Theodoret of Cyrus Exposition of the Correct Faith (Expositio Rectae Fidei)

Chapters 1-9 (of 18)

Migne's Patrologia Graecae 6 here. Among the Justin Martyr spuria, Patrologiae Graecae 6 (1857): 1207- 1240. 17 pages of Migne, whose Latin translation introduces chapter titles.	TLG text There are several variants between what TLG has and what's in Migne. Not sure why, or where TLG got its text.	Translation first draft; handle with care
1907 APPEND PARS 1. S. JUSTINI OPERA SPURIA. 198	ΕΚΘΕΣΙΣ ΤΗΣ ΟΡΘΗΣ ΠΙΣΤΕΩΣ	Exposition of the Correct Faith
ΕΚΘΕΣΙΣ ΤΗΣ ΟΡΘΗΣ ΟΜΟΛΟΓΙΑΣ.(1)		
EXPOSITIO RECTÆ CONFESSIONIS.		
1. The author of the work has already defended the truth in many ways,		
now he explains what should be thought of it.		
420 1. Auctor operis jam veritatem pluribus de- A 1. Inavõe tou natà Ioudatur (2) nat Elifum	1. Ίκανῶς τὸν κατὰ Ἰουδαίων καὶ Ἑλλήνων	1. Having sufficiently addressed the refutation against

420 1. Auctor operis jam seritatem pluribus de- A 1. Tzavūç võv xatā Tozbalov (2) xalī Diļes fandi: smac quid de tilla entiendum ezpauit. — Cam sais multis Jadorum et Grecorum perseculi foerinus conflutationem, tursus sequitur, ut sanam fidei expoamus rationem. Operate enim, ut post veritatis demonstrationem, quomodo et de illa sentiendum sit, progredientes persocasums. Non enim simples Patris et Filii plorificatio salutem nobis conciliats, est retext Trinitatis contessio bonorum, quue piis reposita sunt, possessionem largitur; siquidem etiam heterodoxos andiat quis Patren et Filium eckebrantes, sed non secundum rectam notitonem cultum adhibentes. Quapopter necessaria nobis fuit suscepta in hoe scripto exposituo, quue plegentes in sinceram veritatis cognitionem in

έπελθόντες ἔλεγχον, ἀκολούθως αὖθις τὸν ὑγιᾶ τῆς πίστεως ἐκτιθέμεθα λόγον. Ἐχρῆν γὰρ δήπου μετὰ τὴν τῆς ἀληθείας ἐπίδειξιν, ὅπως καὶ φρονεῖν περὶ αὐτῆς προσῆκεν, προϊόντας εἰδέναι.

Οὐ γὰρ ἀπλῶς ἡ πρὸς τὸν πατέρα καὶ υἱὸν δοξολογία τὴν σωτηρίαν ἡμῖν πορίζει, ἀλλ' ἡ ύγιὴς τῆς τριάδος ὁμολογία τῶν ἀποκειμένων τοῖς εὐσεβέσιν ἀγαθῶν τὴν ἀπόλαυσιν δωρεῖται·

έπεὶ καὶ τῶν ἐτεροφρόνων ἀκούσεταί τις τὸν πατέρα καὶ υἱὸν ἀνυμνούντων, ἀλλ' οὐ κατ' όρθην ἔννοιαν τὸ σέβας προσαγόντων.

Όθεν άναγκαίως ἡμῖν ἡ τοῦδε τοῦ γράμματος έδέησεν ἔκθεσις, εἰς τὴν ἀκραιφνῆ τῆς ἀληθείας άνάγουσα τοὺς ἐντυγχάνοντας κατανόησιν.

Jews and Greeks, we now proceed to set forth the sound doctrine of faith. For it was necessary, after the demonstration of truth, to know how one ought to think about it.

For it is not simply the doxology to the Father and the Son that brings us salvation, but the sound confession of the Trinity that bestows the enjoyment of the goods reserved for the devout.

For one might hear even those with different beliefs praising the Father and the Son, but not offering worship in the right understanding.

Therefore, it was necessary for us to have this exposition of the matter, leading those who encounter it to a pure understanding of the truth.

Nothing from the beginning outside of God.

2. Nibil ab initio extra Denn. — Unum igitur beum colore et divina Scripture nos docent et Patrum institutiones. Unum enim cominum oporet esse principene cassam, ne qui de citrinecua acci use principene com fineste, tili de loma ni predicti de la milio extra Denn finiste, tili del Denn appelle, de debit divinas voces que manifeste clamant. Ego am Denn principe di sui si, estre me non est predicti divinas voces que manifeste clamant. Ego am Denn principe de la vigin de los estre delect. El di o divi, sul di principe de la vigin color estre delect. El di o divi, sul direct de la vigin ci de los estre delect. El di o divi, sul divina di principe de la vigin color estre delect. El di o divi, sul cimili di principe de la vigin color estre delect. El di o divi, sul cimili di principe de la vigin color estre delect. El di o divi, sul cimili di principe della vigin di divina di principe della vigin di principe di divina di principe della vigin di principe di principe della vigin della vigin di principe della vigin di principe della vigin della vigin di principe della vigin di principe della vigin di principe della vigin della vigin della vigin di principe della vigin d EXPOSITIO RECTÆ CONFESSIONIS

EXPOSITIO RECT. & CONFESSIONS. 12:10 στούν, απότες el δητικέε alerdy δε τοῦς φύρετος, ΑΙνότες, Α Loudate Dominum de colis, landate cum, omate cum d'erriqueç alerdy alerdy διαμέτα βορχός. Ότει αλο στόμες αλο στούρως αίνειδο, Καλ μετά βορχός. Ότει αλο στόμες αλο στούρως αίνειδο, Καλ μετά βορχός. Του αλο στόμες και δεντικέες μια τ'ε ξερματικές μετά βορχός του αλο στούρως και διαμέτα μετά βορχός του διαμέτα μετά βορχός του απότε του διαμέτα μετά βορχός μετά βορχός μετά βορχός μετά βορχός μετά βορχός του διαμέτα μετά βορχός μετά βορ

2. Ένα τοίνυν θεὸν σέβειν ἡμᾶς αἴ τε θεῖαι γραφαὶ διδάσκουσιν καὶ αὶ τῶν πατέρων διδασκαλίαι παιδεύουσιν.

Δεῖ γὰρ ἕνα πάντων αἰτιώτατον εἶναι, ἵνα μηδὲν ἔξωθεν περιστὰν λυμαίνηται τὰ γινόμενα.

Καὶ γὰρ εἴ τι τὴν ἀρχὴν ἔξωθεν ἦν τοῦ θεοῦ, τοῦτο πάντως άναγκαῖον ἢ θεὸν ὁμολογεῖν ἢ δύναμιν ὲτέραν.

Άλλ' εί μὲν θεὸν εἴποι τις, διέγραψεν τὰς θείας φωνάς άναφανδὸν βοώσας· Έγὼ θεὸς πρῶτος καὶ έγὼ μετὰ ταῦτα καὶ πλὴν έμοῦ οὐκ ἔστιν θεός.

Εί δὲ οὐ θεόν, ἀγγέλους ἢ δυνάμεις φήσειεν δηλονότι. Άλλὰ καὶ οὕτως ἀθετήσει τὰς γραφὰς παρὰ τοῦ θεοῦ καὶ τούτους γενέσθαι λεγούσας.

Αἰνεῖτε γάρ, φησίν, τὸν θεὸν ἐκ τῶν οὐρανῶν, αίνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις, αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ! Καὶ ἑξῆς · Ότι αὐτὸς εἶπεν καὶ έγενήθησαν, αὐτὸς ένετείλατο καὶ ἐκτίσθησαν.

2. Thus, both the divine scriptures teach us to worship one God, and the teachings of the fathers instruct us.

For there must be one who is the ultimate cause of all, so that nothing external might harm what comes to be.

For if something was originally outside of God, it would necessarily be either another god or another power.

But if one were to say it is another god, they would contradict the divine voices loudly proclaiming, "I am the first God and I am the last, and besides me there is no god."

If not a god, then they would surely say angels or powers. But even then, they would deny the scriptures which say these too were created by God.

For it says, "Praise God from the heavens, praise Him in the heights, praise Him, all His angels, praise Him, all His powers." And it follows, "For He spoke, and they were made; He commanded, and they were created."

Ούκοῦν ὁμολογούμενον ἂν εἴη μηδὲν τὴν ἀρχὴν τῷ θεῷ τῶν ὄλων συνυπάρχειν, ἐπείπερ άπαντα παρῆχθαι παρ' αὐτοῦ ἀπεδείχθη.

Εἷς οὖν ταῖς ἀληθείαις ἐστὶν ὁ τῶν ἀπάντων θεός, έν πατρὶ καὶ υἰῷ καὶ πνεύματι ἁγίῳ γνωριζόμενος.

Έπεὶ γὰρ ἐκ τῆς ἰδίας οὐσίας ὁ πατὴρ τὸν υἱὸν άπεγέννησεν, έκ δὲ τῆς αὐτῆς τὸ πνεῦμα προήγαγεν, είκότως ἂν τῆς αὐτῆς καὶ μιᾶς οὐσίας μετέχοντα τῆς αὐτῆς καὶ μιᾶς θεότητος ἠξίωνται.

Therefore, it is agreed that nothing originally coexists with God, since everything has been shown to proceed from Him.

Thus, there is one God of all in truth, known in the Father, the Son, and the Holy Spirit.

For the Father begot the Son from His own essence, and from the same essence brought forth the Spirit, and thus they partake in the same and one essence and are deemed worthy of the same and one divinity.

Ungenerate, begotten, Proceeding, designate the hypostases; Deity the essence.

3. Ungenerate, begot

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3. Πῶς οὖν, φησίν, εἰ διαφέρει τὸ γεννῶν τοῦ γεννωμένου καὶ τὸ ἐκπορευτὸν τοῦ ἀφ' οὖπερ έκπορεύεται (ἔστιν δὲ ὁ πατὴρ ἀγέννητος, ἀφ' οὖ καὶ ὁ υἱὸς γεγέννηται καὶ τὸ πνεῦμα προῆλθεν), ταύτὸν τῷ πατρὶ ὁ υἱὸς καὶ τὸ πνεῦμα;

Ότι τὸ μὲν ἀγέννητον καὶ γεννητὸν καὶ έκπορευτὸν οὐκ οὐσίας ὀνόματα, ἀλλὰ τρόποι ὑπάρξεως· οἱ δὲ τῆς ὑπάρξεως τρόποι τοῖς ονόμασιν χαρακτηρίζονται τούτοις.

Ἡ δὲ τῆς οὐσίας δήλωσις τῆ θεὸς ὀνομασία σημαίνεται, ώς εἶναι μὲν τὴν διαφορὰν τῷ πατρὶ πρὸς τὸν υἱὸν καὶ τὸ πνεῦμα κατὰ τὸν τῆς ὑπάρξεως τρόπον, τὸ δὲ ταὐτὸν κατὰ τὸν τῆς οὐσίας λόγον.

Ήι γὰρ ὁ μὲν ἀγεννήτως ἔχει τὸ εἶναι, ὁ δὲ γεννητῶς, τὸ δὲ ἐκπορευτῶς, τὰ τῆς διαφορᾶς έπιθεωρεῖσθαι πέφυκεν· δὲ τῆς ὑποστάσεως αὐτοῦ τὸ κατ' οὐσίαν εἶναι σημαίνεται, καὶ τῷ κοινῷ τῆς θεότητος ὀνόματι παραδηλοῦται.

Οὕτως δ' αν ο λέγω σαφέστερον γένοιτο. Ὁ περὶ τῆς ὑπάρξεως τοῦ Ἀδὰμ σκοπούμενος, ὅπως εἰς τὸ εἶναι παρήχθη, εὑρήσει τοῦτον οὐ γεννητόν, ού γὰρ ἐξ ἄλλου τινὸς ἀνθρώπου, ἀλλ' ἐκ τῆς θείας διαπλασθέντα χειρός.

Άλλ' ή διάπλασις τὸν τρόπον τῆς ὑπάρξεως δηλοῖ· τὸ γὰρ ὅπως ἐγένετο σημαίνει. Ὠσαύτως πάλιν ὁ τῆς ὑπάρξεως τρόπος τὴν διάπλασιν χαρακτηρίζει· δηλοῖ γὰρ ὁμοίως ὅτι γε πλασθεὶς ὑπῆρξεν.

Εί δὲ τὴν οὐσίαν αὐτοῦ ζητοίης, καθ' ἢν τοῖς ἐξ αὐτοῦ πρὸς κοινωνίαν συνάπτεται, ἄνθρωπον εὑρήσεις τὸ ὑποκείμενον.

How then, one might ask, if the one who begets differs from the one begotten and the one proceeding from the one from whom he proceeds (for the Father is unbegotten, from whom both the Son is begotten and the Spirit has proceeded), is the Son and the Spirit the same [thing?] as the Father?

Because the terms 'unbegotten', 'begotten', and 'proceeding' are not names of essence, but rather modes of existence; and these modes of existence are characterized by these names.

However, the declaration of essence is signified by the name 'God', so that the difference between the Father and the Son and the Spirit is according to the mode of existence, but the sameness is according to the reason of essence.

For while one exists unbegottenly, another begettingly, and another proceedingly, the nature of their difference is observed; but where their essence is signified by the name 'God', it is also indicated by the common name of divinity.

What I say might become clearer thus: He who considers the existence of Adam, how he came into being, will find that he is not begotten, for he was not from another human, but formed by the divine hand.

Yet, this formation indicates the mode of existence, for it signifies how he came to be. Similarly, again, the mode of existence characterizes the formation; for it similarly shows that he came into existence by being formed.

But if you seek his essence, by which he is joined in communion with those from him, you will find that the underlying substance is 'human'.

APPENDIX. - PARS 1. S. JUSTINI OPERA SPURIA.

APPENDIX. — PARS 1. S. JUSTINI OPERA SPUBIIA.

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"Ωσπερ οὖν ἡ πλάσις τὸν τρόπον τῆς ὑπάρξεως δηλοῖ, ὁ δὲ τῆς ὑπάρξεως τρόπος τὴν διάπλασιν χαρακτηρίζει, ὁ δὲ τῆς οὐσίας λόγος ἄνθρωπον τὸ ύποκείμενον δείκνυσιν, οὕτως ἐπὶ τοῦ θεοῦ καὶ πατρὸς εὑρήσομεν.

Εί μὲν γὰρ τὸν τρόπον τῆς ὑπάρξεως αὐτοῦ ζητοίης, έξ οὐδενὸς ἐτέρου γεγεννημένον ὁρῶν, άγέννητον προσαγορεύσεις· εί δὲ τὴν ἀγέννητος προσηγορίαν σκοποίης, τῆς ὑπάρξεως τὸν τρόπον έρμηνεύουσαν εὑρήσεις.

Εί δὲ καὶ τὴν οὐσίαν αὐτὴν γνωρίζειν ἐθέλοις, καθ' ἣν υἱῷ καὶ πνεύματι πρὸς κοινωνίαν συνάπτεται, τῆ θεὸς ὀνομασία δηλώσεις.

"Ωστε τὸ ἀγέννητον καὶ τῆς ὑπάρξεως ὁ τρόπος άλλήλων είσὶν γνωριστικά, τῆς δὲ οὐσίας τὸ θεὸς Just as the formation indicates the mode of existence, and the mode of existence characterizes the formation, and the reason of essence shows the underlying substance to be human, so too will we find with God the Father.

If you seek His mode of existence, seeing Him begotten from nothing, you will call Him unbegotten; if you consider the name 'unbegotten', you will find it interpreting the mode of existence.

But if you wish to know His essence itself, by which He is joined in communion with the Son and the Spirit, you will declare it by the name 'God'.

So, 'unbegotten' and the mode of existence are each indicative of the other, but 'God' is indicative of the

δηλωτικόν.

Ώς γὰρ ὁ Ἀδάμ, καίτοι γέννησιν οὐ προσηκάμενος, τοῖς ἐξ αὐτοῦ γεννηθεῖσιν κατὰ τὸ τῆς οὐσίας ταὐτὸν εἰς κοινωνίαν συνάπτε-ται, οὕτως οὐδεὶς λόγος τὸ κοινὸν τῆς οὐσίας πατρὸς πρὸς τὸν υἱὸν καὶ τὸ πνεῦμα διασπᾶσαι διὰ τὸ άγέννητον δυνήσεται.

"Ωστε τὸ ἀγέννητον καὶ τὸ γεννητὸν καὶ τὸ έκπορευτὸν οὐκ οὐσίας δηλωτικά, σημαντικά δὲ τῶν ὑποστάσεών ἐστιν· ἱκανὰ γὰρ ἡμῖν διακρίνειν τὰ πρόσωπα καὶ τὴν πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος ίδιαζόντως δεικνύειν ὑπόστασιν.

Καθάπερ γὰρ σφραγὶς ἡμῖν τις λεχθὲν τὸ ύπόστασιν. Καθάπερ γὰρ σφραγὶς ἡμῖν τις λεχθὲν τὸ ἀγέννητον εὐθὺς τὴν πατρὸς ἀφορίζει ὑπόστασιν, καὶ πάλιν ὡς τι σημεῖον τὴν τοῦ γεννητοῦ προσηγορίαν ἀκούοντες τὴν υἰοῦ λαμβάνομεν ἔννοιαν, καὶ αὖθις διὰ τῆς τοῦ έκπορευτοῦ σημασίας τὸ ἰδικὸν τοῦ πνεύματος πρόσωπον παιδευόμεθα.

Καὶ ταῦτα μὲν ἀρκεῖ πρὸς ἀπόδειξιν τοῦ μὴ τὴν οὐσίαν αὐτὴν δηλοῦν τὸ ἀγέννητον καὶ γεννητὸν καὶ ἐκπορευτόν, ἀφοριστικὰ δὲ τῶν ὑποστάσεων εἶναι, πρὸς τῷ καὶ τὸν τῆς ὑπάρξεως τρόπον διασημαίνειν.

essence.

For just as Adam, although not having undergone birth, is connected in communion with those born from him through the sameness of essence, so no argument can separate the common essence of the Father with the Son and the Spirit because of the unbegotten nature.

Thus, 'unbegotten', 'begotten', and 'proceeding' are not indicative of essence but signify the persons; for they are sufficient to distinguish the persons and specifically show the distinct hypostasis of the Father, the Son, and the Holy Spirit.

For just as the term 'unbegotten' immediately distinguishes the hypostasis of the Father like some kind of seal, and again, hearing the name 'begotten' as a sign, we understand the concept of the Son, so also through the significance of 'proceeding' we are taught the particular person of the Spirit.

These points suffice to demonstrate that 'unbegotten', 'begotten', and 'proceeding' do not denote essence itself but are distinctive of the hypostases, while also signifying the mode of existence.

4. The essence is one because the Son and the Spirit are not counted with created things.

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Ύπόλοιπον δ΄ ἂν εἵη περὶ τῆς οὐσίας δεικνύναι πῶς μία πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος.

Όρῶμεν τοίνυν ἐν τῇ κοινῇ συνηθεία τῆς αὐτῆς οὐσίας ὑπάρχοντα τοῖς γεννῶσιν τὰ γεννώμενα. Μᾶλλον δὲ ἄνωθεν ἡμῖν ἀρκτέον, ὡς αν μη τὸ συνεχὲς τοῦ λόγου διακόπτοι ζήτημά τι παρεμπεσὸν είς μέσον.

Καὶ πρῶτόν γε τὰ ὄντα διαιρήσωμεν. Εὑρήσομεν γὰρ ἄπαντα εἴς τε κτιστὸν καὶ ἄκτιστον διαιρούμενα· εἴ τι γάρ ἐστιν ἐν τοῖς οὖσιν, ἢ ἄκτιστος φύσις ἐστὶν ἢ κτιστή.

Άλλ' ή μὲν ἄκτιστος καὶ δεσποτική καὶ πάσης άνάγκης έλευθέρα, ή δὲ κτιστή δουλική καὶ νόμοις δεσποτικοῖς ἐπομένη· καὶ ἡ μὲν κατ' έξουσίαν ἃ ἂν βούληται καὶ ποιοῦσα καὶ δυναμένη, ή δὲ τὴν διακονίαν ἢν παρὰ τῆς θεότητος εἴληφεν μόνην καὶ δυναμένη καὶ πληροῦσα.

Οὕτω τῆς διαιρέσεως ἐχούσης, εἰς μέσον τὰς θείας παραθεμένους φωνάς σκοπεῖν δεῖ μετὰ άκριβείας, τίνι συντάττειν παιδεύουσιν τὸν υἰὸν καὶ τὸ πνεῦμα· δεῖ γὰρ πρὸς τοὺς τῆς ἐκκλησίας τροφίμους μὴ λογισμοῖς ἀνθρωπίνοις διευθύνειν τὰ θεῖα, ἀλλὰ πρὸς τὸ βούλημα τῆς διδασκαλίας τοῦ πνεύματος τῶν λόγων ποιεῖσθαι τὴν ἔκθεσιν. It remains then to show how the essence of the Father, the Son, and the Holy Spirit is one.

We see, therefore, in common usage, that things generated share the same essence with those generating them. But let us start from the beginning so that no question interrupting the continuity of our argument might arise.

And first, let us divide the existing things. For we will find all things divided into created and uncreated; for whatever exists among beings, it is either uncreated nature or created.

But the uncreated is sovereign and free from all necessity, while the created is servile and subject to sovereign laws; and the former does and can do whatever it wishes by its own authority, while the latter can only perform and fulfill the service it has received from divinity.

Given this division, we must carefully examine the divine pronouncements to see to which category they teach us to assign the Son and the Spirit; for in teaching the children of the church, we should not direct divine matters by human reasoning, but base our exposition on the intent of the teaching of the Spirit of the words.

του, και ζωτήν και θασιαστον, και ἀγγελους (λ.)), και ἀγγελ καὶ διαβος, ἐπαι ὶ μελουταν και μελένοντε, δεν τα ἐνευστάνει και μελένοντε και μελένοντε και μελένοντε και ἐπελενος και ἐπελενος ἐπελενος

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EXPOSITIO RECTÆ CONFESSIONIS.

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Καὶ πρῶτος ἡμᾶς Δαυϊδ διδασκέτω. Ύμνον γὰρ οὖτος έξ όλοκλήρου τῆς κτίσεως συνθεὶς τῷ θεῷ, εἶτα περὶ τῶν κατ' οὐρανὸν ἀπάντων διαλαβών, πάσας τε τὰς ἐν αὐτῷ δυνάμεις παριθμησάμενος, όμοίως δὲ καὶ περὶ γῆς καὶ τῶν ἐν αὐτῆ ἀπάντων τὴν ἀφήγησιν ποιησά μενος, οὐ συμπαραλαμβάνει τῆ δοξολογία ταύτη τὸν υἰὸν καὶ τὸ πνεῦμα, ὡς τῇ θείᾳ φύσει συνεζευγμένα δηλονότι·

ού γὰρ ἄν, εἰ τῆς κτιστῆς οὐσίας ἠπίστατο, ταῦτα μόνα ἀφῆκεν ἀκατονόμαστα, ὧν γε πρῶτον καὶ μάλιστα τῶν ἄλλων ἀπασῶν δυνάμεων εἰκότως ἂν ἐμνημόνευσεν.

Όμοίως δὲ καὶ ὁ μακάριος Παῦλος, θείω πυρὶ κάτοχος ὢν καὶ τὸ διακαὲς τῆς περὶ τὸν θεὸν άγάπης ἐνδεικνύμενος καὶ τὸ βέβαιον τοῦ φίλτρου μαρτυρούμενος, οὕτως φησίν-

Πέπεισμαι γὰρ ὅτι οὕτε ζωὴ οὕτε κόσμος οὕτε θάνατος, οὔτε ἄννελοι οὔτε δυνάμεις οὔτε άρχαί. οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ίησοῦ τῷ κυρίῳ ἡμῶν."

Όμοίως γὰρ καὶ αὐτὸς ἀπαριθμησάμενος καὶ κόσμον καὶ ζωὴν καὶ θάνατον, ἀγγέλους τε καὶ δυνάμεις καὶ άρχάς, καὶ ἐνεστῶτα καὶ μέλλοντα, ύψωμά τε καὶ βάθος, ἐπεὶ μηδὲν ηὕρισκεν ύπολιμπανόμενον τῆ κτιστῆ φύσει, ἔτι δὲ τοῦ βοᾶν καὶ μαρτύρεσθαι τῆς ὁρμῆς ἐχόμενος, ύπερβολικόν τι προσθεὶς τὸν λόγον ἐπλήρωσεν, κτίσιν ἐτέραν ἐπαγαγών.

Ãρα οὖν, καὶ τῇ τοῦ λεχθέντος ὑπερβολῇ τὸν άμετακίνητον αύτοῦ περὶ τὸν θεὸν πόθον παραδηλώσας, εί τῆς κτιστῆς οὐσίας ἠπίστατο τὸν υἱὸν καὶ τὸ πνεῦμα, οὐκ ἂν αὐτῶν μετὰ τῶν ἄλλων τὴν ἀφήγησιν ἐποιήσατο;

Άλλ' ὅτι μὲν οὐ συνέζευκται τῆ κτιστῆ φύσει ὁ υἱὸς καὶ τὸ πνεῦμα, ἀπὸ τούτων καὶ τῶν τοιούτων ίστέον∙ ἐνῆνδὲ παραθέσθαι καί τινας ἄλλας τοιαύτας παμπληθεῖς μαρτυρίας, άλλ', ἐπεὶ πρὸς έκκλησίας υἱεῖς ὁ λόγος, ἡμῖν δὲ ὁ σκοπὸς διὰ συντόμων είπεῖν, ἀποχρῆν ἡγοῦμαι καὶ τὰ ῥηθέντα.

And let David be our first teacher. For he, having composed a hymn [Psalm 148] for God from the entirety of creation, then covering everything in heaven and listing all the powers therein, as well as describing the earth and all within it, does not include the Son and the Spirit in this doxology, clearly indicating they are joined to the divine nature;

for if he knew them to be of the created essence, he would not have left them unnamed, especially since they would be the first and foremost of all powers to be remembered.

Similarly, the blessed Paul, possessed by divine fire and showing the fervor of his love for God and testifying to the certainty of his affection, says:

"For I am convinced that neither life nor the world nor death, neither angels nor powers nor rulers, neither things present nor things to come, nor height nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord."

For in the same way, he, having enumerated both the world and life and death, and angels and powers and rulers, and things present and things to come, and height and depth—since he found nothing remaining in the created nature-still, being driven by the impulse to proclaim and bear witness, added something extraordinary and completed his statement by introducing 'another created thing."

Therefore, by the excessiveness of what was said, did he not demonstrate his unwavering desire for God? If he had known the Son and the Spirit to be part of the created essence, would he not have included them in his account along with the others?

But it must be understood from these and similar statements that the Son and the Spirit are not joined to the created nature. It would also be possible to cite many other such testimonies in abundance, but since this discourse is addressed to the sons of the church, and our aim is to speak concisely, I consider what has been said to be sufficient."

5. Three persons are counted in baptism and the sanctification of souls.

2. Υπίλουνο Ε΄ δε εξη διεκνόκια (28), ώς τξι φύτις ξίεξε ό Τλες συνείτακται και τό Πεύγμα. Και
τις ξίεξε ό Τλες συνείτακται και τό Πεύγμα. Και
τις ξίεξε ό Τλες συνείτακται και τό Πεύγμα. Και
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Ύπόλοιπον δ΄ ἂν εἵη ἐπιδεικνύναι ὡς τῆ θείᾳ φύσει ὁ υἰὸς συντέτακται καὶ τὸ πνεῦμα. Καὶ πρῶτόν γε τοῦ καιριωτάτου μνησθήσομαι.

Ό οὖν κύριος ἡμῶν Ἰησοῦς Χριστὸς μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, τὴν εἰς οὐρανοὺς ἄνοδον ποιεῖσθαι μέλλων, καὶ τὴν τῶν ἐθνῶν μαθητείαν καὶ τὴν τοῦ βαπτίσματος διδαχὴν τοὺς ἀποστόλους έπαίδευσεν. Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος

It would remain, then, to demonstrate that the Son and the Spirit are ordered with the divine nature. And first, I will mention the most crucial things to recall.

Our Lord Jesus Christ, after his resurrection from the dead, when he was about to ascend into the heavens, instructed the apostles regarding the discipleship of the nations and the teaching of baptism: 'Go, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

APPENDIX. - PARS 1, S, JUSTINI OPERA SPURIA.

som commitis, dicens : Easter, ducte ender greet, and the special content of the property of the search? Et al Carinthios scribens bectus Pauls, and fines Paulsche, velut signifium doctrime quoddens apponens, infert: Carine Domini naturi quoddens apponens, infert: Carine Domini naturi problems is the Extinsteat summ anaparies lapide. Face Carine; it can omnibus robis. Adquer rusma de problems is the Extinsteat summ anaparies lapide. Face Carine; in que que campar atrectura compares or extra confidencia in Auditorial Dick, employed and problems of the Carine, and the problems of the Carine of the Carine, and the Carine of the Carine, and the Carine, and the Carine, and the Carine, and the Carine of the Carine, and the Carine of the Carine, and the Carine and the Ca

apostolis gentium institutionem et lapsimi doctri- A. Elgeworberee, pudrperévare arbra và fora, s'annu commisti, dicens : Bantes, doctro emines genters, boptimates en is monitor Patris et Filist 5-jiritas sancii'. En al Corinthios scribens bestus Patris
s, al finem Patristo, veluti siglimi doctrima
silon, al finem Patristo, al consideration de servicio de se

Καὶ Κορινθίοις δὲ γράφων ὁ μακάριος Παῦλος τῷ τέλει τῆς ἐπιστολῆς, οἱονεὶ σφραγῖδά τινα τῆ διδασκαλία περιτιθείς, ἐπάγει·

" Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ άγάπη τοῦ θεοῦ καὶ πατρὸς καὶ ἡ κοινωνία τοῦ άγίου πνεύματος μετά πάντων ὑμῶν."

Καὶ πάλιν πρὸς Ἐφεσίους οὕτως φησίν-

"Όντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ὧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἄγιον ἐν κυρίω, ἐν ὧ καὶ ὑμεῖς συνοικοδομεῖσθε είς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι."

Όρᾶς ὅπως τὴν οἰκοδομὴν τὴν ἐν Χριστῷ διδάσκων, δι' ής ναὸς κυρίου γινόμεθα, κατὰ τὸ Ένοικήσω έν αὐτοῖς καὶ έμπεριπατήσω καὶ ἔσομαι αὐτῶν θεός, τὰ τρία συνημμένως ἡμῖν συνεισάγει πρόσωπα.

Χριστὸν γὰρ καὶ θεὸν καὶ πνεῦμα, τὴν μίαν θεότητα, κατοικεῖν ἐν ἡμῖν κατ' ἐνέργειαν, τοῖς τῆς χάριτος ἀξιουμένοις, διὰ τῆς τοιαύτης διδασκαλίας έπαίδευσεν.

Καὶ τοῦτο δῆλον ἀφ΄ ὧν καὶ ἐν ἑτέρῳ φησίν·

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὖ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ἵνα δώη ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ δυνάμει κραταιωθήναι διὰ τοῦ πνεύματος αὐτοῦ είς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστόν.

And the blessed Paul, writing to the Corinthians at the end of his letter, as if placing a seal on his teaching, adds:

'The grace of our Lord Jesus Christ and the love of God and Father and the fellowship of the Holy Spirit be with you all.'

And again, to the Ephesians, he says:

'With him [Jesus Christ] as the cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place of God in the Spirit.'

Do you see how, in teaching about the building in Christ-through which we become a temple of the Lord, according to the saying, 'I will dwell in them and walk among them, and I will be their God'-he introduces to us the three persons together?

For Christ and God and the Spirit, the one divinity, dwell in us by their activity, in those deemed worthy of grace, guided by such teaching.

And this is clear from what he says elsewhere:

'For this reason I bend my knees before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth is named, that he may grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man, so that Christ may dwell in you.'

is cerdibus vestris*. Ecce enim rursus sivine inhabiationis Paulus faciens meniomem, Patrem et Pr
Ium et Spiritum sanctum simul complecti reperitur, et tubique in ductrina sau em appart un oradine tres collocare personas. Siquidem Corinilatis
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**Matth. xxviii, 49. * Il Cor. xiii, 45. * Ephes. i, 28. * Lev. xxvi, 12. * Ephes. ii, 14 et son

Ίδοὺ γὰρ πάλιν ἐνοικήσεως θείας μνημονεύων πατέρα καὶ υἱὸν καὶ ἄγιον πνεῦμα συμπεριλαμβάνων δείκνυται.

Καὶ πανταχοῦ δὲ τῆς διδασκαλίας συντάττων τὰ τρία φαίνεται πρόσωπα.

Κορινθίοις γὰρ ἐν ἐπιστολῇ δευτέρα γράφων οὕτως φησίν. Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, καὶ φραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν· σαφῶς κἀνταῦθα καὶ πατέρα (καὶ θεὸν) καὶ Χριστὸν υἱὸν καὶ ἄγιον πνεῦμα ἐν τῆ διδασκαλία συζεύξας.

Καὶ αὖθις πρὸς Γαλάτας "Ότι δέ ἐστε υἰοί, έξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ είς τὰς καρδίας ὑμῶν, κρᾶζον Ἀββᾶ ὁ πατήρόμοίως πάλιν συνημμένως ἡμῖν τὴν περὶ πατρὸς καὶ υἱοῦ καὶ πνεύματος ἔννοιαν παραδιδούς.

See, once again, in mentioning the divine indwelling, he is shown to include the Father, the Son, and the Holy Spirit together.

And everywhere in his teaching, he appears to coordinate the three persons.

For in writing to the Corinthians in his second letter, he says: *'Now the one who establishes us with you in Christ and has anointed us is God, who has also sealed us, and given us the pledge of the Spirit in our hearts'clearly here too uniting in his teaching the Father (and God), Christ the Son, and the Holy Spirit.

And again, to the Galatians: 'And because you are sons, God sent the Spirit of his Son into your hearts, crying, "Abba, Father"'—likewise handing down to us the concept of the Father, the Son, and the Spirit together.

EXPOSITIO RECTÆ CONFESSIONIS.

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Καὶ βλέπε τῆς ἄκρας συναφείας πῶς τίθησι τὰ γνωρίσματα. Οὐ γὰρ ὰπλῶς εἶπεν Ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα, ἀλλά· τοῦ υἰοῦ αὐτοῦ· νῦν μὲν αὐτὸ συνάπτων υἰῷ, νῦν δὲ προσνέμων πατρὶ ἐν οἷς φησιν-" Ύμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου έλάβετε, άλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ καὶ πατρός."

καὶ πάλιν τοῦ υἱοῦ αὐτοῦ τὸ πνεῦμα τῆς άληθείας καλοῦντος, ἐπειδὴ αὐτός ἐστιν ἡ άλήθεια, καὶ αὖθις τοῦ πατρὸς εἶναι διδάσκοντος· ὂ γὰρ παρὰ τοῦ πατρὸς ἐκπορεύεται.

And observe how he sets forth the marks of their utmost unity. For he did not simply say, 'God sent the Spirit,' but 'the Spirit of his Son,' now linking it to the Son, and now attributing it to the Father, as he says: 'But you did not receive the spirit of the world, but the Spirit that is from God and Father."

"And again, calling it the Spirit of his Son, the Spirit of truth—since he himself is the truth—and also teaching that it is of the Father, 'for it proceeds from the Father.'

Καὶ διὰ πάντων ἀπλῶς βεβαιούσης ἡμῖν τῆς θείας γραφῆς τὴν διάνοιαν, ἀχώριστον περὶ πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος κέκτῃσθε τὴν ἔννοιαν.

And through all these things, the divine Scripture simply confirms for us this understanding, so that you may hold an inseparable concept of the Father, the Son, and the Holy Spirit.

6. Not even in creation is the operation of the Son and the Spirit separated from the Father.

6. Not even in creation of the control of the cont

Άλλ' οὐδὲ τῆς τοῦ παντὸς δημιουργίας υἰοῦ καὶ πνεύματος τὴν ἐνέργειαν κεχωρισμένην τοῦ πατρὸς τὸ θεῖον ἡμᾶς ἐπαίδευσεν λόγιον.

Καὶ τούτου σοι Δαυϊδ ὧδέ πως λέγων γινέσθω διδάσκαλος. Καὶ σύ, κύριε, κατ' ἀρχὰς τὴν γῆν έθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· συνειληφὼς μὲν διὰ τῆς τοῦ κυρίου σημασίας καὶ τὸν υἱὸν καὶ τὸ πνεῦμα, οὐδὲν ἔλαττον δὲ διὰ τοὺς ἀγνώμονας καὶ τῆ κατὰ πρόσωπον χρησάμενος διαιρέσει έν οἷς φησιν-

Τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.

Άλλ' ούδὲ τῆς τοῦ πατρὸς ἐξουσίας ἐλαττοῦσθαι τὸν υἱὸν καὶ τὸ πνεῦμα παρὰ τῆς θείας γραφῆς μεμαθήκαμεν· καὶ πῶς, ἄκουε τοῦ γράμματος· Ὁ δὲ θεὸς ἡμῶν, φησίν, ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, πάντα ὅσα ἠθέλησεν ἐποίησεν.

Τοῦτο περὶ τοῦ πατρὸς ὁ Δαυΐδ φησιν. Ταύτην ὁ υἱὸς δεικνὺς ἐπὶ τοῦ λεπροῦ τὴν ἐξουσίαν. Θέλω, φησίν, καθαρίσθητι!

Ταύτην ὁ μακάριος Παῦλος καὶ τῷ ἀγίῳ πνεύματι προσμαρτυρῶν τοιαῦτα γράφει· Ταῦτα δὲ πάντα ένεργεῖ τὸ ε̈ν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδία έκάστω καθώς βούλεται.

Εί τοίνυν έν τῆ τοῦ κόσμου μαθητεία, ἔν τε τῆ τοῦ βαπτίσματος διδαχῆ, ἔτι γε μὴν καὶ τῷ τῆς δημιουργίας λόγω καὶ τῇ τῆς ἐξουσίας δυνάμει συνημμένως ἡμῖν τὸ πατρὸς καὶ υἰοῦ καὶ ἀγίου πνεύματος εν ὄνομα παραδέδοται, τίς άφαιρήσεται λόγος τὸν υἰὸν καὶ τὸ πνεῦμα μὴ τῆς θείας οὐσίας καὶ μακαρίας ὑπάρχειν;

Moreover, the divine oracle has not taught us that the activity of the Son and the Spirit in the creation of all things is separated from the Father.

And let David become your teacher in this, speaking as follows: 'And you, Lord, in the beginning laid the foundations of the earth, and the heavens are the works of your hands'—including, through the meaning of 'Lord,' both the Son and the Spirit, yet not omitting, for the sake of the ignorant, to use a distinction of persons, as he says:

'By the word of the Lord the heavens were made firm, and by the breath of his mouth all their power.'

But we have not learned from divine Scripture that the Son and the Spirit are diminished in relation to the Father's authority. And how so? Listen to the text: 'Our God,' it says, 'in heaven and on earth, has done whatever he willed.'

This David says concerning the Father. The Son demonstrates this same authority over the leper: 'I will it,' he says, 'be cleansed!'

And the blessed Paul, bearing witness to this same authority in the Holy Spirit, writes as follows: 'All these things are worked by the one and the same Spirit, distributing to each one individually as he wills."

If, therefore, in the discipleship of the world, in the teaching of baptism, and furthermore in the account of creation and the power of authority, the one name of the Father, the Son, and the Holy Spirit is handed down to us together, what argument could deprive the Son and the Spirit of belonging to the divine and blessed essence?

7. Identity of essence results from the reason of order.

7. Kal ph τρ. ξμίν Ινανέρειν, δε Δίλα μίν όπο συράνεις Δίλα ξά καξά διλα δε δεβά διλα δεβά διλα

"1 Cor. 11, 12. "Joan. xiv, 15, 18. "Psal. 11, 26. "Psal. xxxii, 6. "Psal. 1xiii, 5. "Mauth. viii, 5. "1 Cor. xxi, 11.

Καὶ μή τις ἡμῖν ἐνσκήψειεν, ὡς ἄλλα μὲν ὑποσχομένοις, ἄλλα δὲ διεξελθοῦσιν, εἴπερ, τὸ τῆς οὐσίας ταὐτὸν ἐπαγγειλάμενοι δείξειν, ὅτι συντέτακται τῷ πατρὶ ὁ υἱὸς καὶ τὸ πνεῦμα τὰς πίστεις παρεσχόμεθα.

Οὐ γὰρ ἄλλο τι τῆς συντάξεως ὁ λόγος παρίστησιν άλλ' ἢ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος τὸ τῆς οὐσίας ταὐτόν, καί μοι τὴν διαίρεσιν άναλαβών ὁ άντιλέγων δι' ἀκριβείας σκοπείτω· εὑρήσει γὰρ ἐκεῖ τῆς οὐσίας τὸν λόγον έν τῆ τάξει τῆς συναφείας πληρούμενον.

And let no one object to us, claiming that we promised one thing but expounded another—if, having promised to show the identity of essence, that the Son and the Spirit are united with the Father, we have provided the

For the discourse on their coordination demonstrates nothing other than the identity of essence of the Father, the Son, and the Holy Spirit. Let the objector take up the distinction and examine it carefully; for he will find that the account of essence is fulfilled in the order of their unity.

APPENDIX. - PARS. 4. S. JUSTINI OPERA SPURIA.

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"Ανωθεν τοίνυν ἡμῖν εἰς δύο τὰ ὄντα διήρητο, εἴς τε ἄκτιστον καὶ κτιστὴν φύσιν· καὶ τῆς μὲν ἀκτίστου τεκμήρια παρ' ἡμῶν ὡμολόγητο, δεσποτικήν τε αὐτὴν εἶναι καὶ πάσης ἀνάγκης έλευθέραν, ἔτι τε κατ' έξουσίαν ἃ ἂν βούληται καὶ ποιοῦσαν καὶ δυναμένην, τῆς δὲ κτιστῆς, δουλικήν τε έξ άντιθέτου καὶ νόμοις δεσποτικοῖς έπομένην, ἔτι τε τὴν διακονίαν ἣν παρὰ τῆς

From the beginning, then, reality was divided for us into two: uncreated nature and created nature. And we acknowledged the characteristics of the uncreated—that it is sovereign, free from all necessity, and, by its authority, both capable of and accomplishing whatever it wills—while, in contrast, the created nature is servile, subject to sovereign laws, and capable only of fulfilling the service it has received

θεότητος εἴληφεν μόνην καὶ δυναμένην καὶ πληροῦσαν.

Οὕτω τῆς διαιρέσεως ἐχούσης, θεότητος καὶ κτίσεως μηδὲν εἶναι μέσον βεβαιούσης, πᾶν ὃ τῆς κτίσεως παρήλλακται τῆ θεία οὐ παρήλλακται δηλονότι.

Εί τοίνυν διὰ πλειόνων παρ' ἡμῶν ἐδείκνυτο τῆς μὲν κτίσεως διαλλάττων ὁ υἰὸς καὶ τὸ πνεῦμα, έπεὶ μηδενὶ κτιστῷ συνηρίθμηνται, τῷ δὲ πατρὶ πανταχοῦ συνέζευκται, πῶς οὐ τῆς ἐσχάτης άνοίας έστὶν τὸ μὴ τῆς ἀκτίστου οὐσίας αὐτὰ νομίζειν:

Τῶν γὰρ δύο τὸ ἔτερον ἀναγκαίως διαπεσεῖται· δεῖ γὰρ ἢ τῆς κτιστῆς αὐτὰ ἀποδεικνύντα τῆς άκτίστου άφορίζειν, ἢ τῆς ἀκτίστου δηλοῦντα τῆς κτιστῆς ἀναγκαίως χωρίζειν, ἢ τῆς ἀκτίστου δηλοῦντα τῆς κτιστῆς ἀναγκαίως χωρίζειν.

Άλλὰ καὶ τῆς κτιστῆς ἐφάνη κεχωρισμένα καὶ τῆ άκτίστω συνεζευγμένα· μέσον δὲ τούτων ώμολογήθη μηδέν.

Λειπόμενον ἂν εἴη τὸ κοινωνεῖν αὐτὰ τῆς οὐσίας ὧ καὶ πανταχοῦ συνεζεύχθησαν. Εἰ γάρ, ὅπερ εἴρηται (καλὸν γὰρ ἀναλαβεῖν πρὸς ἐντελεστέραν ἀπόδειξιν), ἐπί τε τῆς ἐν Χριστῷ τοῦ κόσμου μαθητείας, ἐπί τε τῆς διδαχῆς τοῦ βαπτίσματος, ἔτι μὴν καὶ ἐπὶ τῆς θείας διδασκαλίας καὶ τῆς τοῦ παντὸς δημιουργίας, οὐ μὴν άλλὰ καὶ ἐπὶ τῆς κατ' έξουσίαν αὐθεντίας, παραπλήσια καὶ ταὐτὰ περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος παραδέδοται, τίς οὕτω σκαιὸς ὡς διαμφισβητεῖν περὶ τῆς κατ' οὐσίαν ἀλλήλων κοινωνίας;

from the divinity."

With this distinction established, and since it is confirmed that there is nothing between divinity and creation, it is evident that everything which differs from creation does not differ from the divine.

If, therefore, it has been shown by us through many proofs that the Son and the Spirit differ from creation—since they are not numbered among any created thing—and are everywhere united with the Father, how is it not the height of folly to suppose that they are not of the uncreated essence?

For of the two possibilities, one must necessarily fall away: it is necessary either to demonstrate that they belong to the created and thus separate them from the uncreated, or to show that they belong to the uncreated and thus necessarily distinguish them from the created.

But they have been shown to be distinct from the created and united with the uncreated, and it has been agreed that there is nothing between these.

It would remain, then, that they share in the essence with that to which they are everywhere united. For, as has been said (and it is good to revisit this for a more complete demonstration), in the discipleship of the world in Christ, in the teaching of baptism, and furthermore in the divine instruction and the creation of all things, not to mention in the authority of power, similar and identical things are handed down concerning the Father, the Son, and the Holy Spirit. Who, then, is so obtuse as to dispute their communion in essence with one another?"

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Ένα τοίνυν θεὸν προσῆκεν ὁμολογεῖν, ἐν πατρὶ καὶ υἰῷ καὶ ἀγίῳ πνεύματι γνωριζόμενον, ἧ μὲν πατήρ καὶ υἱὸς καὶ ἄγιον πνεῦμα, τῆς μιᾶς θεότητος τὰς ὑποστάσεις γνωρίζοντας, ἦ δὲ θεός, τὸ κατ' οὐσίαν κοινὸν τῶν ὑποστάσεων νοοῦντας. Μονὰς γὰρ ἐν τριάδι νοεῖται, καὶ τριὰς ἐν μονάδι γνωρίζεται.

Therefore, it is fitting to confess one God, recognized in the Father, the Son, and the Holy Spirit—whereby as Father, Son, and Holy Spirit, we recognize the subsistences (hypostases) of the one divinity, and whereby as God, we understand the common essence of these subsistences. For a Unity is conceived in a Trinity, and a Trinity is recognized in a Unity.

8. It is the utmost rashness to examine this mystery.

8. Temerinas summa est hac mysterium sarratari,—
Aque id equidem quodsammodo neque et aliis,
que est equidem quodsammodo neque et aliis,
que resta esta in tem les per passa de proprie passa,
que de la que de la companio del la companio de la companio del la companio de la companio de la companio de la companio del la companio de la companio de la companio del la

Καὶ πῶς τοῦτο, διερωτᾶν οὔτε ἄλλον βουλοίμην, οὔτε αὐτὸς ἐμαυτὸν δυναίμην πείθειν τοὺς περὶ τῶν ἀποὀρήτων λόγους γλώσση πηλίνη καὶ σαρκίω ρυπῶντι κατατολμᾶν.

Εί γὰρ καὶ νοῦς ἡμῖν καθαρὸς ἐνίδρυται, δι' οὖ τῶν ὑπὲρ ἡμᾶς πολλάκις τῷ λόγῳ περιδραττόμεθα, άλλά γε τῆ συζύγω σαρκὶ βαρυνόμενος άτονεῖ τὴν ἐναργῆ τῶν μειζόνων κατάληψιν, ἐπείπερ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα.

Ού δενὶ οὖν ἂν τρόπω ἀνθρώποις οὖσιν δυνατὸν έξικέσθαι τῆς πρώτης ἐκείνης καὶ μακαρίας οὐσίας.

Καὶ τί λέγω τῆς θείας οὐσίας! Άλλ' οὐδὲ τῶν περὶ αύτὴν μυστικῶς τελουμένων. Οὐδὲν γὰρ άνθρώποις τῶν θείων σαφές, ὡς Ἑλλήνων σοφός τις έφθέγξατο· έγὼ δὲ τὸ λεχθὲν ὡς ἀληθὲς δέχομαι

And how this is so, I would neither wish to ask another nor be able to convince myself to dare to explain the ineffable mysteries with a tongue of clay and a defiled body.

For even if a pure mind resides within us, through which we often grasp by reason things beyond us, yet, weighed down by the conjoined flesh, it falters in achieving a clear apprehension of greater things, since the earthy vessel burdens the mind with many cares.

Thus, in no way is it possible for us, as humans, to attain to that first and blessed essence.

And why do I speak of the divine essence? Not even the mysteries performed around it can be fully grasped. For, as a certain wise man among the Greeks said, 'Nothing divine is clear to humans,' and I accept this statement as true.

EXPOSITIO RECTÆ CONFESSIONIS.

Όταν γὰρ ἀκούσω τοῦ Παύλου, τοῦ σκεύους τῆς έκλογῆς, τοῦ τρίτον οὐρανὸν ἐμβεβηκότος, τοῦ ρημάτων ἀρρήτων ἀκηκοότος ἃ μὴ θέμις γλώσσαις άνθρωπίναις ἐκλαλεῖν, τοῦ λαλοῦντα ἐν έαυτῷ ἔχοντος τὸν τῶν λόγων χορηγόν, μερικὴν (D) ἐν ἑαυτῷ τὴν γνῶσιν προσμαρτυροῦντος καὶ λέγοντος.

"Άρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθώς καὶ ἐπεγνώσθην, καὶ πάλιν·

For when I hear Paul, the chosen vessel, who ascended to the third heaven, who heard ineffable words that it is not lawful for human tongues to utter, who had within himself the supplier of those words speaking, testifying that his knowledge is partial and saying:

'Now I know in part, but then I shall know fully, just as I have been fully known,' and again,

Έκ μέρους γινώσκομεν καὶ ἐκ μέρους προφητεύομεν πῶς τὴν τελείαν τῶν θείων γνῶσιν ἀνθρώποις οὖσιν πιστεύσω;

Εί γὰρ τοῖς εἰς τὸ Παύλου μέτρον έφθακόσιν άμυδρά τις καὶ μερικὴ γέγονεν (τὸ γὰρ δι' έσόπτρου βλέπειν καὶ ἐν αἰνίγματι τὸ ἀμυδρὸν παραινίσσεται), πτρου βλέπειν καὶ ἐν αἰνίγματι τὸ άμυδρὸν παραινίσσεται), τίς οὕτω τολμηρὸς πρὸς ἀπόνοιαν ὡς τελείαν τῶν θείων γνῶσιν ἑαυτῷ προσμαρτυρεῖν;

Αὐτίκα δὲ καὶ ἡμεῖς, τὸ τῶν ἀποῥῥήτων άδιεξίτητον είδότες, τὰ τοῦ Δαυΐδ πρὸς τὸν τῶν όλων θεὸν ἐπιφθεγγόμεθα· Ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν.

Άλλὰ ταῦτα μὲν καὶ λέγειν ὅσιον καὶ φρονεῖν οσιώτερον.

τοῖς γὰρ θείοις παραχωρεῖν εὐσεβοῦς ἀνδρὸς ἂν εἵη καὶ σώφρονος.

'We know in part and we prophesy in part,'—" "—how could I believe that perfect knowledge of divine things is possible for humans?

For even to those who have reached the stature of Paul, only a faint and partial understanding has been granted (for seeing 'through a mirror' and 'in a riddle' suggests this faintness)." Who is so daring as to border on madness that he would claim perfect knowledge of divine things for himself?

Indeed, we too, knowing the inexpressible nature of these mysteries, echo David's words to the God of all: 'Your knowledge has been made wonderful to me; it is strengthened beyond me; I cannot attain to it.'

But to say these things is holy, and to think them is even holier; for it belongs to a pious and prudent man to yield to divine matters.

9. The Son is Light Generated from Light

Οὐκοῦν ὅσον μὲν τῶν θείων εἰς ἀσφαλῆ ἔρευναν. ὄσον δὲ πρὸς εὐσεβῆ θρησκείαν θεοπρεπῶς οοῦμεν.

Ού γάρ, ἐπειδὴ πάμπαν ἀκατάληπτον τὸ θεῖον, διὰ τοῦτό που πάντως μηδ' ὅλως ζητεῖν περὶ αὐτοῦ προσῆκεν, ἀλλ' ἐν ῥαστώνῃ τὸν τοῦ βίου καταναλίσκειν χρόνον·

κατά δὲ τὸ μέτρον τὸ μερισθὲν ἑκάστῳ παρὰ τοῦ κυρίου τῆς γνώσεως τὴν ἐξέτασιν φιλοπόνως ποιεῖσθαι, ὅτι μὲν ἀκατάληπτον ἀκριβῶς πεπεισμένους, έφ' ὄσον δὲ χωροῦμεν διὰ τῆς θεωρίας ἐαυτοὺς ἐκείνῳ συνάπτοντας.

Οὕτω τοίνυν νοοῦμεν τὸν υἰὸν ἐκ πατρὸς γεγεννῆσθαι, ώς φῶς ἐκ φωτὸς ἐκλάμψαν. Ἰκανὴ γὰρ ἡ εἰκὼν παραστῆσαι τό τε συναΐδιον τό τε τῆς ούσίας ταύτὸν τό τε τῆς γεννήσεως ἀπαθές.

Εί γὰρ ἐξελάμφθη, τῷ ἐκλάμψαντι ἀχρόνως συνυπέστη. Τίνι γὰρ φωτὸς ἔκλαμψις χρόνου μέσω διακόπτοιτο; Καὶ εἰ φῶς ἐκ φωτός, τὸ ταὐτὸν ἐκείνῳ δηλώσειεν, ἀφ' οὖ καὶ γεγέννηται.

Εί δὲ πάλιν φῶς καὶ τὸ γεγεννημένον, ἀπαθὴς ἂν εἴη καὶ ἡ γέννησις. Οὐ γὰρ κατὰ τομὴν ἢ ῥεῦσιν ἢ διάστασιν τοῦ φωτὸς ἡ ἔκλαμψις γίνεται, ἀλλ' ἐκ τῆς οὐσίας αὐτῆς ἀπαθῶς προέρχεται.

Thus, as much of the divine as allows for secure investigation, and as much as we conceive in a manner worthy of God for pious worship, we pursue.

For it is not the case that, because the divine is entirely incomprehensible, we should therefore altogether refrain from seeking it and waste our lives in idleness.

Rather, according to the measure of knowledge apportioned to each by the Lord, we should diligently pursue our inquiry—convinced that it is incomprehensible with regard to exactness, yet joining ourselves to it through contemplation as far as we are

Thus, we understand the Son to have been begotten from the Father, as light shining forth from light. This image is sufficient to convey the co-eternality, the identity of essence, and the impassibility of the begetting.

For if it shone forth, it coexisted timelessly with that from which it shone. For by what interval of time could the shining of light be separated? And if light from light, it would indicate identity with that from which it was begotten.

And if, again, that which was begotten is light, then the begetting would be impassible. For the shining forth of light does not occur by division, flow, or separation, but it proceeds impassibly from its very essence.

APPENDIX. - PARS 1. S. JUSTINI OPERA SPURIA.

APPENDIX. — PARS 1. S. JUSTIMI OPERA SPURIA.

Quo enim temporis intervallos plendor lucis inter- a mixiv γρία για θεντομενών, Απαθής ή ψέσης ελ εκτιστική του μποριτού (που μποριτού) (που εξ το μπορ rem accipiant; siquidem iis, que a nobis esposita sunt, diligente attendere, ad prunetatim conse- quendam conducit. Nihit enim lepidum, nihil quod entageratione aut jetantius pecche mbaest, anim conceptimus; sed positus quidquid pium et divina scientia concrum pro vinitus colligentes, unims divinitatis in tribus perfectis hypostanibus cognitionen esposiums. Sie igiture te de besta se divina Trinitate sentientes, ad cam qua nobis ex Verbi Incarnatione olvenit, gratiam oratione redundants, Nami monarrabilis etiam est Incarnationis ratio. Endem autem ac supra ratione id queça examinandum nobis est.

Τὴν αὐτὴν δὲ γνῶσιν καὶ περὶ τοῦ ἀγίου πνεύματος κατέχωμεν, ὅτι, ὥσπερ ὁ υἰὸς ἐκ τοῦ πατρός, οὕτως καὶ τὸ πνεῦμα· πλήν γε δὴ τῷ τρόπῳ τῆς ὑπάρξεως διοίσει.

Ὁ μὲν γάρ, φῶς ἐκ φωτός, γεννητῶς ἐξέλαμψεν, τὸ δέ, φῶς μὲν ἐκ φωτὸς καὶ αὐτό, οὐ μὴν γεννητῶς ἀλλ' ἐκπορευτῶς προῆλθεν·

οὕτως συναΐδιον πατρί, οὕτως τὴν οὐσίαν ταύτόν, οὕτως ἀπαθῶς ἐκεῖθεν ἐκπορευθέν. Οὕτως έν τῆ τριάδι τὴν μονάδα νοοῦμεν, καὶ ἐν τῆ μονάδι τὴν τριάδα γνωρίζομεν.

Ταῦτα χωρήσαντες καὶ τοῦτο τὸ μέτρον παρὰ τοῦ κυρίου τῆς γνώσεως λαβόντες τοῖς υἱέσι τῆς έκκλησίας τὸ καταληφθὲν έκτιθέμεθα, οὕτω μὲν φρονεῖν παρακαλοῦντες, ἕως ἂν τελεωτέραν τῆς γνώσεως τὴν ἔκλαμψιν δέξωνται, ἐπεί γε τοῖς παρ' ἡμῶν ἐκτεθεῖσιν σὺν ἐπιμελείᾳ προσέχειν σωφρονικόν.

Ού γάρ τι κομψὸν ἢ ὑπέρογκον ἢ μεγαλαυχίας ἔχον ἀπόδειξιν ἐφαντάσθημεν, ὅσον δὲ εὐσεβὲς μᾶλλον καὶ πρέπον τῆ ἀληθεῖ γνώσει κατὰ δύναμιν συλλέξαντες τῆς μιᾶς θεότητος τὴν ἐν τελείαις τρισὶν ὑποστάσεσιν γνῶσιν ἐξεθέμεθα.

Καὶ περὶ μὲν τῆς ἀγίας τριάδος οὕτω δοξάζοντες έπὶ τὴν έξ οἰκονομίας χάριν τοῦ λόγου τῷ λόγῳ προσέλθωμεν.

"Αρρητος μεν γάρ καὶ τῆς οἰκονομίας ὁ λόγος·

άλλὰ τὸ κατὰ δύναμιν πάλιν ἡμῖν καὶ τοῦτον έξεταστέον.

We hold the same understanding concerning the Holy Spirit: just as the Son is from the Father, so too is the Spirit—except that it differs in the mode of existence.

For the Son, as light from light, shone forth by being begotten, while the Spirit, also light from light, did not proceed by being begotten but by proceeding.

Thus, it is co-eternal with the Father, thus it shares the same essence, thus it proceeded from there impassibly. In this way, we conceive the Unity in the Trinity, and we recognize the Trinity in the Unity.

Having grasped these things and received this measure of knowledge from the Lord, we set forth to the sons of the church what has been understood, exhorting them to think in this way until they receive a more perfect illumination of knowledge—since it is prudent to attend carefully to what we have expounded.

For we have not imagined some clever, extravagant, or boastful demonstration, but rather, having gathered as much as we could that is pious and fitting for true knowledge, we have set forth the knowledge of the one divinity in three perfect subsistences.

And holding this belief concerning the Holy Trinity, let us now proceed in our discourse to the grace of the Word through the economy.

For the account of the economy is indeed ineffable; yet, according to our ability, this too must be examined.

(10-18 turn to Christology)

Hypothesis about this two-section Exposition. I think 1-9 is an intentionally conservative display of correct Nicene terminology, designed to secure a solid trinitarian foundation for the Christological project of 10-18. The author seems aware that 10-18 is a kind of difficult project in which he may or may not succeed. That Christological project seems to be an attempt to justify "temple Christology" without committing a Nestorian error. If you picture the author being in a tradition that is more or less stuck with temple language, but is trying to show that it can be interpreted uncontroversially, some of his rhetorical maneuvers make sense.

The upshot for 1-9 is that this Trinity section is wonderfully conservative, practically a storehouse of pro-Nicene categories and "lexis" (see Vasilije Vranic, "The Cappadocian Theological Lexis in the Expositio rectae fidei of Theodoret of Cyrrhus," Philotheos 14 (2014)). Theodoret especially navigates the creator-creature distinction well.

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