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In Illud: Omnia mihi tradita sunt a Patre

A Homily on Matthew 11:27

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**

EΙΣ ΤΟ,

Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει [1], τίς ἐστὶν ὁ Υἱὸς εἰ μὴ ὁ Πατήρ· καὶ τίς ἐστὶν ὁ Πατήρ εἰ μὴ ὁ Υἱὸς, καὶ ὧ̃ εἰάν βούληται ὁ Υἱὸς ἀποκαλύψαι.

1. Καὶ τοῦτο οὐ νοήσαντες οἱ τῆς αἰρέσεως Ἀρείου Εὐσέβιος τε καὶ οἱ σὺν αὐτῷ, ἀσεβοῦσιν εἰς τὸν Κύριον· φασὶ γάρ· Εἰ τὰ πάντα παρεδόθη (πάντα λέγοντες τὴν κυριότητα τῆς κτίσεως), ἦν ποτε, ὅτε οὐκ εἶχεν αὐτά. Εἰ δὲ οὐκ εἶχεν, οὐκ ἔστιν ἐκ τοῦ Πατρός· Εἰ γὰρ ἦν, εἶχεν ἂν αὐτά ἀεὶ ἐξ αὐτοῦ ὦν, καὶ χρεῖαν οὐκ εἶχε τοῦ λαβεῖν αὐτά. Ἀλλὰ καὶ [2] ἐκ τούτου μάλλον ἡ ἄνοια αὐτῶν ἐλεγχθήσεται. Οὐ γὰρ τοῦ ἄρχειν τῆς κτίσεως, ἢ τοῦ ἐπιστατεῖν τῶν ποιημάτων, σημαντικόν ἐστὶ τὸ ῥητὸν, ἀλλὰ τινα νοῦν τῆς οἰκονομίας δηλῶσαι θέλει. Εἰ γὰρ, ὅτε ἔλεγε, παρεδόθη αὐτῷ, δηλῶν [3] ὅτι πρὸ τοῦ λάβειν, κενὴ ἦν ἡ κτίσις τοῦ Λόγου. Καὶ ποῦ τὸ, *Τὰ πάντα ἐπ' αὐτῷ*

συνέστηκεν; Εἰ δέ, ἅμα τῷ γενέσθαι τὴν κτίσιν, παρεδόθη αὐτῷ πᾶσα [4]. χρεία οὐκ ἦν παραδόσεως· πάντα γὰρ δι' αὐτοῦ ἐγένετο, καὶ περιττὸν τὸ παραδίδοσθαι τῷ Κυρίῳ ταῦτα, ὧν αὐτός ἐστι δημιουργός. Κύριος γὰρ ἦν τῶν γινομένων ἐν τῷ ποιεῖν αὐτά. Ἀλλὰ καὶ εἰ [5] μετὰ τὸ γενέσθαι παρεδόθη αὐτῷ, σκόπει τὸ ἄτοπον. Εἰ γὰρ παρεδόθη, καὶ ἀνεχώρησεν ὁ Πατὴρ λαβόντος τούτου· καὶ κινδυνεύομεν εἰς τὰς τιμῶν μυθολογίας ἐμπεσεῖν, ὅτι, τούτῳ παραδοῦς, αὐτὸς ἀπέστη. Ἦ εἰ τοῦ Υἱοῦ ἔχοντος, ἔχει καὶ ὁ Πατὴρ, ἔδει μὴ εἰπεῖν, *παρεδόθη*, ἀλλ' ὅτι προσελάβετο κοινῶν, ὡς Παῦλος τὸν Σιλουανόν. Ἀλλὰ καὶ μᾶλλον ἄτοπον τοῦτο· οὐ γὰρ ἐνδεὴς ὁ Θεός, οὐδὲ διὰ χρείαν προσελάβετο τὸν Υἱὸν εἰς βοήθειαν· ἀλλὰ, Πατὴρ ὢν τοῦ Λόγου, πάντα δι' αὐτοῦ ποιεῖ, καὶ οὐ παραδίδωσιν αὐτῷ κτίσιν, ἀλλὰ δι' αὐτοῦ καὶ ἐν αὐτῷ τῆς κτίσεως προνοεῖ, ὥστε μηδὲ στρουθίου ἄνευ τοῦ Πατρὸς πεσεῖν εἰς τὴν γῆν, μηδὲ τὸν χόρτον ἀμφιένυσθαι ἄνευ τοῦ Θεοῦ, ἀλλὰ καὶ ἐργαζομένου τοῦ Πατρὸς, ἐργάζεσθαι καὶ τὸν Υἱὸν ἕως ἄρτι. Οὐκοῦν τῶν ἀσεβῶν τὸ φρόνημα μάταιον. Οὐ γὰρ, ὡς νοοῦσιν, ἔστιν, ἀλλὰ τῆς κατὰ σάρκα οἰκονομίας ἐστὶ δηλωτικὸν τὸ ῥητόν.

2. Ἐπειδὴ γὰρ ἤμαρτε καὶ πέπτωκεν ὁ ἄνθρωπος, καὶ πεσόντος αὐτοῦ τὰ πάντα τετάρακται, ὁ θάνατος ἴσχυεν ἀπὸ Ἀδάμ μέχρι Μωϋσέως [6], ἡ γῆ κεκατήραται, ὁ ἄδης ἠνοίγη, ὁ παράδεισος ἐκλείσθη, ὁ οὐρανὸς ἐθυμώθη, καὶ τέλος ἐφθάρη ὁ ἄνθρωπος καὶ ἀπεκτηνώθη, ὁ δὲ [7] διάβολος ἐνήλλετο καθ' ἡμῶν. Τότε δὴ ὁ Θεὸς φιλόανθρωπος ὢν καὶ μὴ θέλων ἀπολέσθαι τὸν κατ' εἰκόνα ἄνθρωπον, ἔλεγε· *Τίνα ἀποστελεῶ, καὶ τίς πορεύεται;* Πάντων τε σιωπῶντων, ὁ Υἱὸς ἔλεγεν· *Ἰδοὺ ἐγώ, ἀποστείλόν με*· καὶ διή τότε λέγων, *βάδιζε*, παρέδωκεν αὐτῷ τὸν ἄνθρωπον, ἵνα γένηται αὐτὸς ὁ Λόγος σὰρξ, καὶ παραλαβὼν τὴν σάρκα κατὰ πάντα διορθώσῃται. Παρεδόθη γὰρ αὐτῷ, ὡς ἰατρῷ, θεραπεῦσαι τὸ δῆγμα τοῦ ὄφους· ὡς ζωῆ, ἀνεγείρει τὸ νεκρὸν [8]· ὡς φωτὶ, καταυγάσαι τὸ σκότος· καὶ λόγῳ ὄντι, ἀνακαινίσαι τὸ λογικόν. Ὡς γοῦν παρεδόθη αὐτῷ τὰ πάντα, καὶ γέγονεν ἄνθρωπος, εὐθὺς διορθώθη καὶ ἐτελειώθη τὰ ὅλα· ἡ γῆ ἀντὶ κατάρως εὐλόγηται, ὁ παράδεισος ἠνοίγη τῷ ληστῇ [9], ὁ ἄδης ἔπηξε, καὶ τὰ μνημεῖα ἠνοίγη, ἐγειρομένων τῶν νεκρῶν, αἱ πύλαι τοῦ οὐρανοῦ ἐπήρθησαν, ἵν' ὁ ἐξ Ἐδῶμ παραγένηται. Ἀμέλει τὸ πῶς παρεδόθη αὐτῷ πάντα, σημάων ἕθλων αὐτὸς ὁ Σωτὴρ, ἐπήγαγεν εὐθὺς [10], ὡς ὁ Ματθαίος φησὶ· *Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς*· παρεδόθητε γὰρ μοι, ἵνα κοπιᾶσαντας [11] ἀναπαύσω, καὶ νεκρωθέντας ζωοποιήσω. Συνάδει δὲ τούτῳ καὶ τὸ παρὰ τῷ Ἰωάννῃ κείμενον· *Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*. Δέδωκε γὰρ, ἵν' ὡς περ δι' αὐτοῦ τὰ πάντα γέγονεν, οὕτως ἐν αὐτῷ τὰ πάντα ἀνακαινισθῆναι δυναθῆ. Οὐ γὰρ, ἵν' ἐκ πτωχοῦ πλούσιος γένηται, παρεδόθη αὐτῷ [12], οὐδ' ἵνα, ὡς μὴ ἔχων ἐξουσίαν, λάβῃ ἐξουσίαν, παρέλαβε τὰ πάντα, μὴ γένοιτο! ἀλλ' ἵνα μᾶλλον, ὡς Σωτὴρ, τὰ πάντα διορθώσῃται [13]. Ἐπρεπε μὲν γὰρ τὴν μὲν ἀρχὴν τῆς δημιουργίας δι' αὐτοῦ γενέσθαι εἰς τὸ εἶναι αὐτὰ, τὴν δὲ διόρθωσιν ἐν αὐτῷ, ἐχουσῶν διαφορὰν τῶν λέξεων. Ἐν ἀρχῇ μὲν γὰρ δι' αὐτοῦ γέγονεν εἰς τὸ εἶναι· ὕστερον δὲ, πεσόντων πάντων, γέγονεν ὁ Λόγος σὰρξ, καὶ ἐνεδύσατο αὐτήν, ἵν' ἐν αὐτῷ τὰ ὅλα κατορθωθῆ. Πάσῃ γὰρ αὐτὸς ἡμᾶς ἀνέπαυσε [14], καὶ πειῶν αὐτὸς ἡμᾶς ἔτρεφε, καὶ εἰς τὸν ἄδην καταβαίνων ἡμᾶς ἀνέφερε. Τότε γοῦν γινομένων πάντων πρόσταγμα ἦν τὸ γενέσθαι, οἷον τὸ, *ἐξαγαγεῖν*, καὶ, *γενέσθω*· ἐπὶ δὲ τῆς διορθώσεως παραδοθῆναι πάντα ἔπρεπε, ἵν' αὐτὸς γένηται ἄνθρωπος, καὶ ἐν αὐτῷ τὰ πάντα ἀνακαινισθῆ. Ἐν αὐτῷ γὰρ ὢν ὁ ἄνθρωπος, ἐζωοποιεῖτο· διὰ τοῦτο γὰρ συνεπλάκη ὁ Λόγος τῷ ἀνθρώπῳ, ἵνα ἡ κατὰρὰ μηκέτι ἰσχύση κατὰ τοῦ ἀνθρώπου. Διὰ τοῦτο γὰρ καὶ ἐν ἐβδομηκοστῷ πρώτῳ ψαλμῷ τοὺς ἀξιοῦντάς φασι [15] τὸν Θεὸν περὶ τοῦ ἀνθρωπείου γένους, Ὁ Θεός, *τὸ κρίμα σου τῷ βασιλεῖ δός*, ἵνα καὶ τὸ καθ' ἡμῶν κρίμα τοῦ θανάτου, ὅπερ ἦν καθ' ἡμῶν, παραδοθῆ τῷ Υἱῷ, καὶ λοιπὸν αὐτὸς ἐν αὐτῷ αὐτὸ ἐξαφανίσῃ, ἀποθανῶν ὑπὲρ ἡμῶν. Τοῦτο γὰρ σημαίνων καὶ αὐτὸς ἔλεγεν ἐν τῷ ὀγδοηκοστῷ ἐβδόμῳ ψαλμῷ· *Ἐπ' ἐμὲ ἐπεστηρίχθη ὁ θυμός σου*. Τὸν γὰρ καθ' ἡμῶν θυμὸν αὐτὸς ἐβάσταζεν, ὡς [16] καὶ ἐν τῷ ἑκατοστῷ τριακοστῷ ἐβδόμῳ φησὶ· *Κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ*.

3. Οὕτω μὲν οὖν πάντα παραδεδοῦσθαι τῷ Σωτῆρι νοεῖν ἔξεστι, καὶ εἰ δεῖ νοήσαντα πάλιν εἰπεῖν [17], παραδέδοται αὐτῷ ἅπερ οὐκ εἶχεν. Οὐ γὰρ ἦν ἄνθρωπος πρὸ τούτου, ἀλλὰ γέγονε διὰ τὸ σῶσαι τοῦτον. Καὶ οὐκ ἦν ἐν ἀρχῇ σὰρξ ὁ Λόγος, ἀλλ' ὕστερον γέγονε σὰρξ, ἐν ἧ καὶ τὴν πρὸς ὑμᾶς ἔχθραν διήλλαξε κατὰ τὸν Ἀπόστολον, καὶ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι κατήργησεν, ἵνα τοὺς δύο κτίσῃ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι πρὸς τὸν Πατέρα. Ἄ μέντοι ἔχει ὁ Πατὴρ, ταῦτα [18] καὶ τοῦ Υἱοῦ ἐστίν, ὡς ἐν τῷ Ἰωάννῃ φησὶ· *Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστι*, πάνυ γε καλῶς ἐχόντων τῶν ῥημάτων. Ὅτε μὲν γὰρ ὅπερ οὐκ ἦν ἐγένετο, παραδίδοται αὐτῷ τὰ πάντα· ὅτε δὲ τὴν πρὸς τὸν Πατέρα ἐνόητα σημάων βούλεται, οὐ κρύπτει, ἀλλὰ διδάσκει λέγων· *Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστι*. Καὶ τὴν ἀκρίβειαν χρῆθαι θαυμάζειν τοῦ λόγου. Οὐ γὰρ εἶρηκε, *Πάντα ὅσα ἔχει ὁ Πατὴρ*, δέδωκέ [19] μοι, ἵνα μὴ, ὡς ποτε μὴ ἔχων, δειχθῆ· ἀλλ' ὅτι ἐμά ἐστίν. Ὅντων γὰρ ἐν τῇ τοῦ Πατρὸς ἐξουσίᾳ τούτων, ἔστιν ὁμοίως ἐν τῇ τοῦ Υἱοῦ. Τί δὲ ἔχει ὁ Πατὴρ, ἐξεταστέον πάλιν. Εἰ μὲν γὰρ τὴν κτίσιν σημαίνει, οὐδὲν ἄρα εἶχε πρὸ τῆς κτίσεως, καὶ φαίνεται προσλαμβάνων ἀπὸ τῆς κτίσεως. Ἀλλὰ μὴ γένοιτο τοῦτο νοεῖν! Ὡς γὰρ ἐστίν αὐτὸς πρὸ τῆς κτίσεως, οὕτω καὶ πρὸ τῆς κτίσεως ἔχει ἅπερ ἔχει, ἅτινα καὶ τοῦ Υἱοῦ εἶναι πιστεύομεν. Εἰ γὰρ ἐν τῷ Πατρὶ ὁ Υἱός, ἄρα ἂν τὰ πάντα, ὅσα ἔχει ὁ Πατὴρ, τοῦ Υἱοῦ ἐστίν. Ἀνατρέπον δὲ τὸ ῥητόν ἐστι τοῦτο τὴν τῶν κακοδόξων πονηρίαν λεγόντων· «Εἰ πάντα παραδέδοται τῷ Υἱῷ, ἄρα πέπαυται ὁ Πατὴρ τῆς τῶν παραδοθέντων ἐξουσίας, ἐπειδὴ κατέστησεν ἀνθ' ἑαυτοῦ τὸν Υἱόν· *Καὶ γὰρ ὁ Πατὴρ οὐδένα κρίνει, πᾶσαν δὲ τὴν κρίσιν δέδωκε τῷ Υἱῷ*.» Ἀλλ' ἐμφραττέσθω τὰ στόματα τῶν λαλούντων τὰ ἄδικα· οὐ γὰρ, ἐπειδὴ πᾶσαν τὴν κρίσιν δέδωκε τῷ Υἱῷ, αὐτὸς τῆς δεσποτείας ἐψίλωται· οὐδ' ὅτι πάντα παραδέδοσθαι τῷ Υἱῷ παρὰ τοῦ Πατρὸς εἴρηται, αὐτὸς οὐκ ἔστιν ἐπὶ πάντων· χωρίζοντων δὲ σαφῶς τὸν Μονογενῆ τοῦ Θεοῦ τὸν ἀχώριστον [20] τῆ φύσει, εἰ καὶ τοῖς λόγοις οὗτοι μεμνηότες χωρίζουσιν, οὐ νοοῦντες οἱ δυσσεβεῖς, ὡς οὐκ ἂν χωρισθεῖν ποτὲ τὸ φῶς τοῦ ἡλίου, ἀλλ' ἔστιν ἐν αὐτῷ φυσικῶς. Ἀπὸ γὰρ τῶν ἐν χερσὶ καὶ [21] συνήθων εἰκόνοι πτωχῆ χρησαμένους, τὸ νοοῦμενον παραστήσαι τῷ λόγῳ δεῖ, ἐπειδὴ τολμηρὸν ἐμβατεύειν τὴν ἀπερινώθητον φύσιν.

4. Ὡς οὐκ ἂν τοίνυν ποτὲ τὸ ἐξ ἡλίου φῶς τὴν οἰκουμένην καταλάμπων χωρὶς αὐτοῦ περιλάμπει δυνατὸν νοηθῆναι παρὰ τοῖς ἐρρωμένοις τὸν νοῦν, ἐπειδὴ ἤνωται τῇ φύσει τοῦ ἡλίου τὸ ἐξ αὐτοῦ φῶς, καὶ ὡς εἰ λέγοι τὸ φῶς· Πάντα καταλάμπειν παρείληφα παρὰ τοῦ ἡλίου, καὶ πάντα αὖξιν καὶ ἐνισχύειν διὰ τῆς ἐν ἐμοὶ θερμότητος· οὐ χωρίζειν τις μεμηνῶς νοήσει τὴν τοῦ ἡλίου ὀνομασίαν τῆς ἐξ αὐτοῦ φύσεως, ἢ ἐστὶ τὸ φῶς· οὕτω νοεῖν εὐσεβὲς καὶ τὴν θείαν οὐσίαν τοῦ Λόγου ἠνωμένην φύσει τῷ ἑαυτοῦ Πατρὶ. Καὶ γὰρ τὸ ἐν χειρὶ ῥητὸν τὴν σαφήνειαν παρέξει τοῦ ζητουμένου σαφεστάτην, εἰπόντος τοῦ Σωτῆρος· *Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστιν*, ὃ δηλοῖ αὐτὸν ἀεὶ εἶναι σὺν τῷ Πατρὶ· τὸ γὰρ, *ὅσα ἔχει*, τὴν δεσποτείαν κρατεῖν δείκνυσι τὸν Πατέρα· τὸ δὲ, *ἐμά ἐστι*, τὴν ἀχώριστον ἔνωσιν. Ἀνάγκη τοίνυν νοεῖν ἡμᾶς ὅτι ἔστιν ἐν τῷ Πατρὶ τὸ αἰδίον, τὸ αἰώνιον, τὸ ἀθάνατον· ἔστι δὲ ἐν αὐτῷ οὐχ ὡς ἀλλότρια αὐτοῦ, ἀλλ' ὡς ἐν πηγῇ ἐστὶν ἐν αὐτῷ ἀναπαυόμενα καὶ ἐν τῷ Υἱῷ. Ὅταν τοίνυν περὶ Υἱοῦ νοεῖν ἐθέλης [22] μαθῶν τίνα ἐστὶ τὰ ἐν τῷ Πατρὶ, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι πίστευε. Εἰ μὲν οὖν κτίσμα ἐστὶν ὁ Πατὴρ ἢ ποίημα, ἔστι ταῦτα καὶ ἐν τῷ Υἱῷ· καὶ εἰ θεμιτὸν εἰπεῖν ἐπὶ τοῦ Πατρὸς, ἦν ποτε, ὅτε οὐκ ἦν, ἢ ἐξ οὐκ ὄντων· λεγέσθω τοῦτο καὶ ἐπὶ τοῦ Υἱοῦ. Εἰ δὲ ἀσεβὲς ἐστὶ ταῦτα λέγειν ἐν τῷ Πατρὶ εἶναι, ἀσεβὲς ἔστω καὶ ἐν τῷ Υἱῷ ταῦτα νοεῖν. Τὰ γὰρ τοῦ Πατρὸς, ταῦτα τοῦ Υἱοῦ ἐστὶν. Ὁ γὰρ τιμῶν τὸν Υἱὸν τιμᾶ τὸν Πατέρα τὸν πέμψαντα αὐτὸν, καὶ ὁ δεχόμενος τὸν Υἱὸν, δέχεται σὺν αὐτῷ τὸν Πατέρα· ὁ γὰρ ἔωρακώς τὸν Υἱὸν ἔωρακε τὸν Πατέρα. Ὡς οὖν οὐκ ἔστι κτίσμα ὁ Πατὴρ, οὕτως οὐδὲ ὁ Υἱός [23]· καὶ ὡς οὐκ ἔστιν εἰπεῖν ἐπ' αὐτοῦ, ἦν ποτε, ὅτε οὐκ ἦν, ἢ ἐξ οὐκ ὄντων· οὕτως οὐχ ἀρμόζει, οὐδ' ἐπὶ τοῦ Υἱοῦ λέγειν τὸ αὐτό. Ἀλλὰ μᾶλλον ὡς ἐν τῷ Πατρὶ τὸ αἰδίον, τὸ ἀθάνατον, τὸ ἀεὶ, τὸ μὴ κτίσμα· οὕτω καὶ περὶ Υἱοῦ φρονεῖν ἀκόλουθον. Κατὰ γὰρ τὸ γεγραμμένον, *Καθὼς ὁ Πατὴρ ζωὴν ἔχει ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ*. Δέδωκε δὲ εἴρηκεν, ἵνα τὸν διδόντα Πατέρα δεῖξῃ. Ὡς δὲ ἐν τῷ Πατρὶ, οὕτω καὶ ἐν τῷ Υἱῷ ἐστὶν ἡ ζωὴ, ἵνα τὸ ἀδιαίρετον καὶ αἰδίον διδάξῃ. Διὰ τοῦτο γὰρ καὶ ἀκριβῶς εἴρηκεν, Ὅσα ἔχει ὁ Πατὴρ, ἵνα, καὶ ὧδε λέγων τὸν Πατέρα, μὴ καὶ αὐτὸς Πατὴρ νομισθῇ. Οὐ γὰρ εἴρηκεν, Ἐγὼ εἰμι ὁ Πατὴρ, ἀλλ' , *Ὅσα ἔχει ὁ Πατὴρ*.

5. Πατὴρ μὲν γὰρ, ὧ Ἀρειανοὶ, παρὰ τοῦ Πατρὸς χρηματίζοι ὁ μονογενὴς Υἱὸς αὐτοῦ, οὐ μὴν ὡς ὑμεῖς πλανώμενοι ἴσως ἂν ὑπολάβοιτε, ἀλλ' Υἱὸς μὲν τοῦ γεννήσαντος Πατρὸς, πατὴρ δὲ τοῦ μέλλοντος αἰῶνος. Δεῖ γὰρ ὑμῶν πάσας τὰς ὑπονοίας περιελεῖν. Φησὶ γοῦν διὰ τοῦ προφήτου· *Ἐγεννήθη ἡμῖν Υἱός, καὶ ἐδόθη ἡμῖν, οὐ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος, Θεὸς ἰσχυρὸς, ἐξουσιαστής, πατὴρ τοῦ μέλλοντος αἰῶνος*. Οὐκοῦν καὶ πατὴρ τοῦ μέλλοντος αἰῶνος ὁ Μονογενὴς, καὶ Θεὸς ἰσχυρὸς, καὶ ἐξουσιαστής ὁ Υἱὸς ὑπάρχει τοῦ Θεοῦ· καὶ σαφῶς δέδεικται, ὅτι πάντα, ὅσα ἔχει ὁ Πατὴρ, αὐτοῦ ἐστὶ, καὶ καθὼς ζωὴν δίδωσιν ὁ Πατὴρ, καὶ τῷ Υἱῷ ὁμοίως πάρεστιν οὓς θέλει ζωοποιεῖν [24]. *Ἀκούσονται γὰρ, φησὶ, τῆς φωνῆς τοῦ Υἱοῦ οἱ νεκροὶ, καὶ ζήσονται*. Καὶ ἐν θέλημα Πατρὸς καὶ Υἱοῦ καὶ βούλημα, ἐπεὶ καὶ ἡ φύσις μία καὶ ἀδιαίρετος. Καὶ περισσῶς οἱ Ἀρειανοὶ κόπτουσι ἑαυτοὺς, μὴ νοοῦντες τὸ εἰρημένον πρὸς [25] τοῦ Σωτῆρος ἡμῶν, τὸ, *Πάντα, ὅσα ἔχει ὁ Πατὴρ, ἐμά ἐστιν*. Ἐκ γὰρ τούτου, καὶ ἡ Σαβελλίου ἀνατρέπεται παραφροσύνη, καὶ τῶν νῦν Ἰουδαίων ἐλέγξει τὴν ἄνοιαν. Διὰ γὰρ τοῦτο ζῶν ἔχων ἐν ἑαυτῷ ὁ Μονογενὴς, ὡς ὁ Πατὴρ ἔχει, καὶ μόνος οἶδε τίς ἐστὶν ὁ Πατὴρ, ἐν τῷ Πατρὶ ὦν, καὶ ἔχων ἐν ἑαυτῷ τὸν Πατέρα. Εἰκὼν γὰρ ἐστὶ, καὶ ἀκολούθως, ὡς ἐν εἰκόνι, πάντα τὰ τοῦ Πατρὸς ἐν αὐτῷ [26] ἐστὶ. Σφραγὶς γὰρ ἐστὶν ἰσότυπος ἐν αὐτῷ δεικνύς τὸν Πατέρα, Λόγος ζῶν, ἀληθινός, δύναμις, σοφία, ἀγιασμός, καὶ ἀπολύτρωσις ἡμῶν. *Ἐν αὐτῷ γὰρ καὶ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν*· καὶ, *Οὐδεὶς γινώσκει τίς ἐστὶν ὁ Πατὴρ εἰ μὴ ὁ Υἱός, καὶ τίς ἐστὶν ὁ Υἱός εἰ μὴ ὁ Πατὴρ*.

6. Καὶ πῶς τολμῶσιν οἱ δυσσεβεῖς φλυαρεῖν, ἢ μὴ θέμις, ἄνθρωποι ὄντες, καὶ τὰ ἐπὶ γῆς οὐχ εὐρίσκοντες διηγήσασθαι; Τί δὲ λέγω τὰ ἐπὶ γῆς; τὰ ἑαυτῶν ἡμῖν εἰπάτωσαν, εἰ ἄρα εὐρεῖν δυνηθῶσιν τὴν ἑαυτῶν ἐξιχνίασαι φύσιν. Τολμηροὶ ὄντως καὶ ἀθάδεις, δόξας οὐ τρέμοντες, ἔνθα ἐπιθυμοῦσιν ἄγγελοι παρακῦψαι, καὶ τοσοῦτω καὶ τὴν φύσιν καὶ τὴν τάξιν ἀνώτεροι. Τί γὰρ ἐγγύτερον τῶν χειροβίμῃ ἢ τῶν σεραφίμῃ; καὶ ὅμως οὐδὲ ὄρωντα, ἢ ποσὶν ἐστῶτα, ἀλλ' οὐδὲ γυμνοῖς, κεκαλυμμένοις δὲ ὥσπερ καὶ τοῖς προσώποις τὴν δοξολογίαν προσφέρουσι, ἀπαύστοις τοῖς χεῖλεσιν οὐδὲν ἕτερον ἢ τὴν θείαν καὶ ἄφραστον φύσιν τῇ τρισαγιότητι δοξάζοντα. Καὶ οὐδαμοῦ τις τῶν θεσπεσίων προφητῶν, τῶν μάλιστα καταξιοθέντων τῆς τοιαύτης θεάς, ἀπήγγειλεν ἡμῖν, ὅτι ἐν μὲν τῷ ἄπαξ εἰπεῖν τὸ, *ἄγιος*, μεγάλη τῇ φωνῇ, ἐν δὲ τῷ δευτερώσει, ἦσσαν, ἐν δὲ τῷ τρισσεύσει, ὑποβεβηκότως· καὶ μετὰ τοῦτο τὸν πρῶτον ἀγιασμὸν κυριολογοῦντα, τὸν δὲ δευτερον ὑποτάσσοντα, καὶ τὸν τρίτον κατώτερον τιθέντα. Ἄλλ' ἄπαγε τῆς ἀνοίας τῶν θεοστυγῶν καὶ ἀφρόνων [27]! Ἡ γὰρ πανύμνητος καὶ σεβάσμιος καὶ προσκυνητὴ Τριάς μία καὶ ἀδιαίρετος καὶ ἀσχημάτιστος. Συνάπτεται δὲ ἀσυγχύτως, ὥσπερ καὶ ἀτμήτως ἡ μονὰς χωρίζεται. Τὸ γὰρ τρίτον τὰ τίμια ζῶα ταῦτα προσφέρειν τὴν δοξολογίαν *Ἄγιος, ἄγιος, ἄγιος* λέγοντα, τὰς τρεῖς [28] ὑποστάσεις τελείας δεικνύντα ἐστίν, ὡς καὶ ἐν τῷ λέγειν τὸ [29], *Κύριος*, τὴν μίαν οὐσίαν δηλοῦσιν. Οἱ τοίνυν ἐλασσοῦντες τὸν μονογενῆ τοῦ Θεοῦ Υἱὸν εἰς Θεὸν βλασφημοῦσι, τὴν τελειότητα κακοδοξοῦντες, καὶ ἀτελῆ διαβάλλοντες· καὶ κολάσεως μεγίστης ἑαυτοὺς ὑπευθύνους καθιστῶσιν. Ὁ γὰρ εἰς ὁποτέραν τῶν ὑποστάσεων βλασφημιῶν οὐχ ἔξει ἄφεσιν οὔτε ἐν τῷ αἰῶνι τούτῳ, οὔτε ἐν τῷ μέλλοντι. Δυνατὸς δὲ ἐστὶν ὁ Θεὸς ἀνοῖξαι τοὺς ὀφθαλμοὺς τῆς καρδίας αὐτῶν πρὸς κατανόησιν τοῦ ἡλίου τῆς δικαιοσύνης· ἵν' , ἐπιγνόντες ὅτι πάλαι ἠθέτουν, συντόνω τῷ τῆς εὐσεβείας λογισμῷ σὺν ἡμῖν αὐτὸν δοξάσωσιν, ὅτι αὐτοῦ ἐστὶν ἡ βασιλεία, τοῦ [30] Πατρὸς, καὶ Υἱοῦ, καὶ τοῦ ἀγίου Πνεύματος νῦν καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

IN ILLUD:

Omnia mihi tradita sunt a Patre, et nemo novit quis sit Filius, nisi Pater, et quis sit Pater, nisi Filius, et cui voluerit Filius revelare (1)

1. Id quoque non intelligentes Aarii hæresis secatores Eusebius ejusque gregales, impie in Dominum agunt. Si quidem illi hac voce *omnia* rerum creatarum dominatum comprehendentes, ad hunc modum argumentantur: Si omnia ei tradita sunt, fuit ergo aliquando tempus, cum illa non habuerit. Quod si aliquando non habuit, non est ex Patre. Nam si ex Patre esset, illa profecto semper habuisset, quippe qui esset ex Patre, nec proinde ea accipere illi fuisset necesse. Verum inde etiam facilius eorum insipientiam convincere licebit. Nec enim rerum creatarum sive factarum dominatum et principatum denotat vox illa, sed quemdam dispensationis sensum includit. Si enim cum verba illa protulit, omnia tunc ei sunt tradita, manifestum est Verbi inutilem fuisse creationem, antequam ea acciperet. Quod si ita est, qui verum potest esse, quod de illo dicitur: *Omnia in ipso constant (2)*? si vero tunc cum fiebant res creatæ, omnes illi traditas fuisse dicatur, id sane non necesse fuit, siquidem omnia per ipsum facta sunt; ac proinde supervacaneum fuit illa Domino tradi, quorum ipse erat opifex. Nam vere rerum, quæ fiebant, Dominus erat cum eas ipse faceret. Quod si illas postquam factæ sunt traditas ei esse contendant, vide quam id sit absurdum. Si enim illi traditæ sunt, eoque accipiente recessit Pater, periculum sane est ne in quorundam fabulas incidamus, ut scilicet putemus Patrem, postquam omnia Verbo tradidit, ab iisdem ipsum discessisse. Vel si habente Filio, habet quoque Pater, non dicendum erat, *Tradita sunt*: sed quod Filium socium assumpsit, uti Paulus Silvanum. Verum hoc etiam magis absurdum est, nec enim ulla re indiget Deus, nec inopiæ causa Filium socium sibi et adiutorem adjunxit: sed quia Pater Verbi est, omnia per ipsum facit; neque illi res creatas tradit, sed per ipsum et in ipso rebus creatis providet, ita ut nec passerculus sine Patre cadat super terram (3), nec fenum sine Deo vestiatur (4), et Patre operante Filius quoque usque modo operetur (5). Vana itaque et futilis est impiorum interpretatio. Nec enim verba de quibus agitur, perinde ut ipsi explicant, debent intelligi, sed humanam Verbi dispensationem significant.

2. Postea enim quam peccavit et cecidit homo, eoque cadente omnia sunt perturbata, mors ab Adam usque ad Moysen invaluit (6), maledicta est terra, inferi aperti sunt, clausus est paradusis, cœli infensi nobis sunt facti, ac denique corruptus est homo et jumentis similis effectus est (7), quæ quidem diabolo causa fuit, cur nobis deinceps insultaret. Tunc ergo benignus Deus hominem ad sui imaginem creatum perire nolens dixit: *Quem mittam, et quis ibit?* Cunctis autem tacentibus dixit Filius: *Ecce ego, mitte me (8)*. Tum Pater, *vade* dicens, hominem Filio tradidit, ut scilicet ipse caro fieret, et assumptam carnem totam penitus renovaret. Illi, inquam, homo traditus est tanquam medico, ut morsum quem ipsi serpens inflixerat, curaret: tanquam vitæ, ut mortuum excitaret: tanquam luci, ut ejus tenebras illuminaret: tanquam rationi, ut ejusdem rationem restitueret. Ut igitur cuncta ei sunt tradita et factus est homo, omnia statim emendata et perfecta sunt. Terra pro maledictione benedictionem accepit, latroni reseratus est paradusis, inferi tremuerunt, et his qui mortui erant excitatis, aperta sunt monumenta; denique portæ cœli elevatæ sunt (9), ut ille qui est ex Edom adveniret (10). Certe ipse Salvator explicans quonam modo omnia sibi tradita fuerint, mox, ut apud Matthæum legitur, subjecit: *Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos (11)*: mihi enim traditi estis, ut labore defessos reficiam et mortuos revocem ad vitam. Cui et illud concinit quod habet Joannes: *Pater diligit Filium, et omnia dedit in manu ejus (12)*. Dedit enim ut quemadmodum omnia per ipsum facta sunt, sic in ipso omnia possent instaurari. Siquidem non idcirco omnia ei tradita sunt, ut ex paupere dives fieret, neque omnia accepit, ut potestatem quam non habebat acciperet, absit! sed potius ut omnia, tanquam Salvator, instauraret. Nempe decebat creationis quidem exordium *per ipsum* fieri (13), ut res existerent: earum autem instauracionem, *in ipso (14)*; quæ sane verba inter se differunt. Nam initio quidem omnia per ipsum facta sunt ut essent: postea vero, ubi omnia defecerunt, Verbum caro factum est, quam scilicet induit, ut in ipso omnia reficerentur. Siquidem ipse patiendi nos recreavit, esuriendo nutritiv, et ad inferos descendendo sursum extulit. Tunc ergo cum omnia fieret, jubentis fiebant imperio, ut hæc verba indicant, *producant, fiat (15)*. At in rerum instauracione omnia ei tradi decuit, ut ipse homo fieret, et omnia in eo renovarentur; homo enim quatenus in illo erat, vivificabatur. Nam Verbum ideo se homini conjunxit, ut nihil amplius contra hominem valeret maledictio. Hinc qui psalmo septuagesimo primo, Deo pro humano genere supplicans, hæc aiunt: *Deus, judicium tuum regi da (16)*, ut et judicium mortis contra nos prolatum Filio detur et ipse pro nobis moriens, illud in seipso debeat. Hoc enim ipse significans, in octogesimo septimo psalmo ait: *Super me confirmatus est furor tuus (17)*. Siquidem ipse furorem portavit, quo Deus in nos inflammatus erat, ut et in psalmo centesimo tricesimo septimo dicit: *Dominus retribuet pro me (18)*.

3. Itaque eo sensu omnia Salvatori tradita esse licet intelligere, quæ si rursus explicare opus sit, vere ea quæ non habebat, ipsi sunt tradita. Nec enim antea homo erat, sed homo ipse factus est, ut hominem salvum faceret. Nec in principio Verbum in carne erat, sed postea caro factum est, in qua Dei in nos inimicitias, juxta Apostolum, reconciliavit, et legem mandatorum decretis evacuavit, ut duos conderet in unum novum hominem, faciens pacem, et ambos Patri in uno corpore reconciliaret (19). Quæ igitur Pater habet, hæc quoque ad Filium pertinent, ut ipse apud Joannem testatur: *Omnia quæcunque habet Pater, mea sunt (20)*: quæ quidem apposite admodum sunt dicta. Namque cum factus est quod antea non erat, tunc illi quidem omnia sunt tradita: cum

autem suam cum Patre unitatem indicat, non obscure sed aperte ait: *Omnia quaecunque habet Pater, mea sunt*. Quæ quam accurate sint dicta paulum perpendere nec non admirari operæ pretium fuerit. Non enim dixit: *Omnia quaecunque habet Pater*, mihi dedit, ne videretur ea aliquando non habuisse: sed *mea sunt*. Nam ut illa sunt in potestate Patris, ita et in Filii. Quid autem habeat Pater, necesse est rursus perquirere. Nam si his verbis rerum creationem significat: nihil ergo habuit ante creationem, et quidquid habet, accepit a creatione. Verum absit ut ita intelligamus. Siquidem ut ante creationem ipse existit, ita et quaecunque habet, ante creationem habet, quæ eadem Filii quoque esse credimus. Si enim in Patre est Filius: omnia igitur quaecunque habet Pater, Filii quoque sunt. Certe hoc dictum pervicaciam et improbitatem evertit hæreticorum, quorum nempe hæc sunt verba: «Si omnia Filio tradita sunt: igitur Pater, eorum, quæ Filio tradidit, potestate cessit, quippe qui Filium in sui locum constituerit. *Etenim neminem Pater iudicat, sed omne iudicium dedit Filio* (21).» Verum obstruantur ora loquentium iniqua (22). Nec enim omnium dominatu spoliatus est Pater, quia omne iudicium dedit Filio: neque quod dictum est omnia Filio tradita esse a Patre, ipsum idcirco non omnibus præsidere putandum est. Obstruantur, inquam, illorum ora, qui unigenitum Dei Filium, qui quidem ex natura individuus est, audent dividere: quanquam insani verbis tantum dividant. Nimirum impii non intelligunt lucem solis a sole nunquam posse separari, sed semper naturaliter in sole esse. Liceat enim tenui vulgarium rerum imagine id quod intelligimus exprimere, quandoquidem nimiam temeritatis esset naturam, quam nemo cogitatione potest comprehendere, curiosius perscrutari.

4. Quemadmodum ergo lux solis, quæ universum orbem illuminat, sine sole lucere intelligi non potest ab his nempe qui sana sunt mente, quia lux solis, ejusdem naturæ unita est: ac proinde si lux ipsa diceret: Accepi a sole ut omnia illuminarem, meoque calore auferem et roborarem: nemo adeo stultus esset ut solem a natura quæ ex ipso exoritur, quæ nimirum lux ipsa est, his verbis separari arbitraretur: ita similiter divinam Verbi substantiam suo Patri ex natura unitam esse vera pietas jubet intelligere, uti ex hoc ipso loco quem modo tractamus clarissimum est. Siquidem hæc Salvatoris verba, *Omnia quaecunque habet Pater, mea sunt*, eum cum Patre semper esse significant. Nam hæc quidem voces, *quaecunque habet*, Patris dominatum ostendunt: istæ vero, *mea sunt*, individuam utriusque unionem indicant. Necesse est igitur nos intelligere æternitatem et immortalitatem in Patre esse: esse, inquam, non tanquam aliena, sed in ipso et in Filio velut in fonte residere. Cum ergo de Filio cogitare volueris, disce prius quænam sint in Patre, eaque in Filio etiam esse credere ne dubites. Itaque si Pater res est creata vel facta, hæc quoque Filio ascribe. Si item de Patre licet dicere, fuit aliquando tempus cum non esset, vel est ex nihilo: id etiam de Filio dicatur. Sin autem hæc in Patre esse absque impietate dici non potest, ea quoque Filio affingere impium sane fuerit. Quæ enim Patris sunt, hæc et ad Filium pertinent. Nam qui Filium honorat, Patrem qui eum misit honorat: et qui Filium recipit, Patrem cum eodem recipit (23). Siquidem qui videt Filium, videt et Patrem (24). Quocirca ut Pater non est res creata, ita nec Filius; atque ut de illo dici nequit, fuit aliquando, cum non esset, vel est ex nihilo; sic nec ea de Filio dicere convenit. Sed potius ut in Patre est æternitas et immortalitas, ut idem semper est, nec res est creata; sic eadem de Filio sentire necesse est. Nam, uti scriptum est: *Sicut Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso* (25). Porro verbo, *dedit*, usus est Christus, ut dantem Patrem ostenderet. Ut autem in Patre est vita, ita et in Filio vitam esse dixit, quo individuam utriusque naturam et æternitatem indicaret. Hinc enim caute dixit, *Omnia quaecunque habet Pater*, ut hic Patrem nominans, idem ipse non esse Pater crederetur. Namque non dixit, *Ego sum Pater, sed, Quaecunque habet Pater*.

5. Equidem ipse unigenitus Dei Filius, o Ariani, pater quoque a Patre appelletur, sed non eo sensu quem vos errantes forte suspicamini: at pater futuri sæculi dicitur. Necesse est enim vestras omnes falsas suspiciones præcidere. En igitur prophetæ verba: *Genitus est nobis Filius et datus est nobis, cujus imperium super humerum ejus, et vocatur nomen ejus, magni consilii Angelus, Deus fortis, potestatem habens, Pater futuri sæculi* (26). Pater ergo futuri sæculi est unigenitus Dei Filius ut et Deus fortis et summa potestate præditus: atque dilucide ostensum est omnia quaecunque Pater habet Filii quoque esse; quemadmodum Pater vitam impertit, ita et Filium quibus voluerit vitam tribuere. Nam, ut Scriptura præmonet, *Mortui audient vocem Filii et vivent* (27). Una quoque Patris et Filii est voluntas ac sententia, quia unam et individuam habent naturam. Frustra igitur seipsos excruciant Ariani, dum hæc nostri Servatoris verba minime intelligunt, *Omnia quaecunque habet Pater, mea sunt*. Siquidem ex his quoque penitus evertitur insanus Sabellii error, et invicte coarguitur hodiernorum Judæorum insipientia. Hinc enim vitam in semetipso habens Unigenitus, quemadmodum Pater habet, solus novit quis sit Pater, utpote cum ipse sit in Patre, et Patrem habeat in seipso. Namque imago est, atque adeo omnia quæ Patris sunt, in ipso quoque sunt sicut in imagine. Etenim sigillum est eadem formam referens, et Patrem in seipso repræsentans, Verbum vivens et verum, virtus, sapientia, sanctificatio et redemptio nostra. *In ipso enim vivimus, et movemur, et sumus* (28). Et: *Nemo cognoscit quis sit Pater, nisi Filius; et quis sit Filius, nisi Pater* (29).

6. Quid igitur impii his de rebus, quas scrutari nefas est, effutire non verentur; illi, inquam, qui et homines sunt, nec vel ipsam rerum terrestrium naturam possunt evolvere? Imo, quæ vel ipsos spectant, ipsi explicent nobis, num videlicet suam ipsorum naturam percipere queant? Temerarii certe illi nimiumque confidentes, qui divinæ majestatis gloriam absque ullo tremore scrutantur, in quam angeli cum natura tum ordine ipsis adeo superiores desiderant prospicere (30). Quid enim Deo propinquius quam cherubim et seraphim? et tamen non audent aspicere vel pedibus stare, imo non nuda sed obiecta veluti facie divinas laudes labiis nunquam deficientibus celebrant, nihil aliud quam divinæ et inexplicabilis naturæ gloriam triplici sanctitatis titulo prædicantes. Nec vero ullus e sanctis prophetis, qui hujusmodi visione maxime sunt digni habiti, nobis renuntiavit illos magna voce usos esse cum *sanctus* prima vice proferrent; minus clara,

secunda vice; submissa denique, tertia vice: deindeque prima sanctitate Dominum significari, secunda subjectionem indicari, tertia demum inferiorem designari ordinem. Verum apage hominum Deo invisorum insaniam. Nam laudanda colendaque et adoranda Trinitas, una et individua est, nec ullam figurant habet, sed absque confusione conjungitur, quemadmodum ejusdem unitas distinguitur absque divisione. Nimirum veneranda illa animalia, trina ista *Sanctus, sanctus, sanctus* iteratione tres perfectas denotant hypostases; quemadmodum cum semel vocem *Dominus* proferunt, unam indicant substantiam. Qui ergo unigenitum Dei Filium minorem faciunt, hi ipsum Deum suis blasphemii lacessunt, quippe qui prave de ejus perfectione sentiant, eumque imperfectum arguant: seipsos autem gravissimi profecto supplicii reos constituunt. Quisquis enim blasphemiam in quamlibet hypostasim audebit proferre, is veniam neque in hoc sæculo neque in futuro poterit obtinere. Verum potest Deus oculos cordis ipsorum aperire ad solem justitiæ perspiciendum, ut illo cognito, eundem, quem olim repudiabant, constanti animi pietate nobiscum laudent, quoniam ipsius est imperium, Patris videlicet et Filii et Spiritus sancti, nunc et in sæcula. Amen.

Apparatus Criticus:

[1] Sic Reg. Segeur. et Basil. Alii et editi ἐπιγινώσκει. Iid mox καί habent; alii vero et editi ἦ. Præterea in editis consuetus præfigitur titulus, τοῦ ἐν ἀγίοις, etc., quæ absunt a Reg. et Seguer.

[2] Sic Reg. et Segeur. In aliis et editis καί deest.

[3] Sic Seguer. Alii autem et editi, δηλονότι. Paulo post ἐπ' αὐτῷ, Basil. habet ἐν αὐτῷ.

[4] Sic Reg. Seguer. et Basil. Alii vero et editi, πάντα.

[5] Basil. καί post εἰ addit: Reg. et Seguer. ante εἰ.

[6] Sic. Reg. Seguer. et Basil., ut et habetur Rom. V, 14. Alii et editi habent Χριστοῦ. Iidem mss. ἴσχυσεν ibidem habent; alii et editi ἴσχυεν.

[7] Reg. Seguer. et Basil., ὅτε. Alii et editi, ὁ δέ.

[8] Goblerianus, τὸν νεκρόν.

[9] Τῷ ληστῇ habent Reg. Seguer. et Basil. editi vero et alii ommittunt.

[10] Εὐθύς addunt Reg. et Seguer., sed alii et editi ommittunt. Mox iidem et Basil. habent φησί. Editi, ἔφη.

[11] Sic Reg. et Seguer. Alii et editi, κοπώσαντας. Paulo post pro τούτῳ, Gobler. et Felckm. 1 anon. habent τοῦτῳ. Ibidem hæc verba, παρὰ τῷ Ἰωάννῃ κείμενον habent Reg. Seguer. et Basil., quæ alii et editi omitunt.

[12] Reg. Seguer. et Basil. post γένηται, addunt παρεδόθη αὐτῷ, quæ alii et editi omitunt. Ibid. Reg. et Seguer., ὡς μὴ ἔχων ἐξουσίαν, λάβῃ ἐξουσίαν. Alii et editi, ὡς μὴ ἔχων, ἐξουσίαν, λάβῃ.

[13] Sic Reg. Seguer. Basil. et Gobler. Alii vero et editi, διορθώση.

[14] Sic Seguer. et Gobler. At Reg., ἀνέπαυε. Editi et alii, ἀνέλαβε.

[15] Reg. et Seguer., φασί. Editi, ἔφη.

[16] Reg. et Seg. post ὡς, addunt καί, quod alii omitunt. Ibid. iidem et Gobler., φησί, editi ἔφη.

[17] Εἶπεῖν deest in Reg. et Seguer. Iidem et Basil. ac Gobler., παραδίδοται.

[18] Hæc verba, ταῦτα usque ad ἐμὰ ἐστὶ, leguntur in Regio., Segueriano et Basiliensi, sed desunt in aliis et editis. Mox Regius et Seguerianus, ἐγίνετο. Alii et editi, ἐγένετο.

[19] Regius et Seguerianus, παραδέδωκε.

[20] Basil., τοῦ Πατρὸς τὸ ἀχώριστον.

[21] Καί deest in Segueriano.

[22] Gobler. et Felckm. 1 anonym., ἐθέλεις.

[23] Regius, Seguerianus et Basiliensis, οὕτως ἔστι κτίσμα ὁ Υἱός. Et paulo post iidem pro τὸ αὐτό; habent ἦν ποτε ὅτε οὐκ ἦν. Et præterea Reg. et Seg. addunt ἢ ἐξ οὐκ ὄντων.

[24] Sic Reg. Seg. et Basil. Alii vero et editi, ζωοιοιοῖ.

[25] Sic Regius et Seguer. Alii vero, περί.

[26] Regius, Seguerianus, Goblerianus et Basiliensis, ἐν ἑαυτῷ, ut et paulo post, Basil. excepto.

[27] Regius et Seguerianus post θεοστρυγῶν, addunt καὶ ἀφρόνων quæ alii et editi omittunt.

[28] Τρεῖς deest in Regio et Seguer.

[29] Reg. Seg. et Basil. art. τό addunt, quem alii et editi omittunt. Mox iidem vocem μίαν omittunt, quam alii et editi habent.

[30] Regius, Seguerianus et Basil. art. τοῦ hic et in sequentibus omittunt. Ibid. Seguerianus νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν. Regius et Basiliensis νῦν καὶ omittunt. Regius addit quoque in fine, ἀμήν.

Citati de Sacra Biblia

- (1) Matth. XI, 27.
- (2) Coloss. I, 17.
- (3) Matth. X, 29.
- (4) Matth. VI, 30.
- (5) Joan. V, 17.
- (6) Rom. V, 14.
- (7) Psal. XLVIII, 13.
- (8) Isa. VI, 8.
- (9) Psal. XXIII, 7.
- (10) Isa. LXIII, 1.
- (11) Matth. XI, 28.
- (12) Joan. III, 35.
- (13) Joan. I, 3.
- (14) Ephes. I, 10.
- (15) Genes. I, 3 seqq.
- (16) Psal. LXXI, 2.
- (17) Psal. LXXXVII, 8.
- (18) Psal. CXXXVI, 8.
- (19) Ephes. II, 15.
- (20) Joan. XVI, 15.
- (21) Joan. V, 22.
- (22) Psal. LXII, 12.
- (23) Matth. X, 40.
- (24) Joan. XIV, 9.
- (25) Joan. V, 26.
- (26) Isa. IX, 6.
- (27) Joan. V, 25.
- (28) Act. XVII, 28.
- (29) Matth. XI, 27.
- (30) I Petr. I, 12.

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