

**Preliminary English translation
of Severian's of Gavalá [Ps-Chrysostom's],
In illud: In principio erat Verbum
(*On this: In the beginning was the Word*) [Dub.]
(CPG 4210)**

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Translated by
Pavlos D. Vasileiadis
Aristotle University of Thessaloniki, Greece

Edited by
Robert J. Wilkinson
Temple Cloud, Somerset, United Kingdom

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Εἰς τὸ ἐν ἀρχῇ ἦν ὁ λόγος [GNT Jn 1 1] καὶ τὰ ἐξῆς καὶ ὅτι τὸ πνεῦμα ἐρευνᾷ τὰ βάθη τοῦ θεοῦ [GNT 1Co 2 10] καὶ περὶ τῶν νεοφωτιστῶν καὶ κατὰ αἰρετικῶν.

Χθὲς ἡμῖν ὁ λόγος εἰς τὴν τοῦ μεγάλου ἀετοῦ θεωρίαν κατέληξεν, ἀετοῦ τοῦ ὄντως μεγάλου, καὶ πνεύματι τὸν οὐρανὸν καὶ τὰς ὑπερκοσμίους δυνάμεις ὑπερβάντος, καὶ ἀπ' αὐτῆς τῆς κορυφῆς τῶν ἀπάντων ἀρξάμενου.

Ἰωάννης γὰρ ἡμῖν προεκήρυξε τὸ ἐν ἀρχῇ ἦν ὁ λόγος [GNT Jn 1 1], καὶ περὶ τῆς ἀκτίστου φύσεως ἐφιλοσόφησεν· ὃς ὑπερέβη μὲν τὴν κτίσιν ἅπασαν ὑπὲρ πᾶσαν ἀετοῦ φύσιν, ὑπερέβη δὲ καὶ πάσης βροντῆς ἤχον, μόνος τὴν αἰώνιον καὶ ὑπερκόσμιον φιλοσοφίαν κηρύξας.

ἢ γὰρ βροντῆ, ἀγαπητοί, καὶ φοβεῖ καὶ ἀρδεύει· ἀρδεύει μὲν διὰ τῶν νεφῶν, φοβεῖ δὲ καὶ καταπλήττει διὰ τῆς φωνῆς· μερίζεται τοίνυν καὶ ἡ Ἰωάννου φωνὴ ἀρδεύουσα μὲν τὴν ἐκκλησίαν, καταπλήττουσα δὲ τῶν αἰρετικῶν τὸ σύστημα· ὅταν γὰρ τὰ μάταια εἴπωσιν, ὅταν γνόντας τὰ ὄντα, μὴ ὡς ὄντα εἰπεῖν τολμήσωσιν, ὅταν τὴν ἀνθρωπίνην διάλεκτον κατὰ τῆς θείας γραφῆς στρατεύσωσι· τότε βοᾷ Ἰωάννης τὸ ἦν [GNT Jn 1 1] πρὸ τοῦ οὐκ ἦν ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος [GNT Jn 1 1], τῇ φωνῇ καταπλήττων τοὺς ἐναντίους, ἐπιμαρτυροῦντος τοῦ Δαυὶδ καὶ λέγοντος· ἀπὸ ἐπιτιμήσεώς σου φεύξονται, ἀπὸ φωνῆς βροντῆς σου δειλιάσουσιν [Ps 103 7].

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [GNT Jn 1 1] ἐπειδὴ γὰρ ἀπαθὴς ἡ τοῦ λόγου γέννησις, λόγον λέγει, ἵνα ἀπὸ τῶν κατὰ σὲ τὰ ὑπὲρ σὲ παιδεύσῃ, ὅτι ὡσπερ ὁ νοῦς γεννῶν τὸν λόγον οὐ πάθει γεννᾷ, οὐ τέμνεται, οὐ ρεῖ, οὐδὲ ἄλλο τι τῶν σωματικῶν ὑφίσταται, οὕτω καὶ ἡ θεία καὶ ἀπαθὴς γέννησις ἄφραστος καὶ ἀκατάληπτος, οὐ τεμνομένη, οὐ μεριζομένη, ἀλλ' ὑπὸ μὲν τῶν ἀσεβῶν καὶ

[A Sermon] on the [Verses] “In the beginning was the Word” and the rest, and that ‘the Spirit searches the deep things of God’; also about the Newly Enlightened and against heretics.

Yesterday our sermon ended with the contemplation of that truly great eagle that rises in spirit [lit. wind blow] above heaven and the powers beyond this world and commences from the highest point of all things.

For John declared to us “In the beginning was the Word” and philosophized about the uncreated nature; he who went beyond all creation even beyond all the eagle’s nature, and beyond the sound of all thunder, proclaiming alone the philosophy that is everlasting and beyond this world.

Thunder, beloved ones, brings both fear and rain; it brings rain from the clouds and brings fear and shock by its noise [or, voice, sound]. In the same way John’s voice both waters the church [lit. congregation] and yet crashes the systems [i.e. doctrines] of the heretics. When they speak vanities, when knowing the existing things, they dare to speak of them as non-existing, when they enlist human language to combat the divine Scripture, then the voice of John loudly declares the priority of the “was” above the “was not”—“In the beginning was the Word, and the Word was with God, and the Word was God”—crashing down upon the heads of the opposers, as David bore witness when he said: “At your rebuke they will flee; at a voice of your thunder they will cower with fright.”

“In the beginning was the Word, and the Word was with God, and the Word was God.” It is because the generation [or, birth] of the Word is impassible [i.e. not liable to change] that he says “word,” so that from everyday things he may teach you the things from above: for just as the mind in producing [or, generating, giving birth to] a word generates it impassibly and is not thereby itself divided, nor in flux, nor undergoes any other physical change, so in the same way the divine and impassible generation, ineffable and incomprehensible, is

ἀπίστων αἰρετικῶν τεμνομένη κακῶς, ὑπὸ δὲ τῆς εὐσεβείας ἐνουμένη καλῶς.

διὰ τί τοῦτο παρητήσατο ὁ εὐαγγελιστής καὶ οὐκ εἶπεν ἔν ἀρχῇ ἦν ὁ υἱός ; ἵνα μὴ ἢ τοῦ υἱοῦ προσηγορία πάθους γέννησιν εἰσαγάγη· ἀλλὰ λέγει αὐτὸν λόγον, ἵνα τὸ ἀπαθὲς παραστήσῃ τῆς γεννήσεως. καὶ ἵνα μὴ προφορικὸν λόγον νομίσης, ἐπήγαγε· καὶ θεὸς ἦν ὁ λόγος [GNT Jn 1 1]· ἵνα ἀπὸ τοῦ μὲν λόγου τὸ ἀπαθὲς, ἀπὸ δὲ τοῦ θεοῦ τὴν ἀξίαν νοήσης.

εἶτα εἰσηγησάμενος αὐτοῦ τὰ τῆς γεννήσεως, εἰσάγει καὶ τὸ δυνατόν τῆς δημιουργίας ἀξίωμα· πάντα δι' αὐτοῦ ἐγένετο· [GNT Jn 1 3] πάντα τὰ γενόμενα, οὐχ ὡς οἱ τῶν αἰρετικῶν παῖδες καὶ τὸ πνεῦμα τὸ προσκυνητὸν τολμῶσι τῇ λέξει ταύτῃ συμπαραλαβεῖν λέγοντες· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ ἐγένονεν [GNT Jn 1 3] ἐν υἱῷ. εἴ τι οὖν γέγονεν ἐν αὐτῷ, οὐχ ἢ ἄκτιστος φύσις τοῦ πνεύματος. ἀλλ' εἴρηται, φησὶ, πάντα [GNT Jn 1 3]. ἀλλ' ἢ τὰ πάντα φωνῇ οὐ περιλαμβάνει τὴν ἄκτιστον φύσιν μετὰ τῆς κτιστῆς. εἰ δὲ τῇ πάντα φωνῇ προσέχων, κατετόλμησας τῆς ἀγίας φύσεως, ἐὰν ἀκούσης τοῦ κυρίου λέγοντος· πάντες ὅσοι ἦλθον πρὸ ἐμοῦ, κλέπται ἦσαν καὶ λησταὶ [GNT Jn 10 8], τί ἂν εἴποις; Μωϋσῆν ληστὴν ὀνομάζεις, καὶ τοὺς προφήτας κλέπτας προσαγορεύεις; πάντες γὰρ, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται ἦσαν καὶ λησταὶ [GNT Jn 10 8], φησὶν. ἢ δὲ ἔννοια μερίζει καὶ περὶ τίνων ὁ λόγος, καὶ πρὸς τίνας. καὶ νῦν περὶ δημιουργίας ὁ λόγος, καὶ τὴν δημιουργίαν λέγει δι' αὐτοῦ γεγενῆσθαι, οὐ τὴν τοῦ πνεύματος οὐσίαν, τὴν οὕτω γνωρίζουσιν τὰ τοῦ θεοῦ, ὡς τὸ τοῦ ἀνθρώπου πνεῦμα τὰ ἐν αὐτῷ, καθὼς λέγει παῦλος· [GNT 1 Co 2 11] οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ κατοικοῦν.

εἰ οὖν τὸ πνεῦμα τὸ ἐμὸν ἀλλότριον τῆς ἐμῆς φύσεως, καὶ τὸ πνεῦμα τοῦ θεοῦ

indivisible and cannot be split into parts; though it is by impious and the unbelieving heretics wrongly and by the pious rightly preserved whole.

Why did the Evangelist avoid saying “In the beginning was the Son”? Because he did not want to introduce the notion of passible generation by using the term “son”, but calls him “word” in order to demonstrate the impassibility of his generation. And so that you should not think merely of an articulated word, he added: “and the Word was God.” So you should understand impassibility from the “Word,” and [his] dignity [or, value] from “God.”

Having introduced the things about the generation [lit. birth], he then brings out the dignity of the act of creation: “all things were made through him.” [He says] ‘all things that were made’ not in the way the disciples [or, slaves, children] of heretics who dare to include in this word also the Spirit that worths respect [or, worship], saying: “All things were made through him, and without him was not anything made that was made” in the Son. If then anything was made in him, it was not the uncreated nature of the Spirit. But it is said, they suppose, “all things” (πάντα). But the word “all things” does not include uncreated nature as well as created nature. And if by concentrating on the word “all things”, you boldly attack the holy [i.e. uncreated] nature, what will you reply when you hear the Lord say: “All who came before me are thieves and robbers”? Will you call Moses a robber and the prophets thieves? And “all (πάντες) who came before me are thieves and robbers,” is said [in the Scriptures]. However the meaning makes a distinction between what is said and with respect to whom. And at this point the topic is the creation, and for the creation is said [in the Scriptures] that it was the creation which came about [or, came into existence] through him and not the essence [or, being] of the Spirit, which knows the things of God, just as Paul says the spirit of a man knows the things in him, but only the spirit of man that dwells in him.

Now, if the spirit that belongs to me is alien to my nature, then also the Spirit of God alien to

ἀλλότριον τῆς τοῦ θεοῦ φύσεως· τὸ γὰρ πνεῦμα, φησὶ, πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. [GNT 1 Co 2 10] ἀλλ' ὁ αἰρετικὸς μὲν τὸ ἐρευνᾷ [GNT 1 Co 2 10] ἀκούει, τὴν δὲ ἔννοιαν κακῶς ἐκλαμβάνει. εἰ γὰρ ἤδει, φησὶ, τὸ πνεῦμα τὰ ἐν τῷ θεῷ, οὐκ ἂν ἠερέυνα· μαρτυρεῖ γὰρ αὐτοῦ τῇ ἀγνοίᾳ ἢ ἔρευνα. εἰ τοίνυν τὸ ἐρευνᾷ τὸ πνεῦμα τὸ ἅγιον τὰ βάθη τοῦ θεοῦ [GNT 1 Co 2 10], ἀγνοίας κατηγορίαν αὐτῷ ἐπάγει, ὅταν ἴδῃς τὸν θεὸν ἐρευνῶντα τὰς καρδίας τῶν ἀνθρώπων ἀγνοίας αὐτοῦ καταψηφίζῃ;

ἄκουε γοῦν τοῦ Παύλου λέγοντος, ὡς περὶ τοῦ πνεύματος εἶπε· [GNT 1 Co 2 10] τὸ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ, οὕτω καὶ περὶ τοῦ θεοῦ φιλοσοφῶν ὁ Παῦλος φησὶν· [GNT Rm 8 27] ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος. εἰ οὖν θεὸς ἐρευνᾷ ἀγνοῶν, καὶ τὸ πνεῦμα ἀγνοοῦν ἐρευνᾷ. ἀλλὰ ἵνα μάθῃς ὅτι τὸ ἐρευνᾷ οὐκ ἀγνοοῦντός ἐστιν, ἀλλ' εἰδότος, ἐπήγαγεν· [GNT 1 Co 2 11] οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνω, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ· καὶ γινώσκον ἐπιγράφει τῷ πνεύματι, οὐ τὴν ἐκ τῆς φύσεως κατάληψιν, ἀλλὰ τὴν ἐκ τῆς φύσεως ἐπίγνωσιν.

Τοιγαροῦν μὴ μέριζε τὴν ἀμέριστον φύσιν, μὴ τέμνε τὴν ἀδιαίρετον οὐσίαν· γνώριζε δὲ μᾶλλον τὴν δύναμιν ἀκριβῶς. εἰς κέκληται ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον. περὶ μὲν γὰρ τοῦ πατρὸς λέγει ὁ υἱός· ὅταν ἴδητε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως· [GNT Mt 26 64] καὶ δύναμιν εἰρηκῶς ἔστησε τὴν δόξαν, ἵνα θαυμάσῃς τὴν ἔννοιαν. ὅθεν αὐτὸν τὸν πατέρα καὶ θεὸν καλῶν δύναμιν, πρὸς Καϊάφαν διαλεγόμενος ἔφη· ὅταν ἴδητε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως. [GNT Mt 26 64] δύναμις οὖν ὁ πατὴρ, δύναμις δὲ καὶ ὁ υἱός, ὡς λέγει Παῦλος· [GNT 1 Co 1 24] Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία· δύναμις καὶ τὸ πνεῦμα τὸ ἅγιον· λέγει οὖν ὁ σωτὴρ τοῖς μαθηταῖς· μέναιτε ἐν Ἱερουσαλὴμ ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους. [GNT Lk 24.49] εἰδὼς οὖν, ἀγαπητέ, ἐν πατρὶ καὶ

God's nature. "For the Spirit," it says, "searches everything, even the deep things of God." Now the heretic hears here "searches," but misunderstands the meaning. For, he says, if the Spirit perceives the things in God, it would not "search": "searching" testifies to its ignorance. So if the 'searching by the holy Spirit of the deep things of God' brings upon it the charge of ignorance, when you see God 'searching the hearts of men,' do you accuse him similarly of ignorance?

But hear rather the words of Paul (who said about the Spirit that 'the Spirit searches everything, even the deep things of God') when in the same fashion he philosophizes about God and says: "And he who searches the hearts of men knows what is the mind of the Spirit." If God is searching because of his ignorance, then the Spirit is also searching because of its ignorance. But so that you may learn that searching is not an activity of the ignorant, but of one with knowledge, he added: "So also no one knows the things of God except the Spirit of God" and ascribes knowledge to the Spirit, meaning not apprehension by nature but exact knowledge by nature.

So then, do not divide the indivisible nature, nor separate the undivided essence: rather learn to know the Power accurately. By this [designation, i.e., the term "power"] is called the Father and the Son and the holy Spirit. Concerning the Father, the Son says: "Hereafter you will see the Son of man seated at the right hand of Power." And by saying "Power" he indicates "Glory", so you may marvel at the meaning, And then, similarly, calling the God and Father "Power", he said in his exchange with Caiaphas: "Hereafter you will see the Son of man seated at the right hand of Power." So: the Father is Power. Power is also the Son, as Paul says: "Christ is the power of God and the wisdom of God." Power is also the holy Spirit. For the Saviour says to the disciples: "Stay in Jerusalem, until you are clothed with power from on high." So having come to know, beloved one, this one identical [or, similar] Power in Father and Son and holy

υἱῶ καὶ ἀγίῳ πνεύματι τὴν ὁμοίαν ταύτην δύναμιν, ἔχε τὴν πίστιν ἀσάλευτον· μὴ μερίσης τὴν δόξαν τὴν ἀκατάληπτον, ἀλλ' ἐπίγνωθι τὰς συνθήκας τοῦ φωτισματος· βλέπε τοὺς υἱοὺς τῆς χάριτος διὰ τοῦ μεγάλου ἀρχιερέως ἀνθήσαντας, βλέπε τὰ τέκνα τοῦ φωτὸς δραμόντα πρὸς τοὺς κήρυκας τοῦ φωτός· δεῖ γὰρ τοὺς ἀπὸ τοῦ φωτισματος ἀναγεννηθέντας δραμεῖν πρὸς τοὺς τὴν οἰκουμένην ἀναγεννήσαντας. εἴπωμεν καὶ ἡμεῖς μετὰ τοῦ προφήτου καὶ τῶν ἀποστόλων· ἀνάβλεψον τοῖς ὀφθαλμοῖς, καὶ ἴδε συνηγμένα τὰ τέκνα σου· [LXX Is 60 4] καὶ πάλιν· ζῶ ἐγὼ, λέγει κύριος, ὅτι πάντας αὐτοὺς ἐνδύσει ὡς κόσμον νύμφης. [LXX Is 49 18]

ἔστηκε τοίνυν Ἡσαΐας σήμερον λέγων πρὸς τὰ τῶν φωτισθέντων πλήθη, τοὺς γεννηθέντας ἐκ πνεύματος ἁγίου, τοὺς ἀθρόον ἀνακαινισθέντας, τοὺς ἐν μιᾷ ῥοπῇ {{ῥιπή?}} μεταβληθέντας, τοὺς ἀπὸ γήινης καταστάσεως εἰς οὐράνιον εἰκόνα μεταποιηθέντας· ἐκπλήττεται γὰρ ἡσαΐας λέγων· [LXX Is 66 8] τίς εἶδε, τίς ἤκουσε τοιαῦτα, ὅτι ἔτεκεν ἡ γῆ τὰ τέκνα αὐτῆς ἐν ἡμέρᾳ μιᾷ, καὶ ἐτέχθη ἔθνος εἰς ἅπαξ; ταχεῖα γὰρ τοῦ πνεύματος ἡ ἀναγέννησις· οὐκ ἀναμένει χρόνον, οὐ δουλεύει καιροῖς καὶ γενεαῖς, ἀλλ' ἅμα βούλεται, ἅμα τίκτεται τὸ ἀναγεννώμενον.

ἔπρεπε τοῖς υἱοῖς τοῦ φωτὸς ἅπασαν τὴν ἀγορὰν πομπεύειν καὶ δοξάζειν καὶ ἀναφωνεῖν ἐκεῖνον τὸν δι' αὐτοὺς ἐλθόντα κάτω, ἵνα ἅπασαν τὴν οἰκουμένην ἀναγάγῃ πρὸς ἑαυτὸν ἄνω. χριστὸς κατήλθεν ἐκ τῶν οὐρανῶν· κατήλθεν οὐ μεταστὰς τῶν οὐρανῶν· ἀνῆλθεν οὐ μεταστὰς τῆς γῆς· οὔτε γὰρ κατελθὼν τοὺς οὐρανοὺς ἐρήμους κατέλιπεν, οὔτε ἀνελθὼν ἔρημον τὴν γῆν τῆς ἑαυτοῦ ἐπιστασίας ἀπέλιπεν. ἔπρεπε τοῖς υἱοῖς τοῦ φωτὸς τὴν λαμπάδα τοῦ λόγου περιφέρειν ἐν ταῖς ἀγοραῖς· οὐχ ὑβρίζετο τὸ μυστήριον, οὐκ ἠτιμάζετο τῶν νεοφωτιστῶν ὁ χαρακτήρ τῆς ἀληθείας. ἔπρεπε καὶ αὐτοῖς ἐν πλατεῖαις ὑμνεῖν· σοφία γὰρ ἐν ἐξόδοις ὑμνεῖται, ἐν δὲ πλατεῖαις παρρησίαν ἄγει, ἐπ' ἄκρων δὲ τειχέων κηρύττεται. [LXX Pr 1 20]

Spirit, keep the faith unshaken. Do not divide, share the incomprehensible Glory but learn to know exactly the conditions of the enlightenment.

See the sons of [his] grace flourishing through the great High Priest. See the sons of light running towards the heralds of the light. For those born again by enlightenment must run towards those who regenerated the inhabited earth. Let us say with the prophet and the apostles: “Lift up your eyes and see your children gathered together” and again: “‘As I live, [I swear],’ says the Lord, ‘that you will put all of them on as decoration for a bride.’”

Isaiah speaks for today when he tells of the crowds of the enlightened, those born of the holy Spirit, those revived in a moment, those transformed from an earthly condition to a heavenly image. Isaiah is astonished when he says: “Who has seen something like this? Who has heard such things? That the earth brought forth her children in a single day, and a nation was born in a moment?” For spiritual rebirth [or, the rebirth of/by the Spirit] is quick, it does not wait one time, nor is it subject to times and processes of generation, but as soon as it chooses it brings forth the born again.

It was appropriate for the sons of light to fill the town square with their triumphal procession, glorifying and acclaiming him who had come down for them in order that he might lift up the whole inhabited earth to himself. Christ came down from heaven. He came down, but he did not leave heaven. He ascended, but he did not leave the earth. When he descended from heaven, he did not leave heaven empty, nor when he ascended did he leave earth bereft of his care. It was appropriate for the sons of light to carry the torch of the Word around the public places. The mystery was not profaned, nor the character of the truth of the newly enlightened dishonoured. It was appropriate also for them to sing in the open spaces, for “wisdom sings in the gates and speaks freely in the places of concourse, and she cries from the top of the city walls.” We

καθάρωμεν τὸν ἀέρα, ὃν ἐμίανε τὰ πορνικὰ ἄσματα, καὶ ἔχρανάν ποτε βοαὶ ἀσεβῶν, καὶ ὀλολυγμοὶ τῶν ἐπιτελούντων τὰ τῶν δαιμόνων μιάσματα. ἐκαθαρίσθησαν τῷ λόγῳ τοῦ φωτὸς καὶ ὁ ἀήρ καὶ ἡ γῆ καὶ ὁ οὐρανός.

ὥσπερ γὰρ στενάζει καὶ ὁ οὐρανός καὶ ἡ γῆ ἐπὶ τῇ κακίᾳ τῶν ἀσεβῶν, οὕτως εὐφραίνεται πάλιν ἐπὶ τῇ δικαιοσύνῃ τῶν κατορθούντων· ὅταν μὲν γὰρ ἀμαρτάνῃ ἄνθρωπος, ἀγανακτεῖ ὁ οὐρανός, ἀγανακτεῖ δὲ καὶ ἡ γῆ, ὡς φησὶν Ἰερεμίας· [LXX Jr 2 12-13] ἐξέστη ὁ οὐρανός ἐπὶ τούτῳ, καὶ ἔφριξεν ἡ γῆ, ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαός, ὁρᾷς, πῶς φρίττει ὁ οὐρανός καὶ ἡ γῆ ἀμαρτανόντων τῶν ἀνθρώπων; μεταποιούντων δὲ ἑαυτοὺς εἰς εὐσέβειαν, ἄκουε τοῦ προφήτου λέγοντος· [LXX Is 49 13] εὐφραίνεσθωσαν οἱ οὐρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ· ῥηξάτω τὰ ὄρη εὐφροσύνην, καὶ οἱ βουνοὶ ἀγαλλιάσιν, ὅτι ἐλέησεν ὁ θεὸς τὸν λαὸν αὐτοῦ.

λεγέτω καὶ ἡ ἐκκλησία ἡ τοσοῦτῳ ὄγλῳ καὶ λαῷ κομῶσα· ἐγὼ κατελείφθην ποτε μόνη, οὗτοι δὲ μοι ποῦ ἦσαν; ἐγὼ ἄτεκνος καὶ χήρα, τούτους δὲ μοι τίς ἐγέννησε; λεγέτω καὶ τὰ τέκνα τῆς ἐκκλησίας τὰ συνεχόμενα τῷ πλήθει πρὸς τὸν θεὸν τὴν φωνὴν τῶν προφητῶν· στενός μοι ὁ τόπος· ποίησόν μοι τόπον, ἵνα κατοικήσω. [LXX Is 49 20]

ὅτε γὰρ ἤκμαζε τὰ τῆς πλάνης, ὅτε ἐπενέμετο τὴν πόλιν ταύτην ἡ νομὴ τῆς αἰρέσεως, ἀνήλωτο τὰ τέκνα τῆς ἐκκλησίας· καὶ ὥσπερ ἀκρις ἐπελθοῦσα τῇ ὑπ' οὐρανόν, ἀναλίσκει τοὺς καρπούς αὐτῆς, οὕτως ἡ φθοροποιὸς διδασκαλία τοὺς καρπούς τῆς ὄντως διδασκαλίας ἀνήλισκε καὶ τῆς εὐσεβείας. ἀλλὰ σήμερον, ἀγαπητοί, ἐξεβλήθη ἡ φθοροποιὸς διδασκαλία, καὶ εἰσῆλθεν ἡ σωτήριος χάρις ἀναγεννῶσα τὸν λαὸν, καὶ λέγουσα πρὸς αὐτόν· νῦν ἀνταποδώσω ἀντὶ τῶν γόνων, ὧν κατέφαγεν ἡ κάμπη καὶ ἡ ἀκρις καὶ ἡ ἐρυσίβη. [LXX J1 2 25]

τί φιλονεικεῖς, αἰρετικέ, μετὰ ἰουδαίων κρύψαι τὴν δόξαν τοῦ μονογενοῦς; ἐκεῖνοι μὲν ἔκρυψαν τὴν ἀνάστασιν, ὅσον ἐπ' αὐτοῖς· σὺ δὲ κρύπτεις τὴν θεότητα,

purified the air that was defiled by the songs of harlots and polluted by the cries of the ungodly and the wails of those worshipping defiling demons. The air, earth and heaven were purified by the word of light.

For just as heaven and earth groan for the evil of the ungodly, so they rejoice again at the righteousness of those who carried out [his commands]. For when a man sins, heaven and earth are pained. As Jeremiah says: “The heaven is amazed at this and” the earth “shudders,” “for my people have done two evil deeds.” Do you see how heaven and earth shudder when men commit sins? But when they change and turn towards godliness, hear what the prophet says: “Rejoice, heaven, and be glad, earth! Let the mountains burst forth with joy, and the hills with gladness, for God has shown mercy to his people.”

And the church, adorned by such a great crowd of her people, may say: Whenever I have been alone and forsaken, where were all these for me? When I was a childless widow, who then gave birth to these for me? And the children of the church who are gathered in a crowd before God may with the prophets: “This place is too crowded for me! Make a place for me where I may dwell.”

When error was flourishing, when the sect of heresy was spreading throughout this city, the children of the church were consumed. And just as the locust falls from heaven upon a place and consumes its fruit, so this destructive teaching destroyed the fruit of true teaching and of godliness. But today, beloved ones, the destructive teaching was expelled and saving grace entered to give rebirth to the people, saying to them: Now “I will recompense you for the offspring that the caterpillar and the locust and the mildew consumed.”

Why, heretic, do you compete with the Jews to hide the glory of the Only-Begotten? They, for their part, concealed the resurrection, but you for your part conceal the divinity [or,

ὅσον ἐπὶ σοί. ἀλλ' οὔτε ἐκεῖνοι ἐπιγράφουσι τὴν ἀλήθειαν οὔτε σὺ συνήκας τὴν εὐσέβειαν. ἄκουε γοῦν τοῦ προφήτου λέγοντος· [LXX Hab 3 3] ἐκάλυψεν οὐρανούς ἢ ἀρετὴ αὐτοῦ, καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἢ γῆ. τῆς αἰνέσεως, οὐ τῆς καταλήψεως· πίστεως, οὐκ ἐξετάσεως· ἀγάπης, οὐ ζητήσεως, οὐ ζητεῖν ἐδιδάχθημεν, ἀλλὰ πιστεύειν ἐπαιδεύθημεν· πιστεύοντες φωτιζόμεθα, οὐ πολυπραγμονοῦντες βαπτίζόμεθα.

μὴ ἀπατάτω σε τῶν αἰρετικῶν τὰ συστήματα· βάπτισμα γὰρ ἔχουσιν, οὐ φώτισμα· καὶ βαπτίζονται μὲν σῶματι, ψυχῇ δὲ οὐ φωτίζονται. ὥσπερ γὰρ καὶ Σίμων ἐβαπτίσθη, ἀλλ' οὐκ ἐφωτίσθη, οὕτω καὶ αὐτοὶ ἀκολούθως εὐρίσκονται. ἀγαλλιάσθω τοίνυν τὰ πνεύματα τῶν ἀποστόλων τὰ τῇ πνευματικῇ σαγήνῃ τὸν πολὺν τοῦτον λαὸν σαγηνεύσαντα διὰ τοῦ ἁγίου πνεύματος.

νῦν πεπλήρωται ἐν ὀφθαλμοῖς ἡμῶν ἡ προφητικὴ φωνή· [LXX Jr 3 16] ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, οὐκέτι μὴ εἴπωσιν, ἰδοὺ ἡ κιβωτὸς διαθήκης ἁγίου Ἰσραὴλ· ἀντὶ τοῦ ἡ παλαιὰ λατρεία· οὐδὲ μὴ ἀναβήσεται εἰς τὴν καρδίαν αὐτῶν ἡ διαθήκη τῆς κιβωτοῦ. διὰ τί; ὅτι ἰδοὺ ἐγὼ ἀποστέλλω πολλοὺς θηρευτὰς καὶ ἄλιεις. [LXX Jr 16 16] περιέγραψε τὴν κιβωτὸν τὴν παλαιὰν καὶ εἰσήγαγε τὴν κιβωτὸν τῆς ἐκκλησίας τὴν μὴ ἀπολλυμένην. ἀποστέλλω πολλοὺς θηρευτὰς καὶ ἄλιεις. [LXX Jr 16 16] ὦ ξένης ἀλειείας. ὁ χθὲς ἀλιευθεὶς σήμερον ἀλιεύει· ἐπληρώθη γὰρ ἡ γῆ τῆς δόξης τοῦ Χριστοῦ, καὶ πεπλήρωται τῆς πίστεως τῆς οἰκουμένης τὰ πέρατα.

μὴ οὖν ὑβρίζε τὴν ἀξίαν διὰ τὴν οἰκονομίαν. παρὰ ἰουδαίοις ἐξῆλθεν ὁ λόγος, ὅτι ἐπράθη ἡ ἀνάστασις, καὶ ἐξῆλθεν ὁ λόγος, ὅτι οἱ μαθηταὶ αὐτοῦ ἔκλεψαν αὐτόν. ἐκεῖνοι μὲν οὖν ἀπεφάνησαν θάνατον κατὰ τοῦ σώματος, οἱ δὲ τὴν θεολογίαν, ὅσον ἐπ' αὐτοῖς, ἐνηχοῦσιν. ἀλλὰ παρ' ἐκείνοις μὲν ἡ πλάνη πολιτεύεται σήμερον, παρὰ δὲ τῇ ἐκκλησίᾳ ζωὴ αἰώνιος κηρύττεται.

καὶ, εἰ βούλει, ἔχεις καὶ εἰκόνα παλαιάν· ὥσπερ γὰρ ὅτε ἐπεβούλευσαν τῷ Ἰωσήφ

Godhead]. But they do not inscribe the truth and you do not perceive the godliness. Listen then to the prophet when he says: “His virtue covered the heaven and the earth is full of his praise.” It is about praise, not intellectual apprehension; about faith, not investigation; about love and not philosophical scrutiny. We were not instructed to investigate but were taught to believe. We are enlightened by our believing, but we are not baptised by our close inquiry.

Do not be deceived by the constructions [or, systems] of the heretics. They have baptism, but no enlightenment. For though their bodies are baptised, their souls are not enlightened. Just as Simon was baptised but not enlightened, in the same way they are found to be his followers. But the spirits of the apostles may rejoice at this numerous people caught by the holy Spirit in this spiritual fishing-net.

Now is fulfilled before our own eyes the prophetic word: “‘In the last days,’ says God, ‘they will no longer say, ‘Look! The ark of the covenant of the Holy One of Israel!’”’ The old system of worship is replaced. Nor will the covenant of the ark “come upon their hearts”. Why is this? Because by “Look! I am sending out many fishermen” and “many hunters” he described the old ark and introduced the imperishable ark of the church. ‘I am sending out many hunters and fishermen.’ What strange fishing! The one who was caught yesterday is himself fishing today! For the earth has been filled with the glory of Christ and the ends of the inhabited earth are full of the faith.

So do not malign the worthiness for the sake of [divine] *economia*. It was from the Jews that there arose the rumour that the resurrection was the result of bribery and that his disciples stole the body. These [i.e. the Jews] declared the body dead and the other [i.e. the heretics], for their part, resound the theology [i.e. of the Jews]. They practice error today, but eternal life is proclaimed by the church.

And if you will, you also have figure from the past. For just as Joseph's brothers plotted

οἱ ἀδελφοί, Ἰακώβ καὶ ὁ οἶκος αὐτοῦ ἐπένοιον αὐτὸν σφόδρα, ἀλλ' ἡ Αἴγυπτος εἶχεν αὐτὸν ζῶντα καὶ βασιλεύοντα· οὗτος παρὰ τῷ Ἰακώβ νεκρὸς ἐπενθεῖτο, ἐν δὲ τῇ Αἰγύπτῳ ζῶν ἐβασίλευεν· [LXX Gn 37.39-41] οὕτω καὶ νῦν παρὰ μὲν τῇ συναγωγῇ καὶ τῇ τῶν αἰρετικῶν μανίᾳ νεκρὸς νομίζεται· νεκροῦσι γὰρ τὴν θεολογίαν οἱ πίστιν ἀναιροῦντες καὶ ζήτησιν εἰσάγοντες· παρ' ἡμῖν δὲ βασιλεύει ζῶν καὶ ἀξίως προσκυνούμενος, ἀλλ' ὄντως ἰσχυρὸς ὁ τοῦ θεοῦ λόγος, ἀήττητος ἢ τῶν ἀποστόλων διδασκαλία· ὥστε οὐκ εἰκῆ κάμνει Παύλου ἢ φωνὴ συνηγορήσαντος τῇ ἀληθείᾳ.

ἀλλ' οὖν εἰπέ, ὦ μακάριε Παῦλε, ὑπὲρ τῆς ἀληθείας κινούμενος, ἀγανάκτησον ὑπὲρ τῆς πίστεως, ἀγανακτῶν εἰπέ τοῖς αἰρετικοῖς· πόθεν ἐδιδάχθητε τὰ Ἀριστοτελικά; τίς τὸν Πλάτωνα προετίμησε τῶν εὐαγγελίων; τίς ἐξέβαλε τὸ κήρυγμα τῆς πίστεως καὶ εἰσήγαγε τὴν ἄπιστον ζήτησιν; ποῦ ἔγνωσ τὸ ἀγέννητος καὶ τὸ γεννητός; κατέλιπες πατέρα, διέπτυσας τοῦ υἱοῦ τὴν προσηγορίαν, ἀναξίαν ἐνόμισας τὴν τοῦ πνεύματος ἀξίαν, εἰς ἀνθρώπινα ῥήματα τρέπη· καλῶς ἔλεγεν Ἰερεμίας· [LXX Jr 7 28] ἀπώλετο πίστις ἐκ τοῦ στόματος αὐτῶν. τί εἶπε Πέτρος καὶ ἐμακαρίσθη; σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. [GNT Mt 16 16] οὐκ εἶπε, σὺ εἶ τὸ γέννημα τοῦ ἀγεννήτου, ἀλλὰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ [GNT Mt 16 16].

ὅτε ἀπεκάλυπεν αὐτῷ ὁ πατὴρ τὴν σοφίαν, οὐκ ἤδει καταλαβεῖν; μὴ γὰρ οὐκ ἠδύνατο εἰπεῖν ὁ Χριστὸς τοῖς ἀποστόλοις, ὅτε ἐκέλευσεν αὐτοῖς βαπτίζεσθαι, πορευθέντες βαπτίσατε τὰ ἔθνη εἰς τὸ ὄνομα [GNT Mt 28 19] τοῦ ἀγεννήτου καὶ γεννητοῦ; ἀλλὰ ὄνομα εὖρε σοφώτερον τῶν μυστικῶν παραδόσεων. περιγράφεις τὰ θεία, ἀναιρεῖς τὴν πίστιν, καὶ εἰσάγεις ζήτησιν·

ἀλλὰ φοβήθητι, ἐχθρέ· Πέτρος κατέχει τὰς κλεῖς· ἐπειδὴ γὰρ εἶπε, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ [GNT Mt 16 16], κλεῖς ἔλαβεν. οὗς δ' ἂν βλέπη Πέτρος υἱὸν λέγοντας, τούτοις ἀνοίγει τὴν θύραν τῆς

against him, and Jacob and his household mourned him bitterly, yet Egypt preserved him not only alive but also reigning. So now the synagogue and the madness of heretics consider him to be dead [i.e. a mere corpse]. For theology is slain by those who take away faith and introduce [i.e. substitute] philosophical investigation. But for us he lives and reigns and is worthily honoured [or, worshiped]. For the word of God is truly powerful, the teaching of the apostles' is invincible, so that the word of Paul when he defends the truth is not spoken vain.

So do now speak, blessed Paul, as you are moved for the sake of truth; be angry for the faith; in wrath address the heretics: Where did you learn [the teachings of] Aristotle? Who preferred Plato to the Gospels? Who rejected the preaching of the faith and introduced faithless [philosophical] inquiry? How did you learn the difference between “un-generated” and “generated”? You renounced the Father, you spat upon the designation of the Son, you considered the honour of the Spirit as valueless, and you turned to human words. Jeremiah was right when he said: “Faith has come to an end from their mouth.” But what did Peter say for which he was deemed blessed? “You are the Christ, the Son of the living God.” He did not say: “You are the Generated by the Un-generated One,” but: “You are the Christ, the Son of the living God.” When the Father revealed this wisdom to him, was he not able to understand? And was Christ not able to tell his apostles, when he commanded them to baptise: ‘Go and baptise the nations in the name of the Un-generated and of the Generated One’? But he found a term [or, a name] wiser than even the mystic traditions. You describe divine matters, you renounce faith and you introduce philosophical investigation.

Beware, you enemy! Peter holds the keys, for when he said: “You are the Christ, the Son of the living God,” he received the keys. When Peter sees those who say “Son”, he opens the gate of the kingdom to them. In the face of the

βασιλείας· ὅσους δὲ ἂν εὕρη κτίσμα λέγοντας καὶ βλασφημοῦντας, τούτοις ἀποκλείει τὴν θύραν τῆς ἐκκλησίας. οὐ πρότερον γὰρ ἔλαβε τὰς κλεῖς, ἕως εἶπε, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ [GNT Mt 16 16]· τότε κάκεινος ἀκούει παρ' αὐτοῦ· μακάριος εἶ, Σίμων βᾶρ Ἰωνᾶ· σοὶ δώσω τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν. [GNT Mt 16 17] μετὰ τὴν ὁμολογίαν ἢ ἐξουσία, μετὰ τὴν πίστιν ἢ παράδοσις τῆς ἐκκλησίας καὶ τῆς βασιλείας.

Ἄλλ' οἱ μὲν κατὰ τοῦ υἱοῦ στρατεύονται, οἱ δὲ κατὰ τοῦ ἁγίου πνεύματος παρατάττονται· οὐδὲν δὲ ὄφελος τὸν Χριστὸν μὲν ὁμολογούντων καὶ πνεῦμα ἅγιον ἀθετούντων· ὡσπερ οὐδὲν ὄφελος τῶν τὸν πατέρα ὁμολογούντων καὶ υἱὸν ἀθετούντων.

ὁμολογοῦσι γὰρ καὶ Ἰουδαῖοι τὸν πατέρα, τὸν υἱὸν ἀρνούμενοι, καὶ οὐκ ἔχουσι ζωὴν αἰώνιον. ὁ παρορῶν τοῦ υἱοῦ τὴν δόξαν, οὐ δεκτός παρὰ τῷ πατρί. πρόσεχε ἀκριβῶς· καὶ γὰρ οἱ φίλοι τοῦ Ἰὼβ τῷ θεῷ μὲν συνήλθον, τὸν δὲ Ἰὼβ κατέκριναν· ὁ δὲ θεὸς οὐδὲ τοὺς συνηγορήσαντας αὐτῷ ἀπεδέξατο, ἀλλὰ λέγει· διὰ τί κατελαλήσατε κατὰ τοῦ θεράποντός μου Ἰὼβ; [LXX Jb 42 7] εἰ κατὰ τοῦ Ἰὼβ εἰρηκότας τοὺς φίλους καὶ αὐτὸν δοξάσαντας οὐκ ἐδέξατο, τοὺς τὸν υἱὸν ἀθετοῦντας καὶ αὐτὸν ὁμολογούντας, δεξήταί ποτε; οὐδαμῶς. ὁ γὰρ, φησί, μισῶν ἐμέ, καὶ τὸν πατέρα μου μισεῖ. [GNT Jn 15 23] ὁμοίως ὡσπερ οὐ δέχεται πατὴρ τὴν εἰς αὐτὸν τιμὴν τοῦ υἱοῦ ἀθετουμένου, οὕτως οὐδὲ πατὴρ καὶ υἱὸς ἀθετουμένου τοῦ ἁγίου πνεύματος.

Παῦλος γοῦν εὔρε πρὸς τὰ αἰρετικὰ ζιζάνια ἀρχὴν μὲν λαβόντα, οὐδέποτε δὲ παρρησίαν δεξάμενα. ἐν Ἐφέσῳ γὰρ τῆς Ἀσίας εὕρισκει τινὰς βαπτισθέντας καὶ λέγει αὐτοῖς· [GNT Ac 19 2] εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ ἔφησαν οὐδὲ εἰ ἔστι πνεῦμα ἅγιον ἠκούσαμεν. εἶτα ἢ γενναία φωνή· εἰς τί οὖν ἐβαπτίσθητε; [GNT Ac 19 3] παιδευσάτω Πέτρος τὴν ἐκκλησίαν καὶ Παῦλος μὴ αἰρετικὰ πλέκειν συζητήματα.

blasphemers he finds saying “creature”, he closes the gate of the church. He did not receive the keys until he had said: “You are the Christ, the Son of the living God.” Only then he heard him say: “Blessed are you, Simon Bar-Jona!” “I will give you the keys of the kingdom of heaven.” It was after his confession he was given authority; after faith came the tradition of church and kingdom.

But the former [group] wage war against the Son, while the latter [group] stand in battle order against the holy Spirit. But there is no benefit in confessing Christ but rejecting the holy Spirit, nor any benefit in confessing the Father yet denying the Son.

While the Jews confess the Father, they deny the Son, and thus they do not have eternal life. No one who neglects the glory of the Son, is acceptable to the Father. Be very careful! Job's friends were gathered before God, yet they condemned Job. But God did not even accept those who defended him, but said: ‘Why did you speak against my servant Job?’ If He did not accept the friends who spoke against Job yet gave glory to Him, shall he accept those who reject the Son and yet confess Him? In no way! As he [i.e. Jesus] said: “He who hates me hates my Father also.” Similarly, just as the Father does not accept the glory given to him if the Son is rejected, so neither Father nor Son will accept glory if the holy Spirit is rejected.

Paul, then, found opportunity to make a beginning against the tares of the heretics, which could never withstand his boldness of speech. At Ephesus, in [the province of] Asia, he found some who had been baptised and said to them: “Did you receive the holy Spirit when you became believers?” They replied: “We have not even heard that there is a holy Spirit.” Then, the fearless question: “Into what then were you baptised?” Peter taught the church and Paul not to get involved in heretical discussions.

πόθεν ἢ δυσώνυμος Εὐνομίου
προσηγορία; πόθεν τὰ αἰρετικὰ σπέρματα;
ὄντως ἀπώλετο ἢ ἀλήθεια παρὰ τοῖς
ἀσεβέσι καὶ ἐκράτησεν Ἀριστοτελική
διδασκαλία. τοὺς ὄρους τῆς ἀνθρωπίνης
φύσεως λαμβάνεις ἐπὶ τῆς θείας καὶ
ἀγεννήτου καὶ γεννητὸν λέγεις; σὺ δέ,
φησί, τί λέγεις τὸν πατέρα; ἀγέννητον
λέγω, ἀλλ' οὐχ ὡς σὺ λέγω ἀγέννητον τὸν
πατέρα, ἐπεὶ μὴ ἐγεννήθη. ἀλλὰ καὶ τὸν
Ἀδὰμ λέγω ἀγέννητον, ἐπειδὴ μὴ
ἐγεννήθη, ἀλλ' ἐπλάσθη.

μὴ ξενίζε τοὺς ἀκροατὰς· ταῦτα
πλάσματα· ἀγέννητος ὁ πατήρ καὶ πολλὰ
ἕτερα ἀγέννητα. λέγεται μὲν οὖν
ἀγέννητον πᾶν τὸ μὴ γεννώμενον· λέγεται
ἀγέννητον καὶ πᾶν τὸ γινόμενον, μηδέπω
γενόμενον· ἢ ἀνάστασις τῶν νεκρῶν
ἀγέννητος νῦν· γίνεται γὰρ, ἀλλ' οὐπω
γέγονεν, καὶ ἔστιν ἀκατασκεύαστος,
μηδέπω γεννωμένη. λέγεται ἀγέννητον
καὶ τὸ μηδέποτε μήτε γινόμενον, μήτε
γενέσθαι ὀφείλον, οἷον πολλὰ ἀγέννητα·

ἐπεὶ οὖν οἱ προφήται, καὶ Δανιὴλ μὲν
λέγει· [LXX Dn 7 3-4] ἔθεώρουν τέσσαρα
θηρία ἐξερχόμενα ἐκ τῆς θαλάσσης· καὶ
ἦν τὸ πρῶτον θηρίον ὡσεὶ λέαινα, καὶ
περὰ αὐτοῦ ὡς ἀετοῦ. καὶ ποῦ, εἶπέ μοι,
ἐθεάσω θηρίον λεαίνης οὕτω
διεσκευασμένην ἔχον τὴν κατάστασιν;
ποῦ εἶδες θηρίον ἔχον ὄνυχας σιδηροῦς
καὶ ὀδόντας χαλκοῦς; ταῦτα δὲ εἰς
θεωρίαν ἀνέπλαττεν ὁ προφήτης· οὐ μὴν
ἐγένετο, οὐδὲ γίνεται, ἀλλ' ἔστι τὸ θηρίον
ἐκεῖνο ἀγέννητον, μηδεπώποτε
γενόμενον, ἀλλ' ὠνομάσθη μόνον. ποῖαι
γυναῖκες ἐγένοντο περὰ ἔχουσαι, οἷας
οἶδε {{εἶδε?}} Ζαχαρίας περὰ φερούσας;
[LXX Za 5 9] ποῦ ἐθεάσω πάρδαλιν
ἔχουσαν πτερά; ταῦτα δὲ πάντα ἐξηγεῖται

So where does Eunomius's ill-omened
designation [or, nomenclature]? Whence these
heretical seeds? Truly, truth has perished at the
hands of the ungodly and the Aristotle's
teaching is victorious. Terms appropriate for
human nature you apply to the divine and
ungenerated [nature] and you call it
“generated”? Then you ask: “What do you call
the Father?” And I reply: “I call him
‘ungenerated’ but not in the same way as you
do. I call the Father ‘ungenerated’ because he
was not generated. But I also call Adam
‘ungenerated’, because was not generated but
rather created.”

Do not astonish those the audience! These are
creatures; the Father is ungenerated and many
other things are [also] ungenerated. Anything
is said to be “ungenerated” if it did not come
into existence [or, was not begotten]; it is also
said to be “ungenerated” anything that is
coming into existence but has not yet done so.
The resurrection of the dead is for now
“ungenerated” [i.e., has not happened]; it is
coming into existence [i.e., happening], but it
has not yet come into existence [i.e.,
happened], and it is also “unformed” [or,
“unbuilt”, unfinished] because it has not yet
come into existence [i.e., happened, occurred].
It is also called “ungenerated” anything that
has never come into existence [i.e., happened,
occurred], that was not due to come into
existence [i.e., happen], and for that reason
there are many “ungenerated”.

For, in fact, the prophets and [specifically]
Daniel say: ‘I saw in a vision four wild beasts
arising out of the sea; the first one was like a
lioness and it had feathers just like an eagle.’
So tell me: Where have you seen a wild beast
with the structure of lioness configured like
this? Where did you see a wild beast with iron
claws and bronze teeth? The prophet imagined
these for his vision: it did not come into
existence [in the past], nor is it coming into
existence [in the present], rather that wild beast
is ungenerated: it has never come into
existence, but it was only described in words.
Which women have come into existence with
wings, like the winged [women] Zechariah
saw? Where did you see a leopard with wings?
But all these are interpreted by the blessed

ὁ μακάριος Δανιήλ. ἢ ποῦ ἐθεάσω ἀνδριάντα ἀπὸ χρυσοῦ καὶ ἀργύρου καὶ χαλκοῦ καὶ σιδήρου καὶ ὀστράκου τὴν κατασκευὴν ἔχοντα, οἷον εἶδε Δανιήλ; [LXX Dn 7]

ἕκαστον δὲ τούτων ἀγέννητον· οὐ γὰρ ἐγένετο· ἀνεγράφη δὲ ὡς πλάσμα καὶ θεωρία. μὴ τοίνυν νομίσης μέγα τι τῷ πατρὶ χαρίζεσθαι τῷ λέγειν αὐτὸν ἀγέννητον, διὰ τὸ πολλὰ καὶ ἕτερα μὴ γεγεννημένα λέγεσθαι ἀγέννητα. οἶδα ὅτι βαθὺς ὁ λόγος· ἀλλ' ἵνα ἐλέγξω τὴν αἰρετικὴν κακίαν, εἰς τούσδε τοὺς τόπους ἐλήλυθα.

λέγεται καὶ ἄνθρωπος ἀγέννητος ὁ μὴ γεννηθεὶς. καὶ εἰ μὴ ἐγεννήθη, φησὶ, πῶς λέγεται; δείκνυμί σοι ἄνθρωπον μὴ γεννηθέντα· λέγει οὖν ὁ σωτὴρ περὶ Ἰούδα τοῦ προδότου· [GNT Mt 26 24] οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου· συνέφερεν αὐτῷ, εἰ μὴ ἐγεννήθη. καὶ πῶς αὐτῷ συνέφερε; τῷ γὰρ μὴ ὄντι οὐδὲν οὔτε συμφέρει οὔτε ζημίαν φέρει. καὶ Σολομὼν δὲ μακαρίζει ἄνθρωπον τὸν μὴ γεννηθέντα, τάδε λέγων· [LXX Eccl 4 2-3] μακάριος ὁ τεθνηκὼς μᾶλλον ἢ ζῶν, καὶ ὑπὲρ τοὺς δύο ὁ μὴ γεννηθεὶς. καὶ εἰ μὴ ἐγεννήθη, πῶς μακάριος;

βλέπε ὀνόματα ἀγεννήτου φύσεως. εἶπεν ἄνθρωπον τὸν μὴ γεννηθέντα μηδὲ πλασθέντα μακάριον. ὥστε τοῦ ἀγεννήτου προσηγορία οὐ φύσιν θεῖαν ἐρμηνεύει οὐδὲ ὡς σὺ λέγεις. ἀγέννητον οὐσίαν σημαίνει, οὐ τιμὴν τῷ πατρὶ φέρει· ὄντων καὶ ἐτέρων παρὰ τῷ προφήτῃ ὀνομάτων ἀγεννήτων τε καὶ γεννητῶν, καθὰ προαποδέδεικται· ἀλλὰ τὸ μὴ γεγονὸς δείκνυσι μόνον. ἀλλ' εἰπόμεν πρὸς αὐτοὺς μετὰ τοῦ Δαυΐδ· [LXX Ps 118 85] διηγήσαντό μοι παράνομοι ἀδολεσχίας, ἀλλ' οὐχ ὡς ὁ νόμος σου, κύριε.

τὴν Πέτρου δέξαι φωνὴν, τὴν Παύλου διδασκαλίαν· [GNT Rm 9 5] Χριστὸς κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. τὸ πνεῦμα τὸ ἅγιον προσκυνεῖσθω, ἀνυμνεῖσθω,

Daniel. Or, where did you see a statue made of gold, silver, bronze, iron and pottery, like the one Daniel saw?

Each one of these was ungenerated; it did not come into existence. It is described merely as a creature and a vision. So do not consider you offer a great favour to the Father when you call him ungenerated, because lots of different things that have never come into existence are called ungenerated. I know that this is difficult [to understand], but I have visited these issues in order to confute the evil of heresy.

A man who has not been born is also called ungenerated. And if he had not been born, you say, how may this be said? I will show you a man who was not born. Our Saviour says of Judas the traitor: “Woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” In what way it would have been better for him? For someone who does not exist there is neither benefit nor loss. Solomon also calls happy the man who was not born in these words: ‘Happier is the dead than the living one, and even more than these two he that has not been born.’ If he was never born, how can he be happy?

Examine the terms used of the nature of the ungenerated [or, unborn]. He called “happy” the man who was neither generated [or, born] nor created. Thus, the designation “ungenerated” [or, unborn] does not express [or, interpret] the divine nature—not in the way you use it. It indicates the property [or, essence] of being ungenerated, [and] it ascribes no honour to the Father. [These are] terms [used] by the prophet of other beings both ungenerated [or, unborn] and generated [or, born], as we have already shown. He simply points to something which has not happened. So together with David we address them: “Lawless persons described idle tales to me, but not like your law, O Lord.”

Hear the word of Peter, [and] the teaching of Paul: ‘Christ according to the flesh, who is over all God blessed forever.’ Let the holy Spirit be revered [or, worshiped], be praised in songs, be glorified. From within the Scriptures

δοξαζέσθω. ἐκ τῶν θείων γραφῶν θεολογοῦμεν, κὰν θέλωσιν οἱ ἐχθροὶ κὰν μὴ· μαρτυρήσει δέ μοι καὶ Παῦλος λέγων· [GNT 1 Co 3 16] οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε; καὶ τίς ὁ κατοικῶν; καὶ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ἄλλο οὖν ναὸς, καὶ ἄλλος ὁ ἐνοικῶν.

οὐκ ἤκουσας Πέτρου λέγοντος· [GNT Ac 5 3] Ἀνανία, ἵνατί ἐπειράσεν ὁ σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον; καὶ ἐπήγαγεν· [GNT Ac 5 4] οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. ἀλλὰ φασὶν οἱ αἰρετικοί, οὐ τὸ πνεῦμα ἐκάλεσε θεόν, ἀλλ' ἐπειδὴ τὸ πνεῦμα ἐκ τοῦ θεοῦ ἀπεστάλη. ὁ ὑβρίζων, φησί, τὸ πνεῦμα, τὸν θεὸν ὑβρίζει τὸν ἀποστείλαντα τὸ πνεῦμα. ἀλλ', ἄφρον καὶ ἀλόγιστε· οὐδεμία γὰρ ἄλλη πρέπουσα τῷ ἀθέῳ προσηγορία, εἰ μὴ ἡ τοῦ ἄφρονος· εἶπε γὰρ ἄφρων ἐν καρδίᾳ αὐτοῦ, οὐκ ἔστι θεός· [LXX Ps 13 1] οὐκ εἶπεν, ὡς σὺ ἐνόησας. εἰ γὰρ ἡ τοῦ πνεύματος ὑβρις εἰς θεὸν ἀνέτρεχεν ὡς ἀποστείλαντα, ἐχρῆν εἰπεῖν· οὐκ ἐψεύσω τῷ πνεύματι, ἀλλὰ τῷ θεῷ. ἀλλὰ ταῦτα μὲν εἰς τοσοῦτον·

δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρήσαι τὴν ἁγίαν τριάδα, ἣν ὁ πατὴρ καταγγέλλει. τριάς ἀποστόλων μάρτυς τῆς οὐρανίου τριάδος. χορεύσωμεν οὖν εἰλικρινῶς καὶ εἶπωμεν· πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· [LXX Is 54 1] ἤγουν, ἡ πᾶσα αἴρεσις ἢ ἄνθρωπον ἔχουσα διδάσκαλον καὶ οὐ θεόν. γένοιτο δὲ εὐχαῖς καὶ πρεσβείαις τοῦ κοινοῦ πατρὸς καὶ διδασκάλου, ἀποστόλοις πάντας ἡμᾶς καὶ μάρτυσιν ἐν ὀρθοδόξῳ πίστει συναλιζέσθαι, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος σὺν τῷ πατρὶ, ἅμα τῷ ἁγίῳ πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

we speak of God [or, theologize], whether or not our enemies like it. Paul also bears witness for me when he says: “Do you not know that you are God’s temple?” And who inhabits it? And “God’s Spirit dwells in you.” Thus, the temple is one thing, the indweller another.

Did you not hear Peter saying: “Ananias, why has Satan filled your heart to lie to the holy Spirit?” And he went on: “You did not lie to us but to God!” However, the heretics say that he did not [here] call the Spirit “God” but because the Spirit was sent by God. They say that the one who blasphemes the Spirit, blasphemes the God who sent the Spirit. But you are fool and witless, because no other designation is fitting for the godless than “fool”: “The fool said in his heart, ‘There is no God.’” He did not speak in the way you understand it. If the blasphemy against the Spirit is redirected to the Father as the one who sent it, then he should have said: “You did not lie to the Spirit but to God.” But these are enough for now.

It is necessary, then, that this chorus of the apostles gives place to the holy Trinity, which the Father proclaims. A triad of apostles testifies to the heavenly triad [or, Trinity]. We in sincerity join in that chorus and say: “The children of the deserted woman [will be] more than those of the woman who has a husband.” That is, every heretical sect has a human teacher instead of God. Let us therefore pray and petition our common Father and Teacher that we all may be gathered together with the apostles and martyrs in right belief in Jesus Christ our Lord, to whom be glory and power with the Father and the holy Spirit, now and forever, and for ages of ages. Amen.