

1. Frg. 5,10–25 However, without ever hearing the arguments of both parties, what decision did these word-makers and miracles performing magicians make? What place did the Church receive, who represented it, and what titles did the attendees have? Who, by custom, wrote down what was discussed? - Someone should come to say! Otherwise, are you not ashamed, slanderers, to compose things that have never happened! And since Festus – the Roman garrison commander insists that it is not according to Roman custom to grant request for death sentence against someone before the accused is clearly exposed, by first giving him the opportunity to justify himself (*Act. 25:16*), the more so formative and solidifying morals to others Church, enacting the law and generally settling everything for better, would give a voice against anyone without first being well acquainted with the cases for which he was convicted (5,10–25).

2. Frg. 24,3–10 how with curses, not to throw you into Chaos or Tartarus, and to follow others with joy; how not to cast lightning, against the renunciations you have pronounced, as inherent to people who are childish to Scriptures. But though we now act according to faith and not according to shape, it is also true to say that we see the images and appearances of things, and the Divine Apostle does not prevent us from the idea of vision, saying, “the things which are seen are temporal; but the things which are not seen are eternal (2Cor.4:18)”.

3. Frg. 10,16–19... where did you find stated or heard a speech from the blessed men who once lived, or from those who live now that the very essence of God is what the Savior has proclaimed as a vision (10,16–19).

4. Frg. 10,22 sq. ...whoever acts that way, does not impose to Christians to perceiving as visible and conceivable the infinite and immaterial essence (10,22 sq.).

5. Frg. 14,11–18 How would one in particular predispose it, accepting the one and the same thing as vision, similarity and theophany, without retreating what was previously said that "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets?" How would anyone know more truly and immediately relate to the theophanies described by some provided that they are stamped on him through the medium of angelic powers?

6. Frg. 16,1–10 But since the Word of God and God, becoming flesh, voluntarily obeys the order, being the Creator of every order, He would not retreat from the order determined by [Himself]. In so far he has led this human life before immortalizing it and ascending on the right of Father, was initiated through the mediation of the angels and subordinated [everything] to God. Then what can one say to the apostates of today who imagine that,

thanks to the supernatural [rays], they know more than the human nature of Christ, taking occasion from the light that then shone on Tabor... (16,1–10)

7. Frg. 17,1–3 To claim that this light shines from within the God himself, not from elsewhere, nor from any of the external things...

8. Frg. 17,18–25 among the visions we cannot find any, that is not intermediated. In the same way, this applies to any auxiliary theophany, one of which is the vision declared to be “by God.” Finally, in which choir do we order those who curse us now, because they understand that, what we call it a vision, ancillary for the other theophanies, I do not know...

9. Frg. 18,24–33 In the end, both, being a vague image and being a token of that glory, now he takes it in a more corporeal way, as being fit for this vision, insofar as he has heard from the Scripture (and that is correct according to me), that such things are seen in a corporeal form, from which they receive their designation, without deviating at all from what has been said before, that they are some kind of a sketched likeness, as if by shaping the shapeless, and are some corporeal patterns in accordance with the capability of each who accept this always existing divine manifestation.

10. Frg. 19,8–12 And while the glory proprietary to the divine nature is invisible and inaccessible to the creatures, the disciples have shown [†] that one can stand the appearance of this corporeal vision in the mountain.

11. Frg. 19,28–33 It is too different to claim that it is... even more corporeal insofar it is subject to the sight of mortal eyes, and to be claimed, that it is an image of truth. This is so because someone would say, that the latter is formed in our thoughts while the first leads to perception; the latter ascends to contemplation while the first descends to matter.

12. Frg. 20,16–18 the experience of transfiguration is reckoned among what is seen by the corporeal eyes.

13. Frg. 20,26–28 the light that illuminated the divine Paul, is not inferior to the Tabor light (20,26–28)

14. Frg. 25,1–13 And do not tell me that this light is called Divinity, but be sure to adhere to [the Divinity] of Tradition and accept the saying, “as the shadows and images in the water surface show the sun to the weak eyes” (Gr. Naz. Or. 28, 3,13-15), in order that you could immediately attach from here to whatever thought strives to reveal to us. Do not also call it the glory of God or the kingdom of God, or otherwise, but try to speak following the Scripture, which clearly states that this applies to images. Thus, being an image of God, man is also called glory of God, and we are all kingdom of God (*Mt.* 13:24,2; 13:45,1), because He reigns over us, and we are guided above all by these things to the thought of the image [of God], putting in mind that the Holy Spirit takes naming from the sensible image of the dove.