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On the Statues

John Chrysostom

ΕΙΣ ΤΟΥΣ ΑΝΔΡΙΑΝΤΑΣ

On the Statues

Part Two: Homilies XI–XXI

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with a word-for-word interlinear English translation

preserving the original word order



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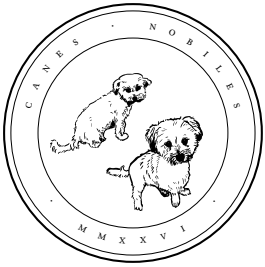

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Translated and composed with AI, edited by Christopher Hench
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ΟΜΙΛΙΑ ΙΑ΄

XI · THANKSGIVING FOR THE DELIVERANCE, AND ON THE MAKING OF MAN

The storm has passed, and Chrysostom blesses God, who makes light out of darkness and chastens without killing; as Job's friends sat in silence, and as grief kept the Israelites from heeding Moses and silenced the disciples after the Last Supper, he waited until the city could listen. Against Greeks and heretics who call the body unworthy of God, he answers that Adam's body was free of all corruption until his pride, and God made it mortal to check that pride, since even so men have called themselves gods. The cheapness of clay shows the greater art, in the eye and its lashes, the brows, the brain within its membranes and skull, and the heart. Man, outrun by the horse, rules the beasts by reason, his weapons outside his body. A sworn tongue cannot receive the mysteries, so let friends band together to correct one another.

Εὐχαριστία πρὸς τὸν Θεὸν περὶ τῆς ἀπαλλαγῆς τῶν
thanksgiving to — God for the deliverance from-the
ἐκ τῆς στάσεως προσδοκηθέντων κακῶν, καὶ ἀνάμνησις
from the sedition expected evils and remembrance
τῶν τότε συμβάντων· ἔτι δὲ καὶ κατὰ τῶν τὸ
of-the(-things) then having-befallen still and also against the(-ones) the
σῶμα ἡμῶν διαβαλλόντων, καὶ δι᾽ ὅλου περὶ τῆς
body our slandering and through whole about the
τοῦ ἀνθρώπου κατασκευῆς· καὶ πρὸς τῷ τέλει περὶ τοῦ
of-the man constitution and toward the end about the
κατορθῶσαι τὸ μὴ ὀμνύειν.
to-accomplish the not to-swear

Ἐπειδὰν ἐννοήσω τὸν παρελθόντα χειμῶνα καὶ τὴν 1
when I-consider the past storm and the
παροῦσαν γαλήνην, οὐ παύομαι λέγων· Εὐλογητὸς ὁ
present calm not I-cease saying blessed —
Θεὸς ὁ ποιῶν πάντα, καὶ μετασκευάζων αὐτά· ὁ
God the(-one) making all-things and transforming them the(-one)

ποιήσας φῶς ἐκ σκότους, ὁ κατάγων εἰς πύλας
having-made light out-of darkness the(-one) bringing-down to gates
ᾅδου καὶ ἀνάγων, ὁ παιδεύων καὶ μὴ θανατῶν,
of-Hades and bringing-up the(-one) chastening and not putting-to-death
καὶ τοῦτο καὶ ὑμᾶς λέγειν βούλομαι διηνεκῶς, καὶ μὴ
and this also you to-say I-wish continually and not
διαλιμπάνειν· εἰ γὰρ αὐτὸς τοῖς ἔργοις ἡμᾶς εὐηργέτησε,
to-leave-off if for he by-the deeds us benefited
τίνος ἂν εἴημεν ἄξιοι συγγνώμης ἡμεῖς, μηδὲ λόγοις
of-what — would-we-be worthy pardon we not-even with-words
αὐτὸν ἀμειβόμενοι; Διὸ παρακαλῶ μηδέποτε διαλιμπάνειν
him repaying wherefore I-exhort never to-leave-off
εὐχαριστοῦντας αὐτῷ· ἂν γὰρ περὶ τὰ πρῶτα γενώμεθα
giving-thanks to-him if for toward the first-things we-be
εὐγνώμονες, εὔδηλον ὅτι καὶ ἑτέρων μειζόνων ἀπολαύσομεν.
grateful very-clear that also other greater-things we-shall-enjoy
Λέγωμεν τοίνυν διηνεκῶς· Εὐλογητὸς ὁ Θεὸς, ὁ καὶ
let-us-say therefore continually blessed — God the(-one) also
ἡμῖν δοὺς μετὰ ἀδείας τὴν εἰωθυῖαν ὑμῖν παραθεῖναι
to-us having-given with security the customary to-you to-set-before
τράπεζαν, καὶ ὑμῖν παρασχὼν μετὰ τοῦ θαῤῥεῖν τῶν
table and to-you having-granted with the to-be-confident the
ἡμετέρων ἀκροᾶσθαι λόγων· εὐλογητὸς ὁ Θεὸς, ὅτι
our to-hear words blessed — God that
οὐκέτι τὸν ἔξωθεν φεύγοντες κίνδυνον, ἀλλ᾽ ἀκροάσεως
no-longer the outside fleeing danger but hearing
ἐπιθυμοῦντες, ἐνταῦθα συντρέχομεν, οὐκέτι μετὰ ἀγωνίας
desiring here we-run-together no-longer with anguish
καὶ τρόμου καὶ φροντίδος ἀλλήλοις συγγινόμεθα, ἀλλὰ
and trembling and care with-one-another we-meet but
μετὰ ἀδείας πολλῆς ἅπαν ἀποτιναξάμενοι τὸ δέος· ὡς τάς
with security much all having-shaken-off the dread since the

γε ἔμπροσθεν ἡμέρας τῶν κλυδωνιζομένων ἐν μέσῳ
at-least former days than-the(-ones) tossed in mid
πελάγει, καὶ ναυάγιον καθ᾽ ἑκάστην προσδοκώντων
sea and shipwreck according-to each expecting
τὴν ὥραν, οὐδὲν ἄμεινον διεκείμεθα, μυρίαις δι᾽ ὅλης
the hour not-at-all better were-we-disposed by-countless through whole
ἡμέρας σοβούμενοι φήμαις, ταραττόμενοι καὶ δονούμενοι
day scared rumors troubled and shaken
πάντοθεν, καὶ καθ᾽ ἑκάστην ἡμέραν περιεργαζόμενοι καὶ
on-all-sides and according-to each day busying-ourselves and
πολυπραγμονοῦντες, τίς ἀφῖκται ἐκ τοῦ στρατοπέδου; τί
inquiring who has-arrived from the camp what
δὲ ἐλθὼν ἀπήγγειλε; καὶ πότερον ἀληθὲς ἢ ψευδὲς τὸ
and having-come did-he-report and whether true or false the(-thing)
λεγόμενον; καὶ νύκτας ἀΰπνους διατελοῦντες, καὶ τὴν πόλιν
said and nights sleepless passing and the city
ὁρῶντες καὶ δακρύοντες ὡς αὐτίκα ἀπολουμένην. Διὰ
seeing and weeping as immediately about-to-perish because-of
τοῦτο καὶ ἡμεῖς τὰς ἔμπροσθεν ταύτας ἐσιγήσαμεν ἡμέρας,
this also we the former these were-silent days
διὰ τὸ κεκενῶσθαι τὴν πόλιν ἡμῶν ἅπασαν, καὶ πρὸς
because-of the to-have-been-emptied the city our whole and to
τὰς ἐρημίας μετῳκεῖσθαι πάντας, καὶ διὰ τὸ τοὺς
the deserts to-have-moved all and because-of the the(-ones)
ὑπολειφθέντας ἐσκοτῶσθαι τῷ νέφει τῆς ἀθυμίας. Ψυχὴ
left to-have-been-darkened by-the cloud of-the despondency soul
γὰρ ἅπαξ ἀθυμίας πλησθεῖσα, πρὸς πᾶσαν ἀκρόασίν
for once with-despondency filled for every hearing
ἐστιν ἀνεπιτήδειος. Διὰ τοῦτο καὶ οἱ τοῦ Ἰὼβ φίλοι
is unsuitable because-of this also the — of-Job friends
παραγενόμενοι, καὶ τὴν τραγῳδίαν τῆς οἰκίας ἐκείνης
having-come and the tragedy of-the house that

ἰδόντες, καὶ τὸν δίκαιον ἐπὶ τῆς κοπρίας καθήμενον καὶ
having-seen and the just(-man) on the dunghill sitting and
ἡλκωμένον, διέῤῥηξάν τε τὰ ἱμάτια αὐτῶν, καὶ ἀνώμωξαν,
ulcerated tore both the garments their and wailed
καὶ σιγῇ παρεκάθηντο, δηλοῦντες ὅτι οὐδὲν οὕτως
and in-silence sat-beside showing that nothing so
ἐπιτήδειον παρὰ τὴν ἀρχὴν τοῖς ὀδυνωμένοις ὡς
suitable at the beginning for-the(-ones) grieving as
ἡσυχία καὶ σιγή· καὶ γὰρ ἦν μεῖζον παραμυθίας τὸ πάθος.
quiet and silence and for was greater than-consolation the suffering
Διὰ τοῦτο καὶ οἱ Ἰουδαῖοι τῷ πηλῷ καὶ τῇ
because-of this also the Jews to-the clay and the
πλινθείᾳ προσδεδεμένοι, Μωσέα παραγενόμενον ἰδόντες,
brickmaking bound Moses having-come having-seen
οὐκ ἐδύναντο τοῖς λεγομένοις προσέχειν ἀπὸ τῆς
not were-able to-the(-things) said to-attend from the
ὀλιγοψυχίας καὶ τῆς θλίψεως αὐτῶν. Καὶ τί θαυμαστὸν
faint-heartedness and the affliction their and what wonderful
εἰ μικρόψυχοί τινες ἄνθρωποι τοῦτο ἔπαθον, ὅπου καὶ τοὺς
if faint-hearted some men this suffered where even the
μαθητὰς εὑρίσκομεν τούτῳ περιπεσόντας τῷ πάθει; Μετὰ
disciples we-find into-this having-fallen the passion after
γὰρ τὸ μυστικὸν ἐκεῖνο δεῖπνον, ἐπειδὴ λαβὼν αὐτοὺς
for the mystical that supper when having-taken them
ὁ Χριστὸς κατ᾽ ἰδίαν διελέγετο, παρὰ μὲν τὴν ἀρχὴν
— Christ in private discoursed at indeed the beginning
συνεχῶς αὐτὸν ἠρώτων οἱ μαθηταί· Ποῦ ὑπάγεις; ἐπειδὴ
continually him asked the disciples where are-you-going when
δὲ εἶπεν αὐτοῖς τὰ μικρὸν ὕστερον αὐτοὺς διαδεξόμενα
but he-told them the little later them about-to-succeed
κακὰ, τοὺς πολέμους, τὰς ἐπαναστάσεις, τὰς ἀπεχθείας
evils the wars the uprisings the hatreds

τὰς παρὰ πάντων, τὰς μάστιγας, τὰ δεσμωτήρια, τὰ
the(-ones) from all the scourges the prisons the
δικαστήρια, τὰς ἀπαγωγὰς, ὥσπερ τινὶ φορτίῳ βαρυτάτῳ
courts the leadings-away as by-some burden heaviest
τῷ φόβῳ τῶν εἰρημένων καὶ τῇ τῶν μελλόντων
by-the fear of-the(-things) said and by-the of-the coming-things
ἀθυμίᾳ πιεζομένη τότε αὐτῶν ἡ ψυχὴ, ἀχανὴς λοιπὸν
despondency pressed then their the soul open-mouthed henceforth
ἔμεινε. Διὸ συγχυθέντας αὐτοὺς ἰδὼν ὁ Χριστὸς,
remained wherefore confounded them having-seen — Christ
αὐτὸ τοῦτο ὀνειδίζων ἔλεγε· Πορεύομαι πρὸς τὸν Πατέρα
itself this reproaching said I-go to the Father
μου, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; ἀλλ᾽
my and no-one of you asks me where are-you-going but
ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν
because these-things I-have-spoken to-you the grief has-filled your
τὴν καρδίαν. Διὰ τοῦτο καὶ ἡμεῖς ἐσιγήσαμεν τὸν
the heart because-of this also we were-silent the
παρελθόντα χρόνον, τὸν παρόντα καιρὸν ἀναμένοντες. Εἰ
past time the present season awaiting if
γὰρ ὁ μέλλων δεῖσθαί τινος, κἂν εὔλογα μέλλῃ
for the(-one) being-about to-ask something even-if reasonable-things he-be-about
προτείνειν, ἐπιτηδειότητα ἀναμένει καιροῦ, ὅπως ἡμέρῳ
to-put-forward suitability awaits of-season that to-gentle
καὶ εὖ διακειμένῳ τῷ μέλλοντι διδόναι τὴν αἴτησιν
and well disposed the(-one) about to-give the request
προσέλθοι, καὶ τὴν ἀπὸ τοῦ καιροῦ λαβὼν συμμαχίαν
he-may-approach and the from the season having-taken alliance
ἐπιτύχοι τῆς χάριτος, πολλῷ μᾶλλον τὸν λέγοντα
he-may-obtain the favor much more the(-one) speaking
καιρὸν ἐπιτήδειον ζητεῖν χρὴ, ὅπως εὖ διακειμένῳ τῷ
season suitable to-seek it-is-right that well disposed to-the

ἀκροατῇ καὶ πάσης ἀπηλλαγμένῳ φροντίδος καὶ ἀθυμίας
hearer and from-all freed care and despondency
προσαγάγῃ τοὺς λόγους· ὃ δὴ καὶ ἡμεῖς πεποιήκαμεν.
he-may-bring the words which indeed also we have-done

2 Νῦν γοῦν ἐπειδὴ τὴν ἀθυμίαν ἀπετινάξασθε, καὶ τῶν
now at-any-rate since the despondency you-have-shaken-off also of-the
προτέρων ὑμᾶς ἀναμνῆσαι βουλόμεθα, ὥστε σαφέστερον
former-things you to-remind we-wish so-that clearer
ὑμῖν γενέσθαι τὸν λόγον· ὃ γὰρ περὶ τῆς κτίσεως
to-you to-become the word what for about the creation
εἰρήκαμεν, ὅτι οὐχὶ καλὴν μόνον καὶ θαυμαστὴν καὶ μεγάλην
we-have-said that not fair only and wonderful and great
αὐτὴν ἐποίησεν ὁ Θεὸς, ἀλλὰ καὶ ἀσθενῆ καὶ φθαρτὴν,
it made — God but also weak and perishable
καὶ τούτων αὐτῶν πάλιν πολλὰ ἐγκατέθηκε δείγματα,
and of-these themselves again many laid-in proofs
ἀμφότερα πρὸς τὸ χρήσιμον ἡμῖν οἰκονομῶν, καὶ διὰ μὲν
both for the useful to-us managing and through indeed
τοῦ κάλλους εἰς τὸ θαῦμα τοῦ πεποιηκότος ἐνάγων,
the beauty to the wonder of-the(-one) having-made leading
διὰ δὲ τῆς ἀσθενείας τοῦ σέβεσθαι τὴν κτίσιν ἡμᾶς
through but the weakness from-the to-revere the creation us
ἀπάγων· τοῦτο καὶ ἐπὶ τοῦ σώματος τοῦ ἡμετέρου
leading-away this also in-the-case-of the body the our
ἔστιν ἰδεῖν γεγενημένον. Καὶ γὰρ καὶ περὶ τούτου πολλοὶ
it-is-possible to-see having-come-about and for also about this many
ζητοῦσι τῶν τε τῆς ἀληθείας ἐχθρῶν τῶν τε σὺν ἡμῖν
seek of-the both of-the truth enemies of-the(-ones) and with us
τεταγμένων, τίνος ἕνεκεν φθαρτὸν καὶ ἐπίκηρον γέγονεν.
ranked for-what cause perishable and frail it-has-become

Ἑλλήνων δὲ πολλοὶ καὶ αἱρετικῶν οὐδὲ γεγενῆσθαι
of-Greeks and many and of-heretics not-even to-have-come-into-being
αὐτὸ παρὰ τοῦ Θεοῦ φασιν· ἀνάξιον γὰρ αὐτὸ τῆς τοῦ
it from — God say unworthy for it of-the —
Θεοῦ δημιουργίας εἶναι λέγουσι, ῥύπους καὶ ἱδρῶτας καὶ
of-God creation to-be they-say dirt and sweats and
δάκρυα καὶ πόνους καὶ ταλαιπωρίας καὶ τὰ ἄλλα τοῦ
tears and toils and hardships and the other-things of-the
σώματος ἐπιόντες ἅπαντα. Ἐγὼ δὲ, ἐπειδὰν περὶ τούτων
body going-over all I but when about these
γένηται λόγος, πρῶτον μὲν ἐκεῖνο ἂν εἴποιμι· Μή μοι
happen discourse first indeed that — I-would-say not to-me
τὸν ἄνθρωπον λέγε τοῦτον τὸν προσκεκρουκότα, τὸν
the man speak-of this the(-one) having-offended the(-one)
ἠτιμωμένον, τὸν καταδικασθέντα· ἀλλ᾽ εἰ βούλει μαθεῖν
dishonored the(-one) condemned but if you-wish to-learn
ὁποῖον ἐξ ἀρχῆς ἡμῖν τὸ σῶμα ἔπλασεν ὁ Θεὸς, ἐπὶ
of-what-kind from beginning for-us the body formed — God to
τὸν παράδεισον ἔλθωμεν, καὶ τὸν ἐξ ἀρχῆς γενόμενον
the paradise let-us-go and the from beginning having-come-into-being
ἄνθρωπον ἴδωμεν. Οὐ γὰρ οὕτω τὸ σῶμα ἐκεῖνο φθαρτὸν
man let-us-see not for so the body that perishable
καὶ ἐπίκηρον ἦν, ἀλλ᾽ ὥσπερ τις χρυσοῦς ἀνδριὰς ἀπὸ
and frail was but as some golden statue from
χωνευτηρίου προελθὼν ἄρτι καὶ λαμπρὸν ἀποστίλβων,
furnace having-come-forth just-now and brilliantly shining
οὕτω πάσης φθορᾶς ἐκεῖνο τὸ σῶμα ἀπήλλακτο, καὶ
so from-all corruption that the body was-free and
οὔτε πόνος ἠνώχλει, οὔτε ἱδρὼς ἐλυμαίνετο, οὐ φροντίδες
neither toil troubled nor sweat spoiled not cares
ἐπεβούλευον, οὐκ ἀθυμίαι ἐπολιόρκουν, οὐκ ἄλλο τι τῶν
plotted not despondencies besieged not other any of-the

τοιούτων ἐλύπει παθῶν· ἐπειδὴ δὲ σωφρόνως τὴν εὐημερίαν
such grieved sufferings since but soberly the prosperity
οὐκ ἤνεγκεν, ἀλλ᾽ ἐξύβρισεν εἰς τὸν εὐεργέτην, καὶ τὸν
not he-bore but grew-insolent toward the benefactor and the
ἀπατεῶνα δαίμονα τοῦ κηδεμόνος Θεοῦ καὶ τιμήσαντος
deceiving demon than-the guardian God and having-honored
αὐτὸν ἐνόμισεν ἀξιοπιστότερον εἶναι, καὶ θεὸς γενέσθαι
him thought more-trustworthy to-be and god to-become
προσεδόκησε, καὶ μείζονα τῆς οἰκείας ἀξίας ἔλαβεν
expected and greater than-the own worth took
ἔννοιαν, τότε δὴ, τότε καὶ διὰ τῶν πραγμάτων αὐτῶν
notion then indeed then also through the deeds themselves
σωφρονίζων αὐτὸν ὁ Θεὸς, φθαρτόν τε ἐποίησε καὶ θνητὸν,
chastening him — God perishable both made and mortal
καὶ ταῖς πολλαῖς ταύταις κατέδησεν ἀνάγκαις, οὐχὶ μισῶν,
and with-the many these bound necessities not hating
οὐδὲ ἀποστρεφόμενος, ἀλλὰ κηδόμενος, καὶ τὴν πονηρὰν
nor turning-away but caring and the evil
καὶ ὀλέθριον ἐκείνην ἀπόνοιαν ἐκ προοιμίων κωλύων,
and destructive that folly from the-preludes hindering
καὶ περαιτέρω προελθεῖν οὐκ ἐῶν, ἀλλὰ δι᾽ αὐτῆς τῶν
and further to-go-forward not allowing but through itself of-the
πραγμάτων τῆς πείρας διδάσκων αὐτὸν, ὅτι θνητός τέ
things the experience teaching him that mortal both
ἐστι καὶ ἐπίκηρος, καὶ ταύτῃ πείθων μηδέποτε τοιαῦτα
he-is and frail and in-this persuading never such-things
φαντάζεσθαι καὶ ὀνειροπολεῖν· καὶ γὰρ εἶπεν ὁ διάβολος·
to-imagine and to-dream and for said the devil
Ἔσεσθε ὡς θεοί. Πρόῤῥιζον οὖν ταύτην ἀνασπάσαι
you-shall-be as gods by-the-root then this to-pull-up
βουλόμενος τὴν ἔννοιαν, πολυπαθὲς αὐτοῦ καὶ ταλαίπωρον
wishing the notion much-suffering his and miserable

τὸ σῶμα πεποίηκε, δι᾽ αὐτῆς τῆς φύσεως παιδεύων
the body he-has-made through itself the nature teaching
αὐτὸν, μηδέποτε τοιαύτην λαβεῖν ἔννοιαν. Καὶ ὅτι τοῦτό
him never such to-take notion and that this
ἐστιν ἀληθὲς, μάλιστα μὲν καὶ ἐκ τῶν ἐπ᾽ ἐκείνου
is true most indeed also from the(-things) in-the-time-of him
γεγενημένων δῆλον· μετὰ γὰρ τὴν προσδοκίαν ἐκείνην ταύτῃ
having-happened clear after for the expectation that to-this
κατεδικάσθη τῇ τιμωρίᾳ. Καὶ σκόπει μοι Θεοῦ σύνεσιν· οὐκ
he-was-condemned the punishment and consider me of-God understanding not
ἀφῆκεν αὐτὸν πρῶτον ἀποθανεῖν, ἀλλὰ τὸν υἱὸν τὸν ἐκείνου
he-let him first to-die but the son the his
συνεχώρησε τοῦτο παθεῖν, ἵνα πρὸ τῶν ὀφθαλμῶν ἰδὼν τὸ
permitted this to-suffer that before the eyes having-seen the
σῶμα σηπόμενον καὶ φθειρόμενον, μεγάλην ἀπὸ τῆς ὄψεως
body rotting and being-destroyed great from the sight
ταύτης δέξηται φιλοσοφίας διδασκαλίαν, καὶ μάθῃ τί
this he-may-receive of-philosophy teaching and he-may-learn what
γέγονε, καὶ σωφρονισθεὶς καλῶς, οὕτως ἐντεῦθεν ἀπέλθῃ.
has-happened and chastened well so from-here he-may-depart
Μάλιστα μὲν οὖν, ὅπερ ἔφην, καὶ ἐκ τῶν ἤδη
most indeed then what I-said also from the(-things) already
γεγενημένων τοῦτο δῆλον, οὐχ ἔλαττον δὲ καὶ ἐκ
having-happened this clear not less and also from
τῶν μετὰ ταῦτα ῥηθησομένων ἔσται φανερόν. Εἰ γὰρ
the(-things) after these-things to-be-said will-be manifest if for
ἀνάγκῃ τοιαύτῃ τοῦ σώματος ἐνδεδεμένου, καὶ πάντων
by-necessity such the body bound and all
ἀποθνησκόντων καὶ φθειρομένων καὶ σηπομένων ἐν ταῖς
dying and being-destroyed and rotting in the
ἁπάντων ὄψεσι καὶ διαλελυμένων εἰς κόνιν, καὶ τῶν ἔξωθεν
of-all sights and dissolved into dust and of-the outside

φιλοσόφων ἕνα καὶ τοῦτον ποιησαμένων συμπληρωτικὸν
philosophers one also this having-made completing
ὅρον τοῦ τῶν ἀνθρώπων γένους (ἐρωτηθέντες γὰρ, τί
term of-the of-the men race having-been-asked for what
ποτε ἄνθρωπός ἐστι, ζῶον λογικὸν θνητὸν εἶπον)· εἰ
ever man is animal rational mortal they-said if
τοίνυν πάντων ταῦτα ὁμολογούντων ἐτόλμησαν ἑαυτοὺς
therefore all these-things agreeing dared themselves
ἀπαθανατίσαι τινὲς ἐν ταῖς τῶν πολλῶν ὑπολήψεσι,
to-immortalize some in the of-the many opinions
καὶ τῆς ὄψεως μαρτυρούσης τὸν θάνατον, ἐφιλονείκησαν
and the sight testifying the death strove
ἀναῤῥηθῆναι θεοὶ, καὶ ἐτιμήθησαν οὕτως· εἰ μὴ προὐχώρησεν
to-be-proclaimed gods and were-honored so if not had-advanced
ὁ θάνατος διδάσκων ἅπαντας τὸ τῆς φύσεως ἐπίκηρον
the death teaching all the of-the nature frailty
καὶ φθαρτὸν, ποῦ οὐκ ἂν ἐξέβησαν ἀσεβείας πολλοὶ
and perishableness where not — would-have-gone-out of-impiety many
τῶν ἀνθρώπων; Ἄκουσον τοίνυν τί φησιν ὁ προφήτης
of-the men hear therefore what says the prophet
περί τινος βαρβάρου βασιλέως τοιαύτην μανέντος μανίαν·
about a-certain barbarian king such having-raged madness
Ἐπάνω τῶν ἄστρων τοῦ οὐρανοῦ θήσω, φησὶ, τὸν θρόνον
above the stars of-the heaven I-will-set he-says the throne
μου, καὶ ἔσομαι ὅμοιος τῷ Ὑψίστῳ. Εἶτα καταγελῶν
my and I-will-be like to-the Most-High then laughing-at
αὐτοῦ, καὶ τὴν τελευτὴν αὐτοῦ δηλῶν, φησίν· Ὑποκάτω
him and the end his showing he-says beneath
σου στρώσουσι σῆψιν, καὶ τὸ κατακάλυμμά σου σκώληξ.
you they-will-spread rottenness and the covering your worm
Ὃ δὲ λέγει τοιοῦτόν ἐστιν· Ἄνθρωπος τοιαύτην ἀναμένων
what and he-says such is man such awaiting

τελευτὴν, τοιαῦτα φαντάζεσθαι ἐτόλμησας; Καὶ περὶ
end such-things to-imagine did-you-dare and about
ἑτέρου πάλιν τοῦ βασιλέως, λέγω τῶν Τυρίων, τοιαῦτα
another again the king I-mean of-the Tyrians such-things
κατασκευάζοντος καὶ βουλομένου νομίζεσθαι θεοῦ, φησί· Σὺ
contriving and wishing to-be-thought god he-says you
δὲ οὐκ εἶ θεὸς, ἀλλ᾽ ἄνθρωπος, καὶ οἱ κατακεντοῦντές
but not are god but man and the(-ones) piercing
σε τοῦτο ἐροῦσιν. Ὥστε ἄνωθεν καὶ μεθ᾽ ὑπερβολῆς
you this will-say so-that from-above and with excess
ἀναιρῶν τῆς εἰδωλολατρείας τὴν ὑπόθεσιν, τοιοῦτον ἡμῖν
removing of-the idolatry the occasion such for-us
τὸ σῶμα ἐποίησεν ὁ Θεός. Καὶ τί θαυμάζεις εἰ ἐπὶ
the body made — God and why do-you-marvel if in-the-case-of
τοῦ σώματος τοῦτο γέγονεν, ὅπου γε καὶ ἐπὶ τῆς
the body this has-happened where indeed also in-the-case-of the
ψυχῆς ἔστιν ἰδεῖν τοιοῦτόν τι γεγενημένον; Θνητὴν
soul it-is-possible to-see such something having-happened mortal
μὲν γὰρ οὐκ ἐποίησεν, ἀλλ᾽ ἀφῆκεν ἀθάνατον εἶναι·
indeed for not he-made but he-let immortal to-be
λήθῃ δὲ καὶ ἀγνοίᾳ καὶ ἀθυμίᾳ καὶ φροντίσιν
to-forgetfulness but and to-ignorance and to-despondency and to-cares
ὑπεύθυνον αὐτὴν κατεσκεύασε· καὶ τοῦτο ἐποίησεν, ἵνα μὴ
liable it he-made and this he-did that not
πρὸς τὴν οἰκείαν εὐγένειαν ἰδοῦσα, μείζονα τῆς οἰκείας
to the own nobility having-looked greater than-the own
ἀξίας ἔννοιαν λάβῃ. Εἰ γὰρ καὶ τούτων ὄντων ἐτόλμησάν
worth notion it-may-take if for even these-things being dared
τινες εἰπεῖν, ὅτι τῆς οὐσίας ἐστὶ τοῦ Θεοῦ· εἰ καὶ τούτων
some to-say that of-the substance it-is — of-God if even from-these
ἀπήλλακτο τῶν παθῶν, ποῦ οὐκ ἂν ἦλθον οὗτοι
it-were-free the sufferings where not — would-have-come these

μανίας; Πλὴν ἀλλ' ὅπερ ἐπὶ τῆς κτίσεως ἔλεγον,
of-madness nevertheless but what in-the-case-of the creation I-was-saying
τοῦτο καὶ ἐπὶ τοῦ σώματος λέγω, ὅτι ὁμοίως δι'
this also in-the-case-of the body I-say that alike because-of
ἀμφότερα ταῦτα θαυμάζω τὸν Θεὸν, καὶ ὅτι φθαρτὸν αὐτὸ
both these I-marvel-at — God both that perishable it
ἐποίησε, καὶ ὅτι ἐν τῇ φθορᾷ τὴν οἰκείαν ἰσχὺν ἐπεδείξατο
he-made and that in the corruption the own strength he-displayed
καὶ σοφίαν. Ὅτι μὲν γὰρ βελτίονος αὐτὸ ἴσχυε ποιῆσαι
and wisdom that indeed for of-better it he-was-able to-make
ὕλης, ἔδειξεν ἐκ τοῦ οὐρανίου τε σώματος καὶ τοῦ
material he-showed from the heavenly both body and the
ἡλιακοῦ. Ὁ γὰρ ἐκεῖνα τοιαῦτα ποιήσας, καὶ τοῦτο
solar the(-one) for those such having-made also this
τοιοῦτον ποιῆσαι, εἴπερ ἐθέλησεν, ἴσχυσεν ἄν· ἀλλ'
such to-make if-indeed he-had-willed would-have-been-able — but
ἡ αἰτία τῆς ἀσθενείας ἐστὶν ἡ προειρημένη πρόφασις. Οὐ
the cause of-the weakness is the aforesaid reason not
μὴν τοῦτο ὑποτέμνεται τοῦ Δημιουργοῦ τὸ θαῦμα, ἀλλὰ
however this cuts-down of-the Creator the wonder but
καὶ ἐπιτείνει πλέον. Τὸ γὰρ εὐτελὲς τῆς οὐσίας τοῦτο
even increases more the for cheapness of-the substance this
μάλιστα δείκνυσι τῆς τέχνης τὸ εὔπορον καὶ εὐμήχανον,
most shows of-the art the resourcefulness and ingenuity
ὅτι ἐν πηλῷ καὶ τέφρᾳ τοσαύτην ἐνέθηκεν ἁρμονίαν, καὶ
that in clay and ash so-great he-put harmony and
τοιαύτας αἰσθήσεις οὕτω ποικίλας καὶ παντοδαπὰς καὶ
such senses so varied and manifold and
τοιαῦτα δυναμένας φιλοσοφεῖν.
such able to-philosophize

Ὥστε ὅσῳπερ ἂν κατηγορῇς τοῦ τῆς οὐσίας εὐτελοῦς, 3
so-that by-as-much-as — you-accuse the of-the substance cheapness
τοσούτῳ μᾶλλον θαύμασον τὸ μεγαλεῖον τῆς τέχνης.
by-so-much more marvel-at the greatness of-the art
Ἐπεὶ καὶ ἀνδριαντοποιὸν οὐχ οὕτω θαυμάζω τὸν ἀπὸ
since also sculptor not so I-marvel-at the(-one) from
χρυσοῦ καλὸν ἀνδριάντα ποιοῦντα, ὡς τὸν ἀπὸ πηλοῦ
gold fair statue making as the(-one) from clay
τοῦ διαπίπτοντος τῇ τῆς τέχνης εὐπορίᾳ δυνάμενον
the(-clay) falling-apart by-the of-the art resourcefulness able
κάλλος ἐπιδεῖξαι πλάσεως θαυμαστὸν καὶ ἀμήχανον. Ἐκεῖ
beauty to-display of-molding wonderful and inconceivable there
μὲν γὰρ καὶ συντελεῖ τι ἡ ὕλη τῷ πλάττοντι,
indeed for also contributes something the material to-the(-one) molding
ἐνταῦθα δὲ, γυμνὴ τῆς τέχνης ἐστὶν ἡ ἐπίδειξις.
here but bare of-the art is the display
Σὺ δὲ εἰ βούλει μαθεῖν πόση τοῦ δημιουργήσαντος
you but if you-wish to-learn how-great of-the(-one) having-created
ἡμᾶς ἐστιν ἡ σοφία, ἐννόησον τί γίνεται ἀπὸ πηλοῦ·
us is the wisdom consider what comes-about from clay
τί δὲ ἕτερον ἀλλ' ἢ πλίνθος καὶ κέραμος; Ἀλλ'
what and other but than brick and tile but
ὅμως ἴσχυσεν ὁ ἀριστοτέχνης Θεὸς ἀπὸ τῆς ὕλης
nevertheless was-able the best-craftsman God from the material
ἐξ ἧς γίνεται κέραμος καὶ πλίνθος μόνον, ὀφθαλμὸν
from which comes-about tile and brick only eye
οὕτω ποιῆσαι καλὸν, ὡς ἅπαντας ἐκπλήττειν τοὺς
so to-make fair as all to-astound the(-ones)
ὁρῶντας, καὶ τοσαύτην ἐνθεῖναι τούτῳ δύναμιν, ὡς ἀέρος
seeing and so-great to-put-in it power as of-air
τοσοῦτον ὕψος καθορᾷν, καὶ μικρᾶς κόρης ἀντιλήψει
so-great height to-look-down-on and by-small pupil's grasp

τοσαῦτα περιλαμβάνειν σώματα, καὶ ὄρη, καὶ νάπας,
so-many to-take-in bodies both mountains and glens
καὶ βουνοὺς, καὶ πελάγη, καὶ οὐρανὸν δι᾽ ἐκείνης τῆς
and hills and seas and heaven through that the
μικρᾶς. Μὴ τοίνυν εἴπῃς μοι τὰ δάκρυα καὶ τὰς λήμας·
small not therefore say to-me the tears and the rheums
τοῦτο γὰρ διὰ τὴν σὴν ἁμαρτίαν γέγονεν· ἀλλ᾽
this for because-of the your sin has-come-about but
ἐννόησον αὐτοῦ τὸ κάλλος, καὶ τὴν δύναμιν τὴν ὀπτικὴν,
consider its the beauty and the power the visual
καὶ πῶς τοσοῦτον ἐπιὼν ἀέρος μῆκος οὐ κάμνει καὶ
and how so-great traversing of-air length not it-tires and
ταλαιπωρεῖ, ἀλλὰ πόδες μὲν ὀλίγον προελθόντες πονοῦσι
suffers but feet indeed a-little having-gone-forward toil
καὶ ἐκλύονται, ὀφθαλμὸς δὲ ὁδεύων τοσοῦτο μὲν ὕψος,
and are-exhausted eye but traveling so-great indeed height
τοσοῦτο δὲ εὖρος, οὐδεμιᾶς αἰσθάνεται ἀῤῥωστίας. Ἐπειδὴ
so-great and breadth no perceives sickness since
γὰρ τῶν ἁπάντων μελῶν ἡμῖν ἀναγκαιότερόν ἐστι τοῦτο,
for than-the all members to-us more-necessary is this
οὐκ ἀφῆκεν αὐτὸ πιέζεσθαι καμάτῳ, ὥστε ἀνεμπόδιστον
not he-let it to-be-pressed by-fatigue so-that unhindered
ἡμῖν αὐτοῦ τὴν διακονίαν εἶναι καὶ ἀκώλυτον. Μᾶλλον δὲ
to-us its the service to-be and unimpeded rather but
ποῖος λόγος παραστῆσαι δυνήσεται τοῦ μέλους τούτου
what-kind-of speech to-represent will-be-able of-the member this
τὴν ἀρετὴν ἅπασαν; καὶ τί λέγω περὶ κόρης καὶ τῆς
the excellence all and why do-I-speak about pupil and the
ὀπτικῆς δυνάμεως; Ἐὰν γὰρ, ὃ πάντων εὐτελέστερον εἶναι
visual power if for what than-all cheaper to-be
δοκεῖ τῶν μελῶν, τοῦ ὀφθαλμοῦ τὰς βλεφαρίδας ἐξετάσῃς
seems of-the members of-the eye the eyelashes you-examine

μόνον, καὶ ἐν ταύταις πολλὴν ὄψει τοῦ δημιουργοῦ
only also in these much you-will-see of-the creator
Θεοῦ τὴν σοφίαν. Καθάπερ γὰρ ἐπὶ τῶν ἀσταχύων οἱ
God the wisdom as for on the ears-of-corn the
ἀνθέρικες ὥσπερ τινὰ δόρατα προβεβλημένοι τοὺς ὄρνιθας
awns as some spears put-forward the birds
ἀποσοβοῦσιν, οὐκ ἐπιτρέποντες ἐγκαθέζεσθαι τῷ καρπῷ
scare-away not permitting to-settle on-the fruit
καὶ διακλᾶν τὴν καλάμην ἀσθενεστέραν οὖσαν· οὕτω δὴ
and to-break the stalk weaker being so indeed
καὶ ἐπὶ τῶν ὀφθαλμῶν, ὥσπερ τινὲς ἀνθέρικες καὶ δόρατα
also on the eyes as some awns and spears
προβέβληνται αἱ τῶν βλεφάρων τρίχες, κόνιν καὶ κάρφη
are-put-forward the of-the eyelids hairs dust and chaff
καὶ πάντα τὰ διενοχλοῦντα ἔξωθεν ἀποκρουόμεναι
and all the(-things) troubling from-outside beating-off
τῶν ὀφθαλμῶν, καὶ οὐκ ἐῶσαι ἐνοχλεῖσθαι τὰ βλέφαρα.
from-the eyes and not letting to-be-troubled the eyelids
Ἴδοις ἂν καὶ ἐπὶ τῶν ὀφρύων ἑτέραν σοφίαν οὐκ
you-would-see — also on the eyebrows other wisdom not
ἐλάττονα ταύτης. Τίς γὰρ οὐκ ἂν ἐκπλαγείη τὴν θέσιν
less than-this who for not — would-be-astounded-at the position
αὐτῶν; ὅτι οὔτε πέρα τοῦ μέτρου προβέβληνται, ὥστε
their that neither beyond the measure are-they-put-forward so-as
ἐπισκοτεῖν τοῖς ὀφθαλμοῖς, οὔτε ἐνδοτέρω τοῦ δέοντος
to-darken the eyes nor further-in than-the needful
ὑφιζάνουσιν· ἀλλ᾽ ὥσπερ οἰκίας γεῖσος, οὕτως ἐξέχουσιν
do-they-sink but as of-house eave so they-project
ἄνωθεν, τὸν ἐκ τῆς κεφαλῆς κατιόντα ἱδρῶτα δεχόμεναι,
from-above the from the head coming-down sweat receiving
καὶ τοὺς ὀφθαλμοὺς λυπεῖν οὐκ ἐῶσαι.
and the eyes to-pain not letting

Διὰ δὴ τοῦτο καὶ τρίχες αὐταῖς εἰσιν ἐμπεφυκυῖαι,
because-of indeed this also hairs on-them are grown-in
τῇ δασύτητι τὰ καταῤῥέοντα ἐπέχουσαι, καὶ μετὰ
by-the thickness the(-things) flowing-down checking and with
πολλῆς στέγουσαι τῆς ἀκριβείας, καὶ πολλὴν ταῖς ὄψεσι
much covering the exactness and much to-the faces
τὴν εὐμορφίαν παρέχουσαι. Οὐ τοῦτο δὲ μόνον ἄν τις
the comeliness providing not this and only — anyone
θαυμάσειεν, ἀλλὰ καὶ ἕτερον οὐκ ἔλαττον τούτου. Τίνος
might-marvel-at but also other not less than-this for-what
γὰρ ἕνεκεν, εἰπέ μοι, αἱ μὲν τῆς κεφαλῆς αὔξονται τρίχες
for cause tell me the indeed of-the head grow hairs
καὶ ἀποκείρονται, αἱ δὲ τῶν ὀφρύων οὐκ ἔτι; οὐδὲ γὰρ
and are-cut the but of-the eyebrows no longer not-even for
τοῦτο ἁπλῶς, οὐδὲ ὡς ἔτυχεν ἡμῖν γέγονεν, ἀλλ' ὥστε μὴ
this simply nor as it-chanced to-us has-come-about but so-that not
χαλωμένας ἐπισκοτεῖν τοῖς ὀφθαλμοῖς, ὅπερ οἱ πρὸς
slackened to-darken the eyes which the(-ones) to
βαθὺ γῆρας ἐλθόντες πάσχουσι. Τίς δ' ἂν δυνηθείη τὴν
deep old-age having-come suffer who and — would-be-able the
διὰ τοῦ ἐγκεφάλου δεικνυμένην σοφίαν ἅπασαν διελθεῖν;
through the brain shown wisdom all to-go-through
Πρῶτον μὲν γὰρ αὐτὸν ἁπαλὸν ἐποίησεν, ἐπειδὴ ταῖς
first indeed for it soft he-made since to-the
αἰσθήσεσιν ἁπάσαις αὐτὸς χορηγεῖ τὰς πηγάς· εἶτα ἵνα
senses all it supplies the springs then that
μὴ παρὰ τὴν οἰκείαν παραβλάπτηται φύσιν, ὀστοῖς αὐτὸν
not beyond the own it-may-be-harmed nature with-bones it
πάντοθεν ἐπετείχισε· πάλιν ἵνα μὴ τῇ σκληρότητι τῶν
on-all-sides he-walled again that not by-the hardness of-the
ὀστῶν παρατριβόμενος ἐνοχλῆται, ὑμένα μέσον ἐπέτεινεν,
bones rubbed it-may-be-troubled membrane between he-stretched

οὐχ ἕνα μόνον, ἀλλὰ καὶ δεύτερον, τὸν μὲν ὑποτείνας
not one only but also second the one having-stretched-under
τῷ βρέγματι κάτωθεν, τὸν δὲ ἄνωθεν περιβαλὼν τῇ τοῦ
to-the skull from-below the other from-above having-put-around the of-the
ἐγκεφάλου σαρκί· καὶ ἔστιν ἐκεῖνος τούτου σκληρότερος.
brain flesh and is that than-this harder
Τοῦτο δὲ ἐποίησε διά τε τὴν εἰρημένην αἰτίαν, καὶ
this and he-did because-of both the said cause and
ἵνα τὰς φερομένας ἐπὶ τῆς κεφαλῆς πληγὰς μὴ πρῶτος
that the borne upon the head blows not first
ὁ ἐγκέφαλος δέχηται, ἀλλὰ προαπαντῶσαι αἱ μήνιγγες
the brain may-receive but meeting-first the membranes
αὗται ταῖς βολαῖς τὴν βλάβην διαλύωσιν ἅπασαν, καὶ
these to-the blows the harm may-dissolve all and
ἀνεπηρέαστον αὐτὸν διατηρῶσι. Καὶ τὸ μὴ συνεχές τε
unharmed it may-keep and the not continuous both
καὶ ἓν εἶναι τὸ καλύπτον αὐτὸν ὀστοῦν, ἀλλὰ πολλὰς
and one to-be the covering it bone but many
πανταχόθεν ἔχειν ῥαφάς, πολλῆς ἀσφαλείας αὐτῷ πάλιν
on-all-sides to-have sutures much safety to-it again
ὑπόθεσις γίνεται. Τῶν τε γὰρ συνεχόντων αὐτὸν ἀτμῶν εἰς
occasion becomes of-the and for holding it vapors to
τὸ ἔξω ῥᾳδία γένοιτ' ἂν ἀναπνοὴ διὰ τῶν ῥαφῶν ἐκείνων,
the outside easy would-be — breathing-out through the sutures those
ὥστε αὐτὸν μὴ συμπνίγεσθαι· πληγή τε εἴ τις ἐπενεχθείη
so-that it not to-be-choked blow and if any be-brought
ποθὲν, οὐχ ὁλοσχερὴς γίνεται ἡ βλάβη. Εἰ μὲν γὰρ ἓν
from-somewhere not total becomes the harm if indeed for one
καὶ συνεχὲς ἦν τὸ ὀστοῦν, καὶ εἰς ἓν μέρος κατενεχθεῖσα
and continuous were the bone also into one part brought-down
ἡ πληγὴ τὸ πᾶν ἐλυμήνατο ἄν· τῷ δὲ εἰς πολλὰ
the blow the whole would-have-spoiled — by-the but into many

διαιρεῖσθαι νῦν, οὐκ ἂν γένοιτο τοῦτο. Εἰ γὰρ καὶ συμβαίη
to-be-divided now not — would-happen this if for even it-happen
τρωθῆναι μέρος ἓν, τὸ κατ᾽ ἐκεῖνο τὸ μέρος ὀστοῦν κείμενον
to-be-wounded part one the at that the part bone lying
παραβλάπτεται μόνον, τὰ δὲ λοιπὰ ἀσινῆ μένει πάντα,
is-harmed only the but rest unharmed remain all
τοῦ συνεχοῦς τῆς πληγῆς διακοπτομένου τῇ τῶν ὀστῶν
the continuity of-the blow being-cut-off by-the of-the bones
διαιρέσει, καὶ οὐκ ἰσχύοντος εἰς τὰ παρακείμενα ἐκταθῆναι.
division and not being-able to the adjacent-parts to-be-extended
Διὰ τοῦτο ἐκ πολλῶν αὐτοῦ τὴν σκέπην ὀστῶν
because-of this from many its the covering bones
συνέθηκεν ὁ Θεὸς, καὶ καθάπερ οἰκίαν τις οἰκοδομῶν,
composed — God and as house someone building
στέγην καὶ κεραμῖδας ἄνωθεν ἐπιτίθησιν· οὕτω καὶ τὰ
roof and tiles from-above puts so also the
ὀστᾶ ταῦτα ἐπέθηκεν ἄνωθεν ἐπὶ τῆς κεφαλῆς ὁ Θεὸς, καὶ
bones these he-put from-above upon the head — God and
τρίχας βλαστάνειν παρεσκεύασεν, ὥστε ἀντὶ πιλημάτων
hairs to-sprout he-prepared so-as instead-of felt-caps
τινῶν εἶναι τῇ κεφαλῇ. Τὸ αὐτὸ δὲ τοῦτο καὶ ἐπὶ
some to-be for-the head the same and this also in-the-case-of
τῆς καρδίας ἐποίησεν. Ἐπειδὴ γὰρ τὸ κυριώτατόν ἐστι τῶν
the heart he-did since for the most-sovereign is of-the
ἐν ἡμῖν μελῶν ἡ καρδία, καὶ τῆς ζωῆς ἡμῶν ἁπάσης αὕτη
in us members the heart and of-the life our all this
τὸ κῦρος ἐγκεχείρισται, καὶ τὸ τυχὸν πληγείσης αὐτῆς
the authority has-been-entrusted and the chance-amount struck it
θάνατος γίνεται, στεγανοῖς καὶ σκληροῖς ὀστοῖς καὶ ταύτην
death comes-about with-close and hard bones also this
πανταχόθεν περιέφραξε, ταῖς τοῦ θώρακος προβολαῖς
on-all-sides he-fenced with-the of-the chest projections

καὶ ταῖς ὠμοπλάταις ὄπισθεν τειχίσας αὐτήν· καὶ ὅπερ
and with-the shoulder-blades behind having-walled it and what
ἐπὶ τῶν μηνίγγων ἐποίησε, τοῦτο καὶ ἐπὶ ταύτης
in-the-case-of the membranes he-did this also in-the-case-of this
εἰργάσατο. Ὥστε γὰρ μὴ συνεχῶς ἁλλομένην αὐτὴν καὶ
he-wrought so-that for not continually leaping it and
πηδῶσαν ἐν τοῖς θυμοῖς καὶ ταῖς τοιαύταις ὁρμαῖς καὶ
bounding in the angers and the such impulses and
τῇ σκληρότητι τῶν ὀστῶν ἐγκρούουσαν τῶν
against-the hardness of-the bones striking of-the(-bones)
περιφραττόντων αὐτὴν παρατρίβεσθαι καὶ ὀδυνᾶσθαι,
fencing it to-be-rubbed and to-be-pained
ὑμένας τε ὑπέτεινεν ἐκεῖ πολλοὺς, καὶ τὸν πνεύμονα
membranes both he-stretched-under there many and the lung
ὑπέθηκεν ὥσπερ ἁπαλὸν στρῶμα τοῖς ἅλμασιν αὐτῆς
he-placed-under as soft bedding for-the leaps its
παραθεὶς, ἵνα ἀλύπως ἐρρηγνυμένη τούτῳ, μηδὲν ἀηδὲς
having-set that painlessly dashing on-this nothing unpleasant
πάσχῃ. Καὶ τί λέγω περὶ ἐγκεφάλου καὶ καρδίας,
it-may-suffer and why do-I-speak about brain and heart
ὅπου γε εἴ τις καὶ περὶ τῶν ὀνύχων αὐτῶν ζητήσειε,
where indeed if anyone even about the nails themselves should-inquire
πολλὴν καὶ ἐν τούτοις ὄψεται τὴν σοφίαν τοῦ Θεοῦ
much also in these will-see the wisdom — of-God
διαδεικνυμένην, καὶ ἀπὸ τοῦ σχήματος αὐτῶν, καὶ ἀπὸ
displayed both from the shape their and from
τῆς οὐσίας, καὶ ἀπὸ τῆς θέσεως. Ἐνῆν δὲ εἰπεῖν καὶ
the substance and from the position it-was-possible and to-say also
τίνος ἕνεκεν οὐκ ἰσόμετροι πάντες ἡμῖν εἰσιν οἱ δάκτυλοι,
for-what cause not equal-in-length all to-us are the fingers
καὶ πολλὰ ἕτερα τούτων πλείονα· ἀλλ᾽ ἀρκούντως καὶ
and many other-things than-these more but sufficiently also

ἐκ τῶν εἰρημένων τοῖς ἐθέλουσι προσέχειν ἡ
from the(-things) said to-the(-ones) wishing to-attend the
σοφία τοῦ δημιουργήσαντος ἡμᾶς διαλάμπει Θεοῦ· διόπερ
wisdom of-the having-created us shines-through God wherefore
ἀφεὶς τοῦτο τὸ μέρος τοῖς φιλοπόνοις ἐξεργάσασθαι μετὰ
having-left this the part to-the industrious to-work-out with
ἀκριβείας, ἐφ' ἑτέραν ἀντίθεσιν τρέψομαι.
exactness to other objection I-shall-turn

4 Καὶ γὰρ πολλοὶ μετὰ τῶν εἰρημένων κἀκεῖνο
and for many with the(-things) said also-that
ἀντιλέγουσι· Τί δήποτε, εἰ βασιλεὺς τῶν ἀλόγων ἐστὶν
object why ever if king of-the irrational-creatures is
ὁ ἄνθρωπος, καὶ ῥώμῃ καὶ ὀξύτητι καὶ τάχει πολλὰ
the man both in-strength and in-sharpness and in-speed many
τῶν ζώων αὐτοῦ πλεονεκτεῖ; καὶ γὰρ ταχύτερον ἵππος
of-the animals him surpass and for faster horse
ἀνθρώπου, καὶ τλητικώτερον βοῦς, καὶ κουφότερον ἀετὸς,
than-man and more-enduring ox and lighter eagle
καὶ ἰσχυρότερον λέων. Τί οὖν ἂν εἴποιμεν πρὸς ταῦτα;
and stronger lion what then — would-we-say to these-things
Ὅτι καὶ ἐντεῦθεν μάλιστα εἰσόμεθα τοῦ Θεοῦ τὴν σοφίαν,
that also from-here especially we-shall-know — of-God the wisdom
καὶ τὴν τιμὴν ἣν ἡμᾶς ἐτίμησε. Ταχύτερον μὲν γὰρ
and the honor which us he-honored faster indeed for
ἵππος ἀνθρώπου, ἀλλ' εἰς ἀποδημίας τάχος ἐπιτηδειότερον
horse than-man but for journey speed more-suitable
ἄνθρωπος ἵππου· ἵππος μὲν γὰρ, κἂν πάντων ὀξύτατος
man than-horse horse indeed for even-if than-all sharpest
καὶ ἀλκιμώτατος ᾖ, μόλις διακοσίους δραμεῖται τῆς ἡμέρας
and most-valiant it-be hardly two-hundred will-run of-the day
σταδίους· ἄνθρωπος δὲ ὑποζεύξας ἵππους ἐκ διαδοχῆς
stades man but having-yoked horses in succession

πολλοὺς, καὶ δισχιλίους δυνήσεται σταδίους διανύσαι. Ὥστε
many even two-thousand will-be-able stades to-complete so-that
ὅπερ ἐκείνῳ τὸ τάχος, τούτῳ ὁ λογισμὸς καὶ ἡ τέχνη
what to-that the speed to-this the reason and the art
παρέσχε μετὰ πλείονος τῆς ὑπερβολῆς· οὐκ ἔχει μὲν γὰρ
provided with more the excess not has indeed for
πόδας ἰσχυροὺς ὁ ἄνθρωπος, ὥσπερ ἐκεῖνος, ἔχει δὲ τοὺς
feet strong the man as that has but the
ἐκείνου τῶν ἑαυτοῦ οὐκ ἔλαττον αὐτῷ διακονουμένους.
that's than-the his-own not less him serving
Τῶν μὲν γὰρ ἀλόγων οὐδὲ ἓν ζώων ἕτερον πρὸς τὴν
of-the indeed for irrational not-even one animals other for the
ἑαυτοῦ χρείαν ὑποζεῦξαι δύναται, ὁ δὲ ἄνθρωπος πάντα
its-own use to-yoke can the but man all
ἕπεισι, καὶ διὰ τῆς ποικίλης τέχνης τῆς παρὰ τοῦ
goes-after and through the varied art the(-art) by —
Θεοῦ δοθείσης αὐτῷ, πρὸς τὴν μάλιστα προσήκουσαν
God given him to the most befitting
αὐτῷ οἰκονομίαν ἕκαστον ὑπάγει τῶν ζώων. Εἰ δὲ ἦσαν
him management each brings-under of-the animals if and were
οὕτως ἰσχυροὶ οἱ πόδες τῶν ἀνθρώπων ὡς οἱ τῶν
so strong the feet of-the men as the(-feet) of-the
ἵππων, πρὸς ἕτερα ἂν ἐγένοντο ἄχρηστοι, πρὸς
horses for other-things — they-would-have-become useless for
δυσχωρίας, πρὸς ἀκρωρείας, πρὸς ἀναβάσεις δένδρων· ἡ
rough-places for mountain-ridges for climbings of-trees the
γὰρ ὁπλὴ ταῖς πρὸς τὰ τοιαῦτα βαδίσεσιν ἐμποδίζειν
for hoof the toward the such walkings to-binder
εἴωθεν. Ὥστε εἰ καὶ ἁπαλώτεροι οἱ πόδες αὐτῶν, ἀλλὰ
is-wont so-that if even softer the feet their but
πρὸς πλείους ἐπιτηδειότεροι χρείας, καὶ οὔτε διὰ τὴν
for more more-suitable uses and neither because-of the

ἀσθένειάν τι βλάπτονται, τῆς τοῦ ἵππου δυνάμεως
weakness in-anything are-they-harmed the of-the horse power
διακονουμένης, καὶ παρὰ τὴν ποικιλίαν τῆς βαδίσεως
serving and by the variety of-the walking
πλεονεκτοῦσι. Πάλιν ἐστὶ πτερὸν τῷ ἀετῷ κοῦφον, ἀλλ'
they-gain-the-advantage again there-is wing to-the eagle light but
ἔστιν ἐμοὶ λογισμὸς καὶ τέχνη δι' ἧς δύναμαι πάντα
there-is to-me reason and art through which I-can all
τὰ ἱπτάμενα ζῶα κατενεγκεῖν καὶ χειρώσασθαι. Εἰ δὲ
the flying animals to-bring-down and to-overpower if and
βούλει καὶ τὸ ἐμὸν πτερὸν ἰδεῖν, ἔχω πολλῷ κουφότερον
you-wish also the my wing to-see I-have by-much lighter
ἐκείνου, οὐ μέχρι δέκα σταδίων καὶ εἴκοσι, οὐδὲ μέχρι τοῦ
than-that not up-to ten stades and twenty nor up-to the
οὐρανοῦ, ἀλλὰ καὶ ὑπὲρ αὐτὸν ἀνιπτάμενον τὸν οὐρανὸν,
heaven but even above itself flying-up the heaven
καὶ ὑπὲρ τὸν οὐρανὸν τοῦ οὐρανοῦ ἄνω, οὗ ὁ Χριστός
and above the heaven of-the heaven up where — Christ
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
is at right-hand — of-God sitting
Τὰ ἄλογα πάλιν ἐν τῷ σώματι τὰ ὅπλα ἔχει, οἷον
the irrational-creatures again in the body the weapons have such-as
ὁ βοῦς τὰ κέρατα, τοὺς ὀδόντας ὁ ὗς ὁ ἄγριος, τοὺς
the ox the horns the tusks the boar the wild the
ὄνυχας ὁ λέων· ἐμοὶ δὲ οὐκ ἐν τῇ φύσει τοῦ σώματος τὰ
claws the lion to-me but not in the nature of-the body the
ὅπλα κατέθετο ὁ Θεὸς, ἀλλ' ἔξω τοῦ σώματος, δεικνὺς ὅτι
weapons put — God but outside the body showing that
ἥμερον ζῶον ὁ ἄνθρωπος, καὶ ὅτι οὐκ ἀεί μοι τούτων
tame animal the man and that not always to-me of-these
τῶν ὅπλων καιρός· καὶ γὰρ πολλάκις μὲν αὐτὰ ἀποτίθημι,
the weapons season and for often indeed them I-put-aside

πολλάκις δὲ μεταχειρίζομαι. Ἵν᾽ οὖν ἐλεύθερος ὦ καὶ
often but I-handle that then free I-may-be and
ἀπολελυμένος, καὶ μὴ διηνεκῶς ἀναγκάζωμαι βαστάζειν τὰ
released and not continually I-may-be-compelled to-carry the
ὅπλα, ἐποίησεν αὐτὰ κεχωρισμένα τῆς φύσεως εἶναι τῆς
weapons he-made them separate from-the nature to-be the
ἐμῆς. Οὐ γὰρ μόνον τῷ ψυχὴν ἔχειν λογικὴν κρατοῦμεν
my not for only by-the soul to-have rational do-we-master
τῶν ἀλόγων, ἀλλὰ καὶ τῷ σώματι πλεονεκτοῦμεν
the irrational-creatures but also by-the body we-surpass
αὐτῶν· καὶ γὰρ καὶ τοῦτο τῇ τῆς ψυχῆς εὐγενείᾳ
them and for also this to-the of-the soul nobility
συμβαῖνον κατεσκεύασεν ὁ Θεὸς, καὶ τοῖς ἐπιτάγμασιν
fitting he-made — God and for-the commands
αὐτῆς ἐπιτήδειον· καὶ γὰρ τὸ σῶμα τοιοῦτον οὐχ ἁπλῶς
its suitable and for the body such not simply
ἐποίησεν, ἀλλ᾽ οἷον εἰκὸς εἶναι λογικῇ ψυχῇ διακονούμενον·
he-made but such-as fitting to-be to-rational soul ministering
ὡς εἰ μὴ τοιοῦτον ἦν, σφόδρα ἂν ἐνεποδίσθησαν αἱ τῆς
since if not such it-were greatly — would-have-been-hindered the of-the
ψυχῆς ἐνέργειαι· καὶ τοῦτο δῆλον ἐκ τῶν νοσημάτων. Εἰ
soul operations and this clear from the diseases if
γὰρ μικρόν τι παρατραπείη τῆς οἰκείας καταστάσεως
for small something be-turned-aside from-the own condition
αὐτὴ τῆς σαρκὸς ἡ διακόσμησις, πολλαὶ τῶν ἐνεργειῶν
itself of-the flesh the arrangement many of-the operations
τῆς ψυχῆς ἐμποδίζονται· οἷόν τι λέγω, εἰ θερμότερος
of-the soul are-hindered such-as something I-mean if hotter
ἢ ψυχρότερος ὁ ἐγκέφαλος γένοιτο. Ὥστε πολλὴν καὶ
or colder the brain become so-that much also
ἀπὸ τοῦ σώματος ἔστιν ἰδεῖν τὴν κηδεμονίαν τοῦ Θεοῦ,
from the body it-is-possible to-see the care — of-God

οὐχ ὅτι μόνον ἐξ ἀρχῆς αὐτὸ βέλτιον ἐποίησε τοῦ
not that only from beginning it better he-made than-the(-body)
νῦν ὄντος, οὐδ' ὅτι καὶ νῦν πρὸς τὸ χρήσιμον αὐτὸ
now being nor that also now for the useful it
μετεσκεύασεν, ἀλλ' ὅτι καὶ πρὸς πολλῷ μείζονα ἀναστήσει
he-remade but that also to by-much greater he-will-raise-up
δόξαν πάλιν. Εἰ δὲ καὶ ἑτέρωθεν θέλεις μαθεῖν ὅσην
glory again if and also from-elsewhere you-wish to-learn how-much
περὶ τὸ σῶμα ὁ Θεὸς ἐπεδείξατο σοφίαν, ἐρῶ τοῦτο
about the body — God displayed wisdom I-will-tell this
ὃ μάλιστα πάντων ὁ Παῦλος ἐκπληττόμενος φαίνεται
which most of-all — Paul being-astounded-at appears
συνεχῶς. Τί δὲ τοῦτό ἐστιν; Τὰ μέλη πλεονεκτεῖν
continually what and this is the members to-surpass
ἀλλήλων πεποίηκεν, οὐκ ἐν τοῖς αὐτοῖς, ἀλλὰ τὰ μὲν ἐν
one-another he-has-made not in the same-things but some indeed in
κάλλει, τὰ δὲ ἰσχύϊ κρατεῖν παρεσκεύασεν· οἷον καλὸς
beauty others and in-strength to-prevail he-prepared such-as fair
ὁ ὀφθαλμὸς, ἀλλ' ἰσχυρότεροι οἱ πόδες· τιμία ἡ κεφαλὴ,
the eye but stronger the feet honored the head
ἀλλ' οὐ δύναται εἰπεῖν τοῖς ποσίν· Χρείαν ὑμῶν οὐκ ἔχω.
but not can to-say to-the feet need of-you not I-have
Καὶ τοῦτο καὶ ἐπὶ τῶν ἀλόγων ἔστιν ἰδεῖν,
and this also in-the-case-of the irrational-creatures it-is-possible to-see
τοῦτο καὶ ἐπὶ τοῦ βίου παντός.
this also in-the-case-of the life whole
Ὁ γοῦν βασιλεὺς τῶν ὑπηκόων δεῖται, οἱ ὑπήκοοι
the at-any-rate king the subjects needs the subjects
τοῦ βασιλέως, ὥσπερ ἡ κεφαλὴ τῶν ποδῶν. Καὶ πάλιν
the king as the head the feet and again
ἐπὶ τῶν ἀλόγων τὰ μὲν ἔστιν ἰσχυρότερα, τὰ
in-the-case-of the irrational-creatures some indeed are stronger others

δὲ εὐπρεπέστερα, καὶ τὰ μὲν ἡμᾶς τέρπει, τὰ δὲ τρέφει,
and more-comely and some indeed us delight others and nourish
τὰ δὲ περιβάλλει· οἷον τέρπει μὲν ὁ ταὼς, τρέφουσι
others and clothe such-as delights indeed the peacock nourish
δὲ ὄρνιθες καὶ ὗες, περιβάλλουσι δὲ πρόβατα καὶ αἶγες,
and birds and swine clothe and sheep and goats
συμπονεῖ δὲ βοῦς καὶ ὄνος. Ἔστι δὲ καὶ ἄλλα ἃ τούτων
labor-with and ox and ass there-are and also others which of-these
μὲν οὐδὲν παρέχει, γυμνάζει δὲ ἡμῶν τὴν δύναμιν, ὡς τὰ
indeed nothing provide exercise but our the strength as the
ἄγρια θηρία τῶν κυνηγετῶν αὔξει τὴν ἰσχὺν, καὶ τῷ φόβῳ
wild beasts of-the hunters increase the strength and by-the fear
παιδεύει τὸ γένος ἡμῶν, καὶ προσεκτικώτερον ποιεῖ, καὶ
train the race our and more-attentive make and
πρὸς θεραπείαν δὲ ἡμῖν οὐκ ὀλίγην φορὰν ἀπὸ τῶν οἰκείων
for healing too to-us not small supply from the own
εἰσάγει σωμάτων. Ὥστε ὅταν εἴπῃ σοί τις· Πῶς ἄρχων
bring-in bodies so-that when says to-you anyone how ruler
εἶ τῶν ἀλόγων φοβούμενος λέοντα; εἰπὲ πρὸς αὐτὸν,
are-you of-the irrational-creatures fearing lion say to him
ὅτι Παρὰ τὴν ἀρχὴν οὐχ οὕτω τὰ πράγματα διέκειτο, ὅτε
that at the beginning not so the things stood when
εὐδοκίμουν παρὰ τῷ Θεῷ, ὅτε ἐν παραδείσῳ διέτριβον·
I-was-approved with — God when in paradise I-spent-time
ἀλλ᾽ ἐπειδὴ προσέκρουσα τῷ Δεσπότῃ, ὑπεύθυνος ἐγενόμην
but since I-offended the Master liable I-became
τοῖς δούλοις· καὶ οὐδὲ νῦν ὁλοσχερῶς, ἀλλ᾽ ἔχω τινὰ
to-the slaves and not-even now wholly but I-have some
τέχνην δι᾽ ἧς κρατῶ τῶν θηρίων. Οὕτω καὶ ἐπὶ
art through which I-master the beasts so also in-the-case-of
τῶν οἰκιῶν γίνεται τῶν μεγάλων, ὅτε οἱ υἱοὶ, κἂν εὐγενεῖς
the houses it-happens the great when the sons even-if well-born

ὦσιν, ὦσι δὲ ἀτελεῖς, πολλοὺς τῶν δούλων δεδοίκασιν·
they-be they-be but immature many of-the slaves they-fear
ὅταν δὲ καὶ προσκεκρουκότες ὦσιν, ἐπιτείνεται μᾶλλον ἡ
when and also having-offended they-be is-intensified more the
ἀγωνία. Ταῦτα καὶ περὶ ὄφεων καὶ σκορπίων καὶ ἐχιδνῶν
anguish these-things also about snakes and scorpions and vipers
ἔστιν εἰπεῖν, ὅτι διὰ τὴν ἁμαρτίαν ἡμῖν ἐστι φοβερά.
it-is-possible to-say that because-of the sin to-us they-are fearful
Οὐχ ἐπὶ τοῦ σώματος δὲ τοῦ ἡμετέρου μόνον, οὐδὲ
not in-the-case-of the body and the our only nor
ἐπὶ τῶν βίων τῶν διαφόρων, οὐδὲ ἐπὶ τῶν
in-the-case-of the lives the different nor in-the-case-of the
ἀλόγων, ἀλλὰ καὶ ἐπὶ δένδρων ἔστιν ἰδεῖν τὴν
irrational-creatures but also in-the-case-of trees it-is-possible to-see the
ποικιλίαν ταύτην· καὶ τὸ πάντων εὐτελέστερον ἴδοι
variety this and the(-thing) than-all cheaper might-see
τις ἂν κατὰ τοῦ μείζονος ἔχον ὑπεροχὴν, καὶ οὐ πάντα
one — over the greater having superiority and not all-things
ἐν ἅπασιν ὄντα, ἵνα πάντα ἡμῖν ἀναγκαῖα ᾖ, καὶ
in all being that all-things to-us necessary may-be and
τοῦ Δεσπότου τὴν ποικίλην σοφίαν ἴδωμεν. Μὴ τοίνυν
of-the Master the varied wisdom we-may-see not therefore
κατηγόρει τοῦ Θεοῦ διὰ τὴν φθορὰν τοῦ σώματος,
accuse — God because-of the corruption of-the body
ἀλλὰ διὰ τοῦτο μᾶλλον αὐτὸν προσκύνει, καὶ τῆς
but because-of this rather him worship and for-the
σοφίας καὶ τῆς κηδεμονίας αὐτὸν θαύμαζε· τῆς σοφίας
wisdom and for-the care him marvel-at of-the wisdom
μὲν, ὅτι ἴσχυσεν ἐν οὕτω φθαρτῷ σώματι τοσαύτην
indeed that he-was-able in so perishable body so-great
ἐπιδείξασθαι ἁρμονίαν· τῆς κηδεμονίας δὲ, ὅτι διὰ τὴν
to-display harmony of-the care and that because-of the

τῆς ψυχῆς ὠφέλειαν φθαρτὸν αὐτὸ ἐποίησεν, ἵνα αὐτῆς
of-the soul benefit perishable it he-made that its
καταστείλῃ τὸ φύσημα, καὶ τὴν ἀπόνοιαν καθέλῃ.
he-may-check the puffing-up and the folly he-may-pull-down
Τί οὖν οὐκ ἐξ ἀρχῆς αὐτὸ τοιοῦτον ἐποίησεν ὁ Θεὸς,
why then not from beginning it such made — God
φησίν; Ἀπολογούμενός σοι διὰ τῶν πραγμάτων αὐτῶν,
he-says defending-himself to-you through the deeds themselves
καὶ μονονουχὶ λέγων διὰ τῆς ἐκβάσεως αὐτῆς, ὅτι Ἐγὼ
and all-but saying through the outcome itself that I
μέν σε ἐπὶ μείζονα ἐκάλουν τιμὴν, σὺ δὲ σαυτὸν ἀνάξιον
indeed you to greater was-calling honor you but yourself unworthy
κατέστησας τῆς δωρεᾶς, ἐκπεσὼν τοῦ παραδείσου·
made of-the gift having-fallen-out of-the paradise
πλὴν ἀλλ᾽ οὐδὲ οὕτω περιόψομαί σε, ἀλλὰ διορθώσομαί
nevertheless but not-even so will-I-overlook you but I-will-correct
σου τὸ ἁμάρτημα, καὶ εἰς τὸν οὐρανόν σε ἀνάξω.
your the sin and to the heaven you I-will-lead-up
Καὶ γὰρ διὰ τοῦτό σε ἐπὶ τοσοῦτον χρόνον ἀφῆκα
and for because-of this you for so-long time I-let
σήπεσθαι καὶ διαφθείρεσθαι, ἵνα ἐν τῷ πλήθει τοῦ χρόνου
to-rot and to-be-destroyed that in the length of-the time
μόνιμός σοι γένηται τῆς ταπεινοφροσύνης ἡ διδασκαλία,
lasting to-you may-become of-the humility the teaching
καὶ μηδέποτε τὴν προτέραν ἔννοιαν ἀναλάβῃς. Ὑπὲρ δὴ
and never the former notion you-may-take-up for indeed
τούτων ἁπάντων εὐχαριστήσωμεν τῷ φιλανθρώπῳ Θεῷ,
these all let-us-give-thanks to-the loving-to-man God
καὶ τῆς κηδεμονίας αὐτὸν ἀμειψώμεθα ἀμοιβὴν ἡμᾶς
and for-the care him let-us-repay with-recompense us
ὠφελοῦσαν πάλιν, καὶ τῆς ἐντολῆς, ὑπὲρ ἧς συχνῶς
benefiting again and of-the commandment about which often

ὑμῖν διαλέγομαι, πολλὴν ποιησώμεθα τὴν σπουδήν. Οὐδὲ
to-you I-discourse much let-us-make the zeal not-even
γὰρ ἀποστήσομαι ἕως ἂν κατορθώσητε, ἐπειδὴ τὸ
for shall-I-desist until — you-accomplish since the(-thing)
ζητούμενον ἡμῖν οὐ τοῦτό ἐστιν, ἢ ὀλιγάκις εἰπεῖν, ἢ
sought by-us not this is either few-times to-say or
πολλάκις, ἀλλὰ μέχρι τότε λέγειν, ἕως ἂν ὑμᾶς πείσωμεν.
often but until then to-say until — you we-persuade
Πρὸς μὲν οὖν Ἰουδαίους ὁ Θεὸς ἔλεγε διὰ τοῦ προφήτου·
to indeed then Jews — God said through the prophet
Εἰ εἰς κρίσεις καὶ μάχας νηστεύετε, ἵνα τί μοι νηστεύετε;
if for judgments and fights you-fast that why to-me do-you-fast
πρὸς ὑμᾶς δὲ ἐρεῖ δι' ἡμῶν· Εἰ εἰς ὅρκους καὶ
to you but he-will-say through us if for oaths and
ἐπιορκίας νηστεύετε, ἵνα τί νηστεύετε; Πῶς γὰρ τὸ Πάσχα
perjuries you-fast that why do-you-fast how for the Pasch
ὀψόμεθα τὸ ἱερόν; πῶς τὴν θυσίαν δεξόμεθα τὴν ἁγίαν;
shall-we-see the holy how the sacrifice shall-we-receive the holy
πῶς τῶν θαυμαστῶν κοινωνήσομεν μυστηρίων διὰ τῆς
how in-the wonderful shall-we-share mysteries through the
γλώττης, δι' ἧς τὸν νόμον τοῦ Θεοῦ κατεπατήσαμεν,
tongue through which the law — of-God we-trampled
διὰ τῆς γλώττης, δι' ἧς τὴν ψυχὴν ἐμολύναμεν;
through the tongue through which the soul we-defiled
Εἰ γὰρ πορφυρίδα τις βασιλικὴν οὐκ ἂν ἀνάσχοιτο
if for purple anyone royal not — would-endure
χερσὶ δέξασθαι μεμιασμέναις, πῶς σῶμα Δεσποτικὸν
with-hands to-receive defiled how body of-the-Master
δεξόμεθα ἀκαθάρτῳ γενομένῃ γλώττῃ; Ὁ μὲν γὰρ ὅρκος
shall-we-receive with-unclean having-become tongue the indeed for oath
τοῦ Πονηροῦ, ἡ δὲ θυσία τοῦ Δεσπότου. Τίς οὖν κοινωνία
of-the Evil(-One) the but sacrifice of-the Master what then fellowship

φωτὶ πρὸς σκότος, ἢ τίς συμφώνησις Χριστῷ πρὸς Βελίαρ;
to-light with darkness or what agreement to-Christ with Beliar
Ὅτι μὲν οὖν ἐσπουδάκατε ταύτης ἀπαλλαγῆναι τῆς
that indeed then you-have-been-zealous from-this to-be-freed the
παρανομίας, οἶδα σαφῶς, ἀλλ᾽ ἐπειδὴ καθ᾽ αὐτὸν ἕκαστος
lawlessness I-know clearly but since by himself each
οὐκ ἂν εὐκόλως αὐτὸ κατορθώσειε, ποιησώμεθα φρατρίας
not — easily it would-accomplish let-us-make brotherhoods
καὶ συμμορίας, καὶ ὅπερ ἐπὶ τῶν συμποσίων οἱ πένητες
and partnerships and what at the banquets the poor
ποιοῦσιν, ἐπειδὰν αὐτῶν ἕκαστος ἑστιάτωρ ὁλόκληρος
do when of-them each host whole
γενέσθαι μὴ δύνηται, συνελθόντες ἅπαντες ἐξ ἐράνου τὴν
to-become not be-able having-come-together all by contribution the
εὐωχίαν εἰσφέρουσι, τοῦτο καὶ ἡμεῖς ποιήσωμεν· ἐπειδὴ καθ᾽
feast bring-in this also we let-us-do since by
ἑαυτούς ἐσμεν ῥᾳθυμοι, συμμορίας ποιήσαντες ἀλλήλοις
ourselves we-are careless partnerships having-made to-one-another
παρεγγυῶμεν εἰσφέρειν συμβουλὴν, καὶ παραγγελίαν, καὶ
let-us-urge to-bring-in counsel and charge and
παράκλησιν, καὶ ἐπιτίμησιν, καὶ ὑπόμνησιν, καὶ ἀπειλὴν,
exhortation and rebuke and reminder and threat
ἵνα ἐκ τῆς ἑκάστου σπουδῆς ἅπαντες κατορθώσωμεν.
that from the of-each zeal all we-may-accomplish
Ἐπειδὴ γὰρ τὰ τῶν πλησίον ὀξύτερον βλέπομεν ἢ
since for the(-things) of-the neighbors more-sharply we-see than
τὰ ἡμέτερα, ἡμεῖς ἑτέρους φυλάττωμεν, καὶ τὴν ἡμετέραν
the our(-things) we others let-us-guard and the our
φυλακὴν ἐπιτρέψωμεν ἐκείνοις, καὶ τὴν καλὴν ἅμιλλαν
guarding let-us-entrust to-them and the fair rivalry
ταύτην ποιησώμεθα, ἵνα οὕτω περιγενόμενοι τῆς πονηρᾶς
this let-us-make that so having-prevailed-over the evil

ταύτης συνηθείας, μετὰ παῤῥησίας ἐπὶ τὴν ἁγίαν ταύτην
this habit with boldness to the holy this
ἔλθωμεν ἑορτὴν, καὶ τῆς ἁγίας μετάσχωμεν θυσίας μετὰ
we-may-come feast and of-the holy may-partake sacrifice with
χρηστῆς ἐλπίδος, καὶ συνειδότος ἀγαθοῦ, χάριτι καὶ
good hope and conscience good by-grace and
φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽
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 ΙΒ΄

XII · THANKSGIVING FOR THE PARDON, AND ON THE NATURAL LAW

He blesses God again, as yesterday: the danger is past, but its memory should keep us thankful and hold us to the Church, where the city found refuge when the devil hoped to sink it. Closing three days on knowing God through creation, he draws lessons from the ant, the bee, the spider, and the birds, and turns to the law of conscience God set in human nature. So the Law forbids murder without a reason but explains the sabbath; before any written law Adam hid after his sin, Abel offered unbidden, and Cain denied his crime; the Greeks framed laws and courts from conscience, and those who judge others condemn themselves. Ashamed to raise oaths again, he bids each remind his neighbor of the commandment like a debt.

Ἔτι εὐχαριστία πρὸς τὸν Θεὸν περὶ τῆς συγχωρήσεως
further thanksgiving to — God for the pardon
τῶν ἡμαρτηκότων εἰς τὸν βασιλέα· καὶ φυσιολογία
of-the(-ones) having-sinned against the emperor and natural-history
περὶ τῆς κτίσεως· καὶ ὅτι ποιήσας ὁ Θεὸς τὸν ἄνθρωπον
about the creation and that having-made — God the man

νόμον φυσικὸν ἐγκατέθηκεν αὐτῷ· καὶ περὶ τοῦ πάσῃ
law natural he-laid-in him and about the with-all
σπουδῇ ἀπέχεσθαι τῶν ὅρκων.
zeal to-abstain from-the oaths

Καὶ χθὲς εἶπον, Εὐλογητὸς ὁ Θεὸς, καὶ σήμερον τὸ αὐτὸ 1
both yesterday I-said blessed — God and today the same
τοῦτο πάλιν ἐρῶ. Εἰ γὰρ καὶ τὰ δεινὰ παρῆλθεν, ἀλλ'
this again I-will-say if for even the terrible-things passed but
ἡ μνήμη τῶν δεινῶν μὴ παρερχέσθω, οὐχ ἵνα ἀλγῶμεν,
the memory of-the terrible-things not let-pass not that we-may-be-pained
ἀλλ' ἵνα εὐχαριστῶμεν. Ἐὰν γὰρ ἡ μνήμη τῶν δεινῶν
but that we-may-give-thanks if for the memory of-the terrible-things
μένῃ, ἡ πεῖρα τῶν δεινῶν οὐδέποτ' ἐπιστήσεται. Τί γὰρ
remain the experience of-the terrible-things never will-come-upon(-us) what for
δεῖ τῆς πείρας, τῆς μνήμης ἡμᾶς σωφρονιζούσης; Ὥσπερ
need of-the experience the memory us chastening as
οὖν οὐκ ἀφῆκεν ἡμᾶς ὁ Θεὸς καταποντισθῆναι παρόντων
then not let us — God to-be-drowned being-present
τῶν λυπηρῶν, οὕτω μὴ ἀφῶμεν ἑαυτοὺς ἐκλυθῆναι
the painful-things so not let-us-let ourselves to-be-relaxed
παρελθόντων ἐκείνων. Παρεκάλεσεν ἡμᾶς ἀθυμοῦντας
having-passed those be-comforted us despondent
τότε, εὐχαριστήσωμεν αὐτῷ χαίροντες νῦν· παρεμυθήσατο
then let-us-give-thanks to-him rejoicing now he-consoled
ὀδυνωμένους καὶ οὐ προέδωκε, μὴ τοίνυν μηδὲ ἡμεῖς
grieving and not betrayed not therefore not-even we
ἑαυτοὺς εὐθηνουμένους προδῶμεν, εἰς ῥαθυμίαν ἐκκλίνοντες·
ourselves prospering let-us-betray into carelessness turning-aside
Μνήσθητι γὰρ καιρὸν λιμοῦ, φησὶν, ἐν ἡμέρᾳ πλησμονῆς.
remember for time of-famine he-says in day of-fullness
Μνησθῶμεν οὖν καιρὸν πειρασμοῦ καὶ ἡμεῖς ἐν ἡμέρᾳ
let-us-remember then time of-temptation also we in day

ἀνέσεως· καὶ ἐπὶ τῶν ἁμαρτημάτων δὲ τὸ αὐτὸ τοῦτο
of-ease and in-the-case-of the sins too the same this
ποιῶμεν. Κἂν ἁμάρτῃς καὶ συγχωρήσῃ σοι τὴν ἁμαρτίαν
let-us-do even-if you-sin and pardon you the sin
ὁ Θεὸς, τὴν μὲν συγχώρησιν δέξαι καὶ εὐχαρίστησον,
— God the indeed pardon receive and give-thanks
τῆς δὲ ἁμαρτίας μὴ ἐπιλάθῃ, οὐχ ἵνα σαυτὸν κατατρύχῃς
the but sin not forget not that yourself you-may-wear-out
τῷ λογισμῷ, ἀλλ' ἵνα τὴν ψυχὴν παιδεύσῃς μὴ σκιρτᾷν
with-the reasoning but that the soul you-may-train not to-leap
μηδὲ περιπίπτειν πάλιν τοῖς αὐτοῖς. Οὕτω καὶ ὁ Παῦλος
nor to-fall-into again the same-things so also — Paul
ἐποίησεν· εἰπὼν γὰρ ὅτι, Πιστόν με ἡγήσατο θέμενος
did having-said for that faithful me he-counted having-put
εἰς διακονίαν, ἐπήγαγε, Τὸν πρότερον ὄντα βλάσφημον
into ministry he-added the(-one) formerly being blasphemer
καὶ διώκτην καὶ ὑβριστήν. Ἐκπομπευέσθω, φησὶν, ὁ βίος
and persecutor and insolent let-be-paraded he-says the life
τοῦ οἰκέτου, ἵνα φανῇ ἡ φιλανθρωπία τοῦ Δεσπότου.
of-the servant that may-appear the love-for-man of-the Master
Εἰ γὰρ καὶ συγχώρησιν ἔλαβον τῶν ἁμαρτημάτων, ἀλλὰ
if for even pardon I-received of-the sins but
τὴν μνήμην οὐκ ἐκβάλλω τῶν ἁμαρτημάτων. Οὐ τοῦ
the memory not I-cast-out of-the sins not of-the
Δεσπότου δὲ τὴν φιλανθρωπίαν ἐδείκνυ τοῦτο μόνον,
Master and the love-for-man showed this only
ἀλλὰ κἀκεῖνον λαμπρότερον ἐποίει. Ὅταν γὰρ μάθῃς
but also-him more-brilliant it-made when for you-learn
τίς ἦν ἔμπροσθεν, τότε αὐτὸν θαυμάσεις πλέον· καὶ
who he-was before then him you-will-marvel-at more and
ὅταν ἴδῃς ἐκ τίνος τίς ἐγένετο, τότε αὐτὸν ἀποδέξῃ
when you-see from what who he-became then him you-will-accept

μειζόνως· κἂν μεγάλα ᾖς ἡμαρτηκὼς, χρηστὰς ἕξεις
more-greatly even-if great-things you-be having-sinned good you-will-have
ἐντεῦθεν τὰς ἐλπίδας μεταβαλλόμενος· πρὸς γὰρ τοῖς
from-here the hopes changing besides for the(-things)
εἰρημένοις, καὶ τοὺς ἐν ἀπογνώσει τὸ ὑπόδειγμα τοῦτο
said also the(-ones) in despair the example this
παρακαλεῖ καὶ ἀνίστασθαι ποιεῖ. Ὅπερ οὖν καὶ ἐπὶ
exhorts and to-rise makes which then also in-the-case-of
τῆς πόλεως ἔσται τῆς ἡμετέρας· τὰ γὰρ συμβάντα
the city will-be the our the(-things) for having-befallen
ἅπαντα τήν τε ἀρετὴν ὑμῶν δείκνυσι, δυνηθέντων διὰ
all the both virtue your shows having-been-able through
τῆς μετανοίας τοσαύτην ὀργὴν ἀποκρούσασθαι, τήν τε τοῦ
the repentance so-great wrath to-beat-off the and —
Θεοῦ φιλανθρωπίαν κηρύττει, ἐξ ὀλίγης τῆς ἐπιστροφῆς
of-God love-for-man proclaims from small the turning
τοσοῦτον παρενέγκαντος νέφος, τούς τε ἐν ἀπογνώσει
so-great having-carried-past cloud the(-ones) and in despair
πάντας ἀνίστησι μαθόντας ἐκ τῶν ἡμετέρων, ὅτι τὸν
all raises having-learned from the our(-affairs) that the(-one)
ἄνω καὶ πρὸς τὴν τοῦ Θεοῦ βλέποντα ῥοπὴν, κἂν μυρία
above and to the — of-God looking turn even-if countless
περιστῇ πανταχόθεν κύματα, καταποντισθῆναι οὐκ ἔνι.
surround from-all-sides waves to-be-drowned not it-is-possible
Τίς γὰρ εἶδε, τίς ἤκουσέ ποτε τὰ ἡμέτερα πάθη;
who for saw who heard ever the our sufferings
ἐκ βάθρων αὐτῶν καθ' ἑκάστην προσεδοκῶμεν
from foundations themselves according-to each we-expected
ἡμέραν ἀνασπασθήσεσθαι τὴν πόλιν ἡμῖν μετὰ τῶν
day to-be-uprooted the city for-us with the
ἐνοικούντων· ἀλλ' ὅτε ἤλπιζε καταποντίζειν τὸ σκάφος
inhabitants but when hoped to-sink the vessel

ὁ διάβολος, τότε καθαρὰν γαλήνην ἐποίησεν ὁ Θεός.
the devil then pure calm made — God
Μὴ τοίνυν ἐπιλανθανώμεθα τοῦ μεγέθους τῶν δεινῶν,
not therefore let-us-forget the greatness of-the terrible-things
ἵνα μνημονεύωμεν τοῦ μεγέθους τῶν εὐεργεσιῶν τῶν
that we-may-remember the greatness of-the benefits the(-ones)
παρὰ τοῦ Θεοῦ γενομένων· καὶ γὰρ ὁ μὴ εἰδὼς τοῦ
from — God having-come-about and for the(-one) not knowing of-the
νοσήματος τὴν φύσιν, οὐκ εἴσεται τοῦ ἰατροῦ τὴν τέχνην.
disease the nature not will-know of-the physician the art
Ταῦτα καὶ πρὸς τοὺς παῖδας λέγωμεν τοὺς ἡμετέρους, καὶ
these-things also to the children let-us-say the our and
εἰς μυρίας παραπέμπωμεν γενεὰς, ἵνα μάθωσιν ἅπαντες
to countless let-us-send-on generations that may-learn all
πῶς ἐσπούδασεν ὁ διάβολος καὶ τὸ ἔδαφος ἀφανίσαι τῆς
how was-zealous the devil even the ground to-blot-out of-the
πόλεως, καὶ πῶς ἴσχυσεν ὁ Θεὸς πεπτωκυῖαν αὐτὴν καὶ
city and how was-able — God fallen it and
κειμένην ἐπ᾽ ὄψεσι στῆσαι πάλιν, καὶ μηδὲ τὴν τυχοῦσαν
lying before eyes to-make-stand again and not-even the chance
συγχωρῆσαι γενέσθαι βλάβην, ἀλλὰ καὶ τὸν φόβον ἀνεῖλε,
to-allow to-happen harm but also the fear removed
καὶ τὸν κίνδυνον ἀπεκρούσατο μετὰ πολλοῦ τοῦ τάχους.
and the danger beat-off with much the speed
Καὶ γὰρ τῇ παρελθούσῃ ἑβδομάδι τὰς οὐσίας δημεύεσθαι
and for in-the past week the properties to-be-confiscated
προσεδοκῶμεν ἅπαντες, καὶ στρατιώτας ἡμῖν ἐπαφίεσθαι, καὶ
we-expected all and soldiers on-us to-be-let-loose and
μυρία ἕτερα ὠνειροπολοῦμεν δεινά· ἀλλ᾽ ἰδοὺ πάντα ἐκεῖνα
countless other we-dreamed terrible-things but behold all those
παρῆλθεν, ὥσπερ νέφος καὶ ὥσπερ σκιὰ παρατρέχουσα, καὶ
passed like cloud and like shadow running-past and

τῇ προσδοκίᾳ τῶν δεινῶν ἐκολάσθημεν μόνον· μᾶλλον
by-the expectation of-the terrible-things we-were-punished only rather
δὲ οὐκ ἐκολάσθημεν, ἀλλὰ καὶ ἐπαιδεύθημεν καὶ βελτίους
but not we-were-punished but even were-taught and better
γεγόναμεν, τοῦ Θεοῦ τὴν καρδίαν τοῦ βασιλέως μαλάξαντος.
have-become — God the heart of-the emperor having-softened
Λέγωμεν τοίνυν διαπαντὸς καὶ καθ' ἡμέραν, Εὐλογητὸς ὁ
let-us-say therefore continually and every day blessed —
Θεὸς, καὶ μετὰ πλείονος σπουδῆς τῇ συνάξει προσέχωμεν,
God and with more zeal to-the assembly let-us-attend
καὶ πρὸς τὴν Ἐκκλησίαν τρέχωμεν, ὅθεν ἐκαρπωσάμεθα
and to the Church let-us-run whence we-reaped
τὴν ὠφέλειαν. Ἴστε γὰρ ἐν ἀρχῇ ποῦ κατεφύγετε, ποῦ
the benefit you-know for in beginning where you-fled where
συνεδράμετε, πόθεν ἡμῖν ἡ σωτηρία γέγονεν. Ἐχώμεθα
you-ran-together whence for-us the salvation has-come-about let-us-hold
τοίνυν τῆς ἱερᾶς ἀγκύρας, καὶ καθάπερ ἐν τῷ καιρῷ τῶν
therefore to-the sacred anchor and as in the season of-the
κινδύνων ἡμᾶς οὐ προέδωκεν, οὕτω μηδὲ ἡμεῖς αὐτὴν ἐν
dangers us not it-betrayed so not-even we it in
τῷ καιρῷ τῆς ἀνέσεως καταλίπωμεν, ἀλλὰ μείνωμεν μετὰ
the season of-the ease let-us-abandon but let-us-remain with
ἀκριβείας, καὶ τὰς συνάξεις καὶ τὰς εὐχὰς καὶ τὴν τῶν θείων
exactness and the assemblies and the prayers and the of-the divine
λογίων ἀκρόασιν ποιώμεθα καθ' ἡμέραν, καὶ τὴν σχολὴν
oracles hearing let-us-make every day and the leisure
ἣν ἀνηλίσκομεν περιεργαζόμενοι, πολυπραγμονοῦντες,
which we-were-spending busying-ourselves inquiring
τοὺς ἀπὸ τοῦ στρατοπέδου περιτρέχοντες, σπουδάζοντες
the(-ones) from the camp running-about being-zealous
ὑπὲρ τῶν ἐπικειμένων κακῶν, ταύτην ἀναλώσωμεν ἅπασαν
about the pressing evils this let-us-spend all

εἰς τὴν τῶν θείων νόμων ἀκρόασιν, ἀλλὰ μὴ εἰς ἀκαίρους
on the of-the divine laws hearing but not on untimely
καὶ ἀνονήτους διατριβὰς, ἵνα μὴ πάλιν εἰς τὴν ἀνάγκην
and useless pastimes that not again into the necessity
τῆς ἀσχολίας ἐκείνης ἑαυτοὺς καταστήσωμεν.
of-the business that ourselves we-may-put

2 Ἐν μὲν οὖν ταῖς παρελθούσαις τρισὶν ἡμέραις ἕνα
in indeed then the past three days one
θεογνωσίας ἐξητάσαμεν τρόπον, καὶ πρὸς τὸ τέλος αὐτὸν
of-knowledge-of-God we-examined manner and to the end it
ἠγάγομεν, ἑρμηνεύοντες πῶς Οἱ οὐρανοὶ διηγοῦνται τὴν
we-brought interpreting how the heavens declare the
δόξαν Θεοῦ, καὶ τί ποτέ ἐστι τὸ παρὰ τοῦ Παύλου
glory of-God and what ever is the(-thing) by — Paul
λεγόμενον, ὅτι Τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου
said that the invisible-things his from creation of-world
τοῖς ποιήμασι νοούμενα καθορᾶται, καὶ ἐδείκνυμεν πῶς
by-the works understood are-clearly-seen and we-showed how
ἀπὸ κτίσεως κόσμου, καὶ πῶς δι' οὐρανοῦ καὶ γῆς
from creation of-world and how through heaven and earth
καὶ θαλάττης ὁ Δημιουργὸς δοξάζεται. Τήμερον δὲ ὀλίγα
and sea the Creator is-glorified today but a-little
πάλιν εἰς αὐτὴν ταύτην φιλοσοφήσαντες τὴν ὑπόθεσιν, ἐφ'
again on itself this having-philosophized the subject to
ἕτερον βαδιούμεθα λόγον· οὐ γὰρ μόνον ἐποίησεν αὐτὴν,
other we-shall-walk word not for only he-made it
ἀλλὰ καὶ γενομένην ἐργάζεσθαι παρεσκεύασεν, οὔτε
but also having-come-into-being to-work he-prepared neither
πᾶσαν ἀκίνητον ἀφεὶς, οὔτε πᾶσαν κινεῖσθαι κελεύσας·
all immovable having-left nor all to-move having-ordered
ἀλλ' οὐρανὸς μὲν ἀκίνητος ἕστηκε, καθάπερ ὁ προφήτης
but heaven indeed immovable stands as the prophet

φησὶν, Ὁ στήσας τὸν οὐρανὸν ὡσεὶ καμάραν, καὶ
says the(-one) having-set the heaven as vault and
διατείνας αὐτὸν ὡσεὶ σκηνὴν ἐπὶ τῆς γῆς· ὁ δὲ ἥλιος
having-stretched it as tent upon the earth the but sun
μετὰ τῶν ἄστρων τῶν λοιπῶν καθ' ἑκάστην τρέχει
with the stars the rest according-to each runs
τὴν ἡμέραν· καὶ γῆ πάλιν πέπηγε, τὰ δὲ ὕδατα βαδίζει
the day and earth again is-fixed the but waters walk
διαπαντός· οὐχ ὕδατα δὲ μόνον, ἀλλὰ καὶ νεφέλαι
continually not waters and only but also clouds
καὶ ὄμβροι συνεχεῖς καὶ ἐπάλληλοι κατὰ τὸν οἰκεῖον
and rains continuous and one-after-another at the own
ἀποδιδόμενοι καιρόν· καὶ μία μὲν ἡ τῶν ὄμβρων φύσις,
given season and one indeed the of-the rains nature
διάφορα δὲ τὰ ἐξ αὐτῶν γινόμενα· καὶ γὰρ ἐν
different but the(-things) from them coming-about and for in
ἀμπέλῳ γίνεται οἶνος ὁ ὑετὸς, καὶ ἔλαιον ἐν ἐλαίᾳ, καὶ
vine becomes wine the rain and oil in olive and
ἐν τοῖς ἄλλοις δὲ φυτοῖς πρὸς τοὺς αὐτῶν μεθίσταται
in the other too plants to the their changes
χυμούς. Καὶ μία δὲ τῆς γῆς ἡ γαστὴρ καὶ διαφόρους
juices and one too of-the earth the womb and different
φέρει καρπούς· καὶ μία μὲν ἡ τῆς ἡλιακῆς ἀκτῖνος θέρμη
bears fruits and one indeed the of-the solar ray heat
καὶ διαφόρως ἅπαντα πεπαίνει, τὰ μὲν βραδύτερον,
and differently all-things ripens the(-ones) indeed more-slowly
τὰ δὲ ταχύτερον πρὸς ἀκμὴν ἄγουσα. Τίς οὐκ ἂν
the(-ones) but more-quickly to ripeness bringing who not —
ταῦτα ἐκπλαγείη καὶ θαυμάσειε; μᾶλλον δὲ οὐ τοῦτο
these-things would-be-astounded-at and marvel rather but not this
μόνον ἐστὶ τὸ θαυμαστὸν, ὅτι ποικίλην αὐτὴν καὶ διάφορον
only is the wonderful-thing that varied it and different

κατεσκεύασεν, ἀλλ' ὅτι καὶ κοινὴν αὐτὴν προσέθηκεν
he-made but that also common it he-set-before
ἅπασι, καὶ πλουσίοις καὶ πένησι, καὶ ἁμαρτωλοῖς καὶ
all both rich and poor and sinners and
δικαίοις. Ὅπερ οὖν καὶ ὁ Χριστὸς ἔλεγεν, ὅτι Τὸν ἥλιον
just which then also — Christ said that the sun
αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ
his he-makes-rise on evil and good and sends-rain on
δικαίους καὶ ἀδίκους· καὶ μυρίων αὐτὴν ζώων ἐμπλήσας,
just and unjust and with-countless it animals having-filled
καὶ φυσικὰ τοῖς ζώοις ἐνθεὶς ἤθη, τὰ μὲν μιμεῖσθαι, τὰ
and natural in-the animals having-put habits some indeed to-imitate others
δὲ φεύγειν ἐκέλευσεν. Οἷόν τι λέγω· φιλόπονόν ἐστιν
and to-flee he-ordered such-as something I-mean industrious is
ὁ μύρμηξ, καὶ ἐπίπονον ποιεῖται τὴν ἐργασίαν· ἂν τοίνυν
the ant and laborious makes the work if therefore
προσέχῃς, μεγίστην παρὰ τοῦ ζώου δέξῃ παραίνεσιν,
you-attend greatest from the creature you-will-receive exhortation
ὥστε μὴ καταμαλακίζεσθαι μηδὲ φεύγειν ἱδρῶτας καὶ
so-as not to-grow-soft nor to-flee sweats and
πόνους. Διὰ τοῦτο καὶ ἡ Γραφὴ τὸν ὀκνηρὸν πρὸς
toils because-of this also the Scripture the sluggard to
ἐκεῖνον ἔπεμψε λέγουσα· Ἴθι πρὸς τὸν μύρμηκα, ὦ
it sent saying go to the ant O
ὀκνηρὲ, καὶ ζήλωσον τὰς ὁδοὺς αὐτοῦ, καὶ γενοῦ ἐκείνου
sluggard and emulate the ways his and become than-it
σοφώτερος. Οὐ βούλει, φησὶ, παρὰ τῶν Γραφῶν μαθεῖν
wiser not do-you-wish he-says from the Scriptures to-learn
ὅτι καλὸν τὸ ἐργάζεσθαι, καὶ ὅτι ὁ μὴ ἐργαζόμενος
that good the to-work and that the(-one) not working
οὐδὲ ἐσθίειν ὀφείλει; οὐ βούλει παρὰ τῶν διδασκάλων
not-even to-eat ought not do-you-wish from the teachers

ἀκοῦσαι τοῦτο; παιδεύθητι παρὰ τῶν ἀλόγων. Οὕτω
to-hear this be-taught by the irrational-creatures so
καὶ ἐν ταῖς οἰκίαις ποιοῦμεν, πολλάκις τοὺς μείζονας καὶ
also in the houses we-do often the(-ones) greater and
ἐντιμοτέρους εἶναι δοκοῦντας, ἐπειδὰν ἁμάρτωσι, παιδίοις
more-honored to-be seeming when they-sin to-children
νήφουσι προσέχειν παρακελευόμεθα λέγοντες· Βλέπε τὸν
sober to-attend we-exhort saying look-at the
μικρότερόν σου πῶς ἐστι σπουδαῖος καὶ διεγηγερμένος.
younger your how he-is zealous and wide-awake
Καὶ σὺ τοίνυν παρὰ τοῦ ζώου τούτου μεγίστην λάβε
and you therefore from the creature this greatest take
φιλοπονίας παραίνεσιν, καὶ θαύμασόν σου τὸν Δεσπότην,
of-industry exhortation and marvel-at your the Master
μὴ ἐπειδὴ ἥλιον ἐποίησε μόνον καὶ οὐρανὸν, ἀλλ' ἐπειδὴ καὶ
not since sun he-made only and heaven but since also
μύρμηκα ἐποίησεν· εἰ γὰρ καὶ βραχὺ τὸ ζῶον, ἀλλὰ τοῦ
ant he-made if for even short the creature but of-the
μεγέθους τῆς σοφίας τοῦ Θεοῦ πολλὴν ἔχει τὴν ἀπόδειξιν.
greatness of-the wisdom — of-God much it-has the proof
Ἐννόησον γοῦν πῶς ἐστι συνετὸν, καὶ θαύμασον,
consider at-any-rate how it-is intelligent and marvel
πῶς ἴσχυσεν ὁ Θεὸς ἐν οὕτω βραχεῖ σώματι τοσαύτην
how was-able — God in so short body so-great
ἐγκαταθεῖναι ἐργασίας ἐπιθυμίαν ἀδιάπτωτον. Καὶ ἀπὸ
to-put-in of-work desire unfailing and from
τούτου μὲν τὸ φιλόπονον, ἀπὸ δὲ τῆς μελίττης καὶ τὸ
this indeed the industry from but the bee both the
φιλόκαλον καὶ τὸ φιλόπονον μάνθανε καὶ τὸ φιλάλληλον.
love-of-beauty and the industry learn and the mutual-love
Καὶ γὰρ ἐκείνη οὐχ ἑαυτῇ μᾶλλον ἢ ἡμῖν πονεῖ καὶ
and for it not for-itself rather than for-us toils and

ταλαιπωρεῖται καθ᾽ ἑκάστην ἡμέραν· ὃ μάλιστα ἴδιον
suffers-hardship according-to each day which especially proper
Χριστιανῷ, τὸ μὴ τὰ ἑαυτοῦ ζητεῖν, ἀλλὰ τὰ
to-Christian the not the(-things) of-himself to-seek but the(-things)
τῶν ἑτέρων. Ὥσπερ οὖν ἐκείνη πάντας περιίπταται τοὺς
of-the others as then it all flies-around the
λειμῶνας, ἵνα ἑτοίμην ἑτέρῳ παρασκευάσῃ τράπεζαν·
meadows that ready for-another it-may-prepare table
οὕτω καὶ σὺ ποίησον, ἄνθρωπε, κἂν χρήματα συλλέγῃς,
so also you do man even-if money you-gather
εἰς ἑτέρους δαπάνησον, κἂν λόγους διδασκαλίας ἔχῃς,
on others spend even-if words of-teaching you-have
μὴ κατορύξῃς, ἀλλὰ πρόθες εἰς μέσον τοῖς δεομένοις,
not bury but set into midst for-the(-ones) needing
κἂν ἕτερον ἔχῃς πλεονέκτημα, γενοῦ χρήσιμος τοῖς
even-if other you-have advantage become useful to-the(-ones)
δεομένοις τῶν σῶν ἀπολαύειν πόνων. Οὐχ ὁρᾷς ὅτι
needing the your to-enjoy toils not do-you-see that
διὰ τοῦτο μάλιστα τῶν ἄλλων ἐστὶν ἐντιμοτέρα ζώων
because-of this especially than-the other is more-honored animals
ἡ μέλιττα, οὐκ ἐπειδὴ πονεῖ, ἀλλ᾽ ἐπειδὴ ἑτέροις πονεῖ;
the bee not since it-toils but since for-others it-toils
ἐπεὶ καὶ ὁ ἀράχνης πονεῖ καὶ ταλαιπωρεῖται καὶ λεπτὰ
since also the spider toils and suffers-hardship and fine
διατείνει κατὰ τοὺς τοίχους ὑφάσματα πᾶσαν γυναικὸς
stretches on the walls webs all of-woman
σοφίαν ὑπερβάλλοντα, ἀλλ᾽ ἔστιν ἄτιμον τὸ ζῶον, ἐπειδὴ
skill surpassing but is dishonored the creature since
τὸ ἔργον ἡμῖν οὐδαμοῦ χρήσιμον. Τοιοῦτοί εἰσιν οἱ
the work to-us nowhere useful such are the(-ones)
ἑαυτοῖς κάμνοντες καὶ ταλαιπωρούμενοι. Μίμησαι τῆς
for-themselves laboring and suffering-hardship imitate of-the

περιστερᾶς τὸ ἀκέραιον, μίμησαι τοῦ ὄνου τὸ φιλοδέσποτον
dove the guilelessness imitate of-the ass the love-of-master
καὶ τοῦ βοὸς, μίμησαι τῶν ὀρνίθων τὸ ἀμέριμνον· ἔστι
and of-the ox imitate of-the birds the freedom-from-care it-is-possible
γὰρ, ἔστι μεγάλα ἀπὸ τῶν ἀλόγων καρπώσασθαι
for it-is-possible great-things from the irrational-creatures to-reap
εἰς ἠθῶν διόρθωσιν. Ἀπὸ τούτων καὶ ὁ Χριστὸς ἡμῖν
for of-character correction from these also — Christ to-us
διαλέγεται τῶν ζώων· Γίνεσθε γὰρ φρόνιμοι, φησὶν, ὡς
discourses the animals be for wise he-says as
οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. Καὶ πάλιν·
the serpents and guileless as the doves and again
Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρει
look at the birds of-the heaven that not sow
οὐδὲ θερίζει, καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά.
nor reap and the Father your the heavenly feeds them
Καὶ ὁ προφήτης δὲ ἐντρέπων τοὺς ἀγνώμονας Ἰουδαίους,
and the prophet too shaming the ungrateful Jews
οὕτω πώς φησιν· Ἔγνω βοῦς τὸν κτησάμενον, καὶ ὄνος
thus somehow says knew ox the(-one) having-acquired and ass
τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω.
the manger of-the lord its Israel but me not knew
Καὶ πάλιν, Τρυγὼν καὶ χελιδὼν ἀγροῦ, στρουθία, ἔγνωσαν
and again turtle-dove and swallow of-field sparrows knew
καιροὺς εἰσόδων αὐτῶν, ὁ δὲ λαός μου οὐκ ἔγνω τὰ
seasons of-entrances their the but people my not knew the
κρίματα Κυρίου τοῦ Θεοῦ αὐτοῦ. Ἀπὸ μὲν τούτων καὶ τῶν
judgments of-Lord — God its from indeed these and the
τοιούτων ζώων μάνθανε κατορθοῦν ἀρετὴν, ἀπὸ δὲ τῶν
such animals learn to-accomplish virtue from but the
ἐναντίων παιδεύου φεύγειν κακίαν. Ὥσπερ γὰρ φιλόκαλον
opposite be-taught to-flee wickedness as for beauty-loving

ἡ μέλιττα, οὕτως ὀλέθριον ἡ ἀσπίς· ἀποστράφηθι τοίνυν
the bee so destructive the asp turn-away-from therefore
τὴν κακίαν, ἵνα μὴ ἀκούσῃς· Ἰὸς ἀσπίδων ὑπὸ τὰ χείλη
the wickedness that not you-may-hear poison of-asps under the lips
αὐτῶν. Ἀναίσχυντον πάλιν ὁ κύων· μίσησον καὶ ταύτην τὴν
their shameless again the dog hate also this the
πονηρίαν. Δολερὸν καὶ πανοῦργον ἡ ἀλώπηξ· μὴ ζηλώσῃς
wickedness deceitful and knavish the fox not emulate
τὸ νόσημα· ἀλλὰ καθάπερ ἡ μέλιττα τοῖς λειμῶσιν
the disease but as the bee over-the meadows
ἐφιπταμένη οὐ πάντα ἐκλέγει, ἀλλὰ τὰ χρήσιμα λαβοῦσα,
flying not all-things picks but the useful-things having-taken
τὰ λοιπὰ ἀφίησιν, οὕτω καὶ σὺ ποίησον· τῶν ἀλόγων
the rest lets-go so also you do of-the irrational-creatures
ἐπελθὼν τὸ γένος, εἴ τι χρήσιμον, παρ᾽ ἐκείνων
having-gone-over the race if anything useful from them
λάμβανε· καὶ ἅπερ ἔχουσιν ἐν τῇ φύσει πλεονεκτήματα,
take and what they-have in the nature advantages
ταῦτα σὺ διὰ τῆς προαιρέσεως κατόρθωσον· καὶ γὰρ
these you through the choice accomplish and for
καὶ ταύτῃ παρὰ τοῦ Θεοῦ τετίμησαι, ὅτι τὰ φυσικὰ
also in-this by — God you-have-been-honored that the natural
αὐτῶν πλεονεκτήματα ἐκ προαιρέσεώς σοι παρέσχε
their advantages from choice to-you be-granted
κατορθοῦν, ἵνα καὶ βραβεῖα λάβῃς. Ἐκείνοις γὰρ οὐκ
to-accomplish that also prizes you-may-receive to-those for not
ἐκ προαιρέσεως καὶ λόγου τὰ κατορθώματα, ἀλλ᾽ ἀπὸ
from choice and reason the achievements but from
φύσεως μόνης. Οἷόν τι λέγω· ἡ μέλιττα μελιτουργεῖ οὐ
nature alone such-as something I-mean the bee makes-honey not
λόγῳ μαθοῦσα τοῦτο καὶ λογισμῷ, ἀλλ᾽ ἀπὸ τῆς φύσεως
by-reason having-learned this and by-reasoning but by the nature

παιδευθεῖσα· ἐπεὶ εἰ μὴ φυσικὸν ἦν τὸ ἔργον, μηδὲ τῷ
taught since if not natural were the work nor to-the
γένει συγκεκλήρωτο, ἔδει πάντως τινὰς ἐξ αὐτῶν
race had-been-allotted it-would-be-needful by-all-means some of them
ἀπείρους εἶναι τῆς τέχνης· νῦν δὲ ἐξ οὗ γέγονεν ὁ
unskilled to-be of-the art now but from when came-into-being the
κόσμος μέχρι τῆς παρούσης ἡμέρας, οὐδεὶς εἶδε μελίττας
world up-to the present day no-one saw bees
ἡσυχαζούσας καὶ μὴ μελιτουργούσας. Τοιαῦτα γὰρ τὰ φυσικὰ
idle and not making-honey such for the natural
κοινὰ τοῦ παντὸς γένους ἐστί· τὰ δὲ ἐκ προαιρέσεως
common to-the whole race are the but from choice
οὐκ ἔστι κοινά· πόνου γὰρ δεῖται πρὸς τὸ κατορθωθῆναι.
not are common of-toil for they-need for the to-be-accomplished
Πάντα τοίνυν τὰ κάλλιστα λαβὼν περιβαλοῦ· καὶ γὰρ 3
all therefore the fairest-things having-taken clothe-yourself and for
βασιλεὺς εἶ τῶν ἀλόγων· οἱ δὲ βασιλεῖς, εἴ τι
king you-are of-the irrational-creatures the but kings if anything
κάλλιστόν ἐστιν ἐν τοῖς ὑπηκόοις, εἴτε χρυσὸς, εἴτε
fairest is in the subjects whether gold or
ἄργυρος, εἴτε λίθοι τίμιοι, εἴτε ἱμάτια πολυτελῆ, ταῦτα μεθ᾽
silver or stones precious or garments costly these with
ὑπερβολῆς αὐτοὶ κέκτηνται· καὶ θαύμαζέ σου τὸν Δεσπότην
excess themselves possess and marvel-at your the Master
ἀπὸ τῆς κτίσεως. Εἰ δέ τί σε ὑπερβαίνει τῶν
from the creation if and anything you surpasses of-the(-things)
ὁρωμένων, καὶ τὸν λόγον οὐ δύνασαι εὑρεῖν, καὶ διὰ
seen and the reason not you-can to-find also because-of
τοῦτο δόξασον τὸν ποιήσαντα, ὅτι ὑπερβαίνει σου τὴν
this glorify the(-one) having-made that surpasses your the
κατάληψιν ἡ σοφία τῶν γινομένων. Μὴ λέγε· Διατί
comprehension the wisdom of-the(-things) coming-about not say why

τοῦτο; εἰς τί τοῦτο; ἕκαστον γὰρ χρήσιμόν ἐστιν, εἰ καὶ
this for what this each for useful is if even
τὸν λόγον ἀγνοοῦμεν ἡμεῖς. Ὥσπερ οὖν ἐὰν εἰς ἰατρεῖον
the reason are-ignorant-of we as then if into surgery
εἰσέλθῃς, καὶ ἴδῃς ἐργαλεῖα πολλὰ προκείμενα, θαυμάζεις τὴν
you-enter and see instruments many lying-before you-marvel-at the
ποικιλίαν τῶν ὀργάνων, καίτοι γε τὰς χρείας αὐτῶν οὐκ
variety of-the tools and-yet indeed the uses their not
εἰδώς· οὕτω καὶ ἐπὶ τῆς κτίσεως ποίησον, κἂν ἴδῃς
knowing so also in-the-case-of the creation do even-if you-see
πολλὰ τῶν ζώων καὶ τῶν βοτανῶν καὶ τῶν φυτῶν καὶ τῶν
many of-the animals and of-the herbs and of-the plants and of-the
ἄλλων πραγμάτων ὧν τὰς χρείας οὐκ οἶδας, θαύμασον
other things of-which the uses not you-know marvel-at
αὐτῶν τὴν ποικιλίαν, καὶ ἐκπλάγηθι καὶ διὰ τοῦτο τὸν
their the variety and be-astounded also because-of this at-the
ἀριστοτέχνην Θεὸν, ὅτι οὔτε σοι πάντα δῆλα ἐποίησεν, οὔτε
best-craftsman God that neither to-you all-things clear he-made nor
πάντα ἀφῆκεν ἄδηλα. Οὐκ ἀφῆκε μὲν γὰρ πάντα ἄδηλα,
all-things let-be unclear not he-let indeed for all-things unclear
ἵνα μὴ ἀπρονόητα εἶναι λέγῃς τὰ ὄντα· οὐκ ἀφῆκε
that not without-providence to-be you-may-say the(-things) existing not he-let
δέ σοι πάντα γνώριμα εἶναι, ἵνα μὴ τὸ μέγεθος τῆς γνώσεως
but you all-things known to-be that not the greatness of-the knowledge
εἰς ἀπόνοιάν σε ἐπάρῃ. Οὕτω γοῦν καὶ τὸν πρῶτον
into folly you may-lift-up so at-any-rate also the first
ἄνθρωπον ὁ πονηρὸς δαίμων ἐκεῖνος ἐξετραχήλισεν, ἐλπίδι
man the evil demon that threw-headlong by-hope
μείζονος γνώσεως καὶ τῆς οὔσης ἀποστερήσας.
of-greater knowledge also of-the(-knowledge) existing having-deprived
Διὰ τοῦτο καὶ σοφός τις παραινεῖ λέγων· Ἰσχυρότερά
because-of this also wise-man a-certain exhorts saying things-stronger

σου μὴ ζήτει, καὶ βαθύτερά σου μὴ ἐρεύνα· ἃ
than-you not seek and things-deeper than-you not search-out what-things
προσετάγη σοι, ταῦτα διανοοῦ· τὰ γὰρ πλείονα τῶν ἔργων
were-commanded you these consider the for more of-the works
αὐτοῦ ἐν ἀποκρύφοις· καὶ πάλιν, Πλείονα συνέσεως
his in hidden-places and again more than-understanding
ἀνθρώπων ὑπεδείχθη σοι. Τοῦτο δὲ εἶπε παραμυθούμενος
of-men were-shown to-you this and he-said consoling
τὸν ἀσχάλλοντα καὶ ἀλύοντα, ἐπειδὴ μὴ πάντα οἶδεν.
the(-one) distressed and vexed since not all-things he-knows
Καὶ γὰρ αὐτὰ, φησὶν, ἅπερ ἐπετράπης εἰδέναι, σφόδρα
and for themselves he-says which you-were-permitted to-know greatly
ὑπερβαίνει σου τὴν σύνεσιν· οὐδὲ γὰρ οἴκοθεν εὗρες,
surpass your the understanding not-even for from-home you-found
ἀλλὰ παρὰ τοῦ Θεοῦ διδαχθείς. Ἀρκοῦ τοίνυν τῷ δοθέντι
but by — God taught be-content therefore with-the given
πλούτῳ, καὶ μὴ πλέον ἐπιζήτει, ἀλλ' ὑπὲρ ὧν ἔλαβες
wealth and not more seek but for what you-received
εὐχαρίστει, μὴ ἀγανάκτει ὑπὲρ ὧν οὐκ ἔλαβες, καὶ ὑπὲρ
give-thanks not be-indignant for what not you-received and for
ὧν οἶδας δόξαζε, μὴ σκανδαλίζου δι' ἃ οὐκ οἶδας·
what you-know glorify not be-scandalized because-of what not you-know
ἀμφότερα γὰρ χρησίμως ὁ Θεὸς ἐποίησε, καὶ τὰ μὲν
both for usefully — God made and some indeed
ἀπεκάλυψε, τὰ δὲ ἀπέκλεισε, τῆς σῆς προνοῶν σωτηρίας.
he-revealed others but he-shut-up the your providing-for salvation
Εἷς μὲν οὖν, ὅπερ ἔφην, τρόπος θεογνωσίας ὁ διὰ
one indeed then what I-said manner of-knowledge-of-God the(-one) through
τῆς κτίσεως, πολλὰς δυνάμενος ἡμέρας ἀναλῶσαι. Ἵνα γὰρ
the creation many able days to-spend that for
μὴ μόνου τοῦ ἀνθρώπου κατ' ἀκρίβειαν τὴν διατύπωσιν
not only of-the man with exactness the delineation

ἐπέλθωμεν, κατ᾽ ἀκρίβειαν δὲ λέγω τὴν ἡμῖν δυνατὴν,
we-may-go-over with exactness and I-mean the(-exactness) for-us possible
οὐ τὴν ὄντως ἀκρίβειαν· εἰ γὰρ καὶ πολλοὺς εἰρήκαμεν
not the truly exactness if for even many we-have-said
τῶν γενομένων λόγους, ἀλλ᾽ εἰσὶ καὶ ἕτεροι πλείους
of-the(-things) having-come-about reasons but there-are also other more
ἀπόῤῥητοι, οὓς ὁ ποιήσας οἶδε Θεός· οὐ γὰρ δὴ πάντας
unspeakable which the having-made knows God not for indeed all
ἴσμεν αὐτοί· ἵν᾽ οὖν ἅπασαν τοῦ ἀνθρώπου κατὰ ἀκρίβειαν
we-know ourselves that then all of-the man with exactness
τὴν διάπλασιν ἐπέλθωμεν καὶ τὴν ἐν ἑκάστῳ μέλει σοφίαν
the formation we-may-go-over and the in each member wisdom
εὕρωμεν, τῶν νεύρων, τῶν φλεβῶν, τῶν ἀρτηριῶν τὴν
we-may-find of-the sinews of-the veins of-the arteries the
διανομὴν, τὴν θέσιν, τὴν διάπλασιν τῶν ἄλλων ἁπάντων,
distribution the position the formation of-the others all
οὐδὲ ἐνιαυτὸς ὁλόκληρος ἡμῖν ἀρκέσειεν ἂν πρὸς τὴν
not-even year whole to-us would-suffice — for the
ἐξήγησιν ταύτην. Διόπερ τοῦτον ἐνταῦθα καταλύσαντες τὸν
exposition this wherefore this here having-ended the
λόγον, καὶ τοῖς φιλοπόνοις καὶ φιλομαθέσι παρασχόντες
word and to-the industrious and lovers-of-learning having-provided
ἐκ τῶν εἰρημένων καὶ τὰ λοιπὰ τῆς κτίσεως ἐπελθεῖν
from the(-things) said also the remaining of-the creation to-go-over
μέρη, ἐφ᾽ ἑτέραν ὑπόθεσιν τὸν λόγον τρέψωμεν, ἐνδεικτικὴν
parts to other subject the word let-us-turn indicative
καὶ αὐτὴν οὖσαν τῆς τοῦ Θεοῦ προνοίας. Τίς οὖν ἐστιν
also itself being of-the — of-God providence what then is
ἡ δευτέρα ὑπόθεσις; Ἐξ ἀρχῆς πλάττων ὁ Θεὸς τὸν
the second subject from beginning forming — God the
ἄνθρωπον, νόμον αὐτῷ φυσικὸν ἐγκατέθηκε. Καὶ τί
man law to-him natural he-laid-in and what

ποτέ ἐστιν νόμος φυσικός; Τὸ συνειδὸς ἡμῖν διήρθρωσε,
ever is law natural the conscience in-us he-articulated
καὶ αὐτοδίδακτον ἐποίησε τὴν γνῶσιν τῶν καλῶν καὶ
and self-taught made the knowledge of-the good-things and
τῶν οὐ τοιούτων· οὐ γὰρ δεόμεθα μαθεῖν ὅτι κακὸν
of-the(-things) not such not for we-need to-learn that evil
ἡ πορνεία, καὶ καλὸν ἡ σωφροσύνη, ἀλλ᾽ ἴσμεν ἐξ
the fornication and good the chastity but we-know from
ἀρχῆς τοῦτο. Καὶ ἵνα μάθῃς ὅτι τοῦτο ἐξ ἀρχῆς
beginning this and that you-may-learn that this from beginning
ἴσμεν, ὁ νομοθέτης νόμους διδοὺς ὕστερον, καὶ εἰπὼν, Οὐ
we-know the lawgiver laws giving later and having-said not
φονεύσεις, οὐκ ἐπήγαγε, Κακὸν γὰρ ὁ φόνος, ἀλλ᾽ ἁπλῶς,
you-shall-kill not he-added evil for the murder but simply
Οὐ φονεύσεις, εἶπεν· ἀπηγόρευσε γὰρ τὴν ἁμαρτίαν μόνον,
not you-shall-kill he-said he-forbade for the sin only
οὐκ ἐδίδαξε. Τίνος οὖν ἕνεκεν εἰπὼν, Οὐ φονεύσεις, οὐ
not he-taught for-what then cause having-said not you-shall-kill not
προσέθηκεν, Ὅτι κακὸν ὁ φόνος; Ἐπειδὴ προλαβὼν
he-added that evil the murder since having-anticipated
τὸ συνειδὸς ἡμᾶς ἐπαίδευσε τοῦτο, καὶ ὡς εἰδόσι καὶ
the conscience us taught this and as to-knowing and
ἐπισταμένοις οὕτω διαλέγεται. Ὅταν γοῦν περὶ ἑτέρας
understanding so he-discourses when at-any-rate about another
ἐντολῆς λέγῃ τῆς οὐ γνωρίμης ἡμῖν ἀπὸ τοῦ
commandment he-speak the(-commandment) not known to-us from the
συνειδότος γενομένης, οὐκ ἀπαγορεύει μόνον, ἀλλὰ καὶ
conscience having-become not he-forbids only but also
τὴν αἰτίαν προστίθησι. Περὶ σαββάτου γοῦν νομοθετῶν
the cause adds about sabbath at-any-rate legislating
καὶ λέγων, Τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ οὐ ποιήσεις ἔργον,
and saying on-the but day the seventh not you-shall-do work

καὶ τὴν αἰτίαν ἐπήγαγε τῆς ἀργίας· ποίαν δὴ ταύτην;
also the cause he-added of-the rest what-kind-of indeed this
Ὅτι ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ κατέπαυσεν ὁ Θεὸς ἀπὸ
that on the day the seventh rested — God from
πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ποιῆσαι· καὶ πάλιν,
all the works his which he-began to-do and again
Ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ. Τίνος οὖν ἕνεκεν, εἰπέ
that servant you-were in land Egypt for-what then cause tell
μοι, ἐπὶ μὲν τοῦ σαββάτου τὴν αἰτίαν προσέθηκεν,
me in-the-case-of indeed the sabbath the cause he-added
ἐπὶ δὲ τοῦ φόνου οὐδὲν τοιοῦτον ἐποίησεν; Ἐπειδὴ
in-the-case-of but the murder nothing such he-did since
αὕτη μὲν ἡ ἐντολὴ οὐ τῶν προηγουμένων ἦν, οὐδὲ
this indeed the commandment not of-the principal-ones was nor
τῶν ἐκ τοῦ συνειδότος ἡμῖν ἠκριβωμένων, ἀλλὰ
of-the(-ones) from the conscience to-us made-exact but
μερική τις καὶ πρόσκαιρος, διὰ τοῦτο καὶ κατελύθη
partial some and temporary because-of this also it-was-dissolved
μετὰ ταῦτα· αἱ δὲ ἀναγκαῖαι καὶ συνέχουσαι τὴν ζωὴν τὴν
after these-things the but necessary and holding-together the life the
ἡμετέραν, ἐκεῖναί εἰσιν· Οὐ φονεύσεις, Οὐ μοιχεύσεις,
our those are not you-shall-kill not you-shall-commit-adultery
Οὐ κλέψεις. Διόπερ οὐδαμοῦ αἰτίαν ἐνταῦθα τίθησιν, οὐδὲ
not you-shall-steal wherefore nowhere cause here he-sets nor
διδασκαλίαν εἰσάγει, ἀλλ' ἀρκεῖται ψιλῇ τῇ ἀπαγορεύσει.
teaching brings-in but is-content-with bare the prohibition
4 Οὐκ ἐντεῦθεν δὲ μόνον, ἀλλὰ καὶ ἑτέρωθεν ὑμῖν δεῖξαι
not from-here and only but also from-elsewhere to-you to-show
πειράσομαι πῶς αὐτοδίδακτος ἦν ὁ ἄνθρωπος πρὸς τὴν
I-shall-try how self-taught was the man toward the
τῆς ἀρετῆς γνῶσιν. Ἥμαρτεν ὁ Ἀδὰμ τὴν ἁμαρτίαν
of-the virtue knowledge sinned — Adam the sin

τὴν πρώτην, καὶ μετὰ τὴν ἁμαρτίαν εὐθέως ἐκρύπτετο·
the first and after the sin immediately he-hid
εἰ δὲ μὴ ᾔδει κακόν τι ἐργασάμενος, τίνος ἕνεκεν
if but not he-knew evil something having-done for-what cause
ἐκρύπτετο; Οὐδὲ γὰρ γράμματα ἦν, οὐ νόμος, οὐ Μωσῆς·
did-he-hide not-even for letters were not law not Moses
πόθεν οὖν ἔγνω τὴν ἁμαρτίαν καὶ κρύπτεται; Καὶ
whence then did-he-know the sin and hides and
οὐ κρύπτεται μόνον, ἀλλὰ καὶ ἐγκαλούμενος, ἐφ᾽ ἕτερον
not does-he-hide only but also being-charged on another
πειρᾶται μετατιθέναι τὴν αἰτίαν, λέγων· Ἡ γυνὴ ἣν
tries to-transfer the cause saying the woman whom
ἔδωκάς μοι, αὕτη ἔδωκέ μοι ἐκ τοῦ ξύλου, καὶ ἔφαγον·
you-gave me she gave me from the tree and I-ate
κἀκείνη πάλιν ἐφ᾽ ἕτερον μετάγει τὸ ἔγκλημα, τὸν ὄφιν.
and-she again on another transfers the charge the serpent
Καὶ ὅρα Θεοῦ σοφίαν· εἰπόντος γὰρ τοῦ Ἀδὰμ, ὅτι
and see of-God wisdom having-said for — Adam that
Ἤκουσα τῆς φωνῆς σου καὶ ἐφοβήθην, ὅτι γυμνός
I-heard the voice your and I-feared because naked
εἰμι καὶ ἐκρύβην, οὐκ ἤλεγξεν εὐθέως ὁ Θεὸς τὸ
I-am and I-hid not exposed immediately — God the(-thing)
γεγονὸς, οὐδὲ εἶπε· Διὰ τί γὰρ ἔφαγες ἀπὸ τοῦ ξύλου;
having-happened nor said for what for did-you-eat from the tree
ἀλλὰ πῶς; Τίς σοι ἀνήγγειλε, φησὶν, ὅτι γυμνὸς εἶ, εἰ
but how who to-you reported he-says that naked you-are if
μὴ ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τούτου μόνου μὴ
not from the tree of-which I-commanded you of-this only not
φαγεῖν, ἀπ᾽ αὐτοῦ ἔφαγες; Οὔτε ἐσίγησεν, οὔτε φανερῶς
to-eat from it you-ate neither was-he-silent nor openly
αὐτὸν ἤλεγξεν· οὐκ ἐσίγησε μὲν, ἵνα αὐτὸν ἐκκαλέσηται
him did-he-refute not he-was-silent indeed that him he-may-call-out

πρὸς ὁμολογίαν τῆς ἁμαρτίας· οὐκ ἤλεγξε δὲ φανερῶς,
to confession of-the sin not he-refuted but openly
ἵνα μὴ αὐτοῦ τὸ πᾶν γένηται, κἀκεῖνος ἔρημος εἴη
that not his the whole may-become and-he desolate may-be
τῆς ἀπὸ τῆς ἐξομολογήσεως γινομένης συγγνώμης ἡμῖν.
of-the from the confession coming-about pardon to-us
Διὰ τοῦτο οὐκ εἶπε φανερῶς τὴν αἰτίαν ἀφ' ἧς
because-of this not he-told openly the cause from which
γνῶσις γέγονεν, ἀλλ' ἐν ἐρωτήσεως τάξει προάγει
knowledge has-come-about but in of-question order he-brings-forward
τὸν λόγον, ἐκείνῳ καταλιμπάνων εἰς ἐξομολόγησιν ἐλθεῖν.
the word to-him leaving into confession to-come
Πάλιν ἐπὶ τοῦ Κάϊν καὶ τοῦ Ἄβελ τὸ αὐτὸ τοῦτο
again in-the-case-of — Cain and — Abel the same this
ἔστιν ἰδεῖν. Πρῶτον μὲν γὰρ ἀπήρξαντο τῷ Θεῷ
it-is-possible to-see first indeed for they-offered-first-fruits — to-God
τῶν οἰκείων πόνων. Μὴ γὰρ δὴ ἀπὸ τῆς ἁμαρτίας
of-the own labors not for indeed from the sin
μόνον, ἀλλὰ καὶ ἀπὸ τῆς ἀρετῆς δείξωμεν, ὅτι ἀμφοτέρων
only but also from the virtue let-us-show that of-both
ἦν ἐπιστημονικὸς ὁ ἄνθρωπος. Ὅτι μὲν οὖν ᾔδει τὴν
was knowing the man that indeed then he-knew the
ἁμαρτίαν κακὸν ὂν ὁ ἄνθρωπος, ἔδειξεν ὁ Ἀδάμ· ὅτι
sin evil being the man showed — Adam that
δὲ καὶ τὴν ἀρετὴν ἠπίστατο καλὸν ὄν, ἐδήλωσε πάλιν
but also the virtue he-understood good being showed again
ὁ Ἄβελ. Οὐ γὰρ παρά τινος μαθὼν, οὐδὲ νόμου περὶ
— Abel not for from someone having-learned nor law about
ἀπαρχῶν διαλεγομένου τότε ἀκούσας, ἀλλ' οἴκοθεν καὶ
first-fruits discoursing then having-heard but from-home and
παρὰ τοῦ συνειδότος διδαχθεὶς τὴν θυσίαν ἐκείνην ἀνήνεγκε.
from the conscience taught the sacrifice that he-offered

Διὰ τοῦτο οὐ καταφέρω κάτω τὸν λόγον, ἀλλ᾽ ἐπὶ τῶν
because-of this not I-bring down the word but upon the
προτέρων αὐτὸν ἀνθρώπων γυμνάζω, ὅτε οὔπω γράμματα,
earlier it men I-exercise when not-yet letters
οὔτε νόμος, οὔτε προφῆται καὶ δικασταὶ, ἀλλὰ μόνος ὁ
nor law nor prophets and judges but alone —
Ἀδὰμ μετὰ τῶν παίδων ἦν, ἵνα μάθῃς ὅτι ἐν τῇ φύσει
Adam with the children was that you-may-learn that in the nature
προαπέκειτο τῶν καλῶν καὶ τῶν οὐ τοιούτων ἡ
was-laid-up-beforehand of-the good-things and of-the(-things) not such the
γνῶσις. Πόθεν γὰρ ἔμαθεν ὅτι καλὸν τὸ προσφέρειν ὁ
knowledge whence for learned that good the to-offer —
Ἄβελ, ὅτι καλὸν τὸ τιμᾷν τὸν Θεὸν καὶ εὐχαριστεῖν ἐν
Abel that good the to-honor — God and to-give-thanks in
ἅπασι; Τί οὖν; ὁ Κάϊν, φησὶν, οὐ προσήνεγκε; Προσήνεγκε
all-things what then — Cain he-says not offered offered
μὲν καὶ οὗτος, ἀλλ᾽ οὐχ ὁμοίως. Κἀντεῦθεν δὲ πάλιν
indeed also he but not alike and-from-here too again
ἡ τοῦ συνειδότος φαίνεται γνῶσις· ἐπειδὴ γὰρ τῷ
the of-the conscience appears knowledge since for the(-one)
τιμηθέντι βασκήνας περὶ σφαγῆς ἐβουλεύετο, κρύπτει τὴν
honored having-envied about slaughter he-deliberated he-hides the
δολερὰν γνώμην. Καὶ τί φησι; Δεῦρο, ἐξέλθωμεν εἰς τὸ
deceitful purpose and what he-says come let-us-go-out into the
πεδίον. Ἕτερον τὸ σχῆμα, φιλοφροσύνης γὰρ ἡ ὑπόκρισις·
plain other the appearance of-friendliness for the pretense
καὶ τὸ φρόνημα ἕτερον, ἀδελφοκτονίας γὰρ ἡ γνώμη.
and the mind other of-fratricide for the purpose
Καίτοι εἰ μὴ κακὸν ᾔδει τὸ βούλημα, τίνος ἕνεκεν
and-yet if not evil he-knew the intention for-what cause
αὐτὸ συνεσκίαζε; Καὶ μετὰ τὸ γενέσθαι τὸν φόνον, πάλιν
it did-he-overshadow and after the to-happen the murder again

ἐρωτώμενος ὑπὸ τοῦ Θεοῦ, Ποῦ Ἄβελ ὁ ἀδελφός σου;
being-asked by — God where Abel the brother your
φησίν· Οὐκ οἶδα· μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμὶ ἐγώ;
he-says not I-know — keeper of-the brother my am I
Τίνος γὰρ ἕνεκεν ἀρνεῖται; οὐκ εὔδηλον ὅτι καταγινώσκων
for-what for cause does-he-deny not very-clear that condemning
σφόδρα ἑαυτοῦ; Ὥσπερ γὰρ ὁ πατὴρ αὐτοῦ ἐκρύβη,
greatly himself as for the father his hid
οὕτω καὶ οὗτος ἀρνεῖται· καὶ μετὰ τὸν ἔλεγχον πάλιν
so also he denies and after the conviction again
φησί· Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με. Ἀλλ' ὁ
he-says greater the guilt my than-the to-be-forgiven me but the
Ἕλλην οὐκ ἀνέχεται τούτων. Φέρε οὖν καὶ πρὸς ἐκεῖνον
Greek not endures these-things come then also to him
διαλεχθῶμεν, καὶ ὅπερ ἐπὶ τῆς κτίσεως ἐποιήσαμεν,
let-us-discourse and what in-the-case-of the creation we-did
οὐκ ἀπὸ τῶν Γραφῶν μόνον, ἀλλὰ καὶ ἀπὸ λογισμῶν τοὺς
not from the Scriptures only but also from reasonings the
πρὸς ἐκείνους κινήσαντες ἀγῶνας, τοῦτο καὶ ἐπὶ τοῦ
against them having-stirred contests this also in-the-case-of the
συνειδότος ποιῶμεν νῦν· καὶ γὰρ καὶ τοῦτο τὸ κεφάλαιον
conscience let-us-do now and for also this the head
ὁ Παῦλος ἐκίνησε πρὸς ἐκείνους ἀγωνιζόμενος. Τί ποτ'
— Paul stirred against them contending what ever
οὖν ἐστιν ὃ λέγουσιν; Οὐκ ἔστιν ἡμῖν αὐτοδίδακτος νόμος
then is what they-say not is to-us self-taught law
ἐν τῷ συνειδότι, φησὶ, κείμενος, οὐδὲ τῇ φύσει τοῦτο
in the conscience he-says lying nor in-the nature this
ἐγκατέθηκεν ὁ Θεός. Πόθεν οὖν, εἰπέ μοι, πόθεν περὶ
laid-in — God whence then tell me whence about
γάμων, περὶ φόνων, περὶ διαθηκῶν, περὶ παρακαταθηκῶν,
marriages about murders about wills about deposits

περὶ τοῦ μὴ πλεονεκτεῖν ἀλλήλους, περὶ μυρίων ἑτέρων
about the not to-defraud one-another about countless others
νόμους ἔγραψαν οἱ παρ᾽ αὐτοῖς νομοθέται; Οὗτοι μὲν γὰρ
laws wrote the among them lawgivers these indeed for
οἱ νῦν ἴσως παρὰ τῶν πρώτων ἔμαθον, καὶ ἐκεῖνοι
the(-ones) now perhaps from the first learned and those
παρὰ τῶν προτέρων, καὶ παρὰ τῶν ἄνω πάλιν οὗτοι· οἱ
from the earlier and from the(-ones) above again these the
δὲ ἐξ ἀρχῆς καὶ πρῶτοι παρ᾽ αὐτοῖς νόμους θέντες, παρὰ
but from beginning and first among them laws having-set from
τίνος ἔμαθον; οὐκ εὔδηλον ὅτι παρὰ τοῦ συνειδότος; οὐ
whom did-they-learn not very-clear that from the conscience not
γὰρ ἂν ἔχοιεν εἰπεῖν ὅτι Μωϋσεῖ συνεγένοντο, ὅτι
for — they-would-be-able to-say that with-Moses they-associated that
προφητῶν ἤκουσαν· πῶς γὰρ Ἕλληνες ὄντες;
prophets they-heard how for Greeks being
Ἀλλ᾽ εὔδηλον ὅτι ἀπὸ τοῦ νόμου ὃν ἔθηκεν ὁ Θεὸς
but very-clear that from the law which set — God
τῷ ἀνθρώπῳ, ἐξ ἀρχῆς αὐτὸν πλάττων, ἀπὸ τούτου
for-the man from beginning him forming from this
καὶ νόμους ἔθηκαν, καὶ τέχνας εὕροντο, καὶ τὰ ἄλλα
both laws they-set and arts found and the other-things
πάντα. Καὶ γὰρ καὶ αἱ τέχναι οὕτω συνέστησαν τῶν
all and for also the arts so were-composed of-the(-ones)
ἐξ ἀρχῆς αὐτοδιδάκτως ἐπ᾽ αὐτὰς ἐλθόντων· οὕτω καὶ
from beginning self-taught to them having-come so also
δικαστήρια γέγονε, οὕτω καὶ κολάσεις ὡρίσθησαν, ὅπερ οὖν
courts came-about so also punishments were-defined which then
καὶ ὁ Παῦλός φησιν. Ἐπειδὴ γὰρ πολλοὶ τῶν Ἑλλήνων
also — Paul says since for many of-the Greeks
ἀντιλέγειν ἔμελλον, καὶ λέγειν ὅτι, Πῶς κρινεῖ ὁ Θεὸς τοὺς
to-object were-about and to-say that how will-judge — God the

ἀνθρώπους τοὺς πρὸ Μωϋσέως; οὐ νομοθέτην ἔπεμψεν, οὐ
men the(-ones) before Moses not lawgiver he-sent not
νόμον εἰσήνεγκεν, οὐ προφήτην ἀπέστειλεν, οὐκ ἀπόστολον,
law he-brought-in not prophet he-sent not apostle
οὐκ εὐαγγελιστήν· πῶς οὖν εὐθύνας ἀπαιτεῖ; βουλόμενος
not evangelist how then accounts does-he-demand wishing
ὁ Παῦλος δεῖξαι, ὅτι αὐτοδίδακτον εἶχον νόμον, καὶ
— Paul to-show that self-taught they-had law and
τὰ πρακτέα σαφῶς ᾔδεσαν, ἄκουσον πῶς φησιν· Ὅταν
the(-things) to-be-done clearly knew hear how he-says when
γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ
for nations the(-ones) not law having by-nature the(-things) of-the
νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος,
law do these law not having to-themselves are law
οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς
who show the work of-the law written in the
καρδίαις αὐτῶν. Πῶς χωρὶς γραμμάτων; Συμμαρτυρούσης
hearts their how without letters bearing-witness-with
αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
their the conscience and between one-another the reasonings
κατηγορούντων, ἢ καὶ ἀπολογουμένων ἐν ἡμέρᾳ, ὅτε κρινεῖ
accusing or also defending in day when will-judge
ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν
— God the secret-things of-the men according-to the gospel
μου διὰ Ἰησοῦ Χριστοῦ· καὶ πάλιν· Ὅσοι γὰρ ἀνόμως
my through Jesus Christ and again as-many-as for lawlessly
ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ
sinned lawlessly also will-perish and as-many-as in law
ἥμαρτον, διὰ νόμου κριθήσονται. Τί ἐστιν, Ἀνόμως
sinned through law will-be-judged what is lawlessly
ἀπολοῦνται; Οὐχὶ τοῦ νόμου κατηγοροῦντος, ἀλλὰ τῶν
they-will-perish not the law accusing but the

λογισμῶν καὶ τοῦ συνειδότος. Εἰ δὲ μὴ εἶχον νόμον τὸν
reasonings and the conscience if but not they-had law the(-law)
τοῦ συνειδότος, οὐδὲ ἀπολέσθαι αὐτοὺς ἁμαρτάνοντας
of-the conscience not-even to-perish them sinning
ἔδει· πῶς γὰρ, εἰ ἀνόμως ἥμαρτον; Ἀλλ' ἀνόμως ὅταν
was-it-needful how for if lawlessly they-sinned but lawlessly when
εἴπῃ, οὐ τοῦτο λέγει, ὅτι οὐκ εἶχον νόμον, ἀλλ' ὅτι οὐκ
he-says not this he-says that not they-had law but that not
εἶχον νόμον γραπτὸν, τὸν δὲ τῆς φύσεως νόμον εἶχον.
they-had law written the but of-the nature law they-had
Καὶ πάλιν· Δόξα δὲ, καὶ τιμὴ, καὶ εἰρήνη παντὶ τῷ
and again glory and also honor and peace to-every the(-one)
ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.
working the good to-Jew both first and to-Greek
Ταῦτα δὲ ἔλεγε περὶ τῶν ἄνω χρόνων διαλεγόμενος τῶν
these-things and he-said about the above times discoursing the(-times)
πρὸ τῆς παρουσίας τοῦ Χριστοῦ. Καὶ Ἕλληνα ἐνταῦθα
before the coming — of-Christ and Greek here
καλεῖ οὐ τὸν εἰδωλολάτρην, ἀλλὰ τὸν προσκυνοῦντα
he-calls not the idolater but the(-one) worshiping
μὲν τὸν Θεὸν μόνον, οὐκ ἐνδεδεμένον δὲ τῇ τῶν
indeed — God alone not bound but by-the of-the
Ἰουδαϊκῶν παρατηρήσεων ἀνάγκῃ, σαββατισμοῖς λέγω καὶ
Jewish observances necessity sabbath-keepings I-mean and
περιτομῇ καὶ καθαρισμοῖς διαφόροις, ἀλλὰ φιλοσοφίαν
circumcision and purifications various but philosophy
καὶ εὐσέβειαν ἅπασαν ἐπιδεικνύμενον. Καὶ πάλιν περὶ τοῦ
and piety all displaying and again about the
αὐτοῦ διαλεγόμενός φησι· Θυμὸς καὶ ὀργὴ, θλῖψις καὶ
same discoursing he-says wrath and anger affliction and
στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου κατεργαζομένου τὸ
distress upon every soul of-man working the

κακὸν, Ἰουδαίου τε πρῶτον, καὶ Ἕλληνος. Πάλιν ἐνταῦθα
evil of-Jew both first and of-Greek again here
Ἕλληνα καλεῖ τὸν ἀπηλλαγμένον τῆς παρατηρήσεως
Greek he-calls the(-one) freed from-the observance
τῆς Ἰουδαϊκῆς. Εἰ τοίνυν μήτε νόμου ἤκουσε, μήτε μετὰ
the Jewish if therefore neither law he-heard nor with
Ἰουδαίων ἀνεστράφη, πῶς ἔσται αὐτῷ θυμὸς καὶ ὀργὴ
Jews lived how will-there-be to-him wrath and anger
καὶ θλῖψις ἐργαζομένῳ τὸ κακόν; Ἐπειδὴ συνειδὸς εἶχεν
and affliction working the evil since conscience he-had
ἔνδον ἐνηχοῦν αὐτῷ, καὶ διδάσκον καὶ παιδεῦον ἅπαντα.
within sounding to-him and teaching and training all-things
Πόθεν δῆλον τοῦτο; Ἀφ' ὧν ἑτέρους ἁμαρτάνοντας
whence clear this from what-things others sinning
ἐκόλασεν, ἀφ' ὧν νόμους ἔθηκεν, ἀφ' ὧν τὰ
he-punished from what-things laws he-set from what-things the
δικαστήρια ἐκάθισε. Τοῦτο γὰρ αὐτὸ δηλῶν ὁ Παῦλος
courts he-seated this for itself showing — Paul
ἔλεγε περὶ τῶν ἐν κακίᾳ ζώντων· Οἵτινες τὸ δικαίωμα
said about the(-ones) in wickedness living who the ordinance
τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
— of-God having-known that the(-ones) the such-things practicing
ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ
worthy of-death are not only them do but
καὶ συνδοκοῦσι τοῖς πράσσουσι. Καὶ πόθεν ᾔδεισαν,
also consent-with the(-ones) practicing and whence did-they-know
φησὶν, ὅτι θέλημα Θεοῦ ἐστι τοὺς ἐν πονηρίᾳ ζῶντας
he-says that will of-God it-is the(-ones) in wickedness living
θανάτῳ κολάζεσθαι; πόθεν; Ἐξ ὧν ἑτέρους ἐδίκαζον
by-death to-be-punished whence from what-things others they-judged
ἁμαρτάνοντας. Εἰ γὰρ μὴ νομίζεις κακὸν εἶναι τὸν φόνον,
sinning if for not you-think evil to-be the murder

ἐπειδὰν λάβῃς ἀνδροφόνον, ὑπὸ τῇ σῇ ψήφῳ μὴ κολάσῃς·
when you-take murderer under the your vote not punish
εἰ μὴ νομίζεις κακὸν εἶναι τὸ μοιχεύειν, ἐπειδὰν ἐμπέσῃ
if not you-think evil to-be the to-commit-adultery when fall-in
μοιχὸς, ἄφες αὐτὸν τῆς τιμωρίας. Εἰ δὲ ἐν τοῖς ἑτέρων
adulterer release him from-the punishment if but in the of-others
ἁμαρτήμασι καὶ νόμους γράφεις, καὶ τιμωρίας ὁρίζεις, καὶ
sins both laws you-write and penalties you-define and
ἀκριβὴς εἶ δικαστὴς, ποίαν ἂν σχοίης ἀπολογίαν
exact you-are judge what-kind-of — could-you-have defense
ἐν οἷς αὐτὸς ἁμαρτάνεις, λέγων ἀγνοεῖν τὰ
in what-things you-yourself sin saying not-to-know the(-things)
πρακτέα; Ἐμοίχευσας, καὶ σὺ κἀκεῖνος. Τίνος οὖν ἕνεκεν
to-be-done you-committed-adultery both you and-be for-what then cause
ἐκεῖνον μὲν κολάζεις, σαυτὸν δὲ συγγνώμης ἀξιοῖς; Εἰ
him indeed you-punish yourself but of-pardon deem-worthy if
γὰρ μὴ ᾔδεις κακὸν εἶναι τὴν μοιχείαν, οὐδὲ ἕτερον
for not you-knew evil to-be the adultery not-even another
τιμωρεῖσθαι ἔδει· εἰ δὲ ἕτερον μὲν κολάζεις, σὺ δὲ
to-punish was-it-needful if but another indeed you-punish you but
νομίζεις διαφεύγειν τὴν κόλασιν, πῶς ἂν ἔχοι λόγον τῶν
think to-escape the punishment how — could-it-have reason for-the
αὐτῶν ἁμαρτημάτων μὴ τὰς αὐτὰς διδόναι δίκας; Τοῦτο
same sins not the same to-pay penalties this
γοῦν αὐτὸ ἐγκαλῶν ὁ Παῦλος ἔλεγε· Λογίζῃ δὲ τοῦτο,
at-any-rate itself charging — Paul said do-you-reckon and this
ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας
O man the(-one) judging the(-ones) the such-things practicing
καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρῖμα τοῦ Θεοῦ;
and doing them that you will-escape the judgment — of-God

Οὐκ ἔστι τοῦτο, οὐκ ἔστιν· ἀπὸ γὰρ τῆς ψήφου, φησὶν, ἧς
not is this not is from for the vote he-says which
ἤνεγκας καθ᾽ ἑτέρου, ἀπὸ ταύτης σοι κρινεῖ ὁ Θεὸς τότε·
you-brought against another from this you will-judge — God then
οὐ γὰρ δήπου σὺ μὲν δίκαιος, ὁ δὲ Θεὸς ἄδικος. Εἰ γὰρ σὺ
not for surely you indeed just — but God unjust if for you
οὐ περιορᾷς ἕτερον ἀδικούμενον, πῶς ὁ Θεὸς περιόψεται;
not overlook another wronged how — God will-overlook
εἰ σὺ διορθοῖς τὰ ἑτέρων ἁμαρτήματα, πῶς ὁ Θεὸς οὐ
if you correct the of-others sins how — God not
διορθώσεταί σε; Εἰ δὲ οὐ παρὰ πόδας ἐπάγει σοι τὴν
will-correct you if but not at feet he-brings-on you the
τιμωρίαν, μὴ θάῤῥει διὰ τοῦτο, ἀλλὰ φοβοῦ μειζόνως.
punishment not be-confident because-of this but fear more-greatly
Οὕτω καὶ Παῦλος ἐκέλευσε λέγων· Ἢ τοῦ πλούτου τῆς
so also Paul ordered saying or the wealth of-the
χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
goodness his and of-the forbearance and of-the long-suffering
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν
do-you-despise not-knowing that the goodness — of-God to repentance
σε ἄγει; Διὰ γὰρ τοῦτο ἀνέχεται, φησὶν, οὐχ ἵνα χείρων
you leads because-of for this he-bears-with he-says not that worse
γένῃ, ἀλλ᾽ ἵνα μετανοήσῃς· εἰ δὲ μὴ βούλει, κολάσεως
you-may-become but that you-may-repent if but not you-wish of-punishment
μείζονος ἐφόδιον ἡ μακροθυμία σοι γίνεται ἀμετανοήτῳ
greater provision the long-suffering to-you becomes unrepentant
μένοντι. Καὶ τοῦτο γοῦν αὐτὸ δηλῶν ἔλεγε· Κατὰ δὲ
remaining and this at-any-rate itself showing he-said according-to but
τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις
the hardness your and unrepentant heart you-treasure-up
σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως, καὶ
for-yourself wrath in day of-wrath and of-revelation and

δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ
of-righteous-judgment — of-God who will-render to-each according-to the
ἔργα αὐτοῦ. Ἐπεὶ οὖν ἑκάστῳ κατὰ τὰ ἔργα ἀποδίδωσι,
works his since then to-each according-to the works he-renders
καὶ νόμον διὰ τοῦτο φυσικὸν ἡμῖν ἐνέθηκε, καὶ γραπτὸν
both law because-of this natural in-us he-put and written
ὕστερον ἔδωκεν, ἵνα εὐθύνας ἀπαιτήσῃ τῶν ἁμαρτημάτων,
later gave that accounts he-may-demand of-the sins
καὶ ἵνα κατορθοῦντας στεφανώσῃ· μετὰ πολλῆς οὖν
and that accomplishing he-may-crown with much then
τῆς σπουδῆς, καὶ ὥσπερ εἰς δικαστήριον ἀπαντήσεσθαι
the zeal and as into court to-come
μέλλοντες φοβερὸν, τὰ καθ' ἑαυτοὺς οἰκονομήσωμεν,
being-about fearful the(-affairs) concerning ourselves let-us-manage
εἰδότες ὡς μηδεμιᾶς ἀπολαύσομεν συγγνώμης, εἰ μετὰ
knowing that no we-shall-enjoy pardon if after
φυσικὸν καὶ γραπτὸν νόμον, καὶ διδασκαλίαν τοσαύτην, καὶ
natural and written law and teaching so-great and
συνεχῆ παραίνεσιν, τῆς ἡμετέρας ἀμελήσαιμεν σωτηρίας.
continual exhortation the our we-should-neglect salvation
Βούλομαι οὖν πάλιν περὶ τῶν ὅρκων ὑμῖν διαλεχθῆναι, 6
I-wish then again about the oaths to-you to-discourse
αἰσχύνομαι δέ. Ἐμοὶ μὲν γὰρ οὐκ ἔστιν ἐπαχθὲς καὶ ἐν
I-am-ashamed but to-me indeed for not is burdensome both in
ἡμέρᾳ καὶ ἐν νυκτὶ τὰ αὐτὰ πρὸς ὑμᾶς λέγειν, δέδοικα
day and in night the same-things to you to-say I-fear
δὲ μὴ τὰς πολλὰς ταύτας ἡμέρας ὑμῖν παρακολουθήσας,
but lest the many these days you having-followed
πολλὴν ὑμῶν καταγνῶ ῥᾳθυμίαν περὶ πράγματος οὕτως
much your I-condemn carelessness about thing so
εὐκόλου διηνεκοῦς δεομένων ὑπομνήσεως. Οὐκ αἰσχύνομαι
easy continual needing reminder not am-I-ashamed

δὲ μόνον, ἀλλὰ καὶ δέδοικα περὶ ὑμῶν· ἡ γὰρ συνεχὴς
and only but also I-fear about you the for continual
διδασκαλία τοῖς μὲν προσέχουσι σωτήριον καὶ
teaching to-the(-ones) indeed attending saving and
χρήσιμον, τοῖς δὲ ῥᾳθυμοῦσι βλαβερὸν καὶ ἐπικίνδυνον.
useful to-the(-ones) but being-careless harmful and dangerous
Καὶ γὰρ ὅσῳπερ ἄν τις πλεονάκις ἀκούσῃ, τοσούτῳ
and for by-as-much-as — anyone more-often hear by-so-much
μᾶλλον ἐπισπᾶται τὴν κόλασιν μὴ ποιῶν τὰ λεγόμενα.
more draws-on the punishment not doing the(-things) said
Τοῦτο γοῦν καὶ Ἰουδαίοις ὀνειδίζων ἔλεγεν ὁ Θεός·
this at-any-rate also to-Jews reproaching said — God
Ἀπέστειλα τοὺς προφήτας μου ὀρθρίζων, καὶ ἀποστέλλων,
I-sent the prophets my rising-early and sending
καὶ οὐδὲ οὕτως εἰσηκούσατε. Ἡμεῖς μὲν οὖν ἀπὸ πολλῆς
and not-even so did-you-listen we indeed then from much
κηδεμονίας τοῦτο ποιοῦμεν, δεδοίκαμεν δὲ μὴ κατὰ τὴν
care this do we-fear but lest on the
ἡμέραν ἐκείνην τὴν φοβερὰν ἀντικαταστῇ πᾶσιν ὑμῖν ἡ
day that the fearful stand-against all you the
παραίνεσις αὕτη καὶ ἡ συμβουλή. Ὅταν γὰρ καὶ τὸ
exhortation this and the counsel when for both the
κατόρθωμα εὔκολον ᾖ, καὶ ὁ συνεχῶς ὑπομιμνήσκων
accomplishment easy be and the(-one) continually reminding
μὴ διαλιμπάνῃ, ποίαν ἕξομεν ἀπολογίαν εἰπεῖν; ἢ
not leave-off what-kind-of shall-we-have defense to-say or
τίς ἡμᾶς ἐξαιρήσεται τῆς κολάσεως λόγος; Εἰπὲ γάρ
what us will-deliver from-the punishment word tell for
μοι, ἂν ἀργύριόν σοι χρεωστούμενον τύχῃ, οὐκ ἀεὶ
me if silver to-you owed happen not always
συντυγχάνων τῷ ὀφείλοντι ἀναμιμνήσκεις αὐτὸν τοῦ
meeting the(-one) owing do-you-remind him of-the

δανείσματος; Τοῦτο καὶ σὺ ποίησον, καὶ ἕκαστος νομιζέτω
loan this also you do and each let-think
τὸν πλησίον ἀργύριον ὀφείλειν αὐτῷ, τὴν ἐκπλήρωσιν
the neighbor silver to-owe him the fulfillment
τῆς ἐντολῆς ταύτης, καὶ ἀπαντῶν ὑπὲρ τῆς ἐκτίσεως
of-the commandment this and meeting about the payment
αὐτὸν ἀναμιμνησκέτω, εἰδὼς ὡς οὐ μικρὸς ἡμῖν ἀπόκειται
him let-remind knowing that not small for-us is-laid-up
κίνδυνος τῶν ἀδελφῶν οὐκ ἐπιμελουμένοις. Διὰ τοῦτο
danger the brothers not caring-for because-of this
καὶ ἐγὼ τὰ αὐτὰ λέγων οὐ παύομαι· δέδοικα γὰρ
also I the same-things saying not cease I-fear for
μήποτε κατ᾽ ἐκείνην ἀκούσω τὴν ἡμέραν· Πονηρὲ δοῦλε καὶ
lest-ever on that I-hear the day evil servant and
ὀκνηρὲ, ἔδει σε καταβαλεῖν τὸ ἀργύριόν μου ἐπὶ τοὺς
slothful it-was-needful you to-deposit the silver my with the
τραπεζίτας. Ἰδοὺ γοῦν κατέβαλον οὐχ ἅπαξ, οὐδὲ δὶς,
bankers behold at-any-rate I-deposited not once nor twice
ἀλλὰ πολλάκις· ὑμῶν ἐστι λοιπὸν τὸν τόκον ἐπιδείξασθαι·
but often yours is henceforth the interest to-display
τόκος δὲ ἀκροάσεως, ἡ διὰ τῶν ἔργων ἐπίδειξις·
interest and of-hearing the through the deeds display
καὶ γὰρ Δεσποτικὰ τὰ καταβαλλόμενα. Μὴ τοίνυν
and for of-the-Master the(-things) deposited not therefore
παρέργως ὑποδεξώμεθα, ἀλλὰ μετὰ ἀκριβείας κατέχωμεν
carelessly let-us-receive but with exactness let-us-hold
τὴν παρακαταθήκην, ἵνα μετὰ πολλῆς τῆς ἐργασίας αὐτὴν
the deposit that with much the working it
ἀποδῶμεν κατὰ τὴν ἡμέραν ἐκείνην. Ἐὰν γὰρ μὴ καὶ
we-may-give-back on the day that if for not also

ἑτέρους εἰς τὸ αὐτὸ ἐναγάγῃς κατόρθωμα, ἀκούσῃ τῆς
others into the same you-lead accomplishment you-will-hear the
φωνῆς ἐκείνης ἧς ἤκουσεν ὁ τὸ τάλαντον κατορύξας.
voice that which heard the(-one) the talent having-buried
Ἀλλὰ μὴ γένοιτο ταύτης, ἀλλὰ τῆς ἄλλης ὑμᾶς ἀκοῦσαι
but not may-it-be this but the other you to-hear
φωνῆς ἣν πρὸς τὸν ἐργασάμενον ἀφῆκε λέγων ὁ
voice which to the(-one) having-worked he-sent-forth saying —
Χριστός· Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς
Christ well servant good and faithful over few-things you-were
πιστὸς, ἐπὶ πολλῶν σε καταστήσω. Ταύτης δὲ ἀκουσόμεθα
faithful over many you I-will-set this and we-shall-hear
τῆς φωνῆς, ἂν τὴν αὐτὴν ἐκείνῳ σπουδὴν ἐπιδειξώμεθα·
the voice if the same with-him zeal we-display
τὴν αὐτὴν δὲ ἐπιδειξόμεθα σπουδὴν, ἐὰν τοῦτο ὃ λέγω
the same and we-shall-display zeal if this which I-say
ποιήσωμεν. Ἔτι θερμῆς οὔσης τῆς ἀκροάσεως ἐν ὑμῖν,
we-do still warm being the hearing in you
ἐξελθόντες παρακελεύεσθε ἀλλήλοις, καὶ καθάπερ ἕκαστος
having-gone-out urge one-another and as each
μετὰ προσηγορίας διαλύεσθε, οὕτω μετὰ παραγγελίας
with greeting you-break-up so with charge
ἕκαστος οἴκαδε ἀναχωρείτω, καὶ τῷ πλησίον λεγέτω·
each home let-withdraw and to-the neighbor let-say
Σκόπει καὶ μέμνησο ὅπως φυλάξῃς τὴν ἐντολὴν, καὶ
consider and remember how you-may-keep the commandment and
πάντως περιεσόμεθα. Ὅταν γὰρ φίλοι παραπέμπωσι μετὰ
by-all-means we-shall-prevail when for friends escort with
τοιαύτης συμβουλῆς, καὶ οἴκοι γενόμενον ἡ γυνὴ πάλιν τὰ
such counsel and at-home having-become the wife again the
αὐτὰ ἀναμιμνήσκῃ, καὶ μόνους ὄντας ὁ λόγος ὁ ἡμέτερος
same-things remind and alone being the word the our

κατέχῃ, ταχέως ἀποκρουσόμεθα τὴν πονηρὰν συνήθειαν
hold quickly we-shall-beat-off the evil habit
ταύτην. Οἶδα μὲν ὅτι θαυμάζετε τίνος ἕνεκεν τοσαύτην
this I-know indeed that you-marvel for-what cause so-great
ὑπὲρ τῆς ἐντολῆς ταύτης ποιοῦμαι σπουδήν· κατορθώσατε
about the commandment this I-make zeal accomplish
δὲ τὸ ἐπιταχθὲν, καὶ τότε ἐρῶ. Τέως μὲν γὰρ
but the(-thing) enjoined and then I-will-tell meanwhile indeed for
ἐκεῖνο λέγω, ὅτι νόμος ἐστὶ θεῖος τὸ ἐπίταγμα τοῦτο, καὶ
that I-say that law is divine the injunction this and
παραβῆναι αὐτὸν οὐκ ἀσφαλές· ἐὰν δὲ ἴδω κατορθωθὲν,
to-transgress it not safe if but I-see accomplished
καὶ ἑτέραν ὑμῖν αἰτίαν ἐρῶ οὐκ ἐλάττονα ταύτης, ἵνα
also another to-you cause I-will-tell not less than-this that
μάθητε ὅτι δικαίως τοσαύτην ὑπὲρ τοῦ νόμου τούτου
you-may-learn that justly so-great about the law this
ποιοῦμαι σπουδήν· ὥρα δὲ λοιπὸν εἰς εὐχὴν καταλῦσαι
I-make zeal time but henceforth into prayer to-end
τὸν λόγον. Κοινῇ τοίνυν πάντες εἴπωμεν· Ὁ Θεὸς ὁ
the word in-common therefore all let-us-say — God the(-one)
μὴ θέλων τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι
not willing the death of-the sinner as the to-turn
αὐτὸν καὶ ζῆν, καὶ τοῦτον καὶ τοὺς λοιποὺς νόμους ἅπαντας
him and to-live both this and the remaining laws all
καταξίωσον ἡμᾶς ἐξανύσαντας, οὕτω παραστῆναι τῷ βήματι
deem-worthy us having-completed so to-stand-beside the tribunal
τοῦ Χριστοῦ σου, ἵνα παῤῥησίας πολλῆς ἀπολαύσαντες, τῆς
— of-Christ your that boldness much having-enjoyed the
βασιλείας ἐπιτύχωμεν εἰς δόξαν σὴν, ὅτι σοὶ πρέπει δόξα,
kingdom we-may-obtain to glory your because to-you is-fitting glory

ἅμα τῷ μονογενεῖ σου Παιδὶ καὶ τῷ ἁγίῳ Πνεύματι,
together-with the only-begotten your Child and 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 ΙΓ′

XIII · ON THE TRIALS AT ANTIOCH, AND ON THE LAW WRITTEN IN NATURE

Chrysostom recalls last Wednesday's dreadful court: the city had fled, the crowd at the doors stood silent, and the mother and sister of one of the accused lay in the dust at the threshold, hearing the whips within. Seeing noble women at everyone's feet, he spoke Solomon's "Vanity of vanities" and thought of Christ's court, where no kin can rescue. At nightfall the city's first men were led in chains through the market and their houses sealed, yet they counted themselves rich to keep their lives: fear makes virtue easy. He returns to the law written in nature, which the Golden Rule states, and to the teachers God adds, from fathers and laws to enemies and illness. Many have left off swearing, but the shepherd seeks the one lost sheep, and each will give his own account.

Εὐχαριστία ἔτι πρὸς τὸν Θεὸν περὶ τῆς μεταβολῆς τῶν
thanksgiving still to — God for the change of-the
σκυθρωπῶν· καὶ ἀνάμνησις τῶν διὰ τὴν στάσιν
gloomy-things and remembrance of-the(-ones) because-of the sedition
διασυρέντων καὶ τιμωρηθέντων· ὁμοίως δὲ πάλιν ἐξήγησις
dragged-about and punished likewise and again exposition
περὶ τῆς τοῦ ἀνθρώπου δημιουργίας, καὶ ὅτι φυσικὸν νόμον
about the of-the man creation and that natural law
ἐδέξατο· καὶ περὶ τοῦ τελείως κατορθῶσαι τὸ μὴ ὀμνύειν.
he-received and about the completely to-accomplish the not to-swear

Ἀπὸ τῆς αὐτῆς ἀρχῆς καὶ τῶν αὐτῶν προοιμίων, ὧν 1
from the same beginning and the same preludes with-which
χθὲς καὶ πρὸ ἐκείνης ἠρξάμην, καὶ σήμερον ἄρξομαι· ἐρῶ
yesterday and before that I-began also today I-shall-begin I-will-say
καὶ νῦν· Εὐλογητὸς ὁ Θεός. Οἵαν τὴν παρελθοῦσαν
also now blessed — God what-kind-of the past
εἴδομεν τετράδα, καὶ οἵαν τὴν παροῦσαν ὁρῶμεν νῦν;
did-we-see Wednesday and what-kind-of the present do-we-see now
πόσος ἐν ἐκείνῃ ζόφος τότε ἦν; πόση κατὰ τὴν παροῦσαν
how-great in that gloom then was how-great during the present
γαλήνη νῦν; Κατὰ τὴν ἡμέραν ταύτην τὸ φοβερὸν ἐκεῖνο
calm now on the day this the fearful that
γέγονεν ἐν τῇ πόλει δικαστήριον, καὶ τὰς καρδίας ἁπάντων
came-about in the city court and the hearts of-all
διέσεισε, καὶ νυκτὸς οὐδὲν ἄμεινον διακεῖσθαι ἐποίησε τὴν
shook and than-night nothing better to-be-disposed made the
ἡμέραν, οὐ τῆς ἀκτῖνος σβεσθείσης, ἀλλὰ τῆς ἀθυμίας
day not the ray having-been-quenched but the despondency
καὶ τοῦ φόβου πηρωσάντων ὑμῶν τοὺς ὀφθαλμούς. Ἵν᾽
and the fear having-blinded your the eyes that
οὖν καὶ ἡμεῖς πλείονα καρπωσώμεθα τὴν ἡδονὴν, μικρὰ
then also we more may-reap the pleasure a-little
τῶν τότε συμβάντων διηγήσασθαι βούλομαι. Καὶ
of-the(-things) then having-befallen to-narrate I-wish and
γὰρ καὶ ὑμῖν καὶ τοῖς γενησομένοις ἅπασι χρησίμην
for both to-you and to-the(-ones) about-to-be all useful
ὁρῶ τὴν τούτων διήγησιν οὖσαν· ἐπεὶ καὶ τοῖς ἐκ
I-see the of-these narration being since also to-the(-ones) from
ναυαγίου διασωθεῖσιν ἡδὺ τῶν κυμάτων μεμνῆσθαι καὶ τῆς
shipwreck saved sweet the waves to-remember and the
ζάλης καὶ τῶν ἀνέμων, ἐπειδὰν εἰς λιμένα καταπλεύσωσι·
squall and the winds when into harbor they-sail

καὶ τοῖς ἀῤῥωστίᾳ περιπεσοῦσι ποθεινὸν μετὰ τὴν
and to-the(-ones) into-sickness having-fallen longed-for after the
ἀῤῥωστίαν τοὺς πυρετοὺς, δι᾽ οὓς παρὰ μικρὸν ἦλθον
sickness the fevers through which within little they-came
ἀποθανεῖν, διηγεῖσθαι πρὸς ἑτέρους. Ὅταν γὰρ παρέλθῃ
to-die to-narrate to others when for pass-by
τὰ δεινὰ, ἡδονὴν ἔχει τῶν δεινῶν ἡ διήγησις, τῆς
the terrible-things pleasure has of-the terrible-things the narration the
ψυχῆς οὐκ ἔτι δεδοικυίας, ἀλλὰ καὶ μείζονα καρπουμένης
soul no longer fearing but even greater reaping
τὴν εὐφροσύνην. Ἡ γὰρ τῶν παρελθόντων κακῶν μνήμη
the gladness the for of-the past evils memory
ἀεὶ τὴν ἐνεστῶσαν εὐημερίαν ἀκριβέστερον ὁρᾶσθαι ποιεῖ.
always the present prosperity more-exactly to-be-seen makes
Ἐπειδὴ γὰρ τὸ μὲν πλέον τῆς πόλεως ἀπὸ τοῦ φόβου καὶ
since for the indeed more of-the city from the fear and
τῆς ἀπειλῆς ἐκείνης πρὸς τὰς ἐρήμους καὶ τὰς φάραγγας καὶ
the threat that to the deserts and the ravines and
τοὺς λανθάνοντας μετῴκιστο τόπους, τοῦ φόβου πάντοθεν
the hidden had-moved places the fear on-all-sides
αὐτοὺς συνελαύνοντος, καὶ κεναὶ μὲν ἦσαν γυναικῶν αἱ
them driving-together and empty indeed were of-women the
οἰκίαι, κενὴ δὲ ἀνδρῶν ἡ ἀγορὰ, μόλις δὲ δύο ἢ τρεῖς
houses empty and of-men the market-place hardly and two or three
βαδίζοντες ἐν τῷ μέσῳ μετ᾽ ἀλλήλων ἐφαίνοντο, καὶ αὐτοὶ
walking in the midst with one-another appeared and themselves
οὗτοι καθάπερ ἔμψυχοι νεκροὶ περιιόντες· ἀπῄειμεν εἰς τὸ
these as living dead going-about we-went-away to the
δικαστήριον τὸ τέλος ὀψόμενοι τῶν γινομένων, καὶ
court the end to-see of-the(-things) happening and
ἰδόντες ἐκεῖ τῆς πόλεως τὰ λείψανα συνειλεγμένα, μάλιστα
having-seen there of-the city the remnants gathered most

πάντων ἐθαυμάσαμεν ἐκεῖνο, ὅτι πλήθους ὄντος περὶ τὰς
of-all we-marveled-at that that multitude being about the
θύρας, ὡς οὐδενὸς παρόντος, βαθυτάτη ἦν ἡ σιγὴ, πάντων
doors as no-one being-present deepest was the silence all
εἰς ἀλλήλους βλεπόντων, καὶ μήτε ἐρέσθαι τὸν παρεστῶτα,
at one-another looking and neither to-ask the(-one) standing-by
μήτε ἀκοῦσαί τι παρ᾽ ἐκείνου τολμῶντός τινος. Τὸν
nor to-hear anything from him daring anyone the
γὰρ πλησίον ὑπώπτευεν ἕκαστος, διὰ τὸ πολλοὺς ἤδη
for neighbor suspected each because-of the many already
παρ᾽ ἐλπίδα πᾶσαν ἐκ μέσης ἀναρπασθέντας τῆς ἀγορᾶς,
beyond hope all from midst having-been-snatched of-the market-place
ἔνδον κατέχεσθαι· καὶ πάντες κοινῇ πρὸς τὸν οὐρανὸν
within to-be-held and all in-common to the heaven
ἐβλέπομεν, καὶ τὰς χεῖρας ἀνετείνομεν σιγῇ τὴν ἄνωθεν
looked and the hands stretched-up in-silence the from-above
ἐκδεχόμενοι ῥοπὴν, καὶ Θεὸν παρακαλοῦντες παραστῆναί τε
awaiting turn and God beseeching to-stand-by both
τοῖς δικαζομένοις, καὶ μαλάξαι τὰς τῶν δικαζόντων
the(-ones) being-judged and to-soften the of-the(-ones) judging
καρδίας, καὶ ποιῆσαι ἥμερον γενέσθαι τὴν ψῆφον. Καὶ
hearts and to-make gentle to-become the vote and
καθάπερ οἱ τοὺς ναυαγοῦντας ἀπὸ τῆς γῆς βλέποντες,
as the(-ones) the shipwrecked from the land seeing
προσελθεῖν μὲν καὶ χεῖρα ὀρέξαι καὶ διορθῶσαι τὴν
to-approach indeed and hand to-stretch-out and to-set-right the
συμφορὰν οὐκ ἔχουσι, τοῖς κύμασι διειργόμενοι, ἔξωθεν
calamity not are-able by-the waves separated outside
δὲ ἀπὸ τῶν αἰγιαλῶν τὰς χεῖρας ἀνατείνοντες, καὶ
but from the shores the hands stretching-up and
δακρύοντες, τὸν Θεὸν παρακαλοῦσι παραστῆναι τοῖς
weeping — God beseech to-stand-by the(-ones)

κλυδωνιζομένοις· οὕτω καὶ ἐνταῦθα πάντες σιγῇ καὶ
tossed so also here all in-silence and
κατὰ διάνοιαν ἐκάλουν τὸν Θεὸν, ἀξιοῦντες τοῖς ἐν
in mind called-upon — God asking for-the(-ones) in
τῷ δικαστηρίῳ, καθάπερ ἐν κύμασιν ἀνειλημμένοις, χεῖρα
the court as in waves caught hand
ὀρέξαι, καὶ μὴ συγχωρῆσαι καταποντισθῆναι τὸ σκάφος,
to-stretch-out and not to-allow to-be-sunk the vessel
μηδὲ εἰς ναυάγιον παντελὲς καταλῦσαι τῶν δικαζόντων
nor into shipwreck utter to-end of-the(-ones) judging
τὴν κρίσιν. Καὶ ταῦτα μὲν ἦν πρὸ τῶν θυρῶν· ἐπειδὴ
the judgment and these-things indeed were before the doors when
δὲ ἐνδοτέρω τῆς αὐλῆς εἰσέβημεν, πάλιν εἴδομεν ἕτερα
but further-within the court we-entered again we-saw other-things
φοβερώτερα τούτων, στρατιώτας καθωπλισμένους ξίφεσι
more-fearful than-these soldiers armed with-swords
καὶ ῥοπάλοις, καὶ πολλὴν τοῖς ἔνδον δικάζουσι τὴν
and clubs and much to-the(-ones) within judging the
ἡσυχίαν παρέχοντας. Ἐπειδὴ γὰρ οἱ προσήκοντες ἅπαντες
quiet providing since for the relatives all
ἐκείνοις, καὶ γυναῖκες, καὶ μητέρες, καὶ θυγατέρες, καὶ
of-those both wives and mothers and daughters and
πατέρες εἰστήκεισαν πρὸ τῶν τοῦ δικαστηρίου θυρῶν,
fathers stood before the of-the court doors
ὥστε, εἴ τινα συμβαίη τὴν ἐπὶ θάνατον ἀπενεχθῆναι,
so-that if any should-happen the(-way) to death to-be-led-off
μηδένα τῇ θέᾳ τῆς συμφορᾶς ἐμπρησθέντα θόρυβόν τινα
no-one by-the sight of-the calamity inflamed uproar any
ποιῆσαι καὶ ταραχὴν, πόρρωθεν ἐφόβουν οἱ στρατιῶται
to-make and disturbance from-afar frightened the soldiers
πάντας, προκαταλαμβάνοντες αὐτῶν τῷ δέει τὴν διάνοιαν.
all anticipating their by-the dread the mind

Τὸ δὲ πάντων ἐλεεινότερον, μήτηρ μία καὶ ἀδελφὴ τῶν
the but than-all more-pitiable mother one and sister of-the(-ones)
ἔνδον κρινομένων τινὸς, πρὸς αὐτὰ τῶν δικαζόντων
within being-judged of-someone at themselves of-the(-ones) judging
ἐκάθηντο τὰ πρόθυρα, κυλινδούμεναι περὶ τὸ ἔδαφος,
sat the porches rolling about the ground
καὶ κοινὸν οὖσαι θέατρον τοῖς περιεστῶσιν ἅπασι,
and common being spectacle to-the(-ones) standing-around all
συγκαλυπτόμεναι τὰς ὄψεις, καὶ τοσοῦτον αἰσχυνόμεναι
veiling the faces and so-much being-ashamed
μόνον, ὅσον ἐπέτρεπεν ἡ τῆς συμφορᾶς ἀνάγκη· καὶ
only as-much-as permitted the of-the calamity necessity and
οὔτε θεραπαινὶς αὐταῖς παρῆν, οὔτε γείτων, οὔτε φίλη,
neither handmaid to-them was-present nor neighbor nor friend
οὐκ ἄλλη τις τῶν ἐπιτηδείων, ἀλλὰ μόναι μετὰ εὐτελῶν
not other any of-the familiars but alone with cheap
ἱματίων ἐν μέσῳ τοσούτων ἀπειλημμέναι στρατιωτῶν,
garments in midst of-so-many caught soldiers
χαμαὶ συρόμεναι περὶ τὰς θύρας αὐτὰς, τῶν
on-the-ground dragging about the doors themselves than-the(-ones)
ἔνδον δικαζομένων ἐλεεινότερα ἔπασχον, τῆς τῶν δημίων
within being-judged more-pitiable-things suffered of-the of-the executioners
ἀκούουσαι φωνῆς, τοῦ κτύπου τῶν μαστίγων, τοῦ θρήνου
hearing voice of-the crack of-the whips of-the wail
τῶν μαστιζομένων, τῆς φοβερᾶς τῶν δικαζόντων
of-the(-ones) whipped of-the fearful of-the(-ones) judging
ἀπειλῆς, καὶ καθ' ἕκαστον τῶν παιομένων χαλεπωτέρας
threat and at each of-the(-ones) struck more-grievous
ἐκείνων ὑπέμενον ὀδύνας αὗται. Ἐπειδὴ γὰρ ἐν ταῖς ἑτέρων
than-those endured pains these since for in the of-others
μαρτυρίαις ἐκινδυνεύετο ἡ τῶν ἐγκλημάτων ἀπόδειξις,
testimonies was-in-danger the of-the charges proof

εἴ ποτέ τινος ᾔσθοντο μαστιζομένου, ὥστε εἰπεῖν τοὺς
if ever anyone they-perceived being-whipped so-as to-name the
ὑπευθύνους, καὶ ὀλολύζοντος, εἰς τὸν οὐρανὸν βλέπουσαι τὸν
guilty and crying-out to the heaven looking —
Θεὸν παρεκάλουν δοῦναί τινα ἰσχὺν καὶ ὑπομονὴν ἐκείνῳ,
God they-besought to-give some strength and endurance to-him
ὥστε μὴ τῶν αὐτοῖς προσηκόντων τὴν σωτηρίαν ἐν
so-that not of-the(-ones) to-them related the salvation in
ταῖς ἑτέρων ἀσθενείαις προδοθῆναι, τὴν δριμεῖαν ἀπὸ τῶν
the of-others weaknesses be-betrayed the sharp from the
πληγῶν ὀδύνην μὴ δυναμένων ἐνεγκεῖν· καὶ ταυτὸν πάλιν
blows pain not being-able to-bear and the-same again
οἷον ἐπὶ τῶν χειμαζομένων συνέβαινε. Καθάπερ
as in-the-case-of the(-ones) storm-tossed happened as
γὰρ ἐκεῖνοι, εἴ ποτε κύματος ἴδοιεν ἐμβολὴν πόῤῥωθεν
for they if ever of-wave they-see onset from-afar
κορυφουμένην καὶ κατὰ μικρὸν αὐξομένην καὶ μέλλουσαν
cresting and by little growing and being-about
βαπτίζειν τὸ σκάφος, καὶ πρὶν ἢ πλησίον γενέσθαι τοῦ
to-swamp the vessel even before than near to-come of-the
πλοίου προαποτεθνήκασι τῷ δέει· οὕτω δὴ κἀκεῖναι,
boat die-beforehand by-the dread so indeed also-they
εἴ ποτε φωνῶν καὶ ὀλολυγμῶν ᾔσθοντο φερομένων,
if ever voices and cries they-perceived borne
δεδοικυῖαι μὴ πρὸς τὰς βασάνους ἀπαγορεύσαντες οἱ
fearing lest to the tortures having-given-up the(-ones)
καταμαρτυρεῖν ἀναγκαζόμενοι, κατείπωσί τινος τῶν αὐτοῖς
to-bear-witness-against compelled denounce some of-the to-them
ἐπιτηδείων, μυρίους πρὸ τῶν ὀφθαλμῶν ἑώρων θανάτους.
familiars countless before the eyes saw deaths
Καὶ ἦν ἰδεῖν ἔνδον βασάνους, ἔξω βασάνους·
and it-was-possible to-see within tortures outside tortures

ἐκείνους μὲν γὰρ οἱ δήμιοι, ταύτας δὲ ἐβασάνιζεν ἡ τῆς
those indeed for the executioners these but tortured the of-the
φύσεως τυραννὶς καὶ ἡ τῶν σπλάγχνων συμπάθεια· καὶ
nature tyranny and the of-the bowels sympathy and
ἦν ἔνδον θρῆνος, ἔξω θρῆνος· ἔνδον τῶν ὑπευθύνων,
there-was within lament outside lament within of-the guilty
ἔξω τῶν αὐτοῖς προσηκόντων. Μᾶλλον δὲ οὐχ οὗτοι
outside of-the(-ones) to-them related rather but not these
μόνον, ἀλλὰ καὶ αὐτοὶ οἱ δικάζοντες ἐθρήνουν κατὰ
only but also themselves the(-ones) judging lamented in
διάνοιαν, καὶ χαλεπώτερα πάντων ἔπασχον, οὕτω πικρᾷ
mind and more-grievous-things than-all suffered so bitter
τραγῳδίᾳ ἀναγκαζόμενοι τότε ὑπηρετεῖν.
tragedy compelled then to-serve

Ἐγὼ δὲ παρακαθήμενος καὶ ταῦτα βλέπων, ὅτι γυναῖκες 2
I but sitting-beside and these-things seeing that women
καὶ παρθένοι θαλαμευόμεναι νῦν κοινὸν ἐγένοντο θέατρον
and virgins kept-in-chambers now common became spectacle
ἅπασι, καὶ αἱ ἐπὶ στρωμνῆς ἁπαλῆς κατακλινόμεναι,
to-all and the(-ones) on bedding soft reclining
τὸ ἔδαφος ἀντὶ στρωμνῆς ἔχουσι, καὶ αἱ τοσαύτης
the ground instead-of bedding have and the(-ones) so-great
ἀπολαύουσαι θεραπείας θεραπαινίδων, εὐνούχων, τῆς ἄλλης
enjoying service of-maidservants of-eunuchs of-the other
ἁπάσης φαντασίας, νῦν ἁπάντων ἐκείνων ἔρημοι πρὸς
all display now of-all those destitute at
τοὺς ἁπάντων σύρονται πόδας, ἕκαστον παρακαλοῦσαι
the of-all are-dragged feet each beseeching
συνεισενεγκεῖν τι τῶν εἰς αὐτὸν ἡκόντων τοῖς
to-contribute something of-the(-things) to him belonging for-the(-ones)
κρινομένοις, καὶ κοινὸν παρὰ πάντων ἐλέου τινὰ ἔρανον
being-judged and common from all of-pity some contribution

γενέσθαι, ἐφθεγξάμην ἐκεῖνο τὸ τοῦ Σολομῶντος,
to-happen I-uttered that the(-saying) — of-Solomon
Ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης. Εἶδον γὰρ
vanity of-vanities the all-things vanity I-saw for
τοῦτό τε αὐτὸ, καὶ ἕτερον λόγιον δι' αὐτῶν τῶν ἔργων
this both itself and other oracle through themselves the deeds
ἐκβαῖνον, τὸ λέγον, ὅτι, Πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
coming-out the(-one) saying that all glory of-man as flower
χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε. Καὶ
of-grass withered the grass and the flower fell-off and
γὰρ πλοῦτος τότε, καὶ εὐγένεια, καὶ περιφάνεια, καὶ φίλων
for wealth then and noble-birth and distinction and of-friends
προστασία, καὶ συγγένεια, καὶ πάντα ἠλέγχετο τὰ βιωτικὰ,
protection and kinship and all-things were-exposed the worldly-things
τῆς ἁμαρτίας καὶ τῆς παρανομίας τῆς γεγενημένης
of-the sin and of-the lawlessness the(-one) having-come-about
τὴν συμμαχίαν ἅπασαν τρεψαμένης ταύτην. Καὶ καθάπερ
the alliance all having-routed this and as
μήτηρ στρουθῶν, τῶν νεοττῶν ἀφαιρεθέντων, ἐλθοῦσα καὶ
mother of-sparrows the young-ones having-been-taken-away having-come and
τὴν καλιὰν εὑροῦσα κενὴν, ἐξελέσθαι μὲν οὐ δύναται τοὺς
the nest having-found empty to-rescue indeed not can the
ἁλόντας αὐτῆς νεοττοὺς, περιπταμένη δὲ τοῦ θηρατοῦ τὰς
caught her young-ones flying-around but of-the hunter the
χεῖρας, αὐτῷ τούτῳ τὴν ὀδύνην ἐνδείκνυται· οὕτω δὴ καὶ
hands by-itself this the pain shows so indeed also
αἱ γυναῖκες ἐποίουν τότε ἐκεῖναι, ἀναρπασθέντων αὐταῖς
the women did then those having-been-snatched from-them
ἐκ τῆς οἰκίας τῶν παίδων, καὶ ἔνδον ἀπειλημμένων, ὥσπερ
from the house the children and within caught as
ἐν δικτύῳ τινὶ καὶ παγίδι, προσελθεῖν μὲν καὶ ἐξελέσθαι
in net some and snare to-approach indeed and to-rescue

τοὺς ἁλόντας οὐκ ἴσχυον, τῷ δὲ περὶ τὰς θύρας
the caught not they-were-able by-the but about the doors
αὐτὰς καλινδεῖσθαι, καὶ θρηνεῖν, καὶ ὀλοφύρεσθαι, καὶ
themselves to-roll and to-lament and to-wail and
τῶν θηρευσάντων πειρᾶσθαι γενέσθαι ἐγγὺς, τὴν ὀδύνην
of-the(-ones) having-hunted to-try to-come near the pain
ἐδείκνυον. Ταῦτα δὴ τότε ὁρῶν, εἰς νοῦν ἐβαλόμην τὸ
they-showed these-things indeed then seeing into mind I-cast the
φοβερὸν ἐκεῖνο δικαστήριον, καὶ πρὸς ἐμαυτὸν εἶπον· Εἰ νῦν
fearful that court and to myself said if now
ἀνθρώπων δικαζόντων, οὐ μήτηρ, οὐκ ἀδελφὴ, οὐ πατὴρ, οὐκ
men judging not mother not sister not father not
ἄλλος οὐδεὶς, καίτοι γε ἀνεύθυνοι τῶν τολμηθέντων
other anyone and-yet indeed guiltless of-the(-things) dared
ὄντες, οὐκ ἰσχύουσιν ἐξελέσθαι τοὺς κρινομένους, τίς ἐν τῷ
being not they-are-able to-rescue the(-ones) being-judged who in the
φοβερῷ τοῦ Χριστοῦ δικαστηρίῳ παραστήσεται κρινομένοις
fearful — of-Christ court will-stand-by being-judged
ἡμῖν; τίς τολμήσει ῥῆξαι φωνήν; τίς ἐξελέσθαι τοὺς
us who will-dare to-utter voice who to-rescue the(-ones)
ἀπαγομένους ἐπὶ τὰς ἀφορήτους ἐκείνας κολάσεις; Καίτοι
led-away to the unbearable those punishments and-yet
πρῶτοι τῆς πόλεως ἦσαν οἱ τότε δικαζόμενοι, καὶ
first of-the city were the(-ones) then being-judged and
αὐτὸ τῆς εὐγενείας τὸ κεφάλαιον. Ἀλλ' ὅμως ἠγάπων,
itself of-the noble-birth the head but nevertheless they-were-content
εἴ τις δῴη πάντα ἀποβαλοῦσιν, εἰ δέοι, καὶ
if anyone should-grant all-things having-cast-away if it-were-needful also
τὴν ἐλευθερίαν αὐτὴν τῆς παρούσης ἀπολαύειν ζωῆς.
the freedom itself the present to-enjoy life

Τῆς ἡμέρας δὲ λοιπὸν πρὸς τὸ τέλος ἐπειγομένης, καὶ
of-the day and henceforth to the end pressing and
βαθυτάτης γενομένης ἑσπέρας, καὶ τοῦ τέλους τῆς ψήφου
deepest having-become evening and of-the end of-the vote
προσδοκωμένου ἐν μείζονι πάντες ἦσαν ἀγωνίᾳ, καὶ τὸν Θεὸν
expected in greater all were anguish and — God
ἠξίουν μέλλησίν τινα καὶ ἀναβολὴν γενέσθαι, καὶ τῇ ψυχῇ
they-asked delay some and postponement to-happen and into-the soul
τῶν δικαζόντων ἐμβαλεῖν εἰς τὴν τοῦ βασιλέως γνώμην
of-the judges to-cast to the of-the emperor mind
ἀνενεγκεῖν τῶν ἐξητασμένων τὴν γνῶσιν· ἔσεσθαι γάρ
to-refer of-the(-things) examined the knowledge would-be for
τι ἴσως χρηστὸν ἀπὸ τῆς ὑπερθέσεως ταύτης. Καὶ
something perhaps good from the deferral this and
κοιναὶ παρὰ τοῦ δήμου λιταὶ πρὸς τὸν φιλάνθρωπον Θεὸν
common from the people litanies to the loving-to-man God
ἀνεπέμποντο, τὰ λείψανα σῶσαι τῆς πόλεως, καὶ μὴ
were-sent-up the remnants to-save of-the city and not
περιδεῖν τέλεον ἐκ βάθρων ἀνασπωμένην αὐτήν. Καὶ οὐκ
to-overlook completely from foundations uprooted it and not
ἦν ἰδεῖν οὐδένα ἀδακρυτὶ ταῦτα βοῶντα· ἀλλ' ὅμως
it-was-possible to-see anyone tearlessly these-things crying but nevertheless
οὐδὲν τούτων τοὺς δικάζοντας ἔνδον ἀκούοντας ἐπέκαμπτε
none of-these the(-ones) judging within hearing bent
τότε, ἀλλ' ἓν μόνον ἐσκόπουν, ὅπως ἀκριβὴς γένηται ἡ
then but one only they-considered how exact may-become the
τῶν τολμηθέντων ἐξέτασις· καὶ τέλος ἁλύσεις αὐτοῖς
of-the(-things) dared examination and finally chains on-them
περιθέντες, καὶ σιδήρῳ δήσαντες, ἐπὶ τὸ δεσμωτήριον
having-put and with-iron having-bound to the prison
ἔπεμπον διὰ μέσης τῆς ἀγορᾶς, ἀνθρώπους ἱπποτρόφους,
they-sent through mid the market-place men horse-breeders

ἀγωνοθέτας, ἑτέρας μυρίας λαμπροτέρας ἔχοντας ἀριθμεῖν
presidents-of-games other countless more-brilliant having to-count
λειτουργίας, καὶ τὰς οὐσίας ἐδήμευον, καὶ σήμαντρα ἐν ταῖς
public-services and the properties they-confiscated and seals on the
θύραις ἁπάντων ἦν ἰδεῖν. Καὶ αἱ γυναῖκες αἱ τούτων
doors of-all it-was-possible to-see and the wives the of-these
τῆς πατρῴας ἐκβαλλόμεναι οἰκίας, ἑκάστη ἐκεῖνο τὸ
from-the paternal cast-out house each that the(-word)
τῆς γυναικὸς τοῦ Ἰὼβ διὰ τῶν ἔργων ἐπλήρουν· οἰκίαν
of-the wife — of-Job through the deeds fulfilled house
γὰρ ἐξ οἰκίας καὶ τόπον ἐκ τόπου περιήρχοντο καταγωγίου
for from house and place from place they-went-about lodging
δεόμεναι. Καὶ γὰρ οὐδὲ τοῦτο αὐτὸ αὐταῖς εὔκολον ἦν,
needing and for not-even this itself to-them easy was
ἑκάστου δεδοικότος καὶ τρέμοντος τῶν προσηκόντων τινὰ
each fearing and trembling of-the relatives anyone
τῶν ὑπευθύνων ὑποδέξασθαι καὶ θεραπεῦσαι.
of-the guilty to-receive and to-tend
Ἀλλ᾽ ὅμως τοσούτων γενομένων, ἔστεργον πᾶσι τούτοις 3
but nevertheless so-many-things having-happened were-content with-all these-things
οἱ παθόντες, ἐπειδὴ τῆς παρούσης οὐκ ἐξέπεσαν
the(-ones) having-suffered since from-the present not they-fell-out
ζωῆς· καὶ οὔτε ζημία χρημάτων, οὔτε ἀτιμία, οὔτε ἡ
life and neither loss of-money nor dishonor nor the
τοσαύτη πομπὴ, οὔτε ἄλλο τι τῶν τοιούτων οὐδὲν
so-great procession nor other anything of-the such anything
αὐτοὺς ἔδακνε. Τὸ γὰρ τῆς συμφορᾶς μέγεθος, καὶ
them stung the for of-the calamity greatness and
τὸ, μείζονα προσδοκήσαντας τούτων, ταῦτα ὑπομεῖναι,
the greater having-expected than-these these-things to-endure
φιλοσοφεῖν παρεσκεύαζε τὴν ψυχήν. Καὶ τότε ἐμάνθανον
to-philosophize prepared the soul and then they-learned

πῶς εὔκολον ἡμῖν ἡ ἀρετὴ, ῥᾴδιόν τε καὶ εὐκατόρθωτον,
how easy to-us the virtue easy both and easy-to-accomplish
καὶ ὅτι παρὰ τὴν ἡμετέραν ὀλιγωρίαν μόνον ἐπίπονος εἶναι
and that by the our negligence only laborious to-be
δοκεῖ. Οὗτοι γὰρ οἱ πρὸ τούτου χρημάτων ὀλίγων
it-seems these for the(-ones) before this of-money little
ζημίαν οὐκ ἐνεγκόντες πρᾴως, ἐπειδὴ φόβῳ κατεσχέθησαν
loss not having-borne gently since by-fear they-were-held
μείζονι, πάντα τὰ ὄντα ἀποβαλόντες, ὡς θησαυρὸν
greater all the(-things) possessions having-cast-away as treasure
εὑρηκότες διέκειντο, ὅτι τὴν ψυχὴν οὐκ ἀπέβαλον. Ὥστε
having-found were-disposed that the soul not they-lost so-that
εἰ καὶ τῆς μελλούσης γεέννης εἶχεν ἡμᾶς αἴσθησις, καὶ
if even of-the coming gehenna had us perception and
τὰς ἀφορήτους ἐκείνας ἐνενοοῦμεν κολάσεις, εἰ καὶ τὴν
the unbearable those we-considered punishments if even the
οὐσίαν καὶ τὴν ψυχὴν καὶ τὸ σῶμα ἐπεδώκαμεν ὑπὲρ
property and the soul and the body we-gave-up for
τῶν τοῦ Θεοῦ νόμων, οὐκ ἂν ἠλγήσαμεν, εἰδότες
the — of-God laws not — we-would-have-been-pained knowing
ὅτι μείζονα κερδανοῦμεν τὴν τῶν μελλόντων δεινῶν
that greater we-shall-gain the from-the coming terrible-things
ἀπαλλαγήν. Τάχα ἱκανῶς ὑμῶν κατεμάλαξε τὴν καρδίαν ἡ
release perhaps sufficiently your softened the heart the
τραγῳδία τῶν εἰρημένων, ἀλλὰ μὴ δυσχεράνητε. Καὶ
tragedy of-the(-things) said but not be-vexed and
γὰρ ἐπειδὴ μέλλω λεπτοτέρων κατατολμᾶν νοημάτων,
for since I-am-about subtler to-venture-on thoughts
καὶ ἁπαλωτέρας δέομαι διανοίας, ἐπίτηδες τοῦτο ἐποίησα,
and softer I-need mind deliberately this I-did
ὥστε τῷ φόβῳ τοῦ διηγήματος τὴν διάνοιαν ὑμῶν πᾶσαν
so-that by-the fear of-the narrative the mind your all

ἀποτιναξαμένην ῥᾳθυμίαν, καὶ τῶν βιωτικῶν ἀπαναστᾶσαν
having-shaken-off carelessness and from-the worldly-things having-withdrawn
ἁπάντων, μετὰ πολλῆς τῆς εὐκολίας πρὸς τὸ βάθος τῆς
all with much the ease to the depth of-the
ψυχῆς παραπέμψαι τῶν λεγομένων τὴν δύναμιν.
soul to-send of-the(-things) said the power
Ἱκανῶς μὲν οὖν καὶ πρώην ἡμῖν ὁ λόγος ἀπέδειξεν, ὅτι 3
sufficiently indeed then also lately to-us the word showed that
φυσικὸς ἡμῖν ἔγκειται νόμος τῶν καλῶν καὶ τῶν οὐ
natural in-us lies law of-the good-things and of-the(-things) not
τοιούτων· ἵνα δὲ ἐκ περιουσίας ἡμῖν ἡ ἀπόδειξις γένηται,
such that but from abundance for-us the proof may-become
τῇ αὐτῇ καὶ σήμερον ἐπαγωνιούμεθα πάλιν ὑποθέσει τῶν
on-the same also today we-shall-contend again subject of-the
λόγων. Ὅτι γὰρ ἐξ ἀρχῆς τὸν ἄνθρωπον πλάττων ὁ Θεὸς
words that for from beginning the man forming — God
ἀμφοτέρων αὐτὸν ἐπιστημονικὸν ἐποίησε, δηλοῦσι πάντες
of-both him knowing made show all
ἄνθρωποι· τοὺς γοῦν ὑπευθύνους ἡμῖν αἰσχυνόμεθα
men the at-any-rate accountable to-us we-are-ashamed-before
ἁμαρτάνοντες ἅπαντες, καὶ πολλάκις δεσπότης πρὸς
sinning all and often master to
πόρνην γυναῖκα βαδίζων, εἶτα τῶν ἐπιεικεστέρων τινὰ
harlot woman walking then of-the more-decent some
οἰκετῶν ἰδὼν, ἐρυθριάσας ἀνεχώρησε τῆς ἀτόπου
servants having-seen having-blushed withdrew from-the improper
ταύτης ὁδοῦ. Πάλιν λοιδορούμενοι παρ᾽ ἑτέρων τὰ
this road again being-reviled by others the
τῆς πονηρίας ὀνόματα, ὕβριν τὸ πρᾶγμα εἶναί φαμεν·
of-the wickedness names insult the thing to-be we-say

κἂν κακῶς πάσχωμεν, εἰς δικαστήριον ἕλκομεν τοὺς
even-if ill we-suffer to court we-drag the(-ones)
ποιήσαντας. Οὕτως ἴσμεν τί μὲν κακία, τί δὲ ἀρετή.
having-done so we-know what indeed vice what but virtue
Τοῦτο γοῦν αὐτὸ καὶ ὁ Χριστὸς ἐμφαίνων καὶ
this at-any-rate itself also — Christ showing and
δεικνὺς, ὅτι οὐδὲν ξένον οὐδὲ ὑπερβαῖνον ἡμῶν τὴν φύσιν
proving that nothing strange nor surpassing our the nature
νομοθετεῖ, ἀλλ' ὃ πάλαι προλαβὼν ἐγκατέθηκεν ἡμῶν
he-legislates but what long-ago having-anticipated he-laid-in our
τῷ συνειδότι, μετὰ τοὺς πολλοὺς ἐκείνους μακαρισμοὺς
in-the conscience after the many those beatitudes
οὕτως ἔλεγεν· Ἃ θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,
thus said what you-wish that may-do to-you the men
ταῦτα καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Οὐ χρεία πολλῶν λόγων,
these-things also you do to-them not need of-many words
φησὶν, οὐδὲ μακροτέρων νόμων, οὐδὲ διδασκαλίας ποικίλης·
he-says nor of-longer laws nor of-teaching varied
τὸ θέλημά σου γενέσθω νόμος. Θέλεις εὐεργετεῖσθαι;
the will your let-become law do-you-wish to-be-benefited
εὐεργέτησον ἕτερον. Θέλεις ἐλεεῖσθαι; ἐλέησον τὸν πλησίον.
benefit another do-you-wish to-be-pitied pity the neighbor
Θέλεις ἐπαινεῖσθαι; ἐπαίνεσον ἕτερον. Θέλεις ἀγαπᾶσθαι;
do-you-wish to-be-praised praise another do-you-wish to-be-loved
φίλησον. Θέλεις τῶν πρωτείων ἀπολαύειν, παραχώρησον
love do-you-wish the first-places to-enjoy yield
ἑτέρῳ πρότερον τούτων. Σὺ γενοῦ δικαστὴς, σὺ γενοῦ
to-another first of-these you become judge you become
νομοθέτης τῆς σαυτοῦ ζωῆς. Καὶ πάλιν· Ὃ μισεῖς,
lawgiver of-the your-own life and again what you-hate
ἄλλῳ μὴ ποιήσῃς. Διὰ μὲν τούτου τῆς κακίας εἰσάγει
to-another not do through indeed this of-the vice he-brings-in

τὴν ἀπαλλαγὴν, διὰ δὲ τοῦ προτέρου τῆς ἀρετῆς
the release through but the former of-the virtue
τὴν ἐργασίαν. Ὃ μισεῖς, ἄλλῳ μὴ ποιήσῃς. Μισεῖς
the working what you-hate to-another not do do-you-hate
ὑβρίζεσθαι; μὴ ὑβρίσῃς ἕτερον. Μισεῖς βασκαίνεσθαι;
to-be-insulted not insult another do-you-hate to-be-envied
μηδὲ σὺ φθονήσῃς ἑτέρῳ. Μισεῖς ἀπατᾶσθαι; μηδὲ σὺ
not-even you envy another do-you-hate to-be-deceived not-even you
ἀπατήσῃς ἄλλον. Καὶ ἐπὶ πάντων δὲ ἁπλῶς, ἂν τὰ
deceive another and in all too simply if the
δύο ῥήματα ταῦτα κατέχωμεν, οὐ δεησόμεθα διδασκαλίας
two words these we-hold not we-shall-need teaching
ἑτέρας. Τῆς γὰρ ἀρετῆς τὴν μὲν γνῶσιν ἐνέθηκεν ἡμῶν
other of-the for virtue the indeed knowledge he-put-in our
τῇ φύσει, τὴν δὲ πρᾶξιν καὶ τὴν διόρθωσιν ἐπέτρεψεν
the nature the but practice and the correction he-entrusted
ἡμῶν τῇ προαιρέσει. Τάχα ἀσαφὲς τὸ λεγόμενον·
our to-the choice perhaps unclear the(-thing) said
οὐκοῦν πειράσομαι σαφέστερον αὐτὸ ποιῆσαι πάλιν. Ὥστε
then I-shall-try clearer it to-make again so-that
εἰδέναι ὅτι καλὸν τὸ σωφρονεῖν, οὐ δεόμεθα λόγων, οὐδὲ
to-know that good the to-be-chaste not we-need words nor
διδασκαλίας· ἔχομεν γὰρ ἐν τῇ φύσει τὴν γνῶσιν αὐτοὶ,
teaching we-have for in the nature the knowledge ourselves
καὶ οὐ χρεία πόνων οὐδὲ καμάτων, ὥστε περιελθεῖν καὶ
and not need of-toils nor of-labors so-as to-go-around and
ζητῆσαι εἰ καλὸν ἡ σωφροσύνη καὶ χρήσιμον, ἀλλὰ
to-seek if good the chastity and useful but
κοινῇ γνώμῃ πάντες ὁμολογοῦμεν τοῦτο, καὶ οὐδεὶς
by-common judgment all agree this and no-one
ἀμφιβάλλει περὶ τῆς ἀρετῆς. Οὕτω καὶ τὴν μοιχείαν κακὸν
doubts about the virtue so also the adultery evil

εἶναι νομίζομεν, καὶ οὐδὲ ἐνταῦθα πόνων ἡμῖν δεῖ καὶ
to-be we-think and not-even here of-toils to-us there-is-need and
μαθήσεως, ὥστε γνῶναι τὴν τῆς ἁμαρτίας ταύτης κακίαν·
of-learning so-as to-know the of-the sin this wickedness
ἀλλὰ πάντες ἐν ταῖς τοιαύταις ψήφοις ἐσμὲν αὐτοδίδακτοι,
but all in the such votes are self-taught
καὶ τὴν ἀρετὴν, κἂν μὴ μετίωμεν αὐτὴν, ἐπαινοῦμεν,
and the virtue even-if not we-pursue it we-praise
ὥσπερ οὖν τὴν κακίαν, κἂν ἐργαζώμεθα, μισοῦμεν. Καὶ
as then the vice even-if we-work(-it) we-hate and
τοῦτο Θεοῦ κατόρθωμα γέγονε μέγιστον, ὥστε τὸ συνειδὸς
this of-God achievement has-become greatest so-that the conscience
ἡμῶν καὶ τὴν προαίρεσιν τέως καὶ πρὸ τῆς πράξεως
our and the choice meanwhile even before the deed
οἰκειῶσαι μὲν τῇ ἀρετῇ, ἐκπολεμῶσαι δὲ τῇ πονηρίᾳ.
to-make-akin indeed to-the virtue to-make-hostile but to-the wickedness
Ὥσπερ οὖν ἔφην, ἡ μὲν γνῶσις ἑκατέρων τούτων
as then I-said the indeed knowledge of-both these
ἔγκειται τῷ συνειδότι πάντων ἀνθρώπων, καὶ οὐ δεόμεθα
lies in-the conscience of-all men and not we-need
διδασκάλου τινὸς πρὸς τὸ ταῦτα μαθεῖν· ἡ δὲ διόρθωσις
teacher any for the these-things to-learn the but correction
λοιπὸν προαιρέσει καὶ σπουδῇ καὶ πόνοις ἐγκεχείρισται.
henceforth to-choice and zeal and toils has-been-entrusted
Τί δήποτε; Ὅτι εἰ τὸ πᾶν τῆς φύσεως ἐποίησεν,
why ever because if the whole of-the nature he-had-made
ἀστεφάνωτοι καὶ χωρὶς βραβείων ἀπήλθομεν ἄν· καὶ
uncrowned and without prizes we-would-have-departed — and
ὥσπερ τὰ ἄλογα τῶν πλεονεκτημάτων ὧν ἔχει
as the irrational-creatures for-the advantages which they-have
κατὰ φύσιν, οὐκ ἂν λάβοι μισθὸν οὐδὲ ἔπαινον· οὕτως
by nature not — would-receive wage nor praise so

οὐδὲ ἡμεῖς ἀπελαύσαμεν ἄν τινος τούτων. Τὰ γὰρ τῆς
not-even we would-have-enjoyed — any of-these the for of-the
φύσεως πλεονεκτήματα οὐ τῶν ἐχόντων, ἀλλὰ τοῦ
nature advantages not of-the(-ones) having but of-the(-one)
δεδωκότος ἐστὶν ἔπαινος καὶ ἐγκώμιον. Τῇ μὲν οὖν φύσει
having-given is praise and eulogy to-the indeed then nature
τὸ πᾶν οὐκ ἐπέτρεψε διὰ τοῦτο· πάλιν τὴν προαίρεσιν
the whole not he-entrusted because-of this again the choice
ὁλόκληρον ἀναδέξασθαι τὸ φορτίον οὐκ εἴασε, καὶ τὸ
whole to-take-up the burden not he-allowed both the
τῆς γνώσεως, καὶ τὸ τῆς διορθώσεως, ἵνα μὴ πρὸς τὸν
of-the knowledge and the of-the correction that not toward the
πόνον ἀπαγορεύσῃ τῆς ἀρετῆς· ἀλλ' ὑπαγορεύει μὲν αὐτῇ
toil it-may-give-up of-the virtue but dictates indeed to-it
τὸ συνειδὸς τὰ πρακτέα, πρὸς δὲ τὴν ἐργασίαν αὐτὴ
the conscience the(-things) to-be-done toward but the working it
τοὺς παρ' ἑαυτῆς εἰσφέρει πόνους. Καὶ ὅτι μὲν καλὸν τὸ
the from itself brings toils and that indeed good the
σωφρονεῖν μηδὲν καμόντες ἐπιστάμεθα· τῆς φύσεως γὰρ
to-be-chaste nothing having-labored we-understand of-the nature for
ἡ γνῶσις· σωφροσύνην δὲ οὐκ ἂν δυνηθείημεν κατορθῶσαι
the knowledge chastity but not — we-would-be-able to-accomplish
μὴ καμόντες μηδὲ τὴν ἐπιθυμίαν χαλινώσαντες καὶ πολὺν
not having-labored nor the desire having-bridled and much
ὑποστάντες πόνον. Τοῦτο γὰρ οὐκ ἔτι ἐκ φύσεως ἡμῖν
having-undergone toil this for no longer from nature to-us
πρόσεστι, καθάπερ ἡ γνῶσις, ἀλλὰ δεῖται προθυμίας
belongs as the knowledge but needs eagerness
καὶ σπουδῆς. Οὐ ταύτῃ δὲ μόνον ἐπεκούφισεν ἡμῖν
and zeal not in-this and only lightened for-us
τὸ βάρος, ἀλλὰ καὶ ἑτέρῳ τρόπῳ πάλιν, καὶ αὐτῶν
the weight but also in-other manner again even of-themselves

τῶν κατορθωμάτων ἔνια φυσικὰ ἀφεὶς εἶναι ἐν ἡμῖν.
the achievements some natural having-let to-be in us
Καὶ γὰρ τὸ συναγανακτεῖν τοῖς ὑβριζομένοις φυσικὸν
and for the to-be-indignant-with the(-ones) insulted natural
ἅπαντες ἔχομεν (εὐθέως οὖν τοῖς ἐπηρεάζουσιν ἐχθροὶ
all have immediately then to-the(-ones) abusing enemies
γινόμεθα, κἂν μηδὲν ὦμεν αὐτοὶ πεπονθότες), καὶ τὸ
we-become even-if nothing we-be ourselves having-suffered and the
συνήδεσθαι τοῖς ἀντιλήψεως καὶ βοηθείας ἀπολαύουσι,
to-rejoice-with the(-ones) help and aid enjoying
καὶ τὸ κατακλᾶσθαι ἐπὶ ταῖς ἑτέρων συμφοραῖς καὶ
and the to-be-broken at the of-others calamities and
τῇ φιλοστοργίᾳ τῇ πρὸς ἀλλήλους. Κἂν γὰρ
the affection the(-affection) toward one-another even-if for
πραγμάτων περιστάσεις δοκῶσι μικροψυχίαν τινὰ εἰσάγειν,
of-affairs circumstances seem faint-heartedness some to-bring-in
ἀλλ' ὅμως ἔχομεν κοινὸν πρὸς ἀλλήλους φίλτρον. Καὶ
but nevertheless we-have common toward one-another love and
τοῦτό τις σοφὸς αἰνιττόμενος ἔλεγε· Πᾶν ζῷον ἀγαπᾷ
this some wise-man hinting said every animal loves
τὸ ὅμοιον αὑτῷ, καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ.
the(-one) like to-it and man the neighbor his
4 Πολλοὺς δὲ καὶ ἑτέρους μετὰ τοῦ συνειδότος ἐπέστησεν
many and also other with the conscience set-over
ἡμῖν διδασκάλους ὁ Θεός· καὶ γὰρ πατέρας τοῖς υἱοῖς,
us teachers — God and for fathers to-the sons
καὶ δεσπότας τοῖς δούλοις, καὶ ἄνδρας ταῖς γυναιξί, καὶ
and masters to-the slaves and husbands to-the wives and
διδασκάλους τοῖς μαθηταῖς, καὶ νομοθέτας καὶ δικαστὰς
teachers to-the disciples and lawgivers and judges
τοῖς ἀρχομένοις, καὶ φίλους τοῖς φίλοις. Πολλάκις δὲ
to-the(-ones) ruled and friends to-the friends often and

καὶ παρ᾽ ἐχθρῶν ἐκερδάναμεν οὐκ ἔλαττον ἢ παρὰ φίλων·
also from enemies we-gained not less than from friends
ὅταν γὰρ ἡμῖν ὀνειδίζωσι τὰ ἁμαρτήματα, καὶ ἄκοντας εἰς
when for to-us they-reproach the sins even unwilling into
διόρθωσιν αὐτῶν διεγείρουσι. Τοσούτους δὲ ἡμῖν διδασκάλους
correction of-them they-rouse so-many and for-us teachers
ἐπέστησεν, ἵνα εὔκολος ἡμῖν ἡ τοῦ λυσιτελοῦντος εὕρεσίς
he-set that easy for-us the of-the profitable finding
τε καὶ διόρθωσις γένηται, τοῦ πλήθους τῶν πρὸς
both and correction may-become the multitude of-the(-ones) to
αὐτὸ συνελαυνόντων ἡμᾶς οὐκ ἀφιέντος ἐκπεσεῖν τῶν
it driving-together us not letting to-fall-from the(-things)
συμφερόντων ἡμῖν. Κἂν γὰρ τῶν γεγεννηκότων
advantageous to-us even-if for the(-ones) having-begotten
καταφρονήσωμεν, τοὺς ἄρχοντας δεδοικότες ἐπιεικέστεροι
we-despise the rulers fearing milder
πάντως ἐσόμεθα· κἂν ἐκείνους διαπτύσωμεν ἁμαρτάνοντες,
by-all-means we-shall-be even-if those we-spit-upon sinning
τὴν τοῦ συνειδότος οὐδέποτε δυνησόμεθα διαφυγεῖν
the of-the conscience never shall-we-be-able to-escape
ἐπιτίμησιν· κἂν ταύτην ἀτιμάσωμεν καὶ διακρουσώμεθα,
rebuke even-if this we-dishonor and beat-off
τὴν παρὰ τῶν πολλῶν ὑπόληψιν δεδοικότες ἀμείνους
the from the many opinion fearing better
ἐσόμεθα· κἂν πρὸς ταύτην ἀναισχυντήσωμεν, ὁ τῶν
we-shall-be even-if toward this we-be-shameless the of-the
νόμων ἐγκείμενος φόβος καὶ ἄκοντας ἡμᾶς σωφρονίσαι
laws lying-upon fear even unwilling us to-chasten
δυνήσεται, καὶ νέους μὲν ὄντας διδάσκαλοι καὶ πατέρες,
will-be-able and young indeed being teachers and fathers
αὐξηθέντας δὲ οἱ νομοθέται καὶ ἄρχοντες παραλαβόντες
grown but the lawgivers and rulers having-taken-over

ῥυθμίζουσιν· οἵ τε οἰκέται, ἅτε ῥᾳθυμότερον διακείμενοι
regulate the and servants as more-carelessly disposed
μετὰ τῶν εἰρημένων καὶ τὴν παρὰ τῶν δεσποτῶν
with the(-things) said also the from the masters
ἀνάγκην εἰς σωφροσύνην ἔχουσι, καὶ αἱ γυναῖκες τοὺς
necessity for sobriety have and the wives the
ἄνδρας· καὶ πολλὰ πανταχόθεν ἡμῶν τῷ γένει τὰ τειχία
husbands and many from-all-sides our for-the race the walls
πρὸς τὸ μὴ ῥᾳδίως εἰς κακίαν ἐξολισθῆσαι καὶ καταπεσεῖν.
toward the not easily into vice to-slip and to-fall-down
Πρὸς δὲ τούτοις ἅπασι, καὶ νόσοι καὶ περιστάσεις
besides and these all both diseases and circumstances
πραγμάτων ἡμᾶς παιδεύουσι· καὶ γὰρ καὶ πενία κατέχει,
of-affairs us train and for also poverty restrains
καὶ ζημία σωφρονίζει, καὶ κίνδυνος καταστέλλει, καὶ πολλὰ
and loss chastens and danger checks and many
ἕτερα τοιαῦτα. Οὐ φοβεῖ σε πατήρ; οὐδὲ διδάσκαλος; οὐκ
other such-things not frightens you father not-even teacher not
ἄρχων; οὐ νομοθέτης; οὐ δικαστής; οὐκ ἐντρέπει σε φίλος;
ruler not lawgiver not judge not shames you friend
οὐ δάκνει σε ἐχθρός; οὐ σωφρονίζει δεσπότης; οὐ διδάσκει
not bites you enemy not chastens master not teaches
ἀνήρ; οὐ διορθοῦταί σε τὸ συνειδός; Ἀλλ' ἀῤῥωστία
husband not corrects you the conscience but sickness
πολλάκις ἐπελθοῦσα σωματικὴ τὸ πᾶν κατώρθωσε, καὶ
often having-come-upon bodily the whole accomplished and
ζημία δὲ τὸν θρασύτερον ἐποίησεν ἐπιεικέστερον· καὶ
loss too the bolder made milder and
τὸ δὴ μεῖζον, ὅτι οὐχ ἡμῖν μόνον, ἀλλὰ καὶ ἑτέροις
the(-thing) indeed greater that not to-us only but also to-others
συμπίπτοντα τὰ δεινὰ μεγάλα ἡμᾶς ὠφελεῖν εἴωθε· καὶ
befalling the terrible-things greatly us to-benefit are-wont and

αὐτοὶ μὲν μηδέν τι παθόντες, ἑτέρους δὲ κολαζομένους
ourselves indeed nothing anything having-suffered others but punished
ἰδόντες οὐκ ἔλαττον ἐκείνων ἐσωφρονίσθημεν.
having-seen not less than-those were-chastened
Τοῦτο καὶ ἐπὶ τῶν κατορθωμάτων συμβαῖνον ἴδοι
this also in-the-case-of the achievements happening might-see
τις ἄν· ὥσπερ γὰρ κολαζομένων τῶν κακῶν ἕτεροι βελτίους
one — as for punished the evil others better
γίνονται· οὕτω τῶν ἀγαθῶν τι κατορθούντων, πολλοὶ
become so the good something accomplishing many
εἰς τὸν ἴσον ἐνάγονται ζῆλον· ὃ δὴ καὶ ἐπὶ τῆς
into the equal are-led zeal which indeed also in-the-case-of the
τῶν ὅρκων συνέβη φυγῆς. Πολλοὶ γὰρ ἑτέρους ἰδόντες τὴν
from-the oaths happened flight many for others having-seen the
πονηρὰν ἀποθεμένους τῶν ὅρκων συνήθειαν, ἐμιμήσαντο τὴν
evil having-put-off of-the oaths habit imitated the
σπουδὴν, καὶ περιεγένοντο τῆς ἁμαρτίας· διὸ καὶ ἡμεῖς
zeal and got-the-better-of the sin wherefore also we
προθυμότερον τῆς αὐτῆς ἁπτόμεθα πάλιν παραινέσεως. Μὴ
more-eagerly the same lay-hold-of again exhortation not
γάρ μοι λεγέτω τις, ὅτι πολλοὶ κατώρθωσαν· οὐ τοῦτό
for to-me let-say anyone that many accomplished not this
ἐστι τὸ ζητούμενον, ἀλλ' ἵνα πάντες. Ἕως δ' ἂν μὴ
is the(-thing) sought but that all until but — not
τοῦτο ἴδω, οὐ δύναμαι ἀναπνεῦσαι. Ὁ ποιμὴν ἐκεῖνος ἑκατὸν
this I-see not I-can to-breathe the shepherd that hundred
πρόβατα εἶχε, καὶ ἑνὸς πλανηθέντος, οὐκ ἐλάμβανεν αἴσθησιν
sheep had and one having-strayed not took perception
τῆς σωτηρίας τῶν ἐνενήκοντα ἐννέα, ἕως ἂν τὸ ἀπολωλὸς
of-the safety of-the ninety nine until — the lost
εὗρε καὶ τῇ ποίμνῃ πάλιν ἀπέδωκεν. Οὐχ ὁρᾷς καὶ
he-found and to-the flock again gave-back not do-you-see also

ἐπὶ τοῦ σώματος τοῦτο γινόμενον; ἐὰν γὰρ τὸν ὄνυχα
in-the-case-of the body this happening if for the nail
μόνον προσπταίσαντες ἀναστρέψωμεν, ὅλον τῷ μέλει
only having-stumbled we-turn-back whole with-the member
συναλγεῖ τὸ σῶμα. Μὴ τοίνυν τοῦτο εἴπῃς, ὡς ὀλίγοι τινὲς
suffers-with the body not therefore this say that few some
ὑπελείφθησαν οἱ μὴ κατωρθωκότες, ἀλλ' ἐκεῖνο σκόπει
were-left the(-ones) not having-accomplished but that consider
ὅτι οὗτοι οἱ ὀλίγοι μὴ διορθωθέντες πολλοὺς διαφθείρουσιν
that these the few not corrected many destroy
ἑτέρους. Καὶ γὰρ εἷς ἦν ὁ πεπορνευκὼς παρὰ
others and for one was the(-one) having-committed-fornication among
Κορινθίοις, καὶ ὅμως οὕτως ἔστενεν ὁ Παῦλος ὡς ὅλης
Corinthians and nevertheless so groaned — Paul as whole
τῆς πόλεως ἀπολωλυίας. Καὶ μάλα εἰκότως· ᾔδει γὰρ
the city having-perished and very fittingly he-knew for
ὅτι μὴ σωφρονισθέντος ἐκείνου ταχέως τὸ νόσημα βαδίζον
that not chastened he quickly the disease walking
ὁδῷ καὶ τοὺς ἄλλους ἐπιδραμεῖται πάντας. Εἶδον πρώην
on-road also the others would-overrun all I-saw lately
ἐν τῷ δικαστηρίῳ δεδεμένους καὶ ἀπαγομένους διὰ
in the court bound and led-away through
μέσης τῆς ἀγορᾶς τοὺς περιφανεῖς ἐκείνους ἄνδρας, καὶ
mid the market-place the distinguished those men and
τινων θαυμαζόντων διὰ τὴν ὑπερβολὴν τῆς ὕβρεως,
some marveling because-of the excess of-the insult
Οὐδὲν χρὴ θαυμάζειν, ἕτεροι ἔλεγον· ἔνθα γὰρ ἂν ᾖ
nothing it-is-right to-marvel others said where for — there-be
καθοσίωσις, ἀξίωμα οὐδὲν ὠφελεῖ. Οὐκοῦν πολλῷ μᾶλλον
treason rank nothing profits then much more
ἔνθα ἂν ἀσέβεια ᾖ, ἀξίωμα οὐδὲν ὠφελεῖ.
where — impiety be rank nothing profits

Ταῦτα οὖν ἐννοοῦντες διαναστήσωμεν ἑαυτούς· ἐὰν γὰρ μὴ 5
these-things then considering let-us-rouse ourselves if for not
τὴν παρ᾽ ὑμῶν σπουδὴν ὑμεῖς εἰσενέγκητε, περιττὰ τὰ
the from you zeal you bring-in superfluous the(-things)
παρ᾽ ἡμῶν ἅπαντα. Τί δήποτε; Ὅτι οὐχ ὥσπερ αἱ λοιπαὶ
from us all why ever because not as the other
τέχναι, οὕτω καὶ ἡ διδασκαλική ἐστι δύναμις. Ὁ μὲν γὰρ
arts so also the teaching is power the indeed for
ἀργυροκόπος οἷον ἂν χαλκεύσῃ τὸ σκεῦος καὶ ἀπόθηται,
silversmith such-as — he-forge the vessel and put-away
τοιοῦτον ἐλθὼν τῇ ἐπιούσῃ πάλιν εὑρήσει· καὶ ὁ
such having-come on-the following again will-find and the
χαλκοτύπος, καὶ ὁ λιθοξόος, καὶ τῶν δημιουργῶν ἕκαστος
coppersmith and the stonecutter and of-the craftsmen each
οἷον ἂν ἀφῇ τὸ οἰκεῖον ἔργον, τοιοῦτον ἀπολήψεται πάλιν·
such-as — he-leave the own work such will-receive again
ἐπὶ δὲ ἡμῶν οὐχ οὕτως, ἀλλὰ τοὐναντίον ἅπαν· οὐ
in-the-case-of but us not so but the-contrary wholly not
γὰρ ἄψυχα σκεύη, ἀλλὰ ψυχὰς χαλκεύομεν λογικάς. Διὰ
for lifeless vessels but souls we-forge rational because-of
τοῦτο οὐ τοιούτους ὑμᾶς εὑρίσκομεν οἵους καταλιμπάνομεν,
this not such you we-find as we-leave
ἀλλ᾽ ἐπειδὰν λαβόντες μετὰ πολλοῦ καμάτου διαπλάσωμεν,
but when having-taken with much toil we-mold
διορθώσωμεν, θερμοτέρους ἐργασώμεθα, ἐξελθόντας ὑμᾶς ἡ
correct warmer make having-gone-out you the
τῶν πραγμάτων περίστασις πανταχόθεν περιστοιχιζομένη
of-the affairs circumstance from-all-sides surrounding
διαστρέφει πάλιν, καὶ πλείονα παρέχει τὴν δυσκολίαν ἡμῖν.
distorts again and more provides the difficulty to-us
Διὰ τοῦτο δέομαι καὶ ἀντιβολῶ χεῖρα ὀρέξαι, καὶ
because-of this I-ask and entreat hand to-stretch-out and

ὅσην ἐνταῦθα ποιοῦμαι τὴν σπουδὴν πρὸς τὴν διόρθωσιν
as-much-as here I-make the zeal for the correction
τὴν ὑμετέραν, τοσαύτην ἀπελθόντες ἐντεῦθεν ἐπιδείκνυσθε
the your so-much having-gone-away from-here display
περὶ τὴν σωτηρίαν τὴν ὑμετέραν φροντίδα. Εἴθε μὲν γὰρ
about the salvation the your care would indeed for
δυνατὸν ἦν ὑπὲρ ὑμῶν ἐμὲ κατορθοῦν, καὶ τὰ ἔπαθλα
possible it-were for you me to-accomplish and the prizes
ὑμᾶς λαμβάνειν τῶν κατορθωμάτων, καὶ οὐκ ἂν τοσοῦτον
you to-receive of-the achievements and not — so-much
ἠνώχλησα. Ἀλλὰ τί πάθω; τοῦτο ἀμήχανον· ἑκάστῳ
I-would-have-troubled but what shall-I-suffer this impossible to-each
γὰρ κατὰ τὰ ἔργα αὐτοῦ ἀποδώσει. Ὥσπερ οὖν μήτηρ
for according-to the works his he-will-render as then mother
ὁρῶσα τὸ παιδίον πυρέττον, παρεστῶσα ἀγχομένῳ καὶ
seeing the child feverish standing-beside choking and
καιομένῳ, θρηνοῦσα πολλάκις εἶπε πρὸς τὸ νοσοῦν παιδίον,
burning lamenting often said to the sick child
Εἴθε μοι δυνατὸν ἦν, τέκνον, τὸν πυρετὸν ἀναδέξασθαι
would for-me possible it-were child the fever to-take-on
τὸν σὸν, καὶ ἐπ᾽ ἐμαυτὴν ἑλκύσαι τὴν φλόγα· οὕτω δὴ
the your and upon myself to-draw the flame so indeed
καὶ ἐγὼ λέγω νῦν· Εἴθε δυνατὸν ἦν ἐμὲ πονήσαντα
also I say now would possible it-were me having-toiled
ὑπὲρ ὑμῶν κατορθῶσαι πάντων· ἀλλ᾽ οὐκ ἔστι τοῦτο, οὐκ
for you to-accomplish all-things but not is this not
ἔστιν, ἀλλὰ τῶν αὐτῷ πραττομένων ἕκαστον ἀνάγκη
is but of-the(-things) by-him done each necessity
δοῦναι τὰς εὐθύνας, καὶ οὐκ ἂν ἴδοι τις ἕτερον ὑπὲρ
to-give the accounts and not — would-see anyone another for
ἑτέρου κολαζόμενον. Διὰ τοῦτο ὀδυνῶμαι καὶ θρηνῶ, ὅτι
another punished because-of this I-grieve and lament that

κατὰ τὴν ἡμέραν ὑμῖν ἐκείνην ἐγκαλουμένοις οὐ δυνήσομαι
on the day for-you that being-charged not I-shall-be-able
παραστῆναι· μάλιστα μὲν γὰρ οὐδὲ παῤῥησία μοι πρὸς
to-stand-by most indeed for not-even boldness to-me toward
τὸν Θεόν ἐστι τοσαύτη. Εἰ δὲ καὶ παῤῥησίαν εἶχον, οὐκ
— God is so-great if and even boldness I-had not
εἰμὶ Μωσέως ἁγιώτερος, οὐδὲ Σαμουὴλ δικαιότερος, οὗς
I-am than-Moses holier nor than-Samuel more-just whom
ἐπὶ τοσοῦτον ἀρετῆς ἥκοντας οὐκ ἔφη δύνασθαί τι τοὺς
to so-great of-virtue having-come not he-said to-be-able anything the
Ἰουδαίους ὠφελήσειν, διὰ τὸ πολλῇ ῥᾳθυμίᾳ αὐτοὺς
Jews to-benefit because-of the with-much carelessness them
ἐκείνους ἐκδοθῆναι. Ἐπεὶ οὖν ἀπὸ τῶν οἰκείων ἔργων
those to-be-given-over since then from the own works
κολαζόμεθα καὶ σωζόμεθα, σπουδάσωμεν, παρακαλῶ, μετὰ
we-are-punished and saved let-us-be-zealous I-exhort with
τῶν ἄλλων ἁπάντων καὶ ταύτην ἐκπληρῶσαι τὴν ἐντολήν,
the others all also this to-fulfill the commandment
ἵνα μετὰ χρηστῆς ἐλπίδος ἐντεῦθεν ἀπελθόντες, τύχωμεν
that with good hope from-here having-gone-away we-may-obtain
τῶν ἐπηγγελμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπίᾳ τοῦ
the promised good-things 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, 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 ΙΔ΄

XIV · ON RUMORS, AND ON THE OATHS OF SAUL AND JEPHTHAH

Some troubled the city again with false rumors, but God permits such tumults out of care, as Paul learned in Asia. John's head, cut off for Herod's oath, should go everywhere with every hearer, and oaths sworn against each other at home and in the market make both sides perjurers, like children pulling a rotten rope. Saul swore that no one should eat until evening; the starving army spared the honey, but Jonathan, who had not heard, tasted it on his staff, for the devil sought a child murder, as with Jephthah, whose sacrifice God allowed so that no one would vow such a vow again. When God gave no answer, Saul swore twice more that the guilty one must die, the people swore to save Jonathan, and one oath made them all perjurers. The emperor shut the baths and all obeyed; why not God? Let Antioch alone drive out oaths.

Τοῦ δήμου παντὸς ἀφεθέντος τῆς ἀγωνίας καὶ
the people whole having-been-freed from-the anguish and
θαρσήσαντος, τινὲς πάλιν τὴν πόλιν ἐτάραξαν φοβερὰς
having-taken-courage some again the city troubled fearful
πλάττοντες φήμας, καὶ ἠλέγχθησαν· εἰς τοῦτό τε οὖν ἡ
fabricating rumors and were-exposed on this both then the
ὁμιλία εἴρηται, καὶ εἰς τὴν περὶ τῶν ὅρκων παραίνεσιν·
homily was-spoken and for the about the oaths exhortation
διὸ καὶ ἡ κατὰ τὸν Ἰωνάθαν καὶ τὸν Σαοὺλ ἱστορία
wherefore also the concerning — Jonathan and — Saul story
καὶ τὸν Ἰεφθάε παρήχθη, καὶ ἐδείχθη πόσαι ἐξ ἑνὸς
and — Jephthah was-brought-in and was-shown how-many from one
ὅρκου γίνονται ἐπιορκίαι.
oath come-about perjuries

1 Οὐχ ὡς ἔτυχε τὴν πόλιν ἡμῖν ὁ διάβολος χθὲς
not as it-chanced the city for-us the devil yesterday
ἐθορύβησεν, ἀλλὰ καὶ ὁ Θεὸς ἡμᾶς οὐχ ὡς ἔτυχε
troubled but also — God us not as it-chanced

παρεκάλεσε πάλιν, ὥστε καὶ ἡμῶν ἕκαστον εὐκαίρως
comforted again so-that also of-us each timely
εἰπεῖν ἐκεῖνο τὸ προφητικόν· Κατὰ τὸ πλῆθος τῶν
to-say that the prophetic(-word) according-to the multitude of-the
ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου
pains my in the heart my the comforts your
εὔφραναν τὴν ψυχήν μου. Οὐ τῷ παρακαλέσαι δὲ μόνον,
gladdened the soul my not by-the to-comfort and only
ἀλλὰ καὶ τῷ συγχωρῆσαι θορυβηθῆναι, τὴν κηδεμονίαν
but also by-the to-permit to-be-troubled the care
ὁ Θεὸς ἡμῖν ἐπεδείξατο τὴν ἑαυτοῦ. Ὅπερ γὰρ λέγων
— God to-us displayed the his-own what for saying
οὐδέποτε ἐπαυσάμην, τοῦτο καὶ τήμερον ἐρῶ, ὅτι οὐχ ἡ
never I-ceased this also today I-will-say that not the
ἀπαλλαγὴ τῶν δεινῶν, ἀλλὰ καὶ ἡ συγχώρησις τούτων
release from-the terrible-things but also the permitting of-them
ἀπὸ τῆς εὐνοίας γίνεται τοῦ Θεοῦ. Ὅταν γὰρ ἴδῃ
from the goodwill comes-about — of-God when for he-sees
πρὸς ῥᾳθυμίαν ἡμᾶς ἐκκλίνοντας, καὶ τῆς πρὸς αὐτὸν
to carelessness us turning-aside and from-the toward him
οἰκειώσεως ἀποπηδῶντας, καὶ τῶν πνευματικῶν οὐδένα
intimacy leaping-away and of-the spiritual-things no
ποιουμένους λόγον, ἐγκαταλιμπάνει μικρὸν, ἵνα ταύτῃ
making account he-forsakes a-little that in-this
σωφρονισθέντες σπουδαιότερον πρὸς αὐτὸν ἐπανέλθωμεν.
chastened more-zealously to him we-may-return
Καὶ τί θαυμάζεις, εἰ ἐφ' ἡμῶν τῶν ῥαθύμων τοῦτο
and why do-you-marvel if in-the-case-of us the careless this
ποιεῖ, ὅπου γε καὶ Παῦλος καὶ ἐπ' αὐτοῦ καὶ
he-does where indeed also Paul both in-the-case-of himself and
τῶν αὐτοῦ μαθητῶν ταύτην ἔλεγεν αἰτίαν εἶναι τῶν
of-the his disciples this said cause to-be of-the

πειρασμῶν; Κορινθίοις γὰρ ἐπιστέλλων τὴν δευτέραν
temptations to-Corinthians for writing the second
ἐπιστολὴν οὕτω πώς φησιν· Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
letter thus somehow says not I-wish and you to-be-ignorant
ἀδελφοί, περὶ τῆς θλίψεως τῆς γενομένης ἡμῖν ἐν τῇ
brothers about the affliction the(-affliction) having-come to-us in —
Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν,
Asia that according-to excess we-were-weighed-down beyond power
ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἀλλ' αὐτοὶ ἐν
so-as to-despair us even of-the to-live but ourselves in
ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν· ὃ δὲ λέγει
ourselves the sentence of-the death have-had what and he-says
τοιοῦτόν ἐστιν· οὕτω μεγάλοι, φησὶν, ἡμῖν ἐπηωρήθησαν
such is so great he-says over-us hung
κίνδυνοι, ὡς ἀπαγορεῦσαι τοῦ ζῆν, καὶ μηκέτι λοιπὸν
dangers as to-despair of-the to-live and no-longer henceforth
ἐλπίσαι χρηστήν τινα ἔσεσθαι μεταβολὴν, ἀλλ' ἢ θάνατον
to-hope good some to-be change but than death
ἀναμένειν πάντως· τοῦτο γάρ ἐστι τὸ, Αὐτοὶ ἐν ἑαυτοῖς τὸ
to-await by-all-means this for is the ourselves in ourselves the
ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν· ἀλλ' ὅμως μετὰ τὴν
sentence of-the death have-had but nevertheless after the
τοσαύτην ἀπόγνωσιν ἔλυσεν ὁ Θεὸς τὸν χειμῶνα, καὶ τὸ
so-great despair loosed — God the storm and the
νέφος παρήνεγκε, καὶ ἐξ αὐτῶν τοῦ θανάτου τῶν πυλῶν
cloud carried-past and from themselves of-the death the gates
ἡμᾶς ἥρπασεν. Εἶτα δεικνὺς ὅτι καὶ τὸ συγχωρῆσαι μέχρι
us snatched then showing that also the to-permit up-to
τοσούτου κατενεχθῆναι, κηδεμονίας ἦν πολλῆς, τὸ γινόμενον
so-far to-be-brought-down of-care was much the coming-about
ἀπὸ τῶν πειρασμῶν διηγεῖται κέρδος· τοῦτο δὲ ἦν τὸ
from the temptations he-narrates gain this and was the

συνεχῶς πρὸς αὐτὸν βλέπειν, ἀλλὰ μὴ μέγα φρονεῖν μηδὲ
continually to him to-look but not great to-think nor
ἐπαίρεσθαι. Διὰ τοῦτο εἰπὼν ὅτι, Αὐτοὶ ἐν ἑαυτοῖς τὸ
to-be-lifted-up because-of this having-said that ourselves in ourselves the
ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, καὶ τὴν αἰτίαν ἐπήγαγε.
sentence of-the death have-had also the cause he-added
Τίς δέ ἐστιν ἡ αἰτία αὕτη; Ἵνα μὴ πεποιθότες ὦμεν
what and is the cause this that not trusting we-may-be
ἐφ' ἑαυτοῖς, φησὶν, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ζωοποιοῦντι
in ourselves he-says but in — God the(-one) making-alive
τοὺς νεκρούς. Νυστάζοντας γὰρ ἡμᾶς καὶ καταπίπτοντας
the dead drowsing for us and falling-down
ἀφυπνίζειν εἴωθε τῶν πειρασμῶν ἡ φύσις, καὶ διεγείρειν
to-awaken is-wont of-the temptations the nature and to-rouse
καὶ εὐλαβεστέρους ποιεῖν. Ὅταν οὖν ἴδῃς, ἀγαπητὲ,
and more-reverent to-make when then you-see beloved
πειρασμὸν νῦν μὲν σβεσθέντα, νῦν δὲ ἐγερθέντα πάλιν,
temptation now indeed quenched now but roused again
μὴ καταπέσῃς μηδὲ ἀπαγορεύσῃς, ἀλλὰ χρηστὰς ἔχε τὰς
not fall-down nor give-up but good have the
ἐλπίδας, ἐκεῖνο πρὸς ἑαυτὸν λογιζόμενος, ὅτι οὐχὶ μισῶν
hopes that to yourself reckoning that not hating
οὐδὲ ἀποστρεφόμενος ἡμᾶς ὁ Θεὸς παραδίδωσι ταῖς χερσὶ
nor turning-away-from us — God hands-over to-the hands
τῶν ἐχθρῶν, ἀλλὰ σπουδαιοτέρους καὶ οἰκειοτέρους αὐτῷ
of-the enemies but more-zealous and more-intimate with-himself
κατασκευάσαι βουλόμενος. Μὴ τοίνυν ἀπαγορεύσωμεν
to-make wishing not therefore let-us-give-up
μηδὲ τὴν ἐπὶ τὸ βέλτιον ἀπογνῶμεν μεταβολὴν, ἀλλὰ
nor the toward the better despair-of change but
ταχίστην προσδοκῶμεν ἔσεσθαι γαλήνην, καὶ τὸ τέλος
swiftest let-us-expect to-be calm and the end

ἁπάντων τῶν κατεχόντων ἡμᾶς θορύβων ῥίψαντες ἐπὶ
of-all the holding us tumults having-cast on
τὸν Θεὸν, αὐτοὶ τῶν συνήθων ἁπτώμεθα πάλιν, καὶ
— God ourselves the customary-things let-us-lay-hold-of again and
τὴν εἰωθυῖαν διδασκαλίαν εἰς μέσον ἀγάγωμεν. Πάλιν γὰρ
the customary teaching into midst let-us-bring again for
ὑμῖν περὶ τῆς αὐτῆς ὑποθέσεως διαλεχθῆναι βούλομαι,
to-you about the same subject to-discourse I-wish
ὥστε πρόῤῥιζον ἀπὸ τῆς διανοίας ὑμῶν ἀνασπάσαι τὴν
so-that by-the-root from the mind your to-pull-up the
πονηρὰν τῶν ὅρκων συνήθειαν.
evil of-the oaths habit
Διόπερ ἀνάγκη πάλιν ἐπὶ τὴν αὐτὴν καταφυγεῖν ἱκετηρίαν.
wherefore necessity again to the same to-flee supplication
Καὶ γὰρ παρεκάλεσα πρώην ὑμᾶς τὴν κεφαλὴν Ἰωάννου
and for I-exhorted lately you the head of-John
λαβόντας ἀποτετμημένην, καὶ θερμοῦ τοῦ αἵματος ἔτι
having-taken cut-off and warm the blood still
ἀποστάζουσαν, οὕτως ἀπελθεῖν οἴκαδε ἕκαστον, καὶ
dripping so to-go-away home each and
νομίζειν πρὸ τῶν ὀφθαλμῶν ὁρᾷν αὐτὴν φωνὴν ἀφιεῖσαν
to-think before the eyes to-see it voice sending-forth
καὶ λέγουσαν· Μισήσατέ μου τὸν σφαγέα τὸν ὅρκον.
and saying hate my the slayer the oath
Ὅπερ ἔλεγχος οὐκ ἐποίησε, τοῦτο ὅρκος ἐποίησεν· ὅπερ
what rebuke not did this oath did what
θυμὸς τυραννικὸς οὐκ ἴσχυσε, τοῦτο εὐορκίας ἀνάγκη
wrath tyrannical not was-able this of-oath-keeping necessity
παρεσκεύασε. Καὶ ὅτε μὲν ἠλέγχετο δημοσίᾳ πάντων
brought-about and when indeed he-was-rebuked publicly all
ἀκουόντων, ἤνεγκε γενναίως τὴν ἐπιτίμησιν ὁ τύραννος,
hearing he-bore nobly the reproof the tyrant

ὅτε δὲ εἰς ὅρκων ἀνάγκην ἑαυτὸν ἐνέβαλε, τότε τὴν
when but into of-oaths necessity himself he-cast then the
μακαρίαν ἐκείνην ἀπέτεμε κεφαλήν. Τὸ αὐτὸ δὴ τοῦτο
blessed that he-cut-off head the same indeed this
καὶ νῦν παρακαλῶ, καὶ παρακαλῶν οὐ παύομαι, ὥστε
also now I-exhort and exhorting not I-cease so-that
ὅπουπερ ἂν ἀπίωμεν, ταύτην βαστάζοντας τὴν κεφαλὴν
wherever — we-go this carrying the head
ἀπιέναι, καὶ πᾶσιν αὐτὴν ἐπιδεικνύναι βοῶσαν καὶ τῶν
to-go and to-all it to-show crying and the
ὅρκων κατηγοροῦσαν. Κἂν γὰρ σφόδρα ὦμεν ῥᾳθυμοι
oaths accusing even-if for greatly we-be careless
καὶ ὀλίγωροι, τοὺς ὀφθαλμοὺς τῆς κεφαλῆς ἐκείνης
and negligent the eyes of-the head that
ὁρῶντες φοβερὸν εἰς ἡμᾶς βλέποντας καὶ ἀπειλοῦντας
seeing fearfully at us looking and threatening
ὀμνύουσι, χαλινοῦ παντὸς εὐτονώτερον τῷ φόβῳ τούτῳ
swearers than-bridle every more-vigorously by-the fear this
σωφρονισθέντες, ἄγχειν καὶ ἀποστρέφειν δυνησόμεθα
chastened to-throttle and to-turn-back we-shall-be-able
ῥᾳδίως τὴν γλῶτταν ἀπὸ τῆς ἐπὶ τοὺς ὅρκους ὁρμῆς.
easily the tongue from the toward the oaths rush
Οὐδὲ γὰρ τοῦτο μόνον τὸ δεινὸν ἔχει ὁ ὅρκος, ὅτι
not-even for this only the terrible-thing has the oath that
καὶ παραβαινόμενος καὶ φυλαττόμενος κολάζει τοὺς
both transgressed and kept it-punishes the(-ones)
ἁλισκομένους, ὅπερ ἐν οὐδενὶ τῶν ἄλλων ἁμαρτημάτων
caught which in none of-the other sins
συμβαῖνον ἴδοι τις ἄν· ἀλλὰ καὶ ἕτερον οὐκ ἔλαττον
happening might-see one — but also other not less
τούτου κακόν. Τί δὲ τοῦτό ἐστι; Τὸ μηδὲ βουλομένοις
than-this evil what and this is the not-even for-the-willing

μηδὲ σπουδάζουσι δυνατὸν εἶναι εὐορκῆσαι πολλάκις.
nor being-zealous possible to-be to-keep-the-oath often
Πρῶτον μὲν γὰρ ὁ διηνεκῶς ὀμνὺς, καὶ ἑκὼν καὶ
first indeed for the(-one) continually swearing both willing and
ἄκων, καὶ ἀγνοῶν καὶ εἰδὼς, καὶ σπουδάζων καὶ παίζων,
unwilling and not-knowing and knowing and being-in-earnest and jesting
καὶ ὑπὸ θυμοῦ πολλάκις ἐκφερόμενος καὶ ὑπὸ ἑτέρων
and by wrath often carried-away and by others
πολλῶν, ἐπιορκήσει πάντως. Καὶ πρὸς ταῦτα οὐδεὶς
many will-perjure by-all-means and against these-things no-one
ἀντερεῖ· οὕτως ἐστὶν ὡμολογημένον καὶ δῆλον, ὅτι τὸν
will-object so it-is agreed and clear that the(-one)
πολύορκον ἀνάγκη καὶ ἐπίορκον εἶναι. Δεύτερον δὲ, ὅτι κἂν
swearing-much necessity also perjurer to-be second and that even-if
μὴ συναρπασθεὶς μηδὲ ἄκων μηδὲ ἀγνοῶν τοῦτο πάθῃ,
not hurried-away nor unwilling nor not-knowing this he-suffer
ὑπ᾽ αὐτῆς τοῦ πράγματος τῆς φύσεως, καὶ εἰδὼς καὶ ἑκὼν,
by itself of-the thing the nature both knowing and willing
ἀναγκασθήσεται ἐπιορκῆσαι πάντως. Πολλάκις γοῦν ἐπὶ
he-will-be-compelled to-perjure by-all-means often at-any-rate at
τῆς οἰκίας ἀριστοποιουμένων ἡμῶν, καὶ τῶν οἰκετῶν τινος
the house having-lunch us and of-the servants someone
διαμαρτόντος, ὤμοσε μαστιγώσειν ἡ γυνή· εἶτα ἀντώμοσεν
having-erred swore to-whip the wife then swore-back
ὁ ἀνὴρ, τὰ ἐναντία ἐπιφιλονεικῶν καὶ οὐκ ἐκτρέπων.
the husband the opposite contending and not turning-aside
Ἐνταῦθα κἂν ὅ τι ἂν ποιήσωσιν, ἀνάγκη πάντως
here even what ever — they-do necessity by-all-means
ἐπιορκίαν συστῆναι· οὐδὲ γὰρ βουλομένοις αὐτοῖς οὐδὲ
perjury to-come-about not-even for willing to-them nor
σπουδάζουσι φυλάξαι δυνατὸν τὸν ὅρκον λοιπόν· ἀλλ᾽ ὅπερ
being-zealous to-keep possible the oath henceforth but whatever

ἂν γένηται, θάτερος αὐτῶν ἐπιορκίᾳ ἁλώσεται· μᾶλλον δὲ
— happen one-or-other of-them by-perjury will-be-caught rather but
ἀμφότεροι πάντως· καὶ πῶς, ἐγὼ λέγω· τοῦτο γάρ ἐστι
both by-all-means and how I say this for is
τὸ παράδοξον. Ὁ ὀμόσας μαστιγώσειν τὸν οἰκέτην
the paradoxical the(-one) having-sworn to-whip the servant
ἢ τὴν θεραπαινίδα, εἶτα κωλυθεὶς, αὐτός τε ἐπιώρκησε
or the maidservant then hindered himself both perjured
μὴ ποιήσας ὅπερ ὤμοσε, καὶ τῷ κωλύσαντι πάλιν
not having-done what he-swore and on-the(-one) having-hindered again
καὶ διακόψαντι τὴν εὐορκίαν τὸ ἔγκλημα τῆς ἐπιορκίας
and having-cut-short the oath-keeping the charge of-the perjury
περιέστησεν. Οὐ γὰρ οἱ ἐπιορκοῦντες μόνον, ἀλλὰ καὶ
put-around not for the(-ones) perjuring only but also
οἱ ἑτέροις τὴν ἀνάγκην ταύτην ἐφιστῶντες ὑπεύθυνοι
the(-ones) on-others the necessity this laying accountable
τῶν αὐτῶν ἐγκλημάτων εἰσίν. Οὐκ ἐν οἰκίαις δὲ μόνον,
for-the same charges are not in houses and only
ἀλλὰ καὶ ἐν ταῖς ἀγοραῖς ἴδοι τις ἂν τοῦτο γινόμενον,
but also in the market-places might-see one — this happening
καὶ ἐν ταῖς μάχαις μάλιστα, ὅταν πρὸς ἀλλήλους
and in the fights especially when with one-another
πυκτεύοντες ἀντομνύωσιν, ὁ μὲν τυπτήσειν, ὁ δὲ
boxing they-swear-against the(-one) indeed to-strike the(-other) and
μὴ τυπτήσεσθαι· ὁ μὲν ἀφαιρήσειν τὸ ἱμάτιον, ὁ
not to-be-struck the(-one) indeed to-take-away the garment the(-other)
δὲ οὐκ ἐπιτρέψειν· ὁ μὲν ἀπαιτήσειν τὸ ἀργύριον,
and not to-allow the(-one) indeed to-demand the silver
ὁ δὲ οὐκ ἀποδώσειν· καὶ πολλὰ δὲ ἕτερα ἐναντία
the(-other) and not to-give-back and many too other opposite
τοιαῦτα φιλονεικοῦντες ὀμνύουσι. Καὶ ἐν ἐργαστηρίοις δὲ
such contending they-swear and in workshops too

καὶ διδασκαλείοις ἴδοι τις ἂν τοῦτο συμβαῖνον. Πολλάκις
and schools might-see one — this happening often
γοῦν τεχνίτης διωμόσατο τῷ μαθητῇ μὴ πρότερον αὐτὸν
at-any-rate craftsman swore to-the apprentice not sooner him
ἀφήσειν φαγεῖν καὶ πιεῖν, ἕως ἂν τὸ δοθὲν ἔργον ἅπαν
to-let to-eat and to-drink until — the given work all
ἀνύσῃ. Τοῦτο δὲ καὶ παιδαγωγὸς πολλάκις πρὸς νέον,
he-complete this and also tutor often to young-man
καὶ πρὸς θεράπαιναν ἐποίησε δέσποινα, καὶ ἀνάγκη τῆς
and to maidservant did mistress and necessity the
ἑσπέρας καταλαβούσης, καὶ τοῦ ἔργου μὴ πληρωθέντος,
evening having-overtaken and the work not having-been-completed
ἢ λιμῷ διαφθαρῆναι τοὺς οὐκ ἀνύσαντας, ἢ ἐπιορκῆσαι
either by-famine to-be-destroyed the(-ones) not having-completed or to-perjure
τοὺς ὀμόσαντας πάντως. Ὁ γὰρ πονηρὸς δαίμων ἐκεῖνος,
the(-ones) having-sworn by-all-means the for evil demon that
ὁ τοῖς ἀγαθοῖς ἐφεδρεύων ἀεὶ τοῖς ἡμετέροις, παρεστὼς
the(-one) on-the good-things lying-in-wait always the our standing-by
καὶ ἀκούων τῆς ἀνάγκης τῶν ὅρκων, εἰς ῥᾳθυμίαν τοὺς
and hearing the necessity of-the oaths into carelessness the
ὑπευθύνους ἐμβάλλει, ἢ ἑτέραν δυσκολίαν ἐργάζεται, ὥστε
liable casts or other difficulty works so-that
μὴ πληρωθέντος τοῦ ἔργου, καὶ πληγὰς καὶ ὕβρεις καὶ
not completed the work both blows and insults and
ἐπιορκίας καὶ μυρία ἕτερα γενέσθαι δεινά. Καθάπερ
perjuries and countless other to-happen terrible-things as
γὰρ παῖδες σχοινίον μακρὸν καὶ διεφθαρμένον ἕλκοντες
for children rope long and rotten pulling
ἀπεναντίας ἀλλήλων μετὰ πολλῆς τῆς ῥύμης, ὕπτιοι
opposite one-another with much the force on-their-backs
πάντες πίπτουσι τοῦ σχοινίου μέσου διαῤῥαγέντος, καὶ
all fall of-the rope in-the-middle broken and

οἱ μὲν τὰς κεφαλὰς, οἱ δὲ ἑτέρόν τι τοῦ σώματος
some indeed the heads others and other some of-the body
τιτρώσκονται μέρος· οὕτω δὴ καὶ οἱ ἀντομνύοντες
are-wounded part so indeed also the(-ones) swearing-against
ἀλλήλοις ἀπεναντίας, τοῦ ὅρκου διαῤῥαγέντος ὑπὸ τῆς
one-another opposite the oath broken by the
τῶν πραγμάτων ἀνάγκης, εἰς τὸ τῆς ἐπιορκίας ἀμφότεροι
of-the affairs necessity into the of-the perjury both
καταπίπτουσι βάραθρον, οἱ μὲν αὐτῷ τῷ ἐπιορκεῖν, οἱ
fall pit some indeed by-itself the to-perjure others
δὲ τῷ τὴν αἰτίαν τῆς ἐπιορκίας παρασχεῖν ἑτέροις.
and by-the the cause of-the perjury to-provide to-others
Καὶ ἵνα μὴ τοῦτο ἀπὸ τῶν ἐν ταῖς οἰκίαις καὶ τῶν 2
and that not this from the(-things) in the houses and the(-things)
ἐν ταῖς ἀγοραῖς καθ᾽ ἑκάστην ἡμέραν γινομένων μόνον,
in the market-places according-to each day happening only
ἀλλὰ καὶ ἀπ᾽ αὐτῶν τῶν Γραφῶν γένηται δῆλον, ἱστορίαν
but also from themselves the Scriptures may-become clear story
ὑμῖν παλαιάν τινα διηγήσομαι τοῖς εἰρημένοις
to-you ancient some I-will-narrate with-the(-things) said
συμβαίνουσαν. Ἐπελθόντων ποτὲ τῶν πολεμίων τοῖς
agreeing having-come-against once the enemies the
Ἰουδαίοις, καὶ τοῦ Ἰωνάθαν (υἱὸς δὲ οὗτος ἦν τοῦ Σαοὺλ)
Jews and — Jonathan son and this was — of-Saul
τοὺς μὲν κατακόψαντος, τοὺς δὲ εἰς φυγὴν ἐμβαλόντος,
some indeed having-cut-down others and into flight having-cast
βουλόμενος ὁ Σαοὺλ ὁ τούτου πατὴρ μειζόνως κατὰ
wishing — Saul the his father more-greatly against
τῶν ὑπολειφθέντων τὸ στρατόπεδον διεγεῖραι, καὶ ποιῆσαι
the(-ones) left the camp to-rouse and to-make
μὴ πρότερον ἀποστῆναι, ἕως ἂν πάντας χειρώσηται,
not sooner to-desist until — all he-overpower

τοὐναντίον ἢπερ ἠθέλησεν ἔπραξεν, ὀμόσας ἕως ἑσπέρας
the-contrary than he-wished did having-sworn until evening
μηδένα φαγεῖν ἄρτον, ἕως ἐκδικήσεως τῶν ἐχθρῶν αὐτοῦ.
no-one to-eat bread until vengeance of-the enemies his
Ἆρα τί τούτου γένοιτ᾽ ἂν ἀνοητότερον; Πεπονηκότας
— what than-this would-be — more-foolish having-toiled
γὰρ καὶ κατακοπέντας στρατιώτας ὀφείλων διαναπαῦσαι
for and cut-down soldiers being-bound to-rest
καὶ νεαρωτέρους ἐπαφεῖναι τοῖς πολεμίοις, τῶν πολεμίων
and fresher to-let-loose on-the enemies than-the enemies
αὐτῶν χαλεπώτερον κατειργάσατο διὰ τῆς ἀνάγκης τοῦ
themselves more-grievously he-wrought through the necessity of-the
ὅρκου, λιμῷ παραδοὺς αὐτοὺς χαλεπωτάτῳ. Σφαλερὸν
oath to-famine having-handed-over them most-grievous slippery
μὲν οὖν τὸ καὶ περὶ ἑαυτοῦ τινα ὀμνύναι· πολλὰ γὰρ ὑπὸ
indeed then the even about himself anyone to-swear many-things for by
τῆς τῶν πραγμάτων περιστάσεως βιαζόμεθα· τὸ δὲ καὶ τὴν
the of-the affairs circumstance we-are-forced the but also the
ἑτέρων γνώμην τῇ τῶν οἰκείων ὅρκων ἀνάγκῃ καταδῆσαι
of-others judgment by-the of-the own oaths necessity to-bind
πολλῷ σφαλερώτερον, καὶ μάλιστα ὅταν μὴ περὶ ἑνὸς καὶ
by-much more-slippery and especially when not about one and
δύο καὶ τριῶν, ἀλλὰ περὶ πλήθους ἀπείρου τις ὀμνύῃ·
two and three but about multitude countless anyone swear
ὅπερ ὁ Σαοὺλ τότε ἐποίησεν ἀπερισκέπτως, καὶ οὔτε
which — Saul then did heedlessly and neither
ὅτι εἰκὸς ἦν ἐν οὕτως ἀπείρῳ δήμῳ ἕνα γοῦν τινα
that likely it-was in so countless people one at-any-rate someone
παραβῆναι τὸν ὅρκον ἐνενόησεν, οὔτε ὅτι στρατιῶται καὶ
to-transgress the oath did-he-consider nor that soldiers and
στρατιῶται πολεμοῦντες πολὺ φιλοσοφίας ἀφεστήκασι, καὶ
soldiers warring far from-philosophy stand-apart and

γαστρὸς κρατεῖν οὐκ ἐπίστανται, καὶ μάλιστα ὅταν πολὺς
belly to-master not understand and especially when great
ὁ κάματος ᾖ. Ἀλλὰ ταῦτα πάντα παριδὼν ἐκεῖνος,
the fatigue be but these-things all having-overlooked he
ὡς περὶ ἑνὸς οἰκέτου μόνον ὀμνὺς, ὃν εὐκόλως ἠδύνατο
as about one servant only swearing whom easily he-could
κατασχεῖν, οὕτω περὶ παντὸς ἐλογίσατο τοῦ στρατοπέδου.
to-restrain so about whole he-reckoned the camp
Διά τοι τοῦτο τοσαύτην ἤνοιξε τῷ διαβόλῳ θύραν,
because-of indeed this so-great opened to-the devil door
ὡς μὴ μόνον δύο καὶ τρεῖς καὶ τέτταρας, ἀλλὰ πολλῷ
as not only two and three and four but by-much
πλείους ἀπὸ τοῦ ὅρκου τούτου ἐν βραχεῖ καιρῷ πλέξαι
more from the oath this in short time to-weave
ἐπιορκίας. Ὥσπερ γὰρ ὅταν μηδ' ὅλως ὀμόσωμεν,
perjuries as for when not-even at-all we-swear
ἅπασαν αὐτῷ τὴν εἴσοδον ἀποφράττομεν· οὕτως ἐὰν ἕνα
all to-him the entrance we-stop-up so if one
ὅρκον προώμεθα μόνον, πολλὴν αὐτῷ παρέχομεν ἐξουσίαν
oath we-let-go only much to-him we-provide authority
συνθεῖναι μυρίας ἐπιορκίας. Καὶ καθάπερ οἱ τὰς σειρὰς
to-compose countless perjuries and as the(-ones) the cords
πλέκοντες, ἂν μὲν ἔχωσι τὸν κατέχοντα αὐτοῖς τὴν
plaiting if indeed they-have the(-one) holding for-them the
ἀρχὴν, μετὰ ἀκριβείας ἅπασαν ἐργάζονται τὴν πλοκήν· ἂν
beginning with exactness all they-work the plaiting if
δὲ μηδεὶς ὁ τοῦτο ποιῶν ᾖ, οὐδ' ἐπιχειρῆσαι δύναιντ'
but no-one the(-one) this doing be not-even to-attempt could
ἂν τὴν ἀρχήν· τὸν αὐτὸν δὲ τρόπον καὶ ὁ διάβολος τὰς
— the beginning the same and manner also the devil the
σειρὰς τῶν ἁμαρτημάτων ἡμῶν πλέκων, ἂν μὴ λάβῃ τὴν
cords of-the sins our plaiting if not he-take the

ἀρχὴν ἀπὸ τῆς γλώττης τῆς ἡμετέρας, οὐδὲ ἐπιχειρῆσαι
beginning from the tongue the our not-even to-attempt
δύναιτ᾽ ἄν· ἂν δὲ ἀρχὴν ποιησώμεθα μόνον, ὥσπερ χειρὶ
could — if but beginning we-make only as with-hand
τῇ γλώττῃ τὸν ὅρκον ἡμῶν κατεχόντων, μετὰ πολλῆς
the tongue the oath us holding with much
λοιπὸν τῆς ἀδείας τὴν πονηρὰν αὐτοῦ τέχνην ἐπιδείκνυται,
henceforth the license the evil his art he-displays
ἐξ ἑνὸς ὅρκου μυρίας συντιθεὶς καὶ πλέκων ἐπιορκίας·
from one oath countless composing and plaiting perjuries
ὃ δὴ καὶ νῦν ἐπὶ τοῦ Σαοὺλ ἐποίησεν οὗτος.
which indeed also now in-the-case-of — Saul did he
Ὅρα γοῦν εὐθέως οἷα γίνεται τῷ ὅρκῳ τούτῳ
see at-any-rate immediately what-kind-of comes-about by-the oath this
παγίς. Δρυμῶνα παρῄει τὸ στρατόπεδον μελισσῶνα ἔχοντα,
snare thicket was-passing the camp beehive having
καὶ ὁ μελισσὼν κατὰ πρόσωπον τοῦ ἀγροῦ, καὶ εἰσῆλθεν
and the beehive before face of-the field and entered
ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ διεπορεύετο λαλῶν. Εἶδες
the people into the beehive and went-through talking you-saw
οἷον τὸ βάραθρον; τράπεζα ἐσχεδιασμένη, ἵνα καὶ τὸ
what-kind the pit table improvised that both the
εὔκολον τῆς ἐπιχειρήσεως, καὶ τὸ ἡδὺ τῆς τροφῆς, καὶ ἡ
ease of-the attempt and the sweetness of-the food and the
τοῦ λήσεσθαι ἐλπὶς εἰς τὴν παράβασιν αὐτοὺς προκαλέσηται
of-the to-escape-notice hope to the transgression them may-call-forth
τῶν ὅρκων. Ὅ τε γὰρ λιμὸς, ὅ τε κάματος καὶ ὁ
of-the oaths the both for famine the and fatigue and the
καιρὸς (Πᾶσα γὰρ ἡ γῆ, φησὶν, ἠρίστα) τότε ὤθουν
season all for the land he-says was-breakfasting then pushed
ἐπὶ τὴν παρανομίαν. Καὶ ἡ τῶν κηρίων δὲ ὄψις ἔξωθεν
to the lawlessness and the of-the honeycombs too sight from-outside

αὐτοὺς προεκαλεῖτο ἐκλύουσα τὴν εὐτονίαν· τό τε γὰρ
them called-forth relaxing the vigor the both for
ἡδὺ καὶ εὐπαράσκευον τῆς τραπέζης, καὶ τὸ δυσφώρατον
sweetness and readiness of-the table and the hard-to-detect
τῆς κλοπῆς, ἱκανὰ πᾶσαν ἦν δελεάσαι τὴν φιλοσοφίαν.
of-the theft sufficient all were to-entice the philosophy
Εἰ γὰρ κρέα ἦν, ἅπερ ἕψειν καὶ ὀπτᾶν ἔδει, οὐκ ἂν
if for meats it-were which to-boil and to-roast it-was-needful not —
οὕτως αὐτῶν ἐγοήτευσε τὴν ψυχὴν, ἐν τῷ μαγειρεύειν
so their it-would-have-bewitched the soul in the to-cook
αὐτὰ καὶ πρὸς τροφὴν παρασκευάζειν μελλόντων, καὶ
them and for food to-prepare being-about and
βραδυνόντων, καὶ καραδοκούντων ἁλώσεσθαι· νυνὶ δὲ οὐδὲν
delaying and expecting to-be-caught now but nothing
τοιοῦτον ἦν, ἀλλὰ μέλι μόνον, ἔνθα πραγματείας μὲν
such was but honey only where business indeed
οὐδεμιᾶς ἔδει τοιαύτης, ἤρκει δὲ ἄκρῳ τῷ δακτύλῳ
no was-needed such it-sufficed but with-tip the finger
βάψαντα μετασχεῖν τῆς τραπέζης καὶ λαθεῖν. Ἀλλ' ὅμως
having-dipped to-partake of-the table and to-escape-notice but nevertheless
ἐκεῖνοι κατεῖχον τῆς ἐπιθυμίας, καὶ οὐκ εἶπον πρὸς ἑαυτούς·
they held-back the desire and not said to themselves
Τί δὲ ἡμῖν μέλει; μὴ γὰρ δὴ ἡμῶν τις ὠμόσατο
what and to-us does-it-matter — for indeed of-us anyone swore
τοῦτο; ἐκεῖνος δώσει δίκην τῶν ἀπερισκέπτων ὅρκων. Τίνος
this he will-pay penalty of-the heedless oaths for-what
γὰρ ἕνεκεν ὤμνυ; Ἀλλ' οὐδὲν τούτων ἐνενόησαν, ἀλλὰ
for cause did-he-swear but none of-these they-thought but
μετὰ πολλῆς τῆς εὐλαβείας παρῄεσαν, καὶ τοσούτων ὄντων
with much the reverence they-passed-by and so-many being
τῶν δελεαζόντων αὐτοὺς, ἐφιλοσόφουν, Καὶ διεπορεύετο
the(-things) enticing them they-philosophized and went-through

ὁ λαὸς λαλῶν. Τί ἐστι, Λαλῶν; Τὴν ὀδύνην διὰ τῶν
the people talking what is talking the pain through the
ῥημάτων παραμυθούμενοι διελέγοντο πρὸς ἀλλήλους.
words consoling they-discoursed with one-another
3 Τί οὖν, ἐπειδὴ ὁ λαὸς ἐφιλοσόφησεν ἅπας, ἆρα οὐδὲν
what then since the people philosophized all — nothing
ἐγένετο πλέον, ἀλλὰ ἐφυλάχθη ὁ ὅρκος; Οὐδὲ οὕτω μὲν
happened more but was-kept the oath not-even so indeed
οὖν ἐφυλάχθη, ἀλλὰ παρεβάθη. Πῶς καὶ τίνι τρόπῳ;
rather was-it-kept but was-transgressed how and in-what manner
Αὐτίκα ἀκούσεσθε, ἵνα καὶ τὴν τοῦ διαβόλου τέχνην
at-once you-will-hear that also the of-the devil art
καταμάθητε πᾶσαν. Ὁ γὰρ Ἰωνάθαν οὐκ ἀκούσας ἐν τῷ
you-may-learn all — for Jonathan not having-heard in the
ὁρκίζειν τὸν πατέρα αὐτοῦ, ἐξέτεινε τὸ ἄκρον τοῦ
to-put-under-oath the father his stretched-out the tip of-the
σκήπτρου αὐτοῦ τοῦ ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐβάπτισεν εἰς
staff his the(-one) in the hand his and dipped into
τὸ κηρίον τοῦ μέλιτος, καὶ ἐπέστρεψε τὴν χεῖρα αὐτοῦ ἐν
the honeycomb of-the honey and turned the hand his to
τῷ στόματι αὐτοῦ, καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ. Ὅρα
the mouth his and saw-again the eyes his see
τίνα πρὸς τὴν ἐπιορκίαν ὤθησεν, οὐχ ἕνα τῶν στρατιωτῶν,
whom toward the perjury he-pushed not one of-the soldiers
ἀλλ' αὐτὸν τὸν υἱὸν τοῦ ὀμωμοκότος· οὐ γὰρ ἐπιορκίαν
but himself the son of-the(-one) having-sworn not for perjury
ἐργάσασθαι ἐβούλετο μόνον, ἀλλὰ καὶ παιδοκτονίαν
to-work he-wished only but also child-murder
συνετίθει, καὶ τοῦτο κατεσκεύαζε πόῤῥωθεν, καὶ τὴν
he-was-composing and this he-was-preparing from-afar and the
φύσιν αὐτὴν καθ' ἑαυτῆς σχίσαι ἠπείγετο, καὶ ὅπερ ἐπὶ
nature itself against itself to-split he-hastened and what in-the-case-of

τοῦ Ἰεφθάε ποτὲ ἐποίησε, τοῦτο καὶ μετὰ ταῦτα ποιήσειν
— Jephthah once he-did this also after these-things to-do
ἤλπισε. Καὶ γὰρ ἐκεῖνος ὑποσχόμενος τῷ Θεῷ τὸν πρῶτον
he-hoped and for he having-promised — to-God the first
ἀπαντήσοντα αὐτῷ μετὰ τὴν ἀπὸ τοῦ πολέμου νίκην
to-meet him after the from the war victory
κατασφάξειν, εἰς παιδοκτονίαν ἐνέπεσε· τὸ θυγάτριον γὰρ
to-slaughter into child-murder fell the little-daughter for
πρῶτον ἀπαντῆσαν αὐτῷ κατέθυσε, καὶ ὁ Θεὸς οὐκ ἐκώλυσε.
first having-met him he-sacrificed and — God not hindered
Καὶ οἶδα μὲν ὅτι πολλοὶ τῶν ἀπίστων ὠμότητα
and I-know indeed that many of-the unbelievers cruelty
ἐγκαλοῦσιν ἡμῖν καὶ ἀπανθρωπίαν διὰ τὴν θυσίαν
charge us-with and inhumanity because-of the sacrifice
ταύτην· ἐγὼ δὲ πολλῆς κηδεμονίας καὶ φιλανθρωπίας
this I but of-much care and love-for-man
δεῖγμα τὴν συγχώρησιν τὴν ἐπὶ τῇ θυσίᾳ ταύτῃ
proof the permission the(-permission) in-the-case-of the sacrifice this
γεγενημένην εἴποιμι ἂν εἶναι, καὶ ὅτι τοῦ γένους ἡμῶν
having-come-about would-say — to-be and that the race our
κηδόμενος οὐκ ἐκώλυσεν ἐκείνην τὴν σφαγήν. Εἰ γὰρ μετὰ
caring-for not he-hindered that the slaughter if for after
τὴν εὐχὴν ἐκείνην καὶ τὴν ὑπόσχεσιν τὴν θυσίαν ἐκώλυσε,
the vow that and the promise the sacrifice he-had-hindered
πολλοὶ καὶ μετὰ τὸν Ἰεφθάε προσδοκῶντες μὴ δέξασθαι
many also after — Jephthah expecting not to-accept
τὸν Θεὸν, πολλὰς ἂν τοιαύτας ηὔξαντο εὐχὰς, καὶ
— God many — such would-have-vowed vows and
ὁδῷ προβαίνοντες εἰς παιδοκτονίαν ἐξέβησαν ἄν· νυνὶ
on-road proceeding into child-murder would-have-gone-out — now
δὲ ἀφεὶς αὐτὴν πληρωθῆναι ἔργῳ, τοὺς μετὰ ταῦτα
but having-let it be-fulfilled in-deed the(-ones) after these-things

πάντας ἐκώλυσε. Καὶ ὅτι τοῦτό ἐστιν ἀληθὲς, μετὰ τὸ
all he-hindered and that this is true after the
σφαγῆναι τὸ θυγάτριον τοῦ Ἰεφθάε, ὥστε ἀείμνηστον εἶναι
to-be-slaughtered the little-daughter — of-Jephthah so-that ever-remembered to-be
τὴν συμφορὰν, καὶ μὴ λήθῃ παραδοθῆναι τὸ πάθος,
the calamity and not to-forgetfulness to-be-handed-over the suffering
ἐγένετο νόμος παρὰ τοῖς Ἰουδαίοις, συνερχομένας τὰς
came-about law among the Jews gathering the
παρθένους κατὰ τὸν καιρὸν ἐκεῖνον ἡμέρας τεσσαράκοντα
virgins at the season that days forty
πενθεῖν τὴν γεγενημένην σφαγὴν, ἵνα τῷ θρήνῳ τῆς
to-mourn the having-happened slaughter that by-the lament of-the
θυσίας τὴν μνήμην ἀνανεούμενοι, τοὺς μετὰ ταῦτα
sacrifice the memory renewing the(-ones) after these-things
σωφρονεστέρους ποιῶσιν ἅπαντας, καὶ μάθωσιν ὡς οὐ
more-sober-minded they-may-make all and they-may-learn that not
κατὰ γνώμην Θεοῦ ἐγένετο τοῦτο· οὐδὲ γὰρ ἂν θρηνεῖν
according-to judgment of-God happened this not-even for — to-lament
καὶ ὀδύρεσθαι τὰς παρθένους ἀφῆκε. Καὶ ὅτι οὐ
and to-wail the virgins would-he-have-let and that not
στοχασμὸς τὸ λεγόμενον, τὸ τέλος ἔδειξε. Μετὰ γὰρ
conjecture the(-thing) said the end showed after for
τὴν θυσίαν ἐκείνην οὐδεὶς τοιαύτην εὐχὴν ηὔξατο τῷ Θεῷ·
the sacrifice that no-one such vow vowed — to-God
διὰ τοῦτο ταύτην μὲν οὐκ ἐκώλυσεν, ἣν δὲ αὐτὸς
because-of this this indeed not he-hindered which but he
ἐπέταξε διεκώλυσε, τὴν ἐπὶ τοῦ Ἰσαὰκ, δι᾽
commanded he-prevented the(-sacrifice) in-the-case-of — Isaac through
ἀμφοτέρων δεικνὺς ὡς οὐ χαίρει ταῖς τοιαύταις θυσίαις.
both showing that not he-rejoices in-the such sacrifices
Ἀλλ᾽ ὁ πονηρὸς δαίμων ἐφιλονείκει καὶ νῦν τοιαύτην
but the evil demon was-contending also now such

τραγῳδίαν ἐργάσασθαι· διὰ τοῦτο τὸν Ἰωνάθαν ἐπὶ τὴν
tragedy to-work because-of this — Jonathan to the
παράβασιν ὤθησεν. Εἰ μὲν γάρ τις τῶν στρατιωτῶν
transgression he-pushed if indeed for someone of-the soldiers
παρέβη τὸν νόμον, οὐδὲν αὐτῷ μέγα ἐδόκει εἶναι
had-transgressed the law nothing to-him great seemed to-be
κακὸν τὸ γινόμενον, νυνὶ δὲ ἀκόρεστος ὢν τῶν
evil the(-thing) happening now but insatiable being of-the
ἀνθρωπίνων κακῶν, καὶ οὐδέποτε ἐκ τῶν ἡμετέρων
human evils and never from the our
ἐμπιπλάμενος συμφορῶν, οὐδὲν νεανικὸν ἡγεῖτο ποιεῖν, εἰ
being-filled calamities nothing grand he-thought to-do if
φόνον ἐργάσαιτο ψιλόν· ἀλλ' εἰ μὴ καὶ παιδοκτονίᾳ τὴν
murder he-work bare but if not also with-child-murder the
δεξιὰν τοῦ βασιλέως μολύνειεν, οὐδὲν μέγα πεποιηκέναι
right-hand of-the king he-defile nothing great to-have-done
ἐνόμιζε. Καὶ τί λέγω παιδοκτονίαν; ἐπενόησε γὰρ ὁ
he-thought and why do-I-say child-murder he-devised for the
μιαρὸς ἐκεῖνος καὶ τούτου πάλιν ἐναγέστερον φόνον εὑρεῖν.
foul that also than-this again more-accursed murder to-find
Εἰ μὲν γὰρ εἰδὼς ἥμαρτε καὶ ἐσφάγη, παιδοκτονία
if indeed for knowing he-had-sinned and had-been-slaughtered child-murder
μόνον τὸ γινόμενον ἦν· νυνὶ δὲ ἐξ ἀγνοίας ἁμαρτὼν
only the(-thing) happening was now but from ignorance having-sinned
(οὐδὲ γὰρ ἤκουσε τῶν ὅρκων), εἶτα ἀναιρεθείς, διπλοῦν
not-even for had-he-heard the oaths then slain double
ἂν ἐποίησε τῷ πατρὶ τὸ ἄλγος· καὶ γὰρ παῖδα,
— he-would-have-made for-the father the pain and for child
καὶ παῖδα οὐδὲν ἁμαρτόντα, καταθύειν ἔμελλεν. Ἀλλ' ἐπὶ
and child nothing having-sinned to-sacrifice he-was-about but to
τὰ ἐχόμενα τῆς ἱστορίας πορευτέον λοιπόν. Ἐπειδὴ
the(-things) following of-the story we-must-go henceforth since

γὰρ ἔφαγεν, Ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ, φησί. Πολλὴν
for he-ate saw-again the eyes his he-says much
καὶ ἐνταῦθα τοῦ βασιλέως κατηγορεῖ τὴν ἄνοιαν, δεικνὺς
also here of-the king he-accuses the folly showing
ὅτι σχεδὸν ὁ λιμὸς ἐπήρωσε τοὺς στρατιώτας ἅπαντας,
that nearly the famine maimed the soldiers all
καὶ πολλὴν τῶν ὀφθαλμῶν αὐτῶν κατέχεε τὴν ἀχλύν. Εἶτα
and much of-the eyes their poured-down the mist then
ἰδών τις, φησὶ, τῶν στρατιωτῶν λέγει· Ὁρκίσας
having-seen one he-says of-the soldiers says having-put-under-oath
ὥρκισεν ὁ πατήρ σου τὸν λαὸν λέγων· Ἐπικατάρατος
put-under-oath the father your the people saying cursed
ὁ ἄνθρωπος ὃς φάγεται ἄρτον σήμερον· καὶ ἐξελύθη
the man who will-eat bread today and was-faint
ὁ λαός. Καὶ εἶπεν Ἰωνάθαν· Ἀπήλλαχεν ὁ πατήρ μου
the people and said Jonathan has-ruined the father my
τὴν γῆν. Τί ἐστιν, Ἀπήλλαχεν; Ἀπώλεσε, διέφθειρεν
the land what is has-ruined destroyed corrupted
ἅπαντας. Παραβαθέντος τοίνυν τοῦ ὅρκου πάντες ἐσίγων,
all transgressed therefore the oath all were-silent
καὶ οὐδεὶς τὸν ὑπεύθυνον εἰς μέσον ἀγαγεῖν ἐτόλμα· οὐ
and no-one the liable into midst to-bring dared not
μικρὸν δὲ καὶ τοῦτο ἔγκλημα λοιπὸν ἐγίνετο· οὐ γὰρ
small and also this charge henceforth came-about not for
οἱ ἐπιορκοῦντες μόνον, ἀλλὰ καὶ οἱ συνειδότες
the(-ones) perjuring only but also the(-ones) knowing
μὲν, περιστέλλοντες δὲ, κοινωνοῦσι τῶν ἐγκλημάτων.
indeed concealing but share-in the charges
4 Πλὴν ἀλλ᾽ ἴδωμεν τὰ ἑξῆς. Καὶ εἶπε Σαούλ·
nevertheless but let-us-see the(-things) next and said Saul
Καταβῶμεν ὀπίσω τῶν ἀλλοφύλων καὶ διαρπάσωμεν
let-us-go-down after the foreigners and let-us-plunder

αὐτούς. Καὶ εἶπεν ὁ ἱερεύς· Προσέλθωμεν ἐνταῦθα πρὸς τὸν
them and said the priest let-us-approach here to —
Θεόν. Τὸ γὰρ παλαιὸν ὁ Θεὸς ἐστρατήγει τῶν πολέμων,
God the for ancient(-time) — God led-as-general the wars
καὶ χωρὶς τῆς ἐκείνου γνώμης οὐδέποτε ἐτόλμων ἅπτεσθαι
and without the his judgment never did-they-dare to-lay-hold-of
μάχης, καὶ ὁ πόλεμος αὐτοῖς εὐσεβείας ὑπόθεσις ἐγίνετο.
battle and the war for-them of-piety occasion became
Οὔτε γὰρ ἐξ ἀσθενείας σώματος, ἀλλ᾽ ἀπὸ ἁμαρτιῶν
neither for from weakness of-body but from sins
ἡττῶντο, εἴ ποτε καὶ ἡττήθησαν, οὔτε ἀπὸ δυνάμεως
they-were-defeated if ever also they-were-defeated nor from power
καὶ ἀνδρείας, ἀλλ᾽ ἀπὸ εὐνοίας τῆς ἄνωθεν ἐκράτουν,
and courage but from goodwill the(-goodwill) from-above they-prevailed
ὁπότε καὶ ἐκράτουν. Καὶ ἡ νίκη καὶ ἡ ἧττα γυμνάσιον
whenever also they-prevailed and the victory and the defeat training-ground
αὐτοῖς καὶ διδασκάλιον ἀρετῆς ἦν, οὐκ αὐτοῖς δὲ μόνον,
for-them and school of-virtue was not for-them and only
ἀλλὰ καὶ τοῖς πολεμοῦσιν αὐτοῖς· καὶ γὰρ καὶ ἐκείνοις
but also for-the(-ones) warring-against them and for also to-those
τοῦτο κατάδηλον ἦν, ὅτι οὐ τῇ φύσει τῶν ὅπλων ὁ
this manifest was that not by-the nature of-the arms the
πρὸς Ἰουδαίους ἐκρίνετο πόλεμος, ἀλλὰ τῷ βίῳ τῶν
against Jews was-decided war but by-the life of-the(-ones)
πολεμούντων καὶ τοῖς κατορθώμασι. Τοῦτο γοῦν ποτε
warring and by-the achievements this at-any-rate once
συνιδόντες οἱ Μαδιηναῖοι, καὶ γνόντες ὡς ἀκαταμάχητόν
having-perceived the Midianites and having-known that invincible
ἐστι τὸ ἔθνος ἐκεῖνο, καὶ μηχανήμασι μὲν καὶ ὅπλοις
is the nation that and by-engines indeed and arms
ἀμήχανον αὐτὸ καταγωνίσασθαι, ἁμαρτίᾳ δὲ μόνον δυνατὸν
impossible it to-overcome by-sin but only possible

αὐτοὺς ἑλεῖν, παρθένους καλλωπίσαντες εὐμόρφους καὶ
them to-take virgins having-adorned comely and
στήσαντες ἐπὶ τῆς παρατάξεως, εἰς ἀσέλγειαν ἐξεκαλοῦντο
having-set on the battle-line into licentiousness they-called-out
τοὺς στρατιώτας, διὰ τῆς πορνείας ἀποστῆσαι τοῦ Θεοῦ
the soldiers through the fornication to-remove — of-God
τὴν συμμαχίαν σπουδάζοντες· ὅπερ δὴ καὶ συνέβη. Ἐπειδὴ
the alliance being-zealous which indeed also happened since
γὰρ ἐνέπεσον εἰς τὴν ἁμαρτίαν, εὐχείρωτοι πᾶσιν ἐγένοντο,
for they-fell into the sin easy-to-subdue to-all they-became
καὶ οὓς ὅπλα καὶ ἵπποι καὶ στρατιῶται καὶ τοσαῦτα
and whom arms and horses and soldiers and so-many
μηχανήματα ἑλεῖν οὐκ ἴσχυσαν, τούτους ἁμαρτίας φύσις
engines to-take not were-able these of-sin nature
δεδεμένους τοῖς πολεμίοις παρέδωκε· καὶ ἀσπίδες μὲν καὶ
bound to-the enemies handed-over and shields indeed and
δόρατα καὶ βέλη πάντα ἠλέγχετο, ὄψεως δὲ εὐμορφία
spears and darts all were-refuted of-appearance but comeliness
καὶ ψυχῆς ἀκολασία τοὺς γενναίους ἐχειρώσατο τούτους.
and of-soul licentiousness the noble subdued these
Διὰ τοῦτο παραινεῖ τις λέγων· Μὴ καταμάνθανε κάλλος
because-of this exhorts one saying not study beauty
ἀλλότριον, καὶ μὴ ὑπάντα γυναικὶ ἑταιριζομένῃ. Μέλι γὰρ
another's and not meet woman playing-the-harlot honey for
ἀποστάζει ἀπὸ χειλέων γυναικὸς πόρνης, ὃ πρὸς καιρὸν
drips from lips of-woman harlot which for season
λιπαίνει σὸν φάρυγγα, ὕστερον δὲ πικρότερον χολῆς
makes-smooth your throat afterward but more-bitter than-gall
εὑρήσεις, καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου.
you-will-find and sharpened more than-sword two-edged

Πόρνη γὰρ φιλεῖν οὐκ ἐπίσταται, ἀλλ᾽ ἐπιβουλεύει μόνον·
harlot for to-love not knows-how but plots only
ἰὸν ἔχει αὐτῆς τὸ φίλημα, καὶ φάρμακον δηλητήριον τὸ
poison has her the kiss and drug deadly the
στόμα. Εἰ δὲ οὐ φαίνεται εὐθέως, διὰ τοῦτο μᾶλλον
mouth if but not it-appears immediately because-of this rather
ἀποφεύγειν αὐτὴν δεῖ, ὅτι περιέστειλε τὸν ὄλεθρον,
to-flee her it-is-needful that she-wrapped-up the destruction
καὶ τὸν θάνατον ἐγκεκρυμμένον ἔχει, καὶ οὐδὲ ἀφίησιν
and the death hidden has and not-even lets
ἐκ προοιμίων γενέσθαι κατάδηλον. Ὥστε εἴ τις ἡδονὴν
from preludes to-become manifest so-that if anyone pleasure
διώκει, καὶ εὐθυμίας γέμοντα βίον, τὰς τῶν πορνευομένων
pursues and of-cheerfulness full life the of-the harlot
γυναικῶν φευγέτω συνουσίας· πολέμων γὰρ μυρίων καὶ
women let-him-flee intercourse with-wars for countless and
θορύβων τὰς τῶν ἐραστῶν πληροῦσι ψυχὰς, μάχας
tumults the of-the lovers they-fill souls battles
αὐτοῖς καὶ φιλονεικίας κινοῦσαι διηνεκεῖς διὰ ῥημάτων,
for-them and contentions stirring continual through words
διὰ πραγμάτων ἁπάντων. Καὶ καθάπερ οἱ τῶν ἐχθρῶν
through deeds all and as the of-the enemies
πολεμιώτατοι, οὕτω δὴ καὶ αὗται πάντα ποιοῦσι καὶ
most-hostile so indeed also these all-things do and
πραγματεύονται, ὥστε καὶ αἰσχύνῃ καὶ πενίᾳ καὶ τοῖς
contrive so-that both in-shame and poverty and the
ἐσχάτοις αὐτοὺς περιβαλεῖν κακοῖς. Καὶ ὃν τρόπον οἱ
uttermost them to-throw-around evils and which manner the
θηραταὶ τὰ δίκτυα ἀναπετάσαντες, τὰ ἄγρια τῶν ζώων
hunters the nets having-spread-out the wild of-the animals
ἐμβάλλειν ἐπιχειροῦσιν, ὥστε αὐτὰ κατασφάξαι· οὕτω δὴ
to-cast-in attempt so-as them to-slaughter so indeed

καὶ αὗται, ἐπειδὰν τὰ πτερὰ τῆς ἀσελγείας πάντοθεν
also these when the wings of-the licentiousness from-all-sides
ἀναπετάσωσι δι᾽ ὀφθαλμῶν καὶ σχημάτων καὶ ῥημάτων,
they-spread-out through eyes and postures and words
εἶτα τοὺς ἑαυτῶν ἐραστὰς ἐμβάλωσι καὶ καταδήσωσιν, οὐ
then the their-own lovers they-cast-in and bind-down not
πρότερον ἀφίστανται, ἕως ἂν αὐτῶν καὶ αὐτὸ τὸ αἷμα
sooner they-desist until — their even itself the blood
ἐκπίωσιν, ἐπεμβαίνουσαι μετὰ ταῦτα καὶ κωμῳδοῦσαι
they-drink-up trampling-on after these-things and mocking
αὐτῶν τὴν ἄνοιαν, καὶ πολὺν αὐτῶν καταχέουσαι τὸν
their the folly and much on-them pouring-down the
γέλωτα. Οὐδὲ γὰρ ἐλεεῖσθαι λοιπὸν ὁ τοιοῦτος ἄξιος,
laughter not-even for to-be-pitied henceforth the such-a-one worthy
ἀλλὰ γελᾶσθαι καὶ σκώπτεσθαι, ὅταν γυναικὸς, καὶ
but to-be-laughed-at and to-be-jeered when than-woman and
γυναικὸς πόρνης ἀλογώτερος φαίνηται. Διὰ τοῦτο
than-woman harlot more-senseless he-appear because-of this
παραινεῖ πάλιν ὁ σοφὸς ἐκεῖνος λέγων· Πῖνε ὕδατα ἀπὸ
exhorts again the wise that saying drink waters from
σῶν ἀγγείων καὶ ἀπὸ σῶν φρεάτων πηγῆς· καὶ πάλιν·
your vessels and from your wells of-spring and again
Ἔλαφος φιλίας καὶ πῶλος σῶν χαρίτων ὁμιλείτω σοι·
hind of-friendship and colt of-your graces let-converse with-you
περὶ γυναικὸς τῆς νόμῳ γάμου συνοικούσης τοιαῦτα
about woman the(-one) by-law of-marriage dwelling-with such-things
λέγων· Τί καταλιμπάνεις τὴν βοηθὸν, καὶ πρὸς τὴν
saying why do-you-forsake the helper and to the
ἐπίβουλον τρέχεις; τί τὴν κοινωνὸν ἀποστρέφῃ τοῦ βίου,
plotter do-you-run why the partner do-you-turn-from of-the life
καὶ τὴν ἀνατρέπουσάν σου τὴν ζωὴν θεραπεύεις; Αὕτη
and the(-one) overturning your the life do-you-court this-one

σοῦ μέλος ἐστὶ καὶ σῶμα, ἐκείνη δὲ ξίφος ἐστὶν ἠκονημένον.
your member is and body that-one but sword is sharpened
Διὸ, ἀγαπητοὶ, φεύγετε τὴν πορνείαν, καὶ διὰ τὰ
wherefore beloved flee the fornication both because-of the
παρόντα κακὰ, καὶ διὰ τὴν μέλλουσαν κόλασιν. Τάχα
present evils and because-of the coming punishment perhaps
δοκοῦμεν τῆς ὑποθέσεως ἐκπεπτωκέναι, ἀλλ' οὐκ ἔστι
we-seem from-the subject to-have-strayed but not is
τοῦτο ἐκπεσεῖν· οὐ γὰρ ἁπλῶς ὑμῖν ἱστορίας ἀναγνῶναι
this to-stray not for simply to-you stories to-read
βουλόμεθα, ἀλλ' ὥστε ἕκαστον τῶν ἐνοχλούντων ὑμῖν
we-wish but so-as each of-the troubling you
διορθώσασθαι παθῶν· διὰ τοῦτο καὶ συνεχεῖς ποιούμεθα
to-correct passions because-of this also continual we-make
τὰς ἐντροπὰς, παντοδαπὸν κατασκευάζοντες ὑμῖν τὸν
the turnings varied preparing for-you the
λόγον, ἐπειδὴ καὶ παντοδαπὰ νοσήματα ἐν δήμῳ τοσούτῳ
word since also varied diseases in people so-great
εἶναι εἰκὸς, καὶ οὐχ ἓν ἕλκος θεραπεύειν πρόκειται μόνον,
to-be likely and not one sore to-heal lies-before only
ἀλλὰ πολλὰ καὶ διάφορα, διὰ τοῦτο καὶ ποικίλον εἶναι
but many and different because-of this also varied to-be
χρὴ τῆς διδασκαλίας τὸ φάρμακον.
it-is-right of-the teaching the drug
Ἐπανίωμεν τοίνυν ὅθεν ἐξέβημεν ταῦτα εἰπεῖν. Καὶ εἶπεν ὁ
let-us-return therefore whence we-went-out these-things to-say and said the
ἱερεύς· Προσέλθωμεν πρὸς τὸν Θεόν. Καὶ ἐπηρώτησε Σαοὺλ
priest let-us-approach to — God and asked Saul
τὸν Θεόν· Εἰ καταβῶ ὀπίσω τῶν ἀλλοφύλων, καὶ εἰ
— God if I-go-down after the foreigners and whether
παραδώσεις αὐτοὺς εἰς τὰς χεῖράς μου; Καὶ οὐκ ἀπεκρίθη
you-will-hand-over them into the hands my and not answered

αὐτῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὁ Κύριος. Ὅρα πραότητα καὶ
him in the day that the Lord see gentleness and
ἐπιείκειαν τοῦ φιλανθρώπου Θεοῦ· οὐ γὰρ σκηπτὸν ἀφῆκεν,
forbearance of-the loving-to-man God not for thunderbolt he-let-loose
οὐδὲ τὴν γῆν ἔσεισεν, ἀλλ' ὃ φίλοι πρὸς φίλους ποιοῦσιν,
nor the earth he-shook but what friends toward friends do
ἐπειδὰν ὑβρισθῶσι, τοῦτο πρὸς τὸν δοῦλον ὁ Δεσπότης
when they-be-insulted this toward the servant the Master
ἐποίησε· παρεσιώπησε μόνον, διὰ τῆς σιγῆς φθεγγόμενος
did he-kept-silent only through the silence speaking
καὶ πᾶσαν ἐνδεικνύμενος αὐτῷ τὴν ὀργήν. Συνεῖδε τοῦτο
and all showing to-him the wrath perceived this
ὁ Σαοὺλ, Καὶ εἶπε, φησί· Προσαγάγετε τὰς φυλὰς τοῦ
— Saul and he-said he-says bring-forward the tribes of-the
λαοῦ, καὶ γνῶτε καὶ ἴδετε ἐν τίνι γέγονεν ἡ ἁμαρτία
people and know and see in whom has-happened the sin
αὕτη σήμερον, ὅτι ζῇ Κύριος ὁ σώσας τὸν Ἰσραὴλ,
this today that lives Lord the(-one) having-saved — Israel
ὅτι ἐὰν ἀποκριθῇ κατὰ Ἰωνάθαν τοῦ υἱοῦ μου, θανάτῳ
that if it-answer against Jonathan the son my by-death
ἀποθανεῖται. Εἶδες προπέτειαν; ἰδὼν τὸν πρότερον ὅρκον
he-shall-die you-saw rashness having-seen the former oath
παραβαθέντα, οὐδὲ οὕτω σωφρονίζεται, ἀλλὰ καὶ δεύτερον
transgressed not-even so is-he-chastened but also a-second
προστίθησι πάλιν. Καὶ σκόπει διαβόλου κακουργίαν. Ἐπειδὴ
he-adds again and consider of-devil villainy since
γὰρ συνεῖδεν ὅτι πολλάκις ὁ παῖς φωραθεὶς καὶ εἰς
for he-perceived that often the boy detected and into
μέσον ἐνεχθεὶς, ἀπὸ τῆς ὄψεως αὐτῆς εὐθέως τὸν πατέρα
midst brought from the sight itself immediately the father
πραῦναι δύναται καὶ μαλάξαι τὸν τοῦ βασιλέως θυμὸν,
to-soften can and to-mollify the of-the king wrath

δευτέρων πάλιν ὅρκων ἀνάγκῃ προκατέλαβεν αὐτοῦ τὴν
by-second again oaths' necessity he-preoccupied his the
γνώμην, διπλῷ τινι δεσμῷ κατέχων αὐτὸν, καὶ οὐκ ἀφιεὶς
judgment double some bond holding him and not letting
τῆς οἰκείας γενέσθαι γνώμης κύριον, ἀλλὰ πανταχόθεν
of-the own to-become judgment master but from-all-sides
αὐτὸν ὠθῶν εἰς τὴν παράνομον ἐκείνην σφαγήν. Καὶ οὔπω
him pushing into the lawless that slaughter and not-yet
τοῦ ἡμαρτηκότος φανέντος τὴν κρίσιν πεποίηται, καὶ
the(-one) having-sinned appeared the judgment he-has-made and
τὸν ἁλόντα οὐκ εἰδὼς ἀπεφήνατο, καὶ ὁ πατὴρ ἐγένετο
the(-one) caught not knowing he-declared and the father became
δήμιος, καὶ πρὸ τῆς ἐξετάσεως τὴν καταδικάζουσαν ψῆφον
executioner and before the examination the condemning vote
ἐξήνεγκε. Τί τούτου γένοιτ' ἂν ἀλογώτερον;
he-brought-out what than-this would-be — more-senseless
Ταῦτα τοίνυν εἰπόντος τοῦ Σαοὺλ, μᾶλλον ἔδεισεν ὁ 5
these-things therefore having-said — Saul more feared the
δῆμος, καὶ πάντες ἦσαν ἐν τρόμῳ καὶ φόβῳ πολλῷ· ὁ δὲ
people and all were in trembling and fear much the but
διάβολος ἔχαιρε πάντας ἐν ἀγωνίᾳ καταστήσας. Οὐ γὰρ ἦν
devil rejoiced all in anguish having-set not for was
ὁ ἀποκρινόμενος, φησὶν, ἐκ παντὸς τοῦ λαοῦ. Καὶ εἶπε
the(-one) answering he-says from all the people and said
Σαούλ· Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ἰωνάθαν
Saul you will-be into slavery and I and Jonathan
ὁ υἱός μου εἰς δουλείαν. Ὃ δὲ λέγει τοιοῦτόν ἐστιν·
the son my into slavery what and he-says such is
Οὐδὲν ἕτερον σπουδάζετε, φησὶν, ἀλλ' ἢ τοῖς πολεμίοις
nothing else you-are-zealous-for he-says but than to-the enemies
ὑμᾶς παραδοῦναι καὶ δούλους ἀντ' ἐλευθέρων ποιῆσαι,
you to-hand-over and slaves instead-of free to-make

τὸν Θεὸν καθ' ὑμῶν παροξύναντες, τῷ μὴ διδόναι τὸν
— God against you having-provoked by-the not to-give the
ὑπεύθυνον. Ὅρα δὲ καὶ ἄλλην ἀπὸ τοῦ ὅρκου γινομένην
liable see and also another from the oath coming-about
ἐναντίωσιν. Δέον γὰρ, εἴπερ ἐβούλετο τὸν αἴτιον
contradiction it-being-needful for if-indeed he-wished the cause
εὑρεῖν, μηδὲν ἀπειλῆσαι τοιοῦτο, μηδὲ ὅρκῳ καταδῆσαι τὴν
to-find nothing to-threaten such nor by-oath to-bind the
τιμωρίαν, ἵν' ἀδεέστεροι γενόμενοι προχειρότερον εἰς μέσον
punishment that more-fearless having-become more-readily into midst
ἀγάγωσι τὸν ὑπεύθυνον· ὁ δὲ ὑπὸ θυμοῦ καὶ μανίας
they-may-bring the liable he but under wrath and madness
πολλῆς καὶ τῆς προτέρας ἀλογίας, πάλιν τοὐναντίον ἢπερ
much and the former senselessness again the-contrary than
βούλεται ποιεῖ. Τί δεῖ τὰ πολλὰ λέγειν; Κλήρῳ
he-wishes does why is-it-needful the many-things to-say to-lot
τὸ πρᾶγμα ἐπέτρεψε, καὶ κατακληροῦνται Σαοὺλ καὶ
the matter he-entrusted and are-taken-by-lot Saul and
Ἰωνάθαν. Καὶ εἶπε Σαούλ· Βάλετε κλῆρον ἀνὰ μέσον ἐμοῦ
Jonathan and said Saul cast lot between mid me
καὶ Ἰωνάθαν· καὶ βάλλουσι κλῆρον, καὶ κατακληροῦται
and Jonathan and they-cast lot and is-taken-by-lot
Ἰωνάθαν. Καὶ εἶπε Σαοὺλ πρὸς Ἰωνάθαν· Ἀπάγγειλόν
Jonathan and said Saul to Jonathan tell
μοι τί ἐποίησας. Καὶ ἀπήγγειλεν αὐτῷ Ἰωνάθαν λέγων·
me what you-did and told him Jonathan saying
Γευσάμενος ἐγευσάμην ἐν ἄκρῳ τῷ σκήπτρῳ ἐν τῇ χειρί
tasting I-tasted with tip the staff in the hand
μου μικρὸν ἐκ τοῦ μέλιτος· καὶ ἰδοὺ ἐγὼ ἀποθνήσκω.
my little from the honey and behold I die
Τίνα οὐκ ἂν ἐπέκαμψε, τίνα οὐκ ἂν εἰς οἶκτον ἤνεγκε
whom not — would-have-bent whom not — into pity would-have-brought

ταῦτα τὰ ῥήματα; Ἐννόησον ὅσον χειμῶνα λοιπὸν ὁ
these the words consider how-great storm henceforth —
Σαοὺλ ὑπέμεινε, τῶν σπλάγχνων αὐτοῦ διακοπτομένων, καὶ
Saul endured the bowels his being-cut-through and
ἑκατέρωθεν βαθυτάτου κρημνοῦ φαινομένου· ἀλλ᾽ ὅμως
on-either-side deepest precipice appearing but nevertheless
οὐδὲ οὕτως ἐσωφρονίζετο, ἀλλὰ τί φησι; Τάδε ποιήσαι
not-even so was-he-chastened but what he-says these-things may-do
μοι ὁ Θεὸς, καὶ τάδε προσθείη, ὅτι θανάτῳ ἀποθανῇ
to-me — God and these-things may-he-add that by-death you-shall-die
σήμερον. Ἰδοὺ τρίτος ὅρκος πάλιν, καὶ οὐδὲ ἁπλῶς
today behold third oath again and not-even simply
τρίτος, ἀλλὰ μετὰ πολλῆς τῆς τοῦ καιροῦ στενοχωρίας· οὐ
third but with much the of-the season narrowness not
γὰρ εἶπεν ἁπλῶς, ὅτι Ἀποθανῇ, ἀλλὰ, Σήμερον. Ἤπειγε
for he-said simply that you-shall-die but today pressed
γὰρ, ἤπειγεν ὁ διάβολος συνωθῶν καὶ συνελαύνων αὐτὸν
for pressed the devil pushing-together and driving-together him
εἰς τὴν παράνομον ταύτην σφαγήν. Διόπερ οὐκ ἀφίησιν
into the lawless this slaughter wherefore not he-lets
οὐδὲ προθεσμίαν δοῦναι τῇ ψήφῳ, ἵνα μηδεμία ἀπὸ
not-even appointed-time to-give to-the vote that no from
τῆς μελλήσεως διόρθωσις γένηται τοῦ κακοῦ. Καὶ
the delay correction may-come-about of-the evil and
εἶπεν ὁ λαὸς πρὸς Σαούλ· Τάδε ποιήσαι ἡμῖν ὁ Θεὸς,
said the people to Saul these-things may-do to-us — God
καὶ τάδε προσθείη, εἰ θανάτῳ θανατωθήσεται ὁ
and these-things may-he-add if by-death he-shall-be-put-to-death the(-one)
ποιήσας τὴν σωτηρίαν τὴν μεγάλην τῷ Ἰσραήλ. Ζῇ
having-made the salvation the great — for-Israel lives
Κύριος, εἰ πεσεῖται τῆς τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ
Lord if shall-fall of-the hair of-the head his upon

τὴν γῆν, ὅτι ἔλεον Θεοῦ ἐποίησεν ἐν τῇ ἡμέρᾳ ταύτῃ.
the earth for mercy of-God he-did in the day this
Ἰδοὺ καὶ ὁ δῆμος δεύτερον ὤμοσε, καὶ ἀντώμοσε τῷ
behold also the people a-second swore and swore-against the
βασιλεῖ. Νῦν ἀναμνήσθητέ μοι τοῦ καλωδίου τοῦ παρὰ
king now remember for-me the cord the(-one) by
τῶν παίδων ἑλκομένου, καὶ διαῤῥηγνυμένου καὶ τοὺς
the children pulled and breaking and the(-ones)
ἕλκοντας ῥίπτοντος ὑπτίους. Ὤμοσεν ὁ Σαοὺλ, οὐχ
pulling throwing on-their-backs swore — Saul not
ἅπαξ, οὐδὲ δὶς, ἀλλὰ καὶ πολλάκις· ἀντώμοσεν ὁ λαὸς,
once nor twice but also often swore-against the people
καὶ ἀντέτεινεν. Ἀνάγκη λοιπὸν διαῤῥαγῆναι πάντως τὸν
and strained-against necessity henceforth to-be-broken by-all-means the
ὅρκον· πάντας γὰρ εὐορκῆσαι τούτους ἀδύνατον.
oath all for to-keep-the-oath these impossible
Καὶ μή μοι τὴν ἔκβασιν τοῦ πράγματος εἴπῃς, ἀλλ᾽
and not to-me the outcome of-the matter tell but
ἐννόησον ὅσα ἐτίκτετο κακὰ, καὶ πῶς τὴν τοῦ
consider how-many-things were-being-born evils and how the —
Ἀβεσσαλὼμ τραγῳδίαν καὶ τυραννίδα ἐντεῦθεν κατεσκεύαζεν
of-Absalom tragedy and tyranny from-here was-preparing
ὁ διάβολος. Εἰ γὰρ ἐθέλησεν ὁ βασιλεὺς ἀντιτεῖναι καὶ
the devil if for had-wished the king to-resist and
ἐπεξελθεῖν τῷ ὅρκῳ, πᾶς ὁ δῆμος ἂν ἀντέστη, καὶ
to-follow-through with-the oath all the people — would-have-resisted and
τυραννὶς ἂν ἐγένετο χαλεπωτάτη· πάλιν εἰ ἐθέλησεν
tyranny — would-have-come-about most-grievous again if had-wished
ὁ παῖς τῆς οἰκείας φειδόμενος σωτηρίας δοῦναι ἑαυτὸν
the boy the own sparing safety to-give himself
τῷ στρατοπέδῳ, πατροκτόνος ἂν εὐθέως ἐγένετο.
to-the camp parricide — immediately would-have-become

Ὁρᾷς καὶ τυραννίδα καὶ παιδοκτονίαν, καὶ πατροκτονίαν,
you-see both tyranny and child-murder and parricide
καὶ πόλεμον ἐμφύλιον, καὶ μάχην, καὶ σφαγὰς, καὶ
and war civil and battle and slaughters and
αἵματα, καὶ μυρίους νεκροὺς ἀφ' ἑνὸς ὅρκου γενομένους;
bloodshed and countless corpses from one oath coming-about
Εἰ γὰρ συνέβη γενέσθαι πόλεμον, καὶ ὁ Σαοὺλ ἂν
if for it-had-happened to-come-about war both — Saul —
ἐσφάγη καὶ Ἰωνάθαν, ἴσως καὶ πολλοὶ τῶν
would-have-been-slaughtered and Jonathan perhaps also many of-the
στρατιωτῶν κατεκόπησαν ἂν, καὶ οὐδ' ἂν οὕτω
soldiers would-have-been-cut-down — and not-even — so
τὰ τῆς εὐορκίας προεχώρησεν. Ὥστε μὴ τοῦτο ἴδῃς,
the(-things) of-the oath-keeping would-have-advanced so-that not this see
ὅτι οὐ γέγονεν, ἀλλ' ἐκεῖνο σκόπει, ὅτι ἡ τοῦ πράγματος
that not it-happened but that consider that the of-the matter
φύσις ταῦτα ἠνάγκαζε γενέσθαι· ὁ δὲ λαὸς ἐκράτησε. Φέρε
nature these-things compelled to-come-about the but people prevailed come
τοίνυν ἀριθμήσωμεν τὰς γεγενημένας ἐπιορκίας. Παρεβάθη
therefore let-us-count the having-happened perjuries was-transgressed
πρότερον ὁ ὅρκος τοῦ Σαοὺλ ὑπὸ τοῦ παιδὸς, δεύτερος
first the oath — of-Saul by the boy second
καὶ τρίτος πάλιν ὁ αὐτοῦ τοῦ Σαοὺλ ὁ περὶ τῆς
and third again the(-oath) himself — Saul the(-oath) about the
σφαγῆς τοῦ παιδός· καὶ ἔδοξεν ὁ λαὸς εὐορκεῖν· ἀλλ' ἐάν
slaughter of-the boy and seemed the people to-keep-the-oath but if
τις ἀκριβῶς ἐξετάσῃ τὸ πρᾶγμα, καὶ οὗτοι πάλιν τοῖς
anyone exactly examine the matter also these again to-the
τῆς ἐπιορκίας ἐγκλήμασιν ὑπεύθυνοι πάντες ἐγένοντο. Τὸν
of-the perjury charges liable all became the
γὰρ πατέρα αὐτοῦ τοῦ Ἰωνάθαν ἐπιορκῆσαι ἠνάγκασαν,
for father himself — of-Jonathan to-perjure they-compelled

οὐκ ἐκδόντες τῷ πατρὶ τὸν υἱόν. Ὁρᾷς εἷς ὅρκος ὅσους
not having-given-up to-the father the son you-see one oath how-many
ἀνθρώπους ὑπέβαλεν ἐπιορκίᾳ, καὶ ἑκόντας καὶ ἄκοντας;
men it-subjected to-perjury both willing and unwilling
ὅσα κακὰ εἰργάσατο; ὅσας σφαγὰς ἐποίησεν;
how-many evils it-worked how-many slaughters it-made
6 Ἐγὼ μὲν οὖν ὑπεσχόμην ἀρχόμενος τοῦ λόγου δείξειν
I indeed then promised beginning the word to-show
ἐν ταῖς ἀντωμοσίαις πάντως ἐπιορκίαν γινομένην, ἡ
in the counter-swearings by-all-means perjury coming-about the
δὲ ἱστορία προϊοῦσα πολλῷ πλέον ἢπερ παρεσκευαζόμην
but story advancing by-much more than I-was-preparing
ἀπέδειξεν· οὐ γὰρ ἕνα καὶ δύο καὶ τρεῖς ἀνθρώπους, ἀλλὰ
showed not for one and two and three men but
δῆμον, οὐχ ἕνα καὶ δύο καὶ τρεῖς ὅρκους, ἀλλὰ πολλῷ
people not one and two and three oaths but by-much
πλείους παραβαθέντας ἀπέφηνεν. Ἐνῆν καὶ ἑτέραν
more transgressed it-showed it-was-possible also other
ἱστορίαν εἰπεῖν καὶ δεῖξαι καὶ ἐξ ἐκείνης χαλεπωτέραν
story to-tell and to-show also from that more-grievous
ταύτης καὶ μείζονα συμφορὰν ἐργασάμενον ὅρκον ἕνα. Καὶ
than-this and greater calamity having-worked oath one and
γὰρ πόλεως καὶ γυναικῶν καὶ παιδίων αἰχμαλωσίαν, καὶ
for of-city and women and children captivity and
πυρπόλησιν, καὶ βαρβάρων ἔφοδον, καὶ ἁγίων μολυσμὸν,
burning and of-barbarians attack and of-holy-things defilement
καὶ μυρία ἕτερα χαλεπώτερα τοὺς Ἰουδαίους ἅπαντας
and countless other more-grievous the Jews all
εἷς ὅρκος διέθηκεν. Ἀλλ' ὁρῶ πρὸς μῆκος τὸν λόγον
one oath brought-about but I-see to length the word
ἐκτεινόμενον· διὰ τοῦτο ἐνταῦθα τῆς ἱστορίας ταύτης
stretching because-of this here of-the story this

τὴν διήγησιν καταλύσας, μετὰ τῆς Ἰωάννου κεφαλῆς καὶ
the narrative having-ended with the of-John head also
τὴν τοῦ Ἰωνάθαν σφαγὴν, καὶ τὴν πανωλεθρίαν τοῦ δήμου
the — of-Jonathan slaughter and the utter-destruction of-the people
παντὸς, τὴν οὐ γενομένην μὲν, συμβᾶσαν δὲ ὅμως ἀπὸ
whole the(-one) not having-happened indeed having-befallen but nevertheless from
τῆς ἀνάγκης τῶν ὅρκων, πρὸς ἀλλήλους λέγειν παρακαλῶ,
the necessity of-the oaths to one-another to-tell I-exhort
καὶ ἐν οἰκίᾳ, καὶ ἐν ἀγορᾷ, καὶ πρὸς γυναῖκας, καὶ πρὸς
and in house and in market-place and to wives and to
φίλους, καὶ πρὸς γείτονας, καὶ πρὸς πάντας ἀνθρώπους
friends and to neighbors and to all men
ἁπλῶς ὑπὲρ τοῦ πράγματος τούτου ποιεῖσθαι σπουδὴν, καὶ
simply for the matter this to-make zeal and
μὴ νομίζειν ἀρκοῦσαν ἡμῖν ἀπολογίαν εἶναι, εἰ συνήθειαν
not to-think sufficient for-us defense to-be if custom
προβαλοίμεθα. Ὅτι γὰρ σκῆψις ταῦτα καὶ πρόφασις, καὶ
we-put-forward that for pretext these-things and excuse and
οὐ συνηθείας, ἀλλὰ ῥᾳθυμίας ἐστὶν ἡ παρανομία, ἀπὸ
not of-custom but of-carelessness is the lawlessness from
τῶν ἤδη συμβάντων ὑμῖν πεῖσαι πειράσομαι.
the already having-befallen you to-persuade I-shall-try
Ἀπέκλεισε τὰ βαλανεῖα τῆς πόλεως ὁ βασιλεὺς, καὶ
shut the baths of-the city the emperor and
μηδένα λούσασθαι ἐκέλευσε, καὶ οὐδεὶς ἐτόλμησε παραβῆναι
no-one to-bathe ordered and no-one dared to-transgress
τὸν νόμον, οὐδὲ αἰτιάσασθαι τὸ γεγενημένον, οὐδὲ συνήθειαν
the law nor to-blame the having-happened nor custom
προβαλέσθαι· ἀλλὰ καὶ ἐν ἀῤῥωστίᾳ ὄντες πολλάκις,
to-put-forward but also in sickness being often
καὶ ἄνδρες καὶ γυναῖκες, καὶ παῖδες καὶ γέροντες, καὶ
both men and women and children and old-men and

ὠδίνων ἄρτι παυσάμεναι πολλαὶ γυναῖκες, καὶ ἀναγκαίως
from-birth-pangs just having-ceased many women and of-necessity
ἅπαντες τὸ φάρμακον τοῦτο ἐπιζητοῦντες, φέρουσι καὶ
all the remedy this seeking bear both
ἑκόντες καὶ ἄκοντες τὸ ἐπίταγμα, καὶ οὔτε ἀσθένειαν
willing and unwilling the command and neither weakness
σώματος προβάλλονται, οὔτε συνηθείας τυραννίδα, οὔτε τὸ
of-body they-put-forward nor of-custom tyranny nor the
ἑτέρων ἁμαρτανόντων αὐτοὶ κολάζεσθαι, οὔτε ἄλλο τῶν
others sinning themselves to-be-punished nor other of-the
τοιούτων οὐδὲν, ἀλλὰ στέργουσι τὴν τιμωρίαν ταύτην
such anything but they-acquiesce-in the punishment this
διὰ τὸ μείζονα προσδοκῆσαι κακὰ, καὶ καθ' ἑκάστην
because-of the greater to-have-expected evils and according-to each
εὔχονται τὴν ἡμέραν μέχρι τούτου στῆναι τὴν βασιλικὴν
they-pray the day up-to this to-stand the imperial
ὀργήν. Ὁρᾷς ὅτι ἔνθα φόβος, εὐκόλως λύεται συνήθεια,
wrath you-see that where fear easily is-loosed custom
κἂν σφόδρα χρονία τις ᾖ καὶ ἀναγκαία; Καίτοι τὸ μὴ
even-if greatly long-standing some be and necessary and-yet the not
λούσασθαι χαλεπόν. Κἂν γὰρ μυριάκις φιλοσοφῶμεν,
to-bathe grievous even-if for ten-thousand-times we-philosophize
ἡ τοῦ σώματος φύσις ἐλέγχεται οὐδὲν ἀπὸ τῆς κατὰ τὴν
the of-the body nature is-shown nothing from the in the
ψυχὴν φιλοσοφίας εἰς τὴν οἰκείαν ὑγίειαν ὠφελουμένη·
soul philosophy toward the own health being-benefited
τὸ δὲ μὴ ὀμνύειν σφόδρα ῥᾴδιον, καὶ οὐδεμίαν οἴσει
the but not to-swear very easy and no will-it-bring
βλάβην, οὐ τοῖς σώμασιν, οὐ ταῖς ψυχαῖς, ἀλλὰ καὶ πολὺ
harm not to-the bodies not to-the souls but also great
τὸ κέρδος, μεγάλην τὴν ἀσφάλειαν, πολλὴν τὴν εὐπορίαν.
the gain great the safety much the abundance

Πῶς οὖν οὐκ ἄτοπον, βασιλέως μὲν ἐπιτάττοντος
how then not absurd emperor indeed commanding
καὶ τὰ χαλεπώτατα φέρειν, Θεοῦ δὲ νομοθετοῦντος
even the most-grievous-things to-bear God but legislating
οὐδὲν χαλεπὸν οὐδὲ δύσκολον, ἀλλὰ ῥᾴδιον σφόδρα
nothing grievous nor difficult but easy very
καὶ εὔκολον, καταφρονεῖν καὶ καταγελᾶν, καὶ συνήθειαν
and facile to-despise and to-laugh-at and custom
προβάλλεσθαι; Μὴ, παρακαλῶ, μὴ μέχρι τοσούτου τῆς
to-put-forward not I-exhort not up-to so-far the
ἑαυτῶν καταφρονῶμεν σωτηρίας, ἀλλὰ φοβηθῶμεν τὸν
of-ourselves let-us-despise salvation but let-us-fear —
Θεὸν, ὡς φοβούμεθα ἄνθρωπον. Οἶδα ὅτι ἐφρίξατε
God as we-fear man I-know that you-shuddered
τοῦτο ἀκούοντες, ἀλλὰ φρίκης ἄξιον τὸ μηδὲ τοσαύτην
this hearing but of-shuddering worthy the not-even so-much
ἀπονέμειν τῷ Θεῷ τιμὴν, ἀλλὰ τοὺς βασιλικοὺς νόμους μετὰ
to-assign — to-God honor but the imperial laws with
ἀκριβείας φυλάττοντας, τοὺς θείους καὶ ἐκ τῶν οὐρανῶν
exactness keeping the(-laws) divine and from the heavens
καταβάντας καταπατεῖν, καὶ πάρεργον εἶναι νομίζειν τὴν
having-come-down to-trample and secondary-matter to-be to-think the
περὶ ταῦτα σπουδήν. Ποία γὰρ ἡμῖν ἀπολογία λοιπὸν
about these-things zeal what-kind for to-us defense henceforth
ἔσται; τίς δὲ συγγνώμη, ὅταν μετὰ τοσαύτην παραίνεσιν
will-there-be what and pardon when after so-great exhortation
τοῖς αὐτοῖς ἐπιμένωμεν; Καὶ γὰρ ἀρξαμένης τῆς συμφορᾶς
in-the same-things we-remain and for having-begun the calamity
ταύτης τῆς τὴν πόλιν κατεχούσης ἠρξάμην τῆς
this the(-calamity) the city holding I-began the
παραινέσεως ταύτης· καὶ ἡ μὲν μέλλει λύεσθαι
exhortation this and the(-calamity) indeed is-about to-be-loosed

λοιπὸν, ἡμεῖς δὲ οὐδέπω μίαν ἐντολὴν κατωρθώσαμεν.
henceforth we but not-yet one commandment have-accomplished
Πῶς οὖν αἰτήσομεν ἀπαλλαγὴν τῶν κατεχόντων ἡμᾶς
how then shall-we-ask release from-the holding us
δεινῶν, μίαν ἐντολὴν ἀνύσαι μὴ δυνηθέντες; πῶς δὲ
terrible-things one commandment to-complete not having-been-able how and
προσδοκήσομεν τὴν χρηστὴν μεταβολήν; πῶς δὲ εὐξόμεθα;
shall-we-expect the good change how and shall-we-pray
ποίᾳ δὲ γλώττῃ τὸν Θεὸν καλέσομεν;
with-what-kind and tongue — God shall-we-call-on
Ἂν μὲν γὰρ ἀνύσωμεν τὸν νόμον, πολλὴν καρπωσόμεθα
if indeed for we-complete the law much we-shall-reap
τὴν ἡδονὴν, τοῦ βασιλέως τῇ πόλει καταλλαγέντος· ἂν
the pleasure the emperor to-the city having-been-reconciled if
δὲ μείνωμεν ἐπὶ τῆς παρανομίας, αἰσχύνη καὶ ὄνειδος ἡμῖν
but we-remain in the lawlessness shame and reproach to-us
ἔσται πάντοθεν, ὅτι, τοῦ Θεοῦ λύσαντος τὸν κίνδυνον,
will-be from-all-sides that — God having-loosed the danger
ἡμεῖς ἐπὶ τῆς αὐτῆς ἐμείναμεν ῥᾳθυμίας. Εἴθε μοι δυνατὸν
we in the same remained carelessness would for-me possible
ἦν τὰς ψυχὰς ἀποδῦσαι τῶν πολυόρκων, καὶ ὄψεσιν
it-were the souls to-strip of-the(-ones) swearing-much and to-sight
ὑποβαλεῖν αὐτῶν τὰ τραύματα καὶ τοὺς μώλωπας, οὓς
to-put-under their the wounds and the bruises which
ἀπὸ τῶν ὅρκων καθ' ἑκάστην λαμβάνουσι τὴν ἡμέραν·
from the oaths according-to each they-receive the day
καὶ οὐκ ἂν ἐδεήθημεν παραινέσεως ἢ συμβουλῆς,
and not — we-would-have-needed exhortation or counsel
τῆς τῶν τραυμάτων ὄψεως ἀρκούσης λόγου παντὸς
the of-the wounds sight sufficing than-word every
δυνατώτερον καὶ τοὺς σφόδρα ἐπικειμένους τῇ πονηρᾷ
more-powerfully also the(-ones) greatly given to-the evil

ταύτῃ συνηθείᾳ τῆς πονηρίας ἀπαγαγεῖν. Πλὴν ἀλλ᾽ εἰ
this custom from-the wickedness to-lead-away nevertheless but if
καὶ μὴ ταῖς ὄψεσι δυνατὸν, τῷ λογισμῷ δυνατὸν αὐτῶν
even not to-the sight possible to-the reasoning possible their
ὑποβαλεῖν τῆς ψυχῆς τὸ αἶσχος, καὶ δεῖξαι σεσηπυῖαν αὐτὴν
to-put-under of-the soul the shame and to-show rotted it
καὶ διεφθαρμένην. Ὥσπερ γὰρ, φησὶν, οἰκέτης ἐταζόμενος
and corrupted as for he-says servant examined
ἐνδελεχῶς ἀπὸ μώλωπος οὐ καθαρισθήσεται, οὕτως ὁ
continually from bruise not will-be-cleansed so the(-one)
ὀμνύων καὶ ὀνομάζων τὸν Θεὸν διαπαντὸς, ἀπὸ ἁμαρτίας
swearing and naming — God continually from sin
οὐ καθαρισθήσεται. Ἀμήχανον γὰρ, ἀμήχανον, στόμα
not will-be-cleansed impossible for impossible mouth
μεμελετηκὸς ὀμνύναι, μὴ συνεχῶς ἐπιορκεῖν. Διὸ δὴ
having-practiced to-swear not continually to-perjure wherefore indeed
παρακαλῶ πάντας τὴν ὀλέθριον ταύτην καὶ πονηρὰν
I-exhort all the destructive this and evil
συνήθειαν ἀποθεμένους τῆς ψυχῆς, ἕτερον στέφανον
custom having-put-off from-the soul another crown
ἀναδήσασθαι. Καὶ ὥσπερ πανταχοῦ περὶ τῆς πόλεως ᾄδουσι
to-bind-on and as everywhere about the city they-sing
τῆς ἡμετέρας, ὅτι πρώτη τῶν κατὰ τὴν οἰκουμένην
the our that first of-the(-cities) in the world
ἁπασῶν τὸ Χριστιανῶν ὄνομα ἀνεδύσατο, οὕτω δότε πᾶσι
of-all the of-Christians name put-on so grant to-all
λέγειν, ὅτι μόνη τῶν κατὰ τὴν οἰκουμένην ἁπασῶν
to-say that alone of-the(-cities) in the world of-all
Ἀντιόχεια τοὺς ὅρκους τῶν οἰκείων ὅρων ἀπήλασε.
Antioch the oaths from-the own borders drove-away
Μᾶλλον δὲ, ἂν τοῦτο γένηται, οὐκ αὐτὴ στεφανωθήσεται
rather but if this happen not she will-be-crowned

μόνη, ἀλλὰ καὶ ἑτέρας εἰς τὸν αὐτὸν ἐνάξει ζῆλον· καὶ
alone but also others into the same will-lead zeal and
καθάπερ τὸ ὄνομα τῶν Χριστιανῶν ὥσπερ ἔκ τινος πηγῆς
as the name of-the Christians as from some spring
ἐντεῦθεν ἀρξάμενον πᾶσαν τὴν οἰκουμένην ἐπέκλυσεν, οὕτω
from-here having-begun all the world flooded so
δὴ καὶ τὸ κατόρθωμα τοῦτο τὴν ῥίζαν καὶ τὴν ἀφορμὴν
indeed also the achievement this the root and the starting-point
ἐντεῦθεν λαβὸν, πάντας τοὺς τὴν γῆν οἰκοῦντας ἀνθρώπους
from-here having-taken all the the earth inhabiting men
μαθητὰς ὑμετέρους ἐργάσεται, ὥστε διπλοῦν ὑμῖν καὶ
disciples your will-make so-that double for-you and
τριπλοῦν γενέσθαι τὸν μισθὸν, καὶ ὑπὲρ τῶν οἰκείων
triple to-become the wage both for the own
κατορθωμάτων, καὶ ὑπὲρ τῆς τῶν ἄλλων διδασκαλίας.
achievements and for the of-the others teaching
Τοῦτο διαδήματος ὑμῖν παντὸς ἔσται λαμπρότερον, τοῦτο
this than-diadem for-you every will-be more-splendid this
μητρόπολιν ὑμῖν ποιήσει τὴν πόλιν, οὐκ ἐν τῇ γῇ, ἀλλὰ
metropolis for-you will-make the city not in the earth but
καὶ ἐπὶ τῶν οὐρανῶν· τοῦτο καὶ κατ᾽ ἐκείνην ἡμῶν
also in the heavens this also in that us
προστήσεται τὴν ἡμέραν, καὶ τὸν τῆς δικαιοσύνης ἡμῖν
will-stand-before the day and the of-the righteousness for-us
οἴσει στέφανον· οὗ γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν,
will-bring crown which may-it-be all us to-obtain
χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
by-grace and love-for-man of-the Lord our Jesus Christ
μεθ᾽ οὗ τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι,
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 ΙΕ΄

XV · ON THE USES OF FEAR, AND KNOW THAT YOU WALK AMID SNARES

The fast needs no exhortation while fear itself has emptied the theaters and filled the church. Fear is a good teacher: it drives out envy, avarice, and anger as an armed soldier keeps robbers from a house, and the fear of hell wins the kingdom. So Solomon finds the house of mourning better than the house of feasting, where envy follows. He expounds "Know that you walk amid snares": in the market, at home, and among friends. A bird that flies high escapes them, and a sparrow learns from one capture, while we fall again and again, yet our carelessness is to blame, not beauty, the belly, or poverty. Flee even laughter, luxury, and the races. The prophet's flying sickle falls on the swearer's house; to make a brother swear on the Gospel at the holy table is worse than Cain's murder, and to refuse for God's sake is gain.

Ἔτι εἰς τὴν συμφορὰν τῆς πόλεως Ἀντιοχείας, καὶ
still on the calamity of-the city of-Antioch and
ὅτι χρήσιμον πανταχοῦ φόβος, καὶ ὅτι πένθος γέλωτος
that useful everywhere fear and that mourning than-laughter
λυσιτελέστερον, καὶ εἰς τὴν ῥῆσιν τὴν λέγουσαν·
more-profitable and on the saying the(-one) saying
Ἐπίγνωθι ὅτι ἐν μέσῳ παγίδων διαβαίνεις· καὶ ὅτι τοῦ
know that in midst of-snares you-walk and that than-the
φονεύειν τὸ ὁρκίζειν χεῖρον.
to-murder the to-put-under-oath worse
Ἔδει καὶ τήμερον καὶ τῷ προτέρῳ σαββάτῳ τὸν 1
it-was-needful also today and on-the former sabbath the
περὶ νηστείας κινῆσαι λόγον, καὶ μηδεὶς ἄκαιρον εἶναι
about fasting to-move word and no-one untimely to-be
νομιζέτω τὸ λεχθέν. Ἐν μὲν γὰρ ταῖς ἡμέραις τῆς
let-think the(-thing) spoken in indeed for the days of-the
νηστείας οὐδὲν δεῖ συμβουλῆς καὶ παραινέσεως εἰς τοῦτο,
fast no need of-counsel and exhortation for this

αὐτῆς τῶν ἡμερῶν τῆς παρουσίας καὶ τοὺς σφόδρα
itself of-the days the presence even the(-ones) greatly
ἀναπεπτωκότας διεγειρούσης πρὸς τὸν τῆς νηστείας
having-fallen-back rousing to the of-the fast
ἀγῶνα. Ἐπειδὴ δὲ πολλοὶ τῶν ἀνθρώπων εἰσιέναι τε
contest since but many of-the men to-enter both
εἰς νηστείαν μέλλοντες, καθάπερ πολιορκίᾳ τινὶ μακρᾷ
into fast being-about as-though to-siege some long
παραδίδοσθαι μελλούσης τῆς γαστρὸς, ἀδηφαγίαν καὶ
to-be-handed-over being-about the belly gluttony and
μέθην προλαβόντες ἀποτίθενται, ἐξιόντες τε πάλιν,
drunkenness having-taken-beforehand they-lay-up going-out and again
ὥσπερ ἔκ τινος μακροῦ λιμοῦ καὶ χαλεποῦ δεσμωτηρίου
as from some long famine and grievous prison
τῆς νηστείας ἀπαλλαγέντες, μετὰ πολλῆς τῆς ἀπειροκαλίας
of-the fast having-been-released with much the vulgarity
ἐπὶ τὰς τραπέζας τρέχουσι, καθάπερ σπουδάζοντες τὴν
to the tables they-run as-though being-zealous the
ἐκ τῆς νηστείας γενομένην αὐτοῖς ὠφέλειαν τῇ τῆς
from the fast having-come to-them benefit by-the of-the
ἀδηφαγίας ἀμετρίᾳ καταλῦσαι πάλιν, ἀναγκαῖον ἦν καὶ
gluttony excess to-undo again necessary it-was both
τότε καὶ νῦν τοὺς περὶ ἐγκρατείας κινῆσαι λόγους.
then and now the about self-control to-move words
Ἀλλ' ὅμως οὔτε πρώην εἰρήκαμέν τι τοιοῦτον, οὔτε
but nevertheless neither lately have-we-said anything such nor
νῦν ἐροῦμεν· ὁ γὰρ τῆς ἐπικειμένης συμφορᾶς φόβος ἀντὶ
now shall-we-say the for of-the impending calamity fear instead-of
πάσης παραινέσεως καὶ συμβουλῆς ἀρκεῖ τὰς ἁπάντων
every exhortation and counsel suffices the of-all
σωφρονίσαι ψυχάς. Τίς γὰρ οὕτως ἄθλιος καὶ ταλαίπωρος,
to-chasten souls who for so wretched and miserable

ὡς ἐν τοσούτῳ χειμῶνι μεθύειν; τίς οὕτως ἀναίσθητος,
as in so-great storm to-be-drunk who so senseless
ὡς τῆς πόλεως οὕτω σαλευομένης, καὶ ναυαγίας τοιαύτης
as the city so being-shaken and shipwreck such
ἀπειλουμένης, μὴ νήφειν καὶ ἐγρηγορέναι, καὶ πάσης
being-threatened not to-be-sober and to-be-awake and than-every
συμβουλῆς καὶ παραινέσεως ἀκριβέστερον ἀπὸ τῆς ἀγωνίας
counsel and exhortation more-exactly from the anguish
διορθοῦσθαι ταύτης; Οὐ γὰρ τοσοῦτον ἐργάσασθαι δυνήσεται
to-be-corrected this not for so-much to-work will-be-able
λόγος, ὅσον ἐργάζεται φόβος· καὶ τοῦτο αὐτὸ ἀπὸ τῶν
word as-much-as works fear and this itself from the(-things)
συμβεβηκότων νῦν δυνατὸν ἀποδεῖξαι. Πόσους γοῦν
having-happened now possible to-show how-many at-any-rate
ἀνηλώσαμεν λόγους, πολλοὺς τῶν ῥαθύμων παραινοῦντες,
did-we-spend words many of-the careless exhorting
καὶ συμβουλεύοντες τὰ θέατρα ἀφεῖναι, καὶ τὰς ἐκεῖθεν
and counseling the theaters to-leave and the from-there
ἀκολασίας; καὶ οὐκ ἠνέσχοντο, ἀλλ᾽ ἀεὶ κατὰ τὴν ἡμέραν
licentiousness and not they-endured-it but always on the day
ταύτην ἐπὶ τὰς παρανόμους τῶν ὀρχουμένων συνέτρεχον
this to the lawless of-the dancers they-ran-together
θεωρίας, καὶ σύλλογον διαβολικὸν ἀντικαθίστασαν τῷ
spectacles and assembly devilish they-set-against the
πληρώματι τῆς Ἐκκλησίας τοῦ Θεοῦ, καὶ ταῖς ἐνταῦθα
fullness of-the Church — of-God and to-the here
ψαλμῳδίαις ἀντήχουν αἱ ἐκεῖθεν κραυγαὶ μετὰ πολλῆς
psalmodies echoed-back the from-there shouts with much
φερόμεναι τῆς σφοδρότητος· ἀλλ᾽ ἰδοὺ νῦν σιγώντων
borne the vehemence but behold now being-silent
ἡμῶν, καὶ οὐδὲν περὶ τούτου λεγόντων, αὐτόματοι
us and nothing about this saying of-their-own-accord

τὴν ὀρχήστραν ἔφραξαν, καὶ ὁ ἱππόδρομος ἄβατος
the orchestra they-fenced and the hippodrome untrodden
γέγονε· καὶ πρὸ τούτου μὲν πολλοὶ τῶν ἡμετέρων πρὸς
has-become and before this indeed many of-the ours to
ἐκείνους ἔτρεχον, νυνὶ δὲ πάντες ἐκεῖθεν εἰς τὴν ἐκκλησίαν
those ran now but all from-there into the church
κατέφυγον, καὶ τὸν ἡμέτερον ἅπαντες ἐνυμνοῦσι Θεόν.
have-fled and the our all hymn God
Ὁρᾷς πόσον ἀπὸ τοῦ φόβου τὸ κέρδος ἐγένετο; Εἰ μὴ
you-see how-great from the fear the gain came-about if not
καλὸν ἦν ὁ φόβος, οὐκ ἂν πατέρες παιδαγωγοὺς τοῖς
good was the fear not — fathers tutors for-the
παισὶν ἐπέστησαν, οὐκ ἂν οἱ νομοθέται ταῖς πόλεσιν
children would-have-set not — the lawgivers for-the cities
ἄρχοντας. Τί γεέννης χαλεπώτερον; ἀλλ᾽ οὐδὲν τοῦ
rulers what than-hell more-grievous but nothing than-the
ταύτης χρησιμώτερον φόβου· ὁ γὰρ τῆς γεέννης φόβος
of-it more-useful fear the for of-the hell fear
τὸν τῆς βασιλείας ἡμῖν κομίζει στέφανον. Ἔνθα φόβος
the of-the kingdom for-us brings crown where fear
ἐστὶν, οὐκ ἔστι φθόνος· ἔνθα φόβος ἐστὶ, χρημάτων ἔρως
is not is envy where fear is of-money love
οὐκ ἐνοχλεῖ· ἔνθα φόβος ἐστὶν, ἔσβεσται θυμὸς, ἐπιθυμία
not troubles where fear is has-been-quenched wrath desire
κατέσταλται πονηρὰ, ἅπαν ἀλόγιστον ἐξώρισται πάθος·
has-been-checked evil every irrational has-been-banished passion
καὶ καθάπερ ἐν οἰκίᾳ στρατιώτου διηνεκῶς ὡπλισμένου οὐ
and as in house of-soldier continually armed not
λῃστὴς, οὐ τοιχωρύχος, οὐκ ἄλλος τις τῶν τὰ τοιαῦτα
robber not housebreaker not other any of-the(-ones) the such-things
κακουργούντων τολμήσει φανῆναι πλησίον, οὕτω καὶ φόβου
doing-evil will-dare to-appear near so also fear

τὰς ἡμετέρας κατέχοντος ψυχὰς, οὐδὲν τῶν ἀνελευθέρων
the our holding souls none of-the illiberal
παθῶν ἐπεισέρχεται ῥᾳδίως ἡμῖν· ἀλλὰ πάντα δραπετεύει
passions enters easily on-us but all-things run-away
καὶ φυγαδεύεται τῇ τυραννίδι τοῦ φόβου πάντοθεν
and are-put-to-flight by-the tyranny of-the fear from-all-sides
ἐξελαυνόμενα. Καὶ οὐ τοῦτο μόνον ἐστὶν ὃ καρπούμεθα
being-driven-out and not this only is which we-reap
ἀπὸ τοῦ φόβου, ἀλλὰ καὶ ἕτερον πολλῷ τούτου μεῖζον. Οὐ
from the fear but also other by-much than-this greater not
γὰρ δὴ τὰ πονηρὰ ἡμῶν ἀπελαύνει πάθη μόνον, ἀλλὰ
for indeed the evil our it-drives-away passions only but
καὶ πᾶσαν εἰσάγει μετὰ πολλῆς εὐκολίας τὴν ἀρετήν.
also all brings-in with much ease the virtue
Ἔνθα φόβος ἐστὶν, ἐκεῖ καὶ ἐλεημοσύνης σπουδὴ, καὶ εὐχῆς
where fear is there also of-almsgiving zeal and of-prayer
ἐπίτασις, καὶ δάκρυα θερμὰ καὶ ἐπάλληλα, καὶ στεναγμοὶ
intensity and tears warm and successive and groans
πολλὴν ἔχοντες τὴν κατάνυξιν. Οὐδὲν γὰρ οὕτω κατεσθίει
much having the compunction nothing for so devours
μὲν ἁμαρτήματα, ἀρετὴν δὲ αὔξεσθαι ποιεῖ καὶ θάλλειν, ὡς
indeed sins virtue but to-be-increased makes and to-flourish as
διηνεκὴς φόβου φύσις· διὰ τοῦτο τὸν μὴ συζῶντα φόβῳ
continual of-fear nature because-of this the(-one) not living-with fear
ἀδύνατον κατορθοῦσθαι· ὥσπερ οὖν τὸν ἐν φόβῳ ζῶντα
impossible to-be-set-right as then the(-one) in fear living
ἀδύνατον διαμαρτεῖν. Μὴ τοίνυν ἀλγῶμεν, ἀγαπητοὶ, μηδὲ
impossible to-err not therefore let-us-grieve beloved nor
καταπίπτωμεν ἐπὶ τῇ παρούσῃ θλίψει, ἀλλὰ θαυμάσωμεν
let-us-fall-down at the present affliction but let-us-marvel-at
τὸ εὐμήχανον τῆς τοῦ Θεοῦ σοφίας. Δι᾽ ὧν γὰρ
the resourcefulness of-the — of-God wisdom through which-things for

προσεδόκησεν ὁ διάβολος τὴν πόλιν ἡμῶν καταβαλεῖν,
expected the devil the city our to-cast-down
διὰ τούτων αὐτὴν ὁ Θεὸς ἀνέστησέ τε καὶ ἀνώρθωσεν·
through these it — God raised-up both and set-upright
ὁ μὲν γὰρ διάβολος ἐνέπνευσέ τισι παρανόμοις ἀνθρώποις,
the indeed for devil breathed-into some lawless men
καὶ εἰς τοὺς τῶν βασιλέων ὕβρισαν ἀνδριάντας, ἵνα
and against the of-the emperors they-outraged statues that
καὶ αὐτὸ τῆς πόλεως ἀφανισθῇ τὸ ἔδαφος· ὁ δὲ
even itself of-the city may-be-made-to-vanish the ground — but
Θεὸς αὐτῷ δὴ τούτῳ τῷ γεγενημένῳ πρὸς σωφρονισμὸν
God by-it indeed this the having-happened for correction
ἡμῶν πλείονα ἀπεχρήσατο, τῷ φόβῳ τῆς προσδοκωμένης
our more made-use-of by-the fear of-the expected
ἀπειλῆς πᾶσαν ἐκβαλὼν ῥᾳθυμίαν· καὶ γέγονε τοὐναντίον,
threat all having-cast-out carelessness and has-happened the-contrary
ἢπερ ὁ δαίμων ἠθέλησε, δι' ὧν αὐτὸς κατεσκεύασεν. Ἡ
than the demon wished through what he prepared the
γὰρ πόλις ἡμῖν καθ' ἑκάστην ἐκκαθαίρεται τὴν ἡμέραν,
for city for-us according-to each is-cleansed the day
καὶ στενωποὶ καὶ ἄμφοδα καὶ ἀγοραὶ τῶν πορνικῶν
and lanes and streets and market-places from-the harlot
καὶ διακεκλασμένων ἀπηλλάγησαν ᾀσμάτων, καὶ ὅπουπερ
and effeminate were-released songs and wherever
ἄν τις ἴδῃ, λιταὶ καὶ εὐφημίαι καὶ δάκρυα ἀντὶ
— anyone look litanies and blessings and tears instead-of
γέλωτος ἀτάκτου, καὶ ῥήματα φιλοσοφίαν ἔχοντα ἀντὶ
laughter disorderly and words philosophy having instead-of
ῥημάτων αἰσχρῶν, καὶ ἐκκλησία γέγονεν ἡμῖν ἡ πόλις
words shameful and church has-become for-us the city
ἅπασα, τῶν ἐργαστηρίων ἀποκεκλεισμένων, καὶ πάντων
whole the workshops having-been-shut and all

ἐν ταῖς πανδήμοις ταύταις διημερευόντων λιταῖς, καὶ τὸν
in the public these spending-the-day litanies and —
Θεὸν μιᾷ καὶ κοινῇ φωνῇ μετὰ πολλῆς καλούντων τῆς
God with-one and common voice with much calling-on the
προθυμίας. Ποῖος ταῦτα λόγος ἀνύσαι ποτὲ ἴσχυσε;
eagerness what-kind these-things word to-complete ever was-able
ποία παραίνεσις; τίς συμβουλή; πόσον χρόνου μῆκος;
what-kind exhortation what counsel how-great of-time length
Διὰ ταῦτα εὐχαριστῶμεν, καὶ μὴ ἀποδυσπετῶμεν μηδὲ 2
because-of these-things let-us-give-thanks and not let-us-be-impatient nor
δυσχεραίνωμεν. Ὅτι γὰρ καλὸν ὁ φόβος, ἐδίδαξε μὲν
let-us-be-vexed that for good the fear taught indeed
καὶ τὰ εἰρημένα· ἄκουσον δὲ καὶ Σολομῶντος περὶ
also the(-things) said hear but also Solomon about
αὐτοῦ φιλοσοφοῦντος οὕτως, Σολομῶντος τοῦ πάσῃ
it philosophizing thus Solomon the(-one) in-all
συντραφέντος τρυφῇ καὶ πολλῆς ἀπολαύσαντος ἀδείας. Τί
reared luxury and much having-enjoyed license what
οὖν ἐκεῖνός φησιν; Ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους, ἢ
then he says good to-go into house of-mourning than
πορευθῆναι εἰς οἶκον γέλωτος. Τί λέγεις, εἰπέ μοι; Ὅπου
to-go into house of-laughter what do-you-say tell me where
θρῆνος, καὶ δάκρυα, καὶ οἰμωγαὶ, καὶ ὀδύνη, καὶ ἀθυμία
lament and tears and wailings and pain and despondency
τοσαύτη, βέλτιον ἀπελθεῖν μᾶλλον, ἢ ὅπου χορεῖαι, καὶ
so-great better to-go-away rather than where dances and
κύμβαλα, καὶ γέλως, καὶ τρυφὴ, καὶ ἀδηφαγία, καὶ μέθη;
cymbals and laughter and luxury and gluttony and drunkenness
Ναὶ, φησί. Τίνος ἕνεκεν, εἰπέ μοι, καὶ διὰ τί; Ὅτι ἐκεῖθεν
yes he-says for-what cause tell me and for what because from-there
μὲν παροινία, ἐντεῦθεν δὲ σωφροσύνη τίκτεται· κἂν
indeed drunken-violence from-here but sobriety is-born even-if

ἀπέλθῃ τις εἰς εὐπορωτέρου συμπόσιον, οὐκέτι μετὰ τῆς
go-away anyone to of-a-richer-man drinking-party no-longer with the
αὐτῆς ἡδονῆς ὄψεται τὴν οἰκίαν, ἀλλ᾽ ἀηδῶς μὲν πρὸς
same pleasure will-be-see the house but unpleasantly indeed to
τὴν γυναῖκα ἐπανήξει, ἀηδῶς δὲ τῆς ἑαυτοῦ μεθέξει
the wife he-will-return unpleasantly and of-the his-own he-will-partake
τραπέζης, καὶ δυσάρεστος καὶ τοῖς οἰκέταις καὶ τοῖς
table and hard-to-please both to-the servants and to-the
παιδίοις καὶ πᾶσιν ἔσται τοῖς κατὰ τὴν οἰκίαν, ἀπὸ
children and to-all he-will-be the(-ones) in the house from
τῆς ἑτέρων εὐπορίας ἀκριβέστερον κατιδὼν τὴν ἑαυτοῦ
the of-others wealth more-exactly having-perceived the his-own
πενίαν. Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ δεινὸν, ἀλλ᾽ ὅτι
poverty and not this only is the terrible-thing but that
καὶ βασκαίνει πολλάκις τῷ καλέσαντι αὐτὸν πρὸς τὴν
also he-envies often the(-one) having-invited him to the
εὐωχίαν· καὶ ὅλως οὐδὲν ἀγαθὸν λαβὼν οἴκαδε ἐπανήξει.
feast and wholly no good having-received home he-will-return
Ἐπὶ δὲ τῶν πενθούντων οὐδὲν τοιοῦτόν ἐστιν
in-the-case-of but the(-ones) mourning nothing such is-it-possible
εἰπεῖν, ἀλλὰ πολλὴ μὲν ἡ φιλοσοφία, πολλὴ δὲ ἡ
to-say but much indeed the philosophy much and the
σωφροσύνη. Ἅμα γὰρ ἄν τις ἐπιβῇ τῶν προθύρων τῆς
sobriety as-soon-as for — anyone set-foot-on the porch of-the
οἰκίας τῆς νεκρὸν ἐχούσης, καὶ τὸν τετελευτηκότα ἴδῃ
house the(-house) a-corpse having and the having-died he-see
ἄφωνον κείμενον, καὶ τὴν γυναῖκα τὰς τρίχας τίλλουσαν,
voiceless lying and the wife the hair plucking
τὰς παρειὰς καταξαίνουσαν, τοὺς βραχίονας κατατέμνουσαν,
the cheeks tearing the arms cutting
καταστέλλεται, σκυθρωπάζει, καὶ τῶν συγκαθημένων
he-is-checked he-is-sad and of-the(-ones) sitting-with

ἕκαστος πρὸς τὸν πλησίον οὐδὲν ἕτερον φθέγγεται ἀλλ᾽ ἢ,
each to the neighbor nothing else utters but than
ὅτι Οὐδέν ἐσμεν, καὶ ἡ κακία ἡμῶν ἄφατος. Τί τούτων
that nothing we-are and the wickedness our unspeakable what than-these
φιλοσοφώτερον τῶν ῥημάτων γένοιτ᾽ ἄν, ὅταν καὶ τῆς
more-philosophical the words would-be — when both of-the
φύσεως τὴν εὐτέλειαν ἐπιγινώσκωμεν, καὶ τὴν πονηρίαν
nature the cheapness we-recognize and the wickedness
διαβάλλωμεν, καὶ μηδὲν εἶναι τὰ παρόντα νομίζωμεν,
we-denounce and nothing to-be the present-things we-think
ἑτέροις μὲν ῥήμασι, γνώμῃ δὲ τῇ αὐτῇ τὰ τοῦ
with-other indeed words with-judgment but the same the(-words) —
Σολομῶντος φθεγγόμενοι ἐκεῖνα τὰ θαυμαστὰ καὶ πολλῆς
of-Solomon uttering those the wonderful and of-much
φιλοσοφίας γέμοντα, ὅτι Ματαιότης ματαιοτήτων, καὶ τὰ
philosophy full that vanity of-vanities and the
πάντα ματαιότης; Ὁ εἰς οἶκον πενθούντων εἰσελθὼν,
all-things vanity the(-one) into house of-the-mourning having-entered
εὐθέως δακρύει τὸν ἀπελθόντα, κἂν ἐχθρὸς ᾖ.
immediately weeps the(-one) having-departed even-if enemy he-be
Εἶδες πόσον βελτίων αὕτη ἐκείνης ἡ οἰκία; Ἐκεῖ μὲν γὰρ,
you-saw how-much better this than-that the house there indeed for
κἂν φίλος ᾖ, φθονεῖ· ἐνταῦθα δὲ, κἂν ἐχθρὸς ᾖ, δακρύει·
even-if friend he-be he-envies here but even-if enemy he-be he-weeps
τοῦτο, ὃ μάλιστα πάντων ὁ Θεὸς ἐπιζητεῖ, τὸ μὴ
this which most of-all — God seeks the not
ἐφήδεσθαι τοῖς λελυπηκόσιν. Οὐ ταῦτα δὲ μόνον ἔστιν
to-rejoice-over the(-ones) having-caused-grief not these-things and only is-it-possible
ἐκεῖθεν καρπώσασθαι τὰ καλὰ, ἀλλὰ καὶ ἕτερα τούτων
from-there to-reap the good-things but also others than-these
οὐκ ἐλάττω. Καὶ γὰρ ἀναμιμνήσκεται τῶν ἁμαρτημάτων
not less and for remembers the sins

ἕκαστος τῶν ἑαυτοῦ, καὶ τοῦ δικαστηρίου τοῦ φοβεροῦ,
each the his-own and the court the fearful
καὶ τῶν εὐθυνῶν ἐκείνων, καὶ τῆς κρίσεως, κἂν ᾖ
and the accounts those and the judgment even-if he-be
μυρία κακὰ πεπονθὼς παρ᾽ ἑτέρων, καὶ λύπας κατὰ τὴν
countless evils having-suffered from others and griefs in the
οἰκίαν ἔχων, πάντων αὐτῶν λαβὼν τὸ φάρμακον οὕτως
house having of-all them having-taken the remedy so
ἐπάνεισιν. Ἐννοήσας γὰρ, ὅτι μικρὸν ὕστερον καὶ αὐτὸς
he-returns having-considered for that little later also himself
πείσεται τοῦτο, καὶ πάντες δὲ οἱ μεγάλα φυσῶντες, καὶ
will-suffer this and all too the(-ones) great-things puffing and
ὅτι πρόσκαιρα τὰ παρόντα ἅπαντα, κἂν χρηστὰ ᾖ, κἂν
that temporary the present-things all even-if good they-be even-if
λυπηρὰ, ἀθυμίαν καὶ βασκανίαν ἅπασαν ἀποθέμενος, καὶ
painful despondency and envy all having-put-off and
κούφην ποιήσας τὴν ψυχὴν, καὶ πτερωθεὶς, οὕτως οἴκαδε
light having-made the soul and winged so home
ἀναστρέψει· καὶ ἐντεῦθεν ἡμερώτερος ἔσται πᾶσι λοιπὸν,
he-will-turn-back and from-this gentler he-will-be to-all henceforth
ἐπιεικέστερος καὶ προσηνέστερος καὶ φιλοσοφώτερος, τοῦ
milder and more-kindly and more-philosophical the
φόβου τῶν μελλόντων ἐπεισελθόντος αὐτοῦ τῇ ψυχῇ, καὶ
fear of-the coming-things having-entered his the soul and
τὰς ἀκάνθας δαπανήσαντος ἁπάσας. Καὶ ταῦτα πάντα
the thorns having-consumed all and these-things all
ἐκεῖνος συνιδὼν ἔλεγεν ὅτι, Ἀγαθὸν πορευθῆναι εἰς οἶκον
he having-perceived said that good to-go into house
πένθους, ἢ πορευθῆναι εἰς οἶκον πότου· ἐκεῖθεν ῥᾳθυμία,
of-mourning than to-go into house of-drinking from-there carelessness
ἐντεῦθεν ἀγωνία γίνεται· ἐκεῖθεν καταφρόνησις, ἐντεῦθεν
from-here anguish comes-about from-there contempt from-here

φόβος, ὁ πρὸς ἅπασαν ἡμᾶς παιδαγωγῶν ἀρετήν. Εἰ
fear the(-fear) toward all us training virtue if
μὴ καλὸν ἦν ὁ φόβος, οὐκ ἂν τοὺς πολλοὺς καὶ μακροὺς
not good was the fear not — the many and long
ἀνήλωσε λόγους ὁ Χριστὸς περὶ τῆς ἐκεῖ κολάσεως
would-have-spent words — Christ about the there punishment
καὶ τιμωρίας διαλεγόμενος. Ὁ φόβος οὐδὲν ἕτερόν ἐστιν,
and penalty discoursing the fear nothing else is
ἢ τεῖχος καὶ ἀσφάλεια, καὶ πύργος ἀκαταγώνιστος· καὶ
than wall and safety and tower unconquerable and
γὰρ πολλῆς ἡμῖν ἀσφαλείας δεῖ, διὰ τὸ πολλὰς
for of-much for-us safety there-is-need because-of the many
εἶναι πανταχοῦ τὰς ἐνέδρας· καθάπερ αὐτὸς οὗτος πάλιν
to-be everywhere the ambushes as himself this again
παραινῶν ὁ Σολομὼν ἔλεγεν· Ἐπίγνωθι, ὅτι ἐν μέσῳ
exhorting — Solomon said know that in midst
παγίδων διαβαίνεις καὶ ἐπὶ ἐπάλξεων πόλεως περιπατεῖς.
of-snares you-walk and on battlements of-city you-walk-about
Βαβαὶ πόσων γέμει τοῦτο τὸ ῥῆμα ἀγαθῶν, καὶ οὐκ
ah of-how-many is-full this the saying good-things and not
ἔλαττον ἢ τὸ πρότερον!
less than the former
Ἐγγράψωμεν τοίνυν ἕκαστος ἐπὶ τῆς διανοίας αὐτὸ τῆς
let-us-inscribe therefore each on the mind it the
ἡμετέρας, καὶ περιφέρωμεν ἐπὶ τῆς μνήμης ἀεὶ, καὶ οὐχ
our and let-us-carry-about in the memory always and not
ἁμαρτησόμεθα ταχέως. Ἐγγράψωμεν πρότερον αὐτὸ μετὰ
we-shall-sin quickly let-us-inscribe first it with
ἀκριβείας ἁπάσης μαθόντες· οὐ γὰρ εἶπε, Βλέπε, ὅτι ἐν
exactness all having-learned not for he-said see that in
μέσῳ παγίδων διαβαίνεις, ἀλλ', Ἐπίγνωθι. Καὶ τίνος ἕνεκεν
midst of-snares you-walk but know and for-what cause

εἶπεν, Ἐπίγνωθι; Συνεσκίασται, φησὶν, ἡ παγίς· τοῦτο
did-he-say know has-been-shaded he-says the snare this
γάρ ἐστιν ἡ παγὶς, ὅταν μὴ φανερὸς ὁ ὄλεθρος φαίνηται,
for is the snare when not manifest the destruction appear
μηδὲ δήλη ἡ βλάβη, ἀλλὰ πανταχόθεν περιεσταλμένη
nor clear the harm but from-all-sides wrapped-up
παρακέηται· διὰ τοῦτό φησιν, Ἐπίγνωθι· πολλῆς σοι
it-lie-beside because-of this he-says know of-much for-you
δεῖ τῆς κατανοήσεως καὶ ἀκριβοῦς τῆς ἐρεύνης.
there-is-need the observation and exact the search
Ὥσπερ γὰρ τὰ παιδία τῇ γῇ τὴν παγίδα, οὕτως
as for the children with-the earth the snare so
ὁ διάβολος τὰς ἁμαρτίας ταῖς βιωτικαῖς περιέστειλεν
the devil the sins with-the worldly wrapped-up
ἡδοναῖς· ἀλλ' ἐπίγνωθι διερευνώμενος ἀκριβῶς, καὶ ἐὰν
pleasures but know searching-out exactly and if
ἐμπέσῃ κέρδος, μὴ τὸ κέρδος ἴδῃς μόνον, ἀλλ' ἐρεύνησον
fall-in-your-way gain not the gain look-at only but search
ἀκριβῶς, μή που θάνατος καὶ ἁμαρτία εἰς τὸ κέρδος
exactly lest somewhere death and sin in the gain
ἔνδον ἐγκέκρυπται· κἂν ἴδῃς, ἀπόφυγε. Πάλιν, ὅταν τέρψις
within has-been-hidden and-if you-see flee again when delight
καὶ ἡδονὴ παρεμπέσῃ, μὴ τὴν ἡδονὴν ἴδῃς μόνον, ἀλλὰ μή
and pleasure fall-in not the pleasure look-at only but lest
που παρανομία τις ἐν τῷ βάθει τῆς ἡδονῆς συνεσκίασται,
somewhere lawlessness some in the depth of-the pleasure has-been-shaded
μετὰ ἀκριβείας ἐξέτασον, κἂν εὕρῃς, ἀποπήδησον· κἂν
with exactness examine and-if you-find leap-away even-if
συμβουλεύῃ τις, κἂν κολακεύῃ, κἂν θεραπεύῃ, κἂν τιμὰς
counsel anyone even-if flatter even-if court even-if honors
ἐπαγγέλληται, κἂν ὁτιοῦν ἕτερον, πάντα ἐξετάζωμεν
promise even-if anything-whatever other all-things let-us-examine

μετὰ ἀκριβείας, καὶ περισκοπῶμεν πάντοθεν μή πού τις
with exactness and let-us-look-around from-all-sides lest somewhere some
βλάβη, μή πού τις κίνδυνος ἀπὸ τῆς συμβουλῆς, ἢ τῆς
harm lest somewhere some danger from the counsel or the
τιμῆς, ἢ τῆς θεραπείας ἡμῖν ἐγγίνηται, καὶ μὴ ταχέως καὶ
honor or the courting to-us be-engendered and not quickly and
ἀπερισκέπτως ἐπιτρέχωμεν. Εἰ μὲν γὰρ μία καὶ δύο μόνον
heedlessly let-us-run-at if indeed for one and two only
ἦσαν αἱ παγίδες, εὔκολος ἦν ἡ φυλακή· νῦν δὲ τὸ πλῆθος
were the snares easy was the guard now but the multitude
αὐτῶν ἐνδείξασθαι βουλόμενος ὁ Σολομὼν, ἄκουσον πῶς
of-them to-show wishing — Solomon hear how
φησιν· Ἐπίγνωθι, ὅτι ἐν μέσῳ παγίδων διαβαίνεις· οὐκ
he-says know that in midst of-snares you-walk not
εἶπεν, ὅτι Παρὰ παγίδας διαβαίνεις, ἀλλ' Ἐν μέσῳ
he-said that beside snares you-walk but in midst
παγίδων. Ἑκατέρωθεν ἡμῖν τὰ βάραθρα, ἑκατέρωθεν οἱ
of-snares on-either-side for-us the pits on-either-side the
δόλοι. Ἐνέβαλέ τις εἰς ἀγορὰν, εἶδεν ἐχθρὸν, ἐφλέγμανεν
tricks went-in someone into market-place saw enemy was-inflamed
ἀπὸ τῆς ὄψεως μόνης· εἶδε φίλον εὐδοκιμοῦντα, ἐβάσκηνεν·
from the sight alone saw friend thriving envied
εἶδε πένητα, κατεφρόνησε καὶ ὑπερεῖδεν· εἶδε πλούσιον, καὶ
saw poor-man despised and overlooked saw rich-man and
ἐφθόνησεν· εἶδέ τινα ἐπηρεαζόμενον, ἀπεδυσπέτησεν· εἶδέ
was-jealous saw someone being-abused was-impatient saw
τινα ἐπηρεάζοντα, ἐδυσχέρανεν· εἶδε γυναῖκα εὔμορφον,
someone abusing was-vexed saw woman comely
ἑάλω. Εἶδες πόσαι αἱ παγίδες, ἀγαπητέ; Διὰ τοῦτό
was-caught you-saw how-many the snares beloved because-of this
φησιν· Ἐπίγνωθι, ὅτι ἐν μέσῳ παγίδων διαβαίνεις. Καὶ
he-says know that in midst of-snares you-walk and

ἐν οἰκίᾳ παγίδες, καὶ ἐπὶ τραπέζης παγίδες, καὶ ἐπὶ
in house snares and at table snares and at
συλλόγων παγίδες. Πολλάκις ἀπερισκέπτως τις μεταξὺ
gatherings snares often heedlessly someone among
φίλων θαῤῥῶν ἐφθέγξατό τι τῶν οὐκ ὀφειλόντων
friends being-confident uttered something of-the not owing
ἐξενεχθῆναι ῥημάτων, καὶ κίνδυνον ἤνεγκε τοσοῦτον, ὥστε
to-be-brought-out words and danger brought so-great so-as
ὁλόκληρον ἀνατρέψαι τὴν οἰκίαν.
whole to-overturn the house

3 Πανταχόθεν τοίνυν διερευνώμεθα τὰ πράγματα μετὰ
from-all-sides therefore let-us-search-out the affairs with
ἀκριβείας. Πολλάκις καὶ γυνὴ γέγονε παγὶς τοῖς μὴ
exactness often also wife has-become snare to-the(-ones) not
προσέχουσι, πολλάκις παιδία, πολλάκις φίλοι, πολλάκις
attending often children often friends often
γείτονες. Καὶ τίνος ἕνεκεν τοσαῦται παγίδες, φησίν; Ἵνα
neighbors and for-what cause so-many snares he-says that
μὴ κάτωθεν πετώμεθα, ἀλλὰ τὰ ἄνω ζητῶμεν. Καὶ
not below we-may-fly but the(-things) above we-may-seek and
γὰρ τὰ πετεινὰ, ἕως ἂν τὸν ὑψηλὸν ἀέρα τέμνῃ, οὐ ταχέως
for the birds until — the high air they-cut not quickly
ἁλίσκεται· οὕτω καὶ σὺ, ἕως ἂν πρὸς τὰ ἄνω βλέπῃς,
are-caught so also you until — to the(-things) above you-look
οὔτε ὑπὸ παγίδος, οὔτε ὑφ᾽ ἑτέρας τινὸς ἁλώσῃ ῥᾳδίως
neither by snare nor by other any shall-you-be-caught easily
ἐπιβουλῆς. Ἰξευτής ἐστιν ὁ διάβολος· γενοῦ τοίνυν τῶν
plot fowler is the devil become therefore than-the
ἐκείνου καλάμων ὑψηλότερος. Ὁ πρὸς τὸ ὕψος ἀναβὰς
his reeds higher the(-one) to the height having-gone-up
οὐκέτι οὐδὲν θαυμάσεται τῶν βιωτικῶν πραγμάτων· ἀλλ᾽
no-longer anything will-marvel-at of-the worldly affairs but

ὥσπερ, ἐπειδὰν εἰς τὴν κορυφὴν ἀναδράμωμεν τῶν ὀρῶν,
as when to the summit we-run-up of-the mountains
μικρὰ καὶ ἡ πόλις ἡμῖν εἶναι δοκεῖ καὶ τὰ τείχη, καὶ
small both the city to-us to-be seems and the walls and
μυρμήκων δίκην ἐπὶ τῆς γῆς οἱ ἄνδρες ἡμῖν βαδίζοντες
of-ants like on the earth the men to-us walking
φαίνονται· οὕτως ἐπειδὰν ἐπὶ τὴν ὑψηλὴν ἔννοιαν τῆς
appear so when to the lofty thought of-the
φιλοσοφίας ἀνέλθῃς, οὐδέν σε τῶν ἐπὶ τῆς γῆς ἐκπλῆξαι
philosophy you-go-up nothing you of-the(-things) on the earth to-astound
δυνήσεται, ἀλλὰ μικρὰ πάντα φανεῖται, καὶ πλοῦτος, καὶ
will-be-able but small all-things will-appear both wealth and
δόξα, καὶ δυναστεία, καὶ τιμὴ καὶ εἴ τι τοιοῦτον
glory and power and honor and if anything such
ἕτερον, ὅταν τὰ ἐν οὐρανοῖς βλέπῃς· καθάπερ οὖν καὶ
other when the(-things) in heavens you-look-at as then also
Παύλῳ μικρὰ πάντα ἐφαίνετο, καὶ νεκρῶν ἀχρηστότερα
to-Paul small all-things appeared and than-corpses more-useless
τὰ λαμπρὰ τοῦ παρόντος βίου. Διὰ τοῦτο καὶ ἐβόα
the splendid of-the present life because-of this also he-cried
λέγων· Ἐμοὶ κόσμος ἐσταύρωται· διὰ τοῦτο καὶ ἡμῖν
saying to-me world has-been-crucified because-of this also us
παρῄνει λέγων· Τὰ ἄνω φρονεῖτε. Ἄνω; ποῖα λέγεις,
he-exhorted saying the(-things) above mind above what-kind do-you-say
εἰπέ μοι; ὅπου ἥλιος, ὅπου σελήνη; Οὐχί, φησίν. Ἀλλὰ
tell me where sun where moon no he-says but
ποῦ; ὅπου ἄγγελοι, ὅπου ἀρχάγγελοι, ὅπου τὰ χερουβὶμ
where where angels where archangels where the cherubim
καὶ τὰ σεραφίμ; Οὐχί, φησίν. Ἀλλὰ ποῦ; Ὅπου ὁ Χριστός
and the seraphim no he-says but where where — Christ
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος. Πειθώμεθα τοίνυν,
is at right-hand — of-God sitting let-us-be-persuaded therefore

κἀκεῖνο διηνεκῶς λογιζώμεθα, ὅτι καθάπερ τῷ στρουθίῳ
and-that continually let-us-reckon that as for-the sparrow
ὄφελος οὐδὲν τῶν πτερῶν ὑπὸ τῆς παγίδος ἁλόντι, ἀλλ᾽
profit nothing of-the wings by the snare caught but
εἰκῇ καὶ μάτην πτερύσσεται· οὕτω καὶ σοὶ τῶν λογισμῶν
idly and in-vain it-flutters so also to-you of-the reasonings
οὐδὲν ὄφελος, ἐὰν κατὰ κράτος ὑπὸ τῆς πονηρᾶς ἐπιθυμίας
no profit if by force by the evil desire
ἁλῷς, ἀλλ᾽ ὅσα ἂν σκιρτήσῃς, ἑάλως. Διὰ
you-be-caught but as-much-as — you-leap you-were-caught because-of
τοῦτο πτερὰ τοῖς στρουθίοις, ἵνα ἐκφύγῃ τὰς παγίδας·
this wings for-the sparrows that it-may-escape the snares
διὰ τοῦτο λογισμοὶ τοῖς ἀνθρώποις, ἵνα ἐκφύγωσι
because-of this reasonings for-the men that they-may-escape
τὰ ἁμαρτήματα. Τίνα οὖν ἕξομεν συγγνώμην, τίνα δὲ
the sins what then shall-we-have pardon what and
ἀπολογίαν, ὅταν τῶν ἀλόγων ὦμεν ἀνοητότεροι;
defense when than-the irrational-creatures we-be more-foolish
Ὁ μὲν γὰρ στρουθὸς ἅπαξ ἁλοὺς ὑπὸ παγίδος, εἶτα
the indeed for sparrow once caught by snare then
διαφυγὼν, καὶ ἔλαφος δὲ εἰς δίκτυον ἐμπεσοῦσα καὶ
having-escaped and deer too into net having-fallen and
διαδρᾶσα, δυσκόλως ἁλώσονται πάλιν τοῖς αὐτοῖς·
having-run-off with-difficulty will-be-caught again by-the same-things
ἑκάστῳ γὰρ ἡ πεῖρα διδάσκαλος ἀσφαλείας γίνεται.
for-each for the experience teacher of-safety becomes
Ἡμεῖς δὲ πολλάκις τοῖς αὐτοῖς ἁλόντες, τοῖς αὐτοῖς
we but often by-the same-things caught into-the same-things
περιπίπτομεν, καὶ οὐδὲ τῶν ἀλόγων τὸ προνοητικὸν
fall-into and not-even of-the irrational-creatures the foresight
καὶ μεμεριμνημένον οἱ λόγῳ τιμηθέντες μιμούμεθα.
and carefulness the(-ones) with-reason honored imitate

Ποσάκις οὖν ἰδόντες γυναῖκα, μυρία ἐπάθομεν δεινὰ
how-often then having-seen woman countless we-suffered terrible-things
οἴκαδε ἀναχωρήσαντες, καὶ τὴν ἐπιθυμίαν δεξάμενοι,
home having-withdrawn and the desire having-received
καὶ ἐπὶ πολλαῖς ὀδυνηθέντες ἡμέραις, ἀλλ᾽ ὅμως οὐ
and for many having-been-pained days but nevertheless not
σωφρονιζόμεθα, ἀλλὰ μόλις τὸ πρότερον θεραπεύσαντες
we-are-chastened but scarcely the former having-healed
ἕλκος, πάλιν τοῖς αὐτοῖς περιπίπτομεν, καὶ ὑπὸ τῶν
sore again into-the same-things we-fall-into and by the
αὐτῶν ἁλισκόμεθα, καὶ διὰ βραχεῖαν ἡδονὴν ὄψεως,
same-things we-are-caught and because-of brief pleasure of-sight
διηνεκῆ τινα καὶ χρόνιον ὑπομένομεν ὀδύνην. Ἀλλ᾽ ἐὰν
continual some and long-lasting we-endure pain but if
μάθωμεν συνεχῶς ταύτην ἐπιλέγειν ἑαυτοῖς τὴν ῥῆσιν,
we-learn continually this to-repeat to-ourselves the saying
πάντων ἀποστησόμεθα τῶν δεινῶν· παγὶς μεγίστη
from-all we-shall-stand-away the terrible-things snare greatest
κάλλος γυναικός· μᾶλλον δὲ οὐχὶ κάλλος γυναικὸς, ἀλλ᾽ ἡ
beauty of-woman rather but not beauty of-woman but the
ἀκόλαστος ὄψις· μὴ γὰρ δὴ τὰ πράγματα διαβάλλωμεν,
licentious sight not for indeed the things let-us-denounce
ἀλλ᾽ ἡμᾶς καὶ τὴν ἡμετέραν ῥᾳθυμίαν· μηδὲ λέγωμεν,
but us and the our carelessness nor let-us-say
Μὴ ἔστωσαν γυναῖκες, ἀλλὰ Μὴ ἔστωσαν μοιχεῖα· μηδὲ
not let-there-be women but not let-there-be adulteries nor
λέγωμεν, Μὴ ἔστω κάλλος, ἀλλὰ Μὴ ἔστω πορνεία·
let-us-say not let-there-be beauty but not let-there-be fornication
μηδὲ λέγωμεν, Μὴ ἔστω κοιλία, ἀλλὰ Μὴ ἔστω
nor let-us-say not let-there-be belly but not let-there-be
ἀδηφαγία· οὐ γὰρ ἡ κοιλία τὴν ἀδηφαγίαν ποιεῖ, ἀλλ᾽ ἡ
gluttony not for the belly the gluttony makes but the

ἡμετέρα ῥᾳθυμία. Μὴ λέγωμεν διὰ τὸ φαγεῖν καὶ πιεῖν
our carelessness not let-us-say because-of the to-eat and to-drink
πάντα τὰ κακά· οὐ γὰρ διὰ τοῦτο, ἀλλὰ διὰ τὴν
all the evils not for because-of this but because-of the
ῥᾳθυμίαν καὶ τὴν ἀπληστίαν τὴν ἡμετέραν. Οὐκ ἔφαγε
carelessness and the insatiability the our not ate
γοῦν οὐδὲ ἔπιεν ὁ διάβολος, καὶ κατέπεσεν· ἔφαγε
at-any-rate nor drank the devil and fell-down ate
καὶ ἔπιεν ὁ Παῦλος, καὶ εἰς τὸν οὐρανὸν ἀνῆλθε. Πόσων
and drank — Paul and into the heaven went-up how-many
ἀκούω λεγόντων, Μὴ ἔστω πενία! Ἐπιστομίζωμεν τοίνυν
I-hear saying not let-there-be poverty let-us-muzzle therefore
τοὺς τὰ τοιαῦτα δυσχεραίνοντας· βλασφημία γὰρ τὸ τὰ
the(-ones) the such-things being-vexed-at blasphemy for the the
τοιαῦτα λέγειν ἐστί. Λέγωμεν τοίνυν πρὸς αὐτούς· Μὴ
such-things to-say is let-us-say therefore to them not
ἔστω μικροψυχία· πενία γὰρ μυρία εἰς τὸν βίον ἡμῶν
let-there-be small-mindedness poverty for countless into the life our
εἰσήγαγεν ἀγαθὰ, καὶ χωρὶς πενίας ὁ πλοῦτος ἄχρηστος.
brought-in good-things and without poverty the wealth useless
Μὴ τοίνυν μήτε τοῦτον μήτε ἐκείνην διαβάλλωμεν· πενία
not therefore neither this nor that let-us-denounce poverty
γὰρ καὶ πλοῦτος ὅπλα ἐστὶ πρὸς ἀρετὴν ἑκάτερα φέροντα,
for and wealth weapons are toward virtue both bearing
ἂν ἐθέλωμεν. Ὥσπερ οὖν ὁ γενναῖος στρατιώτης, οἷον
if we-wish as then the noble soldier whatever
ἂν ὅπλον λάβῃ, τὴν οἰκείαν ἀρετὴν ἐπιδείκνυται· οὕτως
— weapon be-take the own valor displays so
ὁ ἄνανδρος καὶ δειλὸς ὑφ' ἑκατέρων ἐμποδίζεται. Καὶ ἵνα
the unmanly and cowardly by both is-hindered and that
μάθῃς, ὅτι τοῦτό ἐστιν ἀληθὲς, ἀναμνήσθητί μοι τοῦ
you-may-learn that this is true remember for-me —

Ἰὼβ, ὃς ὁμοῦ καὶ πλούσιος καὶ πένης γέγονε, καὶ ἑκάτερα
Job who at-once both rich and poor became and both
τὰ ὅπλα μετεχειρίσατο, καὶ ἐν ἑκατέροις ἐκράτησε. Καὶ ὅτε
the weapons handled and in both prevailed and when
μὲν πλούσιος ἦν, ἔλεγεν· Ἡ θύρα μου παντὶ ἐλθόντι
indeed rich he-was he-said the door my to-every(-one) having-come
ἠνέῳκτο· ὅτε δὲ πένης γέγονεν, ἔλεγεν· Ὁ Κύριος ἔδωκεν,
had-been-opened when but poor he-became he-said the Lord gave
ὁ Κύριος ἀφείλετο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ
the Lord took-away as to-the Lord it-seemed so also
ἐγένετο. Ὅτε πλούσιος ἦν, πολλὴν τὴν φιλοξενίαν, ὅτε
it-happened when rich he-was much the hospitality when
πένης γέγονε, πολλὴν τὴν ὑπομονὴν ἐπεδείξατο. Καὶ σὺ
poor he-became much the endurance he-displayed and you
τοίνυν πλούσιος εἶ; πολλὴν ἐπιδείκνυσο τὴν ἐλεημοσύνην.
therefore rich are much display the almsgiving
Πένης γέγονας; πολλὴν τὴν καρτερίαν καὶ τὴν ὑπομονήν.
poor have-you-become much the steadfastness and the endurance
Οὔτε γὰρ πλοῦτος κακὸν, οὔτε πενία ἁπλῶς· ἀλλὰ παρὰ
neither for wealth evil nor poverty simply but according-to
τὴν προαίρεσιν τῶν χρωμένων ἑκάτερα ταῦτα γίνεται.
the choice of-the(-ones) using both these-things become
Παιδεύσωμεν τοίνυν ἑαυτοὺς μὴ τοιαύτας περὶ τῶν 4
let-us-train therefore ourselves not such about the
πραγμάτων ἔχειν τὰς κρίσεις, μηδὲ τὰ ἔργα τοῦ Θεοῦ,
affairs to-have the judgments nor the works — of-God
ἀλλὰ τὴν προαίρεσιν τὴν πονηρὰν τῶν ἀνθρώπων
but the choice the evil of-the men
διαβάλλειν. Τὸν μικρόψυχον οὐδὲ ὁ πλοῦτος ὠφελῆσαι
to-denounce the small-souled not-even the wealth to-benefit
δύναται· τὸν μεγαλόψυχον οὐδὲ ἡ πενία καταβλάπτει ποτέ.
can the great-souled not-even the poverty harms ever

Ἐπιγνῶμεν τοίνυν τὰς παγίδας, καὶ πόῤῥωθεν αὐτῶν
let-us-know therefore the snares and far from-them
βαδίζωμεν· ἐπιγνῶμεν τοὺς κρημνοὺς, καὶ μηδὲ ἐγγὺς
let-us-walk let-us-know the precipices and not-even near
γινώμεθα. Τοῦτο ἀσφαλείας ἡμῖν ἔσται μεγίστης ὑπόθεσις,
let-us-come this of-safety for-us will-be greatest occasion
τὸ μὴ τὰ ἁμαρτήματα φεύγειν μόνον, ἀλλὰ καὶ τὰ
the not the sins to-flee only but also the(-things)
ἀδιάφορα μὲν εἶναι δοκοῦντα, πρὸς δὲ τὰς ἁμαρτίας ἡμᾶς
indifferent indeed to-be seeming toward but the sins us
ὑποσκελίζοντα. Οἷόν τι λέγω· Τὸ γελᾶν καὶ ἀστεῖα
tripping-up such-as something I-say the to-laugh and witticisms
λέγειν οὐ δοκεῖ μὲν ὡμολογημένον ἁμάρτημα εἶναι, ἄγει
to-say not seems indeed acknowledged sin to-be it-leads
δὲ εἰς ὡμολογημένον ἁμάρτημα· πολλάκις γοῦν ἀπὸ
but to acknowledged sin often at-any-rate from
γέλωτος αἰσχρὰ ῥήματα τίκτεται, ἀπὸ ῥημάτων αἰσχρῶν
laughter shameful words are-born from words shameful
πράξεις αἰσχρότεραι· πολλάκις ἀπὸ ῥημάτων καὶ γέλωτος
deeds more-shameful often from words and laughter
λοιδορία καὶ ὕβρις, ἀπὸ λοιδορίας καὶ ὕβρεως πληγαὶ καὶ
railing and insult from railing and insult blows and
τραύματα, ἀπὸ τραυμάτων καὶ πληγῶν σφαγαὶ καὶ φόνοι.
wounds from wounds and blows slaughters and murders
Ἂν τοίνυν μέλλῃς περὶ σεαυτοῦ καλῶς βουλεύεσθαι, οὐχὶ
if therefore you-be-about about yourself well to-take-counsel not
τὰ αἰσχρὰ ῥήματα μόνον, οὐδὲ τὰ αἰσχρὰ πράγματα, οὐδὲ
the shameful words only nor the shameful deeds nor
τὰς πληγὰς καὶ τὰ τραύματα καὶ τοὺς φόνους, ἀλλὰ καὶ
the blows and the wounds and the murders but also
αὐτὸν τὸν ἄκαιρον γέλωτα καὶ αὐτὰ τὰ ἀστεῖα ἀποφεύξῃ
itself the untimely laughter and themselves the witticisms you-will-flee

ῥήματα, ἐπειδὴ τῶν μετὰ ταῦτα κακῶν ῥίζα ταῦτα
words since of-the after these-things evils root these-things
ἐγένετο. Διὰ τοῦτο ὁ Παῦλός φησι· Μωρολογία καὶ
became because-of this — Paul says foolish-talking and
εὐτραπελία μὴ ἐκπορευέσθω ἐκ τοῦ στόματος ὑμῶν. Εἰ
jesting not let-proceed out-of the mouth your if
γὰρ καὶ αὐτὸ καθ' ἑαυτὸ μικρὸν εἶναι δοκεῖ, ἀλλὰ μεγάλων
for even it by itself small to-be seems but of-great
ἡμῖν κακῶν αἴτιον γίνεται. Πάλιν τὸ τρυφᾷν οὐ δοκεῖ
for-us evils cause becomes again the to-live-luxuriously not seems
μὲν ἔγκλημα εἶναι φανερὸν καὶ ὡμολογημένον, μεγάλα δὲ
indeed charge to-be manifest and acknowledged great but
ἡμῖν τίκτει κακὰ, μέθην, παροινίαν, πλεονεξίαν, ἁρπαγάς.
for-us bears evils drunkenness drunken-violence greed robberies
Ὁ γὰρ δαπανηρὸς καὶ πολυτελὴς, καὶ λειτουργίας τῇ
the for spendthrift and extravagant and services to-the
γαστρὶ λειτουργῶν ἀφορήτους, καὶ κλέπτειν ἀναγκάζεται
belly performing unbearable both to-steal is-compelled
πολλάκις, καὶ τὰ ἑτέρων ἁρπάζειν, καὶ πλεονεκτεῖν, καὶ
often and the(-things) of-others to-snatch and to-be-greedy and
βιάζεσθαι. Ἂν τοίνυν φύγῃς τὸ τρυφᾷν, καὶ πλεονεξίας
to-use-force if therefore you-flee the to-live-luxuriously both of-greed
καὶ ἁρπαγῆς καὶ μέθης καὶ μυρίων κακῶν τὴν ὑπόθεσιν
and robbery and drunkenness and countless evils the occasion
ἀνεῖλες, πόῤῥωθεν τὴν ῥίζαν ἐκτεμὼν τῆς πονηρίας.
you-took-away from-afar the root having-cut-out of-the wickedness
Διὰ τοῦτο καὶ ὁ Παῦλος ἔλεγεν, ὅτι Ἡ σπαταλῶσα
because-of this also — Paul said that the living-wantonly
χήρα ζῶσα τέθνηκε. Τὸ εἰς τὰ θέατρα ἀναβαίνειν πάλιν,
widow living has-died the to the theaters to-go-up again
καὶ ἵππων ἁμίλλας θεωρεῖν, καὶ κυβεύειν, οὐ δοκεῖ
and of-horses races to-watch and to-play-dice not seems

πλημμέλημα τοῖς πολλοῖς ὡμολογημένον εἶναι, μυρία δὲ
offense to-the many acknowledged to-be countless but
εἰς τὸν βίον εἰσάγει κακά. Καὶ γὰρ ἡ ἐν τοῖς θεάτροις
into the life brings-in evils and for the in the theaters
διατριβὴ πορνείαν, ἀκολασίαν, καὶ πᾶσαν ἀσέλγειαν ἔτεκε,
pastime fornication licentiousness and all wantonness bore
καὶ ἡ τῆς ἁμίλλης τῶν ἵππων θεωρία μάχας, λοιδορίας,
and the of-the race of-the horses watching battles railings
πληγὰς, ὕβρεις, ἀπεχθείας διηνεκεῖς ἐπήγαγε· καὶ ἡ περὶ
blows insults hatreds continual brought-on and the about
τὸ κυβεύειν σπουδὴ βλασφημίας, ζημίας, ὀργὰς, λοιδορίας,
the to-play-dice zeal blasphemies losses angers railings
καὶ μυρία ἕτερα τούτων δεινότερα πολλάκις εἰργάσατο.
and countless other than-these more-terrible often worked
Μὴ τοίνυν τὰ ἁμαρτήματα φεύγωμεν μόνον, ἀλλὰ καὶ
not therefore the sins let-us-flee only but also
τὰ δοκοῦντα μὲν ἀδιάφορα εἶναι, κατὰ μικρὸν δὲ ἡμᾶς
the(-things) seeming indeed indifferent to-be by little but us
εἰς τὰς πλημμελείας ἄγοντα ταύτας. Καὶ γὰρ ὁ παρὰ
into the offenses leading these and for the(-one) beside
κρημνὸν βαδίζων, κἂν μὴ καταπέσῃ, τρέμει, καὶ πολλάκις
precipice walking even-if not be-fall-down trembles and often
ὑπ᾽ αὐτοῦ τοῦ τρόμου περιτραπεὶς κατέπεσεν· οὕτω καὶ
by itself the trembling turned-around has-fallen-down so also
ὁ μὴ πόῤῥωθεν φεύγων τὰς ἁμαρτίας, ἀλλ᾽ ἐγγὺς αὐτῶν
the(-one) not from-afar fleeing the sins but near them
βαδίζων, μετὰ φόβου βιώσεται, καὶ πολλάκις εἰς αὐτὰς
walking with fear will-live and often into them
ἐμπεσεῖται. Καὶ γὰρ ὁ τὰ ἀλλότρια περιεργαζόμενος
will-fall-in and for the(-one) the of-others busying-himself-with
κάλλη, κἂν μὴ μοιχεύσῃ, τέως ἐπεθύμησε, καὶ γέγονε
beauties even-if not he-commit-adultery meanwhile has-desired and has-become

κατὰ τὴν ἀπόφασιν τοῦ Χριστοῦ μοιχός· πολλάκις
according-to the sentence — of-Christ adulterer often
δὲ ὑπ᾽ αὐτῆς τῆς ἐπιθυμίας καὶ εἰς τὴν διὰ τῆς
and by itself the desire also into the through the
πείρας ἁμαρτίαν καταφέρεται. Πόῤῥωθεν τοίνυν ἑαυτοὺς
experience sin is-carried-down from-afar therefore ourselves
ἀναστείλωμεν τῶν ἁμαρτημάτων. Βούλει σωφρονεῖν; μὴ
let-us-bold-back from-the sins do-you-wish to-be-chaste not
φύγῃς μοιχείαν μόνον, ἀλλὰ καὶ ἀκόλαστον ὄψιν. Βούλει
flee adultery only but also licentious sight do-you-wish
ῥημάτων αἰσχρῶν εἶναι μακράν; μὴ τὰ αἰσχρὰ ῥήματα
from-words shameful to-be far not the shameful words
φύγῃς μόνον, ἀλλὰ καὶ γέλωτα ἄτακτον, καὶ ἐπιθυμίαν
flee only but also laughter disorderly and desire
ἅπασαν. Βούλει φόνων εἶναι πόῤῥω; φεῦγε λοιδορίας.
all do-you-wish from-murders to-be far flee railings
Βούλει μέθης ἀφίστασθαι; φεῦγε τρυφὰς καὶ τὰς
do-you-wish from-drunkenness to-stand-away flee luxuries and the
πολυτελεῖς τραπέζας, καὶ πρόῤῥιζον τὴν κακίαν ἀνάσπασον.
extravagant tables and by-the-root the vice pull-up
Μεγάλη παγὶς γλώσσης ἀκολασία καὶ πολλοῦ δεομένη τοῦ
great snare of-tongue licentiousness and much needing the
χαλινοῦ. Διὰ τοῦτο καί τίς φησι· Παγὶς ἰσχυρὰ ἀνδρὶ
bridle because-of this also someone says snare strong to-man
τὰ ἴδια χείλη, καὶ ἁλίσκεται ῥήμασιν ἰδίου στόματος.
the own lips and he-is-caught by-words of-own mouth
Πρὸ τῶν ἄλλων τοίνυν ἁπάντων μελῶν ταύτην 5
before the other therefore all members this
σωφρονίσωμεν, ταύτην χαλινώσωμεν, καὶ λοιδορίας καὶ
let-us-chasten this let-us-bridle and railings and
ὕβρεις καὶ αἰσχρολογίας καὶ κακηγορίας ἀπὸ τοῦ στόματος
insults and foul-talk and evil-speaking from the mouth

ἐξελάσωμεν, καὶ τὴν πονηρὰν τῶν ὅρκων συνήθειαν· πάλιν
let-us-drive-out and the evil of-the oaths custom again
γὰρ ἡμᾶς ἐπὶ τὴν αὐτὴν παραίνεσιν ὁ λόγος ἤγαγε.
for us to the same exhortation the word led
Καίτοι γε ἑσπέρας συνεταξάμην ὑμῶν τῇ ἀγάπῃ, ὡς
and-yet at-least in-the-evening I-agreed your with-the love that
οὐκέτι περὶ τῆς ἐντολῆς ταύτης ἐρῶ, διὰ τὸ πάσας
no-longer about the commandment this I-will-speak because-of the all
τὰς ἔμπροσθεν ἡμέρας ἀρκούντως περὶ αὐτῆς διειλέχθαι·
the former days sufficiently about it to-have-discoursed
ἀλλὰ τί πάθω; Ἕως ἂν ἴδω κατορθώσαντας, οὐ στέγω
but what shall-I-suffer until — I-see you-having-succeeded not I-bear
τῆς συμβουλῆς ἀποσχέσθαι· ἐπεὶ καὶ Παῦλος Γαλάταις
from-the counsel to-abstain since also Paul to-Galatians
λέγων, Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, πάλιν
saying — henceforth troubles to-me no-one let-cause again
αὐτοῖς φαίνεται συγγενόμενος καὶ διαλεχθείς. Τοιαῦτα τὰ
with-them appears having-been-with and having-discoursed such the
σπλάγχνα τὰ πατρικὰ, κἂν εἴπωσιν ἀφίστασθαι, οὐκ
bowels the fatherly even-if they-say to-stand-away not
ἀφίστανται, ἕως ἂν ἴδωσι σωφρονισθέντας αὐτῶν τοὺς
they-stand-away until — they-see chastened their the
παῖδας. Ἠκούσατε τοῦ προφήτου σήμερον περὶ τῶν ὅρκων
children did-you-hear the prophet today about the oaths
ἡμῖν διαλεγομένου; Ἐπέβλεψα τοῖς ὀφθαλμοῖς μου, καὶ
to-us discoursing I-looked with-the eyes my and
εἶδον, φησὶ, καὶ ἰδοὺ δρέπανον πετόμενον μήκους πηχῶν
saw he-says and behold sickle flying of-length cubits
εἴκοσι, καὶ πλάτους πηχῶν δέκα, καὶ εἶπε πρός με· Τί
twenty and of-breadth cubits ten and he-said to me what
σὺ βλέπεις; Καὶ εἶπον· Ὁρῶ δρέπανον πετόμενον μήκους
you see and I-said I-see sickle flying of-length

πηχῶν εἴκοσι, καὶ πλάτους δέκα πηχῶν· καὶ εἰσελεύσεται
cubits twenty and of-breadth ten cubits and it-shall-enter
εἰς τὸν οἶκον, φησὶ, τοῦ ὀμνύοντος τῷ ὀνόματί μου,
into the house he-says of-the(-one) swearing by-the name my
καὶ καταλύσει ἐν τῷ μέσῳ, καὶ κατασκάψει τοὺς λίθους καὶ
and shall-lodge in the midst and shall-dig-down the stones and
τὰ ξύλα. Τί ποτέ ἐστι τὸ εἰρημένον, καὶ τίνος ἕνεκεν
the timbers what ever is the(-thing) said and for-what cause
ἐν τάξει δρεπάνης ἡ τοῖς ὀμνύουσιν ἑπομένη τιμωρία
in rank of-sickle the on-the(-ones) swearing following punishment
φαίνεται, καὶ δρεπάνης πετομένης; Ἵνα τὸ ἄφυκτον τῆς
appears and of-sickle flying that the inescapable of-the
δίκης καὶ τὸ ἀδιεξόδευτον τῆς κολάσεως ἴδῃς. Ξίφος
justice and the impassable of-the punishment you-may-see sword
μὲν γὰρ πετόμενον ἴσως τις διαδρᾶναι δυνήσεται, δρεπάνην
indeed for flying perhaps one to-run-off will-be-able sickle
δὲ εἰς τὸν τράχηλον ἐμπεσοῦσαν καὶ ἀντὶ σχοινίου
but onto the neck having-fallen and instead-of rope
γενομένην, οὐδεὶς ἂν διαφύγοι· ὅταν δὲ καὶ πτερὰ προσῇ,
having-become no-one — could-escape when and also wings be-added
ποία λοιπὸν σωτηρίας ἐλπίς; Τίνος δὲ ἕνεκεν τοὺς
what-kind henceforth of-safety hope for-what and cause the
λίθους καὶ τὰ ξύλα καταλύει τοῦ ὀμνύοντος; Ἵνα τοῖς
stones and the timbers it-destroys of-the(-one) swearing that for-the
ἄλλοις σωφρονισμὸς τὸ πάθος γένηται. Ἐπειδὴ γὰρ τὸν
others correction the suffering may-become since for the(-one)
ὀμνύοντα ἀποθανόντα ἀνάγκη τῇ γῇ κρύπτεσθαι, ἡ
swearing having-died necessity in-the earth to-be-bidden the
οἰκία καταλυθεῖσα καὶ χῶμα γενομένη τοῖς παριοῦσιν
house destroyed and mound having-become to-the(-ones) passing-by
ἅπασι καὶ βλέπουσι παραινέσεται διὰ τῆς ὄψεως, μὴ
all and looking will-exhort through the sight not

τὰ αὐτὰ τολμᾷν, ἵνα μὴ τὰ αὐτὰ πάθωσι, καὶ
the same-things to-dare that not the same-things they-may-suffer and
κατήγορος ἔσται τῆς τοῦ τετελευτηκότος ἁμαρτίας
accuser it-will-be of-the of-the(-one) having-died sin
διηνεκής. Οὐχ οὕτω κεντεῖ ξίφος, ὡς ὅρκου φύσις· οὐχ
continual not so pierces sword as of-oath nature not
οὕτως ἀναιρεῖ μάχαιρα, ὡς ὅρκου πληγή.
so slays knife as of-oath blow
Ὁ ὀμόσας, κἂν δοκῇ ζῆν, ἤδη τετελεύτηκε, καὶ τὴν
the(-one) having-sworn even-if be-seem to-live already has-died and the
πληγὴν ἐδέξατο· καὶ καθάπερ ὁ τὸ σπαρτίον λαβὼν,
blow received and as the(-one) the rope having-received
καὶ πρὶν ἢ τὴν πόλιν ἐξελθεῖν, καὶ ἐπὶ τὸ βάραθρον ἐλθεῖν,
even before than the city to-go-out and to the pit to-come
καὶ δήμιον ἰδεῖν ἐφιστάμενον, τέθνηκεν ἅμα τῷ τὰς
and executioner to-see standing-over has-died together-with the the
θύρας ἐξελθεῖν τοῦ δικαστηρίου, οὕτω καὶ ὁ ὀμόσας.
doors to-go-out of-the court so also the(-one) having-sworn
Ταῦτα λογιζώμεθα, καὶ μὴ ὁρκίζωμεν τοὺς ἀδελφούς.
these-things let-us-reckon and not let-us-put-under-oath the brothers
Τί ποιεῖς, ἄνθρωπε; ἐπὶ τραπέζης ὁρκίζεις ἱερᾶς,
what do-you-do man at table you-put-under-oath holy
καὶ ἔνθα ὁ Χριστὸς κεῖται τεθυμένος, ἐκεῖ τὸν ἀδελφὸν
and where — Christ lies sacrificed there the brother
καταθύεις τὸν σόν; Καὶ οἱ μὲν λῃσταὶ ἐπὶ τῶν ὁδῶν
do-you-sacrifice the your and the indeed robbers on the roads
θύουσι, σὺ δὲ ἔμπροσθεν τῆς μητέρος τὸν υἱὸν καταθύεις
sacrifice you but before the mother the son do-you-sacrifice
ἐναγέστερον τοῦ Κάϊν ἐργαζόμενος φόνον; Ἐκεῖνος μὲν
more-accursed — than-Cain working murder he indeed
γὰρ ἔθυσε τὸν ἀδελφὸν αὐτοῦ ἐπὶ τῆς ἐρημίας, καὶ τὸν
for sacrificed the brother his in the desert and the

παρόντα θάνατον· σὺ δὲ θύεις τὸν ἀδελφὸν ἐν μέσῳ
present death you but sacrifice the brother in midst
τῆς ἐκκλησίας, καὶ τὸν μέλλοντα θάνατον τὸν ἀθάνατον.
of-the church and the coming death the deathless
Μὴ γὰρ ἐκκλησία διὰ τοῦτο γέγονεν, ἵνα ὀμνύωμεν;
— for church because-of this has-come-about that we-may-swear
Διὰ τοῦτο γέγονεν, ἵνα εὐχώμεθα. Μὴ γὰρ τράπεζα
because-of this it-has-come-about that we-may-pray — for table
διὰ τοῦτο ἕστηκεν, ἵνα ὁρκίζωμεν; Διὰ τοῦτο
because-of this stands that we-may-put-under-oath because-of this
ἕστηκεν, ἵνα τὰ ἁμαρτήματα λύωμεν, οὐχ ἵνα δεσμῶμεν.
it-stands that the sins we-may-loose not that we-may-bind
Σὺ δὲ εἰ μηδὲν ἕτερον, αὐτὸ γοῦν τὸ βιβλίον αἰδέσθητι
you but if nothing else itself at-any-rate the book revere
ὃ προτείνεις εἰς ὅρκον, καὶ τὸ Εὐαγγέλιον, ὃ μετὰ
which you-hold-out for oath and the Gospel which into
χεῖρας λαμβάνων κελεύεις ὀμνύναι, ἀνάπτυξον, καὶ ἀκούσας
hands taking you-bid to-swear unfold and having-heard
τί περὶ ὅρκων ὁ Χριστὸς ἐκεῖ διαλέγεται, φρίξον, καὶ
what about oaths — Christ there discourses shudder and
ἀπόστηθι. Τί οὖν ἐκεῖ περὶ ὅρκων φησίν; Ἐγὼ δὲ λέγω
stand-away what then there about oaths does-he-say I but say
ὑμῖν, μὴ ὀμόσαι ὅλως· σὺ δὲ τὸν νόμον τὸν κωλύοντα
to-you not to-swear at-all you but the law the(-one) forbidding
ὀμνύναι, τοῦτον ὅρκον ποιεῖς; Ὢ τῆς ὕβρεως! ὦ τῆς
to-swear this oath do-you-make O the insult O the
παροινίας! ταυτὸν γὰρ ποιεῖς, ὥσπερ ἂν εἴ τις τὸν
drunken-violence the-same for you-do as — if anyone the
νομοθέτην τὸν κωλύοντα φονεύειν, αὐτὸν σύμμαχον
lawgiver the(-one) forbidding to-murder him ally
κελεύοι γενέσθαι πρὸς τὴν σφαγήν. Οὐχ οὕτω στένω καὶ
should-bid to-become for the slaughter not so I-groan and

δακρύω σφαζομένους ἀκούων τινὰς ἐν ταῖς ὁδοῖς, ὡς
weep being-slaughtered hearing-of some in the roads as
στένω καὶ δακρύω καὶ φρίττω, ἐπειδὰν ἴδω τινὰ πλησίον
I-groan and weep and shudder when I-see someone near
τῆς τραπέζης ταύτης ἐλθόντα, καὶ τὰς χεῖρας θέντα, καὶ
the table this having-come and the hands having-placed and
τῶν Εὐαγγελίων ἁψάμενον καὶ ὀμνύοντα. Περὶ χρημάτων
the Gospels having-touched and swearing about money
ἀμφιβάλλεις, εἰπέ μοι, καὶ ψυχὴν ἀναιρεῖς; τί τοσοῦτον
are-you-in-doubt tell me and soul you-slay what so-much
κερδαίνεις, ὅσον ζημιοῖς καὶ τὴν ψυχήν σου, καὶ τὸν
do-you-gain as-much-as you-damage both the soul your and the
πλησίον; Εἰ μὲν πιστεύεις, ὅτι ἀληθής ἐστιν ὁ ἀνὴρ,
neighbor if indeed you-believe that true is the man
μὴ ἐπαγάγῃς τοῦ ὅρκου τὴν ἀνάγκην· εἰ δὲ οἶδας, ὅτι
not bring-on of-the oath the necessity if but you-know that
ψεύδεται, μὴ ἀναγκάσῃς ἐπιορκεῖν. Ἀλλ' ἵνα πληροφορηθῶ,
he-lies not compel to-perjure but that I-may-be-fully-assured
φησίν. Ὅταν μὲν οὖν μὴ ὁρκίσῃς, τότε ἱκανὴν
he-says when indeed rather not you-put-under-oath then sufficient
δέξῃ πληροφορίαν. Νῦν μὲν γὰρ ἀναχωρήσας οἴκαδε
you-will-receive full-assurance now indeed for having-withdrawn home
κατεσθίῃ διηνεκῶς ὑπὸ τοῦ συνειδότος ταῦτα λογιζόμενος,
you-are-devoured continually by the conscience these-things reckoning
ἆρα μὴ μάτην ὤρκωσα; ἆρα μὴ ἐπιώρκησεν;
— perhaps in-vain did-I-put-under-oath — perhaps did-he-perjure
ἆρα μὴ ἐγὼ τῆς ἁμαρτίας ἐγενόμην αἴτιος; Ἂν δὲ
— perhaps I of-the sin became cause if but
μὴ ὁρκώσῃς, ἀναχωρήσας οἴκαδε πολλὴν δέξῃ
not you-put-under-oath having-withdrawn home much you-will-receive
παραμυθίαν εὐχαριστῶν τῷ Θεῷ, καὶ λέγων· Εὐλογητὸς ὁ
consolation giving-thanks — to-God and saying blessed —

Θεὸς, ὅτι κατέσχον ἐμαυτὸν, καὶ οὐχ ὥρκωσα εἰκῆ οὐδὲ
God that I-restrained myself and not put-under-oath idly nor
μάτην. Οἰμωζέτω τὸ χρυσίον, ἀπολλύσθω τὰ χρήματα, ὥστε
in-vain let-wail the gold let-perish the money so-that
πληροφορίαν ἡμῖν τοῦτο ἐντίθησι μάλιστα, τὸ μὴ παραβῆναι
full-assurance in-us this puts most the not to-transgress
τὸν νόμον, μηδὲ ἕτερον ἀναγκάσαι τοῦτο ποιῆσαι. Ἐννόησαι
the law nor another to-compel this to-do consider
διὰ τίνα οὐχ ὥρκωσας, καὶ ἀρκέσει σοι τοῦτο
because-of whom not you-put-under-oath and will-suffice for-you this
εἰς παραμυθίαν καὶ παράκλησιν. Πολλάκις γοῦν μάχης
for consolation and comfort often at-any-rate battle
γινομένης ὑβριζόμενοι φέρομεν γενναίως, καὶ πρὸς τὸν
coming-about being-insulted we-bear nobly and to the(-one)
ὑβρίζοντα λέγομεν· Τί σοι ποιήσω; ὁ δεῖνά με κωλύει,
insulting we-say what to-you shall-I-do the so-and-so me forbids
ὁ προστάτης ὁ σὸς, ἐκεῖνός μου κατέχει τὰς χεῖρας· καὶ
the patron the your he my holds the hands and
ἀρκεῖ τοῦτο ἡμῖν εἰς παραμυθίαν. Οὕτω καὶ σὺ, ἐπειδὰν
suffices this for-us for consolation so also you when
μέλλῃς τινὰ ὁρκίζειν, ἐπίσχες σαυτὸν καὶ κώλυσον,
you-be-about someone to-put-under-oath restrain yourself and forbid
καὶ εἰπὲ πρὸς τὸν μέλλοντα ὀμνύναι· Τί σοι ποιήσω;
and say to the(-one) about to-swear what to-you shall-I-do
ὁ Θεὸς ἐκέλευσε μὴ ὁρκίζειν· ἐκεῖνός με κατέχει νῦν.
— God bade not to-put-under-oath he me holds now
Ἀρκεῖ τοῦτο καὶ εἰς τιμὴν τοῦ νομοθετήσαντος, καὶ
suffices this both for honor of-the(-one) having-legislated and
εἰς ἀσφάλειαν σὴν, καὶ εἰς φόβον τοῦ μέλλοντος
for safety your and for fear of-the(-one) being-about
ὀμνύναι. Ὅταν γὰρ ἐκεῖνος ἴδῃ, ὅτι ὁρκῶσαι ἑτέρους
to-swear when for he see that to-put-under-oath others

οὕτω δεδοίκαμεν, πολλῷ μᾶλλον αὐτὸς ὀμόσαι προπετῶς
so we-fear much more himself to-swear rashly
φοβηθήσεται· ἂν τοῦτο τὸ ῥῆμα φθέγξῃ, μετὰ πολλῆς οἴκαδε
he-will-be-afraid if this the word you-utter with much home
ἀναχωρήσεις τῆς πληροφορίας. Ἄκουσον γοῦν τοῦ Θεοῦ ἐν
you-will-withdraw the full-assurance hear at-any-rate — God in
ταῖς ἐντολαῖς, ἵνα καὶ αὐτὸς ἀκούσῃ σοῦ ἐν ταῖς προσευχαῖς.
the commandments that also he may-hear you in the prayers
Τοῦτο τὸ ῥῆμα ἐγγραφήσεται ἄνω, καὶ παραστήσεταί σοι
this the word will-be-inscribed above and will-stand-by you
ἐν τῇ ἡμέρᾳ τῆς κρίσεως, καὶ πολλὰς ἁμαρτίας διαλύσεται.
in the day of-the judgment and many sins will-dissolve
Καὶ τοῦτο μὴ ἐπὶ τοῦ ὅρκου μόνον, ἀλλὰ καὶ ἐπὶ
and this not in-the-case-of the oath only but also in-the-case-of
πάντων τῶν πραγμάτων λογιζώμεθα, καὶ ὅταν μέλλωμέν
all the affairs let-us-reckon and when we-be-about
τι διὰ Θεὸν ποιεῖν ἀγαθὸν, εἶτα φέρῃ ζημίαν τινὰ,
something because-of God to-do good then it-bring loss some
μὴ τὴν ζημίαν τὴν ἐκ τοῦ πράγματος βλέπωμεν μόνον,
not the loss the(-loss) from the matter let-us-look-at only
ἀλλὰ καὶ τὸ κέρδος, ὃ καρπωσόμεθα ἐκ τοῦ διὰ
but also the gain which we-shall-reap from the because-of
τὸν Θεὸν ποιῆσαι. Οἷόν τι λέγω· Ὕβρισέ σέ τις;
— God to-do such-as something I-say insulted you someone
φέρε γενναίως· οἴσεις δὲ γενναίως, ἂν μὴ τὴν ὕβριν
bear nobly you-will-bear and nobly if not the insult
ἐννοήσῃς μόνον, ἀλλὰ καὶ τὸ ἀξίωμα τοῦ κελεύοντος
you-consider only but also the rank of-the(-one) bidding
φέρειν, καὶ οἴσῃ πρᾴως. Ἔδωκας ἐλεημοσύνην; μὴ
to-bear and you-will-bear gently you-gave alms not
τὴν δαπάνην ἐννόει, ἀλλὰ καὶ τὴν πρόσοδον τὴν ἀπὸ
the expense consider but also the revenue the(-revenue) from

τῆς δαπάνης. Ἐζημιώθης χρήματα; εὐχαρίστησον, καὶ
the expense you-were-deprived-of money give-thanks and
μὴ τὴν ὀδύνην τὴν ἀπὸ τῆς ζημίας ἴδῃς μόνον, ἀλλὰ
not the pain the(-pain) from the loss look-at only but
καὶ τὸ κέρδος τὸ ἀπὸ τῆς εὐχαριστίας. Ἂν οὕτως
also the gain the(-gain) from the thanksgiving if so
ἑαυτοὺς ῥυθμίζωμεν, οὐδὲν ἡμᾶς λυπήσει τῶν ἐμπιπτόντων
ourselves we-regulate nothing us will-grieve of-the befalling
δεινῶν, ἀλλὰ καὶ κερδανοῦμεν ἀπὸ τῶν δοκούντων
terrible-things but also we-shall-gain from the(-things) seeming
εἶναι λυπηρῶν, καὶ ζημία πλούτου, καὶ λύπη ἡδονῆς καὶ
to-be painful and loss than-wealth and grief than-pleasure and
εὐφροσύνης, καὶ ὕβρις τιμῆς ἡδίων ἔσται καὶ ποθεινοτέρα,
gladness and insult than-honor sweeter will-be and more-desirable
καὶ τὰ ἐναντία πάντα εἰς κέρδος ἡμῖν ἀποβήσεται· καὶ
and the contrary-things all into gain for-us will-turn-out and
ἐνταῦθα πολλῆς ἀπολαυσόμεθα τῆς γαλήνης, κἀκεῖ τῆς
here much we-shall-enjoy the calm and-there the
βασιλείας τῶν οὐρανῶν ἐπιτευξόμεθα· ἧς γένοιτο πάντας
kingdom of-the heavens we-shall-obtain which may-it-be all
ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου
us to-be-deemed-worthy-of by-grace and love-for-man of-the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ
our Jesus Christ through whom and with whom to-the Father
ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ
together-with the holy Spirit glory might honor now and
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
always and to the ages of-the ages amen

ΟΜΙΛΙΑ Ιϛ΄

XVI · ON THE FLIGHT FROM THE CITY, AND PAUL A PRISONER

Chrysostom is ashamed that the city needed the governor to calm it when a false report of soldiers set many running: they should have met it as Job met his messengers, but they fell before any storm, worse than the fool who built on sand. Because they still need moral exhortation, in his second year he has expounded barely a hundred verses. On "Paul, a prisoner of Jesus Christ," he sets the chain above the diadem, for its glory reaches Scythians, Indians, and angels; Paul wished the judge a Christian without these bonds only to spare a weak hearer, as new wine is not put into old wineskins. God sends hardship first, as fathers do and kidnappers do not. A fast is measured by sins put off, and each should win his neighbor from oaths.

Φημισθείσης εἰς τὸν ἄρχοντα πραίδας, καὶ πάντων
having-been-reported to the governor a-raid and all
περὶ φυγῆς βουλευομένων, τοῦ ἄρχοντος εἰσελθόντος εἰς
about flight taking-counsel the governor having-entered into
τὴν ἐκκλησίαν καὶ παρακαλέσαντος, ἐλέχθη ἡ παροῦσα
the church and having-exhorted was-spoken the present
ὁμιλία· καὶ περὶ τοῦ μὴ ὀμνύναι· καὶ εἰς τὸ ῥητὸν τοῦ
homily and about the not to-swear and on the text of-the
Ἀποστόλου, Παῦλος δέσμιος Ἰησοῦ Χριστοῦ.
Apostle Paul prisoner of-Jesus Christ

1 Τὸν ἄρχοντα μὲν ἐπῄνεσα τῆς κηδεμονίας, ὅτι
the governor indeed I-praised for-the care that
τεθορυβημένην τὴν πόλιν ἰδὼν καὶ πάντας περὶ φυγῆς
troubled the city having-seen and all about flight
βουλευομένους, εἰσελθὼν παρεκάλεσέ τε ὑμᾶς καὶ εἰς
taking-counsel having-entered he-exhorted both you and into
χρηστὰς ἤγαγεν ἐλπίδας· ὑπὲρ ὑμῶν δὲ ᾐσχύνθην καὶ
good led hopes for you but I-was-ashamed and

ἠρυθρίασα, ὅτι τῆς ἔξωθεν ἐδεήθητε παρακλήσεως μετὰ
blushed that of-the from-outside you-needed comfort after
τοὺς πολλοὺς καὶ μακροὺς λόγους ἐκείνους. Ηὐξάμην
the many and long words those I-prayed
διαστῆναί μοι τὴν γῆν καὶ καταδῦναι, ὅτε ἤκουον αὐτοῦ
to-part for-me the earth and to-sink-down when I-heard him
πρὸς ὑμᾶς διαλεγομένου, καὶ νῦν μὲν παραμυθουμένου, νῦν
to you discoursing and now indeed consoling now
δὲ αἰτιωμένου τὴν ἄκαιρον ταύτην καὶ ἄλογον δειλίαν. Οὐ
but blaming the untimely this and senseless cowardice not
γὰρ ὑμᾶς παρ᾽ ἐκείνου διδάσκεσθαι ἔδει, ἀλλ᾽ ὑμᾶς τοῖς
for you from him to-be-taught it-was-needful but you to-the
ἀπίστοις ἅπασι γίνεσθαι διδασκάλους. Οὐ γὰρ δικάζεσθαι
unbelievers all to-become teachers not for to-go-to-law
παρὰ τοῖς ἀπίστοις ὁ Παῦλος ἐπέτρεψε· σὺ δὲ διδασκάλων
before the unbelievers — Paul allowed you but of-teachers
τῶν ἔξωθεν ἐδεήθης μετὰ τὴν τοσαύτην τῶν πατέρων
the(-ones) from-outside had-need after the so-great of-the fathers
παραίνεσιν, καὶ δραπέται καὶ μαστιγίαι τινὲς πόλιν
exhortation and runaways and rogues-worth-whipping some city
τοσαύτην ἀνεπτέρωσαν καὶ εἰς φυγὴν ἐνέβαλον. Ποίοις
so-great set-aflutter and into flight cast with-what-kind
ὀφθαλμοῖς ἀντιβλέψομεν λοιπὸν τοὺς ἀπίστους, οὕτω
eyes shall-we-look-at henceforth the unbelievers so
ψοφοδεεῖς ὄντες καὶ δειλοί; ποίᾳ γλώττῃ πρὸς αὐτοὺς
frightened-at-noises being and cowardly with-what-kind tongue to them
διαλεξόμεθα, καὶ πείσομεν θαῤῥεῖν ὑπὲρ τῶν ἐπιόντων
shall-we-discourse and shall-we-persuade to-take-courage about the oncoming
δεινῶν, λαγωοῦ παντὸς δειλότεροι διὰ τῆς ἀγωνίας
terrible-things than-hare every more-cowardly through the anguish
γενόμενοι ταύτης; Καὶ τί πάθωμεν, φησίν; Ἄνθρωποι γάρ
having-become this and what shall-we-suffer he-says men for

ἐσμεν. Δι᾽ αὐτὸ μὲν οὖν τοῦτο οὐ χρὴ θορυβεῖσθαι,
we-are because-of itself indeed then this not it-is-right to-be-troubled
ἐπειδὴ ἄνθρωποί ἐσμεν, καὶ οὐκ ἄλογα. Ἐκεῖνα ἀπὸ
since men we-are and not irrational-creatures those from
ψόφων καὶ κτύπων ἅπαντα σοβεῖται· οὐ γὰρ ἔχει λογισμὸν
noises and crashes all are-scared not for they-have reasoning
τὸν δυνάμενον ἀποκρούσασθαι τὸ δέος· σὺ δὲ λόγῳ
the(-reasoning) able to-beat-off the dread you but with-reason
καὶ λογισμῷ τετιμημένος, πῶς εἰς τὴν ἐκείνων καταπίπτεις
and reasoning honored how into the their do-you-fall-down
δυσγένειαν; Εἰσῆλθέ τις, ἀπήγγειλεν ἔφοδον στρατιωτῶν;
ignobleness came-in someone announced attack of-soldiers
μὴ θορυβηθῇς, ἀλλ᾽ ἀφεὶς αὐτὸν, κλῖνον τὰ γόνατα,
not be-troubled but having-dismissed him bend the knees
τὸν Δεσπότην σου παρακάλεσον, στέναξον πικρὸν, καὶ
the Master your entreat groan bitterly and
ἀποκρούσεται τὸ δεινόν. Σὺ μὲν στρατιωτῶν ἔφοδον
he-will-beat-off the terrible-thing you indeed of-soldiers attack
ἀκούσας οὐκ ἀληθῆ, καὶ τῆς ζωῆς ἐκινδύνευσας ἀποῤῥαγῆναι
having-heard not true and the life you-ran-the-risk to-be-torn-from
τῆς παρούσης· ὁ δὲ μακάριος Ἰὼβ ἐκεῖνος ἐπαλλήλων
the present the but blessed Job that successive
ἀγγέλων ἐρχομένων, καὶ τὰ δεινὰ ἀπαγγελλόντων
messengers coming and the terrible-things announcing
ἀκούων, καὶ προσθέντων τὴν ἀφόρητον τῶν παίδων
hearing and having-added the unbearable of-the children
ἀπώλειαν, οὐκ ἀνώμωξεν, οὐκ ἐστέναξεν, ἀλλ᾽ ἐπὶ προσευχὴν
destruction not wailed not groaned but to prayer
ἐτρέπετο, καὶ ηὐχαρίστει τῷ Δεσπότῃ. Τοῦτον καὶ σὺ
turned and gave-thanks to-the Master this-man also you
μίμησαι· καὶ ὅταν ἐλθών τις ἀπαγγείλῃ ὅτι στρατιῶται
imitate and when having-come someone announce that soldiers

τὴν πόλιν ἐκύκλωσαν καὶ τὰς οὐσίας διαρπάζειν μέλλουσι,
the city surrounded and the substance to-plunder are-about
πρὸς τὸν Δεσπότην σου κατάφυγε, καὶ εἰπέ· Ὁ Κύριος
to the Master your flee and say the Lord
ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ
gave the Lord took-away as to-the Lord it-seemed so also
ἐγένετο· εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας.
it-happened may-be the name of-Lord blessed to the ages
Ἐκεῖνον οὐκ ἐφόβησεν ἡ πεῖρα τῶν πραγμάτων, σὲ καὶ
him not frightened the experience of-the affairs you even
ἡ ἀκοὴ μόνη πτοεῖ; Καὶ τίνος ἂν εἴημεν ἄξιοι λόγου,
the hearing alone scares and of-what — would-we-be worthy account
οἱ καὶ θανάτου κατατολμᾷν κελευσθέντες, καὶ ὑπὸ
the(-ones) even death to-dare bidden and by
φήμης ψευδοῦς οὕτω πτοούμενοι; Ὁ θορυβούμενος καὶ
rumor false so scared the(-one) being-troubled even
τὸν οὐκ ὄντα φόβον συνίστησι καὶ ταραχὴν τὴν μὴ
the not being fear sets-up and confusion the(-confusion) not
φαινομένην· ὁ δὲ ἐν καταστάσει καὶ γαλήνῃ ψυχῆς
appearing the(-one) but in settledness and calm of-soul
ὢν καὶ τὸν ὄντα διαλύει. Οὐχ ὁρᾷς τοὺς κυβερνήτας,
being even the(-fear) being dissolves not do-you-see the helmsmen
ὅτι τῆς θαλάσσης μαινομένης, νεφῶν συντρεχόντων,
that the sea raging clouds running-together
βροντῶν καταῤῥηγνυμένων, πάντων τῶν ἐπὶ τοῦ πλοίου
thunders breaking-down all the(-ones) on the ship
θορυβουμένων, ἐπὶ τῶν οἰάκων αὐτοὶ κάθηνται, χωρὶς
being-troubled at the tillers they-themselves sit without
θορύβου καὶ ταραχῆς τῇ τέχνῃ τῇ ἑαυτῶν προσέχοντες,
tumult and confusion to-the art the their-own attending
καὶ σκοποῦντες, ὅπως τὸν ἐπιόντα διακρούσωνται
and considering how the oncoming they-may-beat-off

χειμῶνα; Τούτους καὶ σὺ μίμησαι, καὶ τῆς ἱερᾶς ἀγκύρας
storm these also you imitate and the holy anchor
ἐπιλαβόμενος, τῆς εἰς τὸν Θεὸν ἐλπίδος, ἄσειστος μένε καὶ
having-laid-hold-of the in — God hope unshaken remain and
ἀπερίτρεπτος. Πᾶς ὅστις ἀκούει μου τοὺς λόγους τούτους,
not-to-be-overturned every-one whoever hears my the words these
φησὶ, καὶ οὐ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
he-says and not does them will-be-likened to-man foolish who
ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον, καὶ κατέβη ἡ
built his the house on the sand and came-down the
βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
rain and came the rivers and blew the winds and
προσέρρηξαν τῇ οἰκίᾳ ἐκείνῃ, καὶ κατέπεσε, καὶ ἦν ἡ πτῶσις
beat-against the house that and it-fell and was the fall
αὐτῆς μεγάλη. Ὁρᾷς ὅτι ἀνοίας ἐστὶ τὸ προκαταπίπτειν καὶ
its great you-see that of-folly is the to-fall-beforehand and
περιτρέπεσθαι; Μᾶλλον δὲ ἡμεῖς οὐδὲ κατὰ τὸν μωρὸν
to-be-overturned rather but we not-even according-to the fool
ἐκεῖνον ἐγενόμεθα, ἀλλὰ καὶ ἐκείνου ἀθλιώτερον κατεπέσομεν.
that became but even than-him more-wretchedly fell
Ἐκείνου μὲν γὰρ ἡ οἰκία μετὰ ποταμοὺς, μετὰ τὸ
his indeed for the house after rivers after the
κατενεχθῆναι τὸν ὑετὸν, μετὰ τὸ προσπεσεῖν τοὺς ἀνέμους
to-be-brought-down the rain after the to-fall-upon the winds
κατέπεσεν· ἡμεῖς δὲ οὐκ ἀνέμων ἐνεχθέντων, οὐ ποταμῶν
fell we but not winds borne not rivers
προσρηξάντων, οὐ πνευμάτων προσβαλόντων, πρὸ τῆς
having-beaten-against not blasts having-struck before the
πείρας τῶν δεινῶν ἀπὸ τῆς ἀκοῆς μόνης περιετράπημεν,
experience of-the terrible-things from the hearing alone were-overturned
καὶ πάντα, ἅπερ ἐφιλοσοφοῦμεν, ἐξεχέαμεν. Ποίαν οἴεσθέ
and all-things which we-philosophized we-poured-out what-kind do-you-think

μοι τὴν διάνοιαν εἶναι νῦν; πῶς ἐγκαλύπτεσθαι; πῶς
for-me the mind to-be now how to-be-veiled how
καταδύεσθαι; πῶς ἐρυθριᾷν; Εἰ μὴ πολλὴν παρὰ τῶν
to-sink-down how to-blush if not much from the
πατέρων ὑπέστην ἀνάγκην, οὐδ' ἂν ἀνέστην, οὐδ'
fathers I-had-undergone constraint not-even — would-I-have-stood-up nor
ἂν διελέχθην ὑπὸ τῆς ἀθυμίας σκοτωθεὶς τῆς
— would-I-have-discoursed by the despondency darkened the(-despondency)
ἐπὶ τῇ μικροψυχίᾳ τῇ ὑμετέρᾳ· ἀλλ' οὐδὲ νῦν δεδύνημαι
at the small-mindedness the your but not-even now have-I-been-able
εἰς ἐμαυτὸν ἐπανελθεῖν· οὕτω μοι θυμὸς καὶ ἀθυμία
to myself to-come-back so me wrath and despondency
πολιορκεῖ τὴν ψυχήν. Τίς γὰρ οὐκ ἂν ἀγανακτήσειε, τίς
besieges the soul who for not — would-be-indignant who
οὐκ ἂν δυσχεράνειεν, ὅταν μετὰ τοσαύτην διδασκαλίαν,
not — would-be-vexed when after so-great teaching
Ἑλλήνων δέησθε διδασκάλων εἰς τὸ παρακληθῆναι καὶ
of-Greeks you-need teachers for the to-be-comforted and
πεισθῆναι γενναίως ἐνεγκεῖν τὸν παρόντα φόβον; Εὔξασθε
to-be-persuaded nobly to-bear the present fear pray
τοίνυν δοθῆναι λόγον ἡμῖν ἐν ἀνοίξει τοῦ στόματος ἡμῶν,
therefore to-be-given word to-us in opening of-the mouth our
δυνηθῆναί τε τὴν ἀθυμίαν ἡμᾶς ἀποτινάξασθαι ταύτην
to-be-able both the despondency us to-shake-off this
καὶ μικρὸν ἀναστῆναι. Καὶ γὰρ σφόδρα κατέβαλεν ἡμῶν
and a-little to-stand-up and for greatly cast-down our
τὴν ψυχὴν ἡ ὑπὲρ τῆς ὑμετέρας μικροψυχίας αἰσχύνη.
the soul the for the your small-mindedness shame
Πολλὰ πρώην διελέχθην πρὸς τὴν ὑμετέραν ἀγάπην καὶ 2
many-things lately I-discoursed to the your love both
περὶ παγίδων τῶν πανταχόθεν ἡμῖν κειμένων, καὶ περὶ
about snares the(-snares) from-all-sides for-us lying and about

φόβου καὶ ἀθυμίας, καὶ περὶ πένθους καὶ ἡδονῆς, καὶ περὶ
fear and despondency and about mourning and pleasure and about
τῆς δρεπάνης τῆς ἐπὶ τὰς οἰκίας τῶν ὀμνυόντων
the sickle the(-sickle) upon the houses of-the(-ones) swearing
πετομένης· ἀπὸ τῶν πολλῶν δὴ μάλιστα τούτων ἁπάντων
flying from the many indeed most of-these all
ἐκεῖνα διαμνημονεύσατέ μοι τὰ περὶ τῆς δρεπάνης
those remember for-me the(-things) about the sickle
εἰρημένα τῆς πετομένης, καὶ εἰς τὴν οἰκίαν τοῦ
said the(-sickle) flying and into the house of-the(-one)
ὀμνύοντος καταλυούσης, καὶ τοὺς λίθους καὶ τὰ ξύλα
swearing lodging and the stones and the timbers
κατασκαπτούσης καὶ δαπανώσης ἅπαντα. Καὶ μετὰ τούτου
digging-down and consuming all and with this
κἀκεῖνο φυλάττετε, ὅτι τῆς ἐσχάτης ἀνοίας ἐστὶν, Εὐαγγέλιον
also-that keep that of-the uttermost folly is Gospel
λαμβάνοντας ὀμνύναι, καὶ τὸν νόμον τὸν κωλύοντα
taking to-swear and the law the(-law) forbidding
ὀμνύναι, τοῦτον ὅρκον ποιεῖσθαι· καὶ ὅτι βέλτιον ζημιοῦσθαι
to-swear this oath to-make and that better to-be-deprived-of
χρήματα, ἢ τοῖς πλησίον ὅρκον ἐπαγαγεῖν· ὅτι ἱκανὴ
money than on-the neighbors oath to-bring that sufficient
τοῦτο εἰς τὸν Θεὸν γίνεται τιμή. Ὅταν γὰρ εἴπῃς τῷ Θεῷ,
this toward — God becomes honor when for you-say — to-God
ὅτι Διὰ σὲ οὐχ ὥρκωσα τὸν δεῖνα τὸν κεκλοφότα
that because-of you not I-put-under-oath the so-and-so the(-one) having-stolen
καὶ κακουργήσαντα, ἀντὶ ταύτης σοι τῆς τιμῆς πολλὴν
and having-done-evil instead-of this to-you the honor much
καὶ κατὰ παρὸν καὶ μετὰ ταῦτα ἀποδώσει τὴν ἀμοιβήν.
both at present and after these-things he-will-render the requital
Ταῦτα καὶ πρὸς ἑτέρους λέγετε, καὶ αὐτοὶ διαφυλάττετε.
these-things also to others say and yourselves keep

Οἶδα ὅτι ἐνταῦθα εὐλαβέστεροι γινόμεθα, καὶ πᾶσαν
I-know that here more-reverent we-become and all
πονηρὰν συνήθειαν ἀποτιθέμεθα· ἀλλὰ τὸ ζητούμενον
evil custom we-put-off but the(-thing) sought
τοῦτό ἐστιν, ἵνα μὴ ἐνταῦθα φιλοσοφῶμεν μόνον, ἀλλ' ἵνα
this is that not here we-may-philosophize only but that
καὶ ἔξω τὴν εὐλάβειαν ταύτην λαβόντες ἀπέλθωμεν, ὅπου
also outside the reverence this taking we-may-go-away where
μάλιστα αὐτῆς δεόμεθα. Καὶ γὰρ οἱ ὑδρευόμενοι οὐ παρὰ
most it we-need and for the(-ones) drawing-water not beside
τὴν κρήνην μόνον ἔχουσι πεπληρωμένα τὰ ἀγγεῖα, οἴκοι δὲ
the fountain only have filled the vessels at-home but
ἀπελθόντες κενοῦσιν, ἀλλ' ἐκεῖ μάλιστα αὐτὰ μετὰ ἀσφαλείας
having-gone-away empty-them but there most them with safety
ἀποτίθενται, ὥστε μὴ περιτραπῆναι καὶ μάταιον γενέσθαι τὸν
they-set-down so-as not to-be-overturned and vain to-become the
πόνον. Τούτους καὶ ἡμεῖς μιμησώμεθα, καὶ οἴκοι γενόμενοι
toil these also we let-us-imitate and at-home having-come
τηρῶμεν μετὰ ἀκριβείας τὰ εἰρημένα· ὡς ἐὰν ἐνταῦθα
let-us-keep with exactness the(-things) said since if here
μὲν ἦτε πεπληρωμένοι, οἴκοι δὲ ἀναχωρῆτε κενοὶ, τὰ ἀγγεῖα
indeed you-be filled at-home but you-withdraw empty the vessels
τῆς διανοίας ὑμῶν ἔρημα τῆς ἀκροάσεως ἔχοντες, οὐδὲν
of-the mind your empty of-the hearing having nothing
ἔσται ἐκ τῆς ἐνταῦθα πληρώσεως ὑμῖν ὄφελος. Μή μοι
will-be from the here filling to-you profit not to-me
δείξῃς ἐν τῇ παλαίστρᾳ τὸν ἀθλητὴν, ἀλλ' ἐν τῷ σκάμματι·
show in the wrestling-school the athlete but in the arena
μή μοι τὴν εὐλάβειαν κατὰ τὸν καιρὸν τῆς ἀκροάσεως,
not to-me the reverence at the season of-the hearing
ἀλλὰ κατὰ τὸν καιρὸν τῆς πράξεως. Ἐπαινεῖς τὰ
but at the season of-the action you-praise the(-things)

λεγόμενα νῦν· ὅταν σε δέῃ ὀμόσαι, πάντων αὐτῶν
said now when you it-be-needful to-swear all them
ἀναμνήσθητι τότε. Ἂν ταχέως τοῦτον κατορθώσητε τὸν
remember then if quickly this you-accomplish the
νόμον, καὶ ἐφ' ἕτερα μείζονα τὴν διδασκαλίαν προάξομαι.
law also to other greater-things the teaching I-will-advance
Ἰδοὺ δεύτερον ἔτος ἔχω τοῦτο πρὸς τὴν ὑμετέραν
behold second year I-have this to the your
διαλεγόμενος ἀγάπην, καὶ οὐδὲ ἑκατὸν στίχους τῶν
discoursing love and not-even hundred verses of-the
Γραφῶν ὑμῖν ἴσχυσα ἐξηγήσασθαι· τὸ δὲ αἴτιον, ὅτι
Scriptures to-you have-I-been-able to-expound the but cause that
παρ' ἡμῶν δέεσθε μανθάνειν, ἅπερ οἴκοθεν καὶ παρ' ἑαυτῶν
from us you-need to-learn what from-home and from yourselves
δύνασθε κατορθοῦν· καὶ τὸ πλέον ἡμῖν τῆς παραινέσεως εἰς
you-can accomplish and the more for-us of-the exhortation on
τὸν ἠθικώτερον ἀναλίσκεται λόγον. Ταῦτα δὲ οὐκ ἐχρῆν
the more-moral is-spent word these-things but not it-was-right
οὕτω γίνεσθαι· ἀλλὰ τὴν μὲν τῶν τρόπων ἐπιμέλειαν
so to-happen but the indeed of-the manners care
οἴκοθεν ὑμᾶς καὶ παρ' ἑαυτῶν παιδεύεσθαι, τῶν Γραφῶν δὲ
from-home you and from yourselves to-be-trained of-the Scriptures but
τὰ νοήματα καὶ τὰς θεωρίας ἡμῖν ἐπιτρέπειν. Εἰ δὲ καὶ
the meanings and the contemplations to-us to-entrust if and even
ἐχρῆν καὶ παρ' ἡμῶν ὑμᾶς ἀκοῦσαι, πλέον μιᾶς ἡμέρας
it-was-right also from us you to-hear more than-one day
οὐκ ἔδει· οὐδὲ γὰρ ποικίλον τι καὶ δυσεύρετόν
not it-was-needful not-even for varied anything and hard-to-find
ἐστι τὸ λεγόμενον, οὐδὲ κατασκευῆς δεόμενόν τινος.
is the(-thing) said nor of-preparation needing any
Ὅταν γὰρ ὁ Θεὸς ἀποφαίνηται, σοφισμῶν οὐκ ἔστι
when for — God declares of-sophistries not is

καιρός. Ὁ Θεὸς εἶπε· Μὴ ὀμόσῃς· μὴ ἀπαίτει με λοιπὸν
season — God said not swear not demand-of me henceforth
εὐθύνας. Νόμος ἐστὶ βασιλικός· ὁ θεὶς αὐτὸν
accounts law is imperial the(-one) having-laid-down it
οἶδε τὸν λόγον τοῦ νόμου· εἰ μὴ συμφέρον ἦν, οὐκ ἂν
knows the reason of-the law if not advantageous it-were not —
ἐκώλυσε, οὐκ ἂν ἀπηγόρευσε. Βασιλεῖς εἰσφέρουσι
he-would-have-forbidden not — he-would-have-prohibited emperors bring-in
νόμους, καὶ οὐχ ἅπαντας συμφερόντως πολλάκις· ἄνθρωποι
laws and not all advantageously often men
γάρ εἰσι καὶ οὐκ ἂν δύναιντο τὸ χρήσιμον οὕτως εὑρεῖν,
for they-are and not — would-be-able the useful so to-find
ὥσπερ ὁ Θεὸς, ἀλλ᾽ ὅμως οὕτω πειθόμεθα· κἂν γυναῖκας
as — God but nevertheless so we-obey even-if wives
ἀγώμεθα, κἂν διαθήκας ποιῶμεν, κἂν οἰκέτας ὠνεῖσθαι
we-marry even-if wills we-make even-if servants to-buy
μέλλωμεν, κἂν οἰκίας, κἂν ἀγροὺς, κἂν ὁτιοῦν
we-be-about even-if houses even-if fields even-if anything-whatever
ἕτερον ποιεῖν, οὐκ οἰκείᾳ γνώμῃ ταῦτα πράττομεν,
other to-do not by-own judgment these-things we-do
ἀλλ᾽ ὅπως ἂν ἐκεῖνοι διατάξωσι, καὶ τὰ ἡμῶν
but as — they direct and the(-things) of-us
αὐτῶν διαθέσθαι κατὰ γνώμην τὴν ἡμετέραν οὐκ ἐσμὲν
ourselves to-dispose according-to judgment the our not we-are
κύριοι καθόλου· ἀλλὰ πολλαχοῦ ταῖς ἐκείνων δουλεύομεν
masters at-all but in-many-places to-the their we-are-slaves
γνώμαις, κἂν ποιήσωμέν τι παρὰ τὸ δοκοῦν
judgments even-if we-do anything contrary-to the(-thing) seeming-good
ἐκείνοις, ἄκυρον καὶ ἄχρηστον γίνεται. Εἶτα τοῖς μὲν τῶν
to-them void and useless it-becomes then to-the indeed of-the
ἀνθρώπων νόμοις τοσαύτην ἀπονέμομεν τιμὴν, τοὺς δὲ τοῦ
men laws so-great we-assign honor the but —

Θεοῦ νόμους οὕτω καταπατήσομεν, εἰπέ μοι; καὶ ποίας
of-God laws so shall-we-trample tell me and of-what-kind
ταῦτα ἀπολογίας ἄξια; ποίας συγγνώμης; Εἶπε· Μὴ
these-things defense worthy of-what-kind pardon be-said not
ὀμόσῃς· μὴ ἀντινομοθετήσῃς αὐτῷ διὰ τῶν πραγμάτων,
swear not legislate-against him through the deeds
ἵνα μετὰ ἀσφαλείας ἅπαντα καὶ ποιῇς καὶ λέγῃς.
that with safety all-things both you-may-do and you-may-say
3 Ἀλλὰ περὶ μὲν τούτων ἅλις· φέρε δὲ μίαν ῥῆσιν ἐκ τῶν
but about indeed these-things enough come but one saying from the(-things)
σήμερον ἀναγνωσθέντων παραθέντες ὑμῖν, καταπαύσωμεν
today read having-set-before you let-us-end
τὸν λόγον· Παῦλος δέσμιος Ἰησοῦ Χριστοῦ, φησὶ, καὶ
the word Paul prisoner of-Jesus Christ he-says and
Τιμόθεος ὁ ἀδελφός. Μέγας ὁ τοῦ Παύλου χρηματισμὸς,
Timothy the brother great the — of-Paul title
οὐκ ἀρχῆς καὶ τιμῆς ὄνομα, ἀλλὰ δεσμὰ καὶ ἁλύσεις·
not of-office and honor name but bonds and chains
ἀληθῶς μέγας· καίτοι πολλὰ αὐτὸν ἕτερα λαμπρὸν
truly great and-yet many him other-things splendid
ποιεῖ, τὸ εἰς οὐρανὸν ἁρπαγῆναι τρίτον, τὸ εἰς παράδεισον
make the into heaven to-be-snatched third the into paradise
ἀπενεχθῆναι, τὸ ἀκοῦσαι ἄῤῥητα ῥήματα· ἀλλ᾽ οὐδὲν τούτων
to-be-carried-off the to-hear unspeakable words but none of-these
ἔθηκεν, ἀλλ᾽ ἀντὶ πάντων τὴν ἅλυσιν· αὕτη γὰρ αὐτὸν
he-set but instead-of all the chain this for him
ἐκείνων ἐπιφανέστερον ἐποίει καὶ λαμπρότερον. Τί δήποτε;
than-those more-conspicuous made and more-splendid why ever
Ὅτι ἐκεῖνα μὲν τῆς τοῦ Δεσπότου φιλανθρωπίας ἐστὶ
because those indeed of-the of-the Master love-for-man are
χαρίσματα, ταῦτα δὲ τῆς καρτερίας τοῦ δούλου, καὶ τῆς
gifts these but of-the steadfastness of-the servant and of-the

ὑπομονῆς δείγματα· ἔθος δὲ τοῖς φιλοῦσιν ἐπ᾽ ἐκείνοις
endurance proofs custom and for-the(-ones) loving on those
μᾶλλον φρονεῖν, ἐφ᾽ οἷς ἂν πάσχωσιν ὑπὲρ τῶν
rather to-pride-themselves on which — they-suffer for the(-ones)
φιλουμένων, ἢ ἐφ᾽ οἷς ἂν εὐεργετῶνται παρ᾽ αὐτῶν.
loved than on which — they-are-benefited by them
Οὐχ οὕτω βασιλεὺς ἐπὶ τῷ διαδήματι ἐναβρύνεται, ὡς
not so emperor on the diadem glories as
ἐκεῖνος ἐπὶ τοῖς δεσμοῖς ἐκαλλωπίζετο· καὶ μάλα εἰκότως.
he on the bonds prided-himself and very fittingly
Διάδημα μὲν γὰρ κόσμον μόνον φέρει τῇ στεφανουμένῃ
diadem indeed for adornment only brings to-the crowned
κεφαλῇ, ἡ δὲ ἅλυσις καὶ κόσμον πολλῷ μείζονα καὶ
head the but chain both adornment by-much greater and
ἀσφάλειαν. Ὁ στέφανος ὁ βασιλικὸς πολλάκις προὔδωκε
safety the crown the imperial often betrayed
τὴν περικειμένην αὐτὸν κεφαλὴν, καὶ μυρίους ἐπιβούλους
the wearing it head and countless plotters
ἐπεσπάσατο, καὶ εἰς τυραννίδος ἐπιθυμίαν ἐκάλεσε· καὶ ἐν
drew-on and into of-tyranny desire called and in
πολέμοις δὲ οὕτως ἐστὶν ἐπισφαλὴς ὁ κόσμος οὗτος, ὡς
wars too so is unsafe the adornment this as
κρύπτεσθαι αὐτὸν καὶ ἀποτίθεσθαι. Οἱ γοῦν βασιλεῖς ἐν
to-be-hidden it and to-be-put-off the at-any-rate emperors in
πολέμοις τὸ σχῆμα ἀμείβοντες, οὕτως ἑαυτοὺς τοῖς
wars the dress exchanging so themselves with-the(-ones)
πολεμοῦσιν ἀναμιγνύουσι· τοσαύτη ἡ προδοσία ἀπὸ τοῦ
warring mingle so-great the betrayal from the
στεφάνου γίνεται. Ἡ δὲ ἅλυσις οὐδὲν τοιοῦτον προξενεῖ
crown comes-about the but chain nothing such procures
τοῖς ἔχουσιν, ἀλλὰ τοὐναντίον ἅπαν· ὅταν πόλεμος ᾖ
for-the(-ones) having but the-contrary wholly when war be

καὶ παράταξις πρὸς τοὺς δαίμονας καὶ τὰς ἀντικειμένας
and battle-array against the demons and the opposing
δυνάμεις, προβαλλόμενος αὐτὴν ὁ περικείμενος
powers holding-forth it the(-one) wearing
ἀποκρούεται τὰς ἐκείνων ἐφόδους. Καὶ τῶν μὲν ἀρχόντων
beats-off the their attacks and of-the indeed rulers
τῶν ἔξωθεν πολλοὶ οὐχ ἡνίκα ἂν ἄρχωσιν, ἀλλὰ καὶ ἡνίκα
the(-ones) from-outside many not when — they-rule but also when
ἂν παραλυθῶσι τῆς ἀρχῆς, περιφέρουσιν αὐτῆς τὸ ὄνομα.
— they-be-released from-the office carry-about its the name
Ὁ δεῖνα ἐξ ὑπάτων λέγοντες, ὁ δεῖνα ἐξ ὑπάρχων·
the so-and-so from consuls saying the so-and-so from prefects
οὗτος δὲ ἀντὶ πάντων τούτων, Παῦλος δέσμιος, φησί·
this-man but instead-of all these Paul prisoner he-says
καὶ μάλα εἰκότως. Ἐκεῖναι μὲν γὰρ αἱ ἀρχαὶ οὐ πάντως
and very fittingly those indeed for the offices not by-all-means
εἰσὶ τῆς κατὰ ψυχὴν ἀρετῆς ἀποδείξεις· χρημάτων γάρ
are of-the in soul virtue proofs for-money for
εἰσιν ὠνηταὶ, καὶ φίλων κολακείας δέονται· αὕτη δὲ ἡ
they-are purchasable and of-friends flattery need this but the
ἀρχὴ ἡ ἀπὸ τῶν δεσμῶν τῆς κατὰ ψυχὴν φιλοσοφίας
office the(-office) from the bonds of-the in soul philosophy
ἐστὶν ἔνδειγμα, καὶ τοῦ περὶ τὸν Χριστὸν πόθου τεκμήριον
is proof and of-the for — Christ longing evidence
μέγιστον· κἀκεῖναι μὲν ἀποπηδῶσι ταχέως, αὕτη δὲ οὐκ
greatest and-those indeed leap-away quickly this but not
ἔχει τὸν διαδεξόμενον ἡ ἀρχή. Ἰδοὺ γοῦν ἐξ ἐκείνου
has the(-one) going-to-succeed the office behold at-any-rate from that-time
μέχρι νῦν πόσος διαγέγονε χρόνος, καὶ λαμπρότερον τὸ
until now how-much has-elapsed time and more-splendid the
ὄνομα τοῦ δεσμίου γέγονε τούτου· καὶ ὕπατοι μὲν ἅπαντες,
name of-the prisoner has-become this and consuls indeed all

ὅσοι γεγόνασιν ἐν τοῖς ἔμπροσθεν χρόνοις, σεσίγηνται
as-many-as have-been in the former times have-been-silenced
καὶ οὐδὲ ἐκ προσηγορίας εἰσὶ γνώριμοι τοῖς πολλοῖς· τὸ δὲ
and not-even by name are known to-the many the but
τοῦ δεσμίου τούτου ὄνομα τοῦ μακαρίου Παύλου πολὺ μὲν
of-the prisoner this name of-the blessed Paul much indeed
ἐνταῦθα, πολὺ δὲ ἐν τῇ βαρβάρων χώρᾳ, πολὺ δὲ παρὰ
here much and in the of-barbarians country much and among
Σκύθαις καὶ Ἰνδοῖς, κἂν πρὸς αὐτὰ τῆς οἰκουμένης ἔλθῃς
Scythians and Indians even-if to themselves of-the world you-come
τὰ πέρατα, ταύτης ἀκούσῃ τῆς προσηγορίας, καὶ ὅπουπερ
the ends this you-will-hear the name and wherever
ἄν τις ἀφίκηται, Παῦλον πανταχοῦ ἐν τοῖς ἁπάντων
— anyone arrive Paul everywhere in the of-all
στόμασι περιφερόμενον εἴσεται. Καὶ τί θαυμαστὸν, εἰ ἐν
mouths carried-about he-will-know and what marvelous if on
γῇ καὶ θαλάττῃ, ὅπου γε καὶ ἐν τοῖς οὐρανοῖς πολὺ τὸ
earth and sea where indeed also in the heavens much the
ὄνομα Παύλου παρὰ τοῖς ἀγγέλοις, παρὰ τοῖς ἀρχαγγέλοις
name of-Paul among the angels among the archangels
καὶ ταῖς ἄνω δυνάμεσι καὶ τῷ τούτων βασιλεῖ Θεῷ;
and the above powers and the their king God
Καὶ ποταπὰ ἦν ἐκεῖνα, φησὶ, τὰ δεσμὰ, ὅτι τοσαύτην
and of-what-sort were those he-says the bonds that so-great
ἤνεγκε τῷ δεδεμένῳ τὴν δόξαν; οὐκ ἀπὸ σιδήρου
brought to-the(-one) bound the glory not from iron
κατεσκεύαστο; Ἀπὸ σιδήρου μὲν κατεσκεύαστο, ἀλλὰ
had-they-been-made from iron indeed they-had-been-made but
πολλὴν εἶχεν ἐπανθοῦσαν τοῦ Πνεύματος τὴν χάριν, ἐπειδὴ
much had blossoming-on of-the Spirit the grace since
διὰ τὸν Χριστὸν αὐτὰ περιέκειτο. Ὦ τοῦ θαύματος! οἱ
because-of — Christ them he-wore O the wonder the

δοῦλοι ἐδέθησαν, ὁ Δεσπότης ἐσταυρώθη, καὶ τὸ κήρυγμα
servants were-bound the Master was-crucified and the preaching
καθ' ἑκάστην αὔξεται τὴν ἡμέραν, καὶ διὰ πραγμάτων,
according-to each increases the day and through things
δι' ὧν ἐνομίζετο κωλύεσθαι, διὰ τούτων ἀνήφθη· καὶ
through which it-was-thought to-be-hindered through these it-was-kindled and
σταυρὸς, καὶ δεσμὰ, ἅπερ ἐδόκει βδέλυγμα εἶναι, ταῦτα
cross and bonds which seemed abomination to-be these
νῦν σωτηρίας σύμβολα γέγονε, καὶ παντὸς χρυσίου τὸ
now of-salvation symbols have-become and than-all gold the
σιδήριον ἐκεῖνο ἡμῖν τιμιώτερον ἦν, οὐ παρὰ τὴν οἰκείαν
iron that to-us more-precious was not according-to the own
φύσιν, ἀλλὰ παρὰ τὴν αἰτίαν ταύτην καὶ τὴν ὑπόθεσιν.
nature but according-to the cause this and the occasion
Ἀλλ' ὁρῶ τι καὶ ζήτημα τικτόμενον ἡμῖν ἐντεῦθεν·
but I-see something also question being-born for-us from-here
κἂν προσέχητε μετὰ ἀκριβείας, καὶ τὸ ζητούμενον
and-if you-attend with exactness both the(-thing) sought
ἐρῶ, καὶ τὴν λύσιν προσθήσω. Τί ποτ' οὖν ἐστι τὸ
I-will-tell and the solution I-will-add what ever then is the(-thing)
ζητούμενον; Εἰσελθὼν οὗτος ὁ Παῦλός ποτε πρὸς τὸν
sought having-come-in this — Paul once to —
Φῆστον, καὶ διαλεγόμενος αὐτῷ, καὶ ἀπολογούμενος περὶ
Festus and discoursing with-him and defending-himself about
τῶν ἐγκλημάτων ὧν ἐπήγαγον οἱ Ἰουδαῖοι, καὶ λέγων πῶς
the charges which brought the Jews and saying how
εἶδε τὸν Ἰησοῦν, πῶς ἤκουσε τῆς μακαρίας ἐκείνης φωνῆς,
he-saw — Jesus how he-heard the blessed that voice
πῶς διὰ πηρώσεως ἀνέβλεψε, πῶς ἔπεσε καὶ ἀνέστη,
how through blinding he-saw-again how he-fell and rose
πῶς εἰσῆλθεν αἰχμάλωτος εἰς Δαμασκὸν χωρὶς δεσμῶν
how he-entered captive into Damascus without bonds

δεδεμένος, καὶ περὶ προφητῶν καὶ νόμου διαλεχθεὶς, καὶ
bound and about prophets and law having-discoursed and
δείξας ὅτι κἀκεῖνοι προεῖπον ταῦτα ἅπαντα, εἶλε τὸν
having-shown that also-those foretold these-things all he-took the(-one)
δικάζοντα, καὶ σχεδὸν ἔπεισε πρὸς ἑαυτὸν μεταστῆναι.
judging and almost persuaded to himself to-change-over
Τοιαῦται γὰρ τῶν ἁγίων αἱ ψυχαί· ἐπειδὰν εἰς κινδύνους 4
such for of-the saints the souls when into dangers
ἐμπέσωσιν, οὐχ ὅπως ἀπαλλαγῶσι τῶν κινδύνων
they-fall not how they-may-be-freed from-the dangers
σκοποῦσιν, ἀλλ᾽ ὅπως τοὺς ἐμβαλόντας θηρεύσαιεν,
they-consider but how the(-ones) having-cast-them-in they-might-hunt
ἅπαντα πράττουσι· καθάπερ οὖν καὶ τότε ἐγένετο· εἰσῆλθεν
all-things they-do as then also then it-happened he-entered
ἀπολογησόμενος, καὶ τὸν δικαστὴν λαβὼν ἀπῆει. Καὶ
to-defend-himself and the judge having-taken went-away and
ταῦτα αὐτὸς ὁ δικαστὴς ἐμαρτύρησε λέγων· Ἐν ὀλίγῳ με
these-things himself the judge testified saying in little me
πείθεις Χριστιανὸν γενέσθαι. Τοῦτο καὶ σήμερον γενέσθαι
you-persuade Christian to-become this also today to-happen
ἐχρῆν, καὶ τὸν ἄρχοντα τοῦτον θαυμάσαι ὑμῶν τὴν
it-was-right and the governor this to-marvel-at your the
μεγαλοψυχίαν, τὴν φιλοσοφίαν, τὴν ἡσυχίαν ἅπασαν, καὶ
magnanimity the philosophy the quiet all and
ἐκ τῆς καταστάσεως ὑμῶν διδασκαλίαν λαβόντα ἀπελθεῖν,
from the settledness your teaching having-taken to-go-away
θαυμάσαι τὸν σύλλογον, ἐπαινέσαι τὸ συνέδριον, μαθεῖν καὶ
to-marvel-at the assembly to-praise the council to-learn also
ἀπ᾽ αὐτῶν τῶν πραγμάτων, ὅσον τὸ μέσον Ἑλλήνων τε
from themselves the things how-great the difference of-Greeks both
καὶ Χριστιανῶν. Ἀλλ᾽, ὅπερ ἔλεγον, ἐπειδὴ αὐτὸν εἶλεν ὁ
and of-Christians but what I-was-saying since him took —

Παῦλος, κἀκεῖνος εἶπεν, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
Paul and-he said in little me you-persuade Christian
γενέσθαι, ἀπεκρίνατο ὁ Παῦλος οὕτως· Εὐξαίμην ἂν
to-become answered — Paul thus would-pray —
ἔγωγε, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ, ἀλλὰ
I-for-my-part both in little and in much not only you but
καὶ πάντας τοὺς ἀκούοντάς μου γενέσθαι Χριστιανοὺς
also all the(-ones) hearing me to-become Christians
ἄνευ τῶν δεσμῶν τούτων. Τί λέγεις, ὦ Παῦλε; Ὅταν
without the bonds these what do-you-say O Paul when
μὲν Ἐφεσίοις γράφῃς, λέγεις· Παρακαλῶ οὖν ὑμᾶς ἐγὼ
indeed to-Ephesians you-write you-say I-exhort then you I
ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως
the prisoner in Lord worthily to-walk of-the calling
ἧς ἐκλήθητε· καὶ ὅταν πρὸς Τιμόθεον διαλέγῃ· Ἐν ᾧ
to-which you-were-called and when to Timothy you-discourse in which
κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· καὶ ὅταν πρὸς
I-suffer-hardship up-to bonds as evildoer and when to
Φιλήμονα πάλιν· Παῦλος δέσμιος Ἰησοῦ Χριστοῦ· καὶ ὅταν
Philemon again Paul prisoner of-Jesus Christ and when
Ἰουδαίοις συνδικάζῃ, λέγεις· Ἕνεκα τῆς ἐλπίδος τοῦ Ἰσραὴλ
with-Jews you-plead you-say because-of the hope — of-Israel
τὴν ἅλυσιν ταύτην περίκειμαι· καὶ Φιλιππησίοις γράφων
the chain this I-wear and to-Philippians writing
ἔλεγες· Ὥστε τοὺς πλείονας τῶν ἀδελφῶν, πεποιθότας
you-said so-that the more of-the brothers trusting
τοῖς δεσμοῖς μου, περισσοτέρως τολμᾷν ἀφόβως τὸν
in-the bonds my more-abundantly to-dare fearlessly the
λόγον λαλεῖν· πανταχοῦ τὴν ἅλυσιν περιφέρεις, πανταχοῦ
word to-speak everywhere the chain you-carry-about everywhere
τὰ δεσμὰ προβάλλῃ, καὶ καυχᾶσαι ἐπὶ τῷ πράγματι· εἰς
the bonds you-hold-forth and you-boast at the thing into

δικαστήριον δὲ ἐλθὼν προέδωκας τὴν φιλοσοφίαν, ὅτε
court but having-come you-betrayed the philosophy when
μάλιστα παῤῥησιάσασθαι ἔδει, καὶ τῷ δικαστῇ λέγεις·
most to-speak-boldly it-was-needful and to-the judge you-say
Εὐξαίμην ἄν σε γενέσθαι Χριστιανὸν ἄνευ τῶν δεσμῶν
I-would-pray — you to-become Christian without the bonds
τούτων; Καὶ μὴν εἰ καλὰ τὰ δεσμά, καὶ οὕτω καλά, ὥστε
these and truly if good the bonds and so good as
παρέχειν καὶ ἑτέροις θαῤῥεῖν εἰς τὸν ὑπὲρ τῆς εὐσεβείας
to-provide also to-others to-take-courage for the for the piety
λόγον (σὺ γὰρ αὐτὸ τοῦτο ἔφθης εἰπὼν, ὅτι οἱ πλείονες
word you for itself this anticipated saying that the more
τῶν ἀδελφῶν πεποιθότες τοῖς δεσμοῖς μου τὸν λόγον
of-the brothers trusting in-the bonds my the word
ἐλάλουν ἀφόβως), τίνος ἕνεκεν ἐπὶ τοῦ δικαστοῦ οὐκ
spoke fearlessly for-what cause before the judge not
ἐγκαλλωπίζῃ τῷ πράγματι, ἀλλὰ καὶ τοὐναντίον ποιεῖς;
do-you-pride-yourself in-the thing but even the-contrary you-do
Ἆρα οὐ δοκεῖ ζήτημα εἶναι τὸ λεγόμενον; Ἀλλὰ
— not seems question to-be the(-thing) said but
ταχίστην ἐπάγω τὴν λύσιν. Οὐ γὰρ ἐξ ἀγωνίας οὐδὲ
most-swiftly I-bring-on the solution not for from anguish nor
δειλίας ὁ Παῦλος τοῦτο ἐποίησεν, ἀλλ᾽ ἀπὸ σοφίας
cowardice — Paul this did but from wisdom
πολλῆς καὶ συνέσεως πνευματικῆς· καὶ πῶς, ἐγὼ λέγω.
much and understanding spiritual and how I say
Πρὸς Ἕλληνα διελέγετο καὶ ἄπιστον, καὶ οὐκ εἰδότα τὰ
to Greek he-was-discoursing and unbeliever and not knowing the
ἡμέτερα. Οὐκ ἐβούλετο τοίνυν αὐτὸν ἀπὸ τῶν φορτικῶν
our-things not he-wished therefore him from the burdensome-things
ἐναγαγεῖν, ἀλλ᾽ ὥσπερ ἔλεγεν, Ἐγενόμην τοῖς ἀνόμοις ὡς
to-lead-in but as he-said I-became to-the lawless as

ἄνομος, τοῦτο καὶ ἐνταῦθα ἔπραττεν. Ἂν ἀκούσῃ δεσμὰ,
lawless this also here he-did if he-hear bonds
φησὶ, καὶ θλίψεις, εὐθέως ἀποπηδᾷ· οὐκ οἶδε τῶν δεσμῶν
he-says and afflictions immediately he-leaps-away not he-knows of-the bonds
τὴν δύναμιν· γενέσθω πρότερον πιστὸς, γευσάσθω τοῦ
the power let-him-become first faithful let-him-taste the
κηρύγματος, καὶ τότε καὶ αὐτὸς ἐπιδραμεῖται τοῖς δεσμοῖς
preaching and then also himself will-run-to the bonds
τούτοις. Ἤκουσα τοῦ Δεσπότου μου λέγοντος, ὅτι Οὐδεὶς
these I-heard the Master my saying that no-one
ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ,
puts patch of-cloth unfulled on garment old
ἐπεὶ αἴρει τὸ πλήρωμα αὐτοῦ, καὶ χεῖρον τὸ σχίσμα
since it-takes-away the filling its and worse the rent
γίνεται· οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοὺς,
becomes nor do-they-put wine new into wineskins old
ἐπεὶ ῥήγνυνται οἱ ἀσκοί. Ἡ ψυχὴ ἡ τούτου ἱμάτιόν
since are-burst the wineskins the soul the(-soul) of-this-man garment
ἐστι παλαιὸν, καὶ ἀσκὸς παλαιός· οὐκ ἀνενεώθη τῇ πίστει,
is old and wineskin old not it-was-renewed by-the faith
οὐκ ἀνεκαινίσθη τῇ τοῦ Πνεύματος χάριτι, ἀσθενής ἐστιν
not it-was-made-new by-the of-the Spirit grace weak it-is
ἔτι καὶ γήϊνος, βιωτικὰ φρονεῖ, καὶ πρὸς τὴν κοσμικὴν
still and earthly worldly-things it-minds and at the worldly
φαντασίαν ἐπτόηται, δόξης ἐρᾷ τῆς παρούσης. Ἂν ἐκ
display it-is-scared glory it-loves the present if from
προοιμίων εὐθέως ἀκούσῃ, ὅτι γενόμενος Χριστιανὸς
preludes immediately he-hear that having-become Christian
δεσμώτης εὐθέως γενήσεται καὶ ἅλυσιν περικείσεται,
prisoner immediately he-will-be and chain will-wear
αἰσχυνθεὶς καὶ ἐρυθριάσας ἀποπηδήσεται τοῦ κηρύγματος·
ashamed and having-blushed he-will-leap-away from-the preaching

διὰ τοῦτό φησιν, Ἄνευ τῶν δεσμῶν τούτων, οὐκ αὐτὰ
because-of this he-says without the bonds these not themselves
τὰ δεσμὰ παραιτούμενος, μὴ γένοιτο! ἀλλ᾽ ἐκείνου τῇ
the bonds deprecating not may-it-be but to-his the
ἀσθενείᾳ συγκαταβαίνων, ἐπεὶ αὐτὸς οὕτως αὐτὰ φιλεῖ
weakness condescending since he so them loves
καὶ ἀσπάζεται, ὡς γυνὴ φιλόκοσμος τὰ χρυσία τὰ ἑαυτῆς.
and embraces as woman fond-of-ornament the gold-things the her-own
Πόθεν τοῦτο δῆλον; Χαίρω ἐν τοῖς παθήμασί μου, φησὶ, καὶ
whence this clear I-rejoice in the sufferings my he-says and
ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ
fill-up the lacks of-the afflictions — of-Christ
ἐν τῇ σαρκί μου. Καὶ πάλιν· Ὅτι ὑμῖν ἐχαρίσθη ἀπὸ τοῦ
in the flesh my and again that to-you was-granted from —
Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ
Christ not only the in him to-believe but also the for
αὐτοῦ πάσχειν. Καὶ πάλιν· Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα
him to-suffer and again not only and but also we-boast
ἐν ταῖς θλίψεσιν. Εἰ τοίνυν χαίρει καὶ καυχᾶται, καὶ χάρισμα
in the afflictions if therefore he-rejoices and boasts and gift
τὸ πρᾶγμα καλεῖ, εὔδηλον ὅτι διὰ τὴν αἰτίαν ταύτην
the thing calls clear that because-of the cause this
πρὸς τὸν δικαστὴν διαλεγόμενος ταῦτα ἔλεγεν· ἐπεὶ καὶ εἰς
to the judge discoursing these-things he-said since also into
ἀνάγκην ἀλλαχοῦ πάλιν ἐμπεσὼν τοῦ καυχήσασθαι, τοῦτο
necessity elsewhere again having-fallen of-the to-boast this
αὐτὸ ἐνδείκνυται λέγων· Ἥδιστα οὖν καυχήσομαι, φησὶν, ἐν
itself he-shows saying most-gladly then I-will-boast he-says in
ταῖς ἀσθενείαις μου, ἐν ἀνάγκαις, ἐν ὕβρεσιν, ἐν διωγμοῖς,
the weaknesses my in necessities in insults in persecutions
ἐν στενοχωρίαις, ἵνα ἐπισκηνώσῃ ἐπ᾽ ἐμὲ ἡ δύναμις τοῦ
in straits that may-rest upon me the power —

Χριστοῦ· καὶ πάλιν· Εἰ καυχᾶσθαι δεῖ, τὰ τῆς
of-Christ and again if to-boast it-is-needful the(-things) of-the
ἀσθενείας μου καυχήσομαι. Καὶ ἀλλαχοῦ συγκρίνων ἑαυτὸν
weakness my I-will-boast and elsewhere comparing himself
ἑτέροις, καὶ τὴν κατὰ σύγκρισιν ὑπεροχὴν ἡμῖν ἐνδεικνύμενος,
with-others and the by comparison superiority to-us showing
οὑτωσί πώς φησι· Διάκονοι Χριστοῦ εἰσι· παραφρονῶν
thus somehow he-says ministers of-Christ they-are being-out-of-my-mind
λαλῶ, ὑπὲρ ἐγώ. Καὶ δεῖξαι βουλόμενος τὴν ὑπεροχὴν, οὐχ
I-speak more I and to-show wishing the superiority not
ὅτι νεκροὺς ἀνέστησεν, οὐδ' ὅτι δαίμονας ἀπήλασεν, οὐδ'
that dead-men he-raised nor that demons he-drove-out nor
ὅτι λεπροὺς ἐκαθάρισεν, οὐδ' ὅτι ἄλλο τι τῶν τοιούτων
that lepers he-cleansed nor that other anything of-the such
ἐποίησεν, εἶπεν, ἀλλὰ τί; Ὅτι τὰ μυρία ἔπαθε δεινά.
he-did did-he-say but what that the countless he-suffered terrible-things
Εἰπὼν γοῦν, ὅτι Ὑπὲρ ἐγὼ, ἐπήγαγε τῶν πειρασμῶν
having-said at-any-rate that more I he-added of-the temptations
τὸ πλῆθος οὕτω λέγων· Ἐν πληγαῖς ὑπερβαλλόντως,
the multitude thus saying in blows beyond-measure
ἐν θανάτοις πολλάκις, ἐν φυλακαῖς περισσοτέρως· ὑπὸ
in deaths often in prisons more-abundantly by
Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, τρὶς
Jews five-times forty save one I-received thrice
ἐῤῥαβδίσθην, ἅπαξ ἐλιθάσθην· τρὶς ἐναυάγησα, νυχθήμερον
I-was-beaten-with-rods once I-was-stoned thrice I-was-shipwrecked night-and-day
ἐν τῷ βυθῷ πεποίηκα, καὶ τὰ λοιπὰ ἅπαντα. Οὕτω πανταχοῦ
in the deep I-have-spent and the rest all so everywhere
καυχᾶται ἐν ταῖς θλίψεσιν ὁ Παῦλος, καὶ ἐγκαλλωπίζεται
boasts in the afflictions — Paul and prides-himself
τῷ πράγματι μεθ' ὑπερβολῆς· καὶ μάλα εἰκότως. Τοῦτο γάρ
in-the thing with excess and very fittingly this for

ἐστιν ὃ μάλιστα τὴν δύναμιν ἐνδείκνυται τοῦ Χριστοῦ, ὅτι
is which most the power shows — of-Christ that
διὰ τοιούτων ἐκράτησαν οἱ ἀπόστολοι, διὰ δεσμῶν καὶ
through such-things prevailed the apostles through bonds and
θλίψεων καὶ μαστίγων καὶ τῶν ἐσχάτων κακῶν. Δύο γὰρ
afflictions and scourges and the uttermost evils two for
ταῦτα ὁ Χριστὸς ἐπηγγείλατο, θλῖψιν καὶ ἄνεσιν, πόνους
these-things — Christ promised affliction and relief toils
καὶ στεφάνους, ἱδρῶτας καὶ ἀμοιβὰς, χρηστὰ καὶ λυπηρά·
and crowns sweats and requitals good-things and painful-things
ἀλλὰ τὰ μὲν λυπηρὰ κατὰ τὸν παρόντα βίον δέδωκε,
but the indeed painful-things in the present life he-has-given
τὰ δὲ χρηστὰ εἰς τὸν μέλλοντα αἰῶνα ἐταμεύσατο, ὁμοῦ
the but good-things for the coming age he-stored-up at-once
τε δεικνὺς, ὅτι οὐκ ἀπατᾷ τοὺς ἀνθρώπους, καὶ αὐτὸ τῶν
both showing that not he-deceives the men and itself of-the
δεινῶν τὸ φορτικὸν ὑποτέμνεσθαι τῇ τάξει βουλόμενος.
terrible-things the burdensomeness to-cut-down by-the order wishing
Ὁ μὲν γὰρ ἀπατῶν τὰ χρηστὰ προτείνεται πρότερον,
the(-one) indeed for deceiving the good-things holds-out first
καὶ ὕστερον ἐπάγει τὰ λυπηρά. Οἷόν τι λέγω·
and later brings-on the painful-things such-as something I-say
Ἀνδραποδισταὶ πολλάκις παιδία μικρὰ συλῶντες καὶ
kidnappers often children small despoiling and
κλέπτοντες, οὐ πληγὰς καὶ μάστιγας, οὐδ' ἄλλο τι τῶν
stealing not blows and whips nor other anything of-the
τοιούτων ὑπισχνοῦνται, ἀλλὰ πλακοῦντας καὶ τραγήματα
such do-they-promise but cakes and sweetmeats
καὶ ἕτερα τοιαῦτα, οἷς ἡ παιδικὴ χαίρειν εἴωθεν ἡλικία,
and other such-things in-which the childish to-rejoice is-wont age
προτείνουσιν, ἵνα τούτοις ἐκεῖνα δελεασθέντα, καὶ τὴν
they-hold-out that by-these they enticed and the

ἐλευθερίαν αὐτῶν ἀποδόμενα εἰς κίνδυνον ἐμπέσῃ τὸν
freedom their having-sold into danger may-fall the
ἔσχατον. Καὶ ὀρνίθων δὲ καὶ ἰχθύων οἱ θηρευταὶ οὕτω
uttermost and of-birds too and of-fishes the hunters so
τὰ θηρευόμενα δελεάζουσι, τὴν συνήθη τροφὴν καὶ
the(-things) hunted entice the accustomed food and
καθ' ἡδονὴν τοῖς ἀγρευομένοις οὖσαν πρότερον
according-to pleasure to-the(-things) caught being first
προτείνοντες, καὶ τὴν παγίδα ταύτῃ περιστέλλοντες. Ὥστε
holding-out and the snare with-this wrapping-up so-that
ἀπατώντων μάλιστα τοῦτο ἔργον ἐστὶ, πρότερον τὰ
of-deceivers most this work is first the
χρηστὰ προτείνεσθαι, εἶτα ὕστερον ἐπάγειν τὰ λυπηρὰ,
good-things to-hold-out then later to-bring-on the painful-things
κηδομένων δὲ καὶ φροντιζόντων τοὐναντίον ἅπαν. Οἱ
of-carers but and taking-thought the-contrary wholly the
γοῦν πατέρες ἀπεναντίας τοῖς ἀνδραποδισταῖς ποιοῦσιν·
at-any-rate fathers opposite to-the kidnappers do
ὅταν εἰς διδασκαλεῖον πέμπωσι τὰ παιδία, παιδαγωγοὺς
when to school they-send the children tutors
ἐφιστῶσι, πληγὰς ἀπειλοῦσι, φόβον ἐπιτειχίζουσι, καὶ
they-set-over blows they-threaten fear they-fortify-against-them and
ἐπειδὰν τὴν προτέραν ἡλικίαν οὕτως ἀγάγωσι, τότε ἐν
when the former age so they-lead then in
ἕξει γενομένοις αὐτοῖς τιμὰς καὶ δυναστείας καὶ τρυφὴν
maturity having-come to-them honors and powers and luxury
καὶ τὸν αὐτῶν πλοῦτον ἅπαντα ἐγχειρίζουσιν.
and the their wealth all they-put-into-their-hands
Οὕτω καὶ ὁ Θεὸς ἐποίησεν, οὐ κατὰ τοὺς ἀνδραποδιστὰς,
so also — God did not according-to the kidnappers
ἀλλὰ κατὰ τοὺς πατέρας τοὺς κηδομένους· πρότερον
but according-to the fathers the(-ones) caring first

εἰς τὰ λυπηρὰ ἐνέβαλε, καθάπερ παιδαγωγοῖς καὶ
into the painful-things he-cast as to-tutors and
διδασκάλοις τῇ παρούσῃ θλίψει παραδιδοὺς, ἵνα διὰ
teachers to-the present affliction handing-over that through
τούτων παιδευθέντες, σωφρονισθέντες, ὑπομονὴν ἅπασαν
these trained chastened endurance all
ἐπιδειξάμενοι, φιλοσοφίαν ἅπασαν μαθόντες, εἶτα ἐν ἕξει
having-displayed philosophy all having-learned then in maturity
γενόμενοι τὴν βασιλείαν τῶν οὐρανῶν κληρονομήσωμεν·
having-come the kingdom of-the heavens we-may-inherit
πρότερον ἐπιτηδείους κατεσκεύασε πρὸς τὴν οἰκονομίαν τοῦ
first fit he-made for the stewardship of-the
διδομένου πλούτου, καὶ τότε αὐτὸν ἐγχειρίζει τὸν πλοῦτον.
given wealth and then it he-puts-into-hands the wealth
Εἰ γὰρ μὴ τοῦτο ἐποίησεν, ἡ τοῦ πλούτου δόσις, οὐ δωρεὰ,
if for not this he-had-done the of-the wealth giving not gift
ἀλλὰ κόλασις ἦν καὶ τιμωρία. Καθάπερ γὰρ παῖς
but punishment would-have-been and penalty as for boy
ἀνόητος καὶ ἄσωτος τὸν πατρῷον κλῆρον διαδεξάμενος ὑπ᾽
foolish and prodigal the paternal inheritance having-succeeded-to by
αὐτοῦ τούτου κατακρημνίζεται, φρόνησιν οὐκ ἔχων ἀρκοῦσαν
itself this is-hurled-down prudence not having sufficient
πρὸς τὴν τῶν χρημάτων οἰκονομίαν· εἰ δὲ συνετὸς γένοιτο,
for the of-the money stewardship if but intelligent he-become
καὶ ἐπιεικὴς, καὶ σώφρων, καὶ μέτριος, εἰς δέον οἰκονομῶν
and reasonable and sober-minded and moderate as needful managing
τὰ πατρῷα, λαμπρότερος ταύτῃ καὶ περιφανέστερος
the paternal-things more-splendid by-this and more-conspicuous
γίνεται· οὕτω καὶ ἐφ᾽ ἡμῶν ἀνάγκη συμβαίνειν.
he-becomes so also in-the-case-of us necessity to-happen
Ἐπειδὰν σύνεσιν πνευματικὴν δεξώμεθα, ἐπειδὰν εἰς ἄνδρα
when understanding spiritual we-receive when to man

τέλειον, εἰς μέτρον ἡλικίας καταντήσωμεν οἱ πάντες, τότε
perfect to measure of-stature we-arrive the all then
ἡμῖν ἐγχειρίζει πάντα, ἅπερ ὑπέσχετο· νυνὶ δὲ καθάπερ
to-us he-puts-into-hands all-things which he-promised now but as
παιδία μικρὰ παιδεύει μετὰ παρακλήσεως καὶ παραμυθίας.
children small he-trains with exhortation and consolation
Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ κέρδος ἀπὸ τοῦ τὰς θλίψεις
and not this only is the gain from the the afflictions
προλαβεῖν, ἀλλὰ καὶ ἕτερον οὐκ ἔλαττον τούτου. Ὁ μὲν
to-take-first but also other not less than-this the(-one) indeed
γὰρ πρότερον τρυφῶν, εἶτα μετὰ τὴν τρυφὴν κόλασιν
for first living-luxuriously then after the luxury punishment
προσδοκῶν, οὐδὲ τῆς παρούσης τρυφῆς αἰσθάνεται,
expecting not-even the present luxury perceives
διὰ τὴν προσδοκίαν τῶν ἐπαγομένων δεινῶν· ὁ
because-of the expectation of-the oncoming terrible-things the(-one)
δὲ πρότερον ὢν ἐν λυπηροῖς, εἶτα μετὰ ταῦτα μέλλων
but first being in painful-things then after these-things being-about
ἀπολαύσεσθαι χρηστῶν, καὶ τῶν παρόντων ὑπερορᾷ
to-enjoy good-things even the present overlooks
δυσχερῶν, διὰ τὴν ἐλπίδα τῶν μελλόντων χρηστῶν. Οὐ
hardships because-of the hope of-the coming good-things not
τοίνυν ἀσφαλείας ἕνεκεν μόνον τῆς ἡμετέρας, ἀλλὰ καὶ
therefore of-safety for-the-sake-of only the our but also
ἡδονῆς καὶ παραμυθίας πρότερα ἔταξεν εἶναι τὰ δεινά,
of-pleasure and consolation first he-ordered to-be the terrible-things
ἵνα ταῖς ἐλπίσι τῶν μελλόντων κουφιζόμενοι, μηδεμίαν τῶν
that by-the hopes of-the coming-things lightened no of-the
παρόντων λάβωμεν αἴσθησιν. Καὶ τοῦτο αὐτὸ ὁ Παῦλος
present-things we-may-take perception and this itself — Paul
δεικνὺς καὶ ἐμφαίνων, ἔλεγεν, ὅτι Τὸ παραυτίκα ἐλαφρὸν τῆς
showing and indicating said that the momentary lightness of-the

θλίψεως ἡμῶν καθ᾽ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος
affliction our beyond excess to excess eternal weight
δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ
of-glory works for-us not looking-at us the(-things)
βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. Ἐλαφρὰν τὴν
seen but the(-things) not seen light the
θλῖψιν ἐκάλεσεν, οὐ παρὰ τὴν οἰκείαν φύσιν τῶν δεινῶν,
affliction he-called not according-to the own nature of-the terrible-things
ἀλλὰ παρὰ τὴν προσδοκίαν τῶν μελλόντων ἀγαθῶν.
but according-to the expectation of-the coming good-things
Καθάπερ γὰρ ὁ ἔμπορος οὐκ αἰσθάνεται τῆς κατὰ
as for the merchant not perceives the in
τὴν ναυτιλίαν ταλαιπωρίας, τῇ τῶν φορτίων ἐλπίδι
the voyage hardship by-the of-the cargoes hope
κουφιζόμενος, καὶ ὁ πυκτεύων γενναίως φέρει τὰ
lightened and the(-one) boxing nobly bears the
τραύματα τῆς κεφαλῆς, πρὸς τὸν στέφανον ἀποβλέπων·
wounds of-the head to the crown looking
οὕτω δὴ καὶ ἡμεῖς πρὸς τὸν οὐρανὸν καὶ τὰ ἐν τοῖς
so indeed also we to the heaven and the in the
οὐρανοῖς ἀτενίζοντες ἀγαθὰ, ὅσα ἂν ἐπιφέρηται δεινὰ,
heavens gazing good-things whatever — be-brought-on terrible-things
πάντα γενναίως οἴσομεν τῇ χρηστῇ τῶν μελλόντων ἐλπίδι
all nobly we-shall-bear by-the good of-the coming-things hope
νευρούμενοι. Ταύτην τοίνυν λαβόντες τὴν ῥῆσιν ἀπέλθωμεν·
strengthened this therefore having-taken the saying let-us-go-away
εἰ γὰρ καὶ ψιλὴ καὶ βραχεῖα, ἀλλὰ πολλὴν ἔχει φιλοσοφίας
if for even bare and brief but much it-has of-philosophy
διδασκαλίαν. Ὁ ἐν ὀδύνῃ καὶ θλίψει, ἀρκοῦσαν ἔχει
teaching the(-one) in pain and affliction sufficient has
παράκλησιν· ὁ ἐν τρυφῇ καὶ πολυτελείᾳ, μέγαν
comfort the(-one) in luxury and extravagance great

σωφρονισμόν. Ὅταν γὰρ ἐπὶ τῆς τραπέζης κατακείμενος
correction when for at the table reclining
ἀναμνησθῇς τῆς ῥήσεως ταύτης, ἀποπηδήσεις ταχέως
you-remember the saying this you-will-leap-away quickly
τῆς μέθης καὶ τῆς ἀδηφαγίας, μαθὼν διὰ τῆς
from-the drunkenness and the gluttony having-learned through the
λέξεως ταύτης, ὅτι ἐναγωνίους ἡμᾶς εἶναι χρή· καὶ πρὸς
expression this that in-contest us to-be it-is-right and to
ἑαυτὸν ἐρεῖς· Παῦλος ἐν δεσμοῖς καὶ δεσμωτηρίοις, ἐγὼ
yourself you-will-say Paul in bonds and prisons I
δὲ ἐν μέθῃ καὶ πολυτελεῖ τραπέζῃ· καὶ ποίας τεύξομαι
but in drunkenness and extravagant table and what-kind shall-I-obtain
συγγνώμης; Τοῦτο καὶ γυναιξὶν ἐπιτήδειον τὸ ῥῆμα· αἱ
pardon this also for-women fit the word the
γὰρ φιλόκοσμοι καὶ πολυτελεῖς, καὶ χρυσῷ πάντοθεν
for fond-of-ornament and extravagant and with-gold from-all-sides
ἑαυτὰς καταδεσμοῦσαι, τῆς ἁλύσεως ταύτης ἀναμνησθεῖσαι,
themselves binding the chain this having-remembered
μισήσουσιν, εὖ οἶδ' ὅτι, καὶ βδελύξονται τὸν κόσμον
will-hate well I-know that and will-loathe the adornment
ἐκεῖνον, καὶ πρὸς ταῦτα δραμοῦνται τὰ δεσμά. Ἐκεῖνα
that and to these will-run the bonds those
μὲν γὰρ πολλῶν κακῶν αἴτια γέγονε πολλάκις, καὶ
indeed for of-many evils causes have-become often and
μυρίους πολέμους εἰς τὴν οἰκίαν συνήγαγε, καὶ φθόνους
countless wars into the house gathered and envies
καὶ βασκανίας καὶ μῖσος ἔτεκε· ταῦτα δὲ τῆς οἰκουμένης
and jealousies and hatred bore these but of-the world
τὰς ἁμαρτίας ἔλυσε, καὶ δαίμονας ἐφόβησε, καὶ διάβολον
the sins loosed and demons frightened and devil
ἐφυγάδευσε. Μετὰ τούτων ἐν τῷ δεσμωτηρίῳ διατρίβων
put-to-flight with these in the prison spending-time

τὸν δεσμοφύλακα ἔπεισε, μετὰ τούτων τὸν Ἀγρίππαν
the jailer he-persuaded with these — Agrippa
ἐπεσπάσατο, μετὰ τούτων πολλοὺς μαθητὰς κατεσκεύασεν
he-drew-to-himself with these many disciples made
ὁ Παῦλος. Διὰ τοῦτο καὶ ἔλεγεν· Ἐν ᾧ κακοπαθῶ
— Paul because-of this also he-said in which I-suffer-hardship
μέχρι δεσμῶν, ὡς κακοῦργος, ἀλλ᾽ ὁ λόγος τοῦ Θεοῦ
up-to bonds as evildoer but the word — of-God
οὐ δέδεται. Καθάπερ γὰρ ἀκτῖνα δῆσαι οὐ δυνατὸν
not has-been-bound as for ray to-bind not possible
οὐδὲ συγκλεῖσαι ἐν οἰκίᾳ, οὕτως οὐδὲ τοῦ κηρύγματος
nor to-shut-up in house so not-even of-the preaching
τὸν λόγον. Καὶ πολλῷ πλέον ὁ διδάσκαλος ἐδέδετο, καὶ
the word and by-much more the teacher was-bound and
ὁ λόγος ἐπέτετο· ἐκεῖνος τὸ δεσμωτήριον ᾤκει, καὶ ἡ
the word flew he the prison inhabited and the
διδασκαλία πτερωθεῖσα πανταχόσε τῆς οἰκουμένης ἔτρεχε.
teaching winged everywhere of-the world ran
Ταῦτ᾽ οὖν εἰδότες μὴ προκαταπίπτωμεν ἐπὶ τοῖς δεινοῖς, 6
these-things then knowing not let-us-fall-beforehand at the terrible-things
ἀλλὰ μᾶλλον τότε δυνατώτεροι γινώμεθα, τότε ἰσχυρότεροι·
but rather then more-powerful let-us-become then stronger
Ἡ γὰρ θλῖψις ὑπομονὴν κατεργάζεται. Μὴ ἀλγῶμεν ἐπὶ ταῖς
the for affliction endurance works not let-us-grieve at the
ἐπαγομέναις συμφοραῖς, ἀλλ᾽ ἐν ἅπασιν εὐχαριστῶμεν τῷ
oncoming calamities but in all let-us-give-thanks —
Θεῷ. Δευτέραν ἑβδομάδα τῆς νηστείας παρήλθομεν, ἀλλὰ
to-God second week of-the fast we-have-passed but
μὴ τοῦτο σκοπῶμεν· οὐ γὰρ τοῦτό ἐστι παρελθεῖν νηστείαν,
not this let-us-consider not for this is to-pass-through fast
ἐὰν τὸν χρόνον παρέλθωμεν. Τοῦτο λογισώμεθα, εἰ
if the time we-pass-through this let-us-reckon whether

σπουδαιότεροι γεγόναμεν, εἰ διωρθώσαμέν τι τῶν
more-zealous we-have-become whether we-have-corrected anything of-the
ἡμετέρων ἐλαττωμάτων, εἰ τὰ ἁμαρτήματα ἀπενιψάμεθα.
our defects whether the sins we-have-washed-off
Ἔθος ἅπασιν ἐρωτᾷν κατὰ τὴν Τεσσαρακοστὴν, πόσας
custom for-all to-ask at the Forty-days how-many
ἕκαστος ἑβδομάδας ἐνήστευσε· καὶ ἔστιν ἀκοῦσαι
each weeks fasted and it-is-possible to-hear
λεγόντων τῶν μὲν, ὅτι δύο, τῶν δὲ, ὅτι τρεῖς, τῶν δὲ,
saying some indeed that two others but that three others but
ὅτι πάσας ἐνήστευσαν τὰς ἑβδομάδας. Καὶ τί τὸ κέρδος,
that all they-fasted the weeks and what the gain
ἐὰν ἔρημοι κατορθωμάτων παρέλθωμεν τὴν νηστείαν; Ἐὰν
if empty of-achievements we-pass-through the fast if
ἕτερος λέγῃ, ὅτι Πᾶσαν ἐνήστευσα τὴν τεσσαρακοστὴν,
another say that all I-fasted the forty-days
σὺ εἰπὲ, ὅτι Ἐχθρὸν εἶχον, καὶ κατηλλάγην· ἔθος εἶχον
you say that enemy I-had and was-reconciled custom I-had
κακηγορεῖν, καὶ ἐπαυσάμην· ἔθος εἶχον ὀμνύναι, καὶ ἔλυσα
to-speak-evil and I-ceased custom I-had to-swear and I-loosed
τὸ πονηρὸν ἔθος. Οὐδὲν ὄφελος τοῖς ἐμπόροις, ἂν πολὺ
the evil custom no profit to-the merchants if great
μῆκος πελάγους παραδράμωσιν, ἀλλ' ἐὰν μετὰ φορτίων
length of-sea they-run-past but if with cargoes
πλέωσι καὶ πολλῆς τῆς ἐμπορίας· οὐδὲν ὄφελος τῆς νηστείας
they-sail and much the merchandise no profit of-the fast
ἡμῖν, ἂν παρέλθωμεν αὐτὴν ἁπλῶς καὶ εἰκῇ καὶ μάτην. Ἂν
to-us if we-pass-through it simply and idly and in-vain if
τὴν τῶν βρωμάτων νηστεύωμεν νηστείαν, παρελθουσῶν
the of-the foods we-fast fast having-passed
τῶν τεσσαράκοντα ἡμερῶν παρέρχεται καὶ ἡ νηστεία· ἐὰν
the forty days passes also the fast if

δὲ ἁμαρτημάτων ἀπεχώμεθα, καὶ τῆς νηστείας παρελθούσης
but from-sins we-abstain even the fast having-passed
ταύτης, ἐκείνη πάλιν μένει, καὶ διηνεκὴς ἔσται ἐντεῦθεν ἡμῖν
this that again remains and continual will-be from-here to-us
ἡ ὠφέλεια, καὶ πρὸ τῆς βασιλείας τῶν οὐρανῶν οὐ μικρὰς
the benefit and before the kingdom of-the heavens not small
ἡμῖν ἐνταῦθα ἀποδώσει τὰς ἀμοιβάς· ὥσπερ γὰρ ὁ ζῶν
to-us here it-will-render the requitals as for the(-one) living
ἐν πονηρίᾳ, καὶ πρὸ τῆς γεέννης κολάζεται τῷ συνειδότι
in wickedness even before the hell is-punished by-the conscience
κεντούμενος· οὕτως ὁ πλουτῶν ἐν κατορθώμασι, καὶ
pricked so the(-one) rich in achievements even
πρὸ τῆς βασιλείας χαρᾶς μεγίστης ἀπολαύσεται, χρησταῖς
before the kingdom joy greatest will-enjoy on-good
ἐντρεφόμενος ἐλπίσι. Διὰ τοῦτο ὁ Χριστός φησι· Πάλιν
being-nourished hopes because-of this — Christ says again
ὄψομαι ὑμᾶς, καὶ χαρήσεσθε, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
I-will-see you and you-will-rejoice and the joy your no-one
λαμβάνει. Βραχὺ τὸ ῥῆμα, ἀλλὰ πολλὴν ἔχει παραμυθίαν.
takes brief the word but much it-has consolation
Τί ποτ᾽ οὖν ἐστι, Τὴν χαρὰν ὑμῶν οὐδεὶς λαμβάνει;
what ever then is the joy your no-one takes
Χρήματα ἂν ἔχῃς, πολλοὶ δύνανταί σου τὴν χαρὰν τὴν
money if you-have many can your the joy the(-joy)
ἀπὸ τοῦ πλούτου λαβεῖν, καὶ κλέπτης διορύττων τοῖχον,
from the wealth to-take both thief digging-through wall
καὶ οἰκέτης ἀφαιρούμενος τὰ ἐμπιστευθέντα, καὶ
and servant taking-away the(-things) entrusted and
βασιλεὺς δημεύων, καὶ βάσκανος ἄνθρωπος ἐπηρεάζων.
emperor confiscating and envious man abusing

Δυναστείαν ἂν ἔχῃς, πολλοὶ δύνανταί σου λαβεῖν τὴν ἀπὸ
power if you-have many can your to-take the from
ταύτης χαράν· ὅταν γὰρ παραλυθῇ τὰ τῆς ἀρχῆς,
this joy when for be-dissolved the(-things) of-the office
παραλυθήσεται καὶ τὰ τῆς ἡδονῆς· καὶ ἐν αὐτῇ δὲ τῇ
will-be-dissolved also the(-things) of-the pleasure and in itself too the
ἀρχῇ πολλὰ συμπίπτοντα πράγματα, δυσκολίαν ἔχοντα καὶ
office many befalling affairs difficulty having and
φροντίδας, ὑποτέμνεταί σου τὴν εὐθυμίαν. Ἰσχὺν σώματος
cares cuts-down your the cheerfulness strength of-body
ἐὰν ἔχῃς, νόσος ἐπελθοῦσα κατέλυσε τὴν ἀπὸ ταύτης
if you-have disease having-come-upon has-destroyed the from this
χαράν· κάλλος ἐὰν ἔχῃς καὶ ὥραν, γῆρας ἐπελθὸν
joy beauty if you-have and bloom old-age having-come-upon
ἐμάρανε καὶ ἀφείλετο τὴν χαράν· τραπέζης ἐὰν ἀπολαύσῃς
has-withered and taken-away the joy table if you-enjoy
πολυτελοῦς, ἑσπέρας καταλαβούσης, κατελύθη καὶ ἡ τῆς
extravagant evening having-overtaken is-destroyed also the of-the
εὐωχίας χαρά· ἕκαστον γὰρ τῶν βιωτικῶν πραγμάτων
feast joy each for of-the worldly affairs
εὐεπηρέαστόν ἐστι, καὶ μόνιμον ἡμῖν οὐκ ἰσχύει παρασχεῖν
easily-abused is and lasting to-us not is-able to-provide
τὴν ἡδονήν· ἡ δὲ εὐσέβεια καὶ ἡ κατὰ ψυχὴν ἀρετὴ
the pleasure the but piety and the in soul virtue
τοὐναντίον ἅπαν. Ἐλεημοσύνην ἐὰν ποιήσῃς, οὐδεὶς ἀφελεῖν
the-contrary wholly alms if you-do no-one to-take-away
δύναται τὸ κατόρθωμα, κἂν στρατόπεδα, κἂν βασιλεῖς,
can the achievement even-if armies even-if emperors
κἂν μυρίοι συκοφάνται, κἂν ἐπίβουλοι πάντοθεν ἐπιθῶνται,
even-if countless informers even-if plotters from-all-sides set-on
τὸ εἰς τὸν οὐρανὸν ἀποτεθὲν κτῆμα ἀφελέσθαι οὐ δύνανται·
the into the heaven laid-up possession to-take-away not they-can

ἀλλὰ μένει διηνεκὴς ἡ χαρά. Ἐσκόρπισε γὰρ, φησὶν, ἔδωκε
but remains continual the joy he-scattered for he-says he-gave
τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·
to-the poor the righteousness his remains to the age
καὶ μάλα εἰκότως. Ἐν γὰρ τοῖς τῶν οὐρανῶν ἀπόκειται
and very fittingly in for the of-the heavens it-is-laid-up
ταμιείοις, ὅπου οὐ κλέπτης διορύττει, οὐ λῃστὴς λαμβάνει,
storehouses where not thief digs-through not robber takes
οὐ σὴς κατεσθίει. Εὐχὰς ἐὰν εὔξῃ συνεχεῖς καὶ ἐκτενεῖς,
not moth devours prayers if you-pray continual and earnest
τὸν καρπὸν τὸν ἀπὸ τούτων οὐδεὶς συλῆσαι δυνήσεται·
the fruit the(-fruit) from these no-one to-plunder will-be-able
καὶ γὰρ οὗτος ὁ καρπὸς ἐν τοῖς οὐρανοῖς ἐρρίζωται, πάσης
and for this the fruit in the heavens has-been-rooted from-all
ἐπηρείας ἀπηλλαγμένος, καὶ μένων ἀχείρωτος. Ἐὰν κακῶς
abuse released and remaining unconquered if ill
παθὼν εὐεργετήσῃς, ἐὰν κακῶς ἀκούσας φιλοσοφήσῃς,
having-suffered you-do-good if ill having-heard you-philosophize
ἐὰν λοιδορηθεὶς εὐλογήσῃς, ταῦτα τὰ κατορθώματα μένει
if railed-at you-bless these the achievements remain
διηνεκῶς, καὶ τὴν ἐκ τούτων χαρὰν οὐδεὶς λαμβάνει· ἀλλ᾽
continually and the from these joy no-one takes but
ὁσάκις ἂν αὐτῶν ὑπομνησθῇς, χαίρεις καὶ εὐφραίνῃ, καὶ
as-often-as — them you-be-reminded you-rejoice and are-gladdened and
πολλὴν καρποῦσαι τὴν ἡδονήν. Οὕτω δὴ καὶ τὸ φεύγειν
much reap the pleasure so indeed also the to-flee
ὅρκον ἐὰν κατορθώσωμεν, καὶ πείσωμεν τὴν γλῶτταν τὴν
oath if we-accomplish and persuade the tongue the
ἡμετέραν ἀπέχεσθαι τῆς ὀλεθρίου συνηθείας ταύτης, τὸ
our to-abstain from-the destructive custom this the
μὲν κατόρθωμα ἔσται ἐν βραχεῖ καιρῷ, ἡ δὲ εὐφροσύνη τοῦ
indeed achievement will-be in short time the but gladness of-the

κατορθώματος διηνεκῶς καὶ ἀδιαλείπτως. Λοιπὸν ὑμᾶς καὶ
achievement continually and unceasingly henceforth you also
ἑτέρων διδασκάλους εἶναι χρὴ καὶ καθηγητὰς, καὶ φίλους
of-others teachers to-be it-is-right and guides and friends
τοὺς πλησίον, καὶ τοὺς οἰκέτας δὲ τοὺς συνδούλους, καὶ
the neighbors and the servants too the fellow-servants and
νέους τοὺς ὁμήλικας λαμβάνειν καὶ παιδεύειν καὶ ἐνάγειν.
young-men the equals-in-age to-take and to-train and to-lead-on
Ἆρα εἴ τίς σοι χρύσινον ἕνα καθ' ἕκαστον διορθούμενον
— if anyone to-you gold-coin one for each corrected
ἄνθρωπον ἐπηγγείλατο, οὐ πᾶσαν ἂν ἐποιήσω σπουδὴν,
man promised not all — would-you-have-made zeal
καὶ διημέρευες προσεδρεύων, πείθων, παρακαλῶν;
and would-you-spend-the-day attending persuading exhorting
Νῦν δὲ οὐχ ἕνα χρύσινον, οὐδὲ δέκα, οὐδὲ εἴκοσι, καὶ ἑκατὸν,
now but not one gold-coin nor ten nor twenty and hundred
καὶ χιλίους, οὐδὲ γῆν ὁλόκληρον ὑπισχνεῖταί σοι τῶν πόνων
and thousand nor earth whole promises to-you of-the toils
τούτων ἀμοιβὴν ὁ Θεός· ἀλλ' ὃ τοῦ κόσμου παντὸς
these requital — God but what than-the world whole
μεῖζόν ἐστι, τοῦτό σοι δίδωσι, τὴν βασιλείαν τῶν οὐρανῶν,
greater is this to-you he-gives the kingdom of-the heavens
καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ἕτερον πρὸς τούτῳ. Ποῖον
and not this only but also other besides this what-kind
δὴ τοῦτο; Ὁ ἐξάγων τίμιον ἐξ ἀναξίου, ὡς στόμα
indeed this the(-one) bringing-out precious from worthless as mouth
μου ἔσται, φησί· τί τούτου γένοιτ' ἂν ἴσον εἰς τιμῆς λόγον
my he-shall-be he-says what than-this would-be — equal for of-honor account
καὶ ἀσφαλείας; Ποία δὲ ἡμῖν ἀπολογία καὶ συγγνώμη
and safety what-kind and to-us defense and pardon
μετὰ τὴν τοσαύτην ὑπόσχεσιν τῆς τῶν πλησίον ἀμελοῦσι
after the so-great promise the of-the neighbors neglecting

σωτηρίας; Σὺ δ' ἂν μὲν εἰς βάραθρον ἴδῃς καταπίπτοντα
salvation you but if indeed into pit you-see falling-down
τυφλὸν, χεῖρα ὀρέγεις, καὶ νομίζεις ἀνάξιον εἶναι τὸ
blind-man hand you-stretch-out and you-think unworthy to-be the
περιδεῖν ἀπολλύμενον· ὁρῶν δὲ καθ' ἑκάστην ἡμέραν
to-overlook perishing seeing but according-to each day
κατακρημνιζομένους πάντας τοὺς ἀδελφοὺς εἰς τὴν πονηρὰν
hurled-down all the brothers into the evil
τῶν ὅρκων συνήθειαν, οὐδὲ ῥῆμα προέσθαι τολμᾷς; Ἀλλ'
of-the oaths custom not-even word to-let-go do-you-dare but
εἶπας ἅπαξ, καὶ οὐκ ἤκουσεν· οὐκοῦν εἰπὲ καὶ δὶς, καὶ τρὶς,
you-spoke once and not he-heard then speak also twice and thrice
καὶ τοσαυτάκις, ἕως ἂν πείσῃς. Καθ' ἑκάστην ἡμέραν ὁ
and so-many-times until — you-persuade according-to each day —
Θεὸς ἡμῖν διαλέγεται, καὶ οὐκ ἀκούομεν, καὶ οὐκ ἀφίσταται
God to-us discourses and not we-hear and not he-desists
διαλεγόμενος· ταύτην καὶ σὺ μίμησαι τὴν κηδεμονίαν περὶ
discoursing this also you imitate the care about
τὸν πλησίον. Διὰ τοῦτο μετ' ἀλλήλων ἐσμὲν, καὶ πόλεις
the neighbor because-of this with one-another we-are and cities
οἰκοῦμεν, καὶ ἐν ἐκκλησίαις συναγόμεθα, ἵνα τὰ ἀλλήλων
we-inhabit and in churches we-gather that the of-one-another
βάρη βαστάζωμεν, ἵνα τὰ ἀλλήλων ἁμαρτήματα διορθώμεθα.
burdens we-may-bear that the of-one-another sins we-may-correct
Καὶ καθάπερ ἐργαστήριον ἓν οἰκοῦντες ἄνθρωποι διαφόρως
and as workshop one inhabiting men differently
μὲν ἐμπορεύονται, πάντα δὲ εἰς τὸ κοινὸν ἀποτίθενται· οὕτω
indeed trade all but into the common they-deposit so
δὴ καὶ ἡμεῖς ποιῶμεν. Ἅπερ ἂν ἕκαστος ἀγαθὰ δύναται
indeed also we let-us-do what — each good-things can
εἰσφέρειν τῷ πλησίον, μὴ ὀκνείτω, μηδὲ ἀναδυέσθω, ἀλλὰ
to-bring-in to-the neighbor not let-him-hesitate nor let-him-shrink-back but

γινέσθω πραγματεία τις καὶ ἀντίδοσις τοιαύτη πνευματικὴ,
let-there-be business some and exchange such spiritual
ἵνα εἰς τὸ κοινὸν ἅπαντα καταθέμενοι, καὶ πολὺν κτησάμενοι
that into the common all having-deposited and great having-acquired
πλοῦτον, καὶ μέγαν ποιήσαντες τὸν θησαυρὸν, κοινῇ
wealth and great having-made the treasure in-common
πάντες τύχωμεν τῆς βασιλείας τῶν οὐρανῶν, χάριτι καὶ
all we-may-obtain the kingdom of-the heavens 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 ΙΖ΄

XVII · ON THE IMPERIAL COMMISSIONERS AND THE MONKS

Chrysostom gives thanks that the city, about to sink, was spared, and warns that relief must not breed carelessness. When the emperor's commissioners convened their dreadful court, the monks left their huts on the mountains, stood before the judges, offered their own blood for the accused, and would not leave until the case was referred to the emperor; one said that fallen statues can be raised again, but not a slain image of God. The Cynic philosophers and the powerful fled, while these poor men, like lions, ended the danger in a day; the priests, too, clasped the judges' knees. The closed theater, hippodrome, and baths and the loss of the city's rank are a father's correction. A city's true rank is its people's virtue: Antioch first called the disciples Christians and fed Jerusalem in famine. Pray for the prisoners and those facing exile.

Εἰς τοὺς ἄρχοντας τοὺς παρὰ τοῦ βασιλέως Θεοδοσίου
on the officials the(-ones) from the emperor Theodosius
ἀποσταλέντας, Ἑλλέβιχον στρατηλάτην καὶ Καισάριον
sent Hellebichus master-of-soldiers and Caesarius
μάγιστρον, εἰς τὴν τῶν πεπλημμεληκότων ἐξέτασιν
master-of-offices for the of-the(-ones) having-offended examination
διὰ τὴν τῶν ἀνδριάντων καταστροφήν.
because-of the of-the statues overthrow

Εἰς καιρὸν ὑπεψήλαμεν ἅπαντες κοινῇ τήμερον· Εὐλογητὸς 1
in season we-sang all in-common today blessed
Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὁ ποιῶν θαυμάσια μόνος.
Lord — God — of-Israel the(-one) doing wonders alone
Καὶ γὰρ θαυμαστὰ καὶ παράδοξα γέγονε πράγματα· πόλιν
and for wonderful and paradoxical have-happened things city
ὁλόκληρον καὶ δῆμον τοσοῦτον καταποντίζεσθαι μέλλοντα
whole and people so-great to-be-sunk being-about
καὶ ὑποβρύχιον γίνεσθαι καὶ ἀπόλλυσθαι τέλεον ἀθρόον,
and under-water to-become and to-perish utterly all-at-once

ἐν μιᾷ καιροῦ ῥοπῇ τῆς ναυαγίας ἁπάσης ἀπήλλαξεν.
in one of-season turn from-the shipwreck whole he-delivered
Εὐχαριστήσωμεν τοίνυν, μὴ μόνον, ὅτι τὸν χειμῶνα ἔλυσεν,
let-us-give-thanks therefore not only that the storm he-loosed
ἀλλ' ὅτι καὶ γενέσθαι αὐτὸν συνεχώρησε· μὴ μόνον ὅτι τῆς
but that also to-happen it he-permitted not only that from-the
ναυαγίας ἡμᾶς ἀπήλλαξεν, ἀλλ' ὅτι καὶ πρὸς τοσαύτην
shipwreck us he-delivered but that also into so-great
ἀγωνίαν καταπεσεῖν ἀφῆκε, καὶ τὸν περὶ τῶν ἐσχάτων ἡμῖν
anguish to-fall he-let and the about the uttermost-things over-us
ἐπικρεμασθῆναι κίνδυνον. Οὕτω καὶ Παῦλος ἐκέλευσεν ἐν
to-hang danger so also Paul bade in
παντὶ εὐχαριστεῖν. Ὅταν δὲ εἴπῃ, Ἐν παντὶ εὐχαριστεῖτε,
everything to-give-thanks when and he-says in everything give-thanks
τοῦτο λέγει, μὴ μόνον ἐν τῇ λύσει τῶν δεινῶν, ἀλλὰ καὶ
this he-says not only in the release of-the terrible-things but also
ἐν τῷ καιρῷ τῶν δεινῶν· Τοῖς γὰρ ἀγαπῶσι τὸν Θεὸν
in the season of-the terrible-things to-the(-ones) for loving — God
πάντα συνεργεῖ εἰς ἀγαθόν. Εὐχαριστήσωμεν αὐτῷ διὰ
all-things work-together for good let-us-give-thanks to-him because-of
τὴν λύσιν τῶν πειρασμῶν, καὶ μὴ ἐπιλαθώμεθα τούτων
the release of-the temptations and not let-us-forget these
ποτέ· εὐχαῖς προσέχωμεν, ἱκετηρίαις συνεχέσιν, εὐλαβείᾳ
ever to-prayers let-us-attend to-supplications continual to-reverence
πολλῇ. Ὅτε παρὰ τὴν ἀρχὴν ἡ χαλεπὴ τῶν κακῶν τούτων
much when at the beginning the grievous of-the evils these
ἀνήφθη πυρὰ, ἔλεγον, ὅτι οὐκ ἔστι καιρὸς διδασκαλίας, ἀλλὰ
was-kindled fire I-said that not is season of-teaching but
καιρὸς εὐχῶν· τοῦτο δὴ καὶ νῦν, ἐπειδὴ ἐσβέσθη, λέγω,
season of-prayers this indeed also now since it-has-been-quenched I-say
ὅτι νῦν μάλιστα καιρὸς εὐχῶν ἢ πρότερον, νῦν μάλιστα
that now most season of-prayers than before now most

καιρὸς δακρύων καὶ κατανύξεως καὶ ψυχῆς πεπονημένης
season of-tears and compunction and of-soul having-toiled
καὶ πολλῆς σπουδῆς καὶ πολλῆς ἀσφαλείας. Τότε μὲν γὰρ
and much zeal and much safety then indeed for
αὐτὴ τῶν θλίψεων ἡ φύσις καὶ ἄκοντας ἡμᾶς συνέστελλε
itself of-the afflictions the nature even unwilling us contracted
καὶ σωφρονεῖν παρεσκεύαζε, καὶ πρὸς πλείονα ἤγαγεν
and to-be-sober-minded prepared and to more led
εὐλάβειαν· νυνὶ δὲ ἀφαιρεθέντος τοῦ χαλινοῦ, καὶ τοῦ
reverence now but taken-away the bridle and the
νέφους παρελθόντος, δέος, μὴ πρὸς ῥᾳθυμίαν ἀποκλίνωμεν,
cloud having-passed fear lest to carelessness we-turn-aside
μὴ χαυνότεροι γενώμεθα πάλιν ὑπὸ τῆς ἀνέσεως, μὴ καὶ
lest more-slack we-become again by the relief lest also
περὶ ἡμῶν εἴπῃ τις· Ὅτε ἀπέκτεινεν αὐτοὺς, τότε ἐξεζήτουν
about us say anyone when he-slew them then they-sought
αὐτὸν, καὶ ἐπέστρεφον, καὶ ὤρθριζον πρὸς τὸν Θεόν. Διὰ
him and turned and rose-early to — God because-of
τοῦτο καὶ Μωϋσῆς Ἰουδαίοις παρῄνει λέγων· Φαγὼν καὶ
this also Moses to-Jews exhorted saying having-eaten and
πιὼν καὶ ἐμπλησθεὶς μνήσθητι Κυρίου τοῦ Θεοῦ σου.
having-drunk and having-been-filled remember Lord — God your
Νῦν ὑμῶν ἡ εὐγνωμοσύνη φανεῖται, ἂν ἐπὶ τῆς εὐλαβείας
now your the good-feeling will-appear if in the reverence
μένητε τῆς αὐτῆς· τότε μὲν γὰρ πολλοὶ τῷ φόβῳ καὶ
you-remain the same then indeed for many to-the fear and
τῇ τῶν δεινῶν ἐπαγωγῇ τὴν σπουδὴν ὑμῶν ἐλογίζοντο·
to-the of-the terrible-things bringing-on the zeal your reckoned
νῦν δὲ καθαρὸν ὑμῶν ἔσται τὸ κατόρθωμα, ἂν μείνητε
now but pure your will-be the achievement if you-remain
τὴν αὐτὴν διατηροῦντες σπουδήν. Ἐπεὶ καὶ παιδίον, ἕως
the same keeping zeal since also child while

μὲν ἂν ὑπὸ παιδαγωγοῦ τινος ἄγηται φοβεροῦ, καὶ μετὰ
indeed — under tutor some is-led fearful and with
σωφροσύνης καὶ ἐπιεικείας ζῇ, θαυμαστὸν οὐδέν, ἀλλὰ τῷ
sobriety and reasonableness lives marvelous nothing but to-the
τοῦ παιδαγωγοῦ φόβῳ τὴν σωφροσύνην τοῦ νέου λογίζονται
of-the tutor fear the sobriety of-the youth reckon
πάντες· ὅταν δὲ ἀποθέμενος τὴν ἐκεῖθεν ἀνάγκην, ἐπὶ τῆς
all when but having-put-off the from-there necessity in the
αὐτῆς μένῃ σεμνότητος, τότε καὶ τὴν ἐπὶ τῆς προτέρας
same he-remain dignity then also the in the former
ἡλικίας σωφροσύνην αὐτῷ πάντες λογίζονται. Τοῦτο δὴ
age sobriety to-him all reckon this indeed
καὶ ἡμεῖς ποιήσωμεν· ἐπὶ τῆς αὐτῆς μένωμεν εὐλαβείας,
also we let-us-do in the same let-us-remain reverence
ἵνα καὶ τῆς προτέρας σπουδῆς πολὺν τὸν ἔπαινον
that also of-the former zeal much the praise
παρὰ τοῦ Θεοῦ καρπωσώμεθα. Μυρία προσεδοκήσαμεν
from — God we-may-reap countless-things we-expected
δεινά, τὰς οὐσίας διαρπαγήσεσθαι πάντων, τὰ οἰκήματα
terrible-things the substance to-be-plundered of-all the dwellings
ἐμπρησθήσεσθαι μετὰ τῶν οἰκούντων, τὴν πόλιν ἐκ
to-be-burned with the inhabitants the city out-of
μέσης ἀναρπασθήσεσθαι τῆς οἰκουμένης, καὶ τὰ λείψανα
midst to-be-snatched of-the world and the remains
αὐτῆς ἀπολεῖσθαι ἅπαντα, ἄροτρον αὐτῆς τὸ ἔδαφος
its to-perish all plow its the ground
δέξεσθαι· ἀλλ᾽ ἰδοὺ ταῦτα πάντα ἐπὶ τῆς προσδοκίας
to-receive but behold these-things all in the expectation
ἔστη μόνον καὶ εἰς ἔργον οὐκ ἐξῆλθε. Καὶ οὐ τοῦτο μόνον
stood only and into deed not went-out and not this only
ἐστὶ τὸ θαυμαστὸν, ὅτι τοσοῦτον κίνδυνον ἔλυσεν ὁ Θεὸς,
is the marvelous that so-great danger loosed — God

ἀλλ᾽ ὅτι καὶ μεγάλα ἡμᾶς εὐηργέτησε, καὶ τὴν πόλιν
but that also greatly us he-benefited and the city
ἡμῶν ἐκόσμησε, καὶ διὰ τοῦ πειρασμοῦ τούτου καὶ τῆς
our adorned and through the temptation this and the
συμφορᾶς δοκιμωτέρους εἰργάσατο· καὶ πῶς, ἐγὼ λέγω.
calamity more-approved made and how I say
Ὅτε οἱ παρὰ τοῦ βασιλέως ἀποσταλέντες ἐπὶ
when the(-ones) from the emperor sent for
τὴν τῶν γεγενημένων ἐξέτασιν, τὸ φοβερὸν ἐκεῖνο
the of-the(-things) having-happened examination the fearful that
συνεκρότησαν δικαστήριον, καὶ πάντας ἐπὶ τὰς εὐθύνας
convened court and all to the accounts
τῶν τετολμημένων ἐκάλουν, καὶ θανάτων διαφόρων
of-the(-things) dared called and of-deaths various
προσδοκία πᾶσιν ἦν, τότε οἱ τὰς ἀκρωρείας τῶν
expectation for-all was then the the ridges of-the
ὀρῶν κατοικοῦντες μοναχοὶ τὴν οἰκείαν ἐπεδείξαντο
mountains inhabiting monks the own displayed
φιλοσοφίαν. Ἔτεσι γὰρ τοσούτοις ἐν ταῖς αὐτῶν
philosophy for-years for so-many in the their
καλύβαις συγκεκλεισμένοι, οὐδενὸς παρακαλέσαντος,
huts shut-up no-one having-exhorted
οὐδενὸς συμβουλεύσαντος, ἐπειδὴ τοσοῦτον νέφος εἶδον τὴν
no-one having-counseled since so-great cloud they-saw the
πόλιν περιστάμενον, καταλιπόντες αὐτῶν τὰς σκηνὰς καὶ τὰ
city surrounding having-left their the tents and the
σπήλαια, πάντοθεν συνερρύησαν, καθάπερ ἐξ οὐρανοῦ τινες
caves from-all-sides they-flowed-together as from heaven some
ἄγγελοι παραγενόμενοι· καὶ ἦν ἰδεῖν τὴν πόλιν ἐοικυῖαν
angels having-arrived and it-was-possible to-see the city resembling
οὐρανῷ τότε, πανταχοῦ τῶν ἁγίων ἐκείνων φαινομένων, καὶ
heaven then everywhere the holy those appearing and

ἀπὸ τῆς ὄψεως μόνον παρακαλούντων τοὺς ὀδυνωμένους,
from the sight only comforting the(-ones) grieving
καὶ πρὸς πᾶσαν ὑπεροψίαν συμφορᾶς ἀγόντων. Τίς γὰρ
and to all disdain of-calamity leading who for
ἰδὼν ἐκείνους οὐκ ἂν κατεγέλασε θανάτου; οὐκ ἂν
having-seen those not — would-have-laughed-at death not —
ὑπερείδε ζωῆς; Οὐ τοῦτο δὲ μόνον ἦν τὸ θαυμαστὸν,
would-have-disdained life not this and only was the marvelous
ἀλλ' ὅτι καὶ τοῖς ἄρχουσιν αὐτοῖς προσελθόντες μετὰ
but that also to-the officials themselves having-approached with
παῤῥησίας διελέχθησαν ὑπὲρ τῶν ὑπευθύνων, καὶ τὸ αἷμα
boldness they-discoursed for the liable and the blood
παρεσκευάσαντο πάντες ἐκχεῖν, καὶ τὰς κεφαλὰς ἀποθέσθαι,
prepared all to-shed and the heads to-lay-down
ὥστε τοὺς ἁλόντας τῶν προσδοκωμένων ἐξαρπάσαι
so-as the(-ones) caught from-the expected to-snatch
δεινῶν, καὶ οὐκ ἔφησαν ἀποστήσεσθαι πρότερον, ἕως ἂν
terrible-things and not they-said they-would-stand-away sooner until —
ἢ φείσωνται τοῦ δήμου τῆς πόλεως οἱ δικάζοντες,
either spare the people of-the city the(-ones) judging
ἢ κοινῇ μετὰ τῶν ὑπευθύνων αὐτοὺς πρὸς βασιλέα
or in-common with the liable them to emperor
πέμψωσι. Θεοφιλὴς γάρ ἐστι, φησὶν, ὁ κρατῶν τῆς
they-send God-loving for is he-says the(-one) ruling the
καθ' ἡμᾶς οἰκουμένης, πιστὸς, ἐν εὐσεβείᾳ ζῶν· ἡμεῖς οὖν
according-to us world faithful in piety living we then
αὐτὸν καταλλάξομεν πάντως· οὐκ ἐπιτρέψομεν ὑμῖν οὐδὲ
him shall-reconcile by-all-means not we-shall-allow you nor
συγχωρήσομεν αἱμάξαι ξίφος, οὐδὲ ἀποτεμεῖν κεφαλήν. Εἰ δὲ
shall-permit to-bloody sword nor to-cut-off head if but
μὴ ἀνάσχοισθε, καὶ ἡμεῖς μετ' αὐτῶν ἀποθανούμεθα πάντως.
not you-should-forbear also we with them shall-die by-all-means

Δεινὰ μὲν τὰ τετολμημένα καὶ ἡμεῖς ὁμολογοῦμεν, ἀλλ᾽
terrible indeed the(-things) dared also we confess but
οὐχ ὑπερβαίνει τὴν τοῦ βασιλέως φιλανθρωπίαν ἡ τῶν
not surpasses the of-the emperor love-for-man the of-the(-things)
γεγενημένων παρανομία. Λέγεταί τις ἐξ αὐτῶν καὶ ἕτερον
having-happened lawlessness is-said one of them also another
ῥῆμα γέμον φιλοσοφίας εἰπεῖν, ὅτι οἱ μὲν ἀνδριάντες οἱ
word full of-philosophy to-say that the indeed statues the(-ones)
κατενεχθέντες ἀνέστησαν πάλιν, καὶ τὸ οἰκεῖον ἀπέλαβον
thrown-down stood-up again and the own received-back
σχῆμα, καὶ τὸ γεγενημένον διόρθωσιν ἔσχε ταχίστην· ὑμεῖς
shape and the having-happened correction had swiftest you
δὲ ἂν τοῦ Θεοῦ τὴν εἰκόνα ἀποκτείνητε, πῶς δυνήσεσθε
but if — of-God the image you-kill how will-you-be-able
πάλιν ἀνακαλέσασθαι τὸ πεπλημμελημένον; πῶς ἀναστῆσαι
again to-recall the offense how to-raise
τοὺς ἀπολλυμένους, καὶ τὰς ψυχὰς τοῖς σώμασιν
the(-ones) perishing and the souls to-the bodies
ἀποδοῦναι; Πολλὰ καὶ περὶ κρίσεως αὐτοῖς διελέχθησαν.
to-give-back many-things also about judgment with-them they-discoursed
Τίς οὐκ ἂν ἐκπλαγείη, τίς οὐκ ἂν θαυμάσειε τὴν 2
who not — would-be-astounded who not — would-marvel-at the
φιλοσοφίαν τῶν ἀνδρῶν; Εἰ γὰρ μία τῶν ὑπευθύνων
philosophy of-the men if for one of-the liable
μήτηρ γυμνώσασα τὴν κεφαλὴν καὶ τὰς πολιὰς δείξασα,
mother having-bared the head and the gray-hairs having-shown
τοῦ μέλλοντος δικάζειν κατασχοῦσα τὸν ἵππον ἀπὸ
of-the(-one) going-to judge having-seized the horse by
τοῦ χαλινοῦ, καὶ παρατρέχουσα διὰ τῆς ἀγορᾶς οὕτως
the bridle and running-beside through the market-place so
εἰς τὸ δικαστήριον συνεισῆλθε, πάντες ἐξεπλάγημεν, πάντες
into the court entered-with-him all we-were-astounded all

ἐθαυμάσαμεν τὴν φιλοστοργίαν, τὴν μεγαλοψυχίαν· πῶς
we-marveled-at the affection the magnanimity how
οὐχὶ μᾶλλον τούτους ἐκπλήττεσθαι χρή; Ἐκείνη μὲν
not rather these to-be-astounded-at it-is-right she indeed
γὰρ εἰ καὶ ἀπέθανεν ὑπὲρ τοῦ παιδὸς, οὐδὲν θαυμαστόν·
for if even she-died for the son nothing marvelous
μεγάλη γὰρ ἡ τῆς φύσεως τυραννὶς, καὶ ἄμαχος ἡ
great for the of-the nature tyranny and unconquerable the
τῶν ὠδίνων ἀνάγκη· οὗτοι δὲ οὓς οὐκ ἐγέννησαν οὐδὲ
of-the birth-pangs necessity these but whom not they-begot nor
ἔθρεψαν, μᾶλλον δὲ οὓς οὐκ εἶδον, ὧν οὐκ ἤκουσαν,
reared rather but whom not they-saw of-whom not they-heard
οἷς οὐδέποτε συνεγένοντο, οὓς ἀπὸ τῆς συμφορᾶς
with-whom never they-had-been-together whom from the calamity
ἐγνώρισαν μόνης, οὕτως ἐφίλησαν ὡς, εἰ καὶ μυρίας
they-knew alone so loved as if even countless
εἶχον ψυχὰς, ἑλέσθαι πάσας ὑπὲρ τῆς τούτων ἐπιδοῦναι
they-had souls to-choose all for the of-these to-give-up
σωτηρίας. Μὴ γάρ μοι τοῦτο εἴπῃς, ὅτι οὐκ ἐσφάγησαν
salvation not for to-me this say that not they-were-slaughtered
οὐδὲ ἐξέχεαν τὸ αἷμα, ἀλλ' ὅτι τοσαύτῃ πρὸς τοὺς
nor shed the blood but that so-great toward the(-ones)
δικάζοντας ἐχρήσαντο παῤῥησίᾳ, ὅσῃ μόνους τοὺς
judging they-used boldness as-great-as only the(-ones)
ἀπεγνωκότας τῆς ἑαυτῶν ψυχῆς χρήσασθαι εἰκὸς ἦν, καὶ
having-despaired-of the their-own soul to-use likely it-was and
μετὰ τοιαύτης γνώμης ἀπὸ τῶν ὀρῶν ἐπὶ τὸ δικαστήριον
with such judgment from the mountains to the court
ἔδραμον. Οὐδὲ γὰρ, εἰ μὴ πρότερον ἑαυτοὺς πρὸς πᾶσαν
they-ran not-even for if not first themselves for all
παρεσκεύασαν σφαγὴν, οὐκ ἂν οὕτως ἴσχυσαν πρὸς
had-prepared slaughter not — so they-would-have-been-able to

τοὺς δικάζοντας ἐλευθεροστομῆσαι τότε καὶ τοσαύτην
the(-ones) judging to-speak-freely then and so-great
ἐπιδείξασθαι μεγαλοψυχίαν. Καὶ γὰρ διημέρευον πρὸ
to-display magnanimity and for they-spent-the-day before
τῶν θυρῶν τοῦ δικαστηρίου καθήμενοι, τοὺς ἀπάγεσθαι
the doors of-the court sitting the(-ones) to-be-led-away
μέλλοντας ἐξαρπάσαι τῶν δημίων παρεσκευασμένοι.
being-about to-snatch from-the executioners prepared
Ποῦ νῦν εἰσιν οἱ τοὺς τρίβωνας ἀναβεβλημένοι, καὶ βαθὺ
where now are the(-ones) the cloaks having-thrown-on and deep
γένειον δεικνύντες, καὶ ῥόπαλα τῇ δεξιᾷ φέροντες, οἱ
beard showing and clubs in-the right-hand carrying the
τῶν ἔξωθεν φιλόσοφοι, τὰ κυνικὰ καθάρματα, οἱ τῶν
of-the outside philosophers the cynic offscourings the(-ones) than-the
ἐπιτραπεζίων κυνῶν ἀθλιώτερον διακείμενοι, καὶ γαστρὸς
table dogs more-wretchedly disposed and of-belly
ἕνεκεν πάντα ποιοῦντες; Πάντες κατέλιπον τότε τὴν
for-the-sake-of all-things doing all left then the
πόλιν, πάντες ἀπεπήδησαν, εἰς τὰ σπήλαια κατεκρύβησαν,
city all leaped-away into the caves hid-themselves
μόνοι δὲ οἱ διὰ τῶν ἔργων ἀληθῶς τὴν φιλοσοφίαν
alone but the(-ones) through the works truly the philosophy
ἐπιδεικνύμενοι, καθάπερ οὐδενὸς δεινοῦ τὴν πόλιν
displaying as no terrible-thing the city
κατειληφότος, οὕτως ἀδεῶς ἐπὶ τῆς ἀγορᾶς ἐφάνησαν.
having-seized so fearlessly in the market-place appeared
Καὶ οἱ μὲν τὰς πόλεις οἰκοῦντες πρὸς τὰ ὄρη καὶ
and the(-ones) indeed the cities inhabiting to the mountains and
τὰς ἐρημίας ἀπέπτησαν, οἱ δὲ τῆς ἐρήμου πολῖται εἰς τὴν
the deserts flew-away the but of-the desert citizens into the
πόλιν εἰσήλασαν, δεικνύντες διὰ τῶν ἔργων αὐτῶν, ὅπερ ἐν
city drove showing through the works their what in

ταῖς ἔμπροσθεν ἡμέραις οὐ διέλιπον λέγων, ὅτι τὸν μετὰ
the former days not I-ceased saying that the(-one) with
τῆς ἀρετῆς ζῶντα οὐδὲ κάμινός τι βλάψαι δυνήσεται.
the virtue living not-even furnace anything to-harm will-be-able
Τοσοῦτόν ἐστι φιλοσοφία ψυχῆς πάντων ὑψηλοτέρα γινομένη,
so-great is philosophy of-soul than-all higher becoming
καὶ τῶν χρηστῶν καὶ τῶν λυπηρῶν ἁπάντων· οὔτε γὰρ
both the good-things and the painful-things all neither for
ἐν ἐκείνοις χαυνοῦται, οὔτε ὑπὸ τούτων καταστέλλεται καὶ
in those is-it-made-slack nor by these is-it-checked and
ταπεινοῦται, ἀλλὰ μένει διὰ πάντων ἴση, τὴν οἰκείαν ἰσχὺν
humbled but remains through all equal the own strength
καὶ δύναμιν ἐπιδεικνυμένη. Τίνα γὰρ οὐκ ἤλεγξεν ἡ τοῦ
and power displaying whom for not tested the of-the
παρόντος καιροῦ δυσκολία; Οἱ τὰ πρῶτα πολιτευσάμενοι
present season difficulty the(-ones) the first-things having-governed
παρ᾽ ἡμῖν, οἱ ἐν δυναστείαις ὄντες, οἱ πλοῦτον
among us the(-ones) in powers being the(-ones) wealth
ἄφατον περιβεβλημένοι, οἱ πολλὴν πρὸς βασιλέα
unspeakable having-put-around the(-ones) much toward emperor
παῤῥησίαν ἔχοντες, τὰς οἰκίας ἀφέντες ἐρήμους ἅπαντες,
boldness having the houses having-left desolate all
ὑπὲρ τῆς ἑαυτῶν ἐβουλεύοντο σωτηρίας, καὶ φιλία πᾶσα
for the their-own took-counsel safety and friendship every
καὶ συγγένεια τότε ἠλέγχετο, καὶ οὓς πάλαι ᾔδεσαν, κατὰ
and kinship then was-tested and whom long-ago they-knew at
τὸν καιρὸν τῆς συμφορᾶς τούτους ἀγνοεῖν ἐβούλοντο, καὶ
the season of-the calamity these not-to-know they-wished and
ἀγνοεῖσθαι παρ᾽ ἐκείνων ηὔχοντο· οἱ δὲ μοναχοὶ, ἄνθρωποι
not-to-be-known by them they-prayed the but monks men
πένητες, ἱματίου πλέον οὐδὲν ἔχοντες εὐτελοῦς, ἐν ἀγροικίᾳ
poor than-garment more nothing having cheap in rusticity

βεβιωκότες, οὐδένες εἶναι δοκοῦντες ἔμπροσθεν, ὄρεσι
having-lived nobodies to-be seeming before with-mountains
καὶ νάπαις ὁμιλοῦντες, καθάπερ τινὲς λέοντες, μετὰ
and glens consorting as some lions with
μεγάλου καὶ ὑψηλοῦ φρονήματος, πάντων δεδοικότων καὶ
great and lofty spirit all fearing and
κατεπτηχότων, εἰς τὸ μέσον στάντες τὸ δεινὸν ἔλυσαν,
cowering into the midst having-stood the terrible-thing loosed
οὐκ ἐν πολλαῖς ἡμέραις, ἀλλ᾽ ἐν βραχείᾳ καιροῦ ῥοπῇ. Καὶ
not in many days but in brief of-season turn and
καθάπερ οἱ γενναῖοι τῶν ἀριστέων οὐ συμπλακέντες τοῖς
as the noble of-the champions not having-closed with-the
ἐναντίοις, ἀλλὰ καὶ φανέντες ἐπὶ τῆς παρατάξεως μόνον,
opponents but even having-appeared on the battle-line only
καὶ βοήσαντες τρέπονται τοὺς ἀντιπάλους· οὕτω δὴ καὶ
and having-shouted rout the adversaries so indeed also
οὗτοι ἐν ἡμέρᾳ μιᾷ καὶ κατέβησαν, καὶ διελέχθησαν, καὶ τὴν
these in day one both came-down and discoursed and the
συμφορὰν ἔλυσαν, καὶ πρὸς τὰ οἰκεῖα ἀνέβησαν καταγώγια.
calamity loosed and to the own went-up lodgings
Τοσοῦτόν ἐστιν ἡ παρὰ τοῦ Χριστοῦ τοῖς ἀνθρώποις
so-great is the from — Christ to-the men
εἰσενεχθεῖσα φιλοσοφία. Καὶ τί λέγω περὶ τῶν
brought-in philosophy and why do-I-speak about the(-ones)
πλουτούντων καὶ τῶν ἐν δυναστείαις ὄντων; ὅπου
being-rich and the(-ones) in powers being where
καὶ αὐτοὶ οἱ δικάζειν λαβόντες ἐξουσίαν, οἱ
even themselves the(-ones) to-judge having-received authority the(-ones)
τὰς ἀνωτάτω διέποντες ἀρχὰς, παρ᾽ αὐτῶν τούτων
the highest administering offices by themselves these
παρακαλούμενοι τῶν μοναχῶν μετὰ συγγνώμης ποιήσασθαι
being-exhorted the monks with pardon to-make

τὴν ψῆφον, οὐκ ἔφησαν εἶναι κύριοι τοῦ τέλους· σφαλερὸν
the vote not they-said to-be masters of-the end slippery
γὰρ εἶναι καὶ ἐπικίνδυνον οὐχ ὑβρίζειν μόνον εἰς
for to-be and dangerous not to-insult only against
τὸν βασιλέα, ἀλλὰ καὶ τοὺς ὑβρικότας λαβόντας
the emperor but also the(-ones) having-insulted having-caught
τιμωρίας ἀφεῖναι χωρίς. Ἀλλ' οὗτοι πάντων ἐγένοντο
penalty to-let-go without but these than-all became
κυριώτεροι, καὶ τῇ μεγαλοψυχίᾳ καὶ τῇ καρτερίᾳ
more-masterful and by-the magnanimity and by-the steadfastness
προσεδρεύοντες ἐδυσώπησαν, ἣν οὐκ ἔλαβον παρὰ τοῦ
attending put-to-shame-them which not they-had-received from the
βασιλέως ἐξουσίαν, ταύτην ἐπιδείξασθαι· καὶ ἴσχυσαν, τῶν
emperor authority this to-display and they-were-able the
ὑπευθύνων γενομένων φανερῶν, πεῖσαι τοὺς δικάζοντας
liable having-become manifest to-persuade the(-ones) judging
μὴ τὴν καταδικάζουσαν ἐξενεγκεῖν ψῆφον, ἀλλ' εἰς τὴν
not the condemning to-bring-out vote but to the
βασιλέως γνώμην ἀναβαλέσθαι τὸ τέλος, καὶ ὑπέσχοντο
of-the-emperor judgment to-defer the end and they-promised
πείσειν ἐκεῖνον πάντως δοῦναι συγγνώμην τοῖς εἰς
to-persuade him by-all-means to-give pardon to-the(-ones) against
αὐτὸν ἡμαρτηκόσι, καὶ τῆς ἀποδημίας ἥπτοντο. Ἀλλ'
him having-sinned and the journey they-laid-hold-of but
οἱ δικάζοντες αἰδεσθέντες αὐτῶν τὴν φιλοσοφίαν,
the(-ones) judging having-revered their the philosophy
καὶ τὸ ὑψηλὸν καταπλαγέντες φρόνημα, οὐ συνεχώρησαν
and the lofty astounded-at spirit not permitted
στείλασθαι ταύτην τὴν μακρὰν ὁδὸν, ἀλλ' εἰ φωνὰς αὐτῶν
to-set-out-on this the long road but if voices their
λάβοιεν μόνον ἐν τοῖς γράμμασιν, ἀπελεύσεσθαι καὶ
they-should-receive only in the letters they-would-go-away and

βασιλέα δυσωπήσειν ἀφεῖναι τὴν ὀργὴν ἅπασαν, ὃ δὴ
emperor would-put-to-shame to-let-go the wrath all which indeed
καὶ προσδοκῶμεν ἔσεσθαι. Καὶ γὰρ τῆς δίκης λεγομένης,
also we-expect to-be and for the case being-pleaded
εἰσελθόντες πολλῆς ἐφθέγξαντο φιλοσοφίας ῥήματα, καὶ
having-entered of-much they-uttered philosophy words and
διὰ τῶν γραμμάτων παρεκάλεσαν τὸν βασιλέα, καὶ τῆς
through the letters they-exhorted the emperor and the
κρίσεως ἀνέμνησαν, καὶ τὰς ἑαυτῶν ἔφασαν ὑποθήσειν
judgment reminded-him-of and the their-own they-said they-would-lay-down
κεφαλὰς, εἰ μὴ τοῦτο γένοιτο. Καὶ ταύτας οἱ
heads if not this should-happen and these the(-ones)
δικάζοντες διὰ γραμμάτων λαβόντες τὰς φωνὰς, ἀπῆλθον,
judging through letters having-received the voices went-away
ὃ παντὸς στεφάνου λαμπρότερον τὴν ἡμετέραν κοσμήσει
which than-every crown more-splendidly the our will-adorn
πόλιν. Καὶ νῦν τὰ ἐνταῦθα γεγενημένα ἀκούσεται μὲν
city and now the(-things) here having-happened will-hear indeed
βασιλεὺς, ἀκούσεται δὲ καὶ ἡ μεγάλη πόλις, ἀκούσεται
emperor will-hear and also the great city will-hear
δὲ πᾶσα ἡ οἰκουμένη, ὅτι τοιοῦτοι τὴν Ἀντιοχέων πόλιν
and all the world that such the of-Antiochenes city
οἰκοῦσι μοναχοὶ, ὡς ἀποστολικὴν ἐπιδείξασθαι παῤῥησίαν·
inhabit monks as apostolic to-display boldness
καὶ τῶν γραμμάτων νῦν ἀναγιγνωσκομένων ἐν τῷ
and the letters now being-read in the
στρατοπέδῳ, πάντες αὐτῶν θαυμάσονται τὴν μεγαλοψυχίαν,
camp all their will-marvel-at the magnanimity
πάντες τὴν πόλιν ἡμῶν μακαριοῦσι, καὶ τὴν πονηρὰν
all the city our will-call-blessed and the evil
ἀποκρουσόμεθα δόξαν· καὶ εἴσονται πάντες, ὡς τὰ
we-shall-beat-off repute and will-know all that the(-things)

γεγενημένα οὐ τῶν ἐνοικούντων τὴν πόλιν ἦν, ἀλλ'
having-happened not of-the(-ones) inhabiting the city were but
ἀνθρώπων ξένων καὶ διεφθαρμένων, καὶ ὅτι ἱκανὴ τοῦ τῆς
of-men strangers and corrupted and that sufficient of-the of-the
πόλεως ἦθους ἀπόδειξις ἡ τῶν μοναχῶν ἔσται μαρτυρία.
city character proof the of-the monks will-be testimony
Μὴ τοίνυν ἀλύωμεν, ἀγαπητοὶ, ἀλλὰ χρηστὰς
not therefore let-us-be-distraught beloved but good
προσδοκῶμεν ἐλπίδας. Εἰ γὰρ ἡ πρὸς ἀνθρώπους
let-us-expect hopes if for the toward men
παῤῥησία τοσοῦτον ἴσχυσε κωλῦσαι δεινὸν, ἡ πρὸς τὸν
boldness so-much was-able to-hinder terrible-thing the toward —
Θεὸν αὐτῶν παῤῥησία τί οὐκ ἐργάσεται; Ταῦτα καὶ πρὸς
God their boldness what not will-it-work these-things also to
Ἕλληνας λέγωμεν, ὅταν τολμῶσιν ὑπὲρ φιλοσόφων ἡμῖν
Greeks let-us-say when they-dare for philosophers with-us
διαλέγεσθαι. Ἀπὸ τῶν νῦν εὔδηλον, ὅτι καὶ τὰ πρότερα
to-discourse from the(-things) now clear that also the former-things
ἦν ψευδῆ τὰ παρ' ἐκείνοις· ἀπὸ τούτων δῆλον, ὅτι
were false the(-things) among them from these clear that
καὶ τὰ πρότερα ἦν ἀληθῆ τὰ παρ' ἡμῖν, τὰ περὶ
also the former-things were true the(-things) among us the(-things) about
Ἰωάννου καὶ Παύλου καὶ Πέτρου καὶ τῶν ἄλλων ἁπάντων.
John and Paul and Peter and the others all
Ἐπειδὴ γὰρ τὴν ἐκείνων εὐσέβειαν διεδέξαντο, διὰ τοῦτο
since for the their piety they-succeeded-to because-of this
καὶ τὴν αὐτῶν παῤῥησίαν ἐπεδείξαντο· ἐπειδὴ τοῖς αὐτοῖς
also the their boldness they-displayed since in-the same
νόμοις ἐτράφησαν, διὰ τοῦτο καὶ τὴν αὐτῶν ἀρετὴν
laws they-were-reared because-of this also the their virtue
ἐζήλωσαν. Ὥστε οὐ χρεία γραμμάτων ἡμῖν ὑπὲρ τοῦ δεῖξαι
they-emulated so-that not need of-writings to-us for the to-show

τὴν ἀποστολικὴν ἀρετὴν, τῶν πραγμάτων αὐτῶν βοώντων,
the apostolic virtue the deeds themselves crying-out
καὶ τῶν μαθητῶν τοὺς διδασκάλους ἐνδεικνύντων· οὐ χρεία
and the disciples the teachers showing not need
λόγων ἡμῖν, ὥστε τὸν τῶν Ἑλλήνων δεῖξαι λῆρον καὶ τὴν
of-words to-us so-as the of-the Greeks to-show nonsense and the
τῶν παρ᾽ αὐτοῖς φιλοσόφων μικροψυχίαν, τῶν πραγμάτων
of-the among them philosophers small-mindedness the deeds
αὐτῶν βοώντων τῶν νῦν καὶ τῶν προτέρων, ὡς
themselves crying-out the(-deeds) now and the(-deeds) former that
ἅπαντα τὰ παρ᾽ αὐτοῖς μῦθος καὶ σκηνὴ καὶ ὑπόκρισις.
all the(-things) among them fable and stage and play-acting
Οὐχ οἱ μοναχοὶ δὲ μόνον ἀλλὰ καὶ οἱ ἱερεῖς τὴν αὐτὴν
not the monks and only but also the priests the same
ἐπεδείξαντο μεγαλοψυχίαν, καὶ τὴν ἡμετέραν διενείμαντο
displayed magnanimity and the our divided-among-themselves
σωτηρίαν. Καὶ ὁ μὲν εἰς τὸ στρατόπεδον ἀπῆρε, πάντα
salvation and the(-one) indeed to the camp set-off all
δεύτερα θέμενος τῆς ὑμετέρας ἀγάπης, καὶ αὐτὸς ἕτοιμος ὢν,
second having-put to-the your love and himself ready being
εἰ μὴ πείσειε τὸν βασιλέα, ἀποθανεῖν· οὗτοι δὲ ἐνταῦθα
if not he-should-persuade the emperor to-die these but here
μείναντες, καὶ τὰ αὐτὰ τοῖς μοναχοῖς ἐπιδειξάμενοι, ταῖς
having-remained and the same-things as-the monks having-displayed with-the
οἰκείαις χερσὶ τοὺς δικάζοντας κατέχοντες οὐκ ἐπέτρεπον
own hands the(-ones) judging holding not allowed-them
εἰσελθεῖν, πρὶν ἢ περὶ τοῦ τέλους ὑποσχέσθαι τῆς δίκης· καὶ
to-enter before than about the end to-promise of-the case and
ἡνίκα μὲν ἑώρων ἀνανεύοντας, πολλῇ τῇ παῤῥησίᾳ καὶ
when indeed they-saw-them refusing much the boldness also
αὐτοὶ πάλιν ἐκέχρηντο· ἐπειδὴ δὲ εἶδον ἐπινεύσαντας,
themselves again used since but they-saw-them having-nodded-assent

ποδῶν ἁψάμενοι καὶ γονάτων, καὶ χεῖρας καταφιλήσαντες,
feet having-touched and knees and hands having-kissed
ἑκατέραν τὴν ἀρετὴν μεθ᾽ ὑπερβολῆς ἐπεδείξαντο, τήν
both the virtue with excess displayed the
τε ἐλευθερίαν, τήν τε ἐπιείκειαν. Ὅτι μὲν γὰρ οὐκ ἦν
both freedom the and reasonableness that indeed for not was
θρασύτητος ἡ παῤῥησία, τῷ καταφιλῆσαι γόνατα καὶ
of-rashness the boldness by-the to-kiss knees and
ποδῶν ἅψασθαι μάλιστα ἔδειξαν· πάλιν ὅτι ταῦτα κολακεία
feet to-touch most they-showed again that these-things flattery
οὐκ ἦν, οὐδὲ δουλοπρέπειά τις, οὐδὲ ἐξ ἀνελευθέρου
not was nor servility any nor from illiberal
γνώμης ἐγίνετο, τὰ φθάσαντα ἐμαρτύρησεν αὐτῶν
judgment came-about the(-things) preceding testified their
τὴν παῤῥησίαν. Οὐ ταῦτα δὲ μόνον ἀπὸ τοῦ πειρασμοῦ
the boldness not these-things and only from the temptation
τὰ καλὰ ἐκαρπωσάμεθα, ἀλλὰ καὶ πολλὴν σωφροσύνην,
the good-things did-we-reap but also much sobriety
πολλὴν ἐπιείκειαν· καὶ μοναστήριον ἡμῖν ἡ πόλις ἐξαίφνης
much reasonableness and monastery to-us the city suddenly
ἐγένετο. Οὐκ ἄν τις αὐτὴν οὕτως ἐκόσμησεν, εἰ χρυσοῦς
became not — anyone it so would-have-adorned if golden
ἀνδριάντας ἀνέστησεν ἐπὶ τῆς ἀγορᾶς, ὡς νῦν ἐστι
statues he-had-set-up in the market-place as now is
λαμπρὰ καὶ περιφανὴς τοὺς καλοὺς τῆς ἀρετῆς ἀνδριάντας
splendid and conspicuous the beautiful of-the virtue statues
παρασχομένη, καὶ τὸν οἰκεῖον ἐπιδείξασα πλοῦτον.
having-provided and the own having-displayed wealth
Ἀλλὰ τὰ παρὰ τοῦ βασιλέως λυπεῖ· ἀλλ᾽ οὐδὲ ἐκεῖνα
but the(-things) from the emperor grieve but not-even those
μὲν οὖν φορτικὰ, ἀλλὰ καὶ αὐτὰ πολὺ τὸ κέρδος ἤνεγκε.
indeed rather burdensome but also themselves much the gain brought

Τί γὰρ ἐπαχθὲς, εἰπέ μοι, τῶν γενομένων; ὅτι τὴν
what for grievous tell me of-the(-things) having-happened that the
ὀρχήστραν ἀνέφραξεν, ὅτι τὸν ἱππόδρομον ἄβατον ἐποίησεν,
orchestra he-blocked-up that the hippodrome untrodden he-made
ὅτι τὰς τῆς πονηρίας πηγὰς ἀπέκλεισε καὶ κατέχωσε; Μηδὲ
that the of-the wickedness springs he-shut and buried-up not-even
ἀνοιχθῆναι μὲν οὖν εἴη ταῦτά ποτε. Ἐντεῦθεν αἱ ῥίζαι
to-be-opened indeed rather may these-things ever from-there the roots
τῆς πονηρίας ἐβλάστησαν τῇ πόλει, ἐντεῦθεν οἱ τὸ
of-the wickedness sprouted for-the city from-there the(-ones) the
ἦθος αὐτῆς διαβάλλοντές εἰσιν, οἱ τὰς αὐτῶν φωνὰς
character its slandering are the(-ones) the their voices
τοῖς ὀρχουμένοις πωλοῦντες, καὶ τριῶν ὀβολῶν τὴν ἑαυτῶν
to-the dancers selling and for-three obols the their-own
προπίνοντες ἐκείνοις σωτηρίαν, οἱ πάντα ἄνω καὶ
toasting-away to-those salvation the(-ones) all-things up and
κάτω κινοῦντες. Διὰ ταῦτα ἀσχάλλεις, ἀγαπητέ; Διὰ
down moving because-of these-things are-you-vexed beloved because-of
ταῦτα μὲν οὖν καὶ χαίρειν χρὴ, καὶ εὐφραίνεσθαι,
these-things indeed rather even to-rejoice it-is-right and to-be-glad
καὶ χάριτας ὁμολογεῖν τῷ βασιλεῖ, ὅτι ἡ κόλασις αὐτοῦ
and thanks to-confess to-the emperor that the punishment his
διόρθωσις γέγονε, καὶ ἡ τιμωρία παιδαγωγία, καὶ ἡ ὀργὴ
correction has-become and the penalty training and the wrath
διδασκαλία. Ἀλλ' ὅτι τὰ βαλανεῖα ἡμῖν ἀποκέκλεισται; Ἀλλ'
teaching but that the baths for-us have-been-shut but
οὐδὲ τοῦτο ἀφόρητον, καὶ ἄκοντας τοὺς τὸν ἁβρὸν καὶ
not-even this unbearable even unwilling the(-ones) the delicate and
χαῦνον καὶ διαλελυμένον βίον ζῶντας πρὸς τὴν φιλοσοφίαν
slack and dissolute life living to the philosophy
ἐπαναγαγεῖν. Ἀλλ' ὅτι τὸ τῆς πόλεως ἀφεῖλε ἀξίωμα,
to-bring-back but that the of-the city he-took-away rank

καὶ οὐκέτι καλεῖσθαι αὐτὴν μητρόπολιν εἴασεν; Ἀλλὰ τί
and no-longer to-be-called it metropolis allowed but what
ποιῆσαι ἐχρῆν; ἐπαινέσαι τὰ γεγενημένα, καὶ χάριν
to-do was-it-right to-praise the(-things) having-happened and thanks
ὁμολογῆσαι; Καὶ τίς οὐκ ἂν αὐτὸν ἐμέμψατο, ὅτι οὐδὲ
to-confess and who not — him would-have-blamed that not-even
μέχρι σχήματος ἐπεδείξατο τὴν ἀγανάκτησιν; Οὐχ ὁρᾷς
up-to show he-displayed the indignation not do-you-see
τοὺς πατέρας, ὅτι πολλὰ τοιαῦτα ποιοῦσιν εἰς τοὺς υἱοὺς
the fathers that many such-things they-do to the sons
τοὺς ἑαυτῶν; ἀποστρέφονται, καὶ τραπέζης εἴργουσι. Τοῦτο
the their-own they-turn-away and from-table they-exclude this
καὶ ὁ βασιλεὺς ἐποίησε τοιαύτας ἐπιθεὶς τιμωρίας,
also the emperor did such having-laid-on penalties
βλάβην μὲν οὐδεμίαν ἐχούσας, πολλὴν δὲ φερούσας
harm indeed none having much but bearing
τὴν διόρθωσιν. Ἐννόησον τίνα προσεδοκήσαμεν, καὶ τίνα
the correction consider what we-expected and what
γέγονε, καὶ τότε μάλιστα εἰσόμεθα τοῦ Θεοῦ τὴν χάριν.
has-happened and then most we-shall-know — of-God the grace
Ἀλγεῖς ὅτι τὸ τῆς πόλεως ἀξίωμα ἀφῄρηται; μάθε τί
do-you-grieve that the of-the city rank has-been-taken-away learn what
ποτέ ἐστι τῆς πόλεως ἀξίωμα, καὶ τότε εἴσῃ σαφῶς,
ever is of-the city rank and then you-will-know clearly
ὅτι ἐὰν οἱ οἰκοῦντες αὐτὸ μὴ προδῶσιν, οὐδεὶς ἕτερος
that if the(-ones) inhabiting it not betray no-one other
ἀφελέσθαι δυνήσεται ἀξίωμα πόλεως. Οὐ τὸ μητρόπολιν
to-take-away will-be-able rank of-city not the metropolis
εἶναι, οὐδὲ τὸ μέγεθος ἔχειν καὶ κάλλος οἰκοδομημάτων, οὐδὲ
to-be nor the size to-have and beauty of-buildings nor
τὸ πολλοὺς κίονας, καὶ στοὰς εὐρείας καὶ περιπάτους, οὐδὲ
the many columns and porticoes broad and walks nor

τὸ πρὸ τῶν ἄλλων ἀναγορεύεσθαι πόλεων, ἀλλ᾽ ἡ τῶν
the before the other to-be-proclaimed cities but the of-the(-ones)
ἐνοικούντων ἀρετὴ καὶ εὐσέβεια, τοῦτο καὶ ἀξίωμα καὶ
inhabiting virtue and piety this both rank and
κόσμος καὶ ἀσφάλεια πόλεως, ὡς ἂν μὴ τοῦτο ᾖ, πάντων
adornment and safety of-city since if not this be than-all
ἐστὶν εὐτελεστέρα, κἂν μυρίας παρὰ βασιλέων ἀπολαύῃ
it-is cheaper even-if countless from emperors it-enjoy
τιμῆς. Βούλει μαθεῖν σου τῆς πόλεως τὸ ἀξίωμα; βούλει
honor do-you-wish to-learn your of-the city the rank do-you-wish
τὰ πάτρια αὐτῆς εἰδέναι; Ἐγὼ ταῦτα μετὰ ἀκριβείας
the ancestral-things its to-know I these-things with exactness
ἐρῶ, οὐχ ἵνα μάθῃς μόνον, ἀλλ᾽ ἵνα καὶ ζηλώσῃς. Τί
will-tell not that you-may-learn only but that also you-may-emulate what
ποτ᾽ οὖν ἐστι τῆς παρ᾽ ἡμῖν πόλεως τὸ ἀξίωμα; Ἐγένετο
ever then is of-the among us city the rank it-came-about
πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς χρηματίσαι Χριστιανούς.
first in Antioch the disciples to-be-called Christians
Τοῦτο δὲ οὐδεμία τῶν κατὰ τὴν οἰκουμένην ἔχει πόλεων,
this but none of-the in the world has cities
οὐδ᾽ αὐτὴ ἡ Ῥωμύλου πόλις· διὰ τοῦτο πρὸς ἅπασαν
not-even itself the of-Romulus city because-of this toward all
τὴν οἰκουμένην ἀντιβλέψαι δύναται, διὰ τὸ φίλτρον
the world to-look-in-the-face it-can because-of the love
τὸ περὶ τὸν Χριστὸν, διὰ τὴν παῤῥησίαν, διὰ τὴν
the(-love) for — Christ because-of the boldness because-of the
ἀνδρείαν ἐκείνην. Βούλει καὶ ἕτερον ἀκοῦσαι τῆς πόλεως
courage that do-you-wish also another to-hear of-the city
ἀξίωμα καὶ ἐγκώμιον; Λιμός ποτε χαλεπώτατος ἔμελλεν
rank and encomium famine once most-grievous was-about
ἔσεσθαι, καὶ οἱ κατοικοῦντες ἐν Ἀντιοχείᾳ ὥρισαν,
to-be and the(-ones) dwelling in Antioch determined

καθὼς ηὐπορεῖτό τις, πέμψαι πρὸς τοὺς ἁγίους τοὺς
as was-prosperous each to-send to the saints the(-ones)
κατοικοῦντας ἐν Ἱεροσολύμοις. Ἰδοὺ καὶ δεύτερον ἀξίωμα, ἡ
dwelling in Jerusalem behold also second rank the
ἐν λιμῷ φιλοφροσύνη. Οὐ συνέστειλεν αὐτοὺς ὁ καιρὸς, οὐδὲ
in famine kindness not contracted them the season nor
ὀκνηροτέρους ἐποίησεν ἡ τῆς συμφορᾶς προσδοκία· ἀλλ'
more-hesitant made the of-the calamity expectation but
ὅτε πάντες τὰ ἑτέρων συλλέγουσι, τότε αὐτοὶ τὰ
when all the(-things) of-others collect then they the(-things)
ἑαυτῶν προΐεντο, οὐχὶ τοῖς παροῦσι μόνον, ἀλλὰ καὶ
of-themselves let-go not to-the(-ones) present only but also
τοῖς πόῤῥω καθημένοις. Εἶδες πίστιν περὶ τὸν Θεὸν,
to-the(-ones) far-away sitting you-saw faith toward — God
καὶ ἀγάπην τὴν περὶ τὸν πλησίον; Βούλει καὶ ἕτερον
and love the(-love) toward the neighbor do-you-wish also another
μαθεῖν τῆς πόλεως ταύτης ἀξίωμα; Κατῆλθόν τινες ἀπὸ
to-learn of-the city this rank came-down some from
τῆς Ἰουδαίας εἰς Ἀντιόχειαν ἐπιθολοῦντες τὸ κήρυγμα, καὶ
— Judea to Antioch troubling the preaching and
Ἰουδαϊκὰς παρεισάγοντες παρατηρήσεις· οὐκ ἤνεγκαν σιγῇ
Jewish bringing-in observances not bore in-silence
τὴν καινοτομίαν ἐκεῖνοι, οὐδὲ ἡσύχασαν· ἀλλὰ συνελθόντες
the innovation they nor kept-quiet but having-come-together
καὶ ἐκκλησίαν ποιήσαντες, εἰς Ἱεροσόλυμα ἔπεμψαν Παῦλον
and assembly having-made to Jerusalem they-sent Paul
καὶ Βαρνάβαν, καὶ παρεσκεύασαν τοὺς ἀποστόλους καθαρὰ
and Barnabas and prepared the apostles pure
δόγματα, πάσης Ἰουδαϊκῆς ἀπηλλαγμένα ἀσθενείας,
doctrines from-all Jewish released weakness
πανταχοῦ διαπέμψασθαι τῆς οἰκουμένης.
everywhere to-send-through of-the world

Τοῦτο πόλεως ἀξίωμα, τοῦτο προεδρία, τοῦτο μητρόπολιν
this of-city rank this precedence this metropolis
αὐτὴν ποιεῖ, οὐκ ἐν τῇ γῇ, ἀλλ᾽ ἐν τῷ οὐρανῷ· ὡς αἵ
it makes not in the earth but in the heaven since the
γε ἄλλαι πᾶσαι τιμαὶ φθαρταὶ καὶ ἐπίκηροι, καὶ τῷ
at-least other all honors perishable and mortal and with-the
παρόντι συγκαταλύονται βίῳ, πολλάκις δὲ καὶ πρὸ τοῦ
present are-dissolved life often and even before the
παρόντος βίου τέλος λαμβάνουσι, καθάπερ οὖν καὶ νῦν
present life end take as then also now
ἔλαβεν. Ἐμοὶ πόλις μὴ ἔχουσα πολίτας θεοφιλεῖς πάσης
it-took for-me city not having citizens God-loving than-every
κώμης ἐστὶν εὐτελεστέρα, καὶ σπηλαίου παντὸς ἀτιμοτέρα.
village is cheaper and than-cave every more-dishonored
Καὶ τί λέγω περὶ πόλεως; Ἵνα γὰρ μάθῃς ἀκριβῶς,
and why do-I-speak about city that for you-may-learn exactly
ὅτι ἀρετὴ μόνη κοσμεῖ τοὺς ἐνοικοῦντας, οὐδέν σοι λέγω
that virtue alone adorns the(-ones) inhabiting nothing to-you do-I-say
περὶ πόλεως, ἀλλ᾽ ὃ πάσης πόλεώς ἐστι σεμνότερον, τὸν
about city but what than-every city is more-august the
τοῦ Θεοῦ ναὸν τὸν ἐν Ἱεροσολύμοις εἰς μέσον ἐνεγκὼν
— of-God temple the(-one) in Jerusalem into midst having-brought
τοῦτο ἀποδεῖξαι πειράσομαι. Οὗτος γὰρ ὁ ναὸς, ἐν ᾧ
this to-show I-will-try this for the temple in which
θυσίαι καὶ εὐχαὶ καὶ λατρεῖαι, ἔνθα τὰ Ἅγια τῶν ἁγίων,
sacrifices and prayers and services where the Holy of-the holies
καὶ τὰ χερουβὶμ, καὶ ἡ διαθήκη, καὶ ἡ στάμνος ἡ χρυσῆ,
and the cherubim and the covenant and the jar the golden
τὰ μεγάλα σύμβολα τῆς τοῦ Θεοῦ προνοίας τῆς περὶ
the great symbols of-the — of-God providence the(-providence) for
τὸ γένος ἐκεῖνο, ἔνθα χρησμοὶ ἄνωθεν συνεχεῖς ἐφέροντο,
the race that where oracles from-above continual were-borne

ἔνθα προφῆται ἔνθεοι ἐγένοντο, ἔνθα οὐκ ἀνθρωπίνης
where prophets inspired became where not of-human
τέχνης, ἀλλὰ τῆς τοῦ Θεοῦ σοφίας ἡ διατύπωσις ἔργον
art but of-the — of-God wisdom the design work
ἐγίνετο, ἔνθα πολλῷ πάντοθεν οἱ τοῖχοι κατελάμποντο
was where with-much from-all-sides the walls shone
χρυσίῳ, καὶ πρὸς πᾶσαν ὑπερβολὴν καὶ ὕλης πολυτέλεια
gold and to all excess both of-material costliness
καὶ τέχνης ἀκρίβεια συνελθοῦσαι μόνον τοιοῦτον ἐπὶ τῆς
and of-art exactness having-come-together alone such on the
γῆς ἔδειξαν ναὸν τότε· μᾶλλον δὲ οὐ τέχνης ἀκρίβεια
earth showed temple then rather but not of-art exactness
μόνον, ἀλλὰ καὶ Θεοῦ σοφία τῆς οἰκοδομῆς συνεφήψατο
only but also of-God wisdom of-the building laid-hold-together
ἐκείνης. Οὐ γὰρ οἴκοθεν, οὐδὲ παρ᾽ ἑαυτοῦ, ἀλλὰ παρὰ τοῦ
that not for from-home nor from himself but from —
Θεοῦ πάντα μαθὼν ὁ Σολομὼν, καὶ τὴν ὑπογραφὴν
God all-things having-learned — Solomon and the plan
ἐκ τῶν οὐρανῶν κατενεγκὼν, οὕτως αὐτὸν διεχάραξε καὶ
from the heavens having-brought-down so it he-engraved and
ἀνέστησεν. Ἀλλ᾽ ὅμως ὁ καλὸς οὗτος καὶ θαυμαστὸς
set-up but nevertheless the beautiful this and wonderful
ναὸς καὶ ἅγιος, τῶν χρωμένων αὐτῷ διαφθαρέντων,
temple and holy the(-ones) using it having-been-corrupted
οὕτως ἠτιμώθη καὶ κατεφρονήθη, καὶ γέγονε βέβηλος, ὡς
so was-dishonored and despised and became profane as
πρό γε τῆς ἁλώσεως σπήλαιον αὐτὸν καλεῖσθαι λῃστῶν,
before at-least the capture cave it to-be-called of-robbers
καὶ σπήλαιον ὑαίνης· μετὰ δὲ ταῦτα βαρβαρικαῖς καὶ
and cave of-hyena after but these-things to-barbarous and
ἀκαθάρτοις καὶ βεβήλοις παραδοθῆναι χερσί. Βούλει καὶ
unclean and profane to-be-handed-over hands do-you-wish also

περὶ πόλεων τὸ αὐτὸ τοῦτο μαθεῖν; Τί τῶν ἐν Σοδόμοις
about cities the same this to-learn what than-the in Sodom
πόλεων λαμπρότερον ἦν; καὶ γὰρ οἰκίαι καὶ οἰκοδομήματα
cities more-splendid was and for houses and buildings
λαμπρὰ, καὶ τείχη παρ᾽ αὐτοῖς ἦν, καὶ χώρα λιπαρὰ καὶ
splendid and walls among them were and country rich and
εὔγειος, καὶ τῷ παραδείσῳ τοῦ Θεοῦ προσεοικυῖα· ἡ δὲ
fertile and to-the paradise — of-God resembling the but
καλύβη τοῦ Ἀβραὰμ εὐτελὴς καὶ μικρὰ, καὶ οὐδεμίαν ἔχουσα
but — of-Abraham cheap and small and no having
ἀσφάλειαν· ἀλλὰ πολέμου ποτὲ γενομένου βαρβαρικοῦ,
safety but war once having-happened barbarous
τὰς μὲν πόλεις τὰς τειχήρεις κατέσκαψάν τε καὶ εἷλον οἱ
the indeed cities the walled dug-down both and took the
βάρβαροι, καὶ τοὺς ἐνοικοῦντας λαβόντες αἰχμαλώτους
barbarians and the(-ones) inhabiting having-taken captives
ἀπῆλθον, τὸν δὲ τῆς ἐρήμου πολίτην Ἀβραὰμ οὐκ ἤνεγκαν
went-away the but of-the desert citizen Abraham not they-withstood
ἐπελθόντα· καὶ μάλα εἰκότως· τῆς γὰρ ἀπὸ τοῦ πλήθους
having-come-upon and very fittingly than-the for from the multitude
καὶ τῶν τειχῶν ἀσφαλείας πολλῷ μείζονα εἶχε δύναμιν,
and the walls safety by-much greater he-had power
τὴν εὐσέβειαν. Εἰ Χριστιανὸς εἶ, πόλιν οὐκ ἔχεις ἐπὶ
the piety if Christian you-are city not you-have on
τῆς γῆς· τῆς πόλεως ἡμῶν τεχνίτης καὶ δημιουργός ἐστιν
the earth of-the city our craftsman and maker is
ὁ Θεός· κἂν ἅπασαν λάβωμεν τὴν οἰκουμένην, ξένοι καὶ
— God even-if all we-take the world strangers and
παρεπίδημοι πάσης ἐσμέν. Εἰς τὸν οὐρανὸν ἐνεγράφημεν,
sojourners of-all we-are into the heaven we-were-enrolled

ἐκεῖ πολιτευόμεθα· μὴ κατὰ τὰ παιδία τὰ μικρὰ τῶν
there we-are-citizens not according-to the children the small the
μεγάλων ὑπερορῶντες, τὰ μικρὰ θαυμάζωμεν.
great-things overlooking the small-things let-us-admire
Οὐ μέγεθος πόλεως, ἀλλὰ ψυχῆς ἀρετὴ κόσμος ἐστὶ καὶ
not size of-city but of-soul virtue adornment is and
ἀσφάλεια. Εἰ δὲ ἀξίωμα εἶναι νομίζεις πόλεως, ἐννόησον
safety if but rank to-be you-think of-city consider
πόσοι πορνοκόποι, πόσοι μαλακοὶ καὶ διεφθαρμένοι καὶ
how-many harlot-mongers how-many effeminate and corrupted and
μυρίων γέμοντες κακῶν κοινωνοῦσί σοι τῆς ἀξίας ταύτης,
of-countless full evils share-with you the dignity this
καὶ καταφρόνησόν ποτε τῆς τιμῆς ταύτης. Ἀλλ' οὐκ
and despise at-length the honor this but not
ἐκείνη τοιαύτη· καὶ γὰρ ἀδύνατόν ἐστιν αὐτῆς μετασχεῖν
that such and for impossible it-is it to-share-in
τὸν μὴ πᾶσαν ἐπιδειξάμενον ἀρετήν. Μὴ τοίνυν ἀνόητοι
the(-one) not all having-displayed virtue not therefore foolish
γινώμεθα, ἀλλὰ τότε ἀλγῶμεν, ὅταν τὸ ἀξίωμα ἡμῶν τῆς
let-us-become but then let-us-grieve when the rank our of-the
ψυχῆς ἀφέληταί τις, ὅταν ἁμαρτίαν ἐργασώμεθα, ὅταν τῷ
soul take-away anyone when sin we-work when the
κοινῷ πάντων Δεσπότῃ προσκρούσωμεν· ὡς τά γε νῦν
common of-all Master we-offend since the at-least now
γεγενημένα οὐ μόνον οὐδὲν παραβλάψει τὴν πόλιν, ἀλλ' ἐὰν
having-happened not only nothing will-harm the city but if
νήφωμεν, καὶ ὠφελήσει τὰ μέγιστα. Καὶ γὰρ γυναικὶ νῦν
we-be-sober also will-benefit the greatest-things and for to-woman now
ἔοικεν ἡμῖν ἡ πόλις εὐσχήμονι καὶ ἐλευθέρᾳ καὶ σώφρονι·
resembles for-us the city decorous and free and sober-minded
ὁ φόβος ἐπιεικεστέραν αὐτὴν καὶ σεμνοτέραν ἐποίησε, καὶ
the fear more-reasonable it and more-august made and

τῶν μιαρῶν ἐκείνων τῶν τὰ γεγενημένα τολμησάντων
from-the foul those the(-ones) the having-happened having-dared
ἀπήλλαξε. Μὴ τοίνυν γυναικώδεις θρηνῶμεν θρήνους· καὶ
released not therefore womanish let-us-lament laments and
γὰρ ἤκουσα πολλῶν κατὰ τὴν ἀγορὰν λεγόντων· Οὐαί σοι,
for I-heard many in the market-place saying woe to-you
Ἀντιόχεια! τί σοι γέγονε; πῶς ἠτιμώθης; καὶ ἀκούσας
Antioch what to-you has-happened how were-you-dishonored and having-heard
κατεγέλασα τῆς παιδικῆς τῶν ταῦτα λεγόντων
I-laughed-at the childish of-the(-ones) these-things saying
διανοίας. Οὐ γὰρ νῦν ταῦτα λέγειν χρή· ἀλλ' ὅταν
mind not for now these-things to-say it-is-right but when
ἴδῃς ὀρχουμένους, μεθύοντας, ᾄδοντας, βλασφημοῦντας,
you-see dancing being-drunk singing blaspheming
ὀμνύοντας, ἐπιορκοῦντας, ψευδομένους, τότε ταύτην ἐπίλεγε
swearing perjuring lying then this repeat
τὴν ῥῆσιν· Οὐαί σοι πόλις! τί σοι γέγονεν; ἐὰν δὲ ἴδῃς τὴν
the saying woe to-you city what to-you has-happened if but you-see the
ἀγορὰν ὀλίγους ἔχουσαν ἄνδρας ἐπιεικεῖς καὶ σώφρονας καὶ
market-place few having men reasonable and sober-minded and
μετρίους, μακάριζε τὴν πόλιν ἐκείνην. Οὐδὲν γὰρ ἡ ὀλιγότης
moderate call-blessed the city that nothing for the fewness
αὐτὴν παραβλάψαι ποτὲ δυνήσεται, τῆς ἀρετῆς προσούσης,
it to-harm ever will-be-able the virtue being-present
ὥσπερ οὖν τὸ πλῆθος οὐδὲν ὠφελήσει ποτὲ, κακίας οὔσης.
as then the multitude nothing will-benefit ever vice being
Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ, φησὶν, ὡς ἡ ἄμμος τῆς
if be the number of-the sons of-Israel he-says as the sand of-the
θαλάσσης, τὸ κατάλειμμα σωθήσεται. Οὐδέν με τὸ πλῆθος
sea the remnant will-be-saved nothing me the multitude
δυσωπῆσαι δυνήσεται, φησίν· οὕτω καὶ ὁ Χριστὸς ἐποίησεν·
to-put-to-shame will-be-able he-says so also — Christ did

ἐταλάνισε πόλεις οὐ δι᾽ ὀλιγότητα, οὐ διὰ τὸ μὴ
he-called-wretched cities not because-of fewness not because-of the not
εἶναι μητροπόλεις· καὶ τὴν Ἱερουσαλὴμ πάλιν δι᾽ αὐτὸ
to-be metropolises and — Jerusalem again because-of itself
τοῦτο ἐταλάνισεν οὕτω λέγων· Ἱερουσαλὴμ, Ἱερουσαλὴμ,
this he-called-wretched thus saying Jerusalem Jerusalem
ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα
the(-one) killing the prophets and stoning
τοὺς ἀπεσταλμένους πρὸς αὐτήν. Τί γάρ μοι τὸ πλῆθος
the(-ones) sent to her what for to-me the multitude
ὄφελος φέρει, εἰπέ μοι, ἂν μετὰ κακίας ᾖ πολιτευόμενον;
profit brings tell me if with vice it-be living-as-citizens
Τοὐναντίον μὲν οὖν καὶ βλάβος ἀπὸ τούτου γίνεται.
the-contrary indeed rather also harm from this comes-about
Νῦν οὖν τὰ γεγενημένα κακὰ τί ἄλλο εἰργάσατο; οὐχ
now then the having-happened evils what else worked not
ἡ ῥᾳθυμία, καὶ ἡ ὀλιγωρία, καὶ ἡ μοχθηρία τῶν
the carelessness and the negligence and the depravity of-the(-ones)
ἐνοικούντων; μή τι τὸ ἀξίωμα τὴν πόλιν ὠφέλησε, μή τι
inhabiting — at-all the rank the city benefited — at-all
τὸ μέγεθος τῆς οἰκοδομῆς, μή τι τὸ μητρόπολιν αὐτὴν εἶναι;
the size of-the building — at-all the metropolis it to-be
Εἰ δὲ παρὰ βασιλεῖ τῷ ἐπὶ τῆς γῆς οὐδὲν αὐτῆς τοῦτο
if but before emperor the(-one) on the earth nothing her this
ἁμαρτούσης προέστη, ἀλλὰ πάντα ἐκεῖνα ἀφῄρηται,
having-sinned stood-before-her but all those have-been-taken-away
πολλῷ μᾶλλον παρὰ τῷ Δεσπότῃ τῶν ἀγγέλων οὐδὲν αὐτῆς
much more before the Master of-the angels nothing her
τὸ ἀξίωμα προστήσεται τοῦτο· οὐδὲν γὰρ ἡμᾶς ὠφελῆσαι
the rank will-stand-before this nothing for us to-benefit
δυνήσεται κατὰ τὴν ἡμέραν ἐκείνην, τὸ μητρόπολιν οἰκεῖν,
will-be-able on the day that the metropolis to-inhabit

καὶ στοὰς ἔχουσαν εὐρείας καὶ τὰ ἄλλα ἀξιώματα τὰ
and porticoes having broad and the other ranks the
τοιαῦτα. Καὶ τί λέγω κατὰ τὴν ἡμέραν ἐκείνην; εἰς γὰρ
such and why do-I-say on the day that as-to for
τὸν παρόντα βίον τί σε ὠφελῆσαι δυνήσεται τὸ μητρόπολιν
the present life what you to-benefit will-be-able the metropolis
εἶναί σου τὴν πόλιν; ἆρα οἰκίαν τις κακῶς διακειμένην ἀπὸ
to-be your the city — house anyone badly disposed from
τούτου διώρθωσεν, ἢ πρόσοδόν τινα ἔσχεν, ἢ ἀπὸ τῆς ἀξίας
this corrected or revenue any had or from the dignity
ταύτης ἀθυμίαν ἀπεκρούσατο, ἢ σώματος ἀῤῥωστίαν ἔλυσεν,
this despondency beat-off or of-body sickness loosed
ἢ κακίαν ψυχῆς ἀπέθετο; Μὴ παίζωμεν, ἀγαπητοὶ, μηδὲ
or vice of-soul put-off not let-us-play beloved nor
πρὸς τὰς τῶν πολλῶν ὑπολήψεις βλέπωμεν, ἀλλὰ μάθωμεν,
to the of-the many opinions let-us-look but let-us-learn
τί ποτέ ἐστι πόλεως ἀξίωμα, τί ποτέ ἐστι τὸ ποιοῦν
what ever is of-city rank what ever is the(-thing) making
πόλιν μητρόπολιν. Ταῦτα λέγω προσδοκῶν μὲν πάλιν
city metropolis these-things I-say expecting indeed again
ἀπολήψεσθαι καὶ τοῦτο τὴν πόλιν τὸ σχῆμα, καὶ ἐπὶ τῆς
to-receive-back also this the city the shape and in the
οἰκείας φανήσεσθαι προεδρίας· καὶ γὰρ φιλάνθρωπος ὁ
own to-appear precedence and for loving-to-man the
βασιλεὺς καὶ θεοφιλής· βούλομαι δὲ ὑμᾶς, εἰ καὶ ἀποδοθείη,
emperor and God-loving I-wish but you if even it-be-given-back
μὴ μέγα ἐπὶ τούτῳ φρονεῖν μηδὲ ἐγκαλλωπίζεσθαι, μηδὲ ἐκ
not great on this to-think nor to-pride-yourselves nor from
τούτων τὴν πόλιν ἡμῖν σεμνύνειν. Ὅταν ἐθέλῃς τῆς πόλεως
these the city for-us to-exalt when you-wish of-the city
εἰπεῖν ἐγκώμιον, μή μοι τὴν Δάφνην εἴπῃς τὸ προάστειον,
to-tell encomium not to-me — Daphne tell the suburb

μηδὲ τὸ πλῆθος καὶ μῆκος τῶν κυπαρίσσων, μηδὲ τὰς πηγὰς
nor the multitude and height of-the cypresses nor the springs
τῶν ὑδάτων, μηδὲ τὸ πολλοὺς τὴν πόλιν οἰκεῖν ἀνθρώπους,
of-the waters nor the many the city to-inhabit men
μηδὲ τὸ μέχρι βαθυτάτης ἑσπέρας ἐπὶ τῆς ἀγορᾶς διατρίβειν
nor the up-to deepest evening in the market-place to-spend-time
μετὰ ἀδείας πολλῆς, μηδὲ τῶν ὠνίων τὴν ἀφθονίαν· αἰσθητὰ
with license much nor of-the wares the abundance sensible
ἅπαντα ταῦτα, καὶ μέχρι τοῦ παρόντος μένοντα βίου· ἀλλ'
all these-things and up-to the present remaining life but
ἐὰν ἔχῃς εἰπεῖν ἀρετὴν, ἐπιείκειαν, ἐλεημοσύνην, παννυχίδας,
if you-have to-tell virtue reasonableness almsgiving vigils
εὐχὰς, σωφροσύνην, φιλοσοφίαν ψυχῆς, ἀπὸ τούτων κόσμει
prayers sobriety philosophy of-soul from these adorn
τὴν πόλιν. Ταῦτα καὶ τοῖς τὴν ἔρημον οἰκοῦσι προσόντα
the city these-things even to-the(-ones) the desert inhabiting being-present
πάσης πόλεως λαμπροτέραν αὐτὴν ποιεῖ· καὶ πάλιν πάντων
than-every city more-splendid it make and again than-all
εὐτελεστέραν, ἂν μὴ παρῇ ταῦτα τοῖς ἐκείνης πολίταις.
cheaper if not be-present these-things to-the her citizens
Τοῦτο μὴ ἐπὶ πόλεως μόνου, ἀλλὰ καὶ ἐπ'
this not in-the-case-of city only but also in-the-case-of
ἀνθρώπων ποιήσωμεν. Ἐὰν ἴδῃς ἄνθρωπον πολυσαρκοῦντα,
men let-us-do if you-see man fleshy
εἰς εὐεξίαν πολλὴν ἐκβεβηκότα, ὑψηλὸν καὶ τοὺς ἄλλους
into good-condition much having-advanced tall and the others
ὑπερβαίνοντα τῷ μήκει τοῦ σώματος, μὴ θαυμάσῃς, ἕως ἂν
surpassing in-the length of-the body not marvel until —
αὐτοῦ τὴν ψυχὴν καταμάθῃς. Μὴ ἀπὸ τῆς ἔξωθεν εὐμορφίας,
his the soul you-learn not from the outward comeliness
ἀλλὰ καὶ ἀπὸ τοῦ κατὰ τὴν διάνοιαν κάλλους μακαρίζωμεν
but also from the in the mind beauty let-us-call-blessed

ἅπαντας. Μικρὸς ἦν ὁ Δαυὶδ καὶ βραχὺς τῷ σώματι,
all small was — David and short in-the body
ἀλλ᾽ ὅμως ὁ βραχὺς ἐκεῖνος καὶ μικρὸς, καὶ τῶν ὅπλων
but nevertheless the short that and small and of-the arms
γεγυμνωμένος ἁπάντων, στρατόπεδον τοσοῦτον καὶ τὸν
stripped all camp so-great and the
σαρκικὸν ἐκεῖνον πύργον ἀπὸ μιᾶς κατήνεγκε πληγῆς, οὐκ
fleshly that tower with one brought-down blow not
ἀκοντίσας δόρυ, οὐδὲ βέλος ἀφεὶς, οὐδὲ ξίφος γυμνώσας,
having-hurled spear nor dart having-let-fly nor sword having-bared
ἀλλὰ μικρᾷ βολῇ τὸ πᾶν ἐργασάμενος. Διὰ τοῦτο καί
but with-small throw the whole having-worked because-of this also
τις παραινεῖ λέγων· Μὴ ἐπαινέσῃς ἄνθρωπον ἐν κάλλει
someone exhorts saying not praise man in beauty
αὐτοῦ, μηδὲ βδελύξῃ ἄνδρα ἐν ὁράσει αὐτοῦ· μικρὰ ἐν
his nor abhor man in appearance his small among
πετεινοῖς ἡ μέλισσα, καὶ ἀρχὴ γλυκασμῶν ὁ καρπὸς αὐτῆς.
winged-things the bee and beginning of-sweetnesses the fruit her
Τοῦτο καὶ ἐπὶ πόλεως καὶ ἀνδρῶν λέγωμεν, καὶ πρὸς
this also in-the-case-of city and men let-us-say and with
ἀλλήλους φιλοσοφῶμεν, καὶ τῷ Θεῷ χάριν ἔχωμεν διηνεκῶς
one-another let-us-philosophize and — to-God thanks let-us-have continually
καὶ ὑπὲρ τῶν παρόντων καὶ ὑπὲρ τῶν παρελθόντων, καὶ
both for the present-things and for the past-things and
παρακαλῶμεν αὐτὸν κοινῇ μετὰ ἐκτενείας πάσης, ὥστε
let-us-entreat him in-common with earnestness all so-that
καὶ τοὺς τὸ δεσμωτήριον οἰκοῦντας, καὶ τοὺς εἰς τὴν
both the(-ones) the prison inhabiting and the(-ones) to the
ἀλλοτρίαν μετοικίζεσθαι μέλλοντας, τοὺς μὲν ἀφεθῆναι,
foreign(-land) to-be-removed being-about some indeed to-be-released
τοὺς δὲ ἐπανελθεῖν. Μέλη ἡμῶν εἰσι κἀκεῖνοι, μεθ᾽ ἡμῶν
others but to-return members our are also-those with us

ἐκλυδωνίσθησαν, μεθ᾽ ἡμῶν τὸν χειμῶνα ὑπέστησαν·
they-were-tossed with us the storm they-endured
παρακαλῶμεν τοίνυν τὸν φιλάνθρωπον Θεὸν μεθ᾽ ἡμῶν
let-us-entreat therefore the loving-to-man God with us
αὐτοὺς ἀπολαῦσαι τῆς γαλήνης. Μὴ λεγέτω τις· Τί δέ μοι
them to-enjoy the calm not let-say anyone what and to-me
μέλει λοιπόν; ἀπηλλάγην τοῦ κινδύνου, ἀπολλύσθω
does-it-matter henceforth I-was-released from-the danger let-perish
ὁ δεῖνα, διαφθειρέσθω ἕτερος. Μὴ παροξύνωμεν τὸν Θεὸν
the so-and-so let-be-destroyed another not let-us-provoke — God
διὰ τῆς ὑπεροψίας ταύτης, ἀλλ᾽ ὡς αὐτοὶ ὄντες ἐν τοῖς
through the disdain this but as ourselves being in the
δεινοῖς, οὕτως ὀδυνώμεθα, οὕτω τὸν Θεὸν μετὰ ἐκτενείας
terrible-things so let-us-grieve so — God with earnestness
παρακαλῶμεν, ἐκεῖνο τὸ Παύλου πληροῦντες ῥητόν· Τοῖς
let-us-entreat that the of-Paul fulfilling saying to-the
δεσμίοις ὡς συνδεδεμένοι, τοῖς κακουχουμένοις ὡς καὶ
prisoners as bound-with to-the(-ones) ill-treated as also
αὐτοὶ ὄντες ἐν σώματι, καὶ κλαίοντες μετὰ κλαιόντων, τοῖς
yourselves being in body and weeping with weepers with-the
ταπεινοῖς συναπαγόμενοι. Τοῦτο καὶ ἡμᾶς αὐτοὺς ὠφελήσει
lowly led-away-together this also us ourselves will-benefit
τὰ μέγιστα· οὐδὲν γὰρ οὕτω τὸν Θεὸν εὐφραίνειν εἴωθεν,
the greatest-things nothing for so — God to-gladden is-wont
ὡς τὸ μετὰ πολλῆς προθυμίας ἀλγεῖν ὑπὲρ τῶν μελῶν τῶν
as the with much eagerness to-grieve for the members the
ἡμετέρων. Παρακαλῶμεν τοίνυν αὐτὸν κοινῇ καὶ ὑπὲρ τῶν
our let-us-entreat therefore him in-common both for the
παρόντων καὶ ὑπὲρ τῶν μελλόντων, ὥστε κἀκείνης ἡμᾶς
present-things and for the coming-things so-as also-from-that us
ἐξαρπάσαι τῆς κολάσεως. Τὰ μὲν γὰρ παρόντα οἷα ἂν
to-snatch the punishment the indeed for present-things whatever —

ᾖ, φορητά τέ ἐστι καὶ τέλος ἔχει· τὰ δὲ ἐκεῖ βασανιστήρια
they-be bearable both are and end have the but there torments
ἀθάνατά τε καὶ ἄφυκτα. Μετὰ δὲ τῆς παρακλήσεως
deathless both and inescapable with and the entreaty
καὶ αὐτοὶ σπουδάζωμεν, μηκέτι τοιούτοις περιπίπτειν
also ourselves let-us-be-zealous no-longer into-such to-fall
ἁμαρτήμασιν, εἰδότες ὅτι λοιπὸν οὐδὲ συγγνώμης ἀπολαῦσαι
sins knowing that henceforth not-even pardon to-enjoy
δυνησόμεθα. Κοινῇ τοίνυν τῷ Θεῷ προσπίπτωμεν ἅπαντες,
shall-we-be-able in-common therefore — to-God let-us-fall-down all
καὶ ἐνταῦθα ὄντες, καὶ κατὰ τοὺς οἴκους γινόμενοι, λέγωμεν·
both here being and at the houses being let-us-say
Δίκαιος εἶ, Κύριε, ἐπὶ πᾶσιν οἷς ἐποίησας ἡμῖν, ὅτι ἐν
just are-you Lord in all-things which you-did to-us for in
ἀληθινῇ κρίσει ἐπήγαγες, ὅσα ἐπήγαγες. Εἰ αἱ ἁμαρτίαι
true judgment you-brought-on whatever you-brought-on if the sins
ἡμῶν ἀντέστησαν ἡμῖν, ποίησον ἡμῖν ἕνεκεν τοῦ ὀνόματός
our have-stood-against us do for-us for-the-sake-of the name
σου, καὶ μὴ συγχωρήσῃς μηκέτι τοιούτων δεινῶν πεῖραν
your and not permit no-longer of-such terrible-things trial
λαβεῖν, Μηδὲ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι
to-take nor lead us into temptation but deliver
ἡμᾶς ἀπὸ τοῦ πονηροῦ, ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ
us from the evil for yours is the kingdom and the
δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
power and the glory to the ages of-the ages amen

ΟΜΙΛΙΑ ΙΗ΄

XVIII · REJOICE IN THE LORD ALWAYS

Half the fast is gone, and some rejoice; Chrysostom asks instead whether half their sins are gone, for a fast is measured by amendment, and those who fasted only from food already dread the next Lent. Paul's "Rejoice in the Lord always" can be obeyed: wealth, health, glory, and even kingship give no lasting joy, as the city's leading men show, now in prison while the poor go free. The fear of God quenches every trouble, as the three children left the furnace less troubled than those outside it; death, loss, and insult gladden the righteous, as the scourged apostles rejoiced, and grief according to God brings gain, as Ezekiel's sign on those who groaned shows. The monks, careless of death, saved the city. God lifts the trouble slowly lest they relapse: with the verdict pending, some already run to the river to bathe and dance; let the disorderly be restrained.

Εἰς τὴν προειρημένην ὑπόθεσιν τῆς στάσεως, περὶ νηστείας,
on the aforesaid subject of-the sedition about fasting
καὶ εἰς τὸ ῥητὸν τοῦ Ἀποστόλου, Χαίρετε ἐν Κυρίῳ
and on the text of-the Apostle rejoice in Lord
πάντοτε.
always

1 Πολλοὺς εἶδον χαίροντας, καὶ πρὸς ἀλλήλους λέγοντας·
many I-saw rejoicing and to one-another saying
Ἐνικήσαμεν, ἐκρατήσαμεν, ἐδαπανήθη τῆς νηστείας τὸ
we-have-won we-have-prevailed has-been-spent of-the fast the
ἥμισυ. Τοὺς δὲ τοιούτους παρακαλῶ, μὴ διὰ τοῦτο
half the and such I-exhort not because-of this
χαίρειν, ὅτι ἐδαπανήθη τῆς νηστείας τὸ ἥμισυ, ἀλλ' ἐκεῖνο
to-rejoice that has-been-spent of-the fast the half but that
σκοπεῖν, εἰ τῶν ἁμαρτημάτων ἐδαπανήθη τὸ ἥμισυ,
to-consider whether of-the sins has-been-spent the half
καὶ τότε ἀγάλλεσθαι· τοῦτο γὰρ ἡδονῆς ἄξιον, τοῦτό
and then to-exult this for of-pleasure worthy this

ἐστι τὸ ζητούμενον καὶ δι᾽ ὃ πάντα γίνεται,
is the(-thing) sought and because-of which all-things come-about
ἵνα τὰ ἐλαττώματα ἡμῶν διορθώσωμεν, ἵνα μὴ τοιοῦτοι
that the defects our we-may-correct that not such
ἐξέλθωμεν ἀπὸ νηστείας, οἷοι εἰσήλθομεν εἰς νηστείαν, ἀλλ᾽
we-may-go-out from fast as we-went-in into fast but
ἀπονιψάμενοι καὶ πάντα ἀποθέμενοι τὰ τῆς πονηρᾶς
having-washed-off and all having-put-off the(-things) of-the evil
συνηθείας, οὕτω τὴν ἱερὰν ἀγάγωμεν ἑορτήν· ὡς ἂν μὴ
custom so the holy we-may-keep feast since if not
τοῦτο ᾖ, οὐ μόνον οὐδὲν ἡμῖν ἔσται κέρδος, ἀλλὰ καὶ βλάβος
this be not only nothing to-us will-be gain but also harm
μέγιστον τῆς νηστείας δαπανηθείσης. Μὴ τοίνυν χαίρωμεν,
greatest the fast having-been-spent not therefore let-us-rejoice
ὅτι διηνύσαμεν τῆς νηστείας τὸ μῆκος (τοῦτο γὰρ οὐδὲν
that we-have-completed of-the fast the length this for nothing
μέγα ἐστὶν), ἀλλὰ χαίρωμεν, ὅταν μετὰ κατορθωμάτων
great is but let-us-rejoice when with achievements
αὐτὸ διανύσωμεν, ἵνα καὶ ἀπελθούσης ταύτης, ὁ ταύτης
it we-complete that also having-departed this the its
διαλάμπῃ καρπός. Καὶ γὰρ τοῦ χειμῶνος τὸ κέρδος τότε
may-shine-through fruit and for of-the winter the gain then
μάλιστα δείκνυται, ὅταν ἐκεῖνος παρέλθῃ· καὶ γὰρ κομῶντα
most is-shown when it pass and for luxuriant
τὰ λήϊα, καὶ φύλλοις καὶ καρπῷ τὰ δένδρα βρύοντα διὰ
the crops and with-leaves and fruit the trees teeming through
τῆς ὄψεως βοᾷ τὴν ἐκ τοῦ χειμῶνος γενομένην ὠφέλειαν
the sight cries the from the winter having-come benefit
αὐτοῖς. Τοῦτο δὴ καὶ ἐφ᾽ ἡμῶν γενέσθω. Καὶ γὰρ
to-them this indeed also in-the-case-of us let-it-happen and for
ὑετῶν συνεχῶν καὶ ἐπαλλήλων ἀπελαύσαμεν ἐν τῷ χειμῶνι
of-rains continual and successive we-enjoyed in the winter

κατὰ τὸν τῆς νηστείας καιρὸν διηνεκοῦς μετασχόντες
at the of-the fast season continual having-partaken-of
διδασκαλίας, καὶ σπέρματα ἐδεξάμεθα πνευματικὰ, καὶ
teaching and seeds we-received spiritual and
τὰς ἀκάνθας τῆς τρυφῆς ἀπετέμομεν. Μένωμεν τοίνυν
the thorns of-the luxury we-cut-off let-us-remain therefore
ἅπερ ὑπεδεξάμεθα τηροῦντες μετὰ ἀκριβείας, ἵνα καὶ τῆς
what we-received keeping with exactness that also the
νηστείας ἀπελθούσης ὁ τῆς νηστείας βρύῃ καρπὸς, καὶ
fast having-departed the of-the fast may-teem fruit and
διὰ τῶν ἀγαθῶν ὧν ἐκαρπωσάμεθα ἀπὸ τῆς νηστείας,
through the good-things which we-reaped from the fast
καὶ αὐτῆς μνημονεύωμεν τῆς νηστείας. Ἐὰν οὕτως ἑαυτοὺς
also itself we-may-remember the fast if so ourselves
παρασκευάσωμεν, προσιοῦσαν αὐτὴν μεθ' ἡδονῆς δεξόμεθα
we-prepare approaching it with pleasure we-shall-receive
πάλιν. Καὶ γὰρ οὕτως ὁρῶ πολλοὺς μικροψύχως ἔχοντας, ὡς
again and for so I-see many small-mindedly being as
ἐν τῷ παρόντι περὶ τῆς μελλούσης μεριμνᾷν τεσσαρακοστῆς,
in the present about the coming to-be-anxious forty-days
καὶ πολλῶν ἤκουσα λεγόντων, ὅτι μετὰ τὴν τῆς νηστείας
and many I-heard saying that after the of-the fast
ἀπαλλαγὴν οὐκ αἰσθάνονται τῆς ἡδονῆς τῆς ἐκ τῆς
release not they-perceive the pleasure the(-pleasure) from the
ἀνέσεως διὰ τὴν φροντίδα τοῦ μέλλοντος ἐνιαυτοῦ.
relief because-of the care of-the coming year
Τί ἂν γένοιτο τούτου μικροψυχότερον, εἰπέ μοι; Τί δὲ
what — would-be than-this more-small-minded tell me what and
τὸ αἴτιον τούτου ἐστίν; Ὅτι νηστείας παραγενομένης οὐχ
the cause of-this is that fast having-arrived not

ὅπως τὰ κατὰ ψυχὴν εὖ διατεθείη σπουδάζομεν,
how the(-things) in soul well may-be-disposed we-are-zealous
ἀλλ᾽ ἐν τῇ τῶν σιτίων ἀποχῇ μόνον αὐτὴν ὁριζόμεθα.
but in the of-the foods abstinence only it we-define
Ὡς εἰ μέγα τι εἰς τὴν τῶν τρόπων διόρθωσιν ἀπ᾽ αὐτῆς
since if great anything for the of-the manners correction from it
ἐκαρπωσάμεθα, κἂν ηὐξάμεθα καθ᾽ ἑκάστην ἡμέραν
we-had-reaped even we-would-have-prayed according-to each day
παραγίνεσθαι τὴν νηστείαν, δι᾽ αὐτῶν τῶν ἔργων αἴσθησιν
to-arrive the fast through themselves the works perception
λαμβάνοντες τῶν κατορθωμάτων αὐτῆς, καὶ οὐκ ἄν ποτε
taking of-the achievements its and not — ever
τὴν ἐπιθυμίαν αὐτῆς ἐξεβάλομεν, οὐκ ἂν προσδοκωμένης
the desire for-it we-would-have-cast-out not — being-expected
αὐτῆς ἐγενόμεθα κατηφεῖς καὶ ἐναγώνιοι. Τὸν γὰρ
it we-would-have-become downcast and anxious the(-one) for
κατὰ διάνοιαν εὖ διακείμενον καὶ τῆς ψυχῆς ἐπιμελούμενον
in mind well disposed and of-the soul caring
τῆς ἑαυτοῦ, οὐδὲν ὅλως τῶν ὄντων θλῖψαι δυνήσεται, ἀλλ᾽
the his-own nothing at-all of-the things to-afflict will-be-able but
ἀπολαύσεται καθαρᾶς ἡδονῆς καὶ διηνεκοῦς· καὶ ὅτι τοῦτό
he-will-enjoy pure pleasure and continual and that this
ἐστιν ἀληθὲς, ἠκούσατε τοῦ Παύλου σήμερον παραινοῦντος
is true you-heard — Paul today exhorting
ἡμῖν καὶ λέγοντος· Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ,
us and saying rejoice in Lord always again I-will-say
χαίρετε. Καὶ οἶδα μὲν, ὅτι πολλοῖς ἀδύνατον εἶναι δοκεῖ
rejoice and I-know indeed that to-many impossible to-be seems
τὸ λεγόμενον· πῶς γὰρ οἷόν τε, φησὶν, ἄνθρωπον ὄντα
the(-thing) said how for possible — he-says man being
χαίρειν διηνεκῶς; τὸ μὲν γὰρ χαίρειν οὐ δύσκολον, τὸ
to-rejoice continually the indeed for to-rejoice not difficult the

δὲ διηνεκῶς χαίρειν, τοῦτο καὶ ἀδύνατον εἶναί μοι δοκεῖ,
but continually to-rejoice this even impossible to-be to-me seems
ἴσως εἴποι ἄν τις· πολλαὶ γὰρ ἀθυμίας ἡμᾶς ἀνάγκαι
perhaps might-say — anyone many for of-despondency us necessities
περιστοιχίζονται. Ἢ γὰρ παιδά τις ἀπέβαλεν, ἢ γυναῖκα,
surround either for child someone lost or wife
ἢ φίλον γνήσιον, παντὸς συγγενοῦς ἀναγκαιότερον, ἢ ζημίαν
or friend genuine than-every kinsman more-necessary or loss
ὑπέστη χρημάτων, ἢ νόσῳ περιέπεσεν, ἢ περίστασιν
he-underwent of-money or into-disease fell or circumstance
πραγμάτων ὑπέμεινεν ἑτέραν, ἢ παρ᾽ ἀξίαν ὑβρισθεὶς
of-affairs endured other or beyond desert insulted
ἤλγησεν, ἢ λιμὸς, ἢ λοιμὸς, ἢ εἴσπραξις ἀφόρητος, ἢ τὰ
he-grieved or famine or plague or exaction unbearable or the(-things)
κατὰ τὴν οἰκίαν πράγματα· μᾶλλον δὲ οὐκ ἂν φθάνοιμεν
in the house affairs rather but not — we-could-finish
ἅπαντα καταλέγοντες, ὅσα καὶ ἰδίᾳ καὶ δημοσίᾳ
all enumerating as-many-as both privately and publicly
λυπεῖν ἡμᾶς εἴωθεν. Πῶς οὖν δυνατὸν, φησὶ, πάντοτε
to-grieve us are-wont how then possible he-says always
χαίρειν; Δυνατὸν μὲν οὖν, ἄνθρωπε· καὶ εἰ μὴ δυνατὸν
to-rejoice possible indeed rather man and if not possible
ἦν, οὐκ ἂν ὁ Παῦλος παρῄνεσεν, οὐδ᾽ ἂν συνεβούλευσεν
it-were not — — Paul would-have-exhorted nor — would-have-counseled
ἄνθρωπος πνευματικῆς ἀπολαύων σοφίας. Καὶ διὰ
man spiritual enjoying wisdom and because-of
τοῦτο συνεχῶς ὑμῖν ἔλεγον, καὶ λέγων οὐ παύσομαι, ὅτι
this continually to-you I-said and saying not I-shall-cease that
ἃ μηδαμοῦ μηδὲ παρ᾽ ἑτέρῳ τινὶ ἔστι μαθεῖν, ταῦτα
what nowhere nor from other anyone it-is-possible to-learn these-things
ἐνταῦθα ὑμῖν ἔξεστι φιλοσοφεῖν. Ἡδονῆς μὲν γὰρ καὶ
here to-you it-is-possible to-philosophize of-pleasure indeed for and

τοῦ χαίρειν ἐπιθυμοῦσιν ἅπαντες, καὶ διὰ τοῦτο πάντα
of-the to-rejoice desire all and because-of this all-things
ποιοῦσι καὶ λέγουσι καὶ πραγματεύονται. Καὶ γὰρ ἔμπορος
they-do and say and contrive and for merchant
διὰ τοῦτο πλεῖ, ἵνα χρήματα συναγάγῃ· χρήματα
because-of this sails that money he-may-gather money
δὲ συνάγει, ἵνα ἔχων ἀποκείμενα χαίρῃ· καὶ ὁ
but he-gathers that having laid-up he-may-rejoice and the(-one)
στρατευόμενος διὰ τοῦτο στρατεύεται, καὶ ὁ γεωργὸς
serving-as-soldier because-of this serves and the farmer
διὰ τοῦτο γεωργεῖ, καὶ τέχνην ἕκαστος διὰ τοῦτο
because-of this farms and art each because-of this
μέτεισι, καὶ ἀρχῆς οἱ ἐρῶντες διὰ τοῦτο ἐρῶσιν,
pursues and of-office the(-ones) loving because-of this love
ἵνα δόξης ἀπολαύσωσι, δόξης δὲ ἀπολαύειν βούλονται, ἵνα
that glory they-may-enjoy glory but to-enjoy they-wish that
χαίρωσι· καὶ πρᾶγμα ἕκαστον πρὸς τοῦτο ἴδοι τις
they-may-rejoice and thing each to this might-see one
ἂν ἐπιγινόμενον ἡμῖν τὸ τέλος, καὶ πρὸς τοῦτο ἕκαστος
— coming-upon for-us the end and to this each
βλέπων διὰ πολλῶν τῶν μέσων ἐπ᾽ αὐτὸ σπεύδει βαδίζειν.
looking through many the means to it hastens to-walk
Εὐθυμίας μὲν, ὅπερ ἔφην, ἐρῶσι πάντες, ἐπιτυχεῖν δὲ
cheerfulness indeed as I-said love all to-obtain but
οὐχ ἅπαντες δύνανται· οὐ γὰρ ἴσασι τὴν ἐκεῖ φέρουσαν
not all can not for they-know the there leading
ὁδόν· ἀλλὰ πολλοὶ νομίζουσιν, ὅτι τὸ πλουτεῖν αἴτιον
road but many think that the to-be-rich cause
τούτου γίνεται. Εἰ δὲ τοῦτο αἴτιον ἦν, οὐδεὶς ἂν τῶν
of-this becomes if but this cause it-were no-one — of-the(-ones)
χρήματα κεκτημένων ἠθύμησέ ποτε· νῦν δὲ πολλοὶ
money having-acquired would-have-been-despondent ever now but many

τῶν πλουτούντων ἀβίωτον εἶναι τὸν βίον νομίζουσι,
of-the(-ones) being-rich unlivable to-be the life think
καὶ θανάτους μυρίους εὔχονται, ἐπειδὰν δυσημερίας τινὸς
and deaths countless pray-for when misfortune any
αἴσθωνται, καὶ οἱ σφόδρα ἀθυμοῦντες, οὗτοι μάλιστα
they-perceive and the(-ones) greatly despondent these most
πάντων εἰσί. Μὴ γάρ μοι τὰς τραπέζας αὐτῶν ἴδῃς, μηδὲ
of-all are not for to-me the tables their look-at nor
τοὺς κόλακας αὐτῶν καὶ τοὺς παρασίτους, ἀλλὰ τὰ ἐξ
the flatterers their and the parasites but the from
αὐτῶν γινόμενα πράγματα, τὰς ἐπηρείας, τὰς συκοφαντίας,
them coming-about affairs the abuses the false-accusations
τοὺς κινδύνους, τὰς ἀγωνίας, καὶ ὃ τούτου πολλῷ
the dangers the anxieties and what than-this by-much
χαλεπώτερον, ὅτι καὶ ἀμελέτητοι πρὸς ταύτας ἐρχόμενοι
more-grievous that also unpracticed to these coming
τὰς μεταβολὰς, φιλοσοφεῖν οὐκ ἐπίστανται, οὐδὲ γενναίως
the changes to-philosophize not they-know nor nobly
τὰ συμπίπτοντα φέρειν. Διόπερ οὐδὲ τοιαῦτα αὐτοῖς
the(-things) befalling to-bear wherefore not-even such to-them
φαίνεται τὰ δεινὰ, οἷάπερ ἐστὶ τῇ φύσει, ἀλλὰ καὶ τὰ
appear the terrible-things as they-are by-the nature but even the
κοῦφα ἀφόρητα λοιπὸν εἶναι δοκεῖ. Ὥσπερ οὖν ἐπὶ
light-things unbearable henceforth to-be seem as then in-the-case-of
τῶν πενήτων τοὐναντίον γίνεται, καὶ τὰ ἀνήκεστα φορητὰ
the poor the-contrary comes-about and the incurable-things bearable
φαίνεται, ὡς τὰ πολλὰ τοιαῦτα αὐτοῖς μεμελετηκόσιν·
appear since the many such-things to-them having-practiced
οὐδὲ γὰρ οὕτως ἡ τῶν πραγμάτων φύσις, ὡς ἡ τῶν
not-even for so the of-the affairs nature as the of-the(-ones)
πασχόντων διάθεσις, καὶ μεγάλα καὶ μικρὰ ποιεῖ φαίνεσθαι
suffering disposition both great and small makes to-appear

τὰ ἐπιόντα ἡμῖν κακά. Καὶ ἵνα μὴ πόρρωθεν ἀγάγω τὰ
the oncoming to-us evils and that not from-afar I-may-bring the
παραδείγματα ἑκατέρων τούτων, ἀπὸ τῶν συμβάντων
examples of-both these from the(-things) having-befallen
ἡμῖν διαλέξομαι. Ἰδοὺ γοῦν οἱ μὲν πένητες διέφυγον
us I-will-discourse behold at-any-rate the indeed poor escaped
ἅπαντες, καὶ ὁ δῆμος ἀπήλλακται τοῦ κινδύνου, καὶ
all and the people has-been-released from-the danger and
ἀδείας ἀπολαύουσι καθαρᾶς· οἱ δὲ τὰ τῆς πόλεως
security enjoy pure the but the(-things) of-the city
πράττοντες πράγματα, ἱπποτρόφοι καὶ ἀγωνοθέται, καὶ τὰ
doing affairs horse-breeders and presidents-of-games and the
ἄλλα λειτουργήσαντες, οὗτοι τὸ δεσμωτήριον οἰκοῦσι
other having-performed-public-services these the prison inhabit
νῦν καὶ περὶ τῶν ἐσχάτων δεδοίκασι, καὶ τῶν
now and about the uttermost-things fear and of-the(-things)
ἅπασι τετολμημένων αὐτοὶ τὰς εὐθύνας ὑπέχουσι, καὶ
by-all dared they the accounts undergo and
φόβῳ συζῶσι διηνεκεῖ, καὶ πάντων ἀθλιώτερον ἐκεῖνοι
with-fear live continual and than-all more-wretchedly those
διάκεινται νῦν, οὐ διὰ τὸ μέγεθος τῶν κινδύνων, ἀλλὰ
are-disposed now not because-of the size of-the dangers but
διὰ τὸ τρυφῇ τὸν ἔμπροσθεν χρόνον συνεζηκέναι.
because-of the in-luxury the former time to-have-lived
Πολλοὶ γοῦν παρ᾽ ἡμῶν παρακαλούμενοι, καὶ γενναίως 2
many at-any-rate by us being-exhorted and nobly
φέρειν συμβουλευόμενοι τὰ δεινά, τοῦτο ἔλεγον, ὅτι οὐδὲν
to-bear being-counseled the terrible-things this said that nothing
οὐδέποτε τοιοῦτον ἐμελετήσαμεν, οὐδὲ ἐπιστάμεθα τοιαῦτα
ever such did-we-practice nor do-we-know such-things
φιλοσοφεῖν· διὰ τοῦτο πολλῆς δεόμεθα τῆς παρακλήσεως.
to-philosophize because-of this much we-need the comfort

Ἕτεροι πάλιν νομίζουσιν, ὅτι τὸ ὑγιαίνειν, τοῦτό ἐστιν
others again think that the to-be-healthy this is
αἴτιον ἡδονῆς· οὐκ ἔστι δέ. Πολλοὶ γοῦν τῶν
cause of-pleasure not it-is but many at-any-rate of-the(-ones)
ὑγιαινόντων καὶ αὐτοὶ μυριάκις ηὔξαντο ἀποθανεῖν,
being-healthy also themselves ten-thousand-times prayed to-die
τὰς ἐπαγομένας αὐτοῖς οὐκ ἐνεγκόντες ἐπηρείας. Ἄλλοι
the brought-on them not having-borne abuses others
πάλιν τὸ δόξης ἀπολαύειν, καὶ δυναστείας ἐπειλῆφθαι, καὶ
again the of-glory to-enjoy and of-power to-have-laid-hold and
διέπειν ἀρχὰς καὶ παρὰ πολλῶν κολακεύεσθαι, διηνεκοῦς
to-administer offices and by many to-be-flattered of-continual
χαρᾶς ποιητικὸν εἶναί φασιν· οὐκ ἔστι δὲ οὐδὲ τοῦτο.
joy productive to-be say not it-is but not-even this
Καὶ τί λέγω τὰς ἄλλας ἀρχάς; Κἂν γὰρ ἐπ᾽ αὐτὴν
and why do-I-say the other offices even-if for to itself
ἀναβῶμεν τῷ λόγῳ τὴν βασιλείαν, καὶ τὸν ἐν ἐκείνῃ
we-go-up in-the word the kingship and the(-one) in it
ζῶντα, πολλαῖς εὑρήσομεν περιεστοιχισμένον ἀθυμίαις, καὶ
living by-many we-shall-find surrounded despondencies and
τοσούτῳ πλείους ἔχοντα λύπης ἀνάγκας, ὅσῳ καὶ
by-so-much more having of-grief necessities by-as-much-as also
μείζονα περιβέβληται πραγμάτων ὄγκον. Καὶ τί χρὴ
greater he-has-put-around of-affairs bulk and why is-it-needful
λέγειν πολέμους καὶ μάχας καὶ τὰς παρὰ τῶν βαρβάρων
to-tell-of wars and battles and the from the barbarians
ἐπαναστάσεις; πολλάκις αὐτοὺς τοὺς ἔνδον στρεφομένους
uprisings often the-very the(-ones) within moving
δέδοικε. Καὶ γὰρ πολλοὶ τῶν βασιλευσάντων τὰς
he-fears and for many of-the(-ones) having-reigned the
πολεμικὰς διαφυγόντες χεῖρας, τὰς τῶν σωματοφυλάκων
warlike having-escaped hands the of-the bodyguards

οὐ διέφυγον ἐπιβουλάς. Τοσαῦται δὲ τοῖς βασιλεύουσιν
not escaped plots so-many and for-the(-ones) reigning
ἀθυμίας ἀνάγκαι, ὅσα τῇ θαλάττῃ τὰ κύματα. Εἰ
of-despondency necessities as-many-as in-the sea the waves if
δὲ βασιλεία οὐκ ἂν ἄλυπον ἐργάσαιτο βίον, τί ἕτερον
but kingship not — painless would-work life what else
δυνήσεται κατορθῶσαι τοῦτο; Τῶν μὲν βιωτικῶν οὐδέν· τὸ
will-be-able to-accomplish this of-the indeed worldly-things nothing the
δὲ Παύλου ῥῆμα μόνον, τὸ βραχὺ τοῦτο καὶ ψιλὸν, αὐτὸ
but of-Paul word only the brief this and bare it
ἡμῖν τοῦτον ἀνοίξει τὸν θησαυρόν. Οὐ γὰρ πολλῶν δεῖ
for-us this will-open the treasure not for of-many there-is-need
λόγων, οὐδὲ μακρᾶς τῆς περιόδου, ἀλλ' ἐὰν ἐννοήσωμεν
words nor long the circuit but if we-consider
μόνον τὸ εἰρημένον, εὑρήσομεν τὴν ὁδὸν τὴν ἐπὶ
only the(-thing) said we-shall-find the road the(-road) to
τοῦτο φέρουσαν. Οὐδὲ γὰρ εἶπεν ἁπλῶς, Χαίρετε πάντοτε,
this leading not-even for he-said simply rejoice always
ἀλλὰ προσέθηκε τὴν αἰτίαν τῆς διηνεκοῦς ἡδονῆς, Χαίρετε
but he-added the cause of-the continual pleasure rejoice
ἐν Κυρίῳ πάντοτε, εἰπών· ὁ ἐν Κυρίῳ χαίρων, οὐδενὶ
in Lord always having-said the(-one) in Lord rejoicing by-none
τῶν συμπιπτόντων τῆς ἡδονῆς ταύτης ἐκπεσεῖν
of-the(-things) befalling from-the pleasure this to-fall-out
δύναται. Τὰ μὲν γὰρ ἄλλα πάντα, ἐφ' οἷς χαίρομεν,
can the indeed for other all-things on which we-rejoice
τρεπτά τέ ἐστι καὶ εὐμετάπτωτα, καὶ ἀλλοιοῦται ῥᾳδίως·
changeable both are and easily-overturned and are-altered easily
καὶ οὐ τοῦτο μόνον ἔχει τὸ δεινὸν, ἀλλ' ὅτι καὶ μένοντα
and not this only has the terrible-thing but that even remaining
οὐ παρέχει τοσαύτην ἡμῖν τὴν ἡδονὴν, ὡς τὴν ἐκ
not they-provide so-great to-us the pleasure as the from

τῶν ἄλλων ἡμῖν ἐπιγινομένην ἀθυμίαν διακρούεσθαι καὶ
the others on-us coming-upon despondency to-beat-off and
συσκιάζειν· ὁ δὲ τοῦ Θεοῦ φόβος ἀμφότερα ταῦτα ἔχει,
to-overshadow the but — of-God fear both these-things has
βέβαιός τέ ἐστι καὶ ἀκίνητος, καὶ τοσαύτην βρύει χαράν,
firm both is and immovable and so-great teems-with joy
ὡς μηδεμίαν ἡμᾶς αἴσθησιν τῶν ἄλλων λαμβάνειν δεινῶν.
as no us perception of-the other to-take terrible-things
Ὁ γὰρ τὸν Θεὸν, ὡς χρὴ, φοβούμενος, καὶ ἐπ᾽ αὐτῷ
the(-one) for — God as it-is-right fearing and on him
θαῤῥῶν, τὴν ῥίζαν ἐκαρπώσατο τῆς ἡδονῆς, καὶ πᾶσαν
trusting the root has-reaped of-the pleasure and all
τῆς εὐθυμίας ἔχει τὴν πηγήν. Καὶ καθάπερ εἰς πέλαγος
of-the cheerfulness has the spring and as into sea
ἄπειρον σπινθὴρ μικρὸς ἐμπεσὼν ἀφανίζεται ῥᾳδίως, οὕτως
boundless spark small having-fallen vanishes easily so
ὅσαπερ ἂν προσπέσῃ τῷ φοβουμένῳ τὸν Θεὸν, καθάπερ
whatever — fall-upon the(-one) fearing — God as
εἰς πέλαγος ἀχανὲς εὐθυμίας ἐμπίπτοντα κατασβέννυται
into sea yawning of-cheerfulness falling is-quenched
καὶ ἀπόλλυται. Καὶ τὸ δὴ θαυμαστὸν μάλιστα τοῦτό
and perishes and the(-thing) indeed marvelous most this
ἐστιν, ὅτι τῶν λυπούντων παρόντων μένει χαίρων αὐτός.
is that the(-things) grieving being-present remains rejoicing he
Εἰ μὲν γὰρ μηδὲν ἦν τὸ λυποῦν, οὐκ ἦν αὐτῷ μέγα
if indeed for nothing were the(-thing) grieving not was for-him great
τὸ δύνασθαι διηνεκῶς χαίρειν· τὸ δὲ πολλῶν ἐπικειμένων
the to-be-able continually to-rejoice the but many pressing-on
τῶν εἰς ἀθυμίαν ἐμβιβαζόντων ἀνώτερον εἶναι ἁπάντων,
the(-things) into despondency driving higher to-be than-all
καὶ ἐν μέσοις τοῖς λυπηροῖς εὐφραίνεσθαι, τοῦτό ἐστι τὸ
and in midst the painful-things to-be-glad this is the

παράδοξον. Καὶ καθάπερ τοὺς παῖδας τοὺς τρεῖς οὐδεὶς ἂν
paradoxical and as the children the three no-one —
ἐθαύμασε μὴ κατακαέντας, εἰ πόῤῥω τῆς Βαβυλωνίας
would-have-marveled not burned-up if far from-the Babylonian
ἦσαν καμίνου (τὸ γὰρ ἐκπλῆξαν ἅπαντας τοῦτό ἐστιν,
they-were furnace the(-thing) for having-astounded all this is
ὅτι τῷ πυρὶ τοσοῦτον ὁμιλήσαντες χρόνον, τῶν οὐχ
that with-the fire so-long having-consorted time than-the(-ones) not
ὡμιληκότων ἐξέβησαν ἀλυπότεροι)· οὕτω καὶ ἐπὶ τῶν
having-consorted they-came-out less-grieved so also in-the-case-of the
ἁγίων ἔστιν εἰπεῖν, ὅτι εἰ μηδεὶς αὐτοῖς ἐπήγετο πειρασμὸς,
saints it-is-possible to-say that if no on-them was-brought temptation
οὐκ ἂν αὐτοὺς ἐθαυμάσαμεν διηνεκῶς χαίροντας· τὸ δὲ
not — them we-would-have-marveled-at continually rejoicing the but
ἐκπλήξεως ἄξιον καὶ φύσιν ἀνθρωπίνην ὑπερβαῖνον τοῦτό
of-astonishment worthy and nature human surpassing this
ἐστιν, ὅτι μυρίοις κυκλούμενοι κύμασι πάντοθεν, τῶν
is that by-countless surrounded waves from-all-sides than-the(-ones)
γαλήνης καθαρᾶς ἀπολαυόντων ῥᾷον διάκεινται.
calm pure enjoying more-easily they-are-disposed
Ὅτι μὲν οὖν οὐδένα βίον τῶν ἔξωθεν εὑρεῖν
that indeed then no life of-the(-lives) outside to-find
δυνατὸν εὐθυμίᾳ συγκεκληρωμένον διηνεκῶς, δῆλον
possible with-cheerfulness allotted continually clear
ἐκ τῶν εἰρημένων· ὅτι δὲ τὸν πιστὸν ἀμήχανον
from the(-things) said that but the faithful impossible
μὴ διηνεκοῦς ἀπολαύειν ἡδονῆς, καὶ τοῦτο αὐτὸ πάλιν
not continual to-enjoy pleasure also this itself again
ἀποδεῖξαι πειράσομαι, οὐχ ἵνα μάθητε μόνον, ἀλλ' ἵνα καὶ
to-show I-will-try not that you-may-learn only but that also
ζηλώσητε τὸν ἄλυπον τοῦτον βίον. Ἔστω γάρ τις μηδὲν
you-may-emulate the painless this life let-there-be for someone nothing

ἑαυτοῦ κατεγνωκὼς, ἀλλ᾽ ἀγαθῷ συνειδότι συντρεφόμενος,
of-himself having-condemned but with-good conscience reared-together
καὶ πρὸς τὰ μέλλοντα κεχηνὼς, καὶ τὰς ἀγαθὰς ἐκείνας
and to the coming-things gaping and the good those
ἀναμένων ἐλπίδας, τί τοῦτον, εἰπέ μοι, εἰς ἀθυμίαν ἐμβαλεῖν
awaiting hopes what this-man tell me into despondency to-cast
δυνήσεται; Οὐ πάντων ἀφορητότατον ὁ θάνατος εἶναι δοκεῖ;
will-be-able not of-all most-unbearable the death to-be seems
ἀλλ᾽ ἡ τούτου προσδοκία οὐ μόνον αὐτὸν οὐ λυπεῖ, ἀλλὰ καὶ
but the of-this expectation not only him not grieves but also
εὐφραίνει μειζόνως· οἶδε γὰρ ὅτι ἡ τοῦ θανάτου παρουσία
gladdens more-greatly he-knows for that the of-the death presence
πόνων ἐστὶν ἀπαλλαγὴ, καὶ δρόμος ἐπὶ τοὺς στεφάνους καὶ
from-toils is release and race to the crowns and
τὰ βραβεῖα τὰ ἀποκείμενα τοῖς ὑπὲρ εὐσεβείας καὶ
the prizes the(-prizes) laid-up for-the(-ones) for piety and
ἀρετῆς ἀγωνισαμένοις. Ἀλλὰ παίδων ἄωρος τελευτή; ἀλλὰ
virtue having-contended but of-children untimely end but
καὶ τοῦτο φέρει γενναίως, καὶ ἐρεῖ τὰ τοῦ Ἰὼβ ῥήματα· Ὁ
also this he-bears nobly and will-say the — of-Job words the
Κύριος ἔδωκεν, ὁ Κύριος ἀφείλατο· ὡς τῷ Κυρίῳ ἔδοξεν,
Lord gave the Lord took-away as to-the Lord it-seemed
οὕτω καὶ ἐγένετο· εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς
so also it-happened may-be the name of-Lord blessed to
τοὺς αἰῶνας. Εἰ δὲ θάνατος καὶ παίδων ἀποβολὴ λυπεῖν
the ages if but death and of-children loss to-grieve
οὐ δύνανται, πολλῷ μᾶλλον ζημία χρημάτων, καὶ ἀτιμίαι,
not can much more loss of-money and dishonors
καὶ κατηγορίαι, καὶ διαβολαὶ τῆς οὕτω μεγάλης καὶ
and accusations and slanders the so great and
γενναίας ψυχῆς οὐκ ἄν ποτε ἅψαιντο, οὐδὲ ὀδύνη σώματος·
noble soul not — ever would-touch nor pain of-body

ἐπεὶ καὶ οἱ ἀπόστολοι ἐμαστιγοῦντο μὲν, οὐκ ἠθύμουν
since also the apostles were-scourged indeed not were-despondent
δέ. Μέγα μὲν οὖν καὶ τοῦτο· τὸ δὲ πολλῷ μεῖζον, ὅτι
but great indeed then also this the but by-much greater that
οὐ μόνον οὐκ ἠθύμουν, ἀλλὰ καὶ αὐτὰς τὰς μάστιγας
not only not were-they-despondent but also themselves the scourges
ὑπόθεσιν ἐποιοῦντο μείζονος ἡδονῆς, καὶ ὑπέστρεφον ἀπὸ
occasion they-made of-greater pleasure and returned from
προσώπου τοῦ συνεδρίου χαίροντες, ὅτι κατηξιώθησαν
presence of-the council rejoicing that they-were-deemed-worthy
ὑπὲρ τοῦ ὀνόματος τοῦ Χριστοῦ ἀτιμασθῆναι. Ὕβρισέ
for the name — of-Christ to-be-dishonored insulted
τις καὶ ἐλοιδόρησε τὸν τοιοῦτον; ἀλλ' ἐπαιδεύθη παρὰ
someone and railed-at the such-a-one but he-was-trained by
τοῦ Χριστοῦ χαίρειν ἐπὶ ταῖς ὕβρεσι. Χαίρετε γὰρ, φησὶ,
— Christ to-rejoice at the insults rejoice for he-says
καὶ ἀγαλλιᾶσθε, ὅταν εἴπωσι πᾶν πονηρὸν ῥῆμα καθ'
and exult when they-say every evil word against
ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ, ὅτι ὁ μισθὸς ὑμῶν πολὺς
you lying for-the-sake-of me for the wage your much
ἐν τοῖς οὐρανοῖς. Ἀλλὰ νόσῳ περιέπεσεν; ἀλλ' ἤκουσεν
in the heavens but into-disease he-fell but he-heard
ἑτέρου παραινοῦντος καὶ λέγοντος· Ἐν νόσῳ καὶ πενίᾳ
another exhorting and saying in disease and poverty
ἐπ' αὐτῷ πεποιθὼς γίνου, ὅτι ὥσπερ ἐν πυρὶ δοκιμάζεται
on him trusting be for as in fire is-tested
χρυσὸς, οὕτως ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως.
gold so men acceptable in furnace of-humiliation
Ὅταν οὖν μήτε θάνατος, μήτε ζημία χρημάτων, μήτε νόσος
when then neither death nor loss of-money nor disease
σώματος, μήτε ἀτιμία, μήτε λοιδορία, μήτε ἄλλο τι τῶν
of-body nor dishonor nor railing nor other anything of-the

τοιούτων μηδὲν λυπῆσαι αὐτὸν δύνηται, ἀλλὰ καὶ εὐφραίνῃ
such at-all to-grieve him can but even gladden
μᾶλλον, ποίαν ἀθυμίας ὑπόθεσιν ἕξει ποτέ; Τί οὖν,
rather what-kind of-despondency occasion will-he-have ever what then
οὐκ ἠθύμουν οἱ ἅγιοι, φησίν; οὐκ ἀκούεις Παύλου λέγοντος,
not were-despondent the saints he-says not do-you-hear Paul saying
Λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ
grief to-me is great and unceasing pain in-the heart
μου; Αὐτὸ μὲν οὖν τοῦτό ἐστι τὸ θαυμαστὸν, ὅτι ἡ λύπη
my itself indeed rather this is the marvelous that the grief
κέρδος καὶ ἡδονὴν τὴν ἐκ τοῦ πένθους ἔφερεν. Ὥσπερ
gain and pleasure the(-pleasure) from the mourning brought as
γὰρ αἱ μάστιγες οὐκ ὀδύνας, ἀλλὰ χαρὰν, οὕτω καὶ ἡ λύπη
for the scourges not pains but joy so also the grief
πάλιν τοὺς μεγάλους ἐκείνους προεξένει στεφάνους. Καὶ τὸ
again the great those procured crowns and the
παράδοξον τοῦτό ἐστιν, ὅτι τοῦ κόσμου μὲν οὐχ ἡ ἀθυμία
paradoxical this is that of-the world indeed not the despondency
μόνον, ἀλλὰ καὶ ἡ χαρὰ ζημίαν ἔχει τὴν ἐσχάτην· ἐπὶ
only but also the joy loss has the uttermost in-the-case-of
δὲ τῶν πνευματικῶν τοὐναντίον ἅπαν, οὐχ ἡ χαρὰ μόνον,
but the spiritual-things the-contrary wholly not the joy only
ἀλλὰ καὶ ἡ ἀθυμία πολὺν ἔχει τῶν ἀγαθῶν τὸν θησαυρόν·
but also the despondency great has of-the good-things the treasure
καὶ πῶς, ἐγὼ λέγω. Χαίρει τις ἐν τῷ κόσμῳ πολλάκις
and how I say rejoices someone in the world often
ἐχθρὸν δυσημεροῦντα ἰδὼν, καὶ διὰ τῆς χαρᾶς ταύτης
enemy faring-ill having-seen and through the joy this
πολλὴν ἐπισπᾶται ἑαυτῷ τὴν κόλασιν· ἀλγεῖ τις πάλιν
much draws-on himself the punishment grieves someone again

ἕτερος τὸν ἀδελφὸν πεσόντα ἰδὼν, καὶ διὰ τῆς ἀθυμίας
another the brother having-fallen having-seen and through the despondency
ταύτης πολλὴν ἑαυτῷ παρὰ τῷ Θεῷ προξενεῖ τὴν εὔνοιαν.
this much for-himself with — God procures the goodwill
Ὁρᾷς πῶς ἡ κατὰ Θεὸν λύπη τῆς τοῦ κόσμου
you-see how the according-to God grief than-the of-the world
χαρᾶς βελτίων καὶ χρησιμωτέρα; Οὕτω καὶ Παῦλος
joy better and more-useful so also Paul
ἐλυπεῖτο διὰ τοὺς ἁμαρτάνοντας, διὰ τοὺς
grieved because-of the(-ones) sinning because-of the(-ones)
ἀπιστοῦντας τῷ Θεῷ, καὶ τῆς λύπης ταύτης πολὺν
disbelieving — God and for-the grief this much
εἶχεν ἀποκείμενον αὐτῷ τὸν μισθόν. Ἵνα δὲ σαφέστερον
he-had laid-up for-him the wage that but more-clearly
ὃ λέγω ποιήσω, καὶ μάθητε, ὡς, εἰ καὶ παράδοξον
what I-say I-may-make and you-may-learn that if even paradoxical
τὸ εἰρημένον, ἀλλ᾽ ὅμως ἐστὶν ἀληθὲς, καὶ οἶδεν ὁ
the(-thing) said but nevertheless it-is true and knows the
θρῆνος πολλάκις ἀνακτᾶσθαι τὰς ὀδυνωμένας ψυχὰς, καὶ
lament often to-restore the pained souls and
κουφίζειν συνειδὸς βεβαρημένον, πολλαὶ πολλάκις γυναῖκες
to-lighten conscience weighed-down many often women
ἀποβαλοῦσαι παῖδας ποθεινοτάτους, ἂν μὲν κωλυθῶσι
having-lost children most-dear if indeed they-be-hindered
δακρῦσαι καὶ θρηνῆσαι καὶ ὀλοφύρασθαι, διαῤῥήγνυνται καὶ
to-weep and to-lament and to-wail burst and
ἀπόλλυνται· ἂν δὲ τὰ τῶν ἀθυμούντων ποιήσωσιν
perish if but the(-things) of-the(-ones) despondent they-do
ἅπαντα, κουφίζονται καὶ παραμυθίαν λαμβάνουσι. Καὶ τί
all are-lightened and consolation receive and what
θαυμαστὸν, εἰ ἐπὶ γυναικῶν τοῦτο συμβαίνει, ὅπου γε
marvelous if in-the-case-of women this happens where indeed

καὶ αὐτὸν τὸν προφήτην ἴδοι τις ἂν τοῦτο πάσχοντα;
even himself the prophet might-see one — this suffering
Διὰ τοῦτο συνεχῶς ἔλεγεν· Ἄφετέ με, πικρῶς κλαύσομαι·
because-of this continually he-said let me bitterly I-will-weep
μὴ κατισχύσητε παρακαλοῦντες ἐπὶ τὸ σύντριμμα τῆς
not prevail exhorting at the ruin of-the
θυγατρὸς τοῦ γένους μου. Ὥστε ἐστὶ πολλάκις λύπη
daughter of-the race my so-that there-is often grief
παραμυθίαν φέρουσα· εἰ δὲ ἐπὶ τοῦ κόσμου τοῦτο,
consolation bringing if but in-the-case-of the world this
πολλῷ μᾶλλον ἐπὶ τῶν πνευματικῶν πραγμάτων.
much more in-the-case-of the spiritual affairs
Διὰ τοῦτό φησιν· Ἡ δὲ κατὰ Θεὸν λύπη μετάνοιαν εἰς
because-of this he-says the but according-to God grief repentance to
σωτηρίαν ἀμετάβλητον κατεργάζεται. Καὶ δοκεῖ μὲν τοῦτο
salvation unchangeable works and seems indeed this
ἀσαφὲς εἶναι· ὃ δὲ λέγει τοιοῦτόν ἐστιν· Ἂν λυπηθῇς
unclear to-be what but he-says such is if you-be-grieved
ἐπὶ χρήμασιν, οὐδὲν ὠφέλησας· ἂν λυπηθῇς ἐπὶ νοσήματι,
at money nothing you-benefited if you-be-grieved at disease
οὐδὲν ἐκέρδανας, ἀλλὰ καὶ ἐπέτριψας σαυτὸν μᾶλλον.
nothing you-gained but also you-wore-out yourself more
3 Καὶ πολλῶν ἔγωγε ἤκουσα μετὰ τὴν τοιαύτην πεῖραν
and many I-for-my-part heard after the such experience
αἰτιωμένων καὶ πρὸς ἑαυτοὺς λεγόντων· Τί τὸ ὄφελος,
blaming and to themselves saying what the profit
ὅτι ἤλγησα; οὔτε χρήματα ἀνεκτησάμην, καὶ ἐμαυτὸν
that I-grieved neither money did-I-recover and myself
ἔβλαψα. Ἂν δὲ λυπηθῇς ἐφ' ἁμαρτίᾳ, ταύτην τε ἐξήλειψας
I-harmed if but you-be-grieved at sin this both you-wiped-out
καὶ ἐκαρπώσω μεγίστην ἡδονήν· ἂν λυπηθῇς ἐπὶ τοῖς
and you-reaped greatest pleasure if you-be-grieved for the

ἀδελφοῖς τοῖς πεπτωκόσι, σαυτόν τε παρεκάλεσας
brothers the(-ones) having-fallen yourself both you-comforted
καὶ παρεμυθήσω, κἀκείνους ἀνεκτήσω πάλιν· κἂν μηδὲν
and consoled and-those you-recovered again even-if nothing
ὠφελήσῃς αὐτοὺς, μεγίστην ἔχεις ἀντίδοσιν. Καὶ ἵνα
you-benefit them greatest you-have recompense and that
μάθῃς, ὅτι τοῦτο τὸ λυπεῖσθαι ἐπὶ τοῖς πεπτωκόσι,
you-may-learn that this the to-grieve for the(-ones) having-fallen
κἂν μηδὲν ὠφελῶμεν, μεγίστην ἡμῖν τὴν ἀμοιβὴν φέρει,
even-if nothing we-benefit greatest for-us the requital brings
ἄκουσον τοῦ Ἰεζεκιὴλ λέγοντος, μᾶλλον δὲ τοῦ Θεοῦ δι'
hear — Ezekiel saying rather but — God through
ἐκείνου λαλοῦντος· ἐπειδὴ γὰρ ἔπεμψέ τινας κατασκάψαι
him speaking since for he-sent some to-dig-down
τὴν πόλιν, καὶ σιδήρῳ καὶ πυρὶ δαπανῆσαι τὰ οἰκοδομήματα
the city and with-iron and fire to-consume the buildings
ἅπαντα μετὰ τῶν ἐνοικούντων αὐτῶν, κελεύει τινὶ λέγων
all with the inhabitants their he-bids someone saying
οὕτως· Δὸς τὸ σημεῖον ἐπὶ τὸ πρόσωπον τῶν ἀνδρῶν
thus give the sign upon the face of-the men
τῶν στεναζόντων καὶ κατοδυνωμένων. Καὶ τοῖς ἑτέροις
the(-men) groaning and being-pained and to-the others
κελεύσας, καὶ εἰπὼν, ὅτι Ἀπὸ τῶν ἁγίων μου ἄρξασθε,
having-bidden and having-said that from the holy-places my begin
ἐπήγαγε λέγων, Ἐπὶ δὲ οὓς ἔστι τὸ σημεῖον, μὴ ἅψησθε
he-added saying upon but whom is the sign not touch
αὐτῶν. Τίνος ἕνεκεν, εἰπέ μοι; Ὅτι εἰ καὶ μηδὲν ὠφελοῦσιν,
them for-what cause tell me that if even nothing they-benefit
ἀλλ' ὅμως στένουσι τὰ γινόμενα καὶ ὀλοφύρονται.
but nevertheless they-groan-over the(-things) happening and wail
Καὶ ἑτέροις δὲ ἐγκαλεῖ λέγων πάλιν, ὅτι τρυφῶντες
and others too he-charges saying again that living-luxuriously

καὶ γαστριζόμενοι, καὶ πολλῆς ἀπολαύοντες ἀδείας,
and gorging and much enjoying license
ἰδόντες τοὺς Ἰουδαίους εἰς αἰχμαλωσίαν ἀπαγομένους,
having-seen the Jews into captivity led-away
οὐκ ἤλγησαν, οὐκ ἐκοινώνησαν τῆς ἀθυμίας· καὶ ἐγκαλῶν
not they-grieved not they-shared-in the despondency and charging
αὐτοῖς φησιν, Οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ τοῦ
them he-says not they-suffered anything at the ruin —
Ἰωσὴφ, Ἰωσὴφ τὸν λαὸν καλῶν ἅπαντα· καὶ πάλιν, Οὐκ
of-Joseph Joseph the people calling all and again not
ἐξῆλθε κατοικοῦσα Αἰνὰν, κόψασθαι οἶκον ἐχόμενον αὐτῆς.
went-out she-dwelling-in Aenan to-mourn house neighboring her
Κἂν γὰρ δικαίως κολάζωνται, βούλεται συναλγεῖν ἡμᾶς,
even-if for justly they-be-punished he-wishes to-grieve-with us
ἀλλὰ μὴ χαίρειν μηδὲ ἐφήδεσθαι. Εἰ γὰρ ἐγὼ, φησὶν, ὁ
but not to-rejoice nor to-rejoice-over if for I he-says the(-one)
κολάζων οὐ χαίρων τοῦτο ποιῶ, οὐδὲ ἥδομαι αὐτῶν
punishing not rejoicing this do nor do-I-take-pleasure their
ἐπὶ τῇ τιμωρίᾳ (Οὐ γὰρ θελήσει θέλω τὸν θάνατον τοῦ
at the punishment not for with-willing I-will the death of-the
ἁμαρτωλοῦ), δεῖ καὶ σὲ τὸν Δεσπότην μιμεῖσθαι, καὶ
sinner it-is-needful also you the Master to-imitate and
δι' αὐτὸ μὲν οὖν τοῦτο ἀλγεῖν, ὅτι δικαίας κολάσεως
because-of itself indeed then this to-grieve that of-just punishment
ὑπόθεσιν παρέσχε καὶ πρόφασιν. Ὥστε κἂν λυπῆταί
occasion he-provided and pretext so-that even-if grieve
τις κατὰ Θεὸν, μεγάλην ἐντεῦθεν καρποῦται ὠφέλειαν.
anyone according-to God great from-this he-reaps benefit
Ὅταν οὖν οἱ μαστιζόμενοι τῶν μαστιζόντων εἰσὶ
when then the(-ones) scourged than-the(-ones) scourging are
μακαριώτεροι, καὶ οἱ θλιβόμενοι παρ' ἡμῖν τῶν ἐν
more-blessed and the(-ones) afflicted among us than-the(-ones) in

ἀνέσει παρὰ τοῖς ἔξωθεν, καὶ οἱ ἀθυμοῦντες τῶν
relief among the outsiders and the(-ones) despondent than-the(-ones)
ἡδομένων, τίς ἔσται λοιπὸν θλίψεως ἡμῖν ἀφορμή;
taking-pleasure what will-be henceforth of-affliction for-us starting-point
Διὰ τοῦτο οὐδένα χρὴ μακαρίζειν, ἀλλ' ἢ τὸν
because-of this no-one is-it-right to-call-blessed but than the(-one)
κατὰ Θεὸν ζῶντα μόνον. Τούτους καὶ ἡ Γραφὴ
according-to God living only these also the Scripture
μακαρίζει μόνους· Μακάριος γὰρ, φησὶν, ἀνὴρ, ὃς οὐκ
calls-blessed alone blessed for he-says man who not
ἐπορεύθη ἐν βουλῇ ἀσεβῶν· Μακάριος ὃν ἂν παιδεύσῃς,
walked in counsel of-ungodly blessed whom — you-train
Κύριε, καὶ ἐκ τοῦ νόμου σου διδάξῃς αὐτόν· Μακάριοι
Lord and out-of the law your you-teach him blessed
οἱ ἄμωμοι ἐν ὁδῷ· Μακάριοι πάντες οἱ πεποιθότες
the blameless in road blessed all the(-ones) trusting
ἐπ' αὐτῷ· Μακάριος ὁ λαὸς, οὗ Κύριος ὁ Θεὸς αὐτοῦ·
on him blessed the people of-which Lord — God its
Μακάριος, οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ· Μακάριος
blessed whom not condemned the soul his blessed
ἀνὴρ, ὁ φοβούμενος τὸν Κύριον. Καὶ ὁ Χριστὸς
man the(-one) fearing the Lord and — Christ
πάλιν οὕτως· Μακάριοι οἱ πενθοῦντες, μακάριοι οἱ
again thus blessed the(-ones) mourning blessed the
ταπεινοὶ, μακάριοι οἱ πραεῖς, μακάριοι οἱ εἰρηνοποιοὶ,
lowly blessed the meek blessed the peacemakers
μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης. Ὁρᾷς
blessed the(-ones) persecuted for-the-sake-of righteousness you-see
πῶς πανταχοῦ οὐδένα τῶν πλουτούντων, οὐ τῶν ἐν
how everywhere none of-the(-ones) being-rich not of-the(-ones) in
εὐγενείᾳ, οὐ τῶν δόξης ἀπολαυόντων μακαρίζουσιν οἱ
noble-birth not of-the(-ones) glory enjoying call-blessed the

θεῖοι νόμοι, ἀλλὰ τὸν ἀρετῆς ἐπειλημμένον; Τὸ γὰρ
divine laws but the(-one) of-virtue having-laid-hold the(-thing) for
ζητούμενον, πάντων ὧν ἂν ποιῶμεν ἢ πάσχωμεν, ὑπόθεσιν
sought of-all which — we-do or suffer occasion
εἶναι τὸν τοῦ Θεοῦ φόβον, κἂν ταύτην προκαταβάλῃς
to-be the — of-God fear and-if this you-lay-first
τὴν ῥίζαν, οὐκ ἄνεσις μόνον, οὐδὲ τιμαί, καὶ δόξαι, καὶ
the root not relief only nor honors and glories and
θεραπεῖαι, ἀλλὰ καὶ ἐπήρειαι, καὶ συκοφαντίαι, καὶ ὕβρεις,
attentions but also abuses and false-accusations and insults
καὶ ἀτιμίαι, καὶ βάσανοι, καὶ πάντα ἁπλῶς ἡδονῆς σοι
and dishonors and tortures and all-things simply of-pleasure for-you
βλαστήσει καρπούς. Καὶ καθάπερ τῶν δένδρων αἱ ῥίζαι
will-sprout fruits and as of-the trees the roots
αὐταὶ μέν εἰσι πικραί, ἡδίστους δὲ ἡμῖν τοὺς καρποὺς
themselves indeed are bitter sweetest but to-us the fruits
φέρουσιν, οὕτω δὴ καὶ ἡ κατὰ Θεὸν λύπη πολλὴν
bear so indeed also the according-to God grief much
ἡμῖν οἴσει τὴν ἡδονήν. Ἴσασιν, ὅσοι πολλάκις μετ'
to-us will-bring the pleasure they-know as-many-as often with
ὀδύνης ηὔξαντο καὶ δάκρυα ἐξέχεαν, πόσην ἐκαρπώσαντο
pain prayed and tears poured-out how-great they-reaped
τὴν εὐφροσύνην, πῶς ἐξεκάθηραν τὸ συνειδὸς, πῶς μετὰ
the gladness how they-cleansed the conscience how with
χρηστῆς ἀνέστησαν ἐλπίδος. Ὅπερ γὰρ ἀεὶ λέγω, οὐχ
good they-rose hope what for always I-say not
ἡ τῶν πραγμάτων φύσις, ἀλλ' ἡ διάνοια ἡ ἡμετέρα
the of-the affairs nature but the mind the our
λυπεῖν ἡμᾶς εἴωθε καὶ εὐφραίνειν. Ἂν τοίνυν ταύτην
to-grieve us is-wont and to-gladden if therefore this
κατασκευάσωμεν, οἵαν εἶναι χρὴ, πάσης εὐθυμίας
we-prepare such-as to-be it-is-right of-all cheerfulness

ἐνέχυρον ἔξομεν· καὶ καθάπερ τὸ σῶμα οὐχ οὕτως ἡ
pledge we-shall-have and as the body not so the
τῶν ἀέρων φύσις οὐδὲ αἱ ἔξωθεν προσβολαὶ, ὡς ἡ οἰκεία
of-the airs nature nor the from-outside assaults as the own
κατασκευὴ καὶ βλάπτει καὶ ὠφελεῖ, οὕτω καὶ ἐπὶ
constitution both harms and benefits so also in-the-case-of
τῆς ψυχῆς· καὶ πολλῷ πλέον. Ἐνταῦθα μὲν γὰρ φύσεώς
the soul and by-much more here indeed for of-nature
ἐστιν ἀνάγκη, ἐκεῖ δὲ τὸ πᾶν ἐπὶ τῇ προαιρέσει κεῖται.
is necessity there but the whole on the choice lies
Διὰ τοῦτο ὁ Παῦλος μυρία ὑπομείνας δεινὰ, ναυάγια,
because-of this — Paul countless having-endured terrible-things shipwrecks
πολέμους, ἐπαναστάσεις, ἐπιβουλὰς, ληστῶν ἐφόδους, καὶ
wars uprisings plots of-robbers attacks and
ὅσα οὐδὲ ἀπαριθμήσασθαι ἔνι τῷ λόγῳ, καὶ
as-many-as not-even to-enumerate is-possible in-the word and
καθημερινοὺς θανάτους ἀποθνήσκων, οὐ μόνον οὐκ ἤλγει
daily deaths dying not only not grieved
οὐδὲ ἐδυσχέραινεν, ἀλλὰ καὶ ἐκαυχᾶτο καὶ ἔχαιρε, καὶ
nor was-vexed but also boasted and rejoiced and
λέγει· Νῦν χαίρω ἐν τοῖς παθήμασί μου, καὶ ἀνταναπληρῶ
says now I-rejoice in the sufferings my and I-fill-up
τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί
the lacks of-the afflictions — of-Christ in the flesh
μου· καὶ πάλιν· Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν
my and again not only and but also we-boast in
ταῖς θλίψεσιν· ἡ δὲ καύχησις ἡδονῆς ἐστιν ἐπίτασις.
the afflictions the and boasting of-pleasure is intensification
Ἂν τοίνυν εὐθυμίας ἐπιθυμῇς, μὴ χρήματα, μὴ σώματος 4
if therefore cheerfulness you-desire not money not of-body
ὑγίειαν, μὴ δόξαν, μὴ δυναστείαν, μὴ τρυφὴν, μὴ τραπέζας
health not glory not power not luxury not tables

πολυτελεῖς, μὴ σηρικῶν ἱματίων περιβολὰς, μὴ πολυτελεῖς
extravagant not of-silk garments wrappings not extravagant
ἀγροὺς, μὴ οἰκίας λαμπρὰς καὶ περιφανεῖς, μηδὲ ἄλλο
fields not houses splendid and conspicuous nor other
τι τῶν τοιούτων δίωκε μηδέν· ἀλλὰ φιλοσοφίαν
anything of-the such pursue at-all but philosophy
μέτελθε τὴν κατὰ Θεὸν, καὶ ἀρετῆς ἐπιλαβοῦ· καὶ
pursue the(-philosophy) according-to God and virtue lay-hold-of and
οὐδέν σε οὐ τῶν ὄντων, οὐ τῶν ἐλπιζομένων
nothing you not of-the(-things) being not of-the(-things) hoped
λυπῆσαι δυνήσεται· τί λέγω λυπῆσαι; προσθήκη μὲν οὖν
to-grieve will-be-able why do-I-say to-grieve addition indeed rather
ἡδονῆς σοι γενήσεται τὰ τοὺς ἄλλους λυποῦντα· καὶ
of-pleasure to-you will-become the(-things) the others grieving and
γὰρ μάστιγες, καὶ θάνατος, καὶ ζημίαι, καὶ κακηγορίαι,
for scourges and death and losses and evil-speakings
καὶ τὸ κακῶς πάσχειν, καὶ πάντα τὰ τοιαῦτα, ὅταν
and the ill to-suffer and all the such-things when
διὰ τὸν Θεὸν ἡμῖν ἐπάγηται, καὶ ταύτην ἔχῃ τὴν
because-of — God on-us they-be-brought and this have the
ῥίζαν, πολλὴν ἡμῖν εἰς τὴν ψυχὴν εἰσάγει τὴν ἡδονήν.
root much to-us into the soul brings-in the pleasure
Οὐδεὶς γὰρ ἡμᾶς ἀθλίους ποιῆσαι δυνήσεται, ἐὰν μὴ
no-one for us wretched to-make will-be-able if not
ἑαυτοὺς ποιήσωμεν· ὥσπερ οὖν οὐδὲ μακαρίους, ἐὰν
ourselves we-make as then not-even blessed if
μὴ ἑαυτοὺς ἐργασώμεθα, μετὰ τὴν τοῦ Θεοῦ χάριν. Καὶ
not ourselves we-make after the — of-God grace and
ἵνα μάθητε, ὅτι οὗτος μόνος ἐστὶ μακάριος, ὁ
that you-may-learn that this-man alone is blessed the(-one)
φοβούμενος τὸν Κύριον, οὐκ ἀπὸ τῶν παρελθόντων,
fearing the Lord not from the(-things) past

ἀλλ᾽ ἀπὸ τῶν ἡμῖν συμβάντων τοῦτο ὑμῖν ἀποδείξω νῦν.
but from the(-things) to-us having-befallen this to-you I-will-show now
Ἐκινδύνευσεν ἡμῖν ἡ πόλις ἀφανισθῆναι πᾶσα, καὶ τῶν
ran-the-risk for-us the city to-be-made-to-vanish whole and of-the
μὲν πλουτούντων καὶ περιφανῶν καὶ ἐπισήμων ἀνδρῶν
indeed rich and conspicuous and notable men
οὐδεὶς ἐτόλμησεν ἐν τῷ μέσῳ φανῆναι, ἀλλὰ πάντες
no-one dared in the midst to-appear but all
ἔφυγον καὶ ἀπεπήδων· οἱ δὲ τὸν Θεὸν φοβούμενοι,
fled and leaped-away the(-ones) but — God fearing
οἱ ἐν μοναστηρίοις διατρίβοντες, οὗτοι μετὰ πολλῆς
the(-ones) in monasteries spending-time these with much
τῆς παῤῥησίας καταδραμόντες πάντα ἔλυσαν, καὶ τοσοῦτον
the boldness having-run-down all-things loosed and so-far
ἀπέσχον αὐτοὺς φοβῆσαι καὶ εἰς ἀγωνίαν ἐμβαλεῖν τὰ
were-they-from them to-frighten and into anguish to-cast the
συμβάντα δεινὰ καὶ αἱ προσδοκώμεναι ἀπειλαὶ, ὅτι
having-befallen terrible-things and the expected threats that
πόῤῥω καθήμενοι τῆς συμφορᾶς καὶ οὐδὲν κοινὸν ἔχοντες,
far sitting from-the calamity and nothing common having
ἑκόντες ἑαυτοὺς ἔῤῥιψαν εἰς μέσην τὴν πυρὰν, καὶ πάντας
willing themselves cast into mid the fire and all
ἐξείλοντο, καὶ ὃ πᾶσι δοκεῖ φοβερὸν εἶναι καὶ φρικῶδες, ὁ
rescued and what to-all seems fearful to-be and horrible the
θάνατος, τοῦτο οὗτοι μετὰ πάσης ἀνεδέξαντο τῆς προθυμίας·
death this these with all received the eagerness
καὶ μετὰ πλείονος ἔτρεχον ἐπὶ τὸ πρᾶγμα ἡδονῆς, ἢ ἐπ᾽
and with more ran to the thing pleasure than to
ἀρχὰς ἕτεροι καὶ τιμάς· ᾔδεσαν γὰρ ὅτι μεγίστη τοῦτο
offices others and honors they-knew for that greatest this
ἀρχὴ καὶ τιμὴ, καὶ δι᾽ αὐτῶν τῶν ἔργων ἔδειξαν, ὅτι
office and honor and through themselves the works they-showed that

οὗτος μόνος μακάριός ἐστιν ὁ φιλοσοφίας ἐπειλημμένος
this-one alone blessed is the(-one) philosophy having-laid-hold-of
τῆς ἄνω, καὶ μεταβολὴν οὐδεμίαν δέχεται, οὐδὲ
the(-philosophy) above and change none receives nor
δυσημερίαν ὑπομένει τινὰ, ἀλλὰ διηνεκοῦς εὐημερίας
misfortune endures any but continual prosperity
ἀπολαύει, καὶ πάντων καταγελᾷ τῶν δοκούντων εἶναι
enjoys and all laughs-at the(-things) seeming to-be
λυπηρῶν. Νῦν γοῦν οἱ μὲν ἐν δυναστείαις ἀθυμίᾳ
painful now at-any-rate the(-ones) indeed in powers by-despondency
πολλῇ κατέχονται, τὸ δεσμωτήριον οἰκοῦντες, ἁλύσεις
much are-held the prison inhabiting chains
περιβεβλημένοι, καὶ καθ' ἑκάστην ἡμέραν ἀποθανεῖσθαι
having-put-around and according-to each day to-die
προσδοκῶντες· οὗτοι δὲ καθαρωτάτης ἀπολαύουσιν ἡδονῆς,
expecting these but purest enjoy pleasure
κἂν συμβαίη τι παθεῖν δεινὸν, καὶ ἃ τοῖς ἄλλοις
even-if it-happen anything to-suffer terrible and what to-the others
εἶναι δοκεῖ φοβερὰ, ταῦτα τούτοις ἐστὶ ποθεινά· ἴσασι
to-be seems fearful these-things to-these are desirable they-know
γὰρ ἐπὶ τί τρέχουσι, καὶ ποία λῆξις μετὰ τὴν ἐντεῦθεν
for to what they-run and what-kind lot after the from-here
ἀποδημίαν διαδέξεται. Καὶ τοσαύτῃ συζῶντες ἀκριβείᾳ, καὶ
departure will-succeed and in-such living-with exactness and
θανάτου καταγελῶντες, ὅμως ὑπὲρ τῶν ἄλλων ἀλγοῦσι,
at-death laughing nevertheless for the others they-grieve
καὶ ἀπὸ τούτου μεγίστην πάλιν ὠφέλειαν καρποῦνται.
and from this greatest again benefit they-reap
Σπουδάσωμεν τοίνυν τῆς ψυχῆς ἐπιμελεῖσθαι τῆς ἡμετέρας,
let-us-be-zealous therefore the soul to-care-for the our
καὶ οὐδὲν ἡμᾶς τῶν ἀδοκήτων λυπῆσαι δύναται· καὶ
and nothing us of-the unexpected-things to-grieve can and

ὑπὲρ τῶν ἐμβεβλημένων τὸν Θεὸν παρακαλῶμεν, ὥστε
for the(-ones) cast-in — God let-us-entreat so-as
αὐτοὺς ἀπαλλάξαι τῆς ἐπικειμένης αὐτοῖς συμφορᾶς.
them to-release from-the pressing-on them calamity
Ἠδύνατο μὲν γὰρ ὁ Θεὸς ἀθρόον λῦσαι τὸ δεινὸν, καὶ
could indeed for — God all-at-once to-loose the terrible-thing and
μηδὲ μικρὰ ἀφεῖναι λείψανα· ἀλλ᾽ ἵνα μὴ πάλιν ἐπὶ τὴν
not-even small to-leave remains but that not again to the
προτέραν ἐπανέλθωμεν ῥᾳθυμίαν, ἠρέμα καὶ κατὰ μικρὸν
former we-may-return carelessness gently and by little
τὸν χείμαῤῥον τῶν κακῶν τούτων χαλᾷν παρεσκεύασε,
the torrent of-the evils these to-slacken he-arranged
κατέχων ἡμᾶς ἐπὶ τῆς αὐτῆς εὐλαβείας. Καὶ ὅτι τοῦτό
holding us in the same reverence and that this
ἐστιν ἀληθὲς, καὶ πολλοὶ πρὸς τὴν προτέραν ἐπανῆλθον
is true and many to the former would-have-returned
ἂν ῥᾳθυμίαν, εἰ συντόμως ἐλύθη τὸ πᾶν, δῆλον
— carelessness if summarily had-been-loosed the whole clear
ἐκεῖθεν· Ἔτι τὰ λείψανα μένει τῆς συμφορᾶς, καὶ ἔτι
from-there still the remains remain of-the calamity and still
τοῦ βασιλέως ἄδηλός ἐστιν ἡ γνώμη, καὶ οἱ τὰ
of-the emperor unclear is the judgment and the(-ones) the
τῆς πόλεως ἄγοντες πράγματα ἅπαντές εἰσιν ἐν δεσμοῖς,
of-the city leading affairs all are in bonds
καὶ πολλοὶ τῶν τὴν πόλιν ἡμῖν οἰκούντων τῇ τοῦ
and many of-the(-ones) the city for-us inhabiting by-the of-the
λούεσθαι ἐπιθυμίᾳ ἐπὶ τὸν ποταμὸν τρέχουσι, μυρία
to-bathe desire to the river run countless-things
κωμῳδοῦντες ἐκεῖ, ἀσελγαίνοντες, σκιρτῶντες, χορεύοντες,
buffooning there behaving-licentiously skipping dancing
γυναῖκας ἐπισυρόμενοι. Ἆρα τίνος ἂν εἶεν ἐκεῖνοι
women dragging-along — of-what — would-be those

συγγνώμης ἄξιοι, ποίας ἀπολογίας; μᾶλλον δὲ ποίας
pardon worthy of-what-kind defense rather but of-what-kind
οὐκ ἂν εἶεν ἄξιοι κολάσεως καὶ τιμωρίας; Ἡ κεφαλὴ
not — would-they-be worthy punishment and penalty the head
τῆς πόλεως ἐν τῷ δεσμωτηρίῳ, τὰ μέλη ἡμῶν ἐν ἐξορίᾳ,
of-the city in the prison the members our in exile
ἄδηλος ἡ περὶ τούτων ψῆφος, καὶ σὺ χορεύεις, εἰπέ μοι,
unclear the about these vote and you dance tell me
καὶ παίζεις καὶ γελᾷς; Οὐ γὰρ φέρομεν τὴν ἀλουσίαν,
and play and laugh not for we-bear the not-bathing
φησίν. Ὦ τῆς ἀναισχύντου γνώμης! ὦ τῆς βαναύσου
he-says O the shameless judgment O the(-judgment) vulgar
καὶ διεφθαρμένης! πόσοι γεγόνασιν, εἰπέ μοι, μῆνες; πόσοι
and corrupted how-many have-there-been tell me months how-many
ἐνιαυτοί; οὔπω εἴκοσιν ἡμέρας ἔχεις τῶν βαλανείων
years not-yet twenty days you-have from-the baths
ἀποκλεισθεὶς, καὶ ὡς ἐνιαυτὸν ἔχων ὁλόκληρον ἐν ἀλουσίᾳ,
shut-out and as year having whole in not-bathing
οὕτως ἀλύεις καὶ δυσχεραίνεις; Οὕτως ἦσθα, εἰπέ μοι,
so are-you-distraught and vexed so were-you tell me
ὅτε στρατιωτῶν προσεδόκησας ἔφοδον, ὅτε καθ᾽ ἑκάστην
when of-soldiers you-expected attack when according-to each
ἤλπιζες τὴν ἡμέραν ἀποθανεῖσθαι, ὅτε εἰς τὰς ἐρήμους
you-expected the day to-die when to the deserts
ἔφευγες, καὶ τὰς κορυφὰς τῶν ὀρέων ἔτρεχες; Εἴ τίς σοι
you-fled and the summits of-the mountains you-ran if anyone to-you
τότε προέτεινεν ἐνιαυτὸν ὁλόκληρον ἐν ἀλουσίᾳ μεῖναι, ὥστε
then had-offered year whole in not-bathing to-remain so-as
ἀπαλλαγῆναι τῆς ἐπικειμένης ἀγωνίας, οὐκ ἂν ἑτοίμως
to-be-released from-the pressing-on anguish not — readily
κατεδέξω καὶ ὑπέμεινας; Δέον οὖν εὐχαριστεῖν
would-you-have-accepted and endured it-being-needful then to-give-thanks

τῷ χωρὶς πάσης ζημίας λύσαντι ταῦτα Θεῷ, σκιρτᾷς
to-the without all loss having-loosed these-things God you-skip
πάλιν καὶ ἐξυβρίζεις, καὶ ἐπειδὴ παρῆλθεν ὁ φόβος, πρὸς
again and run-riot and since passed the fear to
μείζονα πάλιν ἐπανῆλθες ῥᾳθυμίαν; Οὕτω σου καθήψατο
greater again you-returned carelessness so you touched
τὰ δεινὰ, ὡς καὶ βαλανείων ἐπιθυμῆσαι; εἰ γὰρ ἀνεῖτο
the terrible-things as even baths to-desire if for were-opened
τὰ βαλανεῖα, οὐκ ἦν ἱκανὴ τῶν ἔτι κατεχομένων ἡ
the baths not was sufficient of-the(-ones) still held the
συμφορὰ, καὶ τοὺς οὐκ ὄντας ἐν τοῖς δεινοῖς τούτοις
calamity also the(-ones) not being in the terrible-things these
πεῖσαι πάσης ἐπιλαθέσθαι τρυφῆς; Περὶ ψυχῆς ὁ κίνδυνός
to-persuade all to-forget luxury about soul the danger
ἐστι, καὶ σὺ βαλανείων μέμνησαι, καὶ τρυφᾷν βούλει;
is and you baths remember and to-live-luxuriously wish
Καταφρονεῖς ὅτι διέφυγες νῦν; ὅρα μὴ μείζονος κολάσεως
do-you-despise that you-escaped now see lest of-greater punishment
σαυτῷ περιστήσῃς ἀνάγκην, καὶ πάλιν ἀπελθοῦσαν
on-yourself you-put-around necessity and again having-departed
καλέσῃς μετὰ πλείονος τῆς περιουσίας τὴν ἀπειλὴν, καὶ
you-call with more the abundance the threat and
πάθῃς ταυτὸν, ὃ περὶ τῶν δαιμόνων φησὶν ὁ Χριστός·
you-suffer the-same what about the demons says — Christ
ἐπειδὰν γὰρ ἐξέλθῃ τὸ πνεῦμα τὸ ἀκάθαρτον, φησὶν, εἶτα
when for go-out the spirit the unclean he-says then
εὕρῃ τὸν οἶκον σχολάζοντα καὶ σεσαρωμένον, ἑπτὰ ἕτερα
it-find the house unoccupied and swept seven other
πνεύματα πονηρότερα ἑαυτοῦ πάλιν λαβὸν ἐπεισέρχεται
spirits more-evil than-itself again having-taken enters
τῇ ψυχῇ, καὶ γίνεται τὰ ἔσχατα αὐτοῦ χείρονα τῶν
the soul and become the last-things his worse than-the

πρώτων. Φοβηθῶμεν οὖν καὶ ἡμεῖς, μὴ τῶν προτέρων
first let-us-fear then also we lest from-the former
ἀπαλλαγέντες, μείζονα τῶν προτέρων ἐπισπασώμεθα
released greater than-the former we-draw-on
διὰ τῆς μετὰ ταῦτα ῥᾳθυμίας. Οἶδα, ὅτι ὑμεῖς ταύτης
through the after these-things carelessness I-know that you of-this
καθαροί ἐστε τῆς ἀτοπίας· ἀλλὰ καὶ τοὺς ἀκοσμοῦντας
pure are the absurdity but also the(-ones) behaving-disorderly
κατέχετε, κολάζετε, σωφρονίζετε, ἵνα πάντοτε χαίρωμεν,
restrain punish chasten that always we-may-rejoice
καθὼς ὁ Παῦλος προσέταξεν, ὅπως καὶ τῶν οἰκείων
as — Paul commanded so-that both of-the own
κατορθωμάτων καὶ τῆς ἑτέρων προνοίας πολλὴν καὶ
achievements and of-the of-others providence much both
ἐνταῦθα, καὶ κατὰ τὴν μέλλουσαν ζωὴν καρπωσώμεθα τὴν
here and in the coming life we-may-reap the
ἀμοιβὴν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
requital by-grace and love-for-man of-the Lord our Jesus
Χριστοῦ, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἅμα τῷ
Christ through whom and with whom to-the Father together-with the
ἁγίῳ Πνεύματι δόξα, τιμὴ καὶ προσκύνησις, νῦν καὶ ἀεὶ,
holy Spirit glory honor and worship now and always
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
and to the ages of-the ages amen

ΟΜΙΛΙΑ ΙΘ΄

XIX · TO THE COUNTRY FOLK, AND ON OATHS

Kept home by sickness through the martyrs' festival, Chrysostom has risen to greet the country people who have come in: their tongue differs, but their faith agrees. The same men plow the fields and mount the sanctuary to plow souls; they philosophize without the cloak and keep Paul's rule of food and covering. He then takes up oaths again: Zechariah's flying sickle falls on the swearer's house, as Sodom's ground stays burned to warn the ages. One broken oath brought Jerusalem down: in Ezekiel's parable of the two eagles, Zedekiah swore to Nebuchadnezzar and turned to Egypt, and after a three-year siege saw his sons slain, was blinded, and was led to Babylon, which he never saw. Acrobats master the rope and the pole by practice; leaving off oaths needs only a little care. Write the Gospel on your mind, and let Antioch be known everywhere as the city that does not swear.

Τῇ Κυριακῇ τῆς ἐπισωζομένης πρὸς τοὺς ἀπὸ τῆς
on-the Lord's-day of-the being-saved to the(-ones) from the
χώρας· καὶ περὶ τοῦ μὴ ὀμνύειν.
country and about the not to-swear

Κατετρυφήσατε τῶν ἁγίων μαρτύρων ἐν ταῖς ἔμπροσθεν 1
you-reveled-in the holy martyrs in the former
ταύταις ἡμέραις· ἐνεφορήθητε τῆς πνευματικῆς ἑορτῆς·
these days you-were-filled-with the spiritual feast
ἐσκιρτήσατε τὰ καλὰ σκιρτήματα· εἴδετε πλευρὰς
you-skipped the beautiful skips you-saw sides
ἠνεῳγμένας, καὶ λαγόνας κατατμηθείσας, αἷμα καταῤῥέον
opened and flanks cut blood flowing-down
πάντοθεν, μυρία βασανιστηρίων εἴδη· εἴδετε φύσιν
from-all-sides countless of-tortures kinds you-saw nature
ἀνθρωπίνην τὰ ὑπὲρ φύσιν ἐπιδεικνυμένην, καὶ
human the(-things) beyond nature displaying and
στεφάνους ἐξ αἵματος πλεκομένους· ἐχορεύσατε χορείαν
crowns from blood woven you-danced dance

καλὴν, πανταχοῦ τῆς πόλεως τοῦ καλοῦ τούτου περιάγοντος
beautiful everywhere the city the beautiful this leading-around
ὑμᾶς στρατηγοῦ· ἀλλ᾽ ἡμᾶς ἡ ἀσθένεια καὶ ἄκοντας οἴκοι
you general but us the sickness even unwilling at-home
μένειν κατηνάγκαζε. Πλὴν εἰ καὶ μὴ μετέσχομεν τῆς
to-remain compelled nevertheless if even not we-shared-in the
ἑορτῆς, μετέσχομεν τῆς ἡδονῆς· εἰ καὶ μὴ τῆς πανηγύρεως
feast we-shared-in the pleasure if even not the festival
ἀπηλαύσαμεν, ἀλλ᾽ ἐκοινωνήσαμεν τῆς εὐφροσύνης ὑμῖν.
we-enjoyed but we-shared-in the gladness with-you
Τοιαύτη γὰρ ἡ τῆς ἀγάπης δύναμις· τοὺς οὐκ
such for the of-the love power the(-ones) not
ἀπολαύοντας τῶν ἀπολαυόντων ἐξ ἴσης ποιεῖ χαίρειν,
enjoying than-the(-ones) enjoying on equal makes to-rejoice
κοινὰ τὰ τῶν πλησίον ἀγαθὰ πείθουσα νομίζειν. Διὰ
common the of-the neighbors good-things persuading to-think because-of
τοῦτο καὶ οἴκοι καθήμενος ἔχαιρον μεθ᾽ ὑμῶν, καὶ τῆς
this also at-home sitting I-rejoiced with you and the
ἀῤῥωστίας μοι μηδέπω λυθείσης ἁπάσης, ἀνέστην καὶ
sickness for-me not-yet having-been-loosed wholly I-rose and
ἔδραμον πρὸς ὑμᾶς, ὥστε τὰ ποθεινὰ πρόσωπα ὑμῶν
ran to you so-as the desirable faces your
ἰδεῖν καὶ τῆς παρούσης ἑορτῆς μετασχεῖν. Ἑορτὴν γὰρ
to-see and the present feast to-share-in feast for
μεγίστην εἶναι νομίζω τὴν παροῦσαν ἡμέραν, διὰ τὴν
greatest to-be I-think the present day because-of the
τῶν ἀδελφῶν παρουσίαν τῶν ἡμετέρων, οἳ τὴν πόλιν ἡμῖν
of-the brothers presence the our who the city for-us
ἐκαλλώπισαν τήμερον καὶ τὴν ἐκκλησίαν ἐκόσμησαν. Λαὸς
beautified today and the church adorned people
κατὰ μὲν τὴν γλῶτταν ἡμῖν ἐνηλλαγμένος, κατὰ
according-to indeed the tongue from-us differing according-to

δὲ τὴν πίστιν ἡμῖν συμφωνῶν, λαὸς ἀπραγμοσύνῃ συζῶν,
but the faith with-us agreeing people with-quietness living
βίον σώφρονα καὶ σεμνὸν ἔχων. Παρὰ γὰρ τοῖς ἀνδράσι
life chaste and august having among for the men
τούτοις οὐκ ἔστι θέατρα παρανομίας, οὐδὲ ἵππων ἅμιλλαι,
these not are theaters of-lawlessness nor of-horses races
οὐδὲ πόρναι γυναῖκες, οὐδὲ ἡ λοιπὴ τῆς πόλεως ταραχή·
nor harlot women nor the rest of-the city tumult
ἀλλ᾽ ἅπαν μὲν ἀσελγείας εἶδος ἐξελήλαται, πολλὴ δὲ
but every indeed of-licentiousness kind has-been-driven-out much but
πανταχοῦ ἀνθεῖ ἡ σωφροσύνη. Τὸ δὲ αἴτιον, ἐπίπονος
everywhere blooms the chastity the but cause toilsome
αὐτοῖς ἐστιν ὁ βίος, καὶ διδασκαλεῖον τῆς ἀρετῆς καὶ
for-them is the life and school of-the virtue and
τῆς σωφροσύνης ἔχουσι τὴν τῆς γῆς ἐργασίαν, καὶ τέχνην
of-the chastity they-have the of-the earth working and art
μετιόντες ἣν πρὸ τῶν ἄλλων ἁπασῶν ὁ Θεὸς εἰς τὸν
pursuing which before the others all — God into the
βίον εἰσήγαγε τὸν ἡμέτερον. Καὶ γὰρ πρὸ τῆς ἁμαρτίας
life brought-in the our and for before the sin
ὁ Ἀδὰμ, ἡνίκα πολλῆς ἀπήλαυε παῤῥησίας, γεωργίαν τινὰ
— Adam when much he-enjoyed boldness farming some
ἐπετάγη μετιέναι, οὐκ ἐπίπονον μὲν οὐδὲ ταλαιπωρίαν
was-commanded to-pursue not toilsome indeed nor hardship
ἔχουσαν, πολλὴν δὲ αὐτῷ παρέχουσαν τὴν φιλοσοφίαν.
having much but to-him providing the philosophy
Ἔθηκε γὰρ αὐτὸν, φησὶν, ἐργάζεσθαι καὶ φυλάσσειν
he-set for him he-says to-work and to-keep
τὸν παράδεισον. Τούτων ἕκαστον ἴδοις ἂν, νῦν μὲν
the paradise of-these each you-might-see — now indeed
ζευγνύντα βόας ἀροτῆρας καὶ ἄροτρον ἕλκοντα καὶ βαθεῖαν
yoking oxen plowing and plow drawing and deep

αὔλακα κατατέμνοντα, νῦν δὲ ἐπὶ τὸ ἱερὸν ἀναβαίνοντα
furrow cutting now but to the holy going-up
βῆμα καὶ τὰς ψυχὰς ἀροτριῶντα τῶν ὑπηκόων, νῦν μὲν
platform and the souls plowing of-the subjects now indeed
δρεπάνῃ τὰς ἀκάνθας ἐκτέμνοντα τῆς γῆς, νῦν δὲ λόγῳ
with-sickle the thorns cutting-out of-the earth now but with-word
τὰς ἁμαρτίας ἐκκαθαίροντα τῶν ψυχῶν.
the sins cleansing of-the souls
Οὐ γὰρ ἐπαισχύνονται τὴν ἐργασίαν, καθάπερ οἱ τὴν
not for they-are-ashamed-of the work as the(-ones) the
πόλιν ἡμῖν οἰκοῦντες, ἀλλ᾽ ἐπαισχύνονται τὴν ἀργίαν,
city for-us inhabiting but they-are-ashamed-of the idleness
μαθόντες ὅτι πᾶσαν ἐκείνη τὴν κακίαν ἐδίδαξε, καὶ
having-learned that all that the vice taught and
διδάσκαλος πονηρίας ἐγένετο ἐξ ἀρχῆς τοῖς ἀγαπῶσιν
teacher of-wickedness became from beginning to-the(-ones) loving
αὐτήν. Οὗτοι μάλιστά εἰσιν οἱ τὴν ἀρίστην ἡμῖν
it these most are the(-ones) the best for-us
φιλοσοφοῦντες φιλοσοφίαν, οὐκ ἀπὸ τοῦ σχήματος, ἀλλ᾽ ἀπὸ
philosophizing philosophy not from the dress but from
τῆς γνώμης τὴν ἀρετὴν ἐνδεικνύμενοι τὴν ἑαυτῶν. Ὡς οἵ
the judgment the virtue showing the their-own since the
γε τῶν ἔξωθεν φιλόσοφοι τῶν ἐν τῇ σκηνῇ καὶ ταῖς
at-least of-the outside philosophers than-the(-ones) on the stage and the
τῶν μίμων παιδιαῖς οὐδὲν ἄμεινον διάκεινται, τοῦ τρίβωνος
of-the mimes games nothing better are-disposed than-the cloak
καὶ τοῦ πώγωνος καὶ τῆς στολῆς οὐδὲν πλέον ἔχοντες
and the beard and the robe nothing more having
ἐπιδείξασθαι· οὗτοι δὲ τοὐναντίον ἅπαν, βακτηρίᾳ καὶ
to-display these but the-contrary wholly to-staff and
πώγωνι καὶ τῇ ἄλλῃ σκευῇ πολλὰ χαίρειν εἰπόντες, τὴν
beard and to-the other equipment many farewell having-said the

ψυχὴν ἑαυτῶν κατεκόσμησαν τοῖς τῆς ἀληθοῦς φιλοσοφίας
soul their-own adorned with-the of-the true philosophy
δόγμασιν, οὐχὶ τοῖς δόγμασι δὲ μόνοις, ἀλλὰ καὶ τοῖς
doctrines not with-the doctrines but alone but also with-the
ἔργοις αὐτοῖς. Κἂν ἔρῃ τινὰ τούτων τῶν ἐν ἀγροικίᾳ
works themselves even-if you-ask someone of-these the(-ones) in rusticity
ζώντων, καὶ ἐν σκαπάνῃ καὶ ἐν ἀρότρῳ δαπανηθέντων,
living and in digging and in plowing spent
ὑπὲρ τῶν δογμάτων, ὑπὲρ ὧν μυρία περιελθόντες οἱ τῶν
about the doctrines about which countless having-gone-around the of-the
ἔξωθεν φιλόσοφοι καὶ πολλοὺς ἀναλώσαντες λόγους οὐδὲν
outside philosophers and many having-spent words nothing
ἠδυνήθησαν ὑγιὲς εἰπεῖν, μετὰ ἀκριβείας ἀποκρινεῖταί σοι
were-able sound to-say with exactness he-will-answer you
πάντα ἐκ πολλῆς τῆς σοφίας. Καὶ οὐ τοῦτό ἐστι τὸ
all-things from much the wisdom and not this is the
θαυμαστὸν μόνον, ἀλλ᾽ ὅτι καὶ διὰ τῶν ἔργων βεβαιοῦνται
marvelous only but that also through the works they-confirm
τὴν διὰ τῶν δογμάτων πίστιν. Καὶ γὰρ ὅτι ψυχὴν ἀθάνατον
the through the doctrines faith and for that soul deathless
ἔχομεν, καὶ μέλλομεν τῶν ἐνταῦθα πεπραγμένων
we-have and we-are-about for-the(-things) here done
εὐθύνας διδόναι καὶ βήματι παρίστασθαι φοβερῷ, καὶ
accounts to-give and before-tribunal to-stand fearful both
τὴν διάνοιαν ἔπεισαν, καὶ τὸν βίον ἅπαντα πρὸς ταύτας
the mind they-persuaded and the life all toward these
κατεστήσαντο τὰς ἐλπίδας, καὶ πάσης ἀνώτεροι βιωτικῆς
established the hopes and than-all higher worldly
ἐγένοντο φαντασίας, παιδευθέντες παρὰ τῆς θείας Γραφῆς,
became display trained by the divine Scripture

ὅτι Ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης, καὶ
that vanity of-vanities the all-things vanity and
πρὸς οὐδὲν τῶν δοκούντων εἶναι λαμπρῶν κεχήνασιν.
at nothing of-the(-things) seeming to-be splendid have-they-gaped
Οὗτοι καὶ περὶ Θεοῦ φιλοσοφεῖν ἴσασι ταῦτα, ἅπερ
these also about God to-philosophize know these-things which
ἐπέταξεν ὁ Θεός· κἂν ἕνα αὐτῶν λαβὼν φιλόσοφόν
commanded — God even-if one of-them having-taken philosopher
τινα τῶν ἔξωθεν ἀγάγῃς εἰς μέσον νῦν· μᾶλλον δὲ νῦν
some of-the outside you-bring into midst now rather but now
μὲν οὐδένα ἔστιν εὑρεῖν· ἂν δέ τινα τούτων λαβὼν,
indeed no-one is-it-possible to-find if but some of-these having-taken
καὶ τὰ βιβλία τῶν πάλαι παρ' αὐτοῖς φιλοσοφησάντων
and the books of-the(-ones) long-ago among them having-philosophized
ἀναπτύξας ἐπέλθῃς, καὶ τί μὲν οὗτοι ἀποκρίνονται
having-unrolled you-go-through and what indeed these answer
νῦν, τί δὲ ἐκεῖνοι τότε ἐφιλοσόφησαν παράλληλα θεὶς
now what but those then philosophized side-by-side having-put
ἐξετάσῃς, ὄψει πόση μὲν ἡ τούτων σοφία, πόση
you-examine you-will-see how-great indeed the of-these wisdom how-great
δὲ ἡ ἐκείνων ἄνοια. Ὅταν γὰρ οἱ μὲν αὐτῶν μηδὲ
but the of-those folly when for the(-ones) indeed of-them not-even
προνοίας λέγωσιν ἀπολαύειν τὰ ὄντα, μηδὲ ὑπὸ Θεοῦ
providence say to-enjoy the(-things) being nor by God
γεγενῆσθαι τὴν κτίσιν, μήτε τὴν ἀρετὴν αὐτὴν ἑαυτῇ
to-have-come-about the creation nor the virtue itself for-itself
αὐτάρκη εἶναι, ἀλλὰ δεῖσθαι χρημάτων καὶ εὐγενείας
sufficient to-be but to-need money and noble-birth
καὶ τῆς ἔξωθεν περιφανείας, καὶ ἕτερα πολλῷ τούτων
and the outward conspicuousness and other-things by-much than-these
καταγελαστότερα· οὗτοι δὲ καὶ περὶ προνοίας, καὶ περὶ
more-ridiculous these but both about providence and about

δικαστηρίων τῶν μετὰ ταῦτα, καὶ περὶ τῆς τοῦ
courts the(-courts) after these-things and about the —
Θεοῦ δημιουργίας τῆς ἐξ οὐκ ὄντων τὰ πάντα
of-God creation the(-creation) from not being the all-things
παραγαγούσης, καὶ περὶ τῶν ἄλλων ἁπάντων φιλοσοφῶσι,
having-brought-forth and about the others all philosophize
τῆς ἔξωθεν ὅλως μὴ μετασχόντες παιδεύσεως· τίς οὐκ
of-the outside wholly not having-partaken education who not
ἂν αὐτόθεν μάθοι τὴν τοῦ Χριστοῦ δύναμιν, ἣ
— from-this-very-thing would-learn the — of-Christ power which
τοὺς ἀγραμμάτους καὶ ἰδιώτας τῶν μέγα ἐπὶ σοφίᾳ
the unlettered and laymen than-the(-ones) greatly on wisdom
κομπαζόντων τοσούτῳ σοφωτέρους ἀπέδειξεν, ὅσῳ
boasting by-so-much wiser showed as-much-as
τῶν μικρῶν παιδίων τοὺς ἔμφρονας ἄνδρας ὑπερέχοντας
than-the small children the sensible men surpassing
ἔστιν ἰδεῖν; Τί γὰρ αὐτοῖς βλάβος ἀπὸ τῆς κατὰ
it-is-possible to-see what for to-them harm from the in
τὸν λόγον ἰδιωτείας γένοιτ᾽ ἂν, ὅταν τὰ νοήματα αὐτοῖς
the speech unskill would-come — when the thoughts their
πολλῆς γέμῃ σοφίας; τί δὲ ὄφελος τοῖς ἔξωθεν ἀπὸ
of-much be-full wisdom what but profit to-the outsiders from
τῆς τῶν λόγων διδασκαλίας, ὅταν ἐρήμη νοημάτων ἡ
the of-the words teaching when empty of-thoughts the
διάνοια ᾖ; Ὥσπερ ἂν εἴ τις μάχαιραν ἔχοι τὴν μὲν
mind be as — if anyone knife had the indeed
λαβὴν ἔχουσαν ἀργυρᾶν, τὸ δὲ σιδήριον μολύβδου παντὸς
handle having silver the but iron than-lead every
ἀσθενέστερον· καὶ γὰρ καὶ τούτοις ἡ μὲν γλῶττα διὰ
weaker and for also to-these the indeed tongue with
ῥημάτων καὶ ὀνομάτων ἐστὶ κεκαλλωπισμένη, ἡ διάνοια
words and names is beautified the mind

δὲ πολλῆς γέμει τῆς ἀσθενείας, καὶ πρὸς ἅπαντα αὐτοῖς
but of-much is-full the weakness and for all to-them
ἐστιν ἄχρηστος· ἀλλὰ οὐχὶ τῶν φιλοσόφων τούτων,
is useless but not of-the philosophers these
ἀλλὰ τοὐναντίον ἅπαν, πολλῆς αὐτοῖς ἡ διάνοια γέμει
but the-contrary wholly of-much their the mind is-full
φιλοσοφίας πνευματικῆς, καὶ ὁ βίος τὰ δόγματα μιμεῖται.
philosophy spiritual and the life the doctrines imitates
Παρὰ τούτοις οὐκ εἰσὶ γυναῖκες θρυπτόμεναι, οὐδὲ
among these not are women giving-themselves-airs nor
ἱματίων καλλωπισμὸς, οὐδὲ ἐπιτρίμματα καὶ ὑπογραφαὶ,
of-garments beautifying nor rouges and eye-paints
ἀλλὰ πᾶσα τοιαύτη διαφθορὰ τρόπων ἀπελήλαται· ὅθεν
but every such corruption of-manners has-been-driven-out whence
καὶ εὐκολώτερον τὸν ὑποτεταγμένον αὐτοῖς δῆμον εἰς
also more-easily the subject to-them people to
σωφροσύνην ἄγουσι, καὶ τὸν τοῦ Παύλου νόμον, τὸν
sobriety they-lead and the — of-Paul law the(-law)
κελεύοντα σκεπάσματα ἔχειν καὶ διατροφὰς, καὶ μηδὲν
bidding coverings to-have and sustenance and nothing
πλέον ἐπιζητεῖν, μετὰ πολλῆς φυλάττουσι τῆς ἀκριβείας.
more to-seek with much they-keep the exactness
Παρὰ τούτοις οὐκ ἔστιν ἀλοιφὴ μύρων καταγοητεύουσα
among these not is anointing of-perfumes bewitching
τὴν διάνοιαν, ἀλλ᾽ ἡ γῆ βοτάνας ἐκφέρουσα παντὸς
the mind but the earth herbs bringing-forth than-every
μυρεψοῦ σοφώτερον αὐτοῖς κατασκευάζει τὴν ποικίλην τῶν
perfumer more-wisely for-them prepares the varied of-the
ἀνθῶν εὐωδίαν. Διὰ τοῦτο αὐτοῖς καὶ τὰ σώματα ὑγιείας
flowers fragrance because-of this for-them also the bodies health
ἀπολαύει καθαρᾶς μετὰ τῆς ψυχῆς, ἐπειδὴ πᾶσαν τρυφὴν
enjoy pure with the soul since all luxury

ἀπήλασαν καὶ τὰ πονηρὰ τῆς μέθης ἐξέβαλον ῥεύματα,
they-drove-away and the evil of-the drunkenness cast-out streams
καὶ τοσοῦτον ἐσθίουσιν, ὅσον ἀποζῆν. Μὴ τοίνυν ἀπὸ
and so-much they-eat as-much-as to-live not therefore from
τοῦ σχήματος αὐτῶν καταφρονῶμεν, ἀλλὰ τὴν διάνοιαν
the dress their let-us-despise but the mind
αὐτῶν θαυμάζωμεν. Τί γὰρ ὄφελος τῆς ἔξωθεν περιβολῆς,
their let-us-admire what for profit of-the outward wrapping
ὅταν ἡ ψυχὴ προσαίτου παντὸς ἀθλιώτερον ἐσταλμένη ᾖ;
when the soul than-beggar every more-wretchedly clad be
Τὸν ἄνδρα οὐκ ἀπὸ τῶν ἱματίων, μᾶλλον δὲ οὐδὲ ἀπὸ
the man not from the garments rather but not-even from
τοῦ σώματος, ἀλλ᾽ ἀπὸ τῆς ψυχῆς ἐπαινεῖν χρὴ καὶ
the body but from the soul to-praise it-is-right and
θαυμάζειν. Ἀπόδυσον τούτων τὴν ψυχήν, καὶ ὄψει τὸ
to-admire strip of-these the soul and you-will-see the
κάλλος αὐτῆς καὶ τὸν πλοῦτον διὰ τῶν ῥημάτων, διὰ
beauty its and the wealth through the words through
τῶν δογμάτων, διὰ τῆς ὅλης τῶν τρόπων καταστάσεως.
the doctrines through the whole of-the manners settledness
Αἰσχυνέσθωσαν τοίνυν οἱ Ἕλληνες, ἐγκαλυπτέσθωσαν καὶ 2
let-them-be-ashamed therefore the Greeks let-them-veil-themselves and
καταδυέσθωσαν ἐπὶ τοῖς αὐτῶν φιλοσόφοις, καὶ τῇ
let-them-sink-down at the their philosophers and at-the
πάσης μωρίας ἀθλιωτέρᾳ αὐτῶν σοφίᾳ. Οἱ μὲν γὰρ
than-every folly more-wretched their wisdom the(-ones) indeed for
παρ᾽ αὐτοῖς φιλόσοφοι κατὰ τὸν καιρὸν, ὃν ἔζων,
among them philosophers in the season in-which they-lived
ὀλίγους μόλις καὶ σφόδρα εὐαριθμήτους ἴσχυσαν τὰ
few scarcely and very easily-counted were-able the(-things)
αὐτῶν διδάξαι δόγματα, καὶ κινδύνου μικροῦ καταλαβόντος
their to-teach doctrines and danger small having-overtaken

καὶ τούτους ἀπώλεσαν· οἱ δὲ τοῦ Χριστοῦ μαθηταὶ,
also these they-lost the(-ones) but — of-Christ disciples
οἱ ἁλιεῖς, καὶ τελῶναι, καὶ σκηνοποιοὶ, ἐν ὀλίγοις ἔτεσι
the fishermen and tax-collectors and tent-makers in few years
τὴν οἰκουμένην ἅπασαν πρὸς τὴν ἀλήθειαν ἐπανήγαγον,
the world whole to the truth brought-back
καὶ μυρίων ἐξ ἐκείνου γινομένων κινδύνων, οὐ μόνον οὐκ
and countless from that-time happening dangers not only not
ἐσβέσθη τὸ κήρυγμα, ἀλλὰ καὶ ἀνθεῖ καὶ πρὸς τὸ μεῖζον
was-quenched the preaching but also blooms and toward the greater
ἐπιδίδωσι· καὶ φιλοσοφεῖν ἐδίδαξαν ἀνθρώπους ἰδιώτας
advances and to-philosophize they-taught men lay
καὶ γηπόνους καὶ θρέμμασιν ὁμιλοῦντας. Οὗτοι μετὰ τῶν
and tillers and with-cattle consorting these with the
ἄλλων ἁπάντων καὶ τὴν πάντων τῶν ἀγαθῶν αἰτίαν
others all also the of-all the good-things cause
ἀγάπην ἐῤῥιζωμένην ἔχοντες, ἔσπευσαν πρὸς ἡμᾶς τοσαύτην
love rooted having hastened to us so-great
δραμόντες ἐλθεῖν ὁδὸν, καὶ τὰ οἰκεῖα περιπτύξασθαι μέλη.
having-run to-come road and the own to-embrace members
Φέρε οὖν καὶ ἡμεῖς ἀντὶ τῶν δώρων τούτων,
come then also we in-return-for the gifts these
τῆς ἀγάπης λέγω καὶ τῆς διαθέσεως, ἐφόδια δόντες
the love I-mean and the disposition provisions having-given
αὐτοῖς, οὕτως αὐτοὺς ἀποπέμψωμεν, καὶ τὸν περὶ τῶν
them so them let-us-send-away and the about the
ὅρκων πάλιν κινήσωμεν λόγον, ὥστε πρόῤῥιζον ἐκ τῆς
oaths again let-us-move word so-that by-the-root from the
διανοίας ἁπάντων ἀνασπασθῆναι τὴν πονηρὰν ταύτην
mind of-all to-be-pulled-up the evil this
συνήθειαν. Βούλομαι δὲ πρότερον μικρὰ τῶν πρώην
custom I-wish but first small-things of-the(-things) lately

ἡμῖν εἰρημένων ἀναμνῆσαι τήμερον. Ἐπειδὴ γὰρ τῆς
by-us said to-recall today since for —
Περσίδος ἀπαλλαγέντες οἱ Ἰουδαῖοι καὶ τῆς τυραννίδος
from-Persia released the Jews and from-the tyranny
ἐλευθερωθέντες ἐκείνης, πρὸς τὴν οἰκείαν ἐπανῆλθον
freed that to the own returned
πατρίδα, Εἶδον δρέπανον, φησὶ, πετόμενον μήκους πηχῶν
fatherland I-saw sickle he-says flying of-length cubits
εἴκοσι, καὶ πλάτους πηχῶν δέκα· καὶ τοῦ προφήτου
twenty and of-breadth cubits ten and the prophet
παιδεύοντος αὐτοὺς ἤκουον, ὅτι Αὕτη ἐστὶν ἡ ἀρὰ ἡ
teaching them they-heard that this is the curse the(-curse)
ἐκπορευομένη ἐπὶ πρόσωπον τῆς γῆς, καὶ εἰσερχομένη εἰς
going-out upon face of-the earth and entering into
τὸν οἶκον τοῦ ὀμνύοντος ἐπὶ ψεύδει, καὶ καταλύσει εἰς
the house of-the(-one) swearing on falsehood and it-shall-lodge into
τὸ μέσον, καὶ τὰ ξύλα καὶ τοὺς λίθους καθελεῖ πάντας.
the midst and the timbers and the stones shall-take-down all
Καὶ τούτων ἀναγνωσθέντων τότε, ἐζητοῦμεν τίνος ἕνεκεν
and these having-been-read then we-inquired for-what cause
οὐχὶ τὸν ὀμόσαντα μόνον, ἀλλὰ καὶ τὴν οἰκίαν αὐτοῦ
not the(-one) having-sworn only but also the house his
καταλύει· καὶ ταύτην ἐλέγομεν αἰτίαν εἶναι, ὅτι τῶν
it-destroys and this we-said cause to-be that of-the
χαλεπωτάτων ἁμαρτημάτων τὰς τιμωρίας βούλεται μένειν
most-grievous sins the penalties wishes to-remain
διηνεκεῖς ὁ Θεὸς, ὥστε τοὺς μετὰ ταῦτα σωφρονίζεσθαι
continual — God so-that the(-ones) after these-things to-be-chastened
πάντας. Ἐπεὶ οὖν τὸν ἐπίορκον ἀποθανόντα ἀνάγκη
all since then the perjurer having-died necessity
ταφῆναι καὶ τοῖς κόλποις παραδοθῆναι τῆς γῆς, ὥστε
to-be-buried and to-the bosoms to-be-handed-over of-the earth so-that

μὴ καὶ τῷ σώματι τὴν πονηρίαν αὐτοῦ συνταφῆναι,
not also with-the body the wickedness his be-buried-with
τὴν οἰκίαν ἐποίησε χῶμα, ὑπὲρ τοῦ τοὺς παριόντας
the house he-made mound for the the(-ones) passing-by
ἅπαντας ὁρῶντας αὐτὴν καὶ τὴν αἰτίαν μανθάνοντας τῆς
all seeing it and the cause learning of-the
κατασκαφῆς φυγεῖν τὴν τῆς ἁμαρτίας μίμησιν. Τοῦτο καὶ
demolition to-flee the of-the sin imitation this also
ἐπὶ Σοδόμων ἐγένετο· ἐπειδὴ γὰρ ἐξεκαύθησαν ἐν τῇ
in-the-case-of Sodom happened since for they-were-inflamed in the
ὀρέξει αὐτῶν εἰς ἀλλήλους, ἐξεκαύθη καὶ τῆς γῆς ἡ
appetite their toward one-another was-inflamed also of-the earth the
φύσις ὑπὸ τοῦ κατενεχθέντος ἄνωθεν πυρός· ἐβούλετο γὰρ
nature by the brought-down from-above fire he-wished for
καὶ ταύτης τῆς ἁμαρτίας τὴν τιμωρίαν μένειν διηνεκῆ.
also of-this the sin the penalty to-remain continual
Καὶ σκόπει τοῦ Θεοῦ τὴν φιλανθρωπίαν· οὐχὶ τοὺς
and consider — of-God the love-for-man not the(-ones)
ἁμαρτάνοντας αὐτοὺς ἐποίησε διηνεκῶς καίεσθαι μέχρι τῆς
sinning themselves he-made continually to-burn up-to the
παρούσης ἡμέρας, ἀλλ' ἐκείνους μὲν ἅπαξ ἐμπρησθέντας
present day but those indeed once burned
ἀπέκρυψε, τὸ δὲ πρόσωπον τῆς γῆς κατακαύσας, εἰς τὸ
he-bid the but face of-the earth having-burned-down into the
μέσον ἅπασι προὔθηκε τοῖς μετὰ ταῦτα βουλομένοις
midst for-all he-set-forth the(-ones) after these-things wishing
ὁρᾷν, καὶ νῦν φωνῆς ἁπάσης λαμπρότερον πάσαις ταῖς
to-see and now than-voice every more-clearly to-all the
μετὰ ταῦτα παραινεῖ γενεαῖς ἡ τῆς γῆς ὄψις, μονονουχὶ
after these-things exhorts generations the of-the earth sight all-but
βοῶσα καὶ λέγουσα· Μὴ τολμήσητε τὰ Σοδόμων, ἵνα
crying and saying not dare the(-things) of-Sodom that

μὴ πάθητε τὰ Σοδόμων. Οὐδὲ γὰρ οὕτω λόγος
not you-may-suffer the(-things) of-Sodom not-even for so word
καθικέσθαι διανοίας εἴωθεν, ὡς ὄψις φοβερὰ καὶ τὰ ἴχνη
to-reach mind is-wont as sight fearful and the traces
τῆς συμφορᾶς φέρουσα διὰ παντὸς τοῦ χρόνου. Καὶ
of-the calamity bearing through all the time and
μαρτυροῦσιν οἱ ἐν τοῖς χωρίοις ἐκείνοις παραγενόμενοι,
testify the(-ones) in the places those having-arrived
οἳ πολλάκις τῆς Γραφῆς ὑπὲρ τούτων διαλεγομένης
who often the Scripture about these discoursing
ἀκούοντες, οὐ σφόδρα ἔδεισαν· ἐπειδὴ δὲ ἦλθον, καὶ τῆς
hearing not greatly feared when but they-came and on-the
χώρας ἐπέβησαν, καὶ τὴν ὄψιν αὐτῆς ἠφανισμένην εἶδον
country set-foot and the face its made-to-vanish saw
ἅπασαν, καὶ τὸν ἐμπρησμὸν ἐθεάσαντο, καὶ γῆν μὲν οὐδαμοῦ
whole and the burning beheld and earth indeed nowhere
φαινομένην, κόνιν δὲ πάντα καὶ τέφραν, καταπλαγέντες
appearing dust but all-things and ash astounded
καὶ πολλὴν ἀπὸ τῆς θεωρίας ἐκείνης δεξάμενοι διδασκαλίαν
and much from the sight that having-received teaching
σωφροσύνης, οὕτως ἀπῆλθον. Καὶ γὰρ αὐτὸς ὁ τῆς
of-sobriety so went-away and for itself the of-the
κολάσεως τρόπος τῆς ἁμαρτίας τὸν τρόπον μεμίμηται.
punishment manner of-the sin the manner has-imitated
Καθάπερ γὰρ ἐκεῖνοι μίξιν ἐπεισήγαγον ἄγονον, οὐκ εἰς
as for those intercourse brought-in barren not in
παιδοποιΐαν τελευτῶσαν, οὕτω δὴ καὶ ὁ Θεὸς τιμωρίαν
child-bearing ending so indeed also — God penalty
ἐπήγαγεν, ἣ τὴν γαστέρα τῆς γῆς ἐποίησεν ἄγονον
brought-on which the womb of-the earth made barren
καθάπαξ, καὶ καρπῶν ἔρημον ἁπάντων. Διὰ τοῦτο καὶ
once-for-all and of-fruits empty all because-of this also

τῶν ὀμνυόντων τὰς οἰκίας καθαιρεῖν ἠπείλησεν, ἵνα
of-the(-ones) swearing the houses to-take-down he-threatened that
ἑτέρους ταῖς ἐκείνων τιμωρίαις σωφρονεστέρους ποιήσῃ.
others by-the their penalties more-sober-minded he-may-make

3 Ἐγὼ δὲ δείκνυμι σήμερον οὐχὶ μίαν καὶ δύο καὶ
I but show today not one and two and
τρεῖς καθαιρεθείσας οἰκίας ἀπὸ τῶν ὅρκων, ἀλλὰ πόλιν
three taken-down houses from the oaths but city
ὁλόκληρον, καὶ δῆμον θεοφιλῆ, καὶ ἔθνος πολλῆς ἀπολαῦσαν
whole and people God-loving and nation much having-enjoyed
προνοίας ἀεὶ, καὶ φυλὴν πολλοὺς διαφυγοῦσαν κινδύνους.
providence always and tribe many having-escaped dangers
Καὶ γὰρ Ἱερουσαλὴμ, ἡ πόλις τοῦ Θεοῦ, ἡ τὴν
and for Jerusalem the city — of-God the(-city) the
κιβωτὸν τὴν ἁγίαν ἔχουσα καὶ τὴν λατρείαν ἅπασαν
ark the holy having and the worship all
ἐκείνην, ἔνθα προφῆται ἦσαν καὶ Πνεύματος χάρις, καὶ
that where prophets were and of-Spirit grace and
κιβωτὸς, καὶ πλάκες διαθήκης, καὶ στάμνος ἡ χρυσῆ,
ark and tablets of-covenant and jar the golden
ἔνθα ἄγγελοι πολλάκις ἐφοίτων, αὕτη ἡ πόλις, μυρίων
where angels often came-and-went this the city countless
γενομένων πολέμων καὶ πολλῶν αὐτὴν ἐπιδραμόντων
having-happened wars and many against-it having-run-against
βαρβάρων, καθάπερ τεῖχος ἐξ ἀδάμαντος περιβεβλημένη,
barbarians as wall of adamant having-put-around
οὕτω πάντων ἀεὶ κατεγέλασεν ἐκείνων, καὶ τῆς χώρας
so all always laughed-at those and the country
ἀφανισθείσης ἁπάσης οὐδὲν ἔπασχε δεινόν. Καὶ οὐ
having-been-made-to-vanish whole nothing suffered terrible and not
τοῦτο μόνον ἐστὶ τὸ θαυμαστὸν, ἀλλ' ὅτι καὶ χαλεπὴν
this only is the marvelous but that also grievous

πολλάκις δοῦσα πληγὴν τοῖς πολεμίοις, οὕτως αὐτοὺς
often having-given blow to-the enemies so them
ἐξέπεμψε, καὶ τοσαύτης ἀπήλαυσε παρὰ τοῦ Θεοῦ τῆς
sent-away and so-great enjoyed from — God the
προνοίας, ὡς αὐτὸν τὸν Θεὸν λέγειν· Ὡς σταφυλὴν ἐν
providence as himself — God to-say as grape in
ἐρήμῳ εὗρον τὸν Ἰσραὴλ, καὶ ὡς σκοπὸν ἐν τῇ συκῇ
desert I-found — Israel and as watch in the fig-tree
πρώϊμον εἶδον πατέρας αὐτῶν. Καὶ περὶ τῆς πόλεως
early I-saw fathers their and about the city
αὐτῆς πάλιν, Ὡς ῥῶγες ἐλαίας ἐπ᾽ ἄκρῳ τοῦ μετεώρου,
itself again as berries of-olive on top of-the height
καὶ ἐροῦσι, Μὴ λυμήνῃ αὐτούς. Ἀλλ᾽ ὅμως ἡ τοῦ Θεοῦ
and they-will-say not harm them but nevertheless the — of-God
φίλη πόλις, καὶ τοσούτους διαφυγοῦσα κινδύνους, καὶ ἐν
friend city and so-many having-escaped dangers and in
πολλαῖς ἁμαρτίαις συγγνώμης τυχοῦσα, καὶ δυνηθεῖσα
many sins pardon having-obtained and having-been-able
ἁπάντων ἀπαχθέντων τῶν ἄλλων μόνη τὴν αἰχμαλωσίαν
all having-been-led-away the others alone the captivity
διαφυγεῖν, καὶ ἅπαξ, καὶ δὶς, καὶ πολλάκις, ἀπὸ ὅρκου
to-escape both once and twice and often from oath
μόνου κατηνέχθη· καὶ πῶς, ἐγὼ λέγω. Ἐγένετό τις
alone was-brought-down and how I say there-was one
Σεδεκίας παρ᾽ αὐτοῖς βασιλεύς· οὗτος ὁ Σεδεκίας τῷ
Zedekiah among them king this — Zedekiah to-the
βασιλεῖ τῶν βαρβάρων τῷ Ναβουχοδονόσορ ὅρκον ἔδωκεν,
king of-the barbarians — Nebuchadnezzar oath gave
ὥστε μένειν ἐπὶ τῆς ἐκείνου συμμαχίας· μετὰ ταῦτα
so-as to-remain in the his alliance after these-things
ἀπέστη καὶ πρὸς τὸν Αἰγύπτιον ηὐτομόλησε βασιλέα,
he-revolted and to the Egyptian deserted king

τῶν ὅρκων καταπτύσας, καὶ τοσαῦτα ἔπαθεν, ὅσα
the oaths having-spat-on and so-many-things he-suffered as-many-as
αὐτίκα ἀκούσεσθε. Πρότερον δὲ ἀναγκαῖον εἰπεῖν τὴν
at-once you-will-hear first but necessary to-tell the
παραβολὴν τοῦ προφήτου, δι᾽ ἧς ἅπαντα ταῦτα
parable of-the prophet through which all these-things
ᾐνίξατο. Ἐγένετο λόγος Κυρίου, φησὶ, πρός με λέγων·
he-hinted came word of-Lord he-says to me saying
Υἱὲ ἀνθρώπου, διήγησαι διήγημα, καὶ εἰπὲ παραβολὴν, καὶ
son of-man narrate narrative and say parable and
ἐρεῖς· Τάδε λέγει Ἀδωναΐ Κύριος· Ὁ ἀετὸς ὁ μέγας,
you-shall-say these-things says Adonai Lord the eagle the great
ὁ μεγαλοπτέρυγος, ὁ μακρὸς τῇ ἐκτάσει, ὁ πλήρης
the great-winged the long in-the extension the full
ὀνύχων. Ἀετὸν ἐνταῦθα τὸν βασιλέα τῶν Βαβυλωνίων
of-talons eagle here the king of-the Babylonians
ἐκάλεσε, μέγαν δὲ αὐτὸν καὶ μεγαλοπτέρυγον εἶπε, καὶ
he-called great and him and great-winged he-said and
μακρὸν τῇ ἐκτάσει καὶ πλήρη ὀνύχων ὠνόμασε, διὰ τὸ
long in-the extension and full of-talons he-named because-of the
τῆς στρατιᾶς πλῆθος καὶ τὸ τῆς δυνάμεως μέγεθος καὶ τὸ
of-the army multitude and the of-the power greatness and the
τάχος τῆς ἐφόδου· καθάπερ γὰρ τῷ ἀετῷ πτέρυγες καὶ
swiftness of-the attack as for to-the eagle wings and
ὄνυχες ὅπλα, οὕτω τοῖς βασιλεῦσι στρατιῶται καὶ ἵπποι.
talons weapons so to-the kings soldiers and horses
Οὗτος τοίνυν ὁ ἀετὸς, φησὶν, Ἔχει τὸ ἥγημα εἰσελθεῖν εἰς
this therefore the eagle he-says has the purpose to-enter into
τὸν Λίβανον. Τί ἐστι τὸ ἥγημα; Βουλὴν, γνώμην. Λίβανον
— Lebanon what is the purpose counsel judgment Lebanon
δὲ τὴν Ἰουδαίαν ἐκάλεσε, διὰ τὸ πλησίον ἐκείνου
and — Judea he-called because-of the near that

κεῖσθαι τοῦ ὄρους. Εἶτα βουλόμενος εἰπεῖν τοὺς ὅρκους
to-lie the mountain then wishing to-tell-of the oaths
καὶ τὰς συνθήκας, Ἔλαβε, φησὶν, ἀπὸ τοῦ σπέρματος τῆς
and the covenants he-took he-says from the seed of-the
γῆς, καὶ ἔδωκεν εἰς τὸ πεδίον τὸ σπόριμον λαβεῖν ῥίζωσιν
land and gave into the field the sown to-take rooting
ἐν ὕδατι πολλῷ· ἐπιβλεπόμενον ἔταξεν αὐτό· καὶ ἀνέτειλε,
in water much watched he-set it and it-sprang-up
καὶ ἐγένετο εἰς ἄμπελον ἀσθενοῦσαν καὶ μικρὰν τῷ
and became into vine weak and small in-the
μεγέθει, καὶ ἐξέτεινε τὰ κλήματα αὐτῆς ἐπ᾽ αὐτὸν, καὶ
size and stretched-out the branches its toward him and
αἱ ῥίζαι αὐτῆς ὑποκάτω αὐτοῦ ἦσαν. Ἄμπελον δὲ ἐνταῦθα
the roots its under him were vine and here
τὴν πόλιν ἐκάλεσε τὴν Ἱερουσαλήμ· τὸ δὲ εἰπεῖν, ὅτι τὰ
the city he-called — Jerusalem the and to-say that the
κλήματα αὐτῆς ἐπ᾽ αὐτὸν ἔβαλε τὸν ἀετὸν, καὶ αἱ ῥίζαι
branches its toward him it-cast the eagle and the roots
αὐτῆς ὑποκάτω αὐτοῦ ἦσαν, τὰς συνθήκας ἐδήλωσε καὶ
its under him were the covenants he-showed and
τὴν πρὸς αὐτὸν συμμαχίαν, καὶ ὅτι ἐπέῤῥιψεν ἑαυτὴν ἐπ᾽
the with him alliance and that it-threw itself on
ἐκεῖνον. Εἶτα βουλόμενος δεῖξαι τὴν παρανομίαν, φησί· Καὶ
him then wishing to-show the lawlessness he-says and
ἐγένετο ἀετὸς ἕτερος, περὶ τοῦ Αἰγυπτίου βασιλέως λέγων,
there-was eagle another about the Egyptian king speaking
μέγας καὶ μεγαλοπτέρυγος καὶ πολὺς τοῖς ὄνυξι, καὶ ἡ
great and great-winged and much in-the talons and the
ἄμπελος αὕτη περιπλεκομένη ἐπ᾽ αὐτὸν, καὶ ὁ ἕλιξ
vine this twining toward him and the tendril
αὐτῆς ἐπ᾽ αὐτὸν, καὶ τὰ κλήματα αὐτῆς ἐξαπέστειλε τοῦ
its toward him and the branches its it-sent-forth of-the

ποτίσαι αὐτήν. Διὰ τοῦτο εἶπον· Τάδε λέγει Ἀδωναῒ
to-water it because-of this say these-things says Adonai
Κύριος· Εἰ κατευθυνεῖ, τουτέστι παραβᾶσα τὸν ὅρκον
Lord whether it-shall-prosper that-is having-transgressed the oath
καὶ τὰς συνθήκας, εἰ δυνήσεται μεῖναι καὶ σωθῆναι,
and the covenants whether it-will-be-able to-remain and to-be-saved
καὶ μὴ διαπεσεῖν. Εἶτα δεικνὺς, ὡς οὐκ ἔστι τοῦτο, ἀλλ᾽
and not to-fall-through then showing that not is this but
ἀπολεῖται πάντως διὰ τὸν ὅρκον, περὶ τῆς κολάσεως
it-will-perish by-all-means because-of the oath about the punishment
αὐτῆς διαλέγεται, καὶ τὴν αἰτίαν τίθησιν· Αἱ ῥίζαι γὰρ
its he-discourses and the cause sets the roots for
αὐτῆς, φησὶ, τῆς ἁπαλότητος, καὶ ὁ καρπὸς σαπήσεται,
its he-says of-the tenderness and the fruit will-rot
καὶ ξηρανθήσονται πάντα τὰ προσανατέλλοντα αὐτῇ.
and shall-wither all the(-things) springing-up for-it
Καὶ δεῖξαι βουλόμενος, ὅτι οὐκ ἀνθρωπίνῃ δυνάμει
and to-show wishing that not by-human power
καθαιρεθήσεται, ἀλλ᾽ ἐπειδὴ τὸν Θεὸν ἐξεπολέμωσεν ἑαυτῇ
it-will-be-taken-down but since — God it-made-an-enemy to-itself
διὰ τοὺς ὅρκους ἐκείνους, ἐπήγαγεν· Οὐκ ἐν βραχίονι
because-of the oaths those he-added not with arm
μεγάλῳ, οὐδὲ ἐν λαῷ πολλῷ τοῦ ἐκσπάσαι αὐτὴν ἐκ
great nor with people much of-the to-pull it out-of
ῥιζῶν αὐτῆς. Καὶ ἡ μὲν παραβολὴ αὕτη, πάλιν δὲ αὐτὴν
roots its and the indeed parable this again but it
σαφηνίζει οὕτως εἰπών· Ἰδοὺ ἔρχεται βασιλεὺς Βαβυλῶνος
he-makes-clear thus having-said behold comes king of-Babylon
ἐπὶ Ἱερουσαλήμ. Εἶτα εἰπὼν ἕτερά τινα μεταξὺ, λέγει
against Jerusalem then having-said other some-things between he-tells-of
τοὺς ὅρκους καὶ τὰς συμμαχίας· Διαθήσεται γὰρ, φησὶ,
the oaths and the alliances he-shall-make for he-says

πρὸς αὐτὸν διαθήκην. Εἶτα καὶ τὴν ἀποστασίαν δηλῶν, Καὶ
with him covenant then also the revolt showing and
ἀποστήσεται, φησὶν, ἀπ᾽ αὐτοῦ τοῦ ἐξαποστέλλειν ἀγγέλους
he-shall-revolt he-says from him of-the to-send messengers
εἰς Αἴγυπτον τοῦ δοῦναι αὐτῷ ἵππους καὶ λαὸν πολύν.
into Egypt of-the to-give him horses and people much
Καὶ μετὰ ταῦτα ἐπάγει, δεικνὺς ὅτι διὰ τὸν ὅρκον
and after these-things he-adds showing that because-of the oath
ταῦτα πάντα γίνεται τὰ τῆς ἀπωλείας· Εἰ μὴ ἐν
these-things all come-about the(-things) of-the destruction if not in
τῷ τόπῳ τοῦ βασιλέως τοῦ βασιλεύσαντος αὐτὸν, ὃς
the place of-the king the(-one) having-made-king him who
ἠτίμωσε τὴν ἀράν μου, καὶ παρέβη τὴν διαθήκην μου, ἐν
dishonored the curse my and transgressed the covenant my in
μέσῳ Βαβυλῶνος τελευτήσει, καὶ οὐκ ἐν δυνάμει μεγάλῃ,
midst of-Babylon he-shall-die and not in power great
οὐδὲ ἐν ὄχλῳ πολλῷ, ὅτι ἠτίμωσε τὴν ὁρκωμοσίαν, τοῦ
nor in crowd much because he-dishonored the oath of-the
παραβῆναι τὴν διαθήκην μου, ἢ μὴν τὴν ὁρκωμοσίαν
to-transgress the covenant my truly surely the oath
μου, ἣν ἠτίμωσε, καὶ τὴν διαθήκην μου, ἣν παρέβη,
my which he-dishonored and the covenant my which he-transgressed
δώσω αὐτὴν εἰς κεφαλὴν αὐτοῦ, καὶ ἐκπετάσω ἐπ᾽ αὐτὸν
I-will-give it upon head his and I-will-spread upon him
τὸ δίκτυόν μου. Ὁρᾷς πῶς οὐχ ἅπαξ, οὐδὲ δὶς, ἀλλὰ
the net my you-see how not once nor twice but
καὶ πλεονάκις εἶπεν, ὅτι διὰ τὸν ὅρκον ταῦτα πάντα
even more-often he-said that because-of the oath these-things all
ἔπασχεν ἐκεῖνος; καὶ γὰρ ἀπαραίτητός ἐστιν ὁ Θεὸς,
suffered he and for inexorable is — God
ὑβριζομένων ὅρκων. Οὐκ ἐκ τῆς κολάσεως δὲ μόνης
being-insulted oaths not from the punishment and alone

τῆς ἐπαχθείσης τῇ πόλει διὰ τὸν ὅρκον τοῦτον,
the(-punishment) brought-on the city because-of the oath this
τοῦτο ἔστιν ἰδεῖν, ἀλλὰ καὶ ἐκ τῆς μελλήσεως καὶ τῆς
this it-is-possible to-see but also from the delay and the
ἀναβολῆς, ὅσην ποιεῖται ὁ Θεὸς τὴν σπουδὴν ὑπὲρ τοῦ
postponement how-great makes — God the zeal for the
μὴ καταπατεῖσθαι τοὺς ὅρκους. Ἐγένετο γὰρ, φησὶν, ἐν
not to-be-trampled the oaths it-came-about for he-says in
τῷ ἐννάτῳ ἔτει τῆς βασιλείας Σεδεκίου, ἐν τῷ μηνὶ τῷ
the ninth year of-the reign of-Zedekiah in the month the
δευτέρῳ, ἐν τῇ δεκάτῃ τοῦ μηνὸς, ἦλθεν Ναβουχοδονόσορ
second on the tenth of-the month came Nebuchadnezzar
ὁ βασιλεὺς Βαβυλῶνος καὶ πᾶσα ἡ δύναμις αὐτοῦ ἐπὶ
the king of-Babylon and all the power his against
Ἱερουσαλήμ· καὶ περιεκάθισεν αὐτὴν, καὶ περιῳκοδόμησεν
Jerusalem and besieged it and built-around
αὐτῇ τεῖχος κυκλόθεν· καὶ ἦλθεν ἡ πόλις εἰς συνοχὴν
for-it wall in-a-circle and came the city into distress
ἕως τοῦ ἑνδεκάτου ἔτους Σεδεκίου τοῦ βασιλέως, ἐννάτῃ
until the eleventh year of-Zedekiah the king on-the-ninth
τοῦ μηνὸς, καὶ ἐνίσχυσεν ὁ λιμὸς ἐν αὐτῇ τῇ πόλει, καὶ
of-the month and prevailed the famine in itself the city and
οὐκ ἦν ἄρτος τοῦ φαγεῖν τῷ λαῷ, καὶ ἐῤῥάγη ἡ πόλις.
not was bread of-the to-eat for-the people and was-broken the city
Ἠδύνατο μὲν γὰρ ἐκ πρώτης εὐθέως αὐτοὺς παραδοῦναι
could indeed for from first immediately them to-hand-over
τῆς ἡμέρας καὶ ποιῆσαι τοῖς πολεμίοις ὑποχειρίους, ἀλλὰ
the day and to-make to-the enemies subject but
διὰ τοῦτο χρόνον ἐν μέσῳ τριῶν ἐτῶν τριβῆναι
because-of this time in midst of-three years to-be-spent
συνεχώρησε, καὶ πολιορκίας αὐτοὺς αἰσθέσθαι χαλεπωτάτης
he-permitted and siege them to-perceive most-grievous

ἐποίησεν, ἵνα καὶ τῷ τῶν στρατιωτῶν ἔξωθεν φόβῳ
he-made that both by-the of-the soldiers outside fear
καὶ τῷ συνέχοντι τὴν πόλιν ἔνδον λιμῷ σωφρονιζόμενοι,
and by-the holding the city within famine chastened
καὶ ἄκοντα τὸν βασιλέα καταναγκάσωσιν ὑποταγῆναι τῷ
even unwilling the king they-may-compel to-submit to-the
βαρβάρῳ, καὶ γενέσθαι τινὰ τῷ ἁμαρτήματι παραμυθίαν.
barbarian and to-come-about some for-the sin consolation
Καὶ ὅτι τοῦτό ἐστιν ἀληθὲς καὶ οὐκ ἐμὸς ὁ στοχασμὸς,
and that this is true and not mine the conjecture
ἄκουσον τί διὰ τοῦ προφήτου φησὶ πρὸς αὐτόν· Ἐὰν
hear what through the prophet he-says to him if
ἐξέλθῃς πρὸς ἡγεμόνας βασιλέως Βαβυλῶνος, ζήσεται ἡ
you-go-out to captains of-king of-Babylon shall-live the
ψυχή σου, καὶ ἡ πόλις αὕτη οὐ μὴ κατακαυθῇ ἐν πυρὶ,
soul your and the city this not — shall-be-burned in fire
καὶ ζήσῃ σὺ καὶ ἡ οἰκία σου.
and shall-live you and the house your
Ἐὰν δὲ μὴ ἐξέλθῃς σὺ πρὸς τοὺς ἄρχοντας βασιλέως
if but not go-out you to the rulers of-king
Βαβυλῶνος, παραδοθήσεται ἡ πόλις αὕτη εἰς χεῖρας τῶν
of-Babylon shall-be-handed-over the city this into hands of-the
Χαλδαίων, καὶ κατακαύσουσιν αὐτὴν, καὶ σὺ οὐ μὴ σωθήσῃ
Chaldeans and they-shall-burn it and you not — shall-be-saved
ἐκ χειρὸς αὐτῶν. Καὶ εἶπεν ὁ βασιλεύς· Λόγον ἔχω
out-of hand their and said the king account I-have
τῶν Ἰουδαίων τῶν πεφευγότων πρὸς τοὺς Χαλδαίους,
of-the Jews the(-ones) having-fled to the Chaldeans
μὴ παραδῶσί με εἰς χεῖρας αὐτῶν, καὶ καταμωκήσωνταί
lest they-hand-over me into hands their and they-mock
μου. Καὶ εἶπεν Ἱερεμίας· Οὐ μὴ παραδώσουσί σε· ἄκουσον
me and said Jeremiah not — they-shall-hand-over you hear

τὸν λόγον Κυρίου, ὃν ἐγὼ λαλῶ πρὸς σέ· καὶ βέλτιον
the word of-Lord which I speak to you and better
ἔσται σοι, καὶ ζήσεται ἡ ψυχή σου· καὶ εἰ μὴ θελήσεις
it-will-be for-you and shall-live the soul your and if not you-will
ἐξελθεῖν, οὗτος ὁ λόγος, ὃν ἔδειξέ μοι ὁ Κύριος· Πᾶσαι
to-go-out this the word which showed me the Lord all
αἱ γυναῖκες αἱ καταλειφθεῖσαι ἐν οἴκῳ βασιλέως Ἰούδα
the women the(-ones) left in house of-king of-Judah
ἐξάγονται πρὸς τοὺς ἄρχοντας βασιλέως Βαβυλῶνος, καὶ
are-brought-out to the rulers of-king of-Babylon and
αὗται λέγουσιν· Ἠπάτησάν σε, καὶ ἠδυνήθησάν σοι
these say they-deceived you and prevailed against-you
ἄνδρες εἰρηνικοί σου· κατισχύσουσιν ἐν ὀλισθήμασι πόδας
men peaceable your they-shall-prevail in slips feet
σου· ἀπέστρεψαν ἀπὸ σοῦ, καὶ πάσας τὰς γυναῖκάς σου
your they-turned-away from you and all the wives your
ἐξάξουσι πρὸς τοὺς Χαλδαίους, καὶ οὐ μὴ σωθήσῃ
they-shall-bring-out to the Chaldeans and not — you-shall-be-saved
ἐκ χειρὸς αὐτῶν, ὅτι ἐν χειρὶ βασιλέως Βαβυλῶνος
out-of hand their for in hand of-king of-Babylon
συλληφθήσῃ, καὶ ἡ πόλις αὕτη κατακαήσεται πυρί. Ἀλλ᾽
you-shall-be-taken and the city this shall-be-burned with-fire but
ἐπειδὴ οὐκ ἔπεισε ταῦτα λέγων, ἀλλ᾽ ἔμεινεν ἐπὶ τῆς
since not he-persuaded these-things saying but he-remained in the
ἁμαρτίας καὶ τῆς παρανομίας, μετὰ τρία ἔτη τὴν πόλιν
sin and the lawlessness after three years the city
παρέδωκεν ὁ Θεὸς, καὶ τὴν ἑαυτοῦ φιλανθρωπίαν ἐπιδείξας
handed-over — God both the his-own love-for-man having-displayed
καὶ τὴν ἀγνωμοσύνην τὴν ἐκείνου. Καὶ εἰσελθόντες μετ᾽
and the ingratitude the his and having-entered with
εὐκολίας πολλῆς ἐνέπρησαν τὸν οἶκον τοῦ Κυρίου καὶ τὸν
ease much they-burned the house of-the Lord and the

οἶκον τοῦ βασιλέως καὶ τοὺς οἴκους Ἱερουσαλὴμ, καὶ πάντα
house of-the king and the houses of-Jerusalem and every
οἶκον μέγαν ἐνέπρησεν ὁ ἀρχιμάγειρος, καὶ τὸ τεῖχος
house great burned the chief-cook and the wall
Ἱερουσαλὴμ καθεῖλε, καὶ πανταχοῦ πῦρ ἦν βαρβαρικὸν,
of-Jerusalem took-down and everywhere fire was barbarous
τοῦ ὅρκου τῶν ἐμπρησμῶν στρατηγοῦντος καὶ τὴν φλόγα
the oath the burnings commanding and the flame
πανταχοῦ περιάγοντος· καὶ τὸ καταλειφθὲν τοῦ
everywhere leading-around and the(-remnant) left of-the
λαοῦ ἐν τῇ πόλει καὶ τοὺς προσκεχωρηκότας τῷ
people in the city and the(-ones) having-gone-over to-the
βασιλεῖ μετῴκισεν ὁ ἀρχιμάγειρος· Καὶ τοὺς στύλους τοὺς
king removed the chief-cook and the pillars the
χαλκοῦς τοὺς ἐν οἴκῳ Κυρίου κατέκοψαν οἱ Χαλδαῖοι,
bronze the(-ones) in house of-Lord cut-down the Chaldeans
καὶ τὰς βάσεις, καὶ τὴν θάλασσαν τὴν χαλκῆν τὴν ἐν
and the bases and the sea the bronze the(-sea) in
οἴκῳ Κυρίου συνέκοψαν οἱ Χαλδαῖοι, καὶ τοὺς λέβητας,
house of-Lord broke-up the Chaldeans and the cauldrons
καὶ τὰς κρεάγρας, καὶ τὰς φιάλας, καὶ τὰς θυΐσκας, καὶ
and the flesh-hooks and the bowls and the censers and
πάντα τὰ σκεύη τὰ χαλκᾶ, ἐν οἷς ἐλειτούργουν ἐν αὐτοῖς,
all the vessels the bronze in which they-ministered in them
ἔλαβον, καὶ τὰ πυρεῖα, καὶ τὰς φιάλας τὰς χρυσᾶς καὶ
they-took and the fire-pans and the bowls the golden and
ἀργυρᾶς ἔλαβον, καὶ τῶν στύλων τῶν δύο, καὶ τῶν
silver they-took and the pillars the two and the
βάσεων, καὶ τῆς θαλάσσης, ἣν ἐποίησεν ὁ Σολομὼν ἐν
bases and the sea which made — Solomon in
οἴκῳ Κυρίου, ἔλαβε Ναβουζαρδὰν ὁ ἀρχιμάγειρος· καὶ
house of-Lord took Nebuzaradan the chief-cook and

ἔλαβεν τὸν Σαρέα τὸν ἱερέα τὸν πρῶτον, καὶ τὸν Σαφὰν
he-took — Seraiah the priest the first and — Saphan
τὸν ἱερέα τὸν δεύτερον, καὶ τοὺς τρεῖς τοὺς φυλάσσοντας
the priest the second and the three the(-ones) keeping
τὸν σταθμὸν, καὶ ἐκ τῆς πόλεως εὐνοῦχον ἕνα τὸν
the threshold and from the city eunuch one the(-one)
καθεσταμένον ἐπὶ τοὺς ἄνδρας τοὺς πολεμοῦντας, καὶ
appointed over the men the(-ones) warring and
πέντε ἄνδρας τοὺς ὁρῶντας τὸ πρόσωπον τοῦ βασιλέως,
five men the(-ones) seeing the face of-the king
καὶ τὸν Σαφὰν τὸν ἀρχιστράτηγον, καὶ τὸν γραμματέα,
and — Saphan the commander-in-chief and the scribe
καὶ ἑξήκοντα ἄνδρας· καὶ ἔλαβεν αὐτοὺς, καὶ ἀπήγαγεν
and sixty men and he-took them and led-away
αὐτοὺς πρὸς τὸν βασιλέα Βαβυλῶνος, καὶ ἐπάταξεν αὐτοὺς
them to the king of-Babylon and struck them
ὁ βασιλεὺς, καὶ ἐθανάτωσεν αὐτούς.
the king and put-to-death them
Ἀναμνήσθητί μοι οὖν τῆς δρεπάνης νῦν τῆς πετομένης
remember for-me then the sickle now the(-sickle) flying
καὶ καταλυούσης ἐν τῷ οἴκῳ τοῦ ὀμνύοντος, καὶ
and lodging in the house of-the(-one) swearing and
καθαιρούσης τοὺς τοίχους καὶ τὰ ξύλα καὶ τοὺς λίθους·
taking-down the walls and the timbers and the stones
ἀναμνήσθητί μοι, πῶς ὁ ὅρκος οὗτος εἰσελθὼν ἐν τῇ
remember for-me how the oath this having-entered in the
πόλει καὶ οἰκίας καὶ ναὸν καὶ τείχη καὶ οἰκοδομήματα
city both houses and temple and walls and buildings
λαμπρὰ καθεῖλε, καὶ χῶμα τὴν πόλιν ἐποίησε, καὶ οὔτε
splendid took-down and mound the city made and neither
τὰ Ἅγια τῶν ἁγίων, οὔτε τὰ σκεύη τὰ ἱερὰ, οὔτε ἄλλο
the Holy of-the holies nor the vessels the holy nor other

οὐδὲν ἀπέστρεψε τὴν κόλασιν καὶ τὴν τιμωρίαν ἐκείνην
anything turned-away the punishment and the penalty that
διὰ τὸ παραβαθῆναι τὸν ὅρκον. Καὶ ἡ μὲν πόλις
because-of the to-be-transgressed the oath and the indeed city
οὕτως ἐλεεινῶς κατελύετο· ὁ δὲ βασιλεὺς ἐλεεινότερα καὶ
so pitiably was-destroyed the but king more-pitiable-things and
ὀδυνηρότερα τούτων ἔπασχε· καὶ καθάπερ τὰ οἰκοδομήματα
more-painful than-these suffered and as the buildings
καθεῖλεν αὕτη ἡ δρεπάνη ἡ πετομένη, οὕτω καὶ τοῦτον
took-down this the sickle the flying so also this-man
φεύγοντα καθεῖλεν· Ἐξῆλθε γὰρ ὁ βασιλεὺς, φησὶ, νυκτὸς
fleeing it-took-down went-out for the king he-says by-night
ὁδὸν πύλης, καὶ οἱ Χαλδαῖοι ἐκύκλουν τὴν πόλιν, καὶ
by-way of-gate and the Chaldeans surrounded the city and
κατεδίωξε δύναμις τῶν Χαλδαίων ὀπίσω τοῦ βασιλέως, καὶ
pursued power of-the Chaldeans after the king and
κατέλαβον αὐτὸν, καὶ συνέλαβον τὸν βασιλέα, καὶ ἤγαγον
overtook him and seized the king and led
αὐτὸν πρὸς τὸν βασιλέα Βαβυλῶνος, καὶ ἐλάλησεν ὁ
him to the king of-Babylon and spoke the
βασιλεὺς Βαβυλῶνος μετὰ Σεδεκίου κρίσιν, καὶ ἔσφαξε τοὺς
king of-Babylon with Zedekiah judgment and slaughtered the
υἱοὺς αὐτοῦ ἐνώπιον αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Σεδεκίου
sons his before him and the eyes of-Zedekiah
ἐξετύφλωσε· καὶ ἔδησεν αὐτὸν ἐν πέδαις, καὶ ἀπήγαγεν
blinded and bound him in fetters and led-away
αὐτὸν εἰς Βαβυλῶνα. Τί ἐστιν, Ἐλάλησε μετ' αὐτοῦ κρίσιν;
him to Babylon what is spoke with him judgment
Ἀπήτησεν αὐτὸν εὐθύνας, ἐδικάσατο μετ' αὐτοῦ, καὶ πρῶτον
he-demanded-of him accounts he-judged with him and first
τοὺς υἱοὺς αὐτοῦ κατέσφαξεν, ἵνα θεωρὸς γένηται τῆς
the sons his slaughtered that spectator he-may-become of-the

οἰκείας συμφορᾶς, καὶ τὴν τραγῳδίαν ἐκείνην ἴδῃ τὴν
own calamity and the tragedy that he-may-see the
ἐλεεινὴν, καὶ τότε αὐτὸν ἐξετύφλωσε. Τίνος ἕνεκεν τοῦτο
pitiable and then him blinded for-what cause this
πάλιν γίνεται; Ἵνα διδάσκαλος τοῖς βαρβάροις ἀπέλθῃ
again comes-about that teacher to-the barbarians he-may-go-away
καὶ τοῖς ἐκεῖ κατοικοῦσιν Ἰουδαίοις, καὶ ἵνα μάθωσιν
and to-the there dwelling Jews and that may-learn
οἱ βλέποντες διὰ τοῦ πεπηρωμένου, πόσον κακὸν
the(-ones) seeing through the(-one) maimed how-great evil
ὁ ὅρκος· οὐχ ἐκεῖνοι δὲ μόνον, ἀλλὰ καὶ οἱ παρὰ
the oath not they and only but also the(-ones) along
τὴν ὁδὸν πάντες οἰκοῦντες δεδεμένον καὶ πεπηρωμένον
the road all dwelling bound and maimed
ὁρῶντες μανθάνωσι διὰ τῆς συμφορᾶς τῆς ἁμαρτίας τὸ
seeing may-learn through the calamity of-the sin the
μέγεθος. Διὰ τοῦτο ὁ μὲν τῶν προφητῶν φησιν,
greatness because-of this the(-one) indeed of-the prophets says
Οὐκ ὄψεται Βαβυλῶνα· ὁ δὲ λέγει, ὅτι Εἰς Βαβυλῶνα
not he-shall-see Babylon the(-other) but says that to Babylon
ἀπαχθήσεται. Καὶ δοκεῖ μὲν ἐναντία εἶναι ἡ προφητεία·
he-shall-be-led-away and seems indeed contrary to-be the prophecy
οὐκ ἔστι δὲ, ἀλλ' ἀμφότερα ταῦτα ἀληθῆ. Καὶ γὰρ
not it-is but but both these-things true and for
Βαβυλῶνα οὐκ εἶδε, καὶ εἰς Βαβυλῶνα ἀπήχθη. Πῶς οὖν
Babylon not he-saw and to Babylon he-was-led-away how then
Βαβυλῶνα οὐκ εἶδεν; Ὅτι ἐν τῇ Ἰουδαίᾳ τὴν πήρωσιν
Babylon not did-he-see that in — Judea the maiming
ὑπέστη· ἔνθα γὰρ ὁ ὅρκος ἠθετήθη, ἐκεῖ καὶ ἐξεδικεῖτο
he-underwent where for the oath was-set-aside there also it-was-avenged
καὶ τὴν τιμωρίαν αὐτὸς ὑπέμεινε. Πῶς δὲ ἀπήχθη εἰς
and the penalty he endured how and was-he-led-away to

Βαβυλῶνα; Αἰχμάλωτος γενόμενος. Ἐπειδὴ γὰρ δύο ἦσαν
Babylon captive having-become since for two were
αἱ τιμωρίαι, πήρωσις καὶ αἰχμαλωσία, διενείμαντο αὐτὰς
the penalties maiming and captivity divided them
οἱ προφῆται, καὶ ὁ μὲν, Οὐκ ὄψεται, φησὶ, Βαβυλῶνα,
the prophets and the(-one) indeed not he-shall-see says Babylon
τὴν πήρωσιν αὐτοῦ λέγων· ὁ δέ φησιν· Εἰς Βαβυλῶνα
the maiming his speaking-of the(-other) but says to Babylon
ἀπαχθήσεται· τὴν αἰχμαλωσίαν αὐτοῦ αἰνιττόμενος.
he-shall-be-led-away the captivity his hinting-at
Ταῦτα οὖν εἰδότες, ἀδελφοὶ, καὶ τὰ εἰρημένα καὶ 4
these-things then knowing brothers both the(-things) said and
τὰ πρὸ τούτων λεχθέντα συλλέγοντες, παυσώμεθά
the(-things) before these spoken gathering let-us-cease
ποτε τῆς πονηρᾶς ταύτης συνηθείας, ναὶ δέομαι καὶ
at-length the evil this custom yes I-ask and
ἀντιβολῶ πάντων ὑμῶν. Εἰ γὰρ ἐν τῇ Παλαιᾷ, ὅτε οὐ τὴν
entreat all you if for in the Old when not the
ἀκριβῆ φιλοσοφίαν ἀπῃτοῦντο οἱ Ἰουδαῖοι, ἀλλὰ πολλὴ
exact philosophy were-demanded the Jews but much
συγκατάβασις ἦν, τοσαύτη ὀργὴ γέγονε δι᾽ ὅρκον ἕνα,
condescension was so-great wrath came-about because-of oath one
τοσαύτη ἅλωσις καὶ αἰχμαλωσία· τί εἰκὸς ὑποστήσεσθαι
so-great capture and captivity what likely to-undergo
νῦν τοὺς ὀμνύοντας μετὰ νόμον κωλύοντα τοῦτο ποιεῖν καὶ
now the(-ones) swearing after law forbidding this to-do and
τοσαύτην ἐντολῶν προσθήκην; Μὴ γὰρ τοῦτό ἐστι τὸ
so-great of-commandments addition — for this is the(-thing)
ζητούμενον, ὅπως εἰς σύναξιν ἔλθωμεν καὶ ἀκούσωμεν
sought that to assembly we-may-come and may-hear
τῶν λεγομένων; Τοῦτο μὲν οὖν καὶ κρῖμα μεῖζόν ἐστι
the(-things) said this indeed rather both judgment greater is

καὶ κόλασις ἀπαραίτητος, ὅταν συνεχῶς ἀκούοντες μὴ
and punishment inexorable when continually hearing not
ποιῶμεν τὰ λεγόμενα. Τίνα γὰρ ἕξομεν ἀπολογίαν,
we-do the(-things) said what for shall-we-have defense
τίνα δὲ συγγνώμην, ὅταν ἐκ πρώτης ἡλικίας ἡμεῖς
what and pardon when from first age we
ἄχρις ἐσχάτης πολιᾶς ἐνταῦθα συναγόμενοι καὶ τοσαύτης
up-to last gray-hair here gathering and so-great
ἀπολαύοντες διδασκαλίας, ὅμοιοι μένωμεν ἐκείνοις, καὶ μηδὲ
enjoying teaching like we-remain to-those and not-even
ἓν ἐλάττωμα διορθώσασθαι σπουδάζωμεν; Μή μοί τις
one defect to-correct are-zealous not to-me anyone
λοιπὸν συνήθειαν προβαλλέσθω· διὰ γὰρ τοῦτο ἀγανακτῶ
henceforth custom let-put-forward because-of for this I-am-indignant
καὶ ὀργίζομαι, ὅτι συνηθείας περιγενέσθαι οὐ δυνάμεθα, καὶ
and angry that custom to-overcome not we-can and
εἰ συνηθείας μὴ περιγενώμεθα, πῶς περιεσόμεθα ἐπιθυμίας;
if custom not we-overcome how shall-we-overcome desire
Ἐκείνης ἡ ῥίζα ἀπὸ τῆς φύσεως ἔχει τὴν ἀρχήν· τὸ
of-that the root from the nature has the beginning the
μὲν γὰρ ἐπιθυμεῖν, φυσικόν· τὸ δὲ κακῶς ἐπιθυμεῖν, τῆς
indeed for to-desire natural the but ill to-desire of-the
προαιρέσεως λοιπόν· τὸ μέντοι ὀμνύναι οὐδὲ τὴν ἀρχὴν
choice henceforth the however to-swear not-even the beginning
ἐκ τῆς προαιρέσεως ἔλαβεν, ἀλλ' ἐκ ῥᾳθυμίας μόνης.
from the choice took but from carelessness alone
Καὶ ἵνα μάθῃς, ὅτι οὐκ ἐκ τῆς δυσκολίας τοῦ
and that you-may-learn that not from the difficulty of-the
πράγματος, ἀλλὰ παρὰ τὴν ὀλιγωρίαν τὴν ἡμετέραν
thing but because-of the negligence the our
μέχρι τοσούτου τὸ ἁμάρτημα προὔβη τοῦτο, ἐννοήσωμεν
up-to so-far the sin advanced this let-us-consider

πόσα πολλῷ τούτων δυσκολώτερα κατορθοῦσιν
how-many-things by-much than-these more-difficult accomplish
ἄνθρωποι, καὶ ταῦτα μηδεμίαν ἀμοιβὴν προσδοκῶντες
men and these-things no requital expecting
ἐκεῖθεν· ἐννοήσωμεν τίνα ὁ διάβολος ἐπέταξε, πῶς ἐπίπονα,
from-there let-us-consider what the devil commanded how toilsome
πῶς ἐπίμοχθα, καὶ οὐκ ἐγένετο κώλυμα ἡ δυσκολία τοῖς
how laborious and not was hindrance the difficulty to-the
ἐπιτάγμασι. Τί γὰρ ἂν γένοιτο δυσκολώτερον, εἰπέ μοι,
commands what for — would-be more-difficult tell me
ἀλλ᾽ ἢ ὅταν τις νέος τοῖς βουλομένοις καταμαλάττειν
but than when some youth to-the(-ones) wishing to-soften
αὐτὸν καὶ λυγίζειν αὐτοῦ τὰ μέλη παραδοὺς ἑαυτὸν,
him and to-twist his the limbs having-handed-over himself
φιλονεικοίη πρὸς ἀκρίβειαν τροχοῦ δίκην τὸ σῶμα ἅπαν
strive for exactness of-wheel like the body whole
κάμπτειν καὶ στρέφεσθαι ἐπὶ τοῦ ἐδάφους, καὶ διὰ τῶν
to-bend and to-turn on the ground and through the
ὀφθαλμῶν καὶ διὰ τῆς τῶν χειρῶν περιαγωγῆς καὶ τῆς
eyes and through the of-the hands turning and the
ἄλλης δινήσεως εἰς τὸ θῆλυ γένος ἐκβῆναι βιάζηται, καὶ
other whirling into the female sex to-pass he-force and
μήτε τὴν δυσκολίαν τῶν γινομένων, μήτε τὴν αἰσχύνην
neither the difficulty of-the(-things) happening nor the shame
τὴν ἀπὸ τούτων λογίζηται; τοὺς δὲ ἐπὶ τῆς ὀρχήστρας
the(-shame) from these reckon the(-ones) but on the orchestra
πάλιν ἐπισυρομένους, καὶ καθάπερ πτεροῖς τοῖς κώλοις
again dragging-themselves and as with-wings with-the limbs
κεχρημένους τοῦ σώματος, τίς οὐκ ἂν ὁρῶν ἐκπλαγείη;
using of-the body who not — seeing would-be-astounded
οἱ δὲ μαχαίρας ἐναλλὰξ εἰς τὸν ἀέρα ἀκοντίζοντες,
the(-ones) but knives alternately into the air hurling

καὶ πάσας ἀπὸ τῆς λαβῆς δεχόμενοι πάλιν, τίνα οὐκ ἂν
and all by the handle receiving again whom not —
καταισχύνοιεν τῶν ὑπὲρ τῆς ἀρετῆς οὐδένα βουλομένων
would-they-shame of-the(-ones) for the virtue anyone wishing
ἀναδέξασθαι πόνον; ἢ τί ἄν τις εἴποι περὶ ἐκείνων
to-take-on toil or what — anyone might-say about those
τῶν ἀνδρῶν, οἳ κοντὸν ἐπὶ τοῦ μετώπου βαστάζοντες,
the men who pole on the forehead carrying
καθάπερ δένδρον ἐῤῥιζωμένον ἐπὶ τῆς γῆς, οὕτως ἀκίνητον
as tree rooted on the earth so immovable
διατηροῦσι; Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ θαυμαστὸν,
keep-it and not this only is the marvelous
ἀλλ' ὅτι καὶ παιδία μικρὰ ἐπ' ἄκρου τοῦ ξύλου παλαίειν
but that even children small on top of-the pole to-wrestle
ἀλλήλοις παρασκευάζουσι, καὶ οὔτε χεῖρες οὔτε ἄλλο τι
with-one-another they-prepare and neither hands nor other any
τοῦ σώματος μέρος, ἀλλὰ τὸ μέτωπον μόνον δεσμοῦ παντὸς
of-the body part but the forehead alone than-bond every
ἀσφαλέστερον φέρει τὸν κοντὸν ἐκεῖνον ἄσειστον. Ἕτερος
more-securely bears the pole that unshaken another
πάλιν ἐπὶ σχοίνου στενωτάτης μετὰ τοσαύτης ἀδείας
again on rope narrowest with so-great security
βαδίζει, μεθ' ὅσης οἱ τὰ ὕπτια πεδία κατατρέχοντες.
walks with as-much-as the(-ones) the level plains running-over
Ἀλλ' ὅμως ταῦτα τὰ καὶ ταῖς ἐννοίαις ἀφόρητα εἶναι
but nevertheless these-things the(-things) even to-the thoughts unbearable to-be
δοκοῦντα, τῇ τέχνῃ γέγονε δυνατά. Τί τούτων ἔχομεν
seeming by-the art have-become possible what of-these have-we
εἰπεῖν ἐπὶ τῶν ὅρκων, εἰπέ μοι; ποίαν δυσκολίαν;
to-say in-the-case-of the oaths tell me what-kind difficulty
ποῖον ἱδρῶτα; ποίαν τέχνην; ποῖον κίνδυνον; Ὀλίγης χρεία
what-kind sweat what-kind art what-kind danger of-little need

σπουδῆς μόνον ἡμῖν, καὶ ταχέως τὸ πᾶν ἡμῖν ἀνυσθήσεται.
zeal only for-us and quickly the whole for-us will-be-accomplished
Καὶ μή μοι λέγε, ὅτι τὸ πλέον κατώρθωσα, ἀλλ᾽ εἰ μὴ
and not to-me say that the more I-accomplished but if not
τὸ πᾶν κατώρθωσας, μηδὲν μηδέπω πεποιηκέναι νόμιζε· τὸ
the whole you-accomplished nothing yet to-have-done think the
γὰρ ὀλίγον τοῦτο ἀμεληθὲν καὶ τὸ λοιπὸν ἅπαν καθαιρεῖ.
for little this neglected also the rest all takes-down
Πολλάκις γοῦν οἰκίας οἰκοδομήσαντες ἄνθρωποι, καὶ
often at-any-rate houses having-built men and
τὸν ὄροφον ἐπιθέντες, μιᾶς κεραμίδος ἀποτιναχθείσης, μὴ
the roof having-put-on one tile having-been-shaken-off not
ποιησάμενοι σπουδὴν, ὁλόκληρον τὸν οἶκον ἀπώλεσαν. Καὶ
having-made zeal whole the house lost and
ἐπὶ ἱματίων δὲ τὸ αὐτὸ τοῦτο συμβαῖνον ἴδοι τις ἄν·
in-the-case-of garments too the same this happening might-see one —
καὶ γὰρ καὶ ἐκεῖ μικρὸν ῥῆγμα γενόμενον καὶ μὴ ῥαφὲν,
and for also there small rent having-come-about and not sewn
πολὺ τὸ σχίσμα ἐποίησε. Τοῦτο καὶ ἐπὶ τῶν χειμάῤῥων
great the tear made this also in-the-case-of the torrents
συμβαίνει πολλάκις· καὶ γὰρ ἐκεῖνοι μικρᾶς ἂν ἐπιλάβωνται
happens often and for they small if they-lay-bold-of
μόνον εἰσόδου, ὁλόκληρον τὸ ῥεῦμα εἰσάγουσι. Καὶ σὺ τοίνυν
only entrance whole the stream they-bring-in and you therefore
εἰ καὶ πάντοθεν σαυτὸν ἐτείχισας, μικρὸν δὲ ὑπολείπεται
if even from-all-sides yourself you-walled small but is-left
μέρος λοιπὸν, καὶ τοῦτο ἀπόφραξον τῷ διαβόλῳ, ἵνα
part remaining also this stop-up to-the devil that
ἐστηριγμένος ᾖς πάντοθεν. Εἶδες τὴν δρεπάνην; εἶδες
established you-may-be from-all-sides you-saw the sickle you-saw
τὴν κεφαλὴν Ἰωάννου; ἤκουσας τῆς ἱστορίας τῆς κατὰ
the head of-John you-heard the story the(-story) concerning

τὸν Σαούλ; ἤκουσας τῆς αἰχμαλωσίας τῆς Ἰουδαϊκῆς τὸν
— Saul you-heard of-the captivity the Jewish the
τρόπον; μετὰ δὲ τούτων πάντων ἤκουσας τῆς ἀποφάσεως
manner after and these all you-heard the sentence
τοῦ Χριστοῦ λεγούσης, ὅτι οὐ τὸ ἐπιορκεῖν μόνον, ἀλλὰ καὶ
— of-Christ saying that not the to-perjure only but also
τὸ ὀμνύειν ὁπωσοῦν διαβολικόν ἐστι, καὶ ὅλον τοῦ πονηροῦ
the to-swear in-any-way devilish is and wholly of-the evil-one
τὸ κατασκεύασμα; ἔμαθες ὅτι πανταχοῦ τοῖς ὅρκοις
the contrivance you-learned that everywhere on-the oaths
ἕπονται ἐπιορκίαι; Ταῦτα δὴ πάντα συναγαγὼν ἔγγραψον
follow perjuries these-things indeed all having-gathered inscribe
τῇ διανοίᾳ σου. Οὐχ ὁρᾷς, πῶς αἱ γυναῖκες καὶ τὰ μικρὰ
on-the mind your not do-you-see how the women and the small
παιδία ἀντὶ φυλακῆς μεγάλης Εὐαγγέλια ἐξαρτῶσι τοῦ
children instead-of guard great Gospels hang-from the
τραχήλου, καὶ πανταχοῦ περιφέρουσιν, ὅπουπερ ἂν ἀπίωσιν;
neck and everywhere carry-about wherever — they-go
Σὺ τὰ παραγγέλματα τοῦ Εὐαγγελίου καὶ τοὺς νόμους
you the precepts of-the Gospel and the laws
ἔγγραψόν σου τῇ διανοίᾳ. Οὐ χρεία χρυσίου καὶ κτημάτων
inscribe your on-the mind not need of-gold and possessions
ἐνταῦθα, οὔτε βιβλίον πρίασθαι, προαιρέσεως δὲ μόνης
here nor book to-buy of-choice but only
καὶ διαθέσεως ψυχῆς διεγηγερμένης, καὶ ἀσφαλέστερον
and disposition of-soul roused and more-securely
ἕξεις τὸ Εὐαγγέλιον, οὐκ ἔξωθεν περιφέρων, ἀλλ' ἔνδον
you-will-have the Gospel not outside carrying-about but within
αὐτὸ τοῖς τῆς ψυχῆς ἀποτιθέμενος ταμείοις. Ἀνιστάμενος
it in-the of-the soul laying-up storehouses rising
τοίνυν ἀπὸ τῆς κλίνης, καὶ τὴν οἰκίαν ἐκβαίνων τὴν
therefore from the bed and the house going-out-of the

σεαυτοῦ, τὸν νόμον ἐπίλεγε τοῦτον, Ἐγὼ δὲ λέγω ὑμῖν,
your-own the law repeat this I but say to-you
μὴ ὀμόσαι ὅλως, καὶ ἔσται σοι διδασκαλία τὸ ῥῆμα·
not to-swear at-all and will-be for-you teaching the word
οὐδὲ γὰρ πολλοῦ δεῖ πόνου, ἀλλὰ μικρᾶς προσοχῆς
not-even for of-much is-there-need toil but of-small attention
μόνον. Καὶ ὅτι τοῦτό ἐστιν ἀληθὲς, εὔδηλον ἐκεῖθεν· Τὸν
only and that this is true clear from-there the
υἱόν σου καλέσας φόβησον, καὶ ἀπείλησον αὐτῷ ἐπιθήσειν
son your having-called frighten and threaten him to-lay-on
πληγὰς ὀλίγας, εἰ μὴ κατορθώσειε τὸν νόμον τοῦτον, καὶ
blows few if not he-accomplish the law this and
ὄψει ὡς εὐθέως ἀποστήσεται τῆς συνηθείας. Πῶς
you-will-see how immediately he-will-stand-away from-the custom how
οὖν οὐκ ἄτοπον, εἰ τὰ μὲν μικρὰ παιδία τὸν παρ᾽ ἡμῶν
then not absurd if the indeed small children the from us
δεδοικότα φόβον περιγένοιτο τῆς ἐντολῆς, ἡμεῖς δὲ μηδὲ
fearing fear should-overcome the commandment we but not-even
οὕτω φοβούμεθα τὸν Θεὸν, ὡς ἡμᾶς οἱ υἱοὶ δεδοίκασιν;
so fear — God as us the sons fear
Ὅπερ οὖν καὶ πρώην εἶπον, τοῦτο καὶ νῦν λέγω.
what then also lately I-said this also now I-say
Νόμον ἑαυτοῖς θῶμεν, μὴ πρότερον μὴ δημοσίων,
law for-ourselves let-us-set not sooner neither public
μὴ ἰδιωτικῶν ἅψασθαι πραγμάτων, ἕως ἂν τοῦτον
nor private to-touch affairs until — this
ἐκπληρώσωμεν τὸν νόμον, καὶ πάντως ὑπὸ τῆς ἀνάγκης
we-fulfill the law and by-all-means by the necessity
συνωθούμενοι περιεσόμεθα ῥᾳδίως, καὶ κοσμήσομεν μὲν
pushed we-shall-prevail easily and we-shall-adorn indeed
ἑαυτοὺς, κοσμήσομεν δὲ καὶ τὴν πόλιν ἅπασαν. Ἐννόησον
ourselves we-shall-adorn and also the city whole consider

γὰρ ἡλίκον ἐστὶ πανταχοῦ τῆς οἰκουμένης ταῦτα ἀκούειν,
for how-great it-is everywhere in-the world these-things to-hear
ὡς ἐν Ἀντιοχείᾳ κεκράτηκεν ἔθος Χριστιανοῖς πρέπον,
that in Antioch has-prevailed custom for-Christians fitting
καὶ οὐδενὸς ἀκούσῃ, κἂν μεγίστη ἀνάγκη ἐπικέηται,
and of-no-one will-you-hear even-if greatest necessity press
ὅρκον προϊεμένου. Πάντως ἀκούσονται ταῦτα αἱ γείτονες
oath letting-go by-all-means will-hear these-things the neighboring
πόλεις· μᾶλλον δὲ οὐχ αἱ γείτονες μόνον, ἀλλὰ καὶ πρὸς
cities rather but not the neighboring only but also to
αὐτὰ τὰ πέρατα τῆς γῆς ὁ λόγος ἀφίξεται· καὶ γὰρ
themselves the ends of-the earth the word will-arrive and for
εἰκὸς, καὶ ὑμῖν ἐπιμιγνυμένους ἐμπόρους, καὶ ἐντεῦθεν
it-is-likely both with-you mingling merchants and from-here
ἑτέρους ἀφικνουμένους ταῦτα ἀπαγγέλλειν ἅπαντα. Ὅταν
others arriving these-things to-report all when
οὖν ἄλλας πόλεις ἐγκωμιάζοντες πολλοὶ λιμένας λέγωσι,
then other cities praising many harbors speak-of
καὶ ἀγορὰν, καὶ ἀφθονίαν ὠνίων, δότε τοῖς ἐντεῦθεν
and market-place and abundance of-wares grant to-the(-ones) from-here
ἀφικνουμένοις λέγειν, ὅτι ὅπερ ἐστὶν ἐν Ἀντιοχείᾳ, τοῦτο
arriving to-say that what is in Antioch this
οὐδαμοῦ τῶν ἄλλων πόλεων ἔστιν ἰδεῖν· ἕλοιντο γὰρ
nowhere of-the other cities it-is-possible to-see would-choose for
ἂν οἱ ἄνθρωποι οἱ τὴν πόλιν ἐκείνην οἰκοῦντες τὴν
— the men the(-ones) the city that inhabiting the
γλῶτταν ἐκκοπῆναι πρότερον, ἢ ὅρκον ἀπὸ τοῦ στόματος
tongue to-be-cut-out sooner than oath from the mouth
προέσθαι. Τοῦτο ὑμῖν κόσμος ἔσται καὶ ἀσφάλεια· οὐ
to-let-go this to-you adornment will-be and safety not
μόνον δὲ, ἀλλὰ καὶ μισθὸν οἴσει πολύν. Καὶ γὰρ πάντως
only and but also wage will-bring much and for by-all-means

ζηλώσουσιν ὑμᾶς ἕτεροι καὶ μιμήσονται· εἰ γὰρ ἕνα τις
will-emulate you others and will-imitate if for one anyone
καὶ δύο κερδάνας τοσοῦτον λήψεται μισθὸν παρὰ τοῦ
and two having-gained so-great will-receive wage from —
Θεοῦ, οἱ τὴν οἰκουμένην ἅπασαν παιδεύοντες πόσας
God the(-ones) the world whole teaching how-many
οὐ λήψεσθε τὰς ἀμοιβάς; Χρὴ τοίνυν σπουδάζειν
not will-you-receive the requitals it-is-right therefore to-be-zealous
καὶ ἐγρηγορέναι καὶ νήφειν, εἰδότας ὡς οὐχὶ τῶν
and to-be-awake and to-be-sober knowing that not of-the
οἰκείων κατορθωμάτων μόνον, ἀλλὰ καὶ τῶν ἑτέροις
own achievements only but also of-the(-things) by-others
κατορθουμένων ἀντίδοσιν ληψόμεθα μεγίστην, καὶ πολλῆς
accomplished recompense we-shall-receive greatest and much
παρὰ τοῦ Θεοῦ τῆς εὐνοίας ἀπολαύσομεν· ἧς γένοιτο
from — God the goodwill we-shall-enjoy which may-it-be
διηνεκῶς πάντας ἡμᾶς ἀπολαύσαντας τυχεῖν τῆς βασιλείας
continually all us having-enjoyed to-obtain the kingdom
τῶν οὐρανῶν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ
of-the heavens in Christ Jesus the Lord our to-whom the
δόξα, καὶ τὸ κράτος σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι,
glory and the might with the Father and 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 Κ΄

XX · ON BEARING NO GRUDGE

The fast is ending, and the holy table is open only to the purified: let each ask what he has corrected. Weakness may excuse a man from fasting, but nothing excuses keeping an enemy. The grudge-bearer sins every day and is tormented by every sight of his enemy, while God, whom we insult daily, could call us to account for our careless prayers, slanders, and looks. Forgiveness saves those whom Moses and Samuel could not; leave vengeance to God, who kept Miriam's punishment despite Moses' prayer. Leave your gift at the altar, go first to your brother, and keep entreating him; the Lord's Prayer asks to be forgiven as we forgive. We hope the emperor will pardon us at the Pasch; let us pardon too. The Ninevites changed in three days; give me a swearer for ten. After the Pasch, those who still swear will be kept from the mysteries.

Ὅτι οὐκ ἀρκεῖ ἡ νηστεία τῆς Τεσσαρακοστῆς πρὸς τὸ
that not suffices the fast of-the Forty-days for the
δύνασθαι κοινωνεῖν, ἀλλὰ καὶ δεῖ τῆς κατὰ ψυχὴν
to-be-able to-commune but also there-is-need-of the in soul
ἀρετῆς πρώτης· καὶ πῶς δυνατὸν μὴ μνησικακεῖν, καὶ
virtue first and how possible not to-bear-a-grudge and
ὅτι πολὺς τῷ Θεῷ τοῦ νόμου τούτου λόγος, καὶ ὅτι
that great — with-God of-the law this account and that
πρὸ τῆς γεέννης τὸ μνησικακεῖν κολάζει τοὺς ἁλόντας·
before the hell the to-bear-a-grudge punishes the(-ones) caught
καὶ περὶ τῆς τῶν ὅρκων ἀποχῆς, καὶ περὶ τῶν μὴ
and about the from-the oaths abstinence and about the(-ones) not
κατωρθωκότων τὸ μὴ ὀμνύειν.
having-accomplished the not to-swear

1 Πρὸς τὸ τέλος ἡμῖν τῆς νηστείας λοιπὸν ὁ καιρὸς
toward the end for-us of-the fast henceforth the season
ἐπείγεται· οὐκοῦν καὶ ἡμεῖς πρὸς πλείονα ἑαυτοὺς ἐπιδῶμεν
presses then also we to more ourselves let-us-give

ἀρετήν. Ὥσπερ γὰρ οὐδὲν ὄφελος τῶν πολλῶν διαύλων
virtue as for no profit of-the many double-laps
τοῖς τρέχουσιν, ἂν τῶν βραβείων ἐκπέσωσιν· οὕτως
to-the(-ones) running if from-the prizes they-fall so
οὐδὲ ἡμῖν ἔσται τι κέρδος ἀπὸ τῶν πολλῶν πόνων καὶ
not-even for-us will-there-be any gain from the many toils and
ἱδρώτων τῶν περὶ τὴν νηστείαν, ἐὰν μὴ μετὰ καθαροῦ
sweats the(-ones) about the fast if not with pure
συνειδότος δυνηθῶμεν τῆς ἱερᾶς ἀπολαῦσαι τραπέζης. Διὰ
conscience we-be-able the holy to-enjoy table because-of
τοῦτο νηστεία καὶ τεσσαρακοστὴ, καὶ τοσούτων ἡμερῶν
this fast and forty-days and of-so-many days
συνάξεις καὶ ἀκροάσεις καὶ εὐχαὶ καὶ διδασκαλίαι, ἵνα παντὶ
assemblies and hearings and prayers and teachings that in-every
τρόπῳ τὰ παρὰ πάντα τὸν ἐνιαυτὸν ἡμῖν ἁμαρτήματα
way the through all the year to-us sins
προστριβέντα διὰ τῆς σπουδῆς ταύτης τῶν θεϊκῶν
having-been-rubbed-on through the zeal this of-the divine
ἐνταλμάτων ἀποσμηξάμενοι, μετὰ παῤῥησίας πνευματικῆς
commandments having-wiped-off with boldness spiritual
μετάσχωμεν εὐλαβῶς τῆς ἀναιμάκτου ἐκείνης θυσίας, ὡς,
we-may-partake reverently of-the unbloody that sacrifice since
ἂν μὴ τοῦτο ᾖ, μάτην καὶ εἰκῆ καὶ ἐπ᾽ οὐδενὶ χρησίμῳ τὸν
if not this be in-vain and idly and for nothing useful the
τοσοῦτον ὑπέστημεν πόνον. Ἕκαστος τοίνυν ἀναλογιζέσθω
so-great we-underwent toil each therefore let-reckon
παρ᾽ ἑαυτῷ, ποῖον ἐλάττωμα διώρθωσε, ποῖον κατόρθωμα
with himself what defect he-corrected what achievement
προσεκτήσατο, ποίαν ἁμαρτίαν ἀπεβάλετο, ποίαν κηλῖδα
he-acquired-besides what sin he-cast-off what stain
ἀπενίψατο, κατὰ τί βελτίων ἐγένετο· κἂν μὲν εὕρῃ πλέον
he-washed-off in what better he-became and-if indeed he-find more

τι γενόμενον ἀπὸ τῆς νηστείας ἑαυτῷ πρὸς τὴν καλὴν
anything having-come-about from the fast for-himself toward the beautiful
ταύτην ἐμπορίαν, καὶ συνίδῃ πολλὴν ἑαυτῷ πεποιημένῳ τῶν
this trading and perceive much for-himself having-made of-the
τραυμάτων τὴν ἐπιμέλειαν, προσερχέσθω· εἰ δὲ ἠμελημένος
wounds the care let-him-approach if but neglected
ἔμεινε, νηστείαν μόνον ἔχων ἐπιδείξασθαι, τῶν δὲ ἄλλων
he-remained fast only having to-display of-the but others
οὐδὲν κατωρθωκὼς, ἔξω μενέτω, καὶ τότε εἰσίτω, ὅταν
nothing having-accomplished outside let-him-remain and then let-him-enter when
ἅπαντα ἐκκαθάρῃ τὰ ἁμαρτήματα. Μηδεὶς μόνῃ τῇ νηστείᾳ
all he-clean-out the sins let-no-one on-alone the fast
ἐπιστηριζέσθω, ἐὰν τοῖς κακοῖς ἔμεινεν ἀδιόρθωτος. Τὸν
lean if in-the evils he-remained uncorrected the
μὲν γὰρ μὴ νηστεύοντα εἰκὸς καὶ συγγνώμης τυχεῖν,
indeed for not fasting likely also pardon to-obtain
σώματος ἀσθένειαν προβαλλόμενον· τὸν δὲ μὴ διορθώσαντα
of-body weakness putting-forward the but not having-corrected
ἑαυτοῦ τὰ πλημμελήματα, ἀμήχανον ἀπολογίας τυχεῖν.
his-own the offenses impossible defense to-obtain
Οὐκ ἐνήστευσας διὰ τὴν τῆς σαρκὸς ἀσθένειαν· τοῖς
not you-fasted because-of the of-the flesh weakness with-the
ἐχθροῖς σου τίνος ἕνεκεν οὐ κατηλλάγης, εἰπέ μοι; Μὴ
enemies your for-what cause not were-you-reconciled tell me —
καὶ ἐνταῦθα ἀσθένειαν σώματος προβαλέσθαι ἔχεις; Πάλιν
also here weakness of-body to-put-forward have-you again
ἂν βασκανίαν καὶ φθόνον μένῃς ἔχων, ποίαν ἕξεις
if envy and jealousy you-remain having what-kind will-you-have
ἀπολογίαν, εἰπέ μοι; Οὐδαμοῦ γὰρ ἐν τούτοις τοῖς
defense tell me nowhere for in these the
ἐλαττώμασιν ἐπὶ σώματος ἀσθένειαν ἔστι καταφυγεῖν.
defects to of-body weakness is-it-possible to-flee

Καὶ τοῦτο τῆς τοῦ Χριστοῦ φιλανθρωπίας ἔργον ἐγένετο,
and this of-the — of-Christ love-for-man work became
τὸ τὰς κυριωτάτας τῶν ἐντολῶν καὶ συνεχούσας
the the most-sovereign of-the commandments and holding-together
ἡμῶν τὴν ζωὴν μηδὲν ἀπὸ τῆς τοῦ σώματος ἀσθενείας
our the life nothing from the of-the body weakness
παραβλάπτεσθαι. Ἐπεὶ οὖν πάντων μὲν ὁμοίως δεόμεθα τῶν
to-be-harmed since then all indeed alike we-need the
ἱερῶν νόμων, μάλιστα δὲ πάντων τοῦ κελεύοντος μηδένα
holy laws most but of-all the(-law) bidding no-one
ἔχειν ἐχθρὸν, μηδὲ μένειν ὀργιζόμενον διηνεκῶς, ἀλλὰ
to-have enemy nor to-remain being-angry continually but
καταλλάττεσθαι εὐθέως, φέρε περὶ ταύτης ὑμῖν διαλεχθῶμεν
to-be-reconciled immediately come about this to-you let-us-discourse
σήμερον τῆς ἐντολῆς. Ὡς γὰρ τὸν πορνεύοντα
today the commandment as for the(-one) committing-fornication
καὶ τὸν βλασφημοῦντα ἀμήχανον μετασχεῖν τῆς ἱερᾶς
and the(-one) blaspheming impossible to-partake-of the holy
τραπέζης· οὕτω τὸν ἐχθρὸν ἔχοντα καὶ μνησικακοῦντα,
table so the(-one) enemy having and bearing-a-grudge
ἀδύνατον ἀπολαῦσαι κοινωνίας ἁγίας· καὶ μάλα εἰκότως.
impossible to-enjoy communion holy and very fittingly
Ὁ μὲν γὰρ πορνεύσας καὶ μοιχεύσας ὁμοῦ
the indeed for having-committed-fornication and having-committed-adultery at-once
τε ἐπλήρωσε τὴν ἐπιθυμίαν, καὶ τέλος ἔδωκε τῇ ἁμαρτίᾳ,
both fulfilled the desire and end gave to-the sin
κἂν θελήσῃ νήψας ἀνενεγκεῖν ἀπὸ τοῦ πτώματος
and-if he-wish having-become-sober to-recover from the fall
πολλὴν μετὰ ταῦτα ἐπιδειξάμενος τὴν μετάνοιαν, ἔχει τινὰ
much after these-things having-displayed the repentance he-has some
παραμυθίαν· ὁ δὲ μνησικακῶν καθ' ἑκάστην ἡμέραν
consolation the(-one) but bearing-a-grudge according-to each day

ἐργάζεται τὴν ἁμαρτίαν, καὶ οὐδέποτε αὐτὴν ἀπαρτίζει.
works the sin and never it completes
Ἐκεῖ γέγονε τὸ πλημμέλημα, καὶ ἐπληρώθη ἡ ἁμαρτία·
there has-happened the offense and was-fulfilled the sin
ἐνταῦθα δὲ καθ' ἑκάστην ἡμέραν τολμᾶται ἡ ἁμαρτία·
here but according-to each day is-dared the sin
τίνα οὖν ἕξομεν, εἰπέ μοι, συγγνώμην τοιούτῳ πονηρῷ
what then shall-we-have tell me pardon to-such evil
θηρίῳ παραδιδόντες ἑαυτοὺς ἑκόντες; Πῶς δὲ βούλει τὸν
beast handing-over ourselves willing how and do-you-wish the
Δεσπότην ἥμερόν σοι γενέσθαι καὶ πρᾶον, τῷ συνδούλῳ
Master gentle to-you to-become and mild to-the fellow-servant
γενόμενος αὐτὸς χαλεπὸς καὶ ἀσύγγνωστος; Ἀλλ' ὕβρισέ σε
having-become yourself harsh and unforgiving but insulted you
ὁ σύνδουλος; καὶ σὺ τὸν Θεὸν ὑβρίζεις πολλάκις. Ποῦ δὲ
the fellow-servant and you — God insult often where and
ἴσον σύνδουλος καὶ δεσπότης; Καὶ αὐτὸς μὲν ἔνια μέν
equal fellow-servant and master and he indeed some-things indeed
που ἠδικημένος ἴσως ὕβρισε, καὶ παρωξύνθης· σὺ δὲ τὸν
somewhere having-been-wronged perhaps insulted and you-were-provoked you but the
Δεσπότην ὑβρίζεις, οὐκ ἠδικημένος οὐδὲ ἐπηρεαζόμενος,
Master insult not having-been-wronged nor abused
ἀλλ' εὐεργετούμενος καθ' ἑκάστην ὑπ' αὐτοῦ τὴν ἡμέραν.
but being-benefited according-to each by him the day
Ἐννόησον τοίνυν, ὅτι εἰ βουληθείη μετὰ ἀκριβείας τὰ
consider therefore that if he-should-wish with exactness the(-things)
εἰς αὐτὸν γινόμενα ὁ Θεὸς ἐξετάζειν, οὐδὲ μίαν βιωσόμεθα
against him done — God to-examine not-even one shall-we-live
τὴν ἡμέραν. Ἁμαρτίας γὰρ, φησὶν ὁ προφήτης, ἐὰν
the day sins for says the prophet if
παρατηρήσῃς, Κύριε, τίς ὑποστήσεται; Καὶ ἵνα παρῶ τὰ
you-mark Lord who shall-stand and that I-may-pass-over the

ἄλλα πάντα, ἃ τὸ συνειδὸς ἑκάστου τῶν ἁμαρτανόντων
other all-things which the conscience of-each of-the(-ones) sinning
ἐπίσταται, καὶ ὧν οὐκ ἔχει μάρτυρας ἀνθρώπους, ἀλλὰ
knows and of-which not it-has witnesses men but
τὸν Θεὸν μόνον, τῶν φανερῶν τούτων καὶ ὡμολογημένων ἂν
— *God alone of-the manifest these and acknowledged if*
ἀπαιτηθῶμεν λόγον, ποίαν ἐν τούτοις ἕξομεν συγγνώμην;
we-be-asked account what-kind in these shall-we-have pardon
Ἂν ἐξετάσῃ τὴν ῥᾳθυμίαν ἡμῶν τὴν ἐν ταῖς εὐχαῖς,
if he-examine the carelessness our the(-carelessness) in the prayers
καὶ τὴν ὀλιγωρίαν, καὶ ὅτι ἔμπροσθεν Θεοῦ ἑστῶτες καὶ
and the negligence and that before God standing and
παρακαλοῦντες αὐτὸν, οὐδὲ τοσαύτην αὐτῷ παρέχομεν
entreating him not-even so-much to-him we-provide
αἰδῶ καὶ τιμὴν, ὅσην τοῖς δεσπόταις οἱ δοῦλοι, ὅσην
reverence and honor as-much-as to-the masters the slaves as-much-as
τοῖς ἄρχουσιν οἱ στρατιῶται, ὅσην τοῖς φίλοις οἱ
to-the rulers the soldiers as-much-as to-the friends the
φίλοι; Φίλῳ μὲν γὰρ διαλεγόμενος μετὰ τοῦ προσέχειν
friends with-friend indeed for discoursing with the to-attend
τοῦτο ποιεῖς, Θεῷ δὲ ἐντυγχάνων ὑπὲρ ἁμαρτημάτων,
this you-do to-God but petitioning for sins
ὑπὲρ πλημμεληματων τοσούτων συγχώρησιν αἰτῶν, καὶ
for offenses so-many pardon asking and
συγγνώμην ἀξιῶν σοι γενέσθαι, ῥᾳθυμεῖς πολλάκις,
forgiveness deeming-worthy to-you to-be you-are-careless often
καὶ τῶν γονάτων σου χαμαὶ κειμένων, πολλαχοῦ τῆς
and the knees your on-the-ground lying in-many-places of-the
ἀγορᾶς καὶ τῆς οἰκίας πλανᾶσθαί σου τὴν διάνοιαν ἐᾷς, τοῦ
market-place and of-the house to-wander your the mind you-let the
στόματός σου ληροῦντος εἰκῆ καὶ μάτην· καὶ τοῦτο οὐχ ἅπαξ
mouth your babbling idly and in-vain and this not once

οὐδὲ δὶς, ἀλλὰ καὶ πολλάκις πάσχομεν. Ἂν τοίνυν τοῦτο
nor twice but also often we-suffer if therefore this
μόνον ἐξετάσαι θελήσῃ ὁ Θεὸς, ἆρα ἔξομεν συγγνώμην;
only to-examine wish — God — shall-we-have pardon
ἆρα δυνησόμεθα ἀπολογίας τυχεῖν; Οὐκ ἔγωγε οἶμαι.
— shall-we-be-able defense to-obtain not I-for-my-part think
2 Τί δὲ, ἂν τὰς κακηγορίας, ἃς καθ' ἑκάστην ἡμέραν
what and if the evil-speakings which according-to each day
ἀλλήλους λέγομεν κακῶς, εἰς μέσον παραγάγῃ, καὶ τὰς
of-one-another we-speak ill into midst he-bring and the
κρίσεις τὰς ἀκαίρους, ἐν αἷς κατακρίνομεν τὸν πλησίον
judgments the untimely in which we-condemn the neighbor
οὐδὲν ἔχοντες πρᾶγμα, ἀλλὰ φιλαίτιοί τινες ὄντες καὶ
no having business but fond-of-blame some being and
μεμψίμοιροι, τί δυνησόμεθα ἀπολογήσασθαι καὶ εἰπεῖν; Ἂν
fault-finding what shall-we-be-able to-defend and to-say if
δὲ τὰς περιέργους ἡμῶν ὄψεις ἐξετάσῃ, καὶ τὰς πονηρὰς
but the meddlesome our looks he-examine and the evil
ἐπιθυμίας, ἃς ἔχομεν ἐν διανοίᾳ, πολλάκις αἰσχροὺς καὶ
desires which we-have in mind often shameful and
ἀκαθάρτους ἀναδεχόμενοι λογισμοὺς ἀπὸ τῆς ἀνεξετάστου
unclean receiving thoughts from the unexamined
τῶν ὀφθαλμῶν πλάνης, πόσην ὑποστησόμεθα δίκην; Τῆς δὲ
of-the eyes wandering how-great shall-we-undergo penalty of-the and
λοιδορίας ἡμᾶς ἂν ἀπαιτήσῃ λόγον (Ὃς γὰρ ἂν εἴπῃ, φησὶ,
railing us if he-ask account who for — say he-says
τῷ ἀδελφῷ αὐτοῦ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν
to-the brother his fool liable will-be to the hell
τοῦ πυρὸς), ἆρα δυνησόμεθα διᾶραι τὸ στόμα; ἢ χᾶναι μὲν
of-the fire — shall-we-be-able to-open the mouth or to-gape indeed
ὅλως, ἢ μικρὸν ἢ μέγα τι πρὸς τοῦτο εἰπεῖν; Τὰς δὲ
at-all or small or great anything to this to-say the and

κενοδοξίας, ἃς ὑπομένομεν καὶ εὐχόμενοι καὶ νηστεύοντες
vainglories which we-undergo both praying and fasting
καὶ ἐλεημοσύνην ποιοῦντες, ἂν ἐξετάσωμεν, οὐ λέγω ὁ Θεὸς,
and alms doing if we-examine not I-say — God
ἀλλ' ἡμεῖς αὐτοὶ οἱ ἡμαρτηκότες, ἆρα δυνησόμεθα εἰς
but we ourselves the(-ones) having-sinned — shall-we-be-able to
τὸν οὐρανὸν ἀναβλέψαι; Τοὺς δὲ δόλους, οὓς κατ' ἀλλήλων
the heaven to-look-up the and tricks which against one-another
ῥάπτομεν, νῦν μὲν παρόντα ἐπαινοῦντες τὸν ἀδελφὸν, καὶ
we-stitch now indeed present praising the brother and
ὡς φίλῳ διαλεγόμενοι, ἀπόντα δὲ κατηγοροῦντες, ἆρα
as with-friend discoursing absent but accusing —
ὑποστησόμεθα τὰς ὑπὲρ τούτων κολάσεις; Τί δὲ τοὺς
shall-we-undergo the for these punishments what and the
ὅρκους; τί δὲ τὸ ψεῦδος; τί δὲ τὰς ἐπιορκίας, τοὺς
oaths what and the lie what and the perjuries the
ἀδίκους θυμοὺς, τὴν βασκανίαν, ἣν βασκαίνομεν πολλάκις
unjust angers the envy which we-envy often
εὐδοκιμοῦσιν, οὐκ ἐχθροῖς μόνον, ἀλλὰ καὶ φίλοις; καὶ
the-thriving not enemies only but also friends and
ὅτι ἡδόμεθα πασχόντων ἑτέρων κακῶς, καὶ νομίζομεν
that we-take-pleasure suffering others ill and think
παραμυθίαν τῆς οἰκείας συμφορᾶς τὰς ἀλλοτρίας δυσημερίας;
consolation of-the own calamity the of-others misfortunes
Τῆς δὲ ἐν ταῖς συνάξεσι ῥᾳθυμίας ἂν ἀπαιτήσῃ τὰς εὐθύνας,
of-the and in the assemblies carelessness if he-demand the accounts
τί ἂν πάθοιμεν; Ἴστε γὰρ δήπου τοῦτο, ὅτι πολλάκις
what — might-we-suffer you-know for surely this that often
αὐτοῦ τοῦ Θεοῦ διαλεγομένου πρὸς πάντας ἡμᾶς διὰ
himself — God discoursing to all us through
τοῦ προφήτου, πολλοὺς καὶ μακροὺς πρὸς τὸν πλησίον
the prophet many and long to the neighbor

ποιούμεθα λόγους περὶ τῶν οὐδὲν ἡμῖν προσηκόντων. Ἂν
we-make words about the(-things) nothing to-us pertaining if
τοίνυν πάντα παρεὶς τὰ ἄλλα ταύτης τῆς ἁμαρτίας θελήσῃ
therefore all-things passing-over the others this the sin he-wish
δίκην ἀπαιτῆσαι ἡμᾶς, ποία σωτηρίας ἔσται ἡμῖν ἐλπίς;
penalty to-demand-of us what-kind of-salvation will-be to-us hope
Μὴ γὰρ δὴ μικρὸν εἶναι νομίσῃς τὸ πλημμέλημα· ἀλλ'
not for indeed small to-be think the offense but
εἰ βούλει τὸ μέγεθος αὐτοῦ κατιδεῖν, ἐπ' ἀνθρώπων
if you-wish the greatness its to-see-clearly in-the-case-of men
αὐτὸ τοῦτο ἐξέτασον, καὶ τότε ὄψει τῆς ἁμαρτίας τὸ
itself this examine and then you-will-see of-the sin the
μέγεθος. Τόλμησον ἄρχοντος πρὸς σὲ φθεγγομένου, μᾶλλον
greatness dare ruler to you speaking rather
δὲ φίλου τινὸς τῶν ὀλίγῳ σεμνοτέρων, ἀφεὶς αὐτὸν
but friend some of-the(-ones) a-little more-august leaving him
πρὸς τὸν οἰκέτην διαλέγεσθαι τὸν σαυτοῦ, καὶ τότε ὄψει
to the servant to-discourse the your-own and then you-will-see
ἡλίκον τολμᾷς ἐπὶ τοῦ Θεοῦ τοῦτο ποιῶν. Ἐὰν γὰρ ᾖ
how-great you-dare toward — God this doing if for be
τις τῶν περιφανεστέρων ἐκεῖνος, καὶ δίκην σε ἀπαιτήσῃ
someone of-the more-conspicuous he even penalty you he-will-demand
τῆς ὕβρεως· ἀλλ' ὁ Θεὸς τοσαῦτα καὶ πλείονα τούτων
for-the insult but — God so-many-things and more than-these
καθ' ἑκάστην ὑβριζόμενος τὴν ἡμέραν, οὐ παρ' ἑνὸς,
according-to each insulted the day not from one
καὶ δύο, καὶ τριῶν ἀνθρώπων, ἀλλὰ παρὰ πάντων σχεδὸν
and two and three men but from all nearly
ἡμῶν, ἀνέχεται καὶ μακροθυμεῖ καὶ οὐκ ἐπὶ τούτοις μόνον,
us bears and is-long-suffering and not over these only
ἀλλὰ καὶ ἐφ' ἑτέροις πολλῷ χαλεπωτέροις. Ταῦτα μὲν
but also over others by-much more-grievous these-things indeed

γάρ ἐστι τὰ ὡμολογημένα καὶ πᾶσι δῆλα, καὶ ὑπὸ
for are the(-things) acknowledged and to-all clear and by
πάντων σχεδὸν τολμώμενα· ἔστι δὲ καὶ ἕτερα, ἅπερ τὸ
all nearly dared there-are and also others which the
τῶν ἁμαρτανόντων συνειδὸς οἶδεν· ἐὰν ἅπαντα ταῦτα
of-the(-ones) sinning conscience knows if all these-things
ἐννοήσωμεν καὶ πρὸς ἑαυτοὺς ἀναλογισώμεθα, κἂν ἁπάντων
we-consider and with ourselves reckon even-if than-all
ὦμεν ὠμότεροι καὶ ἀπηνέστεροι, τὸ πλῆθος τῶν ἁμαρτιῶν
we-be more-savage and more-harsh the multitude of-the sins
ἡμῶν σκοπήσαντες, ἀπὸ τοῦ φόβου καὶ τῆς ἀγωνίας
our having-considered from the fear and the anguish
οὐδὲ μνησθῆναι τῆς παρ᾽ ἑτέρων εἰς ἡμᾶς γεγενημένης
not-even to-remember the from others toward us having-come-about
ὕβρεως δυνησόμεθα. Ἀναμνήσθητι τοῦ ποταμοῦ τοῦ πυρὸς,
insult shall-we-be-able remember the river of-the fire
τοῦ σκώληκος τοῦ ἰοβόλου, τῆς φοβερᾶς κρίσεως, καθ᾽
the worm the venomous the fearful judgment in
ἣν ἅπαντα γυμνὰ καὶ τετραχηλισμένα· ἐννόησον, ὅτι
which all-things naked and laid-open consider that
τὰ κρυπτόμενα νῦν ἐκκαλύπτεται τότε. Ἂν τοίνυν
the(-things) bidden now are-uncovered then if therefore
ἀφῇς τῷ πλησίον τὰ ἁμαρτήματα, ἅπερ ἐκκαλύπτεσθαι
you-forgive to-the neighbor the sins which to-be-uncovered
μέλλει τότε, ταῦτα ἐνταῦθα ἀφανίζεται πάντα, καὶ
are-about then these here vanish all and
ἀπελεύσῃ μηδὲν ἐπισυρόμενος ὧν ἐπλημμέλησας, ὥστε
you-will-go-away nothing dragging-along of-which you-offended so-that
μείζονα λαμβάνεις, ἢ δίδως. Καὶ γὰρ πολλὰ πολλάκις
greater-things you-receive than you-give and for many-things often
ἡμαρτήκαμεν τοιαῦτα, ἃ μηδεὶς ἕτερος οἶδεν· εἶτα
we-have-sinned such which no-one other knows then

ἐννοοῦντες ὅτι κατὰ τὴν ἡμέραν ἐκείνην πρὸ τῶν ὀφθαλμῶν
considering that on the day that before the eyes
ἁπάντων κείσεται ἡμῶν τὰ ἁμαρτήματα ἐν τῷ κοινῷ
of-all will-lie our the sins in the common
τῆς οἰκουμένης θεάτρῳ, τῆς κολάσεως χαλεπώτερον
of-the world theater than-the punishment more-grievously
ἀλγοῦμεν, πνιγόμενοι καὶ ἀγχόμενοι τῷ συνειδότι. Ἀλλὰ
we-grieve choked and throttled by-the conscience but
τὴν τοσαύτην αἰσχύνην, τὰ τοσαῦτα ἁμαρτήματα, τὴν
the so-great shame the so-many sins the
τοσαύτην κόλασιν ἔστιν ἀπονίψασθαι διὰ τῆς εἰς τὸν
so-great punishment it-is-possible to-wash-off through the toward the
πλησίον συγχωρήσεως· καὶ γὰρ οὐδὲν ταύτης ἴσον ἐστὶ τῆς
neighbor forgiveness and for nothing to-this equal is the
ἀρετῆς. Βούλει μαθεῖν ταύτης τῆς ἀρετῆς τὴν δύναμιν;
virtue do-you-wish to-learn of-this the virtue the power
Ἐὰν στῇ Μωϋσῆς καὶ Σαμουὴλ, φησὶ, πρὸ προσώπου μου,
if stand Moses and Samuel he-says before face my
οὐκ ἔστιν ἡ ψυχή μου πρὸς αὐτούς. Ἀλλ' ὅμως οὓς οὐκ
not is the soul my toward them but nevertheless whom not
ἠδύνατο Μωϋσῆς καὶ Σαμουὴλ ἐξαρπάσαι τῆς ὀργῆς τοῦ
could Moses and Samuel to-snatch from-the wrath —
Θεοῦ, αὕτη ἠδύνατο ἐξαρπάσαι ἡ ἐντολή· διὰ τοῦτο
of-God this could to-snatch the commandment because-of this
ἐκείνοις, οἷς ταῦτα εἶπε, συνεχῶς παρεκελεύετο λέγων·
to-those to-whom these-things he-said continually he-exhorted saying
Κακίαν ἕκαστος τῷ ἀδελφῷ αὐτοῦ μὴ μνησικακείτω
evil each against-the brother his not let-him-bear-a-grudge
ἐν ταῖς καρδίαις ὑμῶν· καὶ, Τὴν κακίαν τοῦ πλησίον
in the hearts your and the evil of-the neighbor
αὐτοῦ ἕκαστος μὴ λογιζέσθω. Οὐκ εἶπεν, Ἄφες, μόνον,
his each not let-reckon not he-said forgive only

ἀλλὰ, Μηδὲ ἔχε ἐν διανοίᾳ, μηδὲ λογίζου· ἄφες τὴν
but not-even have-it in mind nor reckon forgive the
ὀργὴν ἅπασαν, ἀφάνισον τὸ ἕλκος. Δοκεῖς μὲν γὰρ
wrath all make-vanish the sore you-seem indeed for
ἐκεῖνον ἀμύνεσθαι, πρότερον δὲ σεαυτὸν βασανίζεις,
him to-avenge-yourself-on first but yourself you-torture
καθάπερ δήμιον ἔνδοθεν περιστήσας σου πανταχόθεν τὸν
as executioner within having-set-around you from-all-sides the
θυμὸν, καὶ καταξαίνων σαυτοῦ τὰ σπλάγχνα.
wrath and tearing your-own the bowels
Τί γὰρ γένοιτ᾽ ἂν ἀθλιώτερον ἀνθρώπου διηνεκῶς
what for would-be — more-wretched than-man continually
ὀργιζομένου; Καὶ καθάπερ οἱ μεμηνότες οὐδέποτε
being-angry and as the(-ones) raving never
ἀπολαύουσι γαλήνης, οὕτως ὁ μνησικακῶν καὶ ἐχθρὸν
enjoy calm so the(-one) bearing-a-grudge and enemy
ἔχων, οὐδέποτε ἀπολαύσεταί τινος εἰρήνης, διηνεκῶς
having never will-enjoy any peace continually
φλεγμαίνων, καὶ τὸν χειμῶνα τῶν λογισμῶν καθ᾽
inflamed and the storm of-the reasonings according-to
ἑκάστην αὔξων τὴν ἡμέραν, τὰ ῥήματα ἀναμιμνησκόμενος
each increasing the day the words remembering
καὶ τὰ πράγματα, καὶ πρὸς αὐτὴν τὴν προσηγορίαν
and the deeds and toward itself the name
τοῦ λελυπηκότος ἀπεχθῶς ἔχων. Κἂν τὸ ὄνομα μόνον
of-the(-one) having-grieved-him hatefully being even-if the name only
εἴπῃς τοῦ ἐχθροῦ, ἐκθηριοῦται καὶ πολλὴν ἔνδον ὑπομένει
you-say of-the enemy he-becomes-a-beast and much within endures
τὴν ὀδύνην· κἂν ψιλὴν ἴδῃ τὴν ὄψιν μόνον, δέδοικε καὶ
the pain even-if bare he-see the face only he-fears and
τρέμει, καθάπερ τὰ ἔσχατα πάσχων κακά· κἂν τινας
trembles as the uttermost suffering evils even-if some

τῶν ἐκείνῳ προσηκόντων, κἂν ἱμάτιον, κἂν οἰκίαν,
of-the(-ones) to-him belonging even-if garment even-if house
κἂν στενωπὸν θεάσηται, ὑπὸ πάντων βασανίζεται τῶν
even-if lane he-behold by all he-is-tortured the(-things)
ὁρωμένων. Καθάπερ γὰρ τῶν φιλουμένων καὶ τὰ
seen as for of-the(-ones) loved both the
ἱμάτια, καὶ τὰ πρόσωπα, καὶ τὰ ὑποδήματα, καὶ αἱ οἰκίαι,
garments and the faces and the sandals and the houses
καὶ οἱ στενωποὶ πτεροῦσιν ἡμᾶς εὐθέως ὀφθέντες· οὕτω
and the lanes give-wings-to us immediately having-been-seen so
τῶν ἐχθρῶν καὶ μισουμένων κἂν οἰκέτην, κἂν φίλον,
of-the enemies and hated even-if servant even-if friend
κἂν οἰκίαν, κἂν στενωπὸν ἴδωμεν, κἂν ὁτιοῦν
even-if house even-if lane we-see even-if anything-whatever
ἕτερον, ὑπὸ πάντων δακνόμεθα, καὶ πυκναὶ καὶ συνεχεῖς
other by all-things we-are-bitten and frequent and continual
ἡμῖν ἀφ' ἑκάστου τῶν ὁρωμένων πληγαὶ γίνονται.
to-us from each of-the(-things) seen blows come-about

3 Τίς οὖν χρεία τῆς τοιαύτης πολιορκίας, τοσαύτης βασάνου
what then need of-the such siege of-so-great torture
καὶ κολάσεως; Εἰ γὰρ καὶ μὴ γέεννα προηπείλητο τοῖς
and punishment if for even not hell had-been-threatened for-the(-ones)
μνησικάκοις, διὰ τὴν ἐκ τοῦ πράγματος ἡμῖν γινομένην
bearing-grudges because-of the from the thing to-us coming-about
βάσανον ἀφεῖναι τὰ ἁμαρτήματα τοῖς λελυπηκόσιν
torture to-forgive the sins to-the(-ones) having-grieved-us
ἐχρῆν· ὅταν δὲ καὶ ἀθάνατοι μένωσιν αἱ τιμωρίαι,
it-was-right when but also deathless remain the penalties
τί γένοιτ' ἂν ἀνοητότερον τοῦ καὶ ἐνταῦθα καὶ
what would-be — more-foolish than-the(-one) both here and
ἐκεῖ κολάζοντος μὲν ἑαυτὸν, νομίζοντος δὲ τὸν ἐχθρὸν
there punishing indeed himself thinking but the enemy

τιμωρεῖσθαι; Ἂν τε γὰρ εὐδοκιμοῦντα ἴδωμεν, ἀπολλύμεθα
to-be-avenged-on if both for thriving we-see we-perish
ὑπὸ τῆς ἀθυμίας· κἂν δυσπραγοῦντα, δεδοίκαμεν μή τις
by the despondency and-if faring-badly we-fear lest any
γένηται δεξιὰ πάλιν μεταβολή· ἀμφοτέρων δὲ τούτων ἡμῖν
happen favorable again change of-both and these for-us
κεῖται κόλασις ἀπαραίτητος. Ἐπὶ γὰρ τῷ ὑποσκελίσματι
lies punishment inexorable at for the tripping
τοῦ ἐχθροῦ σου, φησὶ, μὴ ἐπαίρου. Καὶ μή μοι λέγε τῶν
of-the enemy your he-says not be-lifted-up and not to-me tell the
ἀδικημάτων τὸ μέγεθος· οὐ γὰρ τοῦτό ἐστι τὸ ποιοῦν
wrongs the greatness not for this is the(-thing) making
μένειν παρὰ σοὶ τὴν ὀργὴν, ἀλλὰ τὸ μὴ μεμνῆσθαί σε
to-remain with you the wrath but the not to-remember you
τῶν οἰκείων πλημμελημάτων, μηδὲ τὴν γέενναν ἔχειν πρὸ
the own offenses nor the hell to-have before
ὀφθαλμῶν καὶ τὸν τοῦ Θεοῦ φόβον. Καὶ ἵνα μάθῃς, ὅτι
eyes and the — of-God fear and that you-may-learn that
τοῦτό ἐστιν ἀληθὲς, ἀπὸ τῶν συμβάντων τῇ πόλει τοῦτο
this is true from the(-things) having-befallen the city this
ἀποδεῖξαι πειράσομαι. Ὅτε γὰρ οἱ τῶν παρανόμων
to-show I-will-try when for the(-ones) of-the lawless
τολμημάτων ἐκείνων ὄντες ὑπεύθυνοι πρὸς τὸ δικαστήριον
daring-deeds those being liable to the court
ἤχθησαν, ὅτε πῦρ ἔνδον ἐκαίετο, καὶ δήμιοι παρειστήκεισαν
were-led when fire within was-burning and executioners stood-by
καὶ τὰς πλευρὰς κατέξαινον, εἴ τις αὐτοῖς παραστὰς ἐκ
and the sides tore if anyone them standing-beside from
πλαγίων εἶπεν, ὅτι Εἴ τινας ἐχθροὺς ἔχετε, λύσατε τὴν ὀργὴν,
sides had-said that if any enemies you-have loose the wrath
καὶ δυνησόμεθα ταύτης ὑμᾶς ἀπαλλάξαι τῆς κολάσεως·
and we-shall-be-able from-this you to-release the punishment

ἆρα οὐκ ἂν καὶ τοὺς πόδας αὐτῶν κατεφίλησαν; Καὶ τί
— not — even the feet their would-they-have-kissed and why
λέγω τοὺς πόδας; εἰ καὶ δεσπότας τις αὐτοὺς ἑλέσθαι
do-I-say the feet if even masters anyone them to-choose
ἐκέλευσεν, οὐκ ἂν παρῃτήσαντο τότε. Εἰ δὲ ἀνθρωπίνη
had-bidden not — they-would-have-refused then if but human
κόλασις καὶ τέλος ἔχουσα πάσης ἂν ἐκράτησεν ὀργῆς,
punishment and end having all — would-have-mastered wrath
πολλῷ μᾶλλον ἡ μέλλουσα τιμωρία, εἰ συνεχῶς ἡμῶν
much more the coming penalty if continually our
τὴν διάνοιαν κατεῖχεν, οὐχὶ μνησικακίαν μόνον, ἀλλὰ καὶ
the mind it-held not grudge-bearing only but also
πάντα ἂν ἀπὸ τῆς ψυχῆς ἐξήλασε πονηρὸν λογισμόν.
every — from the soul would-have-driven-out evil reasoning
Τί γὰρ εὐκολώτερον, εἰπέ μοι, τοῦ τὴν ὀργὴν ἀφεῖναι
what for easier tell me than-the the wrath to-forgive
τῷ λελυπηκότι; Μὴ γὰρ μακρὰν ἀποδημίαν ἔστι
to-the(-one) having-grieved-us — for long journey is-it
στείλασθαι; μὴ γὰρ χρήματα δαπανῆσαι, μὴ γὰρ ἑτέρους
to-set-out-on — for money to-spend — for others
παρακαλέσαι; Ἀρκεῖ θελῆσαι μόνον, καὶ τὸ κατόρθωμα
to-entreat it-suffices to-will only and the achievement
τέλος ἔλαβε. Τίνος οὖν οὐκ ἂν εἴημεν ἄξιοι κολάσεως,
end has-taken of-what then not — would-we-be worthy punishment
εἰ βιωτικῶν μὲν ἕνεκεν πραγμάτων καὶ δουλοπρεπεῖς
if worldly indeed for-the-sake-of affairs even servile
ὑπομένομεν διακονίας, καὶ ἀναξίους ἡμῶν ἐπιδεικνύμεθα
we-endure services and unworthy of-us we-display
θεραπείας, καὶ χρήματα ἀναλίσκομεν, καὶ πυλωροῖς
attentions and money we-spend and with-doorkeepers
διαλεγόμεθα, ἵνα μιαροὺς ἀνθρώπους κολακεύσωμεν, καὶ
we-discourse that foul men we-may-flatter and

πάντα ποιοῦμεν καὶ λέγομεν ὥστε κατορθωθῆναι ἡμῖν
all-things we-do and say so-as to-be-accomplished for-us
τὸ προκείμενον, ὑπὲρ δὲ τῶν τοῦ Θεοῦ νόμων τὸν
the(-thing) proposed for but the — of-God laws the
λελυπηκότα ἀδελφὸν οὐχ ὑπομένομεν παρακαλέσαι, ἀλλὰ
having-grieved-us brother not we-endure to-entreat but
καὶ αἰσχύνην εἶναι νομίζομεν τὸ πρότεροι προσδραμεῖν;
even shame to-be we-think the first to-run-to
Αἰσχύνῃ, εἰπέ μοι, μέλλων πρότερος κερδαίνειν;
are-you-ashamed tell me being-about first to-gain
Τοὐναντίον μὲν οὖν αἰσχύνεσθαι χρὴ τὸ μένειν ἐπὶ
the-contrary indeed rather to-be-ashamed it-is-right the to-remain in
τοῦ πάθους, καὶ τὸν λελυπηκότα ἐκδέχεσθαι πρὸς τὰς
the passion and the(-one) having-grieved-you to-wait-for to the
καταλλαγὰς ἐλθεῖν· τοῦτο γὰρ καὶ αἰσχύνη καὶ ὄνειδος
reconciliations to-come this for both shame and reproach
καὶ ζημία μεγίστη. Ὁ γὰρ πρότερος ἐλθὼν, ἐκεῖνος
and loss greatest the(-one) for first having-come he
καρποῦται τὸ πᾶν. Ἂν μὲν γὰρ παρ' ἑτέρου παρακληθεὶς
reaps the whole if indeed for by another exhorted
ἀφῇς τὴν ὀργὴν, ἐκείνῳ λογίζεται τὸ κατόρθωμα (οὐ γὰρ
you-forgive the wrath to-him is-reckoned the achievement not for
δὴ τῷ Θεῷ πειθόμενος, ἀλλ' ἐκείνῳ χαριζόμενος τὸν νόμον
indeed — to-God obeying but to-him doing-a-favor the law
ἐπλήρωσας)· ἂν δὲ μηδενὸς παρακαλοῦντος, μήτε αὐτοῦ
you-fulfilled if but no-one exhorting nor himself
τοῦ λελυπηκότος πρὸς σὲ παραγενομένου καὶ δεηθέντος,
the(-one) having-grieved-you to you having-come and having-begged
αὐτὸς πᾶσαν αἰσχύνην καὶ πάντα ὄκνον ῥίψας ἀπὸ τῆς
you all shame and all hesitation having-cast from the
διανοίας, προσδράμῃς τῷ ἠδικηκότι καὶ καταλύσῃς
mind run-to the(-one) having-wronged-you and dissolve

τὴν ὀργὴν, ὁλόκληρόν σου γίνεται τὸ κατόρθωμα, καὶ τὸν
the wrath whole your becomes the achievement and the
πάντα λήψῃ μισθόν. Ἂν εἴπω, Νήστευσον, ἀσθένειάν
whole you-will-receive wage if I-say fast weakness
μοι προβάλλῃ σώματος πολλάκις· ἂν εἴπω, Δὸς πένησι,
to-me you-put-forward of-body often if I-say give to-poor
παιδοτροφίαν καὶ πενίαν· ἂν εἴπω, Σχόλαζε εἰς συνάξεις,
child-rearing and poverty if I-say be-at-leisure for assemblies
φροντίδας βιωτικάς· ἂν εἴπω, Πρόσεχε τοῖς λεγομένοις,
cares worldly if I-say attend to-the(-things) said
καὶ νόει τῆς διδασκαλίας τὴν δύναμιν, ἰδιωτείαν· ἂν
and understand of-the teaching the power lack-of-learning if
εἴπω, Κατόρθωσον ἕτερον, λέγεις, ὅτι Οὐχ ὑπακούσεται
I-say set-right another you-say that not he-will-obey
συμβουλευόμενος· πολλάκις γὰρ εἰπὼν κατεφρονήθην.
counseled often for having-spoken I-was-despised
Ψυχραὶ μὲν οὖν αἱ προφάσεις, ἀλλ' ὅμως κἂν πρόφασιν
cold indeed then the excuses but nevertheless at-least excuse
ἔχῃς εἰπεῖν· ἂν εἴπω, Τὴν ὀργὴν ἄφες, τί τούτων εἰπεῖν
you-have to-say if I-say the wrath forgive what of-these to-say
δυνήσῃ; Οὔτε γὰρ ἀσθένειαν σώματος, οὔτε πενίαν, οὐκ
will-you-be-able neither for weakness of-body nor poverty not
ἰδιωτείαν, οὐκ ἀσχολίαν, οὐκ ἄλλο οὐδὲν ἔχεις εἰπεῖν,
lack-of-learning not lack-of-leisure not other anything you-have to-say
ἀλλ' ἀσύγγνωστος αὕτη μάλιστα πάντων ἐστὶν ἡ ἁμαρτία.
but unpardonable this most of-all is the sin
Πῶς δυνήσῃ τὰς χεῖρας εἰς τὸν οὐρανὸν ἀνατεῖναι;
how will-you-be-able the hands to the heaven to-stretch-up
Πῶς τὴν γλῶτταν κινῆσαι; Πῶς αἰτῆσαι συγγνώμην; Κἂν
how the tongue to-move how to-ask pardon even-if
γὰρ βούληται ὁ Θεὸς ἀφεῖναι τὰς ἁμαρτίας σου, οὐκ
for wish — God to-forgive the sins your not

ἀφίης αὐτὸς, τὰ τοῦ συνδούλου κατέχων. Ἀλλ' ὠμός
you-let yourself the(-debts) of-the fellow-servant holding but savage
ἐστι, καὶ ἄγριος, καὶ θηριώδης, καὶ κολάσεως ἐπιθυμεῖ καὶ
he-is and wild and beastly and punishment desires and
ἀντιδόσεως. Καὶ διὰ τοῦτο μάλιστα ἄφες. Ἠδίκησαι
recompense and because-of this most forgive you-have-been-wronged
πολλὰ, καὶ ἀπεστέρησαι, καὶ κακῶς ἤκουσας, καὶ ἐν
much and deprived and ill heard and in
τοῖς μεγίστοις ἐβλάβης πράγμασι, καὶ βούλει κολαζόμενον
the greatest were-harmed affairs and you-wish punished
ἰδεῖν τὸν ἐχθρόν. Καὶ εἰς τοῦτό σοι πάλιν χρήσιμον
to-see the enemy and for this to-you again useful
τὸ ἀφιέναι. Ἂν μὲν γὰρ αὐτὸς ἐκδικήσῃς καὶ ἐπεξέλθῃς,
the to-forgive if indeed for yourself you-avenge and proceed-against
εἴτε διὰ ῥημάτων, εἴτε διὰ πραγμάτων, εἴτε διὰ
either through words or through deeds or through
τῆς εὐχῆς τῆς κατ' αὐτοῦ, ὁ Θεὸς οὐκ ἐπεξελεύσεται
the prayer the(-prayer) against him — God not will-proceed-against
λοιπὸν, ἅτε σοῦ τὴν τιμωρίαν λαβόντος· καὶ οὐ μόνον οὐκ
henceforth since you the penalty having-taken and not only not
ἐπεξελεύσεται, ἀλλὰ καὶ σὲ ἀπαιτήσει δίκην ὡς ὑβρισμένος.
will-be-proceed-against but also you will-demand penalty as insulted
Εἰ γὰρ ἐπ' ἀνθρώπων τοῦτο γίνεται, κἂν τυπτήσωμεν 4
if for in-the-case-of men this happens even-if we-strike
ἀλλότριον οἰκέτην, ὁ δεσπότης ἀγανακτεῖ, καὶ ὕβριν εἶναί
another's servant the master is-indignant and insult to-be
φησι τὸ πρᾶγμα· κἂν γὰρ ἠδικημένοι τύχωμεν εἴτε ὑπὸ
says the thing even-if for wronged we-happen either by
δούλων, εἴτε ὑπὸ ἐλευθέρων, τὰς παρὰ τῶν ἀρχόντων
slaves or by free-men the from the rulers
καὶ τὰς παρὰ τῶν δεσποτῶν ἀναμένειν χρὴ ψήφους· εἰ
and the from the masters to-await it-is-right votes if

τοίνυν ἐπ᾽ ἀνθρώπων οὐκ ἀσφαλὲς ἑαυτοὺς ἐκδικεῖν,
therefore in-the-case-of men not safe ourselves to-avenge
πολλῷ μᾶλλον, ὅταν ὁ Θεὸς δικάζῃ. Ἀλλ᾽ ἠδίκησέ σε
much more when — God judges but he-wronged you
καὶ λελύπηκε, καὶ μυρία διέθηκεν ὁ πλησίον κακά.
and has-grieved-you and countless did the neighbor evils
Μηδὲ οὕτως αὐτὸς αὐτῷ ἐπεξέλθῃς, ἵνα μὴ ὑβρίσῃς
not-even so yourself on-him proceed-against that not you-may-insult
σαυτοῦ τὸν Δεσπότην· παραχώρησον τῷ Θεῷ, καὶ αὐτὸς
your-own the Master yield — to-God and he
διαθήσει τὸ πρᾶγμα πολλῷ βέλτιον οὗ σὺ βούλει. Σοὶ
will-dispose the matter by-much better than you wish to-you
μόνον εὔχεσθαι ὑπὲρ τοῦ λελυπηκότος ἐκέλευσε· τὸ
only to-pray for the(-one) having-grieved-you he-bade the
δὲ πῶς ἐκείνῳ δεῖ χρήσασθαι, αὐτῷ καταλιπεῖν
but how him it-is-needful to-treat to-him to-leave
προσέταξεν. Οὐχ οὕτως σὺ σαυτὸν ἐκδικεῖς, ὡς ἐκεῖνός σε
he-commanded not so you yourself avenge as he you
ἐκδικῆσαι παρεσκεύασται, ἂν αὐτῷ παραχωρήσῃς μόνον,
to-avenge is-prepared if to-him you-yield only
καὶ μὴ κατεύξῃ τοῦ λελυπηκότος, ἀλλ᾽ αὐτὸν ἀφῇς
and not pray-against the(-one) having-grieved-you but him you-let
κύριον γενέσθαι τῆς ψήφου· κἂν γὰρ ἡμεῖς ἀφῶμεν
master to-become of-the vote even-if for we forgive
τοῖς ἠδικηκόσι, κἂν καταλλαγῶμεν, κἂν ὑπὲρ αὐτῶν
the(-ones) having-wronged-us even-if we-be-reconciled even-if for them
δεηθῶμεν, ὁ Θεὸς οὐκ ἀφίησιν, ἐὰν μὴ μεταβάλλωνται
we-beg — God not forgives if not they-change
καὶ αὐτοὶ, καὶ βελτίους γένωνται· οὐκ ἀφίησι δὲ πρὸς
also themselves and better become not he-forgives and toward
τὸ χρήσιμον ἐκείνων βλέπων. Σὲ μὲν γὰρ ἐπαινεῖ καὶ
the useful their looking you indeed for he-praises and

ἀποδέχεται τῆς φιλοσοφίας, ἐκεῖνον δὲ ἐπεξέρχεται, ἵνα μὴ
accepts for-the philosophy him but he-proceeds-against that not
τῇ σῇ φιλοσοφίᾳ χείρων γένηται. Ὥστε περιττὸς ὁ τῶν
by-the your philosophy worse he-may-become so-that superfluous the of-the
πολλῶν λόγος. Πολλοὶ γὰρ πολλάκις ἐγκαλούμενοι παρ᾽
many word many for often charged by
ἡμῶν, ἐπειδὴ παρακαλούμενοι καταλλαγῆναι τοῖς ἐχθροῖς
us since exhorted to-be-reconciled with-the enemies
οὐκ ἐπείθοντο, ταύτην ἐδόκουν τὴν ἀπολογίαν προβαλέσθαι
not they-obeyed this seemed the defense to-put-forward
παραπέτασμα τῆς ἑαυτῶν οὖσαν πονηρίας· Οὐ βούλομαι
screen of-the their-own being wickedness not I-wish
καταλλαγῆναι, φησὶν, ἵνα μὴ χείρονα αὐτὸν ἐργάσωμαι, ἵνα
to-be-reconciled he-says that not worse him I-may-make that
μὴ τραχύτερον, ἵνα μὴ μειζόνως μου καταφρονήσῃ μετὰ
not harsher that not more-greatly me he-may-despise after
ταῦτα. Καὶ πρὸς τούτοις κἀκεῖνο λέγουσιν, ὅτι Πολλοὶ τῶν
these-things and besides these also-that they-say that many of-the
ἀνθρώπων ἐξ ἀσθενείας με νομίζουσι πρότερον ἐπὶ τὰς
men from weakness me think first to the
καταλλαγὰς ἔρχεσθαι καὶ τὸν ἐχθρὸν παρακαλεῖν. Ταῦτα
reconciliations to-come and the enemy to-entreat these-things
πάντα μάταια· ὁ γὰρ ἀκοίμητος ὀφθαλμὸς εἶδε τὴν γνώμην
all vain the for sleepless eye saw the judgment
τὴν σήν· διόπερ οὐδένα χρὴ ποιεῖσθαι τῶν συνδούλων
the your wherefore of-no-one is-it-right to-make of-the fellow-servants
λόγον, ὅταν τὸν κριτὴν πείσῃς καὶ τὸν μέλλοντά σοι
account when the judge you-persuade and the(-one) going to-you
δικάζειν. Εἰ δὲ τοῦ μὴ γενέσθαι σοι χείρονα διὰ τῆς
to-judge if but about-the not to-become to-you worse through the
σῆς ἐπιεικείας τὸν ἐχθρὸν φροντίζεις, ἐκεῖνο μάνθανε, ὅτι
your reasonableness the enemy you-take-thought that learn that

οὐχ οὕτω γίνεται χείρων, ἀλλ᾽ ἂν μὴ καταλλαγῇς μᾶλλον·
not so he-becomes worse but if not you-be-reconciled rather
κἂν γὰρ ἁπάντων μιαρώτερος ᾖ, κἂν μὴ λέγῃ, κἂν
even-if for than-all more-foul he-be even-if not he-say even-if
μὴ κηρύττῃ, καὶ σιγῶν πάντως ἀποδέξεταί σου τὴν
not he-proclaim even being-silent by-all-means he-will-accept your the
φιλοσοφίαν, αἰδεσθήσεταί σου τὴν πραότητα κατὰ τὸ
philosophy will-revere your the gentleness according-to the
συνειδὸς τὸ ἑαυτοῦ· ἐὰν δὲ ἐπὶ τῆς αὐτῆς μένῃ πονηρίας
conscience the his-own if but in the same he-remain wickedness
κολακευόμενος καὶ θεραπευόμενος, ἕξει τιμωρὸν μέγιστον
flattered and courted he-will-have avenger greatest
τὸν Θεόν. Καὶ ἵνα μάθητε, ὅτι, κἂν ἡμεῖς παρακαλέσωμεν
— God and that you-may-learn that even-if we entreat
ὑπὲρ τῶν ἐχθρῶν καὶ ὑπὲρ τῶν ἠδικηκότων, ὁ Θεὸς
for the enemies and for the(-ones) having-wronged-us — God
οὐκ ἀφίησιν, ἂν μέλλωσι γίνεσθαι χείρους διὰ τῆς
not forgives if they-be-about to-become worse through the
ἡμετέρας ἀνεξικακίας, ἱστορίαν ὑμῖν ἐρῶ παλαιάν.
our forbearance story to-you I-will-tell ancient
Κατελάλησέ ποτε τοῦ Μωϋσέως ἡ Μαρία· τί οὖν ὁ Θεός;
spoke-against once — Moses — Mary what then — God
Λέπραν ἐπαφῆκεν αὐτῇ, καὶ ἀκάθαρτον αὐτὴν ἐποίησε,
leprosy he-let-loose-on her and unclean her made
καίτοι γε τὰ ἄλλα οὖσαν ἐπιεικῆ καὶ σώφρονα· εἶτα
and-yet at-least in-the other-things being reasonable and sober-minded then
τοῦ Μωϋσέως αὐτοῦ τοῦ ὑβρισμένου παρακαλοῦντος
— Moses himself the(-one) insulted entreating
ἀφεῖναι τὴν ὀργὴν, οὐκ ἠνέσχετο ὁ Θεός· ἀλλὰ τί φησιν;
to-forgive the wrath not bore-it — God but what he-says
Εἰ ἐμπτύων ἐνέπτυσεν ὁ πατὴρ αὐτῆς εἰς τὸ πρόσωπον,
if spitting had-spat the father her on the face

οὐκ ἂν ἐνετράπη; Μεινάτω, φησὶν, ἔξω τῆς
not — would-she-have-been-shamed let-her-remain he-says outside the
παρεμβολῆς ἑπτὰ ἡμέρας. Ὃ δὲ λέγει τοιοῦτόν ἐστιν· Εἰ
camp seven days what and he-says such is if
πατέρα, φησὶν, εἶχε καὶ ἐξ ὄψεως αὐτὴν ἐποίησεν, οὐκ
father he-says she-had and from sight her had-made not
ἂν ἤνεγκε τὴν ἐπιτίμησιν; Σὲ μὲν ἀποδέχομαι τῆς
— would-she-have-borne the reproof you indeed I-accept for-the
φιλαδελφίας καὶ τῆς πραότητος καὶ τῆς ἐπιεικείας· ἐγὼ δὲ
brotherly-love and the gentleness and the reasonableness I but
οἶδα πότε αὐτὴν ἀφεῖναι δεῖ τῆς κολάσεως. Σὺ μὲν
know when her to-release it-is-needful from-the punishment you indeed
πᾶσαν φιλοφροσύνην ἐπίδειξαι περὶ τὸν ἀδελφὸν, καὶ μὴ
all kindness display toward the brother and not
κολάσεως ἐπιθυμίᾳ μείζονος ἀφῇς τὰ πλημμελήματα, ἀλλὰ
of-punishment by-desire greater forgive the offenses but
φιλοστοργίᾳ καὶ γνώμῃ χρηστῇ. Ἐκεῖνο μὲν γάρ τοι σαφῶς
by-affection and judgment good that indeed for surely clearly
ἴσθι, ὅτι ὅσῳ ἂν θεραπεύοντα ὑπερίδῃ σε, τοσούτῳ
know that by-as-much-as — courting he-disdain you by-so-much
μείζονα ἐπισπάσεται καθ' ἑαυτοῦ τὴν κόλασιν ἐκεῖνος. Τί
greater he-will-draw-down against himself the punishment he what
λέγεις, εἰπέ μοι; Φαυλότερος γίνεται θεραπευόμενος; Τοῦτο
do-you-say tell me worse he-becomes courted this
ἐκείνου μὲν κατηγορία, σὸν δὲ ἐγκώμιον· σὸν μὲν ἐγκώμιον,
his indeed accusation your but encomium your indeed encomium
ὅτι καὶ ὁρῶν τοιοῦτον γινόμενον, διὰ τὸ τῷ Θεῷ
that even seeing such becoming because-of the — to-God
δοκοῦν οὐκ ἀπέστης θεραπεύων αὐτόν· ἐκείνῳ δὲ ἔγκλημα,
seeming-good not you-desisted courting him to-him but charge
ὅτι οὐδὲ ἀπὸ τῆς σῆς ἐπιεικείας βελτίων γέγονε. Παῦλος
that not-even from the your reasonableness better he-has-become Paul

δέ φησιν, αἱρετώτερον ἑτέρους ἐγκαλεῖσθαι δι᾽ ἡμᾶς, ἢ
and says more-choosable others to-be-charged because-of us than
ἡμᾶς δι᾽ ἑτέρους. Μηδὲ λέγε τὰ ψυχρὰ ταῦτα ῥήματα·
us because-of others nor say the cold these words
Μὴ νομίσῃ, φησὶν, ὅτι φοβηθεὶς αὐτὸν προσέδραμον,
not let-him-think he-says that having-feared him I-ran-to
ἵνα μᾶλλόν μου καταφρονήσῃ· παιδικῆς ταῦτα ψυχῆς
that more me he-may-despise of-childish these-things soul
καὶ ἀνοήτου καὶ πρὸς δόξαν ἐπτοημένης ἀνθρωπίνην.
and foolish and at glory fluttered human
Νομιζέτω, ὅτι φοβηθεὶς προσῆλθες, καὶ οὕτω μείζων ὁ
let-him-think that having-feared you-approached and so greater the
μισθὸς ἔσται σοι, ὅταν καὶ ταῦτα προειδὼς διὰ τὸν
wage will-be to-you when even these-things foreseeing because-of the
τοῦ Θεοῦ φόβον ὑπομένῃς πάντα. Ὁ μὲν γὰρ τὴν
— of-God fear you-endure all-things the(-one) indeed for the
παρὰ τῶν ἀνθρώπων δόξαν θηρώμενος, καὶ διὰ τοῦτο
from the men glory hunting and because-of this
καταλλαττόμενος, ὑποτέμνεται τῆς ἀντιδόσεως τὸ κέρδος·
being-reconciled cuts-down of-the recompense the gain
ὁ δὲ ἀκριβῶς ἐπιστάμενος, ὅτι πολλοὶ καταγνώσονται
the(-one) but exactly knowing that many will-condemn
καὶ καταγελάσονται, καὶ οὐδὲ οὕτως ἀφιστάμενος τῆς
and will-laugh and not-even so standing-away from-the
καταλλαγῆς, διπλασίονα καὶ τριπλασίονα ἕξει τὸν
reconciliation double and triple will-have the
στέφανον· καὶ οὗτος μάλιστά ἐστιν, ὁ διὰ τὸν Θεὸν
crown and this-one most is the(-one) because-of — God
τοῦτο ποιῶν. Μή μοι λέγε, ὅτι Τὰ καὶ τὰ ἠδίκησε· καὶ
this doing not to-me say that these and these he-wronged and

γὰρ εἰ πᾶσαν πονηρίαν τὴν ἐν ἀνθρώποις ἐπεδείξατο
for if all wickedness the(-wickedness) in men he-displayed
περὶ σὲ, καὶ οὕτω σοι πάντα ἀφεῖναι ἐκέλευσεν ὁ Θεός.
toward you even so you all-things to-forgive bade — God
Ἰδοὺ προλέγω, καὶ διαμαρτύρομαι, καὶ λαμπρᾷ βοῶ τῇ
behold I-foretell and testify and with-clear cry the
φωνῇ, μηδεὶς τῶν ἐχόντων ἐχθρὸν προσίτω τῇ ἱερᾷ
voice let-no-one of-the(-ones) having enemy approach the holy
τραπέζῃ καὶ δεχέσθω τὸ σῶμα τοῦ Κυρίου· μηδεὶς προσιὼν
table and receive the body of-the Lord let-no-one approaching
ἐχθρὸν ἐχέτω. Ἐχθρὸν ἔχεις; μὴ προσέλθῃς· βούλει
enemy have enemy have-you not approach do-you-wish
προσελθεῖν; καταλλάγηθι, καὶ τότε προσελθὼν ἅψαι τοῦ
to-approach be-reconciled and then having-approached touch the
ἱεροῦ. Μᾶλλον δὲ οὐκ ἐγὼ ταῦτα λέγω, ἀλλ' ὁ δι'
holy-thing rather but not I these-things say but the because-of
ἡμᾶς σταυρωθεὶς Δεσπότης αὐτός· ἵνα σε καταλλάξῃ τῷ
us crucified Master himself that you he-may-reconcile to-the
Πατρὶ, οὐδὲ σφαγῆναι παρῃτήσατο, οὐδὲ τὸ αἷμα ἐκχεῖν·
Father not-even to-be-slaughtered he-refused nor the blood to-shed
καὶ σὺ ἵνα καταλλαγῇς τῷ συνδούλῳ, οὐδὲ ῥῆμα
and you that you-may-be-reconciled to-the fellow-servant not-even word
προέσθαι βούλει, οὐδὲ πρότερος προσδραμεῖν; Ἄκουσον
to-let-go do-you-wish nor first to-run-to hear
τί φησι περὶ τῶν οὕτω διακειμένων· Ἐὰν προσφέρῃς
what he-says about the(-ones) so disposed if you-bring
τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς, ὅτι ὁ
the gift your to the altar and-there remember that the
ἀδελφός σου ἔχει τι κατὰ σοῦ· οὐκ εἶπεν, Ἀνάμεινον
brother your has something against you not he-said wait-for
ἐκεῖνον ἐλθεῖν πρὸς σὲ, οὐδὲ, Ἑτέρῳ τινὶ μεσίτῃ
him to-come to you nor with-another some mediator

διαλέχθητι, οὐδὲ, Ἄλλον τινὰ παρακάλεσον, ἀλλ', Αὐτὸς σὺ
discourse nor other some entreat but yourself you
πρὸς ἐκεῖνον δράμε· Ὕπαγε γὰρ, φησὶ, πρῶτον διαλλάγηθι
to him run go for he-says first be-reconciled
τῷ ἀδελφῷ σου. Ὢ τῆς ὑπερβολῆς! αὐτὸς οὐχ ἡγεῖται
to-the brother your O the excess himself not thinks
ἀτιμίαν εἶναι, τοῦ δώρου καταλιμπανομένου, καὶ σὺ νομίζεις
dishonor to-be the gift being-left and you think
ὕβριν εἶναι τὸ πρότερος ἐπελθεῖν καὶ καταλλαγῆναι; Καὶ
insult to-be the first to-approach and to-be-reconciled and
ποῦ ταῦτα ἄξια συγγνώμης, εἰπέ μοι; Ἐὰν ἴδῃς σου μέλος
where these-things worthy of-pardon tell me if you-see your member
ἐκτετμημένον, οὐ πάντα ποιεῖς, ὥστε αὐτὸ ἑνῶσαι τῷ
cut-off not all-things do-you-do so-as it to-unite with-the
σώματι; Τοῦτο καὶ ἐπὶ τῶν ἀδελφῶν ποίησον· ὅταν
body this also in-the-case-of the brothers do when
ἴδῃς αὐτοὺς ἐκτμηθέντας σου τῆς φιλίας, περιστεῖλαι
you-see them cut-off from-your the friendship to-wrap-around
σπεῦσον ταχέως, μὴ προτέρους ἀναμείνῃς ἐκείνους ἐλθεῖν,
hasten quickly not first wait-for them to-come
ἀλλ' αὐτὸς πρότερος ἐπείχθητι λαβεῖν τὰ βραβεῖα.
but yourself first hasten to-take the prizes
Ἕνα μόνον ἐχθρὸν ἐκελεύσθημεν ἔχειν τὸν διάβολον·
one only enemy we-were-bidden to-have the devil
πρὸς αὐτὸν μηδέποτε καταλλάττου, πρὸς δὲ τὸν ἀδελφὸν
with him never be-reconciled toward but the brother
μηδέποτε κατὰ καρδίας ἀπεχθῶς ἔχε, ἀλλὰ κἂν γένηταί
never in heart hatefully be but even-if happen
τις μικροψυχία, ἐφήμερος αὕτη μόνον ἔστω, καὶ μὴ
some small-mindedness for-a-day this only let-it-be and not
ὑπερβαινέτω τὸ διάστημα τῆς ἡμέρας· Ὁ ἥλιος γὰρ, φησὶ,
let-it-pass the interval of-the day the sun for he-says

μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. Ἂν μὲν γὰρ
not let-go-down on the provocation your if indeed for
πρὸ τῆς ἑσπέρας καταλλαγῇς, ἔχεις ἀπὸ τοῦ Θεοῦ τινα
before the evening you-be-reconciled you-have from — God some
συγγνώμην· ἂν δὲ περαιτέρω μένῃς ἐχθρὸς ὤν, οὐκέτι
pardon if but further you-remain enemy being no-longer
θυμοῦ καὶ ὀργῆς συναρπαζούσης, ἀλλὰ πονηρίας ἐστὶν ἡ
of-wrath and anger seizing but of-wickedness is the
ἀπέχθεια καὶ ψυχῆς μιαρᾶς καὶ κακίαν μελετώσης. Οὐ
hatred and of-soul foul and vice practicing not
τοῦτο δὲ μόνον ἐστὶ τὸ δεινὸν, ὅτι συγγνώμης ἑαυτὸν
this and only is the terrible-thing that of-pardon yourself
ἀποστερεῖς, ἀλλ᾽ ὅτι καὶ τὸ κατόρθωμα δυσκολώτερον
you-deprive but that also the achievement more-difficult
γίνεται· μιᾶς γὰρ παρελθούσης ἡμέρας πλείων ἡ αἰσχύνη,
becomes one for having-passed day greater the shame
καὶ δευτέρας προσγινομένης αὔξεται πάλιν· κἂν ἐπιλάβῃ
and second being-added it-increases again even-if it-take
τρίτην καὶ τετάρτην, προσθήσει καὶ πέμπτην· οὕτως αἱ
third and fourth it-will-add also fifth so the
πέντε γίνονται δέκα, αἱ δέκα εἴκοσιν, αἱ εἴκοσιν ἑκατὸν,
five become ten the ten twenty the twenty hundred
καὶ λοιπὸν ἀνίατον ἔσται τὸ ἕλκος· ὅσῳ γὰρ πρόεισιν
and henceforth incurable will-be the sore by-as-much-as for advances
ὁ χρόνος, τοσούτῳ μᾶλλον διιστάμεθα. Ἀλλὰ μηδὲν
the time by-so-much more we-are-separated but none
τούτων πάθῃς, ὦ ἄνθρωπε, τῶν παραλόγων παθῶν, μηδὲ
of-these suffer O man of-the irrational passions nor
αἰσχυνθῇς καὶ ἐρυθριάσῃς, μηδὲ εἴπῃς πρὸς σεαυτὸν, Πρὸ
be-ashamed and blush nor say to yourself before
μικροῦ τοσαῦτα ἀλλήλους ἐλοιδορήσαμεν, μυρία ῥητὰ καὶ
little so-many-things one-another we-railed-at countless sayable and

ἄῤῥητα εἴπομεν, καὶ νῦν δραμοῦμαι ἐπὶ τὰς καταλλαγάς;
unspeakable-things we-said and now shall-I-run to the reconciliations
καὶ τίς οὐ καταγνώσεταί μου τὴν πολλὴν εὐκολίαν; Οὐδεὶς
and who not will-condemn my the great facility no-one
νοῦν ἔχων εὐκολίαν σου καταγνώσεται, ἀλλ᾽ ὅταν μένῃς
sense having facility your will-condemn but when you-remain
ἀκατάλλακτος, τότε σε πάντες γελάσονται, τότε πολὺ
unreconciled then you all will-laugh-at then great
δώσεις τῷ διαβόλῳ τὸ διάστημα. Οὐ γὰρ ἀπὸ τοῦ
you-will-give to-the devil the interval not for from the
χρόνου λοιπὸν δυσδιάλυτος ἡ ἔχθρα γίνεται, ἀλλὰ καὶ ἀπὸ
time henceforth hard-to-dissolve the enmity becomes but also from
τῶν μεταξὺ γενομένων πραγμάτων. Ὥσπερ γὰρ Ἀγάπη
the(-things) between happening affairs as for love
καλύπτει πλῆθος ἁμαρτιῶν, οὕτως ἔχθρα καὶ τὰ οὐκ
covers multitude of-sins so enmity even the not
ὄντα ἁμαρτήματα συνίστησι, καὶ πάντες ἀξιόπιστοι οἱ
being sins sets-up and all trustworthy the(-ones)
κατηγοροῦντες λοιπὸν, οἱ τοῖς ἀλλοτρίοις χαίροντες
accusing henceforth the(-ones) at-the of-others rejoicing
κακοῖς, καὶ τὰς ἑτέρων ἐκπομπεύοντες ἀσχημοσύνας.
evils and the of-others parading indecencies
Ταῦτα οὖν ἅπαντα εἰδὼς, πρόλαβε καὶ κάτασχε τὸν
these-things then all knowing anticipate and hold-fast the
ἀδελφὸν, πρὶν τέλεον ἀποπηδήσῃ, κἂν δέῃ πᾶσαν
brother before wholly he-leap-away even-if it-be-needful all
τὴν πόλιν περιδραμεῖν κατὰ τὴν ἡμέραν ἐκείνην, κἂν ἔξω
the city to-run-around on the day that even-if outside
τῶν τειχῶν ἀπελθεῖν, κἂν ὁδὸν βαδίσαι μακρὰν, πάντα
the walls to-go-away even-if road to-walk long all
τὰ ἐν χερσὶν ἀφεὶς, ἑνὸς τούτου μόνου γενοῦ τοῦ
the(-things) in hands having-let-go of-one this only become of-the

καταλλάξαι τὸν ἀδελφόν. Εἰ γὰρ ἐργῶδες τὸ πρᾶγμα,
to-reconcile the brother if for laborious the thing
ἐννόησον ὅτι διὰ τὸν Θεὸν ταῦτα πάσχεις ἅπαντα, καὶ
consider that because-of — God these-things you-suffer all and
ἱκανὴν λήψῃ παράκλησιν· καὶ τὴν ψυχὴν ἀναδυομένην
sufficient you-will-receive comfort and the soul shrinking-back
καὶ ὀκνοῦσαν, καὶ ἐρυθριῶσαν, καὶ αἰσχυνομένην διέγειρον,
and hesitating and blushing and ashamed rouse
ταύτας αὐτῇ συνεχῶς ἐπᾴδων τὰς ἐπῳδάς· Τί μέλλεις,
these to-it continually chanting the charms why do-you-delay
τί δὲ ἀναδύῃ καὶ ὀκνεῖς; οὐχ ὑπὲρ χρημάτων, οὐδ' ὑπὲρ
why and shrink-back and hesitate not for money nor for
ἄλλου τινὸς τῶν ἐπικήρων, ἀλλ' ὑπὲρ σωτηρίας ἡμῖν ὁ
other any of-the perishable-things but for salvation to-us the
λόγος. Ὁ Θεὸς ταῦτα ποιεῖν ἐκέλευσε, καὶ πάντα δεύτερα
word — God these-things to-do bade and all-things second
ἔστω τῶν ἐκείνου προσταγμάτων. Ἐμπορία τίς ἐστι
let-be to-the his commands trading some is
πνευματικὴ τὸ πρᾶγμα· μὴ ἀμελῶμεν, μήτε ῥᾳθυμῶμεν·
spiritual the thing not let-us-neglect nor let-us-be-careless
μανθανέτω ὁ ἐχθρὸς, ὅτι πολλὴν ἐποιησάμεθα σπουδὴν,
let-learn the enemy that much we-made zeal
διὰ τὸ τῷ Θεῷ δοκοῦν· κἂν ὑβρίζῃ πάλιν, κἂν τύπτῃ,
because-of the — to-God seeming-good even-if he-insult again even-if he-strike
κἂν ὁτιοῦν ἕτερον χαλεπώτερον ποιῇ, φέρωμεν
even-if anything-whatever other more-grievous he-do let-us-bear
ἅπαντα γενναίως, ὡς οὐδὲν ἐκείνῳ τοσοῦτον, ὅσον ἡμῖν
all nobly since nothing to-him so-much as-much-as to-us
αὐτοῖς χαριζόμεθα· πάντων τῶν κατορθωμάτων τοῦτο
ourselves we-grant of-all the achievements this
μειζόνως ἡμῶν κατ' ἐκείνην προστήσεται τὴν ἡμέραν.
more-greatly us in that will-stand-before the day

Ἡμάρτομεν πολλὰ καὶ μεγάλα, καὶ προσεκρούσαμεν,
we-have-sinned many-things and great and offended
καὶ τὸν Δεσπότην ἡμῶν παρωξύναμεν· ἔδωκε διὰ τὴν
and the Master our provoked he-gave because-of the
αὐτοῦ φιλανθρωπίαν ταύτην ὁδὸν καταλλαγῆς· μὴ τοίνυν
his love-for-man this road of-reconciliation not therefore
προδῶμεν τὸν καλὸν τοῦτον θησαυρόν. Μὴ γὰρ οὐκ
let-us-betray the beautiful this treasure — for not
ἦν κύριος κελεῦσαι μόνον καταλλάττεσθαι, καὶ μηδένα
was-he master to-bid only to-be-reconciled and none
ἡμῖν εἶναι μισθόν; μὴ γὰρ ἔχει τινὰ τὸν ἀντιλέγοντα
to-us to-be wage — for has-he anyone the(-one) contradicting
καὶ διορθούμενον αὐτοῦ τὰ προστάγματα; Ἀλλ' ὅμως
and correcting his the commands but nevertheless
διὰ τὴν πολλὴν αὐτοῦ φιλανθρωπίαν καὶ μισθὸν ἡμῖν
because-of the great his love-for-man also wage to-us
ὑπέσχετο μέγαν καὶ ἄφατον, καὶ οὗ μάλιστα ἐπιθυμοῦμεν
he-promised great and unspeakable and which most we-desire
τυχεῖν, τὴν τῶν ἁμαρτιῶν ἡμῶν συγχώρησιν, καὶ ταύτην
to-obtain the of-the sins our forgiveness and this
τὴν ὑπακοὴν ἡμῖν εὐκολωτέραν ποιῶν.
the obedience to-us easier making
Τίνα οὖν ἕξομεν συγγνώμην, ὅταν καὶ μισθὸν τοσοῦτον
what then shall-we-have pardon when even wage so-great
μέλλοντες λαμβάνειν, μηδὲ οὕτως ὑπακούωμεν τῷ νομοθέτῃ,
being-about to-receive not-even so we-obey the lawgiver
ἀλλὰ μένωμεν καταφρονοῦντες; Ὅτι γὰρ καταφρόνησις
but remain despising that for despising
τοῦτό ἐστι, δῆλον ἐκεῖθεν· Εἰ νόμον ἔθηκεν ὁ βασιλεὺς,
this is clear from-there if law had-laid-down the emperor
τοὺς ἐχθροὺς ἅπαντας ἀλλήλοις καταλλάττεσθαι, ἢ τὰς
the enemies all with-one-another to-be-reconciled or the

κεφαλὰς ἀποτέμνεσθαι, ἆρα οὐκ ἂν πάντες ἐσπεύσαμεν
heads to-be-cut-off — not — all would-have-hastened
ἐπὶ τὰς τῶν πλησίον καταλλαγάς; Ἔγωγε οἶμαι. Τίνα
to the of-the neighbors reconciliations I-for-my-part think what
οὖν ἕξομεν συγγνώμην, μηδὲ τοσαύτην ἀπονέμοντες τῷ
then shall-we-have pardon not-even so-much assigning to-the
Δεσπότῃ τιμὴν, ὅσην τοῖς ὁμοδούλοις τοῖς ἡμετέροις;
Master honor as-much-as to-the fellow-servants the our
Διὰ τοῦτο ἐκελεύσθημεν λέγειν, Ἄφες ἡμῖν τὰ ὀφειλήματα
because-of this we-were-bidden to-say forgive us the debts
ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.
our as also we forgive the debtors our
Τί τούτου πραότερον; τί δὲ ἡμερώτερον τοῦ
what than-this milder what and more-gentle than-the
προστάγματος; Σὲ κριτὴν ἐποίησε τῆς συγχωρήσεως τῶν
command you judge he-made of-the forgiveness of-the
σῶν ἁμαρτημάτων· ἂν ὀλίγα ἀφῇς, ὀλίγα ἀφίεται· ἂν
your sins if few-things you-forgive few-things are-forgiven if
πολλὰ ἀφῇς, πολλὰ ἀφίεται· ἂν ἀπὸ καρδίας ἀφῇς
many-things you-forgive many-things are-forgiven if from heart you-forgive
καὶ καθαρῶς, οὕτω σοι καὶ ὁ Θεὸς ἀφίησιν· ἂν μετὰ τοῦ
and purely so to-you also — God forgives if with the
συγχωρῆσαι καὶ φίλον αὐτὸν ἔχῃς, οὕτω καὶ ὁ Θεὸς πρὸς
to-forgive also friend him you-have so also — God toward
σὲ διακείσεται. Ὥστε ὅσῳ μείζονα ἥμαρτε, τοσούτῳ
you will-be-disposed so-that by-as-much-as greater he-sinned by-so-much
μᾶλλον ἡμᾶς σπεύδειν ἐπὶ τὰς καταλλαγὰς χρὴ, ἐπειδὴ καὶ
more us to-hasten to the reconciliations it-is-right since also
μειζόνων ἁμαρτημάτων συγχωρήσεως ἡμῖν αἴτιος γίνεται.
of-greater sins forgiveness to-us cause he-becomes
Βούλει μαθεῖν, ὡς οὐδεμία συγγνώμη μνησικακοῦσιν ἡμῖν,
do-you-wish to-learn that no pardon for-bearing-grudges us

οὐδέ ἐστί τις ἡμᾶς ὁ ἐξαιρούμενος; Ἐπὶ παραδείγματος,
nor is anyone us the(-one) rescuing by example
ὃ λέγω, ποιήσω φανερόν· Τί σε ἠδίκησεν ὁ πλησίον;
what I-say I-will-make clear what you wronged the neighbor
τὰ χρήματα ἥρπασεν, ἐδήμευσεν, ἐπλεονέκτησεν; οὐ λέγω
the money he-snatched confiscated defrauded not I-say
τοῦτο μόνον, ἀλλὰ καὶ ἕτερα προστίθημι πλείονα τούτων,
this only but also other I-add more than-these
καὶ ὅσαπερ ἂν ἐθέλῃς· ἀνελεῖν σε ἐπεθύμησε, μυρίους σοι
and as-many-as — you-wish to-kill you he-desired countless on-you
παρέστησε κινδύνους, πᾶσάν σοι ἐπεδείξατο μιαρίαν, καὶ
set dangers all to-you displayed foulness and
οὐδὲν ἀπέλιπεν ὅλως τῆς ἀνθρωπίνης πονηρίας· ἵνα γὰρ
nothing left-out at-all of-the human wickedness that for
μὴ πάντα καθ' ἕκαστον ἐπεξίωμεν, θὲς τοσαύτην αὐτὸν
not all one-by one we-may-go-through suppose so-great him
ἠδικηκέναι σε ἀδικίαν, ὅσην οὐδεὶς οὐδέποτέ τινα ἠδίκησεν·
to-have-wronged you wrong as-great-as no-one ever anyone wronged
οὐδὲ γὰρ οὕτω μνησικακῶν ἄξιος ἔσῃ συγγνώμης. Καὶ
not-even for so bearing-a-grudge worthy will-you-be of-pardon and
πῶς ἐγὼ λέγω. Εἴ τις οἰκέτης σὸς ὤφειλέ σοι χρυσίνους
how I say if some servant your owed you gold-coins
ἑκατὸν, εἶτα ἐκείνῳ ἕτερός τις ὤφειλε ἀργύρια ὀλίγα, καὶ
hundred then to-him another someone owed silver-pieces few and
προσελθὼν ὁ τοῦ δούλου χρεώστης παρεκάλεσέ σε καὶ
having-approached the of-the slave debtor entreated you and
ἱκέτευσεν ἀξιῶν συγγνώμης τυχεῖν, καὶ σὺ τὸν οἰκέτην
supplicated deeming-worthy pardon to-obtain and you the servant
καλέσας τὸν σαυτοῦ προσέταξας εἰπὼν ἀφεῖναι τὸ ὀφείλημα
having-called the your-own commanded saying to-forgive the debt
τούτῳ, καὶ Ἀπὸ τοῦ λόγου οὗ ὀφείλεις μοι, λογίζομαί σοι
to-this-man and from the account which you-owe me I-reckon to-you

τὸ ὀφείλημα· εἶτα ἐκεῖνος ἀναισχυντῶν καὶ πονηρευόμενος
the debt then he being-shameless and acting-wickedly
πάλιν ἤγχε τὸν ὀφείλοντα· ἆρα ἂν ἐξείλετό τις αὐτὸν
again throttled the(-one) owing — — would-have-rescued anyone him
τῶν σῶν χειρῶν; ἆρα οὐκ ἂν αὐτῷ μυρίας ἐπέθηκας
from-the your hands — not — on-him countless would-you-have-laid
πληγὰς, ὡς ὑβρισθεὶς τὴν ἐσχάτην ὕβριν; καὶ μάλα εἰκότως.
blows as insulted the uttermost insult and very fittingly
Τοῦτο καὶ ὁ Θεὸς ποιήσει· ἐρεῖ γάρ σοι κατ᾽ ἐκείνην
this also — God will-do he-will-say for to-you on that
τὴν ἡμέραν, Ὦ πονηρὲ δοῦλε καὶ παμμίαρε, μὴ γὰρ ἐκ
the day O evil slave and all-foul — for from
τῶν σῶν αὐτῷ συνεχώρησας; ἐξ ὧν ἐμοὶ ὤφειλες,
the your-own to-him you-forgave from what to-me you-owed
ἐκελεύσθης αὐτῷ λογίσασθαι· Ἄφες γὰρ, φησὶ, καὶ ἀφίημί
you-were-bidden to-him to-reckon forgive for he-says and I-forgive
σοι. Εἰ καὶ τὰ μάλιστα, καὶ εἰ μὴ τοῦτο προσέθηκα, καὶ
you if even the most and if not this I-had-added even
οὕτως ἀφιέναι ἐχρῆν δεσπότῃ πειθόμενον· νυνὶ δὲ οὐχ ὡς
so to-forgive it-was-right the-master obeying now but not as
δεσπότης ἐπέταξα, ἀλλ᾽ ὡς φίλῳ χάριν ᾔτησα, καὶ ταύτην
master I-commanded but as to-friend favor I-asked and this
ἐκ τῶν ἐμῶν, καὶ μείζονα δώσειν ὑπεσχόμην πάλιν· καὶ
from the mine and greater to-give I-promised again and
οὐδὲ οὕτω βελτίων ἐγένου. Καὶ ἄνθρωποι μὲν ὅταν τοῦτο
not-even so better you-became and men indeed when this
ποιῶσι, τοσοῦτον λογίζονται τοῖς αὐτῶν οἰκέταις, ὅσον
they-do so-much they-reckon to-the their servants as-much-as
ἐστὶ τὸ μέτρον τοῦ ὀφειλήματος· οἷον ὀφείλει τῷ δεσπότῃ
is the measure of-the debt such-as owes to-the master
χρυσίους ἑκατὸν ὁ οἰκέτης, ὁ τοῦ οἰκέτου χρεώστης
gold-coins hundred the servant the of-the servant debtor

χρυσίνους δέκα· ἂν αὐτῷ συγχωρήσῃ τὸ ὀφείλημα, οὐχὶ τοὺς
gold-coins ten if to-him he-forgive the debt not the
ἑκατὸν αὐτῷ ἀφίησιν ὁ δεσπότης, ἀλλὰ τοὺς δέκα μόνους,
hundred to-him forgives the master but the ten only
τοὺς δὲ ἑτέρους ἅπαντας ἀπαιτεῖ· ὁ δὲ Θεὸς οὐχ οὕτως,
the but others all he-demands — but God not so
ἀλλ' ἂν ἀφῇς ὀλίγα τῷ συνδούλῳ, πάντα σοι ἀφίησιν
but if you-forgive few-things to-the fellow-servant all-things to-you forgives
αὐτός. Πόθεν τοῦτο δῆλον; Ἀπ' αὐτῆς τῆς εὐχῆς· Ἐὰν γὰρ
he whence this clear from itself the prayer if for
ἀφῆτε, φησὶ, τοῖς ἀνθρώποις τὰ ὀφειλήματα αὐτῶν, καὶ
you-forgive he-says the men the debts their also
ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ἀφήσει ὑμῖν τὰ ὀφειλήματα
the Father your the heavenly will-forgive you the debts
ὑμῶν. Ὅσον δὲ ἑκατὸν δηναρίων καὶ μυρίων ταλάντων
your as-much-as but of-hundred denarii and of-ten-thousand talents
τὸ μέσον, τοσοῦτον ἐκείνων καὶ τούτων τῶν ὀφειλημάτων.
the difference so-great of-those and of-these the debts
Ποίας οὖν οὐκ ἂν εἴης κολάσεως ἄξιος ὁ τὰ
of-what then not — would-you-be punishment worthy the(-one) the
μύρια τάλαντα ἀντὶ ἑκατὸν δηναρίων λαμβάνειν
ten-thousand talents instead-of hundred denarii to-receive
μέλλων, καὶ οὐδὲ οὕτω τὰ μικρὰ ταῦτα ἀφεὶς, ἀλλὰ
being-about and not-even so the small these having-forgiven but
καθ' ἑαυτοῦ τὴν εὐχὴν ταύτην ποιούμενος; Ὅταν γὰρ εἴπῃς,
against yourself the prayer this making when for you-say
Ἄφες ἡμῖν, ὡς καὶ ἡμεῖς ἀφίεμεν, εἶτα σὺ μὴ ἀφῇς, οὐδὲν
forgive us as also we forgive then you not forgive nothing
ἕτερον τὸν Θεὸν παρακαλεῖς, ἀλλ' ἢ πάσης ἀπολογίας
else — God you-entreat but than from-all defense
ἀποστερεῖν σε καὶ συγγνώμης. Ἀλλ' οὐ τολμῶ, φησὶν, εἰπεῖν,
to-deprive you and pardon but not I-dare he-says to-say

Ἄφες μοι, καθὼς ἀφίημι, ἀλλ', Ἄφες μοι, μόνον. Καὶ τί
forgive me as I-forgive but forgive me only and what
τοῦτο; κἂν γὰρ αὐτὸς μὴ εἴπῃς, ὁ Θεὸς οὕτω ποιεῖ· καθὼς
this even-if for yourself not you-say — God so does as
ἀφίῃς, οὕτως ἀφίησι. Καὶ τοῦτο ἐκ τῆς ἐπαγωγῆς εὔδηλον
you-forgive so he-forgives and this from the addition clear
ἐποίησεν. Ἐὰν γὰρ μὴ ἀφῆτε, φησὶ, τοῖς ἀνθρώποις, οὐδὲ
he-made if for not you-forgive he-says the men not-even
ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ἀφήσιν ὑμῖν. Μὴ τοίνυν
the Father your the heavenly forgives you not therefore
εὐλάβειαν εἶναι νομίσῃς τὸ μὴ λέγειν ὁλόκληρον τὴν ῥῆσιν,
reverence to-be think the not to-say whole the saying
μηδὲ ἐξ ἡμισείας ποιοῦ τὴν εὐχὴν, ἀλλ' ὡς ἔταξεν, οὕτως
nor by half make the prayer but as he-ordered so
εὔχου, ἵνα κἂν ἡ ἀνάγκη τῆς λέξεως φοβοῦσα καθ'
pray that even-if the necessity of-the expression frightening day
ἡμέραν συνωθήσῃ σε πρὸς τὴν τῶν πλησίον συγχώρησιν.
by-day it-may-push you toward the of-the neighbors forgiveness
Μή μοι λέγε· Παρεκάλεσα πολλὰ, ἱκέτευσα, ἐδεήθην, καὶ οὐ
not to-me say I-entreated much I-supplicated I-begged and not
κατηλλάγη· πρότερον μὴ ἀποστῇς, ἕως ἂν καταλλάξῃς. Οὐ
he-was-reconciled before not desist until — you-reconcile-him not
γὰρ εἶπεν, Ἄφες τὸ δῶρόν σου, καὶ ὕπαγε, ἱκέτευσον τὸν
for he-said leave the gift your and go supplicate the
ἀδελφόν σου, ἀλλ', Ὕπαγε, διαλλάγηθι· ὥστε κἂν πολλὰ
brother your but go be-reconciled so-that even-if much
ἱκετεύσῃς, μὴ πρότερον ἀποστῇς, ἕως ἂν πείσῃς. Ὁ Θεὸς
you-supplicate not before desist until — you-persuade — God
καθ' ἑκάστην ἡμέραν ἡμᾶς παρακαλεῖ, καὶ οὐκ ἀκούομεν,
according-to each day us entreats and not we-hear
καὶ ὅμως οὐ παύεται παρακαλῶν· σὺ δὲ τὸν σύνδουλόν
and nevertheless not he-ceases entreating you but the fellow-servant

σου ἀπαξιοῖς παρακαλέσαι; Καὶ πότε δυνήσῃ σωθῆναι;
your do-you-disdain to-entreat and when will-you-be-able to-be-saved
Ἀλλὰ πολλάκις παρεκάλεσας, καὶ πολλάκις ἀπεκρούσθης·
but often you-entreated and often you-were-repulsed
ἀλλὰ πλείονα διὰ τοῦτο λήψῃ μισθόν. Ὅσῳ γὰρ
but more because-of this you-will-receive wage by-as-much-as for
ἂν ἐκεῖνος φιλονεικῇ, καὶ σὺ μένῃς παρακαλῶν, τοσούτῳ
— he contend and you remain entreating by-so-much
σοι τὰ τῆς ἀμοιβῆς αὔξεται· ὅσῳ μετὰ πλείονος
for-you the(-things) of-the requital increase by-as-much-as with more
δυσκολίας τὸ κατόρθωμα γίνεται, καὶ πολλοῦ τοῦ πόνου ἡ
difficulty the achievement comes-about and with-much the toil the
καταλλαγή, τοσούτῳ κἀκείνῳ μεῖζον ἔσται τὸ κρῖμα, καὶ
reconciliation by-so-much also-for-him greater will-be the judgment and
σοὶ λαμπρότεροι τῆς καρτερίας οἱ στέφανοι. Ταῦτα μὴ
for-you more-splendid of-the steadfastness the crowns these-things not
μόνον ἐπαινῶμεν, ἀλλὰ καὶ διὰ τῶν ἔργων ἐπιδειξώμεθα,
only let-us-praise but also through the works let-us-display
καὶ μὴ πρότερον ἀναχωρήσωμεν, ἕως ἂν εἰς τὴν προτέραν
and not before let-us-withdraw until — to the former
ἐπανέλθωμεν φιλίαν. Οὐ γὰρ ἀρκεῖ τὸ μὴ λυπεῖν μηδὲ ἀδικεῖν
we-return friendship not for suffices the not to-grieve nor to-wrong
τὸν ἐχθρὸν, μηδὲ ἀηδῶς ἔχειν πρὸς αὐτὸν κατὰ διάνοιαν,
the enemy nor unpleasantly to-be toward him in mind
ἀλλὰ χρὴ κἀκεῖνον παρασκευάζειν ἡδέως πρὸς ἡμᾶς ἔχειν.
but it-is-right also-him to-prepare pleasantly toward us to-be
7 Καὶ γὰρ ἀκούω πολλῶν λεγόντων· Ἐγὼ οὐκ ἐχθραίνω, οὐδὲ
and for I-hear many saying I not am-at-enmity nor
λυποῦμαι, οὐδὲ ἔχω τι κοινὸν πρὸς αὐτόν. Ἀλλ' οὐ τοῦτο
am-grieved nor have anything common with him but not this
ἐκέλευσεν ὁ Θεὸς, ἵνα μηδὲν κοινὸν ἔχῃς πρὸς αὐτὸν,
bade — God that nothing common you-may-have with him

ἀλλ᾽ ἵνα πρὸς αὐτὸν κοινὰ ἔχῃς πολλά. Διὰ
but that with him common-things you-may-have many because-of
τοῦτο γάρ σού ἐστιν ἀδελφὸς, διὰ τοῦτο οὐκ εἶπεν· Ἄφες
this for your he-is brother because-of this not he-said forgive
τῷ ἀδελφῷ σου, ἃ ἔχεις κατ᾽ αὐτοῦ· ἀλλὰ τί; Ὕπαγε,
to-the brother your what you-have against him but what go
πρῶτον διαλλάγηθι αὐτῷ, κἂν ἐκεῖνος ἔχῃ τι κατὰ
first be-reconciled to-him even-if he have anything against
σοῦ, καὶ μὴ πρότερον ἀποστῇς, ἕως ἂν ἑνώσῃς τὸ μέλος
you and not before desist until — you-unite the member
εἰς ὁμόνοιαν. Σὺ δὲ, ἵνα οἰκέτην κτήσῃ χρήσιμον, καὶ
into concord you but that servant you-may-acquire useful both
χρυσίον καταβάλλεις, καὶ ἐμπόροις διαλέγῃ πολλοῖς, καὶ
gold pay-down and with-merchants discourse many and
ἀποδημίαν πολλάκις ἀποδημεῖς μακράν· ἵνα δὲ τὸν ἐχθρὸν
journey often travel long that but the enemy
ποιήσῃς φίλον, οὐ πάντα κινεῖς καὶ πράττεις, εἰπέ μοι;
you-may-make friend not all-things do-you-move and do tell me
Καὶ πῶς δυνήσῃ τὸν Θεὸν παρακαλέσαι, τῶν νόμων
and how will-you-be-able — God to-entreat the laws
αὐτοῦ οὕτω καταμελῶν; Καίτοι οἰκέτου μὲν ἡ κτῆσις
his so neglecting and-yet of-servant indeed the acquisition
οὐδὲν μέγα ἡμᾶς ὀνῆσαι δυνήσεται, ὁ δὲ ἐχθρὸς γινόμενος
nothing great us to-profit will-be-able the but enemy becoming
φίλος, καὶ τὸν Θεὸν ἡμῖν ἵλεω ποιήσει καὶ εὐμενῆ, καὶ
friend both — God for-us propitious will-make and kind and
τὰ ἁμαρτήματα ἡμῖν διαλύσει ῥᾳδίως, καὶ παρὰ ἀνθρώποις
the sins for-us will-dissolve easily and among men
ἔπαινον καὶ πολλὴν ἡμῖν κατὰ τὸν βίον προξενήσει τὴν
praise and much for-us in the life will-procure the
ἀσφάλειαν· οὐδὲν γὰρ ἐπισφαλέστερον τοῦ καὶ ἕνα
safety nothing for more-unsafe than-the(-one) even one

μόνον ἐχθρὸν κεκτημένου. Καὶ γὰρ ἡ δόξα τῆς ζωῆς
only enemy having-acquired and for the glory of-the life
ἡμῶν καταβλάπτεται, μυρία κακῶς ἐκείνου λέγοντος
our is-harmed countless-things ill he saying
πρὸς πάντας ἡμᾶς, καὶ ἡ διάνοια ἡμῶν θολοῦται, καὶ
to all of-us and the mind our is-troubled and
τὸ συνειδὸς θορυβεῖται, καὶ χειμῶνα διηνεκῆ λογισμῶν
the conscience is-disturbed and storm continual of-reasonings
ὑφιστάμεθα. Ἅπερ ἅπαντα συνειδότες ἀπαλλάξωμεν ἑαυτοὺς
we-undergo which all knowing let-us-release ourselves
κολάσεως καὶ τιμωρίας, καὶ τὴν παροῦσαν ἑορτὴν μετὰ
from-punishment and penalty and the present feast with
τῶν εἰρημένων αἰδεσθῶμεν πάντων, καὶ ὧν παρὰ τοῦ
the(-things) said let-us-revere all and which from the
βασιλέως δι᾽ ἐκείνην ἀξιοῦμεν τυχεῖν, τούτων καὶ
emperor because-of it we-deem-worthy to-obtain these also
ἡμεῖς ἀπολαῦσαι δῶμεν ἑτέροις. Καὶ γὰρ πολλῶν ἀκούω
we to-enjoy let-us-give to-others and for many I-hear
λεγόντων, ὅτι πάντως ὁ βασιλεὺς τὸ Πάσχα τὸ ἱερὸν
saying that by-all-means the emperor the Pasch the holy
αἰδεσθεὶς τῇ πόλει καταλλαγήσεται καὶ τὰ ἁμαρτήματα
revering with-the city will-be-reconciled and the sins
ἀφήσει πάντα. Πῶς οὖν οὐκ ἄτοπον, ἡνίκα μὲν παρ᾽
will-forgive all how then not absurd when indeed by
ἑτέρων σώζεσθαι δέῃ, τὴν ἑορτὴν καὶ τὴν ταύτης
others to-be-saved it-be-needful the feast and the its
ἀξίαν προβάλλεσθαι· ἡνίκα δὲ ἂν ἑτέροις καταλλάττεσθαι
dignity to-put-forward when but — with-others to-be-reconciled
κελευώμεθα, ἀτιμάζειν ταύτην καὶ μηδὲν εἶναι νομίζειν;
we-be-bidden to-dishonor it and nothing to-be to-think
Οὐδεὶς γὰρ οὕτως, οὐδεὶς τὴν ἱερὰν ταύτην καταισχύνει
no-one for so no-one the holy this shames

πανήγυριν, ὡς ὁ μετὰ τοῦ μνησικακεῖν αὐτὴν ἐπιτελῶν·
festival as the(-one) with the to-bear-a-grudge it celebrating
μᾶλλον δὲ οὐδὲ ἐπιτελεῖν αὐτὴν δύναται ὁ τοιοῦτος, κἂν
rather but not-even to-celebrate it can the such-a-one even-if
δέκα ἡμέρας ἐφεξῆς ἄσιτος μένῃ· ὅπου γὰρ ἔχθρα
ten days in-succession without-food he-remain where for enmity
καὶ ἀπέχθεια, οὐδὲ νηστεία οὐδὲ ἑορτὴ γένοιτ᾽ ἄν.
and hatred not-even fast nor feast would-come-about —
Μὴ τολμᾷς ἀνίπτοις χερσὶ τῆς ἱερᾶς ἅψασθαι θυσίας, κἂν
— you-dare with-unwashed hands the holy to-touch sacrifice even-if
πολλὴ ἀνάγκη ἐπικέηται; Μὴ τοίνυν ἀνίπτῳ προσέρχου
much necessity press not therefore with-unwashed approach
ψυχῇ· πολλῷ γὰρ ἐκείνου τοῦτο χαλεπώτερον, καὶ μείζονα
soul by-much for than-that this more-grievous and greater
φέρει τὴν κόλασιν. Οὐδὲν γὰρ οὕτως ἀκαθαρσίας πληροῖ
brings the punishment nothing for so with-uncleanness fills
τὴν διάνοιαν, ὡς ὀργὴ διηνεκῶς ἔνδον μένουσα. Ἔνθα
the mind as wrath continually within remaining where
γάρ ἐστι θυμὸς ἢ ὀργή, πνεῦμα πραότητος οὐκ ἐφίπταται·
for is anger or wrath spirit of-gentleness not hovers
Πνεύματος δὲ ἁγίου ἄνθρωπος ἔρημος ὢν ποίαν ἕξει
of-Spirit but holy man empty being what-kind will-he-have
σωτηρίας ἐλπίδα; πότε δὲ ὀρθὰ βαδιεῖται; Μὴ τοίνυν,
of-salvation hope when and upright will-he-walk not therefore
ἀγαπητὲ, τὸν ἐχθρὸν ἀμύνασθαι βουλόμενος, σαυτὸν
beloved the enemy to-avenge-yourself-on wishing yourself
κατακρήμνιζε, μηδὲ ἔρημον ποίει τῆς τοῦ Θεοῦ προστασίας.
hurl-down nor empty make of-the — of-God protection
Μάλιστα μὲν γὰρ, εἰ καὶ δύσκολον ἦν τὸ πρᾶγμα, ἱκανὸν
most indeed for if even difficult were the thing sufficient
τῆς τιμωρίας τὸ μέγεθος, ὅπερ ἐκ τοῦ μὴ πείθεσθαι
of-the penalty the greatness which from the not to-obey

γίνεται, καὶ τὸν σφόδρα ὕπτιον καὶ νωθέστατον ἔστιν
comes-about even the(-one) very supine and most-sluggish it-is-possible
ἀναστῆσαι, καὶ πάντα πεῖσαι πόνον ὑπενεγκεῖν· νυνὶ δὲ
to-raise and all to-persuade toil to-undergo now but
καὶ πολλὴν ἔδειξεν ὁ λόγος τὴν εὐκολίαν οὖσαν, ἂν
also much showed the word the facility being if
ἐθέλωμεν. Μὴ τοίνυν καταμελήσωμεν τῆς ἑαυτῶν ζωῆς,
we-wish not therefore let-us-neglect the of-ourselves life
ἀλλὰ σπουδάσωμεν καὶ πάντα ποιῶμεν, ὥστε χωρὶς
but let-us-be-zealous and all-things let-us-do so-as without
ἐχθρῶν παραστῆναι τῇ ἱερᾷ τραπέζῃ. Οὐδὲν γὰρ, οὐδὲν τῶν
enemies to-stand-by the holy table nothing for nothing of-the
τοῦ Θεοῦ προσταγμάτων ἔσται δύσκολον, ἐὰν προσέχωμεν·
— of-God commands will-be difficult if we-attend
καὶ τοῦτο ἐκ τῶν ἤδη κατωρθωκότων δῆλον. Πόσοι
and this from the(-ones) already having-accomplished clear how-many
ὑπὸ τῆς τῶν ὅρκων ἐκλέπτοντο συνηθείας, καὶ τὸ πρᾶγμα
by the of-the oaths were-robbed custom and the thing
δυσκατόρθωτον εἶναι ἐνόμιζον! ἀλλ' ὅμως διὰ τὴν τοῦ
hard-to-accomplish to-be thought but nevertheless because-of the —
Θεοῦ χάριν, ἐπειδὴ μικρὰν ἐπεδείξασθε σπουδὴν, τὸ πλέον
of-God grace since small you-displayed zeal the more
ἀπενίψασθε. Διὰ τοῦτο δὴ παρακαλῶ καὶ τὸ
you-washed-off because-of this indeed I-exhort also the(-thing)
λεῖπον ἀποθέσθαι, καὶ ἑτέροις γενέσθαι διδασκάλους. Τοὺς
lacking to-put-off and for-others to-become teachers the(-ones)
δὲ μήπω κατορθώσαντας, ἀλλὰ τὸν μακρὸν χρόνον ἡμῖν
but not-yet having-accomplished but the long time to-us
προβαλλομένους, καθ' ὃν ὤμνυον ἔμπροσθεν, καὶ λέγοντας,
putting-forward in which they-swore before and saying
ὡς ἀδύνατον ἐν βραχεῖ καιρῷ τὸ πολλοῖς ἔτεσι
that impossible in short time the(-thing) for-many years

ῥιζωθὲν ἀνασπάσαι, ἐκεῖνο ἂν εἴποιμι, εἴ τι ἔνθα ἂν
rooted to-pull-up that — I-would-say if anything where —
δέοι κατορθῶσαι τῶν ὑπὸ Θεοῦ κελευομένων,
it-should-be-needful to-accomplish of-the(-things) by God bidden
οὐ χρόνου χρεία, οὐδὲ πλήθους ἡμερῶν, οὐδὲ διαστήματος
not of-time need nor of-multitude of-days nor of-interval
ἐνιαυτῶν, ἀλλὰ φόβου μόνον καὶ ψυχῆς εὐλάβειαν ἐχούσης,
of-years but of-fear only and of-soul reverence having
καὶ πάντως περιεσόμεθα, καὶ ἐν βραχεῖ καιρῷ.
and by-all-means we-shall-prevail and in short time
Καὶ ἵνα μὴ νομίσητε, ὅτι ἁπλῶς ταῦτα λέγω, ὃν 8
and that not you-may-think that simply these-things I-say whom
νομίζετε εἶναι πολύορκον ἄνθρωπον καὶ πλείονα ὀμνύοντα
you-think to-be swearing-much man and more swearing
μᾶλλον ἢ φθεγγόμενον, τοῦτον ἐμοὶ παράδοτε δέκα
rather than uttering this-one to-me hand-over ten
μόνον ἡμέρας, κἂν μὴ πᾶσαν ἐξέλω τὴν συνήθειαν ἐν
only days and-if not all I-take-out the custom in
ταῖς ὀλίγαις ταύταις ἡμέραις, κατάγνωτέ μου τὴν ἐσχάτην
the few these days condemn my the uttermost
ταύτην κατάγνωσιν· καὶ ὅτι οὐ κόμπος τὰ ῥήματα ταῦτα,
this condemnation and that not boast the words these
ἀπὸ τῶν ἤδη γεγενημένων τοῦτο ἔσται δῆλον ὑμῖν.
from the(-things) already having-happened this will-be clear to-you
Τί τῶν Νινευϊτῶν ἀλογώτερον; τί δὲ ἀνοητότερον; ἀλλ᾽
what than-the Ninevites more-senseless what and more-foolish but
ὅμως οὗτοι οἱ βάρβαροι καὶ ἀνόητοι, οἱ μηδενὸς
nevertheless these the barbarians and foolish the(-ones) no-one
μηδέποτε ἀκούσαντες φιλοσοφοῦντος, οἱ μηδέποτε
ever having-heard philosophizing the(-ones) never
παραγγέλματα τοιαῦτα λαβόντες, ἀκούσαντες τοῦ προφήτου
precepts such having-received having-heard the prophet

λέγοντος, Ἔτι τρεῖς ἡμέραι, καὶ Νινευὶ καταστραφήσεται,
saying yet three days and Nineveh shall-be-overthrown
ἐν τρισὶν ἡμέραις πᾶσαν ἀπέθεντο πονηρὰν συνήθειαν· ὁ
in three days all put-off evil custom the
πόρνος σώφρων ἐγένετο, ὁ θρασὺς ἐπιεικὴς, ὁ πλεονέκτης
fornicator chaste became the bold reasonable the greedy
καὶ ἅρπαξ μέτριος καὶ φιλόφρων, ὁ ῥᾳθυμος σπουδαῖος.
and grasping moderate and kindly the careless zealous
Οὐ γὰρ δὴ ἓν, οὐδὲ δύο, καὶ τρία, καὶ τέσσαρα τῶν
not for indeed one nor two and three and four of-the
παθῶν ἦσαν τὰ ἰάματα, ἀλλὰ πᾶσαν αὐτῶν διώρθωσαν
passions were the cures but all their corrected
τὴν πονηρίαν. Καὶ πόθεν τοῦτο δῆλον, φησίν; Ἀπὸ τῶν τοῦ
the wickedness and whence this clear he-says from the of-the
προφήτου ῥημάτων· αὐτὸς γὰρ ὁ κατηγορήσας αὐτῶν,
prophet words he for the(-one) having-accused them
καὶ εἰπὼν, ὅτι Ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῶν ἕως
and having-said that went-up the cry of-the wickedness their up-to
τῶν οὐρανῶν, αὐτὸς αὐτοῖς τὸ ἐναντίον ἐμαρτύρησε πάλιν
the heavens he for-them the opposite testified again
εἰπὼν, ὅτι Εἶδεν ὁ Θεὸς, ὅτι ἀπέστησαν ἕκαστος ἀπὸ τῶν
having-said that saw — God that they-turned each from the
ὁδῶν αὐτῶν τῶν πονηρῶν, οὐκ εἶπεν, ὅτι Ἀπὸ πορνείας
ways their the evil not he-said that from fornication
ἢ μοιχείας ἢ κλοπῆς, ἀλλ', ὅτι Ἀπὸ τῶν ὁδῶν αὐτῶν
or adultery or theft but that from the ways their
τῶν πονηρῶν. Καὶ πῶς ἀπέστησαν; Ὡς ὁ Θεὸς οἶδεν,
the evil and how did-they-turn as — God knows
οὐχ ὡς ἄνθρωπος ἐδοκίμασεν. Εἶτα οὐκ αἰσχυνόμεθα οὐδὲ
not as man tested then not are-we-ashamed nor
ἐρυθριῶμεν, εἰ βαρβάρων ἀνθρώπων ἐν τρισὶν ἡμέραις μόνον
blush if barbarian men in three days only

πᾶσαν ἀποθεμένων κακίαν, ἡμεῖς ἐν τοσαύταις ἡμέραις
all having-put-off vice we in so-many days
ἐνηχούμενοι, διδασκόμενοι, μιᾶς μὴ περιγενοίμεθα πονηρᾶς
being-instructed being-taught one not should-prevail-over evil
συνηθείας; Καίτοι γε εἰς ἔσχατον ἦσαν κἀκεῖνοι πρότερον
custom and-yet at-least to uttermost were also-those before
κακίας ἐληλακότες· ὅταν γὰρ ἀκούσῃς, ὅτι Ἀνέβη ἡ κραυγὴ
of-vice having-driven when for you-hear that went-up the cry
τῆς κακίας αὐτῶν πρὸς μὲ, μηδὲν ἄλλο νόμιζε, ἢ τὴν
of-the wickedness their to me nothing else think than the
ὑπερβολὴν τῆς πονηρίας αὐτῶν· ἀλλ᾽ ὅμως ἴσχυσαν ἐν
excess of-the wickedness their but nevertheless they-were-able in
τρισὶν ἡμέραις πρὸς ὁλόκληρον ἀρετὴν μετατάξασθαι. Ὅπου
three days to whole virtue to-change-over where
γὰρ φόβος Θεοῦ, οὐ χρεία ἡμερῶν οὐδὲ διαστήματος χρόνου,
for fear of-God not need of-days nor of-interval of-time
ὥσπερ ὅπου ἀφοβία, οὐδὲν ὄφελος ἡμερῶν. Καθάπερ γὰρ τὰ
as where fearlessness no profit of-days as for the
ἰωθέντα τῶν σκευῶν ὁ μὲν ὕδατι μόνον ἀποτρίβων,
rusted of-the vessels the(-one) indeed with-water only rubbing
κἂν πολὺν ἀναλώσῃ χρόνον, πάσης οὐκ ἀπαλλάξει τῆς
even-if much he-spend time from-all not he-will-release the
κακίας ἐκείνης, ὁ δὲ εἰς χωνευτήριον ἐμβαλὼν, ἐν
vice that the(-one) but into crucible having-cast-them in
βραχείᾳ καιροῦ ῥοπῇ φαιδρότερα τῶν νεοτεύκτων εὐθέως
brief of-season turn more-gleaming than-the newly-made immediately
ἐργάσεται· οὕτω δὴ καὶ ψυχὴ, τῷ τῆς ἁμαρτίας ἰῷ
will-make so indeed also soul with-the of-the sin rust
βαφεῖσα, ἂν μὲν ἁπλῶς καὶ ὡς ἔτυχεν ἑαυτὴν ἀποσμήξῃ,
dipped if indeed simply and as it-chanced itself it-wipe
καὶ καθ᾽ ἑκάστην ἡμέραν μετανοῇ, οὐδὲν πλέον κερδανεῖ·
and according-to each day repent nothing more will-it-gain

ἂν δὲ ὥσπερ εἰς χωνευτήριον τοῦ Θεοῦ τὸν φόβον ἑαυτὴν
if but as into crucible — of-God the fear itself
ἐμβάλῃ, ἐν βραχείᾳ καιροῦ ῥοπῇ τὸ πᾶν ἀπονίψεται.
it-cast in brief of-season turn the whole it-will-wash-off
Μὴ τοίνυν εἰς τὴν αὔριον ἀναβαλλώμεθα· Οὐ γὰρ οἴδαμεν
not therefore to the morrow let-us-put-off not for we-know
τί τέξεται ἡ ἐπιοῦσα· μηδὲ λέγωμεν· Περιεσόμεθα τῆς
what will-bear the coming(-day) nor let-us-say we-shall-prevail-over the
συνηθείας κατὰ μικρόν· τοῦτο γὰρ τὸ, κατὰ μικρὸν,
custom by little this for the by little
οὐδέποτε ἐπιλείψει. Διόπερ, τοῦτο ἀφέντες, ἐκεῖνο λέγωμεν,
never will-fail wherefore this having-let-go that let-us-say
ὅτι Ἐὰν μὴ σήμερον κατορθώσωμεν τὸν ὅρκον, οὐκ
that if not today we-accomplish the oath not
ἀποστησόμεθα πρότερον, κἂν μυρία ἄγχῃ πράγματα, κἂν
we-shall-desist before even-if countless throttle affairs even-if
ἀποθανεῖν δέῃ, κἂν κολασθῆναι, κἂν πάντα ἀπολέσαι·
to-die it-be-needful even-if to-be-punished even-if all to-lose
οὐ δώσομεν τῷ διαβόλῳ ῥᾳθυμίας ἐξουσίαν, οὐδὲ ἀναβολῆς
not we-shall-give to-the devil of-carelessness authority nor of-postponement
πρόφασιν. Ἂν ὁ Θεὸς ἴδῃ σου τὴν πεπυρωμένην ψυχὴν,
pretext if — God see your the fired soul
τὴν διεγηγερμένην προθυμίαν, καὶ αὐτὸς συνεφάψεταί σου
the roused eagerness also he will-lay-hold-with your
τῆς διορθώσεως. Ναὶ, δέομαι καὶ ἀντιβολῶ, σπουδάσωμεν,
of-the correction yes I-beg and entreat let-us-be-zealous
ἵνα μὴ καὶ ἡμεῖς ἀκούσωμεν, ὅτι Ἄνδρες Νινευῖται
that not also we may-hear that men Ninevites
ἀναστήσονται, καὶ κατακρινοῦσι τὴν γενεὰν ταύτην, ὅτι
shall-rise and shall-condemn the generation this that
ἐκεῖνοι μὲν ἅπαξ ἀκούσαντες κατώρθωσαν, ἡμεῖς δὲ οὐδὲ
they indeed once having-heard accomplished we but not-even

πολλάκις ἀκούσαντες ἐπεστράφημεν· ἐκεῖνοι ὁλόκληρον
often having-heard turned they whole
ἀρετὴν, ἡμεῖς δὲ οὐδὲ μέρος ἀρετῆς· ἐκεῖνοι κατασκαφῆναι
virtue we but not-even part of-virtue they to-be-dug-down
ἀκούσαντες ἐφοβήθησαν, ἡμεῖς δὲ οὐδὲ γέενναν ἀκούοντες
having-heard feared we but not-even hell hearing
φοβούμεθα· ἐκεῖνοι προφητειῶν οὐ μετασχόντες, ἡμεῖς δὲ
fear they of-prophecies not having-partaken we but
συνεχοῦς ἀπολαύοντες διδασκαλίας καὶ πολλῆς τῆς χάριτος.
continual enjoying teaching and much the grace
Ταῦτα λέγω νῦν οὐχ ὑπὲρ τῶν οἰκείων, ἀλλ' ὑπὲρ τῶν
these-things I-say now not for the own but for the
ἀλλοτρίων ὑμῖν ἐγκαλῶν ἁμαρτημάτων. Ὑμῖν μὲν γὰρ, εὖ
of-others to-you charging sins you indeed for well
οἶδ' ὅτι, καθάπερ ἔφθην εἰπὼν, ὁ νόμος οὗτος ὁ
I-know that as I-anticipated saying the law this the(-law)
περὶ τοῦ ὀμνύειν κατώρθωται· ἀλλ' οὐκ ἀρκεῖ τοῦτο εἰς
about the to-swear has-been-accomplished but not suffices this for
σωτηρίαν ἡμῖν, εἰ μὴ καὶ ἑτέρους διδάξαντες διορθώσομεν,
salvation to-us if not also others having-taught we-correct
ἐπεὶ καὶ ὁ τὸ τάλαντον ἐκεῖνο προσενεγκὼν, τὴν
since also the(-one) the talent that having-brought the
παρακαταθήκην ὁλόκληρον ἀποδοὺς, ἐπειδὴ τὸ δοθὲν
deposit whole having-given-back since the(-thing) given
οὐκ ἐπλεόνασεν, ἐκολάζετο. Μὴ τοίνυν μηδὲ ἡμεῖς τοῦτο
not he-increased was-punished not therefore nor we this
σκοπήσωμεν, εἰ αὐτοὶ τῆς ἁμαρτίας ἀπηλλάγημεν,
let-us-consider whether ourselves from-the sin were-released
ἀλλ' ἕως ἂν ἑτέρους ἀπαλλάξωμεν, μὴ ἀποστῶμεν· καὶ
but until — others we-release not let-us-desist and
ἕκαστος δέκα φίλους ῥυθμίσας τῷ Θεῷ προσαγαγέτω,
each ten friends having-regulated — to-God let-bring

κἂν οἰκέτας ἔχῃς, κἂν μαθητάς. Ἀλλ' οὐδὲ μαθητὰς, οὐδὲ
even-if servants you-have even-if disciples but neither disciples nor
οἰκέτας ἔχεις; ἀλλὰ φίλους ἔχεις· τούτους κατόρθωσον. Καὶ
servants have-you but friends you-have these set-right and
μή μοι λέγε, ὅτι Τοὺς πλείονας τῶν ὅρκων ἀπηλάσαμεν,
not to-me say that the more of-the oaths we-drove-away
ὀλιγάκις δὲ ἁλισκόμεθα· ἀλλὰ καὶ τὸ ὀλιγάκις τοῦτο ἄνελε.
seldom but we-are-caught but also the seldom this take-away
Εἰ χρύσινον ἕνα ἀπολέσεις, οὐκ ἂν ἅπαντας περιῆλθες
if gold-coin one you-lose not — all would-you-go-around
ἐρευνῶν καὶ ζητῶν, ὥστε αὐτὸν εὑρεῖν; Τοῦτο καὶ ἐπὶ
searching and seeking so-as it to-find this also in-the-case-of
τῶν ὅρκων ποίησον. Ἐὰν ἴδῃς, ὅτι ἕνα ὅρκον ἐκλάπης,
the oaths do if you-see that one oath you-were-robbed-of
θρήνησον, στέναξον, ὡς τῆς οὐσίας σου πάσης ἀπολωλυίας.
lament groan as the substance your all having-perished
Πάλιν λέγω, ὃ καὶ πρότερον· σύγκλεισον σαυτὸν ἐπὶ
again I-say what also before shut-up yourself in
τῆς οἰκίας, μελέτην ποίησον καὶ γυμνάσιον μετὰ τῆς
the house practice make and exercise with the
γυναικὸς, μετὰ τῶν παιδίων καὶ συνοικούντων· εἰπὲ πρὸς
wife with the children and housemates say to
ἑαυτὸν σὺ πρότερον· Οὐκ ἰδιωτικῶν, οὐ δημοσίων ἅψομαι
yourself you first not private not public I-shall-touch
πραγμάτων, ἕως ἂν τὴν ψυχὴν διορθώσωμαι τὴν ἐμαυτοῦ.
affairs until — the soul I-correct the my-own
Ἂν ὑμεῖς τοὺς υἱοὺς τοὺς ἑαυτῶν παιδεύσητε, κἀκεῖνοι
if you the sons the your-own train also-they
τοὺς ἑαυτῶν διδάξουσι, καὶ οὕτω μέχρι τῆς συντελείας καὶ
the their-own will-teach and so up-to the consummation and
παρουσίας τοῦ Χριστοῦ τὸ πρόσταγμα βαῖνον, τοῖς
coming — of-Christ the command going to-the(-ones)

τὴν ῥίζαν παρασχοῦσιν ἅπαντα οἴσει τοῦτον τὸν μισθόν.
the root having-provided all will-bring this the wage
Ἂν μάθῃ λέγειν ὁ υἱός σου, Πίστευσον, οὐ δυνήσεται εἰς
if learn to-say the son your believe-me not he-will-be-able to
θέατρον ἀναβῆναι, οὐδὲ εἰς καπηλεῖον εἰσελθεῖν, οὐδὲ ἐν
theater to-go-up nor into tavern to-enter nor in
κύβοις διατρῖψαι· τὸ γὰρ ῥῆμα τοῦτο ἀντὶ χαλινοῦ τὸ
dice to-spend-time the for word this instead-of bridle the
στόμα περικείμενον, καὶ ἄκοντα ἐρυθριᾷν παρασκευάσει
mouth put-around even unwilling to-blush will-prepare
καὶ αἰσχύνεσθαι· εἴ ποτε ἐν ἐκείνοις φανείη, καὶ ἀποπηδᾷν
and to-be-ashamed if ever in those he-appear and to-leap-away
ἀναγκάσει ταχέως. Ἀλλὰ καταγελῶσιν ἐκεῖνοι· ἀλλὰ σὺ
will-compel quickly but they-laugh-at they but you
δάκρυσον αὐτῶν τὴν παρανομίαν. Πολλοὶ καὶ τοῦ Νῶε
weep-for their the lawlessness many also — Noah
κατεγέλασάν ποτε, ὅτε τὴν κιβωτὸν κατεσκεύαζεν· ἀλλ᾽ ὅτε
laughed-at once when the ark he-was-preparing but when
ἦλθεν ὁ κατακλυσμὸς, ἐκεῖνος αὐτῶν κατεγέλασε· μᾶλλον
came the flood he them laughed-at rather
δὲ οὐδέποτε αὐτῶν κατεγέλασεν ὁ δίκαιος, ἀλλ᾽ ἐθρήνησε
but never them laughed-at the righteous but lamented
καὶ ἐστέναξεν. Ὅταν οὖν ἴδῃς γελῶντας, ἐννόησον, ὅτι
and groaned when then you-see laughing consider that
οἱ γελῶντες νῦν ὀδόντες τότε κλαυθμὸν καὶ βρυγμὸν
the laughing now teeth then weeping and gnashing
ὑποστήσονται χαλεπώτατον, καὶ τοῦ γέλωτος τούτου
will-undergo most-grievous and the laughter this
μνησθήσονται τρίζοντες κατ᾽ ἐκείνην τὴν ἡμέραν καὶ
will-remember grinding on that the day and
βρυχόμενοι· τότε ἀναμνησθήσῃ τοῦ γέλωτος τούτου. Πόσα
gnashing then you-will-remember the laughter this how-much

κατεγέλασε τοῦ Λαζάρου ὁ πλούσιος! ἀλλ᾽ ὕστερον ἰδὼν
laughed-at — Lazarus the rich-man but later having-seen
αὐτὸν ἐν τοῖς κόλποις τοῦ Ἀβραὰμ, ἑαυτὸν ἐθρήνει λοιπόν.
him in the bosoms — of-Abraham himself lamented henceforth
9 Ταῦτα οὖν ἅπαντα ἐννοῶν συνώθει πάντας ταχέως εἰς
these-things then all considering push all quickly to
τὴν τῆς ἐντολῆς ἐκπλήρωσιν. Καὶ μή μοι λέγε, ὅτι
the of-the commandment fulfillment and not to-me say that
Κατὰ μικρὸν, μηδὲ εἰς τὴν αὔριον ἀναβάλλου· ἡ γὰρ
by little nor to the morrow put-off the for
αὔριον οὐδέποτε λαμβάνει τέλος. Τεσσαράκοντα λοιπὸν
morrow never takes end forty henceforth
ἡμέραι παρῆλθον· ἂν τοίνυν τὸ Πάσχα παρέλθῃ τὸ ἱερὸν,
days have-passed if therefore the Pasch pass the holy
οὐδενὶ συγγνώσομαι λοιπὸν, οὐδὲ παραίνεσιν προσάξω, ἀλλ᾽
no-one shall-I-pardon henceforth nor exhortation shall-I-bring but
ἐπιταγὴν καὶ ἀποτομίαν ἀκαταφρόνητον· οὐδὲ γὰρ ἰσχυρὰ
command and severity not-to-be-despised not-even for strong
αὕτη ἡ ἀπολογία ἡ διὰ τῆς συνηθείας. Διὰ τί
this the defense the(-defense) through the custom for what
ὁ κλέπτων οὐ προβάλλεται συνήθειαν, καὶ ἀπαλλάττεται
the(-one) stealing not puts-forward custom and is-released
κολάσεως; διὰ τί ὁ φονεύων καὶ μοιχεύων; Πᾶσι
from-punishment for what the(-one) murdering and committing-adultery to-all
τοίνυν προλέγω καὶ διαμαρτύρομαι, ὅτι ἂν συγγενόμενος
therefore I-foretell and testify that if being-with
ὑμῖν κατ᾽ ἰδίαν καὶ λαβὼν ἀπόπειραν (λήψομαι δὲ
you in private and having-taken trial I-shall-take and
πάντως), εὕρω τινὰς μὴ διορθώσαντας τὸ ἐλάττωμα,
by-all-means I-find some not having-corrected the defect
ἀπαιτήσω δίκην, κελεύσας ἔξω μένειν τῶν μυστηρίων
I-will-demand penalty having-bidden outside to-remain the mysteries

τῶν ἱερῶν, οὐχ ἵνα μένωσιν ἔξω, ἀλλ᾽ ἵνα διορθώσαντες
the holy not that they-may-remain outside but that having-corrected
ἑαυτοὺς οὕτως εἰσέλθωσι, καὶ μετὰ καθαροῦ συνειδότος
themselves so they-may-enter and with pure conscience
ἀπολαύσωσι τῆς ἱερᾶς τραπέζης· τοῦτο γάρ ἐστι μετασχεῖν
may-enjoy the holy table this for is to-partake-of
κοινωνίας. Γένοιτο δὲ εὐχαῖς τῶν προέδρων καὶ τῶν ἁγίων
communion may-it-be and by-prayers of-the presidents and the saints
πάντων καὶ ταῦτα καὶ τὰ ἄλλα πάντα διορθώσαντας
all both these and the other all having-corrected
ἐλαττώματα, τυχεῖν τῆς βασιλείας τῶν οὐρανῶν, χάριτι καὶ
defects to-obtain the kingdom of-the heavens by-grace and
φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ᾽ οὗ τῷ
love-for-man of-the Lord our Jesus Christ with whom to-the
Πατρὶ σὺν τῷ ἁγίῳ Πνεύματι δόξα, τιμὴ καὶ προσκύνησις,
Father with the holy Spirit glory honor and worship
νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
now and always and to the ages of-the ages amen

ΟΜΙΛΙΑ ΚΑ΄

XXI · ON THE RETURN OF BISHOP FLAVIAN AND THE EMPEROR'S PARDON

Flavian has come back before the Pasch with the emperor's pardon, and Chrysostom blesses God, who by the calamity adorned the city, the priest, and the emperor. The aged bishop left his dying sister, whom he found alive on his return, and traveled in winter. Before Theodosius he stood silent and weeping until the emperor recited his benefactions to a city that had insulted even his dead. Flavian answered that demons envied a city so loved; that God answered the devil's envy by opening heaven; that pardon would crown him more brightly than the diadem, as Constantine, told his stoned image was wounded, found no wound on his face; and that he came from the Lord of the angels, who forgives as we forgive. Theodosius, recalling Christ's prayer for those who crucified him, forgave all and hurried Flavian home, and Flavian sent a rider ahead with the news. Let the city keep its festival with virtue.

Εἰς τὴν ἐπάνοδον τοῦ ἐπισκόπου Φλαβιανοῦ, καὶ εἰς τὴν
on the return of-the bishop Flavian and on the
τοῦ βασιλέως διαλλαγὴν πρὸς τὴν πόλιν· καὶ πρὸς τοὺς
of-the emperor reconciliation with the city and to the(-ones)
πλημμελήσαντας εἰς τὴν τῶν ἀνδριάντων καταστροφήν.
having-offended in the of-the statues overthrow

1 Ἀπὸ τῆς ῥήσεως, ἀφ' ἧς ἀεὶ παρὰ τὸν καιρὸν
from the saying from which always during the season
τῶν κινδύνων πρὸς τὴν ὑμετέραν εἰώθειν ἀγάπην
of-the dangers to the your I-was-accustomed love
προοιμιάζεσθαι, ἀπὸ τῆς αὐτῆς ταύτης καὶ σήμερον ἄρξομαι
to-make-preface from the same this also today I-will-begin
τοῦ πρὸς ὑμᾶς λόγου, καὶ ἐρῶ μεθ' ὑμῶν· Εὐλογητὸς
the to you word and I-will-say with you blessed
ὁ Θεὸς, ὁ τὴν ἱερὰν ταύτην ἑορτὴν μετὰ χαρᾶς καὶ
— God the(-one) the holy this feast with joy and
εὐφροσύνης πολλῆς καταξιώσας ἡμᾶς ἐπιτελέσαι σήμερον,
gladness much having-deemed-worthy us to-celebrate today

καὶ τὴν κεφαλὴν ἀποδοὺς τῷ σώματι, καὶ τὸν ποιμένα
and the head having-given-back to-the body and the shepherd
τοῖς προβάτοις, καὶ τὸν διδάσκαλον τοῖς μαθηταῖς, τὸν
to-the sheep and the teacher to-the disciples the
στρατηγὸν τοῖς στρατιώταις, τὸν ἀρχιερέα τοῖς ἱερεῦσιν·
general to-the soldiers the high-priest to-the priests
εὐλογητὸς ὁ Θεὸς ὁ ποιῶν ὑπερεκπερισσοῦ ὧν
blessed — God the(-one) doing exceedingly-abundantly-beyond what
αἰτούμεθα ἢ νοοῦμεν. Ἡμῖν μὲν γὰρ ἀρκοῦν εἶναι ἐδόκει
we-ask or think to-us indeed for sufficient to-be seemed
τὸ τῶν ἐπικειμένων τέως ἀπαλλαγῆναι κακῶν, καὶ ὑπὲρ
the from-the pressing-on meanwhile to-be-released evils and for
τούτου πᾶσαν ἐποιούμεθα τὴν ἱκετηρίαν· ὁ δὲ φιλάνθρωπος
this all we-made the supplication the but loving-to-man
Θεὸς, καὶ τῇ δόσει τὰς αἰτήσεις ἡμῶν ἀεὶ νικῶν μετὰ
God both by-the giving the requests our always conquering with
πολλῆς τῆς ὑπερβολῆς, καὶ τὸν πατέρα ἡμῖν θᾶττον ἐλπίδος
much the excess also the father to-us sooner than-hope
ἁπάσης ἀπέδωκε. Τίς γὰρ ἂν προσεδόκησεν, ὅτι ἐν οὕτως
all gave-back who for — would-have-expected that in so
ὀλίγαις ἡμέραις καὶ ἀπελεύσεται, καὶ διαλέξεται τῷ
few days both he-would-depart and would-discourse with-the
βασιλεῖ, καὶ λύσει τὰ δεινὰ, καὶ πάλιν ἐπανήξει πρὸς
emperor and would-loose the terrible-things and again would-return to
ἡμᾶς οὕτω ταχέως, ὡς καὶ τὸ Πάσχα τὸ ἱερὸν δυνηθῆναι
us so quickly as even the Pasch the holy to-be-able
φθάσαι καὶ μεθ' ἡμῶν ἐπιτελέσαι; Ἀλλ' ἰδοὺ, γέγονε
to-anticipate and with us to-celebrate but behold has-happened
τὸ ἀπροσδόκητον τοῦτο, καὶ τὸν πατέρα ἀπειλήφαμεν,
the unexpected this and the father we-have-received-back
καὶ μείζονα καρπούμεθα τὴν ἡδονὴν, τῷ παρ' ἐλπίδα
and greater we-reap the pleasure by-the beyond hope

αὐτὸν ἀπολαβεῖν νῦν. Ὑπὲρ δὴ τούτων ἁπάντων
him to-receive-back now for indeed these all
εὐχαριστῶμεν τῷ φιλανθρώπῳ Θεῷ, καὶ θαυμάζωμεν
let-us-give-thanks to-the loving-to-man God and let-us-marvel-at
αὐτοῦ τὴν δύναμιν καὶ τὴν φιλανθρωπίαν, καὶ τὴν σοφίαν
his the power and the love-for-man and the wisdom
καὶ τὴν κηδεμονίαν τὴν ὑπὲρ τῆς πόλεως γεγενημένην.
and the care the(-care) for the city having-come-about
Ὁ μὲν γὰρ διάβολος, καταδῦσαι πᾶσαν αὐτὴν ἐπεχείρησε
the indeed for devil to-sink whole it attempted
διὰ τῶν τολμηθέντων· ὁ δὲ Θεὸς καὶ τὴν πόλιν καὶ
through the(-things) dared — but God both the city and
τὸν ἱερέα καὶ τὸν βασιλέα διὰ ταύτης ἐκόσμησε τῆς
the priest and the emperor through this adorned the
συμφορᾶς, καὶ λαμπροτέρους πάντας ἀπέφηνεν. Ἡ πόλις
calamity and more-splendid all showed the city
μὲν γὰρ ηὐδοκίμησεν, ὅτι κινδύνου τοιούτου καταλαβόντος,
indeed for gained-repute that danger such having-overtaken
παραδραμοῦσα πάντας τοὺς ἐν δυναστείαις, τοὺς πλοῦτον
having-run-past all the(-ones) in powers the(-ones) wealth
πολὺν περιβεβλημένους, τοὺς μεγάλην παρὰ βασιλεῖ
much having-put-around the(-ones) great with emperor
δύναμιν ἔχοντας, ἐπὶ τὴν Ἐκκλησίαν καὶ τὸν ἱερέα τοῦ Θεοῦ
power having to the Church and the priest — of-God
κατέφυγε, καὶ μετὰ πολλῆς τῆς πίστεως τῆς ἄνωθεν ἑαυτὴν
fled and with much the faith on-the from-above itself
ἐξεκρέμασεν ἐλπίδος. Πολλῶν γοῦν μετὰ τὴν ἀποδημίαν
hung hope many at-any-rate after the departure
τοῦ κοινοῦ πατέρος τοὺς τὸ δεσμωτήριον οἰκοῦντας
of-the common father the(-ones) the prison inhabiting
θορυβούντων, καὶ λεγόντων, ὡς Οὐ καθυφήσι τῆς
troubling and saying that not relaxes from-the

ὀργῆς ὁ βασιλεὺς, ἀλλὰ παροξύνεται μειζόνως, καὶ περὶ
wrath the emperor but is-provoked more-greatly and about
κατασκαφῆς ὁλοκλήρου τῆς πόλεως βουλεύεται, καὶ ἕτερα
demolition whole of-the city takes-counsel and other-things
πολλῷ πλείονα τούτων θρυλλούντων, οἱ δεδεμένοι τότε
by-much more than-these babbling the(-ones) bound then
οὐδὲν ἐγίνοντο ἐκ τῆς φήμης ταύτης δειλότεροι, ἀλλ᾽ ἡμῶν
nothing became from the rumor this more-cowardly but us
λεγόντων, ὡς Ψευδῆ ταῦτα καὶ διαβόλου μαγγανείας ἐστὶν
saying that false these-things and of-devil trickery are
ἔργα, βουλομένου καταβαλεῖν ὑμῶν τὰ φρονήματα, Οὐδὲν
works wishing to-cast-down your the spirits nothing
δεόμεθα τῆς διὰ λόγων παρακλήσεως, πρὸς ἡμᾶς ἔλεγον·
we-need the through words comfort to us they-said
ἴσμεν γὰρ οὗ τὴν ἀρχὴν κατεφύγομεν, καὶ ποίας
we-know for to-whom at-the beginning we-fled and on-what-kind
ἐλπίδος ἑαυτοὺς ἐξεκρεμάσαμεν· τῆς ἱερᾶς ἀγκύρας
hope ourselves we-hung on-the holy anchor
τὴν σωτηρίαν ἡμῶν ἐξηρτήσαμεν· οὐκ ἀνθρώπῳ ταύτην
the salvation our we-hung not to-man this
ἐνεπιστεύσαμεν, ἀλλὰ τῷ παντοδυνάμῳ Θεῷ. Διὸ δὴ καὶ
we-entrusted but to-the almighty God wherefore indeed also
θαῤῥοῦμεν χρηστὸν ἔσεσθαι τὸ τέλος πάντως· οὐ γὰρ ἔστιν,
we-are-confident good to-be the end by-all-means not for it-is-possible
οὐκ ἔστι τὴν ἐλπίδα ταύτην καταισχυνθῆναί ποτε. Τοῦτο
not it-is-possible the hope this to-be-put-to-shame ever this
ἀντὶ πόσων στεφάνων, ἀντὶ πόσων ἐγκωμίων ἀρκέσει
instead-of how-many crowns instead-of how-many encomiums will-it-suffice
τῇ πόλει; πόσην ἐπισπάσεται τοῦ Θεοῦ τὴν εὔνοιαν, καὶ
for-the city how-great will-it-draw — of-God the goodwill also
ἐν τοῖς λοιποῖς πράγμασιν; Οὐ γὰρ ἔστιν, οὐκ ἔστι τῆς
in the remaining affairs not for it-is not it-is of-the

τυχούσης ψυχῆς, ἐν τῇ τῶν πειρασμῶν ἐπαγωγῇ νήφειν,
ordinary soul in the of-the temptations bringing-on to-be-sober
καὶ πρὸς τὸν Θεὸν βλέπειν, καὶ πάντων καταγελάσασαν
and to — God to-look and all having-laughed-at
τῶν ἀνθρωπίνων, πρὸς ἐκείνην κεχηνέναι τὴν συμμαχίαν.
the human-things toward that to-gape the alliance
Ἡ μὲν οὖν πόλις οὕτως εὐδοκίμησεν· ὁ δὲ ἱερεὺς πάλιν οὐχ
the indeed then city so gained-repute the but priest again not
ἧττον ἥπερ ἡ πόλις· τὴν γὰρ ἑαυτοῦ ψυχὴν ὑπὲρ πάντων
less than the city the for his-own soul for all
ἔδωκε, καὶ πολλῶν ὄντων τῶν κωλυόντων, τοῦ χειμῶνος,
he-gave and many being the(-things) hindering the winter
τῆς ἡλικίας, τῆς ἑορτῆς, καὶ οὐκ ἔλαττον τῆς ἀδελφῆς πρὸς
the age the feast and not less the sister at
ἐσχάτας οὔσης ἀναπνοὰς, ἁπάντων ὑψηλότερος ἐγένετο
last being breaths than-all higher became
τῶν κωλυμάτων, καὶ οὐκ εἶπε πρὸς ἑαυτόν· Τί τοῦτο; ἡ
the hindrances and not said to himself what this the
μόνη περιλειφθεῖσα ἡμῖν ἀδελφὴ, καὶ μετ' ἐμοῦ τὸν ζυγὸν
only left to-us sister and with me the yoke
ἕλκουσα τοῦ Χριστοῦ, καὶ τοσοῦτόν μοι συνοικήσασα
drawing — of-Christ and so-long with-me having-dwelt
χρόνον, πρὸς ἐσχάτας ἐστὶ νῦν ἀναπνοάς· ἡμεῖς δὲ αὐτὴν
time at last is now breaths we but her
καταλείψαντες ἀπελευσόμεθα, καὶ οὐκ ὀψόμεθα ἐκπνέουσαν
having-left shall-depart and not shall-see expiring
καὶ τὰς τελευταίας ἀφεῖσαν φωνάς; Ἀλλ' αὐτὴ μὲν καθ'
and the final having-let-go voices but she indeed according-to
ἑκάστην ηὔχετο τὴν ἡμέραν ἡμᾶς καὶ ὀφθαλμοὺς καθελεῖν
each prayed the day us both eyes to-close
καὶ στόμα συνελεῖν καὶ περιστεῖλαι, καὶ τὰ ἄλλα πάντα
and mouth to-shut and to-lay-out and the other all-things

τὰ πρὸς τὸν τάφον ἐπιμελήσασθαι· νυνὶ δὲ καθάπερ
the(-things) for the tomb to-care-for now but as
ἔρημός τις καὶ ἀπροστάτευτος οὐδενὸς ἐπιτεύξεται
desolate some-one and unprotected none will-she-obtain
τούτων παρὰ τοῦ ἀδελφοῦ, παρ᾽ οὗ μάλιστα ἐπεθύμει
of-these from the brother from whom most she-desired
τυχεῖν, ἀλλ᾽ ἀφιεῖσα τὴν ψυχὴν, οὐκ ὄψεται τὸν πάντων
to-obtain but letting-go the soul not will-she-see the(-one) than-all
αὐτῇ ποθεινότερον; καὶ πόσων οὐκ ἔσται θανάτων αὐτῇ
to-her more-desirable and than-how-many not will-be deaths to-her
τοῦτο βαρύτερον; Εἰ γὰρ καὶ πόῤῥωθεν ἀφεστήκει, οὐκ
this heavier if for even far he-had-stood-away not
ἔδει δραμεῖν καὶ πάντα ποιῆσαι καὶ παθεῖν, ὥστε
was-it-needful to-run and all to-do and to-suffer so-as
ταύτην αὐτῇ παρασχεῖν τὴν χάριν; νῦν δὲ πλησίον ὢν
this to-her to-provide the favor now but near being
ἐγκαταλείψω, καὶ ἀφεὶς ἀπελεύσομαι; καὶ πῶς οἴσει
shall-I-forsake and letting-go shall-I-depart and how will-she-bear
τὰς μετὰ ταῦτα ἡμέρας; Ἀλλ᾽ οὐδὲν τούτων οὐ μόνον οὐκ
the after these-things days but any of-these not only not
εἶπεν, ἀλλ᾽ οὐδὲ ἐνενόησεν, ἀλλὰ καὶ πάσης συγγενείας
he-said but not-even considered but also than-all kinship
τὸν τοῦ Θεοῦ προτιμήσας φόβον, ἔγνω τοῦτο καλῶς, ὅτι
the — of-God having-preferred fear he-knew this well that
καθάπερ τὸν κυβερνήτην οἱ χειμῶνες, καὶ τὸν στρατηγὸν
as the helmsman the storms and the general
οἱ κίνδυνοι, οὕτω καὶ τὸν ἱερέα ὁ πειρασμὸς ποιεῖ
the dangers so also the priest the temptation makes
φαίνεσθαι. Πάντες, φησὶ, πρὸς ἡμᾶς κεχήνασι καὶ Ἰουδαῖοι
to-appear all he-says at us gape both Jews
καὶ Ἕλληνες· μὴ καταισχύνωμεν αὐτῶν τὰς περὶ ἡμῶν
and Greeks not let-us-shame their the about us

ἐλπίδας, μηδὲ τοσοῦτον περιίδωμεν ναυάγιον, ἀλλὰ τὰ
hopes nor so-great let-us-overlook shipwreck but the(-things)
καθ' ἡμᾶς ἐπιτρέψαντες τῷ Θεῷ πάντα, καὶ τὴν ψυχὴν
concerning us having-entrusted — to-God all also the soul
αὐτὴν ἐκδῶμεν. Καὶ σκόπει ἱερέως μεγαλοψυχίαν, καὶ Θεοῦ
itself let-us-give-up and consider of-priest magnanimity and of-God
φιλανθρωπίαν· ὧν ὑπερεῖδεν ἁπάντων, τούτων ἀπήλαυσεν
love-for-man what he-disdained all these he-enjoyed
ἁπάντων, ἵνα καὶ τῆς προθυμίας τὸν μισθὸν λάβῃ,
all that both of-the eagerness the wage he-may-receive
καὶ διὰ τῆς ἀπολαύσεως τῆς παρὰ προσδοκίαν
and through the enjoyment the(-enjoyment) beyond expectation
μείζονος ἐπιτύχῃ τῆς ἡδονῆς. Εἵλετο τὴν ἑορτὴν ἐπὶ
greater he-may-obtain the pleasure he-chose the feast on
τῆς ἀλλοτρίας καὶ πόῤῥω τῶν οἰκείων ἐπιτελέσαι διὰ
the foreign(-land) and far from-the own to-celebrate because-of
τὴν τῆς πόλεως σωτηρίαν· ὁ δὲ Θεὸς πρὸ τοῦ Πάσχα
the of-the city salvation — but God before the Pasch
ἡμῖν αὐτὸν ἀπέδωκεν, ὥστε κοινὴν μεθ' ὑμῶν τὴν ἑορτὴν
to-us him gave-back so-as in-common with you the feast
ἀγαγεῖν, ἵνα καὶ τῆς προαιρέσεως ἔχῃ τὸν μισθὸν,
to-keep that both of-the choice he-may-have the wage
καὶ τῆς εὐφροσύνης ἀπολαύσῃ μείζονος. Οὐκ ἔδεισε τὴν
and the gladness may-enjoy greater not he-feared the
ὥραν τοῦ ἔτους, καὶ θέρος παρὰ πάντα γέγονε τῆς
season of-the year and summer beyond all became of-the
ἀποδημίας τὸν καιρόν· οὐχ ὑπελογίσατο τὴν ἡλικίαν, καὶ
journey the season not he-reckoned the age and
καθάπερ νέος καὶ σφριγῶν, οὕτω μετ' εὐκολίας διέδραμε
as young and vigorous so with ease he-ran-through
τὴν μακρὰν ταύτην ὁδόν· οὐκ ἐνενόησε τὴν τελευτὴν τῆς
the long this road not he-considered the end of-the

ἀδελφῆς, οὐδὲ κατεμαλάχθη· καὶ ἐπανελθὼν ζῶσαν αὐτὴν
sister nor was-softened and having-returned living her
κατείληφε, καὶ πάντων, ὧν ὑπερεῖδε, πάντων ἐπέτυχε.
he-has-found and all what he-disdained all he-obtained
Καὶ ὁ μὲν ἱερεὺς οὕτως εὐδόκιμος γέγονε παρὰ Θεῷ καὶ 2
and the indeed priest so of-good-repute has-become with God and
ἀνθρώποις· τὸν βασιλέα δὲ τοῦ διαδήματος λαμπρότερον
men the emperor but than-the diadem more-splendidly
τοῦτο τὸ πρᾶγμα ἐκόσμησε. Πρῶτον μὲν ὅτι δῆλον
this the thing adorned first indeed that clear
ἐγένετο τότε, ὅτι ἅπερ οὐδενὶ ἑτέρῳ, ταῦτα χαρίζεται
it-became then that what to-no other these-things he-grants
τοῖς ἱερεῦσιν· ἔπειτα, ὅτι καὶ μετὰ πολλοῦ τοῦ τάχους τὴν
to-the priests then that also with much the speed the
χάριν ἔδωκε, καὶ τὴν ὀργὴν ἔλυσεν. Ἀλλ᾽ ἵνα σαφέστερον
favor he-gave and the wrath loosed but that more-clearly
καὶ τοῦ βασιλέως τὴν μεγαλοψυχίαν, καὶ τοῦ ἱερέως τὴν
both of-the emperor the magnanimity and of-the priest the
σοφίαν, καὶ πρὸ τούτων ἀμφοτέρων τοῦ Θεοῦ μάθητε
wisdom and before these both — of-God you-may-learn
τὴν φιλανθρωπίαν, δότε μοι μικρὰ τῆς ἐκεῖ γεγενημένης
the love-for-man grant me small-things of-the there having-happened
δημηγορίας διηγήσασθαι πρὸς ὑμᾶς.
address to-narrate to you
Ἐρῶ δὲ ἃ παρά τινος τῶν ἔνδον ἑστώτων ἔμαθον·
I-will-tell and what from someone of-the(-ones) within standing I-learned
ὁ μὲν γὰρ πατὴρ οὔτε μικρὸν οὔτε μέγα εἶπε πρὸς
the indeed for father neither small nor great said to
ἡμᾶς, ἀλλὰ τὴν Παύλου μεγαλοψυχίαν μιμούμενος, ἀεὶ τὰ
us but the of-Paul magnanimity imitating always the
οἰκεῖα κρύπτει κατορθώματα, καὶ πρὸς τοὺς ἐρωτῶντας
own hides achievements and to the(-ones) asking

πανταχοῦ, τί πρὸς τὸν βασιλέα εἶπε, καὶ πῶς ἔπεισε,
everywhere what to the emperor he-said and how he-persuaded
καὶ πῶς αὐτοῦ τὴν ὀργὴν ἐξέβαλεν ἅπασαν, ταῦτα ἔλεγε
and how his the wrath he-cast-out all these said
τὰ ῥήματα· Οὐδὲν ἡμεῖς εἰς τὸ πρᾶγμα εἰσηνέγκαμεν,
the words nothing we to the thing brought-in
ἀλλ' αὐτὸς ὁ βασιλεὺς, τοῦ Θεοῦ μαλάξαντος αὐτοῦ τὴν
but himself the emperor — God having-softened his the
καρδίαν, καὶ πρὸ τῶν ἡμετέρων ῥημάτων πᾶσαν ἀφῆκε τὴν
heart even before the our words all let-go the
ὀργὴν, καὶ τὸν θυμὸν ἔλυσε, καὶ περὶ τῶν γεγενημένων
wrath and the anger loosed and about the(-things) having-happened
διαλεγόμενος, ὡς ἑτέρου τινὸς ὑβρισθέντος, οὕτω τὰ
discoursing as another someone having-been-insulted so the(-things)
συμβάντα ἅπαντα χωρὶς ὀργῆς διηγεῖτο. Ἀλλ' ἅπερ οὗτος
having-befallen all without wrath he-narrated but what this-man
ἀπέκρυψεν ἀπὸ ταπεινοφροσύνης, ταῦτα ὁ Θεὸς εἰς
hid from humility these-things — God into
μέσον ἐξήνεγκε. Τίνα δέ ἐστι ταῦτα; Μικρὸν ἀνωτέρω τὸν
midst brought-out what and are these-things a-little higher the
λόγον ἀγαγὼν ὑμῖν διηγήσομαι. Ἐπειδὴ γὰρ ἐξῆλθε
word having-brought to-you I-will-narrate when for he-went-out-of
τῆς πόλεως πάντας ἐν τοσαύτῃ καταλιπὼν ἀθυμίᾳ, πολλῷ
the city all in so-great having-left despondency by-much
δεινότερα ἡμῶν ἔπασχε τῶν ἐν αὐτοῖς ὄντων τοῖς
more-terrible-things than-us suffered than-the(-ones) in themselves being the
δεινοῖς. Πρῶτον μὲν γὰρ συγγενόμενος κατὰ μέσην τὴν
terrible-things first indeed for having-met in mid the
ὁδὸν τοῖς ἐπὶ τὴν ἐξέτασιν τῶν γεγενημένων παρὰ
road the(-ones) for the examination of-the(-things) having-happened by
τοῦ βασιλέως πεμφθεῖσι, καὶ μαθὼν παρ' ἐκείνων, ἐφ'
the emperor sent and having-learned from them for

οἷς ἦσαν ἀπεσταλμένοι, καὶ τὰ καταληψόμενα τὴν πόλιν
what they-had been-sent and the going-to-overtake the city
ἀναλογιζόμενος δεινὰ, τοὺς θορύβους, τὰς ταραχὰς, τὴν
reckoning terrible-things the tumults the confusions the
φυγὴν, τὸν φόβον, τὴν ἀγωνίαν, τοὺς κινδύνους, πηγὰς
flight the fear the anguish the dangers springs
ἠφίει δακρύων, τῶν σπλάγχνων αὐτῷ διακοπτομένων·
he-let-loose of-tears the bowels his being-cut-through
τοῖς γὰρ πατράσιν ἔθος πολλῷ μεῖζον ἀλγεῖν, ὅταν μηδὲ
for-the for fathers custom by-much more to-grieve when not-even
παρεῖναι δύνωνται κακουμένοις τοῖς ἑαυτῶν παισίν. Ὃ δὴ
to-be-present they-can being-ill-treated the their-own children which indeed
καὶ ὁ φιλοστοργότατος οὗτος ἔπασχεν, οὐ τὰ καταληψόμενα
also the most-affectionate this suffered not the going-to-overtake
ἡμᾶς δεινὰ θρηνῶν μόνον, ἀλλὰ καὶ τὸ πόῤῥω ταῦτα
us terrible-things lamenting only but also the far these-things
πασχόντων ἡμῶν εἶναι· πλὴν ἀλλὰ καὶ τοῦτο ὑπὲρ τῆς
suffering us to-be nevertheless but also this for the
ἡμετέρας ἐγίνετο σωτηρίας. Ἐπειδὴ γὰρ ἔμαθε ταῦτα
our came-about salvation when for he-learned these-things
παρ᾽ ἐκείνων, θερμοτέρας ἠφίει πηγὰς δακρύων, καὶ μετὰ
from them warmer he-let-loose springs of-tears and with
πλείονος δεήσεως πρὸς Θεὸν κατέφευγε, καὶ τὰς νύκτας
more supplication to God he-fled and the nights
ἄϋπνος διῆγε παρακαλῶν, καὶ τῇ πόλει παραγενέσθαι
sleepless he-spent entreating both the city to-help
ταῦτα πασχούσῃ, καὶ τοῦ βασιλέως πραοτέραν ποιῆσαι
these-things suffering and of-the emperor milder to-make
τὴν διάνοιαν. Ὡς δὲ ἐπέβη τῆς μεγάλης πόλεως ἐκείνης,
the mind when and he-set-foot-on the great city that
καὶ εἰς τὰς βασιλικὰς εἰσῆλθεν αὐλὰς, εἱστήκει τοῦ
and into the imperial entered courts he-stood from-the

βασιλέως πόῤῥωθεν, ἄφωνος, δακρύων, κάτω κύπτων,
emperor far-off voiceless weeping down stooping
ἐγκαλυπτόμενος, ὥσπερ αὐτὸς ὢν ὁ πάντα ἐργασάμενος
veiled as himself being the(-one) all having-worked
ἐκεῖνα. Ἐποίει δὲ τοῦτο, τῷ σχήματι, τῷ βλέμματι,
those he-did and this by-the posture by-the look
τοῖς θρήνοις πρότερον ἐπισπάσασθαι βουλόμενος αὐτὸν εἰς
by-the laments first to-draw wishing him to
ἔλεον, καὶ τότε ἄρξασθαι τῆς ὑπὲρ ἡμῶν ἀπολογίας· μία
pity and then to-begin the for us defense one
γὰρ τοῖς ἁμαρτάνουσιν ἀπολείπεται συγγνώμη, τὸ
for for-the(-ones) sinning is-left pardon the
σιγᾷν καὶ μηδὲν ὑπὲρ τῶν γεγενημένων φθέγγεσθαι.
to-be-silent and nothing for the(-things) having-happened to-utter
Ἐβούλετο γὰρ δὴ πάθος τὸ μὲν ἐξενεγκεῖν, τὸ δὲ
he-wished for indeed passion the indeed to-bring-out the but
εἰσενεγκεῖν, ἐκβαλεῖν μὲν τὸν θυμὸν, εἰσαγαγεῖν δὲ ἀθυμίαν,
to-bring-in to-cast-out indeed the anger to-bring-in but despondency
ἵνα οὕτω προοδοποιήσῃ τοῖς τῆς ἀπολογίας ῥήμασιν·
that so he-may-prepare-the-way for-the of-the defense words
ὅπερ οὖν καὶ ἐγένετο. Καὶ καθάπερ Μωϋσῆς εἰς τὸ ὄρος
which then also happened and as Moses into the mountain
ἀναβὰς, τοῦ λαοῦ προσκεκρουκότος, ἄφωνος εἱστήκει
having-gone-up the people having-offended voiceless stood
αὐτὸς, ἕως ὁ Θεὸς αὐτὸν ἐξεκαλέσατο εἰπὼν, Ἄφες με,
himself until — God him called-out saying let me
καὶ ἐξαλείψω τὸν λαὸν τοῦτον· οὕτω καὶ οὗτος ἐποίησεν.
and I-will-blot-out the people this so also this-man did
Ἰδὼν τοίνυν αὐτὸν ὁ βασιλεὺς δακρύοντα καὶ κάτω
having-seen therefore him the emperor weeping and down
κύπτοντα, προσῆλθεν αὐτὸς, καὶ ὅπερ ἔπαθε διὰ τῶν
stooping approached himself and what he-suffered through the

δακρύων τοῦ ἱερέως, τοῦτο ἐδείκνυ διὰ τῶν ῥημάτων
tears of-the priest this he-showed through the words
τῶν πρὸς αὐτόν· οὐ γὰρ θυμουμένου οὐδὲ ἀγανακτοῦντος
the(-words) to him not for of-one-angered nor indignant
ἦσαν οἱ λόγοι, ἀλλ' ἀλγοῦντος· οὐκ ὀργιζομένου, ἀλλ'
were the words but of-one-grieving not of-one-wrathful but
ἀθυμοῦντος καὶ περιοδυνίᾳ κατεχομένου μᾶλλον· καὶ
despondent and by-anguish held rather and
ὅτι τοῦτό ἐστιν ἀληθὲς, αὐτὰ τὰ ῥήματα ἀκούσαντες
that this is true themselves the words having-heard
εἴσεσθε. Οὐ γὰρ εἶπε· Τί ποτε τοῦτό ἐστιν; ὑπὲρ
you-will-know not for he-said what ever this is for
ἀνθρώπων μιαρῶν καὶ παμμιάρων, καὶ οὓς οὔτε ζῆν
men foul and all-foul and whom not-even to-live
ἔδει, πρεσβείαν ἥκεις κομίζων, τῶν τυράννων, τῶν
it-was-right embassy have-you-come bringing the tyrants the
νεωτεροποιῶν τῶν πάσης ἀξίων κολάσεως; Ἀλλὰ πάντα
revolutionaries the(-ones) of-all worthy punishment but all
ταῦτα ἀφεὶς τὰ ῥήματα, ἀπολογίαν συνέθηκεν ἐντροπῆς
these having-let-go the words defense he-composed of-shame
γέμουσαν καὶ βαρύτητος, καὶ τὰς ἑαυτοῦ κατέλεγεν
full and gravity and the his-own he-enumerated
εὐεργεσίας, ὅσας παρὰ πάντα τὸν καιρὸν τῆς βασιλείας
benefactions as-many-as during all the time of-the reign
τὴν πόλιν ἡμῶν εὐηργέτησε, καὶ ἐφ' ἑκάστῳ ἔλεγεν·
the city our he-benefited and at each he-said
Ταῦτά με ἀντ' ἐκείνων παθεῖν ἔδει; ποίων
these-things me in-return-for those to-suffer was-it-right for-what-kind
ἀδικημάτων με ταύτην ἐπράξαντο δίκην; Τί μικρὸν ἢ
wrongs me this did-they-exact penalty what small or
μέγα ἐγκαλεῖν ἔχοντες, οὐκ εἰς ἐμὲ μόνον, ἀλλὰ καὶ
great to-charge having not against me only but also

εἰς τοὺς ἀπελθόντας ἐνύβρισαν; οὐκ ἤρκει τὸν θυμὸν
against the(-ones) departed did-they-insult not did-it-suffice the wrath
στῆναι μέχρι τῶν ζώντων; ἀλλ᾽ εἰ μὴ καὶ τοὺς ταφέντας
to-stand up-to the living but if not also the(-ones) buried
καθυβρίσαιεν, οὐδὲν ἐνόμισαν νεανικὸν ποιεῖν. Ἠδικήκαμεν
they-insulted nothing they-thought youthful to-do we-have-done-wrong
ἡμεῖς, ὡς αὐτοὶ νομίζουσι· οὐκοῦν τῶν νεκρῶν φείσασθαι
we as they think then the dead to-spare
ἔδει τῶν οὐδὲν ἠδικηκότων· οὐ γὰρ δὴ κἀκείνοις
it-was-needful the(-ones) nothing having-done-wrong not for indeed also-those
ταῦτα ἐγκαλεῖν εἶχον. Οὐχὶ ταύτην πάντων προὔθηκα τὴν
these-things to-charge they-had not this of-all I-preferred the
πόλιν ἀεὶ, καὶ τῆς ἐνεγκούσης ποθεινοτέραν εἶναι
city always and than-the(-land) having-borne-me more-desirable to-be
ἐνόμιζον, καὶ εὐχῆς μοι διηνεκοῦς ἔργον ἦν, τὴν πόλιν
I-thought and of-prayer to-me continual work it-was the city
ἐκείνην ἰδεῖν, καὶ τοῦτον ἐποιούμην ὅρκον πρὸς πάντας;
that to-see and this I-made oath to all
3 Ἐνταῦθα πικρὸν ἀνοιμώξας ὁ ἱερεὺς, καὶ θερμότερα ἀφεὶς
here bitterly having-wailed the priest and warmer having-let-go
δάκρυα, οὐκέτι λοιπὸν ἐσίγα· ἑώρα γὰρ τὴν τοῦ βασιλέως
tears no-longer henceforth was-silent he-saw for the of-the emperor
ἀπολογίαν μείζονα ποιοῦσαν τὴν κατηγορίαν ἡμῶν· ἀλλὰ
defense greater making the accusation our but
στενάξας κάτωθεν βαρὺ καὶ πικρὸν, Ὁμολογοῦμεν, φησὶν,
having-groaned from-below heavily and bitterly we-confess he-says
ὦ βασιλεῦ, καὶ οὐκ ἂν ἀρνηθείημεν τὸν ἔρωτα τοῦτον,
O emperor and not — we-would-deny the love this
ὃν περὶ τὴν πατρίδα ἐπεδείξω τὴν ἡμετέραν, καὶ διὰ
which for the fatherland you-displayed the our and because-of
τοῦτο μάλιστα θρηνοῦμεν, ὅτι τὴν οὕτω φιλουμένην
this most we-lament that the(-city) so loved

ἐβάσκηναν δαίμονες, καὶ περὶ τὸν εὐεργέτην ἀγνώμονες
envied demons and toward the benefactor ungrateful
ἐφάνημεν, καὶ τὸν σφοδρὸν ἡμῶν παρωξύναμεν ἐραστήν.
we-appeared and the vehement our provoked lover
Κἂν κατασκάψῃς, κἂν ἐμπρήσῃς, κἂν ἀποκτείνῃς, κἂν
even-if you-dig-down even-if you-burn even-if you-kill even-if
ὁτιοῦν ἕτερον πράξῃς, οὐδέπω τὴν ἀξίαν ἡμᾶς
anything-whatever other you-do not-yet the worthy of-us
ἀπῄτησας δίκην· φθάσαντες γὰρ ἡμεῖς ἑαυτοὺς μυρίων
have-you-exacted penalty having-anticipated for we ourselves than-countless
θανάτων χαλεπώτερα διεθήκαμεν. Τί γὰρ ἂν γένοιτο
deaths more-grievously disposed what for — would-be
πικρότερον, ἀλλ᾽ ἢ ὅταν τὸν εὐεργέτην καὶ οὕτω
more-bitter but than when the benefactor and so
φιλοῦντα φανῶμεν ἀδίκως παροξύναντες, καὶ τοῦτο πᾶσα
loving we-appear unjustly having-provoked and this all
ἡ οἰκουμένη μανθάνῃ, καὶ τὴν ἐσχάτην ἡμῶν ἀγνωμοσύνην
the world learn and the uttermost our ingratitude
καταγινώσκῃ; Εἰ βάρβαροι τὴν πόλιν ἡμῶν καταδραμόντες
condemn if barbarians the city our having-overrun
κατέσκαψαν τὰ τείχη, καὶ τὰς οἰκίας ἐνέπρησαν, καὶ
had-dug-down the walls and the houses burned and
λαβόντες αἰχμαλώτους ἀπῆλθον, ἔλαττον ἦν τὸ δεινόν.
having-taken captives gone-away less were the terrible-thing
Τί δήποτε; Ὅτι σοῦ ζῶντος, καὶ τοσαύτην ἐπιδεικνυμένου
why ever that you living and so-great displaying
περὶ ἡμᾶς εὔνοιαν, ἐλπὶς ἦν ἐκεῖνα πάντα λυθήσεσθαι τὰ
toward us goodwill hope was those all to-be-loosed the
δεινὰ, καὶ πάλιν ἡμᾶς ἐπὶ τὸ πρότερον ἐπανήξειν σχῆμα,
terrible-things and again us to the former to-return shape
καὶ λαμπροτέραν ἀπολήψεσθαι τὴν ἐλευθερίαν· νῦν δὲ, τῆς
and more-splendid to-receive-back the freedom now but the

σῆς εὐνοίας ἀφῃρημένης καὶ τοῦ φίλτρου σβεσθέντος,
your goodwill having-been-taken-away and the love having-been-quenched
ὃ παντὸς τείχους ἦν ἡμῖν ἀσφαλέστερον, πρὸς τίνα λοιπὸν
which than-every wall was to-us more-secure to whom henceforth
καταφευξόμεθα; ποῦ δυνησόμεθα ἰδεῖν ἑτέρωσε, τὸν γλυκὺν
shall-we-flee where shall-we-be-able to-look elsewhere the sweet
οὕτω δεσπότην καὶ πατέρα προσηνῆ παροργίσαντες; Ὥστε
so master and father gentle having-provoked so-that
δοκοῦσι μὲν ἀφόρητα πεποιηκέναι· ἔπαθον δὲ πάντων
they-seem indeed unbearable-things to-have-done they-suffered but than-all
δεινότερα, πρὸς οὐδένα ἀνθρώπων ἀντιβλέψαι τολμῶντες,
more-terrible-things toward no-one of-men to-look-in-the-face daring
οὐδὲ αὐτὸν ἰδεῖν δυνάμενοι τὸν ἥλιον ἐλευθέροις ὀφθαλμοῖς,
nor himself to-see being-able the sun with-free eyes
τῆς αἰσχύνης πανταχοῦ καταστελλούσης τὰ βλέφαρα
the shame everywhere lowering the eyelids
καὶ ἐγκαλύπτεσθαι καταναγκαζούσης· τῆς παῤῥησίας οὖν
and to-be-veiled compelling the boldness then
αὐτοῖς ἀνῃρημένης, πάντων αἰχμαλώτων ἀθλιώτερον
from-them having-been-taken-away than-all captives more-wretchedly
διάκεινται νῦν, καὶ τὴν ἐσχάτην ὑπομένουσιν ἀτιμίαν,
are-disposed now and the uttermost endure dishonor
καὶ τὸ μέγεθος τῶν κακῶν ἐννοοῦντες, καὶ εἰς ὅσον
and the greatness of-the evils considering and into how-much
ἀπεσκίρτησαν ὕβρεως, οὐδὲ ἀναπνεῖν δύνανται τοῦ
they-leaped of-insult not-even to-breathe can than-the(-one)
δοκοῦντος ὑβρίσθαι σφοδροτέρους τοὺς τὴν οἰκουμένην
seeming to-have-been-insulted more-vehement the the world
οἰκοῦντας ἅπαντας ἀνθρώπους ἐπισπασάμενοι κατηγόρους.
inhabiting all men having-drawn-on accusers
Ἀλλ’ ἐὰν θέλῃς, ὦ βασιλεῦ, ἔστιν ἴασις τῷ τραύματι,
but if you-wish O emperor there-is cure for-the wound

καὶ φάρμακον τοῖς τοσούτοις κακοῖς. Πολλάκις καὶ
and remedy for-the so-many evils often also
ἐπὶ ἰδιωτῶν τοῦτο γέγονε· τὰ μεγάλα καὶ ἀφόρητα
in-the-case-of private-men this has-happened the great and unbearable
προσκρούσματα μεγάλης διαθέσεως γέγονεν ὑπόθεσις· οὕτω
offenses of-great affection have-become occasion so
καὶ ἐπὶ τῆς φύσεως συνέβη τῆς ἡμετέρας.
also in-the-case-of the nature it-happened the our
Ὅτε γὰρ τὸν ἄνθρωπον ἐποίησεν ὁ Θεὸς καὶ εἰς τὸν
when for the man made — God and into the
παράδεισον εἰσήγαγε καὶ πολλῆς ἠξίωσε τιμῆς, οὐ
paradise brought and much deemed-worthy honor not
φέρων τὴν τοσαύτην εὐημερίαν ὁ διάβολος ἐβάσκηνέν
bearing the so-great prosperity the devil envied
τε αὐτῷ καὶ τῆς δοθείσης ἐξέβαλε προεδρίας. Ἀλλ᾽
both him and from-the given cast-out precedence but
ὁ Θεὸς οὐ μόνον αὐτὸν οὐ κατέλιπεν, ἀλλὰ καὶ ἀντὶ
— God not only him not forsook but also instead-of
παραδείσου τὸν οὐρανὸν ἡμῖν ἀνέῳξε, τούτῳ τε αὐτῷ τήν
paradise the heaven to-us opened by-this both itself the
τε οἰκείαν φιλανθρωπίαν ἐπιδεικνύμενος, καὶ τὸν διάβολον
and own love-for-man displaying and the devil
μειζόνως κολάζων. Τοῦτο καὶ σὺ ποίησον· πάντα ἐκίνησαν
more-greatly punishing this also you do all-things moved
οἱ δαίμονες νῦν, ὥστε τὴν πασῶν σοι φιλτάτην πόλιν
the demons now so-as the of-all to-you dearest city
ἀπορῥῆξαί σου τῆς εὐνοίας· τοῦτο τοίνυν εἰδὼς, δίκην
to-tear-away from-your the goodwill this therefore knowing penalty
μὲν ἣν θέλεις ἀπαίτησον, τῆς δὲ φιλίας μὴ ἐκβάλῃς
indeed which you-wish demand from-the but friendship not cast-out
ἡμᾶς τῆς προτέρας. Ἀλλ᾽ εἰ δεῖ τι καὶ θαυμαστὸν
us the former but if it-be-needful anything even marvelous

εἰπεῖν, μείζονα ἡμῖν ἐπίδειξαι τὴν εὔνοιαν νῦν, καὶ πάλιν
to-say greater to-us display the goodwill now and again
εἰς τὰς πρώτας τῶν φιλουμένων αὐτὴν ἔγγραψον, εἴ
among the first of-the(-ones) loved it inscribe if
γε βούλει τοὺς ταῦτα κατασκευάσαντας ἀμύνασθαι
indeed you-wish the(-ones) these-things having-contrived to-avenge-yourself-on
δαίμονας. Ἂν μὲν γὰρ καθέλῃς καὶ κατασκάψῃς καὶ
demons if indeed for you-take-down and dig-down and
ἀφανίσῃς, ἅπερ ἐκεῖνοι πάλαι ἐβούλοντο, ταῦτα ἐργάσῃ·
make-vanish what they long-ago wished these-things you-will-work
ἂν δὲ ἀφῇς τὴν ὀργὴν καὶ πάλιν ὁμολογήσῃς φιλεῖν
if but you-let-go the wrath and again confess to-love
αὐτὴν ὥσπερ πρότερον ἐφίλεις, καιρίαν αὐτοῖς ἔδωκας τὴν
it as before you-loved mortal to-them you-gave the
πληγὴν, καὶ τὴν ἐσχάτην αὐτοὺς ἀπῄτησας δίκην, δείξας
blow and the uttermost them you-exacted penalty having-shown
ὡς οὐ μόνον αὐτοῖς οὐδὲν πλέον γέγονεν ἀπὸ τῆς
that not only to-them nothing more has-come-about from the
ἐπιβουλῆς, ἀλλὰ καὶ τὰ ἐναντία αὐτοῖς ἅπαντα ἀπέβη,
plot but also the opposite-things to-them all turned-out
ἢπερ ἐβούλοντο. Δίκαιος δ' ἂν εἴης ταῦτα ποιῆσαι
than they-wished just and — you-would-be these-things to-do
καὶ ἐλεῆσαι πόλιν, ἣ διὰ τὴν σὴν ἐφθόνησαν φιλίαν
and to-pity city which because-of the your envied friendship
οἱ δαίμονες· εἰ γὰρ μὴ σφόδρα αὐτὴν οὕτως ἠγάπησας,
the demons if for not greatly it so you-had-loved
οὐκ ἂν αὐτὴν οὐδὲ ἐκεῖνοι τοσοῦτον ἐβάσκηναν ἄν.
not — it even they so-much would-have-envied —
Ὥστε εἰ καὶ θαυμαστὸν τὸ λεγόμενον, ἀλλ' ὅμως
so-that if even marvelous the(-thing) said but nevertheless
ἐστὶν ἀληθὲς, ὅτι διὰ σὲ καὶ τὴν σὴν φιλίαν ταῦτα
it-is true that because-of you and the your friendship these-things

ἔπαθε. Πόσων ἐμπρησμῶν, πόσης καταστροφῆς τὰ
it-suffered than-how-many burnings than-how-much overthrow the
ῥήματα ταῦτα πικρότερα, ἅπερ ἀπολογούμενος ἔλεγες; Νῦν
words these more-bitter which defending-yourself you-said now
ὑβρίσθαι φῂς, καὶ πεπονθέναι οἷα μηδεὶς πώποτε τῶν
to-have-been-insulted you-say and to-have-suffered such-as no-one ever of-the
προτέρων βασιλέων· ἀλλ᾽ ἐὰν θέλῃς, ὦ φιλανθρωπότατε
former emperors but if you-wish O most-loving-to-man
καὶ φιλοσοφώτατε καὶ πολλῆς εὐσεβείας γέμων, τοῦ
and most-philosophical and of-much piety full than-the
διαδήματος τούτου μείζονά σοι καὶ λαμπρότερον ἡ ὕβρις
diadem this greater for-you and more-splendid the insult
αὕτη περιθήσει στέφανον. Τοῦτο μὲν γὰρ τὸ διάδημά
this will-put-around crown this indeed for the diadem
ἐστι καὶ μὲν τῆς σῆς ἀρετῆς ἀπόδειξις· ἔστι δὲ καὶ
is both indeed of-the your virtue proof it-is but also
τῆς τοῦ δεδωκότος φιλοτιμίας τεκμήριον· ὁ δὲ ἀπὸ
of-the of-the(-one) having-given munificence evidence the but from
τῆς φιλανθρωπίας σοι ταύτης πλεκόμενος στέφανος σὸν
the love-for-man for-you this woven crown your
μόνον ἔσται κατόρθωμα καὶ τῆς φιλοσοφίας τῆς σῆς· καὶ
only will-be achievement and of-the philosophy the your and
οὐχ οὕτω σε θαυμάσονται πάντες διὰ τοὺς λίθους τοὺς
not so you will-admire all because-of the stones the
τιμίους τούτους, ὡς ἐπαινέσονται διὰ τὴν ὑπεροψίαν
precious these as will-praise because-of the disdain
τὴν κατὰ τῆς ὀργῆς. Καθεῖλόν σου τοὺς ἀνδριάντας;
the(-disdain) against the wrath they-took-down your the statues
ἀλλ᾽ ἔξεστί σοι λαμπροτέρους ἀναστῆσαι ἐκείνων. Ἂν
but it-is-possible for-you more-splendid to-set-up than-those if
γὰρ ἀφῇς τοῖς ἠδικηκόσι τὰ ἐγκλήματα, καὶ
for you-forgive to-the(-ones) having-wronged-you the charges and

μηδεμίαν ἀπαιτήσῃς δίκην αὐτοὺς, οὐ χαλκοῦν σε ἐπὶ τῆς
no you-demand penalty of-them not bronze you in the
ἀγορᾶς ἀναστήσουσιν, οὐδὲ χρυσοῦν, οὐδὲ λιθοκόλλητον,
market-place they-will-set-up nor golden nor jeweled
ἀλλὰ τὴν πάσης ὕλης τιμιωτέραν στήλην, φιλανθρωπίαν
but the than-every material more-precious pillar love-for-man
καὶ ἐλεημοσύνην ἀναβεβλημένον. Οὕτως ἐπὶ τῆς διανοίας
and mercy having-put-on so on the mind
ἕκαστος ἀναστήσουσί σε τῆς ἑαυτῶν, καὶ τοσούτους
each will-set-up you the their-own and so-many
ἕξεις ἀνδριάντας, ὅσοι τὴν οἰκουμένην οἰκοῦσιν
you-will-have statues as-many-as the world inhabit
ἄνθρωποι, καὶ οἰκήσουσιν. Οὐ γὰρ ἡμεῖς μόνον, ἀλλὰ καὶ
men and will-inhabit not for we only but also
οἱ μεθ' ἡμᾶς, καὶ οἱ μετ' ἐκείνους ἅπαντες ταῦτα
the(-ones) after us and the(-ones) after them all these-things
ἀκούσονται· καὶ καθάπερ εὖ παθόντες αὐτοὶ, οὕτω σε
will-hear and as well having-been-treated themselves so you
θαυμάσονται καὶ φιλήσουσι. Καὶ ὅτι ταῦτα οὐ κολακεύων
will-admire and will-love and that these-things not flattering
λέγω, ἀλλ' οὕτως ἔσται πάντως, ἐρῶ σοι παλαιόν
I-say but so it-will-be by-all-means I-will-tell you ancient
τινα λόγον, ἵνα μάθῃς, ὅτι οὐχ οὕτω στρατόπεδα καὶ
some word that you-may-learn that not so armies and
ὅπλα καὶ χρήματα καὶ ὑπηκόων πλῆθος καὶ τὰ ἄλλα
arms and money and of-subjects multitude and the other
δὴ τὰ τοιαῦτα λαμπροὺς ποιεῖν τοὺς βασιλεῖς εἴωθεν,
indeed the such-things splendid to-make the emperors are-wont
ὡς φιλοσοφία ψυχῆς καὶ ἡμερότης.
as philosophy of-soul and gentleness

Ὁ μακάριος λέγεται Κωνσταντῖνος, τῆς εἰκόνος αὐτοῦ
the blessed is-said Constantine the image his
καταλευσθείσης ποτὲ, παροξυνόντων αὐτὸν πολλῶν
having-been-stoned once provoking him many
ἐπεξελθεῖν τοῖς ὑβρικόσι καὶ δίκην ἀπαιτῆσαι, καὶ
to-proceed-against the(-ones) having-insulted and penalty to-demand and
λεγόντων, ὅτι πᾶσαν αὐτοῦ τὴν ὄψιν ἔτρωσαν τοὺς
saying that all his the face they-had-wounded the
λίθους ἐξακοντίζοντες, ψηλαφήσας τῇ χειρὶ τὸ πρόσωπον,
stones hurling having-felt with-the hand the face
καὶ ἠρέμα μειδιάσας, εἶπεν, ὅτι Οὐδαμοῦ πληγὴν ἐπὶ τοῦ
and gently having-smiled said that nowhere blow on the
μετώπου γεγενημένην ὁρῶ, ἀλλ᾽ ὑγιὴς μὲν ἡ κεφαλὴ, ὑγιὴς
forehead having-come-about I-see but sound indeed the head sound
δὲ ἡ ὄψις ἅπασα, κἀκείνους ἐρυθριάσαντας καὶ αἰσχυνθέντας
and the face whole and-those having-blushed and been-ashamed
ἀποστῆναι τῆς ἀδίκου ταύτης συμβουλῆς. Καὶ τὸ ῥῆμα
to-stand-away from-the unjust this counsel and the saying
τοῦτο μέχρι νῦν ᾄδουσιν ἅπαντες, καὶ τοσοῦτος χρόνος οὐκ
this until now sing all and so-long time not
ἐμάρανεν, οὐκ ἔσβεσε τῆς φιλοσοφίας ταύτης τὴν μνήμην.
withered not quenched of-the philosophy this the memory
Πόσων οὐκ ἂν εἴη τοῦτο τροπαίων λαμπρότερον;
than-how-many not — would-be this trophies more-splendid
Πολλὰς καὶ μεγάλας πόλεις ἐκεῖνος ἀνέστησε, καὶ πολλοὺς
many and great cities he set-up and many
βαρβάρους ἐνίκησεν, ἀλλ᾽ οὐδενὸς ἐκείνων μεμνήμεθα· τὸ
barbarians conquered but none of-those do-we-remember the
δὲ ῥῆμα τοῦτο μέχρι τῆς σήμερον ᾄδεται, καὶ οἱ μεθ᾽
but saying this until the today is-sung and the(-ones) after
ἡμᾶς αὐτὸ καὶ οἱ μετ᾽ ἐκείνους ἀκούσονται πάντες.
us it and the(-ones) after them will-hear all

Καὶ οὐ τοῦτο μόνον ἐστὶ τὸ θαυμαστὸν, ὅτι ἀκούσονται,
and not this only is the marvelous that they-will-hear
ἀλλ᾽ ὅτι καὶ μετ᾽ ἐπαίνων καὶ εὐφημίας οἵ τε λέγοντες
but that also with praises and acclamation the(-ones) both saying
λέγουσιν, οἵ τε ἀκούοντες δέχονται· καὶ οὐκ ἔστιν
say the(-ones) and hearing receive and not is
οὐδεὶς, ὃς ἀνέξεται σιγῆσαι τοῦτο ἀκούσας, ἀλλ᾽ ὁμοῦ τε
anyone who will-endure to-be-silent this having-heard but at-once both
ἀνέκραξε, καὶ τὸν εἰρηκότα ἐπῄνεσε, καὶ μυρία αὐτῷ καὶ
he-cried-out and the(-one) having-said praised and countless to-him even
ἀπελθόντι γίνεσθαι ηὔξατο ἀγαθά. Εἰ δὲ παρὰ ἀνθρώποις
having-departed to-come-about prayed good-things if but among men
τοσαύτης ἀπήλαυσε δόξης δι᾽ ἐκεῖνο τὸ ῥῆμα, πόσων
so-great he-enjoyed glory because-of that the saying how-many
ἀπολαύσεται παρὰ τῷ φιλανθρώπῳ Θεῷ στεφάνων;
will-he-enjoy with the loving-to-man God crowns
Καὶ τί χρὴ λέγειν Κωνσταντῖνον καὶ τὰ ἀλλότρια
and why is-it-needful to-tell-of Constantine and the of-others
παραδείγματα, δέον οἴκοθέν σε καὶ ἐκ τῶν σῶν
examples it-being-needful from-home you also from the your-own
παρακαλεῖν κατορθωμάτων; Μέμνησαι πρώην, ὅτε τῆς
to-exhort achievements do-you-remember lately when the
ἑορτῆς ταύτης καταλαβούσης ἐπιστολὴν ἔπεμψας πανταχοῦ
feast this having-come letter you-sent everywhere
τῆς οἰκουμένης κελεύουσαν τοὺς τὸ δεσμωτήριον οἰκοῦντας
of-the world bidding the(-ones) the prison inhabiting
ἀφεῖναι, καὶ συγχωρεῖν αὐτοῖς τὰ ἐγκλήματα, καὶ ὡς οὐκ
to-release and to-forgive them the charges and as not
ἀρκούντων ἐκείνων δεῖξαί σου τὴν φιλανθρωπίαν, ἔλεγες
sufficing those to-show your the love-for-man you-said
διὰ τῶν γραμμάτων, ὅτι Εἴθε μοι δυνατὸν ἦν καὶ τοὺς
through the letters that would for-me possible it-were also the(-ones)

ἀπελθόντας καλέσαι καὶ ἀναστῆσαι καὶ πρὸς τὴν προτέραν
departed to-call and to-raise and to the former
ἀναγαγεῖν ζωήν! Τούτων ἀναμνήσθητι τῶν ῥημάτων νῦν·
to-bring-back life these remember the words now
ἰδοὺ καιρὸς τοὺς ἀπελθόντας καλέσαι καὶ ἀναστῆσαι,
behold season the(-ones) departed to-call and to-raise
καὶ πρὸς τὴν προτέραν ἐπαναγαγεῖν ζωήν. Καὶ οὗτοι γὰρ
and to the former to-bring-back life and these for
ἤδη τεθνήκασι, καὶ πρὶν ἢ τὴν ψῆφον ἐξενεχθῆναι, καὶ
already have-died even before than the vote to-be-brought-out and
παρ᾽ αὐτὰς ἡ πόλις ἐσκήνωται τὰς τοῦ ᾅδου πύλας νῦν.
by the-very the city has-encamped the of-the Hades gates now
Ἀνάστησον οὖν αὐτὴν ἐκεῖθεν χωρὶς χρημάτων, χωρὶς
raise then it from-there without money without
δαπάνης, χωρὶς χρόνου καὶ πόνου τινός. Ἀρκεῖ γάρ σοι
expense without time and toil any it-suffices for for-you
φθέγξασθαι μόνον, καὶ ἀναστῆσαι τὴν πόλιν τὴν ἐν σκότῳ
to-utter only and to-raise the city the(-city) in darkness
κειμένην. Νῦν δὸς αὐτὴν καλεῖσθαι λοιπὸν ἀπὸ τῆς σῆς
lying now grant it to-be-called henceforth from the your
φιλανθρωπίας· οὐδὲ γὰρ τοσαύτην εἴσεται χάριν τῷ
love-for-man not-even for so-great will-it-know gratitude to-the(-one)
παρὰ τὴν ἀρχὴν αὐτὴν οἰκίσαντι, ὅσην τῇ ψήφῳ τῇ σῇ·
at the beginning it having-founded as-much-as to-the vote the your
καὶ μάλα εἰκότως. Ἐκεῖνος μὲν γὰρ ἀρχὴν αὐτῇ δοὺς
and very fittingly he indeed for beginning to-it having-given
ἀπῆλθε, σὺ δὲ αὐξηθεῖσαν καὶ γενομένην μεγάλην, καὶ μετὰ
departed you but grown and become great and after
τὴν πολλὴν ταύτην εὐημερίαν κατενεχθεῖσαν ἀναστήσεις.
the great this prosperity brought-down will-raise
Οὐκ ἦν οὕτω θαυμαστὸν, εἰ πολεμίων αὐτὴν ἑλόντων, καὶ
not was so marvelous if enemies it having-taken and

βαρβάρων καταδραμόντων, ἀπήλλαξας τοῦ κινδύνου, ὡς
barbarians having-overrun you-had-released-it from-the danger as
ἔστι θαυμαστὸν τὸ φείσασθαι νῦν· ἐκεῖνο μὲν γὰρ πολλοὶ
is marvelous the to-spare now that indeed for many
πολλάκις βασιλέων ἐποίησαν· τοῦτο δὲ σὺ μόνος ἐργάσῃ,
often of-emperors did this but you alone will-work
καὶ πρῶτος παρὰ προσδοκίαν ἅπασαν. Κἀκεῖνο μὲν οὖν
and first beyond expectation all and-that indeed then
οὐδὲν θαυμαστὸν οὐδὲ παράδοξον, ἀλλὰ τῶν ἀεὶ
nothing marvelous nor paradoxical but of-the(-things) always
συμβαινόντων ἐστὶ, τὸ τῶν ὑπηκόων προΐστασθαι, τὸ δὲ
happening is the of-the subjects to-protect the but
τοσαῦτα παθόντα καὶ τοιαῦτα ἀφεῖναι τὴν ὀργὴν, τοῦτο
so-many having-suffered and such to-let-go the wrath this
πᾶσαν ἀνθρωπίνην ὑπερβαίνει φύσιν. Ἐννόησον ὅτι νῦν
all human surpasses nature consider that now
οὐ περὶ τῆς πόλεώς σοι βουλευτέον μόνον ἐστὶν ἐκείνης,
not about the city for-you to-take-counsel only it-is that
ἀλλὰ καὶ περὶ τῆς δόξης τῆς σῆς· μᾶλλον δὲ καὶ περὶ
but also about the glory the your rather but also about
τοῦ Χριστιανισμοῦ παντός. Νῦν καὶ Ἰουδαῖοι καὶ Ἕλληνες,
the Christianity whole now both Jews and Greeks
καὶ πᾶσα ἡ οἰκουμένη, καὶ βάρβαροι (καὶ γὰρ κἀκεῖνοι
and all the world and barbarians and for also-they
ταῦτα ἤκουσαν) πρὸς σὲ κεχήνασιν ἀναμένοντες ἰδεῖν,
these-things heard at you gape waiting to-see
οἵαν οἴσεις κατὰ τῶν γεγενημένων τὴν ψῆφον·
what-kind you-will-bring against the(-things) having-happened the vote
κἂν μὲν φιλάνθρωπον ἐξενέγκῃς καὶ ἥμερον, ἐπαινέσονται
and-if indeed loving-to-man you-bring-out and gentle will-praise
τὸ δόγμα πάντες, καὶ δοξάσουσι τὸν Θεὸν, καὶ πρὸς
the decree all and will-glorify — God and to

ἀλλήλους ἐροῦσι· Βαβαὶ, πόση τοῦ Χριστιανισμοῦ ἡ
one-another will-say ah how-great of-the Christianity the
δύναμις! ἄνθρωπον οὐδένα ἔχοντα ὁμότιμον ἐπὶ τῆς γῆς,
power man no-one having equal-in-honor on the earth
κύριον ὄντα ἀπολέσαι πάντα καὶ διαφθεῖραι, κατέσχε
master being to-destroy all and to-corrupt it-restrained
καὶ ἐχαλίνωσε, καὶ φιλοσοφεῖν ἐπαίδευσε φιλοσοφίαν, ἣν
and bridled and to-philosophize trained philosophy which
οὐδ' ἂν ἰδιώτης ἄνθρωπος ἐπεδείξατο· ὄντως μέγας ὁ
not-even — private man would-have-displayed truly great the
τῶν Χριστιανῶν Θεὸς, ὃς ἐξ ἀνθρώπων ἀγγέλους ποιεῖ
of-the Christians God who from men angels makes
καὶ πάσης ἀνάγκης φυσικῆς ἀνωτέρους καθίστησιν.
and than-every necessity natural higher establishes
Μὴ γὰρ δὴ τὸν περιττὸν ἐκεῖνον δείσῃς φόβον,
not for indeed the superfluous that fear fear
μηδὲ ἀνάσχῃ λεγόντων τινῶν, ὡς αἱ λοιπαὶ χείρους
nor bear-with saying some that the remaining worse
ἔσονται πόλεις καὶ καταφρονήσουσι μᾶλλον, ταύτης μὴ
will-be cities and will-despise more this not
κολασθείσης. Εἰ μὲν γὰρ ἀδυνάτως εἶχες ἐπεξελθεῖν,
punished if indeed for unable you-were to-proceed-against-them
καὶ βίᾳ σου περιεγένοντο ταῦτα ποιήσαντες, καὶ
and by-force you they-overcame these-things having-done and
ἰσοστάσιος ἦν ἡ δύναμις, εἰκότως ταῦτα ὑποπτεύειν
equal-weighted were the power fittingly these-things to-suspect
ἐχρῆν· εἰ δὲ κατεπτήχασι καὶ προαπέθανον τῷ δέει,
it-was-right if but they-have-cowered and died-beforehand from-the dread
καὶ πρὸς τοὺς πόδας ἔδραμον τοὺς σοὺς δι' ἐμοῦ, καὶ
and to the feet ran the your through me and
οὐδὲν ἕτερον καθ' ἑκάστην προσδοκῶσι τὴν ἡμέραν,
nothing else according-to each expect the day

ἢ τὸ βάραθρον, καὶ λιτὰς ποιοῦνται κοινὰς, εἰς τὸν
than the pit and litanies make common to the
οὐρανὸν βλέποντες, καὶ τὸν Θεὸν παρακαλοῦντες ἐλθεῖν
heaven looking and — God entreating to-come
καὶ συνεφάψασθαι τῆς αὐτῆς ἡμῖν πρεσβείας, καὶ καθάπερ
and to-take-part-in the same with-us embassy and as
οἱ πρὸς τὰς ἐσχάτας ὄντες ἀναπνοὰς, περὶ τῶν οἰκείων
the(-ones) at the last being breaths about the own
ἕκαστος ἐπέσκηψε τῶν ἑαυτοῦ, πῶς οὐ περιττὸν τοῦτο
each charged the his-own how not superfluous this
τὸ δέος; Οὐκ ἂν, εἰ σφαγῆναι ἐκελεύσθησαν, τοσαῦτα ἂν
the dread not — if to-be-slaughtered they-had-been-bidden so-much —
ἔπαθον, ὅσα πάσχουσι νῦν ἡμέραις τοσαύταις
they-would-have-suffered as-much-as they-suffer now days for-so-many
φόβῳ καὶ τρόμῳ συζῶντες, καὶ ἑσπέρας καταλαβούσης
with-fear and trembling living and evening having-come
οὐ προσδοκῶντες ὄψεσθαι τὴν ἕω, καὶ ἡμέρας γενομένης
not expecting to-see the dawn and day having-come
οὐκ ἐλπίζουσιν εἰς ἑσπέραν ἀφίξεσθαι. Πολλοὶ καὶ θηρίοις
not hoping at evening to-arrive many also with-beasts
ἐνέπεσον τὰς ἐρήμους διώκοντες, καὶ πρὸς τὰς ἀβάτους
fell-in the deserts pursuing and to the untrodden-places
μετοικισθέντες, οὐκ ἄνδρες μόνον, ἀλλὰ καὶ παιδία μικρὰ,
removed not men only but also children small
καὶ γυναῖκες ἐλεύθεραι καὶ εὐσχήμονες πολλὰς νύκτας
and women free and decorous many nights
καὶ ἡμέρας ἐν σπηλαίοις καὶ φάραγξι καὶ ταῖς ὀπαῖς
and days in caves and ravines and the holes
κατακρυπτόμεναι τῆς ἐρήμου. Καὶ καινὸς αἰχμαλωσίας
hidden of-the desert and new of-captivity
κατέχει τὴν πόλιν τρόπος· τῶν γὰρ οἰκοδομημάτων καὶ
holds the city manner of-the for buildings and

τῶν τοίχων ἑστηκότων χαλεπώτερα τῶν ἐμπρησθεισῶν
the walls standing more-grievous-things than-the burned
πάσχουσι πόλεων· οὐδενὸς βαρβάρου παρόντος, οὐδὲ
they-suffer cities no barbarian being-present nor
πολεμίου φαινομένου ἀθλιώτερον τῶν ἁλόντων
enemy appearing more-wretchedly than-the(-ones) captured
διάκεινται, καὶ φύλλον κινούμενον μόνον πάντας αὐτοὺς
they-are-disposed and leaf moving only all them
ἀποσοβεῖ καθ᾽ ἑκάστην ἡμέραν. Καὶ ταῦτα ἴσασιν
scares according-to each day and these-things know
ἅπαντες· καὶ εἰ κατασκαφεῖσαν αὐτὴν εἶδον, οὐκ ἂν
all and if dug-down it they-had-seen not —
οὕτως ἐσωφρονίσθησαν, ὡς νῦν ταύτας αὐτῆς ἀκούοντες
so they-would-have-been-chastened as now these its hearing
τὰς συμφοράς. Μὴ τοίνυν τοῦτο νομίσῃς, ὡς χείρους
the calamities not therefore this think that worse
ἔσονται αἱ λοιπαὶ πόλεις. Οὐκ ἂν, εἰ κατέσκαψας τὰς
will-be the remaining cities not — if you-had-dug-down the
ἄλλας πόλεις, οὕτως αὐτὰς ἐσωφρόνισας, ὡς νῦν διὰ
other cities so them you-would-have-chastened as now through
τῆς ἀδήλου τῶν ἐσομένων προσδοκίας σφοδρότερον
the unclear of-the(-things) to-be expectation more-vehemently
πάσης κολάσεως παιδεύσας αὐτούς. Καὶ μὴ περαιτέρω
than-all punishment having-trained them and not further
προενέγκῃς αὐτοῖς τὰς συμφορὰς, ἀλλ᾽ ἄφες ἀναπνεῦσαι
bring-on them the calamities but let-them to-breathe
λοιπόν. Τὸ μὲν γὰρ κολάσαι τοὺς ὑπευθύνους καὶ δίκην
henceforth the indeed for to-punish the liable and penalty
ἀπαιτῆσαι τῶν πεπραγμένων, ῥᾴδιον πάντως καὶ
to-demand for-the(-things) done easy by-all-means and
εὔκολον· τὸ δὲ φείσασθαι τῶν ὑβρικότων, καὶ συγγνώμην
facile the but to-spare the(-ones) having-insulted and pardon

δοῦναι τοῖς ἀσύγγνωστα ἡμαρτηκόσιν, ἑνός που καὶ
to-give to-the(-ones) unpardonable-things having-sinned of-one somewhere and
δευτέρου μόλις ἐστὶ, καὶ μάλιστα ὅταν βασιλεὺς ὁ
a-second scarcely is and especially when emperor the(-one)
ὑβρισμένος ᾖ· καὶ τὸ φόβῳ δὲ ὑποτάξαι πόλιν εὔκολον, τὸ
insulted be and the by-fear too to-subject city facile the
δὲ πάντας ἐραστὰς καταστῆσαι καὶ μετ᾽ εὐνοίας πεῖσαι
but all lovers to-make and with goodwill to-persuade
διακεῖσθαι περὶ τὴν βασιλείαν τὴν σὴν, καὶ μὴ μόνον
to-be-disposed toward the reign the your and not only
κοινὰς, ἀλλὰ καὶ ἰδίας ὑπὲρ τῆς σῆς ἀρχῆς ποιεῖσθαι
common but also private for the your rule to-make
εὐχὰς, δυσκατόρθωτον· κἂν μυρία τις ἀναλώσῃ χρήματα,
prayers hard-to-accomplish even-if countless anyone spend money
κἂν μυρία κινήσῃ στρατόπεδα, κἂν ὁτιοῦν ἐργάσηται,
even-if countless move armies even-if anything-whatever be-work
οὐκ εὐκόλως τοσούτων ἀνθρώπων διάθεσιν πρὸς ἑαυτὸν
not easily of-so-many men disposition toward himself
ἐπισπάσασθαι δυνήσεται, ὃ νῦν ῥᾴδιον ἔσται καὶ εὔκολον.
to-draw he-will-be-able which now easy will-be and facile
Οἵ τε γὰρ εὐεργετηθέντες, οἵ τε ἀκούσαντες ὁμοίως
the(-ones) both for benefited the(-ones) and having-heard alike
τοῖς εὐεργετηθεῖσι περὶ σὲ διακείσονται. Πόσων
with-the(-ones) benefited toward you will-be-disposed for-how-much
ἂν ἐπρίω χρημάτων, πόσων ἂν ἐπρίω
— you-would-have-bought money how-many — you-would-have-bought
πόνων ἐν βραχείᾳ καιροῦ ῥοπῇ τὴν οἰκουμένην ἅπασαν
toils in brief of-season turn the world whole
ἀνακτήσασθαι, καὶ πεῖσαι τούς τε νῦν ὄντας ἀνθρώπους
to-win-back and to-persuade the both now being men
τούς τε ἐσομένους ἅπαντας ὅσα τοῖς αὐτῶν εὔχονται
the and to-be all as-many-as for-the their-own pray

παισὶ, τοσαῦτα καὶ τῇ σῇ κεφαλῇ! Εἰ δὲ παρὰ ἀνθρώπων
children so-many also for-the your head if but from men
ταῦτα, ἐννόησον ὅσον παρὰ τοῦ Θεοῦ λήψῃ τὸν
these-things consider how-great from — God you-will-receive the
μισθὸν, οὐχὶ τῶν νῦν γινομένων μόνον, ἀλλὰ καὶ
wage not of-the(-things) now happening only but also
τῶν μετὰ ταῦτα παρ᾽ ἑτέρων κατορθουμένων. Εἰ
of-the(-things) after these-things by others accomplished if
γάρ ποτε συμβαίη γενέσθαι τοιοῦτον, οἷον δὴ γέγονε
for ever it-should-happen to-come-about such as indeed has-happened
νῦν, ὃ μὴ γένοιτο, καί τινες τῶν ὑβρισμένων
now which not may-it-be and some of-the(-ones) insulted
βουλεύσωνται ἐπεξελθεῖν τοῖς ὑβρικόσιν, ἡ πραότης ἡ
take-counsel to-proceed-against the(-ones) having-insulted the gentleness the
σὴ καὶ ἡ φιλοσοφία ἀντὶ πάσης ἔσται διδασκαλίας αὐτοῖς
your and the philosophy instead-of all will-be teaching for-them
καὶ παραινέσεως, καὶ ἐρυθριάσουσι καὶ καταισχυνθήσονται
and exhortation and they-will-blush and be-put-to-shame
τοιοῦτον ἔχοντες φιλοσοφίας παράδειγμα, ἐλάττους φανῆναι.
such having of-philosophy example lesser to-appear
Ὥστε τῶν μετὰ ταῦτα πάντων ἔσῃ διδάσκαλος,
so-that of-the(-ones) after these-things all you-will-be teacher
καὶ τὰ νικητήρια κατ᾽ αὐτῶν ἕξεις, κἂν εἰς αὐτὴν
and the prizes-of-victory against them you-will-have even-if to itself
τὴν κορυφὴν τῆς φιλοσοφίας φθάσωσιν. Οὐ γάρ ἐστιν
the summit of-the philosophy they-attain not for it-is
ἴσον αὐτὸν κατάρξαι τοσαύτης πραότητος πρῶτον, καὶ
equal oneself to-begin so-great gentleness first and
πρὸς ἑτέρους βλέποντα μιμήσασθαι τὰ παρ᾽ ἐκείνων
to others looking to-imitate the(-things) by them
κατορθωθέντα. Διὰ τοῦτο ὅσην ἂν οἱ μετὰ σὲ
accomplished because-of this as-much — the(-ones) after you

φιλανθρωπίαν καὶ ἡμερότητα ἐπιδείξωνται, σὺ λήψῃ τὸν
love-for-man and gentleness display you will-receive the
μισθὸν μετ᾽ ἐκείνων· ὁ γὰρ τὴν ῥίζαν παρασχὼν, οὗτος
wage with them the(-one) for the root having-provided this-one
ἂν εἴη καὶ τῶν καρπῶν αἴτιος. Διὰ τοῦτο μετὰ σοῦ
— would-be also of-the fruits cause because-of this with you
μὲν οὐδεὶς δύναται μερίζεσθαι νῦν τὸν ἐπὶ τῇ φιλανθρωπίᾳ
indeed no-one can to-share now the for the love-for-man
μισθόν· σὸν γὰρ τὸ κατόρθωμα γέγονε μόνον· σὺ δὲ μετὰ
wage yours for the achievement has-become only you but with
πάντων τῶν μετὰ ταῦτα, εἴ τινές ποτε τοιοῦτοι φανεῖεν,
all the(-ones) after these-things if any ever such appear
ἐξ ἴσης δυνήσῃ μετ᾽ αὐτῶν διανείμασθαι τὸ κατόρθωμα,
on equal you-will-be-able with them to-divide the achievement
καὶ τοσαύτην ἀπενέγκασθαι μοῖραν, ὅσην ἐπὶ τοῖς
and so-great to-carry-off share as-much-as for the
μαθηταῖς οἱ διδάσκαλοι· κἂν μηδεὶς γένηται τοιοῦτος, πάλιν
disciples the teachers and-if no-one become such again
σοι τὰ τῶν ἐγκωμίων καὶ τῶν ἐπαίνων καθ᾽
for-you the(-things) of-the encomiums and of-the praises according-to
ἑκάστην ἐπιδίδωσι τὴν γενεάν. Ἐννόησον γὰρ ἡλίκον ἐστὶ
each increase the generation consider for how-great it-is
τοὺς μετὰ ταῦτα πάντας ἀκούειν, ὅτι πόλεως οὕτω
the(-ones) after these-things all to-hear that city so
μεγάλης καὶ ὑπευθύνου κολάσει καὶ τιμωρίᾳ γενομένης,
great and liable to-punishment and penalty having-become
πεφρικότων ἁπάντων, καὶ δεδοικότων στρατηγῶν καὶ
shuddering all and fearing generals and
ὑπάρχων καὶ δικαστῶν, καὶ οὐδὲ φωνὴν ῥῆξαι τολμώντων
prefects and judges and not-even voice to-break daring
ὑπὲρ τῶν ἀθλίων ἐκείνων, εἷς παρελθὼν πρεσβύτης
for the wretched those one having-come-forward old-man

τοῦ Θεοῦ τὴν ἱερωσύνην ἐγκεχειρισμένος ἀπὸ τῆς ὄψεως
— of-God the priesthood entrusted-with from the sight
μόνης αὐτῆς, καὶ ψιλῆς τῆς συντυχίας ἐνέτρεψε τὸν
alone itself and bare the meeting put-to-shame the(-one)
κρατοῦντα· καὶ ὃ μηδενὶ τῶν ὑπ᾽ αὐτὸν ἐχαρίσατο,
ruling and what to-none of-the(-ones) under him he-granted
ἑνὶ γέροντι τοῦτο ἔδωκε τοὺς τοῦ Θεοῦ νόμους αἰδεσθείς.
to-one old-man this he-gave the — of-God laws revering
Καὶ γὰρ καὶ τούτῳ αὐτῷ οὐ μικρῶς σε, ὦ βασιλεῦ,
and for also by-this itself not slightly you O emperor
τετίμηκεν ἡ πόλις, ἐμὲ πρὸς τὴν πρεσβείαν ταύτην
has-honored the city me for the embassy this
ἀποστείλασα· ψῆφον γὰρ ἀρίστην ἐξήνεγκαν περὶ σοῦ
having-sent vote for best they-brought-out about you
καὶ καλλίστην, ὅτι τῆς ἀρχῆς ἁπάσης τῆς ὑπὸ σὲ
and most-beautiful that than-the rule all the(-rule) under you
κειμένης, τοῦ Θεοῦ τοὺς ἱερέας προτιμᾷς, κἂν εὐτελεῖς
lying — of-God the priests you-prefer even-if cheap
ὄντες τύχωσιν. Οὐ παρ᾽ ἐκείνων δὲ ἥκω νῦν μόνον,
being they-happen not from them and have-I-come now only
ἀλλὰ καὶ πρὸ ἐκείνων παρὰ τοῦ κοινοῦ τῶν ἀγγέλων
but also before them from the common of-the angels
ἀπέσταλμαι Δεσπότου, ταῦτα εἰπεῖν πρὸς τὴν ἡμερωτάτην
I-have-been-sent Master these-things to-say to the most-gentle
σου καὶ πραοτάτην ψυχήν, ὅτι Ἂν ἀφῆτε τοῖς ἀνθρώποις
your and mildest soul that if you-forgive the men
τὰ ὀφειλήματα αὐτῶν, καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος
the debts their also the Father your the heavenly
ἀφήσει ὑμῖν τὰ παραπτώματα ὑμῶν. Ἀναμνήσθητι τοίνυν
will-forgive you the trespasses your remember therefore
τῆς ἡμέρας ἐκείνης, καθ᾽ ἣν ἅπαντες δίκην δώσομεν περὶ
the day that in which all penalty we-shall-give for

τῶν πεπραγμένων· ἐννόησον, ὅτι εἰ καί τί σοι
the(-things) done consider that if even anything by-you
ἡμάρτηται, πάντα ἀπονίψασθαι δυνήσῃ τὰ πλημμελήματα
has-been-sinned all-things to-wash-off you-will-be-able the offenses
διὰ τῆς ψήφου καὶ τῆς γνώμης ταύτης, χωρὶς πόνων,
through the vote and the judgment this without toils
χωρὶς ἱδρώτων. Ἄλλοι μὲν οὖν πρεσβευόμενοι χρυσίον καὶ
without sweats others indeed then going-on-embassy gold and
ἀργύριον καὶ ἕτερα τοιαῦτα δῶρα κομίζουσιν· ἐγὼ δὲ μετὰ
silver and other such gifts bring I but with
τῶν ἱερῶν πρὸς τὴν σὴν βασιλείαν ἀφῖγμαι νόμων, καὶ
the holy to the your majesty have-come laws and
ἀντὶ δώρων ἁπάντων τούτους προτείνω· καὶ παρακαλῶ
instead-of gifts all these I-hold-out and I-exhort
σε μιμήσασθαί σου τὸν Δεσπότην, ὃς καθ᾽ ἡμέραν παρ᾽
you to-imitate your the Master who by day by
ἡμῶν ὑβριζόμενος, οὐ διαλιμπάνει τὰ παρ᾽ ἑαυτοῦ
us insulted not ceases the(-things) from himself
χορηγῶν ἅπασι· καὶ μὴ καταισχύνῃς ἡμῶν τὰς ἐλπίδας,
supplying to-all and not shame our the hopes
μηδὲ ἐλέγξῃς τὰς ὑποσχέσεις. Καὶ γὰρ καὶ τοῦτό σε
nor refute the promises and for also this you
μετὰ τῶν ἄλλων εἰδέναι βούλομαι, ὅτι εἰ μὲν βουληθείης
with the others to-know I-wish that if indeed you-should-wish
καταλλαγῆναι καὶ τῆς προτέρας εὐνοίας μεταδοῦναι τῇ
to-be-reconciled and of-the former goodwill to-give-a-share to-the
πόλει, καὶ τὴν ὀργὴν ἀφεῖναι τὴν δικαίαν ταύτην, μετὰ
city and the wrath to-let-go the just this with
πολλῆς ἀπελεύσομαι τῆς παῤῥησίας· εἰ δὲ ἐκβάλοις τὴν
much I-shall-depart the boldness if but you-should-cast-out the
πόλιν τῆς διανοίας τῆς σῆς, οὐ μόνον οὐκ ἐπιβήσομαι,
city from-the mind the your not only not shall-I-set-foot-on

οὐδὲ ὄψομαι αὐτῆς τὸ ἔδαφος, ἀλλὰ καὶ ἀρνήσομαι αὐτὴν
nor shall-I-see its the ground but also I-shall-deny it
καθάπαξ λοιπὸν, καὶ εἰς ἑτέραν ἐμαυτὸν ἐγγράψω πόλιν.
once-for-all henceforth and in another myself I-shall-enroll city
Μὴ γάρ μοι γένοιτο πατρίδα ἐπιγράψασθαί ποτε ἐκείνην,
not for to-me may-it-be fatherland to-inscribe ever that
πρὸς ἣν ὁ φιλανθρωπότατος σὺ καὶ πάντων ἀνθρώπων
toward which the most-loving-to-man you and of-all men
ἡμερώτατος οὐκ ἂν ἕλοιο σπείσασθαι καὶ καταλλαγῆναι.
gentlest not — would-choose to-make-truce and to-be-reconciled
Ταῦτα καὶ πλείονα τούτων εἰπὼν, οὕτω τὸν βασιλέα 4
these-things and more than-these having-said so the emperor
συνέχεεν, ὡς ταυτὸ γενέσθαι, ὅπερ ἐπὶ τοῦ Ἰωσὴφ
he-overwhelmed as the-same to-happen which in-the-case-of — Joseph
συνέβη γενέσθαι ποτέ. Καθάπερ γὰρ ἐκεῖνος τότε τοὺς
happened to-happen once as for he then the
ἀδελφοὺς ἰδὼν ἐβούλετο μὲν δακρύειν, ἔστεγε δὲ τὸ
brothers having-seen wished indeed to-weep he-contained but the
πάθος, ὥστε μὴ διαφθεῖραι τὴν ὑπόκρισιν· οὕτω δὴ καὶ
passion so-as not to-spoil the pretense so indeed also
ὁ βασιλεὺς ἐδάκρυε μὲν κατὰ διάνοιαν, οὐκ ἐδείκνυτο
the emperor wept indeed in mind not was-shown
δὲ διὰ τοὺς παρόντας ἅπαντας· οὐ μὴν ἴσχυσεν εἰς
but because-of the(-ones) present all not however he-was-able to
τέλος κρύψαι τὸ πάθος, ἀλλὰ καὶ ἄκων ἠλέγχετο. Μετὰ
end to-hide the passion but even unwilling was-exposed after
γὰρ τὴν δημηγορίαν ταύτην οὐκ ἐδεήθη ῥημάτων δευτέρων,
for the address this not he-needed words second
ἀλλ᾽ ἓν μόνον ἐφθέγξατο ῥῆμα, ὃ τοῦ διαδήματος
but one only uttered word which than-the diadem
αὐτὸν πολλῷ μειζόνως ἐκόσμησε. Τί δὲ τοῦτό ἐστιν;
him by-much more-greatly adorned what and this is

Καὶ τί θαυμαστὸν καὶ μέγα, φησὶν, εἰ τοῖς ὑβρικόσιν
and what marvelous and great he-says if to-the(-ones) having-insulted
ἀφήσομεν τὴν ὀργὴν ἀνθρώποις οὖσιν ἄνθρωποι καὶ
we-shall-forgive the wrath to-men being men also
αὐτοὶ τυγχάνοντες, ὅπου γε ὁ τῆς οἰκουμένης Δεσπότης
ourselves happening where indeed the of-the world Master
ἐπὶ γῆς ἐλθὼν καὶ δι᾽ ἡμᾶς γενόμενος δοῦλος,
on earth having-come and because-of us having-become slave
καὶ παρὰ τῶν εὐεργετηθέντων σταυρωθεὶς ὑπὲρ τῶν
and by the(-ones) benefited crucified for the(-ones)
σταυρωσάντων αὐτὸν παρεκάλει τὸν Πατέρα, λέγων, Ἄφες
having-crucified him entreated the Father saying forgive
αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι; τί τοίνυν θαυμαστὸν,
them not for they-know what they-do what therefore marvelous
εἰ τοῖς ὁμοδούλοις καὶ ἡμεῖς ἀφήσομεν; Καὶ ὅτι ταῦτα
if to-the fellow-servants also we shall-forgive and that these
τὰ ῥήματα οὐχ ὑπόκρισις ἦν, ἔδειξε μὲν καὶ τὰ
the words not pretense were showed indeed also the(-things)
γεγενημένα ἅπαντα, οὐχ ἔλαττον δὲ τούτων καὶ τοῦτο, ὃ
having-happened all not less but than-these also this which
μέλλω νῦν ἐρεῖν· αὐτὸν γὰρ τὸν ἱερέα τοῦτον βουλόμενον
I-am-about now to-say himself for the priest this wishing
ἐκεῖ κοινῇ μετ᾽ αὐτοῦ τὴν ἑορτὴν ἐπιτελέσαι ταύτην,
there in-common with him the feast to-celebrate this
ἄκοντα κατηνάγκασε κατεπειχθῆναι καὶ σπεῦσαι, καὶ τοῖς
unwilling he-compelled to-hasten and to-hurry and to-the
πολίταις φανῆναι. Οἶδα, φησὶν, ὅτι νῦν αὐτῶν εἰσιν αἱ
citizens to-appear I-know he-says that now their are the
ψυχαὶ δεδονημέναι, καὶ πολλὰ τῆς συμφορᾶς τὰ λείψανα·
souls shaken and many of-the calamity the remains
ἄπελθε, παρακάλεσον· ἂν ἴδωσι τὸν κυβερνήτην, οὐδὲ
go-away comfort-them if they-see the helmsman not-even

τοῦ παρελθόντος μεμνήσονται χειμῶνος, ἀλλὰ καὶ τὴν
the past will-they-remember storm but even the
μνήμην αὐτὴν ἐξαλείψουσι τῶν λυπηρῶν ἅπασαν. Ὡς δὲ
memory itself they-will-wipe-out of-the painful-things all when and
ἐπέκειτο ὁ ἱερεὺς, ἀξιῶν τὸν υἱὸν πέμψαι τὸν ἑαυτοῦ,
pressed the priest deeming-worthy the son to-send the his-own
βουλόμενος ἐκεῖνος δεῖξαι σαφῶς, ὡς πᾶσαν καθόλου
wishing he to-show clearly that all wholly
τῆς διανοίας ἐξήλειψε τὴν ὀργὴν, Εὔξασθε, φησὶ,
from-the mind he-had-wiped-out the wrath pray he-says
ταῦτα ἀναιρεθῆναι τὰ κωλύματα, σβεσθῆναι τοὺς πολέμους
these to-be-removed the hindrances to-be-quenched the wars
τούτους, καὶ αὐτὸς ἀφίξομαι πάντως. Τί τῆς ψυχῆς
these and myself I-will-come by-all-means what than-the soul
ἐκείνης ἡμερώτερον γένοιτ᾽ ἄν; Αἰσχυνέσθωσαν Ἕλληνες
that more-gentle would-be — let-them-be-ashamed Greeks
λοιπόν· μᾶλλον δὲ μὴ αἰσχυνέσθωσαν, ἀλλὰ παιδευέσθωσαν,
henceforth rather but not let-them-be-ashamed but let-them-be-taught
καὶ τὴν οἰκείαν ἀφέντες πλάνην ἐπανίτωσαν ἐπὶ τὴν
and the own having-let-go error let-them-return to the
τοῦ Χριστιανισμοῦ δύναμιν, ἀπὸ τοῦ βασιλέως, ἀπὸ
of-the Christianity power from the emperor from
τοῦ ἱερέως μαθόντες τὴν παρ᾽ ἡμῖν φιλοσοφίαν.
the priest having-learned the(-philosophy) among us philosophy
Οὐδὲ γὰρ μέχρι τούτων ἔστη τότε ὁ θεοφιλέστατος
not-even for up-to these stopped then the most-God-loving
βασιλεὺς, ἀλλ᾽ ἐπειδὴ καὶ τῆς πόλεως ἐξήλασεν ὁ
emperor but when also from-the city had-set-out the
ἱερεὺς καὶ διέβη τὴν θάλασσαν, ἔπεμψε καὶ ἐκεῖ τινας
priest and crossed the sea he-sent also there some
περιεργαζόμενος καὶ πολυπραγμονῶν, μή ποτε τρίβῃ τὸν
busying-himself and being-curious lest ever he-spend the

χρόνον, καὶ τῇ πόλει τὴν ἡδονὴν ἐξ ἡμισείας ποιῇ, ἔξω
time and for-the city the pleasure by half make outside
τὴν ἑορτὴν ἐπιτελῶν. Ποῖος πατὴρ ἥμερος τοσαύτην ἂν
the feast celebrating what-kind father gentle so-great —
ὑπὲρ τῶν ὑβρικότων ἐποιήσατο σπουδήν; Εἴπω τι
for the(-ones) having-insulted would-have-made zeal let-me-tell something
καὶ ἕτερον τοῦ δικαίου ἐγκώμιον. Ταῦτα γὰρ ἀνύσας,
also other of-the just-man encomium these-things for having-completed
οὐκ ἔσπευσεν, ὡς ἂν εἴ τις ἕτερος δόξης ἐρῶν, αὐτὸς
not he-hastened as — if anyone another of-glory loving himself
τὰ γράμματα τὰ λύοντα τὴν κατήφειαν ἡμῖν ἐκείνην
the letters the(-ones) loosing the dejection for-us that
κομίσαι· ἀλλ᾽ ἐπειδὴ σχολαιότερον ἐβάδιζεν, ἕτερόν τινα
to-bring but since more-slowly he-walked another someone
τῶν ἵππους ἐλαύνειν εἰδότων ἠξίωσε προλαβεῖν,
of-the(-ones) horses to-drive knowing he-deemed-worthy to-go-ahead
καὶ κομίσαι τῇ πόλει τὰ εὐαγγέλια, ὥστε μὴ τῇ
and to-bring to-the city the good-news so-as not by-the
μελλήσει τῆς ἐπανόδου τῆς ἑαυτοῦ τὴν ἀθυμίαν ἐπιταθῆναι.
delay of-the return the his-own the despondency to-be-intensified
Τὸ γὰρ σπουδαζόμενον αὐτῷ μόνον ἦν, οὐχ ὅπως
the(-thing) for being-zealously-sought by-him only was not that
αὐτὸς ἔλθοι φέρων τὰ χρηστὰ ταῦτα καὶ πολλῆς ἡδονῆς
himself he-may-come bringing the good-things these and of-much pleasure
γέμοντα, ἀλλ᾽ ὅπως ταχέως ἡ πατρὶς ἡμῖν ἀναπνεύσειεν.
full but that quickly the fatherland for-us may-breathe-again
Ὅπερ οὖν τότε ἐποιήσατε στεφανώσαντες τὴν ἀγοράν,
what then then you-did having-crowned the market-place
καὶ λύχνους ἅψαντες, καὶ στιβάδας πρὸ τῶν ἐργαστηρίων
and lamps having-lit and couches before the workshops
συνθέντες, καὶ ὥσπερ ἄρτι τῆς πόλεως τεχθείσης, οὕτω
having-put-together and as just the city born so

πανηγυρίσαντες· τοῦτο ἑτέρως διὰ παντὸς ποιεῖτε τοῦ
having-held-festival this otherwise through all do the
χρόνου, μὴ τοῖς ἄνθεσιν, ἀλλ' ἀρετῇ στεφανούμενοι, τὸ
time not with-the flowers but with-virtue crowned the
φῶς τὸ ἀπὸ τῶν ἔργων ἅπτοντες κατὰ τὴν ψυχὴν
light the(-light) from the works kindling in the soul
τὴν ὑμετέραν, εὐφροσύνην εὐφραινόμενοι πνευματικὴν, καὶ
the your gladness being-gladdened spiritual and
τῷ Θεῷ διηνεκῶς ὑπὲρ τούτων ἁπάντων εὐχαριστοῦντες
— to-God continually for these all giving-thanks
μὴ διαλείπωμεν, μηδ' ὅτι μόνον ἔλυσε τὰ δεινὰ,
not let-us-cease nor that only he-loosed the terrible-things
ἀλλ' ὅτι καὶ συνεχώρησεν αὐτὰ γενέσθαι, καὶ πολλὴν
but that also he-permitted them to-happen and much
αὐτῷ χάριν ὁμολογῶμεν· δι' ἀμφοτέρων γὰρ ἡμῖν
to-him thanks let-us-confess through both for for-us
τὴν πόλιν ἐκόσμησε. Ταῦτα δὲ πάντα κατὰ τὸ
the city he-adorned these-things and all according-to the
προφητικὸν λόγιον ἀναγγείλατε τοῖς τέκνοις ὑμῶν, καὶ
prophetic oracle announce to-the children your and
τὰ τέκνα ὑμῶν τοῖς τέκνοις αὐτῶν, κἀκεῖνοι πάλιν εἰς
the children your to-the children their and-those again to
γενεὰν ἑτέραν, ἵνα ἅπαντες οἱ μέχρι τῆς συντελείας
generation another that all the(-ones) up-to the consummation
γινόμενοι τὴν τοῦ Θεοῦ φιλανθρωπίαν τὴν ἐπὶ τῇ
coming-to-be the — of-God love-for-man the(-love) toward the
πόλει γεγενημένην μαθόντες, μακαρίζωσι μὲν ἡμᾶς τοὺς
city having-come-about having-learned may-call-blessed indeed us the(-ones)
τοσαύτης ἀπολαύσαντας εὐνοίας, θαυμάζωσι δὲ ἡμῶν
so-great having-enjoyed goodwill may-marvel-at but our
τὸν δεσπότην τὸν οὕτω καταπίπτουσαν τὴν πόλιν
the master the(-one) so falling-down the city

ἀναστήσαντα, κερδάνωσι δὲ καὶ αὐτοὶ, διὰ πάντων
having-raised may-gain and also themselves through all
τῶν γεγενημένων πρὸς εὐλάβειαν συνωθούμενοι. Οὐ γὰρ
the(-things) having-happened to reverence pushed not for
δὴ μόνον ἡμᾶς, εἰ μνημονεύοιμεν αὐτῶν διηνεκῶς, ἀλλὰ
indeed only us if we-remember them continually but
καὶ τοὺς μεθ' ἡμᾶς γινομένους, τὰ μέγιστα τῶν
also the(-ones) after us coming-to-be the greatest-things of-the(-things)
συμβάντων ἡμῖν ἡ ἱστορία ὠφελῆσαι δυνήσεται. Ἅπερ οὖν
having-befallen us the story to-benefit will-be-able which then
ἅπαντα λογιζόμενοι, μὴ μόνον ἐν τῇ λύσει τῶν δεινῶν,
all reckoning not only in the release of-the terrible-things
ἀλλὰ καὶ ἐν τῇ συγχωρήσει τῶν δεινῶν εὐχαριστῶμεν
but also in the permission of-the terrible-things let-us-give-thanks
ἀεὶ τῷ φιλανθρώπῳ Θεῷ, ἀπό τε τῶν θείων Γραφῶν,
always to-the loving-to-man God from both the divine Scriptures
ἀπό τε τῶν ἡμῖν συμβάντων αὐτὸ δὴ τοῦτο μαθόντες,
from and the(-things) to-us having-befallen itself indeed this having-learned
ὡς ἅπαντα ἀεὶ πρὸς τὸ δέον ἡμῖν οἰκονομεῖ μετὰ τῆς
that all-things always toward the needful for-us he-arranges with the
αὐτῷ πρεπούσης φιλανθρωπίας· ἧς γένοιτο διηνεκῶς ἡμᾶς
to-him fitting love-for-man which may-it-be continually us
ἀπολαύοντας, καὶ τῆς βασιλείας τῶν οὐρανῶν ἐπιτυχεῖν,
enjoying also the kingdom of-the heavens to-obtain
ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ
in Christ Jesus the Lord our to-whom the glory and
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
the might to the ages of-the ages amen
