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\*\*\* START OF THE PROJECT GUTENBERG EBOOK DECLARATION OF FAITH, IN LATIN AND THE ORIGINAL GREEK \*\*\*

## **Declaration of Faith**

### **In Latin and the Original Greek**

## **By Saint Athanasius**

**Bishop of Alexandria**

**Doctor of the Church**

**Who Attended the First Council of Nicaea**

**And Fought Courageously Against the Arian Heresy**

**Τοῦ ἐν ἀγίοις Πατρὸς ἡμῶν**

**Ἀθανασίου**

**ἀρχιεπισκόπου Ἀλεξανδρείας**

**ἔκθεσις πίστεως. [\[1\]](#)**

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1. Πιστεύομεν εἰς ἕνα ἀγέννητον θεόν, Πατέρα παντοκράτορα, πάντων ποιητὴν ὁρατῶν τε καὶ ἀοράτων, τὸν ἔχοντα ἀφ' ἑαυτοῦ τὸ εἶναι· καὶ εἰς ἕνα μονογενῆ Λόγον, Σοφίαν, Υἱόν, ἐκ τοῦ Πατρὸς ἀνάρχως καὶ αἰδίως γεγεννημένον [\[2\]](#), Λόγον δὲ οὐ προφορικόν, [\[3\]](#) οὐκ ἐνδιάθετον, οὐκ ἀπόρροιαν τοῦ τελείου, οὐ τμησιν τῆς ἀπαθοῦς φύσεως οὔτε προβολήν, ἀλλ' Υἱὸν αὐτοτελεῆ, ζῶντά τε καὶ ἐνεργοῦντα, τὴν ἀληθινὴν εἰκόνα τοῦ Πατρὸς [\[4\]](#), ισότιμον καὶ ισόδοξον· τοῦτο γάρ ἐστι, φησί, τὸ θέλημα τοῦ Πατρὸς, *ἵνα καθὼς τιμῶσι τὸν Πατέρα, οὕτω τιμῶσι καὶ τὸν Υἱόν*. Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, ὡς φησιν Ἰωάννης ἐν Καθολικαῖς [\[5\]](#) τό· *Ἔσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστοῦ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ζωὴ αἰώνιος*· παντοκράτορα ἐκ παντοκράτορος· πάντων γάρ, ὧν ἄρχει ὁ Πατὴρ καὶ κρατεῖ, ἄρχει καὶ κρατεῖ καὶ ὁ Υἱός [\[6\]](#)· ὅλος ἐξ ὅλου, ὁμοιος τῷ Πατρὶ ὧν, ὡς φησιν ὁ Κύριος· *Ὁ ἐμὲ ἐωρακῶς ἐώρακε τὸν Πατέρα*. Ἐγεννήθη δὲ ἀνεκφράστως καὶ ἀπερινοήτως· *Τὴν γὰρ γενεὰν αὐτοῦ [\[7\]](#)· τίς διηγήσεται;* ἀντὶ τοῦ, οὐδεὶς· ὃς ἐπὶ συντελείᾳ τῶν αἰώνων κατελθὼν ἐκ τῶν κόλπων τοῦ Πατρὸς, ἐκ τῆς ἀχράντου Παρθένου Μαρίας τὸν ἡμέτερον ἀνείληφεν ἄνθρωπον, Χριστὸν Ἰησοῦν, ὃν ὑπὲρ ἡμῶν

παθεῖν παρέδωκεν ἰδίᾳ προαιρέσει, ὡς φησιν ὁ Κύριος· *Οὐδεις αἶρει τὴν ψυχὴν μου ἀπ' ἐμοῦ· ἐξουσίαν ἔχω θεῖναι αὐτὴν καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν*. Ἐν ᾧ ἀνθρώπῳ σταυρωθεὶς καὶ ἀποθανὼν ὑπὲρ ἡμῶν, ἀνέστη ἐκ νεκρῶν, καὶ [8] ἀνελήφθη εἰς οὐρανοὺς. Ἀρχὴ ὁδῶν κτισθεὶς ἡμῖν, ἐν τῇ γῆ ὦν, ἡμῖν ἔδειξεν ἐκ σκοτόντων φῶς, σωτηρίαν ἐκ πλάνης, ζωὴν ἐκ νεκρῶν, εἴσοδον ἐν τῷ παραδείσῳ, ἐξ οὗ ἐκβέβληται [9] Ἀδάμ, εἰς ὃν πάλιν εἰσῆλθε διὰ τοῦ ληστοῦ, ὡς εἶπεν ὁ Κύριος· *Σήμερον μετ' ἐμοῦ ἔσθι ἐν τῷ παραδείσῳ*· εἰς ὃν καὶ ὁ Παῦλος εἰσῆλθε· ἀνοδόν τε εἰς οὐρανοὺς, ὅπου πρόδρομος εἰσῆλθεν ὑπὲρ ἡμῶν ὁ Κυριακὸς ἀνθρώπος, ἐν ᾧ μέλλει κρίνειν ζῶντας καὶ νεκρούς.

2. Πιστεύομεν ὁμοίως καὶ [10] εἰς τὸ Πνεῦμα τὸ ἅγιον τὸ πάντα ἐρευνῶν καὶ τὰ βάθη τοῦ θεοῦ, ἀναθεματίζοντες τὰ παρὰ τοῦτο [11] φρονοῦντα δόγματα. Οὔτε γὰρ υἱοπάτορα φρονοῦμεν, ὡς οἱ Σαβέλλιοι λέγοντες μονοούσιον καὶ οὐχ ὁμοούσιον, καὶ ἐν τούτῳ ἀναιροῦντες τὸ εἶναι Υἱόν· οὔτε τὸ παθητὸν σῶμα, ὃ ἐφόρεσε διὰ τὴν τοῦ παντὸς κόσμου σωτηρίαν, ἀνατίθεμεν τῷ Πατρί· οὔτε τρεῖς ὑποστάσεις μεμερισμένας καθ' ἑαυτάς, ὡς περ σωματοφυῶς ἐπ' ἀνθρώπων, ἐστὶ λογισασθαι, ἵνα μὴ πολυθεῖαν [12], ὡς τὰ ἔθνη, φρονήσωμεν· ἀλλ' ὡς περ ἐκ πηγῆς ποταμοῦς γεγεννημένος οὐ διηρέτη, καίτοι δύο σχήματα καὶ δύο ὀνόματα τυγχάνοντα. Οὔτε γὰρ ὁ Πατὴρ Υἱὸς ἐστίν, οὔτε ὁ Υἱὸς Πατὴρ ἐστίν· ὁ γὰρ Πατὴρ, Υἱοῦ Πατὴρ ἐστὶ [13]· καὶ ὁ Υἱὸς, Πατρὸς Υἱὸς ἐστίν. Ὡς γὰρ οὐκ ἔστιν ἡ πηγὴ ποταμοῦ, οὐδὲ ὁ ποταμὸς πηγῆς, ἀμφοτέρωθεν δὲ ἐν καὶ ταυτὸν ἐστίν ὕδωρ τὸ ἐκ τῆς πηγῆς εἰς τὸν ποταμὸν μετοχευόμενον· οὕτως ἢ ἐκ τοῦ Πατρὸς εἰς τὸν Υἱὸν θεότης ἀρρέυστως καὶ ἀδιαιρέτως τυγχάνει [14]. Φησὶ γὰρ ὁ Κύριος· *Ἐκ τοῦ Πατρὸς ἐξῆλθον καὶ ἦκω*. Παρὰ δὲ τῷ Πατρί ἐστίν ἄει ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς· οὐδέποτε δὲ ἐκενώθη ὁ κόλπος τοῦ Πατρὸς τῆς τοῦ Υἱοῦ θεότητος, φησὶ γάρ· *Ἐγὼ ἤμην παρ' αὐτῷ ἀρμόζουσα*. Οὐ φρονοῦμεν δὲ κτίσμα [15] ἢ ποίημα ἢ ἐξ οὐκ ὄντων τὸν τοῦ παντὸς κτίστην Θεόν τὸν τοῦ Θεοῦ Υἱόν, τὸν ἐκ τοῦ ὄντος ὄντα, τὸν ἐκ τοῦ μόνου μόνον, ὡς [16] συναπεγεννήθη ἐκ τοῦ Πατρὸς αἰδίως ἢ ὁμοίᾳ δόξᾳ καὶ δυνάμει· ὁ γὰρ ἐώρακῶς τὸν Υἱὸν καὶ τὸν Πατέρα ἐώρακε. Τὰ πάντα δηλονότι διὰ τοῦ Υἱοῦ ἐκτίσθησαν· ἀλλ' οὐκ ἔστιν ἀπὸ τῶν κτίστων, ὡς φησιν ὁ Παῦλος περὶ τοῦ Κυρίου· *Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα καὶ αὐτός ἐστι πρὸ πάντων*. Οὐ λέγει δὲ ὅτι πρὸ πάντων ἐκτίσθη, ἀλλ' ὅτι πρὸ πάντων ἐστὶ· τὸ γοῦν ἐκτίσθαι ἐπὶ πάντων κεῖται· τὸ δὲ, ἔστι πρὸ πάντων μόνω τῷ Υἱῷ ἀρμόττει.

3. Γέννημα τοίνυν κατὰ φύσιν ἐκ τελείου τελειὸν ἐστὶ, πρὸ πάντων βουῶν γεννηθέν, τουτέστι πρὸ πάσης λογικῆς καὶ νοεῆς οὐσίας, ὡς καὶ ἐν ἑτέρῳ τόπῳ φησὶν αὐτὸν ὁ Παῦλος [17] *πρωτότοκον πάσης κτίσεως*. Ἀλλὰ πρωτότοκον εἰπὼν [18], δηλοῖ μὴ εἶναι αὐτὸν κτίσμα, ἀλλὰ γέννημα τοῦ Πατρὸς· ξένον γὰρ ἐπὶ τῆς θεότητος αὐτοῦ τὸ λέγεσθαι κτίσμα. Τὰ γὰρ πάντα ἐκτίσθησαν ὑπὸ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ· ὁ δὲ Υἱὸς μόνος ἐκ τοῦ Πατρὸς αἰδίως ἐγεννήθη· διὸ πρωτότοκός ἐστι πάσης κτίσεως ὁ Θεὸς Λόγος, ἄτρεπτος ἐξ ἀτρέπτου. Ἔστι τοίνυν τὸ [19] ὃ δι' ἡμᾶς ἐφόρεσε σῶμα κτίσμα περὶ οὗ λέγει ὁ Ἱερεμίας κατὰ τὴν τῶν Ἑβδομήκοντα ἐρμηνευτῶν [20] ἔκδοσιν· *Κύριος ἡμῖν ἔκτισεν εἰς καταφύτευμα σωτηρίαν καινὴν, ἐν ἣ σωτηρία περιελεύσονται ἄνθρωποι*. Κατὰ δὲ τὸν Ἀκύλαν, περὶ τοῦ αὐτοῦ ῥητοῦ κεῖται· *Ἐκτίσε Κύριος καινὸν ἐν τῇ θηλείᾳ*. Ἡ δὲ κτισθεῖσα ἡμῖν εἰς καταφύτευμα σωτηρία [21] καινὴ καὶ οὐ παλαιά, ἡμῖν τε καὶ οὐ πρὸ ἡμῶν, Ἰησοῦς ἐστίν [22], ὁ κατὰ τὸν Σωτῆρα γενόμενος ἀνθρώπος, ὃς ἐρμηνεύεται πῆ μὲν σωτηρία, πῆ δὲ Σωτῆρ. Ἔστι δὲ ἐκ τοῦ Σωτῆρος ἢ σωτηρία, ὃν τρόπον ἐκ τοῦ φωτὸς ὁ φωτισμός. Ἡ οὖν ἐκ τοῦ Σωτῆρος σωτηρία κτισθεῖσα καινὴ, καθὼς λέγει Ἱερεμίας, ἔκτισεν ἡμῖν σωτηρίαν, καὶ ὡς Ἀκύλας φησὶν, *Ἐκτίσε Κύριος καινὸν ἐν τῇ θηλείᾳ*, τουτέστι ἐν τῇ Μαρίᾳ. Οὐδὲν γὰρ ἐκτίσθη καινὸν ἐν τῇ θηλείᾳ, εἰ μὴ τὸ ἐκ τῆς παρθένου Μαρίας τεχθὲν ἄνευ συνουσίας Κυριακῶν σῶμα, ὡς καὶ ἐν Παροιμίαις ἐκ προσώπου τοῦ Ἰησοῦ [23] λέγει· *Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ*. Οὐ λέγει δὲ, πρὸ ἔργων ἔκτισέ με, ἵνα μὴ τις εἰς τὴν θεότητα τοῦ Λόγου ἐκλάβοι τὸ ῥητόν.

4. Ἐκάτερα τοίνυν τὰ περὶ τὸ κτίσμα ῥητὰ σωματικῶς εἰς τὸν Ἰησοῦν γέγραπται· ἀρχὴ γὰρ ὁδῶν ἐκτίσθη ὁ Κυριακὸς ἀνθρώπος, ὃν [24] εἰς σωτηρίαν ἡμῖν ἐφανέρωσε. Διὰ τούτου γὰρ πρὸς τὸν Πατέρα ἔχομεν προσαγωγὴν· αὐτός γάρ ἐστιν ἡ ὁδός, ἢ πρὸς τὸν Πατέρα ἀνάγουσα ὑμᾶς [25]. Ὁδὸς δὲ σωματικόν τί ἐστὶ θέαμα, ἥτις ἐστὶν ὁ Κυριακὸς ἀνθρώπος. Τὰ πάντα γοῦν ἔκτισεν ὁ τοῦ Θεοῦ λόγος οὐκ ὢν κτίσμα, ἀλλὰ γέννημα. Οὐδὲν γὰρ τῶν κτισμάτων ἔκτισέ τι ἴσον ἢ ὅμοιον ἑαυτῷ· Πατρί δὲ ἔοικε τὸ γεννᾶν, τεχνίτη δὲ τὸ κτίζειν. Ποίημα γοῦν ἐστὶ καὶ κτίσμα [26] τὸ ὃ δι' ἡμᾶς ἐφόρεσε σῶμα ὁ Κύριος, *Ὁ ἐγεννήθη ἡμῖν*, ὡς φησιν ὁ Παῦλος, *ἀπὸ Θεοῦ σοφία καὶ ἀγιασμός καὶ δικαιοσύνη καὶ ἀπολύτρωσις*· καίπερ πρὸ ἡμῶν καὶ πάσης κτίσεως σοφία τοῦ Πατρὸς ἦν ὁ Λόγος καὶ ἔστι. Τὸ δὲ ἅγιον Πνεῦμα, ἐκπόρευμα ὃν τοῦ Πατρὸς, αἰεὶ ἐστίν ἐν ταῖς χερσὶ τοῦ πέμποντος Πατρὸς καὶ τοῦ φέροντος Υἱοῦ, δι' οὗ ἐπλήρωσε τὰ πάντα. Ὁ Πατὴρ συνεχῶν [28] ἐξ ἑαυτοῦ τὸ εἶναι, ἐγέννησε τὸν Υἱόν, ὡς ἔφαμεν, καὶ οὐκ ἔκτισεν, ὡς ποταμὸν ἀπὸ πηγῆς, καὶ ὡς βλαστὸν ἀπὸ ρίζης, καὶ ὡς ἀπαύγασμα ἀπὸ φωτός, ἃ οἶδεν ἡ φύσις ἀδιαίρετα· δι' οὗ τῷ Πατρί δόξα, κράτος, μεγαλοσύνη πρὸ πάντων τῶν αἰώνων [29], καὶ εἰς τοὺς σύμπαντας αἰῶνας τῶν αἰώνων. Ἀμήν.

**S. P. N. ATHANASII**

**ARCHIEPISCOPI ALEXANDRIÆ**

# EXPOSITIO FIDEI.

1. Credimus in unum non genitum Deum, Patrem omnipotentem, omnium effectorem visibilium et invisibilium, qui a se ipso habet ut sit: et in unum unigenitum Verbum, Sapientiam, Filium, ex Patre sine initio et ab æternitate genitum, Verbum vero non prolatum vel internum [3], non aliquid ex perfecto effluens, aut ex impatibili natura sectum vel projectum, sed Filium per se perfectum, viventem et agentem, veram Patris imaginem, honore et gloria parem: hæc est enim, inquit, voluntas Patris, *Ut quemadmodum Patrem honorant, ita et Filium honorent* (1): Deum verum ex Deo vero; uti dicit Joannes in catholicis Epistolis: *Et simus in vero*, in Filio ejus Jesu Christo. *Hic est verus Deus et vita æterna* (2): omnipotentem ex omnipotente, omnibus enim, quibus imperat et dominatur Pater, imperat et dominatur similiter Filius, qui totus ex toto et similis Patri existit, ut ipse ait Dominus: *Qui me videt, videt Patrem* (3). Genitus autem est modo inexplicabili et qui comprehendi nequeat. Nam *generationem ejus quis enarrabit* (4)? quod idem est ac si diceretur, nullus. Qui idem cum in fine sæculorum ex Patris sinu descendisset, ex inviolata Virgine Maria nostrum assumpsit hominem, Jesum Christum, cujus propriam voluntati reliquit, ut pro nobis pateretur, quemadmodum ipse ait Dominus: *Nemo tollit animam meam a me: potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam* (5). In quo homine crucifixus et mortuus pro nobis, resurrexit a mortuis, et in cœlos assumptus est. Idem principium viarum nobis creatus (6), cum in terra versaretur, nobis ex tenebris lumen exhibuit, salutem ex errore, vitam ex mortuis, nec non ingressum in paradysum, ex quo Adam ejectus fuerat, et in quem idem rursus per latronem ingressus est, quomadmodum ait Dominus: *Hodie mecum eris in paradiso* (7), in quem etiam introivit ipse Paulus. Ascensum quoque in cœlum nobis paravit, quo præcursor pro nobis intravit Dominicus homo, in quo vivos et mortuos est judicaturus.

2. Credimus similiter in Spiritum sanctum, qui omnia scrutatur etiam profunda Dei (8). Dogmatis autem omnibus quæ his contraria fuerint, anathema dicimus. Neque enim Filio Patrem agnoscimus, qui unius sit substantiæ, non vero consubstantialis, ut volunt Sabelliani, qui hoc pacto Filium penitus tollunt. Neque etiam patibile corpus, quod propter totius mundi salutem gestavit, attribuimus Patri: neque tres hypostases per seipsas divisas, ut in hominibus pro natura corporum accidit, fas est in Deo cogitare, ne, ut gentes, deorum multitudinem inducamus; sed sicut fluvius, qui ex fonte genitus, ab eodem non separatur, quamvis duæ sint illorum figuræ duove nomina. Siquidem neque Pater est Filius, neque Filius est Pater; nam Pater, Filii Pater est, et Filius, Patris est Filius. Ut enim fons non est fluvius, neque fluvius est fons, sed uterque una et eadem est aqua, quæ ex fonte permanat in fluvium; sic divinitas ex Patre in Filium absque fluxione et divisione diffunditur. Hinc dicit Dominus: *Ex Patre exivi et venio* (9). Apud Patrem autem semper is est, qui est in sinu Patris: nec unquam sinus Patris Filii divinitate est exinanitus, namque ait: *Ego eram apud eum componens* (10). Nec vero sentimus creatum ut factum, aut ex nihilo esse rerum omnium creatorem Deum, Dei Filium, ex existente existentem, ex solo solum, cui ab æternitate ex Patre par gloria et virtus simul ingenita est: nam qui videt Filium, videt et Patrem (11). Nempe omnia per Filium creata sunt: at non ipse res est creata, uti his verbis docet Paulus: *Quia in ipso creata sunt omnia, et ipse est ante omnia* (12). Non autem dicit eum ante omnia creatum esse, sed esse ante omnia. Hoc igitur verbum, creatum esse, de omnibus quidem dicitur: sed esse ante omnia soli utique Filio congruit.

3. Ille itaque fetus est natura perfectus ex perfecto, ante omnes colles genitus, hoc est, ante omnem naturam ratione et intelligentia præditam, quemadmodum alibi Paulus eum vocat *primogenitum omnis creaturæ* (13). Verum cum primogenitum dixit, illum non creatum esse, sed fetum esse Patris significavit. Siquidem alienum est ab ejus divinitate, rem creatam ipsum dici. Omnia enim a Patre per Filium creata sunt: solus autem Filius ab æternitate ex Patre genitus est, unde Deus Verbum primogenitus est omnis creaturæ, immutabilis ex immutabili. Itaque corpus quod quidem propter nos assumpsit, res creata est, de quo dicit Jeremias juxta Septuaginta interpretum editionem: *Dominus creavit nobis in plantationem salutem novam, in qua salute homines circumibunt* (14). Interprete autem Aquila: *Creavit Dominus novum in femina*. Creata porro nobis in plantationem salus nova et non antiqua, nobis et non ante nos, Jesus est, qui quatenus Salvator, factus est homo, quæ quidem vox, *Jesus*, aliquando salus, aliquando Salvator redditur. Est autem ex Salvatore salus, ut ex lumine illuminatio. Itaque nova ex Salvatore creata salus, ut loquitur Jeremias, nobis salutem novam creavit, vel, ut vertit Aquila, *Creavit Dominus novum in femina*, id est in Maria. Nihil enim novum in femina creatum est, nisi Dominicum corpus, quod Maria virgo absque concubitu peperit, ut ex persona Jesu in Proverbiis legitur: *Dominus creavit me initium viarum suarum in opera sua* (15). Non dicit, ante opera creavit me, ne quis id ad divinitatem Filii referret.

4. Utrumque ergo illud de re creata dictum, de Jesu secundum corpus scriptum est. Siquidem principium viarum creatus est Dominicus homo, quem nobis nostræ salutis procurandæ causa exhibuit. Nam per ipsum habemus accessum ad Patrem (16): ipse enim est via quæ nos ad Patrem ducit. Via autem corporeum quiddam est quod oculis cernitur, estque ipse Dominicus homo. Omnia ergo creavit Verbum Dei, quod ipsum non creatum est, sed genitum. Namque nulla res creata aliquid æquale vel simile sibi ipsi potest creare: sed Patris est generare, et artificis creare. Itaque res facta et creata est corpus, quod propter nos gestavit Dominus, *Quod gentium nobis est*, ut ait Paulus, *a Deo sapientia et sanctificatio et justitia et redemptio* (17); quamvis ante nos atque rem quamlibet creatam et fuerit et sit Verbum, Patris sapientia [27]. Sanctus autem Spiritus qui a Patre procedit, semper est in manibus Patris mittentis, et ferentis Filii, per quem scilicet omnia replevit. Pater igitur qui ex seipso esse, ut ita loquar, continet, Filium, uti diximus,

genit, non creavit, non secus ac fluvium ex fonte, germen ex radice, et splendorem ex luce, quæ individua esse, natura ipsa agnoscit. Per ipsum autem sit Patri gloria, potestas et majestas ante omnia sæcula, et in omnia sæcula sæculorum. Amen.

## Apparatus Criticus:

[1] Seguer, Τοῦ αὐτοῦ... ἔκθεσις πίστεως. Regius, Τοῦ αὐτοῦ ἔκθεσις μεγάλου Ἀθανασίου πίστεως

[2] Seguerianus, γεγεννημένον.

[3] Hæc in Eusebianos dicta esse videntur. qui fidei Nicænæ ob vocem ὁμοούσιον subscribere renuebant. Ἐπεὶ γὰρ, ut scribit Socrates *Histor. eccles.* lib. I, c. 8, ἔφασαν ὁμοούσιον εἶναι ὃ ἔκ τινός ἐστιν ἢ κατὰ μερισμὸν ἢ κατὰ ῥεῦσιν ἢ κατὰ προβολήν • κατὰ προβολήν μὲν ὡς ἐκ ῥιζῶν βλάστημα, κατὰ δὲ ῥεῦσιν ὡς οἱ πατρικοὶ παῖδες, κατὰ μερισμὸν δὲ ὡς βώλου χρυσίδες δύο ἢ τρεῖς • οὐδὲν δὲ τούτων ἔστιν ὁ Υἱός, διὰ τοῦτο οὐ συγκατατίθεσθαι τῇ πίστει ἔλεγον. Id est, *Nam quoniam consubstantiate illud esse aiebant quod ex alio est vel partitione, vel fluxu, vel projectu: projectu quidem ut ex radicibus germina: fluxu ut ex parentibus liberi: partitione vero ut ex auri massa duæ vel tres phialæ: nullo porro horum modo Filium Dei esse, idcirco in eam fidem se consentire non posse asseverabant.* Notandum tamen auctores mediæ et infimæ ætatis voce προβολή uti ad significandam processionem Spiritus sancti; ipsumque Joannem Damascenum, Patrem appellare προβολέα τοῦ ἀγίου Πνεύματος, ut videre est lib. I *Orthod. fid.*, c. 9 et 13.

[4] Gobler. et Felckm. 1 anon., post εἰκόνα τοῦ Πατρὸς, omissis interjectis, statim subdunt, ἵνα καθὼς τιμῶσι τὸν Πατέρα, etc. Ibid. Reg. post καθὼς addit φησί

[5] Gobler. et Felckm. 1 anon., ἐν τῇ Καθολικῇ. Mox Reg., ἐν τῷ ἀληθινῷ αὐτοῦ Υἱῷ Ἰησοῦ Χριστοῦ ut et habent aliqui mss. Novi Testamenti edit. Oxon. 1675, qui tamen Υἱῷ ante αὐτοῦ præmittunt. Paulo post art. ἢ post ζωή deest in Seguer.

[6] Sic Reg. Gobler. et Felckm. 1 anon qui tamen duo ultimi, καὶ ὁ Υἱός, inter ἄρχει et καὶ κρατεῖ interponunt. Alii mss. et editio Commel. καὶ ὁ Υἱός omittunt.

[7] Sic Seguer. et versio Græca Isaiæ. Editi, αὐτῷ. Quæ mox sequuntur, refert Facundus Hermianensis lib. XI *Pro defensione trium capitulor.*, cap. 2, his verbis: *Dicit itaque idem beatus Athanasius in expositionem Symboli: Qui in fine sæculorum descendens ex sinu Patris, ex immaculata Virgine Maria nostrum assumpsit hominem Jesum Christum, quem pro nobis passioni tradidit.*

[8] Sic Regius ms. In aliis vero et editis καὶ deest. Quæ sequuntur, habet Facundus eodem loco his verbis: *Principium viarum conditibus nobis est in terra, quas (forte in qua) nobis ostendit de tenebris lumen, salutem ex errore, vitam ex mortuis, introitum ad paradysum, de quo exclusus est Adam, in quem iterum intravit per latronem, sicut dixit Dominus: Hodie mecum eris in paradiso (Luc. XXIII, 43), quo et Paulus intravit, ascensum in cœlum quo præcursor pro nobis ingressus est Dominicus homo, in quo iudicaturus est vivos et mortuos.*

[9] Seguer. ἐκβέβλητο. Mox Gobler. et Felckm. 1 anon ὡς ἔφη ὁ Κύριος.

[10] Καὶ abest a Seguer. Gobler. et Felckm. 1 anon.

[11] Gobler. et Felckman., ταῦτα. Mox Reg. et Seguer. Υἱοπάτορα habent: alii vero et editi, Υἱοπάτερα.

[12] Seguer. πολυθείαν. Id. Mox, γεγεννημένος.

[13] Ἐστὶ hic et mox abest a Gobleriane et Felckmanni 1 anonymo

[14] Reg., τυχόν, mendose.

[15] In mss. Reg. et Seguer. particula καί, quam hic alii et editi addunt, nulla est.

[16] Sic mss. Seguer. et Reg. quos ipsi vidimus, atque etiam editi. Nullam quoque hic mss. discrepantiam affert Felckmannus. Nannius sic hunc locum reddit: *cui ut ab æterno ex Patre genito par gloria et potestas.* An forte ὧ pro ὡς legerit? Nos ita vertimus quasi ὧ legendum esset: nam ex particula ὡς nullus rectus sensus, ut nobis quidem videtur, elici potest. Nostram autem conjecturam non parum confirmant quæ subjiciuntur verba, Ὁ γὰρ ἑωρακῶς τὸν Υἱὸν, etc. *Nam qui videt Filium, videt et Patrem.* Inde enim clarum est hic significari, Filio ex Patre similem adeo gloriam et virtutem esse ab æternitate genitam, ut qui viderit Filium, viderit simul et Patrem.

[17] Αὐτὸν ὁ Παῦλος abest a Gobler. et Felckm. 1 anon.

[18] Seguer. omittit εἰπών. Gobler. et Felckm. 1 anon., omisso εἰπών, δηλῶν habent. In Reg. pro δηλοῖ, δηλῶν legitur.

[19] Sic Regius, Seguer. Gobler. et Felckm. 1 anon. At alii cum editis τό omittunt: editique præteria δι' ἡμᾶς post ἐφόρσεσεν habent.

[20] Ἑρμηνευτῶν deest in Gobler. et Felckm. 1 anon. Hic porro locus sic in Hebræo legitur:

: אבד חסובב בקרב באדח ידש יהוה בדא

id est, *Creavit Deus novum in terra, femina circumdabit virum.*

[21] Sic Seguer. Cæteri vero et editi, σωτηρίας καινή, mendose.

[22] וישו, unde nomen Jesus a verbo, ושי, proprie quidem est salus: at nomen proprium inde deductum recte *Salvator* vertitur. Hinc Hieronymus lib. 1 *Commentarior. In Matth.: Jesus Hebræo sermone Salvator dicitur.* Hunc locum Facundus Hermian. loco supra laudato his verbis refert: *Ea vero salus, quæ nobis condita est ad plantationem nostram, nova est et non vetus, nobis et non eis, qui ante nos. Jesus qui juxta Salvatorem factus est homo, qui interpretatur pastor, salus, interdum etiam Salvator.* Hæc ibi perperam e Græco reddita.

[23] Goblerianus et Felckm. primus anonymous τοῦ Υἱοῦ.

[24] Basiliensis ms. ὦν

[25] Sic Seguer. Gobler. et Felckm. 1 anon. Cæteri vero et edit post ὁδὸς addunt καθὼς λέγει, Ἐγὼ εἶμι ἡ ὁδὸς, et præterea Reg. ante καθὼς habet καὶ ἡ ἀλήθεια. Ibid. Seguer. ἡμᾶς habet: cæteri et editi ὑμᾶς, nec observant Felckmannus an ἡμᾶς legatur in Gobler. et 1, ut vocat, anonymo, quemadmodum utique legi debet.

[26] Regius, οὔν, omisso καὶ sequente. Idem Seguerianus, Goblerianus, et Felckmann 1 anonymus, habent τὸ δ' δι' ἡμᾶς. Cæteri et editi τὸ omittunt. Mox hæc verba, ὁ Κύριος, ὃ ἐγεννήθη ἡμῖν, desunt in Regio ms. Ibidem Basiliensis habet ἐγεννήθη.

[27] Similia habentur in epistola de sententia Dionysii.

[28] Reg. ὁ συνέχων. Editio Commel. et 6 mss. Felckm. mendose habent, συνέχου. Mox Seguer., ὡς ἔφημεν.

[29] Gobl. et Felckm. 1 anonym., κράτος εἰς τοὺς αἰῶνας. Ἀμήν. In fine τῶν αἰῶνων deest in Regio ms.

## Citati de Sacra Biblia

- (1) Joan. V, 23.
- (2) I Joan. V, 20.
- (3) Joan. XIV, 9.
- (4) Isa. LIII, 8.
- (5) Joan. X, 18.
- (6) Prov. VIII, 22.
- (7) Luc. XXIII, 43.
- (8) I Cor. II, 10.
- (9) Joan. XVI, 28.
- (10) Prov. VIII, 30.
- (11) Joan. XIV, 9.
- (12) Coloss. I, 16.
- (13) Coloss. I, 15.
- (14) Jerem. XXXI, 22.
- (15) Prov. VIII, 22.
- (16) Ephes. II, 18.
- (17) I Cor. I, 30.
- (18) Matth. XI, 27.

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