

0295-0373 - Athanasius Alexandrinus - Magnus - Dialogi duo contra Macedonianos

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Dialogi duo contra Macedonianos

- [00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΑΘΑΝΑΣΙΟΥ Λόγος ἐν εἶδει διαλέξεως μετὰ Μακεδονιανοῦ Πνευματομάχου.
- [00002] Ἀπεστείλαμεν τῇ σῇ συνέσει τὸ παρὸν σύνταγμα ὑπὲρ τοῦ ἀναγνόντα σε δοκιμάσαι καὶ τὰ παρὰ τῶν αἰρετικῶν, τῶν τὰ Μακεδονίου φρονούντων εἰρημένα, καὶ τὰ παρ' ἡμῶν ἀντιτεθέντα.
- [00003] Τὰ μὲν οὖν ὑπ' ἐκείνων τεθέντα, ἐν τῷ σχεδαρίῳ ταῦτά εἰσιν·
- [00004] Εἰ ἔστι Θεὸς τὸ Πνεῦμα τὸ ἅγιον, ἔστι Πατὴρ ἢ Υἱός·
- [00005] εἰ δὲ μὴ, οὐ Θεός.
- [00006] Καὶ ἡμεῖς πρὸς αὐτόν·
- [00007] Ἐδέξω σαυτῷ τό·
- [00008] Εἰ ἔστι Θεὸς τὸ Πνεῦμα, ἔστι Πατὴρ ἢ Υἱός, ὡς τοῦ Πατρὸς διὰ τοῦτο ὄντος Θεοῦ, ἐπειδὴ Πατὴρ ἔστι, καὶ ὡς τοῦ Υἱοῦ διὰ τοῦτο ὄντος Θεοῦ, ἐπειδὴ ὁ Υἱός ἐστιν.
- [00009] Εἰ οὖν διὰ τοῦτο Θεός ἐστιν ὁ Πατὴρ, ἐπειδὴ Πατὴρ, οὐ Θεός ὁ Υἱός, ἐπειδὴ οὐ Πατὴρ.
- [00010] Καὶ εἰ διὰ τοῦτο ἔστι Θεός ὁ Υἱός, ἐπειδὴ Υἱός, οὐ Θεός ὁ Πατὴρ, ἐπειδὴ οὐχ Υἱός·
- [00011] οὐκ ἄρα, ἐὰν ἢ Θεός τὸ Πνεῦμα, πάντως ἔστι Πατὴρ, ἢ Υἱός.
- [00012] Τὸ γὰρ «Θεός» ὄνομα, φύσεώς ἐστι θεωρουμένης, εἴτουν διαθεούσης τὰ πάντα δηλωτικόν·
- [00013] τὸ δὲ «Πατὴρ» σχετικόν, καὶ τὸ «Υἱός» ὁμοίως.
- [00014] Οὔτε δὲ τὸ τῆς σχέσεως ὄνομα τὴν διαθέουσιν, ἢ τὴν θεωρουμένην τι φύσιν σημαίνει·
- [00015] οὔτε τὸ τῆς τι θεωρουμένης ἢ διαθεούσης φύσεως ὄνομα, τὴν πρὸς Υἱὸν σχέσιν εἰσάγει.
- [00016] Πρὸς τούτοις, προσποιησάμενος Ὁρθοδόξου πρόσωπον, ἑαυτὸν ἠρώτα·
- [00017] Οὐ προσκυνητὸν οὖν;
- [00018] καὶ ἔπειτα πάλιν αὐτὸς ἑαυτῷ·
- [00019] Ἀπολείπεται τῆς τοιαύτης ἀξίας τὸ Πνεῦμα τὸ ἅγιον.
- [00020] Πῶς γὰρ προσκυνητέον τὸ μήτε Πατὴρ, μήτε Υἱός;
- [00021] Ἡμεῖς δὲ πρὸς αὐτόν·
- [00022] Εἰ μὲν διὰ τοῦτο προσκυνεῖς τὸν Πατέρα, ἐπειδὴ Πατὴρ ἔστι, καὶ τὸν Υἱὸν, ἐπειδὴ Υἱός ἐστι·
- [00023] προσκυνεῖς καὶ πάντα πατέρα, καὶ πάντα υἱόν·
- [00024] εἰ δὲ οὐ διὰ τοῦτο προσκυνεῖς τὸν Πατέρα, ἐπειδὴ Πατὴρ, οὐδὲ διὰ τοῦτο προσκυνεῖς τὸν Υἱόν, ἐπειδὴ Υἱός, ἀλλὰ δι' αὐτὴν τὴν φύσιν·
- [00025] ταύτην ζητητέον.
- [00026] Καὶ εἰ μὲν εὐρεθεῖ καὶ τὸ Πνεῦμα τῆς αὐτοῦ φύσεως, προσκύνει·
- [00027] εἰ δὲ μὴ εὐρεθεῖ, χωρὶς.
- [00028] Ζητεῖται γὰρ οὐχί, εἰ Πατὴρ ἔστι τὸ Πνεῦμα, οὐδ' εἰ Υἱός·

- [00029] ἄλλ' εἰ τῆς αὐτῆς φύσεώς ἐστι Πατρὶ καὶ Υἱῷ.
- [00030] Πρὸς τοῦτο πάλιν ἑαυτῷ ἀντιτίθησιν, ὡς παρὰ Ὁρθοδόξου εἰρημένον·
- [00031] Οὐ γέγραπται, ὅτι «Πνεῦμα ὁ Θεός;» Εἰτά φησιν αὐτός·
- [00032] Πνευμά ἐστιν ὁ Θεός, καὶ οὐχὶ τὸ Πνεῦμα Θεός.
- [00033] Πᾶν γὰρ εἶ τι Θεός, τοῦτο καὶ Πνεῦμα·
- [00034] οὐκ εἶ τι Πνεῦμα, τοῦτο δὴ καὶ Θεός.
- [00035] Ἡμεῖς δὲ πρὸς αὐτόν·
- [00036] Εἰ ἦδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τὴν τῶν Γραφῶν κατεῖχες μνήμην, οὐκ ἂν ἀπεφήνω τοῦτο.
- [00037] Οὐ πᾶν γὰρ εἶ τι Θεός, τοῦτο καὶ τὸ Πνεῦμα.
- [00038] Καὶ γὰρ ὁ Μωσῆς θεός ἐκλήθη·
- [00039] «Ἴδου γὰρ τίθημί σε θεὸν τοῦ Φαραώ» ἀλλὰ καὶ Ἀαρὼν τοῦ αὐτοῦ ἀδελφοῦ·
- [00040] «Ἔση γὰρ αὐτῷ, φησὶν, εἰς θεὸν, καὶ Ἀαρὼν ὁ ἀδελφός σου ἔσται σοι εἰς προφήτην.»
- [00041] Καὶ ὁ Υἱὸς ἐν τοῖς Εὐαγγελίοις λέγει περὶ τῶν ἁγίων·
- [00042] «Εἰ οὖν ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ [28.1293] δύναται ἡ Γραφή λυθῆναι;» καὶ, «Θεὸς θεῶν Κύριος ἐλάλησε, καὶ ἐκάλεσε τὴν γῆν» καὶ ἐν ἑτέροις·
- [00043] «Ὁφθῆσεται ὁ Θεός τῶν θεῶν ἐν Σιών» καὶ, «Ὁ Θεός ἔστη ἐν συναγωγῇ θεῶν, καὶ ἐν μέσῳ δὲ θεοῦ διακρινεῖ» καὶ, «Θεοὺς οὐ κακολογήσεις,» γέγραπται.
- [00044] Κατὰ γοῦν τὴν σὴν σοφίαν, εἰ πᾶν εἶ τι Θεός, τοῦτο καὶ Πνεῦμα, πάντες οἱ προειρημένοι ἂν θρωποὶ καὶ θεοὶ, Πνεύματά εἰσιν.
- [00045] Εἰ δὲ θεός Μωσῆς, καὶ ἕκαστος τῶν προειρημένων, καὶ οὐ Πνεύματα, οὐκ ἄρα πᾶν εἶ τι Θεός, τοῦτο καὶ Πνεῦμα·
- [00046] οὐδὲ πᾶν εἶ τι Πνεῦμα, τοῦτο καὶ Θεός.
- [00047] Καὶ γὰρ τὰ δαιμόνια ὑμῶν τῶν αἰρετικῶν πνεύματά εἰσι, καὶ οὐκ εἰσὶ θεοί.
- [00048] Ἔτι πρόσωπον εἰσαγαγὼν Ὁρθοδόξου, Δῶμεν, φησὶν, ὡς οὐ θεολογεῖται τὸ Πνεῦμα, ὅμως κυριολογεῖται·
- [00049] γέγραπται γάρ·
- [00050] «Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν.»
- [00051] Ἔτι φησὶν·
- [00052] Εἰπέ αὐτός τὸ ἐπαγόμενον·
- [00053] «Οὐ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.»
- [00054] Περὶ τοῦ Κυρίου λέγει, φησὶν, ὅτι ὁ Κύριος τὸ Πνεῦμά ἐστιν.
- [00055] Ἡμεῖς δὲ πρὸς αὐτόν·
- [00056] Ἀληθῶς τὸ, «Φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,» περὶ ὑμῶν εἴρηται.
- [00057] Τοῦ γὰρ ἐπαγομένου φανερώς δεικνύντος, ὅτι τὸ Πνεῦμά ἐστιν, οὐ εἴρηται, «Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν,» ἠπάτησας αὐτὸς ἑαυτόν, ἵνα ἐκ τοῦ στόματός σου ἔλεγχος προέλθῃ, καὶ ἀκούσης, ὅτι «Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὸν δούλε.»
- [00058] Τὸ γὰρ ἐπαγόμενον ἐστιν·
- [00059] «Οὐ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.»
- [00060] Τὸ δὲ ὄν Πνεῦμα Κυρίου, Κυρίου ἐστὶ Πνεῦμα, ὅπερ εἴρηται Κύριος.
- [00061] Ὡς γὰρ Υἱὸς Κύριος ὢν, Κύριός ἐστιν·
- [00062] οὕτως τὸ Πνεῦμα, Κύριος ὢν, Κύριός ἐστιν.
- [00063] Καὶ πάλιν ἑαυτῷ πρόσωπον ποιησάμενος, ἔαυ τὸν ἡρώτα·

- [00064] Οὐδὲ προσκυνητόν ἐστιν;
- [00065] ἔπειτα αὐτὸς ἑαυτῶ·
- [00066] Οὐκ ἔστιν·
- [00067] οὐδὲ γὰρ γέγραπται.
- [00068] Εἶτα πάλιν λαβὼν Ὁρθοδόξου πρόσωπον, λέγει·
- [00069] Εἰ ἀνθρώποις προσεκύνησαν ἄνθρωποι, φέρε εἰπεῖν, ὡς Ναθὰν ὁ προφήτης τῷ Δαβίδ·
- [00070] γέγραπται γάρ·
- [00071] «Εἰσηλθε κατὰ πρόσωπον τοῦ βασιλέως Ναθὰν ὁ προφήτης, καὶ προσεκύνησεν αὐτὸν ἐπὶ τὴν γῆν» διὰ τί μὴ καὶ τῷ Πνεύματι προσκυνήσομεν πρὸ πάντων ἀνθρώπων;
- [00072] Καὶ αὐτὸς ἑαυτῶ πάλιν ἐπάγει·
- [00073] «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις» μὴ καὶ τῷ Πνεύματι;
- [00074] Τὸ Πνεῦμα Κύριος οὐκ ἔστιν·
- [00075] ἀλλ' οὔτε Θεός·
- [00076] πῶς οὖν ἔσται προσκυνητόν, μὴ ὄν ἐν τῷ τῆς προσκυνήσεως ὄρω;
- [00077] «Οὐδεὶς γὰρ δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.».
- [00078] Δεῖ γὰρ ἀληθῶς τὸν προσαγόμενον Θεῶ, δι' ἑτέρου τῷ ἁγίῳ Πνεύματι προσάγεσθαι.
- [00079] Εἰ προσκυνήσω λοιπὸν τῷ ἁγίῳ Πνεύματι, διὰ τίνος ἢ ἐν τίνι προσκυνήσω προσαχθεὶς αὐτῶ;
- [00080] Τί οὖν ὑμεῖς πρὸς ταῦτα;
- [00081] Δικάσεται σε ἐν ἡμέρᾳ κρίσεως Ναθὰν ὁ προφήτης, ὡς οὐ παρὰ τὸν νόμον πεποικῶς καὶ προσκυνήσας τῷ Δαβίδ.
- [00082] Προσήγαγες γὰρ τὸ ῥητόν, ὡς ὀφείλων καταδικάσαι αὐτὸν [28.1296] παρανομήσαντα.
- [00083] Εἰ γὰρ ἐκεῖνος τῷ Δαβίδ προσεκύνησε (γέγραπται δέ·
- [00084] «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις, καὶ αὐτῶ μόνῳ λατρεύσεις»), παρὰ τὸν νόμον πεποίηκε κατὰ τὴν σὴν κατηγορίαν.
- [00085] Ἡμεῖς δὲ οὐ κατηγοροῦμεν τοῦ προφήτου·
- [00086] μὴ γένοιτο! ἀλλὰ διὰ τοῦτο μάλιστα λέγομεν προσκυνητόν τὸ ἅγιον Πνεῦμα.
- [00087] Οὐκ ἂν γὰρ τῷ Δαβίδ προσεκύνησεν ὁ προφήτης, εἰ ψιλὸν ἄνθρωπον ἐγίνωσκεν·
- [00088] ἀλλὰ Χριστὸν Κυρίου διδαχθεὶς αὐτὸν εἶναι, ἐν ἐλαίῳ ἁγίῳ χρισθέντα, προσεκύνει αὐτὸν διὰ τὴν ἐν τῷ ἐλαίῳ τοῦ Πνεύματος ἐνέργειαν Πῶς δὲ, «ὡσεὶ ἀσπίδος κωφῆς καὶ βουούσης τὰ ὦτα αὐτῆς, ἣτις οὐκ εἰσακούσεται φωνῆς ἐπάδοντος,» τὸ, «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις,» ἀκούσας, τοῦ ἐξῆς οὐκ ἐπήκουσας, τοῦ, «Καὶ αὐτῶ μόνῳ λατρεύσεις;» Τοῦτο δὲ ποιεῖς, ἵνα μὴ ἀκούσης τὸ, «Μόνῳ λατρεύσεις.».
- [00089] Τίνι;
- [00090] τῷ Πατρὶ, ἢ τῷ Υἱῶ;
- [00091] Καὶ πῶς μόνῳ ἕρεῖς;
- [00092] Ἐὰν ἦς Χριστιανός, ὅτι διὰ τὸ ταυτὸν τῆς φύσεως.
- [00093] Ἐὰν δειχθῇ οὖν καὶ τὸ Πνεῦμα τῆς αὐτῆς φύσεως, τὸ, «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις, καὶ αὐτῶ μόνῳ λατρεύσεις,» Πατέρα καὶ Υἱόν, καὶ ἅγιον Πνεῦμα λέγει, διὰ τὸ ταυτὸν τῆς φύσεως.
- [00094] Εἰ δὲ μὴ, ἀναγκασθῆσιν ἐπὶ ἐνὸς προσώπου δεχόμενος, τῷ «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις, καὶ αὐτῶ μόνῳ λατρεύσεις,» ἢ τὸν Υἱὸν παρακούσασθαι, ἢ τὸν Πατέρα παραγράψασθαι.
- [00095] Ἐὰν οὖν δεῖ χθῆ τῆς αὐτῆς εἶναι φύσεως καὶ θεότητος τῷ Υἱῶ καὶ τῷ Πατρὶ, καὶ τὸ Πνεῦμα τὸ ἐξ αὐτοῦ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ ἐκχυθὲν, καὶ προσκυνητόν καὶ λατρευτὸν ἀποδειχθήσεται.
- [00096] Πειρασόμεθα δὲ σὺν εὐμενείᾳ αὐτοῦ τοῦ Πνεύματος δεῖξαι ταυτὴν τὴν φύσιν ἐκ τῶν θείων λογίων.
- [00097] Καὶ τὸ, «Οὐδεὶς γὰρ δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν Πνεύματι ἁγίῳ,» οὐ κατὰ τῆς τοῦ Πνεύματός ἐστι προσκυνήσεως.

- [00098] Ὡς γὰρ αὐτὸν τὸν Θεὸν Πατέρα ἐν Πνεύματι καὶ ἀλλή θεία προσκυνῶντες, οὐκ ἀποστεροῦμεν τῆς ἀληθείας τὴν προσκύνησιν, ἀλλ' ἴσμεν, ὅτι αὐτός ἐστιν ὁ Υἱὸς ἡ ἀλήθεια, καὶ ἐν Πνεύματι καὶ ἀληθεία προσκυνῶντες τὸν Θεόν, προσκυνῶμεν τὴν ἀλήθειαν·
- [00099] οὕτω δὴ καὶ τὸ Πνεῦμα προσκυνῶμεν, ὡς τὴν ἀλήθειαν.
- [00100] Εἰ δὲ, ἐπειδὴ ἐν Πνεύματι προσκυνῶμεν, οὐ προσκυνεῖς τὸ Πνεῦμα, καὶ ἐπειδὴ ἐν ἀληθεία προσκυνῶμεν, οὐ προσκυνεῖς τὴν ἀλήθειαν, καὶ νομίζεις δὲ ἐλαττοῦσθαι τὴν τοῦ Πνεύματος ἀξίαν, ἐπειδὴ ἐν αὐτῷ τὸν Υἱὸν Κύριον ὁμολογοῦμεν·
- [00101] ἐλαττώσεις ἄρα καὶ τὴν τοῦ Πατρὸς ἀξίαν, ἐπειδὴ «οὐδεὶς ἔρχεται πρὸς τὸν Υἱόν, ἐὰν μὴ ὁ Πατὴρ ὁ οὐράνιος ἐλκύσῃ αὐτὸν πρὸς αὐτόν.».
- [00102] Τοῦτο γὰρ ἐν τῷ Εὐαγγελίῳ γέγραπται·
- [00103] καὶ ὁ Ἀπόστολος βοᾷ·
- [00104] «Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ.».
- [00105] Καὶ αὐτὸς ὁ Πατὴρ ἐν τοῖς προφήταις, πρὸς αὐτὸν τὸν Υἱὸν λέγει·
- [00106] «Ἴδού προσήλυτοι διελεύσονταί σοι δι' ἐμοῦ.».
- [00107] Εἰ δὲ καὶ διὰ τοῦ Πατρὸς πρὸς τὸν Υἱὸν καλούμεθα, οὐκ ἐλαττοῦσθαι ἄρα τούτου ἕνεκεν τῆς ἀξίας τὸ Πνεῦμα.
- [00108] Προσαγόμεθα τῷ Πνεύματι.
- [00109] Ἀνάγνωθι τὰς Γραφὰς καὶ μάθε, ὅτι, ὥσπερ διὰ τοῦ Πατρὸς πρὸς τὸν Υἱόν, καὶ διὰ τοῦ Υἱοῦ πρὸς τὸν [28.1297] Πατέρα.
- [00110] Ἀντιστρέφει γὰρ, καθὼς προαποδέδοται.
- [00111] Ὡς οὖν διὰ τοῦ Πατρὸς πρὸς τὸν Υἱόν, οὕτως διὰ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ πρὸς τὸ Πνεῦμα.
- [00112] Οὐ γὰρ πρότερον ἐνοικίσαντος τοῖς ἀποστόλοις τοῦ Πατρὸς, ἐγνώσθη ὁ Υἱός·
- [00113] ἀλλὰ πρότερον αὐτῶν γνόντων τὸν Υἱόν, καὶ μαθητευθέντων, καὶ ἀποσταλέντων δύο δύο, ὡς γέγραπται, καὶ γραφέντων αὐτῶν τῶν ὀνομάτων ἐν τοῖς οὐρανοῖς, καὶ καταξιωθέντων τῆς θείας θεοπτείας ἐν τῇ ὀπτασίᾳ τῆς ἀναστάσεως, τότε δέδοται αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον ἀπὸ τοῦ Θεοῦ, ὁδηγούντος αὐτοὺς πρὸς τὴν τοῦ Πνεύματος χάριν.
- [00114] Καὶ ὥσπερ λέγοντες Κύριον Ἰησοῦν, ἐκ τῆς ὁδηγίας αὐτοῦ τοῦ Πνεύματος τοῦτο γνόντες εἰρήκαμεν·
- [00115] οὕτως ὁδηγούμενοι παρὰ τοῦ Υἱοῦ εἰς τὴν τοῦ Πνεύματος γνώσιν, ἐβαπτίσθημεν εἰς Πατέρα, καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·
- [00116] δηλονότι ἀποκαλύψαντος τοῦ Υἱοῦ τὴν εἰς τὸ Πνεῦμα μυσταγωγίαν.
- [00117] Πῶς δὲ οὐ θέλεις προσκυνεῖσθαι τὸ Πνεῦμα τὸ ἅγιον, εἰς ὃ ἐβαπτίσθης;
- [00118] Τί γὰρ ἄρα μεῖζόν ἐστι, προσκύνησις ἢ βάπτισμα;
- [00119] Πῶς δὲ οὐ ὁμολογοῦμε νόν ἐστιν, ὅτι τῆς προσκυνήσεως τὸ βάπτισμα μεῖζον, ὅπου γε καὶ κατηχούμενοι προσκυνοῦσι Πατέρα καὶ Υἱόν, οὐκ ἔχουσι δὲ τελειότητα, ἐὰν μὴ βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος;
- [00120] Εἰ δὲ μὴ εἰσι τέλειοι Χριστιανοὶ οἱ κατηχούμενοι πρὶν ἢ βαπτισθῶσι, βαπτισθέντες δὲ τελειοῦνται·
- [00121] τὸ βάπτισμα ἄρα μεῖζόν ἐστι τῆς προσκυνήσεως, ὃ τὴν τελειότητα παρέχει.
- [00122] Καὶ τοῦτό ἐστιν «ἡ λογικὴ καὶ ζῶσα λατρεία ἡμῶν,» ἣν ὁ Ἀπόστολος λέγει·
- [00123] «Παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.».
- [00124] Παραστήσαμεν δὲ τὰ αὐτὰ λογικὴν λατρείαν, συνταφέντες τῷ Χριστῷ ἐν τῷ βαπτίσματι.
- [00125] Τὸ ἄρα, «Κυρίῳ τῷ Θεῷ σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις,» τὴν τοῦ βαπτίσματος εἰσάγει διδασκαλίαν.
- [00126] Πρὸς τούτοις ἑαυτῷ ἐπήγαγεν, ὡς ἡμῶν εἰρηκότων·
- [00127] Εἰ μήτε Κύριός ἐστι, μήτε Θεός, μήτε προσκυνητός, πῶς συναριθμεῖται τῇ Τριάδι, Καὶ τότε τὸ ἑαυτοῦ τίθησι·
- [00128] Τῷ ὀνόματι συναριθμεῖται, φησὶ, τῷ τοῦ Πνεύματος, μὴ τῷ τοῦ Πατρὸς, ἢ Θεοῦ, ἢ Υἱοῦ συναριθμεῖται ὀνόματι.
- [00129] Οὕτως κάλει, μήτε πλεῖον οὐ ἔχει·
- [00130] ἀρκεῖται γὰρ τῷ οἰκείῳ ἀξιώματι.
- [00131] Κἂν τε γὰρ θέλης πλεῖον οὐ ἔχει προσθεῖναι, οὐκ ἐφίεται·

- [00132] οὐ γὰρ ἐξ ὧν σὺ δοξάζεις προσλαμβάνεται τῷ ὄρω τοῦ πρὸ πάσης κτίσεως τιμήσαντος.
- [00133] Ἡμεῖς δὲ πρὸς αὐτόν·
- [00134] Συναριθμησον καὶ πάντας ἀγγέλους τῷ Πατρὶ καὶ τῷ Υἱῷ, ἀκούσας παρ' αὐτοῦ τοῦ Θεοῦ·
- [00135] «Ἐγὼ εἶπα·
- [00136] Θεοὶ ἐστε, καὶ υἱοὶ Ὑψίστου πάντες.».
- [00137] Καὶ τὸ Πνεῦμα τὸ ἅγιον καὶ ἀγαθὸν οὐ καταξιοῖς τῆς τοῦ ὀνόματος συναριθμήσεως·
- [00138] τοὺς δὲ ἀνθρώπους ἀναγκασθήσης, ἐξ ὧν δέδωκας, συναριθμησαὶ τῷ Θεῷ;
- [00139] Ἡμεῖς δὲ οὐ τῷ ὀνόματι συναριθμοῦμεν (οὐδὲν γὰρ τοῦτο μέγα), ἀλλ' αὐτῇ τῇ φύσει, ὡς ὕστερον ἀποδείξομεν, πρότερον ἐλέγξαντες τὴν ἐν τῷ σχεδαρίῳ σου ματαίαν ἀδολεσχίαν.
- [00140] Ἀληθῶς δὲ, καθὼς καὶ ἄκων ὠμολόγησας, κὰν θέλης αὐτῷ τι προσθεῖναι, λέγω δὴ τῷ ἁγίῳ Πνεύματι, οὐκ ἐφέεται·
- [00141] κὰν θελήσης ὑφελεῖν, σεαυτὸν ἀδικεῖς·
- [00142] ἀρκεῖται γὰρ τῷ οικείῳ ^[28.1300] ἀξιώματι, εἴπερ ἔστιν ἐπὶ Πνεύματος ἀξίωμα λέγειν.
- [00143] Τοῦτο δὲ καὶ ἐπὶ τοῦ Πατρὸς καὶ ἐπὶ τοῦ Υἱοῦ.
- [00144] Οὔτε γὰρ προσθεῖναι τι δύνη τῷ Πατρὶ καὶ τῷ Υἱῷ, οὔτε ὑφελεῖν τι, κὰν θέλης ὑφελεῖν·
- [00145] σεαυτὸν γὰρ ἀδικεῖς·
- [00146] ἐπεὶ πάντα τέλεια ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος, καὶ οὐδὲν ἀτελές, ἵνα καὶ προσλάβηται ἔξωθεν.
- [00147] Ὅρω γὰρ τοῦ πρὸ πάσης κτίσεως τετίμηται, ὡς αὐτὸς γέγραφας, διὰ τούτου παραστήσαι θέλων μὴ εἶναι αὐτὸ αὐτοῦ Πνεῦμα τῇ ἀληθείᾳ, ἀλλὰ τῇ χάριτι, καθάπερ καὶ τὰ ἄλλα πάντα λειτουργικά, καὶ οὐ φύσει εἰσὶν αὐτοῦ πνεύματα.
- [00148] Πρὸς τούτοις πάλιν ἑαυτῷ ἐπήγαγεν, ὡς παρ' ἡμῶν αὐτῷ εἰρημένον·
- [00149] Οὐκ ἔστιν οὖν ὁμότιμον τῷ Πατρὶ καὶ τῷ Υἱῷ τὸ Πνεῦμα τὸ ἅγιον;
- [00150] Καὶ πάλιν ἑαυτῷ ἀποφαίνεται·
- [00151] Οὐκ ἔστιν·
- [00152] ἐπειδὴ οὐδὲ γέγρα πται.
- [00153] Περί μὲν γὰρ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ γέγρα πται·
- [00154] «Ἴνα τιμῶσι τὸν Υἱὸν, καθὼς τιμῶσι τὸν Πατέρα.».
- [00155] Μὴ εἶπε, καὶ τὸ Πνεῦμα.
- [00156] Πρὸς ταῦτα ἡμεῖς πρὸς αὐτόν·
- [00157] Μακάρια τὰ ὦτα τὰ μὴ ἀκούσαντα ὑμῶν, καὶ ψυχαὶ αἱ φυλαχθεῖσαι ἄτρωτοι ἀπὸ τῶν ὑμετέρων λόγων.
- [00158] Καὶ πῶς, οὐ λογιζόμενος ὁμότιμον εἶναι τὸ Πνεῦμα τῷ Πατρὶ καὶ τῷ Υἱῷ, ὁμοτίμως εἰς αὐτὸ βαπτίζη;
- [00159] Ἥ οὐ δοκεῖ σοι τιμᾶσθαι τὸν Πατέρα καὶ τὸν Υἱὸν τῇ τοῦ βαπτίσματος ὁμολογίᾳ;
- [00160] Καὶ εἰ μὴ τοῦτό ἐστιν ἡ τιμὴ, τί καὶ βαπτίζομεθα;
- [00161] Τί καὶ κινδυνεύομεν πᾶσαν ὥραν ἐπὶ τῷ φυλάξει τὸ βάπτισμα ἄσπιλον, ἀγωνιζόμενοι πρὸς τὰς μεθόδους τοῦ διαβόλου;
- [00162] Πῶς δὲ οὐ δοκεῖ σοι πάσης θυσίας ἀνωτέρα εἶναι ἢ τῶν σωμάτων ἡμῶν παράστασις, τοῦ Ἀποστόλου λέγοντος·
- [00163] «Ὅπως παραστήσητε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ»· Πᾶσα δὲ θυσία εἰς τιμὴν Θεοῦ γίνεται.
- [00164] Ταύτην δὲ Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι προσηγάγομεν κὰν τῷ βαπτίσματι, οὐκ ἐν διαφόρῳ τόπῳ, οὐδὲ ἐν ἄλλῳ τρόπῳ τιμήσαντες Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα.
- [00165] Καὶ ἔτι ἑαυτὸν ἐρωτᾷ, ὡς παρ' ἡμῶν ἐπερωτῶμενος·

- [00166] Τί οὖν;
- [00167] Λέγεις τὸ Πνεῦμα κτίσμα;
- [00168] Οὐκοῦν ἔσται τῶν κτισμάτων ἓν.
- [00169] Εἶτα αὐτὸς ἑαυτῷ·
- [00170] Εἰ γέ γραπται, λέγω·
- [00171] εἰ δὲ οὐ γέγραπται, οὐ λέγω.
- [00172] Καὶ πάλιν ἑαυτῷ ἀνθυποφέρει, ὡς παρ' ἡμῶν ἐπενεχθὲν αὐτῷ, καὶ φησι·
- [00173] Γέγραπται, ὅτι «Ἐν αὐτῷ ἐκτίσθη τὰ πάντα.».
- [00174] Καὶ αὐτὸς ἑαυτῷ·
- [00175] Ἀλλ' οὐ κοινοποιεῖται τοῖς, πᾶσι μοναδικὸν ὄν τὸ ἅγιον Πνεῦμα.
- [00176] Οὐ γὰρ ἡ κοινότης τῶν λέξεων κοινοποιεῖται τὰς φύσεις·
- [00177] ἐπεὶ ἄρα ὁμοτιμία ἐν τοῖς κτίσμασιν.
- [00178] Ἡμεῖς δὲ πάλιν πρὸς ταῦτα·
- [00179] Εἰ φόβον Θεοῦ εἶχεν ἡ καρδία σου, οὐ γέγραφε πονηρίαν, ἀλλ' ἐξ εὐθείας ἔλεγες, ὃ ἐφρόνεις.
- [00180] Φοβῆ δὲ εἶπεῖν, οὐ τὸν Θεὸν φοβούμενος, ἀλλὰ τὸν ὄχλον, ὡς οἱ Φαρισαῖοι τὸ βάπτισμα Ἰωάννου φοβηθέντες εἶπεῖν, πόθεν ἦν.
- [00181] Καὶ φοβούμενος οὐ σιωπᾶς, ἀλλὰ βοᾶς·
- [00182] βοᾶς δὲ τοῖς εἰδόσι, τί ἐστιν, «ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.».
- [00183] Καὶ γὰρ διελογίσαντο οἱ Φαρισαῖοι·
- [00184] «Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ·
- [00185] Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
- [00186] καὶ ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον.».
- [00187] Τοῦτο καὶ αὐτὸς διαλογίζη·
- [00188] Ἐὰν εἴπωμεν, Οὐκ ἔστι κτίσμα, ἐροῦσι·
- [00189] [28.1301] Διὰ τί οὖν οὐ προσκυνεῖς αὐτῷ;
- [00190] Ἐὰν εἴπω, Κτίσμα, φοβοῦμαι καὶ τὸν ὄχλον.
- [00191] Ὁ γὰρ λαὸς ἅπας λιθοβολήσει ἡμᾶς, ἀποταξάμενος τῇ κτίσει, καὶ συνταξάμενος Πατρὶ, καὶ Υἱῷ, καὶ ἀγίῳ Πνεύματι.
- [00192] Τί οὖν ποιεῖς;
- [00193] Κτίσμα λέγων κρύπτεις τὸν δόλον, καὶ αὐτὸ κατασκευάζεις εἰρηκῶς·
- [00194] Ἀλλ' οὐ κοινοποιεῖται τοῖς πᾶσι, μοναδικὸν ὄν, τὸ ἅγιον Πνεῦμα.
- [00195] Οὐ γὰρ ἡ κοινότης τῶν λέξεων κοινοποιεῖται τὰς φύσεις.
- [00196] Ἐπεὶ ἄρα ἔσται ὁμοτιμία ἐν τοῖς κτίσμασιν·
- [00197] ὃ ἐστι·
- [00198] Κτίσμα μὲν ἐστιν, οὐκ ἔστι δὲ ὁμότιμον τοῖς κτίσμασιν.
- [00199] Ὡς εἰ ἔλεγέ τις·
- [00200] Ὁ ἥλιος μοναδικὸν ἐστὶν ἄστρον, καὶ οὐκ ἔστιν ὁμότιμον τοῖς ἀστροῖσι.
- [00201] Πᾶν ἄστρον ἐστὶν ἡμεροφανὲς, κἂν μὴ κοινοποιῆται τοῖς ἄλλοις ἀστροῖσι.

- [00202] Καί τί ἐστίν ἀσεβέστερον τοῦ εἰπεῖν κτίσμα τὸ Πνεῦμα τὸ ἅγιον, λέγοντος τοῦ Υἱοῦ, ὅτι «Οὐκ ἐστὲ ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς τὸ λαλοῦν ἐν ὑμῖν.».
- [00203] Αὐτοῦ λέγοντος τὸ Πνεῦμα τοῦ Πατρὸς εἶναι, σὺ πῶς κτίσμα αὐτὸ λέγεις;
- [00204] Πῶς δὲ οὐκ ἀκούεις τοῦ Πατρὸς λέγοντος·
- [00205] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα» καὶ ἔτι·
- [00206] «Ἴδου ὁ Παῖς μου ὁ ἐκλεκτός, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου·
- [00207] θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν;» Καὶ πρὸς τούτοις ὁ Πέτρος λέγει·
- [00208] «Ἵμεῖς ἐπίστασθε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας·
- [00209] ἀρξάμενον γὰρ ἀπὸ Γαλιλαίας μετὰ τὸ βάπτισμα, ὃ ἐκήρυξεν Ἰωάννης, Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἀγίῳ καὶ δυνάμει.».
- [00210] Ἄρα τῷ ἑαυτοῦ κτίσματι χρίεται ὁ Υἱός;
- [00211] Καὶ πῶς οὐκ ἀνόητον εἰπεῖν τοῦτο;
- [00212] Καὶ αὐτὸς δὲ ὁ Υἱὸς λέγει·
- [00213] «Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ ἕνεκεν ἔχρισέ με.
- [00214] Εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με.».
- [00215] Καὶ ὁ Πέτρος δὲ ἐν ταῖς Πράξεσι τῶν ἀποστόλων λέγει οὕτως·
- [00216] «Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν δὲ ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο, ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.».
- [00217] Ἄρα ὁ αὐτὸς ἐκτίσει, λαμβάνει παρὰ τοῦ Πατρὸς;
- [00218] καὶ οὐκ ἔσχεν ἐξουσίαν τοῦ ἑαυτοῦ κτίσματος;
- [00219] Ἀλλ' ἐρεῖς·
- [00220] Μείζον οὖν ἐστὶ τὸ Πνεῦμα τὸ ἅγιον τοῦ Υἱοῦ;
- [00221] Ἀποκρινόμεθά σοι τοίνυν·
- [00222] Μὴ γένοιτο! Οὐδεὶς ἡμῶν τοῦτο λέγει.
- [00223] Ἀλλ' ἔδει αὐτὸν, δούλου μορφὴν λαβόντα, χρίεσθαι, οὐκ ἔτι ἐλαίῳ τῷ κατὰ τὸ παλαιὸν κατασκευαζομένῳ προστάγματι Θεοῦ, ἀλλ' ἐλαίῳ ἀγαλλιάσεως παρὰ τοὺς μετόχους.
- [00224] «Διὰ, γὰρ, τοῦτο, φησὶν ὁ Δαβὶδ, ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.».
- [00225] «Διὰ τοῦτο,» ποῖον;
- [00226] ὅτι, Θεὸς ὢν καὶ Υἱός, μορφὴν δούλου ἔλαβεν.
- [00227] Ἐπειδὴ δὲ προεπηγγελάμεθα δεικνύναι τὸ Πνεῦμα τὸ ἅγιον τῆς αὐτῆς φύσεως ὃν Πατρί καὶ Υἱῷ, ἀκολούθως διάλογον ἐκ δύο προσώπων ἐνστησάμενοι, τοῦτο δεῖξαι σπουδάσωμεν, σὺν εὐμενείᾳ αὐτοῦ τοῦ Πνεύματος.
- [00228] Συντυχόντες τινὶ τῶν τὰ αὐτὰ τῷ γράψαντι τὸ σχεδᾶριον φρονούντων, ἔφημεν οὕτως·
- [00229] Μόνος ἔχειν τὴν ἀθανασίαν εἴρηται ὁ Θεὸς παρὰ τῷ Ἀποστόλῳ·
- [00230] «Ὁ μόνος γὰρ, φησὶν, ἔχει ἀθανασίαν, φῶς [28.1304] οἰκῶν ἀπρόσιτον.».
- [00231] Μακεδ.
- [00232] Ναί.
- [00233] Ὅρθ.
- [00234] Ἔχουσι δὲ καὶ οἱ ἄγγελοι, καὶ ἀρχαί, καὶ ἐξουσίαι, θρόνοι καὶ κυριότητες;
- [00235] Μακεδ.
- [00236] Ναί.

- [00237] Ὁρθ.
- [00238] Πῶς οὖν ὁ μόνος ὁ Θεὸς ἔχει τὴν ἀθανασία;
- [00239] Μακεδ.
- [00240] Ὅτι ὁ Θεὸς αὐτός ἐστιν ἡ ἀθανασία.
- [00241] οἱ δὲ ἄγγελοι μετοχῆ εἰσιν ἀθανασίας ἀθάνατοι, καὶ οἱ ἀρχάγγελοι, καὶ πάντα τὰ ἐπουράνια.
- [00242] Ὁρθ.
- [00243] Καὶ ὁ Υἱὸς τοῦ Θεοῦ ἔχει ἀθανασίαν, ἢ οὐ;
- [00244] Μακεδ.
- [00245] Καὶ πάνυ.
- [00246] Ὁρθ.
- [00247] Οὕτως ὡς ὁ Πατὴρ, ἢ ὡς τὰ ἐπουράνια;
- [00248] Μακεδ.
- [00249] Ὡς ὁ Πατήρ.
- [00250] Ὁρθ.
- [00251] Πῶς οὖν ὁ μόνος ὁ Πατὴρ ἔχει τὴν ἀθανασίαν;
- [00252] Μακεδ.
- [00253] Ὅτι ἀπαράλλακτός ἐστι κατ' οὐσίαν ὁ Υἱὸς τῷ Πατρί.
- [00254] Ὁρθ.
- [00255] Μόνος οὖν Θεὸς ὁ Υἱὸς, ὡς καὶ ὁ Πατὴρ, λέγεται διὰ τὸ ἀπαράλλακτον τῆς οὐσίας;
- [00256] Μακεδ.
- [00257] Οὕτως ἔχει τὴν ἀθανασίαν τὸν Υἱὸν ὁμοίως τῷ Πατρὶ λέγω.
- [00258] Ὁρθ.
- [00259] Ἐχει τε καὶ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἀθανασίαν;
- [00260] Μακεδ.
- [00261] Ἐχει.
- [00262] Ὁρθ.
- [00263] Οὕτως ἔχει ὡς ὁ Πατὴρ καὶ ὁ Υἱὸς, ἢ ὡς ἄγγελοι, καὶ ἀρχαὶ, καὶ ἐξουσίαι, μετοχῆ καὶ χάριτι;
- [00264] Μακεδ.
- [00265] Ὡς ὁ Πατήρ, καὶ ὁ Υἱός.
- [00266] Ὁρθ.
- [00267] Τῆς αὐτῆς ἄρα φύσεώς ἐστι Πατρὶ καὶ Υἱῷ τὸ ἅγιον Πνεῦμα;
- [00268] Μακεδ.
- [00269] Μὴ γένοιτο! Ὁρθ.
- [00270] Οὐκ ἔτι οὖν ὁ μόνος ὁ Θεὸς ἔχει τὴν ἀθανασίαν.
- [00271] Εὐρέθη γὰρ καὶ ἄλλη φύσις οὕτως αὐτὴν ἔχουσα, ὡς αὐτὸς ὁ Θεός.

- [00272] Μακεδ.
- [00273] Πάλιν οὖν τὰ τρία ἐν λέγω.
- [00274] Ὅρθ.
- [00275] Ταῖς ὑποστάσεσιν οὐχ ἓν, ἀλλὰ τρία.
- [00276] Μακεδ.
- [00277] Πῶς οὖν λέγω μίαν φύσιν;
- [00278] Ὅρθ.
- [00279] Ὅτι ὁμοίως ὁ Πατήρ, καὶ ὁ Υἱός, καὶ τὸ Πνεῦμα, τὴν τοῦ Πατρὸς ἀθανασίαν ἔχει.
- [00280] Καὶ ὥσπερ Παῦλος, καὶ Πέτρος, καὶ Τιμόθεος, φύσεως μιᾶς εἰσι, καὶ τρεῖς ὑποστάσεις·
- [00281] οὕτως Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα, τρεῖς ὑποστάσεις λέγω, καὶ μίαν φύσιν.
- [00282] Μακεδ.
- [00283] Ἀλλὰ τῶν ἀνθρώπων προϋπάρχου σιν ἄλλοι ἄνθρωποι·
- [00284] ἄρα καὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος προϋπάρχει ἄλλη φύσις.
- [00285] Ὅρθ.
- [00286] Μὴ γένοιτο! Μακεδ.
- [00287] Πῶς οὖν λέγεις·
- [00288] Οὕτως, ὡς ἐπὶ ἀνθρώπων;
- [00289] Ὅρθ.
- [00290] Τῶν μὲν ἀνθρώπων, Παύλου, καὶ Πέτρου, καὶ Τιμοθέου, προϋπάρχουσιν ἄνθρωποι, καὶ τῶν πρὸ αὐτῶν ἄλλοι·
- [00291] τοῦ δὲ Ἀδάμ οὐ προϋπάρχει ἄλλος, ἀλλ' αὐτὸς ὁ Θεός.
- [00292] Πατρὸς δὲ καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος οὐδὲν προϋπάρχει·
- [00293] ἀλλ' ἐκ τοῦ Πατρὸς ὁ Υἱὸς γεγέννηται, καὶ τὸ Πνεῦμα ἐκπορεύεται.
- [00294] Μακεδ.
- [00295] Οὐκ ἔστιν οὖν τοῦ Υἱοῦ τὸ Πνεῦμα;
- [00296] Ὅρθ.
- [00297] Πάντα μὲν τὰ τοῦ Πατρὸς, εἰσὶ καὶ τοῦ Υἱοῦ.
- [00298] Καὶ γὰρ ὁ Απόστολος λέγει καὶ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ εἶναι τὸ Πνεῦμα, οὕτως λέγων·
- [00299] «Ἕμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἶπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν.
- [00300] Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.
- [00301] Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
- [00302] Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείροντος Χριστὸν Ἰησοῦν ἐκ τῶν νεκρῶν οἰκεῖ ἐν ὑμῖν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ Πνεύματος ἐν ὑμῖν.».
- [00303] Καὶ αὐτὸς δὲ ὁ Υἱὸς εἶπε, τοῦ Πατρὸς αὐτοῦ εἶναι τὸ Πνεῦμα.
- [00304] Μακεδ.
- [00305] Πῶς;
- [00306] Ὅρθ.
- [00307] «Οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς τὸ λαλοῦν ἐν ὑμῖν.».

- [00308] Καὶ αὐτὸς δὲ ὁ Πατὴρ ἑαυτοῦ λέγει τὸ Πνεῦμα διὰ τοῦ προφήτου λέγοντος·
- [00309] [28.1305] «Ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ τοῦ Πνεύματος μου ἐπὶ πᾶσαν σάρκα.».
- [00310] Μακεδ.
- [00311] Ὁ Υἱὸς ἐστὶν ὁ λέγων.
- [00312] Ὅρθ.
- [00313] Ανάγνωθι τὸν Ἀπόστολον, ἵνα ἀκούσῃς αὐτοῦ.
- [00314] Λέγει γὰρ οὕτως, γράφων τῷ ἑαυτοῦ μαθητῇ·
- [00315] «Ὅτε δὲ ἐπεφάνη ἡ χάρις τοῦ Σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν.».
- [00316] Μακεδ.
- [00317] Ἡμεῖς οὐ δυνάμεθα εἰπεῖν μίαν φύσιν Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00318] Ὅρθ.
- [00319] Ὁμολογεῖς καὶ αὐτὸς τὸν Πατέρα εἶναι ἅγιον, περὶ οὗ εἴρηται·
- [00320] «Ἅγιος ὁ ἐν ἁγίοις ἀναπαυόμενος.».
- [00321] Μακεδ.
- [00322] Ναί.
- [00323] Ὅρθ.
- [00324] Οὕτως λέγεις ἁγίους τοὺς ἀγγέλους, ὡς τὸν Πατέρα;
- [00325] Μακεδ.
- [00326] Οἱ ἄγγελοι μετοχῇ ἁγιασμοῦ εἰσὶν ἅγιοι·
- [00327] ὁ δὲ Πατὴρ φύσει ἐστὶν ἅγιος.
- [00328] Ὅρθ.
- [00329] Οὕτως, ὡς οἱ ἄγγελοι μετοχῇ εἰσὶν ἅγιοι, ἅγιος ὁ Υἱὸς, ἢ ὡς ὁ Πατὴρ;
- [00330] Μακεδ.
- [00331] Ὡς ὁ Πατὴρ·
- [00332] κατὰ πάντα γὰρ αὐτὸν ὅμοιον λέγω.
- [00333] Ὅρθ.
- [00334] Τὸ Πνεῦμα τὸ ἅγιον οὕτως λέγεις ἅγιον, ὡς τοὺς ἀγγέλους, ἢ ὡς τὸν Πατέρα καὶ τὸν Υἱόν;
- [00335] Μακεδ.
- [00336] Ὡς τὸν Πατέρα καὶ τὸν Υἱόν.
- [00337] Ὅρθ.
- [00338] Τῆς αὐτῆς ἄρα φύσεώς ἐστι Πατὴρ καὶ Υἱὸς;
- [00339] Μακεδ.
- [00340] Καὶ εἰ ἀληθῶς, ὡς λέγετε, μία φύσις ἐστὶ·
- [00341] καθέζεται δὲ ὁ Υἱὸς ἐκ δεξιῶν τοῦ Πατρὸς·
- [00342] ποῦ καθέζεται τὸ Πνεῦμα;

- [00343] Ὁρθ.
- [00344] Σὺν αὐτῷ τῷ Χριστῷ.
- [00345] Εἰ γὰρ ἡμεῖς, ὡς λέγει Παῦλος, συγκαθεζόμεθα, δῆλον ὅτι καὶ τὸ Πνεῦμα·
- [00346] διὰ γὰρ αὐτὸ καὶ ἡμεῖς.
- [00347] Μακεδ.
- [00348] Ποῦ γέ γραπται, ὅτι καὶ ἡμεῖς συγκαθεζόμεθα;
- [00349] Ὁρθ.
- [00350] Ἐν τῇ πρὸς Ἐφεσίους Ἐπιστολῇ γέγραπται·
- [00351] «Καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ, καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς οὐρανοῖς.».
- [00352] Αδύνατον δὲ συγκαθίσει τινὰ τῷ Χριστῷ μὴ γενόμενον ναὸν τοῦ Πνεύματος.
- [00353] Εἰ δὲ ὁ ναὸς συγκαθιέ ζεται, τί ἂν εἴποις περὶ τοῦ ἐνοικούντος Πνεύματος;
- [00354] Μακεδ.
- [00355] Αποστολικὸν τὸ Πνεῦμά ἐστιν·
- [00356] ἀποστέλλεται γάρ.
- [00357] Ὁρθ.
- [00358] Ὁ γὰρ Υἱὸς οὐκ ἀποστέλλεται;
- [00359] Μακεδ.
- [00360] Ναί.
- [00361] Ὁρθ.
- [00362] Μὴ ἀπὸ τόπου εἰς τόπον ἀπεστάλη;
- [00363] Μακεδ.
- [00364] Οὐ·
- [00365] πανταχοῦ γὰρ λέγω εἶναι τὸν Υἱὸν καὶ τὸν Πατέρα.
- [00366] Ὁρθ.
- [00367] Τὸ δὲ Πνεῦμα τὸ ἅγιον οὐ πανταχοῦ λέγει;
- [00368] Μακεδ.
- [00369] Ναί.
- [00370] Ὁρθ.
- [00371] Εἰ πανταχοῦ ἐστιν ὁ Πατήρ, καὶ πανταχοῦ ἐστιν ὁ Υἱός, καὶ πανταχοῦ τὸ Πνεῦμα·
- [00372] τῆς αὐτῆς φύσεώς ἐστι τῷ Πατρὶ καὶ τῷ Υἱῷ τὸ Πνεῦμα.
- [00373] Μακεδ.
- [00374] Ἐπειδὴ καὶ ὁ διάβολος πανταχοῦ ἐστι, τῆς αὐτῆς φύσεώς ἐστι Πατρί καὶ Υἱῷ;
- [00375] Ὁρθ.
- [00376] Οὐκ ἐστι πανταχοῦ ὁ διάβολος;
- [00377] οὔτε γὰρ ἐν τῷ οὐρανῷ ἐστιν, οὔτε ἐν πάσῃ τῇ γῆ·
- [00378] ἀλλ' ὥσπερ τις τύραννος ἐν τόπῳ τινὶ ὄν, διὰ τῶν προσταγμάτων ἑαυτοῦ ἀποστέλλων ὑπηκόους, πανταχοῦ κρατεῖν λέγεται, ἐνθα εἰσὶν αἱ

ὑπηρετούμεναι αὐτῷ δυνάμεις·

[00379] καὶ τῇ μὲν ὑποστάσει ἐν ἐνὶ τόπῳ ἐστί·

[00380] τῇ δὲ ἐνερ γεία τοῦ θελήματος πανταχοῦ ὅπου δ' ἂν κρατῆ, εἶναι λέγεται·

[00381] οὕτως καὶ ὁ διάβολος τῇ μὲν ὑποστάσει περι^[28.1308] ἔρχεται ἀπὸ τόπου εἰς τόπον, τῇ δὲ ἐνεργεία τοῦ θελήματος πανταχοῦ γῆς, ἐνεργουμένου τοῦ θελήματος αὐτοῦ ἐν «τοῖς υἱοῖς τῆς ἀπειθείας, διὰ τῶν ἀρ χῶν καὶ τῶν ἐξουσιῶν, καὶ τῶν κοσμοκρατόρων τοῦ σκότους.».

[00382] Πατὴρ δὲ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα, οὐσία, καὶ δυνάμει, καὶ δόξῃ πανταχοῦ, καὶ ἐν πᾶσι, καὶ διὰ πάντων εἰσίν.

[00383] Εἰ δὲ τοῦτο, μία ἄρα οὐσία Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.

[00384] Μακεδ.

[00385] Πατὴρ μὲν καὶ Υἱός οὐσία καὶ βουλή καὶ δυνάμει καὶ δόξῃ πανταχοῦ καὶ ἐν πᾶσι·

[00386] τὸ δὲ Πνεῦμα ἐκεῖ ἐστίν, ἐνθα ἀποστέλλεται.

[00387] Ὁρθ.

[00388] Ὅτε οὖν κατήλθεν ἐν τῷ ὑπερῷῳ ἐνθα ἦσαν οἱ μαθηταί, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν, οὐκ ἦν καὶ ἐν τῷ οὐρανῷ;

[00389] Μακεδ.

[00390] Ὁ γὰρ Γαβριὴλ, ὅτε ἀπεστάλη πρὸς τὴν Μαρίαν, οὐκ ἦν καὶ ἐν τῷ οὐρανῷ;

[00391] Ὁρθ.

[00392] Οὐσία, οὐ·

[00393] διανοία, ναί.

[00394] Μακεδ.

[00395] Οὕτω λέγω καὶ τὸ Πνεῦμα.

[00396] Ὁρθ.

[00397] Καὶ πῶς ἀκούεις τοῦ λέγοντος, ὅτι «Πνεῦμα Κυρίου πε πλήρωκε τὴν οἰκουμένην·

[00398] καὶ τὸ συνέχον πάντα γινῶσιν ἔχει φωνῆς;» Τί δέ ἐστι τὸ τὴν τοῦ Θεοῦ γινῶσιν ἔχον, ἀλλ' ἢ τὸ Πνεῦμα, περὶ οὗ εἴρηται·

[00399] «Πνεῦμα γνώσεως καὶ εὐσεβείας;» Μακεδ.

[00400] Ἀγιαστικόν ἐστὶ τὸ Πνεῦμα.

[00401] Ὁρθ.

[00402] Ὁ γὰρ Πατὴρ οὐχ ἀγιάζει;

[00403] Ἦ οὐ γέγραπται ἐν τοῖς Εὐαγγελίοις·

[00404] «Πάτερ, ἀγιάσον αὐτούς ἐν τῇ ἀληθείᾳ σου;» Καὶ διὰ τοῦ προφήτου λέγει·

[00405] «Ἐγὼ Κύριος ἀγιάζων αὐτούς.».

[00406] Μακεδ.

[00407] Ναί, ἀγιάζει καὶ ὁ Πατὴρ καὶ ὁ Υἱός.

[00408] Ὁρθ.

[00409] Εἰ ἀγιάζει ὁ Πατὴρ καὶ ἀγιάζει καὶ ὁ Υἱός, καὶ ἀγιάζει καὶ τὸ Πνεῦμα·

[00410] τῆς αὐτῆς ἄρα φύσεώς ἐστι Πατρὶ καὶ Υἱῷ·

[00411] ὦν γὰρ ἡ αὐτὴ ἐνέργεια, καὶ ἡ αὐτὴ φύσις.

[00412] Μακεδ.

[00413] Ἥμεῖς ὀδηγητικὸν λέγομεν τὸ Πνεῦμα τὸ ἅγιον.

- [00414] Ὁ δὲ ὀδηγῶν πρὸς ἄλλον ὀδηγεῖ.
- [00415] Ὁρθ.
- [00416] Οὐχ ὀδηγεῖ οὖν ὁ Θεός;
- [00417] Μακεδ.
- [00418] Ποῦ γέγραπται;
- [00419] Ὁρθ.
- [00420] Ὁ καθηήμενος ἐπὶ τῶν χερουβίμ τίς ἐστι;
- [00421] Μακεδ.
- [00422] Ὁ Θεός.
- [00423] Ὁρθ.
- [00424] Ἄκουε οὖν τοῦ Δαβὶδ λέγοντος·»Ὁ ποιμαίνων τὸν Ἰσραὴλ, πρόσχε·
- [00425] ὁ ὀδηγῶν ὡσεὶ πρόβατον τὸν Ἰωσήφ, ὁ καθηήμενος ἐπὶ τῶν χερουβίμ, ἐμφάνηθι.».
- [00426] Ἀκούεις, ὅτι καὶ ποιμαίνει καὶ ὀδηγεῖ ὁ Θεός;
- [00427] Μακεδ.
- [00428] Ναί, ποιμαίνει καὶ ὀδηγεῖ ὁ Θεός·
- [00429] ἀλλὰ πρὸς ἑαυτὸν ὀδηγεῖ.
- [00430] Τὸ δὲ Πνεῦμα οὐ πρὸς ἑαυτὸν, ἀλλὰ πρὸς πᾶσαν τὴν ἀλήθειαν ὀδηγεῖ.
- [00431] Ὁρθ.
- [00432] Ὁ γὰρ Θεὸς οὐ πρὸς πᾶσαν ἀλήθειαν ὀδηγεῖ;
- [00433] Μακεδ.
- [00434] Ἀλλ' αὐτὸς ἐστὶν ἀληθῶς ἢ πᾶσα ἀλήθεια.
- [00435] Ὁρθ.
- [00436] Τὴν αὐτὴν ἄρα ὀδηγεῖ ὀδηγίαν, ἣν ὀδηγεῖ τὸ Πνεῦμα.
- [00437] Ὡν δὲ ἡ αὐτὴ ἐνέργεια, καὶ ἡ αὐτὴ φύσις.
- [00438] Οὐδὲ γὰρ δύνη εἰπεῖν, ὅτι τὸ μὲν Πνεῦμα ἄλλως ὀδηγεῖ, ὁ δὲ Θεὸς πρὸς πᾶσαν τὴν ἀλήθειαν·
- [00439] τοῦ Κυρίου Ἰησοῦ εἰρηκότος, ὅτι αὐτὸ τὸ Πνεῦμα ὀδηγεῖ ἡμᾶς πρὸς πᾶσαν τὴν ἀλήθειαν.
- [00440] Μακεδ.
- [00441] Ἀλλ' εἶπον, ὅτι ὁ Θεὸς ἐστὶν ἢ πᾶσα ἀλήθεια, καὶ αὐτὸς πρὸς ἑαυτὸν ὀδηγεῖ, τὸ δὲ Πνεῦμα οὐ πρὸς ἑαυτὸ, ἀλλὰ πρὸς πᾶσαν ἀλήθειαν, ὅ ἐστι πρὸς τὸν Θεόν.
- [00442] Ὁρθ.
- [00443] Καὶ εἰ ὁ Θεὸς πρὸς ἑαυτὸν ὀδηγεῖ, τίς ἡ χρεια τῆς τοῦ Πνεύματος ὀδηγίας;
- [00444] Μακεδ.
- [00445] Πρῶτον ὀδηγεῖ τὸ Πνεῦμα, καὶ τότε ὁ Θεός.
- [00446] Ὁρθ.
- [00447] Εἰ ὁ ὀδηγῶν πρὸς ἄλλον τινὰ ὀδηγεῖ, ^[28.1309] ὀδηγεῖ δὲ τὸ Πνεῦμα πρὸς τὸν Θεόν·
- [00448] καὶ ὁ Θεός, ὀδηγῶν, πρὸς ἄλλον τινὰ ὀδηγεῖ.

- [00449] Μακεδ.
- [00450] Εἶπον, ὅτι πρὸς ἑαυτόν.
- [00451] Ὅρθ.
- [00452] Οὐκ ἄρα ὁ ὀδηγῶν, πρὸς ἄλλον τινὰ ὀδηγεῖ, ἀλλὰ πρὸς ἑαυτόν.
- [00453] Εἰ δὲ τοῦτο, καὶ τὸ Πνεῦμα ὀδηγοῦν, καὶ πρὸς ἑαυτὸ ὀδηγεῖ, καὶ πρὸς τὸν Πατέρα, καὶ πρὸς τὸν Υἱόν.
- [00454] Ἡ γὰρ πᾶσα ἀλήθεια, πρὸς ἣν ὀδηγοῦμεθα, ἡ εἰς Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμά ἐστιν ὀδηγία·
- [00455] κἂν ὀδηγῇ ὁ Πατὴρ, πρὸς ἑαυτὸν ὀδηγεῖ·
- [00456] κἂν ὀδηγῇ τὸ Πνεῦμα, πρὸς ἑαυτὸ ὀδηγεῖ.
- [00457] Μακεδ.
- [00458] Ἀλλ' εἶπον, ὅτι πρῶτον ὀδηγεῖ τὸ Πνεῦμα, καὶ τότε ὁ Θεός.
- [00459] Ὅρθ.
- [00460] Ἀλλ' εἰ τὴν αὐτὴν ὀδηγίαν ὀδηγεῖ τῷ Θεῷ τὸ Πνεῦμα τὸ ἅγιον, ὧν ἡ αὐτὴ ἐνέργεια, ἡ αὐτὴ φύσις.
- [00461] Μακεδ.
- [00462] Ἀλλὰ τοῦτο ζητεῖται, εἰ πρῶτον τὸ Πνεῦμα ὀδηγεῖ, καὶ τότε ὁ Θεός.
- [00463] Ὅρθ.
- [00464] Εἶπον, ὅτι οὐδὲν ποιεῖ, κἂν πρῶτον τὸ Πνεῦμα ποιῇ, κἂν πρῶτον ὁ Θεός, ὅπερ οὐκ ἔστι κοινόν·
- [00465] μᾶλλον γὰρ εὐρεθήσεται ἐν τοῖς πλείοσιν ὁ Θεός πρῶτος ὀδηγῶν τοῦ Πνεύματος κατὰ τὸν σὸν λόγον.
- [00466] Ἡμεῖς γὰρ λέγομεν τὴν αὐτὴν καὶ κατὰ ταυτὸν εἶναι ὀδηγίαν Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.
- [00467] Ἐπεὶ δὲ σὺ μερίζεις τὸν καιρὸν καὶ τὴν ὀδηγίαν, εἰπέτε παρὰ τίνος ὠδηγήθη πρῶτου Ἀδάμ, μένων ἐν τῷ παραδείσῳ πρὸ τῆς παραβάσεως ἐργάζεσθαι αὐτὸν καὶ φυλάττειν·
- [00468] παρὰ τοῦ Πατρὸς, ἢ παρὰ τοῦ Υἱοῦ, ἢ παρὰ τοῦ ἁγίου Πνεύματος;
- [00469] Μακεδ.
- [00470] Παρὰ τοῦ Πνεύματος.
- [00471] Ὅρθ.
- [00472] Καίτοιγε εἴρηται·
- [00473] «Καὶ ἔθετο αὐτὸν ὁ Θεός ἐν τῷ παραδείσῳ ἐργάζεσθαι καὶ φυλάττειν.».
- [00474] Οὐκοῦν καὶ ἄκων ὁμολογεῖς Θεὸν εἶναι τὸ Πνεῦμα·
- [00475] ἐπειδὴ αὐτὸ πρῶτον ὀδηγεῖν λέγεις.
- [00476] Μακεδ.
- [00477] Ὁ Θεός ἐν τῷ Πνεύματι ὀδηγεῖ.
- [00478] Ὅρθ.
- [00479] Καὶ πῶς γέγραπται·
- [00480] «Ὁ ὀδηγῆσας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωσέως καὶ ἐν βραχίονι Ἀαρῶν»· Μὴ ἢ χειρὶ Μωσέως τὸ Πνεῦμα τὸ ἅγιον ἐστι;
- [00481] Μακεδ.
- [00482] Εἰ μία φύσις ἐστὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος, δύναται καὶ γεννηθῆναι καὶ κτίσασθαι τὸ Πνεῦμα.
- [00483] Ὅρθ.
- [00484] Μίαν λέγεις φύσιν Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος εἶναι, ἢ οὐδὲ τοῦτο λέγεις;

- [00485] Μακεδ.
- [00486] Μίαν οὐ λέγω·
- [00487] ὁμοίαν δὲ λέγω.
- [00488] Ὁρθ.
- [00489] Ὅμοίαν λέγεις, ὡς χρυσοῦ καὶ χαλκοῦ;
- [00490] Μακεδ.
- [00491] Μὴ γένοιτο! Ὁρθ.
- [00492] Ἀλλ' ὡς τί;
- [00493] Μακεδ.
- [00494] Ὡς χρυσοῦ καὶ χρυσοῦ.
- [00495] Ὁρθ.
- [00496] Τοῦτο οὖν ἐστὶ μία φύσις.
- [00497] Ὅλως δὲ οὕτως ὅμοιον λέγεις τὸν Υἱὸν τῷ Πατρὶ, ὡς χρυσοῦν χρυσοῦ;
- [00498] Μακεδ.
- [00499] Ναί.
- [00500] Ὁρθ.
- [00501] Ἐάνοῦν θελήσῃ ὁ Υἱός, τῆς αὐτῆς ὡν φύσεως τῷ Πατρὶ, δύναται γεννηθῆναι Υἱόν;
- [00502] Μακεδ.
- [00503] Ναί, δύναται·
- [00504] ἀλλ' ἵνα μὴ θεογονίαν διδαχθῶμεν, τοῦτο οὐ ποιεῖ.
- [00505] Ὁρθ.
- [00506] Οὐδὲν ἄρα κωλύει τῆς αὐτῆς εἶναι φύσεως τὸ Πνεῦμα τὸ ἅγιον τῷ Πατρὶ καὶ τῷ Υἱῷ, καὶ μῆτε γεννᾶν, μῆτε κτίζειν, ἵνα μὴ θεογονίαν, ὡς ἔφησ, μῆτε πολυθεΐαν διδαχθῶμεν.
- [00507] Ἄ μέντοιγε θέλει ὁ Πατὴρ, κτίζει ὁ Υἱός, ἀγιάζει τὸ Πνεῦμα.
- [00508] Καὶ τοῦτό ἐστι τὸ, «Τῷ Λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ Πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.».
- [00509] Οὔτε ὁ Πατὴρ, βοηθείας δεόμενος, κτίζει διὰ τοῦ Υἱοῦ, οὔτε ὁ Υἱός, βοηθείας χρήζων, κτίζει διὰ τοῦ Πνεύματος·
- [00510] ἀλλ' ἵνα ἐκ τῶν γιγνομένων δειχθῇ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος ἡ ταυτότης.
- [00511] Ὅτι δὲ δύναται κτίσαι τὸ Πνεῦμα τὸ ἅγιον, ἐδείχθη ἐκ τοῦ ^[28.1312] Κυριακοῦ σώματος, τοῦ ἀγγέλου εἰρηκότος·
- [00512] «Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου.».
- [00513] Μακεδ.
- [00514] Καὶ ὁ Πατὴρ Πνεῦμα ἅγιον ἐστὶ, καὶ ὁ Υἱός·
- [00515] καὶ ὅταν λέγει, Ἐκ Πνεύματός ἐστιν ἁγίου, τοῦ Υἱοῦ λέγει, οὐχὶ δὲ τοῦ Πνεύματος, περὶ οὗ ὁ λόγος.
- [00516] Ὁρθ.
- [00517] Ανάγνωθι τὸν τόπον τοῦ Εὐαγγελίου, ἵν' ἀκούσῃς τοῦ ἀγγέλου λέγοντος τῇ Μαρίᾳ·
- [00518] «Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ»· ποῖον;
- [00519] περὶ οὗ ὁ λόγος, ἢ περὶ Υἱοῦ, ἢ καὶ περὶ ἄλλου τινὸς Πνεύματος ἁγίου;

- [00520] Καὶ γὰρ οἱ ἅγιοι ἄγγελοι πνεύματά εἰσιν ἅγια.
- [00521] Μα κεδ.
- [00522] Πνεῦμα ἅγιον λέγει αὐτὸ τὸ Πνεῦμα, εἰς ὃ βα πτιζόμεθα.
- [00523] Ὅρθ.
- [00524] Ἐκ τούτου ἄρα τοῦ Πνεύματος τὸ Κυριακὸν σῶμα λέγει ὁ Γαβριήλ γεγεννηθῆναι.
- [00525] Οὐ γὰρ ἄλλο αὐτῇ ἐπῆλθε, καὶ ἄλλο τὴν χάριν εἰργάσατο·
- [00526] ἀλλὰ τὸ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου ἐστὶ, δηλονότι τοῦ ἐπελθόντος αὐτῇ.
- [00527] Μακεδ.
- [00528] Καὶ πῶς λέγει·
- [00529] «Ἡ Σοφία ὠκοδόμησεν ἑαυτῇ οἶκον;» Ὅρθ.
- [00530] Τοῦτο γὰρ ἐστίν, ὃ λέγομεν ἡμεῖς, ὅτι Πάντα τὰ τοῦ Πατρὸς ἔργα, εἰς τοῦ Υἱοῦ, καὶ τὰ τοῦ Υἱοῦ λέγονται εἶναι τοῦ Πνεύματος·
- [00531] ἐπειδὴ μία ἐστὶ δύναμις τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἐν Πνεύματι ἁγίῳ ἐνεργουμένη.
- [00532] Αμέλει Παῦλος λέγει·
- [00533] «Ἄλλους μὲν ἔθετο ὁ Θεὸς ἐν τῇ Ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους;» καὶ πάλιν ὁ αὐτός·
- [00534] «Πέμφας ἀπὸ τῆς Μιλήτου εἰς τὴν Ἐφεσον, μετ' ἐστειλάτο τοὺς πρεσβυτέρους τῆς Ἐκκλησίας;» καὶ λέγει αὐτοῖς;
- [00535] «Προσέχετε ἑαυτοῖς, καὶ παντὶ τῷ ποι μνίῳ, ἐν ᾧ ὑμᾶς ἔθετο τὸ Πνεῦμα τὸ ἅγιον ἐπισκόπους, ποιμαίνειν τὴν Ἐκκλησίαν τοῦ Χριστοῦ.».
- [00536] Ὅρθ, ὅτι, οὐς ἔθετο ὁ Θεός, ἔθετο τὸ Πνεῦμα τὸ ἅγιον, καὶ οὐς ἔθετο τὸ Πνεῦμα, ἔθετο ὁ Θεός·
- [00537] καὶ οὐκ ἄλλους τὸ Πνεῦμα, καὶ ἄλλους ὁ Θεός, ἀλλ' αὐ τοὺς οὐς ἔθετο ὁ Θεός, ἔθετο τὸ Πνεῦμα;
- [00538] Εἰ δὲ οὐς ἔθετο ὁ Θεός, ἔθετο τὸ Πνεῦμα, ἢ αὐτῇ ἄρα ἐνέργεια τοῦ Θεοῦ καὶ τοῦ Πνεύματος.
- [00539] Ὡν δὲ ἢ αὐτῇ ἐνέργεια, ἢ αὐτῇ καὶ φύσις.
- [00540] Μακεδ.
- [00541] Καίτοιγε ὁ Θεός ἐστίν ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι.
- [00542] Γέγραπται γάρ·
- [00543] «Διαι ρέσεις χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·
- [00544] καὶ διαι ρέσεις διακονιῶν εἰσιν, ὃ δὲ αὐτὸς Κύριος·
- [00545] καὶ διαι ρέσεις ἐνεργημάτων εἰσιν, ὃ δὲ αὐτὸς Θεός ἐστίν, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.».
- [00546] Ὅρθ.
- [00547] Εἰπὲ τὰ ἐξῆς, ἵνα ἀκούσης·
- [00548] «Ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.
- [00549] Ὡ μὲν γὰρ δίδεται διὰ τοῦ Πνεύματος λόγος σοφίας·
- [00550] ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα·
- [00551] ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι·
- [00552] ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι·
- [00553] ἄλλῳ δὲ ἐνεργήματα·
- [00554] ἑτέρῳ δὲ προφητεία·
- [00555] ἄλλῳ δὲ διακρίσεις πνευμάτων·

- [00556] ἐτέρῳ δὲ γένη γλωσσῶν.
- [00557] Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.».
- [00558] Βούλεται δὲ ἅ βούλεται ὁ Πατὴρ καὶ ὁ Υἱός·
- [00559] καὶ διὰ τοῦτο λέγομεν βουλήν μίαν.
- [00560] Ὡν δὲ τὸ αὐτὸ βούλημα καὶ ἡ αὐτὴ ἐνέργεια, ἡ αὐτὴ καὶ ἡ φύσις.
- [00561] Μακεδ.
- [00562] Οὐκοῦν καὶ Θεός ἐστι τὸ Πνεῦμα;
- [00563] Ὁρθ.
- [00564] [28.1313] Τοῦτο καὶ αὐτὸς ἐξ αὐτῆς τῆς ἀκολουθίας ὡμολόγησας.
- [00565] Ἐκεῖνο δὲ γίνωσκε, ὅτι τὸ Θεὸν εἶναι δευτέρον ἐστι τῆς φύσεως.
- [00566] Καὶ γὰρ ἡμεῖς, ἐὰν μιμηταὶ γενώμεθα τοῦ Θεοῦ, κατὰ τὸν Παῦλον θεοὶ μὲν γινόμεθα·
- [00567] τῆς δὲ αὐτῆς φύσεως γενέσθαι οὐ δυνάμεθα.
- [00568] Μακεδ.
- [00569] Καὶ αὐτὸ οὖν τὸ Πνεῦμα κατὰ μίμησιν καὶ χάριν λέγεις εἶναι Θεόν;
- [00570] Ὁρθ.
- [00571] Μὴ γένοιτό μοι ἐπίκτητόν τι εἰπεῖν ἐπὶ τοῦ Πνεύματος! οὔτε γὰρ τὸ ἅγιον, οὔτε τὸ ἀθάνατον, οὔτε τὸ ἀγαθόν, οὔτε ἄλλο τι τῶν περὶ τὸν Θεὸν θεωρουμένων λέγω εἶναι ἐπίκτητον τῷ ἁγίῳ Πνεύματι·
- [00572] ἀλλὰ φύσει ἅγιον, φύσει ἀγαθόν, φύσει ἀφθαρτον, φύσει ἀθάνατον, ὡς Πνεῦμα Θεοῦ καὶ ἐξ αὐτοῦ πηγάζον, ἥτοι ἐκπορευόμενον.
- [00573] Μακεδ.
- [00574] Αἰεὶ οὖν ἐκπορεύεται παρ' αὐτοῦ;
- [00575] Ὁρθ.
- [00576] Ἴνα μὴ νομίσης, ὅτι ἤρξατο τοῦ ἐκπορεύεσθαι καὶ πέπαυται, διὰ τοῦτο εἴρηται·
- [00577] Ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται·
- [00578] ἵνα μήτε ἀρχὴν, μήτε τέλος ἐπιζητήσης τῆς ἐκπορεύσεως.
- [00579] Τοῦτο καὶ περὶ τῆς γεννήσεως τοῦ Υἱοῦ σημαινόμενον εὐρήσεις.
- [00580] Οὐ γὰρ εἶπε, Πρὸ δὲ πάντων ἐγέννησέ με, ἀλλὰ Γεννᾶ με·
- [00581] ἵνα μήτε ἀρχὴν τῆς γεννήσεως, μήτε τέλος ἐπιζητήσης.
- [00582] Μακεδ.
- [00583] Δύο οὖν εἰσιν Υἱοί;
- [00584] Ὁρθ.
- [00585] Μὴ γένοιτο! Μακεδ.
- [00586] Εἰ ἀληθῶς καὶ ὁ Υἱὸς ἐκ τοῦ Πατρὸς καὶ τὸ Πνεῦμα, δύο εἰσὶν ἀδελφοί.
- [00587] Ὁρθ.
- [00588] Ἀλλ' ὁ μὲν Υἱὸς γεγέννηται, τὸ δὲ Πνεῦμα ἐκπορεύεται.
- [00589] Μακεδ.
- [00590] Καὶ τίς ἡ διαφορὰ τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως;

- [00591] Ὁρθ.
- [00592] Τὴν διαφορὰν μὴ περιεργάζου·
- [00593] οὐ γὰρ καταληπτὴ, ἀλλ' ἂ προσετάγη σοι, ταῦτα διανοοῦ, καὶ περαιτέρω τούτων μὴ ἐξέταξε.
- [00594] Προσετάγη δέ σοι τὸ πιστεύειν, ὅτι ὁ Υἱὸς γεννᾶται, καὶ τὸ Πνεῦμα ἐκπορεύεται·
- [00595] τὰ δὲ ἄλλα πάντα, οὐρανός, γῆ, θάλασσα, καὶ τὰ ἐν αὐτοῖς λογικά καὶ ἄλογα, κτίσματά εἰσι, κατ' ἐντολὴν αὐτοῦ τοῦ Θεοῦ κτισθέντα·
- [00596] «Αὐτὸς γὰρ εἶπε, καὶ ἐγεννήθησαν·
- [00597] αὐτὸς ἐν ετείλατο, καὶ ἐκτίσθησαν.».
- [00598] Μακεδ.
- [00599] Οὐδὲ ἐγὼ λέγω, ὅτι τὸ Πνεῦμα κτίσμα ἐστίν·
- [00600] ἀλλ' οὖν οὐ Θεὸν αὐτὸ λέγω.
- [00601] Ὁρθ.
- [00602] Ἐν ἔσο γινώσκων, ὅτι διὰ τοῦτο σὺ αὐτὸς οὐκ εἶ Θεὸς τῆ φύσει, ἐπειδὴ κτίσμα Θεοῦ, ὡς εἰ μὴ ἦς κτίσμα, Θεὸς ἂν ἦς τῆ φύσει.
- [00603] Μακεδ.
- [00604] Ἀλλ' οὐδαμοῦ γέγραπται, ὅτι Θεὸς ἐστὶ τὸ Πνεῦμα.
- [00605] Ὁρθ.
- [00606] Δῶμεν, ὅτι οὐ γέγραπται τὸ «Θεός.».
- [00607] Σὺ δὲ τὴν φύσιν ὁμολόγει, καὶ τὰς θεϊκὰς ἐνεργείας, καὶ ἀρκεῖ μοι πρὸς τὴν ὁμολογίαν τῆς θεότητος.
- [00608] Μακεδ.
- [00609] Διὰ τί δὲ οὐ γέγραπται, σὺ λέγεις;
- [00610] Ὁρθ.
- [00611] Γέγραπται μὲν, σὺ δὲ τὴν φύσιν ὁμολόγει·
- [00612] καὶ εἰ μὴ γέγραπται, αὐτὴ ἡ φύσις τὸ ὄνομα ἐπόμενον ἔχει·
- [00613] ὡς γὰρ ἐὰν ὁμολογηθῆ Πνεῦμα ἐνυπόστατον, ἁγιαστικόν, ἄκτιστον, Θεός ἐστι, κἂν μὴ θέλῃς.
- [00614] Μακεδ.
- [00615] Ποῦ γέγραπται, ὅτι Θεός τὸ Πνεῦμά ἐστιν;
- [00616] Ὁρθ.
- [00617] Ἐνθα γέγραπται τὸ ὅμοιον κατ' οὐσίαν.
- [00618] Μακεδ.
- [00619] Ἀλλ' οἱ Πατέρες ἡμῶν τὸ ὁμοούσιον κατ' οὐσίαν εἶπον περὶ τοῦ Υἱοῦ.
- [00620] Ὁρθ.
- [00621] Ἀπὸ τῆς ἐννοίας τῆς Γραφῆς κινούμενοι, ἢ ἀπὸ ἰδίας αὐθεντίας εἰρή κασι τὸ μὴ γεγραμμένον;
- [00622] Μακεδ.
- [00623] Ἀπὸ τῆς ἐννοίας τῆς Γραφῆς κινούμενοι.
- [00624] Ὁρθ Καὶ ἡ ἐννοια τῆς Γραφῆς διδάσκει τὸ ἄκτιστον Πνεῦμα ἐκ Θεοῦ ὄν, καὶ ^[28.1316] ζωοποιόν, καὶ ἁγιαστικὸν θεῖον εἶναι Πνεῦμα.
- [00625] Μακεδ.
- [00626] Καὶ ἡμεῖς θεῖον αὐτὸ λέγομεν, ἀλλ' οὐ Θεόν.

- [00627] Ὁρθ.
- [00628] Τὸ δὲ θεῖον Πνεῦμα, ἄκτιστον ὄν, τί ἄλλο ἐστὶν ἢ Θεός;
- [00629] Μακεδ.
- [00630] Ἄλλο ἐστὶ θεῖον, καὶ ἄλλο Θεός.
- [00631] Ὁρθ.
- [00632] Ἐὰν λέγει ἡ Γραφή, «Πνεῦμα θεῖον τὸ ποιήσαν με,» οὐ τὸ Πνεῦμα τὸ ἅγιον λέγει;
- [00633] Μακεδ.
- [00634] Οὐ·
- [00635] ὁ γὰρ Θεός ἐστιν ὁ ποιήσας τὸν ἄνθρωπον.
- [00636] Ὁρθ.
- [00637] Οὐχὶ δὲ τὸ Πνεῦμα;
- [00638] Μακεδ.
- [00639] Ὁ Θεὸς οὖν θεῖόν ἐστι Πνεῦμα;
- [00640] Ὁρθ.
- [00641] Ναί.
- [00642] Εἰ δὲ ὁ Θεὸς Πνεῦμα θεῖον εἴρηται ἐν τῇ Γραφῇ, οὔτε δὲ ἄγγελος, οὔτε ἀρχάγγελος, οὔτε ἄλλη τις δύναμις εἴρηται θεῖον ἐν τῇ Γραφῇ·
- [00643] μόνος δὲ ὁ Θεὸς καὶ τὸ Πνεῦμα αὐτοῦ θεῖον εἴρηται·
- [00644] οὐκ ἄρα τὸ θεῖον ἄλλο τί ἐστὶ παρὰ τὸ, Θεός.
- [00645] Καὶ Παῦλος δὲ ἐν ταῖς Πράξεσιν οὕτως λέγει·
- [00646] «Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῶ ἢ ἀργύρῳ, ἢ λίθῳ χαράγματος τέχνης καὶ ἐνθυμήσεως ἀνθρώπου τὸ θεῖον εἶναι ὅμοιον.».
- [00647] Ὁρᾶς, ὅτι ὁ Θεὸς θεῖον, καὶ τὸ θεῖον Θεός;
- [00648] Καὶ ὁ Ἰωβ δὲ θεῖον εἶπε τὸ Πνεῦμα, οὕτως λέγων·
- [00649] «Ζῆ Κύριος, ὃς οὕτω με κέκρικε, καὶ ὁ παντοκράτωρ, ὁ πικράνας μου τὴν ψυχὴν.
- [00650] Εἰ μὴ ἔτι τῆς πνοῆς μοι ἐνούσης, Πνεῦμα δὲ θεῖόν μοι ἐν ῥίσι, μὴ λαλήσαι τὸ στόμα μου ἄδικα» «Ζῆ Κύριος» λέγων, τὸν Υἱόν·
- [00651] καὶ «ὁ παντοκράτωρ,» τὸν Πατέρα·
- [00652] «Πνεῦμα τὸ θεῖον,» τὸ Πνεῦμα τὸ ἅγιον.
- [00653] Μακεδ.
- [00654] Τρία οὖν ἴσα λέγεις;
- [00655] Ὁρθ.
- [00656] Τῇ πατρὶ τῆτι, οὐ·
- [00657] τῇ υἰότητι, οὐ·
- [00658] τῇ φύσει, ναί.
- [00659] Μακεδ.
- [00660] Πῶς οἶόν τε;
- [00661] Ὁρθ.
- [00662] Ὡς ἀποδέδεικται.

[00663] Μακεδ.

[00664] Πῶς ἀποδέδεικται;

[00665] Ὅρθ.

[00666] Ὅτι τὸ Πνεῦμα ὁμοίως Πατρὶ καὶ Υἱῷ οὐσία καὶ δυνάμει καὶ βουλή καὶ δόξη πανταχοῦ ἐστίν, ὁμοίως ὁδηγεῖ πρὸς πᾶσαν ἀλήθειαν, ὁμοίως ἀγιάζει, ὁμοίως τὰ πάντα ἐν πᾶσιν ἐνεργεῖ.

[00667] Ὡν δὲ ἡ αὐτὴ ἐνέργεια, ἡ αὐτὴ φύσις.

[00668] Μακεδ.

[00669] Πῶς οὖν εἴρηται

[00670] «Οὐ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει, λαλήσει» Ὅρθ.

[00671] Ὅτι καὶ ὁ Υἱὸς λέγει

[00672] «Ὁ πέμψας με ὁ Πατὴρ ἐντολήν μοι δέδωκε, τί εἶπω καὶ τί λαλήσω.».

[00673] Τοῦτο δὲ μάλιστα τὴν αὐτὴν δείκνυσι φύσιν Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.

[00674] Μακεδ.

[00675] Πῶς;

[00676] Ὅρθ.

[00677] Ὅτι πᾶσα ἡ γεννητὴ φύσις, ἡ οὐσα λογικὴ, καὶ ἀφ' ἑαυτῆς λαλεῖ

[00678] ὡς ὅταν λέγῃ ὁ Ἀβραάμ·

[00679] «Μὴ τι, Κύριε, ἐὰν λαλήσω ἔτι ἅπαξ» καὶ ὁ Μωσῆς·

[00680] «Ἰσχνόφωνος καὶ βραδύγλωσσός εἰμι» καὶ τὸ, «Δέομαί σε, Κύριε, προχεύρισαι ἄλλον» καὶ ὡς Ἱερεμίας·

[00681] «Νεώτερός εἰμι, καὶ οὐ δύναμαι προφητεῦειν» ὥστε λέγειν αὐτῷ τὸν Θεόν·

[00682] «Μὴ λέγε, ὅτι Νεώτερός εἰμι ἐγώ.».

[00683] Καὶ ὁ Ἰωνᾶς, ἀφ' ἑαυτοῦ βουλευσάμενος, ἀνέβη εἰς πλοῖον, τοῦ φυγεῖν εἰς Ταρσεῖς ἀπὸ προσώπου Κυρίου.

[00684] Τὸ δὲ Πνεῦμα οὐχ οὕτως·

[00685] οὐδὲ γὰρ ἔχει φύσιν τοῦ ἕτερον ἔχειν θέλημα, ὅπερ οὐκ ἔστι τοῦ Θεοῦ·

[00686] ἀλλὰ πάντα, ὅσα ἂν λαλή, τοῦ Θεοῦ εἰσι λόγια.

[00687] Καὶ διὰ τοῦτο εἴρηται

[00688] «Οὐ λαλήσει ἀφ' ἑαυτοῦ.».

[00689] Καὶ γὰρ καὶ περὶ τοῦ Υἱοῦ τὸ αὐτὸ εἴρηται·

[00690] ἐπειδὴ μὴ ἐστίν ἐν αὐτῷ ἄλλο τι θέλημα, ὃ οὐκ ἔστι τοῦ Πατρὸς.

[00691] Μακεδ.

[00692] Οὐκ ἔχει οὖν ἴδιον θέλημα τὸ Πνεῦμα;

[00693] Ὅρθ.

[00694] Ἀπεξενωμένον τοῦ [28.1317] Θεοῦ μὴ γένοιτο εἰπεῖν! Μακεδ.

[00695] Ἀλλὰ πῶς οὐκ ἔχει θέλημα ἴδιον;

[00696] Ὅρθ.

[00697] Τὸ τοῦ Θεοῦ θέλημα τοῦ Πνεύματος ἐστὶ θέλημα.

- [00698] Οὐ γὰρ ἀγνοεῖ τὸ τοῦ Θεοῦ θέλημα·
- [00699] ἀλλ' ὁ θέλει ὁ Πατὴρ, τοῦτο θέλει καὶ τὸ Πνεῦμα·
- [00700] πάντα γὰρ οἶδε τὰ τοῦ Θεοῦ, ὡς τὸ πνεῦμα τοῦ ἀνθρώπου τὰ τοῦ ἀνθρώπου.
- [00701] Μακεδ.
- [00702] Καίτοιγε καὶ ὁ Υἱὸς λέγει·
- [00703] «Οὐκ ἤλθον ποιῆσαι τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.»·
- [00704] Ὁρθ.
- [00705] Τί δὲ ἦν τὸ θέλημα τοῦ πέμψαντος αὐτόν, ὃ ἤλθε ποιῆσαι;
- [00706] Μακεδ.
- [00707] Ἡ σωτηρία τοῦ κόσμου.
- [00708] Ὁρθ.
- [00709] Τοῦτο καὶ ποιῶν οὐ ποιεῖ τὸ ἑαυτοῦ θέλημα, ἀλλὰ τὸ θέλημα τοῦ πέμψαντος αὐτόν.
- [00710] Μακεδ.
- [00711] Αὐτὸς λέγει, ὅτι Οὐκ ἤλθον ποιῆσαι τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
- [00712] Ὁρθ.
- [00713] Ἀνάγκη οὖν πᾶσα ἐναντίον εἶναι θέλημα ἐν αὐτῷ, ὃ ἐκώλυσεν, ἵνα τὸ τοῦ πέμψαντος ποιῆσῃ.
- [00714] Μακεδ.
- [00715] Μὴ γένοιτο! οὐ λέγω ἐναντίον εἶναι θέλημα τοῦ Υἱοῦ τῷ θελήματι τοῦ Πατρὸς.
- [00716] Ὁρθ.
- [00717] Οὐκοῦν τὸ αὐτὸ θέλημα Πατρὸς καὶ Υἱοῦ.
- [00718] Καὶ γὰρ ὁ Υἱὸς θέλει σῶσαι διὰ σταυροῦ καὶ θανάτου τὸ γένος ἡμῶν, καὶ ὁ Πατὴρ τοῦτο θέλει.
- [00719] Ἐὰν δὲ λέγῃ, «Οὐκ ἤλθον ποιῆσαι τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με,» ὡς εἰς Πατέρα τὰ ὅλα ἀνάγει·
- [00720] καὶ λέγῃ, «Ὁ πέμψας με ὁ Πατὴρ ἐντολήν μοι δέδωκε, τί εἶπω, καὶ τί λαλήσω;» τιμῶν τὸν Πατέρα ὡς Πατέρα λέγει.
- [00721] Εἰ δὲ μὴ, πῶς ὁ Υἱὸς, ἐν ᾧ ἀπόκεινται πάντες οἱ θησαυροὶ τῆς σοφίας, οὐκ οἶδε τί λαλήσει;
- [00722] Μακεδ.
- [00723] Τοῦτο δέχομαι, ὅτι ὁ Υἱὸς ὡς Υἱὸς ἐν θέλημα ἔχει τοῦ Πατρὸς.
- [00724] Τὸ δὲ Πνεῦμα, ἐὰν μὴ ἀκούσῃ καὶ λάβῃ, οὐ λαλεῖ ἀφ' ἑαυτοῦ.
- [00725] Ὁρθ.
- [00726] Ὡσπερ οὖν ὁ Υἱὸς πάντα ἔχων ἐν τῇ φύσει, ὡς Υἱὸς λέγει, «Οὐδὲν ποιῶ ἀπ' ἑμαυτοῦ,» ἵνα τῶν ἀγαθῶν τὴν ἀρχὴν ἐπὶ τὸν Πατέρα ἀναγάγῃ·
- [00727] οὕτως καὶ περὶ τοῦ Πατρὸς ἀκούε αὐτοῦ λέγοντος·
- [00728] πάντα γὰρ ἔχοντος ἐν τῇ αὐτοῦ φύσει ὡς Πνεύματος Θεοῦ, ἐπὶ τὸν αἴτιον ἀνάγει λέγων·
- [00729] «Οὐ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν» καὶ τὸ, «Ἐκεῖνος ἐκ τοῦ ἐμοῦ λήψεται,» δηλονότι ἐκ τοῦ Πατρὸς.
- [00730] Ἐπάγει γὰρ·
- [00731] «Πάντα ὅσα ἔχει ὁ Πατὴρ, ἐμὰ ἐστί·
- [00732] διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.»·
- [00733] Λαμβάνειν δὲ αὐτὸ εἶπεν, οὐχ ὡς ἀγνοοῦν, ἀλλ' ὡς ἐπὶ τὸν αἴτιον ἀνάγων τὴν τοῦ Πνεύματος ἐνέργειάν τε καὶ χάριν.

- [00734] Μακεδ.
- [00735] Ἐὰν οὕτως, καλῶς καὶ τοῦτο δέχομαι·
- [00736] διακονεῖ γὰρ ἡμῖν τὴν τοῦ Θεοῦ χάριν τὸ Πνεῦμα.
- [00737] Ὁρθ.
- [00738] Πάλιν διακονίαν λέγεις, ὡς παραιτούμενος εἰπεῖν συνεργὸν τοῦ Θεοῦ τὸ Πνεῦμα;
- [00739] Μακεδ.
- [00740] Οὐ μὴ πείσης μέ ποτε εἰπεῖν συνεργὸν τοῦ Θεοῦ τὸ Πνεῦμα.
- [00741] Ὁρθ.
- [00742] Παῦλος ὁ ἀπόστολος συνεργοὺς τοὺς ἀποστόλους λέγει τοῦ Θεοῦ, καὶ σὺ τὸ Πνεῦμα αὐτοῦ συνεργὸν φοβῆ εἰπεῖν;
- [00743] Ἄξιον ἵνα ἀκούσης·
- [00744] «Ἐκεῖ ἐφοβήθησαν φόβον, οὐ οὐκ ἦν φόβος.».
- [00745] Μακεδ.
- [00746] Κὰν εἶπω συνεργὸν τὸ Πνεῦμα τῷ Θεῷ, ἀλλ' οὐ συνδοξάζω αὐτὸ τῷ Θεῷ.
- [00747] Ὁρθ.
- [00748] Ἐὰν οὖν λέγῃ Παῦλος περὶ τῶν ^[28.1320]πιστευσάντων, ὅτι «Οὐκ ἔτι εἰ δούλος, ἀλλ' υἱός·
- [00749] εἰ δὲ υἱός, καὶ κληρονόμος μὲν Θεοῦ, συγκληρονόμος δὲ Χριστοῦ» ἄρα σαυτὸν μὲν ἄξιον τῆς συγκληρονομίας ἡγή, τὸ δὲ Πνεῦμα οὐ;
- [00750] Καὶ σὺ μὲν ἀκούεις·
- [00751] «Ἐἵπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν» τὸ δὲ Πνεῦμα οὐ;
- [00752] «Εἰ συναπεθάνομεν, καὶ συμβασιλεύσομεν» τὸ δὲ Πνεῦμα οὐ;
- [00753] Μακεδ.
- [00754] Καὶ τὸ Πνεῦμα βασιλέα λέγεις;
- [00755] Ὁρθ.
- [00756] «Εἰ ὁ θάνατος ἐβασίλευσεν ἀπὸ Ἀδάμ καὶ μέχρι Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας,» πῶς οὐχὶ τὸ Πνεῦμα τῆς ζωῆς βασιλεύει ἡμῖν;
- [00757] Μακεδ.
- [00758] Ἡμεῖς λέγομεν, ὅτι ὁ Πατήρ ἐστι βασιλεὺς, καὶ ὁ Υἱός·
- [00759] τὸ δὲ Πνεῦμα ὑπηρέτης.
- [00760] Ὁρθ.
- [00761] Οὐδὲ οἶδας σαυτοῦ τὴν αἴρεσιν.
- [00762] Ὁ γὰρ ὑπηρέτης, κὰν μὴ ἦ βασιλεὺς, τῆς αὐτῆς ἐστὶ τῷ βασιλεῖ οὐσίας.
- [00763] Λέγεις οὖν καὶ αὐτὸς τῆς αὐτῆς οὐσίας εἶναι τῷ Θεῷ τὸ Πνεῦμα.
- [00764] Μακεδ.
- [00765] Οὐ.
- [00766] Ὁρθ.
- [00767] Τὸ δὲ μὴ ὄν τῆς αὐτῆς οὐσίας κτίσμα ἐστὶ καὶ τρεπτόν, καὶ ἀλλοιωτόν·
- [00768] ἀλλὰ προωμολόγηται ἄτρεπτον καὶ ἀναλλοιώτον καὶ ἄκτιστον εἶναι·
- [00769] τῆς αὐτῆς ἄρα οὐσίας τῷ Θεῷ καὶ τῷ Υἱῷ αὐτοῦ ἐστὶ.

[00770] Μακεδ.

[00771] Εἷς οὖν ἐστὶ καὶ ὁ αὐτὸς Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα;

[00772] Ὁρθ.

[00773] Μὴ γένοιτο εἰπεῖν τοῦτο! εἰ γὰρ ἦν εἷς καὶ ὁ αὐτὸς Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα, οὐκ ἂν εἴρητο παρ' ἡμῶν τῆς αὐτῆς εἶναι οὐσίας.

[00774] Οὐδὲ γὰρ αὐτὸς ἐαυτῷ τῆς αὐτῆς οὐσίας εἶναι λέγεται.

[00775] Μακεδ.

[00776] Ποῦ γέγραπται Θεὸς τὸ Πνεῦμα;

[00777] Ὁρθ.

[00778] Ὅταν λέγει ὁ προφήτης, «Καὶ ἔσονται πάντες διδασκοὶ Θεοῦ,» περὶ τίνος λέγει;

[00779] Μακεδ.

[00780] Περὶ τοῦ Υἱοῦ.

[00781] Ὁρθ.

[00782] Καίτοιγε ὁ Υἱὸς λέγει·

[00783] «Μὴ μεριμνήσητε πῶς ἢ τί λαλήσετε·

[00784] αὐτὸ γὰρ τὸ Πνεῦμα διδάξει ὑμᾶς, τί δεῖ ποιεῖν.».

[00785] Εἰ δὲ οἱ ὑπὸ τοῦ Πνεύματος διδασκόμε νοὶ διδασκοὶ Θεοῦ ἀκούουσι, τί ἄλλο ἂν εἶη τὸ Πνεῦμα, σαυτὸν ἐρώτα.

[00786] Μακεδ.

[00787] Διδασκοὶ Θεοῦ ἀκούουσιν οἱ ὑπὸ τοῦ Πνεύματος διδασκόμενοι, ἐπειδὴ ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοὺς διδάσκει.

[00788] Ὁρθ.

[00789] Οὐκ εἶπεν·

[00790] Ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ, ἀλλ' ἄνευ τοῦ ἄρ θρου.

[00791] Μακεδ.

[00792] Τρεῖς οὖν εἰσι Θεοί;

[00793] Ὁρθ.

[00794] Μὴ γένοιτο! Εἷς Θεὸς ὁ Πατὴρ, καὶ εἷς Θεὸς ὁ Υἱὸς, καὶ εἷς Θεὸς τὸ ἅγιον Πνεῦμα.

[00795] Μακεδ.

[00796] Τρεῖς οὖν Θεοί;

[00797] Ὁρθ.

[00798] Ὁμολογεῖς καὶ αὐτὸς Θεὸν εἶναι τὸν Πατέρα, καὶ Θεὸν τὸν Υἱόν, ἢ οὐδὲ τοῦτο;

[00799] Μακεδ.

[00800] Ὁμολογῶ Θεὸν τὸν Πατέρα, καὶ τὸν Υἱόν.

[00801] Ὁρθ.

[00802] Δύο οὖν Θεοὺς λέγεις;

[00803] Μακεδ.

[00804] Μὴ γένοιτο! Ὁρθ.

[00805] Ὅσπερ οὖν Θεὸν λέγων τὸν Πατέρα καὶ Θεὸν τὸν Υἱόν, οὐ δύο Θεοὺς λέγεις·

- [00806] οὕτως ὁμολογῶν καὶ τὴν τοῦ Πνεύματος θεότητα, μὴ τρεῖς λέγε Θεούς·
- [00807] «Ἄκουε, γὰρ, Ἰσραήλ·
- [00808] Κύριος ὁ Θεός σου, Κύριος εἷς ἐστι.».
- [00809] Μακεδ.
- [00810] Εἷς οὖν ἐστι Θεός, Πατήρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα.
- [00811] Ὁρθ.
- [00812] Εἷς Θεός, οὐχ ὡς τριώνυμος, ἀλλ' ὡς οἱ ἐν Χριστῷ κατηρτισμένοι, εἷς τῷ λόγῳ τῆς συμφωνίας καὶ τῆς φύσεως.
- [00813] Μακεδ.
- [00814] Καγὼ λέγω μίαν συμφωνίαν.
- [00815] Ὁρθ.
- [00816] Εἰπέ καὶ φύσιν, ἵνα μακάριος γένη.
- [00817] Μακεδ.
- [00818] Οὐ δύναμαι εἰπεῖν μίαν φύσιν.
- [00819] Ὁρθ.
- [00820] Οὐκοῦν εἰπέ ἀνομοίους.
- [00821] Μακεδ.
- [00822] Οὐδὲ τοῦτο λέγω.
- [00823] Ὁρθ.
- [00824] Οὔτε οὖν ψυχρός εἶ, κατὰ τὸ γεγραμμέ^[28.1321] νον, οὔτε θερμός·
- [00825] εἰ γὰρ ἦς ψυχρός, ἀνομοίους ἂν εἶπες τὰς φύσεις·
- [00826] εἰ ἦς θερμός, ἀπαράλλακτους.
- [00827] Μακεδ.
- [00828] Ἀπαράλλακτον λέγω φύσιν τὸν Υἱόν.
- [00829] Ὁρθ.
- [00830] Φύσις δὲ φύσεως ἀπαράλλακτος οὔσα, ἢ αὐτὴ ἐστι φύσις.
- [00831] Ὁμοίως γὰρ ἐστὶν ἀθάνατος, ὁμοίως ἅγιος, ὁμοίως ἀφθαρτος, ὁμοίως ἄτρεπτος.
- [00832] Πατήρ δὲ καὶ Υἱός καὶ ἅγιον Πνεῦμα ὁμοίως εἰσὶ τὰ προειρημένα.
- [00833] Μία ἄρα φύσις ἐστὶ τῷ λόγῳ τῆς ταυτότητος.
- [00834] Μακεδ.
- [00835] Ἀλλὰ ὑποτάσσεσθαι λέγω τῷ Πατρὶ τὸν Υἱόν, καὶ πῶς δύναμαι εἰπεῖν μίαν φύσιν;
- [00836] Ὁρθ.
- [00837] Τὴν γὰρ ὑποταγὴν, τῆς φύσεως ὑποταγὴν εἶναι λέγεις, ἢ τῆς οἰκονομίας;
- [00838] Μακεδ.
- [00839] Τῆς φύσεως.
- [00840] Ὁρθ.

- [00841] Οὐκοῦν ἀνόμοιον λέγεις τὴν φύσιν;
- [00842] Μακεδ.
- [00843] Μὴ γένοιτο! Ὁρθ.
- [00844] Ὅταν λέγῃ ὁ Προφήτης·
- [00845] «Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, πρόβατα καὶ βόας ἀπάσας, ἔτι δὲ καὶ τὰ κτήνη τοῦ πεδίου,» τὴν φύσιν τῶν ἀλόγων τῆ φύσει τῶν ἀνθρώπων ὑποτάσσεσθαι λέγει;
- [00846] Μακεδ.
- [00847] Ναί.
- [00848] Ὁρθ.
- [00849] Ἀνόμοιος δὲ ἡ φύσις τῶν κτηνῶν τῆ φύσει τῆ ἀνθρω πίνης;
- [00850] Μακεδ.
- [00851] Ναί.
- [00852] Ὁρθ.
- [00853] Ἐὰν λέγῃ.
- [00854] «Ἵπέταξελαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν,» οὐ τὴν φύσιν τῆ φύσει λέγει, ἀλλὰ τὴν τῆς ἁμαρτίας δουλείαν τῆ ἐλευθερία τῆς πίστεως;
- [00855] Μακεδ.
- [00856] Ναί.
- [00857] Ὁρθ.
- [00858] Ἄλλως οὖν ἡμῖν τὰ κτήνη ὑποτάσσεται, καὶ ἄλλως τὰ ἔθνη;
- [00859] Μακεδ.
- [00860] Ναί.
- [00861] Ὁρθ.
- [00862] Ἐὰν λέγῃ ἡ Γραφή, «Οἱ δοῦλοι ὑποτασσόμενοι τοῖς κατὰ σάρκα κυρίοις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς,» ἄλλως τὰ κτήνη, καὶ ἄλλως τὰ ἔθνη, καὶ ἄλλως οἱ δοῦλοι;
- [00863] τὰ γὰρ κτήνη τῆ φύσει, τὰ ἔθνη τῆ πίστει, οἱ δοῦλοι τῷ νόμῳ.
- [00864] Ἐγχωρεῖ γὰρ τοὺς δούλους κρεῖττονας εἶναι τῆ ἀρετῆ τῶν δεσποτῶν.
- [00865] Μακεδ.
- [00866] Ὁμολογουμένως ἄλλως καὶ ἄλλως ὑποταγή.
- [00867] Ὁρθ.
- [00868] Ἀλλὰ καὶ ἡμεῖς ἀλλήλοις ὑποτασσόμενοι διὰ τὴν ἀγάπην, οὐχ ὡς τὰ κτήνη φυσικῶς, οὐθ' ὡς τὰ ἔθνη τῆ πίστει, οὐθ' ὡς δοῦλοι τῷ νόμῳ.
- [00869] Μακεδ.
- [00870] Οὔτε ὡς κτήνη, οὔτε ὡς ἔθνη, οὔτε ὡς οἱ δοῦλοι, ἀλλὰ διὰ τὴν τοῦ Κυρίου ἀγάπην.
- [00871] Ὁρθ.
- [00872] Ὁ τοῖνυν Υἱὸς ὑποτασσόμενος τῷ Πατρὶ, ὡς τὰ κτήνη διὰ τὴν φύσιν τοῖς ἀνθρώποις ὑποτάσσεται, ἢ ὡς δοῦλοι διὰ τὸν νόμον, ἢ ὡς ἁμαρτωλὸς διὰ τὴν πίστιν, ἢ ὡς Υἱὸς διὰ τὴν ἀγάπην.
- [00873] Υἱὸς δὲ Πατρὶ τὴν αὐτὴν ἔχει φύσιν ὑποτασσόμενος, οὐχὶ φύσει τῆς θεότητος, ἀλλὰ τῆ οικονομίᾳ τῆς ἀνθρώπότητος.
- [00874] Ὁ γὰρ ὑποτασσόμενος ἔχει τι θέλημα, ὃ κολάζει, ἵνα τὸ τοῦ προστάσσοντος ποιήσῃ;
- [00875] Πατὴρ δὲ καὶ Υἱὸς ἓν ἐστι θέλημα τῷ λόγῳ τῆς θεότητος.

[00876] Μακεδ.

[00877] Πῶς οὖν γέγραπται·

[00878] «Υπήκοος γενόμενος μέχρι θανάτου» καὶ, «Ὅταν δὲ αὐτῷ ὑποταγῇ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγῆσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἢ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν;» Ὁρθ.

[00879] Μορφὴν γὰρ δούλου λαβὼν ἐν μορφῇ Θεοῦ ὑπάρχων, ἀναγκαῖον καὶ τὴν ὑποταγὴν τῆς δουλικῆς μορφῆς ἀνειληφώς, ὑπὲρ ἡμῶν ὑποτάσσεται τῷ ἑαυτοῦ Πατρὶ, οὐ φύσει θεότιτος, ἀλλ' ἐνώσει μορφῆς δουλικῆς, ἣς ἔλαβε.

[00880] Τί δὲ καὶ ἐλαττοῦσθαι τὴν τοῦ Υἱοῦ φύσιν νομίζεις διὰ τὸ ὑποτάσσεσθαι αὐτὸν τῷ Πατρὶ;

[00881] Ἐὰν οὖν ἀκούσης, ὅτι καὶ ἀνθρώποις [28.1324] ὑπετάγη ὁ Θεὸς Λόγος, ἄρα καὶ τῶν ἀνθρώπων ἐλάττονα θήσεις τῇ φύσει;

[00882] Μακεδ.

[00883] Ποῦ γέγραπται, ὅτι καὶ ἀνθρώποις ὑπετάγη;

[00884] Ὁρθ.

[00885] Ἄνθρωπος ἦν ἡ Μαρία καὶ ὁ Ἰωσήφ, καὶ ὑπετάγη αὐτοῖς, ὡς ἐν Εὐαγγελίοις γέγραπται.

[00886] Εὐρόντες γὰρ αὐτὸν, φησὶν, ἐν τῷ ἱερῷ, ἔλεγον αὐτῷ·

[00887] «Τέκνον, τί ἐποίησας ἡμῖν οὕτως;

[00888] Ἴδου ἐγὼ καὶ ὁ πατήρ σου ἐζητοῦμέν σε.

[00889] Ὁ δὲ εἶπε·

[00890] Τί ὅτι ἐζητεῖτέ με;

[00891] Οὐκ ᾔδειτε, ὅτι ἐν τῷ οἴκῳ τοῦ Πατρὸς μου δεῖ με εἶναι;

[00892] καὶ κατήλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.».

[00893] Ἄρα καὶ τοῦ Ἰωσήφ καὶ τῆς Μαρίας ὑποδεέστερος ἦν ὁ Μονογενὴς τοῦ Θεοῦ, ὁ Σωτὴρ τοῦ κόσμου;

[00894] Μακεδ.

[00895] Οὐχί, μὴ γένοιτο! Ὁρθ.

[00896] Οὕτω, κἂν ὑποτάσσεσθαι λέγεται τῷ Πατρὶ, οὐκ ἐλαττοῦται τὴν φύσιν·

[00897] ἀλλ' ὡς Υἱὸς μορφὴν δούλου εὐδοκίῃσας λαβεῖν, καὶ τὴν ὑποταγὴν ἔλαβε τῆς δουλικῆς μορφῆς.

[00898] Ἐν γὰρ ταύτῃ ὦν, καὶ τῇ Μαρίας ὑπετάγη.

[00899] Μακεδ.

[00900] Αὐτὸς εἶπε Θεὸν ἑαυτοῦ τὸν Πατέρα.

[00901] Καὶ πῶς δύναται ἡ αὐτῇ φύσις εἶναι;

[00902] Ὁρθ.

[00903] Ὁ Υἱὸς τοῦ Θεοῦ καὶ Θεὸς ἐστὶ τῇ φύσει, καὶ ἄνθρωπος τῇ προσλήψει τῆς σαρκὸς, ἢ οὐ;

[00904] Μακεδ.

[00905] Ναί.

[00906] Ὁρθ.

[00907] Οὐκοῦν τῇ μὲν θεότητι Πατὴρ αὐτοῦ ἐστὶν ὁ Θεός, τῇ δὲ ἀνθρωπότητι, Θεός.

[00908] Μακεδ.

[00909] Ἐγὼ τοῦ συναμφοτέρου αὐτὸν Θεὸν λέγω.

[00910] Ὁρθ.

- [00911] Αναμνήσθητι τοῦ ῥήτου τοῦ λέγοντος οὕτως·
- [00912] «Πορεύομαι πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.».
- [00913] Ἦ οὐχ οὕτως;
- [00914] Μακεδ.
- [00915] Οὕτως.
- [00916] Ὅρθ.
- [00917] Οὕτως οὖν ἐστὶν αὐτοῦ Πατὴρ ὡς καὶ ἡμῶν;
- [00918] Μακεδ.
- [00919] Οὐκ.
- [00920] Ὅρθ.
- [00921] Ἀλλ' αὐτοῦ μὲν φύσει, ἡμῶν δὲ χάριτι;
- [00922] Μέτοχοι γὰρ γενόμενοι τοῦ Χριστοῦ, εὐρέθημεν ἐγγὺς οἱ μακρὰν τῇ φύσει, ὥστε χρηματίζειν ἡμῶν τὸν Θεὸν Πατέρα.
- [00923] Μακεδ.
- [00924] Οὕτως.
- [00925] Ὅρθ.
- [00926] Ὡσπερ οὖν ἡμεῖς, μέτοχοι τοῦ Χριστοῦ γενόμενοι, ἔχομεν τὸν Θεὸν Πατέρα, οὕτω καὶ ὁ Υἱὸς Λόγος ὢν καὶ Θεὸς, μετασχὼν αἵματος καὶ σαρκὸς, ἔσχε τὸν Πατέρα Θεόν·
- [00927] ὥστε λέγειν αὐτόν·
- [00928] «Ἐκ κοιλίας μητρὸς μου Θεὸς μου εἶ σύ.».
- [00929] Ἐκ κοιλίας δὲ μητρὸς ὁ Λόγος ἐγένετο, ὅτε ἡ Παρθένος ἐν γαστρὶ ἔλαβε καὶ ἔτεκε τὸν Ἐμμανουήλ, καὶ οὕτως ὑποτάσσεται μορφὴν δούλου λαβών.
- [00930] Μακεδ.
- [00931] Αὐτὸς λέγει·
- [00932] «Ὁ Πατὴρ μου μείζων μου ἐστίν.».
- [00933] Ὅρθ.
- [00934] Καὶ τὸ «μείζων» τῶν πολλαχῶς ἐστὶ λεγομένων ἐν τῇ θείᾳ Γραφῇ.
- [00935] Μακεδ.
- [00936] Καὶ τὸ «μείζων» διὰ τὴν σάρκα λέγεις;
- [00937] Ὅρθ.
- [00938] Ἴδωμεν μετὰ φόβου Θεοῦ τὸν νοῦν τῆς Γραφῆς, ποσαχῶς λέγει τὸ «μείζων.».
- [00939] Μακεδ.
- [00940] Ἴδωμεν.
- [00941] Ὅρθ.
- [00942] Λέγει ὁ Υἱὸς ἐν Εὐαγγελίῳ·
- [00943] «Ὁ Πατὴρ, ὃς δέδωκέ μοι, μείζων πάντων ἐστὶ, καὶ οὐ δεῖς δύναται ἀρπάσαι ἐκ τῆς χειρὸς τοῦ Πατρὸς μου.
- [00944] Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν.».
- [00945] Καὶ περὶ τοῦ Ἡσαΐ εἴρηται·

[00946] «Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάττονι» καί, «Μείζων ἦν ὁ Σαοὺλ τῶν πάντων ἀνθρώπων» καί, «Ἡ ἀγάπη μείζων πάντων ἐστί» καί, «Ὁ κόκκος τοῦ σινάπεως, ὅταν αὐξηθῆ, μείζων πάντων τῶν λα χάνων γίνεται.»

[00947] Γέγραπται ταῦτα, ἢ οὐ;

[00948] Μακεδ.

[00949] Γέγραπται.

[00950] Ὅρθ.

[00951] Οὕτως οὖν λέγεις τὸν Ἡσαῦ τοῦ Ἰακώβ μείζονα, ὡς τὸν Σαοὺλ τῶν ἄλλων ἀνθρώπων, ὡς τὴν ἀγάπην τῆς ἐλπίδος καὶ πίστεως;

[00952] Μακεδ.

[00953] Οὐ.

[00954] Ὅρθ.

[00955] Εὐ λέγεις.

[00956] Ὁ γὰρ Σαοὺλ μεγέθει τοῦ σώματος ^[28.1325] μείζων ἐλέχθη τῶν ἄλλων ἀνθρώπων·

[00957] ἡ δὲ ἀγάπη τῆς ἐλπίδος καὶ τῆς πίστεως μείζων ἐλέχθη, ὡς τῆς τῶν ἄλλων ἀρετῶν ἐπιδόσεως αἰτία οὔσα·

[00958] ἀγαπή σαντες γὰρ πιστεύομεν, πιστεύσαντες δὲ ἐλπίζομεν.

[00959] Μακεδ.

[00960] Καὶ τοῦτο δέχομαι.

[00961] Ὅρθ.

[00962] Οὕτως οὖν λέγεις τὸν Πατέρα μείζονα πάντων, ὡς τὴν ἀγάπην τῆς ἐλπίδος τῆ ποιότητι, ἢ ὡς τὸν Ἡσαῦ τοῦ Ἰακώβ τῷ χρόνῳ, ἢ ὡς τὸν Σαοὺλ τῶν ἄλλων ἀνθρώπων τῷ μεγέθει;

[00963] Μακεδ.

[00964] Οὐ.

[00965] Ὁ γὰρ Πατὴρ ἀσυγκρίτῳ ὑπεροχῇ μείζων πάντων ἐστίν.

[00966] Ὅρθ.

[00967] Οὐκοῦν, εἰ ἀσυγκρίτῳ ὑπεροχῇ μείζων πάντων ἐστὶν ὁ Πατὴρ, οὔτε ὡς Ἡσαῦ τοῦ Ἰακώβ τῷ χρόνῳ, οὔτε ὡς ὁ Σαοὺλ τῶν ἄλλων ἀνθρώπων τῷ μεγέθει, οὔτε ὡς ἡ ἀγάπη τῆς πίστεως καὶ ἐλπίδος τῆ ποιότητι.

[00968] Μακεδ.

[00969] Πῶς δέ;

[00970] Ὅρθ.

[00971] Ὅτι ὁ ἀσυγκρίτῳ ὑπεροχῇ μείζων πάντων ὢν, ὁμοίως καὶ ὡσαύτως μείζων πάντων ἐστί, καὶ οὐ τοῦ μὲν πλεῖον, τοῦ δὲ ἕλαττον.

[00972] Μακεδ.

[00973] Ἀληθῶς λέγεις.

[00974] Ὅρθ.

[00975] Ὡσαύτως οὖν λέγεις μείζονα τοῦ Υἱοῦ τὸν Πατέρα καὶ τῶν ἵππων, καὶ τῶν κυνῶν, καὶ πάντων ἀλόγων ζώων, καὶ τῆς ἀναισθήτου ὕλης;

[00976] Μακεδ.

[00977] Οὐχί, μὴ γένοιτο! Ὅρθ.

[00978] Οὐκ ἄρα πάντων ἀσυγκρίτῳ ὑπεροχῇ μείζων ἐστί.

[00979] Τοῦ γὰρ Υἱοῦ ὡς Πατὴρ Υἱοῦ.

[00980] Μακεδ.

- [00981] Συγκρίτως ἄρα.
- [00982] Ὄρθ.
- [00983] Εἶπον ὡς Πατήρ Υἱοῦ.
- [00984] Ὑπερέχων γὰρ τῶν ἄλλων ἀσυγκρίτῳ ὑπεροχῇ, οὐ τοῦ Υἱοῦ μείζων ἐστὶν ἀσυγκρίτῳ ὑπερ οχῇ, ἀλλ' ὡς Πατήρ Υἱοῦ.
- [00985] Εἰ δὲ οὐκ ἀσυγκρίτῳ ὑπεροχῇ μείζων αὐτοῦ ἐστὶν, οὐ φύσει μείζων·
- [00986] οὐ γὰρ ἀσύγκριτος.
- [00987] Εἰ δὲ οὐ τῇ φύσει μείζων, οὐδὲ τῷ μεγέθει·
- [00988] ἀμεγέθης γάρ·
- [00989] οὐδὲ τῷ χρόνῳ·
- [00990] ἄχρονος γάρ·
- [00991] οὐδὲ τῇ ποιότητι·
- [00992] ἄποιος γάρ.
- [00993] Οὐκ ἄρα ἄλλω τινὶ μείζονα ἑαυτοῦ τὸν Πατέρα λέγει, ἀλλ' ἢ ὡς Υἱὸς μορφήν δούλου λαβὼν καὶ τιμῶν τὸν ἑαυτοῦ Πατέρα.
- [00994] Μακεδ.
- [00995] Τοῦτο δέχομαι.
- [00996] Ὄρθ.
- [00997] Ἡ αὐτὴ ἄρα φύσις ἐστὶ Πατρὸς καὶ Υἱοῦ·
- [00998] ἐπειδὴ μὴ ἀσυγκρίτῳ ὑπεροχῇ μείζω ἑαυτοῦ τὸν Πατέρα λέγει.
- [00999] Οὐδὲ γὰρ ἂν εἶη Υἱὸς μὴ τὴν αὐτὴν φύσιν ἔχων.
- [01000] Εἰ δὲ τοῦτο, οὐκ ἄρα τῇ φύσει ὑποτάσσεται, ἀλλ' ὡς Υἱὸς μορφήν δούλου λαβὼν.
- [01001] Μακεδ.
- [01002] Περί μὲν τοῦ Υἱοῦ καλῶς λέγεις·
- [01003] περὶ δὲ τοῦ Πνεύματος οὐ καλῶς.
- [01004] Κἂν γὰρ μὴ ἦ κτιστὸν τὸ Πνεῦμα, ἀλλὰ γενητόν ἐστι.
- [01005] Πάντα γὰρ διὰ τοῦ Υἱοῦ ἐγένοντο.
- [01006] Εἰ δὲ πάντα, δηλονότι καὶ τὸ Πνεῦμα.
- [01007] Ὄρθ.
- [01008] Εἰ γενητόν ἐστι, καὶ κτιστόν ἐστιν.
- [01009] Εἰ γὰρ τὸ γενητόν οὐκ ἐστὶ κτιστόν, πάντα δὲ δι' αὐτοῦ ἐγένετο·
- [01010] οὐδὲ τὰ πάντα κτιστά.
- [01011] Εἰ δὲ τοῦτο, πῶς νοήσω μὲν τὸ παρὰ τῷ Παύλῳ εἰρημένον·
- [01012] «Τὰ πάντα ἐν αὐτῷ ἔκτισται;» Μακεδ.
- [01013] Ἀλλ' οὐ πάντα ὁμοίμα ἐῖσιν.
- [01014] Ὄρθ.
- [01015] Κἂν μὴ ὦσιν ὁμοίμα, ἀλλ' ὅμως τὰ πάντα κτίσματά εἰσι.
- [01016] Κτίσμα δὲ κτίσματος οὐδὲν διαφέρει, ἢ κτίσμα ἐστί.

- [01017] Μακεδ.
- [01018] Οὐδὲν διαφέρει ὁ Γαβριήλ τοῦ ἵππου, ἢ καὶ ἑτέρου τινὸς τῶν ἀλόγων;
- [01019] Ὅρθ.
- [01020] Ἡ κτίσις ἐστίν, οὐδὲν διαφέρει
- [01021] Ἡ δὲ ἄγγελος, πνεῦμα λειτουργικόν, εἰς διακονίαν ἀποστελλόμενον, οὐ τῶν ἀλόγων μόνον, ἀλλὰ καὶ ἡμῶν τῶν ἀνθρώπων, [28.1328] καὶ τῶν ἀγγέλων, ἀρχάγγελος ὢν.
- [01022] Καὶ γὰρ ὀφθαλμὸς τῶν ἄλλων μελῶν τοῦ σώματος τιμιώτερός ἐστιν, ἢ ὀφθαλμὸς ἐστίν·
- [01023] ἀλλ' οὐχὶ σῶμά ἐστι.
- [01024] Μακεδ.
- [01025] Ἡμεῖς λέγομεν, ὅτι ἐκ τοῦ Θεοῦ διὰ τοῦ Υἱοῦ ἔχει τὸ εἶναι.
- [01026] Ὅρθ.
- [01027] Τὰ γὰρ ἄλλα, οὐκ ἐκ τοῦ Θεοῦ διὰ τοῦ Υἱοῦ ἔχοντα τὸ εἶναι, κτίσματά εἰσι;
- [01028] Μακεδ.
- [01029] Ναί.
- [01030] Ὅρθ.
- [01031] Κτίσις ἄρα καὶ τὸ Πνεῦμα.
- [01032] Μακεδ.
- [01033] Οὐ λέγω κτίσις, ἐπειδὴ οὐ γέγραπται.
- [01034] Ὅρθ.
- [01035] Μὴ γενητὸν λέγε, ἐπειδὴ ἐκ παραλλήλου αὐτὸ σημαινόμενόν ἐστι.
- [01036] Μακεδ.
- [01037] Ἀλλὰ, «Πάντα δι' αὐτοῦ ἐγένετο,» γέγραπται·
- [01038] καὶ, «Τὰ σύμπαντα δοῦλα σὰ,» γέγραπται.
- [01039] Ὅρθ.
- [01040] Δοῦλον οὖν λέγεις τὸ Πνεῦμα;
- [01041] Μακεδ.
- [01042] Μὴ γένοιτο! Ὅρθ.
- [01043] Οὐκ ἄρα μετὰ τῶν πάντων συναριθμεῖται.
- [01044] Μακεδ.
- [01045] Τρία οὖν ἀγένητα λέγεις;
- [01046] Ὅρθ.
- [01047] Ἀλλ' οὐκ ἀναίτια, οὔτε μὴ ἀπάτορα.
- [01048] Καὶ γὰρ εἰ ἀγένητον τὸ Πνεῦμα, ἀλλ' οὐκ ἀναίτιον·
- [01049] ἔχει γὰρ αἴτιον τὸν Θεόν, οὗ Πνεῦμά ἐστι.
- [01050] Κἂν ἀγένητος ὁ Υἱός, ἀλλ' οὐκ ἀπάτωρ·
- [01051] ἔχει γὰρ Πατέρα τὸν Θεόν, ἐξ οὗ καὶ γεγέννηται.

- [01052] Ὁ δὲ Πατὴρ καὶ ἀγέννητος καὶ ἀνάιτιος καὶ ἀπάτωρ.
- [01053] Μακεδ.
- [01054] Οὐκ ἐγένετο οὖν τὸ Πνεῦμα διὰ τοῦ Υἱοῦ;
- [01055] Ὁρθ.
- [01056] Μὴ γένοιτο! Πῶς γὰρ ὁ Πατὴρ λέγει τιθέναι αὐτὸ ἐπὶ τὸν Υἱόν, εἶπερ δι' αὐτοῦ ἐγένετο;
- [01057] Μακεδ.
- [01058] Ποῦ γέγραπται, ὅτι ὁ Πατὴρ ἐπὶ τὸν Υἱόν τίθησι τὸ Πνεῦμα;
- [01059] Ὁρθ.
- [01060] «Ἴδου ὁ Παῖς μου ἀγαπητός, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου·
- [01061] θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν.».
- [01062] Μακεδ.
- [01063] Οὐ τοῦτο λέγει τὸ Πνεῦμα.
- [01064] Ὁρθ.
- [01065] Ἔστι γὰρ ἄλλο Πνεῦμα τοῦ Πατρὸς; Μακεδ.
- [01066] Καὶ αὐτὸς ὁ Πατὴρ Πνεῦμά ἐστι·
- [01067] καὶ ὅταν λέγει, «Θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν,» δύναμιν αὐτοῦ λέγει.
- [01068] Ὁρθ.
- [01069] Ὅταν οὖν λέγει, «Ἐφ' ὃν ἂν ἴδης τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,» τὴν δύναμιν αὐτοῦ λέγει;
- [01070] Μακεδ.
- [01071] Οὐκ, ἀλλ' αὐτὸ τὸ Πνεῦμα τὸν Παράκλητον λέγει.
- [01072] Ὁρθ.
- [01073] Ἄλλο οὖν εἶπετῶ προφήτῃ τιθέναι ἐπ' αὐτόν, καὶ ἄλλο τῶ Ἰωάννῃ.
- [01074] Μακεδ.
- [01075] Ὁ εἶπε τῶ Ἰωάννῃ τιθέναι ἐπ' αὐτόν, ἔστιν ὁ Παράκλητος·
- [01076] ὁ δὲ εἶπε διὰ τοῦ προφήτου, τὴν δύναμιν αὐτοῦ λέγει.
- [01077] Ὁρθ.
- [01078] Δύο Πνεύματα ἔχει ὁ Θεός;
- [01079] Μακεδ.
- [01080] Αὐτὸς ὁ Θεὸς Πνεῦμά ἐστι·
- [01081] λέγεται δὲ καὶ ἡ δύναμις αὐτοῦ Πνεῦμα.
- [01082] Ὁρθ.
- [01083] Ἡ δύναμις αὕτη Πνεῦμα ἐνυπόστατον.
- [01084] Μακεδ.
- [01085] Ἐνυπόστατον τί ἐστιν, οὐ νοῶ·
- [01086] τὴν δύναμιν αὐτοῦ εἶπε τιθέναι.
- [01087] Ὁρθ.

- [01088] Τὴν δύναμιν αὐτοῦ, ἣν εἶπε τιθέναι, ἐνυπόστατός ἐστιν.
- [01089] Μακεδ.
- [01090] Αὐτό ἐστιν ὁ Θεός.
- [01091] Ὅρθ.
- [01092] Καίτοιγε εἰρηκῶς τῷ Ἰωάννῃ·
- [01093] «Ἐφ' ὃν ἴδης τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστεράν, καὶ μένον ἐπ' αὐτόν» καὶ τοῦ Ἰωάννου θεασαμένου, ἐπήγαγε τὴν παρὰ τῷ προ φήτη σημαينوμένην φωνήν·
- [01094] «Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.».
- [01095] Ὅρθς, ὅτι αἱ αὐταὶ φωναὶ κείνται·
- [01096] ἵνα μὴ ἄλλο διὰ τοῦ προφήτου Πνεῦμα, καὶ ἄλλο τῷ Ἰωάννῃ εἰρημέ νον νοήσωμεν;
- [01097] Ἐπειτα μάθε καὶ παρὰ τῷ Λουκᾷ, τί γέγραπται.
- [01098] Ὅτι, κατελθόντος τοῦ Πνεύματος καὶ μείναντος ἐπ' αὐτόν, καὶ τῆς φωνῆς λεγομένης, λέγει·
- [01099] «Ἰησοῦς δὲ, Πνεύματος ἁγίου πλήρης, ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον πειρασθῆναι ὑπὸ τοῦ διαβόλου.».
- [01100] Μακεδ.
- [01101] Τὸ Πνεῦμα οὖν τὸ ἅγιον πληρωσὶς ἐστι τοῦ Χριστοῦ;
- [01102] [28.1329] Ὅρθ.
- [01103] Ὁ εὐαγγελιστὴς λέγει, ὅτι Ἰησοῦς ἦν πλήρης Πνεύματος ἁγίου.
- [01104] Μακεδ.
- [01105] Μείζον οὖν λέγει τὸ Πνεῦμα τοῦ Υἱοῦ.
- [01106] Ὅρθ.
- [01107] Μὴ γένοιτο! Μακεδ.
- [01108] Εἰ ἐπλήρωσεν αὐτὸν τὸν Υἱόν, εἰ ἐν τῷ Πνεύματι ἄγεται, μείζον αὐτοῦ ἐστιν.
- [01109] Ὅρθ.
- [01110] Καὶ πάλιν λέγω, μὴ γένοιτο τοῦτο εἰπεῖν! ἀλλ' ὡσπερ ἐὰν ἀκούσης, ὅτι ὁ Υἱὸς ἐκ δεξιῶν κάθηται τοῦ Πατρὸς, οὔτε τόπον νοεῖς ἐπὶ Θεόν, οὔτε μείζονα τὸν Υἱὸν ἡγή, ἀλλ' ἐκ τῆς ὑπερβαλλούσης τιμῆς τὸ ταυτὸν τῆς φύσεως νοεῖς·
- [01111] οὕτως, ἐὰν ἀκούσης, ὅτι ὁ Ἰησοῦς πλήρης Πνεύματος ἁγίου, μὴ ἐλλείψεως πληρωσὶν νομίσης, μήτε μείζον τὸ Πνεῦμα ἡγή·
- [01112] ἀλλ' ἐκ τῆς ὑπερβαλλούσης τιμῆς καὶ ἐνώσεως τὸ αὐτὸν τῆς φύσεως νόει ἐν τρισὶ τελείαις ὑποστάσεσιν.
- [01113] Ὅτι δὲ ἐπ' αὐτὸν τὸν Υἱόν ἐστι τὸ Πνεῦμα, ἄκουε καὶ αὐτοῦ λέγοντος τοῖς Ἰουδαίοις·
- [01114] «Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὐ ἔνεκεν ἔχρισέ με» καὶ τοῦ Πέτρου·
- [01115] «Ὅτι ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει.».
- [01116] Μακεδ.
- [01117] Ἐγὼ ἀμαθὴς εἰμι, ἄγω τὸν διδάσκαλόν μου, καὶ διαλέγεταί σοι.
- [01118] Ὅρθ.
- [01119] Γένοιτό σοι τὸν εὐσεβῆ λογισμόν λαβεῖν διδάσκαλον! ἵνα μὴ ἀνθρώποις ἦς ἀκολουθῶν, ἀλλὰ τῷ Θεῷ τῷ εἰρηκότι·
- [01120] «Πορευθέντες, μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.».
- [01121] Ἀμήν.
- [01122] ΤΟΥ ΑΥΤΟΥ ΑΘΑΝΑΣΙΟΥ Ἐτέρα διάλεξις πρὸς Μακεδονιανόν, περὶ τοῦ, εἰ ἐφόρσε σῶμα ἔμψυχον ὁ τοῦ Θεοῦ Λόγος.

[01123] ΜΑΚΕΔΟΝΙΑΝΟΣ.

[01124] Οὐ μόνον σφάλλεσθε λέγοντες, ὅτι ὁμοούσιός ἐστιν ὁ Υἱὸς τῷ Πατρὶ, ἀλλ' ὅτι καὶ ψυχὴν εἶχε σαρκωθείς ὁ Κύριος.

[01125] ΟΡΘΟΔΟΞΟΣ.

[01126] Οὐ μόνον εὐσεβοῦμεν λέγοντες, ὅτι ὁμοούσιός ἐστιν ὁ Υἱὸς τῷ Πατρὶ, ἀλλ' ὅτι καὶ ψυχὴν εἶχε σαρκωθείς.

[01127] Οὐδὲν δὲ μέγα ποιεῖς ἀρνούμενος τὸ ὁμοούσιον, εἰ ψυχὴν αὐτὸν ἔχειν ἀρνή.

[01128] Τοῦτο γὰρ ἐστὶν ἴδιον τῶν τὸ ἕτερούσιον καὶ τὸ ἀν ὅμοιον λεγόντων.

[01129] Ἴνα γὰρ παθητὴν τὴν οὐσίαν τοῦ Μονογενοῦς εἴπωσιν, ἄψυχον λέγουσι, καὶ ἐκ τούτου κατασκευάζουσι τὸ ἀνόμοιον.

[01130] Μακεδ.

[01131] ΑΛΛ' ἡμεῖς ἀν ὅμοιον μὲν οὐ λέγομεν, ἄψυχον δὲ λέγομεν.

[01132] Ὅρθ.

[01133] Ὁμολογεῖς, ὅτι παρὰ τῷ θανάτῳ ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν, ὡς ἐν τῷ κατὰ Ματθαῖον Εὐαγγελίῳ γέγραπται, καὶ ἐν τῷ κατὰ Μάρκον, Ἦρξατο θαμβεῖσθαι καὶ ἀδημονεῖν;

[01134] Μακεδ.

[01135] Ναί.

[01136] Ὅρθ.

[01137] Αδημονεῖ δὲ καὶ ἐκθαμβεῖται θεότης τὸν θάνατον, ἢ τὸ ἄψυχον σῶμα;

[01138] Μακεδ.

[01139] Δηλονότι ἡ θεότης σεσαρκωμένη.

[01140] Ὅρθ.

[01141] Ἀνόμοιος ἄρα ἡ τοῦ Υἱοῦ θεότης τῇ τοῦ Πατρὸς θεότητι;

[01142] Μακεδ.

[01143] Μὴ γένοιτο! Ὅρθ.

[01144] Εἰ ἀδημονεῖ καὶ ἐκθαμβεῖται τὸν θάνατον, πῶς δύναται ὁμοῖος εἶναι καὶ ἀπαράλλακτος τῷ μῆτε ἀδημονοῦντι, μῆτε λυπουμένῳ, μῆτε ἐκθαμβουμένῳ;

[01145] Μακεδ.

[01146] Ἐπειδὴ σῶμα ἀνθρώπινον ἔσχεν, ἀδημονεῖ.

[01147] [28.1332] Ὅρθ.

[01148] Σῶμα δὲ ἄψυχον οὐκ ἀδημονεῖ, οὐκ ἐκθαμβεῖται, οὐ λυπεῖται.

[01149] Μακεδ.

[01150] ΑΛΛ' εἶχε θεότητα ἀντὶ τῆς ψυχῆς.

[01151] Ὅρθ.

[01152] Τὸ σῶμα ἐποίει τὴν θεότητα ἐκθαμβεῖσθαι, ἢ ἡ θεότης τὸ σῶμα;

[01153] Μακεδ.

[01154] Διὰ τὸ σῶμα ἡ θεότης ἐξεθαμβεῖτο.

[01155] Ὅρθόδ.

[01156] Ἐθολούτο οὖν ἡ θεότης ὑπὸ σώματος, ὡς τὸ ἡγεμονικὸν ἡμῶν.

[01157] Μακεδ.

- [01158] Μὴ γένοιτο εἰπεῖν! Ὁρθ.
- [01159] Ἀνάγκη οὖν δοῦναι ψυχὴν τὴν θολουμένην.
- [01160] Μακεδ.
- [01161] Μὴ γένοιτο! Ὁρθ.
- [01162] Πῶς οὖν ἀκούσῃ τοῦ ἀγγέλου λέγοντος τῷ Ἰωσήφ·
- [01163] «Παράλαβε τὴν μητέρα καὶ τὸ παιδίον, καὶ φεῦγε εἰς Αἴγυπτον·
- [01164] μέλλει γὰρ ὁ Ἡρώδης ζητεῖν τὴν ψυχὴν τοῦ παιδίου» καὶ πάλιν·
- [01165] «Ἐγερ θεὸς παράλαβε Μαριάμ τὴν γυναῖκά σου, καὶ δεῦρο εἰς γῆν Ἰσραήλ·
- [01166] τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου» καὶ αὐτὸς ὁ Κύριος λέγει·
- [01167] «Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·
- [01168] ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων» καὶ πάλιν·
- [01169] «Ὅτε θέλω, τίθημι αὐτήν, καὶ ὅτε θέλω, λαμβάνω αὐτήν» Μακεδ.
- [01170] Ἐπειδὴ καὶ ὁ Πατὴρ λέγει, «Τὰς νεομηνίας ὑμῶν καὶ τὰ Σάββατα μισεῖ ἡ ψυχὴ μου,» ἄρα διὰ τοῦτο καὶ τὸν Πατέρα ψυχὴν ἔχειν λέξομεν;
- [01171] Ὁρθ.
- [01172] Πρῶτον ὁ παρήγαγες ῥητὸν οὐκ ἐνόησας.
- [01173] Οὐ γὰρ ἔχεις δεῖξαι, ὅτι Πατὴρ ἐστὶν ὁ λέγων.
- [01174] Μακεδ.
- [01175] Ἀλλὰ τίνας ἐστὶν ἡ φωνή;
- [01176] Ὁρθ.
- [01177] Τοῦ Υἱοῦ τοῦ Θεοῦ τοῦ εἰρηκότος·
- [01178] «Ἔγνω βουῶς τὸν κτησάμενον αὐτὸν, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ·
- [01179] Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός μου οὐ συνήκε.».
- [01180] Μακεδ.
- [01181] Οὗτος οὖν ἐστὶν ὁ λέγων·
- [01182] «Τὰς νεομηνίας ὑμῶν καὶ τὰ Σάββατα μισεῖ ἡ ψυχὴ μου;» Ὁρθ.
- [01183] Καὶ πάνυ.
- [01184] Τότε γὰρ αὐτὰ ἐμίσησεν, ὅτε ἐνηνθρώπησε, καὶ τὴν Καινὴν Διαθήκην διέθετο.
- [01185] Μακεδ.
- [01186] Καὶ εἶχε ψυχὴν, ὅτε ᾤφθη τῷ Ἡσαΐα;
- [01187] Ὁρθ.
- [01188] Ὡσπερ οὐκ εἶχε χεῖρας καὶ πόδας σωματικούς, οὔτε μὴν ἱμάτια σωματικὰ πρὸ τῆς ἐνανθρωπήσεως, ὅτε ἔλεγεν, «ὦρξαν χεῖράς μου καὶ πόδας μου, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρους,» ἀλλὰ τὰ μέλλοντα γίνεσθαι ἔλεγεν·
- [01189] οὕτω καὶ περὶ ψυχῆς λέγων εἶπε·
- [01190] «Μισεῖ ἡ ψυχὴ μου.».
- [01191] Μακεδ.
- [01192] Δῶμεν, ὅτι ἡ φωνὴ τοῦ Υἱοῦ ἐστι·
- [01193] μὴ καὶ ὅτε ἔλεγεν, «Ἴδου ὁ Παῖς μου ὁ ἀγαπητός μου, εἰς ὃν ἠυδόκησεν ἡ ψυχὴ μου·

- [01194] θήσω τὸ Πνεῦμά μου ἐπ' αὐτὸν,» ὁ Υἱὸς ἐστὶν ὁ λέγων;
- [01195] Ὅρθ.
- [01196] Οὐκ ἔστιν ὁ Υἱὸς ὁ λέγων, ἀλλ' ὁμολογουμένως ὁ Πατὴρ.
- [01197] Οὐ μὴν ὡς αὐτὸς ψυχὴν ἔχων ταῦτα λαλεῖ·
- [01198] ἀλλὰ πᾶσαν ψυχὴν ἁγίαν, ἑαυτοῦ ψυχὴν λέγει.
- [01199] Ἦτις οὖν ψυχὴ εἰς τὸν Υἱὸν ἠϋδόκησε, αὐτῆ μου, φησὶν, ἔστιν ἡ ψυχὴ.
- [01200] Ὡς γὰρ ὁ δίκαιος ἄνθρωπος, τοῦ Θεοῦ λέγεται ἄνθρωπος·
- [01201] οὕτω καὶ ἡ δικαία ψυχὴ τοῦ Θεοῦ λέγεται καὶ ἔστι ψυχὴ.
- [01202] Μακεδ.
- [01203] Τί οὖν ἐστὶν εὐδοκία;
- [01204] Ὅρθ.
- [01205] Ὁ προφήτης Ἡσαΐας τὸ ἠϋδόκησε, προσεδέξατο, εἶπε, λέγων·
- [01206] «Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ·
- [01207] Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου·
- [01208] ἔδωκα τὸ Πνεῦμά μου ἐπ' αὐτόν.».
- [01209] Ἦτις οὖν ψυχὴ τοῦτον, ὃν δείκνυμι ὑμῖν παιδὰ μου, προσεδέξατο, αὐτῆ μου ἔστι ψυχὴ.
- [01210] Μακεδ.
- [01211] Ἡμεῖς καταχρηστικῶς τὸν Πατέρα λέγομεν εἰρηκέναι τὴν φω [28.1333] νήν.
- [01212] Οὔτε γὰρ ψυχὴν ἔχων ὁ Πατὴρ λέγει·
- [01213] «Εἰς ὃν ἠϋδόκησεν ἡ ψυχὴ μου» οὔτε, ὡς σὺ νενόηκας, περὶ τῆς τῶν ἀνθρώπων ψυχῆς λέγει.
- [01214] Ὅρθ.
- [01215] Δῶμεν, ὅτι καταχρηστικῶς εἴρηται περὶ τοῦ Πατρὸς·
- [01216] ἄρα καὶ περὶ τοῦ Υἱοῦ καταχρηστικῶς εἴρηται;
- [01217] Μακεδ.
- [01218] Ναί.
- [01219] Ὅρθ.
- [01220] Ἐὰν οὖν καὶ ἄνθρωπος λέγηται ὁ Πατὴρ, καταχρηστικῶς εἴρηται·
- [01221] καὶ εἰ περὶ τοῦ Πατρὸς, ἄρα καὶ τὸν Υἱὸν καταχρηστικῶς ἄνθρωπον λέξομεν;
- [01222] Μακεδ.
- [01223] Ποῦ γέγραπται καταχρηστικῶς ὁ Πατὴρ ἄνθρωπος;
- [01224] Ὅρθ.
- [01225] Αὐτὸς ὁ Υἱὸς ἐν τοῖς Εὐαγγελίοις λέγει αὐτὸν ἄνθρωπον.
- [01226] Μακεδ.
- [01227] Ανάγνωθί μοι ποῦ αὐτὸν λέγει ἄνθρωπον.
- [01228] Ὅρθ.

- [01229] Ὅταν λέγη, «Ἄνθρωπός τις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ,» ποῖον λέγει ἄνθρωπον;
- [01230] Καὶ ὅταν λέγη·
- [01231] «Ἄνθρωπός τις ἐφύτευεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς,» ποῖον νοεῖς ἄνθρωπον;
- [01232] Μακεδ.
- [01233] Ἐν παραβολῇ τὸν Πατέρα.
- [01234] Ὅρθ.
- [01235] Ἄρα οὖν, ἐπειδὴ ἐν παραβολαῖς τὸν Πατέρα λέγει ἄνθρωπον, καὶ ἐν αὐτῇ τῇ παραβολῇ καὶ ἑαυτὸν Χριστὸν ἄνθρωπον μετὰ τοὺς δούλους ἀπεσταλμένον, εἴπομεν ἂν καὶ αὐτὸν τὸν Υἱὸν καταχρηστικῶς ἐνηνθρωπηκέναι;
- [01236] Μακεδ.
- [01237] Μὴ γένοιτο! Ὅρθ.
- [01238] Ἐὰν δὲ ἀκούσωμεν πρόσωπον Πατρὸς, ὃ βλέπουσιν ἄγγελοι τῶν παιδίων, ὡς ἐν Εὐαγγελίοις γέγραπται·
- [01239] ἀκούσωμεν δὲ καὶ πρόσωπον Υἱοῦ, ὃ ἔλαμψεν ἐν τῷ ὄρει, καὶ ἐξόρα πισεν ὁ ὑπηρέτης·
- [01240] οὕτως ἀκούσομεν τῶν σημαινομένων;
- [01241] ἢ τὸ μὲν σώματος πρόσωπον, τὸ δὲ κατα χρηστικῶς ὀνομάσομεν πρόσωπον, ὃ ἐστὶν ὑπόστασις;
- [01242] Μακεδ.
- [01243] Ὁμολογουμένως ἄλλως ἐπὶ τοῦ Πατρὸς, καὶ ἄλλως ἐπὶ τοῦ Υἱοῦ.
- [01244] Ὅρθ.
- [01245] Οὐκ ἄρα, καὶ εἰ περὶ τοῦ Πατρὸς καταχρηστικῶς εἴρηται ψυχή, πάντως καὶ περὶ τοῦ Υἱοῦ·
- [01246] Μανιχαίων γὰρ αὕτη ἡ μανία, τὸ λέγειν μὴ ἐνηνθρωπηκέναι τὸν Υἱὸν τοῦ Θεοῦ.
- [01247] Μακεδ.
- [01248] Ἐνηνθρωπηκέναι λέγομεν·
- [01249] ἀλλ' οὐχὶ ψυχὴν εἰληφέναι.
- [01250] Ὅρθ.
- [01251] Μὴ λέγε ἐνηνθρωπηκέναι μόνον, ἀλλὰ καὶ σεσαρκῶσθαι.
- [01252] Εἰ γὰρ οὐκ ἔλαβεν ἔμψυχον σῶμα, οὐδὲ ἐνηνθρώπησε.
- [01253] Μακεδ.
- [01254] Διὰ τί;
- [01255] Ὅρθ.
- [01256] Ὅτι σῶμα ἄψυχον, τὸ μὴ κοινωνήσαν ψυχῇ λογικῇ, οὐκ ἐστὶν ἀνθρώπινον σῶμα.
- [01257] Πῶς δὲ ὡς «ἀσπίδος κωφῆς καὶ βουούσης τὰ ὦτα αὐτῆς, ἥτις οὐκ εἰσακούσεται φωνῆς ἐπάδοντος,» οὕτως ἀκούετε τοῦ Πέτρου λέγοντος ἐν ταῖς Πράξεσι τῶν ἀποστόλων, ὅτι «Οὔτε ἡ ψυχὴ αὐτοῦ κατελείφθη εἰς ἄδου, οὔτε ἡ σὰρξ αὐτοῦ οἶδε διαφθοράν;
- [01258] Καὶ ὁ προφήτης Ἡσαΐας βοᾷ·
- [01259] «Ἐὰν δῶτε περὶ ἁμαρτίας τὴν ψυχὴν ὑμῶν, ὄψεσθε σπέρμα μακρόβιον.».
- [01260] Καὶ βουλευσεται Κύριος ἐν χειρὶ αὐτοῦ ἀφελεῖν τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς, καὶ πλάσαι τῇ συνέσει, δικαιοῦσαι δίκαιον εὐδουλεύοντα πολλοῖς·
- [01261] καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.
- [01262] Διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς, καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα.
- [01263] Ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τῆς ἀνομίας αὐτῶν παρεδόθη.».

[01264] Μακεδ.

[01265] Καὶ ἡμεῖς ἴσμεν, ὅτι πολλαχοῦ εἴρηται ἐν τῇ Γραφῇ, ὅτι ψυχὴν εἶχεν·

[01266] ἀλλὰ καταχρηστικῶς [28.1336] εἴρηται, καὶ οὐκ ἀληθεία.

[01267] Ὅρθ.

[01268] Πάντα οὖν ὅσα εἴρηται περὶ αὐτοῦ ἀνθρώπινα, οἷον ἀκοή, ὄρασις, ὄσφρησις, φωνή, γεῦσις, ἐπιθυμία, λύπη, θάμβος, ἀδημονία, περίπατος, καταχρηστικῶς εἴρηται, καὶ οὐκ ἀληθεία;

[01269] Μακεδ.

[01270] Πάντα ταῦτα τὰ προειρημένα ἀληθῶς εἴρηται, ψυχὴ δὲ καταχρηστικῶς.

[01271] Ὅρθ.

[01272] Καὶ ὁ καταξιώσας κοπιῶντι τῷ σώματι, καὶ ἐξ ὀστέων, καὶ νεύρων, καὶ φλεβῶν, καὶ ἀρτηριῶν, καὶ ἄλλων μελῶν τοῦ σώματος καὶ μερῶν συμπαγέντι ἐνωθῆναι, οὐκ εἶχε ψυχὴν;

[01273] Μακεδ.

[01274] Τί χρεῖαν εἶχε ψυχῆς ἢ Ζωῆς;

[01275] Ὅρθ.

[01276] Τί δὲ χρεῖαν εἶχε τῆς σαρκός, ὁ ἄνευ σαρκός ὀφθεῖς πρὸς τοὺς πατέρας ἡμῶν;

[01277] Μακεδ.

[01278] Εἰς τὸ σταυρωθῆναι χρεῖαν εἶχε σαρκός.

[01279] Ὅρθ.

[01280] Καὶ εἰς τὸ λυπηθῆναι, καὶ ἀδημονῆσαι, καὶ ἐκθαμβηθῆναι, καὶ ἐν ἄδου γενέσθαι, χρεῖαν εἶχε ψυχῆς.

[01281] Τοῦτο γὰρ ἐστὶ τὸ μορφὴν δούλου λαβῶν, οὐ τὸ ἐν σώματι φανῆναι μόνον, ἀλλὰ καὶ τὸ τὰ πάθη τῆς δουλείας λαβεῖν.

[01282] Μακεδ.

[01283] Μορφὴν δούλου ἔλαβε, σάρκα λαβῶν.

[01284] Ὅρθ.

[01285] Ἡ μορφὴ τοῦ Θεοῦ τελεία ἐστὶ μορφὴ Θεοῦ;

[01286] Μακεδ.

[01287] Ναί.

[01288] Ὅρθ.

[01289] Καὶ ἡ μορφὴ ἄρα τοῦ δούλου τελεία μορφὴ τοῦ δούλου ἐστὶ.

[01290] Διὰ τοῦτο γὰρ καὶ θάμβος, καὶ λύπη, καὶ ἀδημονία, διὰ τὸ τελείαν εἶναι τὴν τοῦ δούλου μορφὴν.

[01291] Καὶ τοῦτό ἐστι τὸ πρόβατον, ὃ ζητήσας καὶ εὐρών, ἐπὶ τῶν ὤμων φέρει, οὐκ ἀσκὸν ἄψυχον, ἀλλ' ἔμψυχον ζῶον, συγχωρῶν αὐτῷ ἔχειν τὰ πάθη, οὐ τὰ τῆς ἁμαρτίας, ἀλλὰ τὰ τῆς φύσεως·

[01292] ἵνα μὴ φαντασία νομισθῆ, καὶ Μανιχαῖος μανῆ.

[01293] Μακεδ.

[01294] Δῶμεν, ὅτι περὶ ψυχῆς καλῶς λέγεις, διὰ τί καὶ ὁμοούσιον λέγετε τὸν Υἱὸν τῷ Πατρὶ;

[01295] Ὅρθ.

[01296] Ὅτι ὃν ἐὰν εἴπῃς λόγον τῆς οὐσίας τοῦ Πατρὸς, τοῦτον αὐτὸν τὸν λόγον εἶναι τιθέμεθα καὶ τῆς τοῦ Υἱοῦ οὐσίας.

[01297] Μακεδ.

[01298] Ἀλλὰ τοῦτο οὐκ ἔστιν ὁμοούσιον, ἀλλὰ ὁμοιοούσιον.

- [01299] Ὅρθ.
- [01300] Τὸ ὁμοιοούσιον, ἴν' οὕτως εἶπω, ἄγροικος σοφία ἐστίν·
- [01301] ὡς ἐὰν λέγη τις τὸν ὁμότροπον ὁμοιότροπον, ἢ τὸν ὁμογενῆ ὁμοιογενῆ, ἢ τὸν ὁμόδοξον ὁμοιόδοξον, ἢ τὸν ὁμόφρονα ὁμοιόφρονα.
- [01302] Μακεδ.
- [01303] Οὐκ·
- [01304] ἀλλὰ τὸ ὁμοιοούσιον ἐπὶ τῶν ἀσωμάτων·
- [01305] τὸ δὲ ὁμοούσιον ἐπὶ τῶν σωμάτων.
- [01306] Ὅρθ.
- [01307] Εἶπον, ὅτι ἄγροικος σοφία ἐστίν·
- [01308] μᾶλλον γὰρ τὸ ὁμοιοούσιον ἔδει λέγεσθαι παρ' ὑμῶν ἐπὶ τῶν σωμάτων, ἐφ' ὧν καὶ ὁμοιότης, τὸ δὲ ὁμοούσιον ἐπὶ τῶν ἀσωμάτων, ἐφ' ὧν ἡ ταυτότης·
- [01309] τὸ γὰρ ὁμοούσιόν ἐστι τὸ ταυτούσιον.
- [01310] Μακεδ.
- [01311] Ἀλλὰ τὰ ὁμοούσια ἔχουσι προϋποκειμένην οὐσίαν.
- [01312] Ὅρθ.
- [01313] Οὐκ ἀληθῶς λέγεις·
- [01314] καὶ γὰρ ὁμοούσιός ἐστιν ἡ Εὐὰ τῷ Ἀδάμ, καὶ οὐκ ἔχουσι προϋποκειμένην οὐσίαν ἀνθρώπων.
- [01315] Μακεδ.
- [01316] Ἀλλὰ τὴν γῆν ἔχουσι προϋποκειμένην.
- [01317] Ὅρθ.
- [01318] Ἀλλ' οὐ διὰ τοῦτο εἰσιν ὁμοούσιοι, ἐπεὶ ἐκ τῆς γῆς εἰσιν, ἀλλ' ὅτι τὸν αὐτὸν ἐπιδέχονται λόγον τῆς οὐσίας.
- [01319] Μακεδ.
- [01320] Ἐγὼ δὲ διὰ τοῦτο λέγω ὁμοοσίους, ἐπεὶ ἐκ τῆς αὐτῆς εἰσιν οὐσίας, ἐκ τῆς γῆς.
- [01321] Ὅρθ.
- [01322] Εἶπε οὖν καὶ τοὺς κύνας, καὶ τοὺς ὄφεις, καὶ πάντα τὰ ἄλλα ζῶα, ὁμοούσια τοῖς ἀνθρώποις·
- [01323] καὶ οὐ μόνον τὰ ἄλογα ζῶα, ἀλλὰ καὶ τὰ φυτὰ, καὶ εἴ τι ἕτερόν ἐστιν ἐκ τῆς γῆς.
- [01324] Ὁμωνύμως γὰρ πάντα γήϊνα καλοῦνται·
- [01325] ἀλλ' οὐ τὸν αὐτὸν ἐπιδέχονται λόγον τῆς οὐσίας.
- [01326] Μακεδ.
- [01327] Ἐγὼ οὐκ ἀκολουθῶ Ἀριστοτέλει.
- [01328] Ὅρθ.
- [01329] Οὐδὲ γὰρ ἐγώ.
- [01330] Μακεδ.
- [01331] Ἀλλὰ Ἀριστοτέλης εἶπε τῶν ὁμωνύμων τὸν λόγον τῆς οὐσίας ἕτερον εἶναι.
- [01332] Ὅρθ.
- [01333] Σὺ ^[28.1337] δὲ τὸν αὐτὸν εἶναι λόγον λέγεις τῆς οὐσίας ἀνθρώπων καὶ ὄνων, καὶ βοῶν, καὶ ἵππων, καὶ τῶν ἄλλων ζώων;

[01334] Μακεδ.

[01335] Ναί.

[01336] Όρθ.

[01337] Τὸν αὐτὸν ἄρα λόγον ἔχεις τῆς οὐσίας τοῖς ἀλόγοις;

[01338] Μακεδ.

[01339] Ναί.

[01340] Ἐκ τῆς γῆς γὰρ ἐγενόμεθα πάντες.

[01341] Όρθ.

[01342] Ἐγὼ μὲν οὐκ Ἀριστοτέλει ἀκολουθῶν, ἀλλ' αὐτῇ τῇ ἀληθείᾳ, τῶν ὁμωνύμων τὸν λόγον τῆς οὐσίας οὐ τὸν αὐτὸν λέγω, οὐδὲ ταυτὰ τοῖς ἀλόγοις τὰ λογικά.

[01343] Πᾶς δὲ αἰρετικὸς «παρασυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις, καὶ ὁμοιώθη αὐτοῖς.».

[01344] Μακεδ.

[01345] Μὴ ὑβρίζε διαλεγόμενος.

[01346] Όρθ.

[01347] Ἐγὼ οὐχ ὑβρίζω·

[01348] ἀλλ' ἡ σὴ φωνὴ τοῦτο συνήγαγε.

[01349]

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Litterarum Omnium Conspectus: 160 Litterae, quae repetitae sunt in 47,507 occasionibus

α	0945	3,486	A	0913	20
β	0946	151	B	0914	1
γ	0947	1,023	Γ	0915	26
δ	0948	898	Δ	0916	0
ε	0949	2,715	E	0917	81
ζ	0950	101	Z	0918	4
η	0951	512	H	0919	1
θ	0952	696	Θ	0920	199
ι	0953	1,939	I	0921	5
κ	0954	1,398	K	0922	146
λ	0955	1,181	Λ	0923	11
μ	0956	1,289	M	0924	261
ν	0957	3,369	N	0925	34
ξ	0958	86	Ξ	0926	1

ο	0959	3,025	Ο	0927	121
π	0960	1,106	Π	0928	570
ρ	0961	1,641	Ρ	0929	2
ς	0962	1,792	•	0930	0
σ	0963	1,396	Σ	0931	25
τ	0964	3,752	Τ	0932	82
υ	0965	595	Υ	0933	209
φ	0966	281	Φ	0934	6
χ	0967	314	Χ	0935	18
ψ	0968	79	Ψ	0936	0
ω	0969	506	Ω	0937	1
Ϛ	8164	1			0
ϛ	8165	6	Ρ	8172	

ά	8049	390	έ	8051	606	ή	8053	218	ί	8055	590	ό	8057	461	ύ	8059	415	ώ	8061	90
ὰ	8048	420	ὲ	8050	250	ἦ	80852	375	ὶ	8054	787	ὸ	8056	927	ὺ	8058	57	ὠ	8060	34
ἄ	8118	45			0	ἦ	8134	207	ἰ	8150	301			0	ῦ	8166	843	ῶ	8182	278
ἶ	7936	395	ὲ	7952	587	ἦ	7968	3	ὶ	7984	209	ὸ	8000	13	ὺ	8016	596	ὠ	8032	0
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ἶ	7938	28	ε̂	7954	0	ἦ	7970	46	ὶ	7986	0	ὸ	8002	8	ὺ	8018	0	ὠ	8034	7
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ᾶ	8119	13	0	ἦ	8135	113	0	0	0	ῶ	8183	216

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

© 2006 Cooperatorum Veritatis Societas quoad hanc editionem iura omnia asservantur.
0295-0373 - Athanasius Alexandrinus - Magnus - Dialogi duo contra Macedonianos
Verborum Omnium Conspectus: 2,357Verba, quae repetita sunt in 3,693,582 occasionibus

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