moon not will-give the light its
καὶ οἱ ἀστέρες πεσοῦνται ἐκ τοῦ οὐρανοῦ. Μὴ λυπηθῶμεν
and the stars will-fall from the heaven not let-us-grieve
ὡς μόνοι τελευτῶντες· καὶ ἀστέρες τελευτῶσι, ἀλλ᾽ ἴσως
as alone dying also stars die but perhaps
πάλιν ἐγείρονται. Εἰλίσσει δὲ τοὺς οὐρανοὺς ὁ Κύριος, οὐχ
again they-rise rolls-up and the heavens the Lord not
ἵνα ἀπολέσῃ τούτους, ἀλλ᾽ ἵνα αὐτοὺς πάλιν καλλίονας
that he-may-destroy them but that them again more-beautiful
ἐγείρῃ. Ἄκουε Δαβὶδ τοῦ προφήτου λέγοντος· Κατ᾽ ἀρχὰς
he-may-raise hear David the prophet saying in beginnings
σὺ, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου
you Lord the earth founded and works of-the hands your
εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις. Ἀλλ᾽
are the heavens they will-perish you but remain but
ἐρεῖ τις, Ἰδὲ λέγει σαφῶς, ὅτι ἀπολοῦνται. Ἄκουε πῶς
will-say someone behold he-says clearly that they-will-perish hear how
λέγει τὸ, ἀπολοῦνται· διὰ τῶν ἑξῆς δῆλον· Καὶ πάντες ὡς
he-says the they-will-perish through the next clear and all as
ἱμάτιον παλαιωθήσονται· καὶ ὡσεὶ περιβόλαιον ἑλίξεις
garment will-grow-old and as cloak you-will-roll-up
αὐτοὺς, καὶ ἀλλαγήσονται. Ὥσπερ γὰρ ἀπώλεια ἀνθρώπου
them and they-will-be-changed just-as for destruction of-man
λέγεται κατὰ τὸ εἰρημένον, Ἴδετε ὡς ὁ δίκαιος
is-spoken-of according-to the(-thing) said see how the just
ἀπώλετο, καὶ οὐδεὶς ἐκδέχεται τῇ καρδίᾳ· καὶ ταῦτα,
perished and no-one takes-it to-the heart and these-things

τῆς ἀναστάσεως προσδοκωμένης· οὕτως ἀνάστασιν ὥσπερ
the resurrection being-awaited so resurrection as-it-were
προσδοκῶμεν καὶ τῶν οὐρανῶν. Ὁ ἥλιος μεταστραφήσεται
we-await also of-the heavens the sun will-be-turned
εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα. Παιδευέσθωσαν
into darkness and the moon into blood let-be-instructed
οἱ ἐκ Μανιχαίων ἐπιστρέψαντες, καὶ τοὺς φωστῆρας
the(-ones) from Manichees having-turned and the luminaries
μηκέτι θεοποιείτωσαν· μηδὲ τὸν σκοτισθησόμενον τοῦτον
no-longer let-them-deify nor the to-be-darkened this
ἥλιον, τὸν Χριστὸν εἶναι δυσσεβῶς νομιζέτωσαν. Καὶ
sun — Christ to-be impiously let-them-think and
πάλιν ἄκουε τοῦ Κυρίου λέγοντος· Ὁ οὐρανὸς καὶ ἡ γῆ
again hear the Lord saying the heaven and the earth
παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν· οὐ
will-pass-away the but words my not — will-pass-away not
γὰρ ἰσότιμα τὰ ποιήματα τοῖς λόγοις τοῦ Δεσπότου.
for equal-in-honor the creatures to-the words of-the Master

4 Παρέρχεται τοίνυν τὰ φαινόμενα, καὶ ἔρχεται τὰ
passes-away therefore the(-things) appearing and come the(-things)
προσδοκώμενα, τὰ τούτων καλλίονα· ἀλλὰ τὸν καιρὸν
awaited the(-things) than-these more-beautiful but the time
μηδεὶς πολυπραγμονείτω· Οὐ γὰρ ὑμῶν, φησὶν, ἐστὶ γνῶναι
let-no-one pry-into not for yours he-says it-is to-know
χρόνους ἢ καιροὺς, οὓς ἔθετο ὁ Πατὴρ ἐν τῇ ἰδίᾳ ἐξουσίᾳ.
times or seasons which set the Father in the own authority
Καὶ μὴ τολμήσῃς ἀποφήνασθαι τὸ, πότε ταῦτα γίνεται·
and not dare to-declare the when these-things happen
μήτε πάλιν ὑπτίως κοιμηθῇς· Ἀγρυπνεῖτε γὰρ, φησὶν,
nor again supinely sleep keep-awake for he-says
ὅτι ὥρᾳ ᾗ οὐ προσδοκᾶτε, ὁ Υἱὸς τοῦ ἀνθρώπου
because in-hour in-which not you-expect the Son of-the man

ἔρχεται. Ἀλλ᾽ ἐπειδὴ ἔδει ἡμᾶς γνῶναι τῆς συντελείας
comes but since it-was-needful us to-know of-the consummation
τὰ σημεῖα, καὶ ἐπειδὴ Χριστὸν προσδοκῶμεν· ἵνα μὴ
the signs and since Christ we-await that not
ἀποθάνωμεν ἀπατηθέντες, καὶ ὑπὸ τοῦ ψευδοῦς Ἀντιχρίστου
we-may-die deceived and by the false Antichrist
πλανηθῶμεν· θείᾳ προαιρέσει κινηθέντες, κατ᾽ οἰκονομίαν
be-led-astray by-divine choice moved by dispensation
οἱ ἀπόστολοι προσέρχονται τῷ ἀληθινῷ διδασκάλῳ, καὶ
the apostles approach the true teacher and
φασιν· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς
say tell us when these-things will-be and what the sign of-the
σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; Προσδοκῶμέν
your coming and consummation of-the age we-await
σε πάλιν ἐρχόμενον, ἀλλ᾽ ὁ Σατανᾶς μετασχηματίζεται εἰς
you again coming but — Satan transforms-himself into
ἄγγελον φωτός. Ἀσφάλισαι οὖν ἡμᾶς, ἵνα μὴ ἄλλον ἀντὶ
angel of-light secure then us that not another instead-of
σοῦ προσκυνήσωμεν. Ὁ δὲ τὸ θεῖον αὐτοῦ καὶ μακάριον
you we-may-worship he and the divine his and blessed
ἀνοίξας στόμα, λέγει· Βλέπετε μή τις ὑμᾶς πλανήσῃ. Καὶ
having-opened mouth says see-to-it lest anyone you lead-astray and
ὑμεῖς, οἱ ἀκροαταὶ, νῦν τοῖς τῆς διανοίας ὀφθαλμοῖς ὡς
you the hearers now with-the of-the understanding eyes as
ἐκεῖνον ὁρῶντες, τὰ αὐτὰ καὶ πρὸς ὑμᾶς ἀκούετε λέγοντος·
him seeing the same-things also to you hear saying
Βλέπετε μή τις ὑμᾶς πλανήσῃ· καὶ παρακαλεῖ πάντας ὑμᾶς
see-to-it lest anyone you lead-astray and exhorts all you
ὁ λόγος προσέχειν τοῖς λεγομένοις· οὐ γὰρ ἱστορία
the word to-attend to-the(-things) said not for history
παρελθόντων ἐστὶ πραγμάτων, ἀλλὰ προφητεία μελλόντων,
of-past is things but prophecy of-future-things

καὶ πάντως ἡξόντων· οὐχ ἡμῶν προφητευόντων (ἀνάξιοι
and by-all-means to-come not we prophesying (unworthy
γὰρ), ἀλλὰ τῶν γεγραμμένων εἰς μέσον προσφερομένων,
for) but the(-things) written into midst brought
καὶ λεγομένων τῶν σημείων. Βλέπε σὺ τίνα μὲν γέγονεν
and being-told the signs see you which indeed have-happened
ἤδη, τίνα δὲ ἔτι λείπει, καὶ ἀσφαλίζου σεαυτόν.
already which and still remain and secure yourself
5 Βλέπετε μή τις ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται
see-to-it lest anyone you lead-astray many for will-come
ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστὸς,
in the name my saying I am — Christ
καὶ πολλοὺς πλανήσουσι. Ταῦτα γέγονεν ἐκ μέρους·
and many will-lead-astray these-things have-happened in part
ἤδη γὰρ τοῦτο εἴρηκε Σίμων ὁ Μάγος, καὶ Μένανδρος,
already for this has-said Simon the Magus and Menander
καὶ ἄλλοι τινὲς τῶν ἀθέων αἱρεσιαρχῶν. Ἐροῦσι δὲ ἐφ'
and other some of-the godless heresiarchs will-say and in
ἡμῶν, ἢ καὶ μεθ' ἡμᾶς ἕτεροι.
our(-time) or also after us others
6 Δεύτερον σημεῖον· Μελλήσετε δὲ ἀκούειν πολέμους καὶ
second sign you-will and to-hear-of wars and
ἀκοὰς πολέμων. Γίνεται δὲ ἄρα νῦν Περσῶν πρὸς
rumors of-wars is-there and then now of-Persians against
Ῥωμαίους περὶ τὴν Μεσοποταμίαν πόλεμος, ἢ οὔ;
Romans about — Mesopotamia war or not
ἐγείρεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν,
rises nation against nation and kingdom against kingdom
ἢ οὔ; Καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ
or not and there-will-be famines and plagues and earthquakes in
τόπους. Ταῦτα ἤδη γέγονε. Καὶ πάλιν· Φόβητρά τε
places these-things already have-happened and again terrors and

ἀπ᾽ οὐρανοῦ, καὶ μεγάλοι χειμῶνες. Γρηγορεῖτε οὖν, φησὶν,
from heaven and great storms watch then he-says
ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ Κύριος ἡμῶν ἔρχεται.
because not you-know on-what day the Lord our comes
Ἀλλὰ ζητοῦμεν τῆς παρουσίας ἡμέτερον σημεῖον, 7
but we-seek of-the coming our-own sign
ἐκκλησιαστικὸν ζητοῦμεν οἱ ἐκκλησιαστικοὶ. Ὁ δὲ
ecclesiastical we-seek the(-men) of-the-church the and
Σωτήρ φησι· Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ
Savior says and then will-be-scandalized many and
ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. Ἐὰν
one-another will-hand-over and will-hate one-another if
ἀκούσῃς, ὅτι ἐπίσκοποι κατ᾽ ἐπισκόπων, καὶ κληρικοὶ κατὰ
you-hear that bishops against bishops and clergy against
κληρικῶν, καὶ λαοὶ κατὰ λαῶν μέχρις αἱμάτων ἔρχονται, μὴ
clergy and peoples against peoples as-far-as bloods come not
ταραχθῇς. προγέγραπται γάρ· Μὴ πρόσεχε τοῖς
be-troubled it-has-been-written-beforehand for not attend to-the(-things)
νῦν γινομένοις, ἀλλὰ τοῖς γεγραμμένοις. Οὔτε ἂν ἐγὼ
now happening but to-the(-things) written nor — I
ὁ διδάσκων σε ἀπώλωμαι, καὶ σύ μοι συναπολῇ· ἀλλ᾽
the(-one) teaching you were-I-to-perish and you with-me would-perish-with but
ἔξεστι καὶ ἀκροατὴν καλλίονα γενέσθαι τοῦ διδασκάλου,
it-is-possible even hearer better to-become than-the teacher
καὶ τὸν ἔσχατον ἐλθόντα γενέσθαι πρῶτον· ἐπειδὴ καὶ
and the last having-come to-become first since also
τοὺς περὶ τὴν ἑνδεκάτην ὥραν δέχεται ὁ Δεσπότης. Εἰ
the(-ones) about the eleventh hour receives the Master if
ἐν ἀποστόλοις εὑρέθη προδοσία, θαυμάζεις εἰ καὶ ἐν
among apostles was-found betrayal do-you-marvel if also among
ἐπισκόποις εὑρίσκεται μισαδελφία; Ἀλλ᾽ οὐ μόνον περὶ τῶν
bishops is-found hatred-of-brothers but not only about the

ἀρχόντων τὸ σημεῖον, ἀλλὰ καὶ περὶ τῶν λαῶν· φησὶ γάρ·
rulers the sign but also about the peoples he-says for
Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται τῶν
and because-of the to-be-multiplied the lawlessness will-grow-cold of-the
πολλῶν ἡ ἀγάπη. Καυχήσεταί τις ἆρα τῶν παρόντων
many the love will-boast anyone — of-the(-ones) present
ἀνυπόκριτον ἔχειν πρὸς τὸν πλησίον τὴν φιλίαν; Οὐχὶ
unfeigned to-have toward the neighbor the friendship not
τὰ μὲν χείλη πολλάκις φιλεῖ, καὶ τὸ πρόσωπον μειδιᾷ,
the indeed lips often kiss and the face smiles
καὶ οἱ ὀφθαλμοὶ δῆθεν ἱλαροί· ἡ δὲ καρδία τεκταίνεται
and the eyes supposedly cheerful the but heart devises
δόλον, καὶ κατασκευάζει κακὰ, λαλῶν εἰρηνικά.
guile and contrives evils speaking peaceable-things

8 Ἔχεις καὶ τοῦτο τὸ σημεῖον· Καὶ κηρυχθήσεται τὸ
you-have also this the sign and will-be-preached the
Εὐαγγέλιον τοῦτο τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
Gospel this of-the kingdom in whole the world for
μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. Καὶ
testimony to-all the nations and then will-come the end and
σχεδὸν, ὡς ὁρῶμεν, ὁ κόσμος ἅπας τῆς περὶ Χριστοῦ
almost as we-see the world whole of-the about Christ
διδασκαλίας πεπλήρωται.
teaching has-been-filled

9 Καὶ τί μετὰ τοῦτο γίνεται; φησὶν ἑξῆς· Ὅταν οὖν
and what after this happens he-says next when then
ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ
you-see the abomination of-the desolation the(-one) spoken by
Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· ὁ
Daniel the prophet standing in place holy the(-one)
ἀναγινώσκων νοείτω· καὶ πάλιν· Τότε ἐάν τις ὑμῖν
reading let-him-understand and again then if anyone to-you

εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστὸς ἢ, Ἰδοὺ ἐκεῖ, μὴ πιστεύσητε.
says behold here — Christ or behold there not believe
Ἡ μισαδελφία δίδωσι λοιπὸν χώραν τῷ Ἀντιχρίστῳ.
the hatred-of-brothers gives henceforth room to-the Antichrist
Προετοιμάζει γὰρ ὁ διάβολος τὰ σχίσματα τῶν λαῶν, ἵνα
prepares for the devil the schisms of-the peoples that
εὐπαράδεκτος γένηται ὁ ἐρχόμενος. Μὴ γένοιτο δὲ
easily-received may-become the(-one) coming not may-it-be and
μηδένα τῶν ἐνταῦθα, μηδὲ τῶν ἀλλαχοῦ δούλων τοῦ
anyone of-the(-ones) here nor of-the elsewhere servants —
Χριστοῦ, προσδραμεῖν τῷ ἐχθρῷ. Περὶ τούτου γράφων
of-Christ to-run-over to-the enemy about this writing
ὁ ἀπόστολος Παῦλος, φανερὸν ἔδωκε σημεῖον, λέγων·
the apostle Paul manifest gave sign saying
Ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ
that if not comes the apostasy first and is-revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ
the man of-the lawlessness the son of-the perdition the(-one)
ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν,
opposing and exalting-himself above every so-called God
ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι,
or object-of-worship so-that he into the temple — of-God to-sit
ἀποδεικνύοντα ἑαυτὸν, ὅτι ἔστι Θεός. Οὐ μνημονεύετε,
showing himself that he-is God not do-you-remember
ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν
that still being with you these-things I-told you and now
τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
the(-thing) restraining you-know for the to-be-revealed him
ἐν τῷ αὐτοῦ καιρῷ. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται
in the his-own time the for mystery already works
τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου
of-the lawlessness only the(-one) restraining now until from midst

γένηται. Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ
be-comes and then will-be-revealed the lawless(-one) whom the
Κύριος ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ
Lord will-slay with-the breath of-the mouth his and
καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. Οὗ
will-abolish with-the manifestation of-the coming his of-whom
ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν
is the coming according-to operation — of-Satan in
πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, ἐν πάσῃ
all power and signs and wonders of-falsehood in all
ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις. Ταῦτα μὲν ὁ
deceit of-unrighteousness for-the(-ones) perishing these-things indeed —
Παῦλος. Νῦν δέ ἐστιν ἡ ἀποστασία· ἀπέστησαν γὰρ οἱ
Paul now and is the apostasy have-fallen-away for the
ἄνθρωποι τῆς ὀρθῆς πίστεως· καὶ οἱ μὲν υἱοπατορίαν
men from-the right faith and some indeed Son-Fatherhood
καταγγέλλουσιν, οἱ δὲ τὸν Χριστὸν ἐξ οὐκ ὄντων εἰς
proclaim others and — Christ from not being into
τὸ εἶναι παρενεχθέντα λέγειν τολμῶσι. Καὶ πρότερον μὲν
the being brought to-say dare and formerly indeed
ἦσαν φανεροὶ οἱ αἱρετικοὶ, νῦν δὲ πεπλήρωται ἡ Ἐκκλησία
were manifest the heretics now but is-filled the Church
κεκρυμμένων αἱρετικῶν. Ἀπέστησαν γὰρ οἱ ἄνθρωποι ἀπὸ
with-hidden heretics have-fallen-away for the men from
τῆς ἀληθείας, καὶ κνήθονται τὴν ἀκοήν. Λόγος πιθανός; καὶ
the truth and are-tickled the hearing a-word persuasive and
πάντες ἀκούουσιν ἡδέως. Λόγος ἐπιστροφῆς; καὶ πάντες
all hear gladly a-word of-conversion and all
ἀποστρέφονται. Ἀπέστησαν οἱ πλεῖστοι τῶν ὀρθῶν
turn-away have-fallen-away the most from-the right
λόγων· καὶ μᾶλλον τὸ κακὸν αἱροῦνται, ἢ τὸ ἀγαθὸν
words and rather the evil they-choose than the good

προαιροῦνται. Αὕτη τοίνυν ἐστὶν ἡ ἀποστασία, καὶ μέλλει
they-prefer this therefore is the apostasy and is-about
προσδοκᾶσθαι ὁ ἐχθρός· καὶ τέως κατὰ μέρος ἤρξατο
to-be-expected the enemy and meanwhile in part he-has-begun
ἀποστέλλειν τοὺς ἑαυτοῦ προδρόμους, ἵνα ἕτοιμος ἔλθῃ
to-send the his-own forerunners that ready he-may-come
λοιπὸν ἐπὶ τὴν θήραν. Βλέπε τοίνυν σεαυτὸν, ἄνθρωπε,
henceforth upon the prey look-to therefore yourself O-man
καὶ ἀσφαλίζου τὴν ψυχήν. Διαμαρτύρεταί σε ἡ Ἐκκλησία
and secure the soul adjures you the Church
νῦν ἐπὶ Θεοῦ ζῶντος, προδιαλέγεταί σοι τὰ περὶ
now before God living foretells to-you the(-things) about
τοῦ Ἀντιχρίστου πρὶν παραγενέσθαι. Καὶ εἴτε ἐπὶ σοῦ
the Antichrist before to-arrive and whether in your(-time)
γίνεται οὐκ οἴδαμεν, εἴτε μετὰ σὲ γίνεται οὐκ οἴδαμεν.
he-comes not we-know or after you he-comes not we-know
Καλὸν δὲ ἐστι ταῦτα εἰδότα σε προασφαλίσασθαι.
good and it-is these-things knowing you to-secure-yourself-beforehand
Ὁ Χριστὸς ὁ ἀληθὴς, ὁ τοῦ Θεοῦ μονογενὴς Υἱὸς, 10
— Christ the true the — of-God only-begotten Son
οὐκέτι ἀπὸ γῆς ἔρχεται. Ἐάν τις ἔλθῃ ἐν ἐρήμοις
no-longer from earth comes if anyone comes in deserts
φαντασιοκοπῶν, μὴ ἐξέλθῃς. Ἐὰν εἴπωσιν· Ἰδοὺ ὧδε ὁ
making-phantasms not go-out if they-say behold here —
Χριστὸς, ἰδοὺ ἐκεῖ, μὴ πιστεύσῃς. Κάτω καὶ εἰς γῆν μὴ
Christ behold there not believe down and to earth not
βλέπε λοιπόν· ἐξ οὐρανῶν γὰρ ὁ Δεσπότης κατέρχεται.
look henceforth from heavens for the Master descends
Οὐ μόνος ὡς πρὸ τούτου· ἀλλὰ πολλοστὸς, ὑπὸ μυριάδων
not alone as before this but in-great-company by myriads
ἀγγέλων δορυφορούμενος. Οὐδὲ κεκρυμμένως, ὡς ὑετὸς ἐπὶ
of-angels escorted nor hiddenly as rain on

πόκον· ἀλλ᾽ ὡς ἀστραπὴ φανερῶς ἐκλάμπων· Αὐτὸς γὰρ
fleece but as lightning manifestly flashing-forth he for
εἴρηκεν· Ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
has-said just-as the lightning comes-out from east and
φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ
appears as-far-as west so will-be also the coming of-the
Υἱοῦ τοῦ ἀνθρώπου. Καὶ πάλιν· Καὶ ὄψονται τὸν Υἱὸν
Son of-the man and again and they-will-see the Son
τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ,
of-the man coming on the clouds of-the heaven
μετὰ δυνάμεως καὶ δόξης πολλῆς· καὶ ἀποστελεῖ τοὺς
with power and glory great and he-will-send the
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ τὰ ἑξῆς.
angels his with trumpet great and the next

11 Ἀλλ᾽ ὥσπερ μέλλοντος αὐτοῦ πρότερον ἐνανθρωπεῖν, καὶ
but just-as being-about he before to-become-man and
ἐκ Παρθένου γεννᾶσθαι προσδοκωμένου Θεοῦ· προδιέβαλεν
from Virgin to-be-born expected God forestalled
ὁ διάβολος τὸ πρᾶγμα, κακούργως ἐν εἰδωλολατρείᾳ
the devil the thing maliciously in idolatry
θεοὺς ψευδεῖς, γεννῶντας καὶ γεννωμένους ὑπὸ γυναικῶν,
gods false begetting and begotten by women
προμυθολογήσας· ἵνα προλαβόντος τοῦ ψεύδους, ὡς
having-told-in-myths-beforehand that having-anticipated the falsehood as
ἐνόμιζεν, ἀπιστηθῇ καὶ τὸ ἀληθές· οὕτω μέλλοντος
he-thought may-be-disbelieved also the truth so being-about
Χριστοῦ δεύτερον ἔρχεσθαι τοῦ ἀληθοῦς, ἐσόδιον λαμβάνων
Christ a-second-time to-come the true as-entrance taking
τὴν τῶν ἀκάκων προσδοκίαν ὁ ἀντικείμενος, καὶ μάλιστα
the of-the guileless expectation the adversary and especially
τῶν ἐκ περιτομῆς· ἄγει τινὰ ἄνθρωπον μάγον, καὶ
of-the(-ones) of circumcision brings a-certain man magician and

τῆς ἐν φαρμακείαις καὶ ἐπαοιδαῖς ἀπατηλῆς κακοτεχνίας
of-the in sorceries and enchantments deceitful villainy
ἐμπειρότατον· ἁρπάζοντα μὲν ἑαυτῷ τῆς Ῥωμαίων
most-experienced seizing indeed for-himself of-the of-Romans
βασιλείας τὴν ἐξουσίαν, ψευδῶς δὲ Χριστὸν ἑαυτὸν
empire the power falsely and Christ himself
ἀποκαλοῦντα· καὶ διὰ μὲν τῆς τοῦ Χριστοῦ προσηγορίας,
calling and through indeed the — of-Christ name
Ἰουδαίους τοὺς τὸν Ἠλειμμένον προσδοκῶντας ἀπατῶντα·
Jews the(-ones) the Anointed expecting deceiving
τοὺς ἐξ ἐθνῶν δὲ, ταῖς μαγικαῖς φαντασίαις ὑπαγόμενον.
the(-ones) from gentiles and by-the magical phantasms bringing-under
Ἔρχεται δὲ ὁ προειρημένος Ἀντίχριστος οὗτος, ὅταν 12
comes and the foretold Antichrist this when
πληρωθῶσιν οἱ καιροὶ τῆς Ῥωμαίων βασιλείας, καὶ
are-fulfilled the times of-the of-Romans empire and
πλησιάζοι λοιπὸν τὰ τῆς τοῦ κόσμου συντελείας. Δέκα
may-draw-near henceforth the(-things) of-the of-the world consummation ten
μὲν ὁμοῦ Ῥωμαίων ἐγείρονται βασιλεῖς, ἐν διαφόροις μὲν
indeed together of-Romans rise kings in different indeed
ἴσως τόποις, κατὰ δὲ τὸν αὐτὸν βασιλεύοντες καιρόν· μετὰ
perhaps places at but the same reigning time after
δὲ τούτους ἑνδέκατος ὁ Ἀντίχριστος, ἐκ τῆς μαγικῆς
and these eleventh the Antichrist from the magical
κακοτεχνίας τὴν Ῥωμαϊκὴν ἐξουσίαν ἁρπάσας. Τρεῖς μὲν
villainy the Roman power having-seized three indeed
τῶν πρὸ αὐτοῦ βασιλευσάντων ταπεινώσει, τοὺς ἑπτὰ
of-the(-ones) before him having-reigned he-will-humble the seven
δὲ τοὺς ἐπιλοίπους ὑφ᾽ ἑαυτὸν ἔχων. Τὰ πρῶτα μὲν
but the remaining under himself having the(-things) first indeed
ἐπιείκειαν, ὡσανεὶ λόγιός τις καὶ συνετὸς, σωφροσύνην
mildness as-if learned someone and intelligent temperance

τε καὶ φιλανθρωπίαν ὑποκρίνεται· σημείοις τε καὶ τέρασι,
both and love-for-man he-feigns with-signs both and wonders
τοῖς ἐκ μαγικῆς ἀπάτης ψευδέσιν, Ἰουδαίους, ὡσανεὶ
the(-ones) from magical deceit false Jews as-if
Χριστὸς ὁ προσδοκώμενος, ἀπατήσας· παντοίοις ὕστερον
Christ the expected having-deceived with-all-kinds later
ἀπανθρωπίας καὶ παρανομίας ἐπιγραφήσεται κακοῖς, ὡς
of-inhumanity and lawlessness will-be-marked evils so-that
πάντας ὑπερβαλέσθαι τοὺς πρὸ αὐτοῦ γενομένους ἀδίκους
all to-surpass the before him having-been unjust
καὶ ἀσεβεῖς· φονικὴν καὶ ἀποτομωτάτην, καὶ ἀνηλεῆ, καὶ
and ungodly murderous and most-severe and merciless and
ποικίλην, κατὰ πάντων μὲν, ἐξαιρέτως δὲ καθ' ἡμῶν τῶν
manifold against all indeed exceptionally but against us the
Χριστιανῶν τὴν διάνοιαν ἔχων. Ἐπὶ τρία δὲ ἔτη μόνα
Christians the mind having for three and years only
καὶ μῆνας ἓξ τὰ τοιαῦτα τολμήσας, ὑπὸ τῆς δευτέρας ἐξ
and months six the such-things having-dared by the second from
οὐρανῶν ἐνδόξου παρουσίας τοῦ μονογενοῦς Υἱοῦ Θεοῦ
heavens glorious coming of-the only-begotten Son of-God
καταργεῖται, τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ, Χριστοῦ
he-is-abolished of-the Lord and Savior our Jesus Christ
τοῦ ἀληθοῦς· ὃς ἀνελὼν τὸν Ἀντίχριστον τῷ πνεύματι
the true who having-slain the Antichrist with-the breath
τοῦ στόματος αὐτοῦ, τῷ τῆς γεέννης τοῦτο παραδώσει πυρί.
of-the mouth his to-the — of-Gehenna this will-hand-over fire

13 Ταῦτα δὲ διδάσκομεν, οὐχ εὑρεσιλογοῦντες, ἀλλ' ἐκ
these-things and we-teach not arguing-ingeniously but from
τῶν θείων ἐκκλησιαζομένων Γραφῶν, καὶ μάλιστα ἐκ
the divine read-in-church Scriptures and especially from
τῆς ἀρτίως ἀναγνωσθείσης τοῦ Δανιὴλ προφητείας,
the just-now read — of-Daniel prophecy

μεμαθηκότες· καθὼς καὶ Γαβριὴλ ὁ ἀρχάγγελος ἡρμήνευσε,
having-learned as also Gabriel the archangel interpreted
λέγων οὕτω· Τὸ θηρίον τὸ τέταρτον, βασιλεία τετάρτη
saying thus the beast the fourth kingdom fourth
ἔσται ἐν τῇ γῇ, ἥτις ὑπερέξει πάσας τὰς βασιλείας.
will-be in the earth which will-surpass all the kingdoms
Ταύτην δὲ εἶναι τὴν Ῥωμαίων οἱ ἐκκλησιαστικοὶ
this and to-be the(-kingdom) of-Romans the ecclesiastical
παραδεδώκασιν ἐξηγηταί. Πρώτης γὰρ ἐπισήμου γενομένης,
have-handed-down expositors first for notable having-become
τῆς Ἀσσυρίων βασιλείας· καὶ δευτέρας, τῆς Μήδων ὁμοῦ
the of-Assyrians kingdom and second the of-Medes together
καὶ Περσῶν· καὶ μετὰ ταύτας, τῆς Μακεδόνων τρίτης·
and Persians and after these the of-Macedonians third
ἡ τετάρτη βασιλεία, νῦν ἡ Ῥωμαίων ἐστίν. Εἶτα ἑξῆς
the fourth kingdom now the of-Romans is then next
ὁ Γαβριὴλ ἑρμηνεύων φησί· Τὰ δέκα κέρατα αὐτοῦ, δέκα
— Gabriel interpreting says the ten horns its ten
βασιλεῖς ἀναστήσονται· καὶ ὀπίσω αὐτῶν ἀναστήσεται
kings will-arise and after them will-arise
βασιλεὺς ἕτερος, ὃς ὑπεροίσει κακοῖς πάντας τοὺς
king another who will-surpass in-evils all the(-ones)
ἔμπροσθεν, Οὐ μόνον φησὶ τοὺς δέκα, ἀλλὰ καὶ πάντας
before not only he-says the ten but also all
τοὺς προγεγονότας. Καὶ τρεῖς βασιλεῖς ταπεινώσει· δῆλον
the(-ones) having-been-before and three kings he-will-humble clearly
καὶ ἀπὸ τῶν δέκα τῶν προτέρων. Ἀπὸ δὲ τῶν δέκα τούτων
also from the ten the former from and the ten these
τοὺς τρεῖς ταπεινῶν, πάντως ὅτι αὐτὸς ὄγδοος βασιλεύσει.
the three humbling by-all-means that he eighth will-reign
Καὶ λόγους, φησὶ, πρὸς τὸν Ὕψιστον λαλήσει· βλάσφημος
and words he-says against the Most-High he-will-speak blasphemous

ὁ ἀνὴρ καὶ παράνομος, οὐκ ἐκ πατέρων λαβὼν τὴν
the man and lawless not from fathers having-received the
βασιλείαν, ἀλλ᾽ ἐκ τῆς μαγικῆς τὸ ἄρχειν ἁρπάσας.
kingdom but from the magic the to-rule having-seized

14 Καὶ τίς ἐστιν οὗτος, ἢ ἐκ ποίας ἐνεργείας; ἑρμήνευσον,
and who is this(-one) or from what-kind-of operation interpret
ὦ Παῦλε· Οὗ ἐστι, φησὶν, ἡ παρουσία κατ᾽
O Paul of-whom is he-says the coming according-to
ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει καὶ σημείοις
operation — of-Satan in all power and signs
καὶ τέρασι ψεύδους. Τοῦτο αἰνιττόμενος, ὅτι ὁ Σατανᾶς
and wonders of-falsehood this hinting that — Satan
ὀργάνῳ κέχρηται ἐκείνῳ, αὐτοπροσώπως δι᾽ αὐτοῦ
as-instrument uses that-one in-person through him
ἐνεργῶν. Εἰδὼς γὰρ, ὅτι οὐ μέλλει λοιπὸν ἄνεσις γίνεσθαι
working knowing for that not is-about henceforth respite to-be
αὐτοῦ τῇ κρίσει, οὐκέτι διὰ τῶν ὑπηρετῶν αὐτοῦ
for-him at-the judgment no-longer through the servants his
συνήθως, ἀλλὰ δι᾽ ἑαυτοῦ λοιπὸν πολεμεῖ φανερώτερον·
as-usual but through himself henceforth he-wars more-openly
Ἐν πᾶσι δὲ σημείοις καὶ τέρασι ψεύδους. Ὁ γὰρ πατὴρ
in all and signs and wonders of-falsehood the for father
τοῦ ψεύδους τὰ τοῦ ψεύδους ἔργα φαντασιοσκοπεῖ, ἵνα
of-the falsehood the of-the falsehood works makes-phantasms that
τὰ πλήθη νομίσῃ θεωρεῖν νεκρὸν ἐγειρόμενον, τὸν
the multitudes may-think to-behold dead(-man) being-raised the(-one)
μὴ ἐγειρόμενον· καὶ χωλοὺς περιπατοῦντας, καὶ τυφλοὺς
not being-raised and lame walking and blind
ἀναβλέποντας, μὴ γενομένης τῆς ἰάσεως.
seeing-again not having-come-about the healing

Καὶ πάλιν φησίν· Ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος 15
and again he-says the(-one) opposing and exalting-himself
ἐπὶ πάντα λεγόμενον Θεὸν, ἢ σέβασμα. Ἐπὶ πάντα δὲ
above every so-called God or object-of-worship above every and
Θεόν· μέλλει δῆθεν τὰ εἴδωλα μισεῖν ὁ Ἀντίχριστος· ὥστε
God is-about supposedly the idols to-hate the Antichrist so-that
αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι. Ποῖον ἄρα ναόν;
he into the temple — of-God to-sit what-kind-of then temple
τὸν καταλελυμένον τῶν Ἰουδαίων φησί· μὴ γένοιτο
the(-one) destroyed of-the Jews he-says not may-it-be
γὰρ, τοῦτον ἐν ᾧ ἐσμεν. Διὰ τί τοῦτο λέγομεν; ἵνα
for this in which we-are for what this do-we-say that
μὴ νομιζώμεθα χαρίζεσθαι ἑαυτοῖς. Εἰ γὰρ ὡς Χριστὸς
not we-may-be-thought to-favor ourselves if for as Christ
πρὸς Ἰουδαίους ἔρχεται, καὶ ὑπὸ Ἰουδαίων προσκυνεῖσθαι
to Jews he-comes and by Jews to-be-worshiped
βούλεται· ἵνα αὐτοὺς μειζόνως ἀπατήσῃ, περισπούδαστον
wishes that them more-greatly he-may-deceive much-sought-after
ποιεῖται τὸν ναὸν, ὑποψίαν διδοὺς, ὅτι αὐτὸς ἐστιν
makes the temple suspicion giving that he is
ὁ ἐκ γένους Δαβὶδ, ὁ τὸν ὑπὸ Σολομῶνος
the(-one) of race of-David the(-one) the by Solomon
ναὸν κατασκευασθέντα μέλλων οἰκοδομεῖν. Ἔρχεται δὲ ὁ
temple constructed about to-build comes and the
Ἀντίχριστος τότε, ὅταν ἐν τῷ ναῷ τῶν Ἰουδαίων λίθος ἐπὶ
Antichrist then when in the temple of-the Jews stone upon
λίθον μὴ μείνῃ, κατὰ τὴν τοῦ Σωτῆρος ἀπόφασιν. Ὅταν
stone not remains according-to the of-the Savior sentence when
γὰρ ἡ διὰ παλαιότητα πτῶσις, ἢ προφάσει οἰκοδομῆς
for the because-of age fall or under-pretext of-building
κατάλυσις, ἢ ἔκ τινων ἑτέρων παρακολουθήσασα, καθέλῃ
demolition or from some other(-causes) following takes-down

πάντας τοὺς λίθους, οὐ λέγω τοῦ περιβόλου τοῦ ἔξωθεν,
all the stones not I-mean of-the enclosure the outer
ἀλλὰ τοῦ ναοῦ τοῦ ἔνδοθεν, ἔνθα τὰ χιρουβὶμ ἦν τότε
but of-the temple the inner where the cherubim were then
ἔρχεται ἐκεῖνος ἐν πᾶσι σημείοις καὶ τέρασι ψεύδους,
comes that-one in all signs and wonders of-falsehood
κατεπαιρόμενος εἰδώλων ἁπάντων, τὰ πρῶτα μὲν
exalting-himself-over idols all the(-things) first indeed
φιλανθρωπίαν ὑποκρινόμενος, ὕστερον δὲ τὸ ἀπότομον
love-for-man feigning later but the severity
ἐνδεικνύμενος καὶ μάλιστα πρὸς τοὺς ἁγίους τοῦ Θεοῦ.
displaying and especially toward the saints — of-God
Φησὶ γάρ· Ἐθεώρουν, καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον
he-says for I-beheld and the horn that made war
μετὰ τῶν ἁγίων· καὶ πάλιν ἀλλαχοῦ Ἔσται καιρὸς
with the saints and again elsewhere there-will-be time
θλίψεως οἵα οὐ γέγονεν ἀφ' ἧς γέγονεν ἔθνος ἐπὶ τῆς
of-affliction such-as not has-been since which there-has-been nation on the
γῆς, ἕως τοῦ καιροῦ ἐκείνου. Δεινὸν τὸ θηρίον, δράκων
earth until the time that terrible the beast dragon
μέγας ἀνθρώποις ἀκαταγώνιστος, ἕτοιμος εἰς τὸ καταπιεῖν·
great to-men unconquerable ready for the to-swallow
περὶ οὗ πλείονα ἔχοντες λαλεῖν ἐκ τῶν θείων Γραφῶν,
about which more having to-speak from the divine Scriptures
τούτοις ἀρκούμεθα τέως συμμετρίας ἕνεκεν.
with-these we-are-content meanwhile for-proportion's sake

16 Διὰ τοῦτο εἰδὼς τοῦ ἀντιπάλου τὸ μέγεθος, συγγνώμην
because-of this knowing of-the adversary the greatness pardon
τοῖς εὐλαβέσι διδοὺς ὁ Κύριός φησι· Τότε οἱ ἐν τῇ
to-the cautious giving the Lord says then the(-ones) in —
Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη. Εἰ δέ τις σύνοιδεν
Judea let-them-flee to the mountains if but anyone is-conscious

ἑαυτῷ στερῤῥοτάτῳ ὄντι, ἵνα τῷ Σατανᾷ ἀντιπαλαίσῃ,
in-himself most-firm being that — Satan he-may-wrestle
στηκέτω (οὐ γὰρ ἀπελπίζω τῆς Ἐκκλησίας τὰ νεῦρα), καὶ
let-him-stand (not for I-despair-of of-the Church the sinews) and
λεγέτω· Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
let-him-say who us will-separate from the love — of-Christ
καὶ τὰ ἑξῆς. Ἀλλ᾽ οἱ δειλοὶ μὲν, ἑαυτοὺς ἀσφαλιζώμεθα·
and the next but the cowardly indeed ourselves let-us-secure
οἱ δὲ εὐθαρσεῖς, παραστήκωμεν. Ἔσται γὰρ τότε θλῖψις
the but bold let-us-stand-by there-will-be for then affliction
μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κτίσεως ἕως τοῦ νῦν,
great such-as not has-been from beginning of-creation until the now
οὐδ᾽ οὐ μὴ γένηται. Ἀλλὰ τῷ Θεῷ χάρις τῷ τὸ μέγεθος
nor not — will-be but — to-God thanks the(-one) the greatness
τῆς θλίψεως εἰς ὀλίγας ἡμέρας περιγράψαντι. Λέγει γάρ·
of-the affliction into few days having-limited he-says for
Διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι
because-of but the elect will-be-cut-short the days
ἐκεῖναι. Βασιλεύσει δὲ ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη
those will-reign and the Antichrist three and half years
μόνα. Οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ᾽ ἐκ τοῦ Δανιήλ·
only not from apocrypha we-speak but from — Daniel
φησὶ γάρ· Καὶ δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ, καὶ
he-says for and it-will-be-given into hand his until time and
καιρῶν, καὶ ἥμισυ καιροῦ. Καιρὸς μὲν, ὁ εἷς ἐνιαυτὸς, ἐν
times and half of-time time indeed the one year in
ᾧ τέως αὔξει ἡ παρουσία αὐτοῦ· καιροὶ δὲ, τὰ ἐπίλοιπα
which meanwhile increases the coming his times and the remaining
δύο ἔτη τῆς παρανομίας, εἰς τρία ὁμοῦ συναριθμούμενα·
two years of-the lawlessness into three together counted
καὶ τὸ ἥμισυ τοῦ καιροῦ, ἡ ἐξέμηνος. Καὶ πάλιν ἀλλαχοῦ
and the half of-the time the six-months and again elsewhere

τὸ αὐτό φησιν ὁ Δανιήλ· Καὶ ὤμοσεν ἐν τῷ Ζῶντι εἰς
the same says — Daniel and he-swore by the Living(-One) for
τὸν αἰῶνα, ὅτι εἰς καιρὸν, καὶ καιροὺς, καὶ ἥμισυ καιροῦ.
the age that for time and times and half of-time
Τάχα δέ τινες εἰς τοῦτο ἐξέλαβον καὶ τὸ ἑξῆς· Ἡμέραι
perhaps and some for this took also the next days
χίλιαι διακόσιαι ἐννενήκοντα. καὶ τὸ, Μακάριος ὁ
thousand two-hundred ninety and the blessed the(-one)
ὑπομένων, καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας
enduring and having-reached to days thousand three-hundred
τριάκοντα πέντε. Διὰ τοῦτο δεῖ παρακαλύπτεσθαι
thirty five because-of this it-is-needful to-hide
καὶ φεύγειν· ἴσως γὰρ οὐ μὴ τελέσωμεν τὰς πόλεις τοῦ
and to-flee perhaps for not — we-shall-finish the cities —
Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου.
of-Israel until — comes the Son of-the man

17 Τίς ἄρα μακάριος, ὁ ὑπὲρ Χριστοῦ μετ' εὐσεβείας
who then blessed the(-one) on-behalf-of Christ with piety
μαρτυρῶν τότε; ὑπὲρ γὰρ πάντας μάρτυρας ἐγώ φημι εἶναι
bearing-witness then above for all martyrs I say to-be
τοὺς τότε μάρτυρας. Οἱ μὲν γὰρ πρὸ τούτου, μόνοις
the then martyrs the(-ones) indeed for before this with-only
ἀνθρώποις ἐπάλαισαν· οἱ δὲ ἐπὶ τοῦ Ἀντιχρίστου,
men wrestled the(-ones) but under the Antichrist
αὐτῷ Σατανᾷ αὐτοπροσώπως πολεμήσουσι· καὶ οἱ μὲν
himself with-Satan in-person will-war and the indeed
πρότερον διώκοντες βασιλεῖς, ἐφόνευον μόνον, νεκροὺς
formerly persecuting kings murdered only dead
δὲ οὐ προσεποιοῦντο ἐγείρειν, οὐδὲ σημείων καὶ τεράτων
but not pretended to-raise nor of-signs and wonders
φαντασίας ἐδείκνυον· ὧδε δὲ καὶ τοῦ φόβου καὶ τῆς ἀπάτης
phantasms displayed here but both of-the fear and of-the deceit

προτροπὴ κακὴ, ὥστε πλανᾶσθαι εἰ δυνατὸν καὶ τοὺς
incitement evil so-that to-be-led-astray if possible even the
ἐκλεκτούς. Μή ποτε εἰς καρδίαν ἀναβῇ τινος τῶν τότε·
elect lest ever into heart it-rise of-anyone of-the(-ones) then
Τί πλέον ὁ Χριστὸς ἐποίησεν; ἐκ ποίας γὰρ δυνάμεως
what more — Christ did from what-kind-of for power
οὗτος ἐργάζεται ταῦτα; Εἰ μὴ Θεὸς ἤθελεν, οὐκ ἂν
this(-one) works these-things if not God willed not —
συνεχώρησεν. Ἀσφαλίζεταί σε, καὶ προλέγει ὁ Ἀπόστολος·
he-would-have-permitted secures you and foretells the Apostle
Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης
and because-of this sends them — God operation of-error
(τὸ δὲ, πέμπει, ἀντὶ τοῦ, συγχωρεῖ γίνεσθαι), οὐχ ἵνα
(the and sends instead-of the permits to-happen) not that
ἀπολογήσωνται, ἀλλ', ἵνα κατακριθῶσι. Διά τί; Οἱ
they-may-make-defense but that they-may-be-condemned for what the(-ones)
μὴ πιστεύσαντες τῇ ἀληθείᾳ, τοῦτ' ἔστι τῷ ἀληθινῷ
not having-believed the truth that is the true
Χριστῷ, ἀλλ' εὐδοκήσαντες τῇ ἀδικίᾳ, τοῦτ' ἔστι τῷ
Christ but having-delighted-in the unrighteousness that is the
Ἀντιχρίστῳ. Συγχωρεῖ δὲ ταῦτα ὁ Θεὸς ἔν τε τοῖς κατὰ
Antichrist permits and these-things — God in both the in
καιρὸν διωγμοῖς καὶ τότε, οὐκ ἀδυνατῶν κωλύειν, ἀλλὰ
season persecutions and then not being-unable to-hinder but
δι' ὑπομονῆς συνήθως στεφανῶν τοὺς οἰκείους ἀθλητὰς,
through endurance as-usual crowning the own athletes
παραπλησίως τοῖς ἑαυτοῦ προφήταις καὶ ἀποστόλοις· ἵνα
like the his-own prophets and apostles that
πρὸς ὀλίγον χρόνον καμόντες, τὴν αἰώνιον κληρονομήσωσι
for little time having-toiled the eternal they-may-inherit
τῶν οὐρανῶν βασιλείαν, καθὼς Δανιὴλ φησι· Καὶ ἐν τῷ
of-the heavens kingdom as Daniel says and in the

καιρῷ ἐκείνῳ σωθήσεται ὁ λαός σου πᾶς, ὁ γεγραμμένος
time that will-be-saved the people your all the(-one) written
ἐν τῇ βίβλῳ (δῆλον δὲ, ὅτι τῆς ζωῆς). Καὶ πολλοὶ
in the book (clear and that of-the life) and many
τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται·
of-the(-ones) sleeping in of-earth dust will-be-awakened
οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὀνειδισμὸν καὶ
these to life eternal and these to reproach and
αἰσχύνην αἰώνιον. Καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς
shame eternal and the(-ones) understanding will-shine-forth as
ἡ λαμπρότης τοῦ στερεώματος· καὶ ἀπὸ τῶν δικαίων
the brightness of-the firmament and from the just
τῶν πολλῶν, ὡς οἱ ἀστέρες εἰς τοὺς αἰῶνας, καὶ ἔτι.
the many as the stars to the ages and beyond
18 Ἀσφάλιζε τοίνυν σεαυτὸν, ἄνθρωπε· ἔχεις τὰ σημεῖα τοῦ
secure therefore yourself O-man you-have the signs of-the
Ἀντιχρίστου· καὶ μὴ μόνος μνημόνευε τούτων, ἀλλὰ καὶ
Antichrist and not alone remember them but also
ἀφθόνως πᾶσι μεταδίδου. Εἰ τέκνον ἔχεις κατὰ σάρκα,
ungrudgingly to-all impart if child you-have according-to flesh
τοῦτο ἤδη νουθέτει· καὶ εἰ διὰ κατηχήσεως ἐγέννησάς
this now admonish and if through catechesis you-begot
τινα, καὶ τοῦτον προασφαλίζου, ἵνα μὴ τὸν ψευδῆ
someone also this(-one) secure-beforehand that not the false
δέξηται ὡς ἀληθῆ. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται
he-may-receive as true the for mystery already works
τῆς ἀνομίας. Φοβοῦσί με οἱ πόλεμοι τῶν ἐθνῶν, φοβεῖ
of-the lawlessness frighten me the wars of-the nations frighten
με τὰ σχίσματα τῶν Ἐκκλησιῶν, φοβεῖ με ἡ μισαδελφία
me the schisms of-the Churches frightens me the hatred-of-brothers
τῶν ἀδελφῶν. Καὶ λεγέσθω μὲν ταῦτα· μὴ γένοιτο δὲ
of-the brothers and let-be-said indeed these-things not may-it-be but

ἵνα ἐφ᾽ ἡμῶν πληρωθῇ· πλὴν ἀσφαλιζώμεθα. Καὶ
that in our(-time) it-may-be-fulfilled nevertheless let-us-secure-ourselves and
περὶ μὲν τοῦ Ἀντιχρίστου ταῦτα.
about indeed the Antichrist these-things
Ἐκδεχώμεθα δὲ καὶ προσδοκῶμεν τὸν Κύριον ἐκ τῶν 19
let-us-wait-for and also let-us-expect the Lord from the
οὐρανῶν ἐρχόμενον ἐπὶ τῶν νεφελῶν. Σάλπιγγες ἀγγελικαὶ
heavens coming on the clouds trumpets angelic
τότε ἠχοῦσιν· οἱ νεκροὶ ἐν Χριστῷ, πρῶτον ἐγείρονται· οἱ
then sound the dead in Christ first rise the(-ones)
ζῶντες εὐλαβεῖς, ἐν νεφέλαις ἁρπάζονται, ἔπαθλον τῶν
living pious in clouds are-caught-up prize of-the
καμάτων λαμβάνοντες τὸ ὑπὲρ ἄνθρωπον τιμηθῆναι, ἐπειδὴ
labors receiving the beyond man to-be-honored since
καὶ ὑπὲρ ἄνθρωπον ἠγωνίσαντο· καθὼς Παῦλος ὁ ἀπόστολος
also beyond man they-contended as Paul the apostle
γράφων φησί· Ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν
writing says that himself the Lord with command with
φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπὸ
voice of-archangel and with trumpet of-God will-descend from
οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·
heaven and the dead in Christ will-rise first
ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν
then we the living the(-ones) remaining together with
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ
them shall-be-caught-up in clouds for meeting of-the
Κυρίου εἰς ἀέρα, καὶ οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.
Lord in air and so always with Lord we-shall-be
Ἤδει ταύτην τὴν τοῦ Κυρίου παρουσίαν, καὶ τὴν τοῦ 20
knew this the of-the Lord coming and the of-the
κόσμου συντέλειαν ὁ Ἐκκλησιαστὴς, λέγων· Εὐφραίνου,
world consummation the Ecclesiastes saying rejoice

νεανίσκε, ἐκ νεότητός σου· καὶ ἑξῆς· Καὶ ἀπόστησον
young-man from youth your and next and remove
θυμὸν ἀπὸ καρδίας σου, καὶ παράγαγε πονηρίαν ἀπὸ
wrath from heart your and put-away wickedness from
σαρκός σου, καὶ μνήσθητι τοῦ κτίσαντός σε· ἕως οὗ
flesh your and remember the(-one) having-created you until —
μὴ ἔλθωσιν αἱ ἡμέραι τῆς κακίας· ἕως οὗ μὴ σκοτισθῇ
not come the days of-the evil until — not be-darkened
ὁ ἥλιος, καὶ τὸ φῶς, καὶ ἡ σελήνη, καὶ οἱ ἀστέρες· καὶ
the sun and the light and the moon and the stars and
σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς (τὴν ὁρατικὴν
will-be-darkened the(-ones) looking in the holes (the seeing
δύναμιν αἰνισσόμενος)· ἕως οὗ μὴ ἀνατραπῇ τὸ σχοινίον
power hinting) until — not be-overturned the cord
τοῦ ἀργυρίου (τῶν ἄστρων τὴν συμπλοκὴν διδάσκων·
of-the silver (of-the stars the interweaving teaching
ἀργυροειδὴς γὰρ ἡ ὄψις), καὶ συντριβῇ τὸ ἀνθέμιον τοῦ
silver-like for the sight) and be-crushed the flower of-the
χρυσίου (τὸν χρυσοειδῆ οὕτως ἥλιον αἰνισσόμενος· ἡ γὰρ
gold (the golden-like thus sun hinting the for
ἄνθεμις γνώριμός ἐστι βοτάνη, πολλὰς ἔχουσα πέριξ
camomile well-known is herb many having round-about
ἀκτινοειδεῖς φυλλάδων ἐκφύσεις). Καὶ ἀναστήσονται εἰς
ray-like of-leaves outgrowths) and they-will-rise at
φωνὴν τοῦ στρουθίου, καὶ γε ἀπὸ τοῦ ὕψους ὄψονται· καὶ
sound of-the sparrow and indeed from the height they-will-see and
θάμβοι ἐν τῇ ὁδῷ. Τί ὄψονται; Τότε ὄψονται τὸν Υἱὸν τοῦ
terrors in the way what will-they-see then they-will-see the Son of-the
ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, καὶ
man coming on the clouds of-the heaven and
κόψονται φυλαὶ κατὰ φυλάς. Καὶ τί γίνεται ἐλθόντος τοῦ
will-mourn tribes by tribes and what happens having-come the

Κυρίου; Ἀνθήσει τὸ ἀμύγδαλον, καὶ παχυνθήσεται ἡ ἀκρὶς,
Lord will-flower the almond and will-grow-fat the locust
καὶ διασκεδασθήσεται ἡ κάππαρις. Ὡς δὲ οἱ ἐξηγηταί
and will-be-scattered the caper as but the expositors
φασιν, ἀμύγδαλον ἀνθοῦν δηλοῖ τοῦ χειμῶνος τὸ παρελθόν.
say almond flowering shows of-the winter the past
Μέλλει δὲ τὰ σώματα ἡμῶν μετὰ τὸν χειμῶνα τότε ἀνθεῖν
is-about and the bodies our after the winter then to-flower
ἐπουράνιον ἄνθος. Καὶ παχύνεται ἡ ἀκρὶς (ἡ πτερωτὴ
heavenly flower and grows-fat the locust (the winged
ψυχὴ, τὸ σῶμα περιβαλλομένη). Καὶ διασκεδασθήσεται ἡ
soul the body putting-on) and will-be-scattered the
κάππαρις (οἱ ἀκανθώδεις παράνομοι διασκορπισθῶσι.)
caper (the thorny lawless-ones will-be-dispersed)
Βλέπεις, πῶς προλέγουσι πάντες τὴν παρουσίαν τοῦ 21
you-see how foretell all the coming of-the
Κυρίου· βλέπεις, πῶς οἴδασι τὴν φωνὴν τοῦ στρουθίου.
Lord you-see how they-know the sound of-the sparrow
Ποίαν φωνὴν, εἴδωμεν. Ὅτι αὐτὸς ὁ Κύριος ἐν
what-kind-of sound let-us-see that himself the Lord with
κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ
command with voice of-archangel and with trumpet of-God
καταβήσεται ἀπ᾽ οὐρανοῦ· Ἀρχάγγελος προσφωνεῖ, καὶ
will-descend from heaven archangel calls-out and
λέγει τοῖς πᾶσιν· Ἐγείρεσθε εἰς ἀπάντησιν τοῦ Κυρίου. Καὶ
says to-the all arise for meeting of-the Lord and
φοβερὰ ἡ κάθοδος τοῦ Δεσπότου. Ὁ Δαβὶδ φησιν· Ὁ Θεὸς
fearful the descent of-the Master — David says — God
ἐμφανῶς ἥξει, ὁ Θεὸς ἡμῶν· καὶ οὐ παρασιωπήσεται.
manifestly will-come — God our and not will-keep-silence
Πῦρ ἐνώπιον αὐτοῦ καυθήσεται, καὶ κύκλῳ αὐτοῦ καταιγὶς
fire before him will-burn and round him tempest

σφοδρὰ, καὶ τὰ ἑξῆς. Ἔρχεται πρὸς τὸν Πατέρα, κατὰ
violent and the next comes to the Father according-to
τὴν Γραφὴν τὴν ἀρτίως ἀναγνωσθεῖσαν, ὁ Υἱὸς τοῦ
the Scripture the(-one) just-now read the Son of-the
ἀνθρώπου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, ποταμοῦ πυρὸς
man on the clouds of-the heaven river of-fire
ἕλκοντος, δοκιμαστικοῦ τῶν ἀνθρώπων. Εἴ τις χρυσίου
drawing testing of-the men if anyone of-gold
ἔχει τὰ ἔργα, λαμπρότερος γίνεται· εἴ τις καλαμώδη ἔχει
has the works brighter becomes if anyone reed-like has
τὴν πρᾶξιν καὶ ἀνυπόστατον, κατακαίεται ὑπὸ τοῦ πυρός.
the conduct and unsubstantial is-burned-up by the fire
Καὶ ὁ μὲν Πατὴρ καθέζεται, ἔχων τὸ ἔνδυμα αὐτοῦ λευκὸν
and the indeed Father sits having the garment his white
ὡσεὶ χιών· καὶ τὴν τρίχα τῆς κεφαλῆς, ὡς ἔριον καθαρόν.
as snow and the hair of-the head as wool pure
Ἀνθρωπίνως δὲ τοῦτο εἴρηται· διὰ τί; Ἐπειδὴ βασιλεύς
humanly and this is-said for what since king
ἐστι τῶν μὴ ἐν ἁμαρτίαις μεμολυσμένων· Λευκανῶ
he-is of-the(-ones) not in sins defiled I-will-whiten
γὰρ, φησὶν, ὑμῶν τὰς ἁμαρτίας ὡς χιόνα, καὶ ὡσεὶ ἔριον·
for he-says your the sins as snow and as wool
ὅπερ ἐστὶ συγχωρήσεως ἁμαρτιῶν, ἢ καὶ ἀναμαρτησίας
which is of-forgiveness of-sins or also of-sinlessness
σημεῖον· Ἔρχεται δὲ ἐκ τῶν οὐρανῶν ὁ Κύριος ἐπὶ
sign comes and from the heavens the Lord on
νεφελῶν, ὁ ἐπὶ νεφελῶν ἀναβάς· αὐτὸς γὰρ εἴρηκε·
clouds the(-one) on clouds having-ascended he for has-said
Καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν
and they-will-see the Son of-the man coming on the
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.
clouds of-the heaven with power and glory great

Ἀλλὰ ποῖον τῆς παρουσίας αὐτοῦ σημεῖόν ἐστι, μή ποτε 22
but what-kind-of of-the coming his sign is-it lest ever
τολμήσῃ δύναμις ἐναντία μιμήσασθαι; Καὶ τότε φανήσεται,
dare power opposing to-imitate and then will-appear
φησὶ, τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ.
he-says the sign of-the Son of-the man in the heaven
Σημεῖον δὲ ἀληθὲς ἰδικὸν τοῦ Χριστοῦ ἐστιν ὁ σταυρός.
sign and true proper — of-Christ is the cross
Φωτοειδοῦς σταυροῦ σημεῖον προάγει τὸν βασιλέα, δηλοῦν
of-light-form cross sign goes-before the king showing
τὸν σταυρωθέντα πρότερον· ἵνα ἰδόντες οἱ πρότερον
the(-one) crucified formerly that having-seen the formerly
ἐκκεντήσαντες καὶ ἐπιβουλεύσαντες Ἰουδαῖοι, κόψωνται
having-pierced and having-plotted Jews may-mourn
φυλαὶ κατὰ φυλὰς, λέγοντες. Οὗτός ἐστιν ὁ ῥαπισθείς·
tribes by tribes saying this is the(-one) slapped
οὗτός ἐστιν οὗ εἰς τὸ πρόσωπον ἐνέπτυσαν ἐκεῖνοι·
this is whose into the face spat those
οὗτός ἐστιν ὃν δεσμοῖς περιβεβλήκασιν· οὗτός ἐστιν
this is whom with-bonds they-have-surrounded this is
ὃν σταυρωθέντα πρότερον ἐξηυτέλισαν. Ποῦ φύγωμεν
whom crucified formerly they-despised where shall-we-flee
ἀπὸ προσώπου τῆς ὀργῆς σου; ἐροῦσιν· ἀγγελικῶν δὲ
from face of-the wrath your they-will-say angelic and
στρατιῶν περιβαλλουσῶν, οὐδαμοῦ φυγεῖν δυνήσονται.
hosts surrounding nowhere to-flee will-they-be-able
Φόβος τοῖς ἐχθροῖς, τοῦ σταυροῦ τὸ σημεῖον· καὶ χαρὰ
fear to-the enemies of-the cross the sign and joy
τοῖς φίλοις τοῖς εἰς αὐτὸν πιστεύσασιν, ἢ κηρύξασιν
to-the friends the(-ones) in him having-believed or having-preached
αὐτὸν, ἢ ὑπὲρ αὐτοῦ παθοῦσιν. Τίς ἄρα μακάριος
him or on-behalf-of him having-suffered who then blessed

τότε, ὃς φίλος Χριστοῦ εὑρεθήσεται; Οὐ καταφρονεῖ τῶν
then who friend of-Christ will-be-found not despises the
οἰκείων δούλων ὁ τοσοῦτος ἔνδοξος βασιλεὺς, ὁ ὑπὸ
own servants the so-great glorious king the(-one) by
τῶν ἀγγέλων δορυφορούμενος, ὁ τοῦ Πατρὸς σύνθρονος.
the angels escorted the of-the Father sharer-of-the-throne
Ἵνα γὰρ μὴ συμφυρῶσιν οἱ ἐκλεκτοὶ μετὰ τῶν ἐχθρῶν,
that for not may-be-mixed the elect with the enemies
ἀποστέλλει τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
he-sends the angels his with trumpet great
καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων
and they-will-gather the elect his from the four
ἀνέμων. Ἑνὸς τοῦ Λὼτ οὐ κατεφρόνησε· πῶς ἄρα
winds one — Lot not he-despised how then
πολλῶν δικαίων καταφρονήσει; Δεῦτε, οἱ εὐλογημένοι τοῦ
of-many just will-be-despise come the blessed of-the
Πατρός μου, ἐρεῖ τοῖς τότε νεφελώδεσιν ἅρμασιν
Father my he-will-say to-the(-ones) then on-cloudy chariots
ἐποχουμένοις, καὶ ὑπὸ ἀγγέλων συλλεχθεῖσιν.
riding and by angels gathered

23 Ἀλλ' ἐρεῖ τις τῶν παρόντων· Πένης εἰμὶ, ἢ καὶ τότε
but will-say someone of-the(-ones) present poor I-am or also then
ἴσως ἀσθενὴς ἐπὶ κλίνης εὑρεθήσομαι· ἢ γύναιον, ἐν μύλωνι
perhaps sick on bed I-shall-be-found or woman at mill
καταληφθήσομαι· μὴ ἄρα καταφρονηθῶμεν; Θάρσησον,
I-shall-be-overtaken not then shall-we-be-despised take-courage
ἄνθρωπε· ὁ κριτὴς ἀπροσωπόληπτός ἐστιν· Οὐ κατὰ
O-man the judge no-respecter-of-persons is not according-to
τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει, οὐ
the glory he-will-judge nor according-to the speech will-he-convict not
προτιμᾷ λογίους ἰδιωτῶν, οὐδὲ πλουσίους πενήτων. Κἂν ἐν
he-prefers learned to-unlearned nor rich to-poor even-if in

ἀγρῷ ᾖς, λαμβάνουσί σε οἱ ἄγγελοι· μὴ νομίσῃς, ὅτι τοὺς
field you-are take you the angels not think that the
γαιούχους λαμβάνει, καὶ σὲ τὸν γεωργὸν καταλείπει. Κἂν
landowners he-takes and you the farmer leaves even-if
δοῦλος ᾖς, κἂν πένης, μηδὲν ἀγωνιάσῃς· ὁ μορφὴν
slave you-are even-if poor in-nothing be-anxious the(-one) form
δούλου λαβὼν, τῶν δούλων οὐ καταφρονεῖ. Κἂν νοσῶν
of-slave having-taken the slaves not despises even-if being-sick
κείμενος ᾖς ἐπὶ κλίνης, γέγραπται· Τότε δύο ἔσονται
lying you-are on bed it-is-written then two will-be
ἐπὶ κλίνης μιᾶς, εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται. Κἂν
on bed one one is-taken and one is-left even-if
κατὰ ἀνάγκην μύλωνι παραδοθῇς, ἀνὴρ ἢ γυνή· κἂν
by necessity to-mill you-are-handed-over man or woman even-if
παῖδας ἔχῃς, καὶ τῷ μύλωνι παρεδρεύσῃς, ἀλλ᾽ οὐ παροράᾳ
children you-have and at-the mill you-sit but not overlooks
σε ὁ ἐξαγαγὼν πεπεδημένους ἐν ἀνδρείᾳ. Ὁ
you the(-one) having-brought-out the-fettered in manliness the(-one)
ἐξαγαγὼν τὸν Ἰωσὴφ εἰς βασιλείαν ἐκ δουλείας καὶ
having-brought-out — Joseph into kingdom from slavery and
φυλακῆς, καὶ σὲ λυτροῦται ἐκ τῶν θλίψεων εἰς βασιλείαν
prison also you redeems from the afflictions into kingdom
οὐρανῶν. Μόνον θάρσησον, μόνον ἔργασαι, μόνον ἀγώνισαι
of-heavens only take-courage only work only contend
προθύμως· οὐδὲν γὰρ ἀπόλλυται. Ἀναγραπτός ἐστί σου
eagerly nothing for is-lost recorded is your
πᾶσα προσευχὴ καὶ ψαλμῳδία· ἀναγραπτός ἐστι πᾶσα
every prayer and psalmody recorded is every
ἐλεημοσύνη· ἀνάγραπτός ἐστι πᾶσα νηστεία· ἀνάγραπτός
almsgiving recorded is every fast recorded
ἐστι πᾶς ὁ διαφυλαχθεὶς γάμος καλῶς· ἀνάγραπτός ἐστιν
is every the preserved marriage well recorded is

ἐγκράτεια διὰ Θεὸν τελεσθεῖσα. Τὰ πρωτεῖα δὲ τῶν
continence for-the-sake-of God accomplished the first-prizes and of-the
στεφάνων ἐν ἀναγραφαῖς ἔχει παρθενία καὶ ἁγνεία, καὶ
crowns in records holds virginity and purity and
μέλλεις λάμπειν ὡς ἄγγελος. Ἀλλ' ὥσπερ ἤκουσας ἡδέως
you-are-about to-shine as angel but just-as you-heard gladly
τὰ καλὰ, οὕτως ἄκουε πάλιν ἀδυσωπήτως τὰ ἐναντία.
the good-things so hear again unabashedly the contrary-things
Ἀναγραπτός σου ἐστὶ πᾶσα πλεονεξία· ἀνάγραπτός σου
recorded your is every covetousness recorded your
ἐστὶ πᾶσα πορνεία· ἀνάγραπτός σου πᾶσά ἐστιν ἐπιορκία,
is every fornication recorded your every is perjury
καὶ βλασφημία, καὶ φαρμακεία, καὶ κλοπὴ, καὶ φόνος.
and blasphemy and sorcery and theft and murder
Πάντα ἀναγράφεται ταῦτα λοιπὸν, ἐὰν νῦν μετὰ τὸ
all-things are-recorded these henceforth if now after the
βαπτισθῆναι τὰ αὐτὰ πράξῃς· τὰ γὰρ πρῶτα ἐξαλείφεται.
to-be-baptized the same-things you-do the for first-things are-blotted-out
24 Ὅταν δὲ ἔλθῃ, φησὶν, ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ
when and comes he-says the Son of-the man in the glory
αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ. Βλέπε, ἄνθρωπε,
his and all the angels with him see O-man
ἐπὶ πόσων εἰς κριτήριον εἰσέρχῃ· πᾶν γένος ἀνθρώπων
before how-many into tribunal you-enter every race of-men
τότε παρέσται. Λόγισαι οὖν, πόσον ἐστὶ τὸ Ῥωμαίων
then will-be-present reckon then how-great is the of-Romans
φῦλον· λόγισαι, πόσα τὰ βάρβαρα τὰ νῦν ζῶντα,
tribe reckon how-many the barbarian(-tribes) the(-ones) now living
καὶ πόσα πρὸ ἑκατὸν ἐτῶν ἐτελεύτησε· λόγισαι πρὸ
and how-many before hundred years died reckon before
χιλίων ἐτῶν πόσα ἐτάφη. Λόγισαι τοὺς ἀπὸ Ἀδὰμ μέχρι
thousand years how-many were-buried reckon the(-ones) from Adam until

σήμερον· πολὺ μὲν τὸ πλῆθος, ἀλλ᾽ ἔτι μικρόν· πλείονες
today great indeed the multitude but still small more
γὰρ οἱ ἄγγελοι. Ἐννενήκοντα ἐννέα πρόβατά ἐστιν ἐκεῖνα·
for the angels ninety nine sheep are those
ἡ δὲ ἀνθρωπότης, τὸ ἓν μόνον. Πρὸς γὰρ τὸ μέγεθος
the but humanity the one only toward for the greatness
τῶν τόπων ἁπάντων, οὕτω καὶ τὸ πλῆθος τῶν οἰκητόρων
of-the places all so also the multitude of-the inhabitants
λογίζεσθαι δεῖ. Ἡ οἰκουμενικὴ γῆ κέντρον ὥσπερ ἐστὶν
to-reckon it-is-needful the inhabited earth center as-it-were is
ἐν μέσῳ τοῦ ἑνὸς οὐρανοῦ· καὶ τοσοῦτον ἔχει πλῆθος ὁ
in middle of-the one heaven and so-great has multitude the
ταύτην περιβάλλων οὐρανὸς· ὅσον ἔχει τὸ πλάτος· καὶ
it surrounding heaven as-great-as has the breadth and
οἱ οὐρανοὶ τῶν οὐρανῶν ἀνείκαστον ἔχουσι τὸν ἀριθμόν·
the heavens of-the heavens inconceivable have the number
γέγραπται δέ. Χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ
it-is-written and thousand thousands ministered to-him and
μυρίαι μυριάδες παρειστήκεισαν αὐτῷ· οὐχ ὅτι τοσοῦτον
ten-thousand ten-thousands stood-by him not that so-great
μόνον τὸ πλῆθός ἐστιν, ἀλλ᾽ ὅτι πλέον τούτων εἰπεῖν οὐκ
only the multitude is but that more than-these to-say not
ἠδύνατο ὁ προφήτης. Πάρεστι τοίνυν ἐν τῇ κρίσει τότε
could the prophet is-present therefore in the judgment then
ὁ Θεὸς ὁ πάντων Πατὴρ, συγκαθεζομένου Ἰησοῦ Χριστοῦ,
— God the of-all Father sitting-with Jesus Christ
καὶ συμπαρόντος ἁγίου Πνεύματος. Σάλπιγξ ἀγγελικὴ
and being-present-with holy Spirit trumpet angelic
προσκαλεῖται πάντας ἡμᾶς τὰ πεπραγμένα φοροῦντας.
summons all us the(-things) done bearing
Ἆρα οὐκ ὀφείλομεν ἐντεῦθεν ἤδη ἀγωνιάσαι; Μὴ μικρὰν
— not ought-we from-here already to-be-anxious not small

τὴν καταδίκην, καὶ χωρὶς τιμωρίας, ἄνθρωπε, νομίσῃς
the condemnation and without punishment O-man think
τὸ ἐπὶ τοσούτων καταγνωσθῆναι. Ἆρα οὐχ αἱρούμεθα
the before so-many to-be-condemned — not do-we-choose
πολλάκις ἀποθανεῖν, ἢ ὑπὸ φίλων καταγνωσθῆναι;
often to-die than by friends to-be-condemned
25 Ἀγωνιάσωμεν, ἀδελφοί, τοίνυν, μὴ Θεὸς ἡμῶν καταγνῷ·
let-us-be-anxious brothers therefore lest God us condemn
ὃς ἐξετάσεως ἢ ἐλέγχων οὐ χρείαν ἔχει, πρὸς κατάγνωσιν.
who of-examination or of-proofs not need has for condemnation
Μὴ εἴπῃς, ὅτι νυκτὸς ἐπόρνευσα, ἢ ἐμάγευσα, ἢ ἕτερόν
not say that by-night I-fornicated or I-practiced-magic or other
τι ἔπραξα, καὶ ἄνθρωπος οὐ παρῆν ἐκεῖ. Ἐκ
something I-did and man not was-present there from
τῆς συνειδήσεώς σου κρίνῃ μεταξὺ τῶν λογισμῶν,
the conscience your you-are-judged between the thoughts
κατηγορούντων ἢ καὶ ἀπολογουμένων, ἐν ἡμέρᾳ ὅταν
accusing or also defending in day when
κρίνῃ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων. Τοῦ κριτοῦ
judges — God the secrets of-the men of-the judge
τὸ φοβερὸν πρόσωπον ἀναγκάζει σε εἰπεῖν τὴν ἀλήθειαν·
the fearful face compels you to-speak the truth
μᾶλλον δὲ κἂν μὴ εἴπῃς ἐλέγχει. Περιβεβλημένος γὰρ
rather and even-if not you-speak it-convicts clothed for
τὰς σεαυτοῦ ἁμαρτίας, ἤτοι δικαιοσύνας, ἐγείρῃ· καὶ τοῦτο
the your-own sins or righteousnesses you-rise and this
ἐδήλωσεν αὐτὸς ὁ κριτὴς, λέγων. (Χριστὸς γάρ ἐστιν
showed himself the judge saying (Christ for is
ὁ κρίνων. Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ
the(-one) judging not-even for the Father judges anyone but
τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ· οὐκ ἀπαλλοτριῶν
the judgment all has-given to-the Son not alienating

ἑαυτὸν τῆς ἐξουσίας, ἀλλὰ διὰ τοῦ Υἱοῦ κρίνων.
himself from-the authority but through the Son judging
Νεύματι τοίνυν Πατρὸς κρίνει ὁ Υἱός. Οὐ γὰρ ἄλλα
by-nod therefore of-Father judges the Son not for other-things
Πατρὸς, καὶ ἄλλα Υἱοῦ τὰ νεύματα· ἀλλ' ἓν καὶ τὸ
of-Father and other-things of-Son the nods but one and the
αὐτό.) Τί λέγει τοίνυν ὁ κριτὴς περὶ τοῦ φορεῖν σε τὰ
same) what says therefore the judge about the to-wear you the
ἔργα σου, ἢ μή; Καὶ συνάξουσιν ἔμπροσθεν αὐτοῦ πάντα
works your or not and they-will-gather before him all
τὰ ἔθνη· δεῖ γὰρ ἐνώπιον τοῦ Χριστοῦ πᾶν γόνυ
the nations it-is-needful for before — Christ every knee
κάμψαι, ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. Καὶ
to-bend of-heavenly and earthly and subterranean and
ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει
he-will-separate them from one-another as the shepherd separates
τὰ πρόβατα ἀπὸ τῶν ἐρίφων. Ὁ ποιμὴν πῶς ἀφορίζει;
the sheep from the goats the shepherd how separates
ἆρα ἐξετάζων ἀπὸ βιβλίου, τί μέν ἐστι πρόβατον, τίς δὲ
— examining from book what indeed is sheep what and
ἔριφος· ἢ ἀπὸ τῶν φαινομένων διακρίνει; Οὐχὶ τὸ μὲν
goat or from the appearances does-he-distinguish not the indeed
ἔριον δηλοῖ τὸ πρόβατον, τὸ δὲ τριχῶδες καὶ σκληρὸν
wool shows the sheep the but hairy and rough
δηλοῖ τὸν ἔριφον; Οὕτως, ἐὰν μὲν καθαρθῇς ἄρτι τῶν
shows the goat so if indeed you-are-cleansed now from-the
ἁμαρτιῶν, τὰς πράξεις ἔχεις εἰς τὸ ἑξῆς ὡς ἔριον
sins the deeds you-have for the future as wool
καθαρόν· καὶ μένει σου ἀμόλυντος ἡ στολὴ, καὶ λέγεις
pure and remains your undefiled the robe and you-say
πάντοτε τὸ, Ἐξεδυσάμην τὸν χιτῶνά μου, πῶς ἐνδύσομαι
always the I-have-put-off the tunic my how shall-I-put-on

αὐτόν; Ἐκ τῆς περιβολῆς γνωρίζῃ πρόβατον. Ἐὰν δὲ
it from the clothing you-are-known sheep if but
τριχώδης εὑρεθῇς, κατὰ τὸν Ἡσαῦ τὸν δασὺν ἐν θριξί,
hairy you-are-found like — Esau the shaggy in hair
καὶ φαῦλον ἐν διανοίᾳ· τὸν ἀπολέσαντα τὰ πρωτοτόκια
and base in mind the(-one) having-lost the birthright
διὰ βρώματα, καὶ πωλήσαντα τὴν ἀξίαν· γενήσῃ
because-of food and having-sold the worth you-will-become
τῶν ἀριστερῶν. Μὴ γένοιτο δέ τινα τῶν παρόντων
of-the left(-hand) not may-it-be and anyone of-the(-ones) present
ἀποβληθῆναι τῆς χάριτος, μηδὲ διὰ φαύλας πράξεις
to-be-cast-out from-the grace nor because-of base deeds
ἐν τοῖς ἀριστεροῖς τῶν ἁμαρτωλῶν εὑρεθῆναι τάγμασι.
in the left of-the sinners to-be-found ranks
26 Φοβερὰ ἡ κρίσις ὡς ἀληθῶς, καὶ φόβος ἐπὶ τοῖς
fearful the judgment as truly and fear at the(-things)
καταγγελλομένοις· βασιλεία οὐρανῶν πρόκειται, καὶ πῦρ
proclaimed kingdom of-heavens is-set-before and fire
αἰώνιον ἡτοίμασται. Πῶς οὖν, ἐρεῖ τις, φύγωμεν τὸ
eternal has-been-prepared how then will-say someone shall-we-flee the
πῦρ; καὶ πῶς εἰσέλθωμεν εἰς τὴν βασιλείαν; Ἐπείνασα,
fire and how shall-we-enter into the kingdom I-hungered
φησὶ, καὶ ἐδώκατέ μοι φαγεῖν. Μάθετε τὴν ὁδόν· οὐ
he-says and you-gave me to-eat learn the way not
χρεία νῦν ἀλληγορίας, ἀλλὰ τοῦ ἐπιτελέσαι τὰ
need now of-allegory but of-the to-accomplish the(-things)
λεγόμενα. Ἐπείνασα, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
said I-hungered and you-gave me to-eat I-thirsted
καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· γυμνὸς,
and you-gave-drink me stranger I-was and you-took-in me naked
καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν
and you-clothed me I-was-sick and you-visited me in

φυλακῇ ἤμην, καὶ ἤλθετε πρὸς μέ. Ταῦτα ἐὰν ποιήσῃς,
prison I-was and you-came to me these-things if you-do
συμβασιλεύσεις· εἰ δὲ μὴ ποιήσῃς, κατακρίνῃ. Ἤδη
you-will-reign-with if but not you-do you-will-be-condemned already
τοίνυν ἄρξαι τοῦ ἐργάζεσθαι ταῦτα, καὶ ἐπίμενε τῇ πίστει·
therefore begin the to-work these-things and abide-in the faith
μὴ, κατὰ τὰς μωρὰς παρθένους, μέλλων ἀγοράζειν τὸ
not like the foolish virgins being-about to-buy the
ἔλαιον ἀποκλεισθῇς. Μὴ θαρσήσῃς, ὅτι μόνον κατέχεις τὴν
oil you-be-shut-out not be-confident that only you-hold the
λαμπάδα· ἀλλὰ διατήρησον αὐτὴν καιομένην. Λαμψάτω σου
lamp but keep it burning let-shine your
τὸ φῶς τῶν καλῶν ἔργων ἔμπροσθεν τῶν ἀνθρώπων, καὶ
the light of-the good works before the men and
μὴ βλασφημείσθω διὰ σὲ ὁ Χριστός. Φόρεσον ἔνδυμα
not let-be-blasphemed because-of you — Christ wear garment
ἀφθαρσίας, ἐν ἔργοις ἀγαθοῖς διαπρέπων· καὶ ὃ λαμβάνεις
of-incorruption in works good being-conspicuous and what you-receive
παρὰ τοῦ Θεοῦ οἰκονομικῶς διοικῆσαι πρᾶγμα, διοίκησον
from — God by-stewardship to-administer thing administer
χρησίμως. Χρήματα ἐπιστεύθης; διοίκησον καλῶς. Λόγον
usefully money were-you-entrusted administer well word
διδασκαλικὸν ἐπιστεύθης; οἰκονόμησον καλῶς. Τὰς ψυχὰς
of-teaching were-you-entrusted steward well the souls
τῶν ἀκουόντων προσθεῖναι δύνασαι; ποίει τοῦτο σπουδαίως.
of-the hearers to-add can-you do this earnestly
Πολλαὶ θύραι τῆς καλῆς διοικήσεως. Μή τις ἡμῶν μόνον
many doors of-the good administration let-not anyone of-us only
καταγνωσθεὶς ἀποβληθῇ, ἵνα μετὰ παῤῥησίας ἀπαντήσωμεν
condemned be-cast-out that with boldness we-may-meet
τῷ αἰωνίῳ βασιλεῖ Χριστῷ, τῷ βασιλεύοντι εἰς τοὺς
the eternal king Christ the(-one) reigning to the

αἰῶνας. Βασιλεύει γὰρ εἰς τοὺς αἰῶνας, ὁ κρίνων
ages he-reigns for to the ages the(-one) judging
ζῶντας καὶ νεκροὺς, ὑπὲρ ζώντων καὶ νεκρῶν ἀποθανών·
living and dead on-behalf-of living and dead having-died
καὶ καθὼς Παῦλός φησιν· Εἰς τοῦτο γὰρ ὁ Χριστὸς
and as Paul says for this for — Christ
ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
died and lived that both of-dead and of-living he-may-be-lord
27 Κἂν ποτέ τινος ἀκούσῃς λέγοντος, ὅτι τέλος ἔχει ἡ
even-if ever someone you-hear saying that end has the
Χριστοῦ βασιλεία, μίσησον τὴν αἵρεσιν· τοῦ δράκοντός
of-Christ kingdom hate the heresy of-the dragon
ἐστιν ἄλλη κεφαλὴ, προσφάτως περὶ τὴν Γαλατίαν
it-is another head lately about — Galatia
ἀναφυεῖσα. Ἐτόλμησέ τις λέγειν, ὅτι μετὰ τὸ τέλος τοῦ
sprung-up dared someone to-say that after the end of-the
κόσμου ὁ Χριστὸς οὐ βασιλεύει· καὶ ἐτόλμησεν εἰπεῖν, ὅτι
world — Christ not reigns and he-dared to-say that
ὁ Λόγος ἐκ Πατρὸς ἐξελθὼν, οὗτος εἰς Πατέρα πάλιν
the Word from Father having-come-out this into Father again
ἀναλυθεὶς οὐκέτι ἐστὶ, βλασφημῶν τὰ τοιαῦτα καθ' ἑαυτοῦ.
dissolved no-longer is blaspheming the such-things against himself
Οὐ γὰρ ἤκουσε τοῦ Κυρίου λέγοντος· Ὁ Υἱὸς μένει εἰς τὸν
not for he-heard the Lord saying the Son remains for the
αἰῶνα. Οὐκ ἤκουσε τοῦ Γαβριὴλ λέγοντος· Καὶ βασιλεύσει
age not he-heard — Gabriel saying and he-will-reign
ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας
over the house of-Jacob to the ages and of-the kingdom
αὐτοῦ οὐκ ἔσται τέλος. Σκόπησον τὸ λεγόμενον·
his not will-be end consider the(-thing) said
ἄνθρωποι νῦν αἱρετικοὶ κατὰ τοῦ Χριστοῦ διδάσκουσι, καὶ
men now heretics against — Christ teach and

Γαβριὴλ ὁ ἀρχάγγελος τὰ περὶ τῆς αἰωνίου διαμονῆς
Gabriel the archangel the(-things) about the eternal continuance
τοῦ Σωτῆρος ἐδίδαξε· Τίνι μᾶλλον οὖν πιστεύεις; οὐχὶ ἄρα
of-the Savior taught whom rather then do-you-believe not then
τῷ Γαβριήλ; Τὴν μαρτυρίαν τὴν παροῦσαν τοῦ Δανιὴλ
— Gabriel the testimony the present — of-Daniel
ἄκουσον· Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς, καὶ ἰδοὺ μετὰ
hear I-beheld in vision of-the night and behold with
τῶν νεφελῶν τοῦ οὐρανοῦ ὡς Υἱὸς ἀνθρώπου ἐρχόμενος,
the clouds of-the heaven as Son of-man coming
καὶ ἕως τοῦ Παλαιοῦ τῶν ἡμερῶν ἔφθασε. Καὶ αὐτῷ
and up-to the Ancient of-the days he-reached and to-him
ἐδόθη ἡ τιμὴ, καὶ ἡ ἀρχὴ καὶ ἡ βασιλεία· καὶ πάντες οἱ
was-given the honor and the rule and the kingdom and all the
λαοὶ, φυλαὶ, γλῶσσαι, δουλεύουσιν αὐτῷ. Ἡ ἐξουσία αὐτοῦ,
peoples tribes tongues serve him the authority his
ἐξουσία αἰώνιος, ἥτις οὐ παρελεύσεται· καὶ ἡ βασιλεία
authority eternal which not will-pass-away and the kingdom
αὐτοῦ οὐ διαφθαρήσεται. Ταῦτα κράτει μᾶλλον, τούτοις
his not will-be-destroyed these-things hold rather these
πίστευε· τὰ δὲ τῆς αἱρέσεως ἀποπέμπου· φανερώτατα
believe the(-things) but of-the heresy send-away most-clearly
γὰρ ἤκουσας περὶ τῆς ἀτελευτήτου τοῦ Χριστοῦ βασιλείας.
for you-heard about the endless — of-Christ kingdom
Ἔχεις τὸ παραπλήσιον καὶ ἐν τῇ ἑρμηνείᾳ τοῦ λίθου, 28
you-have the like also in the interpretation of-the stone
τοῦ ἐξ ὄρους τμηθέντος ἄνευ χειρῶν, ὅς ἐστι Χριστὸς
the(-one) from mountain cut without hands who is Christ
τὸ κατὰ σάρκα· Καὶ ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ
the according-to flesh and the kingdom his to-people another
οὐχ ὑπολειφθήσεται. Καὶ ὁ Δαβὶδ ποτὲ μέν φησιν· Ὁ
not will-be-left and — David at-one-time indeed says the

θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ποτὲ
throne your O God for the age of-the age at-another-time
δέ· Κατ' ἀρχὰς σὺ, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ τὰ
and in beginnings you Lord the earth founded and the
ἔξῆς. Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ τὰ ἔξῆς. Σὺ
next they will-perish you but remain and the next you
δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. Ἅτινα
but the same are and the years your not will-fail which
εἰς τὸν Υἱὸν ὁ Παῦλος ἡρμήνευσεν.
to the Son — Paul interpreted

29 Καὶ θέλεις γνῶναι πόθεν ἦλθον εἰς τοιαύτην μανίαν οἱ
and do-you-wish to-know whence came into such madness the(-ones)
τὰ ἐναντία διδάσκοντες; Ἀνέγνωσαν τὸ τοῦ Ἀποστόλου
the contrary-things teaching they-read the of-the Apostle
καλὸν, κακῶς, τὸ, Δεῖ γὰρ αὐτὸ, βασιλεύειν ἄχρις οὗ
good(-saying) badly the it-is-needful for him to-reign until —
ἂν θῇ πάντας τοὺς ἐχθροὺς αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ·
— he-puts all the enemies his under the feet his
καὶ λέγουσιν· Ὅταν οἱ ἐχθροὶ τεθῶσι ὑπὸ τοὺς πόδας αὐτοῦ,
and they-say when the enemies are-put under the feet his
οὐκέτι βασιλεύει· κακῶς καὶ ἀνοήτως τοῦτο λέγοντες. Ὁ
no-longer he-reigns badly and foolishly this saying the(-one)
γὰρ πρὶν καταγωνίσηται τοὺς ἐχθροὺς βασιλεύων, πῶς οὐχὶ
for before he-subdues the enemies reigning how not
μᾶλλον, μετὰ τὸ περικρατῆσαι τῶν ἐχθρῶν βασιλεύσει;
rather after the to-have-mastered the enemies will-be-reign

30 Ἐτόλμησαν δὲ καὶ τοῦτο εἰπεῖν, ὅτι τὸ γεγραμμένον,
they-dared and also this to-say that the(-thing) written
Ὅταν ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς
when are-subjected to-him the all-things then also himself the Son
ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, τοῦτο
will-be-subjected to-the(-one) having-subjected to-him the all-things this

δηλοῖ καὶ τὸν Υἱὸν ἀναλύεσθαι εἰς Πατέρα. Εἶτα, ὦ πάντων
shows also the Son to-be-dissolved into Father then O of-all
ἀνοσιώτατοι, ὑμεῖς μὲν τὰ Χριστοῦ δημιουργήματα, μένετε·
most-unholy you indeed the of-Christ creatures remain
Χριστὸς δὲ, δι' οὗ καὶ ὑμεῖς· καὶ πάντα γέγονεν,
Christ but through whom also you and all-things came-to-be
ἀπόλλυται; βλάσφημος ἡ φωνή. Πῶς δὲ καὶ ὑποταγήσεται
perishes blasphemous the voice how and also will-be-subjected
αὐτῷ τὰ πάντα; ἀπολλύμενα, ἢ μένοντα; Εἶτα, τὰ
to-him the all-things perishing or remaining then the
μὲν ἄλλα ὑποτασσόμενα τῷ Υἱῷ, μένει· ὁ δὲ Υἱὸς
indeed other-things being-subjected to-the Son remain the but Son
ὑποτασσόμενος τῷ Πατρὶ, οὐ μένει; ὑποταγήσεται δὲ, οὐχ
being-subjected to-the Father not remains will-be-subjected and not
ὅτι τότε ἄρχεται πειθαρχεῖν τῷ Πατρὶ (ἀεὶ γὰρ τὰ
that then he-begins to-obey the Father (always for the(-things)
ἀρεστὰ αὐτῷ ποιεῖ πάντοτε), ἀλλ' ὅτι καὶ τότε ὑπακούει, οὐκ
pleasing to-him he-does always) but that also then he-obeys not
ἀναγκαστὴν ὑπακοὴν ἔχων, ἀλλ' αὐτοπροαίρετον εὐπείθειαν.
compelled obedience having but self-chosen compliance
Οὐ γὰρ δοῦλός ἐστιν, ἵνα ἀνάγκῃ ὑποταγῇ· ἀλλὰ Υἱός
not for slave he-is that by-necessity he-may-be-subjected but Son
ἐστιν· ἵνα προαιρέσει καὶ φιλοστοργίᾳ πεισθῇ.
he-is that by-choice and affection he-may-be-persuaded
Ἐξετάσωμεν δὲ αὐτούς· Τὸ, ἄχρις οὗ, ἢ τὸ, μέχρις 31
let-us-examine and them the until which or the up-to
οὗ, ποταπόν ἐστιν; Ἐγὼ γὰρ αὐτῇ τῇ λέξει, ὁμόσε
which what-sort is-it I for with-itself the word to-close-quarters
χωρήσας, ἀνατρέψαι πειράσομαι τὴν πλάνην. Ἐπειδὴ
having-come to-overturn will-try the error since
ἐτόλμησαν εἰπεῖν, ὅτι τὸ, Μέχρις οὗ ἂν θῇ τοὺς ἐχθροὺς
they-dared to-say that the up-to — — he-puts the enemies

αὐτοῦ ὑπὸ τοὺς πόδας αὐτοῦ, δηλοῖ αὐτοῦ τὸ τέλος· καὶ
his under the feet his shows his the end and
ἐτόλμησαν περιγράψαι τὴν αἰώνιον τοῦ Χριστοῦ βασιλείαν,
they-dared to-circumscribe the eternal — of-Christ kingdom
καὶ καταπαῦσαι τῷ λόγῳ τὴν ἀκατάπαυστον ἐξουσίαν·
and to-make-cease by-the word the unceasing authority
φέρε τοίνυν, ἀναγνῶμεν τὰ ὅμοια ἐν τῷ Ἀποστόλῳ.
come therefore let-us-read the like-things in the Apostle
Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως.
but reigned the death from Adam up-to Moses
Ἄρα μέχρι τότε ἀπέθανον, καὶ οὐκέτι μετὰ Μωϋσέα
— up-to then they-died and no-longer after Moses
τινὲς ἀπέθανον, ἢ μετὰ νόμον οὐκέτι θάνατος γέγονεν
some died or after law no-longer death has-come-about
ἀνθρώπων; Ἀλλὰ βλέπεις, ὅτι τὸ μέχρι, ῥητὸν οὐ χρόνου
of-men but you-see that the up-to expression not of-time
ἐστὶ περιοριστικόν· ἀλλ' ὅτι τοῦτο μᾶλλον ἐδήλωσεν ὁ
is limiting but that this rather showed —
Παῦλος, καὶ ταῦτα Μωϋσέως δικαίου ὄντος, καὶ θαυμασίου
Paul and these Moses just being and wonderful
ἀνδρὸς, ὅμως ἡ κατὰ τοῦ Ἀδὰμ ἐξενεχθεῖσα ἀπόφασις
man nevertheless the against — Adam brought-forth sentence
θανατικὴ, ἔφθασε καὶ ἐπ' αὐτὸν καὶ ἐπὶ τοὺς ἑξῆς·
deadly reached also to him and to the(-ones) next
καὶ ταῦτα, μὴ ἁμαρτήσαντας τὰ ὅμοια τῷ Ἀδὰμ, ἐν
and these not having-sinned the like-things — to-Adam in
τῇ παρακοῇ τῆς τοῦ ξύλου βρώσεως.
the disobedience of-the of-the tree eating
32 Δέξαι πάλιν ἄλλο ῥητὸν ὅμοιον· Μέχρι γὰρ σήμερον, ἡνίκα
receive again another expression like up-to for today when
ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
is-read Moses veil on the heart their

κεῖται. Τὸ μέχρι σήμερον, ἄρα μέχρι Παύλου μόνον; οὐ μέχρι
lies the up-to today then up-to Paul only not up-to
σήμερον, καὶ ἕως τῆς συντελείας; Ἐὰν δὲ λέγῃ Παῦλος
today and until the consummation if and says Paul
Κορινθίοις· Ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ Εὐαγγελίῳ
to-Corinthians until for even you we-reached in the Gospel
τοῦ Χριστοῦ, ἐλπίδα ἔχοντες, αὐξανομένης τῆς πίστεως
— of-Christ hope having increasing the faith
ὑμῶν, εἰς τὰ ὑπὲρ ἐκεῖνα ὑμῶν εὐαγγελίσασθαι· βλέπεις
your to the(-regions) beyond those you to-preach-the-gospel you-see
σαφῶς, ὅτι τὸ, ἄχρις, οὐ τέλος ἐστὶν, ἀλλ᾽ ἔχει τι
clearly that the until not end is but has something
ἐπακολουθοῦν. Πῶς τοίνυν δεῖ σε μνημονεύειν τὸ, Ἄχρις
following-on how therefore it-is-needful you to-remember the until
οὗ ἂν θῇ τοὺς ἐχθρούς; ὥσπερ ἀλλαχοῦ λέγει ὁ αὐτὸς
— — he-puts the enemies as elsewhere says the same
Παῦλος· Καὶ παρακαλεῖτε ἑαυτοὺς καθ᾽ ἑκάστην ἡμέραν,
Paul and exhort yourselves according-to each day
ἄχρις οὗ τὸ σήμερον καλεῖται· δηλονότι διὰ παντός. Ὥσπερ
until — the today is-called evidently through all just-as
γὰρ ἀρχὴν τῶν ἡμερῶν τοῦ Χριστοῦ λέγειν οὐ χρὴ,
for beginning of-the days — of-Christ to-speak-of not it-is-right
οὕτω μηδὲ τέλος τῆς βασιλείας αὐτοῦ ποτε λέγοντός τινος
so not-even end of-the kingdom his ever saying anyone
ἀνάσχῃ. Ἡ γὰρ βασιλεία αὐτοῦ, βασιλεία αἰώνιος, γέγραπται.
endure the for kingdom his kingdom eternal it-is-written
Καὶ ἄλλας δὲ πλείονας μαρτυρίας ἔχων ἐκ τῶν θείων 33
and other too more testimonies having from the divine
Γραφῶν, περὶ τῆς εἰς τοὺς αἰῶνας ἀτελευτήτου τοῦ Χριστοῦ
Scriptures about the to the ages endless — of-Christ
βασιλείας· ἀρκεσθήσομαι ταῖς προειρημέναις τέως
kingdom I-shall-be-content with-the(-ones) aforesaid meanwhile

διὰ τὸ πολὺ τῆς ἡμέρας. Σὺ δὲ ὁ ἀκροατὴς, ἐκεῖνον
because-of the much of-the day you and the hearer that
βασιλέα προσκύνει μόνον, φυγὼν πᾶσαν αἱρετικὴν πλάνην.
king worship only having-fled every heretical error
Εἰ δὲ παράσχοι ἡ τοῦ Θεοῦ χάρις, καὶ τὰ λείποντα
if and may-grant the — of-God grace also the(-things) remaining
τῆς Πίστεως κατὰ καιρὸν ὑμῖν ῥηθήσεται. Ὁ δὲ τῶν ὅλων
of-the Faith in time to-you will-be-said the and of-the universe
Θεὸς πάντας ὑμᾶς διαφυλάξειε, μνημονεύοντας τῶν σημείων
God all you may-he-guard remembering the signs
τῆς συντελείας καὶ ἀκαταγωνίστους ὑπὸ τοῦ Ἀντιχρίστου
of-the consummation and unconquered by the Antichrist
μένοντας. Ἔλαβες τὰ σημεῖα τοῦ μέλλοντος ἔρχεσθαι
remaining you-received the signs of-the about to-come
πλάνου· ἔλαβες τὰς ἀποδείξεις τοῦ ἀληθινοῦ Χριστοῦ, τοῦ
deceiver you-received the proofs of-the true Christ the(-one)
κατερχομένου φανερῶς ἐξ οὐρανῶν. Τὸν μὲν φεῦγε, τὸν
descending manifestly from heavens the(-one) indeed flee the
ψευδῆ· τὸν δὲ προσδόκα, τὸν ἀληθινόν. Ἔμαθες τὴν ὁδὸν,
false the(-one) but await the true you-learned the way
πῶς κρινόμενος ἐν τοῖς δεξιοῖς εὑρεθῇς. Τήρησον τὴν
how judged at the right(-hand) you-may-be-found keep the
περὶ Χριστοῦ παραθήκην, ἐν ἔργοις ἀγαθοῖς διαπρέπων· ἵνα
about Christ deposit in works good being-conspicuous that
εὐπαῤῥησιάστως παραστὰς τῷ κριτῇ, βασιλείαν οὐρανῶν
with-boldness standing-before the judge kingdom of-heavens
κληρονομήσῃς· δι' οὗ, καὶ μεθ' οὗ, ἡ δόξα τῷ Θεῷ,
you-may-inherit through whom and with whom the glory — to-God
σὺν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
with holy Spirit to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ Ις΄ ΦΩΤΙΖΟΜΕΝΩΝ

XVI · ON THE HOLY SPIRIT, I

Speaking of the Holy Spirit needs grace, since blasphemy against it is never forgiven; so Cyril will say only what Scripture says. There is one Spirit, as there is one Father and one Son, the same in both Covenants. He warns against its blasphemers: Simon the Magus, the Gnostics, Marcion, Mani, who called himself the Paraclete, and Montanus, who called himself the Spirit and named the Phrygian village of Pepuza Jerusalem. The Spirit is called water because it is one and works variously, as rain whitens the lily and reddens the rose. Scripture calls many things spirit; the unclean spirit falls on a soul like a wolf, but the Holy Spirit comes gently to enlighten and console, as in Peter, Elisha, and the martyrs, and stands above every angel. It rested on the seventy elders, the judges, the prophets, and Daniel; the New Covenant waits for the next lecture.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα, εἰς τὸ, Καὶ εἰς ἓν
in Jerusalem extemporized on the and in one
ἅγιον Πνεῦμα, τὸν Παράκλητον, τὸ λαλῆσαν ἐν τοῖς
holy Spirit the Paraclete the(-one) having-spoken in the
προφήταις· καὶ ἀνάγνωσις ἐκ τῆς πρὸς Κορινθίους·
prophets and reading from the(-letter) to Corinthians
Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
about and the spiritual(-gifts) brothers not I-wish you
ἀγνοεῖν, καὶ ἑξῆς· Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ
to-be-ignorant and next diversities and of-gifts there-are the
δὲ αὐτὸ Πνεῦμα, καὶ τὰ ἑξῆς.
but same Spirit and the next
Πνευματικῆς ἀληθῶς χρεία τῆς χάριτος, ἵνα περὶ Πνεύματος 1
spiritual truly need of-the grace that about Spirit
ἁγίου διαλεχθῶμεν· οὐχ ἵνα τὸ κατ᾽ ἀξίαν εἴπωμεν·
holy we-may-discourse not that the(-thing) according-to worth we-may-say
ἀδύνατον γάρ· ἀλλ᾽ ἵνα τὰ ἀπὸ τῶν θείων Γραφῶν
impossible for but that the(-things) from the divine Scriptures

εἰπόντες, ἀκινδύνως διέλθωμεν. Φόβος γὰρ ἀληθῶς
having-said without-danger we-may-go-through fear for truly
μέγας ἐν τοῖς Εὐαγγελίοις γέγραπται, τοῦ Χριστοῦ σαφῶς
great in the Gospels is-written — Christ clearly
εἰρηκότος· Ὃς δ' ἂν εἴπῃ λόγον κατὰ τοῦ Πνεύματος
having-said whoever and — says word against the Spirit
τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ αἰῶνι τούτῳ,
the holy not it-will-be-forgiven him neither in the age this
οὔτε ἐν τῷ μέλλοντι. Καὶ ἔστι πολλάκις δέος, μή ποτέ
nor in the(-one) coming and there-is often dread lest ever
τις ἢ ἐξ ἀγνοίας, ἢ ἐκ νομιζομένης εὐλαβείας, εἰπὼν
anyone either from ignorance or from supposed piety having-said
ὃ μὴ χρὴ περὶ αὐτοῦ, λάβῃ τὴν καταδίκην. Ὁ κριτὴς
what not it-is-right about him receive the condemnation the judge
ζώντων καὶ νεκρῶν Ἰησοῦς Χριστὸς ἀπεφήνατο, ὅτι οὐκ
of-living and dead Jesus Christ declared that not
ἔχει ἄφεσιν· ἐὰν οὖν τις πταίσῃ, ποίαν ἔχει τὴν ἐλπίδα;
he-has forgiveness if then anyone stumbles what-kind has-be the hope
2 Αὐτῆς οὖν ἂν εἴη τῆς Ἰησοῦ Χριστοῦ χάριτος ἔργον τὸ
of-very then — it-would-be the of-Jesus Christ grace work the
παρασχεῖν, καὶ ἡμῖν ἀλείπτως εἰπεῖν, καὶ ὑμῖν ἐν συνέσει
to-grant both to-us without-failing to-speak and to-you with understanding
ἀκούειν. Χρεία γὰρ συνέσεως, οὐ μόνον τοῖς λέγουσιν,
to-hear need for of-understanding not only to-the(-ones) speaking
ἀλλὰ καὶ τοῖς ἀκούουσιν· ἵνα μὴ ἄλλα ἀκούοντες,
but also to-the(-ones) hearing that not other-things hearing
ἄλλα παρεκδέχωνται ἐν διανοίᾳ. Λεγέσθω τοίνυν ὑφ'
other-things they-may-misunderstand in mind let-be-said therefore by
ἡμῶν περὶ ἁγίου Πνεύματος μόνα τὰ γεγραμμένα· εἰ
us about holy Spirit only the(-things) written if
δέ τι μὴ γέγραπται, μὴ πολυπραγμονῶμεν. Αὐτὸ τὸ
but anything not is-written not let-us-pry itself the

Πνεῦμα τὸ ἅγιον ἐλάλησε τὰς Γραφάς· αὐτὸ καὶ περὶ ἑαυτοῦ
Spirit the holy spoke the Scriptures it also about itself
εἴρηκεν ὅσα ἐβούλετο, ἢ ὅσα ἐχωροῦμεν. Λεγέσθω οὖν
has-said as-much-as it-wished or as-much-as we-could-contain let-be-said then
ἃ εἴρηκεν· ὅσα γὰρ οὐκ εἴρηκεν, ἡμεῖς οὐ τολμῶμεν.
what it-has-said as-much-as for not it-has-said we not dare
Ἕν ἐστι μόνον τὸ ἅγιον Πνεῦμα, ὁ Παράκλητος. Καὶ ὥσπερ 3
one is only the holy Spirit the Paraclete and just-as
εἷς ἐστιν ὁ Θεὸς ὁ Πατὴρ, καὶ οὐκ ἔστι δεύτερος Πατήρ·
one is — God the Father and not there-is second Father
καὶ ὥσπερ εἷς ἐστιν ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ
and just-as one is the only-begotten Son and Word —
Θεοῦ, καὶ ἀδελφὸν οὐκ ἔχει· οὕτως ἕν ἐστι τὸ ἅγιον Πνεῦμα
of-God and brother not he-has so one is the holy Spirit
μόνον, καὶ δεύτερον οὐκ ἔστι Πνεῦμα ἰσότιμον αὐτῷ.
only and second not there-is Spirit equal-in-honor to-it
Ἔστιν οὖν τὸ ἅγιον Πνεῦμα μεγίστη δύναμις, θεῖόν τι
is then the holy Spirit greatest power divine something
καὶ ἀνεξιχνίαστον. Ζῇ γὰρ, καὶ λογικόν ἐστιν, ἁγιαστικὸν
and untraceable it-lives for and rational it-is sanctifying
τῶν ὑπὸ Θεοῦ διὰ Χριστοῦ γενομένων ἁπάντων. Τοῦτο
of-the(-things) by God through Christ made all this
φωτίζει τὰς ψυχὰς τῶν δικαίων· τοῦτο καὶ ἐν προφήταις,
enlightens the souls of-the just this also in prophets
τοῦτο καὶ ἐν ἀποστόλοις ἐν τῇ Καινῇ Διαθήκῃ. Μισείσθωσαν
this also in apostles in the New Covenant let-be-hated
οἱ χωρίζειν τολμῶντες τοῦ ἁγίου Πνεύματος τὴν
the(-ones) to-separate daring of-the holy Spirit the
ἐνέργειαν. Εἷς Θεὸς, ὁ Πατὴρ, Παλαιᾶς καὶ Καινῆς Διαθήκης
operation one God the Father of-Old and New Covenant
Δεσπότης· καὶ εἷς Κύριος, Ἰησοῦς Χριστὸς, ὁ ἐν Παλαιᾷ
Master and one Lord Jesus Christ the(-one) in Old

προφητευθεὶς καὶ ἐν Καινῇ παραγενόμενος· καὶ ἓν Πνεῦμα
prophesied and in New having-come and one Spirit
ἅγιον, διὰ προφητῶν μὲν περὶ τοῦ Χριστοῦ κηρύξαν·
holy through prophets indeed about — Christ having-proclaimed
ἐλθόντος δὲ τοῦ Χριστοῦ καταβὰν, καὶ ἐπιδεῖξαν αὐτόν.
having-come and — Christ having-descended and having-shown him
4 Μηδεὶς οὖν χωριζέτω τὴν Παλαιὰν ἀπὸ τῆς Καινῆς
let-no-one then separate the Old from the New
Διαθήκης· μηδεὶς λεγέτω, ὅτι ἄλλο τὸ Πνεῦμα ἐκεῖ, καὶ
Covenant let-no-one say that other the Spirit there and
ἄλλο ὧδε· ἐπεὶ προσκρούει αὐτῷ τῷ ἁγίῳ Πνεύματι, τῷ
other here since he-strikes-against itself the holy Spirit the(-one)
μετὰ Πατρὸς καὶ Υἱοῦ τετιμημένῳ, καὶ ἐν τῷ καιρῷ τοῦ
with Father and Son honored and in the time of-the
ἁγίου βαπτίσματος ἐν τῇ ἁγίᾳ Τριάδι συμπεριλαμβανομένῳ.
holy baptism in the holy Trinity included-together
Ὁ γὰρ τοῦ Θεοῦ μονογενὴς Υἱὸς τοῖς ἀποστόλοις εἴρηκε
the for — of-God only-begotten Son to-the apostles said
σαφῶς· Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη,
clearly having-gone make-disciples-of all the nations
βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ
baptizing them into the name of-the Father and of-the
Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος. Ἡ ἐλπὶς ἡμῶν εἰς Πατέρα,
Son and of-the holy Spirit the hope our in Father
καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα. Οὐ τρεῖς θεοὺς καταγγέλλομεν·
and Son and holy Spirit not three gods we-proclaim
φιμούσθωσαν γὰρ Μαρκιωνισταί· ἀλλὰ σὺν ἁγίῳ Πνεύματι,
let-be-muzzled for Marcionists but with holy Spirit
δι' ἑνὸς Υἱοῦ, ἕνα Θεὸν καταγγέλλομεν. Ἀδιαίρετος
through one Son one God we-proclaim undivided
ἡ πίστις, ἀχώριστος ἡ εὐσέβεια. Οὔτε χωρίζομεν τὴν
the faith inseparable the piety neither do-we-separate the

ἁγίαν Τριάδα, ὥς τινες· οὔτε συναλοιφὴν, ὡς Σαβέλλιος,
holy Trinity as some nor fusion as Sabellius
ἐργαζόμεθα. Ἀλλ᾽ οἴδαμεν εὐσεβῶς ἕνα Πατέρα, τὸν
do-we-work but we-know piously one Father the(-one)
ἀποστείλαντα ἡμῖν Σωτῆρα τὸν Υἱόν. Οἴδαμεν ἕνα Υἱὸν,
having-sent to-us Savior the Son we-know one Son
τὸν ἐπαγγειλάμενον πέμψειν παρὰ τοῦ Πατρὸς τὸν
the(-one) having-promised to-send from the Father the
Παράκλητον. Οἴδαμεν τὸ Πνεῦμα τὸ ἅγιον, τὸ λαλῆσαν
Paraclete we-know the Spirit the holy the(-one) having-spoken
ἐν προφήταις· καὶ ἐν τῇ Πεντηκοστῇ κατελθὸν ἐπὶ τοὺς
in prophets and at the Pentecost having-descended upon the
ἀποστόλους ἐν εἴδει πυρίνων γλωσσῶν, ἐνταῦθα ἐν τῇ
apostles in form of-fiery tongues here in —
Ἱερουσαλὴμ, ἐν τῇ ἀνωτέρᾳ τῶν ἀποστόλων Ἐκκλησίᾳ.
Jerusalem in the upper of-the apostles Church
Πάντων γὰρ παρ᾽ ἡμῖν ἐστι τὰ ἀξιώματα. Ἐνταῦθα
of-all for with us are the privileges here
Χριστὸς ἐξ οὐρανῶν κατῆλθεν· ἐνταῦθα τὸ Πνεῦμα τὸ
Christ from heavens came-down here the Spirit the
ἅγιον ἐξ οὐρανῶν κατῆλθε. Καὶ πρεπωδέστατον μὲν
holy from heavens came-down and most-fitting indeed
ἀληθῶς ἦν, ὥσπερ τὰ περὶ Χριστοῦ καὶ τοῦ Γολγοθᾶ,
truly it-was as the(-things) about Christ and — Golgotha
ἐν τῷ Γολγοθᾷ τούτῳ λέγομεν· οὕτω καὶ περὶ ἁγίου
in — Golgotha this we-speak so also about holy
Πνεύματος ἐν τῇ ἀνωτέρᾳ λέγειν Ἐκκλησίᾳ. Ἐπειδὴ δὲ τῆς
Spirit in the upper to-speak Church since but of-the
δόξης τοῦ ἐνταῦθα σταυρωθέντος, συναπολαύει τὸ
glory of-the(-one) here crucified enjoys-with the(-one)

ἐκεῖ κατελθόν· οὕτω τὰ περὶ τοῦ ἐκεῖ κατελθόντος
there having-descended so the(-things) about the(-one) there having-descended
ἐνταῦθα λαλοῦμεν· ἀμέριστος γάρ ἐστιν εὐσέβεια.
here we-speak indivisible for is piety
5 Βουλόμεθα λοιπόν τινα εἰπεῖν περὶ τοῦ ἁγίου
we-wish henceforth some-things to-say about the holy
Πνεύματος· οὐχὶ διηγήσασθαι τὴν ὑπόστασιν αὐτοῦ
Spirit not to-relate the substance its
ἀκριβῶς· ἀδύνατον γάρ· ἀλλ᾽ εἰπεῖν τὰς διαφόρους τινῶν
exactly impossible for but to-tell the various of-some
περὶ αὐτοῦ παρεκτροπὰς, ἵνα μή ποτε ἐξ ἀγνοίας ἐκείνων
about it deviations that not ever from ignorance of-those
κατενεχθῶμεν· καὶ ἐπικόψαι τὰς τῆς πλάνης ὁδοὺς, ἵνα
we-may-be-carried-down and to-cut-off the of-the error ways that
μίαν ὁδὸν βασιλικὴν ὁδεύσωμεν. Εἰ δέ τι ῥηθὲν ὑπὸ
one way royal we-may-travel if and anything said by
τῶν αἱρέσεων νῦν διηγούμεθα δι᾽ ἀσφάλειαν, τοῦτο
the heresies now we-relate because-of safety this
κατὰ τῆς ἐκείνων προτραπέσθω κεφαλῆς· ἀθῷοί τε εἴμεν,
on the of-them let-be-turned head innocent both may-we-be
οἵ τε λέγοντες ἡμεῖς, καὶ ὑμεῖς οἱ ἀκούοντες.
the(-ones) both speaking we and you the(-ones) hearing
6 Οἱ γὰρ περὶ πάντα ἀνοσιώτατοι αἱρετικοὶ, καὶ κατὰ
the(-ones) for in all-things most-unholy heretics also against
τοῦ ἁγίου Πνεύματος ὤξυναν γλῶσσαν, καὶ ἐτόλμησαν
the holy Spirit sharpened tongue and dared
εἰπεῖν τὰ ἀθέμιτα· καθὼς Εἰρηναῖος ὁ ἐξηγητὴς ἐν τοῖς
to-say the unlawful-things as Irenaeus the expositor in the
προστάγμασι τοῖς πρὸς τὰς αἱρέσεις, ἔγραψεν. Οἱ μὲν
injunctions the(-ones) against the heresies wrote the(-ones) indeed
ἑαυτοὺς εἶναι τὸ Πνεῦμα τὸ ἅγιον εἰπεῖν τολμήσαντες, ὧν
themselves to-be the Spirit the holy to-say having-dared of-whom

πρῶτος Σίμων, ὁ ἐν ταῖς Πράξεσι τῶν ἀποστόλων
first Simon the(-one) in the Acts of-the apostles
Μάγος· ἀποβληθεὶς γὰρ, τὰ τοιαῦτα διδάσκειν ἐτόλμησεν.
Magus cast-out for the such-things to-teach he-dared
Οἱ δὲ Γνωστικοὶ καλούμενοι καὶ ἀσεβεῖς, καὶ ἕτερα κατὰ
the and Gnostics called and impious also other-things against
τοῦ Πνεύματος ἐφθέγξαντο. Οὐαλεντινιανοὶ δὲ οἱ παράνομοι,
the Spirit uttered Valentinians and the lawless
πάλιν ἕτερα. Ὁ δὲ δυσσεβὴς Μάνης, ἑαυτὸν εἶναι τὸν ὑπὸ
again other-things the and impious Mani himself to-be the(-one) by
Χριστοῦ πεμφθέντα Παράκλητον εἰπεῖν ἐτόλμησεν. Ἕτεροι
Christ sent Paraclete to-say dared others
δὲ, ἄλλο ἐν προφήταις εἶναι, καὶ ἄλλο ἐν Καινῇ. Καὶ πολλή
and other in prophets to-be and other in New and great
δέ τις αὐτῶν ἡ πλάνη, μᾶλλον δὲ ἡ βλασφημία. Μίσησον
too some their the error rather and the blasphemy hate
τοίνυν τοὺς τοιούτους, καὶ φεῦγε τοὺς βλασφημοῦντας τὸ
therefore the such and flee the(-ones) blaspheming the
Πνεῦμα τὸ ἅγιον, καὶ ἄφεσιν οὐκ ἔχοντας. Τίς σοὶ πρὸς
Spirit the holy and forgiveness not having what to-you with
τοὺς ἀνελπίστους κοινωνία, τῷ βαπτισθησομένῳ νῦν
the hopeless fellowship the(-one) about-to-be-baptized now
καὶ εἰς Πνεῦμα ἅγιον; Εἰ ὁ κολλώμενος τῷ κλέπτῃ
also into Spirit holy if the(-one) joining-himself to-the thief
καὶ συντρέχων, ὑπὸ τιμωρίαν ἐστίν· ὁ προσκρούων
and running-with(-him) under punishment is the(-one) striking-against
Πνεύματι ἁγίῳ, ποίαν ἕξει τὴν ἐλπίδα;
Spirit holy what-kind will-be-have the hope
Μισείσθωσαν καὶ Μαρκιωνισταὶ, οἱ περιελόντες τὰ 7
let-be-hated also Marcionists the(-ones) having-stripped the
ῥήματα τῆς Παλαιᾶς Διαθήκης ἀπὸ τῆς Καινῆς. Πρῶτος
words of-the Old Covenant from the New first

γὰρ Μαρκίων, ὁ ἀθεώτατος, ὁ πρῶτος τρεῖς Θεοὺς
for Marcion the most-godless the(-one) first three Gods
εἰπών· εἰδὼς, ὅτι ἔγκεινται ἐν τῇ Καινῇ μαρτυρίαι περὶ
having-said knowing that are-contained in the New testimonies about
Χριστοῦ τῶν προφητῶν, περιέκοψε τὰς ἐκ τῆς Παλαιᾶς
Christ of-the prophets he-cut-out the from the Old
Διαθήκης μαρτυρίας, ἵνα ἀμάρτυρος μείνῃ ὁ Βασιλεύς.
Covenant testimonies that unwitnessed may-remain the King
Μισείσθωσαν οἱ προειρημένοι Γνωστικοὶ μὲν ὀνόματι,
let-be-hated the(-ones) aforesaid Gnostics indeed in-name
τῆς δὲ ἀγνωσίας πεπληρωμένοι· τολμήσαντες τοιαῦτα
of-the but ignorance filled having-dared such-things
εἰπεῖν περὶ ἁγίου Πνεύματος, ἅπερ ἐγὼ λέγειν οὐ τολμῶ.
to-say about holy Spirit which I to-say not dare
8 Μισείσθωσαν οἱ Κατάφρυγας, καὶ Μοντανὸς, ὁ τῶν κακῶν
let-be-hated the Cataphrygians and Montanus the of-the evils
ἔξαρχος· καὶ αἱ δύο δῆθεν αὐτοῦ προφήτιδες, Μαξιμίλλα καὶ
leader and the two so-called his prophetesses Maximilla and
Πρισκίλλα. Ὁ γὰρ Μοντανὸς οὗτος, ὁ παρεξεστηκὼς
Priscilla — for Montanus this the(-one) out-of-his-mind
καὶ μανιώδης ἀληθῶς (οὐ γὰρ ἂν εἶπε τοιαῦτα, εἰ μὴ
and raving truly (not for — he-would-have-said such-things if not
ἐμαίνετο), ἐτόλμησεν εἰπεῖν ἑαυτὸν εἶναι τὸ ἅγιον Πνεῦμα·
he-was-mad) dared to-say himself to-be the holy Spirit
ὁ ἀθλιώτατος, καὶ πάσης ἀκαθαρσίας καὶ ἀσελγείας
the most-wretched and of-all uncleanness and licentiousness
πεπληρωμένος· αὔταρκες γὰρ τοῦτο διὰ συσσήμων εἰπεῖν,
filled sufficient for this through hints to-say
τῶν παρουσῶν γυναικῶν σεμνότητος ἕνεκεν. Καὶ Πέπουζαν
of-the present women modesty for-the-sake and Pepuza
μικρότατον κωμύδριον ἐν τῇ Φρυγίᾳ καταλαβὼν, καὶ
smallest hamlet in — Phrygia having-seized and

ψευδῶς Ἱερουσαλὴμ ὀνομάσας τοῦτο· καὶ ἀθλιώτατα παιδία
falsely Jerusalem having-named it and most-wretchedly children
γυναικῶν μικρὰ σφάττων, καὶ κατακόπτων εἰς ἀθέμιτον
of-women small slaughtering and cutting-up for unlawful
βρῶσιν, προφάσει τῶν καλουμένων παρ᾽ αὐτοῖς μυστηρίων
food under-pretext of-the so-called among them mysteries
(διὸ μέχρις πρώην ἐν τῷ διωγμῷ, τοῦτο ποιεῖν ἡμεῖς
(wherefore until lately in the persecution this to-do we
ὑποπτευόμεθα, διὰ τὸ, κἀκείνους τοὺς Μοντανοὺς, ψευδῶς
are-suspected because-of the those-too the Montanists falsely
μὲν ὁμωνύμως δὲ, καλεῖσθαι Χριστιανοὺς), ἐτόλμησεν ἑαυτὸν
indeed by-same-name but to-be-called Christians) he-dared himself
εἰπεῖν ἅγιον Πνεῦμα· ὁ πάσης ἀσεβείας καὶ ἀπανθρωπίας
to-call holy Spirit the(-one) of-all impiety and inhumanity
πεπληρωμένος, ὁ ἀναπολόγητον ἔχων τὴν καταδίκην.
filled the(-one) inexcusable having the condemnation
Ἐπηγωνίσατο, καθὼς προείρηται, καὶ ὁ δυσσεβέστατος 9
contended-further as has-been-said-before also the most-impious
Μάνης, ὁ τὰ τῶν αἱρέσεων πασῶν κακὰ συνειληφώς·
Mani the(-one) the of-the heresies all evils having-gathered-together
καὶ οὗτος τελευταῖος βόθρος ἀπωλείας τυγχάνων, τὰ
and this-one last pit of-perdition being the(-things)
πάντων συλλέξας ὁμοῦ τῶν αἱρετικῶν, καινοτέραν
of-all having-collected together of-the heretics newer
εἰργάσατο καὶ ἐδίδαξε πλάνην. ἐτόλμησέ τε εἰπεῖν, ὅτι
worked and taught error he-dared and to-say that
αὐτὸς εἴη ὁ Παράκλητος, ὃν ἐπηγγείλατο Χριστὸς
he were the Paraclete whom promised Christ
ἀποστέλλειν. Ἀλλ᾽ ὁ Σωτὴρ ἐπαγγειλάμενος εἶπε τοῖς
to-send but the Savior having-promised said to-the
ἀποστόλοις· Ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ,
apostles you but sit in the city Jerusalem

ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. Τί οὖν; ἄρα οἱ
until — you-are-clothed from on-high with-power what then — the
τελευτήσαντες ἀπόστολοι ἀπὸ διακοσίων ἐτῶν, ἐξεδέχοντο
having-died apostles from two-hundred years were-waiting-for
τὸν Μάνην, ἕως ἂν ἐνδύσωνται τὴν δύναμιν; καὶ
— Mani until — they-are-clothed-with the power and
τολμήσει τις εἰπεῖν, ὅτι οὐκ ἦσαν ἔκτοτε πλήρεις ἁγίου
will-dare anyone to-say that not they-were from-then full of-holy
Πνεύματος; Καὶ μὴν γέγραπται, ὅτι Τότε ἐπετίθεσαν τὰς
Spirit and indeed it-is-written that then they-laid-on the
χεῖρας, καὶ ἐλάμβανον Πνεῦμα ἅγιον. Ἆρα οὐχὶ πρὸ τοῦ
hands and they-received Spirit holy — not before —
Μάνη, καὶ πρὸ πολλῶν ἐτῶν τοῦτο ἐγένετο, καταβάντος
Mani and before many years this happened having-descended
ἐν τῇ ἡμέρᾳ τῆς Πεντηκοστῆς τοῦ ἁγίου Πνεύματος;
on the day of-the Pentecost of-the holy Spirit
10 Διὰ τί κατεκρίθη Σίμων ὁ Μάγος; ἆρ᾽ οὐ προσελθὼν τοῖς
for what was-condemned Simon the Magus — not having-approached the
ἀποστόλοις, καὶ εἰπών· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην,
apostles and having-said give to-me-too the authority this
ἵνα, ᾧ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον;
that on-whom — I-lay the hands he-may-receive Spirit holy
Οὐ γὰρ εἶπε, Δότε κἀμοὶ Πνεύματος ἁγίου κοινωνίαν, ἀλλ᾽,
not for he-said give to-me-too of-Spirit holy fellowship but
ἐξουσίαν, ἵνα ἄλλοις πιπράσκῃ τὸ ἄπρατον, ὃ αὐτὸς
authority that to-others he-may-sell the unsalable which he
μὴ ἐκέκτητο. Καὶ ἀργύρια προσήνεγκε τοῖς ἀκτήμοσι,
not possessed and silver he-offered to-the(-ones) owning-nothing
καὶ ταῦτα βλέπων τοὺς προσφέροντας τὰς τιμὰς
and these-things seeing the(-ones) bringing the prices
τῶν πιπρασκομένων, καὶ τιθέντας παρὰ τοὺς πόδας
of-the(-things) sold and placing at the feet

τῶν ἀποστόλων· καὶ οὐκ ἐλογίσατο, ὅτι οἱ ποσὶ
of-the apostles and not he-reckoned that the(-ones) with-feet
καταπατοῦντες τὸν πλοῦτον προσενεχθέντα εἰς τροφὰς
trampling the wealth brought for food
τῶν πτωχῶν, οὗτοι οὐκ ἂν ἐπὶ μισθῷ ἔδοσαν ἐξουσίαν
of-the poor these not — for wage would-have-given authority
Πνεύματος ἁγίου. Οἱ δὲ τί φασι τῷ Σίμωνι; Τὸ ἀργύριόν
of-Spirit holy they and what say — to-Simon the silver
σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ
your with you may-it-be for destruction because the gift —
Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι· δεύτερος γὰρ εἶ
of-God you-thought through money to-acquire second for you-are
Ἰούδας, διὰ τῶν ἀργυρίων προσδοκήσας πιπράσκειν τὴν
Judas through the silver having-expected to-sell the
χάριν τοῦ Πνεύματος. Εἰ οὖν ὁ Σίμων, θελήσας μισθῷ
grace of-the Spirit if then — Simon having-wished for-wage
λαβεῖν τὴν ἐξουσίαν, εἰς ἀπώλειάν ἐστι· Μάνης ὁ
to-take the authority to destruction is Mani the(-one)
ἑαυτὸν εἰπὼν τὸ Πνεῦμα εἶναι τὸ ἅγιον, πόσην ἔχει τὴν
himself having-said the Spirit to-be the holy how-great has-he the
ἀσέβειαν; Μισήσωμεν τοὺς μίσους ἀξίους· ἀποστραφῶμεν
impiety let-us-hate the(-ones) of-hatred worthy let-us-turn-from
οὓς ἀποστρέφεται ὁ Θεός. Εἴπωμεν καὶ αὐτοὶ μετὰ
whom turns-from — God let-us-say also ourselves with
παῤῥησίας πάσης τῷ Θεῷ περὶ πάντων αἱρετικῶν· Οὐχὶ
boldness all — to-God about all heretics not
τοὺς μισοῦντάς σε, Κύριε, ἐμίσησα, καὶ ἐπὶ τοὺς ἐχθρούς
the(-ones) hating you Lord did-I-hate and at the enemies
σου ἐξετηκόμην; Ἔστι γὰρ καὶ ἡ ἔχθρα καλὴ, καθὼς
your did-I-pine there-is for also the enmity good as
γέγραπται· Καὶ ἔχθραν θήσω ἀνὰ μέσον σου, καὶ ἀνὰ
it-is-written and enmity I-will-put in between you and in

μέσον τοῦ σπέρματος αὐτῆς. Ἡ γὰρ πρὸς τὸν ὄφιν
between of-the seed her the for toward the serpent
φιλία, ἔχθραν πρὸς τὸν Θεὸν καὶ θάνατον κατεργάζεται.
friendship enmity toward — God and death works

11 Ταῦτα μὲν οὖν ἡμῖν περὶ τῶν ἀποβεβλημένων εἰρήσθω.
these-things indeed then by-us about the(-ones) cast-out let-be-said
Λοιπὸν δὲ εἰς τὰς θείας Γραφὰς ἐπανέλθωμεν, καὶ πίνωμεν
henceforth and to the divine Scriptures let-us-return and let-us-drink
ὕδατα ἀπὸ ἡμετέρων ἀγγείων [ἁγίων Πατέρων], καὶ ἀπὸ
waters from our vessels [holy Fathers] and from
ἡμετέρων φρεάτων πηγῆς· πίνωμεν ἀπὸ ὕδατος ζῶντος,
our wells of-spring let-us-drink from water living
ἁλλομένου εἰς ζωὴν αἰώνιον. Τοῦτο δὲ εἶπεν ὁ Σωτὴρ περὶ
springing-up to life eternal this and said the Savior about
τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες
the Spirit which were-about to-receive the(-ones) believing
εἰς αὐτόν. Βλέπε γὰρ τί λέγει· Ὁ πιστεύων εἰς ἐμὲ,
in him see for what he-says the(-one) believing in me
οὐχ ἁπλῶς, ἀλλὰ, καθὼς εἶπεν ἡ Γραφὴ (ἀνέπεμψέ σε
not simply but as said the Scripture (he-referred you
εἰς τὴν Παλαιὰν Διαθήκην), ποταμοὶ ἐκ τῆς κοιλίας
to the Old Covenant) rivers from the belly
αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος· οὐ ποταμοὶ αἰσθητοὶ,
his will-flow of-water living not rivers sensible
γῆν ἁπλῶς ἀκανθοφόρον καὶ ξυλοφόρον ποτίζοντες, ἀλλὰ
earth merely thorn-bearing and tree-bearing watering but
ψυχὰς φωταγωγοῦντες. Καὶ ἀλλαχοῦ φησιν· Ἀλλὰ τὸ
souls enlightening and elsewhere he-says but the
ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος
water which I-will-give him will-become in him spring of-water

ζῶντος ἀλλομένου εἰς ζωὴν αἰώνιον· καινότερον ὕδωρ ζῶν
living springing-up to life eternal newer water living
καὶ ἀλλόμενον, ἀλλόμενον δὲ ἐπὶ τοὺς ἀξίους.
and springing-up springing-up and upon the worthy
Καὶ διὰ τί ἄρα τὴν πνευματικὴν χάριν ὕδωρ ὠνόμασεν; 12
and for what then the spiritual grace water did-he-name
Ἐπειδὴ δι᾽ ὕδατος ἡ σύστασις τῶν ἁπάντων· ἐπειδὴ
since through water the constitution of-the all-things since
χλοοποιὸν, καὶ ζωοποιόν ἐστι τὸ ὕδωρ· ἐπειδὴ ἐξ οὐρανῶν
grass-producing and life-producing is the water since from heavens
κατέρχεται τὸ τῶν ὄμβρων ὕδωρ· ἐπειδὴ μονοειδὲς μὲν
comes-down the of-the showers water since uniform indeed
κατέρχεται, πολυειδῶς δὲ ἐνεργεῖ. Μία μὲν γὰρ πηγὴ ὅλον
it-comes-down multiformly but it-operates one indeed for spring whole
παράδεισον ἐπαρδεύει· εἷς δὲ καὶ ὁ αὐτὸς ὑετὸς κατέρχεται
paradise waters one and also the same rain comes-down
ἐν παντὶ τῷ κόσμῳ· καὶ γίνεται λευκὸς μὲν ἐν κρίνῳ,
in all the world and becomes white indeed in lily
ἐρυθρὸς δὲ ἐν ῥόδῳ, πορφυραῖος δὲ ἐν ἴοις καὶ ὑακίνθοις,
red and in rose purple and in violets and hyacinths
καὶ διάφορος καὶ ποικίλος ἐν παντοίοις εἴδεσι· καὶ ἐν
and different and manifold in all-kinds forms and in
φοίνικι μὲν ἄλλος, ἐν ἀμπέλῳ δὲ ἄλλος, καὶ ἐν πᾶσι
palm indeed other in vine and other and in all-things
τὰ πάντα· μονοειδὴς ὢν, καὶ οὐκ ὢν ἄλλος αὐτὸς ἑαυτοῦ.
the all-things uniform being and not being other itself than-itself
Οὐ γὰρ μεταβάλλων ἑαυτὸν ὁ ὑετὸς, ἄλλος καὶ ἄλλος
not for changing itself the rain other and other
κατέρχεται· ἀλλὰ τῇ τῶν ὑποδεχομένων κατασκευῇ
comes-down but to-the of-the(-things) receiving constitution
συμπεριφερόμενος, ἑκάστῳ τὸ πρόσφορον γίνεται. Οὕτω καὶ
adapting-itself to-each the suitable becomes so also

τὸ Πνεῦμα τὸ ἅγιον, ἓν ὂν καὶ μονοειδὲς καὶ ἀδιαίρετον,
the Spirit the holy one being and uniform and undivided
ἑκάστῳ διαιρεῖ τὴν χάριν καθὼς βούλεται. Καὶ ὥσπερ
to-each divides the grace as it-wills and just-as
τὸ ξηρὸν ξύλον, ὕδατι κοινωνῆσαν, βλαστοὺς ἐκδίδωσιν·
the dry wood with-water having-shared shoots puts-forth
οὕτω καὶ ἡ ἐν ἁμαρτίαις ψυχὴ, διὰ μετανοίας ἁγίου
so also the in sins soul through repentance of-holy
Πνεύματος καταξιωθεῖσα, βότρυας ἐκφέρει δικαιοσύνης.
Spirit deemed-worthy clusters brings-forth of-righteousness
Μονοειδὲς δὲ ὂν, πολλὰς νεύματι Θεοῦ καὶ ἐν ὀνόματι
uniform and being many by-nod of-God and in name
Χριστοῦ τὰς ἀρετὰς ἐνεργεῖ. Τινὸς μὲν γὰρ συγκέχρηται
of-Christ the virtues it-works of-one indeed for it-uses
γλώσσῃ πρὸς σοφίαν. Ἄλλου φωτίζει τὴν ψυχὴν ἐν
tongue for wisdom of-another enlightens the soul in
προφητείᾳ, ἄλλῳ δὲ δίδωσι δύναμιν ἀπελάσαι δαίμονας,
prophecy to-another and gives power to-drive-out demons
ἄλλῳ δὲ δίδωσι ἑρμηνεῦσαι τὰς θείας Γραφάς. Ἄλλου
to-another and gives to-interpret the divine Scriptures of-another
τὴν σωφροσύνην ἐνισχύει, ἄλλον διδάσκει τὰ περὶ
the temperance strengthens another teaches the(-things) about
ἐλεημοσύνης, ἄλλον διδάσκει νηστεύειν καὶ ἀσκεῖν,
almsgiving another teaches to-fast and to-practice-asceticism
ἄλλον διδάσκει καταφρονεῖν τῶν τοῦ σώματος πραγμάτων,
another teaches to-despise the of-the body things
ἄλλον ἑτοιμάζει πρὸς μαρτύριον· ἄλλο ἐν ἄλλοις, αὐτὸ δὲ
another prepares for martyrdom other in others it but
οὐκ ἄλλο ἑαυτοῦ, καθὼς γέγραπται. Ἑκάστῳ δὲ δίδοται
not other than-itself as it-is-written to-each and is-given
ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. Ὧ μὲν
the manifestation of-the Spirit for the profit to-one indeed

γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας· ἄλλῳ
for through the Spirit is-given word of-wisdom to-another
δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· ἑτέρῳ
and word of-knowledge according-to the same Spirit to-another
δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα
and faith in the same Spirit to-another and gifts
ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ ἐνεργήματα
of-healings in the same Spirit to-another and workings
δυνάμεως· ἄλλῳ δὲ προφητεία· ἄλλῳ δὲ διακρίσεις
of-power to-another and prophecy to-another and discernings
πνευμάτων· ἑτέρῳ δὲ γένη γλωσσῶν· ἄλλῳ δὲ ἑρμηνεία
of-spirits to-another and kinds of-tongues to-another and interpretation
γλωσσῶν. Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ
of-tongues all and these-things works the one and the same
Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.
Spirit dividing severally to-each as it-wills
Ἀλλ᾽ ἐπειδὴ περὶ πνεύματος ἁπλῶς πολλὰ καὶ διάφορα 13
but since about spirit simply many and various-things
γέγραπται ἐν ταῖς θείαις Γραφαῖς· καὶ δέος ἐστὶ μή
are-written in the divine Scriptures and dread there-is lest
ποτέ τις ἐξ ἀγνωσίας εἰς σύγχυσιν ἔλθῃ, ἀγνοῶν περὶ
ever anyone from ignorance into confusion come not-knowing about
ποίου πνεύματός ἐστι τὸ γεγραμμένον· καλῶς ἔχει
what-kind-of spirit is the(-thing) written well it-is
νῦν ἀσφαλίσασθαι, ποῖον λέγει ἡ Γραφὴ εἶναι τὸ ἅγιον.
now to-make-sure what-kind says the Scripture to-be the holy
Ὥσπερ γὰρ καλεῖται χριστὸς Ἀαρών· καὶ Δαβὶδ, καὶ Σαοὺλ,
just-as for is-called anointed Aaron and David and Saul
καὶ ἄλλοι, χριστοὶ καλοῦνται· μόνος δέ ἐστιν ὁ ἀληθινὸς
and others anointed(-ones) are-called only and is the true
Χριστός· οὕτω καὶ τῆς τοῦ πνεύματος προσηγορίας περὶ
Christ so also of-the of-the spirit name about

διαφόρων πραγμάτων εἰρημένης, καλόν ἐστιν ἰδεῖν τί ἐστι
various things said good it-is to-see what is
τὸ ἰδιαζόντως καλούμενον τὸ Πνεῦμα τὸ ἅγιον. Καλεῖται
the(-one) peculiarly called the Spirit the holy are-called
γὰρ πνεύματα πολλά. Καὶ γὰρ καὶ ἄγγελος καλεῖται
for spirits many and for also angel is-called
πνεῦμα· ἡ ψυχὴ ἡμῶν καλεῖται πνεῦμα· καὶ ὁ ἄνεμος οὗτος
spirit the soul our is-called spirit and the wind this
ὁ πνέων, καλεῖται πνεῦμα· καὶ ἀρετὴ μεγάλη, καλεῖται
the(-one) blowing is-called spirit and virtue great is-called
πνεῦμα· καὶ ἀκάθαρτος πρᾶξις καλεῖται πνεῦμα· καὶ δαίμων
spirit and unclean deed is-called spirit and demon
ἀντικείμενος καλεῖται πνεῦμα. Βλέπε τοίνυν ἀκούων ταῦτα,
opposing is-called spirit see therefore hearing these-things
μή ποτε νομίσῃς ἀπὸ τῆς ὁμωνυμίας ἀνθ᾽ ἑτέρου ἕτερον.
lest ever you-think from the homonymy instead-of one another
Περὶ μὲν γὰρ τῆς ψυχῆς τῆς ἡμετέρας, λέγει ἡ Γραφή·
about indeed for the soul the our says the Scripture
Ἐξελύσεται τὸ πνεῦμα αὐτοῦ, καὶ ἐπιστρέψει εἰς τὴν γῆν
will-go-forth the spirit his and will-return to the earth
αὐτοῦ. Καὶ περὶ τῆς αὐτῆς ψυχῆς λέγει πάλιν· Ὁ
his and about the same soul it-says again the(-one)
πλάσσων πνεῦμα ἀνθρώπου ἐν αὐτῷ. Περὶ δὲ τῶν ἀγγέλων
forming spirit of-man in him about and the angels
ἐν Ψαλμοῖς φησιν· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ
in Psalms it-says the(-one) making the angels his
πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. Περὶ
spirits and the ministers his of-fire flame about
δὲ τοῦ ἀνέμου φησίν· Ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα
and the wind it-says with spirit violent you-will-shatter ships
Θαρσεῖς· καὶ, Ὃν τρόπον ἐν δρυμῷ ξύλον ὑπὸ πνεύματος
of-Tharsis and in-which manner in thicket tree by spirit

σαλευθῇ· καὶ, Πῦρ, χάλαζα, χιὼν, κρύσταλλος, πνεῦμα
is-shaken and fire hail snow ice spirit
καταιγίδος. Περὶ δὲ τῆς καλῆς διδασκαλίας αὐτὸς ὁ Κύριος
of-tempest about and the good teaching himself the Lord
λέγει· Τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι,
says the words which I have-spoken to-you spirit is
καὶ ζωή ἐστιν· ἀντὶ τοῦ, πνευματικά ἐστι. Τὸ δὲ Πνεῦμα
and life is instead-of the spiritual-things they-are the but Spirit
τὸ ἅγιον οὐ λαλεῖται διὰ γλώσσης· ἀλλὰ ζῶν ἐστι,
the holy not is-spoken through tongue but living it-is
παρέχον σοφῶς λαλεῖν, τὸ λαλοῦν καὶ ὁμιλοῦν αὐτό.
providing wisely to-speak the(-one) speaking and conversing itself
Καὶ θέλεις γνῶναι, ὅτι ὁμιλεῖ καὶ λαλεῖ; Φίλιππος 14
and do-you-wish to-know that it-converses and speaks Philip
ἐξ ἀποκαλύψεως ἀγγέλου κατῆλθεν εἰς τὴν ὁδὸν τὴν
from revelation of-angel went-down to the road the(-one)
ἀποφέρουσαν εἰς Γάζαν, ὅτε ὁ εὐνοῦχος ἤρχετο· καὶ εἶπε τὸ
leading to Gaza when the eunuch was-coming and said the
Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλήθητι τῷ ἅρματι
Spirit — to-Philip approach and join-yourself to-the chariot
τούτῳ. Βλέπεις λαλοῦν τὸ Πνεῦμα τῷ ἀκούοντι; Καὶ
this you-see speaking the Spirit to-the(-one) hearing and
Ἰεζεκιὴλ λέγει οὕτως· Ἐγένετο ἐπ' ἐμὲ Πνεῦμα Κυρίου, καὶ
Ezekiel says thus came upon me Spirit of-Lord and
εἶπε πρὸς μέ· Τάδε λέγει Κύριος· καὶ πάλιν· Εἶπε τὸ Πνεῦμα
said to me thus says Lord and again said the Spirit
τὸ ἅγιον τοῖς ἐν Ἀντιοχείᾳ ἀποστόλοις· Ἀφορίσατε δή
the holy to-the(-ones) in Antioch apostles separate now
μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ
for-me — Barnabas and — Saul for the work to-which
προσκέκλημαι αὐτούς. Βλέπεις Πνεῦμα ζῶν, ἀφορίζον,
I-have-called them you-see Spirit living separating

καὶ προσκαλούμενον, καὶ ἐξουσιαστικῶς ἀποστέλλον. Καὶ
and calling and with-authority sending and
Παῦλος ἔλεγε· Πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν
Paul said except that the Spirit the holy in-every city
διαμαρτύρεταί μοι λέγον, ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.
testifies to-me saying that bonds and afflictions me await
Ὁ γὰρ καλὸς οὗτος τῆς Ἐκκλησίας ἁγιοποιὸς, καὶ βοηθὸς,
the for good this of-the Church sanctifier and helper
καὶ διδάσκαλος τὸ Πνεῦμα τὸ ἅγιον, ὁ Παράκλητος, περὶ
and teacher the Spirit the holy the Paraclete about
οὗ εἶπεν ὁ Σωτήρ· Ἐκεῖνος ὑμᾶς διδάξει πάντα· οὐκ εἶπε,
whom said the Savior that-one you will-teach all-things not he-said
διδάξει, μόνον, ἀλλὰ, καὶ ὑπομνήσει ὅσα εἶπον ὑμῖν· οὐ γὰρ
will-teach only but also will-remind whatever I-said to-you not for
ἄλλα Χριστοῦ διδάγματα καὶ ἄλλα ἁγίου Πνεύματος, ἀλλὰ
other of-Christ teachings and other of-holy Spirit but
τὰ αὐτά· προεμαρτύρατο τῷ Παύλῳ τὰ συμβησόμενα,
the same testified-beforehand — to-Paul the(-things) to-happen
ἵνα εὔθυμος γένηται μᾶλλον ἀπὸ τοῦ προειδέναι. Ταῦτα
that cheerful he-may-become rather from the to-foreknow these-things
δὲ ὑμῖν εἴρηται διὰ τὸ λεχθέν· Τὰ ῥήματα ἃ
and to-you have-been-said because-of the(-thing) said the words which
ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστιν· ἵνα μὴ λαλιὰν χειλέων
I have-spoken to-you spirit is that not talk of-lips
τοῦτο εἶναι νομίσῃς, ἀλλὰ τὴν καλὴν διδασκαλίαν.
this to-be you-think but the good teaching
15 Ἐνταῦθα καλεῖται δὲ πνεῦμα καὶ ἡ ἁμαρτία, καθὼς
here is-called and spirit also the sin as
εἰρήκαμεν· ἀλλὰ καὶ ἑτέρως καὶ ἐναντίως, ὡς ὅταν λέγῃ·
we-have-said but also otherwise and contrarily as when it-says
Πνεύματι πορνείας ἐπλανήθησαν. Καλεῖται πνεῦμα καὶ τὸ
by-spirit of-fornication they-went-astray is-called spirit also the

ἀκάθαρτον πνεῦμα, ὁ δαίμων· ἀλλὰ μετὰ προσθήκης, τὸ
unclean spirit the demon but with addition the
ἀκάθαρτον. ἑκάστῳ γὰρ πρόσκειται ἡ ἐπωνυμία, ἵνα τὸ
unclean to-each for is-added the surname that the
ἴδιον δηλώσῃ. Ἐὰν περὶ ψυχῆς ἀνθρώπου λέγῃ, τὸ πνεῦμα·
peculiar it-may-show if about soul of-man it-speaks the spirit
μετὰ προσθήκης, τοῦ ἀνθρώπου, λέγει· ἐὰν τὸν ἄνεμον
with addition of-the man it-says if the wind
λέγῃ, πνεῦμα καταιγίδος λέγει· ἐὰν τὴν ἁμαρτίαν λέγῃ,
it-speaks spirit of-tempest it-says if the sin it-speaks
πνεῦμα πορνείας λέγει· ἐὰν τὸν δαίμονα λέγῃ, πνεῦμα
spirit of-fornication it-says if the demon it-speaks spirit
ἀκάθαρτον λέγει· ἵνα γνῶμεν περὶ τίνος ἑκάστου ἐστὶν
unclean it-says that we-may-know about what each is
ὁ λόγος, καὶ μὴ νομίσῃς περὶ τοῦ ἁγίου τούτου εἶναι· μὴ
the word and not you-think about the holy this to-be not
γένοιτο! Τὸ γὰρ τοῦ πνεύματος ὄνομα τοῦτο, μέσον ἐστί·
may-it-be the for of-the spirit name this common is
καὶ πᾶν, ὃ μὴ ἔχει παχὺ σῶμα, καθολικῶς πνεῦμα
and everything that not has thick body generally spirit
καλεῖται. Ἐπεὶ τοίνυν καὶ οἱ δαίμονες οὐκ ἔχουσι τοιαῦτα
is-called since therefore also the demons not have such
σώματα, πνεύματα καλοῦνται· ἀλλὰ πολλή τίς ἐστιν ἡ
bodies spirits they-are-called but great some is the
διαφορά. Ὁ μὲν γὰρ ἀκάθαρτος δαίμων, ὅταν ἔρχηται
difference the indeed for unclean demon when it-comes
ἐπὶ ψυχὴν ἀνθρώπου (ῥύσαιτο δὲ τούτου ὁ Κύριος πᾶσαν
upon soul of-man (may-rescue and from-this the Lord every
ψυχὴν τῶν ἀκουόντων, καὶ τῶν μὴ παρόντων), ὡς
soul of-the(-ones) hearing and of-the(-ones) not present) as
λύκος αἱμοβόρος ἕτοιμος εἰς βορὰν ἐπὶ πρόβατον, ἔρχεται·
wolf blood-devouring ready for food upon sheep it-comes

ἀγριωτάτη ἡ παρουσία, βαρυτάτη ἡ αἴσθησις, σκοτώδης
most-savage the presence most-heavy the sensation dark
ἡ διάνοια γίνεται· καὶ ἡ ἔφοδος ἄδικος, καὶ ἡ ἁρπαγὴ
the mind becomes and the onset unjust and the seizure
ἀλλοτρίου κτήματος· σώματι γὰρ ἀλλοτρίῳ, ὡς ἰδίῳ
of-another's possession a-body for another's as own
κεχρῆσθαι βιάζεται, καὶ ὀργάνῳ ἀλλοτρίῳ. Τὸν ἑστῶτα
to-use it-forces and instrument another's the(-one) standing
καταβάλλει (οἰκεῖος γάρ ἐστι τοῦ πεσόντος ἐξ οὐρανοῦ),
it-throws-down (akin for it-is to-the(-one) having-fallen from heaven)
παρατρέπει τὴν γλῶσσαν, στρεβλοῖ τὰ χείλη· ἀφρὸς ἀντὶ
it-twists the tongue distorts the lips foam instead-of
ῥημάτων· σκοτοῦται ὁ ἄνθρωπος, ἤνοικται ὁ ὀφθαλμὸς,
words is-darkened the man is-opened the eye
καὶ δι' αὐτοῦ οὐ βλέπει ἡ ψυχή· καὶ σπαίρει τρομικῶς
and through it not sees the soul and convulses tremblingly
ὁ ἄθλιος ἄνθρωπος πρὸ θανάτου. Ἐχθροὶ τῶν ἀνθρώπων
the wretched man before death enemies of-the men
ἀληθῶς οἱ δαίμονες, αἰσχρῶς κεχρημένοι καὶ ἀνηλεῶς.
truly the demons shamefully using(-them) and mercilessly
16 Οὐκ ἔστι τοιοῦτο τὸ Πνεῦμα τὸ ἅγιον· μὴ γένοιτο!
not is such the Spirit the holy not may-it-be
ἀπεναντίας γὰρ, πρὸς τὸ ἀγαθὸν καὶ σωτηριώδες ἔχει τὰ
on-the-contrary for toward the good and saving it-has the
πράγματα. Πρῶτον μὲν ἥμερος ἡ παρουσία, εὐώδης ἡ
things first indeed gentle the presence fragrant the
ἀντίληψις, κουφότατον τὸ φορτίον· προκαταστράπτουσιν
perception lightest the burden flash-before
ἀκτῖνες φωτὸς καὶ γνώσεως, πρὸ τῆς παρουσίας.
rays of-light and knowledge before the presence
Κηδεμόνος γνησίου σπλάγχνα ἔχον ἔρχεται· ἔρχεται γὰρ
of-guardian genuine heart having it-comes it-comes for

σῶσαι, καὶ ἰάσασθαι, διδάξαι, νουθετῆσαι, ἐνισχύσαι,
to-save and to-heal to-teach to-admonish to-strengthen
παρακαλέσαι, φωτίσαι τὴν διάνοιαν, πρώτου αὐτοῦ τοῦ
to-exhort to-enlighten the mind first of-himself the(-one)
δεχομένου, εἶτα δι᾽ αὐτοῦ καὶ τῶν ἄλλων. Καὶ ὥσπερ
receiving then through him also of-the others and just-as
ἐν σκότει πρότερόν τις ὤν, εἶτα ἐξαίφνης ἥλιον ἰδὼν,
in darkness formerly someone being then suddenly sun having-seen
φωτίζεται τοῦ σώματος τὸ βλέμμα, καὶ βλέπει, ἃ μὴ
is-enlightened of-the body the sight and sees what not
ἔβλεπε, φανερῶς· οὕτω καὶ ὁ τοῦ ἁγίου Πνεύματος
he-saw manifestly so also the(-one) of-the holy Spirit
καταξιωθεὶς, φωτίζεται τὴν ψυχὴν, καὶ ὑπὲρ ἄνθρωπον
deemed-worthy is-enlightened the soul and beyond man
βλέπει ἃ μὴ ᾔδει. Ἐπὶ γῆς τὸ σῶμα, καὶ ἡ ψυχὴ
sees what not he-knew on earth the body and the soul
κατοπτρίζεται τοὺς οὐρανούς. Βλέπει, ὡς Ἡσαΐας, τὸν
beholds-as-in-a-mirror the heavens he-sees as Isaiah the
Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου· καὶ
Lord sitting on throne high and lifted-up and
βλέπει, ὡς Ἰεζεκιὴλ, τὸν ἐπὶ τῶν χερουβίμ· βλέπει, ὡς
sees as Ezekiel the(-one) on the cherubim sees as
Δανιὴλ, μυριάδας μυριάδων καὶ χιλιάδας χιλιάδων· καὶ ὁ
Daniel myriads of-myriads and thousands of-thousands and the
μικρὸς ἄνθρωπος ἀρχὴν κόσμου βλέπει, καὶ τέλος κόσμου,
small man beginning of-world sees and end of-world
καὶ μεσότητα χρόνων, καὶ βασιλέων διαδοχὰς οἶδεν· ἃ μὴ
and middle of-times and of-kings successions knows which not
ἔμαθε· πάρεστι γὰρ ὁ ἀληθινὸς φωταγωγός. Ἔσω τοίχων
he-learned is-present for the true enlightener within walls

ὁ ἄνθρωπος, καὶ ἡ δύναμις τῆς γνώσεως ἐκπέμπεται
the man and the power of-the knowledge is-sent-out
μακρὰν, καὶ βλέπει καὶ τὰ ὑπὸ ἄλλων γινόμενα.
far and sees even the(-things) by others happening
17 Οὐ συμπαρῆν Πέτρος, Ἀνανίᾳ καὶ Σαπφείρῃ πωλοῦσι τὰ
not was-present-with Peter Ananias and Sapphira selling the
κτήματα, ἀλλὰ διὰ τοῦ Πνεύματος παρῆν. Διὰ τί,
possessions but through the Spirit he-was-present for what
φησὶν, ὁ Σατανᾶς ἐπλήρωσε τὴν καρδίαν σου, ψεύσασθαί
he-says — Satan filled the heart your to-lie-to
σε τὸ Πνεῦμα τὸ ἅγιον; Κατήγορος οὐκ ἦν· μάρτυς
you the Spirit the holy accuser not there-was witness
οὐκ ἦν· πόθεν ᾔδει τὸ γεγενημένον; Οὐχὶ μένον
not there-was whence knew-he the(-thing) having-happened not remaining
σοι ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί, ὅτι
to-you it-remained and sold in the your power it-was why that
ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; Ὁ ἀγράμματος
you-put in the heart your the thing this the unlettered
Πέτρος διὰ τὴν τοῦ Πνεύματος χάριν ἔμαθεν, ἃ μὴ
Peter because-of the of-the Spirit grace learned what not
ᾔδεισαν μήτε Ἑλλήνων οἱ σοφοί. Ἔχεις τὸ ὅμοιον καὶ
knew not-even of-Greeks the wise you-have the like also
ἐπὶ τοῦ Ἐλισσαίου. Δωρεὰν γὰρ αὐτοῦ θεραπεύσαντος τὴν
in — Elisha freely for he having-healed the
λέπραν τοῦ Ναιμᾶν, ἔλαβεν ὁ Γιεζὶ τὸν μισθὸν, ἀλλοτρίων
leprosy — of-Naaman took — Giezi the wage of-another's
κατορθωμάτων τὸν μισθὸν λαμβάνων· καὶ λαμβάνει παρὰ
achievements the wage taking and he-takes from
τοῦ Ναιμᾶν τὰ χρήματα, καὶ τίθησιν ἐν τῷ σκοτεινῷ.
— Naaman the money and puts-it in the dark
Ἀλλὰ τὸ σκότος οὐ σκοτίζεται ἀπὸ τῶν ἁγίων· καὶ
but the darkness not is-dark from the saints and

ἐλθόντα αὐτὸν ἠρώτα ὁ Ἐλισσαῖος· καὶ ὁμοίως τῷ
having-come him asked — Elisha and likewise —
Πέτρῳ λέγοντι. Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε;
to-Peter saying tell me if for-so-much the land you-sold
κἀκεῖνος ἐξετάζει· Πόθεν, Γιεζί; οὐκ ἀγνοῶν τὸ, πόθεν,
and-he examines whence Giezi not not-knowing the whence
ἀλλὰ πενθῶν τὸ, πόθεν; Ἀπὸ σκότους ἦλθες, καὶ εἰς σκότος
but mourning the whence from darkness you-came and into darkness
πορεύσῃ. Πέπρακας τοῦ λεπροῦ τὴν ἴασιν, καὶ κληρονομεῖς
you-will-go you-have-sold of-the leper the healing and you-inherit
τὴν λέπραν. Ἐπλήρωσα, φησὶν, ἐγὼ τὸ κέλευσμα τοῦ
the leprosy I-fulfilled he-says I the command of-the(-one)
εἰρηκότος μοι· Δωρεὰν ἐλάβετε, δωρεὰν δότε· σὺ δὲ
having-said to-me freely you-received freely give you but
ἐπώλησας τὴν χάριν, ἀπόδεξαι τῆς πράσεως τὴν ὑπόθεσιν.
sold the grace receive of-the sale the consequence
Ἀλλὰ τί λέγει πρὸς αὐτὸν ὁ Ἐλισσαῖος; Οὐχὶ ἡ καρδία
but what says to him — Elisha not the heart
μου ἐπορεύθη μετὰ σοῦ; ὧδε ἤμην ἐγὼ περικεκλεισμένος
my went with you here was I shut-in
τῷ σώματι· ἀλλὰ τὸ πνεῦμα, τὸ ὑπὸ τοῦ Θεοῦ
by-the body but the spirit the(-one) by — God
μοι δοθὲν, ἔβλεπε καὶ τὰ μακρὰν, καὶ τὰ
to-me given saw even the(-things) far-off and the(-things)
ἀλλαχοῦ γινόμενα σαφῶς ἐδείκνυέ μοι. Βλέπεις, πῶς οὐ
elsewhere happening clearly showed to-me you-see how not
μόνον περιαιρεῖ τὴν ἀγνωσίαν, ἀλλὰ καὶ γνῶσιν ἐντίθησι,
only it-removes the ignorance but also knowledge it-puts-in
βλέπεις, πῶς φωτίζει τὰς ψυχὰς τὸ Πνεῦμα τὸ ἅγιον.
you-see how enlightens the souls the Spirit the holy

18 Ἡσαΐας ἐτῶν ἐγγὺς ἦν πρὸ χιλίων, καὶ ἔβλεπεν ὡς σκηνὴν
Isaiah years nearly was before thousand and saw as booth
τὴν Σιών· ἡ πόλις ἦν ἔτι συνεστηκυῖα, καὶ ἀγοραῖς
— Sion the city was still standing and with-markets
κεκαλλωπισμένη, καὶ τὸ ἀξίωμα περιβεβλημένη· κἀκεῖνο
adorned and the dignity clothed-with and-that
λέγει· Σιὼν ὡς ἀγρὸς ἀροτριαθήσεται· προλέγων τὸ νῦν
he-says Sion as field will-be-plowed foretelling the(-thing) now
ἐφ᾽ ἡμῶν πληρωθέν. Καὶ τὸ ἀκριβὲς ὅρα τῆς προφητείας·
in our(-time) fulfilled and the exactness see of-the prophecy
εἶπε γάρ· Ἐγκαταλειφθήσεται ἡ θυγάτηρ Σιὼν, ὡς σκηνὴ
he-said for will-be-left the daughter of-Sion as booth
ἐν ἀμπελῶνι, καὶ ὡς ὀπωροφυλάκιον ἐν σικυηλάτῳ· καὶ
in vineyard and as fruit-watcher's-hut in cucumber-field and
σικυηλάτων νῦν ὁ τόπος πεπλήρωται. Βλέπεις, πῶς φωτίζει
with-cucumber-fields now the place has-been-filled you-see how enlightens
τοὺς ἁγίους τὸ Πνεῦμα τὸ ἅγιον; Μὴ τοίνυν διὰ τὴν
the saints the Spirit the holy not therefore because-of the
ὁμωνυμίαν εἰς ἄλλα ἀπελασθῇς, ἀλλὰ τήρει τὸ ἀκριβές.
homonymy to other-things be-driven-away but keep the exactness
19 Εἰ δέ ποτε, σοῦ καθεζομένου, περὶ ἁγνείας ἢ παρθενίας
if and ever you sitting about chastity or virginity
ὑπεισῆλθέ σοι λογισμὸς, ἐκείνου ἐστὶ ἡ διδασκαλία. Οὐχὶ
crept-into you thought that-one's is the teaching not
πολλάκις κόρη, παρὰ παστάδας οὖσα νυμφικὰς, ἔφυγεν,
often maiden at bridal-chambers being nuptial fled
ἐκείνου διδάσκοντος τὰ περὶ παρθενίας; οὐχὶ πολλάκις
that-one teaching the(-things) about virginity not often
ἄνθρωπος ἐν παλατίοις διαπρέπων, κατέπτυσε πλούτου
man in palaces distinguished spat-upon wealth
καὶ ἀξίας, διδαχθεὶς ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου; οὐχὶ
and rank taught by the Spirit the holy not

πολλάκις νέος, ὁρῶν κάλλος, ἐκάμμυσε τὸ βλέμμα, καὶ
often young-man seeing beauty closed the sight and
ἔφυγε τὸ ἰδεῖν, καὶ ἐξέφυγε τὸν μολυσμόν; Πόθεν γέγονε
fled the to-see and escaped the defilement whence has-happened
τοῦτο, ζητεῖς; Τὸ Πνεῦμα τὸ ἅγιον ἐδίδαξε τοῦ νέου τὴν
this do-you-ask the Spirit the holy taught of-the young-man the
ψυχήν. Τοσαῦται πλεονεξίαι ἐν κόσμῳ, καὶ ἀκτημονοῦσι
soul so-many covetousnesses in world and own-nothing
Χριστιανοί. Διὰ τί; Διὰ τὴν τοῦ Πνεύματος ἐπαγγελίαν.
Christians for what because-of the of-the Spirit promise
Τίμιον ὡς ἀληθῶς τὸ Πνεῦμα τὸ ἅγιον, τὸ ἀγαθόν·
precious as truly the Spirit the holy the good
εἰκότως βαπτιζόμεθα εἰς Πατέρα, καὶ εἰς Υἱὸν, καὶ εἰς
fittingly we-are-baptized into Father and into Son and into
ἅγιον Πνεῦμα. Ἄνθρωπος ἔτι σῶμα φορῶν, δαίμοσιν
holy Spirit man still body wearing with-demons
ἀγριωτάτοις πολλοῖς παλαίει· καὶ πολλάκις ὁ δαίμων,
most-savage many wrestles and often the demon
ὁ σιδηραίοις δεσμοῖς ὑπὸ πολλῶν μὴ κρατούμενος,
the(-one) with-iron bonds by many not held
λόγοις εὐχῆς ἐκρατήθη ὑπ᾽ αὐτοῦ, διὰ τὴν ἐν αὐτῷ
by-words of-prayer was-held by him because-of the in him
δύναμιν τοῦ ἁγίου Πνεύματος· καὶ τὸ ἁπλοῦν ἐμφύσημα
power of-the holy Spirit and the simple breathing-upon
τοῦ ἐπορκίζοντος, πῦρ γίνεται τῷ μὴ φαινομένῳ.
of-the(-one) exorcising fire becomes to-the(-one) not appearing
Μέγαν τοίνυν ἔχομεν παρὰ Θεοῦ σύμμαχον καὶ προστάτην,
great therefore we-have from God ally and protector
μέγαν διδάσκαλον Ἐκκλησίας, μέγαν ὑπερασπιστὴν ὑπὲρ
great teacher of-Church great champion on-behalf-of
ἡμῶν. Μὴ φοβηθῶμεν τοὺς δαίμονας, μήτε τὸν διάβολον·
us not let-us-fear the demons nor the devil

μείζων γὰρ ὁ ἡμῶν ὑπεραγωνιστής· μόνον ἀνοίξωμεν
greater for the our champion only let-us-open
αὐτῷ τὰς θύρας· περιέρχεται γὰρ ζητῶν τοὺς ἀξίους, καὶ
to-him the doors he-goes-about for seeking the worthy and
ζητῶν τίνι χαρίσηται τὰς δωρεάς.
seeking to-whom he-may-grant the gifts
20 Παράκλητος δὲ καλεῖται, διὰ τὸ παρακαλεῖν καὶ
Paraclete and it-is-called because-of the to-exhort and
παραμυθεῖσθαι, καὶ συναντιλαμβάνεσθαι τῆς ἀσθενείας
to-console and to-help-with the weakness
ἡμῶν. Τὸ γὰρ, τί προσευξόμεθα καθ' ὃ δεῖ,
our the for what we-shall-pray according-to what it-is-needful
οὐκ οἴδαμεν· ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ
not we-know but itself the Spirit intercedes on-behalf-of
ἡμῶν στεναγμοῖς ἀλαλήτοις· δῆλον δὲ, ὅτι πρὸς τὸν Θεόν.
us with-groanings unspeakable clear and that to — God
Πολλάκις, διὰ Χριστὸν ὑβρισθεὶς, ἠτιμάσθη τις ἀδίκως·
often for Christ outraged was-dishonored someone unjustly
μαρτύριον ἐφέστηκε· βάσανοι πανταχόθεν, καὶ πῦρ, καὶ
martyrdom stands-near tortures from-every-side and fire and
ξίφη, καὶ θῆρες, καὶ βυθός· ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον
swords and beasts and deep but the Spirit the holy
ὑποφθέγγεται, λέγον· Ὑπόμεινον τὸν Κύριον, ἄνθρωπε· μικρὰ
whispers saying wait-for the Lord O-man small
τὰ γινόμενα, μεγάλα τὰ δωρούμενα· ὀλίγον χρόνον
the(-things) happening great the(-things) given little time
καμὼν, αἰωνίως εἶναι μέλλεις μετὰ ἀγγέλων· Οὐκ ἄξια
having-toiled eternally to-be you-are-about with angels not worthy
τὰ παθήματα τοῦ νῦν καιροῦ, πρὸς τὴν μέλλουσαν δόξαν
the sufferings of-the present time toward the coming glory
ἀποκαλυφθῆναι εἰς ἡμᾶς. Διαγράφει τῷ ἀνθρώπῳ βασιλείαν
to-be-revealed in us it-depicts to-the man kingdom

οὐρανῶν, ὑποδείκνυσι καὶ τὸν παράδεισον τῆς τρυφῆς· καὶ
of-heavens shows also the paradise of-the delight and
οἱ μάρτυρες, τὰ πρόσωπα μὲν τοῦ σώματος πρὸς τοὺς
the martyrs the faces indeed of-the body toward the
δικαστὰς ἐξ ἀνάγκης ἔχοντες, τῇ δὲ δυνάμει λοιπὸν ὄντες
judges of necessity having in-the but power henceforth being
ἐν παραδείσῳ, κατέπτυσαν τῶν φαινομένων χαλεπῶν.
in paradise spat-upon the visible hardships
Καὶ θέλεις γνῶναι, ὅτι τῇ δυνάμει τοῦ ἁγίου Πνεύματος 21
and do-you-wish to-know that by-the power of-the holy Spirit
οἱ μάρτυρες μαρτυροῦσι; Λέγει πρὸς τοὺς μαθητὰς ὁ
the martyrs bear-witness says to the disciples the
Σωτήρ· Ὅταν δὲ φέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς,
Savior when and they-bring you before the synagogues
καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας· μὴ μεριμνήσητε, πῶς
and the rulers and the authorities not be-anxious how
ἀπολογήσησθε, ἢ τί εἴπητε. Τὸ γὰρ ἅγιον Πνεῦμα διδάξει
you-may-defend or what you-may-say the for holy Spirit will-teach
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν. Ἀδύνατον γὰρ
you in very the hour what it-is-needful to-say impossible for
μαρτυρῆσαι περὶ τοῦ Χριστοῦ, ἐὰν μή τις διὰ Πνεύματος
to-bear-witness about — Christ if not anyone through Spirit
ἁγίου μαρτυρήσῃ. Εἰ γὰρ οὐδεὶς δύναται εἰπεῖν Κύριον
holy bear-witness if for no-one can to-say Lord
Ἰησοῦν Χριστὸν, εἰ μὴ ἐν Πνεύματι ἁγίῳ· τὴν ζωὴν ἄρα τίς
Jesus Christ if not in Spirit holy the life then who
ἑαυτοῦ δίδωσιν ὑπὲρ Ἰησοῦ, ἐὰν μὴ ἐν Πνεύματι ἁγίῳ;
his-own gives on-behalf-of Jesus if not in Spirit holy
Μέγα τί ἐστι, καὶ παντοδύναμον ἐν χαρίσμασι καὶ 22
great something is and all-powerful in gifts and
θαυμάσιον, τὸ ἅγιον Πνεῦμα. Λόγισαι, πόσοι καθέζεσθε νῦν,
wonderful the holy Spirit reckon how-many you-sit now

πόσαι ψυχαὶ πάρεσμεν. Ἑκάστῳ προσφόρως ἐνεργεῖ· καὶ
how-many souls we-are-present to-each suitably it-works and
μέσον παρὸν, βλέπει ἑκάστου τὸν τρόπον, βλέπει καὶ
in-the-midst being-present it-sees of-each the manner sees also
τὸν λογισμὸν καὶ τὴν συνείδησιν, καὶ τί λαλοῦμεν καὶ τί
the thought and the conscience and what we-speak and what
νοοῦμεν. Μέγα μὲν ἀληθῶς τὸ ῥηθὲν, ἀλλ᾽ ἔτι μικρόν.
we-think great indeed truly the(-thing) said but still small
Βλέπε γάρ μοι, τὴν διάνοιαν φωταγωγηθεὶς ὑπ᾽ αὐτοῦ,
see for for-me the mind enlightened by it
πόσοι εἰσὶ Χριστιανοὶ τῆς παροικίας ταύτης πάσης, καὶ
how-many are Christians of-the diocese this whole and
πόσοι τῆς ἐπαρχίας πάσης τῆς Παλαιστίνης. Καὶ πλάτυνον
how-many of-the province whole — of-Palestine and broaden
τὸν νοῦν ἀπὸ τῆς ἐπαρχίας εἰς τὴν Ῥωμαίων πᾶσαν
the mind from the province to the of-Romans whole
βασιλείαν· καὶ ἐκ ταύτης, βλέπε μοι πάντα τὸν κόσμον·
empire and from this see for-me all the world
Περσῶν γένη, καὶ Ἰνδῶν ἔθνη, Γότθους, καὶ Σαυρομάτας,
of-Persians races and of-Indians nations Goths and Sauromatians
Γάλλους, καὶ Ἱσπανοὺς, καὶ Μαύρους, Λίβυας, καὶ Αἰθίοπας,
Gauls and Spaniards and Moors Libyans and Ethiopians
καὶ τοὺς λοιποὺς ἀκατωνομάστους ἡμῖν· πολλὰ γὰρ τῶν
and the others unnamed to-us many for of-the
ἐθνῶν οὐδ᾽ εἰς ὀνομασίαν ἡμῖν ἦλθε. Βλέπε μοι ἑκάστου
nations not-even into naming to-us came see for-me of-each
ἔθνους ἐπισκόπους, πρεσβυτέρους, διακόνους, μονάζοντας,
nation bishops presbyters deacons monks
παρθένους, καὶ λοιποὺς λαϊκούς· καὶ βλέπε τὸν μέγαν
virgins and other laymen and see the great
προστάτην, καὶ τῶν χαρισμάτων πάροχον· ὅπως ἐν παντὶ
protector and of-the gifts provider how in all

τῷ κόσμῳ, τῷ μὲν ἁγνείαν, τῷ δὲ ἀειπαρθενίαν, ἄλλῳ
the world to-one indeed chastity to-another and perpetual-virginity to-another
δὲ ἐλεημοσύνην, ἄλλῳ δὲ ἀκτημοσύνην, ἄλλῳ δὲ ἀπέλασιν
and almsgiving to-another and poverty to-another and driving-out
πνευμάτων ἀντικειμένων δίδωσι. Καὶ ὥσπερ τὸ φῶς μιᾷ
of-spirits opposing it-gives and just-as the light with-one
τῆς ἀκτῖνος προσβολῇ καταυγάζει τὰ πάντα· οὕτω καὶ
of-the ray stroke illuminates the all-things so also
τὸ Πνεῦμα τὸ ἅγιον, φωτίζει τοὺς ἔχοντας ὀφθαλμούς·
the Spirit the holy enlightens the(-ones) having eyes
εἰ γάρ τις ἀβλεπτῶν μὴ καταξιοῦται τῆς χάριτος, μὴ
if for anyone being-blind not is-deemed-worthy of-the grace not
μεμφέσθω τῷ Πνεύματι, ἀλλὰ τῇ ἑαυτοῦ ἀπιστίᾳ.
let-him-blame the Spirit but the his-own unbelief
Εἶδες αὐτοῦ τὴν δύναμιν, τὴν ἐν παντὶ τῷ κόσμῳ. 23
you-saw its the power the(-power) in all the world
Μὴ μείνῃς λοιπὸν ἐπὶ γῆς, καὶ ἐπὶ τὰ ἄνω ἀνάβηθι·
not remain henceforth on earth and to the(-things) above go-up
ἀνάβηθί μοι τῇ διανοίᾳ καὶ εἰς πρῶτον οὐρανὸν, καὶ
go-up for-me in-the mind also to first heaven and
βλέπε μοι τοσαύτας ἐκεῖ μυριάδας ἀναριθμήτους ἀγγέλων.
see for-me so-many there myriads countless of-angels
Ὑπερανάβηθι τοῖς λογισμοῖς, εἰ δύνασαι, καὶ ἀνωτέρω·
go-up-further in-the thoughts if you-can and higher
βλέπε μοι καὶ ἀρχαγγέλους, βλέπε μοι καὶ πνεύματα·
see for-me also archangels see for-me also spirits
βλέπε δυνάμεις, βλέπε ἀρχὰς, βλέπε ἐξουσίας, βλέπε
see powers see principalities see authorities see
θρόνους, βλέπε κυριότητας. Τούτων πάντων ἐπιστάτης
thrones see dominions of-these all overseer
παρὰ Θεοῦ, καὶ διδάσκαλος, καὶ ἁγιοποιὸς ὁ Παράκλητος.
from God and teacher and sanctifier the Paraclete

Τούτου χρείαν ἔχει Ἠλίας, καὶ Ἐλισσαῖος, καὶ Ἡσαΐας, ἐν
of-this need has Elijah and Elisha and Isaiah among
ἀνθρώποις τούτου χρείαν ἔχει Μιχαὴλ, καὶ Γαβριὴλ, ἐν
men of-this need has Michael and Gabriel among
ἀγγέλοις. Οὐδὲν αὐτῷ τῶν γεννητῶν ἰσότιμον· τὰ γὰρ
angels nothing to-it of-the(-things) begotten equal-in-honor the for
τῶν ἀγγέλων γένη, καὶ αἱ στρατιαὶ πᾶσαι ὁμοῦ συναχθεῖσαι,
of-the angels races and the hosts all together gathered
οὐ φέρουσιν ἰσότητα πρὸς τὸ ἅγιον Πνεῦμα· καλύπτει
not bear equality toward the holy Spirit covers
ταῦτα πάντα τοῦ Παρακλήτου ἡ πανάγαθος δύναμις. Καὶ
these-things all of-the Paraclete the all-good power and
τὰ μέν ἐστιν εἰς λειτουργίαν ἀποστελλόμενα, τὸ δὲ
the(-ones) indeed are for ministry sent the(-Spirit) but
ἐρευνᾷ καὶ τὰ βάθη τοῦ Θεοῦ, καθὼς ὁ Ἀπόστολός φησι·
searches even the depths — of-God as the Apostle says
Τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.
the for Spirit all-things searches even the depths — of-God
Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ
who for knows of-men the(-things) of-the man if not the
πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ
spirit of-the man the(-one) in him so also the(-things)
τοῦ Θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.
— of-God no-one has-known if not the Spirit — of-God
24 Τοῦτο περὶ Χριστοῦ ἐκήρυξεν ἐν προφήταις· τοῦτο
this about Christ proclaimed in prophets this
ἐνήργησεν ἐν ἀποστόλοις· τοῦτο μέχρι σήμερον ἐν
worked in apostles this until today in
βαπτίσματι σφραγίζει τὰς ψυχάς. Καὶ Πατὴρ μὲν δίδωσιν
baptism seals the souls and Father indeed gives
Υἱῷ, καὶ Υἱὸς μεταδίδωσιν ἁγίῳ Πνεύματι. Αὐτὸς γάρ
to-Son and Son imparts to-holy Spirit he for

ἐστιν ὁ Ἰησοῦς ὁ λέγων, οὐχ ἐγώ· Πάντα μοι
is — Jesus the(-one) saying not I all-things to-me
παρεδόθη ὑπὸ τοῦ Πατρός μου. καὶ περὶ τοῦ ἁγίου
were-handed-over by the Father my and about the holy
Πνεύματος λέγει· Ὅταν ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς
Spirit he-says when comes that-one the Spirit of-the
ἀληθείας, καὶ τὰ ἑξῆς, ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
truth and the next that-one me will-glorify because from
τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. Ὁ Πατὴρ δι᾽
the mine it-takes and will-announce to-you the Father through
Υἱοῦ, σὺν ἁγίῳ Πνεύματι, τὰ πάντα χαρίζεται. Οὐκ
Son with holy Spirit the all-things grants not
ἄλλα Πατρὸς χαρίσματα, καὶ ἄλλα Υἱοῦ, καὶ ἄλλα ἁγίου
other of-Father gifts and other of-Son and other of-holy
Πνεύματος· μία γὰρ ἡ σωτηρία, μία ἡ δύναμις, μία
Spirit one for the salvation one the power one
ἡ πίστις. Εἷς Θεὸς, ὁ Πατήρ· εἷς Κύριος, ὁ μονογενὴς
the faith one God the Father one Lord the only-begotten
αὐτοῦ Υἱός· ἓν τὸ Πνεῦμα τὸ ἅγιον, ὁ Παράκλητος. Καὶ
his Son one the Spirit the holy the Paraclete and
αὔταρκες ἡμῖν εἰδέναι ταῦτα· φύσιν δὲ ἢ ὑπόστασιν μὴ
sufficient for-us to-know these-things nature and or substance not
πολυπραγμόνει. Εἰ γὰρ ἦν γεγραμμένον, ἐλέγομεν· ὃ
pry-into if for it-were written we-would-say what
οὐ γέγραπται, μὴ τολμήσωμεν. Αὔταρκες ἡμῖν εἰδέναι πρὸς
not is-written not let-us-dare sufficient for-us to-know for
σωτηρίαν, ὅτι ἔστι Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα.
salvation that there-is Father and Son and holy Spirit
Τοῦτο τὸ Πνεῦμα κατῆλθεν ἐπὶ τοὺς ἑβδομήκοντα 25
this the Spirit came-down upon the seventy
πρεσβυτέρους ἐπὶ Μωϋσέως (ἀλλὰ τὸ μῆκος τῶν λόγων,
elders under Moses (but the length of-the words

ἀγαπητοὶ, μὴ κάματον ὑμῖν ἐμποιείτω. Παράσχοι δὲ αὐτὸ
beloved not weariness in-you let-it-produce may-grant and it
περὶ οὗ ὁ λόγος, δύναμιν ἑκάστῳ, καὶ τῶν λεγόντων
about which the word power to-each both of-the(-ones) speaking
ἡμῶν, καὶ ὑμῶν τῶν ἀκουόντων). Τοῦτο τὸ Πνεῦμα
us and you the(-ones) hearing) this the Spirit
κατῆλθεν, ὡς ἔφην, ἐπὶ τοὺς ἑβδομήκοντα πρεσβυτέρους
came-down as I-said upon the seventy elders
τοὺς ἐπὶ Μωϋσέως. Λέγω δὲ ταῦτά σοι, ἵνα παραστήσω
the(-ones) under Moses I-say and these-things to-you that I-may-establish
νῦν, ὅτι οἶδε τὰ πάντα, καὶ ἐνεργεῖ καθὼς βούλεται.
now that it-knows the all-things and works as it-wills
Ἐξελέχθησαν οἱ ἑβδομήκοντα πρεσβύτεροι· καὶ κατέβη
were-chosen the seventy elders and came-down
Κύριος ἐν νεφέλῃ, καὶ παρείλατο ἀπὸ τοῦ Πνεύματος τοῦ
Lord in cloud and took from the Spirit the(-one)
ἐπὶ Μωϋσέως, καὶ ἐπέθηκεν ἐπὶ τοὺς ἑβδομήκοντα ἄνδρας
upon Moses and put upon the seventy men
τοὺς πρεσβυτέρους· οὐ τοῦ Πνεύματος μερισθέντος, ἀλλὰ
the elders not the Spirit being-divided but
τῆς χάριτος μερισθείσης πρὸς τὰ δοχεῖα, καὶ τὴν τῶν
the grace being-divided according-to the vessels and the of-the(-ones)
δεχομένων δύναμιν. Ἀλλ' ἑξήκοντα μὲν καὶ ὀκτὼ παρῆσαν,
receiving capacity but sixty indeed and eight were-present
καὶ προεφήτευσαν· Ἐλδὰδ δὲ καὶ Μωδὰδ οὐ παρῆσαν. Ἵνα
and prophesied Eldad and also Modad not were-present that
τοίνυν δειχθῇ, ὅτι οὐ Μωϋσῆς ἦν ὁ χαριζόμενος,
therefore may-be-shown that not Moses was the(-one) granting
ἀλλὰ τὸ Πνεῦμα τὸ ἐνεργοῦν· Ἐλδὰδ καὶ Μωδὰδ, οἳ
but the Spirit the(-one) working Eldad and Modad who
κληθέντες μὲν οὔπω δὲ ἦσαν ἀπαντήσαντες, προφητεύουσιν.
called indeed not-yet but were having-come prophesy

Ἐξεπλάγη Ἰησοῦς ὁ τοῦ Ναυῆ, ὁ διάδοχος Μωϋσέως, 26
was-amazed Jesus the(-son) — of-Naue the successor of-Moses
καὶ προσελθὼν λέγει τῷ Μωϋσῇ. Ἤκουσας, ὅτι Ἐλδὰδ καὶ
and having-approached says — to-Moses did-you-hear that Eldad and
Μωδὰδ προφητεύουσιν; Ἐκλήθησαν, καὶ οὐκ ἀπήντησαν·
Modad prophesy they-were-called and not came
Κύριέ μου Μωϋσῆ, κώλυσον αὐτούς. Οὐ δύναμαι κωλῦσαι
lord my Moses forbid them not I-can to-forbid
αὐτοὺς, φησίν· ἐπουράνιος γὰρ ἡ χάρις· καὶ τοσοῦτον
them he-says heavenly for the grace and so-far
ἀπέχω τοῦ κωλῦσαι αὐτοὺς, ὥστε καὶ αὐτὸς κατὰ χάριν
I-am-from the to-forbid them that also I by grace
ἔχω. Ἀλλ᾽ οὐ νομίζω σε τοῦτο φθόνῳ εἰρηκέναι. Μὴ
have(-it) but not I-think you this from-envy to-have-said not
ζηλοῖς σύ μοι, ὅτι ἐκεῖνοι μὲν προεφήτευσαν, σὺ δὲ οὔπω
be-jealous you for-me that they indeed prophesied you but not-yet
προφητεύεις. Ἔκδεξαι τὸν καιρόν· Καὶ τίς δῴη πάντα
prophesy await the time and who would-give all
τὸν λαὸν Κυρίου προφήτας, ὅταν δῷ Κύριος τὸ Πνεῦμα
the people of-Lord prophets when gives Lord the Spirit
αὐτοῦ ἐπ᾽ αὐτούς; προφητικῶς καὶ τοῦτο λέγων, τὸ,
his upon them prophetically also this saying the
Κύριος ὅταν δῷ. Νῦν γὰρ ἄρα οὔπω ἔδωκε· σὺ οὖν οὔπω
Lord when gives now for then not-yet he-has-given you then not-yet
ἔχεις. Ἀβραὰμ ἄρα καὶ Ἰσαὰκ, καὶ Ἰακὼβ, καὶ Ἰωσὴφ οὐκ
have Abraham then and Isaac and Jacob and Joseph not
εἶχον; οἱ πρὸ τούτου ἆρα οὐκ ἔσχον; Ἀλλὰ τὸ, Ὅταν
had the(-ones) before this — not had but the when
δῷ Κύριος, δῆλον, ὅτι σημαίνει τὸ, ἐπὶ πάντας. Νῦν μὲν
gives Lord clearly that signifies the upon all now indeed
μερικὴ ἡ χάρις· τότε δαψιλὴς ἡ δόσις. Ἠνίσσετο δὲ τὸ
partial the grace then abundant the giving hinted and the(-thing)

γενησόμενον ἐν τῇ Πεντηκοστῇ παρ᾽ ἡμῖν· καὶ αὐτὸ γὰρ
to-happen at the Pentecost among us and it for
κατῆλθε παρ᾽ ἡμῖν. Κατῆλθε δὲ καὶ πρότερον ἐπὶ πολλούς·
came-down among us came-down and also before upon many
γέγραπται γάρ· Καὶ Ἰησοῦς ὁ τοῦ Ναυῆ ἐνεπλήσθη
it-is-written for and Jesus the(-son) — of-Naue was-filled
πνεύματος σοφίας. ἐπέθηκε γὰρ Μωϋσῆς τὰς χεῖρας αὐτοῦ
with-spirit of-wisdom laid for Moses the hands his
ἐπ᾽ αὐτόν. Βλέπεις πανταχοῦ τὸν τύπον ἐν Παλαιᾷ καὶ
upon him you-see everywhere the type in Old and
Καινῇ τὸν αὐτόν. Ἐπὶ Μωϋσέως διὰ χειροθεσίας ἐδίδοτο
New the same under Moses through laying-on-of-hands was-given
τὸ Πνεῦμα· καὶ Πέτρος διὰ χειροθεσίας δίδωσι τὸ Πνεῦμα·
the Spirit and Peter through laying-on-of-hands gives the Spirit
μέλλει δὲ καὶ ἐπὶ σὲ τὸν βαπτιζόμενον φθάνειν ἡ χάρις·
is-about and also upon you the(-one) being-baptized to-reach the grace
τὸ δὲ πῶς, οὐ λέγω· οὐ γὰρ προλαμβάνω τὸν καιρόν.
the but how not I-say not for I-anticipate the time
27 Τοῦτο καὶ ἦλθεν ἐπὶ πάντας δικαίους καὶ προφήτας· τὸν
this also came upon all just and prophets —
Ἐνὼς λέγω, τὸν Ἐνὼχ, τὸν Νῶε, καὶ τοὺς λοιπούς·
Enos I-mean — Enoch — Noah and the others
τὸν Ἀβραὰμ, τὸν Ἰσαὰκ, τὸν Ἰακώβ. Περὶ γὰρ τοῦ τὸν
— Abraham — Isaac — Jacob about for the —
Ἰωσὴφ ἔχειν Πνεῦμα Θεοῦ ἐν αὐτῷ, ἤδη καὶ Φαραὼ
Joseph to-have Spirit of-God in him already also Pharaoh
κατείληφεν. Περὶ γὰρ Μωϋσέως, καὶ τῶν ἐπ᾽ αὐτοῦ
perceived about for Moses and the under him
θαυμασίων ἐκ Πνεύματος ἐνεργειῶν, ἤκουσας πολλάκις.
wonders from Spirit operations you-have-heard often
Τοῦτο καὶ ὁ ἀνδρειότατος εἶχεν Ἰὼβ, καὶ πάντες οἱ
this also the most-manly had Job and all the

ἅγιοι, κἂν τὰ ὀνόματα πάντων μὴ διέλθωμεν. Τοῦτο
saints even-if the names of-all not we-go-through this
καὶ ἐν τῇ κατασκευῇ τῆς σκηνῆς ἀποσταλὲν, ἐνέπλησε
also at the construction of-the tabernacle sent filled
σοφίας τοὺς περὶ τὸν Βεσελεὴλ σοφούς.
with-wisdom the(-men) about — Beseleel wise
Ἐν τῇ δυνάμει τούτου τοῦ Πνεύματος, καθὼς ἔχομεν ἐν 28
in the power of-this the Spirit as we-have in
Κριταῖς, Γοθονιὴλ μὲν ἔκρινε, Γεδεὼν δὲ ἐνεδυναμώθη,
Judges Gothoniel indeed judged Gideon and was-strengthened
ἐνίκησε δὲ ὁ Ἰεφθαὲ, Δεββόρα δὲ ἡ γυνὴ ἐπολέμει· καὶ
conquered and — Jephthah Debbora and the woman warred and
Σαμψὼν ἔτι δικαιοπραγῶν καὶ μὴ λυπῶν αὐτὸ, τὰ
Samson still doing-right and not grieving it the(-things)
ὑπὲρ ἄνθρωπον ἐνήργησε. Περὶ γὰρ Σαμουὴλ καὶ Δαβὶδ
beyond man worked about for Samuel and David
φανερῶς ἐν ταῖς τῶν Βασιλειῶν ἔχομεν βίβλοις, ὅπως ἐν
manifestly in the of-the Kingdoms we-have books how in
ἁγίῳ Πνεύματι ἐπροφήτευον αὐτοὶ, καὶ προφητῶν ἦσαν
holy Spirit prophesied they and of-prophets were
ἔξαρχοι. Καὶ ὁ μὲν Σαμουὴλ, ὁ Ὁρῶν ἐκαλεῖτο· ὁ
leaders and — indeed Samuel the Seer was-called —
δὲ Δαβὶδ σαφῶς· Πνεῦμα Κυρίου, φησὶν, ἐλάλησεν ἐν
and David clearly Spirit of-Lord he-says spoke in
ἐμοί· καὶ ἐν Ψαλμοῖς· Καὶ τὸ Πνεῦμα τὸ ἅγιόν σου μὴ
me and in Psalms and the Spirit the holy your not
ἀντανέλῃς ἀπ᾽ ἐμοῦ· καὶ πάλιν· Τὸ Πνεῦμά σου τὸ ἀγαθὸν
take-away from me and again the Spirit your the good
ὁδηγήσει με ἐν γῇ εὐθείᾳ. Καὶ ὡς ἐν Παραλειπομένοις
will-guide me in land level and as in Paralipomena
ἔχομεν, ἁγίου Πνεύματος μετέσχον, Ἀζαρίας μὲν ἐπὶ τοῦ
we-have of-holy Spirit partook Azarias indeed under —

Ἀσὰ βασιλέως, καὶ Ὀζιὴλ ἐπὶ Ἰωσαφὰτ βασιλέως, καὶ
Asa king and Oziel under Josaphat king and
πάλιν ἄλλος Ἀζαρίας, ὁ λιθασθείς. Ὁ δὲ Ἐσδρὰς
again another Azarias the(-one) stoned — and Esdras
φησι· Καὶ τὸ Πνεῦμά σου τὸ ἀγαθὸν ἔδωκας, συνετίσαι
says and the Spirit your the good you-gave to-make-understand
αὐτούς. Περὶ δὲ Ἠλία τοῦ ἀναληφθέντος, καὶ Ἐλισσαίου,
them about and Elijah the(-one) taken-up and Elisha
τῶν Πνευματοφόρων καὶ θαυματοποιῶν, φανερὸν κἂν μὴ
the Spirit-bearers and wonder-workers manifest even-if not
λέγωμεν, ὅτι πλήρεις ἦσαν ἁγίου Πνεύματος.
we-say that full they-were of-holy Spirit

29 Εἰ δὲ καὶ πάσας τις διέλθῃ, τάς τε τῶν δώδεκα, καὶ
if and also all anyone goes-through both the(-books) of-the twelve and
τῶν λοιπῶν προφητῶν τὰς βίβλους, πολλὰς τὰς περὶ τοῦ
of-the other prophets the books many the about the
ἁγίου Πνεύματος μαρτυρίας εὑρήσει. Μιχαίου μὲν λέγοντος
holy Spirit testimonies he-will-find Micah indeed saying
ἐκ προσώπου τοῦ Θεοῦ· Ἐὰν μὴ ἐγὼ ἐμπλήσω ἰσχὺν ἐν
from the-person — of-God if not I fill strength in
Πνεύματι Κυρίου· τοῦ δὲ Ἰωὴλ βοῶντος· Καὶ ἔσται μετὰ
Spirit of-Lord — and Joel crying and it-will-be after
ταῦτα, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου
these-things says — God I-will-pour-out from the Spirit my
ἐπὶ πᾶσαν σάρκα, καὶ τὰ ἑξῆς· καὶ Ἀγγαίου φάσκοντος·
upon all flesh and the next and Haggai declaring
Διότι ἐγὼ μεθ' ὑμῶν εἰμι, λέγει Κύριος παντοκράτωρ,
because I with you am says Lord almighty
καὶ τὸ Πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν· Ζαχαρίου
and the Spirit my stands in midst your Zechariah
δὲ ὁμοίως· Πλὴν τοὺς λόγους μου καὶ τὰ νόμιμά μου
and likewise nevertheless the words my and the statutes my

δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν Πνεύματί μου, τοῖς
receive as-many-as I command in Spirit my to-the
δούλοις μου τοῖς προφήταις, καὶ ἕτερα.
servants my the prophets and other-things
Καὶ Ἡσαίας ὁ μεγαλοφωνότατός φησι· Καὶ ἀναπαύσεται 30
and Isaiah the most-loud-voiced says and will-rest
ἐπ᾽ αὐτὸν Πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας καὶ συνέσεως,
upon him Spirit — of-God spirit of-wisdom and understanding
πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας·
spirit of-counsel and might spirit of-knowledge and piety
καὶ ἐμπλήσει αὐτὸν πνεῦμα φόβου Θεοῦ· δηλῶν μὲν ἕν
and will-fill him spirit of-fear of-God showing indeed one
εἶναι τοῦτο καὶ ἀδιαίρετον, διαφόρους δὲ αὐτοῦ ἐνεργείας·
to-be this and undivided various but its operations
καὶ πάλιν· Ἰακὼβ ὁ παῖς μου· καὶ ἑξῆς· Ἔδωκα τὸ
and again Jacob the servant my and next I-gave the
Πνεῦμά μου ἐπ᾽ αὐτόν. [καὶ πάλιν· Ἐπιθήσω τὸ Πνεῦμά
Spirit my upon him [and again I-will-put the Spirit
μου] ἐπὶ τὸ σπέρμα σου· καὶ πάλιν· Καὶ νῦν Κύριος
my] upon the seed your and again and now Lord
παντοκράτωρ ἀπέσταλκέ με, καὶ τὸ Πνεῦμα αὐτοῦ· καὶ
almighty has-sent me and the Spirit his and
πάλιν· Αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη, εἶπε Κύριος·
again this to-them the from me covenant said Lord
Τὸ Πνεῦμα τὸ ἐμὸν ὅ ἐστιν ἐπὶ σοί· καὶ πάλιν· Πνεῦμα
the Spirit the mine which is upon you and again Spirit
Κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέ με, καὶ τὰ ἑξῆς·
of-Lord upon me of-which for-the-sake he-anointed me and the next
καὶ πάλιν ἐν τοῖς κατὰ Ἰουδαίων· Αὐτοὶ δὲ ἠπείθησαν,
and again in the(-words) against Jews they but disobeyed
καὶ παρώξυναν τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ· καὶ, Ποῦ
and provoked the Spirit the holy his and where

ἔστιν ὁ θεὶς ἐν αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον; Ἔχεις
is the(-one) having-put in them the Spirit the holy you-have
καὶ ἐν τῷ Ἰεζεκιὴλ (εἰ λοιπὸν ἀκούων μὴ κέκμηκας)
also in — Ezekiel (if henceforth hearing not you-have-grown-weary)
τὸ ἤδη ῥηθέν· Καὶ ἔπεσεν ἐπ᾽ ἐμὲ Πνεῦμα, καὶ εἶπε
the(-thing) already said and fell upon me Spirit and said
πρὸς μέ· Λέγε· Τάδε λέγει Κύριος. Τὸ δὲ, ἔπεσεν ἐπ᾽ ἐμὲ,
to me say thus says Lord the and fell upon me
καλῶς ἐκληπτέον, ὅτι φιλοστόργως· καὶ ὥσπερ ὁ Ἰακὼβ
well must-be-understood that lovingly and as — Jacob
εὑρὼν τὸν Ἰωσὴφ, ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ·
having-found — Joseph fell upon the neck his
καὶ ὥσπερ ἐν Εὐαγγελίοις ὁ φιλόστοργος πατὴρ, τὸν ἐκ
and as in Gospels the loving father the from
τῆς ἀποδημίας ἐπανελθόντα υἱὸν ἰδὼν ἐσπλαγχνίσθη,
the journey having-returned son having-seen had-compassion
καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ
and having-run fell upon the neck his and
κατεφίλησεν αὐτόν· καὶ πάλιν ἐν τῷ Ἰεζεκιήλ· Καὶ ἤγαγέ
kissed him and again in — Ezekiel and he-led
με εἰς γῆν Χαλδαίων εἰς τὴν αἰχμαλωσίαν, ἐν ὁράσει ἐν
me into land of-Chaldeans into the captivity in vision in
Πνεύματι Θεοῦ. Καὶ γὰρ ἄλλα πρότερον ἐν τοῖς
Spirit of-God and for other-things before in the(-lectures)
Περὶ βαπτίσματος ἤκουσας· Καὶ ῥανῶ ἐφ᾽ ὑμᾶς ὕδωρ
about baptism you-heard and I-will-sprinkle upon you water
καθαρὸν, καὶ τὰ ἑξῆς· Καὶ δώσω ὑμῖν καρδίαν καινὴν,
clean and the next and I-will-give you heart new
καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν· καὶ εὐθύς· Καὶ τὸ
and spirit new I-will-give in you and immediately and the

Πνεῦμά μου δώσω ἐν ὑμῖν· καὶ πάλιν· Καὶ ἐγένετο ἐπ᾽
Spirit my I-will-give in you and again and came upon
ἐμὲ χεὶρ Κυρίου, καὶ ἐξήγαγέ με ἐν Πνεύματι Κυρίου.
me hand of-Lord and brought-out me in Spirit of-Lord
Τοῦτο ἐσόφισε τὴν ψυχὴν τοῦ Δανιὴλ, ἵνα γένηται 31
this made-wise the soul — of-Daniel that he-may-become
δικαστὴς πρεσβυτέρων ὁ νέος. Κατεκρίθη Σουσάννα
judge of-elders the young(-man) was-condemned Susanna
ἡ σώφρων ὡς ἀκόλαστος. Ἔκδικος οὐκ ἦν· τίς γὰρ
the chaste as licentious avenger not there-was who for
ἐξηρεῖτο ἀπὸ τῶν ἀρχόντων; Ἀπήγετο ἐπὶ θάνατον,
would-rescue(-her) from the rulers she-was-led to death
εἰς χεῖρας ἦν λοιπὸν τῶν δημίων. Ἀλλ᾽ ὁ βοηθὸς
into hands she-was henceforth of-the executioners but the helper
παρῆν, ὁ Παράκλητος, τὸ Πνεῦμα τὸ ἁγιάζον πᾶσαν
was-present the Paraclete the Spirit the(-one) sanctifying every
νοητὴν φύσιν. Δεῦρο δή μοι, φησὶ τῷ Δανιὴλ, ὁ νέος,
spiritual nature come now for-me it-says — to-Daniel the young(-man)
ἔλεγξον πρεσβύτας νοσήσαντας τὰ νεότητος ἁμαρτήματα·
convict old-men having-sickened-with the of-youth sins
γέγραπται γάρ· Ἐξήγειρεν ὁ Θεὸς τὸ Πνεῦμα τὸ ἅγιον
it-is-written for raised-up — God the Spirit the holy
ἐπὶ παιδαρίου νεωτέρου. Καὶ ὅμως ἵνα συντόμως
upon boy young and nevertheless that briefly
παρέλθωμεν, διὰ τῆς ἀποφάσεως τοῦ Δανιὴλ ἐσώθη ἡ
we-may-pass-by through the sentence — of-Daniel was-saved the
σώφρων. Μαρτυρίας ἕνεκεν ταῦτα παραφέρομεν· οὐ γὰρ
chaste(-woman) of-testimony for-the-sake these-things we-bring-forward not for
ἐξηγήσεως ὁ καιρός. Ἤδει καὶ Ναβουχοδονόσορ, ὅτι ἔστιν
of-exposition the time knew also Nabuchodonosor that is
ἐν τῷ Δανιὴλ τὸ Πνεῦμα τὸ ἅγιον· φησὶ γὰρ πρὸς αὐτόν·
in — Daniel the Spirit the holy he-says for to him

Βαλτάσαρ ὁ ἄρχων τῶν ἐπαοιδῶν, τοῦτο ἐγὼ ἔγνων,
Baltasar the chief of-the enchanters this I knew
ὅτι Πνεῦμα Θεοῦ ἅγιον ἐν σοί. Ἓν ἀληθὲς εἶπε, καὶ ἓν
that Spirit of-God holy in you one true(-thing) he-said and one
ψεῦδος. Ὅτι μὲν γὰρ ἔσχε Πνεῦμα ἅγιον, ἀληθὲς ἦν· οὐκ
falsehood that indeed for he-had Spirit holy true it-was not
ἦν δὲ ἄρχων τῶν ἐπαοιδῶν· οὐ γὰρ ἦν μάγος, ἀλλ'
he-was but chief of-the enchanters not for he-was magician but
ἐκ Πνεύματος σοφός. Καὶ πρὸ τούτου δὲ, συνέκρινεν αὐτῷ
from Spirit wise and before this and he-interpreted for-him
τὴν ὅρασιν τῆς εἰκόνος, ἣν αὐτὸς ὁ ἰδὼν οὐκ ᾔδει.
the vision of-the image which he the(-one) having-seen not knew
Εἰπὲ γάρ μοι, φησὶ, τὴν ὅρασιν, ἣν ἐγὼ ὁ ἰδὼν οὐκ
tell for me he-says the vision which I the(-one) having-seen not
οἶδα. Βλέπεις ἁγίου Πνεύματος δύναμιν· ὃ οἱ ἰδόντες
know you-see of-holy Spirit power what the(-ones) having-seen
οὐκ οἴδασιν, οἱ μὴ ἰδόντες γινώσκουσι καὶ ἑρμηνεύουσι.
not know the(-ones) not having-seen know and interpret
32 Καὶ ἐνῆν μὲν ἀληθῶς πάμπολλα ἐκ τῆς Παλαιᾶς
and it-was-possible indeed truly very-many-things from the Old
Διαθήκης ἀναλέξαι, καὶ πλατύτερον διηγήσασθαι τὰ
Covenant to-collect and more-broadly to-relate the(-things)
περὶ ἁγίου Πνεύματος· ἀλλ' ὀλίγος ὁ καιρός· δεῖ
about holy Spirit but little the time it-is-needful
δὲ φείδεσθαι καὶ τοῦ συμμέτρου τῆς ἀκροάσεως. Ὅθεν
and to-spare also the due-measure of-the hearing whence
τοῖς ἐκ τῆς Παλαιᾶς πρὸς τὸ παρὸν τέως
with-the(-things) from the Old for the present meanwhile
ἀρκεσθέντες, ἐπὶ τὰ λείποντα ἐκ τῆς Καινῆς Διαθήκης,
having-been-content to the(-things) remaining from the New Covenant
εἰ ὁ Θεὸς θέλοι, τῇ ἑξῆς Κατηχήσει πάλιν ἐλευσόμεθα. Ὁ
if — God should-will at-the next Catechesis again we-shall-come —

δὲ Θεὸς τῆς εἰρήνης, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
and God of-the peace through the Lord our Jesus Christ
καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, πάντας ὑμᾶς τῶν
and through the love of-the Spirit all you of-the
πνευματικῶν καὶ ἐπουρανίων καταξιώσειε δωρεῶν. Ὧ
spiritual and heavenly may-be-deem-worthy gifts to-whom
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the glory and the might to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΖ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XVII · ON THE HOLY SPIRIT, II

Continuing, Cyril gathers the New Testament's witness to the one Spirit known by many names: Spirit of truth, Paraclete, Spirit of God, of Christ, of adoption, and of promise. It sanctified Mary, filled Elisabeth, Zachariah, and John from the womb, told Simeon he would see Christ before he died, and came on the Lord at his baptism as a dove. Christ breathed it on the apostles and sent it at Pentecost here in Jerusalem, in tongues of fire, so that Galileans spoke every language. Through Acts Cyril follows it in Peter, Stephen, Philip, Paul, Cornelius, and the council at Jerusalem, and on Paul's road to Rome. The candidates must not come to baptism feigning, as Simon did, for the Spirit seals only the sincere soul, then guards it.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα· τῶν περὶ ἁγίου
in Jerusalem extemporized of-the(-things) about holy
Πνεύματος τὰ λοιπὰ· καὶ ἀνάγνωσις ἐκ τῆς πρὸς
Spirit the rest and reading from the(-letter) to
Κορινθίους πρώτης· Ὧ μὲν γὰρ διὰ τοῦ Πνεύματος
Corinthians first to-one indeed for through the Spirit
δίδοται λόγος σοφίας, καὶ τὰ ἑξῆς.
is-given word of-wisdom and the next

1 Ἐν μὲν τῇ πρὸ ταύτης κατηχήσει, τῶν περὶ Πνεύματος
in indeed the before this catechesis of-the about Spirit
ἁγίου μαρτυριῶν ὀλίγον τι μέρος κατὰ δύναμιν
holy testimonies small some part according-to power
παρεθέμεθα ταῖς τῆς ὑμετέρας ἀγάπης ἀκοαῖς. Ἐν δὲ τῷ
we-set-before to-the of-the your love ears in and the
παρόντι, τῶν λειπουσῶν ἐκ τῆς Καινῆς Διαθήκης,
present of-the(-testimonies) remaining from the New Covenant
κατὰ τὸ ἐγχωροῦν πάλιν ἐφαψόμεθα, Θεοῦ θέλοντος. Τότε
as-far-as the possible again we-shall-touch God willing then
μὲν, διὰ τῆς ἀκοῆς σύμμετρον τὴν προθυμίαν ἐπισχόντες
indeed through the hearing measured the eagerness having-checked
(ἀκόρεστος γὰρ ὁ περὶ Πνεύματος ἁγίου λόγος), νῦν δὲ τῶν
(insatiable for the about Spirit holy word) now and of-the
λοιπῶν μέρος τι πάλιν ὀλίγον ἐροῦντες. Τὸ γὰρ καλύπτεσθαι
rest part some again small we-shall-say the for to-be-covered
τὴν ἡμετέραν ἀσθένειαν τῷ τῶν γεγραμμένων πλήθει, μετ'
the our weakness by-the of-the written-things multitude with
εὐγνωμοσύνης καὶ νῦν ὁμολογοῦμεν· οὐκ ἀνθρωπίνοις καὶ
candor also now we-confess not with-human also
σήμερον κεχρημένοι σοφίσμασιν (ἀσύμφορον γὰρ), ἀλλὰ
today using sophistries (unprofitable for) but
τὰ ἐκ τῶν θείων Γραφῶν μόνον ὑπομιμνήσκοντες
the(-things) from the divine Scriptures only recalling
(ἀσφαλέστατον γὰρ, κατὰ τὸν μακάριον ἀπόστολον
(safest for according-to the blessed apostle
Παῦλον, ὅς φησιν. Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς
Paul who says which also we-speak not in taught
ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος,
of-human wisdom words but in taught of-Spirit
πνευματικοῖς πνευματικὰ συγκρίνοντες), καὶ παραπλήσια
with-spiritual(-things) spiritual-things comparing) and like-things

τοῖς ὁδοιποροῦσιν ἢ πλέουσιν ἐπιτελοῦντες· οἳ σκοπὸν
to-the(-ones) traveling or sailing accomplishing who goal
ἔχοντες ἕνα μεγίστης ὁδοῦ, τῇ μὲν προθυμίᾳ σπεύδουσι·
having one of-greatest journey with-the indeed eagerness hasten
διὰ δὲ τὴν ἀνθρωπίνην ἀσθένειαν, διαφόροις πόλεσιν
because-of but the human weakness at-various cities
παραβάλλειν ἢ λιμέσιν εἰώθασιν.
to-put-in or harbors are-accustomed
Αἱ μὲν οὖν περὶ τοῦ ἁγίου Πνεύματος διαλέξεις διαιροῦνται, 2
the indeed then about the holy Spirit discourses are-divided
αὐτὸ δὲ ἀδιαίρετόν ἐστιν, ἓν καὶ τὸ αὐτὸ τυγχάνον.
it but undivided is one and the same being
Ὥσπερ γὰρ ἐν τοῖς περὶ τοῦ Πατρὸς λόγοις, ποτὲ μὲν
just-as for in the about the Father words at-one-time indeed
περὶ μοναρχίας ἦν ἡμῖν τὸ διδασκόμενον· ποτὲ
about monarchy was for-us the(-thing) taught at-another-time
δὲ πῶς καλεῖται Πατὴρ, ἢ παντοκράτωρ· ποτὲ δὲ
and how is-called Father or almighty at-another-time and
ὅπως δημιουργός ἐστι τῶν ὅλων· καὶ οὐ τὸ διαιρεῖσθαι τὰς
how creator he-is of-the universe and not the to-be-divided the
κατηχήσεις, διαίρεσιν εἶχε τῆς πίστεως· εἷς γὰρ ἦν τε καὶ
catecheses division had of-the faith one for was both and
ἔστιν ὁ τῆς εὐσεβείας σκοπός· καὶ ὥσπερ ἐν τοῖς περὶ
is the of-the piety aim and just-as in the(-words) about
τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ, ποτὲ μὲν τὰ περὶ
the only-begotten Son — of-God at-one-time indeed the(-things) about
τῆς θεότητος, ποτὲ δὲ τὰ περὶ τῆς ἀνθρωπότητος
the godhead at-another-time and the(-things) about the manhood
ἐδιδάσκομεν, εἰς πολλὰς μὲν διαλέξεις τοὺς περὶ τοῦ Κυρίου
we-taught into many indeed discourses the about the Lord
ἡμῶν Ἰησοῦ Χριστοῦ λόγους διαιροῦντες, ἀδιαίρετον δὲ τὴν
our Jesus Christ words dividing undivided but the

εἰς αὐτὸν πίστιν καταγγέλλοντες· οὕτως καὶ νῦν τῶν περὶ
in him faith proclaiming so also now of-the about
τοῦ ἁγίου Πνεύματος κατηχήσεων διαιρουμένων, ἀδιαίρετον
the holy Spirit catecheses being-divided undivided
καταγγέλλομεν τὴν εἰς αὐτὸ πίστιν. Ἓν γάρ ἐστι καὶ τὸ
we-proclaim the in it faith one for is and the
αὐτὸ Πνεῦμα, τὸ διαιροῦν μὲν τὰ χαρίσματα ἰδίᾳ
same Spirit the(-one) dividing indeed the gifts severally
ἑκάστῳ καθὼς βούλεται· αὐτὸ δὲ μένον ἀδιαίρετον. Οὐ γὰρ
to-each as it-wills it but remaining undivided not for
ἄλλος ἐστὶν ὁ Παράκλητος, παρὰ τὸ Πνεῦμα τὸ ἅγιον·
other is the Paraclete beside the Spirit the holy
ἀλλ' ἕν ἐστι καὶ τὸ αὐτό, διαφόρως ταῖς προσηγορίαις
but one it-is and the same variously by-the names
ὀνομαζόμενον· ζῶν, καὶ ὑφεστὼς, καὶ λαλοῦν, καὶ ἐνεργοῦν·
named living and subsisting and speaking and working
καὶ τῶν ὑπὸ Θεοῦ διὰ Χριστοῦ γενομένων ἁπάντων
and of-the(-beings) by God through Christ made all
λογικῶν, καὶ ἀγγέλων καὶ ἀνθρώπων, ἐστὶν ἁγιαστικόν.
rational both angels and men it-is sanctifying
3 Ὑπὲρ δὲ τοῦ μὴ ταῖς διαφόροις ὀνομασίαις τοῦ ἁγίου
for and the not by-the various names of-the holy
Πνεύματος νομίσαι τινὰς ἐξ ἀμαθείας διάφορα εἶναι
Spirit to-think some from ignorance different to-be
ταῦτα πνεύματα, καὶ μὴ ἓν καὶ τὸ αὐτό, ὅπερ ἐστὶ
these spirits and not one and the same which it-is
μόνον· διὰ τοῦτο προασφαλιζομένη σε ἡ καθολικὴ
only because-of this securing-beforehand you the catholic
Ἐκκλησία, παρέδωκεν ἐν τῇ τῆς πίστεως ἐπαγγελίᾳ
Church handed-down in the of-the faith profession
πιστεύειν εἰς ἓν ἅγιον πνεῦμα, τὸν Παράκλητον, τὸ
to-believe in one holy spirit the Paraclete the(-one)

λαλῆσαν ἐν τοῖς προφήταις· ὅπως εἰδέναι ἔχοις, ὅτι
having-spoken in the prophets so-that to-know you-may-be-able that
πολλαὶ μὲν αἱ προσηγορίαι τυγχάνουσιν, ἓν δὲ μόνον
many indeed the names are one but only
ἐστὶ τὸ Πνεῦμα τὸ ἅγιον· περὶ ὧν προσηγοριῶν, νῦν
is the Spirit the holy about which names now
ὀλίγας ὑμῖν ἐκ πολλῶν ἐροῦμεν.
few to-you from many we-shall-tell
Καλεῖται μὲν Πνεῦμα, κατὰ τὸ ἀρτίως ἀνεγνωσμένον· 4
it-is-called indeed Spirit according-to the(-thing) just-now read
Ὧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας.
to-one indeed for through the Spirit is-given word of-wisdom
Καλεῖται δὲ Πνεῦμα ἀληθείας, καθὼς ὁ Σωτὴρ φησιν.
it-is-called and Spirit of-truth as the Savior says
Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας. Καλεῖται
when and comes that-one the Spirit of-the truth it-is-called
καὶ Παράκλητος, καθὼς εἴρηκεν· Ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω,
also Paraclete as he-has-said if for I not go-away
ὁ Παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς. Ὅτι δὲ ἓν καὶ
the Paraclete not — will-come to you that and one and
τὸ αὐτό ἐστι διαφόροις ταῖς προσηγορίαις ὀνομαζόμενον,
the same it-is by-various the names named
δείκνυται σαφῶς ἐκ τούτων. Περὶ μὲν γὰρ τοῦ εἶναι τὸ
is-shown clearly from these about indeed for the to-be the
αὐτὸ, Πνεῦμα τὸ ἅγιον καὶ τὸν Παράκλητον. εἴρηται· Ὁ
same Spirit the holy and the Paraclete it-is-said the
δὲ Παράκλητος τὸ Πνεῦμα τὸ ἅγιον. Περὶ δὲ τοῦ τὸ αὐτὸ
but Paraclete the Spirit the holy about and the the same
εἶναι καὶ τὸν Παράκλητον καὶ τὸ Πνεῦμα τῆς ἀληθείας,
to-be both the Paraclete and the Spirit of-the truth
εἴρηται· Καὶ ἄλλον Παράκλητον δώσω ὑμῖν, ἵνα μεθ᾽
it-is-said and another Paraclete I-will-give you that with

ὑμῶν μένῃ εἰς τὸν αἰῶνα, τὸ Πνεῦμα τῆς ἀληθείας·
you he-may-remain for the age the Spirit of-the truth
καὶ πάλιν· Ὅταν δὲ ἔλθῃ ὁ Παράκλητος ὃν ἐγὼ
and again when and comes the Paraclete whom I
πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας.
will-send to-you from the Father the Spirit of-the truth
Καλεῖται δὲ Πνεῦμα Θεοῦ, καθὼς γέγραπται· Καὶ εἶδον
it-is-called and Spirit of-God as it-is-written and I-saw
τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον· καὶ πάλιν· Ὅσοι
the Spirit — of-God descending and again as-many-as
γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ τοῦ Θεοῦ εἰσι.
for by-Spirit of-God are-led these sons — of-God are
Καλεῖται καὶ Πνεῦμα Πατρὸς, καθὼς φησιν ὁ Σωτήρ.
it-is-called also Spirit of-Father as says the Savior
Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα
not for you are the(-ones) speaking but the Spirit
τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν· καὶ πάλιν ὁ
of-the Father your the(-one) speaking in you and again —
Παῦλος· Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς
Paul for-this cause I-bend the knees my to
τὸν Πατέρα· καὶ ἑξῆς· Ἵνα δῷ ὑμῖν κραταιωθῆναι
the Father and next that he-may-grant you to-be-strengthened
διὰ τοῦ Πνεύματος αὐτοῦ. Καλεῖται καὶ Πνεῦμα Κυρίου,
through the Spirit his it-is-called also Spirit of-Lord
καθὼς Πέτρος εἶπεν· Τί, ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
as Peter said why that it-was-agreed by-you to-tempt the
Πνεῦμα Κυρίου; Καλεῖται καὶ Πνεῦμα Θεοῦ καὶ Χριστοῦ,
Spirit of-Lord it-is-called also Spirit of-God and of-Christ
καθὼς γράφει Παῦλος· Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ᾽
as writes Paul you but not are in flesh but
ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ
in spirit if-indeed Spirit of-God dwells in you if but

τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
anyone Spirit of-Christ not has this(-one) not is his
Καλεῖται καὶ Πνεῦμα τοῦ Υἱοῦ τοῦ Θεοῦ, καθὼς εἴρηται·
it-is-called also Spirit of-the Son — of-God as it-is-said
Ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα
because and you-are sons sent-forth — God the Spirit
τοῦ Υἱοῦ αὐτοῦ. Καλεῖται καὶ Πνεῦμα Χριστοῦ, καθὼς
of-the Son his it-is-called also Spirit of-Christ as
γέγραπται· Εἰς τίνα, ἢ ποῖον καιρὸν ἐδηλοῦτο ἐν αὐτοῖς
it-is-written to what or what-sort-of time was-signified in them
Πνεῦμα Χριστοῦ· καὶ πάλιν· Διὰ τῆς ὑμῶν δεήσεως, καὶ
Spirit of-Christ and again through the your prayer and
ἐπιχορηγίας τοῦ Πνεύματος τοῦ Ἰησοῦ Χριστοῦ.
supply of-the Spirit — of-Jesus Christ
Πρὸς δὲ τούτοις καὶ ἄλλας πολλὰς ὀνομασίας τοῦ ἁγίου 5
besides and these also other many names of-the holy
Πνεύματος εὑρήσεις. Καλεῖται μὲν γὰρ Πνεῦμα ἁγιωσύνης,
Spirit you-will-find it-is-called indeed for Spirit of-holiness
ὡς γέγραπται· Κατὰ Πνεῦμα ἁγιωσύνης. Καλεῖται καὶ
as it-is-written according-to Spirit of-holiness it-is-called also
Πνεῦμα υἱοθεσίας, ὡς Παῦλός φησιν· Οὐ γὰρ ἐλάβετε
Spirit of-adoption as Paul says not for you-received
πνεῦμα δουλείας εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας,
spirit of-slavery to fear but you-received Spirit of-adoption
ἐν ᾧ κράζομεν, Ἀββὰ ὁ Πατήρ. Καλεῖται καὶ Πνεῦμα
in which we-cry Abba the Father it-is-called also Spirit
ἀποκαλύψεως, καθὼς γέγραπται· Δώῃ ὑμῖν Πνεῦμα
of-revelation as it-is-written may-be-give you Spirit
σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ. Καλεῖται καὶ
of-wisdom and revelation in knowledge of-him it-is-called also
Πνεῦμα ἐπαγγελίας, καθὼς ὁ αὐτός φησιν· Ἐν ᾧ καὶ ὑμεῖς
Spirit of-promise as the same says in whom also you

πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας
having-believed were-sealed with-the Spirit of-the promise
τῷ ἁγίῳ. Καλεῖται καὶ Πνεῦμα χάριτος, ὡς ὅτε πάλιν
the holy it-is-called also Spirit of-grace as when again
λέγει· Καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας. Καὶ ἄλλαις
he-says and the Spirit of-the grace having-insulted and by-other
δὲ προσηγορίαις πλείοσιν ὀνομάζεται τοιαύταις. Ἤκουσας
too names more it-is-named such you-heard
δὲ σαφῶς καὶ ἐν τῇ πρὸ ταύτης κατηχήσει, ὅτι ἐν μὲν τοῖς
and clearly also in the before this catechesis that in indeed the
Ψαλμοῖς ποτὲ μὲν ἀγαθὸν, ποτὲ δὲ ἡγεμονικὸν
Psalms at-one-time indeed good at-another-time and princely
ὀνομάζεται· ἐν δὲ τῷ Ἡσαΐᾳ, σοφίας, καὶ συνέσεως, καὶ
it-is-named in and — Isaiah of-wisdom and understanding and
βουλῆς, καὶ ἰσχύος, καὶ γνώσεως, καὶ εὐσεβείας, καὶ φόβου
counsel and might and knowledge and piety and fear
Θεοῦ, προσηγορεύετο. Δι' ὧν ἁπάντων, τῶν τε
of-God it-was-called through which all the(-things) both
πρότερον εἰρημένων καὶ τῶν νῦν, συνίσταται, διαφόρους
formerly said and the(-things) now it-is-established different
μὲν εἶναι τὰς προσηγορίας, ἓν δὲ καὶ τὸ αὐτὸ Πνεῦμα
indeed to-be the names one but and the same Spirit
τὸ ἅγιον· ζῶν καὶ ὑφεστὼς, καὶ πάντοτε Πατρὶ καὶ Υἱῷ
the holy living and subsisting and always with-Father and Son
συμπαρόν· οὐκ ἀπὸ στόματος καὶ χειλέων Πατρὸς ἢ Υἱοῦ
present-with not from mouth and lips of-Father or Son
λαλούμενον, ἢ ἀναπνεόμενον, οὔτε εἰς ἀέρα διαχεόμενον·
spoken or breathed-out nor into air poured
ἀλλ' ἐνυπόστατον, λαλοῦν αὐτὸ, καὶ ἐνεργοῦν, καὶ
but subsistent speaking itself and working and
οἰκονομοῦν, καὶ ἁγιάζον· ἀδιαστάτου δηλαδὴ καὶ συμφώνου
dispensing and sanctifying undivided evidently and harmonious

καὶ μιᾶς οὔσης τῆς σωτηριώδους οἰκονομίας εἰς ἡμᾶς,
and one being of-the saving dispensation toward us
τῆς ἐκ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος, καθὼς
the(-one) from Father and Son and holy Spirit as
καὶ πρώην εἰρήκαμεν. Μνημονεύειν γὰρ ὑμᾶς ἐκείνων ἄρτι
also lately we-have-said to-remember for you those just-now
λεγομένων βούλομαι, καὶ εἰδέναι σαφῶς, ὅτι οὐχ ἕτερον
said I-wish and to-know clearly that not other
μὲν ἐν νόμῳ καὶ προφήταις, ἕτερον δὲ ἐν Εὐαγγελίοις καὶ
indeed in law and prophets other but in Gospels and
ἀποστόλοις· ἀλλ᾽ ἕν ἐστι καὶ τὸ αὐτὸ Πνεῦμα ἅγιον, τὸ
apostles but one it-is and the same Spirit holy the(-one)
ἐν Παλαιᾷ καὶ Καινῇ Διαθήκῃ τὰς θείας λαλῆσαν Γραφάς.
in Old and New Covenant the divine having-spoken Scriptures
Τοῦτο τὸ Πνεῦμα τὸ ἅγιόν ἐστι, τὸ ἐλθὸν ἐπὶ τὴν ἁγίαν 6
this the Spirit the holy is the(-one) having-come upon the holy
Παρθένον Μαρίαν. Ἐπειδὴ γὰρ Χριστὸς ἦν ὁ Μονογενὴς
Virgin Mary since for Christ was the Only-begotten
ὁ γεννώμενος, δύναμις Ὑψίστου ἐπεσκίαζεν αὐτῇ, καὶ
the(-one) being-born power of-the-Most-High overshadowed her and
Πνεῦμα ἅγιον ἐπελθὸν ἐπ᾽ αὐτὴν, ἡγίαζεν αὐτὴν πρὸς τὸ
Spirit holy having-come upon her sanctified her for the
δυνηθῆναι δέξασθαι τὸν δι᾽ οὗ τὰ πάντα ἐγένετο. Οὐ
to-be-able to-receive the(-one) through whom the all-things came-to-be not
χρεία δέ μοι πολλῶν λόγων, ἵνα μάθῃς, ὅτι ἀῤῥύπαρος
need and to-me of-many words that you-may-learn that undefiled
καὶ ἄχραντος ἡ γέννησις· ἔμαθες γάρ. Γαβριὴλ ἐστιν ὁ
and immaculate the birth you-learned for Gabriel is the(-one)
λέγων πρὸς αὐτήν· Ἐγὼ κῆρυξ εἰμι τῶν γενησομένων,
saying to her I herald am of-the(-things) to-be
ἀλλ᾽ οὐ συνεργός· εἰ γὰρ καὶ ἀρχάγγελος, ἀλλ᾽ οἶδά μου
but not co-worker if for even archangel but I-know my

τὴν τάξιν. Καὶ τὸ μὲν χαίρειν ἐγὼ εὐαγγελίζομαί σοι· τὸ
the rank and the indeed to-rejoice I announce to-you the
δὲ πῶς τέξῃ, οὐκ ἀπὸ τῆς ἐμῆς χάριτος· Πνεῦμα ἅγιον
but how you-will-bear not from the my grace Spirit holy
ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι·
will-come upon you and power of-the-Most-High will-overshadow you
διὸ καὶ τὸ γεννώμενον ἅγιον, κληθήσεται Υἱὸς Θεοῦ.
wherefore also the(-one) being-born holy will-be-called Son of-God
7 Τοῦτο τὸ Πνεῦμα τὸ ἅγιον ἐνήργησεν ἐν τῇ Ἐλισάβετ. Οὐ
this the Spirit the holy worked in — Elisabeth not
γὰρ μόνον παρθένους οἶδεν, ἀλλὰ γνωρίζει καὶ ἐγγάμους,
for only virgins it-knows but recognizes also the-married
ἐὰν κατὰ νόμον ᾖ ὁ γάμος. Καὶ ἐπλήσθη Πνεύματος
if according-to law be the marriage and was-filled with-Spirit
ἁγίου ἡ Ἐλισάβετ, καὶ ἐπροφήτευσε· καὶ φησιν ἡ
holy — Elisabeth and prophesied and says the
καλὴ δουλὶς περὶ τοῦ ἑαυτῆς Κυρίου· Καὶ πόθεν μοι
good handmaid about the her-own Lord and whence to-me
τοῦτο, ἵνα ἔλθῃ πρὸς μὲ ἡ μήτηρ τοῦ Κυρίου μου;
this that may-come to me the mother of-the Lord my
ἐμακάριζε γὰρ ἑαυτὴν ἡ Ἐλισάβετ. Τούτου τοῦ ἁγίου
blessed for herself — Elisabeth of-this the holy
Πνεύματος πλησθεὶς καὶ Ζαχαρίας, ὁ τοῦ Ἰωάννου πατὴρ,
Spirit filled also Zachariah the — of-John father
προεφήτευσε, λέγων ὅσων τε ἀγαθῶν πρόξενός ἐστιν ὁ
prophesied saying how-many both good-things procurer is the
Μονογενὴς, καὶ ὅτι πρόδρομος διὰ βαπτίσματος Ἰωάννης
Only-begotten and that forerunner through baptism John
ἐκείνου. Ὑπὸ τούτου τοῦ ἁγίου Πνεύματος χρηματισθεὶς
of-him by this the holy Spirit warned
καὶ Συμεὼν ὁ δίκαιος, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ
also Simeon the just not to-see death before — he-should-see

τὸν Χριστὸν Κυρίου, δεξάμενος αὐτὸν εἰς τὰς ἀγκάλας,
— Christ of-Lord having-received him into the arms
ἐν τῷ ἱερῷ τὰ περὶ αὐτοῦ σαφῶς ἐμαρτύρησε.
in the temple the(-things) about him clearly testified
Καὶ Ἰωάννης δὲ ὁ Πνεύματος ἁγίου πλησθεὶς ἐκ 8
and John too the(-one) with-Spirit holy filled from
κοιλίας μητρὸς αὐτοῦ, διὰ τοῦτο ἡγιάσθη, ἵνα βαπτίσῃ
belly of-mother his because-of this was-sanctified that he-may-baptize
τὸν Κύριον· οὐ διδοὺς τὸ Πνεῦμα, ἀλλὰ τὸν διδοῦντα τὸ
the Lord not giving the Spirit but the(-one) giving the
Πνεῦμα εὐαγγελιζόμενος· φησὶ γὰρ. Ἐγὼ ὑμᾶς βαπτίζω ἐν
Spirit announcing he-says for I you baptize in
ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, καὶ ἑξῆς,
water for repentance the(-one) but after me coming and next
αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. Πυρὶ δὲ,
he you will-baptize in Spirit holy and fire with-fire and
διὰ τί; Ἐπειδὴ ἐν πυρίναις γλώσσαις ἡ τοῦ ἁγίου Πνεύματος
for what since in fiery tongues the of-the holy Spirit
ἐγένετο κάθοδος. Περὶ οὗ λέγει χαίρων ὁ Κύριος· Πῦρ
came-about descent about which says rejoicing the Lord fire
ἦλθον βαλεῖν ἐπὶ τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθη;
I-came to-cast upon the earth and what do-I-wish if already it-was-kindled
Τοῦτο τὸ Πνεῦμα τὸ ἅγιον κατῆλθε βαπτιζομένου τοῦ 9
this the Spirit the holy came-down being-baptized the
Κυρίου, πρὸς τὸ μὴ λαθεῖν τοῦ βαπτιζομένου τὴν
Lord for the not to-be-hidden of-the(-one) being-baptized the
ἀξίαν, καθὼς Ἰωάννης φησίν· Ἀλλ' ὁ πέμψας με
worth as John says but the(-one) having-sent me
βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς
to-baptize in water that-one to-me said upon whom — you-see
τὸ Πνεῦμα καταβαῖνον, καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν
the Spirit descending and remaining upon him this is

ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. Ἀλλὰ βλέπε, τί λέγει τὸ
the(-one) baptizing in Spirit holy but see what says the
Εὐαγγέλιον· Ἠνεῴχθησαν οἱ οὐρανοί· ἠνεῴχθησαν δὲ διὰ
Gospel were-opened the heavens they-were-opened and because-of
τὴν ἀξίαν τοῦ καταβάντος. Ἰδοὺ γὰρ, φησὶν, ἀνεῴχθησαν
the worth of-the(-one) having-descended behold for he-says were-opened
οἱ οὐρανοί· καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον
the heavens and he-saw the Spirit — of-God descending
ὡς περιστερὰν, καὶ ἐρχόμενον ἐπ᾽ αὐτόν· αὐτοκινήτῳ
as dove and coming upon him with-self-moved
δηλονότι τῇ καταβάσει. Ἔδει γὰρ, ὡς ἐξηγήσαντό
evidently the descent it-was-needful for as expounded
τινες, τὰς ἀπαρχὰς καὶ τὰ πρωτεῖα τοῦ ἁγίου Πνεύματος
some the firstfruits and the first-prizes of-the holy Spirit
τῶν βαπτιζομένων, τῇ ἀνθρωπότητι τοῦ Σωτῆρος
of-the(-ones) being-baptized to-the manhood of-the Savior
παρασχεθῆναι, τοῦ τὴν τοιαύτην διδόντος χάριν. Κατῆλθε
to-be-provided the(-one) the such giving grace came-down
δὲ ἴσως ἐν εἴδει περιστερᾶς, ὥς φασί τινες, τῆς καθαρᾶς
and perhaps in form of-dove as say some the(-dove) pure
καὶ ἀκάκου καὶ ἀκεραίου, καὶ ταῖς ὑπὲρ γεννωμένων
and innocent and guileless and with-the(-prayers) for begotten
τέκνων καὶ συγχωρήσεως ἁμαρτιῶν εὐχαῖς συνεργούσης,
children and forgiveness of-sins prayers cooperating
τύπον παραδηλοῦν· καθὼς αἰνιγματωδῶς προείρηται περὶ
type showing-forth as in-riddles was-foretold about
τοῦ τὸν Χριστὸν ὀφθαλμοφανῶς οὕτως ἐπιδειχθῆναι. Ἐν
the — Christ visibly thus to-be-shown in
γὰρ τοῖς Ἄσμασι περὶ τοῦ νυμφίου προσφωνεῖ καὶ λέγει·
for the Songs about the bridegroom it-calls and says
Οἱ ὀφθαλμοί σου, ὡς περιστεραὶ ἐπὶ πληρώματα ὑδάτων.
the eyes your as doves upon fullnesses of-waters

Ταύτης ἔφερε τύπον μερικῶς, κατά τινας, ἡ ἐπὶ 10
of-this bore type partly according-to some the under
Νῶε περιστερά. Ὥσπερ γὰρ ἐπ᾽ ἐκείνου, διὰ ξύλου
Noah dove just-as for under that-one through wood
καὶ ὕδατος αὐτοῖς μὲν ἐγένετο ἡ σωτηρία, καινῆς δὲ
and water for-them indeed came the salvation of-new and
γενέσεως ἀρχὴ, καὶ ἡ περιστερὰ ἀνέστρεψε πρὸς αὐτὸν
birth beginning and the dove returned to him
τὸ πρὸς ἑσπέραν, ἔχουσα φύλλον ἐλαίας· οὕτω, φασὶ,
the(-thing) toward evening having leaf of-olive so they-say
καὶ τὸ Πνεῦμα τὸ ἅγιον κατῆλθεν ἐπὶ τὸν ἀληθινὸν Νῶε,
also the Spirit the holy came-down upon the true Noah
τὸν τῆς δευτέρας γενέσεως ποιητὴν, τῶν παντοίων γενῶν
the of-the second birth maker of-the all-kinds races
προαιρέσεις εἰς τὸ αὐτὸ συνάγοντα· ὧν τύπον ἔφερον
choices into the same bringing-together of-whom type bore
αἱ διάφοροι τῶν ἐν τῇ κιβωτῷ ζώων καταστάσεις· οὗ
the various of-the in the ark animals conditions whose
κατὰ τὴν παρουσίαν, οἱ νοητοὶ λύκοι συμβόσκονται μετὰ
at the coming the spiritual wolves feed-together with
ἀρνῶν· οὗ ἡ Ἐκκλησία ἔχει μοσχάριον, καὶ ταῦρον, καὶ
lambs whose the Church has calf and bull and
λέοντα ἅμα βοσκομένους· καθὼς μέχρι σήμερον βλέπομεν,
lion together feeding as until today we-see
ἄρχοντας κοσμικοὺς ὑπὸ τῶν ἐκκλησιαστικῶν ἀγομένους
rulers worldly by the(-men) of-the-church led
καὶ διδασκομένους. Κατῆλθε τοίνυν, ὡς ἐξηγοῦνταί τινες,
and taught came-down therefore as expound some
ἡ νοητὴ περιστερὰ ἐν τῷ καιρῷ τοῦ βαπτίσματος· ἵνα
the spiritual dove in the time of-the baptism that
δείξῃ, ὅτι αὐτός ἐστιν, ὁ διὰ ξύλου σταυροῦ
it-may-show that he is the(-one) through wood of-cross

σώζων τοὺς πιστεύοντας, ὁ μέλλων πρὸς ἑσπέραν
saving the(-ones) believing the(-one) being-about toward evening
διὰ τοῦ θανάτου αὐτοῦ χαρίζεσθαι τὴν σωτηρίαν.
through the death his to-grant the salvation

11 Καὶ περὶ μὲν τούτων ἴσως καὶ ἄλλως ἐξηγητέον·
and about indeed these-things perhaps also otherwise it-must-be-expounded
αὐτοῦ δὲ τοῦ Σωτῆρος καὶ νῦν ἀκουστέον τῶν περὶ ἁγίου
of-himself and the Savior also now we-must-hear the about holy
Πνεύματος ῥημάτων· φησὶ γάρ· Ἐὰν μή τις γεννηθῇ ἐξ
Spirit words he-says for if not anyone be-born of
ὕδατος καὶ Πνεύματος, οὐ μὴ εἰσέλθῃ εἰς τὴν βασιλείαν
water and Spirit not — will-enter into the kingdom
τοῦ Θεοῦ· καὶ ὅτι παρὰ τοῦ Πατρὸς ἡ χάρις, λέγει· Πόσῳ
— of-God and that from the Father the grace he-says how-much
μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον
rather the Father the(-one) from heaven will-give Spirit holy
τοῖς αἰτοῦσιν αὐτόν· καὶ ὅτι τὸν Θεὸν ἐν πνεύματι
to-the(-ones) asking him and that — God in spirit
προσκυνεῖν δεῖ, φησίν· Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν,
to-worship it-is-needful he-says but comes hour and now is
ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ Πατρὶ ἐν
when the true worshipers will-worship the Father in
πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ
spirit and truth and for the Father such seeks
τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ τοὺς
the(-ones) worshiping him spirit — God and the(-ones)
προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ
worshiping him in spirit and truth it-is-needful
προσκυνεῖν· καὶ πάλιν· Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ
to-worship and again if but I by Spirit of-God
ἐκβάλλω τὰ δαιμόνια· καὶ ἔξῆς εὐθύς. Διὰ τοῦτο
cast-out the demons and next immediately because-of this

λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται
I-say to-you every sin and blasphemy will-be-forgiven
τοῖς ἀνθρώποις, ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ
to-the men the but of-the Spirit blasphemy not
ἀφεθήσεται. Καὶ ὃς δ' ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ
will-be-forgiven and whoever and — says word against the Son
τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ λόγον
of-the man it-will-be-forgiven him whoever and — says word
κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ,
against the Spirit the holy not it-will-be-forgiven him
οὔτε ἐν τῷ αἰῶνι τούτῳ οὔτε ἐν τῷ μέλλοντι· καὶ
neither in the age this nor in the(-one) coming and
πάλιν φησί. Καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον
again he-says and I will-ask the Father and another
Παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν ᾖ εἰς τὸν
Paraclete he-will-give you that with you he-may-be for the
αἰῶνα· τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται
age the Spirit of-the truth which the world not can
λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ
to-receive because not it-beholds it nor knows it you but
γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται·
know it because with you it-remains and in you will-be
καὶ πάλιν λέγει· Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·
and again he-says these-things I-have-spoken to-you with you remaining
ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ
the but Paraclete the Spirit the holy which will-send the
Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος διδάξει ὑμᾶς πάντα,
Father in the name my that-one will-teach you all-things
καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν· καὶ πάλιν
and will-remind you of-all-things which I-said to-you and again
φησιν· Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω
he-says when and comes the Paraclete whom I will-send

ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ
to-you from the Father the Spirit of-the truth which
παρὰ τοῦ Πατρὸς ἐκπορεύεται· ἐκεῖνος μαρτυρήσει περὶ
from the Father proceeds that-one will-testify about
ἐμοῦ· καὶ πάλιν ὁ Σωτήρ· Ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ
me and again the Savior if for I not go-away the
Παράκλητος οὐ μὴ ἔρχεται πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος
Paraclete not — will-come to you and having-come that-one
ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης,
will-convict the world about sin and about righteousness
καὶ περὶ κρίσεως· καὶ ἑξῆς πάλιν· Ἔτι πολλὰ ἔχω
and about judgment and next again still many-things I-have
λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· Ὅταν δὲ
to-say to-you but not you-can to-bear(-them) now when but
ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, διηγήσεται ὑμῖν
comes that-one the Spirit of-the truth he-will-relate to-you
τὴν ἀλήθειαν πᾶσαν. Οὐ γὰρ ἀφ' ἑαυτοῦ λαλήσει· ἀλλ'
the truth all not for from himself he-will-speak but
ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ
whatever he-will-hear he-will-speak and the(-things) coming he-will-announce
ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται,
to-you that-one me will-glorify because from the mine he-will-take
καὶ ἀναγγελεῖ ὑμῖν. Πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμά
and will-announce to-you all-things whatever has the Father mine
ἐστι· διὰ τοῦτο εἶπον ὑμῖν, ὅτι ἐκ τοῦ ἐμοῦ λήψεται,
are because-of this I-said to-you that from the mine he-will-take
καὶ ἀναγγελεῖ ὑμῖν. Αὐτοῦ τοῦ Μονογενοῦς νῦν ἀνέγνων
and will-announce to-you of-himself the Only-begotten now I-read
σοι τὰς φωνὰς, ἵνα μὴ προσέχῃς ἀνθρωπίνοις ῥήμασι.
to-you the words that not you-may-attend to-human words

Τούτου τοῦ ἁγίου Πνεύματος τὴν κοινωνίαν ἐχαρίσατο 12
of-this the holy Spirit the fellowship he-granted
τοῖς ἀποστόλοις· γέγραπται γάρ· Καὶ τοῦτο εἰπὼν
to-the apostles it-is-written for and this having-said
ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον· Ἄν
he-breathed-on(-them) and says to-them receive Spirit holy if
τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων
of-any you-forgive the sins they-are-forgiven them if of-any
κρατῆτε, κεκράτηνται. Δεύτερον ἐμφύσημα τοῦτο, ἐπειδὴ
you-retain they-are-retained second breathing-upon this since
τὸ πρῶτον ἠμαυρώθη διὰ τὰς ἑκουσίους ἁμαρτίας· ἵνα
the first was-dimmed because-of the voluntary sins that
πληρωθῇ τὸ γεγραμμένον. Ἀνέβη ἐμφυσῶν εἰς τὸ
may-be-fulfilled the(-thing) written went-up breathing into the
πρόσωπόν σου, καὶ ἐξαιρούμενός σε ἐκ θλίψεως. Τὸ δὲ,
face your and rescuing you from affliction the and
Ἀνέβη, πόθεν; Ἐκ τοῦ ᾅδου· οὕτω γὰρ διηγήσατο τὸ
went-up whence from — Hades so for narrated the
Εὐαγγέλιον, ὅτι μετὰ τὴν ἀνάστασιν, τότε ἐνεφύσησεν.
Gospel that after the resurrection then he-breathed-on(-them)
Ἀλλὰ δίδωσι μὲν νῦν τὴν χάριν, ἐπιδαψιλεύεται δὲ ἐπὶ
but he-gives indeed now the grace he-lavishes and to
πλεῖον· καί φησι πρὸς αὐτούς· Ἕτοιμος μέν εἰμι τοῦ δοῦναι
more and says to them ready indeed I-am of-the to-give
καὶ νῦν, οὔπω δὲ τὸ ἀγγεῖον χωρεῖ. Τέως μὲν οὖν λάβετε
also now not-yet but the vessel holds meanwhile indeed then receive
τὴν χάριν ὅσην χωρεῖτε· ἐκδέχεσθε δὲ καὶ πλείονα.
the grace as-much-as you-hold await and also more
Ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως ἂν
you but sit in the city Jerusalem until —
ἐνδύσησθε δύναμιν ἐξ ὕψους. Νῦν λάβετε μερικῶς· τότε
you-are-clothed-with power from on-high now receive partly then

φορέσετε αὐτοτελῶς. Ὁ μὲν γὰρ δεχόμενος, πολλάκις
you-will-wear(-it) entire the(-one) indeed for receiving often
μερικῶς ἔχει τὸ διδόμενον· ὁ δὲ ἐνδυόμενος, ὑπὸ
partly has the(-thing) given the(-one) but being-clothed by
τῆς στολῆς πανταχόθεν περιέχεται. Μὴ φοβηθῆτε, φησὶν,
the robe from-every-side is-encompassed not fear he-says
ὅπλα διαβόλου καὶ βέλη· φορέσετε γὰρ δύναμιν Πνεύματος
arms of-devil and darts you-will-wear for power of-Spirit
ἁγίου (μνημονεύετε δὲ τῶν ἀρτίως εἰρημένων, ὅτι
holy (remember and the(-things) just-now said that
Πνεῦμα οὐ μεμέρισται, ἀλλ᾽ ἡ δι᾽ αὐτοῦ χάρις).
Spirit not is-divided but the through it grace)

13 Ἀνῆλθε τοίνυν ὁ Ἰησοῦς εἰς οὐρανοὺς καὶ τὴν ἐπαγγελίαν
went-up therefore — Jesus into heavens and the promise
ἐπλήρωσεν· εἶπε γὰρ πρὸς αὐτούς· Ἐγὼ ἐρωτήσω τὸν
fulfilled he-said for to them I will-ask the
Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν. Ἐκαθέζοντο
Father and another Paraclete he-will-give you they-sat
ἐκδεχόμενοι τὴν παρουσίαν τοῦ ἁγίου Πνεύματος· Καὶ
awaiting the coming of-the holy Spirit and
ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς,
in the to-be-fulfilled the day of-the Pentecost
ἐνταῦθα, ἐν ταύτῃ τῇ πόλει Ἱερουσαλήμ· ἡμέτερον γὰρ
here in this the city Jerusalem ours for
καὶ τοῦτο τὸ ἀξίωμα καὶ λαλοῦμεν, οὐ περὶ τῶν παρ᾽
also this the privilege and we-speak not about the(-things) among
ἑτέροις γεγενημένων ἀγαθῶν, ἀλλὰ τῶν παρ᾽ ἡμῖν
others having-come-about good-things but the(-things) among us
κεχαρισμένων. Τῆς Πεντηκοστῆς οὖν οὔσης, ἐκαθέζοντο
granted of-the Pentecost then being they-sat
καὶ κατήρχετο ὁ Παράκλητος ἐξ οὐρανοῦ. Ὁ φρουρὸς
and came-down the Paraclete from heaven the guardian

καὶ ἁγιοποιὸς τῆς Ἐκκλησίας, ὁ διοικητὴς τῶν ψυχῶν, ὁ
and sanctifier of-the Church the administrator of-the souls the
κυβερνήτης τῶν χειμαζομένων, ὁ φωταγωγὸς τῶν
pilot of-the(-ones) storm-tossed the enlightener of-the(-ones)
πεπλανημένων, καὶ ἀθλοθέτης τῶν ἀγωνιζομένων,
gone-astray and president-of-the-games of-the(-ones) contending
καὶ στεφανωτὴς τῶν νενικηκότων.
and crowner of-the(-ones) having-conquered

Κατήρχετο δὲ, ἵνα ἐνδύσῃ δύναμιν καὶ ἵνα 14
it-came-down and that it-may-clothe-with power and that
βαπτίσῃ τοὺς ἀποστόλους. Λέγει γὰρ ὁ Κύριος· Ὑμεῖς
it-may-baptize the apostles says for the Lord you
βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας
will-be-baptized in Spirit holy not after many these
ἡμέρας. Οὐ μερικὴ ἡ χάρις, ἀλλὰ αὐτοτελὴς ἡ δύναμις.
days not partial the grace but entire the power
Ὥσπερ γὰρ ὁ ἐνδύνων ἐν τοῖς ὕδασι καὶ βαπτιζόμενος,
just-as for the(-one) plunging in the waters and being-baptized
πανταχόθεν ὑπὸ τῶν ὑδάτων περιβάλλεται· οὕτω καὶ ὑπὸ
from-every-side by the waters is-surrounded so also by
τοῦ Πνεύματος ἐβαπτίσθησαν ὁλοτελῶς. Ἀλλὰ τὸ μὲν
the Spirit they-were-baptized wholly but the indeed
ὕδωρ ἔξωθεν περιχεῖται, τὸ δὲ Πνεῦμα καὶ τὴν ἔνδοθεν
water from-outside is-poured-round the but Spirit also the within
ψυχὴν βαπτίζει ἀπαραλείπτως. Καὶ τί θαυμάζεις; Λαβὲ
soul baptizes without-omission and why do-you-marvel take
ὑπόδειγμα σωματικὸν, μικρὸν μὲν καὶ εὐτελὲς, χρήσιμον
example bodily small indeed and paltry useful
δὲ τοῖς ἀφελεστέροις. Εἰ τὸ πῦρ διὰ τῆς παχύτητος τοῦ
but to-the simpler if the fire through the thickness of-the
σιδήρου διαβαῖνον ἔνδον, τὸ ὅλον ἀπεργάζεται πῦρ· καὶ
iron passing within the whole makes fire and

ὁ ψυχρὸς γίνεται ζεστὸς, καὶ ὁ μέλας γίνεται ἐκλάμπων·
the cold becomes hot and the black becomes shining
εἰ σῶμα ὂν τὸ πῦρ, ἐν σώματι σιδήρου ἐνδύνον οὕτως
if body being the fire in body of-iron plunging so
ἀπαρεμποδίστως ἐργάζεται, τί θαυμάζεις, εἰ Πνεῦμα ἅγιον
unbinderedly works why do-you-marvel if Spirit holy
ἐν τοῖς ἐνδοτάτοις τῆς ψυχῆς εἰσέρχεται;
into the innermost of-the soul enters
15 Ἵνα δὲ τοσαύτης χάριτος κατερχομένης μὴ ἀγνοηθῇ
that and of-so-great grace coming-down not may-be-unknown
τὸ μέγεθος, σάλπιγξ ὥσπερ ἐπουράνιος ἤχησεν. Ἐγένετο
the greatness trumpet as-it-were heavenly sounded came
γὰρ ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς
for suddenly from the heaven a-sound as of-borne breath
βιαίας, σημαινούσης τὴν παρουσίαν τοῦ χαριζομένου τοῖς
violent signifying the coming of-the(-one) granting to-the
ἀνθρώποις, μετὰ βίας ἁρπάζειν τὴν βασιλείαν τοῦ Θεοῦ·
men with violence to-seize the kingdom — of-God
ἵνα καὶ ὀφθαλμοὶ ἴδωσι τὰς πυρίνας γλώσσας, καὶ ὦτα
that both eyes may-see the fiery tongues and ears
ἐπακούσῃ τοῦ ἤχου. Καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
might-hear the sound and it-filled whole the house where
ἦσαν καθήμενοι. Δοχεῖον γέγονε τοῦ νοητοῦ ὕδατος ὁ οἶκος·
they-were sitting vessel became of-the spiritual water the house
οἱ μαθηταὶ ἔνδον ἐκαθέζοντο, καὶ ὁ οἶκος πᾶς ἐπλήσθη·
the disciples within sat and the house whole was-filled
ἐβαπτίσθησαν τοίνυν ἀνελλειπῶς κατὰ τὴν ἐπαγγελίαν·
they-were-baptized therefore without-lack according-to the promise
ἐνεδύσθησαν δὲ ψυχῇ καὶ σώματι θείαν ἔνδυσιν καὶ σωτήριον·
they-were-clothed and in-soul and in-body divine clothing and saving
Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, καὶ
and there-appeared to-them dividing tongues as of-fire and

ἐκάθισεν ἐφ᾽ ἕνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες
it-sat upon one each of-them and were-filled all
Πνεύματος ἁγίου. Πυρὸς μετέλαβον, οὐ καταφλεκτικοῦ, ἀλλὰ
with-Spirit holy of-fire they-partook not consuming but
σωτηριώδους πυρὸς, ἀφανίζοντος μὲν ἀκάνθας ἁμαρτιῶν,
saving fire destroying indeed thorns of-sins
λαμπρύνοντος δὲ τὴν ψυχήν. Τοῦτο μέλλει νῦν ἔρχεσθαι
brightening but the soul this is-about now to-come
καὶ ἐφ᾽ ὑμᾶς· καὶ τὰς μὲν ἀκανθώδεις ὑμῶν ἁμαρτίας
also upon you and the indeed thorny your sins
περιαιρεῖν καὶ ἀναλίσκειν, τὸ δὲ τῆς ψυχῆς ὑμῶν κτῆμα τὸ
to-take-away and to-consume the but of-the soul your possession the
τίμιον ἔτι λαμπρύνειν, καὶ διδόναι ὑμῖν χάριν· ἔδωκε γὰρ
precious still to-brighten and to-give you grace it-gave for
καὶ τότε τοῖς ἀποστόλοις. Ἐν εἴδει δὲ πυρίνων γλωσσῶν
also then to-the apostles in form and of-fiery tongues
ἐπεκαθέζετο αὐτοῖς, ἵνα διαδήματα καινότερα περιθῶνται
it-sat-upon them that diadems newer they-may-put-on
πνευματικὰ, διὰ πυρίνων γλωσσῶν, ἐπὶ κεφαλῆς. Φλογίνη
spiritual through fiery tongues on head flaming
ῥομφαία πρότερον ἐκώλυε πύλας παραδείσου· πυρίνη
sword formerly barred gates of-paradise fiery
γλῶσσα σωτηριώδης ἀποκατέστησε τὴν χάριν.
tongue saving restored the grace
Καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα 16
and they-began to-speak with-other tongues as the Spirit
ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Γαλιλαῖος ὁ Πέτρος καὶ
gave them to-utter Galilean — Peter and
Ἀνδρέας, ἢ ἐπέρσιζεν, ἢ ἐμήδιζεν. Ἰωάννης καὶ οἱ
Andrew either spoke-Persian or spoke-Median John and the
λοιποὶ ἀπόστολοι πᾶσαν γλῶσσαν ἐλάλουν τοῖς ἀπὸ
other apostles every tongue spoke to-the(-ones) from

τῶν ἐθνῶν· οὐ γὰρ νῦν ἐνταῦθα ἤρξαντο τῶν ξένων
the nations not for now here began of-the strangers
πλήθη συναθροίζεσθαι πανταχόθεν, ἀλλ᾽ ἔκτοτε, Ποῖος
multitudes to-be-gathered from-everywhere but since-then what-kind-of
τοσοῦτος διδάσκαλος εὑρίσκεται διδάσκων ἀθρόως ἃ μὴ
so-great teacher is-found teaching all-at-once what not
μεμαθήκασιν; Τοσούτοις ἔτεσι διὰ γραμματικῆς, καὶ διὰ
they-have-learned so-many years through grammar and through
τεχνῶν, μανθάνουσι μόνον Ἑλληνιστὶ καλῶς λαλεῖν· καὶ
arts they-learn only in-Greek well to-speak and
οὐδὲ πάντες λαλοῦσιν ὁμοίως· ἀλλ᾽ ὁ ῥήτωρ μὲν ἴσως
not-even all speak alike but the orator indeed perhaps
κατορθοῖ λαλεῖν καλῶς, ὁ γραμματικὸς δὲ ἐνίοτε οὐ καλῶς·
succeeds to-speak well the grammarian but sometimes not well
καὶ ὁ τὴν γραμματικὴν εἰδὼς, τὰ φιλοσοφούμενα οὐκ
and the(-one) the grammar knowing the philosophical-things not
οἶδε. Τὸ δὲ Πνεῦμα τὸ ἅγιον ἅμα διδάσκει πολλὰς γλώσσας,
knows the but Spirit the holy at-once teaches many tongues
ἅσπερ ἐν παντὶ τῷ χρόνῳ ἐκεῖνοι οὐκ οἴδασι. Τοῦτό ἐστιν
which-very in all the time those not know this is
ἀληθῶς σοφία πολλὴ, τοῦτο θεία δύναμις. Ποία σύγκρισις
truly wisdom great this divine power what-kind-of comparison
τῆς ἐν πολλῷ χρόνῳ ἀμαθείας ἐκείνων, πρὸς τὴν ἀθρόαν,
of-the in much time ignorance of-those with the sudden
καὶ διάφορον, καὶ ξένην, ἐξαίφνης τῶν γλωσσῶν ἐνέργειαν;
and various and strange suddenly of-the tongues operation
17 Ἐγένετο σύγχυσις τοῦ πλήθους τῶν ἀκουσάντων·
came-about confusion of-the multitude of-the(-ones) having-heard
δευτέρα σύγχυσις, ἀντὶ τῆς ἐν Βαβυλῶνι πρώτης
second confusion instead-of the(-confusion) in Babylon first
κακῆς. Ἐπὶ μὲν γὰρ τῆς συγχύσεως τῶν γλωσσῶν, διαίρεσις
evil at indeed for the confusion of-the tongues division

ἦν τῆς προαιρέσεως, ἐπειδὴ ἀντίθεον ἦν τὸ φρόνημα· ὧδε
was of-the choice since against-God was the mind here
δὲ ἀποκατάστασις καὶ ἕνωσις τῶν γνωμῶν, ἐπειδὴ εὐσεβὲς
but restoration and union of-the minds since pious
ἦν τὸ σπουδαζόμενον. Δι᾽ ὧν ἡ ἀπόπτωσις, διὰ
was the(-thing) pursued through what the falling-away through
τούτων ἡ ἐπάνοδος. Ὅθεν ἐθαύμαζον λέγοντες· Πῶς ἡμεῖς
these the return whence they-marveled saying how we
ἀκούομεν λαλούντων αὐτῶν; Οὐδὲν θαυμαστὸν εἰ ὑμεῖς
hear speaking them nothing marvelous if you
ἀγνοεῖτε· καὶ γὰρ καὶ Νικόδημος ἠγνόησε τοῦ Πνεύματος
are-ignorant and for also Nicodemus knew-not of-the Spirit
τὴν παρουσίαν· καὶ πρὸς ἐκεῖνον ἐῤῥέθη· Τὸ Πνεῦμα ὅπου
the coming and to that-one it-was-said the Spirit where
θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις· ἀλλ᾽ οὐκ οἶδας
it-wills blows and the voice its you-hear but not you-know
πόθεν ἔρχεται καὶ ποῦ ὑπάγει· εἰ δὲ καὶ τὴν φωνὴν
whence it-comes and where it-goes if but even the voice
αὐτοῦ ἐὰν ἀκούσω, οὐκ οἶδα πόθεν ἔρχεται· αὐτὸ τί
its if I-hear not I-know whence it-comes it what
ποτέ ἐστι τὴν ὑπόστασιν, πῶς δύναμαι διηγήσασθαι;
ever is the substance how can-I to-relate
Ἄλλοι δὲ διαχλευάζοντες ἔλεγον, ὅτι Γλεύκους μεμεστωμένοι 18
others and mocking said that with-new-wine filled
εἰσίν· λέγοντες μὲν ἀληθῶς, ἀλλὰ χλευαστικῶς· νέος γὰρ
they-are saying indeed truly but mockingly new for
ἦν ἀληθῶς ὁ οἶνος, Καινῆς Διαθήκης ἡ χάρις· ἀλλ᾽ ὁ
was truly the wine of-New Covenant the grace but the
νέος οὗτος οἶνος, ἀπὸ νοητῆς ἀμπέλου, πολλάκις ἤδη
new this wine from spiritual vine often already
καρποφορησάσης ἐν προφήταις, καὶ ἐν Καινῇ Διαθήκῃ
having-borne-fruit in prophets and in New Covenant

βλαστησάσης. Ὥσπερ γὰρ αἰσθητῶς, ἡ μὲν ἄμπελος
having-sprouted just-as for sensibly the indeed vine
ἀεὶ μένει ἡ αὐτή· κατὰ δὲ καιροὺς, καινοτέρους ἐκφέρει
always remains the same in but seasons newer brings-forth
καρπούς· οὕτω καὶ τὸ αὐτὸ Πνεῦμα μένον ὅπερ ἐστὶ,
fruits so also the same Spirit remaining what it-is
καὶ πολλάκις ἐν προφήταις ἐνεργῆσαν, νῦν νέον τι
and often in prophets having-worked now new something
καὶ θαυμάσιον ἐνεδείξατο. Ἔφθασε μὲν γὰρ καὶ ἐπὶ τοὺς
and wonderful displayed reached indeed for also to the
Πατέρας ἡ χάρις, ἀλλ' ὧδε ὑπερβολικῶς. Ἐκεῖ μὲν γὰρ
Fathers the grace but here superabundantly there indeed for
μετέσχον ἁγίου Πνεύματος, ὧδε δὲ αὐτοτελῶς ἐβαπτίσθησαν.
they-partook of-holy Spirit here but entirely they-were-baptized
19 Ἀλλ' ὁ Πέτρος ὁ ἔχων Πνεῦμα ἅγιον, καὶ εἰδὼς ὃ
but — Peter the(-one) having Spirit holy and knowing what
ἔχει, φησίν· Ἄνδρες Ἰσραηλῖται, οἱ τὸν μὲν Ἰωὴλ
he-has says men Israelites the(-ones) — indeed Joel
ἀπαγγέλλοντες, μὴ εἰδότες δὲ τὰ γεγραμμένα, οὐχ
proclaiming not knowing but the(-things) written not
ὡς ὑμεῖς ὑπελαμβάνετε οὗτοι μεθύουσι. Μεθύουσι γὰρ,
as you supposed these are-drunk they-are-drunk for
οὐχ ὡς ὑμεῖς ὑπολαμβάνετε, ἀλλὰ καθὼς γέγραπται·
not as you suppose but as it-is-written
Μεθυσθήσονται ἀπὸ πιότητος οἴκου σου, καὶ ἐκ τῶν
they-will-be-drunk from fatness of-house your and from the
χειμάῤῥων τῆς τρυφῆς σου ποτιεῖς αὐτούς. Μεθύουσι
torrents of-the delight your you-will-give-drink them they-are-drunk
μέθην νηφάλιον, νεκρωτικὴν ἁμαρτίας καὶ καρδίας
drunkenness sober deadening of-sin and of-heart
ζωοποιητικὴν, μέθην ἐναντίαν τῆς σωματικῆς. Ἡ μὲν
life-giving drunkenness contrary to-the bodily the(-one) indeed

γὰρ καὶ τῶν ἐγνωσμένων ἐμποιεῖ λήθην, αὕτη δὲ καὶ
for even of-the(-things) known produces forgetfulness this but even
τῶν μὴ ἐγνωσμένων τὴν γνῶσιν χαρίζεται. Μεθύουσι,
of-the(-things) not known the knowledge grants they-are-drunk
πιόντες τὸν οἶνον τῆς νοητῆς ἀμπέλου, τῆς λεγούσης·
having-drunk the wine of-the spiritual vine the(-one) saying
Ἐγώ εἰμι ἡ ἄμπελος, καὶ ὑμεῖς τὰ κλήματα. Εἰ δὲ μὴ
I am the vine and you the branches if but not
πείθεσθέ μοι, ἐκ τοῦ καιροῦ σύνετε τὸ λεγόμενον·
you-believe me from the time understand the(-thing) said
Ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. Ὁ γὰρ ἐν τρίτῃ ὥρᾳ
it-is for hour third of-the day the(-one) for at third hour
σταυρωθεὶς, ὡς Μάρκος φησὶ, τρίτῃ ὥρᾳ νῦν κατέπεμψε
crucified as Mark says at-third hour now sent-down
τὴν χάριν. Οὐ γὰρ ἄλλη χάρις ἐκείνου, καὶ ἄλλη χάρις
the grace not for other grace of-that-one and other grace
τούτου· ἀλλ' ὁ τότε σταυρωθεὶς, καὶ ἐπαγγειλάμενος,
of-this but the(-one) then crucified and having-promised
ἐπλήρωσεν ὃ ἐπηγγείλατο. Εἰ δὲ βούλεσθε δέξασθαι
fulfilled what he-promised if and you-wish to-receive
καὶ μαρτυρίαν, ἀκούσατε, φησίν· Ἀλλὰ τοῦτό ἐστι τὸ
also testimony hear he-says but this is the(-thing)
εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· Καὶ ἔσται μετὰ
spoken through the prophet Joel and it-will-be after
ταῦτα, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου.
these-things says — God I-will-pour-out from the Spirit my
Τὸ δὲ, ἐκχεῶ, πλουσίαν ἠνίξατο δόσιν· Οὐ γὰρ ἐκ μέτρου
the and I-will-pour-out rich hinted gift not for by measure
δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱὸν, καὶ
gives — God the Spirit the Father loves the Son and
πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Δέδωκε δὲ αὐτῷ τὴν
all-things has-given into the hand his he-has-given and to-him the

ἐξουσίαν καὶ τοῦ χαρίζεσθαι τοῦ παναγίου Πνεύματος τὴν
authority also of-the to-grant of-the all-holy Spirit the
χάριν οἷς βούλεται. Ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου
grace to-whom he-wills I-will-pour-out from the Spirit my
ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ
upon all flesh and will-prophesy the sons your and the
θυγατέρες ὑμῶν· καὶ ἑξῆς. Καί γε, ἐπὶ τοὺς δούλους μου
daughters your and next and indeed upon the servants my
καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ
and upon the handmaids my in the days those I-will-pour-out
ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. Τὸ Πνεῦμα
from the Spirit my and they-will-prophesy the Spirit
τὸ ἅγιον ἀπροσωπόληπτόν ἐστιν· οὐ γὰρ ζητεῖ ἀξιώματα,
the holy no-respecter-of-persons is not for it-seeks ranks
ἀλλὰ ψυχῆς εὐλάβειαν. Μήτε οἱ πλούσιοι τυφούσθωσαν,
but of-soul piety neither the rich let-be-puffed-up
μήτε οἱ πένητες ταπεινούσθωσαν· μόνον δὲ ἕκαστος
nor the poor let-be-humbled only and each
ἑαυτὸν ἑτοιμαζέτω πρὸς ὑποδοχὴν τῆς ἐπουρανίου χάριτος.
himself let-prepare for reception of-the heavenly grace
20 Πολλὰ μὲν οὖν ἡμῖν εἴρηται σήμερον, καὶ ἴσως κέκμηκεν
many indeed then by-us has-been-said today and perhaps has-grown-weary
ἡ ἀκρόασις· πλείονα δέ ἐστι τὰ λειφθέντα· καὶ χρεία
the hearing more but are the(-things) left and need
ἦν ὡς ἀληθῶς, τοῖς περὶ ἁγίου Πνεύματος διδάγμασι,
there-was as truly for-the about holy Spirit teachings
καὶ τρίτης ἄλλης καὶ πλειόνων κατηχήσεων. Συγγνώμη
also of-third another and more catecheses pardon
δὲ ἡμῖν εἰς ἑκάτερον. Τῆς γὰρ ἁγίας ἑορτῆς τοῦ Πάσχα
and to-us for each-of-two of-the for holy feast of-the Pasch
λοιπὸν ἐφεστώσης, ἐμηκύνθη τε ἡμῖν σήμερον ὁ λόγος·
henceforth being-at-hand was-lengthened both for-us today the word

καὶ πάσας, ὅσας ἐχρῆν, μαρτυρίας ἀπὸ τῆς Καινῆς
and all as-many-as were-needful testimonies from the New
Διαθήκης ἀγαγεῖν εἰς μέσον οὐκ ἐνεχώρησε. Λείπει γὰρ
Covenant to-bring into midst not it-was-possible remain for
ἡμῖν πολλὰ μὲν ἀπὸ τῶν Πράξεων τῶν ἀποστόλων, ἐν
to-us many indeed from the Acts of-the apostles in
οἷς ἡ τοῦ ἁγίου Πνεύματος χάρις ἐν Πέτρῳ καὶ πᾶσιν
which the of-the holy Spirit grace in Peter and all
ὁμοῦ τοῖς ἀποστόλοις ἐνήργησε. Λείπει δὲ πολλὰ καὶ
together the apostles worked remain and many also
ἐκ τῶν Καθολικῶν, καὶ ἐκ τῶν Παύλου δεκατεσσάρων
from the Catholic(-letters) and from the of-Paul fourteen
ἐπιστολῶν· ἐξ ὧν ὀλίγα νῦν, ὥσπερ ἐκ μεγάλου λειμῶνος
letters from which few now as from great meadow
ὑπομνήσεως μόνης ἕνεκεν ἀπανθίσασθαι πειρασόμεθα.
of-reminder alone for-the-sake to-gather-flowers we-shall-try
Ἐν γὰρ τῇ δυνάμει τοῦ ἁγίου Πνεύματος, βουλήσει 21
in for the power of-the holy Spirit by-will
Πατρὸς καὶ Υἱοῦ, σταθεὶς ὁ Πέτρος σὺν τοῖς ἕνδεκα, καὶ
of-Father and Son having-stood — Peter with the eleven and
ἐπάρας τὴν φωνὴν αὐτοῦ (κατὰ τὸ εἰρημένον·
having-lifted-up the voice his (according-to the(-thing) said
Ὕψωσον ἐν ἰσχύϊ φωνήν σου, ὁ εὐαγγελιζόμενος
lift-up with strength voice your O(-one) bringing-good-news-to
Ἱερουσαλήμ), τῷ νοητῷ δικτύῳ τῶν λόγων, ψυχὰς ὡσεὶ
Jerusalem) with-the spiritual net of-the words souls about
τρισχιλίας ἐζώγρησε· τοσαύτης ἐν πᾶσι τοῖς ἀποστόλοις
three-thousand caught-alive so-great among all the apostles
ὁμοῦ τῆς χάριτος ἐνεργούσης, ὡς ἐκ τῶν Ἰουδαίων,
together the grace working that from the Jews
τῶν τὸν Χριστὸν ἐσταυρωκότων ἐκείνων, πιστεῦσαι
the(-ones) — Christ having-crucified those to-believe

τοσούτους· καὶ ἐν ὀνόματι Χριστοῦ βαπτισθῆναι, καὶ
so-many and in name of-Christ to-be-baptized and
προσκαρτερεῖν τῇ διδαχῇ τῶν ἀποστόλων, καὶ ταῖς
to-persevere in-the teaching of-the apostles and in-the
προσευχαῖς. Ἐν τῇ αὐτῇ δὲ πάλιν δυνάμει τοῦ ἁγίου
prayers in the same and again power of-the holy
Πνεύματος, Πέτρος καὶ Ἰωάννης ἀναβάντες εἰς τὸ ἱερὸν,
Spirit Peter and John having-gone-up into the temple
ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην, καὶ τὸν
at the hour of-the prayer the ninth and the(-man)
ἐν τῇ Ὡραίᾳ πύλῃ χωλὸν ἐκ κοιλίας μητρὸς ἀπὸ ἐτῶν
at the Beautiful gate lame from belly of-mother for years
τεσσαράκοντα ὑπάρχοντα, ἐν ὀνόματι Ἰησοῦ θεραπεύσαντες
forty being in name of-Jesus having-healed
(ἵνα πληρωθῇ τὸ εἰρημένον. Τότε ἁλεῖται ὡς ἔλαφος
(that may-be-fulfilled the(-thing) said then will-leap as hart
ὁ χωλὸς), τῇ πνευματικῇ μὲν τῆς διδασκαλίας σαγήνῃ,
the lame) with-the spiritual indeed of-the teaching dragnet
πεντακισχιλίους ὁμοῦ πιστεύσαντας ἐζώγρησαν· τοὺς δὲ
five-thousand together having-believed caught-alive the and
πεπλανημένους ἄρχοντας τοῦ λαοῦ καὶ ἀρχιερεῖς διήλεγξαν·
having-gone-astray rulers of-the people and chief-priests they-refuted
καὶ οὐ δι' οἰκείαν σοφίαν (ἀγράμματοι γὰρ καὶ
and not because-of own wisdom (unlettered for and
ἰδιῶται ἦσαν), ἀλλὰ διὰ τὴν τοῦ Πνεύματος ἐνέργειαν·
private-men they-were) but because-of the of-the Spirit operation
γέγραπται γάρ· Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου,
it-is-written for then Peter filled with-Spirit holy
εἶπε πρὸς αὐτούς. Καὶ τοσαύτη, διὰ τῶν δώδεκα
said to them and so-great through the twelve
ἀποστόλων, ἡ τοῦ ἁγίου Πνεύματος ἐν τοῖς πιστεύσασιν
apostles the of-the holy Spirit in the(-ones) having-believed

ἐνήργησε χάρις, ὡς εἶναι μὲν αὐτῶν τὴν καρδίαν καὶ τὴν
worked grace that to-be indeed their the heart and the
ψυχὴν μίαν, ἐπίκοινον δὲ τὴν τῶν ὄντων ἀπόλαυσιν· τῶν
soul one common but the of-the possessions enjoyment of-the
μὲν κτητόρων τὰς τιμὰς τῶν κτημάτων προσφερόντων
indeed owners the prices of-the possessions bringing
εὐλαβῶς, ἐνδεοῦς δὲ μηδενὸς ὄντος ἐν αὐτοῖς· Ἀνανίου
piously needy but no-one being among them of-Ananias
δὲ καὶ Σαπφείρης, τῶν ψεύδεσθαι τὸ Πνεῦμα τὸ ἅγιον
and also of-Sapphira the(-ones) to-lie-to the Spirit the holy
ἐπιχειρησάντων, τὴν πρέπουσαν δίκην ὑπομεινάντων.
having-attempted the fitting penalty having-undergone
Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων, ἐγένετο σημεῖα καὶ 22
through and the hands of-the apostles came-about signs and
τέρατα πολλὰ ἐν τῷ λαῷ· καὶ τοσαύτη περιεκέχυτο
wonders many among the people and so-great was-poured-round
τοῖς ἀποστόλοις ἡ πνευματικὴ χάρις, ὡς φοβεροὺς μὲν
the apostles the spiritual grace that fearful indeed
αὐτοὺς εἶναι, καὶ ταῦτα πράους ὄντας (τῶν γὰρ λοιπῶν
them to-be and these gentle being (of-the for rest
οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς
no-one dared to-join them but magnified them
ὁ λαὸς)· προστίθεσθαι δὲ πλήθη τῶν τῷ Κυρίῳ
the people) to-be-added and multitudes of-the(-ones) in-the Lord
πιστευόντων, ἀνδρῶν τε καὶ γυναικῶν· πεπληρῶσθαι δὲ
believing of-men both and of-women to-be-filled and
τὰς πλατείας τῶν ἐπὶ τοῖς κλιναρίοις καὶ κραββάτοις
the streets of-the(-ones) on the cots and pallets
ἀσθενῶν, ἵνα ἐρχομένου Πέτρου, κἂν ἡ σκιὰ ἐπισκιάσῃ
sick that coming Peter even-if the shadow may-overshadow
τινὶ αὐτῶν· συνέρχεσθαι δὲ καὶ τὸ πλῆθος τῶν πέριξ
some(-one) of-them to-come-together and also the multitude of-the round-about

πόλεων εἰς τὴν ἁγίαν ταύτην Ἰερουσαλὴμ φερόντων
cities into the holy this Jerusalem bringing
ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθαρτιῶν,
sick and troubled by spirits unclean
οἵτινες ἐθεραπεύοντο ἅπαντες ἐν τῇ δυνάμει ταύτῃ τοῦ
who were-healed all in the power this of-the
ἁγίου Πνεύματος.
holy Spirit

23 Οἱ δώδεκα πάλιν ἀπόστολοι, διὰ τὸ κηρύσσειν τὸν
the twelve again apostles because-of the to-preach —
Χριστὸν, ὑπὸ τῶν ἀρχιερέων εἰς φυλακὴν ἐμβληθέντες,
Christ by the chief-priests into prison having-been-cast
καὶ ὑπὸ ἀγγέλου διὰ νυκτὸς παραδόξως ταύτης
and by angel through night wondrously from-it
ἀπαλλαγέντες, καὶ εἰς δικαστήριον ἐκ τοῦ ἱεροῦ πρὸς
having-been-released and into court from the temple to
αὐτοὺς ἀχθέντες· ἀδυσωπήτως ἐχρήσαντο τοῖς ἐλέγχοις,
them having-been-led unabashedly used the refutations
ἐν τοῖς περὶ Χριστοῦ πρὸς αὐτοὺς εἰρημένοις· καὶ
in the(-things) about Christ to them said and
τοῦτο προσθέντες, ὅτι καὶ τὸ Πνεῦμα τὸ ἅγιον ἔδωκεν
this having-added that also the Spirit the holy gave
ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ· καὶ δαρέντες
— God to-the(-ones) obeying him and having-been-beaten
ἐπορεύοντο μὲν χαίροντες, οὐκ ἐπαύοντο δὲ διδάσκοντες,
went indeed rejoicing not ceased but teaching
καὶ εὐαγγελιζόμενοι τὸν Χριστὸν Ἰησοῦν.
and preaching — Christ Jesus

24 Οὐ μόνον δὲ ἐν τοῖς δώδεκα ἀποστόλοις ἡ τοῦ ἁγίου
not only and in the twelve apostles the of-the holy
Πνεύματος ἐνήργησε χάρις· ἀλλὰ γὰρ καὶ ἐν τοῖς
Spirit worked grace but for also in the

πρωτογόνοις τέκνοις τῆς ποτε στείρας Ἐκκλησίας ταύτης,
first-born children of-the once barren Church this
τοῖς ἑπτὰ διακόνοις λέγω. Καὶ οὗτοι γὰρ ἐξελέχθησαν, ὡς
the seven deacons I-mean and these for were-chosen as
γέγραπται, πλήρεις ἁγίου Πνεύματος καὶ σοφίας· ἐξ ὧν ὁ
it-is-written full of-holy Spirit and wisdom of whom the
φερώνυμος Στέφανος, τὸ τῶν μαρτύρων ἀκροθίνιον, ἀνὴρ
aptly-named Stephen the of-the martyrs first-fruits man
πλήρης πίστεως καὶ Πνεύματος ἁγίου, ἐποίει μὲν τέρατα
full of-faith and Spirit holy did indeed wonders
καὶ σημεῖα μεγάλα ἐν τῷ λαῷ, κατηγωνίζετο δὲ τοὺς
and signs great among the people overcame and the
συζητητάς· Οὐ γὰρ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ, καὶ
disputants not for they-were-able to-withstand the wisdom and
τῷ Πνεύματι ᾧ ἐλάλει. Συκοφαντούμενος δὲ καὶ εἰς
the Spirit with-which he-spoke slandered and also into
δικαστήριον ἀχθεὶς, ἀγγελικὰς μὲν ἀπέλαμπεν αὐγάς.
court having-been-led angelic indeed he-shone-forth rays
(Ἀτενίσαντες γὰρ εἰς αὐτὸν πάντες οἱ καθεζόμενοι
(having-gazed for at him all the(-ones) sitting
ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡς πρόσωπον
in the council saw the face his as face
ἀγγέλου.) Διὰ δὲ τῆς συνετῆς ἀπολογίας αὐτοῦ, τοὺς
of-angel) through and the wise defense his the
σκληροτραχήλους καὶ ἀπεριτμήτους τῇ καρδίᾳ καὶ
stiff-necked and uncircumcised in-the heart and
τοῖς ὠσὶν Ἰουδαίους ἐλέγξας, τοὺς ἀεὶ τῷ Πνεύματι
in-the ears Jews having-refuted the(-ones) always the Spirit
τῷ ἁγίῳ ἀντιπίπτοντας· ἐθεώρει μὲν τοὺς οὐρανοὺς
the holy resisting he-beheld indeed the heavens
διηνεῳγμένους, εἶδε δὲ τὸν Υἱὸν τοῦ ἀνθρώπου ἑστῶτα
opened saw and the Son of-the man standing

ἐκ δεξιῶν τοῦ Θεοῦ· εἶδεν δὲ οὐκ ἐξ οἰκείας δυνάμεως,
at right-hand — of-God he-saw and not from own power
ἀλλ' ὡς ἡ θεία Γραφή φησιν· Ὑπάρχων δὲ πλήρης
but as the divine Scripture says being and full
Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν
of-Spirit holy having-gazed into the heaven he-saw glory
Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,
of-God and Jesus standing at right-hand — of-God
25 Ἐν τῇ δυνάμει ταύτῃ τοῦ ἁγίου Πνεύματος, καὶ Φίλιππος
in the power this of-the holy Spirit also Philip
ἐν ὀνόματι Χριστοῦ, ποτὲ μὲν ἐν τῇ πόλει τῆς
in name of-Christ at-one-time indeed in the city —
Σαμαρείας ἀπήλασε τὰ ἀκάθαρτα πνεύματα, βοῶντα φωνῇ
of-Samaria drove-out the unclean spirits crying with-voice
μεγάλῃ· παραλελυμένους δὲ καὶ χωλοὺς ἐθεράπευσε, πολλὰ
loud paralyzed and also lame he-healed many
δὲ τῶν πιστευσάντων πλήθη τῷ Χριστῷ προσήγαγεν.
and of-the(-ones) having-believed multitudes — to-Christ brought
Οἷς κατελθόντες, Πέτρος καὶ Ἰωάννης, μετὰ προσευχῆς
to-whom having-come-down Peter and John with prayer
καὶ τῆς τῶν χειρῶν ἐπιθέσεως, μετεδίδοσαν τῆς τοῦ
and the of-the hands laying-on imparted of-the of-the
ἁγίου Πνεύματος κοινωνίας· ἧς μόνος Σίμων ὁ Μάγος
holy Spirit fellowship of-which alone Simon the Magus
ἀλλότριος ἐπεφάνθη, δικαίως. Ποτὲ δὲ ὑπὸ τοῦ
alien was-shown justly at-another-time and by the
ἀγγέλου Κυρίου κληθεὶς καθ' ὁδὸν, διὰ τὸν εὐλαβέστατον
angel of-Lord called on the-road because-of the most-pious
Αἰθίοπα τὸν εὐνοῦχον, παρ' αὐτοῦ τοῦ Πνεύματος φανερῶς
Ethiopian the eunuch from itself the Spirit manifestly
ἀκούσας· Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ·
having-heard approach and join-yourself to-the chariot this

διδάξας τὸν Αἰθίοπα, καὶ βαπτίσας, καὶ εἰς τὴν Αἰθιοπίαν
having-taught the Ethiopian and having-baptized and into — Ethiopia
Χριστοῦ κήρυκα πέμψας, κατὰ τὸ γεγραμμένον·
of-Christ herald having-sent according-to the(-thing) written
Αἰθιοπία προφθάσει χεῖρα αὐτῆς τῷ Κυρίῳ· καὶ ἁρπασθεὶς
Ethiopia will-stretch-forth hand her to-the Lord and caught-away
ὑπὸ τοῦ ἀγγέλου, τὰς ἐφεξῆς πόλεις εὐηγγελίζετο.
by the angel the next cities he-evangelized
Τούτου τοῦ ἁγίου Πνεύματος πεπλήρωτο καὶ Παῦλος, 26
of-this the holy Spirit had-been-filled also Paul
μετὰ τὴν ὑπὸ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
after the(-call) by the Lord our Jesus Christ
κλῆσιν. Καὶ μάρτυς ἡμῖν τῶν λόγων ἡκέτω Ἀνανίας
call and witness for-us of-the words let-come Ananias
ὁ εὐλαβὴς, ὁ ἐν Δαμασκῷ, λέγων πρὸς αὐτόν· Ὁ
the pious the(-one) in Damascus saying to him the
Κύριος ἀπέσταλκέ με Ἰησοῦς, ὁ ὀφθείς σοι ἐν
Lord has-sent me Jesus the(-one) having-appeared to-you in
τῇ ὁδῷ ᾗ ἤρχου· ὅπως ἀναβλέψῃς, καὶ πλησθῇς
the road by-which you-were-coming that you-may-see-again and be-filled
Πνεύματος ἁγίου. Ὅπερ εὐθὺς ἐνεργῆσαν, τῶν μὲν
with-Spirit holy which immediately having-worked of-the indeed
ὀφθαλμῶν Παύλου τὴν τύφλωσιν μετέβαλεν εἰς ἀνάβλεψιν·
eyes of-Paul the blindness changed into recovery-of-sight
τῇ δὲ ψυχῇ τὴν σφραγῖδα χαρισάμενον, σκεῦος ἐκλογῆς
to-the and soul the seal having-granted vessel of-election
ἐποίησε, τοῦ βαστάσαι τὸ ὄνομα τοῦ φανέντος αὐτῷ
made for-the to-bear the name of-the(-one) having-appeared to-him
Κυρίου ἐνώπιον βασιλέων, υἱῶν τε Ἰσραήλ· καὶ τὸν ποτὲ
Lord before kings sons and of-Israel and the once
διώκτην, κήρυκα καὶ δοῦλον ἀγαθὸν ἀπειργάσατο· ἀπὸ
persecutor herald and servant good made from

Ἱεροσολύμων μὲν καὶ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκότα
Jerusalem indeed even as-far-as — Illyricum having-fulfilled
τὸ Εὐαγγέλιον· κατηχήσοντα δὲ καὶ τὴν βασιλίδα
the Gospel being-about-to-catechize and also the queen
Ῥώμην, καὶ μέχρι Σπανίας τὴν προθυμίαν τοῦ κηρύγματος
Rome and as-far-as Spain the zeal of-the preaching
ἐκτείναντα· μυρίους δὲ ὑπομεμενηκότα τοὺς ἄθλους, σημεῖά
having-extended countless and having-endured the contests signs
τε καὶ τέρατα πεποιηκότα· περὶ οὗ τέως αὐτάρκως.
both and wonders having-done about whom meanwhile sufficiently
27 Ἐν τῇ δυνάμει οὖν τοῦ αὐτοῦ ἁγίου Πνεύματος, καὶ ὁ
in the power then of-the same holy Spirit also the
πρωτοστάτης τῶν ἀποστόλων καὶ τῆς βασιλείας τῶν
leader of-the apostles and of-the kingdom of-the
οὐρανῶν κλειδοῦχος Πέτρος, ἐν Λύδδῃ μὲν τῇ νῦν
heavens key-bearer Peter in Lydda indeed the(-one) now
Διοσπόλει, ἐν τῷ ὀνόματι, Χριστοῦ τὸν παραλυτικὸν
Diospolis in the name of-Christ the paralytic
Αἰνέαν ἐθεράπευσεν· ἐν Ἰόππῃ δὲ τὴν ἀγαθοεργὸν Ταβιθᾶν
Aeneas healed in Joppa and the doer-of-good Tabitha
ἐκ νεκρῶν ἤγειρεν. Ἐπὶ δὲ τοῦ δώματος ἐν ἐκστάσει τὸν
from the-dead raised on and the housetop in ecstasy the
οὐρανὸν ἰδὼν ἀνεῳγμένον, καὶ διὰ τοῦ καθιεμένου ὡς
heaven having-seen opened and through the let-down as
ὀθόνης σκεύους, τοῦ πολυμόρφων καὶ πολυτρόπων ζώων
sheet vessel the(-one) of-many-formed and many-kinded animals
πλήρους, τὸ μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον,
full the no-one common or unclean to-call man
κἂν ἐξ Ἑλλήνων τυγχάνῃ, σαφῶς ἔμαθε· καὶ ὑπὸ τοῦ
even-if from Greeks he-be clearly learned and by —
Κορνηλίου μετασταλεὶς, παρ' αὐτοῦ φανερῶς ἤκουσε τοῦ
Cornelius sent-for from it manifestly heard the

ἁγίου Πνεύματος· Ἰδοὺ ἄνδρες ζητοῦσί σε· ἀλλὰ ἀναστὰς,
holy Spirit behold men seek you but having-arisen
κατάβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι
go-down and go with them nothing doubting because
ἐγὼ ἀπέστειλα αὐτούς· Καὶ ἵνα δειχθῇ τοῦτο φανερῶς,
I sent them and that may-be-shown this manifestly
ὅτι καὶ οἱ ἐξ ἐθνῶν πιστεύοντες τῆς χάριτος τοῦ
that also the(-ones) from gentiles believing of-the grace of-the
ἁγίου Πνεύματος κοινωνοὶ γίνονται· Πέτρου παραγενομένου
holy Spirit sharers become Peter having-arrived
εἰς τὴν Καισάρειαν, καὶ τὰ περὶ Χριστοῦ διδάσκοντος,
in — Caesarea and the(-things) about Christ teaching
ἡ Γραφὴ λέγει περὶ Κορνηλίου καὶ τῶν συμπαρόντων·
the Scripture says about Cornelius and the(-ones) present-with(-him)
Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἔπεσε
while-still speaking — Peter the words these fell
τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν
the Spirit the holy upon all the(-ones) hearing the
λόγον· ὡς καὶ τοὺς ἐκ περιτομῆς τοὺς συνελθόντας
word so-that also the(-ones) of circumcision the(-ones) having-come-with
τῷ Πέτρῳ, θαυμάζοντας καὶ ἐπισταμένους λέγειν· Ὅτι καὶ
— Peter marveling and knowing-how to-say that also
ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται.
upon the gentiles the gift of-the holy Spirit has-been-poured-out
Καὶ ἐν Ἀντιοχείᾳ δὲ, τῆς Συρίας ἐπισημοτάτῃ πόλει, 28
and in Antioch and — of-Syria most-notable city
τοῦ περὶ Χριστοῦ κηρύγματος ἐνεργοῦντος, συνεργὸς τῶν
the about Christ preaching working fellow-worker of-the
ἀγαθῶν ἐντεῦθεν ἀπεστάλη Βαρνάβας ἕως Ἀντιοχείας,
good-things from-here was-sent Barnabas as-far-as Antioch
ἀνὴρ ἀγαθὸς, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως· ὃς
man good and full of-Spirit holy and of-faith who

πολὺν θερισμὸν τῶν εἰς Χριστὸν πιστευόντων ἰδὼν,
great harvest of-the(-ones) in Christ believing having-seen
συναγωνιστὴν ἀπὸ Ταρσοῦ Παῦλον εἰς Ἀντιόχειαν ἤγαγεν.
fellow-contender from Tarsus Paul to Antioch brought
Ὄχλων τε ὑπ᾽ αὐτῶν ἐν τῇ Ἐκκλησίᾳ διδαχθέντων τε καὶ
crowds and by them in the Church taught both and
συναχθέντων, ἐγένετο πρῶτον χρηματίσαι ἐν Ἀντιοχείᾳ τοὺς
gathered it-happened first to-be-called in Antioch the
μαθητὰς Χριστιανούς· τοῦ ἁγίου Πνεύματος, οἶμαι, τὸ
disciples Christians the holy Spirit I-think the(-name)
προκαταγγελθὲν ὑπὸ τοῦ Κυρίου, τοῖς πιστεύουσιν
foretold by the Lord on-the(-ones) believing
ὄνομα καινὸν ἐπιτιθέντος. Ἐκχεομένης δὲ ὑπὸ τοῦ Θεοῦ
name new putting being-poured-out and by — God
πλείονος ἐν Ἀντιοχείᾳ τῆς πνευματικῆς χάριτος, προφῆται
more in Antioch the spiritual grace prophets
ἦσαν αὐτόθι καὶ διδάσκαλοι, μεθ᾽ ὧν καὶ Ἄγαβος.
there-were there and teachers with whom also Agabus
Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων,
ministering and they to-the Lord and fasting
εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δή μοι τὸν Βαρνάβαν
said the Spirit the holy separate now for-me — Barnabas
καὶ Παῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. Καὶ
and Paul for the work to-which I-have-called them and
χειρῶν αὐτοῖς ἐπιτεθεισῶν, ἐξεπέμφθησαν ὑπὸ τοῦ ἁγίου
hands on-them having-been-laid they-were-sent-out by the holy
Πνεύματος. Δῆλον δὲ, ὅτι τὸ Πνεῦμα τὸ λέγον καὶ
Spirit clear and that the Spirit the(-one) speaking and
πέμπον, ζῶν ἐστι καὶ ὑφεστὼς καὶ ἐνεργοῦν, ὡς εἰρήκαμεν.
sending living is and subsisting and working as we-have-said

Τοῦτο τὸ Πνεῦμα τὸ ἅγιον, τὸ, συμφωνίᾳ Πατρὸς καὶ 29
this the Spirit the holy the(-one) by-agreement of-Father and
Υἱοῦ, τὴν Καινὴν Διαθήκην ἐπὶ τῆς καθολικῆς Ἐκκλησίας
Son the New Covenant upon the catholic Church
συστησάμενον, ἠλευθέρωσεν ἡμᾶς τῶν δυσβαστάκτων
having-established freed us from-the hard-to-bear
τοῦ Νόμου φορτίων, τῶν περὶ κοινοῦ καὶ ἀκαθάρτου,
of-the Law burdens those about common and unclean
καὶ βρωμάτων λέγω, Σαββάτων τε καὶ Νουμηνιῶν, καὶ
and foods I-mean Sabbaths both and New-moons and
τῆς περιτομῆς, περιῤῥαντηρίων τε καὶ θυσιῶν· ἃ κατὰ
the circumcision sprinklings both and sacrifices which in
καιρὸν μὲν δοθέντα, σκιὰν εἶχε τῶν μελλόντων ἀγαθῶν,
season indeed given shadow had of-the coming good-things
ἐλθούσης δὲ τῆς ἀληθείας, συνεστέλλετο δικαίως. Διὰ
having-come but the truth were-drawn-in justly because-of
γὰρ τὴν ἐπὶ τῆς Ἀντιοχείας ζήτησιν, τῶν λεγόντων
for the at — Antioch inquiry of-the(-ones) saying
δεῖν περιτέμνεσθαι καὶ τηρεῖν τὰ ἔθη Μωϋσέως,
it-is-needful to-be-circumcised and to-keep the customs of-Moses
Παύλου καὶ Βαρνάβα πεμφθέντων· οἱ ἐνταῦθα ἐν
Paul and Barnabas having-been-sent the(-ones) here in
Ἱεροσολύμοις ὄντες ἀπόστολοι, πάντων μὲν τῶν νομικῶν
Jerusalem being apostles from-all indeed the legal
καὶ τυπικῶν πραγμάτων, δι᾽ ἐπιστολῆς ἐγγράφου, τὴν
and typical things through letter written the
οἰκουμένην ἅπασαν ἠλευθέρωσαν. Οὐ μὴν ἑαυτοῖς ἔδωκαν
world whole freed not however to-themselves they-gave
τὴν αὐθεντίαν τοῦ τοιούτου πράγματος· ἀλλ᾽ ὁμολογοῦσιν
the authority of-the such matter but they-confess
ἐγγράφως, ἐπιστέλλοντες· Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι
in-writing writing it-seemed-good for to-the holy Spirit

καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν
and to-us nothing more to-lay-upon you burden except the
ἐπάναγκες τούτων· ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος,
necessary these to-abstain from-idol-offerings and from-blood
καὶ πνικτοῦ, καὶ πορνείας· δι᾽ ὧν ἔγραφον τοῦτο
and from-strangled and from-fornication through which they-wrote this
δηλοῦντες σαφῶς, ὅτι εἰ καὶ δι᾽ ἀποστόλων ἀνθρώπων
showing clearly that if even through apostles men
ἦν τὸ γραφὲν, ἀλλ᾽ ἐξ ἁγίου Πνεύματος οἰκουμενικόν
was the(-thing) written but from holy Spirit world-wide
ἐστι τὸ διάταγμα· ὅπερ οἱ περὶ τὸν Βαρνάβαν καὶ
is the decree which the(-ones) about — Barnabas and
Παῦλον λαβόντες, εἰς πᾶσαν τὴν οἰκουμένην ὠχύρωσαν.
Paul having-taken into all the world confirmed
30 Ἐνταῦθα δὲ τοῦ λόγου γενόμενος, συγγνώμην αἰτῶ παρὰ
here and of-the discourse having-come pardon I-ask from
τῆς ὑμετέρας ἀγάπης, μᾶλλον δὲ παρὰ τοῦ ἐνοικοῦντος
the your love rather and from the(-Spirit) dwelling
ἐν Παύλῳ Πνεύματος, εἰ μὴ δυναίμην τὰ πάντα διελθεῖν,
in Paul Spirit if not I-should-be-able the all-things to-go-through
ἀσθενείας τε τῆς ἐμῆς ἕνεκεν, καὶ τοῦ κόπου τοῦ
of-weakness both the my for-the-sake and of-the weariness of-the
ἀκουόντων ὑμῶν. Πότε γὰρ αὐτοῦ κατ᾽ ἀξίαν διηγήσομαι
hearing you when for his according-to worth shall-I-relate
τὰς ἐκ τῆς ἐνεργείας τοῦ ἁγίου Πνεύματος ἐν ὀνόματι
the from the operation of-the holy Spirit in name
Χριστοῦ θαυμασίας πράξεις; τὰς ἐν Κύπρῳ ἐπὶ Ἐλύμα
of-Christ wonderful deeds the(-deeds) in Cyprus against Elymas
τοῦ μάγου, καὶ τὰς ἐν Λύστροις ἐπὶ τῆς τοῦ χωλοῦ
the sorcerer and the(-deeds) in Lystra at the of-the lame-man
θεραπείας· καὶ ἐν Κιλικίᾳ, καὶ Φρυγίᾳ, καὶ Γαλατίᾳ, καὶ
healing and in Cilicia and Phrygia and Galatia and

Μυσίᾳ, καὶ Μακεδονίᾳ· ἢ τὰ ἐν Φιλίπποις· τὸ κήρυγμα
Mysia and Macedonia or the(-things) in Philippi the preaching
λέγω, καὶ τοῦ Πύθωνος ἐν ὀνόματι Χριστοῦ τὴν ἀπελασίαν·
I-mean and — of-Python in name of-Christ the driving-out
καὶ τὴν ἐν νυκτὶ, μετὰ σεισμὸν, τοῦ δεσμοφύλακος
and the(-salvation) by night after earthquake of-the jailer
διὰ βαπτίσματος πανοικὶ σωτηρίαν· ἢ τὰ ἐν
through baptism with-all-his-house salvation or the(-things) in
Θεσσαλονίκῃ, καὶ τὴν ἐν μέσοις Ἀθηναίοις ἐν Ἀρείῳ
Thessalonica and the(-speech) in midst-of Athenians on Ares
πάγῳ δημηγορίαν· ἢ τὰς ἐν Κορίνθῳ διδασκαλίας, καὶ ἐν
hill public-speech or the in Corinth teachings and in
Ἀχαΐᾳ πάσῃ; πῶς δὲ κατ᾽ ἀξίαν διηγήσομαι τὰς ἐν
Achaia all how and according-to worth shall-I-relate the(-operations) in
Ἐφέσῳ διὰ Παύλου γενομένας ὑπὸ τοῦ ἁγίου Πνεύματος
Ephesus through Paul having-come-about by the holy Spirit
ἐνεργείας; Ὅπερ ἀγνοοῦντες μὲν οἱ αὐτόθι πρότερον,
operations which not-knowing indeed the(-ones) there before
ἐπέγνωσαν διὰ τῆς Παύλου διδασκαλίας· ἐπιθέντος δὲ
they-came-to-know through the of-Paul teaching having-laid and
αὐτοῖς τὰς χεῖρας τοῦ Παύλου, καὶ ἐλθόντος τοῦ ἁγίου
on-them the hands — of-Paul and having-come the holy
Πνεύματος ἐπὶ αὐτοὺς, ἐλάλουν γλώσσαις καὶ ἐπροφήτευον.
Spirit upon them they-spoke with-tongues and prophesied
Τοσαύτη τε ἐπ᾽ αὐτῷ ἦν ἡ χάρις πνευματικὴ, ὡς μὴ
so-great both upon him was the grace spiritual that not
μόνον αὐτὸν ἁπτόμενον ἰᾶσθαι· ἀλλὰ γὰρ καὶ τὰ ἀπὸ
only him touching to-heal but for also the(-things) from
τοῦ χρωτὸς αὐτοῦ ἐπιφερόμενα σουδάρια καὶ σημικίνθια,
the skin his brought handkerchiefs and aprons
θεραπεύειν τὰς νόσους, καὶ ἀπελαύνειν τὰ τοῦ πονηροῦ
to-heal the diseases and to-drive-out the of-the evil(-one)

πνεύματα· ἤδη δὲ καὶ τοὺς τὰ περίεργα πράξαντας,
spirits already and also the(-ones) the curious-arts having-practiced
συνενέγκαντας τὰς βίβλους κατακαίειν ἐπὶ πάντων.
having-brought-together the books to-burn before all
31 Παρατρέχω καὶ τὰ ἐν Τρωάδι κατὰ τὸν Εὔτυχον,
I-pass-over also the(-things) in Troas concerning — Eutychus
κατενεχθέντα μὲν ἀπὸ τοῦ ὕπνου, καὶ πεσόντα ἀπὸ
brought-down indeed by the sleep and having-fallen from
τριστέγου κάτω, καὶ ἀρθέντα νεκρὸν, ὑπὸ δὲ Παύλου
third-story down and taken-up dead by but Paul
διασωθέντα. Παρατρέχω καὶ τὰς πρὸς τοὺς
saved I-pass-over also the(-prophecies) to the
πρεσβυτέρους Ἐφέσου, τοὺς ἐν Μιλήτῳ κληθέντας,
elders of-Ephesus the(-ones) in Miletus called
προφητείας· οἷς φανερῶς ἔλεγεν· Ὅτι τὸ Πνεῦμα τὸ
prophecies to-whom manifestly he-said that the Spirit the
ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον, ὅτι, καὶ τὰ
holy in-every city testifies to-me saying that and the
ἑξῆς. Διὰ γὰρ τοῦ εἰπεῖν, ὅτι κατὰ πόλιν, ἐδήλωσεν ὁ
next through for the to-say that in-every city showed —
Παῦλος, ὅτι τὰ ἐν ἑκάστῃ πόλει γενόμενα ὑπ᾽ αὐτοῦ
Paul that the(-wonders) in each city having-happened by him
θαυμάσια, ἐκ τῆς τοῦ ἁγίου Πνεύματος ἐνεργείας ἦν,
wonders from the of-the holy Spirit operation were
νεύματι Θεοῦ, καὶ ἐν ὀνόματι τοῦ ἐν αὐτῷ λαλοῦντος
by-nod of-God and in name of-the(-one) in him speaking
Χριστοῦ. Ἐκ τῆς δυνάμεως τούτου τοῦ ἁγίου Πνεύματος,
Christ from the power of-this the holy Spirit
ἔσπευδε μὲν εἰς τὴν ἁγίαν ταύτην πόλιν Ἱερουσαλὴμ ὁ
hastened indeed to the holy this city Jerusalem the
αὐτὸς Παῦλος· καὶ ταῦτα τοῦ Ἀγάβου τὰ συμβησόμενα
same Paul and these — Agabus the(-things) to-befall

αὐτῷ προφητεύοντος Πνεύματι· ἐδημηγόρει δὲ, τὰ περὶ
him prophesying by-Spirit he-spoke-publicly and the(-things) about
Χριστοῦ διηγούμενος, ἐν πεποιθήσει. Εἰς δὲ τὴν Καισάρειαν
Christ narrating in confidence to and — Caesarea
ἀναχθεὶς, καὶ μέσοις δικαστηρίων βήμασι, ποτὲ
having-been-brought and in-the-midst-of of-courts tribunals at-one-time
μὲν ἐπὶ Φήλικος, ποτὲ δὲ ἐπὶ Φήστου ἡγεμόνος καὶ
indeed under Felix at-another-time and under Festus governor and
Ἀγρίππα τοῦ βασιλέως, τοσαύτην ἐκ Πνεύματος ἁγίου
Agrippa the king so-great from Spirit holy
νικητικὴν ἐν σοφίᾳ χάριν ἔσχεν ὁ Παῦλος, ὡς αὐτὸν ἤδη
victorious in wisdom grace had — Paul that himself already
τὸν βασιλέα τῶν Ἰουδαίων Ἀγρίππαν εἰπεῖν· Ἐν ὀλίγῳ
the king of-the Jews Agrippa to-say in little
με πείθεις Χριστιανὸν γενέσθαι. Τοῦτο τὸ ἅγιον Πνεῦμα
me you-persuade Christian to-become this the holy Spirit
τῷ Παύλῳ παρέσχε καὶ ἐν Μελίτῃ τῇ νήσῳ, δηχθέντι
— to-Paul provided also in Melita the island bitten
μὲν ὑπὸ τῆς ἐχίδνης, τὸ ἀβλαβὲς ἔχειν, διαφόρους δὲ
indeed by the viper the harmlessness to-have various and
ἐπὶ τῶν νοσούντων ἐπιτελέσαι τὰς θεραπείας. Τοῦτο τὸ
for the sick to-accomplish the healings this the
Πνεῦμα τὸ ἅγιον καὶ μέχρι τῆς βασιλίδος Ῥώμης αὐτὸν
Spirit the holy also as-far-as the queen Rome him
κήρυκα Χριστοῦ, τόν ποτε διώκτην, ὡδήγησεν· ὃς πολλοὺς
herald of-Christ the once persecutor guided who many
μὲν αὐτόθι τῶν Ἰουδαίων πιστεύειν εἰς Χριστὸν ἔπειθε,
indeed there of-the Jews to-believe in Christ persuaded
τοῖς δὲ ἀντιλέγουσιν ἔλεγε σαφῶς· Καλῶς τὸ Πνεῦμα
to-the(-ones) and contradicting said clearly well the Spirit

τὸ ἅγιον ἐλάλησε διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος
the holy spoke through Isaiah the prophet saying
πρὸς τοὺς πατέρας ὑμῶν, καὶ τὰ ἑξῆς.
to the fathers your and the next

32 Ὅτι γε Πνεύματος ἁγίου πλήρης ἦν ὁ Παῦλος, καὶ
that indeed of-Spirit holy full was — Paul and
οἱ τούτῳ παραπλήσιοι πάντες ἀπόστολοι, καὶ οἱ
the(-ones) to-him like all apostles and the(-ones)
μετ᾽ αὐτοὺς εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα
after them in Father and Son and holy Spirit
[ὁμοούσιον] πιστεύοντες, ἄκουε σαφῶς ἐν ταῖς ἐπιστολαῖς
[*consubstantial*] *believing hear clearly in the letters*
αὐτοῦ γράφοντος· Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά
his writing and the word my and the preaching
μου, οὐκ ἐν πειθοῖς σοφίας ἀνθρωπίνης λόγοις, ἀλλ᾽ ἐν
my not in persuasive of-wisdom human words but in
ἀποδείξει Πνεύματος καὶ δυνάμεως· καὶ πάλιν· Ὁ δὲ
demonstration of-Spirit and of-power and again the(-one) and
σφραγισάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεὸς, ὁ δοὺς
having-sealed us for itself this God the(-one) having-given
ἡμῖν τὸν ἀῤῥαβῶνα τοῦ Πνεύματος· καὶ πάλιν· Ὁ
us the earnest of-the Spirit and again the(-one)
ἐγείρας Ἰησοῦν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ ὑμῶν
having-raised Jesus from the-dead will-give-life also the mortal your
σώματα, διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν· καὶ
bodies through the dwelling his Spirit in you and
πάλιν πρὸς Τιμόθεον γράφων· Τὴν καλὴν παρακαταθήκην
again to Timothy writing the good deposit
φύλαξον διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
guard through Spirit holy the(-one) given to-us

Ὅτι δὲ τὸ Πνεῦμα τὸ ἅγιον ὑφέστηκε, καὶ ζῇ, καὶ λαλεῖ, 33
that and the Spirit the holy subsists and lives and speaks
καὶ προλέγει, πολλάκις μὲν ἐν τοῖς ἔμπροσθεν ἡμῖν
and foretells often indeed in the(-things) before by-us
εἴρηται· γράφει δὲ σαφῶς πρὸς Τιμόθεον ὁ Παῦλος· Τὸ δὲ
has-been-said writes and clearly to Timothy — Paul the and
Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί
Spirit expressly says that in later times will-fall-away
τινες τῆς πίστεως· ἅπερ οὐ μόνον ἐν τοῖς πρὸ ἡμῶν,
some from-the faith which not only in the(-times) before us
ἀλλὰ καὶ ἐν τοῖς ἐφ᾽ ἡμῶν σχίσμασιν ὁρῶμεν, ποικίλης
but also in the in our(-time) schisms we-see manifold
καὶ πολυτρόπου τῆς τῶν αἱρετικῶν πλάνης οὔσης· καὶ
and multiform the of-the heretics error being and
πάλιν ὁ αὐτός φησιν· Ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη
again the same says which in-other generations not was-made-known
τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις
to-the sons of-the men as now it-was-revealed to-the holy
ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι, καὶ τὰ ἑξῆς·
apostles his and prophets in Spirit and the next
καὶ πάλιν· Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον· καὶ
and again wherefore as says the Spirit the holy and
πάλιν· Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· καὶ πάλιν
again testifies and to-us also the Spirit the holy and again
τοῖς τῆς δικαιοσύνης ὁπλίταις προσφωνεῖ, λέγων· Καὶ τὴν
to-the of-the righteousness men-at-arms be-calls saying and the
περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
helmet of-the salvation receive and the sword of-the
Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ, διὰ πάσης προσευχῆς
Spirit which is word of-God through all prayer
καὶ δεήσεως· καὶ πάλιν· Μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ
and supplication and again not be-drunk with-wine in which

ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε πνεύματος, λαλοῦντες ἐν
is profligacy but be-filled with-spirit speaking among
ἑαυτοῖς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς· καὶ
yourselves in-psalms and hymns and songs spiritual and
πάλιν· Ἡ χάρις τοῦ Κυρίου Ἰησοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ,
again the grace of-the Lord Jesus and the love — of-God
καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.
and the fellowship of-the holy Spirit with all you
34 Δι' ὧν ἁπάντων, καὶ τῶν παραλειφθέντων πλειόνων,
through which all and the(-ones) omitted more
συνίσταται τοῖς νοοῦσιν ἡ ἐνυπόστατος, καὶ
is-established for-the(-ones) understanding the subsistent and
ἁγιοποιὸς, καὶ ἐνεργητικὴ τοῦ ἁγίου Πνεύματος δύναμις.
sanctifying and operative of-the holy Spirit power
Ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος, εἰ ἐβουλόμην
will-fail for me relating the time if I-wished
λέγειν τὰ λείποντα περὶ ἁγίου Πνεύματος ἐκ τῶν
to-tell the(-things) remaining about holy Spirit from the
Παύλου τεσσαρεσκαίδεκα Ἐπιστολῶν· ἐν αἷς ποικίλως, καὶ
of-Paul fourteen Epistles in which variously and
ἀνελλιπῶς, καὶ εὐλαβῶς ἐδίδαξεν. Ἔργον δ' ἂν εἴη
unfailingly and piously be-taught work and — it-would-be
τῆς δυνάμεως αὐτοῦ τοῦ ἁγίου Πνεύματος, ἡμῖν μὲν ἐφ'
of-the power of-itself the holy Spirit to-us indeed for
οἷς ἐνελλείπομεν, διὰ τὸ τῶν ἡμερῶν ὀλίγον δοῦναι
what we-fell-short because-of the of-the days fewness to-give
συγγνώμην· ὑμῖν δὲ τοῖς ἀκροαταῖς τῶν λειπόντων
pardon to-you but the hearers of-the(-things) remaining
τελειοτέραν ἐνθεῖναι τὴν γνῶσιν· τῶν σπουδαίων ἐν ὑμῖν
more-perfect to-put-in the knowledge the earnest among you
ἐκ τῆς πυκνοτέρας τῶν θείων Γραφῶν ἀναγνώσεως ταῦτα
from the more-frequent of-the divine Scriptures reading these-things

μανθανόντων· ἤδη δὲ καὶ ἐκ τῶν παρουσῶν τούτων
learning already and also from the present these
κατηχήσεων, καὶ ἐκ τῶν πρότερον εἰρημένων ἡμῖν,
catecheses and from the(-things) before said by-us
βεβαιοτέραν τὴν πίστιν ἐχόντων, Εἰς ἕνα Θεὸν Πατέρα
more-firm the faith having in one God Father
παντοκράτορα· καὶ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν,
almighty and in the Lord our Jesus Christ
τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ· καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον,
the Son his the only-begotten and in the Spirit the holy
τὸν Παράκλητον. Τῆς λέξεως μέν τε καὶ ὀνομασίας αὐτῆς,
the Paraclete of-the word indeed both and name itself
τῆς τοῦ Πνεύματος, ἐν ταῖς θείαις Γραφαῖς κειμένης
the(-name) of-the Spirit in the divine Scriptures lying
ἐπικοίνως (λέγεται γὰρ περὶ τοῦ Πατρὸς, Πνεῦμα ὁ Θεὸς,
in-common (it-is-said for about the Father spirit — God
ὡς ἐν τῷ κατὰ Ἰωάννην Εὐαγγελίῳ γέγραπται·
as in the(-Gospel) according-to John Gospel it-is-written
καὶ περὶ τοῦ Υἱοῦ, Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς
and about the Son spirit before face our Christ
Κύριος, ὥς φησιν Ἱερεμίας ὁ προφήτης· καὶ περὶ τοῦ ἁγίου
Lord as says Jeremiah the prophet and about the holy
Πνεύματος, Ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὡς
Spirit the but Paraclete the Spirit the holy as
εἴρηται), τῆς δὲ ἐν τῇ πίστει τάξεως εὐσεβῶς νοουμένης,
it-has-been-said) of-the but in the faith order piously understood
καὶ τὴν Σαβελλίου πλάνην ἀπελαυνούσης· ἐπανέλθωμεν
and the of-Sabellius error driving-away let-us-return
τῷ λόγῳ πρὸς τὸ νῦν κατεπεῖγον, καὶ ὑμῖν συμφέρον.
in-the word to the(-thing) now pressing and to-you profitable

35 Βλέπε μή ποτε κατὰ τὸν Σίμωνα προσέρχῃ τοῖς
see lest ever like — Simon you-approach the(-ones)
βαπτίζουσιν ὑποκρινόμενος, ἡ δὲ καρδία σου οὐ ζητῇ
baptizing feigning the but heart your not seeks
τὴν ἀλήθειαν. Ἡμέτερον τὸ διαμαρτύρασθαι, σὸν δὲ τὸ
the truth ours the to-testify yours but the
ἀσφαλίζεσθαι. Εἰ ἔστηκας ἐν πίστει, μακάριος τυγχάνεις·
to-secure-yourself if you-stand in faith blessed you-are
εἰ πέπτωκας ἐν ἀπιστίᾳ, ῥῖψον τὴν ἀπιστίαν ἀπὸ τῆς
if you-have-fallen in unbelief cast-off the unbelief from the
σήμερον, καὶ πληροφορήθητι. Κατὰ γὰρ τὸν καιρὸν τοῦ
today and be-fully-assured at for the time of-the
βαπτίσματος, ὅταν προσέλθῃς ἐπὶ τῶν ἐπισκόπων, ἢ
baptism when you-approach before the bishops or
πρεσβυτέρων, ἢ διακόνων (ἀπανταχοῦ γὰρ ἡ χάρις, καὶ
presbyters or deacons (everywhere for the grace both
ἐν κώμαις, καὶ ἐν πόλεσι· καὶ ἐπὶ ἰδιωτῶν καὶ ἐλλογίμων,
in villages and in cities and for private-men and learned
καὶ ἐπὶ δούλων καὶ ἐλευθέρων· ἐπειδὴ οὐκ ἐξ ἀνθρώπων
and for slaves and free since not from men
ἡ χάρις, ἀλλ' ἐκ Θεοῦ δι' ἀνθρώπων ἡ δόσις)· σὺ μὲν
the grace but from God through men the giving) you indeed
προσέρχου τῷ βαπτίζοντι· προσέρχου δὲ, μὴ προσέχων
approach the(-one) baptizing approach but not attending
τῷ προσώπῳ τοῦ φαινομένου, ἀλλὰ μέμνησο τοῦ
to-the face of-the(-one) appearing but remember the
Πνεύματος τοῦ ἁγίου τούτου περὶ οὗ νῦν ὁ λόγος. Τοῦτο
Spirit the holy this about which now the word this
γὰρ ἕτοιμον πάρεστι σφραγίσαι σου τὴν ψυχήν· καὶ δίδωσι
for ready is-present to-seal your the soul and it-gives
σφραγῖδα ἣν τρέμουσι δαίμονες, ἐπουράνιόν τινα καὶ
seal which tremble-at demons heavenly some and

θείαν, καθὼς καὶ γέγραπται· Ἐν ᾧ καὶ πιστεύσαντες,
divine as also it-is-written in whom also having-believed
ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.
you-were-sealed with-the Spirit of-the promise the holy
Ἀλλὰ δοκιμάζει τὴν ψυχὴν, οὐ βάλλει τοὺς μαργαρίτας 36
but it-tests the soul not it-casts the pearls
ἔμπροσθεν τῶν χοίρων. Εἰ ὑποκρίνῃ, νῦν ἄνθρωποί σε
before the swine if you-feign now men you
βαπτίζουσι, τὸ δὲ Πνεῦμά σε οὐ βαπτίσει. Ἐὰν δὲ ἐκ
baptize the but Spirit you not will-baptize if but from
πίστεως προσέλθῃς, ἄνθρωποι μὲν ὑπηρετοῦσιν εἰς τὸ
faith you-approach men indeed minister to the(-thing)
φαινόμενον, Πνεῦμα δὲ ἅγιον δίδωσι τὸ μὴ φαινόμενον.
appearing Spirit but holy gives the(-thing) not appearing
Εἰς μεγάλην ἐξέτασιν ἔρχῃ, εἰς μεγάλην στρατολογίαν,
to great examination you-come to great enlistment
κατὰ τὴν μίαν ὥραν· ἣν ἐὰν ἀπολέσῃς, ἀκατόρθωτόν σοι
in the one hour which — you-lose irreparable for-you
τὸ κακόν· ἐὰν δὲ καταξιωθῇς τῆς χάριτος, φωτίζεταί σου
the evil if but you-are-deemed-worthy of-the grace is-enlightened your
ἡ ψυχὴ, λαμβάνεις δύναμιν ἣ οὐκ εἶχες. Λαμβάνεις ὅπλα
the soul you-receive power which not you-had you-receive arms
φρικώδη τοῖς δαίμοσι· καὶ ἐὰν μὴ ῥίψῃς τὰ ὅπλα, ἔχῃς
terrible to-the demons and if not you-throw-away the arms you-have
δὲ τὴν σφραγῖδα ἐπὶ ψυχῆς, οὐ προσέρχεται δαίμων· πτήσσει
and the seal upon soul not approaches demon he-cowers
γάρ· καὶ δὴ ἐν Πνεύματι Θεοῦ ἐκβάλλεται τὰ δαιμόνια.
for and indeed by Spirit of-God are-cast-out the demons
Ἐὰν πιστεύσῃς, οὐ μόνον λαμβάνεις ἄφεσιν ἁμαρτιῶν, 37
if you-believe not only you-receive forgiveness of-sins
ἀλλὰ ποιεῖς καὶ τὰ ὑπὲρ ἄνθρωπον· γένοιτο δέ σε
but you-do also the(-things) beyond man may-it-be and you

ἄξιον εἶναι καὶ προφητικοῦ χαρίσματος. Λαμβάνεις γὰρ
worthy to-be also of-prophetic gift you-receive for
τοσοῦτον τῆς χάριτος, ὅσον χωρεῖς, καὶ οὐχ ὅσον ἐγὼ
so-much of-the grace as-much-as you-hold and not as-much-as I
λέγω. Ἐγχωρεῖ γὰρ ἐμὲ μὲν μικρὰ λέγειν, σὲ δὲ μείζονα
say it-is-possible for me indeed small-things to-say you but greater
λαμβάνειν· ἐπειδὴ πραγματεία πλατεῖα ἡ πίστις. Παραμένει
to-receive since business broad the faith remains-with
σοι διὰ παντὸς ὁ φρουρὸς ὁ Παράκλητος· περὶ σοῦ
you through all the guardian the Paraclete about you
μεριμνᾷ, ὥσπερ ἰδίου στρατιώτου· περὶ τῶν εἰσόδων σου,
he-is-concerned as about-own soldier about the entrances your
καὶ περὶ τῶν ἐξόδων σου, καὶ περὶ τῶν ἐπιβουλευόντων·
and about the exits your and about the(-ones) plotting
καὶ δίδωσί σοι παντοίας χαρισμάτων δόσεις, ἐὰν μὴ δι᾽
and gives you all-kinds of-gifts givings if not through
ἁμαρτίας αὐτὸν λυπήσῃς· γέγραπται γάρ· Καὶ μὴ λυπεῖτε
sin him you-grieve it-is-written for and not grieve
τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε
the Spirit the holy — of-God in whom you-were-sealed
εἰς ἡμέραν ἀπολυτρώσεως. Τί οὖν ἐστιν, ἀγαπητοί, τὸ
for day of-redemption what then is beloved the
διατηρῆσαι τὴν χάριν; Ἕτοιμοι γίνεσθε εἰς τὸ ὑποδέξασθαι
to-preserve the grace ready become for the to-receive
τὴν χάριν· καὶ δεξάμενοι, μὴ ἀποβάλητε ταύτην.
the grace and having-received not cast-away it

38 Αὐτὸς δὲ τῶν ὅλων Θεὸς, ὁ λαλήσας ἐν Πνεύματι
himself and of-the universe God the(-one) having-spoken in Spirit
ἁγίῳ διὰ τῶν προφητῶν, ὁ ἐξαποστείλας αὐτὸ
holy through the prophets the(-one) having-sent-forth it
ἐπὶ τοὺς ἀποστόλους ἐν ἡμέρᾳ Πεντηκοστῆς ἐνταῦθα
upon the apostles on day of-Pentecost here

τοῦτο καὶ νῦν αὐτὸς ἐφ᾽ ὑμᾶς ἐξαποστείλειε· καὶ
this also now himself upon you may-he-send-forth and
διὰ τούτου καὶ ἡμᾶς τηρήσειε, κοινὴν ἅπασιν ἡμῖν
through this also us may-he-keep common to-all us
παρασχὼν τὴν εὐεργεσίαν· ἵνα πάντοτε τοὺς καρποὺς
having-provided the benefit that always the fruits
τοῦ ἁγίου Πνεύματος ἀποδῶμεν· ἀγάπην, χαρὰν εἰρήνην,
of-the holy Spirit we-may-render love joy peace
μακροθυμίαν, χρηστότητα, ἀγαθωσύνην, πίστιν, πραΰτητα,
long-suffering kindness goodness faith gentleness
ἐγκράτειαν· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· δι᾽ οὗ
self-control in Christ Jesus the Lord our through whom
καὶ μεθ᾽ οὗ, σὺν ἁγίῳ Πνεύματι, δόξα τῷ Πατρὶ καὶ
and with whom with holy Spirit glory to-the Father both
νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΙΗ΄ ΦΩΤΙΖΟΜΕΝΩΝ

XVIII · THE RESURRECTION, THE CATHOLIC CHURCH, AND LIFE ETERNAL

Hope of the resurrection is the root of good works. To Greeks who ask how rotted and devoured bodies can rise, Cyril answers from God's power and justice, the seed, the phoenix, our growth from formless beginnings, and the moon; to Samaritans, who accept only the Law, from the God of Abraham, Isaac, and Jacob, the rods of Moses and Aaron, and Lot's wife; to the faithful, from the prophets, Elisha's bones, and Paul. All rise in eternal bodies, the just to dwell with angels, sinners to endure punishment, so keep the body pure. The Church is catholic because it spans the world and teaches all doctrine; seek it, not the heretics' assemblies. Eternal life has many doors. Cyril closes by promising the Easter-week mystagogical lectures.

Ἐν Ἱεροσολύμοις σχεδιασθεῖσα εἰς τὸ, Καὶ εἰς μίαν ἁγίαν
in Jerusalem extemporized on the and in one holy
καθολικὴν Ἐκκλησίαν· καὶ εἰς σαρκὸς ἀνάστασιν· καὶ
catholic Church and in of-flesh resurrection and
εἰς ζωὴν αἰώνιον· καὶ ἀνάγνωσις ἐκ τοῦ Ἰεζεκιήλ· Καὶ
in life eternal and reading from — Ezekiel and
ἐγένετο ἐπ᾽ ἐμὲ χεὶρ Κυρίου, καὶ ἐξήγαγέ με ἐν Πνεύματι
came upon me hand of-Lord and brought-out me in Spirit
Κυρίου, καὶ ἔθηκέ με ἐν μέσῳ τοῦ πεδίου· καὶ τοῦτο
of-Lord and set me in midst of-the plain and this
ἦν μεστὸν ὀστέων ἀνθρώπων, καὶ τὰ ἑξῆς.
was full of-bones of-men and the next

1 Ῥίζα πάσης τῆς ἀγαθοεργίας, ἡ τῆς ἀναστάσεως ἐλπίς.
root of-all the doing-of-good the of-the resurrection hope
Ἡ γὰρ προσδοκία τῆς μισθαποδοσίας νευροῖ τὴν ψυχὴν
the for expectation of-the recompense nerves the soul
εἰς ἐργασίαν ἀγαθήν. Ἕτοιμος μὲν γὰρ ἅπας ἐργάτης εἰς
for working good ready indeed for every worker for
τὸ ὑπομεῖναι τοὺς καμάτους, ἐὰν προβλέπῃ τῶν καμάτων
the to-endure the labors if he-foresees of-the labors

τὸν μισθόν· τοῖς δὲ ἀμισθὶ κάμνουσι, προκαταπίπτει
the wage for-the(-ones) but without-pay toiling falls-first
καὶ ἡ ψυχὴ μετὰ τοῦ σώματος. Στρατιώτης ἔπαθλα
also the soul with the body soldier prizes
προσδοκῶν, εἰς πολέμους ἕτοιμος· οὐδεὶς δὲ ἀκρίτῳ
expecting for wars ready no-one but for-an-undiscerning
βασιλεῖ στρατευόμενος, τῷ μὴ παρέχοντι βραβεῖα τῶν
king serving the(-one) not providing prizes of-the
καμάτων, ἕτοιμος εἰς τὸ ὑπεραποθανεῖν. Οὕτω καὶ πᾶσα
labors ready for the to-die-for(-him) so also every
ψυχὴ πιστεύουσα μὲν εἰς ἀνάστασιν, φείδεται ἑαυτῆς
soul believing indeed in resurrection spares itself
εἰκότως· ἀπιστοῦσα δὲ τῇ ἀναστάσει, γίνεται ἔκδοτος
fittingly disbelieving but the resurrection becomes given-over
εἰς ἀπώλειαν. Ὁ πιστεύων, ὅτι μένει τὸ σῶμα εἰς
to destruction the(-one) believing that remains the body for
ἀνάστασιν, φείδεται τῆς στολῆς, καὶ οὐ μολύνει τοῦτο
resurrection spares the robe and not defiles it
πορνείαις· ὁ δὲ ἀπιστῶν τῇ ἀναστάσει, δίδωσιν
with-fornications the(-one) but disbelieving the resurrection gives
ἑαυτὸν εἰς πορνείας, ὡς ἀλλοτρίῳ παρακεχρημένος τῷ
himself to fornications as another's misusing the
ἰδίῳ σώματι. Μέγα τοίνυν τῆς ἁγίας καθολικῆς Ἐκκλησίας
own body great therefore of-the holy catholic Church
παράγγελμα καὶ δίδαγμα, πίστις περὶ νεκρῶν ἀναστάσεως·
precept and teaching faith about of-the-dead resurrection
μέγα καὶ ἀναγκαιότατον, ὑπὸ πολλῶν μὲν ἀντιλεγόμενον,
great and most-necessary by many indeed contradicted
ὑπὸ δὲ τῆς ἀληθείας πιστοποιούμενον. Ἀντιλέγουσιν
by but the truth made-sure contradict

Ἕλληνες, ἀπιστοῦσι Σαμαρεῖται, διασύρουσιν αἱρετικοί.
Greeks disbelieve Samaritans disparage heretics
Πολυειδὴς ἡ ἀντίῤῥησις, ἀλλὰ μονοειδὴς ἡ ἀλήθεια.
multiform the contradiction but uniform the truth
2 Καὶ λέγουσι πρὸς ἡμᾶς ταῦτα Ἕλληνες ὁμοῦ καὶ
and say to us these-things Greeks together and
Σαμαρεῖται· Πέπτωκεν ὁ ἄνθρωπος ὁ τελευτήσας, καὶ
Samaritans has-fallen the man the(-one) having-died and
σέσηπε, καὶ εἰς σκώληκας ὅλως ἀνελύθη, καὶ οἱ σκώληκες
has-rotted and into worms wholly has-been-dissolved and the worms
τεθνήκασι. Σηπεδὼν τοιαύτη καὶ ἀπώλεια διεδέξατο
have-died rotting such and destruction has-succeeded-to
τὸ σῶμα· πῶς οὖν ἐγείρεται; Τοὺς ναυαγήσαντας
the body how then is-it-raised the(-ones) having-been-shipwrecked
ἰχθύες καταβεβρώκασι, καὶ αὐτοὶ κατεβρώθησαν· τῶν
fishes have-devoured and they were-devoured of-the(-ones)
θηριομαχησάντων ἄρκτοι καὶ λέοντες καὶ αὐτὰ τὰ ὀστέα
having-fought-beasts bears and lions also themselves the bones
λεπτύναντες ἀνήλωσαν· γῦπες καὶ κόρακες τῶν χαμαὶ
having-ground-small consumed vultures and ravens of-the on-the-ground
ῥιφέντων νεκρῶν τὰς σάρκας φαγόντες, εἰς πάντα τὸν
cast the-dead the flesh having-eaten into all the
κόσμον ἀπέπτησαν· πόθεν συνάγεται τὸ σῶμα; Ἐγχωρεῖ
world flew-off whence is-gathered the body it-is-possible
γὰρ τῶν ὀρνίθων τῶν φαγόντων, τὸν μὲν ἐν Ἰνδικῇ
for of-the birds the(-ones) having-eaten the(-one) indeed in India
τελευτῆσαι, τὸν δὲ ἐν Περσίδι, τὸν δὲ ἐν Γοτθίᾳ.
to-die the(-other) but in Persia the(-other) and in Gothia
Πυρὶ καταφλεγέντων ἑτέρων, καὶ αὐτὴν τὴν σποδιὰν
by-fire burned-up others even itself the ash
διεσκόρπισεν ὄμβρος ἢ ἄνεμος· πόθεν συνάγεται τὸ σῶμα;
scattered rain or wind whence is-gathered the body

Σοὶ, τῷ ἀνθρώπῳ μικροτάτῳ ὄντι καὶ ἀσθενεῖ, μακρὰ τῆς 3
to-you the man very-small being also weak far —
Γοτθίας ἡ Ἰνδικὴ, καὶ Ἱσπανία Περσίδος· Θεῷ δὲ, τῷ
from-Gothia — India and Spain from-Persia to-God but the(-one)
κατέχοντι πᾶσαν τὴν γῆν ἐν δρακὶ, πάντα ἐγγύς. Μὴ
holding all the earth in hand all-things near not
τοίνυν πρὸς τὴν σὴν ἀσθένειαν, ἀδυναμίαν κατηγόρει
therefore according-to the your weakness of-powerlessness accuse
Θεοῦ· ἀλλὰ τῇ ἐκείνου δυνάμει πρόσεχε μᾶλλον. Εἶτα,
God but to-the his power attend rather then
ἥλιος, ἔργον μὲν ὢν τοῦ Θεοῦ μικρὸν, μιᾷ προσβολῇ
sun work indeed being — of-God small with-one stroke
τῶν ἀκτίνων πάντα θερμαίνει τὸν κόσμον· καὶ ἀὴρ ὃν ὁ
of-the rays all warms the world and air which —
Θεὸς ἐποίησε, περιέχει τὰ πάντα ἐν κόσμῳ· Θεὸς δὲ, ὁ
God made encompasses the all-things in world God but the(-one)
καὶ ἡλίου καὶ ἀέρος δημιουργὸς, ἆρα μακρὰν ἀπέχει
also of-sun and air creator — far is-he-distant
τοῦ κόσμου; Ὑπόθου μοι διάφορα σπέρματα γεννημάτων
from-the world suppose for-me various seeds of-crops
μεμίχθαι (ἀσθενοῦντι γάρ σοι περὶ τὴν πίστιν, ἀσθενῆ
to-have-been-mixed (being-weak for to-you about the faith weak
λέγω καὶ τὰ ὑποδείγματα), καὶ ταῦτα τὰ διάφορα τῶν
I-say also the examples) and these the various of-the
γεννημάτων περιέχεσθαι ἐν μιᾷ δρακὶ τῇ σῇ· μέγα σοί
crops to-be-contained in one hand the your great for-you
ἐστι ἆρα τῷ ἀνθρώπῳ, ἢ εὔκολον, τὴν σὴν δράκα
is-it — the man or easy the your handful
διακρῖναι, καὶ ἕκαστον τῶν γεννημάτων κατὰ τὴν ἑαυτοῦ
to-separate and each of-the crops according-to the its-own
φύσιν συναγαγεῖν, καὶ ἀποκαταστῆσαι εἰς γένος; Εἶτα,
nature to-gather and to-restore into kind then

σὺ μὲν τὰ ἐν τῇ σεαυτοῦ χειρὶ διακρῖναι δύνασαι,
you indeed the(-things) in the your-own hand to-separate can
Θεὸς δὲ ἄρα τὰ ἐν τῇ ἑαυτοῦ δρακὶ περιεχόμενα
God but then the(-things) in the his-own hand contained
διακρῖναι, καὶ ἀποκαταστῆσαι οὐ δύναται; Νόησον τὸ
to-separate and to-restore not can consider the(-thing)
λεγόμενον, εἰ μὴ ἐστιν ἀσεβὴς ἡ ἄρνησις.
said whether not is impious the denial

4 Πρόσχες δέ μοι καὶ αὐτῷ τῷ τῆς δικαιοσύνης λόγῳ, καὶ
attend and for-me also itself the of-the righteousness reasoning and
ἐλθὲ εἰς σεαυτόν. Διαφόρους ἔχεις οἰκέτας· ἀλλ᾽ οἱ μὲν
come to yourself various you-have servants but the indeed
καλοὶ τυγχάνουσιν, οἱ δὲ φαῦλοι· τιμᾷς ἄρα τοὺς καλούς,
good happen-to-be the but base you-honor then the good
καὶ τύπτεις τοὺς φαύλους. Καὶ εἰ δικαστὴς τυγχάνεις,
and you-beat the base and if judge you-are
ἐπαινεῖς τοὺς ἀγαθούς, καὶ τιμωρεῖς τοὺς παρανόμους. Εἶτα,
you-praise the good and you-punish the lawless then
παρὰ σοὶ μὲν θνητῷ ἀνθρώπῳ ὄντι, τὸ δίκαιον σώζεται·
with you indeed mortal man being the just is-preserved
παρὰ δὲ Θεῷ τῷ πάντων ἀδιαδόχῳ βασιλεῖ, τὸ τῆς
with but God the of-all unsucceeded king the of-the
δικαιοσύνης ἀνταποδοτικὸν ἄρα οὐκ ἔστιν; Ἀλλὰ ἀσεβὴς ἡ
righteousness requital then not is but impious the
ἄρνησις· σκόπησον γὰρ τὸ λεγόμενον. Πολλοὶ φονεῖς
denial consider for the(-thing) said many murderers
ἐπὶ κοίτης ἀτιμώρητοι τετελευτήκασι· ποῦ οὖν τοῦ Θεοῦ
in bed unpunished have-died where then — of-God
ἡ δικαιοσύνη; Πολλάκις δὲ καὶ φονεὺς πεντήκοντα φόνοις
the righteousness often and also murderer to-fifty murders
ὑποκείμενος, καὶ κεφαλὴν ἅπαξ ἀπετμήθη· ποῦ οὖν τῶν
liable and head once was-cut-off where then of-the

τεσσαρακονταεννέα δώσει τὴν τιμωρίαν; Ἐὰν μὴ ᾖ
forty-nine will-he-give the punishment if not there-be
κρίσις καὶ ἀνταπόδοσις μετὰ τὸν κόσμον τοῦτον, ἀδικίαν
judgment and requital after the world this of-injustice
Θεοῦ κατηγορεῖς. Ἀλλὰ μὴ θαυμάσῃς διὰ τὴν ὑπέρθεσιν
God you-accuse but not marvel because-of the postponement
τῆς κρίσεως. Πᾶς ἀγωνιζόμενος, μετὰ τὸ παρελθεῖν
of-the judgment every contender after the to-have-passed
τὸν ἀγῶνα, στεφανοῦται ἢ καταισχύνεται· καὶ οὐδέποτε
the contest is-crowned or is-shamed and never
ἀγωνοθέτης τοὺς ἔτι ἀγωνιζομένους στεφανοῖ, ἀλλ᾽
president-of-the-games the(-ones) still contending crowns but
ἐκδέχεται πάντων τῶν ἀγωνιστῶν τὸ τέλος· ἵνα ὕστερον
awaits of-all the contenders the end that later
διακρίνας, ἐπάγῃ τὰ βραβεῖα καὶ τὰ στεφανηφόρια.
having-distinguished he-may-bestow the prizes and the crowns
Οὕτω καὶ ὁ Θεὸς, ἔτι τοῦ ἀγῶνος ἐν τῷ κόσμῳ τούτῳ
so also — God still the contest in the world this
συνεστῶτος, τέως μὲν βοηθεῖ τοῖς δικαίοις μερικῶς,
being-in-progress meanwhile indeed helps the just partly
ὕστερον δὲ ἀποδίδωσι τοὺς μισθοὺς αὐτοῖς τελείως.
later but renders the wages to-them perfectly
Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστι κατὰ σὲ, διὰ τί τοὺς 5
if and resurrection of-the-dead not is according-to you for what the
τυμβωρύχους καταδικάζεις; Εἰ γὰρ ἀπόλωλε τὸ σῶμα,
tomb-robbers do-you-condemn if for has-perished the body
καὶ ἀνέλπιστος ἡ ἀνάστασις, διὰ τί τιμωρίαν ὑπομένει
and hopeless the resurrection for what punishment undergoes
ὁ τυμβωρύχος; Βλέπεις, ὅτι κἂν ἀρνῇ τοῖς χείλεσι,
the tomb-robber you-see that even-if you-deny with-the lips
μένει παρὰ σοὶ τῆς ἀναστάσεως ἡ συνείδησις ἀῤῥαγής.
remains with you of-the resurrection the conscience unbroken

6 Εἶτα, δένδρον μὲν ἐκκοπὲν, ἐπανθεῖ· ἄνθρωπος δὲ ἐκκοπεὶς,
then tree indeed cut-down blossoms-again man but cut-down
οὐκ ἀνθεῖ; Καὶ τὰ σπαρέντα δὲ καὶ θερισθέντα, μένει
not blossoms and the(-things) sown too and reaped remain
εἰς ἄλωνας· ἄνθρωπος δὲ θερισθεὶς ἀπὸ τοῦ κόσμου
on threshing-floors man but reaped from the world
τούτου, οὐ μένει εἰς ἄλωνα; Καὶ ἀμπελῶνος κλήματα, καὶ
this not remains on threshing-floor and of-vineyard branches and
δένδρων ἄλλων, ἀποτμηθέντα παντελῶς καὶ μεταφυτευθέντα,
of-trees other cut-off entirely and transplanted
ζωοποιεῖται καὶ καρποφορεῖ· ἄνθρωπος δὲ, δι᾽ ὃν
are-made-alive and bear-fruit man but because-of whom
κἀκεῖνά ἐστι, πεσὼν εἰς γῆν, ἆρα οὐκ ἀναστήσεται; Ὡς
those-too are having-fallen to earth — not will-be-rise as
ἐν συγκρίσει δὲ καμάτων, ποῖον μεῖζον; ἀνδριάντα τὸν
in comparison and of-labors what greater a-statue the(-one)
μὴ ὄντα πλάσαι ἐξ ἀρχῆς, ἢ τὸν πεσόντα ἀναχωνεῦσαι
not existing to-mold from beginning or the(-one) fallen to-recast
πάλιν εἰς τὸ αὐτὸ σχῆμα; Ὁ ἐκ τοῦ μὴ ὄντος ἡμᾶς
again into the same shape the(-one) from the not being us
ποιήσας Θεὸς, ἆρα τοὺς ὄντας καὶ πεσόντας ἐγεῖραι
having-made God — the(-ones) being and having-fallen to-raise
πάλιν ἀδυνατεῖ; Ἀλλὰ ἀπιστεῖς τοῖς γεγραμμένοις περὶ
again is-he-unable but you-disbelieve the(-things) written about
τῆς ἀναστάσεως, Ἕλλην τυγχάνων· ἐκ τῆς φύσεως
the resurrection Greek being from the nature
τῶν ὄντων βλέπε τὰ πράγματα, καὶ ἐκ τῶν μέχρι
of-the(-things) being see the things and from the(-things) until
σήμερον φαινομένων ἐννόησον· Σπείρεται σῖτος, εἰ τύχοι, ἢ
today appearing consider is-sown wheat if it-happen or
ἄλλο τι σπερμάτων γένος· πεσὼν δὲ ὁ σπόρος τελευτᾷ
other some of-seeds kind having-fallen and the seed dies

καὶ σήπεται, καὶ ἔστιν ἄχρηστος εἰς βρῶσιν λοιπόν. Ἀλλ'
and rots and is useless for food henceforth but
ὁ σαπεὶς, ἐγείρεται χλοερός· καὶ μικρὸς πεσὼν,
the(-one) having-rotted rises green and small having-fallen
ἐγείρεται κάλλιστος. Ὁ δὲ σῖτος δι' ἡμᾶς γεγένηται·
rises most-beautiful the and wheat because-of us has-come-to-be
διὰ γὰρ τὴν ἡμετέραν χρῆσιν γέγονεν ὁ σῖτος καὶ
because-of for the our use has-come-to-be the wheat and
τὰ σπέρματα, οὐ δι' ἑαυτά. Εἶτα, τὰ μὲν δι'
the seeds not because-of themselves then the(-things) indeed because-of
ἡμᾶς γενόμενα, νεκρωθέντα ζωοποιεῖται· ἡμεῖς δὲ, δι'
us having-come-to-be having-died are-made-alive we but because-of
οὓς γέγονε κἀκεῖνα, ἆρα νεκρωθέντες οὐκ ἐγειρόμεθα;
whom has-come-to-be those-too — having-died not are-we-raised
Χειμέριος ὁ καιρὸς, ὡς ὁρᾷς· ἕστηκε τὰ δένδρα νῦν ὡς 7
wintry the time as you-see stand the trees now as
νεκρά. Ποῦ γὰρ τὰ φύλλα τῆς συκῆς; ποῦ οἱ βότρυες τῆς
dead where for the leaves of-the fig-tree where the clusters of-the
ἀμπέλου; Ἀλλ' ἐν χειμῶνι ταῦτα νεκρὰ, καὶ ἐν ἔαρι χλοερά·
vine but in winter these dead and in spring green
καὶ ὅταν ὁ καιρὸς παραγένηται, τότε ὥσπερ ἀπὸ νεκρώσεως
and when the time arrives then as-if from deadness
ἀποδίδοται ἡ ζωοποίησις. Εἰδὼς γὰρ ὁ Θεὸς τὴν σὴν
is-rendered the life-making knowing for — God the your
ἀπιστίαν, ἐν τοῖς φαινομένοις τούτοις ἀνάστασιν εἰργάσατο
unbelief in the appearances these resurrection worked
κατ' ἐνιαυτόν· ἵνα βλέπων τὰ ἐν τοῖς ἀψύχοις, καὶ
by year that seeing the(-things) in the lifeless also
περὶ τῶν ἐμψύχων λογικῶν πιστεύσῃς. Εἶτα, μυῖαι
about the(-beings) animate rational you-may-believe then flies
καὶ μέλισσαι εἰς ὕδατα πολλάκις ἀποπνιγεῖσαι, μεθ' ὥραν
and bees in waters often drowned after an-hour

ἀνέστησαν· καὶ μυοξῶν γένη, χειμῶνος ἀκίνητα μένοντα,
rose and of-dormice kinds in-winter motionless remaining
ἐν θέρει λοιπὸν ἀνέστησαν· (εὐτελῆ γάρ σοι νοοῦντι,
in summer henceforth rose (paltry for to-you thinking
παραπλήσια δίδοται τὰ ὑποδείγματα)· ὁ δὲ τοῖς ἀλόγοις
like are-given the examples) the(-one) and to-the irrational
καὶ ἐξουθενωμένοις τὸ ζῆν παρεχόμενος ὑπὲρ φύσιν, ὁ
and despised the to-live providing beyond nature the
αὐτὸς ἆρα ἡμῖν, δι' οὓς κἀκεῖνα ἐποίησεν, οὐ χαρίζεται;
same — to-us because-of whom those-too he-made not does-he-grant
8 Ἀλλὰ ζητοῦσιν Ἕλληνες νεκρῶν ἀνάστασιν ἔτι φανεράν· καὶ
but seek Greeks of-the-dead resurrection still manifest and
φασὶν ὅτι εἰ καὶ ἐγείρεται ταῦτα, ἀλλ' οὐκ ἐσάπη παντελῶς·
they-say that if even are-raised these but not they-rotted entirely
καὶ ζητοῦσιν ἰδεῖν σαφῶς παντελῶς ζῶον σαπὲν καὶ ἀναστάν.
and they-seek to-see clearly entirely animal rotted and risen
Ἤδει Θεὸς τῶν ἀνθρώπων τὴν ἀπιστίαν, καὶ ὄρνεον εἰς
knew God of-the men the unbelief and bird for
τοῦτο κατειργάσατο, φοίνικα οὕτω καλούμενον. Τοῦτο, ὡς
this wrought phoenix so called this as
γράφει Κλήμης, καὶ ἱστοροῦσι πλείονες, μονογενὲς ὑπάρχον,
writes Clement and relate more only-begotten being
κατὰ τὴν Αἰγυπτίων χώραν ἐν περιόδοις πεντακοσίων ἐτῶν
in the of-Egyptians country at periods of-five-hundred years
ἐρχόμενον, δείκνυσι τὴν ἀνάστασιν· οὐκ ἐν ἐρήμοις τόποις,
coming shows the resurrection not in desert places
ἵνα μὴ ἀγνοηθῇ τὸ μυστήριον γινόμενον· ἀλλ' ἐν φανερᾷ
that not may-be-unknown the mystery happening but in manifest
πόλει παραγενόμενον, ἵνα ψηλαφηθῇ τὸ ἀπιστούμενον.
city having-arrived that may-be-handled the(-thing) disbelieved
Σηκὸν γὰρ ἑαυτῇ ποιῆσαν ἐκ λιβάνου καὶ σμύρνης, καὶ
enclosure for for-itself having-made from frankincense and myrrh and

λοιπῶν ἀρωμάτων· καὶ ἐν τῇ συμπληρώσει τῶν ἐτῶν εἰς
other spices and at the completion of-the years into
τοῦτον εἰσελθὸν, τελευτᾷ φανερῶς καὶ σήπεται. Εἶτα, ἐκ
this having-entered it-dies manifestly and rots then from
τῆς σαπείσης σαρκὸς τοῦ τελευτήσαντος, σκώληξ τις
the rotted flesh of-the(-one) having-died worm some
γεννᾶται· καὶ οὗτος αὐξηθεὶς, εἰς ὄρνεον μορφοῦται (μὴ
is-born and this having-grown into bird is-formed (not
ἀπιστήσῃς δὲ τούτῳ· καὶ γὰρ τὰ μελισσῶν γεννήματα
disbelieve and this and for the of-bees offspring
οὕτω βλέπεις ἐκ τῶν σκωλήκων μορφούμενα· καὶ ἐξ
thus you-see from the worms being-formed and from
ᾠῶν ὑγροτάτων ἐθεώρησας ὀρνέων πτερὰ καὶ ὀστέα καὶ
eggs most-liquid you-beheld of-birds wings and bones and
νεῦρα ἐξερχόμενα)· Εἶτα, πτεροφυήσας ὁ προειρημένος
sinews coming-out) then having-grown-feathers the aforesaid
φοῖνιξ, καὶ τέλειος, οἷος ἦν ὁ πρότερος, φοῖνιξ γενόμενος·
phoenix and perfect such-as was the former phoenix having-become
ἀνίπταται τοιοῦτος εἰς ἀέρα οἷος καὶ ἐτετελευτήκει·
flies-up such into air such-as also it-had-died
σαφεστάτην νεκρῶν ἀνάστασιν ἀνθρώποις ἐπιδείξας.
most-clear of-the-dead resurrection to-men having-shown
Θαυμαστὸν μὲν ὄρνεον ὁ φοῖνιξ· ἀλλ' ὄρνεον ἄλογον,
wonderful indeed bird the phoenix but bird irrational
καὶ οὐδέποτε ἔψαλε τῷ Θεῷ. Περιπέτεται τὸν ἀέρα, ἀλλ'
and never sang — to-God it-flies-about the air but
οὐκ οἶδε τίς ἐστιν ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ. Εἶτα τῷ
not knows who is the only-begotten Son — of-God then to-the
μὲν ἀλόγῳ ζώῳ καὶ μὴ γινώσκοντι τὸν Ποιητὴν, νεκρῶν
indeed irrational animal and not knowing the Maker of-the-dead

ἀνάστασις δεδώρηται· ἡμῖν δὲ τοῖς δοξολογοῦσι Θεὸν, καὶ
resurrection has-been-given to-us but the(-ones) glorifying God and
τὰ προστάγματα αὐτοῦ τηροῦσιν, οὐ δίδοται ἀνάστασις;
the commands his keeping not is-given resurrection
9 Ἀλλ' ἐπειδὴ μακρὰν καὶ σπάνιον τοῦ φοίνικος τὸ σημεῖον,
but since far and rare of-the phoenix the sign
καὶ ἀπιστοῦσιν ἔτι· λαβὲ τὴν ἀπόδειξιν ἐκ τῶν καθ'
and they-disbelieve still take the proof from the(-things) by
ἡμέραν φαινομένων σοι, πάλιν· Πρὸ ἑκατὸν ἐτῶν ἢ καὶ
day appearing to-you again before hundred years or also
διακοσίων, ἡμεῖς πάντες, οἵ τε λαλοῦντες καὶ ἀκούοντες,
two-hundred we all the(-ones) both speaking and hearing
ποῦ ἦμεν; ἆρα οὐκ οἴδαμεν τῆς ἡμετέρας ὑποστάσεως τῶν
where were-we — not do-we-know of-the our substance of-the
σωμάτων τὴν ὑπόθεσιν; οὐκ οἶδας ὅπως ἐξ ἀσθενῶν,
bodies the basis not do-you-know how from weak
καὶ ἀμόρφων, καὶ μονοειδῶν πραγμάτων γεννώμεθα;
and formless and uniform things we-are-born
Καὶ ἐκ τοῦ μονοειδοῦς καὶ ἀσθενοῦς μορφοῦται ζῶν
and from the uniform and weak is-formed living
ἄνθρωπος· καὶ τὸ ἀσθενὲς σαρκωθὲν εἰς νεύρων ἰσχυρότητα
man and the weak made-flesh into of-sinews strength
μεταβάλλεται, καὶ εἰς ὀφθαλμῶν λαμπρότητα, καὶ ῥινὸς
is-changed and into of-eyes brightness and of-nose
ὄσφρησιν, καὶ ὤτων ἀκοὴν, καὶ γλῶσσαν λαλοῦσαν, καὶ
smelling and of-ears hearing and tongue speaking and
καρδίαν πάλλουσαν, καὶ χειρῶν ἐργασίαν, καὶ ποδῶν
heart beating and of-hands working and of-feet
δρόμον, καὶ παντοίαν ἰδέαν μελῶν. Καὶ τὸ ἀσθενὲς ἐκεῖνο
running and every-kind form of-limbs and the weak that
γίνεται ναυπηγὸς καὶ οἰκοδόμος, καὶ ἀρχιτέκτων, καὶ
becomes shipbuilder and house-builder and architect and

παντοίας τέχνης ἐργάτης, καὶ στρατιώτης, καὶ ἄρχων,
of-every-kind art worker and soldier and ruler
καὶ νομοθέτης, καὶ βασιλεύς. Ἐξ ἀτελῶν πραγμάτων
and lawgiver and king from imperfect things
ποιήσας ἡμᾶς ὁ Θεὸς, ἆρα τοὺς πεσόντας ἐγεῖραι οὐ
having-made us — God — the(-ones) having-fallen to-raise not
δύναται; Ὁ τὸ εὐτελέστατον οὕτω σωματοποιῶν, τὸ
can-be the(-one) the most-paltry thus embodying the
πεσὸν σῶμα πάλιν ἐγεῖραι οὐ δύναται; καὶ ὁ τὸ μὴ
fallen body again to-raise not can and the(-one) the not
ὂν πλάσας, τὸ ὂν καὶ πεσὸν ἆρα οὐκ ἐγείρει;
being having-molded the being and fallen — not does-he-raise
Λαβὲ δέ μοι νεκρῶν ἀναστάσεως φανερὰν ἀπόδειξιν ἐν 10
take and for-me of-the-dead resurrection manifest proof in
οὐρανῷ καὶ φωστῆρσι καθ' ἕκαστον μῆνα μαρτυρουμένην·
heaven and luminaries by each month witnessed
Τὸ γὰρ τῆς σελήνης σῶμα παντελῶς ἐκλεῖπον, ὡς μηδ'
the for of-the moon body entirely failing so-that not-even
ὁτιοῦν αὐτοῦ φαίνεσθαι λοιπὸν, πάλιν ἀναπληροῦται, καὶ εἰς
anything of-it to-appear henceforth again is-filled-up and into
ὅπερ ἦν ἀποκαθίσταται· Ὑπὲρ δὲ τελείας τοῦ πράγματος
what it-was is-restored for and complete of-the matter
ἀποδείξεως, κατὰ περιόδους ἐτῶν ἐκλείπουσα ἡ σελήνη,
proof at periods of-years failing the moon
καὶ εἰς αἷμα φανερῶς μεταβληθεῖσα, πάλιν ἀπολαμβάνει
and into blood manifestly changed again recovers
τὸ σῶμα τὸ φωτοειδές· τοῦ Θεοῦ τοῦτο κατασκευάσαντος,
the body the light-formed — God this having-contrived
ἵνα καὶ σὺ ὁ ἄνθρωπος ὁ ἐξ αἵματος συνεστὼς,
that also you the man the(-one) from blood composed
τῇ τῶν νεκρῶν ἀναστάσει μὴ ἀπιστήσῃς· ἀλλ' ὅπερ ἐπὶ
the of-the the-dead resurrection not may-disbelieve but what in

τῆς σελήνης βλέπεις, τοῦτο καὶ περὶ σεαυτοῦ πιστεύσῃς.
the moon you-see this also about yourself you-may-believe
Τούτοις μὲν οὖν κέχρησο λόγοις πρὸς Ἕλληνας· τοῖς
these indeed then use words against Greeks to-the(-ones)
γὰρ τὰ ἔγγραφα μὴ παραδεχομένοις, ἀγράφοις μάχου
for the written-things not accepting with-unwritten fight
τοῖς ὅπλοις, ἐκ λογισμῶν μόνον καὶ ἀποδείξεων· τούτοις
the weapons from reasonings only and demonstrations to-these
γὰρ, οὔτε τίς ἐστι Μωσῆς γνώριμον, οὔτε τίς ἐστιν
for neither who is Moses known nor who is
Ἡσαΐας, οὔτε τὰ Εὐαγγέλια, οὔτε Παῦλος.
Isaiah nor the Gospels nor Paul

11 Μετάβηθί μοι λοιπὸν ἐπὶ Σαμαρείτας, οἳ νόμον δεχόμενοι
pass-over for-me henceforth to Samaritans who law receiving
μόνον, προφήτας οὐκέτι καταδέχονται· οἷς ἀργὸν ἔοικε τὸ
only prophets no-longer accept to-whom idle seems the
παρὸν ἀνάγνωσμα τοῦ Ἰεζεκιήλ· προφήτας γὰρ, ὡς ἔφην, οὐ
present reading — of-Ezekiel prophets for as I-said not
δέχονται. Πόθεν οὖν πείσωμεν καὶ Σαμαρείτας; Ἔλθωμεν
they-receive whence then may-we-persuade also Samaritans let-us-come
ἐπὶ τὰ ἔγγραφα τοῦ νόμου. Λέγει τοίνυν ὁ Θεὸς πρὸς τὸν
to the writings of-the law says therefore — God to —
Μωϋσῆν· Ἐγὼ ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ·
Moses I — God of-Abraham and Isaac and Jacob
πάντως ὅτι τῶν ὄντων καὶ ἑστηκότων. Εἰ γὰρ Ἀβραὰμ
by-all-means that of-the(-ones) being and standing if for Abraham
τετελεύτηκε, καὶ Ἰσαὰκ, καὶ Ἰακώβ· Θεός ἐστιν ἄρα τῶν
has-died and Isaac and Jacob God he-is then of-the(-ones)
μὴ ὄντων. Πότε βασιλεὺς εἶπε, ὅτι βασιλεύς εἰμι στρατιωτῶν,
not being when king said that king I-am of-soldiers
ὧν μὴ ἔχει; πότε τις ἐνδείξατο πλοῦτον, ὃν μὴ ἐκέκτητο;
whom not he-has when anyone displayed wealth which not he-possessed

Δεῖ τοίνυν ὑφεστάναι καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ,
it-is-needful therefore to-subsist both Abraham and Isaac and Jacob
ἵνα τῶν ὄντων Θεὸς ᾖ ὁ Θεός. Οὐ γὰρ εἶπεν. Ἤμην
that of-the(-ones) being God may-be — God not for he-said I-was
αὐτῶν, ἀλλ', Εἰμί. Καὶ ὅτι κρίσις ἐστὶ, λέγει πρὸς τὸν Κύριον
their but I-am and that judgment there-is says to the Lord
ὁ Ἀβραάμ· Ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσει κρίσιν;
— Abraham the(-one) judging all the earth not will-do judgment
Ἀλλ' ἀντιλέγουσι πρὸς τοῦτο πάλιν οἱ ἀνόητοι Σαμαρεῖται, 12
but object to this again the foolish Samaritans
καὶ φασιν, ὅτι Τὰς μὲν ψυχὰς ἐγχωρεῖ μένειν τοῦ Ἀβραὰμ,
and say that the indeed souls it-is-possible to-remain — of-Abraham
καὶ τοῦ Ἰσαὰκ, καὶ τοῦ Ἰακὼβ, τὰ δὲ σώματα ἀναστῆναι
and — of-Isaac and — of-Jacob the but bodies to-rise
οὐ δύναται. Εἶτα, τὴν μὲν ῥάβδον Μωϋσέως τοῦ δικαίου
not can then the indeed rod of-Moses the just
δράκοντα γενέσθαι δυνατὸν, τὰ δὲ σώματα τῶν δικαίων
serpent to-become possible the but bodies of-the just
ζῆσαι καὶ ἀναστῆναι οὐ δύναται; καὶ τὸ μὲν παρὰ φύσιν
to-live and to-rise not can and the indeed against nature
ἐγένετο· τὸ δὲ κατὰ φύσιν οὐκ ἀποκαθίσταται; Καὶ
happened the but according-to nature not is-restored and
ἡ ῥάβδος Ἀαρὼν ἀποτμηθεῖσα, καὶ νεκρωθεῖσα, χωρὶς
the rod of-Aaron cut-off and having-died without
ὀσμῆς ὑδάτων ἐβλάστησε· καὶ ταῦτα, ὑπόστεγος οὖσα,
scent of-waters sprouted and these under-roof being
καὶ τὰ ἐν ἀγροῖς βλαστήσασα· καὶ ἐν ξηροῖς μὲν
also the(-things) in fields having-sprouted and in dry indeed
κειμένη, τὰ δὲ τῶν ἀρδευομένων πολυετῶς, διὰ
lying the(-fruits) but of-the(-ones) watered for-many-years through
μιᾶς νυκτὸς μετὰ καρπῶν ἀποδοῦσα. Ἡ ῥάβδος Ἀαρὼν
one night with fruits having-rendered the rod of-Aaron

ἐκ νεκρῶν ὥσπερ ἀνέστη καὶ αὐτὸς Ἀαρὼν οὐκ ἐγείρεται;
from the-dead as-it-were rose and himself Aaron not is-raised
καὶ ἵνα μὲν τὴν ἀρχιερωσύνην αὐτῷ διατηρήσῃ Θεὸς, ἐν
and that indeed the high-priesthood for-him may-preserve God in
ξύλῳ ἐθαυματούργησεν· αὐτῷ δὲ τῷ Ἀαρὼν τὴν ἀνάστασιν
wood he-wrought-wonders himself but — to-Aaron the resurrection
οὐ χαρίζεται; Καὶ γυνὴ μὲν παρὰ φύσιν ἅλας γίνεται,
not he-grants and woman indeed against nature salt becomes
καὶ σὰρξ εἰς ἅλας μεταβάλλεται· σὰρξ δὲ εἰς σάρκα οὐκ
and flesh into salt is-changed flesh but into flesh not
ἀποκαθίσταται; Καὶ στήλη μὲν ἁλὸς γέγονεν ἡ γυνὴ
is-restored and pillar indeed of-salt became the wife
Λὼτ, ἡ δὲ γυνὴ τοῦ Ἀβραὰμ ἆρα οὐκ ἀνίσταται; Ποίᾳ
of-Lot the but wife — of-Abraham — not does-she-rise by-what
δὲ δυνάμει μετεβλήθη ἡ χεὶρ τοῦ Μωϋσέως, ἣ καὶ
and power was-changed the hand — of-Moses which also
ὑπὸ μίαν ὥραν ἐγένετο ὡς χιὼν, καὶ πάλιν ἀποκατέστη;
within one hour became as snow and again was-restored
πάντως ὅτι τῷ θείῳ προστάγματι. Εἶτα, τότε μὲν τὸ
by-all-means that by-the divine command then then indeed the
πρόσταγμα ἰσχυρὸν, νῦν δὲ οὐκέτι ἰσχυρόν;
command strong now but no-longer strong

13 Πόθεν δὲ καὶ ὅλως ἐξ ἀρχῆς ἐγεννήθη ὁ ἄνθρωπος, ὦ
whence and also at-all from beginning was-begotten the man O
πάντων ἀνθρώπων ἀνοητότατοι Σαμαρεῖται; Ἔλθετε ἐπὶ τὸ
of-all men most-foolish Samaritans come to the
πρῶτον βιβλίον τῆς Γραφῆς, ὃ καὶ ὑμεῖς καταδέχεσθε·
first book of-the Scripture which also you accept
Καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς.
and formed — God the man dust from the earth
Χοῦς εἰς σάρκα μεταβάλλεται, καὶ σὰρξ εἰς σάρκα οὐ πάλιν
dust into flesh is-changed and flesh into flesh not again

ἀποκαθίσταται; Ἐρωτητέον δὲ ὑμᾶς, πόθεν ὑπέστησαν οἱ
is-restored must-be-asked and you whence subsisted the
οὐρανοὶ, καὶ γῆ, καὶ θάλασσαι; πόθεν ἥλιος, καὶ σελήνη, καὶ
heavens and earth and seas whence sun and moon and
ἀστέρες; πῶς ἐξ ὑδάτων τὰ πετεινὰ καὶ τὰ νηκτά;
stars how from waters the birds and the swimming(-creatures)
καὶ πῶς ἀπὸ γῆς τὰ ζῶα πάντα, Τοσαῦται μυριάδες ἐκ τοῦ
and how from earth the animals all so-many myriads from the
μὴ ὄντος εἰς τὸ εἶναι παρηνέχθησαν· καὶ ἄνθρωποι ἡμεῖς,
not being into the being were-brought and men we
οἱ τὸ κατ᾽ εἰκόνα ἔχοντες, ἆρα οὐκ ἀναστησόμεθα;
the(-ones) the according-to image having — not shall-we-rise
Ἀληθῶς ἀπιστίας τὸ πρᾶγμα πεπλήρωται, καὶ πολλὴ
truly of-unbelief the thing has-been-filled and great
κατάγνωσις τῶν ἀπιστούντων· ὅταν Ἀβραὰμ λέγῃ πρὸς
condemnation of-the(-ones) disbelieving when Abraham says to
τὸν Κύριον, Ὁ κρίνων πᾶσαν τὴν γῆν, καὶ ἀπιστῶσιν
the Lord the(-one) judging all the earth and disbelieve
οἱ μανθάνοντες τὸν νόμον· ὅταν γέγραπται, ὅτι ἐκ
the(-ones) learning the law when it-is-written that from
γῆς ὁ ἄνθρωπος, καὶ ἀπιστῶσιν οἱ ἀναγινώσκοντες.
earth the man and disbelieve the(-ones) reading
Ἐκείνοις μὲν οὖν ταῦτα τοῖς ἀπίστοις· τὰ δὲ ἐκ 14
to-those indeed then these-things the unbelieving the(-things) but from
προφητῶν, ἡμῖν τοῖς πιστεύουσιν. Ἐπειδὴ δὲ καὶ τοῖς
prophets to-us the(-ones) believing since but also the
προφήταις κεχρημένοι τινὲς, ἀπιστοῦσι τοῖς γεγραμμένοις,
prophets using some disbelieve the(-things) written
καὶ προφέρουσιν ἡμῖν ἐκεῖνο τὸ, Οὐκ ἀναστήσονται οἱ
and bring-forward to-us that the not will-rise the
ἀσεβεῖς ἐν κρίσει· καὶ τὸ, Ἐὰν γὰρ καταβῇ ὁ ἄνθρωπος
ungodly in judgment and the if for goes-down the man

εἰς ᾅδην, οὐκέτι οὐ μὴ ἀναβῇ· καὶ τὸ, Οὐχ οἱ
into Hades any-longer not — he-will-go-up and the not the
νεκροὶ αἰνέσουσί σε, Κύριε (τοῖς γὰρ καλῶς γεγραμμένοις
dead will-praise you Lord (the for well written
συγκέχρηνται κακῶς)· καλὸν ἐν παραδρομῇ, καὶ ὡς ἐγχωρεῖ
they-use badly) good in passing and as it-is-possible
νῦν, ἀπαντῆσαι πρὸς αὐτούς. Ἐὰν γὰρ λέγῃ, ὅτι Ἀσεβεῖς
now to-reply to them if for it-says that ungodly
οὐκ ἀναστήσονται ἐν κρίσει, τοῦτο δηλοῖ ὅτι οὐκ ἐν κρίσει,
not will-rise in judgment this shows that not in judgment
ἀλλ' ἐν κατακρίσει. Οὐκ ἐξετάσεως πολλῆς ἐστι χρεία τῷ
but in condemnation not of-examination much is need —
Θεῷ, ἀλλ' ἅμα τῷ ἀναστῆναι τοὺς ἀσεβεῖς· ἀκολουθεῖ
for-God but together-with the to-rise the ungodly follows
καὶ τὰ τῆς τιμωρίας. Καὶ ἐὰν λέγῃ, ὅτι Οὐχ οἱ νεκροὶ
also the(-things) of-the punishment and if it-says that not the dead
αἰνέσουσί σε, Κύριε, τοῦτο δηλοῖ, ὅτι τῆς μετανοίας καὶ τῆς
will-praise you Lord this shows that of-the repentance and of-the
ἀφέσεως, ἐν τῇ ζωῇ ταύτῃ μόνον τὴν προθεσμίαν ἐχούσης,
forgiveness in the life this only the appointed-time having
ἐφ' ᾗ καὶ οἱ ἀπολαύοντες αἰνέσουσί σε· οὐκ ἔστι μετὰ
for which also the(-ones) enjoying will-praise you not it-is after
θάνατον λοιπὸν τοὺς ἐν ἁμαρτίαις τελευτήσαντας ὡς
death henceforth the(-ones) in sins having-died as
εὐεργετηθέντας αἰνεῖν, ἀλλὰ ἀποδύρεσθαι· ἔστι γὰρ αἶνος μὲν
benefited to-praise but to-lament it-is for praise indeed
τῶν εὐχαριστούντων, ὀδυρμὸς δὲ τῶν μαστιζομένων.
of-the(-ones) giving-thanks lamentation but of-the(-ones) being-scourged
Οἱ μὲν οὖν δίκαιοι τότε αἰνοῦσιν, οἱ δὲ τελευτήσαντες
the indeed then just then praise the(-ones) but having-died
ἐν ἁμαρτίαις, καιρὸν λοιπὸν ἐξομολογήσεως οὐκ ἔχουσι.
in sins time henceforth of-confession not have

Περὶ δὲ τοῦ, Ἐὰν καταβῇ ἄνθρωπος εἰς ᾅδην, οὐκέτι οὐ 15
about and the if goes-down man into Hades any-longer not
μὴ ἀναβῇ· βλέπε τὴν ἀκολουθίαν· γέγραπται γάρ· Οὐκέτι
— he-will-go-up see the sequence it-is-written for any-longer
οὐ μὴ ἀναβῇ, οὐδ' οὐ μὴ ἐπιστρέψῃ εἰς τὸν ἴδιον οἶκον.
not — he-will-go-up and not — he-will-return to the own house
Τοῦ κόσμου δὲ ὅλου παρερχομένου, καὶ πάσης οἰκίας
of-the world and whole passing-away and every house
διαφθειρομένης· πῶς εἰς τὸν ἴδιον οἶκον ἐπανελεύσεται,
being-destroyed how to the own house will-he-return
καινῆς λοιπὸν γινομένης ἄλλης γῆς; ἐχρῆν δὲ αὐτοὺς
new henceforth becoming another earth it-was-needful and them
ἀκοῦσαι τοῦ Ἰὼβ λέγοντος· Ἔστι γὰρ δένδρῳ ἐλπίς. Ἐὰν
to-hear — Job saying there-is for for-tree hope if
γὰρ ἐκκοπῇ, πάλιν ἐπανθήσει· καὶ ὁ ῥάδαμνος αὐτοῦ
for it-be-cut-down again it-will-blossom and the shoot its
οὐ μὴ ἐκλείπῃ. Ἐὰν γὰρ γηράσῃ ἐν γῇ ἡ ῥίζα αὐτοῦ,
not — will-fail if for grows-old in earth the root its
ἐν δὲ πέτρᾳ τελευτήσῃ τὸ στέλεχος αὐτοῦ· ἀπὸ ὀσμῆς
in and rock dies the stem its from scent
ὕδατος ἀνθήσει, ποιήσει δὲ θερισμὸν ὥσπερ νεόφυτον.
of-water it-will-flower it-will-make and harvest as newly-planted
Ἀνὴρ δὲ τελευτήσας, ᾤχετο· πεσὼν δὲ βροτὸς, οὐκέτι
man but having-died is-gone having-fallen and mortal no-longer
ἔστιν; Μόνον γὰρ οὐχὶ δυσωπῶν, καὶ ἐπιτιμῶν· (οὕτω γὰρ
is-he only for not shaming and rebuking (thus for
ἀναγνωστέον ἐρωτηματικῶς τὸ, Οὐκέτι ἔστιν;) Ἄρα γὰρ,
must-be-read as-a-question the no-longer is-he) — for
φησὶ, ξύλου πίπτοντος καὶ ἐγειρομένου, ἄνθρωπος αὐτὸς,
he-says tree falling and rising man himself
δι' ὃν τὰ ξύλα γέγονεν, οὐκ ἐγείρεται; Καὶ ἵνα μὴ
because-of whom the trees have-come-to-be not is-raised and that not

νομίσῃς με βιάζεσθαι, ἀνάγνωθι τὸ ἀκόλουθον. Μετὰ γὰρ
you-may-think me to-force read the sequel after for
τὸ εἰπεῖν ἐρωτηματικῶς, Πεσὼν δὲ βροτὸς οὐκέτι ἔστιν;
the to-say as-a-question having-fallen and mortal no-longer is-he
λέγει· Ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος, ζήσεται· καὶ εὐθὺς
it-says if for dies man he-will-live and immediately
λέγει· Ὑπομένω ἕως ἂν πάλιν γένωμαι· καὶ ἀλλαχοῦ
it-says I-wait until — again I-become and elsewhere
πάλιν· Ὁ μέλλων ἐπὶ γῆς ἀναστῆσαι τὸ δέρμα μου,
again the(-one) about on earth to-raise the skin my
τὸ ἀνανλοῦν ταῦτα. Ἡσαΐας δὲ ὁ προφήτης φησίν·
the(-one) enduring these-things Isaiah and the prophet says
Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς
will-rise the dead and will-be-raised the(-ones) in the
μνημείοις· σαφέστατα δὲ ὁ παρὼν προφήτης Ἰεζεκιὴλ
tombs most-clearly and the present prophet Ezekiel
λέγει· Ἰδοὺ ἐγὼ ἀνοίγω τὰ μνήματα ὑμῶν, καὶ ἀνάξω
says behold I open the tombs your and will-bring-up
ὑμᾶς ἐκ τῶν μνημάτων ὑμῶν· καὶ ὁ Δανιὴλ λέγει· Πολλοὶ
you from the tombs your and — Daniel says many
τ�ῶν καθευδόντων ἐν γῆς χώματι, ἀναστήσονται·
of-the(-ones) sleeping in of-earth dust will-rise
οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς αἰσχύνην αἰώνιον.
these to life eternal and these to shame eternal
16 Καὶ πολλαὶ Γραφαὶ μαρτυροῦσι περὶ τῆς τῶν νεκρῶν
and many Scriptures testify about the of-the the-dead
ἀναστάσεως· ἔστι γὰρ ἄλλα πλείονα ῥητὰ περὶ τούτου.
resurrection there-are for other more sayings about this
Ὡς ἐν ὑπομνήσει δὲ μόνῃ, νῦν παρατρέχομεν τὴν τοῦ
as in reminder and only now we-pass-over the —
Λαζάρου τετραήμερον ἀνάστασιν· παρατρέχομεν δὲ, διὰ
of-Lazarus four-day resurrection we-pass-over and because-of

τὸ τῆς ὥρας ὀλίγον, καὶ τὸν υἱὸν τῆς χήρας τὸν
the of-the hour fewness also the son of-the widow the(-one)
ἐγηγερμένον. Ὑπομνήσεώς τε μόνον ἕνεκεν παραφερέσθω
raised of-reminder and only for-the-sake let-be-brought-forward
νῦν καὶ ἡ θυγάτηρ τοῦ ἀρχισυναγώγου· λεγέσθω καὶ
now also the daughter of-the synagogue-ruler let-be-said also
τὸ σχισθῆναι τὰς πέτρας, καὶ πολλὰ σώματα τῶν
the to-be-split the rocks and many bodies of-the
κεκοιμημένων ἁγίων ἐγερθῆναι, τῶν μνημείων ἀνοιχθέντων.
fallen-asleep saints to-be-raised the tombs having-been-opened
Προηγουμένως δὲ μνημονευέσθω, ὅτι Χριστὸς ἐκ νεκρῶν
preeminently and let-it-be-remembered that Christ from the-dead
ἐγήγερται. Παρῆλθον τὸν Ἠλίαν, καὶ τὸν υἱὸν τῆς χήρας
has-been-raised I-passed-over — Elijah and the son of-the widow
τὸν ἐξεγερθέντα ὑπ᾽ αὐτοῦ· καὶ τὸν Ἐλισσαῖον, τὸν
the(-one) raised by him and — Elisha the(-one)
δὶς ἐγείραντα, ἔν τε τῷ ζῆν, καὶ μετὰ τὸ τελευτῆσαι
twice having-raised in both the to-live and after the to-have-died
αὐτόν. Ζῶν μὲν γὰρ ἐνήργησε τὴν ἀνάστασιν, διὰ τῆς
him living indeed for he-worked the resurrection through the
ἑαυτοῦ ψυχῆς· ἵνα δὲ μὴ μόνον τιμηθῶσι τῶν δικαίων
his-own soul that and not only may-be-honored of-the just
αἱ ψυχαὶ, πιστευθῇ δὲ, ὅτι καὶ ἔγκειται ἐν τοῖς τῶν
the souls may-be-believed but that also lies in the of-the
δικαίων σώμασι δύναμις, ὁ ῥιφεὶς ἐν τῷ μνημείῳ τοῦ
just bodies power the(-one) cast in the tomb —
Ἐλισσαίου νεκρὸς, τοῦ νεκροῦ σώματος τοῦ προφήτου
of-Elisha dead(-man) the dead body of-the prophet
ἐφαψάμενος, ἐζωοποιήθη. Καὶ τὸ σῶμα τοῦ προφήτου τὸ
having-touched was-made-alive and the body of-the prophet the
νεκρὸν ἀπετέλεσε ψυχῆς ἔργον· καὶ τὸ τελευτῆσαν
dead accomplished of-soul work and the(-thing) having-died

καὶ κείμενον ζωὴν παρέσχε τῷ τελευτήσαντι· καὶ
and lying life provided to-the(-one) having-died and
παρασχὸν τὴν ζωὴν, αὐτὸ ὁμοίως ἔμεινεν ἐν νεκροῖς.
having-provided the life itself likewise remained among the-dead
Διὰ τί; Ἵνα μὴ ἐξαναστάντος Ἐλισσαίου, τῇ ψυχῇ μόνῃ
for what that not having-risen Elisha to-the soul alone
προσγραφῇ τὸ πρᾶγμα· δειχθῇ δὲ, ὅτι καὶ ψυχῆς μὴ
may-be-ascribed the thing may-be-shown but that even soul not
παρούσης, ἔγκειταί τις δύναμις τῷ τῶν ἁγίων σώματι,
being-present lies some power in-the of-the saints body
διὰ τὴν ἐν τοσούτοις ἔτεσιν ἐνοικήσασαν ἐν αὐτῷ
because-of the in so-many years having-dwelt in it
δικαίαν ψυχὴν, ἧς ὑπηρέτημα γέγονε. Καὶ μὴ ἀπιστῶμεν,
just soul of-which minister it-became and not let-us-disbelieve
νήπιοι, ὡς μὴ γεγενημένου τούτου. Εἰ γὰρ σουδάρια καὶ
infants as not having-happened this if for handkerchiefs and
σημικίνθια, τὰ ἔξωθεν ὄντα, τῶν σωμάτων ἁπτόμενα
aprons the(-things) outside being the bodies touching
τῶν νοσούντων, ἤγειρε τοὺς ἀσθενεῖς· πόσῳ μᾶλλον αὐτὸ
of-the sick raised the weak how-much rather itself
τὸ σῶμα τοῦ προφήτου ἤγειρε τὸν νεκρόν;
the body of-the prophet raised the dead

17 Καὶ ἐνῆν μὲν πολλὰ εἰπεῖν εἰς ταῦτα, καθ' ἕκαστον
and it-was-possible indeed much to-say on these-things one-by one
ἐξηγουμένοις τῶν γεγενημένων πραγμάτων τὸ παράδοξον.
expounding of-the having-happened things the extraordinary
Διὰ δὲ τὸν κάματον τὸν προγενόμενον ὑμῖν, ἔκ τε
because-of and the weariness the(-one) having-come-before to-you from both
τῆς ὑπερθέσεως τῆς νηστείας τῆς Παρασκευῆς, καὶ τῆς
the extension of-the fast of-the Preparation and the
ἀγρυπνίας· ἐκεῖνα μὲν τέως ἐν παραδρομῇ λελέχθω,
vigil those indeed meanwhile in passing let-them-have-been-said

δι᾽ ὀλίγων ἐσπαρμένα· ἵνα ὑμεῖς, καλλίστης γῆς δίκην
through few sown that you of-best soil like
δεξάμενοι τὸν σπόρον, καρποφορήσητε πλατύνοντες.
having-received the seed may-bear-fruit enlarging
Μνημονευέσθω δὲ, ὅτι καὶ οἱ ἀπόστολοι νεκροὺς ἤγειραν·
let-it-be-remembered and that also the apostles dead raised
Πέτρος μὲν, ἐν Ἰόππῃ Ταβιθάν· Παῦλος δὲ, Εὔτυχον
Peter indeed in Joppa Tabitha Paul but Eutychus
ἐν Τρωάδι· καὶ οἱ λοιποὶ πάντες ἀπόστολοι, εἰ καὶ μὴ
in Troas and the other all apostles if even not
πάντα γέγραπται τὰ ὑφ᾽ ἑκάστου θαυματουργηθέντα.
all-things are-written the(-things) by each wrought
Μνημονεύετε δὲ τῶν ἐν τῇ πρώτῃ πρὸς Κορινθίους
remember and the(-things) in the first to Corinthians
εἰρημένων ἁπάντων, ὧν ἔγραψεν ὁ Παῦλος πρὸς τοὺς
said all which wrote — Paul to the(-ones)
λέγοντας· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι
saying how are-raised the dead with-what and body
ἔρχονται; καὶ ὅτι, Εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ ὁ
do-they-come and that if dead not are-raised not-even —
Χριστὸς ἐγήγερται· καὶ ὅτι ἄφρονας ἐκάλεσε, τοὺς μὴ
Christ has-been-raised and that fools be-called the(-ones) not
πιστεύοντας· καὶ πάσης τῆς αὐτόθι διδασκαλίας, τῆς
believing and of-all the there teaching the(-teaching)
περὶ νεκρῶν ἀναστάσεως· καὶ ὅτι πρὸς Θεσσαλονικεῖς
about of-the-dead resurrection and that to Thessalonians
ἔγραψεν· Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ
he-wrote not we-wish and you to-be-ignorant brothers about
τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ
the(-ones) fallen-asleep that not you-may-grieve as also the

λοιποὶ, οἱ μὴ ἔχοντες ἐλπίδα, καὶ τὰ ἑξῆς ὅλα· μάλιστα
others the(-ones) not having hope and the next all especially
δὲ τὸ, Καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον.
and the and the dead in Christ will-rise first
18 Ἐξαιρέτως δὲ τοῦτο ἐπισημήνασθε, ὅτι μονονουχὶ
especially and this mark that all-but
δακτυλοδεικτῶν ὁ Παῦλος λέγει· Δεῖ γὰρ τὸ φθαρτὸν
pointing-with-the-finger — Paul says it-is-needful for the corruptible
τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο
this to-put-on incorruption and the mortal this
ἐνδύσασθαι ἀθανασίαν. Τὸ γὰρ σῶμα τοῦτο ἐγείρεται,
to-put-on immortality the for body this is-raised
οὐ τοιοῦτον μένον ἀσθενὲς, ἀλλ' αὐτὸ τοῦτο ἐγείρεται·
not such remaining weak but itself this is-raised
ἐνδυσάμενον δὲ τὴν ἀφθαρσίαν μεταποιεῖται, ὥσπερ
having-put-on but the incorruption it-is-transformed as
σίδηρος πυρὶ προσομιλήσας γίνεται πῦρ, μᾶλλον δὲ ὡς
iron with-fire having-consorted becomes fire rather but as
οἶδεν ὁ ἀνιστῶν Κύριος. Ἐγείρεται μὲν οὖν τοῦτο τὸ
knows the raising Lord is-raised indeed then this the
σῶμα· ἀλλ' οὐ μένει τοιοῦτον, ἀλλὰ μένει αἰώνιον. Οὐκέτι
body but not remains such but remains eternal no-longer
τροφῶν τοιούτων χρείαν ἔχει πρὸς ζωὴν, οὐδὲ κλιμάκων
of-foods such need has-it for life nor of-ladders
πρὸς ἀνάβασιν· γίνεται γὰρ πνευματικὸν, θαυμάσιόν τι,
for ascent it-becomes for spiritual wonderful something
καὶ οἷον εἰπεῖν κατ' ἀξίαν οὐκ ἔχομεν. Τότε οἱ
and such-as to-tell according-to worth not we-are-able then the
δίκαιοι, φησὶ, λάμψουσιν ὡς ὁ ἥλιος καὶ ἡ σελήνη, καὶ
just he-says will-shine as the sun and the moon and
ὡς ἡ λαμπρότης τοῦ στερεώματος. Καὶ προειδὼς τὴν
as the brightness of-the firmament and foreknowing the

τῶν ἀνθρώπων ἀπιστίαν ὁ Θεὸς, σκώληξι μικροτάτοις
of-the men unbelief — God to-worms very-small
ἐν τῷ θέρει φωτοειδεῖς δέδωκεν αὐγὰς λάμπειν ἐκ τοῦ
in the summer light-formed has-given rays to-shine from the
σώματος, ἵν' ἐκ τῶν φαινομένων πιστευθῇ τὸ
body that from the(-things) appearing may-be-believed the(-thing)
προσδοκώμενον. Ὁ γὰρ τὸ μέρος παρασχὼν, δύναται
expected the(-one) for the part having-provided can
καὶ τὸ ὅλον παρασχεῖν· καὶ ὁ σκώληκα φῶς ἐκλάμπειν
also the whole to-provide and the(-one) worm light to-shine-forth
ποιήσας, πολλῷ μᾶλλον φωτοποιήσει δίκαιον ἄνθρωπον.
having-made much more will-make-luminous just man
Ἐγειρόμεθα τοίνυν, αἰώνια μὲν πάντες ἔχοντες τὰ σώματα, 19
we-are-raised therefore eternal indeed all having the bodies
οὐ πάντες δὲ ὅμοια. Ἀλλ' εἰ μὲν τίς ἐστι δίκαιος,
not all but alike but if indeed anyone is just
λαμβάνει σῶμα ἐπουράνιον, ἵνα δύνηται μετὰ ἀγγέλων
he-receives body heavenly that he-may-be-able with angels
ἀναστρέφειν ἐπαξίως. Εἰ δέ τις ἁμαρτωλός ἐστι, λαμβάνει
to-dwell worthily if but anyone sinner is he-receives
σῶμα αἰώνιον, ὑπομονητικὸν τιμωρίας ἁμαρτιῶν, ἵνα ἐν
body eternal able-to-endure punishment of-sins that in
πυρὶ αἰωνίως καιόμενος μηδέποτε ἀναλωθῇ. Καὶ δικαίως
fire eternally burning never he-may-be-consumed and justly
ἀμφοτέροις τοῖς τάγμασιν ὁ Θεὸς παρέχει τοῦτο· οὐδὲν
to-both the ranks — God provides this nothing
γὰρ ἡμῖν χωρὶς σώματός τι πέπρακται. Βλασφημοῦμεν
for by-us without body anything has-been-done we-blaspheme
διὰ στόματος, προσευχόμεθα διὰ στόματος· πορνεύομεν
through mouth we-pray through mouth we-fornicate
διὰ σώματος, ἁγνεύομεν διὰ σώματος· ἁρπάζομεν διὰ
through body we-keep-chaste through body we-rob through

χειρὸς, ἐλεημοσύνας δίδομεν διὰ χειρός· καὶ τὰ λοιπὰ
hand alms we-give through hand and the rest
ὁμοίως. Ἐπειδὴ τοίνυν εἰς πάντα ὑπηρετήσατο τὸ σῶμα,
likewise since therefore in all-things served the body
καὶ ἐν τοῖς μέλλουσι συναπολαύει τῶν γενομένων.
also in the(-things) to-come it-shares-enjoyment of-the(-things) done
20 Φεισώμεθα τοίνυν, ἀδελφοὶ, τῶν σωμάτων, καὶ μὴ
let-us-spare therefore brothers the bodies and not
ὡς ἀλλοτρίοις αὐτοῖς παραχρησώμεθα. Μὴ, κατὰ τοὺς
as another's them let-us-misuse not like the
αἱρετικοὺς, λέγωμεν, ὅτι ἀλλότριός ἐστιν ὁ τοῦ σώματος
heretics let-us-say that another's is the of-the body
χιτών· ἀλλ' ὡς ἰδίου φεισώμεθα. Δεῖ γὰρ ἡμᾶς δοῦναι
tunic but as own let-us-spare it-is-needful for us to-give
λόγον τῷ Κυρίῳ περὶ πάντων τῶν διὰ τοῦ σώματος
account to-the Lord about all the(-things) through the body
πεπραγμένων. Μὴ εἴπῃς· Οὐδείς με ὁρᾷ· μηδὲ νομίσῃς, ὅτι
done not say no-one me sees nor think that
μάρτυς τῶν γινομένων οὐκ ἔστιν. Ἄνθρωπος μὲν γὰρ
witness of-the(-things) happening not there-is man indeed for
πολλάκις οὐκ ἔστιν· ὁ δὲ πλάστης ἀπλανὴς μάρτυς, μένει ἐν
often not there-is the but molder unerring witness remains in
οὐρανῷ πιστὸς, καὶ βλέπει τὸ γινόμενον· καὶ οἱ σπίλοι
heaven faithful and sees the(-thing) happening and the stains
δὲ τῶν ἁμαρτιῶν μένουσιν ἐν τῷ σώματι. Ὥσπερ γὰρ
too of-the sins remain in the body as for
πληγῆς προχωρησάσης ἐν τῷ σώματι, κἂν θεραπεία γένηταί
wound having-advanced in the body even-if healing happen
τις, ὅμως ἡ οὐλὴ μένει· οὕτω καὶ ἡ ἁμαρτία πλήσσει
some yet the scar remains so also the sin strikes
τὴν ψυχὴν καὶ τὸ σῶμα, καὶ μένουσιν οἱ τύποι τῶν οὐλῶν
the soul and the body and remain the marks of-the scars

ἐν πᾶσι· περιαιροῦνται δὲ μόνον ἀπὸ τῶν λαμβανόντων
in all-things are-removed but only from the(-ones) receiving
τὸ λουτρόν. Τὰ μὲν οὖν παρελθόντα ψυχῆς καὶ σώματος
the bath the indeed then past of-soul and body
τραύματα θεραπεύει Θεὸς διὰ τοῦ βαπτίσματος, πρὸς δὲ
wounds heals God through the baptism for but
τὰ μέλλοντα λοιπὸν ἑαυτοὺς ἀσφαλιζώμεθα κοινῇ
the(-things) to-come henceforth ourselves let-us-secure in-common
πάντες· ἵνα καθαρὸν τοῦτον τοῦ σώματος τὸν χιτῶνα
all that pure this of-the body the tunic
διατηρήσαντες, καὶ μὴ δι' ὀλίγης πορνείας καὶ ἡδυπαθείας,
having-kept and not through a-little fornication and voluptuousness
ἢ τινος ἄλλης ἁμαρτίας πρᾶξιν, ἀπολέσωμεν οὐράνιον
or of-some other sin deed we-may-lose heavenly
σωτηρίαν· ἀλλ' ἵνα κληρονομήσωμεν βασιλείαν Θεοῦ αἰώνιον,
salvation but that we-may-inherit kingdom of-God eternal
ἧς πάντας ὑμᾶς τῇ ἑαυτοῦ χάριτι καταξιώσειεν ὁ Θεός.
of-which all you by-the his-own grace may-be-deem-worthy — God
Καὶ ταῦτα μὲν εἰρήσθω πρὸς ἀπόδειξιν τῆς τῶν νεκρῶν 21
and these-things indeed let-be-said for proof of-the of-the the-dead
ἀναστάσεως. Ἡ δὲ τῆς πίστεως ἐπαγγελία, πάλιν ὑμῖν
resurrection the but of-the faith profession again to-you
ὑφ' ἡμῶν ῥηθεῖσα μετὰ σπουδῆς πάσης ἐπὶ λέξεως αὐτῆς
by us spoken with earnestness all to word itself
ὑφ' ὑμῶν ἀπαγγελλέσθω τε καὶ μνημονευέσθω.
by you let-be-recited both and let-be-remembered
Τῆς δὲ ἀπαγγελλομένης Πίστεως ἀκολούθως περιεχούσης 22
of-the and recited Faith in-sequence containing
τὸ, Καὶ εἰς ἓν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·
the and in one baptism of-repentance for forgiveness of-sins
Καὶ εἰς μίαν ἁγίαν καθολικὴν Ἐκκλησίαν· Καὶ εἰς
and in one holy catholic Church and in

σαρκὸς ἀνάστασιν· Καὶ εἰς ζωὴν αἰώνιον· περὶ μὲν τοῦ
of-flesh resurrection and in life eternal about indeed the
βαπτίσματος καὶ τῆς μετανοίας, ἐν ταῖς πρώταις ἡμῖν
baptism and the repentance in the first by-us
εἴρηται κατηχήσεσι· καὶ τὰ περὶ ἀναστάσεως δὲ
has-been-said catecheses and the(-things) about resurrection and
νεκρῶν λεχθέντα νῦν, διὰ τό, Καὶ εἰς σαρκὸς ἀνάστασιν,
of-the-dead said now because-of the and in of-flesh resurrection
εἴρηται. Λεγέσθω δὲ τὰ λείποντα καὶ τέως, διὰ
have-been-said let-be-said and the(-things) remaining also meanwhile because-of
τὸ, Καὶ εἰς μίαν ἁγίαν καθολικὴν Ἐκκλησίαν· περὶ ἧς
the and in one holy catholic Church about which
πολλὰ μὲν εἰπεῖν δυνατὸν ἦν· δι᾽ ὀλίγων δὲ ἐροῦμεν.
many-things indeed to-say possible it-was through few but we-shall-say
23 Καθολικὴ μὲν οὖν καλεῖται, διὰ τὸ κατὰ πάσης εἶναι
catholic indeed then it-is-called because-of the throughout all to-be
τῆς οἰκουμένης, ἀπὸ περάτων γῆς ἕως περάτων· καὶ
the world from ends of-earth to ends and
διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλειπῶς ἅπαντα
because-of the to-teach universally and unfailingly all
τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα, περί
the into knowledge of-men to-come needing doctrines about
τε ὁρατῶν καὶ ἀοράτων πραγμάτων, ἐπουρανίων τε καὶ
both visible and invisible things heavenly both and
ἐπιγείων· καὶ διὰ τὸ πᾶν γένος ἀνθρώπων εἰς εὐσέβειαν
earthly and because-of the every race of-men to piety
ὑποτάσσειν, ἀρχόντων τε καὶ ἀρχομένων, λογίων τε
to-subject of-rulers both and ruled of-learned both
καὶ ἰδιωτῶν. καὶ διὰ τὸ καθολικῶς ἰατρεύειν μὲν καὶ
and unlearned and because-of the universally to-heal indeed and
θεραπεύειν ἅπαν τὸ τῶν ἁμαρτιῶν εἶδος, τῶν διὰ
to-cure every the of-the sins form of-the(-sins) through

ψυχῆς καὶ σώματος ἐπιτελουμένων· κεκτῆσθαι δὲ ἐν αὐτῇ
soul and body accomplished to-possess and in itself
πᾶσαν ἰδέαν ὀνομαζομένης ἀρετῆς, ἐν ἔργοις τε καὶ
every form named of-virtue in deeds both and
λόγοις, καὶ πνευματικοῖς παντοίοις χαρίσμασιν.
words and spiritual all-kinds-of gifts
Ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας 24
Church and it-is-called aptly because-of the all
ἐκκαλεῖσθαι καὶ ὁμοῦ συνάγειν, καθὼς ἐν τῷ Λευϊτικῷ φησιν
to-be-called-out and together to-gather as in the Leviticus says
ὁ Κύριος· Καὶ πάσῃ τῇ συναγωγῇ ἐκκλησίασον ἐπὶ τῆς
the Lord and all the assembly assemble at the
θύρας τῆς σκηνῆς τοῦ μαρτυρίου. Σημειωτέον δὲ, ὅτι τὸ,
door of-the tabernacle of-the testimony it-must-be-noted and that the
ἐκκλησίασον, πρώτως ἐν ταῖς Γραφαῖς εἴρηται νῦν, ἡνίκα
assemble first in the Scriptures is-said now when
τὸν Ἀαρὼν εἰς τὴν ἀρχιερωσύνην ὁ Κύριος καθίστα. Καὶ
— Aaron into the high-priesthood the Lord was-appointing and
ἐν Δευτερονομίῳ δὲ λέγει ὁ Θεὸς τῷ Μωϋσῇ· Ἐκκλησίασον
in Deuteronomy too says — God — to-Moses assemble
πρός με τὸν λαὸν, καὶ ἀκουσάτωσαν τὰ ῥήματά μου, ὅπως
to me the people and let-them-hear the words my so-that
ἂν μάθωσι φοβεῖσθαί με. Τοῦ δὲ τῆς Ἐκκλησίας ὀνόματος
— they-may-learn to-fear me of-the and of-the Church name
μνημονεύει πάλιν, ὅτε περὶ τῶν πλακῶν· Καὶ ἐπ' αὐταῖς
he-makes-mention again when about the tablets and on them
ἐπεγέγραπτο πάντες οἱ λόγοι, οὓς ἐλάλησε Κύριος πρὸς
had-been-written all the words which spoke Lord to
ὑμᾶς ἐν τῷ ὄρει, ἐκ μέσου τοῦ πυρὸς, ἐν ἡμέρᾳ ἐκκλησίας·
you in the mountain from midst of-the fire in day of-assembly
ὡσεὶ ἔλεγε σαφέστερον· Ἐν ἡμέρᾳ ᾗ κληθέντες ὑπὸ τοῦ
as-if he-said more-clearly in day in-which called by —

Θεοῦ συνήχθητε. Καὶ ὁ Ψαλμῳδός φησι· Ἐξομολογήσομαί
God you-were-gathered and the Psalmist says I-will-confess
σοι, Κύριε, ἐν ἐκκλησίᾳ μεγάλῃ, ἐν λαῷ βαρεῖ αἰνέσω σε.
to-you Lord in assembly great among people weighty I-will-praise you
Πρότερον μὲν οὖν ᾖδεν ὁ Ψαλμῳδός· Ἐν ἐκκλησίᾳ
formerly indeed then sang the Psalmist in assembly
εὐλογεῖτε τὸν Θεὸν τὸν Κύριον, ἐκ πηγῶν Ἰσραήλ· ἀφ' οὗ
bless — God the Lord from springs of-Israel from when
δὲ, διὰ τὰς γενομένας κατὰ τοῦ Σωτῆρος ἐπιβουλὰς,
but because-of the having-happened against the Savior plots
ἀπεβλήθησαν Ἰουδαῖοι τῆς χάριτος· δευτέραν ᾠκοδόμησεν
were-cast-out Jews from-the grace second built
ἐξ ἐθνῶν ὁ Σωτὴρ τὴν τῶν Χριστιανῶν ἡμῶν ἁγίαν
from gentiles the Savior the of-the Christians our holy
Ἐκκλησίαν, περὶ ἧς εἶπε τῷ Πέτρῳ· Καὶ ἐπὶ ταύτῃ τῇ
Church about which he-said — to-Peter and upon this the
πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν, καὶ πύλαι ᾅδου
rock I-will-build my the Church and gates of-Hades
οὐ κατισχύσουσιν αὐτῆς. Περὶ δὲ ἀμφοτέρων τούτων
not will-prevail-against it about and both these
προφητεύων, σαφῶς ἔλεγεν ὁ Δαβίδ· περὶ μὲν τῆς πρώτης
prophesying clearly said — David about indeed the first
ἀποβληθείσης, Ἐμίσησα ἐκκλησίαν πονηρευομένων· περὶ δὲ
cast-out I-hated assembly of-evildoers about but
τῆς δευτέρας τῆς ᾠκοδομημένης, ἐν τῷ αὐτῷ ψαλμῷ
the second the(-one) built in the same psalm
φησι· Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου· καὶ ἑξῆς
he-says Lord I-loved beauty of-house your and next
εὐθύς· Ἐν ἐκκλησίαις εὐλογήσω σε, Κύριε. Τῆς γὰρ ἐν τῇ
immediately in assemblies I-will-bless you Lord of-the for in —
Ἰουδαίᾳ μιᾶς ἀποβληθείσης, κατὰ πάσης τῆς οἰκουμένης
Judea one cast-out throughout all the world

λοιπὸν αἱ τοῦ Χριστοῦ πληθύνουσιν Ἐκκλησίαι, περὶ ὧν
henceforth the — of-Christ multiply Churches about which
ἐν Ψαλμοῖς εἴρηται· Ἄσατε τῷ Κυρίῳ ᾆσμα καινὸν, ἡ
in Psalms it-is-said sing to-the Lord song new the
αἴνεσις αὐτοῦ ἐν ἐκκλησίᾳ ὁσίων· οἷς ἀκόλουθα καὶ ὁ
praise his in assembly of-holy-ones with-which consistently also the
προφήτης πρὸς Ἰουδαίους εἶπεν· Οὐκ ἔστι μοι θέλημα ἐν
prophet to Jews said not is to-me will in
ὑμῖν, λέγει Κύριος παντοκράτωρ· καὶ ἑξῆς εὐθύς· Διότι ἀπὸ
you says Lord almighty and next immediately because from
ἀνατολῶν ἡλίου μέχρι δυσμῶν, τὸ ὄνομά μου δεδόξασται
risings of-sun to settings the name my has-been-glorified
ἐν τοῖς ἔθνεσι. Περὶ ταύτης τῆς ἁγίας καθολικῆς
among the gentiles about this the holy catholic
Ἐκκλησίας γράφει πρὸς Τιμόθεον ὁ Παῦλος· Ἵνα εἰδῇς
Church writes to Timothy — Paul that you-may-know
ἐν οἴκῳ Θεοῦ πῶς δεῖ ἀναστρέφεσθαι, ἥτις ἐστὶν
in house of-God how it-is-needful to-conduct-oneself which is
Ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.
Church of-God living pillar and foundation of-the truth
Ἐπειδὴ δὲ τὸ τῆς Ἐκκλησίας ὄνομα περὶ διαφόρων λέγεται 26
since and the of-the Church name about various is-said
πραγμάτων· ὡς καὶ περὶ τοῦ ὄχλου, τοῦ ἐν τῷ θεάτρῳ
things as also about the crowd the(-one) in the theater
τῶν Ἐφεσίων, γέγραπται· Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν
of-the Ephesians it-is-written and these-things having-said he-dismissed the
ἐκκλησίαν· κυρίως δὲ ἄν τις εἴποι καὶ ἀληθῶς ἐκκλησίαν
assembly properly but — anyone might-say also truly assembly
εἶναι πονηρευομένων, τὰ συστήματα τῶν αἱρετικῶν,
to-be of-evildoers the gatherings of-the heretics
Μαρκιωνιστῶν λέγω, καὶ Μανιχαίων, καὶ τῶν λοιπῶν·
Marcionists I-mean and Manichees and the rest

διὰ τοῦτό σοι νῦν ἠσφαλισμένως παρέδωκεν ἡ Πίστις
because-of this to-you now securely handed-down the Faith
τὸ, Καὶ εἰς μίαν, ἁγίαν, καθολικὴν Ἐκκλησίαν· ἵνα ἐκείνων
the and in one holy catholic Church that of-those
μὲν τὰ μιαρὰ συστήματα φεύγῃς, παραμένῃς δὲ τῇ ἁγίᾳ
indeed the foul gatherings you-may-flee you-may-abide but in-the holy
καθολικῇ Ἐκκλησίᾳ διὰ παντὸς, ἐν ᾗ καὶ ἀνεγεννήθης.
catholic Church through all in which also you-were-regenerated
Κἂν ποτε ἐπιδημῇς ἐν πόλεσι, μὴ ἁπλῶς ἐξέταζε, ποῦ τὸ
and-if ever you-sojourn in cities not simply inquire where the
Κυριακόν ἐστι (καὶ γὰρ αἱ λοιπαὶ τῶν ἀσεβῶν αἱρέσεις
Lord's-house is (also for the other of-the impious heresies
κυριακὰ τὰ ἑαυτῶν σπήλαια καλεῖν ἐπιχειροῦσι)· μηδὲ, ποῦ
lord's-houses the their-own caves to-call attempt) nor where
ἐστιν ἁπλῶς ἡ Ἐκκλησία· ἀλλὰ, ποῦ ἐστιν ἡ καθολικὴ
is simply the Church but where is the catholic
Ἐκκλησία. Τοῦτο γὰρ ἰδικὸν ὄνομα τυγχάνει τῆς ἁγίας
Church this for proper name is of-the holy
ταύτης, καὶ μητρὸς ἡμῶν ἁπάντων· ἥτις νύμφη μὲν ἐστι
this and mother of-us all which bride indeed is
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ μονογενοῦς Υἱοῦ
of-the Lord our Jesus Christ the only-begotten Son
Θεοῦ (γέγραπται γάρ· Καθὼς καὶ ὁ Χριστὸς ἠγάπησε
of-God (it-is-written for as also — Christ loved
τὴν Ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,
the Church and himself gave-over on-behalf-of her
καὶ ὅλα τὰ ἑξῆς), τύπον δὲ ἔχει καὶ μίμημα τῆς ἄνω
and all the next) type and has and imitation of-the above
Ἱερουσαλὴμ, ἥτις ἐλευθέρα ἐστὶ, καὶ μήτηρ πάντων ἡμῶν·
Jerusalem which free is and mother of-all us
ἡ πρότερον μὲν στεῖρα, νῦν δὲ πολύτεκνος.
the(-one) formerly indeed barren now but with-many-children

Τῆς γὰρ πρώτης ἀποβληθείσης, ἐν τῇ δευτέρᾳ καθολικῇ 27
of-the for first cast-out in the second catholic
Ἐκκλησίᾳ, καθὼς Παῦλός φησιν, ὁ Θεὸς ἔθετο πρῶτον
Church as Paul says — God set first
ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους,
apostles second prophets third teachers
ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις,
then powers then gifts of-healings helps
κυβερνήσεις, γένη γλωσσῶν, καὶ πάσης ἀρετῆς ἅπαν εἶδος·
governings kinds of-tongues and of-all virtue every form
σοφίαν λέγω καὶ σύνεσιν, σωφροσύνην τε καὶ δικαιοσύνην,
wisdom I-mean and understanding temperance both and righteousness
ἐλεημοσύνην τε καὶ φιλανθρωπίαν, καὶ ὑπομονὴν τὴν
almsgiving both and love-for-man and endurance the(-endurance)
ἐν διωγμοῖς ἀκαταγώνιστον. Ἥτις διὰ τῶν ὅπλων τῆς
in persecutions unconquerable which through the arms of-the
δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, διὰ δόξης
righteousness the(-arms) of-right and left through glory
καὶ ἀτιμίας, πρότερον μὲν ἐν διωγμοῖς καὶ θλίψεσι,
and dishonor formerly indeed in persecutions and afflictions
τοὺς ἁγίους μάρτυρας τοῖς τῆς ὑπομονῆς ποικίλοις καὶ
the holy martyrs with-the of-the endurance manifold and
πολυανθέσιν ἔστεψε στεφάνοις· νυνὶ δὲ ἐν καιροῖς εἰρήνης,
many-flowered crowned crowns now but in times of-peace
Θεοῦ χάριτι, τὰ τῆς ὀφειλομένης ἔχει τιμῆς ὑπὸ
by-God's grace the(-things) of-the due has honor from
βασιλέων, καὶ τῶν ἐν ὑπεροχαῖς ὄντων, καὶ παντὸς
kings and the(-ones) in eminences being and every
ἀνθρώπων εἴδους τε καὶ γένους· βασιλέων μὲν τῶν
of-men form both and race kings indeed of-the(-ones)
κατὰ τόπον ἐθνῶν, τῆς ἐξουσίας ὅρους ἐχόντων· μόνης δὲ
by place nations of-the authority limits having alone but

τῆς ἁγίας καθολικῆς Ἐκκλησίας, κατὰ τὴν οἰκουμένην
the holy catholic Church throughout the world
πᾶσαν ἀπεριόριστον ἐχούσης τὴν δύναμιν. Ἔθηκε γὰρ
all unlimited having the power set for
ὁ Θεὸς, κατὰ τὸ γεγραμμένον, τὸ ὅριον αὐτῆς
— God according-to the(-thing) written the border her
εἰρήνην. Περὶ ἧς εἰ πάντα λέγειν ἐβουλόμην, χρεία ἂν
peace about which if all-things to-say I-wished need —
εἴη μοι πλειόνων ὡρῶν εἰς διήγησιν·
there-would-be to-me of-more hours for narration

28 Ἐν ταύτῃ τῇ ἁγίᾳ καθολικῇ Ἐκκλησίᾳ διδασκόμενοί τε
in this the holy catholic Church being-taught both
καὶ ἀναστρεφόμενοι καλῶς, τὴν τῶν οὐρανῶν βασιλείαν
and conducting-ourselves well the of-the heavens kingdom
ἔξομεν, καὶ ζωὴν αἰώνιον κληρονομήσομεν· δι' ἣν
we-shall-have and life eternal we-shall-inherit because-of which
καὶ πάντα κάμνομεν, ὅπως παρὰ τοῦ Κυρίου ταύτης
also all-things we-toil that from the Lord this
ἀπολαύσωμεν. Οὐ γὰρ περὶ μικρῶν ἡμῖν ὁ σκοπὸς, ἀλλὰ
we-may-enjoy not for about small-things for-us the aim but
περὶ ζωῆς αἰωνίου τὸ σπουδαζόμενον. Διόπερ ἐν τῇ
about life eternal the(-thing) pursued wherefore in the
τῆς πίστεως ἐπαγγελίᾳ διδασκόμεθα, μετὰ τὸ, Καὶ εἰς
of-the faith profession we-are-taught after the and in
σαρκὸς ἀνάστασιν, τοῦτ' ἔστι τὴν τῶν νεκρῶν,
of-flesh resurrection that is the(-resurrection) of-the dead
περὶ ἧς διελέχθημεν· πιστεύειν Καὶ εἰς ζωὴν αἰώνιον,
about which we-discoursed to-believe and in life eternal
περὶ ἧς τοῖς Χριστιανοῖς ἡμῖν ἐστιν ὁ ἀγών.
about which for-the Christians us is the contest

Ἡ μὲν οὖν ὄντως ζωὴ καὶ ἀληθῶς, ἐστιν ὁ Πατήρ· 29
the indeed then really life and truly is the Father
ὁ δι᾽ Υἱοῦ τοῖς ἅπασιν, ἐν ἁγίῳ Πνεύματι, τὰς
the(-one) through Son to-the all in holy Spirit the
ἐπουρανίους πηγάζων δωρεάς· διὰ δὲ τὴν ἐκείνου
heavenly gushing-forth gifts because-of and the his
φιλανθρωπίαν, καὶ ἡμῖν τοῖς ἀνθρώποις τὰ τῆς
love-for-man also to-us the men the(-things) of-the
αἰωνίου ζωῆς ἀψευδῶς ἐπήγγελται. Οὐκ ἀπιστητέον δὲ
eternal life unfailingly have-been-promised not one-must-disbelieve and
τοῦτο εἶναι δυνατόν. Οὐ γὰρ πρὸς τὴν ἡμετέραν ἀσθένειαν,
this to-be possible not for to the our weakness
ἀλλὰ πρὸς τὴν ἐκείνου δύναμιν ἀφορῶντας, πιστεύειν
but to the his power looking to-believe
χρή· Πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ. Καὶ ὅτι γε
it-is-right all-things for possible with — God and that indeed
δυνατόν ἐστι τοῦτο, καὶ ζωὴν αἰώνιον προσδοκῶμεν, λέγει
possible is this and life eternal we-expect says
μὲν Δανιήλ· Καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν, ὡς οἱ
indeed Daniel and from the just the many as the
ἀστέρες εἰς τοὺς αἰῶνας, καὶ ἔτι. Φησὶ δὲ ὁ Παῦλος· Καὶ
stars to the ages and beyond says and — Paul and
οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. Τὸ γὰρ πάντοτε σὺν
so always with Lord we-shall-be the for always with
Κυρίῳ εἶναι, τὴν αἰώνιον ὑποσημαίνει ζωήν. Σαφέστατα
Lord to-be the eternal signifies life most-clearly
δὲ καὶ ὁ Σωτὴρ ἐν Εὐαγγελίοις φησί· Καὶ ἀπελεύσονται
and also the Savior in Gospels says and will-go-away
οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.
these into punishment eternal the but just into life eternal

30 Καὶ πολλαὶ περὶ τῆς αἰωνίου ζωῆς εἰσιν αἱ ἀποδείξεις.
and many about the eternal life are the proofs
Ἐπιθυμοῦσι δὲ ἡμῖν κτήσασθαι ταύτην τὴν αἰώνιον ζωὴν,
desiring and us to-acquire this the eternal life
αἱ θεῖαι Γραφαὶ τῆς κτήσεως ὑποτίθενται τοὺς τρόπους·
the divine Scriptures of-the acquisition set-forth the ways
ἐξ ὧν νῦν, διὰ τὸ τοῦ λόγου μῆκος, ὀλίγας μαρτυρίας
of which now because-of the of-the discourse length few testimonies
παραθησόμεθα, τὰς λοιπὰς τοῖς σπουδαίοις ἐρευνᾷν
we-shall-set-forth the others to-the earnest to-search
καταλιπόντες· Ποτὲ μὲν, ὅτι διὰ πίστεως· γέγραπται
having-left at-one-time indeed that through faith it-is-written
γάρ· Ὁ πιστεύων εἰς τὸν Υἱὸν, ἔχει ζωὴν αἰώνιον, καὶ
for the(-one) believing in the Son has life eternal and
τὰ ἑξῆς· καὶ πάλιν αὐτός φησιν· Ἀμὴν, ἀμὴν λέγω ὑμῖν,
the next and again he says amen amen I-say to-you
ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
that the(-one) the word my hearing and believing the(-one)
πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ τὰ ἑξῆς· ποτὲ
having-sent me has life eternal and the next at-another-time
δὲ, ὅτι δι᾽ εὐαγγελικοῦ κηρύγματος· λέγει γὰρ, ὅτι Καὶ
and that through gospel preaching he-says for that and
ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς
the(-one) reaping wage receives and gathers fruit for
ζωὴν αἰώνιον· ποτὲ δὲ, ὅτι διὰ μαρτυρίου καὶ τῆς ἐν
life eternal at-another-time and that through martyrdom and the in
Χριστῷ ὁμολογίας· φησὶ γάρ· Καὶ ὁ μισῶν τὴν ψυχὴν
Christ confession he-says for and the(-one) hating the soul
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει
his in the world this for life eternal will-keep
αὐτήν· καὶ πάλιν, ὅτι διὰ τοῦ προκρίνειν χρημάτων τε
it and again that through the to-prefer to-money both

καὶ γένους τὸν Χριστόν· Καὶ πᾶς ὅστις ἀφῆκεν ἀδελφοὺς
and race — Christ and every-one who has-left brothers
ἢ ἀδελφὰς, καὶ τὰ ἑξῆς, ζωὴν αἰώνιον κληρονομήσει· καὶ
or sisters and the next life eternal will-inherit and
ὅτι διὰ τοῦ τηρεῖν τὰς ἐντολὰς, Οὐ μοιχεύσεις, οὐ
that through the to-keep the commandments not you-shall-commit-adultery not
φονεύσεις, καὶ τὰ λοιπὰ ἑξῆς· καθὼς ἀπεκρίνατο τῷ
you-shall-murder and the rest next as he-answered the(-one)
προσελθόντι καὶ εἰπόντι· Διδάσκαλε ἀγαθὲ, τί ποιήσω
having-come and having-said teacher good what shall-I-do
ἵνα ζωὴν αἰώνιον ἔχω; Ἔτι μέντοι καὶ διὰ τοῦ,
that life eternal I-may-have further however also through the
τῶν φαύλων μὲν ἀποστῆναι πράξεων, λοιπὸν δὲ Θεῷ
of-the base indeed to-depart-from deeds henceforth and God
δουλεύειν· φησὶ γὰρ ὁ Παῦλος· Νυνὶ δὲ ἐλευθερωθέντες
to-serve says for — Paul now but having-been-freed
ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν
from the sin enslaved and — to-God you-have the
καρπὸν ὑμῶν εἰς ἁγιασμὸν, τὸ δὲ τέλος, ζωὴν αἰώνιον.
fruit your for sanctification the and end life eternal
Καὶ πολύτροπός ἐστιν, ἣν κατέλειπον διὰ τὸ πλῆθος, 31
and manifold is which I-left because-of the multitude
τῆς αἰωνίου ζωῆς ἡ εὕρεσις. Φιλάνθρωπος γὰρ ὢν ὁ
of-the eternal life the finding loving-to-man for being the
Κύριος, οὐ μίαν, οὐδὲ δευτέραν μόνην, ἀλλὰ πολλὰς,
Lord not one nor second only but many
τῆς εἰσόδου τῆς εἰς τὴν αἰώνιον ζωὴν, ἀνέῳξε τὰς
of-the entrance the(-entrance) into the eternal life he-opened the
θύρας πρὸς τὸ πάντας ἀπολαῦσαι, τὸ ὅσον ἐπ᾽ αὐτῷ,
doors for the all to-enjoy the as-much-as on him
ταύτης ἀκωλύτως. Ταῦθ᾽ ἡμῖν τέως καὶ περὶ τῆς
it without-hindrance these-things by-us meanwhile also about the

αἰωνίου ζωῆς εἴρηται συμμέτρως, ἥτις ἐστὶ τῶν
eternal life have-been-said in-measure which is of-the(-things)
ἐπαγγελλομένων ἐν τῇ Πίστει τὸ τελευταῖον δίδαγμα, καὶ
professed in the Faith the last teaching and
τέλος. Ἧς γένοιτο πάντας ἡμᾶς, τούς τε διδάσκοντας
end of-which may-it-be all us the(-ones) both teaching
καὶ τοὺς ἀκούοντας ἀπολαῦσαι, Θεοῦ χάριτι!
and the(-ones) hearing to-enjoy by-God's grace

32 Λοιπὸν, ἀδελφοὶ ἀγαπητοὶ, παρακαλεῖ πάντας ὑμᾶς ὁ τῆς
henceforth brothers beloved exhorts all you the of-the
διδασκαλίας λόγος, ἑτοιμάζειν τὴν ψυχὴν πρὸς ὑποδοχὴν τῶν
teaching word to-prepare the soul for reception of-the
ἐπουρανίων χαρισμάτων. Περὶ μὲν οὖν τῆς παραδοθείσης
heavenly gifts about indeed then the handed-down
ὑμῖν εἰς ἐπαγγελίαν ἁγίας καὶ ἀποστολικῆς πίστεως,
to-you for profession holy and apostolic faith
ὅσας ἐγχωρεῖ κατηχήσεις, διὰ τὴν τοῦ Κυρίου χάριν
as-many-as it-is-possible catecheses because-of the of-the Lord grace
εἰρήκαμεν, ἐν ταῖς διελθούσαις ταύταις τῆς Τεσσαρακοστῆς
we-have-spoken in the past these of-the Forty-days
ἡμέραις· οὐχ ὅτι ταῦτα μόνα εἰπεῖν ὠφείλομεν· πολλὰ γὰρ
days not that these-things only to-say we-ought many for
ἐστι τὰ παραλειφθέντα, καὶ μειζόνως ἴσως ὑπὸ τῶν
are the(-things) omitted and more-greatly perhaps by the
καλλιόνων διδασκάλων νοούμενα· ἐνεστώσης δὲ λοιπὸν τῆς
better teachers understood being-at-hand and henceforth the
ἁγίας τοῦ Πάσχα ἡμέρας, καὶ τῆς ὑμετέρας ἐν Χριστῷ, διὰ
holy of-the Pasch day and the your in Christ through
λουτροῦ παλιγγενεσίας, ἀγάπης φωτιζομένης· διδαχθήσεσθε
bath of-regeneration love being-enlightened you-will-be-taught
πάλιν τὰ πρέποντα, Θεοῦ θέλοντος· μεθ' ὅσης μὲν
again the fitting-things God willing with how-great indeed

εὐσεβείας καὶ τάξεως εἰσελθεῖν χρὴ καλουμένους· τίνος δὲ
piety and order to-enter it-is-right being-called of-what and
ἕνεκεν ἐπιτελεῖται ἕκαστον τῶν ἁγίων τοῦ βαπτίσματος
for-the-sake is-performed each of-the holy of-the baptism
μυστηρίων· μεθ' ὅσης δὲ εὐλαβείας καὶ τάξεως, χρὴ ἀπὸ
mysteries with how-great and reverence and order it-is-right from
τοῦ βαπτίσματος πρὸς τὸ ἅγιον τοῦ Θεοῦ προσελεύσεσθαι
the baptism to the holy — of-God to-approach
θυσιαστήριον, καὶ τῶν αὐτόθι πνευματικῶν καὶ ἐπουρανίων
altar and the there spiritual and heavenly
ἀπολαύειν μυστηρίων· ἵνα τῆς ὑμετέρας ψυχῆς διὰ τοῦ τῆς
to-enjoy mysteries that the your soul through the of-the
διδασκαλίας λόγου προφωτιζομένης, εἰς ἕκαστον γνωρίζηται
teaching word being-enlightened-beforehand for each may-be-known
τῶν ἐκ Θεοῦ δωρουμένων ὑμῖν χαρισμάτων τὸ μέγεθος.
of-the from God given to-you gifts the greatness
Μετὰ δὲ τὴν ἁγίαν καὶ σωτήριον τοῦ Πάσχα ἡμέραν, ἀπὸ 33
after and the holy and saving of-the Pasch day from
τῆς δευτέρας τῶν Σαββάτων, εὐθὺς, καθ' ἑκάστην
the second of-the Sabbath immediately according-to each
ἡμέραν ἐν ταῖς ἑξῆς τῆς ἑβδομάδος ἡμέραις, μετὰ τὴν
day in the following of-the week days after the
σύναξιν εἰς τὸν ἅγιον τῆς ἀναστάσεως τόπον εἰσερχόμενοι,
assembly into the holy of-the resurrection place entering
κατηχήσεων ἄλλων ἀκούσεσθε, Θεοῦ θέλοντος· ἐν οἷς
catecheses other you-will-hear God willing in which
πάλιν περὶ ἑκάστου τῶν γεγενημένων, διδαχθήσεσθε
again about each of-the(-things) having-happened you-will-be-taught
τὰς αἰτίας, ἐκ Παλαιᾶς δὲ καὶ Καινῆς Διαθήκης
the causes from Old moreover and New Covenant
λήψεσθε τὰς ἀποδείξεις· πρῶτον μὲν, περὶ τῶν πρὸ
you-will-receive the proofs first indeed about the(-things) before

τοῦ βαπτίσματος εὐθὺς γενομένων· ἔπειτα δὲ, πῶς
the baptism immediately done then and how
ἐκαθαρίσθητε τῶν ἁμαρτιῶν ὑπὸ τοῦ Κυρίου τῷ λουτρῷ
you-were-cleansed of-the sins by the Lord with-the bath
τοῦ ὕδατος ἐν ῥήματι· καὶ ὅπως ἱερατικῶς τῆς Χριστοῦ
of-the water in word and how priestly of-the of-Christ
προσηγορίας γεγόνατε κοινωνοὶ, καὶ ὅπως ἡ σφραγὶς
name you-have-become sharers and how the seal
ὑμῖν ἐδόθη τῆς κοινωνίας τοῦ ἁγίου Πνεύματος· καὶ περὶ
to-you was-given of-the fellowship of-the holy Spirit and about
τῶν ἐν θυσιαστηρίῳ τῆς Καινῆς Διαθήκης μυστηρίων, ἃ
the at altar of-the New Covenant mysteries which
τὴν ἀρχὴν ἐντεῦθεν εἴληφε· τίνα μὲν αἱ θεῖαι Γραφαὶ
the beginning from-here has-taken what indeed the divine Scriptures
παραδεδώκασι, τίς δὲ ἡ τούτων δύναμις· καὶ ὅπως
have-handed-down what and the of-these power and how
προσιέναι τούτοις, καὶ πότε καὶ πῶς ἔχειν χρή· Ἐπὶ
to-approach these and when and how to-be it-is-right at
τέλει δὲ πάντων, ὅπως ὑμᾶς εἰς τὸν ἐπιόντα χρόνον,
end and of-all how you in the coming time
ἔργοις τε καὶ λόγοις ἐπαξίως τῆς χάριτος ἀναστρέφειν
in-deeds both and words worthily of-the grace to-conduct-yourselves
δεῖ, πρὸς τὸ δυνηθῆναι πάντας ὑμᾶς ἀπολαῦσαι τῆς
it-is-needful for the to-be-able all you to-enjoy the
αἰωνίου ζωῆς. Καὶ ταῦτα μὲν, εἰ Θεὸς θέλει, λεχθήσεται.
eternal life and these-things indeed if God wills will-be-said

34 Τὸ λοιπὸν, ἀδελφοὶ, χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν
the rest brothers rejoice in Lord always again
ἐρῶ, χαίρετε· ἤγγικε γὰρ ἡ ἀπολύτρωσις ὑμῶν,
I-will-say rejoice has-drawn-near for the redemption your
καὶ τὴν ὑμετέραν ἐκδέχεται σωτηρίαν ὁ τῶν ἀγγέλων
and the your awaits salvation the of-the angels

ἐπουράνιος στρατός. Καὶ φωνὴ μὲν ἤδη βοῶντος ἐν
heavenly host and voice indeed already of-one-crying in
τῇ ἐρήμῳ. Ἑτοιμάσατε τὴν ὁδὸν τοῦ Κυρίου. Βοᾷ δὲ
the desert prepare the way of-the Lord cries and
ὁ προφήτης· Οἱ διψῶντες, πορεύεσθε ἐφ᾽ ὕδωρ· καὶ
the prophet the(-ones) thirsting go to water and
εὐθὺς ἑξῆς· Ἀκούσατέ μου, καὶ φάγεσθε τὰ ἀγαθὰ, καὶ
immediately next hear me and you-will-eat the good-things and
ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν· καὶ μετ᾽ οὐ πολὺ,
will-delight in good-things the soul your and after not long
τῆς ἀγαθῆς ἀναγνώσεως ἀκούσεσθε λεγούσης· Φωτίζου,
the good reading you-will-hear saying be-enlightened
φωτίζου, ἡ νέα Ἱερουσαλήμ· ἥκει γάρ σου τὸ φῶς. Περὶ
be-enlightened the new Jerusalem comes for your the light about
ἧς Ἱερουσαλὴμ ὁ προφήτης εἴρηκε· Καὶ μετὰ ταῦτα
which Jerusalem the prophet has-said and after these-things
κληθήσῃ πόλις δικαιοσύνης, μητρόπολις πιστὴ Σιὼν,
you-will-be-called city of-righteousness mother-city faithful Sion
διὰ τὸν ἐκ Σιὼν ἐξελθόντα νόμον, καὶ λόγον Κυρίου
because-of the from Sion having-gone-out law and word of-Lord
τὸν ἐξ Ἱερουσαλὴμ, ὃς ἐντεῦθεν εἰς ἅπασαν τὴν
the(-word) from Jerusalem which from-here into all the
οἰκουμένην ἐξώμβρησε. Πρὸς ἣν καὶ ὁ προφήτης περὶ
world poured-down to whom also the prophet about
ὑμῶν φησιν· Ἆρον κύκλῳ τοὺς ὀφθαλμούς σου, καὶ ἴδε
you says lift-up round-about the eyes your and see
συνηγμένα τὰ τέκνα σου. Ἡ δὲ ἀποκρίνεται λέγουσα· Τίνες
gathered the children your she and answers saying who
οἵδε ὡς νεφέλαι πέτανται, καὶ ὡς περιστεραὶ σὺν νεοσσοῖς
these as clouds fly and as doves with young
ἐπ᾽ ἐμέ; νεφέλαι, διὰ τὸ πνευματικόν· καὶ περιστεραὶ,
upon me clouds because-of the spiritual and doves

διὰ τὸ ἀκέραιον. Καὶ πάλιν· Τίς οἶδε τοιαῦτα, ἢ τίς
because-of the guileless and again who knows such-things or who
ἑώρακεν οὕτως; εἰ ὤδινε γῆ ἐν μιᾷ ἡμέρᾳ, καὶ ἐτέχθη
has-seen thus if travailed earth in one day and was-born
ἔθνος εἰς ἅπαξ; ὅτι ὤδινε, καὶ ἔτεκε Σιὼν τὰ παιδία
nation at once because she-travailed and bore Sion the children
αὐτῆς. Χαρᾶς δὲ ἀνεκλαλήτου τὰ πάντα πληρωθήσεται,
her of-joy and unspeakable the all-things will-be-filled
διὰ τὸν εἰπόντα Κύριον, ὅτι Ἰδοὺ ἐγὼ ποιῶ Ἱερουσαλὴμ
because-of the having-said Lord that behold I make Jerusalem
ἀγαλλίαμα, καὶ τὸν λαόν μου εὐφροσύνην.
exultation and the people my gladness
35 Εἴη δὲ καὶ ἐφ' ὑμῖν λεχθῆναι καὶ νῦν. Εὐφράνθητε,
may-it-be and also over you to-be-said also now be-glad
οὐρανοὶ, καὶ ἀγαλλιάσθω ἡ γῆ, καὶ ἑξῆς, ὅτι ἠλέησεν
heavens and let-exult the earth and next because has-had-mercy
ὁ Θεὸς τὸν λαὸν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ
— God on-the people his and the humble of-the people
αὐτοῦ παρεκάλεσε. Ταῦτα δὲ ἔσται διὰ τὴν τοῦ
his he-comforted these-things and will-be because-of the —
Θεοῦ φιλανθρωπίαν, τοῦ πρὸς ὑμᾶς λέγοντος· Ἰδοὺ
of-God love-for-man of-the(-one) to you saying behold
ἀπαλείψω ὡς νεφέλην τὰς ἀνομίας σου, καὶ ὡς γνόφον
I-will-blot-out as cloud the iniquities your and as darkness
τὰς ἁμαρτίας σου. Ὑμεῖς δὲ τοῦ ὀνόματος τῶν πιστῶν
the sins your you and of-the name of-the faithful
καταξιωθέντες (περὶ ὧν γέγραπται· Τοῖς δουλεύουσί
deemed-worthy (about whom it-is-written to-the(-ones) serving
μοι κληθήσεται ὄνομα καινὸν, ὃ εὐλογηθήσεται ἐπὶ τῆς
me will-be-called name new which will-be-blessed on the
γῆς), ἐρεῖτε μετ' εὐφροσύνης. Εὐλογητὸς ὁ Θεὸς καὶ
earth) will-say with gladness blessed — God and

Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας
Father of-the Lord our Jesus Christ the(-one) having-blessed
ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ, ἐν τοῖς ἐπουρανίοις
us with every blessing spiritual in the heavenlies
ἐν Χριστῷ· ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ
in Christ in whom we-have the redemption through the
αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτημάτων, κατὰ
blood his the forgiveness of-the trespasses according-to
τὸν πλοῦτον τῆς χάριτος αὐτοῦ, ἧς ἐπερίσσευσεν εἰς
the riches of-the grace his which he-made-abound toward
ἡμᾶς, καὶ τὰ ἑξῆς· καὶ πάλιν· Ὁ δὲ Θεὸς πλούσιος ὢν ἐν
us and the next and again — but God rich being in
ἐλέει, διὰ τὴν πολλὴν αὐτοῦ ἀγάπην ἣν ἠγάπησεν
mercy because-of the great his love with-which he-loved
ἡμᾶς, νεκροὺς ὄντας τοῖς παραπτώμασι συνεζωοποίησε
us dead being in-the trespasses made-alive-together
τῷ Χριστῷ, καὶ τὰ ἑξῆς. Καὶ πάλιν ὁμοίως τὸν τῶν
— with-Christ and the next and again likewise the of-the
ἀγαθῶν Κύριον αἰνέσατε, λέγοντες· Ὅτε δὲ ἡ χρηστότης
good-things Lord praise saying when but the kindness
καὶ ἡ φιλανθρωπία τοῦ Σωτῆρος ἡμῶν Θεοῦ ἐπεφάνη·
and the love-for-man of-the Savior our God appeared
οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, ὧν ἐποιήσαμεν
not from works the(-works) in righteousness which did
ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς, διὰ
we but according-to the his mercy he-saved us through
λουτροῦ παλιγγενεσίας καὶ ἀνακαινήσεως Πνεύματος ἁγίου,
bath of-regeneration and renewal of-Spirit holy
οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ
which he-poured-out upon us richly through Jesus Christ
τοῦ Κυρίου ἡμῶν· ἵνα δικαιωθέντες τῇ αὐτοῦ χάριτι,
the Lord our that having-been-justified by-the his grace

κληρονόμοι γενώμεθα, κατ᾽ ἐλπίδα, ζωῆς αἰωνίου.
heirs we-may-become according-to hope of-life eternal
Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
himself and — God and Father of-the Lord our Jesus
Χριστοῦ, ὁ Πατὴρ τῆς δόξης, δῴη ὑμῖν Πνεῦμα σοφίας
Christ the Father of-the glory may-give you Spirit of-wisdom
καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς
and revelation in knowledge of-him enlightened the
ὀφθαλμοὺς τῆς διανοίας· καὶ διαφυλάξειεν ὑμᾶς διὰ
eyes of-the mind and may-be-guard you through
παντὸς ἐν ἔργοις τε καὶ λόγοις, καὶ νοήμασιν ἀγαθοῖς·
all in works both and words and thoughts good
ᾧ ἡ δόξα, τιμὴ καὶ κράτος διὰ τοῦ Κυρίου ἡμῶν
to-whom the glory honor and might through the Lord our
Ἰησοῦ Χριστοῦ, σὺν τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
Jesus Christ with the holy Spirit now and always and to
τοὺς σύμπαντας ἀτελευτήτους αἰῶνας τῶν αἰώνων. Ἀμήν.
the all endless ages of-the ages amen

ΜΥΣΤΑΓΩΓΙΚΗ ΠΡΩΤΗ ΚΑΤΗΧΗΣΙΣ

MYSTAGOGICAL LECTURE I · ON THE RENUNCIATION

To the newly enlightened, Cyril explains their baptismal evening. In the outer chamber they faced west, the region of darkness, and with outstretched hand renounced Satan. As a lamb's blood turned the destroyer away and Pharaoh drowned pursuing Israel, so Christ's blood routs the demons, and the devil who followed them to the saving water perishes in it. They renounced his works, every sin; his pomp, the theaters, races, hunting shows, and foods offered to idols; and his worship, from lamps at springs to omens and amulets. Like Lot's wife they must not look back. Turning east toward paradise, they confessed the Father, the Son, the Holy Spirit, and one baptism of repentance. Cyril bids them be sober against the roaring lion and promises the inner rites next.

Πρὸς τοὺς νεοφωτίστους· καὶ ἀνάγνωσις ἐκ τῆς Πέτρου
to the newly-enlightened and reading from the of-Peter
Καθολικῆς πρώτης Ἐπιστολῆς, ἀπὸ τοῦ, Νήψατε,
Catholic first Epistle from the be-sober
γρηγορήσατε, ἕως τέλους τῆς Ἐπιστολῆς.
watch until end of-the Epistle
Ἐπόθουν ὑμῖν καὶ πάλαι, ὦ γνήσια καὶ περιπόθητα 1
I-was-longing to-you also long-ago O genuine and much-longed-for
τῆς Ἐκκλησίας τέκνα, περὶ τῶν πνευματικῶν τούτων
of-the Church children about the spiritual these
καὶ ἐπουρανίων διαλεχθῆναι μυστηρίων. Ἀλλ' ἐπειδὴ
and heavenly to-discourse mysteries but since
σαφῶς ἐπιστάμην, ὄψιν ἀκοῆς πολλῷ πιστοτέραν εἶναι,
clearly I-knew sight than-hearing much more-trustworthy to-be
ἀνέμενον τὸν παρόντα καιρόν· ἵνα εὐπροσαγωγοτέρους
I-awaited the present time that more-easily-led
ὑμᾶς περὶ τῶν λεγομένων ἐκ ταύτης λαβὼν τῆς
you about the(-things) said from this having-taken the

πείρας εἰς τὸν φωτεινότερον καὶ εὐωδέστερον λειμῶνα
experience into the brighter and more-fragrant meadow
τοῦδε τοῦ παραδείσου χειραγωγήσω. Ἄλλως δὲ καὶ
of-this the paradise I-may-lead-by-the-hand otherwise and also
χωρητικοὶ τῶν θειοτέρων κατέστητε μυστηρίων, θείου
capable of-the more-divine you-have-become mysteries of-divine
καὶ ζωοποιοῦ βαπτίσματος ἀξιωθέντες. Ἐπεὶ τοίνυν
and life-giving baptism deemed-worthy since therefore
λοιπὸν τῶν ἐντελεστέρων δεῖ μαθημάτων παρατιθέναι
henceforth of-the more-perfect it-is-needful teachings to-set-before
τράπεζαν, φέρε, ταῦτα ὑμᾶς ἀκριβῶς παιδεύσωμεν, ἵνα
table come these-things you exactly let-us-teach that
εἰδῆτε τὴν ἔμφασιν τὴν πρὸς ὑμᾶς κατ᾽ ἐκείνην
you-may-know the significance the(-significance) toward you on that
γεγενημένην τοῦ βαπτίσματος τὴν ἑσπέραν.
having-happened of-the baptism the evening

2 Εἰσήειτε πρῶτον εἰς τὸν προαύλιον τοῦ βαπτιστηρίου
you-entered first into the outer-court of-the baptistery
οἶκον, καὶ πρὸς τὰς δυσμὰς ἑστῶτες ἠκούσατε καὶ
house and toward the west standing you-heard and
προσετάττεσθε ἐκτείνειν τὴν χεῖρα· καὶ ὡς παρόντι
you-were-commanded to-stretch-out the hand and as to-one-present
ἀπετάττεσθε τῷ Σατανᾷ. Χρὴ δὲ τοῦτο ὑμᾶς εἰδέναι,
you-renounced — Satan it-is-needful and this you to-know
ὅτι ἐν παλαιᾷ ἱστορίᾳ οὗτος κεῖται ὁ τύπος. Ὅτε γὰρ
that in old history this lies the type when for
Φαραὼ, ὁ πικρότατος καὶ ὠμότατος τύραννος, κατέθλιβε
Pharaoh the most-bitter and most-cruel tyrant was-oppressing
τῶν Ἑβραίων τὸν ἐλεύθερον λαὸν καὶ εὐγενῆ, ὁ Θεὸς
of-the Hebrews the free people and noble — God
ἀπέστειλε τὸν Μωσῆν, ἐξάγειν αὐτοὺς ἐκ τῆς πονηρᾶς τῶν
sent — Moses to-lead-out them from the evil of-the

Αἰγυπτίων δουλείας. Καὶ αἵματι μὲν ἀμνοῦ ἐχρίοντο αἱ
Egyptians slavery and with-blood indeed of-lamb were-anointed the
φλιαὶ ἵνα φύγῃ ὁ ὀλοθρεύων τοὺς τὸ σημεῖον ἔχοντας τοῦ
doorposts that may-flee the destroyer the the sign having of-the
αἵματος οἴκους· παραδόξως δὲ ἠλευθεροῦτο ὁ τῶν Ἑβραίων
blood houses wondrously and was-freed the of-the Hebrews
λαός. Ἐπειδὴ δὲ καὶ ἐλευθερωθέντας ὁ ἐχθρὸς κατεδίωξε,
people when and also freed(-men) the enemy pursued
καὶ παραδόξως εἶδε τὴν θάλασσαν αὐτοῖς τεμνομένην·
and wondrously he-saw the sea for-them being-divided
ὅμως ἐχώρει, ἴχνη ἴχνεσι συμβάλλων, καὶ παραχρῆμα
nevertheless he-went footsteps with-footsteps joining and immediately
ὑποβρύχιος ἐγένετο, καταποντούμενος ἐν θαλάσσῃ Ἐρυθρᾷ.
submerged he-became being-drowned in sea Red
Μετάβηθί μοι λοιπὸν ἀπὸ τῶν παλαιῶν ἐπὶ τὰ νέα, 3
pass-over for-me henceforth from the old to the new
ἀπὸ τοῦ τύπου ἐπὶ τὴν ἀλήθειαν. Ἐκεῖ Μωσῆς εἰς
from the type to the truth there Moses to
Αἴγυπτον ἀπὸ τοῦ Θεοῦ πεμπόμενος· ἐνταῦθα Χριστὸς
Egypt by — God being-sent here Christ
ἐκ τοῦ Πατρὸς εἰς τὸν κόσμον ἀποστελλόμενος· ὧδε
from the Father into the world being-sent here
Χριστὸς, ἵνα ῥύσηται τοὺς ἐν τῷ κόσμῳ ὑπὸ τῆς
Christ that he-may-rescue the(-ones) in the world by the
ἁμαρτίας καταπονουμένους. Ἐκεῖ αἷμα ἀμνοῦ ὀλοθρευτοῦ
sin oppressed there blood of-lamb of-destroyer
ἦν ἀποτρόπαιον· ἐνταῦθα τοῦ Ἀμνοῦ τοῦ ἀμώμου Ἰησοῦ
was averting here of-the Lamb the spotless Jesus
Χριστοῦ τὸ αἷμα δαιμόνων καθέστηκε φυγαδευτήριον.
Christ the blood of-demons has-become means-of-putting-to-flight
Ἐκεῖνος ὁ τύραννος κατεδίωκεν ἕως θαλάσσης τὸν
that the tyrant pursued as-far-as sea the

παλαιὸν ἐκεῖνον λαόν· καὶ σοὶ ὁ ἰταμὸς ὁ ἀναίσχυντος
old that people also you the reckless the shameless
καὶ ἀρχέκακος οὗτος δαίμων, ἕως αὐτῶν ἠκολούθει
and author-of-evil this demon as-far-as themselves followed
τῶν σωτηρίων ναμάτων. Ἐκεῖνος ὑποβρύχιος γέγονεν ἐν
the saving streams that-one submerged became in
θαλάσσῃ· καὶ οὗτος ἐν τῷ σωτηρίῳ ὕδατι ἀφανίζεται.
sea and this-one in the saving water is-destroyed

4 Ἀλλ' ἀκούεις, τεταμένῃ τῇ χειρὶ ὡς πρὸς παρόντα εἰπεῖν,
but you-hear with-stretched-out the hand as to one-present to-say
Ἀποτάσσομαί σοι, Σατανᾶ. Βούλομαι καὶ τίνος ἕνεκεν
I-renounce you Satan I-wish also for-what cause
ἵστασθε πρὸς δυσμὰς, εἰπεῖν· ἀναγκαῖον γάρ. Ἐπειδὴ τοῦ
you-stand toward west to-say necessary for since of-the
φαινομένου σκότους τόπος αἱ δυσμαί· ἐκεῖνος δὲ σκότος
visible darkness place the west be but darkness
τυγχάνων, ἐν σκότῳ ἔχει καὶ τὸ κράτος· τούτου χάριν
being in darkness has also the might for-this cause
συμβολικῶς πρὸς δυσμὰς ἀποβλέποντες, ἀποτάσσεσθε
symbolically toward west looking you-renounce
τῷ σκοτεινῷ ἐκείνῳ καὶ ζοφερῷ ἄρχοντι. Τί οὖν ὑμῶν
the dark that and gloomy ruler what then of-you
ἕκαστος ἑστὼς ἔλεγεν; Ἀποτάσσομαί σοι, Σατανᾶ, σοὶ
each standing said I-renounce you Satan you
τῷ πονηρῷ καὶ ὠμοτάτῳ τυράννῳ. Οὐκ ἔτι σου δέδοικα,
the evil and most-cruel tyrant no longer your I-fear
λέγων, τὴν ἰσχύν. Κατέλυσε γὰρ ταύτην Χριστὸς, αἵματός
saying the might destroyed for it Christ of-blood
μοι καὶ σαρκὸς κοινωνήσας, ἵνα διὰ τούτων καταργήσῃ
with-me and flesh having-shared that through these he-might-abolish
θανάτῳ τὸν θάνατον, ὅπως μὴ διαπαντὸς ἔνοχος γένωμαι
by-death the death so-that not forever liable I-may-become

δουλείας. Ἀποτάσσομαί σοι τῷ δολερῷ καὶ πανουργοτάτῳ
to-slavery I-renounce you the deceitful and most-crafty
ὄφει. Ἀποτάσσομαί σοι ἐπιβούλῳ ὄντι, καὶ προσποιήσει
serpent I-renounce you plotter being and with-pretense
φιλίας πράξαντι πᾶσαν παρανομίαν, καὶ ἐμποιήσαντι
of-friendship having-done all lawlessness and having-wrought-in
τοῖς ἡμετέροις προγόνοις ἀποστασίαν. Ἀποτάσσομαί σοι,
to-the our forefathers apostasy I-renounce you
Σατανᾶ, τῷ πάσης κακίας δημιουργῷ καὶ συνεργῷ.
Satan the of-all wickedness maker and co-worker
Εἶτα ἐν δευτέρᾳ λέξει μανθάνεις λέγειν· Καὶ πᾶσι τοῖς 5
then in second phrase you-learn to-say and all the
ἔργοις σου. Ἔργα δὲ τοῦ Σατανᾶ, πᾶσά ἐστιν ἡ ἁμαρτία,
works your works and — of-Satan all is the sin
ἣ καὶ ἀποτάσσεσθαι ἀναγκαῖον· ὡσεὶ καὶ τύραννόν
which also to-renounce necessary as also tyrant
τις ἀποφυγὼν, πάντως που καὶ τὰ τούτου ὅπλα
someone having-fled by-all-means presumably also the of-him weapons
ἀπέφυγε. Πᾶσα οὖν κατ᾽ εἶδος ἁμαρτία ἐγκατείλεκται τοῖς
fled every then in kind sin is-enrolled in-the
τοῦ διαβόλου ἔργοις. Πλὴν τοῦτο ἴσθι, ὅτι ὅσα λέγεις,
of-the devil works yet this know that whatever you-say
μάλιστα κατ᾽ ἐκείνην τὴν φρικωδεστάτην ὥραν, ἔγγραφά
especially at that the most-awful hour written
ἐστι ἐν τοῖς τοῦ Θεοῦ βιβλίοις. Ἐπειδὰν τοίνυν ἐναντίον
is in the — of-God books whenever therefore contrary
τι διαπραττόμενος τούτοις ᾖς, ὡς παραβάτης
something doing to-these you-be as transgressor
κριθήσῃ. Ἀποτάσσῃ τοίνυν τοῖς ἔργοις τοῦ Σατανᾶ,
you-will-be-judged you-renounce therefore the works — of-Satan
πάσαις φημὶ πράξεσι καὶ ἐννοίαις παρὰ λόγον γενομέναις.
all I-mean deeds and thoughts against reason having-come-about

6 Εἶτα λέγεις, Καὶ πάσῃ τῇ πομπῇ αὐτοῦ. Πομπὴ δὲ
then you-say and all the pomp his pomp and
διαβόλου ἐστὶ θεατρομανίαι, καὶ ἱπποδρομίαι, κυνηγεσία, καὶ
of-devil is theater-madnesses and horse-races hunts and
πᾶσα τοιαύτη ματαιότης· ἧς εὐχόμενος ἐλευθερωθῆναι
all such vanity from-which praying to-be-freed
ὁ ἅγιος τῷ Θεῷ λέγει· Ἀπόστρεψον τοὺς ὀφθαλμούς
the holy(-man) — to-God says turn-away the eyes
μου τοῦ μὴ ἰδεῖν ματαιότητα. Μὴ περισπούδαστός σοι
my for-the not to-see vanity not much-sought for-you
ἔστω ἡ θεατρομανία, ἔνθα τὰς ἀσελγείας τῶν μίμων
let-be the theater-madness where the licentiousnesses of-the mimes
ὄψῃ, ὕβρεσι πεπραγμένας καὶ πάσῃ ἀσχημοσύνῃ,
you-will-see with-outrages done and all indecency
ἐκτεθηλυσμένων τε ἀνδρῶν ἐμμανεῖς ὀρχήσεις· μήτε ἡ
of-effeminate and men frenzied dancings nor the(-madness)
τῶν ἐν κυνηγίοις ἑαυτοὺς θηρίοις ἐκδιδόντων, ἵνα τὴν
of-the(-ones) in hunts themselves to-beasts giving-over that the
ἀθλίαν κολακεύσωσι γαστέρα· οἵ, ἵνα κοιλίαν τροφαῖς
wretched they-may-flatter belly who that belly with-foods
θεραπεύσωσιν, αὐτοὶ γαστρὸς ἀτιθάσσων ἀληθῶς τροφὴ
they-may-serve themselves of-belly untamed truly food
γίνονται θηρίων· ἵνα δὲ δικαίως εἴπω, ὑπὲρ οἰκείου θεοῦ τῆς
become of-beasts that but justly I-may-say for own god the
κοιλίας, τὴν ἑαυτῶν ζωὴν κατὰ κρημνῶν μονομαχοῦσι.
belly the their-own life down precipices they-fight-in-single-combat
Φεῦγε καὶ τὰς ἱπποδρομίας, τὸ ἐμμανὲς θέαμα καὶ ψυχὰς
flee also the horse-races the frenzied spectacle and souls
ἐκτραχηλίζον· ταῦτα γὰρ πάντα πομπή ἐστι τοῦ διαβόλου.
overthrowing these-things for all pomp is of-the devil

Ἀλλὰ καὶ τὰ ἐν εἰδωλικαῖς πανηγύρεσι κρεμώμενα, 7
but also the(-things) at idol festivals hung
ἔσθ᾽ ὅτε κρέα, ἢ ἄρτοι, ἢ ἄλλα τοιαῦτα μιανθέντα
there-are-times when meats or loaves or other such defiled
τῇ τῶν παμμιάρων ἐπικλήσει δαιμόνων, τῇ τοῦ
by-the of-the all-foul invocation demons in-the of-the
διαβόλου πομπῇ ἐγκαταλέγεται. Ὥσπερ γὰρ ὁ ἄρτος καὶ
devil pomp is-enrolled just-as for the bread and
ὁ οἶνος τῆς εὐχαριστίας, πρὸ τῆς ἁγίας ἐπικλήσεως τῆς
the wine of-the eucharist before the holy invocation of-the
προσκυνητῆς Τριάδος, ἄρτος ἦν καὶ οἶνος λιτός· ἐπικλήσεως
adorable Trinity bread was and wine plain of-invocation
δὲ γενομένης, ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ, ὁ δὲ
but having-come-about the indeed bread becomes body of-Christ the but
οἶνος αἷμα Χριστοῦ· τὸν αὐτὸν δὴ τρόπον, τὰ τοιαῦτα
wine blood of-Christ the same indeed manner the such
βρώματα τῆς πομπῆς τοῦ Σατανᾶ, τῇ ἰδίᾳ φύσει λιτὰ
foods of-the pomp — of-Satan by-the own nature plain
ὄντα, τῇ ἐπικλήσει τῶν δαιμόνων βέβηλα γίνεται.
being by-the invocation of-the demons profane become
Μετὰ ταῦτα λέγεις· Καὶ πάσῃ τῇ λατρείᾳ σου. Λατρεία 8
after these-things you-say and all the worship your worship
δέ ἐστι διαβόλου, ἡ ἐν εἰδωλείοις εὐχή· τὰ πρὸς τιμὴν
and is of-devil the in idol-temples prayer the(-things) for honor
γινόμενα τῶν ἀψύχων εἰδώλων· τὸ ἅπτειν λύχνους, ἢ
done of-the lifeless idols the to-light lamps or
θυμιᾶν παρὰ πηγὰς ἢ ποταμοὺς, ὥς τινες ἀπ᾽ ὀνειράτων
to-burn-incense by springs or rivers as some from dreams
ἢ ἐκ δαιμόνων ἀπατηθέντες, ἐπὶ τούτους διέβησαν, οἰόμενοι
or by demons deceived to these crossed thinking
καὶ σωματικῶν παθῶν τὴν ἴασιν εὑρήσειν· ἢ τοιαῦτα. μὴ
even of-bodily sufferings the healing to-find or such-things not

τοίνυν αὐτὰ μετέλθῃς. Οἰωνοσκοπία, μαντεία, κληδονισμοὶ,
therefore them pursue augury divination omens
ἢ περιάμματα, ἢ ἐν πετάλοις ἐπιγραφαὶ, μαγεῖαι, ἢ ἄλλαι
or amulets or on leaves inscriptions magics or other
κακοτεχνίαι, καὶ ὅσα τοιαῦτα, λατρεῖαί εἰσι διαβόλου.
evil-arts and whatever such worships are of-devil
Φεῦγε οὖν ταῦτα· ἐὰν γὰρ τούτοις ὑποπέσῃς μετὰ τὴν
flee then these-things if for to-these you-fall after the
ἀπόταξιν τοῦ Σατανᾶ καὶ τὴν πρὸς τὸν Χριστὸν σύνταξιν,
renunciation — of-Satan and the toward — Christ enlistment
πικροτέρου πειρασθήσῃ τοῦ τυράννου· ἴσως ὡς οἰκεῖον
more-bitter you-will-experience the tyrant perhaps as own
περιέποντος πάλαι, καὶ τῆς πικρᾶς ἀνιέντος σε δουλείας,
cherishing formerly and from-the bitter releasing you slavery
νῦν δὲ σφόδρα παρὰ σοῦ καταπικρανθέντος· καὶ τοῦ Χριστοῦ
now but greatly by you embittered and — of-Christ
στερηθήσῃ, κἀκείνου πειρασθήσῃ. Οὐκ ἤκουσας παλαιᾶς
you-will-be-deprived and-that-one you-will-experience not did-you-hear of-old
ἱστορίας, τὰ περὶ τοῦ Λὼτ ἡμῖν καὶ τῶν τούτου
history the(-things) about — Lot to-us and the his
θυγατέρων διηγουμένης; Οὐχὶ αὐτὸς μὲν σέσωσται μετὰ
daughters narrating not he indeed was-saved with
τῶν θυγατέρων, ἐπειδὴ τὸ ὄρος κατείληφεν· ἡ δὲ τούτου
the daughters since the mountain he-had-reached the but his
γυνὴ στήλη γέγονεν ἁλὸς, ἐστηλιτευμένη δι' αἰῶνος,
wife pillar became of-salt pilloried through age
ἔχουσα τῆς πονηρᾶς προαιρέσεως καὶ ὑποστροφῆς τὴν
having of-the evil choice and turning-back the
μνήμην; Πρόσεχε τοίνυν σεαυτῷ, καὶ μὴ στρέφου πάλιν εἰς
memory take-heed therefore to-yourself and not turn again to
τὰ ὀπίσω, βαλὼν τὴν χεῖρα ἐπ' ἄροτρον, καὶ στρέφων
the(-things) behind having-put the hand to plow and turning

πάλιν εἰς τὴν ἁλμυρὰν τοῦ βίου τούτου πρᾶξιν· ἀλλὰ
again to the salty of-the life this practice but
φεῦγε εἰς τὸ ὄρος πρὸς Ἰησοῦν Χριστὸν, τὸν τμηθέντα
flee to the mountain to Jesus Christ the cut
λίθον ἄνευ χειρῶν, καὶ τὴν οἰκουμένην πληρώσαντα.
stone without hands and the world having-filled
Ὅτε οὖν τῷ Σατανᾷ ἀποτάττῃ, πᾶσαν τὴν πρὸς αὐτὸν 9
when then — Satan you-renounce every the toward him
πάντως διαθήκην λύσας, τὰς παλαιὰς πρὸς τὸν ᾍδην
by-all-means covenant having-loosed the old toward — Hades
συνθήκας· ἀνοίγεταί σοι ὁ παράδεισος τοῦ Θεοῦ, ὃν
compacts is-opened to-you the paradise — of-God which
ἐφύτευσε κατὰ ἀνατολὰς, ὅθεν διὰ τὴν παράβασιν
he-planted toward east whence because-of the transgression
ἐξόριστος γέγονεν ὁ ἡμέτερος προπάτωρ. Καὶ τούτου
exiled became the our forefather and of-this
σύμβολον, τὸ στραφῆναί σε ἀπὸ δυσμῶν πρὸς ἀνατολὴν,
symbol the to-be-turned you from west to east
τοῦ φωτὸς τὸ χωρίον. Τότε σοι ἐλέγετο εἰπεῖν· Πιστεύω
of-the light the place then to-you it-was-said to-say I-believe
εἰς τὸν Πατέρα, καὶ εἰς τὸν Υἱὸν, καὶ εἰς τὸ ἅγιον
in the Father and in the Son and in the holy
Πνεῦμα, καὶ εἰς ἓν βάπτισμα μετανοίας. Περὶ ὧν ἐν ταῖς
Spirit and in one baptism of-repentance about which in the
προτέραις κατηχήσεσιν, ὡς ἡ τοῦ Θεοῦ χάρις ἔδωκεν,
former catecheses as the — of-God grace gave
ἐν πλάτει σοι εἴρηται.
at length to-you it-has-been-said
Τούτοις οὖν ἀσφαλιζόμενος τοῖς λόγοις νῆφε. Ὁ γὰρ 10
with-these then securing-yourself the words be-sober the for
ἀντίδικος ἡμῶν διάβολος, καθὼς ἀρτίως ἀνέγνωσται, ὡς
adversary our devil as just-now was-read as

λέων ὠρυόμενος περιπατεῖ, ζητῶν τίνα καταπίῃ. Ἀλλ' ἐν
lion roaring walks-about seeking whom he-may-swallow but in
μὲν τοῖς πρὸ τούτου χρόνοις κατέπιεν ὁ θάνατος ἰσχύσας·
indeed the before this times swallowed the death having-prevailed
ἐπὶ δὲ τοῦ ἁγίου τῆς παλιγγενεσίας λουτροῦ, ἀφεῖλεν ὁ Θεὸς
at but the holy of-the regeneration bath took-away — God
πᾶν δάκρυον ἀπὸ παντὸς προσώπου· οὐκέτι γὰρ πενθήσεις,
every tear from every face no-longer for you-will-mourn
ἐκδεδυμένος τὸν παλαιὸν ἄνθρωπον· ἀλλὰ πανηγυρίσεις,
having-put-off the old man but you-will-keep-festival
ἐνδεδυμένος τὸ ἱμάτιον σωτηρίου Ἰησοῦν Χριστόν.
having-put-on the garment of-salvation Jesus Christ

11 Καὶ ταῦτα ἐν τῷ ἐξωτέρῳ ἐγίνετο οἴκῳ. Θεοῦ δὲ
and these-things in the outer took-place house God and
θέλοντος, ὅταν ἐν ταῖς ἑξῆς Μυσταγωγίαις εἰς τὰ Ἅγια
willing when in the next Mystagogies into the Holy
τῶν ἁγίων εἰσέλθωμεν, ἐκεῖ εἰσόμεθα τῶν αὐτόθι
of-the holies we-enter there we-shall-know of-the(-things) there
ἐπιτελουμένων τὰ σύμβολα. Τῷ δὲ Θεῷ Πατρὶ ἡ δόξα,
performed the symbols — and to-God Father the glory
κράτος, μεγαλωσύνη, σὺν Υἱῷ καὶ ἁγίῳ Πνεύματι, εἰς
might majesty with Son and holy Spirit to
τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΜΥΣΤΑΓΩΓΙΚΗ Β΄

MYSTAGOGICAL LECTURE II · ON BAPTISM

Entering the inner chamber, the candidates put off their tunics, the old man, and stood naked like Christ on the cross and Adam in paradise, unashamed. Anointed from head to foot with exorcised oil, they were grafted into the good olive, Christ. Led to the font as Christ was to the tomb, each confessed the Father, the Son, and the Holy Spirit and went down three times into the water, figuring Christ's three days in the earth. The water was both their tomb and their mother. They died and rose in image, but were saved in truth. Unlike John's, this baptism gives not only remission but adoption and the Spirit, and shares Christ's sufferings in likeness.

Περὶ βαπτίσματος· καὶ ἀνάγνωσις ἐκ τῆς πρὸς Ῥωμαίους
about baptism and reading from the to Romans
Ἐπιστολῆς, ἀπὸ τοῦ, Ἢ ἀγνοεῖτε, ὅτι ὅσοι ἐβαπτίσθημεν
Epistle from the or are-you-ignorant that as-many-as we-were-baptized
εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
into Christ Jesus into the death his we-were-baptized
ἕως τοῦ, Οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.
until the not for you-are under law but under grace
Χρήσιμαι ἡμῖν αἱ καθ' ἡμέραν μυσταγωγίαι, καὶ διδασκαλίαι 1
useful to-us the by day mystagogies and teachings
καινότεραι, καινοτέρων οὖσαι πραγμάτων ἀπαγγελτικαί·
newer of-newer being things announcing
καὶ μάλιστα ὑμῖν, τοῖς ἀνακαινισθεῖσιν ἀπὸ παλαιότητος
and especially to-you the(-ones) renewed from oldness
εἰς καινότητα. Διὰ τοῦτο ἀναγκαίως ὑμῖν παραθήσομαι
into newness because-of this necessarily to-you I-shall-set-before
τὰ ἑξῆς τῆς χθεσινῆς μυσταγωγίας, ἵνα μάθητε
the(-things) following of-the yesterday's mystagogy that you-may-learn

τίνων ἦν σύμβολα, τὰ ὑφ᾽ ὑμῶν ἐν τῷ ἐσωτέρῳ
of-what were symbols the(-things) by you in the inner
οἴκῳ γενόμενα.
house done

2 Εὐθὺς οὖν εἰσελθόντες, ἀπεδύεσθε τὸν χιτῶνα. Καὶ τοῦτο
immediately then having-entered you-put-off the tunic and this
ἦν εἰκὼν τοῦ τὸν παλαιὸν ἄνθρωπον ἀποδύεσθαι σὺν
was image of-the the old man to-put-off with
ταῖς πράξεσιν. Ἀποδυθέντες, γυμνοὶ ἦτε, μιμούμενοι καὶ
the deeds having-been-stripped naked you-were imitating also
ἐν τούτῳ τὸν ἐπὶ σταυροῦ γυμνωθέντα Χριστόν· καὶ τῇ
in this the on cross stripped-naked Christ and by-the
γυμνότητι ἀπεκδυσάμενον τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
nakedness having-stripped-off the principalities and the authorities
καὶ μετὰ παῤῥησίας ἐν τῷ ξύλῳ θριαμβεύσαντα. Ἐπειδὴ
and with boldness on the tree having-triumphed since
γὰρ τοῖς μέλεσι τοῖς ὑμετέροις ἐνεφώλευον αἱ ἀντικείμεναι
for in-the limbs the your lurked the opposing
δυνάμεις, οὐκ ἔτι φορεῖν ὑμῖν ἔξεστι τὸν παλαιὸν ἐκεῖνον
powers no longer to-wear for-you it-is-lawful the old that
χιτῶνα. Οὐ τοῦτον πάντως λέγω τὸν αἰσθητὸν, ἀλλὰ τὸν
tunic not this necessarily I-mean the sensible but the
παλαιὸν ἄνθρωπον, τὸν φθειρόμενον ἐν ταῖς ἐπιθυμίαις
old man the(-one) being-corrupted in the lusts
τῆς ἀπάτης. Ὃν μὴ εἴη πάλιν ἐνδύσασθαι τῇ ἅπαξ
of-the deceit which not may-it-be again to-put-on for-the once
τοῦτον ἀποδυσαμένῃ ψυχῇ, ἀλλὰ λέγειν κατὰ τὴν ἐν τῷ
it having-put-off soul but to-say according-to the in the
Ἆσματι τῶν ᾀσμάτων τοῦ Χριστοῦ νύμφην· Ἐξεδυσάμην
Song of-the songs — of-Christ bride I-have-put-off
τὸν χιτῶνά μου, πῶς ἐνδύσομαι αὐτόν; Ὢ θαυμασίου
the tunic my how shall-I-put-on it O wondrous

πράγματος! γυμνοὶ ἦτε ἐν ὄψεσι πάντων, καὶ οὐκ
thing naked you-were in eyes of-all and not
ᾐσχύνεσθε. Ἀληθῶς γὰρ μίμημα ἐφέρετε τοῦ πρωτοπλάστου
you-were-ashamed truly for imitation you-bore of-the first-formed
Ἀδὰμ, ὃς ἐν τῷ παραδείσῳ γυμνὸς ἦν, καὶ οὐκ ᾐσχύνετο.
Adam who in the paradise naked was and not was-ashamed
Εἶτα ἀποδυθέντες, ἐλαίῳ ἠλείφεσθε ἐξορκιστῷ, ἀπ' 3
then having-been-stripped with-oil you-were-anointed exorcised from
ἄκρων τριχῶν κορυφῆς ἕως τῶν κάτω· καὶ κοινωνοὶ
tops of-hairs of-crown to the(-parts) below and sharers
ἐγίνεσθε τῆς καλλιελαίου, Ἰησοῦ Χριστοῦ. Ἐκκοπέντες γὰρ
you-became of-the good-olive Jesus Christ cut-off for
ἐκ τῆς ἀγριελαίου, ἐνεκεντρίζεσθε εἰς τὴν καλλιέλαιον, καὶ
from the wild-olive you-were-grafted into the good-olive and
κοινωνοὶ ἐγίνεσθε τῆς πιότητος τῆς ἀληθινῆς ἐλαίας. Τὸ
sharers you-became of-the fatness of-the true olive the
οὖν ἐξορκιστὸν ἔλαιον, σύμβολον ἦν τῆς κοινωνίας τῆς
then exorcised oil symbol was of-the sharing of-the
πιότητος τοῦ Χριστοῦ, φυγαδευτήριον τυγχάνον παντὸς
fatness — of-Christ means-of-putting-to-flight being of-every
ἴχνους ἀντικειμένης ἐνεργείας. Ὥσπερ γὰρ τὰ ἐμφυσήματα
trace of-opposing operation just-as for the breathings
τῶν ἁγίων, καὶ ἡ τοῦ ὀνόματος τοῦ Θεοῦ ἐπίκλησις,
of-the saints and the of-the name — of-God invocation
ὥσπερ σφοδροτάτη φλὸξ, καίει καὶ ἐκδιώκει δαίμονας·
like most-vehement flame burns and drives-out demons
οὕτω καὶ τὸ ἐξορκιστὸν τοῦτο ἔλαιον, ἐπικλήσει Θεοῦ
so also the exorcised this oil by-invocation of-God
καὶ εὐχῇ δύναμιν τηλικαύτην λαμβάνει, ὥστε οὐ μόνον
and prayer power so-great receives that not only

καῖον τὰ ἴχνη τῶν ἁμαρτημάτων ἀποκαθαίρειν, ἀλλὰ καὶ
burning the traces of-the sins to-cleanse-away but also
πάσας ἀοράτους τοῦ πονηροῦ ἐκδιώκειν τὰς δυνάμεις.
all invisible of-the evil(-one) to-drive-out the powers

4 Μετὰ ταῦτα, ἐπὶ τὴν ἁγίαν τοῦ θείου βαπτίσματος
after these-things to the holy of-the divine baptism
ἐχειραγωγεῖσθε κολυμβήθραν, ὡς ὁ Χριστὸς ἀπὸ τοῦ
you-were-led-by-the-hand pool as — Christ from the
σταυροῦ ἐπὶ τὸ προκείμενον μνῆμα. Καὶ ἠρωτᾶτο ἕκαστος
cross to the set-before tomb and was-asked each
εἰ πιστεύει εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ,
whether he-believes in the name of-the Father and of-the Son
καὶ τοῦ ἁγίου Πνεύματος. Καὶ ὡμολογήσατε τὴν σωτήριον
and of-the holy Spirit and you-confessed the saving
ὁμολογίαν, καὶ κατεδύετε τρίτον εἰς τὸ ὕδωρ, καὶ πάλιν
confession and you-went-down thrice into the water and again
ἀνεδύετε· καὶ ἐνταῦθα, διὰ συμβόλου τὴν τριήμερον τοῦ
you-came-up and here through symbol the three-day —
Χριστοῦ αἰνιττόμενοι ταφήν. Καθάπερ γὰρ ὁ Σωτὴρ
of-Christ hinting burial just-as for the Savior
ἡμῶν τρεῖς ἡμέρας καὶ τρεῖς νύκτας ἐν τῇ κοιλίᾳ τῆς
our three days and three nights in the belly of-the
γῆς ἐποίησεν, οὕτω καὶ ὑμεῖς ἐν τῇ πρώτῃ ἀναδύσει τὴν
earth spent so also you in the first coming-up the
πρώτην ἐμιμεῖσθε τοῦ Χριστοῦ ἐν τῇ γῇ ἡμέραν, καὶ τῇ
first imitated — of-Christ in the earth day and by-the
καταδύσει τὴν νύκτα. Ὥσπερ γὰρ ὁ ἐν νυκτὶ οὐκέτι
going-down the night just-as for the(-one) at night no-longer
βλέπει· ὁ δὲ ἐν ἡμέρᾳ, ἐν φωτὶ διάγει· οὕτως ἐν τῇ
sees the(-one) but in day in light passes-time so in the
καταδύσει, ὡς ἐν νυκτὶ, οὐδὲν ἑωρᾶτε· ἐν δὲ τῇ ἀναδύσει
going-down as at night nothing you-saw in but the coming-up

πάλιν, ὡς ἐν ἡμέρᾳ ἐτυγχάνετε ὄντες. Καὶ ἐν τῷ αὐτῷ
again as in day you-happened being and in the same
ἀπεθνήσκετε καὶ ἐγεννᾶσθε· καὶ τὸ σωτήριον ἐκεῖνο ὕδωρ,
you-died and were-born and the saving that water
καὶ τάφος ὑμῖν ἐγίνετο καὶ μήτηρ. Καὶ ὅπερ Σαλομὼν ἐπὶ
both tomb to-you became and mother and what Solomon about
ἄλλων εἴρηκε, τοῦτο ἁρμόσαι ἂν ὑμῖν· ἐκεῖ μὲν γὰρ ἔλεγε·
others has-said this would-fit — you there indeed for he-said
Καιρὸς τοῦ τεκεῖν, καὶ καιρὸς τοῦ ἀποθανεῖν· ἐφ' ὑμῶν
time of-the to-bear and time of-the to-die for you
δὲ τὸ ἀνάπαλιν, καιρὸς τοῦ ἀποθανεῖν, καὶ καιρὸς τοῦ
but the reverse time of-the to-die and time of-the
γεννηθῆναι. Καὶ εἷς καιρὸς ἀμφοτέρων τούτων ποιητικός·
to-be-born and one time of-both these productive
καὶ σύνδρομος ἐγίνετο τῷ θανάτῳ ἡ γέννησις ἡ ὑμετέρα.
and concurrent became with-the death the birth the your
Ὦ ξένου καὶ παραδόξου πράγματος! Οὐκ ἀληθῶς 5
O strange and paradoxical thing not truly
ἀπεθάνομεν, οὐδ' ἀληθῶς ἐτάφημεν, οὐδ' ἀληθῶς
we-died nor truly we-were-buried nor truly
σταυρωθέντες ἀνέστημεν· ἀλλ' ἐν εἰκόνι ἡ μίμησις, ἐν
having-been-crucified we-rose but in image the imitation in
ἀληθείᾳ δὲ ἡ σωτηρία. Χριστὸς ὄντως ἐσταυρώθη, καὶ
truth but the salvation Christ really was-crucified and
ὄντως ἐτάφη, καὶ ἀληθῶς ἀνέστη· καὶ πάντα ἡμῖν ταῦτα
really was-buried and truly rose and all to-us these-things
κεχάρισται, ἵνα τῇ μιμήσει τῶν παθημάτων αὐτοῦ
have-been-granted that by-the imitation of-the sufferings his
κοινωνήσαντες, ἀληθείᾳ τὴν σωτηρίαν κερδήσωμεν. Ὦ
having-shared in-truth the salvation we-may-gain O
φιλανθρωπίας ὑπερβαλλούσης! Χριστὸς ἐδέξατο ἐπὶ τῶν
love-for-man surpassing Christ received in the

ἀχράντων αὐτοῦ χειρῶν καὶ ποδῶν ἥλους, καὶ ἔλγησε·
undefiled his hands and feet nails and suffered-pain
καί μοι ἀναλγητὶ καὶ ἀπονητὶ, διὰ τῆς τοῦ ἄλγους
and to-me without-pain and without-toil through the of-the pain
κοινωνίας χαρίζεται τὴν σωτηρίαν.
sharing he-grants the salvation

6 Μηδεὶς οὖν νομιζέτω τὸ βάπτισμα, ἀφέσεως ἁμαρτιῶν
let-no-one then think the baptism of-forgiveness of-sins
μόνον, ἀλλὰ καὶ υἱοθεσίας χάριν τυγχάνειν· ὡς τὸ Ἰωάννου
only but also of-adoption grace to-be as the of-John
ἐτύγχανε βάπτισμα, μόνης ἀφέσεως ἁμαρτιῶν παρεκτικόν.
was baptism of-only forgiveness of-sins provider
Ἀλλὰ ἀκριβῶς εἰδότων, ἡμῶν, ὅτι ὡς ἔστιν ἁμαρτημάτων
but exactly knowing we that as it-is of-sins
καθαρτήριον, καὶ Πνεύματος ἁγίου δωρεᾶς πρόξενον, οὕτω
purification and of-Spirit holy gift procurer so
καὶ τῶν τοῦ Χριστοῦ παθημάτων ἀντίτυπον· διὰ τοῦτο
also of-the — of-Christ sufferings antitype because-of this
γὰρ καὶ Παῦλος ἀρτίως βοῶν ἔλεγεν· Ἢ ἀγνοεῖτε,
for also Paul just-now crying said or are-you-ignorant
ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν
that as-many-as we-were-baptized into Christ 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 τὸν θάνατον. Ταῦτα ἔλεγε πρὸς
the baptism into the death these-things he-said to
διατεθέντας, ὡς ἀφέσεως ἁμαρτημάτων, καὶ υἱοθεσίας
(those)-disposed as of-forgiveness of-sins and of-adoption
προξενητικὸν τὸ βάπτισμα· οὐκ ἔτι δὲ καὶ τῶν ἀληθινῶν
procuring the baptism no further but also of-the true
τοῦ Χριστοῦ παθημάτων ἐν μιμήσει ἔχει τὴν κοινωνίαν.
— of-Christ sufferings in imitation has the sharing

Ἵνα οὖν μάθωμεν, ὅτι ὅσα ὁ Χριστὸς ὑπέμεινε δι᾽ 7
that then we-may-learn that whatever — Christ endured because-of
ἡμᾶς καὶ τὴν ἡμετέραν σωτηρίαν ἐν ἀληθείᾳ καὶ οὐκ
us and the our salvation in truth and not
ἐν δοκήσει ταῦτα πέπονθε, καὶ ἡμεῖς κοινωνοὶ αὐτοῦ
in seeming these-things he-suffered also we sharers his
τῶν παθημάτων γινόμεθα· μετὰ πάσης ἐβόα Παῦλος τῆς
of-the sufferings become with all cried Paul the
ἀκριβείας· Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι
exactness if for planted-together we-have-become with-the likeness
τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.
of-the death his but also of-the resurrection we-shall-be
Καλῶς δὲ καὶ τὸ, σύμφυτοι. Ἐπειδὴ γὰρ ἐνταῦθα
well and also the planted-together since for here
πεφύτευται ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ἡμεῖς κοινωνίᾳ τοῦ
has-been-planted the vine the true also we by-sharing of-the
βαπτίσματος τοῦ θανάτου, σύμφυτοι αὐτοῦ γεγόναμεν.
baptism of-the death planted-together with-him have-become
Ἐπίστησον δὲ μετὰ πολλῆς προσοχῆς τὸν νοῦν τοῖς τοῦ
fix and with much attention the mind on-the of-the
Ἀποστόλου λόγοις. Οὐκ εἶπεν, Εἰ γὰρ σύμφυτοι γεγόναμεν
Apostle words not he-said if for planted-together we-have-become
τῷ θανάτῳ, ἀλλὰ, τῷ ὁμοιώματι τοῦ θανάτου. Ἀληθῶς
with-the death but with-the likeness of-the death truly
γὰρ ἐπὶ Χριστοῦ θάνατος, ἀληθῶς γὰρ ἐχωρίζετο τοῦ
for in Christ death truly for was-separated from-the
σώματος ἡ ψυχή· καὶ ἀληθινὴ ταφή· ἐν σινδόνι γὰρ καθαρᾷ
body the soul and true burial in linen for clean
τὸ ἅγιον αὐτοῦ σῶμα εἱλεῖτο, καὶ πάντα ἀληθῶς ἐν αὐτῷ
the holy his body was-wrapped and all-things truly in him

συνέβαινεν. Ἐπὶ δὲ ὑμῶν, θανάτου μὲν καὶ παθημάτων
happened in but your-case of-death indeed and of-sufferings
ὁμοίωμα· σωτηρίας δὲ οὐχ ὁμοίωμα, ἀλλὰ ἀλήθεια.
likeness of-salvation but not likeness but truth

8 Ταῦτα διδαχθέντες αὐτάρκως, κατέχετε διὰ τῆς μνήμης,
these-things having-been-taught sufficiently hold through the memory
παρακαλῶ· ἵνα κἀγὼ ὁ ἀνάξιος ἐπὶ ὑμῶν λέγω· Ἀγαπῶ
I-beseech that I-too the unworthy before you may-say I-love
δὲ ὑμᾶς, ὅτι πάντοτέ μου μέμνησθε, καὶ τὰς παραδόσεις,
and you because always me you-remember and the traditions
ἃς παρέδωκα ὑμῖν, κατέχετε. Δυνατὸς δέ ἐστιν ὁ Θεὸς
which I-handed-down to-you you-hold able and is — God
ὁ παραστήσας ὑμᾶς ὡς ἐκ νεκρῶν ζῶντας, δοῦναι
the(-one) having-presented you as from the-dead living to-give
ὑμῖν ἐν καινότητι ζωῆς περιπατεῖν· ὅτι αὐτῷ ἡ δόξα
you in newness of-life to-walk because to-him the glory
καὶ τὸ κράτος, νῦν καὶ εἰς τοὺς αἰῶνας. Ἀμήν.
and the might now and to the ages amen

ΚΑΤΗΧΗΣΙΣ ΜΥΣΤΑΓΩΓΙΚΗ Γ΄

MYSTAGOGICAL LECTURE III · ON THE CHRISM

Baptized into Christ, the newly enlightened are called christs, anointed with the antitype of the Holy Spirit who came upon Christ after the Jordan. As the eucharistic bread after the invocation is no longer plain bread, so the holy chrism is no longer plain ointment but Christ's gift. They were anointed on the forehead, to be rid of the first man's shame; on the ears, to hear the mysteries; on the nostrils, to be the fragrance of Christ; on the breast, to stand armed against the devil. So anointed, they are called Christians. Moses anointed his brother after washing, and Solomon was anointed after washing in Gihon; they must keep the anointing spotless.

Περὶ χρίσματος· καὶ ἀνάγνωσις ἐκ τῆς Ἰωάννου
about chrism and reading from the of-John
Καθολικῆς πρώτης Ἐπιστολῆς, ἀπὸ τοῦ, Καὶ ὑμεῖς χρίσμα
Catholic first Epistle from the and you chrism
ἔχετε ἀπὸ τοῦ Θεοῦ, καὶ οἴδατε πάντα, ἕως τοῦ, Καὶ
have from — God and you-know all-things until the and
μὴ αἰσχυνθῶμεν ἀπ᾽ αὐτοῦ ἐπὶ τῇ παρουσίᾳ αὐτοῦ.
not we-may-be-ashamed before him at the coming his
Εἰς Χριστὸν βεβαπτισμένοι καὶ Χριστὸν ἐνδυσάμενοι, 1
into Christ baptized and Christ having-put-on
σύμμορφοι γεγόνατε τοῦ Υἱοῦ τοῦ Θεοῦ. Προορίσας
conformed you-have-become to-the Son — of-God having-foreordained
γὰρ ἡμᾶς ὁ Θεὸς εἰς υἱοθεσίαν, συμμόρφους ἐποίησε τοῦ
for us — God to adoption conformed he-made to-the
σώματος τῆς δόξης τοῦ Χριστοῦ. Μέτοχοι οὖν τοῦ Χριστοῦ
body of-the glory — of-Christ partakers then — of-Christ
γενόμενοι, χριστοὶ εἰκότως καλεῖσθε· καὶ περὶ ὑμῶν ἔλεγεν ὁ
having-become christs fittingly you-are-called and about you said —
Θεός· Μὴ ἅψασθε τῶν χριστῶν μου. Χριστοὶ δὲ γεγόνατε,
God not touch the christs my christs and you-have-become

τοῦ ἁγίου Πνεύματος τὸ ἀντίτυπον δεξάμενοι· καὶ πάντα
of-the holy Spirit the antitype having-received and all-things
εἰκονικῶς ἐφ' ὑμῶν γεγένηται, ἐπειδὴ εἰκόνες ἐστὲ Χριστοῦ.
in-image in you have-come-about since images you-are of-Christ
Κἀκεῖνος μὲν ἐν Ἰορδάνῃ λουσάμενος ποταμῷ, καὶ τῶν
and-he indeed in Jordan having-washed river and the
χρώτων τῆς θεότητος μεταδοὺς τοῖς ὕδασιν, ἀνέβαινεν ἐκ
touches of-the godhead having-imparted to-the waters came-up from
τούτων· καὶ Πνεύματος ἁγίου οὐσιώδης ἐπιφοίτησις αὐτῷ
them and of-Spirit holy substantial coming-upon to-him
ἐγίνετο, τῷ ὁμοίῳ ἐπαναπαυομένου τοῦ ὁμοίου. Καὶ ὑμῖν
came-about to-the like resting the like and to-you
ὁμοίως ἀναβεβηκόσιν ἀπὸ τῆς κολυμβήθρας τῶν ἱερῶν
likewise having-come-up from the pool of-the sacred
ναμάτων, ἐδόθη χρίσμα, τὸ ἀντίτυπον οὗ ἐχρίσθη
streams was-given chrism the antitype of-that-with-which was-anointed
Χριστός. Τοῦτο δέ ἐστι τὸ ἅγιον Πνεῦμα, περὶ οὗ καὶ
Christ this and is the holy Spirit about whom also
ὁ μακάριος Ἡσαΐας, ἐν τῇ κατ' αὐτὸν προφητείᾳ, ἐκ
the blessed Isaiah in the according-to him prophecy from
προσώπου τοῦ Κυρίου ἔλεγε· Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ
the-person of-the Lord said Spirit of-Lord upon me of-which
εἵνεκεν ἔχρισέ με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με.
for-the-sake he-anointed me to-preach-the-gospel to-the-poor he-has-sent me
2 Ἐλαίῳ γὰρ ἢ μύρῳ σωματικῷ Χριστὸς ὑπ' ἀνθρώπων οὐκ
with-oil for or ointment bodily Christ by men not
ἐχρίσθη, ἀλλ' ὁ Πατὴρ αὐτὸν Σωτῆρα προχειρισάμενος τοῦ
was-anointed but the Father him Savior having-appointed of-the
παντὸς κόσμου, Πνεύματι ἔχρισεν ἁγίῳ, ὡς Πέτρος φησίν·
whole world with-Spirit anointed holy as Peter says
Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὃν ἔχρισεν ὁ Θεὸς Πνεύματι
Jesus the(-one) from Nazareth whom anointed — God with-Spirit

ἁγίῳ καὶ ὁ Δαβὶδ ὁ προφήτης ἐβόα λέγων· Ὁ θρόνος
holy and — David the prophet cried saying the throne
σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος
your O God for the age of-the age rod of-uprightness
ἡ ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην, καὶ
the rod of-the kingdom your you-loved righteousness and
ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός
hated injustice because-of this anointed you — God — God
σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. Καὶ
your with-oil of-gladness beyond the partners your and
ὥσπερ ὁ Χριστὸς ἀληθῶς ἐσταυροῦτο, καὶ ἐθάπτετο, καὶ
just-as — Christ truly was-crucified and was-buried and
ἐγείρετο· ὑμεῖς δὲ κατὰ τὸ βάπτισμα, ἐν ὁμοιώματι καὶ
was-raised you and in the baptism in likeness both
συσταυρωθῆναι, καὶ συνταφῆναι, καὶ συναναστῆναι αὐτῷ
to-be-crucified-with and to-be-buried-with and to-rise-with him
καταξιοῦσθε· οὕτω καὶ ἐπὶ τοῦ χρίσματος. Ἐκεῖνος ἐλαίῳ
are-deemed-worthy so also in the chrism that-one with-oil
νοητῷ ἀγαλλιάσεως ἐχρίετο, τοῦτ᾽ ἔστι Πνεύματι ἁγίῳ,
spiritual of-gladness was-anointed that is with-Spirit holy
ἀγαλλιάσεως καλουμένῳ ἐλαίῳ, διὰ τὸ αἴτιον αὐτὸ τῆς
of-gladness called oil because-of the cause it of-the
πνευματικῆς τυγχάνειν ἀγαλλιάσεως· ὑμεῖς δὲ μύρῳ
spiritual to-be gladness you but with-ointment
ἐχρίσθητε, κοινωνοὶ καὶ μέτοχοι τοῦ Χριστοῦ γενόμενοι.
were-anointed sharers and partakers — of-Christ having-become
Ἀλλ᾽ ὅρα μὴ ὑπονοήσῃς ἐκεῖνο τὸ μύρον ψιλὸν εἶναι. 3
but see-to-it lest you-suspect that the ointment plain to-be
Ὥσπερ γὰρ ὁ ἄρτος τῆς Εὐχαριστίας, μετὰ τὴν ἐπίκλησιν
just-as for the bread of-the Eucharist after the invocation
τοῦ ἁγίου Πνεύματος, οὐκ ἔτι ἄρτος λιτὸς, ἀλλὰ σῶμα
of-the holy Spirit no longer bread plain but body

Χριστοῦ· οὕτω καὶ τὸ ἅγιον τοῦτο μύρον, οὐκ ἔτι ψιλὸν,
of-Christ so also the holy this ointment no longer plain
οὐδ' ὡς ἂν εἴποι τις κοινὸν μετ' ἐπίκλησιν· ἀλλὰ
nor as — might-say anyone common after invocation but
Χριστοῦ χάρισμα, καὶ Πνεύματος ἁγίου, παρουσίᾳ τῆς
of-Christ gift and of-Spirit holy by-presence of-the
αὐτοῦ θεότητος, ἐνεργητικὸν γινόμενον. Ὅπερ συμβολικῶς
his godhead operative becoming which symbolically
ἐπὶ μετώπου, καὶ τῶν ἄλλων σου χρίεται αἰσθητηρίων.
on forehead and the other your is-anointed senses
Καὶ τῷ μὲν φαινομένῳ μύρῳ τὸ σῶμα χρίεται, τῷ
and with-the indeed visible ointment the body is-anointed by-the
δὲ ἁγίῳ καὶ ζωοποιῷ Πνεύματι ἡ ψυχὴ ἁγιάζεται.
but holy and life-giving Spirit the soul is-sanctified

4 Καὶ πρῶτον ἐχρίεσθε ἐπὶ τὸ μέτωπον· ἵνα ἀπαλλαγῆτε
and first you-were-anointed on the forehead that you-may-be-freed
τῆς αἰσχύνης, ἣν ὁ πρῶτος παραβάτης ἄνθρωπος
from-the shame which the first transgressor man
πανταχοῦ περιέφερε· καὶ ἵνα ἀνακεκαλυμμένῳ προσώπῳ
everywhere carried-about and that with-unveiled face
τὴν δόξαν Κυρίου κατοπτρίζησθε. Εἶτα ἐπὶ τὰ ὦτα·
the glory of-Lord you-may-behold-as-in-a-mirror then on the ears
ἵνα προσλάβητε τὰ ἀκουστικὰ τῶν θείων μυστηρίων ὦτα,
that you-may-receive the hearing of-the divine mysteries ears
περὶ ὧν Ἡσαΐας ἔλεγε· Καὶ προσέθηκέ μοι Κύριος ὠτίον
about which Isaiah said and added to-me Lord ear
τοῦ ἀκούειν· καὶ ὁ Κύριος Ἰησοῦς ἐν Εὐαγγελίοις· Ὁ
for-the to-hear and the Lord Jesus in Gospels the(-one)
ἔχων ὦτα ἀκούειν, ἀκουέτω. Εἶτα ἐπὶ τὴν ὄσφρησιν· ὅπως
having ears to-hear let-him-hear then on the smelling that
τοῦ θείου ἀντιλαμβανόμενοι μύρου, λέγητε· Χριστοῦ εὐωδία
the divine perceiving ointment you-may-say of-Christ fragrance

ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις. Μετὰ ταῦτα ἐπὶ
we-are — to-God among the(-ones) being-saved after these-things on
τὰ στήθη· ἵνα ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,
the breast that having-put-on the breastplate of-the righteousness
στῆτε πρὸς τὰς μεθοδείας τοῦ διαβόλου. Ὥσπερ γὰρ ὁ
you-may-stand against the wiles of-the devil just-as for —
Χριστὸς μετὰ τὸ βάπτισμα καὶ τὴν τοῦ ἁγίου Πνεύματος
Christ after the baptism and the of-the holy Spirit
ἐπιφοίτησιν, ἐξελθὼν κατηγωνίσατο τὸν ἀντικείμενον· οὕτω
coming-upon having-gone-out overcame the adversary so
καὶ ὑμεῖς μετὰ τὸ ἱερὸν βάπτισμα καὶ τὸ μυστικὸν χρίσμα
also you after the sacred baptism and the mystical chrism
ἐνδεδυμένοι τὴν πανοπλίαν τοῦ ἁγίου Πνεύματος, ἵστασθε
having-put-on the panoply of-the holy Spirit stand
πρὸς τὴν ἀντικειμένην δύναμιν, καὶ ταύτην καταγωνίζεσθε
against the opposing power and it overcome
λέγοντες· Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.
saying all-things I-am-strong-for in the strengthening me Christ
Τούτου τοῦ ἁγίου χρίσματος καταξιωθέντες, καλεῖσθε 5
of-this the holy chrism deemed-worthy you-are-called
Χριστιανοί, ἐπαληθεύοντες τῇ ἀναγεννήσει καὶ τὸ ὄνομα.
Christians making-true by-the regeneration also the name
Πρὸ γὰρ τοῦ καταξιωθῆναι ὑμᾶς ταύτης τῆς χάριτος,
before for the to-be-deemed-worthy you of-this the grace
ταύτης τῆς προσηγορίας κυρίως οὐκ ἦτε ἄξιοι, ἀλλ᾽
of-this the name properly not you-were worthy but
ὁδεύοντες προεβαίνετε εἰς τὸ εἶναι Χριστιανοί.
traveling you-were-advancing toward the to-be Christians
Εἰδέναι δὲ ὑμᾶς ἀναγκαῖον, ὅτι τοῦ χρίσματος τούτου ἐν 6
to-know and you necessary that of-the chrism this in
Παλαιᾷ Γραφῇ τὸ σύμβολον κεῖται. Καὶ γὰρ ὁπηνίκα τὸ τοῦ
Old Scripture the symbol lies and for when the —

Θεοῦ πρόσταγμα Μωσῆς τῷ ἀδελφῷ μετεδίδου, ἀρχιερέα
of-God command Moses to-the brother was-imparting high-priest
καθιστῶν τοῦτον· μετὰ τὸ ἐν ὕδατι λούσασθαι, ἔχρισε· καὶ
appointing him after the in water to-wash he-anointed and
ἐκαλεῖτο Χριστὸς, ἐκ τοῦ χρίσματος δηλαδὴ τοῦ τυπικοῦ.
he-was-called Christ from the anointing evidently the typical
Οὕτω καὶ τὸν Σολομῶνα προάγων εἰς βασιλέα, ἔχρισεν
so also — Solomon bringing-forward as king anointed
αὐτὸν, μετὰ τὸ λούσασθαι ἐν τῷ Γειὼν, ὁ ἀρχιερεύς. Ἀλλὰ
him after the to-wash in — Gihon the high-priest but
ταῦτα μὲν ἐκείνοις συνέβαινε τυπικῶς, ὑμῖν δὲ οὐ τυπικῶς,
these-things indeed to-those happened typically to-you but not typically
ἀλλ' ἀληθῶς· ἐπειδὴ ἀπὸ τοῦ ἁγίου Πνεύματος ἐχρίεσθε
but truly since by the holy Spirit you-were-anointed
ἀληθῶς, ἡ ἀρχὴ τῆς ὑμετέρας σωτηρίας ὁ Χριστός· ἐκεῖνος
truly the beginning of-the your salvation — Christ he
γὰρ ἀληθῶς ἀπαρχὴ, καὶ ὑμεῖς τὸ φύραμα· εἰ δὲ ἡ ἀπαρχὴ
for truly firstfruit and you the lump if but the firstfruit
ἁγία, δηλονότι μεταβήσεται ἐπὶ τὸ φύραμα ἡ ἁγιότης.
holy evidently will-pass to the lump the holiness
7 Τοῦτο φυλάξατε ἄσπιλον· πάντων γὰρ ἔσται τοῦτο
this keep spotless of-all for will-be this
διδακτικὸν, εἰ ἐν ὑμῖν μένοι, καθὼς ἀρτίως ἠκούσατε
instructive if in you it-remain as just-now you-heard
τοῦ μακαρίου Ἰωάννου λέγοντος, καὶ πολλὰ περὶ τούτου
the blessed John saying and much about this
χρίσματος φιλοσοφοῦντος. Ἔστι γὰρ τοῦτο τὸ ἅγιον,
chrism philosophizing is for this the holy
πνευματικὸν σώματος φυλακτήριον, καὶ ψυχῆς σωτήριον.
spiritual of-body safeguard and of-soul salvation
Τοῦτο ἐκ παλαιῶν χρόνων ὁ μακάριος Ἡσαΐας προφητεύων
this from old times the blessed Isaiah prophesying

ἔλεγε· Καὶ ποιήσει Κύριος πᾶσιν ἔθνεσιν ἐπὶ τὸ ὄρος
said and will-make Lord for-all nations on the mountain
τοῦτο (ὄρος δὲ καλεῖ τὴν Ἐκκλησίαν καὶ ἀλλαχοῦ, ὡς
this (mountain and he-calls the Church also elsewhere as
ὅταν λέγῃ· Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς
when he-says and it-will-be in the last days manifest
τὸ ὄρος Κυρίου), πίονται οἶνον, πίονται εὐφροσύνην,
the mountain of-Lord) they-will-drink wine they-will-drink gladness
χρίσονται μύρον. Καὶ ἵνα ἀσφαλίσηταί σε, ἄκουε
they-will-anoint-themselves with-ointment and that he-may-secure you hear
ἃ περὶ τούτου τοῦ μύρου, ὡς μυστικοῦ, φησί· Παράδος
what about this the ointment as mystical he-says hand-down
ταῦτα πάντα τοῖς ἔθνεσιν· ἡ γὰρ βουλὴ τοῦ Κυρίου
these-things all to-the nations the for counsel of-the Lord
ἐπὶ πάντα τὰ ἔθνη. Τούτῳ οὖν χρισθέντες τῷ ἁγίῳ
upon all the nations with-this then anointed the holy
μύρῳ, τηρήσατε αὐτὸ ἄσπιλον καὶ ἄμωμον ἐν ὑμῖν· δι᾽
ointment keep it spotless and blameless in you through
ἔργων ἀγαθῶν προκόπτοντες, καὶ εὐάρεστοι γενόμενοι τῷ
works good advancing and well-pleasing having-become to-the
ἀρχηγῷ τῆς σωτηρίας ὑμῶν Χριστῷ Ἰησοῦ, ᾧ ἡ
author of-the salvation your Christ Jesus to-whom the
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
glory to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΜΥΣΤΑΓΩΓΙΚΗ Δ΄

MYSTAGOGICAL LECTURE IV · ON THE BODY AND BLOOD OF CHRIST

Paul's account of the Last Supper suffices: Christ said of the bread, this is my body, and of the cup, this is my blood, so who will doubt? He who turned water into wine at Cana can be trusted to change wine into blood. In the figure of bread and wine the communicants receive his body and blood, becoming of one body and blood with him and sharers in the divine nature. The Jews, hearing him carnally, took offense. The faithful judge by faith, not taste, as David's table, oil, and cup and Ecclesiastes' bread, wine, and white garments show: what seems bread is Christ's body, and what seems wine his blood.

Περὶ σώματος καὶ αἵματος τοῦ Χριστοῦ· καὶ ἀνάγνωσις
about body and blood — of-Christ and reading
ἐκ τῆς πρὸς Κορινθίους Παύλου Ἐπιστολῆς· Ἐγὼ γὰρ
from the to Corinthians of-Paul Epistle I for
παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, καὶ
received from the Lord what also I-handed-down to-you and
τὰ ἑξῆς.
the next

1 Καὶ αὕτη τοῦ μακαρίου Παύλου ἡ διδασκαλία, ἱκανὴ
and this of-the blessed Paul the teaching sufficient
καθέστηκε πληροφορῆσαι ὑμᾶς περὶ τῶν θείων μυστηρίων,
is to-assure you about the divine mysteries
ὧν καταξιωθέντες, σύσσωμοι καὶ σύναιμοι τοῦ Χριστοῦ
of-which deemed-worthy of-one-body and of-one-blood — with-Christ
γεγόνατε. Αὐτὸς γὰρ ἀρτίως ἐβόα. Ὅτι ἐν τῇ νυκτὶ
you-have-become he for just-now cried that in the night
ᾗ παρεδίδοτο ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς,
in-which was-betrayed the Lord our Jesus Christ
λαβὼν ἄρτον καὶ εὐχαριστήσας, ἔκλασε καὶ ἔδωκε τοῖς
having-taken bread and having-given-thanks broke and gave to-the

ἑαυτοῦ μαθηταῖς, λέγων· Λάβετε, φάγετε, τοῦτό μου ἐστὶ
his-own disciples saying take eat this my is
τὸ σῶμα. Καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας,
the body and having-taken the cup and having-given-thanks
εἶπε· Λάβετε, πίετε, τοῦτό μου ἐστὶ τὸ αἷμα. Αὐτοῦ οὖν
said take drink this my is the blood he then
ἀποφηναμένου, καὶ εἰπόντος περὶ τοῦ ἄρτου, Τοῦτό μου
having-declared and having-said about the bread this my
ἐστὶ τὸ σῶμα· τίς τολμήσει ἀμφιβάλλειν λοιπόν; Καὶ
is the body who will-dare to-doubt henceforth and
αὐτοῦ βεβαιωσαμένου καὶ εἰρηκότος, Τοῦτό μου ἐστὶ τὸ
he having-confirmed and having-said this my is the
αἷμα· τίς ἐνδοιάσει ποτὲ, λέγων μὴ εἶναι αὐτοῦ τὸ αἷμα;
blood who will-hesitate ever saying not to-be his the blood
Τὸ ὕδωρ ποτὲ εἰς οἶνον μεταβέβληκεν, οἰκεῖον αἵματι, 2
the water once into wine he-has-changed akin to-blood
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ οὐκ ἀξιόπιστός ἐστιν, οἶνον
in Cana — of-Galilee and not credible is-he wine
μεταβαλὼν εἰς αἷμα; Εἰς γάμον σωματικὸν κληθεὶς, ταύτην
having-changed into blood to marriage bodily called this
ἐθαυματούργησε τὴν παραδοξοποτίαν· καὶ τοῖς υἱοῖς τοῦ
he-wrought the paradoxical-drink and to-the sons of-the
νυμφῶνος οὐ πολλῷ μᾶλλον τὴν ἀπόλαυσιν τοῦ σώματος
bridechamber not much more the enjoyment of-the body
αὐτοῦ καὶ τοῦ αἵματος, δωρησάμενος ὁμολογηθήσεται;
his and of-the blood having-given will-he-be-confessed
Ὥστε μετὰ πάσης πληροφορίας, ὡς σώματος καὶ αἵματος 3
so-that with all assurance as of-body and of-blood
μεταλαμβάνωμεν Χριστοῦ. Ἐν τύπῳ γὰρ ἄρτου, δίδοταί
let-us-partake of-Christ in type for of-bread is-given
σοι τὸ σῶμα· καὶ ἐν τύπῳ οἴνου, δίδοταί σοι τὸ αἷμα·
to-you the body and in type of-wine is-given to-you the blood

ἵνα γένῃ, μεταλαβὼν σώματος καὶ αἵματος Χριστοῦ,
that you-may-become having-partaken of-body and of-blood of-Christ
σύσσωμος καὶ σύναιμος αὐτοῦ. Οὕτω γὰρ καὶ Χριστοφόροι
of-one-body and of-one-blood with-him thus for also Christ-bearers
γινόμεθα, τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος εἰς τὰ
we-become the body his and the blood into the
ἡμέτερα ἀναδιδομένου μέλη. Οὕτω κατὰ τὸν μακάριον
our being-distributed members thus according-to the blessed
Πέτρον, θείας κοινωνοὶ φύσεως γινόμεθα.
Peter of-divine sharers nature we-become

4 Ποτὲ Χριστὸς τοῖς Ἰουδαίοις διαλεγόμενος, ἔλεγεν· Ἐὰν
once Christ with-the Jews discoursing said if
μὴ φάγητέ μου τὴν σάρκα, καὶ πίητέ μου τὸ αἷμα, οὐκ
not you-eat my the flesh and drink my the blood not
ἔχετε ζωὴν ἐν ἑαυτοῖς. Ἐκεῖνοι μὴ ἀκηκοότες πνευματικῶς
you-have life in yourselves they not having-heard spiritually
τῶν λεγομένων, σκανδαλισθέντες ἀπῆλθον εἰς τὰ
the(-things) said scandalized went-away to the(-things)
ὀπίσω, νομίζοντες ὅτι ἐπὶ σαρκοφαγίαν αὐτοὺς προτρέπεται.
behind thinking that to flesh-eating them he-urges

5 Ἦσαν καὶ ἐν Παλαιᾷ Διαθήκῃ ἄρτοι προθέσεως· ἀλλ᾽
there-were also in Old Covenant loaves of-presentation but
ἐκεῖνοι Παλαιᾶς ὄντες Διαθήκης, τέλος εἰλήφασιν. Ἐν δὲ
those of-Old being Covenant end have-received in and
τῇ Καινῇ Διαθήκῃ, ἄρτος οὐράνιος καὶ ποτήριον σωτηρίου,
the New Covenant bread heavenly and cup of-salvation
ψυχὴν καὶ σῶμα ἁγιάζοντα. Ὥσπερ γὰρ ὁ ἄρτος σώματι
soul and body sanctifying just-as for the bread to-the-body
κατάλληλος, οὕτω καὶ ὁ Λόγος τῇ ψυχῇ ἁρμόδιος.
suited so also the Word to-the soul fitted

Μὴ πρόσεχε οὖν ὡς ψιλοῖς τῷ ἄρτῳ καὶ τῷ οἴνῳ· σῶμα 6
not attend then as to-plain the bread and the wine body
γὰρ καὶ αἷμα Χριστοῦ κατὰ τὴν δεσποτικὴν τυγχάνει
for and blood of-Christ according-to the Master's are
ἀπόφασιν. Εἰ γὰρ καὶ ἡ αἴσθησίς σοι τοῦτο ὑποβάλλει,
declaration if for even the sense to-you this suggests
ἀλλὰ ἡ πίστις σε βεβαιούτω. Μὴ ἀπὸ τῆς γεύσεως
but the faith you let-confirm not from the taste
κρίνῃς τὸ πρᾶγμα· ἀλλ᾽ ἀπὸ τῆς πίστεως πληροφοροῦ
judge the thing but from the faith be-assured
ἀνενδοιάστως, σώματος καὶ αἵματος Χριστοῦ καταξιωθείς.
without-hesitation of-body and blood of-Christ deemed-worthy
Καὶ ὑπαγορεύσει σοι Δαβὶδ ὁ μακάριος τὴν δύναμιν, 7
and will-dictate to-you David the blessed the power
λέγων· Ἡτοίμασας ἐνώπιόν μου τράπεζαν, ἐξεναντίας τῶν
saying you-prepared before me table opposite the(-ones)
θλιβόντων με. Ὃ δὲ λέγει, τοιοῦτόν ἐστι· Πρὸ τῆς σῆς
afflicting me what and he-says such is before the your
παρουσίας, τράπεζαν οἱ δαίμονες τοῖς ἀνθρώποις ἡτοίμασαν,
coming table the demons for-the men prepared
ἠλισγημένην καὶ μεμιασμένην, καὶ διαβολικῆς πεπληρωμένην
polluted and defiled and with-devilish filled
δυνάμεως· ἀλλὰ μετὰ τὴν σὴν παρουσίαν, ὦ Δέσποτα,
power but after the your coming O Master
ἡτοίμασας ἐνώπιόν μου τράπεζαν. Ὅταν ὁ ἄνθρωπος λέγῃ
you-prepared before me table when the man says
Θεῷ· Ἡτοίμασας ἐνώπιόν μου τράπεζαν, τί ἄλλο σημαίνει
to-God you-prepared before me table what else does-it-signify
ἢ τὴν μυστικὴν καὶ νοητὴν τράπεζαν, ἣν ὁ Θεὸς ἡμῖν
than the mystical and spiritual table which — God for-us
ἡτοίμασεν ἐξεναντίας, ἀντὶ τοῦ ἐκ τοῦ ἐναντίου, καὶ
prepared opposite standing-for the from the opposite and

ἀντικειμένως τοῖς δαίμοσιν; Καὶ μάλα εἰκότως· ἐκείνη μὲν
in-opposition to-the demons and very fittingly that indeed
γὰρ κοινωνίαν ἔσχε δαιμόνων, αὕτη δὲ κοινωνίαν Θεοῦ.
for fellowship had of-demons this but fellowship of-God
Ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλήν μου. Ἐλαίῳ ἐλίπανέ σου
you-anointed with oil the head my with-oil he-anointed your
τὴν κεφαλὴν ἐπὶ μετώπου, διὰ τὴν σφραγῖδα, ἣν ἔχεις
the head on forehead because-of the seal which you-have
τοῦ Θεοῦ· ἵνα γένῃ ἐκτύπωμα σφραγῖδος, ἁγίασμα
— of-God that you-may-become impression of-seal sanctification
Θεοῦ. Καὶ τὸ ποτήριόν σου μεθύσκον με ὡσεὶ κράτιστον.
of-God and the cup your inebriating me as most-excellent
Ὁρᾷς ἐνταῦθα ποτήριον λεγόμενον, ὃ λαβὼν Ἰησοῦς
you-see here cup spoken-of which having-taken Jesus
μετὰ χεῖρας, καὶ εὐχαριστήσας, εἶπε· Τοῦτό μου ἐστὶ τὸ αἷμα,
in hands and having-given-thanks said this my is the blood
τὸ ὑπὲρ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.
the(-blood) on-behalf-of many being-poured-out for forgiveness of-sins
8 Διὰ τοῦτο καὶ ὁ Σολομὼν ταύτην αἰνιττόμενος τὴν
because-of this also — Solomon this hinting-at the
χάριν, ἐν τῷ Ἐκκλησιαστῇ λέγει· Δεῦρο, φάγε ἐν
grace in the Ecclesiastes says come eat with
εὐφροσύνῃ τὸν ἄρτον σου (τὸν πνευματικὸν ἄρτον. Δεῦρο,
gladness the bread your (the spiritual bread come
καλεῖ τὴν σωτήριον καὶ μακαριοποιὸν κλῆσιν), καὶ πίε
he-calls the saving and blessed-making call) and drink
τὸν οἶνόν σου ἐν καρδίᾳ ἀγαθῇ (τὸν πνευματικὸν οἶνον),
the wine your with heart good (the spiritual wine)
καὶ ἔλαιον ὑπὲρ κεφαλῆς σου ἐκχείσθω· (ὁρᾷς αὐτὸν,
and oil upon head your let-be-poured (you-see him
καὶ τὸ μυστικὸν αἰνιττόμενον Χρῖσμα;) καὶ διὰ παντὸς
also the mystical hinting-at Chrism) and through all

ἔστω σου τὰ ἱμάτια λευκά, ὅτι εὐδόκησε Κύριος τὰ
let-be your the garments white because was-well-pleased Lord with-the
ποιήματά σου. Πρὶν γὰρ προσέλθῃς τῇ χάριτι, ματαιότης
works your before for you-approach the grace vanity
ματαιοτήτων ἦν τὰ ποιήματά σου. Ἀποδυσάμενον δὲ τὰ
of-vanities were the works your having-put-off and the
παλαιὰ ἱμάτια, καὶ ἐνδυσάμενον τὰ πνευματικῶς λευκά,
old garments and having-put-on the spiritually white
χρὴ λευχειμονεῖν διαπαντός. Οὐ πάντως τοῦτο λέγομεν,
it-is-right to-wear-white always not necessarily this we-say
ὅτι σε δεῖ λευκὰ ἱμάτια προβεβλῆσθαι ἀεί — ἀλλὰ τὰ
that you it-is-needful white garments to-wear always but the
ὄντως λευκὰ καὶ λαμπρὰ [καὶ πνευματικὰ], ἀναγκαῖόν ἐστι
really white and bright [and spiritual] necessary it-is
περιβεβλῆσθαι, ἵνα λέγῃς κατὰ τὸν μακάριον Ἡσαΐαν·
to-be-clothed-in that you-may-say according-to the blessed Isaiah
Ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ Κυρίῳ· ἐνέδυσε γάρ με
let-exult the soul my in the Lord he-clothed for me
ἱμάτιον σωτηρίου, καὶ χιτῶνα εὐφροσύνης περιέθηκέ μοι.
garment of-salvation and tunic of-gladness put-round me
Ταῦτα μαθὼν, καὶ πληροφορηθεὶς ὡς ὁ φαινόμενος 9
these-things having-learned and assured that the appearing
ἄρτος οὐκ ἄρτος ἐστὶν, εἰ καὶ τῇ γεύσει αἰσθητὸς, ἀλλὰ
bread not bread is if even to-the taste sensible but
σῶμα Χριστοῦ· καὶ ὁ φαινόμενος οἶνος, οὐκ οἶνός ἐστιν,
body of-Christ and the appearing wine not wine is
εἰ καὶ ἡ γεῦσις τοῦτο βούλεται, ἀλλὰ αἷμα Χριστοῦ· καὶ
if even the taste this wishes but blood of-Christ and
ὅτι περὶ τούτου ἔλεγε πάλαι ὁ Δαβὶδ ψάλλων· Καὶ ἄρτος
that about this said of-old — David singing and bread
καρδίαν ἀνθρώπου στηρίζει, τοῦ ἱλαρῦναι πρόσωπον ἐν
heart of-man strengthens for-the to-make-glad face with

ἐλαίῳ· στηρίζου τὴν καρδίαν, μεταλαμβάνων αὐτοῦ ὡς
oil strengthen the heart partaking it as
πνευματικοῦ· καὶ ἱλάρυνον τὸ τῆς ψυχῆς σου πρόσωπον. Ὃ
spiritual and make-glad the of-the soul your face which
γένοιτό σε ἀνακεκαλυμμένον ἔχοντα ἐν καθαρᾷ συνειδήσει,
may-it-be you unveiled having in pure conscience
τὴν δόξαν Κυρίου κατοπτριζόμενον, ἔρχεσθαι ἀπὸ δόξης εἰς
the glory of-Lord beholding-as-in-a-mirror to-go from glory to
δόξαν· ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ᾧ ἡ τιμὴ,
glory in Christ Jesus the Lord our to-whom the honor
καὶ κράτος, καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and might and glory to the ages of-the ages amen

ΚΑΤΗΧΗΣΙΣ ΜΥΣΤΑΓΩΓΙΚΗ Ε΄

MYSTAGOGICAL LECTURE V · ON THE LITURGY

Cyril walks the newly enlightened through the liturgy. The deacon gives the priest and the presbyters around the altar water for their hands, a sign of sinlessness, then calls for the kiss of reconciliation. The priest cries, Lift up your hearts, and they answer, We have them to the Lord; then follow the thanksgiving, the remembrance of creation, the Sanctus, and the invocation of the Spirit on the gifts. Over the sacrifice they pray for the churches, the emperors, and all in need, and for the departed, offering for them Christ slain. He expounds the Lord's Prayer phrase by phrase, then Holy things to the holy and Taste and see. They take the body in the hollowed palm, the left hand a throne for the right, and the cup bowing, and must keep these traditions unstained.

Ἐκ τῆς Πέτρου καθολικῆς Ἐπιστολῆς· Διὸ ἀποθέμενοι
from the of-Peter catholic Epistle wherefore having-put-away
πᾶσαν ῥυπαρίαν, καὶ πάντα δόλον, καὶ καταλαλιὰν, καὶ
all filthiness and all guile and slander and
τὰ ἑξῆς.
the next

Τῇ τοῦ Θεοῦ φιλανθρωπίᾳ ἐν ταῖς προλαβούσαις συνάξεσιν, 1
by-the — of-God love-for-man in the preceding assemblies
ἀρκούντως ἀκηκόατε περί τε βαπτίσματος, καὶ χρίσματος,
sufficiently you-have-heard about both baptism and chrism
καὶ μεταλήψεως σώματος καὶ αἵματος Χριστοῦ· νῦν δὲ ἐπὶ
and partaking of-body and blood of-Christ now but to
τὰ ἑξῆς μεταβαίνειν ἀναγκαῖον, σήμερον τὴν στεφάνην
the(-things) following to-pass-on necessary today the crown
ἐπιθήσοντας τῇ πνευματικῇ ὑμῶν τῆς ὠφελείας οἰκοδομῇ.
about-to-put on-the spiritual your of-the benefit edifice

2 Ἑωράκατε τοίνυν τὸν διάκονον τὸν νίψασθαι διδόντα
you-have-seen therefore the deacon the(-one) to-wash giving
τῷ ἱερεῖ, καὶ τοῖς κυκλοῦσι τὸ θυσιαστήριον τοῦ Θεοῦ
to-the priest and to-the encircling the altar — of-God
πρεσβυτέροις. Οὐ πάντως δὲ ἐδίδου διὰ τὸν σωματικὸν
presbyters not necessarily and he-gave because-of the bodily
ῥύπον· οὐκ ἔστι τοῦτο. Οὔτε γὰρ ῥύπον σώματος ἔχοντες,
dirt not is this nor for dirt of-body having
τὴν ἀρχὴν εἰσήειμεν εἰς τὴν ἐκκλησίαν. Ἀλλὰ σύμβολόν
(at)-the outset we-entered into the church but symbol
ἐστι, τοῦ δεῖν ὑμᾶς καθαρεύειν πάντων ἁμαρτημάτων
it-is of-the to-be-needful you to-be-clean from-all sins
καὶ ἀνομημάτων, τὸ νίψασθαι. Ἐπειδὴ γὰρ αἱ χεῖρες
and iniquities the to-wash since for the hands
σύμβολον πράξεως· νίψασθαι ταύτας, τὸ καθαρὸν δηλονότι
symbol of-action to-wash them the pureness evidently
καὶ ἄμωμον τῶν πράξεων αἰνιττόμεθα. Οὐκ ἤκουσας τοῦ
and blamelessness of-the actions we-hint-at not did-you-hear the
μακαρίου Δαβὶδ αὐτὸ τοῦτο μυσταγωγοῦντος, καὶ λέγοντος,
blessed David itself this mystagogically-teaching and saying
Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ
I-will-wash among innocent the hands my and will-encircle the
θυσιαστήριόν σου, Κύριε; Οὐκοῦν τὸ νίψασθαι τὰς χεῖρας,
altar your Lord therefore the to-wash the hands
τοῦ ἀνυπεύθυνον εἶναι ἁμαρτήμασι σύμβολόν ἐστιν.
of-the not-accountable to-be to-sins symbol is

3 Εἶτα βοᾷ ὁ διάκονος· Ἀλλήλους ἀπολάβετε, καὶ ἀλλήλους
then cries the deacon one-another receive and one-another
ἀσπαζώμεθα. Μὴ ὑπολάβῃς τὸ φίλημα ἐκεῖνο σύνηθες εἶναι
let-us-kiss not suppose the kiss that customary to-be
τοῖς ἐπ᾽ ἀγορᾶς γινομένοις ὑπὸ τῶν κοινῶν φίλων.
with-the(-kisses) in market given by the common friends

Οὐκ ἔστι τοίνυν τοιοῦτον τὸ φίλημα. Ἀνακίρνησι τὰς ψυχὰς,
not is therefore such the kiss it-blends the souls
ἀλλήλαις, καὶ πᾶσαν ἀμνησικακίαν αὐταῖς μνηστεύεται.
with-one-another and all forgetfulness-of-wrongs for-them it-betroths
Σημεῖον τοίνυν ἐστὶ τὸ φίλημα, τοῦ ἀνακραθῆναι τὰς
sign therefore is the kiss of-the to-be-blended the
ψυχὰς, καὶ πᾶσαν ἐξορίζειν μνησικακίαν. Διὰ τοῦτο
souls and all to-banish remembrance-of-wrongs because-of this
ὁ Χριστὸς ἔλεγεν· Ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ
— Christ said if you-offer the gift your at the
θυσιαστήριον, καὶ ἐκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει
altar and there remember that the brother your has
τι κατὰ σοῦ· ἄφες τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον,
something against you leave the gift your at the altar
καὶ ὕπαγε πρῶτον, καὶ διαλλάγηθι τῷ ἀδελφῷ σου·
and go first and be-reconciled to-the brother your
καὶ τότε προσελθὼν, πρόσφερε τὸ δῶρόν σου. Οὐκοῦν τὸ
and then having-come offer the gift your therefore the
φίλημα διαλλαγή ἐστι, καὶ διὰ τοῦτο ἅγιον· ὥς που
kiss reconciliation is and because-of this holy as somewhere
ὁ μακάριος Παῦλος ἐβόα λέγων. Ἀσπάσασθε ἀλλήλους
the blessed Paul cried saying greet one-another
ἐν φιλήματι ἁγίῳ· καὶ Πέτρος· Ἐν φιλήματι ἀγάπης.
with kiss holy and Peter with kiss of-love
Μετὰ τοῦτο βοᾷ ὁ ἱερεύς. Ἄνω τὰς καρδίας. Ἀληθῶς 4
after this cries the priest up the hearts truly
γὰρ, κατ᾽ ἐκείνην τὴν φρικωδεστάτην ὥραν δεῖ ἄνω
for at that the most-awful hour it-is-needful up
ἔχειν τὴν καρδίαν πρὸς τὸν Θεὸν, καὶ μὴ κάτω περὶ
to-have the heart toward — God and not down about
τὴν γῆν καὶ τὰ γήϊνα πράγματα. Δυνάμει τοίνυν ὁ
the earth and the earthly things in-effect therefore the

ἱερεὺς προστάττει, κατ᾽ ἐκείνην τὴν ὥραν πάντας ἀφιέναι
priest commands at that the hour all to-put-away
φροντίδας βιωτικὰς, μερίμνας τὰς κατ᾽ οἶκον, καὶ ἔχειν
cares worldly anxieties the(-ones) of house and to-have
ἐν οὐρανῷ τὴν καρδίαν πρὸς τὸν φιλάνθρωπον Θεόν.
in heaven the heart toward the loving-to-man God
Εἶτα ἀποκρίνεσθε. Ἔχομεν πρὸς τὸν Κύριον· τούτῳ
then you-answer we-have(-them) toward the Lord to-this
συγκατατιθέμενοι, δι᾽ ὧν ὁμολογεῖτε. Μηδεὶς δὲ τοιοῦτος
assenting through what you-confess let-no-one and such
παρέστω, ὡς στόματι μὲν λέγειν, Ἔχομεν πρὸς τὸν
be-present as with-mouth indeed to-say we-have(-them) toward the
Κύριον· τῇ δὲ διανοίᾳ, περὶ τὰς βιωτικὰς ἔχειν τὸν
Lord with-the but mind about the worldly to-have the
νοῦν φροντίδας. Πάντοτε μὲν οὖν Θεοῦ μνημονευτέον· εἰ
mind cares always indeed then God must-be-remembered if
δὲ τοῦτο διὰ τὴν ἀσθένειαν τὴν ἀνθρωπίνην ἀδύνατον,
but this because-of the weakness the human impossible
κατ᾽ ἐκείνην μάλιστα τὴν ὥραν τοῦτο φιλοτιμητέον.
at that especially the hour this must-be-striven-for
Εἶτα ὁ ἱερεὺς λέγει· Εὐχαριστήσωμεν τῷ Κυρίῳ. Ὄντως
then the priest says let-us-give-thanks to-the Lord truly
γὰρ εὐχαριστεῖν ὀφείλομεν, ὅτι ἀναξίους ὄντας ἡμᾶς
for to-give-thanks we-ought because unworthy being us
ἐκάλεσεν εἰς τὴν τηλικαύτην χάριν· ὅτι ἐχθροὺς ὄντας
he-called to the so-great grace because enemies being
ἡμᾶς κατήλλαξεν ὅτι Πνεύματος υἱοθεσίας κατηξίωσεν.
us he-reconciled because of-Spirit of-adoption he-deemed-worthy
Εἶτα λέγετε· Ἄξιον καὶ δίκαιον. Εὐχαριστοῦντες γὰρ
then you-say worthy and just giving-thanks for
ἡμεῖς ἄξιον ποιοῦμεν πρᾶγμα καὶ δίκαιον· αὐτὸς δὲ οὐ
we worthy do thing and just he but not

δίκαιον, ἀλλ᾽ ὑπὲρ τὸ δίκαιον ποιῶν, ἡμᾶς εὐηργέτησε,
just but beyond the just doing us benefited
καὶ τηλικούτων ἠξίωσεν ἀγαθῶν.
and of-so-great deemed-worthy good-things
Μετὰ ταῦτα, μνημονεύομεν οὐρανοῦ, καὶ γῆς, καὶ 6
after these-things we-make-mention of-heaven and earth and
θαλάσσης· ἡλίου καὶ σελήνης, ἄστρων, καὶ πάσης τῆς
sea of-sun and moon of-stars and of-all the
κτίσεως λογικῆς τε καὶ ἀλόγου, ὁρατῆς τε καὶ ἀοράτου·
creation rational both and irrational visible both and invisible
ἀγγέλων, ἀρχαγγέλων, δυνάμεων, κυριοτήτων, ἀρχῶν,
of-angels archangels powers dominions principalities
ἐξουσιῶν, θρόνων, τῶν χερουβὶμ τῶν πολυπροσώπων·
authorities thrones the cherubim the many-faced
δυνάμει λέγοντες τὸ τοῦ Δαβίδ. Μεγαλύνατε τὸν
in-effect saying the(-word) — of-David magnify the
Κύριον σὺν ἐμοί. Μνημονεύομεν καὶ τῶν σεραφὶμ, ἃ ἐν
Lord with me we-make-mention also of-the seraphim which in
Πνεύματι ἁγίῳ ἐθεάσατο Ἡσαΐας, παρεστηκότα κύκλῳ
Spirit holy beheld Isaiah standing round-about
τοῦ θρόνου τοῦ Θεοῦ· καὶ ταῖς μὲν δυσὶ πτέρυξι
the throne — of-God and with-the indeed two wings
κατακαλύπτοντα τὸ πρόσωπον, ταῖς δὲ δυσὶ τοὺς πόδας,
covering the face with-the and two the feet
καὶ ταῖς δυσὶ πετόμενα, καὶ λέγοντα. Ἅγιος, ἅγιος, ἅγιος
and with-the two flying and saying holy holy holy
Κύριος Σαβαώθ. Διὰ τοῦτο γὰρ τὴν παραδοθεῖσαν ἡμῖν
Lord Sabaoth because-of this for the handed-down to-us
ἐκ τῶν σεραφὶμ θεολογίαν ταύτην λέγομεν, ὅπως κοινωνοὶ
from the seraphim theology this we-say that sharers
τῆς ὑμνῳδίας ταῖς ὑπερκοσμίοις γενώμεθα στρατιαῖς.
of-the hymnody with-the supramundane we-may-become hosts

7 Εἶτα, ἁγιάσαντες ἑαυτοὺς διὰ τῶν πνευματικῶν τούτων
then having-sanctified ourselves through the spiritual these
ὕμνων, παρακαλοῦμεν τὸν φιλάνθρωπον Θεὸν, τὸ ἅγιον
hymns we-beseech the loving-to-man God the holy
Πνεῦμα ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα· ἵνα ποιήσῃ
Spirit to-send-forth upon the(-gifts) set-forth that it-may-make
τὸν μὲν ἄρτον σῶμα Χριστοῦ, τὸν δὲ οἶνον αἷμα
the indeed bread body of-Christ the and wine blood
Χριστοῦ. Πάντως γὰρ οὗ ἐὰν ἐφάψαιτο τὸ ἅγιον Πνεῦμα,
of-Christ by-all-means for what — may-touch the holy Spirit
τοῦτο ἡγίασται καὶ μεταβέβληται.
this has-been-sanctified and changed

8 Εἶτα, μετὰ τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν,
then after the to-be-completed the spiritual sacrifice
τὴν ἀναίμακτον λατρείαν, ἐπὶ τῆς θυσίας ἐκείνης τοῦ
the bloodless worship over the sacrifice that of-the
ἱλασμοῦ παρακαλοῦμεν τὸν Θεὸν, ὑπὲρ κοινῆς τῶν
propitiation we-beseech — God for common of-the
Ἐκκλησιῶν εἰρήνης· ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας·
Churches peace for the of-the world stability
ὑπὲρ βασιλέων· ὑπὲρ στρατιωτῶν καὶ συμμάχων· ὑπὲρ
for kings for soldiers and allies for
τῶν ἐν ἀσθενείαις· ὑπὲρ τῶν καταπονουμένων· καὶ
the(-ones) in sicknesses for the(-ones) oppressed and
ἁπαξαπλῶς, ὑπὲρ πάντων βοηθείας δεομένων δεόμεθα
in-a-word for all of-help needing pray
πάντες ἡμεῖς, καὶ ταύτην προσφέρομεν τὴν θυσίαν.
all we and this we-offer the sacrifice

9 Εἶτα μνημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον
then we-make-mention also of-the(-ones) fallen-asleep-before first
πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων· ὅπως ὁ
patriarchs prophets apostles martyrs that —

Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν
God by-the prayers their and intercessions may-receive our
τὴν δέησιν. Εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων
the supplication then also for the fallen-asleep-before holy
Πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἁπλῶς τῶν
Fathers and bishops and all simply of-the(-ones)
ἐν ἡμῖν προκεκοιμημένων· μεγίστην ὄνησιν πιστεύοντες
among us fallen-asleep-before greatest benefit believing
ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται,
to-be to-the souls for whom the supplication is-offered-up
τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας.
of-the holy and most-awful lying-before sacrifice
Καὶ βούλομαι ὑμᾶς ἀπὸ ὑποδείγματος πεῖσαι. Οἶδα 10
and I-wish you from example to-persuade I-know
γὰρ πολλοὺς τοῦτο λέγοντας· Τί ὠφελεῖται ψυχὴ, μετὰ
for many this saying what is-profited soul with
ἁμαρτημάτων ἀπαλλασσομένη τοῦδε τοῦ κόσμου, ἢ οὐ
sins departing this the world or not
μεθ᾽ ἁμαρτημάτων, ἐὰν ἐπὶ τῆς προσευχῆς μνημονεύηται;
with sins if at the prayer it-be-remembered
Ἆρα γὰρ, εἴ τις βασιλεὺς προσκεκρουκότας αὐτῷ
— for if some king having-offended him
ἐξορίστους ποιήσειεν, εἶτα οἱ τούτοις διαφέροντες,
exiles should-make then the(-ones) to-these belonging
στέφανον πλέξαντες, ὑπὲρ τῶν ἐν τιμωρίαις αὐτῷ
crown having-woven for the(-ones) in punishments to-him
τοῦτον προσενέγκωσιν, οὐκ ἂν αὐτοῖς ἄνεσιν δῴη
it should-offer not — to-them relief would-be-give
τῶν κολάσεων; Τὸν αὐτὸν τρόπον, καὶ ἡμεῖς ὑπὲρ
of-the punishments the same manner also we for
τῶν κεκοιμημένων, αὐτῷ τὰς δεήσεις προσφέροντες,
the(-ones) fallen-asleep to-him the supplications offering

κἂν ἁμαρτωλοὶ ὦσιν, οὐ στέφανον πλέκομεν· ἀλλὰ
even-if sinners they-be not crown weave but
Χριστὸν ἐσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων
Christ slain for the our sins
προσφέρομεν, ἐξιλεούμενοι ὑπὲρ αὐτῶν τε καὶ ἡμῶν τὸν
we-offer propitiating for them both and us the
φιλάνθρωπον Θεόν.
loving-to-man God

11 Εἶτα, μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην, ἣν ὁ Σωτὴρ
then after these-things the prayer we-say that which the Savior
παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς
handed-down to-the own his disciples with pure
συνειδήσεως Πατέρα ἐπιγραφόμενοι τὸν Θεὸν, καὶ λέγοντες·
conscience Father inscribing — God and saying
Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. Ὦ τῆς μεγίστης
Father our the(-one) in the heavens O the greatest
τοῦ Θεοῦ φιλανθρωπίας! Τοῖς ἀποπηδήσασιν αὐτοῦ,
— of-God love-for-man to-the(-ones) having-leaped-away from-him
καὶ ἐν ἐσχάτοις γενομένοις κακοῖς, τοσαύτην δεδώρηται
and in extreme having-been evils so-great he-has-granted
κακῶν ἀμνηστίαν, καὶ χάριτος μετουσίαν, ὡς καὶ Πατέρα
of-evils amnesty and of-grace participation that even Father
ἐπικαλεῖσθαι. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. Οὐρανοὶ
to-call-upon(-him) Father our the(-one) in the heavens heavens
δὲ εἶεν ἂν καὶ οἱ τὴν τοῦ ἐπουρανίου φοροῦντες
and would-be — also the(-ones) the of-the heavenly wearing
εἰκόνα, ἐν οἷς ἐστι Θεὸς ἐνοικῶν καὶ ἐμπεριπατῶν.
image in whom is God dwelling and walking-about

12 Ἁγιασθήτω τὸ ὄνομά σου. Ἅγιόν ἐστι φύσει τὸ τοῦ Θεοῦ
hallowed-be the name your holy is by-nature the — of-God
ὄνομα, κἂν λέγωμεν, κἂν μὴ λέγωμεν. Ἐπεὶ δὲ καὶ ἐν
name even-if we-say even-if not we-say since but also among

τοῖς ἁμαρτάνουσιν ἔσθ᾽ ὅτε βεβηλοῦται, κατὰ
the(-ones) sinning there-are-times when it-is-profaned according-to
τὸ, Δι᾽ ὑμᾶς τὸ ὄνομά μου διαπαντὸς βλασφημεῖται
the because-of you the name my continually is-blasphemed
ἐν τοῖς ἔθνεσιν· εὐχόμεθα ἐν ἡμῖν ἁγιασθῆναι τὸ ὄνομα
among the gentiles we-pray in us to-be-hallowed the name
τοῦ Θεοῦ· οὐχ ὅτι ἐκ τοῦ μὴ εἶναι ἅγιον ἐπὶ τὸ εἶναι
— of-God not that from the not to-be holy to the to-be
ἔρχεται· ἀλλ᾽ ὅτι ἐν ἡμῖν ἅγιον γίνεται, ἁγιαζομένοις καὶ
it-comes but that in us holy it-becomes being-sanctified and
ἄξια τοῦ ἁγιασμοῦ ποιοῦσιν.
worthy-things of-the sanctification doing
Ἐλθέτω ἡ βασιλεία σου. Καθαρᾶς ψυχῆς ἐστι τὸ σὺν 13
come the kingdom your of-pure soul is the with
παῤῥησίᾳ φάναι· Ἐλθέτω ἡ βασιλεία σου. Ὁ γὰρ
boldness to-say come the kingdom your the(-one) for
ἀκούσας Παύλου λέγοντος· Μὴ οὖν βασιλευέτω ἡ ἁμαρτία
having-heard Paul saying not then let-reign the sin
ἐν τῷ θνητῷ ὑμῶν σώματι· ἀλλὰ καθάρας ἑαυτὸν πράξει
in the mortal your body but having-cleansed himself by-deed
καὶ ἐννοίᾳ καὶ λόγῳ, ἐρεῖ τῷ Θεῷ· Ἐλθέτω ἡ βασιλεία σου.
and thought and word will-say — to-God come the kingdom your
Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 14
be-done the will your as in heaven also on the earth
Οἱ θεῖοι καὶ μακάριοι τοῦ Θεοῦ ἄγγελοι, τὸ τοῦ Θεοῦ
the divine and blessed — of-God angels the — of-God
θέλημα ποιοῦσι, καθὼς Δαβὶδ ψάλλων ἔλεγεν· Εὐλογεῖτε
will do as David singing said bless
τὸν Κύριον, πάντες οἱ ἄγγελοι αὐτοῦ, δυνατοὶ ἰσχύϊ,
the Lord all the angels his mighty in-strength
ποιοῦντες τὰ θελήματα αὐτοῦ. Δυνάμει τοίνυν εὐχόμενος
doing the wills his in-effect therefore praying

τοῦτο λέγεις· Ὡς ἐν ἀγγέλοις γίνεται σου τὸ θέλημα,
this you-say as in angels is-done your the will
οὕτω καὶ ἐπὶ τῆς γῆς ἐν ἐμοὶ γένοιτο, Δέσποτα.
so also on the earth in me may-it-be-done Master
15 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Ὁ
the bread our the supersubstantial give us today the
ἄρτος οὗτος ὁ κοινὸς, οὐκ ἔστιν ἐπιούσιος. Ἄρτος
bread this the(-one) common not is supersubstantial bread
δὲ οὗτος ὁ ἅγιος, ἐπιούσιός ἐστιν· ἀντὶ τοῦ, ἐπὶ τὴν
but this the holy supersubstantial is instead-of the for the
οὐσίαν τῆς ψυχῆς κατατασσόμενος. Οὗτος ὁ ἄρτος, οὐκ
substance of-the soul appointed this the bread not
εἰς κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται· ἀλλ' εἰς
into belly goes and into drain is-cast-out but into
πᾶσάν σου τὴν σύστασιν ἀναδίδοται, εἰς ὠφέλειαν σώματος
all your the constitution is-distributed for benefit of-body
καὶ ψυχῆς. Τὸ δὲ, σήμερον, ἀντὶ τοῦ, καθ' ἡμέραν, λέγει·
and soul the and today instead-of the by day he-says
ὡς καὶ ὁ Παῦλος ἔλεγεν· Ἄχρις οὗ τὸ σήμερον καλεῖται.
as also — Paul said until — the today is-called
16 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν
and forgive us the debts our as also we forgive
τοῖς ὀφειλέταις ἡμῶν. Πολλὰ γὰρ ἔχομεν ἁμαρτήματα.
the debtors our many for we-have sins
Πταίομεν γὰρ καὶ ἐν λόγῳ καὶ ἐν διανοίᾳ, καὶ πλεῖστα
we-stumble for both in word and in thought and very-many
καταγνώσεως ἄξια ποιοῦμεν. Καὶ ἐὰν εἴπωμεν, ὅτι
of-condemnation worthy-things we-do and if we-say that
ἁμαρτίαν οὐκ ἔχομεν, ψευδόμεθα, ὡς λέγει Ἰωάννης.
sin not we-have we-lie as says John
Καὶ πρὸς τὸν Θεὸν τιθέμεθα συνθήκας, συγχωρῆσαι
and toward — God we-make covenants to-forgive

ἡμῖν παρακαλοῦντες τὰ ἁμαρτήματα, ὡς καὶ ἡμεῖς τοῖς
us beseeching the sins as also we to-the
πέλας τὰ ὀφειλήματα. Ἐννοοῦντες τοίνυν ἀνθ᾽ οἵων
neighbors the debts considering therefore in-return-for what-kind
οἷα λαμβάνομεν, μὴ ἀναμείνωμεν, μηδὲ ὑπερτιθώμεθα
what-kind we-receive not let-us-wait nor delay
συγχωρεῖν ἀλλήλοις. Τὰ πταίσματα τὰ γινόμενα εἰς
to-forgive one-another the offenses the(-ones) done to
ἡμᾶς, μικρά ἐστι, καὶ εὐτελῆ, καὶ εὐδιάλυτα· τὰ δὲ
us small are and paltry and easily-settled the(-ones) but
εἰς Θεὸν ὑφ᾽ ἡμῶν γενόμενα, μεγάλα ἐστὶ, τῆς αὐτοῦ
against God by us done great are of-the his
μόνης δεόμενα φιλανθρωπίας. Πρόσεχε οὖν, μὴ διὰ τὰ
only needing love-for-man take-heed then lest because-of the
μικρὰ καὶ εὐτελῆ εἰς σὲ ἁμαρτήματα, ἀποκλείσῃς σεαυτῷ
small and paltry against you sins you-shut-out for-yourself
τῶν βαρυτάτων ἁμαρτημάτων τὴν παρὰ Θεοῦ συγχώρησιν.
of-the heaviest sins the from God forgiveness
Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, Κύριε. Ἆρα 17
and not lead us into temptation Lord —
τοῦτο διδάσκει, εὔχεσθαι ἡμᾶς μηδόλως πειρασθῆναι, ὁ
this does-be-teach to-pray us in-no-way to-be-tempted the
Κύριος; καὶ πῶς εἴρηται ἀλλαχοῦ· Ἀνὴρ ἀπείραστος,
Lord and how is-it-said elsewhere man untempted
ἀδόκιμος; καὶ πάλιν· Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί
unproved and again all joy consider brothers
μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις. Ἀλλὰ, μήποτε
my when into-temptations you-fall various but perhaps
τὸ εἰσελθεῖν ἐστιν εἰς πειρασμὸν, τὸ καταβαπτισθῆναι
the to-enter is into temptation the to-be-overwhelmed
ὑπὸ τοῦ πειρασμοῦ; Ἔοικε γὰρ ὁ πειρασμὸς ὥσπερ
by the temptation it-is-like for the temptation as-it-were

χειμάῤῥῳ τινὶ δυσκόλῳ πρὸς διάβασιν. Οἱ μὲν
to-torrent some difficult for crossing the(-ones) indeed
οὖν ἐν πειρασμοῖς μὴ καταβαπτιζόμενοι, διαβαίνουσιν,
then in temptations not overwhelmed cross-over
ἄριστοί τινες κολυμβηταὶ γινόμενοι, καὶ μηδόλως ὑπ᾽
best some swimmers becoming and in-no-way by
αὐτῶν κατασυρόμενοι. Οἱ δὲ μὴ τοιοῦτοι, εἰσιόντες
them swept-away the(-ones) but not such entering
καταβαπτίζονται. Οἷον, ὡς ἐπὶ παραδείγματος, Ἰούδας
are-overwhelmed for-instance as by example Judas
εἰσελθὼν εἰς τὸν τῆς φιλοχρηματίας πειρασμὸν, οὐ
having-entered into the of-the love-of-money temptation not
διενήξατο· ἀλλὰ καταβαπτισθεὶς, καὶ σωματικῶς καὶ
swam-through but overwhelmed both bodily and
πνευματικῶς ἀπεπνίγη. Πέτρος εἰσῆλθεν εἰς τὸν τῆς
spiritually was-drowned Peter entered into the of-the
ἀρνήσεως πειρασμόν· ἀλλὰ εἰσελθὼν οὐκ ἐβαπτίσθη, ἀλλὰ
denial temptation but having-entered not was-overwhelmed but
γενναίως διανηξάμενος ἐῤῥύσθη ἀπὸ τοῦ πειρασμοῦ. Ἄκουε
nobly having-swum-through was-rescued from the temptation hear
πάλιν ἀλλαχοῦ ὁλοκλήρων ἁγίων χοροῦ, εὐχαριστοῦντος
again elsewhere of-whole saints choir giving-thanks
ἐπὶ τοῦ ἐξαιρεθῆναι τοῦ πειρασμοῦ· Ἐδοκίμασας ἡμᾶς, ὁ
for the to-be-delivered from-the temptation you-proved us O
Θεὸς, ἐπύρωσας ἡμᾶς ὡς πυροῦται τὸ ἀργύριον· εἰσήγαγες
God you-tried us as is-tried the silver you-brought
ἡμᾶς εἰς τὴν παγίδα· ἔθου θλίψεις ἐπὶ τὸν νῶτον ἡμῶν·
us into the snare you-laid afflictions upon the back our
ἐπεβίβασας ἀνθρώπους ἐπὶ τὰς κεφαλὰς ἡμῶν. Διήλθομεν
you-made-mount men upon the heads our we-went
διὰ πυρὸς καὶ ὕδατος, καὶ ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν.
through fire and water and you-brought-out us into refreshment

Ὁρᾷς αὐτοὺς παῤῥησιαζομένους, ἐπὶ τὸ διελθεῖν καὶ μὴ
you-see them speaking-boldly at the to-pass-through and not
ἐμπαρῆναι; Καὶ ἐξήγαγες ἡμᾶς, φησὶν, εἰς ἀναψυχήν. Τὸ εἰς
to-be-held-fast and you-brought-out us he-says into refreshment the into
ἀναψυχὴν ἐλθεῖν αὐτοὺς, ἐστὶ τὸ ἀπὸ πειρασμοῦ ῥυσθῆναι.
refreshment to-come them is the from temptation to-be-rescued
Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Εἰ ἦν τὸ, 18
but deliver us from the evil(-one) if were the
Μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, τὸ τοῦ μηδόλως
not lead us into temptation the of-the in-no-way
πειρασθῆναι παραστατικὸν, οὐκ ἂν ἔλεγεν· Ἀλλὰ ῥῦσαι
to-be-tempted indicative not — he-would-say but deliver
ἡμᾶς ἀπὸ τοῦ πονηροῦ. Πονηρὸς δὲ, ὁ ἀντικείμενος
us from the evil(-one) evil(-one) and the opposing
δαίμων, ἀφ᾽ οὗ ῥυσθῆναι εὐχόμεθα. Εἶτα μετὰ πλήρωσιν
demon from whom to-be-delivered we-pray then after completion
τῆς εὐχῆς λέγεις· Ἀμήν· ἐπισφραγίζων διὰ τοῦ Ἀμὴν,
of-the prayer you-say amen sealing through the amen
ὃ σημαίνει, γένοιτο, τὰ ἐν τῇ θεοδιδάκτῳ εὐχῇ.
which means may-it-be the(-things) in the God-taught prayer
Μετὰ ταῦτα λέγει ὁ ἱερεύς· Τὰ ἅγια τοῖς ἁγίοις. Ἅγια 19
after these-things says the priest the holy-things to-the holy holy
τὰ προκείμενα, ἐπιφοίτησιν δεξάμενα ἁγίου Πνεύματος.
the(-things) set-forth coming-upon having-received of-holy Spirit
Ἅγιοι καὶ ὑμεῖς, Πνεύματος ἁγίου καταξιωθέντες. Τὰ
holy also you of-Spirit holy deemed-worthy the
ἅγια οὖν τοῖς ἁγίοις κατάλληλα. Εἶτα ὑμεῖς λέγετε·
holy-things then to-the holy suitable then you say
Εἷς Ἅγιος, εἷς Κύριος Ἰησοῦς Χριστός. Ἀληθῶς γὰρ εἷς
one Holy one Lord Jesus Christ truly for one

ἅγιος, φύσει ἅγιος· ἡμεῖς δὲ καὶ ἅγιοι· ἀλλ᾽ οὐ φύσει,
holy by-nature holy we and also holy but not by-nature
ἀλλὰ μετοχῇ, καὶ ἀσκήσει, καὶ εὐχῇ.
but by-participation and discipline and prayer

20 Μετὰ ταῦτα, ἀκούετε τοῦ ψάλλοντος, μετὰ μέλους
after these-things you-hear the(-one) singing with melody
θείου προτρεπομένου ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων
divine urging you to the communion of-the holy
μυστηρίων, καὶ λέγοντος· Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς
mysteries and saying taste and see that good
ὁ Κύριος. Μὴ τῷ λάρυγγι τῷ σωματικῷ ἐπιτρέπητε τὸ
the Lord not to-the throat the bodily entrust the
κριτικόν· οὐχὶ, ἀλλὰ τῇ ἀνενδοιάστῳ πίστει. Γευόμενοι
judging no but to-the undoubting faith tasting
γὰρ, οὐκ ἄρτου καὶ οἴνου κελεύονται γεύσασθαι, ἀλλὰ
for not bread and wine they-are-bidden to-taste but
ἀντιτύπου σώματος καὶ αἵματος τοῦ Χριστοῦ.
antitype of-body and blood — of-Christ

21 Προσιὼν οὖν, μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς
approaching then not with-stretched-out the of-the hands wrists
προσέρχου, μηδὲ διῃρημένοις τοῖς δακτύλοις· ἀλλὰ τὴν
approach nor with-parted the fingers but the
ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ, ὡς μελλούσῃ
left throne having-made for-the right as about-to
Βασιλέα ὑποδέχεσθαι· καὶ κοιλάνας τὴν παλάμην, δέχου
King to-receive and having-hollowed the palm receive
τὸ σῶμα τοῦ Χριστοῦ, ἐπιλέγων τὸ, Ἀμήν. Μετ᾽ ἀσφαλείας
the body — of-Christ saying-after the amen with care
οὖν ἁγιάσας τοὺς ὀφθαλμοὺς τῇ ἐπαφῇ τοῦ ἁγίου
then having-sanctified the eyes by-the touch of-the holy
σώματος, μεταλάμβανε, προσέχων μὴ παραπολέσῃς τι
body partake taking-heed lest you-lose anything

ἐκ τούτου αὐτοῦ. Ὅπερ γὰρ ἐὰν ἀπολέσῃς, τούτῳ ὡς
of it itself what for — you-lose this as
ἀπὸ οἰκείου δηλονότι ἐζημιώθης μέλους. Εἰπὲ γάρ μοι·
from own evidently you-were-deprived limb tell for me
Εἴ τίς σοι ἔδωκε ψήγματα χρυσίου, οὐκ ἂν μετὰ
if anyone to-you gave grains of-gold not — with
πάσης ἀσφαλείας ἐκράτεις, φυλαττόμενος μή τι αὐτῶν
all care would-you-hold guarding lest anything of-them
παραπολέσῃς, καὶ ζημίαν ὑποστῇς; Οὐ πολλῷ οὖν μᾶλλον
you-lose and loss you-incur not much then rather
ἀσφαλέστερον τοῦ χρυσίου καὶ λίθων τιμίων τιμιωτέρου,
more-carefully than-the gold and stones precious more-precious
διασκοπήσεις ὑπὲρ τοῦ μὴ ψίχαν σοι ἐκπεσεῖν;
will-you-watch for the not crumb to-you to-fall
Εἶτα, μετὰ τὸ κοινωνῆσαί σε τοῦ σώματος Χριστοῦ, 22
then after the to-have-communicated you of-the body of-Christ
προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος· μὴ ἀνατείνων
approach also to-the cup of-the blood not raising
τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ
the hands but bowing and in-manner of-worship and
σεβάσματος λέγων τὸ, Ἀμὴν, ἁγιάζου, καὶ ἐκ τοῦ αἵματος
reverence saying the amen be-sanctified also from the blood
μεταλαμβάνων Χριστοῦ. Ἔτι δὲ τῆς νοτίδος ἐνούσης
partaking of-Christ still and the moisture being-on
τοῖς χείλεσί σου, χερσὶν ἐπαφώμενος, καὶ ὀφθαλμοὺς καὶ
the lips your with-hands touching both eyes and
μέτωπον, καὶ τὰ λοιπὰ ἁγίαζε αἰσθητήρια. Εἶτα ἀναμείνας
forehead and the other sanctify senses then having-awaited
τὴν εὐχὴν, εὐχαρίστει τῷ Θεῷ τῷ καταξιώσαντί σε
the prayer give-thanks — to-God the(-one) having-deemed-worthy you
τῶν τηλικούτων μυστηρίων.
of-the so-great mysteries

23 Κατέχετε ταύτας παραδόσεις ἀσπίλους, καὶ ἀπροσκόπους
hold these traditions spotless and unoffending
ἑαυτοὺς διαφυλάξατε. Τῆς κοινωνίας ἑαυτοὺς μὴ
yourselves keep from-the communion yourselves not
ἀποῤῥήξητε· μὴ διὰ μολυσμὸν ἁμαρτιῶν, τῶν ἱερῶν
break-away not because-of defilement of-sins of-the sacred
τούτων καὶ πνευματικῶν ἑαυτοὺς ἀποστερήσητε μυστηρίων.
these and spiritual yourselves deprive mysteries
Ὁ δὲ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς·
— and God of-the peace may-he-sanctify you wholly
καὶ ὁλόκληρον ὑμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ
and entire your the body and the soul and the
πνεῦμα, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
spirit at the coming of-the Lord our Jesus Christ
διατηρηθείη· ᾧ ἡ δόξα, τιμὴ, καὶ κράτος, σὺν Πατρὶ
may-be-preserved to-whom the glory honor and might with Father
[καὶ Υἱῷ] καὶ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
[and Son] and holy Spirit now and always and to the
αἰῶνας τῶν αἰώνων. Ἀμήν.
ages of-the ages amen
