

## 0265-0339 - Eusebius Caesariensis - Supplementa ad quaestiones ad Stephanum

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## Supplementa ad quaestiones ad Stephanum

[00001] α'.

[00002] Περί δὲ τοῦ τὸν Ματθαῖον ἄνωθεν κατάγειν τὰς διαδοχὰς, τὸν δὲ Λουκᾶν ἀνάπαλιν πεποιηκέναι, μίαν καὶ τὴν αὐτὴν ὁδὸν πορευθέντας, οὐδὲν ἐπιμέμφεσθαι δεῖ·

[00003] ἐπεὶ καὶ τοὺς ἀνάπτη καὶ ὄρθιον πορείαν ἀνιόντας, καὶ τοὺς ἔμπαλιν διὰ τῆς αὐτῆς κατιόντας, οὐκ ἂν τις ἑτέραν φαίη βαδίζειν, μιᾶς ἀμφοτέροις κειμένης τοῖς τε ἀνιούσι καὶ τοῖς κατιούσι τρίβου.

[00004] Τὸν αὐτὸν γοῦν τρόπον καὶ ἐπὶ τῆς τῶν γενῶν διαδοχῆς πάρεστιν, ὅτῳ φίλον ἐπ' ἐξουσίας διὰ τῶν αὐτῶν, τοῖς μὲν κάτωθεν ἐπὶ τοὺς πρόσω ἀνιέναι, τοῖς δὲ ἀπὸ τῶν ἄνωθεν προπατόρων ἀρξαμένοις, ἐπὶ τοὺς ὑστάτους καταλήγειν·

[00005] οὗτος δὲ καὶ πόρρωθεν Ἑβραίοις φίλος ἦν ὁ τρόπος, etc., ut in impressa a nobis epitome, col.

891, lin.

[00006] [4] a fine, usque ad τοῦ Σωτῆρος ἡμῶν εὐαγγελιστάς, col.

893, lin. 37.

[00007] Εἰ δ' ὅτι [22.960] μὴ μέχρι τοῦ Ἀβραάμ καὶ ὁ Λουκᾶς ἀνιών ἔστη, μηδὲ ὁ Ματθαῖος ἀπὸ τοῦ Ἀδάμ ἤρξατο ἐφ' ὃν κατέληξεν ὁ Λουκᾶς, διαφωνεῖν τις αὐτοὺς λέγοι, οὐκ ὀρθῶς οἶεται·

[00008] ἑκάτερος γὰρ αὐτῶν οικεῖω λογισμῷ τὴν ἐκθεσιν πεποιήται τῆς γραφῆς, ὁ μὲν ἐκ τοῦ Ἀβραάμ ἀρξάμενος, ὁ δὲ καὶ τὸν Ἀβραάμ ὑπερβάς, ἐπὶ τε τὸν πρόωτον ἀνθρώπον ἀνελθών·

[00009] καὶ μηδὲ μέχρι τούτου στάς, τὸν πάντα δὲ λόγον ἐπὶ τὸν Θεὸν ἀναρτήσας·

[00010] ποία γὰρ ἐν τούτοις μάχη;

[00011] Εἰ τῷ μὲν χρήσιμος ἐφάνη ἢ ἀπὸ τοῦ Ἀβραάμ καὶ ἐπὶ τοὺς ἐξῆς γενεαλογία, διὰ τὴν οικονομίαν τοῦ παρ' αὐτῷ λόγου, ὁ δὲ διὰ τὸ τῆς ἐν Χριστῷ παλιγγενεσίας μυστήριον, ἀναβιβάζει τὸν διὰ λουτροῦ γεγεννημένον, ἐπέκεινα ἀπάσης γενέσεως·

[00012] τῆρι γὰρ ὅτι δι' ὅλου τοῦ λόγου σεσιώπηκε τὸ τῆς γενέσεως ὄνομα, ἄγει τε αὐτὸν ἀνάγων, καὶ ἴστησιν οὐκ ἐπὶ τινὰ ἀνθρώπων, ἀλλ' ἐπὶ τὸν πάντων Θεὸν, μονονουχί προσάγων, ἅτε δὴ Υἱὸν γενόμενον τῷ Πατρὶ.

[00013] β'.

[00014] ἵνα οὖν καὶ τοῦτο εἰρηκότος τὴν ἀμαθίαν ἐλέγξωμεν, παύσωμεν δὲ τοῦ μηδένα ὑπ' ἀγνοίας ὁμοίας σκανδαλισθῆναι, τὴν ἀληθῆ τῶν γεγονότων ἱστορίαν ἐκθήσομαι·

[00015] πρότερον δὲ τὴν προταθεῖσαν ἡμῖν πρότασιν καιρὸς ἔστι ἐπισκέψασθαι·

[00016] ὁ μὲν Ματθαῖος ἀπὸ τοῦ Ἀβραάμ ἐπὶ τὸν Δαυῖδ, καὶ οὕτως ἐπὶ τὸν Σολομῶνα καὶ τοὺς τούτου διαδόχους μέχρι τοῦ Ἰακώβ, ἐξ οὗ Ἰωσήφ ὁ τοῦ Χριστοῦ χρηματίσας πατήρ, κάτεισιν·

[00017] ὁ δὲ Λουκᾶς τὸν Ἰωσήφ οὐκ ἀπὸ τοῦ Ἰακώβ εἶναι φησιν ὡς Ματθαῖος, ἀλλ' ἀπὸ τοῦ Ἡλεί·

[00018] εἶτα ἀπὸ τοῦ Ἡλεί ἀνιών ἐφ' ἑτέρους χωρεῖ, ὧν οὐδὲ ὅλος ἐμνημόνευσεν ὁ Ματθαῖος·

[00019] καὶ οὕτως πλαγίαν τινὰ δραμῶν, ἔρχεται οὐκ ἐπὶ τὸν Σολομῶνα τὸν τοῦ Δαυῖδ, ἀλλ' ἐπὶ Νάθαν τὸν καὶ αὐτὸν τοῦ Δαυῖδ·

[00020] ὀφείλων, εἰ δὴ περὶ τῆς αὐτῆς γενεαλογίας ὁ λόγος ἦν αὐτοῖς, διὰ τῶν αὐτῶν τῷ Ματθαίῳ ἀνελεῖν, ἢ τὸν Ματθαῖον δι' ὧν ὁ Λουκᾶς χωρῆσαι ὀνομάτων·

[00021] εἰ δὲ οὕτως οὐ συνηνέχθησαν ἀλλήλοις, ὡς τὸν ἕνα εἰπεῖν τοῦ Ἰακώβ τὸν Ἰωσήφ εἶναι υἱὸν καὶ Σολομῶνος υἱοῦ Δαυῖδ·

[00022] τὸν δὲ ἕτερον, μὴ τοῦ Ἰακώβ, ἀλλὰ τοῦ Ἡλεί καὶ Νάθαν υἱοῦ Δαυῖδ·

[00023] δι' ὧν εὐόκασι πολλὴν διαφωνίαν πρὸς ἀλλήλους περιέχειν.

[00024] Τί δὴ οὖν εἰς τὸ προταθὲν τοῦτο πρόβλημα εἶποι ἄν τις;

[00025] φέρε τῆς ψυχῆς διανοίξαντες τὸ ὄμμα, ἀτενῶς ταῖς λέξεσιν αὐτοῖς ἐπερεῖσωμεν τὴν διάνοιαν, ἴδωμέν τε τί φησιν ὁ Λουκάς.

[00026] «Καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ὡν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ, τοῦ Ἥλει, τοῦ Μελχί» ἀλλ' οὐχ ὁ γε Ματθαῖος ἐχρήσατο τῇ ὡς ἐνομίζετο φωνῇ, etc., ut in epitome, col.

896, lin.

[00027] [4.] usque ad αὕτη μὲν οὖν ἡ πρώτη ἀπόδοσις.

[00028] γ'.

[00029] Εἴη δ' ἄν τις καὶ ἄλλος βαθὺς καὶ ἀπόρρητος ἐν τοῖς προκειμένοις λόγος.

[00030] Ματθαῖος μὲν γὰρ ὁμολογουμένως τὴν ἔνσαρκον γένεσιν ἱστορῶν τοῦ Χριστοῦ, καὶ τὸν Ἰωσήφ ἀποδειξάτω βουλόμενος ἀληθῶς ἐκ Δαυὶδ, ὅθεν ἐχρῆν τῇ εἰσβολῇ κέχρηται τοῦ λόγου, φήσας, Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, καὶ τὰ ἐξῆς·

[00031] ἀκολούθως τε τὴν ὅλην ἐξῆς ἱστορίαν τίθησι μετὰ τὸν τῶν προπατόρων κατάλογον, τοὺς Μάγους,

[00032] [22.961] τὴν Ἡρώδου μανίαν, τὴν εἰς Αἴγυπτον Ἰησοῦ φυγὴν, τὴν ἐκεῖθεν ἐπάνοδον, τὸν Ἀρχέλαον·

[00033] καὶ ὡς μετὰ ταῦτα ἤδη λοιπὸν εἰς ἄνδρας Ἰωάννης προβάς μετὰ τριακοστὸν ἔτος τῆς Ἰησοῦ γενέσεως, ἐπὶ τῆς ἐρήμου κηρύσσει βάπτισμα μετανοίας, πάρεσι τε μετὰ τῶν ἄλλων καὶ ὁ Ἰησοῦς ἐν τῷ Ἰορδάνῃ βαπτισθῆσόμενος ὑπὸ τοῦ Ἰωάννου·

[00034] καὶ δὴ συνόρα ἐν τούτοις ὕφος καὶ ἀκολουθίαν ἱστορικῆς διηγήσεως ἦν ὁ Ματθαῖος ἐκτίθεται, Σύρος ἀνὴρ, τελώνης τὸν βίον, τὴν φωνὴν Ἑβραῖος.

[00035] δ'.

[00036] Ὁ δὲ Λουκάς τὸ μὲν γένος ἀπὸ τῆς βοιωμένης Ἀντιοχείας ἦν, ἐν ἡ δὴ οἱ πάντες λογιώτατοι τοὺς Ἰωνας προγόνους αὐχοῦσιν·

[00037] οὐ μὴν ἀλλὰ πρὸς τῷ κατὰ φύσιν Ἑλληνικῷ τῶν ἀνδρῶν, ἐπήγετό τι πλεον ὁ Λουκάς ἐν λόγοις, ἄτε ἰατρικῆς ἔμπειρος ὡν ἐπιστήμης.

[00038] Ὅμως δὴ ὁ τοιοῦτος τῆς τοῦ κατ' αὐτὸν Εὐαγγελίου γραφῆς ἀρχόμενος, τὰ μὲν κατὰ τὸν Ζαχαρίαν καὶ τὴν Ἐλισάβετ ἱστορεῖ πρῶτα.

[00039] Εἶτα τὴν πρὸς τὴν Μαρίαν τοῦ Γαβριὴλ ἐπιφάνειαν ἐπισυνάψας, τὰς παραδόξους γενέσεις ἐξῆς τίθησιν, οὐδεμιᾶς μνησθεὶς γενεαλογίας τοῦ Ἰωσήφ·

[00040] ἔπειτα δωδέκατον ἔτος ἀναγράφων τοῦ Ἰησοῦ, οὐπω καὶ νῦν γενεαλογίας μνημονεύει.

[00041] Μετὰ δὲ τοὺς Αὐγούστου χρόνους, Τιβερίου διαδεξαμένου τὴν Ῥωμαίων ἡγεμονίαν, κατὰ τὸ πεντεκαίδεκατον αὐτοῦ ἔτος, φησὶ τὸν Ἰωάννην ἐπὶ τῆς ἐρήμου κηρῦσαι μετανοίας βάπτισμα εἰς ἄφεισιν ἀμαρτιῶν·

[00042] διδασκαλίας τε αὐτοῦ τίθησι, καὶ ἐπὶ τούτοις ἅπασιν, Ἰησοῦ, φησὶ, βαπτισθέντος καὶ προσευξαμένου ἐγένετο ἀνοιγῆναι τὸν οὐρανόν, καὶ καταβῆναι τὸ Πνεῦμα ὡσεὶ περιστερὰν, καὶ φωνὴν ἐκεῖθεν ἐνεχθῆναι·

[00043] «Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα.».

[00044] Ἐνθα γενόμενος, ὡσπερ ἐξ ὕπνου διανήψας, τῆς γενεαλογίας ἀκαίρως, ὡς ἂν οἰηθεῖ τις, μνημονεύει λέγων, «Καὶ αὐτὸς ἦν ἀρχόμενος ὁ Ἰησοῦς ὡς ἐτῶν τριάκοντα, ὡν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ, τοῦ Ἥλει, τοῦ Μελχί,» καὶ τῶν λοιπῶν.

[00045] ε'.

[00046] Τίς τοιγαροῦν ἐν τούτοις οὐκ ἂν ἀπορήσειεν;

[00047] εἰ Ματθαῖος μὲν λόγου σύνταξιν ἐπιστημόνως φαίνεται πεπονημένος, κατὰ καιρὸν τε χρησάμενος τῇ γενεαλογίᾳ, Λουκάς δὲ εἰς τοσοῦτον ἤλαυνεν ἀπορίας, ὡς ὅτε μὲν ἐχρῆν κατὰ χώραν τὴν γενεαλογίαν ἐντάξαι, τὴν καὶ παραλιπεῖν αὐτήν, ἱστορίαν τε τοσαύτην ἐκθέμενον τὴν ἀπὸ τῆς γενέσεως τοῦ Χριστοῦ μέχρι τριάκοντα ἐτῶν, μηδένα καιρὸν ἐπιτήδειον συνιδεῖν τῆς κατ' αὐτὸν γενεαλογίας·

[00048] νῦν δὲ ὅτε τριακονταέτης γεροντῶς πάρεσιν ἐπὶ τὸ Ἰωάννου βάπτισμα, παρὰ πάντα λόγον καὶ παρὰ καιρὸν, ὡσπερ τινὰ παρενθήκην εἰσάγει τῆς γραφῆς τὴν γενεαλογίαν.

[00049] Ἀλλ' εἴ τίς γε αὐτῷ τοιαῦτα ἐμέμψατο, οὐκ ἂν ἠπόρησεν ἀποκρίσεως ὁ θεῖος εὐαγγελιστής·

[00050] εἶπε δ' ἂν ὡς εἰκὸς θεῖά τινα καὶ σοφὰ καὶ τοῦ ἐν αὐτῷ θεοῦ Πνεύματος ἐπάξια.

[00051] Ἐγὼ δὲ ἡγοῦμαι αὐτὸν καὶ τὴν κατὰ σάρκα γένεσιν τοῦ Ἰησοῦ γενεαλογεῖν ἐθέλοντα, νῦν τοῦτο πεπονηκέναι·

[00052] τοῦτο γὰρ εἰ κατὰ γνώμην ἔπραττεν, οὐκ ἠγνόει, ὅτε ἐχρῆν ταύτην ἐκθέσθαι.

[00053] Ἐπειδὴ δὲ νῦν τῆς διὰ λουτροῦ ἀναγεννήσεως μέμνηται, Υἱὸν αὐτὸν εἰσάγων Θεοῦ, βούλεται ὡς ἐν ὑποδείγματι πα [22.964] ραστῆσαι ὅτι δὴ πᾶς ὁ ἐν Θεῷ ἀναγεννώμενος, κἂν ἀληθῶς υἱὸς ἀνθρώπων εἶναι νομίζοιτο δι' ἣν περικείται σάρκα, ἀλλ' οὐχ ἴσταται γε αὐτῷ τὰ τῆς γενέσεως εἰς τοὺς κατὰ σάρκα γονεῖς, οὐδὲ μέχρι τῶν τοῦ σώματος προπατόρων φθάνει·

[00054] ἀλλ' εἰ καὶ νομίζοιτο ἀνθρώπων εἶναι υἱὸς διὰ τὴν τοῦ σώματος γένεσιν, ὅμως δ' οὖν οὐκ ἀλλότριος τῆς τοῦ Θεοῦ υἰοθεσίας καθέστηκε.

[00055] Διὸ ἡγοῦμαι αὐτὸν κατὰ καιρὸν καὶ τῇ γενεαλογίᾳ κεχρησθαι, καὶ τῇ προσθήκῃ τῆς ὡς ἐνομιζέτο φωνῆς.

[00056] Καὶ γὰρ ἀκόλουθον ἦν, τῆς ἐξ οὐρανῶν μαρτυρίας φησάσης πρὸς τὸν Ἰησοῦν, Σὺ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ εὐδόκησα, μηκέτι καὶ ἀνθρώπων ὁμοίως αὐτὸν ἀναγορεύσαι υἱὸν, μετὰ δὲ τῆς ὡς ἐνομιζέτο προσθήκης·

[00057] Θεοῦ μὲν γὰρ ἀνεκηρύχθη υἱὸς εἶναι φύσει, ἀλλ' οὐχ ὡς ἐνομιζέτο·

[00058] τοῦ δὲ Ἰωσήφ ἐνομιζέτο, ἀλλ' οὐ φύσει υἱὸς ἦν.

[00059] ἄ

[00060] ζ'.

[00061] Ὡν οὕτως ἐχόντων, δοκῶ μοι καὶ οὕτως τὸν λογισμὸν ἀποδεδωκέναι, καθ' ὃν ὁ μὲν Ματθαῖος ἀρχόμενος τῆς ἑαυτοῦ γραφῆς, πρὸ τῆς συλλήψεως τῆς Μαρίας, καὶ πρὸ τῆς ἐνσάρκου γενέσεως τοῦ Ἰησοῦ, κατὰ καιρὸν ὡς ἐν ἱστορίᾳ προτάττει τὴν κατὰ σάρκα γενεαλογίαν·

[00062] διὸ καὶ τὰ γένη κατάγει, κάθοδον ἀπὸ τῶν κρειττόνων αἰνιττόμενος τοῦ δηλουμένου·

[00063] σαρκούμενος γὰρ ὁ Λόγος τοῦ Θεοῦ κατήει, ὅτι δὴ ἐν μορφῇ Θεοῦ ὑπάρχων ἐκένωσεν ἑαυτὸν μορφὴν δούλου λαβών·

[00064] ὁ δὲ Λουκᾶς, εἰ μὲν ὁμοίως τῷ Ματθαίῳ τὴν ἐνσαρκον ἐμελλεν αὐτοῦ παρουσίαν δηλοῦν, πάντως ἂν ἐχρήσατο καὶ αὐτὸς τῇ τοῦ γένους ἱστορίᾳ, κατὰ τὸν τῆς συλλήψεως ἢ τῆς ἀποτέξεως καιρὸν·

[00065] καὶ ἀκολουθῶς ἀπὸ τῶν πρεσβυτέρων ἀρξάμενος, κατήει ἐπὶ τοὺς τελευταίους·

[00066] ἐπεὶ δὲ οὐ κατὰ τὴν αὐτὴν τῷ Ματθαίῳ διάνοιαν ἐξέθετο τὴν διήγησιν, εἰκότως τὸν αὐτὸν ἐκείνῳ καιρὸν ὑπερβάς, ἐπὶ τὴν ἀναγέννησιν τὴν διὰ λουτροῦ παραγίνεται·

[00067] καὶ ἐνταῦθα τὴν ἐναντίαν ἐκτίθεται τῶν γενῶν διαδοχὴν, ὁμοῦ καὶ ἀνάγων ἀπὸ τῶν ὑστάτων ἐπὶ τὰ πρῶτα, ὁμοῦ καὶ τὴν μνήμην τῶν παρὰ τῷ Ματθαίῳ ὑπαιτίων καὶ ἀμαρτωλῶν ἀνδρῶν ἀποσειόμενος, ἐπειδήπερ ὁ παρὰ τῷ Θεῷ ἀναγεγεννημένος, ἀλλότριος καθίσταται τῆς ἐνσάρκου γενέσεως καὶ τῶν κατὰ σάρκα ἀμαρτωλῶν πατέρων, Υἱὸς ἀποφαινόμενος Θεοῦ, καὶ πάντων τῶν κατὰ Θεὸν ἀνεπιλήπτως βεβιωκότων·

[00068] οὕτω καὶ τῷ Ἀβραάμ εἴρητο·

[00069] «Σὺ δὲ ἀπελεύση πρὸς τοὺς πατέρας σου» οὐ τοὺς κατὰ σάρκα, τοὺς δὲ ἐν Θεῷ διὰ τὴν εὐσεβείας ὁμοιοτροπίαν αἰνιττομένου τοῦ λόγου.

[00070] ζ'.

[00071] Εἰκότως τοιγαροῦν ὁ Λουκᾶς, ἄτε τὴν ἀναγέννησιν ἱστορῶν, οὐ τὴν αὐτὴν ὁδεύει τῷ Ματθαίῳ·

[00072] οὐτ' οὖν τοῦ Σολομῶνος καὶ τῆς Οὐρίας.

[00073] οὐ τῆς Θάμαρ, οὐ τῆς Ρούθ, οὐ τοῦ Ἰεχονίου καὶ τῶν μεταξὺ διαβεβλημένων ἀνδρῶν τὴν παράθεσιν πεποιήται, ἀλλὰ δι' ἑτέρων ἀνεπιλήπτων ἄνεισι, καὶ δὲ καὶ ἐκ τοῦ προφήτου Νάθαν τὸν ἀναγεγεννημένον εἰσάγει.

[00074] Καὶ ὁ μὲν παρὰ τῷ Ματθαίῳ κατὰ σάρκα γεγεννημένος, υἱὸς ἦν Ἀβραάμ, ἐντεῦθεν γενεαλογούμενος, ἐπειδήπερ τῷ Ἀβραάμ πρῶτῳ ἢ ἐπαγγελία δέδοτο τῆς τῶν ἐθνῶν εὐλογίας, οὐκ ἄλλως ἢ διὰ τοῦ ἐκ σπέρμα

[00075] [22.965] τος αὐτοῦ προελευσομένου γενησομένη.

[00076] Ὁ δὲ ἐν Θεῷ ἀναγεγεννημένος, ἑτέρουσ πατέρας τοὺς κατὰ Θεὸν ἐπιγραψάμενος, οὐδ' αὐτοὺς ἀληθῶς ἐσχηκώς, ἀλλ' ὡς ἐνομιζέτο διὰ τὴν τῶν ἡθῶν ὁμοιοτροπίαν, ἄνεισιν ἐπὶ τὸν ἀληθῆ Πατέρα μετὰ πάντας χρηματίσας Υἱὸς τοῦ Θεοῦ·

[00077] ἀλλ' οὗτος μὲν ἐν ἀπορόρητοις ἡμῖν ἀποδόσθω ὁ λόγος.

[00078] Ἴνα δὲ μή τις ἡμᾶς εὐρεσιλογεῖν ὑπολάβοι, καὶ ἱστορία χρησομαι παλαισιτάτη παρ' ἧς ἔστι τὴν λύσιν εὐρεῖν τῆς νενομισμένης παρ' ἀμφοτέροις τοῖς εὐαγγελισταῖς διαφωνίας.

[00079] Τῆς δὲ ἱστορίας γέγονε συγγραφεὺς Ἀφρικανὸς, ἀνὴρ λόγιος καὶ τοῖς ἀπὸ τῆς ἕξωθεν παιδείας ὀρμωμένοις ἐπιφανής·

[00080] οὐ πρὸς ἄλλοις πολλοῖς καὶ καλοῖς λόγοις, καὶ ἐπιστολῇ φέρεται πρὸς Ἀριστείδην περὶ τῆς νενομισμένης τῶν εὐαγγελιστῶν περὶ τὴν Χριστοῦ γενεαλογίαν διαφωνίας·

[00081] ἔχει δ' οὕτως.

[00082] ΑΦΡΙΚΑΝΟΥ.

[00083] η'.

[00084] Οὐκ ἀκριβῶς μέντοι τινὲς λέγουσιν, ὅτι δικαίως γέγονεν ἡ διάφορος αὕτη τῶν ὀνομάτων καταρίθμησίς τε καὶ ἐπιμιξία, τῶν τε ἱερατικῶν, ὡς οἴονται, καὶ τῶν βασιλικῶν, ἵνα δειχθῇ δικαίως ὁ Χριστὸς ἱερεὺς τε καὶ βασιλεὺς γενόμενος·

[00085] ὥσπερ τινὸς ἀπειθοῦντος ἢ ἑτέραν ἐσχηκότης ἐλπίδα, ὅτι ὁ Χριστὸς ἀρχιερεὺς ἔστι Πατρὸς, τὰς ἡμετέρας πρὸς αὐτὸν εὐχὰς ἀναφέρων, καὶ βασιλεὺς ὑπερκόσμιος, οὓς ἠλευθέρωσε νέμων τῷ Πνεύματι, συννεργὸς εἰς τὴν διακόμησιν τῶν ὅλων γενόμενος.

- [00086] Καὶ τοῦτο ἡμῖν προσήγγειλεν οὐχ ὁ κατάλογος τῶν φυλῶν, οὐχ ἡ μίξις τῶν ἀναγράπτων γενῶν, ἀλλὰ πατριάρχαι καὶ προφῆται.
- [00087] Μὴ οὖν κατίωμεν εἰς τὸσαύτην θεοσεβείας σμικρολογίαν, ἵνα τῇ ἐναλλαγῇ τῶν ὀνομάτων, τὴν Χριστοῦ βασιλείαν καὶ ἱερωσύνην συνιστῶμεν·
- [00088] ἐπεὶ τῇ Ἰούδα φυλῇ τῇ βασιλικῇ, ἢ τοῦ Λευὶ φυλῇ ἱερατικῇ συνεζύγη, τοῦ Ναασσῶν ἀδελφὴν τὴν Ἐλισάβετ Ἀαρῶν ἀξαμένου, καὶ πάλιν Ἐλεάζαρ τὴν θυγατέρα Φατιήλ, καὶ ἐνθὲνδε παιδοποιησαμένων.
- [00089] Ἐψεύσαντο οὖν οἱ εὐαγγελισταί, συνιστάντες οὐκ ἀλήθειαν, ἀλλ' εἰκαζόμενον ἔπαινον·
- [00090] καὶ διὰ τοῦτο ὁ μὲν διὰ Σολομῶνος ἀπὸ Δαυῖδ ἐγενεαλόγησεν τὸν Ἰακώβ τὸν τοῦ Ἰωσήφ πατέρα·
- [00091] ὁ δὲ Νάθαν τοῦ Δαυῖδ, τὸν Ἥλει τὸν τοῦ Ἰωσήφ ὁμοίως ἄλλων πατέρα·
- [00092] καίτοι ἀγνοεῖν αὐτοὺς οὐκ ἔχρη, ὡς ἑκατέρω τῶν κατηριθμημένων τάξις, τὸ τοῦ Δαυῖδ ἔστι γένος, ἢ τοῦ Ἰούδα φυλῇ βασιλικῇ.
- [00093] Εἰ γὰρ προφήτης ὁ Νάθαν, ἀλλ' οὖν καὶ Σολομῶν, ὃ τε τούτων πατὴρ ἑκατέρου·
- [00094] ἐκ πολλῶν δὲ φυλῶν ἐγένοντο προφῆται, ἱερεῖς δὲ ἐξ οὐδεμιᾶς τῶν δώδεκα φυλῶν, μόνοι δὲ Λευῖται.
- [00095] Μάτην αὐτοῖς ἄρα πέπλασται τὸ ἐψευσμένον·
- [00096] μὴδὲ κρατοίη τοιοῦτος ὁ λόγος ἐν Ἐκκλησίᾳ Χριστοῦ κατὰ ἀκριβοῦς ἀληθείας, ὅτι ψεῦδος σύγκειται εἰς αἶνον καὶ δοξολογίαν Χριστοῦ·
- [00097] τίς γὰρ οὐκ οἶδε κάκεῖνον τὸν ἱερώτατον τοῦ Ἀποστόλου λόγον κηρύσσοντος καὶ διαγγέλλοντος τὴν ἀνάστασιν τοῦ Σωτῆ [22.968] ρος ἡμῶν, καὶ διῴσχυριζομένου τὴν ἀλήθειαν, μεγάλῳ φόβῳ λέγοντος, ὅτι εἰ Χριστὸν λέγουσιν οἱ τινες μὴ ἐγγέρονται, ἡμεῖς δὲ τοῦτο καὶ φαμέν καὶ πεπιστεύκαμεν, καὶ αὐτὸ καὶ ἐλπίζομεν καὶ κηρύσσομεν, καταψευδομαρτυροῦμεν τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν ὃν οὐκ ἤγειρεν·
- [00098] εἰ δὲ οὕτως ὁ δοξολογῶν Θεὸν Πατέρα, δέδοικε μὴ ψευδολόγος δοκοίη, ἔργον παράδοξον διηγούμενος, πῶς οὐκ ἂν δικαίως φοβηθεῖ, ὅτι διὰ ψευδολογίας ἀληθείας σύστασιν ποριζόμενος, δόξαν οὐκ ἀληθῆ συντιθείς;
- [00099] Εἰ γὰρ τὰ γένη διάφορα, καὶ μὴδὲν καταφέρει γνήσιον σπέρμα ἐπὶ τὸν Ἰωσήφ, εἴρηται δὲ μόνον εἰς σύστασιν τοῦ γεννηθησομένου, ὅτι βασιλεὺς καὶ ἱερεὺς ἔσται ὁ ἐσόμενος, ἀποδείξεως μὴ προσούσης, ἀλλὰ τῆς τῶν λόγων σεμνότητος εἰς ὕμνον ἀδρανῆ φερομένης, δηλὸν ὡς τοῦ Θεοῦ μὲν ὁ ἔπαινος οὐχ ἄπτεται, ψεῦδος ὢν·
- [00100] κρίσις δὲ τῷ εἰρηκότι, τὸ οὐκ ὄν, ὡς ὄν κομπάσαντι.
- [00101] θ'.
- [00102] Τὸν Δαυῖδ πρὸ τῶν ἄλλων καὶ Ματθαῖος ἔταξεν ἐν τῇ κατ' αὐτὸν γενεαλογίᾳ, ἐπειδὴ καὶ πρῶτον καὶ μόνον τῷ Δαυῖδ μεθ' ὅρκου διαβεβαιώσεως ἐξ αὐτοῦ κατὰ σάρκα φῦναι ὁ Χριστὸς ἐθεσπίζετο·
- [00103] γέγραπται γοῦν·
- [00104] «Ὡμοσε Κύριος τῷ Δαυῖδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσῃ αὐτήν·
- [00105] ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου.».
- [00106] Καὶ πάλιν·
- [00107] «Ὡμοσα Δαυῖδ τῷ δούλῳ μου, ἕως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου.».
- [00108] Καὶ ἐν Παραλειπομένοις·
- [00109] «Καὶ ἔσται ὅταν πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν βασιλείαν αὐτοῦ·
- [00110] αὐτὸς οἰκοδομήσει μοι οἶκον·
- [00111] καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα·
- [00112] ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.».
- [00113] Τὰ ὅμοια τούτοις καὶ ἐν τῇ δευτέρᾳ τῶν Βασιλειῶν φέρεται·
- [00114] ἀλλ' ἐκεῖνα μὲν κἂν ἐλκυσθεῖν ἐπὶ τὸν Σολομῶνα, τὰ δ' ἐν χερσίν ὅτι μὴδεμίαν ἔχει κοινότητα πρὸς Σολομῶνα, ὧδ' ἂν τις καταμάθοι.
- [00115] Μετὰ τὴν Σολομῶνος τελευτήν, πολλοῖς ὕστερον χρόνοις προφητεῶν Ἡσαΐας, τοιάδε περὶ τοῦ γεννησομένου ἐκ σπέρματος Δαυῖδ προκηρύττει·
- [00116] «Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί·
- [00117] πατὴρ δὲ ἦν οὗτος τοῦ Δαυῖδ καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται·
- [00118] καὶ ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·

- [00119] ἐπ' αὐτῶ ἔθνη ἐλπιούσι.»
- [00120] Καὶ περὶ τοῦ ἐπηγγελημένου δὲ τῷ Δαυΐδ θρόνου ὧδε θεσπίζει·
- [00121] «Παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὤμου αὐτοῦ·
- [00122] καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς Ἄγγελος·
- [00123] μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον·
- [00124] ἐπὶ τὸν θρόνον Δαυΐδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐτήν.»
- [00125] Διὰ δὲ τῶν ἐκτεθέντων εἴρηται μὲν ὅτι ἐκ τῆς ῥίζης Ἰεσσαὶ καὶ
- [00126] [22.969] τοῦ Δαβὶδ ἀναστήσεται τις οὐ τοῦ Ἰσραὴλ ἄρχειν, ἀλλὰ τῶν ἐθνῶν·
- [00127] εἴρηται δὲ ὅτι γεννηθήσεται παιδίον, καὶ ὀνομασθήσεται Υἱὸς, ξένοις ὀνόμασι καὶ τὴν ἀνθρώπων φύσιν ὑπεραίρουσι κεκοσμημένοι, ὅτι τε ὁ τοιοῦτος τὸν θρόνον Δαβὶδ ἀναλήψεται, καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αὐτήν.
- [00128] ι'.
- [00129] Ταῦτα δὲ ὅτι μετὰ Σολομῶνα περὶ ἐτέρου τινὸς μέλλοντος ἤξειν προανεφωνεῖτο, παντὶ τῷ δήλῳ.
- [00130] Καὶ ἄλλως δὲ τὰ πρὸς τὸν Δαβὶδ ἐκτεθέντα λόγια οὐκ ἂν ἐφαρμόσαιεν Σολομῶνι, ἀκριβοῦς ἐξετάσεως τυγχάνοντα·
- [00131] σαφῶς γὰρ ὁ χρησμός δηλοῖ, ὅτι μετὰ τὸν θάνατον τοῦ Δαβὶδ ἀναστήσεται ὁ θεσπιζόμενος.
- [00132] Σολομῶν δὲ, ζῶντος ἔτι τοῦ Δαβὶδ, νεύματι αὐτοῦ καὶ γνώμη διάδοχος τῆς βασιλείας·
- [00133] λέγεται γοῦν ἐπὶ μόνοις ἔτεσι τεσσαράκοντα βασιλευῖσαι ἐπὶ τὸν Ἰσραὴλ·
- [00134] πῶς οὖν εἰς αὐτὸν ἐπιφέροιο τὸ, «Ἀνορθῶσαι τὸν θρόνον αὐτοῦ εἰς τὸν αἰῶνα;» Ἄλλ' εἰ λέγοι τις περὶ τῆς ἐξ αὐτοῦ διαδοχῆς εἰρησθαι αὐτὰ, οὐκ ἀγνοητέον ὅτι μέχρις Ἰεχονίου καὶ τῆς εἰς Βαβυλῶνα αἰχμαλωσίας ἡ ἀπὸ Δαβὶδ καὶ Σολομῶνος διαδοχὴ τῆς βασιλείας διήρκεσε, μηδενὸς μετὰ τὸν Ἰεχονίαν ἐπὶ τὸν θρόνον τῆς βασιλείας τοῦ Δαβὶδ καταστάντος.
- [00135] Πῶς δ' ἂν τῷ φιλογυναίῳ, καὶ οὐ οὐκ ἦν ἡ καρδία τελεία μετὰ Κυρίου Θεοῦ αὐτοῦ, ἐφαρμόσης τὰ τοῦ ὄρκου, καὶ τό·
- [00136] «Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;» Ἄλλὰ γὰρ ἄντικρυς Σολομῶνος μὲν ἀλλότρια ταῦτα·
- [00137] ἀνάγοιτο δ' ἂν ἐπὶ Χριστὸν, ὃς ἐκ σπέρματος Δαβὶδ ἀναστὰς, οἶκον τῷ Θεῷ οὐκ ἐξ ἀψύχων λίθων, οὐδ' ἐν γωνίᾳ καὶ μέρει γῆς, ἀλλὰ καθ' ὅλης τῆς οἰκουμένης καὶ ἐν πᾶσι τοῖς ἔθνεσιν ἐκ ζῶντων καὶ νοερῶν λίθων συνεστήσατο τὴν θεοπρεπῆ αὐτοῦ Ἐκκλησίαν·
- [00138] ᾧ καὶ μόνῳ τῷ, «Αὐτὸς ἔσται μοι εἰς υἱόν» ἀναφωνούμενον ἀρμόσει·
- [00139] ἐπεὶ καὶ ἐν ἑτέραις Γραφαῖς Υἱὸς ἀναγορεύεται τοῦ Θεοῦ·
- [00140] ἐν τῇ φασκούσῃ, «Ἐκ γαστροῦ πρὸ ἐωσφόρου ἐγέννησά σε;» καὶ ἐν τῇ λεγούσῃ, «Κύριος εἶπε πρὸς με, Υἱός μου εἶ σύ;» πάλιν ἐν ἡ λέλεκται, «Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ δὲ πάντων βουνῶν γεννᾷ με.»
- [00141] Τούτοις γοῦν συνάδει καὶ ἡ ἐξ οὐρανῶν ἐπ' αὐτὸν ἐνεχθεῖσα φωνή, «Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός;» φήσασα·
- [00142] καὶ τὰ ἐν ἑβδομηκοστῷ δὲ πρώτῳ ψαλμῷ περιεχόμενα, τὸ «Συμπαραμενεῖ τῷ ἡλίῳ;» καὶ τὸ, «Πάντα τὰ ἔθνη μακαριοῦσιν αὐτὸν;» ἄντικρυς τοῖς περὶ τοῦ Σωτῆρος ἡμῶν θεολογουμένοις συντρέχει ἂν.
- [00143] Ὅτι δὲ ταῦθ' οὕτως ἔχει, ἀναμφίλεκτος ἡ ἀπὸ τοῦ Ἰσαΐου σύστασις, ὃς μετὰ τὸν Σολομῶνος θάνατον καὶ μετὰ πλείστας ἄλλας τοῦ γένους διαδοχὰς, ἐκ ῥίζης Ἰεσσαὶ καὶ Δαβὶδ ἐξελεύσεσθαί τινα προφητεύει, καὶ τοῦτον ἔσεσθαι Σωτῆρα ἐθνῶν, γυμνῶς οὕτω φάσκων·
- [00144] «Καὶ ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·
- [00145] ἐπ' αὐτῶ ἔθνη ἐλπιούσιν.»
- [00146] ια'.
- [00147] Ἀλλὰ γὰρ τοσούτων ἐκδεδομένων χρησμῶν μόνῳ τῷ Δαβὶδ καὶ μεθ' ὄρκου διαβεβαιώσεως περὶ [22.972] τῆς ἐκ σπέρματος αὐτοῦ γενέσεως τοῦ προφητευομένου, παντός τε ὡς εἰκὸς τοῦ Ἰσραὴλ διὰ τὰς τοσαύτας προρρήσεις ὁσημέραι προσδοκῶντος τὸν ἐκ Δαβὶδ γεννηθησόμενον Σωτῆρα καὶ Λυτρωτὴν πάντων ἀνθρώπων, εἰκότως τῶν προσδοκωμένων τὴν ἀφίξιν εὐαγγελιζόμενος ὁ Ματθαῖος, ἐξ αὐτῆς τῆς ἐλπιζομένης προσδοκίας τὴν καταρχὴν τοῦ λόγου πεποιήται, υἱὸν Δαβὶδ φήσας τὸν ἐπιλάμψαντα·
- [00148] μετὰ δὲ τὸν Δαβὶδ ἐπὶ τὸν Ἀβραάμ ἀνατρέχει, ἐπειδὴ πρώτῳ πάλιν τῷ Ἀβραάμ περὶ τῆς κλήσεως τῶν ἐθνῶν διάφοροι ἐδέδοντο χρησμοί.
- [00149] Πρὸ γὰρ τῆς Μωϋσέως νομοθεσίας, καὶ πρὸ τοῦ Ἰουδαίων ἔθνους, οὐ μὴν ἀλλὰ καὶ πρὸ τῆς περιτομῆς, ἀλλοεθνῆς ὢν ὁ Ἀβραάμ καὶ τῆς Χαλδαίων γῆς ὀρμώμενος, ἀπολείπει μὲν τὰ πάτρια, Θεὸν δὲ γνοὺς τὸν ἐπὶ πάντα, μεμαρτύρηται ὡς ἄρα ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·

[00150] δίκαιός τε καὶ θεοφιλὴς ἀποπέφανται, οὐ διὰ περιτομῆς σώματος, οὐδὲ διὰ φυλακῆς ἡμέρας Σαββάτου, ἑορτῶν ἢ νομηνιῶν, οὐδέ γε δι' ἄλλης τινὸς παρὰ Μωϋσεὶ φερομένης ἐθελοθησκίας, ἀλλὰ δι' ἄλλης Θεοῦ φανείας τε τοῦ ὀφθέντος αὐτῷ Κυρίου οὗτος δ' ἦν ὁ Σωτὴρ, διὰ τε σεμνοῦ καὶ ἐναρέτου βίου.

[00151] Τοῦτον δ' οὖν αὐτῷ κατορθοῦντι τῆς θεοσεβείας τὸν τρόπον ἢ περὶ τῶν ἐθνῶν δέδοτο ἐπαγγελία, ὡς καὶ αὐτῶν ποτε κατὰ τὸν τοῦ Ἀβραὰμ ζῆλον θεοσεβησόντων, καὶ ἴσης τῷ θεοφιλεῖ καταξιωθησομένων εὐλογίας.

[00152] Λέλεκται γοῦν πρὸς αὐτὸν, «Καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς» καὶ πάλιν·

[00153] «Ὅδὲ Κύριος εἶπεν, Οὐ μὴ κρύψω ἀπὸ Ἀβραὰμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ·

[00154] Ἀβραὰμ δὲ γενόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ, καὶ εὐλογηθήσεται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.».

[00155] Ὡν οὕτως ἐχόντων, ἀκόλουθον ἦν τῆς τῶν ἐθνῶν κλήσεως προπάτορα ὄντα τὸν Ἀβραὰμ ὑπὸ τοῦ εὐαγγελιστοῦ δευτέρου παραληφθῆναι μετὰ τὸν Δαβίδ.

[00156] Ἐχρῆν γὰρ τὸν περὶ τῆς γενέσεως τοῦ Σωτῆρος τὰς ὑποσχέσεις εὐλογίας, προτιμηθῆναι τῇ τάξει τοῦ τὰς περὶ τῶν ἐθνῶν ἐπαγγελίας δεξαμένου·

[00157] δευτέρου δὲ ἐν τῇ γενεαλογίᾳ παραληφθῆναι τὸν τῶν ἐθνῶν ἀρχηγόν.

[00158] ιβ'.

[00159] Ὁ μὲν γὰρ Ἰωάννης τῆ τοῦ κατ' αὐτὸν Εὐαγγελίου γραφῆ, τὰ μηδέπω τοῦ Βαπτιστοῦ βεβλημένου εἰς φυλακὴν, πρὸ τοῦ Χριστοῦ πραχθέντα, παραδίδωσιν·

[00160] οἱ δὲ λοιποὶ τρεῖς εὐαγγελισταὶ τὰ μετὰ τὸ δεσμοτήριον λέγουσιν.

[00161] Οἷς καὶ ἐπιστήσαντι, οὐκέτι ἂν δόξαιεν διαφωνεῖν ἀλλήλοις τὰ Εὐαγγέλια, τῷ τὸ μὲν κατὰ Ἰωάννην τὰ πρῶτα περιέχειν, τὰ δὲ λοιπὰ τὴν ἐπιτέλειον ἱστορίαν.

[00162] ιγ'.

[00163] Εὐσεβίου.

[00164] Ὅτι δὲ ἔγκυος εὐρέθη ἡ Θεοτόκος, καὶ ὅτι οὐδενὶ ἐτέρῳ ἀλλ' ἢ τῷ Ἰωσήφ, ὁ εὐαγγελιστὴς ἀπεφῆνατο·

[00165] ἐκ γὰρ Πνεύματος ἁγίου γέγονε, <sup>[22.973]</sup> φησὶ, τὸ τοιοῦτον φανερόν·

[00166] δικαίῳ γὰρ ὄντι τῷ Ἰωσήφ οὐκ ἦν θαυμαστὸν γνωσθῆναι διὰ Πνεύματος ἁγίου, ἐξ οὗ καὶ ἡ κύησις γέγονεν.

[00167] ιδ'.

[00168] Εὐσεβίου.

[00169] Ἐνέτυχον δὲ ἐρμηνεῖα ἀνεπιγράφω λεγούση, ὅτι οἱ μὲν φασι συγγενίδα τὴν Ἐλισάβετ τῆς Παρθένου παρὰ τοῦ ἀγγέλου ὠνομάσθαι, οὐχ ὡς ἐκ τῆς αὐτῆς φυλῆς, ἀλλὰ διὰ τὸ ἐκ τῶν αὐτῶν προγόνων, καὶ τοῦ αὐτοῦ κοινῶς τῶν Ἰουδαίων γένους ἀμφοτέρως ὠρμησθαι·

[00170] ὡς ὁ Ἀπόστολος, «Ἐβουλόμην, λέγων, ἀνάθεμα εἶναι ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα.».

[00171] Πολλοὶ δὲ καὶ τῶν δοκίμων λέγουσιν ἀληθῶς κατὰ συγγένειαν συνῆφθαι τὴν ἱερατικὴν φυλὴν τῇ βασιλικῇ καὶ ἄνω ἐπὶ Μωϋσέως.

[00172] Ἡ γὰρ Ἐλισάβετ ἡ γυνὴ Ἀαρῶν ἀδελφὴ ὑπῆρχε Ναασσῶν υἱοῦ Ἀμιναδάβ, ὃς ἀπὸ Ἰούδα τοῦ υἱοῦ Ἰακώβ κατήγετο, ἀφ' οὗ τὸ βασιλεῖον γένος τοῖς Ἰουδαίοις·

[00173] καὶ κάτω δὲ ὁμοίως Ἐλισάβετ ἡ γυνὴ Ζαχαρίου ἀπὸ τῆς Ἰούδα φυλῆς εἴλκε τὴν γένεσιν, θυγάτηρ χρηματίζουσα Ἰακώβ τοῦ πατρὸς Ἰωσήφ·

[00174] ἐκ γοῦν τῆς συγγενείας τούτου τοῦ Ναασσῶν ὁ Κύριος κατὰ σάρκα γεγένηται·

[00175] οὐ μάτην οὖν τῆς βασιλικῆς φυλῆς τὴν ἐπιμιξίαν ὁ θεὸς προφήτης ἐδίδαξεν, ἀλλὰ δεικνύς ὡς ὁ Δεσπότης Χριστὸς ἐξ ἀμφοτέρων ἐβλάστησεν, ὡς βασιλεὺς καὶ ἀρχιερεὺς κατὰ τὸ ἀνθρώπινον χρηματίσας·

[00176] ἢ ὡς ἐξ ἑνὸς προπάτορος τοῦ Ἰακώβ ὑπαρχούσας, συγγενίδας καλεῖ.

[00177] ιε'.

[00178] Προσηκόντως ἐζήτηται ἡ αἰτία δι' ἣν ἄνωθεν ὁ Ματθαῖος ἐποιήσατο τὴν τοῦ Χριστοῦ γενεαλογίαν, ὃ δὲ γε Λουκᾶς κάτωθεν καὶ ἐξ ἐναντίας·

[00179] καὶ ῥητέον, ὡς οὐκ ἄτοπον ἄνωθεν τε καὶ κάτωθεν τὴν αὐτὴν βαδίζειν ὁδόν·

[00180] ἦν γὰρ καὶ τοῦτο πάλαι τῇ θείᾳ Γραφῇ σύνηθες·

[00181] οὕτω γὰρ καὶ Δαβὶδ ἐν τῇ Ρουθ ἄνωθεν γενεαλογεῖται, καθὼς καὶ παρὰ τῷ Ματθαίῳ ὁ Χριστὸς·

[00182] καὶ ἐν τῇ τῶν Βασιλειῶν δὲ πρώτη βίβλῳ ὁ τοῦ Σαμουὴλ πατὴρ κάτωθεν γενεαλογεῖται, παραπλησίως τῷ Λουκᾶ.

[00183] ιςά'.

[00184] Περί τούτου ὁ Εὐσέβιος ἐν τῷ Εἰς τὸ κατὰ Ματθαῖον οὕτως·

[00185] Φησὶ δὲ τὸν Νάθαν καὶ προφητεῦσαι κατὰ τὰ ἐν ταῖς Βασιλείαις φερόμενα.

[00186] Ἐγὼ δὲ, φησὶ τις, καὶ τὴν αἰτίαν ἐπυθόμην τὴν τὸν μακάριον Λουκᾶν ἀποκλίνειν τῆς βασιλείου φρατρίας ὑπαγαγοῦσαν, τῷ μὴ τοὺς βασιλεῖς ἀπ' αὐτοῦ Σολομῶντος εἰδωλολατρείας καθαρεύειν, πλὴν ἐλαχίστων, ταύτην παραιτήσασθαι τὴν δι' αὐτῶν γενεαλογία.

[00187] ἰζ'.

[00188] Εὐσεβίου.

[00189] Τὴν τοῦ Δαβὶδ μετάνοιαν ἐπὶ <sup>[22.976]</sup> τῷ ἁμαρτήματι δημοσιεύων ὁ εὐαγγελιστὴς, ἐμνήσθη τῆς γυναικὸς μεθ' ἧς τὴν ἁμαρτίαν ἐξετέλεσε·

[00190] καὶ ὅτι εἰ μὴ διὰ μετανοίας συγγνώμην τοῦ ἁμαρτήματος ἐδέξατο παρὰ Θεοῦ, οὐκ ἂν αὐτὸς ἠξιώθη προπάτωρ γεγονέναι τοῦ Χριστοῦ.

[00191] ιη'.

[00192] Εὐσεβίου.

[00193] Τοῦ Ἰεχονίου ἦν κατηγόρημα, τὸ ἐκκήρυκτον αὐτὸν γεγονέναι καὶ αἰχμάλωτον·

[00194] διὸ καὶ ἄτιμος ὑπήρχε τοῖς πολλοῖς·

[00195] καὶ τοῦτο ἦν τὸ δίστων τοὺς γενεαλογοῦντας τὸν Χριστὸν, ὥστε τοὺς μὲν ἀπὸ Σολομῶντος, τοὺς δὲ ἀπὸ Νάθαν κατάγειν τὰς γενεάς·

[00196] κἀντεῦθεν ὁ εὐαγγελιστὴς μνεῖαν ἐποίησατο αὐτοῦ·

[00197] καὶ φησὶ τὸν Λυτροτὴν τῶν αἰχμαλώτων παραγεγονέναι, καὶ διὰ τοῦ βαπτίσματος αὐτοὺς παραδεχόμενον.

#### Supplementa ad quaestiones ad Marinum

[00198] Α'.

[00199] Τοῦ φόβου τῶν Ἰουδαίων ἐπικειμένον τοῖς μαθηταῖς τοῦ Σωτῆρος, λέγει γοῦν ὁ Ἰωάννης ὡς ἦσαν ὁμοῦ συνηγμένοι οἱ μαθηταὶ ἐν οἴκῳ ἐνὶ τῶν θυρῶν κεκλεισμένων διὰ τὸν φόβον τῶν Ἰουδαίων.

[00200] Πῶς ὁ Πέτρος καὶ ὁ Ἰωάννης ἀπήντων ἐπὶ τὸ μνημα;

[00201] Καὶ ταῦτα στρατιωτικῆς φρουρᾶς φυλαττούσης τὸν τόπον, ὡς ὁ Ματθαῖος ἐμαρτύρησεν·

[00202] ἡ γὰρ κουστωδία στρατιωτικὸν ἐστὶ τάγμα.

[00203] Ἐροῦμεν δὲ πρὸς ταῦτα, θαρσαλέως τοὺς ἀποστόλους ἀπνητικῆναι ἐπὶ τὸ μνημα, προμεμαθηκότας παρὰ τῆς Μαγδαληνῆς μηδένα τῶν φυλαττόντων τὸν τόπον αὐτόθι παρεῖναι, ὅπως δῆλον ἦν ἀπὸ τοῦ τὸν λίθον ἦρθαι τοῦ μνημείου·

[00204] ἦρτο δὲ οὐκ ἄλλως, ἢ τῷ τὸν ἐξ οὐρανοῦ ἄγγελον ἐξαστράψαι τὸν τόπον πολλῷ φωτὶ, καὶ αὐτὸν ἀποκυλίσαι τὸν λίθον, φοβῆσαί τε τοὺς φύλακας, ὡς μικροῦ δεῖν καὶ ἀπολιθωθῆναι αὐτοὺς τῷ φόβῳ·

[00205] καὶ μετὰ ταῦτα ὡς εἰκὸς φυγῆ χρήσασθαι, ὡς μηδένα μὲν περιλειφθῆναι αὐτῶν, σχολάζειν δὲ τὸν τόπον τοῖς ἐπὶ τὴν θέαν ἀφικνουμένοις τῆς σωτηρίου ἀναστάσεως·

[00206] αὕτη γὰρ ἦν μάλιστα ἡ αἰτία τῆς ἐπιφανείας τοῦ ἀγγέλου.

[00207] Οὐ γὰρ δὴ τῆς ἀναστάσεως χάριν ἀπεκίνει τὸν λίθον, οὐδ' ἔνεκεν τοῦ λίθου τοιοῦδε ὤφθη, ἀλλ' ἵνα τοὺς μὲν ἀπελάσῃ, τὰς δὲ ἐρχομένας ἐπὶ τὴν θέαν δεξιωσάμενος, τὴν ἀνάστασιν αὐταῖς καταγγείλει.

[00208] Τούτων οὖν μάρτυς ὁ Ματθαῖος λέγων, Ἀπὸ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.

[00209] Φθάνει μὲν γὰρ καὶ τὸν ἄγγελον ἀναστὰς ὁ Σωτῆρ, οὐδὲ ἀναμένει τὴν ἀποκίνησιν τοῦ λίθου, ἀλλὰ καὶ τούτου πρὸ τὴν θύραν κειμένου, καὶ τοῖς τῶν ἀρχιερέων σημαντήρσι κατεσφραγισμένου, τῶν τε φρουρῶν κυκλοῦντων τὸν τόπον, ἀφανῆς ἦν τοῦ μνημειοῦ, τὴν ἐκ νεκρῶν ἀνάστασιν πεποιημένος θεϊκῆς δυνάμει, καθ' ἣν ὥραν οὐδεὶς ἔγνω, καὶ καθ' ὃν οὐδεὶς ἐπεσημῆματο τῶν εὐαγγελιστῶν καιρόν·

[00210] ὥστ' ἂν εἰπεῖν εὐκαίρως τινὰ καὶ ἐπ' αὐτοῦ τοῦτο δὴ τὸ περὶ τῆς καθόλου συντελείας πρὸς αὐτοῦ λελεγμένον ἐν τῷ, «Περὶ δὲ τῆς ἡμέρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τοῦ Θεοῦ.».

[00211] Οὕτω γοῦν πρῶτος αὐτὸς ἀπαρχὴ τῆς ἀναστάσεως γεγονῶς ὁ <sup>[22.985]</sup> Σωτῆρ, καθ' ἣν ὥραν οὐδεὶς ἔγνω, ἐγγήγερτο, λαθῶν τοὺς ἅπαντας, καὶ ἐγγήγερτο τοῦ λίθου μεμενηκότος ἐπὶ σχήματος.

[00212] Ἀγαθῶν δὲ ἄγγελος, ἀνθρώποις παρῆν ὁ ἄγγελος, οὐδὲν μὲν τῇ ἀναστάσει διὰ τῆς αὐτοῦ παρουσίας συμβαλλόμενος, τὰ μεγάλα δὲ τῆ τῶν ἀνθρώπων διακονούμενος σωτηρία·

[00213] διὸ καὶ ἐξήστραπτε τὴν μορφὴν, λευχεύονα δεικνὺς ἑαυτὸν, καὶ πρῶτος τῆς σωτηρίου ἀναστάσεως ἀπαρχόμενος.

[00214] Καὶ ὥσπερ ἡλίου ἀνατολὰς ἐρπετὰ μὲν ἰοβόλα καὶ θηρίων ὅσα νυκτὸς καὶ σκότους εἰσὶ φίλα φεύγει, ἄνδρες δὲ ταύτας οἶα φωτὸς συγγενεῖς μεταδιώκουσι, κατὰ τὸν αὐτὸν δὴ τρόπον τοὺς μὲν τῆς ἀληθείας καὶ ζωῆς ἐχθρούς, θανάτου δὲ οἰκείου καὶ φίλους, ταῖς τοῦ φωτὸς αὐτοῦ

μαρμαρυγαῖς καταστράπτων, ἤλαυνεν ὁ ἄγγελος·

[00215] τοῖς δὲ ποθοῦσι τὴν σωτήριον ἀνάστασιν, ταύτην εὐηγγελίζετο, σχολὴν αὐτοῖς εὐτρεπὴ διὰ τῆς τῶν φρουρῶν ἀπελάσεως παρέχων·

[00216] δύο γοῦν γνωρίσματα τοῖς οικείοις παρεῖχεν ὄρα·ν, τὴν ἀποκίνησιν τοῦ λίθου, καὶ τῆς θύρας τοῦ μνήματος τὴν ἄνεσιν, τῶν τε φυλάκων τὴν δίωξιν·

[00217] ἃ δὴ τεθεαμένη ἡ Μαγδαληνὴ τοῖς μαθηταῖς ἐπήγγειλεν·

[00218] οἱ δὲ ταῦτα παρ' αὐτῆς μεμαθηκότες, θαρσαλέως ἀπήντων δρομαῖοι, μηδενὸς αὐτοῖς ἐμποδῶν καθεστῶτος.

[00219] Β'.

[00220] Καὶ πῶς σκοτίας οὐσης, κατὰ τὸν εὐαγγελιστὴν Ἰωάννην, τὰ εἶσω τοῦ μνήματος ἑώρων οἱ δύο μαθηταί·

[00221] Ὁ γὰρ αὐτὸς καὶ τὴν ὥραν ἐπεσημήνατο εἰπών·

[00222] «Πρῶτ' ἔτι σκοτίας οὐσης,» καὶ τοὺς δύο μαθητὰς τὰ εἶσω ἐν τῷ μνήματι τεθεαμένους·

[00223] «Εἰσήλθον γὰρ, φησὶ, καὶ ἐπίστευσαν.».

[00224] Ἀρχομένης μὲν κατ' ἀρχὰς τῆς ἡμέρας, ἐπὶ τὸ μνήμα ἐμαρτύρησεν ἡ Γραφή ἔτι τότε σκοτίαν εἶναι·

[00225] πλὴν ἀλλ' ἤδη πρῶτ' ἦν·

[00226] τοῦτο δὲ τὸ πρῶτ' ἔτι σκοτίας οὐσης αὐτὴ καθ' ἑαυτὴν ἰδοῦσα Μαρία ἐπάνεισι πρὸς τοὺς μαθητὰς·

[00227] εἶτ' ἄγγελος αὐτοῖς παραγίνεται.

[00228] Ἐν δὲ οὖν τῷ μεταξὺ χρόνῳ μετὰ τὴν πρώτην ἀφιξίν ἀπιούσης αὐτῆς πρὸς τοὺς ἀποστόλους καὶ τὴν ὥραν προκόψαι εἰκὸς ἦν·

[00229] κακείνων πάλιν ἐπὶ τὸν τάφον ἀφικνουμένων, ἔτι μᾶλλον αὐξῆσαι τὸν χρόνον, ὡς μηκέτι σκοτίαν εἶναι, ἀλλ' ἤδη καθαρὰν ἡμέραν, καθ' ἣν ἀπαντήσαντες οἱ εἰρημένοι, καὶ τοῦ μνημείου ἐκτὸς ἐστῶτες, διορᾶν τὰ εἶσω κείμενα ὀθόνια οἱοί τε ἦσαν·

[00230] καὶ πολὺ μᾶλλον ἔνδον γενόμενοι, ὑπὸ λαμπρᾶς ἡμέρας ἤδη τοῦ τόπου κατηυγασμένου.

[00231] Δοκεῖ δέ μοι τὰ ὀθόνια ἔνδον κείμενα ὁμοῦ μὲν καὶ δεῖγμα παρέχειν τοῦ μὴ ὑπὸ ἀνθρώπων ἦρθαι τὸ σῶμα, ὅπερ Μαρία ὑπέλαβεν·

[00232] οὐ γὰρ ἂν τινες τὸ σῶμα ὑφαιρούμενοι κατελίμπανον τὰ ὀθόνια·

[00233] οὐδὲ ὁ κλέπτων ποτὲ περιέμεινεν ἕως ὅτε ἀναλύσῃ τὰ ὀθόνια καὶ καταλάβῃται·

[00234] ὁμοῦ δὲ καὶ τῆς ἐκ νεκρῶν ἀναστάσεως τοῦ σώματος εἶναι παραστατικά.

[00235] Ὁ γὰρ μετασηματιζὼν τὰ σώματα τῆς ταπεινώσεως ἡμῶν Θεὸς εἰς τὸ εἶναι σύμμορφα τῷ σώματι τῆς δόξης τοῦ Χριστοῦ, τὸ μὲν σῶμα ὡς ὄργανον τῆς ἐν αὐτῷ κατοικησάσης δυνάμεως ἡλλοίου, μεταβάλλων ἐπὶ τὸ θεϊότερον, τὰ δὲ [22.988] ὀθόνια ὡς περιττὰ καὶ ἀλλότρια τῆς τοῦ σώματος οὐσίας ἠφίει.

[00236] Δοκοῦσι δέ μοι κατὰ καιρὸν ὁ Πέτρος καὶ ὁ Ἰωάννης ἐπὶ τὸ μνημεῖον ἀπαντᾶν ἐν ἤδη καθαρᾷ ἡμέρᾳ καὶ φωτὶ λαμπρῷ, ὡς ἂν μὴ νυκτὸς καὶ σκοτίας ἐλθόντες τοῦτο ὑπονηθεῖεν, ὃ δὲ καὶ κατεψεύσαντο αὐτῶν οἱ ἀρχιερεῖς, ὅτι νυκτὸς ἐλθόντες ἐκλεψάν.

[00237] Διόπερ οὐ νυκτὸς ἀπήντων οἱ ἄνδρες, ἀλλ' οὐδὲ σκοτίας ἔτι οὐσης, ἀλλ' ἤδη καταυγαζούσης λαμπρᾶς ἡμέρας.

[00238] Εἰ δὲ λέγοι τὸ Εὐαγγέλιον ὡς ἄρα ἦσαν ὁμοῦ συνηγμένοι οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, εἶτα πρὸς τοῦτο ἀνθυποφέρου τις λέγων, Πῶς οὖν οἱ συγκεκλεισμένοι ἐφοίτων ἐπὶ τὸ μνημεῖον ἐν ἡμέρᾳ διαυγεῖ;

[00239] ἐροῦμεν ὅτι τοὺς μὲν ἐν τῇ πόλει μέσους οἰκοῦντας τῶν Ἰουδαίων, εἰκὸς ἦν ἀποκεκλεισθαι ὁμοῦ τοὺς πάντας ἐν οἴκῳ ἐνὶ συνηγμένους·

[00240] οἱ δὲ ἐπὶ τὸ μνήμα ἀφικνούμενοι τῆς πόλεως ἐκτὸς ὄντες, μακρὰν ἐτύγχανον καὶ τοῦ τῶν Ἰουδαίων φόβου, ὡς ἐπὶ ἐρημίζοντα τόπον καὶ ἀνδρῶν ἐσχοληκότητα παριόντες.

[00241] Τάχα δὲ καὶ κρείττους φόβου γενόμενοι τῶν μαθητῶν ὃ τε Πέτρος καὶ Ἰωάννης τολμηρότερον ἐθάρρουν προΐεναι τοῦ οἴκου, τῶν ἄλλων μὴ τοῦτο πράττειν τολμώντων, ἢ μόνων δὲ τούτων, οἱ καὶ ἐν τοῖς ἄλλοις πλείονος ἡξιωμένοι τιμῆς παρὰ τοὺς λοιποὺς ἀποστόλους μεμαρτύρηται.

[00242] Γ'.

[00243] Ἀλλὰ πῶς παρὰ μὲν τῷ Ἰωάννῃ τῆς Μαρίας ἀκούσαντες οἱ μαθηταί, κάπειτα ἐλθόντες εἰς τὸ μνημεῖον ἐπίστευσαν·

[00244] παρὰ δὲ τῷ Λουκᾷ εἴρηται ὅτι ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς;

[00245] Ἡ μὲν παρὰ τῷ Ἰωάννῃ Μαρία τοῖς ἐκκρίτοις τῶν ἀποστόλων Πέτρῳ καὶ Ἰωάννῃ μόνοις ὡς ἀπόρρητον ἐκφαίνουσα ἐξεῖπε τὸ τεθεαμένον·

[00246] οἱ δὲ πάλιν λαθόντες τοὺς λοιποὺς μαθητὰς μόνοι ἀπήντων ἐπὶ τὸ μνημεῖον δρομαῖοι, καὶ ἰδόντες ἐπίστευσαν·

[00247] καὶ οὐδὲν γε ἦν θαυμαστὸν τοὺς μὲν ἐκκρίτους τῶν ἀποστόλων ἰδόντας πεπιστευκέναι, τοὺς δὲ λοιποὺς οἷς αἱ γυναῖκες ἀπήγγελλον, ἅτε μὴ



ὄψει παραλαβόντας, μὴ πιστεῦσαι αὐταῖς.

[00248] Αὐτίκα γοῦν καὶ αὐτοῖς ὁμοῦ συνηγμένοις τοῖς μαθηταῖς ὀφθέντος τοῦ Σωτῆρος κατὰ τὸν Ἰωάννην, οἱ μὲν ἰδόντες ἐχάρησαν·

[00249] Θωμᾶς δὲ, ἐπεὶ μὴ παρῆν μηδὲ εἶδεν, οὐκ ἐπέιθετο.

[00250] Εἰ δὲ οὗτος ἠπίσται τοῖς ἀποστόλοις, σχολῆ γ' ἂν μέμψαιτό τις τοῖς λοιποῖς ὅτι μηδέπω τεθεαμένοι, ταῖς γυναῖξιν ἠπίστουν.

[00251] Πολλὴν δὲ βᾶσανον καὶ ἀκρίβειαν τῶν μαθητῶν παρίστησιν ἡ Γραφή, οὐκ εὐχερῶς τοῖς τούτων λόγοις συγκατιθεμένων, ἀλλ' ἐπεχόντων τὰ πρῶτα, εἰσότε πληρέστατα καὶ ἐναργῶς τάληθές ἐπιγνόντες εἰπεῖν δυνηθεῖεν ὕστερον·

[00252] «Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς.»

[00253] Ἔχει δ' ἂν καὶ ἑτέραν διάνοιαν ὁ τόπος.

[00254] Εἴποι γὰρ ἂν τις ὅτι ταῖς ἀπαγγελλούσαις γυναῖξι τὴν ἀνάστασιν τοῦ Σωτῆρος, ὡς ἐξ ἀκοῆς τῶν ὀφθέντων αὐταῖς δύο ἀνδρῶν κατὰ τὸν Λουκᾶν οὐκ [22.989] ἐπίστευσαν οἱ ἕνδεκα, ἐν οἷς ἦσαν καὶ ὁ

[00255] Πέτρος καὶ ὁ Ἰωάννης, μηδὲ αὐτοὶ πεπιστευκότες.

[00256] Τῇ δὲ Μαρίᾳ κατὰ τὸν Ἰωάννην εἰπούση ὅτι, «Ἦραν τὸν Κύριόν μου ἐκ τοῦ μνήματος,» οὐ πρότερον ἐπίστευσαν οἱ δύο μαθηταὶ τοῦτο αὐτὸ, τὸ ἦρθαι τὸν Σωτῆρα, πρὶν ἔλθειν εἰς τὸν τόπον καὶ ἔργω τοῦτο παραλαβεῖν.

[00257] Ὅτε γοῦν εἰσηλθον οὗτοι εἰς τὸ μνημα, καὶ τὰ ὀθόνια εἶδον μόνα, τὸ δὲ σῶμα οὐδαμοῦ, τότε ἐπίστευσαν·

[00258] τίνοι δὲ ἐπίστευσαν, ἀλλ' ἡ τῷ τῆς Μαρίας λόγῳ φήσαντι, «Ἦραν τὸν Κύριόν μου;» Διὸ ἐπιλέγει ἐξῆς·

[00259] «Οὐπω γὰρ ἤδεισαν τὴν Γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.»

[00260] Δ'.

[00261] Τὸ δὲ πῶς δύο παρὰ τὸν Ἰωάννην μαθητῶν ἐλθόντων εἰς τὸ μνημεῖον, Πέτρου καὶ Ἰωάννου, ὁ Λουκᾶς ἕνα μόνον φησὶν ἀπηντηκέναι, οὕτως ἂν λυθεῖη.

[00262] Πολὺς ἦν ὁ Πέτρος αἰεὶ τῇ προθυμίᾳ, ὡς μόνον παρὰ τοὺς ἀποστόλους εἰπεῖν τῷ Σωτῆρι·

[00263] «Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι» καὶ μόνον πάλιν ἐπιβῆναι τοῖς κύμασιν ἀξιῶσαι·

[00264] καὶ μόνον ἀποκρίνασθαι καὶ εἰπεῖν αὐτῷ·

[00265] «Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος;» διὸ καὶ μόνος τῶν μαθητῶν ἀκούει·

[00266] «Μακάριος εἶ, Σίμων Βᾶρ Ἰωνᾶ.»

[00267] Διὸ καὶ πρῶτος τολμᾷ εἰσιέναι εἰς τὸ μνημεῖον, σὺν τῷ ἑτέρῳ μαθητῇ ὃν ἐφίλει ὁ Ἰησοῦς ἐλθὼν, κατὰ τὸν Ἰωάννην·

[00268] ἀλλὰ τότε μὲν παρὰ τῆς Μαγδαληνῆς ἦρθαι τὸ σῶμα τοῦ Κυρίου ἀπὸ τοῦ μνημείου μεμαθηκῶς, ἀπήντα ἅμα τῷ ἑτέρῳ μαθητῇ·

[00269] εἶτα ἀνεχώρει σὺν αὐτῷ, τὰ ὀθόνια εἶσω τοῦ μνήματος τεθεαμένος καὶ πιστεύσας.

[00270] Κατὰ δὲ Λουκᾶν, τῶν ἄλλων ἀπιστούντων μαθητῶν, μόνος αὐτὸς πάλιν πιστεύει ταῖς λεγούσαις ταῖς γυναῖξιν ἐωρακέναι τοὺς ὀφθέντας ἀγγέλους·

[00271] οὐ γὰρ ἀπιστήσας δὲ ταῖς τῶν γυναικῶν μαρτυρίαις, παλινδρομαῖος ἐπὶ τὸ μνημεῖον μόνος παραγίνεται·

[00272] καὶ αὐθις παρακύψας βλέπει τὰ ὀθόνια μόνα ὡς καὶ τὸ πρότερον·

[00273] εἶτα ἀπῆει, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός·

[00274] καὶ νῦν μὲν ἀπῆει θαυμάζων τὸ γεγονός, ἐπεὶ δὲ πολὺς ἦν τῇ προθυμίᾳ καὶ πλείονα σπουδὴν παρὰ πάντας ἐπεδείκνυτο, σπεύδων καὶ περιτρέχων, καὶ πάντη τὸν Σωτῆρα περιαιθρῶν ἀνεωγόσι τοῖς τῆς ψυχῆς ὄμμασι, πανταχοῦ δὲ ζητῶν καὶ περιβλεπόμενος, οὐκ ἠτύχησε τῆς ἐλπίδος, ἀλλὰ καὶ αὐτὸς ἀξιούται τῆς αὐτοῦ θεοφανείας·

[00275] τούτου μάρτυς ὁ αὐτὸς εὐαγγελιστῆς Λουκᾶς ὡδέ πη προῖων ἐξῆς καὶ λέγων ὅτι ὄντως ἠγέρθη ὁ Κύριος καὶ ὤφθη Σίμωνι.

[00276] Συμμαρτυρεῖ δὲ αὐτῷ καὶ ὁ ἱερός Ἀπόστολος ὡδέ Κορινθίοις γράφων, ὅτι «Ὁφθη Κεφᾶ, εἶτα τοῖς ἕνδεκα.»

[00277] Κεφᾶς δὲ αὐτὸς ἦν Σίμων ὁ καὶ Πέτρος, ᾧ καὶ πρὸ τῶν ἕνδεκα μόνος μόνῳ ὤφθη ὁ Σωτῆρ, τῆς παρὰ πάντας ὑπερβαλλούσης αὐτοῦ χάριν σπουδῆς.

[00278] Ε'.

[00279] Ἔτι ζητήσκειν ἂν τις πῶς παρὰ μὲν τῷ Ματ [22.992] θαίῳ ἢ Μαγδαληνῇ Μαρίᾳ μετὰ τῆς ὁμωνύμου ἐωρακέναι ἐκτὸς τοῦ μνήματος ἐπικαθήμενον τῷ λίθῳ ἕνα μόνον ἄγγελον εἰρηται·

[00280] κατὰ δὲ τὸν Ἰωάννην εἶσω τοῦ μνήματος ἀγγέλους δύο θεωρεῖ καθημένους·

- [00281] κατὰ δὲ τὸν Λουκᾶν δύο ἄνδρες ἀπήντων ταῖς γυναῖξί·
- [00282] κατὰ δὲ τὸν Μάρκον νεανίσκος ἦν αὐτοῖς ὁρώμενος.
- [00283] Τὰ μὲν παρὰ τῷ Ἰωάννῃ καὶ Ματθαίῳ λύσεως ἂν τύχοι τοιαύτης·
- [00284] ἠγοῦμαι γὰρ προηγεῖσθαι μὲν τὴν παρὰ τῷ Ἰωάννῃ ἱστορίαν, τῆς παρὰ τῷ Ματθαίῳ, καὶ τὴν Μαγδαληνὴν τὸ πρῶτον ἐλθοῦσαν τοὺς δύο ἀγγέλους εἶσω τοῦ μνήματος καθεζομένους ἰδεῖν·
- [00285] μετὰ δὲ ταῦτα δευτέρον ἐπιστᾶσαν τῷ αὐτῷ τόπῳ μετὰ τῆς ἄλλης Μαρίας τὸν ἐπικαθήμενον τῷ λίθῳ ἄγγελον ἑώρακέναι.
- [00286] Ἡ τάχα ἕτερος μὲν ὁ παρὰ Ματθαίῳ ἄγγελος, ἕτερος δὲ καὶ ὁ χρόνος καὶ ὁ τόπος τῆς τοῦ ἀγγέλου θέας·
- [00287] ἕτεροι δὲ καὶ ἄγγελοι αὐτοῦ οἱ πρὸς τὰς γυναῖκας·
- [00288] ὡσαύτως δὲ καὶ οἱ παρὰ τῷ Ἰωάννῃ δύο ἄγγελοι οἱ εἶσω τοῦ μνήματος ὀφθέντες ἕτεροι εἰσι παρὰ τὸν ἔξω πρὸ μνήματος ἐπὶ τῷ λίθῳ καθεζόμενον παρὰ τῷ Ματθαίῳ.
- [00289] Εἰ μὲν γὰρ τοῦ Ματθαίου ὀψὲ Σαββάτων εἰρηκότος, καὶ ἕνα πρὸ τῆς θύρας τοῦ μνημείου καθήμενον ἐπὶ τῷ λίθῳ ἱστορηκότος, φυλάξας ὁ Ἰωάννης τὸν αὐτὸν καιρὸν καὶ τὸν αὐτὸν τόπον εἰρῆκει ὀψὲ Σαββάτων, πρὸ τῆς θύρας τοῦ μνήματος ἐπὶ τῷ λίθῳ δύο καθεζομένους ὁρᾶσθαι, ἦν ἀληθῶς διαφωνίαν αἰτιάσθαι.
- [00290] Καὶ ὁ Ματθαῖος ὡσαύτως εἰ ὁμοίως Ἰωάννῃ τὴν πρωῖνὴν ὥραν τηρήσας, εἶσω τοῦ μνήματος καὶ αὐτὸς οὐ δύο ἀγγέλους ἀλλ' ἕνα ἔφησε τεθεωρησθαι, τὰναντία ἔδοξεν ἂν εἰκότως συγγράφειν.
- [00291] Εἰ δ' ἀφώρισαν οἱ εὐαγγελισταὶ καὶ τοὺς χρόνους καὶ τοὺς τρόπους, καὶ τὰ πρόσωπα τῶν θεωμένων, καὶ τοὺς τῶν ἀγγέλων λόγους, οὐκ ἂν τις εὐλόγως μέμψαιτο διαφωνίαν τῆς Γραφῆς, ἀληθευούσης ἐκάστης κατὰ τὸν οἰκείας ἱστορίας λόγον, διαφόρων τε πραγμάτων ὑφήγησιν δηλούσης.
- [00292] Ἀλλ' οἱ μὲν παρὰ τοῖσδε τοῖς εὐαγγελισταῖς ἄγγελοι, καὶ τοῦ Σωτῆρος αἱ μετὰ τὴν ἀνάστασιν θεοφάνειαι, παρὰ μόνοις τούτοις ὡς ἂν παρὰ κρείττοσι καὶ αὐτοῦ τοῦ Σωτῆρος αὐτόπταις τε καὶ αὐτηκόοις φερόμεναι, ταύτην σώζοιεν ἂν τὴν ἀκολουθίαν.
- [00293] Οἱ δὲ παρὰ τῷ Λουκᾷ δύο ἄνδρες ἐν ἐσθῆτι ἀστραπτούση ὀφθέντες, διὰ τὰ τῆς ἑορτῆς σύμβολα·
- [00294] καὶ ὁ παρὰ τῷ Μάρκῳ νεανίσκος λευκὴν περιβεβλημένος καὶ αὐτὸς στολὴν, δεξιὸς τε ἀλλ' οὐκ ἀριστερὸς ἑωραμένος, τῷ τε φαιδρῶ καὶ δεξιᾷ ταῖς γυναῖξιν εὐαγγελίζεσθαι, πάλιν ἕτεροι ἂν εἶεν καὶ αὐτοὶ, ἀλλήλων τε καὶ τῶν παρὰ τοῖς πρώτοις.
- [00295] Διὸ οὐδὲ ἀγγέλους αὐτοὺς οἶδε ὠνόμασαν, ἐπεὶ μηδὲ τῶν τοῦ Σωτῆρος ὀπτασιῶν ἐμνημόνευσαν τοῖς κρείττοσιν ἢ καθ' ἑαυτοὺς Ματθαίῳ καὶ Ἰωάννῃ τὰ κρείττονα γράφειν καὶ ἱστορεῖν παρακεχωρηκότες·
- [00296] αὐτοὶ δὲ τὰ δεύτερα διηγούμενοι, καὶ τῷ χρόνῳ τὰ μετὰ τὴν τῶν πρώτων μνήμην ὑστερον πεπραγμένα, παρήεσαν μὲν τὰ παρὰ τοῖς αὐτόπταις εἰρημένα, ἀντανεπλήρουν δὲ τὰ παρ' ἐκείνοις σεσηγημένα·
- [00297] ἅ δὲ δευτέρα ἦν καὶ μακρῶ λειπόμενα τῆς τῶν προτέρων ἱστορίας·
- [00298] οὕτω τοῦ ἀγίου Πνεύματος διανείμαντος τὰς πρεπούσας ἐκάστῳ καὶ καταλλήλους διηγήσεις.
- [00299] ς ἀ'.
- [00300] Αἱ γοῦν παρὰ τῷ Λουκᾷ ἄρθρου βαθέος ἐπὶ τὸ μνημα <sup>[22.993]</sup> ἐλθοῦσαι γυναῖκες καὶ φέρουσαι ἅ ἠτόμασαν ἀρώματα, ἕτεροι ἂν εἶεν τῶν παρὰ τῷ Ματθαίῳ καὶ Ἰωάννῃ.
- [00301] Οὐ γὰρ ἂν ἔχοι λόγον τὰς τοσαῦτα προτεθεαμένας Μαρίας ἄρτι πρῶτον ἀρώματα φέρειν, ὡς μήπω τὴν ἀνάστασιν προμεμαθηκίας.
- [00302] Σαφῶς γὰρ δι' ὧν φησι δείκνυσι ὅτι καὶ οἱ ὀφθέντες, ἕτεροι παρὰ τοὺς ἔμπροσθεν δεδηλωμένους·
- [00303] καὶ ὁ τόπος ἔνθα ὤφθησαν ἕτερος·
- [00304] οὔτε γὰρ εἶσω τοῦ μνήματος ἦσαν, ὡς ὁ Ἰωάννης ἐδίδαξεν, οὔτε ἐπὶ τὸν λίθον καθεζόμενοι, ὡς ὁ παρὰ τῷ Ματθαίῳ ἄγγελος·
- [00305] ἀλλ' οὐδὲ ὅλως ὠνόμασεν ἀγγέλους ὁ Λουκᾶς, δύο δὲ ἄνδρας, πλὴν ἀλλὰ καὶ αὐτοὺς ἐν ἐσθῆτι ἀστραπτούση, διὰ τὰ τῆς ἑορτῆς σύμβολα·
- [00306] καὶ οἱ λόγοι δὲ αὐτῶν οἱ πρὸς τὰς γυναῖκας ἰδιάζουσι·
- [00307] καὶ αἱ γυναῖκες δὲ πλείους ἦσαν, ἀλλ' οὐχ ἡ παρὰ τῷ Ματθαίῳ δύο Μαρίαί, ἀλλ' ἀπαξιαπλῶς αἱ συνελθοῦσαι αὐτῷ ἐκ τῆς Γαλιλαίας·
- [00308] ὀλίγωροι δὲ καὶ αὗται, οὐδὲ τοσαύτην ἐνδειξάμεναι σπουδὴν ὅσῃν αἱ διὰ νυκτὸς καρτερήσασαι καὶ παραμείνασαι τῷ μνημείῳ.
- [00309] Μαρτυρεῖ γοῦν ὁ Ματθαῖος τῇ Μαγδαληνῇ καὶ τῇ ἄλλῃ Μαρίᾳ εὐτονίαν πολλὴν καὶ παραμονὴν, λέγων μετὰ τὸ πάθος αὐτοῦ ταῦτα·
- [00310] «Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου» ἀλλ' αὗται μὲν τῇ ἡμέρᾳ τῆς Παρασκευῆς παρεκάθηντο ἀντικρὺ τοῦ μνήματος·
- [00311] διὸ καὶ θάπτον ὁρώσι πρῶτον μὲν τὸν τῶν ἀγαθῶν ἄγγελον, εἶτα καὶ αὐτὸν τὸν τῆς ζωῆς ἀρχηγόν.

- [00312] Ἡ δὲ παρὰ τῷ Ἰωάννῃ, καὶ αὕτη τὸ μὲν πρῶτον τοὺς ἀγγέλους, μετὰ δὲ τούτους καὶ αὐτὸν τὸν Σωτῆρα θεωρεῖ·
- [00313] οὐ μὴν ἀρώματα ἔφερον αὐταί, οὐδὲ περὶ ταύτην κατεγίνοντο τὴν σπουδὴν.
- [00314] Αἱ δὲ ἀπὸ τῆς Γαλιλαίας ἀκολουθήσασαι αὐτῷ γυναῖκες, πολλαὶ οὖσαι κατὰ τὸν Λουκᾶν, τῇ μὲν Παρασκευῇ ὑποστρέψασαι, ἡτοιμάσαν τὰ ἀρώματα, ἅτε δὴ μηδὲν μηδέπω προμαθοῦσαι περὶ τῆς ἀναστάσεως.
- [00315] Διὸ ταύταις μὲν δύο ἄνδρες ἐν ἐσθῆτι ἀστραπτούση φαίνονται καὶ τὴν ἀνάστασιν εὐαγγελίζονται.
- [00316] Οὐκέτι δὲ αὐταῖς ὁ Σωτῆρ ὤφθη, ὥσπερ οὖν τῇ παρὰ τῷ Ἰωάννῃ καὶ ταῖς παρὰ τῷ Ματθαίῳ·
- [00317] ὥστε ἰδιάζουσιν ἠγείσθαι προσήκει τὴν ἱστορίαν.
- [00318] Κατὰ δὲ τὸν Μάρκον λίαν πρῶτῃ τῇ μιᾷ τῶν Σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου ἄλλαι πάλιν αὐταί, καὶ ἐν ἑτέρῳ καιρῷ πάλιν, αἱ καὶ ἔλεγον πρὸς ἑαυτάς, «Τίς ἀποκυλίσει ἡμῖν τὸν λίθον;» καὶ ἔρχονται, καὶ εὐρίσκουσιν ἀποκεκυλισμένον, καὶ εἰσελθοῦσαι εἶδον νεανίσκον·
- [00319] ἔνθα πάλιν ἐπὶ τοῦ Λουκᾶ ἄνδρες ἄλλ' οὐκ ἄγγελοι, οὕτω ὡς καὶ νῦν οὐκ ἄγγελος ὠνόμασται, ἀλλὰ νεανίσκος·
- [00320] ὥστε καὶ ταύτην ἀφωρισμένην εἶναι τὴν διήγησιν, καὶ τὸν ὀφθέντα ἕτερον, καὶ τὰς ἀφικομένας ἄλλας, καὶ τὸν καιρὸν ὁμοίως τὸν μετὰ ἡλίου ἀνατολάς·
- [00321] ὅς εἰ μὲν καὶ παρὰ τῷ Λουκᾶ τερήτητο, εὐλόγως ἂν τις τοὺς παρ' αὐτῷ δύο ἄνδρας ἀπήτει, καὶ τοὺς αὐτοὺς λόγους.
- [00322] Εἰ δ' ὁ Λουκᾶς τὸν πρὸ ἡλίου ἀνατολῆς καιρὸν προὔλαβεν, εἰκότως καὶ τοὺς τότε ὀφθέντας δύο ἄνδρας, ἄλλ' οὐ τὸν νεανίσκον ἱστορεῖ.
- [00323] Ζ'.
- [00324] Τετάρτων δὲ ὄντων τῶν εὐαγγελιστῶν, ἰσάριθμοι τούτων καὶ αἱ πρὸς αὐτῶν ἀναγραφεῖσαι φαίνονται ὀπτασίαι·
- [00325] οἱ τε καιροὶ τέσσαρες, καὶ οἱ καθ' [22.996] ἕκαστον καιρὸν ὀφθέντες, ἰδιάζοντες·
- [00326] ὁμοίως δὲ καὶ αἱ θεώμεναι, διάφοροι·
- [00327] καὶ οἱ τῶν ὀφθέντων αὐτοῖς λόγοι, διαλλάττοντες.
- [00328] Πρῶτος μὲν γὰρ ἦν καιρὸς ὁ παρὰ τῷ Ματθαίῳ ὀψὲ Σαββάτων λεγόμενος·
- [00329] τέταρτος δὲ καὶ τελευταῖος ὁ παρὰ τῷ Μάρκῳ ἡλίου ἀνατείλαντος ἱστορηθεῖς·
- [00330] μέσοι δὲ ὁ τε παρὰ τῷ Ἰωάννῃ καὶ ὁ παρὰ τῷ Λουκᾶ·
- [00331] διὸ καὶ οἱ ὀφθέντες κατὰ καιρὸν ἰδιάζοντες.
- [00332] Ὅψὲ μὲν γὰρ Σαββάτων ἄγγελος εἷς ἐκ τοῦ μηνήματος·
- [00333] μεθ' ὃν καὶ αὐτὸς ὁ Σωτῆρ·
- [00334] πρῶτῃ δὲ ἔτι σκοτίας οὔσης, εἶσω τοῦ μηνήματος ἄγγελοι δύο·
- [00335] μεθ' οὓς πάλιν ὁ αὐτὸς Σωτῆρ.
- [00336] Ὅρθρον δὲ βαθέος ἕτεροι κατὰ τὸν Λουκᾶν δύο ἄνδρες ὠνομασμένοι οὐκ εἶσω τοῦ μηνήματος ὀφθέντες.
- [00337] Εἰθ' ὕστερον ἀπάντων ὁ νεανίσκος, ὁ ταῖς ἡλίου ἀνατείλαντος ἀφικομέναις τεθεαμένος.
- [00338] Εἰ μὲν οὖν ἓνα καιρὸν εἰρηκότες οἱ πάντες καὶ τὸν αὐτὸν ἀναγράψαντες τόπον, οὐ τὰς αὐτάς ἐπιφανείας ἐδήλουν, κἂν εὐλόγως ἂν τις ἐμέμψατο.
- [00339] Εἰ δ' ἀφώρισαν τοὺς χρόνους, ἔνειμάν τε καθ' ἕκαστον χρόνον καὶ τόπον ἰδιάζοντα, ἀκολούθως δὲ διαφόρους καὶ τὰς ὀπτασίας ἀνέγραψαν.
- [00340] Ὡς εἶπερ ἦσαν μιᾶς μὲν οἱ πάντες ἐπιφανείας μνημονεύσαντες, καὶ ἓνα φάντες ἄγγελον ὤφθαι ἢ δύο συμφώνως ἀγγέλους εἰρηκότες, ἢ αὐ πάλιν δύο ἄνδρας ἢ νεανίσκον ἓνα·
- [00341] εἶτα τοὺς καιροὺς διήλλαττον, ἢ μὴ τοὺς αὐτοὺς ἐδήλουν τόπους, ἢ ἂν καὶ οὕτω μέμψασθαι.
- [00342] Νῦν δ' ὁ λόγος ἀκριβῆς μένει καὶ ἀδιάβλητος ἐπὶ καιροῖς διαφόροις καὶ τόποις ἐναλλαττούσας τὰς ὀπτασίας εἰσάγων, καὶ τὰς τούτων θεωροὺς πάλιν διαφόρους, ἑτέρας μὲν τὰς δύο πρῶτας, παρὰ τὴν δευτέραν·
- [00343] καὶ τὰς τρίτας δὲ ὡσαύτως ἑτέρας τῶν τετάρτων.
- [00344] Αὐτίκα δ' οὖν μετὰ τὴν τοῦ νεανίσκου πρὸς τὰς τελευταίας γυναῖκας ὁμιλίαν, ὧν τὰ ὀνόματα οὐκ ἐμφέρονται, ἐπιλέγει ὁ Μάρκος·
- [00345] «Καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ·» αὐταί μὲν οὖν τοιαῦται καὶ ἐμφοβοὶ, καὶ λίαν δειλαί, ὡς μηδὲ πεισθῆναι τῷ νεανίσκῳ φάντι πρὸς αὐτάς·

- [00346] «Υπάγετε καὶ εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, Ἴδου προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν» τούτων γὰρ ἀκούσασαι τῶν λόγων, τὸναντίον διεπράξαντο·
- [00347] αὶ δὲ παρὰ τῷ Λουκᾷ ἀποστρέψασαι ἀπὸ τοῦ μνήματος ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα.
- [00348] Ὅμοίως δὲ καὶ ἡ παρὰ τῷ Ἰωάννῃ ἔρχεται πρὸς τοὺς μαθητὰς ἀπαγγέλλουσα ἃ ἑώρακε.
- [00349] Μόνοι δὲ αὶ παρὰ τῷ Μάρκῳ πασῶν ὕσταται ἐλθοῦσαι, καὶ ἀληθῶς ὀψισθεῖσαι, ὡς μετὰ ἀνατολὴν ἡλίου ἐπιστῆναι, οὔτε τὸν Σωτῆρα θεάσασθαι καταξιούνται, οὔτε τὸν ἄγγελον τὸν ἐξασπράττοντα, οὔτε τοὺς δύο τοὺς εἶσω τοῦ μνήματος, οὔτε τοὺς δύο τοὺς παρὰ τῷ Λουκᾷ ἄνδρας·
- [00350] ψιλὸν δὲ τινα νεανίσκον εἶδον περιβεβλημένον στολὴν λευκὴν, ἀναλόγως τῇ τῆς διανοίας αὐτῶν σμικρότητι τὴν ὀπτασίαν ἰδοῦσαι·
- [00351] καὶ τοῦτον δὲ λευχεύοντα τῆς ἐορτῆς χάριν θεασάμεναι, ὅμως ἐθαυμάσθησαν·
- [00352] τοῦτο γὰρ ἐμαρτύρησεν αὐταῖς ὁ Μάρκος·
- [00353] καίτοιγε ἐπὶ τῶν προτέρων μηδαμοῦ τοῦ θάμβους ὠνομασμένου.
- [00354] Τὴν Μαγδαληνὴν δὲ σχολάζουσαν καὶ προσκαρτεροῦσαν, εἰκὸς οὐ μόνον τὰς πρώτας ὄψεις τεθεᾶσθαι τῶν αὐτῇ μόνῃ ὀφθέντων, ἀλλὰ καὶ τὸν παρὰ τῷ Μάρκῳ ταῖς λοιπαῖς γυναῖξιν ἑωραμένον νεανίσκον.
- [00355] Ταῦτόν δ' ἂν εἴποις <sup>[22.997]</sup> καὶ ἐπὶ τῆς κατὰ τὸν Λουκᾶν ἱστορίας, ὅς μετὰ τὴν ἄφιξιν τῶν πολλῶν γυναικῶν, καὶ μετὰ τὴν θέαν τῶν ὀφθέντων αὐταῖς δύο ἀνδρῶν διηγείται λέγων·
- [00356] «Καὶ ἀποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα» οἷς ἐπιφέρει, «Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία,» καὶ τὰ ἐξῆς.
- [00357] Οὐκ ἀπεικὸς μὲν γὰρ ἦν, καὶ νῦν πάλιν τὴν Μαγδαληνὴν πάσαι προαφιγμένην καὶ παραμείνασαν εὐτόνως παρὰ τῷ μνήματι εὐρησθαι, ὅτε πολλαὶ ἀπὸ τῆς Γαλιλαίας συνελθοῦσαι γυναῖκες ἀπῆντων ἐπὶ τὸν τάφον φέρουσαι τὰ ἀρώματα, ὥστε καὶ αὐτὴν ἅμα ταῖς λοιπαῖς τοὺς δύο ἄνδρας τεθεᾶσθαι, καὶ τῶν λόγων αὐτῶν ἀκηκοέναι·
- [00358] εἶτα σὺν ταῖς πολλαῖς ἐπανελθεῖν καὶ διηγῆσθαι τοῖς ἕνδεκα.
- [00359] Δύναται δὲ καὶ ἄλλως ὁ λόγος, τὰ μὲν πρώτα ταῖς ἀπὸ τῆς Γαλιλαίας γυναῖξιν ἀπονείμει, λέγω δὲ τὴν εἰς τὸ μνῆμα ἄφιξιν, καὶ τὴν τῶν ἀρωμάτων κομιδὴν, τὴν τε γενομένην αὐταῖς τῶν δύο ἀνδρῶν ἐπιφάνειαν, καὶ τοὺς τούτων πρὸς αὐτὰς λόγους·
- [00360] τὴν μὲν οὖν ἀπαγγελίαν τὴν πρὸς τοὺς ἕνδεκα μηκέτι παρ' αὐτῶν μόνον γεγενῆσθαι, ἀλλ' ὁμοῦ παρὰ πασῶν, ἐκάστης ἃ τεθέατο διηγημένης·
- [00361] ἐν αἷς πάλιν τὴν Μαγδαληνὴν εἶναι μετὰ τῶν λοιπῶν καὶ αὐτὴν τοῖς μαθηταῖς ἀπαγγέλλουσαν τὰ ἰδίως μόνῃ αὐτῇ ἑωραμένα.
- [00362] Η'.
- [00363] Ἐγὼ δὲ κάκεινο ζητῶ, πῶς παρὰ μὲν τῷ Μάρκῳ εἴρηται, ὡς ἄρα διαγενομένου τοῦ Σαββάτου ἠτοίμασαν ἀρώματα, παρὰ δὲ τῷ Λουκᾷ πρὸ τοῦ Σαββάτου τοῦτ' ἔπραξαν ἐν αὐτῇ τῇ Παρασκευῇ.
- [00364] Καὶ τοῦτο δὲ τοῖς προτέροις συμπεπλεγμένον ζητήμασι, τῆς ὁμοίας ἐκείνοις τύχοι ἂν ἐρμηγείας·
- [00365] ἀποδεικνύντων δὲ ἡμῶν μὴ εἶναι τὰς αὐτὰς, ἀλλ' ἑτέρας μὲν τὰς πρὸ τοῦ Σαββάτου ἐν αὐτῇ τῇ Παρασκευῇ, καθ' ἣν πέπονθεν ὁ Σωτῆρ, περὶ τὴν κηδεῖαν ἀσχοληθείσας, ἑτέρας δὲ τὰς μετὰ τὸ Σάββατον·
- [00366] σαφῶς γὰρ ταύτας Λουκᾶς μεμαρτύρηκε κατ' αὐτὴν τὴν ἡμέραν τοῦ πάθους ταῦτα πεποιηκέναι, οὐδαμῶς ὀνόματος γυναικῶν μνημονεύσας, ἀλλ' ἀπλῶς γυναῖκας εἰπὼν τὰς συνελθούσας αὐτῷ ἀπὸ τῆς Γαλιλαίας·
- [00367] ὁ δὲ Μάρκος ὀνομαστὶ τρεῖς μόνους ἀνέγραψε καθ' ἑαυτὰς πρόνοιαν πεποιημένας τῶν ἀρωμάτων, οὐ τῇ Παρασκευῇ, ἀλλὰ μετὰ διαγενέσθαι τὸ Σάββατον·
- [00368] ἑτέρας δὲ εἶναι ταύτας παρὰ τὰς παρὰ τῷ Λουκᾷ, καὶ τὰ ἐξῆς ἐπαγόμενα δείκνυσιν.
- [00369] Αὗται μὲν οὖν γυναῖκες παρὰ τῷ Μάρκῳ τὸν νεανίσκον ὁρῶσι καθήμενον ἐν τοῖς δεξιοῖς, ὅς καὶ φησιν αὐταῖς·
- [00370] «Μὴ φοβεῖσθε·
- [00371] Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν·
- [00372] ἡγέσθη, οὐκ ἔστιν ὧδε.».
- [00373] Ταῖς δὲ παρὰ τῷ Λουκᾷ δύο ἄνδρες ἐπέστησαν ἐν ἐσθῆτι ἀστραπτούσῃ, καὶ ἑτέρας προφέρονται φωνὰς λέγοντες·
- [00374] «Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;» καὶ τὰ ἐξῆς·
- [00375] καὶ αὶ μὲν παρὰ τῷ Μάρκῳ ἀκούσασαι τοῖς μαθηταῖς ἐπαγγεῖλαι τὰ παρηγγελμένα·
- [00376] οὐδενὶ οὐδὲν εἶπον·
- [00377] αὶ δὲ παρὰ τῷ Λουκᾷ πορευθεῖσαι ἀπήγγειλαν τοῖς ἕνδεκα·
- [00378] ὡς διὰ τούτων ἀπάντων συναγεσθαι, μὴ τὰς αὐτὰς εἶναι·

[00379] διὸ μηδὲ ὑφ' ἑνα καιρὸν πεποικέναι τὰ ἀναγεγραμμένα.

[00380] Θ'.

[00381] «Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς.

[00382] Εἰρήνη ὑμῖν.».

[00383] Ἐνταῦθά τις ἀπορήσειε πῶς τοῖς ἕνδεκα μαθηταῖς ὁμοῦ συνηγμένοι μετὰ τὴν ἀνάστασιν ἐπιστὰς ὁ Κύριος κατὰ τὸν Λουκᾶν καὶ κατὰ Ἰωάννην συμφώνως ταῦτα ἀπομνημονεύσαντας, οὐκέτι παρ' ἀμφοτέροις ταῦτα πράττων οὐδὲ φάσκων ἀναγγεγραπται.

[00384] Ὅτι τὴν αὐτὴν ὄπτασίαν οἱ δύο συνέγραψαν εὐαγγελισταὶ κατὰ μίαν καὶ τὴν αὐτὴν ὥραν τε καὶ ἡμέραν γενομένην, παραστήσαι δεῖ πρότερον·

[00385] τοῦτο δ' ἂν γένοιτο φανερὸν ἐπιτηρήσαντί σοι ἀκριβῶς τὴν Γραφήν.

[00386] Ὁ μὲν γὰρ Ἰωάννης προειπὼν, «Τῇ δὲ μιᾶ τῶν Σαββάτων ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακε τὸν Κύριον καὶ ταῦτα εἶπεν αὐτῇ» ἐξῆς ἐπισυνάπτει λέγων·

[00387] «Οὔσης ὀψίας ἐν ἐκείνῃ τῇ ἡμέρᾳ συνηγμένων τῶν μαθητῶν, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.».

[00388] Ὅστ' εἶναι σαφὲς ἐκ τούτων ὅτι κατ' αὐτὴν τὴν Κυριακὴν ἡμέραν τῆς ἀναστάσεως ὀψίας ἦν πεπραγμένα τὰ παρὰ τῷ Ἰωάννῃ

[00389] καὶ κατὰ τὸν Λουκᾶν ἡ αὐτὴ ἡμέρα καὶ ὥρα εὐρεθήσεται·

[00390] λέγει γοῦν καὶ αὐτός·

[00391] «Τῇ δὲ μιᾶ τῶν Σαββάτων ὄρθρου βαθέος, ἐπὶ τὸ μνήμα ἦλθον αἱ γυναῖκες.».

[00392] Εἶθ' ἐξῆς, ὅτι ἰδοῦσαι ἀγγέλους, ἐπανῆλθον καὶ ἀπήγγειλαν τοῖς μαθηταῖς ἃ τεθέεοντο.

[00393] Πέτρος δὲ σπεύσας ἐπὶ τὸ μνήμα ἀπαντᾷ, καὶ τὰ ὀθόνια θεωρεῖ·

[00394] καὶ ταῦτα μὲν ὄρθρου βαθέος ἐγένετο, τῇ ἀναστασίμῳ ἡμέρᾳ.

[00395] Λέγει δὲ ἐξῆς ἐπισυνάπτουσα ἡ Γραφή·

[00396] «Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην.».

[00397] Οὗτοι δὲ ἦσαν οἱ περὶ τὸν Κλεόπαν·

[00398] οἷς συνεισελθὼν εἰς τὴν Ἐμμαοῦν, λαβὼν ἄρτον εὐλόγησε, καὶ ἐπιδιδούς αὐτοῖς, ἀφανὴς ἐγένετο.

[00399] Εἶτ' ἐπιλέγει·

[00400] «Καὶ ἀναστάντες ὑπέστρεψαν αὐτῇ τῇ ὥρᾳ εἰς Ἱερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα.».

[00401] Εἶτα ὁμιλούντων αὐτῶν ἔστη ὁ Ἰησοῦς ἐν μέσῳ, καὶ λέγει αὐτοῖς, «Εἰρήνη ὑμῖν,» καὶ τὰ ἐξῆς.

[00402] Δέδεικται τοίνυν καὶ ἀπὸ τοῦ Λουκᾶ, ὡς ἡ αὐτὴ ἐτύχανεν ἡμέρα, καὶ ἡ αὐτὴ δὲ ὥρα συνίσταται ἀπὸ τοῦ ἐν μιᾷ ἡμέρᾳ τοὺς περὶ Κλεόπαν εἰς τὴν Ἐμμαοῦν γενέσθαι, κάκειθεν ἐπανελθούσθαι εἰς τὴν Ἱερουσαλήμ, ἥδη που πάντως ἐσπέρας καταλαβούσης·

[00403] εἶτα τὴν ἐπιφάνειαν γεγονέναι.

[00404] Ἐπειδὴ τοίνυν ἡ αὐτὴ παρ' ἀμφοτέροις πέφηνεν ὄπτασία, φέρε ἴδωμεν ὅπως ἕτερα μὲν παρὰ τῷ Λουκᾶ εἴρηται πράξας καὶ λαλήσας ὁ Σωτὴρ, ἕτερα δὲ παρὰ τῷ Ἰωάννῃ.

[00405] Ὅμοίως μὲν οὖν παρ' ἀμφοτέροις λέλεκται, ὡς ἄρα μέσος αὐτῶν στάς εἶπεν αὐτοῖς, «Εἰρήνη ὑμῖν.».

[00406] Αφωρισμένως δὲ παρὰ τῷ Λουκᾶ πρόσκειται ὅτι ἐδόκουν πνεῦμα θεωρεῖν, καὶ τὰ ἐξῆς.

[00407] Ἀλλ' εἰ καὶ μὴ τοσαῦτα εἴρηται παρὰ τῷ Ἰωάννῃ, ἀλλὰ τὰ ἐξῆς πάλιν παρ' ἀμφοτέροις συνῶδει.

[00408] Παρὰ μὲν γὰρ τῷ Ἰωάννῃ μετὰ τὸ, «Εἰρήνη ὑμῖν,» ἐπιλέγεται, «Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.».

[00409] Οὐ φέρεται δὲ ἡ αἰτία παρὰ τῷ Ἰωάννῃ, ὡς ἂν ἤδη λελεγμένη παρὰ τῷ Λουκᾶ·

[00410] ἦν δὲ αὐτῇ τὸ νομίζειν αὐτοὺς πνεῦμα θεωρεῖν·

[00411] ὅτι <sup>[22.1001]</sup> γε μὴν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ μαρτυρήσας ὁ Ἰωάννης, σύμφωνος ἂν εἴη τῷ καὶ τὴν αἰτίαν παραθεμένῳ.

[00412] Τούτοις ἐξῆς, ὁ μὲν Λουκᾶς φησιν, «Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον ἐνθάδε;

[00413] Οί δὲ ἀπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος.».

[00414] Ταῦτα δὲ Ἰωάννης οὐ συνέγραψεν.

[00415] Ἐνθα γενομένοις ἐπιστήσαι προσήκει τὸν νοῦν, ὡς καὶ ἐν τοῖς λοιποῖς, τὰς σεμνοτέρας καὶ θειοτέρας πράξεις τε καὶ διδασκαλίας τοῦ Σωτῆρος ἡμῶν διὰ τοῦ Ἰωάννου τὸ Πνεῦμα τὸ ἅγιον ἀπεμνημόνευσε, τὰ δὲ ἀνθρωπινώτερα διὰ τῶν λοιπῶν συνέγραψεν, ὃ δὴ καὶ νῦν πεποιήκεν.

[00416] Ὡς γὰρ ἐνόμισαν οἱ μαθηταὶ ἰδόντες τὸν Σωτῆρα, μὴ αὐτὸν θεωρεῖν ἀλλὰ πνεῦμα, καὶ ὡς ἠπίστουν αὐτῷ, καὶ μετὰ τὸ δεῖξαι αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας ἀναγκαιῶς, ἐτι ἀπιστούντων αὐτῶν, αἰτήσας τι βρώσιμον, ἔφαγεν ἐνώπιον αὐτῶν.

[00417] Ταῦτα δὲ σωματικώτερα ὄντα, καὶ πολλὴν ἀπιστίαν τῶν ἀποστόλων κατηγοροῦντα, αὐτοῦ τε τοῦ Σωτῆρος συμπεριφορὰν, πείθοντος αὐτοὺς καὶ σαφῶς παριστῶντος ὡς ἄρα αὐτὸς εἶη, τῷ Λουκᾷ ὡς ἂν ὑποδεεστέρω γράφειν τὸ Πνεῦμα ὑπέβαλε·

[00418] τὰ δὲ κρείττονα καὶ δυνάμει ἐνθέου παραστατικὰ διὰ τοῦ Ἰωάννου παρίστη, γράφοντος καὶ αὐτοῦ ἐξῆς ταῦτα, «Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον» εἶπεν οὖν αὐτοῖς πάλιν, «Εἰρήνη ὑμῖν·

[00419] καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς·

[00420] καὶ τοῦτο εἰπὼν ἀνεφύσησε,» καὶ τὰ ἐξῆς.

[00421] Ἔχει δ' ἂν ἀκολουθίαν ὁ παρ' ἀμφοτέροις λόγος, εἰ τὰ παρὰ τῷ Λουκᾷ πρῶτα πεπραχῆται λογισαίμεθα, εἶθ' οὕτως μετ' ἐκεῖνα συνάψομεν τὰ παρὰ τῷ Ἰωάννῃ.

[00422] Ἐτι μὲν γὰρ ἀπιστούντων αὐτῶν καὶ τροφήν ἤτει, καὶ μὴ ἀρκεσθεῖς τῇ βρώσει τοῦ ἰχθύος, καὶ λόγους αὐτοὺς στηρίζει, τῆς προτέρας αὐτοὺς ὑπομνήσκων διδασκαλίας κατὰ τὸν Λουκᾶν.

[00423] Ὅτε δὲ λοιπὸν πεισθέντες ἐπληροφόρηθησαν αὐτὸν εἶναι ἀληθῶς, καὶ λοιπὸν χαρᾶς ἦσαν μεστοί, τότε δευτέραν αὐτοῖς εἰρήνην ἑτέραν καὶ κρείττονα παρὰ τὴν προτέραν δίδωσι, καὶ παρακελεύεται ἑτοιμοὺς εἶναι εἰς τὴν ἀποστολήν, μονονουχὶ ὁμοίους αὐτῷ καὶ αὐτοὺς ἔσεσθαι διὰ τοῦ ὁμοίου ἔργου ἐπαγγειλάμενος.

[00424] Εἶθ' ἐξῆς καὶ ἀκολουθῶς ἐμπνεῖ αὐτοῖς τοῦ ἁγίου Πνεύματος, ὡς ἂν δεομένοις τούτου εἰς τὴν ἐξῆς ἐπιφερομένην ἐπαγγελίαν·

[00425] αὕτη δὲ ἦν τὸ δύνασθαι ἀφιέναι ἁμαρτίας διὰ τῆς τοῦ ἁγίου Πνεύματος δυνάμεως.

[00426] Καὶ οὕτως ἐξ ἀμφοτέρων τῶν εὐαγγελιστῶν εἰς κοινωνὸς ἀπαρτισθήσεται λόγος, τῶν μὲν παρὰ τῷ Λουκᾷ λελεγμένων, σιωπηθέντων παρὰ τῷ Ἰωάννῃ·

[00427] τῶν δὲ ὑπὸ τοῦ Ἰωάννου γραφῆ παραδοθέντων, σιγῇ ταμειυθέντων παρὰ τῷ Λουκᾷ·

[00428] καὶ πρώτων μὲν τῶν παρὰ τῷ Λουκᾷ λελεγμένων, ἐξῆς δὲ ἐκεῖνοις συναπτομένων τῶν παρὰ τῷ Ἰωάννῃ·

[00429] οὕτω τε ἓνα νοῦν καὶ μίαν διάνοιαν σωζόντων τῶν παρ' ἀμφοτέροις.

[00430] Ταῦτα μὲν ταύτη.

[00431] Γ'.

[00432] Πῶς δὲ παρὰ μὲν τῷ Ματθαίῳ ἄγγελος ὄφθεις ταῖς γυναῖξι παρήγγειλεν ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, ὅτι, Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε, ὁμοίως [22.1004] δὲ καὶ παρὰ τῷ Μάρκῳ ὁ νεανίσκος, ὃν εἶδον καθήμενον ἐν τοῖς δεξιοῖς, ταῦτα εἶπε ταῖς γυναῖξι.

[00433] Παρὰ δὲ τῷ Λουκᾷ ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ἠθροισμένων κατὰ τὸ αὐτὸ τῶν μαθητῶν τῶν ἕνδεκα, καὶ τὰ περὶ τῆς ἀναστάσεως αὐτοῦ ἀλλήλοις ὑφηγουμένων, ἔστη μέσος αὐτὸς, καὶ προσδιιάγεται, καὶ ἰχθύος ὀπτοῦ μέρος ἐνώπιον αὐτῶν ἔφαγε.

[00434] Καὶ κατὰ τὸν Ἰωάννην δὲ ἐν αὐτῇ τῇ Ἱερουσαλὴμ πάλιν, οὐχ ἅπαξ, ἀλλὰ καὶ δευτέρον ὤφθη τοῖς ἕνδεκα, πρῶτον μὲν καὶ αὐτὴν τὴν ἡμέραν τῆς ἀναστάσεως, ὀψίας·

[00435] εἶτα μεθ' ἡμέρας ὀκτώ.

[00436] Πῶς οὖν κατὰ τὸν Λουκᾶν καὶ τὸν Ἰωάννην τοσαυτάκις ὄφθεντος αὐτοῦ τοῖς μαθηταῖς ἐν αὐτῇ τῇ Ἱερουσαλὴμ, κατὰ τὸν Μάρκον καὶ τὸν Ματθαῖον κελεύονται οἱ αὐτοὶ διὰ τῶν γυναικῶν εἰς τὴν Γαλιλαίαν ἀπελθεῖν, ὡς ἐκεῖ αὐτὸν ὄψόμενοι, ἀλλ' οὐ μέλλοντες αὐτὸν θεᾶσθαι ἐν τῇ Ἱερουσαλὴμ;

[00437] Ἐτι εἰ μὲν τοὺς ἕνδεκα μόνους μαθητὰς τοῦ Σωτῆρος ἢ τῶν Εὐαγγελίων ἠπίστατο γραφῆ, καὶ οὕτως εἶπεν ἂν τις μηδὲν τὸν λόγον λείπειν, εἰ τέως μὲν ἀπιστούντας ταῖς τῶν γυναικῶν ἐπαγγελίαις τοὺς αὐτοῦ μαθητὰς θεραπεύων, ἅπαξ καὶ δευτέρον αὐτοῖς λαθραῖως κρυπταζόμενοις ἐν Ἱερουσαλὴμ ἐφάνη·

[00438] ἐν γε μὴν τῇ Γαλιλαίᾳ οὐκέτ' ἐπικεκρυμμένως, οὐδὲ ἅπαξ οὐδὲ δευτέρον, ἀλλ' οὐδ' ἐγκεκλεισμένοις διὰ τὸν φόβον τῶν Ἰουδαίων, σὺν πολλῇ δὲ τῇ παρόρησίᾳ τὴν θεοφάνειαν αὐτοῦ, καὶ τῆς θεότητος τὴν ἐνδειξίν ἐποιεῖτο, παριστῶν αὐτοῖς ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενός τε καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ συναυλιζόμενος, ὡς φησιν ὁ Λουκᾶς ἐν ταῖς Πράξεσι·

[00439] καὶ αὕτη μὲν πρώτη λύσις.

[00440] Ἐπει δὲ τῶν μαθητῶν οἱ μὲν ἔκκριτοι καὶ πρῶτοι τὸν τῶν δώδεκα συνεπλήρουν χορὸν, δευτέρον δὲ παρὰ τούτους ἐτύγχανε τάγμα τὸ τῶν ἑβδομήκοντα, περὶ ὧν φησι Λουκᾶς ἐν τῷ Εὐαγγελίῳ·

[00441] «Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα» τούτων δὲ ἐκτὸς, ὑπήρχον καὶ ἕτεροι πλείους γνώριμοι τοῦ Σωτῆρος, οὓς καὶ ἔφησεν ὁ ἱερός Απόστολος λέγων·

[00442] «Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς,» καὶ αὐτοὶ δὲ οὗτοι τοῦ τῶν μαθητῶν ὀνόματος ἠξιωμένοι ἦσαν, οἷς οὐχ οἷόν τε ἦν ὁμοῦ πᾶσι κατὰ ταυτὸ συνηθροισμένοις ἐν τῇ Ἱερουσαλὴμ ὄφθῆναι αὐτὸν μετὰ τὴν ἀνάστασιν, εἰκότως δύο μὲν τῶν εὐαγγελιστῶν, ὃ τε Λουκᾶς καὶ ὁ Ἰωάννης, μόνοις τοῖς

ἕνδεκα ὄφθαι αὐτὸν ἀναγράφουσιν ἐν τῇ Ἱερουσαλήμ.

[00443] Δύο δὲ τούτων οἱ λοιποὶ οὐ τοῖς ἕνδεκα μόνον σπεύδουσιν εἰς τὴν Γαλιλαίαν, ἀλλ' ἀπλῶς τοῖς μαθηταῖς ἅπασιν καὶ ἀδελφοῖς ἔφασαν παρακελεύσασθαι αὐτὸν τε τὸν Σωτῆρα καὶ τὸν προφανέντα αὐτοῦ ἄγγελον, ἀορίστως καὶ ἀπολύτως τοὺς πάντας δηλώσαντες.

[00444] Ἀμείνων δὲ καὶ ἀληθεστέρα ἢ πρώτη λύσις·

[00445] πλείους τοίνυν αἱ ὄπτασιαι καὶ διάφοροι γεγένηται τοῖς μαθηταῖς μετὰ τὴν ἀνάστασιν.

[00446] Καὶ οἱ μὲν τάσδε εἰρηκέναι αὐτὸν φασιν, οἱ δὲ τάσδε καὶ πεπραχέναι·

[00447] ἔστι δὲ ὅτε καὶ περὶ τοῦ κεφαλαίου λέγοντες, ἀναπληροῖ τὰ ὑπὸ τοῦ προτέρου ἐλλειφθέντα ὁ δεῦτερος.

[00448] ΙΑ'.

[00449] Φαίη δ' ἂν τις, πῶς ὁ μὲν Ματθαῖος πορευθέντας τοὺς ἕνδεκα εἰς τὸ ὄρος τῆς Γαλιλαίας ἔωρακέναι φησὶ τὸν Ἰησοῦν, ὁ δὲ Ἰωάννης μετὰ τὰς δύο ὄπτασίας τὰς ἐν τῇ Ἱερουσαλήμ τὸ τρίτον ὄφθαι αὐτὸν οὐκ ἐν τῷ ὄρει τῆς Γαλιλαίας, ἀλλὰ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας ἱστορεῖ·

[00450] Τρίτον μὲν ἀληθῶς τοῦτο σύμφημι καὶ αὐτὸς τὸν Σωτῆρα ὄφθαι τοῖς μαθηταῖς, τὸ μὲν πρῶτον κατ' αὐτὴν τὴν ἡμέραν τῆς ἀναστάσεως, καθ' ἣν Μαρία ἡ Μαγδαληνὴ πρῶτα αὐτὸν ἔωρακε·

[00451] ταύτην δὲ τὴν πρώτην ὄπτασίαν καὶ Λουκᾶς ἱστορεῖ.

[00452] Δεύτερον δὲ μεθ' ἡμέρας ὀκτώ, δηλαδὴ τῇ ἑτέρᾳ Κυριακῇ, καθ' ἣν αὐτὸς ἐπιφανεῖς ὁ Σωτῆρ τὸν Θωμᾶν τῆς ἀπιστίας θεραπεύει, δείξας αὐτῷ τὴν πλευρὰν καὶ τὰς χεῖρας.

[00453] Ἐπεὶ δὲ κεκελευσμένοι ἦσαν ἐπὶ τὴν Γαλιλαίαν ὁμοῦ ἀπαντᾶν, ἔπραττόν τε μετὰ τῶν λοιπῶν οἱ ἕνδεκα τὸ κελευσθὲν, καὶ ὁ καθεὶς αὐτῶν ἐπισυνήγετο, μὴ πῶ τῶν ἕνδεκα ἠθροισμένων, ἀλλ' ἔτι μελλόντων, τὸ τρίτον παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, οὐ τοῖς ἕνδεκα φαίνεται, ἀλλὰ μόνοις ἑπτὰ τοῖς ὑπὸ Ἰωάννου δεδηλωμένοις·

[00454] οὗτοι δὲ ἦσαν Πέτρος καὶ Θωμᾶς καὶ Ναθαναὴλ, δύο τε οἱ υἱοὶ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο·

[00455] τοῦτο δὲ οὖν τρίτον τούτοις ἀληθῶς ὄφθη, οὕτω ἕνδεκα συνηγμένων.

[00456] Διόπερ ἀκριβῶς οὐκ ἀποκλείων καὶ τοὺς λοιποὺς ὁ Ἰωάννης τῆς τοῦ Σωτῆρος ὄπτασίας, ἐπεσημίνατο, μετὰ τὴν πρώτην καὶ δευτέραν ὄπτασίαν, τὴν τρίτην μόνοις τοῖς κατωνομασμένοις πεποιθῆσθαι αὐτὸν ἐπὶ τῆς θαλάσσης τῆς Γαλιλαίας.

[00457] Οὐκ ἀπεικὸς δὲ μετὰ ταῦτα καὶ τέταρτον καὶ πέμπτον, καὶ ἄλλοτε καὶ πολλάκις ὄφθαι αὐτόν·

[00458] διὸ οὐδὲ περιγράφει ὁ Ἰωάννης πάσας τοῦ Σωτῆρος τὰς πράξεις·

[00459] προῖων δὲ ἐξῆς φησι, Καὶ ἄλλα πολλὰ ἐποίησεν ὁ Ἰησοῦς·

[00460] μετὰ γοῦν τὸ ὄφθαι αὐτόν τοῦτο τρίτον τοῖς εἰρημένοις ἑπτὰ, τετάρτην ὄπτασίαν οὐκ ἂν ἀμάρτοις τὴν παρὰ τῷ Ματθαίῳ φήσας εἶναι, ἦν ἐν τῷ ὄρει τοῖς ἕνδεκα πεποιθῆσθαι ἀνέγραψε.

[00461] Καὶ μετὰ τούτους οὐκ ἂν σφαλεῖς ὁμοῦ κατὰ ταυτὸν συνηγμένοις ἅμα τοῖς ἕνδεκα καὶ τοῖς ἑβδομήκοντα αὐτὸν ὄφθαι εἰπών.

[00462] Ὁ δὲ Παῦλος καὶ ἔτι τούτων πλείοσιν ἔωρασθαι τὸν Σωτῆρα μετὰ τὴν ἀνάστασιν ἱστορεῖ, τοῦτο παρ' ἑτέρων μαθῶν·

[00463] «Ἦφθη γὰρ, φησὶ, Κεφᾶ, εἶτα τοῖς δώδεκα, ἔπειτα πεντακοσίοις, ἔπειτα Ἰακώβῳ, ἔπειτα τοῖς ἀποστόλοις πᾶσιν, ἔσχατον δὲ πάντων, φησὶ, κάμοι.».

[00464] Ὁρᾶς ὁσάκις καὶ ὅσοις ὄφθη μετὰ τὴν ἀνάστασιν;

[00465] Οὕτω καὶ τοῖς ἐν Ἱερουσαλήμ κρυπτομένοις ὄφθη·

[00466] καὶ πρὸ αὐτῶν τοῖς περὶ Κλεόπαν ἀπιούσιν ἐπὶ Ἐμμαοῦν·

[00467] καὶ πρὸ γε πάντων, ἀνδρῶν μὲν Σίμωνι, γυναικῶν δὲ τῇ Μαγδαληνῇ.

[00468] Ἐνθεν ὁ Λουκᾶς ἐν ταῖς Πράξεσιν, ἐπεὶ πολλάκις ἑαυτὸν ἐδείκνυε τοῖς μαθηταῖς, ἐπιτηρεῖ λέγων, ὡς ἄρα δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ συναυλιζόμενος, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ παρεδίδου μαθήματα, παρήνει τε ὁρμᾶν εἰς τὴν Ἱερουσαλήμ, κάκει κηρύττειν Ἰουδαίοις πρῶτοις τὸν λόγον·

[00469] μηδὲ πρότερον ἀναχωρεῖν τῆς πόλεως, ἀλλὰ περιμένει τὴν ἐπαγγελίαν τοῦ Πατρὸς, περὶ ἣ;

[00470] μικρὸν ὕστερον διαληψόμεθα.

α	0945	3,471	A	0913	12
β	0946	212	B	0914	8
γ	0947	774	Γ	0915	26
δ	0948	822	Δ	0916	0
ε	0949	2,068	E	0917	40
ζ	0950	77	Z	0918	4
η	0951	615	H	0919	1
θ	0952	611	Θ	0920	36
ι	0953	1,598	I	0921	3
κ	0954	1,243	K	0922	55
λ	0955	1,054	Λ	0923	65
μ	0956	1,179	M	0924	103
ν	0957	3,621	N	0925	14
ξ	0958	137	Ξ	0926	0
ο	0959	2,832	O	0927	18
π	0960	1,181	Π	0928	57
ρ	0961	1,503	P	0929	1
ς	0962	1,858	•	0930	0
σ	0963	1,236	Σ	0931	81
τ	0964	3,585	T	0932	32
υ	0965	651	Υ	0933	11
φ	0966	341	Φ	0934	5
χ	0967	188	X	0935	24
ψ	0968	57	Ψ	0936	0
ω	0969	607	Ω	0937	0
ϑ	8164	7			0
ϑ	8165	16	P	8172	3

ά	8049	421	έ	8051	548	ή	8053	195	ί	8055	592	ό	8057	370	ύ	8059	267	ώ	8061	93
ά	8048	478	έ	8050	315	ή	80852	328	ί	8054	648	ό	8056	503	ύ	8058	118	ώ	8060	43
ã	8118	69			0	ή	8134	300	ι	8150	321			0	υ	8166	467	ω	8182	350
ά	7936	472	έ	7952	474	ή	7968	20	ι	7984	176	ό	8000	67	υ	8016	453	ώ	8032	6



ά	7937	20	έ	7953	96	ή	7969	99	ί	7985	129	ό	8001	185	ύ	8017	53	ώ	8033	71
ᾶ	7938	38	ἐ	7954	0	ἦ	7970	15	ἰ	7986	0	ὀ	8002	2	ῦ	8018	0	ῶ	8034	4
ᾷ	7939	7	έ	7955	0	ή	7971	10	ι	7987	2	ὀ	8003	19	υ	8019	3	ώ	8035	0
Ᾱ	7940	109	ε	7956	103	η	7972	13	ι	7988	39	ο	8004	20	υ	8020	17	ω	8036	12
Ὰ	7941	16	ε	7957	50	ή	7973	1	ι	7989	7	ο	8005	70	υ	8021	39	ω	8037	20
Ά	7942	0			0	ή	7974	54	ι	7990	68			0	υ	8022	29	ω	8038	7
ᾼ	7943	0			0	ή	7975	3	ι	7991	12			0	υ	8023	22	ω	8039	11
᾽	8064	0			0	ή	8080	0			0			0	υ	8167	0	ω	8096	0
᾿	8065	0			0	ή	8081	0			0			0	υ	8163	0	ω	8097	0
᾿	8066	0			0	ή	8082	0			0			0			0	ω	8098	0
᾿	8067	0			0	ή	8083	0			0			0			0	ω	8099	0
᾿	8068	0			0	ή	8084	2			0			0			0	ω	8100	0
᾿	8069	0			0	ή	8085	0			0			0			0	ω	8101	0
᾿	8070	0			0	ή	8086	3			0			0			0	ω	8102	0
᾿	8071	0			0	ή	8087	2			0			0			0	ω	8103	3
α	8115	28			0	η	8131	47			0			0			0	ω	8179	77
ᾱ	8116	1			0	ή	8132	7			0			0			0	ω	8180	1
ᾷ	8119	37			0	ή	8135	88			0			0			0	ω	8183	155

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0265-0339 - Eusebius Caesariensis - Supplementa ad quaestiones ad Stephanum  
Verborum Omnium Conspectus: 2,597Verba, quae repetita sunt in 3,433,644 occasionibus

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