

0295-0373 - Athanasius Alexandrinus - Magnus - De sancta trinitat

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De sancta trinitate

- [00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΔΙΑΛΟΓΟΣ ΠΕΡΙ ΤΗΣ ΤΡΙΑΔΟΣ, ΕΝ Ω ΔΙΑΛΕΓΟΝΤΑΙ ΟΡΘΟΔΟΞΟΣ ΚΑΙ ΑΝΟΜΟΙΟΣ ΑΡΕΙΑΝΙΣΤΗΣ.
- [00002] ΑΝΟΜΟΙΟΣ.
- [00003] Χριστιανός εἶ;
- [00004] Ὁρθόδοξος.
- [00005] Καὶ πάνυ.
- [00006] Ἀνόμ.
- [00007] Τί ἐστὶν ὁ Χριστιανισμός;
- [00008] Ὁρθ.
- [00009] Ἀλλὰ τὸ μὲν ἦν ἀναγκαῖον εἰπεῖν, τὸ δὲ οὐκ ἀσφαλές.
- [00010] Ἀνόμ.
- [00011] Διὰ τί;
- [00012] Ὁρθ.
- [00013] Τὸ μὲν γὰρ εἰπεῖν, ὅτι Χριστοῦ δοῦλός εἰμι, ἀναγκαῖον εἰπεῖν·
- [00014] τὸ δὲ, τί ἐστὶν ὁ Χριστιανισμός, οὐκ ἀσφαλές, ἐὰν μὴ γινῶ τίς ἐστὶν ὁ ἐρωτῶν·
- [00015] μήποτε εὐρεθῶ βάλλων τὰ ἅγια τοῖς κυσίν, ἢ τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων.
- [00016] Καὶ γὰρ, ἐὰν με ἐρωτήσης, Πιστὸς εἶ ἢ κατ [28.1117] ηχοῦμενος, ἐτοίμως λέγω ὅ εἰμι·
- [00017] τί δὲ ἐστὶ τὸ εἶναι πιστὸν, οὐ λέγω, μήποτε καὶ Ἰουδαῖος ἢ ὁ ἐρωτῶν.
- [00018] Ἀνόμ.
- [00019] Ἀλλ' ἐγὼ σοὶ λέγω ὁ ἐρωτῶν σε, ὅτι Χριστιανός εἰμι.
- [00020] Ὁρθ.
- [00021] Οὐκ ἤρκεσέ σοι τὸ εἰπεῖν ἐμὲ, ὅτι Χριστιανός εἰμι·
- [00022] οὐδ' ἐμοὶ ἀρκεῖ τὸ εἰπεῖν σε, ὅτι Χριστιανός εἶ·
- [00023] ἐὰν μὴ μοι εἴπῃς, τί ἐστὶ Χριστιανισμός.
- [00024] Καὶ τότε δὲ οὐ πάντως εἶ Χριστιανός·
- [00025] οὐδὲ γὰρ τὸ εἰδέναι τί ἐστὶν ὁ Χριστιανισμός, τοῦτό ἐστὶν εἶναι Χριστιανόν·
- [00026] ἐπειδὴ οὐδὲ τὸ εἰδέναι τί ἐστὶν Ἰουδαϊσμός ἐστὶ τὸ εἶναι Ἰουδαῖον·
- [00027] οὐδὲ τὸ εἰδέναι τί ἐστὶν Ἑλληνισμός, τοῦτό ἐστὶ τὸ εἶναι Ἕλληνα.
- [00028] Ἀνόμ.

- [00029] Οἶδας τὸν Θεόν;
- [00030] Ὅρθ.
- [00031] Ναί.
- [00032] Ἀνόμ.
- [00033] Ὡς αὐτὸς ἑαυτὸν οἶδεν;
- [00034] Ὅρθ.
- [00035] Οὐ.
- [00036] Ἀνόμ.
- [00037] Οὐκοῦν οὐκ οἶδας αὐτόν;
- [00038] Ὅρθ.
- [00039] Οἶδα αὐτόν, ὡς ἐνδέχεται ἀνθρώπου φύσει εἰδέναι.
- [00040] Ἀνόμ.
- [00041] Ἄλλως οὖν αὐτόν ἴσασιν οἱ ἄνθρωποι, καὶ ἄλλως αὐτὸς ἑαυτόν;
- [00042] Ὅρθ.
- [00043] Καὶ πάνυ.
- [00044] Ἀνόμ.
- [00045] Πῶς;
- [00046] Ὅρθόδ.
- [00047] Ὅτι, ἐὰν μὴ τιτὴν αὐτὴν τῷ Θεῷ κτήσῃται γινώσκῃ, ἀδύνατον γινώσκει αὐτόν, ὡς αὐτὸς ἑαυτὸν οἶδε.
- [00048] Τὴν δὲ αὐτὴν τῷ Θεῷ κτήσασθαι γινώσκῃ ἀδύνατον, μὴ τῆς αὐτῆς αὐτῷ ὄντα οὐσίας.
- [00049] Οὐκ ἐσμὲν δὲ τῆς αὐτῆς αὐτῷ οὐσίας.
- [00050] Οὐκ ἄρα τὴν αὐτὴν αὐτῷ ἔχομεν γινώσκῃ.
- [00051] Ἀνόμ.
- [00052] Ἐὰν οὖν θέλῃ ὁ Υἱὸς ἀποκαλύψαι τι, οὐ δύναται;
- [00053] Ὅρθ.
- [00054] Ἀποκαλύπτει μὲν, ἀλλ' οὐχ οὕτως αὐτῷ ἀποκαλύπτει, ὡς αὐτὸς ἑαυτὸν οἶδεν·
- [00055] ἀλλ' ὡς δύναται γινώσκει ὁ κατ' ἀξιούμενος.
- [00056] Διότι τῷ μὲν Ἰεζεχιήλ ἀπὸ ὀσφύος καὶ ἄνω ἠλέκτρινος ἐγνώσθη·
- [00057] τῷ δὲ Δαυὶδ παλαιὸς ἡμερῶν·
- [00058] τῷ δὲ Ἡσαΐα καλυπτόμενος ὑπὸ τῶν σερα φίμ.
- [00059] Ἀνόμοιος.
- [00060] Σὺ οὖν πῶς αὐτόν οἶδας, ὡς ἠλέκτρινον, ἢ ὡς παλαιὸν τῶν ἡμερῶν;
- [00061] Ὅρθ.
- [00062] Παρ' αὐτῶν μαθὼν οἶδα, ὅτι ὑπὲρ πάντα ἐστὶ τὰ γνωρισθέντα αὐτοῖς.
- [00063] Εἰ μὴ γὰρ ἦν ὑπὲρ αὐτὰ, οὐκ ἂν διαφόρως ἐφαίνετο·
- [00064] καὶ διὰ τοῦτο ὁ Μονογενὴς λέγει·

- [00065] «Θεὸν οὐδεὶς ἑώρακε πώποτε.».
- [00066] Ἀνόμ.
- [00067] Ἄλλο ἐστὶ τὸ ἑωρακέναι, καὶ ἄλλο τὸ ἐγνωκέναι;
- [00068] Ὅρθ.
- [00069] Ἐπὶ Θεοῦ οὐκ ἔστιν ἄλλο καὶ ἄλλο·
- [00070] αὐτὸς γὰρ τὴν θεωρίαν ἐπὶ τῆς γνώσεως ἔλαβε, λέγων·
- [00071] «Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με;
- [00072] Φίλιππε, ὁ ἑώρα κὼς ἐμὲ ἑώρακε τὸν Πατέρα μου.».
- [00073] Ἀνόμ.
- [00074] Εἰ οἶδας, ὅτι ὑπὲρ τὰ φαινόμενά ἐστιν, οἶδας τί ἐστιν.
- [00075] Ὅρθ.
- [00076] Γελοῖον λέγεις·
- [00077] μὴ γὰρ, ἐπειδὴ οἶδα, ὅτι ὑπὲρ τὰ φαινόμενα σώματά ἐστιν ἡ ψυχὴ, οἶδα καὶ τί ἐστὶ ψυχὴ;
- [00078] Ἀνόμ.
- [00079] Ἐγὼ οὕτως αὐτὸν οἶδα, ὡς αὐτὸς ἑαυτὸν οἶδεν.
- [00080] Ὅρθ.
- [00081] Τί οὖν ἐστὶν ὁ Θεός;
- [00082] Ἀνόμ.
- [00083] Αὐτὸ τὸ ἀγέννητον.
- [00084] Ὅρθ.
- [00085] Τὸ εἰδέναι, ὅτι ἀγέννητός ἐστι, τοῦτό ἐστι τὸ εἰδέναι τὸν Θεόν.
- [00086] Ἀνόμ.
- [00087] Καὶ πάνυ.
- [00088] Ὅρθ.
- [00089] Ἰσασιν οὖν καὶ Ἰουδαῖοι καὶ Ἕλληνες τοῦτο.
- [00090] Τὴν αὐτὴν ἄρα τοῖς Ἰουδαίοις καὶ τοῖς Ἕλλησιν ἔχεις γνῶσιν, τοῖς μὴ γινώσκουσιν αὐτόν.
- [00091] Ὅτι γὰρ ὁ μὴ γινώσκων τὸν Υἱὸν οὐ γινώσκει τὸν Πατέρα, τὰ Εὐαγγέλια εἰρήκασιν.
- [00092] Ἀνόμ.
- [00093] Οὐκ οἶδεν ^[28.1120] οὖν ὁ Θεὸς ἀγέννητον ἑαυτόν;
- [00094] Ὅρθ.
- [00095] Ἀλλ' οὐ τοῦτό ἐστιν αὐτοῦ ἡ οὐσία, ὃ κατελήφμεν.
- [00096] Ἀνόμ.
- [00097] Μίαν λέγεις θεότητα, καὶ τρεῖς ὑποστάσεις;
- [00098] Ὅρθ.
- [00099] Λέλυται μὲν σου ἡ πρότερον γνῶσις.
- [00100] Ἀποκρινοῦμαι δέ σοι καὶ οὕτως·

- [00101] Ἄλλο ἐστὶν ὑπόστασις, καὶ ἄλλο θεότης·
- [00102] οὐχ ὡς ἄλλο πρᾶγμα καὶ ἄλλο, ἀλλ' ὡς ἄλλο τι ση μαινούσης τῆς ὑποστάσεως, καὶ ἄλλο τῆς θεότητος.
- [00103] Ἡ μὲν γὰρ ὑπόστασις «τὸ εἶναι» σημαίνει·
- [00104] ἡ δὲ θεότης «τὸ τί εἶναι.».
- [00105] Ἀνόμ.
- [00106] Οἶον, ὡς τί·
- [00107] Ὅρθ.
- [00108] Ὡς Πέτρου, καὶ Παύλου, καὶ Τιμοθέου τρεῖς ὑποστά σεις, καὶ μία ἀνθρωπότης.
- [00109] Ἀνόμ.
- [00110] Οὐκοῦν τρεῖς θεοί·
- [00111] Ὅρθ.
- [00112] Μὴ γένοιτο εἰπεῖν! Ἀνόμ.
- [00113] Εἰ οὕτως εἰσὶν αἱ ὑποστάσεις ὡς Πέτρου, καὶ Παύλου, καὶ Τιμοθέου, τρεῖς θεοί·
- [00114] τρεῖς γὰρ ἄνθρωποι, Πέτρος, καὶ Παῦ λος, καὶ Τιμόθεος.
- [00115] Ὅρθ.
- [00116] Κατὰ τὰς θείας Γραφὰς, οὐκέτι οὐδὲ αὐτοὶ τρεῖς ἄνθρωποι.
- [00117] «Ἐν γὰρ Χρι στῷ Ἰησοῦ οὐκ ἔνι ἄρσεν καὶ θῆλυ, οὐκ ἔνι Ἑλλήν καὶ Ἰουδαῖος, οὐκ ἔνι δοῦλος καὶ ἐλεύθερος·
- [00118] ἀλλ' οἱ πάντες ἐν Χριστῷ ἓν ἐσμεν.».
- [00119] Ἀνόμ.
- [00120] Οὐκέτι οὖν εἰσι τρεῖς, Πέτρος, καὶ Παῦλος, καὶ Τιμόθεος;
- [00121] Ὅρθ.
- [00122] Τρεῖς μὲν εἰσιν, ἀλλ' οὐ τρεῖς ἄνθρωποι.
- [00123] Ἀνόμ.
- [00124] Πῶς;
- [00125] Ὅρθ.
- [00126] Ὅτι τρεῖς εἰσιν ἄνθρωποι, ὅταν ἀνομοιανέχωσι τὴν καρδίαν, ὡς Ἑλλήν, καὶ Ἰουδαῖος, καὶ Χριστιανός·
- [00127] ὅταν δὲ τὸ αὐτὸ λέγωσι, καὶ μὴ ἔστιν ἐν αὐτοῖς σχίσματα, τρεῖς μὲν εἰσιν ὑποστάσεις, εἷς δὲ ἐν Κυρίῳ, μίαν ψυχὴν ἔχοντες καὶ μίαν καρδίαν·
- [00128] καὶ τρεῖς μὲν εἰσιν ἀριθμῶ, ἀλλ' οὐχ ἑτερότητι φύ σεως ἢ καρδίας.
- [00129] Ἀνόμ.
- [00130] Ἐγὼ τοὺς τρεῖς τρεῖς λέγω.
- [00131] Ὅρθ.
- [00132] Ἐγὼ δὲ τρεῖς λέγω, ὅταν ἡ ἐν αὐτοῖς σχίσμα·
- [00133] ἐὰν δὲ κατὰ τὰς ἀγίας Γραφὰς γένωνται κατηρητισμέ νοι ἐν τῷ αὐτῷ νοῖ, καὶ ἐν τῇ αὐτῇ γνώμῃ, ἓνα λέγω καινὸν ἄνθρωπον, μετὰ τοῦ μένειν τὰς ὑποστάσεις.
- [00134] Ἀνόμ.
- [00135] Ἀλλὰ ταῦτα ἐπὶ ἀνθρώπων εἴρηται·
- [00136] ἐπὶ δὲ Θεοῦ ἄλλως.

- [00137] Ὅρθ.
- [00138] Εἰ ἐπὶ τῶν διηρημένων σωματικῶς, ὅταν μὴ ἦ σχίσμα διανοίας, τὸ εἰς καὶ τὸ ἐν κεῖται ἐν τῇ γραφῇ, πολλῶ πλέον ἐπὶ τῶν ἀϋλων καὶ τῶν ἀσωμάτων.
- [00139] Ἦ τοίνυν δὸς ἐκεῖ σχίσματα, ἵνα εἴπωμεν τρεῖς θεοὺς, τοῦ μὲν τόδε θέλοντος, τοῦ δὲ τόδε·
- [00140] ἦ, εἰ οὐκ ἐνὶ σχίσμα, εἰς Θεὸς Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα, ὡς εἰς ἄνθρωπος οἱ ἐν Χριστῷ κατηρτισμένοι, καθὼς γέγραπται.
- [00141] Ἀνόμοιος.
- [00142] Οὐκ ἔστιν οὖν διαφορὰ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος;
- [00143] Ὅρθ.
- [00144] Ἐν τῇ φύσει οὐ· ἐν τῷ θελήματι οὐ·
- [00145] ἐν τῷ γεννᾶν καὶ γεννᾶσθαι, καὶ ἐκπέμπειν καὶ ἐκπορεύεσθαι, ναί.
- [00146] Ἀνόμ.
- [00147] Τί ἐστι γεννᾶν καὶ γεννᾶσθαι, καὶ ἐκπέμπειν καὶ ἐκπορεύεσθαι;
- [00148] Ὅρθ.
- [00149] Ὅτι ὁ μὲν Πατὴρ γεννᾷ, τουτέστιν ἐγέννησεν·
- [00150] ὁ δὲ Υἱὸς γεννᾶται, τουτέστιν γεγέννηται·
- [00151] καὶ ὅτι αὐτὸς ὁ Πατὴρ ἐκπέμπει τὸ Πνεῦμα τουτέστιν ἐξέπεμψε.
- [00152] Καὶ τὸ Πνεῦμα ἐκπορεύεται, τουτέστιν, ἐκ πεπόρευται, Ἀνόμ.
- [00153] Ἐκπορεύεται, εἶπε·
- [00154] μὴ γὰρ καὶ ἐκπεπόρευται;
- [00155] Ὅρθ.
- [00156] Καὶ περὶ τοῦ Υἱοῦ, «Γεννᾷ με,» [28.1121] εἶρηκε.
- [00157] «Πρὸς» γὰρ «πάντων βουνῶν γεννᾷ με,» εἶπεν.
- [00158] Ὡσπερ οὖν ἐπὶ τοῦ Υἱοῦ τὸ γεννᾷ με, Ἐγέννησε, νοεῖς, οὕτω καὶ ἐπὶ τοῦ Πνεύματος τὸ ἐκπορεύεται, ἐκπεπόρευται, νόησον·
- [00159] ἔθος γὰρ ἐστι γραφικόν·
- [00160] ὡς τὸ, «Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,» τουτέστιν, Ὁ ποιήσας·
- [00161] καὶ τὸ, «Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς,» τουτέστι, θεμελιώσας.
- [00162] Ἀνόμ.
- [00163] Αὕτη ἐστὶν ἡ διαφορὰ;
- [00164] Ὅρθ.
- [00165] Αὕτη.
- [00166] Ἀνόμ.
- [00167] Τὴν δὲ φύσιν τὴν αὐτὴν λέγεις;
- [00168] Ὅρθ.
- [00169] Τὴν αὐτὴν.
- [00170] Ἀνόμ.
- [00171] Καὶ πῶς δύναται ἡ αὕτη φύσις εἶναι, εἰ ὁ μὲν γεννᾷ, ὁ δὲ γεννᾶται;

- [00172] Ὁρθ.
- [00173] Τίθης δὲ ὅμως, ὅτι ὁ μὲν γεννᾶ, ὁ δὲ γεννᾶται;
- [00174] Ἀνόμ.
- [00175] Ναί;
- [00176] Ὁρθ.
- [00177] Εἰ ὁ μὲν γεννᾶ, ὁ δὲ γεννᾶται;
- [00178] ὁ γεννῶν ἐκ τῆς αὐτοῦ φύσεως γεννᾶ, καὶ ὁ γεννώμενος ἐκ τῆς τοῦ γεννῶντος φύσεως γεννᾶται.
- [00179] Ἀνόμ.
- [00180] Μὴ γένοιτό μοι εἰπεῖν, ὅτι ἐκ τῆς φύσεως ἐγέννησεν ὁ Θεός! Ὁρθ.
- [00181] Οὐκοῦν οὐκ ἐγέννησεν.
- [00182] Ἀνόμ.
- [00183] Ἐγέννησε κτίσας;
- [00184] Ὁρθ.
- [00185] Πρῶτον αὐτὸν ἔκτισε, καὶ τότε ἐγέννησεν·
- [00186] ἦ πῶς;
- [00187] Φανε ρώτερόν μοι εἰπέ.
- [00188] Οὐ νοῶ γὰρ τί ἐστιν, ἐγέννησε κτίσας.
- [00189] Ἀνόμ.
- [00190] Τὸ γέννημα τοῦ Θεοῦ κτίσμα αὐτοῦ ἐστιν, ἐπειδὴ ἀπλοῦς ἐστι καὶ ἀσύνθετος·
- [00191] καὶ οὐκ ἄλλοις γεννᾶ, καὶ ἄλλοις κτίζει, ἀλλ' οἷς γεννᾶ, τοῦ τοῖς καὶ κτίζει.
- [00192] Ὁρθ.
- [00193] Εἰ ἀπλοῦς ἐστι καὶ ἀσύνθετος, τί λέγεις, οἷς καὶ οἷς;
- [00194] Ἐνθα γὰρ τὸ, οἷς καὶ οἷς, ἐκεῖ πολλά.
- [00195] Εἰ δὲ ἀσύνθετος, οὐκ ἄρα πολλά.
- [00196] Ἀνόμοιος.
- [00197] Οὐκ ἔστιν οὖν ἀπλοῦς ὁ Θεός;
- [00198] Ὁρθ.
- [00199] Ἐγὼ δὲ καὶ ὑπὲρ τὸ ἀπλοῦν λέγω.
- [00200] Καὶ γὰρ ἄγγελος ἀπλοῦς ἐστι, καὶ ψυχὴ, καὶ τὸ φῶς·
- [00201] οὐ γὰρ ἐκ μερῶν ἢ μελῶν σύγκειται.
- [00202] Ἀνόμ.
- [00203] Εἰ τοίνυν καὶ ὑπὲρ τὸ ἀπλοῦν ἐστιν, οἷς γεννᾶ καὶ κτίζει;
- [00204] Ὁρθ.
- [00205] Πάλιν λέγω, μὴ λέγε, οἷς γεννᾶ καὶ κτίζει·
- [00206] τὸ γὰρ ἀπλοῦν οἷς καὶ οἷς οὐκ ἔχει·
- [00207] πολλῶ δὲ πλείω τὸ ὑπὲρ ἀπλοῦν οἷς καὶ οἷς οὐκ ἔχει.

- [00208] Ἀνόμ.
- [00209] Ὡσαύτως οὖν γεννᾷ ὁ Θεός, καὶ ὡσαύτως κτίζει;
- [00210] Ὁρθ.
- [00211] Οὐ.
- [00212] Ἀνόμ.
- [00213] Οὐκοῦνσύνθετος;
- [00214] Ὁρθ.
- [00215] Μὴ γένοιτο! Ἀνόμ.
- [00216] Εἰ ἄλλοις γεννᾷ καὶ ἄλλοις κτίζει, σύνθετός ἐστιν;
- [00217] Ὁρθ.
- [00218] Οὐ λέγω, ἄλλοις γεννᾷ, καὶ ἄλλοις κτίζει, ἀλλὰ ἄλλως γεννᾷ, καὶ ἄλλως κτίζει.
- [00219] Ἀνόμ.
- [00220] Πῶς γεννᾷ, καὶ πῶς κτίζει;
- [00221] Ὁρθ.
- [00222] Ὑποστάσει γεννᾷ, καὶ ἐντολῇ κτίζει.
- [00223] Ἦγὰρ ἐντολῇ, σύνδρομον ἔχουσα τὴν δύναμιν, παρ' ἴσθησιν ὁ βούλεται ὁ ἐντειλάμενος;
- [00224] Ὑποστάσει δὲ γεννᾷ, οὐκ ἀνέχεται ἐντολὴν, ἵνα μηδὲν μέσον ἦ τοῦ γεννῶντος Πατρὸς καὶ τοῦ γεννωμένου Υἱοῦ.
- [00225] Ἀνόμ.
- [00226] Μὴ θέλων οὖν ἐγέννησεν;
- [00227] Ὁρθ.
- [00228] Ὁ γεννηθεὶς ζῶσα τοῦ γεννήσαντός ἐστιν εἰκὼν, καὶ ὑπερβαίνει τὴν θέλησιν ἢ εἰκὼν τῆς ὑποστάσεως.
- [00229] Πρῶτον γὰρ δεῖ νοεῖν τὴν εἰκόνα τῆς ὑποστάσεως, καὶ τότε τὸ θέλειν, ἢ μὴ θέλειν.
- [00230] Τῆς δὲ ὑποστάσεως ἐστὶ γέννημα καὶ εἰκὼν ἀπαράλλακτος ὁ Υἱός;
- [00231] πρὸ τοῦ θελήματος νόει τὴν τῆς ὑποστάσεως εἰκόνα.
- [00232] Ἀνόμ.
- [00233] Τί ἐστιν;
- [00234] Ὑπερβαίνει τὴν θέλησιν ἢ εἰκὼν;
- [00235] Ὁρθ.
- [00236] Ὅτι τὴν οὐσίαν, καὶ ἄνευ τοῦ τόδε θέλειν, νοῆσαι δύνη;
- [00237] ἄνευ δὲ εἰκόνας οὐ δύνη.
- [00238] Ἦ γὰρ θέλησις καὶ ἄρχεται καὶ παύεται;
- [00239] ἢ δὲ ^[28.1124] εἰκὼν τῆς οὐσίας οὐτ' ἄρχεται, οὔτε παύεται.
- [00240] Καὶ ἄλλως;
- [00241] Θέλων ἐστὶν ἀθάνατος, ἢ μὴ θέλων;
- [00242] Ἀνόμ.
- [00243] Θέλων.

- [00244] Ὅρθ.
- [00245] Πρὸ τοῦ οὖν θελήσει, οὐκ ἄρα ἀθάνατος.
- [00246] Ἀνόμ.
- [00247] Αἰδίως θέλει εἶναι ἀθάνατος;
- [00248] Ὅρθ.
- [00249] Καὶ αἰδίως Πατήρ.
- [00250] Ὡς γὰρ οὐ δύνη εἰπεῖν, ὅτι μὴ θέλων ἐστὶν ἀθάνατος, οὐδ' ὅτι μὴ θέλων Πατήρ·
- [00251] καὶ ὡσπερ οὐ προηγείται τῆς ἀθανασίας θέλημα, οὕτως οὐδὲ τοῦ Υἱοῦ·
- [00252] ἀλλ' αἰδίως ἐστὶν Υἱὸς ἐκ Πατρὸς θέλοντος γεγεννημένος, εἰκὼν τῆς ὑποστάσεως ἀπα ράλλακτος.
- [00253] Ἀνόμοιος.
- [00254] Ποῦ γέγραπται, τῆς ὑποστάσεώς ἐστὶν εἰκὼν ὁ Υἱός;
- [00255] Ὅρθ.
- [00256] Τὸν χαρακτήρα τῆς ὑποστάσεως οὐδὲν ἄλλο νοῶ ἢ εἰκόνα εἶναι τῆς ὑποστάσεως.
- [00257] Ἀνόμ.
- [00258] Ὁ γὰρ ἀνὴρ οὐ γέγραπται εἰκὼν καὶ δόξα Θεοῦ;
- [00259] Ὅρθ.
- [00260] Ἀλλ' οὐχὶ χαρακτήρ τῆς ὑποστάσεως.
- [00261] Ἄλλο δὲ ἐστὶν εἰκόνα Θεοῦ εἶναι, καὶ ἄλλο χαρακτήρα ὑποστάσεως αὐτοῦ.
- [00262] Τὸ γὰρ ἔργον τοῦ ἐργασμένου τεχνίτου ἔχει τὴν εἰκόνα τῆς τέχνης, οὐχὶ δὲ τῆς ὑποστάσεως.
- [00263] Ἀνόμ.
- [00264] Τί λέγεις οὐκ οἶδα·
- [00265] σα φέστερον εἶπέ.
- [00266] Ὅρθ.
- [00267] Τοῦ τέκτονος τὸ βᾶθρον ἔχει τὴν εἰκόνα τῆς τέχνης·
- [00268] ἐὰν γὰρ ἴδω βᾶθρον, οἶδα, ὅτι ὑπὸ τέκτονος ἐγένετο·
- [00269] κὰν ἴδω πλοῖον, οἶδα, ὅτι ὑπὸ ναυπηγοῦ ἐστὶ τὸ ἔργον, τοῦ ἐργασμένου εἰκὼν καὶ δόξα τῆς τέχνης·
- [00270] οὐ μὴν καὶ χαρακτήρ τῆς ὑποστάσεως.
- [00271] Οὐ γὰρ τὸν χαρακτήρα τοῦ ἐργασμένου ἔχει τὸ βᾶθρον ἢ τὸ πλοῖον·
- [00272] ὁ μὲν γὰρ ἐστὶν ἄνθρωπος τῆς ὑποστάσεως, τὸ δὲ βᾶθρον ἢ τὸ πλοῖον οὐ.
- [00273] Οὕτω καὶ ὁ ἄνθρωπος τοῦ θεμένου αὐτὸν Θεοῦ εἰκὼν καὶ δόξα ἐστί.
- [00274] Καὶ γὰρ κατὰ τὸν ἅγιον Σολομῶνα·
- [00275] «Ἄνα λόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται καὶ δοξάζεται ἐκ τοῦ γεγονότος» οὐ μὴν χαρακτήρ ἐστὶ τῆς ὑποστάσεως τοῦ πεποιηκότος, ἀλλ' ἢ ἄρα τῆς ἐνεργείας.
- [00276] Ὁ δὲ Υἱὸς χαρακτήρ ἐνυπόστατος.
- [00277] Λέγει γάρ·
- [00278] «Ὁ ἑωρακὴς ἐμὲ ἑώρακε τὸν Πατέρα μου» οὐδεὶς δὲ, ἑωρακὴς ἄνθρωπον, εἶδε τὸν Πατέρα.

- [00279] Ανόμ.
- [00280] Ποῦ γέγραπται, ὅτι χαρακτηρ ἐστὶ τῆς ὑποστάσεως ὁ Υἱός;
- [00281] Ὅρθ.
- [00282] Παρὰ τῷ ἀποστόλῳ Παύλῳ ἐν τῇ πρὸς Ἑβραίους.
- [00283] Ανόμ.
- [00284] Οὐκ ἐκκλησιάζεται;
- [00285] Ὅρθ.
- [00286] Ἀφ' οὐκατηγγέλη τὸ Εὐαγγέλιον Χριστοῦ, Παύλου εἶναι πε πίστευται ἢ ἐπιστολή;
- [00287] καὶ μετ' αὐτῆς εἰσὶν ἐπιστο λαὶ ἰδ' αἱ πᾶσαι τοῦ Παύλου.
- [00288] Ανόμ.
- [00289] Ανέγνωσ, ὅτι ἐν μὲν πάσαις τὸ ὄνομα αὐτοῦ ἐμφέρεται, ἐν δὲ ταύτῃ οὐ;
- [00290] Ὅρθ.
- [00291] Ὅτι Ἑβραίοις ἔγραφεν·
- [00292] ἦσαν δὲ κατηχηθέντες περὶ αὐτοῦ, ὅτι ἀποστασίαν διδάσκει;
- [00293] καὶ ἵνα μὴ, σειριάζαντες αὐτοῦ τὸ ὄνομα, κλείσωσι τὴν ἀκοήν·
- [00294] διὰ τοῦτο ἀπὸ τῶν πατέρων ἤρξατο, λέγων·
- [00295] «Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἡμῶν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν ἐλάλησεν ἡμῖν ἐν Υἱῷ.».
- [00296] Ὅτι δὲ αὐτοῦ ἐστὶν ἢ ἐπιστολή, φανερόν ἐστι καὶ ἀπὸ τοῦ τέλους τῆς ἐπιστολῆς.
- [00297] Μέννηται γὰρ καὶ Τιμοθέου, λέγων·
- [00298] «Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυ^[28.1125] μένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.».
- [00299] Ανόμοιος.
- [00300] Κἂν δῶμεν, ὅτι Παύλου ἐστὶν ἢ Ἐπιστολή, ἀλλὰ ὁ χαρακτηρ τῆς ὑποστάσεως ἐν τῇ ὑποστάσει ἔχει τὸ εἶναι, οὐκ ἐν ἰδίᾳ ζωῇ;
- [00301] Ὅρθ.
- [00302] Ἀλλ' οὐ μόνον εἴρηται χαρακτηρ ὑποστάσεως, ἀλλὰ καὶ Υἱός, ἵνα τὸ ἐνυπόστατον νοήσωμεν.
- [00303] Ἀπαύγασμα γὰρ εἴρηται, διὰ τὸ συναϊδίως ἐξ αὐτοῦ εἶναι·
- [00304] χαρακτηρ διὰ τὴν ὁμοιότητα τῆς ὑποστάσεως·
- [00305] Υἱός διὰ τὸ ἐνυπόστατον.
- [00306] Ανόμ.
- [00307] Καὶ ἡμεῖς λέγομεν πάντα εἶναι ἐκ τοῦ Θεοῦ.
- [00308] Ὅρθ.
- [00309] Ἀλλὰ τὰ μὲν ἐστὶν ἐκ τῆς ἐντολῆς αὐτοῦ δημιουργικῶς·
- [00310] ὁ δὲ Υἱός ἐκ τῆς ὑποστάσεως γεννητικῶς τὸ δὲ Πνεῦμα ἐκπορευτικῶς.
- [00311] Ανόμ.
- [00312] Καὶ τὸ Πνεῦμα ἐκ τῆς ὑποστάσεως λέγεις;
- [00313] Ὅρθ.
- [00314] Ἐπεὶ πόθεν;

- [00315] Ανόμ.
- [00316] Ποῦ γέγραπται, ὅτι τὰ μὲν ἐκ τῆς ἐντολῆς, τὰ δὲ ἐκ τῆς ὑποστάσεως;
- [00317] Ὅρθ.
- [00318] Ὁ Δαβὶδ λέγει περὶ τῶν ἐκ τῆς ἐντολῆς·
- [00319] «Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις, αἰνεῖτε αὐτὸν, πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν, πᾶσαι αἱ δυνάμεις αὐτοῦ, αἰνεῖτε αὐτὸν, ἥλιος καὶ σελήνη, αἰνεῖτε αὐτὸν, πάντα τὰ ἄστρα καὶ τὸ φῶς.
- [00320] Ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν·
- [00321] αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.».
- [00322] Περὶ δὲ τῆς γεννήσεως τοῦ Υἱοῦ γέγραπται·
- [00323] «Ἐκ γαστρὸς πρὸ ἐωσφόρου ἐγέννησά σε» καὶ περὶ τοῦ ἁγίου Πνεύματος, «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα» καὶ ἐν ἄλλοις·
- [00324] «Πνεῦμα γὰρ παρ' ἐμοῦ ἐκπορεύεται» καὶ ἐν ἄλλοις·
- [00325] «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἔστε ρεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [00326] Ανόμ.
- [00327] Ἐκ γαστρὸς εἶπε καὶ στόματος, οὐκ ἐξ ὑποστάσεως.
- [00328] Ὅρθ.
- [00329] Ἐπὶ Θεοῦ ὅταν λέγονται μέλη ἢ μέρη, ἀνθρωποπαθῶς μὲν λέγονται, θεοπρεπῶς δὲ νοοῦνται·
- [00330] εἰ δὲ μὴ, ποίαν γαστέρα σωματικὴν ἐπὶ Θεοῦ ἔχομεν νοῆσαι;
- [00331] Ἐγὼ, γαστέρα ἀκούων, τὸ γεννητικὸν τῆς φύσεως νοῶ, καὶ στόμα τὸ διδακτικόν·
- [00332] καὶ γὰρ καὶ ἐπὶ ἀνθρώπων ἔστιν ὅτε κέχρηται ἡ Γραφή ταύτη τῇ συνηθείᾳ, ὡς ὅταν λέγη·
- [00333] «Ἀπὸ τοῦ φόβου σου, Κύριε, ἐν γαστρὶ ἐλά βομεν, καὶ ἐτέκομεν πνεῦμα σωτηρίας ἐπὶ τῆς γῆς.».
- [00334] Καὶ ἐνταῦθα γὰρ οὐ γαστέρα ἡμῶν λέγει τὴν σωματικὴν, ἀλλὰ τὴν τῆς φύσεως γεννητικὴν δύναμιν.
- [00335] Ανόμοιος.
- [00336] Ποῦ γέγραπται ἐπὶ Θεοῦ φύσις;
- [00337] Ὅρθ.
- [00338] Παρὰ τῷ Ἀποστόλῳ·
- [00339] «Ἀλλὰ τότε μὲν, οὐκ εἰδότες Θεόν, ἐδουλεύσατε τοῖς μὴ φύσει οὐσι θεοῖς·
- [00340] νῦν δὲ, γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ τοῦ Θεοῦ,» φύσει δηλονότι.
- [00341] Καὶ ἐν ταῖς καθολικαῖς Ἐπιστολαῖς γέγραπται·
- [00342] «Δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα γένησθε θείας κοινωνοὶ φύσεως.».
- [00343] Γινόμεθα δὲ θείας κοινωνοὶ φύσεως τῇ κοινωνίᾳ τοῦ ἁγίου Πνεύματος.
- [00344] Ανόμ.
- [00345] Οὐκοῦν ^[28.1128] καὶ τὸ Πνεῦμα θείας ἐστὶ φύσεως;
- [00346] Ὅρθ.
- [00347] Εἰ ἡμεῖς τῇ κοινωνίᾳ τοῦ ἁγίου Πνεύματος θείας ἐσμὲν φύσεως, οὐχὶ τὸ Πνεῦμα τὸ παρεχόμενον ἡμῖν τὴν κοινωνίαν;
- [00348] Ανόμ.
- [00349] Καὶ τὸ Πνεῦμα οὖν λέγεις θείας εἶναι φύσεως;

- [00350] Ὄρθ.
- [00351] Οὐχ ἀπλῶς θείας εἶναι φύσεως, ἀλλὰ τῆς οὐσίας.
- [00352] Αὐτὸς γὰρ εἶπεν ὁ Πατήρ·
- [00353] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα·» ὁ δὲ Υἱός·
- [00354] «Οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς μου τὸ λαλοῦν ἐν ὑμῖν.».
- [00355] Καὶ ὁ Ἰωβ θεῖον εἶπε τὸ Πνεῦμα, οὕτω λέγων·
- [00356] «Ζῆ Κύριος, ὃς οὕτω με κέκρικε, καὶ ὁ Παντοκράτωρ ὁ πικράνας μου τὴν ψυχὴν·
- [00357] ἢ μὴν ἔτι τῆς πνοῆς μοι ἐνούσης, πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥίσι, μὴ λαλήσει τὸ στόμα μου ἄδικα.».
- [00358] Ὄρθ, πῶς τῆς ἀγίας Τριάδος μέμνηται·
- [00359] «Ζῆ Κύριος,» λέγων τὸν Υἱόν·
- [00360] καὶ, «Ὁ Παντοκράτωρ ὁ πικράνας μου τὴν ψυχὴν,» τὸν Πατέρα·
- [00361] «Πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥίσι,» τὸ Πνεῦμα τὸ ἅγιον.
- [00362] Χριστοῦ γὰρ ἐστὶν εὐωδία τὸ Πνεῦμα·
- [00363] καὶ ὡσπερ ἐκ τῆς εὐωδίας διὰ τῶν ῥινῶν τὸ μύρον γινώσκεται, οὕτως καὶ ἐκ τοῦ Πνεύματος Χριστός.
- [00364] «Οὐδεὶς γὰρ δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ.».
- [00365] Καὶ οἱ ἀπόστολοι Χριστοῦ εὐωδία ἦσαν, καὶ εἰσίν·
- [00366] ἐπειδὴ καὶ ναοὶ τοῦ Πνεύματός εἰσι.
- [00367] Λέγει γὰρ Παῦλος·
- [00368] «Οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν ναοὶ τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν.
- [00369] Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.».
- [00370] Ἀνόμοιος.
- [00371] Εἰ ἄλλως κτίζει ὁ Θεός, καὶ ἄλλως γεννᾷ, σύνθετός ἐστιν;
- [00372] Ὄρθ.
- [00373] Σύνθετος μὲν οὐκ ἔστι·
- [00374] μὴ γὰρ γένοιτό μοι εἰπεῖν! ὑποστάσει δὲ γεννᾷ, καὶ ἐντολῇ κτίζει.
- [00375] Εἰ δὲ ὡς κτίζει, οὕτως καὶ γεννᾷ, τὸ κτίσμα αὐτοῦ γέννημα αὐτοῦ ἐστίν.
- [00376] Ἀνόμ.
- [00377] Καὶ πάνυ.
- [00378] Ὄρθ.
- [00379] Ἐκτισε δὲ τὸν κύνα·
- [00380] τόλμησον εἰπεῖν τὸν κύνα ἐκ γαστροῦ γεγεννηθῆναι, καὶ ἄλλο τι τῶν κτισμάτων.
- [00381] Ἐγὼ γὰρ λέγω, ὅτι καὶ τὸν κύνα καὶ πάντα τὰ ἄλογα μετὰ καὶ πάσης τῆς ἄλλης κτίσεως ἔκτισεν ὁ Θεός·
- [00382] Εἶπε καὶ αὐτὸς, ὅτι καὶ ἐκ γαστροῦ αὐτὰ ἐγέννησεν, εἶπερ ὡσαύτως κτίζει καὶ γεννᾷ.
- [00383] Ἀνόμ.
- [00384] Ἄλλως οὖν κτίζει, καὶ ἄλλως γεννᾷ;
- [00385] Ὄρθ.

- [00386] Καὶ πάνυ.
- [00387] Ἀνόμ.
- [00388] Οὐκ ἔστιν ἀσύνθετος;
- [00389] Ὅρθ.
- [00390] Οὐκ εἶπον, οὐκ ἔστιν ἀσύνθετος, ἀλλὰ καὶ ὑπὲρ τὸ ἀσυνθετὸν ἔστιν·
- [00391] ἄλλως δὲ γεννᾶ καὶ ἄλλως κτίζει.
- [00392] Ἀνόμ.
- [00393] Πῶς οἶόν τε;
- [00394] Ὅρθ.
- [00395] Ὁ νοῦς ὁ ἐν ἡμῖν, ὅκατ' εἰκόνα τοῦ Θεοῦ γεγονῶς, οὐκ ἔστιν ἀσύνθετος;
- [00396] καὶ ἄλλως γεννᾶ λόγον, καὶ ἄλλως κτίζει, ἢ κτίζει.
- [00397] Ἀνόμ.
- [00398] Πῶς ἄλλως γεννᾶ καὶ ἄλλως κτίζει;
- [00399] καίτοιγε ὁ νοῦς οἷς κτίζει, καὶ γεννᾶ.
- [00400] Ὅρθ.
- [00401] Ψεῦδος·
- [00402] γεννᾶ γὰρ ἐξ αὐτοῦ λόγον, κτίζει δὲ ἐξ ὕλης οἰκίαν, πλοῖον, καὶ ὅσα τοιαῦτα.
- [00403] Ἀνόμ.
- [00404] Οὐκοῦν καὶ Θεὸς ἐξ ὕλης κτίζει;
- [00405] Ὅρθ.
- [00406] Τὰ μὲν ἐξ ὕλης, τὰ δὲ, μὴ ὄντα, ὑπεστήσατο.
- [00407] Ἀνόμ.
- [00408] Πῶς;
- [00409] Ὅρθ.
- [00410] Τὴν ὕλην καὶ τοὺς ^[28.1129] οὐρανοὺς καὶ τοὺς ἀγγέλους ἐξ οὐδενὸς ὑπεστήσατο.
- [00411] Ἀλλ' ἡ βούλησις, σύνδρομον ἔχουσα τὴν δύναμιν, ὑπεστήσατο ὅσα ἠθέλησε·
- [00412] τὰ δὲ θνητὰ ζῶα ἐκ τῆς ὕλης ἐποίησεν.
- [00413] Ἀνόμ.
- [00414] Τοῦτο δέχομαι.
- [00415] Ὅρθ.
- [00416] Τὸν δὲ Υἱὸν οὐχ ἀπλοῦν καὶ ἀσύνθετον λέγεις;
- [00417] Ἀνόμ.
- [00418] Ναί.
- [00419] Ὅρθ.
- [00420] Οὐκοῦν καὶ τοῦ Υἱοῦ τὸ κτίσμα γέννημα λέγεις;
- [00421] Ἀνόμ.

- [00422] Οὐ.
- [00423] Ὅρθ.
- [00424] Εἰ διὰ τοῦτο τὸ κτίσμα τοῦ Πατρὸς, γέννημα λέγεις, ἐπειδὴ ἀπλοῦς ἐστὶ, καὶ τὸ γέννημα κτίσμα·
- [00425] ἔστι δὲ καὶ ὁ Υἱὸς ἀπλοῦς, καὶ αὐτοῦ τὸ κτίσμα ἐστὶ γέννημα·
- [00426] καὶ εὐρεθήσεται τοῦ μὲν Υἱοῦ πατὴρ ὁ Πατήρ, τῆς δὲ κτίσεως πάππος.
- [00427] Ἀνόμ.
- [00428] Ἀλλὰ τοῦ μὲν Πατρὸς τὸ γέννημά ἐστὶ κτίσμα, τοῦ δὲ Υἱοῦ τὸ κτίσμα ἐστὶ κτίσμα.
- [00429] Ὅρθ.
- [00430] Ἐπειδὴ ἀπλοῦς ἐστὶν ὁ Θεὸς, τὸ κτίσμα αὐτοῦ γέννημα αὐτοῦ ἐστὶ, καὶ τὸ γέννημα κτίσμα·
- [00431] ἢ πῶς;
- [00432] Ἀνόμ.
- [00433] Πάνυ.
- [00434] Ὅρθ.
- [00435] Καὶ τοῦ Υἱοῦ ἄρα τὸ κτίσμα γέννημα, ἀσυνθέτου ὄντος·
- [00436] ἢ οὐκ ἄρα διὰ τὸ ἀσύνθετον τοῦ Πατρὸς τὸ γέννημα κτίσμα, ἢ τὸ κτίσμα γέννημα, κἄν ἢ ἀσύνθετος.
- [00437] Γέννημα δὲ τοῦ Πατρὸς ὁ Υἱός·
- [00438] οὐκ ἄρα κτίσμα.
- [00439] Ἀνόμ.
- [00440] Ὁ Πατὴρ τοῦ Υἱοῦ αἰτιός ἐστὶ, τῆς δὲ κτίσεως ὁ Υἱός.
- [00441] Ὅρθ.
- [00442] Τῆς δὲ κτίσεως οὐκ ἐστὶν αἰτιὸς καὶ ὁ Πατήρ;
- [00443] Ἀνόμ.
- [00444] Ἀλλὰ διὰ τοῦ Υἱοῦ.
- [00445] Ὅρθ.
- [00446] Τίθης δὲ ὄλωσ, ὅτι αἰτιός ἐστὶ καὶ τῆς κτίσεως;
- [00447] Ἀνόμ.
- [00448] Ναί.
- [00449] Πάντα γὰρ ἐκ τοῦ Θεοῦ.
- [00450] Ὅρθ.
- [00451] Εἰσὶν οὖν αὐτοῦ καὶ τὰ γεννήματα πάντα, κύνες, κόρακες, γῦπες, καὶ πᾶσα ἢ κτίσις λογικὴ τε καὶ ἄλογος.
- [00452] Ἀνόμ.
- [00453] Εἶπον, ὅτι διὰ τοῦ Υἱοῦ ἐκτίσθησαν·
- [00454] μόνος δὲ ὁ Υἱὸς ἄνευ μεσίτου γεγέννηται, τουτέστιν ἔκτισται.
- [00455] Ὅρθ.
- [00456] Ἐπειδὴ μόνος ἐκ μόνου, διὰ τοῦτο καὶ γέννημα λέγεις αὐτὸν καὶ κτίσμα;

- [00457] ἡ πῶς;
- [00458] Ἀνόμ.
- [00459] Ναί.
- [00460] Ὅρθ.
- [00461] Τὰ δὲ ἄλλα πάντα, ἐπειδὴ διὰ τοῦ Υἱοῦ ἐγένοντο, κτίσματά εἰσιν, οὐκ ἔτι δὲ καὶ γεννήματα;
- [00462] Ἀνόμ.
- [00463] Οὕτως.
- [00464] Ὅρθ.
- [00465] Ἡ μεσιτεία τοίνυν τοῦ Υἱοῦ ἠλάττωσε τὴν τοῦ Πατρὸς ἐνέργειαν.
- [00466] Ἀνόμ.
- [00467] Διὰ τί;
- [00468] Ὅρθ.
- [00469] Ὅτι, μόνος μόνον γεννῶν, ὡσαύτως καὶ γεννᾷ καὶ κτίζει.
- [00470] Μεσιτεύοντος δὲ τοῦ Υἱοῦ, οὐκ ἔτι τὸ κτίσμα αὐτοῦ γέννημα αὐτοῦ ἐστὶ·
- [00471] καὶ, ὡς φαί νεται, ἐπὶ βλάβῃ τῶν ἀρχῶν καὶ τῶν ἐξουσιῶν, καὶ πάσης ὁμοῦ τῆς κτίσεως, ἐγεννήθη ὁ Υἱός.
- [00472] Ἀνόμ.
- [00473] Διὰ τί;
- [00474] Ὅρθ.
- [00475] Ἐμελλε γὰρ ἅπαντα τὰ κτίσματαγεννήματα αὐτοῦ εἶναι, εἰ μὴ ἐγεννήθη ὁ Υἱός.
- [00476] Ἀνόμ.
- [00477] Οὐ διὰ τοῦ Υἱοῦ οὖν ἐκτίσθημεν·
- [00478] Ὅρθ.
- [00479] Καὶ πάνυ.
- [00480] Ἀλλ' ἡμεῖς μὲν διὰ τοῦ Υἱοῦ ἐκτίσθημεν, ὁ δὲ Υἱός ἐκ τοῦ Θεοῦ γεγέννηται, καὶ οὐκ ἔκτισται.
- [00481] Ἀνόμ.
- [00482] Αὐτὸς λέγει·
- [00483] «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ.».
- [00484] Ὅρθ.
- [00485] Καὶ αὐτὸς λέγει·
- [00486] «Ἔρυσαν χεῖράς μου καὶ πόδας μου, καὶ διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.».
- [00487] Ἀνόμ.
- [00488] Τί [28.1132] ὅμοιον, «ἔκτισέ με,» καὶ, «ἔρυσαν χεῖράς μου καὶ πόδας;» Ὅρθ.
- [00489] Ὅσπερ τὸ μέλλον γίνεσθαι ἐπὶ τοῦ σταυροῦ, ὡς ἤδη γεγονός ἐλεγεν·
- [00490] οὕτως τὸ μέλλον ἐπὶ τῆς σαρκώσεως, ὡς ἤδη γεγονός ἐλεγεν.
- [00491] Ἀμέλει γοῦν οὐκ εἶπε·
- [00492] Κύριος ἔκτισέ με πρὸ ἀρχῆς ὁδοῦ·

- [00493] ἄλλ' ἐπειδὴ ἀπολλυμένη ἦν ἡ ὁδὸς τῶν ἄλλων, ἔμελλε δὲ ἡμῖν γίνεσθαι ὁδὸς πρόσφατος καὶ ζῶσα, διὰ τοῦτο λέγει·
- [00494] «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ.».
- [00495] Ἀνόμ.
- [00496] «Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με,» λέγει, «πρὸ τοῦ τὴν γῆν ποιῆσαι.».
- [00497] Ὁρθ.
- [00498] Εἰπὲ καὶ σύ·
- [00499] «Τεσσαράκοντα ἔτη οὐπω ἔχεις,» καὶ πρὸ τοῦ αἰῶνος ἐθεμελιώθης;
- [00500] Ἴν' ἀκούσης·
- [00501] «Ἀμήν, ἀμήν λέγω σοι, πρὸ τοῦ τοῦς αἰῶνας γενέσθαι, ἐγὼ εἰμι.».
- [00502] Ἀνόμ.
- [00503] Καὶ ἦν αὐτοῦ ἡ σάρκωσις πρὸ τοῦ τοῦς αἰῶ νας γενέσθαι;
- [00504] Ὁρθ.
- [00505] Τῇ προγνώσει καὶ αὐτὸ τὸ πάθος·
- [00506] ὥστε λέγειν αὐτόν·
- [00507] «Ἦρυσαν χειράς μου καὶ πόδας, καὶ ἔδωκαν εἰς τὸ βρωμά μου χολὴν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.».
- [00508] Ἀνόμ.
- [00509] Ἀλλ' οὐ πρὸ τοῦ αἰῶνος τοῦτο ἐλέχθη, ἀλλ' ἀπὸ τῶν χρόνων Δαβίδ.
- [00510] Ὁρθ.
- [00511] Καὶ ἀπὸ τῶν χρόνων τοῦ υἱοῦ Δαβίδ, τουτέστι Σολομῶνος, τὸ, «Κύριος ἔκτισέ με,» εἴρηται.
- [00512] Ἀνόμ.
- [00513] Ἀλλὰ, «Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με,» εἴρηται.
- [00514] Ὁρθ.
- [00515] «Πρὸς γὰρ «τοῦ αἰῶνος τὸ μυστήριον τοῦτο ἀποκεκρυμμένον ἦν,» ὡς ὁ Παῦλος λέγει, «ὃ νῦν ἐφανερώθη τοῖς υἱοῖς τῶν ἀνθρώπων.».
- [00516] Καὶ ὅτι αὐτός ἐστι τὸ πρὸ τῶν αἰώνων θεμελιωθέν, ἄκουε αὐτοῦ καὶ ἐν ἄλλοις λέγοντος·
- [00517] «Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστι Χριστὸς Ἰησοῦς,» τὸν λέγοντα·
- [00518] «Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με.».
- [00519] Χριστὸς δὲ Ἰησοῦς ἕκτοτε Θεὸς Λόγος κέκληται, ἐξ οὗ ὁ Λόγος σὰρξ ἐγένετο·
- [00520] καὶ ἐλέχθη παρὰ τοῦ ἀγγέλου·
- [00521] «Καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.».
- [00522] Τὸ ἄρα, «Κύριος ἔκτισέ με,» καὶ, «Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με,» περὶ τῆς σαρκώσεως αὐτοῦ εἴρηται, τοῦ ἀληθῶς πρὸ τῶν αἰώνων ἀποκεκρυμμένου μυστηρίου.
- [00523] Ἀνόμ.
- [00524] Καὶ πῶς δύναται γεννησθαι ἐκ τῆς ὑποστάσεως αὐτοῦ, καὶ μὴ παθεῖν;
- [00525] Ὁρθ.
- [00526] Τὸ, πῶς δύναται, μὴ ἐξέταζε·
- [00527] τὸ δὲ, ἐκ τῆς ὑποστάσεως, δέδεικται.

- [00528] Ανόμ.
- [00529] Πῶς δέδεικται;
- [00530] Ὄρθ.
- [00531] Ὅτι οὐκ ἔστι κτίσμα,δέδεικται.
- [00532] Τὸ δὲ μὴ ὄν κτίσμα, ἢ ἀγέννητόν ἐστιν, ἢ γεννητόν, ἢ ἐκπορευτόν ὡς ἐξ αἰτίου.
- [00533] Ἀγέννητος δὲ οὐκ ἔστιν, Υἱὸς ὧν γεννητός·
- [00534] ἄρα οὖν ἐκ τῆς ὑποστάσεώς ἐστιν.
- [00535] Ανόμ.
- [00536] Καὶ πῶς δύναται εἶναι ἐκ τῆς ὑποστάσεως;
- [00537] Ὄρθ.
- [00538] Εἰ μὴ ἔστιν ἐκ τῆς ὑποστάσεως, ἢ κτίσμα ἐστίν, ἢ ἀγέννητος·
- [00539] ἀγέννητος δὲ οὐκ ἔστιν, Υἱὸς ὧν·
- [00540] κτίσμα οὐκ ἔστιν·
- [00541] οὐ γὰρ ἐνετείλατο, καὶ ἐγένετο·
- [00542] ἀλλὰ ἐκ γαστροῦ αὐτὸν ἐγέννησεν·
- [00543] ἐκ τῆς ὑποστάσεως ἄρα, καὶ οὐκ ἐξ οὐκ ὄντων ἐστὶ, καθ' ἅπερ τὰ κατ' ἐντολήν ὑπάρξαντα.
- [00544] Ανόμ.
- [00545] Πάλιν οὖν σύνθετον νομίζεις τὸν Θεὸν, γαστέρα λέγων.
- [00546] Ὄρθ Μὴ γένοιτο σύνθετον εἰπεῖν τὸν Θεόν! ἀλλὰ, καθὼς ^[28.1133] ἀνωτέρω εἶπον, τὴν γαστέρα, ἣν εἶπεν ἡ Γραφή, τοῦ Θεοῦ, ἐγὼ τὸ γεννητικὸν τῆς ὑποστάσεως νοῶ.
- [00547] Καὶ γὰρ καὶ ἐφ' ἡμῶν κέχρηται, ὡς προαποδέδεικται, ἡ Γραφή τῆ συνηθεία ταύτη, λέγουσα·
- [00548] «Ἀπὸ τοῦ φόβου σου, Κύριε, ἐν γαστρὶ ἐλάβομεν, καὶ ὠδινήσα μεν, καὶ ἐτέκομεν Πνεῦμα σωτηρίας.».
- [00549] Ἐν γαστρὶ λέγων, οὐχὶ τὴν σωματικὴν, ἀλλ' ἐν αὐτῇ τῇ ὑποστάσει.
- [00550] Ανόμ.
- [00551] Παρ' ὀλίγον με πείθεις ὁμοουσιαστὴν γενέσθαι.
- [00552] Ὄρθ.
- [00553] Δώσοι σοὶ ὁ Θεὸς Χριστιανὸν γενέσθαι·
- [00554] ὅταν γὰρ ὁμολογήσης ὁμοούσιον τὸν Υἱὸν τῷ Πατρὶ, τότε Χριστιανὸς ἐγένου.
- [00555] Ανόμ.
- [00556] Ὁμοούσιον τί ἐστι;
- [00557] θέλω γὰρ καὶ τοῦτο μαθεῖν.
- [00558] Μὴ ὁ αὐτός ἐστιν ὁ Υἱὸς καὶ Πατήρ;
- [00559] Ὄρθ.
- [00560] Μὴ γένοιτο εἰπεῖν! Ανόμ.
- [00561] Τί οὖν ἐστιν;
- [00562] ἀληθῶς γὰρ θέλω μαθεῖν.
- [00563] Ὄρθ.

- [00564] Ὁμοούσιον ἐστίν, ὃ τὸν αὐτὸν ἐπιδέχεται λόγον τῆς οὐσίας·
- [00565] οἷον ἄνθρωπος ἄνθρωπου οὐδὲν διαφέρει, καθὸ ἄνθρωπός ἐστιν·
- [00566] ἄγγελος ἀγγέλου οὐδὲν διαφέρει, ἢ ἄγγελός ἐστιν·
- [00567] οὕτω καὶ Θεὸς Θεοῦ οὐδὲν διαφέρει, ἢ Θεός ἐστιν.
- [00568] Ἀνόμ.
- [00569] Οὐδὲν οὖν διαφέρει ὁ Πατὴρ τοῦ Υἱοῦ;
- [00570] Ὅρθ.
- [00571] Ἐν τῷ Θεὸν καὶ Πατέρα εἶναι, οὐ·
- [00572] ἐν τῷ Πατέρα καὶ Υἱὸν εἶναι, ναί·
- [00573] ὅτι ὁ μὲν ἐγέννησεν, ὁ δὲ γεννᾶται·
- [00574] καὶ τοῦτό ἐστι τὸ ὁμοούσιον.
- [00575] Ἀνόμ.
- [00576] Ἐν οὐδενὶ οὖν ἄλλῳ διαφέρει ὁ Πατὴρ τοῦ Υἱοῦ;
- [00577] Καίτοι γέγραπται·
- [00578] «Τί με λέγεις ἀγαθὸν εἶναι;
- [00579] Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.».
- [00580] Ὅρθ.
- [00581] Οὐκ ἔστιν οὖν ἀγαθὸς ὁ Υἱός;
- [00582] Ἀνόμ.
- [00583] Αὐτὸς εἶπε·
- [00584] «Τί με λέγεις ἀγαθόν;
- [00585] Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.».
- [00586] Ὅρθ.
- [00587] Ὅρθως, ὅτι καλῶς εἶπον, ὅταν ὁμολογήσης ὁμοούσιον τὸν Υἱὸν τῷ Πατρὶ, τότε Χριστιανὸς γίνῃ;
- [00588] Ἀνόμ.
- [00589] Ἐγὼ πιστεύω, ὅτι Χριστιανός εἰμι.
- [00590] Ὅρθ.
- [00591] Χριστιανὸς εἰ ἦς, οὐκ ἔλεγες, ὅτι ἀγαθὸς οὐκ ἔστιν ὁ Υἱός.
- [00592] Ἀνόμ.
- [00593] Οὐκ εἶπον, ὅτι ἀγαθὸς οὐκ ἔστιν, ἀλλ' ὅτι αὐτὸς εἶπεν·
- [00594] «Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.».
- [00595] Ὅρθ.
- [00596] Καὶ διαφέρειν λέγεις τὸν Πατέρα ἐν τῇ ἀγαθότητι, τοῦ Υἱοῦ;
- [00597] Ἀνόμ.
- [00598] Αὐτὸς εἶπε·

- [00599] «Τί με λέγεις ἀγαθόν;
- [00600] Οὐδείς ἀγαθός εἰ μὴ εἷς ὁ Θεός.».
- [00601] Ὅρθ.
- [00602] Οὐκ εἶπε·
- [00603] Μὴ με λέγε ἀγαθόν, ἀλλὰ, «Τί με λέγεις ἀγαθόν;» Ἀνόμ.
- [00604] Καὶ τίς ἡ διαφορὰ τοῦ, Μὴ με λέγε ἀγαθόν, καὶ τοῦ, Τί με λέγεις ἀγαθόν;
- [00605] Ὅρθ.
- [00606] Πολλή.
- [00607] Ἀνόμ.
- [00608] Ποία;
- [00609] Ὅρθ.
- [00610] Τὸ, Μὴ με λέγε ἀγαθόν, ἄρρησίς ἐστιν ἀγαθότητος·
- [00611] τὸ δὲ, «Τί με λέγεις ἀγαθόν;» ἀντὶ τοῦ, Ἴνα τί με λέγεις ἀγαθόν, μὴ ὁμολογῶν με Θεόν;
- [00612] ὡς τὸ, «Τί δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε, ἃ λέγω;» Ἐπειδὴ ὡς ἀνθρώπῳ ψιλῶ αὐτῷ προσῆλθεν, ἀπλῶς διδάσκαλον ὀνομάζων, διὰ τοῦτο λέγει·
- [00613] «Τί με λέγεις ἀγαθόν,» μὴ πιστεύων, ὅτι Θεός εἰμι;
- [00614] «Οὐδείς γὰρ ἀγαθός εἰ μὴ εἷς ὁ Θεός.».
- [00615] Ἀνόμ.
- [00616] Καὶ ἡμεῖς λέγομεν, ὅτι ἀγαθός ἐστιν, ἀλλ' οὐχ οὕτως ἀγαθός, ὡς ὁ Πατήρ.
- [00617] Ὅρθ.
- [00618] Καίτοι οὐκ εἴρηται, Οὐδείς ἀγαθός, εἰ μὴ εἷς ὁ Πατήρ·
- [00619] ἀλλ' «Οὐδείς ἀγαθός, εἰ μὴ εἷς ὁ Θεός.».
- [00620] Πῶς δὲ καὶ διαφέρειν λέγεις τὴν ἀγαθότητα τοῦ Πατρὸς τῆς ἀγαθότητος τοῦ Υἱοῦ;
- [00621] ^[28.1136] Ἄρα μὴ μεμίχθαι πονηρίαν τῇ ἀγαθότητι τοῦ Υἱοῦ νομίζεις, καὶ διὰ τοῦτο διαφέρειν τὴν τοῦ Πατρὸς ἀγαθότητα;
- [00622] Ἀνόμ.
- [00623] Μὴ γένοιτο! οὐ λέγω μεμίχθαι πονηρίαν τῇ τοῦ Υἱοῦ ἀγαθότητι, ἀλλὰ τὴν τοῦ Πατρὸς ἀγαθότητα διαφέρειν τῆς τοῦ Υἱοῦ.
- [00624] Ὅρθ.
- [00625] Ἀλλὰ ἀγαθότης ἀγαθότητος οὐδὲν διαφέρει, ἢ ἀγαθότης ἐστίν.
- [00626] Ἀνόμ.
- [00627] Οὐ διαφέρει ἡ τοῦ Θεοῦ ἀγαθότης τῆς ἐν ἡμῖν ἀγαθότητος;
- [00628] Ὅρθ.
- [00629] Ἔστι γὰρ ἐν ἡμῖν ἀγαθότης ἄλλη τις παρ' αὐτὸν τὸν Θεόν.
- [00630] Ἀνόμ.
- [00631] Οἱ Ἰουδαῖοι οὖν καὶ Ἕλληνες τὸν Θεὸν ἐν ἑαυτοῖς ἔχουσιν;
- [00632] Ὅρθ.
- [00633] Ἀλλ' οὐδὲ ὁ ἀπλῶς λεγόμενος Χριστιανὸς ἐν ἑαυτῷ ἔχει τὸν Θεόν, ἀλλ' ἐκεῖνος ἔχει ὁ ὑποπιάσας τὸ σῶμα καὶ δουλαγωγῆσας, ὥστε δύνασθαι λέγειν·
- [00634] «Ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ.».

- [00635] Ὁ γὰρ τοιοῦτος ἀκούει παρὰ τοῦ Χριστοῦ·
- [00636] «Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὰ ἀγαθὰ.».
- [00637] Ἀνόμ.
- [00638] Εἰ ἔστιν ἀγαθὸς ἄνθρωπος ὁ προ φέρων ἐκ τῆς καρδίας τὰ ἀγαθὰ, πῶς οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός;
- [00639] Ὅρθ.
- [00640] Ὅτι ὁ Θεὸς οὐ κατὰ μετοχὴν ἀγαθότητός ἐστιν ἀγαθός, ἀλλ' αὐτός ἐστιν ἀγαθότης·
- [00641] ὁ δὲ ἄνθρωπος μετοχῇ ἀγαθότητός ἐστιν ἀγαθός.
- [00642] Ἀνόμ.
- [00643] Καὶ οἱ ἄγγελοι οὐκ εἰσὶν ἀγαθοὶ τῇ φύσει;
- [00644] Ὅρθ.
- [00645] Τῇ φύσει, οὐ·
- [00646] μετοχῇ, ναί.
- [00647] Τὸ γὰρ ὄν τῇ φύσει ἀγαθόν, ὃ ἐστὶ τῇ φύσει, οὐ τρέπεται.
- [00648] Ἀνόμ.
- [00649] Οἷον τί;
- [00650] Ὅρθ.
- [00651] Ἄνθρωπος τῇ φύσει οὐτρέπεται·
- [00652] οὐ γὰρ γίνεται ἄλλο τι τῇ φύσει·
- [00653] τῇ δὲ προαιρέσει τρέπεται·
- [00654] τὸν γὰρ αὐτὸν ὄψει ποτὲ πονηρὸν, ποτὲ ἀγαθόν·
- [00655] ὡς Παῦλον, ποτὲ μὲν διώκτην, ποτὲ δὲ εὐαγγελιστήν·
- [00656] καὶ τὸν αὐτὸν ποτὲ μαθητὴν, ποτὲ προδότην, ὡς τὸν Ἰούδαν·
- [00657] καὶ ἀγγέλους, ποτὲ μὲν πονηροὺς, ποτὲ δὲ ἀγαθοὺς.
- [00658] Ἀνόμ.
- [00659] Καὶ γὰρ οἱ ἄγγελοι ποτὲ πονηροὶ, καὶ ποτὲ ἀγαθοί;
- [00660] Ὅρθ.
- [00661] Ἡ Γραφή εἶπεν·
- [00662] «Εἰ γὰρ ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο.».
- [00663] Εἰ δὲ ἡμαρτον, δηλον, ὅτι ἐξέπεσον τῆς ἀγαθότητος.
- [00664] Καὶ καθόλου πᾶσα ἡ ἀξία τοῦ Θεοῦ κτίσις μετοχῇ ἀγαθότητος λέγεται καὶ ἔστιν ἀγαθή·
- [00665] ὁ δὲ Θεός, φύσει ὢν ἀγαθός, αὐτός ἐστιν ἀγαθότης·
- [00666] διὸ καὶ οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός.
- [00667] Ἀνόμ.
- [00668] Καὶ ὁ Υἱὸς οὖν οὕτως ἐστὶν ἀγαθός, ὡς ὁ Πατήρ;
- [00669] Ὅρθ.
- [00670] Καὶ πάνυ.

- [00671] Ἀνόμ.
- [00672] Καὶ πῶς δύναται λέγεσθαι «Οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός,» Υἱὸς καὶ Πατὴρ εἰ Θεός;
- [00673] Ὅρθ.
- [00674] Εἷς Θεός Υἱὸς καὶ Πατὴρ, οὐ τῆ ὑποστάσει, ἀλλὰ τῷ αὐτῷ λόγῳ τῆς οὐσίας·
- [00675] ὡς πάντες ἄνθρωποι ἐν Χριστῷ εἷς, οὐ τῆ ὑποστάσει, ἀλλὰ τῷ λόγῳ τῆς οὐσίας καὶ ταῖς συμφωνίαις.
- [00676] Ἀνόμ.
- [00677] Ἄλλο γὰρ ἐστὶν οὐσία, καὶ ἄλλο ὑπόστασις;
- [00678] Ὅρθ.
- [00679] Ἄλλο καὶ ἄλλο, οὐχ ὡς πρῶγμα.
- [00680] Ἀνόμ.
- [00681] Οὐκοῦν σύνθεσις, Ὅρθ.
- [00682] Ἄλλο καὶ ἄλλο, εἶπον·
- [00683] οὐχ ὡς πρῶγμα ἄλλο καὶ ἄλλο, ἀλλ' ὡς ἄλλο τι σημαίνουσης τῆς ὑποστάσεως, καὶ ἄλλο τι τῆς οὐσίας·
- [00684] ὡς ὁ κόκκος τοῦ σίτου λέγεται, καὶ ἔστι σπέρμα καὶ καρπὸς οὐχ ὡς πρῶγμα ^[28.1137] ἄλλο καὶ ἄλλο·
- [00685] ἄλλο δέ τι σημαίνει τὸ σπέρμα, καὶ ἄλλο τι καρπός·
- [00686] ὅτι τὸ μὲν σπέρμα τοῦ μέλλοντος γεωργίου ἐστὶ σπέρμα·
- [00687] ὁ δὲ καρπὸς τοῦ παρελθόντος γεωργίου ἐστὶ καρπός.
- [00688] Ἀνόμ.
- [00689] Τί σημαίνει ἡ οὐσία, καὶ τί ἡ ὑπόστασις;
- [00690] Ὅρθ.
- [00691] Ἡ οὐσία τὴν κοινότητα σημαίνει·
- [00692] καὶ εἴ τί ἐστιν ἴδιον τῆς οὐσίας, τοῦτο κοινόν ἐστὶ τῶν ὑποστάσεων τῶν ὑπὸ τὴν οὐσίαν·
- [00693] ἡ δὲ ὑπόστασις ἰδίῳ τητα ἔχει, ἥτις οὐκ ἐστὶ κοινὴ τῶν τῆς αὐτῆς οὐσίας ὑποστάσεων, μετὰ τοῦ καὶ ἀριθμὸν ἐπιδέχεσθαι.
- [00694] Ἀνόμ.
- [00695] Ἡ γὰρ οὐσία οὐκ ἔχει ιδιότητα;
- [00696] Ὅρθ.
- [00697] Οὔτε ιδιότητα ἔχει, μὴ οὔσαν κοινὴν τῶν τῆς οὐσίας ὑποστάσεων·
- [00698] οὔτε ἀριθμὸν πληθυντικὸν ἐπιδέχεται, μία οὔσα.
- [00699] Τὸ δὲ ἀριθμὸν πληθυντικὸν ἐπιδεχόμενον πάν τως ιδιότητα ἔχει·
- [00700] καὶ τὸ ἔχον ιδιότητα ἀριθμὸν ἐπιδέχεται.
- [00701] Αὐτὴ γὰρ ἡ ιδιότης τὸν ἀριθμὸν εἰσάγει.
- [00702] Ἀνόμ.
- [00703] Οὐ νοῶ, ὃ λέγεις·
- [00704] εἰπὲ σαφέστερον.
- [00705] Ὅρθ.
- [00706] Λέγεις εἶναι τοῦ Πατρὸς τὴν οὐσίαν ἀθάνατον, καὶ ἀφθαρτον, καὶ ἀόρατον, καὶ δημιουργόν, καὶ Θεόν;

- [00707] Ανόμ.
- [00708] Ναί.
- [00709] Όρθ.
- [00710] Καί τόν Υἱόν λέγεις ὁμοίως ἀθάνατον, καί ἀφθαρτον, καί ἀόρατον, καί δημιουργόν, καί Θεόν;
- [00711] Ανόμ.
- [00712] Ναί.
- [00713] Όρθ.
- [00714] Ὡσπερ οὖν λέγεις τοῦ Πατρὸς τὴν οὐσίαν ἀθάνατον, ἀφθαρτον, ἀόρατον, δημιουργόν, οὕτω καὶ τοῦ Υἱοῦ λέγεις τὴν αὐτὴν οὐσίαν;
- [00715] Ανόμ.
- [00716] Ναί.
- [00717] Όρθ.
- [00718] Τὸν Υἱὸν οὐ λέγεις Πατέρα;
- [00719] Ανόμ.
- [00720] Οὐ.
- [00721] Όρθ.
- [00722] Οὐκ ἄρα τῆς οὐσίας ἐστὶν ἴδιον τὸ Πατῆρ, ἀλλὰ τῆς ὑποστάσεως.
- [00723] Ανόμ.
- [00724] Πῶς;
- [00725] Όρθ.
- [00726] Ὅτι τὰ μὲν τῆς οὐσίας ἴδια, ὁμοίως εἰσὶ κοινὰ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος·
- [00727] τὸ δὲ Πατῆρ οὐ κοινόν·
- [00728] οὐκ ἄρα τῆς οὐσίας ἴδιον τὸ Πατῆρ, ἀλλὰ τῆς ὑποστάσεως.
- [00729] Εἰ δὲ ἄλλο τῆς ὑποστάσεως τὸ ἴδιον, καὶ ἄλλα τῆς οὐσίας ιδιώματα, οὐ ταυτόν ἐστι σημαίνόμενον οὐσία καὶ ὑπόστασις.
- [00730] Ανόμ.
- [00731] Οὐκ ἐστὶν ἴδιον τοῦ Πατρὸς τὸ ἀγέννητον;
- [00732] Όρθ.
- [00733] Οὐκ ἐστίν.
- [00734] Ανόμ.
- [00735] Ἔστιν οὖν τῶν ὄντων ἄλλο τι ἀγέννητον;
- [00736] Όρθ.
- [00737] Ναί.
- [00738] Ανόμ.
- [00739] Τί;
- [00740] Όρθ.
- [00741] Γεννητόν ἐστι τὸ πατέρα ἔχον, καὶ ἀγέννητον τὸ μὴ πατέρα ἔχον;

- [00742] Ανόμ.
- [00743] Ναί.
- [00744] Όρθ.
- [00745] Τὸ Πνεῦμα τὸ ἅγιον Πατέρα ἔχει·
- [00746] Ανόμ.
- [00747] Οὐ.
- [00748] Όρθ.
- [00749] Οὐκοῦν καὶ αὐτὸ ἀγέννητον·
- [00750] οὐκ ἄρα ἴδιον τοῦ Πατρὸς τὸ ἀγέννητον.
- [00751] Ανόμ.
- [00752] Ἀλλ' ὁ Πατὴρ καὶ ἀγέννητός ἐστι καὶ ἀγέννητος.
- [00753] Όρθ.
- [00754] Οὐδὲ τὸ ἀγέννητον ἴδιόν ἐστι τοῦ Πατρὸς, ἀλλὰ κοινόν ἐστι Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00755] Ανόμ.
- [00756] Πῶς;
- [00757] Όρθ.
- [00758] Ἀγέννητόν ἐστι τὸ γενεσιουργὸν μὴ ἔχον·
- [00759] ἢ πῶς;
- [00760] Ανόμ.
- [00761] Ναί.
- [00762] Όρθ.
- [00763] Τὸ δὲ γενεσιουργὸν ἔχον γεννητόν ἐστιν.
- [00764] Οὔτε δὲ Υἱὸς γενεσιουργὸν ἔχει, οὔτε Πνεῦμα (δέδεικται γὰρ ἐκ γαστρὸς ὁ Υἱός, καὶ ἐκ στόματος τὸ Πνεῦμα).
- [00765] Οὐκ ἄρα ἴδιον τοῦ Πατρὸς τὸ ἀγέννητον.
- [00766] Ανόμ.
- [00767] Τί οὖν ἄλλο ἴδιόν ἐστι τοῦ Πατρὸς εἰ ^[28.1140] μήτε τὸ ἀγέννητον ἴδιον αὐτοῦ ἐστι, μήτε τὸ ἀγέννητον·
- [00768] Όρθ.
- [00769] Τοῦ Πατρὸς ἴδιον τὸ, Πατὴρ·
- [00770] τοῦ Υἱοῦ ἴδιον τὸ, Υἱός·
- [00771] τοῦ Πνεύματος τοῦ ἁγίου, τὸ Πνεῦμα Θεοῦ ἅγιον εἶναι.
- [00772] Ανόμ.
- [00773] Ὁ γὰρ Πατὴρ οὐκ ἐστι πνεῦμα ἅγιον;
- [00774] Όρθ.
- [00775] Καὶ ὁ Πατὴρ πνεῦμα ἅγιόν ἐστιν, ἀλλ' οὐ Πνεῦμα Θεοῦ.
- [00776] Τῆς οὖν ὑποστάσεως τοῦ Πατρὸς ἴδιον τὸ, Πατὴρ·
- [00777] οὐδαμῶς γὰρ ὁ Πατὴρ Υἱός·

- [00778] καὶ τῆς ὑποστάσεως τοῦ Υἱοῦ ἴδιον τὸ, Υἱός·
- [00779] οὐδαμῶς γὰρ ὁ Υἱὸς Πατὴρ·
- [00780] καὶ τῆς ὑποστάσεως τοῦ Πνεύματος τοῦ ἁγίου ἴδιον τὸ εἶναι Πνεῦμα Θεοῦ ἅγιον·
- [00781] οὐδαμῶς δὲ τὸ Πνεῦμα τοῦ Θεοῦ τὸ ἅγιον, Πατὴρ ἢ Υἱός.
- [00782] Ἡ δὲ οὐσία Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος, κοινή·
- [00783] ὁμοίως γὰρ ἀθάνατος, ὁμοίως ἀφθαρτος, ὁμοίως ἁγία, ὁμοίως ἀγαθή.
- [00784] Καὶ διὰ τοῦτο λέγομεν μίαν οὐσίαν, τρεῖς ὑποστάσεις.
- [00785] Ἀνόμ.
- [00786] Ποῦ γέγραπται, ὅτι τὸ Πνεῦμα, Θεοῦ λέγεται;
- [00787] Ὅρθ.
- [00788] Παῦλος ὁ ἀπόστολος λέγει·
- [00789] «Οὐδεὶς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ·
- [00790] οὕτως καὶ τὰ τοῦ Θεοῦ οὐ δεῖς οἶδεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.».
- [00791] Ἀνόμ.
- [00792] Τὸ Πνεῦμα τοῦ Θεοῦ λέγει αὐτὸν τὸν Θεόν.
- [00793] Ὅρθ.
- [00794] Ανάγνωθι τὸν Ἀπόστολον, ἵνα ἀκούσῃς λέγοντος οὕτως·
- [00795] «Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ τὸ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·
- [00796] ἡμῖν δὲ καὶ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ·
- [00797] τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.
- [00798] Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου;
- [00799] οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνω, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.».
- [00800] Ἀνόμ.
- [00801] Διὰ τί δὲ μὴ καὶ τρεῖς οὐσίας εἴπωμεν;
- [00802] Ὅρθ.
- [00803] Ὅτι ἀνάγκη τῷ ἀριθμῷ τὴν ιδιότητα δοθῆναι·
- [00804] ἡ δὲ ιδιότης ἐτερότης·
- [00805] ἡ δὲ ἐτερότης τῆς οὐσίας ἔτεροούσιον ποιεῖ·
- [00806] τὸ δὲ ἔτεροούσιον οὐχ ὁμοίως ἐστὶν ἀθάνατον, οὐχ ὁμοίως ἀφθαρτον, οὐχ ὁμοίως ἅγιον, οὐχ ὁμοίως ἄτρεπτον.
- [00807] Ὅμοίως δὲ Πατὴρ καὶ Υἱὸς καὶ ἅγιον Πνεῦμα, ἀθάνατον, ἅγιον, ἄτρεπτον.
- [00808] Μία ἄρα οὐσία Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00809] Ὅταν δὲ λέγωμεν τρεῖς ὑποστάσεις Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος, τὸ ἀληθὲς εἶναι λέγομεν τῶν ιδιοτήτων τὴν διαφορὰν ἐν τῇ ὑποστάσει, οὐχὶ δὲ καὶ ἐν τῇ οὐσίᾳ.
- [00810] Ἀνόμ.
- [00811] Λέγεις δὲ ὅλως διαφορὰν ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος;
- [00812] Ὅρθ.

- [00813] Τὴν διαφορὰν ταύτην λέγω, τὸν Πατέρα μὴ εἶναι Υἱόν, μηδὲ τὸν Υἱὸν Πατέρα μηδὲ τὸ Πνεῦμα τὸ ἅγιον Πατέρα ἢ Υἱόν·
- [00814] ἵνα μὴ ὀνόματα ψιλὰ νομίσης ἀκούων Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα, ἀλλ' ὑποστάσεις ἀληθῶς οὐσας καὶ ὑφεστώσας·
- [00815] ὅταν δὲ λέγωμεν μίαν οὐσίαν, ὅτι ὅπερ ἂν νοήσωμεν εἶναι τοῦ Πατρὸς τὴν οὐσίαν, τοῦτό ἐστιν ὁ Υἱός, τοῦτο καὶ τὸ τοῦ Πατρὸς αὐτοῦ Πνεῦμα·
- [00816] περὶ οὗ αὐτὸς ὁ Υἱὸς εἶπεν·
- [00817] «Οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.».
- [00818] Καὶ διὰ τοῦτο [28.1141] εἴρηται·
- [00819] «Οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός» ἀγαθοῦ ὄντος τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, οὐ μετοχῇ ἀγαθότητος, ἀλλ' οὐσίας ταυτότητι.
- [00820] Ἀνόμ.
- [00821] Ἀγαθὸν γὰρ λέγεις καὶ τὸ Πνεῦμα;
- [00822] Ὅρθ.
- [00823] Ἐπιφάνης Δαβὶδ λέγει·
- [00824] «Τὸ Πνεῦμά σου τὸ ἀγαθὸν ὁδηγήσει με ἐν γῆ εὐθείᾳ.».
- [00825] Ἀνόμ.
- [00826] Καὶ ἄνθρωποι λέγονται ἀγαθοί.
- [00827] Ὅρθ.
- [00828] Ναί, ἀλλὰ μετοχῇ ἀγαθότητος.
- [00829] Ἀνόμ.
- [00830] Καὶ τὸ Πνεῦμα λέγω.
- [00831] Ὅρθ.
- [00832] Δύναται οὖν καὶ ἀποβαλεῖν τὴν ἀγαθότητα, ὡς ὁ Ἰούδας, καὶ ὡς ὁ διάβολος;
- [00833] Ἀνόμ.
- [00834] Ἐὰν θελήσῃ, ναί.
- [00835] Ὅρθ.
- [00836] Μὴ μοι εἶη κατέναντι Κυρίου ἀσεβῆσαι, ὥστε κἂν εἰς νοῦν τοῦτο λαβεῖν! Ἀνόμ.
- [00837] Οὕτως οὖν ἀγαθὸν λέγεις τὸ Πνεῦμα, ὡς τὸν Πατέρα καὶ τὸν Υἱόν;
- [00838] Ὅρθ.
- [00839] Καὶ πάνν·
- [00840] καὶ γὰρ αὐτὸ οὐ μετοχῇ ἀγαθότητος ἀγαθὸν ἐστίν, ἀλλ' αὐτοαγαθόν, ἡγουν ἀγαθότης, ἐστίν.
- [00841] Ἀμέλει Ματθαῖος μὲν ὁ εὐαγγελιστὴς λέγει εἰρηκέναι τὸν Κύριον·
- [00842] «Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἶδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὑμῶν ὁ οὐράνιος δώσει ἀγαθὰ τοῖς αἰτουσίν αὐτόν;» ὁ δὲ Λουκᾶς·
- [00843] «Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἶδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὁ οὐράνιος δώσει Πνεῦμα ἅγιον τοῖς αἰτουσίν αὐτόν;» Ἀκούεις, εἰ ὧτα ἔχεις, ὅτι οἱ εὐαγγελισταὶ ταυτὸν γινώσκοντες εἶναι τὸ Πνεῦμα τῆ ἀγαθότητι, καὶ τὴν ἀγαθότητα τῷ Πνεύματι·
- [00844] ὁ μὲν «τὰ ἀγαθὰ» αὐτὸ τὸ Πνεῦμα εἶπεν, ὁ δὲ τὸ Πνεῦμα αὐτὰ «τὰ ἀγαθὰ.».
- [00845] Ἀνόμ.
- [00846] Οὐκοῦν καὶ Θεός ἐστι τὸ Πνεῦμα;
- [00847] Ὅρθ.

- [00848] Αντίθετον, οὐ.
- [00849] Ανόμ.
- [00850] Τί θέλει εἶναι ἀντίθετον;
- [00851] Ὅρθ.
- [00852] Τὸ ἀντιτεταγμένον τῷ θελήματι τοῦ Πατρὸς.
- [00853] Τὸ δὲ Πνεῦμα οὐκ ἀντιτέτακται, ἀλλ' ἐκ τῆς θεότητος ἐστὶ·
- [00854] καὶ διὰ τοῦτο λέγομεν μίαν θεότητα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00855] Ανόμ.
- [00856] Μία οὖν ὑπόστασις.
- [00857] Ὅρθ.
- [00858] Οὐ.
- [00859] Ανόμ.
- [00860] Εἰ μία ἐστὶ θεότης, μία καὶ ἐστὶν ὑπόστασις.
- [00861] Ὅρθ.
- [00862] Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, ἐγίνωσκες, ὅτι θεότης τὸ «εἶναι» κοινὸν ταῖς ὑποστάσεσι σημαίνει, ὑπόστασις δὲ τὸ «εἶναι», οὐσία δὲ «τὴν ταυτότητα.».
- [00863] Ὡς ἀνθρώπου τῆς, τὸ τι εἶναι κοινόν·
- [00864] ὑπόστασις δὲ τὸ εἶναι·
- [00865] οὐσία δὲ ἡ ταυτότης·
- [00866] οὐ γὰρ πᾶσα ὑπόστασις θεότης, οὐδὲ πᾶσα ὑπόστασις ἀνθρωπότης.
- [00867] Εἰ δὲ οὐ πᾶσα ὑπόστασις ἀνθρωπότης, οὐδὲ πᾶσα ὑπόστασις θεότης, οὐκ ἄρα ταυτὸν σημαίνει ὑπόστασις θεότητι καὶ ἀνθρωπότητι.
- [00868] Ανόμ.
- [00869] Ἡ ἀνθρωπότης οὐχ ὑφέστηκεν;
- [00870] Ὅρθ.
- [00871] Ναί, ἐν ἀτόμοις θεωρουμένη.
- [00872] Ανόμ.
- [00873] Οὐκοῦν καὶ ὑπόστασις ἐστίν.
- [00874] Ὅρθ.
- [00875] Εἶπον, ἐν ἀτόμοις θεωρουμένη.
- [00876] Ανόμ.
- [00877] Τί ἐστὶν ἄτομον, καὶ τί ἐστὶν ἀνθρωπότης;
- [00878] Ὅρθ.
- [00879] Ἀτομόν ἐστίν, ἢ καθ' ἕκαστον ἡμῶν ὑπόστασις·
- [00880] ἀνθρωπότης δὲ ἡ τῆς οὐσίας κοινότης.
- [00881] Ανόμ.
- [00882] Καὶ τίς ἡ διαφορὰ κοινότητος καὶ ὑποστάσεως;
- [00883] Ὅρθ.

- [00884] Ὅτι ἡ μὲν σὴ ὑπόστασις οὐκ ἔστι πάντων ἀνθρώπων·
- [00885] ἡ δὲ ἀνθρωπότης κοινὴ πάν [28.1144] των ἀνθρώπων.
- [00886] Ἀνόμ.
- [00887] Ἡ ἐμὴ ὑπόστασις οὐκ ἔστιν ἄλλο ἢ ἀνθρωπότης;
- [00888] Ὅρθ.
- [00889] Οὐ.
- [00890] Ἀνόμ.
- [00891] Πῶς οὖν;
- [00892] Ὅρθ.
- [00893] Ὅτι ἡ μὲν ἀνθρωπότης κοινὴ πάντων ἀνθρώπων, ἡ δὲ ὑπόστασις ἡ ιδιότης ἐκάστου.
- [00894] Ἀνόμ.
- [00895] Ἡ ὑπόστασις τοῦ Πατρὸς οὐκ ἔστι θεότης;
- [00896] Ὅρθ.
- [00897] Ναί.
- [00898] Ἀλλ' ἡ θεότης τό τι εἶναι σημαίνει, ἡ δὲ ὑπόστασις τὸ εἶναι.
- [00899] Ἀνόμ.
- [00900] Καὶ ἡ ὑπόστασις τοῦ Υἱοῦ οὐκ ἔστι θεότης;
- [00901] Ὅρθ.
- [00902] Ναί.
- [00903] Ἀνόμ.
- [00904] Δύο οὖν θεότητες.
- [00905] Ὅρθ.
- [00906] Οὐ.
- [00907] Ἀνόμ.
- [00908] Πῶς οὖν;
- [00909] Ὅρθ.
- [00910] Οὐ γὰρ ἄλλη καὶ ἄλλη θεότης ἐστίν.
- [00911] Ἀνόμ.
- [00912] Ἀλληκαὶ ἄλλη ὑπόστασις ἐστίν.
- [00913] Ὅρθ.
- [00914] Ἀλλ' οὐχὶ τὸ αὐτὸ σημαίνειν εἶπον θεότητα καὶ ὑπόστασιν·
- [00915] ἡ γὰρ ὑπόστασις τὸ εἶναι, ἡ δὲ θεότης τό τι εἶναι·
- [00916] ὡς γὰρ οὐκ εἰσὶ δύο ἀνθρωπότητες Πέτρου καὶ Παύλου, οὐδὲ δύο θεότητες Πατρὸς καὶ Υἱοῦ.
- [00917] Ἀνόμ.
- [00918] Οὐκοῦν οὐχὶ ἡ ὑπόστασις τοῦ Πατρὸς;
- [00919] Ὅρθ.

- [00920] Ἡ μὲν ὑπόστασις τοῦ Πατρὸς καὶ θεότης, καὶ ἡ ὑπόστασις τοῦ Υἱοῦ καὶ θεότης·
- [00921] οὐχὶ δὲ, ἐπειδὴ δύο ὑποστάσεις εἰσὶ, δύο καὶ θεότητες.
- [00922] Ἀνόμ.
- [00923] Πῶς οὐχί·
- [00924] Ὅρθ.
- [00925] Ὅτι καὶ ἀθανασία ὑπόστασις τοῦ Πατρὸς, καὶ ἀθανασία ὑπόστασις τοῦ Υἱοῦ, καὶ οὐ δύο ἀθανασίαι.
- [00926] Ἀνόμ.
- [00927] Καὶ οὐκ εἰσὶ δύο ἀθανασίαι·
- [00928] Ὅρθ.
- [00929] Οὐ.
- [00930] Ἀνόμ.
- [00931] Πῶς·
- [00932] Ὅρθ.
- [00933] Ὅτι μὴ διάφορός ἐστιν ἀθανασία·
- [00934] ἀθανασία γὰρ ἀθανασίας οὐδὲν διαφέρει, ἢ ἀθανασία ἐστίν.
- [00935] Ἀνόμ.
- [00936] Εἴπερ ἀληθῶς ἄλλη ὑπόστασις ἐστὶ Πατρὸς καὶ Υἱοῦ, πῶς οὐχὶ ἄλλη καὶ ἄλλη ἀθανασία·
- [00937] Ὅρθ.
- [00938] Ἄλλη καὶ ἄλλη ὑπόστασις ἐστὶ Πατρὸς καὶ Υἱοῦ, ἀλλ' οὐχὶ ἄλλη καὶ ἄλλη ἀθανασία.
- [00939] Καὶ γὰρ καὶ ἡμεῖς ἄλλην καὶ ἄλλην ἔχομεν ὑπόστασιν, ἀλλ' οὐχὶ ἄλλην καὶ ἄλλην ἀνθρωπότητα.
- [00940] Καὶ ἡ ὑπόστασις Πέτρου ἀνθρωπός ἐστι, καὶ ἡ ὑπόστασις Παύλου ἀνθρωπός ἐστι·
- [00941] καὶ δύο εἰσὶν ὑποστάσεις, καὶ οὐ δύο ἀνθρωπότητες.
- [00942] Καὶ ἄλλην καὶ ἄλλην ὑπόστασιν ἔχομεν, οὐχὶ δὲ ἄλλην καὶ ἄλλην ἀθανασίαν, ἣν διὰ τοῦ ἐνὸς βαπτίσματος ἐλάβομεν.
- [00943] Εἰ γὰρ ἄλλη καὶ ἄλλη ἀθανασία, ἄλλο καὶ ἄλλο βάπτισμα, καὶ ἄλλη καὶ ἄλλη πίστις, καὶ οὐκ ἐστὶν «εἷς Κύριος, μία πίστις, ἐν βάπτισμα.».
- [00944] Ἀνόμ.
- [00945] Ἀλλὰ ἡ ἡμετέρα ὑπόστασις ἄλλη ἐστὶ παρὰ τὴν ἀθανασίαν καὶ τὸ βάπτισμα·
- [00946] ἄρα καὶ ἡ τοῦ Θεοῦ ὑπόστασις ἄλλη ἐστὶ παρὰ τὴν ἀθανασίαν.
- [00947] Ὅρθ.
- [00948] Οὐ.
- [00949] Ἀλλὰ αὐτὴ ἡ ὑπόστασις καὶ ἀθανασία ἐστὶ·
- [00950] καὶ οὐ μόνον ἀθανασία, ἀλλὰ καὶ ἀφθαρσία, καὶ δικαιοσύνη, καὶ ἁγιασμός, καὶ ἀπολύτρωσις, καὶ κυριότης, καὶ δύναμις.
- [00951] Καὶ οὐκ ἐστὶ κατὰ σύνθεσιν ταῦτα ὁ Θεός, ἀλλὰ κατὰ διαφόρους ἐπινοίας λεγόμενος·
- [00952] ἀθανασία μὲν διὰ τὸ ἀτελεύτητον·
- [00953] ἀφθαρσία δὲ, διὰ τὸ ἄλυτον·
- [00954] δικαιοσύνη διὰ τὸ ἴσον·
- [00955] ἁγιασμός διὰ τὸ φυλάττειν ἀπὸ ἁμαρτίας·

- [00956] ἀπολύτρωσις διὰ τὸ σῶζειν ἐκ φθορᾶς τὴν ζωὴν ἡμῶν·
- [00957] κυριότης, διὰ τὸ πάντων κρατεῖν·
- [00958] δύναμις, διὰ τὸ μηδὲν αὐτῷ ἀντικεῖσθαι.
- [00959] Ταῦτα δὲ πάντα καὶ περὶ τὴν ὑπόστα [28.1145] σιν τοῦ Υἱοῦ θεωρεῖται, ὁμοίως τῷ Πατρὶ, καὶ οὐ μεθεκτῶς·
- [00960] καὶ διὰ τοῦτο δύο μὲν ὑποστάσεις λέγομεν Πατρὸς καὶ Υἱοῦ, μίαν δὲ θεότητα, δύναμιν, κυριότητα, καὶ ἀθανασίαν, καὶ ἀφθαρσίαν, καὶ ὅσα τοιαῦτα.
- [00961] Ἀνόμ.
- [00962] Οὐκοῦν καὶ ἀγεννησίαν μίαν λέγεις.
- [00963] Ὅρθ.
- [00964] Ἀγέννητον μὲν λέγω καὶ τὸν Υἱόν, οὐκ ἀγέννητον δέ.
- [00965] Ἀνόμ.
- [00966] Ἄλλο γὰρ ἐστὶν ἀγέννητον, καὶ ἄλλο ἀγέννητον;
- [00967] Ὅρθ.
- [00968] Καὶ πάνυ.
- [00969] Ἀνόμ.
- [00970] Πῶς;
- [00971] Ὅρθ.
- [00972] Ὅτι τὸ μὲν γεννητὸν ἐστὶ τὸ ἐκ τῆς ὑποστάσεως γεννώμενον, καὶ διὰ τοῦτο ἐκ γαστρὸς λεγόμενον·
- [00973] τὸ δὲ γεννητὸν τὸ ἐκ τῆς ἐξουσίας τοῦ γενεσιουργοῦ.
- [00974] «Πάντα γὰρ ὅσα ἠθέλησεν, ἐποίησεν.».
- [00975] Ἐποίησε δὲ πῶς;
- [00976] «Εἶπεν, καὶ ἐγενήθησαν·
- [00977] ἐνετείλατο, καὶ ἐκτίσθησαν.».
- [00978] Ἀνόμ.
- [00979] Οὐκ ἠρώτησα, τί ἐστὶ γεννητὸν, καὶ τί γεννητὸν·
- [00980] ἀλλ' εἰ ἄλλο ἐστὶ τὸ ἀγέννητον, καὶ ἄλλο τὸ ἀγέννητον.
- [00981] Ὅρθ.
- [00982] Εἰ τὸ γεννητὸν ἐστὶ τὸ ἐκ τῆς ὑποστάσεως καὶ ἐκ γαστρὸς, τὸ μὴ ὄν ἐκ γαστρὸς, ἤγουν ἐκ τῆς ὑποστάσεως, ἀγέννητὸν ἐστὶ·
- [00983] καὶ εἰ τὸ γεννητὸν ἐκ τῆς ἐξουσίας ἐστὶ κατ' ἐντολήν, τὸ ἀγέννητον τὸ μὴ κατ' ἐντολήν ὑπάρχον, ἀλλ' ἢ ἀναίτιον ὄν, ἢ ἐκ τῆς ὑποστάσεως τοῦ ἀγεννήτου.
- [00984] Ἀνόμ.
- [00985] Δύο οὖν ἀγέννητα λέγεις;
- [00986] Ὅρθ.
- [00987] Ἐγὼ καὶ Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα ἀγέννητα λέγω, ἀλλ' οὐκ ἀπάτορα τρία, οὐδὲ ἀναίτια·
- [00988] ἀλλὰ τὸν μὲν Πατέρα, καὶ ἀπάτορα, καὶ ἀναίτιον, καὶ ἀγέννητον.
- [00989] Καὶ γὰρ οὔτε Πατέρα ἔχει ὁ Πατήρ, οὔτε γενεσιουργόν, οὔτε αἴτιον τοῦ εἶναι ὡς ἐξ ὑποστάσεως.
- [00990] Ὁ δὲ Υἱὸς Πατέρα μὲν ἔχει, γενεσιουργόν δὲ οὐκ ἔχει·

- [00991] οὐ γὰρ ἐγένετο, ἀλλ' ἐγεννήθη.
- [00992] Τὸ δὲ Πνεῦμα τὸ ἅγιον Πατέρα οὐκ ἔχει, οὐ γὰρ ἐγεννήθη·
- [00993] γενεσιουργὸν οὐκ ἔχει, οὐ γὰρ ἐγένετο·
- [00994] αἴτιον δὲ ἔχει τὸν Θεόν, οὗ Πνεῦμά ἐστι, παρ' οὗ καὶ ἐκπορεύεται.
- [00995] Ἀνόμ.
- [00996] Τὰ γὰρ ἄλλα πνεύματα οὐ παρ' αὐτοῦ ἐκπορεύεται;
- [00997] Ὅρθ.
- [00998] Καὶ ἡμεῖς ἐκ τοῦ Θεοῦ ἐγεν νήθημεν·
- [00999] «Ὅσοι γὰρ αὐτὸν ἔλαβον,» γέγραπται, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.».
- [01000] Ἀλλ' ὥσπερ ἡμεῖς, ἐκ Θεοῦ γεννηθέντες, οὐκ ἐκ γαστροῦ τῆς ὑποστάσεως ἐγεν νήθημεν, οὕτω καὶ τὰ ἐκπορευόμενα πνεύματα ἐκ τοῦ Θεοῦ, οὐκ ἐκ τοῦ στόματος τῆς ὑποστάσεως αὐτοῦ εἰσι.
- [01001] Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκ τοῦ στόματος τῆς ὑποστάσεως ἐστι Πνεῦμα·
- [01002] «Τῷ γὰρ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [01003] Καὶ ὁ Πατὴρ λέγει·
- [01004] «Ἴδου ὁ Παῖς μου, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.
- [01005] Θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν.».
- [01006] Ἀνόμ.
- [01007] Εἰ καὶ ὁ Υἱὸς ἐκ τῆς ὑποστάσεως, καὶ τὸ Πνεῦμα ἐκ τῆς ὑποστάσεως, εἰσὶν ἀδελφοί;
- [01008] Ὅρθ.
- [01009] Μὴ γένοιτο! οὐδεὶς τοῦτο λέγει.
- [01010] Πῶς γὰρ μονογενῆς ὁ Υἱός, εἰ δύο εἰσὶν ἀδελφοί;
- [01011] Ἀνόμ.
- [01012] Πῶς οὖν καὶ ὁ Υἱὸς ἐκ τῆς ὑποστάσεως καὶ τὸ Πνεῦμα, καὶ οὐ δύο ^[28.1148] ἀδελφοί;
- [01013] Ὅρθ.
- [01014] Διὰ τοῦτο ὁ Υἱὸς οὐ μόνον ἐκ τῆς ὑποστάσεως, ἀλλὰ καὶ ἐκ γαστροῦ εἴρηται·
- [01015] καὶ τὸ Πνεῦμα οὐ μόνον ἐκ τῆς ὑποστάσεως, ἀλλὰ καὶ Πνεῦμα στόματος εἴρηται·
- [01016] ἵνα ἡ διαφορὰ μὴ κατὰ τὸν ἐκ τῆς ὑποστάσεως λόγον γένηται, ἀλλὰ κατὰ τὸν ἐκ γαστροῦ καὶ στόματος.
- [01017] Ἀνόμ.
- [01018] Ἄλλο οὖν στόμα, καὶ ἄλλο γαστήρ, καὶ ἄλλο ὑπόστασις, Ὅρθ.
- [01019] Οὐκ ἄλλο καὶ ἄλλο, ὡς πράγμα, ὡς τριτώνυμόν τι.
- [01020] Ἀνόμ.
- [01021] Ἀλλ' ὡς τί;
- [01022] Ὅρθ.
- [01023] Ὡς ἄλλτι σημαίνουσης τῆς ὑποστάσεως, καὶ ἄλλο τῆς γαστροῦ, καὶ ἄλλο τοῦ στόματος.
- [01024] Ἀνόμ.
- [01025] Τί σημαίνει ἡ ὑπόστασις, καὶ τί τὸ στόμα, καὶ τί ἡ γαστήρ;

- [01026] Ὄρθ.
- [01027] Ἡ ὑπόστασις τὸ εἶναι σημαίνει·
- [01028] ἡ γαστήρ τὸ γεννητικόν·
- [01029] τὸ στόμα τὸ διδακτικόν.
- [01030] Πῶς δὲ γεννᾷ τὸν Υἱὸν ὁ Θεός, οὐ πολυπραγμονῶ·
- [01031] καὶ πῶς ἐκπέμπει τὸ Πνεῦμα, ὁμοίως οὐ πολυπραγμονῶ·
- [01032] ἀλλὰ πιστεύω, ὅτι καὶ ὁ Υἱὸς γεννᾶται ἀρόρητος καὶ ἀπαθῶς, καὶ τὸ Πνεῦμα ἐκπορεύεται ἀρόρητος καὶ ἀπαθῶς.
- [01033] Ἀνόμ.
- [01034] Ἐνθα στόμα, καὶ γαστήρ, καὶ ὑπόστασις, τί ἄλλο ἐστὶν ἢ σύνθεσιν εἶπεῖν;
- [01035] Ὄρθ.
- [01036] Σύνθεσιν οὐ ποιοῦσι τὰ ὀνόματα·
- [01037] οὐδὲ γὰρ πάντως ἐπὶ μελῶν λέγονται.
- [01038] Ἀνόμ.
- [01039] Τὸ στόμα οὐκ ἔστι στόμα;
- [01040] καὶ ἡ γαστήρ οὐκ ἔστι γαστήρ;
- [01041] Ὄρθ.
- [01042] Οὐ πᾶν στόμα τὸ αὐτὸ στόμα, οὐδὲ πᾶσα γαστήρ ἡ αὐτὴ γαστήρ·
- [01043] οὐδὲ γὰρ πᾶν στόμα ἐστὶ μέλος, οὐδὲ πᾶσα γαστήρ πάντως ἐστὶ μέλος.
- [01044] Ἀνόμ.
- [01045] Καὶ πῶς δύναται στόμα μὴ εἶναι στόμα, καὶ γαστήρ μὴ εἶναι γαστήρ;
- [01046] Ὄρθ.
- [01047] Ἡ Γραφή πολλαχοῦ στόμα μαχαίρας ὠνόμασε·
- [01048] καὶ οὐδεὶς οὕτω μέμνηεν, ὥστε λέγειν μέλος ἔχειν τὴν μάχαιραν, ὃ καλεῖται στόμα·
- [01049] ἀλλὰ αὐτὸ τὸ ἀναλωτικὸν τῆς μαχαίρας στόμα ὠνόμασε·
- [01050] καὶ, ἐκ ποίας δὲ γαστρὸς ἐκπορεύεται κρύσταλλος, εἰποῦσα, οὐ σωματικὴν γαστέρα ἐπιζητεῖ·
- [01051] καὶ πρόσωπον πυρὸς εἰποῦσα, οὐκ ἀνθρωποειδὲς λέγει τὸ πῦρ, καὶ τὸ μὲν αὐτοῦ μέλος εἶναι πρόσωπον, τὸ δὲ πῦρ·
- [01052] καὶ πρόσωπον γῆς εἰποῦσα, οὐκ ἀνθρωποειδῆ λέγει τὴν γῆν.
- [01053] Ἀνόμ.
- [01054] Ποῦ γὰρ εἴρηται πρόσωπον ἔχειν τὴν γῆν;
- [01055] Ὄρθ.
- [01056] «Ἔσται ὁ φεύγων, ὡς ὁ φεύγων ἀπὸ προσώπου πυρὸς,» παρὰ τῷ προφήτῃ γέγραπται.
- [01057] Καὶ ἐν τῇ Γενέσει ὁ Κάϊν λέγει·
- [01058] «Εἰ ἐκβάλλης με σήμερον ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι.».
- [01059] Ἀνόμ.
- [01060] Ἀλλ' ὅταν ἐπὶ ζώων λέγηται ταῦτα τὰ ὀνόματα, μέλη σημαίνουσιν·
- [01061] ἐπὶ δὲ τῶν ἀναισθητῶν καταχρηστικῶς.

- [01062] Ὁρθ.
- [01063] Οὐ δοκεῖ σοι ἡ ψυχὴ ζῶον εἶναι;
- [01064] Ἀνόμ.
- [01065] Καὶ πάνυ.
- [01066] Καὶ γὰρ καὶ ἄγγελος ζῶον ἐστὶ, καὶ πάντα τὰ πνεύματα·
- [01067] διὰ γὰρ τοῦτο καὶ τὰ σεραφίμ ζῶα λέγονται καὶ, «Ὁ Θεὸς, ἐν μέσῳ δύο ζῶων γνωσθήσῃ,» γέγραπται.
- [01068] Ὁρθ.
- [01069] Ἐὰν οὖν λέγῃ ὁ Θεός·
- [01070] «Ἄνοιξον τὸ στόμα σου, καὶ πληρώσω αὐτὸ,» ποῖον λέγει στόμα;
- [01071] Ἐὰν δὲ ὁ Δαβὶδ ἐν τῷ ρηί ψαλμῶ·
- [01072] «Τὸ στόμα μου ἤνοιξα, εἴλκυσα Πνεῦμα, ὅτι ^[28.1149] τὰς ἐντολάς σου ἠρετισάμην,» ποῖον λέγει στόμα;
- [01073] Ἐὰν δὲ λέγῃ ὁ Ἰώβ·
- [01074] «Ἀληθινὸν δὲ στόμα ἐμπλήσει γέλωτος,» ποῖον λέγει στόμα;
- [01075] Ποίω δὲ στόματι ἐβόα Μωσῆς ἀκούων·
- [01076] «Τί βοᾷς πρὸς μέ;» Τίς δὲ οὐκ οἶδεν, ὅτι καὶ σιωπῶντων ἀκούει ὁ Θεός, στεναγμοῖς ἀλαλήτοις βοῶντων;
- [01077] Ποίαν δὲ γαστέρα ὁ προφήτης λέγει·
- [01078] «Ἀπὸ τοῦ φόβου σου, Κύριε, ἐν γαστρὶ ἐλά βομεν, καὶ ὠδινήσαμεν, καὶ ἐτέκομεν πνεῦμα σωτηρίας ἐπὶ τῆς γῆς;» Ὡσπερ οὖν ἡ ψυχὴ καὶ γαστέρα ἔχειν λέγεται, καὶ στόμα, καὶ ὀφθαλμοὺς, καὶ ὠτα, καὶ πάντα τὰ ἄλλα μέλη τοῦ σώματος, καὶ οὐ σύγκειται ἐκ μελῶν·
- [01079] οὕτως, ὅταν ἀκούσης ἐπὶ Θεοῦ, τοῦ ἀληθῶς ἀσωμάτου, στόμα ἢ γαστέρα, μὴ σύνθεσιν νόει, ἀλλὰ γαστέρα τὸ γεννητικόν, στόμα τὸ διδακτικόν, ὀφθαλμοὺς τὸ κατανοητικόν, ὠτα τὸ ἀκουστικόν.
- [01080] Καὶ διὰ τοῦτο ἐκ γαστρὸς εἰρηται ὁ Υἱός, ἐπειδὴ γεγέννηται·
- [01081] καὶ διὰ τοῦτο Πνεῦμα στόματος τὸ Πνεῦμα, ἐπειδὴ διδακτικόν.
- [01082] Καὶ ὡσπερ οὐ λέγεις γεννητὸν τὸ Πνεῦμα, ἵνα μὴ δύο υἱοὺς εἴπῃς·
- [01083] οὕτως μὴ λέγε αὐτὸ γεννητὸν, ἵνα μὴ ἐν τῶν γενητῶν εἴπῃς, καὶ ἀναγκασθῆς καὶ δοῦλον εἰπεῖν διὰ τὸν εἰρηκότα Προφήτην, ὅτι «Τὰ σύμπαντα δοῦλασά.».
- [01084] Ἀνόμ.
- [01085] Εἶπον καὶ ἐν ἀρχῇ τοῦ λόγου, παρ' ὀλίγον με πείθεις ὁμοουσιαστὴν γενέσθαι.
- [01086] Ὁρθ.
- [01087] Γένοιτό σε εἰπεῖν, Χριστιανὸν γενέσθαι! Γενόμενος γὰρ Χριστιανός, ἐπιγνώσῃ, ὅτι ὁμοούσιον δεῖ λέγειν ἀπὸ τῶν θείων Γραφῶν διδαχθεὶς.
- [01088] Ὅσα γὰρ ἴδια εἰσι Θεοῦ, ταῦτα κοινὰ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [01089] Ἀνόμ.
- [01090] Πῶς εἰρηται παρὰ τῷ ἁγίῳ Ἀποστόλῳ, ὅτι μόνῳ Θεῷ ἀδύνατόν ἐστι τὸ ψεύσασθαι;
- [01091] Ὁρθ.
- [01092] Τοῦτο δὲ ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος λεχθήσεται.
- [01093] Ὁ γὰρ ἐστὶν ἴδιον τῆς φύσεως, τοῦτο κοινὸν τῶν ὑποστάσεων.
- [01094] Ἀνόμ.
- [01095] Δύναται δὲ ψεύσασθαι τὰ σεραφίμ;
- [01096] Ὁρθ.

- [01097] Εἰ μὴ δύναται ψεύσασθαι, οὐκέτι μόνος ὁ Θεὸς ἀψευδὴς ἐστίν.
- [01098] Ἀνόμ.
- [01099] Οὐκ εἶπεν, ὅτι μόνῳ Θεῷ ἀδύνατον τὸ ψεύσασθαι, ἀλλ' ὅτι ἀδύνατον Θεῷ ψεύσασθαι.
- [01100] Ὅρθ.
- [01101] Πᾶν ὃ τι γενητόν ἐστίν, δύναται ψεύσασθαι·
- [01102] καὶ διὰ τοῦτο καὶ ὁ διάβολος, ἐν μέσῳ τῶν χειρουβιμῶν, ἐδυνήθη ψεύσασθαι.
- [01103] Καὶ τοῦτό ἐστι τῶν λογικῶν δυνάμεων ἡ τροπή, τὸ ψεύσασθαι.
- [01104] Θεὸς δὲ, ἀτρεπτος ὢν, καὶ ἀψευδὴς ἐστίν·
- [01105] καὶ ὡσπερ μόνος ἀτρεπτός ἐστι, καὶ μόνος ἀθάνατος, καὶ μόνος ἀόρατος, καὶ μόνος ἀφθαρτος, οὕτως καὶ μόνος ἀψευδής·
- [01106] τοῦτο δὲ κοινόν ἐστι Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [01107] Ἀνόμ.
- [01108] Πῶς οὖν εἴρηται περὶ τοῦ Πνεύματος, ὅτι οὐ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει, λαλήσει, εἴπερ τῆς αὐτῆς ἐστὶ φύσεως;
- [01109] Ὅρθ.
- [01110] Τοῦτο γὰρ ἐστίν, ὃ δείκνυσι καὶ αὐτὸ ἀψευδὲς εἶναι, καὶ τῆς αὐτῆς φύσεως ὄν.
- [01111] Ἀνόμ.
- [01112] Πῶς;
- [01113] Ὅρθ.
- [01114] Ὅτι πᾶν τὸ γενητόν, ἐὰν ἢ λογικόν, ὅτε θέλει, καὶ ἀφ' ἑαυτοῦ λαλεῖ, ἐπειδὴ καὶ ἴδιον ἔχει θέλημα, ὃ κατασιγάξει, ἵνα τὸ τοῦ Θεοῦ θέλημα ^[28.1152] εἴπῃ.
- [01115] Τὸ δὲ Πνεῦμα οὐχ οὕτως, ἀλλ' ὡς Πνεῦμα Θεοῦ, ταυτὸ θέλημα ἔχει τῷ Θεῷ·
- [01116] καὶ τοῦτό ἐστι τὸ, «Οὐ λαλήσει ἀφ' ἑαυτοῦ.».
- [01117] Καὶ γὰρ καὶ περὶ ἑαυτοῦ ὁ Υἱὸς εἶπεν, ὅτι «Ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ Πατήρ, ταῦτα λαλῶ.».
- [01118] Ἄρα οὖν ὁ Λόγος ὁ τοῦ Θεοῦ, ἡ σοφία ἢ τοῦ Θεοῦ, οὐκ ἤδει τί λαλήσει;
- [01119] Μὴ γένοιτο τοῦτο ἄνθρωπον Χριστιανὸν λογίσασθαι! ἀλλ' ἵνα γνῶμεν ἡμεῖς τὸ ταυτὸ τῆς φύσεως, καὶ τὸ ἀδιαίρετον τοῦ θελήματος, ταῦτα διδασκόμεθα·
- [01120] εἰ δὲ μὴ, Παῦλος μὲν λέγει·
- [01121] «Περὶ δὲ τῶν παρθένων ἐπι ταγὴν Κυρίου οὐκ ἔχω, γνῶμην δὲ δίδωμι ὡς ἡλεη μένος·» ὁ δὲ Υἱὸς ἐντολὴν λαμβάνει, τί εἴπῃ, καὶ τί λαλήσει, καὶ τὸ Πνεῦμα οὐ λαλεῖ ἀφ' ἑαυτοῦ.
- [01122] Ἀνόμ.
- [01123] Οὐκ ἔχει οὖν ἴδιον θέλημα τὸ Πνεῦμα.
- [01124] Ὅρθ.
- [01125] Ἐναντίον τοῦ Θεοῦ, μὴ γένοιτο! οὐδὲ ποτὲ γὰρ θέλει τὰ τοῦ Θεοῦ, ποτὲ δὲ τὰ ἑαυτοῦ·
- [01126] ἀλλ' εἴ τι θέλει Πνεῦμα τὸ ἅγιον, τοῦτο τοῦ Θεοῦ ἐστὶ θέλημα·
- [01127] καὶ εἴ τι θέλει ὁ Θεός, τοῦτο θελήμα ἐστὶ τοῦ Πνεύματος.
- [01128] Ἀνόμ.
- [01129] Οἱ γὰρ προφήται, οὐκ εἴ τι θέλει ὁ Θεός, θέλουσιν;
- [01130] Ὅρθ.
- [01131] Οὐ πάντοτε·

[01132] ἔσθ' ὅτε γὰρ καὶ ἀφ' ἑαυτῶν ἐλάλουν.

[01133] Μωσῆς γὰρ πρῶτος ἔλεγεν·

[01134] «Ἰσχνόφωνος καὶ βραδύγλωσσος ἐγώ εἰμι, καὶ οὐκ εἰσακούσεται μου Φαραώ» καὶ τὸ, «Δέομαί σου, προχέρισαι ἄλλον,» τί σημαίνει ἢ ἄλλο θέλημα ἐν ἑαυτῷ εἶναι, ὃ ἐκόλασεν, ἵνα τὸ τοῦ Θεοῦ ποιήσῃ;

[01135] Καὶ Ααρὼν καὶ Μαρία ἀφ' ἑαυτῶν κινούμενοι ἐγόγγυσαν κατὰ Μωσέως, ὅτε ἐλεπρίασεν ἡ Μαρία, καὶ ὠργίσθη θυμῷ Κύριος.

[01136] Ἰερεμίας, παραιτούμενος τὴν προφητείαν, ἔλεγε·

[01137] «Νεώτερός εἰμι ἐγώ, καὶ οὐ δύναμαι προφητεύειν.»

[01138] Καὶ ὁ Ἰωνᾶς εἰς τοσοῦτον παρητήσατο, ὡς καὶ δόξαι φεύγειν ἀπὸ προσώπου Κυρίου.

[01139] Καὶ ὁ Δαβὶδ, τὸ θέλημα τὸ ἑαυτοῦ ποιήσας, καὶ ἀριθμῶν τὸν λαὸν, ἐπιτιμᾶται.

[01140] Σιωπῶ γὰρ τὰ κατὰ τὸν Οὐρίαν τὸν Χετταῖον.

[01141] Καὶ πάντα γὰρ τὰ λογικὰ κτίσματα ποτὲ τὰ ἑαυτῶν λαλοῦσι, ποτὲ τὰ τοῦ Θεοῦ·

[01142] τὸ δὲ Πνεῦμα οὐχ οὕτως·

[01143] οὐ γὰρ ποτὲ τὰ τοῦ Θεοῦ, καὶ ποτὲ τὰ ἑαυτοῦ·

[01144] οὐδὲ γὰρ ἐστὶν ἄλλο τι ἐν αὐτῷ θέλημα, ἐπειδὴ οὐδὲ ἐν τῷ Υἱῷ, ἀλλ' ἔν ἐστι θέλημα Πατρὸς, καὶ Υἱοῦ, καὶ ἀγίου Πνεύματος.

[01145] Καὶ διὰ τοῦτο εἴρηται περὶ τοῦ Πνεύματος·

[01146] «Οὐ λαλήσει ἀφ' ἑαυτοῦ» καὶ περὶ τοῦ Υἱοῦ, ὅτι «Ἄπ' ἑμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ Πατήρ, ταῦτα λαλῶ» οὐκ ἐπειδὴ οὐκ οἶδε λαλήσαι τι, ἀλλ' ὅτι οὐκ ἄλλο θέλει ὁ Πατήρ, καὶ ἄλλο θέλει ὁ Υἱός, καὶ ἄλλο τὸ Πνεῦμα.

[01147] Ἀνόμ.

[01148] Εἰ καὶ μὴ πάντοτε οἱ προφήται τὰ τοῦ Θεοῦ ἔλεγον, ὡς ἔδειξεν ὁ λόγος, ἀλλ' οἱ ἀπόστολοι οὐδὲ ἐλάλουν ἀφ' ἑαυτῶν, ἀλλὰ πάντοτε τὰ τοῦ Θεοῦ.

[01149] Ὅρθ.

[01150] Ἡ Γραφή ἡμᾶς ἐδίδαξεν, ὅτι οἱ ἀπόστολοι ἐλά^[28.1153] λουν ἀφ' ἑαυτῶν.

[01151] Ἀνόμ.

[01152] Πῶς;

[01153] Ὅρθ.

[01154] Ἐὰν οὐνάκουσης Παύλου λέγοντος περὶ τῶν ἀποστόλων, «Ἄλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ Εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων» (τὰ δὲ ἐπόμενα οἶδας, εἰ φιλόλογος εἶ), τί ἄλλο λογίζῃ, ἢ τὸ ἀφ' ἑαυτῶν τι λελαληκέναι καὶ πε ποιηκέναι, ὅπερ οὐκ ἦν θεόπνευστον;

[01155] Καὶ περὶ ἑαυτοῦ δὲ λέγει·

[01156] «Οὐδὲν γὰρ ἑμαυτῷ σύννοιδά·

[01157] ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμα.»

[01158] Τὸ δὲ Πνεῦμα οὐχ οὕτως·

[01159] καὶ διὰ τοῦτο εἴρηται, ὅτι «Οὐ λαλήσει ἀφ' ἑαυτοῦ.»

[01160] Ἀνόμ.

[01161] Ἀλλὰ καὶ πάντες ἄνθρωποι ποτὲ μὲν τὰ ἑαυτῶν λέγουσιν, καὶ ποτὲ δὲ τὰ τοῦ Θεοῦ·

[01162] ἀλλ' οἱ ἄγγελοι πάντοτε τὰ τοῦ Θεοῦ λέγουσιν.

[01163] Ὅρθ.

[01164] Οὐδὲ τοῦτο ἀληθές.

[01165] Εἰ γὰρ πάντοτε τὰ τοῦ Θεοῦ ἔλεγον, οὐκ ἂν ἡμαρτον, ὥστε λέγεσθαι·

[01166] «Εἰ γὰρ ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο.»

- [01167] Ἀνόμ.
- [01168] Ἀλλὰ καὶ εἴ ποτε ἡμαρτόν τινες τῶν ἀγγέλων, ἀλλ' εἰσὶν ἄγγελοι ἀναμάρτητοι.
- [01169] Ὅρθ.
- [01170] Οὐ ζητοῦμεν, εἴ εἰσὶν ἄγγελοι ἀναμάρτητοι, ἀλλ' εἰ δύνανται ἁμαρτῆσαι.
- [01171] Καὶ γὰρ καὶ ἡμεῖς ἕως νῦν οὐκ ἀπεθάνομεν, καὶ ἐσμὲν θνητοὶ τῷ δύνασθαι ἀποθανεῖν, οὐ τῷ ἤδη ἀποτεθνηκέναι.
- [01172] ἐγὼ ρεῖ γὰρ καὶ μὴ ἀποθανεῖν τινα ἡμῶν, ὡς τὸν Ἡλίαν.
- [01173] Κἂν μὴ τις δὲ ἡμῶν ἀποθάνῃ, ἀλλ' ἡ φύσις αὐτῆ θνητὴ ἐστίν.
- [01174] Ὅστε καὶ τῶν ἀγγέλων αἱ μυριάδες οὐκ ἐψεύσαντο, ἀλλ' ἐφύλαξαν τὰ τοῦ Θεοῦ λόγια.
- [01175] ἀλλ' ἐδείχθη αὐτῶν ἡ φύσις τρεπτὴ, καὶ λαλοῦσα ἀφ' ἑαυτῆς, τὸ τινας αὐτῶν τραπῆναι καὶ λαλεῖν ἀφ' ἑαυτῶν.
- [01176] Τὸ δὲ Πνεῦμα τὸ ἅγιον οὐ λαλεῖ ἀφ' ἑαυτοῦ.
- [01177] Οὐ γὰρ ἐστὶ γεννητῆς φύσεως, ὥστε καὶ δύνασθαι τραπῆναι.
- [01178] Ἀνόμ.
- [01179] Πόθεν γὰρ, ὅτι οὐ δύναται τραπῆναι τὸ Πνεῦμα;
- [01180] Ὅρθ.
- [01181] Τὸ παρέχον ἄλλοις τὴν ἀτρεψίαν, ἀνάγκη ἀτρεπτον εἶναι τῆ φύσει.
- [01182] Ἀνόμ.
- [01183] Εἰσὶ γὰρ οὖν καὶ ἄλλα ἀτρεπτα.
- [01184] Εἰ γὰρ παρέχει ἄλλοις τὸ Πνεῦμα τὴν ἀτρεψίαν, αὐτὰ ἐκεῖνα, οἷς παρέχει τὸ Πνεῦμα τὴν ἀτρεψίαν, ἀτρεπτά εἰσιν.
- [01185] Ὅρθ.
- [01186] Ἀλλὰ τὰ μὲν εἰσι μετοχῆ ἀτρεπτα, τὰ δὲ τῆ φύσει, ὡς τὸ πῦρ φύσει ἐστὶ καυστικόν, τὸ δὲ ὕδωρ κατὰ παράθεσιν τοῦ πυρὸς καυστικόν γίνεται.
- [01187] Οὕτως τὸ μὲν Πνεῦμα φύσει ἐστὶν ἀτρεπτον, οἱ δὲ μετέχοντες αὐτοῦ κατὰ μετοχὴν ἀτρεπτοι.
- [01188] Ἀνόμ.
- [01189] Μὴ θέλεις εἰπεῖν ὅτι καὶ αὐτὸ τὸ Πνεῦμα Πατὴρ ἐστίν;
- [01190] Ὅρθ.
- [01191] Μὴ γένοιτο! Ἀνόμ.
- [01192] Εἰ πάντα τὰ ἴδια τοῦ Πατρὸς, καὶ τοῦ Πνεύματός εἰσι καὶ τοῦ Υἱοῦ κοινὰ, ὀφείλει καὶ Πατὴρ εἶναι τὸ Πνεῦμα καὶ Υἱός.
- [01193] Ὅρθ.
- [01194] Οὐκ εἶπον.
- [01195] Τὰ ἴδια τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ καὶ τοῦ Πνεύματός εἰσι κοινὰ.
- [01196] ἀλλὰ, τὰ ἴδια τῆς οὐσίας τοῦ Θεοῦ, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματός εἰσι κοινὰ.
- [01197] οἷον τὸ ἀφθαρτον, τὸ ἀθάνατον, τὸ ἀναλλοιώτων, τὸ ἀψευδές, καὶ ὅσα τοιαῦτα.
- [01198] Ἀνόμ.
- [01199] Ἄλλος οὖν ἐστὶν ὁ Θεός, καὶ ἄλλος ὁ Πατὴρ;
- [01200] Ὅρθ.
- [01201] Μὴ γένοιτο! ἀλλὰ τὸ, Θεός, τὴν φύσιν δηλοῖ, τὸ δὲ Πατὴρ, τὴν σχέσιν ^[28.1156] τὴν πρὸς τὸν Υἱόν.
- [01202] Ὅσα οὖν ἴδια εἰσι τῆς φύσεως, ταῦτα κοινὰ τῶν τῆς αὐτῆς οὐσίας ὑποστάσεων.

- [01203] Ἀμέ λει καὶ τῆς μεγαλωσύνης τοῦ Θεοῦ οὐκ ἔστι πέρασ, εἴρηται παρὰ τῷ προφήτῃ
- [01204] τοῦτο δὲ ἂν τις εἴποι καὶ περὶ τοῦ Υἱοῦ, καὶ περὶ τοῦ Πνεύματος·
- [01205] οὔτε γὰρ τῆς μεγαλωσύνης τοῦ Υἱοῦ ἔστι πέρασ, οὔτε τῆς μεγαλωσύνης τοῦ Πνεύματος.
- [01206] «Ποῦ» γὰρ «πορευθῶ ἀπὸ τοῦ Πνεύματός σου;
- [01207] καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω;» Τῶν δὲ κτισμάτων ἀπάντων καὶ πέρασ ἔστι καὶ ποσότης.
- [01208] Δύναμαι γὰρ νοῆσαι τὸν Γα βριήλ, ἔνθα οὐκ ἔστιν ὁ Ῥαφαήλ·
- [01209] Πατέρα δὲ καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, πανταχοῦ καὶ ἐν πᾶσι καὶ διὰ πάντων νοῶ Ἄνόμ.
- [01210] Καγὼ λέγω, ὅτι πανταχοῦ καὶ ἐν πᾶσι καὶ διὰ πάντων ἔστι Πατὴρ καὶ Υἱὸς καὶ ἅγιον Πνεῦμα.
- [01211] Ὅρθ.
- [01212] Τοῦτο οὖν ἔστιν ὁμοούσιον, ὃ τὸν αὐτὸν ἐπιδέχεται λόγον τῆς οὐσίας.
- [01213] Ἄνόμ.
- [01214] Οὐ λέγεις οὖν μείζονα τὸν Πατέρα τοῦ Υἱοῦ;
- [01215] Ὅρθ.
- [01216] Ὡς Θεὸν Θεοῦ, οὐ·
- [01217] ὡς Πατέρα δὲ Υἱοῦ ἐνανθρωπήσαντος.
- [01218] Ἀμέλει οὐκ εἶπεν·
- [01219] Ὁ Θεὸς μείζων μου ἔστιν·
- [01220] ἀλλ', «Ὁ Πατὴρ μείζων μου ἔστιν.».
- [01221] Ἄνόμ.
- [01222] Τῇ θεότητι οὖν ἴσον λέγεις τὸν Υἱὸν τοῦ Πατρὸς;
- [01223] Ὅρθ.
- [01224] Καὶ πάνν·
- [01225] καὶ γὰρ καὶ ὁ Ἀπόστολος λέγει·
- [01226] «Τοῦτο φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ·
- [01227] ὃς, ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.».
- [01228] Ἄνόμ.
- [01229] Ὁ οὖν αὐτὸς οὐχ ἦρπασε, σὺ διὰ τί δίδως αὐτῷ;
- [01230] Ὅρθ.
- [01231] Ὅτι οὐχ ἦρπασεν, ἀλλ' ἔχει τῇ φύσει·
- [01232] καὶ ἔχων τοῦτο, «ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών.».
- [01233] Ποῖος γὰρ ἦν ἔπαινος τῷ μὴ ἔχοντι τὸ ἴσον, καὶ μὴ ἀρπάζοντι;
- [01234] Εἰ γὰρ τοῦτο ἔπαινος, ἐπαινεθήσεται ὁμοίως καὶ ὁ οὐρανός, καὶ ὁ Γαβριήλ, καὶ ὁ Ῥαφαήλ, καὶ ἕκαστος τῶν ἀγγέλων, καὶ ἕκαστος τῶν ἀρχαγγέλων, ὅτι μὴ ἦρπασαν τὸ εἶναι ἴσα Θεῷ.
- [01235] Ἄνόμ.
- [01236] Ἥμεῖς λέγομεν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα, ὡς ἐπίσκοπον, καὶ πρεσβύτερον, καὶ διάκονον.
- [01237] Ὅρθ.

- [01238] Ἀλλ' ὡσπερ ἐπίσκοπος οὐκ ὦν, ἄνθρωπος δὲ ὦν, τὴν αὐτὴν ἔχει φύσιν τῷ ἐπισκόπῳ·
- [01239] ὁμοίως καὶ ὁ διάκονος, οὔτε πρεσβύτερος, οὔτε ἐπίσκοπος ὦν, τῆς αὐτῆς μέντοι ἐστὶ φύσεως·
- [01240] οὕτως οὖν λέγεις καὶ αὐτὸς τὸν Υἱὸν Πατρός μὴ εἶναι, τῆς δὲ αὐτῆς φύσεως τῷ Πατρί·
- [01241] καὶ τὸ Πνεῦμα δὲ τοῦ Θεοῦ, Υἱὸν μὴ εἶναι μήτε Πατέρα, τῆς δὲ αὐτῆς εἶναι φύσεως τῷ Πατρί.
- [01242] Τί οὖν ἀπατᾶς τοὺς ἀκούοντας, μὴ εἰδὼς ἅ λέγεις, οὐ λέγεις δὲ τρεῖς φύσεις ἀνομοίους ὡς ἄγγελον, καὶ ἄνθρωπον, καὶ ἵππον;
- [01243] Ἀνόμ.
- [01244] Οὕτω λέγω·
- [01245] ἐὰν γὰρ τοῦτο μὴ εἶπω, ὁμοουσιαστῆς ^[28.1157] ἐγενόμην.
- [01246] Ὁρθ.
- [01247] Ἔγνων οὖν, ὅτι ὁ λέγων τὸν Πατέρα ὡς ἐπίσκοπον, καὶ τὸν Υἱὸν ὡς πρεσβύτερον, καὶ τὸ Πνεῦμα ὡς διάκονον, ὁμοούσιον λέγει.
- [01248] Οὕτω δὲ λέγων σαυτὸν Χριστιανὸν ἐνόμισας μέχρι τοῦ παρόντος.
- [01249] Εἰ δὲ τοῦτο ὁ λέγων οὐ κέκριταί σοι εἶναι Χριστιανός, σαυτὸν ἄρα κατέκρινας, καὶ ἐκ τοῦ στόματός σου ἐκρίθης μὴ ὦν Χριστιανός.
- [01250] Ἀνόμ.
- [01251] Ὁ λέγων οὖν ὁμοούσιον Χριστιανός οὐκ ἔστιν;
- [01252] Ὁρθ.
- [01253] Ὁ λέγων ὁμοούσιον Χριστιανός ἐστιν·
- [01254] ὁ δὲ νομίζων μὴ εἶναι Χριστιανὸν τὸν λέγοντα ὁμοούσιον, καὶ αὐτὸς λέγων, εὐρεθήσεται ἑαυτὸν κατακρίνων, ὡς ὁ κακὸς δούλος ἐκεῖνος, ὁ ἐκ τοῦ ἰδίου στόματος κατα κερκόμενος.
- [01255] Ἀνόμ.
- [01256] Πῶς γὰρ αὐτὸ λέγων εὐρέθη;
- [01257] Ὁρθ.
- [01258] Εἶπας ὅτι, Ἡμεῖς λέγομεν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα, ὡς ἐπίσκοπον, πρεσβύτερον, καὶ διάκονον.
- [01259] Ἀνόμ.
- [01260] Ὁμολογῶ εἰρηκέναι, ὡς ἐπίσκοπον, πρεσβύτερον, καὶ διάκονον.
- [01261] Ὁρθ.
- [01262] Ἀλλ' ἐπίσκοπος, πρεσβύτερος, καὶ διάκονος ὁμοούσιοι εἰσιν·
- [01263] ὁμοούσιον ἄρα Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα ὁμολόγηκας.
- [01264] Ἀνόμ.
- [01265] Θέλεις οὖν εἰπεῖν, ὅτι, ὡσπερ κονδίτος οἶνος κερασθεῖς, οὕτως ἐστὶ Πατὴρ, Υἱός, καὶ ἅγιον Πνεῦμα;
- [01266] Ὁρθ.
- [01267] Οὐδὲ οἶδας, ὅτι σὺ τοῦτο λέγεις;
- [01268] Ἀνόμ.
- [01269] Πῶς;
- [01270] Ὁρθ.
- [01271] Ὅτι ἄλλην φύσιν λέγεις τοῦ Πατρὸς, καὶ ἄλλην τοῦ Υἱοῦ, καὶ ἄλλην τοῦ ἁγίου Πνεύματος, ὡς οἴνου καὶ μέλιτος καὶ πεπέρεως.
- [01272] Ἡμεῖς δὲ λέγομεν·

[01273] Ἐὰν ἡ ὁ Πατήρ οἶνος εὐφραίνων καρδίαν, καὶ ὁ Υἱὸς οἶνος εὐφραίνων καρδίαν, καὶ τὸ Πνεῦμα οἶνος εὐφραίνων καρδίαν ἐστίν, ἡ ὁ Πατήρ ὑπὲρ μέλι καὶ κηρίον.

[01274] Ὑμεῖς ἄρα καὶ οὐχ ἡμεῖς, κονδίτῳ παρεβάλλετε τὸν Πατέρα καὶ Υἱὸν καὶ τὸ ἅγιον Πνεῦμα, οἱ ἀνομοίους τὰς φύσεις εἰσηγούμενοι.

[01275] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΔΙΑΛΟΓΟΣ Β' ΠΕΡΙ ΑΓΙΑΣ ΤΡΙΑΔΟΣ, ΕΝ Ω ΔΙΑΛΕΓΟΝΤΑΙ ΟΜΟΙΩΣ ΟΡΘΟΔΟΞΟΣ ΚΑΙ ΑΝΟΜΟΙΟΣ ΑΡΕΙΑΝΙΣΤΗΣ.

[01276] ΑΝΟΜΟΙΟΣ.

[01277] Πᾶσι τοῖς νοῦν ἔχουσιν ὁμολογούμενόν ἐστίν, ὅτι τὸ ἕκ τινος ὄν μεταγενέστερόν ἐστι τοῦ ἐξ οὗ ἐστίν, ὡς ἐξ αἰτίου.

[01278] Ὁρθόδοξος.

[01279] Οὐ πάντως.

[01280] Ἀνόμ.

[01281] Σὺ οὐκ εἶ ἐκ τοῦ πατρὸς σου, καὶ μετὰ τὸν πατέρα [28.1160] σου;

[01282] Ὁρθ.

[01283] Ἐγὼ μὲν ἐκ τοῦ πατρὸς μου εἰμί, καὶ μετὰ τὸν πατέρα μου εἰμί, καὶ ἐκτὸς τοῦ πατρὸς μου εἰμί·

[01284] τὸ δὲ φῶς ἐκ τοῦ ἡλίου ἐστίν, καὶ οὐδὲ μετὰ τὸν ἡλίον ἐστίν, οὐδὲ ἐκτὸς τοῦ ἡλίου ἐστίν, ἀλλὰ μετὰ τοῦ ἡλίου, καὶ ἐν τῷ ἡλίῳ, καὶ σὺν τῷ ἡλίῳ·

[01285] καὶ ἡ εὐωδία ἐκ τοῦ μύρου ἐστίν, καὶ οὐτε μετὰ τὸ μύρον, οὐτε ἐκτὸς τοῦ μύρου, ἀλλὰ μετὰ τοῦ μύρου, καὶ ἐν τῷ μύρῳ, καὶ σὺν τῷ μύρῳ·

[01286] καὶ τὸ νοεῖν ἐκ τοῦ νοῦ ἐστίν, καὶ οὐτε μετὰ τὸν νοῦν, οὐτε ἐκτὸς τοῦ νοῦ, ἀλλὰ μετὰ τοῦ νοῦ, καὶ ἐν τῷ νῷ, καὶ σὺν τῷ νῷ·

[01287] καὶ τὸ θέλειν ἐκ τοῦ θέλοντός ἐστίν, καὶ οὐτε ἐκτὸς τοῦ θέλοντος, οὐτε μετὰ τὸν θέλοντα, ἀλλὰ μετὰ τοῦ θέλοντος, καὶ ἐν τῷ θέλοντι, καὶ σὺν τῷ θέλοντι·

[01288] καὶ ἡ σοφία ἐκ τοῦ σοφοῦ ἐστίν, καὶ οὐτε μετὰ τὸν σοφόν, οὐτε ἐκτὸς τοῦ σοφοῦ, ἀλλὰ μετὰ τοῦ σοφοῦ, καὶ ἐν τῷ σοφῷ, καὶ σὺν τῷ σοφῷ·

[01289] καὶ ἡ δύναμις ἐκ τοῦ δυνατοῦ, καὶ οὐτε μετὰ τὸν δυνατὸν, οὐτε ἐκτὸς τοῦ δυνατοῦ, ἀλλ' ἐν τῷ δυνατῷ, καὶ μετὰ τοῦ δυνατοῦ, καὶ σὺν τῷ δυνατῷ.

[01290] Οὕτω τοίνυν καὶ τὸν Υἱὸν τοῦ Θεοῦ ἐκ τοῦ Θεοῦ νοοῦμεν, καὶ οὐ μετὰ τὸν Θεόν, οὐτε ἐκτὸς τοῦ Θεοῦ, ἀλλὰ μετὰ τοῦ Θεοῦ, καὶ ἐν τῷ Θεῷ, καὶ σὺν τῷ Θεῷ.

[01291] Ἀνόμ.

[01292] Ἀλλὰ τὸ ἀπαύγασμα, καὶ τὸ νοεῖν, καὶ τὸ θέλειν, καὶ ἡ σοφία, καὶ ἡ δύναμις, οὐκ ἐστίν οὐσία ἐνυπόστατος·

[01293] ὁ δὲ Υἱὸς τοῦ Θεοῦ οὐσία ἐστίν ἐν ἰδίᾳ ὑποστάσει.

[01294] Ὁρθ.

[01295] Καὶ ἐν τούτῳ τῶν σωματικῶν υἰῶν τὸ ἀσύγκριτον ἔχει, ὅτι ἐγὼ μὲν, υἱὸς ὢν τοῦ πατρὸς μου, οὐκ εἰμί αὐτοῦ σοφία, οὐκ εἰμί αὐτοῦ δύναμις, οὐκ εἰμί αὐτοῦ θέλημα, οὐκ εἰμί αὐτοῦ λόγος, οὐκ εἰμί αὐτοῦ ἀπαύγασμα, οὐκ εἰμί ἐν αὐτῷ τῷ πατρὶ μου.

[01296] Οὐκ αὐτὸς ὁ πατήρ μου ἐν ἐμοί, οὐ καθὼς ὁ πατήρ μου ἐργάζεται, καὶ γὰρ ἐγὼ ἐργάζομαι·

[01297] ὁ δὲ τοῦ Θεοῦ Υἱὸς οὐ μόνον ἐστίν Υἱὸς, ἀλλὰ καὶ δύναμις, καὶ σοφία, καὶ λόγος, καὶ θέλημα, καὶ ἀπαύγασμα, ἵνα ἀπὸ τοῦ εἶναι Υἱὸς, τὸ ἐνυπόστατον νοηθῇ·

[01298] καὶ ἀπὸ τοῦ εἶναι σοφία, καὶ δύναμις, καὶ λόγος, καὶ θέλημα, καὶ ἀπαύγασμα, τὸ μετὰ τοῦ Πατρὸς, καὶ ἐν τῷ Πατρὶ, καὶ σὺν τῷ Πατρὶ νοηθῇ, καὶ οὐ δευτέρος, οὐδὲ μετὰ τὸν Πατέρα, οὐδὲ ἐκτὸς τοῦ Πατρὸς.

[01299] Διὰ γὰρ τοῦτο βοᾷ ὁ προφήτης, λέγων·

[01300] «Κύριε, ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν·

[01301] πάντα γὰρ ἀπέδωκας ἡμῖν.

[01302] Κύριε, ὁ Θεὸς ἡμῶν, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν.».

[01303] Οὐ γὰρ ἐκτὸς τοῦ Πατρὸς Υἱὸς γνωρίζεται, ἀλλ' ἐν τῷ Πατρὶ, καὶ σὺν τῷ Πατρὶ, καὶ ἅμα τῷ Πατρὶ, ὡς ἀπαύγασμα δόξης, ὡς χαρακτήρ ὑποστάσεως, ὡς σοφία σοφοῦ, ὡς δύναμις δυνατοῦ, ὡς λόγος νοῦ.

[01304] Ἀνόμ.

[01305] Ἀλλὰ τὸ ἀπαύγασμα τοῦ φωτὸς υἱὸς οὐκ ἐστίν·

[01306] ὁ χαρακτήρ τῆς ὑποστάσεως υἱὸς οὐκ ἐστίν·

- [01307] ἡ σοφία τοῦ σοφοῦ υἱὸς οὐκ ἔστιν·
- [01308] ἡ δύναμις τοῦ δυνατοῦ υἱὸς οὐκ ἔστιν.
- [01309] Ὅρθ.
- [01310] Τοῦ μὲν δυνατοῦ ἡ δύναμις οὐκ ἔστιν αὐτοῦ υἱός·
- [01311] καὶ ἡ σοφία τοῦ σοφοῦ οὐκ ἔστιν αὐτοῦ υἱός·
- [01312] καὶ ὁ λόγος τοῦ νοῦ οὐκ ἔστιν αὐτοῦ υἱός·
- [01313] καὶ τὸ ἀπαύγασμα τῆς δόξης οὐκ ἔστιν αὐτῆς υἱός·
- [01314] ὁ δὲ τοῦ [28.1161] Θεοῦ Υἱὸς καὶ Υἱός ἐστι τοῦ Θεοῦ καὶ Λόγος αὐτοῦ, καὶ Υἱός ἐστι τοῦ σοφοῦ καὶ σοφία αὐτοῦ, καὶ Υἱός ἐστι τοῦ δυνατοῦ, καὶ δύναμις αὐτοῦ ἐστι.
- [01315] Καὶ διὰ τοῦτο, Υἱὸν ἀκούοντες, τὸ ἐνυπόστατον νοοῦμεν·
- [01316] καὶ δύναμιν ἀκούοντες, καὶ Λόγον, καὶ σοφίαν, τὸ ἀχώριστον καὶ συναΐδιον ἐπαιδεύθημεν.
- [01317] Ἀνόμ.
- [01318] Ἄμα οὖν λέγεις ὑπάρχειν Πατέρα καὶ Υἱόν;
- [01319] Ὅρθ.
- [01320] Ἄμα λέγω.
- [01321] Ἀνόμ.
- [01322] Δύο οὖν ἀγέννητλέγεις;
- [01323] Ὅρθ.
- [01324] Ἐγὼ Πατέρα καὶ Υἱὸν λέγω·
- [01325] τί δὲ ἐστιν ἀγέννητον, οὐκ ἐδιδάχθην ἀπὸ τῶν θείων Γραφῶν.
- [01326] Ἀνόμ.
- [01327] Οὐκ ἔστιν οὖν ὁμολογούμενον, ὅτι ὁ Πατὴρ τοῦ Χριστοῦ οὐκ ἐστι γενητός;
- [01328] Ὅρθ.
- [01329] Ὡμολόγηται καὶ παρ' ἐμοῦ.
- [01330] Ἀνόμ.
- [01331] Ὁ δὲ μὴ γεγινώς καὶ ὑπάρχων ἀγενήτως ὑπάρχει·
- [01332] ἀγέννητος ἄρα.
- [01333] Ὅρθ.
- [01334] Ὅτι μὲν οὐκ ἐγένετο, οἶδα·
- [01335] ἀγέννητον δὲ αὐτὸν λέγειν, οὐκ ἐδιδάχθην ὑπὸ τῆς θείας Γραφῆς, ἀλλὰ Πατέρα.
- [01336] Ἀνόμ.
- [01337] Εἰ οὐκ ἐγένετο ὁ ὑπάρχων πρὸ τῶν αἰώνων, ἀγενήτως ὑπάρχει·
- [01338] ὁ δὲ ἀγενήτως ὑπάρχων ἀγενητός ἐστιν.
- [01339] Ὅρθ.
- [01340] Ἄλλ' οὐκ εἶπεν ἡ Γραφή τὸ ἀγέννητον, τὸ δὲ Πατέρα αὐτὸν εἶναι εἶπε.
- [01341] Κακεῖνο λέγω, ὃ ἡ Γραφή εἶπε, καὶ οὐχὶ ὃ τῆ ἐννοία τῶν ἀνθρώπων ὑποπίπτει.
- [01342] Καὶ γὰρ ἄλλα πολλά ἐστιν, ἃ ταῖς ἐννοίαις ἡμῶν ὑποπίπτει, καὶ ὡς ἀπρεπῆ λέγειν αὐτὰ περὶ Θεοῦ παραιτούμεθα, ἐπειδὴ οὐδὲ ἡ Γραφή εἶπεν.

- [01343] Ανόμ.
- [01344] Οἶον;
- [01345] ὡς τί εἶπέ.
- [01346] Ὁρθ.
- [01347] Ὅτι ἡμεῖς εὐχόμεθα προκόπτειν ἐπί τι βέλτιον, δηλόν ἐστιν·
- [01348] ὁ δὲ Θεὸς οὐ προκόπτει·
- [01349] οὐδὲν γὰρ αὐτῷ λείπει.
- [01350] Ανόμ.
- [01351] Οὐδὲν αὐτῷ λείπει.
- [01352] Ὁρθ.
- [01353] Οὐ χρειάν οὖν ἔχει τοῦ προ κόπτειν.
- [01354] Ανόμ.
- [01355] Οὐ χρειάν ἔχει.
- [01356] Ὁρθ.
- [01357] Οὐδεὶς ἡμῶν, διὰ τὸ μὴ προκόπτειν αὐτὸν, ἀπρόκοπτον λέγει αὐτὸν, ἀλλ' ὡς ἀναξίαν τοῦ Θεοῦ τὴν φωνὴν παραιτούμεθα.
- [01358] Οὕτως οὐδὲ τὸ ἀγέννητον ἄξιον εἶναι τοῦ Θεοῦ λέγομεν·
- [01359] εἰ γὰρ ἦν ἄξιον, εἶπεν ἂν αὐτὸ ἡ θεία Γραφή.
- [01360] Ανόμ.
- [01361] Ἐγένετο οὖν ὁ Θεός;
- [01362] εἶπέ, καὶ ὑπὸ τίνος ἐγένετο;
- [01363] Ὁρθ.
- [01364] Εἰ διὰ τοῦτο ἀγέννητον αὐτὸν δεῖ λέγειν, ἐπειδὴ ὑπ' οὐδενὸς ἐγένετο, εἶπέ αὐτὸν καὶ ἄπιστον, ἐπειδὴ εἰς οὐδένα πιστεύει·
- [01365] εἶπέ καὶ ἀσεβῆ, ἐπειδὴ οὐδένα σέβεται.
- [01366] Εἰ δὲ ταῦτα ἢ μὲν ἔννοια ὑποβάλλει, ἢ δὲ εὐσέβεια οὐκ ἐπιτρέπει λέγειν·
- [01367] οὕτω καὶ τὸ ἀγέννητον, κἂν δοκῇ ταῖς ἐννοίαις ἡμῶν ὑποπίπτειν, ἀλλ' ἢ εὐσέβεια οὐκ ἐπιτρέπει λέγειν.
- [01368] Εἰ δὲ μὴ, εἶπεν αὐτὸ πάντως ἡ Γραφή.
- [01369] Ανόμ.
- [01370] Οὐ λέγεις οὖν ἀγέννητον τὸν ἐπὶ πάντων Θεόν;
- [01371] Ὁρθ.
- [01372] Εἰ γέγραπται, λέγω·
- [01373] εἰ δὲ οὐ γέγραπται, οὐκ ἔχω ἀνάγκην εἰπεῖν.
- [01374] Καὶ ὅτι οὐ πάντως τὰ ταῖς ἐννοίαις ἡμῶν ὑποπίπτοντα δεῖ λέγειν, ἔξεστι καὶ ἄλλως γινῶναι.
- [01375] Παρὰ πάντων ἡμῶν ὠμολόγηται, ὅτι ὁ Θεὸς ἀόρατός ἐστι, τοῦ ἀγίου Παύλου λέγοντος·
- [01376] «Ἀφθάρτω, ἀοράτῳ, μόνῳ σοφῷ Θεῷ.».
- [01377] Ὁ δὲ ἀφθαρτος οὐχ ἑαυτῷ μὲν φθαρτός ἐστιν, ἄλλοις δὲ ἀφθαρτος, ἀλλὰ καὶ πᾶσι καὶ ἑαυτῷ ἀφθαρτός ἐστιν.

- [01378] Ανόμ.
- [01379] Καὶ πάνυ.
- [01380] Ὅρθ.
- [01381] Οὐκοῦν, ἐπειδὴ συνήπται τῷ ἀφθάρτῳ τὸ ἀόρατον, ^[28.1164] εἶπωμεν καὶ αὐτὸν ἑαυτῷ ἀόρατον εἶναι τὸν Θεόν.
- [01382] Καὶ ἐψεύσαντο τὰ Εὐαγγέλια καθ' ὑμᾶς, λέγοντα·
- [01383] «Ὁ ὢν παρὰ τοῦ Πατρὸς, αὐτὸς ἐώρακε τὸν Πατέρα.».
- [01384] Εἰ δὲ ὁ ὢν παρὰ τοῦ Πατρὸς ὄρα τὸν Πατέρα, καὶ ὁ Πατὴρ αὐτὸς ἑαυτὸν ὄρα, ὃ ἐστι, καὶ λέγεται, καὶ πιστεύεται εἶναι ἀόρατος, οὐχ ἑαυτῷ, οὐδὲ τῷ ἐξ αὐτοῦ Υἱῷ, οὐδὲ τῷ παρ' αὐτοῦ ἀγίῳ Πνεύματι, ἀλλὰ πάση τῇ κτίσει.
- [01385] Ανόμ.
- [01386] Νῦν μανθάνω, ὅτι ὁ πᾶσιν ἀνθρώποις ἐστὶν ὡμολογημένον, τοῦτο ὑμεῖς οὐ πιστεύετε.
- [01387] Ὅρθ.
- [01388] Ποῖον;
- [01389] Ανόμ.
- [01390] Ὅτι ἀγέννητός ἐστιν ὁ Θεός, πάντες ἀνθρώποι, οἱ νοῦν ὀρθὸν ἔχοντες, ὁμολογοῦσιν, ὑμεῖς δὲ οὐ δέχεσθε.
- [01391] Ὅρθ.
- [01392] Οὐ λέγω, ὅτι τὸ ἀγέννητον αὐτὸν ὁμολογεῖν ἀπαράδεκτόν ἐστιν ἡμῖν·
- [01393] ἀλλ' ὅτι κἂν δοκῇ ταῖς ἐννοίαις ἡμῶν ὑποπίπτειν, ἀλλ' ὅμως ὡς οὐδαμοῦ τῆς θείας Γραφῆς κειμένην τὴν φωνὴν οὐκ ἀναγκαῖον λέγειν.
- [01394] Εἰ γὰρ ἦν ἀναγκαῖον, εἶπεν ἂν αὐτὸ ἡ θεία Γραφή.
- [01395] Ανόμ.
- [01396] Γενητὸν οὖν εἶπωμεν αὐτόν;
- [01397] Ὅρθ.
- [01398] Ὅ λέγων αὐτὸν γενητὸν ἀσεβεῖ.
- [01399] Εἶπε γὰρ ἡμῖν ἡ Γραφή, τίνα ἐστὶ τὰ γενητὰ, καὶ τίς ὁ τούτων γενεσιουργός.
- [01400] Ὅ δὲ λέγων αὐτὸν ἀγέννητον, ὃ οὐκ εἶπεν ἡ Γραφή, περιττολογεῖ.
- [01401] Ανόμ.
- [01402] Εἰ οὐκ ἔστι γενητός, ἀγέννητός ἐστιν.
- [01403] Ὅρθ.
- [01404] Κἂν ἀνθρωπίνη διὰ νοῖα τοῦτο νοεῖν ποιῇ, ἀλλ' οὐχ οὕτως ἡ θεία Γραφή ἐδίδαξεν·
- [01405] ἀλλ' ἀκούεις αὐτῆς λεγούσης·
- [01406] καὶ «Καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, τοσοῦτον ἀπέχουσι τὰ διανοήματα ὑμῶν ἀπὸ τῶν διανοημάτων μου.».
- [01407] Εἰ δὲ νομίζει Εὐνόμιος εὐρηκέναι, τὸ τί ἐστὶν ὁ Θεός, ἐκ τοῦ μὴ εἶναι αὐτὸν γενητὸν, μηδὲ ἔχειν γενεσιουργόν, λεγέτω αὐτὸν καὶ ἄθεον, ἐπειδὴ Θεὸν οὐκ ἔχει.
- [01408] Ἀλλ' εἰ οὐ δεῖ λέγειν τοῦτο, κἂν ὑποπίπτῃ ταῖς ἐννοίαις ἡμῶν·
- [01409] μηδὲ τὸ ἀγέννητον λεγέσθω, κἂν ὑποπίπτῃ ταῖς ἐννοίαις ἡμῶν.
- [01410] Ανόμ.
- [01411] Ἐγένετο οὖν ὁ Θεός;
- [01412] Ὅρθ.
- [01413] Οὐκ ἐγένετο.

- [01414] Ἀνόμ.
- [01415] Ἀγένητος οὐνέστιν;
- [01416] Ὁρθ.
- [01417] Ἐχει Θεὸν ὁ Θεός;
- [01418] Ἀνόμ.
- [01419] Ὁ ἀγέντος οὐ.
- [01420] Ὁρθ.
- [01421] Ἄθεος οὐν ἐστι.
- [01422] Καὶ ὁρᾶς, πῶς μειρακιώδη καὶ ἀνδραποδώδη εἰσὶν ὑμῶν τὰ διανοήματα;
- [01423] Διὸ μᾶλλον ἀκολουθοῦντες τῇ θείᾳ Γραφῇ, εἴπωμεν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα, Θεόν·
- [01424] καὶ οὐ φοβούμεθα περὶ τὴν πίστιν ναυαγήσαι.
- [01425] Τὸ γὰρ ἀγένητον εὗρεσίς ἐστιν ἀετοῦ πετομένου, ζητοῦντος βορᾶν, οὗ ἵχνος ἐρηρισμένον οὐχ εὕρισκεται·
- [01426] οὐ γὰρ ἔχει ἐν τῇ Γραφῇ, οὐ στήσει τοὺς πόδας.
- [01427] Ἀνόμ.
- [01428] Λάβε, ἀνάγνωθι τὴν ἐπιστολὴν Ἀετίου, καὶ εἰπὲ πρὸς αὐτήν.
- [01429] Ὁρθ.
- [01430] Αὐτὸς ἀνάγνωθι.
- [01431] Ἀνόμ.
- [01432] Εἰσὶ μετ' αὐτῆς καὶ σχόλια Εὐνομίου.
- [01433] Ὁρθ.
- [01434] Καὶ αὐτὰ ἀνάγνωθι.
- [01435] [28.1165] Σχόλια Εὐνομίου, καὶ πρὸς αὐτὰ Ὁρθο δόξου.
- [01436] Ὅτι ἡ θέλησις καὶ ἡ βούλησις οὐ ταυτὸν τῆ οὐσίᾳ τοῦ Θεοῦ·
- [01437] ἡ μὲν γὰρ θέλησις καὶ ἄρχεται καὶ παύεται·
- [01438] ἡ δὲ οὐσία οὔτε ἄρχεται, οὔτε παύεται·
- [01439] τὸ δὲ ἀρχόμενον καὶ παυόμενον τῷ μῆτε ἀρχομένῳ μῆτε παυομένῳ τὸ αὐτὸ εἶναι οὐ δύναται.
- [01440] Καὶ ἄλλως, εἰ ταυτὸν ἦν τῆ οὐσίᾳ τοῦ Θεοῦ ἡ βούλησις, ἐχρὴν μιᾶς οὐσίας μίαν εἶναι καὶ τὴν θέλησιν·
- [01441] εὕρισκονται δὲ κατὰ τὴν διδασκαλίαν τῶν θείων Γραφῶν, οὐ μία θέλησις, ἀλλὰ πολλαὶ θελήσεις·
- [01442] τῆς Γραφῆς λεγούσης·
- [01443] «Πάντα, ὅσα ἠθέλησεν, ἐποίησε» πολλὰ οὐν ἠθέλησε καὶ οὐχ ἓν.
- [01444] Ἐναργέστερον δὲ ἰδεῖν ἐπὶ τῆς κοσμοποιίας.
- [01445] Ἡθέλησε γὰρ εἶναι τὸν κόσμον, καὶ ὑπέστη κατὰ τὴν αὐτοῦ θέλησιν, καὶ διαμένει τὸ γενόμενον.
- [01446] Ἄλλο δὲ ἐστὶν ἡ διαμονὴ παρὰ τὴν θέλησιν τῆς δημιουργίας·
- [01447] ἐπηγγείλατο δὲ καὶ μετὰ σχηματίσαι τὸν κόσμον.
- [01448] Θελήσας ἄρα μετασχηματίζει.

[01449] Οὐ μόνον δὲ πολλοὶ, ἀλλὰ καὶ διάφοροι αἱ θελήσεις.

[01450] Ἡθέλησε γὰρ καὶ οὐρανὸν, ἠθέλησε καὶ ἥλιον, ἠθέλησε καὶ γῆν.

[01451] Τῶν δὲ θελημάτων διαφόρων ὄντων, ἀνάγκη διαφέρειν καὶ τὰς περὶ αὐτῶν θελήσεις·

[01452] καὶ ἐπὶ τῶν νοητῶν δὲ ὡσαύτως.

[01453] Ὅρθ.

[01454] Εἰ τοίνυν καὶ κατὰ σὲ οὐ ταυτόν ἐστι τῆ οὐσίας ἢ βούλησις, ἤγουν ἢ θέλησις, πάντα δὲ τὰ γεγονότα τοῦ θελήματος αὐτοῦ εἰσὶν ἔργα, ὁμολογεῖ τὸν Υἱὸν ἐκ τῆς οὐσίας·

[01455] οὕτω γὰρ αὐτὸν καὶ μονογενῆ ὁμολογήσεις τὸ μόνον ἐκ τῆς οὐσίας γεγενῆσθαι.

[01456] Εἰ γὰρ καὶ αὐτὸς βουλήσεως καὶ θελήσεως ἐστὶν Υἱὸς, οὐκ ἔστι μονογενῆς, πολλῶν ὄντων τῶν κατὰ βούλησιν ἀποκυθέντων.

[01457] Γέγραπται γάρ·

[01458] «Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας.».

[01459] Πολλοὶ δὲ θελήσεις οὐκ εἰσὶν, ὡς ἐνόμισας·

[01460] οὐ γὰρ, ἐπειδὴ διάφορα τὰ δημιουργήματα, πάντως διάφοροι καὶ αἱ θελήσεις·

[01461] ἀλλ' ὥσπερ ἐνὶ θελήματι ποιήσας τὸν ἄνθρωπον ἐκ διαφόρων μελῶν καὶ μερῶν πεποίηκεν, ὀφθαλμοὺς, ὦτα, ῥίνας, τρίχας, ἔντερα, καὶ διαφόρους τῆν τῶν ἐντέρων σύνθεσιν, σπλήνα, ἥπαρ, νεφροὺς, καὶ ὅσα ἐν ἡμῖν·

[01462] οὕτω καὶ πάντα τὸν κόσμον ἐνὶ θελήματι δημιουργεῖ.

[01463] Ἀνόμ.

[01464] Εἰ μείζων ὁ Πατὴρ τοῦ Υἱοῦ;

[01465] καὶ εἰ μείζων, κατὰ τί μείζων, πότερον μείζων ὄγκῳ σώματος, ἢ κατὰ τὴν φύσιν τῆς ἀγεννησίας;

[01466] καὶ πότερον τὸ ἀγέννητον οὐσία ἐστίν, ἢ οὐδὲν ἐστίν;

[01467] Ὅρθ.

[01468] Μείζων ὁ Πατὴρ τοῦ Υἱοῦ γέγραπται, οὔτε δὲ ὄγκῳ, οὔτε χρόνῳ, οὔτε φύσει, ἀλλ' ὡς Πατὴρ Υἱοῦ ἐνανθρωπήσαντος.

[01469] Διὰ δὲ τὴν ἐνανθρώπησιν καὶ τῶν ἀγγέλων ἠλαττώσθαι αὐτὸν λέγει ὁ Ἀπόστολος, γράφων·

[01470] «Τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου.».

[01471] Διὰ δὲ ταύτην τὴν ἐνανθρώπησιν καὶ τῆ Μαρίᾳ καὶ τῷ Ἰωσήφ ὑπετάσσετο.

[01472] «Ἦν γὰρ ὑποτασσόμενος αὐτοῖς,» [28.1168] ὡς ἐν Εὐαγγελίῳ γέγραπται.

[01473] Ἀνόμ.

[01474] Ἀλλὰ φύσει μείζων κατὰ τὸ ἀγέννητον, ἔστι τι, ἢ οὐδὲν ἐστίν, καθὼς προείπομεν;

[01475] Ὅρθ.

[01476] Οὐδὲν ἐστὶ φύσει·

[01477] οὐ γὰρ οὐσία ἐστίν.

[01478] Εἰ τοίνυν κατὰ τὸ ἀγέννητόν ἐστι μείζων, τὸ δὲ ἀγέννητον οὐδὲν ἐστίν, κατ' οὐδὲν ἐστὶ μείζων.

[01479] Ὁ δὲ ἐν μηδενὶ μείζων κατὰ πάντα ἴσος.

[01480] Οὐ γὰρ δὴ ὁ Πατὴρ ἐλάττων τοῦ Υἱοῦ.

[01481] Ἀνόμ.

[01482] Οὐκοῦν ἴσον λέγεις τὸ ἀγέννητον τῷ γεννήματι·

[01483] καὶ πῶς ἀληθεύει ὁ λέγων·

- [01484] «Ὁ Πατὴρ ὁ πέμψας με μείζων μου ἐστίν;» Ὁρθ.
- [01485] Τὸ ἀγέννητον ἐπὶ Θεοῦ καὶ Πατρὸς οὐσία οὐκ ἐστίν, ἀλλὰ τοῦ μὴ Πατέρα ἔχειν τὸν Θεὸν δηλωτικόν.
- [01486] Οὐδεὶς δὲ διὰ τοῦτο μείζων τινός, διὰ τὸ Πατέρα μὴ ἔχειν.
- [01487] Οὐδὲ γὰρ ὁ Ἀδὰμ πατέρα ἔσχεν, οὔτε ἡ Εὐὰ·
- [01488] ἀλλ' ὅμως εἰσὶν ἡμῖν ὁμοούσιοι.
- [01489] Πῶς δὲ καὶ, περὶ ἀγεννήτου καὶ γεννητοῦ φιλοσοφῶν, ὥσπερ ἐπιλανθανόμενος σαυτοῦ ἐπήγαγες τό·
- [01490] Ὁ Πατὴρ ὁ πέμψας με μείζων μου ἐστίν;» Ἔδει γὰρ σε μᾶλλον ἑαυτῷ ἀκολουθοῦντα εἰπεῖν·
- [01491] Ὁ ἀγέννητος ὁ πέμψας με μείζων μου ἐστίν.
- [01492] Ἀλλ' οὐ γέγραπται·
- [01493] διὰ τοῦτο οὐ λέγεις καλῶς.
- [01494] «Μὴ σοφίζου πολλά, ἵνα μὴ ἐκπλαγῆς.».
- [01495] Οὐ γὰρ εἶ σοφώτερος τοῦ Δανιὴλ, μήτοι γε τοῦ Πνεύματος, τοῦ Πατέρα μὲν διδάξαντος, ἀγέννητον δὲ μή.
- [01496] Ἀνόμ.
- [01497] Εἰ δὲ κατ' ὄγκον ὁ Πατὴρ μείζων, σύνθετος ἔσται ὁ ἀγέννητος, καίπερ ἀπλοῦς ὢν καὶ ἀσχημάτιστος·
- [01498] εἶγε ὁ ὄγκος σύνθετον καὶ μεριστόν·
- [01499] πᾶς γὰρ ὄγκος ἐκ μερῶν σύγκειται, καὶ σύνθεσιν μερῶν ἔχει·
- [01500] ὅπερ ἐπὶ Θεοῦ λέγει ἄτοπον.
- [01501] Ὁρθ.
- [01502] Ἐπὶ Θεοῦ λέγειν σύνθεσιν καὶ ὄγκον ἄτοπον, ἀληθῶς δὴ ἄτοπον.
- [01503] Θεὸς δὲ, κἂν μὴ θέλης, ὁ Υἱός, ἀσύνθετος καὶ ἀπλοῦς καὶ ἀσχημάτιστος καὶ αὐτός·
- [01504] καὶ σύνθεσιν λέγειν καὶ ὄγκον ἐπ' αὐτοῦ ἄτοπον.
- [01505] Εἰ δὲ τοῦτο, τὸ μείζων ἄρα ἐν τούτοις οὐχ εὐρεθήσεται.
- [01506] Ἐν δὲ τῷ ἀπλῷ καὶ ἀσυνθέτῳ καὶ ἀσχηματίστῳ καὶ θείῳ ἴσος ὁμολογηθεὶς, μείζονα τὸν Πατέρα λέγει, μορφὴν δούλου λαβὼν, καὶ τιμῶν τὸν ἑαυτοῦ Πατέρα.
- [01507] Ἀκούεις γοῦν αὐτοῦ λέγοντος·
- [01508] «Ἄλλ' ἐγὼ τιμῶ τὸν Πατέρα, ὑμεῖς δὲ ἀτιμάζετέ με;» καὶ, Ὁ Πατὴρ τιμᾷ τὸν Υἱόν, καθίσας αὐτὸν ἐκ δεξιῶν, καὶ πάντας ἔλκων πρὸς αὐτόν.
- [01509] Λέγει γὰρ αὐτὸς ὁ Υἱός·
- [01510] «Οὐδεὶς ἔρχεται πρὸς μέ, ἐὰν μὴ ὁ Πατὴρ ὁ οὐράνιος ἐλκύσῃ αὐτὸν πρὸς μέ.».
- [01511] Ἀνόμ.
- [01512] Ἄλλως δὲ, εἰ ἔστι τι τὸ ἀγέννητον, ἢ ὅλον ἐστὶ τοῦτο ἢ μέρος·
- [01513] ἀλλ' εἰ μὲν μέρος, πάλιν ἑαυτοῦ ἐστὶν ἀνόμοιος·
- [01514] εἶγε τὸ μὲν μέρος αὐτοῦ ἀγέννητον, τὸ δὲ ἄλλο μή.
- [01515] Εἰ δὲ ὅλη ἡ φύσις ἀγέννητος, καθόλου δὲ μείζων ὁ Πατὴρ, εὐθύς ἐπὶ τὴν παραλλαγὴν τῆς οὐσίας ὅλως ἐκπίπτει.
- [01516] Εἰ γὰρ ἡ οὐσία ὅλη ἀγέννητος, καὶ οὐδὲν ἐπ' αὐτῇ μέρος γεννητὸν ^[28.1169] τὸν, κατὰ δὲ τὸ ἀγέννητον ἀνόμοιος, καθ' ὅλην ἄρα τὴν οὐσίαν ἀνόμοιος.
- [01517] Πῶς οὖν λέγεις, πλὴν τῆς ἀγεννησίας, ἐν δὲ τῷ γεννητῷ ἔχει τὴν ὑπεροχὴν κατὰ τοῦ Υἱοῦ;
- [01518] Τὸ δὲ ἀγέννητον οὐδὲν ἔσται τοῦ Υἱοῦ μείζων, ὅπερ ἔξω φασι τῆς οὐσίας τοῦ Πατρὸς.
- [01519] Εἰ δὲ ἡ ὑπεροχὴ ἔξω τῆς οὐσίας τοῦ Πατρὸς, ἡ ἰσότης ἐν τῇ οὐσίᾳ ἐστὶ.

- [01520] Μειζον δέ ἐστι τὸ ἀγέννητον τοῦ Υἱοῦ, ὅπερ πᾶσιν οὐδέν·
- [01521] καὶ τὸ ἴσον ἐν τῷ Υἱῷ ἔσται, ἐκεῖνο μὲν ἀγέννητον, ταῦτα δὲ γεννητά.
- [01522] Ὅρθ.
- [01523] Ἀρπάζειν δεῖ οὐ τὰ ἄγραφα, ἀλλὰ τὴν τῶν οὐρανῶν βασιλείαν.
- [01524] Τί οὖν σὺ ἀρπάζεις ὁ οὔτε ἡ Γραφή σοι δίδωσιν, οὔτε ἡμεῖς;
- [01525] Οὐδεὶς γὰρ ἡμῶν σοι δίδωσι κατὰ τὸ ἀγέννητον μείζονα τὸν Πατέρα.
- [01526] Οὐδὲ γὰρ ὁ Υἱὸς εἶπεν·
- [01527] Ὁ ἀγέννητος μείζων μου ἐστίν, ἀλλ' ὁ Πατὴρ, πρὸς ὃν πορεύεσθαι ἔμελλε.
- [01528] Λέγει γὰρ οὕτως·
- [01529] «Εἰ γὰρ ἠγαπᾷτέ με, ἐχάρητε ἂν, ὅτι εἶπον, Πορεύομαι πρὸς τὸν Πατέρα·
- [01530] ὁ γὰρ Πατὴρ μου μείζων μου ἐστι.».
- [01531] Πορεύεται δὲ, ὡς μορφὴν δούλου λαβών·
- [01532] ὡς δὲ Θεός, ἐν αὐτῷ τὸν Πατέρα ἔχει, λέγων·
- [01533] «Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί,» καὶ, «Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν·
- [01534] ὁ ἑωρακῶς ἐμὲ ἑώρακε τὸν Πατέρα.
- [01535] Ὁ Πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτός.».
- [01536] Μὴ οὖν ἐπίσπειρε ζιζάνια τῷ ἀγρῷ τῆς θείας Γραφῆς, τὸ ἀγέννητον καὶ τὸ ἂν ὅμοιον·
- [01537] ἀλλ' εἰ θέλεις φιλοσοφεῖν ταῦτα τὰ ῥήματα, ἐπὶ τοῦ ἀφθάρτου καὶ ἀθανάτου φιλοσόφει·
- [01538] ταῦτα γὰρ εἰσι σπέρματα τοῦ ἀγροῦ τῆς Γραφῆς·
- [01539] οἶον, Εἰ ἔστι τὸ ἀθάνατον, ἢ ὅλον ἐστὶ τοῦτο ἢ μέρος.
- [01540] Ἀλλ' εἰ μὲν μέρος, πάλιν ἑαυτῷ ἔσται ἀνόμιος, εἴ γε τὸ μὲν μέρος αὐτοῦ ἀθάνατον, τὰ δὲ ἄλλα μή.
- [01541] Εἰ δὲ ὅλη ἡ φύσις ἀθάνατος καὶ ἀφθαρτος, καθόλου δὲ ἀθάνατος ὁ Πατὴρ καὶ ἀφθαρτος, καὶ ὁ Υἱὸς εὐθύς ἐπὶ τὸ ταυ τὸν τῆς οὐσίας ὅλον εὐρεθήσεται.
- [01542] Εἰ γὰρ ἡ οὐσία ὅλη ἀθάνατος καὶ ἀφθαρτος, καὶ οὐδὲν ἐν αὐτῇ μέρος ἐναντίον, καθ' ὅλην ἄρα τὴν οὐσίαν ἡ ταυτότης.
- [01543] Πῶς οὖν τολμᾷ τις λέγειν ἀνόμιον;
- [01544] Λέγετε τῆς ἐνεργείας, φασίν, εἰκόνα.
- [01545] Εἰ δὲ ἐνεργεῖα ταυτὸν τῆ οὐσία, τῆς ἄρα οὐσίας ἔσται εἰκὼν ὁ Υἱός.
- [01546] Ἐρωτῶμεν τοίνυν·
- [01547] Ἐγέννησεν ἢ οὐ;
- [01548] Φασὶ, ναί.
- [01549] Ἐκ τῆς οὐσίας, ἢ ἐκ τῆς θελήσεως;
- [01550] Οὐκ ἐκ τῆς οὐσίας, φησίν, ἀλλ' ἐκ τῆς βουλήσεως·
- [01551] ἄλλο γὰρ λέγεις αὐτὸς τὴν ἀγαθότητα καὶ τὴν βούλησιν παρὰ τὴν οὐσίαν, ἢ τὴν αὐτήν.
- [01552] Εἰ μὲν οὖν τὴν αὐτὴν λέγεις, ἐκ δὲ τῆς θελήσεως καὶ τῆς ἀγαθότητος ἐγέννησεν, ἀλλ' ὡς ὁμοούσιον λέγεις τῷ Πατρὶ τὸν Υἱόν·
- [01553] ὅπερ οὐ βούλει.
- [01554] Λέγεις δὲ, ὅτι καὶ τὰ πάντα ἐκ τῆς βουλήσεως τοῦ Θεοῦ ἐγένετο διὰ Υἱοῦ.
- [01555] Εἰ δὲ θέλησις ταυτὸν τῆ οὐσία, ὁμοούσια ἔσται τὰ πάντα τῷ Θεῷ, εἴτε ἐρπετὰ, εἴτε νηκτὰ, καὶ τὰ λοιπὰ πάντα·

- [01556] «Πάντα γὰρ ὅσα ἠθέλησεν, ἐποίησεν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῆ·» οὕτως ἄρα, καὶ τῆς ἐνεργείας εἰκῶν ὧν, ἐξ ὧν αὐτὸς λέγεις, οὐχὶ καὶ [28.1172] τῆς οὐσίας ἐστὶν ἀπαράλλακτος;
- [01557] Εἰ μὲν οὖν τοὺς ἑαυτοῦ διατρέπειν ὁμοδόξους ἐπιχειρεῖς, συνήγαγες·
- [01558] εἰ δὲ τὸν ἀληθῆ λόγον, οὐδὲ ἀκροατῆς γε γενῆσθαι τούτου φαίνῃ μοι.
- [01559] Ὅτι γὰρ τῆς οὐσίας εἰκῶν ὁ Υἱός, ὁ Ἀπόστολος εἶπεν·
- [01560] «Ὅς ὧν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως.».
- [01561] Τὸ γὰρ χαρακτὴρ τῆς ὑποστάσεως οὐδὲν ἄλλο ἐστὶν ἄλλ' ἢ εἰκῶν τῆς οὐσίας.
- [01562] Καὶ ὅτι οὐκ ἔστι ταυτὸν ἢ θέλησις καὶ ἡ οὐσία, ἡμῶν οὗτος ὁ λόγος.
- [01563] Διὰ γὰρ τοῦτο τὸν μὲν Υἱὸν γέννημα τῆς οὐσίας λέγομεν εἶναι, ἑαυτοὺς δὲ τῆς θελήσεως.
- [01564] Ἔστιν δὲ καὶ κατὰ σὲ οὐ ταυτὸν τῆ οὐσία ἢ θέλησις·
- [01565] ἢ δὲ οὐσία οὔτε ἤρξατο, οὔτε παύεται.
- [01566] Οὔτε ἄρα ἤρξατο ἢ εἰκῶν, οὔτε ἐπαύσατο.
- [01567] Ἡ δὲ θέλησις καὶ ἀρχεται καὶ παύεται.
- [01568] Τοὺς τοίνυν λέγοντας ταυτὸν εἶναι τῆ οὐσία τὴν θέλησιν, ἐκείνους ἔχε.
- [01569] Ἡμεῖς γὰρ καὶ βουλόμεθα, καὶ ὁμολογοῦμεν, καὶ πιστεύομεν ὁμοούσιον εἶναι τῷ Πατρὶ τὸν Υἱόν.
- [01570] Διὰ γὰρ τοῦτο καὶ μονογενῆ αὐτὸν εἶναι πιστεύομεν·
- [01571] ὅτι μόνος αὐτὸς ἐκ τῆς οὐσίας γε γέννηται, καθὼς προεῖρηται·
- [01572] οἱ δὲ ἄλλοι πάντες ἐκ τῆς θελήσεως.
- [01573] Ὅμοούσιον δὲ λέγοντες τῷ Πατρὶ τὸν Υἱόν, οὐκ αὐτὸν ἑαυτῷ λέγομεν ὁμοούσιον·
- [01574] οὐδεὶς γὰρ αὐτὸς ἑαυτῷ ὁμοούσιος.
- [01575] Εἰ δὲ ἀληθῶς ὁμολογεῖς τὰ πάντα ἐκ τῆς βουλήσεως τοῦ Πατρὸς διὰ τοῦ Υἱοῦ γεγονέναι, μετὰ δὲ πάντων λέγεις τὸν Υἱὸν γεγονέναι, καὶ αὐτὸν δι' ἑαυτοῦ δώσεις γεγονέναι·
- [01576] εἰ δὲ τοῦτο ἄτοπον, οὐκ ἄρα βουλήσεώς ἐστιν ὁ Υἱός.
- [01577] Εἰ γὰρ «Ὅσα ἂν ποιῇ ὁ Πατὴρ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιῇ,» ποιήσει καὶ ὁ Υἱὸς ἄλλον υἱόν, ἵνα πάντα τῷ Πατρὶ ὁμοίως ποιῆσιν.
- [01578] Εἰ δὲ οὐκ ἐποίησεν, οὐδὲ ποιῇ, οὐκ ἔστι ποίημα αὐτός.
- [01579] Ἀληθεύει γὰρ λέγων ὅτι·
- [01580] «Πάντα ὅσα ἂν ποιῇ ὁ Πατὴρ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιῇ.».
- [01581] Οὐ ποιῇ δὲ ἑαυτόν·
- [01582] οὐκ ἔστιν ἄρα ποίημα.
- [01583] Ἀλλ' ἐρεῖς·
- [01584] Οὐκ εἶπεν, Πάντα ὅσα ἐποίησεν.
- [01585] ἀλλ' ὅσα ποιῇ·
- [01586] γίνωσκε, ὅτι ἔθος τῇ Γραφῇ τὸ παρ' ὠχηκῶς ὡς ἐπὶ ἐνεστῶτος χρόνου λέγειν·
- [01587] ὡς τὸ, «Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα» καὶ ἐν ἑτέρῳ·
- [01588] «Ὁ θεμελιῶν τὴν γῆν ἐπὶ τὴν ἀσφάλειαν αὐτῆς» καὶ, «Ὁ ποιῶν πλειάδα, καὶ ἔσπερον, καὶ ἀρκτουῖρον, καὶ ταμεία νότου.».
- [01589] Ἀνόμ.
- [01590] Πρὸ πάντων δὲ καὶ ὑπὲρ πάντα ἐρωτᾶν δεῖ αὐτοὺς, τί σημαίνει τὸ ἀγέννητον.

- [01591] Εἰ μὲν γὰρ τὴν οὐσίαν, ὅπερ ἐστὶν ἀληθὲς, τοσαύτη ἔσται ἡ παραλλαγή.
- [01592] Ὅρθ.
- [01593] Καὶ ἡμεῖς δὲ πρὸ πάντων ἐρωτῶ μεν, τί σημαίνει τὸ γεννητόν.
- [01594] Εἰ μὲν γὰρ τὴν οὐσίαν, ὅπερ ἐστὶ ψευδός, πάντα τὰ γεννητὰ ὁμοούσια·
- [01595] εἰ δὲ οὐ πάντα τὰ γεννητὰ ὁμοούσια, ὅπερ ἐστὶν ἀληθὲς, οὐκ ἄρα τὸ γεννητόν οὐσία.
- [01596] Εἰ δὲ τὸ γεννητόν οὐκ οὐσία, οὐδὲ τὸ ἀγέννητον οὐσία.
- [01597] Εἰ δὲ τὸ ἀγέννητον οὐσία, τὸ δὲ γεννητόν οὐκ οὐσία, ἀνούσια τὰ γεννητά.
- [01598] Τί οὖν λέγεις ἀνόμοιον;
- [01599] Τὸ γὰρ μὴ ὄν [28.1173] τῷ ὄντι οὔτε ὅμοιον, οὔτε ἀνόμοιον.
- [01600] Ἡμεῖς τὸν Υἱὸν γεννητὸν μὲν λέγομεν, οὐχὶ δὲ καὶ γεννητόν.
- [01601] Γεννητόν γὰρ ἐστὶ τὸ πατέρα ἔχον, γεννητόν δὲ τὸ γενεσιουργὸν ἔχον.
- [01602] [28.1201] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ ΔΙΑΛΟΓΟΣ Γ' περὶ τῆς ἁγίας Τριάδος, ἐν ᾧ αἰρετικοῦ φρονούντος τὰ τοῦ Πνευματομάχου Μακεδονίου ἀντίθεσις πρὸς Ὁρθόδοξον.
- [01603] ΜΑΚΕΔΟΝΙΟΣ.
- [01604] Ποῦ γέγραπται, Θεὸς τὸ Πνεῦμα;
- [01605] ΟΡΘΟΔΟΞΟΣ.
- [01606] Εἰ ἐπίστευες εἰς τὸν Υἱὸν τοῦ Θεοῦ ὀρθῶς, ἐγὶ [28.1204] νῶσκες τὴν περὶ τοῦ Πνεύματος πίστιν.
- [01607] Μακ.
- [01608] Ἡμεῖς οὕτως πιστεύομεν, ὡς ὁ μακάριος Λουκιανός.
- [01609] Ὅρθ.
- [01610] Θέλω γινῶναι, εἰ κἄν ὡς ὁ μακάριος Λουκιανός πιστεύεις.
- [01611] Μακ.
- [01612] Καὶ ὑμεῖς γὰρ οὕτως πιστεύετε;
- [01613] Ὅρθ.
- [01614] Ἡμεῖς μὲν οὕτως πιστεύομεν, ὡς πάντες οἱ ἅγιοι μάρτυρες.
- [01615] Καὶ γὰρ καὶ αὐτοὶ οὕτως ἐπίστευσαν, ὡς οἱ ἅγιοι ἀπόστολοι.
- [01616] Μακ.
- [01617] Πιστεύεις οὖν ὡς ὁ μακάριος Λουκιανός;
- [01618] Ὅρθ.
- [01619] Εἶπον, ὅτι οὐ μόνον ὡς ὁ μακάριος Λουκιανός, ἀλλὰ καὶ ὡς πάντες οἱ ἅγιοι μάρτυρες, καὶ οἱ ἀπόστολοι.
- [01620] Μακ.
- [01621] Ὑπο γράφεις οὖν τῇ ἐκθέσει Λουκιανού;
- [01622] Ὅρθ.
- [01623] Τί γὰρ κατ' ἐγνώσ τῆς ὑπὸ τῶν τῆς Πατέρων ἁγίων ἐν Νικαίᾳ τῆς Βιθυνίας ἐκτεθείσης, ἵνα καὶ ἄλλην περιβλέψῃ;
- [01624] Μακ.
- [01625] Σὺ γὰρ τί κατέγνωσ τῆς τοῦ Λουκίου νοῦ;

- [01626] Ὁρθ.
- [01627] Κατέγνων τῆς προσθήκης ἧς προσεθήκα τε, καὶ ἔχω δεῖξαι, ὅτι προσεθήκατε ἐναντία αὐτῆς.
- [01628] Μακ.
- [01629] Ὑμεῖς γὰρ οὐ προσεθήκατε τῇ ἐν Νικαίᾳ;
- [01630] Ὁρθ.
- [01631] Ἀλλ' οὐκ ἐναντία αὐτῇ.
- [01632] Μακ.
- [01633] Ὅλως προσεθήκατε.
- [01634] Ὁρθ.
- [01635] Τὰ τότε μὴ ζητηθέντα, ἃ καὶ νῦν ἡρμήνευσαν οἱ Πατέρες εὐσεβῶς·
- [01636] ὑμεῖς δὲ τὴν προσθήκην ἐπὶ τὸ ἀσεβέστερον προσεθήκατε, καὶ οὐδ' οὐ τως αὐτῇ ἀκολουθεῖτε.
- [01637] Μακ.
- [01638] Ἡμεῖς οὕτω πιστεύομεν, ὡς Λουκιανός.
- [01639] Ὁρθ.
- [01640] Ἐὰν δέ σ' ἐλέγξω, μὴδ' οὕτως πιστεύοντα;
- [01641] Μακ.
- [01642] Πῶς ἔχεις δεῖξαι;
- [01643] Ὁρθ.
- [01644] Ἐν αὐτῇ γέγραπται·
- [01645] Ὁ Υἱὸς τοῦ Θεοῦ οὐσίας καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης ἀπαράλλακτος εἰκῶν, ἢ οὐ;
- [01646] Μακ.
- [01647] Ναί.
- [01648] Ὁρθ.
- [01649] Οὐσία δὲ οὐσίας ἀπαράλλακτος οὐσα, ἢ αὐτὴ ἐστὶν οὐσία;
- [01650] Μακ.
- [01651] Τοιαύτη οὐσία.
- [01652] Ὁρθ.
- [01653] Ἄλλο γὰρ ἐστὶ τοιαύτη, καὶ ἄλλο ἢ αὐτή;
- [01654] Μακ.
- [01655] Ἡμεῖς τοιαύτην λέγομεν καὶ ὁμοίαν, οὐ τὴν αὐτὴν δέ.
- [01656] Ὁρθ.
- [01657] Οὕτως λέγεις ὁμοιον τῷ Πατρὶ τὸν Υἱόν, ὡς ἀγγελον ἀγγέλω;
- [01658] Μακ.
- [01659] Ναί.
- [01660] Ὁρθ.
- [01661] Τῶν δὲ ἀγγέλων ἢ αὐτὴ ἐστὶν οὐσία;

- [01662] Μακ.
- [01663] Ἡμεῖς τοιαύτην λέγομεν καὶ ὁμοίαν, οὐ τὴν αὐτήν·
- [01664] διὸ καὶ ὁμοιοούσιον λέγομεν, καὶ οὐχ ὁμοούσιον.
- [01665] Ὁρθ.
- [01666] Λέγεις Θεὸν ἐκ Θεοῦ;
- [01667] Μακ.
- [01668] Ναί.
- [01669] Ὁρθ.
- [01670] Καὶ φῶς ἐκ φωτός;
- [01671] Μακ.
- [01672] Ναί.
- [01673] Ὁρθ.
- [01674] Οὗτος ὁ Θεὸς καὶ Υἱὸς ἐκ τούτου τοῦ Θεοῦ καὶ Πατρός;
- [01675] Μακ.
- [01676] Ναί.
- [01677] Ὁρθ.
- [01678] Τοῦτο τὸ φῶς, ὃ ἐστὶν Υἱὸς, ἐκ τούτου φωτός, ὃ ἐστὶ Πατήρ;
- [01679] Μακ.
- [01680] Ναί.
- [01681] Ὁρθ.
- [01682] Αὕτη ἡ οὐσία ἐκ ταύτης τῆς οὐσίας;
- [01683] Μακ.
- [01684] Οὐ.
- [01685] Ὁρθ.
- [01686] Πῶς οὖν ἀπαράλλακτος;
- [01687] Μακ.
- [01688] Ὅτι ἄλλη τοιαύτη.
- [01689] Ὁρθ.
- [01690] Ἡ μὴ οὐσαῆξ αὐτῆς τῆς οὐσίας, Υἱὸς εἶναι οὐ δύναται, οὔτε μὴν ἄλλη τοιαύτη εἶναι, ἀπαράλλακτως ἔχουσα.
- [01691] Μακ.
- [01692] Ποῦ γέγραπται, Θεὸς τὸ Πνεῦμα;
- [01693] Ὁρθ.
- [01694] Ὅταν σ' ἐξελέγξω μὴδ' οὕτως ἔχοντα, ὡς ἦν προεβάλλου ἐκθεσιν, τότε λέγω, ποῦ γέγραπται.
- [01695] Τέως οὖν εἰπέ μοι, εἰ ὁμολογεῖς οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης ἀπαράλλακτον εἰκόνα τὸν τοῦ Θεοῦ Υἱόν.
- [01696] Μακ.
- [01697] Ναί, ναί, ναί

- [01698] τρίτον εἶπον.
- [01699] Ὁρθ.
- [01700] Εἰ οὖν αὐτὴν τὴν βουλήν, καὶ δύναμιν, καὶ δόξαν λέγεις τοῦ Υἱοῦ καὶ τοῦ Πατρὸς;
- [01701] Μακ.
- [01702] Οὐ λέγω·
- [01703] οὐ γὰρ ἡ ἔκθεσις Λουκιανοῦ τὴν αὐτὴν λέγει βουλήν, καὶ δύναμιν, καὶ δόξαν.
- [01704] Ὁρθ.
- [01705] Οὐκ ἀληθῶς ἄρα τὴν δικαιοσύνην λαλεῖς.
- [01706] ^[28.1205] Βουλή γὰρ βουλῆς ἀπαράλλακτος οὕσα, ἢ αὐτὴ ἐστὶ βουλή·
- [01707] καὶ δύναμις δυνάμεως ἀπαράλλακτος οὕσα, ἢ αὐτὴ ἐστὶ δύναμις·
- [01708] καὶ δόξα δόξης ἀπαράλλακτος οὕσα, ἢ αὐτὴ ἐστὶ δόξα.
- [01709] Μακ.
- [01710] Ἀπαράλλακτον λέγω, τὴν αὐτὴν οὐ λέγω.
- [01711] Ὁρθ.
- [01712] Μᾶλλον οὖν καὶ τὸ ἀπαράλλακτον φωνῇ λέγεις, ὡς οἱ Χριστὸν αὐτὸν καλοῦντες, καὶ μὴ πιστεύοντες, ὅτι Χριστός ἐστιν.
- [01713] Εἰ γὰρ ἐπὶ στευον, οὐκ ἂν τύπτοντες αὐτὸν ἔλεγον·
- [01714] «Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;» Μακ.
- [01715] Εἶπον, ὅτι οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης ἀπαράλλακτον εἰκόνα λέγω τὸν Υἱὸν τῷ Πατρὶ.
- [01716] Ὁρθ.
- [01717] Ἄλλην τοιαύτην οὐσίαν λέγεις, καὶ ἄλλην τοιαύτην βουλήν, καὶ ἄλλην τοιαύτην δύναμιν, καὶ ἄλλην τοιαύτην δόξαν;
- [01718] Μακ.
- [01719] Ναί.
- [01720] Ὁρθ.
- [01721] Δύο οὖν Θεοί;
- [01722] Μακ.
- [01723] Εἷς καὶ εἷς.
- [01724] Ὁρθ.
- [01725] Οὗτος ὁ τοιοῦτος εἷς ἐκ τούτου τοῦ ἑνός;
- [01726] Μακ.
- [01727] Ναί.
- [01728] Ὁρθ.
- [01729] Ἐκ τῆς οὐσίας ἄρα;
- [01730] Μακ.
- [01731] Οὐ.
- [01732] Ὁρθ.
- [01733] Ἄλλ' ἐκ μὴ ὄντων αὐτὸν ὑπεστήσατο; Μακ.

[01734] Ἐκ μὴ ὄντων τι ἐστίν.

[01735] Ὅρθ.

[01736] Τοὺς ἀγγέλους λέγεις εἶναι, καὶ πᾶσαν τὴν κτίσιν, ἐκ τοῦ Θεοῦ;

[01737] Μακ.

[01738] Ναί.

[01739] Γέγραπται γάρ·

[01740] «Τὰ πάντα ἐκ τοῦ Θεοῦ.»

[01741] Ὅρθ.

[01742] Ἐκ τῆς οὐσίας αὐτοῦ;

[01743] Μακ.

[01744] Οὐχί.

[01745] Μὴ γένοιτο! Ὅρθ.

[01746] Οὕτως οὖν καὶ τὸν Υἱὸν λέγεις ὡς τὰ πάντα;

[01747] Μακ.

[01748] Μονογενῆ αὐτὸν λέγω, οὐ μὴν ἐκ τῆς οὐσίας.

[01749] Ὅρθ.

[01750] Ὁ μὴ ὦν ἐκ τῆς οὐσίας, Υἱὸς ἀπαράλλακτος κατ' οὐσίαν εἶναι οὐ δύναται.

[01751] Μακ.

[01752] Οἱ ἄγγελοι οὐκ εἰσὶ κατ' οὐσίαν ἀλλήλοις ἀπαράλλακτοι;

[01753] Ὅρθ.

[01754] Ναί.

[01755] Μακ.

[01756] Μὴ κατ' οὐσίαν ἄγγελος ἐξ ἄλλου ἐστίν;

[01757] Ὅρθ.

[01758] Ἀλλ' οὐδεὶς ἀγγέλων ἀγγέλου πατὴρ ἢ υἱός.

[01759] Ὁ δὲ μακάριος Λουκιανός, Υἱὸν Πατρὸς οὐσίας, καὶ βουλήs, καὶ δυνάμειs, καὶ δόξειs ἀπαράλλακτον εἰκόνα εἰρηκῶs, διὰ τοῦ Υἱοῦ τὸ ἐξ αὐτῆs ἔδειξε, καὶ διὰ τοῦ ἀπαράλλακτου τὸ αὐτόν.

[01760] Μακ.

[01761] Ἐγὼ ἀπαράλλακτον λέγω·

[01762] οὔτε δὲ ἐκ τῆς οὐσίας, οὔτε τὴν αὐτὴν οὐσίαν, οὔτε τὴν αὐτὴν δύναμιν, οὔτε τὴν αὐτὴν δόξαν.

[01763] Ὅρθ.

[01764] Ἄλλην οὖν ἔχει δύναμιν ὁ Υἱός, καὶ ἄλλην δόξαν παρὰ τὸν Πατέρα;

[01765] Μακ.

[01766] Ἄλλην τοιαύτην.

[01767] Ὅρθ.

[01768] Πῶs οὖν εἴρηται·

- [01769] «Χριστὸς Θεοῦ δύναμις, καὶ Θεοῦ σοφία;» καὶ πῶς ὁ Υἱὸς λέγει·
- [01770] «Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ;» Μακ.
- [01771] Καὶ ὁ Πατὴρ ἰδίαν ἔχει δόξαν, καὶ βουλήν, καὶ δύναμιν, ἢ οὐ;
- [01772] Ὅρθ.
- [01773] Ναί.
- [01774] Μακ.
- [01775] Καὶ ὁ Υἱὸς ἰδίαν, ἢ οὐ;
- [01776] Ὅρθ.
- [01777] Αὐτὴ ἡ τοῦ Πατρὸς δόξα, καὶ βουλή, καὶ δύναμις, τοῦ Υἱοῦ ἐστίν.
- [01778] Διὰ τοῦτο λέγει ὁ Υἱός·
- [01779] «Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμὰ ἐστίν.».
- [01780] Μακ.
- [01781] Ὁ Υἱὸς οὖν οὐκ ἔχει δόξαν, οὐκ ἔχει βουλήν, οὐκ ἔχει δύναμιν, οὐκ ἔχει θεότητα, ἐὰν μὴ λάβῃ παρὰ τοῦ Πατρὸς.
- [01782] Ὅρθ.
- [01783] Αὐτὴ ἡ δόξα, καὶ βουλή, καὶ δύναμις, καὶ ἡ θεότης, τοῦ Πατρὸς ἐστὶ καὶ τοῦ Υἱοῦ;
- [01784] Μακ.
- [01785] Μὴ γέ νοίτο εἰπεῖν! Ὅρθ.
- [01786] Πῶς οὖν λέγει ὁ Υἱός·
- [01787] «Πάντα τὰ ἐμὰ σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ;» Μακ.
- [01788] Περί τῶν ἀποστόλων λέγει.
- [01789] Ὅρθ.
- [01790] Οἶδα καὶ γὰρ, ὅτι περὶ τῶν μαθητῶν [28.1208] τῶν διαλαλῶν εἶπε ταῦτα·
- [01791] ἀλλὰ συνῆψε τοῖς μαθηταῖς πάντα, οὐκ ἔτι εἰπὼν, Οἱ ἐμοὶ σοὶ εἰσίν, ἀλλὰ, «Πάντα τὰ ἐμὰ σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ.».
- [01792] Ἐπεὶ, εἰ πρὸ τῆς κτίσεως οὐδὲν εἶχεν ὁ Πατὴρ τῶν προειρημένων;
- [01793] Μακ.
- [01794] Ναί, εἶχεν θεότητα, δόξαν, δύναμιν, βουλήν, ἀφθαρσίαν·
- [01795] ἀλλ' οὐ περὶ αὐτῶν ἔλεγεν.
- [01796] Ὅρθ.
- [01797] Ἄκουε τῶν τοῦ Κυρίου φωνῶν·
- [01798] ἔχουσι δὲ οὕτως·
- [01799] «Πάντα τὰ ἐμὰ σὰ, καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.».
- [01800] Μακ.
- [01801] Ἐν γὰρ τοῖς μαθηταῖς δεδόξασται.
- [01802] Ὅρθ.
- [01803] Οὐκ εἶχεν οὖν δόξαν πρὸ τοῦ τὸν κόσμον εἶναι;
- [01804] Μακ.

- [01805] Ναί, εἶχεν·
- [01806] γέγραπται γάρ·
- [01807] «Πάτερ, δόξασόν με τῇ δόξῃ, ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.».
- [01808] Ὁρθ.
- [01809] Ἐν αὐτῇ δὲ ἔρχεται κρῖναι ζῶντας καὶ νεκροὺς, ἢ ἐν ἄλλῃ;
- [01810] Μακ.
- [01811] Ἐν αὐτῇ.
- [01812] Ὁρθ.
- [01813] Λέγει δὲ ἐν Εὐαγγελίοις·
- [01814] «Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ.».
- [01815] Αὕτη ἄρα ἡ δόξα τοῦ Υἱοῦ ἐστὶν καὶ τοῦ Πατρὸς.
- [01816] Καὶ ὅτι μία δόξα, ἐν ἄλλῳ τόπῳ τοῦ Εὐαγγελίου λέγει·
- [01817] «Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.».
- [01818] Ακούεις, εἰ ὦτα ἔχεις, ὅτι αὐτὴν δόξαν ἑαυτοῦ λέγει καὶ τοῦ Πατρὸς.
- [01819] Μακ.
- [01820] Ἔχεις μοι δεῖξαι, ποῦ γέγραπται, ὅτι Θεὸς τὸ Πνεῦμα;
- [01821] τί με περιάγεις πολλά;
- [01822] Ὁρθ.
- [01823] Εἰ μὲν πρῶτον ἐγνώσαν οἱ ἅγιοι ἀπόστολοι τὸ Πνεῦμα, καὶ τότε τὸν Υἱόν, καλῶς καὶ σὺ ἐπιζητεῖς τὴν περὶ τοῦ Πνεύματος γνῶσιν πρὸ τῆς τοῦ Πατρὸς γνῶσεως·
- [01824] εἰ δὲ πρότερον ἐγνώσθη αὐτοῖς ὁ Υἱός, καὶ τότε τὸ Πνεῦμα, πρότερον καὶ αὐτὸς ἐπίγνωθι τὴν τοῦ Υἱοῦ θεότητα, καὶ οὕτως μαθήσῃ καὶ τὴν τοῦ Πνεύματος γνῶσιν.
- [01825] Μακ.
- [01826] Οἶδα, καὶ πιστεύω, ὅτι Θεὸς ἐστὶν ὁ Υἱός, ἐκ τοῦ Θεοῦ τοῦ Πατρὸς γεννηθείς, ὅλος ἐξ ὅλου.
- [01827] Ὁρθ.
- [01828] Οὐκοῦν ἐκ τῆς οὐσίας;
- [01829] Μακ.
- [01830] Οὐκ.
- [01831] Ὁρθ.
- [01832] Οὕτως οὖν αὐτὸν λέγεις ὅλον ἐξ ὅλου, ὡς ἕκαστον τῶν ἀγγέλων καὶ τῶν ἄλλων κτισμάτων;
- [01833] Μακ.
- [01834] Ἀλλ' ὁ Υἱός μονογενής ἐστι Θεός.
- [01835] Ὁρθ.
- [01836] Διὰ τοῦτο αὐτὸν λέγεις μονογενῆ, ἐπειδὴ ἄλλος τοιοῦτος οὐκ ἔστιν, ἢ ἐπειδὴ μόνος ἐκ τῆς οὐσίας γεγέννηται;
- [01837] Μακ.
- [01838] Ἐπειδὴ ἄλλος τοιοῦτος οὐκ ἔστιν.
- [01839] Ὁρθ.

- [01840] Εἰπέ οὖν καὶ τὸ Πνεῦμα τὸ ἅγιον μονογενῆ Υἱόν.
- [01841] Ἄλλο γὰρ τοιοῦτον οὐκ ἔστιν.
- [01842] Μακ.
- [01843] Μὴ γένοιτο! Ὁρθ.
- [01844] Οὐκ ἄρα διὰ τὸ μόνον τοιοῦτον αὐτὸν εἶναι, μονογε νῆς λέγεται, ἀλλ' ἐπειδὴ μόνος ἐκ τῆς οὐσίας γεγέννηται.
- [01845] Μακ.
- [01846] Οὐκ ἔστιν οὖν ἐκ τῆς οὐσίας τοῦ Θεοῦ τὸ Πνεῦμα;
- [01847] Ὁρθ.
- [01848] Καὶ πάνυ.
- [01849] Μακ.
- [01850] Καὶ αὐτὸ ἄρα Υἱός.
- [01851] Ὁρθ.
- [01852] Ἀλλ' ὁ μὲν Υἱὸς ἐκ τῆς οὐσίας γεγέννηται, καὶ διὰ τοῦτο μονογενῆς Υἱός·
- [01853] τὸ δὲ Πνεῦμα ἐκ τῆς οὐσίας ἐκπορεύεται.
- [01854] «Πνεῦμα» γὰρ «παρ' ἐμοῦ ἐκπορεύεται,» γέγραπται·
- [01855] οὐ, Γεγέννηται·
- [01856] καὶ Υἱὸς λέγει·
- [01857] «Τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται» οὐ, Γεγέννηται.
- [01858] Μακ.
- [01859] Καὶ τίς ἢ διαφορὰ ^[28.1209] τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως;
- [01860] Ὁρθ.
- [01861] Ὁ τὴν διαφορὰν εἰδῶς, καὶ τὸν τρόπον τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως οἶδεν.
- [01862] Ὅτι δὲ οὐδεὶς οἶδεν τὸν τρόπον τῆς γεννήσεως, ὁ προφήτης βοᾷ·
- [01863] «Τὴν γένεσιν αὐτοῦ τίς διηγήσεται.» Μακ.
- [01864] Καὶ πῶς οὖν λέγεις, ὅτι ὁ μὲν Υἱὸς ἐκ τῆς οὐσίας γεγέννηται, τὸ δὲ Πνεῦμα ἐκπορεύεται;
- [01865] Ὁρθ.
- [01866] Τὰ γεγραμμένα λέγω.
- [01867] Καὶ σὺ λέγε, καὶ οὐ κινδυνεύεις.
- [01868] Μακ.
- [01869] Ποῦ οὖν γέ γραπται, ἐκ τῆς οὐσίας;
- [01870] Ὁρθ.
- [01871] Ὅτι πάντα ἐκ τοῦ Θεοῦ, γέγραπται, καὶ σὺ ὁμολογεῖς;
- [01872] Μακ.
- [01873] Ναί, ὁμο λογῶ.
- [01874] Μὴ οὖν ἐκ τῆς οὐσίας πάντα;
- [01875] Ὁρθ.

- [01876] Οὐχί, μὴ γένοιτο! Ἄλλ' ὅτι, πάντων ὄντων ἐκ τοῦ Θεοῦ, οὗτος μονογενὴς Υἱός, πολλῶν ὄντων υἱῶν, ἢ μὴν ἐκ τῆς οὐσίας, δῆλόν ἐστιν.
- [01877] Μακ.
- [01878] Μὴ καὶ τὸ Πνεῦμα μονογενὴς Υἱός ἐστιν;
- [01879] Ὅρθ.
- [01880] Καὶ νῦν λέγω, μὴ γένοιτο εἰπεῖν! Ἄλλ' ὥσπερ πολλῶν ὄντων υἱῶν, τοῦτον ἔγνωμεν ἐκ τῆς οὐσίας, διὰ τὸ λέγειν τὸν Πατέρα·
- [01881] «Οὗτός μοι ἐστὶν ὁ Υἱὸς ὁ ἀγαπητός» οὕτω τὸ Πνεῦμα ἔγνωμεν ἐκ τῆς οὐσίας, διὰ τὸ, πολλῶν ὄντων πνευμάτων, λέγειν τὸν Πατέρα·
- [01882] «Ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα.».
- [01883] Ἄλλως γὰρ οὐ δύναται χωρισθῆναι τῶν ἄλλων ἁγίων πνευμάτων, καὶ συναφθῆναι τῷ Πατρὶ, εἰ μὴ τῷ λόγῳ τῆς οὐσίας.
- [01884] Μακ.
- [01885] Ὁ γὰρ Πατὴρ ἐστὶν ὁ λέγων·
- [01886] «Ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου» Ὅρθ.
- [01887] Καὶ πάνυ.
- [01888] Μακ.
- [01889] Πόθεν τοῦτο;
- [01890] Ὅρθ.
- [01891] Παῦλος ὁ ἀπόστολος λέγει·
- [01892] «Ὅτε γὰρ ἐπεφάνη ἡ χάρις τοῦ Θεοῦ τοῦ Σωτῆρος ἡμῶν, οὐκ ἐξ ἔργων, ἃν ἐποιήσαμεν ἡμεῖς ἐπὶ τῆς γῆς, ἀλλὰ κατὰ τὸ πολὺ αὐτοῦ ἔλεος, ἀναγεννήσας ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ.».
- [01893] Τίς ἐξέχεε διὰ Ἰησοῦ Χριστοῦ;
- [01894] δηλονότι ὁ εἰρηκός·
- [01895] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου.».
- [01896] Μακ.
- [01897] Οὐχ ὁ Υἱὸς οὖν δίδωσι τὸ Πνεῦμα;
- [01898] Ὅρθ.
- [01899] Ἦκουσας, ὅτι ὁ Πατὴρ διὰ τοῦ Υἱοῦ δίδωσι τὸ Πνεῦμα.
- [01900] Ἀμέλει τοῦ Πατρὸς εἰρηκός, «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου,» ὁ Υἱὸς ἀναστὰς ἐκ νεκρῶν, λέγει·
- [01901] «Λάβετε Πνεῦμα ἅγιον.».
- [01902] Μακ.
- [01903] Εἶπον ἐκ πολλοῦ, μὴ με περίσπα·
- [01904] ἀλλ', εἰ ἔχεις δεῖξαι, εἶπον ποῦ γέγραπται, Θεὸς τὸ Πνεῦμα.
- [01905] Ὅρθ.
- [01906] Ὁμολόγησον τὴν θεότητα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ μίαν, ἡγουν τὴν οὐσίαν, καὶ τὴν βουλήν, καὶ τὴν δύναμιν, καὶ τὴν δόξαν·
- [01907] καὶ τότε μαθήσῃ περὶ τοῦ Πνεύματος.
- [01908] Μακ.
- [01909] Μία θεότης πάλιν ποῦ γέγραπται;
- [01910] Ὅρθ.

- [01911] Ὁμολογεῖς, ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος, ἢ οὐ;
- [01912] Μακ.
- [01913] Οὕτω γέγραπται.
- [01914] Ὁρθ.
- [01915] Ἄλλην ὁμολογεῖς τὴν θεότητα τοῦ Πατρὸς, καὶ ἄλλην τὴν θεότητα τοῦ Υἱοῦ;
- [01916] Μακ.
- [01917] Ναί.
- [01918] Ὁρθ.
- [01919] Ἡ θεότης οὖν τοῦ Πατρὸς ἐν τῇ θεότητι τοῦ Υἱοῦ;
- [01920] Μακ.
- [01921] Ναί.
- [01922] Ὁρθ.
- [01923] Δύο οὖν θεότητες;
- [01924] Μακ.
- [01925] Ὁ Θεὸς καὶ Πατὴρ, καὶ ἡ θεότης αὐτοῦ εἷς Θεός·
- [01926] καὶ ὁ Θεὸς καὶ Υἱός, καὶ ἡ θεότης αὐτοῦ, εἷς Θεός·
- [01927] καὶ ἔστιν, ὡς καὶ πάλαι εἶπον, εἷς καὶ εἷς Θεός.
- [01928] Ὁρθ.
- [01929] Ἐὰν οὖν λέγῃ ὁ Θεὸς διὰ τοῦ προφήτου Ἡσαΐου·
- [01930] «Ἐγὼ ὁ Θεός, καὶ οὐκ ἔστι παρὲξ ἐμοῦ σῶζων, ἀνήγγειλα, καὶ ἔσωσα, καὶ ὠνεΐδισα, καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος·» τίνα αὐτῶν εἷς καὶ εἷς εἶναι θέλεις;
- [01931] Μακ.
- [01932] Ὁ Πατὴρ διὰ τοῦ Υἱοῦ σῶζει.
- [01933] Ὁρθ.
- [01934] Εἷς ἄρα Θεὸς ὁ σῶζων Πατὴρ καὶ Υἱός.
- [01935] Μακ.
- [01936] Ὁ αὐτὸς οὖν καὶ Πατὴρ ἔστι καὶ Υἱός.
- [01937] Ὁρθ.
- [01938] Μὴ γένοιτο εἰ πεῖν! ἀλλ' ὥσπερ οἱ ἐν Χριστῷ κατηρτισμένοι εἷς ἔσμεν, οὐ συγκεχυμένων τῶν ὑποστάσεων, ἀλλὰ τῷ λόγῳ τῆς συμφωνίας καὶ τῆς φύσεως, ἡγουν οὐσίας·
- [01939] οὕτως Πατέρα καὶ Υἱὸν ἓνα Θεὸν λέγω τῷ λόγῳ τῆς οὐσίας καὶ τῆς συμφωνίας.
- [01940] Μακ.
- [01941] Καὶ ἡμεῖς λέγομεν μίαν συμφωνίαν.
- [01942] Ὁρθ.
- [01943] Εἰπέ καὶ θεότητα, καὶ σώθητι.
- [01944] Μακ.
- [01945] Μίαν θεότητα οὐ λέγω.

- [01946] Ὁρθ.
- [01947] Ἐὰν ἀκούσης πάλιν τοῦ Θεοῦ ἐν τῷ αὐτῷ προφήτῃ λέγοντος, «Ἐγὼ εἰμι Θεὸς, καὶ οὐκ ἔστιν ἄλλος.
- [01948] Κατ' ἑμαυτοῦ ὁμνῶ, ἢ μὴν ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη·
- [01949] οἱ λόγοι μου οὐκ ἀπογραφῆσονται, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,» τίνα λέγεις τῶν εἰς καὶ εἰς εἰρηκέναι;
- [01950] Μακ.
- [01951] Τὸν Υἱόν·
- [01952] ὁ γὰρ Ἀπόστολος λέγει, ὅτι «Ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψει ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·
- [01953] καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος ὁ Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς.
- [01954] Ἀμήν.».
- [01955] Ὁρθ.
- [01956] Μία ἄρα θεότης Πατρὸς καὶ Υἱοῦ.
- [01957] Μακ.
- [01958] Πῶς;
- [01959] Ὁρθ.
- [01960] Λέγει γάρ·
- [01961] «Ἐγὼ εἰμι Θεὸς, καὶ οὐκ ἔστιν ἄλλος.».
- [01962] Ἦ γὰρ γενόμενος ἄφρων, ἔρεῖς, ὅτι οὐκ ἔστι Θεὸς ὁ Πατήρ·
- [01963] ἢ ὁμολογῶν Θεὸν τὸν Πατέρα, καὶ Θεὸν τὸν Υἱόν, καὶ ἀκούων αὐτοῦ λέγοντος, «Ἐγὼ εἰμι Θεὸς, καὶ οὐκ ἔστιν ἄλλος,» μίαν θεότητα ὁμολογήσεις, καὶ οὐ κινδυνεύσεις.
- [01964] Μακ.
- [01965] Ἐγὼ μίαν θεότητα οὐ λέγω.
- [01966] Ὁρθ.
- [01967] Ἐὰν οὖν ἀκούσης τοῦ προφήτου ἐκ προσώπου πάντων τῶν ἁγίων λέγοντος, «Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδ' οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν, πλην σοῦ,» τί ἔρεῖς πρὸς αὐτούς;
- [01968] Μακ.
- [01969] Τὸν Υἱὸν λέγει.
- [01970] Ἄλλον γὰρ οὐκ εἶδομεν εἰ μὴ τὸν ἐνανθρωπήσαντα Υἱόν.
- [01971] Ὁρθ.
- [01972] «Ὁ δὲ ἑωρακῶς τὸν Υἱὸν ἑώρακε τὸν Πατέρα.».
- [01973] Μία ἄρα θεότης Πατρὸς καὶ Υἱοῦ.
- [01974] Μακ.
- [01975] Μίαν θεότητα οὐ λέγω.
- [01976] Ὁρθ.
- [01977] Ἐὰν λέγῃ ὁ Θεὸς ἐν τῷ αὐτῷ προφήτῃ, «Ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ εἰς τὰ ἐπερχόμενα,» τίνα λέγεις τῶν εἰς καὶ εἰς εἰρηκέναι;
- [01978] Μακ.
- [01979] Τὸν Πατέρα.
- [01980] Ὁρθ.

- [01981] Τὸν Υἱὸν οὖν οὐ λέγεις Θεόν;
- [01982] Μακ.
- [01983] Εἶπον Θεὸν ἐκ Θεοῦ.
- [01984] Ὁρθ.
- [01985] Εἰ τοίνυν Θεὸς ὁ Πατὴρ, καὶ Θεὸς ὁ Υἱός, λέγει δὲ ὁ Θεός, «Ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ εἰς τὰ ἐπερχόμενα» μία ἄρα θεότης.
- [01986] Μακ.
- [01987] Κἂν πλείονα εἴπης, ἐγὼ μίαν θεότητα εἰπεῖν οὐ πείθομαι.
- [01988] Ὁρθ.
- [01989] Εἰ μὴ ἐστὶ μία θεότης Πατρὸς καὶ Υἱοῦ, ἄλλη ἐστὶ θεότης τοῦ Πατρὸς, καὶ ἄλλη θεότης τοῦ Υἱοῦ.
- [01990] Μακ.
- [01991] Καὶ πάνυ.
- [01992] Ὁρθ.
- [01993] Ἄλλη δὲ καὶ ἄλλη θεότης οὐκ εἰσίνεῖς Θεός.
- [01994] Μακ.
- [01995] Οὐ γὰρ λέγω ἓνα Θεὸν Πατέρα καὶ ^[28.1213] Υἱόν.
- [01996] Ὁρθ.
- [01997] Ἐὰν οὖν ἀκούσης τοῦ προφήτου λέγοντος, «Οὕτω λέγει Κύριος σαβαώθ·
- [01998] Ἐκοπίασεν Αἴ γυπτος, καὶ ἐμπορία Αἰθιοπῶν·
- [01999] καὶ οἱ Σαβαιοὶ ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται, καὶ ἀκολουθήσου σιν ὀπίσω σοι δεδεμένοι χειροπέδαις, καὶ προσκυνήσουσί σοι.
- [02000] Σὺ γὰρ εἶ Θεός, καὶ οὐκ ἤδειμεν, Θεὸς τοῦ Ἰσραὴλ,» τίνα λέγεις εἰρηκέναι ταῦτα;
- [02001] Μακ.
- [02002] Τὸν Υἱόν.
- [02003] Ὁρθ.
- [02004] Εἰ δὲ καὶ οἱ ἀκολουθοῦντες αὐτῷ προσκυνήσουσιν ἐν αὐτῷ προσευχόμενοι, ἀληθινός ἐστι Θεός;
- [02005] Μακ.
- [02006] Ναί.
- [02007] Ὁρθ.
- [02008] Προσκυνοῦντες δὲ αὐτῷ οὐκ ἀλλοτρίῳ Θεῷ προσκυνοῦμεν, οὐδὲ δύο Θεοὶς·
- [02009] γέ γραπταὶ γάρ·
- [02010] «Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.».
- [02011] Εἰ δὲ προσκυνοῦντες αὐτῷ, καὶ τῷ Πατρὶ Κυρίῳ τῷ Θεῷ προσκυνοῦμεν, καὶ αὐτῷ μόνῳ λατρεύομεν·
- [02012] μία ἄρα θεότης Πατρὸς καὶ Υἱοῦ.
- [02013] Οὕτω γὰρ καὶ ἐροῦμεν, ὅτι «Σὺ ὁ Θεός, καὶ ἐν σοὶ ὁ Θεός, καὶ οὐκ ἔστι Θεὸς πλὴν σοῦ.».
- [02014] Μακ.
- [02015] Εἰ ἐν αὐτῷ ὁ Θεός, πῶς μία θεότης;
- [02016] Ὁρθ.

- [02017] Ὅτι ἐπιφέρει·
- [02018] «Καὶ οὐκ ἔστι Θεὸς πλὴν σου.»
- [02019] Καὶ ὁ Ἰερεὺ μίας λέγει·
- [02020] «Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν.
- [02021] Ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακώβ τῷ παιδί αὐτοῦ, καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ.
- [02022] Μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη.»
- [02023] Εἰ δὲ οὗτος ὁ ἐπὶ γῆς ὀφθεῖς ἐστὶν ὁ Θεὸς ἡμῶν, καὶ οὐ λογισθήσεται ἕτερος πρὸς αὐτόν·
- [02024] μία ἄρα θεότης Πατρὸς καὶ Υἱοῦ.
- [02025] Μακ.
- [02026] Εἰ μία θεότης ἐστίν, ἀγέννητος δὲ ἐστὶν ἢ τοῦ Πατρὸς, γεννητὴ δὲ ἐστὶ τοῦ Υἱοῦ·
- [02027] γεννηταγέννητός ἐστὶν ἢ θεότης.
- [02028] Ὁρθ.
- [02029] Γελοῖον ὑπομέμνηκας φρόνημα.
- [02030] Ἄρα γὰρ, ὅτι ὁ ἀνὴρ καὶ ἡ γυνὴ οὐκ εἰσὶ δύο, ἀλλὰ μία σὰρξ, κατὰ τὴν τοῦ Κυρίου φωνὴν, ἀνδρογύναιός ἐστιν ἢ σὰρξ;
- [02031] Μακ.
- [02032] Ἀλλὰ ἡ σὰρξ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, ἐκ μιᾶς ὑποκειμένης ὕλης εἰσὶ, τῆς γῆς.
- [02033] Ὁρθ.
- [02034] Ἐὰν οὖν λέγῃ ἡ Γραφή περὶ τῶν πιστευσάντων, «Ἦν αὐτοῖς καρδία μία καὶ ψυχὴ μία,» ἦν τὸ πλῆθος τῶν πιστευσάντων ἐξ ἀνδρῶν καὶ γυναικῶν, ἀνδρογύναιος ἦν ἢ ψυχῆ;
- [02035] Ἐὰν δὲ λέγῃ Παῦλος, «Ἐν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν,» ἀνδρογύναιον λέγεις τὴν ἐλπίδα, ἐπειδὴ μίαν ἐλπίδα ἄνδρες καὶ γυναῖκες ἔχομεν;
- [02036] Μακ.
- [02037] Πάλιν λέγω, ἡμεῖς μίαν θεότητα οὐ λέγομεν.
- [02038] Ὁρθ.
- [02039] Ἐὰν οὖν λέγῃ ὁ Θεὸς διὰ τοῦ Δαβὶδ, «Ἄκουσον, λαός μου, καὶ λαλήσω σοι·
- [02040] Ἰσραὴλ, καὶ διαμαρτυροῦμαί σοι.
- [02041] Ἐὰν ἀκούσης μου, οὐκ ἔσται ἐν σοὶ Θεὸς πρόσφατος, οὐδὲ προσκυνήσεις Θεῷ ἄλλοτρίῳ.
- [02042] Ἐγὼ γάρ εἰμι Κύριος ὁ Θεός σου, ὁ ἀναγαγὼν σε ἐκ γῆς Αἰγύπτου,» τίνα λέγεις εἰρηκέναι;
- [02043] τὸν Πατέρα ἢ τὸν Υἱόν;
- [02044] Μακ.
- [02045] Ὡς Ἰουδαῖος, ἀπὸ τῆς Παλαιᾶς μοι Διαθήκης διαλέγῃ.
- [02046] Ὁρθ.
- [02047] Ὁ Χριστὸς εἶπεν·
- [02048] «Ἐρευνᾶτε τὰς Γραφὰς, ὅτι αὐταὶ εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ.»
- [02049] Μακ.
- [02050] Ἀπὸ τῆς Καινῆς οὖν Διαθήκης οὐκ ἔστιν εὐρεῖν τὸν Χριστόν;
- [02051] Ὁρθ.

- [02052] Καὶ πάνυ.
- [02053] Φοβοῦμαι δὲ μήπως ὡς Μανιχαῖος [28.1216] παραγράφῃ τὴν Παλαιὰν Διαθήκην, μὴ πιστεύων, ὅτι ὁ αὐτὸς ὁ Θεὸς κακείνην ἐλάλησε καὶ ταύτην.
- [02054] Μακ.
- [02055] Οἶδα, ὅτι αὐτὸς Θεὸς καὶ τὴν Παλαιὰν Διαθήκην καὶ τὴν Καινὴν διέθετο·
- [02056] ἀλλὰ βούλομαι ἀπὸ τῆς Καινῆς μαθεῖν, ἐπειδὴ αὐτὴ φανερώτερον τὰς τρεῖς ὑποστάσεις ἐδίδαξεν.
- [02057] Ὁρθ.
- [02058] Ἐὰν οὖν ἀκούσης Παύλου λέγοντος, «Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα,» τίνα λέγεις λέγεσθαι τῶν εἰς καὶ εἰς;
- [02059] Μακ.
- [02060] Τὸν Πατέρα.
- [02061] Ὁρθ.
- [02062] Οὐκ ἔστι διὰ τοῦ Υἱοῦ τὰ πάντα;
- [02063] Μακ.
- [02064] Καὶ διὰ τοῦ Υἱοῦ τὰ πάντα.
- [02065] Ὁρθ.
- [02066] Πῶς οὖν οὐκ ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα;
- [02067] Μακ.
- [02068] Ὁ Πατὴρ ἔχει καὶ τὸ «ἐξ οὗ,» καὶ τὸ «δι' οὗ,» καὶ τὸ «εἰς αὐτόν.».
- [02069] Ὁ δὲ Υἱὸς τὸ μὲν «δι' οὗ» ἔχει, τὸ δὲ «ἐξ οὗ» οὐκ ἔχει.
- [02070] Ὁρθ.
- [02071] Ανάγνωθι τὸ ῥητόν, ἵνα γνῶς, ὅτι τὸ «ἐξ αὐτοῦ,» καὶ «δι' αὐτοῦ,» καὶ «εἰς αὐτὸν τὰ πάντα,» καὶ περὶ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ εἶπεν ὁ ἅγιος Απόστολος.
- [02072] Ἐὰν γὰρ αὐτὸ ἐφ' ἑνὸς προσώπου στήσης, ὁ Υἱὸς εὐρεθήσεται μὴ εἰδῶς τὰ τοῦ Πατρὸς, μηδὲ σύμβουλος αὐτοῦ ὢν, ἢ ὁ Πατὴρ εὐρεθήσεται μὴ εἰδῶς τὰ τοῦ Υἱοῦ, μηδὲ σύμβουλος αὐτοῦ ὢν.
- [02073] Μακ.
- [02074] Εἰπέ, ποῦ γεγράφται, Θεὸς τὸ Πνεῦμα;
- [02075] Ὁρθ.
- [02076] Μάθε πρῶτον, ὅτι καὶ ἡ Παλαιὰ Διαθήκη τὰς τρεῖς ὑποστάσεις φανερώς ἐδίδαξε.
- [02077] Μακ.
- [02078] Εἰπέ, ποῦ γέγραπται;
- [02079] Ὁρθ.
- [02080] Ἐν τῇ Γενέσει·
- [02081] «Ἦφθό Θεὸς τῷ Ἀβραάμ καθημένῳ πρὸς τὴν δρυῖν τῆς Μαμβρῆ·
- [02082] καὶ ἰδοὺ τρεῖς ἄνδρες ἔστησαν ἐπάνω αὐτοῦ.».
- [02083] Μακ.
- [02084] Καὶ τοὺς τρεῖς ἄνδρας λέγεις Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα;
- [02085] Ὁρθ.
- [02086] Μὴ ταράττου, ἀλλὰ μετὰ φόβου Θεοῦ ἀναγνώμεν.

- [02087] Λέγει δὲ ἡ Γραφή, ὅτι «Ἦφθη ὁ Θεὸς τῷ Ἀβραάμ, καὶ ἰδοὺ ἄνδρες τρεῖς ἕστησαν ἐπάνω αὐτοῦ.».
- [02088] Οἱ τρεῖς ἄνδρες ἦσαν ὁ Θεός.
- [02089] Μακ.
- [02090] Ὁ Θεὸς ἦν εἷς, πρὸς ὃν καὶ διαλέγεται·
- [02091] οἱ δὲ ἄλλοι δύο, ἄγγελοι.
- [02092] Ὁρθ.
- [02093] Λέγει ἡ Γραφή οὕτως·
- [02094] «Ἦφθη δὲ αὐτῷ Θεὸς πρὸς τῆ δρυΐ τῆ Μαμβρῆ, καθ ἡμένου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ με σημβρίας·
- [02095] καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες ἕστησαν ἐπάνω αὐτοῦ·
- [02096] καὶ ἰδὼν προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ, καὶ προσεκύνησεν ἐπὶ τὴν γῆν.».
- [02097] Τίνοι προσεκύνησεν ἐπὶ τὴν γῆν, ἢ τοῖς ἀνδράσιν;
- [02098] Μακ.
- [02099] Εἶπον, ὅτι οἱ δύο ἄγγελοι ἦσαν μετὰ τοῦ Θεοῦ, καὶ προσεκύνει δηλονότι τῷ Θεῷ, οὐχὶ τοῖς ἀγγέλοις.
- [02100] Καὶ γὰρ ἀναστὰς εἶπεν·
- [02101] «Κύριε, εἰ εὖρον χάριν ἐναντίον σου, μὴ παρέλθῃς τὸν παῖδά σου.».
- [02102] Ὁρθ.
- [02103] Τοῦτο γὰρ ἐστίν, ὃ λέγομεν, ὅτι τὰς τρεῖς ὑποστάσεις Κύριον καλεῖ.
- [02104] Μακ.
- [02105] Μὴ γένοιτο! Ὁρθ.
- [02106] Ἄκουε οὖν τῶν ἐξῆς·
- [02107] «Ληφθήτω δὲ ὕδωρ, καὶ νιψάτωσαν τοὺς πόδας ὑμῶν·
- [02108] καὶ καταψύξατε ὑπὸ τὸ δένδρον.
- [02109] Καὶ λήψομαι ἄρτον, καὶ φά γεσθε, καὶ μετὰ τοῦτο παρελεύσεσθε εἰς τὴν ὁδὸν ^[28.1217] ὑμῶν, οὗ ἕνεκεν ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν.
- [02110] Καὶ εἶπον αὐτῷ·
- [02111] Οὕτως ποιήσον, καθὰ εἶρηκας.».
- [02112] Γέγραπται, ἢ οὐ γέγραπται;
- [02113] Μακ.
- [02114] Γέγραπται ὅλα.
- [02115] Ὁρθ.
- [02116] Ὁ δὲ παῖς Κυρίου, ὅτι παῖς ἐστίν εἰρηκῶς αὐτῶν, τὴν αὐτὴν κυριότητα αὐτῶν ὠμολόγησεν.
- [02117] Οὐδὲ γὰρ εἶπεν·
- [02118] Οὗ ἕνεκεν ἐξέκλινας πρὸς τὸν παῖδά σου·
- [02119] ἀλλὰ, «ἐξεκλίνατε πρὸς τὸν παῖδα ὑμῶν» ὧν καὶ τοὺς πόδας ὁμοίως νίψαι ἐσπούδασεν.
- [02120] Μακ.
- [02121] Καὶ τί ἄτοπον ἀγγέλων νίψαι πόδας;
- [02122] Καὶ γὰρ οὐδέπω ἤδει, ὅτι ὁ Θεὸς ἦν αὐτῷ ὀφθεις, ἀλλ' ἐνόμιζεν ἄνδρας ξένους ξενίζειν.

- [02123] Ὁρθ.
- [02124] Δῶμεν, ὅτι Ἀβραάμ ἐνόμιζεν, ὡς εἶπας·
- [02125] οἱ ἄγγελοι οὐκ ἂν εἶπον αὐτῷ, ὅτι μὴ ἡμῖν ἰσοτίμως πρόσσεχε;
- [02126] Πῶς δὲ καὶ ἐνόμιζεν ὁ Ἀβραάμ ἄνδρας ξένους ξενίζειν, ὁ πεσὼν ἐπὶ τὴν γῆν, καὶ προσκυνήσας, καὶ θεασάμενος αὐτοὺς ἐπάνω ἑαυτοῦ;
- [02127] Οὕτω γὰρ γέγραπται, ὅτι «Ἀναβλέψας τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ τρεῖς ἄνδρες ἕστησαν ἐπάνω αὐτοῦ,» οὐχὶ δὲ ἔμπροσθεν αὐτοῦ.
- [02128] Μακ.
- [02129] Οὐ δέπω ἦν φανερωθὲν αὐτῷ, ὅτι οἱ μὲν ἄγγελοι ἦσαν, ὁ δὲ Θεός.
- [02130] Ὁρθ.
- [02131] Τέως οὖν ἰσοτίμως αὐτοὺς ἐδέξατο·
- [02132] «Ἐσπευσε γὰρ Ἀβραάμ ἐπὶ τὴν σκηνὴν πρὸς Σάρραν, καὶ εἶπεν αὐτῇ·
- [02133] Σπεῦσον καὶ φύρασον τρία μέτρα σεμιδάλεως, καὶ ποιήσον ἐγκρυφίας.
- [02134] Καὶ εἰς τὰς βόας ἔδραμεν Ἀβραάμ, καὶ ἔλαβεν μοσχάριον ἀπαλὸν καὶ καλόν, καὶ ἔδωκεν τῷ παιδί αὐτοῦ, καὶ ἐτάχυνεν τοῦ ποιῆσαι·
- [02135] ἔλαβεν δὲ βούτυρον, καὶ γάλα·
- [02136] καὶ τὸ μοσχάριον, ὃ ἐποίησε, παρέθηκεν αὐτοῖς, καὶ ἔφαγον.
- [02137] Αὐτὸς δὲ παρειστήκει αὐτοῖς ὑπὸ τὸ δένδρον.».
- [02138] Γέγραπται, ἦ οὐ;
- [02139] Μακ.
- [02140] Ναί.
- [02141] Ὁρθ.
- [02142] Καὶ οἱ ἄγγελοι συνήσθιον τῷ Θεῷ.
- [02143] Μακ.
- [02144] Ὀπτασία ἦν, ὅτι δὲ ἄγγελοι ἦσαν, εἶπε τὰ ἐξῆς, καὶ εὐρήσεις.
- [02145] Ὁρθ.
- [02146] Καὶ ἡμεῖς ἴσμεν, ὅτι ἐν τοῖς ἐξῆς ἀγγέλους λέγει τοὺς δύο·
- [02147] ἀλλὰ πάλιν ἐν τοῖς μετὰ τὰ ἐξῆς Κύριον αὐτοῦς ἢ Γραφή καλεῖ.
- [02148] Δῆλον γὰρ, ὅτι καὶ ὁ Υἱὸς ἄγγελος κέκληται καὶ τὸ Πνεῦμα οὐ μόνον ἐν ταῦθα, ἀλλὰ καὶ ἐν ἄλλοις.
- [02149] Ἀλλὰ ἄγγελος λέγεται καταχρηστικῶς, ὡς ἐν Εὐαγγελίῳ, ὅταν λέγη·
- [02150] «Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς·» εἶτα μετὰ ταῦτα λέγει·
- [02151] «Ἀπέστειλεν τοὺς δούλους αὐτοῦ, καὶ μετὰ τοὺς δούλους ἕνα, ὃν εἶχεν, υἱόν·» δῆλον ὅτι τὸν Πατέρα λέγει ἄνθρωπον.
- [02152] Καὶ τὸ, «Ἄνθρωπός τις ἐποίει γάμους τῷ υἱῷ αὐτοῦ» καὶ ἐνταῦθα δὲ ἄνδρα αὐτὸν λέγει·
- [02153] ἀλλὰ ἡ πραγματεία τῆς Γραφῆς Θεὸν αὐτὸν δείκνυσιν.
- [02154] Ὅτι δὲ φανερώτατα εἰς τῶν δύο ἀγγέλων ὁ Υἱὸς ἦν, αὐτὴ ἡ Γραφή ἐδίδαξεν.
- [02155] Μακ.
- [02156] Πῶς;
- [02157] Ὁρθ.
- [02158] Μετὰ γὰρ τὸ φαγεῖν αὐτοὺς καὶ εὐλογηθῆναι τὸν Ἀβραάμ, καὶ τὴν τοῦ Ἰσαὰκ λαβεῖν αὐτὸν ἐπαγγελίαν, οὕτως γέγραπται, καὶ ἐὰν μακροθυμῆς, λέγω.

- [02159] Μακ.
- [02160] Ειπέ.
- [02161] Ὁρθ.
- [02162] «Καὶ ὁ Κύριος εἶπεν·
- [02163] Οὐ μὴ κρύψω ἀπὸ Ἀβραάμ [28.1220] τοῦ παιδός μου, ἃ μέλλω ποιεῖν ἐγώ.
- [02164] Ἀβραάμ δὲ γενόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ, καὶ ἐνευλο γηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς·» εἶτα μετ' ὀλίγα·
- [02165] «Εἶπε δὲ ὁ Κύριος·
- [02166] Κραυγὴ Σοδόμων καὶ Γομόρρας πεπλήθυνται πρὸς με, καὶ αἱ ἁμαρτίαι αὐτῶν μεγάλαι σφόδρα.
- [02167] Καταβάς οὖν ὄψομαι, εἰ κατὰ τὴν κραυγὴν αὐτῶν τὴν ἐρχομένην πρὸς με συντελοῦνται·
- [02168] εἰ δὲ μὴ, ἵνα γινῶ.
- [02169] Καὶ ἀποστραφέντες ἐκεῖθεν οἱ ἄνδρες, ἦλθον εἰς Σόδομα.
- [02170] Ἀβραάμ δὲ ἦν ἔστη κῶς ἐναντι Κυρίου·
- [02171] καὶ ἐγγίσας Ἀβραάμ εἶπεν·
- [02172] Μὴ συναπολέσεις δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος, ὡς ὁ ἀσεβής;
- [02173] Ἐὰν ὦσι πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολέσεις αὐτούς, καὶ οὐκ ἀνήσεις ἅπαντα τὸν τόπον ἕνεκεν τῶν πεντήκοντα δικαίων, ἐὰν ὦσιν ἐν αὐτῇ;
- [02174] Μηδαμῶς σὺ ποιήσης τὸ ῥῆμα τοῦτο, τοῦ ἀποκτεῖναι δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής·
- [02175] μηδαμῶς.
- [02176] Ὁ κρίνων πᾶσαν τὴν γῆν οὐ ποιήσει κρίσιν;
- [02177] Εἶπεν δὲ ὁ Κύριος·
- [02178] Ἐὰν εὕρω ἐν Σοδόμοις πεντήκοντα δικαίους ἐν τῇ πόλει, ἀφήσω πάντα τὸν τόπον δι' αὐτούς.».
- [02179] Καὶ οὕτως ὑφείλας πέντε, καὶ πάλιν πέντε, ἦλθεν ἕως δέκα·
- [02180] «Καὶ εἶπεν ὁ Θεός·
- [02181] Οὐκ ἀπολέσω ἕνεκεν τῶν δέκα.
- [02182] Ἀπῆλθεν δὲ ὁ Κύριος, ὡς ἐπαύσατο λαλῶν τῷ Ἀβραάμ·
- [02183] καὶ ὑπέστρεψεν εἰς τὸν οἶκόν αὐτοῦ.».
- [02184] Μακ.
- [02185] Εἶπε τὰ ἐξῆς.
- [02186] Ὁρθ.
- [02187] «Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σόδομα.».
- [02188] Μακ.
- [02189] Ἀκούεις, ὅτι ἄγγελοι ἦσαν οἱ δύο;
- [02190] Ὁρθ.
- [02191] Προλαβὼν εἶπον, ὅτι ὡσπερ λέγει τοὺς δύο ἄνδρας, καὶ οὐκ ἦσαν τῆ φύσει ἄνδρες·
- [02192] οὐ τῶς καὶ τοὺς δύο ἄγγέλους λέγει, καὶ οὐκ ἦσαν τῆ φύσει ἄγγελοι, ἀλλὰ καταχρηστικῶς, ἐκ τοῦ ἀγγέλλειν αὐτούς τὴν τοῦ Θεοῦ βουλήν.
- [02193] Τῶν δὲ ἐξῆς ἀκούσω μεν.
- [02194] Μᾶλλον γὰρ ἐκ τοῦ ἐδαφίου διδασκόμεθα.

- [02195] Μακ.
- [02196] Ειπέ.
- [02197] Ὁρθ.
- [02198] «Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σόδομα ἑσπέρας.
- [02199] Λῶτ δὲ ἐκάθητο περὶ τὴν πύλην Σοδόμων.
- [02200] Ἰδὼν δὲ Λῶτ, ἐξανέστη εἰς συνάντησιν αὐτοῖς, καὶ προσεκύνησεν τῷ προσώπῳ αὐτοῦ ἐπὶ τὴν γῆν·
- [02201] καὶ εἶπεν·
- [02202] Ἰδοῦ, κύριοι, ἐκκλίνατε εἰς τὸν οἶκον τοῦ παιδὸς ὑμῶν, καὶ καταλύσατε, καὶ νίψασθε τοὺς πόδας ὑμῶν, καὶ ὀρθοίσαντες, ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν.».
- [02203] Ἀκούεις, ὅτι προσεκύνησεν αὐτούς, καὶ κυριολογεῖ, καὶ παῖς εἶναι αὐτῶν ὁμολογεῖ;
- [02204] Μακ.
- [02205] Ἐνόμιζεν εἶναι αὐτοὺς ἀνθρώπους, καὶ φιλόξενος ὢν προσεκύνησεν αὐτούς, καὶ κυρίου καλεῖ.
- [02206] Ὁρθ.
- [02207] Ἀλλ' εἰ ἦσαν ἄγγελοι, εἶπον ἂν αὐτῷ, Κυρίῳ τῷ Θεῷ σου προσκύνει·
- [02208] ἡμεῖς γὰρ σου ὁμόδουλοί ἐσμεν.».
- [02209] Μακ.
- [02210] Τί γὰρ ἠδικοῦτο προσκυνῶν ἄγγελοι;
- [02211] Ὁρθ.
- [02212] Ἦκουσα ὑμῶν λεγόντων πολλάκις, ὅτι οὐ δεῖ προσκυνεῖν Πνεύματι τῷ ἁγίῳ.
- [02213] Μακ.
- [02214] Καὶ γὰρ οὐ δεῖ.
- [02215] Ὁρθ.
- [02216] Καὶ πῶς νῦν λέγεις;
- [02217] Τί γὰρ ἐβλάπτετο ὁ ἅγιος Λῶτ προσκυνῶν τοῖς ἀγγέλοις;
- [02218] Μακ.
- [02219] Μὴ γὰρ ὡς Κυρίῳ τῷ Θεῷ προσκυνεῖ αὐτοῖς;
- [02220] Ὁρθ.
- [02221] Ἀνάγνωθιτὰ ἐξῆς.
- [02222] Μακ.
- [02223] Ἀνάγνωθι αὐτός.
- [02224] Ὁρθ.
- [02225] Μετὰ τὰ ἀναγνωσθέντα ἐπιφέρει, ὅτι ἐξένισεν αὐτούς·
- [02226] καὶ ἦλθον οἱ ἄνδρες τοῦ τόπου ἐκείνου, ζητοῦντες παρα^[28.1221] νομῆσαι εἰς τοὺς ἄνδρας.
- [02227] Καὶ ὁ Λῶτ τὰς θυγατέρας ἐδίδου εἰς ὕβριν μάλλον ἢ τοὺς ἄνδρας.
- [02228] Καὶ ἐπιμενόντων τῶν Σοδομιτῶν τῇ ἀθέῳ γνώμῃ, ἐπεσπῶντο οἱ ἄγγελοι τὸν Λῶτ εἰς τὴν οἰκίαν, ἐκείνους δὲ ἐπάταξαν ἀορασίᾳ.
- [02229] Ἦ οὐχ οὕτως;

- [02230] Μακ.
- [02231] Οὕτως.
- [02232] Ὁρθ.
- [02233] Καὶ ἐξῆς γέγραπται·
- [02234] «Εἶπον δὲ οἱ ἄνδρες πρὸς Λῶν·
- [02235] Ἔστι σοι ὧδε γαμβρὸς, ἢ υἱοὶ, ἢ θυγατέρες;
- [02236] ἢ εἰ τίς σοι ἄλλος ἐστὶν ἐν τῇ πόλει, ἐξάγαγε ἐκ τοῦ τόπου τούτου.
- [02237] Ὅτι ἀπόλλυμεν ἡμεῖς τὸν τόπον τούτον, ὅτι ὑψώθη ἡ κραυγὴ αὐτῶν ἐναντίον Κυρίου, καὶ ἀπέστειλεν ἡμᾶς ὁ Κύριος ἐκτρίψαι αὐτήν.».
- [02238] Μακ.
- [02239] Ἀκούεις, ὅτι ὁμολογοῦσιν ἀπεστάλθαι παρὰ Κυρίου;
- [02240] Μὴ αὐτοὶ Κύριοί εἰσιν;
- [02241] Ὁρθ.
- [02242] Ἐὰν οὖν λέγῃ ἐν τοῖς Εὐαγγελίοις ὁ Σωτὴρ, ὅτι «Οὐκ ἀπὸ ἐστάλην, εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ» καὶ ἀλλαχοῦ·
- [02243] «Καθὼς ἀπέστειλὲν με ὁ ζῶν Πατήρ, καὶ ὁ πέμψας με ἐντολὴν μοι δέδωκεν»· τί εἶπω, ἢ τί λαλήσω;
- [02244] Οὐκέτι ὁμολογεῖται Κύριος, ἐπειδὴ ἀπεστάλη;
- [02245] Μακ.
- [02246] Καὶ ὁ Υἱὸς ὁμολογουμένως Κύριός ἐστιν·
- [02247] μὴ καὶ τὸ Πνεῦμα;
- [02248] Ὁρθ.
- [02249] Τελείως ἐνταῦθα καὶ συμπροσκυνεῖται καὶ συγκυριολογεῖται τῷ Υἱῷ.
- [02250] Μακ.
- [02251] Ἦδη γὰρ δέδεικται, ὅτι Υἱὸς ἦν τῷ Λῶν ὁ διαλεγόμενος;
- [02252] Ὁρθ.
- [02253] Μακροθύμει, καὶ ὁμολογήσεις.
- [02254] Μακ.
- [02255] Οἶδα, ὅτι περισπᾶς με, μὴ δυνάμενος εἰπεῖν, ποῦ γέγραπται Θεὸς τὸ Πνεῦμα.
- [02256] Ὁρθ.
- [02257] Τέως γινώμεν, τίνες ἦσαν οὗτοι οἱ φαινόμενοι ἄνδρες, καὶ τότε αὐτὸ τὸ Πνεῦμα δώσει πάντων τῶν ζητουμένων τὴν εὐρεσιν.
- [02258] Μακ.
- [02259] Ἐγώ, ὡς ἔχει ἡ Γραφή, ἀγγέλους λέγω.
- [02260] Ὁρθ.
- [02261] Καγὼ ἀγγέλους καὶ ἄνδρας λέγω·
- [02262] ἀλλ' ὥσπερ τέως ὁμολογήται ἡμῖν, ὅτι εἷς τῶν τριῶν ἀνδρῶν Κύριος ὁ Θεός, οὕτως ἡ ἐξέτασις εὐρήσει καὶ οἱ δύο τίνες ἦσαν.
- [02263] Μακ.
- [02264] Εἰπέ τί θέλεις.
- [02265] Ὁρθ.

- [02266] Τὰ ἐξῆς ἀναγινώσκω;
- [02267] Μακ.
- [02268] Ανάγνωθι.
- [02269] Ὅρθ.
- [02270] «Ἦνίκαδὲ ὄρθρος ἐγένετο, ἐπεσπούδαζον οἱ ἄγγελοι τὸν Λῶτ, λέγοντες·
- [02271] Ἀναστὰς λαβὲ τὴν γυναῖκά σου καὶ τὰς δύο θυγατέρας, ἃς ἔχεις, καὶ ἔξελθε, ἵνα μὴ συναπόλη ταῖς ἀνομίαις τῆς πόλεως.
- [02272] Καὶ ἐταράχθησαν, καὶ ἐκράτησαν οἱ ἄγγελοι τῆς χειρὸς αὐτοῦ, καὶ τῆς χειρὸς τῆς γυναικὸς αὐτοῦ, καὶ τῶν χειρῶν τῶν δύο θυγατέρων αὐτοῦ, ἐν τῷ φείσασθαι Κύριον αὐτοῦ.
- [02273] Καὶ ἐγένετο ἡνίκα ἐξήγαγον αὐτοὺς ἔξω, καὶ εἶπον·
- [02274] Σῶζε τὴν ἑαυτοῦ ψυχὴν, καὶ μὴ περιβλέψῃ εἰς τὰ ὀπίσω, μηδὲ στῆς ἐν πάσῃ τῇ περιχώρῳ.
- [02275] Εἰς τὸ ὄρος σῶζου, μὴ ποτε συμπαραληφθῆς.
- [02276] Εἶπε δὲ Λῶτ πρὸς αὐτόν·
- [02277] Δέομαι, Κύριε, ἐπειδὴ εὗρεν ὁ παῖς σου ἕλεος ἐναντίον σου, καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου, ὃ ποιεῖς ἐπ' ἐμέ, τοῦ ζῆν τὴν ψυχὴν μου.
- [02278] Ἐγὼ δὲ οὐ δυνήσομαι σωθῆναι εἰς τὸ ὄρος, μὴ ποτε μεταλάβῃ με τὰ κακὰ, καὶ ἀποθάνω.
- [02279] Ἴδου ἡ πόλις αὕτη ἐγγύς, τοῦ καταφυγεῖν με ἐκεῖ, ἢ ἐστὶ μικρὰ.
- [02280] Ἐκεῖ σωθήσομαι.
- [02281] Οὐ μικρὰ ἐστὶ·
- [02282] καὶ ζήσεται ἡ ψυχὴ μου.».
- [02283] Ἀκούεις, εἰ ὅσα ἔχεις, ὅτι, γνοὺς αὐτῶν τὴν κοινότητα καὶ ἐνότητα, προσπεσῶν αὐτοῖς εἶπεν·
- [02284] «Δέομαι, Κύριε,» οὐχί, Κύριοι.
- [02285] Ἦδει γὰρ, ὅτι οὐδεὶς δύναται δυσὶ ^[28.1224] κυρίοις δουλεύειν·
- [02286] δύο δὲ εἰσιν, ὅτε ὁ μὲν τοῦτο θέ ^[28.1224] λει, ὁ δὲ τοῦτο.
- [02287] Εἶπε οὖν καὶ αὐτὸς Υἱῷ καὶ τῷ Πνεύματι·
- [02288] Δέομαι, Κύριε, ἐπειδὴ εὗρεν ὁ παῖς σου ἕλεος ἐναντίον σου, οὐκ, Ἐναντίον ὑμῶν, ἵνα μὴ διέλῃς τὴν κυριότητα.
- [02289] Εἰ γὰρ ὁ κολλώμενος τῷ Θεῷ ἐν πνευμά ἐστὶ, πῶς δυνατὸν τὸ Πνεῦμα χωρίζεσθαι τοῦ χορηγοῦντος αὐτό;
- [02290] Μακ.
- [02291] Ἦδη γὰρ δέδεικται, ὅτι τὸ Πνεῦμα καὶ ὁ Υἱὸς ἦσαν οἱ ἄγγελοι.
- [02292] Ὅρθ.
- [02293] Τοῖς οὖν φύσει ἀγγέλοις εἶπεν ὁ ἅγιος Λῶτ·
- [02294] «Δέομαι, Κύριε, ἐπειδὴ εὗρεν ὁ παῖς σου χάριν ἐναντίον σου, καὶ ἐμεγάλυνας τὴν δικαιοσύνην σου, ὃ ποιεῖς ἐπ' ἐμέ, τοῦ ζῆν τὴν ψυχὴν μου.».
- [02295] Μακ.
- [02296] Καὶ πάνυ.
- [02297] Ὅρθ.
- [02298] Οὐκοῦν ἄκουε καὶ πάλιν τῶν ἐξῆς·
- [02299] «Καὶ εἶπεν αὐτῷ» οὐκέτι λέγει, Οἱ ἄγγελοι, ἀλλὰ δηλονότι Ὁ ὁμολογηθεὶς Κύριος·
- [02300] «Ἴδου, ἐθαύμασά σου τὸ πρόσωπον, καὶ ἐπὶ τῷ ῥήματι τούτῳ τοῦ μὴ καταστρέψαι τὴν πόλιν περὶ ἧς ἐλάλησας.

- [02301] Σπεῦσον οὖν τοῦ σωθῆναι ἐκεῖ.
- [02302] Οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα, ἕως τοῦ εἰσελθεῖν σε ἐκεῖ.»
- [02303] Καὶ οὐκέτι εἶπεν·
- [02304] Δυνησόμεθα, καίτοιγε ἐν ἀρχῇ ἔλεγον, ὅτι Εκτριβόμεν ἡμεῖς τὴν πόλιν, ὅτε αὐτοὺς ἐνόμιζεν ἄνδρας καὶ ἀγγέλους εἶναι.
- [02305] Ὅτε δὲ αὐτῶν τὴν κυριότητα ἔγνω, καὶ οὐκέτι κυρίους καλεῖ, ἀλλὰ Κύριον λέγει, λέγων, «Δέομαι, Κύριε,» τότε καὶ αὐτοὶ ὡς εἰς αὐτῶ διαλέγονται.
- [02306] Οὐ γὰρ λέγουσιν, Ἐθαυμάσαμεν σου τὸ πρόσωπον, ἀλλὰ, «Ἐθαύμασα.»
- [02307] Μακ.
- [02308] Ὁ Πατὴρ οὖν ἦν μετ' αὐτῶν ὀφθείς;
- [02309] Ὅρθ.
- [02310] Καὶ πάνυ.
- [02311] Μακ.
- [02312] Πῶς οὖν λέγει·
- [02313] «Θεὸν οὐδεὶς ἑώρακεν πώποτε;» Ὅρθ.
- [02314] Διὰ γὰρ τοῦτο ὡς ἄνδρες ὤφθησαν, ἐπειδὴ ὁ ἔστι τῆ φύσει, οὐδεὶς οὔτε εἶδεν, οὔτε ἰδεῖν δύναται.
- [02315] Μακ.
- [02316] Ἐγὼ λέγω, ὅτι ὁ Υἱὸς ἦν ὁ ὀφθείς τῷ Ἀβραάμ.
- [02317] Ὅρθ.
- [02318] Πάλιν οὖν ἀναχωρῶ τοῦ ἀναγνώσματος;
- [02319] Μακ.
- [02320] Ἀνάγνωθι.
- [02321] Ὅρθ.
- [02322] «Ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λῶτ εἰσηλθεν εἰς Σηγῶρ·
- [02323] Κύριος ἔβρεξεν ἐπὶ Σόδομα πῦρ καὶ θεῖον παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ, καὶ κατέστρεψεν πάσας τὰς πόλεις.»
- [02324] Ποῖος Κύριος;
- [02325] δηλον, ὅτι ὁ εἰρηκῶς τῷ Λῶτ, ὅτι «Ἐθαύμασά σου τὸ πρόσωπον, καὶ ἐπὶ τῷ ῥήματι τούτῳ μὴ καταστρέψαι τὴν πόλιν, περὶ ἧς ἐλάλησας.
- [02326] Σπεῦσον οὖν σωθῆναι ἐκεῖ.
- [02327] Οὐ γὰρ δυνήσομαι ποιῆσαι πρᾶγμα ἕως τοῦ εἰσελθεῖν σε ἐκεῖ.»
- [02328] Μακ.
- [02329] Ὁ εἷς ἦν ὁ Κύριος;
- [02330] μὴ γὰρ οἱ δύο;
- [02331] Ὅρθ.
- [02332] Εἶπον, ὅτι τοῖς δυσὶν ὡς ἐνὶ διελέγετο.
- [02333] Ἀμέλει οἱ δύο λέγουσιν·
- [02334] «Εἰ ἔστι σοι ὧδε γαμβρὸς, ἢ υἱὸς, ἢ θυγατέρες, ἐξάγαγε μετὰ σεαυτοῦ.
- [02335] Ἀπόλλυμεν γὰρ ἡμεῖς τὴν πόλιν ταύτην.»
- [02336] Ποτὲ οὖν τὸ «Ἡμεῖς» λέγει διὰ τὰς ὑποστάσεις, ποτὲ δὲ τὸ «Ἐγὼ» διὰ τὴν φύσιν.

- [02337] «Σύνετε οὖν,» καθὼς εἴρηται, «ἄφρονες ἐν τῷ λαῷ, καὶ μωροὶ ποτε φρονήσατε.»
- [02338] Ὅτι καὶ Ἀβραὰμ, τὰς τρεῖς ὑποστάσεις ἐγνωκῶς, Κύριον λέγει·
- [02339] καὶ Λῶτ, τὰς δύο ἐγνωκῶς, ὁμοίως Κύριον λέγει·
- [02340] καὶ μὴ διαίρειτε τὰ ἀδιαίρετα, μηδὲ μερί ζετε τὰ ἀμέριστα.
- [02341] Μακ.
- [02342] Ἔχεις μοι εἰπεῖν, ποῦ [28.1225] γέγραπται, Θεὸς τὸ Πνεῦμα;
- [02343] Ὁρθ.
- [02344] Τέως ἔμαθες, ὅτι καὶ ἡ Παλαιὰ Διαθήκη οἶδε τὰς τρεῖς ὑποστάσεις·
- [02345] καὶ οὐκ ἐπιλανθανομένη τῶν προειρημένων λέγει·
- [02346] «Κύριος ὁ Θεός σου, Κύριος εἷς ἐστίν,» ἀλλ' ἐνοῦσα τὴν θεότητα.
- [02347] Ἄκουε οὖν τοῦ Ἰὼβ λέγοντος·
- [02348] «Ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ἐπὶ θαλάσσης ὡς ἐπὶ ἐδάφους.»
- [02349] Δῆλον, ὅτι τὸν Υἱὸν λέγει προφητικῶς.
- [02350] Ὁ γὰρ περιπατήσας ἐπὶ θαλάσσης αὐτός ἐστιν.
- [02351] Μακεδ.
- [02352] Ἰδὲ οὖν πάλιν, ὁ Υἱὸς μόνος περιεπάτησεν ἐπὶ τῆς θαλάσσης.
- [02353] Ὁρθ.
- [02354] Ἀλλ' εἶπον, ὅτι τὸ μόνος ἐπὶ τῆς θεότητος λαμβανόμενον ὡς ἐπὶ τὸ πλεῖστον Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα λέγει.
- [02355] Εἰσὶ δέ τινα, ἃ μόνου τοῦ Υἱοῦ ἰδιάεισι.
- [02356] Μόνος γὰρ ἐνηνθρώπησε, μόνος ἐβαπτίσθη, μόνος ἐκ Πατρὸς γεγέννηται, μόνος ἐσταυρώθη, καὶ ὅσα τοιαῦτα·
- [02357] οὐ χωρισθεὶς τῆς τοῦ Πατρὸς ὑποστάσεως, ἀλλ' ὦν ἐν αὐτῷ, καὶ αὐτὸν ἔχων ἐν ἑαυτῷ, ἰδιοποιεῖται τὴν ἐνανθρώπησιν, ἵνα διευκρινηθῶσιν αἱ ὑποστάσεις.
- [02358] Ἴνα δὲ μὴ νομίσης, ὅτι ἡ Παλαιὰ μόνη οἶδε τὸν ἕνα καὶ μόνον Θεὸν καταγγέλλειν, ἄκουσον αὐτοῦ τοῦ Σωτῆρος λέγοντος·
- [02359] «Γέγραπται, Κυρίῳ τῷ Θεῷ σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.»
- [02360] Καὶ ἐν ἄλλοις, ἐρωτηθεὶς, ποία ἐντολὴ μεγάλη ἐν νόμῳ, εἶπεν·
- [02361] «Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου·
- [02362] καὶ τὸν πλησίον σου ὡς σεαυτόν.»
- [02363] Ἄρα, ἐπειδὴ οὐκ εἶπε Κύριον τὸν Θεόν σου, καὶ Υἱὸν αὐτοῦ, οὐ δεῖ ἀγαπᾶν ἡμᾶς, μᾶλλον δὲ συναγαπᾶν Κυρίῳ τῷ Θεῷ καὶ Υἱὸν, καὶ τὸ Πνεῦμα τὸ ἅγιον;
- [02364] Μακεδ.
- [02365] Ναί.
- [02366] Ἀλλ' εἶπε, ποῦ Θεὸς τὸ Πνεῦμα εἴρηται.
- [02367] Ὁρθ.
- [02368] Τέως μάθε αὐτὸ μὴ χωρίζειν τῆς κοινωνίας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ, ἀλλὰ συναγαπᾶν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τὸ ἅγιον Πνεῦμα, ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ τότε ἐπίγνωσιν Θεοῦ εὐρήσεις.
- [02369] Μακεδ.
- [02370] Ἀγαπῶ μὲν αὐτὸ ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ψυχῆς καὶ διανοίας·
- [02371] οὐ μὴν θεολογῶ αὐτό.

[02372] Ὁρθ.

[02373] Πῶς γὰρ δύνη θεολογήσαι τὸ Πνεῦμα, ὃ μὴ θέλων εἰπεῖν τὴν αὐτὴν οὐσίαν, καὶ δόξαν, καὶ βουλὴν, καὶ δύναμιν Πατρὸς καὶ Υἱοῦ;

[02374] ἀλλ' ἐναντία εὐρέθης λέγων ἢ προσεβάλλου πίστει τοῦ μακαρίου Λουκιανοῦ.

[02375] Μακεδ.

[02376] Ἐγὼ πιστεύω, ὡς ὁ μακάριος Λουκιανὸς, καὶ λέγω οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης ἀπαράλλακτον εἰκόνα·

[02377] τὴν αὐτὴν οὐ λέγω οὐδὲ οὐσίαν, οὐδὲ θεότητα, οὐδὲ βουλήν, οὔτε δύναμιν, οὔτε δόξαν.

[02378] Ὁρθ.

[02379] Σαυτῶ οὖν ἐναντία λέγεις καὶ τῷ μακαρίῳ Λουκιανῷ·

[02380] καὶ ὥσπερ οἱ Μανιχαῖοι καὶ Φρύγες, καὶ πᾶσαι αἰρέσεις λέγουσιν, οὕτως πιστεύομεν, ὡς οἱ ἀπόστολοι·

[02381] ἐξεταζόμενοι δὲ, ἐναντία εὐρίσκονται λέγοντες·

[02382] οὕτω καὶ αὐτὸς ποιεῖς.

[02383] Καὶ Ἰουδαίων δὲ ἔστιν ἀκοῦσαι, ὅτι Οὕτω πιστεύομεν, ὡς ὁ μακάριος Μωσῆς καὶ οἱ προφῆται, [28.1228] καὶ ἐν ταῖς ἐρωτήσεσιν αὐτὸν τὸν προφητευόμενον εὐρίσκονται σταυρώσαντες.

[02384] Μακεδ.

[02385] Ἡμεῖς οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης, ἀπαράλλακτον εἰκόνα λέγομεν τὸν Υἱὸν τοῦ Πατρὸς·

[02386] οὔτε δὲ ἐκ τῆς οὐσίας λέγομεν, οὔτε τὴν αὐτὴν οὐσίαν, καὶ βουλὴν, καὶ δύναμιν, καὶ δόξαν.

[02387] Λοιπὸν, εἰ ἔχεις εἰπεῖν, ποῦ γέγραπται, Θεὸς τὸ Πνεῦμα, εἰπέ.

[02388] Τί με σήπεις;

[02389] Ὁρθ.

[02390] Ὅτε ἔδειξα, ὅτι σαυτῶ ἐναντία λέγεις, ὡς οἱ ἀκροαταὶ ἴσασι, καὶ οἱ μετὰ ταῦτα ἀνα γινώσκοντες γινώσκονται, τότε δείκνυμι, ὅτι καὶ Θεὸς καὶ κτίστης καὶ ζωοποιὸς ἔστιν ὁ Παράκλητος τὸ Πνεῦμα τῆς ἀληθείας.

[02391] Μακεδ.

[02392] Κἂν ἐν τούτων δείξης, γίνομαι ὁμοουσιαστής.

[02393] Ὁρθ.

[02394] Τί νι εἶπεν ὁ Θεός·

[02395] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν;» Μακεδ.

[02396] Ὁ Θεὸς καὶ Πατὴρ ἔλεγε γὰρ τῷ Υἱῷ καὶ Θεῷ.

[02397] Ὁρθ.

[02398] Ἀπ' αὐτοῦ τοῦ γεγονότος δυνάμεθα γινῶναι, τί νι ἔλεγε τὸ γεγονός.

[02399] Ὁ ἄνθρωπος ἐγένετο κατ' εἰκόνα Θεοῦ, ἢ οὐ;

[02400] Μακεδ.

[02401] Καὶ πάνυ.

[02402] Ὁρθ.

[02403] Εἰπέ οὖν, εἰ δύναται εἰκὼν Θεοῦ εἶναι ἄνθρωπος, μὴ ὢν ἄρτιος·

[02404] καὶ εἰ δύναται εἶναι ἄρτιος, μὴ ἁγιασθεὶς τῷ Πνεύματι τῆς ἀγιωσύνης.

[02405] Μακεδ.

[02406] Καὶ πάντες οὖν οἱ ἄνθρωποι Πνεῦμα ἅγιον ἔχουσιν;

- [02407] Ὅρθ.
- [02408] Εἰ πάντες εἰσι κατ' εἰκόνα ἄρτιοι, καὶ πάντες Πνεῦμα ἅγιον ἔχουσιν.
- [02409] Μακεδ.
- [02410] Πάντες ἔχουσι τὸ κατ' εἰκόνα.
- [02411] Ὅρθ.
- [02412] Πῶς οὖν ὁ ἅγιος Παῦλος λέγει·
- [02413] «Ὅπως γένησθε κατ' εἰκόνα τοῦ κτίσαντος ὑμᾶς;» καὶ ἐν ἄλλοις·
- [02414] «Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν τὴν εἰκόνα τοῦ ἐπουρανίου;» Μακεδ.
- [02415] Οὐκ ἐσμὲν οὖν πάντες κατ' εἰκόνα;
- [02416] Ὅρθ.
- [02417] Οἱ ἁμαρτάνοντες, οὐ·
- [02418] οἱ δὲ τὰς πράξεις τοῦ σώματος θανατοῦντες, καὶ ἐνδιδυσκόμενοι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα, ἔχουσι τὸ κατ' εἰκόνα.
- [02419] Τοιοῦτος γὰρ ἦν ὁ Ἀδὰμ πρὸ τῆς παρακοῆς.
- [02420] Ἐκεῖνος οὖν ὁ κατ' εἰκόνα τοῦ Θεοῦ κτισθεὶς ἄνθρωπος παρὰ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος ἐκτίσθη.
- [02421] «Ποιήσωμεν» γὰρ, εἶπεν, ἵνα τὴν συνέρ γειαν εἴπη, οὐχί, Ποιήσατε, ἵνα μὴ σὺ πάλιν ὑπουργὸν καὶ λειτουργὸν εἴπης.
- [02422] Μακεδ.
- [02423] Τὸ Πνεῦμα τὸ ἅγιον συνεργὸν λέγεις Πατρὸς καὶ Υἱοῦ;
- [02424] Ἡ Γραφή δὲ καὶ τοὺς ἁγίους ἀποστόλους συνεργοὺς καλεῖ.
- [02425] Ὅρθ.
- [02426] «Ναὶ, εἰς τὴν σωτηρίαν τῶν σωζομένων,» οὐ μὴν εἰς τὴν δημιουργίαν κτισμάτων.
- [02427] Οἱ μὲν οὖν ἀπόστολοι εἰς τὴν σωτηρίαν τῶν ἀνθρώπων συνεργοὶ, ἐπειδὴ τοῦ Πνεύματος ἦσαν καὶ εἰσὶν ναός·
- [02428] αὐτὸ δὲ τὸ Πνεῦμα εἰς δημιουργίαν.
- [02429] Μακεδ.
- [02430] Καὶ ἔχεις μοι δεῖξαι, ὅτε συνήρρησεν εἰς τὴν δημιουργίαν τῶν ἀνθρώπων τὸ Πνεῦμα;
- [02431] Ὅρθ.
- [02432] Δέδεικται.
- [02433] Μακεδ.
- [02434] Πῶς;
- [02435] Ὅρθ.
- [02436] Ὅττον κτισθέντα ἄνθρωπον κατ' εἰκόνα, μετὰ τῆς τοῦ Πνεύματος συνεργείας ὀρώμεν ὄντα.
- [02437] Μακεδ.
- [02438] Ἐγὼ ^[28.1229] πάντα ἄνθρωπον κατ' εἰκόνα λέγω.
- [02439] Ὅρθ.
- [02440] Δυνάμει λέγεις, ἢ ἐνεργεία;
- [02441] Μακεδ.
- [02442] Καὶ τί ἐστὶν δυνάμει;

- [02443] καὶ τί ἐστὶν ἐνεργεία;
- [02444] Ὅρθ.
- [02445] Δυνάμει ἐστὶν, ὃ δύναται γενέσθαι·
- [02446] ἐνεργεία δὲ ὁ ἐνεργῶν τὰ τῆς εἰκόνης κάλλη.
- [02447] Ὡσπερ τὸ βρέφος δυνάμει ἐστὶ ζῶον λογικὸν θνητόν·
- [02448] ἐνεργεία δὲ γίνεται αὐξηθὲν, ὃ πρὸ τούτου τῆ δυνάμει·
- [02449] οὕτω καὶ κατ' εἰκόνα Θεοῦ ἐστὶν ἕκαστος δυνάμει.
- [02450] Ἐὰν δὲ ἀπεκδύσηται τὴν νεκρότητα, ἣν ἐπενδύσατο διὰ τῆς παραβάσεως ὁ Ἀδὰμ, καὶ ἐνδύσηται τὸν καινὸν ἄνθρωπον τῆς ἀφθαρσίας, ὃν ἐκδυσάμενος Ἀδὰμ, γυμνὸς ἠύρεθη·
- [02451] τότε γίνεται ἐνεργεία κατ' εἰκόνα τοῦ κτίσαντος, οἳ ἐγένοντο οἱ ἀπόστολοι, ὧν ἡ σκιά δυνάμεις ἀπετέλει.
- [02452] Μακεδ.
- [02453] Πρὸ τούτου οὖν οὐκ ἦσαν κατ' εἰκόνα οἱ ἀπόστολοι;
- [02454] Ὅρθ.
- [02455] Μὴ τὸν ἔξω ἄνθρωπον, ὃν διαφθείρεσθαι εἶπεν ὁ Παῦλος, λέγεις τὸν κατ' εἰκόνα, οὐχὶ δὲ τὸν ἔσω τὸν ἀνακαινούμενον;
- [02456] Μακεδ.
- [02457] Τὸν ἔσω λέγω, τὸν ἀνακαινούμενον·
- [02458] οὐδὲ γὰρ ἀνθρωπόμορφον λέγω τὸν Θεόν.
- [02459] Ὅρθ.
- [02460] Ὁ Θεὸς, οὗ ἐστὶν εἰκὼν ὁ ἄνθρωπος, ἀόρατός ἐστιν;
- [02461] Μακεδ.
- [02462] Πάνυ.
- [02463] Ὅρθ.
- [02464] Ἀνάγκη οὖν τοῦ ἀοράτου Θεοῦ ἀόρατον εἶναι καὶ τὴν εἰκόνα, καὶ τῆς ἀοράτου εἰκόνης ἀόρατον τὸν κατ' εἰκόνα ἄνθρωπον.
- [02465] Μακεδ.
- [02466] Ἐὰν δέξωμαι, ὅτι ὁ κατ' εἰκόνα γεγονώς ἄνθρωπος ὁ ἐν τῷ κρῦ πτῶ ἐστὶν, ἀλλ' οὐ λέγω τὸ Πνεῦμα τὸ ἅγιον πεποιηκέναι αὐτόν.
- [02467] Ὅρθ.
- [02468] Τίθη δὲ ὅλως, ὅτι ὁ Ἀδὰμ ἐν τῷ παραδείσῳ ἅγιος ἦν;
- [02469] Μακεδ.
- [02470] Ναί.
- [02471] Ὅρθ.
- [02472] Οὕτω κτισθεῖς, ἢ ἐξ ἀρετῆς γενόμενος τοιοῦτος;
- [02473] Μακεδ.
- [02474] Οὕτω κτισθεῖς.
- [02475] Ὅρθ.
- [02476] Συνέκτισεν ἄρα τῷ Πατρὶ καὶ τῷ Υἱῷ τὸ Πνεῦμα τὸ ἅγιον τὸν ἄνθρωπον.
- [02477] Μακεδ.

[02478] Οὐκ ἐδύνατο γὰρ αὐτὸν ὁ Υἱὸς ἅγιον κτίσαι;

[02479] Ὅρθ.

[02480] Καὶ πάνυ.

[02481] Μακεδ.

[02482] Τί οὖν λέγεις, ὅτι τὸ Πνεῦμα τὸ ἅγιον αὐτὸν ἐποίησεν;

[02483] Ὅρθ.

[02484] Ὡσπερ ὁ Πατὴρ, δυνάμενος κτίσαι τὸν ἄνθρωπον, μετὰ τοῦ Υἱοῦ κτίζει, ἵνα δειχθῇ τὸ ταυτὸν τῆς φύσεως·

[02485] οὕτω καὶ ὁ Υἱὸς, δυνάμενος κτίσαι ἅγιον τὸν ἄνθρωπον, μετὰ τοῦ Πνεύματος κτίζει, ἵνα δειχθῇ τὸ γεγονὸς ἔργον Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.

[02486] Οὕτως γοῦν καὶ πεπτωκότα τὸν ἄνθρωπον, καὶ παραβληθέντα τοῖς κτήνεσι τοῖς ἀνοήτοις, ἄνευ τοῦ Πνεύματος οὐκ ἀνεκαίνισεν·

[02487] ἀλλὰ καθὼς ὁ Προφήτης λέγει·

[02488] «Ἐξαπόστειλον τὸ Πνεῦμά σου, καὶ κτισθήσονται, καὶ ἀνακαινιεῖς τὸ πρόσωπον τῆς γῆς.».

[02489] Μακεδ.

[02490] Καὶ ἡμεῖς λέγομεν, ὅτι ἀνακαινισμὸς ἡμῶν διὰ τοῦ Πνεύματος γίνεται·

[02491] Πνεῦμα γὰρ ἁγιωσύνης ἐστίν.

[02492] Ὅρθ.

[02493] «Πάντα μὲν καθαρὰ τοῖς καθαροῖς.».

[02494] Ἐπειδὴ δὲ οὐκ ἐν ἀπλότητι εἶπας, διὰ τοῦ Πνεύματος, ἀναγκαίως οὐ παρασιωπῶ.

[02495] Εἰπέ οὖν μοι, ὁ ἀνακαινισμὸς ἡμῶν οὐ διὰ λουτροῦ τῆς παλιγγενεσίας γίνεται;

[02496] Μακεδ.

[02497] Ναί.

[02498] Ὅρθ.

[02499] Πῶς οὖν βαπτίζομεθα;

[02500] εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος;

[02501] Μακεδ.

[02502] Εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

[02503] Ὅρθ.

[02504] Τί οὖν λέγεις τὸν ἀνακαινισμὸν ἡμῶν ^[28.1232] διὰ Πνεύματος ἁγίου γίνεσθαι;

[02505] οὐχὶ δὲ ἐκ Πατρὸς καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος;

[02506] Μακεδ.

[02507] Οὐ γέγραπται, ὅτι κατὰ τὸ πολὺ ἔλεος αὐτοῦ ἀναγεννήσας ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινίσεως Πνεύματος ἁγίου;» Ὅρθ.

[02508] Προλαβὼν εἶπον, ὅτι «τοῖς καθαροῖς πάντα καθαρά.».

[02509] Παρ' ἡμῖν γὰρ, κατὰ τὸν σκοπὸν τῆς Γραφῆς, τὸ «δι' οὗ» ταυτὸν ἐστὶ τῷ «ἐξ οὗ.».

[02510] Ἀμέλει γοῦν λέγει ὁ ἅγιος Παῦλος·

[02511] «Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ.».

[02512] Καὶ ἐνταῦθα γὰρ τὸ «δι' οὗ» ἀντὶ τοῦ «ἐξ οὗ» κεῖται.

[02513] Ὁμολόγει οὖν, ὅτι ἡ κτίσις ἡμῶν παρὰ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος ἐγένετο.

- [02514] Οὐ γὰρ ἄλλος ἔκτισεν, καὶ ἄλλος ἀνεκαίνισεν·
- [02515] ἀλλ' ὁ κτίσας Θεὸς μετὰ τοῦ Υἱοῦ καὶ Πνεύματος ἁγίου.
- [02516] Καὶ διὰ τοῦτο ἐν ἀρχῇ εἶπεν·
- [02517] «Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν,» ἵνα ἐκ τῆς συνεργείας τὸ ταυτὸν τῆς φύσεως δείξη.
- [02518] Μακεδ.
- [02519] Φανερώτερόν μοι δεῖξον, ὅτι τὸ Πνεῦμα τὸ ἅγιον κτίζει.
- [02520] Ὁρθ.
- [02521] Ἀρκεῖ μὲν καὶ τὰ προειρημένα τῶ νοῦν ἔχοντι πρὸς φανεράν ἀπόδειξιν·
- [02522] ἐπειδὴ δὲ καὶ ἐκ τοῦ πλήθους τῶν μαρτυριῶν πιστωθῆναι θέ λεις, ἄκουσον τοῦ Ἰώβ λέγοντος·
- [02523] «Πνεῦμα θεῖον.
- [02524] τὸ ποιήσάν με·
- [02525] πνοὴ δὲ παντοκράτορος ἢ διδάσκουσά με.».
- [02526] Μακεδ.
- [02527] Ἐλιοῦδ ἔστιν ὁ λέγων, καὶ οὐκ εἶπεν ἀπλῶς, «Τὸ ποιήσάν με,» ἀλλὰ λέγει οὕτω·
- [02528] «Καθαρά μου ἡ καρδία ῥήμασιν, σύνεσις δὲ χει λέων μου καθαρά νοήσει·
- [02529] Πνεῦμα θεῖον τὸ ποιήσάν με καθαρά νοήσει.».
- [02530] »Πνεῦμα θεῖον τὸ ποιήσάν με.».
- [02531] τουτέστι, τὸ ποιήσάν με καθαρά νοήσαι.
- [02532] Ὁρθ.
- [02533] Ὁμολογεῖς δὲ ὅλως θεῖον τὸ Πνεῦμα.
- [02534] Μακεδ.
- [02535] Μὴ γὰρ ὁ Ἰώβ αὐτὸ εἶπεν·
- [02536] ἀλλ' ὁ Ἐλιοῦδ, ὃν ἐμέμψατο ὁ Θεός.
- [02537] Ὁρθ.
- [02538] Μὴ γὰρ ἐμέμψατο αὐτὸν, διατί εἶπεν τὸ Πνεῦμα θεῖον;
- [02539] Μακεδ.
- [02540] Ὅμως ἐμέμψατο αὐτὸν ὁ Θεός.
- [02541] Ὁρθ.
- [02542] Ἐὰν οὖν ἀκούσης καὶ τοῦ Ἰώβ λέγοντος· «Ζῆ Κύριος, ὃς οὕτω με κέκρικεν, καὶ ὁ παντο κράτωρ ὁ πικράνας μου τὴν ψυχὴν.
- [02543] Ἥ μὴν ἔτι τῆς πνοῆς μοι ἐνούσης·
- [02544] Πνεῦμα δὲ θεῖον τὸ περιόν μοι ἐν ῥίσιν,» τί ἔχεις εἰπεῖν καὶ περὶ τοῦ Ἰώβ;
- [02545] Μακεδ.
- [02546] Καὶ λέγω θεῖον τὸ Πνεῦμα, οὐ μὴν Θεόν.
- [02547] Ὁρθ.
- [02548] Τὸ δὲ θεῖον Πνεῦμα τί ἄλλο ἐστὶν ἢ Θεός;
- [02549] Μακεδ.

- [02550] Μὴ γένοιτο! Ὁρθ.
- [02551] Οὐκοῦν εἶπε, εἴ τινα τῶν ἁγίων δυ νάμεων θεῖον εἶπεν ἡ Γραφή.
- [02552] Ανάγνωθι τὴν Παλαιὰν πᾶσαν Διαθήκην καὶ τὴν Καινὴν, εἰ εὐρέθῃ τις τῶν ἁγίων ἀγγέλων θεῖον λεγόμενος Πνεῦμα.
- [02553] Μακεδ.
- [02554] Οὐδὲν γὰρ τῶν ἄλλων πνευμάτων τοιοῦτό ἐστι Πνεῦμα·
- [02555] μοναδικὸν γὰρ ἐστι.
- [02556] Ὁρθ.
- [02557] Ὁμολογεῖται οὖν καὶ παρὰ σοῦ, μὴ εἶναι ἐν τοῖς κτίσμασι Πνεῦμα τοιοῦτο.
- [02558] Μακεδ.
- [02559] Ὁμολογεῖται.
- [02560] Ὁρθ.
- [02561] Ἴδωμεν οὖν λοιπὸν, εἰ οὐκ ἔχει μετὰ Πατρὸς καὶ Υἱοῦ τὴν κατὰ φύσιν κοινωνίαν.
- [02562] Μακεδ.
- [02563] Τοῦτο ἐὰν δειχθῆ, ἐδείχθη καὶ Θεός.
- [02564] Ὁρθ.
- [02565] Τέως Πνεῦμα θεῖον ἐδείχθη.
- [02566] Μακεδ.
- [02567] Ἀλλ' οὐ Θεός.
- [02568] Ὁρθ.
- [02569] Ἐὰν ἀκούσωμεν Παύλου τοῦ ἀποστόλου λέγοντος, τὸν Θεὸν μηδὲν ἄλλο εἶναι ἢ θεῖον, ἀνάγκη συνθέσθαι τὸ θεῖον εἶναι Θεόν.
- [02570] Μακεδ.
- [02571] Οὐ [28.1233] πάντως.
- [02572] Οὐδὲ γὰρ ἐπειδὴ ὁ Θεὸς Πνεῦμα, καὶ τὸ [28.1233] θεῖον Πνεῦμα Θεός.
- [02573] Ποῦ δὲ γέγραπται, ὁ Θεὸς θεῖον;
- [02574] Ὁρθ.
- [02575] Ἐν ταῖς Πράξεσι τῶν ἀποστόλων λέγει Παῦλος οὕτως·
- [02576] «Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ, χαρὰ γματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπων, τὸ θεῖον εἶναι ὅμοιον.».
- [02577] Μακεδ.
- [02578] Φθάσας εἶπον, ὅτι κὰν θῶ, ὅτι ὁ Θεὸς Πνεῦμά ἐστιν, οὐ πάντως καὶ τὸ θεῖον Πνεῦμα Θεός.
- [02579] Ὁρθ.
- [02580] Εἰ οὐδὲν τῶν κτισμάτων Πνεῦμα θεῖον, οὐδὲν Πνεῦμα ἁγιωσύνης, κοινὰ δὲ ταῦτα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος·
- [02581] τῆς αὐτῆς ἄρα φύσεως Πατῆρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα.
- [02582] Μακεδ.
- [02583] Δεῖξον οὖν, ὅτι, ὡσπερ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, ὁμοίως δὲ καὶ ὁ Υἱός, οὕτω καὶ τὸ Πνεῦμα ζωοποιεῖ.
- [02584] Ὁρθ.
- [02585] Λέγει Παῦλος·

[02586] «Υμεῖς δὲ οὐκέτ' ἐστὲ ἐν σαρκί, εἶπερ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν.

[02587] Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

[02588] Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νε κρὸν δι' ἁμαρτίαν, τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.

[02589] Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν Χριστὸν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν.».

[02590] Μακεδ.

[02591] Οὕτως οὐ γέγραπται, διὰ τοῦ ἐνοικοῦντος, ἀλλὰ τὸ ἐνοικοῦν.

[02592] Ὅρθ.

[02593] Ἐὰν δειχθῆ, ὅτι «διὰ τοῦ ἐνοικοῦντος» γέγραπται, πείθη, ὅτι τῆς αὐτῆς ἐστὶ φύσεως τὸ Πνεῦμα Πατρὶ καὶ Υἱῷ;

[02594] Μακεδ.

[02595] Ἐὰν οὖν πού ἐν ἡ δευτέρου ἀντίγραφον εὔρεθῆ ἐσφαλμένον παρ' ὑμῖν, ἐκ τούτου ἔχεις με πείσαι;

[02596] Ὅρθ.

[02597] Ἔχομεν δεῖξαι, ὅτι ἐν ὅλοις τοῖς ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται.

[02598] Ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορηθῆτι καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως.

[02599] Μακεδ.

[02600] Εἰπέ·

[02601] τοῦτο γὰρ ἀντιλέγεται.

[02602] Ὅρθ.

[02603] Λέγει ὁ αὐτὸς ὁ ἅγιος Παῦλος·

[02604] «Οὐχ ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·

[02605] ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους Καινῆς Διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος.

[02606] Τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.».

[02607] Μακεδ.

[02608] Ζωοποιεῖν λέγεται τὸ ἀπὸ ἁμαρτιῶν ἄγειν εἰς δικαιοσύνην.

[02609] Οὐ μὴν ἐγείρει νεκροὺς, ὡς ὁ Χριστὸς ἠγείρεν.

[02610] Ὅρθ.

[02611] Παῦλος ὁ ἀπόστολος ἠγείρε τον Εὐτυχον ἀποθανόντα, ἢ οὐ;

[02612] Μακεδ.

[02613] Ἀλλ' οὐκ ἦν Παῦλος ὁ ἀναστήσας, ἀλλ' ὁ ἐν Παύλῳ λαλήσας Χριστός.

[02614] Ὅρθ.

[02615] Καίτοιγε Παῦλος λέγει, ὅτι «Χριστὸς ἐν δυνάμει Πνεύματος ἁγίου πεποίηκεν ἐν ἐμοὶ τὰ σημεῖα.».

[02616] Λέγει γὰρ οὕτως, ὅτι «Οὐ τολμῶ τι ἐγὼ λέγειν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ λόγῳ καὶ ἔργῳ, εἰς ὑπακοὴν ἐθνῶν, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου.».

[02617] Μακεδ.

[02618] Οὐκ ἐδύνατο γὰρ ὁ Χριστὸς ἄνευ τοῦ Πνεύματος τοῦ ἁγίου ποιῆσαι τὰ σημεῖα καὶ τὰ τέρατα;

[02619] Ὅρθ.

[02620] Οὐκ ^[28.1236] ἐδύνατο γὰρ ὁ Πατὴρ ἄνευ τοῦ Υἱοῦ ποιῆσαι τὰ πάντα;

[02621] Μακεδ.

[02622] Ναί.

[02623] ἀλλ' ἵνα καὶ Υἱὸς δημιουργὸς δειχθῆ.

[02624] Ὅρθ.

[02625] Τῷ αὐτῷ λόγῳ, δυνάμενος καὶ ὁ Υἱὸς ποιῆσαι τὰ σημεῖα καὶ τὰ τέρατα, ποιεῖ ἐν τῷ Πνεύματι, ἵνα δειχθῆ καὶ τὸ Πνεῦμα τὸ ἅγιον τὰ αὐτὰ ποιοῦν τῷ Πατρὶ καὶ τῷ Υἱῷ.

[02626] Μακεδ.

[02627] Ἡμεῖς οὐ δυνάμεθα εἰπεῖν Θεὸν τὸ Πνεῦμα.

[02628] Ὅρθ.

[02629] Λέγεις τὰς θείας Γραφὰς ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου εἰρησθαι διὰ τῶν προφητῶν καὶ τῶν ἀποστόλων, ἢ οὐ;

[02630] Μακεδ.

[02631] Ναί.

[02632] Ὅρθ.

[02633] Θεὸς ἄρα τὸ ἐμπνεῦσαν αὐτοὺς Πνεῦμα.

[02634] Μακεδ.

[02635] Μὴ γένοιτο εἰπεῖν! Ὅρθ.

[02636] Εἰ αἱ πνευσθεῖσαι Γραφαὶ παρ' αὐτοῦ θεόπνευστοὶ εἰσιν, τί ἂν ἄλλο εἴη τὸ Πνεῦμα ἢ Θεός;

[02637] Μακεδ.

[02638] Τὴν τοῦ Θεοῦ διδασκαλίαν διηκόνησεν ἡμῖν, καὶ διὰ τοῦτο αὐτὴ ἡ διδασκαλία θεόπνευστος λέγεται.

[02639] Ὅρθ.

[02640] Ἐπειδὴ καὶ ὁ ἁγιασμός, ὃν ἀγιάζει καὶ ἡμᾶς τὸ Πνεῦμα, Θεοῦ ἐστὶν ἅγια σμός, οὐκ ἐστὶν αὐτοῦ τοῦ Πνεύματος ὁ ἁγιασμός;

[02641] Μακεδ.

[02642] Ναί, καὶ αὐτοῦ τοῦ Πνεύματος ἐστὶν ὁ ἅγια σμός.

[02643] Ὅρθ.

[02644] Ὅσπερ οὖν ὁ ἁγιασμός Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος ἐστὶν, οὕτως καὶ ἡ θεία Γραφή.

[02645] Ἡ τοίνυν διδασκαλία Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος ἐστὶν.

[02646] Θεόπνευστος δὲ ἡ Γραφή ὅμο λογεῖται παρὰ τῷ ἁγίῳ Παύλῳ.

[02647] Θεὸς ἄρα Πατὴρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα.

[02648] Διὸ καὶ εἴρηται παρὰ τοῖς προφήταις.

[02649] «Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ.»

[02650] Μακεδ.

[02651] Πᾶς ὁ μαθὼν παρὰ τοῦ Πατρὸς διδακτὸς Θεοῦ ἀκούει.

[02652] Ὅρθ.

[02653] Ὅσπερ ὁ ἀγιάζόμενος παρὰ τοῦ Πατρὸς καὶ Υἱοῦ, ἀγιάζεται ὁμοίως καὶ παρὰ τοῦ Πνεύματος.

[02654] οὕτως ὁ μαθὼν παρὰ Πατρὸς καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος μανθάνει.

[02655] ἀμέλει τοῦ Χριστοῦ εἰρηκότος, ὅτι «Οὐκ ἐστὲ ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν,» ὁ ἅγιος Παῦλος λέγει.

- [02656] «Ἡ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ;» Ἀκούεις, ὅτι ἅ λαλεῖ τὸ Πνεῦμα, Χριστοῦ διδασκαλία ἐστίν·
- [02657] καὶ ἅ λαλεῖ Χριστὸς καὶ τὸ Πνεῦμα, Πατρὸς διδασκαλία ἐστίν.
- [02658] Εἰ δὲ τοῦτο, ἄρα ἅ λαλεῖ ὁ Πατὴρ, καὶ ὁ Υἱός, καὶ τὸ Πνεῦμα, θεόπνευστος Γραφή ἐστιν.
- [02659] Μακεδ.
- [02660] Ὅταν οὖν λέγῃ ὁ Πατὴρ·
- [02661] «Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα» Πατὴρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα τοῦτο λέγει.
- [02662] Ὁρθ.
- [02663] Εἰσὶ φωναὶ ἴδιαι τοῦ Πατρὸς, καὶ εἰσὶ φωναὶ ἴδιαι τοῦ Υἱοῦ, καὶ εἰσὶ φωναὶ ἴδιαι τοῦ Πνεύματος·
- [02664] καὶ εἰσὶ κοιναὶ Πατρὸς, Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [02665] Ὅταν οὖν λέγῃ ὁ Πατὴρ, ὡς προλαβὼν εἰρηκας, «Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα,» αὐτοῦ τοῦ Πατρὸς ἐστὶ φωνή.
- [02666] Καὶ ὁμοίως ὅταν λέγῃ, «Ἴδου ὁ Παις μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησεν ἡ ψυχὴ μου·
- [02667] θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν» καὶ ^[28.1237] ὅσαι τοιαῦται, αὐτοῦ τοῦ Πατρὸς εἰσὶν ἴδιαι.
- [02668] Ὅταν δὲ λέγῃ ὁ Υἱός, «Ἔρυσαν χειρὰς μου καὶ πόδας μου,» καὶ ὅσαι τοιαῦται, τοῦ Χριστοῦ εἰσὶ φωναί.
- [02669] Οὕτω καὶ τοῦ Πνεύματος ἴδιαί εἰσὶ φωναί·
- [02670] ὡς ὅταν λέγῃ ὁ Ἄγαθος·
- [02671] «Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον·
- [02672] Τὸν ἄνδρα τοῦτον, οὗ ἐστὶν ἡ ζώνη αὐτῆ, οὕτως δῆσουσιν.».
- [02673] Πᾶσαι δὲ αὗται, θεόπνευστοι λέγονται, διὰ τὸ καὶ τὰς τοῦ Πατρὸς Θεοῦ εἶναι φωνὰς, καὶ τὰς τοῦ Υἱοῦ Θεοῦ εἶναι φωνὰς, καὶ τὰς τοῦ Πνεύματος Θεοῦ εἶναι φωνὰς.
- [02674] Μακεδ.
- [02675] Μὴ γένοιτο! Ὁρθ.
- [02676] Οὐκοῦν εἰπέ τὰς μὲν εἶναι θεόπνευστους (τὰς δὲ οὐ)·
- [02677] καὶ μέμψαι τῷ ἁγίῳ Παύλῳ γράψαντι θεοπνεύστους τὰς πάσας Γραφάς.
- [02678] Μακεδ.
- [02679] Ἦ οὖν, ἐπειδὴ τινὰ ῥήματα τῶν ἁγίων εἰσὶν ἐν αὐταῖς καὶ τῶν ἀσεβῶν καὶ ἁμαρτωλῶν ἀνθρώπων, διὰ τοῦτο καὶ οἱ ἀσεβεῖς καὶ ἁμαρτωλοὶ θεοὶ εἰσιν;
- [02680] Ὁρθ.
- [02681] Ἀλλὰ καὶ τὰς τοῦ Πατρὸς φωνὰς καὶ τὰς τοῦ Υἱοῦ καὶ τὰς τῶν ἁγίων, καὶ τὰς τῶν ἀσεβῶν καὶ ἁμαρτωλῶν, τὸ Πνεῦμα διὰ τῶν προφητῶν καὶ ἀποστόλων ἔγραψεν.
- [02682] Οὐ γὰρ ἦσαν αὐτοὶ οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς.
- [02683] Μακεδ.
- [02684] Δεῖξόν μοι, ποῦ φανερώς Θεὸς εἴρηται τὸ Πνεῦμα τὸ ἅγιον.
- [02685] Ὁρθ.
- [02686] Ὁμολογεῖς ναὸς εἶναι τοῦ Θεοῦ, ἢ οὐ;
- [02687] Μακεδ.
- [02688] Ναί.
- [02689] Καὶ γὰρ εἴρηται παρὰ τοῦ ἁγίου Παύλου·
- [02690] «Οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ;» Ὁρθ.

- [02691] Πᾶς δὲ ναός, Θεοῦ ναός ἐστι·
- [02692] Θεός ἄρα τὸ Πνεῦμα.
- [02693] Μακεδ.
- [02694] Οὐ λέγω Θεὸν τὸ Πνεῦμα.
- [02695] Ὁρθ.
- [02696] Οὐκοῦν οὐδὲ σὺ ναός.
- [02697] Μακεδ.
- [02698] Τοῦ Θεοῦ ναός εἰμι.
- [02699] Ὁρθ.
- [02700] Τοῦ Πνεύματος οὐ;
- [02701] Μακεδ.
- [02702] Ναὶ καὶ τοῦ Πνεύματος.
- [02703] Ὁρθ.
- [02704] Ἄρα καὶ Πνεῦμα Θεός.
- [02705] Μακεδ.
- [02706] Ἐπειδὴ καὶ ἄγγελοι ᾤκησαν ἐν τοῖς ἀγίοις, ὥσπερ ὁ προφήτης λέγει·
- [02707] «Τὰδε λέγει ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοί·» διὰ τοῦτο καὶ τοὺς ἀγγέλους θεοὺς λέγω;
- [02708] Ὁρθ.
- [02709] Οὐκ ἔχεις μὲν δεῖξαι, ὅτι εἷς ἦν τῶν γεννητῶν ἀγγέλων ὁ λαλῶν ἐν τῷ προφήτῃ.
- [02710] Προαπο δέδεικται γὰρ, ὅτι καὶ ὁ Υἱὸς ἄγγελος, καὶ τὸ Πνεῦμα.
- [02711] Κἂν δοθῇ σοι ἓνα τῶν γεννητῶν ἀγγέλων λαλεῖν ἐν τῷ προφήτῃ, ἀλλ' οὐχὶ καὶ ναός τοῦ ἀγγέλου ὁ προφήτης.
- [02712] Πᾶς γὰρ ναός, Θεοῦ ναός.
- [02713] Ἐπειδὴ εἶπεν, ποῦ τῆς Γραφῆς εἴρηται ναός ὁ προφήτης ἢ ὁ ἀπόστολος, ἢ καθόλου ἄνθρωπος, ἀγγέλου, ἢ τινος κτίσματος.
- [02714] Μακεδ.
- [02715] Θεός οὖν τὸ Πνεῦμα;
- [02716] Ὁρθ.
- [02717] Ἐὰν θέλης, κἂν μὴ θέλης.
- [02718] Μακεδ.
- [02719] Τρεῖς οὖν θεοί.
- [02720] Ὁρθ.
- [02721] Θεός ὁ Πατήρ;
- [02722] Μακεδ.
- [02723] Ναί.
- [02724] Ὁρθ.
- [02725] Καὶ ὁ Υἱός;
- [02726] Μακεδ.

- [02727] Ναί.
- [02728] Ὁρθ.
- [02729] Δύο οὖν θεοί;
- [02730] Μακεδ.
- [02731] Οὐ.
- [02732] Ὁρθ.
- [02733] Οὕτως οὐδὲ τρεῖς;
- [02734] Μακεδ.
- [02735] Ἀλλ' εἷς καὶ εἷς.
- [02736] Ὁρθ.
- [02737] Εἰ τὸ εἷς καὶ εἷς οὐκ εἰσὶ δύο, οὐδὲ τὸ εἷς καὶ εἷς καὶ εἷς, τρεῖς.
- [02738] Μακεδ.
- [02739] Οὐκ ἔστιν οὖν εἷς Θεός, ἐξ οὗ τὰ πάντα, καὶ εἷς Κύριος, δι' οὗ τὰ πάντα;
- [02740] Ὁρθ.
- [02741] Εἰπέ καὶ ἐν Πνεῦμα ἅγιον, ἐν ᾧ τὰ πάντα.
- [02742] Μακεδ.
- [02743] Ποῦ τοῦτο γέγραπται;
- [02744] Ὁρθ.
- [02745] Παρὰ τῷ Δαβίδ·
- [02746] «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι ^[28.1240] τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [02747] Μακεδ.
- [02748] Ἀλλὰ τὸ Πνεῦμα τοῦ στόματος οὐκ ἔστι τὸ ἅγιον Πνεῦμα.
- [02749] Ὁρθ.
- [02750] Οὐκοῦν οὐδὲ ὁ Λόγος Υἱός.
- [02751] Μακεδ.
- [02752] Ἐνταῦθα οὐ τὸν ἐνυπόστατον Λόγον λέγει, οὐδὲ τὸ ἐνυπόστατον Πνεῦμα.
- [02753] Ὁρθ.
- [02754] Ἴνα σοι καὶ δοθῇ λόγον ἔχειν προφορικὸν τὸν Θεόν, εἰπέ ἡμῖν, ὁ ἐνυπόστατος Λόγος ἐστὶν ὁ τὸν οὐρανὸν στερεώσας, ἢ ὁ προφορικός;
- [02755] Μακεδ.
- [02756] Τὸν προφορικὸν λέγω, τὴν ἐντολὴν αὐτοῦ·
- [02757] «Αὐτὸς γὰρ εἶπε, καὶ ἐγενήθησαν·
- [02758] αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν.».
- [02759] Εἶπε δὲ καὶ ἐνετείλατο τῷ Υἱῷ, ἐνυποστάτῳ Λόγῳ·
- [02760] ὁ δὲ τὴν ἐν τολὴν λαβῶν Υἱὸς ἐκτίσεν.
- [02761] Ὁρθ.
- [02762] Οὐκέτι οὖν τῷ λόγῳ αὐτοῦ ἐστερεώθησαν, ἀλλὰ τῇ τοῦ Υἱοῦ ἐνεργείᾳ.

- [02763] Καὶ ψευδὸς τὸ λέγειν·
- [02764] «Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν.».
- [02765] Οὐ γὰρ ἔσχεν ὁ λόγος σύνδρομον τὴν δύναμιν, ἀλλ' ἐνέμεινεν τὴν τοῦ Υἱοῦ ἐνέργειαν.
- [02766] Καὶ εἰς ὅσῃν ἀτοπίαν ἐκπίπτει σου ὁ λόγος, ἀγνοεῖς;
- [02767] Εἰπέ γὰρ ἡμῖν, πολυμαθὲς, ἄρα ὁ Υἱὸς ἀκούσας παρὰ τοῦ Πατρὸς, κινήσας ἑαυτοῦ τὴν οὐσίαν τέχνη τινὶ καὶ μεθόδῳ ἐστερέωσε τὸν οὐρανὸν, ἢ λόγῳ αὐτὸν ὑπ' ἐστήσατο;
- [02768] Μακεδ.
- [02769] Ὁ μὲν τοῦ λόγου λόγος σύνδρομον ἔσχε τὴν δύναμιν·
- [02770] ὁ δὲ τοῦ Πατρὸς λόγος ἐξεδέξατο τὸν τοῦ Χριστοῦ λόγον.
- [02771] Οὐκ αὐτῷ οὖν ὁ Πατὴρ ἐνετείλατο ποιῆσαι τὰ πάντα;
- [02772] Ὁρθ.
- [02773] Τοῦτο οὐ γέγραπται, ἀλλ' ὅτι ὁ Πατὴρ τοῦ λόγου ὄντως πάντα ἐποίησεν.
- [02774] Μακεδ.
- [02775] Εἰ Πατὴρ ἐποιεῖ, πῶς διὰ τοῦ Υἱοῦ ποιεῖ;
- [02776] Ὁρθ.
- [02777] Ὡς τὸ φῶς διὰ τοῦ ἀπαυγάσματος φωτίζει, οὕτως ὁ Πατὴρ διὰ τοῦ Υἱοῦ κτίζει·
- [02778] καὶ ὡς νοῦς διὰ τοῦ λόγου διδάσκει, οὕτως καὶ ὁ Πατὴρ διὰ τοῦ Υἱοῦ κτίζει.
- [02779] Μακεδ.
- [02780] Μὴ διὰ τοῦ Πνεύματος;
- [02781] Ὁρθ.
- [02782] Διὰ τοῦ λόγου κτίζει, καὶ διὰ τοῦ Πνεύματος ἀγιάζει.
- [02783] Μακεδ.
- [02784] Τοῦτο δέχομαι.
- [02785] Ὁρθ.
- [02786] Τοῦτο οὖν ἐστὶ·
- [02787] «Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [02788] Μακεδ.
- [02789] Ἀλλ' ὁ μὲν Υἱὸς κτίζει, τὸ δὲ Πνεῦμα ἀγιάζει, καὶ οὐ κτίζει.
- [02790] Ὁρθ.
- [02791] Ὁ συνετὸς ἀκούων οἶδεν, ὅτι καὶ τὸ ἀγιάζειν κτίζειν ἐστίν.
- [02792] Ὅταν ἀκούσωμεν, «Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός,» τί ἄλλο νοοῦμεν ἢ τὸ, Καρδίαν καθαρὰν ἀγίασον ἐν ἐμοί, ὁ Θεός;
- [02793] Ἐπειδὴ δὲ σὺ βούλει συνουσιᾶσθαι τὸν ἁγιασμὸν τοῖς οὐρανοῖς, εἰπέ, τί μείζον ἐστὶ, κτίζειν ἢ ἀγιάζειν;
- [02794] Μακεδ.
- [02795] Τὸ κτίζειν, ἕρ γον Θεοῦ ἐστίν.
- [02796] Ὁρθ.
- [02797] Ἔργον μὲν Θεοῦ ἐστὶ τὸ κτίζειν, οὐ μὴν μείζον τοῦ ἀγιάζειν ἐστίν.

- [02798] Καὶ γὰρ καὶ αὐτὸ τὸ ἀγιάζειν, ἔργον Θεοῦ ἐστίν.
- [02799] Γέγραπται γάρ·
- [02800] «Πάτερ ἅγιε, ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου.»
- [02801] Ὅτι δὲ τὸ ἀγιάζειν μειζὸν ἐστὶ τοῦ κτίζειν, ἐκ τοῦ ἀποτελέσματος γινώθι, ὅταν τις ἀπολέσῃ τὸν ἀγιασμόν.
- [02802] Ἀκούει ὁ ἄθλιος Ἰούδας·
- [02803] «Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.»
- [02804] Μακεδ.
- [02805] Καλὸν μὲν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
- [02806] Ἀλλ' ὁ κτίζων ^[28.1241] καὶ δημιουργῶν τὰ μὴ ὄντα ὡς ὄντα, μόνος ἐστὶ Θεός.
- [02807] Ὅρθ.
- [02808] Δέδεικται μὲν, ὅτι τὸ, «Ποιήσωμεν ἄνθρωπον,» ἐπὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος λέλεκται·
- [02809] καὶ τὸ, «Ποιήσωμεν αὐτῷ βοηθὸν κατ' αὐτόν,» ὁμοίως ἐπὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος εἴρηται.
- [02810] Ἵνα δὲ μὴ περιέλκηται ὁ λόγος, ἄκουσον τοῦ Εὐαγγελίου λέγοντος, ὅτι τὸν ναὸν τοῦ σώματος τοῦ Χριστοῦ, τὸ Πνεῦμα τὸ ἅγιον ἔκτισε.
- [02811] Μακεδ.
- [02812] Εἶπε ποῦ;
- [02813] Ὅρθ.
- [02814] «Τοῦ Ἰησοῦ ἡ γένεσις οὕτως ἦν·
- [02815] μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.»
- [02816] Μακεδ.
- [02817] Ὁ Υἱὸς οὖν ἐστὶν ὁ Ἰησοῦς τοῦ Πνεύματος.
- [02818] Ὅρθ.
- [02819] Ἡ γένεσις, εἶπεν, οὐχὶ ἡ γέννησις·
- [02820] ἐν λέγει, οὐχὶ δύο.
- [02821] Μακεδ.
- [02822] Ἀλλ' ὁ ἄγγελος εἶπε·
- [02823] «Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου.»
- [02824] Ὅρθ.
- [02825] Πρῶτον γένεσιν ἄκουσον τοῦ ναοῦ, καὶ τότε γέννησιν.
- [02826] Καὶ γὰρ καὶ οἱ ἄνθρωποι πρῶτον γινόμεθα δημιουργικῶς, εἶθ' οὕτως γεννώμεθα καταχρηστικῶς·
- [02827] «Υἱὸς» γὰρ «ἐγέννησα, καὶ ὑψωσα,» γέγραπται, οὐ φυσικῶς δηλονότι, ἀλλὰ καταχρηστικῶς.
- [02828] Μακεδ.
- [02829] Πῶς εἶπεν ὁ Σολομών·
- [02830] «Ἡ Σοφία ἠκοδόμησεν ἑαυτῇ οἶκον;» Ὅρθ.
- [02831] Τοῦτο γὰρ ἐστὶν ὃ λέγω, ὅτι πάντα τὰ ἔργα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος ἐστὶ·
- [02832] καὶ διὰ τοῦτο ποτὲ τοῦ Πατρὸς λέγεται, ποτὲ τοῦ Υἱοῦ, ποτὲ τοῦ ἁγίου Πνεύματος.
- [02833] Ἀμέλει λέγει Παῦλος ὁ ἅγιος ἀπόστολος·

[02834] «Ὅτε δὲ ἠυδόκησεν ὁ Θεὸς, ὁ ἀφορίσας με ἐκκοιλίας μητρός μου, ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί» καὶ πάλιν ὁ αὐτὸς λέγει·

[02835] «Παῦλος δούλος Ἰησοῦ Χριστοῦ, κλητὸς Ἀπόστολος, ἀφορισμένος εἰς Εὐαγγέλιον Θεοῦ.».

[02836] Μακεδ.

[02837] Τί τοῦτο ποιεῖ;

[02838] Ὅρθ.

[02839] Βούλομαί σοι δεῖξαι, ὅτι ποτὲ ἑαυτὸν ἀφόρισμα λέγει τοῦ Πατρὸς, ποτὲ τοῦ Υἱοῦ.

[02840] Μακεδ.

[02841] Μὴ καὶ τοῦ Πνεύματος;

[02842] Ὅρθ.

[02843] Μάθε οὖν, ὅτι καὶ τὸ Πνεῦμα αὐτὸν ἀφόρισεν, ὡς ἤδη προεῖρηται.

[02844] Γέγραπται δὲ οὕτως ἐν ταῖς.

[02845] Πράξεσι τῶν ἀποστόλων·

[02846] «Εἶπε δὲ τὸ Πνεῦμα αὐτοῖς·

[02847] Αφορίσατέ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς.».

[02848] Μακεδ.

[02849] Καγὼ λέγω, οὓς καλεῖ ὁ Πατὴρ, τούτους καλεῖ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα·

[02850] καὶ οὓς ἀγιάζει ὁ Πατὴρ, τούτους ἀγιάζει καὶ τὸ Πνεῦμα, ἀλλ' οὐ κτίζει τὸ Πνεῦμα.

[02851] Ὅρθ.

[02852] Δέ δεικται, ὅτι κτίζει τὸ Πνεῦμα.

[02853] Ἡυρέθη γὰρ ἡ ἀγία Μαρία ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου.

[02854] Μακεδ.

[02855] Οὐκ εἶπεν, ἐν γαστρὶ ἔχουσα κτίσαντος τοῦ Πνεύματος τοῦ ἀγίου·

[02856] ἀλλ' ἀπλῶς εἴρηται·

[02857] «Ἡυρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου.».

[02858] Ὅρθ.

[02859] Τὸ οὖν, «ἐκ Πνεύματος ἀγίου,» τί ἄλλο ἡγή πλην τοῦ κτίσαι;

[02860] Μακεδ.

[02861] Ἐγὼ τὴν οἰκονομίαν λέγω τοῦ Πνεύματος ἐνταῦθα σημαίνεισθαι.

[02862] Ὅρθ.

[02863] Μὴ οὖν θέλεις εἰπεῖν τὸ Κυριακὸν σῶμα κτίσμα;

[02864] Μακεδ.

[02865] Κτίσμα μὲν λέγω τὸ σῶμα, ἀλλ' οὐ τοῦ Πνεύματος αὐτὸ λέγω κτίσμα, ἀλλὰ τοῦ Χριστοῦ.

[02866] Ὅρθ.

[02867] Ἀλλ' ἡ Γραφή ^[28.1244] εἶπεν· «Ἡυρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου.».

[02868] Μακεδ.

[02869] Αὐτὴ τὴ λέξει εἶπέ μοι, ποῦ γέγραπται, ὅτι τι ἔκτισε τὸ Πνεῦμα.

[02870] Ὁρθ.

[02871] Ἀρκεῖ μὲν τοῖς εὐγνωμόνως ἀκούουσι καὶ τὰ προειρημένα·

[02872] ἐπειδὴ δὲ σκοπὸς ἡμῖν ἐστὶν ὠφελῆσαι καὶ τοὺς ἀγνώμονας, ἄκουε καὶ τοῦ Πνεύματος λέγοντος·

[02873] «Ἐτοι μάζου τοῦ ἐπικαλεῖσθαι τὸν Θεόν σου Ἰσραήλ, ὅτι ἰδοὺ ἐγὼ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ.».

[02874] Μακεδ.

[02875] Ὁ Πατὴρ ἐστὶν ὁ λέγων.

[02876] Ὁρθ.

[02877] Εἰ ὁ Πατὴρ ἔλεγεν, εἶχεν ἂν εἰπεῖν, Ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν μου·

[02878] καὶ οὐκ ἂν εἶπεν, τὸν Χριστὸν αὐτοῦ.

[02879] Ἐπεὶ εἶπέ μοι, εἰ ἄλλου Θεοῦ ἐστὶ παρὰ τὸν Πατέρα ὁ Χριστός.

[02880] Μακεδ.

[02881] Ἄλλος μὲν Θεὸς παρὰ τὸν Χριστοῦ Πατέρα οὔτε ἦν, οὔτε ἐστίν, οὔτε ἔσται·

[02882] ὁ προφήτης δὲ ἐστὶν ὁ λέγων·

[02883] «Ἐτοιμάζου τοῦ ἐπι καλεῖσθαι τὸν Θεόν σου, Ἰσραήλ» οὐ κείται δὲ τὸ, «Ἰδοὺ ἐγὼ,» ἀλλ' «Ἰδοὺ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα, ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ» αὐτὸς ὁ Θεός.

[02884] Ὁρθ.

[02885] Πάντα ὑμῖν ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.

[02886] Ὑμεῖς γὰρ ἐστε οἱ καὶ τὴν πρὸς Ἑβραίους τοῦ ἀγίου Παύλου παραγραφόμενοι, καὶ τὴν πρὸς Ῥωμαίους παραχαράττοντες, ἐν τῷ λέγειν, οὐ γέγραπται, «Διὰ τοῦ ἐνοικοῦντος Πνεύματος ἐν ὑμῖν,» ἀλλὰ, «διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα.».

[02887] Ἰδοὺ δὴ καὶ τὸν προφήτην ἐπιχειρεῖς παραχαράττειν.

[02888] Ἀλλ' οὐδεὶς σοι συγχωρεῖ.

[02889] Ἐὰν οὖν προκομίσωμεν τὸ προφητικόν, καὶ δεῖξωμεν, ὅτι τὸ «Ἰδοὺ ἐγὼ» γέγραπται, πείθῃ, ὅτι κτίζει τὸ Πνεῦμα;

[02890] Μακεδ.

[02891] Οἶδα, ὅτι ἐν ἐνίοις τῶν ἀντιγράφων γέγραπται τὸ, «Ἰδοὺ ἐγὼ.».

[02892] Ἀλλ' ἐγὼ λέγω ἐσφαλμένα εἶναι τὰ ἀντίγραφα.

[02893] Οὐ γὰρ ἔχει ἀκολουθίαν λέγειν, τὸ Πνεῦμά ἐστι τὸ λέγον, ὅτι «Ἰδοὺ ἐγὼ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα.».

[02894] Ὁρθ.

[02895] Καίτοιγε ἡ μεγίστη ἀκολουθία τοῦ ῥητοῦ αὕτη, καὶ ἄλλως ἐξ ομαλισθῆναι οὐ δύναται ἢ οὕτως.

[02896] Τὸ γὰρ Πνεῦμά ἐστι τὸ λέγον·

[02897] «Ἐτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν Θεόν σου, Ἰσραήλ.

[02898] Ὅτι ἰδοὺ ἐγὼ τὸ Πνεῦμα, στερεῶν βροντὴν, καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ,» δηλονότι τοῦ Θεοῦ.

[02899] Μακεδ.

[02900] Ποῖον πνεῦμα κτίζει;

[02901] Ὁρθ.

[02902] Εἰ μὲν κατὰ τὸ ῥητὸν, τὸ ἐπόμενον τῇ βροντῇ·

[02903] εἰ δὲ κατὰ διάνοιαν, ὃ εἶπεν ὁ ἅγιος Παῦλος «τηρηθῆναι ἄμεμπτον μετὰ τῆς ψυχῆς, καὶ τοῦ σώματος, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.».

[02904] Καὶ γὰρ τὴν ἐστερεωμένην βροντὴν τὸ βάπτισμα δεῖ νοεῖν, πρότερον ὄν παρὰ Ἰουδαίους χαῦνον καὶ ὑδατῶδες·

- [02905] ὥστε λέγειν τὸν ἅγιον Ἰωάννην·
- [02906] «Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετὰ νοίαν·
- [02907] ἔρχεται δὲ ὁ ἰσχυρότερός μου, ὃς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί.».
- [02908] Ἐπειδὴ οὖν αὐτὸ τὸ βάπτισμα τῆ τοῦ Πνεύματος παρουσίαστε ρεοῦται, καλῶς εἴρηται, ὅτι «Ἴδου ἐγὼ» τὸ Πνεῦμα «στερεῶν βροντὴν, καὶ κτίζων πνεῦμα,» τὸ ἐν [28.1245] ἐκάστῳ ἡμῶν, ὃ καὶ καρδίαν ἐκάλεσεν ὁ Δαβὶδ, λέγων·
- [02909] «Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός.».
- [02910] Μακεδ.
- [02911] Καὶ βροντὴν λέγεις τὸ βάπτισμα.
- [02912] Ὁρθ.
- [02913] Συμβολικῶς καὶ πάνυ.
- [02914] Ὡς γὰρ ὅταν ἀκούω, «Ἄμπελον ἐξ Αἰγύπτου μετῆρας,» οὐκ ἄμπελον σωματικὴν περιβλέπομαι, ἀλλὰ τὸν ναὸν νοῶ·
- [02915] οὕτως καὶ βροντὴν τὸ βάπτισμα νοῶ.
- [02916] Καὶ γὰρ τοὺς μαθητὰς αὐτοῦ υἱοὺς βροντῆς ἐκάλεσεν ὁ Χριστός, τουτέστι βαπτίσματος υἱούς.
- [02917] Ἐπειδὴ γὰρ ἡ βροντὴ συνίσταται ἐξ ὕδατος καὶ πνεύματος, τοῦτο δὲ ἐστὶν ἡ τοῦ ἁγίου βαπτίσματος μυσταγωγία, συμβολικῶς τὸ βάπτισμα βροντὴν καλεῖ ἐστερεωμένην ὑπὸ τοῦ ἁγίου Πνεύματος.
- [02918] Ἀμέλει ὁ Απόστολος, ὡς ἐν ταῖς Πράξεσιν εἴρηται, ἐλθὼν καὶ εὐρών τινὰς βαπτισθέντας, ἠρώτησεν αὐτοὺς λέγων·
- [02919] «Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;» Ἐκείνων δὲ εἰρηκότων, «Ἄλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν,» εἶπεν·
- [02920] «Εἰς τί οὖν ἐβαπτίσθητε;» ὡς τοῦ στερεώματος οὐκ ὄντος ἐν τῷ βαπτίσματι, μὴ παρόντος τοῦ Πνεύματος.
- [02921] Στερεοὶ οὖν βροντὴν τὸ βάπτισμα, καὶ κτίζει τὸ πνεῦμα, τουτέστι τὰς καρδίας ἡμῶν, αὐτὸ τὸ ἅγιον Πνεῦμα τὸ λέγον διὰ τοῦ προφήτου·
- [02922] «Ἐτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν Θεόν σου, Ἰσραήλ·
- [02923] διότι ἰδοὺ ἐγὼ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ.».
- [02924] Μακεδ.
- [02925] Καὶ τὸ ἐξῆς ἐρμήνευσον, καὶ οὕτως ἐξομάλισον.
- [02926] Ὁρθ.
- [02927] «Ποιῶν ὀρθρον καὶ ὀμίχλην, ἐπιβαίνων ἐπὶ τὰ ὑψηλὰ τῆς γῆς.».
- [02928] Μακεδ.
- [02929] Τί οὖν λέγεις τὸν ὀρθρον, καὶ τὴν ὀμίχλην, καὶ τὰ ὑψηλὰ τῆς γῆς;
- [02930] Ὁρθ.
- [02931] Κατὰ διάνοιαν ὀρθρον λέγω τὴν ἀνάστασιν.
- [02932] Τοῦ γὰρ ἡλίου τῆς δικαιοσύνης ἀνατολή, νοεῖται ἡ ἀνάστασις.
- [02933] Ὀμίχλη δὲ ἡ μὴ συγχωροῦσα πᾶσι τηλαυγῶς αὐτὸν ὄραν.
- [02934] Ἡύρεθη γὰρ ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.
- [02935] Τὰ δὲ ὑψηλὰ τῆς γῆς οἱ ἐπὶ γῆς περιπατοῦντες, καὶ ἐν οὐρανοῖς τὸ πολίτευμα ἔχοντες.
- [02936] Ἐπὶ γὰρ τούτους ἐπιβαίνει ἡ τοῦ Πνεύματος χάρις.
- [02937] Μακεδ.
- [02938] Τὸ Πνεῦμα οὖν τὸ ἅγιον ἠγειρεν τὸν Χριστόν;
- [02939] Ὁρθ.

- [02940] Ταῦτα λέγειν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.
- [02941] Ὡσπερ γὰρ τὸ σῶμα τὸ Κυριακὸν λέγεται πεποιηκέναι ὁ Πατὴρ (γέγραπται γάρ·
- [02942] «Πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ, ἐπίσταμαί σε·
- [02943] καὶ πρὸ τοῦ σε ἐξελεθεῖν ἐκ μήτρας, ἡγίακά σε» καὶ τοῦτο αὐτὸ τὸ σῶμα ὁ Σολομὼν λέγει τὴν σοφίαν ᾠκοδομηκέναι» λέγει γάρ·
- [02944] «Ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον, καὶ τὸ Εὐαγγέλιον λέγει ἐκ Πνεύματος ἁγίου αὐτὸ εἶναι), οὕτω καὶ τὴν ἀνάστασιν αὐτοῦ τοῦ σώματος μὲν ὁ Υἱὸς λέγει
- [02945] «Λύσατε τὸν ναὸν τοῦ τον, καὶ ἐγὼ ἐν τρισὶν ἡμέραις ἐγερω αὐτόν» ὁ δὲ Ἀπόστολος, ὅτι «Ὁ Θεὸς αὐτὸν ἠγειρεν, λύσας τὰς ὠδῖνας τοῦ θανάτου» ἐνταῦθα δὲ, ὅτι τὸ Πνεῦμα.
- [02946] [28.1248] «Ποιῶν» γὰρ «ὄρθρον,» ἐὰν ἀκούσω, τὴν ἀνάστασιν νοῶ.
- [02947] Ἄ γὰρ ποιεῖ ὁ Πατὴρ, ταῦτα καὶ ὁ Υἱὸς ποιεῖ·
- [02948] καὶ ἃ ποιεῖ ὁ Πατὴρ καὶ ὁ Υἱὸς, ταυτὰ ποιεῖ τὸ Πνεῦμα, ὡς καὶ ἐν τοῖς ἀνωτέρω δέδεικται.
- [02949] Μακεδ.
- [02950] Καὶ ἔχεις μοι δεῖξαι, ὅτι τὸ Πνεῦμα ἠγειρεν τὸν Χριστόν;
- [02951] Ὅρθ.
- [02952] Οὐ λέγω, ὅτι τὸ Πνεῦμα, ὡς δυνατώτερον τοῦ Χριστοῦ, ἠγειρεν αὐτὸν τὸν Χριστόν, ἀλλ' ὅτι αὐτὸν τὸν ναὸν τοῦ σώματος ἠγειρεν ὁ Πατὴρ, καὶ ὁ Υἱὸς, καὶ τὸ Πνεῦμα τὸ ἅγιον.
- [02953] Μακεδ.
- [02954] Καὶ πῶς με ἔχεις πείσαι;
- [02955] Ἄρα βοηθείας ἐχρηζεν ὁ Υἱὸς, ἵνα τὸν ναὸν αὐτοῦ ἐγείρῃ;
- [02956] Ὅρθ.
- [02957] Βοηθείας γὰρ χρῆζων ἐπληροῦτο αὐτῷ τῷ Πνεύματι;
- [02958] Μακεδ.
- [02959] Ποῦ γέγραπται, ὅτι ἐπληροῦτο τῷ Πνεύματι;
- [02960] Ὅρθ.
- [02961] Ἀνάγνωθι τὸ κατὰ Λουκᾶν Εὐαγγέλιον, ἵνα ἀκούσης·
- [02962] «Ὁ οὖν Ἰησοῦς πλήρης τοῦ Πνεύματος ἁγίου ὑπέστρεψεν εἰς τὴν ἔρημον.».
- [02963] Καὶ τὸ παράδοξον, ὅτι οὐ μόνον ἐπληροῦτο, ἀλλὰ καὶ ἤγετο ἐν τῷ Πνεύματι, γέγραπται.
- [02964] Ὡσπερ δὲ ἐπληροῦτο καὶ ἤγετο, οὕτω καὶ ἀνέστη.
- [02965] Καὶ ἵνα γνῶς, ὅτι οὐδὲν κωλύει, τοῦ Πατρὸς αὐτὸν ἐγείροντος, καὶ τὸ Πνεῦμα ἐγείρειν, ἄκουσον, ὅτι καὶ τοῦ Πατρὸς ἐν αὐτῷ μένοντος, ὡς ἐν τοῖς Εὐαγγελίοις αὐτὸς ὁ Υἱὸς λέγει
- [02966] ὅτι «Ὁ Πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτός» οὕτω καὶ τὸ Πνεῦμα μένει ἐν αὐτῷ·
- [02967] «Κατῆλθε» γὰρ «τὸ Πνεῦμα σωματικῶ εἶδει ὡσεὶ περιστερὰ, καὶ ἔμεινεν ἐπ' αὐτόν.».
- [02968] Ὡσπερ οὖν οὐδὲν κωλύει, τοῦ Πατρὸς μένοντος, καὶ τὸ Πνεῦμα μένειν·
- [02969] οὕτως οὐδὲν αὐτὸν κωλύει, τοῦ Πατρὸς ἐγείροντος, καὶ τὸ Πνεῦμα ἐγείρειν·
- [02970] καὶ τοῦτό ἐστι τὸ εἰρημένον·
- [02971] «Ποιῶν ὄρθρον,» τὴν ἀνάστασιν·
- [02972] καὶ «ὀμίχλην,» τὸ σῶμα.
- [02973] Μακεδ.

- [02974] Οὐκ ἐδύνατο γὰρ ἑαυτὸν ἐγεῖραι;
- [02975] Ὅρθ.
- [02976] Ἀλλ' ἐκ τούτων δείκνυται τὸ ταυτὸν τῆς φύσεως·
- [02977] ἅ γὰρ ἂν ὁ Πατὴρ ποιῇ, ταῦτα καὶ ὁ Υἱός·
- [02978] καὶ ἅ ποιεῖ ὁ Υἱός, καὶ τὸ Πνεῦμα ὁμοίως ταῦτα ποιεῖ.
- [02979] Μακεδ.
- [02980] Καὶ πῶς δυνατόν;
- [02981] Ὅρθ.
- [02982] Ὡς δέδεικται.
- [02983] Μακεδ.
- [02984] Καὶ ποῦ δέδεικται;
- [02985] Ὅρθ.
- [02986] Ὅτι ἀγιάζει ὡς ὁ Πατὴρ καὶ ὁ Υἱός, ὡς καὶ γέγραπται παρὰ τῷ Ἀποστόλῳ·
- [02987] «Ἀλλὰ ἀπελούσασθε, ἀλλὰ ἐδικαιώθητε, ἀλλ' ἠγιασθητε ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν Πνεύματι τοῦ Θεοῦ ἡμῶν.».
- [02988] Μακεδ.
- [02989] Ὀλίγος εἰμί·
- [02990] εὐρίσκω δὲ τὸν δυνάμε νον πρὸς ταῦτα εἰπεῖν.
- [02991] Πείσον τοὺς διδασκάλους μου, καὶ πείθομαι.
- [02992] Ὅρθ.
- [02993] Κατὰ τὴν σὴν γνώμην εἰ ἦν ὁ μακάριος καὶ ἅγιος Ἀπόστολος, ὅτε αὐτῷ ὤφθη Χριστός, εἶπεν ἂν·
- [02994] Πείσον τοὺς ἀρχιερεῖς καὶ γραμματεῖς πρῶτον, καὶ τότε πείθομαί σοι.
- [02995] Μακεδ.
- [02996] Ξενοφω νοῦμαι ἐν τούτοις.
- [02997] Οἱ πατέρες ἡμῶν οὐδέποτε ἡμῖν ἠρμήνευσαν οὕτως.
- [02998] Ἀνάγκη οὖν ἡμᾶς ἐπὶ τούτοις σκέψασθαι, μάλιστα ὅτι ξένον ἤκουσα τὸ βάπτισμα βροντῆν.
- [02999] Ὅρθ.
- [03000] Ὁμολογεῖς, ὅτι οἱ ἀπόστολοι υἱοὶ βροντῆς ἐκλήθησαν παρὰ τοῦ Σωτῆρος, ἢ οὐ;
- [03001] Μακεδ.
- [03002] Οἱ δύο μόνοι ἀδελφοί.
- [03003] Ὅρθ.
- [03004] Ἡμεῖς ὁ κἂν ἐνιέρονται, πᾶσι λέγωμεν ἀρμόζειν τοῖς τὸ αὐτὸ Πνεῦμα ἔχουσιν.
- [03005] Καὶ γὰρ Παῦλος ὁ ἅγιος ἀπόστολος εἶπε·
- [03006] ^[28.1249] «Λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος·
- [03007] οὐκ ἐμοὶ δὲ μόνῳ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ» Πείθη οὖν, ὅτι υἱοὺς βροντῆς ἐκάλεσε τοὺς ἀποστόλους, Καὶ πότερον βροντὴ αὐτοὺς ἐγέννησεν, ἢ ἄνθρωποι;
- [03008] Μακεδ.
- [03009] Πείθομαι, υἱοὺς βροντῆς αὐτοὺς εἶπεν διὰ τὸ ὑψηλὸν κήρυγμα τῆς πίστεως.

[03010] Ὁρθ.

[03011] Τί δὲ ὑψηλότερον τοῦ βαπτίσματος;

[03012] Σκόπησον δὴ μετὰ φόβου Θεοῦ, εἰ μὴ πανταχοῦ ἐν τῇ θεοπνεύστῳ Γραφῇ αἰνίττεται τὸ βάπτισμα βροντῆν.

[03013] Καὶ γὰρ Δαβὶδ λέγει·

[03014] «Φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ·

[03015] ἔφαναν αἶ ἀστραπαὶ σου τῇ οἰκουμένῃ.

[03016] Εἶδεν καὶ ἐσαλεύθη ἡ γῆ.».

[03017] Τί ἄλλο ἢ τὸ βάπτισμα λέγει βροντῆν;

[03018] τὸν δὲ τροχὸν τὸν κύκλον τοῦ βίου τούτου;

[03019] καὶ τὰς ἀστραπὰς τοὺς ἀγίους ἀποστόλους, τοὺς καὶ φάναντας τῇ οἰκουμένῃ τὸ φῶς τῆς βροντῆς;

[03020] Αὐτοὶ γὰρ εἰσιν οἱ ἀκούσαντες·

[03021] «Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου.».

[03022] Ἡ δὲ σαλευθεῖσα γῆ εἰς γεωργίαν ἐκ τῆς βροντῆς, καὶ ἐκ τῆς φαύσεως τῶν ἄστρον τὰ ἔθνη ἀπὸ τῆς ἀγνωσίας εἰς τὴν ἐπίγνωσιν.

[03023] Μακεδ.

[03024] Εἶπον, ὅτι ξενοφωνοῦμαι, καὶ ἀνάγκη με ἐπισκέψασθαι.

[03025] Ὁρθ.

[03026] Ἐπειδὴ πανταχόθεν σε θέλω πεισθῆναι, μάθε, ὅτι καὶ ἐν ἑτέρῳ ψαλμῷ ὁ Δαβὶδ τὸ βάπτισμα βροντῆν καλεῖ, λέγων·

[03027] «Φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων.».

[03028] Καὶ τὰ ἐξῆς·

[03029] «Ὁ Θεὸς τῆς δόξης ἐβρόντησε, Κύριος ἐπὶ ὑδάτων πολλῶν.».

[03030] Μακεδ.

[03031] Ἔγνων λοιπὸν, τί ἐστὶν ὃ θέλεις κατασκευάσαι καὶ συναγαγεῖν.

[03032] Ἀλλ' εἶπον, ἐγὼ ὀλίγος εἰμί·

[03033] ἔνδος μοι ἐπισκέψασθαι.

[03034] Ὁρθ.

[03035] Δόξῃ σοι ὁ Θεὸς σύνεσιν, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων.

28.1265

[03036] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ Διάλεξις ε', ἐν ἣ τοῦ αὐτοῦ Ἀπολλιναριαστοῦ κεφαλαίωσις καὶ Γρηγορίου ἐπισκόπου.

[03037] ΑΠΟΛΛΙΝΑΡΙΑΣΤΗΣ.

[03038] Θεοῦ ἐνεργήσαντος ἀνθρώπῳ, ἀποτελεῖται προφήτης, ἡγουν ἀπόστολος, οὐ Σωτὴρ κόσμου·

[03039] Χριστὸς δὲ Σωτὴρ κόσμου·

[03040] οὐκ ἄρα, Θεοῦ ἐνεργήσαντος ἀνθρώπῳ, ἀπετελέσθη Χριστὸς;

[03041] ΟΡΘΟΔΟΞΟΣ.

[03042] Θεοῦ μὲν ἐνεργήσαντος οὐχ ἀπλῶς, ὡς ἐνόμισας, ἀλλὰ προφητείαν, ἀποτελεῖται προφήτης, ἡγουν ἀπόστολος, καὶ οὐ Σωτὴρ κόσμου.

[03043] Θεὸς δὲ, μορφὴν δούλου λαβὼν, ἐγένετο ὁ αὐτὸς καὶ προφήτης, καὶ ἀπόστολος, καὶ ἀρχιερεὺς, καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, Σωτὴρ κόσμου, μένων Θεός, καὶ οὐ τραπεὶς εἰς τὰ προειρημένα.

[03044] Απολλ.

[03045] Πᾶς ἄνθρωπος μέρος κόσμου, καὶ οὐ δὲν μέρος κόσμου αἶρει τὴν ἁμαρτίαν τοῦ κόσμου, ὅφ' ἢ καὶ αὐτὸς κεῖται.

[03046] Χριστὸς δὲ αἶρει·

[03047] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.

[03048] Ὅρθ.

[03049] Διὰ γὰρ τοῦτο, ἐπεὶ οὐδὲν μέρος κόσμου αἶρει τὴν ἁμαρτίαν τοῦ κόσμου, ὁ δημιουργὸς τοῦ κόσμου μορφὴν ἔλαβε μέρος^[28.1268] κόσμου, ἵνα τῷ μέρει τοῦ κόσμου, σφαγείς ὡς μέρος κόσμου, ἄρῃ τὴν ἁμαρτίαν τοῦ κόσμου, ὡς δημιουργὸς τοῦ κόσμου.

[03050] Απολλ.

[03051] Πᾶς ἄνθρωπος ὑπὸ θάνατον·

[03052] καὶ οὐ δεῖς, ὑπὸ θάνατον ὦν, καταργεῖ θάνατον.

[03053] Χριστὸς δὲ καταργεῖ·

[03054] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.

[03055] Ὅρθ.

[03056] Διὰ γὰρ τοῦτο, ἐπεὶ οὐδεὶς ἀνθρώπων καταργεῖ θάνατον, ὑπὸ θάνατον ὦν, ὁ ἀθάνατος τοῦ Θεοῦ Υἱός, Λόγος ὦν καὶ Θεός, ἤνωσεν ἑαυτῷ τὸ ὑπὸ θάνατον, «ἵνα ἐν τῷ θανάτῳ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου καταργήσῃ.».

[03057] Ὡς γὰρ οὐκ ἠδύνατο ἀόρατος ὦν ὄραθῆναι, μὴ λαβὼν τὸ ὄρατόν·

[03058] οὕτως οὐδὲ ἠδύνατο ἀθάνατος ὦν ἀποθανεῖν, μὴ λαβὼν τὸ θνητόν.

[03059] Απολλ.

[03060] Πᾶς ἄνθρωπος χοϊκός.

[03061] Χριστὸς δὲ οὐ χοϊκός, ἀλλ' ἐπουράνιος·

[03062] οὐκ ἄρα ἄνθρωπος ὁ Χριστός·

[03063] εἰ μὴ ὁμωνύμως τὸ αὐτὸ τοῦτο ἄνθρωπος.

[03064] Ὅρθ.

[03065] Πλανᾶσθε·

[03066] οὐ γὰρ πᾶς ἄνθρωπος χοϊκός.

[03067] Ἐδίδαξε γὰρ ἡμᾶς ἡ Γραφή καὶ ἐπουράνιους ἀνθρώπους, εἰ καὶ μὴ τῇ φύσει, ἀλλὰ τῷ τρόπῳ, λέγουσα·

[03068] «Οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.».

[03069] Συνωνύμως δὲ ἡμεῖς τὸν Χριστὸν ἄνθρωπον λέγομεν κατὰ τὴν ἀνθρωπότητα.

[03070] Καὶ ὥσπερ ζῶον τὸν ἄνθρωπον λέγοντες, συνωνύμως τῷ ἵππῳ ἢ καὶ ἑτέρῳ τινὶ τῶν ζῶων λέγομεν, οὐ πάντως δὲ καὶ λογικὸν πᾶν ζῶον·

[03071] οὕτως καὶ ἐὰν εἴπωμεν συνωνύμως τὸν Χριστὸν ἄνθρωπον, οὐ πάντως πᾶς ἄνθρωπος Χριστός.

[03072] Καὶ ὥσπερ τὸ συνταττόμενον λογικὸν τῷ ζῳῷ ἀνθρώπος ἐστίν, οὐκ ἀναιρεῖται ζῶον εἶναι·

[03073] οὕτως συνταττόμενος Θεός, καὶ συμπιστευόμενος λογικῷ ζῳῷ, Χριστὸς ὁμολογεῖται καὶ πιστεύεται·

[03074] καὶ οὐκ ἀναιρεῖται ἄνθρωπος εἶναι, ἀλλ' ἐστὶν ὁ αὐτὸς Θεός καὶ ἄνθρωπος.

[03075] Απολλ.

[03076] Ὁ διδοὺς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, οὐχὶ καὶ αὐτὸς γέγονε.

[03077] Χριστὸς δὲ δίδωσιν·

[03078] οὐκ ἄρα γέγονεν Υἱός, ἀλλ' ἐστὶ τῇ φύσει.

- [03079] Ὄρθ.
- [03080] Υἱὸς Θεοῦ οὐ γέγονεν, ἀλλ' ἦν τῆ φύσει.
- [03081] Υἱὸς δὲ ἀνθρώπου γέγονεν.
- [03082] Οὐ γὰρ ἦν, καὶ ἐγένετο ὁ οὐκ ἦν, ἵνα ἡμᾶς τῷ τρόπῳ ποιήσῃ γενέσθαι, ὁ αὐτὸς ἦν καὶ ἔστι τῆ φύσει·
- [03083] καὶ ἔστιν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἀπολλ.
- [03084] Οὐδεὶς ἀνθρώπων προϋπάρχει τῶν πρεσβυτέρων αὐτοῦ·
- [03085] Χριστὸς δὲ προϋπάρχει τῶν κατὰ σάρκα πρεσβυτέρων·
- [03086] οὐκ ἄρα ἄνθρωπος, εἰ μὴ κατὰ σάρκα.
- [03087] Ὄρθ.
- [03088] Χριστὸς κατὰ τὴν ἀνθρωπότητα οὐ προϋπάρχει τῶν κατὰ τὴν ἀνθρωπότητα πρεσβυτέρων αὐτοῦ·
- [03089] προϋπάρχει δὲ κατὰ τὴν θεότητα οὐ τῶν κατὰ σάρκα πρεσβυτέρων μόνον, ἀλλὰ καὶ πάντων τῶν αἰώνων, Θεὸς ὢν αὐτῶν.
- [03090] Οὐκ ἄρα Χριστὸς κατὰ σάρκα πρὸ τῆς Μαρίας.
- [03091] Πῶς γὰρ τὸ ἐξ αὐτῆς ὄν, πρὸ αὐτῆς ὑπάρχει;
- [03092] προϋπάρχει δὲ αὐτῆς θεϊκῶς, Θεὸς ὢν αὐτῆς·
- [03093] καὶ ἔστιν ὁ αὐτὸς, ὡς Θεὸς προϋπάρχων, καὶ ὡς ἄνθρωπος ἐξ αὐτῆς.
- [03094] [28.1269] Ἀπολλ.
- [03095] Οὐδεὶς ἀνθρώπων πρὸ τῶν αἰώνων ἔχει δόξαν.
- [03096] Χριστὸς δὲ ἔχει·
- [03097] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.
- [03098] Ὄρθ.
- [03099] Οὐδεὶς γὰρ ἀνθρώπων πρὸ τῶν αἰώνων ἐστίν.
- [03100] Χριστὸς δὲ κατὰ τὴν θεότητα πρὸ τῶν αἰώνων.
- [03101] Υἱὸς ὢν καὶ Θεὸς καὶ Δεσπότης, εἰκότως πρὸ τῶν αἰώνων ἔχει δόξαν·
- [03102] Κύριος δόξης ὢν κατὰ φύσιν, Χριστὸς δὲ κληθεὶς, διὰ τὸ μορφήν δούλου λαβεῖν.
- [03103] Ὁ νῦν οὖν κληθεὶς Χριστὸς, καὶ λίθος, καὶ ποιμὴν, καὶ κόκκος, καὶ ἄνθος ῥάβδου, καὶ Ἐμμανουήλ, καὶ Ἰησοῦς, καὶ ἄνθρωπος, καὶ παῖς δωδεκαετῆς, καὶ τριακονταετῆς γεγονώς διὰ τὴν πρὸς ἀνθρώπους οἰκονομίαν, καὶ πρὸ τῶν αἰώνων Θεός, καὶ νῦν μετὰ τὰ ταῦτα γενέσθαι μένων, ὁ ἦν, ἔχει δόξαν πρὸ τῶν αἰώνων, Θεὸς ὢν ἐκ Θεοῦ.
- [03104] Ἀπολλ.
- [03105] Εἰ ὁ Θεὸς ἐν Ἰησοῦ, οὐ δι' αὐτοῦ τὰ πάντα, ἀλλὰ διὰ τὸν ἐν αὐτῷ.
- [03106] Δι' αὐτοῦ δὲ τὰ πάντα·
- [03107] οὐκ ἄρα Θεὸς ἐν Ἰησοῦ, ἀλλ' αὐτὸς Θεὸς ἔστιν.
- [03108] Ὄρθ.
- [03109] Ὁ Θεὸς Λόγος, ἐνυπόστατος ὢν Θεός, μετασχὼν ἀνθρωπότητος, Ἰησοῦς ἐκλήθη.
- [03110] Μὴ οὖν λέγε, Θεὸς ἦν ἐν Ἰησοῦ, ἀλλ' αὐτὸς ὁ Θεὸς Ἰησοῦς ἐκλήθη.
- [03111] Διὸ καὶ αὐτὸς ἔστιν Ἰησοῦς, δι' οὗ τὰ πάντα.
- [03112] Ὁ γὰρ νῦν κληθεὶς Ἰησοῦς διὰ τὴν ἀνθρωπότητα, Θεὸς δὲ Λόγος ὢν καὶ πρὸ τῆς τοῦ ὀνόματος κλήσεως, καὶ μετὰ τὴν τοῦ ὀνόματος κλήσιν, αὐτὸς ἔστιν Ἰησοῦς, δι' οὗ τὰ πάντα, Θεὸς ὢν κατὰ Πνεῦμα, ἄνθρωπος δὲ διὰ τὴν τοῦ δούλου μορφήν·
- [03113] διὸ καὶ αὐτὸς ἔστιν Ἰησοῦς, δι' οὗ τὰ πάντα.

- [03114] Απολλ.
- [03115] Ὁ ἐξ ἁμαρτίας σώζων ὑπὲρ ἁμαρτιάν ἐστίν.
- [03116] Καὶ σώζει Χριστός.
- [03117] Οὐδεὶς δὲ ἀνθρώπων ὑπὲρ ἁμαρτιάν·
- [03118] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.
- [03119] Ὅρθ.
- [03120] Οὐ γὰρ ἄνθρωπος ψιλὸς ὁ Χριστός·
- [03121] οὐδὲ γὰρ ἦν Χριστὸς αἰρων τὴν ἁμαρτιάν τοῦ κόσμου, εἰ ψιλὸς ἦν ἄνθρωπος.
- [03122] Διὰ δὲ τοῦτο ὁ αἰρων τὴν ἁμαρτιάν τοῦ κόσμου Χριστὸς, ἐπειδὴ ὁ Θεὸς Λόγος, μορφὴν δούλου λαβὼν, ἐγένετο Χριστὸς ἄνθρωπος.
- [03123] Καὶ διὰ τοῦτο ὁ προφήτης λέγει·
- [03124] «Καὶ ἄνθρωπός ἐστι, καὶ τίς γινώσεται αὐτόν;» καὶ αὐτὸς ὁ Χριστός·
- [03125] «Τί με ζητεῖτε ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα;» ἵνα νοήσωμεν τὸν Χριστὸν ἄνθρωπον διὰ τὴν ἀνθρωπότητα, καὶ Θεὸν διὰ τὴν θεότητα·
- [03126] ὡς τὸν ἄνθρωπον νοοῦμεν λογικὸν διὰ τὸ λογιστικόν, καὶ ζῶον διὰ τὸ ζωτικόν.
- [03127] Απολλ.
- [03128] Πᾶς ἄνθρωπος διάστασιν ἔχει σαρκὸς πρὸς νοῦν·
- [03129] Χριστὸς δὲ οὐκ ἔχει·
- [03130] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.
- [03131] Ὅρθ.
- [03132] Εἰ πᾶς ἄνθρωπος διάστασιν ἔχει σαρκὸς πρὸς νοῦν, εἰς δὲ τῶν ἀνθρώπων καὶ Ἡλίας ὁ ἀναληφθεὶς, καὶ πιστευόμενος παρ' ἡμῖν μέχρι τοῦ παρόντος ἐν σαρκί, διαστασιάζει αὐτῷ ἢ ^[28.1272] σὰρξ πρὸς τὸν νοῦν.
- [03133] Εἰ δὲ μὴ διαστασιάζει τῷ νῷ αὐτοῦ ἢ σὰρξ, οὐκ ἄρα πᾶς ἄνθρωπος διάστασιν ἔχει σαρκὸς πρὸς τὸν νοῦν.
- [03134] Πολλῶ οὖν πλείω ὁ τοῦ Ἡλία Δεσπότης οὐκ ἔχει διαστασιάζουσαν τὴν σάρκα πρὸς τὸν νοῦν·
- [03135] ἀλλὰ ἐν πᾶσιν ἡμῖν κατὰ τὴν ἀνθρωπότητα ὁμοιωθεὶς χωρὶς ἁμαρτίας, ἐλεήμων καὶ πιστὸς ἀρχιερεὺς γενόμενος, ἔστιν ἀληθῶς ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος.
- [03136] Απολλ.
- [03137] Πᾶς ἄνθρωπος νεκροῖ τὴν σάρκα πρὸς τὸ τελειωθῆναι κατ' ἀρετὴν·
- [03138] Χριστὸς δὲ οὐ·
- [03139] οὐκ ἄρα ἄνθρωπος ὁ Χριστός.
- [03140] Ὅρθ.
- [03141] Ποία νεκρώσει ἐν ἐκρωσεν ἑαυτοῦ τὴν σάρκα ὁ Ἰωάννης, σκιρτῶν ἐν κοιλίᾳ, καὶ ὀφθεῖς ἐν ἀγαλλιάσει;
- [03142] Εἰ δὲ καὶ δοθείη, ὅτι πᾶς ἄνθρωπος νεκροῖ τὴν σάρκα πρὸς τὸ τελειωθῆναι κατὰ ἀρετὴν, ἀλλὰ τελειωθεὶς, καὶ ἐν οὐρανῷ πολίτευμα ἔχων, ζωοποιεῖσθαι αὐτὸν παρασκευάζει διὰ τοῦ ἐνοικούντος ἐν αὐτῷ Πνεύματος, ὡς ἐν ἀρετῇ τελειωθέντα λέγειν·
- [03143] «Τὸν δρόμον τετέλεκα.».
- [03144] Χριστὸς δὲ οὐκ ἐξ ἀσκήσεως τετελείωται, ἀλλ' ἐν αὐτῇ τῇ συλλήψει ἐξ ἐνώσεως Ἐμμανουὴλ τεχθεὶς, Θεὸς ἐστὶ καὶ ἄνθρωπος·
- [03145] διὸ καὶ Θεοτόκος ἡ Μαρία.
- [03146] Απολλ.
- [03147] Οὐδενὸς ἀνθρώπου ἢ σὰρξ ἐξ οὐρα νοῦ λέλεκται·

- [03148] Χριστοῦ δὲ ἡ σὰρξ ἐξ οὐρανοῦ εἶρηται·
- [03149] οὐκ ἄρα ἄνθρωπος ὁ Χριστὸς κατὰ τὴν θεότητα τὴν προσλαβοῦσαν τὴν σάρκα.
- [03150] Οὕτως οὖν καὶ ἐξ οὐρανοῦ λέγεται, διὰ τὸ ἠνωσθαι τῷ ἐξ οὐρανοῦ.
- [03151] Ὅρθ.
- [03152] Οὐδὲν γελοιότερον.
- [03153] Εἰ γὰρ διὰ τοῦτο ἐξ οὐρανοῦ λέγεται διὰ τὸ ἠνωσθαι τῷ ἐξ οὐρανοῦ, οὐκ ἐξ οὐρανοῦ ἡ σὰρξ.
- [03154] Ὡσπερ οὖν τὴν μὴ οὔσαν ἐξ οὐρανοῦ, λέγεις ἐξ οὐρανοῦ·
- [03155] οὕτω καὶ τοὺς ἀνθρώπους τοὺς ἐπουράνιους ἢ Γραφὴ λέγει διὰ τὸ οὐράνιον φρόνημα ἐξ οὐρανοῦ.
- [03156] Ἄκουε, καὶ λέλυταί σου ἡ πρότασις, ἤγουν ἀνακεφαλαίωσις, ὡς αὐτὸς ὠνόμασας ἐπιγράψας.
- [03157] Χριστὸς δὲ, ἐξ οὐρανοῦ λεγόμενος ἄνθρωπος, οὐ διὰ τὸ φρόνημα, καθάπερ πάντες ἄνθρωποι, ἐπουράνιος κέκληται, ἀλλὰ διὰ τὴν θείαν καὶ προσκυνουμένην ἔνωσιν τοῦ Θεοῦ Λόγου πρὸς τὴν τοῦ δούλου μορφήν, ὡς εἶναι τὸν αὐτὸν καὶ Θεὸν καὶ ἄνθρωπον.
- [03158] Ἀπολλ.
- [03159] Οὐδεὶς ἀνθρώπων ζωογονεῖ·
- [03160] οὐ γὰρ ἐστὶ Χριστὸς·
- [03161] Χριστὸς δὲ ζωογονεῖ·
- [03162] οὐκ ἄρα ἄνθρωπος ὁ Χριστὸς.
- [03163] Ὅρθ.
- [03164] Χριστὸς δὲ διὰ τοῦτο ζωογονεῖ, ἐπειδὴ Θεὸς Λόγος, μορφήν δούλου λαβών, ἐκλήθη Χριστὸς.
- [03165] Ἀπολλ.
- [03166] Οὐδενὶ ἀνθρώπων ἀρμόζει ὄνομα τὸ ὑπὲρ πάντων ὄνομα, καὶ ἡ δόξα ἡ τοῦ μόνου Θεοῦ·
- [03167] Χριστῷ δὲ ἀρμόζει·
- [03168] οὐκ ἄρα ἄνθρωπος ὁ Χριστὸς.
- [03169] Ὅρθ.
- [03170] Τοῦτο ἂν εἴποις καὶ περὶ τῆς Παρθένου Μαρίας.
- [03171] Οὐδενὶ ἀνθρώπων ἀρμόζει τὸ παρθένον οὔσαν τεκεῖν·
- [03172] Παρθένος δὲ οὔσα ἔτεκεν ἡ Μαρία·
- [03173] οὐκ ἄρα ἄνθρωπος ἡ Μαρία.
- [03174] Ὅλως δέ σου καὶ οὕτως ἐλεγχθήσεται τὸ σόφισμα.
- [03175] Οὐδενὶ γὰρ ἀληθῶς ἀρμόζει τῶν ἀνθρώπων ὄνομα τὸ ὑπὲρ πάντων ὄνομα, καὶ ἡ δόξα ἡ τοῦ μόνου Θεοῦ·
- [03176] ἐπειδὴ οὐδεὶς ἀνθρώπων Χριστὸς ἐξ ἐνώσεως Θεοῦ Λόγου καὶ μορφῆς δουλικῆς.
- [03177] [28.1273] Ἀπολλ.
- [03178] Εἰ ὁ Θεὸς ἐν ἀνθρώπῳ κατώκησεν, οὐκ ἐκενώθη·
- [03179] ἐκενώθη δὲ ὁ ἐν μορφῇ Θεοῦ, μορφήν δούλου λαβών·
- [03180] οὐκ ἄρα ἐν ἀνθρώπῳ κατώκησεν.
- [03181] Ὅρθ.
- [03182] Οὐ γὰρ ἐν ἀνθρώπῳ ἀπλῶς κατώκησεν ὁ Θεὸς Λόγος, ἀλλὰ καὶ ἐγένετο ἄνθρωπος, μετασχὼν αἵματος καὶ σαρκὸς, τουτέστιν ἀνθρωπότητος·
- [03183] διὰ τοῦτο Χριστὸς οὐ ψιλὸς ἄνθρωπος ἀλλ' ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἀπολλ.

- [03184] Θεός, ἐν ἀνθρώπῳ κατοικῶν, οὐκ ἔστιν ἄνθρωπος·
- [03185] Πνεῦμα δὲ, σαρκὶ ἠνωμένον, ἄνθρωπος.
- [03186] Χριστός, ὡς εἴρηται, ὁμωνύμως·
- [03187] Πνεῦμα ἄρα θεῖον ἔστιν ἠνωμένον σαρκί.
- [03188] Ὅρθ.
- [03189] Ἡδολέσχησας.
- [03190] Οὐ γὰρ Πνεῦμα σαρκὶ ἠνωμένον πάντως ἄνθρω πός ἔστιν·
- [03191] ἀλλ' ἐγχωρεῖ καὶ βούν εἶναι καὶ ὄνον, καὶ πᾶν εἶ τι ἕτερον τῶν σαρκικῶν ζώων.
- [03192] Ἴνα δέ σοι δοθῇ καὶ τὸ θεῖον εἶναι Πνεῦμα σαρκὶ ἠνωμένον, ἀνάγκη πᾶσα, γενόμενον ἄνθρωπον ἐκ γυναικὸς τὸν Θεὸν Λόγον, Πνεύματι σαρκὶ ἠνωμένῳ ἐνωθῆναι, ἵνα ἄνθρωπος γένηται.
- [03193] Πῶς γὰρ οὖν ἠδύνατο μὴ ἐνωθεῖς ἀνθρώπῳ;
- [03194] Ὅμωνύμως δὲ οὐκ ἂν εἴπομεν τὸν Χρὶ στὸν ἄνθρωπον, ἵνα μὴ κατὰ φαντασίαν νομισθῇ ἄν θρωπος, μόνον τὸ ὄνομα κοινὸν ἔχων.
- [03195] Ἀπολλ.
- [03196] Ἀνθρώπου τὸ ἀναστήναι ἐκ νεκρῶν, Θεοῦ δὲ τὸ ἀναστήσαι·
- [03197] ἐκάτερα δὲ Χριστός·
- [03198] Θεὸς ἄρα καὶ ἄνθρωπος ὁ αὐτός.
- [03199] Ὅρθ.
- [03200] «Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη.» ὅτι καὶ ἄκων τὴν ἀλήθειαν ὡμολόγησας.
- [03201] Ἴδδει γὰρ τὸν ἀνιστάμενον εἶναι καὶ τὸν ἀνιστῶντα.
- [03202] Καὶ ὥσπερ οὐκ ἂν εἶη Θεὸς καὶ σὰρξ μὴ ἐνωθεῖς σαρκί, οὐδὲ Θεὸς καὶ ἄνθρωπος, μὴ ἐνωθεῖς ἀνθρώπῳ.
- [03203] Ἀπολλ.
- [03204] Εἰ μόνον ἦν ἄνθρωπος ὁ Χριστός, ἢ εἰ μόνον Θεός, οὐκ ἂν ἦν μέσος Θεοῦ καὶ ἀνθρώπων.
- [03205] Ὅρθ.
- [03206] Εὐλογητός ὁ Θεὸς ἐν πᾶσι τούτοις, ὅτιπερ ὡμολόγησας μῆτε μόνον ἄνθρωπον τὸν Χριστὸν εἶναι, μῆτε μόνον Θεόν.
- [03207] Ὁ γὰρ Θεὸς Θεός ἔστι, καὶ οὐκ ἔστιν ἄνθρωπος κοινός·
- [03208] καὶ ἄνθρωπος ὁ κοινός ἄν θρωπός ἔστιν, καὶ οὐκ ἔστι Θεός.
- [03209] Θεὸς ἀνθρώπῳ ἐνωθεῖς Χριστός ἔστι, μεσίτης Θεοῦ καὶ ἀνθρώπων, ὁ αὐτός Θεός καὶ ἄνθρωπος.
- [03210] Ἀπολλ.
- [03211] Εἰ μόνον ἄνθρωπος ὁ Χριστός, οὐκ ἂν ἔσωζε τὸν κόσμον·
- [03212] καὶ εἰ μόνον Θεός, οὐκ ἂν διὰ πάθους ἔσωζεν·
- [03213] ἐκάτερα δὲ Χριστός·
- [03214] καὶ Θεὸς ἄρα ἔστι καὶ ἄνθρωπος.
- [03215] Ὅρθ.
- [03216] Καὶ νῦν εὐγνωμόνως.
- [03217] Ἀνάγκη γὰρ τῷ πάθει ἀνθρωπότητα ὑποκεισθαι, καὶ τῆς ζωῆς θεότητα ἠγεῖσθαι.
- [03218] Οὔτε οὖν ἐζωοποιεῖ, μὴ ὦν Θεός, οὔτε ἔπασχεν ἐκουσίως μὴ ὦν ἄνθρωπος·

- [03219] ἀμφότερα δὲ Χριστὸς, καὶ ἔπαθε καὶ ἐζωοποιεῖ·
- [03220] Θεὸς ἄρα ἐστὶ καὶ ἄνθρωπος.
- [03221] Ἀπολλ.
- [03222] Εἰ μόνον ἄνθρωπος ἦν ὁ Χριστὸς, οὐκ ἂν ἐζωοποιεῖ τοὺς νεκρούς·
- [03223] καὶ εἰ μόνον Θεὸς, οὐκ ἂν ἰδίᾳ παρὰ τὸν Πατέρα ἐζωοποιεῖ τινὰς τῶν νεκρῶν·
- [03224] ἐκάτερα δὲ Χριστὸς·
- [03225] Θεὸς ἄρα καὶ ἄνθρωπος [28.1276] ὁ αὐτός.
- [03226] Ὅρθ.
- [03227] Οὐ μόνον μὲν ἄνθρωπος ἦν ὁ Χριστός·
- [03228] οὐδὲ γὰρ ἂν ἦν Χριστὸς, εἰ μόνον ἦν ἄνθρωπος·
- [03229] ζωοποιῶν δὲ τοὺς νεκρούς, οὐκ ἰδίᾳ παρὰ τὸν Πατέρα ζωοποιεῖ.
- [03230] Πῶς γὰρ ἔλεγεν, «Ὁ Πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ,» εἶπερ ἰδίᾳ παρὰ τὸν Πατέρα ζωοποιεῖ;
- [03231] κὰν τοίνυν λέγη, «Ὡςπερ ὁ Πατὴρ ἐγείρει τοὺς νεκρούς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱός, οὗς θέλει ζωοποιεῖ,» οὐ κεχωρισμένως τοῦ Πατρὸς κατ' ἐνέργειαν τοῦτο ποιεῖν λέγει, ἀλλὰ τὸ αὐτοτελὲς τῆς ἑαυτοῦ ὑποστάσεως διδάσκων ἡμᾶς.
- [03232] Οὐ γὰρ ἄλλους ἐγείρει ὁ Πατὴρ νεκρούς καὶ ζωοποιεῖ, καὶ ἄλλους ὁ Υἱός.
- [03233] Ἀπολλ.
- [03234] Ἄνθρωπος, ὑπὸ Θεοῦ ἐνεργούμενος, οὐ Θεός·
- [03235] σῶμα δὲ συναφθὲν Θεῷ, Θεός·
- [03236] Θεὸς δὲ ὁ Χριστός·
- [03237] οὐκ ἄρα ὑπὸ Θεοῦ ἐνεργούμενος ἄνθρωπος, ἀλλὰ σῶμα πρὸς Θεὸν συντεθέν.
- [03238] Ὅρθ.
- [03239] Οὐκ ἄνθρωπος μὲν ὑπὸ Θεοῦ ἐνεργούμενος ὁ Χριστός, ἀλλὰ Θεὸς ἀνθρώπων, ὡς αὐτὸς ὠνόμασας, συντεθείς, ἤγουν ἐνωθείς.
- [03240] Εἰ γὰρ δύναται σῶμα Θεῷ ἐνωθῆναι, ἤγουν συντεθῆναι δύναται, καὶ ὅλος ἄνθρωπος συντεθῆναι Θεῷ, καὶ εἶναι Θεὸς καὶ ἄνθρωπος ὁ αὐτός, ὡς σὰρξ καὶ Θεὸς ὁ αὐτός.
- [03241] Τί δὲ καὶ λέγειν ἠθέλησας, σῶμα Θεῷ συναφθὲν Θεός, λέγων, ἀγνοῶ.
- [03242] Τὸ γὰρ σῶμα Θεὸν λέγεις, καὶ οὐκ ἔστι σῶμα·
- [03243] ἢ τὸν Θεὸν διὰ τοῦτο Θεὸν, διὰ τὸ συναφθὲν, ἤγουν συντεθέν.
- [03244] Καὶ πῶς φύσει Θεός, ὁ διὰ τι Θεός;
- [03245] Ἡμεῖς δὲ οὐ διὰ τὴν πρὸς τὸ σῶμα σύνθεσιν Θεὸν λέγομεν, οὔτε διὰ τὴν πρὸς ἄνθρωπον, ἀλλὰ Θεὸν διὰ τὴν φύσιν τὴν ἐκ Πατρὸς·
- [03246] Χριστὸν δὲ διὰ τὴν τοῦ δούλου μορφήν, ἐνωσιν, ἤγουν σύνθεσιν, ὡς αὐτὸς ὠνόμασας.
- [03247] Ἀπολλ.
- [03248] Εἰ Θεοῦ ναὸς ἐγεννήθη ἐκ τῆς Μαρίας, περιττὴ ἡ καινότης τῆς ἐκ Παρθένου γεννήσεως·
- [03249] ναοὶ γὰρ Θεοῦ καὶ ἄνευ ταύτης ἄνθρωποι.
- [03250] Ὅρθ.
- [03251] Μάχου τοῖς θείοις Εὐαγγελίοις, ἵνα ἀκούσης·
- [03252] «Σκληρόν σοι πρὸς κέντρα λακτίζειν.»
- [03253] Καὶ ἄκουε τοῦ Κυρίου λέγοντος·

- [03254] «Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.».
- [03255] Εἰ δέ τινες ἄνθρωποι ναοὶ, ἀλλ' οὐχ οὕτω, ὡς καὶ Χριστοί·
- [03256] οὐδεὶς δὲ αὐτῶν συντεθεὶς τῷ Θεῷ Λόγῳ Χριστός·
- [03257] οὐκ ἀναχωρῶ γὰρ τῆς σῆς ὀνομασίας, ἵνα σε ἐκ τοῦ σοῦ στόματος πείσω·
- [03258] ἐνταῦθα δὲ συντεθεὶς ναὸς Θεῷ Λόγῳ, ἐγεννήθη Χριστὸς θεοπρεπῶς ἐκ Πατρὸς θένου.
- [03259] Ἀπολλ.
- [03260] Εἰ ἡ αὐτὴ φύσις Χριστοῦ, οἷα καὶ ἡ ἡμῶν, ὁ παλαιὸς ἐστὶν ἄνθρωπος ψυχὴ ζῶσα, καὶ οὐ πνεῦμα ζωοποιῶν·
- [03261] καὶ ὁ τοιοῦτος οὐδὲ ζωοποιήσει·
- [03262] ζωοποιεῖ δὲ Χριστὸς, καὶ Πνεῦμα ζωοποιῶν ἐστὶν·
- [03263] οὐκ ἄρα τῆς ἡμετέρας ἐστὶ φύσεως.
- [03264] Ὅρθ.
- [03265] Ἔτι τὸ Χριστὸς οὐ νενόηκας.
- [03266] Οὐ γὰρ ἔγνωσ, ὅτι δύο ἐστὶ φύσεων ἔνωσις, καὶ οὔτε μόνος ὁ Θεὸς Χριστὸς λέ [28.1277] γεται, οὔτε μόνος ἄνθρωπος.
- [03267] Εἰ γὰρ τοῦτο ἔγνωσ, ἐγίνωσκας, ὅτι κατὰ μὲν τὴν ἀνθρωπότητα τὴν αὐτὴν ἡμῖν φύσιν ἔχει, κατὰ δὲ τὴν θεότητα τῷ Θεῷ καὶ Πατρί·
- [03268] καὶ τῆς ἐνώσεως γενομένης, Θεὸς ὁμολογεῖται καὶ δοξάζεται, καὶ διὰ τοῦτο ζωοποιεῖ, καὶ Πνεῦμα ζωοποιῶν ἐστὶν, τῷ τῆς θεότητος λόγῳ·
- [03269] οὔτε δὲ ἡμῖν κατὰ τὸ συναμφότερον.
- [03270] Ἀπολλ.
- [03271] Διὰ τὴν ἑαυτοῦ φύσιν ζῆ Χριστὸς, ἢ διὰ χάριν Θεοῦ.
- [03272] Εἰ μὲν διὰ τὴν ἑαυτοῦ φύσιν, Θεὸς ἐστὶν·
- [03273] εἰ δὲ διὰ χάριν Θεοῦ, οὔτε ὑπὲρ ἡμᾶς ἐστὶν, οὔτε ζωοποιήσει ἡμᾶς.
- [03274] Ὅρθ.
- [03275] Χριστὸς ἐν πρόσωπόν ἐστὶν συντεθὲν ἐκ Θεοῦ καὶ ἀνθρωπότητος, ὡς πᾶς ἄνθρωπος ὁ κοινὸς ἐκ ζώου καὶ λογικοῦ.
- [03276] Καὶ διὰ τὴν ἐκ Πατρὸς φύσιν ζωοποιήσει ἡμᾶς, ἐπειδὴ ζωὴ ἐστὶν ἐνυπόστατος μορφωθείσα τῇ τοῦ δούλου μορφῇ.
- [03277] Ἀπολλ.
- [03278] Εἰ μὲν ὡς προαιρέσει κάλλιον, τοῦτο δεδύνηται πῶς;
- [03279] Προαίρεσις γὰρ ἀνθρώπου δικαιοσύνην ἀληθινὴν οὐ κατορθοῖ.
- [03280] Εἰ δὲ ὡς φύσει δίκαιος, Θεὸς ἐστὶν·
- [03281] εἰ δὲ ὡς ἐνεργεῖα δικαιούμενος τῇ ἐκ Θεοῦ, αὐτὸς δὲ ἀνερέργητος, καλλίους οἱ ἐνεργοῦντες.
- [03282] Ὅρθ.
- [03283] Καὶ πῶς οὐ κατώρθωσαν δικαιοσύνην ἀληθινὴν οἱ ἀκούσαντες·
- [03284] «Καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρινόντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ» καὶ, «Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου»· Καὶ εἰ κατώρθωσαν δὲ δικαιοσύνην ἀληθινὴν, ἀλλ' οὐκ εἰσὶν αὐτοδικαιοσύνη.
- [03285] Ὁ δὲ Θεὸς Λόγος, αὐτοδικαιοσύνη ὢν, μορφὴν δούλου λαβὼν, «ἐγένετο ἡμῖν δικαιοσύνη, καὶ ἁγιασμὸς, καὶ ἀπολύτρωσις.».
- [03286] Ὁ ὢν δικαιοσύνη, ἐγένετο δικαιοσύνη κατὰ τὸν τῆς ἀνθρωπότητος λόγον, ἵνα ἡμᾶς τοὺς μὴ ὄντας δικαιοσύνην, δικαιοσύνη τῇ ἑαυτοῦ χάριτι.
- [03287] Καὶ ἔστιν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος·
- [03288] ὡς μὲν Θεός, δικαιοσύνη ὢν·

[03289] ὡς δὲ ἄνθρωπος, γινόμενος δικαιοσύνη, ἵνα πληρωθῆ τὸ εἰρημένον·

[03290] «Ὅθεν ὄφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι.»

[03291] Ἀπολλ.

[03292] Εἰ συμπέλεκται.

[03293] Θεῷ ἄνθρωπος, ἐν Χριστῷ αὐτὸς καὶ ἀφ' ἑαυτοῦ ἐνομοθέτει, ἢ οὐ;

[03294] Ἀλλ' εἰ μὲν ἀφ' ἑαυτοῦ, Θεός·

[03295] εἰ δὲ οὐκ ἀφ' ἑαυτοῦ, πῶς οὐκ ἔλεγε, «Τάδε λέγει Κύριος,» ἀλλ', «Ἐγὼ λέγω ὑμῖν;» πῶς δὲ οὐκ ἦν κεχωρισμένος τοῦ λέγοντος ὁ μὴ λέγων;

[03296] Ὁρθ.

[03297] Εἰ μὲν ἄλλο πρόσωπόν ἐστιν ὁ Χρὶςτός, οὐ συμπέλεκται Θεῷ, ἠρώτηκας ἀνακολούθως·

[03298] εἰ δὲ αὐτὸς ὁ Χριστός ἐστι Θεός καὶ ἄνθρωπος, τίς ἡ περισσεΐα τοῦ μόχθου τῆς ἐρωτήσεως;

[03299] Πόθεν δὲ τὸ συμπέλεκται λαβῶν, ἠρώτησας, μηδαμοῦ τῆς Γραφῆς οὕτω λεγούσης;

[03300] Κἂν τε δὲ, Συμπέλεκται, θεῆς λέγειν, κἂν τε, ὡς ἡ Γραφή εἶπεν, Ἐλαβεν, κἂν τε, Ἐγένετο, Θεός ἐστι Λόγος, μορφὴν δούλου λαβῶν, Χριστὸς ὀνομαζόμενος, καὶ ὢν, καὶ πιστευόμενος·

[03301] [28.1280] καὶ χριόμενος μὲν ὡς ἄνθρωπος τῷ Πνεύματι τῷ ἁγίῳ·

[03302] ὡς δὲ Θεός, παρέχων αὐτὸς τοῖς ἀξίοις.

[03303] Οὕτω καὶ ὁ Θεός νομοθετεῖ, καὶ ὡς ἄνθρωπος ὑπὸ νόμον γίνεται, καὶ διὰ τοῦτο οὐ λέγει, Τάδε λέγει Κύριος, ἐπειδὴ οὐκ ἄνθρωπος ἐστὶ μετασχὼν θεότητος, ἀλλὰ Θεὸς μετασχὼν αἵματος καὶ σαρκὸς, τουτέστιν ἀνθρωπότητος.

[03304] Ἡ Γραφή γὰρ τὸν ἄνθρωπον σάρκα καὶ αἷμα καλεῖ, ὡς ὅταν λέγῃ Παῦλος·

[03305] «Οὐ προσανεθέμην σαρκὶ καὶ αἵματι·» καὶ ὡσπερ ἓν ἐστὶ πρόσωπον ὁ ἄνθρωπος, ἐκ ζώου καὶ λογικοῦ συγκείμενος·

[03306] οὕτω καὶ ἓν πρόσωπον Χριστὸς ἐκ Θεοῦ καὶ μορφῆς δουλικῆς ὑπάρχων, καὶ διὰ τοῦτο οὐ λέγει, «Τάδε λέγει Κύριος,» ἀλλ', «Ἐγὼ λέγω ὑμῖν·» καὶ, «Ἐγὼ εἰμι ἡ ζωὴ καὶ ἡ ἀλήθεια.»

[03307] Ὡς οὖν ἐὰν λέγῃ τὸ ἐν ἡμῖν λογικόν·

[03308] Ἐγὼ εἰμι ὁ κατ' εἰκόνα Θεοῦ γεγονώς, ἀφθαρτος κατεσκευασμένος·

[03309] καὶ πάλιν τὸ αὐτὸ λογικόν·

[03310] Ἐγὼ εἰμι γῆ καὶ σποδός·

[03311] οὐ ποτὲ τὸ ζῶον λαλεῖ, καὶ ποτὲ τὸ λογικόν·

[03312] ἀλλ' αὐτὸ τὸ λογικόν, ποτὲ τὰ ἑαυτοῦ ἴδια λέγει, καὶ ποτὲ τὰ τοῦ ζώου·

[03313] οὕτως ἐξ ἐνώσεως ἐν πρόσωπον ὢν ὁ ἄνθρωπος καὶ Θεὸς Λόγος, ὅτε λέγει, «Ὁ ἑωρακώς ἐμέ, ἑώρακε τὸν Πατέρα,» τὴν θεωρίαν τῆς ἰδίας θεότητος λέγει.

[03314] Οὐ γὰρ ὁ ἑωρακώς τὴν σάρκα, ἑώρακε τὸν Πατέρα·

[03315] εἰ δὲ μὴ, καὶ Πόντιος, καὶ Ἡρώδης, καὶ οἱ ῥαπίσαντες, καὶ οἱ προσηλώσαντες δῆμιοι, εὔρεθήσονται ἑωρακότες τὸν Πατέρα.

[03316] Καὶ ὅταν λέγῃ, «Τὸν νῶτόν μου δέδωκα εἰς μάστιγας,» οὐ τῆς θεότητος λέγει νῶτον·

[03317] οὐδ' ὅταν λέγῃ·

[03318] Πῶς γὰρ τῆς θεότητος ἤψατό τις;

[03319] ἀλλὰ τοῦ σώματος ὁ ἀψάμενος μετὰ πίστεως, τοῦ συναμφοτέρου ἤψατο, τῇ μὲν χειρὶ τοῦ σώματος, τῇ δὲ πίστει τῆς θεότητος, ἐπειδὴ τὸ συναμφότερον ἓν ἐστὶ πρόσωπον ὁ Χριστός, «ὅ πάντα πᾶσι γινόμενος, ἵνα τοὺς πάντας ἐλεήσῃ.»

[03320] Ὡστε οὐ ποτὲ μὲν ὁ Θεὸς λαλεῖ, ποτὲ δὲ ἄνθρωπος·

[03321] ἐπειδήπερ, ὡς προεῖρηται, οὐδὲ ποτὲ μὲν τὸ ζῶον λαλεῖ κεχωρισμένον τοῦ λογικοῦ, ποτὲ δὲ τὸ λογικόν κεχωρισμένον τοῦ ζώου·

[03322] ἀλλὰ τὸ λογικόν ἐν τῷ ζῳῳ, καὶ διὰ τοῦ ζώου λαλεῖ·

[03323] ἐκ παραλλήλου τὸ αὐτὸ λέγω, ἵνα πανταχόθεν γνῶς τὴν ἔνωσιν.

[03324] Ἀπολλ.

[03325] Ἔτι δὲ ἡ αὐτὸς ἐτέλει τὰ τεράστια, ἢ οὐ.

[03326] Ἀλλ' εἰ μὲν ἐτέλει, οὐκ ἦν ἄνθρωπος·

[03327] εἰ δὲ μὴ, πῶς λέγει τελεῖν;

[03328] ἢ πῶς ὁ αὐτὸς τῷ τελοῦντι;

[03329] Ὅρθ.

[03330] Ὡσπερ τὸ λογικὸν ἐν τῷ ζῳῷ τελεῖ τὰ ἑαυτοῦ, οὐ κεχωρισμένον ὄν τοῦ ζῳοῦ·

[03331] οὕτω Θεὸς Λόγος, ἐνωθεὶς ἀνθρώπῳ, τελεῖ τὰ τεράστια, οὐ κεχωρισμένος τῆς ἀνθρωπότητος, δι' αὐτῆς, καὶ ἐν αὐτῇ, καὶ μετ' αὐτῆς, εὐδοκίῃσας τὴν ἑαυτοῦ θεϊαν δύναμιν ἐνεργεῖν.

[03332] Καὶ ὥσπερ εἰ δοίη τις τῷ λόγῳ ἥλιον, τὸν μέγαν τοῦτον ἀστέρα, διὰ λύχνου, καὶ ἐν λύχνῳ ἐκπέμπειν τὸ ἑαυτοῦ φῶς·

[03333] ἐκ παραλλήλου γὰρ πάλιν τὸ αὐτὸ ἄκουε·

[03334] οὐ δύο φῶτά εἰσιν.

[03335] Οὐ γὰρ φαίνει λύχνος κατ' [28.1281] ἐναντι ἡλίου·

[03336] οὐ γὰρ κωλύεται εἶναι λύχνος·

[03337] ἀλλὰ μένει μὲν τὴν ἰδίαν ἐνεργεῖαν καὶ κίνησιν ἔχων·

[03338] οὐ φαίνει δὲ τοῦ ἡλίου ἐν αὐτῷ καὶ δι' αὐτοῦ φαίνοντος, καὶ κατακρατοῦντος τοῦ λύχνου, καὶ ἰδιοποιησαμένου αὐτὸν, ὡς καὶ λύχνον χρηματίσαι τὸν ἥλιον·

[03339] οὕτω Θεὸς Λόγος, ἐν λογικῷ καὶ διὰ λογικοῦ ζῳοῦ τὴν ἰδίαν δύναμιν ἐνεργῶν, καὶ ὑπὲρ τὴν φύσιν τὴν ἰδίαν ἀποτελεῖ τὸ ζῳον εὐδοκίᾳ τῇ ἑαυτοῦ, καὶ τὸ ζῳον εἶναι λογικὸν οὐκ ἐκάλυσε·

[03340] καὶ ὁ αὐτὸς ἄνθρωπος χρηματίζειν οὐ κατηξίωσε, καὶ τελῶν τὰ τεράστια οὐ κεχώρισται τοῦ ἐνωθέντος, ἤγουν προσληφθέντος, ἀλλ' ὡς οὖν τὸ ἐκείνου γεγονὸς ἐνεργεῖ τὰ πάντα·

[03341] καὶ διὰ τοῦτο, «Ὁ Λόγος σὰρξ ἐγένετο,» εἰρηται, καὶ οὐκ ἐν σαρκί, ἵνα γνῶμεν τὴν ἐξ εὐδοκίας ἔνωσιν, καὶ τοῦτο διδαχθέντες Χριστὸν ἕνα καὶ τὸν αὐτὸν γνωρίζωμεν Θεὸν καὶ ἄνθρωπον.

[03342] Ἀπολλ.

[03343] Προσκυεῖται ὑπὸ ἀγγέλων ὁ ἄνθρωπος, ἢ οὐ.

[03344] Ἀλλ' εἰ μὲν οὐ προσκυνεῖται, πῶς ἦνῳται, καὶ ἀποστέλλει ὁ Υἱὸς τοὺς ἀγγέλους αὐτοῦ;

[03345] εἰ δὲ προσκυνεῖται διὰ τὸ ἐν αὐτῷ θεϊαν ἐνοικῆσαι δύναμιν, πῶς ὑπὸ τῶν ἀεὶ θεϊαν ἐχόντων δύναμιν ἐνοικοῦσαν;

[03346] Καὶ ἡμεῖς δὲ προσκυνήσομεν τὸν ἄνθρωπον, ἢ οὐ.

[03347] Ἀλλ' εἰ μὲν οὐ προσκυνήσομεν, πῶς ἠνώσθαι νομιοῦμεν αὐτὸν, καὶ πῶς εἰς τὸν θάνατον αὐτοῦ βαπτίζομεθα;

[03348] εἰ δὲ προσκυνήσομεν, ὥσπερ τὸν Θεὸν, οὕτω καὶ τὸν ἄνθρωπον, ἀσεβήσομεν κτίσμα κτίστη ἐν ἴσῳ τιθέντες.

[03349] Καὶ εἰ κριτὴν προσδοκῶμεν τὸν ἄνθρωπον μετὰ τοῦ Θεοῦ φωτίζοντα τὰ κρυπτά τοῦ σκότους, τὴν τοῦ Θεοῦ κρίσιν ἀναθήσομεν ἀνθρώπῳ·

[03350] εἰ δὲ μὴ, πῶς «ἔδωκεν αὐτῷ ὁ Πατὴρ ἐξουσίαν κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστί;» καὶ πῶς ἦνῳται τῷ κρίνοντι;

[03351] Ὅρθ.

[03352] Διὰ γὰρ τοῦτο ἔλαβε παρὰ τοῦ Θεοῦ ἐξουσίαν κρίσιν ποιεῖν, Κύριος ὢν τῆς δόξης καὶ πάσης ἐξουσίας, ἐπειδὴ, Θεὸς Λόγος ὢν, ἐγένετο ἄνθρωπος, ὅλην ἀνθρωπότητα λαβών.

[03353] Ἡ γὰρ μορφή τοῦ δούλου ὅλη ἐστὶν ἀνθρωπότης, ὡς ἡ μορφή τοῦ Θεοῦ ὅλη θεότης.

[03354] Καὶ ἡμεῖς καὶ ἄγγελοι προσκυνοῦμεν αὐτῷ τῷ Θεῷ Λόγῳ, μορφήν δούλου λαβόντι·

[03355] καὶ οὐκ ἐν μέρει τὸν Θεὸν προσκυνοῦμεν, καὶ ἐν μέρει τὸν ἄνθρωπον·

[03356] οὐδὲ κτίσμα καὶ κτίστην ἐν ἴσῳ τιθέμεθα·

- [03357] ἀλλ' ὥσπερ σὺ, εἴ γε ὁμολογεῖς κὰν γοῦν σάρκα ὁμοούσιον ἡμῖν αὐτὸν λαβόντα ἐκ τῆς Παρθένου, προσκυνεῖς αὐτὸν σαρκωθέντα μετὰ τῆς σαρκὸς, οὐκ ἐν ἴσῳ τιθεῖς τὴν σάρκα καὶ τὴν θεότητα, οὐδὲ χωρίζων τὴν σάρκα, καὶ ἐν μέρει προσκυνῶν αὐτήν, ἀλλὰ τὴν θεότητα μετὰ τῆς σαρκὸς προσκυνεῖς·
- [03358] οὕτω καὶ ἡμεῖς τὴν θεότητα ἐνανθρωπήσαμεν προσκυνούμεν, οὐ χωρίζοντες αὐτήν τῆς ἀνθρωπότητος.
- [03359] Καὶ φωτίζει τὰ κρυπτὰ τοῦ σκότους Χριστὸς, εἷς ὢν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος, ὡς πῦρ ἐν ὕλῃ φωτίζων τοὺς προσιόντας αὐτοῦ τῷ φωτὶ, οὐ χωριζόμενον τῆς ἐνωθείσης ὕλης, οὐδὲ ἀναλισκομένης τῆς ὕλης, καθάπερ οὐδὲ ἡ παρὰ Μωσῆ βιάτος.
- [03360] [28.1284] Ἀπολλ.
- [03361] Ἄνθρωπος Θεῶ παραζευχθεῖς, ἕτερος παρὰ τὸν Θεὸν ἐστὶ ταῖς ζωτικαῖς κινήσεσι, λογιστικαῖς τε καὶ παθητικαῖς·
- [03362] καὶ πάσχων, ὡς ἕτερος πάσχει, καὶ προσκυνούμενος, ὡς ἕτερος προσκυνεῖται.
- [03363] Σὰρξ δὲ Θεοῦ ζωῆς ὄργανον ἀρμοζόμενον τοῖς πάθεσι πρὸς τὰς θείας βουλὰς, καὶ οὔτε λόγοι σαρκὸς ἴδιοι, οὔτε πράξεις, καὶ τοῖς πάθεσιν ὑποβαλλομένη·
- [03364] κατὰ τὸ σαρκὶ προσῆκον, ἰσχύει κατὰ τῶν παθῶν, διὰ τὸ Θεοῦ εἶναι σὰρξ, ὥστε καὶ κατάρξαι τῆς ἀπαθείας τοῖς οὐχ ὁμοίως μὲν, ὁμοζώοις δὲ σώμασι·
- [03365] καὶ προσκυνεῖται ὡς Θεοῦ σὰρξ, Θεοῦ ὄντος οὕτω τοῦ προσκυνουμένου·
- [03366] καὶ συνάφειαν ἡμῖν δίδωσιν, οὐ ἐστὶ σῶμα·
- [03367] καὶ προσκυνεῖται, οὐχ ὡς κτίσμα, ὅτι μηδὲν κτίσμα μέρος Θεοῦ.
- [03368] Οἱ ἄρα σάρκα λαβεῖν τὸν Θεὸν πιστεύσαντες, καὶ τῶν εὐεργεσιῶν τυγχάνουσι, καὶ οὐκ εἰς ἕτερον μεταπίπτουσιν·
- [03369] ὢν τὰ ἐναντία ἔχουσιν οἱ ἄνθρωπον παρεζευχθαι λέγοντες Θεῶ.
- [03370] Ὅρθ.
- [03371] Ἀνεχώρησας τῆς θεοπνεύστου Γραφῆς, καὶ διὰ τοῦτο τῆς χάριτος ἐξέπεσες, τῆς Γραφῆς λεγούσης τὸ, «Ἐλαβε,» καὶ «Ἐγένετο» τὸ παρεζευχθαι σαυτῷ ὄρουσας καθάπερ λάκκον συντετριμμένον, μὴ δυνάμενον ὕδωρ συνέχειν.
- [03372] Πῶς δὲ οὐ θέλεις ταῖς ζωτικαῖς καὶ λογιστικαῖς καὶ παθητικαῖς κινήσεσι χωρίζεσθαι τὸν Λόγον τῆς ἀνθρωπότητος;
- [03373] Ἄρα γὰρ καὶ αὐξάνων, θεϊκῆ κινήσει ἀπὸ ἡλικίας εἰς ἡλικίαν θεϊκῶς ἠϋξάνεν;
- [03374] Καὶ σοφία προκόπτων, θεϊκῶς προσέκοπτεν;
- [03375] Καὶ λυπούμενος καὶ ἀγωνιῶν, καὶ ταραπτόμενος, θεϊκῶς ἐλυπεῖτο καὶ ἠγωνία, καὶ ἐταράττετο, καὶ ἐκοπία καὶ ἐπασχεν;
- [03376] Μὴ γένοιτο! Ἀλλ' ὥσπερ τὸ σῶμα τὸ ἐκ Μαρίας, ἑαυτοῦ σῶμα ἔλεγεν ὁ Θεὸς Λόγος, οὐ τῆς αὐτῆς οὐσίας ὄν τῆ θεότητι·
- [03377] οὕτω καὶ τὰ πάθη καὶ τὴν αὐξησιν τὴν ζωτικὴν καὶ λογιστικὴν ἑαυτοῦ λέγει, ἰδιοποιούμενος πάντα τῆς ἀνθρωπότητος τῆ εὐδοκία τῆς χάριτος·
- [03378] ὡσαύτως καὶ τὴν σάρκα ζωῆς ὄργανον ἀρμοζόμενον πρὸς τὰς θείας βουλὰς.
- [03379] Ἴνα γὰρ πτύση, σώματι κέχρηται ὄργάνῳ·
- [03380] ἵνα ταφῆ, ὁμοίως τῷ σώματι·
- [03381] ἵνα δὲ πάθη ἐκουσίως, καὶ ἵνα τὸν ἄδην σκυλευση, τῆ ψυχῆ, ἣν ἔλεγε τιθέναι ὑπὲρ τῶν προβάτων.
- [03382] Καὶ οὔτε ἀνθρώπου λόγοι ἴδιοι, οὔτε αἱ πράξεις·
- [03383] σὰρξ δὲ τοῖς πάθεσιν, ὑποβαλλομένη κατὰ τὸ ἀνθρώπῳ προσῆκον, ἰσχύει κατὰ τῶν παθῶν διὰ τὴν πρὸς τὸν Θεὸν ἔνωσιν.
- [03384] «Ἀμαρτίαν γὰρ οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,» ὥστε κατάρξαι τῆς ἀπαθείας τοῖς ὁμοίοις.
- [03385] «Ὁμοίωται» γὰρ «κατὰ πάντα τοῖς ἀδελφοῖς ὁ Θεὸς Λόγος, «ἐνωθεὶς ἀνθρωπότητι, καὶ προσκυνεῖται Θεὸς ἐνανθρωπήσας·
- [03386] καὶ συνάφειαν ἡμῖν πρὸς αὐτὸν δίδωσι, μετασχὼν αἵματος καὶ σαρκὸς, καὶ προσκυνεῖται ὁ αὐτὸς, ἐνώσει τῆ πρὸς ἡμᾶς ὡς ἄνθρωπος, φύσει δὲ καὶ οὐσία ὢν Θεός.
- [03387] Τί δὲ καὶ λέγειν ἐτόλμησας μέρος Θεοῦ τὴν σάρκα τὴν ἐκ σπέρματος Δαβὶδ, τὴν ἐκ Μαρίας τῆς Παρθένου, τὴν οὐ φαντασία σάρκα, ἀλλ' ἀληθεία, καὶ [28.1285] μετὰ τὴν ἀνάστασιν φανεῖσαν;
- [03388] Νομιζόντων γὰρ τῶν μαθητῶν φάντασμα εἶναι, ὅτι τῶν θυρῶν κεκλεισμένων εἰσῆλθεν, ὑπομνήσθητι αὐτοῦ τῶν λόγων, ἵνα ἀκούσης τό·
- [03389] «Ψηλαφήσατέ με, καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ ὀρᾶτε ἔχοντα.».
- [03390] Τοῦ δὲ ἀμεροῦς Θεοῦ πῶς οἶόν τέ ἐστὶ μέρος νοῆσαι, καὶ ταῦτα σάρκα, τῆς σῆς ἐστὶ σοφίας ἐξηγήσασθαι.

[03391] Ἀπολλ.

[03392] Εἰ σὰρξ, ὡς ἐπιστρατευομένη τῷ νῷ, κεχώρισται τοῦ νοῦ, κατὰ τὸν Ἀπόστολον, ὁ τὴν σάρκα λαβὼν Θεὸς ἀπὸ ταύτης ἔχει τὰς ἐπιστρατευομένας ἐπὶ νοῦν κινήσεις, αὐτῷ δὲ μὴ ὑποταττομένας ὡς ἀνταγωνιστῇ τῷ νῷ.

[03393] Εἰ δὲ τοῦτο, οὐκ αὐτὸς ὁ πάσχων, καθὸ Θεός.

[03394] Ὁρθ.

[03395] Τίτι γὰρ τῶν ἁγίων οὐχ ὑπετάγησαν αἱ ἐπιστρατευόμεναι τῷ νῷ κινήσεις;

[03396] ἢ πῶς ἅγιοι, εἰ μὴ ὑπέταξαν αὐτάς;

[03397] Εἰ δὲ τῷ νῷ τῶν ἁγίων ὑπετάγησαν αἱ ἀντιστρατευόμεναι τῷ νῷ κινήσεις, πῶς οὐχὶ τῷ Θεῷ Λόγῳ ὑποταγήσονται, ἐνωθέντι ψυχῇ νοερᾷ μετὰ σαρκός, ἵνα κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῇ χωρὶς ἁμαρτίας, καὶ ἦ αὐτὸς Θεὸς καὶ ἄνθρωπος;

[03398] Τί δὲ εἶναι θέλει τὸ, Εἰ δὲ τοῦτο, οὐκ αὐτὸς ὁ πάσχων, καθὸ Θεός, ἄλλοι νοήσουσιν, οἱ ἐπιγραφόμενοί σε διδάσκαλον.

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0295-0373 - Athanasius Alexandrinus - Magnus - De sancta trinitat
Litterarum Omnium Conspectus: 169 Litterae, quae repetitae sunt in 117,122 occasionibus

α	0945	8,342	A	0913	67
β	0946	283	B	0914	7
γ	0947	2,622	Γ	0915	95
δ	0948	2,016	Δ	0916	0
ε	0949	6,067	E	0917	199
ζ	0950	260	Z	0918	4
η	0951	1,234	H	0919	12
θ	0952	1,924	Θ	0920	515
ι	0953	4,697	I	0921	38
κ	0954	3,733	K	0922	318
λ	0955	2,963	Λ	0923	102
μ	0956	3,006	M	0924	345
ν	0957	9,021	N	0925	74
ξ	0958	276	Ξ	0926	5
ο	0959	7,800	O	0927	303
π	0960	2,798	Π	0928	912
ρ	0961	4,046	P	0929	15
ς	0962	4,743	•	0930	0
σ	0963	3,744	Σ	0931	83
τ	0964	8,985	T	0932	206
υ	0965	1,298	Υ	0933	356

φ	0966	540	Φ	0934	10
χ	0967	531	Χ	0935	166
ψ	0968	107	Ψ	0936	2
ω	0969	1,425	Ω	0937	7
ϝ	8164	4			0
Ϟ	8165	20	Ρ	8172	3

ά	8049	874	έ	8051	1,538	ή	8053	421	ί	8055	1,443	ό	8057	1,621	ύ	8059	892	ώ	8061	268
ὰ	8048	1,082	ὲ	8050	779	ἦ	80852	844	ὶ	8054	2,116	ὸ	8056	2,071	ὺ	8058	137	ὠ	8060	150
ἄ	8118	124			0	ἡ	8134	524	ἰ	8150	632			0	ὺ	8166	1,827	ῶ	8182	620
ἶ	7936	1,085	ἔ	7952	1,644	ἦ	7968	28	ὶ	7984	617	ὸ	8000	42	ὺ	8016	1,579	ῶ	8032	11
ἶ	7937	171	έ	7953	156	ή	7969	348	ί	7985	485	ό	8001	653	ύ	8017	329	ώ	8033	173
ἶ	7938	44	ε	7954	1	ἦ	7970	96	ὶ	7986	0	ὸ	8002	10	ὺ	8018	0	ῶ	8034	42
ἶ	7939	15	ε	7955	11	ἦ	7971	6	ὶ	7987	2	ὸ	8003	46	ὺ	8019	3	ῶ	8035	0
ἶ	7940	537	ε	7956	378	ἦ	7972	34	ὶ	7988	149	ὸ	8004	57	ὺ	8020	112	ῶ	8036	9
ἶ	7941	80	ε	7957	41	ἦ	7973	19	ὶ	7989	60	ὸ	8005	302	ὺ	8021	147	ῶ	8037	33
ἶ	7942	3			0	ἦ	7974	70	ὶ	7990	286			0	ὺ	8022	189	ῶ	8038	8
ἶ	7943	0			0	ἦ	7975	4	ὶ	7991	77			0	ὺ	8023	48	ῶ	8039	10
ἶ	8064	0			0	ἦ	8080	0			0			0	ὺ	8167	0	ῶ	8096	3
ἶ	8065	0			0	ἦ	8081	1			0			0	ὺ	8163	1	ῶ	8097	0
ἶ	8066	0			0	ἦ	8082	0			0			0			0	ῶ	8098	0
ἶ	8067	0			0	ἦ	8083	0			0			0			0	ῶ	8099	0
ἶ	8068	0			0	ἦ	8084	4			0			0			0	ῶ	8100	1
ἶ	8069	1			0	ἦ	8085	0			0			0			0	ῶ	8101	0
ἶ	8070	0			0	ἦ	8086	9			0			0			0	ῶ	8102	0
ἶ	8071	0			0	ἦ	8087	8			0			0			0	ῶ	8103	5
ἶ	8115	45			0	ἦ	8131	127			0			0			0	ῶ	8179	129
ἶ	8116	0			0	ἦ	8132	1			0			0			0	ῶ	8180	4
ἶ	8119	53			0	ἦ	8135	173			0			0			0	ῶ	8183	344

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

Verborum Omnium Conspectus: 4,393 Verba, quae repetita sunt in 3,640,506 occasionibus

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