

CHAPTER SEVEN

(1) And the Spirit is the Holy Spirit, and the Son is the Son. And the Spirit, is the one "proceeding from the Father"¹ and "receiving from the Son,"² "searching the depths of God,"³ announcing the things of the Son in the world, sanctifying the saints through the Trinity,⁴ third in naming⁵ (since the Trinity is Father, Son, and Holy Spirit: for it says, "going forth, baptize in the name of Father, Son, and Holy Spirit"),⁶ seal of grace, bond of the Trinity, not alien from the number, not separate from the naming, not a stranger from the gift. But there is one God, one faith, one Lord, one grace, one church, one baptism.⁷ (2) For the Trinity is always Trinity and never receives an addition, thus being counted: Father, Son, and Holy Spirit.⁸ (3) The Trinity is not a coalescence, not something different in itself, from its very own unity, but exists in a *hypostasis* of perfection. Perfect is the

Father; perfect is the Son; perfect is the Holy Spirit: Father and Son and Holy Spirit.⁹ (4) Again the Spirit is assigned in gifts: "for there are varieties of gifts, but the same Spirit. And there are varieties of ministries, but the same Lord. And there are varieties of activities, but the same God, the one working all things in all."¹⁰ (5) Let us not fall away from that which lies before us. Let us not apostatize from the truth. We do not advocate on behalf of God, but we think piously, so that we may not perish. And we speak not as those who [fully] comprehend: for as men we speak [only] what we have comprehended.¹¹ (6) For the honor in regard to God is infinite and has been magnified ten-thousand-fold compared to our thinking, and <the Trinity> has been magnified, adding nothing of glory and in no way being deprived of its uniqueness. (7) For nothing in the Trinity is created or added. But the Father begets the Son, nor was there ever a time¹² when the Son was not. For the Father was not at any time not called Father, but the Father always was, and the Son always was, not a sibling, but Son begotten indescribably and being named incomprehensibly. And he is with the Father always and never ceasing to exist. (8) So the Father is unbegotten,¹³ and uncre-

ated, and incomprehensible. The Son is begotten, but both uncreated and incomprehensible.¹⁴ The Holy Spirit always was, not begotten,¹⁵ not created,¹⁶ not a sibling, not an uncle, not an ancestor, not an offspring, but the Holy Spirit from the same *ousia* of the Father and Son.¹⁷ "For God is spirit."¹⁸

CHAPTER EIGHT

(1) Each of the names is mononymic, not having a duplication.¹ For the Father is Father and has no parallel, nor is he joined together with another father, so that there may not be two gods.² (2) And <the?> Son is only-begotten, true God from true God, not having the name of Father, nor being alien from the Father, but existing as Son of the Father. He is only-begotten, that the "Son" may be mononymic;³ and he is God from God, in order that Father and Son may be called one God. (3) And the Holy Spirit is one-of-a-kind,⁴ not having the name of "Son," nor hav-

ing the naming of "Father," but thus called Holy Spirit, not alien from the Father. (4) For the Only-begotten himself says: "The Spirit of the Father,"⁵ and "the one proceeding from the Father,"⁶ and "he will receive from what is mine,"⁷ in order that he may not be believed alien from the Father and the Son, but of the same *ousia*, the same divinity, divine Spirit, the "Spirit of truth,"⁸ the "Spirit of God,"⁹ the Spirit "Paraclete,"¹⁰ called mononymically,¹¹ not having a parallel, not being equated with some other spirit, not called by the name of the Son or being named with the naming of the Father, in order that the mononymic names may not be homonymic, (5) except "God" in the Father, "God" in the Son, in the Holy Spirit, "of God"¹² and "God."¹³ (6) For the "Spirit of God,"¹⁴ both Spirit of the Father and Spirit of the Son, is not according to some synthesis, as soul and body are in us, but is in the midst of Father and Son, from the Father and the Son, third in naming.¹⁵ (7) For it says, "Going forth, baptize in the name of Father, Son, and Holy Spirit."¹⁶ And if the Father

baptizes in his own name, in the name of God, and the perfect seal in the name of God has been sealed in us, and Christ baptizes in his own name, in the name of God, and the perfect seal in the name of God has been sealed in us, who would dare to wage war against his own soul, saying that the Spirit is alien from the divinity? (8) For if <we seal> in the name of the Father and in the name of the Son and in the name of the Holy Spirit, there is one seal of the Trinity. Therefore, there is one power of the divinity in the Trinity. And if God is the One, but the others are created and not God, by what reason are the two connected to the one in the seal of perfection? (9) Then at any rate, we were sealed in a royal name, the one of the Father (and the others are not royal), but we further have been enslaved to elements and created things. And, the name alone of the Father was not able to save, but the one who created added to himself two other elements, according to the thinking of those who blaspheme, in order that his divinity might add other powers and might be able to save the one sealed by him, and that the man created by him might gain redemption through the forgiveness of sins.¹⁷

CHAPTER NINE

(1) Alas, such foolishness! O such blasphemy! From where did another novel unbelief stealthily enter back into life, or rather should I say wicked belief? For wicked belief is worse than unbelief. For unbelief, might receive belief, and be corrected, but wicked belief is irremediable, being saved with great difficulty, unless perhaps some anointing should come from above.¹ (2) So blessed Peter says to them with Ananias: "Why

is it that Satan tempted you to lie to the Holy Spirit?"² and he says, "You did not lie to men, but to God."³ (3) Then the Spirit is God from the Father and Son, [the Spirit] to whom those misappropriating funds lied.⁴ So Paul also agrees with this statement, saying, "You are the temple of God, and the Spirit of God dwells in you."⁵ So then the Spirit is God, as stated before.⁶ (4) Because of the temple of God, they also will be called holy men, those who established in themselves the Holy Spirit of God, as the chief of the Apostles [Peter] bears witness, the one who was deemed worthy to be blessed by the Lord, because the Father revealed to him.⁷ (5) Therefore, the Father reveals the true Son to him [Peter], and he is blessed; and again the same one [the Father] reveals his Holy Spirit. (6) It was necessary for the first of the Apostles, the solid rock, "upon whom the church of God would be built, and the gates of Hades will not overcome it,"⁸ <to declare this?>. The gates of Hades are the heresies and the heresiarchs.⁹ (7) For in every way the faith was

made firm in him, in the one who received the key of heaven, in the one who looses upon the earth and binds in heaven.¹⁰ (8) For in this man are found all the subtleties¹¹ being asked of the faith. (9) This man is the one who denied three times and cursed three times before the rooster crowed,¹² For indicating the abundance of his love toward his master, affirming confidently he was saying: "even if all deny you, I will not deny,"¹³ saying so much in reference to his [Christ's] humanity. (10) This is the one who wept at the sound of the rooster,¹⁴ in order that he might truly confess that the arrest of the Son of God was not in appearance, but true, in order that he [Peter] might say that he was a true man in weeping at his arrest, having been handed over by the Pharisees. (11) This is <the> one who came to Galilee to fish, the one who was a partner of the one reclining upon his breast (for he [John], learning from the Son and receiving from the Son, was revealing the power of knowledge, (12) and he was aided by the Father, laying the foundation of the certainty of the faith). He [Peter] is the one who, unclothed in the boat on <Lake> Tiberias,¹⁵ back after being called, was fishing (and the disciple, whom Jesus loved, <was with him?>). After the statement that the Savior made: "Children, you do not have anything to eat, do you?"¹⁶ and, "Cast on the right side of the ship and you will find [fish],"¹⁷ and after the astonishing statement happened, John, whom Jesus loved, said to Peter: "It is the Lord,"¹⁸ man according to the flesh, born from Mary in truth not in appearance, being God <according to> Spirit, coming from the Father from the heavens. (13) <This man> is the one who heard from him [Christ], "Peter, tend my sheep,"¹⁹ the one who has been entrusted with the flock, the one guiding well in the power of his own master, the one confessing concerning the flesh, the one truthfully announcing the things of the Father

concerning the Son, the one indicating the Spirit and his worthiness in divinity, the one giving the right hand of fellowship to Paul and Barnabas with James and John, in order that “through three witnesses all that is said may stand.”²⁰

CHAPTER SIXTY-SEVEN

(1) If Christ is believed [to be] from the Father, as God from God, and the Spirit [is] from Christ or from both¹ (as Christ says, "who proceeds from the Father," and "this one will receive from what is mine"; and Christ from the Holy Spirit, "for that which is in her," the voice of the angel says, "is from the Holy Spirit"),² I should understand the mystery that delivers me by faith, by hearing alone, by love for the one who came to me.

(2) For God knows himself; Christ proclaims himself; the Holy Spirit manifests himself to the saints. In the holy Scriptures the Trinity is proclaimed to us and is believed simply, without strife

<from> a hearing of that which has been agreed. (3) From this faith is the salvation of grace, "the righteousness from faith apart from works of the law":³ <for> it has been written that from the "hearing of faith,"⁴ the "Spirit of Christ"⁵ is given to those who are saved. (4) This very faith is indicated in general by the expressions of the heralds, as I myself believe, being instructed from the Scriptures: thrice holy, thrice equally holy,⁶ thrice existent, thrice coexistent, thrice endowed with form,⁷ thrice with equal form, thrice active, thrice co-active, thrice enhypostatic,⁸ thrice with *hypostasis*⁹ joined with one another.¹⁰ This Trinity is called holy, being three, one concord, one divinity of the same *ousia*, of the same divinity, of the same *hypostasis*,¹¹ like from like, working an equality of grace of Father and of Son and of Holy Spirit. (5) And how to teach to others is left open [to God]. "For no one knows the Father except the Son, nor the Son except the Father and to whom the Son might reveal."¹² And he reveals through the Holy Spirit. (6) Accordingly, these, being three, whether of him or from him or with him, for each, are they being thought about worthily, even as he reveals them as light, fire, wind, and I believe with other likenesses of visions, as the man being supplied is worthy.¹³ (7) Therefore, God himself, the one who said in the beginning, "Let there be light, and light came to be,"¹⁴ which was visible, is the same as the one who illuminated us to see "the light," "the true one, who comes into the world, illuminating all men."¹⁵ ("Send your light and your truth," says David.)¹⁶ He is the same Lord who said, "In the fi-

nal days I will pour out from my Spirit upon all flesh, and their sons and their daughters will prophesy, and their youths will see visions,"¹⁷ showing to us three Persons of holy worship, from a *hypostasis* which is threefold.¹⁸

CHAPTER SIXTY-EIGHT

(1) "So I say that Christ has become a servant of the circumcision on behalf of the truth of God for the fulfillment of the promises,"¹ and that the Holy Spirit serves together [with him]. We have received from the divine Scriptures thus: Christ is sent out from the Father; the Holy Spirit is sent out. Christ speaks in the saints; the Holy Spirit speaks. Christ heals; the Holy Spirit heals; Christ sanctifies; the Holy Spirit sanctifies; Christ baptizes in his name, the Holy Spirit baptizes. (2) Thus the Scriptures say: "You will send your Spirit, and you will renew the face of the earth,"² which is similar to the saying, "You will send forth your word and you will consume all things."³ (3) "While," it says, "they were worshiping the Lord and fasting, the Holy Spirit said, 'Indeed, set aside for me Barnabas and Saul for the work to which I have called them,'"⁴ which is similar to the saying, "The Lord said, 'Enter into the city, and there it will be told to you what it is necessary for you to do.'"⁵ (4) "So having been sent out by the Holy Spirit, they went down into Seleucia,"⁶ is as Christ would say, "Behold, I send you out as sheep in the midst of wolves."⁷ (5) "For it seemed good to the Holy Spirit that no other burden more than necessary be added,"⁸ is as one would say, "I myself do not speak, but the Lord, that a wife should not be separated from her husband."⁹ (6) "They went through the region of Phrygia and Galatia, having been prevented by the Holy Spirit from speaking the word in Asia. But coming to Mysia

they were trying to go into Bithynia, and the Spirit did not allow them,"¹⁰ is as Christ would say, "Going forth, baptize every nation,"¹¹ <or> "Do not take a purse, a walking stick, or sandals."¹² (7) "Who," it says, "were saying to Paul through the Spirit not to go up into Jerusalem,"¹³ or Agabus [said], "The Holy Spirit says such things, the man whose belt this is,"¹⁴ is similar to what Paul said, "If you seek proof of Christ who speaks in me?"¹⁵ or "Remember the words of the Lord, that he said, 'it is good to give rather than to receive.'"¹⁶ (8) "And now behold, I myself, having been bound by the Spirit, go,"¹⁷ is as he would say, "Paul, a captive of Jesus Christ."¹⁸ (9) "Except the Spirit warns me, saying in every city,"¹⁹ is similar to the saying, "<The> Lord bears witness to my soul that I do not lie."²⁰ (10) "In power according to a spirit of holiness,"²¹ is similar to the saying, "Holy is the one resting in the saints."²² (11) And "circumcision of the heart in Spirit,"²³ is similar to the saying, "And you were circumcised with a circumcision not done by human hands in the putting off of the body of sins, in the circumcision of Christ."²⁴ (12) "If indeed the Spirit of God dwells in you,"²⁵ is similar to the saying, "As you received Christ, walk in him,"²⁶ and, "The Spirit of the Lord spoke in me, and his word was in my mouth."²⁷ (13) And "having the first-fruits of the Spirit,"²⁸ is similar to the saying, "Christ the first-fruits."²⁹ (14) "But the Spirit himself intercedes on our behalf,"³⁰ is similar to the saying, "who is at the right hand of God, who even intercedes at our behalf."³¹ (15) "In order that the offering of the nations might be acceptable, being sanctified in the Holy Spirit,"³² is similar to the saying, "Would that the Lord sanctify you, in order that you might be pure and blameless in the day of Christ."³³ (16) "God revealed to us through his Spirit,"³⁴ is similar to the saying, "when the one who set me apart from the womb of my mother was well pleased through his grace

to reveal his Son in me."³⁵ (17) "We did not receive the spirit of the world, but the Spirit who is from God,"³⁶ is similar to the saying, "Test yourselves, if Christ is in you."³⁷ (18) "You are a temple of God, and the Spirit of God dwells in you,"³⁸ is similar to the saying, "I will dwell in them and will walk [among them], and I will be their God and they will be my people."³⁹

CHAPTER SIXTY-NINE

(1) But he [Paul] also says that justification and grace are from both: "justified in the name of our Lord Jesus Christ and in the Spirit of our God,"⁷¹ is similar to the saying, "Justified from faith, we have peace with God through our Lord Jesus Christ."⁷² (2) "No one is able to say that Jesus is Lord, except in the Holy Spirit,"⁷³ and no one is able to receive the Holy Spirit except from the Lord; "There are differences of gifts, but the same Spirit; and there are differences of services, but the same Lord; and there are differences of activities, but the same God who is accomplishing all things in all,"⁷⁴ and "from glory to glory, just as from the Lord, Spirit."⁷⁵ (3) And "Do not grieve the Holy Spirit, in whom you were sealed for the day of redemption,"⁷⁶ is similar to the saying, "Or do we provoke the Lord to jealousy? Are we stronger than he?"⁷⁷ (4) "The Spirit says expressly,"⁷⁸ is similar to the saying, "The Lord almighty says such things."⁷⁹ (5) And "My Spirit has stood in your midst,"¹⁰ <is similar to the saying>, "If someone opens the door for me, I and the Father will enter, and we will make our dwelling with him."¹¹ (6) Isaiah [said], "and the Spirit of God is upon him,"¹² and Christ [said], "The Spirit of the Lord is upon me, on account of which he anointed me";¹³ and "God anointed Jesus, the one from Nazareth, with the Holy

Spirit,"¹⁴ or "The Lord has sent me and his Spirit."¹⁵ (7) And the manifest voice of the Seraphim, crying, "Holy, holy, holy, Lord Sabaoth."¹⁶ (8) If you hear, "lifted up to the right hand of God, receiving the promise of the Spirit from the Father,"¹⁷ or "to wait for the promise of the Father, which you heard";¹⁸ or that "the Spirit casts him out into the desert,"¹⁹ or that he says, "Do not worry about what you might say, because the Spirit of my Father is the one speaking in you";²⁰ or "if in the Spirit of God I cast out demons,"²¹ or "The one blaspheming against the Holy Spirit will not be forgiven by him,"²² and what follows; or "Father, into your hands I will commit my Spirit,"²³ or "The child was growing and becoming strong in spirit";²⁴ or "Jesus, filled with the Holy Spirit, returned from the Jordan,"²⁵ or "Jesus returned with the power of the Spirit";²⁶ or "That which has been born from the Spirit is spirit,"²⁷ (is similar to the saying, "What has come to be in him was life"),²⁸ or "and I will entreat the Father, and he will send another advocate to you, the Spirit of truth";²⁹ or "Because of what did Satan fill your heart (Peter [said] to Ananias), that you cheat the Holy Spirit?"³⁰ and after these things, "You did not cheat men, but God."³¹ Then God is from God, and God is the Holy Spirit, whom those who set aside the cost of the land for themselves cheated, or "who was manifest in the flesh, justified in the Spirit"³²—I do not have more to say than this. (9) The Son is God: "from whom," it says, "Christ according to the flesh, the one who is God over all things";³³ "Believe," it says, "in the Lord Jesus, and you will be saved," and, "He spoke," it says, "to them the word of the Lord";³⁴ "and when he led them into the home, he set before them a table and rejoiced, having believed in God with the entire household,"³⁵ or that "In the beginning was the *Logos*, and the *Logos* was with God, and the *Logos* was God";³⁶ or "in order that they might adorn the teaching of our Savior

God,"³⁷ or "For the grace of God and Savior appeared to all men, teaching us",³⁸ or "awaiting the blessed hope and appearance of the glory of our great God and Savior, Jesus Christ."³⁹ (10) The service of the Spirit and of the *Logos* is the same. "Give heed," it says, "to yourselves and to the entire flock, in which the Holy Spirit set you as overseers to shepherd the church of God,"⁴⁰ is similar to the saying, "I am grateful to the one strengthening me, to Christ Jesus our Lord, because he deemed me faithful, appointing me to service."⁴¹

CHAPTER SEVENTY

(1) Therefore, the Son and the Holy Spirit, as has been demonstrated, work together with the Father: "for by the word of the Lord the heavens were established and by the breath of his mouth, all their power."¹ The Holy Spirit is to be worshiped: "for it is necessary for those who worship God, to worship in spirit and in truth."² (2) And if he works together these things, a creation does not make a creation, nor does the divinity become created, nor is God known in a limit or circumscription.³ For he is unlimited,⁴ uncontainable,⁵ inconceivable, surpassing all things made of God. (3) Nor is a creation to be worshiped: "for they worshiped the creation in place of the one who created, and they became foolish."⁶ For how is it not foolish to speak of God as a creation and to disregard the first commandment which says, "Hear, Israel, the Lord your God, the Lord is one";⁷ "There shall not be a new god among you."⁸ (4) In the holy Scriptures different names are called of the Father and Son and

Holy Spirit. Of the Father: Father Almighty, Father of All, Father of Christ; and of the Son: *Logos*, Christ, "true Light";⁹ and of the Holy Spirit: "Paraclete,"¹⁰ "Spirit of truth,"¹¹ "Spirit of God,"¹² "Spirit of Christ."¹³ (5) Therefore, [our] God and Father further is thought as "Light,"¹⁴ but *ās* exceedingly bright, "Power," "Wisdom." And if [our] God and Father is "Light," then the Son is "Light from Light," and because of this, "dwelling in unapproachable light."¹⁵ (6) [Our] entire God is "Power," and because of this <the Son> is "Lord of powers";¹⁶ [our] entire God is "Wisdom," therefore the Son is "Wisdom from Wisdom," "in whom all treasures of wisdom are hidden";¹⁷ [our] entire God is "Life," therefore the Son is "Life from Life," "for I am the truth and the life."¹⁸ (7) The Holy Spirit is from both, Spirit from Spirit. "For God is spirit";¹⁹ divinity, he is the giver of gifts, most true, most brilliant, "Paraclete,"²⁰ premonitory of the purposes of the Father. (8) For as the Son is "angel of great counsel,"²¹ thus also is the Holy Spirit. "But we received," it says, "the Spirit of God, in order that we might know that which was given to us by God, which we also speak about, not in the persuasive words of [human] wisdom, but in the demonstration of the Spirit of God, comparing spiritual things to spiritual people."²²

CHAPTER SEVENTY-ONE

(1) But someone will say: "Therefore, we say that there are two sons, and how [then] is he only-begotten?" "No! Who are you, speaking against God?"¹ For if he [the Father] calls the one from him "Son," and the Holy Spirit the one from both, (what alone is by faith being thought by the saints, that he is shining,

illuminating, has illuminating activity, and makes a harmony "of light" with the "Father" himself), (2) by faith listen, O man, because the Father is Father of the true Son, entire light, and <the> Son is <Son> of the true Father, light from light, not in appellation alone, as things which are made or created. And the Holy Spirit is the "Spirit of truth,"² third light from the Father and Son.³ (3) But all the others [sons and spirits] are by adoption and by name, not similar to these in activity or power or light or notion. As someone would say, "I begot sons and raised them up";⁴ or as someone would say, "I myself said, you are gods and all sons of the Most High";⁵ or as someone would say, "the one who has produced drops of rain";⁶ or as someone would say, "from whom all lineages in heaven and on earth";⁷ or as someone would say, "I who strengthen thunder and create wind."⁸ (4) For not like the remaining fathers or patriarchs has the true Father begun to be Father, nor does he abandon at some point in time his existence as Father. For if he begins to be Father, then he was the son at some point in time of another father, before he himself was the Father of the Only-begotten.⁹ As fathers are thought to be children in the likeness of their fathers, it is also an endless thing truly to find the father of this ancient history. (5) Nor like the remaining children, [those] by adoption, is the true Son new at being a son. For if he was new at being Son, there was some point in time when the Father was not Father of the Only-begotten.¹⁰ (6) Neither like the remaining spirits is the "Spirit of truth"¹¹ created or made, nor like the remaining angels is he called "the angel of great counsel."¹²

(7) For some have a beginning and an end, but others have both an inconceivable beginning and might; and some create all things for infinite ages, working with the Father, but others are created by these, as they would will. And some worship these [creators], but others are to be worshiped by all created things; some heal that which has been made, but others receive healing from them. And some are judged according to worth, but others have righteous judgment; (8) and some are <in> time, but others happen not to be in time. And some illuminate all things, but other things are illuminated by these; and some call innocents on high, but others are called by the one who is perfect. And some give freely to all, but others receive gifts; and to say once for all, some hymn the Holiness in the heavens of heavens and in the remaining invisible places, but others, being hymned, worthily furnish gifts to those who are worthy.¹³