

Letter of Alexander of Alexandria to Alexander of Byzantium (*Dok.* 17)

Reference	<i>Dok.</i> 17; <i>Urk.</i> 14; CPG 2002
Incipit	Ἡ φίλαρχος
Date	c. 323-324
Ancient source	Theodoret, <i>H.E.</i> 1.4.1-61
Modern edition	GCS 44:8-25

This lengthy letter seems to mirror the same stage of the debate as Arius’s letter to Eusebius (*Dok.* 15), i.e. the middle of the controversy (so Heil, *AW* 3.3:29-30). For more on the debate about the date, authorship, and function of this letter, see the brief remarks before [letter 4b](#) (*Henos sōmatos*), which must be dealt with when dating this letter. Parvis assumes this should be seen as an example of a circular letter sent to many bishops rather than a strictly personal letter (pp. 74-75; see [Epiphanius](#), *Panarion* 69.4, where Alexander is supposed to have sent 70 letters to bishops all over the empire concerning the growing controversy; also [Document 15](#)).

Regarding the location of the recipient: Constantinople was only officially founded on Nov. 8, 324, i.e., after this letter was composed. By the time the Syriac translations were made, Byzantium had been rebuilt under its new name, Constantinople, accounting for the translation. Schwartz emended “Alexander of Constantinople” to “Alexander of Thessalonica,” (as also in *Urk.* 18) but we follow Theodoret, agreeing with T.D. Barnes, who has found that an Alexander was indeed bishop of Byzantium (and then Constantinople) until 337 (*Constantine and Eusebius*, p. 376, note 151, and “Emperor and Bishops A.D. 324-344: Some Problems,” *American Journal of Ancient History* 3 [1978], p 66). For other supporters of “Byzantium” see Williams, p. 291, note 3; Parvis, pp. 38, 74; and Ayers, p. 43f. Hanson follows Opitz and Schwartz in assuming the text should be amended (p. 17, note 45), but Heil et al. opt for Byzantium (*AW* 3.3:92ff.).

The Greek text below is that of Parmentier and Scheidweiler, *Theodoret. Kirchengeschichte*, 2nd edition; Berlin: Akademie Verlag, 1954), GCS 44:8-25. The English translation is that of Aaron West and Jacob Behnken, adapted from that of B. Jackson in *NPNF*<sup>2</sup> 3:35-41.

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1. Τῷ τιμιωτάτῳ ἀδελφῷ καὶ ὁμοψύχῳ Ἀλεξάνδρῳ Ἀλέξανδρος ἐν κυρίῳ χαίρειν.	1. Alexander sends greetings in the Lord to his most honorable and likeminded brother Alexander.
Ἡ φίλαρχος τῶν μοχθηρῶν ἀνθρώπων καὶ φιλάργυρος πρόθεσις ταῖς δοκούσαις ἀεὶ μείζοσι παροικίας πέφυκεν ἐπιβουλεύειν, διὰ ποικίλων προφάσεων τῶν τοιούτων ἐπιτιθεμένων τῇ ἐκκλησιαστικῇ εὐσεβείᾳ. οἰστρηλατούμενοι γὰρ ὑπὸ τοῦ ἐνεργοῦντος ἐν αὐτοῖς διαβόλου, εἰς τὴν	Among untrustworthy men, the greedy and ambitious ones have always plotted to harm the most important dioceses. Such people attack the religion of the church because of many different excuses. The devil works in them and stirs them up

<p>προκειμένην αὐτοῖς ἡδονὴν πάσης εὐλαβείας ἀποσκιρτήσαντες, πατοῦσι τὸν τῆς κρίσεως τοῦ θεοῦ φόβον.</p>	<p>to set aside all godliness for the pleasure they fancy most and to trample on the fear of God's judgment.</p>
<p>2. περὶ ὧν ἀναγκαῖον ἦν μοι τῷ πάσχοντι δηλῶσαι τῇ ὑμετέρᾳ εὐλαβείᾳ, ἵνα φυλάττησθε τοὺς τοιούτους μὴ τις αὐτῶν τολμήσῃ καὶ ταῖς ὑμετέραις παραιοκίαις ἐπιβῆναι, ἥτοι δι' ἑαυτῶν (ἱκανοὶ γὰρ ὑποκρίνασθαι πρὸς ἀπάτην οἱ γόητες, ἢ διὰ γραμμάτων ψευδῶς κεκομψυμένων, δυναμένων ὑφαρπάσαι τὸν ἀπλῆ πίστει καὶ ἀκεραίῳ προσεσχικότα.</p>	<p>2. I thought it was urgent to explain to your piety what I have suffered in these matters. You need to be on your guard against such people in case one of them would dare to enter your diocese too. These cheats are skilled in deception, so beware lest they use deceitfully designed letters and thus are able to snatch away people whose faith is simple-minded and pure.</p>
<p>3. Ἄρειος γοῦν καὶ Ἀχιλλᾶς, συνωμοσίαν ἔναγχος ποιησάμενοι, τὴν Κολλούθου φιλαρχίαν πολὺ χεῖρον ἢ ἐκεῖνος ἐζήλωσαν. ὁ μὲν γὰρ αὐτοῖς τούτοις ἐγκαλῶν τῆς ἑαυτοῦ μοχθηρᾶς προαιρέσεως εὔρε πρόφασιν· οἱ δὲ τὴν ἐκείνου χριστεμπορίαν θεωροῦντες οὐκ ἔτι τῆς ἐκκλησίας ὑποχείριοι μένειν ἐκαρτέρησαν, ἀλλ' ἑαυτοῖς σπήλαια ληστῶν οἰκοδομήσαντες ἀδιαλείπτους ἐν αὐτοῖς ποιοῦνται συνόδους, νύκτωρ τε καὶ μεθ' ἡμέραν ἐν ταῖς κατὰ Χριστοῦ καὶ ἡμῶν διαβολαῖς ἀσκούμενοι.</p>	<p>3. Recently, Arius and Achilles have formed a conspiracy. They imitated the ambition of Colluthus, though they are much worse than he was. He brought charges against them, but at least he found a motive for his own malicious course of action. After they saw him use Christ as a business to profit himself, they refused to remain under the authority of the church. Instead, they built robbers' dens for themselves [cf. Matt. 21:13] and now hold meetings in them constantly, where day and night they slander Christ and his church.</p>
<p>4. οἱ πάσης τῆς εὐσεβοῦς ἀποστολικῆς δόξης κατηγοροῦντες Ἰουδαϊκῶ προσχήματι χριστομάχον συνεκρότησαν ἐργαστήριον, τὴν θεότητα τοῦ σωτῆρος ἡμῶν ἀρνούμενοι καὶ τοῖς πᾶσιν ἴσον εἶναι κηρύττοντες, πᾶσάν τε αὐτοῦ τῆς σωτηρίου οικονομίας καὶ δι' ἡμᾶς ταπεινώσεως φωνὴν ἐκλεξάμενοι ἐξ αὐτῶν συναγείρειν πειρῶνται τῆς ἀσεβείας ἑαυτῶν τὸ κήρυγμα, τῆς ἀρχῆθεν θεότητος αὐτοῦ καὶ παρὰ τῷ πατρὶ δόξης ἀλέκτου τοὺς λόγους ἀποστρεφόμενοι.</p>	<p>4. They hate every sacred apostolic doctrine and like the Jews have organized a gang to fight against Christ. They deny the divinity of our Savior; they say that he is on the same level as everybody else. After they have picked out every passage about the plan of salvation and about how he humbled himself for our sake [cf. Phil 2:8], they use those very passages to piece together their own wicked message. At the same time they avoid the passages about his eternal divinity and the indescribable glory he shares with the Father.</p>

<p>5. τὴν γοῦν Ἑλλήνων τε καὶ Ἰουδαίων ἀσεβῆ περὶ Χριστοῦ δόξαν κρατύνοντες, τὸν παρ' αὐτοῖς ἔπαινον ὡς ἐνὶ μάλιστα θηρῶνται, πάντα μὲν ὅσα καθ' ἡμῶν παρ' αὐτοῖς γελᾶται πραγματευόμενοι, στάσεις δὲ ἡμῖν καθ' ἡμέραν καὶ διωγμοὺς ἐπεγείροντες· καὶ τοῦτο μὲν δικαστήρια συγκροτοῦντες δι' ἐντυχίας γυναικαρίων ἀτάκτων ἃ ἠπάτησαν, τοῦτο δὲ τὸν χριστιανισμὸν διασύροντες ἐκ τοῦ περιτροχάζειν πᾶσαν ἀγυῖαν ἀσέμνως τὰς παρ' αὐτοῖς νεωτέρας. ἀλλὰ καὶ τὸν ἄρρηκτον τοῦ Χριστοῦ χιτῶνα, ὃν οἱ δῆμιοι διελεῖν οὐκ ἐβουλεύσαντο, αὐτοὶ σχίσαι ἐτόλμησαν.</p>	<p>5. They do whatever they can to maintain the ungodly doctrine about Christ believed by the Greeks and the Jews because they want their approval. They diligently do all of the things that outsiders ridicule about us while they daily incite persecutions and encourage rebellion against us. They accuse us before the courts with the testimony of immoral women whom they have deceived [cf. 1 Timothy 5:11-13] and at the same time they disgrace Christianity by allowing their own young women to wander shamefully on every street. In essence, they have had the audacity to tear apart the seamless garment of Christ, which even the soldiers did not dare to divide [cf. John 19:23-24].</p>
<p>6. ἡμεῖς μὲν οὖν ἃ καὶ τῷ βίῳ αὐτῶν καὶ τῇ ἀνοσίῳ ἐπιχειρήσει πρέπει διὰ τὸ λανθάνειν βραδέως ἐπιστήσαντες, παμψηφὶ τῆς προσκυνούσης Χριστοῦ τὴν θεότητα ἐκκλησίας ἐξηλάσαμεν.</p>	<p>6. Because of the way they operate, they were able to keep their ungodly attacks unnoticed for a long time. But when they finally came to our attention, we unanimously drove them out of the church that worships the divine Christ.</p>
<p>7. Ἐπεχείρησαν δὲ περιδρομαῖς χρώμενοι καθ' ἡμῶν παρεκβαίνειν πρὸς τοὺς ὁμόφρονας συλλειτουργοὺς, σχήματι μὲν εἰρήνης καὶ ἐνώσεως ἀξίωσιν ὑποκρινόμενοι, τὸ δ' ἀληθὲς συναρπάσαι τινὰς αὐτῶν εἰς τὴν ἰδίαν νόσον διὰ χρηστολογίας σπουδάζοντες καὶ στωμυλώτερα γράμματα παρ' αὐτῶν αἰτοῦντες, ἵνα παραναγιγώσκοντες αὐτὰ τοῖς ὑπ' αὐτῶν ἠπατημένοις ἀμετανοήτους ἐφ' οἷς ἐσφάλησαν κατασκευάσωσιν, ἐπιτριβομένους εἰς ἀσέβειαν, ὡς ἂν συμψήφους αὐτοῖς καὶ ὁμόφρονας ἔχοντες ἐπισκόπους.</p>	<p>7. They ran everywhere, forming plots against us. They even addressed our fellow ministers, who believed the same things we did, under the pretense of wanting peace and unity—they were actually trying to sweep some of them into their own disease. They ask them to write a wordy letter so they can read aloud the contents to those who have already been fooled by them. This is how they avoid losing their approval and are rooted in their disrespect of God by acting as if the bishops agree and share their views.</p>
<p>8. οὐχ ἅπερ γοῦν παρ' ἡμῖν πονηρῶς ἐδίδαξαν τε καὶ διεπράξαντο ὁμολογοῦσιν αὐτοῖς, δι' ἃ καὶ ἐξώσθησαν· ἀλλ' ἢ σιωπῇ ταῦτα παραδιδόασιν, ἢ πεπλασμένοις λόγοις καὶ ἐγγράφοις ἐπισκιάζοντες ἀπατῶσιν.</p>	<p>8. They do not even acknowledge the evil things they have done and practiced. We expelled them for those things, but they just keep passing them on in secret or trying to cover them up with lies or fake writings.</p>
<p>9. πιθανωτέραις γοῦν καὶ βωμολόχοις ὁμιλίαις τὴν φθοροποιὸν ἑαυτῶν διδασκαλίαν ἐπικρύπτοντες συναρπάζουσι τὸν εἰς ἀπάτην ἐγκείμενον, οὐκ ἀπεχόμενοι καὶ τοῦ παρὰ πᾶσι</p>	<p>9. Once they have covered up their destructive teaching with persuasive and down-to-earth explanations, they are able to rope in people who do not know the truth about them. At the same time</p>

<p>συκοφαντεῖν τὴν ἡμετέραν εὐσέβειαν· ὅθεν καὶ συμβαίνει τινὰς τοῖς γράμμασιν αὐτῶν ὑπογράφοντας εἰς ἐκκλησίαν εἰσδέχεσθαι, μεγίστης ὡς οἶμαι διαβολῆς ἐπικειμένης τοῖς τοῦτο τολμῶσι συλλειτουργοῖς τῷ μῆτε τὸν ἀποστολικὸν κανόνα τοῦτο συγχωρεῖν ἀλλὰ καὶ ὑπεκκαίειν τὴν ἐπ’ αὐτοῖς διαβολικὴν κατὰ Χριστοῦ ἐνέργειαν.</p>	<p>they never miss an opportunity to misrepresent every single thing about our religion. Because of this, some agree with their letters and add their signature to show that the church should receive them. That our fellow pastors dare to do this is appalling to me! They not only compromise the apostolic rule but also light the fire of this devilish work against Christ under themselves.</p>
<p>10. Δι’ ἃ δὴ καὶ οὐδὲν μελλήσας, ἀγαπητοί, δηλῶσαι ὑμῖν τὴν τῶν τοιούτων ἀπιστίαν ἐμαυτὸν διανέστησα, λεγόντων ὅτι “ἦν ποτε ὅτε οὐκ ἦν ὁ υἱὸς τοῦ θεοῦ,” καὶ “γένονεν ὕστερον ὁ πρότερον μὴ ὑπάρχων, τοιοῦτος γενόμενος ὅτε καὶ ποτε γέγονεν, οἷος καὶ πᾶς πέφυκεν ἄνθρωπος.”</p>	<p>10. Because of this, dear friends, I could not help myself—I had to tell you about the unbelief of such people. They say, “There was [a time] when the Son of God did not exist,” and “The one who did not exist in the beginning came into being, and when at some point that one came into being, he became like any other man.”</p>
<p>11. “Πάντα γάρ,” φασίν, “ὁ θεὸς ἐξ οὐκ ὄντων ἐποίησε,” συναναλαμβάνοντες τῇ τῶν ἀπάντων λογικῶν τε καὶ ἀλόγων κτίσει καὶ τὸν υἱὸν τοῦ θεοῦ. οἷς ἀκολούθως καὶ φασιν αὐτὸν τρεπτῆς εἶναι φύσεως, ἀρετῆς τε καὶ κακίας ἐπιδεκτικόν, καὶ τῇ ἐξ οὐκ ὄντων ὑποθέσει καὶ τὰς θείας τοῦ εἶναι αὐτὸν ἀεὶ συναναιροῦντες γραφάς, αἱ τὸ ἄτρεπτον τοῦ λόγου καὶ τὴν θεότητα τῆς σοφίας τοῦ λόγου σημαίνουσιν, ἃ ἐστὶν ὁ Χριστός. “Δυνάμεθα γοῦν καὶ ἡμεῖς,” φασίν οἱ ἀλάστορες, “υἱοὶ γενέσθαι θεοῦ, ὥσπερ κάκεῖνος.”</p>	<p>11. “For God created everything out of nothing,” they say, including the Son of God as a creation along with all the other rational and irrational creatures. Of necessity they continue by saying that his nature is changeable, able to do either good or evil. Their claim that he was created out of nothing overthrows the sacred Scriptures that say that he is eternal and that the Word is, by nature, unchangeable. The Scriptures also declare that the Wisdom of the Word, which is Christ, is divine. But these cursed lowlifes say, “We, too, are able to become just like him, sons of God.”</p>
<p>12. γέγραπται γάρ· “<b>Υἱοὺς ἐγέννησα καὶ ὕψωσα.</b>” Ἐπιφερομένου δὲ αὐτοῖς τοῦ λέγοντος ἐξῆς ῥητοῦ “<b>αὐτοὶ δέ με ἠθέτησαν,</b>” ὅπερ οὐ φυσικόν ἐστι τῷ σωτῆρι ὄντι φύσεως ἀτρέπτου, πάσης εὐλαβείας ἑαυτοῦς ἐρημώσαντες, τοῦτό φασι προγνώσει καὶ προθεωρίᾳ περὶ αὐτοῦ εἰδότα τὸν θεὸν ὅτι οὐκ ἀθετήσει ἐξειλέχθαι αὐτὸν ἀπὸ πάντων.</p>	<p>12. For it is written [they say], “I have created and raised children [Isaiah 1:2].” So we bring up the second half of that verse, “and they have rebelled against me,” and point out that this is inconsistent with the unchangeable nature of the Savior. At this point they throw away any respectability they might have had and argue that God chose Christ above all others because he knew beforehand and foresaw that Christ would not rebel against him.</p>
<p>13. οὐ γὰρ φύσει καὶ κατ’ ἐξαιρέτον τῶν ἄλλων υἱὸν ἔχοντά τι (οὔτε γὰρ φύσει υἱός τις ἐστὶ τοῦ θεοῦ, φασίν, οὔτε τινὰ ἔχων ιδιότητα πρὸς αὐτόν), ἀλλὰ καὶ αὐτὸν τρεπτῆς τυγχάνοντα</p>	<p>13. They also explain that just because he was chosen does not mean that he was created better than the other sons of God (they say that no man is a son of God by nature or has a special relationship</p>

<p>φύσεως, διὰ τρόπων ἐπιμέλειαν καὶ ἄσκησιν μὴ τρεπόμενον ἐπὶ τὸ χεῖρον, ἐξελέξατο·</p>	<p>with him). Instead they claim that he was chosen because even though his nature was changeable, he was careful enough and worked hard enough to keep himself from becoming inferior.</p>
<p>14. ὡς εἰ καὶ Παῦλος τοῦτο βιάσαιτο καὶ Πέτρος, μὴδὲν διαφέρειν τούτων τὴν ἐκείνου υἰότητα· εἰς παράστασιν δὲ τῆς φρενοβλαβοῦς ταύτης διδασκαλίας καὶ ταῖς γραφαῖς ἐμπαροινούντες καὶ παρατιθέμενοι τὸ ἐν Ψαλμοῖς περὶ Χριστοῦ ῥητόν, τὸ οὕτως ἔχον· <b>“Ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου.”</b></p>	<p>14. As if Paul and Peter would have been “sons” at the same level if they had worked as hard! To establish this teaching they butcher the Scriptures by quoting what is said in the Psalms about Christ, “You have loved righteousness and hated wickedness, therefore your God has anointed you with the oil of gladness above your companions.” [Ps. 45:7 = 44:8 LXX, Heb. 1:9].</p>
<p>15. Περὶ μὲν οὖν ὅτι ὁ υἱὸς τοῦ θεοῦ οὔτε ἐξ οὐκ ὄντων γεγένηται, οὔτε ἦν ποτε ὅτε οὐκ ἦν, ἀτάρκης παιδεῦσαι Ἰωάννης ὁ εὐαγγελιστὴς γράφων οὕτως περὶ αὐτοῦ· <b>“Ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.”</b> προνοούμενος γὰρ ὁ θεῖος δεικνύναι διδάσκαλος ἀλλήλων ἀχώριστα πράγματα δύο, τὸν πατέρα καὶ τὸν υἱόν, ὄντα αὐτὸν ἐν τοῖς κόλποις τοῦ πατρὸς ὠνόμασεν.</p>	<p>15. John the Evangelist specifically taught that the Son of God was not created out of nothing and that there never was a time when he did not exist. He wrote, “the only begotten Son who is in the bosom of the Father.” This divine teacher showed that the Father and the Son cannot be separated from each other when he said, “the Son is in the bosom of the Father” [John 1:18].</p>
<p>16. ἀλλὰ γὰρ καὶ ὅτι τοῖς ἐξ οὐκ ὄντων γενομένοις ὁ λόγος τοῦ θεοῦ οὐ συναριθμεῖται, πάντα δι’ αὐτοῦ γεγονέναι φησὶν ὁ αὐτὸς Ἰωάννης. τὴν γὰρ ιδιότροπον αὐτοῦ ὑπόστασιν ἐδήλωσεν εἰπών· <b>“Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος. πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.”</b></p>	<p>16. The same John makes sure not to include the Word of God among the things created from nothing. He says, “all things were made through him.” He also shows that he is a unique person when he says, “In the beginning was the Word, and the Word was with God, and the Word was God...All things were made by him, and not a single thing was made without him” [John 1:1-3].</p>
<p>17. εἰ γὰρ πάντα δι’ αὐτοῦ ἐγένετο, πῶς ὁ τοῖς γενομένοις τὸ εἶναι χαρισάμενος αὐτός ποτε οὐκ ἦν; οὐ γὰρ πῶς ὁ λόγος, τὸ ποιοῦν, τοῖς γενομένοις τῆς αὐτῆς εἶναι φύσεως διορίζεται· εἴ γε αὐτὸς μὲν ἦν ἐν ἀρχῇ πάντα δὲ δι’ αὐτοῦ ἐγένετο καὶ ἐξ οὐκ ὄντων ἐποίησεν.</p>	<p>17. If everything was made by him, how did everything come into being through him at a time when he did not exist? Could the Word, the creating power, really have the same nature as the things it created? No. He existed in the beginning, and everything was made by him, and he made everything out of nothing.</p>
<p>18. ἐναντίον γὰρ δοκεῖ τοῖς ἐξ οὐκ ὄντων γενομένοις τὸ ὄν καὶ ἀφρηστικὸς σφόδρα. τὸ μὲν</p>	<p>18. The things created from nothing are nothing like “the one who is”. That section of Scripture shows</p>

<p>γὰρ μεταξύ πατρὸς καὶ υἱοῦ οὐδὲν δείκνυσιν εἶναι διάστημα, οὐδ' ἄχρι τινὸς ἐννοίας τοῦτο φαντασιῶσαι τῆς ψυχῆς δυναμένης· τὸ δὲ ἐξ οὐκ ὄντων δημιουργεῖσθαι τὸν κόσμον νεωτέραν ἔχει τῆς ὑποστάσεως καὶ πρόσφατον τὴν γένεσιν, ὑπὸ τοῦ πατρὸς διὰ τοῦ υἱοῦ πάντων εἰληφότων τὴν τοιαύτην οὐσίωσιν.</p>	<p>that there is no separation between the Father and the Son; the thought of separation does not even cross the hearers' mind. The fact is the world was created out of nothing. That means that its nature has a later, fresh beginning, and the Father gave it its beginning through the Son.</p>
<p>19. μακρὸν γοῦν θεωρήσας τοῦ θεοῦ λόγου τὸ ἦν καὶ ὑπεραῖρον τῆς τῶν γενητῶν διανοίας ὁ εὐλαβέστατος Ἰωάννης γένεσιν αὐτοῦ καὶ ποιήσιν ἀπηξίωσεν εἰπεῖν, οὐδὲ ταῖς ὁμοστοίχοις συλλαβαῖς τὸ ποιοῦν τοῖς γιγνομένοις ὀνομάσαι τολμήσας, οὐχ ὅτι ἀγέννητος ἦν (ἐν γὰρ ἀγέννητον ὁ πατήρ), ἀλλ' ὅτι τῆς ἐξεσμένης τῶν εὐαγγελιστῶν, τάχα δὲ καὶ ἀγγέλων καταλήψεως ὑπερέκεινά ἐστιν ἡ τοῦ μονογενοῦς θεοῦ ἀνεκδιήγητος ὑπόστασις. εἰς εὐσεβεῖς οὐκ οἶμαι λογιζομένους τοὺς μέχρι τούτων ἐπερωτᾶν τι τολμῶντας, διὰ τὸ ἀνήκοον τοῦ “χαλεπώτερά σου μὴ ζῆτει, καὶ ὑψηλότερά σου μὴ ἐξέταζε.”</p>	<p>19. The blessed John knew that created beings could not understand the “was” that describes the Word of God. So he did not try to explain the Word's generation or creation and he resisted putting a name to the Maker and to the created things. Not that the Son of God is unbegotten—only the Father is unbegotten—it is just that the indescribable character of the only-begotten God is beyond even the brightest of the Evangelists' understanding, maybe even the angels too! For this reason, I maintain that the people who are trying to reason out this subject are ungodly. They go against the proverb, “Do not seek what is too difficult for you or look into things too high for you” [Sir. 3:21].</p>
<p>20. εἰ γὰρ ἐτέρων πολλῶν ἢ γνῶσις, καὶ τούτου ἀσυγκρίτως κολοβωτέρων, κέκρυπται τὴν ἀνθρωπίνην κατάληψιν οἷά ἐστι παρὰ Παύλῳ· “<b>Ἄ ὀφθαλμὸς οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν,</b>” ἀλλὰ καὶ τὰ ἄστρα φησὶν ὁ θεὸς τῷ Ἀβραάμ ἀριθμῆσαι μὴ δύνασθαι, καὶ ἔτι “Ἄμμον θαλασσῶν καὶ σταγόνας ὑετοῦ,” φησί, “τίς ἐξαριθμήσει;”</p>	<p>20. The knowledge of many other much less complicated things is still beyond the capacity of the human mind. As Paul said, “Eye has not seen, nor ear heard, neither have they entered into the heart of man, the things which God has prepared for those who love him” [1 Cor. 2:9]. God also said to Abraham that he was not able to count the stars. Similarly it is said, “Who shall number the grains of sand by the sea-shore, or the drops of rain?” [Sir. 1:2]</p>
<p>21. πῶς ἂν περιεργάσαιτό τις τὴν τοῦ θεοῦ λόγου ὑπόστασιν, ἐκτὸς εἰ μὴ μελαγχολικῆ διαθέσει ληφθεὶς τυγχάνοι; περὶ ἧς τὸ προφητικὸν πνεῦμά φησι· “<b>Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;</b>” ἦν καὶ αὐτὸς ὁ σωτὴρ ἡμῶν, εὐεργετῶν τοὺς πάντων τῶν ἐν τῷ κόσμῳ κίονας, τὴν περὶ τούτου γνῶσιν αὐτῶν ἀποφορτίσασθαι ἐσπούδασεν, πᾶσι μὲν οὖν αὐτοῖς ἀφύσικον εἶναι λέγων εἰς κατάληψιν, μόνῳ δὲ τῷ πατρὶ ἀνακεῖσθαι τὴν τοῦ θειοτάτου</p>	<p>21. So then, how could anyone but a lunatic try to figure out the nature of the Word of God? The Spirit of prophecy addressed this when he said, “Who can speak of his generation?” [Isa. 53:8] And so it was out of kindness for all of those who were pillars in the world that our Savior was eager to free them from trying to grasp this knowledge. He told them that it was beyond their natural comprehension and to leave the knowledge of this divine mystery to the Father. He said, “No man knows the Son but the</p>

<p>τούτου μυστηρίου εἶδησιν· “οὐδεις γὰρ ἔγνω τίς ἐστιν ὁ υἱός” λέγων “εἰ μὴ ὁ πατήρ· καὶ τὸν πατέρα οὐδεις ἔγνωκεν εἰ μὴ ὁ υἱός.” περὶ οὗ καὶ τὸν πατέρα οἶμαι λέγειν “τὸ μυστήριόν μου ἐμοί.”</p>	<p>Father, and no man knows the Father except the Son” [Matt. 11:27]. I think the Father was talking about this when he said, “My mystery is for me” [Isa. 24:16 (a reading in some LXX mss.)].</p>
<p>22. Ὅτι δὲ μανιῶδες τὸ ἐξ οὐκ ὄντων τὸν υἱὸν γεγονέναι φρονεῖν, χρονικὴν ἔχον τὴν πρόθεσιν αὐτόθεν δείκνυται τὸ ἐξ οὐκ ὄντων, κἄν ἀγνοῶσιν οἱ ἀνόητοι τὴν τῆς φωνῆς αὐτῶν μανίαν. ἢ γὰρ χρόνοις ἐμπολιτεύεσθαι δεῖ τὸ οὐκ ἦν, ἢ αἰῶνός τινι διαστήματι. εἰ τοῖνυν ἀληθὲς τὸ πάντα δι’ αὐτοῦ γεγονέναι,</p>	<p>22. But the words “out of nothing” make it clear that it is insane to imagine that the Son of God came into being out of nothing and that he has a certain starting point in time. The foolish are of course unable to see the stupidity of their own sayings. Their phrase, “He was not” must either have reference to time or to some interval in eternity.</p>
<p>23. δῆλον ὅτι καὶ πᾶς αἰὼν καὶ χρόνος καὶ διαστήματα καὶ τὸ ποτέ, ἐν οἷς τὸ οὐκ ἦν εὐρίσκεται, δι’ αὐτοῦ ἐγένετο. καὶ πῶς οὐκ ἀπίθανον τὸν καὶ χρόνους καὶ αἰῶνας καὶ καιρούς, ἐν οἷς τὸ οὐκ ἦν συμπέφυρται, ποιήσαντα, αὐτὸν ποτε μὴ εἶναι λέγειν; ἀδιανόητον γὰρ καὶ πάσης ἀμαθίας ἀνάπλεων τὸν αἴτιον γενόμενόν τινος αὐτὸν μεταγενέστερον λέγειν τῆς ἐκείνου γενέσεως.</p>	<p>23. If it is true that everything was made by him, then every age, time, and interval of time—even that time “when he was not”—was made by him. So is it not incredible that they say that there was a time when the one who created time, ages, and seasons (and they are so confused that they include the time when he “was not” in that list) did not exist? It is not only ignorant, but it also goes against all reason, to claim that a person who creates something can come into being after the thing that he created!</p>
<p>24. προηγείται γὰρ κατ’ αὐτοὺς τῆς τὰ ὅλα δημιουργούσης τοῦ θεοῦ σοφίας ἐκεῖνο τὸ διάστημα ἐν ᾧ φασι μὴ γεγενῆσθαι τὸν υἱὸν ὑπὸ τοῦ πατρός, ψευδομένης κατ’ αὐτοὺς καὶ τῆς πρωτότοκον αὐτὸν εἶναι πάσης κτίσεως ἀναγορευούσης γραφῆς.</p>	<p>24. They say that there is an interval of time in which the Son was not yet begotten of the Father. According to them, this interval is the time before the wisdom of God existed, by whom all things were created. But this contradicts the passage that says he is the “firstborn over all creation” [Col. 1:15].</p>
<p>25. σύμφωνα γοῦν τούτοις βοᾷ καὶ ὁ μεγαλοφρονότατος Παῦλος φάσκων περὶ αὐτοῦ· “Ὁν ἔθηκε κληρονόμον πάντων, δι’ οὗ καὶ τοὺς αἰῶνας ἐποίησεν,” ἀλλὰ καὶ “Ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε ἀρχαί, εἴτε ἐξουσίαι, εἴτε κυριότητες, εἴτε θρόνοι· πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι πρὸ πάντων.”</p>	<p>25. Paul agrees with this with his usual loud voice by saying about him, “whom he appointed heir of all things, and through whom also he made the universe” [Heb. 1:2], and, “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things” [Col 1:16-17].</p>

<p>26. Ἀσεβεστάτης οὖν φανείσης τῆς ἐξ οὐκ ὄντων ὑποθέσεως, ἀνάγκη τὸν πατέρα αἰεὶ εἶναι πατέρα· ἔστι δὲ πατὴρ αἰεὶ παρόντος τοῦ υἱοῦ, δι’ ὃν χρηματίζει πατὴρ· αἰεὶ δὲ παρόντος αὐτῷ τοῦ υἱοῦ, αἰεὶ ἐστὶν ὁ πατὴρ τέλειος, ἀνελλιπῆς τυγχάνων ἐν τῷ καλῷ, οὐ χρονικῶς οὐδὲ ἐκ διαστήματος οὐδὲ ἐξ οὐκ ὄντων γεννήσας τὸν μονογενῆ υἱόν.</p>	<p>26. So their hypothesis that the Son was created “out of nothing” is clearly ungodly. The Father has to always be a Father. He is always the Father of a Son who is there—he is the reason that he is called Father. The Son has to always be present with him so that the Father is always complete and not lacking anything good. That’s why he could not have begotten his only Son in time, or any interval of time, or out of nothing.</p>
<p>27. τί δέ; οὐκ ἀνόσιον τὸ λέγειν μὴ εἶναί ποτε τὴν σοφίαν τοῦ θεοῦ, τὴν λέγουσαν· “Ἐγὼ ἤμην παρ’ αὐτῷ ἀρμόζουσα, ἐγὼ ἤμην ἢ προσέχαιρεν,” ἢ τὴν δύναμιν τοῦ θεοῦ ποτε μὴ ὑπάρχειν, ἢ τὸν λόγον αὐτοῦ ἠκρωτηριάσθαι ποτέ, ἢ τὰ ἄλλα ἐξ ὧν ὁ υἱὸς γνωρίζεται καὶ ὁ πατὴρ χαρακτηρίζεται; τὸ γὰρ ἀπαύγασμα τῆς δόξης μὴ εἶναι λέγειν συναναιρεῖ καὶ τὸ πρωτότυπον φῶς, οὗ ἐστὶν ἀπαύγασμα. εἰ δὲ καὶ ἡ εἰκὼν τοῦ θεοῦ οὐκ ἦν αἰεὶ, δῆλον ὅτι οὐδὲ οὗ ἐστὶν εἰκὼν ἔστιν αἰεὶ.</p>	<p>27. Why is it unholy to say, “There was a time when the wisdom of God did not exist”? That Wisdom itself says, “I was brought up at his side: I was daily his delight [Prov. 8:30]” Would it not be unholy to say that at one time the power of God did not exist, or his Word, or anything else that describes the Son and characterizes the Father at the same time? To say that the brightness of the Father’s glory [cf. Heb 1:3] “once did not exist” destroys the original light too, because the brightness comes from it. If the image of God did not always exist, then it is clear that God, in whose image the Son is, also did not always exist.</p>
<p>28. ἀλλὰ καὶ τῷ μὴ εἶναι τὸν τῆς ὑποστάσεως τοῦ θεοῦ χαρακτήρα, συναναιρεῖται κάκεῖνος ὁ πάντως ὑπ’ αὐτοῦ αρακτηριζόμενος. ἐξ ἧς ἔστιν ἰδεῖν τὴν υἰότητα τοῦ σωτῆρος ἡμῶν οὐδεμίαν ἔχουσαν κοινωνίαν πρὸς τὴν τῶν λοιπῶν υἰότητα.</p>	<p>28. No, if the full expression of God’s character did not exist, then everything else about him [i.e., the Son] that also characterized God must not exist either. That fact shows that the sonship of our Savior has nothing in common with the sonship of anyone else.</p>
<p>29. ὃν τρόπον γὰρ ἡ ἄρρητος αὐτοῦ ὑπόστασις ἀσυγκρίτῳ ὑπεροχῇ ἐδείχθη ὑπερκειμένη πάντων οἷς αὐτὸς τὸ εἶναι ἐχαρίσατο, οὕτως καὶ ἡ υἰότης αὐτοῦ, κατὰ φύσιν τυγχάνουσα τῆς πατρικῆς θεότητος, ἀλέκτῳ ὑπεροχῇ διαφέρει τῶν δι’ αὐτοῦ θέσει υἰοθετηθέντων. ὁ μὲν γὰρ ἀτρέπτου φύσεως τυγχάνει, τέλειος ὢν καὶ διὰ πάντων ἀνεκδέχης· οἱ δὲ τῇ εἰς ἑκάτερα τροπῇ ὑποκείμενοι τῆς παρὰ τούτου βοηθείας δέονται.</p>	<p>29. It has been shown that the nature of the Son’s existence cannot be explained by any human language. The excellence of his nature is infinitely beyond the nature of everything that he has created. In the same way his sonship, which by nature shares the Father’s divinity, is unspeakably better than the sonship of the people God has chosen to adopt as sons. He is by nature unchangeable, perfect, and does not need anything. On the other hand, humans are able to change and need help from him.</p>



<p>30 τί γὰρ ἂν καὶ προκόψαι ἔχοι ἢ τοῦ θεοῦ σοφία, ἢ τί προσλαβεῖν ἢ αὐτοαλήθεια; ἢ ὁ θεὸς λόγος πῶς ἂν ἔχοι βελτιωθῆναι ἢ ἡ ζωὴ ἢ τὸ ἀληθινὸν φῶς; εἰ δὲ τοῦτο, πόσῳ πλέον ἀφύσικον τυγχάνει μωρίας ποτὲ δεκτικὴν γενέσθαι τὴν σοφίαν ἢ τὴν τοῦ θεοῦ δύναμιν ἀσθενεῖα προσπλακῆναι, ἢ ἀλογία τὸν λόγον ἀμαυρωθῆναι ἢ τῷ ἀληθινῷ φωτὶ ἐπιμιχθῆναι σκότος, τοῦ μὲν ἀποστόλου αὐτόθεν λέγοντος <b>“Τίς κοινωνία φωτὶ πρὸς σκότος, ἢ τίς συμφώνησις Χριστῷ πρὸς Βελίαρ,”</b> τοῦ δὲ Σολομῶντος ὅτι ἀδύνατον ἂν εἶη κὰν μέχρι πρὸς ἐννοίας εὑρεθῆναι ὁδοὺς ὄψεως ἐπὶ πέτρας, ἥτις κατὰ Παῦλόν ἐστιν ὁ Χριστός; οἱ δὲ κτίσματα αὐτοῦ τυγχάνοντες, ἄνθρωποι τε καὶ ἄγγελοι, καὶ εὐλογίας εἰλήφασιν προκόπτειν ἀρεταῖς ἀσκούμενοι καὶ νομίμοις ἐντολαῖς πρὸς τὸ μὴ ἀμαρτάνειν.</p>	<p>30. What can be added to improve the wisdom of God [1 Cor. 1:24-25]? What can Truth personified add to itself? How can God the Word, the Life and the True Light [John 1:4, 9; 14:6], possibly be improved? Is it not unnatural to think that wisdom can be prone to foolishness? That the power of God can be united with weakness? That reason can be dimmed by unreasonableness or that darkness can be mixed with the true light? Does not the apostle address this directly by saying, “What fellowship does light have with darkness? And what harmony does Christ have with Belial” [2 Cor 6:14-15]? Does not Solomon say that “the way of a snake on a rock” [Prov. 30:19] is too wonderful for the human mind to understand—the rock here, according to St. Paul, is Christ [1 Cor. 10:4]. He gave his creations, angels and humans, the blessing to be able to keep working on being virtuous and being obedient to his commands so that they will not sin.</p>
<p>31. διὸ δὴ ὁ κύριος ἡμῶν, φύσει τοῦ πατρὸς υἱὸς τυγχάνων, ὑπὸ πάντων προσκυνεῖται· οἱ δὲ ἀποθέμενοι τὸ πνεῦμα τῆς δουλείας, ἐξ ἀνδραγαθημάτων καὶ προκοπῆς τὸ τῆς υἰοθεσίας λαβόντες πνεῦμα, διὰ τοῦ φύσει υἱοῦ εὐεργετούμενοι γίνονται αὐτοὶ θέσει υἱοί.</p>	<p>31. Because of this our Lord, who is by nature the Son of the Father, is worshiped by all. Some have put off the spirit of slavery [Phil. 2:11] and have received the spirit of adoption [Rom. 8:15] by bravely working and making progress in virtue. They have become sons by adoption through the kindness of the one who is the Son of God by nature.</p>
<p>32. Τὴν μὲν οὖν γνησίαν αὐτοῦ καὶ ιδιότροπον καὶ φυσικὴν καὶ κατ’ ἐξάριετον υἰότητα ὁ Παῦλος οὕτως ἀπεφήνατο, περὶ θεοῦ εἰπών· <b>“Ὁς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ’ ὑπὲρ ἡμῶν</b> (δηλονότι τῶν μὴ φύσει υἱῶν) <b>παρέδωκεν αὐτόν.”</b></p>	<p>32. Paul explained his true, unique, natural, and special sonship, when he said by inspiration “he did not spare his own Son, but delivered him up for us,” who are by nature not his sons [Rom. 8:32].</p>
<p>33. πρὸς γὰρ ἀντιδιαστολὴν τῶν οὐκ ἰδίων αὐτὸν ἴδιον υἱὸν ἔφησεν εἶναι. ἐν δὲ τῷ Εὐαγγελίῳ· <b>“Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”</b> ἐν δὲ Ψαλμοῖς ὁ σωτὴρ φησιν· <b>“Κύριος εἶπε πρὸς με· υἱός μου εἶ σύ.”</b> γνησιότητα ἐμφανίζων σημαίνει μὴ εἶναι αὐτοῦ γνησίους υἱοὺς ἄλλους τινὰς παρ’ αὐτόν.</p>	<p>33. To distinguish him from those who are not “his own,” God called him “his own son.” It is also written in the Gospel, “This is my beloved Son in whom I am well pleased” [Matt. 3:17], and in the Psalms the Savior says, “The Lord said to me, ‘You are my Son’” [Ps 2:7]. He points out that he is a</p>

	natural son to show that there are no other natural sons except him.
34. τί δὲ καὶ τὸ “ <b>Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε;</b> ” οὐχὶ ἄντικρυς τῆς πατρικῆς μαιώσεως φυσικὴν ἐνδείκνυται υἰότητα, οὐ τρόπων ἐπιμελεία καὶ προκοπῆς ἀσκήσει, ἀλλὰ φύσεως ἰδιώματι ταύτην λαχόντος; ὅθεν καὶ ἀμετάπτωτον ἔχει τὴν υἰότητα ὁ μονογενὴς υἱὸς τοῦ πατρὸς. τὴν δὲ τῶν λογικῶν υἰοθεσίαν, οὐ κατὰ φύσιν αὐτοῖς ὑπάρχουσιν ἀλλὰ τρόπων ἐπιτηδειότητι καὶ δωρεᾷ θεοῦ, καὶ μεταπτωτῆν οἶδεν ὁ λόγος· “ <b>Ἰδόντες γὰρ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ἔλαβον ἑαυτοῖς γυναῖκας</b> ” καὶ τὰ ἐξῆς·	34. The words, “I begot you from the womb before dawn” [Ps. 110:3 = 109:3 LXX] plainly show that his natural sonship and paternal birth is his because of his unique nature. He did not receive it by being particularly diligent or working hard to progress morally. Because of this, the only-begotten Son is not able to lose his sonship. Rational people who are adopted by God are not his natural sons, but have been adopted because of their good character and by the grace of God. These types of sons can fall away. This is written in the passage, “The sons of God saw the daughters of men, and took them as wives” [Gen 6:2-3] etc...
35. καὶ “ <b>Υἱὸς ἐγέννησα καὶ ὕψωσα, αὐτοὶ δὲ με ἠθέτησαν</b> ” διὰ Ἡσαΐου εἰρηκέναι τὸν θεὸν ἐδιδάχθημεν.	In addition, God said through Isaiah, “I have nourished and brought up children and they have rebelled against me” [Isa. 1:2].
Πολλὰ λέγειν ἔχων, ἀγαπητοί, παρέρχομαι, φορτικὸν εἶναι νομίσας διὰ πλειόνων διδασκάλους ὁμόφρονας ὑπομιμνήσκειν. αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε, οὐκ ἀγνοοῦντες ὅτι ἡ ἑναγχοῦς ἐπαναστάσα τῇ ἐκκλησιαστικῇ εὐσεβείᾳ διδασκαλία Ἐβίωνος ἐστὶ καὶ Ἀρτεμᾶ, καὶ ζῆλος τοῦ κατὰ Ἀντιόχειαν Παύλου τοῦ Σαμοσατέως, συνόδῳ καὶ κρίσει τῶν ἀπανταχοῦ ἐπισκόπων ἀποκηρυχθέντος τῆς ἐκκλησίας·	35. Since I have much more to say, my friend, I will stop at this; for I do not want to wear you out by excessively teaching to likeminded brothers. You are “taught by God” [1 Thess. 4:9] and are aware that this recent teaching, which is against the religion of the church, is the same as that of Ebion and Artemas. It rivals the heresy of Paul of Samosata, bishop of Antioch, who was excommunicated by a council of all the bishops.
36. ὃν διαδεξάμενος Λουκιανὸς ἀποσυνάγωγος ἔμεινε τριῶν ἐπισκόπων πολυετεῖς χρόνους. ὧν τῆς ἀσεβείας τὴν τρύγα ἐρροφηκότες νῦν ἡμῖν οἱ ἐξ οὐκ ὄντων ἐπεφύησαν, τὰ ἐκείνων κεκρυμμένα μοσχεύματα, Ἄρειός τε καὶ Ἀχιλλᾶς καὶ ἡ τῶν σὺν αὐτοῖς πονηρευομένων σύνοδος.	36. Lucian, his successor, removed himself from fellowship with these three bishops for years. And now, out of nowhere, there are men among us who have sucked up the dregs of this ungodliness. All of them secretly come from the same root: Arius and Achilles and their gang of evildoers.
37. καὶ οὐκ οἶδ’ ὅπως ἐν Συρίᾳ χειροτονηθέντες ἐπίσκοποι τρεῖς, διὰ τὸ συναινεῖν αὐτοῖς, ἐπὶ τὸ χειρὸν ὑπεκκαίουσι, περὶ ὧν ἡ κρίσις ἀνακείσθω τῇ ὑμετέρᾳ δοκιμασίᾳ· οἱ τὰς μὲν τοῦ σωτηρίου πάθους ταπεινώσεώς τε καὶ κενώσεως καὶ τῆς καλουμένης αὐτοῦ πτωχείας καὶ ὧν ἐπικτήτους	37. Three bishops of Syria (I do not know how they got appointed) are fanning the flames by agreeing with them. I leave their judgment in your hands. They fill their heads with everything that has anything to do with Christ’s suffering, humiliation, emptying of himself, and so-called poverty [Phil.

<p>ὁ σωτήρ δι' ἡμᾶς ἀνεδέξατο φωνὰς διὰ μνήμης ἔχοντες, παρατίθενται ἐπὶ παραγραφῇ τῆς ἀνωτάτω καὶ ἀρχῆθεν αὐτοῦ θεότητος, τῶν δὲ τῆς φυσικῆς αὐτοῦ δόξης τε καὶ εὐγενείας καὶ παρὰ τῷ πατρὶ μονῆς σημαντικῶν λόγων ἐπιλήσιμονες γεγονάσιν· οἷόν ἐστι τὸ <b>“Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.”</b></p>	<p>2:7-8]. They present those passages to disprove his eternal existence and divinity and at the same time forget all those passages that prove his glory and nobility and presence with the Father, for example, “I and the Father are one” [John 10:30].</p>
<p>38. ὅπερ φησὶν ὁ κύριος, οὐ πατέρα ἑαυτὸν ἀναγορεύων οὐδὲ τὰς τῆ ὑποστάσει δύο φύσεις μίαν εἶναι σαφηνίζων, ἀλλ' ὅτι τὴν πατρικὴν ἐμφέρειαν ἀκριβῶς πέφυκε σώζειν ὁ υἱὸς τοῦ πατρὸς, τὴν κατὰ πάντα ὁμοιότητα αὐτοῦ ἐκ φύσεως ἀπομαζάμενος καὶ ἀπαράλλακτος εἰκὼν τοῦ πατρὸς τυγχάνων καὶ τοῦ πρωτοτύπου ἔκτυπος χαρακτήρ.</p>	<p>38. Note what the Lord says. He does not proclaim himself to be the Father or say that the two natures are one. He states that the Son of the Father accurately presents the likeness of the Father. He says that his nature took the exact likeness of his Father in every way, and that his image is indistinguishable from the father's; he is like an exact stamp of the original.</p>
<p>39. ὅθεν καὶ τῷ τηνικαῦτα ποθοῦντι ἰδεῖν Φιλίππῳ ἀφθόνως ὁ κύριος ἐμφανίζει, πρὸς ὃν λέγοντα <b>“Δεῖξόν ἡμῖν τὸν πατέρα”</b> λέγει· <b>“Ὁ ἑώρακὼς ἐμὲ ἑώρακε τὸν πατέρα,”</b> ὥσπερ δι' ἐσόπτρου ἀκηλιδώτου καὶ ἐμψύχου θείας εἰκόνοσ ἀυτοῦ θεωρουμένου τοῦ πατρὸς.</p>	<p>39. That is why the Lord answered so plainly when Philip asked to see the Father. Phillip said to him, “Show us the Father;” and the Lord replied, “He who has seen me has seen the Father,” [John 14:8-9] as if the Father is seen through him like through a mirror. He is a spotless and living reflection of his Father.</p>
<p>40. ὣν ὅμοιον ἐν Ψαλμοῖς οἱ ἀγιώτατοί φασιν· <b>“Ἐν τῷ φωτὶ σου ὀψόμεθα φῶς.”</b> διὸ δὴ καὶ <b>“Ὁ τιμῶν τὸν υἱὸν τιμᾷ τὸν πατέρα,”</b> καὶ εἰκότως· πᾶσα γὰρ ἀσεβῆς φωνὴ εἰς τὸν υἱὸν λέγεσθαι τολμωμένη εἰς τὸν πατέρα τὴν ἀναφορὰν ἔχει.</p> <p>Καὶ τί λοιπὸν ἔτι θαυμαστὸν ὃ μέλλω γράφειν, ἀγαπητοί, εἰ τὰς κατ' ἐμοῦ ψευδεῖς διαβολὰς καὶ τοῦ εὐσεβεστάτου ἡμῶν λαοῦ ἐκθήσομαι;</p>	<p>40. The saints say the same thing in the Psalms, “In your light we shall see light” [Ps. 35:10 LXX; English 36:9]. Because of this “he who honors the Son, honors the Father” [John 5:23]. Similarly, every ungodly word that people dare to say against the Son is also spoken against the Father [John 15:23].</p> <p>41. Friends, who could be surprised at each of the deceitful reports I'm about to list—reports against me and against our most pious people.</p>
<p>41. οἱ γὰρ κατὰ τῆς θεότητος τοῦ υἱοῦ τοῦ θεοῦ παραταξάμενοι οὐδὲ τὰς καθ' ἡμῶν ἀχαρίστους παροινίας παραιτοῦνται λέγειν· οἱ γε οὐδὲ τῶν ἀρχαίων τινὰς συγκρίνειν ἑαυτοῖς ἀξιοῦσιν οὐδὲ οἷς ἡμεῖς ἐκ παιδῶν ὠμιλήσαμεν διδασκάλους ἐξισοῦσθαι ἀνέχονται, ἀλλ' οὐδὲ τῶν νῦν πανταχοῦ συλλειτουργῶν τινα εἰς μέτρον σοφίας</p>	<p>They not only set themselves against the divinity of the Son, but they also ungratefully try to insult us. They think that it is beneath them to be compared with anyone who is older; they refuse to appear to be on the same level as teachers that we have associated with since childhood. They will not admit that any of our fellow ministers could have</p>

<p>ἡγοῦνται, μόνοι σοφοὶ καὶ ἀκτῆμονες καὶ δογματῶν εὑρεταὶ λέγοντες εἶναι, καὶ αὐτοῖς ἀποκεκαλύφθαι μόνοις ἅπερ οὐδενὶ τῶν ὑπὸ τὸν ἥλιον ἐτέρῳ πέφυκεν ἐλθεῖν εἰς ἔννοιαν.</p>	<p>even a little intelligence. They say that they are the only ones who are wise and understanding and the discoverers of doctrines. They say that these truths have been revealed only to them and that these truths have never even crossed the mind of any other person under the sun.</p>
<p>42. ὦ ἀνοσίτου τύφου καὶ ἀμέτρου μανίας καὶ μελαγχολικῆς ἡρμωσμένης δόξης κενῆς καὶ σατανικοῦ φρονήματος εἰς τὰς ἀνοσίτους αὐτῶν ψυχὰς ἀποσκιρῶσαντος.</p>	<p>42. What wicked arrogance! What immeasurable madness! Such false pride combined with satanic thoughts! These things have hardened their evil hearts.</p>
<p>43. οὐ κατήδεσεν αὐτοὺς ἢ τῶν ἀρχαίων γραφῶν φιλόθεος σαφήνεια, οὐδὲ ἢ τῶν συλλειτουργῶν σύμφωνος περὶ Χριστοῦ εὐλάβεια τὴν κατ’ αὐτοῦ θρασύτητα αὐτῶν ἡμαύρωσεν. ὧν οὐδὲ τὰ δαιμόνια τῆς ἀνοσιουργίας ἀνέξεται, φωνὴν βλάσφημον κατὰ τοῦ υἱοῦ τοῦ θεοῦ εἰπεῖν φυλαττόμενα.</p> <p>Ταῦτα μὲν οὖν ἡμῖν κατὰ τὴν παροῦσαν δύναμιν ἐπηπορήσθω πρὸς τοὺς ἀπαιδεύτω ὕλη κατὰ τοῦ Χριστοῦ κονισαμένους καὶ τὴν εἰς αὐτὸν εὐσέβειαν ἡμῶν συκοφαντεῖν προθεμένους.</p>	<p>43. They are not ashamed that they are ignoring the God-inspired clarity of the ancient Scriptures. The united piety of each of our fellow ministers does not even make them lose their nerve. Not even a demon puts up with wickedness like this—even they keep from blaspheming against the Son of God.</p> <p>44. So I at least have done the best that I can to ask pointed questions to those who throw uneducated mud on Christ and try to misrepresent what we teach about him.</p>
<p>44. φασὶ γὰρ ἡμᾶς οἱ φληνάφων ἐφευρεταὶ μύθων, ἀποστρεφομένους τὴν ἐξ οὐκ ὄντων ἀσεβῆ καὶ ἄγραφον κατὰ Χριστοῦ βλασφημίαν, ἀγέννητα διδάσκειν δύο, δυοῖν θάτερον δεῖν εἶναι λέγοντες οἱ ἀπαίδευτοι, ἢ ἐξ οὐκ ὄντων αὐτὸν εἶναι φρονεῖν, ἢ πάντως ἀγέννητα λέγειν δύο· ἀγνοοῦντες οἱ ἀνάσκητοι ὡς μακρὸν ἂν εἴη μεταξὺ πατρὸς ἀγεννήτου καὶ τῶν κτισθέντων ὑπ’ αὐτοῦ ἐξ οὐκ ὄντων, λογικῶν τε καὶ ἀλόγων.</p>	<p>They just make up fairy tales! When we reject their evil and unscriptural blasphemy that Christ came from nothing, they say that we teach that there are two unbegotten beings. These uneducated people can only think of two options: Either you believe that he came out of nothing, or you believe that there are two unbegotten beings. They are ignorant newcomers when it comes to theology; they do not realize how big the difference is between the unbegotten Father and everything that he created out of nothing, either rational or irrational.</p>
<p>45. ὧν μεσιτεύουσα φύσις μονογενῆς, δι’ ἧς τὰ ὅλα ἐξ οὐκ ὄντων ἐποίησεν ὁ πατὴρ τοῦ θεοῦ λόγου, ἐξ αὐτοῦ τοῦ ὄντος πατρὸς γεγέννηται· ὡς καὶ αὐτός που διεμαρτύρατο λέγων ὁ κύριος· “Ὁ ἀγαπῶν τὸν πατέρα ἀγαπᾷ καὶ τὸν υἱὸν τὸν ἐξ αὐτοῦ γεγεννημένον.”</p>	<p>45. They do not understand the only begotten nature of him who is the Word of God. The Father created the universe out of nothing through him, and the Father is the one who begets him. The Lord himself proved this when he said, “Everyone that loves the Father also loves the Son who is begotten of him” [1 John 5:1].</p>

<p>46. Περὶ ὧν ἡμεῖς οὕτως πιστεύομεν, ὡς τῇ ἀποστολικῇ ἐκκλησίᾳ δοκεῖ· εἰς μόνον ἀγέννητον πατέρα, οὐδένα τοῦ εἶναι αὐτῷ τὸν αἴτιον ἔχοντα, ἄτρεπτον τε καὶ ἀναλλοίωτον, ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα, οὔτε προκοπὴν οὔτε μείωσιν ἐπιδεχόμενον, νόμου καὶ προφητῶν καὶ εὐαγγελίων δοτῆρα, πατριαρχῶν καὶ ἀποστόλων καὶ ἀπάντων ἁγίων κύριον·</p> <p>καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ θεοῦ μονογενῆ, γεννηθέντα οὐκ ἐκ τοῦ μὴ ὄντος ἀλλ' ἐκ τοῦ ὄντος πατρός, οὐ κατὰ τὰς τῶν σωμάτων ὁμοιότητος ταῖς τομαῖς ἢ ταῖς ἐκ διαιρέσεων ἀπορροίαις, ὡσπερ Σαβελλίῳ καὶ Βαλεντίνῳ δοκεῖ, ἀλλ' ἀρρήτως καὶ ἀνεκδιηγῆτος, κατὰ τὸν εἰπόντα, ὡς ἀνωτέρω παρεθήκαμεν· “Τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;” τῆς ὑποστάσεως αὐτοῦ πάση τῇ γενητῇ φύσει ἀπεριεργάστου τυγχανούσης, καθὼς καὶ αὐτὸς ὁ πατὴρ ἀπεριεργαστός ἐστι, διὰ τὸ μὴ χωρεῖν τὴν τῶν λογικῶν φύσιν τῆς πατρικῆς θεογονίας τὴν εἶδησιν.</p>	<p>46. We believe the same thing that the apostolic church believes: There is one unbegotten Father. Nothing caused him to exist, he is unchanging and unchangeable, his being always stays just the way it is, and he does not get better or worse. He gave the Law, the Prophets, and the Gospel. He is the Lord of the patriarchs and apostles and of all the saints.</p> <p>We also believe in one Lord, Jesus Christ, the only-begotten Son of God, not begotten out of nothing, but out of the Father. He is not begotten like things in the world are, like cutting a piece off something or emitting something, as Sabellius and Valentinus taught. He is begotten in an inexpressible and unexplainable way, as we quoted above, “Who can speak of his generation?” [Isa. 53:8] No human mind is able to understand the nature of his substance or the Father’s. Rational people simply do not have the ability to understand in what way he was begotten of the Father.</p>
<p>47. ἅπερ οὐ παρ’ ἐμοῦ δεῖ μαθεῖν ἄνδρας τῷ τῆς ἀληθείας πνεύματι κινουμένους, ὑπηχούσης ἡμᾶς καὶ τῆς φθασάσης Χριστοῦ περὶ τούτου φωνῆς καὶ διδασκούσης· “οὐδεὶς οἶδε τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός· καὶ οὐδεὶς οἶδε τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ.” ἄτρεπτον τοῦτον καὶ ἀναλλοίωτον ὡς τὸν πατέρα, ἀπροσδεῖ καὶ τέλειον υἱόν, ἐμπερῆ τῷ πατρὶ μεμαθήκαμεν, μόνῳ τῷ ἀγεννήτῳ λειπόμενον ἐκείνου. εἰκῶν γάρ ἐστιν ἀπηκριβωμένη καὶ ἀπαράλλακτος τοῦ πατρός.</p>	<p>47. But people led by the Spirit of truth do not need to take these things from me. What the Savior said long ago still echoes in our ears, “No one knows who the Father is but the Son, and no one knows who the Son is but the Father” [Matt 11:27]. We have learned that the Son is unchanging and unchangeable; he lacks nothing and is complete, like the Father except that he is unbegotten. He is the exact image and sculpture of his Father.</p>
<p>48. πάντων γὰρ εἶναι τὴν εἰκόνα πλήρη δι’ ὧν ἡ μείζων ἐμφέρεια, δηλόν, ὡς αὐτὸς ἐπαίδευσεν ὁ κύριος “<b>Ὁ πατήρ μου</b>” λέγων “<b>μείζων μου ἐστὶ.</b>” καὶ κατὰ τοῦτο καὶ τὸ ἀεὶ εἶναι τὸν υἱὸν ἐκ τοῦ πατρός πιστεύομεν· ἀπαύγασμα γάρ ἐστι τῆς δόξης καὶ χαρακτήρ τῆς πατρικῆς ὑποστάσεως. ἀλλὰ μὴ τις τὸ ἀεὶ πρὸς ὑπόνοιαν ἀγεννήτου λαμβανέτω, ὡς οἴονται οἱ τὰ τῆς ψυχῆς αἰσθητήρια πεπωρωμένοι·</p>	<p>48. It is clear that the image is filled with everything that makes up the greater likeness, as the Lord himself taught when he said, “My Father is greater than I” [John 14:28]. In agreement with this we believe that the Son was always “of the Father”. He is the radiance of his glory and the exact stamp of the Father’s substance. But no one should take the word “always” to mean that the Son is unbegotten, as some ignorant people have been led to believe. To say “he was always...”, and “before</p>

	all ages”, is not the same thing as saying he is unbegotten.
49. οὔτε γὰρ τὸ ἦν, οὔτε τὸ αἰεί, οὔτε τὸ πρὸ αἰώνων ταῦτόν ἐστι τῷ ἀγεννήτῳ. ἀλλ’ οὐδ’, ὅτιοῦν ἀνθρώπων ἔννοια ὀνοματοποιῆσαι σπουδάσει, δηλοῖ τὸ ἀγέννητον (ὡς καὶ ὑμᾶς οὕτως ἐκδέχεσθαι πιστεύω καὶ τεθάρρηκα τῇ περὶ πάντων ὑμῶν ὀρθῇ προθέσει), κατὰ μηδένα τρόπον τούτων τῶν ὀνομάτων τὸ ἀγέννητον δηλούντων.	49. As it is, human understanding could never coin a term that explains what it means to be unbegotten; none of these terms represent the unbegotten well (I think you share this opinion, and I am positive that your view is orthodox).
50. ἔοικε γὰρ οἰοῦναι χρόνων εἶναι παρέκτασις ταῦτα τὰ ὀνόματα, τὴν μέντοι κατ’ ἀξίαν τοῦ μονογενοῦς θεότητα καὶ οἷον ἀρχαιότητα σημαίνειν μὴ δυναμένων, τῶν δὲ ἀγίων ἀνδρῶν ὡς δύναμις ἐκάστῳ ἐμφανίσει τὸ μυστήριον βιαζομένων καὶ συγγνώμην αἰτούντων παρὰ τῶν ἀκροατῶν δι’ εὐλόγου ἀπολογίας διὰ τοῦ λέγειν· εἰς ἃ ἐφθάσαμεν.	50. All of these terms make it sound like a period of time. They are not able to express the full sense of the divinity and the antiquity of the only begotten Son. They were used by holy men who did what they could to make the mystery clearer. And even they asked for patience from those who listened to them by attaching a reasonable qualification: what they said was limited by their understanding.
51. εἰ δέ τι παρὰ τὸ ἀνθρώπινον διὰ χειλέων φθέγμα μεῖζόν τι προσδοκῶσιν οἱ ἄνδρες, τὰ ἐκ μέρους αὐτοῖς γνωσθέντα καταργεῖσθαι λέγοντες, δῆλον ὅτι πολὺ τοῦ ἐλπιζομένου λείπεται τὸ ἦν καὶ τὸ αἰεί καὶ τὸ πρὸ αἰώνων· ὅπερ δ’ ἂν ἦ, οὐκ ἔστι ταῦτόν τῷ ἀγεννήτῳ.	51. If men expect anything better than that to come from human lips, then they must think that what is “known in part” has already been “done away with” for them [cf. 1 Cor 13:8-12]. It is clear that the “was” and “always” and “before all ages” fall short of that hope. Whatever these words mean, it is not the same as “unbegotten.”
52. οὐκοῦν τῷ μὲν ἀγεννήτῳ πατρὶ οἰκεῖον ἀξίωμα φυλακτέον, μηδένα τοῦ εἶναι αὐτῷ τὸν αἴτιον λέγοντας· τῷ δὲ υἱῷ τὴν ἀρμόζουσαν τιμὴν ἀπονεμητέον, τὴν ἀναρχὸν αὐτῷ παρὰ τοῦ πατρὸς γέννησιν ἀνατιθέντας· καὶ ὡς ἐφθάσαμεν αὐτῷ σέβας ἀπονέμοντες, μόνον εὐσεβῶς καὶ εὐφήμως τὸ ἦν καὶ τὸ αἰεί καὶ τὸ πρὸ αἰώνων λέγοντες ἐπ’ αὐτοῦ, τὴν μέντοι θεότητα αὐτοῦ μὴ παραιτούμενοι, ἀλλὰ τῇ εἰκόνι καὶ τῷ χαρακτήρι τοῦ πατρὸς ἀπηκριβωμένην ἐμφέρειαν κατὰ πάντα ἀνατιθέντες, τὸ δὲ ἀγέννητον τῷ πατρὶ μόνον ἰδίωμα παρεῖναι δοξάζοντες, ἅτε δὴ καὶ αὐτοῦ φάσκοντος τοῦ σωτῆρος· <b>“Ὁ πατήρ μου μεῖζων μου ἔστι.”</b>	52. At any rate, we have to guard the Father’s unique status as the Unbegotten One because it is never said that anything caused him to exist. It is also necessary to guard the Son’s particular honor, since his generation from the Father has no starting point. We will continue worshiping him as we have been, piously and respectfully referring to him with the terms “was”, and “ever,” and “before all ages.” We do not reject his divinity but instead credit to him his perfect likeness to his Father in every way. At the same time, we credit to the Father his unique glory: that only he is “the Unbegotten One.” The Savior himself says, “My Father is greater than I am” [John 14:28].

<p>53. Πρὸς δὲ τῇ εὐσεβεῖ ταύτῃ περὶ πατρὸς καὶ υἱοῦ δόξῃ, καθὼς ἡμᾶς αἱ θεῖαι γραφαὶ διδάσκουσιν, ἐν πνεῦμα ἅγιον ὁμολογοῦμεν, τὸ καινίσαν τοὺς τε τῆς παλαιᾶς διαθήκης ἀγίους ἀνθρώπους καὶ τοὺς τῆς χρηματιζούσης καινῆς παιδευτὰς θεῖους· μίαν καὶ μόνην καθλικὴν τὴν ἀποστολικὴν ἐκκλησίαν, ἀκαθαίρετον μὲν ἀεὶ κἂν πᾶς ὁ κόσμος αὐτῇ πολεμεῖν βουλευῆται, νικηφόρον δὲ πάσης τῆς τῶν ἑτεροδόξων ἀσεβεστάτης ἐπαναστάσεως, εὐθαρσεῖς ἡμᾶς κατασκευάζοντος τοῦ οἰκοδεσπότη αὐτῆς διὰ τοῦ βοᾶν· <b>“Θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.”</b></p>	<p>53. The sacred Scriptures teach us this pious teaching about the Father and Son. In addition, they teach us and we confess that there is one Holy Spirit who inspired the saints of the Old Testament and the holy teachers of the New Testament. We confess the one and only apostolic catholic church which does not decay but lasts forever. Even if the whole world went to war against it, it would still be victorious over all of the wicked attacks of the heterodox. Have courage! Our master prepared us for this with his words, “Be of good cheer, I have overcome the world” [John 16:33].</p>
<p>54. μετὰ τοῦτον ἐκ νεκρῶν ἀνάστασιν οἶδαμεν, ἧς ἀπαρχὴ γέγονεν ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, σῶμα φορέσας ἀληθῶς καὶ οὐ δοκῆσει ἐκ τῆς θεοτόκου Μαρίας, ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἀμαρτίας ἐπιδημήσας τῷ γένει τῶν ἀνθρώπων, σταυρωθεὶς καὶ ἀποθανών, ἀλλ’ οὐ διὰ ταῦτα τῆς ἑαυτοῦ θεότητος ἦττων γεγενημένος, ἀναστὰς ἐκ νεκρῶν, ἀναληφθεὶς ἐν οὐρανοῖς, καθήμενος <b>ἐν δεξιᾷ τῆς μεγαλωσύνης.</b></p>	<p>54. Besides this, we acknowledge the resurrection from the dead, of which our Lord Jesus was the first-fruits [1 Cor. 15:20]. He truly had a real body, not just the appearance of a body; he was born of Mary the mother of God; when the time had fully come he lived among humans for the forgiveness of their sins; he was crucified and buried—none of this decreased his divinity in any way; he rose from the dead, was taken up to heaven, and he sat down at the “right hand of the Majesty” [Heb. 9:26].</p>
<p>55. Ταῦτα ἐκ μέρους ἐνεχάραξα τῇ ἐπιστολῇ, τὸ καθ’ ἕκαστον ἐπ’ ἀκριβείας γράφειν φορτικόν, ὡς ἔφην, εἶναι νομίσας, διὰ τὸ μηδὲ τὴν ἱερὰν ὑμῶν ταῦτα λεληθέναι σπουδῆν. ταῦτα διδάσκομεν, ταῦτα κηρύττομεν, ταῦτα τῆς ἐκκλησίας τὰ ἀποστολικά δόγματα, ὑπὲρ ὧν καὶ ἀποθνήσκομεν, τῶν ἐξόμνησθαι αὐτὰ βιαζομένων ἦττον πεφροντικότες, εἰ καὶ διὰ βασάνων ἀναγκάζουσι, τὴν ἐν αὐτοῖς ἐλπίδα μὴ ἀποστρεφόμενοι.</p>	<p>55. In this letter I have only partially mentioned these things. As I said before, it would be tiresome to talk about each point even briefly since you are pious and diligent enough that you know them. These things we teach, these things we preach. These are the doctrines of the apostolic Church—we are ready to die for them and we pay no mind to those who would force us to give them up. We will never turn away from the hope that we have in them, even if they try to force us by torture.</p>
<p>56. ὧν ἐναντίοι γενόμενοι οἱ ἀμφὶ τὸν Ἄρειον καὶ Ἀχιλλᾶν καὶ οἱ τῆς ἀληθείας σὺν αὐτοῖς πολέμιοι ἀπεώσθησαν τῆς ἐκκλησίας, ἀλλότριοι γενόμενοι τῆς εὐσεβοῦς ἡμῶν διδασκαλίας, κατὰ τὸν μακάριον Παῦλον λέγοντα· “Εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω” κἂν ἄγγελος ἐξ οὐρανοῦ εἶναι προσποιῆται,</p>	<p>56. Both the people who oppose Arius and Achillas and also those who fight against the truth with them have been driven from the church. They have all become hostile to our godly doctrine, just like the blessed Paul said, “If anyone preaches to you a gospel contrary to what you have received, let him be cursed (anathema),” even if he pretends to be an angel from heaven [Gal 1:8-9].</p>

<p>57. ἀλλὰ καὶ “εἴ τις ἕτεροδιδασκαλεῖ καὶ μὴ προσέρχεται τοῖς ὑγιαίνουσι λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ’ εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος” καὶ τὰ ἐξῆς.  Τούτους οὖν ἀναθεματισθέντας ἀπὸ τῆς ἀδελφότητος μηδεὶς ὑμῶν δεχέσθω μηδὲ ἀνεχέσθω τῶν λεγομένων ἢ γραφομένων ὑπ’ αὐτῶν· πάντα γὰρ οἱ γόητες ψεύδονται, ἀλήθειαν οὐ μὴ λαλήσουσιν.</p>	<p>And again, “If someone teaches differently and does not hold to the sound words of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing” [1 Tim. 6:3-4].  57. So, since they have been condemned (anathematized) by the brothers, no one should receive them or anything that they say or write. They are all lying babblers who are unable to speak the truth.</p>
<p>58. περιέρχονται γὰρ τὰς πόλεις, οὐδὲν ἕτερον σπουδάζοντες ἢ τῷ τῆς φιλίας προσχήματι καὶ τῷ τῆς εἰρήνης ὀνόματι δι’ ὑποκρίσεως καὶ κολακείας γράμματα διδόναι καὶ λαμβάνειν, πρὸς τὸ πλανᾶν διὰ τούτων τὰ ὑπ’ αὐτῶν ἠπατημένα ὀλίγα <b>γυναικάρια σεσωρευμένα ἁμαρτίαις</b> καὶ τὰ ἐξῆς.</p>	<p>58. They travel around to different cities, pretending to come in friendship and in the name of peace. They are running around for no other reason than to give and receive fake letters that defend and flatter them. By doing this they deceive a few “weak women who are loaded down with sins” [2 Tim. 3:6].</p>
<p>59. Τούτους οὖν τοὺς τὰ τοσαῦτα κατὰ Χριστοῦ τολμήσαντας, τοὺς τὸν χριστιανισμόν τοῦτο μὲν δημοσίᾳ διασύραντας, τοῦτο δὲ ἐπὶ δικαστηρίων ἐπιδεικτιᾶν φιλοτιμουμένους, τοὺς διωγμὸν ἡμῖν ἐν εἰρήνῃ τὸ ὅσον ἐπ’ αὐτοῖς ἐπεγείραντας, τοὺς τὸ ἄρρητον μυστήριον τῆς Χριστοῦ γεννήσεως ἐκνεύρισαντας, τούτους ἀποστρεφόμενοι, ἀγαπητοὶ καὶ ὁμόψυχοι ἀδελφοί, σύμψηφοι γένεσθε κατὰ τῆς μανιώδους αὐτῶν τόλμης, καθ’ ὁμοιότητα τῶν ἀνακατησάντων συλλειτουργῶν ἡμῶν καὶ ἐπιστειλάντων μοι κατ’ αὐτῶν καὶ τῷ τόμῳ συνυπογραφάντων· ἃ καὶ διεπεμψάμην ὑμῖν διὰ τοῦ υἱοῦ μου Ἄπιτοῦ διακόνου, τοῦτο μὲν πάσης Αἰγύπτου καὶ Θηβαΐδος, τοῦτο δὲ Λιβύης τε καὶ Πενταπόλεως καὶ Συρίας καὶ ἔτι Λυκίας καὶ Παμφυλίας, Ἀσίας, Καππαδοκίας καὶ τῶν ἄλλων περιχώρων· ὧν καθ’ ὁμοιότητα καὶ παρ’ ὑμῶν δέξασθαι πέποιθα.</p>	<p>59. My beloved and likeminded brothers, reject these people! They dared to do these things against Christ, they publicly mocked Christianity, and they keep trying to give false information before the courts. During this time of peace, they have tried to stir up persecution against us. They have broken down the inexpressible mystery of how Christ is begotten. Work together and be courageous against their insanity just like our fellow ministers, who are filled with anger and wrote a letter to me against them and also signed our letter condemning them. I have sent these letters to you through my son Apion, the deacon. They have the signatures of everyone in Egypt and Thebaid, Libya, the Pentapolis, Syria, Lycia, Pamphylia, Asia, Cappadocia, and the surrounding areas. I hope you will follow their example when you receive it.</p>
<p>60. πολλῶν γὰρ μοι βοηθημάτων πρὸς τοὺς βλαβέντας πεπορισμένων, καὶ τοῦτο εὔρηται λυσιφάρμακον τοῦ ὑπ’ αὐτῶν ἀπατηθέντος λαοῦ, πειθομένων καὶ ταῖς τῶν συλλειτουργῶν ἡμῶν συγκαταθέσεσιν, εἰς μετάνοιαν διὰ τούτου</p>	<p>60. I have tried many times to win back those who have been led astray and I have found the best solution is for us to show that we fellow-ministers are united. If we do this we will quickly bring the lay people who have been deceived back to</p>



ἔργεσθαι σπουδαζόντων. ἀσπάσασθε ἀλλήλους σὺν τῇ παρ' ὑμῶν ἀδελφότητι.	repentance. So greet each other in the brotherhood that you have.
ἐρρῶσθαι ὑμᾶς ἐν κυρίῳ εὐχομαι, ἀγαπητοί· ὀναίμην ὑμῶν τῆς φιλοχρίστου ψυχῆς.	I pray that you will be strengthened in the Lord, my friends, and that I can enjoy the support of your hearts being filled with the love of Christ.
61. Εἰσὶ δὲ οἱ ἀναθεματισθέντες αἵρεσιῶται, ἀπὸ πρεσβυτέρων μὲν Ἄρειος, ἀπὸ διακόνων δὲ Ἀχιλλᾶς, Εὐζώϊος, Ἀειθαλῆς, Λούκιος, Σαρμάτης, Ἰούλιος, Μηνᾶς, Ἄρειος ἕτερος, Ἑλλάδιος.	61. Here are the names of those who have been condemned as heretics: Among the presbyters, Arius; among the deacons, Achilles, Euzoius, Aethales, Lucius, Sarmatas, Julius, Menas, another Arius, and Helladius.

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