BYZANTINE GREEK SERIES · VOLUME 84

On the Statues

John Chrysostom

ΕΙΣ ΤΟΥΣ ΑΝΔΡΙΑΝΤΑΣ

On the Statues

Part One: Homilies I–X

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with a word-for-word interlinear English translation

preserving the original word order



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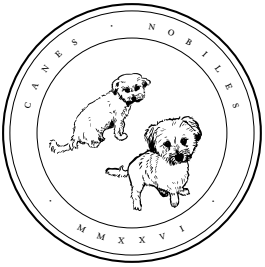

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ΟΜΙΛΙΑ Α΄

I · ON "USE A LITTLE WINE"

Paul's word to Timothy, "use a little wine for your stomach," seems a trifle, but Chrysostom finds a treasure in it: Paul's care for his disciple, and Timothy's fasting and water-drinking, which had broken his health. Wine mends the body's weakness; the fault lies in excess, not the gift. Why did God let so great a saint fall sick, and why could neither he nor Paul cure him? Chrysostom gives eight reasons from Scripture why saints suffer (it keeps them humble, shows God's power in weakness, keeps men from taking them for gods, and proves that they serve God for no reward, as Job did), then adds three. Thanks given in loss outweigh alms, and blasphemy adds to the loss, so he asks his hearers, as John rebuked Herod, to rebuke, even strike, anyone blaspheming God in the streets.

Ὁμιλία λεχθεῖσα ἐν Ἀντιοχείᾳ, πρεσβυτέρου αὐτοῦ
homily spoken in Antioch presbyter he
ὑπάρχοντος, ἐν τῇ παλαιᾷ ἐκκλησίᾳ, εἰς τὸ ῥητὸν τοῦ
being in the old church on the saying of-the
Ἀποστόλου, Οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου
Apostle with-wine little use because-of the stomach your
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent your sicknesses
Ἠκούσατε τῆς ἀποστολικῆς φωνῆς, τῆς σάλπιγγος τῆς 1
did-you-hear the apostolic voice the trumpet the(-one)
ἐκ τῶν οὐρανῶν, τῆς λύρας τῆς πνευματικῆς; Καὶ γὰρ
from the heavens the lyre the spiritual and for
ὡς σάλπιγξ φοβερὸν ἠχοῦσα καὶ πολεμικὸν, καταπλήττει
as trumpet fearful sounding and warlike it-terrifies
τε τοὺς ἐχθρούς, καὶ διανίστησι τῶν οἰκείων τὰ
both the enemies and raises-up of-the own-people the
πεπτωκότα φρονήματα, καὶ πολλοῦ θάρσους ἐμπλήσασα
fallen spirits and of-much courage having-filled

ἀκαταγωνίστους ποιεῖ τῷ διαβόλῳ τοὺς προσέχοντας·
unconquerable makes for-the devil the(-ones) attending
καὶ ὡς λύρα πάλιν μετὰ πολλῆς τῆς ψυχαγωγίας τέρπουσα,
and as lyre again with much the delight charming
κοιμίζει τῶν ἀτόπων λογισμῶν τὰ πάθη, καὶ πολλὴν ἡμῖν
it-lulls of-the absurd thoughts the passions and much to-us
μεθ' ἡδονῆς ἐνίησι τὴν ὠφέλειαν. Ἠκούσατε τοίνυν σήμερον
with pleasure puts-in the benefit did-you-hear therefore today
περὶ πολλῶν καὶ ἀναγκαίων πραγμάτων διαλεγομένου τῷ
about many and necessary things discoursing —
Τιμοθέῳ; Καὶ γὰρ περὶ χειροτονιῶν πρὸς αὐτὴν ἐπέστελλεν
to-Timothy and for about ordinations to him he-wrote
εἰπών· Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει
having-said hands hastily on-no-one lay nor share
ἁμαρτίαις ἀλλοτρίαις· καὶ τὸν ἀφόρητον τῆς τοιαύτης
in-sins of-others and the unbearable of-the such
παρανομίας παρέστησε κίνδυνον, δείξας ὅτι τῶν ἑτέροις
lawlessness he-set-forth danger having-shown that of-the by-others
πεπλημμεληκότων ἕτεροι τὴν τιμωρίαν ὑποστήσονται μετ'
committed others the punishment will-undergo with
αὐτῶν ἐκείνων, ὅτι τὴν ἐξουσίαν διὰ τῆς χειροτονίας τῇ
themselves those because the authority through the ordination to-the
πονηρίᾳ παρέχονται. Εἶτα πάλιν φησίν· Οἴνῳ ὀλίγῳ χρῶ
wickedness they-provide then again he-says with-wine little use
διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.
because-of the stomach your and the frequent your sicknesses
Καὶ περὶ τῆς τῶν οἰκετῶν ὑποταγῆς, καὶ περὶ τῆς
and about the of-the servants subjection and about the
τῶν φιλαργύρων μανίας, καὶ περὶ τῆς τῶν πλουτούντων
of-the money-lovers madness and about the of-the rich
ἀπονοίας, καὶ περὶ πολλῶν ἡμῖν ἑτέρων διελέχθη τήμερον.
folly and about many to-us other-things he-discoursed today

Ἐπεὶ οὖν ἅπαντα ἐπελθεῖν ἀδύνατον, τί βούλεσθε τῶν
since then all-things to-go-over impossible what do-you-wish of-the(-things)
εἰρημένων προχειρισάμενοι πρὸς τὴν ὑμετέραν ἀγάπην
said having-taken-in-hand to the your love
εἴπωμεν; Καθάπερ γὰρ ἐν λειμῶνι πολλὰ καὶ ποικίλα ὁρῶ
may-we-speak just-as for in meadow many and varied I-see
τῆς ἀναγνώσεως τὰ ἄνθη, καὶ πολλὴν μὲν τὴν ῥοδωνιάν,
of-the reading the flowers and much indeed the rose-bed
πολλὰ δὲ τὰ ἴα, καὶ οὐκ ἐλάττω τὰ κρίνα, ἀλλὰ ποικίλον
many and the violets and not fewer the lilies but varied
πανταχοῦ καὶ δαψιλῆ τοῦ πνεύματος διεσπαρμένον τὸν
everywhere and abundant of-the spirit scattered the
καρπὸν, καὶ πολλὴν τὴν εὐωδίαν· μᾶλλον δὲ οὐχὶ λειμὼν
fruit and much the fragrance rather and not meadow
μόνον, ἀλλὰ καὶ παράδεισός ἐστι τῶν θείων Γραφῶν ἡ
only but also paradise is of-the divine Scriptures the
ἀνάγνωσις· οὐ γὰρ εὐωδίαν ψιλὴν ἔχει ταῦτα τὰ ἄνθη μόνον,
reading not for fragrance mere have these the flowers only
ἀλλὰ καὶ καρπὸν ψυχὴν τρέφειν δυνάμενον. Τί τοίνυν
but also fruit soul to-nourish able what therefore
βούλεσθε τῶν εἰρημένων εἰς μέσον ἀγάγωμεν τήμερον;
do-you-wish of-the(-things) said into midst may-we-bring today
Βούλεσθε ὃ δοκεῖ πάντων εὐτελέστερον εἶναι, καὶ τοῖς
do-you-wish what seems of-all more-paltry to-be and to-the
τυχοῦσιν εὐσύνοπτον, τοῦτο μεταχειρισώμεθα νῦν; Ἔμοιγε
ordinary easy-to-grasp this may-we-handle now to-me-at-least
δοκεῖ, καὶ ὑμῖν εὖ οἶδ' ὅτι συνδόξει. Τί ποτ' οὖν
it-seems and to-you well I-know that it-will-seem-good-too what ever then
ἐστι τὸ τῶν ἄλλων εὐκολώτερον; τί δὲ ἕτερον, ἀλλ'
is the(-thing) than-the others easier what but other but
ἢ ὃ καὶ τῷ τυχόντι δοκεῖ ῥᾴδιον εἶναι, καὶ εὐσύνοπτον
than what also to-the ordinary seems easy to-be and easy-to-grasp

εἰπεῖν; Ποῖον δή τοῦτο; Οἴνῳ ὀλίγῳ χρῶ διὰ τὸν
to-say what-kind indeed this with-wine little use because-of the
στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. Φέρε οὖν
stomach your and the frequent your sicknesses come then
πᾶσαν τὴν διάλεξιν εἰς ταύτην τὴν ῥῆσιν καταναλώσωμεν.
all the discourse on this the saying let-us-spend
Ποιοῦμεν δὲ τοῦτο οὐ φιλοτιμίας ἕνεκεν, οὐδὲ τῆς ἐν
we-do and this not of-ambition for-the-sake nor of-the in
τῷ λέγειν δυνάμεως παρασχεῖν ἐπίδειξιν σπουδάζοντες (οὐ
the to-speak power to-provide display being-eager (not
γὰρ ἡμέτερα τὰ λεγόμενα, ἀλλ' ἅπερ ἂν ἡ τοῦ
for ours the(-things) said but whatever — the of-the
Πνεύματος ἐμπνεύσῃ χάρις), ἀλλ' ἵνα τοὺς ῥᾳθυμοτέρους
Spirit inspires grace) but that the more-careless
τῶν ἀκροατῶν διεγείρωμεν, καὶ πείσωμεν πόσος τῶν
of-the hearers we-may-rouse and may-persuade how-great of-the
Γραφῶν ὁ θησαυρὸς, καὶ ὡς οὐκ ἀσφαλὲς τὸ παρατρέχειν
Scriptures the treasure and that not safe the to-pass-by
οὐδὲ ἀκίνδυνον. Εἰ γὰρ ἡ ψιλὴ ῥῆσις αὕτη καὶ εὐσύνοπτος,
nor without-danger if for the mere saying this and easy-to-grasp
καὶ μηδὲν ἔχειν ἀναγκαῖον δοκοῦσα τοῖς πολλοῖς, φανείη
and nothing to-have necessary seeming to-the many should-appear
πολλοῦ πλούτου παρέχουσα προφάσεις ἡμῖν καὶ ἀφορμὰς
of-much wealth providing occasions to-us and starting-points
φιλοσοφίας τῆς ἀνωτάτω, πολλῷ μᾶλλον ἐκεῖνα, τὰ
of-philosophy of-the highest much more those the(-ones)
καὶ αὐτόθεν τὴν οἰκείαν εὐπορίαν ἐπιδεικνύμενα, μυρίων
also from-themselves the own abundance displaying with-countless
ἐμπλήσει θησαυρῶν τοὺς προσέχοντας. Μὴ τοίνυν μηδὲ
will-fill treasures the(-ones) attending not therefore even
τὰ νομιζόμενα εἶναι ψιλὰ τῶν Γραφῶν νοήματα
the(-things) thought to-be mere of-the Scriptures thoughts

παρατρέχωμεν· τῆς γὰρ ἀπὸ τοῦ Πνεύματος χάριτός
let-us-pass-by of-the for from the Spirit grace
ἐστι καὶ ταῦτα· Πνεύματος δὲ χάρις οὐδέποτέ ἐστι μικρὰ
are also these of-Spirit and grace never is small
καὶ εὐτελὴς, ἀλλὰ μεγάλη καὶ θαυμασία καὶ τῆς τοῦ
and paltry but great and wonderful and of-the of-the(-one)
δεδωκότος ἀξία μεγαλοδωρίας. Μὴ τοίνυν παρέργως
having-given worthy munificence not therefore carelessly
ἀκούσωμεν, ἐπεὶ καὶ οἱ τὴν μεταλλικὴν ἕψοντες γῆν,
let-us-hear since also the(-ones) the metal-bearing boiling earth
ἐπειδὰν εἰς τὸ χωνευτήριον αὐτὴν ἐμβάλωσιν, οὐχὶ τὰς
whenever into the crucible it they-cast not the
μάζας τοῦ χρυσοῦ μόνον ἀναιροῦνται, ἀλλὰ καὶ τὰ μικρὰ
lumps of-the gold only take-up but also the small
ψήγματα μετὰ πολλῆς συλλέγουσι τῆς ἀκριβείας. Ἐπεὶ οὖν
grains with much collect the exactness since then
καὶ ἡμεῖς χρυσίον ἕψομεν ἀπὸ τῶν μετάλλων ἀνελόμενοι
also we gold boil from the mines having-taken
τῶν ἀποστολικῶν, οὐκ εἰς χωνευτήριον ἐμβάλλοντες, ἀλλ'
the apostolic not into crucible casting but
εἰς τὴν διάνοιαν τῆς ὑμετέρας ψυχῆς καθιέντες, οὐχὶ φλόγα
into the mind of-the your soul letting-down not flame
ἀνακαίοντες, ἀλλὰ τὸ πῦρ τοῦ πνεύματος ἀνάπτοντες, μετὰ
kindling but the fire of-the spirit lighting with
ἀκριβείας μεγάλης καὶ τὰ μικρὰ ψήγματα ἀναλεγώμεθα.
exactness great also the small grains let-us-gather-up
Εἰ γὰρ καὶ βραχεῖα ἡ ῥῆσις, ἀλλὰ πολλὴ ἡ δύναμις· ἐπεὶ
if for even short the saying but great the power since
καὶ οἱ μαργαρῖται οὐκ ἐν τῷ τοῦ σώματος ὄγκῳ, ἀλλ' ἐν
also the pearls not in the of-the body bulk but in
τῷ κάλλει τῆς φύσεως τὴν οἰκείαν εὐπορίαν ἔχουσιν· οὕτω
the beauty of-the nature the own abundance have so

καὶ τῶν θείων Γραφῶν ἡ ἀνάγνωσις. Ἡ μὲν γὰρ ἔξωθεν
also of-the divine Scriptures the reading the indeed for outside
παίδευσις πολὺν ἀνελίττουσα λῆρον καὶ πολλὴν καταχέουσα
education much unrolling nonsense and much pouring-down
τῶν ἀκροατῶν φλυαρίαν, κεναῖς τοὺς ἀκροατὰς ἀποπέμπει
on-the hearers babble with-empty the hearers sends-away
χερσὶ, καὶ οὐδὲν οὔτε μέγα οὔτε μικρὸν καρπωσαμένους
hands and nothing either great or small having-reaped
καλόν· ἡ δὲ τοῦ Πνεύματος χάρις οὐχ οὕτως, ἀλλὰ
good the but of-the Spirit grace not so but
τοὐναντίον ἅπαν διὰ μικρῶν ῥημάτων πᾶσι τοῖς
the-contrary wholly through small words to-all the(-ones)
προσέχουσι φιλοσοφίαν ἐντίθησι· καὶ ἀρκεῖ ῥῆμα πολλάκις
attending philosophy puts-in and suffices word often
ἓν λαβόντας ἐντεῦθεν, πάσης τῆς ζωῆς ἔχειν ἐφόδιον.
one having-taken from-here of-all the life to-have provision

2 Ἐπεὶ οὖν τοσοῦτος ὁ πλοῦτος, διεγείρωμεν ἑαυτοὺς, καὶ
since then so-great the wealth let-us-rouse ourselves and
νηφούσῃ τῇ διανοίᾳ τὰ λεγόμενα ὑποδεξώμεθα· καὶ
with-sober the mind the(-things) said let-us-receive and
γὰρ πρὸς πολὺ βάθος τὸν λόγον καθεῖναι παρασκευάζομαι.
for to great depth the discourse to-let-down I-prepare
Πολλοῖς γὰρ καὶ παρέλκειν ἔδοξεν ἡ παραίνεσις αὕτη,
to-many for also to-be-superfluous seemed the exhortation this
καὶ περιττή τις εἶναι· καὶ τοιαῦτα λέγουσι ῥήματα·
and superfluous something to-be and such they-say words
Οὐκ ἠδύνατο ἀφ' ἑαυτοῦ συνιδεῖν ὁ Τιμόθεος ᾧτινι
not could from himself to-perceive — Timothy what
κεχρῆσθαι ἔδει, ἀλλ' ἀνέμεινε παρὰ τοῦ διδασκάλου
to-use it-was-needful but waited from the teacher
μαθεῖν; Εἶτα ὁ διδάσκαλος οὐ μόνον ἐπέταξεν, ἀλλὰ
to-learn then the teacher not only commanded but

καὶ γράμμασιν ἐναπέθετο, καθάπερ ἐν στήλῃ χαλκῇ, τῇ
also in-writing deposited as on pillar bronze in-the
πρὸς αὐτὸν ἐγκολάψας ἐπιστολῇ· καὶ οὐκ ἠρυθρίασεν ὑπὲρ
to him having-engraved letter and not did-he-blush about
τοιούτων ἐπιστεῖλαι δημοσίᾳ γράφων τῷ μαθητῇ; Ἵνα
such-things to-write publicly writing to-the disciple that
οὖν μάθῃς, ὅτι οὐ μόνον οὐ παρέλκει ἡ παραίνεσις,
then you-may-learn that not only not is-superfluous the exhortation
ἀλλὰ καὶ ἀναγκαία καὶ χρησιμωτάτη γέγονε, καὶ οὐχὶ
but also necessary and most-useful has-become and not
Παύλου ἐστὶ τοῦτο, ἀλλὰ τῆς τοῦ Πνεύματος χάριτος,
of-Paul is this but of-the of-the Spirit grace
οὐ τὸ λεχθῆναι μόνον λέγω, ἀλλὰ καὶ τὸ γράμμασιν
not the to-be-said only I-mean but also the in-writing
ἐντεθῆναι, καὶ πᾶσι τοῖς γίνεσθαι μέλλουσι διὰ τῆς
to-be-put and to-all the(-ones) to-be being-about through the
ἐπιστολῆς παραδοθῆναι ταύτης, ἐπ᾽ αὐτὴν βαδιοῦμαι
letter to-be-handed-down this to it I-will-go
λοιπὸν τὴν ἀπόδειξιν. Μετὰ γὰρ τῶν εἰρημένων καὶ
henceforth the proof after for the(-things) said also
ἕτερον τοῦτο οὐκ ἔλαττον διαποροῦσί τινες, ζητοῦντες
other this not less raise-the-difficulty some seeking
πρὸς ἑαυτοὺς τίνος ἕνεκεν συνεχώρησεν ὁ Θεὸς ἄνδρα
among themselves for-what cause permitted — God man
τοσαύτην ἔχοντα παῤῥησίαν, οὗ τὰ ὀστᾶ καὶ τὰ λείψανα
so-great having boldness whose the bones and the remains
δαίμονας ἀπήλαυνεν, ἀῤῥωστίᾳ τοσαύτῃ περιπεσεῖν· οὐ γὰρ
demons drove-away to-sickness so-great to-fall not for
ἁπλῶς ἐνόσει, ἀλλ᾽ ἀεὶ, καὶ διηνεκῶς, καὶ ἐπαλλήλοις καὶ
simply he-was-sick but always and continually and with-successive and
συνεχέσιν ἀῤῥωστίαις, καὶ οὐδὲ μικρὸν αὐτῷ παρεχούσαις
continuous sicknesses and not-even a-little to-him allowing

ἀναπνεῖν. Πόθεν τοῦτο δῆλον; Ἐξ αὐτῶν τῶν τοῦ
to-breathe whence this clear from themselves the —
Παύλου ῥημάτων· οὐ γὰρ εἶπε, Διὰ τὴν ἀσθένειαν,
of-Paul words not for he-said because-of the sickness
ἀλλὰ Διὰ τὰς ἀσθενείας, καὶ οὐδὲ ἁπλῶς ἀσθενείας,
but because-of the sicknesses and not-even simply sicknesses
ἀλλὰ τὸ συνεχὲς αὐτῶν δηλῶν ἔλεγε, Τὰς πυκνάς σου
but the continuity their showing he-said the frequent your
ἀσθενείας. Ἀκουέτωσαν ὅσοι μακρᾷ παραδοθέντες νόσῳ
sicknesses let-hear as-many-as to-long having-been-given-over disease
δυσανασχετοῦσι καὶ ἀπαγορεύουσιν. Οὐ τοῦτο δέ ἐστι
are-vexed and despair not this but is
τὸ ζητούμενον μόνον, ὅτι ἅγιος ὢν ἐνόσει, καὶ οὕτως
the(-thing) sought only that holy being he-was-sick and so
ἐνόσει συνεχῶς, ἀλλ᾽ ὅτι καὶ τὰ κοινὰ τῆς οἰκουμένης ἦν
he-was-sick continually but that also the common of-the world he-was
ἐμπεπιστευμένος πράγματα. Εἰ μὲν γὰρ εἷς ἐκείνων ἦν
having-been-entrusted affairs if indeed for one of-those he-was
τῶν εἰς τὰς κορυφὰς τῶν ὀρέων ἀνακεχωρηκότων, καὶ
of-the(-ones) to the peaks of-the mountains having-withdrawn and
τῶν ἐπὶ τῆς ἐρημίας καλύβην πηξαμένων, καὶ τῶν
of-the(-ones) in the desert but having-fixed and of-the(-ones)
ἀπράγμονα τοῦτον ἀνηρημένων βίον, οὐκ ἦν οὕτως ἄπορον
untroubled this having-chosen life not was so perplexing
τὸ ζητούμενον· τὸ δὲ εἰς μέσον προβεβλημένον,
the(-thing) sought the but into midst thrust-forward
καὶ τοσούτων Ἐκκλησιῶν ἐγκεχειρισμένον φροντίδας, καὶ
and of-so-many Churches entrusted-with cares and
πόλεις ὁλοκλήρους καὶ ἔθνη καὶ τὴν οἰκουμένην ἅπασαν
cities whole and nations and the world all
μετὰ τοσαύτης διέποντα προθυμίας τε καὶ σπουδῆς, τῇ
with so-great administering eagerness both and zeal to-the

τῆς ἀρρωστίας ἀνάγκη παραδοθῆναι, τοῦτό ἐστι τὸ
of-the sickness necessity to-be-given-over this is the(-thing)
μάλιστα πάντων ἱκανὸν θορυβῆσαι τὸν μὴ προσέχοντα.
most of-all able to-disturb the(-one) not attending
Εἰ γὰρ καὶ μὴ δι' ἑαυτὸν, διὰ γοῦν τοὺς
if for even not because-of himself because-of at-any-rate the
ἄλλους ὑγιαίνειν αὐτὸν ἐχρῆν. Στρατηγὸς ἦν ἄριστος·
others to-be-healthy him it-was-needful general he-was best
πόλεμος αὐτῷ συγκεκρότητο, φησὶν, οὐχὶ πρὸς τοὺς
war for-him had-been-joined he-says not against the
ἀπίστους μόνον, ἀλλὰ καὶ πρὸς τοὺς δαίμονας, καὶ πρὸς
unbelievers only but also against the demons and against
αὐτὸν τὸν διάβολον· μετὰ πολλῆς τῆς σφοδρότητος οἱ
himself the devil with much the vehemence the
πολέμιοι πάντες ἐπέκειντο, διασπῶντες τὸ στρατόπεδον, καὶ
enemies all pressed tearing-apart the camp and
αἰχμαλωτίζοντες· οὗτος δ' ἠδύνατο μυρίους ἐπὶ τὴν ἀλήθειαν
taking-captive he but could countless to the truth
ἐπαναγαγεῖν, καὶ ἠσθένει. Εἰ γὰρ καὶ μηδεμία, φησὶν,
to-bring-back and he-was-sick if for even no he-says
ἑτέρα βλάβη τοῖς πράγμασιν ἀπὸ τῆς ἀῤῥωστίας ἐγίνετο,
other harm to-the affairs from the sickness came
τοῦτο μόνον ἱκανὸν ἦν τοὺς πιστοὺς ὀκνηροτέρους καὶ
this alone sufficient was the faithful more-sluggish and
ῥᾳθυμοτέρους ποιῆσαι. Εἰ γὰρ στρατιῶται τὸν στρατηγὸν
more-careless to-make if for soldiers the general
τὸν ἑαυτῶν ὁρῶντες τῇ κλίνῃ προσδεδεμένον, ὀκνηρότεροι
the their-own seeing to-the bed bound more-sluggish
γίνονται καὶ πρὸς τὴν μάχην ῥᾳθυμότεροι· πολλῷ μᾶλλον
become and for the battle more-careless much more
εἰκὸς ἦν, καὶ τοὺς πιστοὺς τότε τὸν διδάσκαλον ὁρῶντας
likely it-was also the faithful then the teacher seeing

τὸν τοσαῦτα σημεῖα ἐργασάμενον συνεχῶς ἀῤῥωστοῦντα,
the(-one) so-many signs having-worked continually sick
καὶ τὸ σῶμα κάμνοντα, ἀνθρώπινόν τι παθεῖν.
and in-the body ailing human something to-suffer
Οὐ ταῦτα δὲ μόνον, ἀλλὰ καὶ ἕτερόν τι οἱ
not these-things and only but also other something the(-ones)
διαποροῦντες ζητοῦσι· τίνος γὰρ ἕνεκεν πάλιν οὔτε αὐτὸς
raising-the-difficulty seek for-what for cause again neither he
ἑαυτὸν, οὔτε ὁ διδάσκαλος αὐτοῦ οὕτω διακείμενον
himself nor the teacher his so disposed
ἐθεράπευσεν; ἀλλὰ νεκροὺς μὲν ἤγειρον, καὶ δαίμονας
healed but dead indeed they-raised and demons
ἀπήλαυνον, καὶ θανάτου μετὰ περιουσίας ἐκράτουν, σῶμα
drove-away and death with abundance mastered body
δὲ ἓν ἠσθενηκὸς οὐ διώρθωσαν, ἀλλ' ἐν ἀλλοτρίοις σώμασι
but one sick not they-restored but in others' bodies
καὶ ζῶντες καὶ τετελευτηκότες τοσαύτην ἐπιδεδειγμένοι
both living and having-died so-great having-displayed
δύναμιν, στόμαχον καταπεσόντα οὐκ ἀνέστησαν· καὶ τὸ
power stomach fallen not they-raised-up and the
δὴ μεῖζον, ὅτι οὐκ αἰσχύνεται Παῦλος οὐδὲ ἐρυθριᾷ
indeed greater that not is-ashamed Paul nor blushes
μετὰ τοσαῦτα καὶ τηλικαῦτα σημεῖα, ἃ καὶ διὰ ψιλοῦ
after so-many and so-great signs which even through mere
ῥήματος ἐπεδείκνυτο, Τιμοθέῳ γράφων ἐπὶ τὴν ἀπὸ τῆς
word he-displayed to-Timothy writing to the from the
οἰνοποσίας καταφυγεῖν θεραπείαν. Οὐχ ὅτι τὸ πίνειν οἶνον
wine-drinking to-flee-for-refuge treatment not that the to-drink wine
αἰσχρὸν, μὴ γένοιτο· αἱρετικῶν γὰρ ταῦτα παραγγέλματα·
shameful not may-it-be of-heretics for these-things precepts
ἀλλ' ὅτι οὐκ ἐνόμιζεν αἰσχύνην εἶναι τὸ μὴ δύνασθαι
but that not he-thought shame to-be the not to-be-able

χωρὶς τῆς ἐκείνου βοηθείας διορθώσασθαι νενοσηκὸς ἓν
without the that-one's help to-correct having-been-sick one
μέλος. Ἀλλ᾽ ὅμως τοσοῦτον ἀπέσχεν αἰσχυνθῆναι ἐπὶ
limb but nevertheless so-far he-was-from to-be-ashamed at
τούτῳ, ὅτι καὶ τοῖς μετὰ ταῦτα πᾶσι δῆλον αὐτὸ
this that even to-the(-ones) after these-things all clear it
ἐποίησεν. Ἴδετε πρὸς πόσον βάθος κατηγάγομεν τὸν
he-made see to what depth we-have-brought-down the
λόγον; πῶς τὸ δοκοῦν μικρὸν εἶναι, μυρίων γέμει
discourse how the(-thing) seeming small to-be with-countless is-full
ζητημάτων; Φέρε οὖν καὶ τὴν λύσιν ἐπαγάγωμεν. Διὰ
questions come then also the solution let-us-bring-on because-of
γὰρ τοῦτο πρὸς πολὺ βάθος κατέβημεν, ἵνα διεγείραντες
for this to great depth we-went-down that having-roused
ὑμῶν τὴν διάνοιαν, ἐν ἀσφαλεῖ τὰ νοήματα ἀποθώμεθα.
your the mind in safety the thoughts we-may-deposit
Συγχωρήσατε δέ μοι, πρὶν ἢ τὴν λύσιν τοῖς ζητήμασι 3
permit and me before — the solution to-the questions
τούτοις ἐπαγαγεῖν, εἰπεῖν τι περὶ τῆς ἀρετῆς τοῦ
these to-bring to-say something about the virtue —
Τιμοθέου, καὶ τῆς τοῦ Παύλου κηδεμονίας. Τί γὰρ
of-Timothy and the — of-Paul solicitude what for
ἐκείνου φιλοστοργότερον γέγονεν, ὃς ἐκ τοσούτου
than-that-one more-affectionate has-been who from so-great
διαστήματος ὢν καὶ τοσούτοις κυκλούμενος πράγμασιν,
distance being and by-so-many surrounded affairs
ὑπὲρ τῆς ὑγείας τοῦ στομάχου τοῦ μαθητοῦ τοσαύτην
on-behalf-of the health of-the stomach of-the disciple so-great
ἐποιεῖτο πρόνοιαν, καὶ μετὰ ἀκριβείας ἐπέστελλεν ὑπὲρ
made forethought and with exactness wrote about
τῆς τοῦ νοσήματος διορθώσεως; Τί δὲ τῆς ἀρετῆς ἴσον
the of-the disease correction what and to-the virtue equal

τῆς Τιμοθέου; Οὕτως ὑπερεώρα τρυφῆς, καὶ κατεγέλα
the(-one) of-Timothy so he-disdained luxury and laughed-at
πολυτελοῦς τραπέζης, ὡς καὶ εἰς ἀσθένειαν ἐμπεσεῖν ἐκ
costly table that even into sickness to-fall from
τῆς ἄγαν σκληραγωγίας καὶ ἐπιτεταμένης νηστείας. Ὅτι
the excessive hardship and intense fasting that
γὰρ οὐ φύσει τοιοῦτος ἦν, ἀλλ' ὑπὸ νηστείας καὶ
for not by-nature such he-was but by fasting and
ὑδροποσίας τοῦ στομάχου κατέβαλε τὴν ἰσχύν, αὐτοῦ τοῦ
water-drinking of-the stomach he-threw-down the strength himself —
Παύλου μετ' ἀκριβείας τοῦτο δηλοῦντος ἀκούσατε. Οὐ γὰρ
Paul with exactness this showing hear not for
ἁπλῶς εἶπεν, Οἴνῳ ὀλίγῳ χρῶ· ἀλλὰ πρότερον εἰπών,
simply he-said with-wine little use but first having-said
Μηκέτι ὑδροπότει, τότε τὴν τῆς οἰνοποσίας προσέθηκε
no-longer drink-water then the of-the wine-drinking he-added
συμβουλήν. Τὸ δὲ, μηκέτι, δηλοῦντος ἦν, ὅτι μέχρι τότε
counsel the and no-longer of-one-showing it-was that until then
ὑδροπότει, καὶ διὰ τοῦτο γέγονεν ἀσθενής. Τίς οὖν οὐκ
he-drank-water and because-of this he-became sick who then not
ἂν ἐκπλαγείη τὴν φιλοσοφίαν αὐτοῦ καὶ τὴν ἀκρίβειαν;
— would-be-amazed-at the philosophy his and the exactness
Αὐτῶν ἐπελάβετο τῶν οὐρανῶν, καὶ πρὸς τὸ τῆς ἀρετῆς
themselves he-laid-hold-of the heavens and to the of-the virtue
ἄκρον ἤλασε· καὶ ταῦτα ὁ διδάσκαλος αὐτῷ μαρτυρεῖ
summit drove and these-things the teacher to-him testifies
οὕτω λέγων· Ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου
thus saying I-sent to-you Timothy who is child my
ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ. Ὅταν δὲ Παῦλος αὐτὸν
beloved and faithful in Lord when and Paul him
καλεῖ τέκνον καὶ τέκνον πιστὸν καὶ ἀγαπητὸν, ἀρκεῖ τὰ
calls child and child faithful and beloved suffice the

ῥήματα ταῦτα ἅπασαν αὐτοῦ δεῖξαι τὴν ἀρετήν. Αἱ γὰρ
words these all his to-show the virtue the for
τῶν ἁγίων κρίσεις οὐ πρὸς χάριν, οὐδὲ πρὸς ἀπέχθειαν
of-the saints judgments not for favor nor for hatred
γίνονται, ἀλλὰ πάσης εἰσὶν ἀπηλλαγμέναι προλήψεως. Οὐκ
come-about but of-all are freed prejudice not
ἦν οὕτω ζηλωτὸς ὁ Τιμόθεος, εἰ Παύλου τέκνον ἦν φύσει,
was so enviable — Timothy if of-Paul child he-was by-nature
ὡς ἔστι θαυμαστὸς νῦν, ὅτι κατὰ σάρκα μηδὲν αὐτῷ
as he-is wonderful now that according-to flesh in-nothing to-him
προσήκων, διὰ τῆς κατὰ τὴν εὐλάβειαν συγγενείας εἰς
being-related through the in the reverence kinship into
τὴν υἱοθεσίαν εἰσήγαγεν ἑαυτὸν τὴν ἐκείνου, μετὰ ἀκριβείας
the adoption brought himself the of-that-one with exactness
τοὺς χαρακτῆρας τῆς ἐκείνου φιλοσοφίας διασώζων ἐν
the features of-the of-that-one philosophy preserving in
ἅπασι. Καθάπερ γὰρ μόσχος ταύρῳ συμβεβλημένος, οὕτω
all-things just-as for calf to-a-bull yoked so
τὸν ζυγὸν εἵλκε μετ᾽ αὐτοῦ πανταχοῦ τῆς οἰκουμένης,
the yoke he-drew with him everywhere of-the world
καὶ οὐδὲν ἠλαττοῦτο διὰ τὴν ἡλικίαν, ἀλλ᾽ ἡ
and in-nothing fell-short because-of the age but the
προθυμία ἁμιλλᾶσθαι τοῖς τοῦ διδασκάλου πόνοις αὐτὸν
eagerness to-vie with-the of-the teacher labors him
παρεσκεύαζε. Καὶ τούτων πάλιν μάρτυς αὐτὸς ὁ Παῦλος,
prepared and of-these again witness himself — Paul
οὕτω λέγων· Μηδεὶς οὖν αὐτὸν ἐξουθενήσῃ· τὸ γὰρ ἔργον
thus saying let-no-one then him despise the for work
Κυρίου ἐργάζεται, ὡς κἀγώ. Εἶδες πῶς ἀπαράλλακτον
of-Lord he-works as I-too you-saw how equal
αὐτῷ μαρτυρεῖ σπουδήν; Εἶτα ἵνα μὴ νομισθῇ χάριτι
to-him he-testifies zeal then that not it-may-be-thought for-favor

ταῦτα λέγειν, αὐτοὺς τοὺς ἀκροατὰς ποιεῖται μάρτυρας
these-things to-say themselves the hearers he-makes witnesses
τῆς τοῦ παιδὸς ἀρετῆς, οὕτω λέγων· Τὴν δὲ δοκιμὴν αὐτοῦ
of-the of-the boy virtue thus saying the but proof his
γινώσκετε, ὅτι ὡς πατέρα τέκνον, οὕτω σὺν ἐμοὶ ἐδούλευσεν
you-know that as with-father child so with me he-served
ἐν τῷ Εὐαγγελίῳ· πεῖραν ὑμεῖς εἰλήφατε τῆς ἀρετῆς αὐτοῦ,
in the Gospel trial you have-taken of-the virtue his
καὶ τῆς δοκίμου ψυχῆς. Ἀλλ' ὅμως πρὸς τοσοῦτον ὕψος
and of-the approved soul but nevertheless to so-great height
κατορθωμάτων ἀνελθὼν, οὐδὲ οὕτως ἐθάῤῥει, ἀλλ'
of-achievements having-gone-up not-even so was-he-confident but
ἐναγώνιος ἦν καὶ περιδεής· διὸ καὶ μετ' ἀκριβείας
anxious he-was and very-fearful wherefore also with exactness
ἐνήστευε, καὶ οὐκ ἔπαθε τοῦτο τὸ τῶν πολλῶν, οἳ
he-fasted and not he-suffered this the(-thing) of-the many who
δέκα μόνον, ἢ καὶ εἴκοσι μῆνας νηστείᾳ παρεσχηκότες
ten only or even twenty months to-fasting having-given
ἑαυτοὺς, εὐθέως ἅπαντα καταλύουσιν. Ἀλλ' ἐκεῖνος οὐδὲν
themselves immediately all-things break-off but he nothing
τοιοῦτον ἔπαθεν, οὐδὲ εἶπέ τι τοιοῦτον πρὸς ἑαυτόν· Τί
such suffered nor said anything such to himself what
μοι νηστείας χρεία λοιπόν; περιεγενόμην, ἐκράτησα τῶν
to-me of-fasting need henceforth I-have-prevailed I-have-mastered the
ἐπιθυμιῶν, ἐνέκρωσά μου τὸ σῶμα, δαίμονας ἐφόβησα,
desires I-have-deadened my the body demons I-have-frightened
τὸν διάβολον ἀπήλασα, νεκροὺς ἀνέστησα, λεπροὺς
the devil I-have-driven-away dead I-have-raised lepers
ἐκάθηρα, ταῖς ἀντικειμέναις δυνάμεσίν εἰμι φοβερός· τί
I-have-cleansed to-the opposing powers I-am fearsome what
μοι νηστείας δεῖ λοιπὸν, καὶ τῆς ἐντεῦθεν ἀσφαλείας;
to-me of-fasting need henceforth and of-the from-it safety

Οὐδὲν τοιοῦτον οὐκ εἶπεν, οὐκ ἐνενόησεν, ἀλλ᾽ ὅσῳ
anything such not he-said not he-thought but by-as-much-as
μυρίων ἔγεμε κατορθωμάτων, τοσούτῳ μᾶλλον ἐδεδίει
with-countless he-was-full achievements by-so-much more he-feared
καὶ ἔτρεμε· καὶ ταύτην παρὰ τοῦ διδασκάλου τὴν
and trembled and this from the teacher the
φιλοσοφίαν ἐμάνθανε. Καὶ γὰρ ἐκεῖνος εἰς τρίτον
philosophy he-learned and for that-one into third
ἁρπαγεὶς οὐρανὸν, καὶ εἰς παράδεισον ἀπενεχθεὶς,
having-been-caught-up heaven and into paradise having-been-carried-off
καὶ ἀκούσας ῥήματα ἄῤῥητα, καὶ μυστηρίων κοινωνήσας
and having-heard words unspeakable and of-mysteries having-shared
τοιούτων, καὶ τὴν οἰκουμένην ἅπασαν ἐπιδραμὼν καθάπερ
such and the world all having-run-over like
τις ὑπόπτερος, Κορινθίοις ἐπιστέλλων ἔλεγε· Φοβοῦμαι
some winged to-Corinthians writing said I-fear
μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.
lest somehow to-others having-preached myself unapproved I-become
Εἰ δὲ Παῦλος φοβεῖται μετὰ τοιαῦτα καὶ τοσαῦτα
if and Paul fears after such and so-great
κατορθώματα, ὁ δυνηθεὶς εἰπεῖν, ὅτι Ἐμοὶ κόσμος
achievements the(-one) having-been-able to-say that to-me world
ἐσταύρωται, κἀγὼ τῷ κόσμῳ, πολλῷ μᾶλλον ἡμᾶς
has-been-crucified and-I to-the world much more us
δεδοικέναι χρὴ, καὶ τοσούτῳ μᾶλλον, ὅσῳπερ ἂν
to-fear it-is-needful and so-much more by-as-much-as —
ὦμεν πολλὰ συνειληχότες κατορθώματα. Καὶ γὰρ ὁ
we-be many having-collected achievements and for the
διάβολος ἀγριώτερος τότε γίνεται, τότε ἐκθηριοῦται
devil more-savage then becomes then is-made-wild
πλέον, ὅταν ἴδῃ μετ᾽ ἐπιμελείας ἡμᾶς τὸν ἑαυτῶν
more when he-sees with care us the our-own

οἰκονομοῦντας βίον· ὅταν ἴδῃ τὰ φορτία τῆς ἀρετῆς
administering life when he-sees the burdens of-the virtue
συγκείμενα, καὶ πολὺν ὄντα τὸν ὄγκον, τότε σπουδάζει
piled-up and great being the bulk then he-hastens
χαλεπώτερον ἐργάσασθαι τὸ ναυάγιον. Ὁ μὲν γὰρ
more-grievous to-work the shipwreck the indeed for
εὐτελὴς καὶ ἀπερῥιμμένος, κἂν ὑποσκελισθῇ καὶ καταπέσῃ,
paltry and cast-off even-if he-be-tripped and fall
οὐ τοσαύτην τῷ κοινῷ φέρει τὴν βλάβην· ὁ δὲ
not so-great to-the common brings the harm the but
ὥσπερ ἐν ὕψει τινὶ τῇ τῆς ἀρετῆς κορυφῇ μετὰ
as-it-were on height some the of-the virtue summit with
πολλῆς τῆς περιφανείας ἑστὼς, καὶ πᾶσι δῆλος καὶ
much the conspicuousness standing and to-all clear and
γνώριμος ὢν, καὶ παρὰ πάντων θαυμαζόμενος, ὅταν
known being and by all admired when
ἐπηρεασθεὶς καταπέσῃ, μεγάλην τὴν πτῶσιν καὶ τὴν
insulted he-falls great the fall and the
ζημίαν ἐργάζεται· οὐχ ὅτι μόνον ἐξ ὕψους κατέπεσεν,
loss he-works not that only from height he-fell
ἀλλ' ὅτι καὶ πολλοὺς ῥᾳθυμοτέρους ἐποίησε τῶν
but that also many more-careless he-made of-the(-ones)
πρὸς αὐτὸν βλεπόντων. Καὶ καθάπερ ἐν σώματι, μέλους
to him looking and just-as in body limb
μὲν ἑτέρου διαφθαρέντος, οὐ πολλὴ ἡ βλάβη, τῶν δὲ
indeed other destroyed not great the harm the but
ὀφθαλμῶν πηρωθέντων ἢ τῆς κεφαλῆς παραβλαβείσης,
eyes having-been-blinded or the head having-been-injured
ὅλον τὸ σῶμα ἄχρηστον γίνεται· οὕτω δὴ καὶ ἐπὶ
whole the body useless becomes so indeed also in
τῶν ἁγίων καὶ μεγάλα κατορθωκότων ἔστιν εἰπεῖν·
the saints and great-things having-achieved it-is-possible to-say

ὅταν ἐκεῖνοι σβεσθῶσιν, ὅταν κηλῖδά τινα προστρίψωνται,
when those are-quenched when stain some they-contract
ὁλόκληρον καὶ ἀφόρητον τῷ λοιπῷ σώματι τὴν βλάβην
whole and unbearable to-the rest body the harm
φέρουσι.
they-bring
Ταῦτα οὖν ἅπαντα ὁ Τιμόθεος εἰδὼς, πανταχόθεν 4
these-things then all — Timothy knowing from-every-side
ἑαυτὸν ἠσφαλίζετο· ᾔδει γὰρ ὅτι χαλεπὸν ἡ νεότης,
himself secured he-knew for that difficult the youth
ὅτι εὐρίπιστον, εὐεξαπάτητον, εὐόλισθον, καὶ σφοδροτέρου
that easily-blown easily-deceived easily-slipping and stronger
δεῖται τοῦ χαλινοῦ· πυρὰ γάρ τίς ἐστι τῶν ἔξωθεν
needs the bridle pyre for some is of-the(-things) from-outside
ἐπιλαμβανομένη ἁπάντων, ῥᾳδίως ἐκκαιομένη καὶ ταχέως.
laying-hold-of all easily kindled and quickly
Διὰ τοῦτο πανταχόθεν αὐτὴν ἔφραττεν ὥστε συνεστάλθαι,
because-of this from-every-side it he-fenced so-that to-be-contracted
καὶ τὴν φλόγα ταύτην παντὶ τρόπῳ μαραίνειν ἐσπούδαζε,
and the flame this in-every way to-quench he-hastened
καὶ τὸν ἵππον δυσχάλινον ὄντα καὶ δυσήνιον μετὰ πολλῆς
and the horse hard-to-bridle being and hard-to-rein with much
ἦγε τῆς σφοδρότητος, ἕως ὅτε αὐτοῦ τὰ σκιρτήματα
he-led the vehemence until — its the leapings
περιέκοψεν, ἕως εὐήνιον ἐποίησε, καὶ μετὰ πολλῆς τῆς
he-cut-off until well-reined he-made and with much the
ἐξουσίας ταῖς χερσὶ τοῦ ἡνιοχοῦντος αὐτὸν παρέδωκε
authority to-the hands of-the driving him he-handed-over
λογισμοῦ. Ἀσθενείτω, φησὶ, τὸ σῶμα, καὶ μὴ ἀσθενείτω ἡ
reason let-be-weak he-says the body and not let-be-weak the
ψυχὴ, χαλινούσθω ἡ σὰρξ, καὶ μὴ ἐμποδιζέσθω ὁ πρὸς
soul let-be-bridled the flesh and not let-be-hindered the to

τὸν οὐρανὸν τῆς ψυχῆς δρόμος. Μετὰ δὲ τούτων κἀκεῖνο
the heaven of-the soul course with and these also-that
μάλιστα ἄν τις αὐτὸν ἀγάσαιτο, ὅτι καὶ ἐξησθενηκὼς
especially — anyone him might-admire that even having-become-weak
οὕτως, καὶ τοσαύτῃ παλαίων ἀῤῥωστίᾳ, τῶν κατὰ Θεὸν
so and with-so-great wrestling sickness the according-to God
οὐκ ἠμέλει πραγμάτων, ἀλλὰ τῶν ὑγιαινόντων καὶ
not he-neglected affairs but than-the healthy and
σφριγώντων τὰ σώματα μᾶλλον πανταχοῦ περιίπτατο,
lusty-in the bodies more everywhere he-flew-about
νῦν μὲν εἰς Ἔφεσον, νῦν δὲ εἰς Κόρινθον, ἐν Μακεδονίᾳ
now indeed to Ephesus now and to Corinth in Macedonia
πολλάκις, ἐν Ἰταλίᾳ, πανταχοῦ τῆς γῆς, πανταχοῦ τῆς
often in Italy everywhere of-the earth everywhere of-the
θαλάττης μετὰ τοῦ διδασκάλου φαινόμενος, καὶ κοινωνῶν
sea with the teacher appearing and sharing
ἐν πᾶσι τῶν ἀγώνων αὐτῷ, καὶ τῶν ἐπαλλήλων κινδύνων
in all-things the contests with-him and the successive dangers
καὶ τὴν φιλοσοφίαν τῆς ψυχῆς οὐκ ἤλεγξεν ἡ τοῦ
and the philosophy of-the soul not refuted the of-the
σώματος ἀῤῥωστία· τοσοῦτός ἐστιν ὁ κατὰ Θεὸν ζῆλος,
body sickness so-great is the according-to God zeal
οὕτω κοῦφον ἐργάζεται τὸ πτερόν. Ὥσπερ γὰρ τοῖς
so light it-makes the wing just-as for to-the(-ones)
τὰ σώματα ἔχουσιν εὐεκτοῦντα καὶ ὑγιῆ, κέρδος οὐδὲν
the bodies having in-good-condition and healthy gain none
ἔσται τῆς εὐεξίας, ἐὰν ἡ ψυχὴ καταβεβλημένη ᾖ καὶ
will-be of-the good-condition if the soul cast-down be and
ῥᾳθυμος καὶ νωθὴς, οὕτω τοῖς ἐξησθενημένοις οὐδὲν
careless and sluggish so to-the(-ones) weakened no
ἔσται βλάβος ἀπὸ τῆς ἀῤῥωστίας, ἐὰν ἡ ψυχὴ γενναία
will-be harm from the sickness if the soul noble

ᾖ καὶ διεγηγερμένη. Δοκεῖ μὲν οὖν τισιν ἡ παραίνεσις
be and roused seems indeed then to-some the exhortation
αὕτη καὶ συμβουλὴ ἐξουσίαν διδόναι πρὸς ἀδεεστέραν
this and counsel license to-give for more-fearless
οἰνοποσίαν· τὸ δὲ οὐ τοιοῦτόν ἐστιν· ἀλλ᾽ εἴ τις μετ᾽
wine-drinking the(-thing) but not such is but if anyone with
ἀκριβείας ἐξετάσειε τὴν ῥῆσιν αὐτὴν, νηστείας μᾶλλόν
exactness should-examine the saying itself of-fasting rather
ἐστι τὸ πρᾶγμα παραίνεσις. Ἐννόησον γὰρ πῶς οὐκ
is the thing exhortation consider for how not
ἐξ ἀρχῆς, οὐδὲ ἐκ προοιμίων τοῦτο συνεβούλευσεν ὁ
from beginning nor from preludes this counseled —
Παῦλος, ἀλλ᾽ ὅτε εἶδεν καταβεβλημένην τὴν ἰσχὺν ἅπασαν,
Paul but when he-saw cast-down the strength all
τότε συνεβούλευσε· καὶ οὐδὲ τότε ἁπλῶς, ἀλλὰ καὶ μετὰ
then he-counseled and not-even then simply but also with
προδιορισμοῦ τινος. Οὐ γὰρ εἶπεν ἁπλῶς, Οἴνῳ χρῶ,
qualification some not for he-said simply with-wine use
ἀλλ᾽, Οἴνῳ ὀλίγῳ· οὐκ ἐπειδὴ Τιμόθεος ταύτης ἐδεῖτο τῆς
but with-wine little not since Timothy this needed the
παραινέσεως καὶ τῆς συμβουλῆς, ἀλλ᾽ ἐπειδὴ ἡμεῖς δεόμεθα.
exhortation and the counsel but since we need
Διὰ τοῦτο ἐπιστέλλων ἐκείνῳ, μέτρα καὶ ὅρους ἡμῖν
because-of this writing to-that-one measures and limits for-us
τίθησι τῆς οἰνοποσίας, τοσοῦτον κελεύων πίνειν, ὅσον
he-sets of-the wine-drinking so-much bidding to-drink as-much-as
διορθοῦν ἀσθένειαν, ὅσον ὑγείαν παρέχειν τῷ σώματι,
to-correct weakness as-much-as health to-provide to-the body
ἀλλὰ μὴ νόσον ἑτέραν. Τῆς γὰρ ὑδροποσίας τῆς ἀφάτου
but not disease another than-the for water-drinking the unspeakable
οὐκ ἐλάττονα, ἀλλὰ καὶ πολλῷ πλείονα καὶ χαλεπώτερα
not fewer but also by-much more and more-grievous

ἡ ἄμετρος οἰνοποσία τίκτει νοσήματα καὶ τῷ σώματι
the immoderate wine-drinking breeds diseases both for-the body
καὶ τῇ ψυχῇ, τὸν πόλεμον τῶν παθῶν, καὶ τὸν χειμῶνα
and for-the soul the war of-the passions and the storm
τῶν ἀτόπων λογισμῶν ἐπεισάγουσα τῇ διανοίᾳ, καὶ
of-the absurd thoughts bringing-in on-the mind and
τοῦ σώματος τὴν ἰσχὺν χαυνοτέραν καὶ πλαδαρωτέραν
of-the body the strength more-slack and more-flabby
ἐργαζομένη. Οὐ γὰρ οὕτως ἡ τῆς γῆς φύσις ἐνοχληθεῖσα
making not for so the of-the earth nature troubled
τῇ τῶν ὑδάτων πλεονεξίᾳ συνεχῶς διαλύεται, ὡς ἡ τοῦ
by-the of-the waters excess continually is-dissolved as the of-the
σώματος δύναμις χαυνοῦται καὶ διαῤῥεῖ καὶ ἐξίτηλος γίνεται
body power is-slackened and flows-away and faded becomes
συνεχῶς οἰνοποσίαις ἐπαντλουμένη. Φεύγωμεν τοίνυν τὰς
continually with-wine-drinkings drenched let-us-flee therefore the
ἀμετρίας ἑκατέρωθεν, καὶ τῆς ὑγείας ἐπιμελώμεθα τοῦ
excesses on-both-sides and of-the health let-us-take-care of-the
σώματος, καὶ τὰ σκιρτήματα αὐτοῦ περικόπτωμεν. Οἶνος
body and the leapings its let-us-cut-off wine
γὰρ ἐδόθη παρὰ Θεοῦ, οὐχ ἵνα μεθύωμεν, ἀλλ᾽ ἵνα
for was-given by God not that we-may-be-drunk but that
νήφωμεν, ἵνα εὐφραινώμεθα, οὐχ ἵνα ἀλγῶμεν. Οἶνος γὰρ
we-may-be-sober that we-may-be-glad not that we-may-be-pained wine for
εὐφραίνει, φησὶ, καρδίαν ἀνθρώπου· σὺ δὲ αὐτὸν ἀθυμίας
gladdens he-says heart of-man you but it of-despondency
ὑπόθεσιν ποιεῖς· καὶ γὰρ βαρύθυμοι οἱ μεθύοντες
occasion make and for heavy-spirited the(-ones) being-drunk
μεθ᾽ ὑπερβολῆς, σκότου πολλοῦ κατασκεδαννυμένου τῶν
with excess darkness much being-scattered-over the
λογισμῶν. Φάρμακόν ἐστιν ἄριστον, ὅταν τὴν συμμετρίαν
thoughts medicine it-is best when the proportion

ἔχῃ ἀρίστην. Τοῦτο καὶ πρὸς τοὺς αἱρετικοὺς ἡμῖν χρήσιμον
it-has best this also against the heretics for-us useful
τὸ χωρίον, τοὺς διαβάλλοντας τοῦ Θεοῦ τὴν κτίσιν·
the passage the(-ones) slandering — of-God the creation
εἰ γὰρ ἦν τῶν κεκωλυμένων, οὐκ ἂν ἐπέτρεψεν ὁ
if for it-were of-the forbidden-things not — would-have-permitted —
Παῦλος, οὐκ ἂν εἶπεν οἴνῳ κεχρῆσθαι. Οὐ πρὸς
Paul not — he-would-have-said with-wine to-use not against
αἱρετικοὺς δὲ μόνον, ἀλλὰ καὶ πρὸς τοὺς ἀφελεστέρους
heretics and only but also against the simpler
τῶν ἡμετέρων ἀδελφῶν, οἳ ἐπὰν ἴδωσί τινας ὑπὸ μέθης
of-the our brothers who when they-see some by drunkenness
ἀσχημονοῦντας, ἀφέντες κακίζειν ἐκείνους, τὸν παρὰ τοῦ
behaving-disgracefully having-left-off to-blame those the from —
Θεοῦ δοθέντα καρπὸν διαβάλλουσι, λέγοντες, Μὴ ἔστω
God given fruit slander saying not let-be
οἶνος. Λέγωμεν τοίνυν πρὸς αὐτούς, Μὴ ἔστω μέθη· οἶνος
wine let-us-say therefore to them not let-be drunkenness wine
γὰρ ἔργον Θεοῦ, μέθη δὲ ἔργον διαβόλου· οὐχ ὁ οἶνος
for work of-God drunkenness but work of-devil not the wine
ποιεῖ τὴν μέθην, ἀλλ᾽ ἡ ἀσωτία ποιεῖ τὴν μέθην· μὴ
makes the drunkenness but the profligacy makes the drunkenness not
διάβαλλε τοῦ Θεοῦ τὸ δημιούργημα, ἀλλὰ κατηγόρει τῆς
slander — of-God the creation but accuse the
τοῦ συνδούλου μανίας. Σὺ δὲ ἀφεὶς τὸν ἁμαρτάνοντα
of-the fellow-servant madness you but having-left-off the(-one) sinning
κολάζειν καὶ διορθοῦσθαι, τὸν εὐεργετοῦντα ὑβρίζεις;
to-punish and to-correct the(-one) benefiting do-you-insult
Ὅταν τοίνυν ἀκούσωμέν τινων ταῦτα λεγόντων, 5
when therefore we-hear some these-things saying
ἐπιστομίζωμεν αὐτούς· οὐ γὰρ ἡ χρῆσις, ἀλλ᾽ ἡ ἀμετρία
let-us-muzzle them not for the use but the immoderation

τὴν μέθην ποιεῖ, μέθην, τὴν κακῶν ῥίζαν ἁπάντων.
the drunkenness makes drunkenness the of-evils root of-all
Οἶνος ἐδόθη, ἵνα σώματος ἀσθένειαν διορθώσηται, οὐχ ἵνα
wine was-given that of-body weakness it-may-correct not that
ψυχῆς ἰσχὺν καταβάλῃ, ἵνα σαρκὸς ἀῤῥωστίαν ἀνέλῃ,
of-soul strength it-may-throw-down that of-flesh sickness it-may-remove
οὐχ ἵνα ψυχῆς ὑγείαν λυμαίνηται. Μὴ τοίνυν ἀμέτρως
not that of-soul health it-may-damage not therefore immoderately
κεχρημένος τῇ τοῦ Θεοῦ δωρεᾷ πάρεχε λαβὰς τοῖς ἀνοήτοις
using the — of-God gift give handles to-the foolish
καὶ ἀναιδεστέροις τῶν ἀνθρώπων. Τί γὰρ ἐλεεινότερον
and more-shameless of-the men what for more-pitiable
μέθης; νεκρός ἐστιν ἔμψυχος ὁ μεθύων· δαίμων
than-drunkenness dead is ensouled the(-one) being-drunk demon
ἐστὶν αὐθαίρετος, νόσημα συγγνώμην οὐκ ἔχον, πτῶμα
is self-chosen disease pardon not having fall
ἀπολογίας ἐστερημένον, κοινὴ τοῦ γένους ἡμῶν ἀσχημοσύνη.
of-defense deprived common of-the race our disgrace
Οὐ γὰρ ἐν συνουσίαις μόνον ἄχρηστος ὁ μεθύων, οὐδ᾽
not for in gatherings only useless the(-one) being-drunk nor
ἐν ἰδιωτικοῖς καὶ δημοσίοις πράγμασιν, ἀλλὰ καὶ ἐν ψιλῇ
in private and public affairs but also in mere
θεωρίᾳ πάντων ἐστὶν ἀηδέστερος, δυσωδίας πνέων· ἐρυγαὶ
sight of-all is more-unpleasant foul-smells breathing belchings
καὶ χασμήσεις, καὶ αἱ φωναὶ τῶν μεθυόντων ἀτερπεῖς
and yawnings and the voices of-the(-ones) being-drunk unlovely
καὶ ἀηδεῖς, βδελυγμίας ἐσχάτης πληροῦσαι τοὺς ὁρῶντας
and unpleasant with-disgust utmost filling the(-ones) seeing
καὶ συγγινομένους· καὶ τὸ κεφάλαιον τῶν κακῶν, ὅτι τὸν
and keeping-company and the sum of-the evils that the
οὐρανὸν ἄβατον ποιεῖ τοῖς μεθύουσι τοῦτο τὸ νόσημα,
heaven untrodden makes for-the(-ones) being-drunk this the disease

καὶ τῶν αἰωνίων ἀγαθῶν οὐκ ἀφίησιν ἐπιτυχεῖν, ἀλλὰ
and of-the eternal good-things not lets to-obtain but
μετὰ τῆς ἐνταῦθα ἀσχημοσύνης καὶ ἐκεῖ κόλασις ἀφόρητος
with the here disgrace also there punishment unbearable
τοὺς τὰ τοιαῦτα νοσοῦντας ἀναμένει. Περικόψωμεν τοίνυν
the(-ones) the such-things being-sick awaits let-us-cut-off therefore
τὴν πονηρὰν ταύτην συνήθειαν, καὶ ἀκούσωμεν Παύλου
the evil this custom and let-us-hear Paul
λέγοντος, Οἴνῳ ὀλίγῳ χρῶ· καὶ γὰρ αὐτὸν τὸν ὀλίγον
saying with-wine little use and for itself the little
διὰ τὴν ἀσθένειαν ἐπέτρεψεν· ὡς εἰ μὴ ἦν ἀσθένεια
because-of the sickness he-permitted so-that if not there-were sickness
διενοχλοῦσα, οὐκ ἂν ἠνάγκασε τὸν μαθητὴν οὐδὲ
troubling not — he-would-have-compelled the disciple even
τὸν ὀλίγον προσίεσθαι. Καὶ γὰρ καὶ τὰ ἀναγκαίως ἡμῖν
the little to-take and for also the necessarily to-us
παραδοθέντα σῖτα καὶ ποτὰ τοῖς καιροῖς καὶ ταῖς χρείαις
handed-down foods and drinks by-the seasons and the needs
ἀεὶ μετρεῖν δεῖ, καὶ μηδαμοῦ τὴν χρείαν ὑπερβαίνειν,
always to-measure it-is-needful and nowhere the need to-overstep
μηδὲ ἁπλῶς καὶ εἰκῇ τι ποιεῖν. Ἀλλ' ἐπειδὴ τὴν
nor simply and at-random anything to-do but since the
τοῦ Παύλου κηδεμονίαν καὶ τὴν ἀρετὴν ἐμάθομεν τὴν
— of-Paul solicitude and the virtue we-learned the(-one)
Τιμοθέου, φέρε λοιπὸν ἐπ' αὐτὴν τὴν λύσιν τῶν ζητημάτων
of-Timothy come henceforth to itself the solution of-the questions
τὸν λόγον ἀγάγωμεν. Τίνα οὖν εἰσι τὰ ζητούμενα;
the discourse let-us-bring what then are the(-things) sought
ἀναγκαῖον γὰρ πάλιν εἰπεῖν ἵνα σαφεστέρα ἡ λύσις
necessary for again to-say that clearer the solution
γένηται· τίνος οὖν ἕνεκεν ἅγιον τοιοῦτον καὶ τοσαῦτα
may-become for-what then cause saint such and so-many

οἰκονομοῦντα πράγματα, εἰς ἀῤῥωστίαν συνεχώρησεν ὁ
administering affairs into sickness permitted —
Θεὸς ἐμπεσεῖν, καὶ οὔτε αὐτὸς, οὔτε ὁ διδάσκαλος ἴσχυσε
God to-fall and neither he nor the teacher was-able
τὸ νόσημα διορθώσασθαι, ἀλλὰ τῆς κατὰ τὴν οἰνοποσίαν
the disease to-correct but of-the from the wine-drinking
ἐδεήθησαν βοηθείας; Καὶ τὰ μὲν ζητούμενα ταῦτα ἦν.
needed help and the indeed questions these were
Δεῖ δὲ αὐτὴν ἐπαγαγεῖν τὴν λύσιν, ὡς μὴ μόνον εἴ τινες
it-is-needful and it to-bring-on the solution so-that not only if some
νόσῳ καὶ ἀῤῥωστίᾳ τοιαύτῃ περιπέσοιεν, ἀλλὰ καὶ εἴ τινες
to-disease and sickness such should-fall but also if some
πενίᾳ, καὶ λιμῷ, καὶ δεσμοῖς, καὶ βασάνοις, καὶ ἐπηρείαις,
to-poverty and famine and bonds and tortures and insults
καὶ συκοφαντίαις, καὶ πᾶσι τοῖς κατὰ τὸν παρόντα βίον
and slanders and all the in the present life
δεινοῖς, ἅγιοι καὶ μεγάλοι καὶ θαυμαστοὶ, καὶ ἐπ' ἐκείνων
terrible-things saints and great and wonderful also in those
ἀπὸ τῶν σήμερον ῥηθησομένων ἀκριβῆ καὶ σαφεστάτην
from the(-things) today to-be-said exact and clearest
δυνηθῆναι εὑρέσθαι τὴν ἀπολογίαν πρὸς τοὺς ἐγκαλεῖν
to-be-able to-find the defense toward the(-ones) to-accuse
βουλομένους. Καὶ γὰρ ἠκούσατε πολλῶν τοιαῦτα ζητούντων·
wishing and for you-heard many such-things seeking
Τί δήποτε ὁ δεῖνα μέτριος ὢν καὶ ἐπιεικὴς ἄνθρωπος ὑφ'
why ever the so-and-so moderate being and gentle man by
ἑτέρου παρανόμου τινὸς καὶ πονηροῦ καθ' ἑκάστην ἡμέραν εἰς
another lawless some and wicked on each day into
δικαστήριον ἕλκεται, καὶ μυρία πάσχει δεινὰ, καὶ ὁ Θεὸς
court is-dragged and countless suffers terrible-things and — God
συγχωρεῖ; τίνος οὖν ἕνεκεν ἕτερος συκοφαντηθεὶς ἀπέθανεν
permits for-what then cause another slandered died

ἀδίκως; Ὁ δεῖνα κατεποντίσθη, φησὶν, ἄλλος κατεκρημνίσθη·
unjustly the so-and-so was-drowned he-says another was-thrown-down
καὶ πολλοὺς ἂν ἔχοιμεν ἁγίους εἰπεῖν, καὶ ἐφ' ἡμῶν
and many — we-might-have saints to-mention both in our(-time)
καὶ ἐπὶ τῶν προγόνων τῶν ἡμετέρων πολλὰς ὑπομείναντας
and in the forefathers the our many having-endured
θλίψεις διαφόρους καὶ ποικίλας. Ἵνα οὖν ἁπάντων τούτων
afflictions various and manifold that then of-all these
τὸν λόγον ἴδωμεν, καὶ μήτε αὐτοὶ θορυβώμεθα, μήτε
the reason we-may-see and neither ourselves may-be-disturbed nor
ἑτέρους σκανδαλιζομένους περιορῶμεν, μετ' ἀκριβείας
others being-scandalized may-overlook with exactness
ἁπάσης τοῖς λεχθήσεσθαι μέλλουσι νῦν προσέχωμεν.
all to-the(-things) to-be-said being-about now let-us-attend
Τῆς γὰρ τῶν ἁγίων κακώσεως τῆς ποικίλης καὶ παντοδαπῆς 6
of-the for of-the saints affliction the manifold and of-all-kinds
ὀκτὼ τὸν ἀριθμὸν αἰτίας ἔχω πρὸς τὴν ὑμετέραν ἀγάπην
eight the number causes I-have to the your love
εἰπεῖν. Διὸ συντείνατέ μοι ἑαυτοὺς μετὰ ἀκριβείας
to-tell wherefore strain for-me yourselves with exactness
ἅπαντες, εἰδότες ὡς οὐδεμία λοιπὸν ἔσται ἡμῖν συγγνώμη
all knowing that no henceforth will-be for-us pardon
καὶ ἀπολογία σκανδαλιζομένοις ἐπὶ τοῖς συμβαίνουσιν, εἴ
and defense being-scandalized at the(-things) happening if
γε τοσούτων προφάσεων οὐσῶν, ὡς μηδεμιᾶς οὔσης οὕτω
indeed so-many occasions being as none being so
μέλλοιμεν θορυβεῖσθαι καὶ ταράττεσθαι. Πρώτη μὲν οὖν,
we-should-be-about to-be-disturbed and to-be-troubled first indeed then
διὰ τὸ μὴ ταχέως αἴρεσθαι εἰς ἀπόνοιαν τῷ μεγέθει
because-of the not quickly to-be-lifted to folly by-the greatness
τῶν κατορθωμάτων καὶ τῶν θαυμάτων, ἀφίησιν αὐτοὺς ὁ
of-the achievements and of-the wonders lets them —

Θεὸς κακοῦσθαι. Δευτέρα, ἵνα μὴ μείζονα τῆς ἀνθρωπίνης
God be-afflicted second that not greater than-the human
φύσεως περὶ αὐτῶν ὑπόνοιαν ἔχωσιν ἕτεροι, καὶ θεοὺς,
nature about them suspicion may-have others and gods
ἀλλ᾽ οὐκ ἀνθρώπους νομίσωσιν αὐτοὺς εἶναι. Τρίτη, ἵνα
but not men may-think them to-be third that
ἡ τοῦ Θεοῦ φαίνηται δύναμις διὰ τῶν ἐξασθενούντων
the — of-God may-appear power through the(-ones) being-weak
καὶ διὰ τῶν δεσμουμένων κρατοῦσα καὶ περιγινομένη,
and through the(-ones) being-bound prevailing and overcoming
καὶ τὸ κήρυγμα αὔξουσα. Τετάρτη, ἵνα αὐτῶν ἐκείνων
and the preaching increasing fourth that of-themselves those
ἡ ὑπομονὴ φανερωτέρα γένηται, οὐκ ἐπὶ μισθῷ τῷ
the endurance more-manifest may-become not for wage —
Θεῷ δουλευόντων, ἀλλὰ καὶ τοσαύτην ἐπιδεικνυμένων
to-God serving but also so-great displaying
εὐγνωμοσύνην, ὡς καὶ μετὰ τοσαῦτα κακὰ τὴν ἀκεραίαν
gratitude that even after so-many evils the pure
περὶ αὐτὸν ἐπιδείκνυσθαι εὔνοιαν. Πέμπτη, ἵνα περὶ
toward him to-display goodwill fifth that about
ἀναστάσεως φιλοσοφῶμεν· ὅταν γὰρ ἴδῃς ἄνδρα δίκαιον
resurrection we-may-philosophize when for you-see man just
καὶ πολλῆς γέμοντα ἀρετῆς μυρία παθόντα δεινὰ,
and with-much being-full virtue countless having-suffered terrible-things
καὶ οὕτως ἀπελθόντα ἐντεῦθεν, καὶ ἄκων ἀναγκασθήσῃ
and so having-departed from-here even unwilling you-will-be-compelled
πάντως ἐννοῆσαί τι περὶ τῆς ἐκεῖ κρίσεως. Εἰ γὰρ
by-all-means to-consider something about the there judgment if for
ἄνθρωποι τοὺς ὑπὲρ αὐτῶν κάμνοντας οὐκ ἀφιᾶσι
men the(-ones) for them toiling not let
χωρὶς μισθῶν καὶ ἀμοιβῆς ἀπελθεῖν, πολλῷ μᾶλλον ὁ
without wages and recompense to-depart much more —

Θεὸς τοὺς τοσαῦτα πεπονηκότας οὐκ ἂν ἕλοιτό ποτε
God the(-ones) so-much having-labored not — would-choose ever
ἀστεφανώτους ἀφεῖναι· εἰ δὲ οὐκ ἂν ἕλοιτο τῆς τῶν
uncrowned to-let-go if but not — he-would-choose of-the of-the
πόνων αὐτῶν ἀμοιβῆς αὐτοὺς ἀποστερῆσαί ποτε, ἀνάγκη
labors their recompense them to-deprive ever necessity
καιρὸν εἶναί τινα μετὰ τὴν ἐντεῦθεν τελευτὴν, καθ' ὃν
time to-be some after the here end according-to which
ἀπολήψονται τὰς ἀμοιβὰς τῶν ἐντεῦθεν πόνων. Ἕκτη, ἵνα
they-will-receive the recompenses of-the here labors sixth that
πάντες οἱ περιπίπτοντες τοῖς δεινοῖς ἱκανὴν ἔχωσι
all the(-ones) falling-into the terrible-things sufficient may-have
παράκλησιν καὶ παραμυθίαν, εἰς ἐκείνους ἀφορῶντες, καὶ
exhortation and consolation to those looking and
τῶν συμβεβηκότων αὐτοῖς μεμνημένοι κακῶν. Ἑβδόμη,
the having-befallen them remembering evils seventh
ἵνα ὅταν παρακαλῶμεν ὑμᾶς πρὸς τὴν ἐκείνων ἀρετὴν,
that when we-exhort you toward the of-those virtue
καὶ πρὸς ἕκαστον ὑμῶν λέγωμεν, ὅτι μίμησαι Παῦλον,
and to each of-you we-say that imitate Paul
καὶ ζήλωσον Πέτρον, μὴ νομίζοντες διὰ τὴν τῶν
and emulate Peter not thinking because-of the of-the
κατορθωμάτων ὑπερβολὴν ἑτέρας αὐτοὺς μετεσχηκέναι
achievements excess other them to-have-shared
φύσεως, ἀποκνήσητε πρὸς τὴν μίμησιν. Ὀγδόη, ἵνα
nature you-may-shrink from the imitation eighth that
ὅταν δέῃ μακαρίζειν καὶ ταλανίζειν, μάθωμεν τίνας
when it-is-needful to-call-blessed and to-call-wretched we-may-learn whom
μὲν χρὴ μακαρίους ἡγεῖσθαι, τίνας δὲ ἀθλίους καὶ
indeed it-is-right blessed to-consider whom and wretched and
ταλαιπώρους.
miserable

Καὶ αἱ μὲν αἰτίαι αὗται· δεῖ δὲ αὐτὰς ἀπὸ τῶν
and the indeed causes these it-is-needful and them from the
Γραφῶν πιστώσασθαι πάσας, καὶ δεῖξαι μετὰ ἀκριβείας,
Scriptures to-confirm all and to-show with exactness
ὡς οὐκ ἀνθρωπίνων λογισμῶν ἐπίνοια, ἀλλὰ τῶν Γραφῶν
that not of-human reasonings invention but of-the Scriptures
ἐστιν ἀπόφασις τὰ εἰρημένα ἅπαντα. Οὕτω γὰρ καὶ ὁ
is sentence the(-things) said all so for also the
λόγος ἡμῖν ἀξιοπιστότερος ἔσται, καὶ μᾶλλον ἐγκαθεδεῖται
discourse for-us more-credible will-be and more will-settle
ταῖς ὑμετέραις ψυχαῖς. Ὅτι μὲν οὖν εἰς τὸ μετριάζειν καὶ
in-the your souls that indeed then for the to-be-moderate and
ταπεινοφρονεῖν, καὶ τὸ μὴ φυσᾶσθαι ἐκ τῶν σημείων καὶ
to-be-humble and the not to-be-puffed-up from the signs and
τῶν κατορθωμάτων, συμβάλλεται τοῖς ἁγίοις ἡ κάκωσις,
the achievements contributes to-the saints the affliction
καὶ διὰ τοῦτο συνεχώρησεν αὐτὴν ὁ Θεὸς γενέσθαι,
and because-of this permitted it — God to-happen
καὶ τοῦ προφήτου Δαυΐδ, καὶ τοῦ Παύλου τὰ αὐτὰ
both the prophet David and — Paul the same-things
λεγόντων ἀκούσωμεν. Ἐκεῖνος μὲν γάρ φησιν· Ἀγαθόν
saying let-us-hear he indeed for says good
μοι, Κύριε, ὅτι ἐταπείνωσάς με, ὅπως ἂν μάθω τὰ
for-me Lord that you-humbled me that — I-may-learn the
δικαιώματά σου· οὗτος δὲ εἰπὼν, ὅτι Ἡρπάγην εἰς τρίτον
ordinances your he but having-said that I-was-caught-up into third
οὐρανὸν, καὶ εἰς τὸν παράδεισον ἀπηνέχθην, ἐπήγαγε
heaven and into the paradise was-carried-off added
λέγων, Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ
saying and by-the excess of-the revelations that not
ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος
I-may-be-exalted-above-measure was-given to-me thorn in-the flesh angel

σατᾶν ἵνα με κολαφίζῃ. Τί τούτου σαφέστερον; Ἵνα μὴ
of-Satan that me he-may-buffet what than-this clearer that not
ὑπεραίρωμαι, φησὶ, διὰ τοῦτο συνεχώρησεν ὁ
I-may-be-exalted-above-measure he-says because-of this permitted —
Θεὸς τοὺς ἀγγέλους τοῦ σατανᾶ κολαφίζειν με· ἀγγέλους δὲ
God the angels — of-Satan to-buffet me angels and
τοῦ σατανᾶ οὐχὶ δαίμονας λέγει τινὰς, ἀλλὰ ἀνθρώπους
— of-Satan not demons he-means some but men
τοὺς ὑπηρετουμένους τῷ διαβόλῳ, τοὺς ἀπίστους, τοὺς
the(-ones) ministering to-the devil the unbelievers the
τυράννους, τοὺς Ἕλληνας, οἳ συνεχῶς αὐτὸν ἔθλιβον, καὶ
tyrants the Greeks who continually him afflicted and
συνεχῶς ἤλαυνον· ὃ δὲ λέγει, τοιοῦτόν ἐστιν· ἠδύνατο,
continually drove what but he-says such is could
φησὶν, ὁ Θεὸς καταστεῖλαι τοὺς διωγμοὺς, καὶ τὰς θλίψεις
he-says — God to-check the persecutions and the afflictions
τὰς ἐπαλλήλους· ἀλλ' ἐπειδὴ ἡρπάγην εἰς τρίτον οὐρανὸν
the successive but since I-was-caught-up into third heaven
καὶ ἀπηνέχθην εἰς τὸν παράδεισον, ἵνα μὴ τῇ ὑπερβολῇ
and was-carried-off into the paradise that not by-the excess
τῶν ἀποκαλύψεων τούτων ἐπαρθῶ καὶ μέγα φρονήσω,
of-the revelations these I-may-be-lifted-up and great may-think
συνεχώρησε τοὺς διωγμοὺς τούτους, καὶ τοὺς ἀγγέλους
he-permitted the persecutions these and the angels
τοῦ σατανᾶ ἀφῆκε κολαφίζειν με διὰ τῶν διωγμῶν καὶ
— of-Satan he-let to-buffet me through the persecutions and
τῶν θλίψεων, ἵνα μὴ ὑπεραίρωμαι. Εἰ γὰρ καὶ
the afflictions that not I-may-be-exalted-above-measure if for even
ἅγιοι καὶ θαυμαστοὶ οἱ περὶ Παῦλον καὶ Πέτρον,
holy and wonderful the(-men) about Paul and Peter
καὶ πάντες ὅσοι τοιοῦτοι, ὥσπερ οὖν καὶ εἰσὶν, ἀλλ'
and all as-many-as such as indeed also they-are but

ἄνθρωποί εἰσι, καὶ δέονται πολλῆς γε τῆς ἀσφαλείας,
men they-are and need much indeed the safety
εἰς τὸ μὴ ῥᾳδίως ἐπαίρεσθαι· καὶ μάλιστα πάντων οἱ
for the not easily to-be-lifted-up and especially of-all the
ἅγιοι. Οὐδὲν γὰρ οὕτως εἰς ἀπόνοιαν αἴρειν εἴωθεν, ὡς
saints nothing for so to folly to-lift is-wont as
συνειδὸς γέμον κατορθωμάτων, καὶ ψυχὴ μετὰ παῤῥησίας
conscience full of-achievements and soul with boldness
ζῶσα. Ἵνα οὖν μηδὲν τοιοῦτον πάσχωσιν ἐκεῖνοι, τοὺς
living that then nothing such may-suffer those the
πειρασμοὺς καὶ τὰς θλίψεις συνεχώρησεν εἶναι, δυναμένας
temptations and the afflictions he-permitted to-be able
αὐτοὺς καταστέλλειν καὶ πείθειν μετριάζειν ἐν ἅπασιν.
them to-check and to-persuade to-be-moderate in all-things

7 Ὅτι δὲ καὶ εἰς τὸ δειχθῆναι τοῦ Θεοῦ τὴν ἰσχὺν τὰ
that and also for the to-be-shown — of-God the strength in-the
μεγάλα τοῦτο αὐτὸ συντελεῖ, καὶ τοῦτο ἄκουσον παρὰ τοῦ
great(-measure) this very contributes also this hear from the
αὐτοῦ ἀποστόλου, τοῦτο πρότερον εἰρηκότος. Ἵνα γὰρ μὴ
same apostle this before having-said that for not
λέγῃς, ὅ τι οἱ ἄπιστοι νομίζουσι, τὸν Θεὸν τὸν ταῦτα
you-may-say what — the unbelievers think — God the(-one) these-things
συγχωροῦντα ἀσθενῆ τινα εἶναι, καὶ μὴ δυνάμενον ἐξαρπάσαι
permitting weak some to-be and not able to-snatch
τῶν κινδύνων τοὺς ἑαυτοῦ, συγχωρεῖν αὐτοὺς κακοῦσθαι
from-the dangers the his-own to-permit them to-be-afflicted
συνεχῶς. Καὶ τοῦτο σκόπει, πῶς διὰ τούτων ἀπέδειξεν ὁ
continually and this consider how through these-things showed —
Παῦλος, δεικνὺς, ὅτι οὐ μόνον ἀσθένειαν αὐτοῦ οὐ κατηγορεῖ
Paul showing that not only weakness his not accuses
τὰ γινόμενα, ἀλλὰ καὶ μειζόνως αὐτοῦ τὴν δύναμιν
the(-things) happening but also more-greatly his the power

ἐπιδείκνυται πᾶσιν· εἰπὼν γὰρ, ὅτι Ἐδόθη μοι σκόλοψ τῇ
displays to-all having-said for that was-given to-me thorn in-the
σαρκὶ, ἄγγελος σατᾶν, ἵνα με κολαφίζῃ· καὶ τοὺς ἐπαλλήλους
flesh angel of-Satan that me he-may-buffet and the successive
πειρασμοὺς διὰ τούτου δηλώσας, ἐπήγαγεν· Ὑπὲρ τούτου
temptations through this having-shown he-added for this
τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ᾽ ἐμοῦ· καὶ εἶπέ
thrice the Lord I-besought that it-may-depart from me and he-said
μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ
to-me suffices for-you the grace my the for power my in weakness
τελειοῦται. Τότε μου δείκνυται ἡ δύναμις, φησὶν, ὅταν ὑμεῖς
is-perfected then my is-shown the power he-says when you
ἐν ἀσθενείᾳ ἦτε· καὶ δι᾽ ὑμῶν τῶν δοκούντων ἀσθενεῖν ὁ
in weakness be and through you the(-ones) seeming to-be-weak the
τοῦ κηρύγματος αὔξεται λόγος, καὶ πανταχοῦ κατασπείρεται.
of-the preaching increases word and everywhere is-sown-abroad
Ὅτε γοῦν εἰς τὸ δεσμωτήριον μυρίας λαβὼν πληγὰς
when at-any-rate into the prison countless having-received blows
εἰσηνέχθη, τὸν δεσμοφύλακα ἔδησεν· ἐν τῷ ξύλῳ ἦσαν
he-was-brought-in the jailer he-bound in the stocks were
οἱ πόδες, ἐν τῇ ἁλύσει αἱ χεῖρες, καὶ τὸ δεσμωτήριον
the feet in the chain the hands and the prison
ἐσείετο κατὰ μέσην τὴν νύκτα, ὑμνούντων αὐτῶν.
was-shaken at mid the night hymning they
Ὁρᾷς πῶς ἡ δύναμις αὐτοῦ ἐν ἀσθενείᾳ ἐτελειοῦτο;
you-see how the power his in weakness was-perfected
Εἰ ἦν λελυμένος ὁ Παῦλος, καὶ ἔσεισεν ἐκεῖνο τὸ
if were loosed — Paul and shook that the
οἴκημα, οὐκ ἦν οὕτω θαυμαστὸν τὸ γινόμενον. Διὰ
building not was so wonderful the(-thing) happening because-of
τοῦτο, φησὶ, μένε δεδεμένος, καὶ σαλευέσθωσαν οἱ τοῖχοι
this he-says remain bound and let-be-shaken the walls

πάντοθεν, καὶ λυέσθωσαν οἱ δεσμῶται, ἵνα μειζόνως
on-all-sides and let-be-loosed the prisoners that more-greatly
ἡ δύναμίς μου φαίνηται διὰ σοῦ τοῦ κατεχομένου
the power my may-appear through you the(-one) held
καὶ συμπεποδισμένου, τῶν δεδεμένων λυομένων ἁπάντων.
and fettered the bound being-loosed all
Τοῦτο οὖν αὐτὸ καὶ τὸν δεσμοφύλακα ἐξέπληξε τότε, ὅτι
this then very also the jailer astounded then that
μετὰ τοσαύτης κατεχόμενος ἀνάγκης, δι᾽ εὐχῆς μόνης
with so-great held necessity through prayer alone
ἴσχυσε μὲν τινάξαι τὰ θεμέλια, ἀναπετάσαι δὲ τὰς θύρας
he-was-able indeed to-shake the foundations to-fling-open and the doors
τοῦ δεσμωτηρίου, καὶ λῦσαι τοὺς δεδεμένους ἅπαντας. Οὐκ
of-the prison and to-loose the bound all not
ἐνταῦθα δὲ μόνον, ἀλλὰ καὶ ἐπὶ Πέτρου, καὶ ἐπ᾽ αὐτοῦ τοῦ
here and only but also in Peter and in himself —
Παύλου, καὶ ἐπὶ τῶν ἄλλων δὲ ἀποστόλων ἴδοι τις ἂν
Paul and in the other and apostles might-see one —
συμβαῖνον τοῦτο συνεχῶς, καὶ τοῖς διωγμοῖς τὴν χάριν τοῦ
happening this continually and on-the persecutions the grace —
Θεοῦ ἀεὶ ἐπανθοῦσαν, καὶ ταῖς θλίψεσι παραφαινομένην,
of-God always blooming and on-the afflictions appearing-alongside
καὶ οὕτω τὴν δύναμιν αὐτοῦ κηρύττουσαν. Διόπερ ἔλεγεν,
and so the power his proclaiming wherefore he-said
Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ
suffices for-you the grace my the for power my in weakness
τελειοῦται. Ὅτι δὲ καὶ μείζονα τῆς ἀνθρωπίνης φύσεως
is-perfected that and also greater than-the human nature
πολλοὶ πολλάκις ἔμελλον ὑποπτεύειν περὶ αὐτῶν, εἰ μὴ
many often were-about to-suspect about them if not
τοσαῦτα πάσχοντας ἑώρων, ἄκουσον πῶς αὐτὸ δέδοικεν
so-much suffering they-saw hear how it fears

ὁ Παῦλος. Ἐὰν γὰρ καὶ θελήσω, φησὶ, καυχήσασθαι, οὐκ
— *Paul if for even I-wish he-says to-boast not*
ἔσομαι ἄφρων· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται
I-shall-be foolish I-spare but lest anyone toward me reckon
ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. Τί δέ
beyond what he-sees me or hears anything from me what and
ἐστιν ὃ λέγει; Ἠδυνάμην, φησὶ, πολλῷ μείζονα
is that-which he-says I-could he-says much greater
θαύματα εἰπεῖν, ἀλλ᾽ οὐ βούλομαι, μήποτε τὸ μέγεθος
wonders to-tell but not I-wish lest-ever the greatness
τῶν σημείων μείζονα περὶ ἐμοῦ τοῖς ἀνθρώποις ὑπόνοιαν
of-the signs greater about me to-the men suspicion
παραστήσῃ. Διὰ τοῦτο καὶ οἱ περὶ τὸν Πέτρον,
may-produce because-of this also the(-ones) about — Peter
ἐπειδὴ τὸν χωλὸν ὤρθωσαν, καὶ πάντες ἦσαν κεχηνότες
when the lame they-set-straight and all were gaping
πρὸς αὐτοὺς, καταστέλλοντες αὐτοὺς, καὶ πείθοντες ὡς
at them restraining them and persuading that
οὐδὲν παρ᾽ ἑαυτῶν, οὐδὲ οἴκοθεν ἐπεδείξαντο, λέγουσι· Τί
nothing from themselves nor of-their-own they-displayed say why
ἡμῖν ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ
at-us do-you-stare as by-own power or piety having-made the
περιπατεῖν αὐτόν; Καὶ πάλιν ἐν Λύστροις οὐ μόνον ἦσαν
to-walk him and again in Lystra not only were-they
ἐκπεπληγμένοι, ἀλλὰ καὶ ταύρους στεφανώσαντες ἤνεγκαν,
astounded but also bulls having-garlanded they-brought
καὶ θῦσαι ἐπεχείρουν τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ. Ὅρα
and to-sacrifice attempted — to-Paul and — to-Barnabas see
διαβόλου κακουργίαν· δι᾽ ὧν ὁ Κύριος ἐσπούδαζε τὴν
of-devil villainy through what the Lord was-eager the
ἀσέβειαν ἐκκαθᾶραι τῆς οἰκουμένης, διὰ τούτων αὐτὴν
impiety to-cleanse-out of-the world through these it

ἐκεῖνος εἰσαγαγεῖν ἐσπούδαζε, πάλιν πείθων ἀνθρώπους
that-one to-bring-in was-eager again persuading men
θεοὺς νομίζειν, ὧ καὶ ἐν τοῖς ἔμπροσθεν χρόνοις ἐποίησε.
gods to-think which also in the former times he-did
Καὶ τοῦτο μάλιστά ἐστιν, ὧ τῆς εἰδωλολατρείας τὴν
and this especially is what of-the idolatry the
ἀρχὴν καὶ τὴν ῥίζαν εἰσήγαγε. Πολλοὶ γὰρ καὶ πολέμους
beginning and the root brought-in many for both wars
κατορθώσαντες, καὶ τρόπαια στήσαντες, καὶ πόλεις
having-won and trophies having-set-up and cities
οἰκοδομήσαντες, καὶ ἕτερά τινα τοιαῦτα τοῖς τότε
having-built and other some such-things to-the(-men) then
εὐεργετήσαντες, θεοὶ παρὰ τοῖς πολλοῖς ἐνομίσθησαν, καὶ
having-benefited gods among the many were-thought and
ναοῖς ἐτιμήθησαν καὶ βωμοῖς, καὶ πᾶς ὁ τῶν Ἑλληνικῶν
with-temples were-honored and altars and all the of-the Greek
θεῶν κατάλογος ἀπὸ τούτων σύγκειται τῶν ἀνθρώπων.
gods catalog from these is-composed the men
Ἵνα οὖν μὴ καὶ ἐπὶ τῶν ἁγίων τοῦτο γένηται,
that then not also in the saints this may-happen
συνεχώρησεν αὐτοὺς ἐλαύνεσθαι συνεχῶς, μαστίζεσθαι,
be-permitted them to-be-driven continually to-be-scourged
ἀῤῥωστίαις περιπίπτειν, ἵνα ἡ τῆς σωματικῆς ἀῤῥωστίας
into-sicknesses to-fall that the of-the bodily sickness
ὑπερβολὴ καὶ τῶν πειρασμῶν τὸ πλῆθος πείσῃ τοὺς
excess and of-the temptations the multitude may-persuade the(-ones)
παρόντας τότε, ὅτι καὶ ἄνθρωποι ἦσαν οἱ τὰ τοιαῦτα
present then that also men were the(-ones) the such-things
θαυματουργοῦντες, καὶ οὐδὲν παρ᾽ ἑαυτῶν εἰσέφερον, ἀλλὰ
working-wonders and nothing from themselves contributed but
γυμνὴ ἡ χάρις δι᾽ ἐκείνων πάντα εἰργάζετο. Εἰ γὰρ
naked the grace through those all-things worked if for

τοὺς μικρὰ καὶ εὐτελῆ πεποιηκότας θεοὺς ἐνόμισαν,
the(-ones) small and paltry-things having-done gods they-thought
πολλῷ μᾶλλον, εἰ μηδὲν ἔπασχον ἀνθρώπινον, τούτους
much more if nothing they-suffered human these
ὑπώπτευσαν ἂν, τοιαῦτα ἐργασαμένους, οἷα οὐδεὶς
they-would-have-suspected — such-things having-wrought as no-one
οὐδέποτε οὐκ εἶδεν, οὐδὲ ἤκουσεν. Ὅπου γὰρ μαστιζομένων
ever — saw nor heard where for being-scourged
αὐτῶν, κρημνιζομένων, δεσμουμένων, ἐλαυνομένων, καθ᾽
they being-thrown-down being-bound being-driven on
ἑκάστην κινδυνευόντων ἡμέραν, ὅμως κατέπεσόν τινες
each being-in-danger day nevertheless fell some
εἰς τὴν ἀσεβῆ ταύτην ὑπόνοιαν, πολλῷ μᾶλλον, εἰ μηδὲν
into the impious this suspicion much more if nothing
ἔπασχον ἀνθρώπινον, τοῦτο ἂν ὑπωπτεύθησαν.
they-suffered human this — they-would-have-been-suspected
Τρίτη μὲν οὖν ἐστιν αὕτη ἡ τῆς κακώσεως αἰτία· τετάρτη 8
third indeed then is this the of-the affliction cause fourth
δὲ, τὸ μὴ νομίζεσθαι τοὺς ἁγίους ἐπ᾽ ἐλπίδι τῆς παρούσης
and the not to-be-thought the saints in hope of-the present
εὐπραγίας τὸν Θεὸν θεραπεύειν. Καὶ γὰρ πολλοὶ τῶν
prosperity — God to-serve and for many of-the(-ones)
ἐν ἀσελγείᾳ ζώντων παρὰ πολλῶν ἐγκαλούμενοι πολλάκις,
in licentiousness living by many accused often
καὶ πρὸς τοὺς τῆς ἀρετῆς καλούμενοι πόνους, καὶ τῶν
and to the of-the virtue called labors and the
ἁγίων ἐγκωμιαζομένων ἀκούοντες ἐπὶ τῇ τῶν δεινῶν
saints praised hearing for the of-the terrible-things
εὐψυχίᾳ, ἀπὸ τούτων διαβάλλειν αὐτοὺς ἐπιχειροῦσι· καὶ
courage from these to-slander them attempt and
οὐκ ἄνθρωποι μόνον, ἀλλὰ καὶ αὐτὸς ὁ διάβολος αὐτὸ
not men only but also himself the devil itself

τοῦτο ὑπώπτευσεν. Ἐπειδὴ γὰρ ὁ Ἰὼβ πολὺν περιεβέβλητο
this suspected since for — Job great had-put-on
πλοῦτον, καὶ πολλῆς ἀπήλαυεν εὐπορίας, ὀνειδιζόμενος ὑπὸ
wealth and much enjoyed abundance reproached by
τοῦ Θεοῦ δι' αὐτὸν ὁ πονηρὸς δαίμων ἐκεῖνος, οὐδὲν
— God because-of him the evil demon that nothing
ἔχων εἰπεῖν, οὐδὲ ὑπὲρ τῶν καθ' ἑαυτὸν ἀπολογήσασθαι
having to-say nor about the against himself to-defend
ἐγκλημάτων, οὐδὲ ταῖς ἀρεταῖς ἐπισκῆψαι τοῦ δικαίου, πρὸς
charges nor at-the virtues to-find-fault of-the just to
ταύτην εὐθέως καταφεύγει τὴν ἀπολογίαν, οὕτω λέγων·
this immediately flees-for-refuge the defense thus saying
Μὴ δωρεὰν Ἰὼβ σέβεταί σε; περιέφραξας τὰ ἔσω
— for-nothing Job worships you you-have-fenced-round the(-things) within
αὐτοῦ καὶ τὰ ἔξω. Ἐπὶ μισθῷ, φησὶν, ἐστὶν ἐκεῖνος
his and the(-things) without for wage he-says is that-one
ἐνάρετος, τοσαύτης εὐπορίας ἀπολαύων. Τί οὖν ὁ Θεός;
virtuous so-great abundance enjoying what then — God
Βουλόμενος δεῖξαι, ὅτι οὐκ ἐπὶ μισθῷ θεραπεύουσιν αὐτὸν
wishing to-show that not for wage serve him
οἱ ἅγιοι, περιεῖλεν αὐτοῦ τὴν εὐπορίαν ἅπασαν, καὶ πενίᾳ
the saints he-took-away his the abundance all and to-poverty
παρέδωκε, καὶ νοσήματι χαλεπῷ περιπεσεῖν συνεχώρησεν.
handed-over and into-disease grievous to-fall permitted
Εἶτα ἐλέγχων αὐτὸν ὡς εἰκῇ ταῦτα ὑποπτεύσαντα,
then refuting him as vainly these-things having-suspected
φησὶν, ὅτι Ἔτι ἔχεται ἀκακίας· σὺ δὲ εἶπας διακενῆς τὰ
he-says that still he-holds-to innocence you but said in-vain the
ὑπάρχοντα αὐτοῦ ἀπολέσαι. Τοῖς γὰρ ἁγίοις ἀρκεῖ τοῦτο
possessions his to-destroy to-the for saints suffices this
εἰς ἀμοιβὴν καὶ ἀντίδοσιν, τὸ θεραπεύειν τὸν Θεόν· ἐπεὶ
for recompense and return the to-serve — God since

καὶ τῷ φιλοῦντι τοῦτο ἀρκεῖ εἰς ἀμοιβὴν τὸ φιλεῖν
also to-the(-one) loving this suffices for recompense the to-love
τὸν ἐρώμενον τὸν ἑαυτοῦ, καὶ πλέον οὐδὲν ἐπιζητεῖ, οὐδὲ
the beloved the his-own and more nothing seeks nor
ἡγεῖταί τι μεῖζον εἶναι τούτου. Εἰ δὲ ἐπ' ἀνθρώπου
thinks anything greater to-be than-this if and in man
τοῦτο, πολλῷ μᾶλλον ἐπὶ τοῦ Θεοῦ· ὅπερ οὖν καὶ ὁ
this much more in — God which then also —
Θεὸς δεῖξαι βουλόμενος, πλέον ὧν ᾔτησεν ὁ διάβολος
God to-show wishing more than-what asked the devil
ἔδωκεν. Ἐκεῖνος μὲν γὰρ φησιν· Ἐξαπόστειλον τὴν χεῖρά
gave that-one indeed for says send-forth the hand
σου, καὶ ἅψαι αὐτοῦ· ὁ δὲ Θεὸς οὐχ οὕτως, ἀλλὰ, Σοὶ
your and touch him — but God not so but to-you
αὐτὸν παραδίδωμι, φησίν. Καθάπερ γὰρ ἐπὶ τῶν ἔξωθεν
him I-hand-over he-says just-as for in the outside
ἀγώνων οἱ σφριγῶντες τὰ σώματα καὶ εὐεκτοῦντες
contests the(-ones) lusty-in the bodies and in-good-condition
τῶν ἀθλητῶν οὐχ οὕτω φαίνονται, ἐπειδὰν τὸ διάβροχον
of-the athletes not so appear when the soaked
ἐλαίῳ πάντοθεν ἱμάτιον ὦσι περιβεβλημένοι, ἀλλ' ὅταν
with-oil all-over cloak they-be wearing but when
αὐτὸ ῥίψαντες γυμνοὶ πρὸς τὰ σκάμματα ἕλκωνται, τότε
it having-thrown-off naked to the arenas they-are-drawn then
μάλιστα τοὺς θεατὰς τῇ τῶν μελῶν ἀναλογίᾳ πάντοθεν
especially the spectators with-the of-the limbs proportion on-all-sides
ἐκπλήττουσιν, οὐδενὸς αὐτὴν ἐπισκιάσαι δυναμένου λοιπόν·
they-amaze no-one it to-overshadow being-able henceforth
οὕτω καὶ ὁ Ἰὼβ, ἡνίκα μὲν ἦν τὸν πλοῦτον ἅπαντα
so also — Job when indeed he-was the wealth all
περιβεβλημένος ἐκεῖνον, οὐκ ἦν κατάδηλος τοῖς πολλοῖς
wearing that not was manifest to-the many

ὅστις ἦν· ἐπειδὴ δὲ αὐτὸν, καθάπερ ἱμάτιον ἀποδυσάμενος
who he-was when but it as cloak having-put-off
ὁ ἀθλητὴς, ἔῤῥιψε, καὶ πρὸς τοὺς τῆς εὐσεβείας ἀγῶνας
the athlete threw-away and to the of-the piety contests
γυμνὸς εἰσῆλθεν, οὕτω γυμνωθεὶς τοὺς θεατὰς ἐξέπληξεν
naked entered so having-been-stripped the spectators amazed
ἅπαντας, ὡς καὶ αὐτὸ τὸ τῶν ἀγγέλων θέατρον ἐπὶ
all so-that even itself the of-the angels theater at
τῇ τῆς ψυχῆς αὐτοῦ καρτερίᾳ μέγα ἀνακεκραγέναι, καὶ
the of-the soul his endurance greatly to-have-cried-out and
κροτῆσαι τὸν στεφανίτην ἐκεῖνον. Ὥσπερ γὰρ ἔφθην
to-have-applauded the crowned that as for I-anticipated
εἰπὼν, οὐχ οὕτως ἐφαίνετο τοῖς ἀνθρώποις πάντα τὸν
saying not so he-appeared to-the men all the
πλοῦτον περιβεβλημένος ἐκεῖνον, ὡς ὅτε καθάπερ ἱμάτιον
wealth wearing that as when as cloak
ῥίψας αὐτὸν, γυμνὸς ἐδείχθη, ὥσπερ ἐν θεάτρῳ,
having-thrown it naked he-was-shown as in theater
μέσῃ τῇ οἰκουμένῃ, καὶ πάντες αὐτοῦ τὴν εὐεξίαν
in-the-midst-of the world and all his the good-condition
τῆς ψυχῆς ἐξεπλάγησαν· οὐκ ἀπὸ τῆς γυμνώσεως δὲ
of-the soul were-amazed-at not from the stripping and
μόνον ἐδείκνυτο, ἀλλὰ καὶ ἀπὸ τῆς πάλης καὶ τῆς κατὰ
only he-was-shown but also from the wrestling and the in
τὴν ἀῤῥωστίαν ὑπομονῆς.
the sickness endurance
Ὥσπερ γὰρ ἔφθην εἰπὼν, οὐχ αὐτὸς αὐτὸν ἐπάταξεν
as for I-anticipated saying not himself him struck
ὁ Θεὸς, ἵνα μὴ πάλιν ὁ διάβολος λέγῃ, ὅτι ἐφείσω, καὶ
— God that not again the devil may-say that you-spared and
οὐχ ὅσον ἔδει, τοσοῦτον ἐπήγαγες πειρασμόν· ἀλλ'
not as-much-as it-was-needful so-much you-brought-on temptation but

αὐτῷ παρέδωκε τῷ διαβόλῳ καὶ τὴν τῶν θρεμμάτων
to-himself handed-over the devil both the of-the flocks
ἀπώλειαν, καὶ τὴν τῆς σαρκὸς ἐξουσίαν. Θαῤῥῶ τῷ
destruction and the of-the flesh authority I-am-confident in-the
ἀθλητῇ, φησί· διὰ τοῦτο οὐ κωλύω προσαγαγεῖν αὐτῷ
athlete he-says because-of this not I-hinder to-bring-on him
ὅσα ἂν θέλῃς παλαίσματα. Ἀλλὰ καθάπερ οἱ δόκιμοι
whatever — you-wish wrestling-holds but just-as the approved
τῶν παλαιστῶν καὶ τῇ τέχνῃ καὶ τῇ ῥώμῃ τοῦ
of-the wrestlers both in-the skill and in-the strength of-the
σώματος θαῤῥεῖν ἔχοντες, οὐκ ὀρθοὶ συμπλέκονται τοῖς
body to-be-confident having not upright grapple with-the
ἀνταγωνισταῖς πολλάκις, οὐδὲ ἐξ ἴσης, ἀλλὰ μέσους
opponents often nor on equal-terms but by-the-middle
ἑαυτοὺς παρέχουσι κατασχεῖν ἐκείνοις, ὥστε λαμπροτέραν
themselves provide to-hold to-those so-that more-brilliant
ποιήσασθαι τὴν νίκην· οὕτω καὶ ὁ Θεὸς μέσον ἔδωκε
to-make the victory so also — God by-the-middle gave
τῷ διαβόλῳ κατασχεῖν τὸν ἅγιον, ἵνα ὅταν αὐτοῦ μετὰ
to-the devil to-hold the saint that when him after
τὴν τοσαύτην τῆς συμβολῆς πλεονεξίαν κρατήσῃ, καὶ
the so-great of-the encounter advantage he-overcomes and
ἐπὶ τῆς γῆς ἐκτείνῃ, λαμπρότερος ὁ στέφανος γένηται.
on the earth stretches more-brilliant the crown may-become
Χρυσίον ἐστὶ δόκιμον· ὡς βούλει δοκίμασον, ὡς βούλει
gold he-is approved as you-wish test as you-wish
βασάνισον, οὐχ εὑρήσεις ἐν αὐτῷ κηλῖδα. Οὐ τὴν ἑτέρων δὲ
torture not you-will-find in him stain not the of-others and
ἡμῖν ἀνδρείαν δείκνυσι μόνον, ἀλλὰ καὶ ἑτέραν παραμυθίαν
to-us courage he-shows only but also other consolation
κομίζει πολλήν. Τί γάρ φησιν ὁ Χριστός; Μακάριοί ἐστε,
brings great what for says — Christ blessed are-you

ὅταν ὀνειδίσωσιν ὑμᾶς ἄνθρωποι, καὶ διώξωσι, καὶ εἴπωσι
when they-reproach you men and persecute and say
πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ·
every evil word against you lying for-the-sake-of me
χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς
rejoice and exult because the wage your great in the
οὐρανοῖς· οὕτω γὰρ ἐποίουν καὶ τοῖς προφήταις οἱ πατέρες
heavens so for they-did also to-the prophets the fathers
αὐτῶν. Καὶ πάλιν ὁ Παῦλος βουλόμενος παραμυθήσασθαι
their and again — Paul wishing to-console
τοὺς Μακεδόνας, Ὑμεῖς γὰρ, φησὶ, μιμηταὶ ἐγενήθητε
the Macedonians you for he-says imitators became
ἀδελφοὶ τῶν Ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ
brothers of-the Churches — of-God the(-ones) being in —
Ἰουδαίᾳ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων
Judea because the same-things you-suffered also you by the own
συμφυλετῶν, καθάπερ κἀκεῖνοι ὑπὸ τῶν Ἰουδαίων. Καὶ
fellow-tribesmen as those-too by the Jews and
Ἑβραίους πάλιν οὕτω παρακαλεῖ, καταλέγων τοὺς δικαίους
Hebrews again so he-exhorts enumerating the just
ἅπαντας τοὺς ἐν καμίνοις, τοὺς ἐν λάκκοις, τοὺς ἐν
all the(-ones) in furnaces the(-ones) in pits the(-ones) in
ἐρήμοις, τοὺς ἐν ὄρεσι, τοὺς ἐν σπηλαίοις, τοὺς ἐν
deserts the(-ones) in mountains the(-ones) in caves the(-ones) in
λιμῷ, τοὺς ἐν στενοχωρίᾳ διάγοντας· ἡ γὰρ κοινωνία
famine the(-ones) in distress living the for sharing
τῶν παθῶν φέρει τινὰ παραμυθίαν τοῖς ἐκπεπτωκόσιν.
of-the sufferings brings some consolation to-the(-ones) having-fallen
Ὅτι δὲ καὶ τοὺς περὶ ἀναστάσεως πάλιν τοῦτο εἰσάγει
that and also the about resurrection again this brings-in
λόγους, ἄκουσον αὐτοῦ τοῦ Παύλου λέγοντος· Εἰ κατὰ
words hear himself — Paul saying if according-to

ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,
man I-fought-beasts in Ephesus what to-me the profit
εἰ νεκροὶ οὐκ ἐγείρονται; Καὶ πάλιν, Εἰ ἐν τῇ ζωῇ ταύτῃ
if dead not are-raised and again if in the life this
ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων
having-hoped we-are in Christ only more-pitiable than-all
ἀνθρώπων ἐσμέν. Μυρία πάσχομεν δεινὰ κατὰ τὸν
men we-are countless we-suffer terrible-things in the
παρόντα βίον, φησίν· εἰ τοίνυν οὐκ ἔστιν ἐλπίσαι ἑτέραν
present life he-says if therefore not it-is-possible to-hope other
ζωὴν, τί γένοιτ᾽ ἂν ἡμῶν ἀθλιώτερον;
life what would-be — than-us more-wretched
Ὅθεν δῆλον, ὅτι οὐ μέχρι τοῦ παρόντος ἕστηκε τὰ 9
whence clear that not up-to the present stand the
ἡμέτερα· καὶ τοῦτο δῆλον ἀπὸ τῶν πειρασμῶν γίνεται.
our-affairs and this clear from the temptations becomes
Οὐ γὰρ ἄν ποτε ἀνάσχοιτο ὁ Θεὸς τοὺς τοσαῦτα καὶ
not for — ever would-endure — God the(-ones) so-many and
τηλικαῦτα πεπονθότας κακὰ, καὶ τὸν παρόντα βίον ἅπαντα
so-great having-suffered evils and the present life all
ἐν πειρασμοῖς καὶ μυρίοις διάγοντας κινδύνοις, μὴ πολλῷ
in temptations and countless passing dangers not with-much
μείζοσιν ἀμείψασθαι δωρεαῖς· εἰ δὲ οὐκ ἀνάσχοιτο, εὔδηλον
greater to-recompense gifts if but not he-would-endure very-clear
ὅτι βελτίω τινὰ καὶ λαμπροτέραν ἡτοίμασεν ἑτέραν ζωὴν,
that better some and more-brilliant he-has-prepared other life
καθ᾽ ἣν μέλλει τοὺς τῆς εὐσεβείας ἀθλητὰς στεφανοῦν
according-to which he-is-about the of-the piety athletes to-crown
καὶ ἀνακηρύττειν, τῆς οἰκουμένης ὁρώσης ἁπάσης. Ὥστε
and to-proclaim the world beholding all so-that
ὅταν ἴδῃς δίκαιον στενοχωρούμενον, κακούμενον, ἐν
when you-see just(-man) distressed afflicted in

ἀῤῥωστίᾳ καὶ πενίᾳ καὶ μυρίοις ἑτέροις δεινοῖς τὸν
sickness and poverty and countless other terrible-things the
παρόντα βίον καταλύσαντα, εἰπὲ πρὸς ἑαυτὸν, ὅτι εἰ
present life having-ended say to yourself that if
μὴ ἀνάστασις ἦν καὶ κρίσις, οὐκ ἂν ὁ Θεὸς τὸν
not resurrection there-were and judgment not — — God the(-one)
τοσαῦτα δι' αὐτὸν πεπονθότα κακὰ ἀφῆκε μηδενὸς
so-much because-of him having-suffered evils would-have-let nothing
ἀπολαύσαντα ἀγαθοῦ ἀπελθεῖν ἐντεῦθεν· ὅθεν δῆλον, ὅτι
having-enjoyed good to-depart from-here whence clear that
ἑτέραν αὐτοῖς ἡτοίμασε ζωὴν ἡδίω τῆς παρούσης καὶ
other for-them he-has-prepared life sweeter than-the present and
ἀνεκτοτέραν πολλῷ. Οὐ γὰρ ἂν, εἰ μὴ τοῦτο ἦν, τῶν
more-bearable by-much not for — if not this were of-the
μὲν πονηρῶν εἴασε πολλοὺς τρυφᾷν κατὰ
indeed wicked he-would-have-allowed many to-live-luxuriously in
τὸν παρόντα βίον, τῶν δὲ δικαίων πολλοὺς ἐν μυρίοις
the present life of-the but just many in countless
ἠφίει κακοῖς· ἀλλ' ἐπειδὴ παρεσκεύασται αἰὼν ἕτερος,
he-would-let evils but since has-been-prepared age other
ἐν ᾧ κατ' ἀξίαν ἑκάστῳ, τῷ μὲν τῆς πονηρίας,
in which according-to worth to-each to-the(-one) indeed of-the wickedness
τῷ δὲ τῆς ἀρετῆς ἀποδιδόναι μέλλει, διὰ τοῦτο
to-the(-one) and of-the virtue to-render he-is-about because-of this
ἀνέχεται τὸν μὲν κακούμενον, τὸν δὲ τρυφῶντα ὁρῶν.
he-endures the indeed afflicted the other living-luxuriously seeing
Καὶ τὴν ἑτέραν δὲ αἰτίαν ἀπὸ τῶν Γραφῶν παραστῆσαι
and the other too cause from the Scriptures to-set-forth
πειράσομαι. Ποία δὲ ἦν αὕτη; Τὸ μὴ λέγειν ἡμᾶς εἰς
I-will-try what-kind and was this the not to-say us to
τὴν αὐτὴν ἀρετὴν παρακαλουμένους, ὅτι ἐκεῖνοι φύσεως
the same virtue being-exhorted that those of-nature

ἑτέρας μετεῖχον, ἢ οὐκ ἦσαν ἄνθρωποι. Διὰ τοῦτό
other partook or not were men because-of this
τις περὶ τοῦ μεγάλου διαλεγόμενος Ἠλίου, οὕτω πώς
someone about the great discoursing Elijah thus somehow
φησιν, Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. Ὁρᾷς ὅτι
says Elijah man was of-like-passions to-us you-see that
ἀπὸ τῆς τῶν παθῶν κοινωνίας δείκνυσιν αὐτὸν ἄνθρωπον
from the of-the passions sharing he-shows him man
ὄντα καθ' ἡμᾶς. Καὶ πάλιν· Καὶ γὰρ ἐγὼ ἄνθρωπός
being like us and again and for I man
εἰμι ὁμοιοπαθὴς ὑμῖν· καὶ τοῦτο τὴν κοινωνίαν ἐγγυᾶται
am of-like-passions to-you and this the sharing guarantees
τῆς φύσεως. Ἵνα δὲ μάθῃς, ὅτι καὶ μακαρίζειν ἡμᾶς,
of-the nature that and you-may-learn that also to-call-blessed us
οὓς χρὴ μακαρίζειν, τοῦτο παιδεύει, δῆλον ἐκεῖθεν.
whom it-is-right to-call-blessed this teaches clear from-there
Ὅταν γὰρ ἀκούσῃς Παύλου λέγοντος, ὅτι Ἄχρι τῆς ἄρτι
when for you-hear Paul saying that until the present
ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ
hour both we-hunger and thirst and are-naked and
κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ κοπιῶμεν· καὶ ὅτι Ὃν
are-buffeted and are-homeless and toil and that whom
ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν, ὃν
loves Lord he-chastens scourges and every son whom
παραδέχεται, εὔδηλον ὅτι οὐχὶ τοὺς ἀνέσεως ἀπολαύοντας,
he-receives very-clear that not the(-ones) of-ease enjoying
ἀλλὰ τοὺς στενοχωρουμένους διὰ τὸν Θεὸν, τοὺς
but the(-ones) distressed because-of — God the(-ones)
θλιβομένους, τούτους ἐπαινεσόμεθα, καὶ ζηλώσομεν τοὺς
afflicted these we-shall-praise and we-shall-emulate the(-ones)
ἐν ἀρετῇ ζῶντας, τοὺς εὐσεβείας ἐπιμελουμένους.
in virtue living the(-ones) of-piety taking-care

Οὕτω καὶ ὁ προφήτης φησίν· Ἡ δεξιὰ αὐτῶν
so also the prophet says the right-hand their
δεξιὰ ἀδικίας, αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι,
right-hand of-injustice the daughters their adorned
περικεκοσμημέναι ὡς ὁμοίωμα ναοῦ. Τὰ ταμεῖα αὐτῶν
decked-out as likeness of-temple the storehouses their
πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο· τὰ πρόβατα
full belching-forth from this to this the sheep
αὐτῶν πολύτοκα, πληθύνοντα ἐν ταῖς ἐξόδοις αὐτῶν,
their prolific multiplying in the outgoings their
οἱ βόες αὐτῶν παχεῖς. Οὐκ ἔστι κατάπτωμα φραγμοῦ,
the oxen their fat not there-is falling of-hedge
οὐδὲ διέξοδος, οὐδὲ κραυγὴ ἐν ταῖς πλατείαις αὐτῶν.
nor outlet nor cry in the streets their
Ἐμακάρισαν τὸν λαὸν, ᾧ ταῦτά ἐστιν. Σὺ δὲ τί
they-called-blessed the people to-whom these-things are you but what
φῂς, ὦ προφῆτα; Μακάριος, φησὶν, ὁ λαὸς, οὗ Κύριος
do-you-say O prophet blessed he-says the people whose Lord
ὁ Θεὸς αὐτοῦ· οὐ τὸν ἐν χρήμασι πλουτοῦντα, ἀλλὰ
— God its not the(-one) in money rich but
τὸν εὐσεβείᾳ κομῶντα, τοῦτον ἐγὼ μακαρίζω, φησὶ, κἂν
the(-one) in-piety flourishing this(-one) I call-blessed he-says even-if
μυρία πάσχῃ δεινά. Εἰ δὲ χρὴ καὶ ἐννάτην αἰτίαν
countless he-suffer terrible-things if and it-is-right also ninth cause
εἰπεῖν, ἐκεῖνο ἂν εἴποιμεν, ὅτι δοκιμωτέρους ποιεῖ τοὺς
to-tell that — we-would-say that more-approved makes the(-ones)
θλιβομένους ἡ θλῖψις· Ἡ γὰρ θλῖψις ὑπομονὴν κατεργάζεται,
afflicted the affliction the for affliction endurance works
ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς
the and endurance approvedness the and approvedness hope the and hope
οὐ καταισχύνει. Ὁρᾷς ὅτι ἡ ἐκ τῆς θλίψεως δοκιμὴ τὴν
not puts-to-shame you-see that the from the affliction approvedness the

περὶ τῶν μελλόντων ἡμῖν ἐλπίδα ἐντίθησι, καὶ τὸ μένειν
about the coming-things for-us hope puts-in and the to-remain
ἐν πειρασμοῖς εὐέλπιδας ποιεῖ περὶ τῶν μελλόντων εἶναι;
in temptations of-good-hope makes about the coming-things to-be
Ὥστε οὐ μάτην ἔλεγον, ὅτι αἱ θλίψεις αὗται τὰς περὶ
so-that not in-vain I-said that the afflictions these the about
τῆς ἀναστάσεως ἡμῖν ἐλπίδας ὑπογράφουσι, καὶ βελτίους
the resurrection for-us hopes sketch and better
ἐργάζονται τοὺς βασανιζομένους· ὥσπερ γὰρ, φησὶν,
make the(-ones) tortured as for he-says
ἐν καμίνῳ δοκιμάζεται χρυσὸς, οὕτως ἄνθρωπος δεκτὸς
in furnace is-tested gold so man acceptable
ἐν καμίνῳ ταπεινώσεως. Ἔστι δὲ καὶ δεκάτην αἰτίαν
in furnace of-humiliation it-is-possible and also tenth cause
εἰπεῖν. Ποίαν δὴ ταύτην; Ἣν καὶ πολλάκις εἶπον ἤδη
to-tell what-kind indeed this which also often I-said already
πρότερον, ὅτι εἴ τινας κηλῖδας ἔχομεν, καὶ ταύτας ἐνταῦθα
before that if some stains we-have also these here
ἀποτιθέμεθα. Καὶ τοῦτο πρὸς τὸν πλούσιον ὁ πατριάρχης
we-put-off and this to the rich(-man) the patriarch
δηλῶν ἔλεγεν, ὅτι Λάζαρος ἀπέλαβεν αὐτοῦ τὰ κακὰ, ὅθεν
showing said that Lazarus received his the evil-things whence
παρακαλεῖται. Καὶ πρὸς ταύτῃ πάλιν ἑτέραν εὑρήσομεν.
he-is-comforted and besides this again another we-shall-find
Ποίαν δὴ ταύτην; Τὸ τοὺς στεφάνους ἡμῖν καὶ τὰ
what-kind indeed this the the crowns for-us and the
βραβεῖα πλεονάζειν· ὅσῳ γὰρ αἱ θλίψεις ἐπιτείνονται,
prizes to-increase by-as-much-as for the afflictions are-intensified
τοσούτῳ καὶ αἱ ἀμοιβαὶ αὔξονται, μᾶλλον δὲ καὶ πολλῷ
by-so-much also the recompenses increase rather but also by-much
πλέον· Οὐ γὰρ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ, φησὶ,
more not for worthy the sufferings of-the present time he-says

πρὸς τὴν μέλλουσαν δόξαν ἀποκαλύπτεσθαι εἰς ἡμᾶς.
toward the coming glory to-be-revealed to us
Τοσαύτας τοίνυν αἰτίας ἔχοντες εἰπεῖν τῆς τῶν ἁγίων
so-many therefore causes having to-tell of-the of-the saints
κακώσεως, μὴ δυσχεραίνωμεν ἐν τοῖς πειρασμοῖς, μηδὲ
affliction not let-us-be-vexed in the temptations nor
ἀπορῶμεν, μηδὲ θορυβώμεθα, ἀλλὰ καὶ αὐτοὶ τὰς ἑαυτῶν
be-at-a-loss nor be-disturbed but also ourselves the our-own
παιδαγωγῶμεν ψυχὰς, καὶ ἑτέρους ταῦτα διδάσκωμεν· κἂν
let-us-train souls and others these-things let-us-teach and-if
ἴδῃς ἄνθρωπον ἐν ἀρετῇ ζῶντα, φιλοσοφίας ἐπειλημμένον,
you-see man in virtue living philosophy having-laid-hold-of
ἀρέσκοντα Θεῷ, εἶτα μυρία πάσχοντα δεινὰ, μὴ
pleasing God then countless suffering terrible-things not
σκανδαλισθῇς, ἀγαπητέ· κἂν ἴδῃς τινὰ πνευματικοῖς
be-scandalized beloved and-if you-see someone on-spiritual
ἐπιτιθέμενον πράγμασι, καὶ μέλλοντά τι χρήσιμον
undertaking affairs and being-about something useful
ἀνύειν, εἶτα ὑποσκελιζόμενον, μὴ θορυβηθῇς. Καὶ γὰρ
to-accomplish then tripped-up not be-disturbed and for
οἶδα πολλοὺς πολλάκις τοῦτο ζητοῦντας· Ὁ δεῖνα, φησὶν,
I-know many often this asking the so-and-so he-says
εἰς μαρτύριον ἀπεδήμησε πένησι χρήματα διακομίζων,
to martyr's-shrine went-abroad for-poor money carrying
καὶ ναυαγίῳ περιέπεσε, καὶ πάντα ἀπώλεσεν· ἕτερος
and into-shipwreck fell and all-things lost another
πάλιν αὐτὸ τοῦτο ποιῶν λῃσταῖς περιέτυχε, καὶ μόλις
again itself this doing with-robbers met and barely
τὴν ἑαυτοῦ ψυχὴν διέσωσε, γυμνὸς ἀναχωρήσας ἐκεῖθεν.
the his-own life saved naked having-withdrawn from-there
Τί οὖν ἂν εἴποιμεν; Ὅτι ἐπ' οὐδενὶ τούτων ἀσχάλλειν
what then — would-we-say that at none of-these to-be-vexed

χρή. Εἰ γὰρ καὶ ναναγίῳ περιέπεσεν, ἀλλ' ἔχει τὸν
it-is-right if for even into-shipwreck he-fell but he-has the
καρπὸν τῆς δικαιοσύνης ἀπηρτισμένον· τὰ γὰρ ἑαυτοῦ
fruit of-the righteousness completed the for his-own
πάντα ἐπλήρωσε, συνέλεξε τὰ χρήματα, ἀπέθετο, λαβὼν
all he-fulfilled he-collected the money deposited(-it) having-taken
ἀπῄει, τῆς ἀποδημίας ἥψατο, τὸ δὲ ναυάγιον λοιπὸν οὐ
went the journey he-undertook the but shipwreck henceforth not
τῆς αὐτοῦ γνώμης γέγονεν. Ἀλλὰ τίνος ἕνεκεν ὁ Θεὸς
of-the his intention happened but for-what cause — God
τοῦτο συνεχώρησεν; Ἵνα τοῦτον ἐργάσηται δόκιμον. Ἀλλ'
this permitted that this(-one) he-may-make approved but
οἱ πένητες, φησὶν, ἀπεστερήθησαν τῶν χρημάτων. Οὐχ
the poor he-says were-deprived of-the money not
οὕτω σὺ προνοεῖς τῶν πενήτων, ὡς ὁ ποιήσας αὐτοὺς
so you take-thought for-the poor as the having-made them
Θεός· εἰ γὰρ καὶ τούτων ἀπεστερήθησαν, ἀλλ' ἑτέρωθεν
God if for even of-these they-were-deprived but from-elsewhere
δύναται πλείονα παρασχεῖν αὐτοῖς εὐπορίας ἀφορμήν.
he-can more to-provide to-them of-abundance occasion
Μὴ τοίνυν ἀπαιτῶμεν αὐτὸν εὐθύνας τῶν γινομένων, 10
not therefore let-us-demand him accounts of-the(-things) happening
ἀλλὰ δοξάσωμεν ἐν ἅπασιν. Οὐ γὰρ ἁπλῶς οὐδὲ εἰκῇ
but let-us-glorify(-him) in all-things not for simply nor at-random
συγχωρεῖ τὰ τοιαῦτα γίνεσθαι πολλάκις, ἀλλὰ μετὰ
he-permits the such-things to-happen often but with
τοῦ μὴ περιδεῖν τοὺς μέλλοντας ἀπολαύειν τῆς ἐκ
the not to-overlook the(-ones) about to-enjoy the from
τῶν χρημάτων τούτων παραμυθίας, ἀλλ' ἑτέραν αὐτοῖς
the money this consolation but other to-them
ἀντὶ τούτων παρασχεῖν ἀφορμὴν διατροφῆς, καὶ τὸν
instead-of these to-provide starting-point of-sustenance and the(-one)

ὑπομείναντα τὸ ναυάγιον δοκιμώτερον ποιεῖ, καὶ πλείονα
having-endured the shipwreck more-approved he-makes and more
αὐτῷ προξενεῖ τὸν μισθόν· τοῦ γὰρ ἐλεημοσύνην δοῦναι
for-him procures the wage than-the for alms to-give
τὸ τοιούτοις περιπεσόντα πράγμασιν εὐχαριστῆσαι τῷ
the in-such having-fallen affairs to-give-thanks —
Θεῷ, πολλῷ μεῖζόν ἐστιν.
to-God much greater is
Οὐ γὰρ ἅπερ ἂν δι' ἐλεημοσύνην δῶμεν, ἀλλὰ καὶ ἅπερ
not for what — through alms we-give but also what
ἂν παρ' ἑτέρων ἀφαιρεθέντες ἐνέγκωμεν γενναίως, καὶ
— by others having-been-robbed we-bear nobly also
ταῦτα πολὺν ἡμῖν φέρει τὸν καρπόν. Καὶ ἵνα μάθῃς, ὅτι
these much to-us brings the fruit and that you-may-learn that
τοῦτο ἐκείνου μεῖζόν ἐστιν, ἀπὸ τῶν συμβεβηκότων τῷ
this than-that greater is from the(-things) having-befallen —
Ἰὼβ τοῦτο ποιήσω φανερόν. Ἐκεῖνος ἡνίκα τὰ χρήματα
to-Job this I-will-make manifest he when the money
ἐκέκτητο, τὴν οἰκίαν ἠνέῳξε τοῖς πένησι, τὰ ὄντα
he-possessed the house opened to-the poor the(-things) being
πάντα ἐξεδίδου· ἀλλ' οὐκ ἦν οὕτω λαμπρὸς, ἡνίκα τὴν
all gave-out but not he-was so brilliant when the
οἰκίαν ἠνέῳξε τὴν ἑαυτοῦ τοῖς πένησιν, ὡς ὅτε αὐτὴν
house he-opened the his-own to-the poor as when it
ἀκούσας καταπεσοῦσαν, οὐκ ἀπεδυσπέτησεν· οὐκ ἦν
having-heard fallen not he-was-impatient not he-was
οὕτω λαμπρὸς, ὅτε ἀπὸ τῆς κουρᾶς τῶν προβάτων τοὺς
so brilliant when from the shearing of-the sheep the
γυμνοὺς περιέβαλεν, ὡς ἦν λαμπρὸς καὶ εὐδόκιμος,
naked he-clothed as he-was brilliant and esteemed
ὅτε ἀκούσας ὅτι πῦρ κατέπεσε, καὶ τὰ θρέμματα πάντα
when having-heard that fire fell and the flocks all

ἀνήλωσεν, εὐχαρίστησε. Τότε φιλάνθρωπος ἦν, νῦν ἐγένετο
consumed he-gave-thanks then loving-to-man he-was now he-became
φιλόσοφος· τότε ἠλέει τοὺς πένητας, νῦν δὲ εὐχαρίστει τῷ
philosopher then he-pitied the poor now but he-gave-thanks to-the
Δεσπότῃ, καὶ οὐκ εἶπε πρὸς ἑαυτόν· Τί ποτε τοῦτό ἐστι;
Master and not he-said to himself what ever this is
τὰ ποίμνια ἀνήλωται, ἀφ' ὧν ἐτρέφοντο μυρίοι πένητες·
the flocks are-consumed from which were-fed countless poor
καὶ εἰ ἀνάξιος ἤμην ἐγὼ ἀπολαύειν εὐπορίας ταύτης,
and if unworthy was I to-enjoy abundance this
διὰ γοῦν τοὺς μετέχοντας ἔδει φείσασθαι.
because-of at-any-rate the(-ones) sharing it-was-needful to-spare
Ἀλλ' οὐδὲν τούτων οὐκ εἶπεν, οὐκ ἐνενόησεν, ἀλλ' ᾔδει
but anything of-these not he-said not he-thought but he-knew
τὸν Θεὸν πρὸς τὸ συμφέρον ἅπαντα οἰκονομοῦντα. Καὶ
— God for the profit all-things administering and
ἵνα μάθῃς, ὅτι μείζονα ὕστερον ἔδωκε τὴν πληγὴν τῷ
that you-may-learn that greater later he-gave the blow to-the
διαβόλῳ, ὅτε ἁφαιρεθεὶς ηὐχαρίστησεν, ἢ ὅτε κεκτημένος
devil when robbed he-gave-thanks than when possessing
ἠλέει, κατανόησον, ὅτι ὅτε ἐκέκτητο, κἂν ὑποψίαν τινὰ
he-pitied consider that when he-possessed even suspicion some
ἔσχεν εἰπεῖν ὁ διάβολος, εἰ καὶ ψευδῆ, ἀλλ' ὅμως ἔσχεν
had to-say the devil if even false but nevertheless he-had
εἰπεῖν, ὅτι Μὴ δωρεὰν Ἰὼβ σέβεταί σε; Ἐπειδὴ δὲ πάντα
to-say that — for-nothing Job worships you when but all-things
ἔλαβε, καὶ πάντων αὐτὸν ἐγύμνωσεν, ὁ δὲ τὴν αὐτὴν
he-took and of-all him stripped he but the same
εὔνοιαν πρὸς τὸν Θεὸν διετήρησε, τότε λοιπὸν ἐνεφράγη
goodwill toward — God kept then henceforth was-stopped
τὸ ἀναίσχυντον στόμα, καὶ οὐδὲν οὐκέτι ἔσχεν εἰπεῖν·
the shameless mouth and nothing any-longer had to-say

λαμπρότερος γὰρ ἀπὸ τῶν προτέρων ὁ δίκαιος ἦν. Τοῦ
more-brilliant for than the former the just was than-the
γὰρ ἐν πλούτῳ ζῶντα ποιεῖν ἐλεημοσύνην, τὸ πάντα
for in wealth living to-do alms the all-things
ἀφαρπαγέντα γενναίως ἐνεγκεῖν καὶ μετ᾽ εὐχαριστίας
robbed-of nobly to-bear and with thanksgiving
πολλῷ μεῖζόν ἐστιν, καθάπερ οὖν ἐπὶ τούτου δέδεικται
much greater is as then in this has-been-shown
τοῦ δικαίου· τότε πολλὴ ἡ φιλοφροσύνη πρὸς τοὺς
the just(-man) then great the kindness toward the
συνδούλους ἦν, νῦν μέγα τὸ φίλτρον πρὸς τὸν Δεσπότην
fellow-servants was now great the love toward the Master
ἐδείκνυτο. Τοῦτον δὲ οὐχ ἁπλῶς ἐκτείνω τὸν λόγον, ἀλλ᾽
was-shown this and not simply I-extend the discourse but
ἐπειδὴ πολλοὶ πολλάκις ἐλεημοσύνας ποιοῦντες, χήρας
since many often alms doing widows
διατρέφοντες, τὴν οὐσίαν διηρπάσθησαν ἅπασαν, ἕτεροι
maintaining the substance were-robbed-of all others
γινομένου τινὸς ἐμπρησμοῦ πάντα ἀπώλεσαν, ἄλλοι
there-having-been some fire all-things lost others
ναυαγίοις περιέπεσον, ἄλλοι συκοφαντίαις καὶ τοιαύταις
into-shipwrecks fell others by-slanders and such
τισὶν ἐπηρείαις μετὰ πολλὰς ἐλεημοσύνας εἰς πενίαν
some insults after many alms into poverty
κατηνέχθησαν ἐσχάτην, καὶ ἀῤῥωστίαν καὶ νόσον, καὶ
were-brought-down utmost and sickness and disease and
παρ᾽ οὐδενὸς οὐδεμιᾶς ἀπήλαυσαν βοηθείας.
from no-one any enjoyed help
Ἵνα οὖν μὴ λέγωμεν, ὃ πολλοὶ πολλάκις λέγουσιν, Οὐδεὶς
that then not we-may-say what many often say no-one
οὐδὲν οἶδεν, ἱκανὰ τὰ εἰρημένα ἅπαντα τὸν τοιοῦτον
anything knows sufficient the(-things) said all the such

θόρυβον ἐκβαλεῖν. Ὁ δεῖνα τοσαύτας ποιῶν ἐλεημοσύνας,
disturbance to-cast-out the so-and-so so-many doing alms
φησὶ, πάντα ἀπώλεσε. Καὶ τί τοῦτο ὅτι πάντα ἀπώλεσεν;
he-says all-things lost and what this that all-things he-lost
Ἂν γὰρ ὑπὲρ τῆς ἀπωλείας εὐχαριστήσῃ ταύτης, πολλῷ
if for for the loss he-give-thanks this much
μείζονα παρὰ Θεοῦ ἐπισπάσεται τὴν εὔνοιαν, καὶ οὐ
greater from God will-draw the goodwill and not
διπλασίονα, καθάπερ ὁ Ἰὼβ, ἀλλ' ἑκατονταπλασίονα
double as — Job but hundredfold
ἀπολήψεται κατὰ τὴν μέλλουσαν ζωήν. Εἰ δὲ ἐνταῦθα
will-receive in the coming life if but here
πάσχει κακῶς, αὐτὸ δὴ τοῦτο μείζονα αὐτῷ προξενεῖ
he-suffers evil itself indeed this greater for-him procures
τὸν ἐκεῖ θησαυρὸν τὸ φέρειν γενναίως ἅπαντα· ἐπὶ γὰρ
the there treasure the to-bear nobly all-things to for
πλείονα αὐτὸν καλῶν σκάμματα καὶ παλαίσματα μείζονα,
more him calling arenas and wrestlings greater
ἀπὸ τῆς εὐπορίας εἰς πενίαν ἀφῆκεν ἐμπεσεῖν ὁ Θεός. Πῦρ
from the abundance into poverty let to-fall — God fire
ἐπελθὸν πολλάκις κατηνάλωσέ σου τὴν οἰκίαν, καὶ τὴν
having-come often consumed your the house and the
οὐσίαν ἐδαπάνησεν ἅπασαν; Ἀναμνήσθητι τῶν τῷ Ἰὼβ
substance spent all remember the(-things) — to-Job
συμβεβηκότων, εὐχαρίστησον τῷ Δεσπότῃ τῷ δυναμένῳ
having-befallen give-thanks to-the Master the(-one) able
κωλῦσαι, καὶ μὴ κωλύσαντι, καὶ τοσοῦτον λήψῃ
to-hinder and not having-hindered and so-great you-will-receive
μισθὸν, ὅσον εἰ πάντα ἐκεῖνα εἰς τὰς τῶν πενήτων
wage as-much-as if all those into the of-the poor
ἀπέθου χεῖρας. Ἀλλ' ἐν πενίᾳ διάγεις καὶ λιμῷ,
you-had-deposited hands but in poverty you-live and famine

καὶ μυρίοις κινδύνοις. Ἀναμνήσθητι τοῦ Λαζάρου τοῦ
and countless dangers remember — Lazarus the(-one)
καὶ νόσῳ καὶ πενίᾳ καὶ ἐρημίᾳ καὶ μυρίοις τοιούτοις
both with-disease and poverty and loneliness and countless such
ἑτέροις πυκτεύοντος, καὶ ταῦτα μετὰ ἀρετὴν τοσαύτην·
others boxing and these after virtue so-great
ἀναμνήσθητι τῶν ἀποστόλων, οἳ ἐν λιμῷ καὶ δίψει καὶ
remember the apostles who in hunger and thirst and
γυμνότητι διῆγον, τῶν προφητῶν, τῶν πατριαρχῶν, τῶν
nakedness lived the prophets the patriarchs the
δικαίων, καὶ πάντας αὐτοὺς εὑρήσεις ἐκείνους οὐ τῶν
just and all them you-will-find those not of-the
πλουτούντων, οὐδὲ τῶν τρυφώντων, ἀλλὰ τῶν πενομένων,
rich nor of-the luxurious but of-the poor
τῶν θλιβομένων καὶ στενοχωρουμένων ὄντας.
of-the afflicted and distressed being

11 Ταῦτα παρὰ σεαυτῷ λέγων, εὐχαρίστησον τῷ Δεσπότῃ,
these-things to yourself saying give-thanks to-the Master
ὅτι σε τῆς μοίρας ταύτης ἐποίησεν, οὐχὶ μισῶν, ἀλλὰ
because you of-the lot this he-made not hating but
καὶ σφόδρα φιλῶν, ἐπεὶ κἀκείνους οὐκ ἠφίει τοσαῦτα
even greatly loving since those-too not he-let so-many
πάσχειν δεινά, εἰ μὴ ἂν καὶ σφόδρα ἐφίλει, ὅτι
to-suffer terrible-things if not — even greatly he-loved because
λαμπροτέρους αὐτοὺς διὰ τῶν κακῶν τούτων εἰργάζετο.
more-brilliant them through the evils these he-made
Οὐδὲν εὐχαριστίας ἴσον ἀγαθὸν, ὥσπερ βλασφημίας χεῖρον
nothing to-thanksgiving equal good as than-blasphemy worse
οὐδέν· μὴ θαυμάσωμεν, ὅτι πνευματικοῖς ἐπιτιθέμενοι
nothing not let-us-marvel that on-spiritual undertaking
πράγμασι πολλὰ πάσχομεν δεινά. Ὥσπερ γὰρ οἱ λῃσταὶ
affairs many-things we-suffer terrible just-as for the robbers

οὐκ ἔνθα χόρτος καὶ ἄχυρα καὶ καλάμη, ἀλλ᾽ ἔνθα
not where grass and chaff and straw but where
χρυσίον καὶ ἀργύριον, ἐκεῖ διορύττουσι, καὶ συνεχῶς
gold and silver there they-dig-through and continually
ἀγρυπνοῦσιν· οὕτω καὶ ὁ διάβολος τούτοις μάλιστα
keep-awake so also the devil on-these especially
ἐπιτίθεται τοῖς πνευματικῶν ἁπτομένοις πραγμάτων.
attacks the(-ones) spiritual laying-hold-of affairs
Ἐκεῖ πολλαὶ αἱ ἐπιβουλαὶ, ἔνθα ἀρετή· ἐκεῖ φθόνος ἔνθα
there many the plots where virtue there envy where
ἐλεημοσύνη. Ἀλλ᾽ ἔστιν ἡμῖν ἓν ὅπλον μέγιστον ὃ
almsgiving but there-is for-us one weapon greatest which
πάσας ἱκανὸν τὰς τοιαύτας μηχανὰς ἀποκρούσασθαι, τὸ
all sufficient the such devices to-beat-off the
διὰ πάντων τούτων εὐχαριστεῖν τῷ Θεῷ. Ὁ Ἄβελ,
through all these to-give-thanks — to-God — Abel
εἰπέ μοι, οὐχὶ τῶν πρωτείων τῷ Θεῷ ἀπαρξάμενος,
tell me not of-the first-fruits — to-God having-offered
ὑπὸ ἀδελφικῆς ἔπεσε χειρός; ἀλλ᾽ ὅμως ὁ Θεὸς
by brotherly fell hand but nevertheless — God
συνεχώρησεν, οὐχὶ μισῶν τὸν τιμήσαντα, ἀλλὰ καὶ
permitted not hating the(-one) having-honored but also
σφόδρα φιλῶν, καὶ πρὸς τῷ τῆς καλλίστης ἐκείνης
greatly loving and besides the of-the most-beautiful that
θυσίας στεφάνῳ καὶ ἕτερον αὐτῷ τὸν ἀπὸ τοῦ μαρτυρίου
sacrifice crown also another to-him the from the martyrdom
παρέχων στέφανον. Ὁ Μωϋσῆς ἠθέλησεν ἀδικουμένῳ
providing crown — Moses wished to-one-wronged
βοηθῆσαί τινι καὶ περὶ τῶν ἐσχάτων ἐκινδύνευσε καὶ
to-help someone and about the last-things was-in-danger and
τῆς πατρίδος ἐξέπεσε· καὶ ὁ Θεὸς συνεχώρησεν, ἵνα
from-the fatherland was-expelled and — God permitted that

μάθῃς τῶν ἁγίων τὴν ὑπομονήν. Εἰ γὰρ προειδότες
you-may-learn of-the saints the endurance if for foreknowing
ὡς οὐδὲν πεισόμεθα δεινὸν, οὕτως ἡπτόμεθα τῶν
that nothing we-shall-suffer terrible thus we-laid-hold-of the
πνευματικῶν πραγμάτων, οὐδὲν μέγα ἂν ἐδόξαμεν
spiritual affairs nothing great — we-would-have-seemed
ποιεῖν, ἐνέχυρον τῆς ἀσφαλείας ἔχοντες τοιοῦτον· νυνὶ
to-do pledge of-the safety having such now
δὲ ἐντεῦθεν μάλιστα ἂν εἶεν θαυμαστοὶ οἱ τὰ
but from-this especially — they-would-be wonderful the(-ones) the
τοιαῦτα πράττοντες, ὅτι καὶ κινδύνους καὶ ζημίας καὶ
such-things doing that also dangers and losses and
θανάτους καὶ μυρία κακὰ προορώμενοι, ὅμως τῶν
deaths and countless evils foreseeing nevertheless from-the
τοιούτων οὐκ ἀφίσταντο κατορθωμάτων, οὐδὲ ὀκνηρότεροι
such not they-withdrew achievements nor more-sluggish
ἐγίνοντο ταῖς τῶν φόβων προσδοκίαις. Καθάπερ οὖν
became by-the of-the fears expectations just-as then
οἱ τρεῖς παῖδες ἔλεγον· Ἔστι Θεὸς ἐν οὐρανῷ δυνατὸς
the three children said there-is God in heaven able
ἐξελέσθαι ἡμᾶς· καὶ ἐὰν μὴ, γνωστὸν ἔστω σοι, βασιλεῦ,
to-deliver us and if not known let-it-be to-you O-king
ὅτι τοῖς θεοῖς σου οὐ λατρεύομεν, καὶ τῇ εἰκόνι τῇ
that the gods your not we-serve and the image the
χρυσῇ ἣν ἔστησας οὐ προσκυνοῦμεν· καὶ σὺ τοίνυν,
golden which you-set-up not we-worship and you therefore
ὅταν μέλλῃς τί ποτε ἐργάζεσθαι τῶν κατὰ
when you-are-about something ever to-do of-the(-things) according-to
Θεὸν, πολλοὺς προόρα κινδύνους, πολλὰς ζημίας, πολλοὺς
God many foresee dangers many losses many

θανάτους· καὶ μὴ ξενίζου, μηδὲ θορυβοῦ συμβαινόντων
deaths and not be-surprised nor be-disturbed happening
τούτων.
these
Τέκνον γὰρ, φησὶν, εἰ προσέρχῃ δουλεύειν τῷ Κυρίῳ,
child for he-says if you-come-forward to-serve the Lord
ἑτοίμασον τὴν ψυχήν σου εἰς πειρασμόν. Οὐδεὶς τοίνυν
prepare the soul your for temptation no-one therefore
πυκτεύειν αἱρούμενος χωρὶς τραυμάτων προσδοκᾷ στέφανον
to-box choosing without wounds expects crown
ἀναδήσασθαι. Καὶ σὺ τοίνυν, ἀγαπητὲ, πρὸς τὸν διάβολον
to-bind-on and you therefore beloved against the devil
παγκρατιάζειν καταδεξάμενος, μὴ τὸν ἀκίνδυνον καὶ τρυφῆς
to-fight-the-pancration having-accepted not the without-danger and of-luxury
γέμοντα δίωκε βίον· οὐ γὰρ ἐνταῦθά σοι τὰς ἀμοιβὰς
full pursue life not for here to-you the recompenses
καὶ τὰς ὑποσχέσεις, ἀλλ᾽ εἰς τὸν μέλλοντα αἰῶνα ἅπαντα
and the promises but for the coming age all-things
ὑπέσχετο ὁ Θεὸς τὰ λαμπρά. Ὅταν οὖν ἢ αὐτός τι
promised — God the bright-things when then either yourself something
ποιήσας ἀγαθὸν, τὰ ἐναντία ἀπολάβῃς, ἢ ἕτερον τοῦτο
having-done good the opposite you-receive or another this
πάσχοντα ἴδῃς, εὐφραίνου καὶ χαῖρε· μείζονος γὰρ ἀμοιβῆς
suffering you-see be-glad and rejoice of-greater for recompense
ὑπόθεσις τὸ πρᾶγμά σοι γίνεται· οὐ μὴ καταπέσῃς,
occasion the thing to-you becomes not — fall
μηδὲ καταλύσῃς τὴν προθυμίαν, μηδὲ ὀκνηρότερος γένῃ,
nor break-off the eagerness nor more-sluggish become
ἀλλὰ μᾶλλον ἐπιτίθεσο μετὰ πλείονος τῆς προθυμίας.
but rather apply-yourself with more the eagerness
Ἐπεὶ καὶ οἱ ἀπόστολοι ἡνίκα ἐκήρυττον, μαστιζόμενοι,
since also the apostles when they-preached being-scourged

λιθαζόμενοι, δεσμωτήρια συνεχῶς οἰκοῦντες, οὐ μόνον μετὰ
being-stoned prisons continually inhabiting not only after
τὴν τῶν κινδύνων ἀπαλλαγὴν, ἀλλὰ καὶ ἐν αὐτοῖς τοῖς
the of-the dangers release but also in themselves the
κινδύνοις μετὰ μείζονος τῆς προθυμίας τὸ τῆς ἀληθείας
dangers with greater the eagerness the of-the truth
κατήγγελλον κήρυγμα. Καὶ ἔστιν ἰδεῖν Παῦλον ἐν αὐτῷ
proclaimed preaching and it-is-possible to-see Paul in itself
τῷ δεσμωτηρίῳ, ἐν αὐταῖς ταῖς ἁλύσεσι κατηχοῦντα,
the prison in themselves the chains catechizing
μυσταγωγοῦντα, καὶ ἐν δικαστηρίῳ πάλιν τὸ αὐτὸ τοῦτο
initiating and in court again the same this
ποιοῦντα, καὶ ἐν ναυαγίῳ, καὶ ἐν χειμῶνι, καὶ ἐν μυρίοις
doing and in shipwreck and in storm and in countless
κινδύνοις. Καὶ σὺ τούτους ζήλωσον τοὺς ἁγίους, καὶ τῶν
dangers and you these emulate the saints and from-the
ἀγαθῶν ἔργων, ἕως ἂν δύναιο, μὴ ἐκπέσῃς· κἂν μυριάκις
good works until — you-can not fall-away even-if ten-thousand-times
ἴδῃς διακόπτοντά σε τὸν διάβολον, μηδέποτε ἀποστῇς. Σὺ
you-see interrupting you the devil never withdraw you
μὲν γὰρ χρήματα διακομίζων, ἴσως ναυαγίῳ περιέπεσες· ὁ
indeed for money carrying perhaps into-shipwreck fell —
δὲ Παῦλος, ὃ πάντων χρημάτων τιμιώτερον ἦν, τὸν λόγον
but Paul what than-all money more-precious was the word
βαστάζων εἰς τὴν Ῥώμην ἀπῄει, καὶ ναυαγίῳ περιέπεσε,
carrying to — Rome went and into-shipwreck fell
καὶ μυρία ὑπέστη δεινά. Καὶ τοῦτο αὐτὸς ἐδήλωσεν
and countless underwent terrible-things and this himself showed
εἰπὼν, ὅτι Πολλάκις ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, καὶ
having-said that often we-wished to-come to you and
ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. Καὶ ὁ Θεὸς συνεχώρησεν,
hindered us — Satan and — God permitted

ἐκ περιουσίας τὴν ἑαυτοῦ δύναμιν δηλῶν, καὶ δεικνὺς ὅτι
from abundance the his-own power showing and showing that
καὶ μυρία ποιοῦντος τοῦ διαβόλου καὶ κωλύοντος, οὐδὲν
even countless doing the devil and hindering nothing
ταύτῃ τὰ τοῦ κηρύγματος ἠλαττοῦτο καὶ διεκόπτετο.
in-this the(-things) of-the preaching was-diminished and interrupted
Διὰ τοῦτο ἐν ἅπασιν ὁ Παῦλος ηὐχαρίστει τῷ Θεῷ,
because-of this in all-things — Paul gave-thanks — to-God
εἰδὼς ὅτι εὐδοκιμώτερον αὐτὸν διὰ τούτων εἰργάζετο,
knowing that more-approved him through these-things he-made
καὶ τῆς προθυμίας αὐτοῦ τὸ σφοδρὸν ἐν ἅπασιν ἐδείκνυεν,
and of-the eagerness his the vehemence in all-things he-showed
οὐδενὶ τούτων τῶν κωλυμάτων ἐγκοπτόμενος. Ὁσάκις οὖν
by-none of-these the hindrances being-checked as-often-as then
ἂν ἀποτύχωμεν, τοσαυτάκις ἁπτώμεθα τῶν πνευματικῶν
— we-fail so-often let-us-lay-hold-of the spiritual
ἔργων, καὶ μὴ λέγωμεν, τίνος ἕνεκεν συνεχώρησεν ὁ Θεὸς
works and not let-us-say for-what cause permitted — God
τὰ κωλύματα; διὰ τοῦτο γὰρ συνεχώρησεν, ἵνα σου
the hindrances because-of this for he-permitted that your
τὴν προθυμίαν τοῖς πολλοῖς δείξῃ μᾶλλον καὶ τὸ πολὺ
the eagerness to-the many he-may-show rather and the great
φίλτρον· φιλοῦντος γὰρ μάλιστα τοῦτό ἐστι, τὸ μηδέποτε
love of-one-loving for especially this is the never
ἀφίστασθαι τῶν τῷ φιλουμένῳ δοκούντων. Ὁ μὲν
to-withdraw from-the(-things) to-the beloved seeming(-good) the indeed
γὰρ χαῦνος καὶ ῥᾴθυμος ἐκ πρώτης εὐθέως ἀναπεσεῖται
for slack and careless at first immediately will-fall-back
τῆς προσβολῆς· ὁ δὲ σφοδρὸς καὶ διεγηγερμένος, κἂν
the onset the but vehement and roused even-if
μυριάκις ἐγκόπτηται, τοσούτῳ μειζόνως ἐπιθήσεται
ten-thousand-times he-be-checked by-so-much more-greatly will-apply-himself

τοῖς κατὰ Θεὸν πράγμασι, τὰ παρ' ἑαυτοῦ πάντα
to-the according-to God affairs the(-things) from himself all
πληρῶν, καὶ ἐν ἅπασιν εὐχαριστῶν. Τοῦτο δὴ καὶ
fulfilling and in all-things giving-thanks this indeed also
ἡμεῖς ποιῶμεν. Μέγας θησαυρὸς ἡ εὐχαριστία, μέγας
we let-us-do great treasure the thanksgiving great
πλοῦτος, ἀνάλωτον ἀγαθὸν, ὅπλον ἰσχυρόν· ὥσπερ οὖν
wealth inexhaustible good weapon strong as then
ἡ βλασφημία τὴν οὖσαν ἐπιτείνει ζημίαν, καὶ ὧν
the blasphemy the existing intensifies loss and than-what
ἀπωλέσαμεν πλείονα προσαπολέσαι ποιεῖ. Ἀπώλεσας
we-lost more to-lose-besides makes you-lost
χρήματα; ἂν μὲν εὐχαριστήσῃς, ἐκέρδανας τὴν ψυχὴν καὶ
money if indeed you-give-thanks you-gained the soul and
μείζονα ἐκτήσω τὸν πλοῦτον, τοῦ Θεοῦ πλείω τὴν εὔνοιαν
greater acquired the wealth — of-God more the goodwill
ἐπισπασάμενος· ἂν βλασφημήσῃς, προσαπώλεσας καὶ τὴν
having-drawn if you-blaspheme you-lost-besides also the
σωτηρίαν τὴν σαυτοῦ, καὶ οὐδὲ ἐκεῖνα ἀνεκτήσω, καὶ
salvation the your-own and not-even those you-recovered and
ἣν εἶχες ψυχὴν, καὶ ταύτην κατέθυσας.
which you-had soul also this you-slaughtered

12 Ἀλλ' ἐπειδὴ περὶ βλασφημίας ἡμῖν ὁ λόγος ἐγένετο νῦν,
but since about blasphemy to-us the discourse came now
μίαν ὑμᾶς ἅπαντας αἰτῆσαι βούλομαι χάριν ἀντὶ τῆς
one you all to-ask I-wish favor in-return-for the
δημηγορίας ταύτης, καὶ τῆς διαλέξεως, ἵνα μοι τοὺς ἐν
public-speech this and the discourse that for-me the(-ones) in
τῇ πόλει βλασφημοῦντας σωφρονίσητε. Κἂν ἀκούσῃς τινὸς
the city blaspheming you-may-chasten and-if you-hear someone
ἐν ἀμφόδῳ, ἢ ἐν ἀγορᾷ μέσῃ βλασφημοῦντος τὸν Θεὸν,
in street or in market mid blaspheming — God

πρόσελθε, ἐπιτίμησον, κἂν πληγὰς ἐπιθεῖναι δέῃ, μὴ
approach rebuke even-if blows to-lay-on it-be-needful not
παραιτήσῃ· ῥάπισον αὐτοῦ τὴν ὄψιν, σύντριψον τὸ στόμα,
refuse strike his the face crush the mouth
ἁγίασόν σου τὴν χεῖρα διὰ τῆς πληγῆς, κἂν ἐγκαλῶσί
sanctify your the hand through the blow even-if accuse
τινες, κἂν εἰς δικαστήριον ἕλκωσιν, ἀκολούθησον· κἂν
some even-if into court they-drag follow even-if
ἐπὶ τοῦ βήματος εὐθύνας ὁ δικαστὴς ἀπαιτήσῃ, εἰπὲ μετὰ
at the tribunal accounts the judge demand say with
παῤῥησίας, ὅτι τὸν βασιλέα τῶν ἀγγέλων ἐβλασφήμησεν.
boldness that the king of-the angels he-blasphemed
Εἰ γὰρ τὸν ἐπὶ γῆς βασιλέα τοὺς βλασφημοῦντας
if for the on earth king the(-ones) blaspheming
κολάζεσθαι χρὴ, πολλῷ μᾶλλον τοὺς ἐκεῖνον ὑβρίζοντας.
to-be-punished it-is-right much more the(-ones) that-one insulting
Κοινόν ἐστι τὸ ἔγκλημα, δημόσιον τὸ ἀδίκημα, ἔξεστιν
common is the charge public the wrong it-is-permitted
ἑκάστῳ τῶν βουλομένων κατηγορεῖν· μανθανέτωσαν
to-each of-the(-ones) wishing to-accuse let-learn
καὶ Ἰουδαῖοι καὶ Ἕλληνες, ὅτι σωτῆρές εἰσι τῆς
both Jews and Greeks that saviors are of-the
πόλεως οἱ Χριστιανοὶ, καὶ κηδεμόνες καὶ προστάται καὶ
city the Christians and guardians and protectors and
διδάσκαλοι, καὶ μανθανέτωσαν αὐτὸ τοῦτο οἱ ἀκόλαστοι
teachers and let-learn itself this the licentious
καὶ διεστραμμένοι, ὅτι καὶ τοὺς τοῦ Θεοῦ δούλους φοβεῖσθαι
and perverted that also the — of-God servants to-fear
αὐτοὺς χρὴ, ἵνα κἂν ἕλωνταί ποτε φθέγξασθαί τι
them it-is-needful that even-if they-choose ever to-utter something
τοιοῦτον, ἀλλήλους πανταχοῦ περιβλέπωνται, καὶ τὰς
such one-another everywhere they-may-look-around and the

σκιὰς τρέμωσιν, ἀγωνιῶντες μήπου ὁ Χριστιανὸς
shadows may-tremble-at fearing lest-somewhere the Christian
ἀκούσας ἐπιπηδήσῃ, καὶ κολάσῃ σφοδρότερον. Οὐκ ἤκουσας
having-heard leap-upon(-them) and punish more-severely not did-you-hear
τί Ἰωάννης ἐποίησε; Τύραννον εἶδεν ἄνθρωπον γάμων
what John did tyrant he-saw man of-marriages
ἀνατρέποντα νόμους, καὶ μετὰ παῤῥησίας ἐν μέσῳ τῆς
overturning laws and with boldness in midst of-the
ἀγορᾶς φησιν· Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα Φιλίππου
market he-says not it-is-lawful for-you to-have the wife of-Philip
τοῦ ἀδελφοῦ σου. Ἐγὼ δέ σε οὐκ ἐπὶ τύραννον ἤγαγον,
the brother your I but you not against tyrant led
οὐδὲ δικαστὴν, οὐδὲ ὑπὲρ γάμων παρανομουμένων, οὐδὲ
nor judge nor on-behalf-of marriages being-violated nor
ὑπὲρ συνδούλων ὑβριζομένων, ἀλλ᾽ ὑπὲρ τῆς εἰς τὸν
on-behalf-of fellow-servants being-insulted but on-behalf-of the against the
Δεσπότην παροινίας, τὸν ὁμότιμον ἀξιῶ σωφρονίζειν. Ἆρά
Master insult the equal-in-rank I-ask to-chasten —
γε εἰ ἔλεγόν σοι, ὅτι τοὺς βασιλεῖς ἢ τοὺς δικαστὰς
indeed if I-said to-you that the kings or the judges
παρανομοῦντας κόλαζε καὶ διόρθου, οὐκ ἂν με μαίνεσθαι
transgressing punish and correct not — me to-be-mad
ἔφης; Καίτοι γε Ἰωάννης τοῦτο ἐποίησεν· οὕτως
would-you-say and-yet indeed John this did so
οὐδὲ τοῦτο μεῖζον ἡμῶν. Νῦν δὲ κἂν τὸν ὁμόδουλον,
not-even this greater than-us now but even the fellow-slave
κἂν τὸν ὁμότιμον διόρθωσον, κἂν ἀποθανεῖν δέῃ,
even the equal-in-rank correct even-if to-die it-be-needful
σωφρονίζειν τὸν ἀδελφὸν μὴ ἀποκνήσῃς, μαρτύριόν σοι
to-chasten the brother not shrink martyrdom to-you
τοῦτό ἐστιν· ἐπεὶ καὶ Ἰωάννης μάρτυς ἦν. Καίτοι γε οὐ
this is since also John martyr was and-yet indeed not

θῦσαι ἐκελεύσθη, οὐδὲ προσκυνῆσαι εἴδωλον, ἀλλ᾽ ὑπὲρ
to-sacrifice he-was-ordered nor to-worship idol but on-behalf-of
τῶν ἱερῶν νόμων ὑβριζομένων τὴν κεφαλὴν ἀπέθετο· καὶ
the sacred laws being-insulted the head he-laid-down and
σὺ τοίνυν ἀγώνισαι μέχρι θανάτου ὑπὲρ τῆς ἀληθείας,
you therefore contend until death on-behalf-of the truth
καὶ Κύριος πολεμήσει ὑπὲρ σοῦ.
and Lord will-fight on-behalf-of you
Καὶ μή μοι λέγε τὸ ψυχρὸν τοῦτο ῥῆμα, Τί δέ μοι
and not to-me say the cold this saying what and to-me
μέλει; οὐδὲν κοινὸν ἔχω πρὸς αὐτόν. Πρὸς τὸν διάβολον
matters nothing common I-have with him with the devil
οὐδὲν ἔχομεν κοινὸν μόνον, πρὸς δὲ τοὺς ἀνθρώπους
nothing we-have common only with but the men
ἅπαντας πολλὰ ἔχομεν κοινά. Τῆς γὰρ φύσεως ἡμῖν τῆς
all many-things we-have common of-the for nature with-us the
αὐτῆς μετέχουσι, τὴν αὐτὴν γῆν οἰκοῦσι, καὶ ταῖς αὐταῖς
same they-partake the same earth they-inhabit and by-the same
τρέφονται τροφαῖς, τὸν αὐτὸν ἔχουσι Δεσπότην, τοὺς
are-nourished foods the same they-have Master the
αὐτοὺς ἐδέξαντο νόμους, ἐπὶ τὰ αὐτὰ ἡμῖν παρακαλοῦνται
same they-received laws to the same with-us they-are-called
ἀγαθά. Μὴ τοίνυν λέγωμεν ὡς οὐδὲν ἡμῖν κοινὸν πρὸς
good-things not therefore let-us-say that nothing to-us common with
αὐτούς· σατανικὴ γὰρ αὕτη ἡ φωνή, διαβολικὴ ἡ
them satanic for this the voice devilish the
ἀπανθρωπία· μὴ τοίνυν ταῦτα λέγωμεν, ἀλλὰ τὴν
inhumanity not therefore these-things let-us-say but the
πρέπουσαν ἀδελφοῖς κηδεμονίαν ἐπιδειξώμεθα. Ἐγὼ δὲ
befitting for-brothers care let-us-display I and
τοῦτο μετὰ πάσης ὑπισχνοῦμαι ἀκριβείας, καὶ ἐγγυῶμαι
this with all promise exactness and pledge

πᾶσιν ὑμῖν, ὅτι εἰ ὑμεῖς βουληθείητε πάντες οἱ
to-all you that if you should-wish all the(-ones)
παρόντες ἐνταῦθα διανείμασθαι τὴν σωτηρίαν τῶν
present here to-divide-among-yourselves the salvation of-the(-ones)
τὴν πόλιν οἰκούντων, ταχέως ἡμῖν ἅπασα διορθοῦται.
the city inhabiting quickly for-us all is-corrected
Καίτοι γε τὸ ἐλάχιστον μέρος τῆς πόλεως ἐνταῦθά
and-yet indeed the least part of-the city here
ἐστιν, ἐλάχιστον κατὰ τὸ πλῆθος, τὸ δὲ κεφάλαιον κατὰ
is least in the number the but head in
τὴν εὐσέβειαν. Διανειμώμεθα τοίνυν τὴν τῶν ἀδελφῶν
the piety let-us-divide therefore the of-the brothers
ἡμῶν σωτηρίαν· ἀρκεῖ εἷς ἄνθρωπος ζήλῳ πεπυρωμένος
our salvation suffices one man with-zeal fired
ὁλόκληρον διορθώσασθαι δῆμον. Ὅταν δὲ μὴ εἷς, μηδὲ δύο
whole to-correct people when but not one nor two
καὶ τρεῖς, ἀλλὰ τοσοῦτον ᾖ τὸ πλῆθος τὸ δυνάμενον τῆς
and three but so-great be the multitude the(-one) able of-the
τῶν ἠμελημένων ἐπιμελείας ἅψασθαι, οὐδαμόθεν ἑτέρωθεν,
of-the neglected care to-lay-hold-of from-nowhere else
ἀλλὰ παρὰ τὴν ἡμετέραν ῥᾳθυμίαν, καὶ οὐ παρὰ τὴν
but because-of the our carelessness and not because-of the
ἀσθένειαν οἱ πλείους ἀπόλλυνται καὶ καταπίπτουσι. Πῶς
weakness the most perish and fall-down how
γὰρ οὐκ ἄτοπον, εἰ μὲν μάχην ἴδοιμεν ἐπὶ τῆς ἀγορᾶς,
for not absurd if indeed fight we-should-see in the market
προσιέναι, καὶ καταλλάττειν τοὺς μαχομένους· τί δὲ
to-approach and to-reconcile the(-ones) fighting why and
λέγω μάχην; εἰ καταπεσόντα ἴδωμεν ὄνον, πάντες χεῖρα
do-I-say fight if fallen we-see ass all hand
ὀρέγειν καὶ συνδιανιστᾷν σπεύδομεν· τῶν δὲ ἀδελφῶν
to-stretch-out and to-help-raise hasten of-the but brothers

ἀπολλυμένων ἀμελεῖν; Ὄνος ἐστὶν ὁ βλάσφημος, καὶ
perishing to-neglect ass is the blasphemer and
θυμοῦ φορτίον οὐκ ἐνεγκὼν, κατέπεσε· πρόσελθε, καὶ
of-anger burden not having-borne fell approach and
διανάστησον καὶ διὰ ῥημάτων, καὶ διὰ πραγμάτων,
raise-up both through words and through deeds
καὶ δι᾽ ἐπιεικείας καὶ σφοδρότητος· ποικίλον ἔστω τὸ
and through gentleness and vehemence varied let-be the
φάρμακον. Ἂν οὕτω τὰ καθ᾽ ἑαυτοὺς οἰκονομῶμεν,
remedy if thus the(-things) concerning ourselves we-manage
καὶ τῆς τῶν πλησίον ἀντιλαμβανώμεθα σωτηρίας, ταχέως
and the of-the neighbors lay-hold-of salvation quickly
κἀκείνοις αὐτοῖς τοῖς τῆς διορθώσεως ἀπολαύουσι
to-those themselves the(-ones) of-the correction enjoying
ποθεινοὶ ἐσόμεθα καὶ ἐπέραστοι· καὶ ὃ πάντων ἐστὶ
longed-for we-shall-be and beloved and what of-all is
μεῖζον, τῶν ἀποκειμένων ἀπολαύσομεν ἀγαθῶν, ὧν γένοιτο
greater of-the laid-up we-shall-enjoy good-things which may-it-be
πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπίᾳ τοῦ
all us to-obtain by-grace and love-for-man of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽ οὗ καὶ μεθ᾽ οὗ τῷ
Lord our Jesus Christ through whom and with whom to-the
Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ,
Father together-with the holy Spirit glory might honor
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

ΟΜΙΛΙΑ Β΄

II · ON THE OVERTHROW OF THE STATUES

After the statues of the emperor Theodosius were thrown down, Chrysostom speaks to a city emptied by fear: Antioch, once a honeycomb full of bees, is now deserted, its people fled, its punishment awaited. He has no heart for a long speech, but a Christian must bear trouble nobly. He had asked them to restrain the city's blasphemers; because they let God be insulted, God has let the emperor be insulted. He turns to Paul's charge that the rich be not high-minded: wealth is uncertain, given to be shared with the needy, and the poor enjoy sweeter food and sleep than the rich. Elijah, poorer than all, left Elisha his sheepskin; Christ has left us his own flesh.

Λεχθεῖσα ἐν Ἀντιοχείᾳ ἐν τῇ παλαιᾷ λεγομένῃ ἐκκλησίᾳ,
spoken in Antioch in the old called church
ὄντος αὐτοῦ πρεσβυτέρου, περὶ τῆς συμβάσης συμφορᾶς ἐν
being he presbyter about the having-befallen calamity in
τῇ πόλει, ἐπὶ τῇ ἀταξίᾳ τῆς καταστροφῆς τῶν ἀνδριάντων
the city at the disorder of-the overthrow of-the statues
τοῦ Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως τοῦ μεγάλου· καὶ
— *of-Theodosius the pious emperor the great and*
εἰς τὸ ῥητὸν τοῦ Ἀποστόλου, Τοῖς πλουσίοις παράγγελλε
on the saying of-the Apostle the rich charge
ἐν τῷ νῦν αἰῶνι μὴ ὑψηλοφρονεῖν· καὶ κατὰ πλεονεξίας.
in the present age not to-be-high-minded and against covetousness

1 Τί εἴπω καὶ τί λαλήσω; δακρύων ὁ παρὼν καιρὸς,
what shall-I-say and what shall-I-speak of-tears the present time
οὐχὶ ῥημάτων· θρήνων, οὐχὶ λόγων· εὐχῆς, οὐ δημηγορίας·
not of-words of-laments not of-discourses of-prayer not of-public-speaking
τοιοῦτον τῶν τετολμημένων τὸ μέγεθος, οὕτως
such of-the(-things) dared the greatness so
ἀνίατον τὸ ἕλκος, οὕτω μέγα τὸ τραῦμα, καὶ πάσης
incurable the sore so great the wound and than-all

ἰατρείας μεῖζον, καὶ τῆς ἄνωθεν δεόμενον βοηθείας. Οὕτω
healing greater and the from-above needing help so
μὲν ὁ Ἰὼβ ἅπαντα ἀποβαλὼν, ἐπὶ τῆς κοπρίας ἐκάθητο,
indeed — Job all-things having-lost on the dunghill sat
καὶ ἀκούσαντες οἱ φίλοι παρεγένοντο, καὶ ἰδόντες αὐτὸν
and having-heard the friends came and having-seen him
πόῤῥωθεν, τὰ ἱμάτια διέῤῥηξαν, καὶ σποδὸν κατεπάσαντο,
from-afar the garments rent and ashes sprinkled-on
καὶ μέγα ἀνώμωξαν. Νῦν τοῦτο τὰς πόλεις ἁπάσας τὰς
and greatly wailed now this the cities all the(-ones)
κύκλῳ ποιῆσαι ἐχρῆν, καὶ πρὸς τὴν πόλιν τὴν ἡμετέραν
round-about to-do it-was-needful and to the city the our
ἐλθεῖν, καὶ θρηνῆσαι τὰ γεγενημένα μετὰ συμπαθείας
to-come and to-lament the(-things) having-happened with sympathy
ἁπάσης. Ἐκεῖνος ἐπὶ τῆς κοπρίας ἐκάθητο τότε, αὕτη ἐν
all he on the dunghill sat then she in
μεγάλῃ παγίδι κάθηται νῦν. Καθάπερ γὰρ τότε ὁ διάβολος
great snare sits now just-as for then the devil
εἰς τὰ ποίμνια καὶ τὰ βουκόλια, καὶ πᾶσαν ὠρχήσατο
on the flocks and the herds and all danced-upon
τοῦ δικαίου τὴν οὐσίαν· οὕτω νῦν εἰς τὴν πόλιν ἅπασαν
of-the just the substance so now on the city all
ἐβάκχευσεν. Ἀλλ' ὁ Θεὸς καὶ τότε καὶ νῦν συνεχώρησε·
he-raged-like-a-bacchant but — God both then and now permitted
τότε μὲν, ἵνα τὸν δίκαιον λαμπρότερον ποιήσῃ τῷ
then indeed that the just more-brilliant he-may-make by-the
μεγέθει τῶν πειρασμῶν, νῦν δὲ, ἵνα ἡμᾶς σωφρονεστέρους
greatness of-the temptations now but that us more-chastened
ἐργάσηται τῇ τῆς θλίψεως ταύτης ὑπερβολῇ. Δότε μοι
he-may-make by-the of-the affliction this excess allow me
θρηνῆσαι τὰ παρόντα. Ἐσιγήσαμεν ἡμέρας ἑπτὰ, καθάπερ
to-lament the present-things we-were-silent days seven as

οἱ φίλοι τοῦ Ἰώβ· δότε μοι στόμα διᾶραι σήμερον, καὶ τὴν
the friends — of-Job allow me mouth to-open today and the
κοινὴν ταύτην ὀδύρασθαι συμφοράν. Τίς ἡμῖν ἐβάσκηνεν,
common this to-bewail calamity who us bewitched
ἀγαπητοί; τίς ἡμῖν ἐφθόνησε; πόθεν ἡ τοσαύτη γέγονε
beloved who us envied whence the so-great has-come
μεταβολή; Οὐδὲν τῆς πόλεως τῆς ἡμετέρας σεμνότερον
change nothing than-the city the our more-august
ἦν· οὐδὲν γέγονε ἐλεεινότερον νῦν. Δῆμος εὔτακτος οὕτω
was nothing has-become more-pitiable now people orderly so
καὶ ἥμερος, καὶ καθάπερ ἵππος χειροήθης καὶ τιθασσὸς,
and gentle and as horse tame and docile
ἀεὶ ταῖς τῶν ἀρχόντων εἴκων χερσὶν, ἐξαίφνης τοσοῦτον
always to-the of-the rulers yielding hands suddenly so-much
ἡμῖν ἀπεσκίρτησε νῦν, ὡς τοσαῦτα ἐργάσασθαι κακὰ, ἃ
from-us leaped-away now that so-many to-work evils which
μηδὲ εἰπεῖν θέμις. Ὀδύρομαι καὶ θρηνῶ νῦν, οὐ διὰ
not-even to-say lawful I-wail and I-lament now not because-of
τὸ μέγεθος τῆς προσδοκωμένης ἀπειλῆς, ἀλλὰ διὰ τὴν
the greatness of-the expected threat but because-of the
ὑπερβολὴν τῆς γεγενημένης μανίας. Εἰ γὰρ μὴ παροξυνθείη
excess of-the having-happened madness if for not should-be-provoked
βασιλεὺς, μηδὲ ὀργισθείη, μηδὲ κολάσειε καὶ τιμωρήσαιτο,
emperor nor be-angered nor punish and avenge
πῶς οἴσομεν, εἰπέ μοι, τὴν αἰσχύνην τὴν ἀπὸ τῶν
how shall-we-bear tell me the shame the(-shame) from the(-things)
γεγενημένων; Διακόπτεταί μοι τῆς διδασκαλίας ὁ λόγος
having-happened is-cut-off for-me of-the teaching the discourse
τῷ θρήνῳ· μόλις ἰσχύω διᾶραι στόμα, καὶ ἀνοῖξαι
by-the lament barely I-am-able to-open mouth and to-open
χείλη, καὶ κινῆσαι γλῶτταν, καὶ ῥήματα προέσθαι· οὕτω
lips and to-move tongue and words to-let-go so

καθάπερ χαλινὸς ὁ τῆς ἀθυμίας ὄγκος ἀποστρέφει μου
as bridle the of-the despondency weight turns-back my
τὴν γλῶτταν, καὶ τῶν ῥημάτων ἐπιλαμβάνεται. Οὐδὲν
the tongue and the words lays-hold-of nothing
τῆς πόλεως τῆς ἡμετέρας πρότερον μακαριώτερον ἦν,
than-the city the our formerly more-blessed was
οὐδὲν ἀτερπέστερον γέγονε νῦν. Καθάπερ μέλιτται κηρίον
nothing more-joyless has-become now as bees honeycomb
βομβοῦσαι, οὕτω τὴν ἀγορὰν περιίπταντο καθ᾽ ἑκάστην
buzzing-about so the market flew-around on each
ἡμέραν οἱ τὴν πόλιν οἰκοῦντες, καὶ πάντες ἡμᾶς ἐπὶ
day the(-ones) the city inhabiting and all us for
τῷ πλήθει τούτῳ πρότερον ἐμακάριζον.
the multitude this formerly called-blessed
Ἀλλ᾽ ἰδοὺ νῦν τὸ κηρίον τοῦτο γέγονεν ἔρημον· καθάπερ
but behold now the honeycomb this has-become desolate as
γὰρ τὰς μελίττας ἐκείνας καπνὸς, οὕτω τὰς μελίττας
for the bees those smoke so the bees
ταύτας φόβος ἀπήλασε· μᾶλλον δὲ καὶ ὃ περὶ τῆς
these fear drove-away rather and also what about —
Ἱερουσαλὴμ θρηνῶν ὁ προφήτης ἔλεγε, τοῦτο καὶ ἡμεῖς εἰς
Jerusalem lamenting the prophet said this also we in
καιρὸν ἐροῦμεν νῦν· Ἐγενήθη ἡμῖν ἡ πόλις, ὡς τερέβινθος
season shall-say now became for-us the city as terebinth
ἀποβεβληκυῖα τὰ φύλλα, καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων.
having-cast-off the leaves and as garden water not having
Καθάπερ γὰρ παράδεισος τῆς ἀρδείας ἐπιλιπούσης, ἔρημα
just-as for garden the watering having-failed desolate
τῶν φύλλων καὶ γυμνὰ τῶν καρπῶν τὰ δένδρα δείκνυσιν,
of-the leaves and naked of-the fruits the trees shows
οὕτω δὴ καὶ ἡ πόλις ἡμῶν γέγονε νῦν· τῆς γὰρ ἄνωθεν
so indeed also the city our has-become now the for from-above

βοηθείας ἐγκαταλιπούσης αὐτὴν, ἔστηκεν ἔρημος, γυμνὴ
help having-forsaken her she-stands desolate naked
τῶν οἰκητόρων γενομένη σχεδὸν ἁπάντων. Οὐδὲν πατρίδος
of-the inhabitants having-become almost all nothing than-fatherland
γλυκύτερον, ἀλλ᾽ οὐδὲν πικρότερον νῦν γέγονε· πάντες τὴν
sweeter but nothing more-bitter now has-become all the(-land)
ἐνεγκοῦσαν ὥσπερ παγίδα φεύγουσιν, ὥσπερ βάραθρον
having-borne(-them) as snare flee as pit
ἐγκαταλιμπάνουσιν, ὥσπερ πυρᾶς ἀποπηδῶσι· καὶ καθάπερ
abandon as fire leap-away-from and as
οἰκίας ἁπτομένης οὐχ οἱ τὴν οἰκίαν οἰκοῦντες μόνον,
house kindled not the(-ones) the house inhabiting only
ἀλλὰ καὶ πάντες οἱ πλησίον μετὰ πολλῆς ἀποπηδῶσι
but also all the(-ones) near with much leap-away
τῆς σπουδῆς, γυμνὸν τὸ σῶμα διασῶσαι σπουδάζοντες·
the haste naked the body to-save hastening
οὕτω δὴ καὶ νῦν τῆς βασιλικῆς ὀργῆς καθάπερ πυρᾶς
so indeed also now the imperial wrath as fire
τινος ἄνωθεν ἥξειν προσδοκωμένης, πρὶν ἐπ᾽ αὐτοὺς ὁδῷ
some from-above to-come being-expected before upon them by-road
βαδίζον ἔλθῃ τὸ πῦρ, ἕκαστος ἐπείγεται προεξελθεῖν, καὶ
walking comes the fire each hurries to-go-out-first and
γυμνὸν διασῶσαι τὸ σῶμα· καὶ γέγονεν ἡμῶν αἴνιγμα νῦν ἡ
naked to-save the body and has-become our riddle now the
συμφορά. Χωρὶς πολεμίων φυγὴ, χωρὶς μάχης μετανάστασις,
calamity without enemies flight without battle migration
χωρὶς ἁλώσεως αἰχμαλωσία· οὐκ εἴδομεν βαρβαρικὸν
without capture captivity not we-saw barbarian
πῦρ, οὐδὲ πολεμίων ὄψιν ἐθεασάμεθα, καὶ τὰ
fire nor of-enemies sight beheld and the(-sufferings)
τῶν ἑαλωκότων πάσχομεν. Πάντες νῦν τὰς ἡμετέρας
of-the captured we-suffer all now the our

μανθάνουσι συμφοράς· τοὺς γὰρ ἡμετέρους ὑποδεχόμενοι
learn calamities the for our receiving
φυγάδας παρ᾽ ἐκείνων τὴν τῆς πόλεως μανθάνουσι πληγήν.
fugitives from those the of-the city learn blow
Ἀλλ᾽ οὐκ αἰσχύνομαι ἐπὶ τούτῳ, οὐδὲ ἐρυθριῶ. 2
but not I-am-ashamed at this nor do-I-blush
Μανθανέτωσαν ἅπαντες τὰ τῆς πόλεως πάθη, ἵνα
let-learn all the of-the city sufferings that
συναλγήσαντες τῇ μητρὶ, κοινὴν ἀπὸ τῆς γῆς ἁπάσης
having-grieved-with the mother common from the earth all
ἀνενέγκωσι τῷ Θεῷ φωνὴν, καὶ ὁμοθυμαδὸν τὴν κοινὴν
they-may-send-up — to-God voice and with-one-accord the common
ἁπάντων μητέρα καὶ τροφὸν παρὰ τοῦ τῶν οὐρανῶν
of-all mother and nurse from the of-the heavens
ἐξαιτήσωνται βασιλέως. Ἐσείσθη πρώην ἡμῖν ἡ πόλις,
they-may-beg king was-shaken lately for-us the city
ἀλλὰ νῦν αὐταὶ σαλεύονται τῶν οἰκητόρων αἱ ψυχαί· τότε
but now themselves are-tossed of-the inhabitants the souls then
ἐσείετο τὰ θεμέλια τῶν οἰκημάτων, νῦν δὲ αὐτὰ δονεῖται
was-shaken the foundations of-the buildings now but themselves are-shaken
τὰ θεμέλια τῆς ἑκάστου καρδίας, καὶ καθ᾽ ἑκάστην ἡμέραν
the foundations of-the of-each heart and on each day
πρὸ τῶν ὀφθαλμῶν τὸν θάνατον πάντες βλέπομεν, καὶ
before the eyes the death all we-see and
φόβῳ συζῶμεν διηνεκεῖ, καὶ τὴν τοῦ Κάϊν ὑπομένομεν
with-fear we-live-together continual and the — of-Cain we-endure
τιμωρίαν ἐλεεινότερον τῶν ποτὲ τὸ δεσμωτήριον
punishment more-pitiably than-the(-ones) once the prison
οἰκούντων διακείμενοι, καὶ πολιορκίαν πολιορκούμενοι ξένην
inhabiting disposed and siege besieged strange
τινὰ καὶ καινὴν, καὶ τῆς νενομισμένης δεινοτέραν. Οἱ
some and new and than-the customary more-terrible the(-ones)

μὲν γὰρ ὑπὸ τῶν πολεμίων τοῦτο πάσχοντες, ἔξω τειχῶν
indeed for by the enemies this suffering outside walls
ἀποκλείονται μόνον, ἡμῖν δὲ καὶ ἡ ἀγορὰ ἄβατος γέγονε,
are-shut-out only for-us but also the market untrodden has-become
καὶ τοῖς τοίχοις ἕκαστος τῆς οἰκίας ἐναποκέκλεισται τῆς
and by-the walls each of-the house is-shut-in the
ἑαυτοῦ. Καὶ καθάπερ τοὺς πολιορκουμένους οὐκ ἀσφαλὲς
his-own and as the besieged not safe
ὑπερβῆναι τὸ τεῖχος, τῶν πολεμίων ἔξω περικαθημένων·
to-go-over the wall the enemies outside sitting-round
οὕτως οὐδὲ πολλοῖς τῶν τὴν πόλιν οἰκούντων
so not-even for-many of-the(-ones) the city inhabiting
ἀσφαλὲς ἐξελθεῖν, οὐδὲ ἐν τῷ μέσῳ φανῆναι, διὰ τοὺς
safe to-go-out nor in the midst to-appear because-of the(-ones)
πάντοθεν θηρεύοντας ἀναιτίους καὶ αἰτίους, καὶ ἐκ μέσης
everywhere hunting innocent and guilty and from midst
ἁρπάζοντας τῆς ἀγορᾶς, καὶ πρὸς τὸ δικαστήριον ἁπλῶς
snatching the market and to the court simply
καὶ ὡς ἔτυχεν ἕλκοντας. Διὰ τοῦτο ἐλεύθεροι μετὰ τῶν
and as it-chanced dragging because-of this free-men with the
οἰκετῶν τῶν ἑαυτῶν ἔνδον συμπεποδισμένοι κάθηνται, τίς
servants the their-own inside fettered sit who
συνελήφθη, τίς ἀπήχθη, τίς ἐκολάσθη σήμερον; πῶς καὶ
was-seized who was-led-away who was-punished today how and
τίνι τρόπῳ; μεριμνῶντες καὶ περιεργαζόμενοι παρ᾽ ὧν τὰ
in-what manner being-anxious and inquiring from whom the
τοιαῦτα δυνατὸν μανθάνειν ἀσφαλῶς, καὶ θανάτου παντὸς
such-things possible to-learn safely and than-death every
ἐλεεινότερον ζῶσι βίον, τάς τε ἀλλοτρίας ὀδύρεσθαι
more-pitiable they-live life the both of-others to-bewail
συμφορὰς ἀναγκαζόμενοι καθ᾽ ἡμέραν, καὶ ὑπὲρ τῆς ἑαυτῶν
calamities being-compelled every day and for the their-own

τρέμοντες σωτηρίας, καὶ νεκρῶν οὐδὲν ἄμεινον διακείμενοι
trembling salvation and than-dead-men nothing better disposed
τῷ πάλαι τεθνάναι τῷ δέει. Εἰ δέ τις καὶ τοῦ φόβου
by-the long-ago to-have-died by-the fear if and anyone also the fear
τούτου καὶ τῆς ἀγωνίας ἐκτὸς ὢν ἐθελήσειεν εἰς ἀγορὰν
this and the anguish outside being should-wish into market
ἐμβαλεῖν, ὑπὸ τῆς ὄψεως τῆς ἀτερποῦς εὐθέως εἰς τὴν οἰκίαν
to-go by the sight the joyless immediately into the house
εἰσελαύνεται τὴν ἑαυτοῦ, ἕνα που καὶ δύο μόλις ὁρῶν
is-driven the his-own one somewhere and two barely seeing
συγκεκυφότας, καὶ μετὰ πολλῆς βαδίζοντας τῆς κατηφείας,
bowed-down and with much walking the dejection
ἔνθα πρὸ ὀλίγων ἡμερῶν ποταμῶν ῥεύματα τὸ πλῆθος
where before few days of-rivers streams the multitude
ἀπέκρυπτεν, ἀλλὰ νῦν ἀπηλάθησαν ἡμῖν πάντες ἐκεῖνοι.
bid but now have-been-driven-away for-us all those
Καὶ καθάπερ δρυμοῦ συμφύτου πολλῶν πανταχόθεν
and as of-thicket dense many on-all-sides
ἐκκοπέντων δένδρων, ἀτερπὴς ἡ ὄψις γίνεται, ἢ καθάπερ
cut-down trees joyless the sight becomes or as
κεφαλῆς φαλακρώματα ἐχούσης πολλά, οὕτω δὴ καὶ
of-head bald-patches having many so indeed also
τὸ τῆς πόλεως ἔδαφος, τῶν ἀνθρώπων ἐλαττωθέντων,
the of-the city ground the men diminished
καὶ ὀλίγων σποράδην φαινομένων, ἀτερπὲς γέγονε νῦν,
and few scattered appearing joyless has-become now
καὶ πολλὴν τῶν ὁρώντων καταχέει τῆς ἀθυμίας τὴν
and much on-the(-ones) seeing pours of-the despondency the
ἀχλύν. Οὐ τὸ ἔδαφος δὲ μόνον, ἀλλὰ καὶ αὐτὴ τοῦ ἀέρος
mist not the ground and only but also itself of-the air
ἡ φύσις, καὶ αὐτὸς τῶν ἡλιακῶν ἀκτίνων ὁ κύκλος
the nature and itself of-the solar rays the circle

στυγνάζειν μοι δοκεῖ νῦν, καὶ ἀμαυρότερος φαίνεσθαι,
to-be-gloomy to-me seems now and dimmer to-appear
οὐ τῶν στοιχείων τὴν φύσιν μεταβαλλόντων, ἀλλὰ τῶν
not the elements the nature changing but the
ἡμετέρων ὀφθαλμῶν τῷ τεθολῶσθαι τῆς ἀθυμίας τῷ
our eyes by-the to-be-troubled of-the despondency by-the
νέφει, μὴ δυναμένων καθαρῶς μηδὲ μετὰ τῆς αὐτῆς
cloud not being-able purely nor with the same
διαθέσεως τὸ παρὰ τῶν ἀκτίνων δέχεσθαι φῶς. Τοῦτό
disposition the from the rays to-receive light this
ἐστιν ὃ πάλαι ὁ προφήτης ἐθρήνει λέγων· Δύσεται
is what long-ago the prophet lamented saying will-set
αὐτοῖς ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἡ ἡμέρα.
for-them the sun at-midday and will-grow-dark the day
Τοῦτο δὲ ἔλεγεν, οὐχ ὡς τοῦ ἄστρου κρυπτομένου, οὐδὲ ὡς
this and he-said not as the star being-bidden nor as
τῆς ἡμέρας ἀφανιζομένης, ἀλλ' ὡς τῶν ἀθυμούντων οὐδὲ
the day vanishing but as the despondent not-even
ἐν μεσημβρίᾳ δυναμένων ὁρᾷν τὸ φῶς διὰ τὸν ἀπὸ τῆς
at midday being-able to-see the light because-of the from the
ὀδύνης ζόφον· ὃ δὴ καὶ νῦν γέγονε· καὶ ὅπουπερ ἂν
anguish gloom which indeed also now has-happened and wherever —
ἴδῃ τις, κἂν εἰς τὸ ἔδαφος, κἂν εἰς τοὺς τοίχους, κἂν εἰς
looks one whether to the ground or to the walls or to
τοὺς κίονας τῆς πόλεως, κἂν εἰς τοὺς πλησίον, νύκτα ὁρᾷν
the pillars of-the city or to the neighbors night to-see
δοκεῖ καὶ ζόφον βαθύν· οὕτω πάντα πολλῆς γέμει τῆς
he-seems and gloom deep so all-things with-much is-full the
κατηφείας. Σιγὴ πανταχοῦ φρίκης γέμουσα καὶ ἐρημία,
dejection silence everywhere with-shuddering full and desolation
καὶ ὁ ποθεινὸς ἐκεῖνος τοῦ πλήθους ἔσβεσται θόρυβος,
and the longed-for that of-the multitude is-quenched din

καὶ καθάπερ ἁπάντων εἰς τὴν γῆν καταδυόντων, οὕτως
and as all into the earth sinking so
ἀφωνία τὴν πόλιν κατέχει νῦν, καὶ τοῖς λίθοις ἐοίκασιν
speechlessness the city holds now and to-the stones they-are-like
ἅπαντες, καὶ ὥσπερ τινὶ γλωττοπέδῃ τῇ συμφορᾷ
all and as by-some tongue-fetter the calamity
κατεχόμενοι βαρυτάτην κατέχουσιν ἡσυχίαν, καὶ τοσαύτην,
held most-heavy they-keep quiet and so-great
ὅσηπερ ἂν εἰ πολεμίων ἐπελθόντων καὶ πάντας ὁμοῦ πυρὶ
as-great-as — if enemies having-come and all together with-fire
καὶ σιδήρῳ δαπανησάντων ἐγένετο. Εὔκαιρον νῦν εἰπεῖν·
and iron having-consumed would-have-been fitting now to-say
Ἀποστείλατε πρὸς τὰς θρηνούσας, καὶ ἐλθέτωσαν, καὶ πρὸς
send to the wailing-women and let-them-come and to
τὰς σοφὰς, καὶ φθεγξάσθωσαν. Ῥεέτωσαν οἱ ὀφθαλμοὶ
the wise-women and let-them-utter let-run the eyes
ὑμῶν ὕδωρ, καὶ τὰ βλέφαρα ὑμῶν καταγέτω δάκρυα· οἱ
your water and the eyelids your let-shed tears the
βουνοὶ, λάβετε κοπετὸν, καὶ τὰ ὄρη, θρῆνον. Καλέσωμεν
hills take-up lamentation and the mountains a-dirge let-us-call
τὴν κτίσιν ἅπασαν εἰς συμπάθειαν τῶν ἡμετέρων κακῶν.
the creation all to sympathy with-the our evils
Πόλις οὕτω μεγάλη καὶ τῶν ὑπὸ τὴν ἕω κειμένων ἡ
city so great and of-the(-cities) under the dawn lying the
κεφαλὴ, ἐκ μέσης ἀναρπασθῆναι κινδυνεύει τῆς οἰκουμένης·
head from midst to-be-snatched-away is-in-danger of-the world
νῦν ἡ πολύπαις ἄπαις ἐξαίφνης γεγένηται, καὶ
now the(-mother) of-many-children childless suddenly has-become and
ὁ βοηθήσων οὐδείς. Οὐ γάρ ἐστιν ὁ ὑβρισθεὶς
the(-one) to-help no-one not for is the(-one) insulted
ὁμότιμόν τινα ἔχων ἐπὶ τῆς γῆς· βασιλεὺς γάρ ἐστι κορυφὴ

καὶ κεφαλὴ τῶν ἐπὶ τῆς γῆς ἀνθρώπων ἁπάντων. Διὰ
and head of-the on the earth men all because-of
τοῦτο δὴ πρὸς τὸν ἄνω καταφεύγωμεν βασιλέα· ἐκεῖνον
this indeed to the above let-us-flee-for-refuge king that-one
καλέσωμεν εἰς βοήθειαν· εἰ μὴ τῆς ἄνωθεν ἀπολαύσοιμεν
let-us-call for help if not the from-above we-should-enjoy
εὐνοίας, οὐδεμία λείπεται τοῖς γεγενημένοις παραμυθία.
goodwill none remains for-the(-things) having-happened consolation
3 Ἐβουλόμην ἐνταῦθα καταλῦσαι τὸν λόγον· οὐ γὰρ ἐθέλουσι
I-wished here to-end the discourse not for are-willing
τῶν ὀδυνωμένων αἱ ψυχαὶ μακροὺς ἀποτείνειν λόγους·
of-the grieving the souls long to-stretch-out discourses
ἀλλ' ὥσπερ νεφέλη τις πυκνὴ γενομένη, καὶ τὴν ἡλιακὴν
but as cloud some thick having-become and the solar
ἀκτῖνα ὑπεκδραμοῦσα, ἀποστρέφει τὴν αὐγὴν πᾶσαν εἰς
ray having-run-under turns-back the brightness all to
τοὐπίσω· οὕτω δὴ καὶ ἀθυμίας νέφος, ἐπειδὰν στῇ
the-rear so indeed also of-despondency cloud when it-stands
πρὸ τῆς ψυχῆς τῆς ἡμετέρας, οὐκ ἀφίησιν εὔκολον
before the soul the our not lets easy
γενέσθαι τὴν τοῦ λόγου διάβασιν, ἀλλ' ἀποπνίγει καὶ
to-become the of-the discourse passage but chokes and
συνέχει μετὰ πολλῆς τῆς ἀνάγκης ἔνδον αὐτόν. Καὶ τοῦτο
holds-in with much the necessity within it and this
οὐκ ἐπὶ τῶν λεγόντων, ἀλλὰ καὶ ἐπὶ τῶν ἀκουόντων
not in the(-ones) speaking but also in the(-ones) hearing
γίνεται. Ὥσπερ γὰρ ἀπὸ τῆς τοῦ λέγοντος ψυχῆς οὐκ
happens as for from the of-the speaking soul not
ἀφίησιν αὐτὸν ἐκπηδῆσαι μετ' εὐκολίας, οὕτως οὐδὲ εἰς
it-lets it to-leap-out with ease so not-even into
τὴν τῶν ἀκουόντων διάνοιαν ἐμπεσεῖν συγχωρεῖ μετὰ
the of-the(-ones) hearing mind to-fall it-permits with

τῆς οἰκείας δυνάμεως. Διὰ τοῦτο καὶ Ἰουδαῖοί ποτε τῷ
the own power because-of this also Jews once to-the
πηλῷ καὶ τῇ πλινθείᾳ δουλεύοντες, τοῦ Μωσέως πολλάκις
clay and to-the brick-making slaving — Moses often
μεγάλα περὶ τῆς αὐτῶν λέγοντος σωτηρίας ἀκούειν οὐκ
great-things about the their saying salvation to-hear not
ἠνείχοντο, τῆς ἀθυμίας ἄβατον ποιούσης τῷ λόγῳ
they-endured the despondency untrodden making for-the discourse
τὴν διάνοιαν, καὶ τὴν ἀκοὴν ἐμφραττούσης. Ἠβουλόμην
the mind and the hearing blocking I-wished
μὲν οὖν καὶ αὐτὸς ἐνταῦθα καταλῦσαι τὰ εἰρημένα·
indeed then also myself here to-end the(-things) said
ἀλλ᾽ ἐννοήσας ὅτι οὐκ ἀντιφράττει μόνον νεφέλης
but having-considered that not blocks only of-cloud
φύσις τὴν εἰς τὸ πρόσω φορὰν τῆς ἀκτῖνος, ἀλλὰ καὶ
nature the to the forward course of-the ray but also
τοὐναντίον αὐτὴ πάσχει πολλάκις· ἐπειδὰν γὰρ ὁ ἥλιος
the-contrary it suffers often when for the sun
θερμότερος προσπεσὼν διηνεκῶς τρίβῃ τὸ νέφος, μέσον
hotter having-fallen-upon continually wears the cloud in-the-middle
τε αὐτὸ διέῤῥηξε πολλάκις, καὶ ἀθρόον ἐκλάμψας
both it broke-through often and all-at-once having-shone-forth
φαιδρὸς ταῖς τῶν ὁρώντων προσέπεσεν ὄψεσι· τοῦτο
bright on-the of-the(-ones) seeing fell eyes this
καὶ αὐτὸς προσδοκῶ ποιήσειν σήμερον, καὶ τοῦ λόγου
also myself I-expect to-do today and the discourse
συνεχῶς ὁμιλοῦντος ὑμῶν ταῖς ψυχαῖς, καὶ ἐπὶ πλεῖον
continually conversing with-your the souls and for longer
ἐνδιατρίβοντος, ῥαγήσεσθαι ἐλπίζω τῆς ἀθυμίας τὸ νέφος,
lingering to-break I-hope of-the despondency the cloud
καὶ καταλάμψειν ὑμῶν τὴν διάνοιαν τῇ εἰωθυίᾳ πάλιν
and to-illumine your the mind with-the customary again

διδασκαλίᾳ. Ἀλλ᾽ ἐπίδοτέ μοι τὴν ψυχὴν τὴν ὑμετέραν,
teaching but give me the soul the your
ἐπίδοτέ μοι τὴν ἀκοὴν μικρόν· ἀποτινάξασθε τὴν ἀθυμίαν·
give me the hearing a-little shake-off the despondency
ἐπὶ τὸ πρότερον ἔθος ἐπανέλθωμεν, καὶ ὥσπερ εἰώθαμεν
to the former custom let-us-return and as we-are-accustomed
ἀεὶ μετ᾽ εὐθυμίας ἐνταῦθα παραγίνεσθαι, οὕτω καὶ νῦν
always with cheerfulness here to-come so also now
ποιῶμεν, τὸ πᾶν ἐπὶ τὸν Θεὸν ῥίψαντες. Τοῦτο καὶ πρὸς
let-us-do the whole on — God having-cast this also toward
αὐτὴν ἡμῖν τῆς συμφορᾶς συμβαλεῖται τὴν λύσιν. Ἂν γὰρ
itself for-us of-the calamity will-contribute the solution if for
ἴδῃ μετὰ ἀκριβείας ἀκροωμένους τῶν αὐτοῦ λόγων, καὶ
he-sees with exactness listening to-the his words and
τὴν φιλοσοφίαν ἡμῖν οὐκ ἐλεγχομένην τῇ τοῦ καιροῦ
the philosophy our not refuted by-the of-the time
δυσκολίᾳ, ταχέως ἀντιλήψεται, καὶ ποιήσει τὴν γαλήνην
difficulty quickly he-will-help and will-make the calm
καὶ μεταβολὴν ἀγαθὴν ἀπὸ τοῦ παρόντος χειμῶνος.
and change good from the present storm
Τὸν γὰρ Χριστιανὸν καὶ ἐν τούτῳ τῶν ἀπίστων διαφέρειν
the for Christian also in this from-the unbelievers to-differ
χρὴ, ἐν τῷ φέρειν γενναίως ἅπαντα, καὶ τῇ τῶν
it-is-right in the to-bear nobly all-things and by-the of-the
μελλόντων ἐλπίδι πτερούμενον ἀνώτερον εἶναι τῆς τῶν
coming-things hope winged higher to-be than-the of-the
ἀνθρωπίνων κακῶν προσβολῆς. Ἐπὶ τῆς πέτρας ἕστηκεν
human evils onset on the rock stands
ὁ πιστὸς, διὰ τοῦτο ταῖς τῶν κυμάτων ἀχείρωτός ἐστι
the faithful because-of this to-the of-the waves unconquerable he-is
προσβολαῖς. Ἂν γὰρ ἐπαρθῇ τὰ κύματα τῶν πειρασμῶν,
onsets if for are-lifted the waves of-the temptations

οὐκ ἐφικνεῖται τῶν ἐκείνου ποδῶν· οὗτος ὑψηλότερος
not they-reach the his feet he higher
τῆς ἁπάσης τοιαύτης ἕστηκεν ἐπιβουλῆς. Μὴ τοίνυν
than-the all such stands plotting not therefore
καταπέσωμεν, ἀγαπητοί. Οὐχ οὕτως ἡμεῖς φροντίζομεν τῆς
let-us-fall-down beloved not so we take-thought for-the
ἡμετέρας σωτηρίας, ὡς ὁ ποιήσας ἡμᾶς Θεός· οὐχ οὕτως
our salvation as the having-made us God not so
ἡμῖν μέλει τοῦ μηδὲν παθεῖν δεινὸν, ὡς τῷ τὴν ψυχὴν
to-us matters the nothing to-suffer terrible as to-the(-one) the soul
ἡμῖν χαρισαμένῳ, καὶ τοσαῦτα δόντι μετὰ ταῦτα ἀγαθά.
to-us having-granted and so-many having-given after these good-things
Ταύταις ἑαυτοὺς πτερώσωμεν ταῖς ἐλπίσι, καὶ τῶν
with-these ourselves let-us-wing the hopes and the(-things)
μελλόντων ῥηθήσεσθαι μετὰ τῆς εἰωθυίας ἀκούσωμεν
about to-be-said with the customary let-us-hear
προθυμίας. Μακρὰν πρώην ἀπέτεινα πρὸς τὴν ὑμετέραν
eagerness long lately I-extended to the your
ἀγάπην δημηγορίαν, καὶ πάντας εἶδον παρακολουθοῦντας,
love public-speech and all I-saw following
καὶ οὐδένα ἐκ μέσης ὑποστρέψαντα τῆς ὁδοῦ. Χάριν ὑμῖν
and no-one from midst having-turned-back the road thanks to-you
ἀντὶ τῆς προθυμίας ἔχω ἐκείνης, καὶ τῶν πόνων τὸν
for the eagerness I-have that and of-the labors the
μισθὸν ἀπείληφα· ἀλλὰ καὶ ἕτερον μετ' ἐκείνου μισθὸν
wage I-have-received but also another with that wage
ὑμᾶς ᾔτησα τότε· τάχα ἴστε καὶ μέμνησθε. Τίς δὲ ἦν ὁ
you I-asked then perhaps you-know and remember what and was the
μισθός; Τοὺς βλασφήμους τοὺς κατὰ τὴν πόλιν κολάζειν
wage the blasphemers the(-ones) in the city to-punish
καὶ σωφρονίζειν, τοὺς εἰς τὸν Θεὸν ὑβρίζοντας καὶ
and to-chasten the(-ones) against — God insulting and

παροινοῦντας κατέχειν· οὐκ οἶμαι ταῦτα ἀπ᾽ ἐμαυτοῦ τότε
drunkenly-abusing to-restrain not I-think these-things from myself then
εἰρηκέναι, ἀλλὰ τοῦ Θεοῦ τὰ μέλλοντα προειδότος
to-have-said but — God the(-things) coming foreseeing
εἰς τὴν διάνοιαν τὴν ἡμετέραν ἐμβεβληκέναι τὰ ῥήματα·
into the mind the our to-have-cast the words
εἰ γὰρ τοὺς τὰ τοιαῦτα τολμῶντας ἐκολάζομεν, οὐκ ἂν
if for the(-ones) the such-things daring we-had-punished not —
ταῦτα ἐξέβη νῦν, ἅπερ ἐξέβη. Πόσῳ βέλτιον
these-things would-have-turned-out now which turned-out how-much better
ἦν, εἰ καὶ κινδυνεύειν ἔδει, σωφρονίζοντα αὐτοὺς καὶ
was-it if even to-be-in-danger it-was-needful chastening them and
παιδεύοντα παθεῖν τι, ὃ καὶ μαρτυρίου στέφανον
instructing to-suffer something which also of-martyrdom crown
ἡμῖν ἐκόμιζεν, ἢ νῦν δεδοικέναι, καὶ τρέμειν, καὶ
for-us would-have-brought than now to-fear and to-tremble and
θάνατον προσδοκᾷν ἐκ τῆς ἐκείνων ἀταξίας; Ἰδοὺ τὸ
death to-expect from the of-those disorder behold the
ἁμάρτημα γέγονεν ὀλίγων, καὶ τὸ ἔγκλημα γίνεται κοινόν·
sin has-been of-few and the charge becomes common
ἰδοὺ δι᾽ ἐκείνους ἅπαντες δεδοίκαμεν νῦν, καὶ τῶν
behold because-of those all we-fear now and of-the(-things)
ἐκείνοις τετολμημένων αὐτοὶ τὰς τιμωρίας ὑπομένομεν.
by-those dared ourselves the punishments undergo
Εἰ δὲ προλαβόντες αὐτοὺς ἐξεβάλομεν τῆς πόλεως, καὶ
if and having-forestalled them we-had-expelled from-the city and
ἐσωφρονίσαμεν, καὶ τὸ νενοσηκὸς διωρθώσαμεν μέλος, οὐκ
had-chastened and the diseased had-corrected limb not
ἂν τὸν παρόντα ἐφοβούμεθα φόβον. Οἶδα ὅτι τῆς πόλεως
— the present we-would-fear fear I-know that of-the city
τὸ ἦθος ἄνωθεν ἐλεύθερον, ξένοι δέ τινες καὶ μιγάδες
the character from-of-old free strangers but some and mixed

ἄνθρωποι, μιαροὶ καὶ ὀλέθριοι, καὶ τῆς ἑαυτῶν ἀπεγνωκότες
men foul and pernicious and of-the their-own having-despaired
σωτηρίας ἐτόλμησαν, ἅπερ ἐτόλμησαν. Διὰ ταῦτα βοῶν
salvation dared what they-dared because-of these-things crying
ἀεὶ καὶ διαμαρτυρόμενος οὐ διέλειπον· κολάσωμεν τῶν
always and testifying not I-ceased let-us-punish of-the
βλασφημούντων τὴν μανίαν, σωφρονίσωμεν αὐτῶν τὴν
blasphemers the madness let-us-chasten their the
διάνοιαν, προνοήσωμεν αὐτῶν τῆς σωτηρίας· κἂν ἀποθανεῖν
mind let-us-take-thought-for their the salvation even-if to-die
δέῃ τοῦτο ποιοῦντας, μέγα ἡμῖν οἴσει τὸ πρᾶγμα
it-be-needful this doing great to-us will-bring the thing
κέρδος· μὴ περιίδωμεν τὸν κοινὸν ὑβριζόμενον Δεσπότην·
gain not let-us-overlook the common insulted Master
μέγα τι τέξεται τῇ πόλει κακὸν τὸ τὰ τοιαῦτα περιορᾶν.
great some will-bring-forth for-the city evil the the such-things to-overlook
Ταῦτα προὔλεγον, ταῦτα ἐξέβη νῦν, καὶ τῆς ῥᾳθυμίας 4
these-things I-foretold these-things turned-out now and of-the carelessness
ἐκείνης τίνομεν δίκας. Τὸν Θεὸν ὑβριζόμενον περιεῖδες· ἰδοὺ
that we-pay penalties — God insulted you-overlooked behold
συνεχώρησεν ὑβρισθῆναι βασιλέα· καὶ τὸν περὶ τῶν ἐσχάτων
he-permitted to-be-insulted emperor and the about the last-things
ἐπικρεμασθῆναι πᾶσι κίνδυνον, ἵνα ἐν τῷ φόβῳ τούτῳ τῆς
to-hang-over all danger that in the fear this of-the
ῥᾳθυμίας ἐκείνης δῶμεν δίκην. Ἆρα μὴ μάτην, μηδὲ
carelessness that we-may-pay penalty — perhaps in-vain nor
εἰκῇ ταῦτα προὔλεγον, καὶ συνεχῶς ἠνώχλουν τῇ ὑμετέρᾳ
at-random these-things did-I-foretell and continually trouble the your
ἀγάπῃ; Ἀλλ' ὅμως οὐδὲν γέγονε πλέον, ἀλλὰ γενέσθω
love but nevertheless nothing has-happened more but let-it-happen
νῦν, καὶ ἀπὸ τῆς παρούσης σωφρονισθέντες συμφορᾶς,
now and from the present chastened calamity

ἐπίσχωμεν τὴν ἄτακτον ἐκείνων μανίαν. Ἐμφράξωμεν
let-us-check the disorderly of-those madness let-us-stop
αὐτῶν τὰ στόματα, καθάπερ πηγὰς θανατηφόρους
their the mouths as springs death-bearing
ἀποκλείσωμεν, καὶ πρὸς τὸ ἐναντίον μεταβάλωμεν, καὶ
let-us-shut-off and to the opposite let-us-change and
πάντως στήσεται τὰ κατειληφότα τὴν πόλιν κακά.
by-all-means will-stop the having-seized the city evils
Οὐκ ἔστι θέατρον ἡ ἐκκλησία, ἵνα πρὸς τέρψιν ἀκούωμεν·
not is theater the church that for pleasure we-may-listen
ὠφεληθέντας ἐντεῦθεν ἀπιέναι χρὴ, κερδάναντάς τι
benefited from-here to-depart it-is-right having-gained something
πλέον καὶ μέγα, οὕτως ἀναχωρεῖν δεῖ· ἐπεὶ μάτην
more and great so to-withdraw it-is-needful since in-vain
καὶ εἰκῆ παραγινόμεθα, εἰ πρὸς καιρὸν ψυχαγωγηθέντες
and at-random we-come if for season charmed
οὕτως ἀναχωροίημεν, ἔρημοι καὶ κενοὶ τῆς ἀπὸ τῶν
so we-should-withdraw empty and void of-the from the(-things)
λεγομένων ὠφελείας γενόμενοι. Τί μοι τῶν κρότων ὄφελος
said benefit having-become what to-me of-the applause profit
τούτων; τί δὲ τῶν ἐπαίνων καὶ τῶν θορύβων; Ἔπαινος
these what and of-the praises and of-the uproars praise
ἐμὸς τὸ διὰ τῶν ἔργων ὑμᾶς ἐπιδεῖξαι τὰ λεγόμενα
mine the through the works you to-display the(-things) said
ἅπαντα· τότε ἐγὼ ζηλωτὸς καὶ μακάριος, οὐχ ὅταν
all then I enviable and blessed not when
ἀποδέχησθε, ἀλλ' ὅταν ποιῆτε μετὰ προθυμίας ἁπάσης,
you-approve but when you-do with eagerness all
ἅπερ ἂν ἀκούσητε παρ' ἡμῶν. Ἕκαστος τὸν πλησίον
whatever — you-hear from us each the neighbor
διορθούσθω· Οἰκοδομεῖτε γὰρ εἷς τὸν ἕνα, φησίν· ἂν γὰρ
let-correct edify for one the one he-says if for

μὴ τοῦτο ποιῶμεν, ἡ παρ᾽ ἑκάστου γινομένη πλημμέλεια
not this we-do the from each happening fault
κοινήν τινα καὶ ἀφόρητον οἴσει τὴν βλάβην τῇ πόλει.
common some and unbearable will-bring the harm to-the city
Ἰδοὺ, μηδὲν συνειδότες τοῖς γεγενημένοις τῶν
behold nothing being-privy to-the(-things) having-happened than-the(-ones)
τετολμηκότων οὐκ ἔλαττον δεδοίκαμεν, καὶ φρίττομεν, μὴ
having-dared not less we-fear and shudder lest
πάντας ὁ τοῦ βασιλέως θυμὸς καταλάβῃ· καὶ οὐκ ἀρκεῖ
all the of-the emperor wrath overtake and not suffices
εἰς ἀπολογίαν ἡμῖν τὸ λέγειν· Οὐ παρήμην, οὐ συνῄδειν,
for defense to-us the to-say not I-was-present not I-was-privy
οὐκ ἐκοινώνησα τῶν γεγενημένων. Δι᾽ αὐτὸ μὲν
not I-shared in-the(-things) having-happened because-of itself indeed
οὖν τοῦτο κολάζου, φησὶ, καὶ δίδου δίκην τὴν ἐσχάτην,
rather this be-punished he-says and pay penalty the last
ὅτι μὴ παρῆς, μηδὲ ἐκώλυες, μηδὲ τοὺς ἀκοσμοῦντας
that not you-were-present nor hindered nor the(-ones) behaving-disorderly
κατεῖχες, μηδὲ ἐκινδύνευες ὑπὲρ τῆς εἰς τὸν βασιλέα
restrained nor risked for the toward the emperor
τιμῆς. Οὐ μετέσχες τῶν τετολμημένων; ἐπαινῶ τοῦτο
honor not did-you-share-in the(-things) dared I-praise this
καὶ ἀποδέχομαι· ἀλλ᾽ οὐδὲ ἐπέσχες τὰ γινόμενα· τοῦτο
and accept but nor did-you-check the(-things) happening this
κατηγορίας ἄξιον. Ταῦτα καὶ παρὰ τοῦ Θεοῦ τὰ ῥήματα
of-accusation worthy these-things also from — God the words
ἀκουσόμεθα, ὅταν σιγῇ φέρωμεν τὰς εἰς αὐτὸν ὕβρεις
we-shall-hear when in-silence we-bear the against him insults
καὶ παροινίας γενομένας· ἐπεὶ καὶ ὁ τὸ τάλαντον ἐκεῖνο
and drunken-abuses done since also the(-one) the talent that
καταχώσας οὐχ ὑπὲρ τῶν καθ᾽ ἑαυτὸν ἐνεκαλεῖτο τότε
having-buried not for the(-faults) concerning himself was-accused then

(ὁλόκληρον γὰρ τὴν παρακαταθήκην ἀπέδωκεν), ἀλλ' ὅτι
(whole for the deposit he-returned) but because
αὐτὴν οὐκ ἐπλεόνασεν, ὅτι ἑτέρους οὐκ ἐπαίδευσεν, ὅτι
it not he-increased because others not he-instructed because
τὸ ἀργύριον τοῖς τραπεζίταις οὐ κατέβαλε, τουτέστιν, οὐ
the silver to-the bankers not he-deposited that-is not
παρῄνεσεν, οὐ συνεβούλευσεν, οὐκ ἐπετίμησεν, οὐ διώρθωσε
he-exhorted not he-counseled not he-rebuked not he-corrected
τοὺς πλησίον ἀκοσμοῦντας τῶν πονηρῶν· διὰ τοῦτο
the neighbors behaving-disorderly of-the wicked because-of this
χωρὶς συγγνώμης ἁπάσης εἰς τὰς ἀφορήτους ἐπέμπετο
without pardon all into the unbearable was-sent
κολάσεις ἐκείνας. Ἀλλ' ὅτι μὲν, εἰ καὶ μὴ πρότερον, νῦν
punishments those but that indeed if even not before now
γοῦν ταύτην ἐργάσεσθε τὴν διόρθωσιν, καὶ τὸν Θεὸν
at-any-rate this you-will-work the correction and — God
ὑβριζόμενον οὐ περιόψεσθε, σφόδρα πεπίστευκα. Ἱκανὰ γὰρ
insulted not you-will-overlook greatly I-have-believed sufficient for
τὰ συμβεβηκότα, εἰ καὶ μηδεὶς ὁ παραινῶν ἦν,
the(-things) having-befallen if even no-one the(-one) exhorting were
καὶ τοὺς σφόδρα ἀναισθήτως διακειμένους πεῖσαι λοιπὸν
also the(-ones) very insensibly disposed to-persuade henceforth
τῆς οἰκείας ἐπιλαβέσθαι σωτηρίας. Ἡμῖν δὲ ὥρα λοιπὸν
of-the own to-lay-hold-of salvation for-us but time henceforth
τὴν εἰωθυῖαν ὑμῖν ἀπὸ τοῦ Παύλου παραθεῖναι τράπεζαν,
the customary to-you from — Paul to-set-before table
τὴν σήμερον ἀναγνωσθεῖσαν ῥῆσιν προχειρισαμένους, καὶ
the today read saying having-taken-in-hand and
εἰς μέσον καταθεμένους ἅπασι. Τί ποτ' οὖν ἐστι τὸ
into midst having-laid-down for-all what ever then is the(-thing)
σήμερον ἀναγνωσθέν; Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
today read the rich in the present age

παράγγελλε μὴ ὑψηλοφρονεῖν. Εἰπὼν, Τοῖς πλουσίοις ἐν
charge not to-be-high-minded having-said the rich in
τῷ νῦν αἰῶνι, ἔδειξε καὶ ἑτέρους ὄντας πλουσίους τοὺς
the present age he-showed also others being rich the(-ones)
τοῦ μέλλοντος αἰῶνος· οἷος ἐκεῖνος ὁ Λάζαρος ἦν, κατὰ
of-the coming age such-as that — Lazarus was in
μὲν τὸν παρόντα βίον πένης, κατὰ δὲ τὸν μέλλοντα
indeed the present life poor in but the coming
πλούσιος, οὐ χρυσοῦ καὶ ἀργύρου καὶ τοιαύτῃ τινὶ φθαρτῇ
rich not in-gold and silver and such some perishable
καὶ ἐπικήρῳ πλουτῶν ὕλῃ, ἀλλὰ τοῖς ἀπορρήτοις ἐκείνοις
and mortal being-rich matter but in-the unspeakable those
ἀγαθοῖς, ἃ Μήτε ὀφθαλμὸς εἶδε, μήτε οὖς ἤκουσε, μήτε
good-things which neither eye saw nor ear heard nor
ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.
into heart of-man came-up
Τοῦτο γὰρ ἀληθῶς πλοῦτος καὶ εὐπορία, ὅταν καὶ ἀκήρατα
this for truly wealth and abundance when also undefiled
ᾖ τὰ καλὰ, καὶ μηδεμίαν δέχηται μεταβολήν. Ἀλλ' οὐχ
are the good-things and no admit change but not
ὁ παριδὼν αὐτὸν πλούσιος τοιοῦτος, ἀλλὰ πάντων
the having-overlooked him rich such but than-all
πενέστερος ἐγένετο. Μετὰ ταῦτα γοῦν σταγόνος
poorer became after these-things at-any-rate of-drop
ἀξιώσας ἐπιτυχεῖν, οὔτε αὐτῆς ἐγένετο κύριος· οὕτω
having-asked to-obtain not-even of-it became master so
πρὸς ἐσχάτην ἐληλάκει πενίαν. Διὰ τοῦτο πλουσίους
to utmost had-advanced poverty because-of this rich
τοῦ παρόντος αἰῶνος ἐκάλεσεν, ἵνα μάθῃς, ὅτι μετὰ
of-the present age he-called that you-may-learn that with
τῆς παρούσης ζωῆς καὶ ἡ εὐπορία συγκαταλύεται· οὐ
the present life also the abundance is-dissolved-with(-it) not

πρόεισι περαιτέρω, οὐδὲ συμμεθίσταται ἀποδημοῦσι τοῖς
it-goes-on further nor moves-with departing the(-ones)
ἔχουσιν, ἀλλὰ πολλάκις αὐτοὺς καὶ πρὸ τῆς τελευτῆς
having but often them even before the end
ἀφίησιν· ὅπερ οὖν καὶ αὐτὸ δηλῶν ἔλεγε, Μηδὲ ἠλπικέναι
leaves which then also it showing he-said nor to-have-hoped
ἐπὶ πλούτου ἀδηλότητι. Οὐδὲν γὰρ οὕτως ἄπιστον, ὡς ὁ
on of-wealth uncertainty nothing for so faithless as the
πλοῦτος, ὃ πολλάκις εἶπον, καὶ λέγων οὐ παύσομαι, ὅτι
wealth which often I-said and saying not I-shall-cease that
δραπέτης ἐστὶν ἀγνώμων, οἰκέτης πίστιν οὐκ ἔχων, κἂν
runaway it-is ungrateful servant faith not having even-if
μυρίας αὐτῷ περιβάλῃς πέδας, οὗτος καὶ τὰς πέδας αὐτὰς
countless on-it you-put fetters this-one even the fetters themselves
ἐπισυρόμενος ἄπεισι. Πολλάκις γοῦν μοχλοῖς καὶ θύραις
dragging-along goes-away often at-any-rate with-bars and doors
ἀπέκλεισαν αὐτὸν οἱ κεκτημένοι, οἰκέτας περιστήσαντες
shut-in it the(-ones) possessing servants having-set-round
φύλακας· ὁ δὲ τοὺς οἰκέτας αὐτοὺς ἀναπείσας, μετ᾽
as-guards it and the servants themselves having-persuaded with
αὐτῶν ἀπέδρα τῶν φυλαττόντων, καθάπερ ἅλυσιν τοὺς
them ran-away the(-ones) guarding as chain the(-ones)
τηροῦντας ἐπισυρόμενος, καὶ πλέον οὐδὲν ἀπὸ τῆς φυλακῆς
keeping dragging-along and more nothing from the guard
ἐγένετο ταύτης. Τί τούτου γένοιτ᾽ ἂν ἀπιστότερον; τί
came this what than-this would-be — more-faithless what
δὲ τῶν περὶ αὐτὸν ἐσπουδακότων ἐλεεινότερον; ὅταν
and than-the(-ones) about it zealous more-pitiable when
πρᾶγμα οὕτω σαθρὸν καὶ εὐμετάπτωτον πάσῃ σπουδῇ
thing so rotten and easily-changed with-all zeal
συλλέγειν ἐπιχειρῶσι, καὶ μὴ ἀκούωσι τοῦ προφήτου
to-collect they-attempt and not hear the prophet

λέγοντος· Οὐαὶ οἱ πεποιθότες ἐπὶ τῇ δυνάμει αὐτῶν,
saying woe the(-ones) trusting in the power their
καὶ ἐπὶ τῷ πλήθει τοῦ πλούτου αὐτῶν καυχώμενοι. Εἰπὲ,
and in the multitude of-the wealth their boasting say
τίνος ἕνεκεν οὐαί; Θησαυρίζει, φησὶ, καὶ οὐ γινώσκει τίνι
for-what cause woe he-treasures he-says and not knows for-whom
συνάξει αὐτά· ὅτι ὁ μὲν πόνος δῆλος, ἡ δὲ ἀπόλαυσις
he-will-gather them because the indeed toil clear the but enjoyment
ἄδηλος. Πολλάκις ἐχθροῖς κάμνεις, καὶ ταλαιπωρεῖς·
unclear often for-enemies you-toil and suffer-hardship
πολλάκις μετὰ τὴν σὴν τελευτὴν εἰς τοὺς ἠδικηκότας
often after the your end to the(-ones) having-wronged(-you)
καὶ μυρία σοι ἐπιβουλεύσαντας, ὁ κλῆρος ἐλθὼν, σοὶ
and countless against-you having-plotted the inheritance having-come to-you
μὲν τὰ ἁμαρτήματα, τὴν δὲ ἀπόλαυσιν παρέσχεν ἑτέροις.
indeed the sins the but enjoyment provided to-others
Ἀλλ' ἄξιον ἐκεῖνο ἐξετάσαι, τίνος ἕνεκεν οὐκ εἶπε, 5
but worthy that to-examine for-what cause not he-said
Τοῖς δὲ πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ
the but rich in the present age charge not
πλουτεῖν, παράγγελλε πένεσθαι, παράγγελλε τὰ ὄντα
to-be-rich charge to-be-poor charge the(-things) existing
κενοῦν, ἀλλὰ Παράγγελλε μὴ ὑψηλοφρονεῖν. Οἶδεν ὅτι
to-empty but charge not to-be-high-minded he-knows that
τοῦ πλούτου ῥίζα καὶ ὑπόθεσίς ἐστιν ἡ ἀπόνοια, κἂν
of-the wealth root and occasion is the folly and-if
εἰδῇ τις μετριάζειν, οὐ πολλὴν περὶ τὸ πρᾶγμα ποιήσεται
knows one to-be-moderate not much about the thing he-will-make
σπουδήν. Τίνος γὰρ ἕνεκεν, εἰπέ μοι, τοὺς πολλοὺς
zeal for-what for cause tell me the many
οἰκέτας περιάγεις, τοὺς παρασίτους, τοὺς κόλακας,
servants do-you-lead-about the parasites the flatterers

τὴν ἄλλην ἅπασαν φαντασίαν; Οὐ χρείας ἕνεκεν, ἀλλ'
the other all show not of-need for-the-sake but
ἀπονοίας μόνης, ἵνα ἀπὸ τούτων σεμνότερος τῶν
of-folly only that from these more-august than-the
ἄλλων ἀνθρώπων εἶναι δοκῇς. Ἄλλως δὲ οἶδεν οὐ
other men to-be you-may-seem otherwise and he-knows not
κεκωλυμένον τὸν πλοῦτον, ἐάν τις αὐτῷ εἰς δέον
forbidden the wealth if someone it for need
κεχρημένος ᾖ. Ὥσπερ γὰρ εἶπον, οὐ κακὸν ὁ οἶνος,
using be just-as for I-said not evil the wine
ἀλλὰ κακὸν ἡ μέθη· οὕτως οὐ κακὸν ὁ πλοῦτος,
but evil the drunkenness so not evil the wealth
ἀλλὰ κακὸν ἡ πλεονεξία, κακὸν ἡ φιλαργυρία. Ἕτερον
but evil the covetousness evil the love-of-money other
φιλάργυρος, καὶ ἕτερον πλούσιος· ὁ φιλάργυρος οὐκ
money-lover and other rich(-man) the money-lover not
ἔστι πλούσιος, ὁ φιλάργυρος πολλῶν δεῖται· ὁ δὲ
is rich the money-lover of-many needs the(-one) but
πολλῶν δεόμενος οὐκ ἂν εὐπορήσειέ ποτε. Ὁ φιλάργυρος
of-many needing not — would-be-well-off ever the money-lover
φύλαξ, οὐ δεσπότης ἐστὶ τῶν χρημάτων, δοῦλος, οὐ
guard not master is of-the money slave not
κύριος· εὐκολώτερον γὰρ τῶν αὐτοῦ σαρκῶν μεταδοίη
lord more-easily for of-the his-own flesh he-would-give-a-share
τινὶ ἢ τοῦ κατωρυγμένου χρυσίου. Καὶ καθάπερ
to-someone than of-the buried gold and as-if
τινὸς ἐπιτάττοντος καὶ κελεύοντος μηδενὸς ἅψασθαι
someone commanding and bidding nothing to-touch
τῶν ἀποκειμένων· οὕτω μετὰ πάσης ἀκριβείας
of-the(-things) laid-up so with all exactness
αὐτὰ τηρεῖ καὶ κατέχει καθάπερ ἀλλοτρίων ἀπεχόμενος
them he-keeps and holds as-if from-others' abstaining

τῶν οἰκείων. Καὶ γάρ ἐστιν ὄντως ἀλλότρια·
from-the(-things) his-own and for they-are really others'
ἃ γὰρ εἰς ἑτέρους ἐκβάλλειν οὐκ ἂν ἕλοιτο, οὐδὲ
what for to others to-give-out not — he-would-choose nor
τοῖς δεομένοις διανεῖμαι, κἂν μυρίας ὑποσταίη τιμωρίας,
to-the needy to-distribute even-if countless he-undergo punishments
πῶς ἂν δύναιτο ταῦτα ἴδια νομίζειν εἶναι; Πῶς δὲ
how — could-be these-things own think to-be how and
ἔχει τὴν κτῆσιν, ὧν τὴν χρῆσιν οὐκ ἔχει μετὰ
has-he the possession of-what the use not he-has with
ἀδείας, οὐδὲ τὴν ἀπόλαυσιν; Πρὸς δὲ τούτοις οὐ πᾶσι
freedom nor the enjoyment besides and these not to-all
πάντα ἐπιτάττειν ὁ Παῦλος εἴωθεν, ἀλλὰ καὶ τῇ
all-things to-command — Paul is-wont but also to-the
τῶν ἀκουόντων ἀσθενείᾳ συγκαταβαίνει, καθάπερ οὖν
of-the hearers weakness condescends as then
καὶ ὁ Χριστὸς ἐποίησε. Καὶ γὰρ ἐκείνῳ τῷ πλουσίῳ
also — Christ did and for to-that the rich(-man)
προσελθόντι, καὶ περὶ τῆς ζωῆς αὐτῷ διαλεγομένῳ
having-approached and about the life with-him discoursing
οὐκ εἶπεν, Ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, ἀλλ'
not he-said go sell your the possessions but
ἀφεὶς τοῦτο, περὶ ἑτέρων αὐτῷ ἐντολῶν διελέγετο·
having-left this about other with-him commandments discoursed
εἶτα ἐπειδὴ ἐκεῖνος αὐτὸν προεκαλέσατο, καὶ φησιν· Τί
then when he him challenged and says what
ἔτι μοι λείπει; οὐδὲ τότε ἁπλῶς εἶπεν, Πώλησόν σου
still to-me is-lacking not-even then simply did-he-say sell your
τὰ ὑπάρχοντα, ἀλλ', Εἰ θέλεις τέλειος εἶναι, ὕπαγε,
the possessions but if you-wish perfect to-be go
πώλησόν σου τὰ ὑπάρχοντα· ἐπὶ τῇ σῇ τίθημι γνώμῃ,
sell your the possessions to the your I-put judgment

σὲ κύριον ποιῶ τῆς προαιρέσεως, οὐκ εἰς ἀνάγκην
you master I-make of-the choice not into necessity
ἄγω.
I-lead
Διὰ τοῦτο καὶ Παῦλος οὐδὲν περὶ πενίας τοῖς πλουτοῦσι
because-of this also Paul nothing about poverty to-the rich
διελέγετο, ἀλλὰ περὶ ταπεινοφροσύνης, διά τε τὴν
discoursed but about humility because-of both the
ἀσθένειαν τῶν ἀκουόντων, καὶ τὸ σφόδρα εἰδέναι, ὅτι
weakness of-the hearers and the well to-know that
τὸ μετριάζειν καὶ ἀπονοίας ἀπηλλάχθαι ποιήσει ταχέως
the to-be-moderate and from-folly to-be-freed will-make quickly
αὐτοὺς καὶ τῆς περὶ τοῦ πλουτεῖν ἀπαλλαγῆναι σπουδῆς.
them also from-the about the to-be-rich to-be-freed zeal
Εἶτα παραινέσας μὴ ὑψηλοφρονεῖν, ἐδίδαξε καὶ τὸν τρόπον,
then having-exhorted not to-be-high-minded he-taught also the manner
καθ' ὃν δυνήσονται μὴ ὑψηλοφρονεῖν. Τίς δὲ οὗτός
according-to which they-will-be-able not to-be-high-minded what and this
ἐστιν; Εἰ τοῦ πλούτου τὴν φύσιν καταμάθοιεν, ὡς ἄδηλός
is if of-the wealth the nature they-should-learn that uncertain
τίς ἐστι καὶ ἄπιστος, διὰ τοῦτο ἐπήγαγε· Μηδὲ
something it-is and faithless because-of this he-added nor
ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι. Πλούσιός ἐστιν οὐχ
to-have-hoped on of-wealth uncertainty rich is not
ὁ πολλὰ κεκτημένος, ἀλλ' ὁ πολλὰ διδούς·
the(-one) many-things having-acquired but the(-one) many-things giving
πλούσιος ἦν ὁ Ἀβραὰμ, ἀλλ' οὐ φιλάργυρος· οὐ γὰρ
rich was — Abraham but not money-loving not for
περιεσκόπει τὴν τοῦ δεῖνος οἰκίαν, οὐδὲ περιειργάζετο τὴν
he-looked-around-at the of-the so-and-so house nor pried-into the
τοῦ δεῖνος οὐσίαν· ἀλλ' ἐξιὼν περιεσκόπει μή που
of-the so-and-so substance but going-out he-looked-about whether somewhere

ξένος, μή που πένης, ὥστε διορθῶσαι τὴν πενίαν, ὥστε
stranger whether somewhere poor so-as to-relieve the poverty so-as
ὑποδέξασθαι τὸν ὁδίτην. Οὐ χρυσῷ τὸν ὄροφον ἤλειφεν,
to-receive the wayfarer not with-gold the ceiling he-overlaid
ἀλλὰ παρὰ τὴν δρῦν ἐκείνην τὴν καλύβην πηξάμενος,
but by the oak that the hut having-fixed
τῇ τῶν φύλλων ἠρκεῖτο σκιᾷ· καὶ οὕτω λαμπρὸν ἦν
with-the of-the leaves he-was-content shade and so bright was
αὐτῷ τὸ καταγώγιον, ὡς μηδὲ ἀγγέλους ἐπαισχυνθῆναι
for-him the lodging that not-even angels to-be-ashamed-of
τὴν παρ᾽ ἐκείνῳ μονήν· οὐ γὰρ λαμπρότητα οἰκίας
the with him stay not for brightness of-house
ἐπεζήτουν, ἀλλὰ ψυχῆς ἀρετήν. Τοῦτον δὴ καὶ ἡμεῖς
they-sought but of-soul virtue this(-man) indeed also we
μιμησώμεθα, ἀγαπητοὶ, καὶ τὰ ὄντα εἰς τοὺς δεομένους
let-us-imitate beloved and the(-things) existing on the needy
ἀναλίσκωμεν. Ἐσχεδιασμένον ἦν ἐκεῖνο τὸ καταγώγιον,
let-us-spend improvised was that the lodging
ἀλλὰ τῶν βασιλικῶν αὐλῶν λαμπρότερον ἦν.
but than-the royal courts brighter it-was
Βασιλεὺς οὐδεὶς οὐδέποτε ἀγγέλους ὑπεδέξατο, ὁ δὲ
king no-one ever angels received the(-one) but
ὑπὸ τὴν δρῦν καθήμενος ἐκείνην καὶ καλύβην πηξάμενος
under the oak sitting that and hut having-fixed
ἠξιώθη τῆς τιμῆς ταύτης, οὐ διὰ τὴν εὐτέλειαν τῆς
was-deemed-worthy of-the honor this not because-of the cheapness of-the
οἰκίας τιμηθεὶς, ἀλλὰ διὰ τὴν πολυτέλειαν τῆς ψυχῆς
house honored but because-of the costliness of-the soul
καὶ τὸν ἐναποκείμενον πλοῦτον αὐτῇ ταύτης ἀπολαύσας
and the stored-up wealth in-it this having-enjoyed
τῆς δωρεᾶς. Καὶ ἡμεῖς τοίνυν μὴ τὰς οἰκίας καλλωπίζωμεν,
the gift and we therefore not the houses let-us-adorn

ἀλλὰ πρὸ τῆς οἰκίας τὴν ψυχὴν τὴν ἡμετέραν. Πῶς γὰρ οὐκ
but before the house the soul the our how for not
αἰσχρὸν μαρμάροις μὲν περιβάλλειν τοὺς τοίχους εἰκῆ
shameful with-marbles indeed to-cover the walls at-random
καὶ μάτην, τὸν δὲ Χριστὸν γυμνὸν περιερχόμενον περιορᾷν;
and in-vain — but Christ naked going-about to-overlook
Τί σοι τῆς οἰκίας ὄφελος, ἄνθρωπε; μὴ γὰρ λαβὼν
what to-you of-the house profit O-man — for having-taken
αὐτὴν ἀπελεύσῃ; Οὐ ταύτην λαβὼν ἀπελεύσῃ, τὴν δὲ
it will-you-depart not this having-taken you-will-depart the but
ψυχὴν ἀπελεύσῃ πάντως λαβών. Ἰδοὺ τοιοῦτος κίνδυνος
soul you-will-depart by-all-means having-taken behold such danger
κατέλαβε νῦν· παραστήτωσαν ἡμῖν αἱ οἰκίαι, λυσάτωσαν
has-overtaken now let-help us the houses let-loose
ἡμῖν τὸν ἐπηρτημένον κίνδυνον· ἀλλ᾽ οὐ δυνήσονται. Καὶ
for-us the impending danger but not they-will-be-able and
μάρτυρες ὑμεῖς οἱ καταλιμπάνοντες αὐτὰς ἐρήμους,
witnesses you the(-ones) leaving them desolate
καὶ πρὸς τὴν ἐρημίαν ἀποπηδῶντες, καθάπερ παγίδας καὶ
and to the desert leaping-away as snares and
δίκτυα δεδοικότες. Βοηθείτω τὰ χρήματα νῦν· ἀλλ᾽ οὐκ ἔχει
nets fearing let-help the money now but not it-has
καιρόν. Εἰ δὲ ἔνθα ἀνθρώπου ὀργὴ, χρημάτων ἐλέγχεται
occasion if but where of-man wrath of-money is-refuted
δύναμις, πολλῷ μᾶλλον ἐπὶ τοῦ θείου καὶ ἀδεκάστου
power much more at the divine and incorruptible
δικαστηρίου τοῦτο γενήσεται. Εἰ ἄνθρωπός ἐστιν ὁ
tribunal this will-happen if man is the(-one)
παροξυνόμενος καὶ ἀγανακτῶν, καὶ οὐδὲν ἡμᾶς τὸ χρυσίον
provoked and indignant and nothing us the gold
ὠφελεῖ νῦν, πολλῷ μᾶλλον ὀργιζομένου τοῦ Θεοῦ τοῦ
profits now much more being-angry — God the(-one)

μὴ δεομένου χρημάτων, ἀσθενήσει πάντως τοῦ χρυσίου
not needing money will-be-weak by-all-means of-the gold
ἡ δύναμις. Οἰκίας οἰκοδομούμεθα, ἵνα οἰκῶμεν, οὐχ ἵνα
the power houses we-build that we-may-dwell not that
φιλοτιμώμεθα· Τὸ μεῖζον τῆς χρείας, περιττὸν τῆς
we-may-show-off the(-thing) greater than-the need superfluous to-the
χρείας ἐστὶ καὶ ἄχρηστον. Ὑπόδησαι ὑπόδημα τοῦ ποδὸς
need is and useless put-on shoe than-the foot
μεῖζον· ἀλλ᾽ οὐκ ἀνέξῃ· ἐμποδίζει γάρ σοι πρὸς τὴν
greater but not you-will-endure-it it-hinders for you for the
βάδισιν· οὕτω καὶ οἰκία μείζων τῆς χρείας ἐμποδίζει
walking so also house greater than-the need hinders
πρὸς τὴν εἰς οὐρανοὺς ἀποδημίαν. Βούλει λαμπρὰς
for the to heavens journey do-you-wish bright
καὶ μεγάλας οἰκοδομεῖν οἰκίας; οὐ κωλύω, ἀλλὰ μὴ ἐπὶ
and great to-build houses not I-forbid but not on
γῆς· οἰκοδόμησον σκηνὰς ἐν οὐρανοῖς, ἵνα καὶ ἑτέρους
earth build tents in heavens that also others
ὑποδέξασθαι δυνηθῇς, σκηνὰς οὐδέποτε καταλυομένας.
to-receive you-may-be-able tents never dissolved
Τί μέμηνας περὶ τὰ φεύγοντα, καὶ τὰ ἐνθάδε
why are-you-mad about the(-things) fleeing and the(-things) here
μένοντα; Οὐδὲν σφαλερώτερον πλούτου, σήμερον μετὰ σοῦ,
remaining nothing more-slippery than-wealth today with you
καὶ αὔριον κατὰ σοῦ, τοὺς τῶν βασκάνων ὀφθαλμοὺς
and tomorrow against you the of-the envious eyes
ὁπλίζει πάντοθεν· πολέμιός ἐστιν ὁμόσκηνος, ἐχθρὸς
it-arms on-all-sides enemy it-is tent-mate foe
σύνοικος· καὶ μάρτυρες ὑμεῖς οἱ κεκτημένοι, οἱ
house-mate and witnesses you the(-ones) possessing the(-ones)
παντὶ τρόπῳ κατορύττοντες αὐτὸν καὶ ἀποκρύπτοντες·
in-every way burying it and hiding

ἐπεὶ καὶ νῦν τὸν κίνδυνον ἀφορητότερον ἡμῖν ὁ πλοῦτος
since also now the danger more-unbearable for-us the wealth
ποιεῖ. Ὁρᾷς γοῦν τοὺς μὲν πένητας εὐζώνους καὶ
makes you-see at-any-rate the indeed poor unencumbered and
ἀπολελυμένους, καὶ πρὸς ἅπαντα παρεσκευασμένους· τοὺς
free and for all-things prepared the
δὲ πλουσίους πολλὴν ἔχοντας δυσκολίαν, καὶ περιιόντας,
but rich much having difficulty and going-about
καὶ ζητοῦντας ποῦ τὸ χρυσίον κατορύξωσι, ζητοῦντας
and seeking where the gold they-may-bury seeking
τίνι κατάθοιντο. Τί ζητεῖς, ἄνθρωπε, τοὺς ὁμοδούλους;
with-whom they-may-deposit-it why do-you-seek O-man the fellow-servants
ἕστηκεν ὁ Χριστὸς ἕτοιμος ὑποδέξασθαι, καὶ τηρῆσαί σοι
stands — Christ ready to-receive and to-keep for-you
τὰς παρακαταθήκας, οὐχὶ τηρῆσαι δὲ μόνον, ἀλλὰ καὶ
the deposits not to-keep and only but also
πλεονάσαι, καὶ μετὰ πολλῆς ἀποδοῦναι τῆς προσθήκης·
to-increase and with much to-give-back the addition
ἐκ τῆς ἐκείνου χειρὸς οὐδεὶς ἁρπάζει. Οὐ τηρεῖ δὲ
from the his hand no-one snatches not he-keeps and
μόνον τὰς παρακαταθήκας, ἀλλὰ καὶ ὑπὲρ αὐτοῦ τούτου
only the deposits but also for itself this
λύει σοι τοὺς κινδύνους. Ἐπὶ μὲν γὰρ τῶν ἀνθρώπων
he-looses for-you the dangers in indeed for the men
οἱ δεξάμενοι τὰς παρακαταθήκας χάριν ἡμῖν δεδωκέναι
the(-ones) having-received the deposits favor to-us to-have-given
νομίζουσι, φυλάττοντες ἅπερ ἔλαβον· ἐπὶ δὲ τοῦ Χριστοῦ
think guarding what they-received in but — Christ
τοὐναντίον· οὐ γὰρ δεδωκέναι χάριν, ἀλλ' εἰληφέναι χάριν,
the-contrary not for to-have-given favor but to-have-received favor
ὅταν δέξηταί σου τὰς παρακαταθήκας, φησὶν, καὶ ὑπὲρ
when he-receives your the deposits he-says and for

τῆς φυλακῆς αὐτῆς, ἣν περὶ τὰ χρήματα ἐπιδείκνυται
the guarding itself which about the money he-displays
τὰ σὰ, οὐκ ἀπαιτεῖ σε μισθὸν, ἀλλὰ δίδωσί σοι μισθόν.
the yours not he-demands-of you wage but he-gives you wage
Ἆρα τίνος ἂν εἴημεν ἀπολογίας ἄξιοι, τίνος δὲ συγγνώμης, 6
then of-what — would-we-be defense worthy of-what and pardon
ὅταν παρατρέχοντες τὸν καὶ φυλάξαι δυνάμενον, καὶ
when passing-by the(-one) both to-guard able and
χάριν ὑπὲρ τῆς φυλακῆς εἰδότα, καὶ μισθοὺς ἀπορρήτους
thanks for the guarding knowing and wages unspeakable
καὶ μεγάλους ἀποδιδόντα ἀντὶ τῆς φυλακῆς ταύτης τοῖς
and great giving-back in-return-for the guarding this to-the
κατὰ τὴν φυλακὴν ταύτην ἀσθενοῦσιν ἀνθρώποις, καὶ χάριν
in the guarding this weak men and favor
ἡμῖν διδόναι νομίζουσι, καὶ μόνα αὐτὰ τὰ διδόμενα
to-us to-give thinking and only themselves the(-things) given
ἀποδιδοῦσιν ὕστερον, ἐκείνοις τὰ ἡμέτερα ἐγχειρίζωμεν;
giving-back later to-those the ours we-entrust
Ξένος εἶ καὶ παρεπίδημος τῶν ἐνταῦθα; πατρίδα
a-stranger are-you and sojourner of-the(-things) here fatherland
ἔχεις ἐν οὐρανοῖς, πάντα ἐκεῖ μετάθες, ἵνα καὶ πρὸ τῆς
you-have in heavens all-things there transfer that also before the
ἀπολαύσεως ἐνταῦθα ἀπολαύσῃς τῆς ἀμοιβῆς. Ὁ γὰρ
enjoyment here you-may-enjoy the recompense the(-one) for
χρησταῖς συντρεφόμενος ἐλπίσι καὶ περὶ τῶν μελλόντων
with-good nourished hopes and about the coming-things
θαῤῥῶν, ἐντεῦθεν ἤδη τῆς βασιλείας ἐγεύσατο. Οὐδὲν γὰρ
confident from-here already the kingdom tasted nothing for
οὕτω ψυχὴν εἴωθεν ἀνακτᾶσθαι καὶ ἀμείνω ποιεῖν, ὡς
so soul is-wont to-revive and better to-make as
ἡ χρηστὴ τῶν μελλόντων ἐλπὶς, ἐὰν ἐκεῖ μεταθῇς τὸν
the good of-the coming-things hope if there you-transfer the

πλοῦτον, καὶ τῆς ψυχῆς ἐπιμελήσῃ τῆς σεαυτοῦ μετὰ
wealth and of-the soul take-care the your-own with
σχολῆς τῆς προσηκούσης. Οἱ μὲν γὰρ ἅπασαν τὴν
leisure the befitting the(-ones) indeed for all the
σπουδὴν εἰς τὸν καλλωπισμὸν κενοῦντες τῆς ἑαυτῶν οἰκίας,
zeal on the adornment emptying of-the their-own house
ἐν τοῖς ἔξω πλουτοῦντες, ἀμελοῦσι τῶν ἔνδον,
in the outer-things rich neglect the(-things) within
ἔρημον καὶ αὐχμῶσαν καὶ ἀραχνίων γέμουσαν περιορῶντες
desolate and squalid and with-spider-webs full overlooking
τὴν ἑαυτῶν ψυχήν· ἂν δὲ τῶν ἔξωθεν ἀμελήσαντες, εἰς τὴν
the their-own soul if but the outer-things having-neglected on the
ἑαυτῶν διάνοιαν τὴν προθυμίαν καταναλώσωσιν ἅπασαν,
their-own mind the eagerness they-spend all
πανταχόθεν αὐτὴν καλλωπίζοντες, καταγώγιον ἔσται τῷ
on-all-sides it adorning lodging will-be —
Χριστῷ τῶν τοιούτων ἀνθρώπων ἡ ψυχή· τοῦ δὲ τὸν
for-Christ of-the such men the soul of-the(-one) but —
Χριστὸν ἔχοντος ἔνοικον, τί γένοιτ' ἂν μακαριώτερον
Christ having as-indweller what would-be — more-blessed
πώποτε; Βούλει πλουτεῖν; ἔχε φίλον τὸν Θεὸν, καὶ
ever do-you-wish to-be-rich have friend — God and
πάντων εὐπορώτερος ἔσῃ. Βούλει πλουτεῖν; μὴ μέγα
than-all better-off you-will-be do-you-wish to-be-rich not great
φρόνει· τοῦτο οὐ πρὸς τὰ μέλλοντα, ἀλλὰ καὶ πρὸς
think this not for the coming-things but also for
τὰ παρόντα ἐπιτήδειον· οὐδὲν γὰρ οὕτως ἐπίφθονον, ὡς
the present-things useful nothing for so envied as
ἄνθρωπος πλουτῶν· ὅταν δὲ καὶ ἀπόνοια προσῇ, διπλοῦς
man being-rich when and also folly is-added double
ὁ κρημνὸς γίνεται, χαλεπώτερος παρὰ πάντων ὁ πόλεμος.
the precipice becomes more-grievous from all the war

Ἂν δὲ μετριάζειν εἰδῇς, ὑποτέμνῃ τῇ ταπεινοφροσύνῃ
if but to-be-moderate you-know you-cut-off by-the humility
τῆς βασκανίας τὴν τυραννίδα, καὶ μετὰ ἀσφαλείας ἔχεις
of-the envy the tyranny and with safety you-have
ἅπερ ἂν ἔχῃς. Τοιαύτη γὰρ τῆς ἀρετῆς ἡ φύσις, οὐ
whatever — you-have such for of-the virtue the nature not
πρὸς τὰ μέλλοντα ἡμᾶς ὠφελεῖ μόνον, ἀλλὰ καὶ ἐντεῦθεν
for the coming-things us it-profits only but also from-here
ἤδη δίδωσι τὰς ἀμοιβάς. Μὴ τοίνυν μέγα φρονῶμεν ἐπὶ
already gives the recompenses not therefore great let-us-think on
τῷ πλούτῳ, ἀλλὰ μηδὲ ἐφ᾽ ἑτέρῳ μηδενί. Εἰ γὰρ ἐπὶ τοῖς
the wealth but nor on other any if for on the
πνευματικοῖς ὁ μέγα φρονῶν οἴχεται καὶ ἀπόλωλε,
spiritual-things the(-one) great thinking is-gone and has-perished
πολλῷ μᾶλλον ἐπὶ τοῖς σαρκικοῖς. Ἐννοήσωμεν ἡμῶν τὴν
much more on the fleshly-things let-us-consider our the
φύσιν, ἀναλογισώμεθα ἡμῶν τὰ ἁμαρτήματα, μάθωμεν
nature let-us-reckon our the sins let-us-learn
τίνες ἐσμὲν, καὶ ἀρκεῖ τοῦτο εἰς πάσης ταπεινοφροσύνης
who we-are and suffices this for of-all humility
ἡμῖν ὑπόθεσιν. Μή μοι λέγε, ὅτι Τόσων καὶ τόσων
for-us occasion not to-me say that of-so-many and so-many
ἐτῶν προσόδους ἀποκειμένας ἔχω, χρυσίου τάλαντα μυρία,
years revenues laid-up I-have of-gold talents countless
κέρδη καθ᾽ ἑκάστην προσγινόμενα τὴν ἡμέραν.
gains on each accruing the day
Ὅσα ἂν εἴπῃς, πάντα εἰκῇ καὶ μάτην ἐρεῖς· πολλάκις
whatever — you-say all-things at-random and in-vain you-will-say often
ἐν ὥρᾳ μιᾷ, καὶ βραχείᾳ καιροῦ ῥοπῇ, καθάπερ ἀνέμου
in hour one and short of-time turn as wind
προσπεσόντος ἄνωθεν κόνις εὐρίπιστος, οὕτω ταῦτα
having-fallen from-above dust easily-blown so these-things

πάντα ἐκφυσᾶται τῆς οἰκίας. Καὶ τούτων πλήρης μὲν ὁ
all are-blown-out of-the house and of-these full indeed the
βίος ἡμῖν τῶν παραδειγμάτων, πλήρεις δὲ αἱ Γραφαὶ τῶν
life for-us of-the examples full and the Scriptures of-the
διδαγμάτων· ὁ σήμερον πλούσιος, αὔριον πένης. Διὸ
teachings the(-one) today rich tomorrow poor wherefore
καὶ πολλάκις ἐγέλασα διαθήκας ἀναγινώσκων λεγούσας· Ὁ
also often I-laughed wills reading saying the
δεῖνα μὲν ἐχέτω τὴν δεσποτείαν τῶν ἀγρῶν, ἢ τῆς οἰκίας,
so-and-so indeed let-have the ownership of-the fields or of-the house
τὴν δὲ χρῆσιν ἄλλος· πάντες γὰρ τὴν χρῆσιν ἔχομεν, τὴν
the but use another all for the use we-have the
δεσποτείαν δὲ οὐδείς. Κἂν γὰρ παρὰ πᾶσαν ἡμῖν τὴν ζωὴν
ownership but no-one even-if for through all for-us the life
παραμένῃ μηδεμίαν μεταβολὴν ὁ πλοῦτος δεχόμενος, καὶ
it-remain no change the wealth admitting both
ἑκόντες καὶ ἄκοντες ἐν τῇ τελευτῇ παραχωρήσομεν ἑτέροις,
willing and unwilling at the end we-shall-yield to-others
τὴν χρῆσιν αὐτοῦ καρπωσάμενοι μόνον, τῆς δεσποτείας
the use its having-reaped only of-the ownership
δὲ γυμνοὶ καὶ ἔρημοι πρὸς ἐκείνην ἀποδημοῦντες τὴν
but naked and bereft to that departing the
ζωήν. Ὅθεν δῆλον, ὅτι ἐκεῖνοι μόνοι τὴν δεσποτείαν
life whence clear that those only the ownership
ἔχουσιν, οἱ καὶ τῆς χρήσεως αὐτοῦ καταφρονήσαντες,
have the(-ones) even the use its having-despised
καὶ τῆς ἀπολαύσεως καταγελάσαντες. Ὁ γὰρ τὰ
and the enjoyment having-laughed-at the(-one) for the(-things)
ὄντα ῥίψας, καὶ τοῖς πένησιν αὐτὰ διδοὺς, ἐχρήσατό
existing having-thrown and to-the poor them giving used
τε εἰς δέον τοῖς οὖσι, καὶ τὴν δεσποτείαν αὐτῶν
both for need the(-things) existing and the ownership of-them

ἔχων ἀπῆλθεν, οὐδὲ ἐν αὐτῷ τῷ θανάτῳ τῆς κτήσεως
having departed not-even in itself the death from-the possession
ἐκπίπτων ἐκείνης, ἀλλ᾽ ἐν ἐκείνῳ πάντα ἀπολαμβάνων τῷ
falling that but in that all-things receiving the
καιρῷ, καὶ πολλῷ πλείονα ἐκείνων, ὅταν αὐτῶν μάλιστα
time and much more than-those when them most
δέηται τῆς προστασίας ἐν τῇ τῆς κρίσεως ἡμέρᾳ, καὶ ὅταν
he-needs the protection in the of-the judgment day and when
τῶν πεπραγμένων τὰς εὐθύνας ἀπαιτώμεθα πάντες.
of-the(-things) done the accounts we-are-asked all
Ὥστε εἴ τις ἐθέλοι καὶ τὴν κτῆσιν αὐτῶν καὶ τὴν
so-that if anyone should-wish both the possession of-them and the
χρῆσιν ἔχειν καὶ τὴν δεσποτείαν, ἀπαλλαττέσθω τῶν
use to-have and the ownership let-him-be-rid of-the(-things)
ὄντων ἁπάντων· ὡς ὅ γε μὴ τοῦτο ποιῶν, τῇ τελευτῇ
existing all since he indeed not this doing at-the end
μὲν αὐτῶν ἀποστήσεται πάντως, πολλάκις δὲ καὶ πρὸ
indeed from-them will-depart by-all-means often and also before
τῆς τελευτῆς μετὰ κινδύνων καὶ μυρίων αὐτὰ ἀποβαλεῖται
the end with dangers and countless them will-lose
κακῶν. Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ δεινὸν, ὅτι μεταβολὴ
evils and not this only is the terrible-thing that change
γίνεται ἀθρόως, ἀλλ᾽ ὅτι καὶ ἀμελέτητος πρὸς τὴν τῆς
comes suddenly but that also unpracticed for the of-the
πενίας ὑπομονὴν ὁ πλούσιος ἔρχεται· ἀλλ᾽ οὐχ ὁ πένης
poverty endurance the rich comes but not the poor
τοιοῦτος· οὐ γὰρ χρυσίῳ καὶ ἀργυρίῳ τεθάῤῥηκεν ἀψύχοις
such not for in-gold and silver has-trusted lifeless
ὕλαις, ἀλλὰ τῷ Θεῷ τῷ παρέχοντι πάντα πλουσίως·
matter but — in-God the(-one) providing all-things richly
ὥστε ὁ πλούσιος ἐν ἀδήλῳ μᾶλλον ἕστηκεν ἢ ὁ
so-that the rich in uncertainty rather stands than the

πένης, πυκνὰς καὶ ἐπαλλήλους δεχόμενος τὰς μεταβολάς.
poor frequent and successive receiving the changes
Τί δέ ἐστι, Τῷ παρέχοντι ἡμῖν τὰ πάντα πλουσίως
what and is-it to-the(-one) providing to-us the all-things richly
εἰς ἀπόλαυσιν; Πάντα μετὰ δαψιλείας δίδωσιν ὁ Θεὸς,
for enjoyment all-things with abundance gives — God
τὰ πολλῷ τῶν χρημάτων ἀναγκαιότερα, οἷον τὸν
the(-things) by-much than-the money more-necessary such-as the
ἀέρα, τὸ ὕδωρ, τὸ πῦρ, τὸν ἥλιον, ἅπαντα τὰ τοιαῦτα.
air the water the fire the sun all the such-things
Οὐκ ἔστιν εἰπεῖν ὅτι πλείονος ἀπολαύει τῆς ἀκτῖνος ὁ
not it-is-possible to-say that more enjoys of-the ray the
πλούσιος, ἐλάττονος δὲ ὁ πένης· οὐκ ἔστιν εἰπεῖν, ὅτι
rich less and the poor not it-is-possible to-say that
δαψιλέστερον ἀέρα ἀναπνέει τοῦ πένητος ὁ πλουτῶν·
more-abundant air breathes than-the poor the rich
ἀλλὰ πάντα ἴσα καὶ κοινὰ πρόκειται. Τίνος οὖν ἕνεκεν
but all-things equal and common lie-before for-what then cause
τὰ μὲν μείζονα καὶ ἀναγκαιότερα καὶ τὴν ζωὴν ἡμῶν
the(-things) indeed greater and more-necessary and the life our
συνέχοντα κοινὰ πεποίηκεν ὁ Θεὸς, τὰ δὲ ἐλάττονα
holding-together common has-made — God the(-things) but lesser
καὶ εὐτελέστερα οὐκ ἔστι κοινὰ, τὰ χρήματα λέγω; τίνος
and more-paltry not are common the money I-mean for-what
οὖν ἕνεκεν; Ἵνα συγκροτῆται ἡμῶν ἡ ζωὴ, καὶ ἀρετῆς
then cause that may-be-knit-together our the life and of-virtue
ἔχωμεν σκάμματα. Εἰ μὲν γὰρ μὴ ἦν τὰ ἀναγκαῖα
we-may-have arenas if indeed for not were the necessary-things
ταῦτα κοινὰ, ἴσως ἂν οἱ πλουτοῦντες, τῇ εἰωθυίᾳ
these common perhaps — the(-ones) being-rich the customary
κεχρημένοι πλεονεξίᾳ, τοὺς πενομένους ἀπέπνιξαν ἄν· εἰ
using covetousness the(-ones) being-poor would-have-choked — if

γὰρ ἐπὶ τῶν χρημάτων τοῦτο ποιοῦσι, πολλῷ μᾶλλον ἐπ᾽
for in the money this they-do much more in
ἐκείνων τοῦτο ἂν ἐποίησαν· πάλιν εἰ καὶ τὰ χρήματα
those this — they-would-have-done again if even the money
ἦν κοινά, καὶ πᾶσιν ὁμοίως προὔκειτο, ἐλεημοσύνης
were common and to-all alike lay-before of-almsgiving
ἀνῄρητο πρόφασις, καὶ φιλοφροσύνης ἀφορμή.
would-have-been-removed occasion and of-kindness starting-point
Ἵνα οὖν ἀδεῶς ζῶμεν, κοινὰ γέγονεν ἡμῖν τὰ τῆς ζωῆς 7
that then fearlessly we-may-live common have-become for-us the of-the life
αἴτια· πάλιν, ἵνα ἔχωμεν στεφάνων καὶ εὐδοκιμήσεων
causes again that we-may-have of-crowns and good-repute
ἀφορμὴν, οὐ κοινὰ γέγονε τὰ χρήματα, ἵνα πλεονεξίαν
occasion not common have-become the money that covetousness
μισοῦντες, καὶ δικαιοσύνην διώκοντες, καὶ τὰ ὄντα
hating and righteousness pursuing and the(-things) existing
τοῖς δεομένοις προϊέμενοι, παραμυθίαν τινὰ διὰ τῆς
to-the needy giving-away consolation some through the
μεθόδου ταύτης τῶν οἰκείων λαμβάνωμεν ἁμαρτημάτων.
method this for-the own we-may-receive sins
Πλούσιόν σε ἐποίησεν ὁ Θεὸς, τί σαυτὸν ποιεῖς πένητα;
rich you made — God why yourself do-you-make poor
Πλούσιόν σε ἐποίησεν, ἵνα τοῖς δεομένοις βοηθῇς, ἵνα τὰ
rich you he-made that the needy you-may-help that the
ἁμαρτήματα λύσῃς τὰ σαυτοῦ διὰ τῆς εἰς ἑτέρους
sins you-may-loose the your-own through the to others
δαψιλείας· δέδωκέ σοι χρήματα, οὐχ ἵνα κατακλείσῃς ἐπ᾽
abundance he-has-given you money not that you-may-shut-it-up for
ὀλέθρῳ τῷ σῷ, ἀλλ᾽ ἵνα ἐκχέῃς ἐπὶ σωτηρίᾳ τῇ
ruin the your but that you-may-pour-it-out for salvation the
σῇ. Διὰ τοῦτο καὶ τὴν κτῆσιν αὐτῶν ἄδηλον ἐποίησε
your because-of this also the possession of-them uncertain he-made

καὶ οὐ μόνιμον, ἵνα καὶ ἐν τούτῳ τῆς περὶ αὐτὰ μανίας
and not permanent that also in this of-the about them madness
καταλύσῃ τὸν τόνον. Εἰ γὰρ νῦν οὐκ ἔχοντες θαῤῥεῖν
he-may-break the tension if for now not being-able to-be-confident
οἱ κεκτημένοι περὶ αὐτῶν, ἀλλὰ καὶ πολλὰς ὁρῶντες
the(-ones) possessing about them but also many seeing
ἐκ τοῦ πράγματος τικτομένας ἐπιβουλὰς, οὕτως ἐκκαίονται
from the thing born plots so are-inflamed
περὶ τὸν ἐκείνων πόθον, εἰ καὶ τοῦτο προσῆν τῷ πλούτῳ
about the of-those longing if even this were-added to-the wealth
τὸ βέβαιον καὶ ἀδιάπτωτον, τίνος ἂν ἐφείσαντο; τίνος
the security and infallibility what — would-they-have-spared what
ἂν ἀπέσχοντο; ποίας χήρας, ποίων ὀρφανῶν,
— would-they-have-shunned what-kind-of widows what-kind-of orphans
ποίων πενήτων; Μὴ τοίνυν μέγα νομίζωμεν ἀγαθὸν εἶναι
what-kind-of poor not therefore great let-us-think good to-be
πλοῦτον· μέγα γὰρ ἀγαθὸν, οὐ τὸ κεκτῆσθαι χρήματα,
wealth great for good not the to-have-acquired money
ἀλλὰ τὸ κεκτῆσθαι φόβον Θεοῦ καὶ πᾶσαν εὐλάβειαν.
but the to-have-acquired fear of-God and all reverence
Ἰδοὺ νῦν εἴ τις δίκαιος ἦν καὶ παῤῥησίαν πολλὴν ἔχων
behold now if anyone just were and boldness much having
πρὸς τὸν Θεὸν, κἂν εἰ πάντων ἀνθρώπων πενέστερος
toward — God even if than-all men poorer
ἦν, ἤρκει λῦσαι τὰ παρόντα δεινά· ἤρκει γὰρ
he-were it-would-suffice to-loose the present terrible-things it-would-suffice for
μόνον τὰς χεῖρας ἐκτεῖναι εἰς τὸν οὐρανὸν καὶ καλέσαι
only the hands to-stretch-out to the heaven and to-call-upon
τὸν Θεὸν, καὶ τὸ νέφος τοῦτο παρῆλθεν ἄν. Χρυσίον δὲ
— God and the cloud this would-have-passed — gold but
τοσοῦτον ἀπόκειται, καὶ πηλοῦ παντός ἐστιν ἀχρηστότερον
so-much is-laid-up and than-mud all is more-useless

πρὸς τὴν λύσιν τῶν ἐπικειμένων κακῶν· οὐκ ἐν τούτῳ
for the loosing of-the impending evils not in this
δὲ τῷ κινδύνῳ μόνον, ἀλλὰ κἂν νόσος καταλάβῃ, κἂν
and the danger only but even-if disease seize even-if
θάνατος, κἂν ἄλλο τι τῶν τοιούτων, ἐλέγχεται τῶν
death even-if other something of-the such is-refuted of-the
χρημάτων ἡ δύναμις ἀπορουμένη, καὶ μηδεμίαν ἔχουσα
money the power at-a-loss and no having
παραμυθίαν τοῖς συμβαίνουσιν οἴκοθεν ἐπιδείξασθαι.
consolation for-the(-things) happening from-its-own to-display
Ἓν ἐστιν ὃ δοκεῖ τῆς πενίας πλεονεκτεῖν ὁ πλοῦτος,
one is which seems than-the poverty to-have-advantage the wealth
τὸ τρυφᾷν καθ᾽ ἡμέραν, καὶ πολλῆς ἐμφορεῖσθαι ἐν
the to-live-luxuriously every day and much to-be-filled in
τοῖς συμποσίοις τῆς ἡδονῆς. Τοῦτο μέντοι καὶ ἐπὶ τῆς τῶν
the banquets the pleasure this however also at the of-the
πενήτων τραπέζης συμβαῖνον ἔστιν ἰδεῖν, καὶ μείζονος
poor table happening it-is-possible to-see and greater
τούτους ἀπολαύοντας ἡδονῆς τῶν πλουτούντων ἁπάντων.
them enjoying pleasure than-the rich all
Καὶ μὴ θαυμάσητε, μηδὲ παράδοξον εἶναι νομίσητε τὸ
and not marvel nor paradoxical to-be think the(-thing)
λεγόμενον· ἐγὼ γὰρ ἐξ αὐτῆς ὑμῖν τοῦτο τῆς τῶν
said I for from itself to-you this the of-the
πραγμάτων ἀποδείξεως ποιήσω δῆλον. Ἴστε γὰρ δήπου
things proof will-make clear you-know for surely
τοῦτο καὶ συνομολογεῖτε πάντες, ὅτι τὴν ἡδονὴν ἐν ταῖς
this and agree all that the pleasure in the
ἑστιάσεσιν οὐχ ἡ φύσις τῶν ἐδεσμάτων, ἀλλ᾽ ἡ διάθεσις
feasts not the nature of-the foods but the disposition
τῶν ἑστιωμένων ποιεῖν εἴωθεν· οἷόν τι λέγω·
of-the(-ones) feasting to-make is-wont such-as something I-mean

μετὰ τοῦ πεινῆν τις ἁπτόμενος τραπέζης, παντὸς ὄψου
with the to-hunger someone touching table than-every relish
καὶ ἡδύσματος καὶ μυρίων καρυκευμάτων ἥδιον ἅψεται
and seasoning and countless sauces more-sweetly will-touch
τῆς τροφῆς, κἂν ἁπάντων εὐτελεστέρα ᾖ· ὁ δὲ μὴ
the food even-if than-all more-paltry it-be the(-one) but not
τὴν χρείαν ἀναμένων, μηδὲ ὑπομένων πεινῆσαι πρῶτον,
the need awaiting nor enduring to-hunger first
ὅπερ οἱ πλουτοῦντες ποιοῦσι, καὶ τότε ἐπὶ τὴν τράπεζαν
which the rich do and then to the table
ἐλθεῖν, κἂν πλακοῦντας εὕρῃ κειμένους, οὐκ αἰσθήσεται
to-come even-if cakes he-finds lying not he-will-perceive
τῆς ἡδονῆς, τῆς ὀρέξεως αὐτῷ μὴ διεγηγερμένης. Καὶ ἵνα
the pleasure the appetite in-him not roused and that
μάθῃς, ὅτι τοῦτο τοῦτον ἔχει τὸν τρόπον, μάρτυρες μὲν
you-may-learn that this this has the manner witnesses indeed
καὶ ὑμεῖς πάντες· ἀκούσωμεν δὲ καὶ τῆς Γραφῆς αὐτὸ
also you all let-us-hear and also the Scripture itself
τοῦτο λεγούσης· Ψυχὴ γὰρ ἐμπεπλησμένη, φησὶ, κηρίοις
this saying soul for having-been-filled he-says at-honeycombs
ἐμπαίζει, ψυχῇ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκερὰ φαίνεται.
mocks to-soul but needy even the bitter-things sweet appear
Καίτοι τί κηρίου καὶ μέλιτος γλυκύτερον γένοιτ' ἄν;
and-yet what than-honeycomb and honey sweeter would-be —
ἀλλ' οὐκ ἔστιν ἡδὺ τῷ μὴ πεινῶντι, φησί· τί δὲ
but not it-is sweet to-the(-one) not hungering he-says what and
τῶν πικρῶν ἀηδέστερον; ἀλλ' ἔστι γλυκέα τοῖς ἐν
than-the bitter-things more-unpleasant but they-are sweet to-the(-ones) in
ἐνδείᾳ καθεστηκόσιν. Ὅτι δὲ οἱ πένητες μετὰ τῆς χρείας
need set that and the poor with the need
καὶ τοῦ πεινῆν ἐπὶ τὸ πρᾶγμα ἔρχονται, οἱ δὲ πλουτοῦντες
and the to-hunger to the thing come the but rich

οὐκ ἀναμένουσι τοῦτο, παντί που δῆλόν ἐστιν· ὅθεν οὐδὲ
not await this to-everyone surely clear it-is whence not-even
γνησίαν καὶ εἰλικρινῆ καρποῦνται τὴν ἡδονήν. Οὐκ ἐπὶ τῶν
genuine and pure do-they-reap the pleasure not in the
ἐδεσμάτων δὲ μόνον, ἀλλὰ καὶ ἐπὶ τῶν ποτῶν τοῦτο αὐτὸ
foods and only but also in the drinks this very
συμβαῖνον ἴδοι τις ἄν· καὶ ὥσπερ ἐκεῖ τὸ πεινῆν πρὸ
happening might-see one — and as there the to-hunger more-than
τῆς τῶν ἐδεσμάτων φύσεως ἡδονὴν ἐργάζεται· οὕτω καὶ
the of-the foods nature pleasure works so also
ἐνταῦθα τὸ διψῆν ἥδιστον ποιεῖν εἴωθε τὸ ποτὸν, κἂν ὕδωρ
here the to-thirst most-sweet to-make is-wont the drink even-if water
ᾖ τὸ πινόμενον μόνον. Καὶ τοῦτο αὐτὸ ὁ προφήτης
be the(-thing) drunk only and this very the prophet
ἐμφαίνων ἔλεγεν· Ἐκ πέτρας μέλι ἐχόρτασεν αὐτούς. Καίτοι
showing said from rock honey he-satisfied them and-yet
τοῦτ᾽ οὐδαμοῦ τῆς Γραφῆς ἀνέγνωμεν, ὅτι μέλι ἐκ πέτρας
this nowhere of-the Scripture we-read that honey from rock
ἐξήγαγεν ὁ Μωσῆς, ἀλλὰ πανταχοῦ ποταμοὺς καὶ ὕδατα
brought-out — Moses but everywhere rivers and waters
καὶ ψυχρὰ νάματα. Τί ποτ᾽ οὖν ἐστι τὸ λεγόμενον;
and cold streams what ever then is the(-thing) said
οὐδὲ γὰρ ψεύδεται ἡ Γραφή· ἐπειδὴ γὰρ διψῶντες καὶ
not-even for lies the Scripture since for thirsting and
καταπονούμενοι τῇ ἐνδείᾳ, ψυχροτέροις προσέπιπτον τοῖς
worn-down by-the need on-colder they-fell the
νάμασι, τὴν ἡδονὴν τὴν ἐκ τοῦ ποτοῦ παραστῆσαι
streams the pleasure the(-pleasure) from the drink to-set-forth
βουλόμενος, μέλι τὸ ὕδωρ ἐκάλεσεν, οὐχ ὡς τῆς φύσεως
wishing honey the water he-called not as the nature
μεταβληθείσης εἰς μέλι, ἀλλ᾽ ὡς τῆς διαθέσεως μέλιτος
changed into honey but as the disposition than-honey

ἡδίω ποιούσης ἐκεῖνα τὰ νάματα. Ἔμαθες πῶς καὶ ποτὸν
sweeter making those the streams you-learned how also drink
ἡδὺ ποιεῖν εἴωθεν ἡ τῶν διψώντων διάθεσις; Πολλοὶ
sweet to-make is-wont the of-the(-ones) thirsting disposition many
γοῦν πολλάκις πένητες κάμνοντες, καὶ ταλαιπωρηθέντες,
at-any-rate often poor toiling and having-suffered-hardship
καὶ τῷ δίψει καταφλεγέντες, μετὰ τῆς εἰρημένης ἡδονῆς
and by-the thirst burned-up with the aforesaid pleasure
τῶν τοιούτων μετέσχον ναμάτων· οἱ δὲ πλουτοῦντες οἶνον
of-the such partook streams the but rich wine
ἡδὺν, καὶ ἀνθοσμίαν, καὶ πᾶσαν ἀρετὴν ἔχοντα τὴν
sweet and fragrant and every excellence having the(-excellence)
ἐν οἴνῳ λαβόντες, οὐκ ἤσθοντο τῆς αὐτῆς εὐφροσύνης.
in wine having-taken not perceived the same gladness

8 Τοῦτο καὶ ἐπὶ τοῦ ὕπνου γινόμενον ἴδοι τις ἄν. Οὐ γὰρ
this also in the sleep happening might-see one — not for
ἁπαλὴ στρωμνὴ, οὐδὲ ἀργυρένδετος κλίνη, οὐδὲ ἡσυχία
soft bedding nor silver-bound bed nor quiet
κατὰ τὸ δωμάτιον γινομένη, οὐδὲ ἄλλο τῶν τοιούτων
in the room happening nor other of-the such
οὐδὲν τὸν ὕπνον γλυκὺν καὶ προσηνῆ ποιεῖν εἴωθεν, ὡς
anything the sleep sweet and gentle to-make is-wont as
τὸ πονεῖσθαι καὶ κάμνειν καὶ δεομένους ὕπνου σφόδρα καὶ
the to-labor and to-toil and needing sleep greatly and
νυστάζοντας κατακλίνεσθαι· καὶ τοῦτο αὐτὸ μαρτυρεῖ μὲν
drowsing to-lie-down and this very testifies indeed
καὶ ἡ τῶν πραγμάτων πεῖρα, μαρτυρεῖ δὲ καὶ πρὸ τῆς
also the of-the things experience testifies and also before the
τῶν πραγμάτων πείρας καὶ ἡ τῶν Γραφῶν ἀπόφασις.
of-the things experience also the of-the Scriptures declaration
Ὁ γὰρ τῇ τρυφῇ συναναστραφεὶς Σολομὼν αὐτὸ τοῦτο
the for with-the luxury having-lived Solomon itself this

δηλῶσαι βουλόμενος ἔλεγεν· Ἡδὺς ὕπνος τῷ δούλῳ, ἄν
to-show wishing said sweet sleep to-the slave whether
τε ὀλίγον ἄν τε πολὺ φάγῃ. Τίνος ἕνεκεν προσέθηκεν,
— little or — much he-eats for-what cause did-he-add
Ἄν τε ὀλίγον, ἄν τε πολὺ φάγῃ; Ἀμφότερα ταῦτα
whether — little or — much he-eats both these
ἀγρυπνίαν ἐμποιεῖν εἴωθεν, ἔνδεια καὶ ἀδηφαγία· ἡ
sleeplessness to-produce are-wont want and gluttony the(-one)
μὲν τὸ σῶμα ξηραίνουσα, καὶ κερατοποιοῦσα τὰ βλέφαρα,
indeed the body drying and making-horny the eyelids
καὶ οὐκ ἀφιεῖσα καταστέλλεσθαι· ἡ δὲ τὸ πνεῦμα
and not letting to-be-settled the(-other) but the breath
στενοχωροῦσα, καὶ ἀποθλίβουσα, καὶ πολλὰς παρέχουσα
constricting and oppressing and many providing
τὰς ὀδύνας. Ἀλλ' ὅμως τοσαύτη ἐστὶν ἡ τῶν πόνων
the pains but nevertheless so-great is the of-the labors
παραμυθία, ὡς εἰ καὶ ταῦτα ἀμφότερα προσγένοιτο,
consolation that if even these both should-be-added
δύνασθαι τὸν οἰκέτην καθεύδειν. Ἐπειδὴ γὰρ κατὰ τὴν
to-be-able the servant to-sleep since for through the
ἡμέραν ἅπασαν πανταχοῦ περιτρέχουσι διακονούμενοι τοῖς
day whole everywhere they-run-about serving the
αὐτῶν δεσπόταις, κοπτόμενοι, ταλαιπωρούμενοι, καὶ οὐδὲ
their masters being-beaten suffering-hardship and not-even
μικρὸν ἀναπνέοντες, τῶν καμάτων ἐκείνων καὶ τῶν πόνων
a-little breathing of-the toils those and of-the labors
ἱκανὴν ἀπολαμβάνουσιν ἀμοιβὴν τὴν ἐν τῷ καθεύδειν
sufficient they-receive recompense the in the to-sleep
ἡδονήν. Καὶ τοῦτο τῆς τοῦ Θεοῦ φιλανθρωπίας ἔργον
pleasure and this of-the — of-God love-for-man work
ἐγένετο, τὸ μὴ χρυσῷ καὶ ἀργύρῳ ὠνητὰς εἶναι τὰς ἡδονάς,
became the not with-gold and silver purchasable to-be the pleasures

ἀλλὰ πόνῳ καὶ μόχθῳ καὶ χρείᾳ καὶ φιλοσοφίᾳ πάσῃ.
but by-labor and toil and need and philosophy all
Ἀλλ᾽ οὐχ οἱ πλουτοῦντες οὕτως· ἀλλ᾽ ἐπὶ τῶν στρωμάτων
but not the rich so but on the coverlets
κείμενοι πολλάκις δι᾽ ὅλης νυκτὸς ἀγρυπνοῦσι καὶ πολλὰ
lying often through whole night are-sleepless and many-things
μηχανώμενοι τοιαύτης οὐκ ἀπολαύουσιν ἡδονῆς. Ὁ δὲ πένης
contriving such not enjoy pleasure the but poor
ἐκ τῶν μεθημερινῶν ἀναστὰς πόνων κεκμηκότα ἔχων τὰ
from the daily having-risen labors worn-out having the
μέλη, πρὶν ἢ καταπεσεῖν, ἀθρόον καὶ ἡδὺν καὶ γνήσιον τὸν
limbs before — to-fall-down all-at-once and sweet and genuine the
ὕπνον ἐδέξατο, οὐ μικρὸν καὶ τοῦτο τῶν δικαίων πόνων
sleep received not small also this of-the just labors
λαμβάνων μισθόν. Ὅταν οὖν μετὰ πλείονος ἡδονῆς ὁ
receiving wage when then with more pleasure the
πένης καὶ καθεύδῃ, καὶ πίνῃ, καὶ ἐσθίῃ, τίνος ἔσται λοιπὸν
poor both sleeps and drinks and eats of-what will-be henceforth
ὁ πλοῦτος ἄξιος, ὃ δοκεῖ κατὰ τῆς πενίας προτέρημα
the wealth worthy which seems against the poverty advantage
ἔχειν, καὶ τοῦτο ἀφῃρημένος; Διὰ τοῦτο καὶ ἐξ ἀρχῆς
to-have and of-this deprived because-of this also from beginning
ὁ Θεὸς πόνον τῷ ἀνθρώπῳ συνέζευξεν, οὐχὶ τιμωρούμενος
— God labor to-the man yoked-together not punishing
αὐτὸν, οὐδὲ κολάζων, ἀλλὰ σωφρονίζων καὶ παιδεύων.
him nor chastising but chastening and instructing
Ὅτε ἄπονον βίον ἔζη ὁ Ἀδὰμ, ἐξέπεσε τοῦ παραδείσου·
when without-labor life lived — Adam be-fell-out of-the paradise
ὅτε δὲ ἐπίπονον καὶ ἐπίμοχθον ὁ Ἀπόστολος, καὶ ἔλεγεν,
when but laborious and toilsome the Apostle and said
Ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενος,
in labor and toil night and day working

τότε ἀπῆλθεν εἰς τὸν παράδεισον, καὶ εἰς τρίτον ἀνῆλθεν
then he-departed into the paradise and into third went-up
οὐρανόν. Μὴ τοίνυν κακίζωμεν πόνον, μηδὲ διαπτύωμεν
heaven not therefore let-us-revile labor nor spit-upon
ἐργασίαν· καὶ γὰρ πρὸ τῆς βασιλείας τῶν οὐρανῶν ἐντεῦθεν
work and for before the kingdom of-the heavens from-here
μεγίστην λαμβάνομεν ἀμοιβὴν, τὴν ἐκ τοῦ πράγματος
greatest we-receive recompense the from the thing
ἡδονὴν καρπούμενοι· οὐχ ἡδονὴν δὲ μόνον, ἀλλὰ καὶ,
pleasure reaping not pleasure and only but also
ὃ πολλῷ μεῖζόν ἐστιν ἡδονῆς, ὑγείαν καθαρωτάτην.
what by-much greater is than-pleasure health purest
Τοῖς μὲν γὰρ πλουτοῦσι μετὰ τῆς ἀηδίας πολλὰ
to-the indeed for rich with the unpleasantness many
καὶ τὰ νοσήματα ἐπιῤῥεῖ· οἱ δὲ πένητες τῶν ἰατρικῶν
also the diseases flow-in the but poor from-the medical
εἰσιν ἀπηλλαγμένοι χειρῶν· εἰ δέ που καὶ περιπέσοιεν
are freed hands if but anywhere also they-should-fall-into
ἀῤῥωστήματι, ταχέως ἑαυτοὺς ἀνεκτήσαντο, βλακείας
sickness quickly themselves recovered from-sluggishness
ἁπάσης ἀπηλλαγμένοι, καὶ τὰ σώματα εὔρωστα ἔχοντες.
all freed and the bodies vigorous having
Μέγα κτῆμα πενία τοῖς φιλοσόφως αὐτὴν
great possession poverty to-the(-ones) philosophically it
φέρουσι, θησαυρὸς ἄσυλος, βακτηρία ἰσχυροτάτη,
bearing treasure inviolable staff strongest
κτῆσις ἀνεπηρέαστος, καταγώγιον ἀνεπιβούλευτον. Ἀλλὰ
acquisition unharassed lodging unplotted-against but
πλεονεκτεῖται, φησὶν, ὁ πένης· ἀλλ' ἐπιβουλεύεται μειζόνως
is-taken-advantage-of he-says the poor but is-plotted-against more-greatly
ὁ πλούσιος· καταφρονεῖται ὁ πένης καὶ ὑβρίζεται· ἀλλὰ
the rich is-despised the poor and insulted but

φθονεῖται ὁ εὔπορος. Οὐχ οὕτως ἐστὶν εὐκαταγώνιστος
is-envied the well-off not so is easily-overcome
ὁ πένης, ὡς ἔστιν εὐκαταγώνιστος ὁ πλούσιος, μυρίας
the poor as is easily-overcome the rich countless
πάντοθεν καὶ τῷ διαβόλῳ καὶ τοῖς ἐπιβούλοις παρέχων
on-all-sides both to-the devil and to-the plotters providing
λαβὰς, καὶ πάντων ὢν δοῦλος διὰ τὴν πολλὴν
handles and of-all being slave because-of the great
τῶν πραγμάτων περιβολήν· ὁ πολλῶν ἐν χρείᾳ
of-the affairs encumbrance the(-one) of-many in need
καθεστὼς πολλοὺς ἀναγκάζεται κολακεύειν, καὶ μετὰ πολλῆς
set many is-compelled to-flatter and with much
θεραπεύειν δουλοπρεπείας· ὁ δὲ πένης ἂν εἰδῇ φιλοσοφεῖν,
to-court servility the but poor if he-knows to-philosophize
οὐδὲ ὑπ᾽ αὐτοῦ τοῦ διαβόλου καταγωνισθῆναι δύναται.
not-even by himself the devil to-be-overcome can
Ὁ οὖν Ἰὼβ ἰσχυρὸς ὢν καὶ πρὸ τούτου, ἡνίκα τὰ πάντα
— then Job strong being also before this when the all-things
ἀπέβαλε, τότε γέγονεν ἰσχυρότερος, καὶ λαμπρὰν ἤρατο
he-lost then became stronger and brilliant carried-off
κατὰ τοῦ διαβόλου τὴν νίκην. Ἄλλως δὲ οὐδὲ ὑβρίζεσθαι
over the devil the victory otherwise and not-even to-be-insulted
δύναται ὁ πένης, ἂν εἰδῇ φιλοσοφεῖν. Ὅπερ γὰρ ἔφην περὶ
can the poor if he-knows to-philosophize what for I-said about
τῆς ἡδονῆς, ὅτι ἡ ἡδονὴ οὐκ ἐν τῇ πολυτελείᾳ τῶν σιτίων,
the pleasure that the pleasure not in the costliness of-the foods
ἀλλ᾽ ἐν τῇ διαθέσει τῶν ἑστιωμένων κεῖται, τοῦτο καὶ
but in the disposition of-the(-ones) feasting lies this also
περὶ τῆς ὕβρεως λέγω· ὅτι ἡ ὕβρις οὐκ ἀπὸ τῆς γνώμης
about the insult I-say that the insult not from the intention
τῶν ὑβριζόντων, ἀλλ᾽ ἀπὸ τῆς διαθέσεως τῶν
of-the(-ones) insulting but from the disposition of-the(-ones)

πασχόντων ἢ συνίσταται ἢ ἀπόλλυται· οἷόν τι λέγω·
suffering either is-constituted or perishes such-as something I-mean
ὕβρισέ τις πολλὰ ῥητὰ καὶ ἄῤῥητα; ἂν καταγελάσῃς
insulted someone many sayable and unsayable-things if you-laugh-at
τῶν ὕβρεων, ἂν μὴ παραδέξῃ τὰ ῥήματα, καὶ ἀνώτερος
the insults if not you-accept the words and higher
γένῃ τῆς πληγῆς, οὐχ ὑβρίσθης. Καὶ καθάπερ εἰ σῶμα
become than-the blow not you-were-insulted and just-as if body
ἀδαμάντινον εἴχομεν, εἰ καὶ μυρίοις πανταχόθεν ἐβαλλόμεθα
adamantine we-had if even by-countless from-all-sides we-were-struck
βέλεσιν, οὐκ ἂν ἐδεξάμεθα τὰς πληγάς· οὐ γὰρ ἀπὸ
darts not — we-would-have-received the blows not for from
τῆς ἀφιείσης τὰ βέλη χειρὸς, ἀλλ' ἀπὸ τῶν πασχόντων
the releasing the darts hand but from the suffering
σωμάτων τὰ τραύματα γίνεται· οὕτω δὴ καὶ ἐνταῦθα οὐκ
bodies the wounds come-about so indeed also here not
ἀπὸ τῆς μανίας τῶν ὑβριζόντων, ἀλλ' ἀπὸ τῆς ἀσθενείας
from the madness of-the(-ones) insulting but from the weakness
τῶν ὑβριζομένων αἱ ὕβρεις, καὶ αἱ τῶν ὕβρεων ἀτιμίαι
of-the(-ones) insulted the insults and the of-the insults dishonors
συνίστανται. Ἂν γὰρ εἰδῶμεν φιλοσοφεῖν, οὐδὲ ὑβρίζεσθαι
are-constituted if for we-know to-philosophize not-even to-be-insulted
δυνάμεθα, οὐδὲ πάσχειν τι τῶν δεινῶν. Ὕβρισεν ὁ
can-we nor to-suffer anything of-the terrible-things insulted the
δεῖνα, ἀλλ' οὐκ ᾐσθάνθης, οὐκ ἤλγησας; οὐχ ὑβρίσθης,
so-and-so but not did-you-perceive not did-you-feel-pain not you-were-insulted
ἀλλὰ καὶ μᾶλλον ἔπληξας ἢ ἐπλήγης. Ὅταν γὰρ ὁ
but even rather you-struck than were-struck when for the(-one)
ὑβρίσας ἴδῃ μὴ καθικνουμένην αὐτοῦ τὴν πληγὴν τῆς
having-insulted sees not reaching his the blow of-the
τῶν λοιδορηθέντων ψυχῆς, αὐτὸς δάκνεται μειζόνως, καὶ
of-the reviled soul he is-bitten more-greatly and

τῶν ὑβριζομένων σιγώντων, αὐτόματος ἡ πληγὴ τῶν
the insulted being-silent of-itself the blow of-the
ὕβρεων κατὰ τοῦ πέμψαντος ὑποστρέψασα φέρεται.
insults against the(-one) having-sent having-turned-back is-borne

9 Φιλοσοφῶμεν τοίνυν ἐν ἅπασιν, ἀγαπητοὶ, καὶ οὐδὲν
let-us-philosophize therefore in all-things beloved and nothing
ἡμᾶς πενία παραβλάψαι δυνήσεται, ἀλλὰ καὶ ὠφελήσει
us poverty to-harm will-be-able but even will-profit
τὰ μέγιστα, καὶ λαμπροτέρους ἐργάσεται, καὶ πάντων
the greatest-things and more-brilliant will-make and than-all
τῶν πλουτούντων εὐπορωτέρους. Τί γὰρ, εἰπέ μοι, τοῦ
the rich better-off what for tell me —
Ἠλία πενέστερον ἦν; Ἀλλὰ διὰ τοῦτο πάντας ἐνίκα
than-Elijah poorer was but because-of this all he-conquered
τοὺς πλουτοῦντας, ἐπειδὴ οὕτω πένης ἦν, καὶ αὐτὴν
the rich since so poor he-was and itself
δὲ τὴν πενίαν ἀπὸ πλουσίας εἵλετο διανοίας. Ἐπειδὴ
and the poverty from rich he-chose mind since
γὰρ ἅπαντα τῶν χρημάτων τὸν πλοῦτον ἐλάττονα τῆς
for all of-the money the wealth less than-the
ἑαυτοῦ μεγαλοψυχίας ἐνόμιζεν εἶναι, καὶ οὐκ ἄξιον αὐτοῦ
his-own magnanimity he-thought to-be and not worthy of-his
τῆς φιλοσοφίας, διὰ τοῦτο πενίαν τοσαύτην ἠσπάσατο·
the philosophy because-of this poverty so-great he-embraced
ὡς εἰ μεγάλα τὰ παρόντα ἐνόμισεν εἶναι, οὐκ ἂν
since if great the present-things he-had-thought to-be not —
μηλωτὴν ἐκτήσατο μόνον, ἀλλ᾽ οὕτω κατέγνω τῆς
a-sheepskin he-would-have-acquired only but so he-condemned the
παρούσης ματαιότητος ἁπάσης, καὶ ὡς πηλὸν ἐῤῥιμμένον
present vanity all and as mud thrown-away
τὸ χρυσίον ἅπαν ἑώρα, ὡς τῆς περιβολῆς ἐκείνης
the gold all he-saw as than-the covering that

μηδὲν κτήσασθαι πλέον. Διὰ τοῦτο ὁ βασιλεὺς τοῦ
nothing to-acquire more because-of this the king the
πένητος ἐδεῖτο, καὶ πρὸς τὸ στόμα ἐκεχήνει τοῦ μηδὲν
poor(-man) needed and at the mouth gaped of-the(-one) nothing
πλέον μηλωτῆς ἔχοντος, ὁ τοσοῦτον χρυσίον ἔχων·
more than-a-sheepskin having the(-one) so-much gold having
οὕτω λαμπροτέρα τῆς πορφυρίδος ἡ μηλωτὴ ἦν, καὶ
so more-brilliant than-the purple the sheepskin was and
τῶν βασιλικῶν αὐλῶν τὸ σπήλαιον τοῦ δικαίου. Διὰ
than-the royal courts the cave of-the just because-of
τοῦτο καὶ εἰς τὸν οὐρανὸν ἀνιὼν, οὐδὲν ἕτερον, ἀλλ'
this also into the heaven going-up nothing other but
ἢ τὴν μηλωτὴν τῷ μαθητῇ κατέλιπε. Μετὰ ταύτης,
than the sheepskin to-the disciple he-left with this
φησὶ, τῷ διαβόλῳ ἐπάλαισα, ταύτην καὶ σὺ λαβὼν
he-says the devil I-wrestled this also you having-taken
ὁπλίζου κατ' ἐκείνου· ἰσχυρὸν γὰρ ὅπλον ἀκτημοσύνη,
arm-yourself against him strong for weapon non-possession
καὶ ἀκαταγώνιστον καταγώγιον, καὶ πύργος ἀσάλευτος.
and unconquerable lodging and tower unshaken
Ἐδέξατο καθάπερ μεγίστην κληρονομίαν τὴν μηλωτὴν
received as greatest inheritance the sheepskin
ὁ Ἐλισσαῖος· καὶ γὰρ ἦν ἀληθῶς μεγίστη κληρονομία,
— Elisha and for it-was truly greatest inheritance
παντὸς χρυσίου τιμιωτέρα. Καὶ ἦν ἐκ τότε διπλοῦς
than-all gold more-precious and was from then double
Ἠλίας ἐκεῖνος, καὶ ἦν ἄνω Ἠλίας, καὶ κάτω Ἠλίας.
Elijah that and was above Elijah and below Elijah
Οἶδα ὅτι μακαρίζετε τὸν δίκαιον ἐκεῖνον, καὶ ἐβούλεσθε
I-know that you-call-blessed the just that and you-wished
αὐτὸς ἕκαστος ἐκεῖνος εἶναι. Τί οὖν ἂν ὑμῖν ὑποδείξω,
yourself each that-one to-be what then if to-you I-show

ὅτι ἕτερόν τι πολλῷ μεῖζον ἐκείνου πάντες ἐλάβομεν
that another something by-much greater than-that all we-received
οἱ μεμυσταγωγημένοι;
the(-ones) initiated
Ὁ μὲν γὰρ Ἠλίας μηλωτὴν ἀφῆκε τῷ μαθητῇ· ὁ δὲ Υἱὸς
— indeed for Elijah sheepskin left to-the disciple the but Son
τοῦ Θεοῦ ἀναβαίνων τὴν σάρκα ἡμῖν κατέλιπε τὴν ἑαυτοῦ·
— of-God going-up the flesh to-us left the his-own
ἀλλ᾽ ὁ μὲν Ἠλίας ἀποδυσάμενος, ὁ δὲ Χριστὸς καὶ ἡμῖν
but — indeed Elijah having-stripped-it-off — but Christ both to-us
κατέλιπε, καὶ ἔχων αὐτὴν ἀνῆλθε. Μὴ τοίνυν καταπίπτωμεν,
left and having it went-up not therefore let-us-fall-down
μηδὲ ὀδυρώμεθα, μηδὲ δυσκολίαν φοβώμεθα καιρῶν· ὁ
nor lament nor difficulty fear of-times the(-one)
γὰρ τὸ αἷμα αὐτοῦ μὴ παραιτησάμενος ὑπὲρ ἁπάντων
for the blood his not having-refused on-behalf-of all
ἐκχέαι, καὶ τῆς σαρκὸς ἡμῖν μεταδοὺς καὶ αὐτοῦ τοῦ
to-pour-out and of-the flesh to-us having-imparted and itself the
αἵματος πάλιν, τί παραιτήσεται ποιῆσαι τῆς ἡμετέρας
blood again what will-he-refuse to-do of-the our
ἕνεκεν σωτηρίας; Ταύταις τοίνυν θαῤῥοῦντες ταῖς ἐλπίσι,
for-the-sake salvation with-these therefore being-confident the hopes
παρακαλῶμεν αὐτὸν διηνεκῶς, καὶ εὐχαῖς καὶ ἱκετηρίαις
let-us-beseech him continually and to-prayers and supplications
προσανέχωμεν, καὶ τῆς λοιπῆς ἀρετῆς ἐπιμελώμεθα μετὰ
let-us-devote-ourselves and of-the other virtue let-us-take-care with
ἀκριβείας ἁπάσης, ἵνα καὶ τὸν ἐπικείμενον διαφύγωμεν
exactness all that both the impending we-may-escape
κίνδυνον, καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν· ὧν
danger and of-the coming may-obtain good-things which
γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ
may-it-be all us to-be-deemed-worthy by-grace and love-for-man

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽ οὗ καὶ μεθ᾽ οὗ
of-the Lord our Jesus Christ through whom and with whom
τῷ Πατρὶ ἡ δόξα ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς
to-the Father the glory together-with the holy Spirit to the
αἰῶνας τῶν αἰώνων. Ἀμήν.
ages of-the ages amen

ΟΜΙΛΙΑ Γ΄

III · ON THE BISHOP'S EMBASSY AND THE TRUE FAST

Bishop Flavian, old and weak, has gone to plead with the emperor, leaving the feast and his dying sister. Chrysostom imagines his plea: Easter is when Christ forgave the world, the sin was the work of a few strangers, and the city has suffered enough. God, to whom Esther prayed before the Persian king, will soften the emperor; let the people pray. Nineveh was saved by a changed life, not by fasting alone, so the true fast keeps hands, feet, eyes, and ears from sin, and above all the mouth from evil-speaking. The rioters were executed without pardon, while God, insulted daily, forbears. An innocent man who was taken pays for other sins, and a guilty man who escaped will be caught unless he changes. For the fast he sets three commands: speak ill of no one, hold no one an enemy, and swear no oaths.

Εἰς τὴν ἀποδημίαν τοῦ ἐπισκόπου Φλαβιανοῦ, ὑπὲρ
on the departure of-the bishop Flavian on-behalf-of
τῆς πόλεως πρὸς τὸν βασιλέα πρεσβευομένου· καὶ τίς
the city to the emperor going-as-ambassador and what
ἐστιν ἡ ἀληθὴς νηστεία, καὶ ὅτι τοῦ φαγεῖν ἀνθρώπινον
is the true fast and that than-the to-eat human
σῶμα τὸ κατηγορῆσαι χεῖρον, καὶ περὶ τῶν διὰ
body the to-accuse worse and about the(-ones) because-of

τὴν στάσιν σφαγέντων, καὶ πρὸς τοὺς ἐγκαλοῦντας, ὅτι
the sedition slain and against the(-ones) complaining that
πολλοὶ τῶν ἀναιτίων ἑάλωσαν.
many of-the innocent were-caught
Ὅταν εἰς τὸν θρόνον ἀπίδω τοῦτον ἔρημον ὄντα καὶ κενὸν
when to the throne I-look-at this desolate being and empty
τοῦ διδασκάλου, χαίρω τε ὁμοῦ καὶ δακρύω· δακρύω μὲν,
of-the teacher I-rejoice both at-once and weep I-weep indeed
ὅτι παρόντα οὐχ ὁρῶ τὸν πατέρα· χαίρω δὲ, ὅτι ὑπὲρ
that present not I-see the father I-rejoice but that on-behalf-of
τῆς ἡμετέρας ἀπεδήμησε σωτηρίας, καὶ δῆμον τοσοῦτον
the our he-went-abroad salvation and people so-great
ἀπῆλθεν ὀργῆς ἐξαρπάσαι βασιλικῆς. Τοῦτο καὶ ὑμῖν
he-went-away from-wrath to-snatch imperial this both for-you
κόσμος, κἀκείνῳ στέφανος· κόσμος ὑμῖν, ὅτι τοιοῦτον
ornament and-for-him crown ornament for-you that such
ἐκληρώθητε πατέρα· στέφανος ἐκείνῳ, ὅτι περὶ τὰ ἔκγονα
you-obtained father crown for-him that toward the offspring
οὕτως ἐστὶ φιλόστοργος, καὶ τὸ παρὰ τοῦ Χριστοῦ
so he-is affectionate and the(-word) by — Christ
λεχθὲν δι᾽ αὐτῶν ἐβεβαίωσε τῶν πραγμάτων. Ἀκούσας
spoken through themselves he-confirmed the deeds having-heard
γὰρ, ὅτι Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
for that the shepherd the good the soul his lays-down
ὑπὲρ τῶν προβάτων, ἀπῆλθε τὴν ψυχὴν αὐτοῦ θήσων
on-behalf-of the sheep he-went-away the soul his to-lay-down
ὑπὲρ ἡμῶν ἁπάντων, καίτοι πολλὰ ἦν αὐτὸν τὰ
on-behalf-of us all and-yet many were him the(-things)
κωλύοντα ἀπιέναι καὶ καταναγκάζοντα μένειν· καὶ πρῶτον
hindering to-go-away and compelling to-remain and first
ἡ ἡλικία πρὸς ἔσχατον ἐλάσασα γῆρας, εἶτα ἡ τοῦ
the age to utmost having-driven old-age then the of-the

σώματος ἀσθένεια, καὶ τοῦ ἔτους ἡ ὥρα, καὶ τῆς ἁγίας
body weakness and of-the year the season and of-the holy
ἑορτῆς ἡ ἀνάγκη· πρὸς τούτοις ἡ ἀδελφὴ μόνη οὖσα
feast the necessity besides these the sister alone being
αὐτῷ καὶ πρὸς ἐσχάτας ἑστῶσα ἀναπνοάς. Ἀλλ' ὅμως
to-him and at last standing breaths but nevertheless
καὶ συγγένειαν παρεῖδε, καὶ γῆρας, καὶ ἀσθένειαν, καὶ
both kinship he-overlooked and old-age and weakness and
καιροῦ δυσκολίαν, καὶ ὁδοιπορίας ταλαιπωρίαν, καὶ πάντων
of-season difficulty and of-journey hardship and before-all
ὑμᾶς καὶ τὴν ὑμετέραν σωτηρίαν προθεὶς, ταῦτα πάντα
you and the your salvation having-put these all
διέῤῥηξε τὰ δεσμά· καὶ καθάπερ νέος ὁ γέρων ἐλαύνει νῦν,
he-broke the bonds and as young the old-man drives now
ὑπόπτερος τῇ προθυμίᾳ γενόμενος. Εἰ γὰρ ὁ Χριστὸς,
winged by-the eagerness having-become if for — Christ
φησὶν, ὑπὲρ ἡμῶν ἑαυτὸν ἐπέδωκε, τίνος ἂν εἴημεν ἡμεῖς
he-says on-behalf-of us himself gave-up of-what — would-we-be we
ἀπολογίας καὶ συγγνώμης ἄξιοι, τοσούτου λαοῦ προστασίαν
defense and pardon worthy of-so-great people protection
ἐγκεχειρισμένοι, καὶ μὴ πάντα αἱρούμενοι καὶ ποιῆσαι καὶ
entrusted-with and not all-things choosing both to-do and
παθεῖν ὑπὲρ τῆς τῶν ἐγχειρισθέντων ἡμῖν ἀσφαλείας;
to-suffer on-behalf-of the of-the(-ones) entrusted to-us safety
Εἰ γὰρ ὁ πατριάρχης, φησὶν, Ἰακὼβ θρεμμάτων προεστὼς,
if for the patriarch he-says Jacob over-flocks set
καὶ πρόβατα ἄλογα βόσκων, καὶ ἀνθρώπῳ μέλλων εὐθύνας
and sheep irrational feeding and to-man being-about accounts
διδόναι, καὶ νύκτας ἀΰπνους διῆγε, καὶ καῦμα καὶ κρύος καὶ
to-give both nights sleepless passed and heat and frost and
πᾶσαν ἀέρων ἀνωμαλίαν ἔφερεν, ὥστε μηδὲν παραπολέσθαι
all of-airs irregularity bore so-that nothing to-perish

τῶν θρεμμάτων ἐκείνων· πολλῷ μᾶλλον ἡμᾶς, τοὺς οὐκ
of-the flocks those much more us the(-ones) not
ἀλόγοις ἐφεστῶτας, ἀλλὰ πνευματικοῖς προβάτοις, καὶ οὐκ
over-irrational set but over-spiritual sheep and not
ἀνθρώπῳ, ἀλλὰ τῷ Θεῷ τῆς ἐπιστασίας ταύτης διδόναι
to-man but — to-God of-the oversight this to-give
μέλλοντας τὰς εὐθύνας, πρὸς οὐδὲν ὀκνεῖν καὶ ἀναδύεσθαι
being-about the accounts at nothing to-shrink and to-draw-back
χρὴ τῶν δυναμένων ὠφελῆσαι τὸ ποίμνιον. Ἀλλ'
it-is-right of-the(-things) able to-benefit the flock but
ὅσῳ βελτίων ἡ ποίμνη αὕτη τῆς ποίμνης ἐκείνης,
by-as-much-as better the flock this than-the flock that
καὶ ἀλόγων μὲν ἄνθρωποι, ἀνθρώπων δὲ ὁ Θεός·
and than-irrational-ones indeed men than-men and — God
τοσούτῳ καὶ ἡμᾶς πλείω καὶ σφοδρὰν τὴν σπουδὴν καὶ
by-so-much also us more and vehement the zeal and
τὴν προθυμίαν ἐπιδείκνυσθαι χρή.
the eagerness to-display it-is-right
Ἔγνω καλῶς ἐκεῖνος, ὅτι οὐχ ὑπὲρ μιᾶς πόλεως αὐτῷ
knew well he that not on-behalf-of one city for-him
νῦν ὁ λόγος, ἀλλ' ὑπὲρ τῆς Ἀνατολῆς ἁπάσης· τῶν
now the word but on-behalf-of the East all of-the
γὰρ πόλεων τῶν ὑπὸ τὴν ἕω κειμένων κεφαλὴ καὶ
for cities the(-ones) under the dawn lying head and
μήτηρ ἐστὶν ἡ πόλις ἡ ἡμετέρα. Διὰ τοῦτο πάντα
mother is the city the our because-of this every
ὑπέμεινε κίνδυνον, καὶ οὐδὲν αὐτὸν ἐνταῦθα κατασχεῖν
he-endured danger and nothing him here to-hold
ἴσχυσε. Διὰ τοῦτο ἐλπίζω χρηστὰς ἔσεσθαι τὰς ἐλπίδας·
was-able because-of this I-hope good to-be the hopes
οὐ γὰρ παρόψεται τοσαύτην προθυμίαν καὶ σπουδὴν
not for will-overlook so-great eagerness and zeal

ὁ Θεὸς, οὐδὲ ἐάσει τὸν ἑαυτοῦ θεράποντα ἄπρακτον
— God nor will-allow the his-own servant ineffectual
ἐπανελθεῖν. Οἶδα ὅτι καὶ μόνον ὀφθεὶς ἐκεῖνος, καὶ τὸν
to-return I-know that even only having-been-seen he and the
εὐσεβῆ βασιλέα θεασάμενος, ἀπὸ τῆς ὄψεως αὐτῆς εὐθέως
pious emperor having-beheld from the sight itself immediately
καταστεῖλαι δυνήσεται τὸν θυμόν. Τῶν γὰρ ἁγίων οὐχὶ τὰ
to-check he-will-be-able the wrath of-the for saints not the
ῥήματα μόνον, ἀλλὰ καὶ αὐτὰ τὰ πρόσωπα πνευματικῆς
words only but also themselves the faces with-spiritual
γέμει χάριτος. Οὗτος δὲ καὶ πολλῆς σοφίας ἐμπέπλησται,
are-full grace this(-man) and also with-much wisdom is-filled
καὶ τῶν θείων νόμων ἔμπειρος ὢν, ἐρεῖ πρὸς αὐτὸν ὅπερ
and of-the divine laws experienced being will-say to him what
καὶ πρὸς τὸν Θεὸν ὁ Μωϋσῆς· Εἰ μὲν ἀφῇς αὐτοῖς
also to — God — Moses if indeed you-forgive them
τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μὴ, κἀμὲ ἀπόκτεινον μετ᾽
the sin forgive if but not me-too kill with
αὐτῶν. Τοιαῦτα γὰρ τῶν ἁγίων τὰ σπλάγχνα, τὸν μετὰ
them such for of-the saints the hearts the with
τῶν τέκνων θάνατον τῆς χωρὶς αὐτῶν ζωῆς γλυκύτερον
the children death than-the without them life sweeter
εἶναι νομίζουσι. Προσθήσει δὲ καὶ τὴν ἀπὸ τοῦ καιροῦ
to-be they-think he-will-add and also the from the season
συνηγορίαν, καὶ τὸ Πάσχα τὸ ἱερὸν προβαλεῖται, καὶ
pleading and the Pasch the sacred he-will-put-forward and
ἀναμνήσει τὸν καιρὸν, καθ᾽ ὃν τῇ οἰκουμένῃ πάσῃ τὰ
will-remind of-the season in which to-the world all the
ἁμαρτήματα ἀφῆκεν ὁ Χριστός· παρακαλέσει μιμήσασθαι
sins forgave — Christ he-will-exhort to-imitate
τὸν Δεσπότην, ἀναμνήσει καὶ τῆς παραβολῆς αὐτὸν
the Master he-will-remind also of-the parable him

ἐκείνης τῆς τῶν μυρίων ταλάντων καὶ τῶν ἑκατὸν
that the of-the ten-thousand talents and of-the hundred
δηναρίων. Οἶδα τοῦ πατρὸς ἡμῶν τὴν παῤῥησίαν, οὐ
denarii I-know of-the father our the boldness not
παραιτήσεται αὐτὸν ἀπὸ τῆς παραβολῆς ταύτης φοβῆσαι,
he-will-shrink him from the parable this to-frighten
καὶ εἰπεῖν, Ὅρα μήποτε καὶ σὺ κατ᾽ ἐκείνην ἀκούσῃς
and to-say see lest-ever also you on that hear
τὴν ἡμέραν· Πονηρὲ δοῦλε, πᾶσαν τὴν ὀφειλὴν ἀφῆκά
the day evil servant all the debt I-forgave
σοι, ἐπεὶ παρεκάλεσάς με· ἔδει καὶ σὲ ἀφεῖναι τοῖς
you since you-besought me it-was-needful also you to-forgive the
συνδούλοις σου. Σαυτὸν ὠφελεῖς μειζόνως ἢ ἐκείνους, ἐν
fellow-servants your yourself you-benefit more-greatly than those in
τῇ τῶν ὀλίγων ἁμαρτημάτων συγχωρήσει τῶν μειζόνων
the of-the few sins pardon of-the greater
τὴν ἀμνηστίαν λαμβάνων. Προσθήσει τοῖς εἰρημένοις
the amnesty receiving he-will-add to-the(-things) said
καὶ τὴν εὐχὴν ἐκείνην, ἣν οἱ μυσταγωγήσαντες
also the prayer that which the(-ones) having-initiated
αὐτὸν τὴν ἱερὰν μυσταγωγίαν, ἐπαίδευσαν εὔχεσθαι καὶ
him the sacred initiation taught to-pray and
λέγειν· Ἄφες ἡμῖν τὰ ἁμαρτήματα ἡμῶν, ὡς καὶ ἡμεῖς
to-say forgive us the sins our as also we
ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Διδάξει μετὰ τούτων
forgive the debtors our he-will-teach with these
ὅτι οὐ κοινὸν τῆς πόλεως γέγονε τὸ ἁμάρτημα, ἀλλ᾽
that not common of-the city has-become the sin but
ἀνθρώπων τινῶν ξένων καὶ ἐπηλύδων, οὐδὲν λογισμῷ
of-men some strangers and incomers nothing with-reason
ποιούντων, ἢ τόλμῃ καὶ παρανομίᾳ πάσῃ· καὶ οὐκ
doing but with-daring and lawlessness all and not

ἂν εἴη δίκαιον, ὑπὲρ τῆς ὀλίγων ἀπαιδευσίας πόλιν
— it-would-be just for the of-few lack-of-education city
τοσαύτην ἀναρπάζεσθαι, καὶ τοὺς οὐδὲν ἠδικηκότας
so-great to-be-snatched-away and the(-ones) nothing having-wronged
διδόναι δίκην.
to-pay penalty
Καίτοι εἰ καὶ πάντες ἡμαρτηκότες ἦσαν, ἱκανὴν ἔδωκαν
and-yet if even all having-sinned were sufficient they-paid
δίκην ἐπὶ τοσαύταις ἡμέραις φόβῳ δαπανώμενοι, καὶ
penalty for so-many days by-fear consumed and
καθ' ἑκάστην ἀποθανεῖσθαι προσδοκῶντες τὴν ἡμέραν,
according-to each to-die expecting the day
ἐλαυνόμενοι, φυγαδευόμενοι, τῶν καταδίκων ἐλεεινότερον
driven exiled than-the condemned more-pitiably
ζῶντες, τὸ αἷμα ἐν ταῖς χερσὶ βαστάζοντες, καὶ οὐ
living the blood in the hands carrying and not
θαῤῥοῦντες αὐτῶν τῇ ζωῇ. Ἀρκέσθητι τῇ τιμωρίᾳ
confident their in-the life be-content with-the punishment
ταύτῃ, μὴ προέλθῃς περαιτέρω τῆς ὀργῆς, ἥμερον σεαυτῷ
this not go-on further than-the wrath gentle to-yourself
ποίησον τὸν ἄνω δικαστὴν διὰ τῆς εἰς τοὺς συνδούλους
make the above judge through the toward the fellow-servants
φιλανθρωπίας· ἐννόησον τὸ τῆς πόλεως μέγεθος, καὶ ὅτι
love-for-man consider the of-the city greatness and that
οὐ περὶ μιᾶς καὶ δύο καὶ τριῶν καὶ δέκα ψυχῶν ἐστιν
not about one and two and three and ten souls is
ἡμῖν ἡ σκέψις νῦν, ἀλλὰ περὶ μυριάδων ἀπείρων, περὶ
for-us the inquiry now but about myriads countless about
τοῦ κεφαλαίου τῆς οἰκουμένης ἁπάσης. Αὕτη ἡ πόλις
the head of-the world all this the city
ἐστὶν, ἐν ᾗ πρῶτον ἐχρημάτισαν Χριστιανοί· τίμησον
is in which first were-called Christians honor

τὸν Χριστὸν, αἰδέσθητι τὴν πρώτην ἀνακηρύξασαν τὸ
— *Christ revere the(-city) first having-proclaimed the*
ποθεινὸν τοῦτο καὶ γλυκὺ πᾶσιν ὄνομα· ἀποστόλων ἐκείνη
longed-for this and sweet to-all name of-apostles that
γέγονε καταγώγιον, δικαίων ἐνδιαίτημα. Νῦν τοῦτο πρῶτον
became lodging of-just(-men) dwelling now this first
καὶ μόνον τὸ τόλμημα γέγονε εἰς τοὺς κρατοῦντας,
and only the daring-deed has-come-about against the(-ones) ruling
καὶ μαρτυρεῖ τῷ τῆς πόλεως ἤθει πᾶς ὁ παρελθὼν
and testifies to-the of-the city character all the past
χρόνος. Εἰ μὲν γὰρ συνεχῶς ἐστασίαζον, ἔδει
time if indeed for continually they-were-rioting it-was-needful
καταγινώσκειν τῆς πονηρίας· εἰ δὲ ἅπαξ τοῦ παντὸς
to-condemn the wickedness if but once of-the whole
τοῦτο συνέβη χρόνου, εὔδηλον ὅτι οὐ τοῦ τῆς πόλεως
this happened time very-clear that not of-the of-the city
ἤθους τὸ ἁμάρτημα, ἀλλὰ τῶν ἁπλῶς καὶ εἰκῇ
character the sin but of-the(-ones) simply and at-random
προσφθαρέντων αὐτῇ τὸ παρανόμημα γέγονε τοῦτο.
having-attached-themselves to-it the lawlessness has-become this
Ταῦτα ὁ ἱερεὺς ἐρεῖ, καὶ πλείονα τούτων μετὰ πλείονος
these-things the priest will-say and more than-these with more
τῆς παῤῥησίας· ταῦτα ὁ βασιλεὺς ἀκούσεται· κἀκεῖνος
the boldness these-things the emperor will-hear and-he
φιλάνθρωπος, καὶ οὗτος πιστὸς, ὥστε ἀμφοτέρωθεν
loving-to-man and he faithful so-that from-both-sides
χρηστὰς ἔχομεν τὰς ἐλπίδας. Μᾶλλον δὲ καὶ πρὸ τῆς
good we-have the hopes rather and also before the
πίστεως τοῦ διδασκάλου, καὶ πρὸ τῆς φιλανθρωπίας
faith of-the teacher and before the love-for-man
τοῦ βασιλέως, τῷ ἐλέει θαῤῥοῦμεν τοῦ Θεοῦ· καὶ γὰρ
of-the emperor in-the mercy we-trust — of-God and for

ἱκετευομένου τοῦ βασιλέως, καὶ ἱκετεύοντος τοῦ ἱερέως,
being-besought the emperor and beseeching the priest
αὐτὸς παραστήσεται μέσος, τοῦ βασιλέως μαλάσσων
he-himself will-stand-by in-the-midst of-the emperor softening
τὴν καρδίαν, τοῦ ἱερέως διεγείρων τὴν γλῶσσαν, εὐοδῶν
the heart of-the priest rousing the tongue prospering
τούτου τὰ ῥήματα, παρασκευάζων ἐκείνου τὴν διάνοιαν
his the words preparing his the mind
ὑποδέξασθαι τὰ λεγόμενα, καὶ μετὰ πολλῆς τῆς
to-receive the(-things) said and with much the
συγγνώμης ἐπινεῦσαι ταῖς δεήσεσι. Καὶ γὰρ τῷ Χριστῷ
pardon to-nod-assent to-the petitions and for — to-Christ
ποθεινοτέρα πασῶν ἡ πόλις ἡ ἡμετέρα, καὶ διὰ τὴν
more-beloved than-all the city the our both because-of the
τῶν προγόνων καὶ διὰ τὴν ὑμῶν αὐτῶν ἀρετήν. Καὶ
of-the forefathers and because-of the of-you yourselves virtue and
καθάπερ ὁ Πέτρος ἐν τοῖς ἀποστόλοις πρῶτος ἐκήρυξε
as — Peter among the apostles first proclaimed
τὸν Χριστόν· οὕτως ἐν ταῖς πόλεσι, καθάπερ ἔφθην
— Christ so among the cities as I-anticipated
εἰπὼν, αὕτη πρώτη, ὥσπερ στέφανόν τινα θαυμαστὸν,
saying this(-city) first as crown some wonderful
τὴν τῶν Χριστιανῶν ἀνεδήσατο προσηγορίαν. Εἰ δὲ ἔνθα
the of-the Christians bound-on name if and where
δίκαιοι δέκα μόνον ἦσαν, ὑπέσχετο ὁ Θεὸς σώζειν τοὺς
just(-men) ten only were promised — God to-save the(-ones)
ἐνοικοῦντας ἅπαντας· ἔνθα οὐ δέκα καὶ εἴκοσιν, οὐδὲ δὶς
dwelling all where not ten and twenty nor twice
τοσοῦτοι μόνον, ἀλλὰ πολλῷ πλείους οἱ τὸν Θεὸν
so-many only but by-much more the(-ones) — God
εἰσι θεραπεύοντες μετὰ ἀκριβείας ἁπάσης, πῶς οὐ χρὴ
are serving with exactness all how not is-it-right

τὰ χρηστὰ προσδοκᾷν, καὶ θαῤῥεῖν ὑπὲρ τῆς κοινῆς
the good-things to-expect and to-be-confident for the common
ἡμῶν ἁπάντων ζωῆς; Ἤκουσα λεγόντων πολλῶν, ὅτι
of-us all life I-heard saying many that
Ἀπειλὴ βασιλέως ὁμοία θυμῷ λέοντος, καὶ καταπιπτόντων
threat of-emperor like to-wrath of-lion and falling-down
καὶ ὀδυνωμένων. Τί οὖν ἂν εἴποιμεν πρὸς ἐκείνους;
and grieving what then — would-we-say to them
Ὅτι ὁ εἰπὼν, Λύκοι καὶ ἄρνες ἅμα βοσκηθήσονται,
that the(-one) having-said wolves and lambs together will-feed
καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ λέων ὡς
and leopard will-lie-down-with kid and lion like
βοῦς φάγεται ἄχυρα, δυνήσεται καὶ τὸν λέοντα τοῦτον
ox will-eat straw will-be-able also the lion this
ποιῆσαι πρόβατον ἥμερον. Παρακαλῶμεν τοίνυν αὐτὸν,
to-make sheep gentle let-us-beseech therefore him
καὶ διαπρεσβευώμεθα πρὸς αὐτὸν, καὶ καταστελεῖ πάντως
and let-us-send-embassies to him and he-will-check by-all-means
τὸν θυμὸν τοῦ βασιλέως, καὶ τῆς ἐπικειμένης ἡμᾶς
the wrath of-the emperor and from-the pressing-on us
ἀγωνίας ἀπαλλάξει πάσης. Ὁ πατὴρ ἐκεῖ πρεσβεύεται,
anguish will-free all the father there is-ambassador
ἡμεῖς ἐντεῦθεν πρεσβευσώμεθα πρὸς τὸν τῶν οὐρανῶν
we from-here let-us-be-ambassadors to the of-the heavens
βασιλέα, βοηθήσωμεν αὐτῷ ταῖς εὐχαῖς. Μέγα τὸ κοινὸν
king let-us-help him with-the prayers great the common
τῆς Ἐκκλησίας δύναται, ἂν μετ᾽ ὀδυνωμένης ψυχῆς, ἂν
of-the Church can if with grieving soul if
μετὰ συντετριμμένης καρδίας τὰς εὐχὰς ἀνενέγκωμεν.
with crushed heart the prayers we-send-up
Οὐκ ἔστι διαβῆναι πέλαγος, οὐκ ἔστι μακρὰν
not it-is-needed to-cross sea not it-is-needed long

ἀποδημίαν στείλασθαι· ἕκαστος καὶ ἑκάστη, καὶ εἰς
journey to-undertake each-man and each-woman both to
Ἐκκλησίαν ἀπαντῶντες, καὶ οἴκοι μένοντες, καλῶμεν
Church coming and at-home remaining let-us-call
μετὰ πολλῆς σπουδῆς τὸν Θεὸν, καὶ πάντως ἐπινεύσει
with much zeal — God and by-all-means he-will-nod-assent
ταῖς δεήσεσι.
to-the petitions

Πόθεν τοῦτο δῆλον; Ὅτι σφόδρα βούλεται ἡμᾶς ἀεὶ πρὸς
whence this clear that greatly he-wishes us always to
αὐτὸν καταφεύγειν, καὶ ἐν ἅπασιν αὐτοῦ δεῖσθαι, καὶ μηδὲν
him to-flee-for-refuge and in all-things him to-ask and nothing
χωρὶς αὐτοῦ ποιεῖν ἢ λέγειν. Ἄνθρωποι μὲν γὰρ, ὅταν
without him to-do or to-say men indeed for when
συνεχῶς αὐτοὺς ἐνοχλῶμεν ὑπὲρ τῶν ἡμετέρων πραγμάτων,
continually them we-trouble about the our affairs
ναρκῶσι καὶ ἀναδύονται, καὶ ἀηδῶς πρὸς ἡμᾶς ἔχουσιν·
grow-numb and draw-back and unpleasantly toward us are-disposed
ὁ δὲ Θεὸς τοὐναντίον ἅπαν, οὐχ ὅταν αὐτῷ συνεχῶς
— but God the-contrary wholly not when him continually
ἐντυγχάνωμεν ὑπὲρ τῶν ἡμετέρων πραγμάτων, ἀλλ᾽ ὅταν μὴ
we-petition about the our affairs but when not
τοῦτο ποιῶμεν, τότε μάλιστα ἀγανακτεῖ. Ἄκουσον γοῦν
this we-do then especially is-indignant hear at-any-rate
τί τοῖς Ἰουδαίοις ἐγκαλεῖ, λέγων· Ἐποιήσατε βουλὴν, καὶ
what to-the Jews he-charges saying you-made counsel and
οὐ δι᾽ ἐμοῦ, καὶ συνθήκας, καὶ οὐ διὰ τοῦ Πνεύματός
not through me and covenants and not through the Spirit
μου. Τοιοῦτο γὰρ τῶν φιλούντων τὸ ἔθος· πάντα τὰ τῶν
my such for of-the(-ones) loving the custom all the of-the
φιλουμένων πράγματα δι᾽ αὐτῶν ἀνύεσθαι βούλονται,
beloved affairs through themselves to-be-accomplished they-wish

καὶ μηδὲν χωρὶς αὐτῶν ἐκείνους ἢ ποιεῖν, ἢ λέγειν.
and nothing without them those either to-do or to-say
Διὰ τοῦτο καὶ ὁ Θεὸς, οὐχ ἐνταῦθα μόνον, ἀλλὰ καὶ
because-of this also — God not here only but also
ἀλλαχοῦ αὐτὸ τοῦτο πάλιν ἐγκαλῶν ἔλεγεν· Ἐβασίλευσαν,
elsewhere itself this again charging said they-reigned
καὶ οὐ δι' ἐμοῦ· ἦρξαν, καὶ οὐκ ἐγνώρισάν μοι. Μὴ
and not through me they-ruled and not made-known to-me not
τοίνυν ὀκνῶμεν συνεχῶς πρὸς αὐτὸν καταφεύγειν, καὶ ὅπερ
therefore let-us-shrink continually to him to-flee-for-refuge and whatever
ἂν ᾖ δεινὸν, πάντως λήψεται τὴν προσήκουσαν λύσιν.
— be terrible by-all-means it-will-receive the fitting solution
Ἐφόβησεν ἄνθρωπος; δράμε πρὸς τὸν ἄνω Δεσπότην, καὶ
did-frighten(-you) man run to the above Master and
οὐδὲν πείσῃ δεινόν. Οὕτως οἱ παλαιοὶ τὰς συμφορὰς
nothing you-will-suffer terrible so the ancients the calamities
ἔλυον, οὐκ ἄνδρες δὲ μόνον, ἀλλὰ καὶ γυναῖκες. Ἐγένετό
loosed not men and only but also women there-was
τις Ἑβραία γυνὴ, Ἐσθὴρ ἦν τὸ ὄνομα αὐτῆς· αὕτη
a-certain Hebrew woman Esther was the name her this
ἡ Ἐσθὴρ ὅλον τῶν Ἰουδαίων τὸν δῆμον πανωλεθρίᾳ
— Esther whole of-the Jews the people to-destruction
παραδίδοσθαι μέλλοντα, τούτῳ τῷ τρόπῳ ἐξήρπασεν.
to-be-handed-over being-about in-this the manner snatched-away
Ἐπειδὴ γὰρ ὁ τῶν Περσῶν βασιλεὺς πάντας ἄρδην
since for the of-the Persians king all utterly
ἀναιρεῖσθαι τοὺς Ἰουδαίους ἐκέλευσε, καὶ οὐδεὶς ἦν ὁ
to-be-slain the Jews ordered and no-one was the(-one)
πρὸς τὴν ὀργὴν ἐκείνην στῆναι δυνάμενος, ἀποδυσαμένη τὴν
against the wrath that to-stand able having-put-off the
φαιδροτέραν στολὴν ἡ γυνὴ, καὶ σάκκον περιβαλλομένη,
brighter robe the woman and sackcloth putting-on

καὶ σποδὸν ὑποστρωσαμένη, παρεκάλει τὸν φιλάνθρωπον
and ashes having-strewn-under she-besought the loving-to-man
Θεὸν συνεισελθεῖν αὐτῇ πρὸς τὸν βασιλέα, καὶ τοιαῦτα
God to-go-in-with her to the king and such
προσευχομένη πρὸς αὐτὸν ῥήματα ἔλεγε· Χαρίτωσον, Κύριε,
praying to him words said make-gracious Lord
τὰ ῥήματά μου, δὸς λόγον εὔρυθμον εἰς τὸ στόμα μου.
the words my give speech well-measured into the mouth my
Ταῦτα καὶ περὶ τοῦ διδασκάλου παρακαλῶμεν νῦν ἡμεῖς
these-things also about the teacher let-us-beseech now we
τὸν Θεόν. Εἰ γὰρ γυνὴ ὑπὲρ Ἰουδαίων παρακαλοῦσα,
— God if for woman on-behalf-of Jews beseeching
βαρβαρικὸν ἴσχυσε καταστεῖλαι θυμὸν, πολλῷ μᾶλλον
barbarian was-able to-check wrath much more
ὁ διδάσκαλος ὁ ἡμέτερος ὑπὲρ τοιαύτης πόλεως καὶ
the teacher the our on-behalf-of such city and
μετὰ τοσαύτης Ἐκκλησίας δεόμενος, τὸν πραότατον καὶ
with so-great Church asking the most-gentle and
ἡμερώτατον βασιλέα τοῦτον πεῖσαι δυνήσεται.
most-mild emperor this to-persuade will-be-able
Εἰ γὰρ τὰς εἰς Θεὸν ἁμαρτίας λύειν ἔλαβεν ἐξουσίαν,
if for the against God sins to-loose he-received authority
πολλῷ μᾶλλον τὰς εἰς ἄνθρωπον γενομένας ἀνελεῖν
much more the(-sins) against man having-come-about to-remove
καὶ ἀφανίσαι δυνήσεται. Ἄρχων ἐστὶ καὶ οὗτος, καὶ ἄρχων
and to-blot-out he-will-be-able ruler is also he and ruler
ἐκείνου σεμνότερος. Καὶ γὰρ αὐτὴν τὴν βασιλικὴν κεφαλὴν
than-that more-august and for itself the imperial head
οἱ ἱεροὶ νόμοι ταῖς τούτου φέροντες χερσὶν ὑπέταξαν·
the sacred laws to-the his bringing hands subjected
καὶ ὅταν τι δέοι γενέσθαι χρηστὸν ἄνωθεν, ὁ
and when something should-need to-happen good from-above the

βασιλεὺς πρὸς τὸν ἱερέα, οὐχ ὁ ἱερεὺς πρὸς τὸν βασιλέα
emperor to the priest not the priest to the emperor
καταφεύγειν εἴωθεν. Ἔχει καὶ οὗτος θώρακα τὸν τῆς
to-flee-for-refuge is-wont has also he breastplate the of-the
δικαιοσύνης, ἔχει καὶ ζώνην τὴν ἀπὸ τῆς ἀληθείας,
righteousness has also girdle the(-girdle) from the truth
ἔχει καὶ ὑποδήματα πολλῷ σεμνότερα τὰ ἀπὸ τοῦ
has also shoes by-much more-august the(-ones) from the
Εὐαγγελίου τῆς εἰρήνης, ἔχει καὶ μάχαιραν, οὐ τὴν
Gospel of-the peace has also sword not the(-sword)
ἀπὸ σιδήρου, ἀλλὰ τὴν ἀπὸ τοῦ πνεύματος· ἔχει καὶ
from iron but the(-sword) from the spirit has also
στέφανον ἐπὶ τῆς κεφαλῆς κείμενον. Λαμπροτέρα αὕτη ἡ
crown on the head lying more-brilliant this the
παντευχία, σεμνότερα τὰ ὅπλα, μείζων ἡ παῤῥησία, πλείων
panoply more-august the arms greater the boldness more
ἡ ἰσχύς. Ὥστε καὶ ἀπὸ τοῦ τῆς ἀρχῆς ὄγκου, καὶ ἀπὸ
the strength so-that both from the of-the rule weight and from
τῆς οἰκείας μεγαλοψυχίας, καὶ πρὸ τῶν ἄλλων ἁπάντων,
the own magnanimity and before the others all
ἀπὸ τῆς εἰς Θεὸν ἐλπίδος, μετὰ πολλῆς τῆς παῤῥησίας,
from the toward God hope with much the boldness
μετὰ πολλῆς τῆς συνέσεως διαλέξεται τῷ βασιλεῖ.
with much the understanding he-will-discourse with-the emperor
Μὴ τοίνυν ἀπογινώσκωμεν ὑπὲρ τῆς ἡμῶν αὐτῶν σωτηρίας,
not therefore let-us-despair about the of-us ourselves salvation
ἀλλὰ δεώμεθα, παρακαλῶμεν, ἱκετεύωμεν, πρεσβευώμεθα
but let-us-ask let-us-beseech let-us-supplicate let-us-be-ambassadors
πρὸς τὸν ἄνω βασιλέα μετὰ πολλῶν δακρύων· ἔχομεν
to the above king with many tears we-have
καὶ τὴν νηστείαν ταύτην σύμμαχον καὶ τῆς καλῆς ταύτης
also the fast this ally and the good this

συνεφαπτομένην ἡμῖν πρεσβείας. Καθάπερ οὖν χειμῶνος
laying-hold-with us embassy as then winter
παρελθόντος, καὶ θέρους φανέντος, ἕλκει μὲν πρὸς τὸ
having-passed and summer having-appeared drags indeed to the
πέλαγος τὸ πλοῖον ὁ ναύτης, ἀποσμήχει δὲ ὁ στρατιώτης
sea the boat the sailor polishes and the soldier
τὰ ὅπλα, καὶ παρασκευάζει τὸν ἵππον εἰς πόλεμον,
the arms and prepares the horse for war
καὶ γεωργὸς ἀκονᾷ δρέπανον, καὶ ὁδοιπόρος θαῤῥῶν
and farmer sharpens sickle and wayfarer confident
ἀποδημίας ἅπτεται μακρᾶς, καὶ πρὸς τοὺς ἀγῶνας ἀθλητὴς
journey undertakes long and for the contests athlete
ἀποδύεται καὶ γυμνοῦται· οὕτω δὴ καὶ ἡμεῖς, καθάπερ
strips and is-made-naked so indeed also we as
θέρους πνευματικοῦ τινος τῆς νηστείας φανείσης, καὶ ὡς
summer spiritual some the fast having-appeared both as
στρατιῶται τὰ ὅπλα ἀποσμήξωμεν, καὶ ὡς γεωργοὶ τὴν
soldiers the arms let-us-polish and as farmers the
δρεπάνην ἀκονήσωμεν, καὶ ὡς κυβερνῆται πρὸς τὰ κύματα
sickle let-us-sharpen and as pilots against the waves
τῶν ἀτόπων ἐπιθυμιῶν τοὺς λογισμοὺς ἀντιτάξωμεν, καὶ
of-the absurd desires the thoughts let-us-set-in-array and
ὡς ὁδῖται τῆς εἰς τὸν οὐρανὸν ἀποδημίας ἁψώμεθα, καὶ ὡς
as wayfarers the to the heaven journey let-us-undertake and as
ἀθληταὶ πρὸς τοὺς ἀγῶνας ἀποδυσώμεθα. Ὁ γὰρ πιστὸς
athletes for the contests let-us-strip the for faithful
καὶ γεωργὸς, καὶ κυβερνήτης, καὶ στρατιώτης, καὶ ἀθλητὴς,
both farmer and pilot and soldier and athlete
καὶ ὁδοιπόρος ἐστίν. Διὰ τοῦτο καὶ ὁ Παῦλός φησιν· Οὐκ
and wayfarer is because-of this also — Paul says not
ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς
is for-us the wrestling against blood and flesh but against the

ἀρχὰς, πρὸς τὰς ἐξουσίας· ἐνδύσασθε οὖν τὴν πανοπλίαν
principalities against the authorities put-on then the panoply
τοῦ Θεοῦ. Εἶδες τὸν ἀθλητήν; Εἶδες τὸν στρατιώτην; Εἰ
— of-God you-saw the athlete you-saw the soldier if
ἀθλητὴς εἶ, γυμνὸν εἰς τὸν ἀγῶνα εἰσελθεῖν σε δεῖ·
athlete you-are naked into the contest to-enter you it-is-needful
εἰ στρατιώτης εἶ, καθωπλισμένον σε ἐπὶ τῆς παρατάξεως
if soldier you-are armed you in the battle-line
ἑστάναι χρή. Πῶς οὖν ἀμφότερα ταῦτα εἶναι δυνατὸν,
to-stand it-is-right how then both these to-be possible
καὶ γυμνὸν εἶναι καὶ οὐ γυμνὸν, καὶ ἐνδεδυμένον καὶ
both naked to-be and not naked and clothed and
οὐκ ἐνδεδυμένον; Πῶς; ἐγὼ λέγω. Ἀπόδυσαι τὰ βιωτικὰ
not clothed how I say strip-off the worldly
πράγματα, καὶ γέγονας ἀθλητής· ἔνδυσαι τὰ ὅπλα τὰ
affairs and you-have-become athlete put-on the arms the
πνευματικὰ, καὶ γέγονας στρατιώτης· γύμνωσον σαυτὸν
spiritual and you-have-become soldier strip yourself
τῶν βιωτικῶν φροντίδων· πάλης γάρ ἐστιν ὁ καιρός·
of-the worldly cares of-wrestling for is the time
ἔνδυσαι τὰ πνευματικὰ ὅπλα· πόλεμος γὰρ ἡμῖν πρὸς
put-on the spiritual arms war for for-us against
δαίμονας συγκεκρότηται χαλεπός. Διὰ τοῦτο καὶ γυμνὸν
demons has-been-joined grievous because-of this both naked
εἶναι χρὴ, ὥστε μηδεμίαν λαβὴν τῷ διαβόλῳ παρασχεῖν
to-be it-is-right so-that no handle to-the devil to-provide
παλαίοντι πρὸς ἡμᾶς, καὶ καθοπλίζεσθαι πάντοθεν, ὥστε
wrestling against us and to-be-armed on-all-sides so-that
μηδαμόθεν καιρίαν δέξασθαι πληγήν. Γεώργησόν σου τὴν
from-nowhere fatal to-receive blow cultivate your the
ψυχὴν, καὶ τὰς ἀκάνθας ἔκτεμε, σπεῖρον τὸν λόγον τῆς
soul and the thorns cut-out sow the word of-the

εὐσεβείας, τὰ καλὰ τῆς φιλοσοφίας φύτευσον φυτὰ, καὶ
piety the good of-the philosophy plant plants and
μετὰ πολλῆς θεράπευε τῆς ἐπιμελείας, καὶ γέγονας
with much tend the care and you-have-become
γεωργὸς, καὶ ἐρεῖ πρὸς σὲ ὁ Παῦλος· Τὸν κοπιῶντα
farmer and will-say to you — Paul the laboring
γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
farmer it-is-needful first of-the fruits to-partake
Ταύτην καὶ αὐτὸς μετῄει τὴν τέχνην· διὰ τοῦτο
this also himself pursued the art because-of this
Κορινθίοις ἐπιστέλλων ἔλεγεν· Ἐγὼ ἐφύτευσα, Ἀπολλὼς
to-Corinthians writing he-said I planted Apollos
ἐπότισεν, ὁ δὲ Θεὸς ηὔξησεν. Ἀκόνησόν σου τὴν
watered — but God gave-growth sharpen your the
δρεπάνην, ἣν ἤμβλυνας διὰ τῆς ἀδηφαγίας, ἀκόνησον
sickle which you-blunted through the gluttony sharpen
δὲ διὰ τῆς νηστείας· ἄψαι τῆς ὁδοιπορίας τῆς
and through the fast undertake the journey the(-one)
εἰς τὸν οὐρανὸν φερούσης, τῆς τεθλιμμένης καὶ
to the heaven leading the(-one) pressed and
στενῆς ἄψαι, καὶ ὅδευσον. Πῶς δὲ δυνήσῃ καὶ
narrow undertake and travel how and will-you-be-able both
ἅψασθαι, καὶ ὁδεῦσαι; Ὑπωπιάζων σου τὸ σῶμα, καὶ
to-undertake and to-travel by-buffeting your the body and
δουλαγωγῶν· ἔνθα γὰρ ὁδοῦ στενοχωρία, μέγα κώλυμα
enslaving where for of-way narrowness great hindrance
ἡ ἐκ τῆς ἀδηφαγίας πολυσαρκία. Κατάστειλον τὰ
the from the gluttony corpulence check the
κύματα τῶν ἀτόπων ἐπιθυμιῶν, ἀπόκρουσαι τὸν χειμῶνα
waves of-the absurd desires beat-off the storm
τῶν πονηρῶν λογισμῶν, διάσωσον τὸ σκάφος, πολλὴν
of-the evil thoughts save the boat much

ἐπίδειξαι τὴν ἐμπειρίαν, καὶ γέγονας κυβερνήτης.
display the skill and you-have-become pilot
Πάντων δὲ τούτων ὑπόθεσις ἡμῖν ἡ νηστεία καὶ
of-all and these occasion for-us the fast and
διδάσκαλος ἔσται· νηστείαν δὲ οὐ ταύτην λέγω τὴν
teacher will-be fast and not this I-mean the(-fast)
τῶν πολλῶν, ἀλλὰ τὴν ἀκριβῆ νηστείαν, οὐ τὴν
of-the many but the exact fast not the
τῶν βρωμάτων ἀποχὴν μόνον, ἀλλὰ καὶ τὴν
of-the foods abstinence only but also the(-abstinence)
τῶν ἁμαρτημάτων· οὐ γὰρ ἀρκεῖ τῆς νηστείας ἡ
of-the sins not for suffices of-the fast the
φύσις ἐξελέσθαι τοὺς μετιόντας, ἐὰν μὴ μετὰ τοῦ
nature to-deliver the(-ones) pursuing if not with the
προσήκοντος γένηται νόμου. Καὶ γὰρ ἀθλητὴς, φησὶν,
befitting it-be-done law and for athlete he-says
Οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. Ἵνα οὖν μὴ
not is-crowned if not lawfully he-contend that then not
πόνον ὑπομείναντες νηστείας ἐκπέσωμεν τοῦ στεφάνου
labor having-endured of-fasting we-may-fall-from the crown
τῆς νηστείας, μάθωμεν πῶς καὶ τίνα τρόπον τὸ πρᾶγμα
of-the fast let-us-learn how and in-what manner the thing
μετιέναι χρή. Ἐπεὶ καὶ ὁ Φαρισαῖος ἐκεῖνος ἐνήστευσεν,
to-pursue it-is-right since also the Pharisee that fasted
ἀλλὰ μετὰ τὴν νηστείαν ἐκείνην κατῆλθεν ἔρημος καὶ
but after the fast that went-down desolate and
κενὸς τῶν ἀπὸ τῆς νηστείας καρπῶν· ὁ τελώνης
empty of-the from the fast fruits the publican
οὐκ ἐνήστευσε, καὶ ἔμπροσθεν γέγονεν ἐκείνου τοῦ
not fasted and before became that the(-one)
νηστεύσαντος ὁ μὴ νηστεύσας, ἵνα μάθῃς ὅτι
having-fasted the(-one) not having-fasted that you-may-learn that

νηστείας ὄφελος οὐδὲν, ἂν μὴ καὶ τὰ λοιπὰ ἕπηται
of-fasting profit none if not also the other-things follow
πάντα.
all
Ἐνήστευσαν οἱ Νινευῖται, καὶ ἐπεσπάσαντο τὴν τοῦ Θεοῦ
fasted the Ninevites and drew-to-themselves the — of-God
εὔνοιαν· ἐνήστευσαν καὶ οἱ Ἰουδαῖοι, καὶ πλέον οὐδὲν
goodwill fasted also the Jews and more nothing
ἔπραξαν, ἀλλὰ καὶ κατηγορηθέντες ἀπῆλθον. Ἐπεὶ οὖν
accomplished but even accused went-away since then
τοσοῦτος ὁ κίνδυνος τῆς νηστείας τοῖς οὐκ εἰδόσιν
so-great the danger of-the fast to-the(-ones) not knowing
ὅπως χρὴ νηστεύειν, μάθωμεν τῆς νηστείας τοὺς νόμους,
how it-is-right to-fast let-us-learn of-the fast the laws
ἵνα μὴ τρέχωμεν ἀδήλως, μηδὲ ἀέρα δέρωμεν, μηδὲ
that not we-may-run uncertainly nor air may-beat nor
σκιαμαχῶμεν πυκτεύοντες. Φάρμακόν ἐστιν ἡ νηστεία, ἀλλὰ
may-shadow-fight boxing medicine is the fast but
τὸ φάρμακον, κἂν μυριάκις ὠφέλιμον ᾖ, πολλάκις
the medicine even-if ten-thousand-times useful it-be often
ἄχρηστον γίνεται διὰ τὴν ἀπειρίαν τοῦ χρωμένου.
useless becomes because-of the inexperience of-the(-one) using
Καὶ γὰρ καὶ καιρὸν εἰδέναι χρὴ καθ' ὃν δεῖ
and for also time to-know it-is-right in which it-is-needful
τοῦτο ἐπιτιθέναι, καὶ ποσότητα αὐτοῦ τοῦ φαρμάκου, καὶ
it to-apply and quantity itself of-the medicine and
σώματος κρᾶσιν τὴν δεχομένην, καὶ χώρας φύσιν, καὶ
of-body temperament the(-one) receiving and of-country nature and
ὥραν ἔτους, καὶ δίαιταν κατάλληλον, καὶ πολλὰ ἕτερα·
season of-year and diet suitable and many other-things
ὧν ὅπερ ἂν παροφθείη, τοῖς ἄλλοις λυμανεῖται πᾶσι
of-which whichever — should-be-overlooked the others it-will-spoil all

τοῖς εἰρημένοις. Εἰ δὲ ἔνθα σῶμα θεραπεύειν δεῖ,
the(-things) said if and where body to-heal it-is-needful
τοσαύτης ἡμῖν ἀκριβείας χρεία, πολλῷ μᾶλλον ὅταν
so-great for-us exactness need much more when
ψυχῆς ἐπιμελώμεθα καὶ λογισμοὺς θεραπεύωμεν, πάντα
soul we-care-for and thoughts we-heal all-things
διερευνᾶσθαι καὶ σκοπεῖν ἀναγκαῖον μετὰ ἀκριβείας ἁπάσης.
to-search-out and to-examine necessary with exactness all
Ἴδωμεν τοίνυν πῶς ἐνήστευσαν οἱ Νινευῖται, καὶ πῶς τῆς
let-us-see therefore how fasted the Ninevites and how from-the
ὀργῆς ἀπηλλάγησαν ἐκείνης. Οἱ ἄνθρωποι, καὶ τὰ κτήνη, καὶ
wrath they-were-freed that the men and the beasts and
τὰ πρόβατα, καὶ οἱ βόες μὴ νεμέσθωσαν, φησί. Τί λέγεις,
the sheep and the oxen not let-them-graze he-says what do-you-say
εἰπέ μοι; καὶ τὰ ἄλογα νηστεύει; καὶ ἵπποι, καὶ ἡμίονοι
tell me even the irrational-ones fast and horses and mules
σάκκῳ περιβάλλονται; Ναὶ, φησί. Καθάπερ γὰρ εὐπόρου
with-sackcloth are-clothed yes he-says as for wealthy
τινὸς τελευτήσαντος, οὐκ οἰκέτας μόνον, οὐδὲ θεραπαινίδας,
someone having-died not servants only nor maidservants
ἀλλὰ καὶ ἵππους οἱ προσήκοντες σάκκῳ περιβάλλοντες,
but also horses the relatives with-sackcloth clothing
καὶ τοῖς ἱπποκόμοις αὐτοὺς ἐγχειρίσαντες, ἀκολουθεῖν
and to-the grooms them handing-over to-follow
ἐπὶ τὸ μνῆμα κελεύουσι, τὸ μέγεθος τῆς συμφορᾶς
to the tomb they-order the greatness of-the calamity
ἐπιδεικνύμενοι, καὶ πρὸς ἔλεον ἅπαντας ἐπισπώμενοι· οὕτω
displaying and to pity all drawing so
δὴ καὶ τῆς πόλεως ἐκείνης ἀπόλλυσθαι μελλούσης, καὶ
indeed also the city that to-be-destroyed being-about even
τὴν ἄλογον φύσιν σάκκῳ περιέβαλον, καὶ ζυγῷ νηστείας
the irrational nature with-sackcloth they-clothed and to-yoke of-fast

ὑπέβαλον. Οὐκ ἔστι τὰ ἄλογα, φησὶ, λόγῳ μαθεῖν
subjected not it-is-possible the irrational-ones he-says by-reason to-learn
τοῦ Θεοῦ τὴν ὀργὴν, μανθανέτωσαν λιμῷ, ὅτι θεήλατος
— of-God the wrath let-them-learn by-hunger that god-driven
ἡ πληγή· καὶ γὰρ εἰ κατενεχθείη, φησὶν, ἡ πόλις, οὐχ
the blow and for if should-be-overthrown he-says the city not
ἡμῶν μόνον τῶν ἐνοικούντων, ἀλλὰ καὶ τούτων εἷς
of-us only the(-ones) dwelling but also of-these one
ἔσται τάφος κοινός. Τὰ τοίνυν μέλλοντα κοινωνεῖν τῆς
will-be tomb common the(-ones) therefore being-about to-share of-the
κολάσεως κοινωνείτω καὶ τῆς νηστείας. Καὶ ἕτερον δέ
punishment let-them-share also of-the fast and other too
τι κατεσκεύαζον ἐντεῦθεν, ὃ καὶ οἱ προφῆται ποιοῦσι·
something they-contrived from-this which also the prophets do
καὶ γὰρ ἐκεῖνοι ἐπειδὰν ἴδωσι πληγήν τινα ἀφόρητον ἐκ
and for they when they-see blow some unbearable from
τῶν οὐρανῶν φερομένην, εἶτα τοὺς κολάζεσθαι μέλλοντας
the heavens borne then the(-ones) to-be-punished being-about
ἀπαῤῥησιάστους ὄντας, αἰσχύνης γέμοντας, οὐδεμιᾶς
without-boldness being with-shame full no
συγγνώμης οὐδὲ ἀπολογίας ὄντας ἀξίους, οὐκ ἔχοντες ὅ
pardon nor defense being worthy not having what
τι πράξουσιν, οὐδὲ ὅθεν πορίσονται τοῖς κατακριθεῖσιν
— they-will-do nor whence they-will-provide for-the(-ones) condemned
ἀπολογίαν, ἐπὶ τὰ ἄλογα καταφεύγουσι, καὶ τὸν ἐκείνων
defense to the irrational-ones they-flee-for-refuge and the their
ἐκτραγῳδοῦντες θάνατον, ἀπὸ τούτων ποιοῦνται τὴν
tragically-lamenting death from these make the
ἱκετηρίαν, τὴν ἐλεεινὴν αὐτῶν καὶ πολυθρήνητον ἀπώλειαν
supplication the pitiful their and much-lamented destruction
προβαλλόμενοι. Λιμοῦ τοίνυν ποτὲ καταλαβόντος τοὺς
putting-forward famine therefore once having-seized the

Ἰουδαίους, καὶ πολλοῦ τὴν χώραν αὐχμοῦ κατέχοντος, καὶ
Jews and much the land drought holding and
πάντων δαπανωμένων, ὁ μὲν τῶν προφητῶν ἔλεγεν·
all-things being-consumed the(-one) indeed of-the prophets said
Ἐσκίρτησαν δαμάλεις ἐπὶ ταῖς φάτναις αὐτῶν, ἔκλαυσαν
leaped heifers at the mangers their wept
βουκόλια βοῶν, ὅτι οὐχ ὑπῆρχε νομή· πάντα τὰ κτήνη
herds of-oxen because not there-was pasture all the beasts
τοῦ πεδίου ἀνέβλεψαν πρὸς σὲ, ὅτι ἐξηράνθησαν ἀφέσεις
of-the plain looked-up to you because were-dried-up channels
ὑδάτων· ὁ δὲ τὰ ἐκ τῆς ἀβροχίας θρηνῶν κακὰ,
of-waters the(-one) but the from the rainlessness lamenting evils
πάλιν οὑτωσί πως ἔλεγεν· Ἔλαφοι ἐν ἀγρῷ ἔτεκον, καὶ
again thus somehow said hinds in field gave-birth and
ἐγκατέλιπον, ὅτι οὐκ ἦν βοτάνη· ὄναγροι ἔστησαν
abandoned because not there-was grass wild-asses stood
ἐπὶ νάπαις, εἵλκυσαν ἄνεμον ὡς δράκων· ἐξέλιπον οἱ
on glens drew-in wind like dragon failed the
ὀφθαλμοὶ αὐτῶν, ὅτι οὐκ ἦν χόρτος. Διὰ τοῦτο
eyes their because not there-was fodder because-of this
καὶ σήμερον ἠκούσατε τοῦ Ἰωὴλ λέγοντος· Ἐξελθέτω
also today you-heard — Joel saying let-go-out
νυμφίος ἐκ τοῦ κοιτῶνος αὐτοῦ, καὶ νύμφη ἐκ τοῦ
bridegroom from the chamber his and bride from the
παστοῦ αὐτῆς, συναγάγετε νήπια θηλάζοντα μαστούς.
bridal-chamber her gather infants sucking breasts
Τίνος γὰρ ἕνεκεν, εἰπέ μοι, τὴν ἄωρον ἡλικίαν καλεῖ
for-what for cause tell me the unripe age does-he-call
πρὸς ἱκετηρίαν; οὐκ εὔδηλον, ὅτι διὰ τὴν αὐτὴν
to supplication not very-clear that because-of the same
ταύτην αἰτίαν; Ἐπειδὴ γὰρ οἱ εἰς ἄνδρας τελοῦντες
this cause since for the(-ones) to men reaching

ἅπαντες παρώξυναν καὶ παρώργισαν τὸν Θεὸν, Ἡ
all provoked and angered — God the
τῶν ἁμαρτημάτων ἄπειρος ἡλικία, φησὶ, παρακαλείτω
of-the sins inexperienced age he-says let-it-beseech
τὸν ὀργιζόμενον. Ἀλλ' ὅπερ ἔλεγον, ἴδωμεν τί ποτέ
the(-one) angered but what I-was-saying let-us-see what ever
ἐστι τὸ λῦσαν τὴν ἀπαραίτητον ἐκείνην ὀργήν.
is the(-thing) having-loosed the inexorable that wrath
Ἆρα ἡ νηστεία μόνον, καὶ ὁ σάκκος; Οὐκ ἔστιν
— the fast only and the sackcloth not it-is-possible
εἰπεῖν, ἀλλ' ἡ παντὸς τοῦ βίου μεταβολή. Πόθεν τοῦτο
to-say but the of-all the life change whence this
δῆλον; Ἀπ' αὐτῶν τῶν προφητικῶν ῥημάτων. Ὁ
clear from themselves the prophetic words the(-one)
γὰρ περὶ τῆς ὀργῆς τοῦ Θεοῦ διαλεχθεὶς καὶ τῆς
for about the wrath — of-God having-discoursed and the
ἐκείνων νηστείας, αὐτὸς οὗτος τήν τε καταλλαγὴν
their fast himself this the both reconciliation
λέγων, καὶ τῆς καταλλαγῆς τὴν αἰτίαν διδάσκων,
telling and of-the reconciliation the cause teaching
οὑτωσί πώς φησι· Καὶ εἶδε τὰ ἔργα αὐτῶν ὁ Θεός.
thus somehow says and saw the works their — God
Ἔργα ποῖα; ὅτι ἐνήστευσαν; ὅτι σάκκον περιεβάλλοντο;
works what-kind that they-fasted that sackcloth they-put-on
Οὐδὲν τούτων, ἀλλὰ πάντα ταῦτα σιγήσας
none of-these but all these having-passed-over-in-silence
ἐπήγαγεν· Ὅτι ἀπέστρεψεν ἕκαστος ἀπὸ τῶν ὁδῶν
he-added that turned each-one from the ways
αὐτοῦ τῶν πονηρῶν, καὶ μετενόησεν ἐπὶ τῇ κακίᾳ ᾗ
his the evil and repented over the evil which
ἐλάλησε ποιῆσαι αὐτοῖς ὁ Κύριος. Ὁρᾷς ὅτι οὐχ ἡ
he-spoke to-do to-them the Lord you-see that not the

νηστεία ἐξήρπασε τοῦ κινδύνου, ἀλλ' ἡ μεταβολὴ τοῦ
fast snatched-out from-the danger but the change of-the
βίου τὸν Θεὸν κατέστησεν ἵλεω τοῖς βαρβάροις καὶ
life — God made gracious to-the barbarians and
εὐμενῆ;
kindly
Ταῦτα εἶπον, οὐχ ἵνα νηστείαν ἀτιμάζωμεν, ἀλλ' ἵνα
these-things I-said not that fast we-may-dishonor but that
νηστείαν τιμῶμεν· τιμὴ γὰρ νηστείας, οὐχὶ σιτίων ἀποχὴ,
fast we-may-honor honor for of-fast not from-foods abstinence
ἀλλ' ἁμαρτημάτων ἀναχώρησις, ὡς ὅ γε τῇ τῶν
but from-sins withdrawal so-that he at-least by-the of-the
βρωμάτων ἀποχῇ μόνον ὁρίζων τὴν νηστείαν, οὗτός ἐστιν
foods abstinence only defining the fast he is
ὁ μάλιστα ἀτιμάζων αὐτήν. Νηστεύεις; δεῖξόν μοι
the(-one) most dishonoring it do-you-fast show me
διὰ τῶν ἔργων αὐτῶν. Ποίων ἔργων, φησίν; Ἐὰν
through the works themselves what-kind-of works he-says if
ἴδῃς πένητα, ἐλέησον· ἐὰν ἴδῃς ἐχθρὸν, καταλλάγηθι· ἐὰν
you-see poor-man pity if you-see enemy be-reconciled if
ἴδῃς φίλον εὐδοκιμοῦντα, μὴ βασκήνῃς· ἐὰν ἴδῃς γυναῖκα
you-see friend of-good-repute not envy if you-see woman
εὔμορφον, ὑπέρβηθι. Μὴ γὰρ δὴ στόμα νηστευέτω μόνον,
fair pass-by not for indeed mouth let-it-fast only
ἀλλὰ καὶ ὀφθαλμὸς, καὶ ἀκοὴ, καὶ πόδες, καὶ χεῖρες, καὶ
but also eye and hearing and feet and hands and
πάντα τὰ τοῦ σώματος ἡμῶν μέλη· νηστευέτωσαν χεῖρες,
all the of-the body our members let-them-fast hands
ἁρπαγῆς καὶ πλεονεξίας καθαρεύουσαι· νηστευέτωσαν πόδες,
from-plunder and covetousness being-pure let-them-fast feet
δρόμων τῶν ἐπὶ τὰ παράνομα θέατρα ἀφιστάμενοι·
from-runnings the(-runnings) to the lawless theaters keeping-away

νηστευέτωσαν ὀφθαλμοὶ, παιδευόμενοι μηδέποτε ὄψεσιν
let-them-fast eyes being-trained never at-sights
εὐμόρφοις ἐπιπηδᾷν, μηδὲ ἀλλότρια περιεργάζεσθαι κάλλη.
fair to-leap nor others' to-busy-themselves-with beauties
Τροφὴ γὰρ ὀφθαλμῶν, θεωρία; ἀλλὰ ἂν μὲν παράνομος
food for of-eyes sight but if indeed lawless
ᾖ καὶ κεκωλυμένη, λυμαίνεται τῇ νηστείᾳ, καὶ πᾶσαν
it-be and forbidden it-spoils the fast and all
ἀνατρέπει τῆς ψυχῆς τὴν σωτηρίαν· ἂν δὲ ἔννομος καὶ
overturns of-the soul the salvation if but lawful and
ἀσφαλὴς, κοσμεῖ τὴν νηστείαν. Καὶ γὰρ τῶν ἀτοπωτάτων
safe it-adorns the fast and for of-the most-absurd-things
ἂν εἴη, ἐπὶ μὲν βρωμάτων καὶ τῆς συγκεχωρημένης
— *it-would-be in-the-case-of indeed foods and the permitted*
ἀφίστασθαι τροφῆς διὰ τὴν νηστείαν, ἐπὶ δὲ τῶν
to-keep-away food because-of the fast in-the-case-of but the
ὀφθαλμῶν καὶ τῆς κεκωλυμένης ἅπτεσθαι. Οὐκ ἐσθίεις
eyes and the forbidden to-touch not do-you-eat
κρέα; μὴ φάγῃς ἀκολασίαν διὰ τῶν ὀφθαλμῶν. Νηστευέτω
meats not eat licentiousness through the eyes let-it-fast
καὶ ἀκοή· νηστεία δὲ ἀκοῆς μὴ δέχεσθαι κακηγορίας καὶ
also hearing fast and of-hearing not to-receive evil-speakings and
διαβολάς· Ἀκοὴν γὰρ ματαίαν μὴ παραδέξῃ, φησί.
slanders hearing for vain not receive he-says
Νηστευέτω καὶ στόμα ἀπὸ ῥημάτων αἰσχρῶν καὶ
let-it-fast also mouth from words shameful and
λοιδορίας. Τί γὰρ ὄφελος ὅταν μὲν ὀρνίθων καὶ ἰχθύων
reviling what for profit when indeed from-birds and fish
ἀπεχώμεθα, τοὺς δὲ ἀδελφοὺς δάκνωμεν καὶ κατεσθίωμεν;
we-abstain the but brothers we-bite and devour
Ὁ κακηγορῶν ἀδελφικὰ κρέα ἔφαγεν, τὴν σάρκα
the(-one) speaking-evil brotherly meats ate the flesh

τοῦ πλησίον ἔδακε. Διὰ τοῦτο καὶ Παῦλος ἐφόβησεν
of-the neighbor bit because-of this also Paul frightened
εἰπών· Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε
saying if but one-another you-bite and devour see
μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε. Οὐκ ἐνέπηξας τῇ σαρκὶ
lest by one-another you-be-consumed not you-fixed in-the flesh
τοὺς ὀδόντας, ἀλλ' ἐνέπηξας τῇ ψυχῇ τὴν κακηγορίαν,
the teeth but you-fixed in-the soul the evil-speaking
τὴν πονηρὰν ὑπόληψιν ἔτρωσας, μυρία εἰργάσω κακὰ καὶ
the evil reputation you-wounded countless you-worked evils both
σαυτὸν καὶ ἐκεῖνον καὶ ἑτέρους πλείονας· καὶ γὰρ τὸν
yourself and him and others more and for the(-one)
ἀκούσαντα χείρονα εἰργάσω, διαβάλλων τὸν πλησίον.
having-heard worse you-made slandering the neighbor
Ἄν τε γὰρ ἁμαρτωλὸς ᾖ, ῥᾴθυμος γίνεται, κοινωνὸν
whether — for sinner he-be careless he-becomes partner
εὑρὼν τῆς ἁμαρτίας· ἄν τε δίκαιος ᾖ, εἰς ἀπόνοιαν
having-found of-the sin or — just he-be to madness
αἴρεται, καὶ φυσᾶται ἐκ τῆς ἑτέρων ἁμαρτίας, μεγάλα
he-is-lifted and is-puffed-up from the of-others sin great-things
περὶ ἑαυτοῦ φαντάζεσθαι προαγόμενος. Μετὰ τούτων
about himself to-imagine being-led-on with these
τὸ κοινὸν τῆς Ἐκκλησίας ἔβλαψας· οὐ γὰρ δὴ τὸν
the common of-the Church you-harmed not for indeed the(-one)
ἡμαρτηκότα διαβάλλουσιν ἅπαντες οἱ ἀκούοντες, ἀλλὰ
having-sinned slander all the(-ones) hearing but
τὰ ὀνείδη τῷ Χριστιανῶν ἔθνει προστρίβεται· οὐδὲ
the reproaches to-the of-Christians nation are-rubbed-on nor
ἔστιν ἀκοῦσαι ἀπίστων λεγόντων, ὅτι ὁ δεῖνα πόρνος
is-it-possible to-hear unbelievers saying that the so-and-so fornicator
ἐστὶ καὶ ἀκόλαστος, ἀλλ' ἀντὶ τοῦ πεπλημμεληκότος,
is and licentious but instead-of the(-one) having-offended

τοὺς Χριστιανοὺς ἅπαντας διαβάλλουσι. Πρὸς τούτοις τοῦ
the Christians all they-slander besides these —
Θεοῦ τὴν δόξαν βλασφημεῖσθαι παρεσκεύασας· ὥσπερ γὰρ
of-God the glory to-be-blasphemed you-caused as for
εὐδοκιμούντων ἡμῶν τὸ ὄνομα τοῦ Θεοῦ δοξάζεται, οὕτως
being-of-good-repute we the name — of-God is-glorified so
ἁμαρτανόντων βλασφημεῖται καὶ ὑβρίζεται. Τέταρτον, τὸν
sinning is-blasphemed and insulted fourth the(-one)
κακῶς ἀκούσαντα κατῄσχυνας, καὶ ἀναισχυντότερον ταύτῃ
ill having-heard you-shamed and more-shameless in-this
πεποίηκας, ἐχθρὸν καὶ πολέμιον καταστήσας. Πέμπτον,
you-have-made enemy and foe having-made fifth
ἑαυτὸν ὑπεύθυνον κολάσει καὶ τιμωρίᾳ πεποίηκας,
yourself liable to-punishment and to-penalty you-have-made
πράγματα τὰ μηδὲν σαυτῷ προσήκοντα πλέξας. Μὴ
affairs the(-ones) nothing to-yourself pertaining having-entangled not
γάρ μοι τοῦτο λεγέτω τις, ὅτι τότε κακηγορῶ, ἐπειδὰν
for to-me this let-say anyone that then I-speak-evil when
ψευδῆ εἴπω· ἐὰν δὲ ἀληθεύω, οὐκέτι. Κἂν ἀληθεύων
false-things I-say if but I-speak-truth no-longer even-if speaking-truth
εἴπῃς κακῶς, καὶ τοῦτο ἔγκλημα· καὶ γὰρ ὁ Φαρισαῖος
you-speak ill also this a-charge and for the Pharisee
ἐκεῖνος τὸν τελώνην εἶπε κακῶς ἀληθεύων, ἀλλ᾽ ὅμως
that the publican spoke ill speaking-truth but nevertheless
οὐδὲν αὐτοῦ τοῦτο προέστη. Εἰπὲ γάρ μοι, τελώνης ἦν ὁ
nothing him this profited tell for me publican was the
τελώνης καὶ ἁμαρτωλός; Παντί που δῆλον ὅτι τελώνης·
publican and sinner to-everyone surely clear that publican
ἀλλ᾽ ὅμως ἐπειδὴ αὐτὸν ἐκάκισεν ὁ Φαρισαῖος, ἀπῆλθεν
but nevertheless since him reviled the Pharisee he-went-away
ἅπαντα ἀπολέσας. Βούλει διορθῶσαι τὸν ἀδελφόν;
all having-lost do-you-wish to-correct the brother

δάκρυσον, εὖξαι τῷ Θεῷ, κατ᾽ ἰδίαν λαβὼν παραίνεσον,
weep pray — to-God in private having-taken exhort
συμβούλευσον, παρακάλεσον. Οὕτω καὶ ὁ Παῦλος ἐποίει·
counsel beseech so also — Paul did
Μήπως ἐλθόντα με, φησὶ, ταπεινώσῃ ὁ Θεὸς, καὶ πενθήσω
lest having-come me he-says may-humble — God and I-may-mourn
πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων
many of-the(-ones) having-sinned-before and not having-repented
ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ ᾗ ἔπραξαν.
over the uncleanness and fornication and licentiousness which they-practiced
Δεῖξον ἀγάπην περὶ τὸν ἡμαρτηκότα· πεῖσον αὐτὸν ὅτι
show love toward the(-one) having-sinned persuade him that
κηδόμενος καὶ φροντίζων, οὐκ ἐκπομπεῦσαι βουλόμενος,
caring and taking-thought not to-parade wishing
περὶ τῆς ἁμαρτίας αὐτὸν ὑπομιμνήσκεις· κάτασχε πόδας,
about the sin him you-remind hold feet
καταφίλησον, μὴ ἐπαισχυνθῇς, εἴ γε ἀληθῶς ἰατρεῦσαι
kiss not be-ashamed if indeed truly to-heal
βούλει. Ταῦτα καὶ ἰατροὶ ποιοῦσι πολλάκις· δυσαρέστως
you-wish these-things also physicians do often in-bad-state
γὰρ ἔχοντας τοὺς κάμνοντας καταφιλοῦντες, παρακαλοῦντες
for being the sick kissing beseeching
ἀναπείθουσι σωτήριον δέξασθαι φάρμακον· οὕτω καὶ
they-persuade saving to-receive medicine so also
σὺ ποίησον· τῷ ἱερεῖ δεῖξον τὸ ἕλκος, τοῦτό ἐστι
you do to-the priest show the sore this is
κηδομένου, τοῦτο προνοοῦντος, τοῦτο φροντίζοντος. Οὐ
of-one-caring this of-one-providing this of-one-taking-thought not
τοῖς κακῶς δὲ μόνον λέγουσιν, ἀλλὰ καὶ τοῖς
to-the(-ones) ill and only speaking but also to-the(-ones)
ἀκούουσι κακῶς λεγομένους ἑτέρους παραινῶ τὰς ἀκοὰς
hearing ill spoken-of others I-exhort the ears

ἀποφράττειν, καὶ τὸν προφήτην μιμεῖσθαι τὸν λέγοντα·
to-stop and the prophet to-imitate the(-one) saying
Τὸν καταλαλοῦντα λάθρᾳ τὸν πλησίον αὐτοῦ, τοῦτον
the(-one) slandering secretly the neighbor his him
ἐξεδίωκον. Εἰπὲ πρὸς τὸν πλησίον· Ἔχεις ἐπαινέσαι τινὰ
I-drove-away say to the neighbor have-you to-praise anyone
καὶ ἐγκωμιάσαι; ἀνοίγω τὰς ἀκοὰς, ἵνα δέξωμαι τὰ μύρα·
and to-eulogize I-open the ears that I-may-receive the perfumes
ἂν δὲ κακῶς ἐθέλῃς εἰπεῖν, ἀποφράττω τὴν εἴσοδον τοῖς
if but ill you-wish to-speak I-stop the entrance to-the
ῥήμασιν· οὐ γὰρ ἀνέχομαι κόπρον καὶ βόρβορον δέχεσθαι.
words not for I-endure dung and mire to-receive
Τί μοι τὸ κέρδος ἐκ τοῦ μαθεῖν ὅτι πονηρὸς ὁ
what to-me the gain from the to-learn that wicked the
δεῖνα; μέγιστον μὲν οὖν ἀπὸ τούτου βλάβος καὶ ἐσχάτη
so-and-so greatest indeed rather from this harm and utmost
ζημία. Εἰπὲ πρὸς αὐτόν· Μεριμνήσωμεν τὰ ἡμέτερα, πῶς
loss say to him let-us-take-thought-for the our(-affairs) how
τῶν πεπλημμελημένων ἡμῖν εὐθύνας δῶμεν, καὶ
of-the(-things) having-been-done-amiss by-us accounts we-may-give and
τὴν περιεργίαν ταύτην καὶ τὴν πολυπραγμοσύνην εἰς
the curiosity this and the meddlesomeness on
τὴν ζωὴν τὴν ἡμετέραν ἐπιδειξώμεθα. Ποίαν ἕξομεν
the life the our let-us-display what-kind-of will-we-have
ἀπολογίαν, τίνα συγγνώμην, ὅταν τὰ ἡμέτερα μὲν
defense what pardon when the our indeed
μηδὲ εἰς νοῦν λαμβάνωμεν, τὰ δὲ ἀλλότρια οὕτω
not-even into mind we-take the but others' so
πολυπραγμονῶμεν; Καὶ ὥσπερ εἰς οἰκίαν παρακύψαι, καὶ
we-meddle-with and as into house to-peep and
τὰ ἔνδον κατασκοπῆσαι παριόντα, αἰσχρὸν καὶ πολλῆς
the(-things) within to-spy-on passing-by shameful and with-much

αἰσχύνης γέμον· οὕτω καὶ βίον ἀλλότριον περιεργάζεσθαι,
shame full so also life another's to-busy-oneself-with
ἀνελευθερίας ἐσχάτης. Τὸ δὲ τούτου καταγελαστότερον,
of-illiberality utmost the but than-this more-ridiculous
ὅτι τοιοῦτον ἔχοντες βίον, καὶ τῶν οἰκείων ἀμελοῦντες,
that such having life and of-the own neglecting
ἐπειδὰν εἴπωσί τι τῶν ἀποῤῥήτων, παρακαλοῦσι τὸν
when they-tell something of-the secrets they-beseech the(-one)
ἀκούσαντα, καὶ ὁρκοῦσι μηδενὶ λοιπὸν εἰπεῖν ἑτέρῳ, αὐτόθεν
having-heard and adjure to-no-one henceforth to-tell other at-once
δηλοῦντες ὅτι πρᾶγμα ἄξιον κατηγορίας ἐποίησαν. Εἰ γὰρ
proving that thing worthy of-accusation they-did if for
ἐκεῖνον μηδενὶ εἰπεῖν ἑτέρῳ παρακαλεῖς, πολλῷ μᾶλλον
him to-no-one to-tell other you-beseech much more
σὲ πρότερον τούτῳ ταῦτα εἰπεῖν οὐκ ἐχρῆν. Κατεῖχες
you first to-him these-things to-tell not it-was-right you-held
ἐν ἀσφαλείᾳ τὸν λόγον· ὅτε αὐτὸν προέδωκας, τότε τῆς
in safety the word when it you-betrayed then for-the
σωτηρίας αὐτοῦ φροντίζεις; εἰ βούλῃ μὴ ἐξενεχθῆναι εἰς
safety its you-take-thought if you-wish not to-be-carried-out to
ἕτερον, μηδὲ αὐτὸς εἴπῃς· ὅτε δὲ ἑτέρῳ προέδωκας
another not-even yourself speak when but to-another you-betrayed
τοῦ λόγου τὴν φυλακὴν, περιττὰ ποιεῖς καὶ ἀνόνητα
of-the word the guarding superfluous-things you-do and useless
παραγγέλλων, καὶ ὁρκῶν ὑπὲρ τῆς τῶν εἰρημένων
charging and adjuring about the of-the(-things) said
φυλακῆς. Ἀλλ' ἡδὺ τὸ κακηγορεῖν; ἡδὺ μὲν οὖν τὸ μὴ
guarding but sweet the to-speak-evil sweet indeed rather the not
λέγειν κακῶς. Ὁ μὲν γὰρ εἰπὼν κακῶς, ἐναγώνιος
to-speak ill the(-one) indeed for having-spoken ill in-anguish
λοιπόν ἐστιν, ὑποπτεύει τε καὶ δέδοικε, καὶ μετανοεῖ, καὶ
henceforth is suspects both and fears and repents and

κατεσθίει τὴν ἑαυτοῦ γλῶτταν, δεδοικὼς καὶ τρέμων, μή
devours the his-own tongue fearing and trembling lest
ποτε εἰς ἑτέρους ἐξενεχθὲν τὸ ῥῆμα μέγαν ἐπαγάγῃ τὸν
ever to others carried-out the word great may-bring-on the
κίνδυνον, καὶ περιττὴν ἔχθραν καὶ ἀνόνητον ἐργάσηται
danger and superfluous enmity and useless may-work
τοῖς εἰρηκόσιν· ὁ δὲ παρ᾽ ἑαυτῷ κατέχων, ἐν
for-the(-ones) having-spoken the(-one) but with himself holding in
ἀσφαλείᾳ πολλῇ μετὰ πολλῆς βιώσεται τῆς ἡδονῆς.
safety much with much will-live the pleasure
Ἤκουσας λόγον, φησίν; ἐναποθανέτω σοι· θάρσει, οὐ μή
did-you-hear word he-says let-it-die-in you take-courage not —
σε ῥήξει. Τί ἐστιν, Ἐναποθανέτω σοι; Σβέσον αὐτὸν,
you it-will-burst what is let-it-die-in you quench it
κατάχωσον, μὴ συγχωρήσῃς ἐξελθεῖν, μηδὲ κινηθῆναι
bury not allow to-go-out nor to-be-moved
τὸ παράπαν· ἀλλὰ μάλιστα μὲν οὖν σπούδαζε μηδὲ
— at-all but most indeed rather be-zealous not-even
ἀνέχεσθαι τῶν λεγόντων ἑτέρους κακῶς. Ἂν δ᾽
to-endure the(-ones) speaking of-others ill if and
ἄρα ποτὲ καὶ δέξῃ, κατάχωσον, ἀπόκτεινον τὸ
then ever even you-receive bury kill the(-thing)
λεχθὲν, λήθῃ παράδος, ἵνα τοῖς μὴ ἀκηκοόσιν
spoken to-forgetfulness hand-over that to-the(-ones) not having-heard
ὅμοιος γένῃ, καὶ μετὰ πολλῆς τῆς εἰρήνης καὶ τῆς
like you-may-become and with much the peace and the
ἀσφαλείας τὸν παρόντα διάγῃς βίον. Ἂν μάθωσιν οἱ
safety the present you-may-pass life if learn the
κακήγοροι, ὅτι τῶν διαβαλλομένων μᾶλλον ἡμεῖς
evil-speakers that than-the(-ones) slandered rather we
αὐτοὺς ἀποστρεφόμεθα, παύσονται καὶ αὐτοί ποτε τῆς
them turn-away-from they-will-cease also themselves sometime from-the

πονηρᾶς συνηθείας ταύτης, καὶ διορθώσονται τὸ ἁμάρτημα,
evil custom this and will-correct the sin
καὶ ἐπαινέσονται μετὰ ταῦτα, καὶ ἡμᾶς αὐτοὺς ὡς
and will-praise after these-things also us ourselves as
σωτῆρας αὐτῶν γενομένους καὶ εὐεργέτας ἀνακηρύξουσιν.
saviors theirs having-become and benefactors will-proclaim
Ὥσπερ γὰρ τὸ καλῶς λέγειν καὶ ἐγκωμιάζειν ἀρχὴ
as for the well to-speak and to-eulogize beginning
φιλίας ἐστὶν, οὕτω τὸ κακῶς λέγειν καὶ διαβάλλειν
of-friendship is so the ill to-speak and to-slander
ἔχθρας, καὶ ἀπεχθείας, καὶ τῶν μυρίων πολέμων ἀρχὴ καὶ
of-enmity and of-hatred and of-the countless wars beginning and
ὑπόθεσις γέγονεν. Οὐδαμόθεν γὰρ ἑτέρωθεν ἠμέληται τὰ
occasion has-become from-nowhere for elsewhere are-neglected the
ἡμέτερα, ἀλλ' ἢ ἐκ τοῦ τὰ ἀλλότρια πολυπραγμονεῖν καὶ
our(-affairs) but than from the the others' to-meddle-with and
περιεργάζεσθαι· οὐ γάρ ἐστιν ἄνθρωπον κακηγοροῦντα,
to-busy-oneself-with not for it-is-possible man speaking-evil
καὶ τοὺς ἀλλοτρίους πολυπραγμονοῦντα βίους, τῆς ἰδίας
and the other meddling-with lives of-the own
ἐπιμεληθῆναί ποτε ζωῆς. Τῆς γὰρ σπουδῆς ἁπάσης αὐτῷ
to-take-care ever life of-the for zeal all for-him
εἰς τὴν ἑτέρων πολυπραγμοσύνην ἀναλισκομένης, ἀνάγκη
on the of-others meddlesomeness being-spent necessity
τὰ αὐτοῦ πάντα ἁπλῶς κεῖσθαι καὶ ἠμελημένως. Καὶ
the his all-things simply to-lie and neglectedly and
γὰρ ἀγαπητὸν τὴν πᾶσαν σχολὴν εἰς τὴν ἐπιμέλειαν
for it-is-to-be-welcomed the all leisure on the care
τῶν οἰκείων ἁμαρτημάτων καὶ τὴν κρίσιν ἀναλίσκοντα,
of-the own sins and the judgment spending
δυνηθῆναί τι ποιῆσαι πλέον· ὅταν δὲ διαπαντὸς
to-be-able something to-do more when but continually

τὰ ἀλλότρια φροντίζῃς, πότε τῶν σῶν ἐπιμελήσῃ
the others' you-take-thought-for when of-the your-own will-you-take-care
κακῶν;
evils
Φύγωμεν τοίνυν, ἀγαπητοὶ, φύγωμεν τὰς κακηγορίας,
let-us-flee therefore beloved let-us-flee the evil-speakings
μαθόντες ὡς διαβολικόν ἐστιν ὅλον τὸ βάραθρον, καὶ
having-learned that devilish is whole the pit and
τῆς ἐπιβουλῆς τῆς ἐκείνου αὕτη ἡ ἐνέδρα. Ἵνα γὰρ
of-the plot the his this the ambush that for
καὶ τῶν ἡμετέρων ἀμελήσωμεν, καὶ χαλεπωτέρας ἑαυτοῖς
both the our(-affairs) we-may-neglect and more-grievous for-ourselves
καταστήσωμεν τὰς εὐθύνας, εἰς ταύτην ἡμᾶς τὴν συνήθειαν
may-make the accounts into this us the custom
ὁ διάβολος ἤγαγε· μᾶλλον δὲ, οὐ τοῦτο μόνον ἐστὶ
the devil led rather and not this only is
τὸ χαλεπὸν, ὅτι λόγον δώσομεν, ὧν εἰρήκαμεν τότε,
the grievous-thing that account we-shall-give of-what we-have-said then
ἀλλ' ὅτι καὶ τὰ ἡμέτερα ἁμαρτήματα χαλεπώτερα ταύτῃ
but that also the our sins more-grievous in-this
ποιήσομεν, πάσης ἑαυτοὺς ἀποστεροῦντες ἀπολογίας. Ὁ
we-shall-make of-all ourselves depriving defense the(-one)
γὰρ πικρῶς τὰ ἀλλότρια ἐξετάζων, ἐν τοῖς καθ' ἑαυτὸν
for bitterly the others' examining in the of himself
πλημμελήμασιν οὐδεμιᾶς ἀπολαύσεται συγγνώμης ποτέ.
offenses no will-enjoy pardon ever
Οὐδὲ γὰρ ἀπὸ τῆς φύσεως τῶν πεπλημμελημένων ἡμῖν
not for from the nature of-the(-things) having-been-done-amiss by-us
μόνον, ἀλλὰ καὶ ἀπὸ τῆς κρίσεως τῆς σῆς περὶ ἑτέρων
only but also from the judgment the your about others
οἴσει τὴν ψῆφον ὁ Θεός. Διὰ τοῦτο παρῄνεσε λέγων·
will-bring the vote — God because-of this he-exhorted saying

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· οὐ γὰρ οἷον γέγονε τὸ
not judge that not you-may-be-judged not for such-as has-become the
ἁμάρτημα, τοιοῦτον ἐκεῖ φανεῖται λοιπὸν, ἀλλὰ πολλήν
sin such there will-appear henceforth but much
τινα καὶ ἀπαραίτητον προσθήκην λήψεται ἀπὸ τῆς εἰς
some and inexorable addition it-will-receive from the toward
τὸν σύνδουλόν σου παρὰ σοῦ γεγενημένης κρίσεως. Ὥσπερ
the fellow-servant your by you having-come-about judgment as
γὰρ ὁ φιλάνθρωπος, καὶ ἥμερος, καὶ συγγνωμονικὸς
for the loving-to-man and gentle and forgiving
ὑποτέμνεται τὸν πλείονα τῶν ἁμαρτημάτων ὄγκον· οὕτως
cuts-down the greater of-the sins bulk so
ὁ πικρὸς, καὶ ὠμὸς, καὶ ἀπαραίτητος πολὺ τοῖς οἰκείοις
the bitter and cruel and inexorable much to-the own
ἁμαρτήμασι προστίθησι μέγεθος. Ἐξορίσωμεν τοίνυν ἀπὸ
sins adds greatness let-us-banish therefore from
τοῦ στόματος ἡμῶν κακηγορίαν ἅπασαν, εἰδότες ὅτι κἂν
the mouth our evil-speaking all knowing that even-if
τέφραν ἐσθίωμεν, οὐδὲν ὄφελος ἡμῖν τῆς σκληραγωγίας
ashes we-eat no profit to-us of-the hardship
ταύτης, ἂν κακηγορίας μὴ ἀποσχώμεθα. Οὐ γὰρ τὰ
this if from-evil-speaking not we-abstain not for the(-things)
εἰσερχόμενα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ ἐξερχόμενα
going-in defile the man but the(-things) going-out
ἀπὸ τοῦ στόματος. Εἴ τις ἀνακινήσειε βόρβορον σοῦ
from the mouth if anyone should-stir-up mire you
παριόντος, εἰπέ μοι, οὐ λοιδορεῖς, καὶ ὑβρίζεις τὸν τοῦτο
passing-by tell me not do-you-revile and insult the(-one) this
ποιοῦντα; Τοῦτο καὶ ἐπὶ τῶν κακηγόρων ποίησον. Οὐ
doing this also in-the-case-of the evil-speakers do not
γὰρ οὕτως ἀνακινούμενος βόρβορος πλήττει τὴν μήνιγγα
for so stirred-up mire strikes the brain

τῶν τὴν δυσωδίαν δεχομένων ἐκείνην, ὡς ἁμαρτήματα
of-the(-ones) the stench receiving that as sins
ἀλλότρια ἀνακινούμενα, καὶ βίος ἀκάθαρτος ἐκκαλυπτόμενος
others' stirred-up and life unclean uncovered
λυπεῖ τῶν ἀκουόντων τὴν ψυχὴν καὶ ἐξίστησιν.
grieves of-the(-ones) hearing the soul and drives-out-of-their-senses
Ἀπεχώμεθα τοίνυν κακηγορίας, αἰσχρολογίας, βλασφημίας,
let-us-abstain therefore from-evil-speaking foul-speech blasphemy
καὶ μήτε τὸν πλησίον, μήτε τὸν Θεὸν λέγωμεν κακῶς.
and neither the neighbor nor — God let-us-speak ill
Πολλοὶ γὰρ εἰς τοῦτο μανίας ἐξώκειλαν τῶν κακηγόρων,
many for into this of-madness ran-aground of-the evil-speakers
ὡς ἀπὸ τῶν συνδούλων ἐπὶ τὸν Δεσπότην ἀναστῆσαι
as from the fellow-servants against the Master to-raise
τὴν γλῶτταν τὴν ἑαυτῶν. Ὅσον δὲ τοῦτό ἐστι κακὸν,
the tongue the their-own how-great and this is evil
ἀπὸ τῶν κατεχόντων νῦν ἡμᾶς μάνθανε πραγμάτων.
from the holding now us learn affairs
Ἰδοὺ γοῦν ἄνθρωπος ὑβρίσθη, καὶ πάντες δεδοίκαμεν
behold at-any-rate man was-insulted and all we-fear
καὶ τρέμομεν, οἵ τε ὑβρικότες οἵ τε μηδὲν
and tremble the(-ones) both having-insulted the(-ones) and nothing
ἑαυτοῖς συνειδότες τοιοῦτον· ὁ δὲ Θεὸς καθ' ἑκάστην
in-themselves being-conscious-of such — but God according-to each
ἡμέραν ὑβρίζεται· τί λέγω καθ' ἑκάστην ἡμέραν;
day is-insulted why do-I-say according-to each day
καθ' ἑκάστην μὲν οὖν ὥραν, παρὰ πλουτούντων,
according-to each indeed rather hour by rich
παρὰ πενήτων, παρὰ τῶν ἐν ἀνέσει, παρὰ τῶν
by poor by the(-ones) in ease by the(-ones)
ἐν θλίψει, παρὰ τῶν ἐπηρεαζόντων, παρὰ τῶν
in affliction by the(-ones) abusing by the(-ones)

ἐπηρεαζομένων, καὶ οὐδεὶς οὐδαμοῦ λόγος. Διὰ τοῦτο
abused and no anywhere account because-of this
συνεχώρησεν ὑβρισθῆναι τὸν ὁμόδουλον, ἵνα ἀπὸ τοῦ
he-allowed to-be-insulted the fellow-servant that from the
κινδύνου τοῦ διὰ τὴν ὕβριν γενομένου ταύτην τοῦ
danger the because-of the insult having-come-about this of-the
Δεσπότου τὴν φιλανθρωπίαν μάθῃς. Καίτοι τοῦτο νῦν
Master the love-for-man you-may-learn and-yet this now
πρῶτον καὶ μόνον γέγονεν, ἀλλ' ὅμως οὐδὲ διὰ
first and only has-happened but nevertheless not-even because-of
τοῦτο προσδοκῶμεν ἀπολαύσεσθαι συγγνώμης τινὸς οὐδὲ
this do-we-expect to-enjoy pardon any nor
ἀπολογίας· τὸν δὲ Θεὸν καθ' ἑκάστην παροργίζομεν
defense — but God according-to each we-provoke
τὴν ἡμέραν, καὶ οὐδεμίαν ποιούμεθα τὴν ἐπιστροφὴν,
the day and no we-make the turning
καὶ ἔτι φέρει μετὰ μακροθυμίας ἁπάσης. Εἶδες πόση
and still he-bears with long-suffering all you-saw how-great
ἡ φιλανθρωπία τοῦ Δεσπότου; Καίτοι γε ἐπὶ τῆς
the love-for-man of-the Master and-yet indeed in the
παρανομίας ταύτης οἱ πεπλημμεληκότες ἑάλωσαν, καὶ
lawlessness this the(-ones) having-offended were-caught and
εἰς δεσμωτήριον ἐνέπεσον, καὶ δίκην ἔδοσαν, ἀλλ' ὅμως
into prison fell and penalty paid but nevertheless
ἔτι δεδοίκαμεν· καὶ γὰρ οὔπω ἤκουσε τὰ γεγενημένα
still we-fear and for not-yet heard the(-things) having-happened
ὁ ὑβρισθεὶς, οὐδὲ ψῆφον ἐξήνεγκε, καὶ πάντες τρέμομεν·
the(-one) insulted nor vote brought-out and all tremble
ὁ δὲ Θεὸς καθ' ἑκάστην ἀκούει τὴν ἡμέραν τὰς
— but God according-to each hears the day the
εἰς αὐτὸν γινομένας ὕβρεις, καὶ οὐδεὶς ἐπιστρέφεται, καὶ
against him happening insults and no-one turns and

ταῦτα οὕτως ὄντος ἡμέρου καὶ φιλανθρώπου τοῦ Θεοῦ.
these-things so being gentle and loving-to-man — God
Ἐκεῖ μὲν γὰρ ἀρκεῖ τὸ ἁμάρτημα μόνον εἰπεῖν, καὶ λῦσαι
there indeed for suffices the sin only to-tell and to-loose
τὸ ἔγκλημα· ἐπὶ δὲ τῶν ἀνθρώπων τοὐναντίον ἅπαν·
the charge in-the-case-of but the men the-contrary wholly
ὅταν ὁμολογήσωσιν οἱ ἡμαρτηκότες, τότε μειζόνως
when confess the(-ones) having-sinned then more-greatly
κολάζονται· ὃ δὴ καὶ νῦν γέγονε.
are-punished which indeed also now has-happened
Καὶ οἱ μὲν σιδήρῳ, οἱ δὲ πυρὶ, οἱ δὲ θηρίοις
and some indeed to-iron some and to-fire some and to-beasts
παραδοθέντες ἀπώλοντο, οὐκ ἄνδρες δὲ μόνον, ἀλλὰ καὶ
handed-over perished not men and only but also
παῖδες. Καὶ οὐ τὸ τῆς ἡλικίας ἄωρον, οὐχ ἡ τοῦ δήμου
boys and not the of-the age untimeliness not the of-the people
ῥύμη, οὐ τὸ μανίᾳ δαιμόνων ἐμπλησθέντας ταῦτα
rush not the with-madness of-demons filled these-things
ποιῆσαι, οὐχ ἡ δοκοῦσα ἀπαίτησις ἀφόρητος εἶναι, οὐ πενία,
to-have-done not the seeming exaction unbearable to-be not poverty
οὐ τὸ κοινῇ μετὰ πάντων ἁμαρτεῖν, οὐ τὸ ὑποσχέσθαι
not the in-common with all to-have-sinned not the to-promise
μηδέποτε τοιαῦτα τολμήσειν λοιπὸν, οὐκ ἄλλο οὐδὲν
never such-things to-dare henceforth not other anything
αὐτοὺς ὅλως ἐξείλετο· ἀλλὰ συγγνώμης χωρὶς ἁπάσης ἐπὶ
them at-all delivered but of-pardon without all to
τὸ βάραθρον ἀπήγοντο, στρατιωτῶν ἐνόπλων ἑκατέρωθεν
the pit they-were-led soldiers armed on-each-side
αὐτοὺς περιαγόντων καὶ παρατηρούντων, μή τις ἐξαρπάσῃ
them leading-around and watching lest anyone snatch-away
τοὺς καταδίκους· καὶ παρηκολούθουν μητέρες πόῤῥωθεν
the condemned and followed mothers from-afar

μὲν ὁρῶσαι τοὺς παῖδας ἀποτεμνομένους, ὀδύρεσθαι δὲ τὴν
indeed seeing the children beheaded to-lament but the
συμφορὰν οὐ τολμῶσαι· ἐνίκα γὰρ τὸ πάθος ὁ φόβος,
calamity not daring conquered for the passion the fear
καὶ τῆς φύσεως ἐκράτει τὸ δέος. Καὶ καθάπερ οἱ τοὺς
and the nature mastered the dread and as the the
ναυαγοῦντας ἀπὸ γῆς ὁρῶντες ἄνθρωποι, ὀδυνῶνται μὲν,
shipwrecked from land seeing men grieve indeed
προσελθεῖν δὲ καὶ ἐξελέσθαι τοὺς καταποντιζομένους οὐκ
to-approach but and to-rescue the(-ones) sinking not
ἔχουσιν· οὕτω δὴ καὶ ἐνταῦθα, καθάπερ ὑπὸ κυμάτων
are-able so indeed also here as by waves
τινῶν τῷ φόβῳ τῶν στρατιωτῶν ἀνειργόμεναι αἱ μητέρες,
some by-the fear of-the soldiers restrained the mothers
οὐ μόνον προσελθεῖν καὶ ἐξελέσθαι τῆς καταδίκης
not only to-approach and to-rescue from-the condemnation
αὐτοὺς οὐκ ἐτόλμησαν, ἀλλὰ καὶ δακρῦσαι ἔδεισαν. Ἆρα
them not dared but even to-weep feared —
στοχάζεσθε ἐντεῦθεν τοῦ Θεοῦ τὴν φιλανθρωπίαν, πῶς
do-you-guess from-here — of-God the love-for-man how
ἄφατος, πῶς ἄπειρος, πῶς ἅπαντα ὑπερβαίνει λόγον;
unspeakable how boundless how all surpasses speech
Ἐνταῦθα μὲν γὰρ καὶ τῆς αὐτῆς οὐσίας ὁ ὑβρισθεὶς,
here indeed for both of-the same substance the(-one) insulted
καὶ ἅπαξ τοῦ παντὸς χρόνου τοῦτο πέπονθε, καὶ οὐ κατ᾽
and once of-the whole time this has-suffered and not to
ὄψιν οὐδὲ παρὼν καὶ ὁρῶν καὶ ἀκούων, καὶ ὅμως οὐδεὶς
face nor being-present and seeing and hearing and nevertheless no-one
ἔτυχε συγγνώμης τῶν τετολμηκότων· ἐπὶ δὲ τοῦ
obtained pardon of-the(-ones) having-dared in-the-case-of but —
Θεοῦ οὐδὲν τούτων ἔστιν εἰπεῖν. Καὶ γὰρ τοσοῦτόν

ἐστι τὸ μέσον ἀνθρώπου καὶ Θεοῦ, ὅσον οὐδὲ λόγος
is the interval of-man and God as-much-as not-even speech
παραστῆσαι δυνήσεται, καὶ καθ' ἑκάστην ὑβρίζεται τὴν
to-represent will-be-able and according-to each is-insulted the
ἡμέραν παρὼν, καὶ ὁρῶν, καὶ ἀκούων, καὶ οὔτε σκηπτὸν
day being-present and seeing and hearing and neither thunderbolt
ἀφῆκεν, οὔτε τὴν θάλατταν τῇ γῇ ἐπιδραμεῖν ἐκέλευσε
he-let-fly nor the sea upon-the land to-overrun ordered
καὶ καταποντίσαι πάντας, οὔτε τῇ γῇ διαστῆναι, καὶ
and to-drown all nor to-the earth to-part and
δέξασθαι πάντας τοὺς ὑβρικότας προσέταξεν, ἀλλ'
to-receive all the(-ones) having-insulted commanded but
ἀνέχεται, καὶ μακροθυμεῖ, καὶ συγγνώσεσθαι ἐπαγγέλλεται
he-bears-with and is-long-suffering and to-pardon promises
τοῖς ὑβρικόσιν, ἂν μετανοήσωσι μόνον καὶ ὑπόσχωνται
the(-ones) having-insulted if they-repent only and promise
μηκέτι ταῦτα ποιεῖν. Ἀληθῶς εὔκαιρον νῦν ἀνακηρύττειν·
no-longer these-things to-do truly timely now to-proclaim
Τίς λαλήσει τὰς δυναστείας τοῦ Κυρίου; ἀκουστὰς ποιήσει
who will-tell the mighty-acts of-the Lord heard will-make
πάσας τὰς αἰνέσεις αὐτοῦ; Πόσοι τοῦ Θεοῦ τὰς εἰκόνας
all the praises his how-many — of-God the images
οὐχὶ κατήνεγκαν μόνον, ἀλλὰ καὶ κατεπάτησαν; ὅταν γὰρ
not brought-down only but also trampled when for
ἄγχῃς τὸν ὑπεύθυνον, ὅταν ἀποδύῃς, ὅταν ἕλκῃς, τοῦ
you-throttle the debtor when you-strip when you-drag —
Θεοῦ τὴν εἰκόνα καταπατεῖς. Ἄκουσον γοῦν τοῦ Παύλου
of-God the image you-trample hear at-any-rate — Paul
λέγοντος, ὅτι ἄνθρωπος οὐκ ὀφείλει κατακαλύπτεσθαι τὴν
saying that man not ought to-cover the
κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· καὶ πάλιν αὐτοῦ
head image and glory of-God being and again himself

τοῦ Θεοῦ λέγοντος· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα
— *God saying let-us-make man according-to image*
ἡμετέραν καὶ καθ' ὁμοίωσιν. Ἂν δὲ λέγῃς, ὅτι οὐχὶ
our and according-to likeness if but you-say that not
τῆς αὐτῆς οὐσίας ὁ ἄνθρωπός ἐστι τῷ Θεῷ, καὶ τί
of-the same substance the man is — with-God and what
τοῦτο; Οὐδὲ γὰρ ὁ χαλκὸς τοῦ ἀνδριάντος τῆς αὐτῆς
this not-even for the bronze of-the statue of-the same
οὐσίας ἦν τῷ βασιλεῖ, ἀλλ' ὅμως δίκην ἔδοσαν οἱ
substance was with-the emperor but nevertheless penalty paid the(-ones)
τολμήσαντες· ὥστε καὶ ἐπὶ τῶν ἀνθρώπων, εἰ καὶ
having-dared so-that also in-the-case-of the men if even
μὴ τῆς αὐτῆς οὐσίας εἰσὶ τῷ Θεῷ οἱ ἄνθρωποι, ὥσπερ
not of-the same substance are — with-God the men as
οὖν οὐδέ εἰσιν, ἀλλ' ὅμως εἰκὼν ἐκλήθησαν, καὶ διὰ
indeed not-even are-they but nevertheless image they-were-called and because-of
τὴν προσηγορίαν ἔδει τιμῆς ἀπολαύειν αὐτούς· σὺ
the appellation it-was-needful honor to-enjoy them you
δὲ ὑπὲρ ὀλίγου χρυσίου καταπατεῖς, ἄγχεις, σύρεις, καὶ
but for little gold trample throttle drag and
οὐδεμίαν οὐδέπω δίκην ἔδωκας τήμερον.
no yet penalty you-paid today
Γένοιτο μὲν οὖν τινα χρηστὴν καὶ δεξιὰν γενέσθαι
may-it-happen indeed then some good and favorable to-happen
μεταβολήν. Ἐκεῖνο μέντοι προλέγω καὶ διαμαρτύρομαι,
change that however I-foretell and protest
ὅτι κἂν τοῦτο παρέλθῃ τὸ νέφος, ἡμεῖς δὲ ἐπὶ τῆς αὐτῆς
that even-if this pass-by the cloud we but in the same
μένωμεν ῥᾳθυμίας, πάλιν πολλῷ χαλεπώτερα πεισόμεθα
remain carelessness again much more-grievous-things we-shall-suffer
τῶν νῦν προσδοκωμένων· ἐπεὶ καὶ νῦν οὐχ οὕτω
than-the(-things) now expected since also now not so

δέδοικα τοῦ βασιλέως τὴν ὀργὴν, ὡς τὴν ὑμετέραν δέδοικα
I-fear of-the emperor the wrath as the your I-fear
ῥᾳθυμίαν. Οὐ γὰρ δὴ τὸ λιτανεῦσαι δύο καὶ τρεῖς ἡμέρας
carelessness not for indeed the to-make-litany two and three days
ἀρκεῖ εἰς ἀπολογίαν ἡμῖν, ἀλλ' ὁλοκλήρου δεῖ τοῦ βίου
suffices for defense for-us but of-whole it-is-needful the life
ποιήσασθαι τὴν μεταβολὴν, καὶ τῆς πονηρίας ἀποστάντας
to-make the change and from-the wickedness having-withdrawn
μένειν ἐπὶ τῆς ἀρετῆς διηνεκῶς. Καθάπερ γὰρ οἱ
to-remain in the virtue continually as for the(-ones)
νοσοῦντες, ἂν μὴ διαπαντὸς εὐτακτῶσιν, οὐδὲν αὐτοῖς ὄφελος
sick if not continually they-keep-discipline no to-them profit
τῆς μέχρι τριῶν ἢ τεσσάρων ἡμερῶν φιλοσοφίας· οὕτω
of-the up-to three or four days philosophy so
καὶ οἱ ἁμαρτάνοντες, ἂν μὴ διαπαντὸς σωφρονῶσιν,
also the(-ones) sinning if not continually they-are-sober-minded
οὐδὲν αὐτοῖς ἔσται πλέον ἀπὸ τῆς διορθώσεως τῶν δύο καὶ
nothing to-them will-be more from the correction of-the two and
τριῶν ἡμερῶν. Ὥσπερ γὰρ, φησὶν, ὁ βαπτιζόμενος,
three days as for he-says the(-one) being-baptized
εἶτα ἐν τῷ βορβόρῳ μολυνόμενος πάλιν, οὐδὲν ὠφέλησεν·
then in the mire being-defiled again nothing profited
οὕτως ὁ τρεῖς ἡμέρας μετανοήσας, καὶ πάλιν ἐπὶ τὰ
so the(-one) three days having-repented and again to the
πρότερα ἐπανελθὼν, οὐδὲν εἰργάσατο πλέον.
former-things having-returned nothing worked more
Μὴ τοίνυν ὅπερ ἀεὶ ποιοῦμεν, τοῦτο καὶ νῦν ποιήσωμεν·
not therefore what always we-do this also now let-us-do
καὶ γὰρ σεισμῶν πολλάκις καταλαβόντων καὶ λιμοῦ
and for earthquakes often having-seized and famine
καὶ αὐχμοῦ, τρεῖς καὶ τέσσαρας ἡμέρας σωφρονισθέντες
and drought three and four days having-been-chastened

καὶ ἐπιεικέστεροι γενόμενοι, πάλιν ἐπὶ τὰ πρότερα
and milder having-become again to the former-things
ἐπανήλθομεν· διὰ τοῦτο καὶ ταῦτα γεγένηται. Ἀλλ'
we-returned because-of this also these-things have-happened but
εἰ καὶ μὴ πρότερον, νῦν γοῦν ἐπὶ τῆς αὐτῆς μείνωμεν
if even not before now at-any-rate in the same let-us-remain
εὐλαβείας, καὶ τὴν αὐτὴν ἐπιείκειαν διατηρήσωμεν, ἵνα
reverence and the same mildness let-us-preserve that
μὴ πάλιν ἑτέρας δεηθῶμεν πληγῆς. Μὴ γὰρ οὐκ ἠδύνατο
not again other we-may-need blow — for not was-able
κωλῦσαι τὰ γεγενημένα ὁ Θεός; Ἀλλ' ἀφῆκεν, ἵνα
to-prevent the(-things) having-happened — God but he-let-it-be that
τοὺς καταφρονοῦντας αὐτοῦ ἐν τῷ τοῦ συνδούλου φόβῳ
the(-ones) despising him in the of-the fellow-servant fear
σωφρονεστέρους ἐργάσηται. Καὶ μή μοι λεγέτω τις, ὅτι
more-chastened he-may-make and not to-me let-say anyone that
πολλοὶ τῶν αἰτίων διέφυγον, πολλοὶ δὲ τῶν ἀναιτίων
many of-the guilty escaped many and of-the innocent
ἐνέπεσον· καὶ γὰρ τοῦτο πολλῶν πολλάκις ἀκούω λεγόντων,
fell-in and for this of-many often I-hear saying
οὐκ ἐπὶ τῆς παρούσης στάσεως μόνον, ἀλλὰ καὶ ἐν ἑτέραις
not in the present sedition only but also in other
πολλαῖς τοιαύταις περιστάσεσι. Τί οὖν ἂν εἴποιμι πρὸς
many such circumstances what then — would-I-say to
τοὺς τὰ τοιαῦτα λέγοντας; Ὅτι εἰ καὶ τῆς παρούσης
the(-ones) the such-things saying that if even of-the present
στάσεως ἀναίτιος ἦν ὁ ἁλούς, ἀλλ' ἑτέραν ἁμαρτίαν
sedition innocent was the(-one) caught but other sin
εἰργάσατό ποτε χαλεπωτέραν, εἶτα μὴ μεταβαλλόμενος,
he-wrought once more-grievous then not changing
ἐν τῇ παρούσῃ δίκην ἔδωκε. Καὶ γὰρ ἔθος τῷ Θεῷ
in the present penalty he-paid and for custom — to-God

τοῦτο ποιεῖν· ὅταν ἁμάρτωμεν, οὐκ εὐθέως ἐπεξέρχεται
this to-do when we-sin not immediately he-proceeds-against
τοῖς πλημμελήμασιν, ἀλλ᾽ ἀνίησι, διδοὺς ἡμῖν προθεσμίαν
the offenses but he-lets-be giving us term
μετανοίας, ὥστε διορθώσασθαι καὶ μεταβαλέσθαι· ἂν δὲ
of-repentance so-that to-correct and to-change if but
διὰ τὸ μὴ δοῦναι δίκην, νομίσαντες καὶ τὸ ἁμάρτημα
because-of the not to-pay penalty having-thought also the sin
ἐξηλεῖφθαι, καταφρονήσωμεν, ἔνθα οὐχ ὑπονοοῦμεν, ἐκεῖ
to-have-been-wiped-out we-despise where not we-suspect there
μετὰ ταῦτα ἁλωσόμεθα πάντως. Τοῦτο δὲ γίνεται, ἵνα
after these-things we-shall-be-caught by-all-means this and happens that
ὅταν ἁμάρτωμεν, καὶ μὴ κολασθῶμεν, μὴ θαρσήσωμεν,
when we-sin and not we-are-punished not we-may-be-confident
ἂν μὴ μεταβαλώμεθα, εἰδότες ὅτι ἔνθα οὐ προσδοκῶμεν,
if not we-change knowing that where not we-expect
ἐμπεσούμεθα πάντως. Ὥστε, ἂν ἁμαρτήσῃς, καὶ μὴ
we-shall-fall-in by-all-means so-that if you-sin and not
κολασθῇς, μὴ καταφρονήσῃς, ἀγαπητέ· ἀλλὰ δι᾽ αὐτὸ
you-are-punished not despise beloved but because-of itself
τοῦτο μειζόνως φοβήθητι, εἰδὼς ὅτι κοῦφον τῷ Θεῷ, ὅταν
this more-greatly fear knowing that light — to-God when
θέλῃ, ἀνταποδοῦναι πάλιν. Διὰ τοῦτο γὰρ τότε σε οὐκ
he-wills to-repay again because-of this for then you not
ἐκόλασεν, ἵνα λάβῃς προθεσμίαν μετανοίας. Μὴ τοίνυν
he-punished that you-may-receive term of-repentance not therefore
λέγωμεν, ὅτι ἀναίτιος ὢν ἐνέπεσεν ὁ δεῖνα, ἕτερος δὲ
let-us-say that innocent being fell-in the so-and-so other and
αἴτιος ὢν διέφυγεν· ὅ τε γὰρ ἀναίτιος ἐμπεσὼν,
guilty being escaped the(-one) both for innocent having-fallen-in
ὥσπερ ἔφην, ἑτέρων ἁμαρτημάτων ἔδωκε δίκην, ὅ τε
as I-said of-other sins paid penalty the(-one) and

νῦν διαφυγὼν, ἐὰν μὴ μεταβάληται, εἰς ἑτέραν ἁλώσεται
now having-escaped if not he-change into other will-be-caught
παγίδα. Ἂν οὕτω διακεισώμεθα, οὐδέποτε τῶν οἰκείων
snare if so we-are-disposed never of-the own
ἁμαρτημάτων ἐπιλησόμεθα, ἀλλ᾽ ἀεὶ δεδοικότες, τρέμοντες,
sins shall-we-forget but always fearing trembling
μή ποτε ὑπόσχωμεν δίκην, ἀναμνησθησώμεθα ταχέως
lest ever we-undergo penalty we-shall-remember quickly
αὐτῶν. Οὐδὲν γὰρ οὕτως ἁμαρτίας ἀναμιμνήσκειν εἴωθεν,
them nothing for so sins to-remind is-wont
ὡς τιμωρία καὶ κόλασις· καὶ τοῦτο δῆλον ἀπὸ τῶν τοῦ
as punishment and chastisement and this clear from the —
Ἰωσὴφ ἀδελφῶν. Ἐπειδὴ γὰρ ἀπέδοντο ἐκεῖνοι τὸν δίκαιον,
of-Joseph brothers since for sold they the just(-man)
καὶ ἔτη τρία καὶ δέκα παρῆλθεν, ὑποπτεύοντες κολάζεσθαι,
and years three and ten had-passed suspecting to-be-punished
καὶ περὶ τῶν ἐσχάτων δεδοικότες, ἀνεμνήσθησαν τῆς
and about the last-things fearing they-remembered the
ἁμαρτίας, καὶ πρὸς ἀλλήλους ἔλεγον· Ναὶ, ἐν ἁμαρτίαις
sin and to one-another said yes in sins
γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν τοῦ Ἰωσήφ. Ὁρᾷς πῶς
for we-are about the brother our — Joseph you-see how
ὁ φόβος ἀνέμνησεν αὐτοὺς τῆς πλημμελείας ἐκείνης; Καὶ
the fear reminded them of-the offense that and
ὅτε μὲν ἡμάρτανον, οὐκ ἠσθάνοντο· ὅτε δὲ κολάζεσθαι
when indeed they-were-sinning not they-perceived when but to-be-punished
προσεδόκησαν, τότε ἀνεμνήσθησαν.
they-expected then they-remembered
Ταῦτ᾽ οὖν εἰδότες ἅπαντα, ποιησώμεθα τοῦ βίου μεταβολὴν
these-things then knowing all let-us-make of-the life change
καὶ διόρθωσιν, καὶ πρὸ τῆς ἀπαλλαγῆς τῆς ἐπικειμένης
and correction and before the deliverance of-the pressing

ἀγωνίας ὑπὲρ εὐλαβείας καὶ ἀρετῆς φροντίσωμεν. Καὶ
anguish about reverence and virtue let-us-take-thought and
τέως τρεῖς ἐντολὰς ὑμῖν παρακαταθέσθαι βούλομαι,
meanwhile three commandments to-you to-entrust I-wish
ἵνα μοι ταύτας ἐπὶ τῆς νηστείας κατορθώσητε· τὸ
that for-me these in the fast you-may-accomplish the
μηδένα κακῶς λέγειν, τὸ μηδένα ἐχθρὸν ἔχειν, τὸ
no-one ill to-speak the no-one enemy to-have the
καθόλου πᾶσαν ἐκ τοῦ στόματος ἀπελάσαι τὴν πονηρὰν
altogether all from the mouth to-drive-out the evil
τῶν ὅρκων συνήθειαν. Καὶ καθάπερ ἐπειδὰν χρυσίον
of-the oaths custom and as when gold
ἐπιβληθὲν ἀκούσωμεν, ἀπιὼν οἴκαδε ἕκαστος, καὶ
having-been-imposed we-hear going-away home each and
τὴν γυναῖκα καλέσας καὶ τὰ τέκνα καὶ τοὺς οἰκέτας,
the wife having-called and the children and the servants
σκοπεῖ μετ᾽ ἐκείνων καὶ βουλεύεται, πόθεν τὴν εἰσφορὰν
considers with them and deliberates whence the levy
καταβάλῃ ταύτην· οὕτω καὶ ἐπὶ τῶν ἐντολῶν
he-may-pay this so also in-the-case-of the commandments
ποιήσωμεν τούτων τῶν πνευματικῶν. Ἀναχωρήσας οἴκαδε
let-us-do these the spiritual having-withdrawn home
ἕκαστος καλείτω τὴν γυναῖκα καὶ τὰ παιδία, καὶ λεγέτω
each let-him-call the wife and the children and let-him-say
ὅτι εἰσφορὰ ἐπεβλήθη πνευματικὴ τήμερον, εἰσφορὰ
that levy was-imposed spiritual today levy
δι᾽ ἧς ἔσται τις λύσις τῶν δεινῶν τούτων καὶ
through which will-be some loosing of-the terrible-things these and
ἀπαλλαγή, εἰσφορὰ οὐχὶ πένητας τοὺς καταβάλλοντας,
deliverance levy not poor the(-ones) paying
ἀλλὰ πλουσιωτέρους ποιοῦσα, ὥστε μηδένα ἐχθρὸν ἔχειν,
but richer making so-that no-one enemy to-have

μηδένα κακῶς λέγειν, μηδὲ ὀμνύναι καθόλου. Σκοπήσωμεν,
no-one ill to-speak nor to-swear altogether let-us-consider
φροντίσωμεν, βουλευσώμεθα, ὅπως ἐκπληρώσωμεν τὰς
let-us-take-thought let-us-deliberate how we-may-fulfill the
ἐντολὰς ταύτας· πᾶσαν εἰσενεγκώμεθα σπουδὴν, ἀλλήλους
commandments these all let-us-bring-in zeal one-another
ὑπομνήσωμεν, ἀλλήλους διορθωσώμεθα, ἵνα μὴ ὀφείλοντες
let-us-remind one-another let-us-correct that not owing
ἀπέλθωμεν ἐκεῖ, εἶτα δεόμενοι δανείσασθαι παρ᾽ ἑτέρων,
we-may-go-away there then needing to-borrow from others
μὴ τὸ τῶν παρθένων πάθωμεν τῶν μωρῶν, καὶ τῆς
not the(-lot) of-the virgins we-may-suffer the foolish and from-the
ἀθανάτου σωτηρίας ἐκπέσωμεν. Ἂν οὕτω τὸν ἑαυτῶν
immortal salvation we-may-fall-away if so the our-own
ῥυθμίζωμεν βίον, ἐντεῦθεν ὑμῖν ἐγγυῶμαι καὶ ὑπισχνοῦμαι,
we-order life from-here to-you I-pledge and promise
ὅτι καὶ τῆς παρούσης συμφορᾶς ἔσται τις λύσις, καὶ
that both of-the present calamity will-be some loosing and
τῶν δεινῶν τούτων ἀπαλλαγή· καὶ τὸ δὴ πάντων
of-the terrible-things these deliverance and the(-thing) indeed than-all
μεῖζον, τῶν μελλόντων ἀγαθῶν ἡ ἀπόλαυσις. Ἔδει
greater of-the coming good-things the enjoyment it-was-needful
μὲν γὰρ ὑμῖν ὁλόκληρον ἐγχειρίζειν τὴν ἀρετὴν, ἀλλὰ
indeed for to-you whole to-entrust the virtue but
τοῦτον ἄριστον ἡγοῦμαι τρόπον διορθώσεως, τὸ κατὰ
this best I-think manner of-correction the in
μέρος λαμβάνοντας τοὺς νόμους κατορθοῦν, καὶ τότε ἐπὶ
part taking the laws to-accomplish and then to
τοὺς ἄλλους ἰέναι. Καθάπερ γὰρ ἀρούρας προκειμένης,
the others to-go as for field lying-before
ὁ γηπόνος κατὰ μέρος διασκάπτων ἅπασαν, οὕτως ἐπὶ
the farmer in part digging-through all so to

τὸ τέλος ἔρχεται· οὕτω καὶ ἡμεῖς ἐὰν νόμον ἑαυτοῖς
the end comes so also we if law for-ourselves
τοῦτον θῶμεν, ὥστε κατὰ τὴν παροῦσαν Τεσσαρακοστὴν
this we-set so-that during the present Forty-days
ταύτας μετὰ ἀκριβείας κατορθῶσαι τὰς τρεῖς ἐντολὰς,
these with exactness to-accomplish the three commandments
πάντως πρὸς τῷ σὺν ἀσφαλείᾳ τῆς καλῆς συνηθείας
by-all-means besides the with safety of-the good habit
παραδοῦναι τὴν φυλακὴν, μετὰ πλείονος τῆς εὐκολίας καὶ
to-hand-over the keeping with more the ease also
ἐπὶ τὰς λοιπὰς ἥξομεν, καὶ πρὸς αὐτὴν ἐλθόντες τῆς
to the remaining we-shall-come and to itself having-come of-the
φιλοσοφίας τὴν κορυφὴν, καὶ τὸν παρόντα βίον μετὰ
philosophy the summit both the present life with
χρηστῆς τῆς ἐλπίδος καρπωσόμεθα, καὶ ἐν τῷ μέλλοντι
good the hope we-shall-reap and in the coming
μετὰ πολλῆς παραστησόμεθα παῤῥησίας τῷ Χριστῷ, καὶ
with much we-shall-stand-before boldness — to-Christ and
τῶν ἀποῤῥήτων ἀπολαύσομεν ἀγαθῶν· ὧν γένοιτο πάντας
of-the ineffable shall-enjoy good-things which may-it-be all
ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου
us to-be-deemed-worthy by-grace and love-for-man of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα
our Jesus Christ with whom to-the Father the glory together-with
τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the holy Spirit to the ages of-the ages amen

ΟΜΙΛΙΑ Δ΄

IV · EXHORTATION FROM JOB AND THE THREE CHILDREN

Chrysostom thanks God that affliction has filled the church while the market place stands empty. Trials, like winter rain on the seed, prepare a harvest; the just shine in them like gold in the furnace, while sinners are undone even by ease. Job, who built his house on the rock, stood unshaken when fire, messengers of loss, and his wife's bitter words beat on it. The three children, cast into the Babylonian furnace before all the king's officials, were not frightened by the flame and kept praying, and the fire loosed their bonds without touching them and seized the soldiers sitting outside. He asks his hearers to train every member of the body for virtue, and to begin with the easiest of the three commandments he has given them: to give up oaths.

Παράκλησις πρὸς τὸν λαὸν περὶ καρτερίας καὶ ὑπομονῆς
exhortation to the people about endurance and patience
ἐκ παραδειγμάτων τοῦ τε Ἰὼβ καὶ τῶν τριῶν παίδων·
from examples — both of-Job and of-the three children
καὶ περὶ τῆς τῶν ὅρκων ἀποχῆς.
and about the of-the oaths abstinence

Εὐλογητὸς ὁ Θεὸς, ὁ παρακαλέσας τὰς ὀδυνωμένας
blessed — God the(-one) having-comforted the grieving
ὑμῶν ψυχὰς, ὁ στηρίξας δονουμένας ὑμῶν τὰς
your souls the(-one) having-steadied shaken your the
διανοίας· ὅτι γὰρ ἱκανὴν ἐδέξασθε παράκλησιν, διὰ τῆς
minds that for sufficient you-received comfort through the
σπουδῆς ταύτης ἐδείξατε, καὶ διὰ τῆς περὶ τὴν ἀκρόασιν
zeal this you-showed and through the about the hearing
προθυμίας. Οὐ γὰρ ἔστι ψυχὴν ὀδυνωμένην καὶ νέφει
eagerness not for it-is-possible soul grieving and by-cloud
κατεχομένην ἀθυμίας δυνηθῆναι μετὰ προθυμίας ἀκοῦσαί

τι τῶν λεγομένων· ὑμᾶς δὲ ὁρῶ μετὰ πολλῆς
anything of-the(-things) said you but I-see with much
τῆς εὐνοίας καὶ σφοδρᾶς τῆς σπουδῆς ἡμῖν προσέχοντας,
the goodwill and vehement the zeal to-us attending
καὶ πάντα ἀποτιναξαμένους τὰ λυπηρὰ, καὶ τῷ τῆς
and all having-shaken-off the painful-things and by-the of-the
ἀκροάσεως ἔρωτι παρωσαμένους τὴν ἐπικειμένην ὀδύνην.
hearing love having-thrust-aside the pressing pain
Διὰ τοῦτο εὐχαριστῶ τῷ Θεῷ μεθ᾽ ὑμῶν, ὅτι οὐκ
because-of this I-give-thanks — to-God with you that not
ἤλεγξεν ὑμῶν τὴν φιλοσοφίαν ἡ συμφορὰ, οὐδὲ ἐξέλυσεν
exposed your the philosophy the calamity nor relaxed
ὑμῶν τὸν τόνον ὁ φόβος, οὐδὲ ἔσβεσεν ὑμῶν τὴν
your the tension the fear nor quenched your the
προθυμίαν ἡ θλῖψις, οὐδὲ ἐμάρανεν ὑμῶν τὸν ζῆλον
eagerness the affliction nor withered your the zeal
ὁ κίνδυνος, οὐδὲ ἐνίκησε τὸν περὶ Θεὸν πόθον ὁ τῶν
the danger nor conquered the toward God longing the of-the
ἀνθρώπων φόβος, οὐδὲ κατέβαλεν ὑμῶν τὴν σπουδὴν
men fear nor cast-down your the zeal
ἡ τοῦ καιροῦ δυσκολία· καὶ οὐ μόνον οὐ κατέβαλεν,
the of-the season difficulty and not only not did-it-cast-down
ἀλλὰ καὶ ἐπέῤῥωσεν· οὐ μόνον οὐκ ἐξέλυσεν, ἀλλὰ καὶ
but also strengthened not only not relaxed but also
ἐπέτεινεν· οὐ μόνον οὐκ ἔσβεσεν, ἀλλὰ καὶ ἀνῆψε πλέον.
tightened not only not quenched but also kindled more
Κεκένωται μὲν ἡ ἀγορὰ, ἡ δὲ ἐκκλησία πεπλήρωται·
has-been-emptied indeed the market-place the but church has-been-filled
ἐκείνη τραγῳδίας ὑπόθεσις, αὕτη χαρᾶς καὶ εὐφροσύνης
that of-tragedy occasion this of-joy and gladness
πνευματικῆς ἀφορμή. Ὅταν οὖν ἐμβάλῃς εἰς τὴν ἀγορὰν,
spiritual occasion when then you-come into the market-place

ἀγαπητὲ, καὶ τὴν ἐρημίαν θεασάμενος στενάξῃς, κατάφυγε
beloved and the desolation having-beheld you-groan flee
πρὸς τὴν μητέρα, καὶ παραμυθήσεταί σε εὐθέως τῷ
to the mother and she-will-console you immediately with-the
πλήθει τῶν οἰκείων τέκνων, καὶ δείξει σοι τῶν ἀδελφῶν
multitude of-the own children and will-show you of-the brothers
ἀπηρτισμένον τὸν χορὸν, καὶ πᾶσαν ἀποκρούσεταί σου
complete the band and all will-beat-off your
τὴν ἀθυμίαν. Ἐπὶ μὲν γὰρ τῆς πόλεως ἐπιθυμοῦμεν
the despondency in indeed for the city we-long
ἄνδρας ἰδεῖν, καθάπερ οἱ τὰς ἐρήμους οἰκοῦντες·
men to-see as the(-ones) the deserts inhabiting
εἰς δὲ τὴν ἐκκλησίαν καταφεύγοντες, ὑπὸ τοῦ πλήθους
into but the church fleeing by the multitude
στενοχωρούμεθα· καὶ καθάπερ τῆς θαλάττης στασιαζούσης
we-are-crowded and as the sea being-in-turmoil
καὶ πολλῷ τῷ χειμῶνι μαινομένης, εἰς τὸν λιμένα
and with-much the storm raging into the harbor
καταφεύγειν ἀναγκάζει ὁ φόβος ἔξωθεν ἅπαντας· οὕτω
to-flee compels the fear from-outside all so
καὶ νῦν τὰ τῆς ἀγορᾶς κύματα, καὶ ὁ τῆς πόλεως
also now the of-the market-place waves and the of-the city
χειμὼν, πάντας εἰς τὴν ἐκκλησίαν συνελαύνει πάντοθεν,
storm all into the church drives-together from-all-sides
καὶ τῷ συνδέσμῳ τῆς ἀγάπης σφίγγει μετ' ἀλλήλων
and with-the bond of-the love binds with one-another
τὰ μέλη. Εὐχαριστῶμεν τοίνυν καὶ διὰ ταῦτα τῷ
the members let-us-give-thanks therefore also because-of these-things —
Θεῷ, ὅτι τοσοῦτον ἀπὸ τῆς θλίψεως ἐκαρπωσάμεθα
to-God that so-great from the affliction we-reaped

κέρδος, ὅτι τοσαύτην ἀπὸ τοῦ πειρασμοῦ τὴν ὠφέλειαν
gain that so-great from the temptation the benefit
ἐλάβομεν.
we-received
Ἐὰν μὴ πειρασμὸς, οὐδὲ στέφανος· ἐὰν μὴ παλαίσματα,
if not temptation not-even crown if not wrestlings
οὐδὲ βραβεῖα· ἐὰν μὴ σκάμματα, οὐδὲ τιμαί· ἐὰν μὴ
not-even prizes if not arenas not-even honors if not
θλῖψις, οὐδὲ ἄνεσις· ἐὰν μὴ χειμὼν, οὐδὲ θέρος· καὶ
affliction not-even ease if not winter not-even summer and
τοῦτο οὐκ ἐπ᾽ ἀνθρώπων μόνον, ἀλλὰ καὶ ἐπ᾽
this not in-the-case-of men only but also in-the-case-of
αὐτῶν τῶν σπερμάτων ἔστιν ἰδεῖν. Καὶ γὰρ ἐκεῖ πολὺν
themselves the seeds it-is-possible to-see and for there much
μὲν τὸν ὑετὸν, πολλὴν δὲ τῶν νεφῶν τὴν συνδρομὴν,
indeed the rain much and of-the clouds the gathering
πολὺν δὲ γενέσθαι δεῖ τὸν κρυμὸν, εἰ μέλλοι κομῶν
much and to-happen it-is-needful the frost if is-to luxuriant
ὁ στάχυς ἀνίστασθαι· ὅπου δὲ σπόρου καιρὸς, καὶ ὑετοῦ
the ear to-rise-up where and of-sowing time also of-rain
καιρός. Ἐπεὶ οὖν καὶ νῦν ἐφέστηκε χειμὼν, χειμὼν
time since then also now has-come-upon winter winter
ψυχῶν, οὐκ ἀέρος, σπείρωμεν καὶ ἡμεῖς ἐν τῷ χειμῶνι
of-souls not of-air let-us-sow also we in the winter
τούτῳ, ἵνα ἐν τῷ θέρει θερίσωμεν· σπείρωμεν δάκρυα,
this that in the summer we-may-reap let-us-sow tears
ἵνα θερίσωμεν ἀγαλλίασιν. Οὐκ ἐμὸς οὗτος ὁ λόγος·
that we-may-reap exultation not mine this the word
προφητικόν ἐστι τὸ παράγγελμα· Οἱ σπείροντες ἐν
prophetic is the injunction the(-ones) sowing in
δάκρυσι, φησὶ, ἐν ἀγαλλιάσει θεριοῦσιν. Οὐχ οὕτω τὰ
tears he-says in exultation shall-reap not so the

σπέρματα καταφερόμενος ὑετὸς θάλλειν ποιεῖ καὶ αὔξεσθαι,
seeds falling-down rain to-flourish makes and to-grow
ὡς τὸν τῆς εὐσεβείας σπόρον ἀνίστησι καὶ παρασκευάζει
as the of-the piety seed raises-up and prepares
κομᾶν ὁ ἐκ τῶν δακρύων καταφερόμενος ὑετός·
to-be-luxuriant the from the tears falling-down rain
οὗτος ἀποσμήχει ψυχὴν, ἄρδει διάνοιαν, προκόψαι ταχέως
this scours soul waters mind to-advance quickly
ποιεῖ τῆς διδασκαλίας τὴν βλάστησιν· διὰ τοῦτο καὶ
makes of-the teaching the sprouting because-of this also
αὔλακα βαθεῖαν ἀνατεμεῖν ἀναγκαῖον· καὶ γὰρ καὶ τοῦτο
furrow deep to-cut necessary and for also this
ὁ προφήτης παρῄνεσεν, οὕτως εἰπών· Νεώσατε ἑαυτοῖς
the prophet exhorted thus saying break-up for-yourselves
νεώματα, καὶ μὴ σπείρετε ἐπ' ἀκάνθαις. Καθάπερ οὖν ὁ
fallow-ground and not sow on thorns as then the(-one)
τὸ ἄροτρον ἐμβαλὼν, κάτωθεν τὴν γῆν ἀναῤῥήγνυσιν,
the plow having-thrust-in from-below the earth breaks-up
ἀσφαλῆ τοῖς σπέρμασι προπαρασκευάζων τὴν φυλακὴν,
safe for-the seeds preparing the keeping
ὥστε μὴ κατενεχθέντα ἄνω κεῖσθαι ἐπὶ τῆς ἐπιφανείας,
so-that not brought-down above to-lie on the surface
ἀλλ' εἰς αὐτὰς τῆς γῆς παραπεμφθῆναι τὰς λαγόνας, καὶ
but into themselves of-the earth to-be-sent the flanks and
ἐν ἀσφαλεῖ καταθέσθαι τὰς ῥίζας· οὕτω καὶ ἡμᾶς ἀναγκαῖον
in safety to-lay-down the roots so also us necessary
ποιεῖν, καὶ καθάπερ ἀρότρῳ τῇ θλίψει καταχρησαμένους
to-do and as with-plow the affliction using
ἀναῤῥῆξαι τῆς καρδίας τὸ βάθος. Τοῦτο γὰρ καὶ ἕτερος
to-break-up of-the heart the depth this for also another
προφήτης παραινεῖ λέγων, Διαῤῥήξατε τὰς καρδίας ὑμῶν,
prophet exhorts saying rend the hearts your

καὶ μὴ τὰ ἱμάτια ὑμῶν. Διαῤῥήξωμεν τοίνυν τὰς καρδίας,
and not the garments your let-us-rend therefore the hearts
ἵνα εἴ τις πονηρὰ βοτάνη καὶ λογισμὸς δολερός ἐστιν ἐν
that if any evil weed and thought deceitful is in
ἡμῖν, πρόῤῥιζον αὐτὸν ἀνασπάσωμεν, καὶ καθαρὰς τοῖς
us by-the-root it we-may-pull-up and clean for-the
τῆς εὐσεβείας σπέρμασι παράσχωμεν τὰς ἀρούρας. Ἐὰν
of-the piety seeds may-provide the fields if
γὰρ μὴ νῦν νεώσωμεν, ἐὰν μὴ νῦν σπείρωμεν, ἐὰν μὴ
for not now we-break-up if not now we-sow if not
νῦν δακρύσωμεν, ὅτε θλῖψις καὶ νηστεία, πότε ἄλλοτε
now we-weep when affliction and fast when else
ἥξομεν εἰς κατάνυξιν; ὅταν ἄνεσις ᾖ καὶ τρυφή;
shall-we-come to compunction when ease be and luxury
Ἀλλὰ τοῦτο ἀδύνατον· ἡ γὰρ ἄνεσις καὶ ἡ τρυφὴ εἰς
but this impossible the for ease and the luxury into
ῥᾳθυμίαν ἐνάγειν εἴωθεν, ὥσπερ ἡ θλῖψις πρὸς σπουδὴν
carelessness to-lead is-wont as the affliction to zeal
ἐπανάγει, καὶ πεπλανημένην ἔξω καὶ περὶ πολλὰ
leads-back and having-wandered outside and about many-things
τὴν διάνοιαν κεχηνυῖαν πρὸς ἑαυτὴν ἐπιστρέφει. Μὴ
the mind gaping to itself turns not
τοίνυν ἀλγῶμεν ὑπὲρ τῆς ἀθυμίας ταύτης, ἀλλὰ καὶ
therefore let-us-be-pained about the despondency this but even
εὐχαριστῶμεν τῷ Θεῷ· πολὺ γὰρ ἀπὸ τῆς θλίψεως τὸ
let-us-give-thanks — to-God much for from the affliction the
κέρδος. Καὶ γὰρ ὁ γεωργὸς ἐπειδὰν σπείρῃ τὰ μετὰ
gain and for the farmer when he-sows the with
πολλοῦ τοῦ πόνου συλλεγέντα σπέρματα, χειμῶνα γενέσθαι
much the toil gathered seeds winter to-come
εὔχεται· καὶ ὁ μὲν ἰδιώτης θεωρῶν τὰ γινόμενα
prays and the indeed layman beholding the(-things) happening

ἅπαντα θαυμάσεται, καὶ πρὸς ἑαυτὸν ἴσως ἐρεῖ· Τί ποτε
all will-marvel and to himself perhaps will-say what ever
ὁ ἄνθρωπος οὗτος ποιεῖ; τὰ συλλεγέντα σκορπίζει
the man this does the(-things) gathered he-scatters
καὶ οὐχὶ σκορπίζει μόνον, ἀλλὰ καὶ ἀναμίγνυσι μετὰ
and not scatters only but also mixes with
πολλῆς τῆς ἀκριβείας τῇ γῇ, ὥστε αὐτὰ μηδὲ συλλέξαι
much the exactness with-the earth so-that them not-even to-gather
δυνηθῆναι ῥᾳδίως· καὶ οὐκ ἀναμίγνυσι μόνον τῇ γῇ,
to-be-able easily and not mixes only with-the earth
ἀλλὰ καὶ εὔχεται γενέσθαι σφοδρὸν τὸν ὑετὸν, ὥστε
but also prays to-happen vehement the rain so-that
κατασαπῆναι τὰ καταβληθέντα ἅπαντα, καὶ γενέσθαι
to-rot the(-things) cast-down all and to-become
πηλόν. Καὶ θορυβεῖται βλέπων βροντὰς καταῤῥηγνυμένας,
mud and is-troubled seeing thunders breaking
καὶ ἀστραπὰς καταφερομένας· ὁ δὲ γηπόνος οὐχ οὕτως,
and lightnings falling-down the but husbandman not so
ἀλλὰ χαίρει καὶ ἀγάλλεται χειμῶνα ὁρῶν· οὐ γὰρ τὰ
but rejoices and exults winter seeing not for the
παρόντα βλέπει, ἀλλὰ τὰ μέλλοντα ἀναμένει· οὐ πρὸς
present-things he-looks-at but the coming-things he-awaits not to
τὰς βροντὰς ὁρᾷ, ἀλλὰ τὰ δράγματα ἀναλογίζεται· οὐ
the thunders he-looks but the sheaves he-reckons not
τὰ σηπόμενα σπέρματα, ἀλλὰ τοὺς κομῶντας στάχυας·
the rotting seeds but the luxuriant ears
οὐ τὸν φορτικὸν ὑετὸν, ἀλλὰ τὸν ἥδιστον τῆς ἅλω
not the burdensome rain but the sweetest of-the threshing-floor
κονιορτόν. Οὕτω δὴ καὶ ἡμεῖς μὴ τὴν θλῖψιν ὁρῶμεν τὴν
dust so indeed also we not the affliction let-us-look-at the
παροῦσαν, μηδὲ τὴν ὀδύνην, ἀλλὰ τὴν ἐξ αὐτῆς γινομένην
present nor the pain but the from it happening

ὠφέλειαν, τὸν ἐξ αὐτῆς τικτόμενον καρπόν· ἀναμείνωμεν
benefit the from it born fruit let-us-await
τῆς ἅλω τὰ δράγματα· καὶ γὰρ ἐὰν νήφωμεν, πολὺν
of-the threshing-floor the sheaves and for if we-be-sober much
ἀπὸ τοῦ καιροῦ τούτου δυνησόμεθα συναγαγεῖν τὸν καρπὸν,
from the season this we-shall-be-able to-gather the fruit
καὶ πληρῶσαι τὰ ταμιεῖα τῆς διανοίας τῆς ἡμετέρας·
and to-fill the storehouses of-the mind the our
ἂν νήφωμεν, οὐ μόνον οὐδὲν πεισόμεθα ἀπὸ τῆς θλίψεως
if we-be-sober not only nothing shall-we-suffer from the affliction
ταύτης δεινὸν, ἀλλὰ καὶ μυρία καρπωσόμεθα ἀγαθά· ἂν
this terrible but also countless we-shall-reap good-things if
δὲ ῥᾳθυμῶμεν, καὶ ἡ ἄνεσις ἡμᾶς ἀπολεῖ· τὸν μὲν γὰρ
but we-be-careless even the ease us will-destroy the(-one) indeed for
μὴ προσέχοντα ἑκάτερα βλάπτει, τὸν δὲ μετὰ ἀκριβείας
not attending both harms the(-one) but with exactness
ζῶντα ἀμφότερα ὠφελεῖ. Καὶ καθάπερ τὸ χρυσίον, κἂν
living both benefits and as the gold even-if
ὕδασιν ὁμιλήσῃ, τὴν οἰκείαν εὐπρέπειαν ἐπιδείκνυται, κἂν
with-waters it-consort the own comeliness displays even-if
εἰς χωνευτήριον ἐμπέσῃ, φαιδρότερον γίνεται πάλιν· ὁ
into furnace it-fall brighter becomes again the
δὲ πηλὸς καὶ ὁ χόρτος, κἂν ὕδασιν ἀναμιχθεὶς τύχῃ,
but mud and the grass even-if with-waters mixed it-happen
ὁ μὲν διαλύεται, ὁ δὲ σήπεται· κἂν εἰς πῦρ
the(-one) indeed is-dissolved the(-other) and rots even-if into fire
ἐμπέσῃ, ὁ μὲν φρύγεται, ὁ δὲ κατακαίεται·
it-fall the(-one) indeed is-parched the(-other) and is-burned-up
οὕτω δὴ καὶ ὁ δίκαιος, καὶ ὁ ἁμαρτωλός· ὁ μὲν
so indeed also the just(-man) and the sinner the(-one) indeed
γὰρ, κἂν ἀνέσεως ἀπολαύῃ, μένει λαμπρὸς, καθάπερ τὸ
for even-if ease he-enjoy remains brilliant as the

χρυσίον περικλυζόμενον ὕδατι· κἂν εἰς πειρασμὸν ἐμπέσῃ,
gold washed-around with-water even-if into temptation he-fall
φαιδρότερος γίνεται, καθάπερ τὸ χρυσίον βασανιζόμενον
brighter becomes as the gold tested
ὑπὸ τοῦ πυρός· ὁ δὲ ἁμαρτωλὸς, κἂν ἀνέσεως τύχῃ,
by the fire the but sinner even-if ease he-obtain
διαλύεται καὶ κατασήπεται, καθάπερ ὁ χόρτος καὶ ὁ πηλὸς
is-dissolved and rots-away as the grass and the mud
ὁμιλῶν ὕδατι· κἂν πειρασμὸν ὑπομείνῃ, κατακαίεται καὶ
consorting with-water even-if temptation he-undergo is-burned-up and
ἀπόλλυται, καθάπερ ὁ χόρτος καὶ πηλὸς ὑπὸ τοῦ πυρός.
perishes as the grass and mud by the fire
Μὴ τοίνυν ἀλύωμεν ἐπὶ τοῖς παροῦσι δεινοῖς· ἐὰν
not therefore let-us-be-distraught at the present terrible-things if
γὰρ ἁμαρτίας ἔχῃς, ἀφανίζονται καὶ κατακαίονται ῥᾳδίως
for sins you-have they-are-blotted-out and burned-up easily
ὑπὸ τῆς θλίψεως· ἐὰν δὲ ἀρετὴν ἔχῃς, λαμπρύνῃ
by the affliction if but virtue you-have you-are-made-brilliant
καὶ φαιδρύνῃ ὑπ᾽ αὐτῆς· ἐὰν γὰρ ἀγρυπνῇς διηνεκῶς
and are-made-bright by it if for you-be-watchful continually
καὶ νήφῃς, ἀνώτερος ἔσῃ βλάβης ἁπάσης. Οὐ γὰρ
and be-sober higher you-will-be than-harm all not for
ἡ τῶν πειρασμῶν φύσις, ἀλλ᾽ ἡ τῶν πειραζομένων
the of-the temptations nature but the of-the(-ones) tempted
ῥᾳθυμία τὰ πτώματα ἐργάζεσθαι πέφυκεν. Ὥστε εἰ βούλει
carelessness the falls to-work is-wont so-that if you-wish
τρυφᾷν καὶ ἀνέσεως ἀπολαύειν καὶ ἡδονῆς, μὴ ζήτει
to-live-luxuriously and ease to-enjoy and pleasure not seek
ἡδονὴν μήτε ἄνεσιν, ἀλλὰ ζήτει ψυχὴν ὑπομονῆς γέμουσαν
pleasure nor ease but seek soul of-patience full
καὶ καρτερίαν ἐπιδείξασθαι δυναμένην· ὡς ἐὰν μὴ τοῦτο
and endurance to-display able since if not this

ἔχῃς, οὐχὶ πειρασμός σε ἐλέγξει μόνον, ἀλλὰ καὶ ἄνεσίς
you-have not temptation you will-expose only but also ease
σε ἀπολεῖ καὶ καταβαλεῖ μειζόνως. Ὅτι γὰρ οὐχ ἡ
you will-destroy and cast-down more-greatly that for not the
τῶν δεινῶν προσβολὴ, ἀλλ᾽ ἡ τῆς ἡμετέρας διανοίας
of-the terrible-things assault but the of-the our mind
ῥᾳθυμία ἀνατρέπει τὴν σωτηρίαν ἡμῶν, ἄκουσον τί
carelessness overturns the salvation our hear what
φησιν ὁ Χριστός· Πᾶς ὅστις ἀκούει μου τοὺς λόγους
says — Christ every-one whoever hears my the words
τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ,
these and does them shall-be-likened to-man wise
ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν, καὶ
who built the house his upon the rock and
κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν
came-down the rain and came the rivers and blew
οἱ ἄνεμοι, καὶ προσέῤῥηξαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ
the winds and beat-upon the house that and not
ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν· καὶ πάλιν·
it-fell it-had-been-founded for upon the rock and again
Ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ οὐ ποιεῖ
whoever hears my the words these and not does
αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν
them shall-be-likened to-man foolish who built
αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ψάμμον, καὶ κατέβη ἡ
his the house upon the sand and came-down the
βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι,
rain and came the rivers and blew the winds
καὶ προσέῤῥηξαν τῇ οἰκίᾳ ἐκείνῃ, καὶ κατέπεσε, καὶ
and beat-upon the house that and it-fell and
ἦν ἡ πτῶσις αὐτῆς μεγάλη. Ὁρᾷς ὅτι οὐχ αἱ τῶν
was the fall its great you-see that not the of-the

πειρασμῶν προσβολαὶ, ἀλλ' ἡ τῶν οἰκοδομούντων
temptations assaults but the of-the(-ones) building
ἄνοια τὴν πτῶσιν ἐποίησεν; Καὶ γὰρ ἐκεῖ βροχὴ, καὶ
folly the fall made and for there rain and
ἐνταῦθα βροχή· κἀκεῖ ποταμοὶ, καὶ ἐνταῦθα ποταμοί·
here rain and-there rivers and here rivers
κἀκεῖ πνευμάτων προσβολαὶ, καὶ ἐνταῦθα τὸ αὐτὸ
and-there of-winds assaults and here the same
τοῦτο· κἀκεῖνος ᾠκοδόμησε, καὶ οὗτος ᾠκοδόμησε· καὶ
this and-he built and he built and
ἡ αὐτὴ οἰκοδομὴ, καὶ οἱ αὐτοὶ πειρασμοί· ἀλλ' οὐ τὸ
the same building and the same temptations but not the
αὐτὸ τέλος, ἐπειδὴ οὐχ ὁ αὐτὸς θεμέλιος. Οὐ γὰρ τῶν
same end since not the same foundation not for of-the
πειρασμῶν ἡ φύσις, ἀλλὰ τοῦ οἰκοδομήσαντος ἡ
temptations the nature but of-the(-one) having-built the
ἄνοια τὴν πτῶσιν ἐποίησεν· ἐπεὶ ἔδει καὶ τὴν ἐπὶ
folly the fall made since it-was-needful also the on
τῆς πέτρας οἰκοδομηθεῖσαν καταπεσεῖν οἰκίαν, νῦν δὲ
the rock built to-fall-down house now but
οὐδὲν τοιοῦτον ἔπαθεν. Ἀλλὰ μὴ περὶ οἰκίας εἰρῆσθαι
nothing such suffered but not about house to-have-been-said
ταῦτα νομίζετε· περὶ γὰρ ψυχῆς ἐστιν ὁ λόγος, τὴν τῶν
these-things think about for soul is the word the of-the
θείων λόγων ἀκρόασιν διὰ τῶν ἔργων ἐπιδεικνυμένης
divine words hearing through the works displaying
ἢ διακρουομένης.
or rejecting
Οὕτως ᾠκοδόμησεν ἑαυτοῦ τὴν ψυχὴν ὁ Ἰώβ· κατέβη ἡ
so built his-own the soul — Job came-down the
βροχὴ, πῦρ γὰρ ἔπεσεν ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγε
rain fire for fell from the heaven and devoured

πάντα τὰ ποίμνια· ἦλθον οἱ ποταμοὶ, οἱ πυκνοὶ καὶ συνεχεῖς
all the flocks came the rivers the thick and continuous
καὶ ἐπάλληλοι τῶν συμφορῶν ἄγγελοι, ὁ μὲν τῶν
and one-after-another of-the calamities messengers the(-one) indeed of-the
αἰπολίων, ὁ δὲ τῶν καμήλων, ὁ δὲ τῶν παίδων
goat-flocks the(-other) and of-the camels the(-other) and of-the children
λέγων τὴν ἀπώλειαν· ἔπνευσαν οἱ ἄνεμοι, τὰ πικρὰ τῆς
telling the destruction blew the winds the bitter of-the
γυναικὸς ῥήματα· Εἰπόν τι, φησὶ, ῥῆμα πρὸς Κύριον,
wife words say something she-says word to Lord
καὶ τελεύτα· καὶ οὐκ ἔπεσεν ἡ οἰκία, οὐχ ὑπεσκελίσθη ἡ
and die and not fell the house not was-tripped-up the
ψυχὴ, οὐκ ἐβλασφήμησεν ὁ δίκαιος, ἀλλὰ καὶ ηὐχαρίστησεν
soul not blasphemed the just(-man) but even gave-thanks
οὕτως εἰπών· Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο, ὡς
thus saying the Lord gave the Lord took-away as
τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο. Ὁρᾷς ὅτι οὐχὶ
to-the Lord it-seemed-good so also it-came-about you-see that not
τῶν πειρασμῶν ἡ φύσις, ἀλλ' ἡ τῶν ῥᾳθυμούντων
of-the temptations the nature but the of-the(-ones) being-careless
ὀλιγωρία τὴν πτῶσιν ποιεῖν εἴωθεν; ὡς τόν γε
negligence the fall to-make is-wont since the(-one) at-least
ἰσχυρὸν καὶ ἰσχυρότερον ἡ θλῖψις ἐργάζεται. Τίς ταῦτά
strong even stronger the affliction makes who these-things
φησιν; Ὁ ἐν τῇ θλίψει τραφεὶς, ὁ μακάριος Παῦλος,
says the(-one) in the affliction reared the blessed Paul
οὕτω λέγων· Ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ
thus saying the affliction patience works the and
ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα. Καὶ καθάπερ τὰ
patience approvedness the and approvedness hope and as the
ἰσχυρὰ τῶν δένδρων ἡ τῶν ἀνέμων ῥύμη προσπίπτουσα
strong of-the trees the of-the winds rush falling-upon

καὶ πάντοθεν ῥιπίζουσα οὐκ ἀνασπᾷ, ἀλλὰ στερῥότερα
and from-all-sides fanning not uproots but firmer
καὶ ἰσχυρότερα ταῖς προσβολαῖς ταύταις κατασκευάζει·
and stronger by-the assaults these makes
οὕτω καὶ ψυχὴν ἁγίαν, καὶ εὐλαβείᾳ συζῶσαν, αἱ τῶν
so also soul holy and with-reverence living-together the of-the
πειρασμῶν ἐπαγωγαὶ καὶ τῶν θλίψεων οὐχ ὑποσκελίζουσιν,
temptations inflictions and of-the afflictions not trip-up
ἀλλὰ πρὸς πλείονα ὑπομονὴν ἀλείφουσι, καθάπερ καὶ τὸν
but to more patience anoint as also the
μακάριον Ἰὼβ λαμπρότερον ἐποίησαν καὶ σεμνότερον. Νῦν
blessed Job more-brilliant they-made and more-august now
μὲν οὖν ἄνθρωπος ἡμῖν ὀργίζεται, ἄνθρωπος ὁμοιοπαθὴς
indeed then man with-us is-angry man of-like-passions
καὶ ὁμόψυχος, καὶ δεδοίκαμεν· τότε δὲ ἐκείνῳ δαίμων
and of-like-soul and we-fear then but with-him demon
πονηρὸς καὶ ἄγριος ἦν ὁ ὀργιζόμενος, καὶ οὐχ ἁπλῶς
evil and savage was the(-one) being-angry and not simply
ὠργίζετο, ἀλλὰ πάντα ἐκίνει τὰ μηχανήματα, καὶ πᾶσαν
he-was-angry but all moved the devices and all
προσῆγεν μαγγανείαν, καὶ οὐδὲ οὕτως ἤλεγξε τοῦ δικαίου
applied trickery and not-even so exposed of-the just(-man)
τὴν ἀνδρείαν. Καὶ οὗτος μὲν ἄνθρωπος ὢν, νῦν μὲν
the courage and this(-one) indeed man being now indeed
ὀργίζεται, νῦν δὲ καταλλάττεται, καὶ ὅμως ἀποτεθνήκαμεν
is-angry now and is-reconciled and nevertheless we-have-died
τῷ δέει· τότε δὲ διάβολος ἦν ὁ πολεμῶν ὁ
with-the dread then but devil was the(-one) warring the(-one)
μηδέποτε καταλλαττόμενος τῇ τῶν ἀνθρώπων φύσει,
never being-reconciled to-the of-the men nature
ἀλλὰ πόλεμον ἄσπονδον καὶ μάχην ἀκήρυκτον πρὸς τὸ
but war truceless and battle unheralded against the

γένος ἡμῶν ἀράμενος· ἀλλ᾽ ὅμως κατεγέλασεν αὐτοῦ
race our having-raised but nevertheless laughed-at his
τῶν βελῶν ὁ δίκαιος. Τίνα οὖν ἂν ἔχοιμεν ἀπολογίαν,
the darts the just(-man) what then — would-we-have defense
ἢ ποίαν συγγνώμην, οὕτως ἀνθρώπινον πειρασμὸν οὐ
or what-kind-of pardon so human temptation not
φέροντες οἱ τοσαῦτα φιλοσοφοῦντες ἐν τῇ χάριτι,
bearing the(-ones) so-much philosophizing in the grace
τοῦ πρὸ τῆς χάριτος καὶ τῆς Παλαιᾶς Διαθήκης οὕτω
of-the(-one) before the grace and the Old Covenant so
τὸν ἀφόρητον πόλεμον ἐκεῖνον ἐνεγκόντος γενναίως;
the unbearable war that having-borne nobly
Ταῦτα οὖν ἀεὶ διαλεγώμεθα, ἀγαπητοὶ, πρὸς ἀλλήλους,
these-things then always let-us-discourse beloved with one-another
καὶ διὰ τούτων ἑαυτοὺς παρακαλῶμεν τῶν λόγων· Καὶ
and through these ourselves let-us-exhort the words and
γὰρ ὑμεῖς μάρτυρες, καὶ τὸ συνειδὸς τὸ ὑμέτερον, ὅσον
for you witnesses and the conscience the your how-great
ἀπὸ τοῦ πειρασμοῦ τούτου τὸ κέρδος ἐσχήκαμεν· ὁ
from the temptation this the gain we-have-had the
ἀκόλαστος σώφρων ἐγένετο νῦν, ὁ θρασὺς ἐπιεικέστερος,
licentious sober-minded became now the bold milder
ὁ ῥᾳθυμος σπουδαῖος, οἱ μηδέποτε ἐκκλησίαν ἰδόντες,
the careless zealous the(-ones) never church having-seen
ἀλλ᾽ ἐν θεάτροις προσεδρεύοντες, ἐν ἐκκλησίᾳ διημερεύουσι
but in theaters sitting-constantly in church spend-the-day
νῦν. Διὰ ταῦτα οὖν ἀλγεῖς, εἰπέ μοι, ὅτι σε
now because-of these-things then are-you-pained tell me that you
σπουδαῖον τῷ φόβῳ ἐποίησεν ὁ Θεός; ὅτι σε τῇ
zealous by-the fear made — God that you by-the
θλίψει πρὸς αἴσθησιν τῆς σεαυτοῦ σωτηρίας ἤγαγεν; Ἀλλ᾽
affliction to perception of-the your-own salvation he-led but

ὀδυνᾶσαι σου τὸ συνειδός; ἀλλὰ τιτρώσκεταί σου καθ'
are-you-pained your the conscience but is-wounded your according-to
ἑκάστην ἡμέραν ἡ διάνοια θάνατον προσδοκῶσα, καὶ
each day the mind death expecting and
ἀπειλὴν μεγίστην; Ἀλλὰ καὶ ἐντεῦθεν ἡμῖν πολλὴ πρὸς
threat greatest but even from-here to-us much toward
ἀρετὴν ἐπίδοσις ἔσται, ἐπιτεινομένης ἡμῖν τῆς εὐλαβείας
virtue advance will-be being-tightened for-us the reverence
διὰ τῆς ἀγωνίας. Δυνατὸς μὲν γὰρ ὁ Θεὸς ἅπαντα
through the anguish able indeed for — God all
λῦσαι σήμερον τὰ δεινά· ἀλλ' ἕως ἂν ἴδῃ καθαρθέντας
to-loose today the terrible-things but until — he-see cleansed
ἡμᾶς, ἕως ἂν ἴδῃ γενομένην ἐπιστροφὴν, καὶ μετάνοιαν
us until — he-see having-come-about turning and repentance
παγίαν καὶ ἀσείστον, οὐ καταλύει τὴν θλῖψιν. Καὶ γὰρ
firm and unshaken not he-dissolves the affliction and for
ὁ χρυσοχόος, ἕως ἂν ἴδῃ τὸ χρυσίον καλῶς ἐκκαθαρθὲν,
the goldsmith until — he-see the gold well cleansed
οὐκ ἀνασπᾷ τοῦ χωνευτηρίου· οὕτω καὶ ὁ Θεὸς οὐ
not draws-it-up from-the furnace so also — God not
παράγει τοῦτο τὸ νέφος, ἕως ἂν ἡμᾶς σωφρονίσῃ καλῶς.
leads-past this the cloud until — us he-chasten well
Ὁ γὰρ συγχωρήσας τὸν πειρασμὸν, αὐτὸς οἶδε καὶ τὸν
the(-one) for having-permitted the temptation himself knows also the
καιρὸν τῆς λύσεως τοῦ πειρασμοῦ. Οὕτω καὶ ὁ κιθαρῳδὸς
time of-the loosing of-the temptation so also the harper
οὔτε ἐπιτείνει τὴν νευρὰν, ἵνα μὴ διαῤῥήξῃ, οὔτε χαλᾷ
neither tightens the string that not he-may-break-it nor slackens
πέρα τοῦ μέτρου, ἵνα μὴ λυμήνηται τὴν συμφωνίαν τῆς
beyond the measure that not he-may-spoil the concord of-the
ἁρμονίας· οὕτω καὶ ὁ Θεὸς ποιεῖ, οὔτε ἐν ἀνέσει διηνεκεῖ,
harmony so also — God does neither in ease continual

οὔτε ἐν θλίψει μακρᾷ τὴν ἡμετέραν καθίστησι ψυχὴν,
nor in affliction long the our does-he-set soul
κατὰ τὴν αὐτοῦ σύνεσιν ἀμφότερα ταῦτα ποιῶν. Οὐκ
according-to the his understanding both these doing not
ἀφίησι μὲν γὰρ διηνεκοῦς ἀνέσεως ἀπολαύειν, ἵνα μὴ
he-lets indeed for continual ease to-enjoy that not
γενώμεθα ῥᾳθυμότεροι· οὐκ ἀφίησι δὲ ἐν θλίψει συνεχεῖ
we-may-become more-careless not he-lets and in affliction continuous
εἶναι πάλιν, ἵνα μὴ καταπέσωμεν μηδὲ ἀπαγορεύσωμεν.
to-be again that not we-may-fall-down nor may-give-up
Αὐτῷ τοίνυν παραχωρῶμεν τὸν καιρὸν τῆς ἀπαλλαγῆς 3
to-him therefore let-us-yield the time of-the deliverance
τῶν δεινῶν, ἡμεῖς δὲ εὐχώμεθα μόνον, ἡμεῖς ἐν εὐλαβείᾳ
from-the terrible-things we but let-us-pray only we in reverence
ζήσωμεν. Ἡμῶν μὲν γὰρ ἔργον τὸ μεταβαλέσθαι πρὸς
let-us-live of-us indeed for work the to-change toward
ἀρετὴν, τοῦ Θεοῦ δὲ ἔργον τὸ λῦσαι τὰ δεινά· καὶ γὰρ
virtue — of-God and work the to-loose the terrible-things and for
σοῦ τοῦ πειραζομένου μᾶλλον αὐτὸς βούλεται σβέσαι
than-you the(-one) tempted more he wishes to-quench
τὴν πυρὰν ταύτην, ἀλλ' ἀναμένει σου τὴν σωτηρίαν. Ὥσπερ
the pyre this but he-awaits your the salvation as
οὖν ἐξ ἀνέσεως ἐγένετο θλῖψις, οὕτω καὶ ἀπὸ θλίψεως
then from ease came affliction so also from affliction
ἄνεσιν χρὴ προσδοκᾷν. Οὐδὲ γὰρ ἀεὶ χειμὼν οὐδὲ ἀεὶ
ease it-is-right to-expect not for always winter nor always
θέρος, οὐκ ἀεὶ κύματα οὐδὲ ἀεὶ γαλήνη, οὐκ ἀεὶ νὺξ
summer not always waves nor always calm not always night
οὐδὲ ἀεὶ ἡμέρα· οὕτως οὐδὲ ἀεὶ θλῖψις, ἀλλ' ἔσται
nor always day so not-even always affliction but there-will-be
καὶ ἄνεσις, μόνον ἐὰν ἐν τῇ θλίψει διαπαντὸς εὐχαριστῶμεν
also ease only if in the affliction continually we-give-thanks

τῷ Θεῷ. Καὶ γὰρ οἱ τρεῖς παῖδες εἰς κάμινον ἐνεβλήθησαν,
— *to-God and for the three children into furnace were-cast*
καὶ οὐδὲ οὕτως ἐπελάθοντο τῆς εὐλαβείας, οὐδὲ ἐφόβησεν
and not-even so forgot the reverence nor frightened
αὐτοὺς ἡ φλὸξ, ἀλλὰ τῶν ἐν θαλάμῳ καθημένων,
them the flame but than-the(-ones) in chamber sitting
καὶ μηδὲν πασχόντων δεινὸν, σπουδαιότερον τῷ πυρὶ
and nothing suffering terrible more-zealously by-the fire
κυκλούμενοι, τὰς ἱερὰς ἐκείνας ἀνέπεμπον εὐχάς. Διὰ
encircled the holy those sent-up prayers because-of
τοῦτο τεῖχος αὐτοῖς ἐγένετο τὸ πῦρ, καὶ στολὴ ἡ φλὸξ,
this wall to-them became the fire and robe the flame
καὶ πηγὴ ἡ κάμινος, καὶ δεδεμένους λαβοῦσα λελυμένους
and spring the furnace and bound having-taken loosed
ἀπέδωκεν· ἔλαβε θνητὰ σώματα, καὶ ὡς ἀθανάτων
gave-back it-took mortal bodies and as from-immortal-ones
ἀπέσχετο· οὐκ ἔγνω τὴν φύσιν, ἀλλ᾽ ᾐδέσθη τὴν εὐλάβειαν·
held-off not it-knew the nature but respected the reverence
ἔδησε τοὺς πόδας ὁ τύραννος, καὶ ἔδησαν οἱ πόδες τοῦ
bound the feet the tyrant and bound the feet of-the
πυρὸς τὴν ἐνέργειαν. Ὢ παραδόξου πράγματος! τοὺς
fire the operation O paradoxical thing the(-ones)
δεδεμένους ἔλυσεν ἡ φλὸξ, καὶ αὐτὴ λοιπὸν ὑπὸ τῶν
bound loosed the flame and itself henceforth by the(-ones)
δεδεμένων ἐδέδετο· μετέβαλε γὰρ τῶν πραγμάτων τὴν
bound was-bound changed for of-the things the
φύσιν τῶν νεανίσκων ἡ εὐλάβεια, μᾶλλον δὲ οὐ τὴν φύσιν
nature of-the young-men the reverence rather but not the nature
μετέβαλεν, ἀλλ᾽ ὃ πολλῷ θαυμαστότερον ἦν, μενούσης
it-changed but what by-much more-wonderful was remaining
τῆς φύσεως τὴν ἐνέργειαν ἔστησεν. Οὐ γὰρ ἔσβεσε τὸ πῦρ,
the nature the operation it-stopped not for it-quenched the fire

ἀλλὰ καιόμενον ἀργὸν ἐποίησε· καὶ τὸ δὴ θαυμαστὸν
but burning idle it-made and the(-thing) indeed wonderful
καὶ παράδοξον, οὐκ ἐπὶ τῶν σωμάτων τοῦτο τῶν
and paradoxical not in-the-case-of the bodies this of-the
ἁγίων ἐγένετο μόνον, ἀλλὰ καὶ ἐπὶ τῶν ἱματίων
saints happened only but also in-the-case-of the garments
αὐτῶν, καὶ ἐπὶ τῶν ὑποδημάτων· καὶ καθάπερ
their and in-the-case-of the sandals and as
ἐπὶ τῶν ἀποστόλων, τὰ ἱμάτια Παύλου νοσήματα καὶ
in-the-case-of the apostles the garments of-Paul diseases and
δαίμονας ἤλαυνε, καὶ αἱ σκιαὶ Πέτρου θάνατον ἐφυγάδευον·
demons drove-away and the shadows of-Peter death put-to-flight
οὕτω δὴ καὶ ἐνταῦθα τῶν παίδων τούτων τὰ ὑποδήματα
so indeed also here of-the children these the sandals
τὴν τοῦ πυρὸς δύναμιν ἔσβεσεν. Οὐκ οἶδα πῶς εἴπω·
the of-the fire power quenched not I-know how I-may-say
τὸ γὰρ θαῦμα πᾶσαν ὑπερβαίνει λόγου διήγησιν.
the for wonder all surpasses of-speech narration
Καὶ γὰρ ἔσβεστο ἡ ἐνέργεια, καὶ οὐκ ἔσβεστο·
and for had-been-quenched the operation and not had-been-quenched
ὅτε μὲν γὰρ τοῖς σώμασιν ὡμίλει τῶν ἁγίων ἐκείνων,
when indeed for with-the bodies it-consorted of-the saints those
ἔσβεστο· ὅτε δὲ τὰ δεσμὰ διαῤῥῆξαι ἔδει,
it-had-been-quenched when but the bonds to-break-through it-was-needful
οὐκ ἔσβεστο· τὰ γοῦν δεσμὰ διέῤῥηξε, καὶ τῶν
not it-had-been-quenched the at-any-rate bonds it-broke-through and the
ἀστραγάλων οὐχ ἥψατο. Εἶδες πόση ἡ ἐγγύτης; Καὶ
ankles not touched you-saw how-great the nearness and
οὐκ ἠπατήθη τὸ πῦρ, οὐδὲ ἐνδοτέρω τῶν δεσμῶν
not was-deceived the fire nor further-within than-the bonds
προελθεῖν ἐτόλμησεν. Ἔδησεν ὁ τύραννος, καὶ ἔλυσεν
to-go-forward dared bound the tyrant and loosed

ἡ φλὸξ, ἵνα μάθῃς καὶ τοῦ βαρβάρου τὴν ὠμότητα
the flame that you-may-learn both of-the barbarian the cruelty
καὶ τοῦ στοιχείου τὴν ὑπακοήν. Τίνος δὲ ἕνεκεν
and of-the element the obedience for-what and cause
ἔδησεν, εἰς πῦρ ἐμβαλεῖν μέλλων; Ἵνα τὸ θαῦμα
did-he-bind into fire to-cast-in being-about that the wonder
μεῖζον γένηται, ἵνα παραδοξότερον τὸ σημεῖον, ἵνα μὴ
greater may-become that more-paradoxical the sign that not
νομίσῃς ὀφθαλμῶν ἀπάτην εἶναι τὰ ὁρώμενα. Εἰ
you-may-think of-eyes deception to-be the(-things) seen if
γὰρ μὴ πῦρ ἦν ἐκεῖνο τὸ πῦρ, οὐκ ἂν τὰ δεσμὰ
for not fire was that the fire not — the bonds
κατέφαγεν· καὶ ὃ πολλῷ μεῖζον ἦν, οὐκ ἂν
it-would-have-devoured and what by-much greater was not —
τοὺς ἔξωθεν στρατιώτας καθημένους ἥρπασεν· νῦν
the outside soldiers sitting it-would-have-seized now
δὲ, ἐν μὲν τοῖς ἔξω τὴν δύναμιν ἐπεδείξατο,
but among indeed the(-ones) outside the power it-displayed
ἐν δὲ τοῖς ἔνδον τὴν ὑπακοὴν ἔδειξε. Σὺ δέ
among but the(-ones) within the obedience showed you but
μοι σκόπει πανταχοῦ, πῶς ὁ διάβολος δι᾽ ὧν
me consider everywhere how the devil through what-things
πολεμεῖ τοῖς τοῦ Θεοῦ δούλοις, διὰ τούτων τὴν
he-wars-against the — of-God servants through these the
οἰκείαν δύναμιν καθαιρεῖ, οὐχ ἑκὼν, ἀλλὰ τοῦ Θεοῦ
own power destroys not willingly but — God
τοῦ σοφοῦ καὶ εὐμηχάνου τοῖς ὅπλοις τοῖς ἐκείνου καὶ
the wise and resourceful with-the arms the his and
ταῖς μεθοδείαις κατὰ τῆς ἐκείνου κεχρημένου κεφαλῆς.
with-the wiles against the his having-used head
Ὃ δὴ καὶ ἐνταῦθα γέγονεν. Ὁ μὲν γὰρ διάβολος
which indeed also here has-happened the indeed for devil

ἐμπνεύσας τῷ τυράννῳ τότε ἐκείνῳ, οὔτε σιδήρῳ τὰς
having-inspired the tyrant then that neither by-iron the
τῶν ἁγίων ἀποτμηθῆναι κεφαλὰς ἀφῆκεν, οὔτε θηρίοις
of-the saints to-be-cut-off heads allowed nor to-beasts
παραδοθῆναι, οὔτε ἄλλῳ τινὶ τοιούτῳ τρόπῳ κολασθῆναι·
to-be-handed-over nor in-other some such manner to-be-punished
ἀλλ' εἰς τὸ πῦρ ἐμβληθῆναι, ἵνα μηδὲ τὰ λείψανα
but into the fire to-be-cast that not-even the remains
μείνῃ τῶν ἁγίων ἐκείνων, τῶν σωμάτων αὐτοῖς
may-remain of-the saints those the bodies to-them
ἀφανισθέντων, καὶ τῆς τέφρας αὐτῶν τῇ τέφρᾳ τῶν
having-been-blotted-out and the ash their with-the ash of-the
κληματίδων ἀναμιγείσης. Ὁ δὲ Θεὸς αὐτῷ δὴ τούτῳ
vine-twigs having-been-mixed — but God it indeed this
πρὸς ἀναίρεσιν τῆς ἀσεβείας ἐχρήσατο, καὶ πῶς, ἐγὼ
for destruction of-the impiety used and how I
λέγω.
say
Θεὸς παρὰ τοῖς Πέρσαις εἶναι νομίζεται τὸ πῦρ, καὶ τιμῶσιν
god among the Persians to-be is-thought the fire and they-honor
αὐτὸ μετὰ πολλῆς τῆς θεραπείας οἱ βάρβαροι οἱ τὴν
it with much the worship the barbarians the(-ones) the
χώραν ἐκείνην οἰκοῦντες ἔτι καὶ νῦν. Βουλόμενος τοίνυν
country that inhabiting still even now wishing therefore
ὁ Θεὸς πρόῤῥιζον ἀνελεῖν τῆς ἀσεβείας τὴν ὑπόθεσιν,
— God by-the-root to-remove of-the impiety the occasion
συνεχώρησεν αὐτῷ τῷ τρόπῳ τῆς κολάσεως ταύτης, ἵνα
permitted itself in-the manner of-the punishment this that
κατ' ὀφθαλμοὺς τῶν θεραπευόντων αὐτὸ πάντων τοῖς
before eyes of-the(-ones) worshiping it all to-the
αὐτοῦ δούλοις τὰ νικητήρια δῷ, διὰ τῶν ἔργων
his servants the victory-prizes he-may-give through the deeds

αὐτῶν πείσας αὐτοὺς, ὅτι οἱ τῶν Ἑλλήνων θεοὶ οὐχὶ
themselves having-persuaded them that the of-the Greeks gods not
τὸν Θεὸν μόνον, ἀλλὰ καὶ τοὺς τοῦ Θεοῦ δούλους δεδοίκασι.
— God only but also the — of-God servants fear
4 Καὶ σκόπει διὰ τῶν ἐναντίων πλεκόμενον τῆς νίκης τὸν
and consider through the opposites woven of-the victory the
στέφανον, καὶ μάρτυρας τοῦ τροπαίου γενομένους αὐτοὺς
crown and witnesses of-the trophy having-become themselves
τοὺς ἐχθρούς. Ἀπέστειλε γὰρ, φησὶ, Ναβουχοδονόσορ ὁ
the enemies sent for he-says Nebuchadnezzar the
βασιλεὺς συναγαγεῖν πάντας τοὺς ὑπάτους, καὶ στρατηγοὺς,
king to-gather all the consuls and generals
καὶ τοπάρχας, ἡγουμένους, καὶ τυράννους, καὶ τοὺς ἐπ᾽
and toparchs governors and tyrants and the(-ones) over
ἐξουσιῶν, καὶ πάντας τοὺς ἄρχοντας τῶν χωρῶν ἐλθεῖν
authorities and all the rulers of-the countries to-come
εἰς τὰ ἐγκαίνια τῆς εἰκόνος· καὶ συνήχθησαν πάντες.
to the dedication of-the image and were-gathered all
Ὁ ἐχθρὸς συνάγει τὸ θέατρον, καὶ αὐτὸς συγκροτεῖ
the enemy gathers the theater and himself assembles
τοὺς θεατάς· αὐτὸς τὰ σκάμματα τίθησι, καὶ θέατρον
the spectators he the arenas sets and theater
οὐ τῶν τυχόντων ἀνθρώπων, οὐκ ἰδιωτῶν τινων, ἀλλὰ
not of-the chance men not of-laymen some but
τῶν ἐντίμων καὶ πάντων τῶν ἐν ἀρχαῖς, ἵνα καὶ ἡ
of-the honored and all of-the(-ones) in offices that also the
μαρτυρία ἀξιόπιστος γένηται παρὰ τοῖς πολλοῖς. Ἦλθον ἐφ᾽
testimony trustworthy may-become among the many they-came on
ἑτέρᾳ κληθέντες ὑποθέσει, καὶ ἕτερα θεασάμενοι πάντες
other called pretext and other-things having-beheld all
ἀπῆλθον. Ἦλθον προσκυνήσοντες τὴν εἰκόνα, καὶ τῆς μὲν
went-away they-came to-worship the image and the indeed

εἰκόνος καταγελάσαντες, ἐκπλαγέντες δὲ τοῦ Θεοῦ τὴν
image having-laughed-at astounded but — of-God the
δύναμιν, διὰ τῶν εἰς τοὺς παῖδας τούτους γενομένων
power through the toward the children these having-happened
σημείων, ἀπῆλθον. Καὶ ὅρα ποῦ τὸ στάδιον ἀνεῴγει
signs went-away and see where the stadium had-been-opened
τοῦτο· οὐκ ἐν πόλει, οὐδὲ ἐν χώρᾳ τινὶ, ἀλλ᾽ ὕπτια καὶ
this not in city nor in country some but flat and
ψιλὰ πεδία δέχεται τοῦτο τῆς οἰκουμένης τὸ θέατρον. Ἐν
bare plains receive this of-the world the theater in
γὰρ πεδίῳ Δειρᾷ, τῆς πόλεως ἔξω, τὴν εἰκόνα ἔστησε, καὶ
for plain of-Deira of-the city outside the image he-set-up and
ὁ κῆρυξ παρελθὼν ἐβόα· Ὑμῖν λέγεται, ἔθνη, φυλαὶ,
the herald having-come-forward cried to-you it-is-said nations tribes
λαοὶ, γλῶσσαι, ἐν ᾗ ἂν ὥρᾳ ἀκούσητε τῆς φωνῆς τῆς
peoples tongues in which — hour you-hear the sound of-the
σάλπιγγος σύριγγός τε καὶ κιθάρας, σαμβύκης τε καὶ
trumpet of-pipe both and of-harp of-sackbut both and
ψαλτηρίου, καὶ συμφωνίας, καὶ παντὸς γένους μουσικῶν,
of-psaltery and of-symphony and of-every kind of-music
πεσόντες προσκυνήσατε τῇ εἰκόνι τῇ χρυσῇ (ὄντως γὰρ
having-fallen worship the image the golden truly for
πεσεῖν ἦν τὸ προσκυνῆσαι τὸ εἴδωλον)· καὶ ὃς ἐὰν μὴ
to-fall was the to-worship the idol and whoever — not
προσκυνήσῃ πεσὼν, ἐν αὐτῇ τῇ ὥρᾳ ἐμβληθήσεται εἰς τὴν
worship having-fallen in itself the hour shall-be-cast into the
κάμινον τοῦ πυρὸς τὴν καιομένην. Εἶδες πῶς χαλεπὰ τὰ
furnace of-the fire the burning you-saw how grievous the
παλαίσματα γίνεται, καὶ ὅσαι τῆς ἐπιβουλῆς αἱ ἀνάγκαι,
wrestlings become and how-many of-the plot the constraints
καὶ πῶς βαθὺ τὸ βάραθρον, καὶ κρημνὸς ἑκατέρωθεν; Ἀλλὰ
and how deep the pit and precipice on-each-side but

μὴ δείσῃς· ὅσῳπερ ἂν αὐξήσῃ τὰ μηχανήματα ὁ ἐχθρὸς,
not fear by-as-much-as — he-increase the devices the enemy
τοσούτῳ μᾶλλον δείκνυσι τῶν παίδων τὴν ἀνδρείαν.
by-so-much rather he-shows of-the children the courage
Διὰ γὰρ τοῦτο συμφωνία μουσικῶν τοσούτων, διὰ
because-of for this symphony of-musics so-many because-of
ταῦτα ἡ κάμινος ἡ καιομένη, ἵνα καὶ ἡδονὴ καὶ φόβος
these-things the furnace the burning that both pleasure and fear
πολιορκῇ τὰς τῶν παρόντων ψυχάς. Πικρός τίς ἐστι
may-besiege the of-the(-ones) present souls harsh someone is
τῶν παρόντων καὶ δυσένδοτος; μαλαττέτω, φησὶν,
of-the(-ones) present and unyielding let-it-soften he-says
αὐτὸν γοητεύουσα τῆς παναρμονίου μουσικῆς ἡ μελῳδία.
him bewitching the all-harmonious music the melody
Ἀλλ' ἀνώτερος ταύτης γίνεται τῆς ἐπιβουλῆς; φοβείτω
but higher than-this does-he-become the plot let-it-frighten
καὶ καταπληττέτω τῆς φλογὸς ἡ ὄψις. Καὶ ἦν φόβος
and let-it-astound of-the flame the sight and there-was fear
καὶ ἡδονὴ, ἡ μὲν διὰ τῶν ὤτων, ὁ δὲ διὰ
and pleasure the(-one) indeed through the ears the(-other) but through
τῶν ὀφθαλμῶν ἐπεισιὼν τῇ ψυχῇ· ἀλλὰ τὸ γενναῖον τῶν
the eyes entering-upon the soul but the nobility of-the
νεανίσκων ἐκείνων οὐδὲν τούτων ἤλεγξεν· ἀλλ' ὥσπερ εἰς
young-men those none of-these exposed but as into
τὸ πῦρ ἐμπεσόντες ἐκράτησαν τῆς φλογὸς, οὕτω πάσης
the fire having-fallen they-mastered the flame so all
ἐπιθυμίας καὶ ἀγωνίας κατεγέλασαν. Πάντα γὰρ ταῦτα
desire and anguish they-laughed-at all for these-things
δι' ἐκείνους ὁ διάβολος προπαρεσκεύασεν· οὐ γὰρ
because-of them the devil prepared-beforehand not for
περὶ τῶν ὑπηκόων ἠμφισβήτει, ἀλλὰ καὶ σφόδρα ἐθάῤῥει,
about the subjects he-was-in-doubt but even greatly was-confident

ὅτι οὐδεὶς ἀντιπεσεῖται τῷ νόμῳ τοῦ βασιλέως· ἐπειδὴ δὲ
that no-one will-fall-against the law of-the king since but
ἅπαντες ἔπεσον καὶ ἡττήθησαν, τότε εἰς μέσον οἱ παῖδες
all fell and were-defeated then into midst the children
ἄγονται μόνοι, ἵνα καὶ ταύτῃ ἡ νίκη λαμπροτέρα γένηται,
are-led alone that also in-this the victory more-brilliant may-become
ἐν τοσούτῳ πλήθει νικώντων καὶ ἀνακηρυττομένων
amid so-great multitude conquering and being-proclaimed
αὐτῶν. Οὐδὲ γὰρ ἦν οὕτω θαυμαστὸν, εἰ μηδενὸς
them not-even for was-it so wonderful if no-one
ὑποσκελισθέντος οὗτοι παρελθόντες ἠνδρίσαντο πρῶτοι. Τὸ
having-been-tripped-up these coming-forward played-the-man first the
δὲ μέγιστον καὶ παράδοξον, ὅτι τῶν πεπτωκότων τὸ
but greatest and paradoxical that of-the(-ones) having-fallen the
πλῆθος οὐκ ἐφόβησεν αὐτοὺς, οὐδὲ ἐξέλυσεν, οὐδὲ εἶπον
multitude not frightened them nor relaxed nor did-they-say
πρὸς ἑαυτούς τι τοιοῦτον, ὃ πολλοὶ πολλάκις λέγειν
to themselves anything such which many often to-say
εἰώθασιν· Εἰ μὲν γὰρ πρῶτοι καὶ μόνοι προσκυνεῖν ἡμεῖς
are-wont if indeed for first and alone to-worship we
ἐμέλλομεν τὴν εἰκόνα, ἔγκλημα τὸ γινόμενον ἦν· εἰ
were-about the image charge the(-thing) happening would-be if
δὲ μετὰ τοσούτων μυριάδων τοῦτο ποιοῦμεν, τίς οὐ δώσει
but with so-many myriads this we-do who not will-give
συγγνώμην; τίς ἀπολογίας οὐκ ἀξιώσει; Ἀλλ᾽ οὐδὲν οὔτε
pardon who of-defense not will-deem-worthy but nothing either
εἶπον, οὔτε ἐνενόησάν τι τοιοῦτον ἐκεῖνοι, τὰ πτώματα
they-said or thought anything such they the falls
τῶν τοσούτων ἰδόντες τυράννων. Σὺ δέ μοι σκόπει καὶ
of-the so-many having-seen tyrants you but me consider also
τῶν διαβαλλόντων αὐτοὺς τὴν κακουργίαν, πῶς καὶ
of-the(-ones) slandering them the villainy how both

κακοήθως αὐτῶν καὶ πικρῶς κατηγόρησαν ἐκεῖνοι. Εἰσὶ
maliciously them and bitterly accused they there-are
γὰρ, φησὶν, ἄνδρες Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα
for he-says men Jews whom you-set over the works
τῆς χώρας Βαβυλῶνος· οὐ γὰρ ἁπλῶς ἐμνημόνευσαν τοῦ
of-the country of-Babylon not for simply they-mentioned the
ἔθνους, ἀλλὰ καὶ τῆς τιμῆς ἀνέμνησαν, ἵνα ἐκκαύσωσι
nation but also of-the honor reminded that they-may-inflame
τὴν τοῦ βασιλέως ὀργὴν, μονονουχὶ λέγοντες, ὅτι τοὺς
the of-the king wrath all-but saying that the
δούλους, τοὺς αἰχμαλώτους, τοὺς ἀπόλιδας, ἄρχοντας
slaves the captives the stateless rulers
ἡμῶν ἐποίησας· οἱ δὲ καὶ τὴν τοσαύτην τιμὴν ὑβρίζουσι,
our you-made they but both the so-great honor insult
καὶ παροινοῦσιν εἰς τὸν τετιμηκότα. Διὰ τοῦτο
and behave-drunkenly toward the(-one) having-honored because-of this
λέγουσιν· Οἱ Ἰουδαῖοι, οὓς κατέστησας ἐπὶ τὰ ἔργα
they-say the Jews whom you-set over the works
τῆς χώρας Βαβυλῶνος, οὐχ ὑπήκουσαν τῷ δόγματί σου,
of-the country of-Babylon not obeyed the decree your
καὶ τοῖς θεοῖς σου οὐ λατρεύουσι. Μέγιστος ἔπαινος ἡ
and the gods your not serve greatest praise the
κατηγορία, καὶ τὰ ἐγκλήματα ἐγκώμια γίνεται, καὶ ἡ
accusation and the charges eulogies become and the
μαρτυρία ἀνύποπτος, τῶν ἐχθρῶν αὐτὴν παρεχομένων.
testimony unsuspected the enemies it providing
Τί οὖν ὁ βασιλεύς; Ἐκέλευσεν εἰς μέσον ἀχθῆναι αὐτοὺς
what then the king ordered into midst to-be-led them
ὥστε πάντοθεν αὐτοὺς φοβῆσαι. Ἀλλ' οὐδὲν ἐκείνους
so-as from-all-sides them to-frighten but nothing them
ἐξέπληξεν, οὐχ ὁ θυμὸς τοῦ βασιλέως, οὐ τὸ μόνους
astounded not the wrath of-the king not the alone

ἐν μέσῳ τοσούτων ἀπειλῆφθαι, οὐ τὸ πῦρ ὁρώμενον,
in midst of-so-many to-have-been-cut-off not the fire seen
οὐχ αἱ σάλπιγγες ἠχοῦσαι, οὐ πάντες εἰς αὐτοὺς πῦρ
not the trumpets sounding not all at them fire
βλέποντες, ἀλλὰ πάντων τούτων καταγελάσαντες, ὡς
looking but all these having-laughed-at as
εἰς ψυχρὰν πηγὴν ὑδάτων ἐμπίπτειν μέλλοντες, ἐπὶ τὴν
into cold spring of-waters to-fall being-about to the
κάμινον εἰσῄεσαν, τὴν μακαρίαν ἐκείνην ἀφιέντες φωνὴν,
furnace they-went-in the blessed that letting-go voice
ὅτι Τοῖς θεοῖς σου οὐ λατρεύομεν, καὶ τῇ εἰκόνι τῇ χρυσῇ
that the gods your not we-serve and the image the golden
ᾗ ἔστησας οὐ προσκυνοῦμεν. Καὶ ταύτην οὐχ ἁπλῶς
which you-set-up not we-worship and this not simply
ἐκίνησα τὴν ἱστορίαν, ἀλλ' ἵνα μάθητε, ὅτι κἂν θυμὸς
I-stirred-up the story but that you-may-learn that even-if wrath
ᾖ βασιλικὸς, κἂν ἐπιβουλὴ στρατιωτῶν, κἂν φθόνος
be imperial even-if plot of-soldiers even-if envy
ἐχθρῶν, κἂν αἰχμαλωσία, κἂν ἐρημία, κἂν πῦρ, κἂν
of-enemies even-if captivity even-if desolation even-if fire even-if
κάμινος, κἂν μυρία δειναὶ, τὸν δίκαιον οὐδὲν ἐλέγξαι
furnace even-if countless terrible-things the just(-man) nothing to-expose
οὐδὲ φοβῆσαι δυνήσεται. Εἰ γὰρ, ἔνθα ἀσεβὴς ἦν ὁ
nor to-frighten will-be-able if for where impious was the
βασιλεὺς, οὐκ ἐξεπλάγησαν οἱ νεανίσκοι τὸν τοῦ τυράννου
king not were-astounded-at the young-men the of-the tyrant
θυμὸν, πολλῷ μᾶλλον ἡμᾶς θαῤῥεῖν χρὴ, φιλάνθρωπον
wrath much more us to-be-confident it-is-right loving-to-man
καὶ ἥμερον ἔχοντας βασιλέα, καὶ χάριν εἰδέναι τῷ Θεῷ
and gentle having emperor and thanks to-know — to-God
τῆς θλίψεως ταύτης, ἀπὸ τῶν εἰρημένων μαθόντας, ὅτι
for-the affliction this from the(-things) said having-learned that

αἱ θλίψεις λαμπροτέρους ποιοῦσι, καὶ παρὰ Θεῷ, καὶ παρὰ
the afflictions more-brilliant make both with God and with
ἀνθρώποις, τοὺς εἰδότας αὐτὰς φέρειν γενναίως. Καὶ
men the(-ones) knowing them to-bear nobly and
γὰρ, εἰ μὴ ἐγένοντο οὗτοι δοῦλοι, οὐκ ἂν ἔγνωμεν
for if not had-become these slaves not — we-would-have-known
αὐτῶν τὴν ἐλευθερίαν· εἰ μὴ αἰχμάλωτοι ἐγένοντο, οὐκ
their the freedom if not captives they-had-become not
ἂν αὐτῶν ἐμάθομεν τὴν εὐγένειαν τῆς ψυχῆς· εἰ μὴ
— their we-would-have-learned the nobility of-the soul if not
τῆς κάτω πατρίδος ἐξέπεσον, οὐκ ἂν ἔγνωμεν
from-the below fatherland they-had-fallen-out not — we-would-have-known
τῆς ἄνω πολιτείας αὐτῶν τὴν ἀρετήν· εἰ μὴ ὠργίσθη
of-the above citizenship their the virtue if not had-been-angered
αὐτοῖς ὁ ἐν τῇ γῇ βασιλεὺς, οὐκ ἂν ἐμάθομεν τὴν
with-them the on the earth king not — we-would-have-learned the
εὔνοιαν, ἣν εἶχε περὶ αὐτοὺς ὁ ἐπουράνιος βασιλεύς.
goodwill which had toward them the heavenly king
5 Καὶ σὺ τοίνυν ἐὰν ἔχῃς ἐκεῖνον εὐμενῆ, κἂν εἰς κάμινον
and you therefore if you-have him kindly even-if into furnace
ἐμπέσῃς, μὴ ἀπογνῷς· ὥσπερ ἂν ὀργίζηται, κἂν ἐν
you-fall not despair just-as if be-be-angry even-if in
παραδείσῳ ᾖς, μὴ θαῤῥήσῃς. Καὶ γὰρ ἐν παραδείσῳ ἦν
paradise you-be not be-confident and for in paradise was
ὁ Ἀδὰμ, καὶ ἐπειδὴ Θεὸν παρώργισεν, οὐδὲν ὠφέλησεν ὁ
— Adam and since God he-provoked nothing profited the
παράδεισος· ἐν καμίνῳ ἦσαν οὗτοι, καὶ ἐπειδὴ εὐδοκίμησαν,
paradise in furnace were these and since they-were-approved
οὐδὲν ἔβλαψεν ἡ κάμινος· ἐν παραδείσῳ ἦν ὁ Ἀδὰμ, καὶ
nothing harmed the furnace in paradise was — Adam and
ἐπειδὴ ῥᾴθυμος ἦν, ὑπεσκελίσθη· ἐν κοπρίᾳ ἐκάθητο ὁ
since careless he-was he-was-tripped-up on dunghill sat —

Ἰὼβ, καὶ ἐπειδὴ ἔνηφεν, ἐκράτει. Καίτοι πόσῳ βελτίων
Job and since he-was-sober he-prevailed and-yet by-how-much better
παράδεισος κοπρίας; ἀλλ᾽ οὐδὲν ὠφέλησεν ἡ ἀρετὴ
paradise than-dunghill but nothing profited the excellence
τοῦ χωρίου τὸν ἐνοικοῦντα, ἐπειδὴ προὔδωκεν ἑαυτὸν
of-the place the(-one) dwelling-in since betrayed himself
ἐκεῖνος· ὥσπερ οὖν οὐδὲν ἔβλαψεν ἡ εὐτέλεια τοῦ τόπου
he as then nothing harmed the cheapness of-the place
τὸν ἀρετῇ πάντοθεν τετειχισμένον. Καὶ ἡμεῖς τοίνυν
the(-one) with-virtue on-all-sides walled and we therefore
τὴν ψυχὴν ἀσφαλισώμεθα τὴν ἡμετέραν· κἂν γὰρ ζημία
the soul let-us-secure the our even-if for loss
χρημάτων ἐπίῃ, κἂν θάνατος, τὴν δὲ εὐσέβειαν μηδεὶς
of-money come-upon-us even-if death the but piety no-one
ἡμᾶς ἀφέληται, μακαριώτεροι πάντων ἐσμέν. Τοῦτο καὶ ὁ
from-us take-away more-blessed than-all we-are this also —
Χριστὸς ἐπέταξεν εἰπών· Γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις.
Christ commanded saying be then wise as the serpents
Καθάπερ γὰρ ἐκεῖνος τὸ λοιπὸν προΐεται ἅπαν σῶμα,
as for it the rest gives-up all body
ὥστε διασῶσαι τὴν κεφαλήν· οὕτω καὶ σὺ, κἂν χρήματα,
so-as to-preserve the head so also you even-if money
κἂν σῶμα, κἂν τὴν παροῦσαν ζωὴν, κἂν πάντα προέσθαι
even-if body even-if the present life even-if all-things to-give-up
δέῃ, ὥστε διατηρῆσαι τὴν εὐσέβειαν, μὴ ἀθύμει. Ἂν
it-be-needful so-as to-keep the piety not be-despondent if
γὰρ ἐκείνην ἔχων ἀπέλθῃς, πάντα σοι μετὰ πλείονος
for it having you-depart all-things to-you with more
ἀποδώσει τῆς λαμπρότητος ὁ Θεὸς, καὶ τὸ σῶμα μετὰ
will-give-back the brilliance — God and the body with
μείζονος δόξης ἀναστήσει πάλιν, καὶ ἀντὶ χρημάτων τὰ
greater glory will-raise-up again and instead-of money the

ἀγαθὰ τὰ πᾶσαν ὑπερβαίνοντα λόγου δύναμιν. Οὐχὶ
good-things the(-ones) all surpassing of-speech power not
γυμνὸς ἐπὶ τῆς κοπρίας ἐκάθητο ὁ Ἰωβ, μυρίων θανάτων
naked on the dunghill sat — Job than-countless deaths
χαλεπωτέραν ὑπομένων ζωήν; Ἀλλ' ἐπειδὴ τὴν εὐσέβειαν
more-grievous enduring life but since the piety
οὐκ ἀπέβαλε, πάντα μετὰ πλείονος αὐτῷ ἐπανῆλθε τῆς
not he-cast-away all-things with more to-him returned the
περιουσίας τὰ πρότερα, σώματος ὑγεία καὶ κάλλος, τῶν
abundance the former-things of-body health and beauty of-the
παίδων ὁ χορὸς ἅπας, τὰ κτήματα, καὶ τὸ δὴ μεῖζον
children the band whole the possessions and the(-thing) indeed greater
ἁπάντων, ὁ λαμπρὸς τῆς ὑπομονῆς στέφανος. Καθάπερ
than-all the brilliant of-the patience crown as
γὰρ ἐπὶ τῶν δένδρων γίνεται, κἂν τὸν καρπόν
for in-the-case-of the trees it-happens even-if the fruit
τις ἀφέληται μετὰ τῶν φύλλων, κἂν τοὺς κλάδους
someone take-away with the leaves even-if the branches
πάντας ἐκκόψῃ, τῆς ῥίζης μενούσης, ὁλόκληρον καὶ μετὰ
all he-cut-off the root remaining whole and with
πλείονος ἀνίσταται τῆς εὐπρεπείας τὸ δένδρον· οὕτω δὴ
more rises-up the comeliness the tree so indeed
καὶ ἐφ' ἡμῶν, ἐὰν ἡ ῥίζα μένῃ τῆς εὐσεβείας, κἂν
also in-the-case-of us if the root remain of-the piety even-if
ὁ πλοῦτος ἀφαιρεθῇ, κἂν τὸ σῶμα διαφθαρῇ, πάντα
the wealth be-taken-away even-if the body be-destroyed all-things
πάλιν μετὰ μείζονος ἡμῖν ἐπάνεισι τῆς δόξης.
again with greater to-us return the glory
Πᾶσαν τοίνυν μέριμναν τῆς ψυχῆς ἐκβαλόντες καὶ
all therefore anxiety of-the soul having-cast-out and
φροντίδα περιττὴν, πρὸς ἑαυτοὺς ἐπανέλθωμεν, καὶ τὸ
care superfluous to ourselves let-us-return and the

σῶμα, καὶ τὴν ψυχὴν καλλωπίσωμεν τῷ κόσμῳ τῆς
body and the soul let-us-adorn with-the ornament of-the
ἀρετῆς, ὅπλα δικαιοσύνης, ἀλλὰ μὴ ὅπλα ἁμαρτίας τὰ
virtue weapons of-righteousness but not weapons of-sin the
μέλη τοῦ σώματος ἡμῶν κατασκευάζοντες· καὶ πρῶτον
members of-the body our making and first
ἁπάντων τὴν γλῶτταν παιδεύσωμεν εἶναι διάκονον τῆς
of-all the tongue let-us-train to-be minister of-the
τοῦ πνεύματος χάριτος, πάντα ἰὸν καὶ πονηρίαν ἐκ τοῦ
of-the spirit grace all poison and wickedness from the
στόματος ἐκβάλλοντες, καὶ ῥημάτων αἰσχρῶν μελέτην.
mouth casting-out and of-words shameful practice
Καὶ γὰρ ἡμεῖς ἐσμεν κύριοι καὶ πονηρίας καὶ δικαιοσύνης
and for we are lords both of-wickedness and of-righteousness
ὄργανον ἕκαστον τῶν ἡμετέρων ποιῆσαι μελῶν. Ἄκουσον
instrument each of-the our to-make members hear
γοῦν πῶς τὴν γλῶτταν οἱ μὲν ἁμαρτίας, οἱ δὲ
at-any-rate how the tongue some indeed of-sin others and
δικαιοσύνης ἐποίησαν ὅπλον. Ἡ γλῶσσα αὐτῶν μάχαιρα
of-righteousness made weapon the tongue their sword
ὀξεῖα. Ἕτερος δέ τίς φησι, περὶ τῆς ἑαυτοῦ γλώσσης·
sharp another and one says about the his-own tongue
Ἡ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου. Ἐκείνη
the tongue my pen of-scribe swift-writing that
φόνον εἰργάσατο, αὕτη νόμον ἔγραφε θεῖον· διὰ τοῦτο
murder wrought this law wrote divine because-of this
μάχαιρα μὲν ἐκείνη, κάλαμος δὲ ἦν αὕτη, οὐ παρὰ
sword indeed that pen and was this not by
τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν προαίρεσιν τῶν
the own nature but by the choice of-the(-ones)
χρωμένων. Ἡ μὲν γὰρ φύσις τῆς γλώττης καὶ ταύτης
using the indeed for nature of-the tongue both of-this

κἀκείνης ἦν μία, ἡ δὲ ἐργασία οὐ μία. Καὶ περὶ τοῦ
and-of-that was one the but working not one and about the
στόματος δὲ πάλιν ὁμοίως τὸ αὐτὸ τοῦτο ἔστιν ἰδεῖν·
mouth too again likewise the same this it-is-possible to-see
οἱ μὲν γὰρ εἶχον τὸ στόμα σηπεδόνος γέμον καὶ
some indeed for had the mouth of-rottenness full and
πονηρίας· διὰ τοῦτο ὁ κατηγορῶν ἔλεγε· Τὸ στόμα
of-wickedness because-of this the(-one) accusing said the mouth
αὐτῶν ἀρᾶς καὶ πικρίας γέμει· τὸ δὲ αὐτοῦ οὐ τοιοῦτον,
their of-cursing and of-bitterness is-full the but his not such
ἀλλὰ, Τὸ στόμα μου λαλήσει σοφίαν, καὶ ἡ μελέτη τῆς
but the mouth my will-speak wisdom and the meditation of-the
καρδίας μου σύνεσιν. Ἕτεροι δὲ πάλιν χεῖρας εἶχον
heart my understanding others and again hands had
ἀνομίας ἐμπεπλησμένας, καὶ τούτων κατηγορῶν πάλιν
of-lawlessness filled and these accusing again
ἔλεγεν· Ἐν ταῖς χερσὶν αὐτῶν αἱ ἀνομίαι, καὶ ἡ δεξιὰ
he-said in the hands their the lawlessnesses and the right-hand
αὐτῶν ἐπλήσθη δώρων· αὐτὸς δὲ χεῖρας εἶχεν οὐδὲν
their was-filled with-gifts he but hands had nothing
ἕτερον ἢ πρὸς τὸν οὐρανὸν ἀνατείνεσθαι μεμελετηκυίας·
other than to the heaven to-be-stretched-out having-practiced
διὸ καὶ περὶ τούτων ἔλεγεν· Ἔπαρσις τῶν χειρῶν μου
wherefore also about these he-said lifting of-the hands my
θυσία ἑσπερινή. Καὶ ἐπὶ τῆς καρδίας τὸ αὐτὸ τοῦτο
sacrifice evening and in-the-case-of the heart the same this
πάλιν ἔστιν ἰδεῖν· τῶν μὲν γὰρ ἡ καρδία ματαία ἦν,
again it-is-possible to-see of-some indeed for the heart vain was
τούτου δὲ ἀληθής· διὸ καὶ περὶ ἐκείνων φησίν· Ἡ
of-this(-man) but true wherefore also about those he-says the
καρδία αὐτῶν ματαία· περὶ δὲ τῆς ἑαυτοῦ· Ἐξηρεύξατο ἡ
heart their vain about but the his-own has-belched-forth the

καρδία μου λόγον ἀγαθόν. Καὶ ἐπὶ ἀκοῆς δὲ τὸ αὐτὸ
heart my word good and in-the-case-of hearing too the same
τοῦτο ἴδοι τις ἄν· οἱ μὲν γὰρ εἶχον θηρίων ἀκοὴν
this might-see one — some indeed for had of-beasts hearing
ἀμείλικτον καὶ ἀσύγγνωστον, καὶ κακίζων αὐτοὺς οὕτως
implacable and unforgiving and reproaching them thus
ἔλεγεν· Ὡσεὶ ἀσπίδος κωφῆς καὶ βυούσης τὰ ὦτα αὐτῆς·
said like of-asp deaf and stopping the ears her
ἡ δὲ αὐτοῦ ἀκοὴ δοχεῖον τῶν θείων ῥημάτων ἦν. Καὶ
the but his hearing receptacle of-the divine words was and
τοῦτο αὐτὸ πάλιν ἐδήλωσεν εἰπών· Κλινῶ εἰς παραβολὴν
this itself again he-showed saying I-will-incline to parable
τὸ οὖς μου, ἀνοίξω ἐν ψαλτηρίῳ τὸ πρόβλημά μου.
the ear my I-will-open on psaltery the riddle my
Ταῦτ᾽ οὖν εἰδότες, πάντοθεν ἑαυτοὺς ἀρετῇ τειχίσωμεν, 6
these-things then knowing on-all-sides ourselves with-virtue let-us-wall
καὶ οὕτως ἀποκρουσόμεθα τοῦ Θεοῦ τὴν ὀργήν· καὶ τὰ
and so we-shall-beat-off — of-God the wrath and the
μέλη τοῦ σώματος ἡμῶν ὅπλα δικαιοσύνης ποιήσωμεν,
members of-the body our weapons of-righteousness let-us-make
καὶ ὀφθαλμοὺς, καὶ στόμα, καὶ χεῖρας, καὶ πόδας,
both eyes and mouth and hands and feet
καὶ καρδίαν, καὶ γλῶτταν, καὶ πᾶν τὸ σῶμα ἡμῶν
and heart and tongue and all the body our
παιδεύσωμεν ἀρετῇ χρήσιμον εἶναι μόνῃ. Καὶ τῶν
let-us-train for-virtue useful to-be alone and of-the
τριῶν δὲ ἐκείνων μνημονεύσωμεν, περὶ ὧν πρὸς τὴν
three too those let-us-be-mindful about which to the
ὑμετέραν διελέχθην ἀγάπην, παρακαλῶν μηδένα ἔχειν
your I-discoursed love exhorting no-one to-have
ἐχθρὸν, μηδὲ κακῶς λέγειν τινὰ τῶν λελυπηκότων
enemy nor ill to-speak any of-the(-ones) having-grieved

ὑμᾶς, καὶ τὴν πονηρὰν τῶν ὅρκων ἐκβαλεῖν ἀπὸ τοῦ
you and the evil of-the oaths to-cast-out from the
στόματος ὑμῶν συνήθειαν. Καὶ περὶ μὲν τῶν δυοῖν
mouth your custom and about indeed the two
ἐντολῶν ἐν ἑτέρῳ καιρῷ διαλεξόμεθα, τὴν δὲ παροῦσαν
commandments at another time we-shall-discourse the but present
ἑβδομάδα ἅπασαν περὶ τῶν ὅρκων ὑμῖν ἐροῦμεν, ἀπὸ
week whole about the oaths to-you we-shall-speak from
τῆς εὐκολωτέρας ἐντολῆς ποιούμενοι τὴν ἀρχήν. Οὐδὲ
the easier commandment making the beginning not-even
γὰρ πόνος τις περιγενέσθαι τῆς τῶν ὅρκων συνηθείας,
for toil any to-get-the-better-of the of-the oaths custom
ἐὰν θελήσωμεν μικρὰν γοῦν εἰσενεγκεῖν σπουδήν,
if we-be-willing small at-any-rate to-bring-in zeal
ἀλλήλους ὑπομιμνήσκοντες, νουθετοῦντες, τηροῦντες, δίκην
one-another reminding admonishing watching penalty
ἀπαιτοῦντες καὶ εὐθύνας τοὺς ἐπιλανθανομένους. Τί
demanding and accounts from-the(-ones) forgetting what
γὰρ ὄφελος ἡμῖν τῆς τῶν βρωμάτων ἀποχῆς, ἐὰν μὴ
for profit to-us of-the from-the foods abstinence if not
τὰς πονηρὰς τῆς ψυχῆς συνηθείας ἐξελάσωμεν; Ἰδού,
the evil of-the soul customs we-drive-out behold
τὴν ἡμέραν ἄσιτοι διετελέσαμεν σήμερον ἅπασαν, καὶ
the day without-food we-continued today whole and
τράπεζαν ἐν ἑσπέρᾳ παραστησόμεθα οὐχ ὁμοίαν τῇ
table in evening we-shall-set-beside not like to-the
χθεσινῇ τραπέζῃ, ἀλλ᾽ ἐνηλλαγμένην καὶ σεμνοτέραν.
yesterday's table but changed and more-august
Ἆρ᾽ οὖν ἔχει τις εἰπεῖν ἡμῶν, ὅτι καὶ τὸν βίον
— then has anyone to-say of-us that also the life
αὐτοῦ τὸν σήμερον ἐνήλλαξε, καθάπερ καὶ τὴν τράπεζαν;
his the today he-changed as also the table

ὅτι καὶ τὴν πονηρὰν μετέβαλε συνήθειαν, καθάπερ
that also the evil he-changed custom as
καὶ τὴν τροφήν; Οὐκ ἔγωγε, οἶμαι. Τί οὖν ὄφελος
also the food not I-at-least I-think what then profit
ἡμῖν τῆς νηστείας; Διὰ τοῦτο παρακαλῶ, καὶ
to-us of-the fast because-of this I-exhort and
παρακαλῶν οὐ παύσομαι, ὥστε ἑκάστην ἐντολὴν
exhorting not I-will-cease so-that each commandment
ἀπολαβόντας καθ' ἑαυτὴν, δύο καὶ τρεῖς ἡμέρας εἰς
having-taken-up by itself two and three days on
τὴν κατόρθωσιν αὐτῆς ἀναλίσκειν· καὶ καθάπερ εἰσί
the accomplishment its to-spend and as there-are
τινες οἱ πρὸς ἀλλήλους φιλοτιμούμενοι τῇ τῶν
some the(-ones) with one-another vying in-the from-the
σιτίων ἀποχῇ, καὶ θαυμαστὴν ἅμιλλαν ποιούμενοι· καὶ
foods abstinence and wonderful rivalry making and
οἱ μὲν ὁλοκλήρους ἡμέρας δύο διατελοῦσιν ἄσιτοι,
some indeed whole days two continue without-food
οἱ δὲ οὐκ οἴνου μόνον, οὐδὲ ἐλαίου, ἀλλὰ παντὸς
others and not of-wine only nor of-oil but of-every
ἐδέσματος χρῆσιν τῆς ἑαυτῶν ἐκβάλλοντες τραπέζης,
food the-use from-the their-own casting-out table
ἄρτῳ καὶ ὕδατι χρώμενοι μόνον, τὴν Τεσσαρακοστὴν
with-bread and water using only the Forty-days
διανύουσιν ἅπασαν· οὕτω δὴ καὶ ἡμεῖς ἁμιλλώμεθα
complete whole so indeed also we let-us-vie
πρὸς ἀλλήλους, ὥστε τῶν ὅρκων τὰς νιφάδας ἀνελεῖν.
with one-another so-as of-the oaths the snowstorms to-remove
Τοῦτο γὰρ πάσης νηστείας χρησιμώτερον, τοῦτο πάσης
this for than-all fasting more-useful this than-all
σκληραγωγίας ἐπικερδέστερον, καὶ τὴν σπουδὴν, ἣν περὶ
hardship more-profitable and the zeal which about

τὴν ἀποχὴν τῶν σιτίων ποιούμεθα, ταύτην περὶ τὴν
the abstinence from-the foods we-make this about the
ἀποχὴν τῶν ὅρκων ἐπιδειξώμεθα, ἐπεὶ τῆς ἐσχάτης
abstinence from-the oaths let-us-display since of-the utmost
ἀνοίας ὑποστησόμεθα ἔγκλημα, τῶν μὲν κεκωλυμένων
folly we-shall-undergo charge the indeed forbidden-things
καταφρονοῦντες, περὶ δὲ τὰ ἀδιάφορα πᾶσαν κινοῦντες
despising about but the indifferent-things all moving
σπουδήν.
zeal
Τὸ μὲν γὰρ φαγεῖν οὐ κεκώλυται, τὸ δὲ ὀμόσαι
the indeed for to-eat not is-forbidden the but to-swear
κεκώλυται· ἡμεῖς δὲ τῶν συγκεχωρημένων ἀποστάντες,
is-forbidden we but from-the permitted-things having-withdrawn
τῶν κεκωλυμένων κατατολμῶμεν. Διὰ τοῦτο παρακαλῶ
the forbidden-things we-dare because-of this I-exhort
τὴν ὑμετέραν ἀγάπην ποιήσασθαί τινα μεταβολὴν, καὶ τὴν
the your love to-make some change and the
ἀρχὴν ἐντεῦθεν ἡμῖν ἐπιδείξασθαι. Ἂν γὰρ μετὰ τοσαύτης
beginning from-here for-us to-display if for with so-much
σπουδῆς τὴν παροῦσαν διανύσωμεν νηστείαν, τῇ μὲν
zeal the present we-complete fast in-the indeed
ἑβδομάδι ταύτῃ τὸ μηδ' ὅλως ὀμνύναι κατορθώσαντες,
week this the not at-all to-swear having-accomplished
τῇ δὲ ἐπιούσῃ τὴν ὀργὴν σβέσαντες, τῇ δὲ μετ' ἐκείνην
in-the and following the wrath having-quenched in-the and after that
τὴν κατηγορίαν πρόῤῥιζον ἀνελόντες, καὶ τῇ μετὰ
the accusation by-the-root having-removed and in-the(-week) after
ταύτην ἕτερα πάλιν πλείονα διορθώσαντες· οὕτως ὁδῷ
this other-things again more having-corrected so on-road
προβαίνοντες κατὰ μικρὸν ἐπ' αὐτὴν ἥξομεν τῆς ἀρετῆς
advancing by little to itself we-shall-come of-the virtue

τὴν κορυφὴν, καὶ τὸν παρόντα διαφευξόμεθα κίνδυνον,
the summit and the present we-shall-escape danger
καὶ τὸν Θεὸν ἵλεω καταστήσομεν, καὶ τὸ πλῆθος ἐπὶ τὴν
and — God gracious shall-make and the multitude to the
πόλιν ἡμῖν ἐπανήξει πάλιν, καὶ τοὺς δραπετεύσαντας
city for-us will-return again and the(-ones) having-run-away
νῦν παιδεύσομεν, μὴ τόπων ἀσφαλείᾳ, μηδὲ ἀποφυγῇ καὶ
now we-shall-teach not of-places by-safety nor by-flight and
ἀναχωρήσει, ἀλλ' εὐλαβείᾳ ψυχῆς, καὶ τρόπων ἀρετῇ τὰς
withdrawal but by-reverence of-soul and of-ways by-virtue the
ἐλπίδας τῆς σωτηρίας ἐγχειρίζειν τῆς ἡμετέρας. Καὶ οὕτω
hopes of-the salvation to-entrust the our and so
καὶ τῶν ἐνταῦθα, καὶ τῶν ἐκεῖ ἐπιτευξόμεθα ἀγαθῶν· ὧν
both of-the here and of-the there we-shall-obtain good-things which
γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ
may-it-be all us to-be-deemed-worthy by-grace and love-for-man
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ
of-the Lord our Jesus Christ through whom and with whom
τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, νῦν καὶ
to-the Father the glory together-with the holy Spirit now and
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
always and to the ages of-the ages amen

ΟΜΙΛΙΑ Ε΄

V · ON JOB, THE NINEVITES, AND THE FEAR OF DEATH

Job's dunghill was more glorious than any throne: stripping him and covering him with sores, the devil only revealed his wealth of soul, and fled. Nothing is truly terrible but sin. Death is a passage to a calm harbor, and to die badly is to die in sin, not by violence or injustice. We fear death for want of longing for the kingdom, fear of hell, and a good conscience; grief, which mends no other loss, was given to undo sin. Nineveh repented and was spared: God let his prediction fail rather than the city. Flight saves no one, as Jonah's did not. He asks again that they give up oaths, and that anyone who keeps swearing after a reminder go to bed without supper.

Ἔτι παράκλησις πρὸς τὸν λαὸν περὶ τοῦ φέρειν γενναίως
further exhortation to the people about the to-bear nobly
τὴν ἐπικειμένην ἀπειλὴν, ἔχοντα παραδείγματα ἐκ τῶν
the pressing threat having examples from the(-things)
συμβάντων τῷ τε Ἰὼβ καὶ τοῖς Νινευΐταις· καὶ ὅτι οὐ
having-befallen — both to-Job and to-the Ninevites and that not
χρὴ δεδιέναι τὸν θάνατον, ἀλλὰ τὴν ἁμαρτίαν· καὶ τί
it-is-right to-fear the death but the sin and what
τὸ κακῶς ἀποθανεῖν· καὶ περὶ τοῦ μετὰ πάσης σπουδῆς
the ill to-die and about the with all zeal
φεύγειν τοὺς ὅρκους· καὶ εἰς τὸν σεισμόν.
to-flee the oaths and on the earthquake

1 Τῶν τριῶν παίδων καὶ τῆς Βαβυλωνίας καμίνου ἡ διήγησις
of-the three children and of-the Babylonian furnace the narrative
οὐ μετρίως ὡς ἔοικε παρεκάλεσεν ὑμῶν τὴν ἀγάπην χθές·
not moderately as it-seems comforted your the love yesterday
ἔτι δὲ καὶ τὸ παράδειγμα τὸ κατὰ τὸν Ἰὼβ, καὶ ἡ
still and also the example the(-one) concerning — Job and the
κοπρία ἡ παντὸς θρόνου βασιλικοῦ σεμνοτέρα. Ἀπὸ
dunghill the(-one) than-every throne royal more-august from

μὲν γὰρ τοῦ θρόνου ἰδεῖν βασιλικὸν οὐδὲν ἔσται τοῖς
indeed for the throne to-see royal no will-be to-the(-ones)
θεωμένοις τὸ κέρδος, ἀλλὰ πρόσκαιρος μόνον τέρψις,
beholding the gain but temporary only delight
ὄνησιν οὐδεμίαν ἔχουσα· ἀπὸ δὲ τοῦ τὴν κοπρίαν ἰδεῖν τοῦ
benefit no having from but the the dunghill to-see —
Ἰὼβ πᾶσάν τις δέξεται ὠφέλειαν, καὶ φιλοσοφίαν πολλὴν,
of-Job all one will-receive benefit and philosophy much
καὶ παράκλησιν εἰς ὑπομονῆς λόγον. Διὰ τοῦτο πολλοὶ
and comfort for of-patience account because-of this many
νῦν μακράν τινα καὶ διαπόντιον ἀποδημίαν στέλλονται
now long some and overseas journey undertake
ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν Ἀραβίαν τρέχοντες, ἵνα
from the ends of-the earth to — Arabia running that
τὴν κοπρίαν ἐκείνην ἴδωσι, καὶ θεασάμενοι καταφιλήσωσι
the dunghill that they-may-see and having-beheld may-kiss
τὴν γῆν τὴν τὰ σκάμματα τοῦ στεφανίτου δεξαμένην
the earth the(-earth) the arenas of-the crowned-victor having-received
ἐκείνου, καὶ τὸ χρυσίου παντὸς τιμιώτερον αἷμα. Οὐδὲ γὰρ
that and the than-gold all more-precious blood not for
οὕτως ἐστὶν ἁλουργὶς λαμπρὰ, ὡς τὸ σῶμα ἐκεῖνο τότε
so is purple brilliant as the body that then
ἀπέστιλβεν, οὐκ ἀλλοτρίῳ, ἀλλ᾽ οἰκείῳ βαπτιζόμενον
shone not with-another's but with-its-own being-dipped
αἵματι. Καὶ τὰ τραύματα δὲ ἐκεῖνα ἁπάντων λίθων ἦν
blood and the wounds too those than-all stones were
τιμιώτερα. Μαργαριτῶν μὲν γὰρ φύσις οὐδὲν τὸν βίον
more-precious of-pearls indeed for nature nothing the life
ὠφελεῖ τὸν ἡμέτερον, οὐδὲ χρείαν τινὰ πληροῖ τοῖς
benefits the our nor need any fulfills for-the(-ones)
ἔχουσιν ἀναγκαίαν· τὰ δὲ τραύματα ἐκεῖνα πάσης ἀθυμίας
having necessary the but wounds those of-all despondency

ἐστὶ παράκλησις. Καὶ ἵνα μάθῃς, ὅτι τοῦτό ἐστιν
are consolation and that you-may-learn that this is
ἀληθὲς, ἐὰν ἀποβάλῃ τις υἱὸν γνήσιον καὶ μονογενῆ,
true if lose anyone son legitimate and only-begotten
δεῖξον αὐτῷ μυρίους μαργαρίτας, καὶ οὐ παραμυθήσῃ τὸ
show him countless pearls and not you-will-console the
πάθος, οὐδὲ θεραπεύσεις τὴν ὀδύνην· ἀναμνήσας δὲ αὐτὸν
grief nor will-you-heal the pain having-reminded but him
τῶν τραυμάτων τοῦ Ἰὼβ, ῥᾳδίως δυνήσῃ θεραπεῦσαι,
of-the wounds — of-Job easily you-will-be-able to-heal
οὕτω λέγων· Τί πενθεῖς, ἄνθρωπε; σὺ μὲν τέκνον
thus saying why do-you-mourn man you indeed child
ἀπέβαλες ἓν, ὁ δὲ μακάριος ἐκεῖνος μετὰ τὸ τῶν παίδων
lost one the but blessed that after the of-the children
ὁλόκληρον ἀφαιρεθῆναι τὸν χορὸν καὶ αὐτῇ τῇ σαρκὶ
whole to-have-been-taken-away the band even itself in-the flesh
τὴν πληγὴν ἐδέξατο, καὶ γυμνὸς ἐπὶ τῆς κοπρίας ἐκάθητο
the blow received and naked on the dunghill sat
ἰχῶρι πάντοθεν καταῤῥεόμενος, κατὰ μικρὸν αὐτῷ τῆς
with-ichor on-all-sides streaming-down by little to-him of-the
σαρκὸς δαπανωμένης, ὁ δίκαιος, ὁ ἀληθινὸς, ὁ θεοσεβὴς,
flesh being-consumed the just(-man) the true the God-fearing
ὁ ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, ὁ
the(-one) abstaining from every evil deed the(-one)
καὶ Θεὸν μάρτυρα τῆς ἀρετῆς ἔχων. Ἂν γὰρ ταῦτα
also God witness of-the virtue having if for these-things
εἴπῃς τὰ ῥήματα, πᾶσαν ἔσβεσας τοῦ πενθοῦντος
you-say the words all you-quenched of-the(-one) mourning
τὴν ἀθυμίαν, καὶ πᾶσαν ἀνεῖλες τὴν ὀδύνην, καὶ γίνεται
the despondency and all you-removed the pain and become
οὕτω χρησιμώτερα μαργαριτῶν τὰ τραύματα τοῦ δικαίου.
so more-useful than-pearls the wounds of-the just(-man)

Ὑπογράψατε τοίνυν ἑαυτοῖς τὸν ἀθλητὴν καὶ ὑμεῖς, καὶ
sketch therefore for-yourselves the athlete also you and
νομίζετε βλέπειν τὴν κοπρίαν ἐκείνην, καὶ αὐτὸν ἐν μέσῳ
think to-see the dunghill that and him in midst
καθήμενον τῆς κοπρίας, τὸν ἀνδριάντα τὸν χρυσοῦν, τὸν
sitting of-the dunghill the statue the golden the
διάλιθον, τὸν πῶς εἴπω οὐκ οἶδα· οὐδὲ γὰρ ἔχω τιμίαν
jewel-set the(-one) how I-may-say not I-know not-even for have-I precious
οὕτως ὕλην εὑρεῖν, ὡς δυνηθῆναι τὸ ἡμαγμένον ἐκεῖνο
so material to-find as to-be-able the bloodied that
σῶμα παραβαλεῖν· οὕτω καὶ πάσης ὕλης τιμαλφεστάτης
body to-compare so even than-all material most-costly
ἐκ πολλοῦ τοῦ περιόντος τῆς σαρκὸς ἐκείνης ἡ φύσις
by much the surplus of-the flesh that the nature
ἦν τιμιωτέρα, καὶ τὰ τραύματα τῶν ἡλιακῶν ἀκτίνων
was more-precious and the wounds than-the solar rays
φαιδρότερα· αὗται μὲν γὰρ τὰς τοῦ σώματος καταυγάζουσιν
brighter these indeed for the of-the body illumine
ὄψεις, ἐκεῖνα δὲ τῆς διανοίας ἡμῶν φωτίζει τὰ ὄμματα,
eyes those but of-the mind our enlighten the eyes
ἐκεῖνα καθάπαξ τὸν διάβολον ἀπετύφλωσε. Διὰ γοῦν
those once-for-all the devil blinded because-of at-any-rate
τοῦτο, μετὰ τὴν πληγὴν ἐκείνην ἀπεπήδησε, καὶ οὐκ ἐφάνη
this after the blow that he-leaped-away and not appeared
λοιπόν. Σὺ δέ μοι κἀντεῦθεν, ἀγαπητέ, μάνθανε τὸ τῆς
henceforth you but me also-from-here beloved learn the of-the
θλίψεως κέρδος πόσον ἐστίν. Ἡνίκα μὲν γὰρ ἐπλούτει καὶ
affliction gain how-great is when indeed for he-was-rich and
ἀνέσεως ἀπήλαυεν ὁ δίκαιος, διαβάλλειν ἔσχεν αὐτὸν,
ease enjoyed the just(-man) to-slander he-was-able him
ψευδῶς μὲν, ἔσχε δ' οὖν ὅμως εἰπεῖν· Μὴ δωρεὰν
falsely indeed he-was-able but then nevertheless to-say — for-nothing

σέβεται σε ὁ Ἰώβ; Ἐπειδὴ δὲ αὐτὸν ἐγύμνωσε καὶ ἐποίησε
worships you — Job since but him he-stripped and made
πένητα, οὐδὲ γρῦξαι λοιπὸν ἐτόλμησε· καὶ ὅτε μὲν πλούσιος
poor not-even to-grunt henceforth he-dared and when indeed rich
ἦν, ὑπισχνεῖτο παλαίειν αὐτῷ, καὶ ὑποσκελίζειν ἠπείλει·
he-was he-promised to-wrestle with-him and to-trip-up threatened
ἐπειδὴ δὲ πένητα εἰργάσατο, καὶ πάντων ἀπεστέρησε,
since but poor he-made and of-all-things deprived
καὶ εἰς ἐσχάτην ὀδύνην ἐνέβαλε, τότε ἀπεπήδησε· καὶ ὅτε
and into utmost pain cast then he-leaped-away and when
μὲν ὑγιὲς αὐτοῦ τὸ σῶμα ἦν, τὰς χεῖρας ἀντῆρεν, ὅτε
indeed sound his the body was the hands he-raised-against when
δὲ αὐτοῦ κατέκοψε τὴν σάρκα, τότε ἔφυγεν ἡττηθείς.
but his he-cut-up the flesh then he-fled defeated
Εἶδες πόσον πενία πλούτου, καὶ ἀῤῥωστία καὶ νόσος
you-saw how-much poverty than-wealth and infirmity and disease
ὑγιείας, καὶ πειρασμὸς ἀνέσεως βέλτιον τοῖς νήφουσίν
than-health and temptation than-ease better to-the(-ones) being-sober
ἐστι καὶ χρησιμώτερον, καὶ λαμπροτέρους καὶ εὐτονωτέρους
is and more-useful and more-brilliant and more-vigorous
τοὺς ἀθλοῦντας ποιεῖ; Τίς εἶδε, τίς ἤκουσεν οὕτω
the(-ones) contending makes who saw who heard so
θαυμαστὰ παλαίσματα; Οἱ τῶν ἔξωθεν ἀγώνων πύκται,
wonderful wrestlings the of-the outside contests boxers
ἐπειδὰν κατακόψωσι τὰς κεφαλὰς τῶν ἀντιπάλων, τότε
when they-cut-up the heads of-the opponents then
νικῶσι καὶ στεφανοῦνται· οὗτος δὲ, ὅτε κατέκοψε τὸ σῶμα
conquer and are-crowned he but when he-cut-up the body
τοῦ δικαίου, παντοδαποῖς ἕλκεσιν αὐτὸ διατρήσας, καὶ
of-the just(-man) with-all-kinds-of sores it having-pierced and
ἀσθενέστερον ἐποίησε, τότε ἐνικήθη καὶ ἀνεχώρησε· καὶ
weaker made then was-conquered and withdrew and

ἐπειδὴ διώρυξεν αὐτοῦ πάντοθεν τὰς πλευρὰς, αὐτῷ μὲν
since he-dug-through his on-all-sides the sides to-him indeed
πλέον οὐδὲν ἐγένετο, τὸν γὰρ ἐναποκείμενον θησαυρὸν
more nothing came-about the for stored-up treasure
οὐκ ἀπεσύλησεν, ἡμῖν δὲ φανερώτερον αὐτὸν ἐποίησε,
not he-plundered to-us but more-manifest him he-made
καὶ διὰ τῆς διωρυγῆς ἐκείνης ἔδωκεν ἅπασιν εἰς τὸ
and through the breach that he-gave to-all into the
ἔνδον βλέπειν, καὶ καταμανθάνειν αὐτοῦ τὸν πλοῦτον
inside to-see and to-learn-thoroughly his the wealth
ἅπαντα· καὶ ὅτε κρατεῖν προσεδόκησε, τότε μετ᾽ αἰσχύνης
all and when to-prevail he-expected then with shame
πολλῆς ἀνεχώρησε, καὶ οὐδεμίαν οὐκέτι φωνὴν ἀφῆκε. Τί
much withdrew and no any-longer voice let-go what
γέγονεν, ὦ διάβολε; τίνος ἕνεκεν ἀναχωρεῖς; οὐκ ἐγένετο
has-happened O devil for-what cause do-you-withdraw not happened
πάντα ὅσα ἠθέλησας; οὐκ ἀνεῖλες αὐτοῦ τὰ ποίμνια,
all-things as-many-as you-wished not did-you-destroy his the flocks
τὰ βουκόλια, τὰς ἀγέλας τῶν ἵππων, τῶν ἡμιόνων; οὐχὶ
the herds the droves of-the horses of-the mules not
καὶ τὸν χορὸν τῶν παίδων ἀπώλεσας, καὶ τὴν σάρκα
also the band of-the children you-destroyed and the flesh
κατέκοψας ἅπασαν; τίνος ἕνεκεν ἀνεχώρησας; Ὅτι ἐγένετο
cut-up all for-what cause did-you-withdraw because happened
μὲν πάντα, ὅσα ἠθέλησα, φησίν· ὃ δὲ γενέσθαι
indeed all-things as-many-as I-wished he-says what but to-happen
μάλιστα ἐβουλόμην, καὶ δι᾽ ὃ πάντα ἐκεῖνα ἐποίησα,
most I-wished and because-of which all those-things I-did
τοῦτο οὐκ ἐγένετο· οὐδὲ γὰρ ἐβλασφήμησε· διὰ γὰρ
this not happened not for he-blasphemed because-of for
τοῦτο πάντα ἐκεῖνα ἐποίουν, φησὶν, ἵνα τοῦτο ἐξέλθῃ.
this all those-things I-was-doing he-says that this may-come-out

Τούτου δὲ μὴ γενομένου, οὐδέν μοι πλέον ἀπὸ τῆς ζημίας
this but not having-happened nothing to-me more from the loss
τῶν χρημάτων ἐγένετο, καὶ τῆς τῶν παίδων ἀπωλείας,
of-the money came-about and of-the of-the children destruction
καὶ τῆς τοῦ σώματος πληγῆς, ἀλλὰ τοὐναντίον ἢπερ
and of-the of-the body blow but the-contrary than
ἐβουλόμην ἐξέβη, λαμπρότερον ἐποίησα τὸν ἐχθρὸν, καὶ
I-wished turned-out more-brilliant I-made the enemy and
φαιδρότερον εἰργασάμην. Ἔγνως ὅσον τῆς θλίψεως τὸ
brighter I-wrought you-knew how-great of-the affliction the
κέρδος, ἀγαπητέ; Καλὸν μὲν γὰρ τὸ σῶμα καὶ ὑγιαῖνον
gain beloved fair indeed for the body even being-healthy
ἦν, πολλῷ δὲ σεμνότερον γέγονε κατατμηθὲν ὑπὸ τῶν
was by-much but more-august it-has-become cut-up by the
τραυμάτων ἐκείνων· ἐπεὶ καὶ ἔρια καλὰ μὲν καὶ πρὸ τῆς
wounds those since also wools fair indeed even before the
βαφῆς, ἐπειδὰν δὲ ἁλουργὰ γένηται, ἄφατον προσλαμβάνει
dyeing when but purple they-become unspeakable take-on
τὸ κάλλος, καὶ πολλὴν τὴν εὐπρέπειαν. Εἰ δὲ μὴ ἀπέδυσεν
the beauty and much the comeliness if and not he-had-stripped
αὐτὸν, οὐκ ἂν ἔγνωμεν τοῦ στεφανίτου τὴν εὐεξίαν·
him not — we-would-have-known of-the crowned-victor the good-condition
εἰ μὴ διέτρησεν αὐτοῦ τὸ σῶμα ταῖς ὠτειλαῖς, οὐκ ἂν
if not he-had-pierced his the body with-the scars not —
ἀντέλαμψαν ἔνδοθεν αἱ ἀκτῖνες· εἰ μὴ ἐκάθισεν αὐτὸν ἐπὶ
would-have-shone-out from-within the rays if not he-had-seated him on
τῆς κοπρίας, οὐκ ἂν ἔγνωμεν αὐτοῦ τὸν πλοῦτον.
the dunghill not — we-would-have-known his the wealth
Οὐδὲ γὰρ οὕτω λαμπρὸς ἐπὶ θρόνου καθήμενος βασιλεὺς,
not for so brilliant on throne sitting king
ὡς ἐκεῖνος ἐπὶ τῆς κοπρίας τότε καθήμενος ἐπίσημος
as he on the dunghill then sitting notable

ἦν καὶ περιφανής· μετὰ μὲν γὰρ τὸν βασιλικὸν θρόνον
was and conspicuous after indeed for the royal throne
θάνατος, μετὰ δὲ τὴν κοπρίαν ἐκείνην οὐρανῶν βασιλεία.
death after but the dunghill that of-heavens kingdom
Ταῦτα οὖν ἅπαντα ἀναλογιζόμενοι ἀνενέγκωμεν ἐκ τῆς 2
these-things then all reckoning let-us-lift-up from the
κατεχούσης ἀθυμίας ἡμᾶς. Καὶ γὰρ ταύτας ὑμῖν παρατίθημι
holding despondency ourselves and for these to-you I-set-before
τὰς ἱστορίας, οὐχ ἵνα ἐπαινῆτε τὰ λεγόμενα, ἀλλ᾽ ἵνα
the stories not that you-may-praise the(-things) said but that
μιμήσησθε τὴν ἀρετὴν καὶ τὴν ὑπομονὴν τῶν γενναίων
you-may-imitate the virtue and the patience of-the noble
ἐκείνων ἀνδρῶν, ἵνα διὰ τῶν ἔργων αὐτῶν μάθητε, ὅτι
those men that through the deeds themselves you-may-learn that
οὐδὲν δεινὸν τῶν ἀνθρωπίνων δεινῶν, ἀλλ᾽ ἡ ἁμαρτία
nothing terrible of-the human terrible-things but the sin
μόνον, οὐ πενία, οὐ νόσος, οὐχ ὕβρις, οὐκ ἐπήρεια, οὐκ
only not poverty not disease not insult not abuse not
ἀτιμία, οὐ τὸ πάντων δοκοῦν ἔσχατον εἶναι τῶν
dishonor not the(-thing) of-all seeming last to-be of-the
κακῶν ὁ θάνατος. Ὀνόματα γὰρ ταῦτά ἐστι μόνον τοῖς
evils the death names for these are only to-the(-ones)
φιλοσοφοῦσι, συμφορῶν ὀνόματα, πραγμάτων ἔρημα· ἡ
philosophizing of-calamities names of-things empty the
δ᾽ ἀληθὴς συμφορὰ τὸ προσκροῦσαι Θεῷ, καὶ ποιῆσαί
but true calamity the to-offend God and to-do
τι τῶν μὴ δοκούντων αὐτῷ. Τί γὰρ ἔχει δεινὸν
anything of-the(-things) not seeming-good to-him what for has terrible
ὁ θάνατος, εἰπέ μοι; ὅτι σε ταχύτερον ἐπὶ τὸν εὔδιον
the death tell me that you more-quickly to the calm
λιμένα παραπέμπει καὶ τὴν ἀτάραχον ἐκείνην ζωήν; κἂν
harbor it-sends-on and the untroubled that life even-if

γὰρ ἄνθρωπος μὴ ἀποκτείνῃ, αὐτὸς τῆς φύσεως ὁ νόμος
for man not kill itself of-the nature the law
ἐπελθὼν, οὐ διαλύσει τὸ σῶμα ἀπὸ τῆς ψυχῆς; κἂν
having-come-upon not will-it-dissolve the body from the soul even-if
γὰρ μὴ νῦν γένηται τοῦτο, ἔσται μικρὸν ὕστερον, ὃ νῦν
for not now happen this it-will-be little later what now
δεδοίκαμεν. Καὶ ταῦτα λέγω οὐ προσδοκῶν τι δεινὸν,
we-fear and these-things I-say not expecting anything terrible
οὐδὲ λυπηρόν· μὴ γένοιτο· ἀλλὰ ὑπὲρ τῶν δεδοικότων
nor painful not may-it-be but for the(-ones) fearing
τὸν θάνατον αἰσχυνόμενος. Τοσαῦτα προσδοκῶν, εἰπέ
the death being-ashamed so-many expecting tell
μοι, ἀγαθὰ, ἃ μήτε ὀφθαλμὸς εἶδεν, μήτε οὖς ἤκουσε,
me good-things which neither eye saw nor ear heard
μήτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη, ἀναδύῃ πρὸς τὴν
nor upon heart of-man went-up do-you-draw-back from the
ἀπόλαυσιν, καὶ ἀμελεῖς καὶ ὀκνεῖς; καὶ οὐκ ὀκνεῖς μόνον,
enjoyment and neglect and shrink and not shrink only
ἀλλὰ καὶ δέδοικας καὶ φρίττεις; Καὶ πῶς οὐκ αἰσχρὸν,
but also fear and shudder and how not shameful
ὅτι σὺ διὰ θάνατον ὀδυνᾶσαι, Παῦλος δὲ διὰ τὴν
that you because-of death are-pained Paul but because-of the
παροῦσαν ἔστενε ζωήν; καὶ Ῥωμαίοις γράφων ἔλεγεν, ὅτι
present groaned life and to-Romans writing said that
Καὶ ἡ κτίσις συστενάζει, καὶ ἡμεῖς αὐτοὶ τὴν ἀπαρχὴν
also the creation groans-together and we ourselves the first-fruits
τοῦ πνεύματος ἔχοντες στενάζομεν. Καὶ ταῦτα ἔλεγεν
of-the spirit having groan and these-things he-said
οὐχὶ τῶν παρόντων καταγινώσκων, ἀλλὰ τὰ μέλλοντα
not the present-things condemning but the coming-things
ποθῶν. Ἐγευσάμην, φησὶ, τῆς χάριτος, καὶ οὐ στέγω τὴν
longing-for I-tasted he-says of-the grace and not I-bear the

ἀναβολήν· τὴν ἀπαρχὴν ἔχω τοῦ πνεύματος, καὶ πρὸς τὸ
delay the first-fruits I-have of-the spirit and to the
πᾶν ἐπείγομαι· ἀνέβην εἰς τρίτον οὐρανὸν, εἶδον τὴν δόξαν
whole I-press I-went-up to third heaven I-saw the glory
ἐκείνην τὴν ἄῤῥητον, εἶδον τὰ βασίλεια τὰ λαμπρὰ, ἔμαθον
that the unspeakable I-saw the palace the brilliant I-learned
τίνων ἀπεστέρημαι διατρίβων ἐνταῦθα, καὶ διὰ
of-what-things I-have-been-deprived spending-time here and because-of
ταῦτα στενάζω. Εἰπὲ γάρ μοι, εἴ τίς σε εἰς βασιλικὰς
these-things I-groan tell for me if anyone you into royal
εἰσήγαγεν αὐλὰς, καὶ χρυσὸν ἔδειξε, πάντοθεν ἀπὸ τῶν
brought courts and gold showed on-all-sides from the
τοίχων ἀστράπτοντα, καὶ τὴν ἄλλην εὐπρέπειαν ἅπασαν,
walls flashing and the other comeliness all
εἶτά σε ἐκεῖθεν εἰς καλύβην πένητος εἰσήγαγε, καὶ μετὰ
then you from-there into hut of-poor-man brought and after
χρόνον βραχὺν ὑπέσχετο εἰς τὰ βασίλεια ἐπανάξειν ἐκεῖνα,
time short promised into the palace to-bring-back that
καὶ διηνεκῆ δώσειν ἐκεῖ μονήν· ἆρα οὐκ ἔμελλες ἀλύειν,
and continual to-give there abode — not were-you-about to-be-distraught
καὶ δυσανασχετεῖν, καὶ πρὸς αὐτὰς τὰς ὀλίγας ἡμέρας;
and to-be-vexed even for themselves the few days
Τοῦτο δὴ καὶ ἐπὶ τῶν οὐρανῶν λογίζου, καὶ ἐπὶ
this indeed also in-the-case-of the heavens reckon and in-the-case-of
τῆς γῆς, καὶ στένε μετὰ Παύλου, μὴ διὰ τὸν θάνατον,
the earth and groan with Paul not because-of the death
ἀλλὰ διὰ τὴν παροῦσαν ζωήν. Καὶ δός μοι κατὰ Παῦλον
but because-of the present life and grant me like Paul
γενέσθαι, φησὶ, καὶ οὐδέποτε φοβηθήσομαι θάνατον. Καὶ τί
to-become he-says and never shall-I-fear death and what
τὸ κωλύον κατὰ Παῦλον γενέσθαι σε, ἄνθρωπε; οὐχὶ
the(-thing) hindering like Paul to-become you man not

πένης ἦν ἐκεῖνος; οὐχὶ σκηνοποιός; οὐκ ἰδιώτης; Εἰ μὲν γὰρ
poor was he not tentmaker not layman if indeed for
πλούσιος ἦν καὶ εὐγενὴς, εἶχον ἴσως οἱ πένητες πρὸς τὸν
rich he-was and well-born had perhaps the poor to the
αὐτὸν καλούμενοι ζῆλον, τὴν ἑαυτῶν προβάλλεσθαι πενίαν·
same called zeal the their-own to-put-forward poverty
νυνὶ δὲ οὐδὲν τούτων ἔχεις εἰπεῖν· καὶ γὰρ χειροτέχνης
now but none of-these do-you-have to-say and for handicraftsman
ὁ ἄνθρωπος ἦν, καὶ ἐκ τῶν καθημερινῶν ἀπετρέφετο
the man was and from the daily was-fed
πόνων· καὶ σὺ μὲν ἐξ ἀρχῆς τὴν εὐσέβειαν διεδέξω παρὰ
labors and you indeed from beginning the piety received from
πατέρων, καὶ ἐκ πρώτης ἡλικίας τοῖς ἱεροῖς γράμμασιν
fathers and from first age in-the sacred letters
ἐνετράφης· ἐκεῖνος δὲ καὶ βλάσφημος γέγονε, καὶ διώκτης,
were-reared he but both blasphemer became and persecutor
καὶ ὑβριστὴς, καὶ τὴν Ἐκκλησίαν ἐπόρθησεν, ἀλλ᾽ ὅμως
and insolent and the Church ravaged but nevertheless
οὕτως ἀθρόον μετεβάλετο, ὡς ἅπαντας ὑπερβαλέσθαι τῇ
so all-at-once he-changed as all to-surpass in-the
τῆς προθυμίας σφοδρότητι, καὶ βοᾷ λέγων· Μιμηταί μου
of-the eagerness vehemence and cries saying imitators my
γίνεσθε, καθὼς κἀγὼ Χριστοῦ. Ἐκεῖνος τὸν Δεσπότην
become as I-also of-Christ he the Master
ἐμιμήσατο, σὺ δὲ τὸν σύνδουλον οὐ μιμῇ, ὁ ἐξ
imitated you but the fellow-servant not do-you-imitate the(-one) from
ἀρχῆς ἐν εὐσεβείᾳ τραφεὶς τὸν ὕστερον ἐκ μεταβολῆς
beginning in piety reared the(-one) later from change
προσελθόντα τῇ πίστει; Οὐκ οἶσθα, ὅτι οἱ ἐν
having-come-over to-the faith not do-you-know that the(-ones) in
ἁμαρτίαις ὄντες, κἂν ζῶσιν, ἀπέθανον· οἱ δὲ ἐν
sins being even-if they-live have-died the(-ones) but in

δικαιοσύνῃ ζῶντες, κἂν ἀποθάνωσι, ζῶσι; Καὶ οὐκ ἐμὸς
righteousness living even-if they-die live and not mine
οὗτος ὁ λόγος· ἀπόφασίς ἐστι τοῦ Χριστοῦ πρὸς τὴν
this the word declaration it-is — of-Christ to —
Μάρθαν λέγοντος· Πᾶς ὁ πιστεύων εἰς ἐμέ, κἂν
Martha saying every-one the(-one) believing in me even-if
ἀποθάνῃ, ζήσεται. Μὴ γὰρ μῦθός ἐστι τὰ ἡμέτερα; Εἰ
he-die shall-live — for fable is the our(-faith) if
Χριστιανὸς εἶ, πίστευε τῷ Χριστῷ· εἰ πιστεύεις τῷ
Christian you-are believe — Christ if you-believe —
Χριστῷ, διὰ τῶν ἔργων ἐπίδειξόν μοι τὴν πίστιν. Πῶς
Christ through the works show me the faith how
δὲ ἐπιδείξῃ διὰ τῶν ἔργων τὴν πίστιν; Ἐὰν καταφρονῇς
and will-you-show through the works the faith if you-despise
θανάτου. Καὶ γὰρ καὶ ταύτῃ διεστήκαμεν τῶν ἀπίστων.
death and for also in-this we-stand-apart-from the unbelievers
Ἐκεῖνοι μὲν γὰρ καλῶς φοβοῦνται τὸν θάνατον,
they indeed for rightly fear the death
ἀναστάσεως γὰρ ἐλπίδα οὐκ ἔχουσι· σὺ δὲ ὁ πρὸς
of-resurrection for hope not they-have you but the(-one) to
βελτίονα ὁδεύων ὁδὸν, καὶ περὶ τῆς ἐλπίδος τῆς
better traveling road and about the hope the(-hope)
ἐκεῖ φιλοσοφεῖν ἔχων, ποίαν ἂν ἔχοις συγγνώμην,
there to-philosophize having what-kind-of — would-you-have pardon
περὶ ἀναστάσεως μὲν θαῤῥῶν, ὁμοίως δὲ τοῖς
about resurrection indeed confident like but to-the(-ones)
ἀπιστοῦσι τῇ ἀναστάσει τὸν θάνατον δεδοικώς; Ἀλλ' οὐ
disbelieving the resurrection the death fearing but not
τὸν θάνατον δέδοικα, φησὶν, οὐδὲ τὸ ἀποθανεῖν, ἀλλὰ
the death I-fear he-says nor the to-die but
τὸ κακῶς ἀποθανεῖν, τὸ ἀποτμηθῆναι τὴν κεφαλήν.
the ill to-die the to-be-cut-off the head

Οὐκοῦν ὁ Ἰωάννης κακῶς ἀπέθανεν; ἀπετμήθη γάρ·
then — John ill died he-was-beheaded for
οὐκοῦν ὁ Στέφανος κακῶς ἀπέθανε; κατελεύσθη γάρ·
then — Stephen ill died he-was-stoned for
καὶ μάρτυρες οἱ δὲ πάντες ἀθλίως τὸ καθ' ὑμᾶς
and martyrs the too all wretchedly the(-view) according-to you
ἐτελεύτησαν· ἐπειδὴ οἱ μὲν ἐν πυρὶ, οἱ δὲ σιδήρῳ
died since some indeed in fire others and by-iron
τὸν βίον κατέλυσαν· καὶ οἱ μὲν εἰς πέλαγος, οἱ δὲ
the life ended and some indeed into sea others and
εἰς κρημνὸν, οἱ δὲ εἰς ὀδόντας ἐμπεσόντες θηρίων,
into precipice others and into teeth having-fallen of-beasts
οὕτως ἀπέθανον. Οὐ τοῦτό ἐστι τὸ κακῶς ἀποθανεῖν,
so died not this is the ill to-die
ἄνθρωπε, τὸ βιαίῳ τελευτῆσαι θανάτῳ, ἀλλὰ τὸ ἐν
man the by-violent to-end death but the in
ἁμαρτίαις ἀποθανεῖν. Ἄκουσον γοῦν τοῦ προφήτου
sins to-die hear at-any-rate the prophet
περὶ αὐτῶν τούτων φιλοσοφοῦντος καὶ λέγοντος· Θάνατος
about themselves these philosophizing and saying death
ἁμαρτωλῶν πονηρός· οὐκ εἶπε· Θάνατος βίαιος πονηρός·
of-sinners evil not he-said death violent evil
ἀλλὰ τί; Θάνατος ἁμαρτωλῶν πονηρός. Δικαίως· μετὰ
but what death of-sinners evil justly after
γὰρ τὴν ἐντεῦθεν ἀποδημίαν κόλασις ἀφόρητος, τιμωρίαι
for the from-here departure punishment unbearable penalties
ἀθάνατοι, ὁ σκώληξ ὁ ἰοβόλος, τὸ πῦρ τὸ ἄσβεστον,
immortal the worm the venomous the fire the unquenchable
τὸ σκότος τὸ ἐξώτερον, τὰ δεσμὰ τὰ ἄλυτα, ὁ τῶν
the darkness the outer the bonds the indissoluble the of-the

ὀδόντων βρυγμὸς, ἡ θλῖψις, ἡ στενοχωρία, καὶ ἡ αἰώνιος
teeth gnashing the affliction the distress and the eternal
δίκη.
penalty
Ὅταν οὖν τοιαῦτα τοὺς ἁμαρτωλοὺς ἀναμένῃ κακὰ, τί 3
when then such the sinners await evils what
γένοιτ᾽ ἂν αὐτοῖς ὄφελος, κἂν οἴκοι, κἂν ἐπὶ τῆς ἑαυτῶν
would-be — to-them profit even-if at-home even-if on the their-own
κλίνης καταλύσωσι τὴν ζωήν; ὥσπερ οὖν τοῖς δικαίοις
bed they-end the life as then to-the just
οὐδὲν ἂν γένοιτο βλάβος ἐκ τοῦ ξίφει καὶ σιδήρῳ
no — would-be harm from the by-sword and iron
καὶ πυρὶ τὴν παροῦσαν ἀποθέσθαι ζωὴν, ὅταν πρὸς τὰ
and fire the present to-put-off life when to the
ἀθάνατα μέλλωσιν ἀποδημεῖν ἀγαθά. Ἀληθῶς Θάνατος
immortal they-are-about to-depart good-things truly death
ἁμαρτωλῶν πονηρός. Τοιοῦτος ἦν ὁ τοῦ πλουσίου θάνατος
of-sinners evil such was the of-the rich-man death
ἐκείνου τοῦ τὸν Λάζαρον ὑπεριδόντος, ὃς οἴκοι καὶ ἐπὶ
that the(-one) — Lazarus having-overlooked who at-home and on
τῆς κλίνης καὶ τῶν ἐπιτηδείων παρόντων οἰκείᾳ τελευτῇ
the bed and the friends being-present by-own end
καταλύσας τὸν βίον, ἀπελθὼν ἐκεῖ ἀπετηγανίζετο, οὐδὲ
having-ended the life having-gone-away there was-fried not-even
μικρὰν παραμυθίαν ἐκ τῆς κατὰ τὸν παρόντα βίον
small consolation from the in the present life
εὐημερίας εὑρεῖν δυνηθεὶς ἐκεῖ. Ἀλλ᾽ οὐχ ὁ Λάζαρος οὕτως·
prosperity to-find being-able there but not — Lazarus so
ἀλλ᾽ ἐπ᾽ αὐτοῦ τοῦ ἐδάφους τῶν κυνῶν παρόντων καὶ
but on itself the ground the dogs being-present and
λειχομένων τὰ τραύματα, βίαιον θάνατον ὑποστὰς, (τί
licking the wounds violent death having-undergone what

γὰρ λιμοῦ γένοιτ᾽ ἂν ὀδυνηρότερον;) ἀπελθὼν ἐκεῖ τῶν
for than-famine would-be — more-painful having-gone-away there the
αἰωνίων ἀπήλαυσεν ἀγαθῶν, ἐντρυφῶν τοῖς κόλποις τοῦ
eternal enjoyed good-things luxuriating in-the bosom —
Ἀβραάμ. Τί τοίνυν παρέβλαψεν αὐτὸν τὸ βιαίως ἀποθανεῖν;
of-Abraham what therefore harmed him the violently to-die
τί δὲ τὸν πλούσιον ὤνησε τὸ μὴ βιαίως ἀποθανεῖν;
what and the rich-man profited the not violently to-die
Ἀλλ᾽ οὐ τὸ βιαίως, φησὶν, ἀλλὰ τὸ ἀδίκως ἀποθανεῖν
but not the violently he-says but the unjustly to-die
δεδοίκαμεν, καὶ τὸ μηδὲν τετολμηκότες, ὧν ὑποπτευόμεθα,
we-fear and the nothing having-dared of-what we-are-suspected
τοῖς ἑαλωκόσι κολασθῆναι παραπλησίως. Τί λέγεις,
with-the(-ones) caught to-be-punished alike what do-you-say
εἰπέ μοι; τὸ ἀδίκως ἀποθανεῖν δέδοικας; ἀλλὰ δικαίως
tell me the unjustly to-die do-you-fear but justly
ἐβούλου; Καὶ τίς οὕτως ἄθλιος καὶ ταλαίπωρος, ὡς
did-you-wish and who so wretched and miserable as
παρὸν ἀδίκως ἀποθανεῖν, δικαίως ἑλέσθαι μᾶλλον; Εἰ γὰρ
being-possible unjustly to-die justly to-choose rather if for
θάνατον δεδοικέναι χρὴ, τὸν δικαίως ἡμῖν ἐπιόντα
death to-fear it-is-right the(-death) justly us coming-upon
δεδοικέναι χρὴ, ὡς ὅ γε ἀδίκως ἀποθανὼν κατ᾽ αὐτὸ
to-fear it-is-right since he at-least unjustly having-died in itself
τοῦτο κοινωνεῖ τοῖς ἁγίοις ἅπασιν. Οἱ γὰρ πλείους τῶν
this shares with-the saints all the for most of-the(-ones)
εὐδοκιμηκότων παρὰ τῷ Θεῷ καὶ λαμψάντων, ἄδικον
having-been-approved with — God and having-shone unjust
ὑπέστησαν τελευτὴν, καὶ πρῶτος ὁ Ἄβελ· οὐ γὰρ δὴ
underwent end and first — Abel not for indeed
πλημμελήσας εἰς τὸν ἀδελφὸν, οὐδὲ λυπήσας τι τὸν
having-offended against the brother nor having-grieved anything —

Κάϊν, ἀλλ᾽ ἐπειδὴ τὸν Θεὸν ἐτίμησε, διὰ τοῦτο ἐσφάγη·
Cain but since — God he-honored because-of this he-was-slain
ὁ δὲ Θεὸς συνεχώρησεν, ἆρα φιλῶν αὐτὸν ἢ μισῶν;
— but God permitted — loving him or hating
εὔδηλον ὅτι φιλῶν, καὶ λαμπρότερον αὐτῷ τὸν στέφανον
very-clear that loving and more-brilliant for-him the crown
ποιῆσαι βουλόμενος ἀπὸ τῆς ἀδικωτάτης σφαγῆς. Ὁρᾷς
to-make wishing from the most-unjust slaughter you-see
ὅτι οὐ τὸ βιαίως ἀποθανεῖν, οὔτε τὸ ἀδίκως ἀποθανεῖν
that not the violently to-die nor the unjustly to-die
δεδοικέναι χρὴ, ἀλλὰ τὸ ἐν ἁμαρτίαις ἀποθανεῖν; Ὁ Ἄβελ
to-fear it-is-right but the in sins to-die — Abel
ἀπέθανεν ἀδίκως, ὁ Κάϊν ἔζη στένων καὶ τρέμων· τίς
died unjustly — Cain lived groaning and trembling who
οὖν, εἰπέ μοι, μακαριώτερος ἦν, ὁ μετὰ δικαιοσύνης
then tell me more-blessed was the(-one) with righteousness
ἀναπαυσάμενος, ἢ ὁ ἐν ἁμαρτίαις ζῶν; ὁ ἀδίκως
having-rested or the(-one) in sins living the(-one) unjustly
ἀποθανὼν, ἢ ὁ δικαίως κολαζόμενος; Βούλεσθε εἴπω
having-died or the(-one) justly being-punished do-you-wish shall-I-tell
πρὸς τὴν ὑμετέραν ἀγάπην, πόθεν δεδοίκαμεν θάνατον; Οὐκ
to the your love whence we-fear death not
ἔτρωσεν ἡμᾶς βασιλείας ἔρως, οὐδὲ ἀνῆψεν ἡμᾶς ὁ τῶν
wounded us of-kingdom love nor kindled us the of-the
μελλόντων πόθος, ἐπεὶ πάντων ἂν ὑπερείδομεν τῶν
coming-things longing since all-things — we-would-have-overlooked the
παρόντων, καθάπερ ὁ μακάριος Παῦλος. Καὶ πρὸς τούτοις
present as the blessed Paul and besides these
πάλιν οὐ φοβούμεθα γέενναν, διὰ τοῦτο φοβούμεθα
again not we-fear gehenna because-of this we-fear
θάνατον· οὐκ ἴσμεν τῆς ἐκεῖ κολάσεως τὸ ἀφόρητον, διὰ
death not we-know of-the there punishment the unbearableness because-of

τοῦτο τελευτὴν ἀντὶ ἁμαρτίας δεδοίκαμεν· ὡς εἰ ἐκεῖνος
this end instead-of sin we-fear since if that
κατεῖχε τὴν ψυχὴν ἡμῶν ὁ φόβος, οὐδὲ ἐπεισελθεῖν
held the soul our the fear not-even to-come-in
οὗτος ἠδύνατο. Καὶ τοῦτο οὐ πόῤῥωθέν ποθεν, ἀλλ'
this would-be-able and this not from-afar from-somewhere but
οἴκοθεν καὶ ἐξ αὐτῶν τῶν συμβεβηκότων ἡμῖν ἐν ταῖς
from-home and from themselves the(-things) having-befallen us in the
ἡμέραις ταύταις πειράσομαι ποιῆσαι φανερόν. Ἐπειδὴ γὰρ
days these I-shall-try to-make manifest since for
ἦλθε παρὰ βασιλέως τὰ γράμματα τὴν εἰσφορὰν ταύτην
came from emperor the letters the levy this
τὴν ἀφόρητον εἶναι δοκοῦσαν κελεύοντα καταθεῖναι, πάντες
the unbearable to-be seeming ordering to-pay all
ἐστασίαζον, πάντες ἐφιλονείκουν, ἐδυσχέραινον, ἠγανάκτουν,
rioted all contended were-vexed were-indignant
πρὸς ἀλλήλους ἀπαντῶντες ἔλεγον· Ἀβίωτος ἡμῖν ὁ
to one-another meeting said unlivable for-us the
βίος, ἀνετράπη ἡ πόλις, οὐδεὶς ὑποστῆναι δυνήσεται τῆς
life was-overturned the city no-one to-undergo will-be-able of-the
εἰσφορᾶς ταύτης τὸ μέγεθος· καὶ ἤσχαλλον πάντες ὡς
levy this the greatness and were-distressed all as
περὶ τῶν ἐσχάτων αὐτῶν κινδυνεύοντες.
about the last-things their being-in-danger

Μετὰ ταῦτα, ἐπειδὴ συνέβη τὰ τολμηθέντα, καί τινες
after these-things since happened the(-things) dared and some
μιαροὶ καὶ παμμίαροι τοὺς νόμους καταπατήσαντες, τοὺς
foul and all-foul the laws having-trampled the
ἀνδριάντας καθεῖλον, καὶ τὸν περὶ τῶν ἐσχάτων πᾶσιν
statues pulled-down and the about the last-things over-all
ἐπεκρέμασαν κίνδυνον, καὶ νῦν περὶ τῆς ζωῆς αὐτῆς
hung danger and now about the life itself

δεδοίκαμεν παροξύναντες τὸν βασιλέα· οὐκ ἔτι λοιπὸν
we-fear having-provoked the emperor not longer henceforth
ἡμᾶς ἡ τῶν χρημάτων δάκνει ζημία, ἀλλ᾽ ἕτερα ἀντ᾽
us the of-the money bites loss but other-things instead-of
ἐκείνων πάντων ἀκούω λεγόντων· Λαβέτω τὴν οὐσίαν ὁ
those all I-hear saying let-take the property the
βασιλεὺς, ἀποστησόμεθα καὶ τῶν ἀγρῶν καὶ τῶν οὐσιῶν
emperor we-shall-give-up both the fields and the properties
ἀγαπητῶς, μόνον ἂν τὸ σῶμα γυμνόν τις ἡμῖν ὑπόσχηται
gladly only if the body naked anyone to-us promise
διασώζειν. Ὥσπερ οὖν πρὶν ἢ τὸν τοῦ θανάτου φόβον
to-preserve as then before — the of-the death fear
ἡμῖν ἐπιστῆναι, ἔδακνεν ἡμᾶς ἡ ζημία τῶν χρημάτων,
on-us to-come-upon bit us the loss of-the money
ἐπειδὴ δὲ ἐτολμήθη τὰ παράνομα ταῦτα τολμήματα, ὁ
since but were-dared the lawless these daring-deeds the
τοῦ θανάτου φόβος ἐπεισελθὼν τὴν ὀδύνην τῆς ζημίας
of-the death fear having-come-in the pain of-the loss
ἀπώθησεν· οὕτως εἰ ὁ τῆς γεέννης φόβος κατεῖχεν ἡμῶν
thrust-away so if the of-the gehenna fear held our
τὰς ψυχὰς, οὐκ ἂν ὁ τοῦ θανάτου φόβος κατέσχεν· ἀλλ᾽
the souls not — the of-the death fear would-have-held but
ὥσπερ ἐπὶ τῶν σωμάτων, ὅταν δύο ἡμᾶς κατάσχωσιν
as in-the-case-of the bodies when two us hold
ὀδύναι, ἡ δυνατωτέρα τὴν καταδεεστέραν ἀποκρύπτειν
pains the stronger the weaker to-hide
εἴωθεν· οὕτω καὶ νῦν ἐγένετο ἄν· εἰ τὸ τῆς μελλούσης
is-wont so also now would-have-happened — if the of-the coming
κολάσεως δέος ἔμενεν ἐπὶ τῆς ψυχῆς, πάντα ἀνθρώπινον
punishment dread remained in the soul all human
ἀπέκρυψε φόβον. Ὥστε εἴ τις σπουδάζει διὰ παντὸς
it-would-have-hidden fear so-that if anyone is-zealous through all

μεμνῆσθαι γεέννης, πάσης καταγελάσεται τελευτῆς· καὶ
to-remember gehenna all will-laugh-at end and
τοῦτο οὐ τῆς παρούσης αὐτὸν ἀπαλλάξει μόνον ἀγωνίας,
this not from-the present him will-free only anguish
ἀλλὰ κἀκείνης ἐξαιρήσεται τῆς φλογός. Ὁ γὰρ διὰ
but also-from-that will-deliver the flame the(-one) for through
παντὸς γέενναν δεδοικὼς, οὐδέποτ' εἰς τὸ τῆς γεέννης
all gehenna fearing never into the of-the gehenna
ἐμπεσεῖται πῦρ, τῷ διηνεκεῖ τούτῳ σωφρονιζόμενος φόβῳ.
will-fall fire by-the continual this being-chastened fear
Δότε μοι πρὸς ὑμᾶς εὐκαίρως εἰπεῖν νῦν· Ἀδελφοὶ, μὴ
grant me to you timely to-say now brothers not
παιδία γίνεσθε ταῖς φρεσὶν, ἀλλὰ τῇ κακίᾳ νηπιάζετε.
children be in-the minds but in-the malice be-infants
Καὶ γὰρ παιδικὸν φοβούμεθα φόβον θάνατον δεδοικότες,
and for childish we-fear fear death fearing
ἁμαρτίαν δὲ μὴ δεδοικότες. Καὶ γὰρ τὰ παιδία τὰ
sin but not fearing and for the children the
μικρὰ προσωπεῖα μὲν δέδοικε, πῦρ δ' οὐ δέδοικεν· ἀλλ'
little masks indeed fears fire but not fears but
ἐὰν βασταζόμενα τύχῃ παρὰ λυχνίαν λύχνον ἔχουσαν,
if being-carried they-happen beside lampstand lamp having
ἀπερισκέπτως τὴν χεῖρα ἐπαφίησι τῇ λυχνίᾳ καὶ τῇ
heedlessly the hand they-put-on the lampstand and the
φλογί· καὶ τὸ μὲν εὐκαταφρόνητον φρίττει προσωπεῖον,
flame and the indeed contemptible they-shudder-at mask
τὸ δ' ἀληθῶς φοβερὸν οὐ δέδοικε πῦρ· οὕτω δὴ καὶ
the but truly fearful not they-fear fire so indeed also
ἡμεῖς θάνατον μὲν δεδοίκαμεν, ὅπερ ἐστὶν εὐκαταφρόνητον
we death indeed fear which is contemptible
προσωπεῖον, ἁμαρτίαν δ' οὐ δεδοίκαμεν, ὅπερ ἐστὶν ἀληθῶς
mask sin but not we-fear which is truly

φοβερὸν, καὶ πυρὸς δίκην κατεσθίει τὸ συνειδός. Καὶ ταῦτα
fearful and of-fire like devours the conscience and these-things
οὐκ ἀπὸ τῆς τῶν πραγμάτων φύσεως, ἀλλ᾽ ἐξ ἀνοίας
not from the of-the things nature but from folly
ἡμῖν συμβαίνειν εἴωθεν· ὡς ἐὰν λογιζώμεθα, τί ποτ᾽ ἔστι
to-us to-happen is-wont since if we-reckon what ever is
θάνατος, οὐδέποτ᾽ αὐτὸν δείσομεν. Τί ποτ᾽ οὖν ἐστι θάνατος;
death never it shall-we-fear what ever then is death
Ὅπερ ἐστὶν ἱμάτιον ἀποδύσασθαι· καθάπερ γὰρ ἱμάτιον,
which is garment to-put-off as for garment
τὸ σῶμα τῇ ψυχῇ περίκειται, καὶ τοῦτο πρὸς βραχὺ
the body on-the soul lies-around and this for short-while
διὰ τῆς τελευτῆς ἀποθέμενοι λαμπρότερον ἀπολημψόμεθα
through the end having-put-off more-brilliant we-shall-receive
πάλιν. Τί ποτέ ἐστι θάνατος; Ἀποδημία πρόσκαιρος,
again what ever is death journey temporary
ὕπνος μακρότερος τοῦ συνήθους· ὥστε εἰ δέδοικας
sleep longer than-the usual so-that if you-fear
θάνατον, φοβοῦ καὶ ὕπνον· εἰ διὰ τοὺς τελευτῶντας
death fear also sleep if because-of the(-ones) dying
ἀλγεῖς, ἄλγησον καὶ διὰ τοὺς ἐσθίοντας καὶ διὰ
you-are-pained be-pained also because-of the(-ones) eating and because-of
τοὺς πίνοντας· ὥσπερ γὰρ τοῦτο φυσικὸν, οὕτω κἀκεῖνο.
the(-ones) drinking as for this natural so also-that
Μὴ λυπείτω σε τὰ τῆς φύσεως, λυπείτω σε μᾶλλον
not let-grieve you the(-things) of-the nature let-grieve you rather
τὰ τῆς πονηρᾶς προαιρέσεως, μηδὲ τὸν τελευτῶντα
the(-things) of-the evil choice nor the(-one) dying
πενθήσῃς, ἀλλὰ πένθησον τὸν ἐν ἁμαρτίαις ζῶντα.
mourn but mourn the(-one) in sins living

4 Βούλει εἴπω καὶ ἑτέραν αἰτίαν, δι᾽ ἣν τὸν θάνατον
do-you-wish shall-I-tell also another cause because-of which the death
δεδοίκαμεν; Οὐ ζῶμεν μετ᾽ ἀκριβείας, οὐκ ἔχομεν συνειδὸς
we-fear not we-live with exactness not we-have conscience
ἀγαθόν· ὡς εἰ τοῦτο ἦν, οὐδὲν ἡμᾶς ἂν ἐφόβησεν,
good since if this were nothing us — would-have-frightened
οὐ θάνατος, οὐ λιμὸς, οὐ ζημία χρημάτων, οὐκ ἄλλο
not death not famine not loss of-money not other
τι τῶν τοιούτων οὐδέν. Τὸν γὰρ ἐν ἀρετῇ ζῶντα
any of-the such at-all the(-one) for in virtue living
οὐδὲν τούτων παραβλάψαι δυνήσεται, οὐδ᾽ ἀφελέσθαι
none of-these to-harm will-be-able nor to-take-away
τὴν ἔνδον ἡδονήν· τὸν γὰρ χρηστοῖς συντρεφόμενον
the inner pleasure the(-one) for with-good nourished
ἐλπίσιν οὐδὲν εἰς ἀθυμίαν ἐμβαλεῖν δυνήσεται. Τί γὰρ
hopes nothing into despondency to-cast will-be-able what for
ἐργάσαιτό τις τοιοῦτο, δι᾽ οὗ τὸν γενναῖον ἄνδρα
could-do anyone such through which the noble man
παρασκευάσει λυπεῖσθαι; Χρήματ᾽ ἀφαιρήσεται; ἀλλ᾽ ἔχει
he-will-cause to-be-grieved money will-be-take-away but he-has
πλοῦτον τὸν ἐν τοῖς οὐρανοῖς. Ἀλλὰ τῆς πατρίδος
wealth the(-wealth) in the heavens but from-the fatherland
ἐκβαλεῖ; ἀλλ᾽ εἰς τὴν ἄνω πόλιν στελεῖ. Ἀλλὰ δεσμὰ
will-be-cast-out but to the above city he-will-send but bonds
περιθήσει; ἀλλ᾽ ἔχει τὸ συνειδὸς λελυμένον, καὶ τῆς
will-be-put-around but he-has the conscience loosed and of-the
ἔξωθεν ἁλύσεως οὐκ αἰσθάνεται. Ἀλλ᾽ ἀναιρήσει τὸ σῶμα;
outside chain not perceives but will-be-kill the body
ἀλλ᾽ ἀναστήσεται πάλιν· καὶ καθάπερ ὁ σκιᾷ
but it-will-rise again and as the(-one) with-shadow
πυκτεύων καὶ τὸν ἀέρα δέρων οὐδένα πλῆξαι δυνήσεται,
boxing and the air beating no-one to-strike will-be-able

οὕτως ὁ τῷ δικαίῳ πολεμῶν σκιαμαχεῖ μόνον, καὶ
so the(-one) the just(-man) warring-against shadow-fights only and
τὴν αὐτοῦ καταλύει δύναμιν, εἰς ἐκεῖνον δὲ οὐδεμίαν
the his-own dissolves power on him but no
πληγὴν ἐναπερεῖσαι δυνήσεται. Δός μοι τοίνυν θαῤῥῆσαι
blow to-lodge will-be-able grant me therefore to-be-confident
περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ εἰ βούλει, σήμερόν
about the kingdom of-the heavens and if you-wish today
με κατάσφαξον, καὶ χάριν εἴσομαί σοι τῆς σφαγῆς,
me slay and thanks I-shall-know you for-the slaughter
ὅτι με ταχέως εἰς ἐκεῖνα πέμπεις τὰ ἀγαθά. Τοῦτο γάρ
that me quickly to those you-send the good-things this for
ἐστιν ὃ μάλιστα καὶ ἡμεῖς θρηνοῦμεν, φησὶν, ὅτι τῷ
is what most also we lament he-says that by-the
πλήθει τῶν ἁμαρτιῶν κωλυόμενοι, τῆς ἐκεῖ βασιλείας
multitude of-the sins hindered the there kingdom
οὐκ ἐπιτευξόμεθα. Οὐκοῦν ἀφεὶς τὸ θρηνεῖν τὸν θάνατον,
not we-shall-obtain then having-left the to-lament the death
θρήνει τὰς ἁμαρτίας σου, ἵνα αὐτὰς καταλύσῃς. Καὶ
lament the sins your that them you-may-loose and
γὰρ διὰ τοῦτο ἡ λύπη γεγένηται, οὐχ ἵνα ἐπὶ ζημίᾳ
for because-of this the grief has-come-about not that at loss
χρημάτων, οὐχ ἵνα ἐπὶ θανάτῳ, οὐδ᾽ ἵνα ἐπ᾽ ἄλλῳ τινὶ τῶν
of-money not that at death nor that at other any of-the
τοιούτων ἀλγῶμεν, ἀλλ᾽ ἵνα εἰς τὴν τῶν ἁμαρτημάτων
such-things we-may-be-pained but that for the of-the sins
ἀναίρεσιν αὐτῇ καταχρώμεθα. Καὶ ὅτι τοῦτό ἐστιν ἀληθὲς,
removal it we-may-use and that this is true
ἐκ παραδείγματος ὑμῖν αὐτὸ ποιήσω φανερόν. Τὰ
from example to-you it I-shall-make manifest the
φάρμακα τὰ ἰατρικὰ δι᾽ ἐκεῖνα γεγένηται τὰ πάθη
medicines the medical because-of those have-come-about the ailments

μόνον ἅπερ ἀνελεῖν δύναται, οὐ δι᾽ ἐκεῖνα τὰ
only which to-remove they-are-able not because-of those the(-ones)
μηδὲν ὠφελούμενα παρ᾽ αὐτῶν. Οἷόν τι λέγω· ἔτι γὰρ
nothing benefited by them such-as something I-mean still for
σαφέστερον ποιῆσαι βούλομαι τὸν λόγον· τὸ φάρμακον
clearer to-make I-wish the word the medicine
τὸ δυνάμενον ὀφθαλμοὺς νοσοῦντας ὠφελεῖν μόνον,
the(-one) able eyes diseased to-benefit only
ἕτερον δὲ πάθος μηδέν, διὰ τὴν τῶν ὀφθαλμῶν νόσον
other but ailment none because-of the of-the eyes disease
δικαίως ἄν τις εἴποι γεγενῆσθαι μόνον, οὐ διὰ
justly — anyone would-say to-have-come-about only not because-of
στόμαχον, οὐ διὰ χεῖρας, οὐδὲ δι᾽ ἕτερόν τι μέλος.
stomach not because-of hands nor because-of other any member
Μεταγάγωμεν τοίνυν τὸν λόγον ἐπὶ τὴν λύπην,
let-us-transfer therefore the word to the grief
καὶ εὑρήσομεν, ὅτι τῶν ἄλλων μὲν οὐδὲν τῶν
and we-shall-find that of-the others indeed none of-the(-things)
συμβαινόντων ἡμῖν ὠφελεῖ, ἁμαρτίαν δὲ διορθοῦται μόνην,
befalling us it-benefits sin but it-corrects only
εὔδηλον ὅτι διὰ τὴν ταύτης ἀναίρεσιν γεγένηται
very-clear that because-of the its removal it-has-come-about
μόνον. Ἐπέλθωμεν τοίνυν ἕκαστον τῶν συμπιπτόντων
only let-us-go-over therefore each of-the befalling
ἡμῖν δεινῶν, καὶ ἐπαγάγωμεν τὴν ἀθυμίαν, καὶ ἴδωμεν
us terrible-things and let-us-bring-on the despondency and let-us-see
τί κέρδος ἀπὸ ταύτης γίνεται. Ἐζημιώθη τις χρήματα;
what gain from it comes-about did-lose anyone money
ἐλυπήθη, οὐ διώρθωσε τὴν ζημίαν. Ἀπέβαλέ τις υἱόν;
he-was-grieved not he-corrected the loss did-lose anyone son
ἤλγησεν, οὐκ ἀνέστησε τὸν νεκρὸν, οὐδὲ τὸν ἀπελθόντα
he-was-pained not he-raised the dead nor the(-one) departed

ὠφέλησεν. Ἐμαστιγώθη τις, ἐῤῥαπίσθη, ὑβρίσθη; ἐλυπήθη,
benefited was-scourged anyone was-slapped was-insulted he-was-grieved
τὴν ὕβριν οὐκ ἀνεκαλέσατο. Ἀῤῥωστίᾳ τις περιέπεσε, καὶ
the insult not he-recalled into-infirmity anyone did-fall and
νόσῳ χαλεπωτάτῃ; ἠθύμησε, τὴν νόσον οὐκ ἀνεῖλεν,
disease most-grievous he-was-despondent the disease not he-removed
ἀλλὰ καὶ χαλεπωτέραν ἐποίησεν. Ὁρᾷς ἐπ᾽ οὐδενὶ τούτων
but even more-grievous made you-see in none of-these
ὠφελοῦσάν τι τὴν λύπην; Ἥμαρτέ τις, ἐλυπήθη;
benefiting at-all the grief did-sin anyone was-he-grieved
τὴν ἁμαρτίαν ἐξηφάνισεν, ἔλυσε τὸ πλημμέλημα. Πόθεν
the sin he-blotted-out he-loosed the offense whence
τοῦτο δῆλον; Ἀπὸ τῆς ἀποφάσεως τοῦ Κυρίου· περὶ γάρ
this clear from the declaration of-the Lord about for
τινος ἡμαρτηκότος διαλεγόμενος ἔλεγε· Δι᾽ ἁμαρτίαν
someone having-sinned discoursing he-said because-of sin
βραχύ τι ἐλύπησα αὐτὸν, καὶ εἶδον ὅτι ἐλυπήθη,
a-little some(-time) I-grieved him and I-saw that he-was-grieved
καὶ ἐπορεύθη στυγνὸς, καὶ ἰασάμην τὰς ὁδοὺς αὐτοῦ.
and went sullen and I-healed the ways his
Διὰ τοῦτο καὶ ὁ Παῦλος ἔφη· Ἡ δὲ κατὰ Θεὸν
because-of this also — Paul said the and according-to God
λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται.
grief repentance to salvation not-to-be-repented-of works
Οὐκοῦν ἐπειδὴ σαφῶς ὁ λόγος ἀπέδειξεν, ὅτι οὔτε ζημίαν
then since clearly the word proved that neither loss
χρημάτων, οὔθ᾽ ὕβριν, οὔτ᾽ ἐπήρειαν, οὔτε μάστιγας, οὔτ᾽
of-money nor insult nor abuse nor scourges nor
ἀῤῥωστίαν, οὔτε θάνατον, οὔτ᾽ ἄλλο τι τῶν τοιούτων
infirmity nor death nor other any of-the such
ἐπενεχθεῖσα λύπη διορθῶσαι δύναιτ᾽ ἂν, ἀλλ᾽ ἁμαρτίαν
brought-on grief to-correct could — but sin

ἀφανίσαι μόνην, καὶ ταύτης ἐστὶν ἀναιρετικὴ, εὔδηλον
to-blot-out only and of-this is destructive very-clear
ὅτι διὰ ταύτην ἐγένετο μόνην. Μηκέτι οὖν ἐπὶ ζημίᾳ
that because-of this it-came-about only no-longer then at loss
χρημάτων ἀλγῶμεν, ἀλλ' ὅταν ἁμαρτάνωμεν, ἀλγῶμεν
of-money let-us-be-pained but when we-sin let-us-be-pained
μόνον. Πολὺ γὰρ τὸ κέρδος ἐνταῦθα ἀπὸ τῆς λύπης.
only much for the gain here from the grief
Ἐζημιώθης; μὴ ἀθυμήσῃς· οὐδὲ γὰρ ὠφελήσεις. Ἥμαρτες;
did-you-suffer-loss not be-despondent not-even for will-you-profit did-you-sin
λυπήθητι, ὄφελος γάρ· καὶ σκόπει σύνεσιν Θεοῦ καὶ
be-grieved profit for and consider understanding of-God and
σοφίαν. Δύο ταῦτα ἔτεκεν ἡμῖν ἡ ἁμαρτία, λύπην καὶ
wisdom two these bore to-us the sin grief and
θάνατον· Ἧ γὰρ ἂν ἡμέρᾳ φάγῃ, φησὶ, θανάτῳ
death in-which for — day you-eat he-says by-death
ἀποθανῇ· καὶ πρὸς τὴν γυναῖκα, Ἐν λύπαις τέξῃ τέκνα.
you-shall-die and to the woman in griefs you-shall-bear children
Καὶ δι' ἀμφοτέρων τούτων τὴν ἁμαρτίαν ἀνεῖλε, καὶ
and through both these the sin he-removed and
ὑπὸ τῶν τέκνων τὴν μητέρα ἀπολέσθαι παρεσκεύασεν. Ὅτι
by the children the mother to-perish he-caused that
γὰρ μετὰ τῆς λύπης καὶ θάνατος ἁμαρτίαν ἀναιρεῖ, δῆλον
for with the grief also death sin removes clear
μὲν καὶ ἀπὸ τῶν μαρτύρων, δῆλον δὲ καὶ ἐξ ὧν
indeed also from the martyrs clear and also from what-things
ὁ Παῦλος εἶπε πρὸς ἁμαρτάνοντας, οὕτω λέγων· Διὰ
— Paul said to sinning thus saying because-of
τοῦτο ἐν ὑμῖν πολλοὶ καὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ
this among you many both weak and sickly and

κοιμῶνται ἱκανοί· ἐπειδὴ ἁμαρτάνετε, φησὶ, τελευτᾶτε,
sleep a-good-number since you-sin he-says you-die
ὥστε τῇ τελευτῇ τὰ ἁμαρτήματα διαλύσασθαι.
so-that by-the death the sins to-dissolve
Ἐπήγαγε γοῦν λέγων· Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ
he-added at-any-rate saying if for ourselves we-discerned not
ἂν ἐκρινόμεθα, κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα,
— we-would-be-judged being-judged but by the Lord we-are-chastened
ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Καὶ καθάπερ ὁ
that not with the world we-may-be-condemned and as the
σκώληξ ἀπὸ τοῦ ξύλου τίκτεται, καὶ κατεσθίει τὸ ξύλον,
worm from the wood is-born and devours the wood
καὶ σὴς κατεσθίει τὸ ἔριον, παρ᾽ αὐτοῦ τὴν ἀρχὴν ἔχων·
and moth devours the wool from it the beginning having
οὕτω λύπη καὶ θάνατος ἐτέχθησαν ἀπὸ τῆς ἁμαρτίας, καὶ
so grief and death were-born from the sin and
κατέφαγον τὴν ἁμαρτίαν. Μὴ τοίνυν φοβώμεθα θάνατον,
devoured the sin not therefore let-us-fear death
ἀλλὰ φοβώμεθα ἁμαρτίαν μόνον, καὶ δι᾽ ἐκείνην
but let-us-fear sin only and because-of it
ἀλγῶμεν. Καὶ ταῦτα λέγω οὐ δεινόν τι προσδοκῶν,
let-us-be-pained and these-things I-say not terrible anything expecting
μὴ γένοιτο, ἀλλὰ φοβουμένους ὑμᾶς οὕτως ἀεὶ διακεῖσθαι
not may-it-be but fearing you so always to-be-disposed
θέλων, καὶ τὸν τοῦ Χριστοῦ νόμον ἐπὶ τῶν ἔργων πληροῦν·
wishing and the — of-Christ law in the deeds to-fulfill
Ἐὰν γάρ τις μὴ ἄρῃ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήσῃ
if for anyone not take-up the cross his and follow
μοι, φησὶν, οὐκ ἔστιν ἐμοῦ ἄξιος. Τοῦτο δ᾽ ἔλεγεν οὐχ ἵνα
me he-says not is of-me worthy this but he-said not that
ξύλον βαστάζωμεν ἐπὶ τῶν ὤμων, ἀλλ᾽ ἵνα τὸν θάνατον
wood we-may-carry on the shoulders but that the death

ἀεὶ πρὸ τῶν ὀφθαλμῶν ἔχωμεν, καθάπερ οὖν καὶ ὁ
always before the eyes we-may-have as then also —
Παῦλος καθ' ἡμέραν ἀπέθνησκε, καὶ κατεγέλα τῆς τελευτῆς,
Paul every day died and laughed-at the end
καὶ τοῦ παρόντος ὑπερεώρα βίου. Καὶ γὰρ στρατιώτης
and the present despised life and for soldier
εἶ, καὶ διηνεκῶς ἐπὶ τῆς παρατάξεως ἕστηκας·
you-are and continually in the battle-line you-stand
στρατιώτης δὲ θάνατον δεδοικὼς, οὐδὲν οὐδέποτ' ἐργάσεται
soldier but death fearing nothing ever will-do
γενναῖον· ὥσπερ οὖν οὐδὲ Χριστιανὸς ἄνθρωπος κινδύνους
noble as then not-even Christian man dangers
φοβούμενος ἐργάσεταί τι μέγα καὶ θαυμαστὸν, ἀλλὰ
fearing will-do anything great and wonderful but
πρὸς τούτοις καὶ εὐχείρωτος ἔσται· ἀλλ' οὐχ ὁ τολμητὴς
besides these also easy-to-overcome will-be but not the daring
καὶ μεγαλόφρων, ἀλλ' ἀνάλωτος μένει καὶ ἀκαταγώνιστος.
and great-minded but uncaptured remains and unconquered
Καθάπερ οὖν οἱ παῖδες οἱ τρεῖς μὴ φοβηθέντες τὸ πῦρ,
as then the children the three not having-feared the fire
ἔφυγον τὸ πῦρ· οὕτω καὶ ἡμεῖς, ἂν μὴ φοβηθῶμεν
escaped the fire so also we if not we-fear
θάνατον, διαφευξόμεθα θάνατον. Οὐκ ἐφοβήθησαν δὲ τὸ
death we-shall-escape death not they-feared and the
πῦρ, οὐ γὰρ ἔγκλημα τὸ καῆναι· ἀλλὰ ἐφοβήθησαν τὴν
fire not for charge the to-be-burned but they-feared the
ἁμαρτίαν, ἔγκλημα γὰρ τὸ ἀσεβῆσαι. Τούτους καὶ ἡμεῖς
sin charge for the to-be-impious these also we
ζηλώσωμεν καὶ τοὺς κατ' ἐκείνους ἅπαντας, καὶ μὴ
let-us-emulate and the(-ones) like them all and not
φοβώμεθα κινδύνους, καὶ διαφευξόμεθα κινδύνους.
let-us-fear dangers and we-shall-escape dangers

Οὐκ εἰμὶ μὲν γὰρ προφήτης, οὐθ' υἱὸς προφήτου, τὸ 5
not I-am indeed for prophet nor son of-prophet the
μέντοι μέλλον μετ' ἀκριβείας ἐπίσταμαι, καὶ μεγάλῃ καὶ
however future with exactness I-know and with-great and
λαμπρᾷ βοῶ τῇ φωνῇ, ὅτι εἰ μεταβαλλοίμεθα, καί τινα
brilliant I-cry the voice that if we-should-change and some
ἐπιμέλειαν τῆς ἡμετέρας ψυχῆς ποιησώμεθα, καὶ τῆς
care of-the our soul we-make and from-the
πονηρίας ἀποστῶμεν, οὐδὲν ἀηδὲς ἔσται καὶ λυπηρόν.
wickedness withdraw nothing unpleasant will-be and painful
Καὶ τοῦτο οἶδα σαφῶς ἀπὸ τῆς τοῦ Θεοῦ φιλανθρωπίας
and this I-know clearly from the — of-God love-for-man
καὶ ἀφ' ὧν καὶ εἰς ἄνδρας καὶ πόλεις καὶ ἔθνη καὶ
and from what-things both toward men and cities and nations and
δήμους ὁλοκλήρους ἐποίησε. Καὶ γὰρ καὶ τῇ Νινευιτῶν
peoples whole he-did and for also the of-Ninevites
ἠπείλησε πόλει, καὶ εἶπεν· Ἔτι τρεῖς ἡμέραι, καὶ Νινευὶ
he-threatened city and said yet three days and Nineveh
καταστραφήσεται. Τί οὖν, εἰπέ μοι; κατεστράφη ἡ Νινευί,
shall-be-overthrown what then tell me was-overthrown — Nineveh
καὶ ἀνετράπη ἡ πόλις; Τοὐναντίον μὲν οὖν ἅπαν, καὶ
and was-overturned the city the-contrary indeed rather wholly both
ἀνέστη, καὶ λαμπροτέρα γέγονε, καὶ χρόνος τοσοῦτος
it-rose-up and more-brilliant became and time so-great
διελθὼν τὴν δόξαν αὐτῆς οὐκ ἠφάνισεν, ἀλλὰ πάντες
having-passed the glory its not blotted-out but all
αὐτὴν ᾄδομεν ἔτι, καὶ νῦν θαυμάζομεν, ὅτι λιμήν τις
it we-sing still and now we-marvel that harbor some
ἄριστος ἐξ ἐκείνου τοῦ χρόνου τοῖς ἁμαρτάνουσιν
best from that the time to-the(-ones) sinning
ἅπασι γέγονεν, οὐκ ἀφιεῖσα εἰς ἀπόγνωσιν ἐμπεσεῖν, ἀλλὰ
all it-has-become not letting into despair to-fall but

καλοῦσα ἅπαντας εἰς μετάνοιαν, καὶ δι᾽ ὧν ἔπραξε,
calling all to repentance both through what-things it-did
καὶ δι᾽ ὧν ἀπήλαυσε τῆς τοῦ Θεοῦ προνοίας,
and through what-things it-enjoyed of-the — of-God providence
πείθουσα μηδέποτε τῆς οἰκείας ἀπογινώσκειν σωτηρίας,
persuading never of-the own to-despair salvation
ἀλλὰ βίον ἄριστον ἐπιδεικνυμένους, καὶ τὴν ἀγαθὴν ἐλπίδα
but life best displaying and the good hope
προβαλλομένους θαῤῥεῖν περὶ τοῦ τέλους ὡς ἐσομένου
putting-forward to-be-confident about the end as being-about-to-be
πάντως χρηστοῦ. Τίς γὰρ οὐκ ἂν ἀνασταίη, τὸ κατ᾽
by-all-means good who for not — would-rise-up the of
ἐκείνους παράδειγμα ἀκούων, κἂν πάντων νωθρότατος
those example hearing even-if of-all most-sluggish
εἴη; Εἵλετο γοῦν τὴν ἑαυτοῦ πρόῤῥησιν διαπεσεῖν ὁ
he-be chose at-any-rate the his-own prediction to-fail —
Θεὸς, καὶ μὴ διαπεσεῖν τὴν πόλιν· μᾶλλον δὲ οὐδὲ
God and not to-fail the city rather but not-even
προφητεία διέπεσεν. Εἰ μὲν γὰρ ἐπὶ τῆς αὐτῆς πονηρίας
prophecy failed if indeed for in the same wickedness
τῶν ἀνθρώπων μενόντων οὐκ ἐξέβη εἰς ἔργον τὰ
the men remaining not had-gone-out into deed the(-things)
τῆς ἀποφάσεως, εἶχεν ἴσως ἄν τις ἐγκαλεῖν τοῖς
of-the sentence would-have perhaps — anyone to-charge the(-things)
εἰρημένοις· εἰ δὲ μεταβαλομένων αὐτῶν, καὶ τῆς αἰτίας
said if but having-changed they and from-the cause
ἀποστάντων, ἀπέστη καὶ τῆς ὀργῆς ὁ Θεὸς, τίς δυνήσεται
having-withdrawn withdrew also from-the wrath — God who will-be-able
λοιπὸν ἐπιλαβέσθαι τῆς προφητείας, καὶ καταγνῶναι
henceforth to-lay-hold-of the prophecy and to-condemn
ψεῦδος τῶν εἰρημένων; Καὶ γὰρ τὸν νόμον, ὃν ἐξ
falsehood of-the(-things) said and for the law which from

ἀρχῆς ἔθηκεν ὁ Θεὸς διὰ τοῦ προφήτου πᾶσιν ἀνθρώποις
beginning set — God through the prophet to-all men
διαλεγόμενος, τοῦτον καὶ τότε διετήρησε. Τίς οὖν ἐστιν ὁ
discoursing this also then he-kept what then is the
νόμος; Πέρας λαλήσω, φησὶ, ἐπὶ ἔθνος καὶ ἐπὶ βασιλείαν
law at-length I-will-speak he-says against nation and against kingdom
τοῦ ἐκριζοῦν αὐτοὺς, καὶ κατασκάπτειν καὶ ἀπολλύειν·
the to-uproot them and to-dig-down and to-destroy
καὶ ἔσται, ἐὰν μετανοήσωσιν ἀπὸ τῆς κακίας, μετανοήσω
and it-will-be if they-repent from the evil I-will-repent
κἀγὼ ἀπὸ τῆς ὀργῆς, ἧς ἐλάλησα ποιῆσαι αὐτοῖς.
I-too from the wrath which I-spoke to-do to-them
Τοῦτο τοίνυν φυλάττων τὸν νόμον, μεταβαλομένους ἔσωσε,
this therefore keeping the law having-changed he-saved
καὶ ἀποστάντας τῆς κακίας ἀπήλλαξε τῆς ὀργῆς.
and having-withdrawn from-the evil he-freed from-the wrath
Ἤδει τῶν βαρβάρων τὴν ἀρετὴν, διὰ τοῦτο τὸν
he-knew of-the barbarians the virtue because-of this the
προφήτην κατήπειγεν· οὕτω καὶ τότε ἐδονεῖτο ἡ πόλις,
prophet he-urged-on so also then was-shaken the city
τῆς προφητικῆς ἀκούουσα φωνῆς, ἀλλ᾽ οὐδὲν παρεβλάβη,
the prophetic hearing voice but nothing was-harmed
ἀλλὰ καὶ ὠφελήθη παρὰ τοῦ φόβου. Ὁ γὰρ φόβος
but even was-benefited by the fear the for fear
ἐκεῖνος τὴν σωτηρίαν ἔτεκεν· ἡ ἀπειλὴ τὸν κίνδυνον
that the salvation bore the threat the danger
ἔλυσεν· ἡ τῆς καταστροφῆς ἀπόφασις τὴν καταστροφὴν
loosed the of-the overthrow sentence the overthrow
ἔστησεν. Ὢ καινοῦ καὶ παραδόξου πράγματος· ἀπόφασις
stopped O new and paradoxical thing sentence
θάνατον ἀπειλοῦσα, ζωὴν ἔτεκεν. Ἀπόφασις μετὰ τὸ
death threatening life bore sentence after the

ἐξενεχθῆναι, τότε ἄκυρος γέγονεν ἀπεναντίας τοῖς ἔξωθεν
to-be-brought-out then void became contrary to-the outside
δικάζουσιν· ἐπὶ μὲν γὰρ τούτων τὸ προενεχθῆναι τὴν
judges in indeed for these the to-be-brought-forward the
ψῆφον εἰς μέσον κυρίαν ποιεῖ τὴν ψῆφον γενέσθαι,
vote into midst valid makes the vote to-become
ἐπὶ δὲ τοῦ Θεοῦ τοὐναντίον τὸ προενεχθῆναι τὴν
in-the-case-of but — God the-contrary the to-be-brought-forward the
ψῆφον, τοῦτό ἐστι τὸ ποιῆσαν αὐτὴν ἄκυρον. Εἰ
vote this is the(-thing) having-made it void if
γὰρ μὴ προηνέχθη, οὐκ ἂν ἤκουσαν οἱ
for not it-had-been-brought-forward not — would-have-heard the(-ones)
ἡμαρτηκότες· εἰ δὲ μὴ ἤκουσαν, οὐκ ἂν ἀπεκρούσαντο
having-sinned if but not they-had-heard not — they-would-have-beaten-off
τὴν τιμωρίαν, οὐκ ἂν ἀπήλαυσαν τῆς παραδόξου
the punishment not — they-would-have-enjoyed the paradoxical
σωτηρίας ἐκείνης. Πῶς γὰρ οὐ παράδοξος, ὅταν ὁ μὲν
salvation that how for not paradoxical when the indeed
δικαστὴς ἀποφαίνηται, οἱ δὲ κατάδικοι τὴν ἀπόφασιν
judge declares the but condemned the sentence
λύωσι διὰ τῆς μετανοίας; οὐ γὰρ ἔφυγον τὴν πόλιν
loose through the repentance not for they-fled the city
καθάπερ καὶ ἡμεῖς νῦν, ἀλλὰ μένοντες ἔστησαν. Παγὶς
as also we now but remaining they-stood snare
ἦν, καὶ τεῖχος αὐτὴν ἐποίησαν· βάραθρον ἦν καὶ
it-was and wall it they-made pit it-was and
κρημνὸς, καὶ πύργον αὐτὴν ἀσφαλείας κατεσκεύασαν.
precipice and tower it of-safety they-made
Ἤκουσαν ὅτι πεσεῖται τὰ οἰκοδομήματα, καὶ οὐκ ἔφυγον
they-heard that will-fall the buildings and not they-fled
τὰ οἰκοδομήματα, ἀλλ᾽ ἔφυγον τὰ ἁμαρτήματα· οὐκ
the buildings but they-fled the sins not

ἀπέστησαν ἕκαστος ἀπὸ τῆς οἰκίας αὐτοῦ καθάπερ
withdrew each from the house his as
ἡμεῖς νῦν, ἀλλ᾽ ἀπέστησαν ἕκαστος ἀπὸ τῆς ὁδοῦ
we now but withdrew each from the way
αὐτοῦ τῆς πονηρᾶς. Μὴ γὰρ οἱ τοῖχοι, φησὶ, τὴν
his the evil — for the walls he-says the
ὀργὴν ἔτεκον; ἡμεῖς αἴτιοι τοῦ τραύματος, ἡμεῖς τὸ
wrath bore we causes of-the wound we the
φάρμακον κατασκευάσωμεν. Διὰ τοῦτο οὐ τόπων
remedy let-us-prepare because-of this not of-places
ἐναλλαγαῖς, ἀλλὰ τρόπων μεταβολῇ τὴν σωτηρίαν
by-changes but of-ways by-change the salvation
ἐπίστευσαν.
they-trusted

Ταῦτα οἱ βάρβαροι, καὶ οὐκ αἰσχυνόμεθα οὐδὲ 6
these-things the barbarians and not are-we-ashamed nor
ἐγκαλυπτόμεθα, ἐκείνων τρόπους μεταβαλόντων, ἡμεῖς
do-we-veil-ourselves those ways having-changed we
τόπους ἀμείβοντες, καὶ μεθυόντων ἀνθρώπων ἔργα
places exchanging and of-drunken men works
ποιοῦντες, καὶ τὰς οὐσίας ὑπεκτιθέντες; Ὁ Δεσπότης ἡμῖν
doing and the properties putting-away-secretly the Master with-us
ὀργίζεται, καὶ ἡμεῖς ἀφέντες καταλῦσαι τὴν ὀργὴν, τὰ
is-angry and we having-neglected to-dissolve the wrath the(-things)
τῆς οἰκίας περιστρέφομεν καὶ περιερχόμεθα, ζητοῦντες ποῦ
of-the house turn-about and go-around seeking where
καταθώμεθα τὴν οὐσίαν, δέον ζητεῖν ποῦ τὴν ψυχὴν
we-may-deposit the property it-being-needful to-seek where the soul
παρακαταθώμεθα· μᾶλλον δὲ οὐδὲ χρὴ ζητεῖν, ἀλλ᾽
we-may-entrust rather but not-even is-it-right to-seek but
ἀρετῇ καὶ ὀρθότητι βίου τὴν ἀσφάλειαν αὐτῆς ἐγχειρίζειν.
to-virtue and to-uprightness of-life the safety its to-entrust

Οὐδὲ γὰρ εἰ πρὸς οἰκέτην ὀργιζομένων καὶ ἀγανακτούντων
not-even for if with servant being-angry and indignant
ἡμῶν, τὸ πρὸς τὴν ὀργὴν ἀπολογήσασθαι ἀφεὶς ἐκεῖνος
we the to the wrath to-make-defense having-neglected he
εἰς τὸν οἰκίσκον τὸν ἑαυτοῦ κατελθὼν, τὰ ἱμάτια καὶ
into the cell the his-own having-gone-down the garments and
τὰ ἔπιπλα πάντα συναγαγὼν καὶ καταδήσας, περὶ φυγῆς
the furniture all having-collected and having-bound about flight
ἐβουλεύετο, πράως ἂν ἠνέγκαμεν τὴν καταφρόνησιν
deliberated gently — we-would-have-borne the contempt
ταύτην. Παυσώμεθα τοίνυν τῆς ἀκαίρου ταύτης σπουδῆς,
this let-us-cease therefore from-the untimely this zeal
καὶ εἴπωμεν ἕκαστος πρὸς τὸν Θεόν· Ποῦ πορευθῶ
and let-us-say each to — God where shall-I-go
ἀπὸ τοῦ πνεύματός σου, καὶ ἀπὸ τοῦ προσώπου σου
from the spirit your and from the face your
ποῦ φύγω; Μιμησώμεθα τὴν τῶν βαρβάρων φιλοσοφίαν·
where shall-I-flee let-us-imitate the of-the barbarians philosophy
ἐκεῖνοι ἐπ᾽ ἀδήλοις μετενόησαν· οὐ γὰρ εἶχεν ἡ ἀπόφασις
they on uncertainties repented not for had the sentence
τοῦτο, ὅτι Ἐὰν ἐπιστρέψητε, καὶ μετανοήσητε, στήσω
this that if you-turn and repent I-will-make-stand
τὴν πόλιν, ἀλλ᾽ ἁπλῶς· Ἔτι τρεῖς ἡμέραι, καὶ Νινευὶ
the city but simply yet three days and Nineveh
καταστραφήσεται. Τί οὖν ἐκεῖνοι; Τίς οἶδεν εἰ μετανοήσει ὁ
shall-be-overthrown what then they who knows if will-repent —
Θεὸς ἀπὸ τῆς κακίας ἧς ἐλάλησε ποιῆσαι ἡμῖν; Τίς οἶδεν;
God from the evil which he-spoke to-do to-us who knows
Οὐκ ἴσασι τὸ τέλος τοῦ πράγματος, καὶ οὐκ ἀμελοῦσι τῆς
not they-know the end of-the thing and not they-neglect the
μετανοίας· οὐκ ἐπίστανται τῆς τοῦ Θεοῦ φιλανθρωπίας τὸν
repentance not they-understand of-the — of-God love-for-man the

τρόπον, καὶ ἐπ᾽ ἀδήλοις μεταβάλλονται· οὐδὲ γὰρ εἶχον
manner and on uncertainties they-change not-even for had-they
πρὸς ἑτέρους Νινευΐτας ἰδεῖν μετανοήσαντας καὶ σωθέντας,
to other Ninevites to-look having-repented and having-been-saved
οὐδὲ ἀνέγνωσαν προφήτας, οὐδὲ ἤκουσαν πατριαρχῶν, οὐκ
nor read prophets nor heard patriarchs not
ἀπήλαυσαν συμβουλῆς, οὐ μετέσχον παραινέσεως, οὐδὲ
they-enjoyed counsel not they-shared exhortation nor
ἦσαν πεπεικότες ἑαυτοὺς, ὅτι πάντως ἐξιλεώσονται τὸν
were having-persuaded themselves that by-all-means they-will-propitiate —
Θεὸν τῇ μετανοίᾳ· οὐδὲ γὰρ εἶχε τοῦτο ἡ ἀπειλὴ ἀλλ᾽
God by-the repentance not-even for had this the threat but
ἀμφέβαλλον καὶ ἠμφισβήτουν περὶ τούτου, καὶ ὅμως
they-were-in-doubt and disputed about this and nevertheless
μετενόησαν μετ᾽ ἀκριβείας ἁπάσης. Τίς οὖν ἔσται λόγος
they-repented with exactness all what then will-be account
ἡμῖν, ὅταν οἱ μὲν περὶ τοῦ τέλους θαῤῥεῖν οὐκ ἔχοντες,
for-us when they indeed about the end to-be-confident not being-able
τοσαύτην ἐπιδεδειγμένοι φαίνωνται τὴν μεταβολὴν, σὺ
so-great having-displayed appear the change you
δὲ ὁ θαῤῥεῖν ἔχων περὶ τῆς φιλανθρωπίας τοῦ
but the(-one) to-be-confident able about the love-for-man —
Θεοῦ καὶ πολλὰ πολλάκις ἐνέχυρα λαβὼν αὐτοῦ τῆς
of-God and many often pledges having-received his of-the
κηδεμονίας, καὶ προφητῶν καὶ ἀποστόλων ἀκούσας, καὶ
care and prophets and apostles having-heard and
δι᾽ αὐτῶν παιδευθεὶς τῶν πραγμάτων, μηδὲ πρὸς τὸ
through themselves having-been-taught the things not-even to the
αὐτὸ τῆς ἀρετῆς ἐκείνοις μέτρον φθάσαι φιλονεικήσῃς;
same of-the virtue with-them measure to-arrive strive

Μεγάλη μὲν οὖν καὶ ἡ τῶν ἀνθρώπων τούτων ἀρετὴ,
great indeed then also the of-the men these virtue
πολλῷ δὲ μείζων ἡ τοῦ Θεοῦ φιλανθρωπία, καὶ ταύτην
by-much but greater the — of-God love-for-man and this
ἀπ᾽ αὐτοῦ τοῦ μεγέθους τῆς ἀπειλῆς ἔστιν ἰδεῖν.
from itself the greatness of-the threat it-is-possible to-see
Διὰ γὰρ τοῦτο οὐ προσέθηκε τῇ ἀποφάσει, ὅτι Ἐὰν
because-of for this not he-added to-the sentence that if
δὲ μετανοήσητε, φείσομαι, ἵνα ἀδιόριστον ἐμβαλὼν
but you-repent I-will-spare that undefined having-thrown-in
τὴν ψῆφον, αὐξήσῃ τὸν φόβον, καὶ τὸν φόβον
the vote he-may-increase the fear and the fear
αὐξήσας, ταχύτερον πρὸς τὴν μετάνοιαν συνωθήσῃ. Καὶ
having-increased more-quickly to the repentance he-may-push and
ὁ μὲν προφήτης αἰσχύνεται, τὸ μέλλον προειδὼς, καὶ
the indeed prophet is-ashamed the future foreseeing and
στοχαζόμενος ὡς ἀτέλεστα μενεῖ τὰ εἰρημένα·
guessing that unfulfilled will-remain the(-things) said
ὁ δὲ Θεὸς οὐκ αἰσχύνεται, ἀλλ᾽ ἓν μόνον ζητεῖ, τὴν
— but God not is-ashamed but one only seeks the
τῶν ἀνθρώπων σωτηρίαν, καὶ τὸν οἰκέτην τὸν ἑαυτοῦ
of-the men salvation and the servant the his-own
διορθοῦται. Ἐπειδὴ γὰρ εἰς τὸ πλοῖον εἰσῆλθεν ἐκεῖνος,
corrects since for into the boat went he
διήγειρεν εὐθέως τὴν θάλατταν, ἵνα μάθῃς, ὅτι ὅπου
he-roused immediately the sea that you-may-learn that where
ἁμαρτία, ἐκεῖ χειμὼν, ὅπου παρακοὴ, ἐκεῖ κλυδώνιον·
sin there storm where disobedience there billow
καὶ ἐσαλεύετο μὲν ἡ πόλις διὰ τὰ ἁμαρτήματα τῶν
and was-shaken indeed the city because-of the sins of-the
Νινευϊτῶν, ἐσαλεύετο δὲ τὸ πλοῖον διὰ τὴν παρακοὴν
Ninevites was-shaken and the boat because-of the disobedience

τοῦ προφήτου. Ἐκεῖνοι μὲν οὖν τὸν Ἰωνᾶν εἰς τὸ πέλαγος
of-the prophet they indeed then — Jonah into the sea
ἔῤῥιψαν, καὶ ἔστη τὸ πλοῖον· ἡμεῖς δὲ τὴν ἁμαρτίαν
threw and stood the boat we but the sin
καταποντίσωμεν, καὶ στήσεται πάντως ἡ πόλις. Ὥστε
let-us-drown and will-stand by-all-means the city so-that
τῆς φυγῆς οὐδὲν ὄφελος ἡμῖν· οὐδὲ γὰρ ἐκεῖνον ὠφέλησεν
of-the flight no profit to-us not-even for him profited
ἡ φυγή· τοὐναντίον μὲν οὖν καὶ κατέβλαψεν. Ἔφυγε
the flight the-contrary indeed rather even it-harmed he-fled
γοῦν τὴν γῆν, καὶ οὐκ ἔφυγε τὴν ὀργὴν τοῦ Θεοῦ· ἔφυγε
at-any-rate the land and not fled the wrath — of-God he-fled
τὴν γῆν, καὶ τὸν χειμῶνα εἰσήγαγεν εἰς τὴν θάλασσαν·
the land and the storm brought into the sea
καὶ οὐ μόνον αὐτὸς οὐδὲν ἀπώνατο τῆς φυγῆς ἀγαθὸν,
and not only himself no reaped from-the flight good
ἀλλὰ καὶ τοὺς ὑποδεξαμένους αὐτὸν εἰς ἔσχατον ἐνέβαλε
but also the(-ones) having-received him into utmost cast
κίνδυνον· καὶ ὅτε μὲν ἐπὶ τοῦ πλοίου καθήμενος ἔπλει,
danger and when indeed on the boat sitting he-sailed
καὶ ναῦται καὶ κυβερνῆται παρῆσαν, καὶ ἅπασα τῆς
and sailors and pilots were-present and all of-the
νηὸς ἡ κατασκευὴ περὶ τῶν ἐσχάτων ἐκινδύνευσεν· ἐπειδὴ
ship the equipment about the last-things was-in-danger since
δὲ εἰς τὸ πέλαγος καταποντισθεὶς, καὶ τὴν ἁμαρτίαν
but into the sea having-been-plunged and the sin
διὰ τῆς τιμωρίας ἀποθέμενος, εἰς τὸ ἀτερμάτιστον
through the punishment having-put-off into the rudderless
κατηνέχθη πλοῖον, τὴν γαστέρα φημὶ τοῦ κήτους,
he-was-brought-down boat the belly I-mean of-the sea-monster
πολλῆς ἀπήλαυσε τῆς ἀδείας· ἵνα μάθῃς, ὅτι ὥσπερ
much he-enjoyed the security that you-may-learn that as

τὸν ἐν ἁμαρτίᾳ ζῶντα οὐδὲ πλοῖον ὠφελεῖ, οὕτω τὸν
the(-one) in sin living not-even boat benefits so the(-one)
τὴν ἁμαρτίαν ἀποθέμενον οὐδὲ θάλαττα ἀπόλλυσιν, οὐδὲ
the sin having-put-off not-even sea destroys nor
θηρία διαφθείρει. Ἔλαβε γοῦν αὐτὸν τὰ κύματα, καὶ οὐκ
beasts destroy took at-any-rate him the waves and not
ἀπέπνιξεν· ἔλαβε τὸ κῆτος, καὶ οὐκ ἀνεῖλεν· ἀλλὰ καὶ τὸ
choked took the sea-monster and not killed but both the
ζῶον, καὶ τὸ στοιχεῖον σῶαν τῷ Θεῷ τὴν παρακαταθήκην
creature and the element safe — to-God the deposit
ἀπέδωκε, καὶ διὰ πάντων ἐμάνθανε φιλάνθρωπος καὶ
gave-back and through all-things learned loving-to-man and
ἥμερος εἶναι ὁ προφήτης, καὶ μήτε ναυτῶν ἀνοήτων,
gentle to-be the prophet and neither than-sailors senseless
μήτε κυμάτων ἀγρίων, μήτε θηρίων ὠμότερος εἶναι.
nor than-waves savage nor than-beasts more-cruel to-be
Καὶ γὰρ οἱ ναῦται οὐκ ἐκ πρώτης εὐθέως, ἀλλὰ μετὰ
and for the sailors not from first-moment immediately but after
πολλὴν αὐτὸν ἀνάγκην προὔδωκαν, καὶ ἡ θάλαττα δὲ
much him necessity betrayed and the sea and
καὶ τὸ θηρίον μετὰ πολλῆς τῆς εὐνοίας ἐφύλαξαν, τοῦ
also the beast with much the goodwill guarded —
Θεοῦ πάντα ταῦτα οἰκονομοῦντος. Ἐπανῆλθε τοίνυν,
God all these-things managing he-returned therefore
ἐκήρυξεν, ἠπείλησεν, ἔπεισεν, ἔσωσεν, ἐφόβησε, διώρθωσεν,
preached threatened persuaded saved frightened corrected
ἔστησεν ἐξ ἑνὸς καὶ πρώτου κηρύγματος. Οὐ γὰρ ἐδεήθη
made-stand from one and first preaching not for he-needed
πολλῶν ἡμερῶν οὐδὲ συνεχοῦς συμβουλῆς, ἀλλὰ τὰ ψιλὰ
many days nor continuous counsel but the bare
ἐκεῖνα εἰπὼν ῥήματα πάντας εἰς μετάνοιαν ἤγαγε. Διὰ
those having-said words all to repentance he-led because-of

τοῦτο αὐτὸν οὐκ εὐθέως ἐκ τοῦ πλοίου εἰς τὴν πόλιν
this him not immediately from the boat to the city
ἐχειραγώγησεν ὁ Θεὸς, ἀλλὰ παρέδωκαν οἱ ναῦται τῇ
led-by-the-hand — God but handed-over the sailors to-the
θαλάττῃ, ἡ θάλαττα τῷ κήτει, τὸ κῆτος τῷ Θεῷ, ὁ
sea the sea to-the sea-monster the sea-monster — to-God —
Θεὸς τοῖς Νινευίταις, καὶ διὰ μακρᾶς τῆς περιόδου τὸν
God to-the Ninevites and through long the circuit the
φυγάδα ἐπανήγαγεν, ἵνα πάντας παιδεύσῃ, ὅτι Θεοῦ χεῖρας
fugitive brought-back that all he-may-teach that of-God hands
φυγεῖν ἀμήχανον, ὅτι ὅπουπερ ἄν τις ἀφίκηται, τὴν
to-flee impossible that wherever — anyone arrive the
ἁμαρτίαν ἐπισυρόμενος, μυρία ὑποστήσεται τὰ δεινὰ,
sin dragging-along countless will-undergo the terrible-things
κἂν τῶν ἀνθρώπων μηδεὶς παρῇ, αὐτὴ πανταχόθεν ἡ
even-if of-the men no-one be-present itself from-all-sides the
κτίσις ἀντιστήσεται μετὰ πολλῆς αὐτῷ τῆς σφοδρότητος.
creation will-oppose with much him the vehemence
Μὴ τοίνυν τῇ φυγῇ τὴν σωτηρίαν ἡμῶν ἐγχειρίσωμεν,
not therefore to-the flight the salvation our let-us-entrust
ἀλλὰ τῇ τοῦ τρόπου μεταβολῇ. Μὴ γὰρ, ἐπειδὴ μένεις
but to-the of-the way change — for since you-remain
ἐν τῇ πόλει, διὰ τοῦτο παροξύνεται ὁ Θεὸς, ἵνα
in the city because-of this is-provoked — God that
φύγῃς; Ἐπειδὴ ἥμαρτες, διὰ τοῦτο ἀγανακτεῖ. Οὐκοῦν
you-may-flee since you-sinned because-of this he-is-indignant then
τὴν ἁμαρτίαν ἀπόθου, καὶ ὅθεν ἡ αἰτία τῷ τραύματι,
the sin put-off and whence the cause to-the wound
ἐκεῖθεν ἀνάστειλον τοῦ κακοῦ τὴν πηγήν· τὰ γὰρ ἐναντία
from-there check of-the evil the spring the for opposites
τοῖς ἐναντίοις θεραπεύειν καὶ ἰατρῶν παῖδες κελεύουσιν.
by-the opposites to-heal also of-physicians children order

Ἐξ ἀδηφαγίας οὖν ἐτέχθη πυρετός; ἀσιτίᾳ μεθοδεύουσι
from gluttony then was-born fever by-fasting they-treat
τὸ νόσημα. Ἐξ ἀθυμίας ἠῤῥώστησέ τις; εὐθυμίαν τούτῳ
the disease from despondency fell-sick anyone cheerfulness to-him
φάρμακον ἐπιτήδειον εἶναί φασιν. Οὕτω καὶ ἐπὶ
remedy suitable to-be they-say so also in-the-case-of
τῶν τῆς ψυχῆς νοσημάτων ποιεῖν χρή. Ῥᾳθυμία τὴν
the of-the soul diseases to-do it-is-right carelessness the
ὀργὴν ἤγειρε; σπουδῇ ταύτην ἀποκρουσώμεθα, καὶ πολλὴν
wrath roused by-zeal it let-us-beat-off and much
ἐπιδειξώμεθα τὴν μεταβολήν. Ἔχομεν βοηθὸν μεγίστην
let-us-display the change we-have helper greatest
καὶ σύμμαχον τὴν νηστείαν, καὶ μετὰ τῆς νηστείας τὴν
and ally the fast and with the fast the
ἐπικειμένην ἀγωνίαν καὶ τὸν τοῦ κινδύνου φόβον. Ἐπιθώμεθα
pressing anguish and the of-the danger fear let-us-set-upon
τοίνυν τῇ ψυχῇ νῦν εἰς καιρόν· καὶ γὰρ εὐκόλως αὐτὴν
therefore the soul now in season and for easily it
δυνησόμεθα πεῖσαι πάντα ὅσα ἂν θέλωμεν. Ὁ γὰρ
we-shall-be-able to-persuade all-things as-many-as — we-wish the(-one) for
περιδεὴς καὶ τρέμων καὶ τρυφῆς ἀπάσης ἀπηλλαγμένος, καὶ
very-fearful and trembling and from-luxury all freed and
φόβῳ συζῶν, εὐκόλως δύναται φιλοσοφεῖν, καὶ μετὰ πολλῆς
with-fear living easily can philosophize and with much
τῆς προθυμίας τὰ τῆς ἀρετῆς ὑποδέχεσθαι σπέρματα.
the eagerness the of-the virtue receive seeds

7 Πείσωμεν τοίνυν αὐτὴν ἀπὸ τῆς τῶν ὅρκων φυγῆς πρώτην
let-us-persuade therefore it from the of-the oaths flight first
τὴν ἐπὶ τὸ βέλτιον ποιήσασθαι μεταβολήν· εἰ γὰρ καὶ
the toward the better to-make change if for both
χθὲς καὶ πρὸ ἐκείνης περὶ ταύτης ὑμῖν διελέχθην, τῆς
yesterday and before that about this to-you I-discoursed the

ὑποθέσεως, ἀλλ᾽ οὐδὲ σήμερον ἀποστήσομαι, οὐδὲ τὴν
subject but not-even today shall-I-desist nor the
ἐπιοῦσαν, οὐδὲ τὴν μετ᾽ ἐκείνην τὰ αὐτὰ συμβουλεύων.
following nor the(-day) after that the same-things counseling
Καὶ τί λέγω τὴν αὔριον, καὶ τὴν μετ᾽ ἐκείνην;
and why do-I-say the tomorrow and the(-day) after that
Ἕως ἂν ὑμᾶς ἴδω κατορθοῦντας, οὐκ ἀφέξομαι. Εἰ γὰρ
until — you I-see accomplishing not I-shall-hold-off if for
οἱ παραβαίνοντες τὸν νόμον οὐκ αἰσχύνονται, πολλῷ
the(-ones) transgressing the law not are-ashamed much
μᾶλλον ἡμᾶς τοὺς κελεύοντας μὴ παραβαίνειν, οὐκ ἄξιον
more us the(-ones) commanding not to-transgress not worthy
αἰσχύνεσθαι τῇ συνεχείᾳ τῆς παραινέσεως. Τὸ γὰρ συνεχῶς
to-be-ashamed of-the continuity of-the exhortation the for continually
περὶ τῶν αὐτῶν ὑπομιμνήσκειν, οὐ τοῦ λέγοντος, ἀλλὰ
about the same-things to-remind not of-the(-one) speaking but
τῶν ἀκουόντων ἐστὶν ἔγκλημα διηνεκοῦς δεομένων
of-the(-ones) hearing is charge continual needing
διδασκαλίας ὑπὲρ ψιλῶν καὶ εὐκατορθώτων πραγμάτων.
teaching about bare and easy-to-accomplish things
Τί γὰρ εὐκολώτερον τοῦ μὴ ὀμνύναι; Συνηθείας ἐστὶ
what for easier than-the not to-swear of-habit is
τὸ κατόρθωμα μόνον, οὐκ ἔστι πόνος σώματος, οὐκ
the accomplishment only not is toil of-body not
ἔστι δαπάνη χρημάτων. Βούλει μαθεῖν πῶς δυνατὸν
is expense of-money do-you-wish to-learn how possible
περιγενέσθαι τοῦ νοσήματος; πῶς δυνατὸν ἀπαλλαγῆναι
to-get-the-better-of the disease how possible to-be-freed
τῆς πονηρᾶς συνηθείας; Ἐγώ σε διδάξω τρόπον τινὰ, ὃν
from-the evil habit I you will-teach manner some which
ἂν ποιήσῃς, περιέσῃ πάντως. Ὅταν ἴδῃς ἢ σαυτὸν ἢ
— you-do you-will-prevail by-all-means when you-see either yourself or

ἕτερόν τινα ἢ τῶν οἰκετῶν ἢ τῶν παίδων ἢ τὴν γυναῖκα
other someone or of-the servants or of-the children or the wife
ἁλόντας τῷ κακῷ τούτῳ, καὶ συνεχῶς ὑπομνησθέντας καὶ
caught by-the evil this and continually reminded and
οὐ διορθωθέντας, κέλευσον μὴ δειπνήσαντας καθευδῆσαι,
not corrected order not having-dined to-sleep
καὶ ταύτην καὶ σαυτῷ κἀκείνοις τὴν καταδίκην ἐπίθες,
and this both on-yourself and-on-them the sentence lay
καταδίκην οὐχὶ ζημίαν, ἀλλὰ κέρδος φέρουσαν. Τοιαῦτα
sentence not loss but gain bringing such
γὰρ τὰ πνευματικά· καὶ κέρδος φέρει, καὶ ταχίστην
for the(-things) spiritual both gain it-brings and swiftest
τὴν διόρθωσιν. Ἡ γὰρ γλῶσσα βασανιζομένη διηνεκῶς,
the correction the for tongue tormented continually
καὶ μηδενὸς ὑπομιμνήσκοντος ἱκανὴν λαμβάνει παράκλησιν,
even no-one reminding sufficient receives exhortation
ὑπὸ τοῦ δίψους κατατεινομένη, ὑπὸ τῆς πείνης ἀγχομένη·
by the thirst stretched by the hunger throttled
κἂν ἁπάντων ὦμεν ἀναισθητότεροι, διὰ πάσης ἡμέρας
even-if than-all we-be more-insensible through all day
τῷ μεγέθει τῆς βασάνου ταύτης ὑπομιμνησκόμενοι, οὐ
by-the greatness of-the torment this reminded not
δεησόμεθα συμβουλῆς ἑτέρας καὶ παραινέσεως. Ἐπηνέσατε
we-shall-need counsel other and exhortation you-praised
τὸ εἰρημένον, ἀλλ᾽ ὅμως καὶ ἐπὶ τῶν ἔργων
the(-thing) said but nevertheless also in the deeds
δείξατε τὸν ἔπαινον. Ἐπεὶ τί τὸ κέρδος τῆς ἐνταῦθα
show the praise since what the gain of-the here
συλλογῆς; Εἰ καθ᾽ ἑκάστην ἡμέραν τὸ παιδίον εἰς
gathering if according-to each day the child to
διδασκαλεῖον βαδίζοι, εἶτα μηδὲν μανθάνοι πλέον, ἆρα
school walk then nothing learn more —

ἀρκέσει εἰς ἀπολογίαν ἡμῖν τὸ καθ' ἑκάστην ἡμέραν
will-it-suffice for defense to-us the according-to each day
ἐκεῖ βαδίζειν αὐτό; οὐκ αὐτὸ μὲν οὖν τοῦτο μέγιστον
there to-walk it not itself indeed rather this greatest
ποιησόμεθα ἔγκλημα, ὅτι καθ' ἑκάστην ἡμέραν ἐκεῖ
shall-we-make charge that according-to each day there
βαδίζον, μάτην τοῦτο ποιεῖ; Τοῦτο δὴ καὶ ἐφ' ἡμῶν
walking in-vain this it-does this indeed also in-the-case-of us
αὐτῶν λογιζώμεθα, καὶ πρὸς ἑαυτοὺς λέγωμεν· Χρόνον
ourselves let-us-reckon and to ourselves let-us-say time
τοσοῦτον εἰς ἐκκλησίαν ἀπαντῶντες, συνάξεως ἀπολαύοντες
so-great to church coming of-assembly enjoying
φρικωδεστάτης καὶ πολὺ τὸ κέρδος ἐχούσης, ἂν τοιοῦτοι
most-awesome and much the gain having if such
πάλιν ἀπέλθωμεν, οἷοι παρεγενόμεθα, μηδὲν τῶν ἡμετέρων
again we-go-away as we-came none of-the our
κατορθώσαντες ἐλαττωμάτων, τί τὸ ὄφελος ἔσται ἡμῖν
having-corrected faults what the profit will-be to-us
τῆς ἐνταῦθα ἀφίξεως;
of-the here arrival
Καὶ γὰρ τὰ πολλὰ τῶν πραγμάτων οὐ δι' αὐτὰ
and for the many of-the things not because-of themselves
γίνεται, ἀλλὰ διὰ τὰ συμβαίνοντα ἐξ αὐτῶν. Οἷόν
happen but because-of the(-things) resulting from them such-as
τι λέγω· Ὁ σπείρων οὐ διὰ τοῦτο σπείρει,
something I-mean the(-one) sowing not because-of this sows
ἵνα σπείρῃ μόνον, ἀλλ' ἵνα καὶ θερίζῃ, ὡς εἰ μὴ τοῦτο
that he-may-sow only but that also he-may-reap since if not this
γένοιτο, καὶ ζημίαν ὁ σπόρος οἴσει, τῶν σπερμάτων
should-happen even loss the sowing will-bring the seeds
κατασαπέντων εἰκῇ καὶ μάτην. Ὁ ἔμπορος οὐ διὰ
having-rotted at-random and in-vain the merchant not because-of

τοῦτο πλεῖ, ἵνα πλῇ μόνον, ἀλλ' ἵνα διὰ τῆς
this sails that he-may-sail only but that through the
ἀποδημίας πλείω ποιήσῃ τὴν οὐσίαν, ὡς εἰ μὴ τοῦτο
journey more he-may-make the property since if not this
προσγένοιτο, καὶ ζημία συμβήσεται ἐσχάτη, καὶ ἐπιβλαβὴς
should-be-added even loss will-befall utmost and harmful
ἡ τῶν ἐμπόρων ἀποδημία. Τοῦτο δὴ καὶ ἐφ' ἡμῶν
the of-the merchants journey this indeed also in-the-case-of us
αὐτῶν λογιζώμεθα· καὶ γὰρ ἡμεῖς εἰς ἐκκλησίαν ἀπαντῶμεν,
ourselves let-us-reckon and for we to church come
οὐ δι' αὐτὸ τοῦτο μόνον ἵνα ἐνταῦθα διατρίβωμεν,
not because-of itself this only that here we-may-spend-time
ἀλλ' ἵνα τι κερδάναντες μέγα καὶ πνευματικὸν κέρδος
but that something having-gained great and spiritual gain
ἀπέλθοιμεν. Ἂν τοίνυν κενοὶ καὶ μηδὲν λαβόντες ἀπίωμεν,
we-may-go-away if therefore empty and nothing having-received we-go-away
καὶ κατάκρισις ἡ σπουδὴ γίνεται. Ὅπως ἂν τοῦτο μὴ
even condemnation the zeal becomes that — this not
γένηται καὶ ζημία ἐσχάτη, ἀπιόντες ἐντεῦθεν, μετ' ἀλλήλων
may-happen and loss utmost going-away from-here with one-another
οἱ φίλοι, μετὰ τῶν τέκνων οἱ πατέρες, μετὰ τῶν οἰκετῶν
the friends with the children the fathers with the servants
οἱ δεσπόται, μελετᾶτε καὶ γυμνάζεσθε ὅπως τὸ
the masters practice and exercise-yourselves how the(-thing)
ἐπιταχθὲν ἀνύσητε, ἵνα ἐπειδὴ ἐπανέλθητε πάλιν, καὶ
enjoined you-may-accomplish that when you-return again and
περὶ τῶν αὐτῶν ἀκούσητε συμβουλευόντων ἡμῶν, μὴ
about the same-things hear counseling us not
καταισχύνησθε τοῦ συνειδότος ὑμῶν ἐπιλαμβανομένου,
you-may-be-shamed the conscience your laying-hold
ἀλλὰ χαίρητε καὶ εὐφραίνησθε συνορῶντες τὸ πλέον τῆς
but you-may-rejoice and be-glad seeing-together the more of-the

παραινέσεως ὑμῖν κατορθωθέν. Ταῦτα μὴ μόνον ἐνταῦθα
exhortation by-you accomplished these-things not only here
φιλοσοφῶμεν· οὐ γὰρ ἀρκεῖ τὸ πᾶν ἡ πρόσκαιρος αὕτη
let-us-philosophize not for suffices the whole the temporary this
παραίνεσις ἐξελεῖν, ἀλλὰ καὶ ἐπὶ τῆς οἰκίας ἀνὴρ παρὰ
exhortation to-take-out but also in the house husband from
γυναικὸς ταῦτα ἀκουέτω, καὶ γυνὴ παρ᾽ ἀνδρὸς, καὶ
wife these-things let-hear and wife from husband and
ἅμιλλά τις γινέσθω σπουδαζόντων ἁπάντων προλαβεῖν εἰς
rivalry some let-there-be being-zealous all to-get-ahead for
τὴν τοῦ νόμου τούτου συμπλήρωσιν, καὶ ὁ προλαβὼν
the of-the law this fulfillment and the(-one) having-got-ahead
καὶ κατορθώσας ὀνειδιζέτω τῷ λειπομένῳ, ἵνα αὐτὸν
and having-accomplished let-reproach the(-one) lagging that him
τοῖς σκώμμασι διεγείρῃ πλέον· ὁ ὑστερήσας καὶ
with-the jests he-may-rouse more the(-one) having-fallen-behind and
μηδέπω κατωρθωκὼς βλεπέτω τὸν προλαβόντα, καὶ
not-yet having-accomplished let-look-at the(-one) having-got-ahead and
φιλονεικείτω φθάσαι πρὸς ἐκεῖνον ταχέως. Ἐὰν ταῦτα
let-strive to-overtake to him quickly if these-things
βουλευώμεθα, ἐὰν ταῦτα μεριμνῶμεν, ταχέως ἂν ἡμῖν
we-deliberate if these-things we-take-thought-for quickly — for-us
καὶ τὰ ἄλλα κατευοδωθήσεται πράγματα. Σὺ μερίμνησον
also the other will-prosper things you take-thought-for
τὰ τοῦ Θεοῦ, καὶ αὐτὸς προνοήσεται τῶν σῶν.
the(-things) — of-God and he will-provide for-the your-own
Καὶ μή μοι λέγε· Τί δὲ, ἐὰν ἀνάγκην ὅρκων τις ἡμῖν
and not to-me say what and if necessity of-oaths anyone on-us
ἐπιθῇ; τί δὲ, ἐὰν μὴ πιστεύῃ; Μάλιστα μὲν γὰρ, ὅπου
lay what and if not he-believe most indeed for where
παραβαίνεται νόμος, ἀνάγκης μεμνῆσθαι οὐ χρή.
is-transgressed law necessity to-remember not it-is-right

Μία γάρ ἐστιν ἀνάγκη ἀπαραίτητος, τὸ μὴ προσκροῦσαι
one for is necessity inexorable the not to-offend
Θεῷ. Πλὴν ἀλλὰ ἐκεῖνο λέγω, τέως τοὺς περιττοὺς
God however but that I-say meanwhile the superfluous
περίκοψον ὅρκους, τοὺς ἁπλῶς καὶ χωρὶς ἀνάγκης,
cut-off oaths the(-ones) simply and without necessity
τοὺς ἐπὶ τῆς οἰκίας, τοὺς ἐπὶ τῶν φίλων, τοὺς ἐπὶ
the(-ones) in the house the(-ones) among the friends the(-ones) among
τῶν οἰκετῶν· ἂν τούτους ἀνέλῃς, ἐν ἐκείνοις οὐδὲν ἐμοῦ
the servants if these you-remove in those nothing me
δεήσῃ λοιπόν· αὐτὸ γὰρ τὸ στόμα μελετῆσαν δεδοικέναι
will-you-need henceforth itself for the mouth having-practiced to-fear
καὶ φεύγειν τὰς πολυορκίας, οὐδ' ἂν μυριάκις τις
and to-flee the many-oaths not-even if ten-thousand-times anyone
ἀναγκάσῃ, καταδέξεται λοιπὸν εἰς ἐκείνην ἐμπεσεῖν τὴν
compel it-will-accept henceforth into that to-fall the
συνήθειαν. Ἀλλ' ὥσπερ νῦν μετὰ πολλοῦ τοῦ πόνου
habit but as now with much the toil
καὶ μυρίας τῆς ἐνοχλήσεως φοβοῦντες, ἀπειλοῦντες,
and countless the troubling frightening threatening
παραινοῦντες, συμβουλεύοντες, μόλις ἰσχύσαμεν εἰς ἑτέραν
exhorting counseling hardly we-were-able into other
αὐτὸ μεταθεῖναι συνήθειαν· οὕτω δὴ καὶ τότε, κἂν
it to-transfer habit so indeed also then even-if
μυρίαν ἀνάγκην ἐπιθῇ τις, οὐ δυνήσεται πεῖσαι τοῦτον
countless necessity lay anyone not he-will-be-able to-persuade this
παρασαλεῦσαι τὸν νόμον· ἀλλ' ὥσπερ δηλητηρίου τινὸς οὐκ
to-shake the law but as poison some not
ἂν ἕλοιτό ποτε οὐδὲ ἀνάγκης ἐπικειμένης ἀπογεύσασθαί
— would-choose ever even necessity pressing to-taste
τις, οὕτως οὐδὲ ὅρκον προέσθαι. Τοῦτο δὲ ὑμῖν
anyone so not-even oath to-let-go this and by-you

κατορθωθὲν παράκλησις ἔσται καὶ προτροπὴ, πρὸς τὸ καὶ
accomplished encouragement will-be and exhortation toward the also
τῶν λοιπῶν τῆς ἀρετῆς ἐφάψασθαι μερῶν. Ὁ μὲν γὰρ
of-the remaining of-the virtue to-lay-hold-of parts the(-one) indeed for
μηδὲν κατωρθωκὼς ὅλως, ῥᾳθυμεῖ καὶ ἀναπίπτει ταχέως·
nothing having-accomplished at-all is-careless and falls-back quickly
ὁ δὲ συνειδὼς ἑαυτῷ ὅτι μίαν γοῦν τινα ἐντολὴν
the(-one) but conscious with-himself that one at-any-rate some commandment
ἐπλήρωσεν, εὔελπις ἀπὸ ταύτης γενόμενος, μετὰ πλείονος
he-fulfilled hopeful from this having-become with more
σπουδῆς ἐπὶ τὰς λοιπὰς βαδιεῖται πάλιν, εἶτα ἑτέραν
zeal to the remaining will-walk again then other
προσλαβὼν, ἐφ' ἑτέραν ἥξει ταχέως, καὶ οὐ πρότερον
having-taken-in-addition to other will-come quickly and not before
ἀποστήσεται, ἕως ἂν ἐπ' αὐτὴν ἔλθῃ τὴν κεφαλήν. Εἰ
he-will-desist until — to itself he-come the head if
γὰρ ἐπὶ τῶν χρημάτων, ὅσῳπερ ἄν τις πλείονα
for in-the-case-of the money by-as-much-as — anyone more
περιβάληται, τοσούτῳ πλειόνων ἐφίεται, πολλῷ μᾶλλον
acquire by-so-much more he-desires much more
ἐπὶ τῶν κατορθωμάτων τῶν πνευματικῶν τοῦτο
in-the-case-of the accomplishments the spiritual this
συμβαῖνον ἴδοι τις ἄν. Διὰ τοῦτο σπεύδω καὶ ἐπείγομαι
happening would-see one — because-of this I-hasten and press-on
ἀρχὴν τὸ πρᾶγμα λαβεῖν, καὶ προοίμιον τῆς ἀρετῆς
beginning the thing to-take and prelude of-the virtue
καταβαλεῖν ἐν ταῖς ὑμετέραις ψυχαῖς, καὶ δεόμεθα καὶ
to-lay-down in the your souls and we-ask and
ἀντιβολοῦμεν τούτων τῶν ῥημάτων μὴ κατὰ τὴν παροῦσαν
entreat these the words not during the present
ὥραν μεμνῆσθαι μόνον, ἀλλὰ καὶ ἐπὶ τῆς οἰκίας, καὶ ἐπὶ
hour to-remember only but also in the house and in

τῆς ἀγορᾶς, καὶ ὅπουπερ ἂν διατρίβητε. Εἴθε μοι δυνατὸν
the market-place and wherever — you-spend-time would for-me possible
ἦν ὑμῖν συγγενέσθαι, καὶ οὐκ ἄν μοι τῆς μακρᾶς ταύτης
it-were with-you to-be and not — me the long this
ἐδέησε μακρηγορίας· νῦν δ' ἐπειδὴ τοῦτο οὐκ
there-would-have-been-need-of long-speech now but since this not
ἔνι, ἀντ' ἐμοῦ τῶν ἐμῶν μέμνησθε ῥημάτων, καὶ ἐπὶ
is-possible instead-of me the my remember words and at
τραπέζης καθήμενοι ἐπεισιέναι με νομίζετε καὶ παρεστάναι,
table sitting to-come-in me think and to-stand-beside
καὶ ταῦτα ἐνηχεῖν ἅπερ ὑμῖν ἐνταῦθα λέγω νῦν.
and these-things to-sound-in which to-you here I-say now
Καὶ ὅπουπερ ἂν περὶ ἐμοῦ λόγος ὑμῖν γίνηται, ἀντὶ
and wherever — about me speech among-you happen instead-of
πάντων ταύτης μέμνησθε τῆς ἐντολῆς, καὶ ταύτην μοι
all-things this remember the commandment and this to-me
τῆς περὶ ὑμᾶς ἀγάπης ἀπόδοτε τὴν ἀμοιβήν. Ἐὰν ἴδω
of-the toward you love repay the return if I-see
κατορθώσαντας ὑμᾶς, τὸ πᾶν ἀπείληφα, ἱκανὴν τῶν πόνων
having-accomplished you the whole I-have-received sufficient of-the toils
ἀπεδεξάμην τὴν ἀντίδοσιν. Ἵνα οὖν καὶ ἡμᾶς προθυμοτέρους
I-received the recompense that then also us more-eager
ποιήσητε, καὶ ὑμεῖς εὔελπιδες γίνησθε, καὶ πλείονα ταῖς
you-may-make and you hopeful may-become and more for-the
λοιπαῖς ἐντολαῖς πρὸς τὸ κατορθοῦσθαι παρασκευάσητε
remaining commandments toward the to-be-accomplished may-prepare
τὴν εὐκολίαν, μετὰ πολλῆς τοῦτον τὸν νόμον τῆς σπουδῆς
the ease with much this the law the zeal
ἐν ταῖς ὑμετέραις ἐναπόθεσθε ψυχαῖς, καὶ τότε εἴσεσθε
in the your lay-up souls and then you-will-know
τῆς παραινέσεως τὴν ὠφέλειαν. Ἐπεὶ καὶ ἱμάτιον χρυσοῦν
of-the exhortation the benefit since also garment golden

καλὸν μὲν ἔστι καὶ ὁρώμενον, πολλῷ δὲ πλέον ἡμῖν
fair indeed is even seen by-much but more to-us
φανεῖται περικείμενον ἡμῶν τῷ σώματι· οὕτω καὶ αἱ τοῦ
it-will-appear lying-around our the body so also the —
Θεοῦ ἐντολαὶ καλαὶ μὲν εἰσὶ καὶ ἐπαινούμεναι, πολλῷ
of-God commandments fair indeed are and praised by-much
δὲ καλλίους φαίνονται κατορθούμεναι. Νῦν μὲν γὰρ ἐν
but fairer appear accomplished now indeed for in
βραχείᾳ καιροῦ ῥοπῇ τὰ λεγόμενα ἐπαινεῖτε, ἐὰν δὲ
short of-time turn the(-things) said you-praise if but
κατορθώσητε, διὰ πάσης τῆς ἡμέρας, καὶ διὰ παντὸς
you-accomplish through all the day and through all
τοῦ χρόνου, καὶ ἡμᾶς καὶ ὑμᾶς αὐτοὺς ἐπαινέσεσθε· καὶ οὐ
the time both us and you yourselves you-will-praise and not
τοῦτό ἐστι τὸ μέγα, ὅτι ἀλλήλους ἐπαινεσόμεθα, ἀλλ'
this is the(-thing) great that one-another we-shall-praise but
ὅτι καὶ ὁ Θεὸς ἡμᾶς ἀποδέξεται, καὶ οὐκ ἀποδέξεται μόνον,
that also — God us will-receive and not will-receive only
ἀλλὰ καὶ ἀμείψεται ταῖς μεγάλαις ἐκείναις καὶ ἀπορῥήτοις
but also will-repay with-the great those and ineffable
δωρεαῖς, ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ
gifts which may-it-be all us to-be-deemed-worthy by-grace and
φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ
love-for-man of-the Lord our Jesus Christ through whom
καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι,
and with whom to-the Father the glory together-with the holy Spirit
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

ΟΜΙΛΙΑ ϛ′

VI · ON THE FEAR OF RULERS AND THE THREE CHILDREN

The fear of rulers is useful: without courts and magistrates men would devour one another, and the church, like a mother, comforts those the rulers frighten. Chrysostom gives grounds for hope: the couriers carrying the news of the riot have been held up on the road so that Flavian may overtake them; the feast, for which the emperor once released almost every prisoner; and the fast. We cling to life because we live softly, while the monks long for death. Sin, not death, is to be feared, and whoever suffers unjustly and gives thanks is crowned like Job. True freedom is to live righteously, as the three children were free even in the furnace, and the king who cast them in praised their God. He closes with a plea to give up swearing.

Ὅτι χρήσιμος ὁ τῶν ἀρχόντων φόβος, καὶ διήγησις
that useful the of-the rulers fear and narrative
τῶν κατὰ τὴν ὁδὸν συμβάντων τοῖς τὴν ἀγγελίαν
of-the(-things) on the road having-befallen the(-ones) the news
τῆς στάσεως τῷ βασιλεῖ ἀναφέρουσι, καὶ ὅτι ὁ ἀδίκως
of-the sedition to-the emperor carrying and that the(-one) unjustly
τι πάσχων καὶ εὐχαριστῶν τῷ συγχωροῦντι Θεῷ, ἴσος
anything suffering and giving-thanks to-the permitting God equal
ἐστὶ τοῦ διὰ τὸν Θεὸν τὰ αὐτὰ πάσχοντος· καὶ
is to-the(-one) because-of — God the same-things suffering and
τὰ παραδείγματα πάλιν ἐκ τῶν τριῶν παίδων καὶ τῆς
the examples again from the three children and of-the
Βαβυλωνίας καμίνου, καὶ περὶ τῆς τῶν ὅρκων ἀποχῆς.
Babylonian furnace and about the from-the oaths abstinence

1 Πολλὰς μὲν ἀνηλώσαμεν ἡμέρας παρακαλοῦντες ὑμῶν
many indeed we-spent days exhorting your
τὴν ἀγάπην· οὐ μὴν διὰ τοῦτο ἀποστησόμεθα τῆς
the love not however because-of this we-shall-desist from-the
ὑποθέσεως ταύτης, ἀλλ᾽ ἕως ἂν μένῃ τὸ ἕλκος τῆς
subject this but until — remain the sore of-the

ἀθυμίας, καὶ τὸ φάρμακον τῆς παραμυθίας ἐπιθήσομεν. Εἰ
despondency also the remedy of-the consolation we-shall-apply if
γὰρ ἐπὶ τῶν τοῦ σώματος τραυμάτων οὐ παύονται
for in-the-case-of the of-the body wounds not cease
ἐπαντλοῦντες ἰατρῶν παῖδες, ἕως ἂν ἴδωσι λῆξαν τὸ
pouring-on of-physicians children until — they-see having-ceased the
πάθος, πολλῷ μᾶλλον ἐπὶ τῆς ψυχῆς τοῦτο ποιεῖν
ailment much more in-the-case-of the soul this to-do
χρή. Καὶ γὰρ ἕλκος ψυχῆς ἡ ἀθυμία, καὶ δεῖ
it-is-right and for sore of-soul the despondency and it-is-needful
συνεχῶς αὐτὴν ἐπαντλεῖν προσηνέσι ῥήμασιν. Οὐδὲ γὰρ
continually it to-pour-on with-gentle words not-even for
οὕτως οἴδημα σαρκὸς χαλᾷν εἴωθε θερμῶν ὑδάτων φύσις,
so swelling of-flesh to-relax is-wont of-hot waters nature
ὡς ψυχῆς πάθος καταστέλλειν πέφυκε παρακλητικῶν λόγων
as of-soul ailment to-check is-wont of-comforting words
δύναμις· οὐ χρεία σπογγιᾶς ἐνταῦθα, καθάπερ ἐπὶ τῶν
power not need of-sponge here as in-the-case-of the
ἰατρῶν, ἀλλ' ἀντὶ σπόγγου τὴν γλῶτταν μεταχειρισόμεθα·
physicians but instead-of sponge the tongue we-shall-handle
οὐ χρεία πυρὸς ἐνταῦθα, ἵνα θερμαίνωμεν ὕδατα, ἀλλ' ἀντὶ
not need of-fire here that we-may-heat waters but instead-of
πυρὸς τῇ τοῦ Πνεύματος χρησόμεθα χάριτι. Φέρε οὖν καὶ
fire the of-the Spirit we-shall-use grace come then also
τήμερον τὸ αὐτὸ τοῦτο πράξωμεν. Εἰ γὰρ μὴ ἡμεῖς ὑμᾶς
today the same this let-us-do if for not we you
παρακαλέσωμεν, πόθεν ἑτέρωθεν παράκλησιν δέξεσθε;
exhort whence from-elsewhere comfort will-you-receive
Δικασταὶ φοβοῦσιν· οὐκοῦν ἱερεῖς παρακαλείτωσαν· ἄρχοντες
judges frighten then priests let-comfort rulers
ἀπειλοῦσιν· οὐκοῦν ἡ Ἐκκλησία παραμυθείσθω. Καὶ γὰρ
threaten then the Church let-console and for

ἐπὶ τῶν παιδίων τῶν μικρῶν οὕτω γίνεται· διδάσκαλοι
in-the-case-of the children the little so it-happens teachers
τὰ παιδία φοβοῦσι καὶ τύπτουσι, καὶ δεδακρυμένα πρὸς
the children frighten and beat and in-tears to
τὰς μητέρας παραπέμπουσιν· αἱ δὲ μητέρες ὑποδεξάμεναι
the mothers send the but mothers having-received
τοῖς κόλποις τοῖς ἑαυτῶν κατέχουσι καὶ περισφίγγουσι, καὶ
in-the bosoms the their-own hold and clasp and
τὰ δάκρυα καταψήσασαι καταφιλοῦσι, καὶ τὴν ὀδυνωμένην
the tears having-wiped kiss and the pained
αὐτῶν ἀνακτῶνται ψυχὴν, πείθουσαι δι' ὧν λέγουσιν,
their recover soul persuading through what-things they-say
ὅτι χρήσιμος ὁ τῶν διδασκάλων αὐτοῖς φόβος.
that useful the of-the teachers to-them fear
Ἐπεὶ οὖν καὶ ὑμᾶς ἐφόβησαν ἄρχοντες, καὶ ἐναγωνίους
since then also you frightened rulers and in-anguish
ἐποίησαν, ἡ Ἐκκλησία, ἡ κοινὴ πάντων ἡμῶν μήτηρ,
made the Church the common of-all us mother
τοὺς κόλπους ἁπλώσασα, καὶ ὑπτίαις ὑποδεξαμένη χερσὶ,
the bosom having-spread and with-upturned having-received hands
καθ' ἑκάστην παρακαλεῖ τὴν ἡμέραν, λέγουσα, ὅτι
according-to each comforts the day saying that
χρήσιμος καὶ ὁ τῶν ἀρχόντων φόβος ἐστὶ, καὶ ὅτι
useful also the of-the rulers fear is and that
χρησίμη καὶ ἡ ἐντεῦθεν παράκλησις. Ἐκείνων μὲν γὰρ ὁ
useful also the from-here comfort of-those indeed for the
φόβος οὐκ ἀφίησιν ὑπὸ τῆς ῥᾳθυμίας ἐκλύεσθαι· ταύτης δὲ
fear not lets by the carelessness to-be-relaxed of-this but
ἡ παράκλησις οὐκ ἀφίησιν ὑπὸ τῆς ἀθυμίας καταπίπτειν·
the comfort not lets by the despondency to-fall-down
καὶ δι' ἀμφοτέρων ὁ Θεὸς τὴν ἡμετέραν σωτηρίαν
and through both — God the our salvation

οἰκονομεῖ. Καὶ γὰρ τοὺς ἄρχοντας αὐτὸς ὥπλισεν, ἵνα
manages and for the rulers he armed that
φοβῶσι τοὺς ἀσελγαίνοντας· καὶ τοὺς ἱερέας αὐτὸς
they-may-frighten the(-ones) acting-licentiously and the priests he
ἐχειροτόνησεν, ἵνα παρακαλῶσι τοὺς ὀδυνωμένους· καὶ
ordained that they-may-comfort the(-ones) pained and
ταῦτα ἀμφότερα, μετὰ τῶν Γραφῶν, καὶ αὐτὴ τῶν
these both with the Scriptures also itself of-the
πραγμάτων ἡ πεῖρα διδάσκει. Εἰ γὰρ ἀρχόντων ὄντων,
things the experience teaches if for rulers being
καὶ στρατιωτῶν ζώντων ἐν ὅπλοις, μανία ἀνθρώπων
and soldiers living in arms madness of-men
εὐαριθμήτων, μιγάδων καὶ ἐπηλύδων, ἐν βραχείᾳ καιροῦ
easily-counted mixed and incomers in short of-time
ῥοπῇ τοσαύτην ἡμῖν ἀνῆψε πυρὰν, καὶ χειμῶνα τοσοῦτον
turn so-great for-us kindled pyre and storm so-great
ἤγειρε, καὶ περὶ ναυαγίας δεδοικέναι ἐποίησεν ἅπαντας·
roused and about shipwreck to-fear made all
εἰ καθόλου τῶν ἀρχόντων ὁ φόβος ἀνήρητο, ποῦ οὐκ
if altogether of-the rulers the fear had-been-removed where not
ἂν ἦλθον οὗτοι μανίας; ἆρα οὐκ ἂν ἐκ βάθρων
— would-have-come these of-madness — not — from foundations
ἡμῖν τὴν πόλιν ἀνέτρεψαν, καὶ πάντα ἄνω καὶ
our the city would-they-have-overturned and all-things upside and
κάτω ποιήσαντες, αὐτὰς ἂν ἡμῶν ἀφείλοντο
down having-made themselves — our would-they-have-taken-away
τὰς ψυχάς; Ἐὰν γὰρ τὰ δικαστήρια ἀνέλῃς, πᾶσαν
the souls if for the law-courts you-remove all
τῆς ζωῆς ἡμῶν ἀνεῖλες τὴν εὐταξίαν· καὶ ὥσπερ
of-the life our you-have-removed the good-order and as
νηὸς τὸν κυβερνήτην ἐὰν ἀποστήσῃς, κατεπόντισας
of-ship the pilot if you-remove you-have-sunk

τὸ σκάφος, καὶ τὸν στρατηγὸν ἂν ἀπαγάγῃς τοῦ
the vessel and the general if you-lead-away from-the
στρατοπέδου, δεδεμένους τοῖς πολεμίοις παρέδωκας τοὺς
camp bound to-the enemies you-have-handed-over the
στρατιώτας· οὕτω τῶν πόλεων τοὺς ἄρχοντας ἂν ἀνέλῃς,
soldiers so of-the cities the rulers if you-remove
θηρίων ἀλόγων ἀλογώτερον βιωσόμεθα βίον, δάκνοντες
than-beasts irrational more-irrationally we-shall-live life biting
ἀλλήλους καὶ κατεσθίοντες, τὸν πενέστερον ὁ πλούσιος,
one-another and devouring the poorer the rich
τὸν ἀσθενέστερον ὁ δυνατώτερος, τὸν ἐπιεικέστερον ὁ
the weaker the stronger the milder the
θρασύτερος. Ἀλλὰ νῦν τούτων οὐδέν ἐστι διὰ τὴν
bolder but now of-these none is because-of the
χάριν τοῦ Θεοῦ· οἱ μὲν γὰρ εὐλαβείᾳ συζῶντες οὐδὲν
grace — of-God the(-ones) indeed for with-reverence living-together nothing
δέονται τῆς τούτων παιδαγωγίας· Δικαίῳ γὰρ νόμος οὐ
need of-the their tutelage for-just(-man) for law not
κεῖται, φησίν. Οἱ δὲ πολλοὶ πρὸς κακίαν βλέποντες, εἰ μὴ
is-laid-down he-says the but many to wickedness looking if not
τὸν ἀπὸ τούτων φόβον εἶχον αὐτοῖς ἐπικείμενον, μυρίων
the from these fear they-had on-them pressing of-countless
ἂν κακῶν τὰς πόλεις ἐνέπλησαν, ἅπερ οὖν καὶ ὁ Παῦλος
— evils the cities would-have-filled which then also — Paul
συνιδὼν ἔλεγεν· Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ,
having-perceived said not for is authority if not by God
καὶ αἱ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.
and the existing authorities by — God ordained are
Ὅπερ γάρ εἰσιν ἐν ταῖς οἰκίαις τῶν ξύλων αἱ ἱμαντώσεις,
what for are in the houses of-the beams the bindings
τοῦτο καὶ οἱ ἄρχοντες ἐν ταῖς πόλεσιν· καὶ καθάπερ
this also the rulers in the cities and as

ἂν ἐκείνας ἀνέλῃς, διαλυθέντες οἱ τοῖχοι συμπίπτουσιν
if those you-remove dissolved the walls fall-against
ἀλλήλοις αὐτόματοι· οὕτω τῆς οἰκουμένης ἂν ἀφέλῃς
one-another of-themselves so from-the world if you-take-away
τοὺς ἄρχοντας καὶ τὸν ἐκ τούτων φόβον, καὶ οἰκίαι καὶ
the rulers and the from these fear both houses and
πόλεις καὶ ἔθνη μετὰ πολλῆς ἀλλήλοις συμπεσοῦνται τῆς
cities and nations with much on-one-another will-fall the
ἀδείας, οὐδενὸς ὄντος τοῦ κατέχοντος καὶ ἀνακρουομένου,
license no-one being the(-one) restraining and beating-back
καὶ τῷ φόβῳ τῆς κολάσεως ἀναπείθοντος ἡσυχάζειν.
and by-the fear of-the punishment persuading to-keep-quiet
Μὴ τοίνυν ἀλγῶμεν, ἀγαπητοὶ, διὰ τὸν ἀπὸ τῶν
not therefore let-us-be-pained beloved because-of the from the
ἀρχόντων φόβον, ἀλλὰ καὶ εὐχαριστῶμεν τῷ Θεῷ, ὅτι τὴν
rulers fear but even let-us-give-thanks — to-God that the
ῥᾳθυμίαν ἡμῶν ἀνέστειλε, καὶ σπουδαιοτέρους εἰργάσατο.
carelessness our he-checked and more-zealous made
Τί γὰρ, εἰπέ μοι, γέγονε βλάβος ἀπὸ τῆς φροντίδος
what for tell me has-happened harm from the care
ταύτης, καὶ τῆς μερίμνης; ὅτι σεμνότεροι γεγόναμεν καὶ
this and the anxiety that more-august we-have-become and
ἐπιεικέστεροι; ὅτι σπουδαιότεροι καὶ προσεκτικώτεροι; ὅτι
milder that more-zealous and more-attentive that
μεθύοντα καὶ ᾄδοντα πορνικὰ ᾄσματα οὐδένα βλέπομεν;
drunk and singing harlots' songs no-one we-see
ἀλλ' ὅτι λιταὶ διηνεκεῖς, καὶ δάκρυα, καὶ εὐχαί; ὅτι
but that litanies continual and tears and prayers that
γέλως ἄκαιρος καὶ αἰσχρὰ ῥήματα, καὶ διάχυσις ἅπασα
laughter untimely and shameful words and dissipation all
ἀπελήλαται, καὶ γυναῖκα εὐσχήμονα καὶ ἐλευθέραν ἡ πόλις
has-been-driven-away and woman decorous and free the city

ἡμῖν ἅπασα μιμεῖται νῦν; διὰ ταῦτα ἀλγεῖς, εἰπέ μοι;
our whole imitates now because-of these-things are-you-pained tell me
Διὰ ταῦτα μὲν οὖν χαίρειν δίκαιον καὶ εὐχαριστεῖν τῷ
because-of these-things indeed rather to-rejoice just and to-give-thanks —
Θεῷ, ὅτι τοσαύτην βλακείαν ὀλίγων ἡμερῶν φόβῳ κατέλυσε.
to-God that so-great sloth of-few days by-fear he-dissolved
Ναὶ, φησὶν, ἀλλ᾽ εἰ μὲν μέχρι φόβου μόνον ἐκινδυνεύομεν,
yes he-says but if indeed as-far-as fear only we-had-been-in-danger
ἱκανὴν ἂν ἐκαρπωσάμεθα τὴν ὠφέλειαν· νυνὶ δὲ δεδοίκαμεν
sufficient — we-would-have-reaped the benefit now but we-fear
μὴ περαιτέρω προέλθῃ τὸ δεινὸν, καὶ περὶ τῶν ἐσχάτων
lest further go-on the terrible-thing and about the last-things
κινδυνεύσωμεν ἅπαντες. Ἀλλὰ μὴ δείσητε, Παῦλος ὑμᾶς
we-be-in-danger all but not fear Paul you
παραμυθεῖται λέγων, ὅτι Πιστὸς ὁ Θεὸς, ὃς οὐκ ἐάσει
consoles saying that faithful — God who not will-allow
ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ
you to-be-tempted beyond what you-are-able but will-make with the
πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.
temptation also the way-out of-the to-be-able you to-bear-up
Αὐτὸς γὰρ εἶπεν· Οὐ μή σε ἀνῶ, οὐδ᾽ οὐ μή σε
he for said not — you I-will-let-go nor not — you
ἐγκαταλίπω. Εἰ γὰρ δι᾽ ἔργων ἐβούλετο κολάσαι καὶ διὰ
will-I-forsake if for through deeds he-wished to-punish and through
τῆς πείρας αὐτῆς, οὐκ ἂν τοσούτων ἡμερῶν παρέδωκεν
the experience itself not — so-many days he-would-have-handed-over
ἡμᾶς φόβῳ· ὅταν γὰρ μὴ βούληται κολάζειν, φοβεῖ·
us to-fear when for not he-wish to-punish he-frightens
ἐπεὶ εἰ μέλλοι κολάζειν, περιττὸς ὁ φόβος, περιττὴ ἡ
since if he-were-about to-punish superfluous the fear superfluous the
ἀπειλή· νῦν δὲ μυρίων χαλεπωτέραν θανάτων ὑπέστημεν
threat now but than-countless more-grievous deaths we-underwent

ζωὴν, ἐν τοσαύταις ἡμέραις δεδοικότες καὶ τρέμοντες, καὶ
life in so-many days fearing and trembling and
τὰς σκιὰς αὐτὰς ὑποπτεύοντες, καὶ τὴν τοῦ Κάϊν τίνοντες
the shadows themselves suspecting and the — of-Cain paying
δίκην, καὶ ἐκ μέσου τῶν ὕπνων ἀναπηδῶντες ἀπὸ τῆς
penalty and from midst of-the sleeps leaping-up from the
διηνεκοῦς ἀγωνίας· ὥστε εἰ καὶ παρωργίσαμεν τὸν Θεὸν,
continual anguish so-that if even we-provoked — God
ἐξιλεωσάμεθα νῦν τοσαύτην ὑπομείναντες τὴν τιμωρίαν.
we-propitiated now so-great having-undergone the punishment
Καὶ γὰρ εἰ καὶ μὴ τῶν ἁμαρτημάτων ἀξίαν ἐδώκαμεν
and for if even not of-the sins worthy we-paid
δίκην, ἀλλ᾽ ἀρκοῦσαν τῇ τοῦ Θεοῦ φιλανθρωπίᾳ.
penalty but sufficient for-the — of-God love-for-man
Οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ καὶ ἑτέρωθεν πολλαχόθεν 2
not from-here and only but also from-elsewhere from-many-places
θαῤῥεῖν χρή· οὐδὲ γὰρ ὀλίγα ἡμῖν ἐνέχυρα τῶν
to-be-confident it-is-right not-even for few to-us pledges of-the
χρηστῶν ἐλπίδων ἔδωκεν ὁ Θεὸς ἤδη. Καὶ πρῶτον
good hopes gave — God already and first
μὲν ἁπάντων οἱ τὴν πονηρὰν κομίζοντες ἀγγελίαν,
indeed of-all the(-ones) the evil carrying news
ἐξελθόντες ἐντεῦθεν καθάπερ τινὲς ὑπόπτεροι καὶ πάλαι
having-gone-out from-here as some winged and long-ago
καταλήψεσθαι προσδοκήσαντες τὸ στρατόπεδον, κατὰ
to-reach having-expected the camp in
μέσην ἔτι διατρίβουσι τὴν ὁδόν· τοσαῦτα αὐτοῖς κωλύματα
middle still spend-time the road so-many to-them hindrances
καὶ ἐμπόδια γέγονε, καὶ τοὺς ἵππους ἀφέντες ὀχήματα
and obstacles have-happened and the horses having-left carriages
ἐλαύνουσι νῦν, ὅθεν ἀνάγκη πᾶσα βραδυτέραν αὐτοῖς
drive now whence necessity all slower for-them

γενέσθαι τὴν ἐκεῖσε ἄφιξιν. Ἐπειδὴ γὰρ τὸν ἱερέα τὸν
to-become the there arrival since for the priest the
ἡμέτερον καὶ κοινὸν πατέρα ἀνέστησεν ὁ Θεὸς ἐντεῦθεν,
our and common father raised-up — God from-here
καὶ ἔπεισεν ἀπελθεῖν, καὶ τῆς πρεσβείας συνεφάψασθαι
and persuaded to-go-away and the embassy to-take-part-in
ταύτης, κατέσχε λοιπὸν ἐκείνους κατὰ μέσην τὴν ὁδὸν,
this he-held-back henceforth them in middle the road
ἵνα μὴ φθάσαντες τὸ πῦρ ἀνάψωσι, καὶ τῷ διδασκάλῳ
that not having-got-ahead the fire they-may-kindle and for-the teacher
λοιπὸν ἀνόνητον ποιήσωσι τὴν διόρθωσιν, τὰς βασιλικὰς
henceforth useless may-make the correction the imperial
ἐμπρήσαντες ἀκοάς. Ὅτι γὰρ οὐκ ἄνευ Θεοῦ τὸ κώλυμα
having-inflamed ears that for not without God the hindrance
γέγονε, δῆλον ἐκεῖθεν· Ἄνθρωποι τὸν ἅπαντα χρόνον
has-happened clear from-there men the whole time
τοιαύταις συντραφέντες ἀποδημίαις, καὶ τοῦτο ἔργον
in-such reared journeys and this work
ἔχοντες ἵππους ἐλαύνειν διηνεκῶς, νῦν ὑπ᾽ αὐτῆς τῆς
having horses to-drive continually now by itself the
ἱππασίας συντριβέντες ὑστέρησαν, καὶ γέγονεν ἀπ᾽ ἐναντίας
riding crushed fell-behind and has-happened from opposite
τοῖς τοῦ Ἰωνᾶ πράγμασι τὰ συμβάντα νῦν. Ἐκεῖνον
to-the — of-Jonah affairs the(-things) having-befallen now him
μὲν γὰρ μὴ βουλόμενον ἀπελθεῖν ἤπειγε· τούτους δὲ
indeed for not wishing to-go-away he-urged these but
βουλομένους ἀπελθεῖν ἐκώλυσεν. Ὦ καινοῦ καὶ παραδόξου
wishing to-go-away he-hindered O new and paradoxical
πράγματος! ἐκεῖνος οὐκ ἐβούλετο κηρῦξαι καταστροφὴν,
thing he not wished to-preach overthrow
καὶ ἄκοντα αὐτὸν ἀνέστησεν· οὗτοι μετὰ πολλοῦ τοῦ
and unwilling him he-raised-up these with much the

τάχους σπεύδουσιν ἀπαγγεῖλαι καταστροφὴν, καὶ ἄκοντας
speed hasten to-announce overthrow and unwilling
αὐτοὺς πάλιν ἐκώλυσε. Τί δήποτε; Ὅτι ἐνταῦθα μὲν
them again he-hindered why ever because here indeed
τὸ τάχος βλάβος, ἐκεῖ δὲ τὸ τάχος κέρδος ἔφερε· διὰ
the speed harm there but the speed gain brought because-of
τοῦτο κἀκεῖνον ἤπειξε διὰ τοῦ κήτους, καὶ διὰ τῶν
this both-him he-urged through the sea-monster and through the
ἵππων τούτους συνεπόδισεν. Ὁρᾷς Θεοῦ σοφίαν; διὰ τῶν
horses these he-fettered you-see of-God wisdom through the
πραγμάτων αὐτῶν, ὧν ἕκαστος ἤλπισεν ἀνύειν
things themselves through-which each hoped to-accomplish
τὸ προκείμενον, διὰ τούτων ἐνεποδίσθησαν ἕκαστος.
the(-thing) proposed through these were-hindered each
Ἐκεῖνος διὰ τοῦ πλοίου προσεδόκησε πτήσεσθαι, καὶ
he through the boat expected to-fly and
τὸ πλοῖον αὐτῷ δεσμὸς ἐγένετο· διὰ τῶν ἵππων οὗτοι
the boat for-him bond became through the horses these
προσεδόκησαν ταχύτερον ὄψεσθαι τὸν βασιλέα, καὶ οἱ
expected more-quickly to-see the emperor and the
ἵπποι γεγόνασι κώλυμα· μᾶλλον δὲ οὐχ οἱ ἵπποι, ὥσπερ
horses have-become hindrance rather but not the horses as
οὖν οὐδ' ἐκείνῳ τὸ πλοῖον, ἀλλ' ἡ πρόνοια τοῦ Θεοῦ
then not-even for-him the boat but the providence — of-God
πανταχοῦ πάντα μετὰ τῆς οἰκείας οἰκονομοῦσα σοφίας. Καὶ
everywhere all-things with the own managing wisdom and
σκόπει κηδεμονίαν, πῶς καὶ ἐφόβησε καὶ παρεκάλεσε. Παρὰ
consider care how both he-frightened and comforted on
μὲν γὰρ αὐτὴν τὴν ἡμέραν, ὅτε τὰ παράνομα ἐτολμήθη
indeed for itself the day when the lawless-things were-dared
πάντα ἐκεῖνα, ἀφεὶς αὐτοὺς ἐξελθεῖν ὡς ἀπαγγελοῦντας
all those having-let them to-go-out as about-to-announce

τῷ βασιλεῖ τὰ συμβεβηκότα ἅπαντα, τῷ τάχει
to-the emperor the(-things) having-happened all by-the speed
τῆς ἐξόδου πάντας ἐφόβησεν· ἐπειδὴ δὲ ἀπῆλθον, καὶ
of-the departure all he-frightened since but they-went-away and
δύο καὶ τρεῖς ἀνήλωσαν ἡμέρας, καὶ λοιπὸν ματαίαν
two and three spent days and henceforth vain
εἶναι ἐνομίζομεν τοῦ ἱερέως τοῦ ἡμετέρου τὴν ἀποδημίαν,
to-be we-thought of-the priest the our the journey
ὡς ὑστερίζειν μέλλοντος, τότε τὸν φόβον ἐξέλυσε καὶ
as to-fall-behind being-about then the fear he-relaxed and
παρεμυθήσατο, ἐκείνους τε, ὥσπερ ἔφην, κατὰ μέσην
consoled them both as I-said in middle
κατασχὼν τὴν ὁδὸν, καὶ τοὺς ἐκεῖθεν ἀφικνουμένους πρὸς
having-held-back the road and the(-ones) from-there arriving to
ἡμᾶς διὰ τῆς αὐτῆς ὁδοῦ τὰ ἐκείνων πάθη πᾶσιν ἡμῖν
us through the same road the their sufferings to-all us
ἀναγγεῖλαι παρασκευάσας, ἵνα μικρὸν ἀναπνεύσωμεν· ὅπερ
to-report having-prepared that a-little we-may-breathe which
οὖν καὶ ἐγένετο, καὶ πολὺ τῆς ἀγωνίας ἀπεθέμεθα μέρος.
then also happened and much of-the anguish we-put-off part
Ταῦτα ἀκούσαντες, τὸν ταῦτα ποιήσαντα
these-things having-heard the(-one) these-things having-done
προσεκυνήσαμεν Θεὸν ὡς πατέρων πάντων φιλοστοργότερον·
we-worshiped God as than-fathers all more-affectionate
καὶ νῦν τὰ καθ' ἡμᾶς διέθηκεν ἅπαντα, ἀοράτῳ
and now the(-affairs) concerning us he-has-arranged all by-invisible
τινὶ δυνάμει τοὺς πονηροὺς τούτους κατασχὼν ἀγγέλους,
some power the evil these having-held-back messengers
καὶ μονονουχὶ λέγων· Τί σπεύδετε; τί δὲ ἐπείγεσθε πόλιν
and all-but saying why do-you-hasten why and do-you-press city
τοιαύτην καταποντίζειν μέλλοντες; μὴ γὰρ εὐαγγέλια
such to-drown being-about — for good-news

κομίζετε τῷ βασιλεῖ; Μένετε αὐτοῦ, ἕως οὗ τὸν θεράποντα
do-you-bring to-the emperor remain here until when the servant
τὸν ἐμὸν, καθάπερ ἰατρὸν ἄριστον, παρασκευάσω φθάσαι
the my as physician best I-prepare to-get-ahead
καὶ τὸν ὑμέτερον προκαταλαβεῖν δρόμον. Εἰ δὲ ἐν ἀρχῇ τοῦ
and the your to-anticipate course if and in beginning of-the
τῆς παρανομίας ἕλκους τοσαύτη πρόνοια γέγονε, πολλῷ
of-the lawlessness sore so-great providence has-come-about much
μᾶλλον μετὰ τὴν ἐπιστροφὴν, μετὰ τὴν μετάνοιαν, μετὰ τὸν
more after the turning after the repentance after the
τοσοῦτον φόβον, μετὰ τὰ δάκρυα καὶ τὰς εὐχὰς πλείονος
so-great fear after the tears and the prayers more
ἀπολαυσόμεθα τῆς ἀδείας. Ὁ μὲν γὰρ Ἰωνᾶς εἰκότως
we-shall-enjoy the security — indeed for Jonah fittingly
συνηλαύνετο, ἵνα εἰς μετάνοιαν ἐμβάλῃ, ὑμεῖς δὲ ἤδη τὴν
was-driven that into repentance he-may-cast you but already the
μετάνοιαν ἐπεδείξασθε καὶ πολλὴν τὴν ἐπιστροφήν· διὸ καὶ
repentance displayed and much the turning wherefore also
παρακλήσεως δεῖ λοιπὸν, οὐκ ἀγγελίας ἀπειλὴν ἐχούσης.
of-consolation it-is-needful henceforth not of-news threat having
Διὰ τοῦτο καὶ τὸν κοινὸν ἐντεῦθεν ἀνέστησε πατέρα,
because-of this also the common from-here he-raised-up father
καίτοι πολλῶν ὄντων τῶν κωλυόντων· εἰ δὲ μὴ ἐφείδετο
and-yet many being the(-things) hindering if but not he-were-sparing
τῆς σωτηρίας τῆς ἡμετέρας, οὐκ ἂν ἐκεῖνον ἔπεισεν,
of-the salvation the our not — him he-would-have-persuaded
ἀλλὰ καὶ βουλόμενον ἐξελθεῖν ἐκώλυσεν ἄν.
but even wishing to-go-out would-have-hindered —
Ἔχω τι καὶ τρίτον εἰπεῖν δυνάμενον ὑμᾶς πεῖσαι 3
I-have something also third to-say able you to-persuade
θαῤῥεῖν, τὴν παροῦσαν ἑορτὴν, ἣν καὶ ἄπιστοι αἰδοῦνται
to-be-confident the present feast which also unbelievers revere

σχεδὸν πάντες, ἣν καὶ αὐτὸς ὁ θεοφιλὴς βασιλεὺς
almost all which also himself the God-beloved emperor
οὕτως ἠδέσθη καὶ ἐτίμησεν, ὡς ἅπαντας τοὺς πρὸ
so revered and honored as all the(-ones) before
αὐτοῦ μετ᾽ εὐσεβείας κρατήσαντας ὑπερβαλέσθαι βασιλέας.
him with piety having-ruled to-surpass emperors
Ἐν ταύταις γοῦν ταῖς ἡμέραις πέμψας ἐπιστολὴν
in these at-any-rate the days having-sent letter
εἰς τιμὴν τῆς ἑορτῆς, τοὺς τὸ δεσμωτήριον οἰκοῦντας
for honor of-the feast the(-ones) the prison inhabiting
σχεδὸν ἀφῆκεν ἅπαντας· καὶ ταύτην ὁ ἱερεὺς ὁ ἡμέτερος
almost he-released all and this the priest the our
εἰσελθὼν ἀναγνώσεται τὴν ἐπιστολὴν πρὸς τὸν βασιλέα,
having-entered will-read the letter to the emperor
καὶ τῶν οἰκείων αὐτὸν ἀναμνήσει νόμων, καὶ ἐρεῖ πρὸς
and of-the own him will-remind laws and will-say to
αὐτὸν, ὅτι Σὺ σαυτὸν παρακάλεσον, καὶ τὰ σαυτοῦ
him that you yourself exhort and the(-things) of-yourself
μέμνησο· οἴκοθεν ἔχεις τὸ παράδειγμα τῆς φιλανθρωπίας·
remember from-home you-have the example of-the love-for-man
δίκαιον οὐχ εἵλου ποιῆσαι φόνον, καὶ ἄδικον ὑπομενεῖς
just not you-chose to-do murder and unjust will-you-endure
ἐργάσασθαι; τοὺς ἐληλεγμένους καὶ καταδικασθέντας
to-work the(-ones) convicted and condemned
τὴν ἑορτὴν αἰδεσθεὶς ἀφῆκας, καὶ τοὺς ἀνευθύνους καὶ
the feast having-revered you-released and the guiltless and
μηδὲν τετολμηκότας κατακρινεῖς, εἰπέ μοι, καὶ ταῦτα
nothing having-dared will-you-condemn tell me and these-things
τῆς ἑορτῆς παρούσης; Μηδαμῶς, βασιλεῦ. Σὺ διὰ τῆς
the feast being-present by-no-means emperor you through the
ἐπιστολῆς ταύτης διαλεγόμενος ταῖς πόλεσι πάσαις ἔλεγες·
letter this discoursing to-the cities all said

Εἴθε μοι δυνατὸν ἦν καὶ τοὺς νεκροὺς ἀναστῆσαι.
would for-me possible it-were also the dead to-raise
Ταύτης δεόμεθα τῆς φιλανθρωπίας, τούτων δεόμεθα τῶν
this we-need the love-for-man these we-need the
ῥημάτων νῦν. Οὐχ οὕτω τὸ κρατῆσαι πολεμίων λαμπροὺς
words now not so the to-master enemies brilliant
ποιεῖ τοὺς βασιλεύοντας, ὡς τὸ κρατῆσαι θυμοῦ καὶ
makes the(-ones) reigning as the to-master wrath and
ὀργῆς· ἐκεῖ μὲν γὰρ τῶν ὅπλων καὶ τῶν στρατιωτῶν
anger there indeed for of-the arms and of-the soldiers
τὸ κατόρθωμα γίνεται, ἐνταῦθα δὲ γυμνὸν σόν ἐστι
the achievement becomes here but bare yours is
τὸ τρόπαιον, καὶ οὐδένα ἔχεις τὸν μεριζόμενον μετὰ
the trophy and no-one you-have the(-one) sharing with
σοῦ τὴν τῆς φιλοσοφίας δόξαν. Ἐκράτησας πολέμου
you the of-the philosophy glory you-mastered war
βαρβαρικοῦ, κράτησον καὶ θυμοῦ βασιλικοῦ· μαθέτωσαν οἱ
barbarian master also wrath imperial let-learn the
ἄπιστοι πάντες ὅτι ὁ τοῦ Χριστοῦ φόβος πᾶσαν ἐξουσίαν
unbelievers all that the — of-Christ fear all authority
δύναται χαλινοῦν· δόξασόν σου τὸν Δεσπότην, τοῖς
can to-bridle glorify your the Master to-the
συνδούλοις ἀφεὶς τὰ ἁμαρτήματα, ἵνα καὶ αὐτός σε
fellow-servants having-forgiven the sins that also he you
δοξάσῃ μειζόνως, ἵνα ἥμερόν σοι κατὰ τὴν τῆς κρίσεως
may-glorify more-greatly that gentle to-you in the of-the judgment
ἡμέραν δείξῃ τὸ ὄμμα καὶ γαληνὸν, ταύτης μεμνημένος
day he-may-show the eye and serene this remembering
σου τῆς φιλανθρωπίας. Ταῦτα καὶ πλείονα τούτων ἐρεῖ,
your the love-for-man these-things and more than-these he-will-say
καὶ πάντως ἡμᾶς ἐξαιρήσεται τῆς ὀργῆς. Οὐκ εἰς τὸ
and by-all-means us will-deliver from-the wrath not for the

πεῖσαι δὲ μόνον τὸν βασιλέα μεγίστη παρὰ τῆς νηστείας
to-persuade and only the emperor greatest from the fast
ταύτης ἡμῖν ἡ συμμαχία, ἀλλὰ καὶ εἰς τὸ γενναίως
this to-us the alliance but also for the nobly
ἐνεγκεῖν τὰ συμβαίνοντα· καὶ γὰρ παράκλησιν οὐ
to-bear the(-things) befalling and for consolation not
τὴν τυχοῦσαν ἀπὸ τοῦ καιροῦ τούτου καρπούμεθα. Αὐτὸ
the chance from the season this we-reap itself
γὰρ τὸ καθ' ἑκάστην ἡμέραν συλλέγεσθαι, καὶ τῆς
for the according-to each day to-be-gathered and of-the
τῶν Θείων Γραφῶν ἀκροάσεως ἀπολαύειν, καὶ ἀλλήλους
of-the Divine Scriptures hearing to-enjoy and one-another
βλέπειν, καὶ πρὸς ἀλλήλους ὀδύρεσθαι, καὶ εὐχομένους
to-see and with one-another to-lament and praying
καὶ εὐλογίας δεχομένους, οὕτως οἴκαδε ἀπιέναι, τὸ πλέον
and blessings receiving so home to-go-away the more
ἡμῖν ὑποτέμνεται τῆς ὀδύνης. Μὴ τοίνυν καταπέσωμεν,
for-us is-cut-down of-the pain not therefore let-us-fall-down
μηδὲ προδῶμεν ἑαυτοὺς ὑπὸ τῆς ἀγωνίας, ἀλλὰ μένωμεν
nor betray ourselves under the anguish but let-us-remain
τὰ χρηστὰ προσδοκῶντες, καὶ προσέχωμεν τοῖς
the good-things expecting and let-us-attend to-the(-things)
ῥηθήσεσθαι μέλλουσι. Καὶ γὰρ βούλομαι σήμερον περὶ
to-be-said being-about and for I-wish today about
ὑπεροψίας θανάτου διαλεχθῆναι πάλιν. Εἶπον χθὲς ὑμῖν ὅτι
contempt of-death to-discourse again I-said yesterday to-you that
τὸν θάνατον δεδοίκαμεν, οὐχ ἐπειδὴ φοβερός ἐστιν ἐκεῖνος,
the death we-fear not since fearful is it
ἀλλ' ἐπειδὴ οὔθ' ὁ τῆς βασιλείας ἡμᾶς ἔρως ἀνῆψεν, οὔτε
but since neither the of-the kingdom us love kindled nor
ὁ τῆς γεέννης φόβος κατέσχεν, καὶ πρὸς τούτοις, ὅτι τὸ
the of-the gehenna fear held and besides these that the

συνειδὸς οὐκ ἔχομεν ἀγαθόν. Βούλεσθε καὶ τετάρτην εἴπω
conscience not we-have good do-you-wish also fourth I-may-tell
αἰτίαν τῆς ἀκαίρου ταύτης ἀγωνίας οὐκ ἐλάττονα, τῶν
cause of-the untimely this anguish not less than-the
προτέρων ἀληθεστέραν; Οὐ ζῶμεν μετὰ τῆς προσηκούσης
former truer not we-live with the befitting
τοῖς Χριστιανοῖς σκληραγωγίας, ἀλλὰ τὸν ὑγρὸν τοῦτον
the Christians hardship but the soft this
καὶ διαλελυμένον καὶ χαῦνον ἐζηλώσαμεν βίον· διὸ καὶ
and dissolute and slack we-emulated life wherefore also
εἰκότως τοῖς παροῦσιν ἐμφιλοχωροῦμεν πράγμασιν.
fittingly to-the present we-cling things
Ὡς εἴ γε ἐν νηστείαις καὶ παννυχίσι καὶ εὐτελείᾳ
since if at-least in fasts and night-vigils and cheapness
διαίτης τὴν ζωὴν διηνύομεν ταύτην, τὰς ἐπιθυμίας ἡμῶν
of-diet the life we-were-completing this the desires our
ἐκκόπτοντες τὰς ἀτόπους, τὰς ἡδονὰς κωλύοντες, τοὺς
cutting-out the absurd the pleasures hindering the
ἱδρῶτας τῆς ἀρετῆς ὑπομένοντες, κατὰ τὸν Παύλου
sweats of-the virtue enduring according-to — of-Paul
λόγον ὑποπιέζοντες τὸ σῶμα καὶ δουλαγωγοῦντες, τῆς
word buffeting the body and enslaving of-the
σαρκὸς πρόνοιαν μὴ ποιούμενοι εἰς ἐπιθυμίας, τὴν στενὴν
flesh provision not making for desires the narrow
καὶ τεθλιμμένην ὁδὸν ὁδεύοντες, ταχέως ἂν τῶν μελλόντων
and pressed road traveling quickly — the coming-things
ἐπεθυμήσαμεν, τῶν παρόντων πόνων ἀπαλλαγῆναι
we-would-have-desired from-the present toils to-be-freed
σπεύδοντες. Καὶ ὅτι οὐ ψευδὴς ὁ λόγος ὁ ἡμέτερος,
hastening and that not false the word the our
ἀνάβηθι πρὸς τὰς κορυφὰς τῶν ὀρέων, καὶ κατάμαθε
go-up to the summits of-the mountains and learn

τοὺς ἐκεῖ μοναχοὺς, τοὺς ἐν σάκκῳ, τοὺς ἐν δεσμοῖς,
the there monks the(-ones) in sackcloth the(-ones) in bonds
τοὺς ἐν νηστείαις, τοὺς ἐν σκότῳ κατακεκλεισμένους,
the(-ones) in fasts the(-ones) in darkness shut-up
καὶ ὄψει πάντας αὐτοὺς τῆς τελευτῆς ἐπιθυμοῦντας,
and you-will-see all them the end desiring
καὶ ἀνάπαυσιν τὸ πρᾶγμα καλοῦντας. Καθάπερ γὰρ ὁ
and rest the thing calling as for the(-one)
πυκτεύων ἐπείγεται τοῦ σταδίου ἐξελθεῖν, ἵνα ἀπαλλαγῇ
boxing presses from-the stadium to-go-out that he-may-be-freed
τῶν τραυμάτων· καὶ ὁ ἀθλητὴς ἀναστῆναι τὸ θέατρον
from-the wounds and the athlete to-rise the theater
ἐπιθυμεῖ, ἵνα ἐλευθερωθῇ τῶν πόνων· οὕτω καὶ ὁ ἐν
desires that he-may-be-freed from-the toils so also the(-one) in
σκληρῷ καὶ τραχυτάτῳ βίῳ ζῶν μετ᾽ ἀρετῆς, ἐπιθυμεῖ τῆς
harsh and roughest life living with virtue desires the
τελευτῆς, ἵνα καὶ τῶν πόνων ἀπαλλαγῇ τῶν παρόντων,
end that both from-the toils he-may-be-freed the present
καὶ ὑπὲρ τῶν ἀποκειμένων ἔχῃ στεφάνων θαῤῥεῖν
and about the laid-up he-may-be-able crowns to-be-confident
πρὸς τὸν εὔδιον καταπλεύσας λιμένα, καὶ ἐκεῖ μεταστὰς,
to the calm having-sailed-into harbor and there having-moved
ἔνθα λοιπὸν οὐκ ἔστιν ὑποπτεῦσαι ναυάγιον. Διὰ
where henceforth not it-is-possible to-suspect shipwreck because-of
τοῦτο καὶ ὁ Θεὸς ἐπίπονον φύσει καὶ μοχθηρὸν τὸν βίον
this also — God toilsome by-nature and laborious the life
ἡμῶν κατεσκεύασεν, ἵνα ὑπὸ τῆς ἐνταῦθα συνωθούμενοι
our made that by the here pushed
θλίψεως, ἐπιθυμίαν τῶν μελλόντων λάβωμεν. Εἰ γὰρ νῦν
affliction desire of-the coming-things we-may-take if for now
τοσούτων ὄντων τῶν λυπηρῶν, καὶ κινδύνων, καὶ φόβων
so-many being the painful-things and dangers and fears

καὶ φροντίδων πάντοθεν ἡμᾶς περιστοιχιζομένων, οὕτως
and cares on-all-sides us surrounding so
ἐμφιλοχωροῦμεν τῇ παρούσῃ ζωῇ, εἰ μηδὲν τούτων ἦν,
we-cling to-the present life if none of-these were
ἀλλ᾽ ἄλυπός τις καὶ ἀταλαίπωρος ὁ βίος ἡμῖν ἅπας
but painless some and untroubled the life for-us whole
ἐγίνετο, πότε ἂν ἐπεθυμήσαμεν τῶν μελλόντων;
became when — would-we-have-desired the coming-things
Οὕτω καὶ Ἰουδαίοις ἐποίησεν ὁ Θεός· καὶ γὰρ ἐκείνους 4
so also with-Jews did — God and for them
βουλόμενος εἰς ἐπιθυμίαν ἐμβαλεῖν τῆς ἐπανόδου, καὶ
wishing into desire to-cast of-the return and
πεῖσαι μισῆσαι τὴν Αἴγυπτον, συνεχώρησε τῷ πηλῷ
to-persuade to-hate — Egypt permitted with-the clay
καὶ τῇ πλινθείᾳ ταλαιπωρεῖσθαι, ἵνα τῷ μεγέθει τῶν
and the brickmaking to-be-distressed that by-the greatness of-the
πόνων καὶ τῆς ταλαιπωρίας ἐκείνης ἀγχόμενοι βοήσωσι
toils and of-the distress that throttled they-may-cry
πρὸς τὸν Θεὸν περὶ τῆς ἐπανόδου. Εἰ γὰρ δὴ τούτων
to — God about the return if for indeed these
γενομένων ἐξελθόντες πάλιν ἐμέμνηντο τῆς Αἰγύπτου, καὶ
having-happened having-gone-out again they-remembered — Egypt and
τῆς χαλεπῆς δουλείας καὶ πρὸς τὴν προτέραν τυραννίδα
the harsh slavery and to the former tyranny
ὑποστρέφειν ἠπείγοντο, εἰ μὴ τοιούτων ἐπειράθησαν τῶν
to-return pressed if not such they-had-experienced the
βαρβάρων, πότε ἂν ἀφεῖναι τὴν ἀλλοτρίαν ἠθέλησαν;
barbarians when — to-leave the foreign would-they-have-wished
Ἵνα οὖν καὶ ἡμεῖς μὴ τῇ γῇ προσηλωμένοι καὶ πρὸς
that then also we not to-the earth nailed and at
τὰ παρόντα κεχηνότες ἀλγῶμεν, καὶ ἐπιλανθανώμεθα
the present-things gaping may-be-pained and may-forget

τῶν μελλόντων, μοχθηρὸν ἡμῖν τὸν βίον ἐποίησεν
the coming-things laborious for-us the life made
ὁ Θεός. Μὴ τοίνυν περιεχώμεθα πέρα τοῦ δέοντος
— God not therefore let-us-cling beyond the needful
τῆς παρούσης ζωῆς. Τί γὰρ ὄφελος ἡμῖν; ποῖον
to-the present life what for profit to-us what-kind-of
δὲ κέρδος ἐκ τοῦ προσηλῶσθαι μεθ' ὑπερβολῆς τῇ
and gain from the to-be-nailed with excess to-the
τοῦ παρόντος βίου ἐπιθυμίᾳ; Βούλει μαθεῖν διὰ τί
of-the present life desire do-you-wish to-learn for what
καλὸν ἡ παροῦσα ζωή; Ὅτι τῆς μελλούσης ζωῆς
good the present life because of-the coming life
ἡμῖν ὑπόθεσις γίνεται καὶ ἀφορμή, καὶ σκάμμα καὶ
for-us occasion becomes and starting-point and arena and
στάδιον τῶν ἐκεῖ στεφάνων ἐστίν· ὡς εἰ μὴ τοῦτο
stadium of-the there crowns it-is since if not this
παράσχοι ἡμῖν, μυρίων θανάτων ἐστὶν ἐλεεινοτέρα.
it-provide for-us than-countless deaths it-is more-pitiable
Εἰ γὰρ μὴ μέλλομεν ζῶντες ἀρέσκειν Θεῷ, βέλτιον
if for not we-are-to living to-please God better
ἀποθανεῖν. Τί γὰρ τὸ πλέον; τί τὸ περιττόν; Οὐχὶ
to-die what for the more what the excess not
τὸν αὐτὸν ἥλιον καὶ τὴν αὐτὴν σελήνην καθ' ἑκάστην
the same sun and the same moon according-to each
ἡμέραν ὁρῶμεν; οὐχὶ τὸν αὐτὸν χειμῶνα; οὐχὶ τὸ αὐτὸ
day do-we-see not the same winter not the same
θέρος; οὐχὶ τὰ αὐτὰ πράγματα; Τί τὸ γεγονός;
summer not the same things what the(-thing) having-happened
αὐτὸ τὸ γενησόμενον. Τί τὸ πεποιημένον;
itself the(-thing) about-to-be what the(-thing) done
αὐτὸ τὸ ποιηθησόμενον. Μὴ τοίνυν μήτε τοὺς
itself the(-thing) to-be-done not therefore neither the(-ones)

ζῶντας ἁπλῶς μακαρίζωμεν, μήτε τοὺς ἀποθνήσκοντας
living simply let-us-call-blessed nor the(-ones) dying
θρηνῶμεν· ἀλλὰ τοὺς μὲν ἐν ἁμαρτίαις ὄντας, κἂν
let-us-lament but the(-ones) indeed in sins being even-if
ζῶσι, κἂν τετελευτηκότες ὦσιν, ὀδυρώμεθα· τοὺς δὲ
they-live even-if having-died they-be let-us-bewail the(-ones) but
ἐν δικαιοσύνῃ μακαρίζωμεν πάλιν, ὅπουπερ ἂν τύχωσιν
in righteousness let-us-call-blessed again wherever — they-happen
ὄντες. Σὺ μὲν οὖν ἕνα δέδοικας θάνατον, καὶ θρηνεῖς·
being you indeed then one fear death and lament
ὁ Παῦλος δὲ καθ' ἑκάστην ἡμέραν ἀποθνήσκων οὐ
— Paul but according-to each day dying not
μόνον οὐκ ἐδάκρυε διὰ τοῦτο, ἀλλὰ καὶ ἔχαιρε καὶ
only not wept because-of this but also rejoiced and
ἠγάλλετο. Εἴθε κἀγὼ διὰ τὸν Θεὸν ἐκινδύνευον, φησὶ,
exulted would I-too because-of — God were-in-danger he-says
καὶ οὐκ ἂν ἐφρόντισα. Ἀλλὰ μηδὲ νῦν καταπέσῃς·
and not — I-would-have-cared but not-even now fall-down
οὐδὲ γὰρ μόνον ὁ διὰ τὸν Θεόν τι πάσχων
not for only the(-one) because-of — God something suffering
εὐδοκιμεῖ, ἀλλὰ καὶ ὁ ἀδίκως τι πάσχων,
is-approved but also the(-one) unjustly something suffering
καὶ φέρων γενναίως, καὶ εὐχαριστῶν τῷ συγχωροῦντι
and bearing nobly and giving-thanks to-the permitting
Θεῷ, οὐκ ἐλάττων τοῦ διὰ τὸν Θεὸν ταῦτα
God not less than-the(-one) because-of — God these-things
πάσχοντός ἐστιν. Ἐπεὶ καὶ ὁ μακάριος Ἰὼβ τὰς
suffering is since also the blessed Job the
πολλὰς καὶ ἀφορήτους ἐκείνας πληγὰς ἐδέξατο, τοῦ
many and unbearable those blows received the
διαβόλου μάτην καὶ εἰκῇ καὶ ἁπλῶς ἐπιβουλεύοντος,
devil vainly and at-random and simply plotting

ἀλλ᾽ ὅμως ἐπειδὴ γενναίως ἤνεγκε, καὶ ηὐχαρίστησε
but nevertheless since nobly he-bore and gave-thanks
τῷ ταῦτα συγχωροῦντι Θεῷ, ὁλόκληρον τὸν στέφανον
to-the these-things permitting God whole the crown
ἀνεδήσατο.
he-bound-on
Μὴ τοίνυν λυποῦ διὰ τὸν θάνατον· φύσεως γάρ ἐστι·
not therefore be-grieved because-of the death of-nature for it-is
λυποῦ δι᾽ ἁμαρτίαν· προαιρέσεως γὰρ τὸ ἔγκλημα. Εἰ
be-grieved because-of sin of-choice for the charge if
δὲ λυπῇ διὰ τοὺς ἀποθανόντας, ἄλγει καὶ διὰ
but you-grieve because-of the(-ones) having-died be-pained also because-of
τοὺς γεννωμένους· ὥσπερ γὰρ τοῦτο φύσεως, οὕτω
the(-ones) being-born as for this of-nature so
κἀκεῖνο φύσεως. Ἂν τοίνυν ἀπειλήσῃ τις θάνατον, εἰπὲ
also-that of-nature if therefore threaten anyone death say
πρὸς αὐτόν· Ἐπαιδεύθην παρὰ τοῦ Χριστοῦ μὴ φοβεῖσθαι
to him I-was-taught by — Christ not to-fear
ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ
from the(-ones) killing the body the but soul not
δυναμένων ἀποκτεῖναι. Ἂν ἀπειλῇ δήμευσιν οὐσίας, εἰπὲ
being-able to-kill if he-threaten confiscation of-property say
πρὸς αὐτόν· Γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου.
to him naked I-came-out from womb of-mother my
γυμνὸς καὶ ἀπελεύσομαι· Οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον
naked also I-shall-depart nothing we-brought into the world
τοῦτον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνησόμεθα·
this clear that not-even to-carry-out anything shall-we-be-able
κἂν μὴ σὺ λάβῃς, θάνατος ἐπελθὼν λήψεται· κἂν
even-if not you take death having-come-upon will-take even-if
μὴ σὺ σφάξῃς, ὁ τῆς φύσεως ἐπελθὼν νόμος οἴσει
not you slay the of-the nature having-come-upon law will-bring

τὴν τελευτήν. Μηδὲν τοίνυν φοβώμεθα τῶν ἀπὸ τῆς
the end nothing therefore let-us-fear of-the(-things) from the
φύσεως ἡμῖν ἐπαγομένων, ἀλλ᾽ ἐκεῖνα τὰ ἐκ πονηρᾶς
nature on-us brought but those the(-things) from evil
ἡμῖν ἐγγινόμενα προαιρέσεως· ἐκεῖνα γὰρ ἡμῖν τίκτει τὴν
in-us arising choice those for to-us bear the
κόλασιν. Τοῦτο δὲ λογιζώμεθα διηνεκῶς ἐπὶ τῶν
punishment this and let-us-reckon continually in-the-case-of the(-things)
συμβαινόντων ἡμῖν ἀδοκήτως, ὅτι οὐ διορθώσομεν αὐτὰ
befalling us unexpectedly that not we-shall-correct them
ἀλγοῦντες, καὶ παυσόμεθα ἀλγοῦντες· κἀκεῖνο μετὰ τούτου
being-pained and we-shall-cease being-pained and-that with this
πάλιν, ὅτι ἐὰν πάθωμέν τι δεινὸν κατὰ τὸν παρόντα
again that if we-suffer anything terrible in the present
βίον ἀδίκως, διαλύομεν πολλὰ τῶν ἁμαρτημάτων. Διὸ
life unjustly we-dissolve many of-the sins wherefore
μέγα ἀγαθὸν ἐνταῦθα ἀπολαβεῖν ἁμαρτήματα, καὶ μὴ ἐκεῖ·
great good here to-receive-back sins and not there
καὶ γὰρ ὁ πλούσιος οὐδὲν ἐνταῦθα δεινὸν ἀπέλαβε, καὶ
and for the rich-man nothing here terrible received and
διὰ τοῦτο ἐκεῖ ἀπετηγανίζετο. Καὶ ὅτι τοῦτο ἦν αἴτιον
because-of this there was-fried and that this was cause
τοῦ μηδεμιᾶς αὐτὸν ἀπολαῦσαι παραμυθίας, ἄκουσον τί
of-the no him to-enjoy consolation hear what
φησιν ὁ Ἀβραάμ· Τέκνον, ἀπέλαβες τὰ ἀγαθά σου,
says — Abraham child you-received the good-things your
διὰ τοῦτο ὀδυνᾶσαι· ὅτι δὲ καὶ τῷ Λαζάρῳ τὰ ἀγαθὰ
because-of this you-are-pained that and also — for-Lazarus the good-things
μετὰ τῆς ἀρετῆς καὶ τὸ μυρία ἐνταῦθα παθεῖν δεινὰ
with the virtue also the countless here to-suffer terrible-things
προεξένησε, τοῦ πατριάρχου καὶ ταῦτα λέγοντος ἄκουσον.
procured of-the patriarch also these-things saying hear

Εἰπὼν γὰρ τῷ πλουσίῳ, Ἀπέλαβες τὰ ἀγαθά σου,
having-said for to-the rich-man you-received the good-things your
ἐπήγαγεν, ὅτι Καὶ ὁ Λάζαρος τὰ κακά· καὶ διὰ τοῦτο
he-added that and — Lazarus the evil-things and because-of this
παρακαλεῖται. Ὥσπερ γὰρ οἱ ἐν ἀρετῇ ζῶντες καὶ
he-is-comforted as for the(-ones) in virtue living and
θλιβόμενοι διπλοῦν τὸ κέρδος παρὰ τοῦ Θεοῦ λαμβάνουσιν,
afflicted double the gain from — God receive
οὕτως ὁ ἐν κακίᾳ ζῶν καὶ τρυφῶν διπλῆν ἕξει τὴν
so the(-one) in wickedness living and luxuriating double will-have the
κόλασιν. Πάλιν λέγω οὐχὶ τῶν φευγόντων κατηγορῶν
punishment again I-say not the(-ones) fleeing accusing
(Ψυχὴν γὰρ τεταπεινωμένην μὴ προσταράξῃς, φησὶν),
soul for humbled not trouble-further he-says
οὐδὲ ἐπιτιμῆσαι βουλόμενος (ὁ γὰρ νοσῶν παρακλήσεως
nor to-rebuke wishing the for sick of-comfort
δεῖται), ἀλλὰ διορθῶσαι σπουδάζων, μὴ τῇ φυγῇ τὴν
needs but to-correct being-zealous not to-the flight the
σωτηρίαν ἡμῶν ἐγχειρίζωμεν, ἀλλὰ φύγωμεν ἁμαρτίας,
salvation our let-us-entrust but let-us-flee sins
ἀποστῶμεν ἀπὸ τῆς ὁδοῦ τῆς πονηρᾶς. Ἐὰν ταύτας
let-us-withdraw from the way the evil if these
φύγωμεν, κἂν μεταξὺ μυρίων ὦμεν στρατιωτῶν, οὐδεὶς
we-flee even-if amid countless we-be soldiers no-one
ἡμᾶς πλῆξαι δυνήσεται· ἐὰν ταύτας μὴ φύγωμεν, κἂν εἰς
us to-strike will-be-able if these not we-flee even-if to
αὐτὴν τῶν ὀρέων τὴν κορυφὴν ἀναβῶμεν, πολεμίους ἐκεῖ
itself of-the mountains the summit we-go-up enemies there
εὑρήσομεν μυρίους. Ἀναμνήσθητι γοῦν τῶν τριῶν παίδων
we-shall-find countless remember at-any-rate the three children
ἐκείνων πάλιν, οἳ ἔνδον ἦσαν ἐν τῇ καμίνῳ, καὶ οὐδὲν
those again who within were in the furnace and nothing

ἔπαθον δεινόν· καὶ τῶν ἐμβαλόντων αὐτοὺς ἔξωθεν
suffered terrible and of-the(-ones) having-cast them outside
τῆς καμίνου, ὅσοι περιεχάθηντο, πάντες ἐδαπανήθησαν.
of-the furnace as-many-as sat-around all were-consumed
Τί τούτου παραδοξότερον; Οὓς κατεῖχεν ἔλυσε τὸ πῦρ,
what than-this more-paradoxical whom held loosed the fire
καὶ οὓς οὐ κατεῖχεν ἥρπασεν· ἵνα μάθῃς, ὅτι οὐχὶ
and whom not it-held it-seized that you-may-learn that not
τόπος, ἀλλὰ τρόπος σωτηρίαν φέρει καὶ κόλασιν, οἱ
place but manner salvation brings and punishment the(-ones)
ἔνδον διέφυγον, οἱ ἔξω διεφθάρησαν. Τὰ αὐτὰ σώματα
within escaped the(-ones) outside were-destroyed the same bodies
κἀκείνοις καὶ τούτοις, ἀλλ' οὐ τὰ αὐτὰ φρονήματα· διὰ
both-to-those and to-these but not the same minds because-of
τοῦτο οὐδὲ τὰ αὐτὰ πάθη. Καὶ γὰρ ὁ χόρτος κἂν ἔξω
this not-even the same sufferings and for the grass even-if outside
περικέηται, ταχέως ἀνάπτεται· ὥσπερ οὖν τὸ χρυσίον
it-lie-around quickly is-kindled as then the gold
κἂν ἔνδον μένῃ, μειζόνως φαιδρύνεται.
even-if within it-remain more-greatly is-made-bright
Ποῦ νῦν εἰσιν οἱ λέγοντες· Πάντα λαβέτω ὁ βασιλεὺς, 5
where now are the(-ones) saying all-things let-take the emperor
καὶ τὸ σῶμα ἡμῖν ἐλεύθερον δότω; Τί ποτέ ἐστι,
and the body to-us free let-him-give what ever is
σῶμα ἐλεύθερον εἶναι, μανθανέτωσαν. Οὐ γὰρ τὸ μὴ
body free to-be let-them-learn not for the not
κολάζεσθαι τοῦτο ἐλεύθερον ποιεῖ σῶμα, ἀλλὰ τὸ ζῆν
to-be-punished this free makes body but the to-live
ἐν δικαιοσύνῃ διηνεκῶς. Τούτων γοῦν τῶν παίδων
in righteousness continually of-these at-any-rate the children
τὰ σώματα ἐλεύθερα ἦν καὶ καμίνῳ παραδοθέντα· τὴν
the bodies free were even to-furnace handed-over the

γὰρ τῆς ἁμαρτίας δουλείαν ἀπέθεντο πάλαι· καὶ γὰρ
for of-the sin slavery they-had-put-off long-ago and for
τοῦτό ἐστιν ἐλευθερία μόνον, οὐ τὸ μὴ κολάζεσθαι,
this is freedom only not the not to-be-punished
μηδὲ πάσχειν τι δεινόν. Σὺ δὲ εἰδὼς τὴν κάμινον,
nor to-suffer anything terrible you but knowing the furnace
ἀναμνήσθητι τῶν τοῦ πυρὸς ποταμῶν, τῶν κατὰ
remember the of-the fire rivers the(-rivers) at
τὴν ἡμέραν τὴν φοβερὰν ἐκείνην. Καθάπερ γὰρ ἐνταῦθα
the day the fearful that as for here
τοὺς μὲν ἥρπασε, τοὺς δὲ ᾐδέσθη τὸ πῦρ, οὕτω καὶ
some indeed it-seized others and respected the fire so also
ἐπὶ τῶν ποταμῶν ἐκείνων ἔσται· κἂν μέν τις
in-the-case-of the rivers those it-will-be and-if indeed anyone
ἔχῃ χόρτον, ξύλα, καλάμην, ἀνάπτει τὸ πῦρ· ἂν δέ
have grass wood stubble kindles the fire if but
τις ἔχῃ χρυσὸν, ἄργυρον, φαιδρότερος γίνεται. Ταύτην
anyone have gold silver brighter he-becomes this
τοίνυν τὴν ὕλην συναγάγωμεν, καὶ τὰ παρόντα φέρωμεν
therefore the material let-us-gather and the present-things let-us-bear
γενναίως, εἰδότες ὅτι καὶ ἐκείνης ἡμᾶς τῆς κολάσεως ἡ
nobly knowing that also from-that us the punishment the
παροῦσα ἀπαλλάξει θλῖψις, ἐὰν εἰδῶμεν φιλοσοφεῖν, καὶ
present will-free affliction if we-know to-philosophize and
ἐνταῦθα βελτίους ἐργάσεται, οὐχ ἡμᾶς δὲ μόνον, ἀλλὰ
here better it-will-make not us and only but
καὶ τοὺς ἐμβαλόντας ἡμᾶς πολλάκις, ἐὰν νήφωμεν·
also the(-ones) having-cast us often if we-be-sober
τοσαύτη τῆς φιλοσοφίας ἡ περιουσία· ὃ δὴ καὶ
so-great of-the philosophy the abundance which indeed also
ἐπὶ τοῦ τυράννου τότε γέγονεν. Ἐπειδὴ γὰρ εἶδε
in-the-case-of the tyrant then happened since for he-saw

μηδὲν παθόντας δεινὸν, ἄκουσον πῶς μετεβάλετο· Οἱ
nothing having-suffered terrible hear how he-changed the
δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε, φησίν.
servants — of-God the most-high come-out and come he-says
Οὐ πρὸ μικροῦ ἔλεγες, Καὶ τίς ἐστι θεὸς, ὃς δυνήσεται
not before little did-you-say and who is god who will-be-able
ἐξελέσθαι ὑμᾶς ἐκ τῶν χειρῶν μου; Τί γέγονε; πόθεν
to-deliver you out-of the hands my what has-happened whence
ἡ μεταβολή; τοὺς ἔξω διαφθαρέντας εἶδες, καὶ τοὺς
the change the(-ones) outside destroyed you-saw and the(-ones)
ἔνδον καλεῖς; πόθεν ἐπῆλθέ σοι τοιαῦτα φιλοσοφεῖν; Εἶδες
within do-you-call whence came-upon you such to-philosophize you-saw
πόση μεταβολὴ τῷ βασιλεῖ γέγονεν; ὅτε οὔπω αὐτῶν
how-great change to-the king has-happened when not-yet them
ἐκράτησεν, ἐβλασφήμει· ἐπειδὴ δὲ αὐτοὺς ἐνέβαλεν εἰς τὸ
he-mastered he-blasphemed since but them he-cast into the
πῦρ, ἐφιλοσόφει. Διὰ τοῦτο καὶ ὁ Θεὸς συνεχώρησε
fire he-philosophized because-of this also — God permitted
πάντα γενέσθαι, ὅσα ὁ τύραννος ἠθέλησεν, ἵνα δείξῃ,
all-things to-happen as-many-as the tyrant wished that he-may-show
ὅτι τοὺς ὑπ' αὐτοῦ φυλαττομένους οὐδεὶς παραβλάψαι
that the(-ones) by him guarded no-one to-harm
δυνήσεται· καὶ ὅπερ ἐπὶ τοῦ Ἰὼβ ἐποίησε, τοῦτο
will-be-able and what in-the-case-of — Job he-did this
καὶ ἐνταῦθα εἰργάσατο. Καὶ γὰρ ἐκεῖ ἀφῆκε τὸν διάβολον
also here he-wrought and for there he-let the devil
πᾶσαν αὐτοῦ τὴν δύναμιν ἐπιδείξασθαι, καὶ ὅτε ἐκένωσε
all his the power to-display and when he-emptied
τὰ βέλη πάντα, καὶ οὐδεὶς ἐπιβουλῆς ὑπελέλειπτο τρόπος,
the darts all and no of-plot was-left manner
τότε ἀνεβίβασεν ἐκ τοῦ σκάμματος τὸν ἀθλητήν, ἵνα
then he-brought-up from the arena the athlete that

λαμπρὰ καὶ ἀναμφισβήτητος ἡ νίκη γένηται· οὕτω δὴ
brilliant and indisputable the victory may-become so indeed
καὶ ἐνταῦθα τὸ αὐτὸ τοῦτο ἐποίησεν.
also here the same this he-did
Ἐβουλήθη τὴν πόλιν αὐτῶν κατασκάψαι, καὶ οὐκ ἐκώλυσεν·
he-wished the city their to-raze and not he-hindered
ἐβουλήθη λαβεῖν αἰχμαλώτους, καὶ οὐκ ἐνεπόδισεν· ἐβουλήθη
he-wished to-take captives and not he-obstructed he-wished
δῆσαι, συνεχώρησεν· εἰς τὴν κάμινον ἐμβαλεῖν, ἐπέτρεψεν·
to-bind he-permitted into the furnace to-cast he-allowed
ἀνάψαι τὴν φλόγα πέρα τοῦ μέτρου, καὶ τοῦτο ἀφῆκε·
to-kindle the flame beyond the measure and this he-let
καὶ ὅτε οὐδὲν ὑπελέλειπτο λοιπὸν, ἀλλὰ πᾶσαν ἐκένωσεν
and when nothing was-left henceforth but all emptied
αὐτοῦ τὴν ἰσχὺν ὁ τύραννος, τότε ἔδειξε τὴν αὐτοῦ
his the strength the tyrant then showed the his-own
δύναμιν ὁ Θεὸς, καὶ τὴν τῶν παίδων ὑπομονήν. Ὁρᾷς
power — God and the of-the children patience you-see
ὅτι διὰ τοῦτο συνεχώρησεν ὁ Θεὸς μέχρι τέλους
that because-of this permitted — God to end
τὰς θλίψεις, ἵνα δείξῃ τοῖς ἐπιβουλεύουσι καὶ
the afflictions that he-may-show to-the(-ones) plotting both
τὴν τῶν ἐπιβουλευομένων φιλοσοφίαν, καὶ τὴν αὐτοῦ
the of-the(-ones) plotted-against philosophy and the his-own
πρόνοιαν; Ἅπερ ἀμφότερα κἀκεῖνος τότε μαθὼν ἐβόα·
providence which both also-he then having-learned cried
Οἱ δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου, ἐξέλθετε καὶ δεῦτε. Σὺ δέ
the servants — of-God the most-high come-out and come you but
μοι σκόπει τῶν παίδων μεγαλοψυχίαν· οὔτε γὰρ πρὸ τῆς
me consider of-the children magnanimity neither for before the
φωνῆς ἐξεπήδησαν, ἵνα μὴ νομίσῃ τις αὐτοὺς πεφοβῆσθαι
voice did-they-leap-out that not may-think anyone them to-have-feared

τὸ πῦρ, οὔτε κληθέντες ἔνδον ἔμειναν, ἵνα μὴ φιλότιμοί
the fire nor called within did-they-remain that not ambitious
τινες εἶναι καὶ φιλόνεικοι δόξωσιν. Ὅτε ἔμαθες, φασὶ,
some to-be and contentious they-may-seem when you-learned they-say
τίνος ἐσμὲν δοῦλοι, ὅτε τὸν Δεσπότην ἡμῶν ἐπέγνως, τότε
whose we-are servants when the Master our you-recognized then
ἐξερχόμεθα, κήρυκες ἐσόμενοι τοῖς παροῦσιν ἅπασι
we-come-out heralds about-to-be to-the(-ones) present all
τῆς τοῦ Θεοῦ δυνάμεως. Μᾶλλον δὲ οὐκ αὐτοὶ μόνον,
of-the — of-God power rather and not themselves only
ἀλλὰ καὶ ὁ πολέμιος οἰκείᾳ φωνῇ καὶ διὰ τῆς γλώττης,
but also the enemy with-own voice and through the tongue
καὶ διὰ τῆς ἐπιστολῆς πᾶσιν ἀνεκήρυττε, καὶ τὴν τῶν
and through the letter to-all proclaimed both the of-the
ἀθλητῶν ἔνστασιν, καὶ τὴν τοῦ ἀγωνοθέτου ἰσχύν. Καὶ
athletes resolution and the of-the president-of-the-games strength and
καθάπερ οἱ κήρυκες τοὺς ἀθλητὰς νικῶντας ἀναγορεύουσιν
as the heralds the athletes conquering proclaim
ἐν μέσῳ τῷ θεάτρῳ, καὶ τὰς πόλεις αὐτῶν λέγουσιν·
in midst the theater and the cities their they-say
Ὁ δεῖνα τῆσδε τῆς πόλεως· οὕτω καὶ οὗτος ἀντὶ τῆς
the so-and-so of-this the city so also he instead-of the
πόλεως τὸν Δεσπότην αὐτῶν ἀνεκήρυττε, Σεδρὰχ, Μισὰχ,
city the Master their proclaimed Shadrach Meshach
Ἀβδεναγὼ, οἱ δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου, ἐξέλθετε
Abednego the servants — of-God the most-high come-out
καὶ δεῦτε. Τί γέγονεν, ὅτι δούλους αὐτοὺς καλεῖς τοῦ
and come what has-happened that servants them you-call —
Θεοῦ; οὐχὶ σοὶ ἦσαν δοῦλοι; Ἀλλὰ κατέλυσάν μου τὴν
of-God not to-you were-they servants but they-dissolved my the
βασιλείαν, φησὶ, κατεπάτησάν μου τὸν τῦφον, ἔδειξαν διὰ
kingdom he-says they-trampled my the pride they-showed through

τῶν ἔργων τὸν ἀληθῆ Δεσπότην αὐτῶν. Εἰ ἀνθρώπων
the deeds the true Master their if of-men
ἦσαν δοῦλοι, οὐκ ἂν αὐτοὺς ἐφοβήθη τὸ πῦρ, οὐκ ἂν
they-were servants not — them would-have-feared the fire not —
παρεχώρησεν ἡ φλόξ· ἀνθρώπων γὰρ δούλους ἡ κτίσις
would-have-given-way the flame of-men for servants the creation
οὐκ οἶδεν αἰδεῖσθαι καὶ τιμᾷν. Διὰ τοῦτο πάλιν, φησὶν,
not knows to-revere and to-honor because-of this again he-says
Εὐλογητὸς ὁ Θεὸς τοῦ Σεδρὰχ, Μισὰχ, Ἀβδεναγώ. Σὺ δέ
blessed — God — of-Shadrach Meshach Abednego you but
μοι σκόπει πῶς πρῶτον ἀνακηρύττει τὸν ἀγωνοθέτην·
me consider how first he-proclaims the president-of-the-games
Εὐλογητὸς ὁ Θεὸς ὃς ἀπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ
blessed — God who sent the angel his and
ἐξείλετο τοὺς παῖδας αὐτοῦ.
delivered the children his
Τοῦτο τῆς δυνάμεως τοῦ Θεοῦ· εἰπὲ καὶ τὴν ἀρετὴν τῶν
this of-the power — of-God tell also the virtue of-the
ἀθλητῶν· Ὅτι ἐπεποίθεισαν ἐπ᾽ αὐτῷ, καὶ ἠλλοίωσαν τὸ
athletes because they-had-trusted in him and changed the
ῥῆμα τοῦ βασιλέως, καὶ παρέδωκαν τὰ σώματα αὐτῶν,
word of-the king and handed-over the bodies their
ὅπως μὴ λατρεύσωσι θεοῖς ἀλλοτρίοις. Ἆρα τί γένοιτ᾽
that not they-may-serve gods foreign — what would-be
ἂν ἀρετῆς ἴσον; Πρὸ τούτου, ὅτε εἶπον, Τοῖς θεοῖς σου
— than-virtue equal before this when they-said the gods your
οὐ λατρεύομεν, τῆς καμίνου χαλεπώτερον ἐξεκάη· νῦν
not we-serve than-the furnace more-grievously he-was-inflamed now
δὲ ἐπειδὴ διὰ τῶν ἔργων αὐτῶν τοῦτο ἐπαίδευσαν, οὐ
but since through the deeds themselves this they-taught not
μόνον οὐκ ἠγανάκτησεν, ἀλλὰ καὶ ἐπήνεσε καὶ ἐθαύμασεν,
only not was-he-indignant but also praised and marveled

ὅτι αὐτοῦ παρήκουσαν. Τοσοῦτον ἀρετὴ καλὸν, ὅτι καὶ
that him they-disobeyed so-great virtue fair-thing that even
αὐτοὺς τοὺς πολεμίους ἔχει θαυμαστὰς καὶ ἐπαινέτας.
themselves the enemies it-has admirers and praisers
Ἐκεῖνοι ἠγωνίσαντο καὶ ἐνίκησαν, καὶ ὁ ἡττηθεὶς
they contended and conquered and the(-one) defeated
εὐχαρίστησεν, ὅτι οὐκ ἐφόβησεν αὐτοὺς ἡ τῆς φλογὸς
gave-thanks that not frightened them the of-the flame
ὄψις, ἀλλὰ παρεκάλεσεν αὐτοὺς ἡ εἰς τὸν Δεσπότην
sight but encouraged them the toward the Master
ἐλπὶς, καὶ τὸν τῆς οἰκουμένης Θεὸν ἀπὸ τῶν τριῶν
hope and the of-the world God from the three
παίδων καλεῖ, οὐχὶ περικλείων αὐτοῦ τὴν δεσποτείαν,
children he-calls not enclosing his the lordship
ἀλλ' ἐπειδὴ τῆς οἰκουμένης ἀντάξιοι ἦσαν οἱ παῖδες οἱ
but since than-the world worth-as-much were the children the
τρεῖς, διὰ τοῦτο καὶ ἐπαινεῖ τοὺς καταφρονήσαντας
three because-of this also he-praises the(-ones) having-despised
αὐτοῦ, καὶ τυράννους τοσούτους καὶ βασιλεῖς καὶ ὑπάρχους
him and tyrants so-many and kings and prefects
παραδραμὼν τοὺς πεισθέντας αὐτῷ, τρεῖς αἰχμαλώτους
having-passed-by the(-ones) having-obeyed him three captives
καὶ δούλους τοὺς καταγελάσαντας αὐτοῦ τῆς τυραννίδος
and slaves the(-ones) having-laughed-at his the tyranny
ἐθαύμασεν. Οὐ γὰρ φιλονεικοῦντες, ἀλλὰ φιλοσοφοῦντες
he-marveled-at not for being-contentious but philosophizing
ταῦτα ἔπραξαν, οὐδὲ δι' ἀπόνοιαν, ἀλλὰ δι' εὐσέβειαν·
these-things they-did nor through madness but through piety
οὐκ ἀλαζονείᾳ φυσηθέντες, ἀλλὰ ζήλῳ πυρωθέντες. Καὶ
not by-boasting puffed-up but by-zeal fired and
γὰρ μέγα ἀγαθὸν ἐλπίσαι εἰς Θεόν· ὅπερ οὖν καὶ ὁ
for great good to-hope in God which then also the

βάρβαρος ἔγνω, καὶ δῆλον ὅτι ἐντεῦθεν διέφυγον τὸν
barbarian knew and clear that from-this they-escaped the
ἐπικείμενον κίνδυνον ἀνεβόησεν· Ὅτι ἐπεποίθεισαν ἐπ'
pressing danger he-cried-out because they-had-trusted in
αὐτῷ.
him

6 Ταῦτα δὲ λέγω νῦν, καὶ τὰς ἱστορίας ἐκλέγω πάσας,
these-things and I-say now and the stories I-pick-out all
ἐν αἷς πειρασμοὶ καὶ θλίψεις, καὶ βασιλέων ὀργαὶ, καὶ
in which temptations and afflictions and of-kings wraths and
ἐπιβουλαὶ, ἵνα μηδὲν φοβώμεθα, ἀλλ' ἢ τὸ προσκροῦσαι
plots that nothing we-may-fear but than the to-offend
Θεῷ μόνον. Καὶ γὰρ καὶ τότε ἡ κάμινος ἐκαίετο, ἐκεῖνοι
God only and for also then the furnace was-burning they
δὲ ταύτης μὲν κατεγέλασαν, τὴν δὲ ἁμαρτίαν ἔδεισαν.
but it indeed laughed-at the but sin feared
Ἤδεισαν γὰρ ὅτι καέντες μὲν οὐδὲν πείσονται δεινὸν,
they-knew for that burned indeed nothing they-will-suffer terrible
ἀσεβήσαντες δὲ τὰ ἔσχατα ὑποστήσονται.
having-been-impious but the last-things they-will-undergo
Ἡ γὰρ μεγίστη κόλασις τὸ ἁμαρτάνειν, κἂν μὴ κολαζώμεθα·
the for greatest punishment the to-sin even-if not we-be-punished
ὥσπερ οὖν ἡ μεγίστη τιμὴ καὶ ἄνεσις τὸ μετὰ ἀρετῆς ζῆν,
as then the greatest honor and ease the with virtue to-live
κἂν κολαζώμεθα· αἱ μὲν γὰρ ἁμαρτίαι διιστῶσιν ἡμᾶς
even-if we-be-punished the indeed for sins separate us
ἀπὸ τοῦ Θεοῦ, καθὼς καὶ αὐτός φησιν· Οὐχὶ αἱ ἁμαρτίαι
from — God as also he says not the sins
ὑμῶν διιστῶσιν ἀνὰ μέσον ὑμῶν καὶ ἐμοῦ; αἱ κολάσεις
your separate in-the midst of-you and of-me the punishments
δὲ συνάγουσιν ἡμᾶς πρὸς τὸν Θεόν· Δὸς γὰρ ἡμῖν, φησιν,
but gather us to — God give for to-us he-says

εἰρήνην, ὅτι πάντα ἀπέδωκας ἡμῖν. Ἐὰν τραῦμά τις
peace for all-things you-have-given-back to-us if wound anyone
ἔχῃ, τί δεδοικέναι ἄξιον, τὴν σηπεδόνα, ἢ τὴν τομὴν τοῦ
have what to-fear worthy the rottenness or the cutting of-the
ἰατροῦ; τὸ σιδήριον, ἢ τὴν νομὴν τοῦ ἕλκους; Ἡ ἁμαρτία
physician the iron or the spreading of-the sore the sin
σηπεδών ἐστιν, ἡ κόλασις σιδήριον ἰατρικόν· ὥσπερ οὖν
rottenness is the punishment iron medical as then
ὁ σηπεδόνα ἔχων, κἂν μὴ τέμνηται, ἀῤῥωστεῖ, καὶ
the(-one) rottenness having even-if not he-be-cut is-sick and
τότε μᾶλλόν ἐστιν ἐν κακοῖς, ὅταν μὴ τέμνηται· οὕτω
then more is in evils when not he-is-cut so
καὶ ὁ ἁμαρτάνων, κἂν μὴ κολάζηται, πάντων ἐστὶν
also the(-one) sinning even-if not he-be-punished than-all is
ἀθλιώτερος, καὶ τότε μάλιστα ἄθλιος, ὅταν μὴ κολάζηται,
more-wretched and then especially wretched when not he-is-punished
μηδὲ πάσχῃ μηδὲν δεινόν. Καὶ καθάπερ οἱ σπλῆνα καὶ
nor suffers anything terrible and as the(-ones) spleen and
ὕδερον ἔχοντες, ὅταν τραπέζης ἀπολαύσωσι δαψιλοῦς, καὶ
dropsy having when table they-enjoy abundant and
ψυχροποσίας, καὶ πολυτελῶν ἐδεσμάτων, καὶ καρυκευμάτων,
cold-drinking and of-costly foods and of-sauces
τότε μάλιστα πάντων εἰσὶν ἐλεεινότεροι, τῇ τρυφῇ τὸ
then especially than-all are more-pitiable by-the luxury the
νόσημα αὔξοντες· ἂν δ' ἄγχωνται λιμῷ καὶ δίψει κατὰ
disease increasing if but they-be-throttled by-hunger and thirst according-to
τοὺς ἰατρικοὺς νόμους, ἐλπίδα τινὰ σωτηρίας ἔχουσιν· οὕτω
the medical laws hope some of-safety they-have so
καὶ οἱ ζῶντες ἐν πονηρίᾳ, ἂν μὲν κολάζωνται, χρηστὰς
also the(-ones) living in wickedness if indeed they-be-punished good
ἔχουσιν ἐλπίδας, ἂν δὲ μετὰ τῆς πονηρίας, ἀδείας καὶ τρυφῆς
have hopes if but with the wickedness license and luxury

ἀπολαύωσι, τῶν ἐν ὑδέρῳ γαστριζομένων σφόδρα
they-enjoy than-the(-ones) in dropsy gluttonizing greatly
ἐλεεινότεροι ἂν εἶεν, καὶ τοσούτῳ πλέον, ὅσῳ ψυχὴ
more-pitiable — they-would-be and by-so-much more by-as-much-as soul
σώματός ἐστι βελτίων. Ἐὰν τοίνυν ἴδῃς τινὰς ἐν τοιαύταις
than-body is better if therefore you-see some in such
ὄντας ἁμαρτίαις, καὶ τοὺς μὲν λιμῷ παλαίοντας διηνεκεῖ
being sins and some indeed with-hunger wrestling continual
καὶ μυρίοις κακοῖς, τοὺς δὲ μεθύοντας καὶ γαστριζομένους
and with-countless evils others and drunk and gluttonizing
καὶ τρυφῶντας, τοὺς τὰ δεινὰ πάσχοντας μακάριζε
and luxuriating the(-ones) the terrible-things suffering call-blessed
μᾶλλον. Καὶ γὰρ τῆς ἡδυπαθείας ἡ φλὸξ ταῖς συμφοραῖς
rather and for of-the voluptuousness the flame by-the calamities
ὑποτέμνεται ταύταις, καὶ πρὸς τὴν μέλλουσαν ψῆφον
is-cut-down these and toward the coming vote
καὶ τὸ φοβερὸν ἐκεῖνο δικαστήριον οὐ μικρὰν λαβόντες
and the fearful that court not small having-received
ἀπέρχονται παραμυθίαν, καὶ τὰ πολλὰ τῶν ἁμαρτημάτων
they-depart consolation and the many of-the sins
δι᾽ ὧν ἔπαθον δεινῶν ἐνταῦθα διαλύσαντες ἄπεισιν.
through which they-suffered terrible-things here having-dissolved they-will-depart
Ἀλλὰ τῆς μὲν παρακλήσεως ἅλις· ὥρα δὴ λοιπὸν ἡμῖν
but of-the indeed consolation enough time indeed henceforth for-us
διαβῆναι ἐπὶ τὴν παραίνεσιν τῆς τῶν ὅρκων φυγῆς,
to-cross to the exhortation of-the from-the oaths flight
καὶ τὴν δοκοῦσαν εἶναι παραμυθίαν τοῖς ὀμνύουσιν
and the seeming to-be consolation to-the(-ones) swearing
ἀνελεῖν τὴν ψυχρὰν καὶ ἀνόνητον. Καὶ γὰρ ἐπειδὰν
to-remove the cold and useless and for when
αὐτοῖς ἐγκαλῶμεν, ἑτέρους ἡμῖν προβάλλονται αὐτὸ τοῦτο
them we-charge others to-us they-put-forward itself this

ποιοῦντας, καὶ λέγουσιν· Ὁ δεῖνα καὶ ὁ δεῖνα ὀμνύουσιν.
doing and say the so-and-so and the so-and-so swear
Εἴπωμεν τοίνυν πρὸς αὐτούς· Ἀλλ' ὁ δεῖνα οὐκ ὄμνυσιν·
let-us-say therefore to them but the so-and-so not swears
ὁ δὲ Θεὸς ἀπὸ τῶν κατωρθωκότων σοι φέρει τὴν
— but God from the(-ones) having-accomplished against-you brings the
ψῆφον. Οἱ μὲν γὰρ ἁμαρτάνοντες τοὺς ἁμαρτάνοντας
vote the(-ones) indeed for sinning the(-ones) sinning
οὐκ ὠφελοῦσι τῇ κοινωνίᾳ τῶν παραπτωμάτων· οἱ
not benefit by-the partnership of-the transgressions the(-ones)
δὲ κατορθοῦντες τοὺς ἁμαρτάνοντας καταδικάζουσι. Καὶ
but accomplishing the(-ones) sinning condemn and
γὰρ οἱ μὴ θρέψαντες τὸν Χριστὸν μηδὲ ποτίσαντες
for the(-ones) not having-fed — Christ nor having-given-drink
ἦσαν πολλοὶ, ἀλλ' οὐδὲν ἀλλήλους ὠφέλησαν· ὥσπερ οὖν
were many but nothing one-another they-benefited as then
οὐδὲ αἱ παρθένοι αἱ πέντε οὐκ ἔσχον τινὰ συγγνώμην
even the virgins the five not had any pardon
παρ' ἀλλήλων, ἀλλ' ὑπὸ τῶν κατωρθωκότων καὶ οὗτοι
from one-another but by the(-ones) having-accomplished both these
κἀκεῖναι καταδικασθέντες ἐκολάζοντο. Ἀπαλλαγέντες τοίνυν
and-those having-been-condemned were-punished freed therefore
τῆς ψυχρᾶς ταύτης ψυχαγωγίας, μὴ τοὺς πίπτοντας
from-the cold this amusement not the(-ones) falling
βλέπωμεν, ἀλλὰ τοὺς κατορθοῦντας, καὶ σπουδάσωμεν
let-us-look-at but the(-ones) accomplishing and let-us-be-zealous
μνημόσυνον τῆς παρούσης νηστείας λαβόντες ἀπελθεῖν. Καὶ
memorial of-the present fast having-taken to-go-away and
καθάπερ ἱμάτιον πολλάκις κεκτημένοι, ἢ οἰκέτην ἢ σκεῦος
as garment often having-acquired or servant or vessel
τίμιον, ἀναμιμνησκόμεθα τῶν καιρῶν, καὶ πρὸς ἀλλήλους
precious we-remember the seasons and to one-another

λέγομεν· Τὸν οἰκέτην τὸν δεῖνα τῇδε ἐκτησάμην τῇ ἑορτῇ,
we-say the servant the so-and-so at-this I-acquired the feast
τὸ ἱμάτιον τόδε ἐπριάμην τῷδε τῷ καιρῷ· οὕτω δὴ
the garment this I-bought at-this the season so indeed
καὶ τὸν νόμον τοῦτον ἂν κατορθώσωμεν, ἐροῦμεν ὅτι Τὸν
also the law this if we-accomplish we-shall-say that the
ὅρκον τῇδε κατώρθωσα τῇ Τεσσαρακοστῇ· ἕως γὰρ τότε
oath at-this I-accomplished the Forty-days until for then
ὤμνυον, καὶ ψιλῆς ἀκούσας παραινέσεως ἀπεσχόμην τῆς
I-swore and bare having-heard exhortation I-abstained from-the
ἁμαρτίας. Ἀλλὰ δυσκατόρθωτον ἡ συνήθεια. Οἶδα κἀγώ,
sin but hard-to-accomplish the habit I-know I-too
καὶ διὰ τοῦτο ἐπείγομαι εἰς ἑτέραν ὑμᾶς συνήθειαν
and because-of this I-press into other you habit
ἐμβαλεῖν, χρηστὴν καὶ κέρδος ἔχουσαν. Ὅταν γὰρ εἴπῃς,
to-cast good and gain having when for you-say
ὅτι Δυσκόλως ἀφίσταμαι τῆς συνηθείας, δι' αὐτὸ
that with-difficulty I-withdraw from-the habit because-of itself
τοῦτο σπούδασον ἀποστῆναι, σαφῶς εἰδὼς, ὅτι ἐὰν ἑτέραν
this be-zealous to-withdraw clearly knowing that if other
σαυτῷ ποιήσῃς συνήθειαν τὴν τοῦ μὴ ὀμνύειν, οὐδενὸς
for-yourself you-make habit the(-habit) of-the not to-swear of-no
δεήσῃ πόνου λοιπόν. Τί δυσκολώτερον, μὴ ὀμνύναι, ἢ
you-will-need toil henceforth what harder not to-swear or
δι' ὅλης τῆς ἡμέρας ἄσιτον εἶναι, καὶ ὑδροποσίᾳ καὶ
through whole the day without-food to-be and with-water-drinking and
εὐτελεῖ ταριχεύεσθαι διαίτῃ; Εὔδηλον ὅτι τοῦτο ἐκείνου·
with-cheap to-be-pickled diet very-clear that this than-that
ἀλλ' ὅμως οὕτως ἐστὶν ἡ συνήθεια δυνατὸν πρᾶγμα καὶ
but nevertheless so is the habit powerful thing and
εὔκολον, ὥστε παραγενομένης τῆς νηστείας, κἂν μυρία
easy so-that having-arrived the fast even-if countless

τις παρακαλῇ, κἂν μυρία τις ἄγχῃ καὶ βιάζηται,
anyone exhort even-if countless anyone throttle and force
ὥστε μετασχεῖν οἰνοποσίας ἢ ἑτέρου τινὸς τῶν μὴ
so-as to-partake of-wine-drinking or other some of-the(-things) not
νενομισμένων ἐν νηστείαις ἀπογεύεσθαι, πάντα ἂν ἕλοιτο
customary in fasts to-taste all-things — would-choose
παθεῖν τις, ἢ τῆς κεκωλυμένης ἅψασθαι τροφῆς· καὶ
to-suffer one than the forbidden to-touch food and
ταῦτα ἡδέως πρὸς τὴν τράπεζαν ἔχοντες, ἀλλ᾽ ὅμως
these-things gladly toward the table being-disposed but nevertheless
διὰ τὴν ἀπὸ τοῦ συνειδότος συνήθειαν φέρομεν πάντα
because-of the from the conscience habit we-bear all-things
γενναίως ταλαιπωρούμενοι. Τοῦτο δὴ καὶ ἐπὶ τῶν
nobly suffering-hardship this indeed also in-the-case-of the
ὅρκων ἔσται· καὶ καθάπερ νῦν, κἂν μυρίαν ἀνάγκην τις
oaths it-will-be and as now even-if countless necessity anyone
ἐπιθῇ, μένεις κατέχων τὴν συνήθειαν· οὕτω καὶ τότε, κἂν
lay you-remain holding the habit so also then even-if
μυρία τις παρακαλῇ, οὐκ ἀποστήσῃ τῆς συνηθείας.
countless anyone exhort not you-will-withdraw from-the habit
Ἀπιὼν τοίνυν οἴκοι, διαλέγου ταῦτα τοῖς κατὰ τὴν 7
going-away therefore home discourse these-things to-the(-ones) in the
οἰκίαν ἅπασι· καὶ καθάπερ πολλοὶ πολλάκις ἐκ λειμῶνος
house all and as many often from meadow
ἀναχωροῦντες, ῥόδον ἢ ἴον ἢ τι τῶν τοιούτων ἀνθῶν
returning rose or violet or any of-the such flowers
λαβόντες, καὶ τοῖς δακτύλοις περιφέροντες ἀναχωροῦσιν·
having-taken and in-the fingers carrying-around return
ἕτεροι δὲ πάλιν ἐκ παραδείσων οἴκαδε ἀπιόντες, κλάδους
others and again from gardens home going-away branches
δένδρων καρποὺς ἔχοντας ἐπικομίζονται· ἄλλοι πάλιν
of-trees fruits having bring others again

ἀπὸ δείπνων πολυτελῶν λείψανα τῆς τραπέζης τοῖς
from dinners costly remnants of-the table to-the
ἑαυτῶν ἐπιτηδείοις φέρουσιν· οὕτω δὴ καὶ σὺ ἐντεῦθεν
their-own friends carry so indeed also you from-here
ἀπιὼν, ἀπένεγκε παραίνεσιν τῇ γυναικὶ, τοῖς παιδίοις,
going-away carry-away exhortation to-the wife to-the children
τοῖς ἐπιτηδείοις ἅπασιν. Αὕτη γὰρ καὶ λειμῶνος, καὶ
to-the friends all this for both than-meadow and
παραδείσου, καὶ τραπέζης χρησιμωτέρα ἐστὶν ἡ συμβουλή·
garden and table more-useful is the counsel
ταῦτα οὐδέποτε τὰ ῥόδα μαραίνονται, οὗτοι οὐδέποτε
these never the roses wither these never
καταῤῥέουσιν οἱ καρποὶ, ταῦτα οὐδέποτε τὰ ἐδέσματα
fall-off the fruits these never the foods
σήπεται· ἀπ᾽ ἐκείνων πρόσκαιρος ἡ τέρψις, ἀπὸ δὲ
rot from those temporary the delight from but
τούτων διηνεκὴς ἡ ὠφέλεια· οὐ μετὰ τὸ κατορθωθῆναι
these continual the benefit not after the to-have-been-accomplished
μόνον, ἀλλὰ καὶ ἐν αὐτῷ τῷ κατορθοῦσθαι. Ἐννόησον
only but also in itself the to-be-accomplished consider
γὰρ οἷόν ἐστι πάντα τὰ ἄλλα ἀφέντας, τὰ
for what-kind-of it-is all the other-things having-left the
δημόσια, τὰ ἰδιωτικὰ, περὶ τῶν θείων διαλέγεσθαι
public the private about the divine to-discourse
νόμων διαπαντὸς, καὶ ἐπὶ τραπέζης, καὶ ἐν ἀγορᾷ,
laws continually both at table and in market-place
καὶ ἐν ταῖς ἄλλαις συνουσίαις. Ἂν τούτοις σχολάζωμεν,
and in the other gatherings if to-these we-devote-ourselves
οὐδὲν ἐροῦμεν ἐπικίνδυνον, οὐδὲ σφαλερὸν, οὐδ᾽ ἄκοντες
nothing shall-we-say dangerous nor slippery nor unwilling
ἁμαρτησόμεθα, ἀλλὰ καὶ τῆς ἐπικειμένης ἀθυμίας
shall-we-sin but also from-the pressing despondency

ἐν τῇ περὶ τούτων διαλέξει σχολάζοντες, τὴν ψυχὴν
in the about these discourse spending-leisure the soul
ὑπεξαγαγεῖν δυνησόμεθα, ἀντὶ τῆς φροντίδος ἧς
to-withdraw we-shall-be-able instead-of the care which
φροντίζομεν πρὸς ἀλλήλους ἀεὶ λέγοντες· Ἆρα ἤκουσεν
we-care to one-another always saying — heard
ὁ βασιλεὺς τὰ γεγενημένα; ἆρα παρωξύνθη; τί δὲ
the emperor the(-things) having-happened — was-be-provoked what and
ἐψηφίσατο; ἆρα παρεκάλεσέ τις αὐτόν; τί δὲ, αὐτὸς
did-be-decree — besought anyone him what and himself
ἀνέξεται πόλιν οὕτω καὶ μεγάλην καὶ πολυάνθρωπον
will-endure city so both great and populous
ἀφανίσαι τέλεον; Ταῦτα μὲν καὶ τὰ τοιαῦτα πάντα ἐπὶ
to-blot-out completely these-things indeed and the such all on
τὸν Θεὸν ῥίψαντες, τὰ παρ᾽ αὐτοῦ προστεταγμένα
— God having-cast the(-things) by him commanded
μεριμνῶμεν μόνον· οὕτω γὰρ κἀκεῖνα διαλυσόμεθα
let-us-take-thought-for only so for also-those we-shall-dissolve
πάντα, κἂν δέκα ἐν ἡμῖν κατορθώσωσι μόνον, ταχέως
all even-if ten among us accomplish only quickly
εἴκοσιν οἱ δέκα γενήσονται, οἱ εἴκοσι πεντήκοντα, οἱ
twenty the ten will-become the twenty fifty the
πεντήκοντα ἑκατὸν, οἱ ἑκατὸν χίλιοι, οἱ χίλιοι πᾶσα
fifty hundred the hundred thousand the thousand all
ἡ πόλις. Καὶ καθάπερ δέκα ἀφθέντων λύχνων, ῥᾳδίως
the city and as ten lit lamps easily
τὴν οἰκίαν ἅπασαν ἐμπλῆσαι δυνήσεταί τις τοῦ
the house whole to-fill will-be-able anyone with-the
φωτός· οὕτω δὴ καὶ ἐπὶ τῶν κατορθωμάτων
light so indeed also in-the-case-of the accomplishments
τῶν πνευματικῶν, ἂν δέκα κατορθώσωσι μόνοι, πυρὰν
the spiritual if ten accomplish alone pyre

ὁλόκληρον εἰς τὴν πόλιν ἀνάψομεν φῶς ἔχουσαν, καὶ
whole in the city we-shall-kindle light having and
ἀσφάλειαν ἡμῖν κομίζουσαν. Οὐ γὰρ οὕτω τῆς φλογὸς
safety to-us bringing not for so of-the flame
ἡ φύσις εἰς ὕλην ἐμπεσοῦσα, τῶν ἐγγιζόντων ἀεὶ
the nature into material having-fallen of-the nearing always
ξύλων ἅπτεται, ὡς ἀρετῆς ζῆλος, εἰς ψυχὰς ὀλίγας
wood touches as of-virtue zeal into souls few
ἐμπεσὼν, ὁδῷ προβαίνων πᾶσαν ἐμπλῆσαι τὴν πόλιν
having-fallen on-road advancing all to-fill the city
δυνήσεται.
will-be-able
Δότε τοίνυν ἐμοὶ καυχήσασθαι ἐφ' ὑμῖν, καὶ κατὰ τὸν
grant therefore me to-boast over you both during the
παρόντα βίον, καὶ κατὰ τὴν μέλλουσαν ἡμέραν, ὅταν
present life and during the coming day when
οἱ τὰ τάλαντα ἐμπιστευθέντες εἰσάγωνται· ἀρκῶν ἐμοὶ
the(-ones) the talents entrusted are-brought-in sufficient for-me
μισθὸς τῶν πόνων ἡ ὑμετέρα εὐδοκίμησις, κἂν ἴδω ὑμᾶς
wage of-the toils the your good-repute if I-see you
μετ' εὐσεβείας ζῶντας, τὸ πᾶν ἀπείληφα. Ποιήσατε τοίνυν,
with piety living the whole I-have-received do therefore
ὃ καὶ χθὲς παρήνεσά τε καὶ σήμερον ἐρῶ, καὶ λέγων
what also yesterday I-exhorted both and today I-shall-say and saying
οὐ παύσομαι· καταδίκην κατὰ τῶν ὀμνυόντων ὁρίσαντες,
not I-will-cease sentence against the(-ones) swearing having-fixed
καταδίκην κέρδος ἔχουσαν, οὐ ζημίαν, παρασκευάσασθε
sentence gain having not loss prepare-yourselves
λοιπὸν ὡς δοκιμὴν ἡμῖν δώσοντες τοῦ κατορθώματος. Καὶ
henceforth as proof to-us about-to-give of-the accomplishment and
γὰρ πειράσομαι πρὸς ἕκαστον ὑμῶν μακρὸν ἀποτεῖναι
for I-shall-try to each of-you long to-stretch-out

λόγον τοῦ συλλόγου τούτου διαλυθέντος, ἵνα ἐν τῷ μήκει
speech the gathering this having-broken-up that in the length
τῶν λεγομένων εὕρω τοὺς κατωρθωκότας· κἂν
of-the(-things) said I-may-find the(-ones) having-accomplished and-if
ἴδω τινὰ ὀμνύοντα, ἅπασιν αὐτὸν τοῖς κατωρθωκόσι
I-see anyone swearing to-all him the(-ones) having-accomplished
ποιήσω φανερὸν, ἵνα ἐπιτιμῶντες, ἐλέγχοντες, διορθοῦντες,
I-shall-make manifest that rebuking refuting correcting
ταχέως αὐτὸν τῆς πονηρᾶς ἀπαλλάξωμεν συνηθείας.
quickly him from-the evil we-may-free habit
Καὶ γὰρ βέλτιον ἐνταῦθα ὀνειδισθέντα διορθώσασθαι, ἢ
and for better here reproached to-be-corrected than
κατὰ τὴν ἡμέραν ἐκείνην κοινῇ τῆς οἰκουμένης ἁπάσης
on the day that in-common the world whole
παρούσης ἀσχημονεῖν καὶ κολάζεσθαι, τῶν ἁμαρτημάτων
being-present to-be-disgraced and to-be-punished the sins
ἡμῖν ὑπὸ τοῖς ἁπάντων ἐκκαλυπτομένων ὀφθαλμοῖς. Ἀλλὰ
our before the of-all being-uncovered eyes but
μὴ γένοιτο τοῦ καλοῦ τούτου συλλόγου φανῆναί τινα ἐκεῖ
not may-it-be of-the fair this gathering to-appear anyone there
ταῦτα πάσχοντα, ἀλλ' εὐχαῖς τῶν ἁγίων πατέρων ἅπαντα
these-things suffering but by-prayers of-the holy fathers all
τὰ ἁμαρτήματα διορθωσάμενοι, καὶ τὸν τῆς ἀρετῆς καρπὸν
the sins having-corrected and the of-the virtue fruit
πολὺν ἐπιδειξάμενοι, μετὰ πολλῆς ἐντεῦθεν ἀπέλθοιμεν
much having-displayed with much from-here may-we-depart
παῤῥησίας, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
boldness by-grace and love-for-man of-the Lord our Jesus
Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα
Christ through whom and with whom to-the Father the glory together-with
τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the holy Spirit to the ages of-the ages amen

ΟΜΙΛΙΑ Ζ΄

VII · ON GRIEF, CREATION, AND "ADAM, WHERE ARE YOU?"

Grief was given only to undo sin; at every other loss it helps nothing. Even the day's reading, "In the beginning God made the heaven and the earth," comforts: God made the whole world for man and gave him a natural rule over the creatures, as the lion rules the beasts. His punishments, even hell's threat, show his goodness, as a father's correction shows love. When Adam sinned, God came to him himself, like a physician to a sick man, and called him by name, "Adam, where are you?" to loosen his tongue for a defense, at once judge, physician, and teacher. He presses again for an end to oaths that drag about God's name, which the Seraphim speak only with trembling.

Ὅτι τὸ τῆς λύπης πάθος εἰς ἁμαρτίας ἀναίρεσιν μόνον
that the of-the grief passion for of-sin removal only
χρήσιμον· καὶ εἰς τὸ, Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν
useful and on the in beginning made — God the
οὐρανὸν καὶ τὴν γῆν· καὶ ὅτι μεγίστης παρακλήσεως
heaven and the earth and that of-greatest comfort
ὑπόθεσις ἡ τῆς δημιουργίας κατασκευή· ἐν ᾧ καὶ περὶ
occasion the of-the creation arrangement in which also about
τοῦ, Ἀδὰμ, ποῦ εἶ; καὶ περὶ τοῦ μὴ ὀμνύειν.
the Adam where are-you and about the not to-swear

1 Πολλὰ μὲν καὶ περὶ πολλῶν χθὲς πρὸς τὴν ὑμετέραν
many-things indeed and about many-things yesterday to the your
διελέχθην ἀγάπην, ἀπὸ δὲ τῶν πολλῶν εἰ μὴ πάντα
I-discoursed love from but the many if not all
κατέχειν ὑμῖν δυνατὸν, ἐκεῖνο μάλιστα πάντων ὑμᾶς
to-hold for-you possible that most than-all you
διαμνημονεῦσαι δέομαι, ὅτι τὴν λύπην ἡμῖν ὁ Θεὸς δι'
to-keep-in-mind I-ask that the grief to-us — God because-of
οὐδὲν ἕτερον ἐνέθηκεν, ἀλλ' ἢ δι' ἁμαρτίαν μόνην,
nothing other put-in but than because-of sin only

καὶ τοῦτο ἐδήλωσε δι᾽ αὐτῆς τῶν πραγμάτων τῆς
and this he-showed through itself of-the things the
πείρας. Ἐπὶ μὲν γὰρ ζημίᾳ χρημάτων, καὶ ἀῤῥωστίᾳ, καὶ
experience in indeed for loss of-money and infirmity and
θανάτῳ, καὶ τοῖς ἄλλοις τοῖς συμπίπτουσιν ἡμῖν δεινοῖς
death and the other the befalling us terrible-things
ἀλγοῦντες καὶ ἀθυμοῦντες, οὐ μόνον οὐδεμίαν ἀπὸ τῆς
being-pained and despondent not only no from the
λύπης καρπούμεθα παραμυθίαν, ἀλλὰ καὶ ἐπιτείνομεν τὰ
grief do-we-reap consolation but also we-intensify the
δεινά· ἐπὶ δὲ τῶν ἁμαρτημάτων ἂν ἀλγήσωμεν καὶ
terrible-things in but the sins if we-are-pained and
λυπηθῶμεν, ὑποτεμνόμεθα τῆς ἁμαρτίας τὸν ὄγκον, καὶ
grieved we-cut-down of-the sin the bulk and
μικρὰν τὴν μεγάλην ποιοῦμεν, πολλάκις δὲ καὶ τέλεον
small the great we-make often and also completely
αὐτὴν ἐξαλείφομεν ἅπασαν. Τοῦτο δή μοι μέμνησθε
it we-wipe-out all this indeed for-me remember
διηνεκῶς, ἵνα ἐφ᾽ ἁμαρτίᾳ μόνον ἀλγῆτε, ἐφ᾽ ἑτέρῳ
continually that at sin only you-may-be-pained at other
δὲ μηδενί· καὶ μετὰ τούτων κἀκεῖνο πάλιν, ὅτι θάνατον
but nothing and with these that-too again that death
καὶ λύπην ἡ ἁμαρτία εἰς τὸν βίον ἡμῶν εἰσενεγκοῦσα, ὑπ᾽
and grief the sin into the life our having-brought-in by
ἀμφοτέρων τούτων ἀναιρεῖται πάλιν· ὅπερ οὖν καὶ αὐτὸ
both these is-removed again which then also itself
σαφέστερον πρώην ἀπεδείξαμεν. Μηδὲν οὖν οὕτω φοβώμεθα
more-clearly lately we-showed nothing then so let-us-fear
ὡς τὸ ἁμαρτάνειν καὶ πλημμελεῖν· μὴ φοβώμεθα κόλασιν,
as the to-sin and to-offend not let-us-fear punishment
καὶ διαφευξόμεθα κόλασιν· καθάπερ οὖν καὶ οἱ τρεῖς παῖδες
and we-shall-escape punishment as then also the three children

οὐκ ἐφοβήθησαν τὴν κάμινον, καὶ διέφυγον τὴν κάμινον·
not feared the furnace and escaped the furnace
τοιούτους εἶναι χρὴ τοὺς τοῦ Θεοῦ δούλους. Εἰ γὰρ
such to-be it-is-right the — of-God servants if for
οἱ ἐν τῇ Παλαιᾷ τραφέντες, ὅτε οὔπω ἐνενέκρωτο
the(-ones) in the Old(-Covenant) reared when not-yet had-been-made-dead
θάνατος, οὔτε αἱ χαλκαῖ πύλαι συνεκλάσθησαν, οὔτε
death nor the bronze gates were-broken nor
οἱ μοχλοὶ οἱ σιδηροῖ συνετρίβησαν, οὕτω γενναίως
the bars the iron were-crushed so nobly
κατετόλμησαν τῆς τελευτῆς, τίνα ἕξομεν ἀπολογίαν
dared the end what shall-we-have defense
ἡμεῖς, ἢ ποίαν συγγνώμην, τοσαύτης ἀπολαύσαντες
we or what-kind-of pardon so-great having-enjoyed
τῆς χάριτος, καὶ μηδὲ πρὸς τὰ αὐτὰ φθάνοντες ἐκείνοις
the grace and not-even to the same reaching with-them
μέτρα τῆς ἀρετῆς νῦν, ὅτε ὄνομα μόνον ἐστὶν ὁ θάνατος
measures of-the virtue now when name only is the death
πράγματος ἔρημον; Οὐδὲν γὰρ ἕτερόν ἐστιν ὁ θάνατος, ἀλλ'
of-reality empty nothing for other is the death but
ἢ ὕπνος, καὶ ἀποδημία, καὶ μετάστασις, καὶ ἀνάπαυσις,
than sleep and journey and removal and rest
καὶ λιμὴν εὔδιος, καὶ ταραχῆς ἀπαλλαγή, καὶ βιωτικῶν
and harbor calm and from-trouble release and from-worldly
ἐλευθερία φροντίδων. Ἀλλὰ τῆς μὲν παρακλήσεως ἐνταῦθα
freedom cares but of-the indeed consolation here
καταλύσωμεν τὸν λόγον· καὶ γὰρ πέμπτην ἡμέραν ἔχομεν
let-us-end the word and for fifth day we-have
παρακαλοῦντες ὑμῶν τὴν ἀγάπην, καὶ λοιπὸν καὶ ἐνοχλεῖν
exhorting your the love and henceforth even to-trouble
δοκοῦμεν. Τοῖς μὲν γὰρ προσέχουσιν ἀρκεῖ καὶ τὰ
we-seem to-the(-ones) indeed for attending suffices also the(-things)

εἰρημένα, τοῖς δὲ μικροψύχοις, κἂν πλείονα τῶν
said to-the(-ones) but faint-hearted even-if more than-the(-things)
εἰρημένων προσθῶμεν, οὐδὲν ἔσται πλέον.
said we-add nothing will-be more
Ὥρα δὲ λοιπὸν ἡμῖν ἐπὶ τὴν τῶν Γραφῶν ἐξήγησιν
time and henceforth for-us to the of-the Scriptures exposition
τρέψαι τὴν διδασκαλίαν. Ὥσπερ γὰρ, εἰ μηδὲν περὶ τῆς
to-turn the teaching as for if nothing about the
συμφορᾶς ταύτης διελέχθημεν, ὠμότητα ἄν τις ἡμῶν
calamity this we-had-discoursed cruelty — anyone us
κατέγνω καὶ ἀπανθρωπίαν· οὕτως ἂν διαπαντὸς
would-have-condemned and inhumanity so if continually
περὶ αὐτῆς διαλεγώμεθα, μικροψυχίαν ἄν τις ἡμῶν
about it we-discourse faint-heartedness — anyone us
καταγνοίη δικαίως. Παραθέμενοι τοίνυν ὑμῶν τὰς καρδίας
would-condemn justly having-entrusted therefore your the hearts
τῷ Θεῷ τῷ δυναμένῳ λαλῆσαι εἰς τὴν διάνοιαν ὑμῶν,
— to-God the(-one) able to-speak into the mind your
καὶ πᾶσαν ἔνδοθεν ἀπελάσαι λύπην, τῆς εἰωθυίας αὐτοὶ
and all from-within to-drive-out grief the customary ourselves
διδασκαλίας ἀψώμεθα νῦν, καὶ μάλιστα ὁπότε καὶ πᾶσα
teaching let-us-take-up now and especially when also every
Γραφῆς ἐξήγησις παράκλησίς ἐστι καὶ παραμυθία. Ὥστε
of-Scripture exposition comfort is and consolation so-that
κἂν δοκῶμεν ἀφίστασθαι τοῦ παρακαλεῖν, πάλιν εἰς
even-if we-seem to-withdraw from-the comforting again into
τὴν αὐτὴν ἐμπίπτομεν ὑπόθεσιν διὰ τῆς τῶν Γραφῶν
the same we-fall subject through the of-the Scriptures
ἐξηγήσεως· ὅτι γὰρ πᾶσα Γραφὴ παράκλησίς ἐστι
exposition that for every Scripture comfort is
τοῖς προσέχουσιν, αὐτόθεν ὑμῖν τοῦτο ποιήσω φανερόν.
to-the(-ones) attending from-here to-you this I-shall-make manifest

Οὐ γὰρ δὴ περιελθὼν τῶν Γραφῶν τὰς ἱστορίας
not for indeed having-gone-around of-the Scriptures the stories
πειράσομαι ζητῆσαι παραμυθητικούς τινας λόγους· ἀλλ'
I-shall-try to-seek consoling some words but
ὥστε σαφεστέραν τῆς ὑποσχέσεως ἀπόδειξιν παρασχεῖν,
so-as clearer of-the promise proof to-provide
τὸ σήμερον ἡμῖν ἀναγνωσθὲν μεταχειριοῦμαι βιβλίον, καὶ
the today to-us read I-shall-handle book and
εἰ δοκεῖ τὴν ἀρχὴν αὐτοῦ καὶ τὸ προοίμιον, ὃ δοκεῖ
if it-seems-good the beginning its and the prelude which seems
μάλιστα μηδὲ ἴχνος ἐμφαίνειν παραμυθίας, ἀλλὰ καὶ
most not-even trace to-show of-consolation but even
καθόλου παρακλητικῶν ἀλλοτριοῦσθαι λόγων, εἰς μέσον
altogether from-comforting to-be-estranged words into midst
προθεὶς, ὃ λέγω ποιήσω φανερόν. Τί ποτ' οὖν ἐστι
having-set-forth what I-say I-shall-make manifest what ever then is
τὸ προοίμιον; Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν
the prelude in beginning made — God the heaven
καὶ τὴν γῆν· ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος,
and the earth the and earth was invisible and unwrought
καὶ σκότος ἐπάνω τῆς ἀβύσσου. Ἆρα μὴ δοκεῖ τισιν
and darkness above the abyss — perhaps seems to-some
ὑμῶν παράκλησιν ἔχειν ἀθυμίας τὰ εἰρημένα; οὐχ
of-you comfort to-have of-despondency the(-things) said not
ἱστορίας διήγησίς ἐστι καὶ δημιουργίας διδασκαλία;
of-story narrative is and of-creation teaching

2 Βούλεσθε οὖν ἐπιδείξω τὴν ἐγκεκρυμμένην τῇ ῥήσει
do-you-wish then I-may-show the hidden in-the saying
ταύτῃ παράκλησιν; Διανάστητε τοίνυν, καὶ μετὰ ἀκριβείας
this comfort rouse-yourselves therefore and with exactness
προσέχετε τοῖς ῥηθήσεσθαι μέλλουσιν. Ὅταν γὰρ
attend to-the(-things) to-be-said being-about when for

ἀκούσῃς, ὅτι τὸν οὐρανὸν, τὴν γῆν, τὴν θάλατταν, τὸν
you-hear that the heaven the earth the sea the
ἀέρα, τὰ ὕδατα, τοὺς ἀστέρας τοὺς πολλοὺς, τοὺς δύο
air the waters the stars the many the two
φωστῆρας τοὺς μεγάλους, τὰ φυτὰ, τὰ τετράποδα, τὰ
luminaries the great the plants the four-footed the
νηκτὰ, τὰ πετόμενα ζῶα, πάντα ἁπλῶς τὰ ὁρώμενα
swimming the flying animals all simply the(-things) seen
διὰ σὲ καὶ τὴν σὴν σωτηρίαν καὶ τιμὴν ἐποίησεν ὁ
because-of you and the your salvation and honor made —
Θεὸς, οὐχ ἱκανὴν εὐθέως λαμβάνεις παράκλησιν, καὶ τῆς
God not sufficient immediately do-you-receive comfort and of-the
ἀγάπης τοῦ Θεοῦ μεγίστην δέχῃ ταύτην ἀπόδειξιν,
love — of-God greatest do-you-receive this proof
ὅταν ἐννοήσῃς, ὅτι τοσοῦτον καὶ τηλικοῦτον κόσμον, οὕτω
when you-consider that so-great and so-mighty world so
καλὸν, καὶ μέγαν, καὶ θαυμαστὸν διὰ σὲ τὸν βραχὺν
fair and great and wonderful because-of you the little-one
εἰς μέσον παρήγαγεν; Ὅταν οὖν ἀκούσῃς, ὅτι Ἐν ἀρχῇ
into midst he-brought-forth when then you-hear that in beginning
ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, μὴ ἁπλῶς
made — God the heaven and the earth not simply
παραδράμῃς τὸ εἰρημένον, ἀλλ' ἔπελθε τῇ διανοίᾳ
pass-by the(-thing) said but go-over with-the mind
τὸ εὖρος τῆς γῆς, καὶ ἀναλόγισαι πῶς ἡμῖν πολυτελῆ
the breadth of-the earth and reckon how for-us costly
καὶ δαψιλῆ τράπεζαν ἀνῆκε, καὶ πολλὴν πολλαχόθεν
and abundant table he-sent-up and much from-many-places
παρέσχεν ἡμῖν εὐφροσύνην· καὶ τὸ δὴ μέγιστον, ὅτι
provided for-us gladness and the(-thing) indeed greatest that
οὐ πόνων ἀμοιβὴν ἔδωκεν, οὐδὲ κατορθωμάτων ἀντίδοσιν
not of-toils recompense he-gave nor of-accomplishments return

τὸν τοσοῦτον καὶ τηλικοῦτον κόσμον, ἀλλ' ὁμοῦ τε ἡμᾶς
the so-great and so-mighty world but together both us
ἔπλασε, καὶ τῇ βασιλείᾳ ταύτῃ τὸ γένος ἡμῶν ἐτίμησε.
he-formed and with-the kingship this the race our honored
Ποιήσωμεν γὰρ ἄνθρωπον, φησὶ, κατ' εἰκόνα ἡμετέραν
let-us-make for man he-says according-to image our
καὶ καθ' ὁμοίωσιν. Τί ἐστι, Κατ' εἰκόνα ἡμετέραν
and according-to likeness what is according-to image our
καὶ καθ' ὁμοίωσιν; Τῆς ἀρχῆς εἰκόνα φησὶ, καὶ ὥσπερ
and according-to likeness of-the rule image he-says and as
οὐδεὶς ἀνώτερος Θεοῦ ἐν οὐρανῷ, οὕτω μηδεὶς ἔστω
no-one higher than-God in heaven so no-one let-be
ἀνώτερος ἀνθρώπου ἐπὶ τῆς γῆς. Ἐνὶ μὲν οὖν τούτῳ
higher than-man on the earth with-one indeed then this
καὶ πρώτῳ τετίμηκε, τῷ κατ' εἰκόνα αὐτὸν ποιῆσαι·
and first he-has-honored the according-to image him to-make
δευτέρῳ δὲ τῷ μὴ πόνων ἀμοιβὴν ἡμῖν παρασχεῖν τὴν
with-second and the not of-toils recompense to-us to-provide the
ἀρχὴν, ἀλλὰ γυμνὴν τῆς αὐτοῦ φιλανθρωπίας ποιῆσαι τὴν
rule but bare of-the his love-for-man to-make the
χάριν· τρίτῳ τῷ φυσικὴν ἡμῖν χαρίσασθαι αὐτήν. Τῶν
grace with-third the natural to-us to-grant it of-the
γὰρ ἀρχῶν αἱ μέν εἰσι φυσικαὶ, αἱ δὲ χειροτονηταί·
for rules some indeed are natural others and elective
φυσικαὶ μὲν, ὡς ἡ τοῦ λέοντος ἐπὶ τῶν τετραπόδων, ὡς
natural indeed as the of-the lion over the four-footed as
ἐπὶ τῶν ὀρνίθων ἡ τοῦ ἀετοῦ· χειροτονηταὶ δὲ ὡς ἡ τοῦ
over the birds the of-the eagle elective and as the of-the
βασιλέως τοῦ καθ' ἡμᾶς· οὗτος γὰρ οὐχὶ φύσει κρατεῖ
emperor the(-one) among us he for not by-nature rules
τῶν ὁμοδούλων· διὸ καὶ ἀποβάλλει πολλάκις τὴν ἀρχήν.
the fellow-servants wherefore also loses often the rule

Τοιαῦτα γὰρ τὰ μὴ φύσει προσόντα· ῥᾳδίαν δέχεται
such for the(-things) not by-nature belonging easy receive
τὴν μεταβολὴν καὶ τὴν μετάπτωσιν· ὁ δὲ λέων οὐχ οὕτως,
the change and the reversal the but lion not so
ἀλλὰ φύσει κρατεῖ τῶν τετραπόδων, ὥσπερ οὖν καὶ τῶν
but by-nature rules the four-footed as then also the
ὀρνίθων ὁ ἀετός. Ἀεὶ γοῦν τῷ γένει συγκεκλήρωται
birds the eagle always at-any-rate to-the race has-been-allotted
τὸ τῆς βασιλείας εἶδος, καὶ οὐδένα ἄν τις ἴδοι λεόντά
the of-the kingship form and no — anyone would-see lion
ποτε τὴν ἀρχὴν ἀποβαλόντα ταύτην. Τοιαύτην καὶ ἡμῖν
ever the rule having-lost this such also to-us
τὴν βασιλείαν ἐξ ἀρχῆς ὁ Θεὸς ἐχαρίσατο, καὶ πᾶσιν
the kingship from beginning — God granted and over-all
ἡμᾶς ἐπέστησε· καὶ οὐ τούτῳ μόνον ἐτίμησεν ἡμῶν τὴν
us set and not in-this only honored our the
φύσιν, ἀλλὰ καὶ αὐτῇ τοῦ χωρίου τῇ προεδρίᾳ ἐξαίρετον
nature but also by-itself of-the place the precedence choice
οἰκητήριον ἀποτάξας ἡμῖν τὸν παράδεισον, καὶ λόγον
dwelling having-assigned to-us the paradise and reason
δοὺς καὶ ψυχὴν ἀθάνατον χαρισάμενος.
having-given and soul immortal having-granted
Ἀλλὰ μὴ εἴπω ταῦτα· ἐγὼ γὰρ τοσαύτην περιουσίαν
but not let-me-say these-things I for so-great abundance
εἶναί φημι τῆς τοῦ Θεοῦ κηδεμονίας, ὡς μὴ μόνον ἀφ᾽
to-be say of-the — of-God care that not only from
ὧν ἐτίμησεν, ἀλλὰ καὶ ἀφ᾽ ὧν ἐκόλασεν, ὁμοίως
what-things he-honored but also from what-things he-punished alike
ἡμᾶς δύνασθαι τὴν ἀγαθότητα αὐτοῦ δεικνύναι καὶ τὴν
us to-be-able the goodness his to-show and the
φιλανθρωπίαν. Καὶ τοῦτο μάλιστα πάντων ὑμᾶς παρακαλῶ
love-for-man and this most than-all you I-exhort

μετὰ ἀκριβείας εἰδέναι, ὅτι ὁ Θεὸς οὐχὶ τιμῶν μόνον,
with exactness to-know that — God not honoring only
οὐδὲ εὐεργετῶν, ἀλλὰ καὶ κολάζων, καὶ τιμωρούμενος
nor benefiting but also punishing and penalizing
ὁμοίως ἐστὶν ἀγαθός· κἂν πρὸς Ἕλληνας, κἂν πρὸς
alike is good even-if against Greeks even-if against
αἱρετικοὺς ἀγῶνες ἡμῖν καὶ μάχαι κινῶνται περὶ τῆς τοῦ
heretics contests for-us and battles be-stirred about the —
Θεοῦ φιλανθρωπίας καὶ ἀγαθότητος, μὴ μόνον ἀφ' ὧν
of-God love-for-man and goodness not only from what-things
ἐτίμησεν, ἀλλὰ καὶ ἀφ' ὧν ἐτιμωρήσατο, ἐπιδείκνυμεν
he-honored but also from what-things he-penalized we-display
αὐτοῦ τὴν ἀγαθότητα. Εἰ γὰρ τιμῶν μόνον ἐστὶν ἀγαθὸς,
his the goodness if for honoring only he-is good
κολάζων δὲ οὐκ ἔστιν ἀγαθὸς, ἐξ ἡμισείας ἀγαθὸς ἂν
punishing but not is good by half good —
εἴη· ἀλλ' οὐκ ἔστι τοῦτο· μὴ γένοιτο. Ἐπὶ
he-would-be but not is this not may-it-be in-the-case-of
ἀνθρώπων μὲν γὰρ εἰκὸς τοῦτο συμβαίνειν, ἐπειδὴ θυμῷ
men indeed for likely this to-happen since with-wrath
καὶ πάθει τὰς τιμωρίας ἐπάγουσιν· ὁ δὲ Θεὸς ἀπαθὴς ὢν,
and passion the penalties they-bring — but God impassible being
κἂν εὐεργετῇ, κἂν κολάζῃ, ὁμοίως ἐστὶν ἀγαθὸς, καὶ τῆς
even-if he-benefit even-if he-punish alike is good and than-the
βασιλείας οὐκ ἔλαττον ἡ τῆς γεέννης ἀπειλὴ δείκνυσιν
kingdom not less the of-the gehenna threat shows
αὐτοῦ τὴν ἀγαθότητα· καὶ πῶς; ἐγὼ λέγω. Εἰ μὴ γέενναν
his the goodness and how I say if not gehenna
ἠπείλησεν, εἰ μὴ κόλασιν ἡτοίμασεν, οὐκ ἂν πολλοὶ τῆς
he-had-threatened if not punishment he-had-prepared not — many the
βασιλείας ἐπέτυχον. Οὐ γὰρ οὕτως ἡ τῶν ἀγαθῶν
kingdom would-have-obtained not for so the of-the good-things

ὑπόσχεσις πρὸς ἀρετὴν ἐκκαλεῖται τοὺς πολλοὺς, ὡς ἡ
promise to virtue calls-out the many as the
τῶν κακῶν ἀπειλὴ τῷ φόβῳ συνωθεῖ, καὶ διανίστησι
of-the evils threat by-the fear pushes and rouses
πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν. Ὥστε εἰ καὶ ἐναντίον
to the of-the soul care so-that if even opposite
γέεννα τῇ βασιλείᾳ τῶν οὐρανῶν, ἀλλὰ πρὸς ἓν ἑκάτερον
gehenna to-the kingdom of-the heavens but to one each
βλέπει τέλος, τὴν τῶν ἀνθρώπων σωτηρίαν· ἐκείνη μὲν
looks end the of-the men salvation that indeed
ἐπισπωμένη πρὸς ἑαυτὴν, αὕτη δὲ συνωθοῦσα πρὸς ἐκείνην,
drawing to itself this but pushing to that
καὶ τῷ φόβῳ διορθουμένη τοὺς ἀμελέστερον διακειμένους.
and by-the fear correcting the(-ones) more-negligently disposed
Τοῦτον δὲ οὐχ ἁπλῶς μηκύνω τὸν λόγον, ἀλλ' ἐπειδὴ 3
this but not simply I-lengthen the word but since
πολλάκις λιμῶν καὶ αὐχμῶν γιγνομένων, καὶ πολέμων, καὶ
often famines and droughts happening and wars and
ὀργῆς βασιλικῆς ἐμπιπτούσης, καὶ ἑτέρων τινῶν τοιούτων
wrath imperial falling-upon and other some such
ἀδοκήτων πραγμάτων, πολλοὶ τοὺς ἀφελεστέρους ἀπατῶντες
unexpected things many the simpler deceiving
λέγουσιν, ὅτι οὐκ ἄξια ταῦτα τῆς τοῦ Θεοῦ προνοίας. Ἵν'
say that not worthy these-things of-the — of-God providence that
οὖν μὴ παραλογιζώμεθα, ἀλλ' ἴδωμεν ἀκριβῶς, ὅτι κἂν
then not we-may-be-misled but we-may-see exactly that even-if
λιμὸν, κἂν πόλεμον, κἂν ἄλλο ὁτιοῦν ἐπαγάγῃ δεινὸν,
famine even-if war even-if other anything-whatever he-bring-on terrible
ἀπὸ φιλανθρωπίας τοῦτο ποιεῖ καὶ πολλῆς τῆς κηδεμονίας,
from love-for-man this he-does and much the care
ἠναγκάσθην ἐνδιατρῖψαι τούτῳ τῷ λόγῳ. Ἐπεὶ καὶ οἱ
I-was-compelled to-dwell on-this the word since also the

πατέρες, οἱ μάλιστα πάντων τὰ ἔκγονα φιλοῦντες,
fathers the(-ones) most than-all the offspring loving
καὶ τραπέζης εἴργουσι, καὶ πληγὰς ἐπάγουσι, καὶ ἀτιμίᾳ
both from-table bar and blows bring-on and with-dishonor
κολάζουσι, καὶ ἑτέροις μυρίοις τοιούτοις ἀσελγαίνοντας
punish and with-other countless such acting-licentiously
διορθοῦνται τοὺς παῖδας· ἀλλ᾽ ὅμως πατέρες εἰσὶν,
correct the children but nevertheless fathers they-are
οὐχὶ τιμῶντες μόνον, ἀλλὰ καὶ ταῦτα ποιοῦντες, καὶ
not honoring only but also these-things doing and
τότε μάλιστα πατέρες, ὅταν τοιαῦτα ποιῶσιν. Εἰ δὲ
then especially fathers when such-things they-do if but
ἄνθρωποι, θυμῷ καὶ ὀργῇ πολλάκις τοῦ συμφέροντος
men with-wrath and anger often from-the advantageous
ἐκφερόμενοι, οὐκ ὠμότητι καὶ ἀπανθρωπίᾳ, ἀλλὰ κηδεμονίᾳ
carried-away not by-cruelty and inhumanity but by-care
καὶ φιλοστοργίᾳ νομίζονται κολάζειν οὓς φιλοῦσι, πολλῷ
and affection are-thought to-punish whom they-love much
μᾶλλον περὶ τοῦ Θεοῦ οὕτω διακεῖσθαι χρὴ, τοῦ πᾶσαν
more about — God so to-be-disposed it-is-right the(-one) all
πατρικὴν φιλοστοργίαν ὑπερβαίνοντος τῇ τῆς οἰκείας
fatherly affection surpassing by-the of-the own
ἀγαθότητος ὑπερβολῇ. Καὶ ἵνα μὴ νομίσῃς, ὅτι στοχασμός
goodness excess and that not you-may-think that guess
ἐστι τὰ εἰρημένα, φέρε ἐπ᾽ αὐτὴν τὴν Γραφὴν τὸν
is the(-things) said come to itself the Scripture the
λόγον ἀγάγωμεν. Ἐπειδὴ γὰρ ἠπατήθη καὶ παρελογίσθη
word let-us-bring since for was-deceived and was-misled
παρὰ τοῦ πονηροῦ δαίμονος ὁ ἄνθρωπος, ἴδωμεν πῶς
by the evil demon the man let-us-see how
ἁμαρτίαν αὐτῷ τοιαύτην ἁμαρτόντι τότε ἐχρήσατο ὁ
sin to-him such having-sinned then dealt —

Θεός. Ἆρα ἠφάνισεν αὐτὸν παντελῶς; καίτοι γε ὁ τοῦ
God — did-he-blot-out him utterly and-yet indeed the of-the
δικαίου λόγος τοῦτο ἀπήτει, τὸν οὐδὲν μὲν ἀγαθὸν
just word this demanded the(-one) nothing indeed good
ἐπιδειξάμενον, τοσαύτης δὲ ἀπολαύσαντα τῆς εὐνοίας, εἶτα
having-displayed so-great but having-enjoyed the goodwill then
ἐκ προοιμίων ἀποσκιρτήσαντα, ἀρθῆναι ἐκ τοῦ μέσου καὶ
from the-preludes having-kicked-away to-be-lifted out-of the midst and
ἀφανισθῆναι τέλεον. Ἀλλ' οὐκ ἐποίησε τοῦτο ὁ Θεὸς, οὐδὲ
to-be-blotted-out completely but not did this — God nor
ἐβδελύξατο καὶ ἀπεστράφη τὸν οὕτως ἀγνώμονα περὶ
loathed and turned-away-from the(-one) so ungrateful toward
τὸν εὐεργέτην γενόμενον, ἀλλ' ἔρχεται πρὸς αὐτὸν, καθάπερ
the benefactor having-become but he-comes to him as
πρὸς ἄῤῥωστον ἰατρός. Καὶ μὴ παραδράμῃς ἁπλῶς τὸ
to sick physician and not pass-by simply the(-thing)
εἰρημένον, ἀγαπητὲ, ἀλλ' ἐννόησον ἡλίκον τὸ μήτε ἄγγελον
said beloved but consider how-great the neither angel
πέμψαι, μήτε ἀρχάγγελον, μήτε ἄλλον τινὰ τῶν συνδούλων
to-send nor archangel nor other any of-the fellow-servants
τῶν ἐκείνου, ἀλλ' αὐτὸν τὸν Δεσπότην καταβῆναι πρὸς
the his but himself the Master to-come-down to
τὸν παραπεπτωκότα, καὶ κείμενον ἀναστῆσαι, καὶ μόνον
the(-one) having-fallen and lying to-raise and alone
πρὸς μόνον, καθάπερ φίλον πρὸς φίλον κακῶς πράττοντα,
to alone as friend to friend ill faring
καὶ ἐν πολλῇ καταστάντα δυσημερίᾳ παραγενέσθαι.
and in much having-come misfortune to-come
Ὅτι γὰρ τοῦτο ἐκ πολλῆς κηδεμονίας ἐποίησε, καὶ αὐτὰ
that for this from much care he-did also themselves
τὰ ῥήματα, ἃ πρὸς αὐτὸν εἶπε, δείκνυσιν αὐτοῦ τὴν
the words which to him he-said show his the

ἄφατον φιλοστοργίαν. Καὶ τί λέγω τὰ ῥήματα ἅπαντα; ἡ
unspeakable affection and why do-I-say the words all the
πρώτη μὲν οὖν ῥῆσις εὐθέως αὐτοῦ τὸ φίλτρον ἐνέφηνεν.
first indeed rather saying immediately his the love displayed
Οὐ γὰρ εἶπε, καθάπερ εἰκὸς ἦν ὑβρισμένον εἰπεῖν· Ὦ
not for he-said as likely it-was insulted to-say O
μιαρὲ, καὶ παμμίαρε, τοιαύτης ἀπολαύσας εὐνοίας παρ᾽
foul and all-foul such having-enjoyed goodwill from
ἐμοῦ, τοσαύτῃ τιμηθεὶς βασιλείᾳ, καὶ τῶν ἐπὶ τῆς
me so-great honored with-kingship and than-the(-things) on the
γῆς προτιμηθεὶς ἁπάντων ἀντ᾽ οὐδενὸς κατορθώματος,
earth preferred all for no accomplishment
καὶ διὰ τῶν ἔργων αὐτῶν ἐνέχυρα λαβὼν τῆς ἐμῆς
and through the deeds themselves pledges having-received of-the my
κηδεμονίας, καὶ τῆς προνοίας ἀπόδειξιν ἀληθῆ, πονηρὸν
care and of-the providence proof true evil
δαίμονα καὶ λυμεῶνα καὶ τῆς σῆς ἐχθρὸν σωτηρίας
demon and destroyer and of-the your enemy salvation
ἀξιοπιστότερον ἐποίησας τοῦ Δεσπότου καὶ κηδεμόνος; τί
more-trustworthy you-made than-the Master and guardian what
σοι τοιοῦτον ἐκεῖνος ἔδειξεν οἷον ἐγώ; οὐχὶ τὸν οὐρανὸν
to-you such he showed as I not the heaven
ἐποίησα διὰ σέ; τὴν γῆν, τὴν θάλατταν, τὸν ἥλιον, τὴν
I-made because-of you the earth the sea the sun the
σελήνην, τὰ ἄστρα πάντα; οὐ γὰρ δήπου τῶν ἀγγέλων
moon the stars all not for surely of-the angels
τινὲς ταύτης ἐδέοντο τῆς δημιουργίας, ἀλλὰ διὰ σὲ
some this needed the creation but because-of you
καὶ τὴν ἀνάπαυσιν τὴν σὴν τὸν τοσοῦτον καὶ τηλικοῦτον
and the rest the your the so-great and so-mighty
ἐποίησα κόσμον· καὶ ψιλὰ ῥήματα, καὶ ὑπόσχεσιν ψευδῆ,
I-made world and bare words and promise false

καὶ ἐπαγγελίαν ἀπάτης γέμουσαν, τῆς διὰ τῶν ἔργων
and announcement of-deceit full than-the through the deeds
εὐεργεσίας τε καὶ προνοίας ἀξιοπιστοτέραν νομίσας εἶναι,
benevolence both and providence more-trustworthy having-thought to-be
ἐκείνῳ σαυτὸν ἔδωκας, καὶ τοὺς ἐμοὺς κατεπάτησας νόμους;
to-him yourself you-gave and the my you-trampled laws
Ταῦτα γὰρ καὶ πλείονα τούτων τὸν ὑβρισμένον εἰκὸς ἦν
these-things for and more than-these the(-one) insulted likely it-was
εἰπεῖν· ἀλλ᾽ οὐχ ὁ Θεὸς οὕτως, ἀλλὰ τοὐναντίον ἅπαν. Ἀπὸ
to-say but not — God so but the-contrary wholly from
γὰρ τῆς πρώτης φωνῆς εὐθέως αὐτὸν ἀνέστησε κείμενον,
for the first voice immediately him he-raised lying
καὶ δεδοικότα καὶ τρέμοντα θαῤῥεῖν παρεσκεύασε πρῶτος
and fearing and trembling to-be-confident he-prepared first
αὐτὸν καλέσας αὐτός· μᾶλλον δὲ οὐ τῷ καλέσαι πρῶτος,
him having-called himself rather but not by-the to-call first
ἀλλὰ καὶ τῷ προσειπεῖν αὐτὸν ἀπὸ τῆς αὐτοῦ προσηγορίας
but also by-the to-address him by the his-own name
καὶ εἰπεῖν· Ἀδὰμ, ποῦ εἶ; ἔδειξεν αὐτοῦ τὸ φίλτρον,
and to-say Adam where are-you he-showed his the love
καὶ τὴν πολλὴν περὶ αὐτὸν κηδεμονίαν. Ἴστε γὰρ δήπου
and the much toward him care you-know for surely
πάντες, ὅτι φιλίας γνησίας ἐστὶ τοῦτο τεκμήριον· οὕτω
all that of-friendship genuine is this sign so
καὶ οἱ ἀνακαλοῦντες τοὺς τετελευτηκότας εἰώθασι
also the(-ones) calling-on the(-ones) having-died are-wont
ποιεῖν, συνεχῶς τὰ ὀνόματα αὐτῶν περιστρέφοντες, ὡς οἵ
to-do continually the names their turning-about since they
γε μισοῦντες καὶ ἀπεχθῶς πρός τινας ἔχοντες, οὐδὲ τὰ
at-least hating and hostilely toward some being-disposed not-even the
ὀνόματα ἀναμνησθῆναι τῶν λελυπηκότων ἀνέχονται. Ὁ
names to-remember of-the(-ones) having-grieved endure —

γοῦν Σαοὺλ ἀδικηθεὶς μὲν οὐδὲν, πολλὰ δὲ καὶ μεγάλα
at-any-rate Saul wronged indeed in-nothing many but and great-things
τὸν Δαυῒδ ἀδικήσας, ἐπειδὴ αὐτὸν ἀπεστρέφετο καὶ ἐμίσει,
— David having-wronged since him he-turned-away-from and hated
οὐδὲ τῆς προσηγορίας αὐτοῦ ἀναμνησθῆναι ἀνείχετο,
not-even the name his to-remember endured
ἀλλὰ συγκαθημένων ἁπάντων, ἐπειδὴ παραγενόμενον οὐκ
but sitting-together all since present not
εἶδεν, τί φησιν; Οὐκ εἶπε, Ποῦ ἐστι Δαβίδ; ἀλλὰ, Ποῦ
he-saw what says-he not he-said where is David but where
ἐστιν ὁ υἱὸς Ἰεσσαί; ἀπὸ τοῦ πατρὸς αὐτὸν καλέσας. Καὶ
is the son of-Jesse from the father him having-called and
πάλιν οἱ Ἰουδαῖοι ἐπὶ τοῦ Χριστοῦ τὸ αὐτὸ ποιοῦσιν·
again the Jews in-the-case-of — Christ the same do
ἐπειδὴ γὰρ αὐτὸν ἀπεστρέφοντο καὶ ἐμίσουν, οὐκ εἶπον,
since for him they-turned-away-from and hated not they-said
Ποῦ ἐστιν ὁ Χριστός; ἀλλὰ, Ποῦ ἐστιν ἐκεῖνος;
where is — Christ but where is that-man
4 Ἀλλ' ὁ Θεὸς κἂν τούτῳ βουλόμενος δεῖξαι, ὅτι τὸ
but — God even in-this wishing to-show that the
φίλτρον οὐκ ἔσβεσεν ἡ ἁμαρτία, οὐδὲ τὴν πρὸς αὐτὸν
love not quenched the sin nor the toward him
εὔνοιαν ἀνεῖλεν ἡ παρακοὴ, ἀλλ' ἔτι προνοεῖ καὶ κήδεται
goodwill removed the disobedience but still provides and cares-for
τοῦ περιπεπτωκότος, φησίν· Ἀδὰμ, ποῦ εἶ; οὐκ
the(-one) having-fallen says Adam where are-you not
ἀγνοῶν ὅπου διέτριβεν, ἀλλ' ἐπειδὴ τοῖς ἡμαρτηκόσιν
not-knowing where he-was-staying but since for-the(-ones) having-sinned
ἔῤῥαπται τὸ στόμα, τῆς ἁμαρτίας ἀποστρεφούσης τὴν
is-sewn-up the mouth the sin turning-away the
γλῶσσαν, καὶ τοῦ συνειδότος αὐτῆς ἐπιλαμβανομένου,
tongue and the conscience it laying-hold-of

καὶ μένουσιν ἀχανεῖς οἱ τοιοῦτοι, ὥσπερ τινὶ δεσμῷ
and remain speechless the such as by-some bond
τῇ σιγῇ κατεχόμενοι. Βουλόμενος ὁ Θεὸς εἰς παῤῥησίαν
by-the silence held wishing — God into boldness
αὐτὸν ἐκκαλέσασθαι διαλέξεως, καὶ δοῦναι θαῤῥεῖν, καὶ
him to-call-out of-discourse and to-give to-be-confident and
εἰς ἀπολογίαν ὧν ἥμαρτεν ἐμβαλεῖν, ἵνα τινὸς ἀπολαύσῃ
into defense of-what he-sinned to-cast that some he-may-enjoy
συγγνώμης, πρότερος αὐτὸς αὐτὸν ἐκάλεσε, τὸ πολὺ τῆς
pardon first himself him called the much of-the
ἀγωνίας ὑποτεμνόμενος τῇ προσηγορίᾳ, καὶ τὸν φόβον
anguish cutting-down by-the address and the fear
ἀπελαύνων, καὶ τὸ στόμα διὰ ταύτης ἀνοίγων τῆς
driving-away and the mouth through this opening the
κλήσεως. Διὸ καὶ ἔλεγεν· Ἀδὰμ, ποῦ εἶ; Ἑτέρωθι
calling wherefore also he-said Adam where are-you elsewhere
κατέλιπόν σε, φησὶ, καὶ ἑτέρωθι νῦν εὑρίσκω· κατέλιπόν
I-left you he-says and elsewhere now I-find I-left
σε ἐν παῤῥησίᾳ καὶ δόξῃ, καὶ εὑρίσκω νῦν ἐν ἀτιμίᾳ
you in boldness and glory and I-find now in dishonor
καὶ σιγῇ. Καὶ σκόπει Θεοῦ κηδεμονίαν· οὐκ ἐκάλεσε
and silence and consider of-God care not he-called
τὴν Εὔαν, οὐκ ἐκάλεσε τὸν ὄφιν, ἀλλὰ τὸν ἁπάντων
— Eve not he-called the serpent but the(-one) than-all
κουφότερον ἡμαρτηκότα, τοῦτον εἰς τὸ δικαστήριον
more-lightly having-sinned him into the court
εἰσάγει πρότερον, ἵνα ἀπὸ τοῦ δυναμένου συγγνώμης
he-brings-in first that from the(-one) able pardon
ἀπολαῦσαί τινος ἀρξάμενος, ἡμερωτέραν ἐνέγκῃ τὴν
to-enjoy some having-begun gentler he-may-bring the
ψῆφον καὶ πρὸς τὴν μεγάλα ἐξαμαρτοῦσαν. Καὶ δικασταὶ
vote also toward the(-one) great having-sinned and judges

μὲν οὖν τοὺς συνδούλους τοὺς ἑαυτῶν καὶ τῆς αὐτῆς
indeed then the fellow-servants the their-own and the same
αὐτοῖς κοινωνοῦντας φύσεως οὐκ ἀνέχονται δι᾽ ἑαυτῶν
with-them sharing nature not endure through themselves
ἐξετάζειν, ἀλλὰ μέσον τινὰ τῶν διακονουμένων
to-examine but middle-man some of-the(-ones) ministering
αὐτοῖς προβαλλόμενοι, τὰς ἑαυτῶν ἐρωτήσεις ἐκεῖνον
to-them putting-forward the their-own questions him
παρασκευάζουσι διαβιβάζειν πρὸς τὸν κατάδικον, καὶ
they-prepare to-carry-across to the condemned and
δι᾽ αὐτοῦ λέγουσι καὶ ἀκούουσιν ἅπερ ἂν ἐθέλωσιν,
through him they-speak and hear what — they-wish
ἐπειδὰν τοὺς ἡμαρτηκότας ἐξετάζωσιν· ὁ δὲ Θεὸς οὐκ
when the(-ones) having-sinned they-examine — but God not
ἐδεήθη μεσίτου τινὸς πρὸς τὸν ἄνθρωπον, ἀλλ᾽ αὐτὸς
needed of-mediator any toward the man but he
δι᾽ ἑαυτοῦ δικάζει καὶ παραμυθεῖται. Καὶ οὐ τοῦτο
through himself judges and consoles and not this
μόνον ἐστὶ τὸ θαυμαστὸν, ἀλλ᾽ ὅτι καὶ διορθοῦται τὰ
only is the wonderful-thing but that also he-corrects the
πλημμελήματα. Δικασταὶ μὲν γὰρ ἐπειδὰν λάβωσι λῃστὰς
offenses judges indeed for when they-take robbers
καὶ τυμβωρύχους, οὐχ ὅπως αὐτοὺς ἐργάσωνται βελτίους
and grave-robbers not how them they-may-make better
σκοποῦσιν, ἀλλ᾽ ὅπως αὐτοὺς ἀπαιτήσωσι τῶν
they-consider but how from-them they-may-exact of-the(-things)
ἡμαρτημένων δίκην· ὁ δὲ Θεὸς τοὐναντίον ἅπαν· ἐπειδάν
sinned penalty — but God the-contrary wholly when
τινα λάβῃ ἡμαρτηκότα, οὐχ ὅπως ἀπαιτήσῃ δίκην σκοπεῖ,
anyone he-takes having-sinned not how he-may-exact penalty he-considers

ἀλλ᾽ ὅπως αὐτὸν διορθώσηται, καὶ βελτίω ποιήσῃ, καὶ
but how him he-may-correct and better may-make and
πρὸς τὸ μέλλον ἀχείρωτον.
for the future unconquerable
Ὥστε ὁμοῦ καὶ δικαστὴς, καὶ ἰατρὸς, καὶ διδάσκαλός
so-that at-once both judge and physician and teacher
ἐστιν ὁ Θεός· καὶ γὰρ ὡς δικαστὴς ἐξετάζει, καὶ ὡς
is — God and for as judge he-examines and as
ἰατρὸς διορθοῦται, καὶ ὡς διδάσκαλος παιδεύει τοὺς
physician corrects and as teacher trains the(-ones)
ἡμαρτηκότας εἰς πᾶσαν ἐνάγων φιλοσοφίαν. Εἰ δὲ ἓν
having-sinned into all leading philosophy if but one
ῥῆμα ψιλὸν καὶ βραχὺ τοσαύτην ἐνεδείξατο τοῦ Θεοῦ τὴν
word bare and short so-great displayed — of-God the
κηδεμονίαν, τί εἰ πᾶσαν ταύτην ἀναγνῶμεν ὑμῖν τὴν
care what if all this we-read to-you the
δίκην, καὶ ὁλόκληρα ἀναπτύξωμεν τὰ ὑπομνήματα; Ὁρᾷς
trial and whole we-unfold the records you-see
πῶς πᾶσα Γραφὴ παράκλησίς ἐστι καὶ παραμυθία; Ἀλλὰ
how all Scripture comfort is and consolation but
ταῦτα μὲν κατὰ τὸν προσήκοντα καιρὸν ἐροῦμεν· πρὸ δὲ
these-things indeed at the befitting season we-shall-say before but
τούτων ἀναγκαῖον εἰπεῖν, πότε τὸ βιβλίον ἐδόθη τοῦτο· οὐ
these necessary to-say when the book was-given this not
γὰρ δὴ ἐν ἀρχῇ, οὐδὲ εὐθέως τοῦ Ἀδὰμ γενομένου
for indeed in beginning nor immediately — Adam having-come-into-being
ταῦτα ἐγράφετο, ἀλλὰ μετὰ πολλὰς ὕστερον γενεάς· καὶ
these-things were-written but after many later generations and
ἄξιον ζητῆσαι τίνος ἕνεκεν μετὰ πολλὰς ὕστερον γενεὰς,
worthy to-seek for-what cause after many later generations
καὶ τί δήποτε Ἰουδαίοις μόνον, καὶ οὐχὶ πᾶσιν ἀνθρώποις,
and why ever to-Jews only and not to-all men

καὶ τί δήποτε τῇ Ἑβραΐδι γλώσσῃ, καὶ τίνος ἕνεκεν
and why ever in-the Hebrew tongue and for-what cause
ἐπὶ τῆς ἐρήμου Σινᾶ; Οὐδὲ γὰρ τὸν τόπον ἁπλῶς ὁ
in the desert of-Sinai not-even for the place simply the
Ἀπόστολος παρατρέχει· ἀλλὰ καὶντεῦθεν μεγάλην ἡμῖν
Apostle passes-by but also-from-here great to-us
παραδείκνυσι θεωρίαν, οὕτω λέγων· Αὗται γάρ εἰσι δύο
he-shows contemplation thus saying these for are two
διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα.
covenants one indeed from mount Sinai into slavery bearing
5 Καὶ ἕτερα δὲ πλείω τούτων ἀναγκαῖον ζητῆσαι· ἀλλ' ὁρῶ
and other too more than-these necessary to-seek but I-see
τὸν καιρὸν ἡμῖν οὐκ ἐπιτρέποντα πρὸς τοιοῦτον ἀφεῖναι
the time for-us not permitting to such to-let-go
τὸν λόγον πέλαγος· διόπερ ταῦτα τῷ προσήκοντι καιρῷ
the word sea wherefore these-things for-the befitting time
ταμιευσάμενοι, πάλιν περὶ τῆς τῶν ὅρκων ἀπαλλαγῆς
having-stored-up again about the from-the oaths release
ὑμῖν διαλεξόμεθα, καὶ παρακαλέσομεν ὑμῶν τὴν ἀγάπην
to-you we-shall-discourse and shall-exhort your the love
πολλῇ περὶ τὸ πρᾶγμα τοῦτο χρήσασθαι τῇ σπουδῇ. Πῶς
much about the thing this to-use the zeal how
γὰρ οὐκ ἄτοπον οἰκέτην μὲν μὴ τολμᾷν ἐξ ὀνόματος
for not absurd servant indeed not to-dare by name
τὸν δεσπότην τὸν ἑαυτοῦ καλεῖν, μηδὲ ἁπλῶς καὶ ὡς
the master the his-own to-call nor simply and as
ἔτυχε· τὸν δὲ τῶν ἀγγέλων Δεσπότην ἁπλῶς καὶ μετὰ
it-chanced the but of-the angels Master simply and with
πολλῆς τῆς καταφρονήσεως πανταχοῦ περιφέρειν; κἂν μὲν
much the contempt everywhere to-carry-around and-if indeed
Εὐαγγέλιον κατασχεῖν δέῃ, τὰς χεῖρας ἀπονιψάμενος,
Gospel to-hold it-be-needful the hands having-washed

μετὰ πολλῆς τῆς αἰδοῦς καὶ τῆς εὐλαβείας φρίττων
with much the awe and the reverence shuddering
καὶ δεδοικὼς κατέχεις· τὸν δὲ τοῦ Εὐαγγελίου Δεσπότην
and fearing you-hold the but of-the Gospel Master
ἁπλῶς ἐπὶ τῆς γλώττης πανταχοῦ περιφέρεις; Βούλει
simply on the tongue everywhere do-you-carry-around do-you-wish
μαθεῖν πῶς αὐτὸν καλοῦσιν αἱ ἄνω δυνάμεις, μεθ' ὅσης
to-learn how him call the above powers with how-much
φρίκης, μεθ' ὅσης ἐκπλήξεως, μεθ' ὅσου θαύματος;
shuddering with how-much astonishment with how-much wonder
Εἶδον τὸν Κύριον καθήμενον, φησὶν, ἐπὶ θρόνου ὑψηλοῦ
I-saw the Lord sitting he-says on throne high
καὶ ἐπηρμένου, καὶ τὰ Σεραφὶμ εἱστήκεισαν κύκλῳ αὐτοῦ,
and lifted-up and the Seraphim stood around him
καὶ ἐκέκραγον ἕτερος πρὸς τὸν ἕτερον, καὶ ἔλεγον· Ἅγιος,
and cried one to the other and said holy
ἅγιος, ἅγιος Κύριος σαβαώθ· πλήρης πᾶσα ἡ γῆ τῆς
holy holy Lord of-hosts full all the earth of-the
δόξης αὐτοῦ. Εἶδες μεθ' ὅσου φόβου, μεθ' ὅσης φρίκης
glory his you-saw with how-much fear with how-much shuddering
καλοῦσι δοξολογοῦσαι καὶ ὑμνοῦσαι; Σὺ δὲ ἐν εὐχαῖς μὲν
they-call glorifying and hymning you but in prayers indeed
καὶ ἱκετηρίαις μετὰ πολλῆς αὐτὸν καλεῖς τῆς ῥᾳθυμίας, ὅτε
and supplications with much him you-call the carelessness when
φρίττειν ἔδει, καὶ ἐγρηγορέναι, καὶ νήφειν· ἐν ὅρκοις
to-shudder it-was-needful and to-be-awake and to-be-sober in oaths
δὲ ὅτε οὐδ' ὅλως τὸ θαυμαστὸν τοῦτο ὄνομα παράγειν
but when not-even at-all the wonderful this name to-bring-in
ἐχρῆν, ποικίλους τινὰς καὶ ἐπαλλήλους ὅρκους συνείρεις.
it-was-right varied some and one-after-another oaths you-string-together
Καὶ ποία συγγνώμη, τίς δὲ ἡμῖν ἔσται ἀπολογία, κἂν
and what-kind-of pardon what and to-us will-be defense even-if

μυριάκις συνήθειαν προβαλλώμεθα; Λέγεταί τις τῶν
ten-thousand-times habit we-put-forward it-is-said someone of-the
ἔξωθεν ῥητόρων ὑπό τινος συνηθείας ἀλόγου τὸν δεξιὸν
outside orators by some habit irrational the right
συνεχῶς ὦμον κινεῖν βαδίζων, ἀλλ' ὅμως περιεγένετο τῆς
continually shoulder to-move walking but nevertheless he-got-the-better-of the
συνηθείας, καὶ μαχαίρας ἀκονήσας ἑκατέρωθεν ἐπέθηκε
habit and swords having-sharpened on-each-side put
τοῖς ὤμοις, ὥστε τῷ φόβῳ τῆς τομῆς σωφρονίσαι τὸ
to-the shoulders so-as by-the fear of-the cut to-chasten the
μέλος ἀκαίρως κινούμενον· τοῦτο καὶ σὺ ποίησον ἐπὶ
limb untimely moving this also you do in-the-case-of
τῆς γλώττης, καὶ ἀντὶ μαχαίρας ἐπίθες αὐτῇ τὸν φόβον
the tongue and instead-of sword lay on-it the fear
τῆς τοῦ Θεοῦ κολάσεως, καὶ περιέσῃ πάντως. Ἀμήχανον
of-the — of-God punishment and you-will-prevail by-all-means impossible
γὰρ, ἀμήχανον μεριμνῶντας καὶ σπουδάζοντας καὶ ἔργον
for impossible taking-thought and being-zealous and work
τοῦτο ποιουμένους ἡττηθῆναί ποτε. Ἐπαινεῖτε νῦν τὰ
this making to-be-defeated ever you-praise now the(-things)
εἰρημένα, ἀλλ' ὅταν κατορθώσητε, μειζόνως ἐπαινέσεσθε, οὐχ
said but when you-accomplish more-greatly you-will-praise not
ἡμᾶς μόνον, ἀλλὰ καὶ ὑμᾶς αὐτοὺς, καὶ μετὰ πλείονος τῆς
us only but also you yourselves and with more the
ἡδονῆς ἀκούσεσθε τῶν λεγομένων, καὶ μετὰ καθαροῦ τοῦ
pleasure you-will-hear the(-things) said and with pure the
συνειδότος καλέσετε τὸν Θεὸν, ὃς οὕτω σου φείδεται, ὡς
conscience you-will-call-on — God who so you spares as
εἰπεῖν· Μηδὲ κατὰ τῆς κεφαλῆς σου ὀμόσῃς· σὺ δὲ οὕτως
to-say nor by the head your swear you but so
αὐτοῦ καταφρονεῖς, ὡς καὶ κατὰ τῆς αὐτοῦ δόξης ὀμνύναι.
him despise as even by the his glory to-swear

Καὶ τί πάθω, φησὶ, πρὸς τοὺς ἀνάγκην ἐπάγοντας;
and what shall-I-suffer he-says against the(-ones) necessity bringing-on
Ποίαν ἀνάγκην, ἄνθρωπε; Μαθέτωσαν ἅπαντες, ὅτι
what-kind-of necessity man let-learn all that
πάντα αἱρέσῃ παθεῖν, ἢ τὸν τοῦ Θεοῦ παραβῆναι
all-things you-will-choose to-suffer than the — of-God to-transgress
νόμον. καὶ ἀποστήσονται τῆς ἀνάγκης. Ὅτι γὰρ οὐχ
law and they-will-desist from-the necessity that for not
ὅρκος ἀξιόπιστον ποιεῖ, ἀλλὰ βίου μαρτυρία καὶ πολιτείας
oath trustworthy makes but of-life testimony and of-conduct
ἀκρίβεια, καὶ ὑπόληψις ἀγαθὴ, πολλοὶ πολλάκις διεῤῥάγησαν
exactness and reputation good many often burst
ὀμνύντες, καὶ οὐδένα ἔπεισαν, ἕτεροι δὲ ἐπινεύσαντες
swearing and no-one persuaded others but having-nodded
μόνον, ἀξιοπιστότεροι τῶν τοσαῦτα ὀμωμοκότων
only more-trustworthy than-the(-ones) so-much having-sworn
ἐφάνησαν. Ταῦτ' οὖν εἰδότες ἅπαντα, καὶ τὴν κειμένην
appeared these-things then knowing all and the laid-up
τοῖς τε ὀμνύουσι τοῖς τε ἐπιορκοῦσι κόλασιν
for-the(-ones) both swearing for-the(-ones) and perjuring punishment
πρὸ τῶν ὀφθαλμῶν βλέποντες, ἀποστῶμεν τῆς πονηρᾶς
before the eyes seeing let-us-withdraw from-the evil
συνηθείας, ἵν' ἐντεῦθεν καὶ πρὸς τὰ λοιπὰ βαδίζοντες
habit that from-here also to the remaining walking
κατορθώματα, τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν, ὧν
accomplishments of-the coming good-things we-may-obtain which
γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ
may-it-be all us to-be-deemed-worthy by-grace and love-for-man
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ

τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος,
to-the Father together-with the holy Spirit glory might
τιμή, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
honor now and always and to the ages of-the ages amen

ΟΜΙΛΙΑ Η′

VIII · ON "GOD WALKED IN THE PARADISE"

Every Scripture comforts, even the story of creation, which gave us day for work and night for rest. Chrysostom defers the question why the book was given so late, since the week is ending, and explains "God walked in the paradise in the evening": God gave Adam a sense of his coming so that he might hide and humble himself before the judgment, as the guilty are cowardly while the just man is bold as a lion, like Elijah before Ahab and Paul in prison. The soul is easily healed, if only we will. He gives a last warning against oaths, the sixth day he has urged it.

Προτροπὴ εἰς ἀρετήν· καὶ εἰς τὸ, Περιεπάτει ὁ Θεὸς τὸ
exhortation to virtue and on the walked — God the
δειλινὸν ἐν τῷ παραδείσῳ· καὶ περὶ τοῦ φεύγειν τοὺς
evening in the paradise and about the to-flee the
ὅρκους.
oaths

1 Ἔγνωτε πρώην πῶς πᾶσα Γραφὴ παράκλησιν φέρει καὶ
you-knew lately how every Scripture comfort brings and
παραμυθίαν, κἂν ἱστορίας διήγησις ᾖ· καὶ γὰρ τὸ, Ἐν
consolation even-if of-story narrative it-be and for the in
ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, ἱστορίας
beginning made — God the heaven and the earth of-story
ἐξήγησις ἦν, ἀλλ' ἔδειξεν ὁ λόγος πολλῆς γέμουσαν
exposition was but showed the word of-much full
παραμυθίας τὴν ῥῆσιν· οἷον, ὅτι διπλῆν τράπεζαν ὁ Θεὸς
consolation the saying such-as that double table — God

ἐποίησε, γῆν καὶ θάλατταν ὁμοῦ προθεὶς, καὶ φωστῆρας
made earth and sea together having-set-forth and luminaries
διπλοῦς, ἥλιον καὶ σελήνην, ἀνάψας ἄνωθεν, καὶ διπλοῦ
double sun and moon having-kindled above and of-double
δρόμου καιρὸν, ἡμέραν καὶ νύκτα ἐργασάμενος, καὶ τὴν
course time day and night having-wrought and the(-one)
μὲν εἰς ἐργασίαν, τὴν δὲ εἰς ἀνάπαυσιν.
indeed for work the(-other) but for rest
Οὐ γὰρ ἐλάττονα τῆς ἡμέρας ἡμῖν εἰσφέρει λειτουργίαν
not for less than-the day to-us brings service
ἡ νύξ· ἀλλ᾽ ὥσπερ ἐπὶ τῶν δένδρων εἶπον, ὅτι τῶν
the night but as in-the-case-of the trees I-said that than-the
ἐγκάρπων τὰ ἄκαρπα ἐφάμιλλον παρέχεται χρείαν, οὐκ
fruitful the unfruitful equal provide use not
ἀναγκάζοντα ἡμᾶς τῶν ἡμέρων ἅπτεσθαι δένδρων εἰς τὰς
compelling us the cultivated to-touch trees for the
οἰκοδομάς· καὶ τῶν ἡμέρων ζώων οὐκ ἐλάττονα παρέχεται
buildings and than-the tame animals not less provide
χρείαν ἡμῖν τὰ ἄγρια καὶ ἀνήμερα, καὶ τῷ φόβῳ πρὸς τὰς
use to-us the wild and untamed both by-the fear to the
πόλεις ἡμᾶς συνελαύνοντα, καὶ προσεκτικωτέρους ποιοῦντα,
cities us driving-together and more-attentive making
καὶ συσφίγγοντα πρὸς ἀλλήλους, καὶ τῶν μὲν τὴν δύναμιν
and binding to one-another and of-some indeed the strength
ἐγγυμνάζοντα, τῶν δὲ τὰ νοσήματα λύοντα (πολλὰ γὰρ
exercising of-others and the diseases loosing many for
ἐξ ἐκείνων τὰ φάρμακα κατασκευάζουσιν ἰατρῶν παῖδες),
from them the medicines prepare of-physicians children
καὶ τῆς παλαιᾶς ἡμᾶς ἁμαρτίας ἀναμιμνήσκοντα. Ὅταν
and of-the ancient us sin reminding when
γὰρ ἀκούσω, ὅτι Ἔσται ὁ φόβος ὑμῶν καὶ ὁ τρόμος ἐπὶ
for I-hear that will-be the fear your and the trembling upon

πάντα τὰ θηρία τῆς γῆς, εἶτα τὴν τιμὴν ἀκρωτηριασθεῖσαν
all the beasts of-the earth then the honor mutilated
ἴδω ταύτην, ἀναμιμνήσκομαι τῆς ἁμαρτίας, ἣ καὶ τὸν
I-see this I-remember the sin which also the
φόβον ἡμῶν ἐξέλυσε, καὶ τὴν ἀρχὴν ὑπετέμετο, καὶ
fear our relaxed and the rule cut-down and
γίνομαι βελτίων καὶ σωφρονέστερος, μαθὼν τὴν ἐκ
I-become better and more-sober-minded having-learned the from
τῆς ἁμαρτίας ἡμῖν γεγενημένην ζημίαν. Ὥσπερ οὖν, ὅπερ
the sin to-us having-come-about loss as then what
ἔφην, οὐ τὸ τυχὸν εἰς τὸν βίον ἡμῖν συντελεῖ ταῦτά
I-said not the chance to the life for-us contribute these
τε τὰ εἰρημένα καὶ ἕτερα πλείω τούτων, ἅπερ ὁ
both the(-things) said and others more than-these which the
ποιήσας οἶδε Θεός· οὕτω δὴ καὶ ἡ νὺξ οὐκ ἐλάττονα
having-made knows God so indeed also the night not less
τῆς ἡμέρας εἰσφέρει χρῆσιν, ἀνάπαυσις οὖσα πόνων, καὶ
than-the day brings use rest being of-toils and
φάρμακον οὖσα νοσημάτων. Πολλάκις γοῦν ἰατροὶ πολλὰ
medicine being of-diseases often at-any-rate physicians much
πραγματευσάμενοι, καὶ μυρία κατασκευάσαντες φάρμακα,
having-labored and countless having-prepared medicines
οὐκ ἴσχυσαν ἀπαλλάξαι τῆς ἀῤῥωστίας τὸν κάμνοντα·
not were-able to-free from-the sickness the(-one) ailing
ὕπνος δὲ αὐτόματος ἐπελθὼν, τὸ πᾶν ἔλυσε νόσημα,
sleep but of-itself having-come-upon the whole loosed disease
καὶ τῶν μυρίων ἐκείνους ἀπήλλαξε πόνων· οὐ παθῶν
and from-the countless them freed toils not of-sufferings
δὲ σωματικῶν μόνον, ἀλλὰ καὶ ψυχικῶν νοσημάτων ἐστὶ
and bodily only but also of-soul diseases is
φάρμακον ἡ νὺξ ἀναπαύουσα τὰς ὀδυνωμένας ψυχάς.
medicine the night resting the pained souls

Πολλάκις γοῦν τις ἀπέβαλεν υἱὸν, καὶ μυρίων μυρία
often at-any-rate someone lost son and countless countless-things
παρακαλούντων οὐκ ἠνέσχετο τῶν θρήνων ἀποστῆναι καὶ
exhorting not he-endured from-the laments to-withdraw and
τῆς οἰμωγῆς· νυκτὸς δὲ ἐπελθούσης, εἶξε τῇ τυραννίδι
the wailing night but having-come-upon he-yielded to-the tyranny
τοῦ ὕπνου ἡττηθεὶς, καὶ τὰ βλέφαρα κατεκοίμισε, καὶ
of-the sleep defeated and the eyelids put-to-sleep and
μικράν τινα τῶν καθημερινῶν κακῶν παραμυθίαν ἔλαβε.
small some of-the daily evils consolation received
Φέρε δὴ λοιπὸν πρὸς τὴν ὑπόθεσιν ἴωμεν, ἀφ' ἧς καὶ
come indeed henceforth to the subject let-us-go from which also
ταῦτα εἰρήκαμεν. Καὶ γὰρ εὖ οἶδα ὅτι πρὸς ταύτην
these-things we-have-said and for well I-know that toward this
κεχήνατε πάντες, καὶ ἕκαστος ὑμῶν ὠδίνει μαθεῖν τίνος
you-have-gaped all and each of-you is-in-labor to-learn for-what
ἕνεκεν οὐκ ἐξ ἀρχῆς τὸ βιβλίον τοῦτο ἐδόθη, ἀλλ' οὐδὲ
cause not from beginning the book this was-given but not-even
νῦν ὁρῶ τὸν καιρὸν ὄντα τῆς ἐξηγήσεως ταύτης.
now do-I-see the time being of-the exposition this
Τί δήποτε; Πρὸς τὸ τέλος ἡμῖν ἡ ἑβδομὰς ἀπήντησε,
why ever toward the end for-us the week has-come
καὶ δέδοικα τῆς ὑποθέσεως ἅψασθαι, εἶτα εὐθέως ἐγκόψαι
and I-fear the subject to-touch then immediately to-cut-off
τὴν διδασκαλίαν. Πολλῶν γὰρ ἐφεξῆς ἡμερῶν ἡμῖν ἡ
the teaching many for in-succession days for-us the
ὑπόθεσις δεῖται καὶ συνεχοῦς τῆς μνήμης· διὸ πάλιν
subject needs and continuous the memory wherefore again
αὐτὴν ἀναβαλώμεθα. Ἀλλὰ μὴ δυσχεράνητε, μετὰ τόκου
it let-us-put-off but not be-vexed with interest
πάντως ὑμῖν ἀποδώσομεν τὸ χρέος· οὕτω γὰρ καὶ ἡμῖν
by-all-means to-you we-shall-repay the debt so for also to-us

τοῖς καταβάλλουσι συμφέρει· τέως δὲ τὸ χθὲς
the(-ones) paying it-is-advantageous meanwhile but the(-thing) yesterday
παραλειφθὲν ἐροῦμεν νῦν. Τί δὲ τὸ χθὲς παραλειφθὲν
left-out we-shall-say now what and the(-thing) yesterday left-out
ἦν; Περιεπάτει, φησὶν, ὁ Θεὸς ἐν τῷ παραδείσῳ τὸ
was walked he-says — God in the paradise the
δειλινόν. Τί λέγεις, εἰπέ μοι, Περιεπάτει ὁ Θεός; Οὐ
evening what do-you-say tell me walked — God not
περιεπάτει ὁ Θεός· πῶς γὰρ ὁ πανταχοῦ παρὼν, καὶ
walked — God how for the(-one) everywhere present and
τὰ πάντα πληρῶν; ἀλλὰ τοιαύτην αἴσθησιν ἐνέθηκε τῷ
the all-things filling but such perception he-put-in —
Ἀδὰμ, ἵν' ἑαυτὸν συστείλῃ, ἵνα μὴ διακεχυμένος ᾖ,
Adam that himself he-may-contract that not dissolved he-may-be
ἵνα τὸ φυγεῖν καὶ κρυβῆναι μέρος τι τῆς ἀπολογίας
that the to-flee and to-hide part some of-the defense
προβάληται καὶ πρὸ τῶν ῥημάτων αὐτῶν. Καθάπερ γὰρ
he-may-put-forward even before the words themselves as for
οἱ μέλλοντες εἰς δικαστήριον εἰσάγεσθαι, καὶ εὐθύνας
the(-ones) being-about into court to-be-brought and accounts
τῶν πεπλημμελημένων ὑπέχειν, αὐχμῶντες, ῥυπῶντες,
of-the offenses to-undergo squalid dirty
στυγνοὶ, κατεσταλμένοι τοῖς δικάζουσι φαίνονται, ὥστε καὶ
gloomy subdued to-the judges appear so-as even
ἀπὸ τοῦ σχήματος αὐτοὺς εἰς φιλανθρωπίαν ἐπισπάσασθαι
from the bearing them to love-for-man to-draw
καὶ ἔλεον καὶ συγγνώμην· οὕτω καὶ ἐπὶ τοῦ
and pity and pardon so also in-the-case-of —
Ἀδὰμ γέγονε. Καὶ γὰρ ἔδει κατεσταλμένον εἰς τὸ
Adam it-happened and for it-was-needful subdued into the
δικαστήριον εἰσαχθῆναι τοῦτο· διὰ τοῦτο προλαβὼν ὁ
court to-be-brought this because-of this having-anticipated —

Θεὸς, αὐτὸν συνέστειλεν. Ἀλλ᾽ ὅτι μέν τις περιεπάτει
God him contracted but that indeed someone walked
ᾔσθετο· πόθεν δὲ ἐνόμισεν ὅτι ὁ Θεὸς περιεπάτει; Τοιοῦτον
he-perceived whence but did-he-think that — God walked such
τῶν ἁμαρτανόντων τὸ ἔθος ἐστί· πάντα ὑποπτεύουσι,
of-the(-ones) sinning the custom is all-things they-suspect
τὰς σκιὰς τρέμουσι, πάντα ψόφον δεδοίκασι, καὶ ἕκαστον
the shadows they-tremble-at every noise they-fear and each
ἐπ᾽ αὐτοὺς βαδίζειν νομίζουσι. Πολλοὺς γοῦν πολλάκις
against them to-walk they-think many at-any-rate often
ἰδόντες ἐφ᾽ ἑτέραν τρέχοντας διακονίαν, ἐνόμισαν ἐπ᾽
having-seen on other running service thought against
αὐτοὺς ἥκειν οἱ ἁμαρτάνοντες, καὶ ἄλλων ἄλλα
them to-come the(-ones) sinning and others other-things
πρὸς ἀλλήλους διαλεγομένων, οἱ συνειδότες ἑαυτοῖς
to one-another discoursing the(-ones) conscious with-themselves
ἁμαρτίαν, περὶ αὐτῶν ἐκείνους διαλέγεσθαι νομίζουσι.
of-sin about them those to-discourse think
Τοιοῦτον γὰρ ἡ ἁμαρτία· οὐδενὸς ἐλέγχοντος προδίδωσιν, 2
such for the sin no-one refuting it-betrays
οὐδενὸς κατηγοροῦντος καταδικάζει, καὶ ψοφοδεῆ ποιεῖ καὶ
no-one accusing it-condemns and noise-fearing makes and
δειλὸν τὸν ἡμαρτηκότα· ὥσπερ οὖν ἡ δικαιοσύνη τὸ
cowardly the(-one) having-sinned as then the righteousness the
ἐναντίον. Ἄκουσον γοῦν πῶς καὶ τούτου τὴν δειλίαν,
opposite hear at-any-rate how both of-this the cowardice
κἀκείνου τὴν παῤῥησίαν ὑπέγραψεν ἡ Γραφή· Φεύγει ὁ
and-of-that the boldness sketched the Scripture flees the
ἀσεβὴς, φησὶν, οὐδενὸς διώκοντος. Πῶς οὐδενὸς διώκοντος
ungodly he-says no-one pursuing how no-one pursuing
φεύγει; Ἔνδον ἔχει τὸν ἐλαύνοντα, τὸν τοῦ συνειδότος
does-he-flee within he-has the(-one) driving the of-the conscience

κατήγορον, καὶ τοῦτον πανταχοῦ περιφέρει· καὶ καθάπερ
accuser and this everywhere he-carries-around and as
ἑαυτὸν οὐκ ἂν δυνηθείη φεύγειν, οὕτως οὐδὲ τὸν
himself not — he-would-be-able to-flee so not-even the(-one)
ἔνδοθεν αὐτὸν ἐλαύνοντα, ἀλλ᾽ ὅπουπερ ἂν ἀπήει, μαστίζεται
from-within him driving but wherever — he-went he-is-scourged
καὶ τραῦμα ἀνίατον ἔχει· ἀλλ᾽ οὐχ ὁ δίκαιος τοιοῦτος,
and wound incurable has but not the just(-man) such
ἀλλ᾽ ὁποῖος, ἄκουε· Δίκαιος ὡς λέων πέποιθε. Τοιοῦτος ἦν
but of-what-kind hear just(-man) as lion is-confident such was
ὁ Ἠλίας· εἶδε γοῦν τὸν βασιλέα πρὸς αὐτὸν ἐρχόμενον,
— Elijah he-saw at-any-rate the king to him coming
καὶ εἰπόντος ἐκείνου, Ἵνα τί διαστρέφεις τὸν Ἰσραήλ; Οὐκ
and having-said he that why do-you-pervert — Israel not
ἐγὼ διαστρέφω, φησὶν, ἀλλὰ σὺ καὶ ὁ οἶκος τοῦ πατρός
I pervert he-says but you and the house of-the father
σου. Ἀληθῶς δίκαιος ὡς λέων πέποιθε. Καθάπερ γὰρ
your truly just(-man) as lion is-confident as for
λέων κυνιδίου τινὸς εὐτελοῦς κατεξανέστη τοῦ βασιλέως·
lion puppy some cheap he-rose-up-against the king
καίτοι πορφυρίδα εἶχεν ἐκεῖνος, ἀλλ᾽ εἶχε μηλωτὴν οὗτος,
and-yet purple had he but had sheepskin this(-man)
ἱμάτιον τῆς πορφυρίδος ἐκείνης σεμνότερον.
garment than-the purple that more-august
Ἡ μὲν γὰρ πορφυρὶς ἐκείνη τὸν λιμὸν ἔτεκε τὸν χαλεπὸν,
the indeed for purple that the famine bore the grievous
ἡ μηλωτὴ δὲ αὕτη τὰ δεινὰ ἔλυσεν· αὕτη τὸν Ἰορδάνην
the sheepskin but this the terrible-things loosed this the Jordan
ἔσχισεν, αὕτη τὸν Ἐλισσαῖον διπλοῦν Ἠλίαν ἐποίησεν. Ὦ
split this — Elisha double Elijah made O
πόση τῶν ἁγίων ἡ ἀρετή! οὐχὶ τὰ ῥήματα αὐτῶν μόνα,
how-great of-the saints the virtue not the words their only

οὐδὲ τὰ σώματα, ἀλλὰ καὶ αὐτὰ τὰ ἱμάτια τῇ κτίσει
nor the bodies but also themselves the garments to-the creation
πάσῃ πάντοτέ ἐστιν αἰδέσιμα. Ἡ μηλωτὴ τούτου τὸν
all always are venerable the sheepskin of-this(-man) the
Ἰορδάνην ἔσχισε, τὰ ὑποδήματα τῶν τριῶν παίδων τὸ πῦρ
Jordan split the sandals of-the three children the fire
κατεπάτησαν, τὸ ξύλον τοῦ Ἐλισσαίου τὰ ὕδατα μετέβαλε,
trampled the wood — of-Elisha the waters changed
καὶ σιδήριον ὑπὲρ τὴν ἐπιφάνειαν βαστάζειν ἐποίησεν·
and iron upon the surface to-carry made
ἡ ῥάβδος Μωϋσέως τὴν Ἐρυθρὰν ἔσχισε θάλασσαν, τὴν
the rod of-Moses the Red split sea the
πέτραν ἔῤῥηξε, τὰ ἱμάτια Παύλου νοσήματα ἤλασεν, ἡ
rock broke the garments of-Paul diseases drove-out the
σκιὰ Πέτρου θάνατον ἐφυγάδευσεν. Ἡ τέφρα τῶν ἁγίων
shadow of-Peter death put-to-flight the ash of-the holy
μαρτύρων πονηροὺς ἀπελαύνει δαίμονας. Διὰ τοῦτο μετ᾽
martyrs evil drives-away demons because-of this with
ἐξουσίας ἅπαντα πράττουσι, καθάπερ καὶ ὁ Ἠλίας· οὐ
authority all-things they-do as also — Elijah not
γὰρ δὴ ἑώρα τὸ διάδημα καὶ τὴν ἔξωθεν φαντασίαν τοῦ
for indeed he-saw the diadem and the outward show of-the
βασιλέως, ἀλλ᾽ ἑώρα τὴν ψυχὴν ῥάκια περιβεβλημένην,
king but he-saw the soul rags having-put-on
αὐχμῶσαν, ῥυπῶσαν, καὶ καταδίκου παντὸς ἀθλιώτερον
squalid dirty and than-condemned every more-wretchedly
διακειμένην· καὶ ἰδὼν αὐτὸν αἰχμάλωτον καὶ δοῦλον ὄντα
disposed and having-seen him captive and slave being
τῶν παθῶν, κατεφρόνησεν αὐτοῦ τῆς ἀρχῆς. Καθάπερ γὰρ
of-the passions he-despised his the rule as for
ἐπὶ τῆς σκηνῆς, ἀλλ᾽ οὐκ ἐπὶ τῆς ἀληθείας ἐδόκει βασιλέα
on the stage but not in the truth he-seemed king

βλέπειν. Τί γὰρ ὄφελος τῆς ἔξωθεν εὐπορίας, ὅταν ἔνδον
to-see what for profit of-the outward prosperity when within
πενία τοσαύτη ᾖ; τί δὲ βλάβος τῆς ἔξωθεν πενίας, ὅταν
poverty so-great be what and harm of-the outward poverty when
ἔνδον τοσοῦτος ἀποκέηται πλοῦτος; Τοιοῦτος ἦν λέων καὶ
within so-great be-laid-up wealth such was lion also
ὁ μακάριος Παῦλος· εἰσελθὼν γὰρ εἰς τὸ δεσμωτήριον
the blessed Paul having-entered for into the prison
καὶ βοήσας μόνον, τὰ θεμέλια πάντα ἔσεισε, τὰ δεσμὰ
and having-cried only the foundations all he-shook the bonds
κατέφαγεν, οὐκ ὀδοῦσι χρησάμενος, ἀλλὰ ῥήμασι· διόπερ
devoured not with-teeth having-used but with-words wherefore
οὐχὶ λέοντας αὐτοὺς μόνον, ἀλλὰ καὶ ἕτερόν τι πλέον
not lions them only but also other something more
λεόντων χρὴ καλεῖν. Ὁ μὲν γὰρ λέων εἰς δίκτυα
than-lions it-is-right to-call the indeed for lion into nets
πολλάκις ἐμπεσὼν ἁλίσκεται· οἱ δὲ ἅγιοι δεθέντες, τότε
often having-fallen is-caught the but saints bound then
ἰσχυρότεροι γίνονται· καθάπερ καὶ ὁ μακάριος οὗτος ἐπὶ
stronger become as also the blessed this(-man) in
τοῦ δεσμωτηρίου τότε ἐποίησε, τοὺς δεσμώτας λύσας,
the prison then did the prisoners having-loosed
τοὺς τοίχους σαλεύσας, τὸν δεσμοφύλακα δήσας, καὶ
the walls having-shaken the jailer having-bound and
τῷ τῆς εὐσεβείας χειρωσάμενος λόγῳ. Ὁ λέων φθέγγεται,
by-the of-the piety having-overpowered word the lion utters
καὶ τὰ θηρία φυγαδεύει πάντα· ὁ ἅγιος φθέγγεται, καὶ
and the beasts puts-to-flight all the saint utters and
τοὺς δαίμονας ἀπελαύνει πάντοθεν· ὅπλα τοῦ λέοντος
the demons drives-away from-all-sides arms of-the lion
κόμη τριχῶν, ὀνύχων ἀκμή, καὶ ὀδόντες ἠκονημένοι· ὅπλα
mane of-hairs of-claws sharpness and teeth sharpened arms

δικαίου φιλοσοφία, καρτερία, ὑπομονή, ὑπεροψία τῶν
of-just(-man) philosophy endurance patience contempt of-the
παρόντων ἁπάντων.
present-things all
Ταῦτα τὰ ὅπλα τις ἔχων, οὐκ ἀνθρώπων μόνον πονηρῶν,
these the arms anyone having not men only evil
ἀλλὰ καὶ αὐτῶν καταγελάσεται τῶν ἀντικειμένων δυνάμεων.
but also themselves will-laugh-at the opposing powers
Φρόντισον τοίνυν τῆς κατὰ Θεὸν ζωῆς, ἄνθρωπε,
take-thought therefore for-the according-to God life man
καὶ οὐδεὶς περιέσεταί σου ποτε, ἀλλὰ κἂν ἁπάντων
and no-one will-prevail-over you ever but even-if than-all
εὐτελέστερος εἶναι δοκῇς, πάντων δυνατώτερος ἔσῃ·
cheaper to-be you-seem than-all more-powerful you-will-be
ὥσπερ ἂν ἀμελήσῃς τῆς κατὰ ψυχὴν ἀρετῆς, κἂν
just-as if you-neglect the according-to soul virtue even-if
ἁπάντων δυνατώτερος ᾖς, εὐχείρωτος ἔσῃ τοῖς
than-all more-powerful you-be easy-to-overcome you-will-be to-the(-ones)
ἐπιβουλεύουσιν ἅπασι. Καὶ τοῦτο ἔδειξε μὲν τὰ εἰρημένα
plotting all and this showed indeed the said
παραδείγματα· εἰ δὲ βούλει καὶ δι' ἔργων σε διδάξαι
examples if and you-wish also through deeds you to-teach
πειράσομαι τῶν δικαίων τὸ ἀκαταγώνιστον καὶ τῶν
I-shall-try of-the just the unconquerableness and of-the
ἁμαρτωλῶν τὸ εὐχείρωτον. Ἄκουσον γοῦν πῶς ἀμφότερα
sinners the easy-to-overcome hear at-any-rate how both
ταῦτα ὁ προφήτης ἠνίξατο· Οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ
these the prophet hinted not so the ungodly not
οὕτω, φησὶν, ἀλλ' ἢ ὡσεὶ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος
so he-says but rather like chaff which casts-out the wind
ἀπὸ προσώπου τῆς γῆς. Καθάπερ γὰρ ἐκεῖνος ταῖς
from face of-the earth as for it to-the

τῶν ἀνέμων ἐμβολαῖς πρόκειται ῥᾳδίως ἀναῤῥιπιζόμενος,
of-the winds onsets lies-exposed easily fanned-up
οὕτω δὴ καὶ ὁ ἁμαρτωλὸς ὑπὸ παντὸς πειρασμοῦ
so indeed also the sinner by every temptation
περιτρέπεται. Ὅταν γὰρ αὐτὸς ἑαυτῷ πολεμῇ, καὶ τὴν
is-overturned when for he himself wars-against and the
μάχην πανταχοῦ περιφέρῃ, ποία αὐτῷ σωτηρίας ἐλπὶς
battle everywhere carries-around what-kind-of for-him of-safety hope
οἴκοθεν προδεδομένῳ, καὶ διηνεκῆ πολέμιον περιάγοντι τὸ
from-home betrayed and continual enemy carrying-about the
συνειδός; Ἀλλ' οὐχ ὁ δίκαιος τοιοῦτος, ἀλλὰ ποταπός;
conscience but not the just(-man) such but of-what-kind
Ἄκουσον τοῦ αὐτοῦ προφήτου λέγοντος· Οἱ πεποιθότες
hear the same prophet saying the(-ones) trusting
ἐπὶ Κύριον ὡς ὄρος Σιών. Τί ποτ' οὖν ἐστιν, Ὡς ὄρος
in Lord as mount Zion what ever then is as mount
Σιών; Οὐ σαλευθήσεται εἰς τὸν αἰῶνα, φησί. Καὶ γὰρ
Zion not shall-be-shaken to the age he-says and for
ὅσα ἂν προσενέγκῃς μηχανήματα, ὅσα ἂν ἀκοντίσῃς
as-many-as — you-bring-against devices as-many-as — you-hurl
βέλη, ὄρος καταστρέψαι βουλόμενος, ἐκείνου μὲν οὐδέποτε
darts mountain to-overturn wishing it indeed never
περιέσῃ (πῶς γάρ;), τὰ δὲ μηχανήματα διαλύσεις
will-you-prevail-over how for the but devices you-will-dissolve
ἅπαντα, καὶ τὴν σεαυτοῦ καταλύσεις ἰσχύν. Τοιοῦτός ἐστι
all and the your-own will-dissolve strength such is
καὶ ὁ δίκαιος· ὅσας ἂν δέξηται πληγὰς, αὐτὸς μὲν
also the just(-man) as-many-as — he-receive blows himself indeed
οὐδὲν ἔπαθε δεινὸν, τῶν δὲ ἐπιβουλευόντων καταλύει τὴν
nothing suffered terrible of-the but plotting dissolves the
δύναμιν, οὐκ ἀνθρώπων δὲ μόνον, ἀλλὰ καὶ δαιμόνων
power not of-men and only but also of-demons

αὐτῶν. Ἤκουσας γοῦν πολλάκις πόσα προσήγαγε
themselves you-heard at-any-rate often how-many applied
μηχανήματα τῷ Ἰὼβ ὁ διάβολος, καὶ οὐ μόνον οὐ
devices — to-Job the devil and not only not
κατέσεισεν ἐκεῖνο τὸ ὄρος, ἀλλὰ καὶ ἐκλυθεὶς ἀνεχώρησε,
shook that the mountain but also exhausted he-withdrew
τῶν βελῶν αὐτοῦ κατακλασθέντων, καὶ τῶν μηχανημάτων
the darts his having-been-broken and the devices
γενομένων ἀχρήστων ἀπὸ τῆς προσβολῆς ἐκείνης.
having-become useless from the assault that
Ταῦτα οὖν ἐπιστάμενοι, τῆς ζωῆς ἐπιμελώμεθα τῆς 3
these-things then knowing the life let-us-care-for the
ἡμετέρας, καὶ μήτε περὶ χρήματα σπουδάσωμεν τὰ
our and neither about money let-us-be-zealous the
ἀπολλύμενα, μήτε περὶ δόξαν τὴν σβεννυμένην, μήτε
perishing nor about glory the(-glory) being-quenched nor
περὶ τὸ σῶμα τὸ γηράσκον, μήτε περὶ κάλλος τὸ
about the body the(-body) growing-old nor about beauty the(-beauty)
μαραινόμενον, μήτε περὶ τρυφὴν τὴν διαῤῥέουσαν,
withering nor about luxury the(-luxury) flowing-away
ἀλλὰ περὶ ψυχὴν ἅπασαν ἀναλώσωμεν τὴν ἐπιμέλειαν,
but about soul all let-us-spend the care
καὶ ταύτην παντὶ θεραπεύσωμεν τρόπῳ. Σώματα μὲν
and this in-every let-us-tend manner bodies indeed
γὰρ θεραπεῦσαι νενοσηκότα οὐ παντὶ ῥᾴδιον, ψυχὴν
for to-heal having-been-sick not for-everyone easy soul
δὲ ἀῤῥώστουσαν ἰάσασθαι ῥᾴδιον πᾶσι· καὶ ἡ μὲν τοῦ
but being-sick to-cure easy for-all and the indeed of-the
σώματος ἀῤῥωστία καὶ φαρμάκων δεῖται, καὶ ἀργυρίου
body sickness both medicines needs and silver
πρὸς θεραπείαν· ἡ δὲ τῆς ψυχῆς θεραπεία εὔωνος καὶ
for healing the but of-the soul healing cheap and

ἀδάπανος· καὶ τῆς μὲν σαρκὸς ἡ φύσις μετὰ πολλοῦ τοῦ
costless and of-the indeed flesh the nature with much the
πόνου τῶν ἐνοχλούντων ἀπαλλάττεται τραυμάτων· καὶ
toil from-the troubling is-freed wounds and
γὰρ σιδήριον ἐπαγαγεῖν ἀναγκαῖον πολλάκις, καὶ πικρὰ
for iron to-apply necessary often and bitter
φάρμακα· ἐπὶ δὲ τῆς ψυχῆς οὐδὲν τοιοῦτόν ἐστιν, ἀλλ᾽ ἀρκεῖ
medicines in but the soul nothing such is but suffices
θελῆσαι καὶ βουληθῆναι μόνον, καὶ πάντα κατώρθωται.
to-will and to-wish only and all-things have-been-accomplished
Καὶ τοῦτο τῆς τοῦ Θεοῦ προνοίας ἔργον γέγονεν· ἐπειδὴ
and this of-the — of-God providence work has-become since
γὰρ ἀπὸ μὲν τῆς τοῦ σώματος ἀῤῥωστίας οὐ πολλὴ
for from indeed the of-the body sickness not much
γένοιτ᾽ ἂν ἡ βλάβη (κἂν γὰρ μὴ νοσήσωμεν, ἐπελθὼν
would-come — the harm even-if for not we-be-sick having-come-upon
ὁ θάνατος αὐτὸ φθερεῖ καὶ καταλύσει πάντως), τὸ
the death it will-destroy and will-dissolve by-all-means the
δὲ πᾶν ἐν τῇ τῆς ψυχῆς ἡμῶν ὑγείᾳ κεῖται, τοῦ
but whole in the of-the soul our health lies of-the(-thing)
πολλῷ χρησιμωτέρου καὶ ἀναγκαιοτέρου ῥᾳδίαν ἐποίησε
by-much more-useful and more-necessary easy he-made
καὶ ἀδάπανον καὶ ἀνώδυνον τὴν θεραπείαν. Τίνα οὖν
and costless and painless the healing what then
ἕξομεν ἀπολογίαν, ποίαν δὲ συγγνώμην, ὅταν σώματος
we-shall-have defense what-kind-of and pardon when body
μὲν νοσοῦντος, ἔνθα καὶ ἀργύριόν ἐστι καταβαλεῖν,
indeed being-sick where both silver it-is-needed to-pay
καὶ ἰατροὺς παρακαλέσαι, καὶ ὀδύνην ὑπομεῖναι πολλὴν,
and physicians to-call and pain to-endure much
τοσαύτην ποιώμεθα πρόνοιαν, καὶ ταῦτα οὐ πολλῆς ἡμῖν
so-great we-make provision and these-things not much to-us

τῆς βλάβης ἀπὸ τῆς ἀῤῥωστίας γινομένης ἐκείνης· ψυχῆς
the harm from the sickness coming-about that soul
δὲ καταφρονῶμεν, καὶ ταῦτα μήτε ἀργύριον καταβάλλειν
but we-despise and these-things neither silver to-pay
μέλλοντες, μήτε ἑτέρους διενοχλεῖν, μήτε ὀδύνας ὑφίστασθαι,
being-about nor others to-trouble nor pains to-undergo
ἀλλὰ χωρὶς τούτων ἁπάντων διὰ τοῦ προελέσθαι καὶ
but without these all through the to-choose and
βουληθῆναι μόνον, πᾶσαν αὐτῆς δυνάμενοι ποιήσασθαι τὴν
to-wish only all its being-able to-make the
διόρθωσιν, καὶ ἀκριβῶς εἰδότες, ὡς εἰ μὴ τοῦτο ποιήσαιμεν,
correction and exactly knowing that if not this we-should-do
τὴν ἐσχάτην ὑποστησόμεθα δίκην, καὶ τὰς ἀπαραιτήτους
the utmost we-shall-undergo penalty and the inexorable
κολάσεις καὶ τιμωρίας; Εἰπὲ γάρ μοι, εἴ τις ὑπέσχετο
punishments and penalties tell for me if anyone promised
παιδεῦσαί σε τέχνην ἰατρικὴν ἐν βραχείᾳ καιροῦ ῥοπῇ χωρὶς
to-teach you art medical in short of-time turn without
ἀργυρίου καὶ πόνου, οὐκ ἂν εὐεργέτην ἐνόμισας;
silver and toil not — benefactor would-you-have-thought(-him)
οὐκ ἂν κατεδέξω καὶ ποιῆσαι καὶ παθεῖν ἅπαντα
not — would-you-have-consented both to-do and to-suffer all-things
ἅπερ ἐκέλευσεν ὁ ταῦτα ἐπαγγειλάμενος;
which ordered the(-one) these-things having-promised
Ἰδοὺ νῦν ἔξεστι χωρὶς πόνων οὐχὶ σωμάτων, ἀλλὰ τῶν
behold now it-is-possible without toils not of-bodies but of-the
τῆς ψυχῆς τραυμάτων τὰ φάρμακα εὑρεῖν, καὶ χωρὶς ὀδύνης
of-the soul wounds the medicines to-find and without pain
τινὸς εἰς ὑγείαν αὐτὴν ἐπαναγαγεῖν. Μὴ τοίνυν ἀμελῶμεν.
any into health it to-bring-back not therefore let-us-neglect
Ποία γὰρ ὀδύνη, εἰπέ μοι, ὀργὴν ἀφεῖναι τῷ
what-kind-of for pain tell me wrath to-let-go to-the(-one)

λελυπηκότι; Ὀδύνη μὲν οὖν ἐστι τὸ μνησικακεῖν, καὶ μὴ
having-grieved pain indeed rather is the to-bear-grudges and not
καταλλάττεσθαι. Ποῖος πόνος εὔξασθαι καὶ αἰτῆσαι μυρία
to-be-reconciled what-kind-of toil to-pray and to-ask countless
ἀγαθὰ παρὰ τοῦ προθύμως διδόντος Θεοῦ; ποῖος πόνος
good-things from the eagerly giving God what-kind-of toil
μὴ κακῶς εἰπεῖν μηδένα; ποία δυσκολία ἀπαλλαγῆναι
not ill to-speak-of anyone what-kind-of difficulty to-be-freed
φθόνου καὶ βασκανίας; ποῖος μόχθος ἀγαπᾷν τὸν
from-envy and jealousy what-kind-of labor to-love the
πλησίον; ποία ταλαιπωρία μὴ φθέγγεσθαι αἰσχρὰ
neighbor what-kind-of hardship not to-utter shameful
ῥήματα, μηδὲ λοιδορεῖσθαι, μηδὲ ὑβρίζειν; ποῖος κάματος
words nor to-revile nor to-insult what-kind-of fatigue
μὴ ὀμνύναι; πάλιν γὰρ ἐπὶ τὴν αὐτὴν ἥξω παραίνεσιν.
not to-swear again for to the same I-will-come exhortation
Πόνος μὲν οὖν μέγιστος τὸ ὀμόσαι· πολλάκις γοῦν
toil indeed rather greatest the to-swear often at-any-rate
ὑπὸ θυμοῦ καὶ ὀργῆς κατεχόμενοι διωμοσάμεθα μηδέποτε
by wrath and anger held we-swore never
διαλλάττεσθαι τοῖς λελυπηκόσιν, εἶτα τῆς ὀργῆς
to-be-reconciled to-the(-ones) having-grieved then the wrath
σβεσθείσης, καὶ τοῦ θυμοῦ χαλασθέντος, βουληθέντες
having-been-quenched and the anger having-been-slackened having-wished
καταλλαγῆναι, καὶ ὑπὸ τῆς ἀνάγκης κατεχόμενοι τῶν
to-be-reconciled and by the necessity held of-the
ὅρκων, ἠλγήσαμεν ὥσπερ τινὶ παγίδι κατεχόμενοι, καὶ
oaths we-were-pained as by-some snare held and
δεσμοῖς ἀλύτοις συνδεδεμένοι. Ὅπερ καὶ ὁ διάβολος εἰδὼς,
with-bonds indissoluble bound-together which also the devil knowing
καὶ ἀκριβῶς ἐπιστάμενος ὅτι πῦρ ἐστιν ὁ θυμὸς, καὶ
and exactly understanding that fire is the anger and

ῥᾳδίως σβέννυται, καὶ τοῦ θυμοῦ σβεσθέντος, καταλλαγὴ
easily is-quenched and the anger having-been-quenched reconciliation
γίνεται καὶ φιλία, βουλόμενος τὸ πῦρ τοῦτο μένειν
comes-about and friendship wishing the fire this to-remain
ἄσβεστον, ὅρκῳ πολλάκις ἡμᾶς κατέδησεν, ἵνα, κἂν
unquenched with-oath often us bound that even-if
ἡ ὀργὴ λήξῃ, ἡ ἀνάγκη τοῦ ὅρκου μένουσα διατηρῇ
the wrath cease the necessity of-the oath remaining may-keep
τὴν πυρὰν ἐν ἡμῖν, καὶ δυοῖν θάτερον γένηται, ἢ
the pyre in us and of-two one-or-other may-happen either
καταλλαγέντες ἐπιορκήσωμεν, ἢ μὴ καταλλαγέντες τοῖς τῆς
having-been-reconciled we-may-perjure or not having-been-reconciled to-the of-the
μνησικακίας ἐπιτιμίοις ὑπευθύνους ἑαυτοὺς καταστήσωμεν.
grudge-bearing penalties liable ourselves may-make
Ταῦτα οὖν εἰδότες φεύγωμεν τοὺς ὅρκους, καὶ μελετάτω 4
these-things then knowing let-us-flee the oaths and let-practice
τὸ στόμα ἡμῶν λέγειν συνεχῶς· Πίστευσον· καὶ ἔσται
the mouth our to-say continually believe and will-be
τοῦτο πάσης εὐλαβείας ὑπόθεσις ἡμῖν. Γλῶττα γὰρ
this of-all reverence occasion for-us tongue for
παιδευθεῖσα τοῦτο λέγειν τὸ ἓν ῥῆμα, αἰσχύνεται καὶ
trained this to-say the one word is-ashamed and
ἐρυθριᾷ ῥήματα ἐξενεγκεῖν αἰσχρὰ καὶ ἄτοπα· κἂν
blushes words to-bring-out shameful and absurd even-if
ἀπὸ συνηθείας προαχθῇ ποτε, πολλοὺς ἔχουσα τοὺς
from habit it-be-led-on ever many having the
κατηγόρους ἀνασταλήσεται. Ὅταν γάρ τις ἴδῃ τὸν
accusers it-will-be-checked when for anyone sees the(-one)
μὴ ὀμνύοντα αἰσχρὰ φθεγγόμενον, ἐπεμβήσεται ῥᾳδίως
not swearing shameful-things uttering he-will-trample easily
αὐτῷ καὶ καταγελάσεται, καὶ κωμῳδῶν ἐρεῖ· Σὺ ὁ τὸ,
on-him and will-laugh-at and mocking will-say you the(-one) the

Πίστευσον, ἐπὶ πᾶσι λέγων, οὐκ ἀνέχῃ ὅρκον προέσθαι,
believe at all-things saying not do-you-endure oath to-let-go
καὶ ῥήμασιν αἰσχροῖς καταισχύνεις σου τὴν γλῶτταν;
and with-words shameful you-shame your the tongue
Ὥστε καὶ ἄκοντες, ὑπὸ τῶν παρόντων συνελαυνόμενοι,
so-that even unwilling by the(-ones) present driven-together
πρὸς εὐλάβειαν ἐπανήξομεν. Τί οὖν, ἐὰν ἀνάγκη, φησὶν,
to reverence we-shall-return what then if necessity he-says
ὀμόσαι; Ὅπου νόμου παράβασίς ἐστιν, οὐκ ἔστιν ἀνάγκη.
to-swear where of-law transgression is not there-is necessity
Καὶ δυνατὸν, φησὶ, καθόλου μὴ ὀμνύναι; Τί λέγεις; ὁ
and possible he-says altogether not to-swear what do-you-say —
Θεὸς ἐκέλευσε, καὶ τολμᾷς ἐρωτῆσαι εἰ δυνατὸν φυλάξαι
God ordered and do-you-dare to-ask if possible to-keep
τὸν νόμον; Ἀδύνατον μὲν οὖν τὸ μὴ φυλάξαι· καὶ τοῦτο
the law impossible indeed rather the not to-keep and this
ἀπὸ τῶν παρόντων ὑμᾶς πεῖσαι βούλομαι, ὅτι οὐ τὸ μὴ
from the present-things you to-persuade I-wish that not the not
ὀμνύναι, ἀλλὰ τὸ ὀμνύναι ἀδύνατον. Ἰδοὺ γοῦν χρυσίον
to-swear but the to-swear impossible behold at-any-rate gold
ἐκελεύσθησαν εἰσενεγκεῖν οἱ τὴν πόλιν οἰκοῦντες
were-ordered to-bring-in the(-ones) the city inhabiting
ὅσον τὴν τῶν πολλῶν ὑπερβαίνειν δύναμιν, καὶ, τὸ
as-much-as the of-the many to-exceed means and the
πλέον εἰσενήνεκται, καὶ τῶν ἀπαιτούντων ἔστιν
more has-been-brought-in and of-the(-ones) demanding it-is-possible
ἀκοῦσαι λεγόντων· Τί μέλλεις, ἄνθρωπε; τί δὲ ἡμέραν
to-hear saying why do-you-delay man why and day
ἐξ ἡμέρας ἀναβάλλῃ ἡμᾶς; μὴ γὰρ δυνατὸν ἐκφυγεῖν;
from day do-you-put-off us — for possible to-escape
βασιλέως νόμος ἐστὶ μελλήσεως οὐκ ἀνεχόμενος. Τί
of-emperor law it-is of-delay not enduring what

λέγεις, εἰπέ μοι; βασιλεὺς ἐκέλευσε χρήματα εἰσενεγκεῖν,
do-you-say tell me emperor ordered money to-bring-in
καὶ ἀδύνατον μὴ εἰσενεγκεῖν· ὁ Θεὸς ἐκέλευσε φεύγειν τοὺς
and impossible not to-bring-in — God ordered to-flee the
ὅρκους, καὶ λέγεις ὅτι ἀδύνατον φεύγειν τοὺς ὅρκους;
oaths and do-you-say that impossible to-flee the oaths
Ἕκτην ἔχω ταύτην ἡμέραν περὶ ταύτης ὑμῖν παραινῶν
sixth I-have this day about this to-you exhorting
τῆς ἐντολῆς· λοιπὸν ὑμῖν συντάξασθαι βούλομαι ὡς
the commandment henceforth from-you to-take-leave I-wish as
ἀφιστάμενος, ἵνα ἀσφαλίζησθε. Οὐκ ἔτι ἀπολογία τις
withdrawing that you-may-make-sure no longer defense any
ὑμῖν ἔσται, οὐδὲ συγγνώμη· μάλιστα μὲν γὰρ εἰ καὶ
for-you will-be nor pardon most indeed for if even
μηδὲν εἴρητο, παρ᾽ ὑμῶν αὐτῶν ἔδει διορθωθῆναι
nothing had-been-said from you yourselves it-was-needful to-be-corrected
τοῦτο· οὐδὲ γὰρ ποικίλον ἐστὶν, οὐδὲ πολλῆς δεόμενον
this neither for complicated it-is nor much needing
κατασκευῆς. Ὅταν δὲ καὶ τοσαύτης ἦτε παραινέσεως καὶ
preparation when and even so-much you-are of-exhortation and
συμβουλῆς ἀπολελαυκότες, τίνα ἀπολογίαν εἰπεῖν ἕξετε
counsel having-enjoyed what defense to-say will-you-have
ἐγκαλούμενοι, καὶ ἐπὶ τοῦ βήματος ἑστῶτες τοῦ φοβεροῦ,
being-charged and at the tribunal standing the fearful
καὶ εὐθύνας ἀπαιτούμενοι τῆς παρανομίας ταύτης; Οὐκ
and accounts being-demanded of-the lawlessness this not
ἔστιν οὐδεμίαν εἰπεῖν ἀπολογίαν, ἀλλ᾽ ἀνάγκη, ἢ
it-is-possible any to-say defense but necessity either
κατορθώσαντας ἀπελθεῖν, ἢ μὴ κατορθώσαντας κολάζεσθαι,
having-accomplished to-go-away or not having-accomplished to-be-punished
καὶ τὴν ἐσχάτην ὑπομένειν δίκην. Ταῦτα οὖν ἐννοήσαντες
and the utmost to-undergo penalty these-things then having-considered

ἅπαντα, καὶ μετὰ πολλῆς ἐντεῦθεν ἀναχωρήσαντες τῆς
all and with much from-here having-withdrawn the
φροντίδος, ἀλλήλους παρακελεύεσθε τὰ ἐν τοσαύταις
care one-another urge the(-things) in so-many
ἡμέραις εἰρημένα μετὰ πάσης τηρῆσαι τῆς φυλακῆς ἐπὶ
days said with all to-keep the guard in
τῆς διανοίας τῆς ὑμετέρας, ἵνα καὶ ἡμῶν σιγώντων
the mind the your that even we being-silent
ἀλλήλους παιδεύοντες, οἰκοδομοῦντες, παρακαλοῦντες,
one-another teaching building-up exhorting
πολλὴν ἐπιδείξησθε τὴν ἐπίδοσιν, καὶ τοὺς λοιποὺς
much you-may-display the advance and the remaining
ἅπαντας ἐκπληρώσαντες νόμους, ἀπολαύσητε τῶν αἰωνίων
all having-fulfilled laws you-may-enjoy the eternal
στεφάνων, ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι
crowns which may-it-be all us to-obtain by-grace
καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽
and love-for-man of-the Lord our Jesus Christ through
οὗ καὶ μεθ᾽ οὗ τῷ Πατρὶ ἡ δόξα ἅμα τῷ ἁγίῳ
whom and with whom to-the Father the glory together-with the holy
Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
Spirit to the ages of-the ages amen

ΟΜΙΛΙΑ Θ′

IX · ON "THE HEAVENS DECLARE THE GLORY OF GOD"

Chrysostom praises those who have given up swearing and rebukes those who skip church after a meal: food is no bar to hearing, only carelessness. Why were the Scriptures given so late? Because God first taught men through creation, a book that learned and unlearned, Scythian and Indian alike can read. The heavens declare his glory by their sight alone; day and night divide the year fairly, and the seasons pass gently into one another. The earth rests on the waters, sand walls in the sea, and warring elements hold together: a providence beyond nature. As the heavens glorify God, so must our lives, and the oaths must be gone by Easter.

Ἔπαινος τῶν κατωρθωκότων τὸ μὴ ὀμνύειν· καὶ ὅτι
praise of-the(-ones) having-accomplished the not to-swear and that
οὐκ ὀφείλει τις διακρίνεσθαι μετὰ ἑστίασιν ἀκροᾶσθαι
not ought anyone to-hesitate after feasting to-hear
θείων λογίων ἐν ἐκκλησίᾳ· καὶ διὰ τί μετὰ χρόνον
divine oracles in church and for what after time
πολὺν ἐδόθησαν αἱ ἅγιαι Γραφαί· καὶ εἰς τὸ, Οἱ οὐρανοὶ
much were-given the holy Scriptures and on the the heavens
διηγοῦνται δόξαν Θεοῦ· καὶ φυσιολογία κόσμου, καὶ πρὸς
declare glory of-God and natural-history of-world and toward
τῷ τέλει, περὶ τοῦ μὴ ὀμνύειν.
the end about the not to-swear

Καὶ πρώην πρὸς ὑμᾶς, καὶ νῦν πρὸς ὑμᾶς λέγω· εἴθε 1
both lately to you and now to you I-speak would-that
δὲ καὶ ἀεὶ μεθ' ὑμῶν, μᾶλλον δὲ καὶ ἀεὶ μεθ' ὑμῶν,
and also always with you rather and also always with you
εἰ καὶ μὴ σώματος παρουσίᾳ, ἀλλ' ἀγάπης δυνάμει· οὐδὲ
if even not of-body by-presence but of-love by-power not-even
γὰρ ἕτερός μοι βίος τίς ἐστιν, ἀλλ' ἢ ὑμεῖς καὶ τῆς
for other to-me life any is but than you and of-the

ὑμετέρας σωτηρίας ἡ φροντίς. Ὥσπερ γὰρ ὁ γεωργὸς
your salvation the care as for the farmer
οὐδὲν ἕτερον μεριμνᾷ, ἀλλ᾽ ἢ τὰ σπέρματα καὶ τὰ
nothing other takes-thought-for but than the seeds and the
λήϊα, καὶ ὁ κυβερνήτης τὰ κύματα καὶ τοὺς λιμένας·
crops and the pilot the waves and the harbors
οὕτω καὶ ὁ λέγων τοὺς ἀκούοντας καὶ τὴν ἐκείνων
so also the(-one) speaking the(-ones) hearing and the their
προκοπὴν, καθάπερ καὶ ἐγὼ νῦν. Διὸ καὶ πάντας ὑμᾶς
progress as also I now wherefore also all you
ἐπὶ τῆς διανοίας περιφέρω τῆς ἐμαυτοῦ, οὐκ ἐνταῦθα
on the mind I-carry-around the my-own not here
μόνον, ἀλλὰ καὶ οἴκοι. Εἰ γὰρ καὶ πολὺς ὁ δῆμος, καὶ
only but also at-home if for even great the people and
βραχὺ τῆς ἐμῆς καρδίας τὸ μέτρον, ἀλλ᾽ εὐρεῖα ἡ ἀγάπη,
short of-the my heart the measure but broad the love
καὶ Οὐ στενοχωρεῖσθε ἐν ἡμῖν· τὸ δὲ ἐξῆς οὐκ ἔτι
and not you-are-straitened in us the(-thing) but following no longer
λοιπὸν ἐρῶ· οὐδὲ γὰρ ἡμεῖς στενοχωρούμεθα παρ᾽ ὑμῖν.
henceforth I-will-say not-even for we are-straitened by you
Πόθεν τοῦτο δῆλον; Ἔγνων πολλῶν ἀπαγγειλάντων, ὅτι
whence this clear I-knew many having-reported that
Τὸ ἐπιταχθὲν ἐποιήσαμεν, νόμους ἀλλήλοις θέντες,
the(-thing) enjoined we-did laws for-one-another having-set
καὶ καταδίκας ὁρίσαντες τοῖς ὀμνύουσι, καὶ τιμωρίας
and sentences having-fixed for-the(-ones) swearing and penalties
ἐπαγαγόντες τοῖς τὸν νόμον παραβαίνουσι, τιμωρίαν
having-brought-on on-the(-ones) the law transgressing penalty
τὴν ὑμῖν πρέπουσαν, ὅπερ μεγίστης ἀγάπης τεκμήριον.
the(-penalty) for-you fitting which of-greatest love sign
Οὐδὲ γὰρ αἰσχύνομαι πολυπραγμονῶν ταῦτα, ἐπειδὴ μὴ
not-even for am-I-ashamed busying-myself-with these-things since not

περιεργίας ἐστὶν, ἀλλὰ κηδεμονίας αὕτη ἡ φιλοπραγμοσύνη.
of-curiosity it-is but of-care this the busybodying
Εἰ γὰρ οὐκ ἔστιν ὄνειδος τῷ ἰατρῷ πυνθάνεσθαι περὶ
if for not is reproach to-the physician to-inquire about
τοῦ κάμνοντος, οὐδὲ ἡμῖν ἔγκλημα περὶ τῆς ὑμετέρας
the(-one) ailing not-even for-us charge about the your
ἐξετάζειν σωτηρίας ἀεί· οὕτω γὰρ μαθόντες τί μὲν ὑμῖν
to-examine salvation always so for having-learned what indeed in-you
ἀπήρτισται, τί δὲ ἐλλέλειπται, μετὰ τῆς προσηκούσης
has-been-completed what and has-been-left-wanting with the befitting
ἐπιστήμης τὰ λοιπὰ ἐπιθήσομεν φάρμακα.
skill the remaining we-shall-apply medicines
Ἔγνωμεν τοίνυν ταῦτα περιεργασάμενοι, καὶ
we-knew therefore these-things having-investigated and
ηὐχαριστήσαμεν τῷ Θεῷ, ὅτι οὐκ εἰς πέτρας
gave-thanks — to-God that not on rocks
ἐσπείραμεν, οὐδὲ εἰς ἀκάνθας κατεβάλομεν τὰ σπέρματα,
we-sowed nor among thorns cast the seeds
οὐδὲ πολλοῦ χρόνου καὶ πολλῆς ἐδεήθημεν ἀναβολῆς, ὥστε
nor of-much time and much did-we-need delay so-as
θερίσαι τὰ λήϊα. Διὰ ταῦτα ὑμᾶς ἐπὶ τῆς καρδίας ἔχω
to-reap the crops because-of these-things you on the heart I-have
συνεχῶς τῆς ἐμαυτοῦ, διὰ ταῦτα οὐκ αἰσθάνομαι τοῦ
continually the my-own because-of these-things not I-perceive the
πόνου τῆς διδασκαλίας, τῷ τῆς ἀκροάσεως κουφιζόμενος
toil of-the teaching by-the of-the hearing lightened
κέρδει. Ἱκανὸς γὰρ ἡμᾶς οὗτος ὁ μισθὸς ἀνακτήσασθαι
gain sufficient for us this the wage to-revive
καὶ πτερῶσαι καὶ μεταρσίους ποιῆσαι, καὶ πεῖσαι πάντα
and to-wing and aloft to-make and to-persuade all
ὑπὲρ ὑμῶν ὑπομένειν πόνον. Ἐπεὶ οὖν πολλὴν τὴν
on-behalf-of you to-endure toil since then much the

εὐγνωμοσύνην ὑμεῖς ἐπεδείξασθε, φέρε δὴ καὶ ἡμεῖς
good-feeling you displayed come indeed also we
τὸ χρέος καταβάλωμεν τὸ λοιπὸν, ὅπερ ὑπεσχόμεθα
the debt let-us-pay the remaining which we-promised
πρώην· καίτοι γε οὐχ ὁρῶ παρόντας ἅπαντας τοὺς
lately and-yet indeed not I-see present all the(-ones)
ἡνίκα ἐποιούμην τὴν ὑπόσχεσιν παραγενομένους ἐνταῦθα.
when I-was-making the promise having-come here
Τί ποτε ἄρα τὸ αἴτιον; τί τῆς ἡμετέρας τραπέζης
what ever then the cause what from-the our table
αὐτοὺς ἀπεσόβησεν; Ὁ τραπέζης, ὡς ἔοικε, μετασχὼν
them scared-away the(-one) of-table as it-seems having-partaken
αἰσθητῆς, ἐνόμισεν ἀνάξιον εἶναι μετὰ τροφὴν αἰσθητὴν
sensible thought unworthy to-be after food sensible
ἐπὶ θείων λογίων ἀκρόασιν ἐλθεῖν· ἀλλ᾽ οὐ δικαίως τοῦτο
to divine oracles hearing to-come but not justly this
νομίζουσιν· οὐδὲ γὰρ ἂν, εἰ τοῦτο ἦν ἄτοπον, τοὺς
they-think not-even for — if this were absurd the
μακροὺς καὶ πολλοὺς ἀνήλωσεν ὁ Χριστὸς λόγους μετὰ
long and many would-have-spent — Christ words after
τὸ δεῖπνον ἐκεῖνο τὸ μυστικόν· οὐκ ἂν, εἰ τοῦτο ἀπρεπὲς
the dinner that the mystical not — if this unseemly
ἦν, ἑστιάσας πολλάκις τὸ πλῆθος ἐπὶ τῆς ἐρήμου, καὶ
were having-feasted often the multitude in the desert also
λόγων αὐτοῖς μετέδωκεν ἂν μετὰ τὴν τράπεζαν. Εἰ
words to-them would-have-imparted — after the table if
γὰρ χρή τι καὶ θαυμαστὸν εἰπεῖν, τότε μὲν
for it-is-needful something also wonderful to-say then indeed
οὖν χρησιμωτάτη ἡ τῶν θείων λογίων ἀκρόασις. Ὅταν
rather most-useful the of-the divine oracles hearing when
γὰρ ᾖς σαυτὸν πεπεικὼς, ὅτι μετὰ τὸ φαγεῖν καὶ
for you-be yourself having-persuaded that after the to-eat and

πιεῖν ἀνάγκη καὶ πρὸς σύναξιν ἀπαντῆσαι, πάντως
to-drink necessity also to assembly to-come by-all-means
καὶ ἄκων πολλάκις ἐπιμελήσῃ τῆς σωφροσύνης, καὶ
even unwilling often you-will-take-care-of the sobriety and
οὔτε εἰς μέθην, οὔτε εἰς ἀδηφαγίαν κατενεχθήσῃ
neither into drunkenness nor into gluttony will-you-be-brought-down
ποτέ· ἡ γὰρ φροντὶς καὶ ἡ προσδοκία τῆς εἰς τὴν
ever the for care and the expectation of-the into the
ἐκκλησίαν ἀφίξεως παιδεύει μετὰ τῆς προσηκούσης
church arrival trains with the befitting
εὐκοσμίας, καὶ τροφῆς καὶ ποτοῦ μεταλαμβάνειν, ἵνα μὴ
decorum both food and drink to-partake that not
εἰσελθὼν καὶ τοῖς ἀδελφοῖς ἀναμιχθεὶς, εἶτα ἀποπνέων
having-entered and with-the brothers having-mingled then breathing-out
οἴνου καὶ ἐρευγόμενος ἀτάκτως, καταγελασθῇς παρὰ
wine and belching disorderly you-may-be-laughed-at by
τῶν παρόντων ἁπάντων. Ταῦτα οὐ πρὸς ὑμᾶς λέγω
the(-ones) present all these-things not to you I-say
νῦν, ἀλλὰ πρὸς τοὺς ἀπολειφθέντας ὑμῶν, ἵνα δι᾽
now but to the(-ones) having-stayed-away of-you that through
ὑμῶν ταῦτα μάθωσιν. Οὐ γὰρ τὸ φαγεῖν κώλυμα
you these-things they-may-learn not for the to-eat hindrance
ἀκροάσεως, ἀλλὰ τὸ ῥᾳθυμεῖν· σὺ δὲ κατάγνωσιν εἶναι
of-hearing but the to-be-careless you but condemnation to-be
νομίζων τὸ μὴ νηστεῦσαι, καὶ ἕτερον προστίθης ἔγκλημα
thinking the not to-have-fasted also other you-add charge
πολλῷ μεῖζον καὶ χαλεπώτερον, τὸ μὴ τῆς ἱερᾶς
by-much greater and more-grievous the not the holy
ταύτης μετασχεῖν τραπέζης, καὶ θρέψας σου τὸ σῶμα,
this to-partake table and having-fed your the body

κατατήκεις λιμῷ τὴν ψυχήν· καὶ ποίαν ἕξεις
you-melt by-famine the soul and what-kind-of will-you-have
ἀπολογίαν;
defense
Ἐπὶ μὲν γὰρ τῆς νηστείας ἴσως ἔχεις σώματος ἀσθένειαν
in indeed for the fast perhaps you-have of-body weakness
προβαλέσθαι· ἐπὶ δὲ ἀκροάσεως τί ἂν ἔχοις εἰπεῖν; οὐ γὰρ
to-put-forward in but hearing what — could-you to-say not for
δὴ σώματος ἀσθένεια κωλύει τῶν θείων λογίων μετασχεῖν.
indeed of-body weakness binders from-the divine oracles to-partake
Εἰ μὲν γὰρ ἔλεγον· Μηδεὶς ἠριστηκὼς συμμιγέσθω,
if indeed for I-said no-one having-breakfasted let-mingle
μηδεὶς φαγὼν ἀκροάσθω, εἶχές τινα συγγνώμην· νυνὶ δὲ
no-one having-eaten let-hear you-had some pardon now but
ὅταν ἡμεῖς ἕλκωμεν, καὶ ἐπισπώμεθα, καὶ πρὸς ἑαυτοὺς
when we drag and draw and to ourselves
καλῶμεν, ποίαν ἕξετε ἀπολογίαν ἀποπηδῶντες; Καὶ
call what-kind-of will-you-have defense leaping-away and
γὰρ ἀνεπιτήδειος ὁ ἀκροατὴς ἐκεῖνος ἂν γένοιτο, οὐχ ὁ
for unfit the hearer that — would-be not the(-one)
φαγὼν καὶ πιὼν, ἀλλ' ὁ μὴ προσέχων τοῖς
having-eaten and having-drunk but the(-one) not attending to-the(-things)
λεγομένοις, ὁ χασμώμενος καὶ ἐκλελυμένος, καὶ τὸ μὲν
said the(-one) yawning and relaxed and the indeed
σῶμα ἐνταῦθα ἔχων, τὴν δὲ διάνοιαν ἀλλαχοῦ πλανωμένην·
body here having the but mind elsewhere wandering
οὗτος κἂν νηστεύῃ, πρὸς ἀκρόασίν ἐστιν ἄχρηστος· ὁ
he even-if he-fast for hearing is useless the(-one)
μέντοι διεγηγερμένος καὶ νήφων καὶ συντείνων ἑαυτοῦ
however aroused and sober and straining his-own
τὴν διάνοιαν, κἂν φαγὼν καὶ πεπωκὼς ᾖ, πάντων
the mind even-if having-eaten and having-drunk he-be than-all

ἐπιτηδειότατος ἀκροατὴς ἂν ἡμῖν γένοιτο. Ἐπὶ μὲν γὰρ τῶν
most-suitable hearer — to-us would-be in indeed for the
ἔξωθεν δικαστηρίων καὶ βουλευτηρίων εἰκότως ὁ νόμος οὗτος
outside courts and council-chambers fittingly the law this
ἐκράτησεν· οὐδὲ γὰρ ἴσασι φιλοσοφεῖν· διὸ οὐδὲ
prevailed not-even for do-they-know to-philosophize wherefore not-even
ἐσθίουσιν ὥστε τραφῆναι, ἀλλ᾽ ὥστε διαῤῥαγῆναι· πίνουσι
do-they-eat so-as to-be-nourished but so-as to-burst they-drink
γὰρ ὑπὲρ κόρον πολλάκις· διὰ τοῦτο ἑαυτοὺς ἀχρήστους
for beyond satiety often because-of this themselves useless
πρὸς τὴν τῶν πραγμάτων οἰκονομίαν καθιστῶντες, καὶ
for the of-the affairs management making both
δικαστήρια καὶ βουλευτήρια ἀποκλείουσι δείλης καὶ
courts and council-chambers they-shut in-the-afternoon and
μεσημβρίας. Ἐνταῦθα δὲ οὐδὲν τοιοῦτον· μὴ γένοιτο· ἀλλ᾽
at-midday here but nothing such not may-it-be but
ὁ φαγὼν τῷ νηστεύοντι κατὰ τὴν τῆς ψυχῆς
the(-one) having-eaten with-the(-one) fasting according-to the of-the soul
σωφροσύνην ἐφάμιλλος ἔσται· οὐ γὰρ ὥστε διαῤῥῆξαι
sobriety equal will-be not for so-as to-burst
τὴν γαστέρα, οὐδὲ ὥστε σκοτῶσαι τὸν λογισμὸν ἐσθίει
the belly nor so-as to-darken the reasoning he-eats
καὶ πίνει, ἀλλ᾽ ὥστε τὸ σῶμα ἠσθενηκὸς ἀνακτήσασθαι.
and drinks but so-as the body weakened to-revive
Ἀλλὰ τῆς μὲν παραινέσεως ταύτης ἅλις, ὥρα δὲ 2
but of-the indeed exhortation this enough time and
λοιπὸν τῆς ὑποθέσεως ἅψασθαι· καίτοι γε ἀναδύεται
henceforth the subject to-touch and-yet indeed draws-back
καὶ ὀκνεῖ πρὸς τὴν διδασκαλίαν ταύτην ἡμῖν ὁ λογισμὸς
and shrinks toward the teaching this for-us the reasoning
διὰ τοὺς μὴ παραγενομένους. Καὶ καθάπερ μήτηρ
because-of the(-ones) not having-come and as mother

φιλόστοργος τράπεζαν ἔχουσα παραθεῖναι, τῶν παίδων μὴ
affectionate table having to-set-before the children not
παρόντων ἁπάντων ἀλγεῖ καὶ ὀδυνᾶται· τοῦτο δὴ κἀγὼ
being-present all is-pained and grieves this indeed I-too
πάσχω νῦν, καὶ τῶν ἀδελφῶν τῶν ἡμετέρων ἐννοῶν τὴν
suffer now and of-the brothers the our considering the
ἀπουσίαν, ἀναδύομαι πρὸς τὴν ἔκτισιν· ἀλλ' ὑμεῖς κύριοι
absence I-draw-back toward the payment but you lords
τὸν ὄκνον τοῦτον ἐκβαλεῖν. Εἰ γὰρ ὑπόσχοισθέ μοι μετὰ
the reluctance this to-cast-out if for you-should-promise me with
ἀκριβείας ἅπαντα πρὸς ἐκείνους διαπορθμεύσειν, μετὰ
exactness all-things to those to-ferry-across with
προθυμίας ἡμεῖς ἅπαντα καταβαλοῦμεν ὑμῖν· οὕτω γὰρ
eagerness we all-things will-pay to-you so for
ἐκείνοις τε ἔσται τῆς ἀπουσίας παραμυθία τῆς ὑμετέρας
to-those both will-be of-the absence consolation of-the your
ἀγάπης ἡ διδασκαλία, ὑμεῖς τε προσεκτικώτερον ἡμῶν
love the teaching you and more-attentively us
ἀκούσεσθε, εἰδότες ὅτι καὶ πρὸς ἑτέρους ὑμῖν ἀπαγγεῖλαι
will-hear knowing that also to others for-you to-report
ταῦτα ἀνάγκη. Ἵνα οὖν σαφέστερος ἡμῖν ὁ λόγος
these-things necessity that then clearer for-us the word
γένηται, ἄνωθεν ἀναλαβόντες αὐτὸν εἴπωμεν.
may-become from-the-beginning having-taken-up it let-us-tell
Ἐζητοῦμεν τοίνυν πρώην τίνος ἕνεκεν μετὰ ἔτη τοσαῦτα
we-were-seeking therefore lately for-what cause after years so-many
ἐδόθησαν αἱ Γραφαί· οὐ γὰρ ἐπὶ τοῦ Ἀδάμ, οὐδὲ
were-given the Scriptures not for in-the-time-of — Adam nor
ἐπὶ τοῦ Νῶε, καὶ τοῦ Ἀβραάμ, ἀλλὰ ἐπὶ
in-the-time-of — Noah and — Abraham but in-the-time-of
τοῦ Μωϋσέως ἐδόθη τοῦτο τὸ βιβλίον· καὶ πολλῶν
— Moses was-given this the book and many

ἀκούω λεγόντων, ὅτι, εἰ χρήσιμον ἦν, ἐξ ἀρχῆς
I-hear saying that if useful it-were from beginning
ἔδει δοθῆναι· εἰ δὲ ἄχρηστον ἦν, οὐδὲ μετὰ
it-was-needful to-be-given if but useless it-were not-even after
ταῦτα δοθῆναι ἐχρῆν. Ἀλλ᾽ ἔωλος οὗτος ὁ λογισμός·
these-things to-be-given was-it-right but stale this the reasoning
οὐ γὰρ δὴ πάντως, εἴ τι χρήσιμον μετὰ ταῦτα,
not for indeed necessarily if anything useful after these-things
ἐξ ἀρχῆς ὀφείλει δίδοσθαι· οὐδὲ εἴ τι παρὰ τὴν
from beginning ought to-be-given nor if anything at the
ἀρχὴν ἐδόθη, τοῦτο πάντως ὀφείλει καὶ μετὰ ταῦτα
beginning was-given this necessarily ought also after these-things
μένειν. Ἐπεὶ καὶ τὸ γάλα χρήσιμον, ἀλλ᾽ οὐ διηνεκῶς
to-remain since also the milk useful but not continually
δίδοται, ἀλλὰ παισὶν οὖσιν ἡμῖν δίδοται μόνον· καὶ
is-given but to-children being us is-given only and
ἡ στερεὰ τροφὴ χρήσιμος, ἀλλ᾽ οὐδεὶς ἡμῖν ἐν ἀρχῇ
the solid food useful but no-one to-us in beginning
μεταδίδωσιν αὐτῆς, ἀλλ᾽ ἐπειδὰν τὴν παιδικὴν ἐξέλθωμεν
gives of-it but when the childish we-pass-out-of
ἡλικίαν· πάλιν τὸ θέρος χρήσιμον, ἀλλ᾽ οὐ διαπαντὸς
age again the summer useful but not continually
φαίνεται· καὶ ὁ χειμὼν ἐπιτήδειος, ἀλλὰ καὶ οὗτος
appears and the winter suitable but also this
ὑπεξίσταται. Τί οὖν; αἱ Γραφαὶ, φησὶν, οὐκ εἰσὶ χρήσιμοι;
withdraws what then the Scriptures he-says not are-they useful
Χρησιμώταται μὲν οὖν καὶ ἀναγκαιόταται. Τίνος οὖν
most-useful indeed rather and most-necessary for-what then
ἕνεκεν, φησὶν, ἐξ ἀρχῆς ἡμῖν οὐκ ἐδόθησαν; Ὅτι οὐ
cause he-says from beginning to-us not were-they-given because not
διὰ γραμμάτων, ἀλλὰ διὰ πραγμάτων, ἠβούλετο
through letters but through things wished

παιδεύειν τῶν ἀνθρώπων τὴν φύσιν ὁ Θεός. Τί ποτέ
to-teach of-the men the nature — God what ever
ἐστι διὰ πραγμάτων; Διὰ τῆς κτίσεως αὐτῆς. Εἰς
is through things through the creation itself into
τοῦτο γοῦν τὸ κεφάλαιον ἐμπεσὼν ὁ Ἀπόστολος, καὶ
this at-any-rate the head having-fallen the Apostle and
πρὸς Ἕλληνας ἀποτεινόμενος τοὺς λέγοντας, ὅτι Οὐκ
to Greeks addressing the(-ones) saying that not
ἐμάθομεν ἐξ ἀρχῆς παρὰ τῶν Γραφῶν θεογνωσίαν, ὅρα
we-learned from beginning from the Scriptures knowledge-of-God see
πῶς ἀπελογήσατο. Εἰπὼν γὰρ, ὅτι Ἀποκαλύπτεται ὀργὴ
how he-defended having-said for that is-revealed wrath
Θεοῦ ἀπ᾽ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν
of-God from heaven against all impiety and unrighteousness
ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
of-men the(-ones) the truth in unrighteousness holding-down
ἐπειδὴ εἶδεν ἀντίθεσιν ἀντιπίπτουσαν αὐτῷ, καὶ πολλοὺς
since he-saw objection opposing him and many
ἀντερωτῶντας, ὅτι Καὶ πόθεν ᾔδεσαν Ἕλληνες τὴν
asking-in-return that and whence knew Greeks the
ἀλήθειαν τοῦ Θεοῦ; ἐπήγαγε λέγων· Διότι τὸ γνωστὸν
truth — of-God he-added saying because the known
τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς. Καὶ πῶς φανερόν
— of-God manifest is in them and how manifest
ἐστιν ἐν αὐτοῖς; πῶς δὲ ἠδύναντο εἰδέναι Θεὸν, καὶ τίς
is-it in them how and could-they to-know God and who
ἔδειξεν; εἰπέ. Ὁ γὰρ Θεὸς ἐφανέρωσεν αὐτοῖς, φησί. Ποίῳ
showed tell — for God manifested to-them he-says in-what
τρόπῳ; ποῖον προφήτην πέμψας; τίνα εὐαγγελιστήν;
manner what-kind-of prophet having-sent what evangelist
ποῖον διδάσκαλον, εἰ αἱ Γραφαὶ μηδέπω ἦσαν; Τὰ
what-kind-of teacher if the Scriptures not-yet were the

γὰρ ἀόρατα αὐτοῦ, φησὶν, ἀπὸ κτίσεως κόσμου τοῖς
for invisible-things his he-says from creation of-world by-the
ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις
works understood are-clearly-seen the both eternal his power
καὶ θειότης.
and divinity
Ὃ δὲ λέγει, τοιοῦτόν ἐστι· Τὴν κτίσιν εἰς μέσον προέθηκε
what and he-says such is the creation into midst he-set-forth
πρὸ τῶν ὀφθαλμῶν πάντων, ἵνα ἀπὸ τῶν ἔργων τὸν
before the eyes of-all that from the works the
δημιουργὸν στοχάζωνται· ὅπερ οὖν καὶ ἕτερος ἔλεγεν·
creator they-may-guess which then also another said
Ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ
from for greatness and beauty of-created-things proportionately the
γενεσιουργὸς αὐτῶν καθορᾶται. Εἶδες τὸ μέγεθος; θαύμασον
creator their is-clearly-seen you-saw the greatness marvel-at
τὴν δύναμιν τοῦ ποιήσαντος. Εἶδες τὸ κάλλος;
the power of-the(-one) having-made you-saw the beauty
ἐκπλάγηθι τὴν σοφίαν τοῦ κοσμήσαντος· ὅπερ οὖν καὶ
be-astounded-at the wisdom of-the(-one) having-adorned which then also
ὁ προφήτης ἐμφαίνων ἔλεγεν· Οἱ οὐρανοὶ διηγοῦνται τὴν
the prophet showing said the heavens declare the
δόξαν τοῦ Θεοῦ. Πῶς, εἰπέ μοι, διηγοῦνται; φωνὴν οὐκ
glory — of-God how tell me do-they-declare voice not
ἔχουσι, στόμα οὐ κέκτηνται, γλῶττα παρ᾽ αὐτοῖς οὐκ ἔστι,
they-have mouth not they-possess tongue with them not is
πῶς οὖν διηγοῦνται; Διὰ τῆς ὄψεως αὐτῆς· ὅταν γὰρ ἴδῃς
how then do-they-declare through the sight itself when for you-see
τὸ κάλλος, τὸ μέγεθος, τὸ ὕψος, τὴν θέσιν, τὸ σχῆμα, τὸ
the beauty the greatness the height the position the shape the
πρὸς τοσοῦτον χρόνον διαρκὲς, ὥσπερ φωνῆς ἀκούων, καὶ
for so-long time enduring as voice hearing and

διδασκόμενος διὰ τῆς ὄψεως, προσκυνεῖς τὸν ποιήσαντα
being-taught through the sight you-worship the(-one) having-made
σῶμα καλὸν οὕτω καὶ παράδοξον. Σιγᾷ ὁ οὐρανὸς, ἀλλ᾽
body fair so and paradoxical is-silent the heaven but
ἡ ὄψις αὐτοῦ φωνὴν σάλπιγγος λαμπροτέραν ἀφίησι,
the sight its voice than-trumpet more-brilliant sends-forth
δι᾽ ὀφθαλμῶν ἡμᾶς, οὐ δι᾽ ἀκοῆς παιδεύουσα· καὶ γὰρ
through eyes us not through hearing teaching and for
πέφυκεν αὕτη ἐκείνης ἡ αἴσθησις καὶ πιστοτέρα εἶναι καὶ
is-wont this than-that the sense both more-trustworthy to-be and
σαφεστέρα. Εἰ μὲν γὰρ διὰ βιβλίων ἐπαίδευσε καὶ διὰ
clearer if indeed for through books he-had-taught and through
γραμμάτων, ὁ μὲν εἰδὼς γράμματα ἔμαθεν ἂν
letters the(-one) indeed knowing letters would-have-learned —
τὰ ἐγγεγραμμένα, ὁ δὲ οὐκ εἰδὼς ἀπῆλθεν
the(-things) written-in the(-one) but not knowing would-have-gone-away
ἂν μηδὲν ἐκεῖθεν ὠφεληθεὶς, εἰ μή τις ἐνήγαγεν ἕτερος·
— nothing from-there benefited if not anyone led-in other
καὶ ὁ μὲν εὔπορος ἐπρίατο ἂν τὸ βιβλίον, ὁ δὲ
and the indeed well-off would-have-bought — the book the but
πένης οὐκ ἂν ἴσχυσε κτήσασθαι· πάλιν ὁ μὲν
poor not — would-have-been-able to-acquire again the(-one) indeed
τὴν φωνὴν ἐκείνην εἰδὼς τὴν διὰ τῶν γραμμάτων
the language that knowing the(-one) through the letters
σημαινομένην ἔγνω ἂν τὰ ἐγκείμενα, ὁ δὲ
signified would-have-known — the(-things) contained the but
Σκύθης, καὶ ὁ βάρβαρος, καὶ ὁ Ἰνδὸς, καὶ ὁ Αἰγύπτιος,
Scythian and the barbarian and the Indian and the Egyptian
καὶ πάντες οἱ τῆς γλώττης ἐκείνης ἀπεστερημένοι
and all the(-ones) of-the tongue that deprived
ἀπῆλθον ἂν μηδὲν μαθόντες· ἐπὶ δὲ τοῦ οὐρανοῦ
would-have-gone-away — nothing having-learned in-the-case-of but the heaven

οὐκ ἔστι τοῦτο εἰπεῖν, ἀλλὰ καὶ Σκύθης, καὶ βάρβαρος,
not it-is-possible this to-say but both Scythian and barbarian
καὶ Ἰνδὸς, καὶ Αἰγύπτιος, καὶ πᾶς ἄνθρωπος ἐπὶ τῆς γῆς
and Indian and Egyptian and every man on the earth
βαδίζων ταύτης ἀκούσεται τῆς φωνῆς· οὐ γὰρ δι᾽ ὤτων,
walking this will-hear the voice not for through ears
ἀλλὰ καὶ δι᾽ ὄψεως εἰς τὴν διάνοιαν ἐμπίπτει τὴν
but also through sight into the mind it-falls the
ἡμετέραν. Ἡ δὲ τῶν ὁρωμένων ἀντίληψις μία τίς
our the and of-the(-things) seen perception one some
ἐστι, καὶ οὐ διάφορος, καθάπερ ἡ τῶν γλωσσῶν·
is and not different as the(-perception) of-the tongues
εἰς τοῦτο καὶ ἰδιώτης καὶ σοφὸς δυνήσεται τὸ βιβλίον
into this both layman and wise will-be-able the book
ὁμοίως ἰδεῖν, καὶ πένης καὶ πλούσιος, καὶ ὅπουπερ ἂν
alike to-see and poor and rich and wherever —
τις ἀφίκηται, ἀναβλέψαι εἰς τὸν οὐρανὸν ἀρκοῦσαν
anyone arrive to-look-up to the heaven sufficient
λήψεται διδασκαλίαν ἀπὸ τῆς θεωρίας· ὅπερ καὶ αὐτὸς ὁ
will-receive teaching from the contemplation which also himself the
προφήτης αἰνιττόμενος καὶ δεικνὺς, ὅτι φωνὴν ἡ κτίσις
prophet hinting and showing that voice the creation
ἀφίησι καὶ βαρβάροις καὶ Ἕλλησι καὶ πᾶσιν ἁπλῶς
sends-forth both to-barbarians and to-Greeks and to-all simply
ἀνθρώποις εὐσύνοπτον, οὕτως ἔλεγεν· Οὐκ εἰσὶ λαλιαὶ
men easily-taken-in so said not there-are speeches
οὐδὲ λόγοι, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν.
nor words of-which not are-heard the voices their
Ὃ δὲ λέγει τοιοῦτόν ἐστιν· Οὐκ ἔστιν ἔθνος, οὐδὲ γλῶττα,
what and he-says such is not there-is nation nor tongue
φησὶν, ἣ μὴ δυναμένη συνιέναι τῆς φωνῆς ταύτης· ἀλλὰ
he-says which not able to-understand the voice this but

τοιοῦτος αὐτῶν ἐστιν ὁ φθόγγος, ὥστε δύνασθαι ὑπὸ
such their is the sound so-that to-be-able by
πάντων ἀνθρώπων ἀκούεσθαι, καὶ οὐχὶ τοῦ οὐρανοῦ μόνον,
all men to-be-heard and not of-the heaven only
ἀλλὰ καὶ τῆς ἡμέρας καὶ τῆς νυκτός. Καὶ πῶς τῆς ἡμέρας
but also of-the day and of-the night and how of-the day
καὶ τῆς νυκτός; οὗτος μὲν γὰρ καὶ διὰ τοῦ κάλλους, καὶ
and of-the night this indeed for both through the beauty and
διὰ τοῦ μεγέθους, καὶ διὰ τῶν ἄλλων ἁπάντων ἐκπλήττει
through the greatness and through the others all astounds
τοὺς θεατάς, καὶ πρὸς τὸ θαῦμα τοῦ δημιουργήσαντος
the beholders and to the wonder of-the(-one) having-created
αὐτὸν παραπέμπει, ἡ δὲ ἡμέρα καὶ ἡ νὺξ τί τοιοῦτον
it sends the but day and the night what such
ἂν ἔχοιεν ἡμῖν ἐπιδείξασθαι; Τοιοῦτον μὲν οὐδέν, ἕτερα
— could-they to-us display such indeed nothing other-things
δὲ οὐκ ἐλάττονα τούτων, τὸν ῥυθμὸν, τὴν τάξιν τὴν
but not less than-these the rhythm the order the(-order)
μετ᾽ ἀκριβείας ἁπάσης. Ὅταν γὰρ ἐννοήσῃς πῶς τὸν
with exactness all when for you-consider how the
ἐνιαυτὸν ἅπαντα διενείμαντο, καὶ καθάπερ ἐν ζυγῷ καὶ
year whole they-divided and as in balance and
πλάστιγγι τοῦ παντὸς διαστήματος τὸ μῆκος διείλαντο,
scale of-the whole interval the length divided
ἐκπλαγήσῃ τὸν τάξαντα. Καθάπερ γὰρ τινες
you-will-be-astounded-at the(-one) having-ordered as for some
ἀδελφαὶ τὸν πατρῷον διανειμάμεναι κλῆρον μετὰ πολλῆς
sisters the paternal having-divided inheritance with much
τῆς ἀγάπης, οὐδὲ τὸ τυχὸν ἀλλήλαις ἐπηρεάζουσαι·
the love not-even the chance-amount one-another abusing
οὕτω δὴ καὶ ἡ ἡμέρα καὶ ἡ νὺξ μετὰ ἀκριβείας
so indeed also the day and the night with exactness

πάσης τὸν ἐνιαυτὸν ἐν ἰσομοιρίᾳ τοσαύτῃ διενείμαντο, καὶ
all the year in equal-share so-great divided and
τοὺς οἰκείους διατηροῦσιν ὅρους, καὶ οὐδέποτε ἑτέρα τὴν
the own keep bounds and never one the
ἑτέραν ἐξώθησεν· οὐδέποτε οὖν ἐν χειμῶνι μακρὰ γέγονεν
other pushed-out never then in winter long became
ἡ ἡμέρα, ὥσπερ οὐδέποτε ἐν θέρει μακρὰ γέγονεν ἡ
the day as never in summer long became the
νὺξ, τοσούτων παρελθουσῶν γενεῶν· ἀλλ᾽ ἐν τοσούτῳ
night so-many having-passed generations but in so-great
διαστήματι καὶ μήκει, οὐδὲ ἀκαριαῖον, οὐχ ἡμιώριον, οὐ
interval and length not-even momentary not half-hour not
ῥιπὴν ὀφθαλμοῦ ἡ ἑτέρα τὴν ἑτέραν ἐπλεονέκτησε.
twinkling of-eye the one the other got-the-advantage-of
Διὰ ταῦτα καὶ ὁ ψαλμῳδὸς ἐκπλαγεὶς αὐτῶν τὴν 3
because-of these-things also the psalmist astounded-at their the
ἰσότητα, ἐβόα λέγων· Νὺξ νυκτὶ ἀναγγέλλει γνῶσιν.
equality cried saying night to-night declares knowledge
Ἂν ταῦτα εἰδῇς φιλοσοφεῖν, θαυμάσεις τὸν οὕτω
if these-things you-know to-philosophize you-will-marvel-at the(-one) so
παρὰ τὴν ἀρχὴν τάξαντα τοὺς ἀκινήτους τούτους
at the beginning having-ordered the immovable these
ὅρους. Ἀκουέτωσαν τούτων οἱ πλεονέκται καὶ τῶν
bounds let-hear these-things the covetous and the
ἀλλοτρίων ἐφιέμενοι χρημάτων, καὶ μιμείσθωσαν ἡμέρας
others' desiring money and let-them-imitate of-day
καὶ νυκτὸς τὴν ἰσότητα· ἀκουέτωσαν οἱ πεφυσιωμένοι
and of-night the equality let-hear the(-ones) puffed-up
καὶ μεγαλοφρονοῦντες, καὶ μὴ βουλόμενοι τῶν πρωτείων
and high-minded and not wishing of-the first-places
ἑτέροις παραχωρεῖν. Ἡ ἡμέρα τῇ νυκτὶ παραχωρεῖ, καὶ
to-others to-yield the day to-the night yields and

οὐκ ἐπιβαίνει τοῖς ἀλλοτρίοις ὅροις· σὺ δὲ ἀεὶ τιμῆς
not trespasses-on the foreign bounds you but always honor
ἀπολαύων οὐκ ἀνέχῃ τοῖς ἀδελφοῖς μεταδοῦναι ταύτης;
enjoying not do-you-endure to-the brothers to-share it
Καὶ σκόπει μοι νομοθέτου σοφίαν. Ἐν χειμῶνι μακρὰν
and consider me of-lawgiver wisdom in winter long
ἔταξεν εἶναι τὴν νύκτα, ὅτε ἁπαλώτερα τὰ σπέρματα καὶ
he-ordered to-be the night when tenderer the seeds and
καταψύχεσθαι δεόμενα μᾶλλον, καὶ θερμοτέρας οὐκ ἀνέχεται
to-be-cooled needing more and hotter not they-endure
τῆς ἀκτῖνος· ἐπειδὰν δὲ αὐξηθῇ, συναύξεται πάλιν αὐτοῖς
the ray when but they-have-grown grows-with again them
ἡ ἡμέρα, καὶ τότε γίνεται μακροτέρα, ὅταν ὁ καρπὸς
the day and then becomes longer when the fruit
ἀκμάζῃ λοιπόν. Οὐ τοῖς σπέρμασι δὲ τοῦτο, ἀλλὰ καὶ
is-at-its-prime henceforth not for-the seeds and this but also
τοῖς σώμασιν ἐπιτήδειον. Ἐπειδὰν γὰρ τοῦ χειμῶνος καὶ
for-the bodies suitable when for in-the winter both
ναύτης, καὶ κυβερνήτης, καὶ ὁδοιπόρος, καὶ στρατιώτης,
sailor and pilot and wayfarer and soldier
καὶ γεωργὸς τὰ πολλὰ οἴκοι κάθηνται τῷ κρυμῷ
and farmer for-the most-part at-home sit by-the frost
συνδεδεμένοι, καὶ ἀργίας καιρὸς ὁ τοῦ χειμῶνός ἐστι,
bound-together and of-idleness season the(-season) of-the winter is
τὸ πλέον τοῦ χρόνου εἰς νύκτα ἀναλίσκεσθαι ἐποίησεν ὁ
the more of-the time on night to-be-spent made —
Θεὸς, ἵνα μὴ περιττὸν ᾖ τῆς ἡμέρας τὸ μῆκος, οὐδὲν
God that not superfluous may-be of-the day the length nothing
δυναμένων ποιεῖν τῶν ἀνθρώπων. Τί ἄν τις εἴποι τῶν
being-able to-do the men what — anyone could-say of-the
ὡρῶν τὴν εὐταξίαν; πῶς καὶ αὗται καθάπερ παρθένοι
seasons the good-order how also these as maidens

τινὲς χορεύουσαι ἐν κύκλῳ μετὰ πολλῆς τῆς εὐταξίας
some dancing in circle with much the good-order
ἀλλήλας διαδέχονται, καὶ κατὰ μικρὸν καὶ ἀψοφητὶ πρὸς
one-another succeed and by little and noiselessly to
τὰς ἐναντίας αἱ μέσαι διαβιβάζουσαι οὐ παύονται; Διὰ
the opposites the middle-ones carrying-across not cease because-of
τοῦτο οὔτε ἀπὸ χειμῶνος ἡμᾶς διαδέχεται θέρος, οὔτε
this neither from winter us succeeds summer nor
ἐκεῖθεν χειμὼν εὐθέως, ἀλλὰ μέσον παρεμβέβληται τὸ
from-there winter immediately but between is-inserted the
ἔαρ, ὥστε ἠρέμα καὶ κατὰ μικρὸν διαδεχομένων ἡμῶν,
spring so-that gently and by little succeeding us
πεπυκνωμένα τὰ σώματα ἀλύπως προσάγειν τῷ θέρει.
thickened the bodies painlessly to-bring to-the summer
Ἐπειδὴ γὰρ αἱ ἀθρόαι πρὸς τὸ ἐναντίον μεταβολαὶ νόσον
since for the sudden to the opposite changes disease
καὶ βλάβην τίκτουσι τὴν ἐσχάτην, ὠκονόμησεν ὁ Θεὸς
and harm bear the utmost arranged — God
ἀπὸ μὲν τοῦ χειμῶνος ἡμᾶς τὸ ἔαρ διαδέχεσθαι, ἀπὸ δὲ
from indeed the winter us the spring to-succeed from and
τοῦ ἔαρος τὸ θέρος, ἀπὸ δὲ τοῦ θέρους τὸ μετόπωρον,
the spring the summer from and the summer the autumn
καὶ οὕτω τῷ χειμῶνι παραπέμπειν, ὥστε ἀβλαβεῖς καὶ
and so to-the winter to-send-on so-that harmless and
κατὰ μικρὸν τὰς μεταβολὰς τὰς ἐκ τῶν ἐναντίων
by little the changes the(-changes) from the opposite
ὡρῶν διὰ τῶν μέσων ἡμῖν ἐγγίνεσθαι.
seasons through the middle-ones to-us to-come-about
Τίς οὖν οὕτως ἄθλιος καὶ ταλαίπωρος, ὃς ὁρῶν μὲν
who then so wretched and miserable who seeing indeed
οὐρανὸν, ὁρῶν δὲ θάλατταν καὶ γῆν, ὁρῶν δὲ τοσαύτην
heaven seeing and sea and earth seeing and so-great

ὡρῶν εὐκρασίαν οὕτως ἀκριβῆ, καὶ ἡμέρας καὶ νυκτὸς
of-seasons good-temperament so exact and of-day and of-night
ἀδιάπτωτον τάξιν, νομίζειν αὐτομάτως ταῦτα γενέσθαι,
unfailing order to-think of-themselves these-things to-have-come-about
ἀλλὰ μὴ προσκυνεῖν τὸν ἅπαντα ταῦτα μετὰ σοφίας
but not to-worship the(-one) all these-things with wisdom
τῆς προσηκούσης διαταξάμενον; Ἔχω τι καὶ πλέον
the befitting having-arranged I-have something also more
τούτων εἰπεῖν· οὐ γὰρ δὴ μόνον τὸ μέγεθος καὶ κάλλος,
than-these to-say not for indeed only the greatness and beauty
ἀλλὰ καὶ αὐτὸς ὁ τρόπος τῆς δημιουργίας ἐμφαίνει
but also itself the manner of-the creation shows
τὸν συγκροτοῦντα τὰ πάντα Θεόν. Ἐπειδὴ γὰρ κτίζοντι
the framing the all-things God since for creating
καὶ δημιουργοῦντι πάντα παρὰ τὴν ἀρχὴν οὐ παρῆμεν,
and fashioning all-things at the beginning not we-were-present
οὐδὲ εἰ παρῆμεν, εἴδομεν ἂν πῶς ἐγένετο, τῆς
nor if we-were-present we-would-have-seen — how it-came-about the
ἀοράτου δυνάμεως αὐτὰ κατασκευαζούσης, αὐτὸν τὸν
invisible power them preparing itself the
τρόπον τῆς δημιουργίας ἡμῖν ἄριστον ἐποίησεν ἐγγενέσθαι
manner of-the creation for-us best he-made to-become
διδάσκαλον, ὑπὲρ φύσεως ἀκολουθίαν συνθεὶς ἅπαντα
teacher beyond nature sequence having-put-together all
τὰ γενόμενα. Τάχα ἀσαφέστερόν ἐστιν ὅπερ εἶπον·
the(-things) having-come-about perhaps more-obscure is what I-said
οὐκοῦν ἀνάγκη σαφέστερον τοῦτο πάλιν εἰπεῖν· Πάντες
then necessity more-clearly this again to-say all
ἂν ὁμολογήσαιεν, ὅτι φύσεώς ἐστιν ἀκολουθία τὸ ὕδωρ
— would-agree that of-nature is sequence the water
ὑπὲρ τὴν γῆν φέρεσθαι, ἀλλ᾽ οὐχὶ τὴν γῆν ἐπὶ τῶν
upon the earth to-be-borne but not the earth upon the

ὑδάτων· ἡ μὲν γὰρ γῆ πυκνή τις οὖσα καὶ σκληρὰ
waters the indeed for earth dense something being and hard
καὶ ἀντίτυπος καὶ συνεχὴς, ῥᾳδίως δύναται στέγειν τῶν
and resistant and continuous easily can to-support of-the
ὑδάτων τὴν φύσιν· τὸ δὲ ὕδωρ ῥυτὸν ὂν καὶ χαῦνον,
waters the nature the but water fluid being and slack
μαλακόν τε καὶ διαῤῥέον, καὶ τοῖς ἐμπίπτουσιν
soft both and flowing-away and to-the(-things) falling-in
εἶκον ἅπασιν, οὐδὲν ἂν δυνηθείη σῶμα στέγειν, κἂν
yielding all no — could body support even-if
σφόδρα κουφότατον ᾖ· πολλάκις γοῦν ψηφῖδος μικρᾶς
very lightest it-be often at-any-rate pebble small
ἐμπεσούσης εἶξε, καὶ παρεχώρησε, καὶ πρὸς τὸ βάθος
having-fallen-in it-yielded and gave-way and to the depth
αὐτὴν παρέπεμψεν. Ὅταν οὖν ἴδῃς οὐχὶ ψηφῖδα μικρὰν,
it sent when then you-see not pebble small
ἀλλὰ τὴν γῆν ἅπασαν ὑπεράνω τῶν ὑδάτων φερομένην
but the earth whole above the waters borne
καὶ μὴ καταποντιζομένην, θαύμασον τὴν δύναμιν τὴν
and not sinking marvel-at the power the(-power)
ὑπὲρ φύσιν ταῦτα θαυματουργοῦσαν. Καὶ πόθεν τοῦτο
beyond nature these-things working-wonders and whence this
δῆλον, ὅτι ἡ γῆ ὑπεράνω τῶν ὑδάτων φέρεται; Ὁ
clear that the earth above the waters is-borne the
προφήτης τοῦτό φησιν, οὕτω λέγων· Αὐτὸς ἐπὶ θαλασσῶν
prophet this says thus saying he upon seas
ἐθεμελίωσεν αὐτὴν, καὶ ἐπὶ ποταμῶν ἡτοίμασεν αὐτήν.
founded it and upon rivers prepared it
Καὶ πάλιν, Τῷ θεμελιώσαντι τὴν γῆν ἐπὶ τῶν
and again to-the(-one) having-founded the earth upon the
ὑδάτων. Τί λέγεις; ψηφῖδα μικρὰν ὕδωρ ἐπὶ τῶν νώτων
waters what do-you-say pebble small water on the back

οὐκ ἂν δυνηθείη βαστάσαι, καὶ γῆν τοσαύτην φέρει,
not — could to-carry and earth so-great it-bears
καὶ ὄρη, καὶ βουνοὺς, καὶ πόλεις, καὶ φυτὰ, καὶ
and mountains and hills and cities and plants and
ἀνθρώπους, καὶ ἄλογα, καὶ οὐ καταποντίζεται; τί
men and irrational-creatures and not sinks why
λέγω, οὐ καταποντίζεται; πῶς κάτωθεν ὁμιλοῦντος αὐτῇ
do-I-say not sinks how from-below consorting with-it
τοῦ ὕδατος τοσοῦτον χρόνον οὐ διελύθη καὶ πηλὸς
the water so-long time not was-it-dissolved and mud
γέγονε τὸ πᾶν; Εἰ γὰρ ξύλων φύσις ὕδασι βραχὺν
became the whole if for of-woods nature in-waters short
ἐνδιατρίψασα χρόνον σήπεται καὶ διαλύεται· καὶ τί
having-spent time rots and dissolves and why
λέγω ξύλων φύσις, τί σιδήρου γένοιτ᾽ ἂν εὐτονώτερον;
do-I-say of-woods nature what than-iron would-be — more-vigorous
ἀλλὰ καὶ οὗτος χαυνοῦται πολλάκις, ὅταν διαπαντὸς
but even this is-slackened often when continually
ἐν ὕδατι μένῃ· καὶ μάλα εἰκότως· καὶ γὰρ καὶ αὐτὸς
in water it-remain and very fittingly and for also it
ἀπὸ γῆς ἔχει τὴν ὕπαρξιν. Διὰ τοῦτο πολλοὶ τῶν
from earth has the existence because-of this many of-the
δραπετευόντων οἰκετῶν, ἐπειδὰν τὰς πέδας καὶ τὰς ἀλύσεις
running-away servants when the fetters and the chains
ἐπισυρόμενοι φύγωσι, παρὰ ῥύακας ὑδάτων ἐλθόντες,
dragging-along they-flee to streams of-waters having-come
καὶ δεδεμένους ἐναποθέμενοι τοὺς πόδας τοῖς ὕδασι, καὶ
and bound having-laid the feet in-the waters and
χαυνότερον ταύτῃ ποιήσαντες τὸν σίδηρον, ῥᾳδίως λίθῳ
slacker in-this having-made the iron easily with-stone
παίοντες διακλῶσιν. Εἶτα σίδηρος μὲν χαυνοῦται, καὶ
striking break-through then iron indeed is-slackened and

ξύλα σήπεται, καὶ λίθοι φθείρονται ὑπὸ τῆς τῶν ὑδάτων
woods rot and stones are-destroyed by the of-the waters
φύσεως, γῆς δὲ ὄγκος τοσοῦτος ἐπὶ τοσοῦτον χρόνον
nature of-earth but bulk so-great for so-long time
ἐπικείμενος τοῖς ὕδασιν, οὔτε κατεποντίσθη, οὔτε διελύθη
lying-upon the waters neither was-sunk nor was-dissolved
καὶ ἀπώλετο.
and perished

Καὶ τίς οὐκ ἂν ἐκπλαγείη ταῦτα καὶ θαυμάσειε, 4
and who not — would-be-astounded-at these-things and marvel
καὶ θαῤῥῶν ἂν εἴποι, οὐχὶ φύσεως εἶναι ἔργα, ἀλλὰ τῆς
and confident — would-say not of-nature to-be works but of-the
ὑπὲρ φύσιν Προνοίας; Διὰ ταῦτά τίς φησιν· Ὁ
beyond nature Providence because-of these-things someone says the(-one)
κρεμάσας τὴν γῆν ἐπ᾽ οὐδενός· ἄλλος δέ τις, Ἐν τῇ
having-hung the earth upon nothing another and someone in the
χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς· καὶ, ὅτι Ἐπὶ θαλασσῶν
hand his the ends of-the earth and that upon seas
ἐθεμελίωσεν αὐτήν. Καὶ δοκεῖ μὲν ἐναντία ταῦτα εἶναι,
he-founded it and seem indeed opposite these-things to-be
πολλὴν δὲ ἔχει τὴν συμφωνίαν. Ὁ γὰρ εἰπὼν,
much but they-have the agreement the(-one) for having-said
ὅτι Ἐπὶ τῶν ὑδάτων ἐθεμελίωσεν αὐτὴν, ταυτὸν εἶπε
that upon the waters he-founded it the-same said
τῷ εἰρηκότι, ὅτι ἐπ᾽ οὐδενὸς αὐτὴν ἐκρέμασε· τὸ
with-the(-one) having-said that upon nothing it he-hung the
γὰρ ἐπὶ ὑδάτων ἑστάναι ἴσον ἐστὶ τοῦ κρέμασθαι ἐπ᾽
for upon waters to-stand equal is to-the to-hang upon
οὐδενός. Ποῦ οὖν κρέμαται καὶ ἕστηκεν; Ἄκουσον τοῦ
nothing where then does-it-hang and stand hear the
αὐτοῦ λέγοντος· Ἐν τῇ χειρὶ αὐτοῦ τὰ πέρατα τῆς γῆς·
same saying in the hand his the ends of-the earth

οὐχ ὅτι χεῖρας ἔχει ὁ Θεὸς, ἀλλ᾽ ἵνα μάθῃς ὅτι ἡ
not that hands has — God but that you-may-learn that the
δύναμις αὐτοῦ ἡ προνοοῦσα πάντων, αὕτη ἐστὶν
power his the(-power) providing-for all this is
ἡ συγκρατοῦσα καὶ διαβαστάζουσα τὸ σῶμα τῆς
the(-power) holding-together and carrying the body of-the
γῆς. Ἀλλ᾽ οὐ πείθῃ τοῖς εἰρημένοις; Πίστευσον
earth but not are-you-persuaded by-the(-things) said believe
τοῖς ὁρωμένοις· καὶ γὰρ καὶ ἐφ᾽ ἑτέρου στοιχείου
the(-things) seen and for also in-the-case-of other element
τὴν θαυματουργίαν ταύτην ἔστιν εὑρεῖν. Τοῦ γὰρ πυρὸς
the wonder-working this it-is-possible to-find of-the for fire
ἡ φύσις ἀνωφερής τίς ἐστι καὶ πρὸς τὸ ὕψος ἀεὶ
the nature upward-tending something is and to the height always
πηδᾷν καὶ ἄλλεσθαι πέφυκε, κἂν μυρία βιάσῃ καὶ
to-leap and to-spring is-wont even-if countless-ways you-force and
καταναγκάσῃς, οὐκ ἂν ἀνάσχοιτο τῆς κάτω φορᾶς.
compel not — it-would-endure the downward motion
Πολλάκις γοῦν δᾷδα καιομένην λαβόντες, καὶ κατὰ
often at-any-rate torch burning having-taken and down
κεφαλῆς κλίναντες τοῦ πυρὸς τὴν ὁρμὴν οὐκ ἠναγκάσαμεν
head having-inclined of-the fire the impulse not we-compelled
κάτω νεῦσαι, ἀλλὰ καὶ οὕτως ἄνω τρέχει, καὶ πρὸς τὸ
downward to-incline but also so upward it-runs and to the
ὕψος ἐπείγεται κάτωθεν· ἐπὶ δὲ τοῦ ἡλίου τοὐναντίον
height presses from-below in-the-case-of but the sun the-contrary
ἅπαν ἐποίησεν ὁ Θεός· τὰς γὰρ ἀκτῖνας αὐτοῦ πρὸς τὴν
wholly made — God the for rays its toward the
γῆν ἔτρεψε, καὶ τὸ φῶς κάτω νεύειν ἐποίησε, μονονουχὶ
earth he-turned and the light downward to-incline made all-but
λέγων αὐτῷ διὰ τοῦ σχήματος· Κάτω βλέπε, φησὶ, καὶ
saying to-it through the shape down look he-says and

τοῖς ἀνθρώποις φαῖνε· διὰ γὰρ ἐκείνους ἐγένου.
to-the men shine because-of for them you-came-into-being
Καὶ λύχνου μὲν φλὸξ οὐκ ἂν ἀνάσχοιτο τοῦτο παθεῖν,
and of-lamp indeed flame not — would-endure this to-suffer
ἄστρον δὲ οὕτω μέγα καὶ θαυμαστὸν κάτω νεύει, καὶ
star but so great and wonderful downward inclines and
πρὸς τὴν γῆν βλέπει ἀπεναντίας τῷ πυρὶ, διὰ τὴν
toward the earth looks contrary to-the fire because-of the
τοῦ κελεύσαντος δύναμιν. Βούλει καὶ ἕτερον εἴπω
of-the(-one) having-ordered power do-you-wish also another I-tell
τοιοῦτον; Τὰ νῶτα τοῦ οὐρανοῦ τοῦ φαινομένου ὕδατα
such the back of-the heaven the visible waters
περιλαμβάνει πάντοθεν, καὶ οὐ καταῤῥεῖ, οὐδὲ ἐξίσταται,
encompass on-all-sides and not flow-down nor shift
καίτοι γε οὐκ ἔστι τοιαύτη τῶν ὑδάτων ἡ φύσις· ἀλλ᾽ εἰς
and-yet indeed not is such of-the waters the nature but into
μὲν τὰ κοῖλα συντρέχει ῥᾳδίως· ἐπειδὰν δὲ κεκυρτωμένον
indeed the hollows runs-together easily when but curved
ᾖ σῶμα, διολισθαίνει πάντοθεν, καὶ οὐκ ἂν αὐτοῦ οὐδὲ
be body slips-off on-all-sides and not — of-it even
μικρὸν σταίη μέρος ἐπὶ τοῦ τοιούτου σχήματος.
small would-stand part upon the such shape
Ἀλλ᾽ ἰδοὺ τὸ παράδοξον τοῦτο γέγονεν ἐπὶ τῶν
but behold the paradoxical-thing this has-happened in-the-case-of the
οὐρανῶν· καὶ τοῦτο αὐτὸ πάλιν ὁ προφήτης αἰνιττόμενος
heavens and this itself again the prophet hinting
λέγει· Αἰνεῖτε τὸν Κύριον, τὰ ὕδατα τὰ ὑπεράνω
says praise the Lord the waters the(-ones) above
τῶν οὐρανῶν. Καὶ οὔτε τὸ ὕδωρ τὸν ἥλιον ἔσβεσεν,
the heavens and neither the water the sun quenched
οὔτε ὁ ἥλιος ἐπὶ τοσοῦτον χρόνον βαδίζων κάτωθεν τὸ
nor the sun for so-long time walking from-below the

ἐπικείμενον ἀνεξήρανεν ὕδωρ. Βούλει σε πάλιν εἰς τὴν
lying-upon dried-up water do-you-wish you again to the
γῆν καταγάγωμεν, καὶ τὸ θαῦμα ἐπιδείξωμεν; Οὐχ ὁρᾷς
earth we-bring-down and the wonder display not do-you-see
ταυτηνὶ τὴν θάλατταν, τὴν κυμάτων γέμουσαν καὶ
this the sea the(-sea) of-waves full and
πνευμάτων βιαίων; ἀλλ᾽ αὕτη ἡ θάλαττα ἡ εὐρύχωρος
of-winds violent but this the sea the broad
καὶ μεγάλη καὶ μαινομένη ἀσθενεῖ ψάμμῳ τειχίζεται. Καὶ
and great and raging with-weak sand is-walled and
σκόπει Θεοῦ σοφίαν· οὐκ ἀφῆκεν αὐτὴν ἡσυχάζειν οὐδὲ
consider of-God wisdom not he-let it to-be-quiet nor
ἠρεμεῖν, ἵνα μὴ τῆς φύσεως αὐτῆς εἶναι νομίσῃς τὴν
to-be-at-rest that not of-the nature its to-be you-may-think the
εὐταξίαν, ἀλλ᾽ ἔνδον μένουσα βοᾷ, καὶ ταράττεται, καὶ
good-order but within remaining it-cries and is-troubled and
μεγάλα ἠχεῖ, καὶ τὰ κύματα πρὸς ὕψος διανίστησιν
great-things resounds and the waves to height raises
ἄφατον· ἐπειδὰν δὲ ἔλθῃ πρὸς τοὺς αἰγιαλούς, καὶ τὴν
unspeakable when but it-comes to the shores and the
ψάμμον ἴδῃ, διαλυθεῖσα πρὸς ἑαυτὴν πάλιν ἐπάνεισι, δι᾽
sand sees dissolved to itself again it-returns through
ἀμφοτέρων σε τούτων διδάσκουσα, ὅτι οὐχὶ φύσεως ἔργον
both you these teaching that not of-nature work
ἐστὶ τὸ μένειν αὐτὴν εἴσω τῶν οἰκείων ὅρων, ἀλλὰ
is the to-remain it within the own bounds but
τῆς τοῦ κατέχοντος αὐτὴν δυνάμεως. Διὰ τοῦτο
of-the of-the(-one) restraining it power because-of this
γοῦν καὶ ἀσθενὲς τὸ τειχίον ἐποίησε, καὶ οὐ ξύλα καὶ
at-any-rate also weak the wall he-made and not woods and
λίθους οὐδὲ ὄρη τοῖς αἰγιαλοῖς περιέβαλε τούτοις, ἵνα
stones nor mountains to-the shores put-around these that

μὴ τούτοις λογίσῃ τοῦ στοιχείου τὴν εὐταξίαν. Τοῦτο
not to-these you-may-reckon of-the element the good-order this
γοῦν καὶ αὐτός ποτε τοῖς Ἰουδαίοις ὀνειδίζων ἔλεγεν·
at-any-rate also he once to-the Jews reproaching said
Ἐμὲ οὐ φοβηθήσεσθε τὸν τάξαντα ἄμμον ὅριον τῇ
me not will-you-fear the(-one) having-set sand boundary to-the
θαλάσσῃ, καὶ οὐχ ὑπερβήσεται; Οὐ τοῦτο δὲ μόνον ἐστὶ τὸ
sea and not it-shall-pass not this and only is the
θαυμαστὸν, ὅτι μέγαν καὶ θαυμαστὸν τὸν κόσμον ἐποίησεν,
wonderful-thing that great and wonderful the world he-made
οὐδ' ὅτι ὑπὲρ φύσεως ἀκολουθίαν αὐτὸν συνέπηξεν, ἀλλ'
nor that beyond nature sequence it he-compacted but
ὅτι καὶ ἐξ ἐναντίων αὐτὸν συνέστησε, θερμοῦ καὶ
that also from opposites it he-composed hot and
ψυχροῦ, ξηροῦ καὶ ὑγροῦ, πυρὸς καὶ ὕδατος, γῆς καὶ
cold dry and wet fire and water earth and
ἀέρος· καὶ τὰ ἐναντία ταῦτα στοιχεῖα, ἀφ' ὧν τόδε τὸ
air and the opposite these elements from which this the
πᾶν συνέστηκεν, ἀλλήλοις μαχόμενα ὑπ' ἀλλήλων οὐκ
whole has-been-composed with-one-another fighting by one-another not
ἀνηλώθη, οὐ τὸ πῦρ ἐπέδραμε καὶ ἀνῆψεν ἅπαντα, οὐ τὸ
were-consumed not the fire overran and kindled all not the
ὕδωρ ἐπελθὸν ἐπέκλυσε τὴν οἰκουμένην. Ἀλλ' ἐπὶ
water having-come-upon flooded the world but in-the-case-of
μὲν τῶν σωμάτων τῶν ἡμετέρων ταῦτα γίνεται, καὶ
indeed the bodies the our these-things happen and
χολῆς αὐξανομένης τίκτεται πυρετὸς, καὶ τῷ παντὶ ζώῳ
bile increasing is-born fever and the whole creature
λυμαίνεται· καὶ φλέγματος πλεονάζοντος πολλὰ νοσήματα
it-spoils and phlegm abounding many diseases
φύεται, καὶ διαφθείρει τὸ ζῶον. Ἐπὶ δὲ τοῦδε τοῦ
grow and destroys the creature in-the-case-of but this the

παντὸς οὐδὲν τούτων συνέβη, ἀλλ' ἕκαστον μένει καθάπερ
whole none of-these happened but each remains as
τινὶ χαλινῷ καὶ δεσμῷ τῷ βουλήματι τοῦ ποιήσαντος
by-some bridle and bond by-the will of-the(-one) having-made
τοὺς οἰκείους διαφυλάττον ὅρους, καὶ ἡ μάχη τούτων
the own preserving bounds and the battle of-these
εἰρήνης αἰτία γίνεται τῷ παντί. Ταῦτα οὐχὶ καὶ τυφλῷ
of-peace cause becomes to-the whole these-things not even to-blind-man
δῆλα, καὶ τοῖς σφόδρα ἀνοήτοις εὐσύνοπτα, ὅτι ἐκ
clear and to-the(-ones) very foolish easily-seen that from
προνοίας τινὸς γέγονε καὶ συγκρατεῖται; Τίς γὰρ
providence some it-has-come-about and is-held-together who for
οὕτως ἄφρων καὶ ἀναίσθητος, ὃς ὁρῶν τοσοῦτον σωμάτων
so senseless and insensible who seeing so-great of-bodies
ὄγκον, τοσοῦτον κάλλος, τοσαύτην σύνθεσιν, τοιούτων
bulk so-great beauty so-great composition of-such
στοιχείων μάχην διηνεκῆ καὶ ἐναντίωσιν, καὶ διαμονὴν, μὴ
elements battle continual and opposition and permanence not
λογίσασθαι πρὸς ἑαυτὸν καὶ εἰπεῖν, ὅτι εἰ μὴ πρόνοιά τις
to-reckon with himself and to-say that if not providence some
ἦν ἡ τὸν ὄγκον τῶν σωμάτων διακρατοῦσα, καὶ μὴ
were the(-one) the bulk of-the bodies holding-fast and not
συγχωροῦσα τὸ πᾶν διαπεσεῖν, οὐκ ἂν ἔμεινεν, οὐκ
allowing the whole to-fall-apart not — it-would-have-remained not
ἂν διήρκεσε; Τοσαύτη μὲν ὡρῶν εὐταξία, τοσαύτη
— it-would-have-endured so-great indeed of-seasons good-order so-great
δὲ ἡμέρας καὶ νυκτὸς συμφωνία, τοσούτων δὲ ἀλόγων
and of-day and of-night agreement so-many and of-irrational
ζώων γένη, καὶ φυτῶν, καὶ σπερμάτων, καὶ βοτανῶν
animals kinds and of-plants and of-seeds and of-herbs

ὁδῷ βαδίζει, καὶ οὐδὲν εἰς τὴν παροῦσαν ἡμέραν οὔτε
on-road walks and nothing to the present day either
διέπεσεν, οὔτε ἀνηλώθη καθάπαξ.
fell-apart or was-consumed once-for-all
Οὐ ταῦτα δὲ μόνον, ἀλλὰ καὶ πολλὰ ἕτερα τούτων 5
not these-things and only but also many other than-these
πλείονα καὶ βαθύτερα ἦν εἰπεῖν, καὶ περὶ αὐτῆς
more and deeper it-was-possible to-say and about itself
φιλοσοφῆσαι τῆς κτίσεως· ἀλλ᾽ εἰς τὴν ἐπιοῦσαν ἐκεῖνα
to-philosophize the creation but for the following those
ταμιευσάμενοι, σπουδάσωμεν τὰ εἰρημένα μετὰ
having-stored-up let-us-be-zealous the(-things) said with
ἀκριβείας κατασχεῖν, καὶ εἰς ἑτέρους ἐξενεγκεῖν. Καὶ οἶδα
exactness to-hold and to others to-carry-out and I-know
μὲν ὅτι τὴν ἀκοὴν ὑμῶν ἐξένισε τῶν νοημάτων τὸ βάθος,
indeed that the hearing your startled of-the thoughts the depth
ἀλλ᾽ ἐὰν ὀλίγον νήψωμεν, καὶ ἐν τούτοις ἐθίσωμεν ἑαυτοὺς,
but if a-little we-be-sober and in these accustom ourselves
καὶ ἑτέροις ῥᾳδίως ἐσόμεθα διδάσκαλοι. Τέως δὲ ἐκεῖνο
also of-others easily we-shall-be teachers meanwhile but that
πρὸς τὴν ὑμετέραν ἀγάπην ἀναγκαῖον εἰπεῖν· Ὥσπερ
to the your love necessary to-say as
ἐδόξασεν ἡμᾶς ὁ Θεὸς διὰ τῆς τοσαύτης δημιουργίας,
glorified us — God through the so-great creation
οὕτω δοξάσωμεν αὐτὸν καὶ ἡμεῖς διὰ τῆς πολιτείας τῆς
so let-us-glorify him also we through the conduct the
καθαρᾶς. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ, φαινόμενοι
pure the heavens declare glory of-God appearing
μόνον· καὶ ἡμεῖς τοίνυν διηγησώμεθα δόξαν Θεοῦ, μὴ
only and we therefore let-us-declare glory of-God not
λέγοντες μόνον, ἀλλὰ καὶ σιγῶντες, καὶ τῇ τοῦ βίου
saying only but also being-silent and by-the of-the life

λαμπρότητι πάντας ἐκπλήττοντες. Λαμψάτω γὰρ, φησὶν,
brilliance all astounding let-shine for he-says
ὑμῶν τὸ φῶς ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
your the light before the men that they-may-see
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν Πατέρα ὑμῶν τὸν
your the good works and may-glorify the Father your the(-one)
ἐν τοῖς οὐρανοῖς. Ὅταν γὰρ ὁ ἄπιστος ἴδῃ σὲ τὸν πιστὸν
in the heavens when for the unbeliever sees you the believer
κατεσταλμένον, σωφρονοῦντα, κόσμιον ὄντα, ἐκπλαγήσεται
subdued sober-minded orderly being he-will-be-astounded
καὶ ἐρεῖ· Ἀληθῶς μέγας ὁ τῶν Χριστιανῶν Θεὸς, οἵους
and will-say truly great the of-the Christians God what-kind-of
κατέστησεν ἀνθρώπους, οἵους ἐξ οἵων ἐποίησεν,
he-has-made men what-kind-of from what-kind-of he-made
ἀγγέλους αὐτοὺς ἐξ ἀνθρώπων εἰργάσατο. Ἂν ὑβρίσῃ
angels them from men he-wrought if insult
τις, οὐ λοιδοροῦνται· ἂν τυπτήσῃ τις, οὐκ ἀγανακτοῦσιν·
anyone not they-revile if strike anyone not they-are-indignant
ἂν ἀδικήσῃ τις, ὑπερεύχονται τοῦ λελυπηκότος· ἐχθρὸν
if wrong anyone they-pray-for the(-one) having-grieved enemy
οὐκ ἔχουσι, μνησικακεῖν οὐκ ἐπίστανται, φλυαρεῖν οὐκ
not they-have to-bear-grudges not they-understand to-babble not
ἴσασιν, οὐκ ἔμαθον ψεύδεσθαι, ἐπιορκεῖν οὐκ ἀνέχονται,
they-know not they-learned to-lie to-perjure not they-endure
μᾶλλον δὲ οὐδὲ ὀμνύειν· ἀλλὰ τὴν γλῶτταν ἐκτμηθῆναι
rather and not-even to-swear but the tongue to-be-cut-out
ἂν ἕλοιντο πρότερον, ἢ ὅρκον τινὰ ἀπὸ τοῦ στόματος
— they-would-choose sooner than oath any from the mouth
προέσθαι. Ταῦτα δῶμεν αὐτοῖς περὶ ἡμῶν λέγειν, καὶ τὴν
to-let-go these-things let-us-give them about us to-say and the
πονηρὰν τῶν ὅρκων συνήθειαν ἀπελάσωμεν, καὶ τοσαύτην
evil of-the oaths habit let-us-drive-away and so-great

δῶμεν τῷ Θεῷ τιμὴν, ὅσην τοῖς ἱματίοις ἡμῶν τοῖς
let-us-give — to-God honor as-much-as to-the garments our the
πολυτελεστέροις. Πῶς γὰρ οὐκ ἄτοπον ἱμάτιον μὲν
more-costly how for not absurd garment indeed
ἔχοντας τῶν λοιπῶν βέλτιον μὴ ἀνέχεσθαι συνεχῶς αὐτῷ
having than-the rest better not to-endure continually it
καταχρᾶσθαι, τὸ δὲ τοῦ Θεοῦ ὄνομα πανταχοῦ περισύρειν
to-use the but — of-God name everywhere to-drag-about
ἁπλῶς καὶ ὡς ἔτυχε; Μὴ, δέομαι καὶ ἀντιβολῶ, μὴ οὕτω
simply and as it-chanced not I-ask and entreat not so
καταφρονῶμεν ἡμῶν τῆς σωτηρίας ἀλλὰ τὴν σπουδὴν
let-us-despise our the salvation but the zeal
ἣν ἐξ ἀρχῆς ἐποιησάμεθα περὶ τὴν ἐντολὴν ταύτην,
which from beginning we-made about the commandment this
εἰς τέλος ἀγάγωμεν. Καὶ γὰρ ἐγὼ διὰ τοῦτο συνεχῆ
to end let-us-bring and for I because-of this continual
ποιοῦμαι τὴν παράκλησιν τὴν περὶ τῶν ὅρκων, οὐκ
make the exhortation the(-exhortation) about the oaths not
ἐπειδὴ κατέγνων ὑμῶν ῥᾳθυμίαν, ἀλλ' ἐπειδὴ τὸ πλέον
since I-condemned your carelessness but since the more
κατορθωθὲν ὑμῖν εἶδον, καὶ σπεύδω καὶ ἐπείγομαι τὸ πᾶν
accomplished by-you I-saw and hasten and press the whole
ἀπαρτισθῆναι καὶ τέλος λαβεῖν.
to-be-completed and end to-take
Οὕτω καὶ οἱ θεαταὶ ποιοῦσι, τοὺς ἐγγὺς ὄντας τῶν
so also the spectators do the(-ones) near being the
βραβείων διεγείρουσι μᾶλλον. Μὴ τοίνυν ἀποκάμωμεν μηδὲ
prizes rouse more not therefore let-us-grow-weary nor
ἡμεῖς, καὶ γὰρ ἐγγὺς ἑστήκαμεν τοῦ παντὸς κατορθώματος,
we and for near we-stand the whole accomplishment
καὶ ἡ δυσκολία παρὰ τὴν ἀρχὴν ἦν. Ὅτε δὲ τὸ πλέον τῆς
and the difficulty at the beginning was when but the more of-the

συνηθείας ὑπετμήθη νῦν, καὶ μικρὸν ὑπολέλειπται λοιπὸν,
habit has-been-cut-down now and little has-been-left henceforth
οὐδὲ πόνου χρεία τινὸς, ἀλλὰ μικρᾶς παρατηρήσεως, καὶ
not-even of-toil need any but of-small watchfulness and
βραχείας τινὸς ἀκριβείας δεόμεθα, ἵνα αὐτοὶ κατορθώσαντες
short some exactness we-need that ourselves having-accomplished
καὶ ἑτέροις γενώμεθα διδάσκαλοι, καὶ μετὰ παῤῥησίας
also for-others we-may-become teachers and with boldness
τὸ ἱερὸν ἴδωμεν Πάσχα, καὶ μετὰ πολλῆς τῆς ἡδονῆς
the holy we-may-see Pasch and with much the pleasure
διπλασίονα καὶ τριπλασίονα τῆς εἰωθυίας καρπωσώμεθα
double and triple than-the customary we-may-reap
τὴν εὐφροσύνην. Οὐ γὰρ οὕτω τὸ τῶν πόνων ἡμᾶς
the gladness not for so the from-the toils us
ἀπαλλαγῆναι καὶ τῶν ἱδρώτων τῆς νηστείας εὐφραίνει,
to-be-freed and from-the sweats of-the fast gladdens
ὡς τὸ μετὰ κατορθώματος καὶ στεφάνου λαμπροῦ εἰς
as the with accomplishment and crown brilliant to
τὴν ἱερὰν ἐκείνην ἑορτὴν ἀπαντῆσαι, στεφάνου μηδέποτε
the holy that feast to-come of-crown never
μαραινομένου. Ὥστε δὲ ταχυτέραν γενέσθαι τὴν διόρθωσιν,
withering so-that and quicker to-become the correction
τοῦτο ποίησον ὃ λέγω· Γράψον ἐπὶ τὸν τοῖχον τῆς
this do which I-say write on the wall of-the
οἰκίας σου, καὶ ἐπὶ τὸν τοῖχον τῆς καρδίας σου τὴν
house your and on the wall of-the heart your the
δρεπάνην τὴν πετομένην ἐκείνην, καὶ ταύτην ἐπὶ τῆς
sickle the flying that and this over the
ἀρᾶς πέτεσθαι νόμιζε, καὶ συνεχῶς αὐτὴν ἀναλογίζου· κἂν
curse to-fly think and continually it reckon and-if
ἕτερον ὀμνύοντα ἴδῃς, ἐπίσχες, κώλυσον, καὶ τῶν οἰκετῶν
other swearing you-see check hinder and the servants

ἐπιμελήθητι τῶν σῶν. Ἂν γὰρ τοῦτο σκοπήσωμεν, ὅπως
take-care-of the your if for this we-consider how
μὴ μόνον αὐτοὶ κατορθώσαιμεν, ἀλλὰ καὶ ἑτέρους εἰς
not only ourselves we-may-accomplish but also others into
τοῦτο ἐναγάγοιμεν, ταχέως αὐτοὶ πρὸς τὸ πέρας ἥξομεν.
this we-may-lead quickly ourselves to the end we-shall-come
Οἱ γὰρ ἑτέρους παιδεύειν καταδεξάμενοι, ἐρυθριάσομεν
the(-ones) for others to-teach having-undertaken we-shall-blush
καὶ αἰσχυνούμεθα, ἃ τοῖς ἄλλοις ἐπιτάττομεν, ταῦτα
and be-ashamed what-things to-the others we-enjoin these
ἐλλιμπάνοντες αὐτοὶ φανῆναι. Οὐδὲ χρεία πλειόνων λόγων·
falling-short ourselves to-appear not-even need of-more words
πολλὰ γὰρ καὶ τὰ πρώην εἰρημένα, καὶ ταῦτα δὲ
many for also the(-things) lately said and these-things too
ὑπομνήσεως χάριν μόνης εἴρηται. Ὁ δὲ Θεὸς, ὁ
of-reminder for-the-sake only has-been-said — but God the(-one)
μᾶλλον ἡμῶν τῶν ἡμετέρων φειδόμενος ψυχῶν, καὶ
more than-we the our sparing souls both
ἐν τούτῳ καὶ ἐν παντὶ καταρτίσειεν ἡμᾶς ἀγαθῷ, ἵνα
in this and in every may-be-perfect us good that
πληρώσαντες πάντα καρπὸν δικαιοσύνης, καταξιωθῶμεν
having-fulfilled all fruit of-righteousness we-may-be-deemed-worthy
τῆς βασιλείας τῶν οὐρανῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ
of-the kingdom of-the heavens by-grace and love-for-man of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ
Lord our Jesus Christ through whom and with whom
τῷ Πατρὶ ἡ δόξα ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς
to-the Father the glory together-with the holy Spirit to the
αἰῶνας τῶν αἰώνων. Ἀμήν.
ages of-the ages amen

ΟΜΙΛΙΑ Ι΄

X · ON CREATION AND AGAINST THOSE WHO DEIFY IT

He rejoices that those who had eaten came to hear. From the body, made of four warring elements, Chrysostom argues that the world could no more hold together without providence than a ship without its pilot. Some deified the world for its beauty, yet they also worshiped apes and crocodiles. God made creation fair but perishable, letting the sun be clouded and need other things, as he let the apostles fall sick, so that none would worship it; saints commanded the sun, and creation will be freed with God's children. Swearing, a sin so easy to avoid, earns the greater penalty: the harsh judge yielded to the widow, and they should grant God so light a favor.

Ἔπαινος τῶν μετὰ τὴν ἑστίασιν ἀπηντηκότων εἰς
praise of-the(-ones) after the feasting having-come to
τὴν ἀκρόασιν· καὶ φυσιολογία κόσμου· καὶ κατὰ τῶν
the hearing and natural-history of-world and against the(-ones)
θεοποιούντων τὴν κτίσιν· καὶ περὶ τοῦ μὴ ὀμνύειν.
deifying the creation and about the not to-swear

1 Χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν, ὅτι τὴν παραίνεσιν
I-rejoice and rejoice-with all you that the exhortation
ἡμῶν, ἣν ὑπὲρ τῶν μὴ νηστευόντων καὶ διὰ τοῦτο
our which about the(-ones) not fasting and because-of this
ἀπολιμπανομένων ἐποιησάμεθα πρώην, εἰς ἔργον ὑμεῖς
staying-away we-made lately into deed you
ἐξηνέγκατε. Καὶ γὰρ πολλοὺς οἶμαι τῶν ἠριστηκότων
brought-out and for many I-think of-the(-ones) having-breakfasted
παρεῖναι τήμερον, καὶ τὸν καλὸν ἡμῖν σύλλογον τοῦτον
to-be-present today and the fair for-us gathering this
πληροῦν· καὶ τοῦτο στοχάζομαι ἐκ τοῦ λαμπρότερον ἡμῖν
to-fill and this I-guess from the more-brilliant for-us
τὸ θέατρον γενέσθαι καὶ πλείω τῶν ἀκροωμένων
the theater to-have-become and more of-the(-ones) hearing

τὴν σύνοδον. Οὐ μάτην, ὡς ἔοικε, τοὺς πολλοὺς περὶ
the assembly not in-vain as it-seems the many about
αὐτῶν πρώην ἀνηλώσαμεν λόγους, τὴν ὑμετέραν ἀγάπην
them lately we-spent words the your love
παρακαλοῦντες ἕλκειν πρὸς τὴν μητέρα αὐτοὺς, καὶ
exhorting to-draw to the mother them and
πείθειν, ὡς ἔξεστι καὶ μετὰ τροφὴν σωματικὴν καὶ
to-persuade that it-is-possible also after food bodily also
τροφῆς μετασχεῖν πνευματικῆς. Πότε γὰρ, εἰπέ μοι, βέλτιον
of-food to-partake spiritual when for tell me better
πεποιήκατε, ἀγαπητοί; τῇ παρελθούσῃ συνάξει, ὅτε μετὰ
have-you-done beloved at-the past assembly when after
τὴν τράπεζαν ἐπὶ ὕπνον ἐτρέπεσθε, ἢ νῦν, ὅτε μετὰ
the table to sleep you-turned or now when after
τὴν τράπεζαν πρὸς τὴν ἀκρόασιν τῶν θείων ἀπηντήκατε
the table to the hearing of-the divine you-have-come
νόμων; ὅτε ἐπὶ τῆς ἀγορᾶς διετρίβετε, καὶ συνεδρίων
laws when in the market-place you-spent-time and in-councils
μετείχετε οὐδὲν ἐχόντων χρηστὸν, ἢ νῦν, ὅτε μετὰ τῶν
took-part nothing having good or now when with the
ἀδελφῶν ἑστήκατε τῶν ὑμετέρων, καὶ προφητικῶν ἀκούετε
brothers you-stand the your and prophetic hear
λόγων; Οὐκ ἔστιν αἰσχύνη τὸ φαγεῖν, ἀγαπητοί, ἀλλὰ τί;
words not is shame the to-eat beloved but what
Τὸ φαγόντα μένειν οἴκοι καὶ ὑστερεῖν τῆς ἱερᾶς ταύτης
the having-eaten to-remain at-home and to-fall-short of-the holy this
ἑορτῆς. Οἴκοι μὲν γὰρ μένων ἀργότερος ἔσῃ καὶ
feast at-home indeed for remaining more-idle you-will-be and
νωθέστερος, ἐνταῦθα δὲ ἐλθὼν πάντα ὕπνον καὶ πᾶσαν
more-sluggish here but having-come all sleep and all
ῥᾳθυμίαν ἀποτινάξεις· οὐ ῥᾳθυμίαν δὲ μόνον, ἀλλὰ καὶ
carelessness you-will-shake-off not carelessness and only but also

ἀθυμίαν ἅπασαν ἀποθέμενος, ῥᾴων καὶ εὐθυμότερος ἐν
despondency all having-put-off easier and more-cheerful in
ἅπασιν ἔσῃ τοῖς συμπίπτουσι πράγμασι. Καὶ τί χρὴ
all you-will-be the befalling affairs and why is-it-right
τὰ ἄλλα λέγειν; Στῆθι μόνον ἐγγὺς τοῦ νηστεύοντος,
the other-things to-say stand only near the(-one) fasting
καὶ μετέλαβες αὐτοῦ εὐθέως τῆς εὐωδίας· μύρον γάρ
and you-have-partaken of-his immediately of-the fragrance perfume for
ἐστιν ὁ νηστεύων πνευματικὸν, καὶ διὰ τῶν ὀφθαλμῶν
is the(-one) fasting spiritual and through the eyes
καὶ διὰ τῆς γλώττης καὶ διὰ πάντων ἐμφαίνων τὴν τῆς
and through the tongue and through all showing the of-the
ψυχῆς εὐταξίαν. Ταῦτα οὐχὶ κατηγορῶν τῶν ἠριστηκότων
soul good-order these-things not accusing the(-ones) having-breakfasted
εἶπον, ἀλλ' ἵνα δείξω τῆς νηστείας τὸ κέρδος.
I-said but that I-may-show of-the fast the gain
Νηστείαν δὲ οὐ τὴν ἀποχὴν λέγω τῶν βρωμάτων μόνον,
fast but not the abstinence I-mean from-the foods only
ἀλλὰ καὶ πρὸ ταύτης τὴν τῶν ἁμαρτημάτων ἀποχήν· ἐπεὶ
but also before this the from-the sins abstinence since
καὶ ὁ ἑστιαθεὶς, καὶ ἐνταῦθα μετὰ τῆς προσηκούσης
also the(-one) feasted and here with the befitting
παραγενόμενος σωφροσύνης, οὐ πολὺ τοῦ νηστεύοντος
having-come sobriety not much from-the(-one) fasting
ἀπολιμπάνεται, ὥσπερ οὖν ὁ νηστεύσας καὶ μὴ μετὰ
falls-short as then the(-one) having-fasted and not with
σπουδῆς καὶ ἀκριβείας τοῖς λεγομένοις προσέχων, οὐδὲν
zeal and exactness to-the(-things) said attending nothing
ἀπὸ τῆς νηστείας καρπώσεται μέγα. Ὁ γὰρ ἐσθίων
from the fast will-reap great the(-one) for eating
καὶ συνάξεως ἁγίας κοινωνῶν μετὰ τῆς προσηκούσης
and assembly holy sharing with the befitting

σπουδῆς, τοῦ μηδὲν ἐσθίοντος καὶ ἀπολιμπανομένου
zeal than-the(-one) nothing eating and staying-away
πολὺ βελτίων ἐστίν· οὐδὲν γὰρ τοιοῦτο τὸ μὴ φαγεῖν
much better is nothing for such the not to-eat
ἡμᾶς ὠφελῆσαι δυνήσεται, ὅσα ὠφελεῖ καὶ δίδωσιν
us to-benefit will-be-able as-much-as benefits and gives
ἀγαθὰ τὸ πνευματικῆς μετασχεῖν διδασκαλίας. Ποῦ γὰρ
good-things the of-spiritual to-partake teaching where for
ἑτέρωθι ταῦτα ἀκούσῃ ἅπερ ἐνταῦθα φιλοσοφεῖς; Ἂν εἰς
elsewhere these-things will-you-hear which here you-philosophize if into
δικαστήριον ἀπέλθῃς, ἀμφισβητήσεις ἐκεῖ καὶ μάχαι· ἂν εἰς
court you-go disputes there and battles if into
βουλευτήριον, ἡ τῶν πολιτικῶν πραγμάτων φροντίς· ἂν
council-chamber the of-the political affairs care if
εἰς οἰκίαν, τῶν ἰδιωτικῶν ἡ μέριμνα κατατρύχει πάντοθεν·
into house of-the private the anxiety wears-down on-all-sides
ἂν εἰς συλλόγους καὶ συνέδρια τῆς ἀγορᾶς, πάντα κἀκεῖ
if into gatherings and councils of-the market-place all-things there-too
γήϊνα καὶ φθαρτά· ἢ γὰρ περὶ τῶν ὠνίων, ἢ περὶ τῶν
earthly and perishable either for about the wares or about the
εἰσφορῶν, ἢ περὶ τραπέζης πολυτελοῦς, ἢ περὶ χωρίων
levies or about table costly or about lands
πράσεως, ἢ περὶ συμβολαίων ἑτέρων, ἢ περὶ διαθηκῶν, ἢ
sale or about contracts other or about wills or
περὶ κληρονομιῶν, ἢ περὶ ἑτέρων τινῶν τοιούτων ἅπαντες
about inheritances or about other some such all
τοῖς ἐκεῖ συλλεγομένοις οἱ λόγοι γίνονται. Κἂν εἰς
to-the(-ones) there gathered the words happen even-if into
αὐτὰς δὲ εἰσέλθῃς τὰς βασιλικὰς αὐλὰς, καὶ ἐκεῖ πάλιν τὰ
themselves and you-enter the royal courts also there again the
αὐτὰ ἀκούσῃ διαλεγομένων ἁπάντων περὶ χρημάτων,
same-things you-will-hear discoursing all about money

περὶ δυναστείας, περὶ δόξης τῆς ἐνταῦθα τιμωμένης,
about power about glory the(-glory) here honored
πνευματικὸν δὲ οὐδέν· ἐνταῦθα δὲ τοὐναντίον ἅπαν,
spiritual but nothing here but the-contrary wholly
περὶ τοῦ οὐρανοῦ καὶ τῶν ἐν οὐρανῷ πραγμάτων,
about the heaven and the(-things) in heaven affairs
περὶ ψυχῆς, περὶ ζωῆς τῆς ἡμετέρας, καὶ τίνος ἕνεκεν
about soul about life the our and for-what cause
γεγόναμεν, καὶ διὰ τί τοσοῦτον διατρίβομεν ἐνταῦθα
we-have-come-into-being and for what so-long we-spend here
χρόνον, καὶ ἐπὶ τίσιν ἀποδημοῦμεν ἐντεῦθεν, καὶ τί μετὰ
time and on what-terms we-depart from-here and what after
ταῦτα ἡμᾶς διαδέξεται, καὶ τίνος ἕνεκεν τὸ σῶμα ἡμῖν
these-things us will-succeed and for-what cause the body for-us
πήλινον, καὶ τίς ἡ τοῦ θανάτου φύσις, καὶ τί ποτέ ἐστιν
earthen and what the of-the death nature and what ever is
ἡ παροῦσα ζωὴ, καὶ τίς ἡ μέλλουσα, καὶ οὐδὲν ἁπλῶς
the present life and what the(-life) coming and nothing simply
γήϊινον, ἀλλὰ πάντες περὶ πνευματικῶν ἡμῖν οἱ λόγοι
earthly but all about spiritual-things among-us the words
γίνονται· καὶ μεγάλα τῆς σωτηρίας ἡμῶν λαβόντες ἐφόδια,
happen and great of-the salvation our having-taken provisions
οὕτως ἐντεῦθεν ἀπελευσόμεθα μετὰ χρηστῆς τῆς ἐλπίδος.
so from-here we-shall-depart with good the hope

2 Ἐπεὶ οὖν οὐκ εἰκῇ τὰ σπέρματα κατεβάλομεν, ἀλλ' ὥσπερ
since then not in-vain the seeds we-cast but as
ὑμᾶς παρεκάλεσα πάντας ἐθηρεύσατε τοὺς ἀπολειφθέντας
you I-exhorted all you-hunted the(-ones) having-stayed-away
ὑμῶν, φέρε καὶ ἡμεῖς ὑμᾶς ἀμειψώμεθα, καὶ μικρὰ τῶν
of-you come also we you let-us-repay and few of-the(-things)
πρότερον εἰρημένων ὑμᾶς ἀναμνήσαντες, τὰ λειπόμενα
before said you having-reminded the(-things) remaining

ἀποδῶμεν πάλιν. Τίνα οὖν ἦν τὰ πρώην εἰρημένα;
let-us-pay again what then were the(-things) lately said
Ἐζητοῦμεν πῶς καὶ τίνι τρόπῳ πρὸ τῆς τῶν Γραφῶν
we-were-seeking how and in-what manner before the of-the Scriptures
δόσεως τὰ καθ' ἡμᾶς ᾠκονόμησεν ὁ Θεὸς, καὶ
giving the(-affairs) concerning us managed — God and
ἐλέγομεν, ὅτι διὰ τῆς κτίσεως ἐπαίδευσεν ἡμῶν τὸ γένος,
we-said that through the creation he-taught our the race
οὐρανὸν ἐκτείνας καὶ εἰς τὸ μέσον προθεὶς, βιβλίον
heaven having-stretched-out and into the midst having-set-forth book
μέγιστον, καὶ ἰδιώταις καὶ σοφοῖς, καὶ πένησι καὶ πλουσίοις,
greatest both to-laymen and to-wise and to-poor and to-rich
καὶ Σκύθαις καὶ βαρβάροις, καὶ πᾶσιν ἁπλῶς τοῖς τὴν
and to-Scythians and to-barbarians and to-all simply the(-ones) the
γῆν οἰκοῦσι χρήσιμον, βιβλίον πολὺ μεῖζον τοῦ πλήθους
earth inhabiting useful book much greater than-the multitude
τῶν διδασκομένων ὄν. Πολλὰ καὶ περὶ νυκτὸς καὶ
of-the(-ones) taught being many-things both about night and
ἡμέρας, καὶ τῆς τούτων εὐταξίας, καὶ τοῦ ῥυθμοῦ τοῦ
day and the their good-order and the rhythm the(-rhythm)
μετὰ ἀκριβείας ὑπ' αὐτῶν φυλαττομένου διελέχθημεν·
with exactness by them kept we-discoursed
πολλὰ καὶ περὶ τοῦ χοροῦ τῶν ὡρῶν τοῦ ἔτους, καὶ τῆς
many-things also about the dance of-the seasons of-the year and the
τούτων ἰσότητος. Καθάπερ γὰρ ἡ ἡμέρα τῆς νυκτὸς
their equality as for the day than-the night
οὐδὲ ἡμιώριον πλεονεκτεῖ κατὰ πάντα τὸν ἐνιαυτόν· οὕτω
not-even half-hour gains through all the year so
καὶ αὗται πρὸς ἀλλήλας ἐξ ἴσης τὰς ἡμέρας διενείμαντο
also these with one-another on equal the days divided
πάσας. Ἀλλ' ὅπερ καὶ ἔμπροσθεν ἔλεγον, ὅτι οὐ τὸ μέγεθος
all but what also before I-was-saying that not the greatness

καὶ τὸ κάλλος τῆς κτίσεως δείκνυσι τὸν Δημιουργὸν
and the beauty of-the creation shows the Creator
μόνον, ἀλλὰ καὶ ὁ τρόπος αὐτὸς τῆς συμπήξεως, καὶ
only but also the manner itself of-the compacting and
τὸ ὑπὲρ φύσεως ἀκολουθίαν εἶναι τῆς δημιουργίας τὸν
the beyond nature sequence to-be of-the creation the
τρόπον. Φύσεως μὲν γὰρ ἀκολουθία ἦν, τὸ ὕδωρ ὑπὲρ
manner of-nature indeed for sequence it-was the water upon
τὴν γῆν φέρεσθαι· νῦν δὲ τοὐναντίον ὁρῶμεν, τὴν γῆν
the earth to-be-borne now but the-contrary we-see the earth
ὑπὸ τῶν ὑδάτων βασταζομένην. Φύσεως ἦν ἀκολουθία,
by the waters carried of-nature it-was sequence
τὸ πῦρ ἄνω τρέχειν· νῦν δὲ τὸ ἐναντίον βλέπομεν κάτω
the fire upward to-run now but the opposite we-see downward
πρὸς τὴν γῆν τετραμμένας τοῦ ἡλίου τὰς ἀκτῖνας, καὶ τὰ
toward the earth turned of-the sun the rays and the
ὕδατα ὑπεράνω τῶν οὐρανῶν ὄντα, καὶ οὐ διολισθαίνοντα,
waters above the heavens being and not slipping-off
καὶ τὸν ἥλιον κάτωθεν τρέχοντα, καὶ οὐδὲ σβεννύμενον
and the sun from-below running and not-even quenched
ὑπὸ τῶν ὑδάτων, οὔτε ἀφανίζοντα τὴν νοτίδα ἐκείνην.
by the waters nor blotting-out the moisture that
Πρὸς τούτοις εἰρήκαμεν, ὅτι ἐκ τεττάρων στοιχείων τόδε
besides these we-have-said that from four elements this
τὸ πᾶν συνέστηκεν ἐναντίων ἀλλήλοις καὶ μαχομένων,
the whole has-been-composed opposite to-one-another and fighting
καὶ θάτερον τὸ ἕτερον οὐ κατηνάλωσε, καίτοιγε ἀλλήλων
and the-one the other not consumed and-yet one-another
ὄντα ἀναλωτικά. Ὅθεν δῆλον, ὅτι δύναμίς τις ἀόρατος
being destructive whence clear that power some invisible
αὐτὰ χαλινοῖ, καὶ δεσμὸς γίνεται ἡ τοῦ Θεοῦ βούλησις.
them bridles and bond becomes the — of-God will

Τούτῳ πλέον ἐνδιατρῖψαι σήμερον βούλομαι τῷ λόγῳ·
on-this more to-dwell today I-wish the discourse
ἀλλὰ διανάστητε, καὶ προσέχετε μετ᾽ ἀκριβείας ἡμῖν. Ὥστε
but rouse-yourselves and attend with exactness to-us so-that
δὲ σαφέστερον γενέσθαι τὸ θαῦμα, ἀπὸ τοῦ σώματος τοῦ
and clearer to-become the wonder from the body the
ἡμετέρου τὴν διδασκαλίαν τὴν περὶ τούτων ποιήσομαι.
our the teaching the(-teaching) about these I-shall-make
Καὶ γὰρ τὸ σῶμα τὸ ἡμέτερον τὸ βραχὺ τοῦτο καὶ
and for the body the our the short this and
μικρὸν ἐκ τεττάρων συνέστηκε στοιχείων, θερμοῦ μὲν
small from four has-been-composed elements hot indeed
τοῦ αἵματος, ξηροῦ δὲ τῆς χολῆς τῆς ξανθῆς· καὶ ὑγροῦ
the blood dry and the bile the yellow and wet
μὲν τοῦ φλέγματος, ψυχροῦ δὲ τῆς μελαίνης χολῆς. Καὶ
indeed the phlegm cold and the black bile and
μή τις ἀλλότριον ἡμῶν εἶναι νομιζέτω τοῦτον τὸν λόγον·
not anyone foreign to-us to-be let-think this the discourse
Ὁ γὰρ πνευματικὸς ἀνακρίνει μὲν τὰ πάντα, αὐτὸς δὲ
the for spiritual(-man) discerns indeed the all-things he but
ὑπ᾽ οὐδενὸς ἀνακρίνεται. Οὕτω καὶ Παῦλος γεωργικῶν
by no-one is-discerned so also Paul of-agricultural
ἥψατο θεωρημάτων, περὶ ἀναστάσεως ἡμῖν διαλεγόμενος,
touched speculations about resurrection to-us discoursing
καί φησιν· Ἄφρον, σὺ ὃ σπείρεις οὐ ζωοποιεῖται,
and says fool you what you-sow not is-made-alive
ἐὰν μὴ ἀποθάνῃ. Εἰ δὲ ὁ μακάριος ἐκεῖνος τοὺς τῆς
if not it-die if and the blessed that the of-the
γεωργίας ἐκίνει λόγους, οὐδὲ ἡμῖν μέμψοιτό τις ἰατρικῶν
agriculture moved words not-even us would-blame anyone medical
ἁπτομένοις νοημάτων· περὶ γὰρ δημιουργίας Θεοῦ νῦν ἡμῖν
touching thoughts about for creation of-God now for-us

ὁ λόγος· καὶ ἀναγκαία γένοιτ' ἂν ἡμῖν αὕτη τῶν νοημάτων
the discourse and necessary would-be — for-us this of-the thoughts
ἡ ὑπόθεσις. Ὅπερ οὖν ἔφθην εἰπὼν, ἐκ τεττάρων
the subject what then I-anticipated saying from four
ἡμῖν στοιχείων τοῦτο τὸ σῶμα συνέστηκε, κἂν τὸ
for-us elements this the body has-been-composed and-if the
ἕτερον στασιάσῃ μέχρι παντὸς, θάνατος ἀπὸ τῆς στάσεως
one revolt up-to all death from the sedition
γίνεται ταύτης· οἷον τῆς χολῆς πλεοναζούσης, τίκτεται
comes-about this such-as of-the bile abounding is-born
πυρετὸς, κἂν ἐπικρατήσῃ πέρα τοῦ μέτρου, ταχίστην
fever and-if it-prevail beyond the measure swiftest
ἐπάγει τὴν τελευτήν· πάλιν τοῦ ψυχροῦ πλεονάζοντος,
it-brings-on the end again of-the cold abounding
παρέσεις καὶ τρόμοι καὶ ἀποπληξίαι καὶ μυρία ἕτερα
paralyses and tremors and apoplexies and countless other
νοσήματα τίκτεται· καὶ ὅλως ἑκάστη νοσημάτων ἰδέα
diseases are-born and generally each of-diseases kind
ἀπὸ τῆς πλεονεξίας τῶν στοιχείων γίνεται τούτων, ὅταν
from the excess of-the elements comes-about these when
τὸ ἕτερον τοὺς οἰκείους ὑπερβὰν ὅρους κατὰ τῶν
the one the own having-transgressed bounds over the
λοιπῶν τυραννῇ, καὶ τὴν συμμετρίαν λυμήνηται πᾶσαν.
rest tyrannize and the symmetry spoil all
Ἐρώτησον τοίνυν τὸν λέγοντα αὐτόματα εἶναι τὰ
ask therefore the(-one) saying spontaneous to-be the
πάντα, καὶ ἀφ' ἑαυτῶν συνεστάναι. Εἰ τὸ βραχὺ τοῦτο
all-things and from themselves to-have-been-composed if the short this
σῶμα καὶ μικρὸν, καὶ φαρμάκων ἀπολαῦον καὶ ἰατρικῆς
body and small both medicines enjoying and medical
ἐπιστήμης, καὶ τῆς διοικούσης αὐτὸ ψυχῆς ἔνδον, καὶ
science and the managing it soul within and

φιλοσοφίας πολλῆς, καὶ μυρίων ἑτέρων βοηθημάτων, οὐκ
philosophy much and countless other aids not
ἰσχύει διαπαντὸς ἐν εὐταξίᾳ μένειν, ἀλλ᾽ ἀπόλλυται καὶ
is-able continually in good-order to-remain but perishes and
διαφθείρεται πολλάκις, ἐν αὐτῷ ταραχῆς γενομένης·
is-destroyed often in it disturbance having-come-about
πῶς ἂν ὁ τοσοῦτος κόσμος τοσούτους ὄγκους σωμάτων
how — the so-great world so-great bulks of-bodies
ἔχων, καὶ ἐκ τῶν αὐτῶν συγκείμενος στοιχείων, εἰ
having and from the same composed elements if
μὴ πολλῆς ἀπήλαυσε προνοίας, ἔμεινεν ἂν ἐπὶ
not much it-enjoyed providence would-it-have-remained — for
τοσοῦτον χρόνον ἀτάραχος; Οὐδὲ γὰρ ἂν ἔχοι
so-long time undisturbed not-even for — would-it-have
λόγον, τὸ μὲν προνοίας ἀπολαῦον ἡμῶν σῶμα καὶ
reason the indeed providence enjoying our body both
τῆς ἔξωθεν καὶ τῆς ἔνδοθεν, μόλις διαρκεῖν πρὸς τὴν
the outer and the inner hardly to-hold-out toward the
ἑαυτοῦ σύστασιν· τὸν δὲ τοσοῦτον κόσμον, μηδεμιᾶς
its-own constitution the but so-great world no
ἀπολαύοντα προνοίας, ἐπὶ τοσαῦτα ἔτη μηδὲν τοιοῦτον
enjoying providence for so-many years nothing such
παθεῖν, οἷον τὸ σῶμα τὸ ἡμέτερον. Πῶς γὰρ οὐδὲ ἓν
to-suffer such-as the body the our how for not-even one
τῶν στοιχείων τούτων, εἰπέ μοι, τοὺς οἰκείους ὑπερέβη
of-the elements these tell me the own transgressed
ὅρους, καὶ τὰ λοιπὰ κατηνάλωσεν ἅπαντα; τίς δὲ
bounds and the rest consumed all who and
αὐτὰ συνήγαγεν ἀπ᾽ ἀρχῆς; τίς ἔδησε, τίς ἐχαλίνωσε,
them brought-together from beginning who bound who bridled
τίς ἐπὶ τοσοῦτον διακρατεῖ χρόνον; Καὶ γὰρ εἰ μὲν
who for so-long holds-fast time and for if indeed

ἁπλοῦν καὶ μονοειδὲς ἦν τοῦ κόσμου τὸ σῶμα, οὐχ
simple and uniform were of-the world the body not
οὕτως ἀδύνατον ἦν τὸ λεγόμενον· ὅταν δὲ μάχη
so impossible were the(-thing) said when but battle
τοσαύτη τῶν στοιχείων ἐξ ἀρχῆς ᾖ, τίς οὕτως ἀνόητος
so-great of-the elements from beginning be who so foolish
ὡς ἐννοῆσαι, ὅτι χωρὶς τοῦ συνάγοντος συνῆλθε
as to-think that without the(-one) bringing-together came-together
ταῦτα αὐτόματα, καὶ συνελθόντα ἔμεινεν; Εἰ γὰρ ἡμεῖς
these-things spontaneously and having-come-together remained if for we
οὐχὶ φύσει, ἀλλὰ προαιρέσει πρὸς ἀλλήλους ἐχθρωδῶς
not by-nature but by-choice toward one-another hostilely
ἔχοντες οὐκ ἂν αὐτόματοι συμβαίημεν, ἕως ἂν
disposed not — of-ourselves we-would-come-to-terms as-long-as —
ἐχθροὶ μένωμεν καὶ πρὸς ἀλλήλους ἔχωμεν ἀηδῶς,
enemies we-remain and toward one-another be unpleasantly-disposed
ἀλλ' ἑτέρου δεόμεθα τοῦ συνάγοντος ἡμᾶς, καὶ μετὰ
but other we-need the(-one) bringing-together us and after
τὸ συναγαγεῖν ἐπισφίγγοντος, καὶ πείθοντος μένειν ἐπὶ
the to-bring-together binding-tight and persuading to-remain in
τῆς καταλλαγῆς, καὶ μὴ πάλιν ἀποπηδᾷν· πῶς ἂν
the reconciliation and not again to-leap-away how —
τὰ μήτε λογισμοῦ μήτε αἰσθήσεώς τινος μετέχοντα
the neither of-reason nor of-perception any partaking
στοιχεῖα, καὶ φύσει πολέμια ἀλλήλοις ὄντα καὶ ἐχθρὰ
elements and by-nature hostile to-one-another being and inimical
συνῆλθε καὶ συνέβη, καὶ μετ' ἀλλήλων ἔμεινεν, εἰ μὴ
came-together and came-to-terms and with one-another remained if not
δύναμίς τις ἦν ἄῤῥητος, ἡ καὶ συνάγουσα, καὶ
power some were unspeakable the(-power) both bringing-together and

μετὰ τὸ συναγαγεῖν διαπαντὸς μετὰ τοῦ δεσμοῦ τούτου
after the to-bring-together continually with the bond this
κατέχουσα;
holding
Οὐχ ὁρᾷς πῶς τοῦτο τὸ σῶμα τῆς ψυχῆς ἀποστάσης 3
not do-you-see how this the body the soul having-departed
διαῤῥεῖ, καὶ μαραίνεται, καὶ ἀπόλλυται, καὶ πρὸς τὴν
dissolves and withers and perishes and to the
οἰκείαν ἕκαστον τῶν στοιχείων ἐπανέρχεται λῆξιν; Τὸ
own each of-the elements returns lot the
αὐτὸ δὴ τοῦτο καὶ ἐπὶ τοῦδε ἐγένετο ἂν τοῦ
same indeed this also in-the-case-of this would-have-happened — the
κόσμου, εἰ κατέλιπεν αὐτὸν ἔρημον τῆς οἰκείας προνοίας
world if had-left it desolate of-the own providence
ἡ διαπαντὸς αὐτὸν κυβερνῶσα δύναμις. Εἰ γὰρ πλοῖον
the continually it steering power if for boat
ἄνευ κυβερνήτου οὐ συνίσταται, ἀλλὰ καταποντίζεται
without pilot not holds-together but sinks
εὐκόλως, ὁ κόσμος πῶς ἂν συνέστη ἐπὶ τοσοῦτον
easily the world how — would-have-held-together for so-long
χρόνον μηδενὸς αὐτὸν κυβερνῶντος; Καὶ ἵνα μηδὲν εἴπω
time no-one it steering and that nothing I-may-say
πλέον, νόμισον εἶναι πλοῖον τὸν κόσμον, τρόπιν ὑποκεῖσθαι
more suppose to-be boat the world keel to-lie-beneath
τὴν γῆν, ἱστία τὸν οὐρανὸν, ἐπιβάτας τοὺς ἀνθρώπους,
the earth sails the heaven passengers the men
πέλαγος τὴν ὑποκειμένην ἄβυσσον· πῶς οὖν ἐπὶ τοσούτου
sea the underlying abyss how then for so-long
χρόνου ναυάγιον οὐκ ἐγένετο; ἔασον γοῦν πλοῖον
time shipwreck not happened leave at-any-rate boat
μίαν ἡμέραν χωρὶς κυβερνήτου καὶ ναυτῶν, καὶ ὄψει
one day without pilot and sailors and you-will-see

καταποντιζόμενον εὐθέως· ἀλλ᾽ ὁ κόσμος οὐδὲν τοιοῦτον
sinking immediately but the world nothing such
ἔπαθε πεντακισχίλια καὶ πολλῷ πλείονα λοιπὸν ἔτη ἔχων.
suffered five-thousand and by-much more henceforth years having
Καὶ τί λέγω πλοῖον; καλύβην μικρὰν ἐπήξατό τις ἐν ταῖς
and why do-I-say boat but small fixed someone in the
ἀμπέλοις, καὶ τοῦ καρποῦ συναιρεθέντος ἀφῆκεν ἔρημον,
vineyards and the fruit having-been-gathered left desolate
καὶ οὐδὲ δύο πολλάκις ἡμέρας διαμένει, ἀλλὰ διαλύεται
and not-even two often days does-it-remain but is-dissolved
καὶ καταπίπτει ταχέως. Εἶτα καλύβη μὲν οὐκ ἂν σταίη
and falls-down quickly then but indeed not — would-stand
χωρὶς τοῦ προνοοῦντος, δημιούργημα δὲ τοσοῦτον οὕτω
without the(-one) providing creation but so-great so
καλὸν καὶ θαυμαστὸν, καὶ νόμοι νυκτὸς καὶ ἡμέρας, καὶ
fair and wonderful and laws of-night and of-day and
ὡρῶν ἐνηλλαγμέναι χορεῖαι, καὶ φύσεως δρόμος ποικίλος
of-seasons alternating dances and of-nature course varied
τις καὶ παντοδαπὸς ἐν γῇ καὶ θαλάττῃ, καὶ ἀέρι, καὶ
some and manifold in earth and sea and air and
οὐρανῷ, καὶ φυτοῖς, καὶ ζώοις πετομένοις, νηχομένοις,
heaven and plants and animals flying swimming
βαδίζουσιν, ἕρπουσι, καὶ ἐν τῷ πάντων ἐκείνων κυριωτέρῳ
walking creeping and in the than-all those more-sovereign
τῶν ἀνθρώπων γένει, πῶς ἂν διέμεινεν ἐπὶ τοσοῦτον
of-the men race how — would-have-remained for so-long
ἀδιάπτωτος χρόνον χωρὶς προνοίας τινός; Μετὰ γὰρ τῶν
unfailing time without providence any with for the(-things)
εἰρημένων ἔπελθέ μοι τοὺς λειμῶνας τῷ λόγῳ, τοὺς
said go-over for-me the meadows in-the word the
παραδείσους, τὰ γένη τῶν ἀνθῶν, τὰς βοτάνας ἁπάσας,
gardens the kinds of-the flowers the herbs all

τὰς χρείας αὐτῶν, τὴν εὐωδίαν, τὰ σχήματα, τὴν θέσιν, τὰ
the uses their the fragrance the shapes the position the
ὀνόματα μόνον· τὰ δένδρα τὰ ἔγκαρπα, τὰ ἄκαρπα· τῶν
names only the trees the fruitful the unfruitful of-the
μετάλλων τὴν φύσιν· τῶν ζώων τῶν ἐν θαλάττῃ, τῶν
metals the nature of-the animals the(-ones) in sea of-the(-ones)
ἐν τῇ γῇ, τῶν νηκτῶν, τῶν ἀεροπόρων· τὰ ὄρη, τὰς
in the earth of-the swimming of-the air-traversing the mountains the
νάπας, τοὺς δρυμοὺς, τὸν κάτω λειμῶνα, τὸν ἄνω λειμῶνα
glens the thickets the below meadow the above meadow
(καὶ γὰρ ἐν τῇ γῇ λειμὼν καὶ ἐν τῷ οὐρανῷ λειμών),
and for in the earth meadow and in the heaven meadow
τὰ ποικίλα τῶν ἄστρων ἄνθη, κάτω ῥόδα, ἄνω ἶρις.
the varied of-the stars flowers below roses above rainbow
Βούλει καὶ ἐπὶ τῶν ὀρνίθων σοι δείξω λειμῶνα;
do-you-wish also in-the-case-of the birds to-you I-show meadow
κατάμαθε τοῦ ταὼ τὸ σῶμα τὸ ποικίλον καὶ πᾶσαν
learn of-the peacock the body the varied and all
ὑπερβαῖνον βαφὴν, τοὺς πορφυρίζοντας στρουθούς. Ἐννόησόν
surpassing dye the purple-tinged sparrows consider
μοι τὸ κάλλος τοῦ οὐρανοῦ πόσον ἔχει χρόνον καὶ οὐκ
for-me the beauty of-the heaven how-much it-has time and not
ἠμαυρώθη, ἀλλ' ὥσπερ σήμερον κατασκευασθεὶς, οὕτως
was-dimmed but as today made so
ἐστὶν ἀποστίλβων καὶ λαμπρός· τῆς γῆς τὴν δύναμιν,
it-is shining and brilliant of-the earth the power
πῶς οὐκ ἠτόνησεν αὐτῆς ἡ γαστὴρ τοσοῦτον τίκτουσα
how not grew-weak its the womb so-long bearing
χρόνον. Ἐννόησόν μοι τὰς πηγὰς πῶς ἀναβλύζουσι, καὶ
time consider for-me the springs how they-gush-up and
οὐκ ἐπέλιπον ἐξ οὗ γεγόνασι διηνεκῶς βρύουσαι καὶ
not failed from when they-came-into-being continually teeming both

ἡμέραν καὶ νύκτα πᾶσαν· ἐννόησόν μοι τὴν θάλατταν,
day and night all consider for-me the sea
πόσους δεχομένη ποταμοὺς οὐχ ὑπερέβη τὸ μέτρον.
how-many receiving rivers not it-exceeded the measure
Ἀλλὰ μέχρι τίνος διώκομεν ἀκίχητα; Ἄξιον ἐφ' ἑκάστῳ
but up-to what do-we-pursue the-unattainable worthy at each
τῶν εἰρημένων λέγειν· Ὡς ἐμεγαλύνθη τὰ ἔργα σου,
of-the(-things) said to-say how were-magnified the works your
Κύριε! πάντα ἐν σοφίᾳ ἐποίησας. Ἀλλὰ τίς ὁ σοφὸς
Lord all-things in wisdom you-made but what the wise
τῶν ἀπίστων λόγος, ὅταν ἅπαντα ταῦτα διέλθωμεν πρὸς
of-the unbelievers argument when all these-things we-go-through to
αὐτοὺς, τὸ μέγεθος, τὸ κάλλος τῆς κτίσεως, τὴν δαψίλειαν,
them the greatness the beauty of-the creation the abundance
τὴν ἀφθονίαν τὴν ἐν ἅπασιν; Αὐτὸ μὲν οὖν τοῦτο
the plenty the(-plenty) in all itself indeed rather this
μάλιστά ἐστιν ἔγκλημα, φησὶν, ὅτι οὕτω καλὸν καὶ μέγαν
most is charge he-says that so fair and great
τὸν κόσμον ἐποίησεν ὁ Θεός· εἰ μὴ γὰρ αὐτὸν καλὸν καὶ
the world made — God if not for it fair and
μέγαν ἐποίησεν ὁ Θεὸς, οὐκ ἂν αὐτὸν ἐθεοποιήσαμεν· νῦν
great had-made — God not — it we-would-have-deified now
δὲ ἐκπλαγέντες αὐτοῦ τὸ μέγεθος, καὶ θαυμάσαντες
but having-been-astounded-at its the greatness and having-marveled-at
αὐτοῦ τὸ κάλλος, ἐνομίσαμεν αὐτὸν εἶναι Θεόν. Ἀλλ'
its the beauty we-thought it to-be God but
ἔωλος οὗτος ὁ λόγος ἐστίν. Ὅτι γὰρ οὔτε τὸ μέγεθος
stale this the argument is that for neither the greatness
οὔτε τὸ κάλλος τῆς ἀσεβείας αἴτιον, ἀλλ' ἡ ἐκείνων
nor the beauty of-the impiety cause but the their
ἄνοια, δείκνυμεν ἡμεῖς οἱ μηδὲν τοιοῦτον παθόντες
folly show we the(-ones) nothing such having-suffered

ποτέ. Τίνος γὰρ ἕνεκεν αὐτὸν οὐκ ἐθεοποιήσαμεν; οὐ
ever for-what for cause it not did-we-deify not
τοῖς αὐτοῖς ὀφθαλμοῖς αὐτὸν βλέπομεν; οὐ τὰ αὐτὰ
with-the same eyes it do-we-see not the same
τῆς κτίσεως ἀπολαύομεν ἅπερ καὶ ἐκεῖνοι; οὐ τὴν αὐτὴν
of-the creation do-we-enjoy which also they not the same
ψυχὴν κεκτήμεθα; οὐ τὸ αὐτὸ σῶμα ἔχομεν, οὐ τὴν αὐτὴν
soul do-we-possess not the same body do-we-have not the same
πατοῦμεν γῆν; πῶς ἡμᾶς οὐκ ἔπεισε τὸ κάλλος καὶ τὸ
do-we-tread earth how us not persuaded the beauty and the
μέγεθος τὰ αὐτὰ νοῆσαι ἐκείνοις; Οὐκ ἐντεῦθεν δὲ τοῦτο
greatness the same-things to-think with-them not from-here and this
ἔσται δῆλον μόνον, ἀλλὰ καὶ ἑτέρωθεν. Ὅτι γὰρ οὐ διὰ
will-be clear only but also from-elsewhere that for not because-of
τὸ κάλλος αὐτὸν ἐθεοποίησαν, ἀλλὰ διὰ τὴν οἰκείαν
the beauty it they-deified but because-of the own
ἄνοιαν, τὸν πίθηκον τίνος ἕνεκεν προσεκύνησαν, τὸν
folly the ape for-what cause did-they-worship the
κροκόδειλον, τὸν κύνα, τὰ εὐτελέστατα τῶν ζώων; Ὄντως
crocodile the dog the cheapest of-the animals truly
Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη
they-became-vain in the reasonings their and was-darkened
ἡ ἀσύνετος αὐτῶν καρδία· φάσκοντες γὰρ εἶναι σοφοὶ
the senseless their heart professing for to-be wise
ἐμωράνθησαν. Πλὴν ἀλλ᾽ οὐκ ἀπὸ τούτων ἀπολογησόμεθα
they-became-fools nevertheless but not from these we-shall-defend
μόνον, ἀλλὰ καὶ ἕτερόν τι πλέον ἐροῦμεν.
only but also other something more we-shall-say
Ταῦτα γὰρ ἄνωθεν ὁ Θεὸς προειδὼς, καὶ ταύτην αὐτῶν 4
these-things for from-of-old — God foreseeing also this their
ἀνεῖλε τὴν πρόφασιν κατὰ τὴν αὐτοῦ σοφίαν· διὰ
removed the pretext according-to the his wisdom because-of

τοῦτο οὐ μόνον θαυμαστὸν καὶ μέγαν τὸν κόσμον ἐποίησεν,
this not only wonderful and great the world he-made
ἀλλὰ καὶ φθαρτὸν καὶ ἐπίκηρον, καὶ τῆς ἀσθενείας
but also perishable and frail and of-the weakness
αὐτοῦ πολλὰ δείγματα ἐγκατέθετο, καὶ ὅπερ ἐπὶ
its many proofs he-laid-in and what in-the-case-of
τῶν ἀποστόλων ἐποίησε, τοῦτο καὶ ἐπὶ τοῦ κόσμου
the apostles he-did this also in-the-case-of the world
παντός. Τί δὲ ἐπὶ τῶν ἀποστόλων ἐποίησεν; Ἐπειδὴ
whole what and in-the-case-of the apostles did-he-do since
πολλὰ σημεῖα καὶ θαύματα ἐποίουν καὶ μεγάλα καὶ
many signs and wonders they-did and great and
παράδοξα, εἴασεν αὐτοὺς συνεχῶς μαστίζεσθαι, ἐλαύνεσθαι,
paradoxical he-allowed them continually to-be-scourged to-be-driven
δεσμωτήριον οἰκεῖν, ἀσθενείαις περιπίπτειν σωματικαῖς, ἐν
prison to-inhabit with-weaknesses to-fall-in bodily in
διηνεκέσιν εἶναι θλίψεσιν, ἵνα μὴ τῶν σημείων τὸ μέγεθος
continual to-be afflictions that not of-the signs the greatness
θεοὺς αὐτοὺς παρὰ τοῖς ἀνθρώποις νομίζεσθαι ποιήσῃ·
gods them among the men to-be-thought may-make
διὰ τοῦτο, τοσαύτην δοὺς χάριν, τὸ σῶμα ἀφῆκεν
because-of this so-great having-given grace the body he-let
εἶναι θνητὸν, πολλοῖς δὲ καὶ ἐπίνοσον, καὶ οὐ μετέβαλεν
to-be mortal to-many and also sickly and not he-changed
αὐτῶν τὴν ἀσθένειαν, ἵνα ἐγγυήσηται τὴν φύσιν. Καὶ
their the weakness that he-may-guarantee the nature and
οὐκ ἐμὸς οὗτος ὁ λόγος, ἀλλ᾽ αὐτοῦ τοῦ Παύλου οὕτω
not mine this the word but of-himself — Paul thus
λέγοντος· Ἐὰν γὰρ καὶ θελήσω καυχήσασθαι, οὐκ ἔσομαι
saying if for even I-wish to-boast not I-shall-be
ἄφρων· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ
fool I-spare but lest anyone to me reckon beyond what

βλέπει, ἢ ἀκούει τι ἐξ ἐμοῦ· καὶ πάλιν· Ἔχομεν δὲ
he-sees or hears anything from me and again we-have but
τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσι. Τί δέ ἐστιν,
the treasure this in earthen vessels what and is
Ἐν ὀστρακίνοις σκεύεσιν; Ἐν τῷ σώματι τούτῳ, φησὶ, τῷ
in earthen vessels in the body this he-says the
θνητῷ καὶ ἐπικήρῳ. Καθάπερ γὰρ τὸ ὄστρακον ἐκ πηλοῦ
mortal and frail as for the potsherd from clay
καὶ πυρὸς γίνεται, οὕτω δὴ καὶ τὸ σῶμα τῶν ἁγίων
and fire comes-about so indeed also the body of-the saints
ἐκείνων πήλινον ὂν, καὶ τοῦ πνευματικοῦ πυρὸς δεξάμενον
those earthen being and of-the spiritual fire having-received
τὴν ἐνέργειαν, γέγονεν ὄστρακον. Καὶ τίνος ἕνεκεν τοῦτο
the operation became potsherd and for-what cause this
γεγένηται, καὶ θησαυρὸν τοσοῦτον καὶ χαρισμάτων δαψίλειαν
has-happened and treasure so-great and of-gifts abundance
θνητῷ καὶ φθαρτῷ σώματι ἐναπέθετο; Ἵνα ἡ ὑπερβολὴ
in-a-mortal and perishable body did-he-lay-up that the excess
τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν. Ὅταν γὰρ
of-the power may-be — of-God and not from us when for
ἴδῃς τοὺς ἀποστόλους νεκροὺς μὲν ἀνιστῶντας, αὐτοὺς
you-see the apostles dead indeed raising themselves
δὲ ἀσθενοῦντας καὶ μὴ δυναμένους ἀπαλλαγῆναι τῆς
but being-sick and not being-able to-be-freed from-the
ἀῤῥωστίας, εἴσῃ σαφῶς ὅτι ἡ τοῦ νεκροῦ ἀνάστασις
sickness you-will-know clearly that the of-the dead resurrection
οὐ τῆς δυνάμεως τοῦ ἀναστήσαντος, ἀλλὰ τῆς ἐνεργείας
not of-the power of-the(-one) having-raised but of-the operation
τῆς τοῦ Πνεύματος γέγονεν. Ὅτι γὰρ ἠῤῥώστουν συνεχῶς,
of-the of-the Spirit has-come-about that for they-were-sick continually
ἄκουσον τί φησιν ὁ Παῦλος περὶ Τιμοθέου· Οἴνῳ
hear what says — Paul about Timothy with-wine

ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου
little use because-of the stomach your and the frequent your
ἀσθενείας· καὶ πάλιν περὶ ἑτέρου· Τρόφιμον δὲ ἀπέλιπον
weaknesses and again about another Trophimus and I-left
ἐν Μιλήτῳ ἀσθενοῦντα· καὶ Φιλιππησίοις ἐπιστέλλων
in Miletus being-sick and to-Philippians writing
ἔλεγεν, ὅτι Ἐπαφρόδιτος ἠσθένησε παραπλήσιον θανάτῳ.
he-said that Epaphroditus was-sick near to-death
Εἰ γὰρ καὶ τούτων ὄντων θεοὺς αὐτοὺς εἶναι ἐνόμισαν,
if for even these-things being gods them to-be they-thought
καὶ θύειν ἐπεχείρησαν, λέγοντες, Οἱ θεοὶ ὁμοιωθέντες
and to-sacrifice attempted saying the gods having-become-like
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς, εἰ μὴ ταῦτα ἐγένετο,
to-men came-down to us if not these-things had-happened
ποῦ οὐκ ἂν ἐξέβησαν ἀσεβείας, τὰ θαύματα τότε
where not — would-they-have-gone-out of-impiety the wonders then
ὁρῶντες; Ὥσπερ οὖν ἐνταῦθα διὰ τὸ μέγεθος τῶν
seeing as then here because-of the greatness of-the
σημείων καὶ τὴν φύσιν ἀφῆκεν ἐν ἀσθενείᾳ μένειν, καὶ τοὺς
signs also the nature he-let in weakness to-remain and the
ἐπαλλήλους συνεχώρησε πειρασμοὺς, ἵνα μὴ νομισθῶσιν
one-after-another permitted temptations that not they-may-be-thought
εἶναι θεοὶ, οὕτω καὶ ἐπὶ τῆς κτίσεως παραπλήσιόν
to-be gods so also in-the-case-of the creation like
τι τούτοις ἐποίησε. Καὶ γὰρ καλὴν αὐτὴν καὶ μεγάλην,
something to-these he-did and for fair it and great
καὶ φθαρτὴν πάλιν κατεσκεύασε. Καὶ ἀμφότερα ταῦτα
and perishable again he-made and both these
αἱ Γραφαὶ φιλοσοφοῦσιν· ὁ μὲν γὰρ τὸ κάλλος τῶν
the Scriptures philosophize the(-one) indeed for the beauty of-the
οὐρανῶν διηγούμενος, οὕτω φησίν· Οἱ οὐρανοὶ διηγοῦνται
heavens declaring thus says the heavens declare

δόξαν Θεοῦ· καὶ πάλιν Ὁ στήσας τὸν οὐρανὸν ὡσεὶ
glory of-God and again the(-one) having-set the heaven as
καμάραν, καὶ διατείνας αὐτὸν ὡς σκηνὴν ἐπὶ τῆς γῆς·
vault and having-stretched it as tent upon the earth
καὶ πάλιν· Ὁ κατέχων τὸν γῦρον τοῦ οὐρανοῦ. Ἕτερος
and again the(-one) holding the circle of-the heaven another
δὲ δεικνὺς ὅτι εἰ καὶ καλὸς καὶ μέγας, ἀλλὰ φθαρτός
and showing that if even fair and great but perishable
ἐστιν, οὕτω φησί· Κατ' ἀρχὰς σὺ, Κύριε, τὴν γῆν
it-is thus says at beginnings you Lord the earth
ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·
founded and works of-the hands your are the heavens
αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον
they will-perish you but remain and all as garment
παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ
shall-grow-old and as covering you-will-roll them and
ἀλλαγήσονται. Καὶ πάλιν περὶ τοῦ ἡλίου φησὶν ὁ Δαυῒδ,
they-shall-be-changed and again about the sun says — David
ὅτι Ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ·
that as bridegroom going-forth out-of bridal-chamber his
ἀγαλλιάσεται ὡς γίγας δραμεῖν ὁδόν. Εἶδες τὸ κάλλος
he-will-exult as giant to-run road you-saw the beauty
τοῦ ἄστρου καὶ τὸ μέγεθος πῶς σοι παρέστησε; Καθάπερ
of-the star and the greatness how to-you he-presented as
γὰρ ἐκ παστάδος τινὸς νυμφίος φανεὶς, οὕτως ὁ
for from bridal-chamber some bridegroom having-appeared so the
ἥλιος ὑπὸ τὴν ἕω τὰς ἀκτῖνας ἀφίησι, καὶ ὥσπερ
sun at the dawn the rays sends-forth and as
τινὶ κροκωτῷ παραπετάσματι τὸν οὐρανὸν καλλωπίζων,
by-some saffron curtain the heaven adorning
καὶ ῥοδοειδεῖς ποιῶν τὰς νεφέλας, καὶ ἀνεμποδίστως
and rose-colored making the clouds and unhindered

τρέχων πᾶσαν τὴν ἡμέραν, οὐδενὶ διακόπτεται πρὸς τὸν
running all the day by-no is-be-interrupted for the
δρόμον κωλύματι. Εἶδες τοίνυν τὸ κάλλος αὐτοῦ, εἶδες
course hindrance you-saw therefore the beauty its you-saw
αὐτοῦ τὸ μέγεθος; βλέπε καὶ τῆς ἀσθενείας αὐτοῦ τὸ
its the greatness look also of-the weakness its the
δεῖγμα. Καὶ γὰρ καὶ τοῦτο δηλῶν σοφός τις ἔλεγε· Τί
proof and for also this showing wise-man someone said what
φωτεινότερον ἡλίου; φησὶ, καὶ τοῦτο ἐκλείπει. Οὐκ ἀπὸ
brighter than-sun he-says and this fails not from
τούτου δὲ μόνον αὐτοῦ τὴν ἀσθένειαν ἔστιν ἰδεῖν, ἀλλὰ
this and only its the weakness it-is-possible to-see but
καὶ ἐν ταῖς τῶν νεφελῶν συνδρομαῖς. Νέφους γοῦν
also in the of-the clouds concourses cloud at-any-rate
ὑποδραμόντος πολλάκις τὰς ἀκτῖνας ἀφεὶς, καὶ
having-run-under often the rays having-sent-forth and
φιλονεικήσας διαῤῥῆξαι τὸ νέφος οὐκ ἴσχυσε, παχυτέρας
having-striven to-break-through the cloud not it-was-able thicker
τῆς νεφέλης οὔσης καὶ οὐκ ἀνασχομένης αὐτῷ διασχεῖν.
the cloud being and not allowing it to-pierce
Ἀλλὰ τὰ σπέρματα τρέφει, φησί· καὶ μὴν οὐκ αὐτὸς
but the seeds it-nourishes he-says and indeed not it
τρέφει μόνος, ἀλλὰ καὶ γῆς δεῖται, καὶ δρόσου, καὶ ὑετῶν,
nourishes alone but also earth it-needs and dew and rains
καὶ ἀνέμων, καὶ τῆς τῶν ὡρῶν εὐμοιρίας· κἂν μὴ ταῦτα
and winds and the of-the seasons good-portion and-if not these-things
ἅπαντα συνδράμῃ, περιττὴ ἡ τοῦ ἡλίου γίνεται χρεία.
all concur superfluous the of-the sun becomes use
Τοῦτο δὲ οὐκ ἂν εἴη Θεοῦ, τὸ δεῖσθαι ἑτέρων πρὸς
this but not — would-be of-God the to-need others for
ἅπερ ἂν βούληται ποιεῖν· Θεοῦ γὰρ ἴδιον μάλιστα τὸ
what-things — he-wish to-do of-God for proper especially the

ἀνενδεές. Αὐτὸς γοῦν οὐχ οὕτω τὰ σπέρματα ἐξήγαγεν
needlessness he at-any-rate not so the seeds brought-out
ἀπὸ τῆς γῆς, ἀλλ᾽ ἐκέλευσε μόνον, καὶ πάντα ἐβλάστησε.
from the earth but commanded only and all-things sprouted
Καὶ πάλιν, ἵνα μάθῃς ὅτι οὐχ ἡ τῶν στοιχείων φύσις,
and again that you-may-learn that not the of-the elements nature
ἀλλὰ τὸ πρόσταγμα αὐτοῦ πάντα ποιεῖ, αὐτά τε τὰ
but the command his all-things makes themselves both the
στοιχεῖα οὐκ ὄντα παρήγαγε, καὶ ἐπὶ τῶν Ἰουδαίων,
elements not being he-brought-forth and in-the-case-of the Jews
οὐδενὸς δεηθείς, τὸ μάννα κατήγαγεν· Ἄρτον γὰρ, φησὶν,
nothing having-needed the manna brought-down bread for he-says
οὐρανοῦ ἔδωκεν αὐτοῖς. Καὶ τί λέγω, πρὸς τὴν τῶν
of-heaven he-gave them and why do-I-say for the of-the
καρπῶν ἀκμὴν ὅτι ἑτέρων δεῖται στοιχείων πρὸς τὴν
fruits ripeness that other it-needs elements for the
αὐτῶν σύστασιν, ὅπου γε καὶ αὐτὸς πολλῶν χρήζει πρὸς
their constitution where indeed also it many needs for
σύστασιν, καὶ οὐκ ἂν αὐτὸς ἀρκέσειεν ἑαυτῷ; Καὶ γὰρ
constitution and not — itself would-suffice for-itself and for
ἵνα βαδίζῃ, τοῦ οὐρανοῦ δεῖται καθάπερ ἐδάφους τινὸς
that it-may-walk the heaven it-needs as ground some
ὑποκειμένου, καὶ ἵνα φαίνηται, τῆς τοῦ ἀέρος καθαρότητος
underlying and that it-may-appear the of-the air purity
καὶ λεπτότητος, ὥστε ἂν πυκνωθῇ πέρα τοῦ μέτρου καὶ
and thinness so-that if be-thickened beyond the measure also
οὗτος, οὐκ ἰσχύει δεῖξαι τὸ ἑαυτοῦ φῶς ἐκεῖνος, καὶ ἵνα μὴ
this not it-is-able to-show the its-own light that and that not
πᾶσιν ἀφόρητος ᾖ, μηδὲ κατακαύσῃ πάντα, ψυχρότητος
to-all unbearable it-may-be nor may-burn-up all-things coldness
δεῖται πάλιν καὶ δρόσου. Ὅταν οὖν καὶ περιγίνηται
it-needs again and dew when then both prevail-over

αὐτοῦ στοιχεῖα ἕτερα, καὶ τὴν ἀσθένειαν αὐτοῦ διορθῶται
it elements other and the weakness its correct
(περιγίνεται μὲν ὡς νεφέλαι καὶ τοῖχοι, καὶ ἄλλα τινὰ
prevail indeed as clouds and walls and other some
σώματα ἀποκρύπτοντα αὐτοῦ τὸ φῶς· διορθοῦται δὲ αὐτοῦ
bodies hiding its the light correct and its
τὴν ἀμετρίαν ὡς δρόσοι, καὶ πηγαὶ, καὶ ψυχρότης ἀέρος),
the immoderation as dews and springs and coldness of-air
πῶς ἂν οὗτος εἴη Θεός; Τὸν γὰρ Θεὸν ἀνενδεῆ εἶναι
how — this would-be God — for God needless to-be
χρὴ, καὶ μηδενὸς δεῖσθαι, καὶ πᾶσιν ἁπάντων αἴτιον
it-is-right and of-nothing to-need and to-all of-all cause
εἶναι τῶν καλῶν, καὶ παρὰ μηδενὸς κωλύεσθαι· καθάπερ
to-be of-the good-things and by no-one to-be-hindered as
οὖν καὶ περὶ τοῦ Θεοῦ φησιν ὁ Παῦλος καὶ ὁ προφήτης
then also about — God says — Paul and the prophet
Ἡσαΐας, ὁ μὲν οὕτω λέγων ἐκ προσώπου αὐτοῦ· Τὸν
Isaiah the(-one) indeed thus saying from the-person his the
οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει Κύριος· καὶ πάλιν·
heaven and the earth I fill says Lord and again
Θεὸς ἐγγίζων ἐγώ εἰμι, καὶ οὐ Θεὸς πόῤῥωθεν· καὶ πάλιν
God approaching I am and not God from-afar and again
ὁ Δαυΐδ· Εἶπα τῷ Κυρίῳ· Κύριός μου εἶ σὺ, ὅτι τῶν
— David I-said to-the Lord Lord my are you because of-the
ἀγαθῶν μου οὐ χρείαν ἔχεις. Ὁ δὲ Παῦλος τὸ ἀνενδεὲς
good-things my not need you-have — but Paul the needlessness
αὐτοῦ δηλῶν, καὶ δεικνὺς ὅτι ἀμφότερα ταῦτα μάλιστά
his showing and showing that both these especially
ἐστι Θεοῦ, τὸ μηδενὸς δεῖσθαι, καὶ πᾶσιν αὐτὸν ἅπαντα
are of-God the of-nothing to-need and to-all him all-things
χορηγεῖν, οὕτω πώς φησιν· Ὁ Θεὸς ὁ ποιήσας τὸν
to-supply thus somehow says — God the(-one) having-made the

οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, οὐ προσδεόμενός
heaven and the earth and the sea not needing
τινος αὐτὸς, διδοὺς πᾶσι ζωὴν καὶ πνοὴν, καὶ τὰ πάντα.
anything himself giving to-all life and breath and the all-things
Ἐνῆν μὲν οὖν καὶ τὰ λοιπὰ στοιχεῖα ἐπελθεῖν, τὸν
it-was-possible indeed then also the remaining elements to-go-over the
οὐρανὸν, τὸν ἀέρα, τὴν γῆν, τὴν θάλατταν, καὶ δεῖξαι
heaven the air the earth the sea and to-show
αὐτῶν τὴν ἀσθένειαν, καὶ πῶς ἕκαστον τοῦ πλησίον
their the weakness and how each of-the neighbor
δεῖται, καὶ τούτου χωρὶς ἀπόλλυται καὶ διαφθείρεται. Καὶ
needs and this without perishes and is-destroyed and
γὰρ καὶ ἡ γῆ, ἐὰν ἀπολίπωσιν αὐτὴν αἱ πηγαὶ καὶ
for also the earth if leave it the springs and
ἡ παρὰ τῆς θαλάττης καὶ τῶν ποταμῶν ἐνσπειρομένη
the from the sea and the rivers sown-in
νοτὶς, καταφρυγεῖσα ταχέως ἀπόλλυται· καὶ τὰ λοιπὰ
moisture parched quickly perishes and the remaining
δὲ στοιχεῖα ἄλλων δεῖται, καὶ ἀὴρ ἡλίου, ὥσπερ ἥλιος
too elements others need and air sun as sun
ἀέρος· ἀλλ' ἵνα μὴ μακρότερον ποιῶμεν τὸν λόγον, ἐκ
air but that not longer we-may-make the discourse from
τῶν εἰρημένων ἱκανὰς τοῖς βουλομένοις ἀφορμὰς
the(-things) said sufficient to-the(-ones) wishing starting-points
δόντες ἀρκεσθησόμεθα. Εἰ γὰρ ὁ πάσης τῆς κτίσεως
having-given we-shall-be-content if for the than-all the creation
θαυμαστότερος ἥλιος οὕτως ἀσθενὴς ὢν καὶ ἐνδεὴς ὤφθη,
more-wonderful sun so weak being and needy was-seen
πολλῷ μᾶλλον τὰ λοιπὰ τοῦ κόσμου μέρη· ὅπερ οὖν εἶπον
much more the remaining of-the world parts which then I-said
τοῖς φιλοπόνοις ἐκεῖνα δοὺς ἀναλέγεσθαι, αὐτὸς

ἀπὸ τῶν Γραφῶν ὑμῖν διαλέξομαι πάλιν, δεικνὺς ὅτι οὐχ
from the Scriptures to-you I-shall-discourse again showing that not
ὁ ἥλιος μόνος, ἀλλὰ καὶ ἅπας φθαρτός ἐστιν οὗτος ὁ
the sun alone but also whole perishable is this the
κόσμος. Ὅταν γὰρ ἀλλήλων ἀναλωτικὰ τὰ στοιχεῖα ᾖ, καὶ
world when for one-another destructive the elements be and
κολάζῃ μὲν τοῦ ἡλίου τὴν δύναμιν ψυχρότης ἐπιγινομένη
checks indeed of-the sun the power coldness supervening
πλέον, ἀναλίσκῃ δὲ ταύτην τὸ θερμὸν πάλιν ἐπικρατῆσαν,
more consumes and it the hot again having-prevailed
καὶ τὰς ἐναντίας ποιότητάς τε καὶ διαθέσεις ἐν ἀλλήλοις
and the opposite qualities both and dispositions in one-another
ποιῇ καὶ πάσχῃ τὰ στοιχεῖα, εὔδηλον ὅτι μεγάλης
make and suffer the elements very-clear that of-great
φθορᾶς ταῦτα ἀπόδειξις, καὶ τοῦ σῶμα εἶναι πάντα
corruption these-things proof and of-the body to-be all
τὰ ὁρώμενα. Ἀλλ' ἐπειδὴ τῆς ἀφελείας τῆς ἡμετέρας
the(-things) seen but since than-the simplicity the our
ὑψηλότερος ὁ λόγος οὗτος, φέρε ἐπὶ τὴν γλυκεῖαν ὑμᾶς τῶν
higher the discourse this come to the sweet you of-the
Γραφῶν ἀγαγόντες πηγήν, τὴν ἀκοὴν ὑμῶν ἀναπαύσωμεν.
Scriptures having-led spring the hearing your let-us-rest
Οὐ γὰρ δὴ περὶ οὐρανοῦ καὶ γῆς κατὰ μέρος ὑμῖν
not for indeed about heaven and earth in part to-you
ἐροῦμεν, ἀλλὰ περὶ πάσης ὁμοῦ τῆς κτίσεως τοῦτο αὐτὸ
we-shall-speak but about all together the creation this itself
τὸν Ἀπόστολον ἡμῖν ἀποφαινόμενον δείξομεν, καὶ λέγοντα
the Apostle to-us declaring we-shall-show and saying
σαφῶς οὕτως, ὅτι πᾶσα ἡ κτίσις φθορᾷ δουλεύει νῦν,
clearly thus that all the creation to-corruption is-enslaved now
καὶ διὰ τί δουλεύει, καὶ πότε αὐτῆς ἀπαλλαγήσεται,
and for what it-is-enslaved and when from-it it-will-be-freed

καὶ εἰς ποίαν μεταβήσεται λῆξιν. Εἰπὼν γὰρ, ὅτι Οὐκ
and into what-kind-of it-will-pass lot having-said for that not
ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν
worthy the sufferings of-the now season toward the coming
δόξαν ἀποκαλύπτεσθαι εἰς ἡμᾶς, ἐπήγαγεν· Ἡ γὰρ
glory to-be-revealed to us he-added the for
ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ
eager-expectation of-the creation the revelation of-the sons —
Θεοῦ ἀπεκδέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη
of-God awaits to-the for vanity the creation was-subjected
οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ᾽ ἐλπίδι.
not willing but because-of the(-one) having-subjected in hope
Ὃ δὲ λέγει τοιοῦτόν ἐστι· Φθαρτὴ, φησὶν, ἡ κτίσις ἐγένετο·
what and he-says such is perishable he-says the creation became
τοῦτο γάρ ἐστι τὸ, Τῇ ματαιότητι ὑπετάγη· φθαρτὴ δὲ
this for is the to-the vanity it-was-subjected perishable and
ἐγένετο τοῦ Θεοῦ κελεύσαντος οὕτως. Ἐκέλευσε δὲ ὁ Θεὸς
it-became — God having-ordered so ordered and — God
οὕτω διὰ τὸ γένος τὸ ἡμέτερον· ἐπειδὴ γὰρ φθαρτὸν
so because-of the race the our since for perishable
ἤμελλε τρέφειν ἄνθρωπον, καὶ αὐτὴν τοιαύτην εἶναι
it-was-about to-nourish man also itself such to-be
ἐχρῆν· οὐ γὰρ δὴ φθαρτὰ σώματα ἤμελλεν ἀφθάρτῳ
it-was-right not for indeed perishable bodies were-about in-imperishable
ἐνδιαιτᾶσθαι κτίσει. Ἀλλ᾽ ὅμως οὐ μένει τοιαύτη, φησὶν,
to-dwell creation but nevertheless not it-remains such he-says
ἀλλὰ Καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
but also itself the creation shall-be-freed from the slavery
τῆς φθορᾶς· εἶτα δηλῶν πότε τοῦτο ἔσται καὶ διὰ τίνας,
of-the corruption then showing when this will-be and for whom
ἐπήγαγεν· Εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
he-added into the freedom of-the glory of-the children —

Θεοῦ. Ὅταν γὰρ ἀναστῶμεν, φησὶ, καὶ ἄφθαρτα λάβωμεν
of-God when for we-rise he-says and imperishable receive
σώματα, τότε καὶ τοῦ οὐρανοῦ τὸ σῶμα καὶ τῆς γῆς καὶ
bodies then also of-the heaven the body and of-the earth and
τῆς κτίσεως ἁπάσης ἄφθαρτον ἔσται καὶ ἀκήρατον. Ὅταν
of-the creation all imperishable will-be and undefiled when
οὖν ἴδῃς ἥλιον ἀνίσχοντα, θαύμασον τὸν Δημιουργόν·
then you-see sun rising marvel-at the Creator
ὅταν ἴδῃς αὐτὸν κρυπτόμενον καὶ ἀφανιζόμενον, κατάμαθε
when you-see it hiding and vanishing learn
τῆς φύσεως τὴν ἀσθένειαν, καὶ μὴ προσκυνήσῃς αὐτὸν ὡς
of-the nature the weakness and not worship it as
Θεόν. Διὰ γὰρ τοῦτο οὐ μόνον τῇ φύσει τῶν στοιχείων
God because-of for this not only in-the nature of-the elements
δεῖγμα τῆς ἀσθενείας αὐτῶν ἐγκατέθετο ὁ Θεὸς, ἀλλὰ
proof of-the weakness their laid-in — God but
καὶ τοῖς αὐτοῦ δούλοις ἀνθρώποις οὖσιν ἐπιτάξαι αὐτοῖς
also to-the his servants men being to-command them
ἐκέλευσεν, ἵνα κἂν ἀπὸ τῆς ὄψεως μὴ γνωρίσῃς αὐτῶν τὴν
he-ordered that even-if from the sight not you-recognize their the
δουλείαν, ἀπὸ τῶν ἐπιταττόντων μάθῃς, ὅτι σύνδουλά
slavery from the(-ones) commanding you-may-learn that fellow-slaves
σοί ἐστι ταῦτα ἅπαντα. Ὁ γοῦν Ἰησοῦς ὁ τοῦ
to-you are these all — at-any-rate Joshua the(-son) —
Ναυῆ φησι· Στήτω ὁ ἥλιος κατὰ Γαβαὼν, καὶ ἡ σελήνη
of-Nun says let-stand the sun over Gibeon and the moon
κατὰ φάραγγα Αἰλών. Καὶ πάλιν ὁ προφήτης Ἡσαΐας
over valley of-Aijalon and again the prophet Isaiah
ἀναποδίσαι αὐτὸν ἐπὶ τοῦ βασιλέως Ἐζεκίου πεποίηκε,
to-turn-back it in-the-time-of the king Hezekiah made
καὶ Μωσῆς ἀέρι καὶ θαλάττῃ καὶ γῇ καὶ πέτραις
and Moses to-air and to-sea and to-earth and to-rocks

ἐπέταξεν· Ἐλισσαῖος ὑδάτων φύσιν μετέβαλεν, οἱ τρεῖς
gave-orders Elisha of-waters nature changed the three
παῖδες πυρὸς περιεγένοντο. Ὁρᾷς πῶς ἑκατέρωθεν ἡμῶν
children of-fire prevailed-over you-see how on-both-sides for-us
προενόησεν ὁ Θεὸς, διὰ μὲν τοῦ κάλλους τῶν στοιχείων
provided — God through indeed the beauty of-the elements
εἰς τὴν αὐτοῦ θεογνωσίαν ἡμᾶς ἄγων, διὰ δὲ τῆς
to the his knowledge-of-God us leading through but the
ἀσθενείας οὐκ ἀφιεὶς εἰς τὴν ἐκείνων καταπεσεῖν λατρείαν;
weakness not letting into the their to-fall worship
Ὑπὲρ δὴ τούτων ἁπάντων δοξάσωμεν αὐτὸν τὸν 6
for indeed these all let-us-glorify him the
κηδεμόνα ἡμῶν, μὴ διὰ ῥημάτων μόνον, ἀλλὰ καὶ διὰ
guardian our not through words only but also through
πραγμάτων, καὶ πολιτείαν ἀρίστην ἐπιδειξώμεθα, τὴν τ᾽
deeds and conduct best let-us-display the both
ἄλλην καὶ τὴν περὶ τοὺς ὅρκους ἐγκράτειαν λέγω. Οὐ
other and the about the oaths self-control I-mean not
γὰρ δὴ πᾶν ἁμάρτημα τὴν αὐτὴν φέρει κόλασιν, ἀλλὰ
for indeed every sin the same brings punishment but
τὰ εὐκατόρθωτα μείζονα ἡμῖν ἐπάγει τὴν τιμωρίαν· ὅπερ
the easy-to-accomplish greater on-us bring the penalty which
οὖν καὶ ὁ Σολομὼν αἰνιττόμενος ἔλεγεν· Οὐ θαυμαστὸν,
then also — Solomon hinting said not wonderful
ἐὰν ἁλῷ τις κλέπτων· κλέπτει γὰρ ἵνα τὴν ψυχὴν
if be-caught anyone stealing he-steals for that the soul
αὐτοῦ ἐμπλήσῃ πεινῶσαν· ὁ δὲ μοιχὸς δι᾽ ἔνδειαν
his he-may-fill hungering the but adulterer because-of want
φρενῶν ἀπώλειαν τῇ ἑαυτοῦ ψυχῇ περιποιεῖται. Ὃ δὲ
of-wits destruction to-the his-own soul procures what and
λέγει τοιοῦτόν ἐστι· Δεινὸν μὲν καὶ ὁ κλέπτης, ἀλλ᾽ οὐχ
he-says such is terrible indeed also the thief but not

οὕτω δεινὸν ὡς ὁ μοιχός· ἐκεῖνος μὲν γὰρ εἰ καὶ ψυχρὰν
so terrible as the adulterer he indeed for if even cold
αἰτίαν, ἀλλ᾽ ὅμως ἔχει προβαλέσθαι τὴν ἀπὸ τῆς πενίας
cause but nevertheless he-has to-put-forward the from the poverty
ἀνάγκην· οὗτος δὲ, οὐδεμιᾶς ἀνάγκης αὐτὸν βιαζομένης,
necessity he but no necessity him forcing
ὑπὸ ἀνοίας μόνης εἰς τὸ βάραθρον καταπίπτει τῆς
by folly alone into the pit falls of-the
ἁμαρτίας. Τοῦτο καὶ ἐπὶ τῶν ὀμνυόντων ἔστιν
sin this also in-the-case-of the(-ones) swearing it-is-possible
εἰπεῖν· οὐδὲ γὰρ οὗτοί τινα πρόφασιν ἔχουσι προβαλέσθαι,
to-say not-even for these any pretext have to-put-forward
ἀλλὰ καταφρόνησιν μόνον. Καὶ οἶδα μὲν ὅτι ἐπαχθὴς εἶναι
but contempt only and I-know indeed that burdensome to-be
δοκῶ λοιπὸν καὶ φορτικὸς, τῇ συνεχείᾳ τῆς παραινέσεως
I-seem henceforth and tiresome by-the continuity of-the exhortation
δοκῶν ἐνοχλεῖν, ἀλλ᾽ ὅμως οὐκ ἀφίσταμαι, ἵνα κἂν
seeming to-trouble but nevertheless not I-desist that even-if
τὴν ἀναισχυντίαν αἰδεσθέντες τὴν ἐμὴν, ἀποστῆτε τῆς
the shamelessness having-respected the my you-may-withdraw from-the
πονηρᾶς τῶν ὅρκων συνηθείας. Εἰ γὰρ ὁ δικαστὴς ἐκεῖνος
evil of-the oaths habit if for the judge that
ὁ ἀπηνὴς καὶ ὠμὸς, χήρας ἐνόχλησιν αἰδεσθεὶς τὸν
the harsh and cruel of-widow troubling having-respected the
τρόπον μετέβαλε, πολλῷ μᾶλλον ὑμεῖς τοῦτο ἐργάσασθε,
manner changed much more you this do
καὶ μάλιστα ὅταν ὁ παρακαλῶν ὑμᾶς μὴ ὑπὲρ ἑαυτοῦ,
and especially when the(-one) exhorting you not for himself
ἀλλ᾽ ὑπὲρ τῆς ὑμετέρας τοῦτο ποιῇ σωτηρίας· μᾶλλον
but for the your this does salvation rather
δὲ καὶ ὑπὲρ ἐμαυτοῦ οὐκ ἂν ἀρνησαίμην τοῦτο ποιεῖν· τὰ
but also for myself not — I-would-deny this to-do the

γὰρ ὑμέτερα ἀγαθὰ ἐμαυτοῦ νομίζω εἶναι κατορθώματα.
for your good-things my-own I-think to-be accomplishments
Ἐβουλόμην δὲ ὑμᾶς, ὥσπερ ἐγὼ νῦν πονῶ καὶ κόπτομαι
I-wished and you as I now toil and weary-myself
περὶ τῆς ὑμετέρας σωτηρίας, οὕτω καὶ ὑμᾶς φροντίζειν
about the your salvation so also you to-take-thought-for
τῆς ὑμετέρας ψυχῆς, καὶ πάντως ἂν τέλος ἔλαβε
the your soul and by-all-means — end would-have-taken
τουτὶ τὸ κατόρθωμα. Καὶ τί χρὴ τὰ πολλὰ λέγειν;
this the accomplishment and why is-it-right the many-things to-say
εἰ γὰρ μηδὲ γέεννα ἦν μηδὲ κόλασις παρακούουσι, μηδὲ
if for neither gehenna were nor punishment for-disobeyers nor
μισθὸς ὑπακούουσιν, ἐγὼ δὲ προσελθὼν ὑμῖν τοῦτο ἐν
wage for-obeyers I but having-come-to you this in
χάριτος ᾔτησα μέρει, ἆρα οὐκ ἂν ἐπενεύσατε; οὐκ
of-favor had-asked part — not — would-you-have-nodded-assent not
ἂν ἐδώκατε τὴν αἴτησιν, κούφην οὕτως αἰτοῦντι
— would-you-have-granted the request light so asking
χάριν; Ὅταν δὲ ὁ Θεὸς αὐτὴν αἰτῶν ᾖ δι᾽ ὑμᾶς
favor when but — God it asking be because-of you
τοὺς διδόντας, οὐ δι᾽ ἑαυτὸν τὸν λαμβάνοντα, τίς
the(-ones) giving not because-of himself the(-one) receiving who
οὕτως ἀγνώμων, τίς οὕτως ἄθλιος καὶ ταλαίπωρος, ὡς
so ungrateful who so wretched and miserable as
Θεῷ χάριν αἰτοῦντι μὴ δοῦναι, καὶ μάλιστα ὅταν αὐτὸς
to-God favor asking not to-give and especially when himself
ἀπολαύειν μέλλῃ τῆς χάριτος ὁ διδούς; Ταῦτ᾽ οὖν
to-enjoy is-about the favor the(-one) giving these-things then
ἐννοήσαντες, καὶ πρὸς ἑαυτοὺς ἀναχωρήσαντες ἐντεῦθεν,
having-considered and to yourselves having-withdrawn from-here
λέγετε τὰ εἰρημένα ἅπαντα, καὶ τοὺς μὴ προσέχοντας
say the(-things) said all and the(-ones) not attending

παντὶ διορθοῦτε τρόπῳ, ἵνα καὶ τῶν οἰκείων καὶ τῶν
in-every correct manner that both of-the own and of-the
ἀλλοτρίων κατορθωμάτων τὴν ἀμοιβὴν ἀπολάβωμεν,
others' accomplishments the recompense we-may-receive
χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
by-grace and love-for-man of-the Lord our Jesus Christ
δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα ἅμα τῷ
through whom and with whom to-the Father the glory together-with the
ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
holy Spirit to the ages of-the ages amen