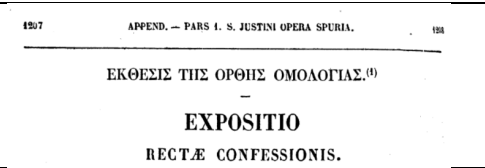
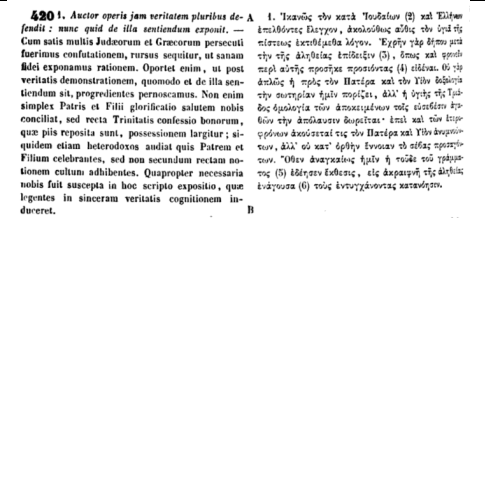
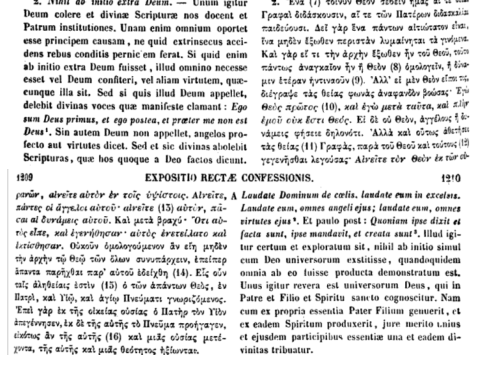


Chapters 1-9 (of 18)

Migne's Patrologia Graecae 6 here .		TLG text	Translation first draft; handle with care
Among the Justin Martyr spuria, <i>Patrologiae Graecae</i> 6 (1857): 1207-1240. 17 pages of Migne, whose Latin translation introduces chapter titles.		There are several variants between what TLG has and what's in Migne. Not sure why, or where TLG got its text.	
		ΕΚΘΕΣΙΣ ΤΗΣ ΟΡΘΗΣ ΠΙΣΤΕΩΣ	Exposition of the Correct Faith
1. The author of the work has already defended the truth in many ways, now he explains what should be thought of it.			
		<p>1. Ἰκανῶς τὸν κατὰ Ἰουδαίων καὶ Ἑλλήνων ἐπελεθόντες ἔλεγχον, ἀκολουθῶνς αὐθις τὸν ὑγιᾶ τῆς πίστεως ἐκτιθέμεθα λόγον. Ἐχρῆν γάρ δήπου μετὰ τὴν τῆς ἀληθείας ἐπίδειξιν, ὅπως καὶ φρονεῖν περὶ αὐτῆς προσήκειν, προϊόντας εἰδέναι.</p> <p>Οὐ γὰρ ἀπλῶς ἡ πρὸς τὸν πατέρα καὶ υἱὸν δοξολογία τὴν σωτηρίαν ἡμῖν πορίζει, ἀλλ’ ἡ ὑγιᾶς τῆς τριάδος ὁμολογία τῶν ἀποκειμένων τοῖς εὐσεβέσιν ἀγαθῶν τὴν ἀπόλαυσιν δωρεῖται·</p> <p>ἐπεὶ καὶ τῶν ἑτεροφρόνων ἀκούσεται τὶς τὸν πατέρα καὶ υἱὸν ἀνυμνούντων, ἀλλ’ οὐ κατ’ ὀρθὴν ἔννοιαν τὸ σέβας προσαγόντων.</p> <p>Ὅθεν ἀναγκαιῶς ἡμῖν ἡ τοῦδε τοῦ γράμματος ἐδέχθη ἐκθεσις, εἰς τὴν ἀκραφνῇ τῆς ἀληθείας ἀνάγουσα τοὺς ἐντυγχάνοντας κατανόησιν.</p>	<p>1. Having sufficiently addressed the refutation against 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.</p> <p>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.</p> <p>For one might hear even those with different beliefs praising the Father and the Son, but not offering worship in the right understanding.</p> <p>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.</p>
2. Nothing from the beginning outside of God.			
		<p>2. Ἐνα (7) τοῖνον θεὸν εἶδεν ἡμᾶς αἶ τε θεῖαι γραφαὶ διδάσκουσιν, αἶ τε τὸν Πατέρα διδάσκουσι παιδεύουσιν. Αἶ γὰρ ἕνα πάντων αἰετοῦσαν εἰς, ἕνα μεγάλον ἱερὸν περικύβην λαμψύτητα· τὰ ῥήματα καὶ γὰρ αἶ τε τῆς ἀρχῆς ἱερὸν ἐν τοῦ θεοῦ τῶν πάντων ἀναγκαῖον ἦν ἡ θεὸς (8) ὁμογενεῖς, ἡ εἰς ἓν ἔτεραν γεννησάν (9). Ἄλλ’ αἶ μὲν θεὸς εἷς τὸ εὐαγγέλιον τὰς βίβας φωνᾷ ἀναπαράλλει βόας· ἦν θεὸς πῶτος (10), καὶ ἐγὼ μετὰ ταῦτα, καὶ εἰς ἡμᾶς εἰς ἐκεῖ θεός· Εἰ δὲ οὐ θεὸν, ἀγγέλους ἢ ἀνθρώπους ἔμελλεν εἰρηνοῦν. Ἀλλὰ καὶ ὅπως ἀφῆκε τὰς βίβας (11) ἱερὰς, παρὰ τοῦ θεοῦ καὶ τῶνος (12) γενεθλίου λαγῶνας· αἰνεῖται τὸν θεὸν ἐκ τῶν οὐρανῶν.</p> <p>καὶ γὰρ εἶ τὴν ἀρχὴν ἐξωθεν ἦν τοῦ θεοῦ, τοῦτο πάντως ἀναγκαῖον ἡ θεὸν ὁμολογεῖν ἡ δύναμιν ἔτεραν.</p> <p>Ἄλλ’ εἶ μὲν θεὸν εὖποις τῆς, διέγραψεν τὰς πεφωτᾶς ἀναφανδὸν βρώσας· Ἐγὼ θεὸς πῶτος καὶ ἐγὼ μετὰ ταῦτα καὶ πλὴν ἐμοῦ οὐκ ἔστιν θεός.</p> <p>Εἰ δὲ οὐ θεόν, ἀγγέλους ἢ δυνάμεις φήσειεν δηλονότι. Ἀλλὰ καὶ οὕτως ἀθετήσῃ τὰς γραφὰς παρὰ τοῦ θεοῦ καὶ τούτους γενέσθαι λεγούσας.</p> <p>Αἰνεῖτε γάρ, φησὶν, τὸν θεὸν ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις, αἰνεῖτε αὐτὸν πάντες οἱ ἄγγελοι αὐτοῦ, αἰνεῖτε αὐτὸν πᾶσαι αἱ δυνάμεις αὐτοῦ! Καὶ ἐξήξῃ· Ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν, αὐτὸς ἐνετειλάτο καὶ ἐκτίσθησαν.</p>	<p>2. Thus, both the divine scriptures teach us to worship one God, and the teachings of the fathers instruct us.</p> <p>For there must be one who is the ultimate cause of all, so that nothing external might harm what comes to be.</p> <p>For if something was originally outside of God, it would necessarily be either another god or another power.</p> <p>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."</p> <p>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.</p> <p>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."</p>

	<p>δηλωτικόν.</p> <p>Ὡς γὰρ ὁ Ἀδάμ, καίτοι γέννησιν οὐ προσηκάμενος, τοῖς ἐξ αὐτοῦ γεννηθεῖσιν κατὰ τὸ τῆς οὐσίας ταῦτὸν εἰς κοινωνίαν συνάπτεται, οὕτως οὐδεὶς λόγος τὸ κοινὸν τῆς οὐσίας πατρὸς πρὸς τὸν υἱὸν καὶ τὸ πνεῦμα διασπᾶσαι διὰ τὸ ἀγέννητον δυνήσεται.</p> <p>Ὡστε τὸ ἀγέννητον καὶ τὸ γεννητὸν καὶ τὸ ἐκπορευτὸν οὐκ οὐσίας δηλωτικά, σημαντικά δὲ τῶν ὑποστάσεων ἐστίν· ἱκανὰ γὰρ ἡμῖν διακρίνειν τὰ πρόσωπα καὶ τὴν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ἰδιαζόντως δεικνύειν ὑπόστασιν.</p> <p>Καθάπερ γὰρ σφραγὶς ἡμῖν τις λεχθὲν τὸ ὑπόστασιν. Καθάπερ γὰρ σφραγὶς ἡμῖν τις λεχθὲν τὸ ἀγέννητον εὐθὺς τὴν πατρὸς ἀφορίζει ὑπόστασιν, καὶ πάλιν ὥς τι σημεῖον τὴν τοῦ γεννητοῦ προσηγορίαν ἀκούοντες τὴν υἱοῦ λαμβάνομεν ἔννοιαν, καὶ αὐθις διὰ τῆς τοῦ ἐκπορευτοῦ σημασίας τὸ ἰδικὸν τοῦ πνεύματος πρόσωπον παιδεύομεθα.</p> <p>Καὶ ταῦτα μὲν ἀρκεῖ πρὸς ἀπόδειξιν τοῦ μὴ τὴν οὐσίαν αὐτὴν δηλοῦν τὸ ἀγέννητον καὶ γεννητὸν καὶ ἐκπορευτὸν, ἀφοριστικά δὲ τῶν ὑποστάσεων εἶναι, πρὸς τῷ καὶ τὸν τῆς ὑπάρξεως τρόπον διασπαινέιν.</p>	<p>essence.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>
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4. The essence is one because the Son and the Spirit are not counted with created things.

<p>422 4. <i>Essentia una, quia Filius et Spiritus nunquam cum rebus creatis recensentur.</i>—Reliquum vero est, de essentia quoque ostendere, quomodo ea una sit Patri et Filii et Spiritui sancti. Videmus in communis consuetudine ejusdem essentiae esse cum gignentibus ea quae gignantur. Sed potius sermonem paulo alius exordiamur, ne qua in medium incidens questio perpetuitatem orationis interpellat. Ac primum res ipsas quae existant, dividamus: reperimus namque omnia in ea quae creata sunt, vel increta dividi. Quidquid enim in rebus existat, vel creata est natura aut increta. Ac increta quidem, dominatrix est, et necessitate omni libera; creata autem, avertituti obnoxia, et legibus horribilibus obnoxia. Et illa quidem, pro potestate sua, quae vult, ei facit et potest; haec vero ministerium duntaxat a Deo ipso acceptum et obire potest et obire. Partitione ita instituta, divinas voces in medium proferens, considera mihi accurate utri ordini ascribendum dicant Filius et Spiritum sanctum. Neque enim apud Ecclesiae alumnos ad humanas ratiocinationes res divinae dirigende, sed ita expo-</p>	<p>Ἐποιοῦτον δ' ἂν εἴη περὶ τῆς οὐσίας δεικνύναι πῶς μία πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.</p> <p>Ὅρῶμεν τοίνυν ἐν τῇ κοινῇ συνθηαίᾳ τῆς αὐτῆς οὐσίας ὑπάρχοντα τοῖς γεννῶσιν τὰ γεννώμενα. Μᾶλλον δὲ ἄνωθεν ἡμῖν ἀρκτέον, ὡς ἂν μὴ τὸ συνεχὲς τοῦ λόγου διακόπτοι ζητημάτων παρεμπεσόν εἰς μέσον.</p> <p>Καὶ πρῶτον γε τὰ ὄντα διαιρήσωμεν. Εὐρήσομεν γὰρ ἅπαντα εἰς τε κτιστὸν καὶ ἄκτιστον διαιρούμενα· εἴ τι γὰρ ἐστὶν ἐν τοῖς οὖσιν, ἢ ἄκτιστος φύσις ἐστὶν ἢ κτιστή.</p> <p>Ἄλλ' ἢ μὲν ἄκτιστος καὶ δεσποτικὴ καὶ πάσης ἀνάγκης ἐλευθέρα, ἢ δὲ κτιστὴ δουλικὴ καὶ νόμοις δεσποτικοῖς ἐπομένη· καὶ ἢ μὲν κατ' ἐξουσίαν ἃ ἂν βούληται καὶ ποιοῦσα καὶ δυναμένη, ἢ δὲ τὴν διακονίαν ἣν παρὰ τῆς θεότητος εἵληφεν μόνην καὶ δυναμένη καὶ πληροῦσα.</p> <p>Οὕτω τῆς διαίρέσεως ἐχούσης, εἰς μέσον τὰς θείας παραθεμένους φωνὰς σκοπεῖν δεῖ μετὰ ἀκριβείας, τίνι συντάττειν παιδεύουσιν τὸν υἱὸν καὶ τὸ πνεῦμα· δεῖ γὰρ πρὸς τοὺς τῆς ἐκκλησίας τροφίμους μὴ λογισμοῖς ἀνθρωπίνους διευθύνειν τὰ θεῖα, ἀλλὰ πρὸς τὸ βούλημα τῆς διδασκαλίας τοῦ πνεύματος τῶν λόγων ποιεῖσθαι τὴν ἐκθεσιν.</p>	<p>It remains then to show how the essence of the Father, the Son, and the Holy Spirit is one.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>
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<div>1215</div> <div>APPENDIX. — PARS I. S. JUSTINI OPERA SPURIA.</div> <div>121</div> <div>apostolica gentium Institutionum et baptismi doctrinam commisit, dicens : Euntes, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus sancti*. Et ad Corinthios scribens beatus Paulus, ad hunc Epistolae, venit signillum doctrinae quoddam apponens, inquit : Gratia Domini nostri Jesu Christi et charitas Dei, et communicatio Spiritus sancti, sit cum omnibus vobis*. Alique rursus ad Ephesios sic ait : Existente summo angulari lapide Jesu Christo : in quo quacuvisque structura congruitur, ea crescit in templum sanctum in dumbo : in quo et vos coaedificamini in habitaculum Dei, per Spiritum*. Videte quomodo edificationis, quae est in Christo, domus, unde templum Christi sumus, iuxta quod scriptum est : Inhabitabo in eis, et deambulabo, et ero coram Deo*, tres nobis conjungunt simul induci personas. Summo enim existente angulari lapide, de ipso Jesu Christo dicit, et mox deinde : In quo et vos coaedificamini in habitaculum Dei per Spiritum, inquit. Nam Christum, Deum, et Spiritum, unam videlicet divinitatem, secundum operationem in nobis habitare, qui gratia dignati sumus, per huiusmodi tradit doctrinam. Et hoc inde sua difficultas, quod alio etiam loco dicit : Huius rei gratia recto genia me ad Patrem Domini nostri Jesu Christum : et quo omnia paternitas in coelis et in terra nominatur : ut dei nobis, iuxta divinitas gloriae, ut virtute corroboremini per Spiritum eius in intentionem hominum : ut inhabitet Christus, per fidem, in cordibus vestris*. Ecco enim rursus divinae inhabitationis Paulus faciens mentionem, Patrem et Filium et Spiritum sanctum simul complexi reperiunt, et ubique in doctrina sua cum apparuit non studium tunc collocare personas, Siquidem Corinthiis in epistola secunda scribens, ita inquit : Perro qui confirmat nos una vobiscum in Christum, et qui nunc cum Deo est, qui etiam obsecravit nos, deditque nostrum Spiritum in cordibus nostris*, dicitur 426 profecto et hic Patrem Deum, et Christum Filium, et Spiritum sanctum, in doctrina sua conjungit : et rursus ad Galatas : Quoniam enim estis filii, emittit Deus Spiritum Filii in corda vestra, clamantem : Abba Pater*, eodem modo nobis conjungit Patris et Filii et Spiritus sancti traditi notionem. Et observat quo pacto summae connexionis proponat indicia : non enim simpliciter dicit : Emitti Deus</div> <div><p>1217</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p><p>1218</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p></div> <div><p>¹⁹ Math. xxviii, 19. * Il Cor. xiii, 13. * Ephes. ii, 23. * Luc. xxi, 12. * Ephes. iii, 14 et 16. ²⁰ Il Cor. i, 13. ²¹ Gal. iv, 6.</p></div>	<p>Καὶ Κορινθίους δὲ γράφων ὁ μακάριος Παῦλος τῷ τέλει τῆς ἐπιστολῆς, οἰονεὶ σφραγιδᾶ τινα τῇ διδασκαλίᾳ περικυβηθεὶς, ἐπάγει·</p> <p>“ Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.”</p> <p>Καὶ πάλιν πρὸς Ἐφεσίους οὕτως φησίν·</p> <p>“ Ὅντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικήτηριον τοῦ θεοῦ ἐν πνεύματι.”</p> <p>Ὅρξ ὅπως τὴν οἰκοδομὴν τὴν ἐν Χριστῷ διδάσκων, δι’ ἧς ναὸς κυρίου γινόμεθα, κατὰ τὸ Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν θεός, τὰ τρία συνημμένως ἡμῖν συνεισάγει πρόσωπα.</p> <p>Χριστὸν γὰρ καὶ θεὸν καὶ πνεῦμα, τὴν μίαν θεότητα, κατοικεῖν ἐν ἡμῖν κατ’ ἐνέργειαν, τοῖς τῆς χάριτος ἀξιουμένοις, διὰ τῆς τοιαύτης διδασκαλίας ἐπαίδευσεν.</p> <p>Καὶ τοῦτο δῆλον ἀφ’ ὧν καὶ ἐν ἐτέρῳ φησίν·</p> <p>Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ἵνα δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστόν.</p>	<p>And the blessed Paul, writing to the Corinthians at the end of his letter, as if placing a seal on his teaching, adds:</p> <p>'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.'</p> <p>And again, to the Ephesians, he says:</p> <p>'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.'</p> <p>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?</p> <p>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.</p> <p>And this is clear from what he says elsewhere:</p> <p><i>'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.'</i></p>
<div>in cordibus vestris*. Ecco enim rursus divinae inhabitationis Paulus faciens mentionem, Patrem et Filium et Spiritum sanctum simul complexi reperiunt, et ubique in doctrina sua cum apparuit non studium tunc collocare personas, Siquidem Corinthiis in epistola secunda scribens, ita inquit : Perro qui confirmat nos una vobiscum in Christum, et qui nunc cum Deo est, qui etiam obsecravit nos, deditque nostrum Spiritum in cordibus nostris*, dicitur 426 profecto et hic Patrem Deum, et Christum Filium, et Spiritum sanctum, in doctrina sua conjungit : et rursus ad Galatas : Quoniam enim estis filii, emittit Deus Spiritum Filii in corda vestra, clamantem : Abba Pater*, eodem modo nobis conjungit Patris et Filii et Spiritus sancti traditi notionem. Et observat quo pacto summae connexionis proponat indicia : non enim simpliciter dicit : Emitti Deus</div> <div><p>1217</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p><p>1218</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p></div> <div><p>¹⁹ Math. xxviii, 19. * Il Cor. xiii, 13. * Ephes. ii, 23. * Luc. xxi, 12. * Ephes. iii, 14 et 16. ²⁰ Il Cor. i, 13. ²¹ Gal. iv, 6.</p></div>	<p>Ἰδοὺ γὰρ πάλιν ἐνοικήσεως θείας μνημονεύων πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα συμπεριλαμβάνων δείκνυται.</p> <p>Καὶ πανταχοῦ δὲ τῆς διδασκαλίας συνάπτων τὰ τρία φαίνεται πρόσωπα.</p> <p>Κορινθίους γὰρ ἐν ἐπιστολῇ δευτέρᾳ γράφων οὕτως φησίν· Ὁ δὲ βεβαίων ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, καὶ φραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀράβωνά τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν· σαφῶς κἀνταῦθα καὶ πατέρα (καὶ θεόν) καὶ Χριστὸν υἱὸν καὶ ἅγιον πνεῦμα ἐν τῇ διδασκαλίᾳ συζεύξας.</p> <p>Καὶ αὖθις πρὸς Γαλάτας· Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον Ἀββᾶ ὁ πατήρ· ὁμοίως πάλιν συνημμένως ἡμῖν τὴν περὶ πατρὸς καὶ υἱοῦ καὶ πνεύματος ἔννοιαν παραδίδους.</p>	<p>See, once again, in mentioning the divine indwelling, he is shown to include the Father, the Son, and the Holy Spirit together.</p> <p>And everywhere in his teaching, he appears to coordinate the three persons.</p> <p>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.</p> <p>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.</p>
<div>1217</div> <div>EXPOSITIO RECTÆ CONFESSIONIS.</div> <div>1218</div> <div>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</div> <div><p>1217</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p><p>1218</p><p>καὶ τοῦ Πνεύματος Ἰησοῦ παραδοθείς. Καὶ ὁ Πνεῦμα, sed Filii καὶ, nunc quidem illum adiungit Filio, nunc vero attrahens Patri, dum ait : Vos vero non spiritum mundi accipietis, sed Spiritum qui est a Deo et Patre** et rursus Filium ipse Spiritum veritatis vocat, cum ipse ait Veritas : et Patris enim Spiritum esse docet : Quod enim a Patre procedit¹⁹. Et ubique prorsus mentes nostras divinae confirmant litterae, ut indicetis de Patre et Filio et Spiritu sancto ultimam notionem.</p></div> <div><p>¹⁹ Math. xxviii, 19. * Il Cor. xiii, 13. * Ephes. ii, 23. * Luc. xxi, 12. * Ephes. iii, 14 et 16. ²⁰ Il Cor. i, 13. ²¹ Gal. iv, 6.</p></div>	<p>Καὶ βλέπε τῆς ἄκρας συναφείας πῶς τίθησι τὰ γνωρίσματα. Οὐ γὰρ ἀπλῶς εἶπεν· Ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα, ἀλλὰ· τοῦ υἱοῦ αὐτοῦ· νῦν μὲν αὐτὸ συνάπτων υἱῷ, νῦν δὲ προσνέμων πατρὶ ἐν οἷς φησιν· “ Ὑμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβετε, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ καὶ πατρὸς.”</p> <p>καὶ πάλιν τοῦ υἱοῦ αὐτοῦ τὸ πνεῦμα τῆς ἀληθείας καλοῦντος, ἐπειδὴ αὐτός ἐστιν ἡ ἀλήθεια, καὶ αὖθις τοῦ πατρὸς εἶναι διδάσκοντος· ὃ γὰρ παρὰ τοῦ πατρὸς ἐκπορεύεται.</p>	<p>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.'</p> <p>"And again, calling it <i>the Spirit of his Son, the Spirit of truth</i>—since he himself is the truth—and also teaching that it is of the Father, 'for it proceeds from the Father.'</p>

	<p>“Όταν γὰρ ἀκούσω τοῦ Παύλου, τοῦ σκεύους τῆς ἐκλογῆς, τοῦ τρίτον οὐρανὸν ἐμβεβηκός, τοῦ ῥημάτων ἀρήρτων ἀκηκοτός ἃ μὴ θέμις γλώσσαις ἀνθρωπίναις ἐκλαλεῖν, τοῦ λαλοῦντα ἐν ἑαυτῷ ἔχοντος τὸν τῶν λόγων χορηγόν, μερικὴν (D) ἐν ἑαυτῷ τὴν γνῶσιν προσμαρτυροῦντος καὶ λέγοντος·</p> <p>Ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην, καὶ πάλιν·</p>	<p>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:</p> <p><i>‘Now I know in part, but then I shall know fully, just as I have been fully known,’</i> and again,</p>
<p><i>ἐγὼ καὶ πάλιν· Ἐκ μέρους γινώσκωμαι, καὶ ἐπεγνώσθην, καὶ πάλιν·</i> (70) ὅτινα κἀπολύτως ὡς παύλου· Εἰ γὰρ οὐκ εἶς ἢ βέλτοι μόνον ἐφῆκεν, ἀλλὰ καὶ τὰς μὲν μὲν ἴσμεν (τὸ γὰρ δὲ ἐκείνους καὶ ἐν ἀνέγνωσι (71), καὶ ἀποδοὶ παραίνεσται), τίς οὐκ ἀπολύτως πρὸς ἀποκρίαν, ὡς εἶπεν τὸν θεὸν γινώσκον ἐν τῷ πνεύματι; Ἀλλὰ καὶ καὶ ἐμὲ καὶ τὸν ἀπολύτως ἀποκρίαν εἶπεν, τὰ τοῦ (72) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (73) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (74) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (75) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (76) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (77) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (78) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (79) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (80) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (81) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (82) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (83) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (84) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (85) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (86) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (87) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (88) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (89) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (90) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (91) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (92) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (93) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (94) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (95) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (96) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (97) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (98) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (99) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (100) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (101) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (102) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (103) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (104) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (105) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (106) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (107) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (108) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (109) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (110) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (111) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (112) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (113) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (114) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (115) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (116) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (117) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (118) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (119) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (120) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (121) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (122) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (123) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (124) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (125) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (126) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (127) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (128) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (129) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (130) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (131) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (132) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (133) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (134) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (135) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (136) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (137) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (138) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (139) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (140) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (141) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (142) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (143) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (144) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (145) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (146) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (147) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (148) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (149) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (150) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (151) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (152) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (153) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (154) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (155) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (156) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (157) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (158) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (159) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (160) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (161) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (162) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (163) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (164) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (165) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (166) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (167) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (168) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (169) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (170) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (171) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (172) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (173) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (174) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (175) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (176) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (177) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (178) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (179) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (180) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (181) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (182) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (183) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (184) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (185) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (186) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (187) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (188) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (189) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (190) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (191) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (192) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (193) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (194) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (195) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (196) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (197) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (198) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (199) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (200) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (201) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (202) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (203) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (204) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (205) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (206) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (207) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (208) ἐμὲ πρὸς τὸν θεὸν ὡς 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θεὸν ὡς ἐπὶ τῷ (268) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (269) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (270) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (271) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (272) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (273) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (274) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (275) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (276) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (277) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (278) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (279) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (280) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (281) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (282) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (283) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (284) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (285) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (286) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (287) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (288) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (289) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (290) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (291) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (292) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (293) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (294) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (295) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (296) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (297) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (298) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (299) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (300) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (301) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (302) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (303) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (304) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (305) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (306) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (307) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (308) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (309) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (310) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (311) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (312) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (313) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (314) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (315) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (316) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (317) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (318) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (319) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (320) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (321) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (322) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (323) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (324) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (325) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (326) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (327) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (328) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (329) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (330) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (331) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (332) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (333) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (334) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (335) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (336) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (337) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (338) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (339) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (340) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (341) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (342) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (343) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (344) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (345) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (346) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (347) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (348) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (349) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (350) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (351) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (352) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (353) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (354) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (355) ἐμὲ πρὸς τὸν θεὸν ὡς 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θεὸν ὡς ἐπὶ τῷ (415) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (416) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (417) ἐμὲ πρὸς τὸν θεὸν ὡς ἐπὶ τῷ (418) ἐμ</p>		

9. The Son is Light Generated from Light

<p>ὁ Θεὸς ἵσταν πᾶν τὸν θεῖον εἰς ἀσφαλὴ ἔρουναν, ὅσον δὲ πρὸς εὐσεβεῖ θρησκείαν θεοπρεπῶς οὐόμεν.</p> <p>Ὁ γάρ, ἐπεὶ δὴ πάμπαν ἀκατάληπτον τὸ θεῖον, διὰ τοῦτο που πάντως μὴδ' ὅλως ζητεῖν περὶ αὐτοῦ προσήκεν, ἀλλ' ἐν ῥαστώνῃ τὸν τοῦ βίου καταναλίσκειν χρόνον·</p> <p>κατὰ δὲ τὸ μέτρον τὸ μερισθὲν ἐκάστω παρὰ τοῦ κυρίου τῆς γνώσεως τὴν ἐξέτασιν φιλοπόνως ποιεῖσθαι, ὅτι μὲν ἀκατάληπτον ἀκριβῶς πεπεισμένους, ἐφ' ὅσον δὲ χωροῦμεν διὰ τῆς θεωρίας ἑαυτοὺς ἐκείνῳ συνάπτοντας.</p> <p>Οὕτω τοίνυν νοοῦμεν τὸν υἱὸν ἐκ πατρὸς γεγεννησθαι, ὡς φῶς ἐκ φωτὸς ἐκλάμψαν. Ἰκανὴ γάρ ἡ εἰκὼν παραστήσαι τὸ τε συναίδιον τὸ τε τῆς οὐσίας ταῦτόν τὸ τε τῆς γεννήσεως ἀπαθές.</p> <p>Εἰ γὰρ ἐξελάμθη, τῷ ἐκλάμψαντι ἀχρόνως συνυπέστη. Τίνι γὰρ φωτὸς ἐκλαμψις χρόνου μέσῳ διακόπτεται; Καὶ εἰ φῶς ἐκ φωτός, τὸ ταῦτόν ἐκείνῳ δηλώσειεν, ἀφ' οὗ καὶ γεγέννηται.</p> <p>Εἰ δὲ πάλιν φῶς καὶ τὸ γεγεννημένον, ἀπαθὲς ἂν εἴη καὶ ἡ γέννησις. Οὐ γὰρ κατὰ τομὴν ἢ ρεῦσιν ἢ διάστασιν τοῦ φωτός ἡ ἐκλαμψις γίνεται, ἀλλ' ἐκ τῆς οὐσίας αὐτῆς ἀπαθῶς προέρχεται.</p>	<p>Thus, as much as 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.</p> <p>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.</p> <p>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 able.</p> <p>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.</p> <p>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.</p> <p>And if, again, that which was begotten is light, then the begetting would be impossible. For the shining forth of light does not occur by division, flow, or separation, but it proceeds impassibly from its very essence.</p>	<p>ὁ Θεὸς ἵσταν πᾶν τὸν θεῖον εἰς ἀσφαλὴ ἔρουναν, ὅσον δὲ πρὸς εὐσεβεῖ θρησκείαν θεοπρεπῶς οὐόμεν.</p> <p>Ὁ γάρ, ἐπεὶ δὴ πάμπαν ἀκατάληπτον τὸ θεῖον, διὰ τοῦτο που πάντως μὴδ' ὅλως ζητεῖν περὶ αὐτοῦ προσήκεν, ἀλλ' ἐν ῥαστώνῃ τὸν τοῦ βίου καταναλίσκειν χρόνον·</p> <p>κατὰ δὲ τὸ μέτρον τὸ μερισθὲν ἐκάστω παρὰ τοῦ κυρίου τῆς γνώσεως τὴν ἐξέτασιν φιλοπόνως ποιεῖσθαι, ὅτι μὲν ἀκατάληπτον ἀκριβῶς πεπεισμένους, ἐφ' ὅσον δὲ χωροῦμεν διὰ τῆς θεωρίας ἑαυτοὺς ἐκείνῳ συνάπτοντας.</p> <p>Οὕτω τοίνυν νοοῦμεν τὸν υἱὸν ἐκ πατρὸς γεγεννησθαι, ὡς φῶς ἐκ φωτὸς ἐκλάμψαν. Ἰκανὴ γάρ ἡ εἰκὼν παραστήσαι τὸ τε συναίδιον τὸ τε τῆς οὐσίας ταῦτόν τὸ τε τῆς γεννήσεως ἀπαθές.</p> <p>Εἰ γὰρ ἐξελάμθη, τῷ ἐκλάμψαντι ἀχρόνως συνυπέστη. Τίνι γὰρ φωτὸς ἐκλαμψις χρόνου μέσῳ διακόπτεται; Καὶ εἰ φῶς ἐκ φωτός, τὸ ταῦτόν ἐκείνῳ δηλώσειεν, ἀφ' οὗ καὶ γεγέννηται.</p> <p>Εἰ δὲ πάλιν φῶς καὶ τὸ γεγεννημένον, ἀπαθὲς ἂν εἴη καὶ ἡ γέννησις. Οὐ γὰρ κατὰ τομὴν ἢ ρεῦσιν ἢ διάστασιν τοῦ φωτός ἡ ἐκλαμψις γίνεται, ἀλλ' ἐκ τῆς οὐσίας αὐτῆς ἀπαθῶς προέρχεται.</p>
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<div>1225</div> <div>APPENDIX. — PARS I. S. JUSTINI OPERA SPURIA.</div> <div>Quo enim temporis intervallo splendor lucis inter- rumpatur? Quod si lumen de lumine, identitas es- sentialis declaratur cum eo, a quo et genitus est. Barbas autem, si et lumen et genitum, perpersionis expers erit generatio. Neque enim sectionem aut fluxum aut interstitium luminis splendor admittit, sed ex ipsa essentia citra perpersionem prodit. Eandem quoque notionem de Spiritu sancto tenen- mus, quia, ut Filius ex Patre, ita et Spiritus, nisi quod existentiali modo differt. Ille enim, lumen de lumine per generationem refulsit, hic autem, lumen quidem et ipse de lumine prodiit, non tamen per generationem, sed procedendo. Ita ceterum Pater, ita secundum essentiam idem, ita sine perpersione inde progressus est. Sic in Trinitate unitatem inde- ligimus et in unitate Trinitatem agnoscimus. Hinc cum perceptoris atque hanc scientie mensuram a 427 Domino acceperimus, filius Ecclesie expo- nitur quod comprehendimus, eoque hortamur ut ha sentiant, donec perfectiorem scientie splendo- rem accipiant; siquidem illi, quæ a nobis exposita sunt, diligenter attendere, ad prudentiam conse- quendam conducit. Nihil enim legimus, ubi quod exaggerationem aut iactantiam speciem habeat, nisi non conceptus; sed potius quiquidpiam et di- vinitæ scientie congruum pro viribus colligentes, unius divinitatis in tribus perfectis hypostasis equilibrium expouimus. Sic igitur et de beata ac divina Trinitate sentientes, ad eam quæ nobis et Verbi Incarnatione ostendit, gratiam oratione acci- damus. Nam inenarrabilis etiam est Incarnationis examinandum nobis est.</div>	<div>Τὴν αὐτὴν δὲ γνώσιν καὶ περὶ τοῦ ἁγίου πνεύμα- τος κατέχωμεν, ὅτι, ὥσπερ ὁ υἱὸς ἐκ τοῦ πατρὸς, οὕτως καὶ τὸ πνεῦμα· πλήν γε δὴ τῷ τρόπῳ τῆς ὑπάρξεως διοίσει.</div> <div>Ὁ μὲν γάρ, φῶς ἐκ φωτός, γεννητῶς ἐξέλαμψεν, τὸ δέ, φῶς μὲν ἐκ φωτός καὶ αὐτὸ, οὐ μὴν γεννητῶς ἀλλ’ ἐκπορευτῶς προήλθεν·</div> <div>οὕτως συναΐδιον πατρὶ, οὕτως τὴν οὐσίαν ταύ- τόν, οὕτως ἀπαθῶς ἐκείθεν ἐκπορευθέν. Οὕτως ἐν τῇ τριάδι τὴν μονάδα νοοῦμεν, καὶ ἐν τῇ μονάδι τὴν τριάδα γνωρίζομεν.</div> <div>Ταῦτα χωρήσαντες καὶ τοῦτο τὸ μέτρον παρὰ τοῦ κυρίου τῆς γνώσεως λαβόντες τοῖς υἱέσι τῆς ἐκκλησίας τὸ καταληφθὲν ἐκτιθέμεθα, οὕτω μὲν φρονεῖν παρακαλοῦντες, ἕως ἂν τελειωτέραν τῆς γνώσεως τὴν ἔκλαμψιν δέξωνται, ἐπεὶ γε τοῖς παρ’ ἡμῶν ἐκτεθεῖσιν σὺν ἐπιμελείᾳ προσέχειν σωφρονικόν.</div> <div>Οὐ γάρ τι κομψὸν ἢ ὑπέρογκον ἢ μεγαλαυχίας ἔχον ἀπόδεικναι ἐφαντάσθημεν, ὅσον δὲ εὐσεβὲς μᾶλλον καὶ πρέπον τῇ ἀληθείᾳ γνώσει κατὰ δύναμιν συλλέξαντες τῆς μᾶς θεότητος τὴν ἐν τελείᾳ τρισὶν ὑποστάσεσιν γνώσιν ἐξεθέμεθα.</div> <div>Καὶ περὶ μὲν τῆς ἁγίας τριάδος οὕτω δοξάζοντες ἐπὶ τὴν ἐξ οἰκονομίας χάριν τοῦ λόγου τῷ λόγῳ προσέλωμεν.</div> <div>Ἄρρητος μὲν γάρ καὶ τῆς οἰκονομίας ὁ λόγος·</div> <div>ἀλλὰ τὸ κατὰ δύναμιν πάλιν ἡμῖν καὶ τοῦτον ἐξεταστέον.</div>	<div>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.</div> <div>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.</div> <div>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.</div> <div>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.</div> <div>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.</div> <div>And holding this belief concerning the Holy Trinity, let us now proceed in our discourse to the grace of the Word through the economy.</div> <div>For the account of the economy is indeed ineffable; yet, according to our ability, this too must be examined.</div>
(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 Cyrillus,” *Philotheos* 14 (2014)). Theodoret especially navigates the creator-creature distinction well.

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