

0295-0373 - Athanasius Alexandrinus - Magnus - Epistulae quattuor ad Serapionem

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Epistulae quattuor ad Serapionem

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΣΕΡΑΠΙΩΝΑ ΘΜΟΥΕΩΣ ΕΠΙΣΚΟΠΙΟΝ

[00002] Κατὰ τῶν βλασφημούντων καὶ λεγόντων κτίσμα εἶναι τὸ Πνεῦμα τὸ ἅγιον.

[00003] Τὰ γράμματα τῆς σῆς ἱερᾶς διαθέσεως ἀπεδόθη μοι ἐν τῇ ἐρήμῳ.

[00004] Καὶ εἰ καὶ πικρός τις ἦν ὁ καθ' ἡμῶν διωγμὸς ἐπικείμενος, καὶ πολλὴ ἔρευνα τῶν ζητούντων ἡμᾶς ἀνελεῖν·

[00005] ἀλλ' «ὁ Πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως,» παρεκάλεσεν ἡμᾶς καὶ ἐν τοῖς γράμμασί σου.

[00006] Αναμνησκόμενος γὰρ τῆς σῆς διαθέσεως καὶ πάντων τῶν γνησίων, ἔδοξα τούτους σὺν ἐμοὶ τότε παρεῖναι.

[00007] Ἐπιπολὺ μὲν οὖν ἔχαιρον κατέχων τὰ γράμματα·

[00008] ὡς δὲ τούτοις ἐνέτυχον, ἠρξάμην πάλιν ἀθυμεῖν διὰ τοὺς ἅπαξ μελετήσαντας μάχεσθαι πρὸς τὴν ἀλήθειαν.

[00009] Ἐγραφεὶς γὰρ, ἀγαπητὲ καὶ ἀληθῶς ποθεινότε, λυπούμενος καὶ αὐτὸς, ὡς ἐξελθόντων μὲν τι νῶν ἀπὸ τῶν Ἀρειανῶν διὰ τὴν κατὰ τοῦ Υἱοῦ [26.532] τοῦ Θεοῦ βλασφημίαν, φρονούντων δὲ κατὰ τοῦ ἁγίου Πνεύματος, καὶ λεγόντων αὐτὸ μὴ μόνον κτίσμα, ἀλλὰ καὶ τῶν λειτουργικῶν πνευμάτων ἐν αὐτῷ εἶναι, καὶ βαθμῷ μόνον αὐτὸ διαφέρειν τῶν ἀγγέλων.

[00010] Τοῦτο δὲ ἐστὶ πρὸς μὲν τοὺς Ἀρειανοὺς προσποιητὸς μάχη·

[00011] ἀληθὴς δὲ ἀντιλογία πρὸς τὴν εὐσεβῆ πίστιν.

[00012] Ὡσπερ γὰρ ἐκεῖνοι, ἀρνούμενοι τὸν Υἱόν, ἀρνοῦνται καὶ τὸν Πατέρα·

[00013] οὕτω καὶ οὗτοι, δυσφημοῦντες εἰς τὸ Πνεῦμα τὸ ἅγιον, δυσφημοῦσι καὶ εἰς τὸν Υἱόν.

[00014] Καὶ ἀμφοτέρω τὰ μέρη διείλοντο τὴν πρὸς τὴν ἀλήθειαν ἀντίστασιν, ἵν' οἱ μὲν κατὰ τοῦ Λόγου, οἱ δὲ κατὰ τοῦ Πνεύματος φρονούντες, τὴν αὐτὴν ἔχωσιν εἰς τὴν ἁγίαν Τριάδα βλασφημίαν.

[00015] Ταῦτ' οὖν συνορῶν καὶ πολλὰ λογιζόμενος, ἐν ἀθυμίᾳ γέγονα, ὅτι πάλιν εὖρε παίζειν ὁ διάβολος ἐν τοῖς ὑποκρινόμενοις τὴν μανίαν αὐτοῦ·

[00016] καὶ κρίνας μὲν ἡμῖν σιωπᾶν ἐν τοιούτῳ καιρῷ·

[00017] διὰ δὲ τὴν προτροπὴν τῆς σῆς ὀσίου τητος, ἕνεκά τε τῆς ἐκεῖνων ἀλλοδοξίας καὶ σατανικῆς προπετείας, δι' ὀλίγων ἔγραψα τὴν ἐπιστολήν, μόγις καὶ ταῦτα δυνηθεὶς, ἵνα μόνον καὶ σὺ, πρόφα σιν ἐκ τούτων λαβῶν, κατὰ τὴν προσοῦσάν σοι σὺνε σιν τὰ λείποντα προσθῆς, καὶ πλήρης ὁ κατὰ τῆς δυσσεβοῦς αἰρέσεως ἔλεγχος γένηται.

[00018] Τῶν μὲν οὖν Ἀρειανῶν οὐκ ἀλλότριον καὶ τοῦτο ἐνθύμημα.

[00019] Ἄπαξ γὰρ ἀρνούμενοι τὸν τοῦ Θεοῦ Λόγον, εἰκότως τὰ αὐτὰ καὶ κατὰ τοῦ Πνεύματος αὐτοῦ δυσφημοῦσι.

[00020] Διὸ καὶ οὐ χρὴ πλέον τι πρὸς αὐτοὺς εἰπεῖν·

[00021] ἀρκεῖ γὰρ τὰ πρὸ τούτων εἰρημένα κατ' αὐτῶν.

[00022] Πρὸς δὲ τοὺς περὶ τοῦ Πνεύματος ἀπατηθέντας, τρόπῳ τινί, ὡς ἂν αὐτοὶ φαῖεν, προσήκει δι' ἐρευνῶντας εἰπεῖν.

[00023] Τούτων γὰρ καὶ θαυμάσειεν ἂν τις τὴν ἄνοιαν, ὅτι τὸν Υἱόν τοῦ Θεοῦ μὴ θέλοντες κτίσμα εἶναι, καὶ καλῶς γε κατὰ τοῦτο φρονούντες, πῶς τὸ Πνεῦμα τοῦ Υἱοῦ κτίσμα κἂν ἀκοῦ [26.533] σαι ἠνέσχοντο;

[00024] Καὶ γὰρ εἰ διὰ τὴν πρὸς τὸν Πατέρα τοῦ Λόγου ἐνότητα, οὐ θέλουσιν εἶναι τῶν γενητῶν αὐτὸν τὸν Υἱόν, ἀλλ', ὅπερ ἐστὶν ἀληθῶς, δημιουργὸν αὐτὸν εἶναι τῶν ποιημάτων φρονοῦσι·

[00025] διὰ τί τὸ Πνεῦμα τὸ ἅγιον τὸ τὴν αὐτὴν ἔχον ἐνότητα πρὸς τὸν Υἱόν, ἦν αὐτὸς ἔχει πρὸς τὸν Πατέρα, κτίσμα λέγουσι, καὶ ἠγνόησαν, ὅτι, ὡσπερ μὴ διαιοῦντες τὸν Υἱὸν ἀπὸ τοῦ Πατρὸς, σώζουσι τὸ ἕνα Θεὸν εἶναι, οὕτω, διαιοῦντες ἀπὸ τοῦ Λόγου τὸ Πνεῦμα, οὐκέτι μίαν τὴν ἐν Τριάδι θεότητα σώζουσι, σχίζοντες αὐτὴν καὶ ἐπιμίγοντες αὐτῇ ἄλλοτριαν καὶ ἑτεροειδῆ φύσιν, καὶ τοῖς κτίσμασι συνεξισοῦντες αὐτήν;

[00026] Τοῦτο δὲ πάλιν οὐκέτι ἐν εἶναι δείκνυσι τὴν Τριάδα, ἀλλὰ ἐκ δύο καὶ διαφόρων φύσεων συγκειμένην αὐτὴν, διὰ τὸ ἑτεροούσιον τοῦ Πνεύματος, ὡς αὐτοὶ ἑαυτοῖς ἀνε πλάσαντο.

[00027] Ποία οὖν αὕτη θεολογία ἐκ δημιουργοῦ καὶ κτίσματος συγκειμένη;

[00028] Ἡ γὰρ οὐ Τριάς ἐστίν, ἀλλὰ δύο, καὶ λοιπὸν ἢ κτίσις, ἢ, εἰ Τριάς ἐστίν, ὥσπερ οὖν καὶ ἐστὶ, πῶς τοῖς μετὰ τὴν Τριάδα κτίσμασι συντάττουσι τὸ τῆς Τριάδος Πνεῦμα;

[00029] Τοῦτο γὰρ ἐστὶ πάλιν διαρεῖν καὶ διαλύειν τὴν Τριάδα.

[00030] Οὐκ οὖν, κακῶς φρονούντες περὶ τοῦ Πνεύματος τοῦ ἁγίου, οὐδὲ περὶ τοῦ Υἱοῦ καλῶς φρονοῦσιν.

[00031] Εἰ γὰρ ἐφρόνουν ὀρθῶς περὶ τοῦ Λόγου, ἐφρόνουν ὑγιῶς καὶ περὶ τοῦ Πνεύματος, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, καὶ τοῦ Υἱοῦ ἴδιον ὄν, παρ' αὐτοῦ δίδοται τοῖς μαθηταῖς καὶ πᾶσι τοῖς πιστεύουσιν εἰς αὐτόν.

[00032] Οὕτω δὲ πλανώμενοι, οὐδὲ περὶ τοῦ Πατρὸς ὑγιῆ τὴν πίστιν ἔχουσιν.

[00033] Οἱ γὰρ ἀντικείμενοι τῷ Πνεύματι, ὡς εἶπεν ὁ μέγας μάρτυς Στέφανος, οὗτοι καὶ τὸν Υἱὸν ἀρνοῦνται.

[00034] Τὸν δὲ Υἱὸν ἀρνούμενοι, οὐδὲ τὸν Πατέρα ἔχουσι.

[00035] ^[26.536] Πόθεν τοίνυν ὑμῖν, ὦ οὗτοι, τῆς τοσαύτης τόλμης ἢ πρόφασις, ὥστε μὴ φοβηθῆναι τὸ ὑπὸ τοῦ Κυρίου εἰρημένον·

[00036] «Ὅς δ' ἂν βλασφημῆσι εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι;» Οἱ μὲν γὰρ Ἀρειανοὶ, καίτοι τὴν ἔνσαρκον παρουσίαν τοῦ Λόγου καὶ τὰ δι' αὐτὴν εἰρημένα μὴ νοήσαντες, ὁμῶς ἐξ αὐτῶν πρόφασιν λαβόντες εἰς τὴν ἑαυτῶν αἵρεσιν, καὶ οὕτως ἠλέγχθησαν θεομάχοι καὶ ὡς ἀληθῶς ἀπὸ γῆς κενολογοῦντες.

[00037] Ὑμεῖς δὲ πόθεν ἠπατήθητε;

[00038] παρὰ τίνων ἀκούσαντες, ἢ τίς ὁ τρόπος τῆς τοιαύτης ὑμῶν πλάνης;

[00039] Ἀνέγνωμεν, φασίν, ἐν τῷ προφήτῃ Ἀμώς, λέγοντος τοῦ Θεοῦ, «Ὅτι Ἴδου ἐγὼ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἄνθρώπους τὸν Χριστὸν αὐτοῦ·

[00040] ποιῶν ὀρθρον καὶ ὀμίχλην, καὶ ἐπιβαίνων ἐπὶ τὰ ὑψηλὰ τῆς γῆς, Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ.».

[00041] Καὶ ἐνθεν ἐπέισθημεν τοῖς Ἀρειανοῖς λέγουσι κτίσμα εἶναι τὸ Πνεῦμα τὸ ἅγιον.

[00042] Εἶτα τὸ μὲν παρὰ τῷ Ἀμώς ἀνέγνωτε·

[00043] τὸ δὲ ἐν ταῖς Παροιμίαις λεγόμενον, «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,» οὐκ ἀνέγνωτε, ἢ ἀνέγνωτε;

[00044] Καὶ τοῦτο μὲν, ὡς ἔχει ἀληθείας, ἐρμηνεύετε, ἵνα μὴ εἴπητε κτίσμα τὸν Λόγον·

[00045] τὸ δὲ ἐν τῷ προφήτῃ οὐχ ἐρμηνεύετε, ἀλλὰ ἀπλῶς ἀκούοντες «πνεῦμα,» ἐνομίατε λέγεσθαι κτίσμα τὸ Πνεῦμα τὸ ἅγιον;

[00046] Καίτοι ἐν μὲν ταῖς Παροιμίαις φανερῶς ἡ Σοφία λέγουσά ἐστὶ τὸ, «ἔκτισέ με» καὶ ὁμῶς καλῶς γε ποιοῦντες, ἐρμηνεύετε τὸ ῥητὸν, ἵνα μὴ τὴν δημιουργὸν Σοφίαν ἐν τοῖς κτίσμασι συναριθμητε.

[00047] Τὸ δὲ ἐν τῷ προφήτῃ ῥητὸν οὐκ ἔχει γινώρισμα περὶ τοῦ ἁγίου Πνεύματος, ἀλλ' ἀπλῶς εἴρηται περὶ πνεύματος.

[00048] Πῶς οὖν, καίτοι πλείστης οὔσης διαφορᾶς ἐν ταῖς Γραφαῖς περὶ πνευμάτων, καὶ δυναμένου τοῦ ῥητοῦ τὴν ἰδίαν διάνοιαν ἔχειν ὀρθὴν, ὑμεῖς, ὡς φιλονεικοῦντες ἢ ὡς ὑπὸ δῆγματος τοῦ Ἀρειανοῦ ὀφειῶς βλαβέντες, τὸ Πνεῦμα τὸ ἅγιον εἰρησθαι παρὰ τοῦ Ἀμώς νομίζετε, ἵνα μόνον τοῦ φρονεῖν κτίσμα μὴ ἐπι λάθησθε;

[00049] Εἶπατε γοῦν εἴ που τῆς θείας Γραφῆς εὗρισκετε τὸ Πνεῦμα τὸ ἅγιον ἀπλῶς εἰρημένον πνεῦμα, χωρὶς προσθήκης τοῦ λέγεσθαι ἢ τοῦ Θεοῦ, ἢ τοῦ ^[26.537] Πατρὸς, ἢ ὅτι ἐμοῦ, ἢ αὐτοῦ τοῦ Χριστοῦ καὶ τοῦ Υἱοῦ, ἢ παρ' ἐμοῦ, ὃ ἐστὶ παρὰ τοῦ Θεοῦ, ἢ μετὰ τοῦ ἄρθρου, ἵνα μὴ ἀπλῶς λέγηται πνεῦμα, ἀλλὰ τὸ Πνεῦμα·

[00050] ἢ αὐτὸ τοῦτο τὸ Πνεῦμα τὸ ἅγιον, ἢ Παράκλητον, ἢ ἀληθείας, ὃ ἐστὶ τοῦ Υἱοῦ, τοῦ λέγοντος, «Ἐγὼ εἰμι ἡ ἀλήθεια» ἵνα, ἀκούσαντες ἀπλῶς «πνεῦμα,» ὑπονοήσητε εἶναι τὸ Πνεῦμα τὸ ἅγιον;

[00051] Ἐξηρήσθωσαν δὲ τοῦ Λόγου νῦν οἵτινες ἤδη λαβόντες, πάλιν ὀνομάζονται, καὶ ὅσοι, προμαθόντες περὶ τοῦ ἁγίου Πνεύματος, ὕστερον ὡς ἐν ἐπαναλήψει καὶ ὑπομνήσει, καὶ μόνον λεγομένου «τοῦ πνεύματος,» οὐκ ἀγνοοῦσι περὶ τίνος ἀκούουσι·

[00052] καὶ μάλιστα, ὅτι καὶ οὕτω μετὰ τοῦ ἄρθρου λέγεται.

[00053] Καὶ ὅλως ἄνευ τοῦ ἄρθρου, ἢ τῆς προειρημένης προσθήκης, οὐκ ἂν εἴη σημασιόμενον τὸ Πνεῦμα τὸ ἅγιον·

[00054] οἷά ἐστιν ἃ γράφει Παῦλος τοῖς Γαλάταις·

[00055] «Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;» Ποῖον δὲ ἦσαν λαβόντες ἢ τὸ Πνεῦμα τὸ ἅγιον, τὸ διδόμενον τοῖς πιστεύουσι καὶ ἀναγεννωμένοις διὰ λουτροῦ παλιγγενεσίας;

[00056] Καὶ Θεσσαλονικεῦσι δὲ γράφων·

[00057] «Τὸ Πνεῦμα μὴ σβέννυτε» εἰδόσι καὶ αὐτοῖς ὅπερ ἔλαβον ἔλεγεν, ἵνα μὴ σβέσωσιν ἐξ ἀμελείας τὴν ἐν αὐτοῖς ἀναφθεῖσαν τοῦ Πνεύματος χάριν.

[00058] Ἐν δὲ τοῖς Εὐαγγελίοις περὶ τοῦ Σωτῆρος ἀνθρωπίνως διὰ τὴν σάρκα ἦν προσέλαβεν, ἐὰν λέγωσιν οἱ εὐαγγελισταὶ, «Ἰησοῦς δὲ, πλήρης Πνεύματος ὦν, ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου» καὶ τὸ, «Τότε ὁ Ἰησοῦς ἀνήχθη ὑπὸ τοῦ Πνεύματος εἰς τὴν ἔρημον» τὸν αὐτὸν ἔχει νοῦν.

[00059] Προεῖρητο γὰρ ὑπὸ τοῦ Λουκᾶ·

[00060] «Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου, ἀνεωθῆναι τὸν οὐρανὸν, καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστεράν, ἐπ' αὐτόν.».

[00061] Καὶ δῆλον ἦν, ὅτι, λεγομένου τοῦ Πνεύματος, τὸ Πνεῦμα τὸ ἅγιον ἦν σημαινόμενον.

[00062] Οὕτω μὲν οὖν παρ' οἷς ἐστὶ τὸ Πνεῦμα μὴ τὸ ἅγιον κἄν μόνον τὸ Πνεῦμα λέγεται χωρὶς τῆς ἐπ' αὐτῷ προσθήκης, οὐκ ἀμφίβολον, ὅτι τὸ Πνεῦμα τὸ ἅγιον σημαίνεται, ἔχον μάλιστα τὸ ἄρθρον.

[00063] Ὑμεῖς δὲ εἶπατε τὸ προταθὲν ὑμῖν, εἰ εὐρήκατέ που τῆς θείας Γραφῆς τὸ Πνεῦμα τὸ ἅγιον [26.540] λεγόμενον ἀπλῶς Πνεῦμα, χωρὶς τῆς προεξημένης ἐπ' αὐτῷ προσθήκης, καὶ πλὴν τῆς παρατηρήσεως ἧς γε ἐμνημονεύσαμεν.

[00064] Ἀλλ' οὐκ ἂν εἴποιτε·

[00065] οὐ γὰρ εὐρήσετε γεγραμμένον.

[00066] Ἀλλ' ἐν μὲν τῇ Γενέσει γέγραπται, «Καὶ Πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος» καὶ μετ' ὀλίγα·

[00067] «Οὐ μὴ καταμείνη τὸ Πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, διὰ τὸ εἶναι αὐτοὺς σάρκας» ἐν δὲ τοῖς Ἀριθμοῖς λέγει Μωϋσῆς πρὸς τὸν τοῦ Ναυῆ, «Μὴ ζηλοῖς σὺ ἐμέ·

[00068] καὶ τίς ἂν δῶ τὸν λαὸν Κυρίου προφήτας, ὅταν δῶ Κύριος τὸ Πνεῦμα αὐτοῦ ἐπ' αὐτούς,» Καὶ ἐν τοῖς Κριταῖς ἐπὶ μὲν Γοθονιήλ·

[00069] «Καὶ ἐγένετο ἐπ' αὐτὸν Πνεῦμα Κυρίου, καὶ ἔκρινε τὸν Ἰσραήλ.».

[00070] Καὶ πάλιν·

[00071] «Καὶ ἐγένετο ἐπὶ Ἰεφθάε Πνεῦμα Κυρίου.».

[00072] Περὶ δὲ Σαμψών·

[00073] «Ἦδρύνθη, φησί, τὸ παιδάριον καὶ ἠλόγησεν αὐτὸ Κύριος» Καὶ, «Ἦρξατο Πνεῦμα Κυρίου συνεκπορεύεσθαι αὐτῷ» Καὶ, «Ἦλατο ἐπ' αὐτὸν Πνεῦμα Κυρίου.».

[00074] Καὶ ὁ μὲν Δαβὶδ ψάλλει·

[00075] «Τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλης ἀπ' ἐμοῦ» Καὶ πάλιν ἐν τῷ ἑκατοστῷ τετρακοστῷ δευτέρῳ ψαλμῷ·

[00076] «Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῆ εὐθείᾳ, ἕνεκεν τοῦ ὀνόματός σου, Κύριε, ζήσεις με.».

[00077] Ἐν δὲ τῷ Ἑσαΐᾳ γέγραπται·

[00078] «Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἔχρισέ με.».

[00079] Ἐλέγετο δὲ πρὸ τοῦ του·

[00080] «Οὐαὶ, τέκνα ἀποστάται.

[00081] Τάδε λέγει Κύριος·

[00082] Ἐποιήσατε βουλήν οὐ δι' ἐμοῦ, καὶ συνθήκας οὐ διὰ τοῦ Πνεύματός μου, προσθεῖναι ἁμαρτίας ἐφ' ἁμαρτίας» καὶ πάλιν·

[00083] «Ἀκούσατε ταῦτα·

[00084] Οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ λελάληκα·

[00085] ἠνίκα ἐγένετο, ἐκεῖ ἤμην·

[00086] καὶ νῦν Κύριος ἀπέστειλέ με, καὶ τὸ Πνεῦμα αὐτοῦ.».

[00087] Μετ' ὀλίγα δὲ οὕτω φησί·

[00088] «Καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος, τὸ Πνεῦμα τὸ ἐμὸν, ὃ ἐστὶν ἐπὶ σοί» καὶ αὐθις ἐν τοῖς ἑξῆς ἐπιφέρει λέγων·

[00089] «Οὐ πρέσβυς, οὐδὲ ἄγγελος, ἀλλ' αὐτὸς ὁ Κύριος ἔσωσεν αὐτούς, διὰ τὸ ἀγαπᾶν αὐτούς, καὶ φεῖδεσθαι αὐτῶν·

[00090] αὐτὸς ἐλυτρώσατο αὐτούς, καὶ ἀνέλαβεν αὐτούς, καὶ ὑψώσεν αὐτούς πάσας τὰς [26.541] ἡμέρας τοῦ αἰῶνος·

- [00091] αὐτοὶ δὲ ἠπειθήσαν, καὶ παρώξυναν τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ, καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν.».
- [00092] Ἰεζεχιήλ δὲ οὕτω λέγει·
- [00093] «Καὶ ἀνέλαβέ με Πνεῦμα, καὶ ἤγαγέ με εἰς γῆν Χαλδαίων εἰς τὴν αἰχμαλωσίαν, ἐν ὁράσει, ἐν Πνεύματι Θεοῦ.».
- [00094] Ἐν δὲ τῷ Δανιήλ·
- [00095] «Ἐξήγειρεν ὁ Θεὸς τὸ Πνεῦμα τὸ ἅγιον παιδαρίου νεωτέρου, ᾧ ὄνομα Δανιήλ, καὶ ἂν ἐβόησε φωνὴ μεγάλη·
- [00096] Καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος ταύτης.».
- [00097] Καὶ ὁ μὲν Μιχαίας φησὶν·
- [00098] «Οἶκος Ἰακώβ παρώξυνε Πνεῦμα Κυρίου.».
- [00099] Καὶ διὰ τοῦ Ἰωήλ ὁ Θεὸς φησι·
- [00100] «Καὶ ἔσται μετὰ ταῦτα, καὶ ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα.».
- [00101] Καὶ διὰ τοῦ Ζαχαρίου δὲ πάλιν, Θεοῦ φωνὴ ἐστι λέγοντος·
- [00102] «Πλὴν τοὺς λόγους μου καὶ τὰ νόμιμά μου δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν Πνεύματί μου τοῖς δούλοις μου, τοῖς προφήταις.».
- [00103] Ὅτε καὶ αἰτιώμενος ὁ προφήτης τὸν λαὸν, μετ' ὀλίγα ἔλεγε·
- [00104] «Καὶ τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ τοῦ μὴ εἰσακούειν τοῦ νόμου μου, καὶ τοὺς λόγους οὐκ ἐξαπέστειλε Κύριος παντοκράτωρ ἐν Πνεύματι αὐτοῦ ἐν χερσὶ τῶν προφητῶν τῶν ἔμπροσθεν.».
- [00105] Καὶ ταῦτα μὲν ἐκ τῶν Παλαιῶν ἀναλέξαντες, εἰρήκαμεν ὀλίγα.
- [00106] Ἐρωτήσατε δὲ καὶ ὑμεῖς περὶ τῶν ἐν τοῖς Εὐαγγελίοις, καὶ ὧν ἔγραψαν οἱ ἀπόστολοι, καὶ ἀκούσεσθε πῶς κακεῖ, πλείστης οὐσῆς διαφορᾶς πνευμάτων, κατ' ἐξαίρετον τὸ Πνεῦμα τὸ ἅγιον οὐχ ἀπλῶς Πνεῦμα, ἀλλὰ μετὰ προσθήκης, ἧς εἵπομεν, ὀνομάζεται.
- [00107] Ὁ μὲν οὖν Κύριος ἦν ἰκα, καθὰ προεῖπον, ἂν θρωπίνως ἐβαπτίζετο, δι' ἣν ἐφόρει σάρκα, λέγεται καταβεβηκέναι ἐπ' αὐτὸν τὸ Πνεῦμα τὸ ἅγιον·
- [00108] τοῦτο διδοὺς μὲν τοῖς μαθηταῖς, ἔλεγε·
- [00109] «Λάβετε Πνεῦμα ἅγιον» ἐδίδασκε δὲ αὐτούς·
- [00110] «Ὁ Παράκλητος τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα.».
- [00111] Καὶ μετ' ὀλίγα περὶ τοῦ αὐτοῦ ἔλεγεν·
- [00112] «Ὅταν ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ» καὶ πάλιν·
- [00113] «Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα [26.544] μα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν» καὶ μετ' ὀλίγα·
- [00114] «Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.».
- [00115] Καὶ τὴν μὲν πᾶσαν θεολογίαν καὶ τὴν ἡμῶν τελειώσιν, ἐν ἣ συνήπτεν ἡμᾶς ἑαυτῷ καὶ δι' ἑαυτοῦ τῷ Πατρὶ, ἐν τούτῳ συμπληρῶν, παρήγγειλε τοῖς μαθηταῖς·
- [00116] «Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος» ἐπαγγεῖλάμενος δὲ αὐτοῖς αὐτὸ πέμψειν, «παρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι» καὶ μεθ' ἡμέρας ὀλίγας, «Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό·
- [00117] καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὗ ἦσαν καθήμενοι·
- [00118] καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, καὶ ἐκάθισαν ἐφ' ἕνα ἕκαστον αὐτῶν·
- [00119] καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.».
- [00120] Ἐνθεν οὖν καὶ διὰ μὲν τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων ἐδίδοδο τοῖς ἀναγεννωμένοις τὸ Πνεῦμα τὸ ἅγιον·
- [00121] Ἄγαθος δὲ τις προεφήτευσεν ἐν τούτῳ λέγων·
- [00122] «Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον» ὁ δὲ Παῦλος·
- [00123] «Ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν Ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος» τοῦ τε εὐνοῦ χου βαπτισθέντος, «Ἦρπασε Πνεῦμα Κυρίου τὸν Φίλιππον.».

- [00124] Καὶ Πέτρος ἔγραψε·
- [00125] «Κομιζόμενοι τὸ τέλος τῆς πίστεως, σωτηρίαν ψυχῶν·
- [00126] περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρένησαν προφήται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδηλοῦτο ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας.».
- [00127] Καὶ ὁ μὲν Ἰωάννης ἐπέστειλεν·
- [00128] «Ἐν τούτῳ γινώσκωμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ ἔδωκεν ἡμῖν» ὁ δὲ Παῦλος γράφει Ῥωμαίοις μὲν·
- [00129] «Ἕμεῖς δὲ οὐκ ἐστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν.
- [00130] Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
- [00131] Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν [26.545] δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
- [00132] Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν Ἰησοῦν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν» Κορινθίους δέ·
- [00133] «Τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.
- [00134] Τίς γὰρ οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ Πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;
- [00135] οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.
- [00136] Ἕμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα ἴδωμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν» καὶ μετ' ὀλίγα·
- [00137] «Οὐκ οἶδατε, ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;» Καὶ πάλιν·
- [00138] «Ἀλλ' ἀπελούσασθε, ἀλλ' ἡγιασθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ Πνεύματι Θεοῦ ἡμῶν» καὶ πάλιν·
- [00139] «Ταῦτα δὲ πάντα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται» καὶ πάλιν·
- [00140] «Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν·
- [00141] οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.».
- [00142] Ὅρα δὲ πῶς καὶ Γαλάταις ἐπιστέλλει λέγων·
- [00143] «Ἴνα ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως» καὶ πάλιν·
- [00144] «Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον·
- [00145] Ἀββᾶ ὁ Πατήρ.
- [00146] Ὡστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός.
- [00147] Εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.».
- [00148] Τοῖς δὲ Ἐφεσίοις οὕτως ἔλεγε·
- [00149] «Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως» καὶ πάλιν·
- [00150] «Σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος, ἐν τῷ συνδέσμῳ τῆς εἰρήνης.».
- [00151] Πρὸς δὲ Φιλιππησίους ἐπαρόρησιάζετο γράφων·
- [00152] «Τί γάρ;
- [00153] πλὴν ὅτι παντὶ τρόπῳ εἴτε προφάσει, εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.
- [00154] Οἶδα γὰρ, ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας·
- [00155] τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ [26.548] αἰσχυνθήσομαι» καὶ πάλιν·
- [00156] «Ἕμεῖς γὰρ ἔσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ λατρεύοντες, καὶ καυχόμενοι ἐν Χριστῷ Ἰησοῦ.».
- [00157] Καὶ Θεσσαλονικεῦσι δὲ διαμαρτυρεῖται·
- [00158] «Τοιγαροῦν ὁ ἀθετῶν οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν δίδόντα τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ εἰς ὑμᾶς» καὶ πρὸς Ἑβραίους δὲ οὕτω·

- [00159] «Δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν» καὶ πάλιν·
- [00160] «Πόσω δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς Διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐν υβρίσας;» Καὶ πάλιν·
- [00161] «Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα·
- [00162] πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεῦμα τὸς αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καὶ θαρῖσει τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων;» καὶ πρὸς Θεσσαλονικεῖς δέ·
- [00163] «Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ τῷ Πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τὴν ἐπιφανείαν τῆς παρουσίας αὐτοῦ.».
- [00164] Ἴδου πῶς τὸ Πνεῦμα τὸ ἅγιον ἐν πάσῃ τῇ θεῖᾳ Γραφῇ γνωρίζεται.
- [00165] Τί τοίνυν ὑμεῖς τοιοῦτον ἐν τῷ προφῆτῃ ἐθεωρήσατε;
- [00166] Οὐδὲ γὰρ οὐδὲ κἂν τὸ ἄρθρον ἔχει τὸ παρὰ τοῦ προφήτου λεγόμενον νῦν «πνεῦμα,» ἵνα κἂν πρόφασιν ἔχητε.
- [00167] Ἀλλ' ἀπλῶς ἐτολήσατε τρόπους ἑαυτοῖς ἐπινοεῖν, καὶ εἰπεῖν τὸ λεγόμενον κτίζεσθαι πνεῦμα, αὐτὸ εἶναι τὸ Πνεῦμα τὸ ἅγιον, καίτοι δυνάμενοι μαθεῖν καὶ παρὰ φιλολόγων ἀνδρῶν περὶ διαφορᾶς πνευμάτων.
- [00168] Λέγεται γὰρ καὶ ἀνθρώπου πνεῦμα, ὡς ψάλλει Δαβὶδ·
- [00169] «Νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν, καὶ ἤσχαλλε τὸ πνεῦμά μου.».
- [00170] Ὁ δὲ Βαρούχ ἐπευχόμενός φησι·
- [00171] «Ψυχὴ ἐν στενοῖς καὶ πνεῦμα ἀκηδιῶν κέκραγε πρὸς σέ.».
- [00172] Καὶ ἐν μὲν τῇ ᾠδῇ τῶν τριῶν παιδῶν·
- [00173] «Εὐλογεῖτε, πνεύματα» καὶ «ψυχαὶ δικαίων, τὸν Κύριον.».
- [00174] Ὁ δὲ Ἀπόστολος γράφει·
- [00175] «Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ.
- [00176] Εἰ δὲ τέκνα, καὶ κληρονόμοι;» καὶ πάλιν·
- [00177] «Οὐδεὶς οἶδε τὰ τοῦ [26.549] ἀνθρώπου εἰ μὴ τὸ Πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ.».
- [00178] Ἐν δὲ τῇ πρὸς Θεσσαλονικεῖς ἐπιστολῇ ἐπευχόμενος λέγει «Ὀλόκληρον ὑμῶν τὸ Πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ» Λέγεται δὲ καὶ ἀνέμων πνεύματα οὕτως ἐν μὲν τῇ γενέσει·
- [00179] «Καὶ ἐπήγαγεν ὁ Θεὸς πνεῦμα ἐπὶ τὴν γῆν, καὶ ἐκόπασε τὸ ὕδωρ» ἐπὶ δὲ τοῦ Ἰωνᾶ·
- [00180] «Καὶ Κύριος ἐξήγειρε πνεῦμα ἐπὶ τὴν θάλασσαν, καὶ ἐγένετο κλύδων μέγας ἐν τῇ θαλάσῃ·
- [00181] καὶ τὸ πλοῖον ἐκινδύνευε τοῦ συντριβῆναι.».
- [00182] Καὶ ἐν μὲν τῷ ἑκατοστῷ ἕκτῳ ψαλμῷ γέγραπται·
- [00183] «Εἶπε, καὶ ἔστη πνεῦμα καταγίδος, καὶ ὑψώθη τὰ κύματα αὐτῆς.».
- [00184] Ἐν δὲ τῷ ἑκατοστῷ τεσσαρακοστῷ ὀγδόῳ ψαλμῷ «Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι, πῦρ, χάλαζα, χιῶν, κρύσταλλος, πνεῦμα καταγίδος, τὰ ποιοῦντα τὸν λόγον αὐτοῦ» καὶ ἐν τῷ Ἰεζεχιήλ ἐπὶ τοῦ θρηνοῦ Σόρ·
- [00185] «Ἐν καρδίᾳ θαλάσσης, ἐν ὕδατι πολλῷ ἤγόν σε οἱ κωπηλάται σου·
- [00186] τὸ πνεῦμα τοῦ νότου συνέτριψέ σε.».
- [00187] Ἐντυγχάνοντες δὲ καὶ ὑμεῖς ταῖς ἁγίαις Γραφαῖς, εὐρήσατε λεγόμενον πνεῦμα καὶ τὸν ἐν αὐτοῖς τοῖς θείοις λόγοις νοῦν, γράφοντος τοῦ Παύλου·
- [00188] «Ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους Καινῆς Διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος.
- [00189] Τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.».
- [00190] Τὸ μὲν γὰρ ῥητὸν γράμματι κεχάρακται·
- [00191] ὁ δὲ νοῦς ὁ ἐν αὐτῷ πνεῦμα λέγεται.
- [00192] Οὕτως καὶ «ὁ νόμος πνευματικὸς ἐστίν,» ἵν' ὡς πάλιν εἶρηκε, μὴ δουλεύωμεν ἐν παλαιότητι γράμματος, ἀλλ' ἐν καινότητι πνεύματος.

- [00193] Καὶ αὐτὸς μὲν εὐχαριστῶν ἔλεγεν·
- [00194] «Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας·
- [00195] οὐδὲν νῦν ἄρα κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.
- [00196] Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας·» ὁ δὲ Φίλιππος, τὸν εὐνοῦχον ἀπὸ τοῦ γράμματος εἰς τὸ πνεῦμα θέλων ἐπιστρέφειν, ἔλεγεν·
- [00197] «Ἄρα γινώσκεις ἃ ἀναγινώσκεις;» τοιοῦτον ἐσχηκῶς μαρτυρεῖται καὶ ὁ Χάλεβ ἐν τοῖς Ἀριθμοῖς, τοῦ Θεοῦ λέγοντος·
- [00198] «Ὁ δὲ παῖς μου Χάλεβ, ὅτι ἐγενήθη ἕτερον πνεῦμα ἐν αὐτῷ, καὶ ἐπηκολούθησέ μοι εἰσάξω αὐτὸν εἰς τὴν γῆν εἰς ἣν εἰσῆλθεν ἐκεῖ· Ἄλλη γὰρ διανοία παρὰ τὴν ἐκείνων αὐτὸς λαλήσας, εὐάρεστος τῷ Θεῷ γέγονε.
- [00199] Τοιαύτην ἔχειν προέτρεψεν ὁ Θεὸς τὸν λαὸν καρδίαν διὰ Ἰεζε^[26.552] κηλ λέγων·
- [00200] «Ποίησατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν.».
- [00201] Τούτων τοίνυν οὕτως ὄντων, καὶ τοσαύτης διαφορᾶς περὶ τῶν πνευμάτων δεικνυμένης, βελτίους ἂν ἦτε, εἰ, περὶ κτιζομένου πνεύματος ἀκούοντες, περὶ ἐνὸς τῶν προειρημένων ἐφρονεῖτε, οἷον ἦν περὶ οὗ ἐν Ἡσαΐα γέγραπται·
- [00202] «Συνεφώνη σεν Ἀράμ πρὸς τὸν Ἐφραΐμ, καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ, καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ἐν δρυμῶν ξύλον ὑπὸ πνεύματος σαλευθῆ.».
- [00203] Τοιοῦτον δὲ ἦν καὶ, «Ὁ ἐξήγειρε Κύριος πνεῦμα ἐπὶ τὴν θάλασσαν» διὰ τὸν Ἰωάνν.
- [00204] Ἀκολουθεῖ γὰρ τῇ βροντῇ καὶ τὰ τῶν ἀνέμων πνεύματα, ὡς ἐπὶ τοῦ ὑετοῦ τοῦ κατὰ τὸν Ἀχαάβ, ὡς γέγραπται·
- [00205] «Καὶ ἐγένετο ὧδε, καὶ ἔως ὧδε, καὶ ὁ οὐρανὸς συνεσκότασε νεφέλαις καὶ πνεύματι.».
- [00206] Ἀλλ' ἐπιτέτρ' Χριστοῦ, φησὶ, μνημονεύει τὸ Λόγιον, ἀκολουθῶς καὶ τὸ λεγόμενον πνεῦμα οὐδὲν ἕτερον ἢ τὸ Πνεῦμα τὸ ἅγιον χρῆ νοεῖν.
- [00207] Εἶτα τὸ μὲν συννομάζεσθαι τῷ Χριστῷ τὸ Πνεῦμα τὸ ἅγιον ἐθεωρήσατε·
- [00208] τὸ δὲ διακεῖν αὐτὸ τῇ φύσει, καὶ ἀπο ξενίζειν ἀπὸ τοῦ Υἱοῦ, ποῦ κατενοήσατε, ὅτι τὸν μὲν Χριστὸν λέγετε μὴ εἶναι κτίσμα, τὸ δὲ ἅγιον Πνεῦμα κτίσμα λέγετε;
- [00209] Καὶ ἀτοπὸν ἐστὶ τὰ ἀνόμοια τῇ φύσει συννομάζειν, καὶ συνδοξάζειν.
- [00210] Ποία γὰρ κοινωνία, ἢ ποία ὁμοιότης τῷ κτίσματι πρὸς τὸν κτίστην;
- [00211] Ἐπεὶ ὥρα ὑμᾶς καὶ τῷ Υἱῷ συναριθμεῖν καὶ συνάπτειν τὰ δι' αὐτοῦ γενόμενα κτίσματα.
- [00212] Ἦρκει μὲν οὖν περὶ πνεύματος ἀνέμων νοεῖν τὸ γε γραμμένον, ὥσπερ εἴρηται·
- [00213] ἐπειδὴ δὲ προφασίζεσθε τὴν ἐν τῷ ῥητῷ περὶ τοῦ Χριστοῦ μνήμην, ἀναγκαῖον ἰδεῖν ἀκριβῶς τὸ λεγόμενον, μὴ ἄρα καὶ περὶ τοῦ λεγομένου κτίζεσθαι πνεύματος οἰκειοτέραν εὐρωμεν τὴν διάνοιαν.
- [00214] Τί τοίνυν ἐστὶ τὸ ἀπαγγέλλειν εἰς ἄνθρώπους τὸν Χριστὸν αὐτοῦ, ἢ τὸ γίνεσθαι αὐτὸν ἄνθρωπον, καὶ ἴσον εἶναι τοῦτο τῷ φάναι·
- [00215] «Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν·
- [00216] καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·» καὶ τὰ ἄλλα, ὅσα περὶ τῆς ἐπιδημίας αὐτοῦ γέγραπται;
- [00217] τῆς δὲ ἐνσάρκου παρουσίας ἀπαγγελλομένης περὶ τοῦ Λόγου, ποῖον χρῆ πνεῦμα κτιζόμενον νοεῖν, εἰ μὴ τὸ ἀνακτιζόμενον τῶν ἀνθρώπων καὶ ἀνακαινιζόμενον πνεῦμα;
- [00218] Τοῦτο γὰρ καὶ διὰ Ἰεζεκιήλ ἐπεγγείλατο ὁ Θεὸς λέγων·
- [00219] «Καὶ δώσω ὑμῖν καρδίαν καινὴν, καὶ^[26.553] πνεῦμα καινὸν δώσω ὑμῖν·
- [00220] καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν·
- [00221] καὶ δώσω ὑμῖν καρδίαν σαρκίνην·
- [00222] καὶ τὸ Πνεῦμά μου δώσω ἐν ὑμῖν.».
- [00223] Πότε δὴ τοῦτο πεπλήρωται, εἰ μὴ ὅτε παραγενόμενος ὁ Κύριος ἀνεκαίνισε τὰ πάντα τῇ χάριτι;
- [00224] Ἴδου γὰρ καὶ ἐν τῷ ῥητῷ τούτῳ ἡ διαφορὰ τῶν πνευμάτων τῶν δείκνυται·
- [00225] καὶ τὸ μὲν πνεῦμα τὸ ἡμῶν ἀνακαί νιζόμενόν ἐστι·
- [00226] τὸ δὲ Πνεῦμα τὸ ἅγιον οὐχ ἀπλῶς πνεῦμα, ἀλλ' ἑαυτοῦ φησιν αὐτὸ εἶναι ὁ Θεός, ἐν ᾧ καὶ τὰ ἡμῶν ἀνακαινίζεται·

- [00227] ὡς καὶ ὁ ψάλλον ἐν τῷ ἑκατοστῷ καὶ τρίτῳ ψαλμῷ λέγει·
- [00228] «Ἄντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.
- [00229] Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.».
- [00230] Εἰ δὲ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἀνακαινίζο μεθα·
- [00231] οὐκ ἄρα τὸ Πνεῦμα τὸ ἅγιόν ἐστι τὸ νῦν λεγόμενον πνεῦμα κτίζεσθαι, ἀλλὰ τὸ ἡμέτερον.
- [00232] Καὶ εἴπερ, διὰ τὸ πάντα γενέσθαι διὰ τοῦ Λόγου, φρονεῖτε καλῶς μὴ εἶναι κτίσμα τὸν Υἱόν·
- [00233] πῶς οὐ βλάβημιόν ἐστι λέγειν ὑμᾶς κτίσμα τὸ Πνεῦμα, ἐν ᾧ τὰ πάντα ὁ Πατήρ διὰ τοῦ Λόγου τελειοῖ καὶ ἀνακαινίζει;
- [00234] Καὶ εἰ, διὰ τὸ γεγράφθαι ἀπλῶς πνεῦμα κτίζεσθαι, ἀν ἐπλάσαντο ἑαυτοῖς εἶναι τοῦτο τὸ Πνεῦμα τὸ ἅγιον·
- [00235] πεισθῆναι λοιπὸν ὀφείλουσιν, ὅτι μὴ τὸ Πνεῦμα τὸ ἅγιόν ἐστι τὸ κτιζόμενον, ἀλλὰ τὸ ἡμέτερόν ἐστι τὸ ἐν αὐτῷ ἀνακαινιζόμενον·
- [00236] περὶ οὗ καὶ ὁ Δαβὶδ ἠύχετο ψάλλον·
- [00237] «Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεὸς, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.».
- [00238] Ὡδε μὲν γὰρ λέγεται κτίζειν·
- [00239] πρότερον δὲ ἔπλασεν, ὁ Ζαχαρίας φησίν·
- [00240] «Ἐκτείνων τὸν οὐρανὸν, καὶ θεμελιῶν τὴν γῆν, καὶ πλάσων πνεῦμα ἀνθρώπου ἐν αὐτῷ» ὁ γὰρ πρότερον ἔπλασε, τοῦτο πεπτωκὸς ἀνέκτισε, γενόμενος αὐτὸς ἐν τῷ κτίσματι, ὅτε ὁ Λόγος σὰρξ ἐγένετο, «ἵνα,» ὡς ὁ Ἀπόστολος εἶπε, «τοὺς δύο κτίση εἰς ἓνα καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.».
- [00241] Οὐ γὰρ ὡς ἑτέρου δημιουργηθέντος παρὰ τὸν ἐξ ἀρχῆς κατ' εἰκόνα γενόμενον ἄνθρωπον ἔλεγεν·
- [00242] ἀλλὰ τὸν ἐν Χριστῷ κτισθέντα καὶ ἀνακαινισθέντα νοῦν συνεβούλευεν ἀναλαβεῖν·
- [00243] ὅπερ καὶ διὰ Ἰεζεκιήλ πάλιν δηλοῦται, λέγοντος αὐτοῦ·
- [00244] «Ποιῆσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν·
- [00245] καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ἰσραήλ;
- [00246] Διότι οὐ θέλω τὸν θάνατον τοῦ ἀποθνήσκοντος, λέγει Ἀδωναΐ Κύριος.».
- [00247] Οὐκοῦν τοῦ κτιζομένου πνεύματος τοιαύτην ^[26.556] ἔχοντος τὴν διάνοιαν, πρεπόντως ἀννοηθεῖ καὶ ἡ στερεομένη βροντὴ ὁ πιστὸς λόγος, καὶ ἀσάλευτος τοῦ πνεύματος ὁ νόμος.
- [00248] Τούτου γὰρ ὑπηρέτας εἶναι θέλων τὸν Ἰακώβ καὶ τὸν Ἰωάννην, ἐκάλεσεν ὁ Κύριος Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς·
- [00249] ὃ γ' οὖν Ἰωάννης ἀληθῶς ἀπ' οὐρανοῦ βοᾷ·
- [00250] «Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.».
- [00251] Πρότερον μὲν γὰρ σκιὰν εἶχεν ὁ νόμος τῶν μελλόντων ἀγαθῶν·
- [00252] ὅτε δὲ ὁ Χριστὸς ἀπηγγέλη τοῖς ἀνθρώποις καὶ παρεγένετο λέγων·
- [00253] «Αὐτὸς ὁ λαλῶν πάρεμι·
- [00254] τότε,» ὡς εἶπεν ὁ Παῦλος, «ἡ τούτου φωνὴ τὴν γῆν ἐσάλειψεν, ἐπαγγελιαμένου πρότερον·
- [00255] Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.
- [00256] Τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ἵνα μείνη τὰ μὴ σαλευόμενα.
- [00257] Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχομεν χάριν, δι' ἧς λατρεύομεν εὐαρέστως τῷ Θεῷ.».
- [00258] Ἦν δὲ λέγει βασιλείαν οὗτος ἀσάλευτος, ταύτην στερεωθεῖσαν ψάλλει Δαβὶδ·
- [00259] «Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο·
- [00260] ἐνεδύσατο Κύριος δύνάμιν καὶ περιεζώσατο.
- [00261] Καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται.».

- [00262] Τὸ ἄρα παρὰ τῷ προφήτῃ ῥητὸν τὴν ἐπιδημίαν τοῦ Σωτῆρος σημαίνει, ἐν ἧ καὶ ἡμεῖς ἂν εκαινίσθημεν, καὶ ὁ νόμος τοῦ πνεύματος ἀσάλευτος διαμένει.
- [00263] Ἀλλ' οἱ τῷ ὄντι τροπικοί, συνθέμενοι τοῖς Ἀρειανοῖς, καὶ μερισάμενοι μετ' αὐτῶν τὴν εἰς τὴν θεότητα βλασφημίαν, ἵνα ἐκεῖνοι μὲν τὸν Υἱὸν, οὗτοι δὲ τὸ Πνεῦμα κτίσμα λέγωσιν·
- [00264] ἐτόλμησαν, ὡς αὐτοὶ φασί, τρόπους πάλιν ἑαυτοῖς ἐφευρεῖν καὶ παρεξηγεῖσθαι καὶ τὸ τοῦ Ἀποστόλου ῥητὸν, ὃ καλῶς μὲν αὐτὸς ἔγραφε Τιμοθέῳ λέγων·
- [00265] «Δια μαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλησιν.».
- [00266] Ἐκεῖνοι δὲ φάσκουσιν, ἐπειδὴ τὸν Θεὸν καὶ τὸν Χριστὸν ὠνόμασεν, εἶτα τοὺς ἀγγέλους, ἀνάγκη τοῖς ἀγγέλοις συναριθμεῖσθαι τὸ Πνεῦμα, τῆς τε αὐτῶν εἶναι συστοιχίας καὶ αὐτὸ, καὶ ἄγγελον εἶναι μίξονα τῶν ἄλλων.
- [00267] Πρῶτον μὲν οὖν τῆς ἀσεβείας ἐστὶν Οὐαλεντίνου τοῦτο τὸ εὔρημα·
- [00268] καὶ οὐκ ἔλαθον οὗτοι τὰ ἐκείνου φθεγγόμενοι.
- [00269] Ἐκεῖνος γὰρ ἔφη ^[26.557] σεν, ὅτι, πεμφθέντος τοῦ Παρακλήτου, συναπεστάλησαν αὐτῷ οἱ ἠλικιώται αὐτοῦ ἄγγελοι·
- [00270] ἔπειτα δὲ τὸ Πνεῦμα κατάγοντες εἰς τοὺς ἀγγέλους εἰς τὴν Τριάδα συντάσσοντες.
- [00271] Εἰ γὰρ μετὰ Πατέρα καὶ Υἱὸν κατ' αὐτοὺς οἱ ἄγγελοι, δηλονότι τὴν Τριάδος εἰσὶν οἱ ἄγγελοι, καὶ οὐκ ἔτι «λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενοι,» οὐδὲ ἀγιαζόμενοι, ἀλλ' αὐτοὶ μᾶλλον ἀγιάζοντες ἄλλους ἂν εἶεν.
- [00272] Τί οὖν ἢ τοσαύτη τούτων ἀπόνοια;
- [00273] Ποῦ τῶν Γραφῶν πάλιν εὔρον ἄγγελον τὸ Πνεῦμα λεγόμενον;
- [00274] Τὰ αὐτὰ δὲ μοι τοῖς προειρημένοις εἰπεῖν ἀνάγκη.
- [00275] Παράκλητος ἐλέχθη καὶ πνεῦμα υἰοθεσίας, καὶ πνεῦμα ἁγιασμοῦ, καὶ πνεῦμα Θεοῦ, καὶ πνεῦμα Χριστοῦ ἐλέχθη·
- [00276] οὐδαμοῦ δὲ ἄγγελος, οὐδὲ ἀρχάγγελος, οὐδὲ πνεῦμα διακονίας, οἳ εἰσὶν οἱ ἄγγελοι·
- [00277] ἀλλὰ μᾶλλον σὺν τῷ Υἱῷ καὶ αὐτὸ διακονεῖται παρὰ τοῦ Γαβριὴλ λέγοντος τῇ Μαρίᾳ·
- [00278] «Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ·
- [00279] καὶ δύναμις Ἵψίστου ἐπισκιάσει σοι.».
- [00280] Τῶν δὲ Γραφῶν μὴ λεγουσῶν ἄγγελον τὸ Πνεῦμα, ποία τούτοις ἀπολογία γένοιτ' ἂν τῆς τοσαύτης ἀλογίστου τόλμης ὅπου γε καὶ ὁ τὴν τοιαύτην αὐτοῖς κακόνειαν ἐπισπείρας Οὐαλεντίνος τὸ μὲν Παράκλητον, τοὺς δὲ ἀγγέλους ὠνόμασεν·
- [00281] εἰ καὶ ἐν τῷ ἴσῳ χρόνῳ, ἠλικιώτην τοῖς ἀγγέλοις συντάσσει καὶ αὐτὸς τὸ Πνεῦμα ὁ ἀφρονέστατος.
- [00282] Ἀλλ' ἰδοὺ, φασίν, ἐν τῷ προφήτῃ Ζαχαρία γέγραπται·
- [00283] «Τάδε λέγει ὁ ἄγγελος, ὁ λαλῶν ἐν ἐμοί.».
- [00284] Καὶ δηλόν ἐστιν, ὅτι ἄγγελον εἶναι τὸ Πνεῦμα σημαίνει τὸν ἐν αὐτῷ λαλοῦντα.
- [00285] Τοῦτο δὲ οὐκ ἂν εἶπον, εἰ τῇ ἀναγνώσει προσέχοντες ἦσαν.
- [00286] Αὐτὸς γὰρ ὁ Ζαχαρίας, ἠνίκα τὴν ὄπτασίαν περὶ τῆς λυχνίας ἑώρακε, φησί·
- [00287] «Καὶ ἀπεκρίθη ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί, καὶ εἶπεν·
- [00288] Οὐ γινώσκεις τί ἐστὶ ταῦτα;
- [00289] Καὶ εἶπον·
- [00290] Οὐχὶ Κύριε.
- [00291] Καὶ ἀπεκρίθη, καὶ εἶπε πρὸς μὲ λέγων·
- [00292] Οὗτος ὁ λόγος Κυρίου πρὸς Ζοροβάβελ, λέγων·
- [00293] Οὐκ ἐν δυνάμει μεγάλη, οὐδὲ ἐν ἰσχύϊ, ἀλλ' ἐν Πνεύματί μου, λέγει Κύριος παντοκράτωρ.».
- [00294] Εὐδηλον οὖν, ὡς ὁ λαλῶν ἄγγελος τῷ προφήτῃ οὐκ ἦν τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' αὐτὸς μὲν ἄγγελος, τὸ δὲ τὸ Πνεῦμα τοῦ Θεοῦ ἐστὶ τοῦ παντοκράτορος·
- [00295] καὶ διακονεῖται μὲν παρ' ἀγγέλου, ἀδιαίρετον δὲ τῆς θεότητός ἐστι, καὶ ἴδιον τοῦ λόγου.

- [00296] Ἐπεὶ εἰ τὸ ἀποστολικὸν προφασίζονται ῥητὸν, διὰ τὸ εἰρησθαι μετὰ ^[26.560] τὸν Χριστὸν τοὺς ἐκλεκτοὺς ἀγγέλους, εἰπάτωσαν τίς ἐκ πάντων τούτων ἐστὶν ὁ τῆ Τριάδι συντασσόμενος;
- [00297] Οὐ γὰρ δὴ πάντες εἰς εἰσι τῷ ἀριθμῷ·
- [00298] ἢ τίς αὐτῶν ἐστὶν ὁ κατελθὼν εἰς τὸν Ἰορδάνην ἐν εἶδει περιστερᾶς;
- [00299] Χίλια γὰρ χιλιάδες εἰσὶ καὶ μύρια μυριάδες οἱ λειτουργοῦντες.
- [00300] Ἦ διὰ τί, ἀνοιγομένων τῶν οὐρανῶν, οὐκ εἴρηται, Καὶ κατήλθεν ἐκ τῶν ἐκλε κτῶν ἀγγέλων, ἀλλὰ, τὸ Πνεῦμα τὸ ἅγιον;
- [00301] Ἦ διὰ τί αὐτὸς ὁ Κύριος περὶ μὲν τῆς συντελείας διαλεγόμενος τοῖς μαθηταῖς, διαστέλλων μὲν ἔλεγεν·
- [00302] «Ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ;» Καὶ πρὸ τούτων εἴρητο·
- [00303] «Οἱ ἄγγελοι διηκόνουν αὐτῷ.»
- [00304] Καὶ πάλιν αὐτὸς λέγει·
- [00305] «Ἐξελεύσονται οἱ ἄγγελοι.»
- [00306] Τοῖς δὲ μαθηταῖς διδοὺς ἔλεγε «Λάβετε Πνεῦμα ἅγιον» ἀποστέλλων τε αὐτοὺς ἔλεγε·
- [00307] «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.»
- [00308] Οὐ γὰρ ἄγγελον συνέτασσε τῆ θεότητι, οὐδὲ ἐν κτίσματι συνηπτεν ἡμᾶς ἑαυτῷ τε καὶ τῷ Πατρὶ, ἀλλ' ἐν τῷ Πνεύματι τῷ ἁγίῳ, ὅπερ αὐτὸς ἐπαγγελλόμενος οὐκ εἴρηκεν ἄγγελον ἀπο στέλλειν, ἀλλὰ «τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,» καὶ ἐκ τοῦ αὐτοῦ λαμβάνει καὶ δίδεται.
- [00309] Καὶ Μωσῆς γ' οὖν, γινώσκων τοὺς μὲν ἀγγέλους κτίσματα, τὸ δὲ Πνεῦμα τὸ ἅγιον ἠνωμένον τῷ Υἱῷ καὶ τῷ Πατρὶ, λέγοντος αὐτῷ τοῦ Θεοῦ·
- [00310] «Πορεύου, ἀνάβηθι ἐντεῦθεν σὺ καὶ ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου εἰς τὴν γῆν, ἣν ὤμοσα τῷ Ἀβραάμ, καὶ τῷ Ἰσαὰκ, καὶ τῷ Ἰακώβ λέγων·
- [00311] Τῷ σπέρματι ὑμῶν δώσω αὐτήν·
- [00312] καὶ συναποστελῶ πρὸ προσώπου σου τὸν ἄγγελόν μου, καὶ ἐκβαλεῖ τὸν Χαναναῖον» παραιτεῖται λέγων·
- [00313] «Εἰ μὴ αὐτὸς συμπορεύη μεθ' ἡμῶν, μὴ με ἀναγάγῃς ἐντεῦθεν.»
- [00314] Οὐκ ἐβούλετο γὰρ κτίσμα προηγεῖσθαι τοῦ λαοῦ, ἵνα μὴ μάθωσι λατρεύειν τῆ κτίσει παρὰ τὸν κτίσαντα τὰ πάντα Θεόν.
- [00315] Ἀμέλει, τὸν ἄγγελον παραιτησάμενος, παρεκάλει αὐτὸν τὸν Θεὸν καθηγεῖσθαι αὐ τῶν.
- [00316] Τοῦ δὲ Θεοῦ ἐπαγγειλαμένου καὶ εἰπόντος πρὸς αὐτόν·
- [00317] «Καὶ τοῦτόν σου τὸν λόγον, ὃν εἴρηκας, ποιήσω·
- [00318] εὗρηκας γὰρ χάριν ἐνώπιόν μου, καὶ οἶδά σε παρὰ πάντας» γέγραπται ἐν τῷ Ἡσαΐα·
- [00319] «Ὁ ἀναβιβάσας ἐκ τῆς γῆς τὸν ποιμένα τῶν προβάτων·
- [00320] ποῦ ^[26.561] ἐστὶν ὁ θεὸς ἐν αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, ὁ ἀναγα γών τῆ δεξιᾷ Μωσῆν;» καὶ μετ' ὀλίγα φησί·
- [00321] «Κατέβη Πνεῦμα παρὰ Κυρίου καὶ ὠδήγησεν αὐτούς.
- [00322] Οὕτως ἠγάγες τὸν λαόν σου ποιήσας σεαυτῷ ὄνομα δόξης;» τίς ἐκ τούτων οὐ συνορᾷ τὴν ἀλήθειαν;
- [00323] Τοῦ γὰρ Θεοῦ ἐπαγγειλαμένου καθηγεῖσθαι, ἰδοὺ οὐκ ἔτι ἄγγελον ἐπαγγέλλεται πέμπειν, ἀλλὰ τὸ Πνεῦμα αὐτοῦ, ὃ ἐστὶν ὑπὲρ τοὺς ἀγγέλους, καὶ αὐτὸ καθ ηγοούμενόν ἐστι τοῦ λαοῦ.
- [00324] Καὶ δείκνυται, ὅτι οὐ τῶν κτισμάτων, οὐδὲ ἀγγελός ἐστι τὸ Πνεῦμα, ἀλλὰ ἄνω τῆς κτίσεώς ἐστὶν, ἠνωμένον τῆ θεότητι τοῦ Πατρὸς.
- [00325] Αὐτὸς γὰρ ὁ Θεὸς διὰ τοῦ Λόγου ἐν Πνεύματι καθηγεῖτο τοῦ λαοῦ·
- [00326] ὅθεν καὶ διὰ πάσης τῆς Γραφῆς φησιν·
- [00327] «Ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου·
- [00328] μάρτυρες ὑμεῖς ἐστε, εἰ Θεὸς ἦν ἀλλότριος ἐν ὑμῖν πλὴν ἐμοῦ.»
- [00329] Καὶ οἱ ἅγιοι δὲ προσφωνοῦσι τῷ Θεῷ·
- [00330] «Ὡδήγησας ὡς πρόβατα τὸν λαόν σου;» καὶ, «Ὡδήγησεν αὐτοὺς Κύριος ἐπ' ἐλπίδι, καὶ οὐκ ἐδειλίασαν.»

- [00331] Τούτῳ καὶ τὸν ὕμνον ἀνατιθέασι λέγοντες·
- [00332] «Τῷ διαγαγόντι τὸν λαὸν αὐτοῦ ἐν τῇ ἐρήμῳ, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.»
- [00333] Ὁ δὲ μέγας Μωσῆς συνεχῶς διηγείται·
- [00334] «Κύριος ὁ Θεὸς ὁ προπορευόμενος πρὸ προσώπου ὑμῶν.»
- [00335] Τὸ ἄρα τοῦ Θεοῦ Πνεῦμα οὐκ ἂν εἴη ἄγγελος, οὐδὲ κτίσμα, ἀλλ' ἴδιον τῆς θεότητος αὐτοῦ.
- [00336] Τοῦ γὰρ Πνεύματος ὄντος ἐν τῷ λαῷ, ὁ Θεὸς δι' Υἱοῦ ἐν Πνεύματι ἦν ἐν αὐτοῖς.
- [00337] Ἀλλ' ἔστω ταῦτα, φασὶ καὶ αὐτοί·
- [00338] διὰ τί οὖν ὁ Ἀπόστολος μετὰ τὸν Χριστὸν οὐκ ὠνόμασε τὸ Πνεῦμα τὸ ἅγιον, ἀλλὰ τοὺς ἐκλεκτοὺς ἀγγέλους;
- [00339] Τὸ αὐτὸ δ' ἂν τις αὐτοὺς ἐρωτήσει·
- [00340] Διὰ τί μὴ ἀρχαγγέλους, μηδὲ χερουβίμ, μηδὲ σεραφίμ, μηδὲ κυριότηας, μηδὲ θρόνους, μηδὲ ἕτερόν τι, ἀλλ' ἐκλεκτοὺς μόνους ἀγγέλους ὠνόμασεν ὁ Παῦλος;
- [00341] Ἄρ' οὖν, ἐπεὶ μὴ οὕτως ὠνόμασεν, οἱ ἄγγελοι ἀρχάγγελοι εἰσιν, ἢ μόνοι ἄγγελοι εἰσι, καὶ οὔτε σεραφίμ, ἢ χερουβίμ, οὐκ ἀρχάγγελοι, οὐδὲ κυριότητες, οὐ θρόνοι, οὐκ ἀρχαί, οὐχ ἕτερόν τι ἐστίν;
- [00342] Ἀλλὰ τοῦτο ἐστὶν ἀνάγκη μὲν ἐπιβάλλειν τῷ Ἀποστόλῳ, διὰ τί μὴ οὕτως, ἀλλ' οὕτως ἔγραψεν, ἀγνοεῖν δὲ τὰς θείας Γραφάς, καὶ διὰ τοῦτο πλανᾶσθαι περὶ τὴν ἀλήθειαν.
- [00343] Ἴδου γὰρ παρὰ μὲν τῷ Ἡσαΐα γέγραπται·
- [00344] «Προσαγάγετε πρὸς με, καὶ ἀκούσατε ταῦτα·
- [00345] Οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ [26.564] λελάληκα·
- [00346] ἠνίκα ἐγένετο, ἐκεῖ ἤμην·
- [00347] καὶ νῦν Κύριος ἀπέσταλκέ με, καὶ τὸ Πνεῦμα αὐτοῦ» παρὰ δὲ τῷ Ἀγγαίῳ·
- [00348] «Καὶ νῦν κατίσχυε Ζοροβάβελ, λέγει Κύριος, καὶ κατίσχυε Ἰησοῦ ὁ τοῦ Ἰουσεδέκ, ὁ ἱερεὺς ὁ μέγας, λέγει Κύριος.
- [00349] Καὶ κατισχυέτω πᾶς ὁ λαὸς τῆς γῆς, λέγει Κύριος·
- [00350] καὶ ποιεῖτε, διότι μεθ' ὑμῶν ἐγὼ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ Πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν.»
- [00351] Καὶ παρ' ἀμφοτέροις τοῖς προφήταις περὶ μόνου τοῦ Κυρίου καὶ τοῦ Πνεύματος μνήμη γέγονε.
- [00352] Τί τοίνυν καὶ περὶ τοῦ του φήσουσιν;
- [00353] Εἰ γὰρ, ἐπειδὴ τοῦ Χριστοῦ μνημονεύσας ὁ Παῦλος περὶ μὲν τοῦ Πνεύματος ἐσιώπησε, τῶν δὲ ἐκλεκτῶν ἀγγέλων ἐμνημόνευσε, διὰ τοῦτο ἐν ἀγγέλοις τὸ Πνεῦμα συντάττουσιν·
- [00354] ὥρα, καὶ τοῖς προφητικοῖς τούτοις ἐντυγχάνοντας, τολμηρότερον αὐτοὺς διαλογίζεσθαι καὶ περὶ τοῦ σεσιωπημένου.
- [00355] Ἄν τε γὰρ τὸν Κύριον εἶναι, φήσουσιν εἶναι τὸν Υἱόν, τί ἂν εἴποιεν περὶ τοῦ Πατρός;
- [00356] Ἄν τε τὸν Πατέρα εἴπωσι, τί ἂν εἴποιεν περὶ τοῦ Υἱοῦ;
- [00357] Τὴν γὰρ ἀκολουθοῦσαν κατ' ἐκείνους δυσφημίαν μηδὲ λογίσασθαί τινα γένοιτο·
- [00358] ἀνάγκη γὰρ αὐτοὺς εἰπεῖν, ἢ ὅτι οὐκ ἔστιν, ἢ τοῖς ποιήμασι συναριθμεῖν τὸ σεσιωπημένον.
- [00359] Τί δ' ἂν εἴποιεν, ἐὰν ἀκούσουσι καὶ τοῦ Κυρίου λέγοντος·
- [00360] «Κριτὴς τις ἦν ἐν τινὶ χώρᾳ, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.»
- [00361] Ἄρα, ἐπειδὴ μετὰ τὸν Θεὸν ὠνόμασεν ἄνθρωπον, ὁ Υἱὸς ἐστὶν οὗτος ὁ ἄνθρωπος, ὃν οὐκ ἐν ἐτράπῃ ὁ ἄδικος κριτὴς;
- [00362] Ἦ ἐπειδὴ μετὰ τὸν Θεὸν ὠνόμασε τὸν ἄνθρωπον, τρίτος ἐστὶν ὁ Υἱὸς μετὰ τὸν ἄνθρωπον, καὶ τέταρτον τὸ Πνεῦμα τὸ ἅγιον;
- [00363] Τί δὲ ἄρα, ἐὰν καὶ τοῦ Ἀποστόλου ἐν τῇ αὐτῇ ἐπιστολῇ πάλιν λέγοντος ἀκούσωσι·
- [00364] «Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονούντος τὰ πάντα, καὶ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου, τὴν καλὴν ὁμολογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον;» Ἄρα οὖν, ἐπειδὴ σεσιώπηκε νῦν περὶ ἀγγέλων καὶ Πνεύματος, ἀμφιβάλλουσι περὶ Πνεύματος, εἰ ἔστι, καὶ περὶ ἀγγέλων, εἰ εἰσι;

[00365] *Ναὶ ἀμφιβάλλουσιν ἕως τοιαῦτα δυσφημεῖν περὶ τοῦ Πνεύματος μεμελετήκασιν.*

[00366] *Ἐὰν δὲ ἀκούσωσι τῆς Γραφῆς λεγούσης ἐν τῇ Ἐξόδῳ, «Ἐφοβήθη ^[26.565] δὲ ὁ λαὸς τὸν Κύριον, καὶ ἐπίστευσαν τῷ Θεῷ, καὶ Μωσῇ, τῷ θεραπόντι αὐτοῦ,» ἄρα συναριθμήσουσι τῷ Θεῷ τὸν Μωσῆν, καὶ μετὰ τὸν Θεὸν οὐ νοήσουσι τὸν Υἱὸν, ἀλλὰ μόνον τὸν Μωσῆν;*

[00367] *Τί δὲ, ἐὰν ἀκούσωσι καὶ τοῦ πατριάρχου Ἰακώβ εὐλογοῦντος τὸν Ἰωσήφ καὶ λέγοντος·*

[00368] *«Ὁ Θεὸς ὁ τρέφων με ἐκ νεότητός μου ἕως τῆς ἡμέρας ταύτης·*

[00369] *ὁ ἄγγελος ὁ ῥυό μενός με ἐκ πάντων τῶν κακῶν εὐλογῆσαι τὰ παιδιά ταῦτα»;*

[00370] *Ἄρα, ἐπειδὴ μετὰ τὸν Θεὸν ὠνόμασεν ἄγγελον, πρῶτός ἐστιν ὁ ἄγγελος τοῦ Υἱοῦ, ἢ ἀγγέλους συναριθμεῖται ὁ Υἱός;*

[00371] *Ναὶ, πάλιν οὕτω νοήσουσι, διεφθαρμένην ἔχοντες τὴν καρδίαν.*

[00372] *Ἄλλ' οὐχ ἡ ἀποστολικὴ πίστις ἐστὶ τοιαύτη, οὐδ' ὅλως Χριστιανὸς ἀνάσχοιτο ἂν τούτων.*

[00373] *Ἡ γὰρ ἁγία καὶ μακαρία Τριάς, ἀδιαίρετος καὶ ἡνωμένη πρὸς ἑαυτὴν ἐστὶ·*

[00374] *καὶ λεγομένου τοῦ Πατρὸς, πρόσεστι καὶ ὁ τούτου Λόγος καὶ τὸ ἐν τῷ Υἱῷ Πνεῦμα.*

[00375] *Ἐὰν δὲ καὶ ὁ Υἱὸς ὀνομάζεται, ἐν τῷ Υἱῷ ἐστὶν ὁ Πατὴρ, καὶ τὸ Πνεῦμα οὐκ ἐστὶν ἐκτὸς τοῦ Λόγου.*

[00376] *Μία γὰρ ἐστὶν ἐκ τοῦ Πατρὸς χάρις δι' Υἱοῦ ἐν Πνεύματι ἁγίῳ πληρουμένη·*

[00377] *καὶ μία θεότης ἐστὶ, καὶ εἷς Θεὸς ἐστὶν ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν.*

[00378] *Οὕτω γὰρ καὶ ὁ Παῦλος, εἰρηκῶς, «Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ,» ἐγὶ νωσκεν, ὅτι οὐ διηρεῖτο τοῦ Υἱοῦ τὸ Πνεῦμα, ἀλλ' ἐν Χριστῷ ἦν καὶ αὐτὸ, ὡσπερ ὁ Υἱὸς ἐν τῷ Πατρὶ·*

[00379] *τοὺς δὲ ἐκλεκτοὺς ἀγγέλους συνεπήγαγεν εἰκότως, ἵνα, ἐπειδὴ διαμαρτυρία ἦν τῷ μαθητῇ λεγομένη, γινώσκων, ὡς τὰ μὲν λεγόμενα παρὰ Θεοῦ διὰ Χριστοῦ ἐν Πνεύματι λελάληται, οἱ δὲ ἄγγελοι δια κονοῦσι τὰ παρ' ἡμῶν, ἐπισκοποῦντες τὰς ἐκάστου πράξεις, φυλάξῃ τὰς τοῦ διδασκάλου παραινέσεις, ὡς ἔχων τοὺς ἐφορῶντας τῶν λεγομένων μάρτυρας.*

[00380] *Ἡ τάχα καὶ διὰ τοὺς διὰ παντὸς θεωροῦντας τὸ πρόσωπον τοῦ Πατρὸς, τοῦ ἐν τοῖς οὐρανοῖς, δια μαρτύρεται νῦν ἀγγέλους, ἕνεκάγε τῶν ἐν τῇ Ἐκκλησίᾳ μικρῶν, ἵνα, γινώσκων ὁ μαθητὴς τοὺς κηδεμόνας τῶν λαῶν, μὴ ἀμελήσῃ τῶν παραινέσεων τοῦ Ἀποστόλου.*

[00381] *Τῶν μὲν οὖν θείων λογίων τοιοῦτος ὁ νοῦς ἐμοὶ φαίνεται, διελέγχων τὴν τῶν ἀλόγων κατὰ τοῦ Πνεύματος δυσφημίαν·*

[00382] *αὐτοὶ δὲ τὴν φιλονεικίαν ἔμμονον ἔχοντες πρὸς τὴν ἀλήθειαν, ὡς γράφεις, οὐκέτι μὲν ἀπὸ τῶν Γραφῶν (οὐχ εὐρίσκουσι γὰρ), ἀπὸ δὲ τοῦ περισσεύματος τῆς καρδίας τῆς ἰδίας ἐρευγόμενοι, πάλιν φάσκουσιν·*

[00383] *Εἰ μὴ κτίσμα ἐστὶ, μηδὲ τῶν ἀγ γέλων εἷς ἐστὶν, ἀλλ' ἐκ τοῦ Πατρὸς ἐκπορεύεται·*

[00384] ^[26.568] *οὐκοῦν Υἱὸς ἐστὶ καὶ αὐτὸ, καὶ δύο ἀδελφοὶ εἰσὶν αὐτὸ τε καὶ ὁ Λόγος.*

[00385] *Καὶ εἰ ἀδελφός ἐστὶ, πῶς μονο γενῆς ὁ Λόγος, ἢ πῶς οὐκ ἴσοι, ἀλλ' ὁ μὲν μετὰ τὸν Πατέρα, τὸ δὲ μετὰ τὸν Υἱὸν ὀνομάζεται;*

[00386] *Πῶς δὲ, εἰ ἐκ τοῦ Πατρὸς ἐστὶν, οὐ λέγεται καὶ αὐτὸ γε γεννηθῆναι, ἢ ὅτι Υἱὸς ἐστὶν, ἀλλ' ἀπλῶς Πνεῦμα ἅγιον;*

[00387] *Εἰ δὲ τοῦ Υἱοῦ ἐστὶ τὸ Πνεῦμα, οὐκοῦν πάππος ἐστὶν ὁ Πατὴρ τοῦ Πνεύματος.*

[00388] *Τοιαῦτα παῖ ζουσιν οἱ ἄτιμοι, περιεργαζόμενοι καὶ θέλοντες ἐρευνᾶν τὰ βάθη τοῦ Θεοῦ, ἃ μηδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ τὸ δυσφημούμενον ὑπ' αὐτῶν.*

[00389] *Ἔδει μὲν οὖν μηκέτι τούτοις ἀποκρίνασθαι, κατὰ δὲ τὴν ἀποστολικὴν παραγγελίαν, μετὰ τὴν ἐκ τῶν προ εἰρημένων νοθεσίαν ὡς αἰρετικούς αὐτοὺς παρὰ τεισθῆναι, ἢ ἄξια ὧν ἐρωτῶσιν ἐρωτᾶν αὐτοὺς, καὶ ἀπαιτεῖν παρ' αὐτῶν ἀπόκρισιν, οἷαν αὐτοὶ παρ' ἡμῶν ἀπαιτοῦσιν.*

[00390] *Εἰπάτωσαν τοίνυν·*

[00391] *εἰ ὁ Πατὴρ ἐκ πατρὸς ἐστὶ, καὶ εἰ ἄλλος σὺν αὐτῷ γεγέννηται, καὶ εἰσὶν ἀδελφοὶ ἐξ ἑνός, καὶ τί ὄνομα αὐτοῖς, καὶ τίς ὁ καὶ τούτων Πατὴρ καὶ πάππος, κάκεινων οἱ πρόγονοι;*

[00392] *Ἄλλ' οὐκ εἶναι φήσουσι.*

[00393] *Πῶς οὖν Πατὴρ, λεγέτωσαν, αὐτὸς μὴ γενόμενος ἐκ Πατρὸς;*

[00394] *Ἡ πῶς ἠδυνήθη Υἱὸν ἔχειν, μὴ πρότερον αὐτὸς Υἱὸς γεννηθείς;*

[00395] *Οἶδα, ὅτι ἀσεβῆς ἢ ἐρώτησις·*

[00396] *ἀλλὰ τοιαῦτα παίζοντας αὐτοὺς παίζειν δίκαιον, ἵνα κἂν ἐκ τῆς τοιαύτης ἀτοπίας καὶ ἀσεβοῦς ἐρωτήσεως αισθάνεσθαι τῆς ἰδίας ἀφροσύνης δύνωνται.*

- [00397] Οὐκ ἔστι γὰρ ταῦτα·
- [00398] μὴ γένοιτο! οὐδ' οὕτως ἐρωτᾶν περὶ τῆς θεότητος πρέπει.
- [00399] Οὐκ ἔστι γὰρ ὡς ἄνθρωπος ὁ Θεός, ἵνα καὶ ἀνθρώπινα περὶ αὐτοῦ τις τολμήσῃ ἐρωτᾶν.
- [00400] Σιωπᾶν μὲν οὖν, ὡς προεῖπον, ἐπὶ τούτοις, καὶ μὴ προσποιεῖσθαι τοὺς τοιούτους ἔδει·
- [00401] ἵνα δὲ μὴ ἡ ἡμῶν σιωπὴ πρόφασιν ἀναισχυντίας αὐτοῖς ἐμποιήσῃ, ἀκουέτωσαν·
- [00402] Ὡσπερ οὐκ ἔστιν ἐπὶ τοῦ Πατρὸς εἰπεῖν πατέρα, οὕτως οὐκ ἔστιν ἐπὶ τοῦ Υἱοῦ εἰπεῖν ἀδελφόν.
- [00403] Τοῦ μὲν γὰρ Πατρὸς, ὡς γέ γραπταὶ ἔμπροσθεν, ἄλλος Θεός οὐ γέγονεν·
- [00404] Υἱὸς δὲ οὐκ ἔστιν ἄλλος·
- [00405] μονογενὴς γὰρ ἔστι·
- [00406] διὸ καὶ μόνος καὶ εἷς ὁ Πατήρ, μόνου καὶ ἑνὸς Υἱοῦ Πατὴρ ἔστι·
- [00407] καὶ ἐπὶ μόνῃς τῆς θεότητος τὸ Πατήρ καὶ τὸ Υἱὸς ἔστηκεν ἀεὶ καὶ ἔστι.
- [00408] Τῶν μὲν γὰρ ἀνθρώπων εἰ πατήρ λέγεται τις, ἀλλ' ἑτέρου γέγονεν υἱός·
- [00409] [26.569] καὶ εἰ υἱὸς λέγεται, ἀλλ' ἑτέρου γέγονε πατήρ·
- [00410] ὥστε ἐπ' ἀνθρώπων μὴ σώζεσθαι κυρίως τὸ πατρὸς καὶ υἱοῦ ὄνομα.
- [00411] Ἀβραάμ γοῦν, υἱὸς ὢν τοῦ Θάρζου, πατήρ γέγονε τοῦ Ἰσαάκ·
- [00412] καὶ Ἰσαάκ, υἱὸς ὢν τοῦ Ἀβραάμ, πατήρ γέγονε τοῦ Ἰακώβ·
- [00413] καὶ τοῦτον τὸν τρόπον ἡ φύσις τῶν ἀνθρώπων ἔχει·
- [00414] μέρη γὰρ εἰσὶν ἀλλήλων·
- [00415] καὶ ἕκαστος γεννώμενος ἔχει τοῦ πατρὸς μέρος, ἵνα καὶ αὐτὸς ἑτέρου γένηται πατήρ.
- [00416] Ἐπὶ δὲ τῆς θεότητος οὐκ ἔστιν οὕτως.
- [00417] Οὐ γὰρ ὡς ἄνθρωπος ὁ Θεός, οὐδὲ μεριζομένην ἔχει φύσιν·
- [00418] διὸ οὐδὲ γεννᾷ Υἱὸν μεριζόμενος, ἵνα καὶ αὐτὸς γένηται Πατήρ ἑτέρου, ἐπεὶ μὴδ' αὐτός ἐστιν ἐκ Πατρὸς·
- [00419] οὔτε ὁ Υἱὸς δὲ μέρος ἐστὶ τοῦ Πατρός·
- [00420] διὸ καὶ οὐδὲ γεννᾷ, ὥσπερ γεγέννηται αὐτός, ἀλλὰ ὅλος ἐστὶν ὅλου εἰκῶν καὶ ἀπαύγασμα·
- [00421] καὶ ἐπὶ τῆς θεότητος μόνῃς ὁ Πατήρ κυρίως ἐστὶ Πατήρ·
- [00422] καὶ ὁ Υἱός, κυρίως Υἱός ἐστιν·
- [00423] καὶ ἐπὶ τοῦ των ἔστηκε τὸ Πατήρ ἀεὶ Πατήρ, καὶ τὸ Υἱός ἀεὶ Υἱός.
- [00424] Καὶ ὥσπερ οὐκ ἂν εἴη ποτὲ ὁ Πατήρ Υἱός, οὕτως οὐκ ἂν ποτὲ γένοιτο ὁ Υἱὸς Πατήρ.
- [00425] Καὶ ὥσπερ οὐ παύσεται ποτὲ ὁ Πατήρ μόνος ὢν Πατήρ, οὕτως οὐ παύσεται ποτὲ ὁ Υἱὸς μόνος ὢν Υἱός.
- [00426] Μανία ἄρα κἂν ὅλως ἐνθυμείσθαι καὶ λέγειν ἐπὶ μὲν Υἱοῦ ἀδελφόν, ἐπὶ δὲ Πατρὸς τὸ πάππου ὄνομα.
- [00427] Οὐδὲ γὰρ ὠνομάσθη ἐν ταῖς Γραφαῖς υἱὸς τὸ Πνεῦμα, ἵνα μὴ ἀδελφὸς νομισθῇ·
- [00428] οὐδὲ υἱὸς τοῦ Υἱοῦ, ἵνα μὴ πάππος νοοῖτο ὁ Πατήρ·
- [00429] ἀλλ' ὁ Υἱός, τοῦ Πατρὸς υἱός, καὶ τὸ Πνεῦμα τοῦ Πατρὸς πνεῦμα εἴρηται·
- [00430] καὶ οὕτως τῆς ἁγίας Τριάδος μία ἡ θεότης καὶ πίστις ἐστίν.
- [00431] Οὐκοῦν καὶ κατὰ τοῦτο μανία τὸ λέγειν αὐτὸ κτίσμα.
- [00432] Εἰ γὰρ κτίσμα ἦν, οὐ συνετάσσετο τῇ Τριάδι.

- [00433] Ὅλη γὰρ εἷς Θεός ἐστι.
- [00434] Καὶ ἀρκεῖ γινώσκειν, ὅτι μὴ κτίσμα ἐστὶ τὸ Πνεῦμα, μηδὲ τοῖς ποιήμασι συναριθμεῖται·
- [00435] οὐ γὰρ ἀλλότριον ἐπιμίγνυται τῇ Τριάδι, ἀλλ' ἀδιαίρετός ἐστι καὶ ὁμοία ἑαυτῇ.
- [00436] Ἀρκεῖ ταῦτα τοῖς πιστοῖς·
- [00437] μέχρι τούτων ἐν ἀνθρώποις ἢ γυνώσις φθάνει·
- [00438] ἕως τούτων τὰ χερουβὶμ κα λύπτει ταῖς πτέρυξιν.
- [00439] Ὁ δὲ περιττὰ τούτων ζητῶν καὶ θέλων ἐρευνᾶν παρακούει τοῦ λέγοντος·
- [00440] «Μὴ σοφίζου περισσὰ, ἵνα μὴ ἐκπλαγῆς.»·
- [00441] Τὰ γὰρ πίστει παραδοθέντα, ταῦτα οὐκ ἐν ἀνθρωπίνῃ σοφίᾳ, ἀλλ' ἐν ἀκοῇ πίστεως διανοεῖσθαι πρέπει.
- [00442] Ποῖος γὰρ ^[26.572] λόγος ἐπαξίως διερμηνεύσαι δυνήσεται τὰ ὑπὲρ τὴν γεννητὴν ὄντα φύσιν;
- [00443] Ἡ ποία τις ὅλως ἀκοῇ συνιέναι δύναται, ἃ μὴ ἔξεστιν ἀνθρώποις μῆτε ἀκούειν, μῆτε λαλεῖν;
- [00444] Περὶ μὲν οὖν ὧν ἤκουσεν ὁ Παῦλος, οὕτως εἶρηκε·
- [00445] περὶ δὲ αὐτοῦ τοῦ Θεοῦ·
- [00446] «Ὡς ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ! Τίς γὰρ ἔγνω νοῦν Κυρίου;
- [00447] Ἡ τίς σύμβουλος αὐτοῦ ἐγένετο;» Ὁ γοῦν Ἀβραάμ οὔτε περιεργάσατο, οὐδὲ ἀνέκρινε τὸν λαλοῦντα, ἀλλ' «ἐπίστευσε, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην»· οὕτω Μωσῆς πιστὸς ἐκλήθη θεράπων·
- [00448] Εἰ δὲ οἱ τὰ Ἀρείου φρονοῦντες, ἐπεὶ εἰς τὴν κακότηχον αὐτῶν ψυχὴν οὐκ εἰσελεύσεται σοφία, οὐ δύναται νοεῖν οὐδὲ πιστεύειν περὶ τῆς ἀδαιρέτου καὶ ἀγίας Τριάδος, μὴ διὰ τοῦτο καὶ τὴν ἀλήθειαν παρεξηγείσθωσαν, μηδὲ ἄπερ αὐτοὶ μὴ δύναται νοεῖν, ταῦτα λεγέτωσαν μηδὲ εἶναι δύνασθαι.
- [00449] Πρᾶγμα γὰρ πάσχουσιν ἀτοπώτατον·
- [00450] ὅτι, μὴ δυνάμενοι νοεῖν, πῶς ἀδιαίρετός ἐστιν ἡ ἀγία Τριάς, ποιῶσιν οἱ μὲν Ἀρειανοὶ ἐν τὸν Υἱὸν μετὰ τῆς κτίσεως·
- [00451] οἱ δὲ τροπικοὶ τὸ Πνεῦμα καὶ αὐτοὶ τοῖς κτίσμασι συναριθμοῦσιν.
- [00452] Ἔδει δὲ αὐτοὺς ἢ καθόλου μὴ νοοῦντας σιωπᾶν, καὶ μὴ συντάσσειν, μῆτε ἐκεῖ νους τὸν Υἱὸν, μῆτε τούτους τὸ Πνεῦμα τοῖς κτίσμασιν·
- [00453] ἢ τὸ γεγραμμένον ἐπιγινώσκειν, καὶ τῷ Πατρὶ συνάπτειν τὸν Υἱὸν, καὶ τὸ Πνεῦμα μὴ διαίρειν ἀπὸ τοῦ Υἱοῦ, ἵνα τὸ ἀδιαίρετον καὶ ὁμοφυὲς ἀληθῶς τῆς ἀγίας Τριάδος διαμείνη.
- [00454] Ταῦτα μαθόντας αὐτοὺς ἔδει μὴ τολμᾶν, μηδ' ἀμφιβάλλοντας ἐρωτᾶν, πῶς ταῦτα γένοιτο, ἵνα, κἂν ὁ ἐρωτώμενος ἀπορῆ λέγειν, μὴ ἐπινοῶσιν αὐτοὶ κακονοίας ἑαυτοῖς.
- [00455] Ἔστι μὲν γὰρ πᾶσι τοῖς γεννητοῖς, μάλιστα δὲ ἡμῖν τοῖς ἀνθρώποις ἀδύνατον ἐπαξίως εἰπεῖν περὶ τῶν ἀπορόρητων.
- [00456] Τολμηρότερον δὲ πάλιν, μὴ δυναμένους λέγειν, ἐπινοεῖν ἐπὶ τούτων καινοτέρας λέξεις παρὰ τὰς τῶν Γραφῶν.
- [00457] Ἄλλως τε καὶ μανιώδης ἢ τοιαύτη ἐπιχείρησις τοῦ τε ἐρωτῶντος καὶ τοῦ κἂν ὅλως ἐνθυμουμένου ἀποκρίνασθαι.
- [00458] Οὐδὲ γὰρ οὐδὲ περὶ τῶν γεννητῶν οὕτω τις ἐρωτῶν νομισθεῖη νοῦν ἔχειν ὀρθόν.
- [00459] Ἡ τολμησάτωσαν ἀποκρίνασθαι οἱ πάντα λέγοντες εὐχερῶς, πῶς ὁ οὐρανὸς συνέστη, καὶ ἐκ ποίας ὕλης, καὶ τίς ἢ τούτου μίξις, ἢ πῶς ὁ ἥλιος, καὶ ἕκαστος τῶν ἀστέρων;
- [00460] Τί δὲ θαυμαστὸν ἐκ τῶν ὑπερκειμένων, αὐτῶν ἐλέγχειν τὴν ἀφροσύνην, ὅπου γε οὐδὲ πῶς τῶν ὧδε κάτω ξύλων ἢ φύσις, καὶ τῶν ὑδάτων τὰ συστήματα, πῶς τε τῶν ζώων ἢ πλάσις ^[26.573] καὶ ἡ σύστασις, γινώσκεται, Ἄλλ' οὐκ ἂν εἰ ποιεῖν, ὅπου γε καὶ Σολομῶν, ὁ περισσότερον πάντων σοφίας μετασχὼν, ὁρῶν ἀδύνατον ἀνθρώποις περὶ τούτων εὔρειν, ἔλεγε·
- [00461] «Καὶ γε σύμπαντα τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν, ὅπως μὴ εὖρη ἀνθρώπος τὸ ποιῆμα, ὃ ἐποίησεν ὁ Θεὸς ἀπ' ἀρχῆς καὶ μέχρι τέλους.»·
- [00462] Ἄρ' οὖν, ἐπεὶ μὴ δύναται εὔρειν, οὐδὲ εἶναι αὐτὰ ὁμολογοῦσι;
- [00463] Ναὶ ὁμολογήσουσιν ἐφθαρμένην ἔχοντες τὴν διάνοιαν.
- [00464] Οὐκοῦν εἰκότως ἂν τις αὐτοῖς εἴποι·
- [00465] Ὡ ἀνόητοι καὶ πάντα τολμηροὶ, διὰ τί μὴ μᾶλλον ἐπὶ τῆς ἀγίας Τριάδος παύεσθε περιεργαζόμενοι, καὶ μόνον πιστεύετε, ὅτι ἔστιν·

- [00466] ἔχοντες εἰς τοῦτο διδάσκαλον τὸν Ἀπόστολον λέγοντα·
- [00467] «Πιστεῦσαι γὰρ δεῖ πρῶτον Θεῶ, ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται» Οὐ γὰρ, πῶς ἐστιν, εἴρηκεν, ἀλλὰ μόνον, «ὅτι ἔστιν.»
- [00468] Εἰ δὲ μηδὲ οὕτω καταδύονται, εἰπάτωσαν πῶς ἐστιν ὁ Πατὴρ, ἵν' οὕτω μάθωσι, πῶς ἐστι καὶ ὁ τούτου Λόγος.
- [00469] Ἀλλ' ἄτοπον, φήσουσι, περὶ τοῦ Πατρὸς οὕτως ἐρωτᾶν.
- [00470] Ἄτοπον οὖν ἀκουέτωσαν καὶ περὶ τοῦ Λόγου αὐτοῦ οὕτως ἐρωτᾶν.
- [00471] Περιττῆς τοιγαροῦν καὶ πλέον μανίας οὐσης τῆς τοιαύτης ἐπιχειρήσεως, μηκέτι τοιαυτὰ τις ἐρωτάτω, ἢ μόνον τὰ ἐν ταῖς Γραφαῖς μανθανέτω.
- [00472] Αὐτὴ ἀρκη γὰρ καὶ ἱκανὰ τὰ ἐν ταύταις κείμενα περὶ τούτου παραδείγματα.
- [00473] Πηγὴ τοίνυν καὶ φῶς λέγεται ὁ Πατήρ·
- [00474] «Ἐμὲ» γὰρ, φησὶν, «ἐγκατέλιπον πηγὴν ὕδατος ζῶντος.»
- [00475] Καὶ πάλιν ἐν τῷ Βαρούχ·
- [00476] «Τί ἐστιν, Ἰσραήλ, ὅτι ἐν τῇ γῆ τῶν ἐχθρῶν εἶ;
- [00477] ἐγκατέλιπες τὴν πηγὴν τῆς σοφίας» καὶ κατὰ τὸν Ἰωάννην·
- [00478] «Ὁ Θεὸς ἡμῶν φῶς ἐστι.»
- [00479] Λέγεται δὲ καὶ ὁ Υἱὸς ὡς μὲν πρὸς τὴν πηγὴν ποταμὸς·
- [00480] «Ὁ ποταμὸς» γὰρ «τοῦ Θεοῦ ἐπληρώθη ὕδατων» πρὸς δὲ τὸ φῶς ἀπαύγασμα, λέγοντος τοῦ Παύλου·
- [00481] «Ὁς ὡν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.»
- [00482] Τοῦ τοίνυν Πατρὸς φωτὸς ὄντος, τοῦ δὲ Υἱοῦ ἀπαυγασματος αὐτοῦ (τὰ αὐτὰ γὰρ περὶ τούτων μάλιστα οὐκ ὀκνητέον λέγειν πολλάκις), ἔξεστιν ὁρᾶν καὶ ἐν τῷ Υἱῷ τὸ Πνεῦμα, ἐν ᾧ φωτιζόμεθα·
- [00483] «Ἴνα» γὰρ, φησὶ, «δώῃ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας.»
- [00484] Τῷ δὲ Πνεύματι φωτιζομένων ἡμῶν, ὁ Χριστὸς ἐστιν ὁ ἐν αὐτῷ φωτίζων·
- [00485] «Ἦν» γὰρ, φησὶ, «τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.»
- [00486] Πάλιν τε τοῦ Πατρὸς ὄντος πηγῆς, τοῦ δὲ Υἱοῦ ποταμοῦ λεγομένου, πίνειν λεγόμεθα τὸ Πνεῦμα·
- [00487] γέγραπται γὰρ, [26.576] ὅτι «Ἡμεῖς πάντες ἐν Πνεύμα ἐποτίσθημεν.»
- [00488] Τὸ δὲ Πνεῦμα ποτιζόμενοι, τὸν Χριστὸν πίνομεν·
- [00489] «Ἐπινον» γὰρ «ἐκ πνευματικῆς ἀκολουθούσης πέτρας·
- [00490] ἡ δὲ πέτρα ἦν ὁ Χριστός.»
- [00491] Καὶ πάλιν τοῦ Χριστοῦ ὄντος ἀληθινοῦ Υἱοῦ, ἡμεῖς τὸ Πνεῦμα λαμβάνοντες, υἱοποιούμεθα·
- [00492] «Οὐ γὰρ ἐλάβετε,» φησὶ, «Πνεῦμα δουλείας πάλιν εἰς φόβον·
- [00493] ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας.»
- [00494] Υἱοποιούμενοι δὲ τῷ Πνεύματι, δηλονότι, ὅτι ἐν τῷ Χριστῷ χρηματίζομεν τέκνα Θεοῦ·
- [00495] «Ὅσοι» γὰρ «ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.»
- [00496] Εἶτα τοῦ Πατρὸς, ὡς ὁ Παῦλος εἶπε, μόνου σοφοῦ ὄντος, ὁ Υἱὸς ἐστιν ἡ σοφία αὐτοῦ.
- [00497] «Χριστὸς» γὰρ «Θεοῦ δύναμις καὶ Θεοῦ σοφία.»
- [00498] Τοῦ δὲ Υἱοῦ ὄντος τῆς σοφίας, ἡμεῖς Πνεῦμα σοφίας λαμβάνοντες, τὸν Υἱὸν ἔχομεν, καὶ ἐν αὐτῷ σοφοὶ γινόμεθα.
- [00499] Οὕτω γὰρ καὶ γέγραπται ἐν τῷ ἑκατοστῷ τεσσαρακοστῷ πέμπτῳ ψαλμῷ·
- [00500] «Κύριος λύει πεπεδημένους·

- [00501] Κύριος σο φοῖ τυφλοῦς.».
- [00502] Καὶ τοῦ Πνεύματος δὲ διδομένου εἰς ἡμᾶς («Λάβετε γὰρ Πνεῦμα ἅγιον,» ἔλεγεν ὁ Σωτῆρ), ὁ Θεὸς ἐν ἡμῖν ἐστιν·
- [00503] οὕτω γὰρ ὁ Ἰωάννης ἔγραψεν·
- [00504] «Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει.
- [00505] Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ ἔδωκεν ἡμῖν.».
- [00506] Τοῦ δὲ Θεοῦ ὄντος ἐν ἡμῖν, ἔστι καὶ ὁ Υἱὸς ἐν ἡμῖν, λέγοντος αὐτοῦ τοῦ Υἱοῦ·
- [00507] «Ἐλευ σόμεθα ἐγὼ καὶ ὁ Πατὴρ, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.».
- [00508] Ἐπειτα ζωῆς οὐσης τοῦ Υἱοῦ, «Ἐγὼ» γὰρ, φησὶν, «εἰμὶ ἡ ζωὴ,» ζωοποιεῖσθαι λεγόμεθα ἐν τῷ Πνεύματι·
- [00509] «Ὁ» γὰρ «ἐγγείρας,» φησὶ, «Χριστὸν Ἰησοῦν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ἡμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν.».
- [00510] Ζωοποιουμένων δὲ ἡμῶν ἐν τῷ Πνεύματι, ζῆν αὐτὸς ὁ Χριστὸς ἐν ἡμῖν λέγεται.
- [00511] «Χριστῷ» γὰρ, φησὶ, «συνεσταύρωμαι.
- [00512] Ζῶ δὲ οὐκέτι ἐγώ·
- [00513] ζῆ δὲ ἐν ἐμοὶ Χριστός.».
- [00514] Καὶ πάλιν ὥσπερ ὁ Υἱὸς, ἅπερ ἐποίει ἔργα, ἔλεγε τὸν Πατέρα ἐργάζεσθαι·
- [00515] «Ὁ Πατὴρ» γὰρ, φησὶν, «ὁ μένων ἐν ἐμοὶ, αὐτὸς ποιεῖ τὰ ἔργα.
- [00516] Πιστεῦτέ μοι, ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί.
- [00517] Εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεῦτέ μοι.».
- [00518] Οὕτως, ἅπερ ἐν δυνάμει Πνεύματος εἰργάζετο ὁ Παῦλος, ἔλεγε τοῦ Χριστοῦ εἶναι τὰ ἔργα·
- [00519] «Οὐ γὰρ τολμήσω τι λαλεῖν, ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν ἐν λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου.».
- [00520] Τοιαύτης δὲ συστοιχίας καὶ ἐνότητος τῆς ἐν τῇ ἁγίᾳ Τριάδι οὐσης, τίς ἂν διέλοι ἢ τὸν Υἱὸν ^[26.577] ἀπὸ τοῦ Πατρὸς, ἢ τὸ Πνεῦμα ἀπὸ τοῦ Υἱοῦ, ἢ αὐτὸ τοῦ Πατρὸς;
- [00521] ἢ τίς οὕτω τολμηρὸς, ὡς εἰπεῖν ἀνόμοιον καὶ ἑτεροφυῆ τὴν Τριάδα πρὸς ἑαυτήν, ἢ ἀλλοτριούσιον τοῦ Πατρὸς τὸν Υἱόν, ἢ ξένον τὸ Πνεῦμα τοῦ Υἱοῦ;
- [00522] Πῶς δὲ ταῦτά ἐστιν;
- [00523] ἂν τις πάλιν ἐρωτήσῃ ζητῶν·
- [00524] πῶς τοῦ Πνεύματος ὄντος ἐν ἡμῖν, λέγεται ὁ Υἱὸς εἶναι ἐν ἡμῖν, τοῦ τε Υἱοῦ ὄντος ἐν ἡμῖν, λέγεται ὁ Πατὴρ εἶναι ἐν ἡμῖν;
- [00525] ἢ πῶς ὅλως Τριάδος οὐσης, ἐν ἐνὶ σημαίνεται ἡ Τριάς;
- [00526] ἢ πῶς τοῦ ἐνὸς ὄντος ἐν ἡμῖν, ἢ Τριάς ἐν ἡμῖν λέγεται;
- [00527] διελέτω πρῶτον αὐτὸς τὸ ἀπαύγασμα τοῦ φωτός, ἢ τὴν σοφίαν τοῦ σοφοῦ·
- [00528] ἢ εἰπάτω, πῶς ἐστι ταῦτα.
- [00529] Εἰ δὲ μὴ τοῦτο δύναται, πολλῶ πλεονεξίᾳ περὶ Θεοῦ τοιαῦτα ζητεῖν μαινομένων ἐστὶ τὸ τόλμημα·
- [00530] ἢ γὰρ θεότης οὐκ ἐν ἀποδείξει λόγων, ὥσπερ εἴρηται, παραδίδεται, ἀλλ' ἐν πίστει καὶ εὐσεβεῖ λογισμῷ μετ' εὐλαβείας.
- [00531] Εἰ γὰρ καὶ τὰ περὶ τοῦ σωτηριώδους σταυροῦ, «οὐκ ἐν σοφίᾳ λόγων, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,» ἐκήρυττεν ὁ Παῦλος, «καὶ ἀρόρητων δὲ ῥημάτων ἤκουσεν» ἐν τῷ παραδείσῳ, «ἂ μὴ ἐξὸν ἀνθρώπῳ λαλῆσαι» περὶ αὐτῆς τῆς ἁγίας Τριάδος τίς ἐξεῖπειν δύναται;
- [00532] Ὅμως δ' οὖν τὴν τοιαύτην ἀπορίαν δυνήσεται τις θεραπεύειν προηγουμένως μὲν τῇ πίστει, ἔπειτα δὲ καὶ ἐκ τῶν προειρημένων, φημί δὴ, τῆς εἰκόνας καὶ τοῦ ἀπαυγάσματος, καὶ πηγῆς, καὶ ποταμοῦ, καὶ ὑποστάσεως, καὶ χαρακτήρος.
- [00533] Ὅσπερ γὰρ ἐν ἰδίᾳ εἰκόνι ἐστὶν ὁ Υἱὸς ἐν τῷ Πνεύματι, οὕτω καὶ ὁ Πατὴρ ἐν τῷ Υἱῷ.
- [00534] Καὶ γὰρ τὸ ἀδύνατον τῆς διὰ λόγων ἐρμηνείας, καὶ τοῦ καταλαβεῖν τὰ τοιαῦτα παραμυθουμένη ἡ θεία Γραφή, τοιαῦτα καὶ τὰ παραδείγματα δέδωκεν ἡμῖν, ἵν' οὕτω διὰ τὴν ἀπιστίαν τῶν τολμηρῶν λέγειν ἀπλούστερον, καὶ λέγειν ἀκινδύνως, καὶ μετὰ συγγνώμης νοεῖν ἐξῆ, καὶ πιστεῦειν ἕνα εἶναι τὸν ἁγιασμόν, τὸν ἐκ Πατρὸς δι' Υἱοῦ ἐν Πνεύματι ἁγίῳ γινόμενον.

- [00535] Καὶ γὰρ ὡσπερ μονογενῆς ὁ Υἱὸς ἐστίν·
- [00536] οὕτω καὶ τὸ Πνεῦμα παρὰ ^[26.580] τοῦ Υἱοῦ διδόμενον καὶ πεμπόμενον, καὶ αὐτὸ ἓν ἐστὶ καὶ οὐ πολλὰ, οὐδὲ ἐκ πολλῶν ἐν, ἀλλὰ μόνον αὐτὸ Πνεῦμα.
- [00537] Ἐνὸς γὰρ ὄντος τοῦ Υἱοῦ, τοῦ ζῶντος Λόγου, μίαν εἶναι δεῖ τελείαν καὶ πλήρη τὴν ἁγιαστικὴν καὶ φωτιστικὴν ζῶσαν ἐνέργειαν αὐ τοῦ καὶ δωρεάν, ἥτις ἐκ Πατρὸς λέγεται ἐκπορεύεσθαι, ἐπειδὴ παρὰ τοῦ Λόγου τοῦ ἐκ Πατρὸς ὁμολογουμένου ἐκλάμπει, καὶ ἀποστέλλεται, καὶ δίδεται.
- [00538] Ἀμέλει ὁ μὲν Υἱὸς παρὰ τοῦ Πατρὸς ἀποστέλλεται·
- [00539] «Οὕτω» γὰρ, φησὶν, «ὁ Θεὸς ἠγάπησε τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέστειλεν.».
- [00540] Ὁ δὲ Υἱὸς τὸ Πνεῦμα ἀποστέλλει·
- [00541] «Ἐάν» γὰρ, φησὶν, «ἐγὼ ἀπέλθω, ἀποστελῶ τὸν Παράκλητον.».
- [00542] Καὶ ὁ μὲν Υἱὸς τὸν Πατέρα δοξάζει, λέγων·
- [00543] «Πάτερ, ἐγὼ σε ἐδόξασα» τὸ δὲ Πνεῦμα δοξάζει τὸν Υἱόν·
- [00544] «Ἐκεῖνος» γὰρ, φησὶν, «ἐμὲ δοξάσει.».
- [00545] Καὶ ὁ μὲν Υἱὸς φησὶν·
- [00546] «Ἄ ἤκουσα παρὰ τοῦ Πατρὸς, ταῦτα καὶ λαλῶ εἰς τὸν κόσμον» τὸ δὲ Πνεῦμα ἐκ τοῦ Υἱοῦ λαμβάνει·
- [00547] «Ἐκ τοῦ ἐμοῦ» γὰρ «λήψεται καὶ ἀναγγελεῖ ὑμῖν,» φησί.
- [00548] Καὶ ὁ μὲν Υἱὸς ἐν τῷ ὀνόματι τοῦ Πατρὸς ἦλθε·
- [00549] «Τὸ δὲ Πνεῦμα τὸ ἅγιον,» φησὶν ὁ Υἱὸς, «ὁ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου.».
- [00550] Τοιαύτην δὲ τάξιν καὶ φύσιν ἔχοντος τοῦ Πνεύματος πρὸς τὸν Υἱόν, οἷαν ὁ Υἱὸς ἔχει πρὸς τὸν Πατέρα, πῶς ὁ τοῦτο κτίσμα λέγων οὐ τὸ αὐτὸ καὶ περὶ τοῦ Υἱοῦ ἐξ ἀνάγκης φρονήσει;
- [00551] Εἰ γὰρ ἐστὶ τὸ Πνεῦμα τοῦ Υἱοῦ κτίσμα, ἀκόλουθον ἂν εἶη λέγειν αὐτοῦ καὶ τὸν Λόγον τοῦ Πατρὸς εἶναι κτίσμα.
- [00552] Τοιαῦτα γὰρ οἱ Ἀρειανοὶ φαντασθέντες, εἰς τὸν κατὰ Καϊάφαν Ἰουδαϊσμὸν πεπτῶκασιν.
- [00553] Εἰ δὲ τὰ Ἀρειουμῆ προσποιούνται φρονεῖν οἱ περὶ τοῦ Πνεύματος τοιαῦτα λέγοντες, φευγέτωσαν καὶ τὰ ἐκείνου ῥήματα, καὶ μὴ ἀσεβείτωσαν εἰς τὸ Πνεῦμα.
- [00554] Ὅσπερ γὰρ ὁ Υἱὸς, ὁ ἐν τῷ Πατρὶ ὢν, ἐν ᾧ καὶ ὁ Πατὴρ ἐστίν, οὐκ ἐστὶ κτίσμα, ἀλλ' ἴδιος τῆς τοῦ Πατρὸς οὐσίας (τοῦτο γὰρ καὶ ὑμεῖς προσποιεῖσθε λέγειν)·
- [00555] οὕτως καὶ τὸ Πνεῦμα τὸ ἐν τῷ Υἱῷ, ἐν ᾧ καὶ ὁ Υἱὸς ἐστίν, οὐ θέμις τοῖς κτίσμασι συντάσσειν, οὐδὲ διαιρεῖν αὐτὸ ἀπὸ τοῦ Λόγου, καὶ ἀτελῆ τὴν Τριάδα κατασκευάζειν.
- [00556] Τῶν μὲν οὖν ῥητῶν τοῦ τε προφητικῆ καὶ τοῦ ἀποστολικῆ χάριν, ὧν τὴν διάνοιαν παραποιῶντες, ἠπάτησαν ἑαυτοῦς, ἀρκεῖ διὰ τούτων διελέγξαι τὴν ἐκ τῆς ἀμαθίας τῶν τροπικῶν δυσφη ^[26.581] μίαν.
- [00557] Ἴδωμεν δὲ λοιπὸν καὶ αὐτὰ καθ' αὐτὰ τὰ ἐν ταῖς θείαις Γραφαῖς περὶ τοῦ Πνεύματος τοῦ ἁγίου λεγόμενα, καὶ ὡς δόκιμοι τραπεζίται διακρίνωμεν, εἰ ἴδιόν τι πρὸς τὰ κτίσματα ἔχει τὸ Πνεῦμα, ἢ ἴδιον τοῦ Θεοῦ ἐστίν, ἢ ἄλλο μὲν τῶν κτισμάτων, ἴδιον δὲ καὶ ἐν τῆς ἐν Τριάδι θεότητος.
- [00558] Τάχα κἂν οὕτως ἐντραπῶσι, μαθόντες, ὅσον ἀπάδει τῶν θείων λογίων τὰ ἐφευρεθέντα παρ' αὐτῶν τῆς βλασφημίας ῥήματα.
- [00559] Τὰ κτίσματα τοίνυν ἐξ οὐκ ὄντων γέγονεν, ἀρ χὴν ἔχοντα τοῦ γίνεσθαι·
- [00560] ἐν ἀρχῇ γὰρ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς.
- [00561] Ἐκ δὲ τοῦ Θεοῦ λέγεται τὸ Πνεῦμα τὸ ἅγιον·
- [00562] «Οὐδεὶς» γὰρ, φησὶν, «οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τοῦ ἐν αὐτῷ·
- [00563] οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.
- [00564] Ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ.».
- [00565] Ποία τοίνυν ἐκ τῶν προειρημένων συγγένεια τῷ Πνεύματι πρὸς τὰ κτίσματα;
- [00566] Τὰ μὲν γὰρ κτίσματα οὐκ ἦν·
- [00567] ὁ δὲ Θεὸς ὢν ἐστίν, ἐξ οὗ καὶ τὸ Πνεῦμα.
- [00568] Τὸ δὲ ἐκ τοῦ Θεοῦ οὐκ ἂν εἴη ἐκ τοῦ μὴ ὄντος, οὐδὲ κτίσμα, ἵνα μὴ κατ' ἐκεῖνος καὶ ὁ ἐξ οὗ ἐστὶ τὸ Πνεῦμα, κτίσμα εἶναι νομισθῆ.

- [00569] Τίς οὖν τῶν τοιούτων ἀφρόνων ἀνέξεται, λεγόντων καὶ αὐτῶν ἐν καρδίᾳ μὴ εἶναι Θεόν;
- [00570] Καὶ γὰρ εἰ ὥσπερ οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ Πνεῦμα τὸ ἐν αὐτῷ, οὕτως καὶ τὰ τοῦ Θεοῦ εἰ μὴ τὸ ἐν αὐτῷ Πνεῦμα·
- [00571] πῶς οὐ δύσφημον ἂν εἶη λέγειν κτίσμα τὸ ἐν τῷ Θεῷ Πνεῦμα, τὸ καὶ τὰ βάθη τοῦ Θεοῦ ἐρευνῶν;
- [00572] Μαθήσεται γὰρ ἐκ τούτων εἰπεῖν ὁ τοιοῦτος τὸ μὲν τοῦ ἀνθρώπου πνεῦμα ἔξωθεν αὐ τοῦ ἀνθρώπου εἶναι, τὸν δὲ ἐν τῷ Πατρὶ Λόγον εἶναι κτίσμα.
- [00573] Πάλιν τε Πνεῦμα ἀγιοσύνης καὶ ἀνακαινώσεως ἐστὶ τε καὶ λέγεται τὸ Πνεῦμα·
- [00574] γράφει γὰρ ὁ Παῦλος·
- [00575] «Τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.».
- [00576] Καὶ πάλιν φησὶν·
- [00577] «Ἄλλ' ἡγιάσθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν» ὅτε καὶ πρὸς Τίτον [26.584] γράφων ἔλεγεν·
- [00578] «Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἑρῶν τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, ἵνα, δικαιοθέντες τῇ ἐκείνου χάριτι, κληρονόμοι κατ' ἐλπίδα γεννηθῶμεν ζωῆς αἰωνίου.».
- [00579] Τὰ δὲ κτίσματα ἁγιαζόμενά εἰσι καὶ ἀνακαινιζόμενα.
- [00580] «Ἐξαποστελεῖς» γὰρ «τὸ Πνεῦμά σου, καὶ κτισθῆσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς.».
- [00581] Καὶ ὁ Παῦλος δὲ φησιν·
- [00582] «Ἀδύνατον γὰρ τοὺς ἅπασι φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου.».
- [00583] Τὸ τοίνυν μὴ ἁγιαζόμενον παρ' ἑτέρου, μηδὲ μετέχον ἁγιασμοῦ, ἀλλ' αὐτὸ μεθεκτὸν ὄν, ἐν ᾧ καὶ τὰ κτίσματα πάντα ἁγιάζεται, πῶς ἂν εἶη ἐν τῶν πάντων, ἴδιον τῶν μετεχόντων αὐτοῦ;
- [00584] Ἀνάγκη γὰρ τοῖς τοῦτο λέγουσιν εἰπεῖν καὶ τὸν Υἱόν, δι' οὗ τὰ πάντα γέγονεν, ἕνα τῶν πάντων εἶναι.
- [00585] Πνεῦμα ζωοποιὸν λέγεται·
- [00586] «Ὁ ἐγείρας» γὰρ, φησὶν, «Ἰησοῦν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ ὑμῶν σώματα διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν.».
- [00587] Καὶ ὁ μὲν Κύριός ἐστιν ἡ αὐτοζωή, καὶ «ἀρχηγὸς τῆς ζωῆς,» ὡς εἶπεν ὁ Πέτρος·
- [00588] ἔλεγε δὲ αὐτὸς ὁ Κύριος·
- [00589] «Τὸ ὕδωρ, ὃ ἐγὼ δώσω αὐ τῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
- [00590] Τοῦτο δὲ ἔλεγε περὶ τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν.».
- [00591] Τὰ δὲ κτίσματα, ὡς εἴρηται, ζωοποιούμενά ἐστι δι' αὐτοῦ.
- [00592] Τὸ δὲ μὴ μετέχον ζωῆς, ἀλλ' αὐτὸ μετεχόμενον καὶ ζωοποιῶν τὰ κτίσματα, ποίαν ἔχει συγγένειαν πρὸς τὰ γενητά;
- [00593] Ἡ πῶς ὅλως ἂν εἶη τῶν κτισμάτων, ἅπερ ἐν ἐκείνῳ παρὰ τοῦ Λόγου ζωοποιεῖται;
- [00594] Χρῖσμα λέγεται τὸ Πνεῦμα, καὶ ἔστι σφραγίς.
- [00595] Ὁ μὲν γὰρ Ἰωάννης γράφει·
- [00596] «Καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε παρ' αὐτοῦ, μένει ἐν ὑμῖν.
- [00597] Καὶ οὐ χρειᾶν ἔχετε, ἵνα τις διδάσκῃ ὑμᾶς·
- [00598] ἀλλ' ὡς τὸ αὐτοῦ χρῖσμα,» τὸ Πνεῦμα αὐτοῦ, «διδάσκει ὑμᾶς περὶ πάντων.».
- [00599] Ἐν δὲ τῷ προφήτῃ Ἡσαΐᾳ γέγραπται·
- [00600] «Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὐ εἶνεκεν ἔχρισέ με.».
- [00601] Ὁ δὲ Παῦλος φησιν·
- [00602] «Ἐν ᾧ καὶ πιστεύσαντες, ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.».

- [00603] Τὰ δὲ κτίσματα τούτῳ σφραγίζεται καὶ χρίεται, καὶ [26.585] περὶ πάντων διδάσκεται.
- [00604] Εἰ δὲ τὸ Πνεῦμα χρίσμα καὶ σφραγίς ἐστίν, ἐν ᾧ χρίει καὶ σφραγίζει πάντα ὁ Λόγος·
- [00605] ποία ὁμοιότης ἢ ιδιότης τοῦ χρίσματος καὶ τῆς σφραγίδος πρὸς τὰ χριόμενα καὶ σφραγιζόμενα;
- [00606] Οὐκοῦν καὶ κατὰ τοῦτο οὐκ ἂν εἴη τῶν πάντων αὐτό.
- [00607] Οὐ γὰρ ἂν εἴη ἢ σφραγίς ἐκ τῶν σφραγιζομένων, οὐδὲ τὸ χρίσμα ἐκ τῶν χριομένων·
- [00608] ἀλλ' ἰδιὸν ἐστὶ τοῦτο τοῦ χριόντος καὶ σφραγιζόντος Λόγου.
- [00609] Τὸ μὲν γὰρ χρίσμα τὴν εὐωδίαν καὶ πνοὴν τοῦ χριόντος ἔχει, καὶ οἱ χριόμενοι τούτου μεταλαμβάνοντες λέγουσι·
- [00610] «Χριστοῦ εὐωδία ἐσμέν·» ἢ δὲ σφραγίς τὴν μορφήν Χριστοῦ τοῦ σφραγιζόντος ἔχει, καὶ ταύτης οἱ σφραγιζόμενοι μετέχουσι, μορφούμενοι κατ' αὐτήν, λέγοντος τοῦ Αποστόλου·
- [00611] «Τεκνία μου, οὐς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.».
- [00612] Οὕτω δὲ σφραγιζόμενοι, εἰκότως καὶ κοινωνοὶ θείας φύσεως γινόμεθα, ὡς εἶπεν ὁ Πέτρος, καὶ οὕτω μετέχει πάσα ἢ κτίσις τοῦ Λόγου ἐν τῷ Πνεύματι.
- [00613] Καὶ διὰ τοῦ Πνεύματος λεγόμεθα πάντες μέτοχοι τοῦ Θεοῦ·
- [00614] «Οὐκ οἶδατε, γὰρ φησὶν, ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ ἐν ὑμῖν οἰκεῖ·
- [00615] Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός.
- [00616] Ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.».
- [00617] Εἰ κτίσμα δὲ ἦν τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἂν τις ἐν αὐτῷ μετουσία τοῦ Θεοῦ γένοιτο ἡμῖν·
- [00618] ἀλλ' ἢ ἄρα κτίσματι μὲν συνηπτόμεθα, ἀλλότριον δὲ τῆς θείας φύσεως ἐγινόμεθα, ὡς κατὰ μηδὲν αὐτῆς μετέχοντες.
- [00619] Νῦν δὲ, ὅτε λεγόμεθα μέτοχοι Χριστοῦ καὶ μέτοχοι Θεοῦ, δείκνυται τὸ ἐν ἡμῖν χρίσμα καὶ ἡ σφραγίς μὴ οὔσα τῆς τῶν γεννητῶν φύσεως, ἀλλὰ τῆς τοῦ Υἱοῦ, διὰ τοῦ ἐν αὐτῷ Πνεύματος συνάπτοντος ἡμᾶς τῷ Πατρὶ.
- [00620] Τοῦτο γὰρ ὁ Ἰωάννης, ὡς ἐν τοῖς ἔμπροσθεν εἴρηται, διδάσκων ἔγραψεν·
- [00621] «Ἐν τούτῳ γινώσκωμεν, ὅτι ἐν τῷ Θεῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ αὐτὸς ἔδωκεν ἡμῖν.».
- [00622] Εἰ δὲ τῇ τοῦ Πνεύματος μετουσία γινόμεθα κοινωνοὶ θείας φύσεως, μαίνοιτ' ἂν τις λέγων τὸ Πνεῦμα τῆς κτιστῆς φύσεως, καὶ μὴ [26.588] τῆς τοῦ Θεοῦ.
- [00623] Διὰ τοῦτο γὰρ καὶ ἐν οἷς γίνεται, οὗτοι θεοποιοῦνται·
- [00624] εἰ δὲ θεοποιεῖ, οὐκ ἀμφίβολον, ὅτι ἡ τούτου φύσις Θεοῦ ἐστὶ.
- [00625] Καὶ ἔτι δὲ φανερώτερον εἰς ἀναίρεσιν τῆς αἰρέσεως ταύτης ἐν τῷ ἑκατοστῷ τρίτῳ ψαλμῷ ἄδεται, ὡς ἔμπροσθεν εἵπομεν·
- [00626] «Ἀντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέψουσιν.
- [00627] Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς.».
- [00628] Ὁ δὲ Παῦλος γράφει τίτῳ·
- [00629] «Διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίας διὰ Ἰησοῦ Χριστοῦ.».
- [00630] Εἰ δὲ ὁ Πατὴρ διὰ τοῦ Λόγου ἐν Πνεύματι ἁγίῳ κτίζει τὰ πάντα, καὶ ἀνακαινίζει·
- [00631] ποία ὁμοιότης ἢ συγγένεια τῷ κτίζοντι πρὸς τὰ κτίσματα;
- [00632] Ἥ ὅλως πῶς ἂν εἴη, ἐν ᾧ κτίζεται τὰ πάντα, κτίσμα;
- [00633] Ἀκολουθεῖ γὰρ τῇ τοιαύτῃ δυσφῆμίᾳ καὶ ἡ εἰς τὸν Υἱὸν βλασφημία·
- [00634] ὥστε τοὺς λέγοντας τὸ Πνεῦμα κτίσμα εἰπεῖν, ὅτι καὶ ὁ Λόγος, δι' οὗ τὰ πάντα κτίζεται, κτίσμα ἐστίν.
- [00635] Εἰκὼν τοῦ Υἱοῦ λέγεται καὶ ἐστὶ τὸ Πνεῦμα·
- [00636] «Οὗς» γὰρ «προέγνω καὶ προώρισε συμμόρφους τῆς εἰκόνας τοῦ Υἱοῦ αὐτοῦ.».
- [00637] Οὐκοῦν τοῦ Υἱοῦ καὶ κατ' ἐκείνους ὁμολογουμένου μὴ εἶναι κτίσματος, οὐκ ἂν εἴη οὐδὲ ἡ τούτου εἰκὼν κτίσμα.

- [00638] Ὅποια γὰρ ἂν εἶη ἡ εἰκὼν, τοιοῦτον ἀνάγκη καὶ τὸν, οὐ ἔστιν ἡ εἰκὼν, εἶναι.
- [00639] Ὅθεν εἰκότως καὶ πρεπόντως ὁ Λόγος ὁμολογεῖται μὴ ὦν κτίσμα, εἰκὼν τοῦ Πατρὸς ὑπάρχων·
- [00640] ὁ ἄρα τοῖς κτίσμασι συναριθμῶν τὸ Πνεῦμα πάντως που καὶ τὸν Υἱὸν ἐν τούτοις συναριθμῆσει, δυσφημῶν ἐν τούτῳ καὶ τὸν Πατέρα διὰ τὴν εἰκόνα τοῦ του δυσφημίαν.
- [00641] Ἄλλο ἄρα τῶν κτισμάτων ἐστὶ τὸ Πνεῦμα, καὶ δέδεικται μᾶλλον ἴδιον εἶναι τοῦ Υἱοῦ, καὶ οὐ ξένον τοῦ Θεοῦ.
- [00642] Καὶ γὰρ κάκεινο τὸ σοφὸν αὐτῶν ἐρώ τημα·
- [00643] Εἰ ἐκ τοῦ Θεοῦ ἐστὶ τὸ Πνεῦμα, διὰ τί μὴ λέγεται καὶ αὐτὸ Υἱός;
- [00644] Δέδεικται μὲν ἐν τοῖς ἔμπροσθεν ἤδη προπετές καὶ τολμηρὸν, δείκνυται δὲ καὶ νῦν οὐδὲν ἥττον.
- [00645] Εἰ γὰρ καὶ μὴ Υἱὸς ἐλέχθη ἐν ταῖς Γραφαῖς, ἀλλὰ Πνεῦμα τοῦ Θεοῦ, ἐν αὐτῷ τῷ Θεῷ καὶ ἐξ αὐτοῦ τοῦ Θεοῦ εἴρηται, ὡς ὁ Ἀπόστολος ἔγραψεν.
- [00646] Εἰ δὲ ὁ Υἱὸς, ἐπειδὴ ἐκ τοῦ Πατρὸς ἐστὶν, ἴδιος τῆς οὐσίας αὐτοῦ ἐστὶν, ἀνάγκη καὶ [26.589] τὸ Πνεῦμα, ἐκ τοῦ Θεοῦ λεγόμενον, ἴδιον εἶναι κατ' οὐσίαν τοῦ Υἱοῦ.
- [00647] Ἀμέλει τοῦ Κυρίου ὄντος Υἱοῦ, αὐτὸ τὸ Πνεῦμα εἴρηται Πνεῦμα υἰοθεσίας.
- [00648] Καὶ πάλιν τοῦ Υἱοῦ ὄντος σοφίας καὶ ἀληθείας, γέγραπται τὸ Πνεῦμα εἶναι Πνεῦμα σοφίας καὶ ἀληθείας.
- [00649] Πάλιν τε ὁ μὲν Υἱὸς ἐστὶ δύναμις Θεοῦ, καὶ Κύριος τῆς δόξης·
- [00650] τὸ δὲ Πνεῦμα λέγεται Πνεῦμα δυνάμεως, καὶ Πνεῦμα τῆς δόξης, οὕτως ἐφ' ἑκάστου τῆς Γραφῆς λεγούσης·
- [00651] τοῦ μὲν Παύλου γράφοντος Κορινθίοις·
- [00652] «Εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν» καὶ ἐν ἑτέροις·
- [00653] «Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον·
- [00654] ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας» καὶ αὐθις·
- [00655] «Ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον·
- [00656] Ἀββᾶ, ὁ Πατήρ.».
- [00657] Ὁ δὲ Πέτρος ἔγραψεν·
- [00658] «Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι·
- [00659] ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπέπαιται.».
- [00660] Ὁ δὲ Κύριος εἶρηκε Πνεῦμα τῆς ἀληθείας καὶ Παράκλητον εἶναι τὸ Πνεῦμα·
- [00661] ἐξ οὗ δείκνυται τελείαν εἶναι ἐν τούτῳ τὴν Τριάδα.
- [00662] Ἐν τούτῳ γ' οὖν ὁ Λόγος τὴν κτίσιν οὐκ ἂν εἶη αὐτὸ τῶν κτισμάτων·
- [00663] καὶ τὸ υἰοποιῶν δὲ τὴν κτίσιν, οὐκ ἂν εἶη ξένον τοῦ Υἱοῦ·
- [00665] ἐπεὶ ζητεῖν ἕτερον ἀνάγκη Πνεῦμα, ἵνα καὶ τοῦτο ἐν ἐκείνῳ συναφθῇ τῷ Λόγῳ.
- [00666] Ἀλλ' ἄτοπον τοῦτο.
- [00667] Οὐκ ἄρα τῶν γενητῶν ἐστὶ τὸ Πνεῦμα, ἀλλ' ἴδιον τῆς τοῦ Πατρὸς θεότητος, ἐν ᾧ καὶ τὰ γενητὰ ὁ Λόγος θεοποιεῖ.
- [00668] Ἐν ᾧ δὲ θεοποιεῖται ἡ κτίσις, οὐκ ἂν εἶη ἐκτὸς αὐτοῦ τῆς τοῦ Πατρὸς θεότητος.
- [00669] Ὅτι δὲ ἄνω τῆς κτίσεώς ἐστὶ τὸ Πνεῦμα, καὶ ἄλλο μὲν παρὰ τὴν τῶν γενητῶν φύσιν, ἴδιον δὲ τῆς θεότητος, ἔξεστι καὶ ἐκ τούτου πάλιν συνιδεῖν.
- [00670] Ἀτρεπτον καὶ ἀναλλοιώτον ἐστὶ τὸ Πνεῦμα τὸ ἅγιον·
- [00671] «Ἄγιον, γὰρ φησι, Πνεῦμα παιδείας φεύξεται δόλον, καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων.».
- [00672] Καὶ ὁ μὲν Πέτρος φησὶν·

- [00673] «Ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου Πνεύματος;» καὶ πάλιν ἐν τῇ Σοφίᾳ·
- [00674] «Τὸ γὰρ ἀφθαρτὸν σου Πνεῦμά ἐστιν ἐν πᾶσι» καὶ [26.592] εἰ «οὐδεὶς οἶδε τὰ τοῦ Θεοῦ, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ τὸ ἐν αὐτῷ» οὐκ ἔστι δὲ παρὰ τῷ Θεῷ, ὡς εἶπεν ὁ Ἰάκωβος, «παραλλαγὴ ἢ τροπῆς ἀποσκίασμα» ἐν τῷ Θεῷ ὃν τὸ Πνεῦμα τὸ ἅγιον, εἰκότως ἂν εἴη ἄτρεπτον καὶ ἀπαράλλακτον καὶ ἀφθαρτον.
- [00675] Ἡ δὲ τῶν γενητῶν καὶ τῶν κτιστῶν φύσις ἐστὶ τρεπτή, ἅτε δὴ ἔξωθεν οὖσα τῆς τοῦ Θεοῦ οὐσίας, καὶ ἐξ οὐκ ὄντων ὑποστᾶσα·
- [00676] «πᾶς» μὲν γὰρ «ἄνθρωπος,» φησὶ, «ψεύστης.».
- [00677] Καὶ, «πάντες ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ.
- [00678] Ἀγγέλους δὲ τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλ' ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.».
- [00679] Ἐν δὲ τῷ Ἰώβ·
- [00680] «Εἰ κατὰ ἀγίων ἀγγέλων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιὸν τι ἐπενόησεν·
- [00681] ἄστρα δὲ οὐ καθαρὰ ἐνώπιον αὐτοῦ» ὁ δὲ Παῦλος γράφει·
- [00682] «Οὐκ οἶδατε, ὅτι ἀγγέλους κρινοῦμεν, μή τιγε βιωτικά;» Ἀλλὰ γὰρ καὶ ἠκούσαμεν, ὅτι ὁ διάβολος, ἐν μέσῳ τῶν χερουβὶμ ὧν, καὶ ἀποσφράγισμα ὁμοιώσεως γενόμενος, ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὡς ἀστραπή.
- [00683] Εἰ δὲ τὰ μὲν κτίσματα τοιαύτην ἔχει φύσιν, καὶ γέγραπται περὶ ἀγγέλων τοιαῦτα·
- [00684] τὸ δὲ Πνεῦμα τὸ αὐτὸ ἐστὶ καὶ ἀναλλοίωτον, καὶ τῆς τοῦ Υἱοῦ ἀτρεψίας, ἐστὶ, μένον αἰεὶ σὺν αὐτῷ ἄτρεπτον·
- [00685] ποία ὁμοιότης τῷ ἀτρέπτῳ πρὸς τὰ τρεπόμενα;
- [00686] Δῆλον γὰρ ἂν εἴη, ὡς οὔτε κτίσμα ἐστὶν, οὔτε ὅλως τῆς τῶν ἀγγέλων οὐσίας ἐστὶ, διὰ τὸ ἐκείνους εἶναι τρεπτούς·
- [00687] ἀλλ' εἰκῶν τοῦ Λόγου, καὶ τοῦ Πατρὸς ἰδιὸν ἐστὶ.
- [00688] Πάλιν τε τὸ μὲν Πνεῦμα Κυρίου πεπλήρωκε τὴν οἰκουμένην.
- [00689] Οὕτω γὰρ καὶ ὁ Δαβὶδ ψάλλει·
- [00690] «Ποῦ πορευθῶ ἀπὸ τοῦ Πνεύματός σου;» Καὶ πάλιν ἐν τῇ Σοφίᾳ γέγραπται·
- [00691] «Τὸ γὰρ ἀφθαρτὸν σου Πνεῦμά ἐστιν ἐν πᾶσι.».
- [00692] Τὰ δὲ γενητὰ πάντα ἐν μεμερισμένῳ νοῖς τόποις εἰσὶν, ἥλιος μὲν, καὶ σελήνη, καὶ ἀστέρεις ἐν τῷ στερεώματι, νεφέλαι δὲ ἐν τῷ ἀέρι·
- [00693] καὶ τοῖς ἀνθρώποις ἔστησεν ὄρια ἔθνῶν·
- [00694] οἳ τε ἄγγελοι ἀποστέλλονται εἰς διακονίας·
- [00695] «Καὶ ἦλθον οἱ ἄγγελοι παραστήναι ἐνώπιον τοῦ Κυρίου,» ὡς ἐν τῷ Ἰώβ γέγραπται·
- [00696] καὶ, «ἐνυπνιάσθη δὲ Ἰακώβ ὁ πατριάρχης·
- [00697] καὶ, ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῆ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς.».
- [00698] Εἰ δὲ τὸ μὲν Πνεῦμα πάντα πληροῖ, καὶ ἐν τῷ Λόγῳ πάρεστιν ἐν μέσῳ πάντων, οἱ δὲ ἄγγελοι ἐλαττοῦνται [26.593] τούτῳ, καὶ ἐνθα ἀποστέλλονται, ἐκεῖ πάρεσι·
- [00699] οὐκ ἀμφίβολον οὖν, ὅτι οὔτε τῶν γενητῶν, οὔτε ὅλως ἄγγελός ἐστιν, ὡς ὑμεῖς λέγετε, τὸ Πνεῦμα, ἀλλ' ἄνω τῆς τῶν ἀγγέλων φύσεώς ἐστιν.
- [00700] Πάλιν γὰρ καὶ ἐκ τούτων ἂν τις ἴδοι τὸ Πνεῦμα τὸ ἅγιον, ὡς μεθεκτὸν ἐστὶ καὶ οὐ μετέχον (τὰ αὐτὰ γὰρ λέγειν οὐκ ὀκνητέον).
- [00701] «Ἀδύνατον γὰρ,» φησὶ, «τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους Πνεύματος ἁγίου γενομένους, καὶ καλὸν γευσασμένους Θεοῦ ῥῆμα,» καὶ τὰ ἐξῆς.
- [00702] Οἱ δὲ ἄγγελοι, καὶ τὰ ἄλλα κτίσματα μετέχοντά ἐστιν αὐτοῦ τοῦ Πνεύματος·
- [00703] διὰ τοῦτο γὰρ ταῦτα μὲν καὶ ἐκίπτειν οὐ μετέσχον δύναται·
- [00704] τὸ δὲ Πνεῦμα αἰεὶ τὸ αὐτὸ ἐστὶν·
- [00705] οὐ γὰρ τῶν μετεχόντων ἐστὶν, ἀλλ' αὐτοῦ τὰ πάντα μετέχει.
- [00706] Εἰ δὲ τοῦτο μὲν αἰεὶ τὸ αὐτὸ ἐστὶ καὶ μεθεκτὸν, τὰ δὲ κτίσματα μετέχοντά ἐστιν αὐτοῦ·

- [00707] οὐκ ἂν εἶη τὸ Πνεῦμα τὸ ἅγιον οὔτε ἄγγελος, οὔτε ὄλως κτίσμα, ἀλλ' ἴδιον τοῦ Λόγου, παρ' οὗ διδόμενον μετέχεται παρὰ τῶν κτισμάτων·
- [00708] ἐπεὶ ὥρα λέγειν αὐτοὺς καὶ τὸν Υἱὸν κτίσμα, οὗ πάντες ἐν τῷ Πνεύματι μέτοχοι γεγονάμεν.
- [00709] Καὶ πά λιν ἓν ἐστι τὸ Πνεῦμα τὸ ἅγιον·
- [00710] τὰ δὲ κτίσματα πολλά.
- [00711] Ἄγγελοι μὲν γὰρ χίλιαι χιλιάδες καὶ μύριαι μυριάδες·
- [00712] φωστῆρες δὲ πολλοὶ, καὶ θρόνοι, καὶ κυριότητες, καὶ οὐρανοὶ, καὶ χερουβὶμ, καὶ σεραφίμ, καὶ ἀρχάγγελοι πολλοί·
- [00713] καὶ ἀπλῶς οὐκ ἔστι τὰ κτίσματα ἓν, ἀλλὰ πάντα πολλά καὶ διάφορα.
- [00714] Εἰ δὲ τὸ μὲν Πνεῦμα τὸ ἅγιον ἓν ἐστι, τὰ δὲ κτίσματα πολλά, καὶ ἄγγελοι πολλοί·
- [00715] ποία ὁμοιότης τῷ Πνεύματι πρὸς τὰ γενητά;
- [00716] Καὶ οὐκ ἄδηλον, ὅτι οὐκ ἔστι τῶν πολλῶν τὸ Πνεῦμα, ἀλλ' οὐδὲ ἄγγελος, ἀλλ' ἓν ὄν, μᾶλλον δὲ τοῦ Λόγου ἑνὸς ὄντος ἴδιον, καὶ τοῦ Θεοῦ ἑνὸς ὄντος ἴδιον καὶ ὁμοούσιόν ἐστι.
- [00717] Ταῦτα μὲν οὖν καὶ μόνα καθ' ἑαυτὰ λεγόμενα περὶ τοῦ ἁγίου Πνεύματος δείκνυσιν αὐτὸ μηδὲν κοινὸν μηδὲ ἴδιον ἔχειν τι τῇ φύσει καὶ τῇ οὐσίᾳ πρὸς τὰ κτίσματα, ἀλλ' ἄλλο μὲν εἶναι τῶν γενητῶν, ἴδιον δὲ καὶ οὐ ξέ νον τῆς τοῦ Υἱοῦ οὐσίας καὶ θεότητος, δι' ἣν καὶ τῆς ἁγίας Τριάδος ὄν, καταισχύνει τὴν ἐκείνων ἀναισθησίαν.
- [00718] Ἴδωμεν δὲ ὁμῶς καὶ πρὸς τούτοις καὶ αὐτὴν τὴν ἐξ ἀρχῆς παράδοσιν καὶ διδασκαλίαν καὶ πίστιν τῆς καθολικῆς Ἐκκλησίας, ἣν ὁ μὲν Κύριος ἔδωκεν, οἱ δὲ ἀπόστολοι ἐκήρυξαν, καὶ οἱ πατέρες [26.596] ἐφύλαξαν.
- [00719] Ἐν ταύτῃ γὰρ ἡ Ἐκκλησία τεθεμελιώται, καὶ ὁ ταύτης ἐκπίπτων οὐτ' ἂν εἶη, οὐτ' ἂν ἔτι λέγοιτο Χριστιανός.
- [00720] Τριάς τοίνυν ἁγία καὶ τελεία ἐστίν, ἐν Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι θεολογοῦ μένη, οὐδὲν ἀλλότριον ἢ ἕξωθεν ἐπιμιγνύμενον ἔχουσα, οὐδὲ ἐκ δημιουργοῦ καὶ γενητοῦ συνισταμένη, ἀλλ' ὅλη τοῦ κτίζειν καὶ δημιουργεῖν οὐσα·
- [00721] ὁμοία δὲ ἑαυτῇ καὶ ἀδιαίρετός ἐστι τῇ φύσει, καὶ μία ταύτης ἡ ἐνέργεια.
- [00722] Ὁ γὰρ Πατὴρ διὰ τοῦ Λόγου ἐν Πνεύματι ἁγίῳ τὰ πάντα ποιεῖ·
- [00723] καὶ οὕτως ἡ ἐνότης τῆς ἁγίας Τριάδος σώζεται·
- [00724] καὶ οὕτως εἰς Θεὸς ἐν τῇ Ἐκκλησίᾳ κηρύττεται, «ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν.».
- [00725] «Ἐπὶ πάντων» μὲν ὡς Πατὴρ, ὡς ἀρχὴ, καὶ πηγὴ·
- [00726] «διὰ πάντων» δὲ διὰ τοῦ Λόγου·
- [00727] «ἐν πᾶσι» δὲ ἐν τῷ Πνεύματι τῷ ἁγίῳ.
- [00728] Τριάς δὲ ἐστὶν οὐχ ἕως ὀνόματος μόνον καὶ φαντασίας λέξεως, ἀλλὰ ἀληθεία καὶ ὑπάρχει Τριάς.
- [00729] Ὡσπερ γὰρ ὁ ὢ ἐστὶν ὁ Πατὴρ, οὕτως ὁ ὦν ἐστὶ καὶ ἐπὶ πάντων Θεὸς ὁ τούτου Λόγος.
- [00730] Καὶ τὸ Πνεῦμα τὸ ἅγιον οὐκ ἀνυπαρκτὸν ἐστὶν, ἀλλ' ὑπάρχει καὶ ὑφέστηκεν ἀληθῶς.
- [00731] Καὶ οὔτε ἔλαττον τούτων φρονεῖ ἡ καθολικὴ Ἐκκλησία, ἵνα μὴ εἰς τοὺς νῦν κατὰ Καϊάφαν Ἰουδαίους καὶ εἰς Σαβέλλιον ἐμπέσῃ·
- [00732] οὔτε πλείον ἐπινοεῖ, ἵνα μὴ εἰς τὴν Ἑλλήνων πολυθεότητα κυλισθῇ.
- [00733] Καὶ ὅτι αὕτη ἡ πίστις τῆς Ἐκκλησίας ἐστὶ, μαθέτωσαν πῶς ὁ μὲν Κύριος ἀποστέλλων τοὺς ἀποστόλους παρήγγειλε τοῦτον θεμέλιον τιθέναι τῇ Ἐκκλησίᾳ λέγων·
- [00734] «Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.».
- [00735] Οἱ δὲ ἀπόστολοι, πορευθέντες, οὕτως ἐδίδαξαν·
- [00736] καὶ τοῦτό ἐστιν εἰς πᾶσαν τὴν ὑπ' οὐρανὸν Ἐκκλησίαν τὸ κήρυγμα.
- [00737] Οὐκοῦν τοῦτον ἐχούσης τῆς Ἐκκλησίας τὸν θεμέλιον τῆς πίστεως, εἰπάτωσαν πάλιν ἡμῖν ἐκεῖνοι καὶ ἀποκρινάσθωσαν·
- [00738] Τριάς ἐστίν, ἢ δυάς;
- [00739] Εἰ μὲν οὖν δυάς ἐστὶ, συναριθμείσθω παρ' ὑμῶν τοῖς κτίσμασι τὸ Πνεῦμα.
- [00740] Οὐκ ἔστι μὲν τὸ τοιοῦτον ὑμῶν φρόνημα εἰς ἓνα Θεόν, τὸν «ἐπὶ πάντων,» καὶ «διὰ πάντων,» καὶ «ἐν πᾶσι.».

[00741] Τὸ γὰρ, «ἐν πᾶσιν,» οὐκ ἔχετε, διαιροῦντες καὶ ἀποξενοῦντες ἀπὸ τῆς θεότητος τὸ Πνεῦμα·

[00742] καὶ ἡ τελείωσις δὲ ὑμῶν, ἣν νομίζετε ποιεῖν, οὕτω φρονοῦντες, οὐκ ἔστιν ὀλόκληρος εἰς θεότητα γινομένη.

[00743] Ἐπιμίγνυται γὰρ ταῦ [26.597] τῆ κτίσμα·

[00744] καὶ θεολογεῖτε καὶ ὑμεῖς, ὡς οἱ Ἀρειανοὶ καὶ Ἕλληνες, τὴν κτίσιν μετὰ τοῦ κτίσαντος αὐτὴν Θεοῦ διὰ τοῦ ἰδίου Λόγου.

[00745] Οὕτω δὲ δια κείμενοι, ποίας ἐλπίδος ἐστέ;

[00746] Ἥ τις ὑμᾶς συνάψει τῷ Θεῷ, μὴ ἔχοντας τὸ Πνεῦμα αὐτοῦ τοῦ Θεοῦ, ἀλλὰ τὸ τῆς κτίσεως;

[00747] Ποία δὲ ὑμῶν τόλμα καὶ ἀπροσεξία, ὅτι τὸν Πατέρα καὶ τὸν τούτου Λόγον εἰς τὰ κτίσματα κατάγετε, καὶ πάλιν τὸ κτίσμα συνεξισοῦτε τῷ Θεῷ;

[00748] Τοῦτο γὰρ ποιεῖτε φανταζόμενοι περὶ τοῦ Πνεύματος ὡς κτίματος, καὶ συντάσσοντες αὐτὸ εἰς Τριάδα.

[00749] Τί δὲ καὶ τὸ μανιώδες ὑμῶν, ὥστε φρονεῖν ἀδικίαν κατὰ τοῦ Θεοῦ, ὅτι μὴ πάντες ἄγγελοι, ἢ πάντα τὰ κτίσματα, ἀλλ' εἷς ἐκ τούτων συναριθμεῖται τῷ Θεῷ καὶ τῷ Λόγῳ αὐτοῦ;

[00750] Ἴδει γὰρ καθ' ὑμᾶς, ἅπαξ ἀγγέλου καὶ κτίματος ὄντος τοῦ Πνεύματος, καὶ συντασσομένου εἰς Τριάδα, μὴ ἓνα, ἀλλὰ καὶ πάντας τοὺς κτισθέντας ἀγγέλους συντάσσεσθαι ταύτη·

[00751] καὶ μηκέτι Τριάδα, ἀλλὰ πληθύντινα θεότητος ἀναριθμητον εἶναι·

[00752] ἵνα καὶ ἡ ἐν τούτῳ πάλιν δοκοῦσα τελείωσις ὑμῶν γίνεσθαι, διαιρουμένη ὧδε κἀκεῖσε, ἀβέβαιος τῇ ποικιλίᾳ γένηται.

[00753] Τοιαῦτα γὰρ τὰ τέλη ὑμῶν τε καὶ τῶν Ἀρειανῶν λογιζομένων κατὰ τῆς θεότητος, καὶ τῆ κτίσει λατρευόντων παρὰ τὸν κτίσαντα τὰ πάντα Θεόν.

[00754] Τοιαῦτα μὲν οὖν ὑμῖν ἄτοπα ἐκ τοῦ δυάδα λέγειν ἀπαντᾶ.

[00755] Εἰ δὲ Τριάς ἐστιν, ὥσπερ οὖν καὶ ἔστι, δέδεικται δὲ ἀδιαίρετος οὕσα καὶ οὐκ ἀνόμοιος·

[00756] ἀνάγκη μίαν ταύτης εἶναι τὴν ἀγιότητα, καὶ μίαν ταύτης τὴν ἀϊδιότητα, καὶ τὴν τῆς ἀτρεψίας φύσιν.

[00757] Ὡσπερ γὰρ ἡ ὡς αὐτὴν παραδεδομένη πίστις μία ἐστὶ, καὶ αὕτη συνάπτει τῷ Θεῷ, ὁ δὲ ὑπεξαιρούμενός τι τῆς Τριάδος, καὶ ἐν μόνῳ τῷ τοῦ Πατρὸς ὀνόματι βαπτιζόμενος, ἢ ἐν μόνῳ τῷ ὀνόματι τοῦ Υἱοῦ, ἢ χωρὶς γε τοῦ Πνεύματος ἐν Πατρὶ καὶ Υἱῷ, οὐδὲν λαμβάνει, ἀλλὰ κενός καὶ ἀτελής αὐτὸς τε καὶ ὁ δοκῶν διδόναι διαμένει·

[00758] ἐν τῇ Τριάδι γὰρ ἡ τελείωσις ἐστιν·

[00759] οὕτως ὁ διαιρῶν τὸν Υἱὸν ἀπὸ τοῦ Πατρὸς, ἢ τὸ Πνεῦμα κατάγων εἰς τὰ κτίσματα, οὔτε τὸν Υἱὸν ἔχει οὔτε τὸν Πατέρα, ἀλλ' ἐστὶν ἄθεος καὶ ἀπίστου χείρων, καὶ πάντα μᾶλλον ἢ Χριστιανός·

[00760] καὶ δικαίως γε.

[00761] Καθάπερ γὰρ ἐν ἐστὶ τὸ βάπτισμα ἐν Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πνεύματι διδόμενον, καὶ μία πίστις ἐστὶν εἰς αὐτὴν, ὡς εἶπεν ὁ Ἀπόστολος·

[00762] [26.600] οὕτως ἡ ἀγία Τριάς, ἢ αὐτὴ οὕσα ἑαυτῇ, καὶ ἠνωμένη πρὸς ἑαυτὴν, οὐδὲν ἔχει ἐν ἑαυτῇ τῶν γενη τῶν·

[00763] καὶ αὕτη τῆς Τριάδος ἡ ἀδιαίρετος ἐνότης, καὶ μία ἢ εἰς ταύτην πίστις ἐστίν.

[00764] Εἰ δὲ κατὰ τὴν ὑμῶν τῶν Τροπικῶν ἐπεξεύρεσιν οὐχ οὕτως ἐστίν, ἀλλ' ἐνυπνιάσθητε κτίσμα λέγειν τὸ Πνεῦμα τὸ ἅγιον·

[00765] οὐκέτι μία πίστις ἐστὶν ὑμῶν, οὐδὲ ἐν βάπτισμα, ἀλλὰ δύο·

[00766] ἐν μὲν εἰς Πατέρα καὶ Υἱόν·

[00767] ἔτερον δὲ εἰς ἄγγελον κτίσμα ὄντα·

[00768] καὶ οὐδὲν λοιπὸν ὑμῶν ἀσφαλές οὐδὲ ἀληθές.

[00769] Ποία γὰρ κοινωνία γενητῶ καὶ δημιουργῶ;

[00770] Ἥ ποία ἐνότης τοῖς κάτω κτίσμασι καὶ τῷ ταῦτα δημιουργήσαντι Λόγῳ;

[00771] Τοῦτο εἰδὼς ὁ μακάριος Παῦλος, οὐ διαιρεῖ τὴν Τριάδα, ὥσπερ ὑμεῖς, ἀλλὰ τὴν ἐνότητα ταύτης διδάσκων ἔγραψε Κορινθίους περὶ τῶν πνευματικῶν, καὶ τὰ πάντα εἰς ἓνα Θεὸν τὸν Πατέρα ἀνακεφαλαιοῖ λέγων·

[00772] «Διαίρεσις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ Πνεῦμα·

[00773] καὶ διαίρεσις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς Κύριος·

- [00774] καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.».
- [00775] Ἄ γὰρ τὸ Πνεῦμα ἐκάστῳ διαιρεῖ, ταῦτα παρὰ τοῦ Πατρὸς διὰ τοῦ Λόγου χορηγεῖται.
- [00776] Πάντα γὰρ τὰ τοῦ Πατρὸς, τοῦ Υἱοῦ ἐστί·
- [00777] διὸ καὶ τὰ παρὰ τοῦ Υἱοῦ ἐν Πνεύματι διδόμενα τοῦ Πατρὸς ἐστί χαρίσματα.
- [00778] Καὶ τοῦ Πνεύματος δὲ ὄντος ἐν ἡμῖν, καὶ ὁ Λόγος ὁ τοῦτο διδούς ἐστὶν ἐν ἡμῖν, καὶ ἐν τῷ Λόγῳ ἐστὶν ὁ Πατήρ·
- [00779] καὶ οὕτως ἐστὶ τὸ, «Ἐλευσόμεθα ἐγὼ καὶ ὁ Πατήρ, καὶ μονὴν παρ' αὐτῷ ποιήσομεν,» καθάπερ εἴρηται.
- [00780] Ἐνθα γὰρ τὸ φῶς, ἐκεῖ καὶ τὸ ἀπαύγασμα·
- [00781] καὶ ἐνθα τὸ ἀπαύγασμα, ἐκεῖ καὶ ἡ τούτου ἐνέργεια καὶ αὐγοειδῆς χάρις.
- [00782] Καὶ τοῦτο πάλιν διδάσκων ὁ Παῦλος ἔγραφεν αὐθις Κορινθίοις καὶ ἐν τῇ δευτέρῃ Ἐπιστολῇ λέγων·
- [00783] «Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, μετὰ πάντων ὑμῶν.».
- [00784] Ἡ γὰρ διδομένη χάρις καὶ δωρεὰ ἐν Τριάδι δίδεται παρὰ τοῦ Πατρὸς δι' Υἱοῦ ἐν Πνεύματι ἁγίῳ.
- [00785] Ὡστερ γὰρ ἐκ τοῦ Πατρὸς ἐστὶ δι' Υἱοῦ ἡ διδομένη χάρις, οὕτως οὐκ ἂν γένοιτο κοινωνία τῆς δόσεως ἐν ἡμῖν, εἰ μὴ ἐν τῷ Πνεύματι τῷ ἁγίῳ.
- [00786] Τούτου γὰρ μετέχοντες, ἔχομεν τοῦ Πατρὸς τὴν ἀγάπην, καὶ τοῦ Υἱοῦ τὴν χάριν, καὶ αὐτοῦ τοῦ Πνεύματος τὴν κοινωνίαν.
- [00787] Μία ἄρα καὶ ἐκ τούτων ἡ τῆς Τριάδος ἐνέργεια δεικνύται.
- [00788] Οὐ γὰρ ὡς παρ' ἐκάστου διάφορα καὶ διηρημένα τὰ διδόμενα σημαίνει ὁ Απόστολος·
- [00789] ἀλλ' [26.601] ὅτι τὰ διδόμενα ἐν Τριάδι δίδονται, καὶ τὰ πάντα ἐξ ἑνὸς Θεοῦ ἐστί.
- [00790] Τὸ τοίνυν μὴ ὄν κτίσμα, ἀλλ' ἦνω μένον τῷ Υἱῷ, ὡς ὁ Υἱὸς ἦνωται τῷ Πατρὶ, τὸ συνδοξαζόμενον Πατρὶ καὶ Υἱῷ, καὶ θεολογούμενον μετὰ τοῦ Λόγου, ἐνεργούν τε ἅπερ ὁ Πατήρ διὰ τοῦ Υἱοῦ ἐργάζεται, πῶς ὁ λέγων κτίσμα οὐκ ἄντικρυς εἰς αὐτὸν τὸν Υἱὸν ἀσεβεῖ;
- [00791] Οὐδὲν γὰρ ἐστὶν ὁ μὴ διὰ τοῦ Λόγου ἐν τῷ Πνεύματι γίνεται καὶ ἐνεργεῖται.
- [00792] Τοῦτο καὶ ἐν Ψαλμοῖς ἄδεται·
- [00793] «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν» καὶ ἐν τῷ ἑκατοστῷ τεσσαρακοστῷ ἐβδόμῳ ψαλμῷ·
- [00794] «Ἀποστελεῖ τὸν Λόγον αὐτοῦ, καὶ τήξει αὐτά·
- [00795] πνεύσει τὸ Πνεῦμα αὐτοῦ, καὶ ῥυήσεται ὕδατα.».
- [00796] Καὶ ἐδικαιώθημεν δὲ, ὡς εἶπεν ὁ Απόστολος, «ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.».
- [00797] Ἀδιαίρετον γὰρ ἐστὶ τοῦ Λόγου τὸ Πνεῦμα.
- [00798] Ἀμέλει λέγοντος τοῦ Κυρίου, «Ἐλευσόμεθα ἐγὼ καὶ ὁ Πατήρ,» συνεισέρχεται τὸ Πνεῦμα οὐκ ἄλλως ἢ ὡς ὁ Υἱὸς ἐν ἡμῖν οἰκήσων, γράφοντος Ἐφεσίοις τοῦ Παύλου·
- [00799] «Ἴνα δῶῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστόν.».
- [00800] Τοῦ δὲ Υἱοῦ ἐν ἡμῖν ὄντος, ἔτι καὶ ὁ Πατήρ, λέγοντος τοῦ Υἱοῦ·
- [00801] «Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐν ἐμοί.».
- [00802] Διὸ καὶ, γινομένου τοῦ Λόγου ἐν τοῖς προφήταις, ἐν αὐτῷ τῷ Πνεύματι τῷ ἁγίῳ προφητεύουσι.
- [00803] Τῆς γοῦν Γραφῆς λεγούσης, «Καὶ ἐγένετο Λόγος Κυρίου» πρὸς τόνδε τὸν προφήτην, δεικνύται προφητεύων ἐν τῷ Πνεύματι τῷ ἁγίῳ.
- [00804] Ἐν μὲν γὰρ τῷ Ζαχαρίᾳ γέγραπται·
- [00805] «Πλὴν τοὺς λόγους μου καὶ τὰ νόμιά μου δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν Πνεύματί μου τοῖς δούλοις μου τοῖς προφήταις» ὅτε καὶ μετ' ὀλίγα αἰτιώμενος τὸν λαὸν ἔλεγε·
- [00806] «Καὶ τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ, τοῦ μὴ εἰσακούειν τοὺς νόμους μου καὶ τοὺς λόγους, οὓς ἐξαπέστειλε Κύριος παντοκράτωρ ἐν Πνεύματι αὐτοῦ ἐν χερσὶ τῶν προφητῶν αὐτοῦ τῶν ἔμπροσθεν» ὁ δὲ Πέτρος ἐν ταῖς Πράξεσιν ἔλεγε·
- [00807] «Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν Γραφήν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον.».

[00808] Καὶ κοινῇ δὲ οἱ ἀπὸ στολοὶ ἐβόων οὕτως·

[00809] «Δέσποτα, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος ἁγίου στό [26.604] ματος Δαβὶδ τοῦ παιδὸς σου εἰπών.».

[00810] Καὶ ὁ Παῦλος, ἐν μὲν τῇ Ῥώμῃ γενόμενος, ἐπαρρησίᾳ ζετο τοῖς ἐλθοῦσι πρὸς αὐτὸν Ἰουδαίους·

[00811] «Καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν.».

[00812] Τιμοθέω δὲ ἔγραφε·

[00813] «Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς ὑγιαίνουσας πίστεως, προσέχοντες πνεύμασι πλάνης.».

[00814] Διὸ καὶ ὅταν λέγηται ἐν τισὶ τὸ Πνεῦμα γενέσθαι, νοεῖται ὁ Λόγος ἐν αὐτῷ διδοῦς τὸ Πνεῦμα.

[00815] Τῆς γοῦν προφητείας πληρουμένης, «Ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα,» ὁ Παῦλος ἔλεγε·

[00816] «Κατὰ τὴν ἐπιχορηγίαν τοῦ Πνεύματος Ἰησοῦ Χριστοῦ εἰς ἐμέ» καὶ πρὸς Κορινθίους δὲ ἔγραφεν·

[00817] «Ἡ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ;» Εἰ δὲ Χριστὸς ἦν ὁ λαλῶν ἐν αὐτῷ, δηλόν, ὅτι Χριστοῦ ἦν τὸ Πνεῦμα τὸ λαλοῦν ἐν αὐτῷ·

[00818] καὶ γὰρ τοῦ Χριστοῦ λαλοῦντος ἐν αὐτῷ ἐν ταῖς Πράξεσιν ἔλεγε πάλιν·

[00819] «Καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ Πνεύματι, πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς·

[00820] πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον, ὅτι δεσμὰ καὶ θλίψεις μένουσί με.».

[00821] Ὅθεν, ἐὰν οἱ ἅγιοι λέγωσι·

[00822] Τάδε λέγει Κύριος, οὐκ ἄλλως ἢ ἐν τῷ Πνεύματι τῷ ἁγίῳ λαλοῦσι·

[00823] καὶ ἐν τῷ Πνεύματι λαλοῦντες, ἐν Χριστῷ ταῦτα λέγουσιν·

[00824] ἐὰν δὲ καὶ ὁ Ἄγαθος ἐν ταῖς Πράξεσι λέγη·

[00825] «Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον» οὐκ ἄλλως ἢ τοῦ Λόγου γενομένου πρὸς αὐτὸν, τὸ Πνεῦμα ἐχορήγει λαλεῖν ἐν αὐτῷ καὶ διαμαρτύρασθαι τὰ μένοντα τὸν Παῦλον εἰς Ἱερουσαλήμ.

[00826] Ἀμέλει, τοῦ Πνεύματος πάλιν διαμαρτυρουμένου τῷ Παύλῳ, ὁ αὐτὸς Χριστὸς ἐλάλει ἐν αὐτῷ, ὡς [26.605] εἶναι τοῦ Λόγου τὴν ἐκ τοῦ Πνεύματος γινομένην διαμαρτυρίαν.

[00827] Οὕτω καὶ ἐπὶ τὴν ἁγίαν Παρθένον Μαρίαν ἐπιδημούντος τοῦ Λόγου, συνεισῆρχετο τὸ Πνεῦμα, καὶ Λόγος ἐν τῷ Πνεύματι ἐπλαττε καὶ ἤρμοζεν ἐαυτῷ τὸ σῶμα, συνάψαι θέλων καὶ προσεγγεῖν δι' ἐαυτοῦ τὴν κτίσιν τῷ Πατρὶ, καὶ ἀποκαταλλάξαι τὰ πάντα ἐν αὐτῷ, «εἰρηνοποιήσας τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.».

[00828] Συμφώνως ἄρα ἀπὸ τῶν θείων Γραφῶν δέικνυται μὴ εἶναι κτίσμα τὸ Πνεῦμα τὸ ἅγιον, ἀλλὰ ἴδιον τοῦ Λόγου καὶ τῆς τοῦ Πατρὸς θεότητος·

[00829] οὕτω γὰρ τῶν μὲν ἁγίων ἢ διδασκαλία εἰς τὴν ἁγίαν καὶ ἀδιαίρετον Τριάδα συνάγεται, καὶ μία πίστις αὕτη τῆς καθολικῆς Ἐκκλησίας ἐστὶ·

[00830] τῶν δὲ Τροπικῶν ἢ ἀλόγιστος μυθοπλαστία διαφωνεῖ μὲν πρὸς τὰς Γραφάς, συμφωνεῖ δὲ τῇ τῶν Ἀρειομανιτῶν ἀλογία·

[00831] καὶ εἰκὸς αὐτοὺς οὕτως ὑποκρίνασθαι ἀπάτης ἕνεκεν τῶν ἀκεραίων.

[00832] Ἀλλὰ χάρις τῷ Κυρίῳ, ὅτι, ὡς γράφεις, οὐκ ἔλαθον σκέποντες ἑαυτοὺς τῇ πρὸς τοὺς Ἀρειανούς προσποιήτῳ ἀντιλογία·

[00833] καὶ γὰρ καὶ παρ' ἐκείνων ἐμισήθησαν, ὅτι μόνον τὸ Πνεῦμα καὶ οὐχὶ καὶ τὸν Λόγον κτίσμα λέγουσι·

[00834] καὶ παρὰ πάντων δὲ κατεγνώσθησαν, ὡς τῷ ὄντι πνευματομαχοῦντες, καὶ μετ' ὀλίγον γινόμενοι νεκροὶ, ἔρη μοι καὶ κενοὶ τοῦ Πνεύματος ὄντες.

[00835] Κατὰ γὰρ τὸν μακάριον Ἀπόστολον, ψυχικοὶ ἄνθρωποι ὄντες οὐκ ἠδυνήθησαν δέξασθαι τὰ τοῦ Πνεύματος τοῦ Θεοῦ, ὅτι πνευματικῶς ἀνεκρίνοντο·

[00836] οἱ δὲ τὰ τῆς ἀληθείας φρονούντες ἀνακρίνουσι μὲν τὰ πάντα, αὐτοὶ δὲ ὑπ' οὐδενὸς ἀνακρίνονται, ἔχοντες ἐν ἑαυτοῖς τὸν Κύριον ἀποκαλύπτοντα αὐτοῖς ἐν τῷ Πνεύματι ἑαυτὸν τε καὶ δι' ἐαυτοῦ τὸν Πατέρα.

[00837] Ἐγὼ μὲν οὖν καίπερ ἐν ἐρήμῳ διάγων, διὰ γοῦν τὴν ἀναίδειαν τῶν ἐκτραπέντων ἀπὸ τῆς ἀληθείας, οὐ φροντίσας τῶν γελαῶν ἐθελόντων διὰ τὸ ἀσθενὲς καὶ ταπεινὸν τῆς διὰ τῶν λόγων ἀποδείξεως, δι' ὀλίγων γραφῶν, ἀπέστειλα τῇ σῇ εὐλαβείᾳ, πολλὰ παρακαλῶν, ἵνα, ἐντυγχάνων τούτοις, τὰ μὲν διορθώσῃ, ἐπὶ δὲ τοῖς ἀσθενῶς εἰρημένους συγγινώσκῃς.

[00838] Κατὰ γὰρ τὴν παραδοθεῖσαν ἡμῖν παρὰ τῶν Πατέρων ἀποστολικὴν πίστιν παρέδωκα, μηδὲν ἕξω θεν ἐπινοήσας, ἀλλ' ὅπερ ἔμαθον ἐνεχάραξα συμφώνως ταῖς ἁγίαις Γραφαῖς.

[00839] Σύμφωνον γὰρ καὶ τοῦτο τοῖς προαποπεφασμένοις πρὸς βεβαίωσιν ἐκ τῶν ἁγίων Γραφῶν.

[00840] Καὶ οὐκ, ἕξωθεν ἐπινενόηται, ἀλλ' αὐτὸς ὁ Κύριος Ἰησοῦς Χριστὸς δι' αὐτοῦ ἐδίδα σκε τὴν Σαμαρεῖτιν, καὶ δι' αὐτῆς ἡμᾶς, τὴν τῆς ἁγίας Τριάδος

τελειότητα, ἀδιαίρετον ὑπάρχουσιν καὶ μίαν Θεότητα.

[00841] Αὐτὴ ἡ ἀλήθεια μαρτυρεῖ, ὡς φησὶ τῆ Σαμαρείτιδι·

[00842] «Πίστευέ μοι, γύναι, ὅτι ἔρ [26.608] χεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ Πατρὶ ἐν Πνεύματι καὶ ἀληθείᾳ·

[00843] καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.

[00844] Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν Πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.».

[00845] Δέδεικται τοίνυν ἐντεῦθεν, ὡς ἡ ἀλήθεια μὲν αὐτὸς ὁ Υἱὸς ἐστίν, ὡς αὐτὸς φησὶν·

[00846] «Ἐγὼ εἰμι ἡ ἀλήθεια»· περὶ οὗ καὶ ὁ προφήτης Δαβὶδ ἐπεκαλεῖτο λέγων·

[00847] «Ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου.».

[00848] Οἱ ἀληθινοὶ τοίνυν προσκυνηταὶ προσκυνοῦσι μὲν τῷ Πατρὶ, ἀλλ' ἐν Πνεύματι καὶ ἀληθείᾳ, ὁμολογούντες Υἱὸν καὶ ἐν αὐτῷ τὸ Πνεῦμα.

[00849] Ἀχώρι στον γὰρ τοῦ Υἱοῦ τὸ Πνεῦμα, ὡς ἀχώριστος ὁ Υἱὸς τοῦ Πατρὸς.

[00850] Αὐτὴ ἡ Ἀλήθεια μαρτυρεῖ ἡ λέγουσα·

[00851] «Πέμψω ὑμῖν τὸν Παράκλητον, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ὃ ὁ κόσμος οὐ δύναται λαβεῖν,»· τοῦτο ἐστὶν οἱ ἀρνούμενοι αὐτὸ ἐκ τοῦ Πατρὸς ἐν τῷ Υἱῷ.

[00852] Χρὴ τοίνυν κατὰ μίμησιν τῶν ἀληθινῶν ὁμολογεῖν καὶ προσδραμεῖν τῆ ἀληθείᾳ.

[00853] Ἄν δ' ἄρα καὶ μετὰ ταῦτα μήτε μαθεῖν θέλωσι, μήτε νοεῖν δύνωνται·

[00854] κὰν τῶν δυσφημιῶν παυέσθωσαν, καὶ μὴ διαιερίτωσαν τὴν Τριάδα, ἵνα μὴ διαιερωθῶσιν ἀπὸ τῆς ζωῆς·

[00855] μηδὲ τοῖς κτίσμασι συναριθμεῖσθωσαν τὸ Πνεῦμα τὸ ἅγιον, ἵνα μὴ, ὡς οἱ τότε Φαρισαῖοι τῷ Βεελζεβούλ τὰ τοῦ Πνεύματος ἀντίθεσαν, οὕτω καὶ οὗτοι, τὰ ἴσα τολμώντες, ἀσύγνωστον καὶ ὧδε καὶ μετὰ ταῦτα τὴν τιμωρίαν μετ' ἐκείνων ὑπομείνωσιν.

[00856] ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ ΕΠΙΣΚΟΠΟΝ ΣΕΡΑΠΙΩΝΑ ΚΑΤΑ ΤΩΝ ΛΕΓΟΝΤΩΝ ΚΤΙΣΜΑ ΤΟΝ ΥΙΟΝ.

[00857] Ἐγὼ μὲν ἐνόμιζον καὶ οὕτως ὀλίγα γεγραφένα·

[00858] καὶ κατηγοροῦν ἑαυτοῦ πολλῆς ἀσθενείας, ὡς μὴ δυνηθέντος τοσοῦτον γράψαι, ὅσον ἀνθρώποις ἔξεστι λέγειν κατὰ τῶν ἀσεβούντων εἰς τὸ Πνεῦμα τὸ ἅγιον·

[00859] ἐπειδὴ δὲ, ὡς γράφεις, τινὲς τῶν ἀδελφῶν ἠξίωσαν καὶ ταῦτα ἐπιτεμεῖν, ἵνα ἔχωσιν ἐξ ἐτοίμου καὶ δι' ὀλίγων ἀπολογεῖσθαι μὲν τοῖς ἐρωτῶσι περὶ τῆς ἐν ἡμῖν πίστεως, διελέγχειν δὲ τοὺς ἀσεβούντας·

[00860] [26.609] ἐποίησα καὶ τοῦτο θαρρόων, ὅτι συνείδησιν ἔχων ἀγαθὴν, εἴ τι καὶ ἐν τούτοις παραλείπεται, ἀναπληρώσεις.

[00861] Οἱ Ἀρειανοὶ, εἰς ἑαυτοὺς στραφέντες, καὶ μὴ δὲν πλέον ἢ ἔξωθεν ἑαυτῶν νοούντες κατὰ τοὺς Σαδδουκαίους, ἀνθρωπίνους λογισμοῖς ἐξεδέξαντο τὴν θεόπνευστον Γραφήν.

[00862] Ἀκούοντες γοῦν σοφίαν, καὶ ἀπαύγασμα, καὶ Λόγον εἶναι τοῦ Πατρὸς τὸν Υἱόν, εἰώθασιν ἐπιλέγειν·

[00863] Πῶς δύναται τοῦτο εἶναι;

[00864] ὥσπερ οὐ δυναμένου εἶναι, ὃ μὴ δύναται αὐτοὶ νοεῖν.

[00865] Ὅρα γὰρ αὐτοὺς καὶ περὶ τοῦ παντὸς τοιαῦτα διανοεῖσθαι·

[00866] Πῶς δύναται ἡ κτίσις, μὴ οὐσά ποτε, γε νέσθαι;

[00867] ἢ πῶς δύναται χοῦς γῆς πλασθῆναι λογικὸς ἄνθρωπος;

[00868] ἢ πῶς τὸ φθαρτὸν ἀφθαρτον γενέσθαι;

[00869] ἢ πῶς ἡ γῆ ἐπὶ θαλασσῶν τεθεμελιώται, καὶ ἐπὶ ποταμῶν ἠτοίμασεν αὐτὴν ὁ Θεός;

[00870] Καὶ λοιπὸν ἐπιλέγειν αὐτοὺς ἑαυτοῖς·

[00871] «Φάγωμεν καὶ πίωμεν·

[00872] αὐριον γὰρ ἀποθνήσκομεν»· ἵνα δηλονότι, φθειρομένων αὐ τῶν, συμφθαρῆ καὶ ἡ τῆς αἰρέσεως αὐτῶν μανία.

[00873] Τῶν μὲν οὖν Ἀρειανῶν θνητὸν καὶ φθαρτὸν τὸ τοιοῦτον φρόνημα·

- [00874] ὁ δὲ τῆς ἀληθείας λόγος, ὄνπερ ἔπρεπε καὶ αὐτοὺς διανοεῖσθαι, τοιοῦτός ἐστιν·
- [00875] Εἰ πηγὴ, καὶ φῶς, καὶ Πατὴρ ἐστὶν ὁ Θεὸς, οὐ θέμις εἰπεῖν οὔτε τὴν πηγὴν ξηρὰν, οὔτε τὸ φῶς χωρὶς αὐγῆς, οὔτε τὸν Θεὸν χωρὶς Λόγου, ἵνα μὴ ἄσσοφος, καὶ ἄλογος, καὶ ἀφεγγής ἢ ὁ Θεός.
- [00876] Αἰδίου τοιγαρὸν ὄντος τοῦ Πατρὸς, ἀνάγκη καὶ τὸν Υἱὸν αἰδῖον εἶναι·
- [00877] ἅ γὰρ ἂν ἐν τῷ Πατρὶ νοήσωμεν, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι οὐκ ἀμφίβολον, λέγοντος αὐτοῦ τοῦ Κυρίου·
- [00878] «Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμὰ ἐστί,» καὶ τὰ ἐμὰ πάντα τοῦ Πατρὸς ἐστίν.
- [00879] Αἰώνιος γοῦν ἐστὶν ὁ Πατὴρ·
- [00880] αἰώνιος ἐστὶ καὶ ὁ Υἱός·
- [00881] δι' αὐτοῦ γὰρ οἱ αἰῶνες γεγόνασιν.
- [00882] Ὡν ἐστὶν ὁ Πατὴρ·
- [00883] ἀνάγκη καὶ ὁ Υἱός, «ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.
- [00884] Ἀμήν,» ὡς εἶπεν ὁ Παῦλος.
- [00885] Οὐ θέμις εἰπεῖν ἐπὶ Πατρὸς, Ἦν ποτε, ὅτε οὐκ ἦν·
- [00886] ἀθέμιτον εἰπεῖν ἐπὶ Υἱοῦ, Ἦν ποτε, ὅτε οὐκ ἦν.
- [00887] Παντοκράτωρ ἐστὶν ὁ Πατὴρ·
- [00888] παντοκράτωρ ἐστὶ καὶ ὁ Υἱός, λέγοντος τοῦ Ἰωάννου·
- [00889] «Ὁ ὢν, ὁ ἦν, ὁ ἐρχόμενος, ὁ παντοκράτωρ.».
- [00890] Φῶς ἐστὶν ὁ Πατὴρ, ἀπαύγασμα ὁ Υἱός καὶ φῶς ἀληθινόν.
- [00891] Ἀληθινὸς Θεὸς ὁ [26.612] Πατὴρ, ἀληθινὸς Θεὸς ὁ Υἱός·
- [00892] οὕτω γὰρ ὁ Ἰωάννης ἔγραψεν·
- [00893] «Ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
- [00894] Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ζωὴ ἡ αἰώνιος.».
- [00895] Καὶ ὅλως οὐδέν ἐστιν, ὧν ἔχει ὁ Πατὴρ, ὃ μὴ τοῦ Υἱοῦ ἐστί.
- [00896] Διὰ τοῦτο γὰρ ὁ Υἱός ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν τῷ Υἱῷ·
- [00897] ἐπειδὴ τὰ τοῦ Πατρὸς, ταῦτα ἐν τῷ Υἱῷ ἐστί, καὶ πάλιν ταῦτα ἐν τῷ Πατρὶ νοεῖται.
- [00898] Οὕτω νοεῖται καὶ τὸ, «Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν»· ἐπειδὴ οὐκ ἄλλα ἐν τούτῳ, καὶ ἄλλα ἐν τῷ Υἱῷ·
- [00899] ἀλλὰ τὰ ἐν τῷ Πατρὶ, ταῦτα ἐν τῷ Υἱῷ ἐστί.
- [00900] Καὶ ἂ βλέπεις δὲ ἐν τῷ Πατρὶ, ἐπεὶ δὴ βλέπεις ἐν τῷ Υἱῷ, νοεῖται καλῶς τὸ, «Ὁ ἐμὲ ἐωρακῶς ἐώρακε τὸν Πατέρα.».
- [00901] Τούτων δὲ οὕτω δεικνυμένων, ἀσεβής ἐστὶν ὁ λέγων κτίσμα εἶναι τὸν Υἱόν.
- [00902] Αναγκασθήσεται γὰρ εἰπεῖν κτίσμα καὶ τὴν πηγὴν βρύουσαν, κτίσμα τὴν σοφίαν, τὸν Λόγον, ἐν ᾧ ἐστί πάντα τὰ τοῦ Πατρὸς.
- [00903] Ἄλλως τε καὶ ἀπὸ τούτων ἂν τις ἴδοι τὸ σαθρὸν τῆς αἰρέσεως τῶν Ἀρειομανιτῶν.
- [00904] Ὡν ἐσμεν ὅμοιοι, καὶ τὴν ταυτότητα ἔχομεν τούτων, καὶ ὁμοούσιοι ἐσμεν·
- [00905] ἄνθρωποι γοῦν ὅμοιοι καὶ ταυτότητα ἔχοντες, ὁμοούσιοι ἐσμεν ἀλλήλων.
- [00906] Τὸ αὐτὸ γὰρ πᾶσι, τὸ θνητὸν, τὸ φθαρτὸν, τὸ τρεπτὸν, τὸ ἐκ μὴ ὄντων.
- [00907] Καὶ ἄγγελοι δὲ πρὸς ἑαυτοὺς, καὶ τὰ ἄλλα πάντα, ὡσαύτως ὁμοφυῆ ἐστὶν ἀλλήλων.
- [00908] Οὐκοῦν ἐρευνάτωσαν οἱ περιέργοι, εἰ ἔστι τις ὁμοιότης πρὸς τὸν Υἱὸν τοῖς κτίσμασιν·
- [00909] ἢ τὰ ἐν τῷ Υἱῷ δύνανται εὐρεῖν ἐν τοῖς γενητοῖς, ἵνα καὶ κτίσμα τολμήσωσιν εἰπεῖν τὸν τοῦ Θεοῦ Λόγον.

- [00910] Ἀλλ' οὐκ ἂν εὕροιεν οἱ πάντα προπετεῖς καὶ πλανώμενοι περὶ τὴν εὐσέβειαν.
- [00911] Ἐν μὲν γὰρ τοῖς κτίσμασιν οὐδὲν ἔστι παντοκράτωρ, καὶ οὐδὲν παρὰ τοῦ ἐτέρου κρατεῖται.
- [00912] Ἐκαστον γὰρ αὐ τοῦ ἔστι τοῦ Θεοῦ.
- [00913] «Οἷ» μὲν γὰρ «οὐρανοὶ διηγούνται δόξαν Θεοῦ·
- [00914] ἡ δὲ γῆ τοῦ Κυρίου ἔστι καὶ τὸ πλήρωμα αὐτῆς·
- [00915] ἡ θάλασσα εἶδε καὶ ἔφυγε.».
- [00916] Καὶ τὰ πάντα δοῦλα τοῦ πεποικίωτος ἔστι, ποιῶντα τὸν λόγον αὐτοῦ, καὶ ὑπακούοντα τῷ προστάγματι αὐτοῦ.
- [00917] Ὁ δὲ Υἱὸς παντοκράτωρ ἔστιν, ὡς ὁ Πατήρ·
- [00918] καὶ τοῦτο γέγραπται, καὶ δέδεικται.
- [00919] Πάλιν τε ἐν τοῖς κτίσμασιν οὐδὲν ἔστιν ἄτρεπτον τῇ φύσει.
- [00920] Τῶν γὰρ ἀγγέλων τινὲς οὐκ ἐτήρησαν τὴν ἰδίαν τάξιν·
- [00921] καὶ «ἄστρα οὐ καθαρὰ ἐνώπιον αὐτοῦ» καὶ ὁ μὲν διάβολος ἔπεσεν ἀπ' οὐρανοῦ·
- [00922] ὁ δὲ Ἀδὰμ παρέβη·
- [00923] καὶ πάντα ἀλλοιούμενά ἔστιν.
- [00924] Ὁ δὲ Υἱὸς ἄτρεπτός ἔστι καὶ ἀναλλοίωτος, ὡς ὁ Πατήρ.
- [00925] Καὶ τοῦτο ὁ Παῦλος ὑπέμνησεν ἐκ τοῦ ἑκατοστοῦ καὶ πρώτου ψαλμοῦ [26.613] λέγων·
- [00926] «Καὶ σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας·
- [00927] καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.
- [00928] Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς·
- [00929] καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἀλλάξεις αὐτούς, καὶ ἀλλαγῆσονται·
- [00930] σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.».
- [00931] Καὶ πάλιν λέγει·
- [00932] «Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον·
- [00933] ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.».
- [00934] Καὶ πάλιν τὰ γενητὰ πάντα οὐκ ἦν, καὶ γέγονε.
- [00935] Τὴν γὰρ γῆν, ὡς οὐδὲν, ἐποίησε·
- [00936] καὶ, «ὁ καλῶν τὰ μὴ ὄντα ὡς ὄντα» καὶ ποιήματα δέ ἔστι καὶ κτίσματα·
- [00937] διὰ τοῦτο γὰρ καὶ ἀρχὴν ἔχει τοῦ γενέσθαι.
- [00938] «Ἐν ἀρχῇ» γὰρ «ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν,» καὶ πάντα τὰ ἐν αὐτοῖς·
- [00939] καὶ πάλιν·
- [00940] «Ἡ χεὶρ μου ἐποίησε ταῦτα πάντα.».
- [00941] Ὁ δὲ Υἱὸς ὧν ἔστι καὶ ἐπὶ πάντων Θεός, ὡς ὁ Πατήρ·
- [00942] καὶ τοῦτο οὕτω δέδεικται·
- [00943] καὶ οὐ ποιούμενός ἔστιν, ἀλλὰ ποιῶν·
- [00944] καὶ οὐ κτιζόμενος, ἀλλὰ κτιζὼν καὶ ποιῶν τὰ ἔργα τοῦ Πατρὸς.

- [00945] Δι' αὐτοῦ γὰρ οἱ αἰῶνες γεγόνασι·
- [00946] καὶ πάντα δι' αὐτοῦ ἐγένετο·
- [00947] καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν·
- [00948] ὡς δὲ Ἀπόστολος ἐδίδαξε τὸ ἐν τῷ ψαλμῷ, αὐτὸς κατ' ἀρχὰς τὴν γῆν ἐθεμελίωσε, καὶ ἔργα τῶν χειρῶν αὐτοῦ εἰσιν οἱ οὐρανοί.
- [00949] Καὶ πάλιν τῶν κτισμάτων οὐδὲν ἐστι τῆ φύσει Θεός·
- [00950] ἀλλ' ἕκαστον τῶν γενομένων ὁ καὶ γέγονε, τοῦτο καὶ ἐκλήθη·
- [00951] τὸ μὲν οὐρανός, ἄλλο δὲ γῆ·
- [00952] καὶ οἱ μὲν φωστῆρες, τὰ δὲ ἄστρα·
- [00953] καὶ ἄλλα θάλασσα, καὶ ἄβυσσοι, καὶ τετράποδα·
- [00954] καὶ λοιπὸν, ἄνθρωπος·
- [00955] καὶ πρὸ τούτων ἄγγελοι, καὶ ἀρχάγγελοι, χερουβίμ, σεραφίμ, καὶ δυνάμεις, ἀρχαί, ἐξουσίαι, κυριότητες, παράδεισος·
- [00956] καὶ οὕτως ἕκαστον διαμένει.
- [00957] Εἰ δὲ καὶ θεοὶ τινες ἐκλήθησαν, ἀλλ' οὐ τῆ φύσει, ἀλλὰ τῆ μετουσίᾳ τοῦ Υἱοῦ.
- [00958] Οὕτω γὰρ καὶ αὐτὸς εἶπεν·
- [00959] «Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ Λόγος τοῦ Θεοῦ ἐγένετο.».
- [00960] Διὸ, μὴ ὄντες τῆ φύσει θεοὶ, ἔστιν ὅτε τινὲς τρέπονται, ἀκούοντες·
- [00961] «Ἐγὼ εἶπα·
- [00962] Θεοὶ ἐστε καὶ υἱοὶ Ὑψίστου πάντες Ὑμεῖς δὲ, ὡς ἄνθρωποι, ἀποθνήσκετε.».
- [00963] Τοιοῦτος ἦν ὁ ἀκούσας·
- [00964] «Σὺ δὲ εἶ ἄνθρωπος, καὶ οὐ Θεός.».
- [00965] Ὁ δὲ Υἱὸς Θεὸς ἀληθινός ἐστιν, ὡς ὁ Πατὴρ.
- [00966] Ἐν αὐτῷ γὰρ ἐστιν, καὶ ὁ [26.616] Πατὴρ ἐν τῷ Υἱῷ·
- [00967] καὶ ὁ μὲν Ἰωάννης ἔγραψεν, ὡς δέδεικται·
- [00968] ὁ δὲ Δαβὶδ ψάλλει·
- [00969] «Ὁ θρόνος σου, ὁ Θεός, εἰς αἰῶνα αἰῶνος·
- [00970] ῥάβδος ἐκθύτητος ἢ ῥάβδος τῆς βασιλείας σου» καὶ ὁ προφήτης δὲ Ἡσαΐας βοᾷ·
- [00971] «Ἐκοπίασεν Αἴγυπτος καὶ ἐμπορία Αἰθιοπῶν·
- [00972] καὶ οἱ Σαβαεὶμ ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται, καὶ ἀκολουθήσουσιν οἱ ὀπίσω σου δεδεμένοι χειροπέδαις, καὶ προσκυνήσουσί σοι, ὅτι ἐν σοὶ ὁ Θεός.
- [00973] Σὺ γὰρ εἶ ὁ Θεὸς τοῦ Ἰσραὴλ, καὶ οὐκ ἤδει μιν.».
- [00974] Τίς δὲ ἐστιν ὁ Θεός, ἐν ᾧ ὁ Θεός, εἰ μὴ ὁ Υἱὸς ὁ λέγων·
- [00975] «Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοὶ ἐστιν;» Τίς, τούτων ὄντων καὶ γεγραμμένων, οὐ συνορᾷ, ἐπεὶ τῶν μὲν κτισμάτων οὐδὲν ὅμοιον ὁ Υἱὸς ἔχει, πάντα δὲ τὰ τοῦ Πατρὸς τοῦ Υἱοῦ ἐστιν, ὅτι ὁμοούσιος ἂν εἴη ὁ Υἱὸς τῷ Πατρὶ;
- [00976] Ὡσπερ γὰρ, εἰ τῶν κτισμάτων τινὰ εἶχεν ὁμοιότητα καὶ πρὸς αὐτὰ τινὰ εἶχε συγγένειαν, ὁμοούσιος ἂν αὐτοῖς ἦν·
- [00977] οὕτως ἀλλότριος μὲν ὢν κατ' οὐσίαν τῶν γενητῶν, ἴδιος δὲ τοῦ Πατρὸς Λόγος, οὐκ ἄλλος ὢν οὗτος ἐκείνου·
- [00978] ἐπειδὴ καὶ αὐτοῦ ἐστιν ἴδια πάντα τὰ τοῦ Πατρὸς, ὁμοούσιος εἰκότως ἂν εἴη τῷ Πατρὶ.
- [00979] Οὕτω γὰρ καὶ οἱ Πατέρες νοήσαντες, ὡμολόγησαν ἐν τῇ κατὰ Νίκαιαν συνόδῳ ὁμοούσιον καὶ ἐκ τῆς οὐσίας τοῦ Πατρὸς τὸν Υἱόν.
- [00980] Συνεῖδον γὰρ καλῶς, ὅτι κτιστὴ οὐσία οὐ δύναται ἂν ποτε εἰπεῖν·

- [00981] «Πάντα, ὅσα ἔχει ὁ Πατήρ, ἐμὰ ἐστίν.».
- [00982] Ἀρχὴν γὰρ ἔχουσα τοῦ γίνεσθαι, οὐκ ἔχει τὸ ὦν, καὶ τὸ ἦν ἀΐδιως.
- [00983] Καὶ διὰ τοῦτο, ἐπεὶ δὴ ταῦτ' ἔχει ὁ Υἱός, καὶ πάντα δὲ τὰ προειρημένα τοῦ Πατρὸς τοῦ Υἱοῦ ἐστίν, ἀνάγκη μὴ κτιστὴν εἶναι τὴν οὐσίαν τοῦ Υἱοῦ, ἀλλ' ὁμοούσιον τῷ Πατρὶ.
- [00984] Ἄλλως τε καὶ κατὰ τοῦτο οὐκ ἂν εἶη κτιστὴ οὐσία, δεκτικὴ τῶν ἰδίων τοῦ Θεοῦ.
- [00985] Ἴδια δὲ αὐτοῦ ἐστίν, ἐξ ὧν γινώσκεται ὁ Θεός, οἷον τὸ παντοκράτωρ, τὸ ὦν, τὸ ἀναλλοίωτον, καὶ τὰ ἕτερα τὰ προειρημένα, ἵνα μὴ ὁμοούσιος τῶν κτισμάτων αὐτὸς ὁ Θεός φαίνεται κατὰ τοὺς ἄφρονας, ἔχων ἅπερ καὶ τὰ κτίσματα ἔχειν δύναται.
- [00986] Καὶ οὕτω δ' ἂν τις διελέγξειε τὴν ἀσέβειαν τῶν λεγόντων κτίσμα εἶναι τὸν τοῦ Θεοῦ Λόγον.
- [00987] Ἡ ^[26.617] πίστις ἡμῶν εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμά ἐστι, λέγοντος αὐτοῦ τοῦ Υἱοῦ τοῖς ἀποστόλοις·
- [00988] «Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.».
- [00989] Εἶπε δὲ οὕτως, ἵνα ἐξ ὧν οἶδαμεν, ἀπὸ τούτων νοῶμεν καὶ περὶ τῶν προειρημένων.
- [00990] Ὡσπερ οὖν οὐκ ἂν εἴποιμεν τοὺς πατέρας ποιητὰς, ἀλλὰ γεννήτορας, καὶ αὐτοὺς δὲ ἡμᾶς οὐκ ἂν εἴποι τις κτίσμα πατέρων, ἀλλὰ υἱὸς φύσει, καὶ ὁμοούσιος τῶν πατέρων·
- [00991] οὕτως, εἰ Πατήρ ὁ Θεός, πάντως Υἱοῦ φύσει καὶ ὁμοοῦσιος ἐστὶ Πατήρ.
- [00992] Ἀβραὰμ γοῦν οὐκ ἔκτισε τὸν Ἰσαὰκ, ἀλλ' ἐγέννησε·
- [00993] Βεσελεὴλ δὲ καὶ Ἐλιὰβ οὐκ ἐγέννησαν, ἀλλ' ἐποίησαν πάντα τὰ ἔργα τὰ ἐν τῇ σικηνῇ.
- [00994] Καὶ ναυπηγὸς δὲ καὶ οἰκοδόμος οὐ γεννώσιν ἅ ποιοῦσιν, ἀλλ' ἕκαστος ἐργάζεται, ὁ μὲν τὸ σκάφος, ὁ δὲ τὴν οἰκίαν.
- [00995] Ὁ μέντοι Ἰσαὰκ οὐ ποιεῖ, ἀλλὰ γεννᾷ φύσει καὶ ὁμοούσιον τὸν Ἰακώβ·
- [00996] καὶ ὁ Ἰακώβ δὲ οὕτως τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.
- [00997] Ὡσπερ οὖν μαίνοιτ' ἂν τις λέγων τὴν οἰκίαν ὁμοούσιον τοῦ οἴκου δόμου, καὶ τὸ σκάφος τοῦ ναυπηγοῦ, οὕτως πρεπόντως ἂν τις εἴποι πάντα Υἱὸν ὁμοούσιον εἶναι τοῦ ἑαυτοῦ Πατρὸς.
- [00998] Εἰ τοίνυν Πατήρ ἐστὶ καὶ Υἱός, ἀνάγκη τὸν Υἱὸν φύσει καὶ ἀληθείᾳ εἶναι Υἱόν.
- [00999] Τοῦτο δὲ ἐστὶ τὸ ὁμοούσιον εἶναι τῷ Πατρὶ, ὡς ἐκ πολλῶν ἐδείχθη.
- [01000] Ἀμέλει περὶ μὲν τῶν ποιημάτων·
- [01001] «Αὐτὸς εἶπε, καὶ ἐγενήθησαν·
- [01002] αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.».
- [01003] Περὶ δὲ τοῦ Υἱοῦ·
- [01004] «Ἐξηρεύσατο ἡ καρδία μου Λόγον ἀγαθόν.».
- [01005] Ὁ δὲ Δανιὴλ οἶδεν Υἱὸν τοῦ Θεοῦ, οἶδε καὶ τὰ ἔργα τοῦ Θεοῦ·
- [01006] καὶ τὸν μὲν Υἱὸν εἶδε δροσίζοντα τὴν κάμινον·
- [01007] περὶ δὲ τῶν ἔργων εἰρηκῶς, «Εὐλογοεῖτε, πάντα τὰ ἔργα Κυρίου, τὸν Κύριον,» ἕκαστον μὲν τῶν κτισμάτων κατέλεξε·
- [01008] τὸν δὲ Υἱὸν οὐ συνηρίθμησε τούτοις, εἰδὼς, ὅτι οὐκ ἔστιν ἔργον, ἀλλὰ δι' αὐτοῦ γέγονε μὲν τὰ ἔργα, ἐν Πατρὶ δὲ ὑμνούμενος καὶ ὑπερυψούμενός ἐστιν.
- [01009] Ὡσπερ οὖν δι' αὐτοῦ ἀποκαλύπτεται ὁ Θεός τοῖς γινώσκουσιν, οὕτως δι' αὐτοῦ ἡ εὐλογία, καὶ ὁ ὕμνος, καὶ ἡ δόξα, καὶ τὸ κράτος ὁμολογεῖται τῷ Πατρὶ δι' αὐτοῦ καὶ ἐν αὐτῷ, ἵνα καὶ εὐπρόσδεκτος ἡ τοιαύτη ὁμολογία γένηται, ὡς αἱ Γραφαὶ λέγουσιν.
- [01010] Ἐκ πολλῶν μὲν οὖν καὶ ἐκ τούτων δέδεικται καὶ δείκνυται ἄσε βῆς ὁ λέγων κτίσμα εἶναι τὸν τοῦ Θεοῦ Λόγον.
- [01011] ^[26.620] Ἄλλ' ἐπειδὴ προφασίζονται τὸ ἐν ταῖς Παροι ^[26.620] μίαις γεγραμμένον τὸ, «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,» καὶ ἐπιλέγουσιν ἑαυτοῖς·
- [01012] Ἴδου ἔκτισε, καὶ κτίσμα ἐστίν·
- [01013] ἀναγκαῖόν ἐστι καὶ ἐκ τούτου δεῖξαι ὅσον πλανῶνται, μὴ εἰδότες τὸν σκοπὸν τῆς θείας Γραφῆς.

- [01014] Εἰ μὲν οὖν Υἱὸς ἐστὶ, μὴ λεγέσθω κτίσμα·
- [01015] εἰ δὲ κτίσμα, μὴ λεγέσθω Υἱός.
- [01016] Δέδεικται γὰρ ἐν τοῖς ἔμπροσθεν, ὅση διαφορὰ ἐστὶ κτίσματος καὶ Υἱοῦ.
- [01017] Καὶ ἐπειδὴ ἡ τελείωσις οὐκ εἰς κτίστην καὶ κτίσμα, ἀλλ' εἰς Πατέρα καὶ Υἱὸν κρατεῖ, ἀνάγκη μὴ λέγεσθαι κτίσμα, ἀλλ' Υἱὸν τὸν Κύριον.
- [01018] Οὐ γέγραπται οὖν;
- [01019] φησί.
- [01020] Ναὶ γέγραπται, καὶ ἀναγκαίως εἴρηται·
- [01021] ἀλλὰ κακῶς νοοῦσι τὸ καλῶς εἰρημένον οἱ αἰρετικοί.
- [01022] Εἰ γὰρ ἐνόουν καὶ ἐγίνωσκον τὸν χαρακτήρα τοῦ Χριστιανισμοῦ, οὐκ ἂν τὸν Κύριον τῆς δόξης ἔλεγον κτίσμα εἶναι, οὐδὲ προσέκοπτον τῷ γεγραμμένῳ καλῶς.
- [01023] Ἐκεῖνοι μὲν οὖν «οὐκ ἔγνωσαν, οὐδὲ συνῆκαν» διὰ τοῦτο, ὡς γέγραπται, «ἐν σκότῳ διαπορεύονται» ἡμᾶς δὲ ὅμως ἀναγκαῖον εἰπεῖν, ἵν' ἐκεῖνοι μὲν καὶ ἐν τούτῳ δειχθῶσιν ἄφρονες, ἡμεῖς δὲ μὴ παραλίπωμεν τὸν κατὰ τῆς ἀσεβείας αὐτῶν ἔλεγχον, ἴσως καὶ αὐτοὶ μεταγνώσιν.
- [01024] Ὁ χαρακτήρ τοίνυν τῆς ἐν Χριστῷ πίστεως ἐστὶν οὗτος, τὸν Υἱὸν τοῦ Θεοῦ, Λόγον ὄντα Θεόν («Ἐν ἀρχῇ γὰρ ὁ Λόγος, καὶ Θεὸς ἦν ὁ Λόγος»), σοφίαν ὄντα καὶ δύναμιν τοῦ Πατρὸς (Χριστὸς γὰρ Θεοῦ δύναμις καὶ Θεοῦ σοφία), τοῦτον ἐπὶ συντελείᾳ τῶν αἰῶνων ἀνθρώπων γεγενῆσθαι διὰ τὴν ἡμετέραν σωτηρίαν.
- [01025] Αὐτὸς γὰρ ὁ Ἰωάννης, εἰρηκῶς, «Ἐν ἀρχῇ ἦν ὁ Λόγος,» μετ' ὀλίγα εἶπε·
- [01026] «καὶ ὁ Λόγος σὰρξ ἐγένετο» ἴσον τῷ εἰπεῖν, ἄνθρωπος γέγονε.
- [01027] Καὶ ὁ μὲν Κύριος περὶ ἑαυτοῦ ἔλεγε·
- [01028] «Τί με ζητεῖτε ἀποκτεῖναι, ἂν θρωπον ὡς τὴν ἀλήθειαν ὑμῖν λελάληκα;» ὁ δὲ Παῦλος, παρ' αὐτοῦ μαθὼν, ἔλεγεν·
- [01029] «Εἷς Θεός, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς;» ἄνθρωπος δὲ γενόμενος καὶ οικονομήσας τὰ ἀνθρώπινα, τροπώσας τε καὶ καταργήσας τὸν καθ' ἡμῶν θάνατον, κάθηται νῦν ἐν δεξιᾷ τοῦ Πατρὸς, ἐν αὐτῷ ὦν, καὶ τοῦ Πατρὸς ὄντος ἐν αὐτῷ, ὥσπερ ἦν ἀεὶ, καὶ ἔστι διαπαντός.
- [01030] Ὁ μὲν χαρακτήρ οὗτος ἐκ τῶν ἀποστόλων διὰ τῶν Πατέρων·
- [01031] δεῖ δὲ λοιπὸν, ἐντυγχάνοντα τῇ Γραφῇ, δοκιμάζειν καὶ διακρίνειν, πότε μὲν περὶ τῆς θεότητος τοῦ Λόγου λέγει, πότε δὲ περὶ τῶν ἀνθρωπίνων αὐτοῦ·
- [01032] ^[26.621] ἵνα μὴ ἕτερα ἀνθ' ἑτέρων νοοῦντες παραπαίωμεν, οἷα πεπόνθασιν οἱ Ἀρειανοί.
- [01033] Ὅσπερ τοίνυν, Λόγον αὐτὸν εἰδότες, οἶδαμεν, ὅτι «δι' αὐτοῦ τὰ πάντα ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν» καὶ, «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερωώθησαν» καὶ, «Ἀποστέλλει τὸν Λόγον αὐτοῦ, καὶ ἰᾶται τὰ πάντα» καὶ σοφίαν δὲ αὐτὸν εἰδότες, οἶδαμεν, ὅτι ὁ Θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν, καὶ πάντα ἐν σοφίᾳ ἐποίησεν ὁ Πατήρ·
- [01034] καὶ Θεὸν δὲ αὐτὸν εἰδότες, πεπιστεύκαμεν, ὅτι αὐτὸς ἐστὶν ὁ Χριστός·
- [01035] «Ὁ θρόνος σου» γὰρ, «ὁ Θεός,» ἄδει Δαβὶδ, «εἰς αἰῶνα αἰῶνος·
- [01036] ῥάβδος ἐκθύτητος ἢ ῥάβδος τῆς βασιλείας σου.
- [01037] Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀδικίαν·
- [01038] διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.».
- [01039] Καὶ ἐν μὲν τῷ Ἡσαΐα αὐτὸς περὶ ἑαυτοῦ λέγει·
- [01040] «Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὐ εἶνεκεν ἔχρισέ με.».
- [01041] Ὁ δὲ Πέτρος ὡμολόγησεν, ὅτι «Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος» οὕτως εἰδότες αὐτὸν ἀνθρώπον γενόμενον, οὐκ ἀρνούμεθα τὰ περὶ αὐτοῦ ἀνθρωπίνως λεγόμενα, οἷα ἐστὶ τὸ πεινᾶν, τὸ διψᾶν, τὸ ῥαπισθῆναι, τὸ δακρῦσαι, τὸ κοιμηθῆναι, καὶ τέλος τῷ σταυρῷ ἀναδέξασθαι τὸν ὑπὲρ ἡμῶν θάνατον·
- [01042] ταῦτα γὰρ πάντα περὶ αὐτοῦ γέγραπται.
- [01043] Οὕτως καὶ τὸ, «ἔκτισεν,» ἀνθρώποις ἀρμόζον οὐκ ἀπέκρουσεν ἡ Γραφή, ἀλλ' εἴρηκεν.
- [01044] Ἐκτίσθημεν γὰρ καὶ πεποιήμεθα οἱ ἄνθρωποι.
- [01045] Ἀλλ' ὥσπερ ἀκούοντες, ἐπέινασεν, ἐκοιμήθη, ἐῤῥαπίσθη, οὐκ ἀρνούμεθα αὐτοῦ τὴν θεότητα·
- [01046] οὕτως ἀκούοντας τὸ, «ἔκτισεν,» ἀκόλουθον ἂν εἴη μνημονεύειν, ὅτι, Θεὸς ὢν, ἐκτίσθη ἄνθρωπος.
- [01047] Ἀνθρώπων γὰρ ἴδιον τὸ κτίζεσθαι, ὥσπερ καὶ τὰ προειρημένα, τὸ πεινᾶν, καὶ τὰ ὅμοια.

- [01048] Καὶ γὰρ κάκεινο πάλιν τὸ καλῶς μὲν εἰρημένον, κακῶς δὲ νοούμενον παρ' αὐτοῖς·
- [01049] φημί δὴ τὸ, «Περὶ τῆς ἡμέρας ἢ τῆς ὥρας ἐκείνης οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ Υἱός,» καλὸν ἔχει τὸν νοῦν.
- [01050] Ἐκεῖ νοὶ μὲν γὰρ νομίζουσιν ἐκ τοῦ λέγειν, «οὐδὲ ὁ Υἱός,» ὅτι ἀγνοῶν δηλοῖ, ὅτι κτίσμα ἐστίν.
- [01051] Οὐκ ἔστι δὲ οὐ τως·
- [01052] μὴ γένοιτο! καὶ γὰρ ὡσπερ λέγων, «Ἐκτισέ [26.624] με,» ἀνθρωπίνως εἴρηκεν·
- [01053] οὕτως λέγων, «οὐδὲ ὁ Υἱός,» ἀνθρωπίνως εἴρηκε.
- [01054] Καὶ τὸ αἴτιον τοῦ οὕτως εἰρηκέναι ἔχει τὸ εὐλογον.
- [01055] Ἐπειδὴ γὰρ ἄνθρωπος γέγονεν, ὡς γέγραπται, ἀνθρώπων δὲ ἴδιον τὸ ἀγνοεῖν, ὡσπερ καὶ τὸ πεινᾶν, καὶ τὰ ἄλλα (οὐ γὰρ γινώσκουσιν, ἐὰν μὴ ἀκούσωσι καὶ μάθωσι), διὰ τοῦτο καὶ τὴν ἀγνοίαν τῶν ἀνθρώπων, ὡς ἄνθρωπος γεγονώς, ἐπιδείκνυται·
- [01056] πρῶτον μὲν, ἵνα δείξη, ὅτι ἀληθῶς ἀνθρώπινον ἔχει σῶμα·
- [01057] ἔπειτα δὲ, ἵνα καὶ, τὴν ἀγνοίαν τῶν ἀνθρώπων ἐν τῷ σώματι ἔχων, ἀπὸ πάντων λυτρωσάμενος καὶ καθαρίσας, τελείαν καὶ ἀγίαν παραστήσῃ τῷ Πατρὶ τὴν ἀνθρωπότητα.
- [01058] Ποίαν ἔτι πρόφασιν εὐρήσουσιν οἱ Ἀρειανοί;
- [01059] Τί λοιπὸν ἐπινοήσαντες γογγύσουσι;
- [01060] Κατεγνώσθησαν μὴ εἰδότες τὸ, «Κύριος ἐκτισέ με εἰς ἔργα αὐτοῦ.».
- [01061] Καὶ ἐδείχθησαν μὴ νοοῦντες τὸ, «Περὶ δὲ τῆς ἡμέρας ἐκείνης οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ Υἱός.».
- [01062] Καὶ γὰρ ὡσπερ λέγων μὲν τὸ, «ἐκτισε,» τὸ ἀνθρώπινον σημαίνει, ὅτι ἄνθρωπος γέγονε καὶ ἐκτίσθη·
- [01063] λέγων δὲ, «Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν,» καὶ, «Ὁ ἑωρακῶς ἐμὲ ἑώρακε τὸν Πατέρα,» καὶ, «Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί,» τὴν ἀϊδιότητα καὶ τὸ πρὸς τὸν Πατέρα ὁμοούσιον σημαίνει·
- [01064] οὕτως λέγων, «Οὐδεὶς οἶδεν, οὐδὲ ὁ Υἱός,» ὡς ἄνθρωπος πάλιν λέγει·
- [01065] ἀνθρώπων γὰρ ἴδιον τὸ ἀγνοεῖν.
- [01066] λέγων δὲ, «Οὐδεὶς οἶδε τὸν Πατέρα εἰ μὴ ὁ Υἱός, οὐδὲ τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ,» οἶδε πολλῶ πλεον τὰ γενητά.
- [01067] Οἱ μὲν οὖν μαθηταὶ ἐν τῷ κατὰ Ἰωάννην ἔλεγον τῷ Κυρίῳ·
- [01068] «Νῦν οἶδαμεν, ὅτι πάντα οἶδας.».
- [01069] Εὐδὴ λον οὖν, ὅτι οὐδέν ἐστιν ὃ ἀγνοεῖ, Λόγος ὦν, δι' οὗ τὰ πάντα ἐγένετο.
- [01070] Τῶν δὲ πάντων οὐσα καὶ ἡ ἡμέρα ἐκείνη, πάντως δι' αὐτοῦ γενήσεται, κἂν διαρῶσιν μυριάκις τῆ ἑαυτῶν ἀγνοία οἱ Ἀρειανοί.
- [01071] ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ ΣΕΡΑΠΙΩΝΑ ΕΠΙΣΚΟΠΟΝ ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.
- [01072] Ἵσως θαυμάσεις, πῶς ἐντειλάμενον τὴν περὶ τοῦ ἁγίου Πνεύματος γραφεῖσαν ἐπιστολήν ἐπιτε [26.625] μείν, καὶ δι' ὀλίγων δηλώσαι, ὅρας ὡσπερ ἀφέντα με τὸν περὶ τούτου λόγον, καὶ γράφοντα κατὰ τῶν ἀσεβούντων εἰς τὸν Υἱὸν τοῦ Θεοῦ, καὶ λεγόντων αὐτὸν κτίσμα·
- [01073] ἀλλ' οὐ μέμψη εὐ οἶδ' ὅτι, εἰ μά θοις τὸ αἴτιον, ἀλλὰ καὶ ἀποδέξεται σου ἡ εὐλάβεια, ὁρῶσα τὸ εὐλογον.
- [01074] Ἐπειδὴ γὰρ, ὡς αὐτὸς ὁ Κύριος εἶπεν·
- [01075] «Οὐ λαλήσει παρ' ἑαυτοῦ ὁ Παράκλητος·
- [01076] ἀλλ' ὅσα ἀκούσει, λαλήσει·
- [01077] ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν» καὶ ἐμφυσήσας δέδωκεν ἐξ αὐτοῦ τοῦτο τοῖς μαθηταῖς, καὶ οὕτως ἐξέχεεν αὐτὸ ὁ Πατὴρ ἐπὶ πᾶσαν σάρκα κατὰ τὸ γε γραμμένον·
- [01078] διὰ τοι τοῦτο εἰκότως περὶ τοῦ Υἱοῦ τοῦ Θεοῦ πρῶτον εἴρηται τε καὶ γέγραπται·
- [01079] ἴν' ἐκ τῆς περὶ τοῦ Υἱοῦ γνώσεως ἔχειν καὶ τὴν περὶ τοῦ Πνεύματος γνώσιν καλῶς δυνηθῶμεν·
- [01080] οἷαν γὰρ ἔγνωμεν ιδιότητα τοῦ Υἱοῦ πρὸς τὸν Πατέρα, ταύτην ἔχειν τὸ Πνεῦμα πρὸς τὸν Υἱὸν εὐρήσομεν.
- [01081] Καὶ ὡσπερ ὁ Υἱός λέγει, «Πάντα ὅσα ἔχει ὁ Πατὴρ ἐμὰ ἐστίν,» οὕτως ταῦτα πάντα διὰ τοῦ Υἱοῦ εὐρήσομεν ὄντα καὶ ἐν τῷ Πνεύματι.

- [01082] Καί ὡς ὁ Πατήρ ἔδειξε τὸν Υἱὸν λέγων, «Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα,» οὕτως τοῦ Υἱοῦ ἐστὶ τὸ Πνεῦμα·
- [01083] «Ἐξ ἀπέστειλε γὰρ,» φησὶν ὁ Ἀπόστολος, «τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ ἐν ταῖς καρδίαις ἡμῶν κρᾶζον·
- [01084] Ἀββᾶ, ὁ Πατήρ.».
- [01085] Καί τὸ παράδοξον, ὥσπερ ὁ Υἱὸς λέγει, Τὰ ἐμὰ τοῦ Πατρὸς ἐστὶν, οὕτως τοῦ Πατρὸς ἐστὶ τὸ Πνεῦμα τὸ ἅγιον, ὅπερ τοῦ Υἱοῦ εἴρηται.
- [01086] Αὐτὸς μὲν γὰρ ὁ Υἱὸς λέγει·
- [01087] «Ὅταν ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ» ὁ δὲ Παῦλος γράφει·
- [01088] «Οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ·
- [01089] οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ τὸ ἐν αὐτῷ.
- [01090] Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵν' εἶδω μὲν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.».
- [01091] Καὶ ἐν πάσῃ δὲ τῇ θείᾳ Γραφῇ εὐρήσεις, ὅτι τὸ Πνεῦμα τὸ ἅγιον λεγόμενον τοῦ Υἱοῦ, τοῦτο λέγεται τοῦ Θεοῦ εἶναι·
- [01092] καὶ τοῦτο ἐν τοῖς ἔμπροσθεν ἐγράψαμεν.
- [01093] Οὐκ οὖν εἰ ὁ Υἱὸς διὰ τὴν πρὸς τὸν Πατέρα ιδιότητα, καὶ διὰ τὸ εἶναι αὐτοῦ τῆς οὐσίας ἰδιον γέννημα, [26.628] οὐκ ἔστι κτίσμα, ἀλλ' ὁμοούσιος τοῦ Πατρὸς·
- [01094] οὕτως οὐκ ἂν εἴη οὐδὲ τὸ Πνεῦμα τὸ ἅγιον κτίσμα, ἀλλὰ καὶ ἀσεβῆς ὁ λέγων τοῦτο, διὰ τὴν πρὸς τὸν Υἱὸν ιδιότητα αὐτοῦ, καὶ ὅτι ἐξ αὐτοῦ δίδοται πᾶσι, καὶ ἂ ἔχει τοῦ Υἱοῦ ἐστίν.
- [01095] Ἰκανὰ μὲν οὖν καὶ ταῦτα πείσαι καὶ πάντα ὀντινοῦν φιλόνεικον, μηκέτι λέγειν κτίσμα τοῦ Θεοῦ, τὸ ἐν τῷ Θεῷ, καὶ τὰ βάθη ἐρευνῶν τοῦ Θεοῦ, καὶ ἐκ Πατρὸς δι' Υἱοῦ διδόμενον·
- [01096] ἵνα μὴ ἐκ τούτων ἀναγκασθῇ καὶ τὸν Υἱὸν εἰπεῖν κτίσμα, τὸν Λόγον, τὴν σοφίαν, τὸν χαρακτήρα, τὸ ἀπαύγασμα, ὃν ὁρῶν τις ὁρᾷ τὸν Πατέρα, καὶ λοιπὸν ἀκούσῃ·
- [01097] «Ὁ ἀρνούμενος τὸν Υἱὸν, οὐδὲ τὸν Πατέρα ἔχει.».
- [01098] Λέξει γὰρ κατ' ὀλίγον ὁ τοιοῦτος, ὡς ὁ ἄφρων·
- [01099] «Οὐκ ἔστι Θεός.».
- [01100] Ὅμως δὲ ὑπὲρ τοῦ ἐκ πλειόνων δειχθῆναι τὸν κατὰ τῶν ἀσεβῶν ἔλεγχον καλὸν, ἐξ ὧν ὁ Υἱὸς δεῖκνυται μὴ ὡς κτίσμα, ἐκ τούτων δεῖξαι καὶ τὸ Πνεῦμα μὴ εἶναι κτίσμα.
- [01101] Ἐξ οὐκ ὄντων ἐστὶ τὰ κτίσματα, καὶ ἀρχὴν ἔχει τοῦ εἶναι·
- [01102] «Ἐν ἀρχῇ» γὰρ «ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν,» καὶ τὰ ἐν αὐτοῖς.
- [01103] Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκ τοῦ Θεοῦ ἐστὶ, καὶ λέγεται, ὡς εἶπεν ὁ Ἀπόστολος.
- [01104] Εἰ δὲ ὁ Υἱὸς, ἐπειδὴ ἐξ οὐκ ὄντων οὐκ ἔστιν, ἀλλ' ἐκ τοῦ Θεοῦ, εἰκότως οὐκ ἂν εἴη κτίσμα, ἀνάγκη μὴδὲ τὸ Πνεῦμα τὸ ἅγιον εἶναι κτίσμα·
- [01105] ἐπειδὴ ἐκ τοῦ Θεοῦ ὠμολόγηται.
- [01106] Τὰ γὰρ κτίσματα ἐξ οὐκ ὄντων ἐστίν.
- [01107] Καὶ πάλιν χρίσμα καὶ σφραγὶς λέγεται καὶ ἐστὶ τὸ Πνεῦμα·
- [01108] ὁ μὲν γὰρ Ἰωάννης γράφει·
- [01109] «Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε παρ' αὐτοῦ μένει ἐν ὑμῖν·
- [01110] καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα, τὸ πνεῦμα αὐτοῦ διδάσκει ὑμᾶς περὶ πάντων» ἐν δὲ τῷ προφήτῃ Ἡσαΐα γέ γραπταί·
- [01111] «Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ εἶνεκεν ἔχρισέ με» καὶ ὁ Παῦλος δὲ γράφει·
- [01112] «Ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε» καὶ πάλιν·
- [01113] «Μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.».
- [01114] Τὰ δὲ κτίσματα ἐν τούτῳ χρεῖται καὶ σφραγίζεται·
- [01115] εἰ δὲ τὰ κτίσματα ἐν τούτῳ χρεῖται καὶ σφραγίζεται, οὐκ ἂν εἴη κτίσμα τὸ Πνεῦμα·

- [01116] οὐ γὰρ ὅμοιον τὸ χρίον τῶν χρισμένων.
- [01117] Καὶ γὰρ τὸ χρίσμα τοῦτο πνοή ἐστι τοῦ Υἱοῦ·
- [01118] ὥστε τὸν ἔχοντα τὸ Πνεῦμα λέγειν·
- [01119] «Χριστοῦ εὐωδία ἐσμὲν.».
- [01120] ^[26.629] Καὶ ἡ σφραγὶς δὲ τὸν Υἱὸν ἐκτυποῖ, ὡς τὸν σφραγιζόμενον ἔχειν τὴν τοῦ Χριστοῦ μορφήν, λέγοντος τοῦ Ἀποστόλου·
- [01121] «Τεκνία μου, οὐς πάλιν ὠδίνω, μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.».
- [01122] Εἰ δὲ τὸ Πνεῦμα εὐωδία καὶ μορφή τοῦ Υἱοῦ ἐστιν, εὐδηλον, ὡς οὐκ ἂν εἴη τὸ Πνεῦμα κτίσμα·
- [01123] ἐπειδὴ καὶ ὁ Υἱός, ἐν μορφῇ τοῦ Πατρὸς ὑπάρχων, οὐκ ἐστι κτίσμα.
- [01124] Καὶ γὰρ ὡςπερ ὁ ἑωρακῶς τὸν Υἱὸν ὄρα τὸν Πατέρα, οὕτως ὁ τὸ Πνεῦμα τὸ ἅγιον ἔχων ἔχει τὸν Υἱὸν, καὶ ἔχων αὐτὸν, ναὸς τοῦ Θεοῦ ἐστι, γράφοντος τοῦ μὲν Παύλου·
- [01125] «Οὐκ οἴδατε, ὅτι ναὸς τοῦ Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν» ὁ δὲ Ἰωάννης φησὶν·
- [01126] «Ἐν τούτῳ γινώσκωμεν, ὅτι ἐν τῷ Θεῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.».
- [01127] Εἰ δὲ ὁ Υἱός ἐν τῷ Πατρὶ ὢν, ἐν ᾧ ἐστι καὶ ὁ Πατήρ, ὡμολογήθη μὴ εἶναι κτίσμα, ἀνάγκη πᾶσα μὴδὲ τὸ Πνεῦμα εἶναι κτίσμα·
- [01128] ἐν αὐτῷ γὰρ ἐστιν ὁ Υἱός, καὶ αὐτὸς ἐν τῷ Υἱῷ.
- [01129] Διὸ καὶ ὁ τὸ Πνεῦμα λαμβάνων ναὸς τοῦ Θεοῦ χρηματίζει.
- [01130] Πάλιν δὲ καὶ τούτου συνιδεῖν καλόν, εἰ ἐστὶν ὁ Υἱός τοῦ Θεοῦ Λόγος, ὡς Πατήρ εἷς ἐστὶν.
- [01131] «Εἷς γὰρ Θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος Ἰησοῦς Χριστός» διὸ καὶ μονογενὴς Υἱός εἴρηται καὶ γέγραπται·
- [01132] τὰ δὲ κτίσματα πολλὰ καὶ διάφορα, ἄγγελοι, ἀρχάγγελοι, χερουβὶμ, ἀρχαὶ, ἐξουσίαι, καὶ τὰ ἄλλα, ὡςπερ εἴρηται.
- [01133] Εἰ δὲ, ὅτι οὐκ ἐστὶ τῶν πολλῶν ὁ Υἱός, ἀλλ' εἷς ἐστὶν, ὡς Πατήρ εἷς ἐστὶ, καὶ οὐκ ἐστὶ κτίσμα, πάντως καὶ τὸ Πνεῦμα (χρὴ γὰρ ἀπὸ τοῦ Υἱοῦ λαμβάνειν καὶ τὴν περὶ τοῦ Πνεύματος γνῶσιν) οὐκ ἂν εἴη κτίσμα.
- [01134] Οὐ γὰρ τῶν πολλῶν ἐστὶν, ἀλλ' ἓν ἐστὶ καὶ αὐτό.
- [01135] Καὶ τοῦτο οἶδεν ὁ Ἀπόστολος λέγων·
- [01136] «Ταῦτα δὲ πάντα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαίρου ἰδίᾳ ἐκάστῳ καθὼς βούλεται» καὶ μετ' ὀλίγα·
- [01137] «Ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, καὶ πάντες ἐν Πνεύμα ἐποτίσθημεν» καὶ πάλιν, ἐπειδὴ ἐκ τοῦ Υἱοῦ δεῖ λαμβάνειν τὴν περὶ τοῦ Πνεύματος γνῶσιν, πρέπον ἂν εἴη ἐξ αὐτοῦ καὶ τὰς ἀποδείξεις προφέρειν.
- [01138] Πανταχοῦ τοίνυν ἐστὶν ὁ Υἱός, ἐν Πατρὶ γὰρ ὢν, καὶ τοῦ Πατρὸς ὄντος ἐν αὐτῷ.
- [01139] Πάντα γὰρ κρατεῖ καὶ συνέχει, καὶ γέγραπται, ὅτι «Ἐν αὐτῷ συνέστηκε τὰ πάντα» εἴτε ὄρατὰ εἴτε ἀόρατα, «καὶ αὐτός ἐστι πρὸ πάντων.».
- [01140] Τὰ δὲ κτίσματα ἐν μεμερισμένοις τόποις ἐστίν·
- [01141] ἥλιος μὲν καὶ σελήνη καὶ οἱ ἄλλοι φωστῆρες ἐν τῷ στερεῷ ματι, ἐν οὐρανῷ δὲ ἄγγελοι, καὶ ἄνθρωποι ἐπὶ τῆς ^[26.632] γῆς.
- [01142] Εἰ δὲ ὁ Υἱός, οὐκ ὢν ἐν μεμερισμένοις τόποις, ἀλλ' ἐν Πατρὶ ὢν, πανταχοῦ ἐστὶ, καὶ ἔξω τῶν πάντων ὢν, οὐκ ἐστὶ κτίσμα, ἀκολούθως οὐκ ἂν εἴη οὐδὲ τὸ Πνεῦμα κτίσμα, μὴ ὄν ἐν μεμερισμένοις τόποις, ἀλλὰ πάντα πληροῦν καὶ ἔξω τῶν πάντων ὄν.
- [01143] Οὕτω γὰρ καὶ γέγραπται·
- [01144] «Πνεῦμα Κυρίου πεπλήρωκε τὴν οἰκουμένην.».
- [01145] Καὶ Δαβὶδ ψάλλει·
- [01146] «Ποῦ πορευθῶ ἀπὸ τοῦ Πνεύματός σου,» ὡς μὴ ὄντος αὐτοῦ ἐν τόπῳ, ἀλλ' ἔξω μὲν τῶν πάντων, ἐν δὲ τῷ Υἱῷ ὄντος, ὡς ἐστὶ καὶ ὁ Υἱός ἐν τῷ Πατρὶ.
- [01147] Διὰ τοῦτο γὰρ οὐδ' αὐτὸ κτίσμα ἐστὶν, ὡςπερ δέδεικται.
- [01148] Πρὸς πᾶσι δὲ τούτοις ἔτι μᾶλλον ἐκ τούτου καταγνωσθήσεται μὲν ἡ Ἀρειανὴ αἵρεσις, ἐπιγνωσθήσεται δὲ πάλιν ἐκ τοῦ Υἱοῦ ἡ περὶ τοῦ Πνεύματος γνῶσις.
- [01149] Κτίστης τοίνυν ἐστὶν ὁ Υἱός ὡς ὁ Πατήρ·

- [01150] «Ἄ γὰρ βλέπω,» φησὶ, «τὸν Πατέρα ποιῶντα, ταῦτα καὶ γὼ ποιῶ.
- [01151] Πάντα» γοῦν «δι' αὐτοῦ ἐγέ νετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.».
- [01152] Εἰ δὲ, κτί σης ὦν, ὡς ὁ Πατὴρ, ὁ Υἱὸς, οὐκ ἔστι κτίσμα·
- [01153] καὶ εἰ, ὅτι δι' αὐτοῦ κτίζεται τὰ πάντα, οὐκ ἔστι τῶν κτιζομένων·
- [01154] δηλονότι οὐδὲ τὸ Πνεῦμα κτίσμα ἐστίν·
- [01155] ἐπειδὴ καὶ περὶ αὐτοῦ γέγραπται ἐν τῷ ἑκα τοστῷ τρίτῳ ψαλμῷ·
- [01156] «Ἄντανελεῖς τὸ πνεῦμα αὐτῶν, καὶ ἐκλείψουσι, καὶ εἰς τὸν χοῦν αὐτῶν ἐπιστρέ ψουσιν·
- [01157] ἔξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.».
- [01158] Τούτου δὲ οὕτως γεγραμμένου, δηλόν ἐστιν, ὡς οὐκ ἔστι κτίσμα τὸ Πνεῦμα, ἀλλ' ἐν τῷ κτίζειν ἐστίν·
- [01159] ὁ γὰρ Πατὴρ διὰ τοῦ Λόγου ἐν τῷ Πνεύματι κτίζει τὰ πάντα, ἐπεὶ ἔνθα ὁ Λόγος, ἐκεῖ καὶ τὸ Πνεῦμα·
- [01160] καὶ τὰ διὰ τοῦ Λόγου κτιζόμενα ἔχει ἐκ τοῦ Πνεύματος παρὰ τοῦ Λόγου τὴν τοῦ εἶναι ἰσχύν.
- [01161] Οὕτω γὰρ γέγραπται ἐν τῷ τριακοστῷ δευτέρῳ ψαλμῷ·
- [01162] «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [01163] Ἀμέλει οὕτως ἐστὶ τὸ Πνεῦμα ἀδιαίρετον πρὸς τὸν Υἱόν, ὡς μὴ ἀμφιβάλλειν ἐκ τοῦ λεγομένου.
- [01164] Ὅτε γὰρ ὁ Λόγος ἐγίγνετο πρὸς τὸν προφήτην, τὰ παρὰ τοῦ Λόγου ἐν τῷ Πνεύματι ἐλάλει ὁ προφήτης.
- [01165] Οὕτω καὶ γέγραπται ἐν μὲν ταῖς Πράξεσι τοῦ Πέτρου λέγοντος·
- [01166] «Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν Γραφήν, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον» ἐν δὲ τῷ Ζαχαρία, τοῦ Λόγου γενομένου πρὸς αὐτὸν, γέγραπται
- [01167] «Πλὴν τοὺς λόγους μου καὶ τὰ νόμιμά μου δέχεσθε, ὅσα ἐγὼ ἐντέλλομαι ἐν Πνεύματί μου τοῖς προφήταις.».
- [01168] Καὶ μετ' ὀλίγα, αἰτιώμενος τὸν λαόν, ^[26.633] ἔλεγε·
- [01169] «Τὴν καρδίαν αὐτῶν ἔταξαν ἀπειθῆ τοῦ μὴ εἰσακούειν τοὺς νόμους μου, καὶ τοὺς λόγους, οὓς ἐξαπέστειλε Κύριος παντοκράτωρ ἐν Πνεύματι αὐτοῦ, ἐν χερσὶ τῶν προφητῶν τῶν ἔμπροσθεν.».
- [01170] Καὶ τοῦ Χριστοῦ δὲ λαλοῦντος ἐν τῷ Παύλῳ, ὡς αὐτὸς εἶπεν·
- [01171] «Εἰ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ;» οὐδὲν ἤττον τὸ Πνεῦμα εἶχεν ἐπιχορηγοῦν αὐτῷ τὸ λαλεῖν.
- [01172] Οὕτω γὰρ αὐτὸς γράφει·
- [01173] «Κατὰ τὴν ἐπιχορηγίαν τοῦ Πνεύματος Ἰησοῦ Χριστοῦ εἰς ἐμέ.».
- [01174] Πάλιν τε τοῦ Χριστοῦ ἐν αὐτῷ λαλοῦντος, ἔλεγε·
- [01175] «Πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτυρεῖταί μοι, λέγον, ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.».
- [01176] Οὐ γὰρ ἐκτός ἐστι τοῦ Λόγου τὸ Πνεῦμα, ἀλλὰ, ἐν τῷ Λόγῳ ὄν, ἐν τῷ Θεῷ δι' αὐτοῦ ἐστίν·
- [01177] ὥστε τὰ χαρίσματα ἐν τῇ Τριάδι δίδοσθαι.
- [01178] Ἐν γὰρ τῇ τούτων διαιρέσει, ὡς Κορινθίους γράφει, τὸ αὐτὸ Πνεῦμά ἐστι καὶ ὁ αὐτὸς Κύριος, καὶ ὁ αὐτὸς Θεός ἐστιν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
- [01179] Αὐτὸς γὰρ ὁ Πατὴρ διὰ τοῦ Λόγου ἐν τῷ Πνεύματι ἐνεργεῖ καὶ δίδωσι τὰ πάντα.
- [01180] Ἀμέλει, ἐπευχόμενος Κορινθίους, ἐν τῇ Τριάδι ἠύχετο λέγων·
- [01181] «Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, μετὰ πάντων ὑμῶν.».
- [01182] Τοῦ γὰρ Πνεύματος μετέχοντες, ἔχομεν τὴν τοῦ Λόγου χάριν, καὶ ἐν αὐτῷ τὴν τοῦ Πατρὸς ἀγάπην.
- [01183] Ὡς δὲ μία τῆς Τριάδος ἡ χάρις, οὕτως ἀδιαίρετος ἡ Τριάς.
- [01184] Τοῦτο δ' ἂν τις ἴδοι καὶ ἐπ' αὐτῆς τῆς ἁγίας Μαρίας.

- [01185] Ὁ γὰρ ἄγγελος Γαβριήλ, ἀποσταλεὶς ἀπαγγεῖλαι τὴν ἐπ' αὐτῆς ἐσομένην τοῦ Λόγου κάθοδον, «Πνεῦμα ἅγιον,» εἶρηκεν, «ἐπελεύσεται ἐπὶ σέ,» εἰδὼς, ὅτι ἐν τῷ Λόγῳ ἦν τὸ Πνεῦμα·
- [01186] εὐθὺς γοῦν συνήψε·
- [01187] «Καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι.
- [01188] Χριστὸς γὰρ Θεοῦ δύναμις καὶ Θεοῦ σοφία.».
- [01189] Τοῦ δὲ Πνεύματος ὄντος ἐν τῷ Λόγῳ, δῆλον ἂν εἴη, ὡς καὶ ἐν τῷ Θεῷ ἦν διὰ τοῦ Λόγου τὸ Πνεῦμα.
- [01190] Οὕτω δὲ καὶ τοῦ Πνεύματος γενομένου ἐν ἡμῖν, ἐλεύσεται ὁ Υἱὸς, καὶ ὁ Πατήρ, καὶ μονὴν ποιήσουσιν ἐν ἡμῖν.
- [01191] Ἀδιαίρετος γὰρ ἡ Τριάς, καὶ μία ταύτης ἡ θεότης·
- [01192] καὶ εἷς Θεὸς ἐπὶ πάντων καὶ διὰ πάντων, καὶ ἐν πᾶσιν.
- [01193] Αὕτη τῆς καθολικῆς Ἐκκλησίας ἡ πίστις·
- [01194] ἐν Τριάδι γὰρ αὐτὴν ἐθεμελίωσε καὶ ἐρρίζωσεν ὁ Κύριος, εἰρηκῶς τοῖς μαθηταῖς·
- [01195] «Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.».
- [01196] Κτίσμα δὲ εἰ ἦν τὸ Πνεῦμα, οὐκ ἂν συνέταξεν αὐτὸ τῷ Πατρί·
- [01197] ἵνα μὴ ἦ ^[26.636] ἀνόμιος ἑαυτῇ ἡ Τριάς, ξένου τινὸς καὶ ἀλλοτρίου συντασσομένου αὐτῇ.
- [01198] Τί γὰρ ἔλειπε τῷ Θεῷ, ἵνα ἀλλοτριούσιον προσλάβηται, καὶ σὺν αὐτῷ δοξάζεται;
- [01199] Μὴ γένοιτο! Οὐκ ἔστιν οὕτως.
- [01200] «Πλήρης,» αὐτὸς εἶπεν, «εἰμί.».
- [01201] Διὰ τοῦτο αὐτὸς ὁ Κύριος τῷ ὀνόματι τοῦ Πατρὸς αὐτὸ συνέταξεν·
- [01202] ἵνα δείξῃ, ὅτι οὐκ ἐκ διαφόρων, τουτέστιν ἐκ κτίστου καὶ κτίσματος, σὺν ἔστηκεν ἡ ἁγία Τριάς·
- [01203] ἀλλὰ μία ταύτης ἡ θεότης ἐστί.
- [01204] Τοῦτο μαθὼν ὁ Παῦλος, ἐδίδασκε μίαν εἶναι τὴν ἐν αὐτῇ διδομένην χάριν, λέγων·
- [01205] «Εἷς Κύριος, μία πίστις, ἐν βάπτισμα.».
- [01206] Ὡσπερ δὲ ἐν βάπτισμα, οὕτως καὶ μία πίστις·
- [01207] ὁ γὰρ πιστεύων εἰς τὸν Πατέρα οἶδεν ἐν τῷ Πατρὶ τὸν Υἱόν, καὶ τὸ Πνεῦμα, οὐκ ἐκτὸς τοῦ Υἱοῦ·
- [01208] καὶ διὰ τοῦτο πιστεύει καὶ εἰς τὸν Υἱόν καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον·
- [01209] ἐπειδὴ καὶ μία τῆς Τριάδος ἡ θεότης, ἐξ ἑνὸς τοῦ Πατρὸς γινωσκομένη.
- [01210] Τῆς μὲν οὖν καθολικῆς πίστεως ὁ χαρακτήρ οὗτος.
- [01211] Οἱ δὲ δυσφημοῦντες εἰς τὸ Πνεῦμα, καὶ λέγοντες αὐτὸ κτίσμα, εἰ μὴ ἐκ τῶν εἰρημένων μεταγιγνώσκουσι, κἂν ἐκ τῶν λεχθησομένων αἰσχυρόμενοι καταδυέτωσαν.
- [01212] Εἰ Τριάς ἐστί, καὶ ἐν Τριάδι ἐστὶν ἡ πίστις, εἰπάτωσαν, εἰ αἰεὶ Τριάς ἐστίν, ἢ ἦν, ὅτε οὐκ ἦν Τριάς.
- [01213] Εἰ μὲν οὖν ἀϊδίως ἐστίν ἡ Τριάς, οὐκ ἔστι κτίσμα τὸ Πνεῦμα, ἀϊδίως συνὸν τῷ Λόγῳ καὶ ἐν αὐτῷ ὄν.
- [01214] Τὰ γὰρ κτίσματα ἦν, ὅτε οὐκ ἦν.
- [01215] Εἰ δὲ κτίσμα ἐστί, τὰ δὲ κτίσματα ἐξ οὐκ ὄντων ἐστί, δῆλον, ὅτι ἦν, ὅτε οὐκ ἦν Τριάς, ἀλλὰ δύο.
- [01216] Καὶ τί τούτου ἀσεβέστερον ἂν τις εἴποι;
- [01217] Ἐκ μεταβολῆς καὶ προκοπῆς λέγουσι συνίστασθαι τὴν Τριάδα, καὶ δυάδα μὲν εἶναι, ἐκδέχεσθαι δὲ κτίσματος γένεσιν, ἵνα μετὰ Πατρὸς καὶ Υἱοῦ συνταχθῇ καὶ γένηται ἡ Τριάς.
- [01218] Μὴ γένοιτο κἂν εἰς νοῦν ποτε ἐλθεῖν Χριστιανῶν τὸ τοιοῦτον! Ὡσπερ γὰρ αἰεὶ ὢν ὁ Υἱὸς οὐκ ἔστι κτίσμα, οὕτως αἰεὶ οὔσης τῆς Τριάδος, οὐδὲν ἐστίν ἐν αὐτῇ κτίσμα·

- [01219] διὸ οὐκ ἔστι κτίσμα τὸ Πνεῦμα.
- [01220] Ὡς γὰρ αἰεὶ ἦν, οὕτως ἔστι καὶ νῦν·
- [01221] καὶ ὡς νῦν ἔστιν, οὕτως αἰεὶ ἦν, καὶ ἔστιν ἡ Τριάς, καὶ ἐν αὐτῇ Πατὴρ, καὶ Υἱός, καὶ Πνεῦμα ἅγιον.
- [01222] Καὶ εἷς Θεὸς ὁ Πατὴρ ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσι, ὅς ἔστιν εὐλογητὸς εἰς τοὺς αἰῶνας.
- [01223] Ἀμήν.
- [01224] Ἐγὼ μὲν οὖν, ὡς ἐδήλωσας, δι' ὀλίγων καὶ ταῦτα καταγράψας ἀπέστειλα·
- [01225] σὺ δὲ ὡς συνेतὸς, εἴ τι καὶ ἐν τούτοις λείπει, θέλησον πληρῶσαι·
- [01226] καὶ τοῖς μὲν οἰκείοις τῆς πίστεως ἀνάγνωθι, τοὺς δὲ φιλονεικούντας δυσφημεῖν ἔλεγχε·
- [01227] τάχα κὰν ὀψέ ποτε μεταγνόντες, ἀπονίψωσιν ἀπὸ τῆς ψυχῆς ἑαυτῶν τὴν προγενομένην ἐν αὐ τοῖς κακόνιοιαν.
- [01228] Καλὸν γὰρ αὐτοὺς, κατὰ τὸ γεγραμμένον, ἀποπηδήσαι καὶ μὴ ἐγχρονίσαι·
- [01229] ἵνα μὴ ἐπιμένοντες ἀκούσωσι τὸ εἰρημένον ὑπὸ τοῦ Κυρίου·
- [01230] ^[26.637] «Ὁς δ' ἂν εἴπη κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι.
- [01231] ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΥΤΟΥ ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ ΣΕΡΑΠΙΩΝΑ ΟΜΟΙΩΣ ΠΕΡΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ.
- [01232] Ἐνέτυχον καὶ τῇ νῦν γραφείσῃ παρὰ τῆς σῆς εὐλαβείας ἐπιστολῇ, καὶ πάνυ θαυμάσας τὴν ἀναίδειαν τῶν αἰρετικῶν, συνείδον, ὡς οὐδὲν οὕτως ἀρμόζει περὶ αὐ τῶν εἰπεῖν ἢ τὸ τοῦ Ἀποστόλου παράγγελμα·
- [01233] «Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ, εἰδὼς, ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει ὡς αὐτοκατάκριτος.».
- [01234] Διεστραμμένην γὰρ ἔχων τὴν διάνοιαν, οὐχ ἵν' ἀκούσας πεισθῇ, οὐδ' ἵνα μαθὼν μεταγνῶ, πυνθάνεται, ἀλλ' ἐνεκά γε τῶν ἀπα τηθέντων παρ' αὐτοῦ, μὴ ἄρα σιωπήσας καταγνωσθῇ καὶ παρ' αὐτῶν.
- [01235] Ἦρκει οὖν τὰ προειρημένα·
- [01236] ἦρκει, τοσαύτας ἀποδείξεις λαβόντας αὐτοὺς, παύσασθαι τῆς κατὰ τοῦ ἁγίου Πνεύματος δυσφημίας.
- [01237] Ἀλλ' οὐκ ἠρκέσθησαν·
- [01238] πάλιν δὲ ἀναιδεύονται, ἵνα δείξωσιν, ὅτι λογομαχεῖν μελετήσαντες, καὶ λοιπὸν Πνευματομαχοῦντες, ἔσσονται μετ' ὀλίγον νεκροὶ τῇ ἀλογίᾳ.
- [01239] Ἀμέλει κὰν ἀποκρίνηται τις καὶ πρὸς τὰς νῦν αὐτῶν ἐρωτήσεις, οὐδὲν ἦττον ἐφευρεταὶ κακῶν ἔσσονται·
- [01240] μόνον ἵνα ζητοῦντες μὴ εὐρωσιν, ἢ ἀκούσαντες μὴ νοήσωσιν.
- [01241] Οἷαι δὲ αὐτῶν αἰ σοφαὶ ἐρωτήσεις;
- [01242] Εἰ οὐκ ἔστι κτίσμα τὸ ἅγιον Πνεῦμα, οὐκοῦν, φασίν, Υἱός ἔστι, καὶ ἀδελφοὶ δύο ὁ Λόγος καὶ αὐτός.
- [01243] Εἶτα ἐπιλέγουσιν, ὡς γράφεις·
- [01244] Εἰ ἐκ τοῦ Υἱοῦ λήψεται τὸ Πνεῦμα, καὶ παρ' αὐτοῦ δίδεται (οὕτως γὰρ γέγραπται), εὐθὺς ἐπάγουσιν·
- [01245] Οὐκοῦν πάππος ὁ Πατὴρ, καὶ ἔκγονόν ἔστιν αὐτοῦ τὸ Πνεῦμα.
- [01246] Τίς, τούτων ἀκούων, ἔτι Χριστιανός, καὶ οὐ μᾶλλον Ἑλληνας αὐτοὺς νομίσει;
- [01247] Τοιαῦτα γὰρ Ἑλληνες καθ' ἡμῶν ὁμιλοῦσιν ἑαυτοῖς.
- [01248] Τίς ἀποκρίνασθαι θελήσει πρὸς τὴν τοιαύτην ἀφροσύνην αὐτῶν;
- [01249] Ἐγὼ γοῦν, πολλὰ λογισάμενος, καὶ ζητῶν ἀρμόζουσαν πρὸς αὐτοὺς ἀπόκρισιν, οὐδεμίαν εὐρον ἢ τὴν πρὸς τοὺς Φαρισαίους τότε γενομένην.
- [01250] Ὡς γὰρ ἐκείνους, κακοήθως ἐρωτήσαντας, ἀντηρώτησεν ὁ Σωτὴρ, ἵν' αἰσθῶνται τῆς ἰδίας κακονοίας, οὕτως, ἐπειδὴ καὶ οὗτοι τοιαῦτα ἐρωτῶσιν, εἰπάτωσαν ἡμῖν αὐτοὶ, μᾶλλον δὲ ἀποκρινάσθωσαν ἐρωτῶμενοι ὡς ἐρωτῶσιν.
- [01251] Ἐπει δὴ γὰρ, λέγοντες, τὰς παρ' αὐτῶν ἐφευρέσεις οὐ νοοῦσι τάχα, κὰν ἀκούοντες, ἐπιγνώσι τὴν ἑαυτῶν ἀφροσύ ^[26.640] νην.
- [01252] Εἰ μὴ κτίσμα ἔστι τὸ Πνεῦμα τὸ ἅγιον, ὡς ἐν τοῖς ἔμπροσθεν δέδεικται, ἀλλ' ἐν τῷ Θεῷ ἔστι, καὶ ἐκ τοῦ Θεοῦ δίδεται·
- [01253] οὐκοῦν υἱός ἔστι καὶ αὐτὸ, καὶ δύο ἀδελφοὶ, αὐτὸ τε καὶ ὁ Υἱός·

- [01254] καὶ εἰ τοῦ Υἱοῦ ἐστὶ τὸ Πνεῦμα, καὶ παρὰ τοῦ Υἱοῦ πάντα δέχεται τὸ Πνεῦμα, ὡς αὐτὸς εἶρηκε, καὶ «ἐμφυσήσας δέδωκεν αὐτὸ τοῖς μαθηταῖς» (ὁμολογεῖτε γὰρ ταῦτα καὶ ὑμεῖς), οὐκοῦν πάππος ἐστὶν ὁ Πατὴρ, καὶ ἔκγονον αὐτοῦ ἐστὶ τὸ Πνεῦμα.
- [01255] Ἄπερ γὰρ ἐρωτῶντες ἀπαιτεῖτε παρ' ἡμῶν, τὰ αὐτὰ καὶ ὑμᾶς ἐκ τῶν αὐτῶν ἐρωτᾶσθαι δίκαιον.
- [01256] Εἰ μὲν οὖν ἀρνεῖσθε τὰ γεγραμμένα, οὐκ ἔτι μὲν ὑμεῖς Χριστιανοὶ λεχθεῖτε ἄν·
- [01257] δίκαιον δὲ ἡμᾶς τοὺς Χριστιανούς ἐρωτᾶσθαι παρ' ὑμῶν·
- [01258] εἰ δὲ τὰ αὐτὰ ἡμῖν ἀναγινώσκετε, ἀνάγκη καὶ ὑμᾶς περὶ τῶν αὐτῶν οὕτως ἐρωτᾶσθαι παρ' ἡμῶν.
- [01259] Εἶπατε τοίνυν, καὶ μὴ μέλλετε, εἰ Υἱὸς ἐστὶ τὸ Πνεῦμα, καὶ πάππος ὁ Πατὴρ.
- [01260] Ἄν δὲ διαλογιζόμενοι, ὡς οἱ τότε Φαρισαῖοι πεποιήκασιν, εἶπητε καὶ ὑμεῖς πρὸς ἑαυτούς·
- [01261] Ἐὰν εἴπωμεν, ὅτι Υἱὸς ἐστὶν, ἀκουσό μεθα·
- [01262] Ποῦ γέγραπται;
- [01263] ἐὰν δὲ εἴπωμεν·
- [01264] Οὐκ ἐστὶν Υἱὸς, φοβούμεθα μὴ εἴπωσιν ἡμῖν·
- [01265] Πῶς οὖν γέγραπται «Ἡμεῖς οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ»;
- [01266] Τοιαῦτα δὲ διαμαχόμενοι πρὸς ἑαυτούς, ἐὰν εἶπητε καὶ ὑμεῖς, Οὐκ οἶδαμεν, ἀνάγκη καὶ τὸν ἐρωτώμενον τοιαῦτα παρ' ὑμῶν σιωπᾶν, πειθόμενον τῷ λέγοντι·
- [01267] «Μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὁμοίος γένη αὐτῷ·
- [01268] ἀλλ' ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ, ἵνα μὴ φαίνεται σοφὸς παρ' ἑαυτῷ.».
- [01269] Ἀπόκρισις δὲ ὑμῖν ἀρμόζουσα μάλιστα ἢ σιωπῆ·
- [01270] ἵνα τὴν ἑαυτῶν ἄγνοιαν ἐπιγνῶτε.
- [01271] Πάλιν οὖν ἐκ τῶν ὑμῶν δίκαιον ὑμᾶς οὕτως ἐρωτᾶσθαι.
- [01272] Ἐπειδὴ οἱ προφήται ἐν τῷ Πνεύματι τοῦ Θεοῦ λαλοῦσι, καὶ ἐν τῷ Ἡσαΐᾳ τὸ Πνεῦμα τὸ ἅγιον προφητεῖ, ὡς ἐν τοῖς ἔμπροσθεν δέδεικται, οὐκοῦν καὶ τὸ Πνεῦμα Λόγος ἐστὶ τοῦ Θεοῦ, καὶ δύο εἰσὶ Λόγοι, τὸ τε Πνεῦμα καὶ ὁ Υἱός.
- [01273] Καὶ γὰρ οἱ προφήται τότε ἐπροφήτευσαν, ὅτε ἐγένετο ὁ Λόγος τοῦ Θεοῦ πρὸς αὐτούς.
- [01274] Καὶ ἔτι πρὸς τούτοις, ἐπειδὴ πάντα διὰ τοῦ Λόγου ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, καὶ «ὁ Θεὸς τῆ σοφία ἐθεμελίωσε τὴν γῆν,» καὶ πάντα ἐν σοφίᾳ ἐποίησε (γέγραπται δὲ, ὡς ἐν τοῖς ἔμπροσθεν δέδεικται·
- [01275] «Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται,») οὐκοῦν ἢ τὸ Πνεῦμα ὁ Λόγος ἐστὶν, ἢ ἐν δυοῖ πεποιήκεν ὁ Θεὸς τὰ πάντα, ἐν τε τῇ Σοφίᾳ καὶ τῷ Πνεύματι.
- [01276] Καὶ πῶς ὁ Παῦλος φησὶν «Εἷς Θεὸς, ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος, δι' οὗ τὰ πάντα»;
- [01277] Καὶ πάλιν·
- [01278] «Ἐπειδὴ ὁ Υἱὸς εἰκὼν ἐστὶ τοῦ Πατρὸς τοῦ [26.641] ἀοράτου,» ἐστὶ δὲ τὸ Πνεῦμα εἰκὼν τοῦ Υἱοῦ (γέγραπται γὰρ·
- [01279] «Οὗς προέγνω καὶ προώρισε συμμόρφους τῆς εἰκόνης τοῦ Υἱοῦ αὐτοῦ»), οὐκοῦν κατὰ τοῦτο πάππος ὁ Πατὴρ.
- [01280] Καὶ ἐπειδὴ ὁ μὲν Υἱὸς ἐν τῷ ὀνόματι τοῦ Πατρὸς ἦλθε·
- [01281] «Τὸ δὲ Πνεῦμα τὸ ἅγιον,» φησὶν ὁ Υἱός, «ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου» οὐκοῦν καὶ οὕτω πάππος ὁ Πατὴρ.
- [01282] Τί πρὸς ταῦτα, καίτοι πάντα λέγοντες εὐχερῶς;
- [01283] Τί διαλογίζεσθε πρὸς ἑαυτούς;
- [01284] Ἦ ὀρῶντες ἑαυτοὺς ἀποροῦντας, μέμφεσθε τὰς τοιαύτας ἐρωτήσεις;
- [01285] Ἀλλὰ πρότερον ἑαυτῶν κατάγνωτε (ὑμεῖς γὰρ τοιαῦτα ἐρωτᾶν εἰώθατε), καὶ πείθεσθε ταῖς Γραφαῖς, καὶ ἀποροῦντες εἰπεῖν, μάθετε λοιπόν·
- [01286] Υἱὸς μὲν ἐν ταῖς Γραφαῖς τὸ Πνεῦμα οὐκ ὀνομάσθη, ἀλλὰ Πνεῦμα ἅγιον καὶ Πνεῦμα τοῦ Θεοῦ.
- [01287] Ὡσπερ δὲ οὐκ ὀνομάσθη Υἱὸς τὸ Πνεῦμα, οὕτως οὐδὲ περὶ τοῦ Υἱοῦ γέγραπται, ὅτι αὐτὸς ἐστὶ τὸ Πνεῦμα τὸ ἅγιον.
- [01288] Ἄρ' οὖν, ἐπειδὴ οὐκ ὀνομάσθη Υἱὸς τὸ Πνεῦμα, οὐδ' ὅτι Υἱὸς ἐστὶ τὸ Πνεῦμα, διαφωνεῖ τῆς ἀληθείας ἢ πίστις;

- [01289] Μὴ γένοιτο! Ἀλλὰ καὶ μᾶλλον ἕκαστον τῶν σημαιομένων ἔχει τὴν ἰδίαν γνῶσιν.
- [01290] Καὶ γὰρ ὁ Υἱὸς ἴδιον τῆς οὐσίας καὶ τῆς φύσεως τοῦ Πατρὸς ἐστὶ γέννημα, καὶ τοῦτο ἔχει τὸ σημαινόμενον.
- [01291] Καὶ τὸ Πνεῦμα δὲ λεγόμενον τοῦ Θεοῦ, καὶ ἐν αὐτῷ ὄν, οὐ ξένον ἐστὶ τῆς τοῦ Υἱοῦ φύσεως, οὔτε τῆς τοῦ Πατρὸς θεότητος.
- [01292] Διὰ τοῦτο γὰρ ἐν Τριάδι, ἐν Πατρὶ, καὶ ἐν Υἱῷ, καὶ ἐν αὐτῷ τῷ Πνεύματι, μία θεότης ἐστὶ, καὶ ἐν αὐτῇ τῇ Τριάδι ἕν ἐστὶ τὸ βάπτισμα, καὶ μία ἡ πίστις.
- [01293] Ἀμέλει τοῦ Πατρὸς πέμποντος τὸ Πνεῦμα, ὁ Υἱὸς ἐμφυσῶν δίδωσιν αὐτὸ τοῖς μαθηταῖς·
- [01294] ἐπειδὴ «πάντα ὅσα ἔχει ὁ Πατήρ, τοῦ Υἱοῦ ἐστὶ.».
- [01295] Καὶ τοῦ Λόγου γινόμενου ἐν τοῖς προφήταις, αὐτοὶ τῷ Πνεύματι ἐπροφήτευσον, ὡς γέγραπται καὶ δέδεικται·
- [01296] «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [01297] Οὕτως οὐκ ἐστὶ κτίσμα τὸ Πνεῦμα, ἀλλ' ἴδιον τῆς τοῦ Λόγου οὐσίας, ἴδιον καὶ τοῦ Θεοῦ, καὶ ἐν αὐτῷ λέγεται εἶναι.
- [01298] Πάλιν γὰρ τὰ αὐτὰ λέγειν οὐκ ὀκνητέον.
- [01299] Εἰ καὶ Υἱὸς οὐκ ὠνομάσθη τὸ Πνεῦμα τὸ ἅγιον, ἀλλ' οὐκ ἐστὶν ἐκτὸς τοῦ Υἱοῦ·
- [01300] Πνεῦμα γὰρ νίοθεσίας εἴρηται·
- [01301] καὶ ἐπειδὴ «Χριστὸς Θεοῦ δύναμις καὶ Θεοῦ σοφία,» ἀκολουθῶς εἴρηται περὶ τοῦ Πνεύματος·
- [01302] «Πνεῦμα σοφίας, καὶ Πνεῦμα δυνάμεως ἐστὶ.».
- [01303] Τοῦ γὰρ Πνεύματος μετέχοντες, ἔχομεν τὸν Υἱόν, καὶ τὸν Υἱόν ἔχοντες, ἔχομεν τὸ Πνεῦμα, κράζον ἐν ταῖς καρδίαις ἡμῶν, «Ἀββᾶ ὁ Πατήρ,» ὡς ὁ Παῦλος εἴρηκεν.
- [01304] Εἰ δ' ὅτι τὸ Πνεῦμά ἐστὶ τοῦ Θεοῦ, καὶ ἐν αὐτῷ εἶναι γέγραπται·
- [01305] «Τὰ τοῦ Θεοῦ γὰρ οὐδεὶς οἶδεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ τὸ ἐν αὐτῷ» καὶ ὁ Υἱὸς δὲ εἴρηκεν·
- [01306] «Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐν ἐμοί» διὰ τί τὸ αὐτὸ ὄνομα οὐκ ἐστὶ τούτῳ ^[26.644] καὶ τούτῳ, ἀλλ' ὁ μὲν Υἱὸς, τὸ δὲ Πνεῦμα;
- [01307] Ἄν τις οὕτως ἐρωτᾷ, μαίνοιτο ἂν ὁ τοιοῦτος, ἐρευνῶν τὰ ἀνερευνήτα, καὶ παρακούων τοῦ Ἀποστόλου, λέγοντος·
- [01308] «Τίς γὰρ ἔγνω νοῦν Κυρίου;
- [01309] ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;» Ἄλλως τε ἂν ὁ Θεὸς ὠνόμασε, τίς μετονομάσαι τολμήσει;
- [01310] ἐπεὶ εἰς τὰ τῆς κτίσεως ἐπιχορηγείτω.
- [01311] Εἰπάτωσαν, ἐπειδὴ ἡ κτίσις τῷ αὐτῷ νεύματι γέγονε, διὰ τί ὁ μὲν ἥλιος, ὁ δὲ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα καὶ ἡ ἀήρ;
- [01312] Εἰ δὲ ἀδύνατον τοῦ τό γε τοῖς ἄφροσι (μένει γὰρ ἕκαστον, ὡς γέγονε), πολλῷ μᾶλλον τὰ ἄνω τῆς κτίσεως αἴτιον ἔχει τὴν διαμονήν, καὶ οὐκ ἐστὶν ἄλλως, ἢ ὡς ἐστὶν ὁ Πατήρ Πατήρ, καὶ οὐ πάππος, καὶ ὁ Υἱὸς Υἱὸς ἐστὶ τοῦ Θεοῦ, καὶ οὐ Πατήρ τοῦ Πνεύματος, καὶ τὸ Πνεῦμα τὸ ἅγιον Πνεῦμα ἅγιον, καὶ οὐκ ἔκγονον τοῦ Πατρὸς, οὐδὲ ἀδελφὸς τοῦ Υἱοῦ.
- [01313] Τούτων οὕτω δεικνυμένων, μαίνοιτ' ἂν τις ἐρωτῶν, Υἱὸς οὖν ἐστὶ καὶ τὸ Πνεῦμα;
- [01314] Μηδὲ, ἐπειδὴ μὴ γέγραπται οὕτω, διὰ τοῦτο ἐξαιρείτω τις αὐτὸ τῆς τοῦ Θεοῦ φύσεως καὶ ιδιότητος·
- [01315] ἀλλ' ὡς γέγραπται, πιστεύετω καὶ μὴ λεγέτω·
- [01316] Διὰ τί οὕτως καὶ μὴ οὕτως;
- [01317] ἵνα μὴ τοιαῦτα διαλογιζόμενος, ἄρξῃται μελετᾶν καὶ λέγειν·
- [01318] Ποῦ οὖν ἐστὶν ὁ Θεός, καὶ πῶς ἐστὶ;
- [01319] καὶ λοιπὸν ἀκούσει·
- [01320] «Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ·
- [01321] Οὐκ ἐστὶ Θεός.».
- [01322] Τὰ γὰρ τῇ πίστει παραδιδόμενα ἀπεριέργαστον ἔχει τὴν γνῶσιν.

[01323] Οί γοῦν μαθηταί, ἀκούσαντες, «βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος,» οὐ περιειργάσαντο, διὰ τί δεύτερον ὁ Υἱός, καὶ τρίτον τὸ Πνεῦμα, ἢ διὰ τί ὅλως Τριάς;

[01324] ἀλλ' ὡς ἤκουσαν, ἐπίστευσαν·

[01325] καὶ οὐχ ὥσπερ ὑμεῖς ἠρώτησαν·

[01326] Υἱὸς οὖν ἐστὶ τὸ Πνεῦμα;

[01327] Οὐδὲ, εἰπόντος τοῦ Κυρίου μετὰ τὸν Υἱὸν τὸ Πνεῦμα, ἠρώτησαν·

[01328] Πάπ' πος οὖν ὁ Πατήρ;

[01329] Οὐ γὰρ ἤκουσαν εἰς ὄνομα πάππου, ἀλλ' εἰς ὄνομα Πατρὸς, καὶ ταύτην τὴν πίστιν ἐκήρυξαν πανταχοῦ, λογιζάμενοι ὀρθῶς.

[01330] Οὐ γὰρ ἦν ἄλλως εἰπεῖν, ἢ ὡς εἶρηκεν ὁ Σωτὴρ·

[01331] ἑαυτὸν μὲν Υἱὸν, τὸ δὲ Πνεῦμα ἅγιον·

[01332] οὐδ' ἐναλλάξει θέμις ἢ ὡς συντέτακται, ὥσπερ καὶ ἐπὶ τοῦ Πατρὸς.

[01333] Ὡς γὰρ οὐκ ἔξεστιν ἄλλως εἰπεῖν περὶ αὐτοῦ, ἢ ὅτι Πατὴρ, οὕτως ἀσεβὲς ἐρωτᾶν, εἰ Υἱὸς ἐστὶ τὸ Πνεῦμα, ἢ τὸ Πνεῦμα Υἱός.

[01334] Διὰ τοῦτο Σαβέλλιος ἀλλότριος τῆς Ἐκκλησίας ἐκρίθη, τολμήσας εἰπεῖν ἐπὶ τοῦ Πατρὸς τὸ Υἱός, καὶ ἐπὶ τοῦ Υἱοῦ τὸ τοῦ Πατρὸς ὄνομα.

[01335] Ἄρ' οὖν ἔτι μετὰ ταῦτα τολμήσει τις ἀκούων Υἱὸν καὶ Πνεῦμα εἰπεῖν·

[01336] Πάππος οὖν ὁ Πατήρ, ἢ Υἱὸς οὖν τὸ Πνεῦμα;

[01337] Ναὶ τολμήσουσιν ^[26.645] Εὐνόμοι, καὶ Εὐδόξιοι, καὶ Εὐσέβιοι.

[01338] Ἄπαξ γὰρ ὑποκρινόμενοι τὴν Ἀρειανὴν αἵρεσιν, οὐ μὴ παύσουσι τὴν ἑαυτῶν γλῶσσαν ἀπὸ ἀσεβείας.

[01339] Τίς γὰρ αὐτοῖς παρέδωκε ταῦτα;

[01340] Τίς ὁ διδάξας;

[01341] Ἄλλ' οὐδεὶς ἐκ τῶν θείων Γραφῶν·

[01342] ἐκ δὲ τοῦ περισσεύματος τῆς καρδίας αὐτῶν ἐξήλθεν ἡ τοιαύτη παραφροσύνη.

[01343] Εἰ γὰρ, ἐπεὶ μὴ κτίσμα ἐστὶ τὸ Πνεῦμα (τοῦτο γὰρ ἐδείχθη), ἐρωτᾶτε, Υἱὸς οὖν ἐστὶ τὸ Πνεῦμα;

[01344] ὦρα, μαθόντας ὑμᾶς, ὅτι μὴ κτίσμα ἐστὶν ὁ Υἱός (διὰ τούτου γὰρ τὰ γενητὰ ἐκτίσθη), ἐρωτᾶν, Πατὴρ οὖν ἐστὶν ὁ Υἱός;

[01345] Ἦ καὶ οὕτως;

[01346] Τὸ Πνεῦμα οὖν ἐστὶν ὁ Υἱός, καὶ ὁ Υἱὸς αὐτός ἐστὶ τὸ Πνεῦμα τὸ ἅγιον;

[01347] Τοιαῦτα δὲ λογιζόμενοι, ἔξω μὲν τῆς ἁγίας Τριάδος ἔσσονται, ἄθελτοι δὲ κριθήσονται, ἀλλάσσοντες τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος·

[01348] μεταφέροντές τε αὐτὸ, ὡς θέλουσιν, ἐν ὁμοιώματι γενέσεως ἀνθρωπίνης, ἕκγονα καὶ πάππους ὀνομάζοντες, καὶ τὴν Ἑλλήνων θεογονίαν ἑαυτοῖς ἀναπλασσομένοι.

[01349] Οὐκ ἔστι δὲ αὕτη τῆς Ἐκκλησίας ἡ πίστις, ἀλλ' ὡς εἶπεν ὁ Σωτὴρ, εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·

[01350] Πατέρα μέντοι, οὐ δυνάμενον λέγεσθαι πάππον, καὶ Υἱὸν οὐ δυνάμενον λέγεσθαι Πατέρα, καὶ Πνεῦμα ἅγιον οὐκ ἄλλως ἢ οὕτως ὀνομαζόμενον.

[01351] Ἐπὶ ταύτης τῆς πίστεως οὐκ ἔστιν ἐναλλάξ εἰπεῖν·

[01352] ἀλλ' αἰεὶ ὁ Πατὴρ Πατὴρ ἐστὶ, καὶ ὁ Υἱὸς αἰεὶ Υἱός, καὶ τὸ Πνεῦμα τὸ ἅγιον αἰεὶ Πνεῦμα ἅγιον ἐστὶ καὶ λέγεται.

[01353] Ἐπὶ μὲν γὰρ τῶν ἀνθρωπίνων, οὐκ ἔστιν οὕτως, κἂν οἱ Ἀρειανοὶ τοιαῦτα φαντάζωνται.

[01354] Ὡς γὰρ γέγραπται, «Οὐχ ὡς ἄνθρωπος ὁ Θεός,» οὕτως ἂν τις εἴποι, οὐχ ὡς Θεὸς οἱ ἄνθρωποι.

[01355] Ἐπὶ γὰρ τῶν ἀνθρώπων, οὐκ ἔστιν ὁ πατὴρ αἰεὶ πατήρ, οὐδὲ ὁ υἱὸς αἰεὶ υἱός.

[01356] Ὁ γὰρ αὐτὸς πατὴρ μὲν υἱοῦ γίνεται, αὐτὸς δὲ ἐτέρου γέγονεν υἱός, καὶ ὁ υἱὸς πατρὸς ὧν υἱός, ἄλλου γίνεται πατήρ.

[01357] Ἀβραάμ γοῦν υἱὸς ὧν τοῦ Ναχῶρ, πατήρ γέγονε τοῦ Ἰσαάκ·

- [01358] καὶ Ἰσαὰκ δὲ υἱὸς ὧν τοῦ Ἀβραάμ, πατὴρ γέγονε τοῦ Ἰακώβ.
- [01359] Ἐκαστος γὰρ μέρος ὧν τοῦ γονέως, γεννᾶται μὲν υἱός, γίνεται δὲ καὶ αὐτὸς ἑτέρου πατήρ.
- [01360] Ἐπὶ δὲ τῆς θεότητος οὐχ οὕτως, ἐπεὶ μὴ ὡς ἄνθρωπος ὁ Θεός.
- [01361] Ὁ γοῦν Πατήρ οὐκ ἐκ Πατρὸς ἐστὶ·
- [01362] διὸ οὐδὲ γεννᾷ τὸν γενησόμενον ἑτέρου Πατέρα·
- [01363] οὐδὲ ὁ Υἱὸς μέρος ἐστὶ τοῦ Πατρὸς, διὸ οὐδὲ γέννημά ἐστιν εἰς τὸ γεννᾶν Υἱόν.
- [01364] Ὅθεν ἐπὶ τῆς θεότητος μόνῃς ὁ Πατήρ κυρίως καὶ μόνος Πατήρ ὧν, ἔστι καὶ ἦν καὶ αἰεὶ ἐστὶ.
- [01365] Καὶ ὁ Υἱὸς κυρίως, καὶ μόνος Υἱὸς ἐστὶ.
- [01366] Καὶ ἐπὶ τούτων ἔστηκε τὸ, ὁ Πατήρ αἰεὶ Πατήρ, καὶ τὸ, Υἱὸς αἰεὶ Υἱὸς, εἶναί τε καὶ λέγεσθαι·
- [01367] καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον αἰεὶ Πνεῦμα ἅγιόν ἐστὶ·
- [01368] καὶ τοῦτο τοῦ Θεοῦ εἶναι, καὶ παρὰ τοῦ Πατρὸς δι' Υἱοῦ δίδοσθαι πεπιστεύκαμεν.
- [01369] ^[26.648] Οὕτω γὰρ ἡ ἁγία Τριάς ἀναλλοίωτος διαμένει, ἐν μιᾷ θεότητι γινωσκομένη.
- [01370] Οὐκοῦν ὁ ἐρωτῶν, Υἱὸς οὖν ἐστὶ τὸ Πνεῦμα;
- [01371] ὡς δυναμένου τοῦ ὀνόματος ἀλ λάσσεσθαι, φαντάζεται, καὶ μανίαν ἑαυτῷ περιποιεῖται.
- [01372] Καὶ ὁ ἐρωτῶν δὲ, πάππος οὖν ἐστὶν ὁ Πατήρ, ἐπινοῶν ὄνομα τῷ Πατρὶ, πλανᾶται τῇ καρδίᾳ.
- [01373] Ἀπο κρίνασθαι μὲν οὖν ἔτι πρὸς τὴν ἀναίδειαν τῶν αἰρετικῶν οὐκ ἀσφαλές·
- [01374] μάχεσθαι γὰρ ἐστὶ τῇ ἀποστολικῇ παραινέσει·
- [01375] συμβουλεύειν δὲ μᾶλλον, ὡς παρήγγειλεν αὐτὸς, καλόν.
- [01376] Ἀρκεῖ ταῦτα πρὸς ἔλεγχον τῆς μωρολογίας ὑμῶν.
- [01377] Μηκέτι παίζετε εἰς τὴν θεότητα.
- [01378] Παιζόντων γὰρ ἴδιον ἐρωτᾶν τὰ μὴ γεγραμμένα καὶ λέγειν·
- [01379] Οὐκοῦν Υἱὸς ἐστὶ τὸ Πνεῦμα καὶ πάππος ὁ Πατήρ;
- [01380] Οὕτω γελῶσιν ὁ ἐν Καισαρείᾳ καὶ ὁ ἐν τῇ Σκυθοπόλει.
- [01381] Ἀρκεῖ πιστεύειν ὑμᾶς, ὅτι οὐκ ἔστι κτίσμα τὸ Πνεῦμα, ἀλλὰ Πνεῦμα τοῦ Θεοῦ ἐστὶ, καὶ ἐν αὐτῷ Τριάς, Πατήρ, καὶ Υἱὸς, καὶ Πνεῦμα ἅγιον.
- [01382] Καὶ οὔτε τὸ Πατήρ ὄνομα ἐπὶ Υἱοῦ ὀνομάζειν χρῆ, οὔτε τὸ Πνεῦμα λέγειν ἔξεστιν αὐτὸ εἶναι τὸν Υἱόν, οὔτε τὸν Υἱὸν αὐτὸ εἶναι τὸ Πνεῦμα τὸ ἅγιον·
- [01383] ἀλλ' οὕτως ἐστὶν, ὡς εἴρηται, καὶ μία ἢ ἐν ταύτῃ τῇ Τριάδι θεότης ἐστὶ, καὶ μία πίστις, καὶ ἐν βάπτισμά ἐστὶν, ἐν αὐτῇ διδόμενον, καὶ ἡ τελείωσις μία, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι' οὗ καὶ μεθ' οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος σὺν ἁγίῳ Πνεύματι εἰς τοὺς σύμπαντας αἰῶνας τῶν αἰώνων.
- [01384] Ἀμήν.

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Litterarum Omnium Conspectus: 165 Litterae, quae repetitae sunt in 93,931 occasionibus

α	0945	6,842	A	0913	50
β	0946	244	B	0914	5
γ	0947	2,035	Γ	0915	44

δ	0948	1,616	Δ	0916	0
ε	0949	5,067	E	0917	109
ζ	0950	193	Z	0918	10
η	0951	1,056	H	0919	4
θ	0952	842	Θ	0920	268
ι	0953	4,026	I	0921	23
κ	0954	2,783	K	0922	292
λ	0955	2,088	Λ	0923	128
μ	0956	2,862	M	0924	32
ν	0957	7,733	N	0925	35
ξ	0958	214	Ξ	0926	1
ο	0959	6,354	O	0927	154
π	0960	2,301	Π	0928	960
ρ	0961	3,065	P	0929	13
ς	0962	3,466	•	0930	0
σ	0963	2,889	Σ	0931	57
τ	0964	8,069	T	0932	263
υ	0965	1,146	Υ	0933	359
φ	0966	534	Φ	0934	8
χ	0967	423	X	0935	102
ψ	0968	85	Ψ	0936	2
ω	0969	1,076	Ω	0937	9
ϝ	8164	9			0
Ϟ	8165	32	P	8172	2

ά	8049	909	έ	8051	1,019	ή	8053	328	ί	8055	1,360	ό	8057	877	ύ	8059	733	ώ	8061	183
ὰ	8048	882	ὲ	8050	648	ἦ	80852	621	ὶ	8054	1,756	ὸ	8056	1,588	ὺ	8058	141	ὼ	8060	75
ἄ	8118	102			0	ἡ	8134	344	ἰ	8150	556			0	ῦ	8166	1,908	ῶ	8182	569
ἶ	7936	846	ἔ	7952	1,582	ἦ	7968	17	ἰ	7984	433	ὸ	8000	58	ὺ	8016	1,021	ὼ	8032	16
ἶ	7937	104	έ	7953	117	ή	7969	247	ί	7985	465	ό	8001	514	ύ	8017	165	ώ	8033	135
ἶ	7938	76	έ	7954	0	ή	7970	82	ί	7986	0	ὸ	8002	9	ὺ	8018	0	ὼ	8034	32
ἶ	7939	10	έ	7955	19	ή	7971	10	ί	7987	0	ὸ	8003	30	ὺ	8019	9	ὼ	8035	0

ἄ	7940	202	ξ	7956	353	ἥ	7972	15	ι	7988	159	ο	8004	70	υ	8020	42	ω	8036	6
ἄ	7941	116	ξ	7957	51	ἥ	7973	9	ι	7989	87	ο	8005	175	υ	8021	155	ω	8037	45
ἄ	7942	1			0	ἥ	7974	53	ι	7990	152			0	υ	8022	79	ω	8038	1
ἄ	7943	0			0	ἥ	7975	8	ι	7991	30			0	υ	8023	50	ω	8039	15
ἄ	8064	0			0	ἥ	8080	0			0			0	υ	8167	0	ω	8096	1
ἄ	8065	0			0	ἥ	8081	0			0			0	υ	8163	0	ω	8097	0
ἄ	8066	0			0	ἥ	8082	0			0			0			0	ω	8098	0
ἄ	8067	0			0	ἥ	8083	0			0			0			0	ω	8099	0
ἄ	8068	3			0	ἥ	8084	1			0			0			0	ω	8100	0
ἄ	8069	0			0	ἥ	8085	0			0			0			0	ω	8101	0
ἄ	8070	0			0	ἥ	8086	2			0			0			0	ω	8102	0
ἄ	8071	0			0	ἥ	8087	2			0			0			0	ω	8103	21
α	8115	61			0	η	8131	59			0			0			0	φ	8179	105
α	8116	1			0	η	8132	0			0			0			0	φ	8180	1
α	8119	43			0	η	8135	136			0			0			0	φ	8183	405

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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Verborum Omnium Conspectus: 4,183 Verba, quae repetita sunt in 3,800,511 occasionibus

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