

0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones aliae

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Quaestiones aliae

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΕΤΕΡΑΙ ΤΙΝΕΣ ΕΡΩΤΗΣΕΙΣ.

[00002] Ἐρώτησις α'.

[00003] Τί ἐστι Θεός;

[00004] Απόκρισις.

[00005] Θεός ἐστὶν οὐσία νοερὰ, ἀθεώρητος τε καὶ ἀνερμήνευτος.

[00006] Θεός ἐστι πνεῦμα ἄϋλον, ὀφθαλμὸς ἀκοίμητος, καὶ νοῦς ἀκίνητος.

[00007] Θεός ἐστὶν οὐσία δημιουργικὴ πάντων τῶν ἀοράτων καὶ ὄρω μένων κτισμάτων.

[00008] Ἐρώτ.

[00009] β'.

[00010] Καὶ διὰ τί λέγεται Θεός, ὁ Θεός;

[00011] Απόκ.

[00012] Θεός λέγεται ἀπὸ τοῦ θεωρεῖν τὰ πάντα, οἷονεὶ θεωρὸς, καὶ Θεός, ἡγουν θεατῆς πάντων.

[00013] Καὶ πάλιν Θεός λέγεται ἀπὸ τοῦ θέειν καὶ τρέχειν νοητῶς ἀχρόνως τὰ πάντα.

[00014] Ὁ γὰρ Θεὸς αἰὶ πανταχοῦ πάρεστιν.

[00015] Ἐρώτ.

[00016] γ'.

[00017] Καὶ πόσοι θεοὶ εἰσιν;

[00018] Απόκ.

[00019] Εἷς Θεὸς τῶν θεῶν, καὶ Κύριος τῶν κυριευόντων, καὶ πλὴν αὐτοῦ οὐκ ἐστὶν ἄλλος.

[00020] Λέγονται δὲ θεοὶ καὶ οἱ ἄνθρωποι κατὰ χάριν·

[00021] ὡς τό·

[00022] «Ἐγὼ εἶπα, Θεοὶ ἐστε, καὶ υἱοὶ Ὑψίστου πάντες.».

[00023] [776] Ἐρώτ.

[00024] δ'.

[00025] Καὶ ὡς ἓν εἷς, πῶς λέγομεν αὐτὸν τὸν ἓνα Θεὸν τρισυπόστατον, Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα;

[00026] Ἴδου γὰρ τρεῖς λέγομεν, καὶ οὐχ ἓνα.

[00027] Ἀλλὰ δίδαξον ἡμῖν πῶς ἐστὶν εἷς Θεός·

[00028] καὶ πῶς πάλιν τρία πρόσωπα περὶ Θεοῦ λέγομεν.

- [00029] Θαυμαστόν ἡμῖν δοκεῖ τοῦτο, ὅπως καὶ εἷς ἐστὶν ὁ Θεὸς, καὶ τρία τὰ πρόσωπα αὐτοῦ.
- [00030] Απόκ.
- [00031] Ἄκουε συνετῶς, καὶ νοήσεις τὸ τῆς ἀγίας Τριάδος μυστήριον, καθὼς δύναται νοῦς ἀνθρώπων νοῆσαι.
- [00032] Ὡς ἐμοὶ πλὴν δοκεῖ, πρὸς τὴν κατὰ δύναμιν ἡμῖν τῶν λέξεων λέγεται τοῦτο.
- [00033] Ὁ γὰρ Θεὸς ἀνερ μήνευτός ἐστι, καὶ διὰ τοῦτο οὐ δυνάμεθα καταλαβεῖν αὐτοῦ τὴν φύσιν·
- [00034] οὐδὲ ὅμοιος ἡμῶν ἐστὶ μονοπρόσωπος.
- [00035] Εἰ γὰρ ἦν μονοπρόσωπος, ἐγινώσκομεν ἂν αὐτὸν, ὡς ἐγινώσκομεν ἀλλήλους ἡμᾶς.
- [00036] Ἀλλ' ἐστὶν εἷς μὲν ὁ Θεός, τὰ δὲ πρόσωπα αὐτοῦ τρία.
- [00037] Καὶ βλέπε ἀπάρτι τὰ λεγόμενα.
- [00038] Ὡσπερ ἥλιος ἐνὶ εἷς, ὁ δὲ ἥλιος ἔχει ἀκτῖνα καὶ φῶς, καὶ εἰσὶν ἐν τῷ ἡλίῳ τρία πρόσωπα, δίσκος, ἀκτῖς, καὶ φῶς·
- [00039] καὶ δίσκος μὲν καυχίον τοῦ ἡλίου, ἀκτῖς δὲ καταβαιομένη λαμπαδοφανῶς καὶ κρούουσα πρὸς τὴν γῆν·
- [00040] φῶς δὲ τὸ φωτίζον, καὶ εἰς τοὺς ἐπισκιάδεις τόπους χωρὶς ἀκτίνος.
- [00041] Καὶ ἰδοὺ πρόσωπα μὲν τρία, δίσκος, ἀκτῖς, καὶ φῶς.
- [00042] Οὐ λέγομεν δὲ τρεῖς ἡλίους, ἀλλ' ἓνα ἥλιον, οὐδὲ λέγομεν πρόσωπον ἓν, ἀλλὰ πρόσωπα τρία.
- [00043] Ἐὰν γὰρ ἐρωτηθῆς, ὅτι πόσοι ἥλιοι ἐν τῷ οὐρανῷ, μέλλεις εἰπεῖν, ὅτι ἥλιος εἷς ἐστὶν·
- [00044] εἰ δ' ἐρωτηθῆς, ὅτι πρόσωπα τοῦ ἡλίου πόσα ἐστὶ, μέλλεις εἰπεῖν, ὅτι τρία, δίσκος, ἀκτῖς, καὶ φῶς·
- [00045] οὕτω νόει καὶ περὶ τοῦ Θεοῦ.
- [00046] Θεὸς μὲν εἷς, πρόσωπα δὲ τοῦ ἑνὸς Θεοῦ τρία, Πατρός, Υἱοῦ, καὶ ἀγίου Πνεύματος.
- [00047] Καὶ ἐκ τούτου γίνωσκε, ὅτι, ὡσπερ ὁ ἥλιός ἐστι τριπρόσωπος, οὕτω καὶ εἷς Θεὸς τρισυπόστατος.
- [00048] Τύπος γὰρ τοῦ Πατρὸς ἐστὶν ὁ δίσκος ὁ ἡλιακός, τύπος τοῦ Υἱοῦ ἐστὶν ἡ ἀκτῖς, τὸ πρὸς τοῦ ἀγίου Πνεύματος ἐστὶ τὸ φῶς τοῦ ἡλίου.
- [00049] Καὶ εἰπέ οὕτως·
- [00050] Ἐπὶ τοῦ ἡλίου δίσκος, ἀκτῖς, καὶ φῶς·
- [00051] οὐ λέγομεν δὲ τρεῖς ἡλίους, ἀλλ' ἓνα καὶ μόνον·
- [00052] ὁμοίως καὶ ἐπὶ Θεοῦ, Πατὴρ, Υἱός, καὶ ἅγιον Πνεῦμα εἷς Θεός, καὶ οὐ τρεῖς.
- [00053] Καὶ πάλιν εἰπέ οὕτως·
- [00054] Ἐπὶ τοῦ ἡλίου ἀχώριστος ὁ δίσκος, καὶ ἡ ἀκτῖς, καὶ τὸ φῶς·
- [00055] οὐ γὰρ χωρίζονται ἀπ' ἀλλήλων, διὰ τοῦτο λέγεται καὶ εἷς Θεός, καὶ οὐ τρεῖς·
- [00056] διότι οὐ χωρίζονται τὰ τρία πρόσωπα, τοῦ τε Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἀγίου Πνεύματος, τοῦ ἑνὸς Θεοῦ ἀπ' ἀλλήλων.
- [00057] Καὶ ὡσπερ ὁ δίσκος ὁ ἡλιακός γεννᾷ τὴν ἀκτῖνα, καὶ ἐκπορεύει τὸ φῶς·
- [00058] οὕτω καὶ ὁ Θεός καὶ Πατὴρ γεννᾷ τὸν Υἱὸν καὶ ἐκπορεύει καὶ τὸ Πνεῦμα ἅγιον.
- [00059] Βλέπε συνετῶς·
- [00060] Ὡσπερ ἡ ἀκτῖς τοῦ ἡλίου καταβαίνει ἐξ οὐρανοῦ πρὸς τὴν γῆν, καὶ οὔτε τοῦ ἡλιακοῦ δίσκου χωρίζεται, οὔτε ἐκ τοῦ οὐρανοῦ λείπει, οὔτε ἀπὸ τῆς γῆς, ἀλλ' ἐστὶ καὶ ἐν τῷ ἡλιακῷ δίσκῳ, καὶ ἐν τῷ οὐρανό, καὶ ἐν τῇ γῇ, καὶ πανταχοῦ, καὶ οὔτε τῶν ἄνω λείπει, οὔτε τῶν κάτω·
- [00061] οὕτω καὶ ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ κατήλθε πρὸς τὴν γῆν, καὶ οὔτε ἐκ τοῦ Πατρὸς ἔλειπε, οὔτε ἐκ τῶν οὐρανῶν, οὔτε ἐκ τῆς γῆς·
- [00062] ἀλλ' ἦν καὶ ἐν τοῖς κόλποις τοῦ Πατρὸς ἀχώριστος, καὶ ἄνω καὶ κάτω, καὶ πανταχοῦ·
- [00063] καὶ οὐδ' ἐκ τίνος ἔλειπε.
- [00064] Καὶ ὡσπερ τὸ ἡλιακὸν φῶς ἐστὶ καὶ ἐν τῷ δίσκῳ τῷ ἡλιακῷ ^[777] καὶ ἐν τῇ ἀκτίνι, καὶ ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ εἰσέρχεται ἐν ταῖς οἰκίαις καὶ

πανταχοῦ, καὶ φῶς τίζει·

[00065] οὕτω καὶ τὸ Πνεῦμα τὸ ἅγιον καὶ μετὰ τοῦ Πατρὸς ἐστὶ, καὶ μετὰ τοῦ Υἱοῦ, καὶ ἄνω καὶ κάτω, καὶ πάντα ἄνθρωπον φωτίζει, καὶ οὐ λείπει ποτέ.

[00066] «Τὸ γὰρ Πνεῦμα τὸ ἅγιον,» φησὶν ὁ ἀπόστολος Παῦλος, «πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.».

[00067] Ἴδου λοιπὸν, ὥσπερ ὃν οὐκ οἶδαμέν ποτε, οὐδὲ γινώσκειν δυνάμεθα, ποταπὸς ἦν·

[00068] ὅταν δὲ ἴδωμεν τὴν εἰκόνα αὐτοῦ, τότε μικρὸν κατανοοῦμεν τὸν χαρακτήρα τοῦ προσώπου αὐτοῦ·

[00069] οὕτω μοι νόει καὶ περὶ τοῦ Θεοῦ.

[00070] «Τὸν γὰρ Θεὸν οὐδεὶς ἑώρακε πώποτε.».

[00071] Πῶς οὖν αὐτὸν καταλαβέσθαι τινὰ δύναται;

[00072] ἄλλ' ἐπειδὴ φῶς ἐστὶ καὶ ὀνομάζεται ὁ Θεός, ἐκ τοῦ αἰσθητοῦ τούτου φωτὸς ἐξεικονίζομεν αὐτὸν, ὥστε λοιπὸν, ὡς προείπομεν, εἰς τύπον τοῦ ἡλίου χαρακτηρίζομεν τὴν ἁγίαν Τριάδα, λέγοντες εἶναι τὸν μὲν Πατέρα διόσκον, τὸν δὲ Υἱὸν ἀκτίνα, τὸ δὲ Πνεῦμα τὸ ἅγιον φῶς ἐκ φωτός.

[00073] Καὶ ὥσπερ ὁ δίσκος, καὶ ἡ ἀκτίς, καὶ τὸ φῶς ἓν εἰσι καὶ τρία, ἀμερίστως μεριζόμενα, οὕτω καὶ ὁ Θεὸς ἡ Τριάς, ὁ Πατὴρ, καὶ ὁ Υἱός, καὶ τὸ Πνεῦμα τὸ ἅγιον, ἓν ἐστὶ καὶ τρία, μεριζόμενα μὲν τοῖς προσώποις κατὰ τὸν ἥλιον, ἀμέριστα δὲ τῇ φύσει διαμένοντα.

[00074] Καὶ ὥσπερ ὁ δίσκος τοῦ ἡλίου μόνος ἐστὶν αἴτιος καὶ ἀγέννητος, ἡ δὲ ἀκτίς αἰτιατὴ καὶ γεννητὴ ἐκ τοῦ δίσκου, τὸ δὲ φῶς ἐκπορευτὸν ἐκ μόνου τοῦ δίσκου, διὰ τὸ τῆς ἀκτίνος πεμπόμενον, καὶ καταλάμπον τὰ περιγίαια·

[00075] οὕτω καὶ ὁ Θεὸς καὶ Πατὴρ αὐτὸς μόνος ἐστὶν αἴτιος τοῖς δυοῖν καὶ ἀγέννητος·

[00076] ὁ δὲ Υἱὸς ἐκ μόνου τοῦ Πατρὸς αἰτιατὸς καὶ γεννητός·

[00077] καὶ αὐτὸ τὸ Πνεῦμα ἐκ μόνου τοῦ Πατρὸς αἰτιατὸν καὶ ἐκπορευτὸν, διὰ δὲ τοῦ Υἱοῦ ἐν τῷ κόσμῳ ἀποστελλόμενον.

[00078] Καὶ οὕτως ἔχε, καὶ νόει, καὶ πίστευε περὶ Θεοῦ.

[00079] Εἰ δ' οὐκ ἀρκεῖ σοι τὸ τοῦ ἡλίου παράδειγμα εἰς ἐπίγνωσιν τῆς τρισυποστάτου θεότητος, βλέπε καὶ ἄλλην εἰκόνα Θεοῦ·

[00080] ἐστὶ δὲ ἡ ψυχὴ τοῦ ἀνθρώπου.

[00081] Ὅτε γὰρ ἔμελλεν ὁ Θεὸς πλάσσειν τὸν ἄνθρωπον, εἶπε·

[00082] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν.».

[00083] Ἴδου λοιπὸν, ὁ ἄνθρωπος εἰκὼν ἐστὶ τοῦ Θεοῦ, ἡγουν ἡ ψυχὴ τοῦ ἀνθρώπου.

[00084] Ἐνὶ δὲ ἡ ψυχὴ τοῦ ἀνθρώπου μία μὲν, τρισυπόστατος δέ·

[00085] τρία πρόσωπα ἔχει ἡ ψυχὴ·

[00086] καὶ πῶς;

[00087] ἄκουσον.

[00088] Ἔστιν ἡ ψυχὴ ἐν πρόσωπον·

[00089] ἡ δὲ ψυχὴ γεννᾷ τὸν λόγον, καὶ ἰδοὺ ὁ λόγος ἄλλο πρόσωπον.

[00090] Ἡ ψυχὴ ἐκπορεύει καὶ τὴν πνοὴν, καὶ ἰδοὺ ἡ πνοὴ ἄλλο πρόσωπον.

[00091] Ἴδου πρόσωπα τρία, ψυχὴ, λόγος, καὶ πνοή·

[00092] Καὶ γὰρ ὁ λόγος καὶ ἡ πνοὴ τῆς ψυχῆς εἰσιν, οὐ τοῦ σώματος, ἐπειδὴ, τῆς ψυχῆς ἐξεληούσης ἐκ τοῦ σώματος, οὔτε λόγος ἐναπομένει τῷ σώματι, οὔτε πνοή, ἀλλὰ κεῖται τὸ σῶμα καὶ ἄπνουν καὶ ἄλογον.

[00093] Ὁ δὲ λόγος καὶ ἡ πνοὴ εἰσι μετὰ τῆς ψυχῆς·

[00094] καὶ ἐκ τούτου δὴ λόγος ἐστὶν, ὡς, ὅτι καὶ ὁ λόγος καὶ ἡ πνοὴ ἀπὸ τῆς ψυχῆς εἰσι, καὶ τῆς ψυχῆς εἰσι πρόσωπα·

[00095] καὶ ἰδοὺ λοιπὸν ἡ ψυχὴ πρόσωπον ἓν, καὶ ὁ λόγος ἄλλο πρόσωπον, καὶ ἡ πνοὴ ἕτερον πρόσωπον.

[00096] Ἴδου τρία ὄψον, καὶ ἡ πνοὴ ἕτερον πρόσωπον.

[00097] Ἴδου τρία πρόσωπα τῆς ψυχῆς, ἀλλὰ ψυχὴ μία, καὶ οὐ τρεῖς.

[00098] Εἰ γὰρ ἐρωτηθῆς, πόσας ψυχὰς ἔχει ὁ ἄνθρωπος;

- [00099] μέλλεις εἰπεῖν, ὅτι μίαν.
- [00100] Ἐὰν δὲ ἐρωτηθῆς καὶ πόσα ^[780] πρόσωπά εἰσι τῆς ψυχῆς;
- [00101] ἀρμόζει ἴν' εἴποις, ὅτι τρία·
- [00102] ἐπειδὴ ψυχὴ, λόγος καὶ πνοή, μία ψυχὴ, καὶ πρόσωπα τρία.
- [00103] Καὶ ἔστι μὲν ἡ ψυχὴ εἰς τύπον τοῦ Πατρὸς·
- [00104] ὁ δὲ λόγος τῆς ψυχῆς εἰς τύπον τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ·
- [00105] ἡ δὲ πνοὴ τῆς ψυχῆς εἰς τύπον τοῦ ἁγίου Πνεύματος.
- [00106] Ὡς γὰρ ἡ ψυχὴ ἀγέννητος, οὕτω καὶ ὁ Θεὸς καὶ Πατὴρ ἀγέννητος·
- [00107] καὶ ὥσπερ ὁ λόγος γεννητὸς ἀπὸ τῆς ψυχῆς, οὕτω καὶ ὁ Λόγος τοῦ Θεοῦ γεννητὸς ἀπὸ τοῦ Πατρὸς·
- [00108] καὶ καθάπερ ἡ πνοὴ ἐκπορευτὴ ἀπὸ τῆς ψυχῆς, οὕτω καὶ τὸ Πνεῦμα τὸ ἅγιον ἐκπορευτὸν ἀπὸ τοῦ Πατρὸς.
- [00109] Καὶ εἶπον οὕτω·
- [00110] Ψυχὴ, λόγος καὶ πνοή, μία ψυχὴ, καὶ οὐ τρεῖς·
- [00111] ἀχώριστος γὰρ ὁ λόγος καὶ ἡ πνοὴ ἀπὸ τῆς ψυχῆς.
- [00112] Ὁμοίως Πατὴρ, καὶ Υἱός, ἦτοι Λόγος, καὶ Πνεῦμα, εἷς Θεός, καὶ οὐ τρεῖς·
- [00113] ἀχώριστος γὰρ ὁ Λόγος καὶ τὸ Πνεῦμα τὸ θεῖον ἐκ τοῦ Πατρὸς.
- [00114] Καὶ καθάπερ ἀόρατος ἡ ψυχὴ, οὕτως ἀόρατος καὶ ὁ Θεός.
- [00115] Καὶ οὕτως ὅταν διστάξεις ἐν τῷ νοῖ σου, καὶ λέγεις, πῶς ἓν ὁ Θεὸς εἷς, καὶ ἓν καὶ τρισυπόστατος;
- [00116] ἐνθυμοῦ τῆς ψυχῆς σου, καὶ λέγε·
- [00117] Ὡσπερ ἡ ψυχὴ μου μία ἐστίν, ἀλλὰ καὶ τρισυπόστατος, ψυχὴ, λόγος, καὶ πνοή·
- [00118] οὕτω καὶ ὁ Θεὸς εἷς ἐστίν, ἀλλ' ἔστι καὶ τρισυπόστατος, Πατὴρ, Λόγος, καὶ Πνεῦμα ἅγιον.
- [00119] Καὶ λέγε ἐν τῷ νοῖ σου, ὅτι, ἐὰν ἡ ψυχὴ, τὸ ποίημα τοῦ Θεοῦ, ὁμοίως καὶ ὁ ἥλιος, ἐστὶ τρισυπόστατος, ἡ δὲ φύσις αὐτῶν μία·
- [00120] πόσω μᾶλλον ὁ Θεὸς ὁ ποιητὴς τούτων! Οὐκ ἐνδέχεται τὸ εἶναι οὕτως, ὥστε εἶναι αὐτὸν ἓνα τῇ φύσει, καὶ τρισυπόστατον τοῖς προσώποις;
- [00121] καὶ ἀληθῶς ἐνδέχεται.
- [00122] Ὡς γὰρ ψυχὴ, λόγος καὶ πνοὴ τρία πρόσωπα, καὶ μία φύσις ψυχῆς, καὶ οὐ τρεῖς ψυχαί·
- [00123] οὕτω Πατὴρ, Λόγος καὶ Πνεῦμα ἅγιον, τρία πρόσωπα, καὶ εἷς τῇ φύσει Θεός, καὶ οὐ τρεῖς θεοί.
- [00124] Οὕτως ἐὰν συλλογίζῃ πάντοτε, οὐ μὴ βλασφημῆσθαι ἐπὶ τῆς ἁγίας Τριάδος.
- [00125] Ἀλλὰ ἀκμὴν καὶ ἄλλην εἰκόνα Θεοῦ ἀκουσον, ἀγαπητέ.
- [00126] Ἴδου τὸ πῦρ ἓν ἐστὶ, ἄλλως καὶ τρισυπόστατον.
- [00127] Αὐτὸ γὰρ ἓν ἐστὶ τὸ ὑποκείμενον πῦρ, τὸ δὲ καυστικὸν αὐτοῦ ἕτερον πρόσωπον, καὶ τὸ φωτιστικὸν αὐτοῦ ἄλλο πρόσωπον.
- [00128] Ἴδου λοιπὸν τρία πρόσωπα τοῦ ἑνὸς πυρὸς, ἡγουν τὸ ὑποκείμενον πῦρ, καὶ τὸ καυστικὸν, καὶ τὸ φωτιστικόν·
- [00129] μία δὲ φύσις τοῦ πυρὸς, καὶ οὐ τρεῖς.
- [00130] Ὁμοίως καὶ ἐπὶ τοῦ Θεοῦ·
- [00131] ὁ γὰρ Πατὴρ ἓν τὸ πῦρ, ὁ Υἱὸς τὸ καυστικόν, καὶ τὸ Πνεῦμα τὸ ἅγιον ἓν τὸ φωτιστικόν.
- [00132] Καὶ ὥσπερ ἐπὶ τοῦ πυρὸς, τὸ πῦρ, τὸ καυστικόν, καὶ τὸ φωτιστικόν, καὶ αὐτὸ τὸ ὑποκείμενον πῦρ, ἓν λέγομεν, καὶ οὐ τρία·
- [00133] οὕτω λέγομεν καὶ ἐπὶ τοῦ Θεοῦ τὰ τρία πρόσωπα, τὸν τε Πατέρα, καὶ Υἱόν, καὶ τὸ ἅγιον Πνεῦμα, Θεὸν ἓνα λέγομεν, καὶ οὐ τρεῖς.

- [00134] Καὶ περὶ μὲν τῆς ἐπιγνώσεως τῆς ἁγίας Τριάδος ἀρκείτω ταῦτα τῷ πιστεύοντι.
- [00135] Πλὴν ἄκουσον καὶ ἄλλο πρὸς τούτοις μυστήριον.
- [00136] Ὁ λόγος τοῦ ἀνθρώπου διπλὴν ἔχει τὴν γέννησιν, καὶ ἐν δυσὶ φοραῖς γεννᾶται·
- [00137] μίαν μὲν φορὰν γεννᾶται ἀπὸ τῆς ψυχῆς, ἑτέραν δὲ ἀπὸ τῶν χειλέων.
- [00138] Καὶ γεννᾶται μὲν ὁ λόγος τοῦ ἀνθρώπου ἀπὸ τῆς ψυχῆς, ὅταν ἐν θυμηθῇ τις εἰπεῖν τι.
- [00139] Ἡ γὰρ ἐνθύμησις πρώτη γέννησις λέγεται τοῦ λόγου, ἐπεὶ ἐνθυμεῖται τοῦ εἰπεῖν ἐκεῖνον τὸν λόγον·
- [00140] οὐ λέγει δὲ τοῦτον διὰ τῶν χειλέων, ^[781] ἀλλὰ φυλάττει τὸν λόγον ἢ ψυχὴ ἐν τοῖς κόλποις αὐτῆς·
- [00141] καὶ ἔστιν ἡ ἐνθύμησις ἐκείνη πρώτη γέννησις τοῦ λόγου ἀπὸ τῆς ψυχῆς.
- [00142] Ὅμως, κἂν γεννηθῇ ὁ λόγος ἀπὸ τῆς ψυχῆς, πρώτην γέννησιν ὅταν ἐν θυμηθῇ αὐτὸν ἢ ψυχὴ, ἀλλ' οὐ φανεροῖ αὐτὸν, ἀκμὴν δὲ φυλάττει αὐτόν.
- [00143] Ὅταν δὲ θελήσῃ τοῦ φανερωῦσαι τὸν λόγον, τότε γεννᾷ αὐτὸν ἐκ τῶν χειλέων.
- [00144] Αὐτὴ δὲ ἡ ἐκ τῶν χειλέων δευτέρα γέννησις τοῦ λόγου, αὐτὴ φανεροῖ τὸν λόγον ἐν τοῖς πᾶσι, καὶ οὐκ ἔτι λοιπὸν ὁ λόγος ἀφανῆς λέγεται, ἀλλ' ἐμφανῆς.
- [00145] Ὅταν δὲ γεννηθῇ ὁ λόγος διὰ τῶν χειλέων, τότε οἱ πάντες ἀκούουσιν αὐτόν, καὶ φανερὸς γίνεται τοῖς πᾶσι·
- [00146] καὶ λέγεται αὕτη ἡ γέννησις ἢ διὰ τῶν χειλέων δευτέρα γέννησις τοῦ λόγου·
- [00147] ὥστε δύο εἰσὶν αἱ γεννήσεις τοῦ λόγου ἡμῶν·
- [00148] μία μὲν ἐκ τῆς ψυχῆς, ὅταν ἐνθυμηθῇ τοῦ λαλήσαι τὸν λόγον, ἥτις καὶ πρώτη γέννησις λέγεται·
- [00149] καὶ ἑτέρα ἐκ τῶν χειλέων, ἥτις φανεροῖ τὸν λόγον πᾶσιν ἀνθρώποις, ἥτις καὶ δευτέρα γέννησις λέγεται.
- [00150] Μάνθανε οὖν ἀκριβῶς, ὅτι, ὥσπερ ὁ λόγος τοῦ ἀνθρώπου δύο γεννήσεις ἔχει, μίαν ἐκ τῆς ψυχῆς, καὶ ἄλλην ἐκ τῶν χειλέων, οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος δύο γεννήσεις ἔχει, μίαν μὲν ἐκ τοῦ Θεοῦ καὶ Πατρὸς, ἥτις καὶ πρώτη γέννησις λέγεται·
- [00151] καὶ ἑτέραν ἐκ τῆς σαρκὸς, ἥτις καὶ δευτέρα γέννησις λέγεται.
- [00152] Καὶ ὥσπερ ὁ λόγος ἡμῶν, κἂν γεννηθῇ τὴν πρώτην γέννησιν ἀπὸ τῆς ψυχῆς, ἀλλ' ὅμως ἀφανῆς ἐστὶ, καὶ οὐ φανεροῦται, ἀλλὰ πάλιν μετὰ τὴν γέννησιν μένει ἐν τοῖς ψυχικοῖς κόλποις·
- [00153] οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος, κἂν καὶ ἐγεννήθῃ πρὸ τῶν αἰώνων ἐκ τοῦ Θεοῦ καὶ Πατρὸς, ἀλλ' οὐκ ἐφανεροῦτο τοῖς ἀνθρώποις·
- [00154] παρέμενε δὲ πάλιν ἐν τοῖς κόλποις τοῖς πατρικοῖς.
- [00155] Καὶ ὥσπερ ὁ ἡμέτερος λόγος, ὅταν βουληθῶμεν, γεννᾶται ἐκ τῶν χειλέων ἡμῶν, καὶ φανεροῦται ἐν τοῖς ὅλοις ἡμῶν πλησιάζουσιν·
- [00156] οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος, ὅταν εὐδόκησεν, ἐγεννήθη ἐκ τῶν χειλέων τῶν προφητῶν, καὶ ἐκ τῆς πανάγνου Μαρίας, καὶ τότε γέγονε φανερὸς ἐν ὅλῳ τῷ κόσμῳ.
- [00157] Ὡς γὰρ φανεροῦται ὁ ἡμέτερος λόγος γεννηθεὶς ἐκ τῶν χειλέων ἡμῶν, οὕτως διὰ καὶ ὁ τοῦ Θεοῦ Λόγος, γεννηθεὶς ἐκ τῆς σαρκὸς τῆς ἀειπαρθένου Μαρίας, ἐφανερώθη πάσῃ τῇ κτίσει, καὶ οἱ πιστεύσαντες αὐτῷ σώζονται.
- [00158] Καὶ ὥσπερ ὁ ἡμέτερος λόγος, γεννηθεὶς ἐκ τῶν χειλέων ἡμῶν, ὅταν ἀπ' αὐτῶν τῶν χειλέων γεννᾶται, οὔτε ἀπὸ τῆς ψυχῆς λείπει, οὔτε ἀπὸ τῶν ἰδίων χειλέων, οὔτε ἀπὸ τῶν ὠτων τῶν ἀκουόντων, ἀλλ' ἐνὶ καὶ ἐν τῇ ψυχῇ, καὶ ἐν τοῖς χείλεσιν ἡμῶν, καὶ εἰς τὰ ὦτα τῶν ἀκουόντων, καὶ οὐ λείπει ποθὲν, κἂν καὶ χίλια χιλιάδες ἀκούσωσι τοῦ λόγου, οὐκ ἐλαττονοῦται ὁ λόγος, ἀλλ' αἰεὶ ἡμῶν πληρέστατος ἦν·
- [00159] οὕτως καὶ ὁ τοῦ Θεοῦ Λόγος, κἂν καὶ ἐγεννήθῃ ἐκ τῆς Παρθένου Μαρίας, καὶ ἐκ τῶν χειλέων τῶν προφητῶν, ἀλλ' οὖν οὔτε ἀπὸ τοῦ Πατρὸς ἔλειπε, οὔτε ἀπὸ τῆς σαρκὸς, οὔτε ἀπὸ πάντων τῶν ἀνθρώπων, οὔτε ἀπὸ ὅλης τῆς κτίσεως, ἀλλὰ πανταχοῦ παρῆν, καὶ οὐκ ἠλαττονήθη, ἀλλὰ πληρέστατος ἦν.
- [00160] Καὶ οὕτως νόει περὶ τοῦ Θεοῦ καὶ Λόγου, ὅτι διπλὴν ἔχει τὴν γέννησιν, μίαν ἐκ τοῦ Θεοῦ καὶ Πατρὸς, καὶ μίαν ἐκ τῆς σαρκὸς·
- [00161] καὶ ἡ μὲν ἐκ τοῦ Πατρὸς προαιώνιος, ἡ δὲ ἐκ τῆς σαρκὸς ἐπ' ἐσχάτων τῶν ἡμερῶν·
- [00162] ὥσπερ καὶ ὁ ἡμέτερος λόγος πρῶτον γεννᾶται ἀπὸ τῆς ψυχῆς, καὶ τότε ἐκ τῶν χειλέων.
- [00163] Καὶ ταῦτα περὶ τῶν δύο γεννήσεων τοῦ Λόγου τοῦ Θεοῦ.
- [00164] ^[784] Ἐρώτ.
- [00165] ε'.
- [00166] Τί τὸ κοινὸν τῆς ἁγίας Τριάδος;

- [00167] Απόκ.
- [00168] Κοινὸν ἢ οὐσία·
- [00169] κοινὸν τὸ ἀναρχον·
- [00170] κοινὸν ἢ δύναμις, ἢ ἀγαθότης, ἢ σοφία, ἢ δικαιοσύνη.
- [00171] Πάντα γὰρ ἐξ ἴσου ἔχει ὁ Πατὴρ, καὶ ὁ Υἱός, καὶ τὸ ἅγιον Πνεῦμα, πλὴν τῶν ἰδίων αὐτῶν.
- [00172] Ἴδιον γὰρ τοῦ μὲν Πατρὸς τὸ ἀγέννητον, τοῦ δὲ Υἱοῦ τὸ γεννητὸν, τοῦ δὲ ἁγίου Πνεύματος τὸ ἐκπορευτὸν.
- [00173] Ἐρώτ.
- [00174] ´.
- [00175] Ἐπὶ τοῦ Θεοῦ πόσας οὐσίας ὁμολογεῖς;
- [00176] Απόκ.
- [00177] Μίαν οὐσίαν λέγω, μίαν φύσιν, μίαν μορφήν, ἓν γένος, μίαν δόξαν, μίαν ἀξίαν καὶ κυριότητα.
- [00178] Ἐρώτ.
- [00179] ζ´.
- [00180] Ὑποστάσεις δὲ πόσας ὁμολογεῖς ἐπὶ τοῦ Θεοῦ;
- [00181] Απόκ.
- [00182] Τρεῖς ὑποστάσεις ὁμολογῶ, τρία πρόσωπα, τρία ἴδια, τρία ἄτομα, καὶ τρεῖς χαρακτήρας.
- [00183] Ἐρώτ.
- [00184] η´.
- [00185] Διὰ τί λέγεται ὁ Πατὴρ Πατήρ;
- [00186] Απόκ.
- [00187] Πατὴρ λέγεται ὁ Θεὸς, ὡς τὰ πάντα τηρῶν·
- [00188] ὡσανεὶ πάντων τηρητής.
- [00189] Ἐρώτ.
- [00190] θ´.
- [00191] Καὶ ὁ Υἱὸς διὰ τί λέγεται Υἱός;
- [00192] Απόκ.
- [00193] Υἱὸς λέγεται παρὰ τὸ οἶος, ἡγουν ὁποῖος καὶ ὅμοιος·
- [00194] οἶος γὰρ ὁ Πατὴρ, τοιοῦτος καὶ ὁ Υἱός, καὶ τροπὴ τοῦ ο εἰς υ, υἱός.
- [00195] Ὅμοιος γὰρ ὁ Υἱὸς τῷ Πατρί.
- [00196] Ἐρώτ.
- [00197] ι´.
- [00198] Καὶ τὸ Πνεῦμα διὰ τί λέγεται Πνεῦμα;
- [00199] Απόκ.
- [00200] Πνεῦμα λέγεται παρὰ τὸ πᾶν νεῦμα δξέως ἐπινοεῖν, ἡγουν πᾶσα νεῦσις συντόμως ἐπινοεῖται δι' αὐτοῦ.
- [00201] «Τὸ γὰρ ἅγιον Πνεῦμα τὰ πάντα ἐρευνᾷ καὶ τὰ βάθη τοῦ Θεοῦ.».
- [00202] Ἐρώτ.

- [00203] ια΄.
- [00204] Ἐπὶ τοῦ Θεοῦ πόσα αἷτια;
- [00205] Απόκ.
- [00206] Ἐν αἷτιον ἐπὶ Θεοῦ λέγω, καὶ τοῦτό ἐστιν ὁ Πατήρ.
- [00207] Αὐτὸς γὰρ ὁ Πατήρ γεννᾷ τὸν Υἱόν, καὶ ἐκπορεύει καὶ τὸ Πνεῦμα.
- [00208] Λοιπὸν γίνωσκε, ὅτι ὁ Πατήρ μόνος ἐστὶν αἷτιος·
- [00209] ὁ δὲ Υἱὸς οὐκ ἔστιν αἷτιος, ἀλλ' αἷτιατός.
- [00210] Ὡστε μὲν αἷτιός ἐστι μόνος ὁ Πατήρ·
- [00211] τὰ δὲ αἷτιατὰ δύο, ὁ Υἱὸς καὶ τὸ Πνεῦμα.
- [00212] Αἷτιος δὲ λέγεται ὁ Πατήρ, διότι γεννᾷ, καὶ οὐ γεννᾶται, ἐκπορεύει καὶ οὐκ ἐκπορεύεται.
- [00213] Γεννᾷ μὲν τὸν Υἱόν·
- [00214] ἐκπορεύει δὲ καὶ τὸ Πνεῦμα τὸ ἅγιον.
- [00215] Καὶ διὰ τοῦτο λέγεται ὁ Πατήρ αἷτιος.
- [00216] Ἐρώτ.
- [00217] ιβ΄.
- [00218] Καὶ πόσα αἷτιατὰ;
- [00219] Απόκ.
- [00220] Αἷτιατὰ δύο, ὁ Υἱὸς καὶ τὸ Πνεῦμα.
- [00221] Οὐ γεννᾷ ὁ Υἱὸς, ἀλλὰ γεννᾶται, καὶ διὰ τοῦτο λέγεται αἷτιατός.
- [00222] Λοιπὸν ἂν τις ἐρωτήσῃ, ὅτι ἐπὶ Θεοῦ πόσα αἷτια ὁμολογεῖς;
- [00223] εἰπέ, ἐν αἷτιον λέγω.
- [00224] Καὶ ποῖόν ἐστι τοῦτο;
- [00225] Ὁ Πατήρ.
- [00226] Καὶ διὰ τί λέγεται αἷτιος ὁ Πατήρ;
- [00227] Διότι γεννᾷ τὸν Υἱόν καὶ ἐκπορεύει καὶ τὸ Πνεῦμα.
- [00228] Ἐὰν δὲ ἐρωτήσῃ σε, ὅτι πόσα αἷτιατὰ λέγεις ἐπὶ τοῦ Θεοῦ;
- [00229] εἰπέ δύο.
- [00230] Ποῖα δὲ ταῦτα;
- [00231] Ὁ Υἱὸς καὶ τὸ Πνεῦμα.
- [00232] Καὶ διὰ τί λέγονται αἷτιατὰ;
- [00233] Διότι ^[785] γεννᾶται ὁ Υἱὸς, καὶ οὐ γεννᾷ·
- [00234] ἐκπορεύεται δὲ καὶ τὸ Πνεῦμα, καὶ οὐκ ἐκπορεύει.
- [00235] Ἐρώτ.
- [00236] ιγ΄.
- [00237] Ἐπὶ τῆς ἁγίας Τριάδος τίς πρῶτος;
- [00238] Απόκ.

- [00239] Ἐπὶ τῆς ἀγίας Τριάδος οὐδεὶς πρῶτος, καὶ οὐδεὶς ὕστερος, ἀλλ' ἅμα Πατὴρ, ἅμα Υἱός, ἅμα Πνεῦμα ἅγιον·
- [00240] καὶ διὰ τοῦτο καὶ συνάναρχοι λέγονται, καὶ ἀναρχοί.
- [00241] Ἄναρχον δὲ λέγεται τὸ πρὸ τῆς ἀρχῆς ὄν.
- [00242] Ἄναρχος λοιπὸν ὁ Πατὴρ, ἀναρχος ὁ Υἱός, ἀναρχον τὸ Πνεῦμα τὸ ἅγιον.
- [00243] Καὶ οὐχ ὁ μὲν πρῶτος, ὁ δ' ὕστερος, ἀλλ' ἅμα οἱ τρεῖς, Πατὴρ, Υἱός καὶ Πνεῦμα ἅγιον.
- [00244] Διὰ τοῦτο καὶ συνάναρχοι καὶ εἰσὶ καὶ ὀνομάζονται.
- [00245] Ἐρώτ.
- [00246] ιδ'.
- [00247] Σαφήνισον ἡμῖν καὶ τοῦτο, πῶς ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ γεννᾶται ἐκ Πατρὸς·
- [00248] τοῦτο γὰρ ἐκπλήττει ἡμᾶς.
- [00249] Απόκ.
- [00250] Ἐπεὶ ὁ Θεὸς ἀθεώρητός ἐστι καὶ ἀνερμήνευτος, οὐδὲ τοῦτο ἐρμηνεύσαι δυνάμεθα.
- [00251] Πῶς γὰρ τις ἐρμηνεύσαι δύναται, ὁ οὐδέπω αὐτὸς ἐθεάσατο, ἢ παρ' ἄλλων ἀκήκοε πώποτε;
- [00252] Πλὴν ἐκ τῶν ποιημάτων αὐτοῦ, φημί, τοῦ Λόγου καὶ Θεοῦ τυπικῶς εἶπω μιν, ὅσον τὸ κατὰ δύνάμιν.
- [00253] Νοητέον μὲν, ὅτι, ὡσπερ ὁ λόγος τοῦ ἀνθρώπου γεννᾶται ἀπὸ τῆς ψυχῆς ἀσπόρως καὶ ἀκατανοήτως, οὕτως γεννᾶται καὶ ὁ Λόγος ἀπὸ τοῦ Πατρὸς.
- [00254] Καὶ ὡς γεννᾶται πῦρ ἐκ τοῦ πυρός, καὶ φῶς ἐκ τοῦ φωτός, οὕτως γεννᾶται ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ ἀπὸ τοῦ Πατρὸς.
- [00255] Ἐρώτ.
- [00256] ιε'.
- [00257] Καὶ τὸ ἅγιον Πνεῦμα πῶς ἐκπορεύεται ἀπὸ τοῦ Πατρὸς;
- [00258] Απόκ.
- [00259] Πρέπει σε καὶ περὶ τούτου μὴ ἐρωτᾶν.
- [00260] Καὶ τοῦτο γὰρ ἀνερμήνευτον.
- [00261] Πλὴν μάθανε καὶ περὶ τούτου.
- [00262] Ὡσπερ οὖν ἡ ἀναπνοὴ τοῦ ἀνθρώπου ἐκ τῆς ψυχῆς ἐκπορεύεται, οὕτως καὶ τὸ Πνεῦμα τὸ ἅγιον παρὰ τοῦ Πατρὸς ἐκπορεύεται.
- [00263] Καὶ ὡς ἡ Εὐὰ οὔτε γεννητὴ οὔτε ἀγέννητος, ἀλλὰ μέσως, οὕτως καὶ τὸ ἅγιον Πνεῦμα παρὰ τοῦ Πατρὸς ἐκπορεύεται.
- [00264] Καὶ γὰρ ὁ Ἀδάμ ἀγέννητος, ὁ δὲ Σὴθ γεννητός, καὶ ἡ Εὐὰ ἐκπορευτὴ.
- [00265] Ἡ γὰρ Εὐὰ οὔτε ἐγεννήθη, ὡς ἐγεννήθη ὁ Σὴθ, οὔτε ἀγέννητος ἦν, ὡσπερ ὁ Ἀδάμ·
- [00266] ἀλλ' ἐπορεύθη ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ.
- [00267] Καὶ ἦν ὁ Ἀδάμ ἀγέννητος εἰς τύπον τοῦ ἀγεννήτου Πατρὸς·
- [00268] ὁ δὲ Σὴθ γεννητός εἰς τύπον τοῦ γεννητοῦ Υἱοῦ·
- [00269] καὶ ἡ Εὐὰ ἐκπορευτὴ ἐκ τῆς πλευρᾶς τοῦ Ἀδάμ εἰς τύπον τοῦ παναγίου Πνεύματος.
- [00270] Εἰς γὰρ τοὺς προπάτορας ἡμῶν ἐτυπώθη ἡ ἀγία Τριάς.
- [00271] Ἀλλ' ὁ μὲν Ἀδάμ, καὶ ὁ Σὴθ, καὶ ἡ Εὐὰ σώματα ἦσαν, καὶ χωριστοὶ ἦσαν ἀπ' ἀλλήλων·
- [00272] ὁ δὲ Θεὸς καὶ Πατὴρ, ὁ Υἱός, καὶ τὸ ἅγιον πνεῦμα, οὔτε σώματά εἰσιν, οὔτε χωριστοὶ εἰσιν ἀπ' ἀλλήλων.
- [00273] Μόνος δὲ ὁ τύπος τῆς ἀγεννησίας τοῦ Πατρὸς θεωρεῖται εἰς τὸν ἀγέννητον Ἀδάμ, καὶ ὁ τύπος τῆς γεννήσεως τοῦ Υἱοῦ εἰς τὸν γεννητὸν Σὴθ, καὶ ὁ τύπος τῆς ἐκπορεύσεως τοῦ ἀγίου Πνεύματος θεωρεῖται εἰς τὴν ἐκπορευτὴν Εὐάν.

[00274] Καὶ οὕτως νόει καὶ περὶ τούτου.

[00275] Ἐρώτησις ι'.

[00276] Ἄρα χωρεῖται ὁ Θεὸς ἐν ἐνὶ τόπῳ, ἢ οὐ;

[00277] Απόκ.

[00278] Πρόσθεσ τὸν νοῦν σου, καὶ νόησον, ὅτι ὁ Θεὸς φῶς ἐστὶν ἀθεώρητον καὶ ἀχώρητον·

[00279] οὔτε θεωρεῖται ὁ Θεὸς, οὔτε χωρεῖται πού.

[00280] Καὶ ἐπεὶ οὐ χωρεῖται εἰς τὸ πᾶν, πῶς ἐνὶ δυνατὸν φανῆναι ἢ ^[788] νοηθῆναι τισιν;

[00281] Οὐτινος οὐδὲ Μωσῆς ὁ θεόπτης, οὐδὲ οἱ μαθηταὶ τοῦ Λόγου αὐτοῦ ἐν τῷ τῆς μεταμορφώσεως ἐκείνου ὄρει, οὐκ ἄλλος τίς ποτε ἦδυσ νήθη γυμνήν τὴν θεότητα θεωρήσαι·

[00282] ὥστε δῆλον, ὅτι οὐκ ἐν ἐνὶ τόπῳ χωρεῖται, ἀλλὰ πανταχοῦ πάρεστιν ὁ Θεός.

[00283] Καὶ ταῦτα μὲν περὶ θεολογίας·

[00284] ἀπάρτι δὲ ἀρξόμεθα λέξαι καὶ περὶ τῆς οἰκονομίας, ἥτοι περὶ τῆς σαρκώσεως τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ.

[00285] Ἐρώτ.

[00286] ιζ'.

[00287] Ἴδου ἐρώτημά σοι ἐρωτῶ, σὺ δέ μοι ἀποκρίθητι.

[00288] Ἐδίδαξας ἡμῖν περὶ τῆς ἀγίας Τριάδος, ὅτι ὁ Θεὸς τρισυπόστατος ἐνὶ, καὶ ὅτι Πατὴρ, Υἱός, καὶ Πνεῦμα ἅγιον.

[00289] Νῦν δὲ ἐρωτῶ σε·

[00290] Οὗτος ὁ Χριστὸς τίς ἐστι;

[00291] Περὶ τούτου θέλω μαθεῖν.

[00292] Απόκ.

[00293] Πάντως ἤκουσας περὶ τῆς ἀγίας Τριάδος, ὅτι ἐν πρόσωπον καλεῖται Πατὴρ, τὸ δὲ ἕτερον Υἱός, καὶ τὸ ἄλλο πρόσωπον λέγεται Πνεῦμα ἅγιον.

[00294] Ἴδου λοιπὸν γίνωσκε, ὅτι οὗτος ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ καὶ Πατρός ἐνεδύθη σάρκα ἀνθρώπου, καὶ περιεπάτησεν ὡς ἄνθρωπος ἐν τῇ γῇ.

[00295] Ὡνομάσθη οὖν Χριστὸς, διότι ἐχρίσθη, ἥτοι ἐφόρεσε τὴν σάρκα τοῦ ἀνθρώπου.

[00296] Καὶ διὰ τοῦτο λέγεται σεσαρκωμένος Θεός, καὶ Χριστὸς ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ καὶ Θεός, διότι ἐφόρεσε τὴν τοῦ ἀνθρώπου μορφήν.

[00297] Ἐρώτ.

[00298] ιη'.

[00299] Καὶ τίνα λόγον, ἢ τίνα χρείαν εἶχεν ὁ Θεός, ἤγουν ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ, ἵνα σαρκωθῇ, καὶ ὡς ἄνθρωπος περιπατεῖν ἐν τῇ γῇ;

[00300] Απόκ.

[00301] Θεὸς οὐδεμίαν χρείαν εἶχε τοῦ σαρκωθῆναι, ἀλλ' ἢ ἀνθρωπότης ἐδέετο ἰατρείας.

[00302] Ἐπειδὴ γὰρ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, καὶ πάντα τὰ ἐν αὐτοῖς, ἔπλασε δὲ καὶ τὸν ἄνθρωπον, καὶ ἔθηκεν αὐτὸν ἐν μέσῳ τοῦ παραδείσου, καὶ ἔταξεν αὐτὸν βασιλεῖα εἰς πάντα τὰ κτίσματα, ἵνα πάντα δουλεύωσιν αὐτῷ, καὶ κατοικεῖν αὐτὸν ἐν τῷ παραδείσῳ, ὡς Θεοῦ εἰκὼν.

[00303] Εἰδὼς τοῦτο ὁ διάβολος, καὶ φθονήσας τὴν τοῦ ἀνθρώπου ἀξίαν, συνεβούλευσεν αὐτῷ τῷ ἀνθρώπῳ παρακοῦσαι τοῦ Θεοῦ, ἵνα διὰ τῆς παρακοῆς ἐξώσῃ αὐτὸν τοῦ παραδείσου καὶ τῆς τοῦ Θεοῦ ἀξίας, καὶ θνητὸν τὸν ἀθάνατον ἀπεργάσῃται.

[00304] Ὁ δὲ ἄνθρωπος, ὡς μὴ ἔχων πείραν κακίας τοῦ πονηροῦ, ἤκουσε τῆς συμβουλῆς τοῦ διαβόλου, καὶ παρήκουσε τοῦ Θεοῦ, καὶ ἔκτοτε ἐδέξατο τὸν θάνατον τῆς ἁμαρτίας, ὁμοίως καὶ πάντες οἱ ἐξ ἐκείνου γενόμενοι ἄνθρωποι, ὡς ἐκ προγόνων τὴν ἁμαρτίαν λαβόντες, ἐκράτησαν ταύτην·

[00305] καὶ ἴσχυσεν ἡ ἁμαρτία κατὰ τῶν ἀνθρώπων.

[00306] Ἐπεμψε δὲ ὁ Θεὸς προφήτας καὶ διδασκάλους εἰς τὸν κόσμον·

[00307] ἵνα διδάξωσι τὸν κόσμον, ἤγουν τοὺς ἀνθρώπους, καὶ στραφῶσιν ἀπὸ τῆς ἁμαρτίας·

[00308] καὶ οὐκ ἠδυνήθησαν οἱ προφῆται τοῦ διορθώσασθαι.

[00309] Διὰ τοῦτο εἶπεν ὁ Θεὸς ἐν ἑαυτῷ·

[00310] Καταβήσομαι, καὶ φορέσω σάρκα, καὶ γε νήσομαι ἀνθρωπόμορφος, καὶ διδάξω τὸ πλάσμα μου, καὶ στραφήσεται ἀπὸ τῆς τοῦ διαβόλου συμβουλῆς, καὶ ἔσται πᾶς ἄνθρωπος ὡς Θεὸς οὐ κατὰ φύσιν, ἀλλὰ κατὰ θέσιν.

[00311] Καὶ τοῦτο βουληθεὶς ὁ Θεὸς εὐδοκίᾳ τοῦ Πατρὸς, καὶ συνεργείᾳ τοῦ ἁγίου Πνεύματος, [789] συγκατέβη ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ, καὶ εἰσηλθεν εἰς καθαρὰν κοιλίαν παρθένου γυναικὸς, καὶ προσ λαβόμενος σάρκα ἐξ αὐτῆς, ἐνηνθρώπησε·

[00312] καὶ πάλιν ἐκ τῆς γυναικὸς ἐξελθὼν, καὶ ἐγκαταλείψας αὐτὴν καθαρὰν καὶ ἐσφραγισμένην παρθένον ἀμόλυντον, καθάπερ τὸ πρότερον, περιεπάτησεν ἐν τῷ κόσμῳ μετὰ τῶν ἀνθρώπων, ὡς ἄνθρωπος, καὶ τότε ἄνω μάρτυρα Χριστὸς, διὰ τὸ χρισθῆναι τε καὶ φορέσαι τὴν σάρκα τοῦ ἀνθρώπου.

[00313] Καὶ οὗτός ἐστιν ὁ Χριστὸς ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ὁ σάρκα φορῶν.

[00314] Ἐρώτ.

[00315] ιθ'.

[00316] Καὶ πῶς ἦν δυνατὸν σάρκα παρθένον γεννησθαι, καὶ πάλιν μένειν παρθένον;

[00317] καὶ τοῦτο θαυμαστὸν ἡμῖν καὶ πάνυ ἐξαίσιον φαίνεται·

[00318] διδάξον ἡμᾶς καὶ περὶ τούτου, δεόμεθα.

[00319] Απόκ.

[00320] Εἰ καὶ θαυμαστὸν ἡμῖν δοκεῖ τοῦτο, ἀλλ' οὐκ ἀνθρώπου τὸ ἔργον, Θεοῦ δέ·

[00321] ὅπου γὰρ βούλεται Θεὸς, νικάται φύσεως τάξις·

[00322] καὶ πάλιν·

[00323] «Θαυμαστὸς ὁ Θεός,» καὶ «Θαυμαστὰ τὰ ἔργα αὐτοῦ.»

[00324] Πλήν ἄκουσον περὶ τῆς γεννησάσης Παρθένου ποικίλα καὶ ἐναργέστατα σύμβολα·

[00325] μνήσθητι, ὅτι παρθένος ὦν ὁ Ἀδὰμ τὴν Εὐὰν ἐγέννησε·

[00326] καὶ πάλιν παρθένος διέμεινε, καθάπερ τὸ πρότερον.

[00327] Καὶ ὥσπερ ὁ Ἀδὰμ παρθένος ἐγέννησε καὶ παρθένος διέμεινε, οὕτω καὶ ἡ Θεοτόκος Μαρία, παρθένος οὔσα, ἔτεκε τὸν Χριστὸν, καὶ πάλιν παρθένος διέμεινε.

[00328] Ἀλλὰ καὶ ἄλλο πρὸς τοῦτο μυστήριον ἄκουσον.

[00329] Ὡσπερ οἶκος περὶ πεφραγμένος πάντοθεν ἀνατολικὸν ἔχων ὑελίνον τε καθαρὸν καὶ λεπτότατον παραθυρίδιον, ἀνατείλαντος τοῦ ἡλίου αἱ ἀκτῖνες αὐτοῦ διαπερῶσι τὸν ὑελὸν καὶ εἰσέρχονται πάντα τὸν οἶκον καταφωτίζοντες·

[00330] καὶ πάλιν παρερχομένου τοῦ ἡλίου καὶ τῶν αὐτοῦ ἀκτίνων ἐξερχομένων, ὁ ὑελὸς οὐ συντριβεται, ἀλλ' ἀβλαβῆς ἐκ τῶν εἰσερχομένων τε καὶ ἐξερχομένων προσκρούσεων τοῦ ἡλίου διαμένει ἀκτίνων·

[00331] οὕτω μοι νόει καὶ περὶ τῆς ἀειπαρθένου Μαρίας.

[00332] Αὕτη γὰρ ἡ Πάναγνος, ὡς οἶκος οὔσα περιπεφραγμένος, ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ καθάπερ ἀκτῖς θεϊκὴ ἐκ τοῦ ἡλίου τῆς δικαιοσύνης τοῦ Πατρὸς κατελθὼν, καὶ διὰ τοῦ ὑελίνου παραθυρίδιου τῶν ὠτίων αὐτῆς εἰσελθὼν, τὸν πανάγιον οἶκον αὐτῆς κατεφώτισε, καὶ πάλιν ὡς οἶδεν αὐτὸς, ἐξῆλθε, μὴ λυμήνας τὴν παρθενίαν ἐκείνης τὸ σύνολον·

[00333] ἀλλ' ὡς πρὸ τοῦ τόκου, καὶ ἐν τῷ τόκῳ καὶ μετὰ τὸν τόκον παρθένον ἀγνήν δι εφύλαξε.

[00334] Σὺν τούτοις δὲ καὶ ἕτερον φωτολαμπές καὶ θαυμαστώτατον, κἀκεῖνων παρόμοιον ἐκτύπωμα ἄκουσον.

[00335] Ὁ μαργαρίτης ἐν τῇ Ἐρυθρᾷ θαλάσῃ γίνεται·

[00336] γίνεται δὲ οὕτως.

[00337] Αἱ ἄκραι τῆς Ἐρυθρᾶς θαλάσσης ξηραὶ εἰσιν, ὀλίγου χύσιν ὕδατος ἔχουσαι.

[00338] Εὐρίσκονται δὲ ἐκεῖσε ὄστρακοδέσματά τινα θαλάσσια ἐν πάσῃ τῇ Ἐρυθρᾷ θαλάσῃ ἐκείνῃ, πίνναι ὄνομα ζόμενα.

[00339] Ἰστανται οὖν αἱ πίνναι ἐκεῖναι ἀεὶ κεχρηνηνῆσαι, καὶ ἐκδεχόμεναι βρώματα εἰς τροφήν αὐτῶν.

[00340] Ἐν γοῦν τῷ ἴστασθαι αὐτὰς κεχρηνηνῆσαι καὶ ἐκδεχομένας τὴν ἑαυτῶν τροφήν, συχνῶν γενομένων ἐκεῖσε τῶν ἀστραπῶν, κατέρχεται ἡ ἀστραπή πρὸς τὴν πίνναν, καὶ εὐρίσκουσα τὰ τῆς πίννης ὄστρακα [792] ἀνεωγμένα, εἰσέρχεται εἰς αὐτήν·

- [00341] ἡ δὲ πίννα, εὐθύς συστελλομένη καὶ συσφιγγομένη καθ' ἑαυτὴν, ἐντὸς αὐτῆς ἀποκλείει τὴν ἀστραπήν.
- [00342] Ἡ δὲ ἀστραπή, τυλισσομένη εἰς τοὺς φορβεῖους τῶν ὀφθαλμῶν τῆς πίννης, καταλαμπρύνει αὐτοὺς, καὶ ποιεῖ αὐτοὺς μαργαρίτας.
- [00343] Ἐξερχόμενοι δὲ οἱ μαργαρίται ἀπὸ τῆς πίννης, πίπτουσι πρὸς τὸν αἰγιαλὸν τῆς θαλάσσης ἐκείνης, καὶ οὕτως εὐρίσκουσιν αὐτοὺς οἱ γυρεύοντες αὐτούς.
- [00344] Οὕτως μοι νόει καὶ περὶ τῆς σαρκώσεως τοῦ Λόγου.
- [00345] Θάλασσα μὲν ὁ κόσμος, καὶ ἡ Παρθένος κογχύλη.
- [00346] Ἰστατο δὲ ἡ Παρθένος καθάπερ πίννα ἐν τῷ ναῷ, ἐκδεχομένη τὸν οὐράνιον ἄρτον Χριστὸν τὸν Θεὸν, ὃς καὶ κατελθὼν καὶ εἰσελθὼν ἐν αὐτῇ, ὡς ἀστραπή, καὶ ἐντετυλιχθεὶς ἐν ταῖς λαγόσι τῆς παρθενίας αὐτῆς, λαμπροεἰδῆ κατεσκεύασε τὴν παναγίαν σάρκα, ἣν προσελάβετο σαρκωθείς·
- [00347] καὶ οὕτως ἐγεννήθη ἐξ αὐτῆς ὡς καθαρὸς καὶ πολυτίμητος μαργαρίτης ὁ Λόγος τοῦ Θεοῦ χωρὶς ἄρῆενος συνουσιασμοῦ.
- [00348] Καὶ ὥσπερ ὁ μαργαρίτης οὐράνιος ἐστὶ καὶ ἐπίγειος, οὐράνιος μὲν κατὰ τὴν ἀστραπήν, ἐπίγειος δὲ κατὰ τὴν συμπλοκὴν τῶν ὀφθαλμῶν τῆς πίννης·
- [00349] οὕτω καὶ ὁ Χριστὸς οὐράνιος ἐστὶ καὶ ἐπίγειος·
- [00350] οὐράνιος μὲν κατὰ τὴν θεότητα, ἐπίγειος δὲ κατὰ ἀνθρωπότητα.
- [00351] Καὶ ὥσπερ ὁ μαργαρίτης κατασκευάζεται ἄνευ συνουσίας ἄρῆενος καὶ θήλεος ἐξ ἀστραπῆς καὶ τῆς πίννης, οὕτως καὶ ὁ Χριστὸς ἐγεννήθη ἄνευ συνουσιασμοῦ ἄρῆενος καὶ θήλεος ἐκ τῆς θεότητος, καὶ τῆς σαρκὸς τῆς Παρθένου.
- [00352] Καὶ ὥσπερ ὁ μαργαρίτης συντριβόμενος, πολλακίς ἢ μὲν ὕλη τῶν ὀφθαλμῶν τῆς πίννης συντριβεται καὶ διαλύεται, οὐχὶ δὲ καὶ ἡ λαμπρότης τῆς ἀστραπῆς πάσχει, ἀλλ' ἢ μὲν λαμπρότης τῆς ἀστραπῆς ἀπαθῆς διαμένει, ἢ δὲ ὕλη τῶν ὀφθαλμῶν τῆς πίννης μόνη συντριβεται καὶ πάσχει·
- [00353] οὕτως καὶ ἐπὶ τοῦ Χριστοῦ δεῖ σε νοεῖν.
- [00354] Μαστιζομένου γὰρ αὐτοῦ τοῦ Σωτῆρος ἡμῶν, καὶ πάσχοντος ὑπὸ τῶν ἀπίστων Ἰουδαίων ἐν τῷ σταυρῷ, ἢ μὲν ὕλη τῆς σαρκὸς, ἤγουν ἡ ἀνθρωπότης, μόνη ἔπασχε, ἢ δὲ θεότης ἀπαθῆς διέμεινε.
- [00355] Καὶ ταῦτα λέγων, ἀντιστοιμίξεις Θεοπασχίτας, καὶ τὴν ἔνσαρκον διδάσκεις οἰκονομίαν.
- [00356] Ἐντεῦθεν σοὶ τὸ ἀμφίβολον, ἀγαπητέ, χάριτι Χριστοῦ διαλύεται.
- [00357] Ἐρώτ.
- [00358] κ'.
- [00359] Ἴδου ταῦτα πάντα, θεοεἰκελε Πάτερ, ἀρμοζόντως ἡμῖν ἐδίδαξας.
- [00360] Αἰτιοῦμέν σε δὲ, ἵνα καὶ τοῦτο ἡμῖν ἐρμηνεύσης τὸ ἀπορούμενον, διὰ τί οὐκ ἐδίδαξεν ἡ θεότης μόνον τὸν ἄνθρωπον, καὶ ἔσωσεν αὐτὸν ἄνευ σαρκός;
- [00361] τί γὰρ ἤθελε τοῦ φορέσαι τὴν σάρκα;
- [00362] Ἀπόκ.
- [00363] Καὶ περὶ τούτου καλῶς ἐρωτᾶς·
- [00364] ὅθεν ἄκουσον καὶ καλῶς τὴν ἀπόκρισιν.
- [00365] Κατ' ἀρχάς, ὅταν ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, καὶ ἐπλανήθη ὑπὸ τοῦ διαβόλου ὁ ἄνθρωπος, οὐκ ἐνίκησεν ὁ διάβολος τὴν θεότητα, ἀλλὰ τὴν ἀνθρωπότητα.
- [00366] Διὸ καὶ ἔπρεπε πάλιν αὐτὴ ἡ νικηθεῖσα ἀνθρωπότης ἵνα καὶ πάλιν αὐτὴ νίκησῃ τὸν ἐχθρὸν αὐτῆς τὸν διάβολον, καὶ πάλιν παραλάβοι τὸν δι' ἐκείνου πρὶν ἀπολέσαντα θεῖον παράδεισον.
- [00367] Εἰ γὰρ γυμνὴ ἡ θεότης προσήρχετο, καὶ ἐνίκα τὸν διάβολον, ἔμελλε καυχησθῆναι ὁ διάβολος, ὅτι οὐ θαυμαστὸν, εἰ καὶ ἐνίκηθη·
- [00368] ὑπὸ τῆς θεότητος γὰρ προσβαλὼν ἐνίκηθη.
- [00369] Καὶ διὰ τοῦτο οὐ κατεδέξατο ὁ Θεὸς, ἵνα γυμνὴ ἡ θεότης αὐτοῦ προσπαλαίσῃ τὸν διάβολον, ἀλλ' ἠβουλήθη, ἵνα ἡ ἀνθρωπότης ἡ νικηθεῖσα ὑπὸ τοῦ διαβόλου, αὕτη ^[793] καὶ μόνη νικήσῃ τὸν νικήσαντα ταύτην διάβολον.
- [00370] Προγινώσκων οὖν πάλιν ὁ σοφὸς Θεὸς, ὅτι οὐκ ἦδύ νατο μόνη ἡ ἀνθρωπότης νικῆσαι χωρὶς τῆς θεότητος, ἐκρύβη ἐν αὐτῇ τῇ σαρκὶ ἡ θεότης, ὅπως ὁ διάβολος, θεωρῶν τὴν σάρκα, καὶ μὴ γινώσκων, ὅτι ἐν αὐτῇ τῇ σαρκὶ ἡ θεότης ἐστὶ κεκρυμμένη, προσέλθη καὶ προσπαλαίσῃ τῷ Χριστῷ, καὶ οὕτως νικηθῆ ὑπὸ τῆς κεκρυμμένης θεότητος.
- [00371] Ὅπερ καὶ γέγονεν.
- [00372] Ὅσπερ γὰρ ὁ ἀλιεὺς, βουλόμενος κυνηγήσαι ἰχθύν, οὐ γυμνὸν τὸ ἄγκιστρον βάλλει εἰς τὴν θάλασσαν, ἀλλ' ἐνδύει ἕξωθεν σκώληκα δόλω τὸ ἄγκιστρον, καὶ οὕτως ῥίπτει αὐτὸ εἰς τὴν θάλασσαν ἐνδεδυμένον τὸν σκώληκα·

[00373] ὁ δὲ ἰχθὺς, θεωρῶν τὸν σκώληκα μόνον, καὶ μὴ γινώσκων, ὅτι σκώληξ μέσον ἐκείνου ἔχει τὸ ἄγκιστρον, ἀλλὰ νομίζων δίχα ἀγκίστρον τὸν σκώληκα εἶναι μονώτατον, πλανώμενος ὑπὸ τοῦ ἀγκίστρον κρατεῖται·

[00374] οὕτω καὶ ὁ Χριστὸς ἐποίησε.

[00375] Βου-ληθεῖς γὰρ κυνηγήσαι τὸν ἐν τοῖς ἀπείροις ὕδασι τῆς ἀβύσσου ἐμφωλευόμενον ἰοβόλον ἰχθὺν, ἢ μᾶλλον μέγαν δράκοντα τὸν διάβολον, οὐ γυμνῆ τῆ θεότητι αὐτοῦ τῷ διαβόλῳ προσέφερε, ἀλλὰ δόλω τὸν σκώληκα τὴν παναγίαν αὐτοῦ σάρκα, ἣν ἐκ τῆς Ἀει-παρθένου Μαρίας, τῆς παναγιωτάτης γῆς, δίχα φυρμού ἐνεδύσατο, κατὰ τὸν φάσκοντα θεῖον Δαβίδ·

[00376] «Ἐγὼ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος,» ἐκάλυψε τὸ ἱερώτατον ἄγκιστρον τὸν κοσμοσωτήριον αὐτοῦ σταυρὸν, ἐν αὐτῷ προσπαγεῖς, καὶ δι' αὐτοῦ λαθεῖν βουλη-θεῖς τὴν ἑαυτοῦ θεότητα, ὑφ' οὗ πλανηθεῖς καὶ κρατη-θεῖς ὁ ἰοβόλος καὶ ὀφιοδῆκτης οὗτος ἰχθὺς, ὁ μέγας δράκων διάβολος, ὁ τοῦ παραδείσου ἐξώσας καὶ θα-νατώσας τὸν ἄνθρωπον, νικηθεῖς ἀπώλετο.

[00377] Ὡστε ἢ μὲν θεότης εἰς τύπον τοῦ ἀγκίστρον ἐστίν, ἢ δὲ ἀνθρωπότης εἰς τύπον τοῦ σκώληκος.

[00378] Θεωρήσας οὖν ὁ διάβολος ἔξωθεν τὸ ἀνθρώπινον καὶ μὴ νοήσας τὴν ἐν αὐτῷ ἔσωθεν ἐγκεκρυμμένην θεότητα, ἐπλανήθη, καὶ προσελθὼν τῆ ἀνθρωπότητι, ἐκρατήθη ὑπὸ τοῦ ἀνεικάστου καὶ ἀκατανικήτου ἀγκίστρον τῆς θεότητος·

[00379] καὶ οὕτως ἐνικήθη ὁ μέγας δράκων διάβολος.

[00380] Διὰ τοῦτο οὐκ ἦλθεν ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ γυμνῆ τῆ αὐτοῦ θεότητι κυνηγήσαι τὸν διάβολον, ἀλλ' ἐφόρεσε τὴν σάρκα, καὶ οὕτως εἰσηλθε.

[00381] Καὶ αὕτη ἐστὶν ἡ αἰτία τοῦ γενέσθαι τὴν σάρκωσιν.

[00382] Καὶ ὥσπερ αὐτὸς ὁ διάβολος, βουληθεῖς ποτε πλανῆσαι τὸν ἄνθρωπον, καὶ τοῦ παραδείσου ἐκβαλεῖν, οὐ προσήλθε τῆ Εὐὰ γυμνῆ τῆ ἑαυτοῦ διαβολότητι, ἀλλ' ἐφόρεσε σάρκα τὸν ὄφιν, καὶ οὕτως προσήλθε, καὶ ἐπλάνησεν αὐτήν·

[00383] ἦδει γὰρ ὁ δόλιος, ὅτι, εἰ προσέλθῃ αὐτῆ γυμνῆ τῆ διαβολότητι αὐτοῦ, οὐκ ἂν αὐτὴν πλανῆσαι δυνήσεται·

[00384] καὶ διὰ τοῦτο ἐνεδύθη ὥσπερ σάρκα τὸν ὄφιν, καὶ διὰ τοῦ σαρκοφόρου ὄφεως τὴν Εὐὰν ἐπλάνησε.

[00385] Καὶ ὁ μὲν ὄφιν ἐφαί-νετο, ὁ δὲ διάβολος οὐκ ἐφαίνετο.

[00386] Καὶ διὰ τοῦ φαινο-μένου ὄφεως ἐνήργει ὁ ἀθεώρητος ὄφιν διάβολος.

[00387] Δύο γὰρ φύσεις ἐν ἐνὶ προσώπῳ ἀπήγον τότε ἐπὶ τῶν προπατόρων τὴν ἔκπτωσιν.

[00388] Καὶ ὥσπερ τότε διαβο-λότης καὶ ὀφιότης δύο φύσεις ἐν ἐνὶ προσώπῳ ἠνώ-θησαν, καὶ ἡ μὲν μία φύσις, ἦγον ἡ ὀφιότης ἐφαίνετο, ἡ δὲ ἑτέρα, ἦτοι ἡ διαβολότης, οὐκ ἐφαίνετο, καὶ ἐξέβαλε τὸν ἄνθρωπον ἐκ τοῦ παραδείσου·

[00389] οὕτως ^[796] καὶ ἐπὶ τοῦ Χριστοῦ δύο φύσεις εἰς ἐν πρόσωπον θεότης καὶ ἀνθρωπότης ἠνώθησαν·

[00390] καὶ ἡ μὲν ἀνθρω-πότης ἐφαίνετο, ἡ δὲ θεότης οὐκ ἐφαίνετο, καὶ διὰ τῆς φαινομένης ἀνθρωπότητος ἡ θεότης ἐνήργει ἡ ἀθεώρητος, καὶ τὸν ἐκ τοῦ παραδείσου πάλαι ἐξ-ορισθέντα ἄνθρωπον, αἱ καλαὶ δύο φύσεις αὐταὶ, ἡ θεότης φημί καὶ ἀνθρωπότης, εἰς αὐτὸν πάλιν καὶ νῦν ἐνέβαλον.

[00391] Καὶ αὕτη ἐστὶν ἡ αἰτία, δι' ἧς ὁ Θεὸς ἐσαρκώθη καὶ ἐγένετο ἄνθρωπος·

[00392] ὅτι αὐτῷ πρέπει δόξα εἰς ἀπεράντους αἰῶνας.

[00393] Ἀμήν.

[00394]

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0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones aliae
Litterarum Omnium Conspectus: 143 Litterae, quae repetitae sunt in 22,578 occasionibus

α	0945	1,629	A	0913	17
β	0946	74	B	0914	2
γ	0947	412	Γ	0915	2
δ	0948	336	Δ	0916	0
ε	0949	1,117	E	0917	27

ζ	0950	26	Z	0918	0
η	0951	278	H	0919	2
θ	0952	302	Θ	0920	118
ι	0953	842	I	0921	9
κ	0954	875	K	0922	68
λ	0955	532	Λ	0923	33
μ	0956	421	M	0924	12
ν	0957	1,708	N	0925	7
ξ	0958	45	Ξ	0926	1
ο	0959	1,536	O	0927	13
π	0960	740	Π	0928	128
ρ	0961	837	P	0929	5
ς	0962	1,015	•	0930	0
σ	0963	675	Σ	0931	16
τ	0964	1,836	T	0932	23
υ	0965	364	Υ	0933	53
φ	0966	128	Φ	0934	0
χ	0967	170	X	0935	15
ψ	0968	55	Ψ	0936	1
ω	0969	302	Ω	0937	2
ϑ	8164	3			0
ϑ	8165	4	P	8172	

ά	8049	188	έ	8051	223	ή	8053	86	ί	8055	308	ό	8057	357	ύ	8059	121	ώ	8061	115
ὰ	8048	154	ὲ	8050	117	ἦ	8052	162	ἰ	8054	570	ὸ	8056	411	ὺ	8058	30	ὠ	8060	10
ἄ	8118	30			0	ἧ	8134	170	ἱ	8150	104			0	ῥ	8166	363	ῶ	8182	126
ἶ	7936	244	ἔ	7952	322	ἦ	7968	5	ἰ	7984	107	ὸ	8000	14	ὺ	8016	175	ὠ	8032	2
ἶ	7937	25	έ	7953	20	ή	7969	137	ί	7985	68	ό	8001	164	ύ	8017	19	ώ	8033	22
ἶ	7938	7	έ	7954	1	ή	7970	5	ἰ	7986	0	ὸ	8002	0	ὺ	8018	0	ὠ	8034	1
ἶ	7939	0	έ	7955	7	ή	7971	2	ἰ	7987	0	ὸ	8003	3	ὺ	8019	0	ὠ	8035	0
ἶ	7940	65	έ	7956	53	ή	7972	16	ἰ	7988	19	ὸ	8004	9	ὺ	8020	35	ὠ	8036	1
ἶ	7941	29	έ	7957	15	ή	7973	13	ἰ	7989	10	ὸ	8005	48	ὺ	8021	61	ὠ	8037	26

ἄ	7942	0		0	ῆ	7974	11	ῖ	7990	15		0	ῥ	8022	10	ῠ	8038	1
ἄ	7943	0		0	ῆ	7975	1	ῖ	7991	17		0	ῥ	8023	7	ῠ	8039	0
ἄ	8064	0		0	ῆ	8080	0			0		0	ῥ	8167	0	ῠ	8096	0
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ἄ	8069	0		0	ῆ	8085	0			0		0			0	ῠ	8101	0
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ἄ	8071	0		0	ῆ	8087	0			0		0			0	ῠ	8103	0
α	8115	3		0	η	8131	18			0		0			0	φ	8179	20
ά	8116	0		0	ῆ	8132	0			0		0			0	ῠ	8180	0
ἄ	8119	16		0	ῆ	8135	46			0		0			0	ῠ	8183	39

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

© 2006 Cooperatorum Veritatis Societas quoad hanc editionem iura omnia asservantur.
0295-0373 - Athanasius Alexandrinus - Magnus - Quaestiones aliae
Verborum Omnium Conspectus: 1,346Verba, quae repetita sunt in 4,078,958 occasionibus

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 ΑΡΧΙΕΠΙΣΚΟΠΟΥ [00001]
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ἀφανῆς [00144]
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βλασφημῆσης [00124]
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βλέπε [00037] [00079]
Βου ληθεις [00375]
βούλεται [00321]
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 διαβόλω [00375]
 διαλύεται [00352] [00356]
 διαμένει [00330] [00352]
 διαμένοντα [00073]
 διαπερώσι [00329]
 διδά [00307]
 διδάξον [00027] [00318]
 διδάξω [00310]
 διδασκάλους [00306]
 διδάσκεις [00355]
 διέμεινε [00326] [00327] [00327] [00354]
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 δικαιοσύνης [00332]
 Διό [00366]
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 Διότι [00227] [00233]
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 εἰς [00025] [00027] [00029] [00036] [00038] [00043] [00046] [00047] [00052] [00055] [00112] [00115] [00118] [00123]
 εἰσελθῶν [00332] [00346]
 εἰσέρχεται [00064] [00340]
 εἰσερχομένων [00330]
 εἰσέρχονται [00329]
 εἰσηλθε [00380]
 εἰσηλθεν [00311]
 εἰσι [00244]
 εἰσι [00073] [00093] [00094] [00094] [00100]
 εἰσὶν [00038] [00147]
 εἰσιν [00017] [00092] [00272] [00272] [00337]
 εἶχε [00301]
 εἶχεν [00299]
 ἐκ [00047] [00060] [00061] [00061] [00061] [00072] [00072] [00074] [00074] [00076] [00077] [00092] [00094] [00113] [00143] [00144] [00148] [00149] [00150] [00150] [00150] [00151] [00153] [00155] [00156]
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 ἐκ [00063]
 ἐκάλυψε [00376]

ἐκβαλεῖν [00382]
 ἐκδεχο [00340]
 ἐκδεχόμενοι [00339]
 ἐκδεχομένη [00346]
 ἐκείναι [00339]
 ἐκείνη [00338]
 ἐκείνη [00141]
 ἐκείνης [00332] [00343]
 ἐκείνων [00139]
 ἐκείνου [00281] [00304] [00366] [00373]
 ἐκείσε [00338] [00340]
 ἐκπλήττει [00248]
 ἐκπορεύει [00057] [00058] [00090] [00207] [00212] [00214] [00227] [00234]
 ἐκπορεύεται [00212] [00234] [00257] [00262] [00262] [00263]
 ἐκπορεύσεως [00273]
 ἐκπορευτή [00108] [00269]
 ἐκπορευτή [00264]
 ἐκπορευτήν [00273]
 ἐκπορευτὸν [00074] [00077] [00108]
 ἐκπορευτόν [00172]
 ἐκπτώσιν [00387]
 ἐκρατήθη [00378]
 ἐκράτησαν [00304]
 ἐκρύβη [00370]
 ἐκτοτε [00304]
 ἐκτύπωμα [00334]
 ἐλαττονοῦται [00158]
 ἔλειπε [00061] [00063] [00159]
 ἔμελλε [00367]
 ἔμελλεν [00081]
 ἔμοι [00032]
 ἐμφανής [00144]
 ἐμφωλευόμενον [00375]
 ἐν [00038] [00043] [00060] [00060] [00060] [00062] [00064] [00064] [00064] [00064] [00077] [00115] [00119] [00136] [00138] [00140] [00142] [00144] [00152] [00154] [00155] [00156] [00158] [00158] [00276]
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 ἐν [00389]
 ἐν [00042] [00088] [00095] [00132] [00177] [00223] [00293]
 ἐν [00073] [00073] [00126] [00127]
 Ἐν [00340]
 Ἐν [00206]
 EN [00001]
 ἐνα [00025] [00026] [00042] [00051] [00120] [00133]
 ἐναπομένει [00092]
 ἐναργέστατα [00324]
 ἐνδεδυμένον [00372]
 ἐνδέχεται [00120] [00121]
 ἐνδύει [00372]
 ἐνέβαλον [00390]
 ἐνεδύθη [00294] [00384]
 ἐνεδύσατο [00375]
 ἐνηνθρόπησε [00311]
 ἐνήργει [00386] [00390]
 ἐνθυ [00116]
 ἐνθυμείται [00139]
 ἐνθυμηθῆ [00148]
 ἐνθύμησις [00139] [00141]
 ἐνί [00276] [00282] [00387] [00388]
 ἐνι [00025] [00038] [00115] [00115] [00131] [00131] [00158] [00280] [00288]
 Ἐνι [00084]
 ἐνίκα [00367]
 ἐνικήθη [00367] [00368] [00379]
 ἐνίκησεν [00365]
 ἐνός [00046] [00056] [00128]
 ἐνσαρκον [00355]
 ἐντετυλιχθεὶς [00346]
 Ἐντευθέν [00356]
 ἐντὸς [00341]
 ἐξ [00060] [00171] [00304] [00311] [00347] [00351]
 ἐξ ορισθέντα [00390]
 ἐξαισίον [00317]
 ἐξέβαλε [00388]
 ἐξεικονίζομεν [00072]
 ἐξελθούσης [00092]
 ἐξελθῶν [00312]
 Ἐξερχόμενοι [00343]
 ἐξερχομένων [00330] [00330]
 ἐξήλθε [00332]
 ἔξωθεν [00372] [00378]
 ἐξώσας [00376]
 ἐξώση [00303]
 ἐπ [00161]
 ἐπασχε [00354]
 ἐπει [00139] [00280]
 Ἐπει [00250]
 ἐπειδὴ [00072] [00092] [00102]
 Ἐπειδὴ [00302]
 Ἐπεμψε [00306]
 ἐπὶ [00052] [00124] [00130] [00132] [00133] [00180] [00206] [00222] [00228] [00353] [00387] [00389]
 Ἐπὶ [00050] [00054] [00175] [00204] [00237] [00239]
 ἐπίγειος [00348] [00348] [00349] [00350]
 ἐπιγνώσεως [00134]
 ἐπίγνωσιν [00079]
 ἐπινοεῖν [00200]
 ἐπινοεῖται [00200]
 ἐπισκιδῶδεις [00040]
 ἐπλανήθη [00365] [00378]
 ἐπλάνησε [00384]
 ἐπλάνησεν [00382]
 ἐπλασε [00302]
 ἐποίησε [00374]
 ἐποίησεν [00302] [00365]
 ἐπορεύθη [00266]
 ἔπρεπε [00366]
 ἔργα [00323]
 ἔργον [00320]
 ἐρευνᾶ [00066] [00201]
 ἐρμηνεύσαι [00250] [00251]
 ἐρμηνεύσης [00360]
 Ἐρυθρᾷ [00335] [00338]
 Ἐρυθρᾶς [00337]
 Ἐρώτ [00008] [00015] [00023] [00164] [00173] [00178] [00183] [00189] [00196] [00202] [00216] [00235] [00245] [00255] [00285] [00297] [00314] [00357]
 ἐρωτᾶν [00259]
 ἐρωτᾶς [00363]
 ἐρωτηθῆς [00043] [00044] [00098] [00100]
 ἐρωτήμα [00287]
 ΕΡΩΤΗΣΕΙΣ [00001]

ἐρωτήση [00222] [00228]
 Ἐρώτησις [00002] [00275]
 ἐρωτώ [00287] [00289]
 ἐσαρκώθη [00391]
 ἔσται [00310]
 ἔστε [00022]
 ἔστι [00044] [00119] [00370]
 ἔστι [00003] [00006] [00033] [00034] [00047] [00048] [00064] [00065] [00072] [00073] [00083] [00126] [00127] [00152] [00210] [00224] [00250] [00290] [00348] [00349]
 ἔστι [00060] [00080] [00103] [00118]
 ἔστιν [00074] [00075] [00117] [00208] [00377] [00381] [00391]
 ἔστιν [00005] [00007] [00027] [00029] [00043] [00048] [00048] [00094] [00118] [00206] [00278] [00313]
 ἔστιν [00019] [00036] [00141] [00209]
 Ἔστιν [00088]
 ἐσφραγισμένην [00312]
 ἐσχάτων [00161]
 ἐσωθεν [00378]
 ἔσωσεν [00360]
 ἔταξεν [00302]
 ἔτεκε [00327]
 ἑτέρα [00149] [00388]
 ΕΤΕΡΑΙ [00001]
 ἑτέραν [00137] [00151]
 ἕτερον [00095] [00096] [00127] [00293] [00334]
 ἔτι [00144]
 ἐτυπώθη [00270]
 Εὐα [00382]
 Εὐα [00263] [00264] [00265] [00269] [00271]
 Εὐαν [00273] [00325] [00384]
 εὐδόκησεν [00156]
 εὐδοκία [00311]
 εὐθύς [00341]
 Εὐρίσκονται [00338]
 εὐρίσκουσα [00340]
 εὐρίσκουσιν [00343]
 ἐφαίνετο [00385]
 ἐφαίνετο [00385] [00388] [00388] [00390] [00390]
 ἐφανερούτο [00153]
 ἐφανερώθη [00157]
 ἐφόρσε [00295] [00296] [00380] [00382]
 ἐφύλαξε [00333]
 ἔχε [00078]
 ἔχει [00038] [00085] [00098] [00136] [00150] [00150] [00160] [00171] [00373]
 ἐχθρόν [00366]
 ἐχουσαι [00337]
 ἐχρίσθη [00295]
 ἔχων [00304] [00329]
 ἐώρακε [00070]

ζ [00179]
 ζόμενα [00338]

ἦ [00048] [00054] [00060] [00073] [00073] [00074] [00080] [00083] [00084] [00085] [00088] [00089] [00090] [00092] [00093] [00094] [00095] [00095] [00096] [00103] [00105] [00106] [00108] [00111] [00114] [00117]
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 ἦ [00251] [00276] [00280] [00299] [00375]
 Ἡ [00090] [00139] [00265] [00342]
 η [00184]
 ἠβουλήθη [00369]
 ἠγουν [00012] [00083] [00128] [00193] [00200] [00299] [00307] [00354] [00388]
 ἠδει [00383]
 ἠδύ [00370]
 ἠδν [00281]
 ἠδυνήθησαν [00308]
 ἠθελε [00361]
 ἠκουσας [00293]
 ἠκουσε [00304]
 ἠλαττονήθη [00159]
 ἠλθεν [00380]
 ἠλιακόν [00064]
 ἠλιακός [00048] [00057]
 ἠλιακού [00060]
 ἠλιακῶ [00060] [00064]
 ἠλιοι [00043]
 ἠλιον [00042] [00073]
 ἠλιός [00047]
 ἠλιος [00038] [00038] [00043] [00119]
 ἠλίου [00039] [00044] [00048] [00050] [00054] [00060] [00072] [00074] [00079] [00329] [00330] [00330] [00332]
 ἠλίους [00042] [00051]
 ἠλίω [00038]
 ἠμάς [00035] [00248] [00318]
 ἠμερῶν [00161]
 ἠμετέραν [00082]
 ἠμέτερος [00155] [00157] [00158] [00162]
 ἠμῖν [00027] [00029] [00032] [00247] [00288] [00317] [00320] [00359] [00360]
 ἠμῶν [00034] [00147] [00152] [00155] [00155] [00157] [00158] [00158] [00158] [00270] [00354]
 ΗΜΩΝ [00001]
 ἦν [00346] [00375]
 ἦν [00035] [00062] [00067] [00158] [00159] [00265] [00267] [00316]
 ἦνώθησαν [00388]
 ἦνώθησαν [00389]
 ἦς [00391]
 ἦσαν [00271] [00271]
 ἦτις [00148] [00149] [00149] [00150] [00151]
 ἦτοι [00112] [00284] [00295] [00388]

θ [00190]
 θα νατώσας [00376]
 Θάλασσα [00345]
 θαλασσαν [00372] [00372]
 θαλάσση [00335] [00338]
 θαλάσσης [00337] [00343]
 θαλάσσια [00338]
 θάνατον [00304]
 θαν [00317]
 Θαυμαστά [00323]
 Θαυμαστόν [00029]
 θαυμαστόν [00320] [00367]
 Θαυμαστός [00323]
 θαυμαστότατον [00334]

θεατής [00012]
 θέειν [00013]
 θεῖον [00113] [00366] [00375]
 θελήση [00143]
 θέλω [00291]
 Θεοείκελε [00359]
 Θεοί [00022]
 θεοὶ [00020]
 θεοὶ [00017] [00123]
 θεολογίας [00283]
 Θεὸν [00025] [00070] [00133] [00346]
 Θεοπασχίτας [00355]
 θεόπτης [00281]
 Θεός [00010] [00012] [00012] [00013] [00014] [00019] [00029] [00033] [00036] [00046] [00047] [00052] [00055] [00058] [00072] [00073] [00075] [00081] [00106] [00112] [00115] [00118] [00120] [00123] [00187] [00250] [00272] [00276] [00278] [00279] [00288] [00296] [00296] [00299] [00301] [00302] [00306] [00309] [00310] [00311] [00321] [00323] [00365] [00369] [00370] [00391]
 Θεός [00003] [00005] [00006] [00007] [00010] [00027] [00114] [00282]
 θεότης [00354] [00360] [00367] [00369] [00370] [00370] [00377] [00389] [00390] [00390] [00390]
 θεότητα [00281] [00350] [00365] [00376] [00378]
 θεότητι [00375] [00380]
 θεότητος [00079] [00351] [00368] [00370] [00370] [00378]
 Θεοτόκος [00327]
 Θεοῦ [00028] [00045] [00046] [00052] [00056] [00061] [00066] [00069] [00078] [00079] [00083] [00104] [00107] [00119] [00125] [00130] [00133] [00150] [00150] [00153] [00153] [00156] [00157] [00159] [00160] [00160] [00163] [00175] [00180] [00201] [00204] [00206] [00222] [00228] [00247] [00252] [00254] [00284] [00294] [00296] [00299] [00302] [00303] [00303] [00304] [00311] [00313] [00320] [00332] [00347] [00380]
 θέσιν [00310]
 θεῶν [00019]
 θεωρεῖν [00012]
 θεωρεῖται [00273] [00273] [00279]
 θεωρήσαι [00281]
 θεωρήσας [00378]
 θεωρός [00012]
 θεωρῶν [00370] [00373]
 θεΐκη [00332]
 θήλεος [00351] [00351]
 θης [00352]
 θνητὸν [00303]
 θυμηθῆ [00138] [00142]

ι [00197] [00275]
 ια [00203]
 ιατρείας [00301]
 ιβ [00217]
 ιγ [00236]
 ιδ [00246]
 ἴδια [00182]
 Ἴδιον [00172]
 ἰδίων [00158] [00171]
 ἰδοῦ [00041] [00089] [00090] [00095]
 Ἴδοῦ [00026] [00067] [00083] [00091] [00096] [00097] [00126] [00128] [00287] [00294] [00359]
 ἰδωμεν [00068]
 ιε [00256]
 ἰερώτατον [00376]
 ιζ [00286]
 ιη [00298]
 ιθ [00315]
 ἰν [00101]
 ἴνα [00299] [00302] [00303] [00307] [00360] [00366] [00369] [00369]
 ἰοβόλον [00375]
 ἰοβόλος [00376]
 Ἰουδαίων [00354]
 ἴσου [00171]
 Ἴστανται [00339]
 ἴστασθαι [00340]
 Ἴστατο [00346]
 ἰσχυσεν [00305]
 ἰχθὺν [00372] [00375]
 ἰχθύς [00373] [00376]

κ [00358]
 καθ [00082] [00341]
 καθάπερ [00108] [00114] [00312] [00326] [00332] [00346]
 καθαρὰν [00311] [00312]
 καθαρὸν [00329]
 καθαρὸς [00347]
 καθῶς [00031]
 κἀκείνων [00334]
 κακίας [00304]
 καλαὶ [00390]
 καλεῖται [00293]
 καλῶς [00363] [00364]
 κὰν [00142] [00152] [00153] [00158] [00159]
 Κατ [00365]
 κατ [00082]
 καταβαίνει [00060]
 καταβαιομένη [00039]
 Καταβήσομαι [00310]
 καταλαβεῖν [00033]
 καταλαβέσθαι [00071]
 καταλάμπων [00074]
 καταλαμπρύνει [00342]
 κατανοοῦμεν [00068]
 κατασκευάζεται [00351]
 καταφωτίζοντες [00329]
 κατεδέξατο [00369]
 κατελθῶν [00332] [00346]
 κατέρχεται [00340]
 κατεσκεύασε [00346]
 κατεφώτισε [00332]
 κατήλθε [00061]
 κατοικεῖν [00302]
 κάτω [00060] [00062] [00065]
 καυστικὸν [00127] [00128] [00131] [00132]
 καυχησθῆναι [00367]
 καυχίον [00039]
 κείται [00092]
 κεκρυμμένη [00370]
 κεκρυμμένης [00370]
 κεχη [00339]
 κεχηνυίας [00340]
 κογχύλη [00345]
 κοιλίαν [00311]
 Κοινὸν [00168]
 κοινὸν [00166] [00169] [00170]

κόλποις [00062] [00140] [00152] [00154]
κόν [00127]
κόνα [00068]
κόσμον [00306] [00307]
κόσμος [00345]
κοσμοσωτήριον [00376]
κόσμω [00077] [00156] [00312]
κρατείται [00373]
κρατη θείς [00376]
κρούουσα [00039]
κτίσει [00157]
κτίσεως [00159]
κτίσματα [00302]
κτισμάτων [00007]
κυνηγῆσαι [00372] [00375] [00380]
κυριευόντων [00019]
Κύριος [00019]
κυριότητα [00177]

λαβόμενος [00311]
λαβόντες [00304]
λαγόσι [00346]
λαθῆιν [00376]
λαλήσαι [00148]
λαμπαδοφανῶς [00039]
λαμπροειδή [00346]
λαμπρότης [00352] [00352]
λεῖ [00055]
λέγε [00116] [00119]
λέγει [00140]
λέγεις [00115] [00228]
λέγεται [00010] [00012] [00013] [00032] [00139] [00144] [00146] [00148] [00149] [00150] [00151] [00185] [00187] [00191] [00193] [00198] [00200] [00212] [00215] [00221] [00226] [00241] [00293] [00296]
λέγομεν [00025] [00026] [00028] [00042] [00042] [00051] [00132] [00133] [00133]
λεγόμενα [00037]
λέγον [00240]
Λέγονται [00020]
λέγονται [00232]
λέγοντες [00072]
λέγω [00177] [00206] [00223]
λέγων [00355]
λεί [00060]
λείπει [00060] [00065] [00158] [00158]
λέξαι [00284]
λέξεων [00032]
λεπτότατον [00329]
λό [00153]
λό [00162]
λόγον [00089] [00139] [00140] [00143] [00144] [00148] [00149] [00299]
λόγος [00061] [00107] [00112] [00113] [00118] [00123] [00150] [00156] [00157] [00159] [00247] [00253] [00254] [00294] [00296] [00299] [00311] [00313] [00332] [00347] [00380]
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λόγου [00104] [00160] [00163] [00252] [00281] [00284] [00344]
λόγου [00139] [00141] [00144] [00146] [00147] [00158]
λοιπὸν [00208] [00222]
λοιπὸν [00067] [00072] [00083] [00095] [00128] [00144] [00242] [00294]
λόν [00094]
λυμήνας [00332]

μαθεῖν [00291]
μαθηταί [00281]
μάλλον [00120] [00375]
Μάνθανε [00150]
μάνθανε [00261]
μαργαρίται [00343]
μαργαρίτας [00342]
μαργαρίτης [00335] [00347] [00348] [00351] [00352]
Μαρία [00327]
Μαρίας [00156] [00157] [00159] [00331] [00375]
μάσθη [00312]
Μαστιζομένον [00354]
μαστὸν [00317]
μέγαν [00375]
μέγας [00376] [00379]
μέλλεις [00043] [00044] [00099]
μὲν [00036] [00039] [00041] [00046] [00072] [00073] [00084] [00103] [00134] [00137] [00138] [00148] [00150] [00161] [00172] [00210] [00213] [00243] [00253] [00271] [00283] [00345] [00348] [00350] [00352]
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μεν [00252]
μένας [00340]
μένει [00152]
μένειν [00316]
μένων [00007]
μεριζόμενα [00073] [00073]
μέσον [00373]
μέσῳ [00302]
μέσως [00263]
μήνευτός [00033]
μία [00084] [00097] [00102] [00110] [00117] [00119] [00122] [00129] [00148] [00388]
Μίαν [00177]
μίαν [00099] [00137] [00150] [00150] [00160] [00160] [00177] [00177] [00177] [00177]
μικρὸν [00068]
μνήσθητι [00325]
μό [00074]
μοι [00069] [00287] [00331] [00344]
μόνη [00352] [00354] [00369] [00370]
μόνον [00051] [00360] [00373]
μονοπρόσω [00034]
μονοπρόσωπος [00035]
Μόνος [00273]
μόνος [00074] [00075] [00208] [00210]
μόνου [00076] [00077]
μονώτατον [00373]
μορφῆν [00177]
μορφῆν [00296]
μορφώσεως [00281]
μοῦ [00116]
μου [00117] [00310]
μυστήριον [00031] [00135] [00328]
Μωσῆς [00281]

νατο [00370]
ναῶ [00346]

νεῦμα [00200]
νεῦσις [00200]
νευτος [00250]
νήθη [00281]
νησις [00139]
νήσομαι [00310]
νικάται [00321]
νικηθεις [00376]
νικηθεισα [00366] [00369]
νικηθη [00370]
νικησαι [00370]
νικησαντα [00369]
νικηση [00366] [00369]
νοῖ [00115] [00119]
νόει [00045] [00069] [00078] [00160] [00274] [00331] [00344]
νοειν [00353]
νοερά [00005]
νοηθηναί [00280]
νοησαι [00031]
νοήσας [00378]
νοήσεις [00031]
νόησον [00278]
Νοητέον [00253]
νοητώς [00013]
νομίζων [00373]
νου [00074]
νοῦν [00278]
νοῦς [00006] [00031]
νυῖαι [00339]
Nūn [00289]
νῦν [00390]
νῶ [00060]

ξηραί [00337]
ξωσι [00307]

ό [00010] [00029] [00036] [00038] [00047] [00048] [00048] [00054] [00057] [00057] [00058] [00061] [00066] [00072] [00073] [00073] [00073] [00073] [00073] [00074] [00075] [00076] [00081] [00083] [00089] [00092] [00094] [00095] [00098] [00104] [00106] [00107] [00107] [00111] [00113] [00114] [00115] [00118] [00119] [00120] [00120] [00131] [00131] [00138] [00142] [00144] [00145] [00150] [00150] [00152] [00153] [00155] [00156] [00157] [00157] [00158] [00158] [00159] [00162] [00171] [00171] [00185] [00187] [00191] [00194] [00194] [00195] [00206] [00207] [00208] [00209] [00210] [00211] [00212] [00215] [00220] [00221] [00226] [00233] [00242] [00242] [00243] [00243] [00247] [00250] [00253] [00253] [00254] [00264] [00265] [00265] [00267] [00268] [00271] [00271] [00272] [00272] [00273] [00273] [00273] [00276] [00278] [00279] [00281] [00282] [00288] [00290] [00294] [00296] [00299] [00299] [00302] [00303] [00306] [00309] [00311] [00311] [00313] [00313] [00313] [00323] [00325] [00327] [00330] [00332] [00345] [00347] [00348] [00349] [00351] [00351] [00352] [00365] [00365] [00365] [00367] [00369] [00370] [00370] [00372] [00373] [00374] [00376] [00376] [00376] [00378] [00379] [00380] [00382] [00383] [00385] [00385] [00386] [00391]
ὀ [00251]
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οἶδαμὲν [00067]
οἶδεν [00332]
οἰκίας [00064]
οἶκον [00329] [00332]
οἰκονομίαν [00355]
οἰκονομίας [00284]
οἶκος [00329] [00332]
οἶονεῖ [00012]
οἶος [00193] [00194]
ὄλης [00159]
ὀλίγου [00337]
ὄλοις [00155]
ὄλω [00156]
ὀμοιος [00034] [00193]
Όμοιος [00195]
ὀμοίως [00052] [00119] [00304]
Όμοίως [00112] [00130]
ὀμοίωσιν [00082]
ὀμολο [00175]
ὀμολογεῖς [00180] [00222]
ὀμολογῶ [00182]
ὀμως [00152]
Όμως [00142]
ὄν [00067]
ὄν [00241]
ὄνομα [00338]
ὀνομάζεται [00072]
ὀνομάζονται [00244]
ὀξέως [00200]
Όπερ [00371]
ὀποιος [00193]
ὄπου [00321]
ὄπως [00029] [00370]
ὄρει [00281]
ὄρω [00007]
ὄς [00346]
ὄσον [00252]
ὄστρακα [00340]
ὄστρακοδέματά [00338]
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Όταν [00143] [00145]
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ὄυ [00376]
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ὄυδὲ [00034] [00042] [00067] [00250] [00281] [00281]
ὄυδεις [00070] [00239] [00239]
ὄυδεμίαν [00301]
ὄυδέπω [00251]
ὄυκ [00120]
ὄυκ [00019] [00067] [00079] [00144] [00153] [00158] [00159] [00209] [00212] [00234] [00281] [00282] [00308] [00320] [00360] [00365] [00370] [00376] [00380] [00383] [00385] [00388] [00390]
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ὄυράνιον [00346]
ὄυράνιος [00348] [00349]
ὄυράνιος [00348] [00350]
ὄυρανὸν [00302]
ὄυρανού [00060] [00060]
ὄυρανῶ [00043] [00064]
ὄυρανῶν [00061]

ούσα [00327] [00332]
 ουσία [00005] [00007] [00168]
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 Ούτος [00290]
 ουτός [00313]
 ούτος [00294] [00376]
 ούτω [00045] [00047] [00058] [00061] [00065] [00069] [00073] [00075] [00106] [00107] [00108] [00109] [00118] [00123] [00133] [00327] [00331] [00349] [00374]
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 ούχ [00026] [00243]
 ούχι [00352]
 ὄφως [00384] [00386]
 ὀφθαλμός [00006]
 ὀφθαλμών [00342] [00348] [00352] [00352]
 ὄφιν [00382] [00384]
 ὀφιοδήκτης [00376]
 ὀφιότης [00388] [00388]
 ὄφεις [00385] [00386]

Πα [00226]
 πάλαι [00390]
 πάλιν [00013] [00028] [00053] [00152] [00154] [00312] [00316] [00322] [00326] [00327] [00330] [00332] [00366] [00366] [00366] [00370] [00390]
 πᾶν [00200] [00280]
 παναγίαν [00346] [00375]
 πανάγιον [00332]
 παναγίου [00269]
 παναγιωτάτης [00375]
 πάναγνος [00332]
 πανάγνου [00156]
 Πάντα [00171]
 πάντα [00012] [00013] [00065] [00066] [00187] [00201] [00302] [00302] [00302] [00329] [00359]
 πανταχοῦ [00014] [00060] [00062] [00064] [00159] [00282]
 πάντες [00022] [00145] [00304]
 πάντοθεν [00329]
 πάντοτε [00124]
 πάντων [00007] [00012] [00159] [00188]
 Πάντως [00293]
 πᾶνυ [00317]
 παρ [00251]
 παρὰ [00193] [00200] [00262] [00263]
 παρα [00302]
 παράδειγμα [00079]
 παράδεισον [00366]
 παραδείσου [00302] [00303] [00376] [00382] [00388] [00390]
 παραθυρίδιον [00329]
 παραθυριδίου [00332]
 παρακοής [00303]
 παρακούσαι [00303]
 παραλάβοι [00366]
 παρέμενε [00154]
 παρερχομένου [00330]
 πάρεστιν [00014] [00282]
 παρήκουσε [00304]
 παρῆν [00159]
 παρθενίαν [00332]
 παρθενίας [00346]
 παρθένον [00312] [00316] [00316] [00333]
 Παρθένος [00345] [00346]
 παρθένος [00325] [00326] [00327] [00327] [00327]
 Παρθένου [00159] [00324] [00351]
 παρθένου [00311]
 παρόμοιον [00334]
 πᾶς [00310]
 πᾶσα [00200]
 πάση [00157] [00338]
 πᾶσι [00144] [00145]
 πᾶσιν [00149]
 πάσχει [00352] [00352]
 πάσχοντος [00354]
 Πάτερ [00359]
 Πατέρα [00025] [00072] [00133]
 Πατήρ [00052] [00058] [00073] [00075] [00106] [00112] [00118] [00123] [00131] [00171] [00185] [00187] [00194] [00207] [00208] [00212] [00215] [00239] [00242] [00243] [00272] [00288] [00293]
 Πατήρ [00185] [00206] [00210] [00225]
 πάτορας [00270]
 Πατρί [00195]
 πατρικοί [00154]
 Πατρός [00046] [00056] [00061] [00062] [00076] [00077] [00150] [00153] [00159] [00160] [00161] [00172] [00262] [00263] [00273] [00294] [00311] [00332]
 Πατρός [00048] [00065] [00103] [00107] [00108] [00113] [00247] [00253] [00254] [00257] [00267]
 ΠΑΤΡΟΣ [00001]
 Παῦλος [00066]
 πει [00060]
 πείραν [00304]
 πεμπόμενον [00074]
 Περί [00291]
 περί [00028] [00045] [00069] [00078] [00134] [00160] [00163] [00259] [00261] [00274] [00283] [00284] [00284] [00288] [00293] [00318] [00324] [00331] [00344] [00363]
 περι [00329]
 περιγεια [00074]
 περιεπά [00294]
 περιεπάτησεν [00312]
 περιπατεῖν [00299]
 περιπεφραγμένος [00332]
 πεφραγμένος [00329]
 πητέ [00125]
 πίννα [00341] [00346]
 πίνναι [00338] [00339]
 πίνναν [00340]
 πίννης [00340] [00342] [00343] [00348] [00351] [00352] [00352]
 πίπτουσι [00343]
 πίστευε [00078]
 πιστεύοντι [00134]
 πιστεύσαντες [00157]
 πλανηθείς [00376]
 πλανήσαι [00382] [00383]
 πλανώμενος [00373]
 πλάσμα [00310]
 πλάσσειν [00081]
 πλευράς [00266] [00269]
 Πλήν [00135] [00252] [00261] [00324]
 πλήν [00019] [00032] [00171]
 πληρέστατος [00158] [00159]

πλησιάζουσιν [00155]
 Πνεύμα [00025] [00052] [00058] [00065] [00066] [00072] [00073] [00077] [00108] [00112] [00113] [00118] [00123] [00131] [00133] [00171] [00198] [00198] [00200] [00201] [00207] [00211] [00214] [00220] [00227] [00231] [00234] [00239] [00242] [00243] [00257] [00262] [00263] [00288] [00293]
 πνεύμα [00006] [00272]
 Πνεύματός [00048]
 Πνεύματος [00046] [00056] [00105] [00172] [00269] [00273] [00311]
 πνοή [00090] [00092] [00092] [00094] [00095] [00096] [00102] [00105] [00108] [00110] [00111] [00122]
 πνοή [00091] [00093] [00117]
 πνοήν [00090]
 ποθέν [00158]
 Ποία [00230]
 ποιεί [00342]
 ποίημα [00119]
 ποιημά [00252]
 Ποιήσωμεν [00082]
 ποιητής [00120]
 ποικίλα [00324]
 ποίον [00224]
 πολλάκις [00352]
 πολυτίμητος [00347]
 πονηρού [00304]
 πος [00034] [00048]
 πόσα [00044] [00100] [00204] [00218] [00222] [00228]
 πόσας [00098] [00175] [00180]
 πόσοι [00017] [00043]
 πόσω [00120]
 ποταπός [00067]
 ποτέ [00065]
 ποτε [00067] [00281] [00382]
 που [00279]
 Πρέπει [00259]
 πρέπει [00392]
 πρῖν [00366]
 πρὸ [00153] [00241] [00333]
 προ [00270]
 προαιώνιος [00161]
 Προγινώσκων [00370]
 προγόνων [00304]
 προεϊπομεν [00072]
 προπατόρων [00387]
 πρὸς [00032] [00039] [00060] [00061] [00135] [00328] [00340] [00343]
 πρόσ [00038] [00095] [00128] [00133]
 προς [00120] [00311]
 προσβαλῶν [00368]
 προσελάβετο [00346]
 προσέλθη [00370] [00383]
 προσελθῶν [00378]
 προσέφερε [00375]
 προσήλθε [00382] [00382]
 προσήρχετο [00367]
 Πρόσθε [00278]
 προσκρούσεων [00330]
 προσπαγείς [00376]
 προσπαλαίση [00369] [00370]
 πρόσωπά [00100]
 πρόσωπα [00028] [00029] [00036] [00041] [00042] [00044] [00046] [00056] [00085] [00091] [00094] [00097] [00102] [00122] [00123] [00182]
 προσώποις [00073]
 πρόσωπον [00042] [00088] [00089] [00090] [00095] [00095] [00096] [00127] [00127] [00293] [00293] [00389]
 προσώπου [00068]
 προσώπω [00387] [00388]
 πρότερον [00312] [00326]
 προφήται [00308]
 προφήτας [00306]
 προφητῶν [00156] [00159]
 πρώτη [00139] [00141] [00148] [00150]
 πρώτην [00142] [00152]
 πρώτον [00162]
 πρώτος [00237] [00239] [00243]
 πύρ [00126] [00127] [00128] [00131] [00132] [00132] [00254]
 πυρός [00128] [00129] [00132] [00254]
 πώποτε [00070] [00251]
 Πώς [00071] [00251]
 πώς [00025] [00027] [00028] [00086] [00115] [00247] [00257] [00280] [00316]

ρίπτει [00372]

σάρκα [00294] [00295] [00310] [00311] [00312] [00313] [00316] [00346] [00361] [00370] [00375] [00380] [00382] [00384]
 σαρκί [00370] [00370]
 σαρκός [00151] [00157] [00159] [00161] [00351] [00354]
 σαρκός [00160] [00360]
 σαρκοφόρου [00384]
 σαρκωθείς [00346]
 σαρκωθή [00299]
 σαρκωθῆναι [00301]
 σαρκώσεως [00284] [00344]
 σάρκωσιν [00381]
 Σαφήνισον [00247]
 σε [00228] [00259] [00289] [00353] [00360]
 σεσαρκωμένος [00296]
 Σήθ [00264] [00265] [00268] [00271] [00273]
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 ΣΙΟΥ [00001]
 σις [00141]
 σκειν [00067]
 σκον [00072]
 σκώληκα [00372] [00372] [00373] [00373] [00375]
 σκώληκος [00377]
 σκώληξ [00373] [00376]
 σοι [00079] [00287] [00356]
 σον [00324]
 σου [00115] [00116] [00119] [00278]
 σοφία [00170]
 σοφός [00370]
 σταυ ρόν [00376]
 σταυρώ [00354]
 στελλόμενον [00077]
 στὸν [00327]
 στὸς [00295]
 στρα [00307]
 στραφήσεται [00310]
 σὺ [00287]
 συγκατέβη [00311]

συλλογίζη [00124]
σύμβολα [00324]
συμβουλής [00304] [00310]
συμπλοκήν [00348]
Σύν [00334]
συνάναρχοι [00240] [00244]
συνεβούλευσεν [00303]
συνεργεία [00311]
συνετώς [00031] [00059]
σύνολον [00332]
συνουσίας [00351]
συνουσιασμού [00347] [00351]
συντόμως [00200]
συντρίβεται [00330] [00352] [00352]
συντριβόμενος [00352]
συστελλομένη [00341]
συσφιγγομένη [00341]
συχνών [00340]
σώζονται [00157]
σώμα [00092]
σώμα [00092]
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σώματι [00092]
σώματος [00092]
Σωτήρος [00354]

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τίξει [00064]
τίνα [00299] [00299]
τινά [00071]
τινα [00338]
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τινος [00063]
τίς [00237] [00281] [00290]
τις [00138] [00222] [00251]
τισιν [00280]
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 φωτός [00072] [00254]
 φωτός [00072]

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 χαρακτήρας [00182]
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