

0380-0444 - Cirillus Alexandrinus - De sancta trinitate

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De sancta trinitate

[00001] ΔΕ ΣΑΧΡΟΣΑΝΧΤΑ ΤΡΙΝΙΤΑΤΕΛΙΒΕΡΣΑΝΧΤΟ ΧΥΡΙΛΛΟ ΑΣΧΡΙΠΤΥΣ

[00002] ΚΕΦΑΛ.

[00003] Α΄.

[00004] Ἐπειδὴ πρῶτιστον ἡμῖν τοῖς Χριστιανοῖς καὶ πάντων ἀναγκαιότατον εἶδέναι τὴν εὐσέβειαν, καὶ ταύτην ἀσπάζεσθαι, καὶ ταύτη συζῆν, καὶ ζωῆς τῆς παρούσης συνεκδημεῖν·

[00005] ἄξιόν ἐστι πιστεῦειν καὶ ὁμολογεῖν καὶ κηρύττειν ἡμᾶς, ὅτι Θεὸς εἷς ἐστίν, ἡγουν μία Θεότης, οὐσία ἀναρχος, ἀτελεύτητος, αἰώνιος τε καὶ προαιώνιος, ἀγέννητος, ἄκτιστος, ἀτρεπτος, ἀναλλοίωτος, ἀκατάληπτος, ἀπερινόητος, ἀπερίγραπτος, ἀπλούς, ἀσύνθετος, ἀσώματος, ἀναφής, ἀόρατος, ἐν τρισὶ τελείαις ταῖς ὑποστάσεσι, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι.

[00006] Ἀόρητον οὖν τὸ Θεῖον καὶ ἀκατάληπτον.

[00007] Οὐδεὶς γὰρ ἐπιγινώσκει τὸν Πατέρα, εἰ μὴ ὁ Υἱός·

[00008] οὐδὲ τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ.

[00009] Καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον οὕτως οἶδε τὰ τοῦ Θεοῦ, ὡς τὸ πνεῦμα ἀνθρώπου οἶδε τὰ ἐν αὐτῷ.

[00010] Μετὰ δὲ τὴν πρώτην καὶ μακαρίαν φύσιν οὐδεὶς ἔγνω ποτὲ τὸν Θεόν, εἰ μὴ ᾧ αὐτὸς ἀπεκάλυψεν·

[00011] οὐκ ἀνθρώπων μόνον, ἀλλ' οὐδὲ τῶν ὑπερκοσμίων δυνάμεων.

[00012] Οὐκ ἀφῆκε μέντοι ἡμᾶς ὁ Θεὸς ἐν παντελεῖ ἀγνωσίᾳ.

[00013] Πᾶσι γὰρ ἡ γνῶσις τοῦ εἶναι Θεὸν ὑπ' αὐτοῦ φυσικῶς ἐγκατέσπαρται.

[00014] Καὶ αὐτὴ δὲ ἡ κτίσις, καὶ ἡ ταύτης συνοχή τε καὶ κυβέρνησις, τὸ μεγαλεῖον τῆς θείας ἀνακηρύττει φύσεως.

[00015] Καὶ διὰ νόμου μὲν καὶ προφητῶν πρότερον·

[00016] ἔπειτα δὲ καὶ διὰ τοῦ Μονογενοῦς αὐτοῦ Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κατὰ τὸ ἐφικτὸν ἡμῖν, τὴν ἑαυτοῦ ἐφάνερωσε γνῶσιν.

[00017] Πάντα τοῖνυν τὰ παραδεδομένα ἡμῖν διὰ τε νόμου καὶ προφητῶν καὶ ἀποστόλων δεχόμεθα καὶ γινώσκουμεν καὶ ^[77.1121] ὁμολογοῦμεν, οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες.

[00018] Ἀδύνατον γὰρ παρὰ τὰ θειωδῶς ὑπὸ τῶν θείων λογίων τῆς τε Παλαιᾶς καὶ Καινῆς Διαθήκης ἡμῖν εἰρημένα εἰπεῖν τι περὶ Θεοῦ, ἢ ὅλως ἐννοῆσαι.

[00019] Ὅτι μὲν οὖν ἔστι Θεός, τοῖς μὲν τὰς ἀγίας δεχομένοις Γραφάς, τὴν τε Παλαιὰν καὶ Καινὴν Διαθήκην φημί, οὐκ ἀμφιβάλλεται, οὐδὲ τοῖς τῶν Ἑλλήνων πλείστοις.

[00020] Ὡς γὰρ ἔφημεν, ἡ γνῶσις τοῦ εἶναι Θεὸν φυσικῶς ἡμῖν ἐγκατέσπαρται.

[00021] Ἐπειδὴ δὲ τοσοῦτον ἴσχυεν ἡ τοῦ Πονηροῦ κακία κατὰ τῆς τῶν ἀνθρώπων φύσεως, ὥστε καὶ τινες εἰς τὸ ἀλογώτατον, καὶ πάντων τῶν κακῶν κάκιστον καταγαγεῖν τῆς ἀπωλείας βάραθρον, τὸ λέγειν μὴ εἶναι Θεὸν (ὦν τὴν ἀφροσύνην ἐμφαίνων ὁ προφήτης ἔφη Δαβὶδ·

[00022] Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ, οὐκ ἔστι Θεός.) Οἱ μὲν οὖν τοῦ Κυρίου μαθηταὶ καὶ ἀπόστολοι τῷ παναγίῳ φωτισθέντες Πνεύματι καὶ τῇ αὐτοῦ δυνάμει καὶ χάριτι τὰς θεοσημίας ἐργαζόμενοι, τῇ τῶν θαυμάτων σαγήνῃ πρὸς τὸ φῶς τῆς θεογνωσίας, ἐκ τοῦ βυθοῦ τῆς ἀγνωσίας αὐτοὺς ζωογονοῦντες ἀνήγαγον.

[00023] Ὁμοίως καὶ οἱ τούτων τῆς τε χάριτος καὶ τῆς ἀξίας διάδοχοι ποιμένες τε καὶ διδάσκαλοι τὴν φωτιστικὴν τοῦ Πνεύματος χάριν δεξάμενοι, τῇ τε τῶν θαυμάτων δυνάμει, τῷ τε λόγῳ τῆς χάριτος τοὺς ἐσκοτισμένους ἐφώτιζον, καὶ τοὺς πεπλανημένους ἐπέστρεφον.

[00024] Ἡμεῖς δὲ οἱ μῆτε τῶν θαυμάτων, μῆτε τὸ τῆς διδασκαλίας δεξάμενοι χάρισμα (ἀναξίους γὰρ ἑαυτοὺς τῇ πρὸς τὰς ἡδονὰς προσπαθείᾳ πεποιήκαμεν)·

[00025] φέρε ὀλίγα παρὰ τῶν δεδομένων ἡμῖν ὑπὸ τῶν ὑποφητῶν τῆς χάριτος περὶ τούτου διαλεξώμεθα, τὸν Πατέρα, καὶ τὸν Υἱὸν, καὶ τὸ Πνεῦμα τὸ ἅγιον ἐπικαλεσάμενοι.

[00026] ΚΕΦΑΛ.

[00027] Β'.

[00028] Πάντα τὰ ὄντα, ἢ κτιστά ἐστιν, ἢ ἄκτιστα.

[00029] Εἰ μὲν οὖν κτιστά, πάντως καὶ τρεπτά.

[00030] Ὡν γὰρ τὸ εἶναι ἀπὸ τροπῆς ἤρξατο, ταῦτα τῇ τροπῇ ὑποκείσεται πάντως, ἢ φθειρόμενα, ἢ κατὰ προαίρεσιν ἀλλοιούμενα.

[00031] Εἰ δὲ ἄκτιστα, κατὰ τὸν τῆς ἀκολουθίας λόγον πάντως καὶ ἄτρεπτα.

[00032] Ὡν γὰρ τὸ εἶναι ἐναντίον, τούτων καὶ ὁ τοῦ πως εἶναι λόγος ἐναντίος, ἤγουν αἱ ιδιότητες.

[00033] Τίς οὖν οὐ συνθήσεται, πάντα τὰ ὄντα τρεπτά, ὅσα ὑπὸ τὴν ἡμετέραν αἴσθησιν·

[00034] ἀλλὰ μὴν καὶ ἀγγέλους τρέπεσθαι, καὶ ἀλλοιοῦσθαι, καὶ πολυτρόπως κινεῖσθαι καὶ μεταβάλλεσθαι;

[00035] τὰ μὲν νοητὰ, ἀγγέλους φημί καὶ δαίμονας, καὶ ψυχὰς, κατὰ προαίρεσιν τὴν τε ἐν τῷ καλῷ προκοπὴν, καὶ τὴν ἐκ τοῦ καλοῦ ἀποφοίτησιν ἐπιτεινομένην τε καὶ ὑφιεμένην·

[00036] τὰ δὲ λοιπὰ κατὰ τε γέννησιν καὶ φθορὰν, αὐξησίν τε καὶ μείωσιν, καὶ τὴν κατὰ ποιότητα μεταβολὴν, καὶ τὴν τοπικὴν κίνησιν;

[00037] Τρεπτὰ τοίνυν ὄντα, πάντως καὶ κτιστά.

[00038] Κτιστά δὲ ὄντα, πάντως ^[77.1124] ὑπὸ τινος ἐδημιουργήθησαν.

[00039] Δεῖ δὲ τὸν Δημιουργὸν ἄκτιστον εἶναι.

[00040] Εἰ γὰρ κάκεῖνος ἐκτίσθη, πάντως ὑπὸ τινος ἐκτίσθη, ἕως ἂν ἔλθωμεν εἰς τι ἄκτιστον.

[00041] Ἄκτιστος οὖν ὢν ὁ Δημιουργός, πάντως καὶ ἄτρεπτός ἐστι.

[00042] Τοῦτο δὲ τί ἂν ἄλλο εἴη ἢ Θεός;

[00043] Καὶ αὐτὴ δὲ τῆς κτίσεως συνοχή, καὶ συντήρησις, καὶ κυβένησις διδάσκει ἡμᾶς, ὅτι ἔστι Θεός, ὁ τὸδε τὸ πᾶν συστησάμενος, καὶ συνέχων, καὶ συντηρῶν, καὶ αἰεὶ προνοοῦμενος.

[00044] Πῶς γὰρ ἂν αἱ ἐναντία φύσεις, πυρός, λέγω, καὶ ὕδατος, ἀέρος καὶ γῆς, εἰς ἑνὸς κόσμου συμπλήρωσιν ἀλλήλοις συνεληλύθεισαν, καὶ ἀδιάλυτοι μένουσιν, εἰ μὴ τις παντοδύναμος δύναμις ταῦτα καὶ συνεβίβασε καὶ αἰεὶ τηρεῖ ἀδιάλυτα;

[00045] Τί τὸ τάξαν τὰ οὐράνια καὶ τὰ ἐπίγεια, ὅσα δι' ἀέρος, καὶ ὅσα καθ' ὕδατος·

[00046] μᾶλλον δὲ τὰ πρὸ τούτων, οὐρανὸν καὶ γῆν καὶ ἀέρα, καὶ φύσιν πυρός τε καὶ ὕδατος;

[00047] Τίς ταῦτα ἔμιξε, καὶ ἐμέρισε;

[00048] Τί τὸ ταῦτα κινήσαν, καὶ ἄγον τὴν ἄληκτον φορὰν καὶ ἀκώλυτον;

[00049] Ἄρ' οὐχ ὁ τεχνίτης τούτων καὶ ὁ λόγον ἐνθεῖς πᾶσι καθ' ὃν τὸ πᾶν φέρεται τε καὶ διεξάγεται;

[00050] Τίς δὲ ὁ τεχνίτης τούτων;

[00051] Ἄρ' οὐχ ὁ πεποιηκώς ταῦτα, καὶ εἰς τὸ εἶναι παραγαγών;

[00052] οὐ γὰρ τῷ αὐτομάτῳ δώσομεν τοιαύτην δύναμιν.

[00053] Ἔστω γὰρ τὸ γενέσθαι τοῦ αὐτομάτου, τίνας τὸ τάξαι;

[00054] Καὶ τοῦτο, εἰ δοκεῖ, δώμεν, τίνας τὸ τηρῆσαι καὶ φυλάξαι καθ' οὓς πρῶτον ὑπέστη λόγους;

[00055] Ἐτέρου δηλαδὴ παρὰ τὸ αὐτόματον.

[00056] Τοῦτο ἄλλο τί ἐστιν, εἰ μὴ Θεός;

[00057] ΚΕΦΑΛ.

[00058] Γ'.

[00059] Ὅτι μὲν οὖν ἔστι Θεός, δῆλον.

[00060] Τί δὲ ἐστι κατ' οὐσίαν καὶ φύσιν, ἀκατάληπτον τοῦτο παντελῶς καὶ ἄγνωστον.

- [00061] Ὅτι μὲν γὰρ ἀσώματον, δῆλον.
- [00062] Πῶς γὰρ σῶμα τὸ ἄπειρον, καὶ ἀόριστον, καὶ ἀσχημάτιστον, καὶ ἀναφές, καὶ ἀόρατον, καὶ ἀπλοῦν, καὶ ἀσύνθετον;
- [00063] Πῶς ἄτρεπτον, εἰ περιγράφον καὶ παθητόν;
- [00064] Καὶ πῶς ἀπαθὲς τὸ ἐκ στοιχείων συγκείμενον, καὶ εἰς αὐτὰ πάλιν ἀναλυόμενον;
- [00065] Σύνθεσις γὰρ ἀρχὴ μάχης, μάχη δὲ διαστάσεως, διάστασις δὲ λύσεως, λύσις δὲ ἀλλότριον Θεοῦ παντελῶς.
- [00066] Πῶς δὲ καὶ σωθήσεται τὸ διὰ πάντων διήκειν, καὶ πληροῦν τὰ πάντα Θεὸν, ὡς φησιν ἡ Γραφή·
- [00067] Οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ;
- [00068] λέγει Κύριος.
- [00069] Ἀδύνατον γὰρ σῶμα διὰ σωμάτων διήκειν μὴ τέμνον καὶ τεμνόμενον καὶ πλεκόμενον καὶ ἀντιπαρατιθέμενον·
- [00070] ὥσπερ ὅσα τῶν ὑγρῶν μίγνυται καὶ συγκιρνᾶται.
- [00071] Εἰ δὲ καὶ τινὲς φασιν ἄϋλον σῶμα ὡς τὸ παρὰ τοῖς τῶν Ἑλλήνων σοφοῖς πέμπτον σῶμα λεγόμενον, ὅπερ ἀδύνατον·
- [00072] κινούμενον ἔσται πάντως, ὥσπερ ὁ οὐρανός·
- [00073] τοῦτον γὰρ πέμπτον σῶμά φασι.
- [00074] Τίς οὖν ὁ τοῦτον κινῶν;
- [00075] Πᾶν γὰρ κινούμενον, ὑφ' ἑτέρου κινεῖται·
- [00076] κακείνο τίς;
- [00077] Καὶ τοῦτο ἐπ' ἄπειρον, ἕως ἂν καταστήσωμεν εἰς τι ἀκίνητον.
- [00078] Τὸ γὰρ πρῶτον κινῶν, ἀκίνητον·
- [00079] ὅπερ ἐστὶ τὸ Θεῖον.
- [00080] Πῶς δὲ οὐ καὶ τόπῳ περιγράφον, τὸ ^[77.1125] κινούμενον;
- [00081] μόνον οὖν τὸ Θεῖον ἀκίνητον δι' ἀκινήσιας τὰ πάντα κινῶν.
- [00082] Ἀσώματον τοίνυν ὑποληπτέον τὸ Θεῖον.
- [00083] Ἀλλ' οὐδὲ τοῦτο τῆς οὐσίας παραστατικόν ἐστιν, ὥσπερ οὐδὲ τὸ ἀγέννητον, καὶ τὸ ἀναρχον, καὶ τὸ ἀναλλοιώτον, καὶ τὸ ἀφθαρτον, καὶ ὅσα περὶ Θεοῦ, ἢ περὶ Θεὸν εἶναι λέγομεν.
- [00084] Ταῦτα γὰρ αὐτῷ οὐ τὸ τί ἐστὶ σημαίνει, ἀλλὰ τί οὐκ ἐστὶ.
- [00085] Χρὴ δὲ τὸν βουλόμενον τὴν τινος οὐσίαν εἰπεῖν τί ἐστὶ φράσαι, οὐ τὸ τί οὐκ ἐστὶν.
- [00086] Ὅμως ἐπὶ Θεοῦ τί ἐστὶν εἰπεῖν ἀδύνατον κατ' οὐσίαν.
- [00087] Οἰκειότερον δὲ μᾶλλον ἐκ τῆς πάντων ἀφαιρέσεως ποιεῖσθαι τὸν λόγον.
- [00088] Οὐδὲν γὰρ τῶν ὄντων ἐστὶν, οὐχ ὡς μὴ ὄν, ἀλλ' ὡς ὑπὲρ πάντα τὰ ὄντα, καὶ ὑπὲρ αὐτὸ δὲ τὸ εἶναι ὄν.
- [00089] Εἰ γὰρ τῶν ὄντων ἡ γνῶσις, τὸ ὑπὲρ γνῶσιν, πάντως καὶ ὑπὲρ οὐσίαν ἔσται·
- [00090] καὶ τὸ ἀνάπαλιν, τὸ ὑπὲρ οὐσίαν, καὶ ὑπὲρ γνῶσιν ἔσται.
- [00091] Ἄπειρον οὖν τὸ Θεῖον, καὶ ἀκατάληπτον·
- [00092] καὶ τοῦτο μόνον αὐτοῦ καταληπτόν, ἡ ἀπειρία, καὶ ἡ ἀκαταληψία·
- [00093] ὅσα δὲ λέγομεν ἐπὶ Θεοῦ καταφατικῶς, οὐ τὴν φύσιν, ἀλλὰ τὰ περὶ τὴν φύσιν δηλοῖ·
- [00094] κἂν ἀγαθόν, κἂν δίκαιον, κἂν σοφόν, κἂν ὁ τι ἂν ἄλλο εἴη, οὐ φύσιν λέγεις Θεοῦ, ἀλλὰ τὰ περὶ τὴν φύσιν.
- [00095] Εἰσὶ δὲ καὶ τινὰ καταφατικῶς ἐπὶ Θεοῦ λεγόμενα, δύναμιν ὑπεροχικῆς ἀποφάσεως ἔχοντα·

- [00096] οἷον σκότος λέγοντες ἐπὶ Θεοῦ, οὐ σκότος νοοῦμεν, ἀλλ' ὅτι οὐκ ἔστι φῶς, ἀλλ' ὑπὲρ τὸ φῶς·
- [00097] καὶ φῶς, ὅτι οὐ σκότος ἐστίν.
- [00098] ΚΕΦΑΛ.
- [00099] Δ'.
- [00100] Ὅτι μὲν οὖν ἔστι Θεὸς, ἱκανῶς ἀποδέδεικται, καὶ ὅτι ἀκατάληπτός ἐστιν ἡ αὐτοῦ οὐσία.
- [00101] Ὅτι δὲ εἷς ἐστι Θεὸς καὶ οὐ πολλοὶ, τοῖς μὲν τῇ θείᾳ πειθομένοις Γραφῇ, οὐκ ἀμφιβάλλεται.
- [00102] Φησὶ γὰρ ὁ Κύριος ἐν τῇ τῆς νομοθεσίας ἀρχῇ·
- [00103] Ἐγὼ Κύριος ὁ Θεός σου ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου·
- [00104] οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.
- [00105] Καὶ πάλιν·
- [00106] Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεός σου, Κύριος εἷς ἐστι.
- [00107] Καὶ διὰ Ἡσαΐου τοῦ προφήτου, Ἐγὼ γὰρ, φησὶ, Θεὸς πρῶτος, ἐγὼ καὶ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι Θεός·
- [00108] ἔμπροσθέ μου οὐκ ἐγένετο ἄλλος Θεός, καὶ μετ' ἐμὲ οὐκ ἔσται, καὶ πλὴν ἐμοῦ οὐκ ἔστι.
- [00109] Καὶ ὁ Κύριος ἐν τοῖς ἱεροῖς Εὐαγγελίοις οὕτω φησὶ πρὸς τὸν Πατέρα·
- [00110] Αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκασί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
- [00111] Τοῖς δὲ τῇ θείᾳ Γραφῇ μὴ πειθομένοις, οὕτω διαλεξόμεθα.
- [00112] Τὸ Θεῖον τέλειόν ἐστι, καὶ ἀνελλιπές, κατὰ τε ἀγαθότητα, κατὰ τε σοφίαν, κατὰ τε δύναμιν·
- [00113] ἀναρχον, ἀτελεύτητον, αἰδιον, ἀπερίγραπτον·
- [00114] καὶ, ἀπλῶς εἰπεῖν, κατὰ πάντα τέλειον.
- [00115] Εἰ οὖν πολλοὺς ἐροῦμεν θεοὺς, ἀνάγκη ^[77.1128] διαφορὰν ἐν τοῖς πολλοῖς θεωρεῖσθαι.
- [00116] Εἰ γὰρ οὐδεμία διαφορὰ ἐν αὐτοῖς, εἷς μᾶλλον ἐστὶ, καὶ οὐ πολλοί.
- [00117] Εἰ δὲ διαφορὰ ἐν αὐτοῖς, ποῦ ἢ τελειότης;
- [00118] Εἴτε γὰρ κατὰ ἀγαθότητα, εἴτε κατὰ δύναμιν, εἴτε κατὰ σοφίαν, εἴτε κατὰ χρόνον, εἴτε κατὰ τόπον ὑστερήσει τοῦ τελείου·
- [00119] οὐκ ἂν εἴη Θεός.
- [00120] Ἡ δὲ διὰ πάντων ταυτότης ἕνα μᾶλλον δείκνυσι, καὶ οὐ πολλούς.
- [00121] Πῶς δὲ καὶ πολλοῖς οὔσι τὸ ἀπερίγραπτον φυλαχθήσεται;
- [00122] Ἐνθα γὰρ ἂν εἴη ὁ εἷς, οὐκ ἂν εἴη ἕτερος.
- [00123] Πῶς δὲ καὶ ὑπὸ πολλῶν κυβερνηθήσεται ὁ κόσμος, καὶ οὐ διαλυθήσεται, καὶ φθαρήσεται, μάχης ἐν τοῖς κυβερνώσι θεωρουμένης;
- [00124] Ἡ γὰρ διαφορὰ ἐναντίωσιν εἰσάγει.
- [00125] Εἰ δὲ εἴποι τις, ὅτι ἕκαστος μέρους ἄρχει, τί τὸ τάξαν καὶ τὴν διανομὴν αὐτοῖς ποιησάμενον;
- [00126] Ἐκεῖνο γὰρ ἂν εἴη μᾶλλον Θεός.
- [00127] Εἷς τοίνυν ἐστὶ Θεός, τέλειος, ἀπερίγραπτος, τοῦ παντὸς ποιητής, συνοχεύς τε καὶ κυβερνήτης, καὶ ὑπερτελής, καὶ προτέλειος.
- [00128] Πρὸς δὲ καὶ φυσικὴ ἀνάγκη, μονάδα εἶναι δυάδος ἀρχὴν.
- [00129] ΚΕΦΑΛ.
- [00130] Ε'.
- [00131] Οὗτος τοίνυν ὁ εἷς καὶ μόνος Θεός, οὐκ ἄλογός ἐστι.

- [00132] Λόγον δὲ ἔχων, οὐκ ἀνυπόστατον ἔξει, οὐκ ἀρξάμενον τοῦ εἶναι, οὐδὲ παυσόμενον (οὐ γὰρ ἦν ποτε, ὅτε ἦν ὁ Θεὸς ἄλογος)·
- [00133] αἰεὶ δὲ ἔχει τὸν ἑαυτοῦ λόγον ἐξ αὐτοῦ γεννώμενον, οὐ κατὰ τὸν ἡμέτερον λόγον, ἀνυπόστατον καὶ εἰς ἀέρα χεόμενον, ἀλλ' ἐνυπόστατον, ζῶντα, τέλειον, οὐκ ἔξω αὐτοῦ χωροῦντα, ἀλλ' ἐν αὐτῷ αἰεὶ ὄντα.
- [00134] Ποῦ γὰρ ἔσται ἔξω αὐτοῦ γινόμενος;
- [00135] Ἐπειδὴ γὰρ ἡ ἡμετέρα φύσις ἐπίκτητος ἐστὶ καὶ εὐδιάλυτος·
- [00136] διὰ τοῦτο καὶ ὁ λόγος ἡμῶν ἐστὶν ἀνυπόστατος.
- [00137] Ὁ δὲ Θεὸς αἰεὶ ὢν, καὶ τέλειος ὢν, τέλειον καὶ ἐνυπόστατον ἔξει τὸν ἑαυτοῦ λόγον, καὶ αἰεὶ ὄντα, καὶ ζῶντα, καὶ πάντα ἔχοντα ὅσα ὁ γεννήτωρ ἔχει.
- [00138] Ὅσπερ γὰρ καὶ ὁ ἡμέτερος λόγος ἐκ τοῦ νοῦ προερχόμενος, οὔτε διόλου ὁ αὐτός ἐστι τῷ νῷ, οὔτε παντάπασιν ἕτερος (ἐκ τοῦ νοῦ μὲν γὰρ ὢν, ἄλλος ἐστὶ παρ' αὐτόν·
- [00139] αὐτὸν δὲ τὸν νοῦν εἰς τὸ ἐμφανὲς ἄγων, οὐκ ἔτι παντάπασιν ἕτερόν ἐστι παρὰ τὸν νοῦν·
- [00140] ἀλλὰ κατὰ τὴν φύσιν ἐν ὢν, ἕτερόν ἐστι τῷ ὑποκειμένῳ)·
- [00141] οὕτω καὶ ὁ τοῦ Θεοῦ Λόγος, τῷ μὲν ὑφ' ἑαυτὸν καθ' ἑαυτὸν διήρηται πρὸς ἐκεῖνον παρ' οὗ τὴν ὑπόστασιν ἔχει·
- [00142] τῷ δὲ τὰ αὐτὰ δεικνύειν ἐν ἑαυτῷ, ἃ περὶ τὸν Θεὸν καθορᾶται, ὁ αὐτός ἐστι κατὰ τὴν φύσιν ἐκεῖνῳ.
- [00143] Ὅσπερ γὰρ τὸ ἐν ἅπασιν τέλειον ἐπὶ τοῦ Πατρὸς θεωρεῖται·
- [00144] οὕτω καὶ ἐπὶ τοῦ ἐξ αὐτοῦ γεγεννημένου Λόγου θεωρηθήσεται.
- [00145] ΚΕΦΑΛ.
- [00146] ς ς .
- [00147] Δεῖ δὲ τὸν Λόγον καὶ Πνεῦμα ἔχειν.
- [00148] Καὶ γὰρ ὁ ἡμέτερος λόγος οὐκ ἄμοιρός ἐστι πνεύματος·
- [00149] ἀλλ' ἐφ' ἡμῶν μὲν τὸ πνεῦμα ἀλλότριον τῆς ἡμετέρας ἐστὶν οὐσίας (τοῦ ἀέρος γὰρ ἐστὶν ὀλική καὶ φορὰ [77.1129] εἰσελκομένου καὶ προχεομένου πρὸς τὴν τοῦ σώματος σύστασιν·
- [00150] ὅπερ ἐν τῷ καιρῷ τῆς ἐκφωνήσεως φωνῆ τοῦ λόγου γίνεται, τὴν τοῦ λόγου δύναμιν ἐν ἑαυτῇ φέρουσα)·
- [00151] ἐπὶ δὲ τῆς θείας φύσεως τῆς ἀπλῆς καὶ ἀσυνθέτου, τὸ μὲν εἶναι Πνεῦμα Θεοῦ, εὐσεβῶς ὁμολογητέον, διὰ τὸ μὴ εἶναι τὸν τοῦ Θεοῦ Λόγον ἐλλειπέστερον τοῦ ἡμετέρου λόγου·
- [00152] οὐκ ἔστι δὲ εὐσεβές, ἀλλότριόν τι ἔξωθεν ἐπεισερχόμενον τῷ Θεῷ, τὸ πνεῦμα λογίζεσθαι, ὡς καὶ ἐφ' ἡμῶν τῶν συνθέτων.
- [00153] Ἀλλ' ὡσπερ Θεοῦ Λόγον ἀκούοντες, οὐκ ἀνυπόστατον, οὐδὲ ἐκ μαθήσεως προσγιόμενον, οὐδὲ διὰ φωνῆς προφερόμενον, οὐδὲ εἰς ἀέρα χεόμενον καὶ λυόμενον ᾤθημεν, ἀλλ' οὐσιωδῶς ὑφ' ἑαυτῶν, προαιρετικόν τε καὶ ἐνεργόν, καὶ παντοδύναμον·
- [00154] οὕτω καὶ τὸ Πνεῦμα μεμαθηκότες Θεοῦ, τὸ συμπαραμορτοῦν τῷ Λόγῳ, καὶ φανεροῦν αὐτοῦ τὴν ἐνέργειαν, οὐ πνοὴν ἀνυπόστατον ἐννοοῦμεν (οὕτω γὰρ ἂν καθαιρήται πρὸς ταπεινότητα τὸ μεγαλεῖον τῆς θείας φύσεως, εἰ καθ' ὁμοιότητα τοῦ ἡμετέρου πνεύματος καὶ τὸ ἐν αὐτῷ Πνεῦμα ὑπονοοῖτο), ἀλλὰ δύναμιν οὐσιώδη, αὐτὴν ἐφ' ἑαυτῆς ἐν ἰδιαζούσῃ ὑποστάσει θεωρουμένην, ἐκ τοῦ Πατρὸς προερχομένην, καὶ ἐν τῷ Λόγῳ ἀναπαυομένην, καὶ αὐτοῦ οὐσαν ἐκφαντικὴν·
- [00155] οὔτε χωρισθῆναι τοῦ Θεοῦ, ἐν ᾧ ἐστὶ, καὶ τοῦ Λόγου ᾧ συμπαραμορτεῖ, δυναμένην·
- [00156] οὔτε πρὸς τὸ ἀνύπαρκτον ἐλθεῖν ἀνεχομένην·
- [00157] ἀλλὰ καθ' ὁμοιότητα τοῦ Λόγου καθ' ὑπόστασιν οὐσαν, ζῶσαν, προαιρετικὴν, αὐτοκίνητον, ἐνεργόν, πάντοτε τὸ ἀγαθὸν θέλουσαν, καὶ πρὸς πᾶσαν πρόθεσιν σύνδρομον ἔχουσαν τῇ βουλήσει τὴν δύναμιν·
- [00158] μήτε ἀρχὴν ἔχουσαν, μήτε τέλος.
- [00159] Οὐ γὰρ ἐνέλειψέ ποτε τῷ Πατρὶ Λόγος, οὐδὲ τῷ Λόγῳ Πνεῦμα.
- [00160] Οὕτω διὰ μὲν τῆς κατὰ φύσιν ἐνότητος ἢ πολυθεοῦ τῶν Ἑλλήνων ἐξαφανίζεται πλάνη·
- [00161] διὰ δὲ τῆς τοῦ Λόγου παραδοχῆς καὶ τοῦ Πνεύματος, τῶν Ἰουδαίων καθαιρεῖται τὰ δόγματα·
- [00162] ἑκατέρας τε αἰρέσεως παραμένει τὸ χρήσιμον, ἐκ μὲν τῆς Ἰουδαϊκῆς ὑπολήψεως, ἢ τῆς φύσεως ἐνότητος·
- [00163] ἐκ δὲ τοῦ Ἑλληνισμοῦ ἢ κατὰ τὰς ὑποστάσεις διάκρισις μόνη.
- [00164] Εἰ δὲ ἀντιλέγει ὁ Ἰουδαῖος πρὸς τὴν τοῦ Λόγου παραδοχὴν καὶ τοῦ Πνεύματος, ὑπὸ τῆς θείας Γραφῆς ἐλεγχέσθω τε καὶ ἐπιστομιζέσθω.

- [00165] Περὶ μὲν γὰρ τοῦ Λόγου φησὶν ὁ Θεῖος Δαβὶδ·
- [00166] Εἰς τὸν αἰῶνα, Κύριε, ὁ Λόγος σου διαμένει ἐν τῷ οὐρανῷ.
- [00167] Καὶ πάλιν·
- [00168] Απέστειλε τὸν Λόγον αὐτοῦ, καὶ ἰάσατο αὐτούς.
- [00169] Λόγος δὲ προφορικός οὐκ ἀποστέλλεται, οὐδὲ εἰς τὸν αἰῶνα μένει.
- [00170] Περὶ δὲ τοῦ Πνεύματος ὁ αὐτὸς Δαβὶδ φησιν·
- [00171] Ἐξαποστελεῖς τὸ Πνεῦμά σου, καὶ κτισθήσονται.
- [00172] Καὶ πάλιν·
- [00173] Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ, πᾶσα ἡ δύναμις αὐτῶν.
- [00174] Καὶ Ἰώβ·
- [00175] Πνεῦμα θεῖον τὸ ποιήσάν με, πνοὴ δὲ Παντοκράτορος ἡ διδάσκουσά με.
- [00176] Πνεῦμα δὲ ἀποστελλόμενον, καὶ ποιῶν, καὶ στερεοῦν, καὶ συνέχον, οὐκ ἄσθμά ἐστι λυόμενον, ὥσπερ οὐδὲ σωματικὸν μέλος τὸ τοῦ Θεοῦ στόμα·
- [00177] ἀμφότερα γὰρ θεοπρεπῶς νοητέον.
- [00178] ΚΕΦΑΛ.
- [00179] Ζ'.
- [00180] Πιστεύομεν τοιγαροῦν εἰς ἓνα Θεόν, μίαν ἀρχὴν ^[77.1132] ἀναρχον, ἄκτιστον, ἀγέννητον, ἀνώλεθρόν τε καὶ ἀθάνατον, αἰώνιον, ἄπειρον, ἀπερίγραπτον, ἀπεριόριστον ἀπειροδύναμον, ἀπλήν, ἀσύνθετον, ἀσώματον, ἀόρευστον, ἀπαθῆ, ἄτρεπτον, ἀναλλοίωτον, ἀόρατον, πηγὴν ἀγαθότητος καὶ δικαιοσύνης·
- [00181] φῶς νοερὸν, ἀπρόσιτον·
- [00182] δύναμιν οὐδενὶ μέτρῳ γνωριζομένην, μόνῳ δὲ τῷ οικείῳ βουλήματι μετρομένην (πάντα γὰρ, ὅσα θέλει, δύναται), πάντων κτισμάτων ὁρατῶν τε καὶ ἀοράτων ποιητικὴν, πάντων συνεκτικὴν καὶ συντηρητικὴν, πάντων προνοητικὴν, πάντων κρατοῦσαν, καὶ ἀρχουσαν, καὶ βασιλεύουσαν ἀτελευτήτῳ καὶ ἀθανάτῳ βασιλείᾳ·
- [00183] μηδὲν ἐναντίον ἔχουσαν, πάντα πληροῦσαν, ὑπ' οὐδενὸς περιεχομένην, αὐτὴν δὲ μᾶλλον περιέχουσαν τὰ σύμπαντα, καὶ συνέχουσαν καὶ προέχουσαν, ἀχράντως ταῖς ὄλαις οὐσίαις ἐπιβατεύουσαν, καὶ πάντων ἐπέκεινα, καὶ πάσης οὐσίας ἐξηρημένην, ὡς ὑπερούσιον καὶ ὑπὲρ τὰ ὄντα οὐσαν·
- [00184] ὑπέρθρον, ὑπεράγαθον, ὑπερπλήρη·
- [00185] τὰς ὄλας ἀρχὰς καὶ τάξεις ἀφορίζουσαν, καὶ πάσης ἀρχῆς καὶ τάξεως ὑπεριδρυμένην, ὑπὲρ οὐσίαν καὶ ζωὴν, καὶ λόγον καὶ ἔννοιαν, αὐτοφῶς, αὐταγαθότητα, αὐτοζωὴν, αὐτοουσίαν (ὡς μὴ παρ' ἑτέρου τὸ εἶναι ἔχουσαν, ἢ τι τῶν ὅσα ἐστι·
- [00186] αὐτὴν δὲ πηγὴν οὐσαν τοῦ εἶναι τοῖς οὐσι, τοῖς ζῶσι τῆς ζωῆς, τοῖς λόγου μετέχουσι τοῦ λόγου, τοῖς πᾶσι πάντων ἀγαθῶν αἰτίαν), πάντα εἰδυῖαν πρὶν γενέσεως αὐτῶν, μίαν οὐσίαν, μίαν θεότητα, μίαν δύναμιν, μίαν θέλησιν, μίαν ἐνέργειαν, μίαν ἀρχὴν, μίαν ἐξουσίαν, μίαν κυριότητα, μίαν βασιλείαν·
- [00187] ἐν τρισὶ τελείαις ὑποστάσεσι γνωριζομένην τε καὶ προσκυνουμένην μιᾷ προσκυνήσει, πιστευομένην τε καὶ λατρευομένην ὑπὸ πάσης λογικῆς κτίσεως, ἀσυγχύτως ἠνωμέναις καὶ ἀδιαστάτως διαουμέναις (ὁ καὶ παράδοξον) εἰς Πατέρα καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα, εἰς ᾧ καὶ βεβαπτίσαμεθα (οὕτω γὰρ ὁ Κύριος τοῖς ἀποστόλοις βαπτίζειν ἐνετείλατο·
- [00188] Βαπτίζοντες αὐτούς, φάσκων, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος·) εἰς ἓνα Πατέρα τὴν πάντων ἀρχὴν καὶ αἰτίαν·
- [00189] οὐκ ἓκ τινος γεννηθέντα, ἀναίτιον δὲ καὶ ἀγέννητον μόνον ὑπάρχοντα·
- [00190] πάντων μὲν ποιητὴν, ἐνὸς δὲ μόνου Πατέρα φύσει τοῦ μονογενοῦς Υἱοῦ αὐτοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ προβολέα τοῦ ἁγίου Πνεύματος·
- [00191] καὶ εἰς ἓνα Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο.
- [00192] Ὃν πρὸ πάντων τῶν αἰώνων λέγοντες, δείκνυμεν ὅτι ἄχρονος καὶ ἀναρχος αὐτοῦ ἡ γέννησις.
- [00193] Οὐ γὰρ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήχθη ὁ Υἱὸς τοῦ Θεοῦ, τὸ ἀπαύγασμα τῆς δόξης, ὁ χαρακτήρ τῆς τοῦ Πατρὸς ὑποστάσεως, ἡ ζῶσα σοφία καὶ δύναμις, ὁ Λόγος ὁ ἐνυπόστατος, ἡ οὐσιώδης καὶ τελεία καὶ ζῶσα εἰκὼν τοῦ ἀοράτου Θεοῦ·
- [00194] ἀλλὰ αἰεὶ ἦν σὺν τῷ Πατρὶ καὶ ἐν αὐτῷ ἀϊδίως καὶ ἀνάρχως ἐξ αὐτοῦ γεγεννημένος.
- [00195] Οὐ γὰρ ἦν ποτε ὁ Πατὴρ, ὅτε οὐκ ἦν ^[77.1133] ὁ Υἱός·

- [00196] ἄλλ' ἅμα Πατῆρ, ἅμα Υἱὸς ὁ ἐξ αὐτοῦ γεγεννημένος·
- [00197] Πατῆρ γὰρ ἐκτὸς Υἱοῦ οὐκ ἂν κληθεῖη.
- [00198] Εἰ δὲ ἦν μὴ ἔχων Υἱόν, οὐκ ἦν Πατῆρ·
- [00199] καὶ εἰ μετὰ ταῦτα ἔσχεν Υἱόν, μετὰ ταῦτα ἐγένετο Πατῆρ μὴ ὦν πρὸ τούτου Πατῆρ, καὶ ἐτράπη ἐκ τοῦ μὴ εἶναι Πατῆρ εἰς τὸ γενέσθαι Πατῆρ·
- [00200] ὅπερ πάσης βλασφημίας ἐστὶ χαλεπώτερον.
- [00201] Ἀδύνατον γὰρ τὸν Θεὸν εἰπεῖν ἔρημον τῆς φυσικῆς γονιμότητος.
- [00202] Ἡ δὲ γονιμότης, τὸ ἐξ αὐτοῦ, ἡγουν ἐκ τῆς ἰδίας οὐσίας, ὅμοιον κατὰ φύσιν γεννᾶν.
- [00203] Ἐπὶ μὲν οὖν τῆς τοῦ Θεοῦ γεννήσεως ἀσεβὲς λέγειν χρόνον μεσιτεῦσαι, ἢ μετὰ τὸν Πατέρα τὴν τοῦ Υἱοῦ γενέσθαι ὑπαρξιν.
- [00204] Ἐξ αὐτοῦ γὰρ, ἡγουν τῆς τοῦ Πατρὸς φύσεώς φαμεν τὴν τοῦ Υἱοῦ γέννησιν.
- [00205] Καὶ εἰ μὴ ἐξ ἀρχῆς δῶμεν τὸν Υἱὸν συνυπάρχειν τῷ Πατρὶ ἐξ αὐτοῦ γεγεννημένον, τροπὴν τῆς τοῦ Πατρὸς ὑποστάσεως παρεισάγομεν·
- [00206] ὅτι μὴ ὦν Πατῆρ, ὕστερον ἐγένετο Πατῆρ.
- [00207] Ἡ γὰρ κτίσις, εἰ καὶ μετὰ ταῦτα γέγονεν, ἀλλ' οὐκ ἐκ τῆς τοῦ Θεοῦ οὐσίας, ἐκ δὲ τοῦ μὴ ὄντος εἰς τὸ εἶναι βουλήσει καὶ δυνάμει αὐτοῦ παρήχθη·
- [00208] καὶ οὐχ ἄπτεται τροπὴ τῆς τοῦ Θεοῦ φύσεως.
- [00209] Γέννησις μὲν γὰρ ἐστὶ, τὸ ἐκ τῆς οὐσίας τοῦ γεννῶντος προ[σ]άγεσθαι τὸ γεννώμενον, ὅμοιον κατ' οὐσίαν·
- [00210] κτίσις δὲ καὶ ποιήσις, τὸ ἔξωθεν, καὶ οὐκ ἐκ τῆς οὐσίας τοῦ κτιζόντος καὶ ποιούντος γίνεσθαι τὸ κτιζόμενον καὶ ποιούμενον, ἀνόμοιον παντελῶς κατ' οὐσίαν.
- [00211] Ἐπὶ μὲν οὖν τοῦ μόνου ἀπαθοῦς καὶ ἀναλλοιώτου καὶ ἀτρέπτου καὶ ἀει ὡσαύτως ἔχοντος Θεοῦ, καὶ τὸ γεννᾶν καὶ τὸ κτίζειν ἀπαθές.
- [00212] Φύσει γὰρ ὦν ἀπαθῆς καὶ ἀρρέυστος, ὡς ἀπλοῦς καὶ ἀσύνθετος, οὐ πέφυκεν ὑπομένειν πάθος ἢ ῥεῦσιν οὔτε ἐν τῷ γεννᾶν, οὔτε ἐν τῷ κτίζειν·
- [00213] οὐδὲ τινος συνεργείας δεῖται.
- [00214] Ἀλλ' ἢ μὲν γέννησις, ἀναρχος καὶ ἀϊδιος, φύσεως ἔργον οὐσα, καὶ ἐκ τῆς οὐσίας αὐτοῦ προάγουσα, ἵνα τροπὴν ὁ γεννῶν μὴ ὑπομείνη, καὶ ἵνα μὴ Θεὸς πρῶτος, καὶ Θεὸς ὕστερος εἴη, καὶ προσθήκην δέξηται·
- [00215] ἢ δὲ κτίσις ἐπὶ Θεοῦ θελήσεως ἔργον οὐσα, οὐ συναϊδίος ἐστὶ τῷ Θεῷ·
- [00216] ἐπεὶ οὐ πέφυκε τὸ ἐκ μὴ ὄντος εἰς τὸ εἶναι παραγόμενον, συναϊδιον εἶναι τῷ ἀνάρχῳ καὶ ἀει ὄντι.
- [00217] Ὅσπερ τοίνυν οὐχ ὁμοίως ποιεῖ ἄνθρωπος καὶ Θεὸς (ὁ μὲν γὰρ ἄνθρωπος οὐδὲν ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παράγει·
- [00218] ἀλλ' ὅπερ ποιεῖ, ἐκ προϋποκειμένης ὕλης ποιεῖ, οὐ θελήσας μόνον, ἀλλὰ καὶ προεπινοήσας, καὶ ἐν τῷ νῶ ἀνατυπώσας τὸ γενησόμενον, εἶτα καὶ χερσὶν ἐργασάμενος καὶ κόπον ὑπομείνας καὶ κάματον, πολλάκις δὲ καὶ ἀστοχήσας, μὴ ἀποβάντος καθὰ βούλεται τοῦ ἐπιτηδεύματος·
- [00219] ὁ δὲ Θεὸς, θελήσας μόνον, ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὰ πάντα παρήγαγεν)·
- [00220] οὕτως οὐδὲ ὁμοίως γεννᾷ Θεὸς καὶ ἄνθρωπος.
- [00221] Ὁ μὲν γὰρ Θεὸς ἄχρονος ὦν καὶ ἀναρχος καὶ ἀπαθῆς καὶ ἀρρέυστος καὶ ἀσώματος καὶ μόνος ἀτελεύτετος, ἀχρόνως καὶ ἀνάρχως καὶ ἀπαθῶς καὶ ἀρρέευστως γεννᾷ, καὶ ἐκτὸς συνδυασμοῦ.
- [00222] Καὶ οὔτε ἀρχὴν ἔχει ἢ ἀκατάληπτος αὐτοῦ γέννησις, οὔτε τέλος.
- [00223] Καὶ ἀνάρχως μὲν διὰ τὸ ἀτρέπτον·
- [00224] ἀρρέευστως δὲ, διὰ τὸ ἀπαθές καὶ ἀσώματον.
- [00225] Ἐκτὸς δὲ συνδυασμοῦ, διὰ τε τὸ ἀσώματον πάλιν καὶ ἕνα ^[77.1136] μόνον εἶναι Θεὸν ἀπροσδεῖ ἑτέρου·
- [00226] ἀτελευτήτως δὲ καὶ ἀκαταπαύστως, διὰ τε τὸ ἀναρχον καὶ ἄχρονον, καὶ ἀτελεύτετον, καὶ ἀει ὡσαύτως ἔχον.
- [00227] Τὸ γὰρ ἀναρχον, ἀτελεύτετον·
- [00228] τὸ δὲ χάριτι ἀτελεύτετον, οὐ πάντως ἀναρχον, ὥσπερ οἱ ἄγγελοι.
- [00229] Γεννᾷ τοίνυν ὁ ἀει ὦν Θεὸς τὸν ἑαυτοῦ Λόγον, τέλειον ὄντα ἀνάρχως καὶ ἀτελευτήτως, ἵνα μὴ ἐν χρόνῳ τίκτη Θεὸς, ὁ χρόνου ἀνωτέραν ἔχων τὴν φύσιν καὶ τὴν ὑπαρξιν·

- [00230] ὁ δὲ ἄνθρωπος δῆλον ὡς ἐναντίως γεννᾶ, ὑπὸ γένεσιν τελῶν καὶ φθορᾶν καὶ ῥεῦσιν καὶ πληθυσμόν, καὶ σῶμα περικείμενος, καὶ τὸ ἄρῳεν καὶ τὸ θῆλυ ἐν τῇ φύσει κεκτημένος.
- [00231] Ἐνδεὲς γὰρ τὸ ἄρῳεν τῆς τοῦ θήλεος βοηθείας.
- [00232] Ἀλλ' ἴλεως εἶη ὁ πάντων ἐπέκεινα καὶ πᾶσαν νόησιν καὶ κατάληψιν ὑπερκείμενος.
- [00233] ΚΕΦΑΛ.
- [00234] Η'.
- [00235] Διδάσκει γοῦν ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία, ἅμα Πατέρα καὶ ἅμα τὸν μονογενῆ αὐτοῦ Υἱόν, ἐξ αὐτοῦ γεγεννημένον ἀχρόνως, καὶ ἀρῳεύτως, καὶ ἀπαθῶς, καὶ ἀκαταλήπτως, ὡς ὁ μόνος ὁ τῶν ὅλων οἶδε Θεός, ὥσπερ ἅμα τὸ πῦρ καὶ ἅμα τὸ ἐξ αὐτοῦ φῶς·
- [00236] καὶ οὐ πρῶτον τὸ πῦρ, καὶ μετὰ ταῦτα τὸ φῶς, ἀλλ' ἅμα.
- [00237] Καὶ ὥσπερ τὸ φῶς ἐκ τοῦ πυρὸς ἀεὶ γεννώμενον, ἀεὶ ἐν αὐτῷ ἐστι, μηδαμῶς ἐξ αὐτοῦ χωριζόμενον·
- [00238] οὕτω καὶ ὁ Υἱὸς ἐκ τοῦ Πατρὸς γεννᾶται, μηδὲν αὐτοῦ χωριζόμενος, ἀλλ' ἀεὶ ἐν αὐτῷ ὢν.
- [00239] Ἀλλὰ τὸ μὲν φῶς ἐκ τοῦ πυρὸς γεννώμενον ἀχωρίστως, καὶ ἐν αὐτῷ ἀεὶ μένον, οὐκ ἔχει ἰδίαν ὑπόστασιν παρὰ τὸ πῦρ (ποιότης γὰρ ἐστὶ φυσικὴ τοῦ πυρὸς)·
- [00240] ὁ δὲ Υἱὸς τοῦ Θεοῦ ὁ μονογενής, ἐκ Πατρὸς γεννηθεὶς ἀχωρίστως καὶ ἀδιαστάτως καὶ ἐν αὐτῷ μένων ἀεὶ, ἔχει ἰδίαν ὑπόστασιν παρὰ τὴν τοῦ Πατρὸς.
- [00241] Λόγος μὲν οὖν καὶ ἀπαύγασμα λέγεται, διὰ τὸ ἄνευ συνδυασμοῦ καὶ ἀπαθῶς καὶ ἀχρόνως καὶ ἀρῳεύτως καὶ ἀχωρίστως γεγε[ν]νῆσθαι ἐκ τοῦ Πατρὸς·
- [00242] Υἱὸς δὲ καὶ χαρακτήρ τῆς πατρικῆς ὑποστάσεως, διὰ τὸ τέλειον καὶ ἐνυπόστατον, καὶ κατὰ πάντα ὅμοιον τῷ Πατρὶ εἶναι, πλὴν τῆς ἀγεννησίας.
- [00243] Μονογενής δὲ, ὅτι ὁ μόνος ἐκ μόνου τοῦ Πατρὸς μόνως ἐγεννήθη.
- [00244] Οὐδὲ γὰρ ὁμοιοῦται ἕτερον γέννησις τῆ τοῦ Υἱοῦ τοῦ Θεοῦ γεννήσει·
- [00245] οὐδὲ γὰρ ἔστιν ἄλλος Υἱὸς τοῦ Θεοῦ.
- [00246] Εἰ γὰρ καὶ τὸ Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς ἐκπορεύεται, ἀλλ' οὐ γεννητῶς, ἀλλ' ἐκπορευτῶς.
- [00247] Ἄλλος τρόπος ὑπάρξεως οὗτος, ἀληπτός τε καὶ ἄγνωστος, ὥσπερ καὶ ἡ τοῦ Υἱοῦ γέννησις.
- [00248] Διὸ καὶ πάντα ὅσα ἔχει ὁ Πατὴρ, αὐτοῦ εἰσι, πλὴν τῆς ἀγεννησίας·
- [00249] ἥτις οὐ σημαίνει οὐσίας διαφορᾶν, οὐδὲ ἀξίωμα, ἀλλὰ τρόπον ὑπάρξεως.
- [00250] Ὅσπερ καὶ ὁ Ἀδὰμ ἀγέννητος ὢν (πλάσμα γὰρ ἐστὶ τοῦ Θεοῦ), καὶ ὁ Σῆθ γεννητός (υἱὸς γὰρ ἐστὶ τοῦ Ἀδὰμ), καὶ ἡ Εὐὰ ἐκ τῆς τοῦ Ἀδὰμ πλευρᾶς ἐκπορευθεῖσα (οὐ γὰρ ἐγεννήθη αὐτῇ), οὐ φύσει διαφέρουσιν ἀλλήλων (ἄνθρωποι γὰρ εἰσιν), ἀλλὰ τῷ τῆς ὑπάρξεως τρόπῳ.
- [00251] Χρὴ γὰρ εἰδέναι ὅτι τὸ ἀγέννητον ^[77.1137] δι' ἐνὸς ν γραφόμενον, τὸ ἄκτιστον, ἥτοι τὸ μὴ γενόμενον σημαίνει·
- [00252] τὸ δὲ ἀγέννητον, διὰ τῶν δύο νν γραφόμενον, δηλοῖ τὸ μὴ γεννηθέν.
- [00253] Κατὰ μὲν οὖν τὸ πρῶτον σημαίνον, διαφέρει οὐσία οὐσίας.
- [00254] Ἄλλη γὰρ οὐσία ἡ ἄκτιστος ἥτοι ἀγέννητος διὰ τοῦ ἐνὸς ν, καὶ ἄλλη ἡ γεννητὴ, ἥτοι κτιστή.
- [00255] Κατὰ δὲ τὸ δεύτερον σημαίνον, οὐ διαφέρει οὐσία οὐσίας.
- [00256] Παντὸς γὰρ εἶδους ζώων ἡ πρώτη ὑπόστασις, ἀγέννητός ἐστιν, ἀλλ' οὐκ ἀγέννητος.
- [00257] Ἐκτίσθησαν μὲν γὰρ ὑπὸ τοῦ Δημιουργοῦ, τῷ Λόγῳ αὐτοῦ παραχθέντα εἰς γένεσιν, οὐ μὴν ἐγεννήθησαν, μὴ προϋπάρχοντος ἑτέρου ὁμοειδοῦς ἐξ οὗ γεννηθῶσι.
- [00258] Κατὰ μὲν οὖν τὸ πρῶτον σημαίνον, κοινωνοῦσιν αἱ τρεῖς τῆς ἀγίας Θεότητος ὑπέρθει ὑποστάσεις, (ὁμοούσιοι γὰρ καὶ ἄκτιστοι ὑπάρχουσι)·
- [00259] κατὰ δὲ τὸ δεύτερον σημαίνον, οὐδαμῶς.
- [00260] Μόνος γὰρ ὁ Πατὴρ ἀγέννητος (οὐ γὰρ ἐξ ἑτέρας ἐστὶν αὐτῷ ὑποστάσεως τὸ εἶναι)·
- [00261] καὶ ὁ μόνος ὁ Υἱὸς γεννητός (ἐκ τῆς τοῦ Πατρὸς γὰρ οὐσίας ἀνάρχως καὶ ἀχρόνως γεγέννηται)·
- [00262] καὶ μόνον τὸ ἅγιον Πνεῦμα ἐκπορευτὸν ἐκ τῆς οὐσίας τοῦ Πατρὸς·
- [00263] οὐ γεννώμενον, ἀλλ' ἐκπορευόμενον·

- [00264] οὕτω μὲν τῆς θείας διδασκούσης Γραφῆς, τοῦ δὲ τρόπου τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως ἀκαταλήπτου ὑπάρχοντος.
- [00265] Καὶ τοῦτο δὲ ἰστέον, ὡς οὐκ ἐξ ἡμῶν μετηνέχθη ἐπὶ τὴν μακαρίαν Θεότητα τὸ τῆς πατρότητος καὶ υἰότητος καὶ ἐκπορεύσεως ὄνομα·
- [00266] τοῦναντίον δ' ἐκεῖθεν ἡμῖν μεταδέδοται, ὡς φησιν ὁ θεῖος Απόστολος·
- [00267] Διὰ τοῦτο κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς.
- [00268] Εἰ δὲ λέγομεν τὸν Πατέρα ἀρχὴν εἶναι τοῦ Υἱοῦ καὶ μείζονα, οὐ προτερεύειν αὐτὸν τοῦ Υἱοῦ χρόνῳ ἢ φύσει ὑποφαίνομεν·
- [00269] δι' αὐτοῦ γὰρ τοὺς αἰῶνας ἐποίησεν·
- [00270] οὐδὲ καθ' ἕτερόν τι, εἰ μὴ κατὰ τὸ αἴτιον, τουτέστιν, ὅτι ὁ Υἱοῦ·
- [00271] ἐκ τοῦ Πατρὸς ἐγεννήθη, καὶ οὐχ ὁ Πατὴρ ἐκ τοῦ Υἱοῦ·
- [00272] καὶ ὅτι ὁ Πατὴρ αἰτιὸς ἐστὶ τοῦ Υἱοῦ φυσικῶς·
- [00273] ὥσπερ οὐκ ἐκ τοῦ φωτὸς τὸ πῦρ φαμεν προέρχεσθαι, ἀλλ' ἐκ τοῦ πυρὸς τὸ φῶς.
- [00274] Ὅτε οὖν ἀκούσομεν ἀρχὴν καὶ μείζονα τοῦ Υἱοῦ τὸν Πατέρα, τῷ αἰτίῳ νοήσομεν.
- [00275] Καὶ ὥσπερ οὐ λέγομεν ἑτέρας οὐσίας τὸ πῦρ, καὶ ἑτέρας τὸ φῶς·
- [00276] οὕτως οὐχ οἷόν τε φάναι ἑτέρας οὐσίας τὸν Πατέρα, καὶ τὸν Υἱὸν ἑτέρας, ἀλλὰ μιᾶς καὶ τῆς αὐτῆς.
- [00277] Καὶ καθάπερ φαμὲν διὰ τοῦ ἐξ αὐτοῦ προερχομένου φωτὸς φαίνειν τὸ πῦρ, καὶ οὐ τιθέμεθα ὄργανον ὑπουργικὸν εἶναι τοῦ πυρὸς τὸ ἐξ αὐτοῦ φῶς, δύναμιν δὲ μᾶλλον φυσικὴν·
- [00278] οὕτω λέγομεν τὸν Πατέρα, πάντα ὅσα ποιεῖ, διὰ τοῦ ὁμογενοῦς Υἱοῦ αὐτοῦ ποιεῖν·
- [00279] οὐχ ὡς δι' ὄργανου λειτουργικοῦ, ἀλλὰ φυσικῆς καὶ ἐνυποστάτου δυνάμεως.
- [00280] Καὶ ὥσπερ λέγομεν τὸ πῦρ φωτίζειν, καὶ πάλιν φαμὲν τὸ φῶς τοῦ πυρὸς φωτίζειν·
- [00281] οὕτω πάντα ὅσα ποιεῖ ὁ Πατὴρ, ὁμοίως καὶ ὁ Υἱὸς ποιεῖ.
- [00282] Ἀλλὰ τὸ μὲν φῶς, οὐκ ἰδίαν ὑπόστασιν παρὰ τὸ πῦρ κέκτηται·
- [00283] ὁ δὲ Υἱὸς, τελεία ὑπόστασις ἐστὶ, τῆς πατρικῆς ἀχώριστος ὑποστάσεως, ὡς ἀνωτέρω παρεστήσαμεν.
- [00284] Ἀδύνατον γὰρ εὑρεθῆναι ἐν τῇ κτίσει ^[77.1140] εἰκόνα ἀπαραλλάκτως ἐν ἑαυτῇ τὸν τρόπον τῆς ἁγίας Τριάδος παραδεικνύουσας.
- [00285] Τὸ γὰρ κτιστὸν, καὶ σύνθετον, καὶ ἄεστον, καὶ τρεπτὸν, καὶ περιγράφτον, καὶ σχῆμα ἔχον καὶ φθορτὸν, πῶς σαφῶς δηλώσει τὴν πάντων τούτων ἀπηλλαγμένην ὑπερούσιον θεϊαν οὐσίαν;
- [00286] πᾶσα δὲ ἡ κτίσις δῆλον ὡς τοῖς πλείοσι τούτων ἐνέχεται, καὶ πᾶσα κατὰ τὴν ἑαυτῆς φύσιν τῇ φθορᾷ ὑπόκειται.
- [00287] ΚΕΦΑΛ.
- [00288] Θ'.
- [00289] Ὅμοίως πιστεύομεν καὶ εἰς ἐν Πνεῦμα ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ ἐν Υἱῷ ἀναπαυόμενον, τὸ Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, ὡς ὁμοουσίον τε καὶ συναῖδιον, τὸ τοῦ Θεοῦ Πνεῦμα, τὸ εὐθές, τὸ ἡγεμονικόν, τὴν πηγὴν τῆς ζωῆς καὶ τοῦ ἁγιασμοῦ, Θεὸν σὺν Πατρὶ καὶ Υἱῷ ὑπάρχον καὶ προσαγορευόμενον, ἄκτιστον, πλήρες, δημιουργόν, παντοκρατορικόν, παντουργόν, παντοδύναμον, ἀπειροδύναμον, δεσπότην πάσης τῆς κτίσεως, οὐ δεσποζόμενον·
- [00290] θεοῦν, οὐ θεούμενον·
- [00291] πληροῦν, οὐ πληρούμενον·
- [00292] μετεχόμενον, οὐ μετέχον·
- [00293] ἁγιάζον, οὐχ ἁγιαζόμενον·
- [00294] παράκλητον, ὡς τὰς τῶν ὄλων παρακλήσεις δεχόμενον·
- [00295] κατὰ πάντα ὅμοιον τῷ Πατρὶ καὶ τῷ Υἱῷ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ δι' Υἱοῦ μεταδιδόμενον καὶ μεταλαμβάνόμενον ὑπὸ πάσης τῆς κτίσεως·
- [00296] καὶ δι' αὐτοῦ κτίζον καὶ οὐσιῶν τὰ σύμπαντα, καὶ ἁγιάζον καὶ συνέχον·
- [00297] ἐνυπόστατον, ἤτοι ἐν ἰδίᾳ ὑποστάσει ὑπάρχον, ἀχώριστον καὶ ἀνεκφοίτητον Πατρὸς καὶ Υἱοῦ·

- [00298] και πάντα ἔχον ὅσα ὁ Πατήρ και ὁ Υἱός, πλην τῆς ἀγεννησίας και τῆς γεννήσεως.
- [00299] Ὁ μὲν γὰρ Πατήρ ἀναίτιος και ἀγέννητος·
- [00300] οὐ γὰρ ἐκ τινος (ἐξ ἑαυτοῦ γὰρ τὸ εἶναι ἔχει), οὐδέ τι τῶν ὅσαπερ ἔχει, ἐξ ἑτέρου ἔχει·
- [00301] αὐτὸς δὲ μᾶλλον ἐστὶν ἀρχὴ και αἰτία τοῦ εἶναι και τοῦ πως εἶναι φυσικῶς τοῖς παῖσιν.
- [00302] Ὁ δὲ Υἱός ἐκ τοῦ Πατρὸς γεννητῶς.
- [00303] Τὸ δὲ Πνεῦμα τὸ ἅγιον, και αὐτὸ μὲν ἐκ τοῦ Πατρὸς, ἀλλ' οὐ γεννητῶς, ἀλλ' ἐκπορευτῶς.
- [00304] Και ὅτι μὲν ἔστι διαφορὰ[ν] γεννήσεως και ἐκπορεύσεως, μεμαθήκαμεν·
- [00305] τίς δὲ ὁ τρόπος τῆς διαφορᾶς, οὐδαμῶς.
- [00306] Ἄμα δὲ και ἡ Υἱοῦ ἐκ τοῦ Πατρὸς γέννησις, και ἡ τοῦ ἁγίου Πνεύματος ἐκπόρευσις.
- [00307] Πάντα οὖν ὅσα ἔχει ὁ Υἱός και τὸ Πνεῦμα, ἐκ τοῦ Πατρὸς ἔχει·
- [00308] και αὐτὸ τὸ εἶναι.
- [00309] Και εἰ μὴ ὁ Πατήρ ἔστιν, οὐδέ ὁ Υἱός ἔστιν, οὐδέ τὸ Πνεῦμα.
- [00310] Και εἰ μὴ ὁ Πατήρ ἔχει τι, οὐδέ ὁ Υἱός ἔχει, οὐδέ τὸ Πνεῦμα·
- [00311] και διὰ τὸν Πατέρα, τουτέστι, διὰ τὸ εἶναι τὸν Πατέρα, ἔστιν ὁ Υἱός και τὸ Πνεῦμα·
- [00312] και διὰ τὸν Πατέρα ἔχει ὁ Υἱός και τὸ Πνεῦμα πάντα ἃ ἔχει, τουτέστι, διὰ τὸ τὸν Πατέρα ἔχειν αὐτὰ, πλην τῆς ἀγεννησίας και τῆς γεννήσεως, και τῆς ἐκπορεύσεως.
- [00313] Ἐν ταύταις γὰρ μόναίς ταῖς ὑποστατικαῖς ιδιότησι διαφέρουσιν ἀλλήλων αἱ ἅγαι τρεῖς ὑποστάσεις·
- [00314] οὐκ οὐσία, τῷ δὲ χαρακτηριστικῷ τῆς ἰδίας ὑποστάσεως ἀδιαιρέτως διαιρούμεναι.
- [00315] Φαμέν δὲ ἕκαστον τῶν τριῶν τελείαν ἔχειν ὑπόστασιν (ἵνα μὴ ἐκ τριῶν ἀτελῶν μίαν σύνθετον φύσιν τελείαν ^[77.1141] γνωρίζωμεν), ἀλλ' ἐν τρισὶ τελείαις ὑποστάσει μίαν οὐσίαν ἀπλήν ὑπερτελῆ και παντέλειον.
- [00316] Πᾶν γὰρ ἐξ ἀτελῶν συγκείμενον, σύνθετον πάντως ἐστίν.
- [00317] Ἐκ δὲ τελείων ὑποστάσεων, ἀδύνατον σύνθεσιν γενέσθαι.
- [00318] Ὅθεν οὐδέ λέγομεν τὸ εἶδος ἐξ ὑποστάσεων, ἀλλ' ἐν ὑποστάσει.
- [00319] Ἀτελῶν δὲ εἵπομεν, τῶν μὴ σωζόντων τὸ εἶδος τοῦ ἐξ αὐτῶν ἀποτελουμένου πράγματος.
- [00320] Λίθος μὲν γὰρ και ξύλον και σίδηρος, ἕκαστον καθ' ἑαυτὸ τελειόν ἐστι κατὰ τὴν ἰδίαν φύσιν·
- [00321] πρὸς δὲ τὸ ἐξ αὐτῶν ἀποτελούμενον οἶκημα, ἀτελές ἕκαστον αὐτῶν ὑπάρχει.
- [00322] Οὐδὲ γὰρ ἐστὶν ἕκαστον καθ' ἑαυτὸ οἶκος.
- [00323] Τελείας μὲν οὖν τὰς ὑποστάσεις φαμέν, ἵνα μὴ σύνθεσιν ἐπὶ τῆς θείας νοήσωμεν φύσεως (σύνθεσις γὰρ ἀρχὴ διαστάσεως)·
- [00324] και πάλιν ἐν ἀλλήλαις τὰς τρεῖς ὑποστάσεις λέγομεν, ἵνα μὴ πλήθος και δῆμον θεῶν εἰσαγάγωμεν.
- [00325] Διὰ μὲν τῶν τριῶν ὑποστάσεων, τὸ ἀσύνθετον και ἀσύγχυτον·
- [00326] διὰ δὲ τοῦ ὁμοουσίου και τοῦ ἐν ἀλλήλαις εἶναι τὰς ὑποστάσεις, και τῆς ταυτότητός τε τοῦ θελήματος και τῆς ἐνεργείας και τῆς δυνάμεως, και τῆς ἐξουσίας, και τῆς κινήσεως, ἵν' οὕτως εἴπω, τὸ ἀδιαιρέτον και τὸ εἶναι ἓνα Θεὸν γνωρίζομεν.
- [00327] Εἷς γὰρ ὄντως Θεὸς ὁ Θεός, και ὁ Λόγος, και τὸ Πνεῦμα αὐτοῦ.
- [00328] ΚΕΦΑΛ.
- [00329] Γ'.
- [00330] Χρὴ δὲ εἰδέναι, ὅτι ἕτερόν ἐστι τὸ πράγματι θεωρεῖσθαι
- [00331] και ἄλλο, τὸ λόγῳ και ἐπινοίᾳ.
- [00332] Ἐπὶ μὲν οὖν πάντων τῶν κτισμάτων, ἢ μὲν τῶν ὑποστάσεων διαίρεσις πράγματι θεωρεῖται (πράγμασι γὰρ ὁ Πέτρος τοῦ Παύλου κεχωρισμένως θεωρεῖται)·

- [00333] ἡ δὲ κοινότης καὶ ἡ συνάφεια καὶ τὸ ἓν, λόγῳ καὶ ἐπινοίᾳ θεωρεῖται.
- [00334] Νοοῦμεν γὰρ τῷ νῶ, ὅτι ὁ Πέτρος καὶ ὁ Παῦλος τῆς αὐτῆς εἰσι φύσεως, καὶ κοινήν φύσιν ἔχουσι μίαν.
- [00335] Ἐκαστος γὰρ αὐτῶν ζῶόν ἐστι λογικὸν θνητόν·
- [00336] καὶ ἕκαστος σάρξ ἐστὶν ἐψυχωμένη ψυχῇ λογικῇ τε καὶ νοερά.
- [00337] Αὕτη οὖν ἡ κοινὴ φύσις τῷ λόγῳ ἐστὶ θεωρητή.
- [00338] Οὐδὲ γὰρ αἱ ὑποστάσεις ἐν ἀλλήλαις εἰσὶν, ἰδίᾳ δὲ ἐκάστη καὶ ἀνὰ μέρος ἤγουν καθ' ἑαυτὴν κεχώριστα, πλεῖστα τὰ διαιροῦντα αὐτὴν ἐκ τῆς ἐτέρας ἔχουσα.
- [00339] Καὶ γὰρ καὶ τόπων διεστήκασι, καὶ χρόνῳ διαφέρουσι, καὶ γνώμη μερίζονται, καὶ ἰσχύϊ, καὶ μορφῇ, εἴτουν σχήματι, καὶ ἔξει, καὶ κράσει, καὶ ἀξίᾳ, καὶ ἐπιτηδεύματι, καὶ πᾶσι τοῖς χαρακτηριστικοῖς ἰδιώμασι.
- [00340] Πλέον δὲ πάντων, τῷ μὴ ἐν ἀλλήλαις, ἀλλὰ κεχωρισμένως εἶναι.
- [00341] Ὅθεν καὶ δύο καὶ τρεῖς ἄνθρωποι λέγονται, καὶ πολλοί.
- [00342] Τοῦτο δὲ καὶ ἐπὶ πάσης ἐστὶν ἰδεῖν τῆς κτίσεως.
- [00343] Ἐπὶ δὲ τῆς ἀγίας καὶ ὑπερουσίου καὶ πάντων ἐπέκεινα καὶ ἀλήπτου Τριάδος, τὸ ἀνάπαλιν.
- [00344] Ἐκεῖ γὰρ τὸ μὲν κοινὸν καὶ ἓν, πράγματι θεωρεῖται, διὰ τε τὸ συναῖδιον, καὶ τὸ ταυτὸν τῆς οὐσίας καὶ τῆς ἐνεργείας καὶ τοῦ θελήματος, καὶ τὴν τῆς γνώμης σύμπνοιαν, τὴν τε τῆς ἐξουσίας καὶ τῆς δυνάμεως καὶ τῆς ἀγαθότητος ταυτότητα (οὐκ εἶπον ὁμοιότητα, ἀλλὰ ταυτότητα), καὶ τὸ ἐν ἕξαλμα τῆς κινήσεως.
- [00345] Μία γὰρ οὐσία, μία ἀγαθότης, μία δύναμις, μία θέλησις, μία ἐνέργεια, [77.1144] μία ἐξουσία, μία καὶ ἡ αὐτή·
- [00346] οὐ τρεῖς ὅμοιοι ἀλλήλαις, ἀλλὰ μία καὶ ἡ αὐτὴ κινήσις τῶν τριῶν ὑποστάσεων.
- [00347] Ἐν γὰρ ἕκαστον αὐτῶν ἔχει πρὸς τὸ ἕτερον, οὐχ ἦττον ἢ πρὸς ἑαυτὸ, τουτέστιν, ὅτι κατὰ πάντα ἓν εἰσὶν ὁ Πατὴρ, καὶ ὁ Υἱός, καὶ τὸ ἅγιον Πνεῦμα·
- [00348] πλὴν τῆς ἀγεννησίας καὶ τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως.
- [00349] Ἐπινοία δὲ τὸ διηρημένον.
- [00350] Ἐνα γὰρ Θεὸν γινώσκουμεν, ἐν μόναϊς δὲ ταῖς ἰδιότησι τῆς τε πατρότητος καὶ τῆς υἰότητος, καὶ τῆς ἐκπορεύσεως, κατὰ τε τὸ αἴτιον καὶ τὸ αἰτιατὸν, καὶ τὸ τέλειον τῆς ὑποστάσεως, ἦτοι τὸν τῆς ὑπάρξεως τρόπον, τὴν διαφορὰν ἐννοοῦμεν.
- [00351] Οὔτε γὰρ τοπικὴν διάστασιν, ὡς ἐφ' ἡμῶν, δυνάμεθα ἐπὶ τῆς ἀπεριγράπτου λέγειν θεότητος (ἐν ἀλλήλαις γὰρ αἱ ὑποστάσεις εἰσὶν, οὐχ ὥστε συγχεῖσθαι, ἀλλ' ὥστε ἔχεσθαι κατὰ τὸν τοῦ Κυρίου λόγον, Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί, φήσαντος)
- [00352] οὔτε θελήματος διαφορὰν ἢ γνώμης, ἢ ἐνεργείας, ἢ δυνάμεως, ἢ τινος ἐτέρου, ἄτινα τὴν πραγματικὴν καὶ διόλου ἐν ἡμῖν γεννώσι διαίρεσιν.
- [00353] Διὸ οὐδὲ τρεῖς θεοὺς λέγομεν, τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ ἅγιον Πνεῦμα·
- [00354] ἓνα δὲ μᾶλλον Θεὸν, τὴν ἀγίαν Τριάδα, εἰς ἓν αἴτιον Υἱοῦ καὶ Πνεύματος ἀναφερομένων, οὐ συντιθεμένων ἢ συναλοιομένων κατὰ τὴν Σαβελλίου συναίρεσιν (ἐνοῦνται γὰρ, ὡς ἔφημεν, οὐχ ὥστε συγχεῖσθαι, ἀλλ' ὥστε ἔχεσθαι ἀλλήλων·
- [00355] καὶ τὴν ἐν ἀλλήλαις περιχώρησιν ἔχουσι δίχα πάσης συναλοιοφῆς καὶ συμφύσεως)·
- [00356] οὐδὲ ἐξισταμένων, ἢ κατ' οὐσίαν τεμονομένων κατὰ τὴν Ἀρείου διαίρεσιν.
- [00357] Ἀμέριστος γὰρ ἐν μεμερισμένοις, εἰς δεῖ συντόμως εἰπεῖν, ἡ Θεότης·
- [00358] καὶ οἷον ἐν ἡλίοις τρισὶν ἐχομένοις ἀλλήλων καὶ ἀδιαστάτοις οὔσι, μία τοῦ φωτὸς σύγκρασις τε καὶ συνάφεια.
- [00359] Ὅταν μὲν οὖν πρὸς τὴν Θεότητα βλέψωμεν καὶ τὴν πρώτην αἰτίαν, καὶ τὴν μοναρχίαν, καὶ τὸ ἓν καὶ ταυτὸν τῆς Θεότητος, ἴν' οὕτως εἴπω, κίνημά τε καὶ βούλημα, καὶ τὴν τῆς οὐσίας καὶ δυνάμεως καὶ ἐνεργείας καὶ κυριότητος ταυτότητα, ἐν ἡμῖν τὸ φανταζόμενον ὅταν δὲ πρὸς τὰ ἐν οἷς ἡ Θεότης, ἢ τὸ γε ἀκριβέστερον εἰπεῖν, ἢ ἡ Θεότης·
- [00360] καὶ τὰ ἐκ τῆς πρώτης αἰτίας ἀχρόνως ἐκεῖθεν ὄντα καὶ ὁμοδόξως καὶ ἀδιαστάτως (τουτέστι τὰς ὑποστάσεις τοῦ Υἱοῦ καὶ τοῦ Πνεύματος)·
- [00361] τρία τὰ προσκυνούμενα·
- [00362] εἰς Πατὴρ, ὁ Πατὴρ καὶ ἀναρχος, τουτέστιν ἀναίτιος (οὐ γὰρ ἐκ τινος)·
- [00363] εἰς Υἱός, ὁ Υἱός καὶ οὐκ ἀναρχος·
- [00364] τουτέστιν οὐκ ἀναίτιος (ἐκ τοῦ Πατρὸς γὰρ)·
- [00365] εἰ δὲ τὴν ἀπὸ χρόνου λάβοις ἀρχὴν, καὶ ἀναρχος (ποιητῆς γὰρ χρόνων, οὐχ ὑπὸ χρόνον)·

- [00366] ἐν Πνεῦμα ἅγιον, τὸ Πνεῦμα προῖόν μὲν ἐκ τοῦ Πατρὸς·
- [00367] οὐχ ὕικῶς δὲ, ἀλλ' ἐκπορευτῶς·
- [00368] οὔτε τοῦ Πατρὸς ἐκστάντος τῆς ἀγεννησίας, διότι γεγέννηκεν·
- [00369] οὔτε τοῦ Υἱοῦ τῆς γεννήσεως, ὅτι ἐκ τοῦ ἀγεννήτου·
- [00370] πῶς γάρ;
- [00371] οὔτε τοῦ Πνεύματος ἢ εἰς Πατέρα μεταπίπτοντος, ἢ εἰς Υἱόν, ὅτι ἐκπεπόρευται, καὶ ὅτι Θεός.
- [00372] Ἡ γὰρ ιδιότης ἀκίνητος.
- [00373] Ἡ πῶς ἂν ιδιότης μείνη κινουμένη καὶ μεταπίπτουσα;
- [00374] Εἰ γὰρ Υἱὸς ὁ Πατήρ, οὐ Πατήρ κυρίως·
- [00375] εἷς γὰρ κυρίως Πατήρ.
- [00376] Καὶ εἰ Πατήρ, ὁ Υἱός, οὐ κυρίως Υἱός·
- [00377] εἷς γὰρ κυρίως Υἱός, καὶ ἐν Πνεῦμα ἅγιον.
- [00378] Χρῆ δὲ γινώσκειν, ὅτι τὸν Πατέρα οὐ λέγομεν ^[77.1145] ἐκ τινος, λέγομεν δὲ αὐτὸν τοῦ Υἱοῦ Πατέρα.
- [00379] Τὸν δὲ Υἱὸν οὐ λέγομεν ἀναίτιον, οὐδὲ Πατέρα·
- [00380] λέγομεν δὲ αὐτὸν ἐκ τοῦ Πατρὸς, καὶ Υἱὸν τοῦ Πατρὸς.
- [00381] Τὸ δὲ Πνεῦμα τὸ ἅγιον, καὶ ἐκ τοῦ Πατρὸς λέγομεν, καὶ Πνεῦμα Πατρὸς ὀνομάζομεν.
- [00382] Ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν (Εἶ τις γὰρ Πνεῦμα Χριστοῦ οὐκ ἔχει, φησὶν ὁ θεῖος Απόστολος)·
- [00383] καὶ δι' Υἱοῦ πεφανερῶσθαι καὶ μεταδεδόσθαι ἡμῖν ὁμολογοῦμεν.
- [00384] Ἐνεφύσησε γὰρ, φησὶ, καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ·
- [00385] Λάβετε Πνεῦμα ἅγιον.
- [00386] Ὡσπερ ἐκ τοῦ ἡλίου μὲν, ἢ τε ἀκτίς καὶ ἢ ἔλλαμψις (αὐτὸς γὰρ ἐστὶν ἢ πηγὴ τῆς ἀκτίνος καὶ τῆς ἔλλάμψεως), διὰ δὲ τῆς ἀκτίνος ἢ ἔλλαμψις ἡμῖν μεταδίδοται, καὶ αὕτη ἐστὶν ἢ φωτίζουσα ἡμᾶς, καὶ μετεχομένη ὑφ' ἡμῶν.
- [00387] Τὸν δὲ Υἱὸν οὔτε τοῦ Πνεύματος λέγομεν, οὔτε μὴν ἐκ τοῦ Πνεύματος.
- [00388] ΚΕΦΑΛ.
- [00389] ΙΑ'.
- [00390] Χρῆ τοίνυν ἕκαστον τῶν ἐπὶ Θεοῦ λεγομένων, οὐ τί κατ' οὐσίαν σημαίνειν οἶεσθαι, ἀλλ' ἢ τί οὐκ ἔστι δηλοῦν, ἢ σχέσιν τινὰ πρὸς τι τῶν ἀντιδιαστελλομένων, ἢ τι τῶν παρεπομένων τῇ φύσει, ἢ ἐνέργειαν, ἢ αὐτοῦ τοῦ εἶναι παραστατικόν·
- [00391] δοκεῖ μὲν οὖν κυριώτερον πάντων τῶν ἐπὶ τοῦ Θεοῦ ὀνομάτων εἶναι, τὸ ὄν [ἴσ.
- [00392] ὁ ὢν].
- [00393] Ὅλον γὰρ ἐν ἑαυτῷ συλλαβὸν ἔχει τὸ εἶναι, οἷόν τι πέλαγος οὐσίας ἄπειρον καὶ ἀόριστον.
- [00394] Δεύτερον δὲ, τὸ Θεὸς ὄνομα, ὃ σημαίνει μὲν καὶ τὸ ποιητικόν (θεῖναι γὰρ τὸ ποιῆσαι·
- [00395] καὶ θεῖς, ὁ ποιήσας), ἀριδιλότερον δὲ τῆς θεατικῆς ἐνεργείας ἐστὶ παραστατικόν.
- [00396] Καὶ αὐτῶν γὰρ τῶν μήπω γενομένων, ὡς ὑπ' ὄψιν κειμένων θεατῆς ἐστὶν ὁ Θεός.
- [00397] Ἐθεάσατο γὰρ τὰ πάντα πρὶν γενέσεως αὐτῶν ἀχρόνως ἐννοήσας·
- [00398] καὶ ἕκαστον κατὰ τὴν θελητικὴν αὐτοῦ ἐννοιαν, ἄχρονον (ἦτις ἐστὶ προορισμός καὶ εἰκὼν καὶ παράδειγμα), καὶ ἐν τῷ προορισθέντι καιρῷ γίνεται.
- [00399] Τὸ μὲν οὖν πρότερον αὐτοῦ τοῦ εἶναι παραστατικόν ἐστὶ, καὶ οὐ τοῦ τί εἶναι·
- [00400] τὸ δὲ δεύτερον, ἐνεργείας.

- [00401] Τὸ δὲ ἀναρχον, καὶ ἄκτιστον, καὶ ἀσώματον, καὶ τὰ τοιαῦτα, τί οὐκ ἔστι, δηλοῖ
- [00402] τὸ δὲ ἀγαθὸν καὶ δίκαιον καὶ ὄσιον καὶ τὰ τοιαῦτα, τῇ μὲν θεΐᾳ φύσει παρέπονται, οὐκ αὐτὴν δὲ τὴν οὐσίαν δηλοῦσι.
- [00403] Τὸ δὲ Κύριος, βασιλεὺς, δεσπότης, καὶ τὰ τοιαῦτα, σχέσιν πρὸς τὰ ἀντιδιαστελλόμενα δηλοῦσι
- [00404] τῶν γὰρ κυριευομένων καὶ βασιλευομένων λέγεται Κύριος καὶ Βασιλεὺς.
- [00405] ΚΕΦΑΛ.
- [00406] ΙΒ΄.
- [00407] Ἐπεὶ δὲ πλείστα περὶ Θεοῦ σωματικώτερον ἐν τῇ θεΐᾳ Γραφῇ συμβολικῶς εἰρημένα εὐρίσκομεν, εἰδέναι χρῆ, ὡς ἀνθρώπους ὄντας ἡμᾶς, καὶ τὸ παχὺ τοῦτο σαρκίον περικειμένους, τὰς θεΐας καὶ ὑψηλὰς [77.1148] καὶ ἀϋλους τῆς Θεότητος ἐνεργείας νοεῖν ἢ λέγειν ἀδύνατον, εἰ μὴ εἰκόσι καὶ τύποις καὶ συμβόλοις τοῖς καθ' ἡμᾶς χρησαίμεθα.
- [00408] Ὅσα τοίνυν περὶ Θεοῦ σωματικώτερον εἴρηται, συμβολικῶς μὲν λέγονται
- [00409] ἔχει δὲ τινὰ ὑψηλοτέραν διάνοιαν.
- [00410] Ἀπλοῦν γὰρ τὸ Θεῖον καὶ ἀσχημάτιστον.
- [00411] Ὁφθαλμοὺς μὲν οὖν Θεοῦ καὶ βλέφαρα καὶ ὄρασιν, τὴν τῶν ἀπάντων ἐποπτικὴν αὐτοῦ δύναμιν, καὶ τὸ ἀλάθητον τῆς αὐτοῦ γνώσεως ἐννοήσωμεν, ἀπὸ τοῦ παρ' ἡμῖν διὰ ταύτης τῆς αἰσθήσεως ἐντελεστέραν γνώσιν καὶ πληροφορίαν ἐγγίνεσθαι.
- [00412] Ὡτα δὲ καὶ ἀκοήν, τὸ ἐξιλεωτικὸν αὐτοῦ καὶ τῆς ἡμετέρας δεκτικὸν δεήσεως.
- [00413] Καὶ γὰρ ἡμεῖς τοῖς τὰς ἰκεσίας ποιουμένοις, διὰ ταύτης τῆς αἰσθήσεως εὐμενεῖς γινόμεθα, γνησιώτερον αὐτοῖς τὸ οὖς ἐπικλίνοντες.
- [00414] Στόμα δὲ καὶ λαλιὰν, τὸ ἐνδεικτικὸν τῆς βουλήσεως αὐτοῦ, ἐκ τοῦ παρ' ἡμῖν διὰ στόματος καὶ λαλιᾶς σημαίνεσθαι τὰ ἐγκάρδια νοήματα.
- [00415] Βρῶσιν δὲ καὶ πόσιν, τὴν ἡμετέραν πρὸς τὸ αὐτοῦ θέλημα συνδρομήν.
- [00416] Καὶ γὰρ ἡμεῖς διὰ τῆς γευστικῆς αἰσθήσεως, τὴν τῆς φύσεως ἀναπληροῦμεν ἀναγκαίαν ὄρεξιν.
- [00417] Ὁσφρησιν δὲ, τὸ ἀποδεκτικὸν τῆς πρὸς αὐτὸν ἡμῶν ἐννοίας τε καὶ εὐνοίας, ἐκ τοῦ παρ' ἡμῖν διὰ ταύτης τῆς αἰσθήσεως τὴν τῆς εὐωδίας ἀποδοχὴν ἐγγίνεσθαι.
- [00418] Πρόσωπον δὲ, τὴν δι' ἔργων αὐτοῦ ἐνδειξίν τε καὶ ἐμφάνειαν, ἐκ τοῦ τὴν ἡμετέραν ἐμφάνειαν διὰ προσώπου γίνεσθαι.
- [00419] Χεῖρας δὲ, τὸ ἀνυστικὸν τῆς ἐνεργείας αὐτοῦ.
- [00420] Καὶ γὰρ ἡμεῖς τὰ χρεῖώδη καὶ μάλιστα τιμιώτερα διὰ τῶν οἰκείων κατορθοῦμεν χειρῶν.
- [00421] Δεξιὰν δὲ, τὴν ἐπὶ τοῖς αἰσίοις αὐτοῦ βοήθειαν, ἐκ τοῦ καὶ ἡμᾶς μᾶλλον ἐπὶ τῶν τιμιωτέρων καὶ πλείστης ἰσχύος δεομένων τῇ δεξιᾷ κεχρηθῆσθαι.
- [00422] Ψηλάφῃσιν δὲ, τὴν ἀκριβεστέραν αὐτοῦ καὶ τῶν λίαν λεπτῶν τε καὶ κρυπτῶν διάγνωσίν τε καὶ εἰσπραξίν, ἐκ τοῦ παρ' ἡμῖν μὴ δύνασθαι τοὺς ψηλαφωμένους ἐν ἑαυτοῖς κρῦπτειν τι.
- [00423] Πόδας δὲ καὶ βάδισιν, τὴν πρὸς ἐπικουρίαν τῶν δεομένων ἢ ἐχθρῶν ἄμυναν, ἢ ἄλλην τινὰ πράξιν, ἔλευσίν τε καὶ παρουσίαν.
- [00424] ἐκ τοῦ παρ' ἡμῖν διὰ τῆς τῶν ποδῶν χρήσεως ἀποτελεῖσθαι τὴν ἄφιξιν.
- [00425] Ὅρκον δὲ, τὸ ἀμετάθετον τῆς βουλήσεως αὐτοῦ, ἐκ τοῦ παρ' ἡμῖν δι' ὄρκου τὰς πρὸς ἀλλήλους βεβαιουῖσθαι συνθήκας.
- [00426] Ὁργὴν δὲ καὶ θυμὸν, τὴν πρὸς τὴν κακίαν ἀπέχθειαν τε καὶ ἀποστροφὴν.
- [00427] Καὶ γὰρ ἡμεῖς τὰ ἐναντία τῆς γνώμης μισοῦντες ὀργιζόμεθα.
- [00428] Λήθην δὲ καὶ ὕπνον καὶ νυσταγμὸν, καὶ ὑπέρθεσιν τῆς κατὰ τῶν ἐχθρῶν ἀμύνης, καὶ τὴν τῆς συνήθους βοηθείας πρὸς τοὺς οἰκείους ἀναβολήν.
- [00429] Καὶ ἀπλῶς εἰπεῖν, πάντα τὰ σωματικῶς εἰρημένα ἐπὶ Θεοῦ, κεκρυμμένην ἔχει τινὰ ἐννοίαν, ἐκ τῶν καθ' ἡμᾶς τὰ ὑπὲρ ἡμᾶς ἐκδιδάσκουσιν.
- [00430] ΚΕΦΑΛ.
- [00431] ΙΓ΄.
- [00432] Τὸ μέντοι ἄκτιστον καὶ ἀπερίγραπτον καὶ ὑπερούσιον, καὶ τὰ τοιαῦτα, κοινὰ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00433] Διὰ τοῦτο καὶ τῆς θεΐας φύσεως ἰδιώματα λέγονται
- [00434] τῆς θεΐας μὲν φύσεως, ὅτι φύσι [77.1149] καὶ, καὶ οὐχ ὑποστατικά, ταῖς τρισὶν ὁμοτίμως προσόντα τῆς Θεότητος ὑποστάσεσιν

- [00435] ἰδιώματα δὲ, ὡς ἄλλη πάση φύσει, πλὴν μόνης τῆς θείας οὐσίας, πάμπαν ἀμέθεκτα, μήτε ἀνθρώποις, μήτε ἀγγέλοις ὅλως ἐνθεωρούμενα.
- [00436] Καλεῖται δὲ καὶ οὐσία, καὶ φύσις, καὶ μορφή, [τὸ ἓν καὶ ταυτόν·
- [00437] καὶ οὐσία μὲν, ὡς τὸ καθ' αὐτὸ εἶναι ἔχουσα·
- [00438] φύσις δὲ,] ὡς φύουσα τὰς ὑποστάσεις·
- [00439] μορφή δὲ, ὡς ὄλων τῶν μορφουμένων τῶν ὑπ' αὐτήν, ἤτοι τῶν χαρακτήρων συλληπτική.
- [00440] Τὰ δὲ περιεχόμενα λέγονται καὶ ἄτομα καὶ ὑποστάσεις καὶ πρόσωπα.
- [00441] Καὶ ἄτομα μὲν, διὰ τὸ μηδὲν αὐτῶν τομὴν ἢ διαίρεσιν ὑποδέχεσθαι.
- [00442] Τῆς γὰρ ἀνθρωπίνης οὐσίας, ταυτόν δ' εἰπεῖν ἀνθρωπότητος, εἰς τοὺς κατ' αἴσθησιν ἀνθρώπους διαιρουμένης, οὐδεὶς αὐτῶν εἰς ἄλλους ἀνθρώπους τέμνεσθαι δύναται, ζῶα λογικὰ καὶ θνητὰ, νοῦ καὶ ἐπιστήμης δεκτικά·
- [00443] καὶ κατὰ τοῦτον τὸν λόγον, οἱ ἐπὶ μέρους ἅπαντες, ἄτομα.
- [00444] Ὑποστάσεις δὲ, ὡς ὑπὸ τὴν φύσιν ἐστῶτα καὶ μένοντα, καθόλου ταύτης οὐσης καὶ θεωρουμένης ἐννοηματικῶς·
- [00445] τῶν δὲ μερικῶν ὄντων καὶ τὸ εἶναι ἐχόντων πραγματικῶς.
- [00446] Πρόσωπα δὲ, διότι ἕκαστον αὐτῶν οἰκεῖον ἔχει χαρακτήρα τοῖς λοιποῖς ἀκοινώνητον.
- [00447] Τοιγαροῦν ἐπὶ τῆς Θεότητος μίαν οὐσίαν, μίαν φύσιν, μίαν μορφήν δογματίζομεν·
- [00448] ἄτομα δὲ τρία, τρεῖς ὑποστάσεις, τρία πρόσωπα, χαρακτήρσι καταλλήλοις, εἴτουν ἰδιώμασι, γνωριζόμενα.
- [00449] Χαρακτήρ δὲ λέγεται τῆς πατρικῆς ὑποστάσεως ὁ Υἱός, οὐχ ὅτι αὐτός ἐστι τὸ ἴδιον τοῦ Πατρὸς (τίς γὰρ τοῦτ' ἂν ὑπονοήσειε λόγου μετεσχηκῶς), ἀλλ' ὅτι καθὼ Πατὴρ ὁ Πατήρ, ἐκ τοῦ ἔχειν Υἱὸν χαρακτηρίζεται καὶ γνωρίζεται.
- [00450] Καὶ ὅτι πάντως τὰ τοῦ Πατρὸς ἔχων ὁ Υἱός ἐν ἑαυτῷ, μένων Υἱός, δείκνυσι τὸν ἐξ οὗ, καθάπερ εἰκῶν αὐτοῦ φυσικὴ ἀπαράλλακτος.
- [00451] Διό φησιν·
- [00452] Ὁ ἑωρακῶς ἐμὲ, ἑώρακε τὸν Πατέρα.
- [00453] Νοῦς δὲ ὧν ὁ ἀναρχος φύσει Θεός, ὁμοφυοῦς ὑπάρχει Λόγου πηγαστικός.
- [00454] Πατήρ δὲ ὧν, γεννητικός ἐστὶν ὁμοουσίου Υἱοῦ.
- [00455] Διὰ τοῦτο καὶ Θεοῦ Λόγος καὶ Υἱός τοῦ Πατρὸς ὁ αὐτός.
- [00456] ΚΕΦΑΛ.
- [00457] ΙΔ'.
- [00458] Οὗτος ὁ Υἱός καὶ Λόγος τοῦ Θεοῦ καὶ Πατρὸς, δι' οὗ πᾶσαν τὴν κτίσιν, ὡς δι' οἰκειᾶς σοφίας τε καὶ δυνάμεως, ἐδημιούργησεν ὁ Πατήρ (αὐτὸς γὰρ ἐστὶν ἢ τοῦ Πατρὸς σοφία καὶ δύναμις)·
- [00459] οὗτος δι' ἡμᾶς, εὐδοκίᾳ τοῦ γεγεννηκότος αὐτόν, ἐνηθρώπισεν, ἐν τῷ Πατρὶ ὧν, καὶ μεθ' ἡμῶν γεγονῶς (ἀπερίγραφτος γὰρ)·
- [00460] καὶ σάρκα, ψυχὴν, νοῦν, λόγον, θέλησιν, ἐνέργειαν, πάντα τὰ κατὰ φύσιν ἀνθρώπῳ προσόντα, προσείληφε·
- [00461] μηδ' αὐτῶν τῶν μετὰ τὴν πρώτην ἁμαρτίαν ἐπεισαχθέντων ἡμῖν παθῶν, ὧν οὐ καθικνεῖται μῶμος, μείνας ἀπείρατος·
- [00462] ἀλλὰ καὶ ταῦτα διὰ πολλὴν συγκατάβασιν προσηκάμενος·
- [00463] ἵνα μετασκευάσῃ πρὸς τὸ κρεῖττον πᾶσαν τὴν ἀνθρωπότητα·
- [00464] καὶ ἀπλῶς εἰπεῖν, τέλειος γέγονεν ἄνθρωπος, οὐ κατὰ φαντασίαν ἢ δόκησιν, ἀλλ' ὄντως καὶ ^[77.1152] ἐναργῶς ὑπάρξας ἄνθρωπος, καθ' ἡμᾶς ὁμοῦ καὶ ὑπὲρ ἡμᾶς.
- [00465] Καθ' ἡμᾶς, ὅτι συλληφθεὶς ἐν μήτρᾳ γυναικὸς, ζωοπλασθεὶς ἐν αὐτῇ, κυοφορηθεὶς ἐφ' ὅσον καὶ καθὼς ὁ τῆς φύσεως ἐδίδου νόμος, ἐτέχθη βρεφοπρεπῶς.
- [00466] Ὑπὲρ ἡμᾶς, ὅτι ἡ σύλληψις ἐξ ἀγίου Πνεύματος ἄτερ συνδυασμοῦ, σαρκικῆς ἐκτὸς ἡδονῆς, χωρὶς τινος ἐμπαθοῦς ἐννοήματος·
- [00467] ἢ τοῦ σώματος σύμπηξις ἐκ πανάγων αἱμάτων παρθενικῶν, ὁ τόκος ἄνευ ὠδίνων τὴν τῆς γειναμένης παρθενίαν οὐκ ἐλυμήνατο.
- [00468] Μεμένηκε γὰρ αὕτη παρθένος καὶ μετὰ τόκον, ὥσπερ ἦν καὶ πρὸ τόκου καὶ πρὸ συλληψέως, ἢ καὶ διὰ βίου παντός ἀειπάρθενος ἄχραντός τε καὶ ἀκλιδῶτος.

[00469] Τοιαύτην γὰρ ἔπρεπεν εἶναι τὴν τεκοῦσαν Θεόν.

[00470] Καθ' ἡμᾶς, ὅτι σῶμα χοϊκὸν ἀνελάβετο καὶ φθαρτὸν, ἐκ τῶν τεσσάρων συντεθειμένον χυμῶν, ψυχῇ τριμερεῖ ζωοποιούμενον, ἐμφύτῳ θερμῷ καὶ δυνάμεσι φυσικαῖς διοικούμενον·

[00471] πείνη, καὶ δίψη, καὶ τοῖς ἄλλοις ἀνεγκλήτοις τῆς φύσεως ἀσθενήμασιν ὑποκείμενον.

[00472] Ὑπὲρ ἡμᾶς, ὅτι οὐ ψιλὸς ἄνθρωπος ἦν, ἀλλ' ἄνθρωπος ὁμοῦ καὶ Θεός.

[00473] Οὐ γὰρ τραπεῖς ἐκ τοῦ εἶναι Θεὸς εἰς τὸ γενέσθαι ἄνθρωπος, τὴν οἰκείαν ἐνανθρώπησιν ἐξετέλεσεν, ἀλλὰ μείνας Θεὸς ὅπερ ἦν, γέγονεν ἄνθρωπος, ὅπερ οὐκ ἦν·

[00474] οὐκ εἰς θεϊαν φύσιν τὴν ἀνθρωπίνην φύσιν μεταβαλὼν, ἣν προσείληφεν·

[00475] ἀλλ' ἐν τοῖς οἰκείοις ὅροις μείναςαν θεώσας αὐτὴν διὰ τῆς ἄκρας ἐνώσεως.

[00476] Ὡσπερ γὰρ τῷ σιδήρῳ τὸ πῦρ ἐνούμενον ὀλικῶς, ἐκπυροῖ μὲν αὐτὸν, τῆς δὲ τοῦ σιδήρου φύσεως οὐκ ἐξίστησι (μένει γὰρ οὗτος καὶ μετὰ τὴν ἐκπύρωσιν σίδηρος, καὶ πεπυρωμένος σίδηρος ἔστι τε καὶ λέγεται)·

[00477] τοιοῦτοτρόπως τῇ βροτεῖᾳ φύσει ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ καὶ Θεὸς ἐνώθει, ἐθέωσε μὲν αὐτὴν, τοῦ δὲ βροτεῖαν εἶναι φύσιν αὐτὴν οὐκ ἐξέστησε.

[00478] Μένει γὰρ αὕτη βροτεῖα φύσις καὶ μετὰ τὴν θέωσιν, καὶ τεθεωμένη φύσις βροτεῖα καὶ λέγεται καὶ ἔστι·

[00479] τεθεωμένη σὰρξ μετὰ ψυχῆς νοεράς, λογικῆς, θελητικῆς, ἐνεργητικῆς.

[00480] ΚΕΦΑΛ.

[00481] ΙΕ'.

[00482] Ἐπεὶ δὲ νόθον ἢ ἀμαρτία καὶ παρὰ φύσιν (ἔξωθεν γὰρ ἡμῖν ὅταν μὴ νήφωμεν ἐπεισέρχεται), ταύτην εἰκότως ὁ Θεὸς Λόγος οὐ προσελάβετο.

[00483] Πάλιν, ἐπεὶ τὴν προσληφθεῖσαν φύσιν ὅλην ἐθέωσεν, ἀνεπίβατος δικαίως ἢ θεωθεῖσα καὶ ἄψαυστος κατὰ πάντα τρόπον τῇ ἀμαρτία μεμένηκεν.

[00484] Ἀλλ' οὐδὲ προαίρεσις ἢ ἀμφιρῶρεπής ἦν ἐν Χριστῷ.

[00485] Προαιρετικὸς μὲν γὰρ ἦν ὡς αὐτεξούσιος καὶ κατὰ τὸ ἀνθρώπινον ὁ Χριστὸς, ὅτι καὶ λογικὸς (πᾶν γὰρ λογικόν, αὐτεξούσιον·

[00486] πᾶν δ' αὐτεξούσιον, προαιρετικόν)·

[00487] βουλής δὲ καὶ σκέψεως καὶ γνώμης καὶ προαιρέσεως ὥσπερ ἡμεῖς ἔχρηζεν οὐδαμοῦ·

[00488] ὥσπερ αὐτὸ οὐδὲ νήψεως.

[00489] Θεὸς γὰρ ἦν κατ' ἄμφω·

[00490] τὸ μὲν φύσει, τὸ δὲ θεώσει.

[00491] Διὸ δὴ καὶ κατὰ τοῦτον τὸν λόγον, πάσης ἀμαρτίας ἀνώτερος ἦν.

[00492] Ἦ γὰρ ἐξ ἐπισφαλοῦς προαιρέσεως τὸ ἀμαρτάνειν, ἢ καὶ παρὰ προαίρεσιν ἐξ ἀπροσεξίας ἡμῖν ἐπιγίνεται.

[00493] Μᾶλλον δὲ καὶ αὐτὸ τὸ ἀπρόσεκτον ἀμαρτία ἐστίν, ἢ τέως γοῦν ἀμαρτίας ἀρχή.

[00494] Διὰ τοῦτο, καὶ τῶν ἀκουσίων ἀμαρτημάτων εἰσπραττόμεθα δίκας.

[00495] Ὅθεν δ' ἀπέδρα τὸ αἴτιον, ποίαν ἐκεῖ τὸ αἰτιατὸν ^[77.1153] εἶχε παρείσδυσιν;

[00496] Προαίρεσις μὲν οὖν ἀπλῶς ἐστὶ, πρόοδος πρὸς τὸ αἰρετὸν, ἢ γοῦν αὐτεξούσιος ἔλλογος ὁρμὴ πρὸς τὸ θελητὸν, ἢ τις πρόσεστι κατὰ φύσιν παντὶ λογικῷ.

[00497] Προαίρεσις λέγεται πάλιν, ἢ πρὸ ἐτέρου αἴρεσις, ἢ τις γίνεται βουλής προηγησαμένης·

[00498] εἶτα κρίσεως, μεθ' ἣν ἢ πρὸς τὸ ἐκ βουλής κριθὲν διάθεσις ἔπεται, καὶ λέγεται γνώμη·

[00499] τὴν γνώμην, ἢ νῦν δηλουμένη προαίρεσις, εἶπουν ἢ ἐπιλογὴ τοῦ δόξαντος καλοῦ, διαδέχεται.

[00500] Τὴν τοιαύτην προαίρεσιν οὐκ ἂν εἴποι τις εὐφρονῶν ἐπὶ τοῦ Χριστοῦ.

[00501] Ποίας γὰρ ἦν βουλής ἐνδεής, ἢ τίνος τῶν ἐκ βουλής, ὁ θαυμαστὸς σύμβουλος, ἢ σοφία τοῦ Θεοῦ καὶ Πατρὸς;

[00502] ἢ πῶς ἂν προαίρεσις ἢ ἐν ἡμῖν, τῷ προεικλεξαμένῳ τὸ ἀγαθόν, καθὼς μεμαρτύρηται;

[00503] Καὶ γὰρ Ἡσαΐας προανακέκραγεν, ὅτι πρὶν ἢ γινῶναι αὐτὸν, ἢ προελέσθαι πονηρὰ, ἐκλέξεται τὸ ἀγαθόν, τουτέστιν, οὐτ' ἂν γνοίη πονηρὰ συνόλωσ οὗτος,

οὐτ' ἂν προέλοιτο·

[00504] τὸ δὲ ἀγαθὸν ἐκ πρώτης ἀρχῆς ἐκλέξεται.

[00505] Καὶ αὐθις·

[00506] Πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρία, τοῦ ἐκλέξασθαι τὸ ἀγαθόν.

[00507] Ἦγουν πρὸ πάσης γνώσεως τὸ παιδίον ἐν ἄκρᾳ νηπιότητι πρὸς τὸ πονηρὸν ἀπειθῶς ἔχον καὶ ἀρρέπῶς, τὸ ἀγαθὸν οικειώσεται·

[00508] τὸ δὲ, πρὶν ἢ γνῶναι, κατὰ τὸ φαινόμενον εἴρηται.

[00509] Πότε γὰρ ἦν μὴ γινώσκον τὸ παιδίον, ἐν ᾧ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι καταλλήλοις καιροῖς ἐφ' ὅσον ἐχρῆν φανερούμενοι;

[00510] Τοιοῦτόν ἐστι καὶ σοφία καὶ χάριτι προκόπτειν μετὰ τῆς ἡλικίας τὸν Ἰησοῦν, κατὰ τὸ φαινόμενον δηλαδή.

[00511] Τῆς μὲν γὰρ ἡλικίας ἐπίδοσις ἦν, ἀξουμένου τοῦ σώματος φυσικῶς·

[00512] καὶ σοφίας δὲ καὶ χάριτος τῶν πρωτίστων καὶ ἀκροτάτων οὐκ ἐπίδοσις, ἀλλὰ φανέρωσις εὐκαιρος.

[00513] Τοιγαροῦν ὁ Χριστὸς, Θεὸς ὢν ἠνωμένος τῇ ἀνθρωπίνῃ οὐσίᾳ καθ' ὑπόστασιν, ἦν ἀγαθὸς ὡς Θεός.

[00514] Εἶχε δὲ καὶ ὡς ἄνθρωπος αὐτεξουσίως τὸ ἀγαθὸν κατὰ φύσιν ὄν.

[00515] Ὡσπερ γὰρ τὸ κακὸν καὶ ἡ ἁμαρτία παρὰ φύσιν, οὕτω δὴ τὸ ἀγαθὸν καὶ ἡ ἀρετὴ κατὰ φύσιν ἐστί.

[00516] Διὰ τοῦτο καὶ ἡ ἁμαρτία τὴν τοιαύτην ἔσχε προσηγορίαν, ὡς ἀποτυχία τοῦ κατὰ φύσιν ἀγαθοῦ.

[00517] ΚΕΦΑΛ.

[00518] Ι ς ς'.

[00519] Οἱ μὲν οὖν ἄγγελοι, δυσκίνητοι πρὸς τὸ κακὸν καὶ λέγονται καὶ εἰσι, τῇ πρὸς Θεὸν προσεδρεία καὶ τῇ ἐκείθεν ἐλλάμψει τῇ συνεχεῖ βοηθούμενοι·

[00520] ἡ δὲ τοῦ Κυρίου ψυχὴ παντελῶς πρὸς τὸ κακὸν ἀκίνητος ἦν, αὐτὸν ἔχουσα τὸν Θεὸν Λόγον ἐν ἑαυτῇ·

[00521] οὐ κατὰ σχέσιν, ἀλλὰ καθ' ἑνωσιν.

[00522] Καὶ ἡ μὲν τὴν ἡγεμονίαν ἐνήργει τοῦ σώματος·

[00523] ὁ δὲ Θεὸς Λόγος ἦν αὐτῆς ἡγεμῶν, αὐτεξουσίως ἐπομένης αὐτῷ καὶ τὴν τοῦ θεοῦ θελήματος αὐτοῦ καὶ λίαν ἐπιποθούσης ἐκπλήρωσιν τῷ τῆς ἀγιότητος ὑπερβάλλοντι.

[00524] Διὸ καὶ ὁ Κύριος πρὸς τὸν αὐτοῦ Πατέρα προσευχόμενος ἐν τῷ ^[77.1156] καιρῷ τοῦ πάθους ὡς ἄνθρωπος ἔλεγεν·

[00525] Οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ·

[00526] γενηθήτω τὸ θέλημά σου.

[00527] Καὶ γὰρ οὗτος ὁ λόγος τῆς τοῦ Κυρίου ψυχῆς ἐν εἰδυίας θέλημα τοῦ ἠνωμένου ταύτη Θεοῦ Λόγου καὶ τοῦ Πατρός.

[00528] Εἶχε μὲν οὖν ὁ Δεσπότης τὰ τῶν δούλων, διὰ τοὺς δούλους·

[00529] ἀλλ' ὑπὲρ τοὺς δούλους.

[00530] Δεσπότης γὰρ ἦν, εἰ καὶ δούλου εἴληφε μορφήν.

[00531] Ἐπεῖνα κατὰ ἀλήθειαν, ὡς ἡμεῖς, ἐδίψα, νυσταγμὸν ἔφερε, κοπιῶν ἦν, λυπούμενος ἦν, δακρύων, δειλιῶν, ἀγωνιῶν, ἀλλ' ἔκουσίως, ὅτε θέλων αὐτὸς ἐνεδίδου τῇ αὐτοῦ ἀνθρωπότητι τὸ ἴδιον ἀμέμπτως ποιεῖν.

[00532] Τοῦτο ὑπὲρ ἡμᾶς.

[00533] Πάλιν ἦσθιεν, ἔπινεν, ἐκάθευδε, διελέγετο, καθάπερ ἡμεῖς, ἀλλὰ πάντη ἀναμαρτήτως.

[00534] Τοῦτο ὑπὲρ ἡμᾶς.

[00535] Τίτι γὰρ ἂν ἡμῶν ἐν τοῖς φυσικοῖς ἀδιαβλήτοις εὐρεθείη διόλου τὸ ἀμεμπτον;

[00536] Ἐπασχεν ὑπὲρ ἡμῶν, ἤλγει τῇ ἐν σταυρῷ προσηλώσει καὶ διατάσει·

[00537] τέλος, ἀπέθανεν, ἀλλ' ἐθελούσιον ἦν αὐτῷ καὶ τὸ πάθος, καὶ τὸ ἄλγος, καὶ τὸ θανεῖν.

- [00538] Ἐπασχεν ἡ σὰρξ, ἤλγει φυσικῶς ἡ ψυχὴ διὰ τὴν συνάφειαν (ἐξ αὐτῆς γὰρ ἡ αἴσθησις τῆ σαρκί)·
- [00539] πλὴν ἡ θεότης ἡ ἐν ἀμφοῖν ἀδιαίρετος ἦν
- [00540] ΚΕΦΑΛ.
- [00541] ΙΖ΄
- [00542] Παθὼν ὁ Κύριος καὶ θάνων καὶ ταφείς ἀπετινάξατο τὴν φθορὰν καὶ τὰ τῆς φθορᾶς·
- [00543] καὶ κατασκευάσας αὐτοῦ τὸ σῶμα πρὸς ἀφθαρσίαν, καὶ τὴν οἰκείαν ψυχὴν κατ' ἐξουσίαν ὡς Θεὸς προσλαβόμενος, ἀνέστη τριήμερος.
- [00544] Ἐγὼ γὰρ τίθημι τὴν ψυχὴν μου, φησὶν, ἵνα πάλιν λάβω αὐτήν.
- [00545] Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.
- [00546] Εἰ δὲ καὶ μετὰ τὴν ἀνάστασιν ὁ Κύριος ἔφαγεν, ἀλλὰ κατ' οἰκονομίαν τοῦτο πεποιήκει, τοῖς ἰδίους παριστῶν μαθηταῖς ὡς αὐτὸς ἦν ἀναστὰς, ὁ πρότερον ὢν μετ' αὐτῶν.
- [00547] Ὅτε δὲ λέγω κατ' οἰκονομίαν, τὴν φαντασίαν ἐκκρούομαι.
- [00548] Καὶ γὰρ ἔφαγεν ἀληθῶς·
- [00549] τὴν τροφὴν δὲ καινοπρεπῶς, ὡς οἶδεν αὐτὸς, διωκῆσατο.
- [00550] Διὰ τοῦτο καὶ τύπους ἐδείκνυ πηγῶν·
- [00551] τὰ γενόμενα μὲν, μὴ ὄντα δὲ, παρόντα ποιῶν ὁ πάντα δυνάμενος.
- [00552] Ἐπεὶ τοί γε τὸ σῶμα ἐκεῖνο, πάσης ἐνδείας, πάσης ἀντιτυπείας ὑπέριτερον γεγονὸς, οὔτε τροφᾶς, οὔτε ψηλαφήσεις προσίετο.
- [00553] Διὸ καὶ μὴ κατὰ σάρκα νῦν εἶναι τὸν Κύριον λέγομεν, ὡς τὰ τῆς σαρκὸς ἀποθέμενον·
- [00554] τροφῆς ἔφεσιν ὕπνον, κόπον, καὶ τὰ τοιαῦτα·
- [00555] πρὸς τούτοις, καὶ τὸ ἀντίτυπον.
- [00556] Τὸ σῶμα γὰρ αὐτοῦ διὰ τῆς ἀπεκδύσεως τῆς φθορᾶς, ἀνευδὲς ἀπετελέσθη, καὶ ἀπαθὲς, καὶ ἀναφές, καὶ ἀθάνατον·
- [00557] οὐ μὴν καὶ ἄκτιστον, οὔτ' αὖ ἀπερίγραπτον.
- [00558] Ταῦτα γὰρ μόνης Θεότητος·
- [00559] καὶ ἴν' εἴπω συνελών, ὅσον μὲν ἦν δεκτικὸν θείων ἀνχημάτων τὸ ἀνθρώπινον τοῦ Χριστοῦ, μετέσχεν ὑπ' αὐτοῦ τοῦ Λόγου διὰ τὴν ἔνωσιν, δι' ἣν καὶ σεπτὸν ἔστι καὶ προσκυνητόν.
- [00560] Ὅσον δ' οὐκ ἦν δεκτικόν, οὐ μετέσχεν, ἵνα κἀντεῦθεν τό τε διάφορον τῶν φύσεων τοῦ Χριστοῦ, τό τε μοναδικόν τοῦ προσώπου γινώσκωμεν.
- [00561] ΚΕΦΑΛ.
- [00562] ΙΗ΄.
- [00563] Πρεσβεύομεν τοίνυν ἐπὶ Χριστοῦ μίαν ὑπόστασιν σύνθετον, ἐκ δύο συντεθειμένην φύσεων·
- [00564] θεότητος δηλονότι καὶ ἀνθρωπότητος ἀλλήλαις ἠνωμένων κατ' αὐτὴν τὴν τοῦ Λόγου ὑπόστασιν.
- [00565] Διὰ τοῦτο γὰρ καὶ τὴν τοιαύτην ἔνωσιν, καθ' ὑπόστασιν λέγομεν·
- [00566] ὅτι μία ὑπόστασις ἐκ τῶν τριῶν τῆς Θεότητος ὑποστάσεων, ἥτις ἔστιν ἡ τοῦ Υἱοῦ, τὰς δύο φύσεις ἀλλήλαις ἠνωσεν ἀσυγχύτως ἐν ἑαυτῇ τε καὶ καθ' αὐτήν.
- [00567] Οὐ γὰρ ὑπέστη καθ' αὐτὸ κἀν ἀκαριαίως τὸ τοῦ Χριστοῦ ἀνθρώπινον, ὡς ἂν ὑπόστασις τοῦτο λέγοιτο (καὶ γὰρ οὐκ ἔχρην.
- [00568] Τί γὰρ ἦν τὸ κέρδος ἡμῖν, τὸ θεωρηθῆναι μίαν ὑπόστασιν), ἀλλὰ τὴν φύσιν ὁ Θεὸς Λόγος ἐν ἑαυτῷ προσελάβετο πᾶσαν τῆς ἀνθρωπότητος, ἵνα θεωρήσῃ πάντας ἡμᾶς.
- [00569] Ὅθεν μιᾶς ὑποστάσεως κηρύττομεν τὸν Χριστόν, ἐκ δύο φύσεων ἠνωμένων ἀλλήλαις ἀσυγχύτως ἔνωσιν ἄκραν, ἀδιαιρέτων μενουσῶν ἐκ τε ἀλλήλων καὶ τῆς ὑποστάσεως καθ' ἣν ἦνωνται·
- [00570] τῶν δὲ φύσεων ἔχουσῶν τὸ ἀσύγχυτον, καὶ τὰ προσόντα ταύταις ἀσύγχυτα τὰς θελήσεις καὶ τὰς ἐνεργείας φημί.
- [00571] Μένει οὖν ἡ θεϊκὴ θέλησις, θεϊκὴ·
- [00572] καὶ ἡ ἀνθρωπικὴ πάλιν, ἀνθρωπικὴ, πλὴν τεθεωμένη διὰ τὴν ἔνωσιν.

- [00573] Τοῦτο κἀν ταῖς ἐνεργείαις γινώσκειται.
- [00574] Δύο τοίνυν θελήσεις ἐν τῷ Χριστῷ·
- [00575] θέλων δὲ καὶ κατ' ἄμφω τὰς θελήσεις, κατ' ἄμφω τε τὰς ἐνεργείας ἐνεργῶν, εἷς ὁ αὐτὸς θεάνθρωπος·
- [00576] μὴ διαιρούμενος εἰς Θεὸν ἰδικῶς, καὶ εἰς ἄνθρωπον ἰδικῶς·
- [00577] ἀλλ' εἷς ἀμερίστως ὑπάρχων, Θεὸς καὶ ἄνθρωπος ὁ αὐτὸς, ταυτὸν δ' εἰπεῖν, Θεὸς καὶ ἀνὴρ.
- [00578] ΚΕΦΑΛ.
- [00579] ΙΘ'.
- [00580] Ὅθεν θεανδρικήν ἐνέργειαν ὁ εἰπὼν, οὐ σύγχυσιν ταῖς φυσικαῖς ἐνεργείαις εἰσήγαγεν·
- [00581] ἀλλὰ τὴν εἰς ἄκρον αὐτῶν παρέστησεν ἔνωσιν, καὶ τὸ τεθεῶσθαι τὴν ἀνθρωπίνην ἐνέργειαν.
- [00582] Ὅσπερ γὰρ ἐν Χριστῷ διὰ τῆς ἐνώσεως ἡ ἀνθρωπίνη τεθέωτο φύσις·
- [00583] οὕτω δὴ καὶ ἡ θέλησις συντεθέωτο, καὶ ἡ ἐνέργεια.
- [00584] Διὸ καὶ τερατουργοῦντος αὐτοῦ, τοῖς θεϊκοῖς ἐνεργήμασι τὰ ἀνθρωπικὰ συνεζεύγνυτο.
- [00585] Κακὰ τῶν ἀνθρωπικῶν ἐνεργημάτων, λόγου δηλονότι καὶ ἀφῆς, καὶ τῶν τοιούτων, αἱ θεοσημεῖαι προέβαινον.
- [00586] Καθάπερ σιδήρου τμητικοῦ πυρωθέντος, καὶ τέμνοντος καὶ καίοντος ἐν ταυτῷ, καὶ ἡ τομὴ μετὰ τῆς καύσεως γίνεται, καὶ ἡ καύσις ἀχώριστος ἐστὶ τῆς τομῆς.
- [00587] Καὶ ἡ τῶν ἐνεργειῶν συνδρομὴ τὸ ἐνιαῖον εἰσφέρει ταύταις, οὐ κατὰ φύσιν, ἀλλὰ καθ' ἔνωσιν.
- [00588] Ὁ τοίνυν θεανδρικήν φήσας ἐνέργειαν, διὰ μὲν τῆς ἐνικῆς προφορᾶς τὸ τὰς δύο ἐνεργείας ἐν εἶναι τῇ συνελεύσει καὶ μὴ διακεκρίσθαι ταύτας πραγματικῶς δεδήλωκεν.
- [00589] Ἐν δὲ τῷ εἰπεῖν θεανδρικήν, θεῖαν δηλονότι καὶ ἀνδρικήν, τὸ τῶν ἐνεργειῶν τῇ φύσει διάφορον καὶ μετὰ τὴν ἔνωσιν ἔδειξεν.
- [00590] Ἄλλως δὲ δύο τινὰ δηλοῦντος τοῦ τῆς ἐνεργείας ὀνόματος (ἐνέργεια γὰρ φυσικὴ ἐστίν, ἢ τῆς ἐνοικ[ουρ]ούσης τῇ φύσει δυνάμεως πρόβασις εἰς ^[77.1160] ἔργου τινὸς ἐκπλήρωσιν, ἥτις ἐν τῷ ἐνεργεῖν ἔχει τὸ εἶναι, καθὼς ἡ δύναμις ἐν τῷ πεφυκέναι καὶ δύνασθαι.
- [00591] Λέγεται πάλιν ἐνέργεια, καὶ ἡ τοῦ ἔργου ἐκπλήρωσις, αὐτὸ τὸ ἐνεργητὸν, ὁ τοῦ πράγματος ἀποτελεσμός, ἢ πράξις αὐτή)·
- [00592] τοῦτο δὴ τὸ δεῦτερον σημαινόμενον τῆς ἐνεργείας προσαρμοστέον τῇ θεανδρικῇ.
- [00593] Θεανθρώπου γὰρ ὑπάρχοντος τοῦ Χριστοῦ, καὶ πᾶσα πράξις αὐτοῦ θεανθρωπικὴ καὶ θεανδρική.
- [00594] Τὸ δὲ οὕτω λέγειν οὐ φέρει σύγχυσιν ταῖς ἐνεργείαις, ἀλλ' ἓνα καὶ τὸν αὐτὸν εἶναι διασαφεῖ τὸν ἐνεργοῦντα·
- [00595] καὶ θεϊκῶς καὶ ἀνθρωπικῶς·
- [00596] οὔτε τὰ θεῖα κατὰ Θεόν·
- [00597] ἄνθρωπος γάρ·
- [00598] οὔτε κατ' ἄνθρωπον τὰ ἀνθρώπινα·
- [00599] Θεὸς γάρ.
- [00600] Ὡσαύτως καὶ ὁ μίαν φύσιν εἰρηκῶς τοῦ Θεοῦ Λόγου σεσαρκωμένην, οὐ μιᾶς φύσεως τὸν Κύριον ἔδογματίσει.
- [00601] Τὸ γὰρ σεσαρκωμένην προσθεῖς, τὴν τοιαύτην ἀνεῖλεν ὑπόνοιαν.
- [00602] Ἐτέρα γὰρ ἡ τοῦ Λόγου φύσις, ἤγουν ἡ θεία·
- [00603] καὶ ἔτερα πάλιν ἡ τῆς σαρκὸς, ἤγουν ἡ ἀνθρωπικὴ συνεικδοχικῶς.
- [00604] ΚΕΦΑΛ.
- [00605] Κ'.
- [00606] Ἐτερον θέλημα τῆς θείας φύσεως, καὶ ἕτερον τῆς ἀνθρωπικῆς.
- [00607] Θέλημα δὲ τὴν θέλησιν λέγομεν, αὐτὴν τὴν δύναμιν τὴν θελητικὴν, ἥτις ἐστὶ θέλημα φυσικόν.

- [00608] Τὸ τοίνυν τῆς ἀνθρωπίνης θέλημα φύσεως ὁ Κύριος προσλαβόμενος καὶ θεώσας αὐτὸ, διετήρησεν ὅπερ ἦν κατὰ φύσιν ἀνθρώπινον.
- [00609] Καὶ τοῦτο παραστῆσαι βουλόμενος ἐναργῶς, εἰσελθὼν εἰς οἶκον ἐν τοῖς μέρεσι Τύρου καὶ Σιδῶνος, οὐδένα ἠθέλησε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν, Οἰκονομικῶς γὰρ θελήσας λαθεῖν οὐ δεδύνητο·
- [00610] διδάσκων ἡμᾶς διὰ τῶν πραγμάτων αὐτῶν, ὅτι τὸ τῆς ἀνθρωπίνης φύσεως θέλημα τὸ ἀσθενές ὁ πανσθενής οὐκ ἀπεδοκίμασεν, ἀλλ' οὐσιωδῶς ὑπεκείνωσεν καὶ αὐτὸ, τὴν ἡμετέραν ὅλην φύσιν μετὰ πάντων τῶν κατὰ φύσιν ἀναλαβῶν.
- [00611] Λέγεται μὲν οὖν θέλημα προηγουμένως, ἢ θέλησις, ἥτις ἐστὶ θέλημα φυσικόν, ὡς δεδήλωται.
- [00612] Λέγεται θέλημα καὶ αὐτὸ τὸ θελητόν·
- [00613] ὅπερ ἐν ἀνθρώποις ἐστὶν ὑποστατικόν, οὐ τὸ αὐτὸ πάση τῇ φύσει προσόν.
- [00614] Τῷ μὲν γὰρ τῶν ἀνθρώπων, τὸ ἰδιάζειν τυχόν τεθέληται·
- [00615] τῷ δὲ, τὸ παρόρησιάζεσθαι·
- [00616] καὶ τῷ μὲν, τὸ γηπονεῖν·
- [00617] τῷ δὲ, τὸ ναυτίλλεσθαι·
- [00618] καὶ ἄλλω πάλιν ἄλλο τι κατὰ γνώμην ἐστὶ.
- [00619] Πολλάκις δὲ τῷ αὐτῷ καὶ ἐνὶ διάφορον καὶ ἄλλοτε ἄλλο τὸ θελητόν.
- [00620] Καλεῖται δὲ τὸ τοιοῦτον ὑποστατικόν, θέλημα γνωμικόν.
- [00621] Τοιγαροῦν ὁ Κύριος ἐπειδὴ δύο φύσεων ὠμολόγηται, δύο κεκτῆσθαι καὶ θελήματα πιστεύεται φυσικὰ, θεῖόν τε καὶ ἀνθρώπινον·
- [00622] ἡγουν δυνάμεις δύο θελητικὰς ἀλλήλων διαφερούσας τῷ λόγῳ τῆς φύσεως.
- [00623] Ἐπεὶ δὲ μιᾶς ὑποστάσεως ἔγνωσται, σφραλερὸν εἶπειν ἐπ' αὐτοῦ διάφορα θελήματα γνωμικά.
- [00624] Τὸ γὰρ θελητόν ἐν, ὅτι καὶ ὁ θέλων εἷς, τῆς ἀνθρωπικῆς αὐτοῦ θελήσεως, πρὸς τὸ οἰκεῖον θελητόν κινουμένης·
- [00625] ὅτε τοῦτο τῇ θεϊκῇ θελήσει αὐτοῦ θελητόν ἦν, καὶ ἐφ' ὅσον ἦν θελητόν.
- [00626] ΚΕΦΑΛ.
- [00627] ΚΑ'.
- [00628] Διχῶς δὲ τῆς γνώμης λεγομένης·
- [00629] λέγεται γὰρ γνώμη καὶ ἡ ἀπλῶς ῥοπή πρὸς τὸ θελητόν, ὡς ἐλλό^[77.1161] γως γινομένη καὶ μετὰ γνώσεως ἐν τοῖς λογικοῖς.
- [00630] Λέγεται γνώμη καὶ ἡ ἐκ προβουλεύσεως καὶ κρίσεως περὶ τι διάθεσις·
- [00631] οὐκ ἀσφαλὲς ἡ γνώμη ἢ θέλημα γνωμικόν εἶπειν ἐπὶ τοῦ Χριστοῦ κατὰ τὸ τῆς γνώμης δευτέρον σημαινόμενον·
- [00632] διὰ τὸ συνεισάγεσθαι τούτοις τὴν ἀγνοίαν.
- [00633] Εἰ γὰρ καὶ τὴν ἀγνοοῦσαν ὁ Κύριος φύσιν ἔλαβεν, ἀλλὰ τῶν θείων ἀχημάτων ταύτη μετέδωκε.
- [00634] Καὶ ἦν ἡ τοῦ Κυρίου ψυχὴ πᾶσαν ἔχουσα σοφίαν θείαν ἅμα δὴ καὶ ἀνθρωπικὴν·
- [00635] πᾶσαν γνῶσιν τῶν γεγονότων, τῶν ὄντων, τῶν ἐσομένων·
- [00636] οὐ φύσει, οὐ χάριτι·
- [00637] διὰ δὲ τὴν πρὸς αὐτὸν τὸν μόνον σοφὸν καὶ πάντα καὶ πρὸ τῆς αὐτῶν γενέσεως εἰδὸτα προαιωνίως, καθ' ὑπόστασιν ἕνωσιν.
- [00638] Ποίας οὖν ἔχρηζεν αὕτη βουλή;
- [00639] τίνος τῶν μετὰ τὴν βουλήν, ἢ πάντα γινώσκουσα, καθῶς ἔφημεν.
- [00640] Εἰ δὲ ποτε πεινῶντα τὸν Κύριον, ἐλθεῖν γέγραπται πρὸς συκὴν καρπὸν οὐκ ἔχουσαν, εἰ ἄρα εὗρήσει τι ἐν αὐτῇ, καὶ οὐχ εὗρεν εἰ μὴ φύλλα·
- [00641] καθ' ὑπόνοιαν ὁ τοιοῦτος τοῦ λόγου σχηματισμὸς, καθῶς ἂν ὑπενόησεν ἴσως ὁ τὴν αὐτοῦ πρὸς τὴν συκὴν κατιδὼν ἔλευσιν, μὴ μέντοι τὸν τῆς οἰκονομίας λόγον εἰδῶς.

- [00642] Τίνοι γὰρ ἂν καὶ τῶν τυχόντων ἠγνοήθη τὸ πρόδηλον, ἐπεὶ καιρὸς σύκων οὐκ ἦν;
- [00643] Ἀλλ' ὡς ἂν ὁ τὸ πᾶν ἰσχύων ἐνδείξῃται κατὰ καιρὸν, ὅτι μὴ μόνον εὐεργετικὴν ἔχει δύναμιν, ἀλλὰ γε καὶ τιμωρητικὴν·
- [00644] καὶ ὡς ὅπερ ἐθέλοι λόγῳ μόνῳ τοὺς σταυρώσοντας ἀποξηρανεῖ·
- [00645] τὴν πείναν, καὶ τὴν πρὸς τὴν συκὴν ἔλευσιν προηγούμενα τίθησι τῆς τοιαύτης ἐνδείξεως ὁ σοφὸς καὶ φιλόανθρωπος.
- [00646] Διὰ τοι τοῦτο καὶ παρὰ τὸ εἰωθὸς ἢ πείνα πρώϊας οὐσης, καθὼς τεθέλητο.
- [00647] Τοιγαροῦν ἢ πρὸς τὴν συκὴν ἀφίξις, ὡσαύτως καὶ ἡ περὶ τοῦ Λαζάρου πεῦσις ὅποι τέθειτο θανάων ἐκεῖνος, καὶ εἴ τι παραπλήσιον, οὐκ ἀγνοίας, ἀλλ' οἰκονομίας καὶ προσφόρου συγκαταβάσεως.
- [00648] Κατὰ μὲν οὖν τὸ δεύτερον τῆς γνώμης καὶ τῆς προαιρέσεως σημαίνόμενον, οὔτε γνώμην, οὔτε προαίρεσιν εἵπομεν ἂν ἐπὶ τοῦ Χριστοῦ.
- [00649] Κατὰ δὲ τὸ πρῶτον, καὶ κατὰ γνώμην Θεοῦ τόδε τι διαπεπράχθαι φαμέν, τουτέστι θελητὸν τῷ Θεῷ, καὶ ἀποδεκτὸν τὸ πραχθέν·
- [00650] ὡς εἰ λέγομεν τὸν Δαβὶδ βασιλευκέναι κατὰ γνώμην Θεοῦ.
- [00651] Καὶ προαιρετικὸς μὲν ὁ τοῦ Θεοῦ Λόγος·
- [00652] προαιρετικὸν δὲ τὸ Πνεῦμα τὸ ἅγιον εἴρηται.
- [00653] Δέον οὖν ἐρευνᾶσθαι τὴν λέξιν ἐν ἅπασιν, εἰ πλείω δηλοῖ τοῦ ἑνός, καὶ μετ' εὐκρινείας τοὺς λόγους προβαίνειν πρὸς τὰ δηλούμενα.
- [00654] Πολλὴ γὰρ ἢ ἐκ τῆς ὁμωνυμίας ἀπάτη, καὶ πρώτος αὕτη τρόπος ἐν τοῖς σοφίσμασιν.
- [00655] ΚΕΦΑΛ.
- [00656] ΚΒ'.
- [00657] Οὕτω τοι καὶ τὸ Θεὸς ὄνομα καὶ τὸ ἄνθρωπος, ποτὲ μὲν φύσιν σημαίνει, ποτὲ δ' ὑπόστασιν.
- [00658] Ἡ δὲ θεότης ὡσαύτως καὶ ἡ ἀνθρωπότης, φύσιν ἀεὶ μόνην, ἀλλ' οὔποτε καὶ ὑπόστασιν.
- [00659] Τὸ δὲ Χριστὸς ὑπόστασιν δηλοῖ σύνθετον, ἐκ θεότητος τε καὶ ἀνθρωπότητος.
- [00660] Καὶ τὸ χρίσαν μὲν ἢ θεότης, ἢ ἀνθρωπότης δὲ, τὸ ^[77.1164] χρισθέν.
- [00661] Χρίσιν δὲ νοητέον, τὴν ὅλου τοῦ χρίσματος εἰς ὅλον τὸ χρισθέν περιχώρησιν.
- [00662] Οὕτω γὰρ ἂν εἴη τὸ τὴν χρίσιν δεδεγμένον ταῖς ἀληθείαις ὅλον χριστόν.
- [00663] Τὸ γὰρ ἐπιπολαίως χρισθέν, ἐκ μέρους χριστόν, ἀλλ' οὐχ ὀλικῶς·
- [00664] ὅθεν οὐδὲ κυρίως χριστόν.
- [00665] Διὸ βασιλεῖς τε καὶ ἀρχιερεῖς τῷ ἐλαίῳ χριόμενοι, καὶ τὴν ἐπιπόλαιον δεχόμενοι χρίσιν, οὐ κυρίως χριστοί.
- [00666] Εἰ δὲ ἡ χάρις εἰς βάθος διὰ τοῦ χρίσματος, οὐδὲ πάλιν κυρίως χριστοί.
- [00667] Χάριτι γὰρ καὶ ἐπίκηροι.
- [00668] Μόνος τοίνυν ὁ Κύριος κυρίως χριστός, ὡς ὅλος διόλου καὶ οὐ χάριτι·
- [00669] τῇ δὲ καθ' ὑπόστασιν ἐνώσει καὶ αἰδίως χριστός.
- [00670] ΚΕΦΑΛ.
- [00671] ΚΓ'.
- [00672] Εἰδέναι μέντοι χρὴ ὅτι τῶν ἐπὶ Χριστοῦ λεγομένων τρόποι γενικοὶ εἰσι τέσσαρες.
- [00673] Τὰ μὲν γὰρ καὶ πρὸ τῆς ἐνανθρωπήσεως ἀρμόσει αὐτῷ·
- [00674] τὰ δὲ, ἐν τῇ ἐνώσει·
- [00675] τὰ δὲ, μετὰ τὴν ἐνωσιν·
- [00676] τὰ δὲ, μετὰ τὴν ἀνάστασιν.
- [00677] Καὶ τῶν πρὸ τῆς ἐνανθρωπήσεως μὲν, τρόποι εἰσὶν ἕξ.

- [00678] Τὰ μὲν γὰρ αὐτῶν τὸ συναφές τῆς φύσεως, καὶ τὸ πρὸς τὸν Πατέρα ὁμοούσιον δηλοῖ, ὡς τὸ, Ἐγὼ καὶ ὁ Πατὴρ ἓν ἔσμεν·
- [00679] καὶ, Ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν Πατέρα·
- [00680] καὶ τὸ, Ὅς ἐν μορφῇ Θεοῦ ὑπάρχων·
- [00681] καὶ τὰ τοιαῦτα.
- [00682] Τὰ δὲ τὸ τέλειον τῆς ὑποστάσεως, ὡς τὸ, Υἱὸς τοῦ Θεοῦ, καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ·
- [00683] καὶ τὸ, Μεγάλῃς βουλήσιν Ἄγγελος, θαυμαστός σύμβουλος·
- [00684] καὶ τὰ ὅμοια.
- [00685] Τὰ δὲ, τὴν ἐν ἀλλήλαις τῶν ὑποστάσεων περιχώρησιν, ὡς τὸ, Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί·
- [00686] καὶ τὴν ἀνεκφοίτητον ἴδρυσιν, ὡς, Λόγος, σοφία, καὶ δύναμις, καὶ ἀπαύγασμα.
- [00687] Ὅ τε γὰρ Λόγος ἐν τῷ νῶ (Λόγον δὲ φημι τὸν οὐσιώδη), καὶ ἡ σοφία ὁμοίως·
- [00688] καὶ ἐν τῷ δυναμένῳ ἢ δύνამις, καὶ ἐν τῷ φωτὶ τὸ ἀπαύγασμα ἀνεκφοιτήτως ἴδρυνται ἐξ αὐτοῦ πηγαζόμενον.
- [00689] Τὰ δὲ, ὡς ἐξ αἰτίου τοῦ Πατρὸς, ὡς, Ὁ Πατὴρ μου μείζων μου ἔστιν.
- [00690] Ἐξ αὐτοῦ γὰρ ἔχει τό τε εἶναι καὶ πάντα ὅσα ἔχει·
- [00691] τὸ μὲν εἶναι γεννητῶς, καὶ οὐ δημιουργικῶς, ὡς τὸ, Ἐγὼ ἐκ τοῦ Πατρὸς ἐξῆλθον·
- [00692] καὶ, Ἐγὼ ζῶ διὰ τὸν Πατέρα.
- [00693] Πάντα δὲ ὅσα ἔχει οὐ μεταδοτικῶς, οὔτε διδακτικῶς, ἀλλ' ὡς ἐξ αἰτίου, ὡς τὸ, Οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μὴτι βλέπη τὸν Πατέρα ποιούντα.
- [00694] Εἰ μὴ γὰρ ὁ Πατὴρ ἔστι, οὐδὲ ὁ Υἱός.
- [00695] Ἐκ τοῦ Πατρὸς γὰρ ὁ Υἱός, καὶ ἐν τῷ Πατρὶ, καὶ ἅμα τῷ Πατρὶ, καὶ οὐ μετὰ τὸν Πατέρα.
- [00696] Ὅμοίως καὶ ἃ ποιεῖ, ἐξ αὐτοῦ καὶ σὺν αὐτῷ.
- [00697] Μία γὰρ καὶ ἡ αὐτὴ, οὐχ ὁμοία, ἀλλ' ἡ αὐτὴ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος θέλησις, ἐνεργεῖα τε καὶ δύναμις.
- [00698] Τὰ δὲ, ὡς τῆς πατρικῆς εὐδοκίας διὰ τῆς αὐτοῦ ἐνεργείας πληρουμένης, οὐχ ὡς δι' ὄργανου, ἢ δούλου, ἀλλ' ὡς δι' οὐσιώδους καὶ ἐνυποστάτου αὐτοῦ Λόγου καὶ σοφίας καὶ δυνάμεως·
- [00699] διὰ τὸ μίαν ἐν Πατρὶ καὶ Υἱῷ θεωρεῖσθαι κίνησιν·
- [00700] ὡς τὸ, Πάντα δι' αὐτοῦ ἐγένετο·
- [00701] καὶ τὸ, Ἀπέστειλε τὸν Λόγον αὐτοῦ καὶ ἰάσατο αὐτούς·
- [00702] καὶ τὸ, Ἴνα γινώσιν, ὅτι σὺ με ἀπέστειλας.
- [00703] Τὰ δὲ προφητικῶς·
- [00704] καὶ τούτων τὰ μὲν, ὡς μέλλοντα·
- [00705] οἶον, Ἐμφανῶς ^[77.1165] ἤξει·
- [00706] καὶ τὸ τοῦ Ζαχαρίου, Ἴδου ὁ Βασιλεὺς σου ἔρχεται σοι·
- [00707] καὶ τὸ ὑπὸ Μιχαίου εἰρημένον, Ἴδου Κύριος ἐκπορεύεται ἐκ τοῦ τόπου, καὶ καταβήσεται καὶ ἐπιβήσεται ἐπὶ τὰ ὑψηλὰ τῆς γῆς.
- [00708] Τὰ δὲ μέλλοντα, ὡς παρωχηκότα·
- [00709] Οὗτος ὁ Θεὸς ἡμῶν, μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συνανεστράφη·
- [00710] καὶ τὸ, Κύριος ἐκτίσέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ·
- [00711] καὶ, Διὰ τοῦτο ἔχρισέ σε ὁ Θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·
- [00712] καὶ τὰ τοιαῦτα.

- [00713] Τὰ μὲν οὖν πρὸ τῆς ἐνώσεως, καὶ μετὰ τὴν ἔνωσιν ἐπ' αὐτοῦ λεχθήσεται·
- [00714] τὰ δὲ μετὰ τὴν ἔνωσιν, πρὸ τῆς ἐνώσεως οὐδαμῶς, εἰ μήτοιγε προφητικῶς, ὡς ἔφημεν.
- [00715] ΚΕΦΑΛ.
- [00716] ΚΔ'.
- [00717] Τῶν δὲ ἐν τῇ ἐνώσει, τρόποι εἰσὶ τρεῖς.
- [00718] Ὅτε μὲν γὰρ ἐκ τοῦ κρείττονος τὸν λόγον ποιούμεθα, θέωσιν τῆς σαρκός, καὶ λόγωσιν καὶ ὑπερύψωσιν λέγομεν, καὶ τὰ τοιαῦτα·
- [00719] τὸν προσγενόμενον τῇ σαρκὶ πλοῦτον ἐκ τῆς πρὸς τὸν ὑψίστον Θεὸν Λόγον ἐνώσεώς τε καὶ συμφυΐας ἐμφαίνοντες.
- [00720] Ὅτε δὲ ἀπὸ τοῦ ἐλάττονος, σάρκωσιν τοῦ Λόγου, ἐνανθρώπησιν, κένωσιν, πτωχείαν, ταπείνωσιν φαμεν.
- [00721] Ταῦτα γὰρ καὶ τὰ τοιαῦτα ἐκ τῆς πρὸς τὸ ἀνθρώπινον κράσεως ἐπιλέγεται τῷ Λόγῳ τε καὶ Θεῷ.
- [00722] Ὅταν δὲ ἐξ ἀμφοῖν ἅμα, ἔνωσιν, κοινωνίαν, χρίσιν, συμφυΐαν, συμμόρφωσιν, καὶ τὰ τοιαῦτα φάσκομεν.
- [00723] Διὰ τοῦτον οὖν τὸν τρίτον τρόπον οἱ προλελεγμένοι δύο τρόποι λέγονται.
- [00724] Διὰ γὰρ τῆς ἐνώσεως δηλοῦται τί ἔσχεν ἐκάτερον ἐκ τῆς τοῦ συνυφεστῶτος αὐτῷ ἀρμογῆς καὶ περιχωρήσεως.
- [00725] Διὰ γὰρ τὴν καθ' ὑπόστασιν ἔνωσιν, ἡ σὰρξ τεθεῶσθαι λέγεται, καὶ Θεὸς γενέσθαι, καὶ ὁμοθεὸς τῷ Λόγῳ, καὶ ὁ Θεὸς Λόγος σαρκωθῆναι, καὶ ἄνθρωπος γενέσθαι, καὶ κτίσμα λέγεσθαι, καὶ ἔσχατος καλεῖσθαι, οὐχ ὡς τῶν δύο φύσεων μεταβληθειῶν εἰς μίαν φύσιν σύνθετον·
- [00726] ἀδύνατον γὰρ ἐν μιᾷ φύσει ἅμα τὰ ἐναντία φυσικὰ γενέσθαι·
- [00727] ἀλλ' ὡς τῶν δύο φύσεων καθ' ὑπόστασιν ἐνωθειῶν, καὶ τὴν εἰς ἀλλήλας περιχώρησιν ἀσύγχυτον καὶ ἀμετάβλητον ἔχουσῶν.
- [00728] Ἡ δὲ περιχώρησις οὐκ ἐκ τῆς σαρκός, ἀλλ' ἐκ τῆς θεότητος γέγονεν.
- [00729] Ἀδύνατον γὰρ τὴν σάρκα περιχωρῆσαι διὰ τῆς θεότητος·
- [00730] ἀλλ' ἡ θεία φύσις ἅπαξ περιχωρήσασα διὰ τῆς σαρκός ἔδωκε καὶ τῇ σαρκὶ τὴν πρὸς αὐτὴν ἀρόρητον περιχώρησιν, ἣν δὴ ἔνωσιν λέγομεν.
- [00731] Ἰστέον δὲ ὡς ἐπὶ τοῦ πρώτου καὶ δευτέρου τρόπου τοῦ ἐν τῇ ἐνώσει, τὸ ἀνάπαλιν θεωρεῖται.
- [00732] Ὅτε γὰρ περὶ τῆς σαρκός τὸν λόγον ποιούμεθα, θέωσιν καὶ λόγωσιν, καὶ ὑπερύψωσιν καὶ χρίσιν φαμέν.
- [00733] Ἀπὸ μὲν γὰρ τῆς θεότητος ταῦτα, περὶ δὲ τὴν σάρκα θεωρεῖται.
- [00734] Ὅτε δὲ περὶ τοῦ Λόγου, κένωσιν, σάρκωσιν, ἐνανθρώπησιν, ταπείνωσιν, καὶ τὰ τοιαῦτα, ἅτινά ἐστιν, ὡς ἔφημεν, ἐκ τῆς σαρκός, ἐπιλέγεται δὲ τῷ Λόγῳ καὶ Θεῷ.
- [00735] Αὐτὸς γὰρ ταῦτα ὑπέμεινεν ἐκῶν.
- [00736] ΚΕΦΑΛ.
- [00737] ΚΕ'.
- [00738] Τῶν δὲ μετὰ τὴν ἔνωσιν τρόποι εἰσὶ τρεῖς.
- [00739] Πρῶτος ὁ τῆς θείας φύσεως δηλωτικὸς, ὡς τὸ, Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί·
- [00740] καὶ, Ἐγὼ καὶ ὁ Πατὴρ ἐν ἑσμεν.
- [00741] Καὶ πάντα ὅσα πρὸ τῆς ἐνανθρώπησεως αὐτῷ ἐπιλέγεται, ταῦτα καὶ μετὰ τὴν ἐνανθρώπησιν αὐτῷ ἐπιλεχθήσεται, πλὴν τοῦ μὴ εἰληφέναι σάρκα, καὶ τὰ ταύτης φυσικὰ.
- [00742] Δεύτερος ὁ τῆς ἀνθρωπίνης, ὡς τὸ, Τί με ζητεῖτε ἀποκτεῖναι, ἄνθρωπον, ὃς ἀλήθειαν ὑμῖν λελάληκα;
- [00743] καὶ τὸ, Οὕτω δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου·
- [00744] καὶ τὰ τοιαῦτα.
- [00745] Τρίτος τρόπος, ὁ τῆς μιᾶς ὑποστάσεως δηλωτικὸς, καὶ τοῦ συναμφοτέρου παραστατικὸς, οἷον τὸ, Ἐγὼ ζῶ διὰ τὸν Πατέρα, καὶ, Ὁ τρώγων με, κάκεῖνος ζήσεται δι' ἐμέ·
- [00746] καὶ τὸ, Ὑπάγω πρὸς τὸν Πατέρα, καὶ οὐκ ἔτι θεωρεῖτέ με·

- [00747] καὶ τὸ, Οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν·
- [00748] καὶ τὸ, Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ·
- [00749] καὶ τὰ τοιαῦτα.
- [00750] Τούτων δὲ τῶν ἀνθρωποπρεπῶς ἐπὶ Χριστοῦ λεγομένων, εἴτε ἐν ῥήμασιν, εἴτε ἐν πράγμασι, τρόποι εἰσὶν ἕξ.
- [00751] Τὰ μὲν γὰρ αὐτῶν κατὰ φύσιν οἰκονομικῶς πέπρακται καὶ λέγεται·
- [00752] οἶον, ὁ ἐκ Παρθένου τόκος, ἡ καθ' ἡλικίαν αὔξησις τε καὶ προκοπή, ἡ πείνα, ἡ δίψα, ὁ κόπος, τὸ δάκρυον, ὁ ὕπνος, ἡ τῶν ἡλῶν τρησις, ὁ θάνατος, καὶ τὰ τοιαῦτα, καὶ ὅσα φυσικὰ καὶ ἀδιάβλητα πάθη ὑπάρχουσιν.
- [00753] Ἐν τούτοις γὰρ ἅπασιν μίξις μὲν ἔστι τοῦ θεοῦ πρὸς τὸ ἀνθρώπινον, πλὴν τοῦ σώματος εἶναι πιστεύεται, οὐδὲν τούτων τοῦ θεοῦ πάσχοντος, δι' αὐτῶν δὲ τὴν ἡμῶν οἰκονομοῦντος σωτηρίαν.
- [00754] Τὰ δὲ κατὰ προσποίησιν·
- [00755] οἶον τὸ ἐρωτᾶν, Ποῦ τεθείκατε Λάζαρον;
- [00756] ὁ ὑπὸ τὴν συκὴν δρόμος τὸ ὑποδύεσθαι, ἡγουν ὑπαναχωρεῖν·
- [00757] ἡ προσευχή·
- [00758] τὸ, προσεποιήσατο πορρόωτέρω πορεύεσθαι.
- [00759] Τούτων γὰρ καὶ τῶν παραπλησίων, οὔτε ὡς Θεός, οὔτε ὡς ἄνθρωπος ἐχρηζέ.
- [00760] Πλὴν ἀνθρωποπρεπῶς ἐσηματίζετο, πρὸς ὅπερ ἡ χρεία καὶ τὸ λυσιτελές ἀπῆτει·
- [00761] οἶον τὴν προσευχὴν, διὰ τὸ δεῖξαι ὡς οὐκ ἔστιν ἀντίθεος, καὶ ὡς αἰτίαν ἑαυτοῦ τιμῶν τὸν Πατέρα·
- [00762] τὸ ἐρωτᾶν, οὐκ ἀγνοῶν, ἀλλ' ἵνα δείξη, ὡς κατὰ ἀλήθειαν ἔστιν ἄνθρωπος, μετὰ τοῦ εἶναι Θεός·
- [00763] τὸ ὑπαναχωρεῖν, ἵνα διδάξη μὴ προπετεῦεσθαι, μηδ' ἑαυτοὺς προδιδόναι.
- [00764] Τὰ δὲ κατ' οἰκειώσιν καὶ ἀναφοράν·
- [00765] ὡς τὸ, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;
- [00766] καὶ τὸ, Μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε·
- [00767] καὶ τὸ, Γενόμενος ὑπὲρ ἡμῶν κατάρα·
- [00768] καὶ τὸ, Αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα.
- [00769] Οὔτε γὰρ ὡς Θεός, οὔτε ὡς ἄνθρωπος ἐγκατελείφθη ποτὲ ὑπὸ τοῦ Πατρὸς, οὔτε ἁμαρτία, οὔτε κατάρα γέγονεν, οὔτε ὑποταγῆναι χρήζει τῷ Πατρί.
- [00770] Καθὸ μὲν γὰρ Θεός, ἴσος ἐστὶ τῷ Πατρὶ, καὶ οὐδὲ ἐναντίος, ^[77.1169] οὐδὲ ὑποτεταγμένος·
- [00771] καθὸ δὲ ἄνθρωπος, οὐδέ ποτε ἀνήκοος γέγονε τοῦ γεννήτορος ἵνα ὑποταγῆς δεηθῆ.
- [00772] Τὸ ἡμέτερον τοίνυν οἰκειούμενος πρόσωπον, καὶ μεθ' ἡμῶν τάσσω ἑαυτὸν, ταῦτα ἔλεγεν.
- [00773] Ἡμεῖς γὰρ ἡμεῖς οἱ ἁμαρτίας καὶ κατάρας ἔνοχοι, ὡς ἀπειθεῖς καὶ παρήκοοι, καὶ διὰ τοῦτο ἐγκαταλειμμένοι.
- [00774] Τὰ δὲ, διὰ τὴν κατ' ἐπίνοιαν διαίρεσιν.
- [00775] Ἐὰν γὰρ τῆ ἐπινοίᾳ διέλης τὰ τῆ ἀληθείᾳ ἀχώριστα, ἥτοι τὴν σάρκα ἐκ τοῦ Λόγου, λέγεται καὶ δούλος καὶ ἀγνοῶν.
- [00776] Καὶ γὰρ τῆς δούλης καὶ ἀγνοούσης φύσεως ἦν·
- [00777] καὶ εἰ μὴ ἦνωτο τῷ Θεῷ Λόγῳ ἢ σὰρξ, δούλη ἦν καὶ ἀγνοῦσα.
- [00778] Ἀλλὰ διὰ τὴν πρὸς τὸν Θεὸν Λόγον καθ' ὑπόστασιν ἕνωσιν, οὔτε δούλη ἦν, οὔτε ἡγνώει.
- [00779] Οὕτω καὶ Θεὸν αὐτοῦ τὸν Πατέρα ἐκάλεσε.
- [00780] Τὰ δὲ, διὰ τὴν πρὸς ἡμᾶς φανέρωσίν τε καὶ πίστωσιν, ὡς τὸ, Πάτερ, δόξασόν με τῆ δόξῃ, ἢ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
- [00781] Αὐτὸς γὰρ δεδοξασμένος ἦν τε καὶ ἔστιν·

- [00782] ἀλλ' ἡμῖν οὐκ ἦν φανερωθεῖσα καὶ πιστωθεῖσα ἡ δόξα αὐτοῦ.
- [00783] Καὶ τὸ ὑπὸ τοῦ Ἀποστόλου εἰρημένον·
- [00784] Τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἀγιωσύνης καὶ ἐξ ἀναστάσεως νεκρῶν.
- [00785] Διὰ γὰρ τῶν θαυμάτων καὶ τῆς ἀναστάσεως, καὶ τῆς ἐπιφοιτήσεως τοῦ ἁγίου Πνεύματος, ἐφανερώθη καὶ ἐπιστώθη τῷ κόσμῳ, ὅτι Υἱός ἐστι τοῦ Θεοῦ.
- [00786] Καὶ τὸ, Προέκοπτε σοφία καὶ χάριτι.
- [00787] Τὰ δὲ κατὰ τὴν τοῦ Ἰουδαϊκοῦ προσώπου οἰκείωσιν, μετὰ τῶν Ἰουδαίων ἀριθμῶν ἑαυτὸν, ὡς πρὸς τὴν Σαμαρεϊτίν φησιν·
- [00788] Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.
- [00789] ΚΕΦΑΛ.
- [00790] Κς ς'.
- [00791] Καὶ τῶν μετὰ τὴν ἀνάστασιν τὰ μὲν εἰσὶ θεοπρεπῆ, ὡς τὸ, Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, ὡς Θεοῦ δηλονότι καὶ τοῦ ἁγίου Πνεύματος·
- [00792] καὶ τὸ, Ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος·
- [00793] καὶ τὰ τοιαῦτα.
- [00794] Ὡς γὰρ Θεός, ἔστι μεθ' ἡμῶν.
- [00795] Τὰ δὲ ἀνθρωποπρεπῆ, ὡς τὸ, Ἐκράτησαν αὐτοῦ τοὺς πόδας·
- [00796] καὶ τὸ, Κάκει με ὄψονται·
- [00797] καὶ τὰ τοιαῦτα.
- [00798] Τῶν μετὰ τὴν ἀνάστασιν ἀνθρωποπρεπῶν τρόποι εἰσὶ διάφοροι.
- [00799] Τὰ μὲν γὰρ ἀληθῶς, ἀλλ' οὐ κατὰ φύσιν, ἀλλὰ κατ' οἰκονομίαν, πρὸς τὸ πιστώσασθαι ὅτι αὐτὸ τὸ παθὸν σῶμα ἀνέστη, ὡς οἱ μάλωπες, ἡ βρωσὶς καὶ ἡ πόσις ἢ μετὰ τὴν ἀνάστασιν.
- [00800] Τὰ δὲ, ἀληθῶς κατὰ φύσιν, ὡς τὸ μεταβαίνειν τόπους ἐκ τόπων ἀμόχθως, καὶ τὸ διὰ τῶν θυρῶν κεκλεισμένων εἰσελθεῖν.
- [00801] Τὰ δὲ, κατὰ προσποιήσιν, ὡς τὸ, Προσεποιήσατο πορρώτερω πορεύεσθαι.
- [00802] Τὰ δὲ, τοῦ συναμφοτέρου, ὡς τὸ, Αναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν·
- [00803] καὶ τὸ, Εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης·
- [00804] καὶ τὸ, Ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν τοῖς ὑψηλοῖς.
- [00805] Τὰ δὲ ὡς μεθ' ἡμῶν ^[77.1172] ἑαυτὸν τάττοντος τῷ τρόπῳ τῆς κατὰ ψιλὴν ἐπίνοιαν διαιρέσεως, ὡς τὸ, Θεὸν μου καὶ Θεὸν ὑμῶν.
- [00806] Δεῖ οὖν τὰ μὲν ὑψηλὰ προσνέμειν τῇ θείᾳ καὶ κρείττονι φύσει παθῶν καὶ σώματος·
- [00807] τὰ δὲ ταπεινὰ, τῇ ἀνθρωπίνῃ·
- [00808] τὰ δὲ κοινὰ, τῷ συνθέτῳ, ἡγουν τῷ ἐνὶ Χριστῷ, ὅς ἐστι Θεὸς καὶ ἄνθρωπος.
- [00809] ΚΕΦΑΛ.
- [00810] ΚΖ'.
- [00811] Ἰστέον τοίνυν ὅτι τὸ μὲν τῆς θεότητος καὶ τῆς ἀνθρωπότητος ὄνομα τῶν οὐσιῶν ἦτοι φύσεών ἐστι παραστατικόν·
- [00812] τὸ δὲ Θεὸς καὶ ἄνθρωπος καὶ ἐπὶ τῆς φύσεως τάττεται·
- [00813] ὁπότεν λέγωμεν, Θεός ἐστιν ἀκατάληπτος οὐσία, καὶ ὅτι εἷς ἐστι Θεός.
- [00814] Λαμβάνεται δὲ καὶ ἐπὶ τῶν ὑποστάσεων, ὡς τοῦ μερικωτέρου δεχομένου τὸ τοῦ καθολικωτέρου ὄνομα.
- [00815] Ὡς ὅταν φησὶν ἡ Γραφή·
- [00816] Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου.

- [00817] Ἰδοὺ γὰρ τὸν Πατέρα καὶ τὸν Υἱὸν ἐδήλωσε.
- [00818] Καὶ ὡς ὅταν λέγη.
- [00819] Ἄνθρωπός τις ἦν ἐν χώρᾳ τῆ Αὐσίτιδι.
- [00820] Τὸν γὰρ Ἰῶβ μόνον ἐδήλωσεν.
- [00821] Ἐπὶ οὖν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐπειδὴ δύο μὲν τὰς φύσεις γινώσκουμεν, μίαν δὲ τὴν ὑπόστασιν ἐξ ἀμφοτέρων σύνθετον·
- [00822] ὅταν μὲν τὰς φύσεις ἀναθεωροῦμεν, θεότητα καὶ ἀνθρωπότητα καλοῦμεν·
- [00823] ὅτε δὲ τὴν ἐκ τῶν φύσεων συντεθεισάν ὑπόστασιν, ποτὲ μὲν ἐκ τοῦ συναμφοτέρου Χριστὸν ὀνομάζομεν, καὶ Θεὸν καὶ ἄνθρωπον κατὰ ταυτὸν καὶ Θεὸν σεσαρκωμένον.
- [00824] Ποτὲ δὲ ἐξ ἑνὸς τῶν μερῶν, Θεὸν μόνον καὶ Υἱὸν Θεοῦ, καὶ ἄνθρωπον μόνον καὶ υἱὸν ἀνθρώπου.
- [00825] Καὶ ποτὲ μὲν ἐκ τῶν ὑψηλῶν μόνον, ποτὲ δὲ ἐκ τῶν ταπεινῶν μόνον.
- [00826] Εἷς γὰρ ἔστιν ὁ κάκεινο καὶ τοῦτο ὁμοίως ὑπάρχων·
- [00827] τὸ μὲν ὦν αἰεὶ·
- [00828] τὸ δὲ γενόμενος ὕστερον διὰ φιλανθρωπίαν.
- [00829] Θεότητα μὲν οὖν λέγοντες, οὐ κατονομάζομεν αὐτῆς τὰ τῆς ἀνθρωπότητος ιδιώματα.
- [00830] Οὐ γὰρ φαμεν θεότητα παθητὴν ἢ κτιστήν·
- [00831] οὔτε δὲ τῆς σαρκὸς ἦτοι τῆς ἀνθρωπότητος κατηγοροῦμεν τὰ τῆς θεότητος ιδιώματα.
- [00832] Οὐ γὰρ φαμεν σάρκα ἦτοι ἀνθρωπότητα ἄκτιστον.
- [00833] Ἐπὶ δὲ τῆς ὑποστάσεως, κἂν ἐκ τοῦ συναμφοτέρου, κἂν ἐξ ἑνὸς τῶν μερῶν ταύτην ὀνομάσωμεν, ἀμφοτέρων τῶν φύσεων τὰ ιδιώματα αὐτῆ ἐπιτίθεμεν.
- [00834] Καὶ γὰρ ὁ Χριστὸς, ὅπερ ἔστι τὸ συναμφοτέρον, καὶ Θεὸς καὶ ἄνθρωπος λέγεται, κτιστὸς καὶ ἄκτιστος, καὶ παθητὸς καὶ ἀπαθής.
- [00835] Καὶ ὅταν ἐξ ἑνὸς τῶν μερῶν καὶ Υἱὸς Θεοῦ καὶ Θεὸς ὀνομάζηται, δέχεται τὰ τῆς συνυφεστηκυίας φύσεως ιδιώματα, ἦτοι τῆς σαρκὸς Θεὸς παθητὸς ὀνομαζόμενος, καὶ Κύριος τῆς δόξης ἐσταυρωμένος·
- [00836] οὐ καθὸ Θεός, ἀλλὰ καθὸ καὶ ἄνθρωπος ὁ αὐτός.
- [00837] Καὶ ὅταν ἄνθρωπος καὶ υἱὸς ἀνθρώπου ὀνομάζηται, δέχεται τὰ τῆς θείας οὐσίας ιδιώματα καὶ αὐχήματα παιδίου προαιώνιον καὶ ἄνθρωπος ἀναρχος, οὐ καθὸ παιδίον καὶ ἄνθρωπος, ἀλλὰ καθὸ Θεὸς ὦν προαιώνιος, γέγονεν ἐπ' ἐσχάτων παιδίον.
- [00838] Καὶ οὗτός ἐστιν ὁ τρόπος τῆς ἀντιδόσεως, ἑκατέρας φύσεως ἀντιδούσης τῆ ἑτέρᾳ τὰ ἴδια, διὰ τὴν τῆς ὑποστάσεως ταυτότητα, καὶ τὴν εἰς ἄλληλα αὐτῶν περιχώρησιν.
- [00839] Κατὰ τοῦτο δυνάμεθα εἰπεῖν περὶ Χριστοῦ·
- [00840] Οὗτος ὁ Θεὸς ἡμῶν ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη·
- [00841] καὶ, Ὁ ἄνθρωπος οὗτος ἄκτιστός ἐστι καὶ ἀπαθής καὶ ἀπερίγραπτος.
- [00842] ΚΕΦΑΛ.
- [00843] ΚΗ'.
- [00844] Ἐνηνθρόπησε τοίνυν ὁ Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἵνα δι' αὐτοῦ καὶ ἐν αὐτῷ ἀνακαινίσῃ μὲν τὸ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν·
- [00845] διδάξῃ δὲ καὶ ἡμᾶς τὴν ἐνάρετον πολιτείαν, ταύτην δι' ἑαυτοῦ ποιήσας ἡμῖν εὐεπίβατον·
- [00846] καὶ τῆ τῆς ζωῆς κοινωνία ἐλευθερώσῃ τῆς φθορᾶς τὴν καταφθαρεῖσαν ἀνθρώπων φύσιν, ἀπαρχὴ γενόμενος τῆς ἡμῶν ἀναστάσεως, καὶ τῆς τυραννίδος τοῦ διαβόλου λυτρώσῃται, πρὸς θεογνωσίαν ἡμᾶς καλέσας.
- [00847] Πέπαιται γοῦν ἡ τῶν δαιμόνων θρησκεία, ἢ κτίσις τῷ θείῳ ἡγίασται αἵματι, βωμοὶ καὶ ναοὶ εἰδώλων καθήρηται, θεογνωσία πεφύτευται, Τριάς ἢ ὁμοούσιος, ὁ εἰς Θεὸς ἀληθινὸς πιστεύεται καὶ λατρεύεται, ἀρεταὶ πολιτεύονται, ἀναστάσεως βεβαία ἐλπίς διὰ τῆς Χριστοῦ δέδοται ἀναστάσεως, φρίττουσι τοὺς πάλαι ὑποχειρίους ἀνθρώπους οἱ δαίμονες·
- [00848] καὶ τό γε θαυμαστὸν, ὅτι ταῦτα πάντα διὰ σταυροῦ, καὶ παθῶν, καὶ θανάτου κατώρθωται·
- [00849] εἰς πᾶσαν τὴν γῆν τὸ Εὐαγγέλιον τῆς θεογνωσίας κεκήρυκται, οὐ πολέμῳ καὶ ὅπλοις καὶ στρατοπέδοις τοὺς ἐναντίους τροπούμενον, ἀλλ' ὀλίγοι γυμνοὶ, πτωχοὶ καὶ ἀγράμματοι διωκόμενοι, αἰκιζόμενοι, θανατούμενοι, σταυρωθέντα σαρκὶ καὶ θανάτῳ κηρύττοντες, τῶν πολλῶν καὶ δυνατῶν καὶ πλουσίων καὶ σοφῶν κατεκράτησαν·

- [00850] ἐνίσχυε γὰρ αὐτοὺς τοῦ σταυρωθέντος ἢ παντοδύναμος δύναμις.
- [00851] Ὁ πάλαι φοβερώτατος θάνατος ἠττηται, καὶ τῆς ἡδίστης ζωῆς νῦν προκρίνεται.
- [00852] Ταῦτα τῆς Χριστοῦ παρουσίας τὰ κατορθώματα, ταῦτα τῆς αὐτοῦ δυνάμεως τὰ γνωρίσματα.
- [00853] Οὐ γὰρ ὡς διὰ Μωσέως ἓνα λαὸν ἐξ Αἰγύπτου καὶ τῆς δουλείας Φαραῶ θάλασσαν διαστήσας διέσωσε·
- [00854] πᾶσαν δὲ μᾶλλον τὴν ἀνθρωπότητα ἐκ φθορᾶς θανάτου καὶ τοῦ πικροῦ τυράννου τῆς ἀμαρτίας ἐρρύσατο·
- [00855] οὐ βία ἄγων πρὸς ἀρετὴν καὶ εὐσέβειαν, οὐχὶ γῆ καταχωννύς, οὐ πυρὶ καταφλέγων, καὶ λιθοβολεῖσθαι προστάσων τοὺς ἀμαρτάνοντας·
- [00856] ἀλλὰ πραότητι καὶ μακροθυμίᾳ αἰρεῖσθαι ταῦτα πείθων τοὺς ἀνθρώπους.
- [00857] Ἀλλ', ὦ Θεοῦ Λόγε, καὶ σοφία, καὶ δύναμις, τί σοι ἀντὶ τούτων ἀπάντων οἱ ἄποροι καὶ ἀσθενεῖς ἡμεῖς ἀντιδοίμεν;
- [00858] Σὰ γὰρ ἅπαντα καὶ αἰτεῖς παρ' ἡμῶν οὐδὲν, ἢ τὸ σώζεσθαι.
- [00859] Αὐτὸς γὰρ καὶ τοῦτο διδούς, καὶ λαμβάνουσι χάριν εἰδῶς δι' ἄφατον ἀγαθότητα.
- [00860] Σοὶ χάρις, τῷ τὸ εἶναι δεδωκότι, καὶ τὸ εἶναι χαρισαμένῳ·
- [00861] καὶ τούτου παραπεσόντας αὐθις ἐπαναγαγόντι πρὸς τοῦτο διὰ τῆς ἀρρήτου σου συγκρατάσεως.
- [00862] Σοὶ τοίνυν πρόπει πᾶσα δόξα, τιμὴ καὶ προσκύνησις, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [00863] Ἀμήν.

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0380-0444 - Cirillus Alexandrinus - De sancta trinitate
Litterarum Omnium Conspectus: 162 Litterae, quae repetitae sunt in 55,777 occasionibus

α	0945	4,035	A	0913	46
β	0946	129	B	0914	9
γ	0947	977	Γ	0915	14
δ	0948	939	Δ	0916	1
ε	0949	2,876	E	0917	68
ζ	0950	89	Z	0918	4
η	0951	729	H	0919	3
θ	0952	751	Θ	0920	192
ι	0953	2,368	I	0921	15
κ	0954	1,963	K	0922	145
λ	0955	1,101	Λ	0923	96
μ	0956	1,419	M	0924	15
ν	0957	4,761	N	0925	5
ξ	0958	154	Ξ	0926	0
ο	0959	3,629	O	0927	37

π	0960	1,552	Π	0928	250
ρ	0961	2,017	P	0929	4
ς	0962	2,345	•	0930	0
σ	0963	1,989	Σ	0931	16
τ	0964	4,674	T	0932	96
υ	0965	757	Υ	0933	96
φ	0966	435	Φ	0934	32
χ	0967	398	X	0935	44
ψ	0968	46	Ψ	0936	1
ω	0969	802	Ω	0937	0
ϑ	8164	18			0
ϑ	8165	23	P	8172	

ά	8049	526	έ	8051	623	ή	8053	242	ί	8055	750	ό	8057	617	ύ	8059	473	ώ	8061	190
ὰ	8048	611	ὲ	8050	417	ἦ	80852	393	ὶ	8054	1,124	ὸ	8056	927	ὺ	8058	40	ὠ	8060	40
ἄ	8118	85			0	ἦ	8134	344	ἱ	8150	267			0	ὺ	8166	689	ῶ	8182	381
ἄ	7936	625	έ	7952	676	ή	7968	4	ί	7984	244	ό	8000	14	ύ	8016	528	ώ	8032	1
ἄ	7937	53	έ	7953	82	ή	7969	233	ί	7985	127	ό	8001	202	ύ	8017	215	ώ	8033	95
ἄ	7938	31	έ	7954	7	ή	7970	43	ί	7986	0	ό	8002	1	ύ	8018	0	ώ	8034	19
ἄ	7939	6	έ	7955	7	ή	7971	4	ί	7987	0	ό	8003	6	ύ	8019	1	ώ	8035	0
ἄ	7940	149	έ	7956	156	ή	7972	32	ί	7988	56	ό	8004	36	ύ	8020	46	ώ	8036	6
ἄ	7941	34	έ	7957	54	ή	7973	12	ί	7989	23	ό	8005	118	ύ	8021	41	ώ	8037	22
ἄ	7942	1			0	ή	7974	42	ί	7990	77			0	ύ	8022	52	ώ	8038	1
ἄ	7943	0			0	ή	7975	1	ί	7991	25			0	ύ	8023	20	ώ	8039	2
ἄ	8064	0			0	ή	8080	0			0			0	ύ	8167	0	ώ	8096	2
ἄ	8065	0			0	ή	8081	0			0			0	ύ	8163	1	ώ	8097	0
ἄ	8066	0			0	ή	8082	0			0			0			0	ώ	8098	0
ἄ	8067	0			0	ή	8083	0			0			0			0	ώ	8099	0
ἄ	8068	0			0	ή	8084	0			0			0			0	ώ	8100	0
ἄ	8069	0			0	ή	8085	0			0			0			0	ώ	8101	0
ἄ	8070	0			0	ή	8086	0			0			0			0	ώ	8102	0
ἄ	8071	0			0	ή	8087	1			0			0			0	ώ	8103	4

α	8115	33		0	η	8131	33		0		0		0	φ	8179	51
ά	8116	0		0	ή	8132	4		0		0		0	φ	8180	0
ᾱ	8119	15		0	ῆ	8135	67		0		0		0	ῶ	8183	139

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0380-0444 - Cirillus Alexandrinus - De sancta trinitate
Verborum Omnium Conspectus: 3,157Verba, quae repetita sunt in 735,441 occasionibus

ἄ [00142] [00187] [00312] [00359] [00696]
Α [00003]
ἄϊδιον [00113]
ἄϊδιος [00214]
ἀγαθόν [00094] [00157] [00402] [00502] [00503] [00504] [00506] [00507] [00514] [00515]
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ἀγαθός [00513]
ἀγαθότης [00345]
ἀγαθότητα [00112] [00118] [00859]
ἀγαθότητος [00180] [00344]
ἀγαθοῦ [00516]
ἀγαθῶ [00862]
ἀγαθῶν [00186]
ἀγαλλιᾶσεως [00711]
ἄγγελοι [00228] [00519]
ἀγγέλοις [00435]
Ἄγγελος [00683]
ἀγγέλους [00034] [00035]
ἀγέννητον [00180] [00251]
ἀγέννητος [00254] [00256]
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ἀγέννητον [00083] [00189] [00252]
ἀγέννητός [00256]
ἀγέννητος [00005] [00250] [00260] [00299]
ἀγεννητου [00369]
ἀγία [00235]
ἀγιαζόμενον [00293]
ἀγιάζον [00293] [00296]
ἄγιοι [00313]
ἀγίαν [00354]
ἀγίας [00019] [00258] [00284] [00343]
ἀγιασμοῦ [00289]
ἄγιον [00246]
ἄγιον [00009] [00025] [00187] [00262] [00289] [00303] [00347] [00353] [00366] [00377] [00381] [00385] [00652]
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ἀγνοοῦσαν [00633]
ἀγνοούσης [00776]
ἀγνοῶν [00762] [00775]
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ἀγνωσίας [00022]
ἀγνωστον [00060]
ἀγνωστος [00247]
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ἀγωνίων [00531]
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ἀδαιρέτος [00539]
ἀδαιρέτων [00569]
ἀδαιρέτως [00314]
ἀδιάλυτα [00044]
ἀδιάλυτοι [00044]
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 άμερίστως [00577]
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 ἀνήρ [00577]
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 ἀνθρωπικῶς [00595]
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 ἀντιδιαστελλομένων [00390]
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 ἀντίθεος [00761]
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 ἀνύπαρκτον [00156]
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 ἀνώλεθρόν [00180]
 ἀνωτέραν [00229]
 ἀνώτερος [00491]
 ἀνωτέρω [00283]
 ἀξία [00339]
 ἀξίας [00023]
 ἀξιόν [00005]
 ἀξίωμα [00249]

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 ἀοράτου [00193]
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 ἀπειρία [00092]
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