

0345-0407 - Iohannes Chrysostomus - De Lazaro

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De Lazaro

[00001] Μετὰ τὰς Καλάνδας τῆ ἐξῆς ἐν Ἀντιοχείᾳ λεχθεὶς κατὰ μεθυσόντων, καὶ περὶ τῶν εἰς καπηλεῖα εἰσιόντων καὶ εἰς τὴν πόλιν χορείας τελούντων, καὶ ὅτι τὸν διδάσκαλον οὐ χρὴ ἀπογινώσκειν τῶν μαθητῶν, κἂν πρὸς τὸ παρὸν μὴ πείθονται, καὶ εἰς τὸν πτωχὸν Λάζαρον καὶ τὸν πλούσιον.

[00002] [48.963] **Λόγος πρῶτος.**

[00003] α'.

[00004] Τὴν χθὲς ἡμέραν, ἑορτὴν οὖσαν σατανικὴν, ἐποιήσατε ὑμεῖς ἑορτὴν πνευματικὴν, μετὰ πολλῆς τῆς εὐνοίας τοὺς παρ' ἡμῶν δεξάμενοι λόγους, καὶ τὸ πλέον ἐνταῦθα τῆς ἡμέρας διατρίψαντες, καὶ μέθην μεθυσθέντες σωφροσύνης γέμουσαν, καὶ μετὰ τοῦ Παύλου χορεύσαντες.

[00005] Διπλοῦν τοίνυν οὕτω τὸ κέρδος ὑμῖν γέγονεν, ὅτι καὶ τῆς ἀτάκτου τῶν μεθυσόντων ἀπηλλάγητε χορείας, καὶ σκιρτήματα ἐσκιρτήσατε πνευματικά, πολλὴν εὐταξίαν ἔχοντα·

[00006] καὶ μετέσχετε κρατῆρος, οὐκ ἄκρατον ἐκχέοντος, ἀλλὰ διδασκαλίας πεπληρωμένου πνευματικῆς·

[00007] καὶ αὐλὸς ἐγένεσθε καὶ κιθάρα τῷ Πνεύματι τῷ ἁγίῳ·

[00008] καὶ τῶν ἄλλων τῷ διαβόλῳ χορευόντων, ὑμεῖς ὄργανα καὶ σκευὴ πνευματικὰ κατασκευάσαντες ἑαυτοὺς, διὰ τῆς ἐνταῦθα διατριβῆς, ἐδώκατε τῷ Πνεύματι κροῦσαι τὰς ὑμετέρας ψυχὰς, καὶ τὴν παρ' ἑαυτοῦ χάριν ἐμπνεῦσαι ταῖς ὑμετέραις καρδίαις·

[00009] ὅθεν καὶ πανααρμόνιον ἠχήσατε μέλος, οὐκ ἀνθρώπους μόνον, ἀλλὰ καὶ τὰς ἄνω δυνάμεις εὐφραῖνον.

[00010] Φέρε οὖν καὶ σήμερον κατὰ μέθης ὀπλίσωμεν τὴν γλῶσσαν, καὶ τὸν ὑγρὸν καὶ διαρρέοντα καταβάλωμεν βίον·

[00011] κατηγορήσωμεν τῶν ἐν αὐτῇ διημερευόντων, οὐχ ἵνα αὐτοὺς καταισχύνωμεν, ἀλλ' ἵνα αὐτοὺς αἰσχύνῃς ἀπαλλάξωμεν·

[00012] οὐχ ἵνα αὐτοὺς ὀνειδίσωμεν, ἀλλ' ἵνα αὐτοὺς διορθώσωμεθα·

[00013] οὐχ ἵνα αὐτοὺς ἐκπομπεύσωμεν, ἀλλ' ἵνα πομπῆς ἀσχήμονος ἀπαγάγωμεν, καὶ τῶν τοῦ διαβόλου χειρῶν ἐξαρθάσωμεν·

[00014] ὁ γὰρ ἐν μέθῃ διημερεύων καὶ τρυφῇ καὶ ἀδηφαγία, ὑπ' αὐτὴν τοῦ διαβόλου τὴν τυραννίδα γεγένηται.

[00015] Καὶ γένοιτο μὲν τι πλέον γενέσθαι ἐκ τῶν ἡμετέρων ῥημάτων·

[00016] ἂν δ' ἄρα τοῖς αὐτοῖς ἐπιμένωσι καὶ μετὰ τὴν παραίνεσιν, οὐδὲ οὕτως ἡμεῖς ἀποστησόμεθα τῆς πρὸς αὐτοὺς συμβουλῆς·

[00017] καὶ γὰρ αἱ κρήναι, κἂν μηδεὶς ὑδρεύηται, ῥέουσι, καὶ αἱ πηγαὶ, κἂν μηδεὶς ἀρύηται, ἀναβλύζουσι, καὶ οἱ ποταμοὶ, κἂν μηδεὶς πίνη, τρέχουσι.

[00018] Δεῖ τοίνυν καὶ τὸν λέγοντα, κἂν μηδεὶς προσέχη, τὰ παρ' ἑαυτοῦ πάντα πληροῦν.

[00019] Καὶ γὰρ νόμος ἡμῖν τοῖς τὴν τοῦ λόγου διακονίαν ἐγκεχειρισμένοις παρὰ τοῦ φιλανθρώπου κείται Θεοῦ, μηδέποτε τὰ παρ' ἑαυτῶν ἐλλιμπάνειν, μηδὲ σιγᾶν, κἂν ἀκούῃ τις, κἂν παρατρέχη.

[00020] Ὁ γοῦν Ἰερεμίας, ἐπειδὴ πολλὰ τοῖς Ἰουδαίοις ἀπειλῶν, καὶ τὰ μέλλοντα προαναφωνῶν δεινὰ, παρὰ τῶν ἀκούοντων ἐκωμωδεῖτο, καὶ δι' ὅλης ἐγελάτο τῆς ἡμέρας, ἐβουλεύσατό ποτε τῆς προφητείας ἀποστήναι ἐκείνης,

[00021] [48.964] ἀνθρώπινόν τι παθῶν, καὶ τὰ σκώμματα καὶ τὰς λοιδορίας οὐκ ἐνεγκών.

[00022] Καὶ ἄκουε αὐτοῦ τοῦτο δηλοῦντος δι' ὧν φησιν·

[00023] Ἐγενόμην εἰς γέλωτα ὅλην τὴν ἡμέραν·

[00024] εἶπον·

[00025] οὐ μὴ λαλήσω, οὐδὲ μὴ ὀνομάσω τὸ ὄνομα Κυρίου.

[00026] Καὶ ἐγένετο ἐν ἐμοὶ ὡς πῦρ καιόμενον καὶ φλεγμαῖνον ἐν τοῖς ὀστέοις μου·

[00027] παρῆμαι πάντοθεν, καὶ οὐ δύναμαι φέρειν.

[00028] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·

[00029] ἐβουλευσάμην ἀποστήναι τῆς προφητείας, φησὶν, ἐπειδὴ οὐκ ἤκουον οἱ Ἰουδαῖοι·

[00030] καὶ ἅμα τοῦτο ἐβουλευσάμην, καθάπερ πῦρ εἰς τὴν ψυχὴν ἐνέπεσε τὴν ἐμὴν ἢ τοῦ πνεύματος ἐνέργεια, καὶ πάντα τὰ ἔνδον κατέφλεγεν, ἐπιδαπανῶσά μου τὰ ὀσῆ, καὶ κατεσθίουσα οὕτως, ὡς μὴ δύνασθαί με ἐνεγκεῖν τὸν ἐμπρησμόν ἐκεῖνον.

[00031] Εἰ δὲ ὁ γελῶμενος καὶ χλευαζόμενος ἐκεῖνος καὶ καθ' ἐκάστην λοιδορούμενος τὴν ἡμέραν, ἐπειδὴ ἐβουλευσατο σιγήσαι, τοσαύτην ὑπέστη τιμωρίαν, τίνος ἂν εἴημεν ἡμεῖς συγγνώμης ἄξιοι, τοιοῦτον μὲν οὐδέπω παθόντες οὐδὲν, διὰ δὲ τὴν ῥαθυμίαν τινῶν μικροψυχήσαντες, καὶ τῆς διδασκαλίας ἀποστάντες τῆς πρὸς ἐκείνους, καὶ μάλιστα, ὅταν τοσοῦτοι οἱ προσέχοντες ὧσι;

[00032] β'.

[00033] Ταῦτα δὲ λέγω, οὐκ ἑμαυτὸν παραμυθούμενος, οὐδὲ παρακαλῶν·

[00034] καὶ γὰρ πέπεικα τὴν ἑμαυτοῦ ψυχὴν, ἕως ἂν ἐμπνέω, καὶ δοκῇ τῷ Θεῷ κατὰ τὸν παρόντα βίον ἡμᾶς εἶναι, ταύτην πληροῦν τὴν διακονίαν, καὶ ἂν τε προσέχη τις, ἂν τε μὴ προσέχη, τὸ ἐπιταχθὲν ποιεῖν·

[00035] ἄλλ' ἐπειδὴ τινὲς εἰσὶν οἱ τὰς τῶν πολλῶν ἐκλύοντες χεῖρας, καὶ πρὸς τῷ μηδὲν αὐτοὺς χρήσιμοι εἰς τὸν βίον εἰσφέρειν τὸν ἡμέτερον, καὶ τὴν ἑτέρων παραλύοντες σπουδὴν, χλευάζοντες καὶ διακωμωδοῦντες, καὶ λέγοντες·

[00036] ἀπόστηθι συμβουλεύων, παῦσαι παραινῶν·

[00037] οὐ βούλονταί σοι προσέχειν, μηδὲν κοινὸν ἔχε πρὸς αὐτούς·

[00038] ἐπειδὴ τινὲς εἰσι ταῦτα λέγοντες, τὴν πονηρὰν καὶ ἀπάνθρωπον ταύτην γνώμην καὶ διαβολικὴν ἐπιβουλὴν τῆς ψυχῆς τῶν πολλῶν ἐκκόψαι βουλόμενος, μακρότερον τοῦτον ποιῶ τὸν λόγον.

[00039] Καὶ γὰρ καὶ χθὲς οἶδα πολλοὺς εἰρηκότας ταῦτα τὰ ῥήματα, οἱ, ἐπειδὴν τινὰς εἶδον ἐν καπηλείῳ διατρίψαντας, γελῶντες καὶ χλευάζοντες ἔλεγον·

[00040] πάννυγε γὰρ ἐπέισθησαν·

[00041] ὅλως οὐδεὶς εἰς καπηλεῖον εἰσῆλθε·

[00042] ἅπαντες ἐσωφρόνησαν.

[00043] Τί λέγεις, ἄνθρωπε;

[00044] τοῦτο γὰρ ὑπεσχόμεθα πάντας ἐν μιᾷ σαγηνεύειν ἡμέρα;

[00045] Εἰ γὰρ δέκα μόνον ἐπέισθησαν, εἰ γὰρ πέντε μόνον, εἰ γὰρ εἷς, οὐχ ^[48.965] ἴκανόν ἡμῖν εἰς παραμυθίαν;

[00046] Ἐγὼ δὲ καὶ ὑπερβολὴν ἑτέραν ποιῶμαι.

[00047] Κεῖσθω μηδένα πεπεισθαι τοῖς ἡμετέροις λόγοις, ὅπερ ἀδύνατον εἰς τοσαύτας ἀκοὰς σπειρόμενον λόγον ἄκαρπον γενέσθαι ποτέ·

[00048] πλὴν ἀλλὰ κείσθω τοῦτο αὐτό·

[00049] οὐδὲ οὕτως ἀκερδῆς ἡμῖν ὁ λόγος.

[00050] Εἰ γὰρ καὶ εἰσῆλθον εἰς καπηλεῖον, ἀλλ' οὐ μετὰ τῆς αὐτῆς ἀναισχυντίας εἰσῆλθον, ἀλλὰ καὶ ἐπὶ τῆς τραπέζης πολλάκις τῶν ἡμετέρων ἐμνήσθησαν λόγων, τῆς ἐπιτιμήσεως, τῆς ἐπιπλήξεως, καὶ μνησθέντες ἠσχύνθησαν, ἠρυθρίασαν κατὰ διάνοιαν·

[00051] οὐ μετὰ τοσαύτης ἰταμότητος τὰ εἰωθότα ἔπραξαν.

[00052] Τοῦτο δὲ ἀρχὴ σωτηρίας καὶ μεταβολῆς ἀρίστης, τὸ ὅλως αἰσχυνηθῆναι, τὸ ὅλως καταγῶναι τῶν γινομένων.

[00053] Πρὸς τούτοις δὲ οὐκ ἔλαττον καὶ ἕτερον ἡμῖν ἐκ τούτου γεγένηται κέρδος.

[00054] Ποῖον δὲ τοῦτο;

[00055] Τὸ καὶ τοὺς σωφρονοῦντας σεμνοτέρους ποιῆσαι, καὶ πείσαι διὰ τῶν εἰρημένων ὅτι ἄριστα πάντων εἰσὶ βεβουλευμένοι, μὴ συναπαγόμενοι τοῖς πολλοῖς.

[00056] Οὐκ ἀνέστησα τοὺς νοσοῦντας;

[00057] ἀλλὰ τοὺς ὑγιεῖς ἀσφαλεστέρους ἐποίησα·

[00058] οὐκ ἀπήγαγέ τινὰς τῆς κακίας ὁ λόγος;

[00059] ἀλλὰ τοὺς ἐν ἀρετῇ ζῶντας ἀκριβεστέρους εἰργάσατο.

- [00060] Εἶπω τι καὶ πρὸς τούτοις τρίτον.
- [00061] Οὐκ ἔπεισα σήμερον;
- [00062] ἀλλ' αὐριον ἴσως δυνήσομαι πείσαι.
- [00063] Ἀλλ' οὐδὲ αὐριον;
- [00064] ἀλλὰ μετὰ τὴν αὐριον, ἢ καὶ μετ' ἐκείνην ἴσως.
- [00065] Ὁ σήμερον ἀκούσας καὶ διακρουσάμενος, αὐριον ἴσως ἀκούσεται καὶ καταδέξεται·
- [00066] ὁ δὲ σήμερον καὶ αὐριον καταφρονήσας, μετὰ πλείους ἴσως ἡμέρας προσέξει τοῖς λεγομένοις.
- [00067] Καὶ γὰρ καὶ ἀλιεὺς πολλάκις δι' ὅλης τῆς ἡμέρας κενὸν ἀνασπάσας τὸ δίκτυον, ἐν ἑσπέρᾳ πολλάκις ἀναχωρεῖν μέλλων, τὸν δι' ὅλης αὐτὸν τῆς ἡμέρας διαφυγόντα ἰχθὺν ἀλιεύσας ἀπῆλθεν.
- [00068] Εἰ δὲ μέλλοιμεν διὰ τὰς ἀεὶ γινομένας ἀποτυχίας ἐν ἀργίᾳ εἶναι, καὶ τῶν πραγμάτων ἀφίστασθαι πάντων, ἅπας ἡμῖν ὁ βίος ἀπολεῖται·
- [00069] καὶ οὐχὶ τὰ πνευματικὰ μόνον, ἀλλὰ καὶ τὰ βιωτικὰ οἰχίρεται πάντα.
- [00070] Καὶ γὰρ ὁ γεωργός, εἰ μέλλοι διὰ τὰς ἅπαξ καὶ δις καὶ πολλάκις γινομένας τῶν ἀέρων ἀνωμαλίας τῆς γεωργίας ἀποπηδᾶν, λιμῶ ταχέως ἀπολούμεθα πάντες.
- [00071] Καὶ κυβερνήτης δὲ, εἰ διὰ τὸν ἅπαξ καὶ δις καὶ πολλάκις συμβάντα χειμῶνα φύγοι τὴν θάλατταν, ἄπλωτον ἡμῖν ἔσται τὸ πέλαγος, καὶ ἄχρηστος καὶ ἐντεῦθεν ἡμῖν ὁ βίος πάλιν γενήσεται.
- [00072] Καθ' ἐκάστην δὲ τέχνην ἐπιῶν, εἰ ταῦτα παραινοίης καὶ συμβουλευοῖς, πάντα ἄρδην ἀπολεῖται, καὶ ἀοίκητος ἔσται ἡ γῆ.
- [00073] Ἄπερ οὖν ἅπαντες εἰδότες, κἂν ἅπαξ, κἂν δις, κἂν πολλάκις ἀποτύχωσι τοῦ τέλους τῶν πραγμάτων, ἐν οἷς εἰσι καὶ διατριβουσι, πάλιν αὐτῶν ἐπιλαμβάνονται μετὰ τῆς αὐτῆς προθυμίας.
- [00074] γ'.
- [00075] Ἄπερ ἅπαντα δὴ καὶ ἡμεῖς εἰδότες, ἀγαπητοὶ μὴ, παρακαλῶ, μὴ ταῦτα φθεγγώμεθα, μηδὲ λέγωμεν·
- [00076] τί δεῖ λόγων ἡμῖν τοσούτων;
- [00077] οὐδὲν ἐκ τῶν λόγων τούτων ὄφελος γίνεται, Καὶ γὰρ ὁ γηπόνος ἅπαξ καὶ δις καὶ πολλάκις τὴν αὐτὴν σπείρας [48.966] ἄρουραν, καὶ ἀποτυχῶν τοῦ κέρδους, πάλιν αὐτὴν εἰργάσατο, καὶ ἐν ἐνὶ πολλάκις ἐνιαυτῷ τοῦ παντός χρόνου τὴν ζημίαν ἀνέσωσε.
- [00078] Καὶ ἔμπορος δὲ ναυάγια πολλὰ πολλάκις ὑπομείνας, οὐκ ἀπέστη τοῦ λιμένος, ἀλλὰ καὶ πλοῖον καθείλκυσε, καὶ ναύτας ἐμισθώσατο, καὶ χρήματα δανεισάμενος τῶν αὐτῶν ἤψατο πραγμάτων, καίτοι τοῦ μέλλοντος ὁμοίως ὄντος ἀδήλου.
- [00079] Καὶ ἕκαστος δὲ τῶν ὀτιοῦν μετιόντων οὕτω ποιεῖν εἰώθασιν, ὥσπερ ὁ γεωργός καὶ ὁ ἔμπορος.
- [00080] Εἶτα ἐκεῖνοι μὲν τοσαύτη χρῶνται πρὸς τὰ βιωτικὰ σπουδῇ, καίτοι τοῦ τέλους ὄντος ἀδήλου, ἡμεῖς δὲ, ἂν εἰπόντες μὴ ἀκουσθῶμεν, εὐθέως ἀποστησόμεθα;
- [00081] καὶ ποίαν ἔξομεν συγγνώμην;
- [00082] τίνα δὲ ἀπολογίαν;
- [00083] Καίτοι ἐκεῖνοι μὲν ἐν ταῖς ἀποτυχίαις οὐδεὶς ἔστιν ὁ τὴν ζημίαν παραμυθησόμενος, οἷον ἐὰν ἐπικλύση τὸ πλοῖον ἡ θάλασσα, οὐδεὶς τὴν πενίαν τοῦ ναυαγοῦντος διορθώσεται·
- [00084] ἂν καταχῶσῃ τὴν ἄρουραν ἐπομβρία, καὶ ἀποπνίξῃ τὰ σπέρματα, ἀνάγκη κεναῖς τὸν γεωργὸν οἴκαδε ἀναχωρησαί χερσίν.
- [00085] Ἐφ' ἡμῶν δὲ τῶν λεγόντων καὶ παραινούντων οὐχ οὕτως.
- [00086] Ἀλλὰ κἂν καταβάλῃς τὰ σπέρματα, καὶ ὁ ἀκροατὴς μὴ δέξηται, μηδὲ ἐνέγκῃ τὸν καρπὸν τῆς ὑπακοῆς, σὺ τὸν μισθὸν ἔχεις ἀπρητισμένον παρὰ τοῦ Θεοῦ τῆς συμβουλῆς, καὶ τοσαύτην ἀπολήψῃ τὴν ἀμοιβὴν, καὶ παρακούσαντος ἐκείνου, ὅσπην ἔλαβες ἂν, εἰ ὑπήκουσε·
- [00087] τὸ γὰρ σαυτοῦ πᾶν ἐπλήρωσας.
- [00088] Τοῦ μὴ πείσαι τοὺς ἀκούοντας οὐκ ἐσμέν ὑπεύθυνοι, ἀλλὰ τοῦ συμβουλευοῦσαι μόνον·
- [00089] τὸ μὲν γὰρ παραινέσαι ἡμέτερον, τὸ δὲ πεισθῆναι ἐκείνων.
- [00090] Καὶ καθάπερ ἂν ἡμῶν μὴ παραινεσάντων μυρία κατορθώσωσιν ἐκεῖνοι, μόνοις αὐτοῖς ἅπας ὁ μισθὸς κείσεται, ἡμῖν δὲ οὐδὲν ἔσται τὸ κέρδος, ἐπεὶδὴ μὴ συνεβουλευσαμεν·
- [00091] οὕτως ἂν ἡμῶν παραινεσάντων ἐκεῖνοι μὴ προσέχωσιν, ἅπανσα αὐτοὺς ἡ τιμωρία καταλήψεται, ἡμῖν δὲ οὐδὲν ἔσται ἔγκλημα, ἀλλὰ καὶ πολὺς ὁ μισθὸς ἀπαντήσεται παρὰ τοῦ Θεοῦ·
- [00092] τὸ γὰρ ἡμῶν ἅπαν ἐπληρώσαμεν.

- [00093] Καταβαλεῖν μόνον κελευόμεθα τὰ ἀργύρια ἐπὶ τοὺς τραπεζίτας, εἰπεῖν καὶ συμβουλευσαί.
- [00094] Εἰπέ τοῖνυν, καὶ παραίνεσον τῷ ἀδελφῷ.
- [00095] Ἀλλ' οὐκ ἤκουσεν;
- [00096] Ἀλλὰ σὺ τὸν μισθὸν ἔχεις ἀπηρτισμένον, μόνον ἂν αἰεὶ τοῦτο ποιῆς, ἂν μηδέποτε ἀποστῆς, ἕως ἂν πείσῃς, ἕως ἂν ἐμπνέῃς.
- [00097] Πέρας ἔστω τῆς συμβουλῆς ἢ ὑπακοῆ τοῦ τὴν παραίνεσιν ὑποδεχομένου.
- [00098] Ὁ διάβολος κατὰ τῆς σωτηρίας αἰεὶ τρέχει τῆς ἡμετέρας, οὐδὲν αὐτὸς κερδαίνων, ἀλλὰ καὶ τὰ μέγιστα βλαπτόμενος ἀπὸ τῆς σπουδῆς.
- [00099] ἄλλ' ὅμως τοσαύτην ἔχει μανίαν, ὡς καὶ πολλάκις ἀδυνάτοις ἐπιχειρεῖν πράγμασι, καὶ ἐπιθέσθαι μὴ μόνον ἐκείνοις, οὐς προσδοκᾷ πάντως ὑποσκελίζειν καὶ περιτρέπειν, ἀλλὰ καὶ οὐς εἰκὸς περιέσεσθαι τῶν μηχανημάτων αὐτοῦ.
- [00100] Τὸν γοῦν Ἰώβ ἀκούων ἐπαινούμενον παρὰ τοῦ τὰ ἀπόρρητα πάντα εἰδότης Θεοῦ, προσεδόκησε δυνησέσθαι καὶ περιτρέπειν.
- [00101] καὶ οὐκ ἀπέστη πάντα κινῶν καὶ μηχανώμενος ὁ δόλιος, ὥστε ὑποσκελίσαι τὸν [48.967] ἄνθρωπον.
- [00102] καὶ οὐκ ἀπεγίνωσκεν ὁ μαρὸς καὶ παμπόνηρος δαίμων ἐκεῖνος, καίτοι τοῦ Θεοῦ τοσαύτην τῷ δικαίῳ ψηφισαμένου τὴν ἀρετὴν.
- [00103] Εἶτα οὐκ αἰσχυρόμεθα, οὐδὲ ἐρυθρίαζομεν, εἰπέ μοι, εἰ, τοῦ διαβόλου μηδέποτε ἀπογινώσκοντος τῆς ἀπωλείας ἡμῶν, ἀλλ' αἰεὶ προσδοκῶντος αὐτήν, αὐτοὶ τῆς τῶν ἀδελφῶν ἀπογνωσόμεθα σωτηρίας;
- [00104] Καίτοι ἐκεῖνον μὲν καὶ πρὸ τῆς πείρας ἀποστήναι τῶν παλαισμάτων ἔδει.
- [00105] Θεὸς γὰρ ἦν ὁ μαρτυρῶν τῷ δικαίῳ τὴν ἀρετὴν.
- [00106] ἄλλ' ὅμως οὐκ ἀπέστη, ἀλλ' ὑπὸ πολλῆς μανίας τῆς καθ' ἡμῶν καὶ μετὰ τὴν τοῦ Θεοῦ μαρτυρίαν ἤλπισε περιέσεσθαι τοῦ γενναίου τότε ἐκεῖνου.
- [00107] Ἡμᾶς δὲ οὐδὲν ἔστι τοιοῦτον τὸ ποιῶν εἰς ἀπόγνωσιν ἐμπίπτειν, καὶ ὅμως ἀφιστάμεθα.
- [00108] Καὶ ὁ μὲν διάβολος, καίτοι τοῦ Θεοῦ κωλύοντος, οὐκ ἀναχωρεῖ τῆς καθ' ἡμῶν μάχης.
- [00109] σὺ δὲ, τοῦ Θεοῦ προτρέποντός σε καὶ διεγείροντος εἰς τὴν ἀντίληψιν τῶν πεπτωκότων, ἀποπηδᾷ;
- [00110] Ἦκουσεν ὁ διάβολος τοῦ Θεοῦ λέγοντος.
- [00111] Ἄνθρωπος δίκαιος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, καὶ ὅτι οὐδεὶς ἔστι τοιοῦτος τῶν ἐπὶ τῆς γῆς.
- [00112] καὶ μετὰ τοσαύτας καὶ τοιαύτας ψήφους ἐνέμεινεν ὅμως λέγων.
- [00113] μήποτε τῇ συνεχείᾳ καὶ τῷ μεγέθει τῶν ἐπαγομένων αὐτῷ κακῶν δυνηθῶ αὐτοῦ περιγίνεσθαι, καὶ τὸν μέγαν τοῦτον καθελεῖν πύργον;
- [00114] δ'.
- [00115] Τίς οὖν ἡμῖν ἔσται συγγνώμη, ἀγαπητοί, τίς δὲ ἀπολογία, εἰ τοσαύτη τοῦ πονηροῦ δαίμονος καθ' ἡμῶν κεκρημένου μανία, ἡμεῖς μὴδὲ τὸ πολλοστὸν τῆς τοσαύτης σπουδῆς εἰς τὴν σωτηρίαν τῶν ἡμετέρων ἀδελφῶν εἰσενέγκοιμεν, καὶ ταῦτα τὸν Θεὸν σύμμαχον ἔχοντες;
- [00116] Ὅταν γοῦν ἴδῃς σκληρὸν καὶ ἀπηνῆ τὸν ἀδελφόν, καὶ μὴ προσέχοντά σοι, λέγε πρὸς σεαυτόν.
- [00117] Μήποτε τῷ χρόνῳ δυνηθῶμεν πείσασθαι;
- [00118] Οὕτω καὶ Παῦλος ἐκέλευσε ποιεῖν.
- [00119] Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας.
- [00120] Οὐχ ὀρᾷς τοὺς πατέρας, πῶς πολλάκις τῶν υἱῶν αὐτοῖς ἀπεγνωσμένων, παρακάθηνται δακρύνοντες, θρηνοῦντες, καταφιλοῦντες, τὰ παρ' ἑαυτῶν εἰσφέροντες ἅπαντα ἕως ἐσχάτης ἀναπνοῆς;
- [00121] Τοῦτο καὶ σὺ περὶ τὸν ἀδελφὸν ποίησον.
- [00122] Καίτοι ἐκεῖνοι μὲν ἀπὸ τῶν θρήνων καὶ τῶν δακρῶν οὔτε τὴν ἀρρώστιαν ἀπελάσαι, οὔτε τὸν θάνατον ἐπελθόντα ἀποκρούσασθαι δύνανται.
- [00123] σὺ δὲ ψυχὴν ἀπογνωσθεῖσαν τῇ καρτερίᾳ καὶ τῇ προσεδρῖα δυνήσῃ πολλάκις διὰ τῶν θρήνων καὶ τῶν δακρῶν ἐπισπάσασθαι καὶ ἀναστήσαι.
- [00124] Συνεβούλευσας, καὶ οὐκ ἔπεισας;
- [00125] δάκρυσον, καὶ καθάψῃ πολλάκις.
- [00126] στέναξον πικρὸν, ἵνα αἰδεσθεῖς σου τὴν κηδεμονίαν, ἐπιστρέψῃ πρὸς τὴν σωτηρίαν.

- [00127] Τί δυνήσομαι ἐγὼ μόνος ποιεῖν;
- [00128] οὐ γὰρ δὴ πᾶσιν ὑμῖν καθ' ἐκάστην συγγίνεσθαι δύναμαι μόνος τὴν ἡμέραν, οὐδὲ ἀρκῶ πλήθει τοσοῦτω διαλέγεσθαι μόνος.
- [00129] Ὑμεῖς δὲ, εἰ βουληθεῖτε τὴν ἀλλήλων διανείμασθαι σωτηρίαν, καὶ ἕκαστος ἕνα ἀπολαβεῖν τῶν ἡμελημένων ἀδελφῶν, ταχέως ἡμῖν τὰ τῆς οἰκοδομῆς ἀυξηθήσεται.
- [00130] Καὶ τί χρὴ λέγειν τῶν μετὰ πολλὴν παραίνεσιν ἀνακτωμένων ἑαυτούς;
- [00131] Οὐδὲ γὰρ ἐκείνων τῶν ἀνίατα νοσοῦντων ἀφίστασθαι χρὴ καὶ ἀμελεῖν·
- [00132] κἂν προειδότες ὦμεν σαφῶς, ὅτι πολλῆς ἀπολαύσαντες τῆς σπουδῆς καὶ τῆς συμβουλῆς, οὐδὲν κερδανοῦσι [48.968] πλέον.
- [00133] Εἰ δὲ παράδοξος ὑμῖν ὁ λόγος οὗτος εἶναι δοκεῖ, φέρε, ἀφ' ὧν ὁ Χριστὸς ἐποίησέ τε καὶ εἶπεν, ἀπὸ τούτων αὐτὸν πιστωσόμεθα.
- [00134] Ἡμεῖς μὲν γὰρ οἱ ἄνθρωποι τὸ μέλλον ἀγνοοῦμεν, ὅθεν οὐδὲ δισχυρίζεσθαι δυνάμεθα περὶ τῶν ἀκούοντων, εἴτε πεισθήσονται, εἴτε ἀπειθήσουσι τοῖς παρ' ἡμῶν λεγομένοις·
- [00135] ὁ δὲ Χριστὸς ταῦτα ἀμφοτέρω εἰδῶς σαφῶς, οὐ διέλιπε τὸν οὐκ ἀκουσόμενον αὐτοῦ διορθούμενος μέχρι τέλους.
- [00136] Τὸν γοῦν Ἰούδαν εἰδῶς οὐκ ἀποστηρόμενον τῆς προδοσίας, οὐ διέλιπε συμβουλαῖς, παραινέσεσιν, εὐεργεσίαις, ἀπειλαῖς, παντὶ τρόπῳ διδασκαλίᾳ ἀναστέλλον αὐτὸν ἐκ τῆς προδοσίας, καὶ συνεχῶς ἀνακρουόμενος, ὥσπερ τινὶ χαλινῷ, τῷ λόγῳ.
- [00137] Τοῦτο δὲ ποιεῖ, παιδεύων ἡμᾶς, κἂν προειδότες ὦμεν, ὅτι οὐ πεισθήσονται οἱ ἀδελφοί, τὰ παρ' ἑαυτῶν ἅπαντα ἀποπληροῦν, ὡς ἀπηρτισμένου τῆς συμβουλῆς ἡμῖν τοῦ μισθοῦ.
- [00138] Καὶ ὅρα πῶς συνεχῶς αὐτὸν καὶ σοφῶς ἀνέστελλε δι' ὧν ἔλεγεν·
- [00139] Εἰς ἐξ ὑμῶν παραδώσει με.
- [00140] Καὶ πάλιν·
- [00141] Οὐ περὶ πάντων ὑμῶν λέγω·
- [00142] οἶδα οὖς ἐξελεξάμην.
- [00143] Καὶ πάλιν·
- [00144] Εἰς ἐξ ὑμῶν διάβολός ἐστι.
- [00145] Καὶ ἠνείχετο πάντας ἐν ἀγωνίᾳ καθιστᾶν, ὥστε μὴ ἐκπομπεῦσαι τὸν προδότην, καὶ ἀναισχυντότερον ποιῆσαι τῆ τῶν ἐλέγχων περιφανείᾳ.
- [00146] Ὅτι γὰρ καὶ τοῖς ἄλλοις ἀγωνίαν καὶ φόβον ἐνέβαλε τὰ λεγόμενα, καίτοι μηδὲν ἑαυτοῖς συνειδόσι πονηρὸν, ἄκουσον πῶς ἕκαστος ἀγωνιῶν ἔλεγε·
- [00147] Μήτι ἐγὼ εἰμι, Κύριε;
- [00148] Οὐ διὰ ῥημάτων δὲ μόνον, ἀλλὰ καὶ διὰ πραγμάτων αὐτὸν ἐπαίδευεν.
- [00149] Ἐπειδὴ γὰρ τὴν ἑαυτοῦ φιλανθρωπίαν ἐπεδείξατο πολλάκις καὶ διὰ πάντων, λεπρούς καθαίρων, δαίμονας ἀπελαύνων, νοσοῦντας ἰώμενος, νεκροὺς ἐγείρων, παραλελυμένους σφίγγων, καὶ πάντας μὲν εὐηργέτησεν, ἐκόλασε δὲ οὐδένα, καὶ συνεχῶς ἔλεγεν, Οὐκ ἤλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον·
- [00150] ἵνα μὴ νομίση ὁ Ἰούδας, ὅτι εὐεργετεῖν μὲν μόνον οἶδεν ὁ Χριστὸς, κολάζειν δὲ οὐκέτι, καὶ τοῦτο αὐτὸν διδάσκει τὸ μέρος, οἷον ὅτι καὶ κολάζειν δύναται καὶ τιμωρεῖσθαι τοὺς ἁμαρτάνοντας.
- [00151] ε'.
- [00152] Καὶ ὅρα πῶς σοφῶς καὶ προσηκόντως καὶ τοῦτον μὲν ἐπαίδευσε, καὶ ἀνθρώπων οὐδένα κολάσαι οὐδὲ τιμωρῆσασθαι ἠνέσχετο.
- [00153] Πῶς οὖν;
- [00154] ἵνα μάθῃ τὴν τιμωρητικὴν αὐτοῦ δύναμιν ὁ μαθητής.
- [00155] Εἰ μὲν γὰρ ἐκόλασέ τινα, ἔδοξεν ἂν ἐναντιοῦσθαι ἑαυτῷ λέγοντι·
- [00156] Οὐκ ἤλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.
- [00157] Πάλιν, εἰ μηδένα ἐκόλασεν, ἀδιόρθωτος ἔμενεν ὁ μαθητής, οὐ μανθάνων διὰ τῶν ἔργων τὴν κολαστικὴν αὐτοῦ δύναμιν.
- [00158] Τί οὖν ἵνα γένηται;
- [00159] Ὅστε καὶ τὸν μαθητὴν φοβηθῆναι καὶ μὴ καταφρονήσαντα γενέσθαι χεῖρω, καὶ ἀνθρώπων μηδένα πληγῆναι, μηδὲ κόλασιν ὑπομείναι καὶ τιμωρίαν, εἰς

τὴν συκὴν τὴν δύναμιν ταύτην ἐπιδείκνυται ὁ Χριστὸς, εἰπὼν, Μηκέτι ἐκ σοῦ καρπὸς γένηται, καὶ ῥήματι ψιλῶ ξηράνας αὐτὴν παραχρῆμα.

[00160] Οὕτω γὰρ οἱ τε ἄνθρωποι πάντες ἔμενον ἀβλαβεῖς, αὐτὸς τε τὴν ἑαυτοῦ δύναμιν ἐπεδείκνυτο, τοῦ φυτοῦ δεξαμένου τὴν τιμωρίαν.

[00161] Καὶ ὁ μαθητὴς δὲ εἰ προσεῖχε, μεγάλην ἂν ἀπὸ τῆς κολάσεως ταύτης ἔκαρπώσατο τὴν [48.969] ὠφέλειαν·

[00162] ἀλλ' ὅμως οὐδὲ οὕτω διωρθώθη.

[00163] Ὁ δὲ Χριστὸς καὶ τοῦτο προειδώς, οὐχὶ τοῦτο μόνον, ἀλλὰ καὶ ἕτερον μετὰ τούτου πολλῶ μείζον τούτου ἐποίησεν.

[00164] Ὅτε γοῦν ἐπέθεντο αὐτῶ οἱ Ἰουδαῖοι μετὰ μαχαιρῶν καὶ ξύλων τὰς χεῖρας ὀπλίσαντες κατ' αὐτοῦ, τότε πάντας αὐτοὺς ἐπήρωσε·

[00165] τὸ γὰρ εἰπεῖν, Τίνα ζητεῖτε;

[00166] τοῦτο ἐμφαίνοντος ἦν.

[00167] Ἐπειδὴ γὰρ ἔλεγε συνεχῶς ὁ Ἰούδας·

[00168] Τί θέλετέ μοι δοῦναι, καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν;

[00169] βουλόμενος ὁ Κύριος καὶ τοὺς Ἰουδαίους πείσαι, κάκεινον διδάξαι, ὅτι ἐκὼν ἔρχεται ἐπὶ τὸ πάθος, καὶ τὸ πᾶν αὐτοῦ ἐστίν, οὐ τῆς ἐκείνου πανουργίας δυνηθείσης αὐτοῦ περιγίνεσθαι, αὐτοῦ τοῦ προδότου μετὰ πάντων ἐστῶτος, φησὶ, Τίνα ζητεῖτε;

[00170] οὕτως οὐκ ἤδει ὃν ἔμελλε παραδίδόναι, ἀλλ' ἐπήρωσεν αὐτοῦ τὴν ὄψιν·

[00171] καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ ὑπτίους ἅπαντας ἔρῳψε διὰ τῆς φωνῆς ταύτης.

[00172] Καὶ ἐπειδὴ μηδὲ τοῦτο αὐτοὺς ἐπιεικεστέρους ἐποίησε, μηδὲ τὸν μιᾶρον ἐκείνον τῆς προδοσίας ἀπέστησεν, ἀλλ' ἔμενεν ἀνίατος ὢν, οὐδὲ οὕτω πάλιν ὁ Χριστὸς ἀπέστη τῆς περὶ αὐτὸν εὐνοίας τε καὶ ἐπιμελείας·

[00173] ἀλλ' ὅρα πῶς ἐντρεπτικώτατα τῆς ἀναιδοῦς καθάπτεται ψυχῆς, καὶ φθέγγεται ῥήματα ἱκανὰ καὶ λιθίνην μαλάξαι διάνοιαν.

[00174] Ἐπειδὴ γὰρ ὥρμησεν αὐτὸν φιλησαί, τί φησιν;

[00175] Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδω;

[00176] οὐδὲ αὐτὸ τῆς προδοσίας αἰσχύνῃ τὸ σχῆμα;

[00177] Ταῦτα δὲ ἔλεγεν ὁ Χριστὸς καθαπτόμενος αὐτοῦ, καὶ τῆς προτέρας ἀναμνησκῶν συνηθείας.

[00178] Ἀλλ' ὅμως τοσαῦτα τοῦ Κυρίου καὶ ποιήσαντος καὶ εἰπόντος, οὐκ ἐγένετο βελτίων ἐκείνος, οὐ παρὰ τὴν τοῦ συμβουλευσαντος ἀσθένειαν, ἀλλὰ παρὰ τὴν αὐτοῦ ῥαθυμίαν.

[00179] Ὁ δὲ Χριστὸς, καίτοι ταῦτα πάντα προειδώς, οὐ διέλιπεν ἐξ ἀρχῆς μέχρι τέλους τὰ παρ' ἑαυτοῦ ἅπαντα ἐπιδεικνύμενος.

[00180] Ἄπερ οὖν ἅπαντα καὶ ἡμᾶς εἰδότες, ἀγαπητοὶ, συνεχῶς καὶ διαπαντός τοὺς ἡμελημένους τῶν ἀδελφῶν τῶν ἡμετέρων ῥυθμίζειν καὶ φιλεῖν χρῆ, κἂν μηδὲν ἐκ τῆς συμβουλῆς γίνηται κέρδος.

[00181] Εἰ γὰρ ὁ τὸ τέλος εἰδὼς τοιοῦτον ἐσόμενον, τοσαύτη περὶ τὸν οὐδὲν μέλλοντα καρποῦσθαι ἐκ τῆς παραινήσεως ταύτης ἐχρήσατο προνοία, ποίας ἂν εἶημεν ἄξιοι συγγνώμης ἡμεῖς, ὅταν μηδὲ τὴν τῶν πραγμάτων ἔκβασιν εἰδότες, οὕτω τῆς τῶν πλησίον σωτηρίας ῥαθυμῶμεν, ἐκ πρώτης καὶ δευτέρας αὐτοὺς συμβουλῆς ἐγκαταλιμπάνοντες;

[00182] Μετὰ δὲ τῶν εἰρημένων ἀπάντων καὶ τὰ καθ' ἡμᾶς αὐτοὺς ἐννοήσωμεν, ὅτι καθ' ἑκάστην ἡμέραν τοῦ Θεοῦ πρὸς ἡμᾶς διαλεγόμενου διὰ τῶν προφητῶν, διὰ τῶν ἀποστόλων, καθ' ἑκάστην παρακούομεν τὴν ἡμέραν·

[00183] καὶ ὅμως οὐκ ἀφίσταται καὶ διαλεγόμενος καὶ παρακαλῶν αἰεὶ τοὺς ἀφηνιῶντας καὶ μὴ προσέχοντας.

[00184] Καὶ βοᾷ Παῦλος λέγων·

[00185] Ὑπὲρ Χριστοῦ πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

[00186] Εἰ γὰρ χρῆ τι καὶ θαυμαστόν εἰπεῖν, οὐ τοσοῦτων ἐπαίνων ἄξιος ὁ προειδώς, ὅτι πεισθήσεται πάντως ὁ δεχόμενος τὴν συμβουλήν, καὶ οὕτω συμβουλεύων, ὡς ὁ πολλάκις μὲν εἰπὼν καὶ συμβουλεύσας καὶ ἀποτυχῶν, οὐκ ἀφιστάμενος δὲ οὐδὲ οὕτω.

[00187] Τὸν μὲν γὰρ πρότερον ἢ τοῦ πεισθήσεσθαι ἐλπίς τὸν ἀκούοντα, κἂν ἀπάντων νωθέστερος ἦ, διεγείρει πρὸς τὴν παραίνεσιν·

[00188] οὗτος δὲ ὁ συνεχῶς συμβουλεύων [48.970] καὶ παρακούομενος, εἶτα οὐκ ἀφιστάμενος, θερμοτάτης καὶ γνησιωτάτης ἀγάπης τεκμήριον ἐπιδείκνυται, ἐλπίδι μὲν οὐδεμιᾷ τοιαύτῃ τρεφόμενος, διὰ δὲ τὸ πρὸς τὸν ἀκούοντα φίλτρον μόνον τῆς περὶ τὸν ἀδελφὸν οὐκ ἀφιστάμενος ἐπιμελείας.

[00189] Ἀλλ' ὅτι μὲν χρῆ μηδέποτε ἀφίστασθαι τῶν πεπτωκότων, κἂν προειδότες ὦμεν, ὅτι οὐ πεισθήσονται ἡμῖν, ἱκανῶς ἀποδέδεικται.

[00190] Δεῖ δὲ λοιπὸν ἐπὶ τὴν τῶν τρυφόντων κατηγορίαν βαδίσαι.

[00191] Ἔως γὰρ ἂν ἐστήκη ἡ ἐορτὴ αὕτη, καὶ τὰ ἔλκη τῆς μέθης ἐν ταῖς τῶν μεθυσόντων ἐργάζεται ψυχαῖς ὁ διάβολος, καὶ ἡμᾶς τὰ φάρμακα ἐπιτιθέναι χρῆ.

- [00192] ἄ'.
- [00193] Χθές μὲν οὖν τὸν Παῦλον αὐτοῖς ἐπετειχίσσαμεν λέγοντα·
- [00194] Εἴτε ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.
- [00195] Σήμερον δὲ τὸν Παύλου Δεσπότην δείξομεν αὐτοῖς, οὐχὶ παραινούντα μόνον, οὐδὲ συμβουλευόντα ἀπέχεσθαι τρυφῆς, ἀλλὰ καὶ κολάζοντα τὸν ἐν τρυφῇ ζῶντα, καὶ τιμωρούμενον.
- [00196] Ἡ γὰρ τοῦ πλουσίου καὶ τοῦ Λαζάρου καὶ τῶν ἑκατέροις συμβάντων ἱστορία οὐδὲν ἕτερον ἢ τοῦτο ἐνδείκνυται.
- [00197] Μᾶλλον δὲ, ἵνα μὴ παρέργωγς τοῦτο ποιήσωμεν, ἀνωθεν ὑμῖν αὐτὴν ἀναγνώσομαι τὴν παραβολὴν.
- [00198] Ἄνθρωπός τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς·
- [00199] πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο εἰς τὸν πυλῶνα αὐτοῦ ἠλκωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
- [00200] ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι, περιέλειχον τὰ ἔλκη αὐτοῦ.
- [00201] Τίνος μὲν οὖν ἕνεκεν ἐν παραβολαῖς ἐλάλει ὁ Δεσπότης, καὶ τί δήποτε τῶν παραβολῶν τὰς μὲν ἔλυε, τὰς δὲ οὐκ ἔλυε, καὶ τί πότ' ἐστὶν ἡ παραβολή, καὶ ὅσα τοιαῦτα, εἰς ἕτερον καιρὸν ταμειυσόμεθα, ὥστε μὴ τοῦ κατεπείγοντος ἀποστῆναι λόγου νῦν·
- [00202] ἐκεῖνο δὲ τέως πρὸς ὑμᾶς ἐροῦμεν μόνον, τίς ἐστὶ τῶν εὐαγγελιστῶν ὁ τὴν παραβολὴν ταύτην εἰρηκέναι τὸν Χριστὸν εἰπών.
- [00203] Τίς οὖν ἐστίν;
- [00204] Ὁ Λουκᾶς μόνος.
- [00205] Καὶ γὰρ καὶ τοῦτο ἀναγκαῖον εἶδέναι, ὅτι τῶν εἰρημένων τὰ μὲν οἱ τέσσαρες εἶπον, τὰ δὲ κατ' ἰδίαν ἕκαστος ἀπολαβών.
- [00206] Τίνος ἕνεκεν;
- [00207] Ἴνα καὶ τῶν λοιπῶν ἀναγκαῖα ἡμῖν ἢ ἀνάγνωσις γένηται, καὶ τὸ τῆς συμφωνίας ἐξαίρετον διαφανῆ.
- [00208] Εἰ μὲν γὰρ πάντες ἅπαντα εἶπον, οὐκ ἂν πᾶσι μετὰ σπουδῆς προσείχομεν, ἀρκοῦντος ἐνὸς διδάξαι τὸ πᾶν·
- [00209] εἰ δὲ πάντες πάντα ἐξηλλαγμένα εἶπον, οὐκ ἂν ἐφάνη τὸ τῆς συμφωνίας ἐξαίρετον.
- [00210] Διὰ τοῦτο καὶ κοινῇ πάντες πολλὰ ἔγραψαν, καὶ κατ' ἰδίαν ἕκαστος ἀπολαβών.
- [00211] Ὅπερ οὖν Χριστὸς διὰ τῆς παραβολῆς διδάσκει, τοῦτό ἐστιν.
- [00212] Ἄνθρωπός τις, φησὶν, ἦν πλούσιος κακία πολλῇ συζῶν, οὐδεμιᾶς πείραν ἐδέχετο συμφορᾶς, ἀλλὰ πάντα αὐτῷ ὥσπερ ἐκ πηγῶν ἐπέρρξει.
- [00213] Ὅτι γὰρ οὐδὲν τῶν ἀδοκίμων συνέβαιεν αὐτῷ, οὐδ' ἀθυμίας ὑπόθεσις, οὐδ' ἀνωμαλία τις βιωτικῇ, αὐτὸ τοῦτο ἠνίξατο τὸ εἰπεῖν, ὅτι ἠὺφραίνετο καθ' ἡμέραν.
- [00214] Ὅτι δὲ κακία συνέζη, δῆλον μὲν καὶ ἐκ τοῦ λαχόντος αὐτῷ τέλους, καὶ πρὸ τοῦ τέλους δὲ ἐκ τῆς περὶ τὸν πένητα γενομένης ὑπεροψίας.
- [00215] Ὅτι γὰρ οὐ μόνον ἐκείνον τὸν ἐν ^[48.971] τῷ πυλῶνι, ἀλλ' οὐδ' ἄλλον τινὰ ἠλέει, αὐτὸς ἐκεῖνος τοῦτο ἔδειξεν.
- [00216] Εἰ γὰρ τὸν ἐν τῷ πυλῶνι διηνεκῶς ἐρῴμιμένον, καὶ πρὸ τῶν ὀφθαλμῶν κείμενον, ὄν καθ' ἑκάστην ἡμέραν, καὶ ἅπαξ, καὶ δις, καὶ πλεονάκις, ὄρᾳν ἠναγκάζετο εἰσιῶν καὶ ἐξιῶν·
- [00217] οὐ γὰρ ἐν ἀμφόδῳ, οὐδ' ἐν κρυπτῷ καὶ στενωπῷ κατέκειτο τόπῳ, ἀλλ' ἔνθα συνεχεῖς τὰς εἰσόδους καὶ τὰς ἐξόδους ποιούμενος ὁ πλούσιος, ἄκων αὐτὸν ὄρᾳν ἠναγκάζετο·
- [00218] εἰ τοίνυν τοῦτον οὐκ ἠλέησε, τὸν ἐν τοσοῦτῳ χαλεπῷ πάθει κατακείμενον, καὶ ἀπορία τοσαύτη συζῶντα, μᾶλλον δὲ διὰ παντὸς τοῦ βίου ἀρῴωστία ταλαιπωροῦντα, καὶ ἀρῴωστία χαλεπωτάτη·
- [00219] πρὸς τίνα ἂν τῶν ἐντυγχανόντων ἐπεκάμφθη ποτέ;
- [00220] Καὶ γὰρ εἰς τὴν προτέραν ἡμέραν παρέδραμε, τὴν δευτέραν εἰκὸς ἦν τι παθεῖν·
- [00221] εἰ δὲ καὶ ἐν ταύτῃ παρείδεν, ἀλλὰ τὴν τρίτην, ἢ τὴν τετάρτην, ἢ τὴν μετ' ἐκείνην, πάντως αὐτὸν ἐπικαμφθῆναι ἔδει, καὶ εἰ τῶν θηρίων ἀγριώτερος ἦν.
- [00222] Ἀλλ' οὐδὲν ἔπαθε τοιοῦτον·
- [00223] ἀλλὰ καὶ ἐκεῖνου τοῦ δικαστοῦ, τοῦ μήτε τὸν Θεὸν φοβουμένου, μήτε ἀνθρώπους αἰδουμένου καὶ ἰταμώτερος καὶ ἀπηνέστερος γέγονεν.
- [00224] Ἐκεῖνον μὲν γὰρ ἢ τῆς χήρας συνέχεια, καὶ ταῦτα ὠμὸν ὄντα καὶ ἄγριον, δοῦναι τὴν χάριν ἔπεισε, καὶ πρὸς τὴν ἰκετηρίαν ἐπέκαμψε·

- [00225] τούτον δὲ οὐδὲ τοῦτο ἴσχυσεν ἐπικάμψαι πρὸς τὴν τοῦ πένητος ἀντίληψιν·
- [00226] καίτοι γε οὐκ ἴση ἦν ἡ αἰτία, ἀλλ' αὕτη πολλῶ ἐυκολωτέρα καὶ δικαιότερα.
- [00227] Ἡ μὲν γὰρ κατὰ τῶν ἐχθρῶν αὐτὸν παρεκάλει, οὗτος δὲ ἡξίου λύσαι λιμὸν, καὶ μὴ περιδεῖν ἀπολλύμενον·
- [00228] κάκεινή μὲν ἠνώχλει παρακαλοῦσα, οὗτος δὲ πολλάκις τῆς ἡμέρας ἐφαίνετο τῷ πλουσίῳ σιγῇ κείμενος·
- [00229] πολὺ δὲ τοῦτο ἱκανὸν μαλάξαι μᾶλλον καὶ λιθίνην διάνοιαν.
- [00230] Ἐνοχλούμενοι γὰρ πολλάκις καὶ παροξυνόμεθα·
- [00231] ὅταν δὲ τοὺς δεομένους βοηθείας ἴδωμεν σιγῇ πολλῇ παρεστῶτας, καὶ μηδὲν φθεγγομένους, ἀλλ' ἀποτυγχάνοντας μὲν αἰεὶ, μὴ δυσχεραίνοντας δὲ, ἀλλὰ σιγῇ φαινομένους μόνον ἡμῖν, κἂν αὐτῶν τῶν λίθων ὤμεν ἀναισθητότεροι, τὴν ὑπερβολὴν τῆς ἐπιεικειᾶς αἰδεσθέντες κατακαμπτόμεθα.
- [00232] Καὶ ἕτερον δὲ τι πρὸς τούτοις τούτων οὐκ ἔλαττον ἦν, τὸ καὶ τὴν ὄψιν αὐτὴν ἐλεεινὴν εἶναι τοῦ πένητος, λιμῶ καὶ ἀρόωστιά μακρᾷ κατεργασθεῖσαν.
- [00233] Ἀλλ' ὅμως οὐδὲν τούτων τὸν ἀνήμερον ἐκείνον ἐμάλαξε.
- [00234] ζ'.
- [00235] Πρώτη μὲν οὖν κακία αὕτη ὠμότητος, καὶ ἀπανθρωπία ὑπερβολὴν οὐκ ἔχουσα.
- [00236] Οὐ γὰρ ἔστιν ἴσον ἐν πενίᾳ ζῶντα μὴ βοηθεῖν τοῖς δεομένοις, καὶ τοσαύτης ἀπολαύοντα τρυφῆς, λιμῶ τηκομένους ἐτέρους περιορᾶν.
- [00237] Πάλιν οὐκ ἔστιν ἴσον, ἅπαξ ἢ δεύτερον ἰδόντα πτωχόν, παραδραμεῖν, καὶ καθ' ἐκάστην ἡμέραν βλέποντα μὴδὲ ὑπὸ τῆς κατὰ τὴν ὄψιν συνεχείας πρὸς τὸν ἔλεον καὶ τὴν φιλανθρωπίαν διαναστῆναι ταύτην.
- [00238] Πάλιν οὐκ ἔστιν ἴσον ἐν συμφοραῖς ὄντα καὶ ἀθυμίαις καὶ κακῶς τὴν ψυχὴν διακείμενον μὴ βοηθεῖν τοῖς πλησίον, καὶ τοσαύτης ἀπολαύοντα εὐφροσύνης καὶ διηνεκοῦς εὐπραγίας, λιμῶ τηκομένους ἐτέρους περιορᾶν, καὶ ἀποκλείσει τὰ σπλάγχνα, καὶ μὴδὲ ὑπὸ τῆς χαρᾶς αὐτῆς γενέσθαι φιλανθρωπότερον.
- [00239] Ἵστε γὰρ δήπου τοῦτο, ὅτι κἂν ἀπάντων ὤμεν ἀγριώτεροι, ταῖς εὐπραγίαις ἡμερώτεροι καὶ χρηστότεροι πεφύκαμεν γίνεσθαι.
- [00240] Ἀλλ' ἐκεῖνος οὐδὲ ὑπὸ τῆς εὐημερίας βελτίων ἐγένετο, ἀλλ' ἔμενεν ^[48.972] ἐκτεθριωμένος, μᾶλλον δὲ καὶ θηρίου παντὸς ὠμότητα καὶ ἀπανθρωπίαν τοῖς τρόποις ἀπέκρυψεν.
- [00241] Ἀλλ' ὅμως ὁ μὲν ἐν πονηρίᾳ ζῶν καὶ ἀπανθρωπία πάσης ἀπήλαυεν εὐπραγίας, ὁ δὲ δίκαιος καὶ ἀρετῆς ἐπιμελούμενος ἐν ἐσχάτοις ἦν κακοῖς.
- [00242] Ὅτι γὰρ δίκαιος ὁ Λάζαρος ἦν, πάλιν καὶ ἐνταῦθα τὸ τέλος ἀπέδειξε, καὶ πρὸ τοῦ τέλους αὐτὴ ἢ κατὰ τὴν πενίαν ὑπομονή.
- [00243] Ἄρα οὐ δοκεῖτε αὐτὰ παρόντα τὰ πράγματα ὀρᾶν;
- [00244] Πλήρης τῷ πλουσίῳ ἡ ναὺς τῆς ἐμπορίας ἦν, καὶ ἐξ οὐρίας ἔπλει.
- [00245] Ἀλλὰ μὴ θαυμάσητε·
- [00246] εἰς ναυάγιον γὰρ ἠπείγετο, ἐπειδὴ τὸν φόρτον οὐκ ἠθέλησε διαθέσθαι μετ' εὐλαβείας.
- [00247] Βούλει σοι καὶ ἐτέραν εἶπω κακίαν αὐτοῦ;
- [00248] Τὸ καθ' ἐκάστην ἡμέραν τρυφᾶν ἀδεῶς.
- [00249] Καὶ γὰρ καὶ τοῦτο κακία ἐσχάτη, οὐχὶ νῦν, ὅτε τοσαύτην ἀπαιτούμεθα φιλοσοφίαν, ἀλλὰ καὶ ἐν ἀρχῇ ἐπὶ τῆς Παλαιᾶς, ὅτε οὐ τοσαύτης φιλοσοφίας ἐπίδειξις ἦν.
- [00250] Ἄκουσον γοῦν τί φησιν ὁ προφήτης·
- [00251] Οὐαὶ οἱ ἐρχόμενοι εἰς ἡμέραν κακὴν, οἱ ἐγγίζοντες καὶ ἀπτόμενοι σαββάτων ψευδῶν.
- [00252] Τί ἐστιν, οἱ ἀπτόμενοι σαββάτων ψευδῶν;
- [00253] Οἱ Ἰουδαῖοι νομίζουσιν, ὅτι δι' ἀργίαν αὐτοῖς τὸ σάββατον δέδοται.
- [00254] Οὐκ ἔστι δὲ αὕτη ἡ αἰτία, ἀλλ' ἵνα τῶν βιωτικῶν ἑαυτοὺς ἀπαγαγόντες, τὴν σχολὴν ἅπασαν εἰς τὰ πνευματικὰ ἀναλίσκωσιν.
- [00255] Ὅτι γὰρ οὐκ ἀργίας ἐστὶ τὸ σάββατον, ἀλλ' ἐργασίας ἐστὶ πνευματικῆς ὑπόθεσις, ἀπ' αὐτῶν τῶν πραγμάτων δῆλον.
- [00256] Ὁ γοῦν ἱερεὺς διπλοῦν ἔργον ἐν ἐκείνῃ τῇ ἡμέρᾳ ποιεῖ καὶ καθ' ἐκάστην ἡμέραν ἀπλῆς ἀναφερομένης θυσίας, διπλῆν ἀναφέρειν κελεύεται τότε.
- [00257] Εἰ δὲ καθάπαξ ἀργίας ἦν τὸ σάββατον, πρὸ τῶν ἄλλων τὸν ἱερέα ἀργεῖν ἐχρῆν.
- [00258] Ἐπεὶ οὖν οἱ Ἰουδαῖοι τῶν βιωτικῶν ἀπαλλαγέντες πραγμάτων, τοῖς πνευματικοῖς οὐ προσεῖχον, σωφροσύνη καὶ ἐπιεικεία καὶ ἀκροάσει θεῶν λογίων, ἀλλὰ τοῦναντίον ἐποίουν, γαστριζόμενοι, μεθύοντες, διαδρόγηγνύμενοι, τρυφῶντες, διὰ τοῦτο κατηγόρησεν αὐτῶν ὁ προφήτης.

[00259] Εἰπὼν γὰρ, Οὐαὶ οἱ ἐρχόμενοι εἰς ἡμέραν κακὴν, καὶ ἐπαγαγὼν, Οἱ ἐφαπτόμενοι σαββάτων ψευδῶν, ἔδειξε διὰ τῆς ἐπαγωγῆς, πῶς ἦν αὐτοῖς τὰ σάββατα ψευδῆ.

[00260] Πῶς οὖν αὐτὰ ἐποίουν ψευδῆ;

[00261] Τῷ κακίαν ἐργάζεσθαι, τρυφῶντες, μεθύοντες, καὶ τὰ μυρία αἰσχίστα καὶ χαλεπὰ πράσσοντες.

[00262] Καὶ ὅτι τοῦτό ἐστιν ἀληθές, ἄκουσον τῶν ἐξῆς.

[00263] Δείκνυσι γὰρ ὁ λέγων δι' ὧν εὐθὺς ἐπάγει καὶ λέγει·

[00264] Οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων, καὶ κατασπαταλῶντες ἐπὶ τῶν στρωμνῶν αὐτῶν, οἱ ἐσθίοντες ἐρίφους ἐκ ποιμνίων, καὶ μοσχάρια ἐκ βουκολίων γαλαθηνά, οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι.

[00265] Ἐλαβες τὸ σάββατον, ἵνα τῆς πονηρίας ἀπαλλάξης τὴν ψυχὴν·

[00266] σὺ δὲ αὐτὴν κατεργάζῃ πλέον.

[00267] Τί γὰρ ἂν γένοιτο τῆς βλακειᾶς ταύτης χεῖρον, ἢ τὸ ἐπὶ κλινῶν ἐλεφαντίνων καθεῦδειν;

[00268] Αἱ ἄλλαι ἁμαρτίαι κἂν μικρὰν τινα ἡδονὴν ἔχωσιν, οἶον ἢ μέθη, ἢ πλεονεξία καὶ ἄσωτία·

[00269] τὸ δὲ ἐπὶ κλινῶν ἐλεφαντίνων καθευδῆσαι, ποίαν ἡδονὴν ἔχει;

[00270] ποίαν παραμυθίαν;

[00271] Μὴ γὰρ ἡδίω καὶ γλυκύτερον ἡμῖν τὸν ὕπνον ἐργάζεται τῆς κλίνης τὸ κάλλος;

[00272] Φορτικώτατον μᾶλλον μὲν οὖν καὶ ἐπαχθέστατον τοῦτο, ἂν νοῦν [48.973] ἔχωμεν.

[00273] Ὅταν γὰρ ἐννοήσης ὅτι, σοῦ καθεύδοντος ἐπὶ κλίνης ἐλεφαντίνης, ἕτερος οὐδ' ἄρτου μετὰ ἀδείας ἀπολαύειν ἔχει, οὐ καταγνώσεται σοὺ τὸ συνειδός, καὶ ἐπαναστήσεται κατηγοροῦν τῆς ἀνωμαλίας ταύτης;

[00274] Εἰ δὲ τὸ ἐπὶ ἐλεφαντίνων κλινῶν καθεῦδειν ἐγκλημα, ὅταν καὶ ἀργύρω περιβεβλημένοι πάντοθεν ὦσι, ποίαν ἔξομεν ἀπολογίαν;

[00275] Βούλει κάλλος κλίνης ἰδεῖν;

[00276] Ἐγὼ σοὶ δείκνυμι νῦν, οὐκ ἰδιωτικῆς, οὐδὲ στρατιωτικῆς, ἀλλὰ βασιλικῆς κλίνης εὐπρέπειαν.

[00277] Κἂν γὰρ φιλοτιμώτατος ἦς πάντων, εὖ οἶδα ὅτι τῆς τοῦ βασιλέως κλίνης οὐκ ἐθελήσεις ἔχειν εὐπρεπεστέραν·

[00278] καὶ τὸ δὴ μεῖζον, οὐ τοῦ τυχόντος βασιλέως, ἀλλὰ τοῦ πρώτου, καὶ τοῦ πάντων βασιλέων βασιλικωτέρου, καὶ μέχρι νῦν ἀδομένου πανταχοῦ τῆς οἰκουμένης·

[00279] δείκνυμί σοι κλίνην τὴν τοῦ μακαρίου Δαυῖδ.

[00280] Ποταπὴ τοίνυν ἦν ἐκείνη;

[00281] Οὐκ ἀργύρω καὶ χρυσῷ, ἀλλὰ δάκρυσι καὶ ἐξομολογήσει πάντοθεν ἦν κεκαλλωπισμένη.

[00282] Καὶ ταῦτα αὐτός φησιν οὕτω λέγων·

[00283] Λούσω καθ' ἐκάστην νύκτα τὴν κλίνην μου·

[00284] ἐν δάκρυσί μου τὴν στρωμνὴν μου βρέξω.

[00285] Ὅσπερ γὰρ μαργαρίται τὰ δάκρυα αὐτῆ ἐπεπήγει πάντοθεν.

[00286] ἦ·

[00287] Καὶ σκόπει μοι φιλόθεον ψυχὴν·

[00288] ἐπεὶ γὰρ ἐν ἡμέρᾳ πολλαὶ αἱ φροντίδες ἀρχόντων, ταξιαρχῶν, ἔθνων, δήμων, στρατιωτῶν, πολέμων, εἰρήνης, τῶν πολιτικῶν πραγμάτων, τῶν κατὰ τὴν οἰκίαν, τῶν πόρρωθεν, τῶν πλησίον, περιεῖλκον αὐτὸν καὶ ἀπήγον·

[00289] τὴν σχολὴν, ἣν πάντες εἰς τὸ καθεῦδειν ἀναλίσκομεν, εἰς ἐξομολόγησιν καὶ εὐχὰς καὶ δάκρυα ἀνήλπισκεν ἐκεῖνος.

[00290] Καὶ οὐχὶ μίαν τοῦτο ἐποίησε νύκτα, τὴν δὲ δευτέραν ἐπαύσατο, οὐδὲ δύο καὶ τρεῖς, τὰς δὲ μεταξὺ διέλιπεν, ἀλλὰ καθ' ἐκάστην νύκτα τοῦτο ἔπραττε.

[00291] Λούσω γὰρ καθ' ἐκάστην νύκτα, φησὶ, τὴν κλίνην μου·

[00292] ἐν δάκρυσί μου τὴν στρωμνὴν μου βρέξω, τὴν δαψίλειαν τῶν δακρῶν καὶ τὴν συνέχειαν ἐμφαίνων.

[00293] Πάντων γὰρ ἡσυχάζοντων, καὶ ἐν ἡρεμίᾳ ὄντων, μόνος τῷ Θεῷ τότε ἐνετύγχανε, καὶ παρῆν ὁ ἀκοίμητος ὀφθαλμὸς ὀδυρομένῳ καὶ θρηνοῦντι καὶ τὰ οἰκεία ἐξαγγέλλοντι κακά.

[00294] Τοιαύτην καὶ σὺ κατασκεύασον κλίνην.

[00295] Ὁ μὲν γὰρ ἄργυρος περικείμενος καὶ φθόνον παρὰ ἀνθρώπων ἐγείρει, καὶ ὀργὴν ἐκκαίει τὴν ἄνωθεν.

[00296] Τὰ δὲ τοιαῦτα δάκρυα, οἷα τὰ τοῦ Δαυῖδ, καὶ αὐτὸ τὸ τῆς γεέννης οἶδε κατασβέσαι πῦρ.

[00297] Βούλει σοι καὶ ἐτέραν δείξω κλίνην;

[00298] τὴν τοῦ Ἰακώβ λέγω.

[00299] Ἐδαφος εἶχεν ὑποκείμενον, καὶ λίθον ὑπὸ τὴν κεφαλὴν αὐτοῦ.

[00300] διὰ τοῦτο καὶ τὸν νοητὸν εἶδε λίθον, καὶ τὴν κλίμακα ἐκείνην, δι' ἧς ἀνέβαινον καὶ κατέβαινον ἄγγελοι.

[00301] Τοιαύτας ἐπινοῶμεν κλίνας καὶ ἡμεῖς, ἵνα καὶ τοιαῦτα βλέπωμεν ὄνειρατα.

[00302] Ἄν δὲ ἐπὶ τῆς ἀργυρᾶς ὦμεν κατακείμενοι, οὐ μόνον οὐδεμίαν ἡδονὴν καρπωσόμεθα, ἀλλὰ καὶ ἀθυμίαν ὑπομενοῦμεν.

[00303] Ὅταν γὰρ ἐννοήσης, ὅτι ἐν κρυμῷ ἐσχάτῳ, ἐν νυκτὶ μέση, σοῦ καθεύδοντος ἐπὶ κλίνης, ὁ πένης ἐπὶ στιβάδος ἐρῶιπται ἐν τοῖς τῶν βαλανείων προφυλαίοις, καλὰμην περιβεβλημένος, τρέμων, πηγνύμενος τῷ κρυεῖ, ἀγχόμενος τῷ λιμῷ.

[00304] κὰν ἀπάντων μᾶλλον λίθινος ἦς, εὖ οἶδα, ὅτι καταγνώση σαυτοῦ, σὺ μὲν ὑπὲρ τὴν χρεῖαν τρυφῶν, ἐκείνον δὲ μὴδὲ τῶν κατὰ χρεῖαν ἀπολαύειν ἀφείς.

[00305] Οὐδεὶς στρατευόμενος, φησὶν, ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις.

[00306] Στρατιώτης εἶ [48.974]

[00307] πνευματικός.

[00308] στρατιώτης δὲ τοιοῦτος οὐ καθεύδει ἐπὶ κλίνης ἐλεφαντίνης, ἀλλὰ ἐπὶ ἐδάφους.

[00309] οὐ χρίεται μύροις.

[00310] τῶν γὰρ ἡταιρηκότων καὶ διεφθαρμένων ἢ τοιαύτη σπουδὴ, τῶν ἐπὶ τῆς σκηνῆς, τῶν ἐν ἀμελείᾳ ζώντων.

[00311] σὲ δὲ οὐχὶ μύρων, ἀλλ' ἀρετῆς ἀποπνεῖν δεῖ.

[00312] Οὐδὲν ψυχῆς ἀκαθαρότερον, ὅταν τὸ σῶμα τοιαύτην ἔχη τὴν εὐωδίαν.

[00313] Τῆς γὰρ δυσωδίας τῆς ἔνδον καὶ τῆς ἀκαθαρσίας δείγμα ἢ τοῦ σώματος καὶ τῶν ἱματίων εὐωδία γένοιτ' ἄν.

[00314] Ὅταν γὰρ ἐπελθῶν ὁ διάβολος διαθρύψη τὴν ψυχὴν, καὶ βλακειᾶς ἐμπλήσῃ πολλῆς, τότε καὶ εἰς τὸ σῶμα τῆς οἰκείας διαφθορᾶς τὴν κηλῖδα ἐναπομάσσειται διὰ τῶν μύρων.

[00315] Καὶ καθάπερ οἱ κορύζη τινὶ καὶ κατάθροψ διηνεκῶς ἀλίσκόμενοι, καὶ τὰ ἱμάτια καὶ τὰς χεῖρας καὶ τὴν ὄψιν μολύνουσι, τὸ διὰ τῶν ῥινῶν ῥέον συνεχῶς ἐναπομασσομένοι.

[00316] οὕτω δὲ καὶ ἡ ψυχὴ τοῦ πονηροῦ τούτου ῥεύματος τὴν κακίαν εἰς τὸ σῶμα ἐναπομάσσειται.

[00317] Τίς γὰρ γενναῖόν τι καὶ χρηστὸν ὑπολήπεται περὶ τοῦ μύρων ὄζοντος καὶ γυναικιζομένου, μᾶλλον δὲ ἐταιριζομένου, καὶ ὀρχηστικὸν ἀναιρουμένου βίον;

[00318] Πνεῖτω σου πνευματικῆς εὐωδίας ἢ ψυχῆ, ἵνα καὶ σαυτὸν καὶ τοὺς συγγινομένους σοι ὠφελῆς τὰ μέγιστα.

[00319] Οὐδὲν γὰρ, οὐδὲν τρυφῆς χαλεπώτερον.

[00320] Ἄκουσον τί περὶ αὐτῆς φησι πάλιν ὁ Μωϋσῆς.

[00321] Ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος.

[00322] Καὶ οὐκ εἶπεν, ὅτι ἀπέστη, ἀλλ', Ἀπελάκτισεν ὁ ἡγαπημένος, τὸ γαῦρον καὶ δυσήνιον αὐτοῦ παρεμφαίνων ἡμῖν.

[00323] Καὶ πάλιν ἀλλαχοῦ.

[00324] Φαγὼν καὶ πῶν πρόσεχε σεαυτῷ, μήποτε ἐπιλάθῃ Κυρίου τοῦ Θεοῦ σου.

[00325] Οὕτως ἢ τρυφῆ πρὸς λήθην ἐξάγειν εἴωθε.

[00326] Καὶ σὺ τοίνυν, ἀγαπητέ, ἐὰν καθίσῃς ἐπὶ τῆς τραπέζης, ἀναμνήσθητι ὅτι μετὰ τὴν τράπεζαν εὐχέσθαι σε δεῖ.

- [00327] καὶ οὕτω συμμέτρως ἔμπλησον τὴν γαστέρα, ἵνα μὴ βαρυνόμενος ἀδυνατήσης γόνυ κλίνειν, καὶ τὸν Θεὸν παρακαλέσαι.
- [00328] Οὐχ ὁράτε τὰ ὑποζύγια, ὅτι μετὰ τὴν φάτνην ὁδοιπορίας ἄπτεται, καὶ ἀχθοφορεῖ, καὶ τὴν οἰκείαν διακονίαν ἀποπληροῖ;
- [00329] Σὺ δὲ μετὰ τὴν τράπεζαν ἄχρηστος πρὸς πᾶν ἔργον καὶ ἀνεπιτήδειος γίνῃ.
- [00330] Καὶ πῶς οὐκ ἔση καὶ τῶν ὄνων αὐτῶν ἀτιμότερος;
- [00331] Τίνος ἔνεκεν;
- [00332] Ὅτι τότε μάλιστα νήφειν χρὴ καὶ ἐργηγορέναι.
- [00333] Ὁ γὰρ μετὰ τὴν τράπεζαν καιρὸς εὐχαριστίας ἐστὶ καιρὸς·
- [00334] τὸν δὲ εὐχαριστοῦντα οὐχὶ μεθύειν, ἀλλὰ νήφειν δεῖ καὶ ἐργηγορέναι.
- [00335] Ἀπὸ τραπέζης μὴ ἐπὶ κλίνην, ἀλλ' ἐπ' εὐχὴν τρεπώμεθα, ἵνα μὴ τῶν ἀλόγων ἀλογώτεροι γινώμεθα.
- [00336] θ'.
- [00337] Οἶδα ὅτι πολλοὶ καταγνώσκονται τῶν λεγομένων, ὡς καινὴν τινα καὶ παράδοξον συνήθειαν εἰσαγόντων τῷ βίῳ·
- [00338] ἀλλ' ἐγὼ μειζόνως τῆς πονηρᾶς καταγνώσομαι συνηθείας τῆς νῦν κατεχούσης ἡμᾶς.
- [00339] Ὅτι γὰρ μετὰ τροφήν καὶ τράπεζαν οὐχ ὕπνον οὐδὲ εὐνήν, ἀλλ' εὐχὰς καὶ θεῶν Γραφῶν ἀνάγνωσιν διαδέχεσθαι χρὴ, τοῦτο σαφέστερον ἐδήλωσεν ὁ Χριστός.
- [00340] Τὰ γοῦν ἄπειρα πλήθη τότε ἐστιάσας ἐπὶ τῆς ἐρήμου, οὐκ ἐπὶ κλίνην καὶ ὕπνον αὐτοὺς ἔπεμψεν, ἀλλ' ἐπὶ θεῶν ἀκρόασιν ἐκάλεσε λογίων.
- [00341] Οὐ γὰρ διέρόρηξεν αὐτῶν τὰς γαστέρας, οὐδὲ εἰς μέθην ἐξέβαλεν, ἀλλὰ πληρώσας αὐτῶν τὴν χρείαν, πρὸς τὴν πνευματικὴν ἠγε [48.975] τροφήν.
- [00342] Οὕτω καὶ ἡμεῖς ποιῶμεν, καὶ τοσοῦτον ἐθίσωμεν ἑαυτοὺς ἐσθίειν, ὅσον πρὸς τὸ ζῆν μόνον, οὐχ ὅσον διασπᾶσθαι καὶ βαρύνεσθαι.
- [00343] Οὐ γὰρ διὰ τοῦτο ἐγενόμεθα καὶ ζῶμεν, ἵνα φάγωμεν καὶ πίνωμεν·
- [00344] ἀλλὰ διὰ τοῦτο ἐσθίωμεν, ἵνα ζῶμεν.
- [00345] Οὐ τὸ ζῆν διὰ τὸ φαγεῖν, ἀλλὰ διὰ τὸ ζῆν τὸ φαγεῖν γέγονεν ἐξ ἀρχῆς.
- [00346] Ἡμεῖς δὲ ὡς διὰ τοῦτο ἐλθόντες εἰς τὸν κόσμον, οὕτως ἅπαντα εἰς τοῦτο καταναλίσκομεν.
- [00347] Ἀλλ' ἵνα σφοδρότερα γένηται τῆς τρυφῆς ἢ κατηγορία, καὶ μάλα καθίκεται τῶν ἐν αὐτῇ ζώντων, φέρε, πάλιν ἐπὶ τὸν Λάζαρον τὸν λόγον ἀγάγωμεν.
- [00348] Οὕτω γὰρ ἡμῖν ἀληθεστέρα τε καὶ ἐναργεστέρα ἢ παραίνεις ἔσται καὶ ἡ συμβουλή, ὅταν μὴ διὰ ῥημάτων, ἀλλὰ διὰ πραγμάτων ἴδητε παιδευομένους καὶ κολαζομένους τοὺς ἀδηφαγία προσέχοντας.
- [00349] Ὁ μὲν οὖν πλούσιος τοσαύτη πονηρία συνέζη, καὶ καθ' ἐκάστην ἐνετρούφα τὴν ἡμέραν, καὶ ἐνεδιδύσκετο λαμπρῶς, χαλεπωτέραν ἑαυτῷ ἀνάπτων τὴν κόλασιν, καὶ μείζον τὸ πῦρ ἐργαζόμενος καὶ ἀπαραμύθητον ἑαυτῷ ποιῶν τὴν δίκην, καὶ ἀσύγνωστον τὴν τιμωρίαν.
- [00350] Ὁ δὲ πένης ἔρριπτο παρὰ τὸν πυλῶνα αὐτοῦ, καὶ οὐτ' ἀπεδυσπέτησεν, οὐτ' ἐβλασφήμησεν, οὐτ' ἠγανάκτησεν·
- [00351] οὐκ εἶπε πρὸς ἑαυτὸν, ὃ πολλοὶ λέγουσι·
- [00352] τί ποτε τοῦτό ἐστιν;
- [00353] οὗτος μὲν πονηρία συζῶν καὶ ὠμότητι καὶ ἀπανθρωπία, καὶ τῶν ὑπὲρ τὴν χρείαν ἀπολαύει πάντων, καὶ οὐδ' ἀθυμίαν ὑπομένει, οὐδ' ἄλλο τι τῶν ἀδοκίμων, οἷα πολλὰ τὰ παρὰ ἀνθρώποις ἐστίν, ἀλλὰ καὶ καθαρὰν καρποῦται τὴν ἡδονήν·
- [00354] ἐγὼ δὲ οὐδὲ τῆς ἀναγκαίας ἔχω τροφῆς μετασχεῖν.
- [00355] Ἀλλὰ τούτῳ μὲν εἰς παρασίτους καὶ κόλακας καὶ μέθην τὰ ὄντα ἅπαντα δαπανῶντι, ὥσπερ ἐκ πηγῶν ἅπαντα ἐπιρῶεῖ·
- [00356] ἐγὼ δὲ παράδειγμα τοῖς ὀρῶσι κεῖμαι καὶ αἰσχύνῃ καὶ γέλωι, λιμῷ τηκόμενος.
- [00357] Ἄρα ταῦτα προνοίας;
- [00358] Ἄρα ἐφορᾷ δίκη τις τὰ ἀνθρώπινα πράγματα;
- [00359] Οὐδὲν τούτων οὐκ εἶπεν, οὐκ ἐνενόησε.
- [00360] Πόθεν τοῦτο δῆλον;
- [00361] Ἐξ ὧν ἀπήγαγον αὐτὸν οἱ ἄγγελοι δορυφοροῦντες, καὶ εἰς τὸν κόλπον τοῦ Ἀβραάμ ἀποκατέστησαν·

- [00362] οὐκ ἂν δὲ, εἰ βλάσφημος ἦν, τοσαύτης ἀπέλαυσε τιμῆς.
- [00363] Οὕτω μὲν οὖν οἱ πολλοὶ διὰ τοῦτο θαυμάζουσι τὸν ἄνθρωπον μόνον, ὅτι ἐν πενίᾳ ἦν·
- [00364] ἐγὼ δὲ δείκνυμι τιμωρίας ἐννέα τὸν ἀριθμὸν αὐτὸν ὑπομείναντα, οὐχ ἵνα κολάζεται, ἀλλ' ἵνα λαμπρότερος γίνηται·
- [00365] ὅπερ οὖν καὶ ἐγένετο.
- [00366] Δεινὸν μὲν γὰρ ὄντως καὶ ἡ πενία, καὶ ἴσασιν ὅσοι πείραν ταύτης εἰλήφασιν·
- [00367] λόγος γὰρ οὐδεὶς παραστῆσαι δυνήσεται τὴν ὀδύνην, ὅσην ὑπομένουσιν οἱ πτωχεῖα συζῶντες, καὶ φιλοσοφεῖν οὐκ εἰδότες.
- [00368] Ἐπὶ δὲ τοῦ Λαζάρου οὐ τοῦτο μόνον ἦν τὸ δεινόν, ἀλλὰ καὶ ἀρρώστια αὐτῷ συνέζευκτο, καὶ αὕτη μεθ' ὑπερβολῆς.
- [00369] Καὶ ὅρα πῶς ἐκατέρως τὰς συμφορὰς δείκνυσιν εἰς ἄκρον ἐλθούσας.
- [00370] Ὅτι μὲν γὰρ πᾶσαν πενίαν ἡ τοῦ Λαζάρου πενία τότε ἐνίκησεν, ἔδειξεν εἰπὼν, ὅτι οὐδὲ τῶν ψυχίων ἀπήλαυε τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
- [00371] ὅτι δὲ καὶ ἡ ἀρρώστια πρὸς τὸ αὐτὸ μέτρον ἐφθάκει τῇ πενίᾳ, μεθ' ὃ λοιπὸν ἐκταθῆναι οὐκ ἦν, καὶ τοῦτο αὐτὸ πάλιν ἐδήλωσεν, εἰπὼν ὅτι οἱ κύνες ἀπέλειχον τὰ ἔλικη αὐτοῦ.
- [00372] Οὕτως ἦν ἐξησθητικῶς, ὡς μὴδὲ τοὺς κύνας ἀποσοβῆσαι δύνασθαι, ἀλλὰ νεκρὸς ἔμψυχος ἔκειτο, ἐπιόντας μὲν αὐτοὺς [48.976] θεωρῶν, ἀμύνασθαι δὲ οὐκ ἰσχύων.
- [00373] Οὕτως αὐτῷ τὰ μέλη παρεῖτο, οὕτω τεταρῖχεντο τῇ ἀρρώστια, οὕτω δεδαπάνητο τῷ πειρασμῷ.
- [00374] Εἶδες μετ' ἄκρας ὑπερβολῆς καὶ τὴν πενίαν καὶ τὴν ἀρρώστιαν πολιορκούσαν αὐτοῦ τὸ σῶμα;
- [00375] Εἰ δὲ καθ' ἑαυτὸ τούτων ἕκαστον ἀφόρητον καὶ δεινόν, ὅταν ὁμοῦ συμπεπλεγμένα ἦ, πῶς οὐκ ἀδάμας τις ἦν ὁ ταῦτα ὑπομένων;
- [00376] Πολλοὶ πολλάκις ἀρρώστουσιν, ἀλλὰ τῆς ἀναγκαίας οὐκ ἀποροῦσι τροφῆς·
- [00377] ἄλλοι πενία μὲν συζῶσιν ἐσχάτη, ἀλλ' ὑγιείας ἀπολαύουσι, καὶ θάτερον θατέρου παραμυθία γίνεται·
- [00378] ἐνταῦθα δὲ ἀμφοτέρω ταῦτα συνεδεδραμήκει.
- [00379] Ἀλλ' ἔχεις μοί τινα εἰπεῖν καὶ ἐν ἀρρώστια ὄντα καὶ ἐν πενίᾳ.
- [00380] Ἀλλ' οὐκ ἐν ἐρημίᾳ τοσαύτη.
- [00381] Εἰ γὰρ καὶ μὴ παρ' ἑαυτοῦ μὴδὲ οἰκοθεν, ἀλλ' ὑπὸ τῶν ὀρώντων ἐλεεῖσθαι δύναίτο ἂν εἰς τὸ μέσον προκείμενος·
- [00382] τούτῳ δὲ τὰ προειρημένα δεινὰ χαλεπώτερα ἐποίει γίνεσθαι τῶν προστησομένων ἢ ἐρημία·
- [00383] καὶ αὐτὴν ταύτην πάλιν χαλεπωτέραν ἐποίει φαίνεσθαι τὸ ἐν πυλῶνι κεῖσθαι τοῦ πλουσίου.
- [00384] Εἰ μὲν γὰρ ἐπὶ τῆς ἐρήμου καὶ τῆς ἀοικίτου κείμενος, ταῦτ' ἔπασχε καὶ παρεωρᾶτο, οὐκ ἂν οὕτως ἤλγησε·
- [00385] τὸ γὰρ μηδένα παρεῖναι καὶ ἄκοντα φέρειν ἔπειθε τὰ συμβαίνοντα·
- [00386] τὸ δὲ ἐν μέσῳ τοσοῦτων κείμενον μεθύνωντων, εὐημεροῦντων, παρὰ μηδενὸς μὴδὲ τῆς τυχούσης ἐπιμελείας τυγχάνειν, δριμυτέραν ἐποίει τῶν ὀδυνῶν γίνεσθαι τὴν αἴσθησιν, καὶ τὴν ἀθυμίαν ἐξέκαιε μάλλον.
- [00387] Οὐ γὰρ οὕτως ἀπόντων τῶν βοηθούτων, ὡς παρόντων μὲν, οὐκ ἐθελόντων δὲ ὀρέξαι χεῖρα, δάκνεσθαι πεφύκαμεν ἐν ταῖς συμφοραῖς·
- [00388] ὅπερ οὖν κάκεινος τότε ἔπασχεν.
- [00389] Οὐδεὶς γὰρ ἦν, οὐχ ὁ λόγῳ παρακαλῶν, οὐχ ὁ ἔργῳ παραμυθούμενος, οὐ φίλος, οὐ γείτων, οὐ συγγενής, οὐ τῶν ὀρώντων οὐδεὶς, πάσης τῆς τοῦ πλουσίου διεφθαρμένης οἰκίας.
- [00390] Ἰ.
- [00391] Ἔτι πρὸς τούτοις ἐτέραν αὐτῷ προσθήκη ὀδύνης ἐνεποίει τὸ καὶ ἕτερον εὐπραγοῦντα ὀρᾶν·
- [00392] οὐκ ἐπειδὴ βάσκανος ἦν καὶ πονηρὸς, ἀλλ' ἐπειδὴ πεφύκαμεν ἅπαντες ἐν ταῖς ἐτέρων εὐημερίαις ἀκριβέστερον τὰς οἰκείας καταμανθάνειν συμφορὰς.
- [00393] Ἐπὶ δὲ τοῦ πλουσίου καὶ μείζον προσῆν αὐτῷ ἕτερον τὸ δυνάμενον αὐτὸν δακεῖν.
- [00394] Οὐ γὰρ δὴ μόνον ταῖς εὐημερίαις ταῖς ἐκείνου συγκρίνων τὴν ἑαυτοῦ δυσπραγίαν, μείζονα τὴν αἴσθησιν ἐλάμβανε τῶν οἰκείων κακῶν, ἀλλὰ καὶ λογιζόμενος, ὅτι ὁ μὲν μετ' ὠμότητος καὶ ἀπανθρωπίας ζῶν, ἐν ἅσιν εὐοδοῦται, οὗτος δὲ μετὰ ἀρετῆς καὶ ἐπιεικείας τὰ ἔσχατα πάσχει δεινὰ·
- [00395] καὶ ἐνθεν ἀπαραμύθητον τὴν ἀθυμίαν πάλιν ὑπέμενε.

- [00396] Εἰ γὰρ δίκαιος ἦν, εἰ γὰρ ἐπιεικής, εἰ γὰρ θαυμαστός ὁ ἀνὴρ, εἰ γὰρ πάσης γέμων ἀρετῆς, οὐκ ἂν αὐτὸν ἐλύπησε·
- [00397] νυνὶ δὲ καὶ πονηρία συζῶν, καὶ πρὸς ἔσχατον κακίας ἐληλακῶς, καὶ τοσαύτην ἀπανθρωπίαν ἐπιδεικνύμενος, καὶ τὰ τῶν ἐχθρῶν αὐτῶν διατιθεῖς, καὶ ὥσπερ λίθον αὐτὸν παρατρέχων ἀναισχύντως καὶ ἀνιλέως, καὶ μετὰ ταῦτα πάντα τοσαύτης ἀπολαύων εὐπορίας·
- [00398] [48.977] ἐννόησον πῶς εἰκὸς ἦν, ὥσπερ ἐπαλλήλοις κύμασι βαπτίζειν αὐτὸν τοῦ πένητος τὴν ψυχὴν·
- [00399] ἐννόησον τὸν Λάζαρον, οἷον εἰκὸς ἦν εἶναι, ὀρῶντα παρασίτους, κόλακας, οἰκέτας ἀναβαίνοντας, καταβαίνοντας, ἐξιόντας, εισιόντας, κατατρέχοντας, θορυβοῦντας, μεθύοντας, πηδῶντας, καὶ πᾶσαν ἄλλην ἀσέλγειαν ἐπιδεικνυμένους.
- [00400] Ὅσπερ γὰρ δι' αὐτὸ τοῦτο ἐλθὼν, ἵνα μάρτυς ἦ τῶν ἀλλοτριῶν ἀγαθῶν, οὕτως εἰς τὸν πυλῶνα ἐξόριπτο, τοσοῦτον ζῶν, ὅσον αἰσθάνεσθαι εἶχε τῶν οἰκείων κακῶν μόνον, ἐν λιμένι ναυάγιον ὑπομένων, πλησίον πηγῆς δίψῃ χαλεπωτάτῃ τὴν ψυχὴν ἀγχόμενος.
- [00401] Εἶπω τι καὶ ἕτερον πρὸς τούτοις κακόν;
- [00402] Οὐκ εἶχεν εἰς ἕτερον Λάζαρον ἰδεῖν.
- [00403] Ἡμεῖς μὲν γὰρ κἂν μυρία πάθωμεν κακὰ, ἀλλ' ἔχομεν εἰς ἐκεῖνον ἰδόντες, ἱκανὴν δέχεσθαι παράκλησιν, καὶ πολλῆς ἀπολαῦσαι τῆς παραμυθίας.
- [00404] Τὸ γὰρ κοινωνοὺς εὐρίσκειν τῶν οἰκείων κακῶν ἢ ἐν πράγμασιν, ἢ ἐν διηγήμασι, πολλὴν φέρει τοῖς ὀδυνωμένοις παράκλησιν.
- [00405] Ἐκεῖνος δὲ οὐδένα ἕτερον εἶχεν ἰδεῖν τὸν τὰ αὐτὰ αὐτῷ πεπονθότα·
- [00406] μᾶλλον δὲ οὐδ' ἀκούσαι τινος ἐπὶ τῶν προγόνων τῶν ἑαυτοῦ τοσαῦτα ὑπομείναντος.
- [00407] Ἰκανὸν δὲ τοῦτο σκοτῶσαι ψυχὴν.
- [00408] Ἔστι καὶ ἕτερον πρὸς τούτοις εἰπεῖν, ὅτι οὐδὲν τι περὶ ἀναστάσεως φιλοσοφεῖν ἠδύνατο, ἀλλὰ μέχρι τοῦ παρόντος βίου τὰ παρόντα ἐνόμιζε συγκεκριεῖσθαι πράγματα·
- [00409] τῶν γὰρ πρὸ τῆς χάριτος ἦν.
- [00410] Εἰ δὲνὺν ἐφ' ἡμῶν μετὰ τοσαύτην θεογνωσίαν, καὶ τὰς χρηστὰς τῆς ἀναστάσεως ἐλπίδας, καὶ τὰς κειμένας τοῖς ἀμαρτάνουσι τιμωρίας ἐκεῖ, καὶ τὰ ἠτοιμασμένα τοῖς κατορθοῦσιν ἀγαθὰ, οὕτω μικροψύχως τινὲς καὶ ταλαιπῶρως διάκεινται, ὡς μηδὲ ταῦταις διορθοῦσθαι ταῖς προσδοκίαις·
- [00411] τί πάσχειν εἰκὸς ἦν ἐκεῖνον καὶ ταύτης ἀπεστερημένον τῆς ἀγκύρας;
- [00412] Ἐκεῖνος γὰρ οὐδὲν οὐδέπω τοιοῦτον φιλοσοφεῖν ἠδύνατο διὰ τὸ μηδέπω τὸν καιρὸν τούτων ἀφίχθαι τῶν διδαγμάτων.
- [00413] Ἦν τι καὶ πρὸς τούτοις ἄλλο, τὸ καὶ τὴν δόξαν αὐτοῦ διαβεβληθῆσθαι παρὰ τοῖς ἀνοήτοις τῶν ἀνθρώπων.
- [00414] Καὶ γὰρ εἰώθασιν οἱ πολλοὶ, ἐπειδὴν ἴδωσί τινας ἐν λιμῷ καὶ νόσῳ διηνεκεῖ καὶ τοῖς ἐσχάτοις ὄντας κακοῖς, μηδὲ χρηστὴν περὶ αὐτῶν δόξαν ἔχειν, ἀλλ' ἀπὸ τῆς συμφορᾶς τὰ κατὰ τὸν βίον κρίνειν, καὶ διὰ πονηρίαν νομίζειν πάντως αὐτοὺς οὕτω ταλαιπωρεῖσθαι·
- [00415] καὶ πολλὰ ἄλλα τοιαῦτα πρὸς ἀλλήλους λέγουσιν, ἀνοήτως μὲν, λέγουσι δὲ ὅμως·
- [00416] ὅτι οὗτος, εἰ τῷ Θεῷ φίλος ἦν, οὐκ ἂν εἴασεν αὐτὸν ἐν πενίᾳ, καὶ τοῖς ἄλλοις κακοῖς ταλαιπωρεῖσθαι.
- [00417] Οὕτω γοῦν καὶ ἐπὶ τοῦ Ἰώβ, καὶ ἐπὶ τοῦ Παύλου συνέβη.
- [00418] Καὶ γὰρ ἐκεῖνῳ ἔλεγον, Μὴ πολλάκις σοι λελάληται ἐν κόπῳ, ἰσχὺν δὲ ῥημάτων σου τίς ὑποίσει;
- [00419] Εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς, καὶ χειρὰς ἀσθενεῖς παρεκάλεσας, ἀσθενούντας δὲ ἐξανέστησας ῥήμασι, γόνασι δὲ ἀδυνατοῦσι περιέθηκας θάρσος·
- [00420] νυνὶ δὲ ἦκει ἐπὶ σὲ πόνος, σὺ δὲ ἐσπούδακας.
- [00421] Πότερον οὐχ ὁ φόβος σου ἐστὶν ἐν ἀφροσύνῃ;
- [00422] Ὁ δὲ λέγει, τοιοῦτόν ἐστιν·
- [00423] Εἰ τί σοι, φησὶν, ἀγαθὸν ἦν πεπραγμένον, οὐκ ἂν ταῦτα ἔπαθες ἄπερ ἔπαθες·
- [00424] ἀλλ' ἀμαρτημάτων τίνεις δίκας καὶ παρανομίας.
- [00425] Καὶ τοῦτο ἦν ὁ μάλιστα ἔδακνε τὸν μακάριον Ἰώβ.
- [00426] Καὶ περὶ τοῦ Παύλου δὲ [48.978] οἱ βάρβαροι τοῦτο ἔλεγον·
- [00427] ἐπειδὴ γὰρ εἶδον τὴν ἔχιν ἐκκρεμαμένην αὐτοῦ τῆς χειρὸς, οὐδὲν χρηστὸν περὶ αὐτοῦ ὑπενόησαν, ἀλλὰ τῶν τὰ ἔσχατα κακὰ τετολμηκότων αὐτὸν εἶναι ἐνόμιζον·
- [00428] καὶ δῆλον ἐξ ὧν ἔλεγον.

- [00429] Τοῦτον γὰρ, φασίν, ἐκ τῆς θαλάσσης σωθέντα ἡ δίκη ζῆν οὐκ εἶασεν.
- [00430] Οὐχ ὡς ἔτυχε δὲ καὶ τοῦτο ἡμᾶς εἴωθε θορυβεῖν.
- [00431] Ἄλλ' ὅμως τοσοῦτων ὄντων τῶν κυμάτων, καὶ ἐπαλλήλων φερομένων οὐ κατεποντίσθη τὸ σκάφος·
- [00432] ἀλλ' ὡς ἐν καμίνῳ κείμενος, καθάπερ δρόσου διηνεκοῦς ἀπολαύων, οὕτως ἐφιλοσόφει.
- [00433] ἰα'.
- [00434] Οὐ γὰρ εἶπε πρὸς ἑαυτὸν οὐδὲν τοιοῦτον, οἷον πολλοὺς λέγειν εἰκὸς, ὅτι οὗτος ὁ πλούσιος, ἂν μὲν ἀπελθὼν ἐκεῖ κολασθῆ καὶ δῶ τιμωρίαν, ἐν ἐν γέγονεν·
- [00435] ἂν δὲ κάκεῖ τῶν αὐτῶν ἀπολαύση τιμῶν, δύο γέγονεν οὐδέν.
- [00436] Ἦ οὐ ταῦτα περιφέρετε ἐν ταῖς ἀγοραῖς ὑμεῖς οἱ πολλοὶ, τὰ ἀπὸ τῆς ἵπποδρομίας καὶ τῶν ἔξω θεάτρων εἰς τὴν ἐκκλησίαν εἰσάγοντες;
- [00437] Αἰσχύνομαι μὲν οὖν εἰς μέσον ταῦτα προτιθεῖς τὰ ῥήματα καὶ ἐρυθριῶ·
- [00438] πλὴν ἀλλ' ἀνάγκη ταῦτα εἰπεῖν, ἵνα ὑμεῖς ἀπαλλαγῆτε τοῦ ἀτάκτου γέλωτος καὶ τῆς αἰσχύνης καὶ τῆς βλάβης τῆς ἀπὸ τῶν ῥημάτων τούτων.
- [00439] Ταῦτα πολλοὶ πολλάκις γελῶντες λέγουσιν·
- [00440] ἀλλὰ καὶ τοῦτο διαβολικῆς κακουργίας ἐστίν, ἐν τάξει ῥημάτων ἀστειῶν διεφθαρμένα εἰσάγειν εἰς τὸν βίον ἡμῶν δόγματα.
- [00441] Ταῦτα γὰρ συνεχῶς καὶ ἐν ἐργαστηρίοις, καὶ ἐπὶ τῆς ἀγορᾶς, καὶ ἐν ταῖς οἰκίαις πολλοὶ περιφέρουσιν·
- [00442] ὅπερ ἐσχάτης ἀπιστίας ἐστὶ καὶ παρανοίας καὶ γέλωτος ὄντως καὶ παιδικῆς διανοίας.
- [00443] Τὸ μὲν γὰρ λέγειν, ὅτι ἐὰν ἀπελθόντες οἱ πονηροὶ κολασθῶσι, καὶ μὴ σφόδρα πεπεικέναι ἑαυτοὺς, ὅτι κολασθήσονται πάντως, ἀπιστούντων ἐστὶ καὶ διαμφισβητούντων·
- [00444] τὸ δὲ, εἰ καὶ τοῦτο συμβαίη, ὅπερ οὖν καὶ συμβήσεται, νομίζειν τῆς ἴσης αὐτοὺς τοῖς δικαίοις ἀνταποδόσεως ἀπολελαυκέναι, τοῦτο ἐσχάτης ἀνοίας.
- [00445] Τί λέγεις, εἰπέ μοι;
- [00446] ἐὰν ἀπελθὼν ὁ πλούσιος ἐκεῖ κολάζεται, ἐν ἐν γέγονε;
- [00447] καὶ πῶς ἂν ἔχοι λόγον;
- [00448] Πόσα γὰρ αὐτὸν ἐνταῦθα βούλει θεῖναι ἀπολελαυκέναι τῶν χρημάτων ἔτη;
- [00449] βούλει θῶμεν ἑκατόν;
- [00450] Ἐγὼ δὲ καὶ διακόσια τίθημι, καὶ τριακόσια καὶ δις τοσαῦτα.
- [00451] καὶ, εἰ βούλει, καὶ χίλια, ὅπερ ἀδύνατον·
- [00452] Αἰ ἡμέραι γὰρ, φησὶ, τῶν ἐτῶν ἡμῶν, ὀγδοήκοντα ἔτη;
- [00453] πλὴν ἀλλὰ κείσθω καὶ χίλια.
- [00454] Μὴ ζῶν ἔχεις, εἰπέ μοι, ἐνταῦθα δεῖξαι τέλος οὐκ ἔχουσαν, οὐδὲ πέρας ἐπισταμένην, οἷαπερ ἐστὶν ἡ τῶν δικαίων ἐκεῖ;
- [00455] Εἰ τις οὖν, εἰπέ μοι, ἐν ἔτεσιν ἑκατόν μίαν νύκτα ὄναρ ἰδὼν χρηστὸν, καὶ πολλῆς καθ' ὕπνου ἀπολαύσας τρυφῆς, τὰ ἑκατόν ἔτη κολάζοιτο, ἄρα δυνήσῃ λέγειν ἐπὶ τούτῳ, ἐν καὶ ἐν, καὶ τὴν μίαν νύκτα τῶν ὀνειράτων ἐκείνων τοῖς ἑκατόν ἔτεσιν ἀντιῶροπον ποιεῖσθαι;
- [00456] Οὐκ ἔστιν εἰπεῖν.
- [00457] Τοῦτο δὲ καὶ περὶ τῆς μελλούσης ζωῆς λογίζου.
- [00458] Ὅπερ γὰρ ἐστὶν ὄναρ ἐν πρὸς ἑκατόν ἔτη, τοῦτό ἐστὶν ὁ παρὰ βίος πρὸς τὴν μέλλουσαν ζωὴν·
- [00459] μᾶλλον δὲ καὶ πολλῶ πλέον·
- [00460] ὅσον ἐστὶ σταγῶν μικρὰ πρὸς πέλαγος ἀπειρον, τοσοῦτόν ἐστι χίλια ἔτη πρὸς τὴν μέλλουσαν δόξαν ἐκείνην καὶ ἀπόλαυσιν.
- [00461] Καὶ τί γὰρ ἂν ἔχοι τις πλέον εἰπεῖν, ἢ ὅτι πέρας οὐκ ἔχει καὶ τέλος οὐκ οἶδε, καὶ ὅσον ἐστὶ τὸ μέσον ὀνειρῶν καὶ τῆς ^[48.979] τῶν πραγμάτων ἀληθείας, τοσοῦτόν ἐστι τῆς καταστάσεως ταύτης καὶ τῆς ἐκεῖ τὸ διάφορον;
- [00462] Ἄλλως δὲ καὶ πρὸ τῆς ἐκεῖ κολάσεως, ἐντεῦθεν οἱ πονηρευόμενοι καὶ ἐν ἀμαρτίαις ζῶντες κολάζονται.
- [00463] Μὴ γὰρ μοι τὸν τραπέζης ἀπολαύοντα πολυτελοῦς ἀπλῶς εἴπης, καὶ τὸν ἱμάτια περιβεβλημένον σηρικὰ, καὶ ἀνδραπόδων ἀγέλας περιφέροντα, καὶ

σοβοῦντα ἐπὶ τῆς ἀγορᾶς·

[00464] ἀλλ' ἀνάπτυσθόν μοι τούτου τὸ συνειδὸς, καὶ ὄψει πολὺν ἔνδοθεν θόρυβον τῶν ἁμαρτημάτων, φόβον διηνεκῆ, χειμῶνα, ταραχὴν, καθάπερ ἐν δικαστηρίῳ τὸν νοῦν ἐπὶ τὸν θρόνον ἀναβάντα τὸν βασιλικὸν τοῦ συνειδότης, καὶ ὥσπερ τινὰ δικαστὴν καθήμενον, καὶ τοὺς λογισμοὺς παριστῶντα, καθάπερ δημίους, καὶ ἀναρτῶντα τὴν διάνοιαν, καὶ καταξαινοντα ὑπὲρ τῶν ἁμαρτημένων, καὶ ἐμβῶντα μεγάλα, μηδενὸς εἰδότης, ἀλλ' ἢ τοῦ ταῦτα ἐπισταμένου βλέπειν Θεοῦ μόνου.

[00465] Καὶ γὰρ ὁ μοιχεύων, κἂν μυριάκις ἢ πλούσιος, κἂν μηδένα κατηγοροῦντα ἔχη, οὐ παύεται ἑαυτοῦ κατηγορῶν ἔνδον·

[00466] καὶ ἡ μὲν ἡδονὴ πρόσκαιρος, ἡ δὲ ὀδύνη διηνεκῆς, φόβος πανταχόθεν καὶ τρόμος, ὑποψία καὶ ἀγωνία·

[00467] τοὺς στενωποὺς δέδοικε, τὰς σκιάς αὐτὰς τρέμει, τοὺς οἰκέτας τοὺς ἑαυτοῦ, τοὺς συνειδότης, τοὺς ἀγνοοῦντας, τὴν ἡδικημένην αὐτὴν, τὸν ὑβρισμένον ἄνδρα·

[00468] περιέρχεται πικρὸν κατήγορον περιφέρων τὸ συνειδὸς, αὐτοκατάκριτος ὢν, καὶ οὐδὲ μικρὸν ἀναπνεῦσαι δυνάμενος.

[00469] Καὶ γὰρ καὶ ἐπὶ κλίνης, καὶ ἐν τραπέζῃ, καὶ ἐν ἀγορᾷ, καὶ ἐν οἰκίᾳ, καὶ ἐν ἡμέρᾳ, καὶ ἐν νυκτὶ, καὶ ἐν αὐτοῖς τοῖς ὄνειρασι πολλάκις τὰ τῆς ἁμαρτίας εἶδωλα βλέπει, καὶ τὸν τοῦ Κάϊν ζῆ βίον, στένων καὶ τρέμων ἐπὶ τῆς γῆς, καὶ μηδενὸς εἰδότης, ἔνδον ἔχει τὸ πῦρ συνειλεγμένον αἰεὶ.

[00470] Τοῦτο καὶ οἱ ἀρπάζοντες, καὶ οἱ πλεονεκτοῦντες πάσχουσι·

[00471] τοῦτο καὶ οἱ μεθύοντες, καὶ ἕκαστος δὲ ἀπλῶς τῶν ἐν ἁμαρτίαις ζώντων·

[00472] ἀμήχανον γὰρ ἐκεῖνο διαφθαρεῖν τὸ δικαστήριον·

[00473] ἀλλὰ κἂν μὴ μετίωμεν τὴν ἀρετὴν, ὅμως ὀδυνώμεθα, ἐπειδὴ μὴ μετερχόμεθα, κἂν μετίωμεν τὴν κακίαν, ὅμως παυσάμενοι τῆς ἡδονῆς τῆς κατὰ τὴν ἁμαρτίαν, αἰσθανόμεθα τῆς ὀδύνης.

[00474] Μὴ τοίνυν λέγωμεν ἐπὶ τῶν πλουτούντων ἐνταῦθα καὶ πονηρευομένων, καὶ τῶν δικαίων τῶν ἀπολαούντων ἐκεῖ, ὅτι ἐν ἐν, ἀλλ' ὅτι δύο οὐδέν.

[00475] Τοῖς μὲν γὰρ δικαίοις καὶ τὰ ἐκεῖ καὶ τὰ ἐνταῦθα πολλὴν παρέχει τὴν ἡδονήν·

[00476] οἱ δὲ ἐν πονηρίαις καὶ ἐν πλεονεξίαις, καὶ ἐνταῦθα καὶ ἐκεῖ κολάζονται.

[00477] Καὶ γὰρ καὶ ἐνταῦθα κολάζονται τῇ προσδοκίᾳ τῆς ἐκεῖ τιμωρίας, καὶ τῇ πονηρᾷ παρὰ πάντων ὑποψία, καὶ αὐτῷ τῷ ἁμαρτάνειν καὶ τὴν ψυχὴν τὴν ἑαυτῶν διαφθεῖρουν·

[00478] καὶ μετὰ τὴν ἐντεῦθεν ἀποδημίαν ἀφορήτους ὑπομένουσι τιμωρίας.

[00479] Πάλιν οἱ δίκαιοι, κἂν μυρία πάσχωσιν ἐνταῦθα δεινὰ, χρησταῖς συντρέφονται ταῖς ἐλπίσιν, ἡδονὴν ἔχοντες καθαρὰν, βεβαίαν, ἀκίνητον·

[00480] καὶ μετὰ ταῦτα τὰ μυρία αὐτοὺς διαδέξεται ἀγαθὰ, καθάπερ οὖν καὶ τὸν Λάζαρον.

[00481] Μὴ γὰρ μοι τοῦτο εἴπησ, ὅτι ἤλκωτο, ἀλλὰ τοῦτο σκόπει, ὅτι χρυσοῦ παντὸς τιμιωτέραν ἔνδον εἶχε τὴν ψυχὴν·

[00482] μᾶλλον δὲ οὐ τὴν ψυχὴν μόνον, ἀλλὰ καὶ τὸ σῶμα αὐτοῦ·

[00483] ἀρετὴ γὰρ σώματος οὐ πολυσαρκία καὶ εὐεξία, ἀλλὰ τοσαύτας καὶ τοιαύτας φέρειν βασάνους.

[00484] Οὐ γὰρ, εἴ τις ἐπὶ τοῦ σώματος τραύματα ἔχει τοιαῦτα, βδελυκτὸς ὁ τοιοῦτος·

[00485] ἀλλ' εἴ τις ἐπὶ τῆς ψυχῆς ἔλκη μυρία ἔχων, μηδεμίαν αὐτῶν ἐπιμέλειαν ποιοῖτο·

[00486] οἷος ἦν ἐκεῖνος ὁ πλούσιος, ἔνδοθεν ἠλκωμένος ἅπας.

[00487] Καὶ ^[48.980] καθάπερ οἱ κύνες τούτου περιέλειχον τὰ τραύματα, οὕτως ἐκεῖνου δαίμονες τὰ ἁμαρτήματα·

[00488] καὶ καθάπερ οὗτος ἐν λιμῷ τροφῆς, οὕτως ἐκεῖνος ἐν λιμῷ πάσης ἀρετῆς ἔζη.

[00489] ιβ'.

[00490] Ταῦτ' οὖν εἰδότες ἅπαντα φιλοσοφῶμεν, καὶ μὴ λέγωμεν, ὅτι εἰ τὸν δεῖνα ἐφίλει ὁ Θεός, οὐκ ἂν αὐτὸν ἀφήκε γενέσθαι πένητα.

[00491] Αὐτὸ μὲν οὖν τοῦτο μέγιστον ἀγάπης τεκμήριον ἐστίν·

[00492] Ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει·

[00493] μαστιγοῖ δὲ πάντα υἱόν, ὃν παραδέχεται.

[00494] Καὶ πάλιν, Τέκνον, ἐὰν προσέρχῃ δουλεύειν Κυρίῳ, ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμόν, εὐθύνον τὴν καρδίαν σου, καὶ καρτέρησον.

[00495] Ἐκβάλωμεν οὖν, ἀγαπητοί, τὰς περιττὰς ταύτας προλήψεις ἀφ' ἑαυτῶν, καὶ τὰ δημῶδη ταῦτα ῥήματα.

[00496] Αἰσχροῦτης γὰρ, φησί, καὶ μωρολογία, καὶ εὐτραπελία μὴ ἐκπορευέσθω ἐκ τοῦ στόματος ὑμῶν.

[00497] Μήτε οὖν αὐτοὶ ταῦτα λέγωμεν, ἀλλὰ κὰν ἑτέρους ἴδωμεν ταῦτα λέγοντας, ἐπιστομίσωμεν, κατεξαναστώμεν σφοδρῶς, ἐπίσχωμεν τὴν ἀναίσχυντον αὐτῶν γλώτταν.

[00498] Εἴ τινα ἴδῃς, εἰπέ μοι, λήσταρχον κατατρέχοντα τὰς ὁδοὺς, τοῖς παριούσιν ἐφεδρεύοντα, τὰ ἐκ τῶν ἀγρῶν ἀρπάζοντα, εἰς σπήλαια καὶ καταδύσεις χρυσίον καὶ ἀργύριον κατορύττοντα, καὶ ἀγέλας ἀποκλείοντα πολλὰς ἐκεῖ, καὶ ἱμάτια καὶ ἀνδράποδα πολλὰ κεκτημένον ἐκ τῆς καταδρομῆς ἐκείνης, ἄρα αὐτὸν, εἰπέ μοι, μακαρίζεις διὰ τὸν πλοῦτον ἐκείνον, ἢ ταλανίζεις διὰ τὴν μέλλουσαν αὐτὸν διαδέχασθαι δίκην;

[00499] Καίτοι οὐπω συνείληπται, οὐδὲ εἰς χεῖρας τοῦ δικαστοῦ παραδέδοται, οὐδὲ εἰς δεσμοπήριον ἐνέπεσεν, οὐδὲ κατήγορον ἔσχεν, οὐδὲ ὑπὸ ψῆφον ἐγένετο, ἀλλὰ τρυφᾷ, μεθύει, εὐπορίας ἀπολαύει πολλῆς·

[00500] ἀλλ' ὅμως οὐ διὰ τὰ παρόντα καὶ τὰ ὀρώμενα αὐτὸν μακαρίζομεν, ἀλλὰ διὰ τὰ μέλλοντα καὶ προσδοκώμενα ταλανίζομεν.

[00501] Τοῦτο καὶ ἐπὶ τῶν πλουτούντων καὶ πλεονεκτούντων λόγισαι.

[00502] Λησταὶ τινές εἰσιν ὁδοῖς ἐφεδρεύοντες, τὰ τῶν παριόντων ἀρπάζοντες, ὥσπερ ἐν σπηλαίοις καὶ καταδύσει, τοῖς ἑαυτῶν θαλάμοις κατορύττοντες τὰς ἐτέρων περιουσίας.

[00503] Μὴ τοίνυν μακαρίζομεν αὐτοὺς διὰ τὰ παρόντα, ἀλλὰ ταλανίζομεν διὰ τὰ μέλλοντα, διὰ τὸ φοβερὸν ἐκεῖνο δικαστήριον, διὰ τὰς ἀπαραιτήτους εὐθύνας, διὰ τὸ σκότος τὸ ἐξώτερον, ὃ μέλλει αὐτοὺς ὑποδέχασθαι.

[00504] Καίτοι οἱ μὲν λησταὶ πολλάκις ἐξέφυγον ἀνθρώπων χεῖρας·

[00505] ἀλλ' ὅμως καὶ τοῦτο εἰδότες, καὶ ἑαυτοῖς καὶ ἐχθροῖς ἀπευξάμεθα ἂν τὸν ἐκείνων βίον, καὶ τὴν εὐπορίαν τὴν ἐπάρατον.

[00506] Ἐπὶ δὲ τοῦ Θεοῦ οὐκ ἔστι τοῦτο εἰπεῖν·

[00507] οὐδεὶς γὰρ αὐτοῦ διαφεύξεται τὴν ψῆφον, ἀλλὰ πάντες πάντως οἱ ἐν πλεονεξίαις καὶ ἀρπαγαῖς ζῶντες τὴν παρ' αὐτοῦ δίκην ἐπισπάσσονται τὴν ἀθάνατον ἐκείνην καὶ τέλος οὐκ ἔχουσαν, καθάπερ οὖν καὶ ὁ πλούσιος ἐκεῖνος.

[00508] Ἄπερ οὖν ἅπαντα παρ' ἑαυτοῖς συλλέγοντες, ἀγαπητοὶ, μὴ τοὺς ἐν πλούτῳ, ἀλλὰ τοὺς ἐν ἀρετῇ ζῶντας μακαρίζομεν·

[00509] μὴ τοὺς ἐν πενίᾳ, ἀλλὰ τοὺς ἐν κακίᾳ ταλανίζομεν·

[00510] μὴ τὰ παρόντα βλέπωμεν, ἀλλὰ τὰ μέλλοντα σκοπῶμεν·

[00511] μὴ τὴν ἔξωθεν περιβολὴν, ἀλλὰ τὸ ἐκάστου συνειδὸς ἐξετάζωμεν, καὶ τὴν ἐκ τῶν κατορθωμάτων ^[48.981] ἀρετὴν καὶ χαρὰν διώκοντες, ζηλώσωμεν τὸν Λάζαρον καὶ πλούσιοι καὶ πένητες.

[00512] Οὐ γὰρ ἓνα καὶ δύο καὶ τρεῖς μόνον οὗτος, ἀλλὰ πλείστους ἄθλους ἀρετῆς ὑπέμενε, τὴν πενίαν λέγω, τὴν ἀρρώστιαν, τὴν ἐρημίαν τῶν προσησομένων, τὸ ἐν οἰκίᾳ δυναμένη τὰ τοιαῦτα σβέσαι κακὰ ἅπαντα ὑπομεῖναι ἐκεῖνα, καὶ μηδενὸς εἰς παραμυθίας λόγον ἀξιουῖσθαι, τὸ τρυφῆς τοσαύτης ἀπολαύοντα τὸν ὑπερορῶντα ὄραν, καὶ οὐ τρυφῆς ἀπολαύοντα μόνον, ἀλλὰ καὶ ἐν πονηρίᾳ ζῶντα, καὶ μηδὲν πάσχοντα δεινόν·

[00513] τὸ καὶ μὴ πρὸς Λάζαρον ἕτερον ἔχειν ἰδεῖν, τὸ μηδὲν περὶ ἀναστάσεως δύνασθαι φιλοσοφεῖν, τὸ μετὰ τῶν εἰρημένων κακῶν καὶ πονηρῶν παρὰ τοῖς πολλοῖς ἀπὸ τῶν συμφορῶν ἐκείνων λαμβάνειν ὑπόληψιν, τὸ μὴ μέχρι δύο καὶ τριῶν ἡμερῶν, ἀλλὰ διὰ παντὸς τοῦ βίου, καὶ ἑαυτὸν ἐν τούτοις, καὶ τὸν πλούσιον ἐν τοῖς ἐναντίοις ὄραν.

[00514] Τίνα οὖν ἔξομεν ἀπολογία, εἰ τούτου πάντα ὁμοῦ τὰ δεινὰ μετὰ τοσαύτης φέροντος ἀνδρείας, ἡμεῖς μὴδὲ τὰ ἡμίση τούτων οἴσομεν;

[00515] Οὐ γὰρ ἔχεις, οὐκ ἔχεις ^[48.982] δεῖξαι, οὐδὲ εἰπεῖν ἄλλον τινὰ τοσαῦτα καὶ τοιαῦτα πεπονθότα κακὰ.

[00516] Διὰ γὰρ τοῦτο αὐτὸν καὶ εἰς μέσον προῦθηκεν ὁ Χριστὸς, ἵνα ὅπουπερ ἂν ἐμπέσωμεν τῶν δεινῶν, ὀρῶντες παρὰ τούτῳ τὴν ὑπερβολὴν οὔσαν τῶν θλίψεων, ἱκανὴν ἐκ τῆς ἐκείνου φιλοσοφίας καὶ ὑπομονῆς ἀναλάβωμεν παράκλησιν καὶ παραμυθίαν·

[00517] κοινὸς γὰρ τῆς οἰκουμένης διδάσκαλος πρόκειται τοῖς ὀτιοῦν πάσχουσι δεινόν, πρὸς αὐτὸν παρέχων πᾶσιν ὄραν, καὶ πάντας αὐτοὺς νικῶν τῇ τῶν οἰκείων κακῶν ὑπερβολῇ.

[00518] Ὑπὲρ δὴ τούτων ἀπάντων εὐχαριστήσαντες τῷ φιλανθρωπῷ Θεῷ, καρπωσώμεθα τὴν ἐκ τοῦ διηγήματος ὠφέλειαν, συνεχῶς αὐτὸν καὶ ἐν συνεδρίοις, καὶ ἐν οἰκίᾳ, καὶ ἐν ἀγορᾷ, καὶ πανταχοῦ περιφέροντες, καὶ μετὰ ἀκριβείας ἅπαντα τὸν ἐκ τῆς παραβολῆς ταύτης καταμανθάνοντες πλοῦτον, ἵνα καὶ τὰ παρόντα ἀλύπως παραδράμωμεν δεινὰ, καὶ τῶν μελλόντων ἐπιτύχωμεν ἀγαθῶν·

[00519] ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ, ἅμα τῷ ἀγίῳ Πνεύματι, δόξα, τιμὴ, προσκύνησις, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[00520] Ἀμήν.

[00521] Εἰς τὸν Λάζαρον λόγος δευτέρος, καὶ ὅτι αἱ ψυχαὶ τῶν βιοθανάτων οὐ γίνονται δαίμονες, καὶ περὶ κρίσεως καὶ ἐλεημοσύνης.

[00522] α'.

[00523] Ἐθαύμασα τὴν ἀγάπην ὑμῶν, ὅτε τὸν περὶ τοῦ Λαζάρου πρῶην ἐκίνησα λόγον, ὅτι καὶ τὴν ὑπομονὴν τοῦ πένητος ἀπεδέξασθε, καὶ τὴν ὠμότητα καὶ ἀπανθρωπίαν τοῦ πλουτούντος ἀπεστράφητε·

[00524] οὐ μικρὰ δὲ ταῦτα καλοκαγαθίας δείγματα.

[00525] Κὰν γὰρ μὴ μετίωμεν ἀρετὴν, ἐπαινῶμεν δὲ ἀρετὴν, δυνησόμεθα πάντως αὐτὴν μετελθεῖν·

- [00526] κἄν μὴ φεύγωμεν κακίαν, ἀλλὰ ψέγωμεν κακίαν, δυνησόμεθα πάντως αὐτὴν ἐκφυγεῖν.
- [00527] Ἐπεὶ οὖν μετὰ πολλῆς εὐνοίας ἐκείνους ὑπεδέξασθε τοὺς λόγους, φέρε, καὶ τὰ λειπόμενα ὑμῖν ἀποδώσωμεν.
- [00528] Εἶδετε αὐτὸν ἐν τῷ πυλῶνι τοῦ πλουσίου τότε, βλέπετε αὐτὸν σήμερον ἐν τοῖς κόλποις τοῦ Ἀβραάμ·
- [00529] εἶδετε αὐτὸν ὑπὸ κυνῶν περιλειχόμενον·
- [00530] βλέπετε αὐτὸν ὑπὸ τῶν ἀγγέλων δορυφορούμενον·
- [00531] εἶδετε αὐτὸν ἐν πενίᾳ τότε, βλέπετε ἐν τρυφῇ νῦν·
- [00532] εἶδετε ἐν λιμῷ, βλέπετε ἐν ἀφθονίᾳ πολλῇ·
- [00533] εἶδετε ἀγωνιζόμενον, βλέπετε στεφανούμενον·
- [00534] εἶδετε τοὺς πόνους, βλέπετε τὰς ἀμοιβὰς καὶ πλούσιοι καὶ πένητες·
- [00535] πλούσιοι μὲν, ἵνα μὴ μέγα εἶναι νομίζητε τὸν πλοῦτον χωρὶς ἀρετῆς, πένητες δὲ, ἵνα μηδὲν κακὸν νομίζητε εἶναι τὴν πενίαν·
- [00536] ἑκατέροις δὲ διδάσκαλος οὗτος ἔστηκεν.
- [00537] Εἰ γὰρ ἐν πενίᾳ ἐκεῖνος ὧν οὐκ ἀπεδυσπέτησε, τίνα ἔξουσι συγγνώμην οἱ ἐν πλούτῳ τοῦτο ποιοῦντες;
- [00538] εἰ ἐν λιμῷ καὶ τοσοῦτοις κακοῖς ὧν εὐχαρίστησε, ποίαν ἔξουσι ἀπολογίαν οἱ μετ' ἀφθονίας μὴ βουλόμενοι πρὸς τὴν αὐτὴν ἐλθεῖν ἀρετὴν;
- [00539] Πάλιν οἱ πένητες οἱ διὰ τὴν πτωχίαν ἀγανακτοῦντες καὶ δυσχεραίνοντες, τίνα ἔξουσι συγγνώμην, ὅταν οὗτος ἐν λιμῷ καὶ πενίᾳ καὶ ἐρημίᾳ καὶ ἀρῶστίᾳ διηνεκεῖ ζῶν ἐν οἰκίᾳ πλουτοῦντος, καὶ [48.982] παρὰ πάντων ὑπερορῶμενος, καὶ πρὸς ἕτερον τὰ αὐτὰ αὐτῷ πεπονθότα ἰδεῖν οὐκ ἔχων, οὕτω φαίνεται φιλοσοφῶν;
- [00540] Ἀπὸ τούτου μάθωμεν, μὴ τοὺς πλουτοῦντας μακαρίζειν, μηδὲ τοὺς πενομένους ταλανίζειν.
- [00541] Μᾶλλον δὲ, εἰ χρή τάληθές εἰπεῖν, οὐδὲ πλούσιός ἐστιν ἐκεῖνος ὁ πολλὰ περιβεβλημένος, ἀλλ' ὁ μὴ πολλῶν δεόμενος·
- [00542] οὐδὲ πένης ἐστιν ἐκεῖνος ὁ μηδὲν κεκτημένος, ἀλλ' ὁ πολλῶν ἐφιέμενος·
- [00543] καὶ τοῦτο ὅρον πενίας καὶ πλούτου δεῖ νομίζειν εἶναι.
- [00544] Ἄν τοίνυν ἴδῃς τινὰ πολλῶν ἐφιέμενον, πάντων αὐτὸν πενέστερον εἶναι νόμιζε, κἄν τὰ πάντων ἢ κεκτημένος χρήματα·
- [00545] ἂν δὲ πάλιν ἴδῃς τινὰ μὴ πολλῶν δεόμενον, πάντων αὐτὸν εὐπορώτερον εἶναι ψηφίζου, κἄν μηδὲν κεκτημένος ἦ.
- [00546] Τῇ γὰρ διαθέσει τῆς γνώμης, οὐ τῷ μέτρῳ τῆς οὐσίας, τὰς πενίας καὶ εὐπορίας κρίνειν εἰώθαμεν.
- [00547] Ὡσπερ οὖν τὸν διηνεκῶς διψῶντα οὐκ ἂν εἴποιμεν ὑγιαίνειν, κἄν ἀφθονίας ἀπολαύῃ, κἄν παρὰ ποταμούς καὶ πηγὰς κατακέηται (τί γὰρ ὄφελος τῆς τῶν ὑδάτων δαψιλείας ἐκεῖνης, ὅταν τὸ πάθος ἄσβεστον μένη;) οὕτω δὴ καὶ ἐπὶ τῶν πλουτούντων ποιῶμεν·
- [00548] τοὺς ἐπιθυμοῦντας αἰεὶ καὶ διψῶντας τῶν ἀλλοτρίων μηδέποτε νομίζωμεν ὑγιαίνειν, μηδὲ ἀφθονίας ἀπολαύειν τινός.
- [00549] Ὁ γὰρ τὴν ἑαυτοῦ στήσαι μὴ δυνάμενος ἐπιθυμίαν, κἄν τὰ πάντως περιβέβληται, πῶς οὗτος ἔσται ἐν εὐπορίᾳ ποτέ;
- [00550] Τοὺς μέντοι τοῖς οἰκείοις ἀρκουμένους, καὶ στέργοντες τὰ ἑαυτῶν, καὶ μὴ περιοσκοπούμενους τὰς ἀλλοτρίας οὐσίας, κἄν ἀπάντων ὧσιν ἀπορώτεροι, πάντων εὐπορωτέρους εἶναι χρή νομίζειν.
- [00551] Ὁ γὰρ μὴ δεόμενος τῶν ἀλλοτρίων, ἀλλ' ἐν αὐταρκείᾳ ἀγαπῶν εἶναι πάντων [48.983] ἐστὶν εὐπορώτερος.
- [00552] Ἀλλ' εἰ δοκεῖ, ἐπὶ τὴν προκειμένην ὑπόθεσιν ἐπανέλθωμεν.
- [00553] Ἐγένετο, φησὶν, ἀποθανεῖν τὸν Λάζαρον, καὶ ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων.
- [00554] Ἐνταῦθα πονηρὸν νόσημα τῆς ὑμετέρας ἐξελεῖν βούλομαι ψυχῆς.
- [00555] Καὶ γὰρ πολλοὶ τῶν ἀφελεστέρων νομίζουσι τὰς ψυχὰς τῶν βιαίῳ θανάτῳ τελευτώντων δαίμονας γίνεσθαι.
- [00556] Οὐκ ἔστι δὲ τοῦτο, οὐκ ἔστιν.
- [00557] Οὐ γὰρ αἱ ψυχαὶ τῶν βιοθανατούντων δαίμονες γίνονται, ἀλλ' αἱ ψυχαὶ τῶν ἐν ἀμαρτήμασι ζώντων, οὐ τῆς οὐσίας αὐτῶν μεταβαλλομένης, ἀλλὰ τῆς προαιρέσεως αὐτῶν τὴν ἐκείνων μιμουμένης κακίαν.
- [00558] Τοῦτο γοῦν καὶ πρὸς τοὺς Ἰουδαίους δηλῶν ὁ Χριστὸς ἔλεγεν·
- [00559] Ὑμεῖς τοῦ διαβόλου υἱοὶ ἐστε·

- [00560] υἱοὺς δὲ διαβόλου αὐτοὺς εἶπεν, οὐκ ἐπειδὴ εἰς τὴν οὐσίαν τὴν ἐκείνου μετέπεσον, ἀλλὰ ἐπειδὴ τὰ ἔργα ἐκείνου ἐποίουν·
- [00561] διὸ καὶ προστίθησι·
- [00562] Τὰς γὰρ ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν·
- [00563] Καὶ πάλιν ὁ Ἰωάννης·
- [00564] Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
- [00565] Ποιῆσατε οὖν καρπὸν ἄξιον τῆς μετανοίας, καὶ μὴ δόξητε λέγειν, Πατέρα ἔχομεν τὸν Ἀβραάμ.
- [00566] Συγγενείας γὰρ νόμους, οὐ τοὺς ἀπὸ τῆς φύσεως, ἀλλὰ τοὺς ἀπὸ τῆς ἀρετῆς καὶ τῆς κακίας οἶδεν ἡ Γραφή καλεῖν·
- [00567] καὶ ὧν ἂν τις ὁμότροπος γένηται, τοῦτον καὶ υἱὸν καὶ ἀδελφὸν εἶναί φησιν ἡ Γραφή.
- [00568] β'.
- [00569] Ἀλλὰ τίνος ἔνεκεν ὁ διάβολος τὸ πονηρὸν δόγμα τοῦτο εἰσήγαγε;
- [00570] Τὴν τῶν μαρτύρων ἐπεχείρησε διορύξαι δόξαν.
- [00571] Ἐπειδὴ γὰρ βιαίῳ θανάτῳ τελευτῶσιν ἐκεῖνοι, βουλόμενος αὐτῶν κατασκευάσαι πονηρὰν ὑπόληψιν, τοῦτο ἐποίησεν.
- [00572] Ἀλλὰ τοῦτο μὲν οὐκ ἴσχυσε·
- [00573] μένουσι γὰρ τὴν οἰκειὰν ἔχοντες λαμπρότητα·
- [00574] ἕτερον δὲ χαλεπώτατον κατειργάσατο, τοὺς γόητας τοὺς ὑπηρετουμένους αὐτῷ διὰ τούτων πείσας τῶν δογμάτων, πολλῶν νέων ἀπλῶν σώματα κατασφάττειν ἐλπίδι τοῦ δαίμονος ἔσσεσθαι, καὶ πάλιν αὐτοῖς ὑπηρετεῖν.
- [00575] Ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστι.
- [00576] Τί οὖν, ὅτι οἱ δαίμονες λέγουσι, Τοῦ μοναχοῦ τοῦ δεινός ἡ ψυχὴ εἰμι, φησί;
- [00577] Διὰ γὰρ τοῦτο οὐ πιστεύω, ἐπειδὴ δαίμονες λέγουσιν·
- [00578] ἀπατῶσι γὰρ τοὺς ἀκούοντας.
- [00579] Διὰ τοῦτο καὶ ὁ Παῦλος καίτοι γε ἀληθεύοντας ἐπεστόμισεν αὐτοὺς, ἵνα μὴ πρόφασιν λαβόντες τοῖς ἀληθέσι καὶ ψευδῇ πάλιν ἀναμίξωσι, καὶ ἀξιόπιστοι γένωνται.
- [00580] Ἐπειδὴ γὰρ ἔλεγον, Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶ, καταγγέλλοντες ὑμῖν ὁδὸν σωτηρίας, διαπονηθεὶς τῷ πνεύματι ἐπετίμησε τῷ Πύθωνι, καὶ ἐξελθεῖν ἐκέλευσε·
- [00581] καίτοιγε τί πονηρὸν ἔλεγον;
- [00582] Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν.
- [00583] Ἀλλ' ἐπειδὴ πολλοὶ τῶν ἀφελεστέρων αἰεὶ διακρίνειν οὐκ ἴσασι τὰ παρὰ τῶν δαιμόνων λεγόμενα, καθάπαξ αὐτοῖς ἀπέκλεισε τὸ πιστεῦσθαι.
- [00584] Τῶν ἠτιμωμένων εἶ, φησὶν, ἀπαρῶρησάστος εἶ, σιώπα, πεφίμωσο·
- [00585] οὐκ ἔστι σὸν τὸ κηρύττειν, ἀποστόλων ἔστι τοῦτο τὸ ἀξίωμα.
- [00586] Τί ἀρπάζεις τὸ μὴ σόν;
- [00587] Σίγα, ἠτίμωσαι.
- [00588] Οὕτω καὶ ὁ Χριστὸς ἐποίησε·
- [00589] λέγουσιν αὐτῷ τοῖς δαίμοσιν, Οἶδαμέν σε τίς εἶ, ἐπετίμησεν αὐτοῖς μετὰ πολλῆς τῆς σφοδρότητος, διδάσκων ἡμᾶς, μηδαμοῦ δαίμονι
- [00590] ^[48.984] πείθεσθαι, μηδὲ ἂν σοι ὑγιές τι λέγῃ Ἄπερ δὴ καὶ μαθόντες μὴ πειθώμεθα δαίμονι καθόλου, ἀλλὰ κἂν ἀληθές τι φθέγγηται, φεύγωμεν αὐτὸν καὶ ἀποστρεφώμεθα·
- [00591] τὰ γὰρ ὑγιῆ δόγματα καὶ σωτήρια οὐ παρὰ δαιμόνων, ἀλλὰ παρὰ τῆς θείας Γραφῆς ἔστι μετ' ἀκριβείας μαθεῖν.
- [00592] Ὅτι γὰρ οὐκ ἔστι ψυχὴν τοῦ σώματος ἐξελθοῦσαν ὑπὸ τὴν τῶν δαιμόνων γενέσθαι τυραννίδα, ἄκουσον τί φησιν ὁ Παῦλος·
- [00593] Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας, τουτέστιν, οὐκ ἔτι ἁμαρτάνει.

[00594] Εἰ γὰρ ἐν τῷ σώματι οἰκούσῃ τῇ ψυχῇ βίαν ἐπαγαγεῖν οὐ δυνήσεται ὁ διάβολος, εὐδὴλον ὅτι οὐδὲ ἀπελθούσῃ.

[00595] Πῶς οὖν ἁμαρτάνουσι, φησὶν, εἰ μὴ βίαν πάσχωσιν;

[00596] Ἐκοῦσαι καὶ βουλόμεναι, καὶ ἑαυτὰς ἐκδιδούσαι, οὐκ ἀναγκαζόμεναι, οὐδὲ τυραννούμεναι.

[00597] Καὶ τοῦτο ἐδήλωσαν ἅπαντες οἱ περιγεγόμενοι τῶν ἐκείνου μηχανημάτων.

[00598] Τὸν γοῦν Ἰωβ μυρία κυκίσας οὐκ ἴσχυσε πείσαι βλάσφημόν τι ῥῆμα ἐξενεγκεῖν.

[00599] Ὅθεν δῆλον ὅτι καὶ τοῦ πείθεσθαι καὶ τοῦ μὴ πείθεσθαι ταῖς ἐκείνου συμβουλαῖς ἡμεῖς ἐσμεν κύριοι, καὶ ἀνάγκην οὐδεμίαν, οὐδὲ τυραννίδα ὑφιστάμεθα παρ' ἐκείνου.

[00600] Οὐκ ἐκ τῶν εἰρημένων δὲ μόνον, ἀλλὰ καὶ ἐκ τῆς προκειμένης παραβολῆς εὐδὴλον, ὅτι τοῦ σώματος αἱ ψυχαὶ ἐξελθούσαι, οὐκ ἔτι ἐνταῦθα διατρίβουσιν, ἀλλ' εὐθέως ἀπάγονται

[00601] καὶ ἄκουε πῶς.

[00602] Ἐγένετο γὰρ αὐτὸν, φησὶν, ἀποθανεῖν, καὶ ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων.

[00603] Οὐχ αἱ τῶν δικαίων δὲ μόνον, ἀλλὰ καὶ τῶν ἐν πονηρίᾳ ζώντων ἀπάγονται ἐκεῖ αἱ ψυχαί·

[00604] καὶ τοῦτο δὲ πάλιν ἐξ ἑτέρου πλουσίου δῆλον.

[00605] Ἐπειδὴ γὰρ εὐφόρησεν ἡ χώρα αὐτοῦ, εἶπεν ἐν ἑαυτῷ·

[00606] Τί ποιήσω;

[00607] καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω.

[00608] Οὐδὲν ἀθλιώτερον τῆς τοιαύτης γνώμης.

[00609] Ὅντως καθεῖλεν αὐτοῦ τὰς ἀποθήκας·

[00610] ἀποθήκαι γὰρ ἄσυλοι οὐχ οἱ τοῖχοι, ἀλλ' αἱ τῶν πενήτων εἰσὶ γαστέρες·

[00611] ὁ δὲ ἐκείνας ἀφείκει, περὶ τοίχους ἠσχολεῖτο.

[00612] Τί οὖν φησι πρὸς αὐτὸν ὁ Θεός;

[00613] Ἄφρον, ταύτη τῇ νυκτὶ ἀπαιτοῦσι τὴν ψυχὴν σου ἀπὸ σοῦ.

[00614] Καὶ ὄρα·

[00615] ἐνταῦθά φησιν ἀπενεχθῆναι ὑπὸ τῶν ἀγγέλων, ἐκεῖ ἀπαιτοῦσι·

[00616] καὶ τὸν μὲν ὡς δεσμώτην ἐξήγον, τὸν δὲ ὡς στεφανίτην ἐδορυφόρουν.

[00617] Καὶ καθάπερ ἐν τῷ σκάμματι πολλά τινα τραύματα λαβόντα καὶ αἵματι κατερόραντισμένον, εἶτα τὴν κεφαλὴν ἀναδησάμενον οἱ πρὸ τοῦ σκάμματος ἐστῶτες ὑποδεξάμενοι μετὰ πολλῆς τῆς εὐφημίας οἰκαδε ἄγουσι κροτοῦντες, εὐφημοῦντες, θαυμάζοντες·

[00618] οὕτω καὶ τὸν Λάζαρον ἄγγελοι τότε ἀπήγαγον·

[00619] ἐκείνου δὲ τὴν ψυχὴν ἀπήτουν φοβεραὶ τινες δυνάμεις, ἴσως ἀπεσταλμέναι ἐπὶ τούτῳ·

[00620] οὐ γὰρ αὐτόματος ἡ ψυχὴ πρὸς ἐκείνην ἀναχωρεῖ τὴν ζωὴν, ἐπειδὴ μὴδὲ δυνατόν.

[00621] Εἰ γὰρ πόλιν ἐκ πόλεως ἀμείβοντες, τοῦ χειροαγωγούντος δεόμεθα, πολλῶ μᾶλλον ἡ ψυχὴ τῆς σαρκὸς ἀπορράγεισα, καὶ πρὸς τὴν μέλλουσαν μεθισταμένη ζωὴν, τῶν ὀδηγησόντων αὐτὴν δεῖται.

[00622] Διὰ τοῦτο πολλάκις ἀναδύεται, καὶ πρὸς τὸ βάθος κάτω χωρεῖ, καὶ δέδοικε καὶ φρίττει, μέλλουσα τῆς σαρκὸς ἀφίπτασθαι.

[00623] Αἰεὶ μὲν γὰρ ἡμᾶς κεντεῖ τῶν ἁμαρτημάτων τὸ συνειδὸς, μάλιστα δὲ κατ' ἐκείνην τὴν ὥραν, ὅταν μέλλωμεν ἐντεῦθεν ἀπάγεσθαι πρὸς τὰς εὐθύνας τὰς ἐκεῖ καὶ τὸ φοβερόν δικαστήριον.

[00624] Τότε, εἴτε ἤρπασέ τις, εἴτε ἐπλεονέκτησεν, εἴτε τινὰ ἐπηρεάσεν, εἴτε τινὸς γέγονεν ἐχθρὸς ἀδίκως, εἴτε ἄλλο ὅτιοῦν δεινὸν εἰργάσατο, ἅπας ὁ τῶν ἁμαρτημάτων ἐσμὸς ἀνανεοῦται καὶ πρὸ τῶν ὀφθαλμῶν ^[48.985] ἴσταται, καὶ τὴν διάνοιαν κεντεῖ.

[00625] Καὶ καθάπερ οἱ τὸ δεσμωτήριον οἰκούντες, αἰεὶ μὲν ἐν κατηφείᾳ καὶ ὀδύναϊς εἰσὶ, μάλιστα δὲ κατὰ τὴν ἡμέραν ἐκείνην, καθ' ἣν ἂν μέλλωσιν ἐξάγεσθαι, καὶ παρ' αὐτὰς τὰς τοῦ δικάζοντος ἀγεσθαι θύρας, καὶ πρὸ τῶν κιγκλίδων ἐστῶτες, καὶ τῆς τοῦ κρινόντος φωνῆς ἐνδοθεν ἀκούοντες, ἀποπήγνυνται τῷ φόβῳ, καὶ τῶν νεκρῶν οὐδὲν ἄμεινον διάκεινται·

[00626] οὕτω καὶ ἡ ψυχὴ μάλιστα μὲν καὶ ἐν αὐτῷ τῷ καιρῷ τῆς ἁμαρτίας ὀδυνᾶται καὶ στενοχωρεῖται, πολλῶ δὲ πλέον ὅταν ἐντεῦθεν ἀποσπασθεῖσα ἀπάγεσθαι μέλλῃ.

[00627] γ'.

[00628] Σιγᾱτε ταῡτα ακούοντες;

[00629] Πολλήν ῡμῖν ἔχω χάριν τῆς σιγῆς ταύτης μάλλον, ἢ τῶν κρότων·

[00630] οἱ μὲν γὰρ κρότοι καὶ οἱ ἔπαινοι λαμπρότερον ἐμὲ ποιοῦσιν, ἢ σιγῇ δὲ αὕτη σωφρονεστέρους ὑμᾶς ἐργάζεται.

[00631] Οἶδα ὅτι λυπεῖ τὰ λεγόμενα, ἀλλὰ πολὺ κέρδος ἔχει καὶ ἄφατον.

[00632] Ὁ πλούσιος ἐκεῖνος, εἴ τινα εἶχε τοιαῦτα αὐτῷ παραινοῦντα, ἀλλὰ μὴ κόλακας τοὺς πρὸς χάριν ἅπαντα συμβουλευόντας, καὶ εἰς τρυφήν ἔλκοντας, οὐκ ἂν εἰς τὴν γέενναν ἤλθεν ἐκείνην, οὐκ ἂν τὰς βασάνους ὑπέμεινε τὰς ἀφορήτους, οὐκ ἂν ἀπαρηγόρητα μετὰ ταῦτα μετενόησεν·

[00633] ἀλλ' ἐπειδὴ τὰ πρὸς χάριν ἅπαντες διελέγοντο, παρέδωκαν αὐτὸν τῷ πυρί.

[00634] Εἶθε ἦν αἰεὶ καὶ διηνεκῶς ταῦτα φιλοσοφεῖν, καὶ περὶ γεέννης φθέγγεσθαι.

[00635] Ἐν πᾶσι γὰρ, φησὶ, τοῖς λόγοις σου μμνήσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐ μὴ ἀμάρτης.

[00636] Καὶ πάλιν·

[00637] Ἐτοίμαζε εἰς τὴν ἔξοδον τὰ ἔργα σου, καὶ παρασκευάζου πρὸς τὴν ὁδόν.

[00638] Εἴ τινος ἦρπασάς τι, ἀπόδος, καὶ εἶπέ κατὰ τὸν Ζακχαῖον·

[00639] Δίδωμι τετραπλασίονα τὰ ἄρπαγέντα·

[00640] εἴ τινός τι ἐσυκοφάντησας, εἴ τινος γέγονας ἐχθρός, καταλλάγηθι πρὸ τοῦ δικαστηρίου.

[00641] Πάντα ἐνταῦθα διάλυσαι, ἵνα χωρὶς πραγμάτων τὸ βῆμα ἴδης ἐκεῖνο.

[00642] Ἔως ἂν ἐνταῦθα ὤμεν, ἐλπίδας ἔχομεν χρηστάς·

[00643] ἐπειδὴν δὲ ἀπέλθωμεν ἐκεῖ, κύριοι λοιπὸν μετανοίας οὐκ ἐσμέν, οὐδὲ τοῦ τὰ ἡμαρτημένα ἡμῖν ἀπονίψασθαι.

[00644] Διὸ χρητὴ παρασκευάζεσθαι συνεχῶς πρὸς τὴν ἐνθένδε ἔξοδον.

[00645] Τί γὰρ ἐὰν ἐσπέρας δόξη τῷ Δεσπότη καλέσαι ἡμᾶς;

[00646] τί δὲ ἐὰν αὖριον;

[00647] Ἄδηλον γὰρ τὸ μέλλον, ἵνα ἐναγώνιοι διηνεκῶς ὤμεν, καὶ πρὸς τὴν ἀποδημίαν εὐτρεπεῖς ἐκείνην, καθάπερ οὖν οὗτος ὁ Λάζαρος διαπαντὸς ἦν ἐν ὑπομονῇ καὶ καρτερίᾳ·

[00648] διὸ καὶ μετὰ τοσαύτης ἀπήγετο τιμῆς.

[00649] Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη, καθάπερ ἐν μνήματι τῷ σώματι τῆς ψυχῆς αὐτοῦ κατορωρυγμένης, καὶ τάφον περιφερούσης τὴν σάρκα.

[00650] Ὡσπερ γὰρ ἀλύσει τινὶ, τῇ μέθῃ καὶ τῇ γαστριμαργίᾳ πεπεδημένος, οὕτως ἄπρακτον αὐτὴν καὶ νεκρὰν εἰργάσατο.

[00651] Μὴ ἀπλῶς παραδράμης, ἀγαπητέ, τὸ, ἐτάφη·

[00652] ἀλλ' ἐνταῦθά μοι νόει τὰς τραπέζας τὰς περιηργυρωμένας, τὰς κλίνας, τοὺς τάπητας, τὰ ἐπιβλήματα, τὰ ἄλλα τὰ κατὰ τὴν οἰκίαν ἅπαντα, τὰ μύρα, τὰ ἀρώματα, τὸν πολὺν ἄκρατον, τῶν ἐδεσμάτων τὰς ποικιλίας, τὰ καρυκεύματα, τοὺς μαγεῖρους, τοὺς κόλακας, τοὺς δορυφόρους, τοὺς οἰκέτας, τὴν ἄλλην ἀπασαν φαντασίαν κατεσβεσμένην καὶ καταμαρανθείσαν.

[00653] Πάντα σποδὸς, πάντα τέφρα καὶ κόνις, θρῆνοι καὶ ὄδυρμοὶ, οὐδενὸς δυναμένου βοηθῆσαι λοιπὸν, οὐδ' ἀπελθοῦσαν ἐπαναγαγεῖν τὴν ψυχὴν.

[00654] Τότε ἡ δύναμις ἠλέγχετο τοῦ χρυσίου, καὶ τῆς πολλῆς περιουσίας.

[00655] Ἐκ γὰρ ^[48.986] τοσαύτης θεραπείας γυμνὸς καὶ μόνος ἀπήγετο, οὐδὲν ἐκ τῆς τοσαύτης εὐπορίας ἀπενεγκεῖν ἐντεῦθεν δυνάμενος, ἀλλ' ἔρημος, ἀπροστάτευτος ἀπήγετο·

[00656] οὐδεὶς τῶν θεραπευσάντων, οὐδεὶς τῶν βοηθησόντων παρῆν ἐξαιρησόμενος τῆς κολάσεως καὶ τῆς τιμωρίας, ἀλλὰ πάντων ἐκείνων ἀποσπασθεῖς, μόνον ἀπελαμβάνετο τὰς ἀφορήτους ὑπομένειν τιμωρίας.

[00657] Ὅντως Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου, ὡς ἄνθος χόρτου.

[00658] Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε·

[00659] τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

[00660] Ἦλθεν ὁ θάνατος, καὶ πάντα ἔσβεσεν ἐκεῖνα·

[00661] καὶ καθάπερ αἰχμάλωτον λαβῶν, οὕτως ἀπήγαγε κάτω κύπτοντα, αἰσχύνης γέμοντα, ἀπαρρησίαστον, τρέμοντα, δεδοικότα ὥσπερ ἐν ὀνείροις ἀπολαύσαντα τῆς τρυφῆς ἐκεῖνης ἀπάσης·

[00662] καὶ λοιπὸν ἰκέτης ὁ πλούσιος τοῦ πένητος ἐγίνετο, καὶ τῆς τούτου τραπέζης ἐδεῖτο, τοῦ λιμώττοντός ποτε, καὶ τοῖς στόμασι τῶν κυνῶν προκειμένου·

[00663] καὶ τὰ πράγματα μετεβάλλετο, καὶ ἐμάνθανον ἅπαντες, τίς ἦν ὁ πλούσιος, καὶ τίς ἦν ὁ πένης, καὶ ὅτι ὁ μὲν Λάζαρος πάντων ἦν εὐπορώτερος, οὗτος δὲ πάντων πενέστερος.

[00664] Καθάπερ γὰρ ἐν σκηνῇ προσωπεῖα βασιλέων καὶ στρατηγῶν καὶ ἰατρῶν καὶ ῥητόρων καὶ σοφιστῶν καὶ στρατιωτῶν λαμβάνοντες εἰσέρχονται τινες, οὐδὲν τούτων ὄντες αὐτοί·

[00665] οὕτω δὴ καὶ ἐπὶ τοῦ παρόντος βίου καὶ πενία καὶ πλοῦτος προσωπεῖα μόνον εἰσίν.

[00666] Ὡσπερ οὖν ἐν τῷ θεάτρῳ καθήμενος, ἂν ἴδῃς τινὰ τῶν κάτω παιζόντων προσωπεῖον ἔχοντα βασιλέως, οὐ μακαρίζεις αὐτὸν, οὐδὲ βασιλέα εἶναι νομίζεις, οὐδ' ἂν εὖξαιο γενέσθαι τοιοῦτος·

[00667] ἀλλ' εἰδὼς, ὅτι τῶν ἀγοραίων τίς ἐστὶ, σχοινοστρόφος τυχόν, ἢ χαλκοτύπος, ἢ ἕτερόν τι τοιοῦτον, οὐ μακαρίζεις διὰ τὸ προσωπεῖον καὶ τὴν στολὴν, οὐδ' ἀπὸ τούτων αὐτοῦ κρίνεις τὴν πολιτείαν, ἀλλὰ καταπτύεις αὐτοῦ διὰ τὴν ἄλλην εὐτέλειαν·

[00668] οὕτω δὴ καὶ ἐνταῦθα, καθάπερ ἐν θεάτρῳ, τῷ κόσμῳ καθήμενος καὶ ἐπὶ σκηνῆς παίζοντας βλέπων, ἐπειδὴ ἴδῃς πλουτοῦντας πολλοὺς, μὴ πλουσίους ἀληθῶς εἶναι νόμιζε, ἀλλὰ πλουσίῳ περικεισθαι προσωπεῖα.

[00669] Καθάπερ γὰρ ἐκεῖνος ὁ ἐπὶ τῆς σκηνῆς τὸν βασιλέα καὶ τὸν στρατηγὸν ὑποκρινόμενος, πολλάκις οἰκέτης ὢν τυγχάνει, ἢ τῶν σῦκα καὶ βότρυς πωλούντων ἐπ' ἀγορᾶς·

[00670] οὕτω δὴ καὶ οὗτος ὁ πλούσιος πολλάκις πάντων πενέστερος ὢν τυγχάνει.

[00671] Ἄν γὰρ περιέλης αὐτοῦ τὸ προσωπεῖον, καὶ τὸ συνειδὸς ἀναπτύξης, καὶ εἰς τὴν διάνοιαν εἰσέλθῃς, πολλὴν εὐρήσεις ἀρετῆς ἐκεῖ πενίαν, καὶ πάντων ἀτιμότερον ὄντα τῶν ἀνθρώπων.

[00672] Ὡσπερ γὰρ ἐπὶ τῶν θεάτρων τῆς ἐσπέρας καταλαβούσης, καὶ τῶν συγκαθημένων ἀναχωρησάντων, ἐξελθόντες ἔξω, καὶ τὸ σχῆμα τῆς ὑποκρίσεως ἀποθέμενοι, οἱ βασιλεῖς καὶ στρατηγοὶ πᾶσιν εἶναι δοκοῦντες φαίνονται λοιπὸν ὅπερ εἰσίν·

[00673] οὕτω δὴ καὶ νῦν τοῦ θανάτου παραγενομένου καὶ τοῦ θεάτρου λυθέντος, τὰ τοῦ πλοῦτου προσωπεῖα καὶ τὰ τῆς πενίας ἀποθέμενοι πάντες, ἀπῆλθον ἐκεῖ·

[00674] καὶ ἀπὸ τῶν ἔργων μόνον κρινόμενοι φαίνονται, τίνες μὲν ἀληθῶς πλούσιοι, τίνες δὲ πένητες, καὶ τίνες μὲν ἔντιμοι, τίνες δὲ ἄδοξοι.

[00675] δ'.

[00676] Πολλάκις γοῦν τῶν ἐνταῦθά τις πλουτούντων εὐρέθη πάντων ἐκεῖ πενέστερος ὢν, καθάπερ οὖν καὶ ὁ πλούσιος οὗτος.

[00677] Ἐπειδὴ γὰρ ἡ ἐσπέρα κατέλαβε, τουτέστιν ὁ θάνατος, καὶ ἐκ τοῦ θεάτρου τῆς παρούσης ^[48.987] ζωῆς ἐξῆλθε, καὶ τὸ προσωπεῖον ἀπέθετο, ὥφθη πάντων ἐκεῖ πενέστερος ὢν, καὶ οὕτω πένης, ὡς μὴδὲ σταγόνης ὕδατος εἶναι κύριος, ἀλλ' ὑπὲρ ταύτης προσαιτεῖν, καὶ μὴδ' αὐτῆς ἐπιτυχεῖν τῆς αἰτήσεως.

[00678] Τί ταύτης τῆς πενίας πενέστερον γένοιτ' ἂν;

[00679] Καὶ ἄκουε πῶς·

[00680] ἐπάρας γὰρ τοὺς ὀφθαλμοὺς αὐτοῦ, φησὶ πρὸς τὸν Ἀβραάμ·

[00681] Πάτερ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ ἐπιστάξῃ τῷ στόματί μου.

[00682] Ὅρᾳς πόσον ἐστὶν ἡ θλίψις;

[00683] Πλησίον ὄντα παρέτρεχε, καὶ πόρρω γε ὄντα καλεῖ νῦν·

[00684] ὄν πολλάκις εἰσιῶν τε καὶ ἐξιῶν οὐχ ἑώρα, τοῦτον μακρόθεν ὄντα μετ' ἀκριβείας βλέπει.

[00685] Τίνος δὲ ἔνεκεν αὐτὸν ὀρᾷ;

[00686] Πολλάκις ἴσως εἶπεν ὁ πλούσιος οὗτος·

[00687] τί μοι εὐλαβείας καὶ ἀρετῆς χρεῖα;

[00688] πάντα μοι καθάπερ ἐκ πηγῶν ἐπιρρέει, πολλῆς ἀπολαύω τῆς ἀφθονίας, πολλῆς τῆς εὐημερίας, οὐδὲν ὑπομένω τῶν ἀδοκίμων·

[00689] τίνος ἔνεκα μετέρχομαι ἀρετήν;

[00690] Οὗτος ὁ πένης ἐν δικαιοσύνῃ καὶ εὐσεβείᾳ ζῶν, μυρία πάσχει δεινά.

[00691] Ταῦτα δὴ πολλοὶ καὶ νῦν πολλάκις λέγουσιν.

- [00692] Ἴν' οὖν πρόρρηζα ταῦτα ἀνασπασθῆ τὰ κακὰ δόγματα, δείκνυσιν αὐτῶ, ὅτι καὶ τῆ κακία κόλασις κεῖται, καὶ τιμὴ καὶ στέφανος τοῖς ὑπὲρ τῆς εὐσεβείας πόνοις.
- [00693] Οὐ διὰ τοῦτο δὲ μόνον αὐτὸν εἶδεν, ἀλλ' ἵνα, ὅπερ ἔπαθεν ὁ πέννης, τοῦτο καὶ ὁ πλούσιος πάθῃ νῦν μετὰ μείζονος τῆς ὑπερβολῆς.
- [00694] Καθάπερ γὰρ ἐκεῖνω χαλεπωτέραν ἐποιεῖτο τὴν βάσανον τὸ ἐν τῷ πυλῶνι τοῦ πλουσίου κείσθαι, καὶ ὄρᾶν τὰ ἀλλότρια ἀγαθὰ, οὕτω δὴ καὶ τούτῳ χαλεπωτέραν ἐποιεῖ τὴν τιμωρίαν νῦν τὸ ἐν τῇ γεέννῃ κείσθαι, καὶ ὄρᾶν τὴν τοῦ Λαζάρου τρυφήν, ἵνα μὴ τῇ φύσει τῶν βασάνων μόνον, ἀλλὰ καὶ τῇ παραθέσει τῆς ἐκεῖνου τιμῆς ἀφορητοτέραν ἔχη τὴν κόλασιν.
- [00695] Καὶ καθάπερ τὸν Ἀδὰμ ἐκβάλλον τοῦ παραδείσου, καταντικρὺ τοῦ παραδείσου κατώκισεν ὁ Θεὸς, ἵνα ἡ συνεχῆς ὄψις ἀνανεοῦσα τὸ πάθος, ἀκριβεστέραν αὐτῶ παράσχη τῆς ἐκπτώσεως τῶν ἀγαθῶν τὴν αἴσθησιν·
- [00696] οὕτω δὴ καὶ τοῦτον κατέναντι τοῦ Λαζάρου κατώκισεν, ἵνα ἴδῃ τίνων ἑαυτὸν ἀπεστέρησεν.
- [00697] Ἐπεμψά σοι, φησὶν, εἰς τὸν πυλῶνα τὸν πέννητα Λάζαρον, ἵνα σοι γένηται διδάσκαλος ἀρετῆς, καὶ φιλανθρωπίας ὑπόθεσις·
- [00698] παρείδες τὸ κέρδος, οὐκ ἠθέλησας εἰς δέον χρήσασθαι τῇ τῆς σωτηρίας ἀφορμῇ·
- [00699] χρῆσις λοιπὸν αὐτῶ εἰς μείζονα κολάσεως καὶ τιμωρίας ὑπόθεσιν.
- [00700] Ἀπὸ τούτων μανθάνομεν, ὅτι πάντες οἱ παρ' ἡμῶν ἐπηρεαζόμενοι καὶ ἀδικούμενοι, κατὰ πρόσωπον ἡμῶν στήσονται τότε.
- [00701] Καίτοι οὗτος οὐδὲν ἠδίκητο παρὰ τοῦ πλουσίου·
- [00702] οὐ γὰρ τὰ ἐκεῖνου ἔλαβε χρήματα ὁ πλούσιος, ἀλλὰ τῶν ἑαυτοῦ οὐ μετέδωκεν.
- [00703] Εἰ δὲ τῶν ἑαυτοῦ μὴ μεταδιδούς, κατήγορον ἔχει τὸν οὐκ ἐλεηθέντα, ὁ καὶ τὰ ἀλλότρια ἀρπάσας, ποίας τεύξεται συγγνώμης, πανταχόθεν αὐτὸν περιεστώτων τῶν ἠδικημένων;
- [00704] Οὐ γὰρ μαρτύρων ἐκεῖ χρεια, οὐδὲ κατηγορῶν, οὐδὲ ἀποδείξεων, οὐδὲ τεκμηρίων·
- [00705] ἀλλ' αὐτὰ καθ' ἑαυτὰ τὰ πράγματα, οἷάπερ αὐτὰ κατεσκευάσαμεν, πρὸ τῶν ὀφθαλμῶν φαίνεται τῶν ἡμετέρων.
- [00706] Ἴδου γὰρ, φησὶν, ἄνθρωπος, καὶ τὰ ἔργα αὐτοῦ·
- [00707] καὶ γὰρ καὶ τοῦτο ἀρπαγὴ τὸ μὴ μεταδοῦναι τῶν ὄντων.
- [00708] Καὶ τάχα ὑμῖν θαυμαστὸν εἶναι δοκεῖ τὸ λεγόμενον, ἀλλὰ μὴ θαυμάσητε·
- [00709] μαρτυρίαν γὰρ ὑμῖν ἀπὸ τῶν θείων παρέξομαι Γραφῶν λέγουσαν, ὅτι οὐ τὸ τὰ ἀλλότρια ἀρπάζειν μόνον, ἀλλὰ καὶ τὸ τῶν ἑαυτοῦ
- [00710] [48.988] μὴ μεταδιδόναι ἐτέροις, καὶ τοῦτο ἀρπαγὴ καὶ πλεονεξία καὶ ἀποστέρησις ἔστι.
- [00711] Τίς οὖν ἐστὶν αὕτη;
- [00712] Τοῖς Ἰουδαίοις ἐγκαλῶν ὁ Θεὸς διὰ τοῦ προφήτου, φησὶν·
- [00713] Ἐξήνεγκεν ἡ γῆ τὰ ἐκφόρια αὐτῆς, καὶ οὐκ εἰσηνέγκατε τὰ ἐπιδέκατα·
- [00714] ἀλλ' ἡ ἀρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν.
- [00715] Ἐπειδὴ τὰς προσφορὰς, φησὶ, τὰς εἰωθυίας οὐκ ἐδώκατε, ἠρπάσατε τὰ τοῦ πέννητος.
- [00716] Τοῦτο δὲ λέγει, δεικνύς τοῖς πλουσίοις, ὅτι τὰ τῶν πενήτων ἔχουσι, κἂν πατρῶον διαδέξωνται κληρὸν, κἂν ὀθενδήποτε συλλέξωσι τὰ χρήματα.
- [00717] Καὶ πάλιν ἀλλαχοῦ λέγει·
- [00718] Μὴ ἀποστερήσης τὴν ζωὴν τοῦ πτωχοῦ·
- [00719] ὁ δὲ ἀποστερῶν, τὰ ἀλλότρια ἀποστερεῖ·
- [00720] ἀποστέρησις γὰρ λέγεται, ὅταν τὰ ἀλλότρια λαβόντες κατέχωμεν.
- [00721] Καὶ διὰ τοῦτου τοίνυν παιδευόμεθα, ὅτι ὅταν ἐλεημοσύνην μὴ παράσχωμεν, ἐν ἴσῳ τοῖς ἀποστεροῦσι κολασόμεθα.
- [00722] Δεσποτικά γὰρ ἔστι τὰ χρήματα, ὅθεν ἂν αὐτὰ συλλέξωμεν·
- [00723] κἂν τοῖς δεομένοις αὐτὰ παρέξωμεν, πολλῆς ἐπιτευξόμεθα τῆς ἀφθονίας.
- [00724] Καὶ διὰ τοῦτου σοι πλείονα ἔχειν συνεχώρησεν ὁ Θεός, οὐχ ἵνα εἰς πορνείαν, καὶ μέθην, καὶ ἀδηφαγίαν, καὶ ἱματίων πολυτέλειαν, καὶ τὴν ἄλλην βλακεῖαν ἀναλώσης, ἀλλ' ἵνα τοῖς δεομένοις αὐτὰ διανεῖμης.
- [00725] Καθάπερ γὰρ ὑποδέκτης τις βασιλικά δεξάμενος χρήματα, ἂν ἀφείς οἷς ἂν κελεύηται διανεῖμαι, εἰς οἰκίαν καταναλώσῃ βλακεῖαν, εὐθύνας δίδωσι καὶ προσάπολλυται·

- [00726] οὕτω δὴ καὶ ὁ πλούσιος, ὑποδέκτης τίς ἐστὶ τῶν τοῖς πένησιν ὀφειλομένων χρημάτων διανεμηθῆναι, ἐπιταχθεὶς αὐτὰ διανέμειν τῶν ἑαυτοῦ συνδούλων τοῖς πενομένοις.
- [00727] Ἄν οὖν πλέον τι τῆς χρείας εἰς ἑαυτὸν ἀναλώσῃ τῆς ἀναγκαίας, χαλεπωτάτας ἐκεῖ δώσει τὰς εὐθύνας.
- [00728] Οὐ γὰρ ἐστὶν αὐτοῦ τὰ αὐτοῦ, ἀλλὰ τῶν συνδούλων τῶν ἑαυτοῦ.
- [00729] ε'.
- [00730] Φειδώμεθα τοίνυν αὐτῶν, ὡς ἀλλοτρίων, ἵνα γένηται ἡμέτερα.
- [00731] Πῶς δὲ αὐτῶν φεισόμεθα, ὡς ἀλλοτρίων;
- [00732] Ὅταν μὴ εἰς περιττὰς αὐτὰ ἀναλίσκωμεν χρείας, μηδὲ εἰς ἡμετέρας μόνον, ἀλλὰ ταῖς τῶν πενήτων αὐτὰ συμμερίζωμεν χερσὶ·
- [00733] κὰν εὐπορος ᾖς, πλέον δὲ τι τῆς χρείας ἀναλίσκης, λόγον δώσεις τῶν ἐμπιστευθέντων σοι χρημάτων.
- [00734] Τοῦτο καὶ ἐπὶ τῶν οἰκιῶν γίνεται τῶν μεγάλων.
- [00735] Πολλοὶ γοῦν τὰ ταμεῖα τὰ ἑαυτῶν τοῖς οἰκέταις τοῖς ἑαυτῶν ἐνεπίστευσαν·
- [00736] ἀλλ' ὅμως οἱ πιστευθέντες ἐκεῖνοι φυλάττουσι τὰ δεδομένα, καὶ οὐκ ἀποχρῶνται τοῖς ἐμπιστευθεῖσιν, ἀλλ' οἷς ἀνὸ δεσπότης, καὶ ἡνίκα κελεύσῃ, διανέμουσι.
- [00737] Τοῦτο καὶ σὺ ποιήσον.
- [00738] Καὶ γὰρ ἔλαβες ἐτέρων πλείονα, καὶ ὑπεδέξω, οὐχ ἵνα αὐτὰ ἀναλώσῃς μόνος, ἀλλ' ἵνα καὶ ἐτέροις οἰκονόμος γένη καλός.
- [00739] Ἄξιον δὲ κάκεῖνο ζητῆσαι, τί δήποτε οὐχὶ παρ' ἐτέρω δικαίω τὸν Λάζαρον ὄρα, ἀλλ' ἐν τοῖς κόλποις εἶδε τοῦ Ἀβραάμ.
- [00740] Φιλόξενος ἦν ὁ Ἀβραάμ·
- [00741] ἴν' οὖν καὶ οὗτος ἔλεγχος αὐτῷ γένηται τῆς μισοξενίας, διὰ τοῦτο αὐτὸν μετ' ἐκείνου βλέπει.
- [00742] Ἐκεῖνος γὰρ καὶ τοὺς παριόντας ἐθήρευε, καὶ εἰς τὴν οἰκίαν εἵλκεν εἰσὼ τὴν ἑαυτοῦ·
- [00743] οὗτος δὲ καὶ τὸν ἔσω κείμενον παρεώρα, καὶ θησαυρὸν τοσοῦτον ἔχων καὶ σωτηρίας ὑπόθεσιν, παρέτρεχε καθ' ἐκάστην ἡμέραν, καὶ οὐκ ἐχρήσατο εἰς δέον τῆ τοῦ πένητος προστασία.
- [00744] Ἀλλ' οὐχ ὁ πατριάρχης τοιοῦτος, ἀλλὰ τὸναντίον ἅπαν·
- [00745] πρὸ τῶν θυρῶν καθήμενος ἐσαγήνευε τοὺς παριόντας ^[48.989] ἅπαντας, καὶ καθάπερ τις ἀλιεὺς ἀμφίβληστρον βάλλων εἰς τὴν θάλασσαν ἀνασπᾶ μὲν ἰχθὺν, ἀνασπᾶ δὲ καὶ χρυσίον πολλάκις καὶ μαργαρίτας·
- [00746] οὕτω δὴ καὶ οὗτος, σαγηνεύων ἀνθρώπους, ἠλίευσέ ποτε καὶ ἀγγέλους, καὶ τὸ θαυμαστὸν τοῦτό ἐστιν, ὅτι μὴ εἰδώς.
- [00747] Ὅπερ οὖν καὶ Παῦλος ἐκπληττόμενος παραινεῖ καὶ λέγει·
- [00748] Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε·
- [00749] διὰ γὰρ ταύτης ἔλαθόν τινες ξενίσαντες ἀγγέλους.
- [00750] Καὶ καλῶς εἶπεν, Ἐλαθον.
- [00751] Εἰ γὰρ εἰδώς αὐτοὺς ὑπεδέξατο μετὰ τοσαύτης εὐνοίας, οὐδὲν μέγα καὶ θαυμαστὸν ἐποίησεν·
- [00752] ὁ δὲ πᾶς ἔπαινος, ὅτι ἀγνοῶν τίνες οἱ παριόντες ἦσαν, καὶ ἀνθρώπους αὐτοὺς εἶναι νομίζων ἀπλῶς ὀδίτας, μετὰ τοσαύτης αὐτοὺς ἔνδον ἐκάλεσε τῆς προθυμίας.
- [00753] Καὶ σὺ τοίνυν, ἂν μὲν τινα περιφανῆ καὶ λαμπρὸν ὑποδεξάμενος, πολλὴν ἐπιδείξῃ τὴν προθυμίαν, θαυμαστὸν οὐδὲν εἰργάσω·
- [00754] ἢ γὰρ ἀρετὴ τοῦ ξενισθέντος καὶ τὸν μισόξενον καταναγκάζει πολλάκις πᾶσαν εὐνοίαν ἐπιδείξασθαι·
- [00755] τὸ δὲ μέγιστον καὶ θαυμαστὸν, ὅταν καὶ τοὺς τυχόντας, καὶ τοὺς ἀπερόμιμμένους, καὶ τοὺς εὐτελεῖς μετὰ πολλῆς δεχώμεθα τῆς εὐνοίας.
- [00756] Διὰ τοῦτο καὶ ὁ Χριστὸς τοὺς ποιούντας οὕτως ὑποδεχόμενος ἔλεγεν·
- [00757] Ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
- [00758] Καὶ πάλιν·
- [00759] Οὕτως οὐκ ἐστὶ θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.

- [00760] Καὶ πάλιν·
- [00761] Ὅς ἐὰν σκανδαλίση ἓνα τῶν μικρῶν τούτων, συμφέρεῖ αὐτῷ, ἵνα κρεμασθῆ μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ, καὶ ῥιφή ἐν τῇ θαλάσῃ.
- [00762] Καὶ πανταχοῦ πολὺς τῷ Χριστῷ τῶν μικρῶν καὶ ἐλαχίστων ὁ λόγος.
- [00763] Ὅπερ οὖν καὶ ὁ Ἀβραάμ εἰδὼς, οὐκ ἐξήταξε τοὺς παριόντας τίνες εἶεν, καὶ πόθεν, καθάπερ ἡμεῖς νῦν·
- [00764] ἀλλ' ἀπλῶς τοὺς παριόντας ὑπεδέχετο πάντας.
- [00765] Τὸν γὰρ φιλοφροσύνῃν ἐπιδεικνύμενον οὐκ εὐθύνας ἀπαιτεῖν δεῖ βίου, ἀλλὰ μόνον τὴν πενίαν διορθοῦν, καὶ τὴν χρεῖαν πληροῦν.
- [00766] Μίαν ἔχει συνηγορίαν ὁ πένης, τὴν ἔνδειαν καὶ τὸ καθεστάναι ἐν χρεῖᾳ·
- [00767] μηδὲν αὐτὸν λοιπὸν ἀπαιτεῖ πλέον, ἀλλὰ κἂν ἀπάντων ἢ πονηρότατος καὶ τῆς ἀναγκαίας ἀπορῆ τροφῆς, λύωμεν αὐτοῦ τὸν λιμόν.
- [00768] Οὕτω καὶ ὁ Χριστὸς ἐκέλευσε ποιεῖν, λέγων·
- [00769] Γίνεσθε ὅμοιοι τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
- [00770] Λιμὴν ἔστι τῶν ἐν ἀνάγκῃ ὁ ἐλεήμων·
- [00771] ὁ δὲ λιμὴν τοὺς ναυαγίῳ περιπεσόντας ἀπαντας ὑποδέχεται, καὶ λύει τῶν κινδύνων·
- [00772] κἂν πονηροὶ, κἂν χρηστοὶ, κἂν ὅτιοι ὧσιν οἱ κινδυνεύοντες, εἴσω τῶν οἰκείων αὐτοὺς παραπέμπει κόλπων.
- [00773] Καὶ σὺ τοίνυν, ὄρων ἐπὶ τῆς γῆς τῷ τῆς πενίας ναυαγίῳ περιπεσόντα τὸν ἄνθρωπον, μὴ δικάζε, μηδὲ εὐθύνας ἀπαιτεῖ, ἀλλὰ λύσον τὴν συμφορὰν.
- [00774] Τί σαυτῷ παρέχεις πράγματα;
- [00775] Ἀπήλλαξέ σε περιεργείας ἀπάσης καὶ πολυπραγμοσύνης ὁ Θεός.
- [00776] Πόσα ἔμελλον πολλοὶ λέγειν καὶ δυσχεραίνειν, εἰ προσέταξεν ὁ Θεὸς τὸν βίον μετὰ ἀκριβείας ἐξετάζειν, τὴν ἀναστροφὴν, τὰ πεπραγμένα ἐκάστῳ περιεργάζεσθαι πρότερον, καὶ τότε ἐλεεῖν;
- [00777] Νυνὶ δὲ πάσης τοιαύτης ἀπηλλάγμεθα δυσκολίας.
- [00778] Τί οὖν περιττὰς ἐπισπώμεθα φροντίδας;
- [00779] Ἐτερόν ἔστι δικαστῆς, ἕτερον ἐλεήμων.
- [00780] Ἐλεημοσύνη διὰ τοῦτο λέγεται, ὅτι καὶ [48.990] τοῖς ἀναξίοις διδόμεν.
- [00781] Τοῦτο καὶ Παῦλος παραινεῖ ποιεῖν, λέγων, Ὑμεῖς δὲ τὸ καλὸν ποιοῦντες μὴ ἐκκακῆτε, πρὸς πάντας μὲν, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.
- [00782] Ἄν τοὺς ἀναξίους περιεργαζώμεθα καὶ πολυπραγμονῶμεν, οὐδὲ ἄξιοι ποτε ῥαδίως ἐμπεσοῦνται ἡμῖν·
- [00783] ἂν δὲ καὶ τοῖς ἀναξίοις παρέχωμεν, πάντως καὶ οἱ ἄξιοι καὶ οἱ πάντων ἐκείνων ἀντάξιοι εἰς τὰς ἡμετέρας ἤξουσι χεῖρας·
- [00784] ὥσπερ οὖν καὶ ἐπὶ τοῦ μακαρίου γέγονεν Ἀβραάμ, ὃς οὐ περιεργαζόμενος, οὐδὲ πολυπραγμονῶν τοὺς παριόντας, ἐδυνήθη καὶ ἀγγέλους ὑποδέξασθαι ποτε.
- [00785] Τοῦτον καὶ ἡμεῖς ζηλώσωμεν, καὶ μετ' αὐτοῦ τὸν ἔγγονον τὸν ἐκείνου τὸν Ἰώβ.
- [00786] Καὶ γὰρ καὶ οὗτος τὴν τοῦ προγόνου μεγαλοψυχίαν μετὰ πάσης ἐμμήσατο τῆς ἀκριβείας, καὶ διὰ τοῦτο ἔλεγεν·
- [00787] Ἡ θύρα μου παντὶ ἐλθόντι ἀνέφκτο·
- [00788] οὐχὶ τῷ δεῖνι μὲν ἀνέφκτο, ἐτέρῳ δὲ ἀπεκέκλειστο, ἀλλὰ πᾶσιν ἀπλῶς ἀνεῖτο.
- [00789] Ἄ·
- [00790] Οὕτω καὶ ἡμεῖς ποιῶμεν, παρακαλῶ, μηδὲν ἀκριβολογούμενοι πέρα τοῦ δέοντος.
- [00791] Ἀξία γὰρ τοῦ πένητος ἢ χρεῖα μόνον ἐστί·
- [00792] κἂν ὅστιοι μετὰ ταύτης ἔλθῃ πρὸς ἡμᾶς ποτε, μηδὲν περιεργαζώμεθα πλέον οὐ γὰρ τῷ τρόπῳ παρέχομεν, ἀλλὰ τῷ ἀνθρώπῳ·
- [00793] οὐδὲ διὰ τὴν ἀρετὴν αὐτὸν, ἀλλὰ διὰ τὴν συμφορὰν ἐλεῶμεν, ἵνα καὶ αὐτοὶ παρὰ τοῦ Δεσπότη τοῦ πολὺν ἔλεον ἐπισπασώμεθα, ἵνα καὶ αὐτοὶ, ἀνάξιοι ὄντες, φιλανθρωπίας ἐπιτύχωμεν.
- [00794] Εἰ γὰρ μέλλοιμεν τὴν ἀξίαν ἐπιζητεῖν ἐπὶ τῶν συνδούλων τῶν ἡμετέρων, καὶ ἀκριβολογεῖσθαι, τοῦτο καὶ ὁ Θεὸς ἐφ' ἡμῶν ἐργάζεται

- [00795] και ζητούντες τούς όμοδούλους απαιτήσαι εϋθύνας, αυτοί τής άνωθεν εκπεσούμεθα φιλανθρωπίας·
- [00796] Εν ω γάρ κρίματι κρίνετε, κριθήσεσθε, φησίν.
- [00797] Αλλ' επί τήν υπόθεσιν πάλιν τόν λόγον επαναγάγωμεν.
- [00798] Ιδών τοίνυν αυτόν εν τοις κόλποις του Άβραάμ, φησί·
- [00799] Πάτερ Αβραάμ, έλέησόν με, και πέμψον Λάζαρον.
- [00800] Τίνος ένεκεν ούχι προς τόν Λάζαρον τόν λόγον απέτεινεν;
- [00801] Έμοι δοκεϊ ότι ησχύνθη και ηρυθρίασε, και εκ τών κατ' αυτόν πραγμάτων ένόμιζεν αυτόν μνησικακήσειν πάντως.
- [00802] Εί γάρ έγώ, φησί, τοσαύτης απολαύων ευπορίας, και μηδέν ηδικημένος, εν τοσοούτοις όντα κακοις υπερεϊδον τόν άνθρωπον, και ουδέ ψυχίων μετέδωκα, πολλώ μάλλον αυτός ό ούτως υπεροφθεις ουκ επινεύσει τη χάριτι.
- [00803] Ταυτα ούχι του Λαζάρου κατηγορούντες λέγομεν·
- [00804] ου γάρ δη ούτως εκείνος διέκειτο, μη γένοιτο·
- [00805] άλλ' ότι ούτος ταυτα δεδουκώς, ουκ εκάλεσεν εκείνον, αλλά τόν Αβραάμ εφώνησεν, όν άγνοεϊν ώετο τά γεγενημένα·
- [00806] και τόν δάκτυλον επεζήτησεν εκείνον, όν ταϊς γλώσσαις τών κυνών αφήκε περιλειχθῆναι πολλάκις.
- [00807] Τί ούν εκείνος;
- [00808] Τέκνον, απέλαβες τά αγαθά σου εν τη ζωῃ σου.
- [00809] Όρα φιλοσοφίαν, όρα φιλοστοργίαν δικαίου.
- [00810] Ουκ ειπεν·
- [00811] Απάνθρωπε και ώμε και παμπόνηρε, τοσαυτα κακά διαθεις τόν άνθρωπον, φιλανθρωπίας μέμνησαι νυν και έλεου και συγγνώμης;
- [00812] ουκ έρυθριάς, ουδέ αισχύνης;
- [00813] Αλλά τί;
- [00814] Τέκνον, φησίν, απέλαβες τά αγαθά σου.
- [00815] Ψυχῆν γάρ κεκακωμένην μη προσταράξης, φησίν.
- [00816] Αρκεϊ τά τῆς τιμωρίας αυτώ·
- [00817] μη προσεπεμβαίνωμεν αυτου ταϊς συμφοραϊς.
- [00818] Άλλως δε, και ίνα μη νομίση, ότι μνησικακών υπέρ τών παρελθόντων εκάλυσεν απελθειν τόν Λάζαρον, [48.991] τέκνον αυτόν καλεϊ, μονονούχ υπέρ εαυτου δια τῆς προσηγορίας απολογούμενος.
- [00819] Ου κύριός ειμι, σοι, φησί, μεταδίδωμι·
- [00820] τó δε έντεϋθεν απελθειν εκει ουκ εστιν ήμέτερον λοιπόν.
- [00821] Απέλαβες τά αγαθά σου.
- [00822] Και δια τί ουκ ειπεν, έλαβες, αλλά, απέλαβες;
- [00823] Πολύ πέλαγος έντεϋθεν ήμϊν νοημάτων όρω ανοιγόμενον.
- [00824] Διό δη πάντα τά ειρημένα μετα ακριβείας φυλάξαντες, τά τε νυν, τά τε πρώην λεχθέντα, μετα ασφαλείας άπάσης αποθώμεθα, και προς τήν τών μελλόντων ήθηήσεσθαι ακρόασιν εκ τών ειρημένων επιτηδειότερους εαυτους κατασκευάσατε·
- [00825] και ει μεν δυνατόν ήμϊν γένοιτο, πάντα μοι μνημονεύετε·
- [00826] ει δε μη δύνασθε πάντα, αντί πάντων εκείνο, παρακαλώ, [48.992] μέμνησθε διηνεκώς, ότι τó μη μεταδίδομαι πένησιν εκ τών οικείων χρημάτων, άρπαγή πενήτων εστι και αποστέρησις τῆς εκείνων ζωῆς·
- [00827] και ου τά ήμέτερα, αλλά τά εκείνων κατέχομεν.
- [00828] Αν γάρ ούτως ώμεν διακείμενοι, πάντως προησόμεθα τά χρήματα, και πεινώντα θρέψαντες τόν Χριστόν ένταυθα, και πολλήν εκει τήν έμπορίαν αποθέμενοι, δυνησόμεθα τών μελλόντων επιτυχεϊν αγαθών, χάριτι και φιλανθρωπία του Κυριου ήμϊν Ιησου Χριστου, μεθ' ου τω Πατρι, άμα τω άγιω Πνεύματι δόξα, τιμή, κράτος, νυν και άει, και εις τούς αιώνας τών αιώνων.

[00829] Ἀμήν.

[00830] Εἰς τὸν Λάζαρον λόγος τρίτος, καὶ τίνος ἔνεκεν οὐκ εἶπεν, Ἐλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, ἀλλ', Ἀπέλαβες·

[00831] καὶ διὰ τί οἱ μὲν δίκαιοι κινδύνοις πολλάκις περιπίπτουσιν, οἱ δὲ ἁμαρτωλοὶ τούτους διαφεύγουσιν.

[00832] α'.

[00833] Οὐ τὰ τυχόντα ἡμᾶς ὤνησεν ἢ κατὰ τὸν Λάζαρον παραβολή, καὶ πλουσίους καὶ πένητας, τοὺς μὲν εὐκόλως φέρειν τὴν πενίαν παιδεύσασα, τοὺς δὲ οὐκ ἀφείσα μέγα φρονεῖν ἐπὶ τῷ πλούτῳ, ἀλλὰ δι' αὐτῶν τῶν ἔργων διδάξασα, ὅτι πάντων ἐλεεινότερος ὁ τρυφῆ συζῶν, καὶ μηδενὶ τῶν ὄντων μεταδιδούς.

[00834] Φέρε οὖν καὶ σήμερον τῆς αὐτῆς πάλιν ἀψώμεθα ὑποθέσεως·

[00835] ἐπεὶ καὶ οἱ τὰ μέταλλα ἐργαζόμενοι, ἔνθα ἂν ἴδωσι πολλὰς τοῦ χρυσοῦ τὰς ἴνας, ἐκεῖ διασκάπτουσι πάλιν, καὶ οὐκ ἀφίστανται πρότερον, ἕως ἂν ἅπαν τὸ φαινόμενον ἐξαντλήσωσιν.

[00836] Ἐπανίωμεν τοίνυν, ἔνθα πρόωγν κατελίπομεν τὸν λόγον ἵνα ἐκεῖθεν αὐτὸν ἀνελώμεθα.

[00837] Ἐνῆν μὲν γὰρ καὶ ἐν ἡμέρᾳ μιᾷ πᾶσαν ὑμῖν ταύτην ἐξαπλώσαι τὴν παραβολήν·

[00838] ἀλλ' οὐχ ὅπως πολλὰ εἰπόντες ἀπέλωμεν, τοῦτο ἐσπουδάκαμεν, ἀλλ' ὅπως μετὰ ἀκριβείας τὰ λεχθέντα δεξάμενοι καὶ κατασχόντες, λάβοιτέ τινα ἀπὸ τῆς φυλακῆς ταύτης αἰσθησιν ὠφελείας πνευματικῆς.

[00839] Καὶ γὰρ μήτηρ φιλόστοργος μέλλουσα ἐπὶ στερεᾶν τὸ γαλακτοτροφούμενον παιδίον ἄγειν τροφήν, ἂν μὲν ἀθρόον ἐγχείῃ τῷ στόματι τὸν ἄκρατον, οὐδὲν ὀνήνησιν, ἀποβλύζοντος τοῦ παιδίου τὸ διδόμενον, καὶ διαβρέχοντος περὶ τῷ στήθει τὸν χιτωνίσκον·

[00840] ἂν δὲ ἡρέμα καὶ κατὰ μικρὸν ἐγχείῃ, παραπέμπει τὸ δοθὲν ἀλύπως.

[00841] Ἴν' οὖν καὶ ὑμεῖς τὸ δοθὲν μὴ ἀποβλύσητε, οὐκ ἀθρόον ὑμῖν ἐπεκλίναμεν τὸ τῆς διδασκαλίας ποτήριον, ἀλλ' εἰς πολλὰς ὑμῖν αὐτὸ κατεκερματίσαμεν ἡμέρας, ἐν ταῖς μεταξὺ ταύταις ἡμέραις διαναπαύεσθαι παρασχόντες ὑμῖν ἐκ τοῦ τῆς ἀκροάσεως πόνου, ἵνα καὶ τὰ καταβληθέντα παγῆ μετὰ ἀσφαλείας ἐν τῇ διανοίᾳ τῆς ὑμετέρας ἀγάπης, καὶ τὰ ῥηθήσεσθαι μέλλοντα ἀνεμῆνη καὶ ἀκμαζούση δέξησθε ψυχῇ.

[00842] Διὰ τοῦτο καὶ τὴν ὑπόθεσιν τῶν μελλόντων ῥηθήσεσθαι πολλάκις ὑμῖν προλέγομεν πρὸ πολλῶν ἡμερῶν, ἵνα ἐν ταῖς μεταξὺ ταύταις ἡμέραις τὸ βιβλίον λαβόντες, καὶ τὴν περικοπὴν ἅπασαν ἐπιόντες, καὶ καταμαθόντες τί μὲν εἰρηται, τί δὲ ὑπολείπεται, εὐμαθεστέραν ὑμῶν ποιήσητε τὴν διάνοιαν πρὸς τὴν ἀκρόασιν τῶν μετὰ ταῦτα ῥηθησομένων.

[00843] Καὶ τοῦτο αἰεὶ παρακαλῶ, καὶ παρακαλῶν οὐ παύσομαι, ἵνα μὴ μόνον ἐνταῦθα τοῖς λεγομένοις ^[48.992] προσέχητε, ἀλλὰ καὶ οἴκοι γινόμενοι, τῇ τῶν θείων Γραφῶν ἀναγνώσει συνεχῶς ἐνδιατρίβητε.

[00844] Τοῦτο καὶ τοῖς ἰδίᾳ συγγινομένοις ἡμῖν οὐ διέλιπον αἰεὶ παρεγγυῶν.

[00845] Μὴ γὰρ μοι λεγέτω τις τὰ ψυχρὰ ῥήματα ἐκεῖνα, καὶ πολλῆς καταγνώσεως ἄξια, ὅτι Δικαστηρίῳ προσήλωμαι, τὰ τῆς πόλεως πράττω πράγματα, τέχνην μετέρομαι, γυναῖκα ἔχω, παιδιά τρέφω, οἰκίας προϊσταμαι, ἀνὴρ εἰμι βιωτικός·

[00846] οὐκ ἔστιν ἐμὸν Γραφὰς ἀναγινώσκειν, ἀλλ' ἐκεῖνων τῶν ἀποταξαμένων, τῶν τὰς κορυφὰς τῶν ὀρέων κατελιφῶτων, τῶν τοῦτον τὸν βίον ἐχόντων διηνεκῶς.

[00847] Τί λέγεις, ἄνθρωπε;

[00848] οὐκ ἔστι σὸν ἔργον Γραφαῖς προσέχειν, ἐπειδὴ μυρίαὶς περιέλικη φροντίσι;

[00849] Σὸν μὲν οὖν μᾶλλον ἔστιν, ἢ ἐκεῖνων.

[00850] Οὐ γὰρ οὕτως ἐκεῖνοι χρήζουσι τῆς ἀπὸ τῶν θείων Γραφῶν βοηθείας, ὡς οἱ ἐν μέσῳ στρεφόμενοι πραγμάτων πολλῶν.

[00851] Οἱ μὲν γὰρ μοναχοὶ τῆς ἀγορᾶς καὶ τῶν ἐκ τῆς ἀγορᾶς ἀπαλλαγέντες θορύβων, καὶ τὰς καλύβας ἐν ἐρημίᾳ πηξάμενοι, καὶ πρὸς οὐδένα κοινὸν οὐδὲν ἔχοντες, ἀλλ' ἐμφιλοσοφούντες μετὰ ἀδείας τῆ τῆς ἡσυχίας ἐκείνης γαλήνη, καθάπερ ἐν λιμένι καθημένοι, πολλῆς τῆς ἀσφαλείας ἀπολαύουσιν·

[00852] ἡμεῖς δὲ οἱ καθάπερ ἐν μέσῳ πελάγει σαλεύοντες, καὶ μυρίων ἁμαρτημάτων ἀνάγκας ἔχοντες, συνεχοῦς καὶ διηνεκοῦς αἰεὶ δεόμεθα τῆς ἀπὸ τῶν Γραφῶν παρακλήσεως.

[00853] Ἐκεῖνοι πόρῳ τῆς μάχης κάθηνται, διόπερ οὐδὲ πολλὰ δέχονται τραύματα·

[00854] σὺ δὲ διηνεκῶς ἐπὶ τῆς παρατάξεως ἔστηκας, καὶ συνεχεῖς δέχη τὰς πληγὰς·

[00855] διὸ καὶ πλειόνων σοι δεῖ τῶν φαρμάκων.

[00856] Καὶ γὰρ καὶ γυνὴ παροξύνει, καὶ υἱὸς λυπεῖ, καὶ οἰκέτης εἰς ὀργὴν ἐμβάλλει, καὶ ἐχθρὸς ἐπιβουλεύει, καὶ φίλος βασκαίνει, καὶ γείτων ἐπηρεάζει, καὶ συστρατιώτης ὑποσκελίζει, πολλάκις καὶ δικαστὴς ἀπειλεῖ, καὶ πενία λυπεῖ, καὶ ἀποβολὴ τῶν οἰκείων πένθος ἐργάζεται, καὶ εὐημερία φυσᾶ, καὶ δυσπραγία συστέλλει, καὶ πολλαὶ μὲν ὀργῆς, πολλαὶ δὲ φροντίδων, πολλαὶ δὲ ἀθυμίας καὶ λύπης, πολλαὶ δὲ κενοδοξίας καὶ ἀπονοίας ἀφορμαὶ καὶ ἀνάγκαι πάντοθεν ἡμᾶς περιστοιχίζονται, καὶ μυρία πανταχόθεν τὰ βέλη φέρεται·

[00857] διὸ τῆς ἀπὸ τῶν Γραφῶν πανοπλίας χρεῖα διηνεκῶς.

[00858] Ἐπίγνωθι γὰρ, φησὶν, ὅτι ἐν μέσῳ παγίδων διαβαίνεις, καὶ ἐπὶ ἐπάλλεων πόλεως περιπατεῖς.

- [00859] Καὶ γὰρ αἱ τῆς σαρκὸς ἐπιθυμίαι χαλεπώτερον τῶν ἐν μέσῳ στρεφόμενων [48.993] κατεξανίστανται·
- [00860] καὶ γὰρ καὶ ὄψις εὐπρεπῆς, καὶ σῶμα λαμπρὸν διὰ τῶν ὀφθαλμῶν ἔβαλε, καὶ ῥῆμα αἰσχρὸν διὰ τῆς ἀκοῆς εἰσελθὼν ἐθορύβησεν ἡμῶν τὸν λογισμὸν·
- [00861] πολλάκις δὲ καὶ μέλος κατακεκλασμένον τὸ τῆς ψυχῆς εὐτονον κατεμάλαξε.
- [00862] Καὶ τί λέγω ταῦτα;
- [00863] Τὸ γὰρ πάντων τούτων εὐτελέστατον εἶναι πολλάκις δοκοῦν, μύρων ὁσμὴ προσπεσοῦσά ποθεν παρὰ γυναικῶν ἐταιριζομένων ἐν τῇ παρόδῳ, λαβούσα ἀπῆλθεν αἰχμάλωτον ἀπὸ ψιλῆς τῆς συντυχίας.
- [00864] β΄.
- [00865] Καὶ πολλὰ τοιαῦτά ἐστι τὰ πολιορκοῦντα τὴν ἡμετέραν ψυχὴν·
- [00866] καὶ δεῖ τῶν θεῶν φαρμάκων ἡμῖν, ἵνα καὶ τὰ γινόμενα ἔλικη θεραπεύωμεν, καὶ τὰ μηδέπω μὲν γινόμενα, μέλλοντα δὲ γίνεσθαι, προαναστέλλωμεν, πόρρωθεν τοῦ διαβόλου τὰ βέλη κατασβεννύντες καὶ ἀποκρουόμενοι διὰ τῆς συνεχοῦς τῶν θεῶν Γραφῶν ἀναγνώσεως.
- [00867] Οὐ γὰρ ἔστιν, οὐκ ἔστι τινὰ σωθῆναι μὴ συνεχῶς ἀναγνώσεως ἀπολαύοντα πνευματικῆς·
- [00868] ἀλλ' ὄντως ἀγαπητὸν, εἰ καὶ διηνεκοῦς ταύτης ἀπολαύοντες τῆς θεραπείας, δυνηθῆμεν σωθῆναι ποτε.
- [00869] Ὅταν δὲ καθ' ἑκάστην μὲν πληττώμεθα τὴν ἡμέραν, ἰατρείας δὲ μηδεμιᾶς ἀπολαύωμεν, ποία σωτηρίας ἐλπίς;
- [00870] Οὐχ ὄρας τοὺς χαλκοτύπους, τοὺς χρυσοχοῦς, τοὺς ἀργυροκόπους, τοὺς ἠντιναοῦν μετιόντας τέχνην, ἅπαντα τὰ τῆς τέχνης ἔχοντας ἀπηρτισμένα τὰ ἐργαλεῖα, κἂν λιμὸς ἀναγκάζῃ, κἂν πενία θλίβῃ, πάντα αἰρουμένους ὑπομῆναι μᾶλλον, ἢ τῶν τῆς τέχνης ὀργάνων ἀποδόσθαι τι, καὶ διατραφήναι;
- [00871] Πολλοὶ γοῦν πολλάκις δανείσασθαι μᾶλλον εἴλοντο, καὶ διαθρέψαι καὶ τὴν οἰκίαν καὶ τὰ παιδιά, ἢ τῶν τῆς τέχνης ἐργαλείων κἂν τὸ μικρότατον ἀποδόσθαι·
- [00872] καὶ μάλα γε εἰκότως, ἴσασι γὰρ ὅτι, πραθέντων ἐκείνων, ἄχρηστα τὰ τῆς τέχνης αὐτοῖς ἅπαντα, καὶ ἡ τῆς εὐπορίας ὑπόθεσις ἀνήρηται πᾶσα.
- [00873] Ἐκείνων μὲν γὰρ μενόντων, δυνατὸν τὰ γινόμενα δανείσματα χρόνῳ ποτὲ διαλύσασθαι τῇ τέχνῃ συνεχῶς χρωμένους·
- [00874] εἰ δὲ φθάσαντες ἐτέροις αὐτὰ ἀπόδοιτο, οὐδεμίαν οὐκέτι παραμυθίαν τῇ πενίᾳ καὶ τῷ λιμῷ ποθεν ἐπινοῆσαι δυνησονται.
- [00875] Οὕτως οὖν καὶ ἡμᾶς διακεῖσθαι χρῆ.
- [00876] Καθάπερ γὰρ ἐκείνοις ἐργαλεῖα τῆς τέχνης ἐστὶ σφῦρα καὶ ἄκμων καὶ πυράγρα·
- [00877] οὕτω δὲ καὶ ἡμῖν ἐργαλεῖα τῆς τέχνης ἐστὶν ἀποστολικά καὶ προφητικά βιβλία, καὶ πᾶσα Γραφή θεόπνευστος καὶ ὠφέλιμος.
- [00878] Καὶ καθάπερ ἐκείνοι δι' ἐκείνων τὰ σκευὴ πάντα, ἅπερ ἂν λάβωσι, διαπλάττουσιν·
- [00879] οὕτω δὲ καὶ ἡμεῖς διὰ τούτων τὴν ψυχὴν τὴν ἡμετέραν χαλκεύομεν, καὶ διεστραμμένην διορθοῦμεν, καὶ παλαιωθεῖσαν ἀνακαινίζομεν.
- [00880] Κάκεῖνοι μὲν μέχρι τῶν σχημάτων τὴν ἑαυτῶν ἐπιδείκνυνται τέχνην·
- [00881] οὐ γὰρ δὴ τὴν ὕλην τῶν σκευῶν μεταβαλεῖν δύναιντ' ἂν, οὐδὲ τὸν ἄργυρον ποιῆσαι χρυσόν, ἀλλὰ τοὺς τύπους αὐτῶν μεταρρυθμίζουσι μόνον·
- [00882] σὺ δὲ οὐχ οὕτως, ἀλλ' ἔχεις τι πλέον ἐκείνων, καὶ ξύλινον σκεῦος λαβὼν δυνήσῃ ποτὲ χρυσοῦν ποιῆσαι.
- [00883] Καὶ τούτου μάρτυς ὁ Παῦλος, οὕτω λέγων·
- [00884] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα.
- [00885] Ἐάν τις οὖν ἐκκαθάρῃ ἑαυτὸν ἐκ τούτων, ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον, καὶ εὐχρηστον τῷ δεσπότῃ εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
- [00886] Μὴ τοίνυν ἀμελῶμεν τῆς κτήσεως τῶν [48.994] βιβλίων, ἵνα μὴ περὶ τὰ καίρια δεξώμεθα τὴν πληγὴν, μηδὲ χρυσίον κατορύττωμεν, ἀλλὰ βιβλία θησαυρίζωμεν ἑαυτοῖς πνευματικά.
- [00887] Τὸ μὲν γὰρ χρυσίον, ὅταν γένηται πλέον, τότε μάλιστα ἐπιβουλεύει τοῖς κεκτημένοις·
- [00888] τὰ δὲ βιβλία ἀποκείμενα πολλὴν παρέχει τοῖς ἔχουσι τὴν ὠφέλειαν.
- [00889] Ὅσπερ γὰρ ἔνθα ἂν ἡ ἀποκείμενα ὄπλα βασιλικά, κἂν μηδεὶς ἢ ὁ κεχρημένος, πολλὴν παρέχει τοῖς ἔνδον οἰκοῦσι τὴν φυλακὴν, οὔτε ληστῶν, οὔτε τοιχωρῶν, οὔτε ἄλλου τινὸς τῶν κακουργούντων τολμώντος ἐπιβῆναι τῆς οἰκίας·
- [00890] οὕτως ἔνθα ἂν ἡ βιβλία πνευματικά, πᾶσα ἐκεῖθεν ἐλαύνεται ἐνέργεια διαβολικῆ, καὶ πολλὴ τοῖς ἐνοικοῦσιν ἀρετῆς παράκλησις γίνεται.
- [00891] Καὶ αὐτὴ γὰρ καθ' ἑαυτὴν τῶν βιβλίων ἢ ὄψις ὀκνηροτέρους ἡμᾶς πρὸς τὴν ἁμαρτίαν ἐργάζεται.
- [00892] Κἂν τε γὰρ τολμήσωμέν τι τῶν ἀπηγορευμένων, καὶ ἀκαθάρτους ἑαυτοὺς ἐργασώμεθα, ἐπανιόντες οἴκαδε, καὶ τὰ βιβλία ὀρώντες, μᾶλλον

ἡμῶν καταδικάζομεν τὸ συνειδὸς, καὶ πρὸς τὸ τοῖς αὐτοῖς περιπεσεῖν ὀκνηρότεροι γινόμεθα·

[00893] ἂν τε πάλιν ἐν ἀγιοσύνη διατελώμεν, πλείονα ἐκεῖθεν λαμβάνομεν τὴν ὠφέλειαν.

[00894] Ἄμα γὰρ ἤψατό τις Εὐαγγελίου, καὶ μετερρῦθμισεν ἑαυτοῦ τὴν διάνοιαν εὐθέως, καὶ τῶν βιωτικῶν ἀπέστησε καὶ ἀπὸ τῆς ὄψεως μόνης αὐτῆς.

[00895] Εἰ δὲ καὶ ἀνάγνωσις προσγένοιτο ἀκριβῆς, καθάπερ ἐν ἱεροῖς ἀδύτοις ἡ ψυχὴ τελουμένη, οὕτως ἐκκαθαίρεται καὶ βελτίων γίνεται, τοῦ Θεοῦ ὀμιλοῦντος αὐτῇ διὰ τῶν γραμμάτων ἐκείνων.

[00896] Τί οὖν, ἂν μὴ εἰδῶμεν τὰ ἐγκείμενα;

[00897] φησί, Μάλιστα μὲν κἂν μὴ εἰδῆς τὰ ἐγκείμενα, ἀπ' αὐτῆς τῆς ἀναγνώσεως πολὺς ὁ ἁγιασμός γίνεται.

[00898] Ἄλλως δὲ, ἀδύνατον πάντα ἐπ' ἴσης ἀγνοεῖν·

[00899] διὰ γὰρ τοῦτο ἡ τοῦ Πνεύματος ὠκονόμησε χάρις τελώνας καὶ ἀλιέας καὶ σκηνοποιούς καὶ ποιμένας καὶ αἰπόλους καὶ ιδιώτας καὶ ἀγραμμάτους ταῦτα συνθεῖναι τὰ βιβλία, ἵνα μηδεὶς τῶν ἰδιωτῶν εἰς ταύτην ἔχη καταφεύγειν τὴν πρόφασιν, ἵνα πᾶσιν εὐσύνοπτα ἢ τὰ λεγόμενα, ἵνα καὶ ὁ χειροτέχνης, καὶ οἰκέτης, καὶ ἡ χήρα γυνή, καὶ ὁ πάντων ἀνθρώπων ἀμαθέστατος, κερδάνῃ τε καὶ ὠφελῆθῃ παρὰ τῆς ἀκροάσεως.

[00900] Οὐ γὰρ πρὸς κενοδοξίαν, καθάπερ οἱ ἔξωθεν, ἀλλὰ πρὸς τὴν σωτηρίαν τῶν ἀκουόντων ταῦτα πάντα συνέθηκαν οἱ παρὰ τὴν ἀρχὴν καταξιοθέντες τῆς τοῦ Πνεύματος χάριτος.

[00901] γ'.

[00902] Οἱ μὲν γὰρ ἔξωθεν φιλόσοφοι καὶ ῥήτορες καὶ συγγραφεῖς οὐ τὸ κοινῇ συμφέρον ζητοῦντες, ἀλλ' ὅπως αὐτοὶ θαυμασθεῖεν μόνον σκοποῦντες, εἴ τι καὶ χρήσιμον εἶπον, καὶ τοῦτο, καθάπερ ἐν ζόφῳ τινὶ, τῇ συνήθει ἀσαφείᾳ κατέκρυψαν.

[00903] Οἱ δὲ ἀπόστολοι καὶ οἱ προφῆται τὸναντίον ἅπαν ἐποίησαν·

[00904] σαφῆ γὰρ καὶ δῆλα τὰ παρ' ἑαυτῶν κατέστησαν ἅπασιν, ἅτε κοινοὶ τῆς οἰκουμένης ὄντες διδάσκαλοι, ἵνα ἕκαστος καὶ δι' ἑαυτοῦ μανθάνειν δύνηται ἐκ τῆς ἀναγνώσεως μόνης τὰ λεγόμενα.

[00905] Καὶ τοῦτο προαναφώνων ὁ προφήτης ἔλεγεν·

[00906] Ἔσονται πάντες διδακτοὶ Θεοῦ·

[00907] καὶ ^[48.995] οὐ μὴ εἴπη ἕκαστος τῷ πλησίον αὐτοῦ, Γνωθὶ τὸν Κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.

[00908] Καὶ ὁ Παῦλος φησὶ·

[00909] Κἀγὼ, ἀδελφοί, ἤλθον πρὸς ὑμᾶς, οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ Θεοῦ.

[00910] Καὶ πάλιν·

[00911] Ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως.

[00912] Καὶ πάλιν·

[00913] Λαλοῦμεν γὰρ σοφίαν, φησὶν, οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων.

[00914] Τίτι γὰρ οὐκ ἔστι δῆλα τὰ τῶν Εὐαγγελίων ἅπαντα;

[00915] τίς δὲ ἀκούων, ὅτι μακάριοι οἱ πρᾶεῖς, μακάριοι οἱ ἐλεήμονες, μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, καὶ ὅσα τοιαῦτα, διδασκάλου δεήσεται, ὥς τι μαθεῖν τῶν λεγομένων;

[00916] Ἀλλὰ τὰ τῶν σημείων καὶ θαυμάτων καὶ ἱστοριῶν οὐχὶ καὶ τῷ τυχόντι γνώριμα καὶ σαφῆ;

[00917] Σκῆψις ταῦτα καὶ πρόφασις καὶ νωθείας παρακαλύμματα.

[00918] Οὐ νοεῖς τὰ ἐγκείμενα;

[00919] πῶς γὰρ δυνήσῃ νοῆσαί ποτε, μηδὲ ἀπλῶς ἐγκύψαι βουλόμενος;

[00920] Λάβε μετὰ χειρᾶς τὸ βιβλίον·

[00921] ἀνάγνωθι τὴν ἱστορίαν ἅπασαν, καὶ τὰ γνώριμα κατασχών, τὰ ἀδηλα καὶ τὰ ἀσαφῆ πολλάκις ἔπελθε·

[00922] κἂν μὴ δυνήθῃς τῇ συνεχείᾳ τῆς ἀναγνώσεως εὐρεῖν τὸ λεγόμενον, βάδισον πρὸς τὸν σοφώτερον, ἐλθέ πρὸς τὸν διδάσκαλον, ἀνακοίνωσαι περὶ τῶν εἰρημένων, πολλὴν ἐπίδειξαι τὴν σπουδὴν·

[00923] κἂν ἴδῃ σε ὁ Θεὸς τοσαύτη κεχημένον τῇ προθυμίᾳ, οὐ περιόψεται σου τὴν ἀγρυπνίαν καὶ τὴν φροντίδα, ἀλλὰ κἂν ἄνθρωπος μὴ διδάξῃ τὸ ζητούμενον, αὐτὸς ἀποκαλύψει πάντως.

[00924] Αναμνήσθητι τοῦ εὐνοῦχου τῆς βασιλίδος Αἰθιοπίων, ὃς ἄνθρωπος βάρβαρος ὢν, καὶ μυρίαὶς συνεχόμενος φροντίσι, καὶ πανταχόθεν

πολλοῖς περικυκλούμενος πράγμασιν, οὐκ εἰδὼς ἄπερ ἀνεγίνωσκεν, ὅμως ἀνεγίνωσκεν ἐπὶ τοῦ ὀχήματος καθήμενος.

[00925] Εἰ δὲ ἐν ὁδῷ τοσαύτην σπουδὴν ἐπεδείκνυτο, ἐννόησον τίς ἦν οἶκοι διατρίβων·

[00926] εἰ τὸν καιρὸν τῆς ὁδοιπορίας οὐκ ἠνείχετο χωρὶς ἀναγνώσεως μένειν, πολλῶ μᾶλλον ἐν τῇ οἰκίᾳ καθήμενος·

[00927] εἰ μηδὲν εἰδὼς ὦν ἀνεγίνωσκεν, οὐκ ἀφίστατο τῆς ἀναγνώσεως, πολλῶ μᾶλλον μετὰ τὸ μαθεῖν.

[00928] Ὅτι γὰρ ἄπερ ἀνεγίνωσκεν οὐκ ἤδει, ἄκουσον τί φησιν αὐτῷ ὁ Φίλιππος·

[00929] Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις;

[00930] Κάκεῖνος ταῦτα ἀκούσας οὐκ ἠρυθρίασεν οὐδὲ ἠσχύνθη, ἀλλ' ὠμολόγησε τὴν ἄγνοιαν, καὶ φησι·

[00931] Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὀδηγήσῃ με;

[00932] Ἐπεὶ οὖν, οὐδέπω τὸν ὀδηγοῦντα ἔχων, οὕτως ἀνεγίνωσκε, διὰ τοῦτο ταχέως ἐπελάβετο τοῦ χειραγωγοῦντος.

[00933] Εἶδεν αὐτοῦ τὴν προθυμίαν ὁ Θεός, ἀπεδέξατο τὴν σπουδὴν, καὶ ἔπεμψεν αὐτῷ διδάσκαλον εὐθέως.

[00934] Ἀλλὰ οὐ πάρεστιν ὁ Φίλιππος νῦν;

[00935] Ἀλλὰ τὸ Πνεῦμα τὸ κινήσαν τὸν Φίλιππον πάρεστι.

[00936] Μὴ καταφρονῶμεν τῆς σωτηρίας ἡμῶν, ἀγαπητοί·

[00937] Ταῦτα πάντα ἐγράφη δι' ἡμᾶς πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησε.

[00938] Μεγάλῃ ἀσφάλεια πρὸς τὸ μὴ ἁμαρτάνειν τῶν Γραφῶν ἢ ἀνάγνωσις, μέγας κρημνὸς καὶ βάραθρον βαθύ τῶν Γραφῶν ἢ ἄγνοια, μεγάλη προδοσία σωτηρίας τὸ μηδὲν ἀπὸ τῶν θείων εἰδέναι νόμων·

[00939] τοῦτο καὶ αἰρέσεις ἔτεκε, τοῦτο καὶ βίον διεφθαρμένον εἰσήγαγε, τοῦτο τὰ ἄνω κάτω πεποίηκεν.

[00940] Ἀμήχανον γὰρ, ἀμήχανον ἄκαρπον ἀναχωρησαί τινα συνεχῶς

[00941] [48.996] ἀναγνώσεως ἀπολαύοντα μετὰ ἐπιστασίας.

[00942] Ἴδου γοῦν μία παραβολὴ πόσα ἡμᾶς ὠφέλησε;

[00943] πῶς ἡμῶν βελτίω τὴν ψυχὴν εἰργάσατο;

[00944] Πολλοὶ μὲν γὰρ, εὐ οἶδ' ὅτι, διαρκῆ τὴν ὠφέλειαν ἐκ τῆς ἀκροάσεως λαβόντες ἀπῆλθον·

[00945] εἰ δὲ εἰσὶ τινες, οἳ μὴ τοσοῦτον ἐκαρπώσαντο, ἀλλ' ὅμως τὴν γοῦν ἡμέραν αὐτὴν, καθ' ἣν ἤκουσαν, βελτίους ἐγένοντο πάντως.

[00946] Οὐ μικρὸν δὲ καὶ τὸ ἡμέραν μίαν ἐν ἁμαρτημάτων κατανύξει διαγαγεῖν, καὶ διαβλέψαι πρὸς τὴν ἄνω φιλοσοφίαν, καὶ παρασχεῖν τῇ ψυχῇ μικρὸν γοῦν ἀπὸ τῶν βιωτικῶν ἀναπνεῦσαι φροντίδων.

[00947] Ἄν δὲ καθ' ἑκάστην τοῦτο ποιῶμεν σύναξιν, καὶ μὴ διαλιμπάνωμεν, ἢ συνέχεια τῆς ἀκροάσεως ἐργάσεται τι μέγα καὶ γενναῖον ἐν ἡμῖν ἀγαθόν.

[00948] δ'.

[00949] Φέρε οὖν καὶ τὰ ἐξῆς πάλιν ἀποδῶμεν ὑμῖν τῆς παραβολῆς.

[00950] Τίνα δὲ ἐστὶ τὰ ἐξῆς;

[00951] Εἰπόντος τοῦ πλουσίου, Πέμψον Λάζαρον, ἵνα ἐπιστάξῃ τῷ ἄκρῳ τοῦ δαιτύλου αὐτοῦ, καὶ καταψύξῃ τὴν μου γλῶτταν, ἀκούσωμεν τί φησιν Ἀβραάμ·

[00952] Τέκνον, μνήσθητι, ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος τὰ κακὰ·

[00953] καὶ νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

[00954] Καὶ ἐπὶ πᾶσι δὲ τούτοις χάσμα μέγα μεταξὺ ἡμῶν τε καὶ ὑμῶν ἐστήρικται, ὅπως οἱ θέλοντες ἐκεῖθεν διαβῆναι πρὸς ἡμᾶς, μὴ δύνωνται, μήτε οἱ ἐντεῦθεν ἐκεῖ διαπερῶσι.

[00955] Φορτικὰ τὰ εἰρημένα, καὶ πολλὴν ἡμῶν κατέχευε τὴν ὀδύνην.

[00956] Οἶδα καγὼ·

[00957] ἀλλ' ὅσον δάκνει τὸ συνειδὸς, τοσοῦτον καὶ ὠφελεῖ τὴν διάνοιαν τῶν δακνομένων.

[00958] Εἰ μὲν γὰρ ἐκεῖ ταῦτα ἐλέγετο ἡμῖν, καθάπερ τῷ πλουσίῳ, ὄντως θρηνεῖν ἔδει καὶ ὀδυρεσθαι καὶ πενθεῖν, ὅτι μετανοίας καιρὸς οὐκ ἔτι ἡμῖν ὑπελέλειπτο·

[00959] ἐπειδὴ δὲ ἐνταῦθα ὄντες ταῦτα ἀκούομεν, ὅπου καὶ ἀνανηψαί δυνατὸν, καὶ τὰ ἡμαρτημένα ἀπονίψασθαι καὶ πολλὴν κτήσασθαι τὴν παρῴρησιαν, καὶ ἐκ τῶν ἐτέροις συμβάντων κακῶν φοβηθέντας μεταβαλέσθαι, εὐχαριστῶμεν τῷ φιλανθρώπῳ Θεῷ, τῷ διὰ τῆς ἐτέρων κολάσεως τὴν ἡμετέραν διεγείροντι νωθείαν, καὶ ἀφυπνίζοντι καθεύδοντας ἡμᾶς.

[00960] Διὰ γὰρ τοῦτο ταῦτα προεΐρηται, ἵνα μὴ ταῦτα πάθωμεν.

[00961] Εἰ γὰρ ἐβούλετο κολάσαι, οὐκ ἂν ταῦτα προεἶπεν·

[00962] ἐπειδὴ δὲ οὐ βούλεται ἐμβαλεῖν εἰς τιμωρίαν, διὰ τοῦτο προλέγει τὴν τιμωρίαν, ἵνα τῇ προῳρήσει σωφρονοισθέντες τὴν διὰ τῶν πραγμάτων ἐκφύγωμεν πείραν.

[00963] Ἀλλὰ τίνας ἔνεκεν οὐκ εἶπεν, Ἐλαβες τὰ ἀγαθὰ σου, ἀλλ', Ἀπέλαβες;

[00964] Μέμνησθε γὰρ εὖ οἶδ' ὅτι ἐντεῦθεν ἔφην πέλαγος ἀχανὲς καὶ μέγα νοσημάτων ἡμῖν ἀνοίγεσθαι·

[00965] τὸ γὰρ, Ἀπέλαβες, ὀφειλὴν τινα ἐνδεικνυμένου καὶ δηλοῦντός ἐστιν·

[00966] ἀπολαμβάνει γὰρ τις τὰ ὀφειλόμενα.

[00967] Εἰ τοίνυν μιὰρὸς, καὶ παμμίαρος, καὶ ὠμὸς καὶ ἀπάνθρωπος οὗτος ὁ πλούσιος ἦν, τίνας ἔνεκεν οὐκ εἶπεν αὐτῷ, Ἐλαβες τὰ ἀγαθὰ σου, ἀλλ', Ἀπέλαβες, ὡς χρεωστούμενα καὶ ὀφειλόμενα;

[00968] Τί οὖν ἐντεῦθεν μανθάνομεν;

[00969] Ὅτι κὰν μιᾶροί τινες ὦσι καὶ εἰς ἔσχατον κακίας ἐληλακότες, πολλάκις ἔν τι καὶ δύο καὶ τρία εἰργάσαντο ἀγαθὰ.

[00970] Καὶ ὅτι οὐ στοχαζόμενος ταῦτα νῦν λέγω, δῆλον ἐκεῖθεν.

[00971] Τί γὰρ τοῦ κριτοῦ τῆς ἀδικίας ἐκείνου μιᾶρότερον γέγονε;

[00972] τί δὲ ἀπανθρωπότερον;

[00973] τί δὲ ἀσεβέστερον;

[00974] Οὗτος οὔτε τὸν Θεὸν ἐφοβεῖτο, οὔτε ^[48.997] ἀνθρώπους ἠσχύνετο·

[00975] ἀλλ' ὅμως τοσαύτη πονηρία συζῶν, εἰργάσατό τι καλὸν, τὴν συνεχῶς ἐνοχλοῦσαν αὐτῷ ἐλέησας χήραν, καὶ ἐπινεύσας τῇ χάριτι, καὶ δούς τὴν αἴτησιν, καὶ ἐπεξελεθῶν τοῖς ἀδικούσιν αὐτήν.

[00976] Οὕτω συμβαίνει τινὰ ἀκόλαστον μὲν εἶναι, ἐλεήμονα δὲ πολλάκις·

[00977] ἢ ἀπάνθρωπον μὲν, σώφρονα δέ·

[00978] εἰ δὲ καὶ ἀκόλαστος καὶ ὠμὸς εἴη, ἀλλ' ὅμως ἔν τι κατὰ τὸν βίον πολλάκις ἔπραξεν ἀγαθόν.

[00979] Τὸ αὐτὸ δὴ πάλιν καὶ ἐπὶ τῶν χρηστῶν ὑποπτεύειν χρή.

[00980] Καθάπερ γὰρ οἱ φαυλότατοι ἐργάζονται τι πολλάκις χρηστὸν, οὕτω καὶ οἱ σπουδαῖοι καὶ ἐνάρετοι διαμαρτάνουσι τι πολλάκις.

[00981] Τίς γὰρ καυχῆσεται, φησὶν, ἀγνὴν ἔχειν τὴν καρδίαν, ἢ τίς παρῴρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας;

[00982] Ἐπεὶ οὖν εἰκὸς ἦν καὶ τὸν πλούσιον, εἰ καὶ πρὸς ἔσχατον ἐληλάκει πονηρίας, ἐργάσασθαι τι ἀγαθόν, καὶ τὸν Λάζαρον, εἰ καὶ πρὸς ἄκρον ἀφίκετο ἀρετῆς, ἡμαρτηκένα τι μικρὸν, ὅρα πῶς ἀμφότερά ταῦτα ἠνίξαστο ὁ πατριάρχης, εἰπὼν, ὅτι Καὶ σὺ ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ ὁ Λάζαρος ὁμοίως τὰ κακά.

[00983] Ὅ δὲ λέγει τοῦτό ἐστιν·

[00984] Εἴ τι καὶ σὺ ἀγαθὸν εἰργάσω, καὶ ὀφείλετό σοι τούτου ὁ μισθός, πάντα ταῦτα ἐν ἐκείνῳ τῷ κόσμῳ ἀπέλαβες, τρυφῶν, πλουτῶν, εὐημερίας ἀπολαύων καὶ εὐπραγίας πολλῆς·

[00985] καὶ οὗτος εἴ τι κακὸν εἰργάσατο, πάντα ἀπέλαβεν ἐν πενίᾳ καὶ λιμῷ καὶ τοῖς ἐσχάτοις ταλαιπωρούμενος κακοῖς·

[00986] καὶ γυμνὸς ἐκάτερος ὑμῶν ἐνταῦθα ἀφίκεται, ἐκεῖνος μὲν ἁμαρτημάτων, σὺ δὲ δικαιοσύνης κατορθωμάτων.

[00987] Διὰ τοῦτο καὶ οὗτος καθαρὰν ἔχει τὴν παράκλησιν, καὶ σὺ ἀπαραμύθητον ὑπομένεις τὴν τιμωρίαν.

[00988] Ὅταν γὰρ μικρὰ καὶ εὐτελῆ τὰ κατορθώματα ἡμῶν ἦ, καὶ πολὺς καὶ ἄφατος ὁ τῶν ἁμαρτημάτων ὄγκος, εἶτα ἐνταῦθα εὐπραγίας ἀπολαύσωμεν, καὶ μηδὲν πάθωμεν δεινόν, καὶ αὐτῆς τῶν ἀγαθῶν τῆς ἀμοιβῆς ἔρημοι καὶ γυμνοὶ πάντως ἀπελευσόμεθα, πάντα ἐνταῦθα ἀπολαβόντες·

[00989] ὥσπερ οὖν ὅταν μεγάλα μὲν ἦ τὰ κατορθώματα καὶ πολλὰ, μικρὰ δὲ καὶ εὐτελῆ τὰ ἁμαρτήματα, εἶτα πάθωμέν τι δεινόν, καὶ αὐτὰ τὰ μικρὰ ἐνταῦθα ἀποθέμενοι, καθαρὰν καὶ ἀπηρητισμένην ἐκεῖ τὴν τῶν ἀγαθῶν ἔργων ἀπολαμβάνομεν ἀντίδοσιν.

[00990] Ὅταν οὖν ἴδῃς τινὰ ζῶντα μὲν ἐν πονηρίᾳ, μηδὲν δὲ ἐνταῦθα πάσχοντα δεινόν, μὴ μακαρίσης, ἀλλὰ δάκρυσον καὶ θρήνησον, ὡς πάντα ἐκεῖ τὰ δεινὰ ὑποστηρόμενον·

[00991] καθάπερ οὖν καὶ ὁ πλούσιος οὗτος.

[00992] Πάλιν ὅταν ἴδῃς τινὰ ἀρετῆς ἐπιμελούμενον, καὶ μυρίους ὑπομένοντα πειρασμούς, μακάρισον, ζήλωσον, ὡς καὶ τῶν ἀμαρτημάτων αὐτῷ πάντων ἐνταῦθα διαλυομένων, καὶ πολλῶν τῆς ὑπομονῆς ἐτοιμαζομένων ἐκεῖ τῶν μισθῶν·

[00993] ὥσπερ οὖν καὶ ἐπὶ τοῦ Λαζάρου τούτου γέγονε.

[00994] ε΄.

[00995] Τῶν γὰρ ἀνθρώπων οἱ μὲν ἐνταῦθα τιμωροῦνται μόνον, οἱ δὲ ἐνταῦθα μὲν οὐδὲν πάσχουσι δεινόν, πᾶσαν δὲ ἐκεῖ τὴν τιμωρίαν ἀπολαμβάνουσιν, οἱ δὲ καὶ ἐνταῦθα καὶ ἐκεῖ κολάζονται.

[00996] Τίνας οὖν ἐκ τῶν τριῶν μακαρίζετε τούτων;

[00997] Πρώτους μὲν εὖ οἶδ' ὅτι τοὺς ἐνταῦθα κολαζομένους καὶ ἀποτιθεμένους τὰ ἀμαρτήματα.

[00998] Δευτέρους δὲ μετ' ἐκείνους τίνας;

[00999] Ὑμεῖς μὲν ἴσως τοὺς οὐδὲν ἐνταῦθα πάσχοντας, ἀλλ' ἐκεῖ πᾶσαν ὑπομένοντας τὴν τιμωρίαν·

[01000] ἐγὼ δὲ οὐ τούτους, ἀλλὰ τοὺς καὶ ἐνταῦθα καὶ ἐκεῖ κολαζομένους.

[01001] Ὁ μὲν γὰρ ἐνταῦθα τιμωρίαν δοὺς, κουφοτέρας ^[48.998] αἰσθήσεται τῆς ἐκεῖ κολάσεως·

[01002] ὁ δὲ πᾶσαν ἀναγκαζόμενος ἐκεῖ τὴν κόλασιν ὑπομῆναι, ἀπαραίτητον ἔξει τὴν δίκην·

[01003] καθάπερ καὶ οὗτος ὁ πλούσιος ἐνταῦθα μὴδὲν διαλυσάμενος τῶν οἰκείων ἀμαρτημάτων, οὕτω χαλεπῶς ἐκολάζετο, ὡς μὴδὲ σταγόνας μικρᾶς δυνηθῆναι ἐπιτυχεῖν.

[01004] Καὶ τούτων δὲ αὐτῶν τῶν ἀμαρτανόντων μὲν, μὴδὲν δὲ ἐνταῦθα πασχόντων δεινόν, πολλῶ μᾶλλον ἐκείνους ταλανίζω τοὺς μετὰ τοῦ μὴ τιμωρεῖσθαι ἐνταῦθα καὶ τρυφῆς καὶ ἀδείας ἀπολαύοντας.

[01005] Ὡσπερ γὰρ τὸ μὴ δοῦναι δίκην ἐνταῦθα τῶν ἀμαρτημάτων χαλεπωτέραν ἐκεῖ ποιεῖ τὴν τιμωρίαν·

[01006] οὕτω δὴ τὸ πολλῆς ἀνέσεως ἀπολαύειν τοὺς ἀμαρτάνοντας καὶ τρυφῆς καὶ εὐπορίας, ἐφόδιον αὐτοῖς καὶ ὑπόθεσις κολάσεως καὶ τιμωρίας ἐκεῖ γίνεται μείζονος.

[01007] Ὅταν γὰρ ἀμαρτάνοντες τιμώμεθα ὑπὸ τοῦ Θεοῦ, αὐτὸ τοῦτο ἡμᾶς μάλιστα εἰς τὸ πῦρ μειζόνως ἐμβαλεῖν δυνησεται.

[01008] Εἰ γὰρ μακροθυμίας τις ἀπολαύων μόνον, ἂν εἰς δέον αὐτῇ μὴ χρησῆται, χαλεπωτέραν ἔξει τὴν τιμωρίαν·

[01009] ὅταν μετὰ τῆς μακροθυμίας καὶ τιμᾶς ἔχη μεγίστας, εἶτα ἐπιμένη τῇ πονηρίᾳ, τίς αὐτὸν ἐξελεῖται τῆς κολάσεως ἐκείνης;

[01010] Ὅτι γὰρ οἱ μακροθυμίας ἐνταῦθα ἀπολαύοντες συνάγουσιν ἑαυτοῖς ὀλόκληρον ἐκεῖ τὸ κακόν, ἔαν μὴ μετανοήσωμεν, ἄκουσον τί φησιν ὁ Παῦλος·

[01011] Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφύξῃ τὸ κρῖμα τοῦ Θεοῦ;

[01012] Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει·

[01013] Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιοκρισίας τοῦ Θεοῦ.

[01014] Ὅταν οὖν ἰδῶμέν τινες πλουτοῦντας, τρυφῶντας, μύρων ὀζοντας, ἐν μέθῃ διημερεύοντας, ἐν δυναστείᾳ ὄντας καὶ δόξῃ πολλῇ καὶ πολλῇ τῇ φαντασίᾳ καὶ περιφανείᾳ, καὶ ἀμαρτάνοντας, καὶ μὴδὲν πάσχοντας δεινόν, δι' αὐτὸ τοῦτο αὐτοὺς μάλιστα δακρύωμεν καὶ θρηνῶμεν, ὅτι ἀμαρτάνοντες οὐ κολάζονται.

[01015] Ὡσπερ γὰρ εἰ τινὰ εἶδες ὑδέρω ἢ σπληνὶ κατεχόμενον, ἢ σηπεδόνα τινὰ ἔχοντα καὶ ἔλκη μυρία πάντοθεν, εἶτα ἐπὶ πᾶσι τούτοις μεθύοντα, τρυφῶντα, καὶ τὸ νόσημα ἐπιτείνοντα, οὐ μόνον οὐ θαυμάζεις, οὐδὲ μακαρίζεις διὰ τὴν τρυφήν, ἀλλὰ δι' αὐτὸ τοῦτο μάλιστα ταλανίζεις αὐτόν·

[01016] οὕτω καὶ ἐπὶ τῆς ψυχῆς λογίζου.

[01017] Ὅταν ἴδῃς ἄνθρωπον πονηρίᾳ συζῶντα, καὶ πολλῆς ἀπολαύοντα τῆς εὐημερίας, καὶ οὐδὲν πάσχοντα δεινόν, διὰ τοῦτο μᾶλλον θρῆνησον, ὅτι νοσήματι κατεχόμενος καὶ σηπεδόνι χαλεπωτάτη, τὴν ἀρρώστιαν ἐπιτείνει, διὰ τῆς τρυφῆς καὶ τῆς ἀνέσεως χείρων γινόμενος.

[01018] Οὐ γὰρ ἡ κόλασις κακόν, ἀλλ' ἡ ἀμαρτία κακόν.

[01019] Αὕτη μὲν γὰρ τοῦ Θεοῦ δίστησιν, ἐκείνη δὲ συνάγει ἡμᾶς πρὸς τὸν Θεόν, καὶ καταλύει τὴν ὀργὴν.

[01020] Πόθεν τοῦτο δήλον;

[01021] Ἄκουσον τοῦ προφήτου λέγοντος·

[01022] Παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, ἱερεῖς, λαλήσατε ἐπὶ τὴν καρδίαν Ἱερουσαλήμ, ὅτι ἐδέξατο ἐκ χειρὸς Κυρίου διπλᾶ τὰ ἀμαρτήματα αὐτῆς.

[01023] Καὶ πάλιν·

- [01024] Κύριος ὁ Θεὸς ἡμῶν, εἰρήνην δὸς ἡμῖν·
- [01025] πάντα γὰρ ἀπέδωκας ἡμῖν.
- [01026] Καὶ ἵνα μάθητε ὅτι οἱ μὲν ἐνταῦθα, οἱ δὲ ἐκεῖ κολάζονται, οἱ δὲ καὶ ἐνταῦθα καὶ ἐκεῖ, ἀκούσατε [48.999] τι φησιν ὁ Παῦλος κατηγορῶν τῶν ἀναξίως κοινωνούντων τοῖς μυστηρίοις·
- [01027] εἰπὼν γὰρ, ὅτι Ὁ ἐσθίων καὶ πίνων τὸ σῶμα καὶ αἷμα ἀναξίως τοῦ Κυρίου ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ, ἐπήγαγεν εὐθέως·
- [01028] Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρώστοι, καὶ κοιμῶνται ἱκανοί.
- [01029] Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ ἂν ἐκρινόμεθα·
- [01030] νῦν δὲ κρινόμενοι ὑπὸ τοῦ Κυρίου, παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.
- [01031] Ὁρᾷς πῶς ἢ ἐνταῦθα κόλασις ἐξαργάζει τῆς ἐκεῖ τιμωρίας ἡμᾶς;
- [01032] Καὶ περὶ τοῦ πεπορνευκότος δέ φησι·
- [01033] Παράδοτε τὸν τοιοῦτον τῷ Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [01034] Καὶ ἀπὸ τοῦ Λαζάρου δὲ τοῦτο δηλον, ὅτι εἴ τι κακὸν ἐποίησεν, ἐνταῦθα τοῦτο ἀπονιψάμενος, οὕτως ἀπῆλθεν ἐκεῖ καθαρός·
- [01035] καὶ ἀπὸ τοῦ παραλελυμένου δὲ τοῦτό ἐστι δηλον, ὅς τριάκοντα καὶ ὀκτῶ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ, διὰ τοῦ μήκους τῆς ἀρρώστιας καὶ τὰ ἀμαρτήματα ἀπέθετο.
- [01036] Ὅτι δὲ ἐξ ἀμαρτημάτων οὕτω διέκειτο, ἄκουσον τί φησιν ὁ Χριστός·
- [01037] Ἴδε, ὑγιῆς γέγονας·
- [01038] μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται.
- [01039] Ὅτι μὲν οὖν τινες ἐνταῦθα κολάζονται, καὶ τὰ ἀμαρτήματα ἀποτίθενται, δηλον ἐκ τούτων.
- [01040] ἄ·
- [01041] Ὅτι δὲ τινες καὶ ἐνταῦθα καὶ ἐκεῖ κολάζονται, ὅταν μὴ τὴν ἀξίαν τοῦ μεγέθους τῶν ἀμαρτημάτων ἐνταῦθα ἀπολάβωσι τιμωρίαν, ἄκουσον περὶ τῶν Σοδομιτῶν τί φησιν ὁ Χριστός·
- [01042] εἰπὼν γὰρ, ὅτι Ὅς ἂν μὴ δέξηται ὑμᾶς, ἀποτινάξετε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, ἐπήγαγε λέγων·
- [01043] Ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
- [01044] Τῷ γὰρ εἰπεῖν ἀνεκτότερον, τοῦτο ἐδήλωσεν, ὅτι κάκεῖνοι κολασθήσονται μὲν, κουφότερον δὲ, ἐπειδὴ καὶ ἐνταῦθα ἔδωκαν δίκην.
- [01045] Ὅτι δὲ εἰσὶ τινες οἱ ἐνταῦθα μὲν οὐδὲν πάσχοντες δεινόν, ἐκεῖ δὲ πᾶσαν ὑπομένοντες τιμωρίαν, ἐδήλωσεν ἡμῖν ὁ πλούσιος οὗτος, ἀπαραίτητον ἐκεῖ κόλασιν ὑπομένων, καὶ μηδὲ μικρᾶς ἀπολαύων παραμυθίας διὰ τὸ πᾶσαν ἐκεῖ τηρηθῆναι αὐτῷ τὴν τιμωρίαν.
- [01046] Ὅσπερ οὖν ἐπὶ τῶν ἀμαρτανόντων οἱ μηδὲν παθόντες ἐνταῦθα δεινόν, μείζονα ὑφίστανται τὴν τιμωρίαν ἐκεῖ, οὕτως ἐπὶ τῶν κατορθούντων οἱ πολλὰ παθόντες ἐνταῦθα δεινὰ, πολλῆς ἀπολαύσονται τιμῆς ἐκεῖ.
- [01047] Καὶ καθάπερ ἀμαρτωλῶν ὄντων δύο, ἂν ὁ μὲν ἐνταῦθα κολασθῆ, ὁ δὲ μὴ κολασθῆ, μακαριώτερός ἐστιν ὁ κολασθεὶς τοῦ μὴ κολασθέντος·
- [01048] οὕτω δὴ καὶ δικαίων ἐνταῦθα ὄντων δύο, ἂν ὁ μὲν πλείους, ὁ δὲ ἐλάττους ὑπομείνη τὰς θλίψεις, μακαριώτερος ὁ τὰς πλείους ὑπομένων ἐστίν, ἐπειδὴ ἐκάστῳ ἀποδώσει κατὰ τὰ ἔργα αὐτοῦ.
- [01049] Τί οὖν;
- [01050] οὐκ ἔστι τις καὶ ἐνταῦθα, φησὶ, καὶ ἐκεῖ ἀνέσεως ἀπολαύων;
- [01051] Ἀμήχανον τοῦτό ἐστιν, ἄνθρωπε, καὶ τῶν ἀδυνάτων ἔν.
- [01052] Οὐ γὰρ ἔστιν, οὐκ ἔστι τὸν ἐνταῦθα ὀφθυμίας καὶ ἀδείας ἀπολαύοντα, καὶ τρυφῶντα συνεχῶς ἐν πᾶσι, καὶ τὸν εἰκὴ καὶ ἀπλῶς ζῶντα βίον, τιμῆς ἀπολαῦσαι ἐκεῖ.
- [01053] Κἂν γὰρ πενία μὴ ἐνοχλῆ, ἀλλ' ἐπιθυμία ἐνοχλεῖ, καὶ διὰ ταύτης κατέχεται, καὶ οὐ μικρὸς ἐν τούτῳ ὁ πόνος·
- [01054] κἂν νόσος μὴ ἐπηρεάζῃ, ἀλλὰ θυμὸς ἐκκαίει, καὶ οὐχ ἢ τυχοῦσα ὀδύνη περιγενέσθαι ὀργῆς·
- [01055] κἂν πειρασμοὶ μὴ ἐπενεχθῶσιν, ἀλλὰ λογισμοὶ πονηροὶ συνεχῶς ἐπανίστανται.
- [01056] Οὐκ ἔστι δὲ τὸ τυχὸν χαλινῶσαι ἐπιθυμίαν ἄτοπον, παῦσαι κενοδοξίαν, καταστεῖλαι ἀπόνοιαν, τρυφῆς ἀποστῆναι, ἐν σκληραγωγίᾳ διάγειν·

- [01057] [48.1000] τὸν γὰρ μὴ ταῦτα καὶ τὰ τοιαῦτα ποιοῦντα ἀμήχανον σωθῆναί ποτε.
- [01058] Καὶ ὅτι οἱ τρυφῶντες οὐ σώζονται, ἄκουσον τί φησιν ὁ Παῦλος περὶ γυναικὸς χήρας·
- [01059] Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.
- [01060] Εἰ δὲ περὶ γυναικὸς τοῦτο εἴρηται, πολλῶ μᾶλλον περὶ ἀνδρός.
- [01061] Καὶ ὅτι οὐκ ἔστι τινὰ ἄνετον ζῶντα βίον ἐπιτυχεῖν τῶν οὐρανῶν, καὶ ὁ Χριστὸς τοῦτο αὐτὸ δῆλον ἐποίησεν, οὕτως εἰπὼν·
- [01062] Στενὴ καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.
- [01063] Πῶς οὖν λέγει, φησὶν, Ὁ ζυγὸς μου χρηστός ἐστι, καὶ τὸ φορτίον μου ἑλαφρόν;
- [01064] Εἰ γὰρ στενὴ ἡ ὁδὸς καὶ τεθλιμμένη, πῶς πάλιν αὐτὴν ἑλαφρὰν καὶ κούφην καλεῖ;
- [01065] Τὸ μὲν διὰ τὴν φύσιν τῶν πειρασμῶν, τὸ δὲ διὰ τὴν προαίρεσιν τῶν μετιόντων.
- [01066] Ἔστι γὰρ τι καὶ τὸ ἀφόρητον τῇ φύσει γενέσθαι κούφον, ὅταν μετὰ προθυμίας αὐτὸ δεχώμεθα·
- [01067] ὥσπερ οὖν καὶ οἱ ἀπόστολοι μαστιγωθέντες ὑπέστρεφον χαίροντες ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἀτιμασθῆναι·
- [01068] καίτοι ἡ φύσις τῶν βασάνων θλίψιν εἴωθεν ἐμποιεῖν καὶ ὀδύνην, ἀλλ' ἡ προαίρεσις τῶν μαστιγωθέντων καὶ τὴν φύσιν τῶν πραγμάτων ἐνίκησε.
- [01069] Διὰ τοῦτο καὶ ὁ Παῦλος φησὶ·
- [01070] Πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται.
- [01071] Ὡστε κἂν ἄνθρωπος μὴ διώκη, ἀλλ' ὁ διάβολος πολεμεῖ·
- [01072] καὶ πολλῆς ἡμῖν δεῖ τῆς φιλοσοφίας καὶ μεγάλης τῆς καρτερίας, ἵνα ἐν ταῖς εὐχαῖς νήφωμεν καὶ ἀγρυπνῶμεν, ἵνα τῶν ἀλλοτρίων μὴ ἐπιθυμῶμεν, ἵνα τὰ ὄντα πρὸς τοὺς δεομένους διανεμώμεθα, ἵνα πάσῃ τρυφῇ στένειν καὶ οἰμώζειν εἴπωμεν, καὶ τῇ διὰ τῶν ἰματίων, καὶ τῇ διὰ τῆς τραπέζης, ἵνα πλεονεξίαν φύγωμεν, ἵνα μέθην, ἵνα λοιδορίαν, ἵνα γλώττης κρατῶμεν, ἵνα μὴδὲ βοῶμεν ἀτάκτως (Πᾶσα γὰρ πικρία καὶ θυμὸς καὶ ὄργη καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν), ἵνα μὴ αἰσχρολογῶμεν, ἵνα μὴ ἀστεία λέγωμεν.
- [01073] Οὐ μικρὸς δὲ πόνος οὗτος, ἀκριβὴ τὴν τούτων παρατήρησιν ἐπιδείκνυσθαι.
- [01074] Καὶ ἵνα μάθης πόσον ἐστὶ τὸ φιλοσοφεῖν, καὶ ὡς οὐκ ἔχει τὸ πρᾶγμα ἄνεσιν, ἄκουσον τί φησιν ὁ Παῦλος·
- [01075] Ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ·
- [01076] τοῦτο γὰρ εἰπὼν, ἠνίξατο τὴν βίαν καὶ τὸν πολὺν πόνον, ὃν ὑπομένειν ἀνάγκη τοὺς βουλομένους ἐν ἅπασιν εὐήνιον κατασκευάζειν τὸ σῶμα.
- [01077] Καὶ ὁ Χριστὸς δὲ τοῖς μαθηταῖς ἔλεγεν·
- [01078] Ἐν τῷ κόσμῳ θλίψιν ἔξετε·
- [01079] ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.
- [01080] Αὕτη, φησὶν, ἡ θλίψις ἄνεσιν ὑμῖν προξενεῖ·
- [01081] σκάμμα ἐστὶν ὁ παρῶν βίος·
- [01082] ἐν δὲ τῷ σκάμματι καὶ ἐν τοῖς ἀγῶσιν οὐκ ἂν δύναιτ' ἀπολαύειν ἀνέσεως ὁ στεφανοῦσθαι μέλλων.
- [01083] Ὡστε εἴ τις βούλοιο στεφανωθῆναι, τὸν σκληρὸν καὶ ἐπίπονον αἰρεῖσθω βίον, ἵνα βραχὺν ἐνταῦθα πονήσας χρόνον, διηνεκοῦς ἀπολαύσῃ τιμῆς ἐκεῖ.
- [01084] ζ'.
- [01085] Πόσαι προσπίπτουσι καθ' ἑκάστην ἡμέραν ἀθυμίαι;
- [01086] ἡλικίης δὲ ἐστὶ ψυχῆς μὴ ἀποδυσπετήσαι, [48.1001] μὴδὲ δυσχερᾶναι, ἀλλὰ εὐχαριστήσαι, δοξάσαι, προσκυνήσαι τὸν συγχωροῦντα τοὺς πειρασμοὺς τούτους ἐπενεχθῆναι;
- [01087] πόσα ἀδόκητα, πόσαι στενοχωρία;
- [01088] Καὶ δεῖ θλίβειν τοὺς πονηροὺς λογισμοὺς, καὶ μὴ συγχωρεῖν τῇ γλώττῃ φθέγγεσθαι τι τῶν ἀτόπων·
- [01089] καθάπερ καὶ ὁ μακάριος Ἰάβ μυρία παθῶν ἔμενεν εὐχαριστῶν τῷ Θεῷ.
- [01090] Εἰσὶ δὲ τινες οἱ, ἐὰν προσπταίσωσιν ἐν τινὶ, ἢ παρὰ τινὸς λοιδορηθῶσιν, ἢ ἀρόωστία περιπέσωσιν, ἢ ποδαλγία, ἢ κεφαλαλγία, ἢ ἄλλω τινὶ τοιούτων νοσήματι, βλασφημοῦσιν εὐθέως·

- [01091] καὶ τὸν μὲν πόνον ὑφίστανται τοῦ νοσήματος, τοῦ κέρδους δὲ ἀποστεροῦνται.
- [01092] Τί ποιεῖς, ἄνθρωπε, τὸν εὐεργέτην καὶ Σωτῆρα καὶ προστάτην καὶ κηδεμόνα βλασφημῶν;
- [01093] ἢ οὐκ αἰσθάνη κατὰ κρημνοῦ φερόμενος, καὶ εἰς βάραθρον σαυτὸν ἐμβάλλων ἀπωλείας ἐσχάτης;
- [01094] μὴ γὰρ, ἐὰν βλασφημῆσιν, κουφότερον τὸ πάθος ποιεῖς;
- [01095] ἐπιτείνεις μὲν οὖν αὐτὸ, καὶ χαλεπωτέραν ἐργάζῃ τὴν ὀδύνην.
- [01096] Διὰ γὰρ τοῦτο ὁ διάβολος μυρία ἐπάγει δεινὰ, ἵνα εἰς ἐκεῖνό σε καταγάγῃ τὸ βάραθρον·
- [01097] κὰν μὲν ἴδη βλασφημοῦντα, ῥαδίως αὖξει τὴν ἀλγηδόνα καὶ μείζονα ποιεῖ, ἵνα κεντούμενος ἀποδυσπετήσῃς πάλιν·
- [01098] ἂν δὲ ἴδῃ σε γενναίως φέροντα, καὶ ὅσῳ τὸ πάθος ἐπιτείνεται, τοσοῦτῳ μᾶλλον εὐχαριστοῦντα τῷ Θεῷ, ἀφίσταται εὐθέως, ὡς εἰκὴ καὶ μάτην προσεδρεύων λοιπὸν.
- [01099] Καὶ καθάπερ κύων τραπέζῃ παρεστῶς, ἂν μὲν ἴδῃ τὸν ἐσθίοντα ἄνθρωπον συνεχῶς αὐτῷ ῥίπτοντα τῶν ἐπὶ τῆς τραπέζης τι κειμένων, μένει διηνεκῶς·
- [01100] ἂν δὲ ἅπαξ καὶ δευτέρον παραστὰς μηδὲν ἀπέλθῃ λαβῶν, ἀφίσταται λοιπὸν, ἅτε εἰκὴ προσεδρεύων καὶ μάτην·
- [01101] οὕτω καὶ ὁ διάβολος συνεχῶς κέχηνε πρὸς ἡμᾶς·
- [01102] ἂν μὲν ῥίψῃς αὐτῷ, καθάπερ κυνὶ, ῥῆμα βλάσφημον, δεξιόμενος πάλιν ἐπιθήσεται·
- [01103] ἂν δὲ μείνης εὐχαριστῶν, ἀπέπνιξας αὐτὸν τῷ λιμῷ, καὶ ταχέως ἀπήγαγες, καὶ ἀποπηδήσαι ἐποίησας.
- [01104] Ἀλλ' οὐ δύνασαι σιγᾶν ὑπὸ τῆς ὀδύνης κεντούμενος.
- [01105] Οὐδὲ ἐγὼ κωλύω σε φθέγγεσθαι, ἀλλ' ἀντὶ τῆς βλασφημίας εὐχαριστίαν, ἀντὶ τῆς ἀποδυσπετήσεως εὐφημίαν.
- [01106] Ἐξομολόγησαι τῷ Δεσπότῃ, βόα μεγάλα εὐχόμενος, βόα μεγάλα δοξάζων τὸν Θεόν·
- [01107] οὕτω σοὶ καὶ τὸ πάθος ἐπικουφίζεται, τοῦ διαβόλου μὲν ἀφισταμένου διὰ τῆς εὐχαριστίας, τῆς τοῦ Θεοῦ δὲ βοηθείας παραγινομένης.
- [01108] Ἄν μὲν γὰρ βλασφημῆσιν, καὶ τὴν τοῦ Θεοῦ συμμαχίαν ἀπεκρούσω, καὶ σφοδρότερον εἰργάσω κατὰ σαυτοῦ τὸν διάβολον, καὶ μᾶλλον σαυτὸν ἐνέπληξας ταῖς ἀλγηδόσιν·
- [01109] ἂν δὲ εὐχαριστήσῃς, τὰς τε ἐπιβουλάς ἀπεκρούσω τὰς τοῦ πονηροῦ δαίμονος, καὶ τὴν τοῦ κηδεμόνος Θεοῦ θεραπείαν ἐπεσπάσω πρὸς σεαυτὸν.
- [01110] Ἀλλ' ὑπὸ τῆς συνηθείας ὀρμᾶ πολλάκις ἢ γλώττα τὸ πονηρὸν ἐκεῖνο φθέγγασθαι ῥῆμα.
- [01111] Ἀλλ' ἐπειδὴν ὀρμήσῃ, πρὶν ἢ τὸ ῥῆμα ἐξενεγκεῖν, κατάδακε τοῖς ὁδοῦσιν αὐτὴν πάντοθεν σφοδρῶς.
- [01112] Βέλτιον αὐτὴν αἶμα ῥέειν νῦν, ἢ τότε σταγόνας ἐπιθυμοῦσαν μὴ δυνηθῆναι τῆς παραμυθίας ταύτης τυχεῖν·
- [01113] βέλτιον αὐτὴν πρόσκαιρον ὑπομεῖναι πόνον, ἢ διηνεκοῦς κολάσεως ὑποστῆναι τὴν τιμωρίαν τότε, καθάπερ καὶ ἡ τοῦ πλουσίου τότε γλώττα φλεγόμενη παραμυθίας ἔτυχεν οὐδεμίας.
- [01114] Τοὺς ἐχθροὺς σου προσέταξεν ὁ Θεὸς φιλεῖν·
- [01115] σὺ δὲ τὸν φιλοῦντά σε ^[48.1002] ἀποστρέφῃ Θεόν;
- [01116] τοὺς ἐπηρεάζοντας εὐφημεῖν, τοὺς λοιδοροῦντας εὐλογεῖν·
- [01117] σὺ δὲ τὸν εὐεργέτην καὶ προστάτην λέγεις κακῶς μηδὲν ἠδικημένος;
- [01118] Μὴ γὰρ οὐκ ἠδύνατο λῦσαι τὸν πειρασμόν;
- [01119] ἀλλὰ συνεχώρησεν, ἵνα γένη δοκιμώτερος.
- [01120] Ἀλλ' ἰδοὺ, φησὶ, καταπίπτω καὶ ἀπόλλυμαι.
- [01121] Οὐ παρὰ τὴν τοῦ πειρασμοῦ φύσιν, ἀλλὰ παρὰ τὴν ῥαθυμίαν τὴν σὴν.
- [01122] Τί γὰρ εὐκολώτερον, εἰπέ μοι, βλασφημία ἢ εὐχαριστία;
- [01123] οὐχὶ τὸ μὲν καὶ τοὺς ἀκούοντας ἐχθροὺς σοὶ καὶ πολεμίους καθίστησι, καὶ εἰς ἀθυμίαν ἐμβάλλει, μετὰ ταῦτα καὶ πολλὴν ἐργάζεται τὴν ὀδύνην;
- [01124] τὸ δὲ μυρίους σοὶ φέρει φιλοσοφίας στεφάνους, καὶ μυρία παρὰ πάντων θαύματα, καὶ μεγάλας παρὰ τοῦ Θεοῦ τὰς ἀμοιβάς;
- [01125] Τί τοίνυν τὸ ὠφελοῦν καὶ εὐκολον καὶ ἡδὺ ἀφείς, τὸ βλάπτον καὶ λυποῦν καὶ κατατήκον ἀντ' ἐκεῖνου διώκεις;

- [01126] Ἄλλως δὲ, εἰ ἡ τοῦ πειρασμοῦ καὶ τῆς πενίας θλίψις αἰτία τῶν βλασφημιῶν ἐγένετο, πάντας ἔδει τοὺς ἐν πενίᾳ βλασφημεῖν·
- [01127] νυνὶ δὲ τῶν ἐν πενίᾳ ζώντων ἐσχάτη πολλοὶ διηνεκῶς εὐχαριστοῦσιν, ἕτεροι δὲ, ἀπολαύοντες πλοῦτου καὶ τρυφῆς, οὐ διαλιμπάνουσι βλασφημοῦντες·
- [01128] οὕτως οὐχ ἡ τῶν πραγμάτων φύσις, ἀλλ' ἡ προαίρεσις ἡ ἡμετέρα καὶ τοῦτο κάκεινο ἐργάζεται.
- [01129] Διὰ γὰρ τοῦτο καὶ ταύτην ἀνέγνωμεν τὴν παραβολὴν, ἵνα μάθῃς ὅτι τὸν μὲν ῥαθυμοῦντα οὐδὲ ὁ πλοῦτος ὀνίνησι, τὸν προσέχοντα δὲ οὐδὲ ἡ πενία καταβλάψαι δύναται.
- [01130] Καὶ τί λέγω, πενία;
- [01131] κὰν ἅπαντα ὁμοῦ συνέλθῃ τὰ ἐν ἀνθρώποις κακὰ, τὴν τοῦ φιλοθέου καὶ φιλοσόφου ψυχὴν οὐδέποτε ἐλέγξει, οὐδ' ἀποστῆναι πείσει τῆς ἀρετῆς (καὶ τούτων μάρτυς ὁ Λάζαρος)·
- [01132] ὥσπερ οὖν τὸν χαῦνον καὶ διαλελυμένον οὐ πλοῦτος, οὐχ ὑγίεια, οὐ διηνεκῆς εὐημερία, οὐκ ἄλλο οὐδὲν ὠφελῆσαι δυνήσεται ποτε.
- [01133] ἡ'.
- [01134] Μὴ τοίνυν λέγωμεν ὅτι πενία καὶ νόσος καὶ κινδύνων ἐπαγωγαὶ βλασφημεῖν ἀναγκάζουσιν.
- [01135] Οὐ πενία, ἀλλὰ ἄνοια·
- [01136] οὐ νόσος, ἀλλὰ καταφρόνησις·
- [01137] οὐ κινδύνων ἐπαγωγαὶ, ἀλλ' εὐλαβείας ἐρημία, καὶ εἰς βλασφημίαν καὶ εἰς πᾶσαν ἄγει κακίαν τοὺς μὴ προσέχοντας.
- [01138] Ἀλλὰ τίνος ἔνεκεν, φησὶν, οἱ μὲν ἐνταῦθα κολάζονται, οἱ δὲ ἐκεῖ, καὶ οὐκ ἐνταῦθα πάντες;
- [01139] Τίνος ἔνεκεν;
- [01140] ὅτι εἰ τοῦτο ἦν, πάντες ἂν ἀπωλόμεθα·
- [01141] πάντες γὰρ ἐσμεν ἐν ἐπιτιμίῳ.
- [01142] Πάλιν εἰ μηδεὶς ἐνταῦθα ἐκολάζετο, ῥαθυμότεροι οἱ πλείους ἐγένοντο, καὶ πολλοὶ ἂν εἶπον μὴ εἶναι πρόνοιαν.
- [01143] Εἰ γὰρ νῦν ὀργῶντες τῶν πονηρῶν πολλοὺς κολαζομένους, πολλὰ τοιαῦτα βλασφημοῦσιν, εἰ μηδὲ τοῦτο ἦν, τί οὐκ ἂν εἶπον;
- [01144] ποῦ δὲ οὐκ ἂν ἦλθον κακίας;
- [01145] Διὰ τοῦτο ὁ Θεὸς τοὺς μὲν ἐνταῦθα κολάζει, τοὺς δὲ οὐ κολάζει·
- [01146] κολάζει μὲν γὰρ τινὰς, τὴν κακίαν αὐτῶν ἐκκόπτων, καὶ κουφοτέραν τὴν ἐκεῖ ποιῶν τιμωρίαν, ἢ καὶ τέλεον ἀπαλλάττων αὐτοὺς, καὶ τοὺς ἐν πονηρίᾳ ζώντας σωφρονεστέρους ποιῶν τῇ τούτων τιμωρίᾳ τοὺς δὲ οὐ κολάζει πάλιν, ἵνα ἂν μὲν προσέχωσιν ἑαυτοῖς, μετανοήσαντες καὶ τὴν τοῦ Θεοῦ μακροθυμίαν αἰδεσθέντες, καὶ τῆς ἐνταῦθα κολάσεως ἀπαλλαγῶσι καὶ τῆς ἐκεῖ τιμωρίας·
- [01147] ἂν δὲ ἐπιμείνωσιν, μηδὲν ^[48.1003] ἀπὸ τῆς ἀνεξικακίας ὠφελούμενοι τοῦ Θεοῦ, μείζονα ὑποστᾶσι τὴν τιμωρίαν διὰ τὴν ἄγαν αὐτῶν καταφρόνησιν.
- [01148] Εἰ δὲ λέγοι τις τῶν εὖ εἰδῶτων ὅτι οἱ κολαζόμενοι ἐπιηραζόνται (ἠδύναντο γὰρ μετανοῆσαι), ἐκεῖνο ἂν εἴποιμεν, ὅτι εἰ προήδει μετανοήσοντας αὐτοὺς ὁ Θεός, οὐκ ἂν ἐκόλασεν.
- [01149] Εἰ γὰρ οὐς οἶδεν ἀδιορθώτους μένοντας, ὅμως ἀφήσῃ, πολλῶν μᾶλλον οὐς ἦδει κερδανοῦντας ἀπὸ τῆς αὐτοῦ μακροθυμίας εἶασεν ἂν ἐν τῇ παρουσίᾳ ζωῆ, ὥστε ἀπολαῦσαι τῆς προθεσμίας εἰς μετάνοιαν.
- [01150] Νυνὶ δὲ προαναρπάζων αὐτοὺς, κάκεινοισι κουφοτέραν τὴν ἐκεῖ δίκην καθίστησι, καὶ τούτους σωφρονεστέρους ταῖς ἐκείνων τιμωρίαις κατεργάζεται.
- [01151] Καὶ τίνος ἔνεκεν οὐκ ἐπὶ πάντων τοῦτο ποιῶν τῶν πονηρῶν;
- [01152] Ἴνα τῷ φόβῳ καὶ ταῖς ἐτέρων τιμωρίαις μένοντες σωφρονεστέροι γίνωνται, καὶ τὴν μακροθυμίαν ἐπαιέσαντες τοῦ Θεοῦ καὶ τὴν ἐπιείκειαν αἰδεσθέντες, τῆς πονηρίας ἀποστᾶσιν.
- [01153] Ἀλλ' οὐδὲν τούτων ποιῶσι, φησὶν.
- [01154] Ἀλλ' οὐχ ὁ Θεὸς αἴτιος λοιπὸν, ἀλλ' ἡ ἐκείνων ῥαθυμία μὴ βουληθέντων τοσοῦτοις φαρμάκοις εἰς τὴν οἰκείαν ἀποχρήσασθαι σωτηρίαν.
- [01155] Καὶ ἵνα μάθῃς ὅτι διὰ τοῦτο τοῦτο ποιῶν, πρόσεχε.
- [01156] Ἐμὲ ποτε τὸ αἷμα τῶν Γαλιλαίων ὁ Πιλάτος μετὰ τῶν θυσιῶν, καὶ προσελθόντες τινὲς ἀπήγγειλαν τῷ Χριστῷ αὐτὸ τοῦτο·
- [01157] καὶ λέγει·
- [01158] Τί δοκεῖτε ὅτι ἐκεῖνοι οἱ Γαλιλαῖοι ἁμαρτωλοὶ μόνοι ἦσαν;

- [01159] Οὐχί, λέγω ὑμῖν·
- [01160] ἀλλ', ἐὰν μὴ μετανοήσητε, καὶ ὑμεῖς ὁμοίως ἀπολεῖσθε.
- [01161] Πάλιν ἕτεροι δέκα καὶ ὀκτὼ κατεχώσθησαν ὑπὸ πύργου τινός·
- [01162] καὶ περὶ ἐκείνων τὰ αὐτὰ εἶπε·
- [01163] τῷ μὲν γὰρ εἶπεῖν, Τί δοκεῖτε ὅτι ἐκεῖνοι ἁμαρτωλοὶ ἦσαν μόνον;
- [01164] οὐχί, λέγω ὑμῖν·
- [01165] ἔδειξεν ὅτι καὶ οἱ ζῶντες τῶν αὐτῶν ἦσαν ὑπεύθυνοι·
- [01166] τῷ δὲ εἶπεῖν, ὅτι Ἐὰν μὴ μετανοήσητε, καὶ ὑμεῖς ὡσαύτως ἀπολεῖσθε, ἔδειξεν ὅτι καὶ ἐκεῖνοις συνεχώρησε διὰ τοῦτο παθεῖν, ἵνα οἱ ζῶντες ἐκ τῶν ἑτέροις συμβάντων φοβηθέντες καὶ μετανοήσαντες, βασιλείας κληρονόμοι γένωνται.
- [01167] Τί οὖν.
- [01168] ἵνα γένωμαι ἐγὼ βελτίων ἐκεῖνος κολάζεται;
- [01169] φησὶν;
- [01170] Οὐ διὰ τοῦτο, ἀλλὰ κολάζεται μὲν διὰ τὴν οἰκείαν ἁμαρτίαν·
- [01171] γίνεται δὲ ἐκ περιουσίας τοῖς προσέχουσι σωτηρίας ὑπόθεσις, τῷ φόβῳ τῶν αὐτῶν συμβάντων σπουδαιότερους αὐτοὺς ποιῶν.
- [01172] Οὕτω καὶ δεσπότης ποιούσιν·
- [01173] ἕνα πολλάκις μαστιγώσαντες οἰκέτην, τοὺς λοιποὺς σωφρονεστέρους ἐποίησαν τῷ φόβῳ.
- [01174] Ὅταν οὖν ἴδῃς τινὰς ἢ ναυαγίῳ περιπεσόντας, ἢ ὑπὸ οἰκίας καταχωσθέντας, ἢ ὑπὸ ἐμπρησμοῦ παραπολυμένους, ἢ ὑπὸ ποταμῶν παρασυρέντας, ἢ ἄλλῳ τινὶ τρόπῳ τοιοῦτῳ βιαίῳ τὴν ζωὴν καταλύσαντας, εἴτα ἑτέρους τὰ αὐτὰ αὐτοῖς ἢ καὶ τὰ χεῖρονα ἁμαρτάνοντας, καὶ μηδὲν παθόντας τοιοῦτον, μὴ θορυβηθῆς λέγων·
- [01175] Τί δήποτε τὰ αὐτὰ ἁμαρτάνοντες, οὐ τὰ αὐτὰ πεπόνθασιν;
- [01176] ἀλλὰ τοῦτο λογίζου, ὅτι τὸν μὲν εἶασεν ἀναιρεθῆναι καὶ ἀποπνιγῆναι, ἡμερωτέραν αὐτῷ παρασκευάζων τὴν ἐκεῖ τιμωρίαν, ἢ καὶ τέλος αὐτὸν ἀπαλλάττων·
- [01177] τοῦτον δὲ οὐδὲν ἀφήκε τοιοῦτον παθεῖν, ἵνα τῇ τούτου τιμωρίᾳ σωφρονισθεῖς, ἐπιεικέστερος γένηται·
- [01178] ἂν δὲ ἐπιμένῃ τοῖς αὐτοῖς, ἀπαραμύθητον ἑαυτῷ παρὰ τοῖς ἑαυτοῦ ῥαθυμίας σωρεύσει τὴν τιμωρίαν·
- [01179] καὶ ὁ Θεὸς οὐκ αἴτιος τῆς ἀφορήτου κολάσεως.
- [01180] Πάλιν ἂν ἴδῃς δίκαιον θλιβόμενον, ἢ τὰ προειρημένα ἅπαντα πάσχοντα, μὴ καταπέσης·
- [01181] καὶ γὰρ καὶ ἐκείνῳ λαμπροτέρους τοὺς στεφάνους ^[48.1004] ἐργάζεται τὰ δεινά.
- [01182] Καὶ ἀπλῶς πᾶσα κόλασις, ἂν μὲν ἐπὶ ἁμαρτωλῶν γίνηται, ὑποτέμενεται τὸ τῆς ἁμαρτίας φορτίον·
- [01183] ἂν δὲ ἐπὶ δικαίων, φαιδροτέραν αὐτῶν ἐργάζεται τὴν ψυχὴν, καὶ μέγιστον ἑκατέροις τὸ κέρδος ἀπὸ τῆς θλίψεως συμβαίνει, μόνον ἐὰν εὐχαρίστως φέρωμεν·
- [01184] τοῦτο γὰρ ἔστι τὸ ζητούμενον.
- [01185] θ'.
- [01186] Διὰ τοῦτο μυρίων τοιούτων παραδειγμάτων τῆς θείας Γραφῆς ἢ ἱστορία ἐμπέπλησται, καὶ δικαίους καὶ πονηροὺς κακῶς πάσχοντας ἡμῖν ὑποδείκνυσιν, ἵνα ἂν τε δίκαιος ἢ τις, ἂν τε ἁμαρτωλός, ἔχων τὰ ὑποδείγματα, φέρῃ γενναίως.
- [01187] Οὐ πάσχοντας δὲ κακῶς μόνον, ἀλλὰ καὶ εὐπραγοῦντάς σοι δείκνυσι πονηροὺς, ἵνα μὴ ταῖς ἐκείνων εὐπραγίαις θορυβηθῆς, μαθὼν ἀπὸ τῶν τῶν πλουσίῳ τούτῳ συμβεβηκότων, οἷον αὐτοὺς μετὰ ταῦτα μένει τὸ πῦρ, εἰ μὴ μεταβληθεῖεν.
- [01188] Καὶ οὐκ ἔστι, φησὶ, καὶ ἐνταῦθα καὶ ἐκεῖ ἀνέσεως ἀπολαύειν;
- [01189] Οὐκ ἔστι.
- [01190] Διὰ τοῦτο ἐνταῦθα οἱ δίκαιοι τὸν ἐπίπονον ἐβίωσαν βίον.
- [01191] Τί οὖν, φησὶν, ὁ Ἀβραάμ;
- [01192] Καὶ τίς τοσαῦτα ἔπαθε δεινά;

- [01193] οὐχὶ τῆς πατρίδος ἐξέπεσεν;
- [01194] οὐχὶ τῶν οἰκείων ἐχωρίσθη πάντων;
- [01195] οὐκ ἐν ἀλλοτρίᾳ γῆ λιμὸν ὑπέμεινεν;
- [01196] οὐχὶ, καθάπερ ἀλήτης, συνεχῶς μετανίστατο, ἀπὸ Βαβυλῶνος εἰς Μεσοποταμίαν, κἀκεῖθεν εἰς Παλαιστίνην, εἶτα ἐντεῦθεν εἰς Αἴγυπτον;
- [01197] Τί ἂν τις εἴποι τοὺς τῆς γυναικὸς, τοὺς τῶν βαρβάρων πολέμους καὶ σφαγὰς;
- [01198] τὴν αἰχμαλωσίαν τῆς τοῦ συγγενοῦς οἰκίας;
- [01199] μυρία ἕτερα τοιαῦτα;
- [01200] Ὅτε δὲ καὶ τὸν υἱὸν ἔλαβεν, οὐ τὰ πάντων ἀνήκεστα ὑπέμεινε, τὸν αὐτῷ ποθεινὸν καὶ ἐπέραστον ταῖς αὐτοῦ σφάξαι χερσὶ κελεύόμενος;
- [01201] Τί δὲ αὐτὸς ὁ σφαγιασθεὶς Ἰσαάκ;
- [01202] οὐχὶ πάντοθεν ἠλαύνετο παρὰ τῶν ὁμόρων συνεχῶς, καὶ τὴν γυναῖκα ἀφηρέθη, καθάπερ καὶ ὁ πατήρ, καὶ ἐν ἀπαιδίᾳ τοσοῦτον διέμεινε χρόνον;
- [01203] Τί δὲ ὁ Ἰακώβ, ὁ ἐν οἰκίᾳ τραφεὶς, οὐχὶ τοῦ πάππου χαλεπώτερα ὑπέμεινε;
- [01204] Καὶ ἵνα μὴ πάντα καταλέγοντες μακρὸν ποιῶμεν τὸν λόγον, ἄκουσον τί φησι περὶ τῆς ἀπάσης αὐτοῦ ζωῆς;
- [01205] Μικραὶ καὶ πονηραὶ αἱ ἡμέραι μου, καὶ οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν πατέρων μου.
- [01206] Καίτοι τίς ἰδὼν υἱὸν ἐπὶ θρόνου βασιλικοῦ καθήμενον καὶ τοσαύτης ἀπολαύοντα δόξης, οὐκ ἂν ἐπελήσθη τῶν παρελθουσῶν συμφορῶν;
- [01207] Ἀλλ' ὁμως ἐκεῖνος οὕτως ἦν τεταριχευμένος, ὡς μὴδὲ ἐν εὐημερίᾳ τοσαύτῃ ἐπιλαθέσθαι τῶν γεγενημένων δεινῶν.
- [01208] Τί δὲ ὁ Δαυῖδ;
- [01209] πόσας ὑπέμεινε τραγωδίας;
- [01210] οὐχὶ τὰ αὐτὰ αὐτῷ καὶ οὗτος φθέγγεται λέγων·
- [01211] Αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐν αὐτοῖς ἑβδομήκοντα ἔτη·
- [01212] ἐὰν δὲ ἐν δυναστείαις, ὀγδοήκοντα ἔτη, καὶ τὸ πλεῖον αὐτῶν κόπος καὶ πόνος;
- [01213] Τί δὲ ὁ Ἰερεμίας;
- [01214] οὐχὶ καὶ τὴν ἡμέραν αὐτοῦ τῆς γεννήσεως καταρᾶται διὰ τὰ ἐπάλληλα δεινά;
- [01215] Τί δὲ ὁ Μωϋσῆς;
- [01216] οὐχὶ καὶ αὐτὸς ἀπαγορεύων φησὶν, Ἀπόκτεινόν με, εἰ οὕτω μοι μέλλεις ποιεῖν;
- [01217] Ὁ δὲ Ἡλίας, ἡ οὐρανομήκης ψυχὴ, ὁ τὸν οὐρανὸν ἀποκλείσας, οὐ μετὰ τὰ πολλὰ θαύματα θρηγῶν διετέλει πρὸς τὸν Θεὸν, λέγων, Ἄρον τὴν ψυχὴν μου ἀπ' ἐμοῦ, ὅτι οὐκ εἰμὶ βελτίων τῶν πατέρων μου;
- [01218] Καὶ τί χρὴ τούτων ἕκαστον ἐπιέναι;
- [01219] Πάντας γὰρ αὐτοὺς ὁμοῦ συλλαβὼν ὁ Παῦλος διέξεισι λέγων·
- [01220] Περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος.
- [01221] Καὶ ἀπλῶς πᾶσα ^[48.1005] ἀνάγκη τὸν μέλλοντα εὐαρεστεῖν τῷ Θεῷ καὶ δόκιμον εἶναι καὶ ἀγνόν, μὴ τὸν ἄνετον καὶ ὑγρὸν καὶ διαλελυμένον διώκειν βίον, ἀλλὰ τὸν ἐπίπονον καὶ μόχθων γέμοντα πολλῶν καὶ ἰδρώτων·
- [01222] Οὐδεὶς γὰρ στεφανοῦται, φησὶν, ἐὰν μὴ νομίμως ἀθλήσῃ.
- [01223] Καὶ ἐτέρωθι, Πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, καὶ ἀπὸ ῥήματος, φησὶ, καὶ ἀπὸ βλέμματος, καὶ ἀπὸ φωνῆς αἰσχροῦς, καὶ ἀπὸ λοιδορίας, καὶ ἀπὸ βλασφημίας, καὶ ἀπὸ αἰσχρολογίας.
- [01224] Ἐντεῦθεν μανθάνομεν, ὅτι κἂν μὴ πειρασμὸς ἡμῖν ἐπενεχθῆ ποθεν ἔξωθεν, ἑαυτοὺς γυμνάζειν δεῖ καθ' ἑκάστην ἡμέραν νηστείας, σκληραγωγίας, εὐτελεῖ τροφῆ, λιτῆ τραπέζῃ, τὰς πολυτελείας πανταχοῦ φεύγοντας·
- [01225] ἄλλως γὰρ οὐκ ἔστιν εὐαρεστήσαι Θεῷ.
- [01226] Μὴ γὰρ μοι τὸ ψυχρὸν ῥῆμα ἐκεῖνο λεγέτω τις, ὅτι καὶ τὰ ἐνταῦθα ὁ δεῖνα ἔχει, καὶ τὰ ἐκεῖ·

- [01227] ἀμήχανον τοῦτο ἐπὶ τῶν πλουτούντων καὶ τρυφόντων καὶ ἀμαρτανόντων συμβῆναι·
- [01228] ἀλλ', εἰ χρή τοῦτο εἰπεῖν, ἐπὶ τῶν θλιβομένων ἔστιν εἰπεῖν, τῶν ἐν στενοχωρίᾳ, ὅτι καὶ τὰ ἐνταῦθα ἔχουσι, καὶ τὰ ἐκεῖ.
- [01229] Τὰ μὲν γὰρ ἐκεῖ ἔχουσιν, ἀμοιβῆς ἀπολαύοντες·
- [01230] τὰ δὲ ἐνταῦθα ἔχουσι, ταῖς ἐλπίσιν ἐκείνων συντρεφόμενοι, καὶ οὐ λαμβάνοντες αἴσθησιν τῶν παρόντων δεινῶν τῇ προσδοκίᾳ τῶν μελλόντων ἀγαθῶν.
- [01231] Ἀλλ' ἀκούσωμεν καὶ τῶν ἐξῆς.
- [01232] Ἐπὶ πᾶσι δὲ τούτοις χάσμα μέγα ἐστήρικται, φησὶν, ἀνὰ μέσον ἡμῶν καὶ ὑμῶν.
- [01233] Καλῶς ἄρα εἶπεν ὁ Δαυῖδ, ὅτι Ἀδελφὸς οὐ λυτροῦται·
- [01234] οὐ δώσει τῷ Θεῷ ἐξίλασμα ἑαυτοῦ.
- [01235] Οὐδὲ γὰρ δυνατόν, κἂν ἀδελφός, κἂν πατήρ ἢ, κἂν υἱός.
- [01236] Ὅρα γάρ·
- [01237] τέκνον ἐκάλεσεν ὁ Ἀβραάμ τὸν πλούσιον, καὶ τὰ πατρὸς ἐπιδείξασθαι οὐκ ἴσχυσε·
- [01238] πατέρα προσεῖπε τὸν Ἀβραάμ ὁ πλούσιος, καὶ ἦς εἰκὸς ἀπολαῦσαι τέκνον πατρικῆς εὐνοίας, οὐκ ἠδυνήθη, ἵνα μάθῃς, ὅτι οὔτε συγγένεια, οὔτε φιλία, οὔτε προσπάθεια, οὔτε ἄλλο τι τῶν ὄντων ὄνησαι δύναται τὸν ὑπὸ τῆς οἰκείας ζωῆς προεδομένον.
- [01239] ἴ·
- [01240] Ταῦτα δὲ λέγω, ἐπειδὴ πολλοὶ πολλάκις, ἡμῶν παραινούντων προσέχειν ἑαυτοῖς καὶ νήφειν, ῥαθυμοῦσι καὶ εἰς γέλωτα τὴν παραινέσιν ἐκβάλλουσι, λέγοντες·
- [01241] Σύ μου προστήση, φησὶ, κατ' ἐκείνην τὴν ἡμέραν·
- [01242] καὶ θαρῶ, καὶ οὐ δέδοικα.
- [01243] Πάλιν ἄλλος, Πατέρα μάρτυρα ἔχω, φησὶ, καὶ ἕτερος, Πάππον ἐπίσκοπον·
- [01244] ἄλλοι πάλιν τοὺς τῆς οἰκίας πάντας τῆς ἑαυτῶν προβάλλονται.
- [01245] Ἀλλὰ πάντα ψυχρὰ ταῦτα τὰ ῥήματα·
- [01246] οὐδὲ γὰρ ἡμᾶς ἢ ἐτέρων ἀρετὴ ὠφελῆσαι τότε δυνήσεται.
- [01247] Ἀναμνήσθητι τῶν παρθένων ἐκείνων, αἱ ταῖς [48.1006] πέντε παρθένοις οὐ μετέδωκαν τοῦ ἐλαίου·
- [01248] ἀλλ' αἱ μὲν εἰσῆλθον εἰς τὸν νυμφῶνα, αἱ δὲ ἀπεκλείσθησαν.
- [01249] Μέγα ἀγαθὸν ἐν τοῖς οἰκείοις κατορθώμασι τὰς ἐλπίδας τῆς σωτηρίας ἔχειν·
- [01250] φίλος δὲ ἐκεῖ οὐδεὶς οὐδέποτε προΐσταται.
- [01251] Εἰ γὰρ ἐνταῦθά φησι τῷ Ἱερεμῖα, Μὴ ἀξίου περὶ τοῦ λαοῦ τούτου, ἔνθα κύριοι τοῦ μεταβαλέσθαι·
- [01252] πολλῶ μᾶλλον ἐκεῖ.
- [01253] Τί λέγεις;
- [01254] Πατέρα μάρτυρα ἔχεις;
- [01255] Αὐτὸ μὲν οὖν σε τοῦτο μάλιστα καταδικάσαι δυνήσεται πλέον, ὅταν οἴκοθεν ἔχων τὰ παραδείγματα τῆς ἀρετῆς, ἀνάξιον σεαυτὸν τῆς προγονικῆς παράσχης ἀρετῆς.
- [01256] Ἀλλὰ φίλον ἔχεις γενναῖον καὶ θαυμαστόν;
- [01257] Οὐδὲ οὗτός σοι παραστήσεται τότε.
- [01258] Πῶς οὖν φησι, Ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς;
- [01259] Οὐχ ἡ φιλία ἔστιν ἐνταῦθα ἡ προΐσταμένη, ἀλλ' ἡ ἐλεημοσύνη.
- [01260] Ἐὰν γὰρ ἡ φιλία μόνη προΐστατο, ἔδει ἀπλῶς εἰπεῖν, Ποιήσατε ὑμῖν φίλους·
- [01261] νυνὶ δὲ δεικνύς, ὅτι οὐχ ἡ φιλία μόνη προΐσταται, προσέθηκεν, Ἐκ τοῦ μαμμωνᾶ τῆς ἀδικίας.

[01262] Καίτοι ἴσως εἶποι τις ἂν, ὅτι Δύναμαι χωρὶς τοῦ μαμμωνᾶ ποιῆσαι φίλον, καὶ σπουδαιότερον μᾶλλον, ἢ διὰ τοῦ μαμμωνᾶ.

[01263] Ἀλλ' ἵνα μάθῃς ὅτι ἐλεημοσύνη ἐστὶν ἢ προϊσταμένη, καὶ τὸ ἔργον τὸ σὸν καὶ τὸ κατορθώμα, οὐκ ἐν ταῖς φιλίαις ταῖς τῶν ἀγίων ἀπλῶς, ἀλλ' ἐν ταῖς φιλίαις ταῖς διὰ τοῦ μαμμωνᾶ γινομέναις ἔπεισέ σε θαρρόειν.

[01264] Ἄπερ οὖν ἅπαντα εἰδότες, ἀγαπητοὶ, προσέχωμεν ἑαυτοῖς μετὰ ἀκριβείας ἀπάσης·

[01265] κἂν κολαζώμεθα, εὐχαριστῶμεν·

[01266] κἂν ἐν εὐημερίᾳ διάγωμεν, ἀσφαλιζώμεθα ἑαυτοὺς, καὶ ταῖς ἐτέρων τιμωρίαις σωφρονιζόμενοι, διὰ μετανοίας καὶ κατανύξεως καὶ συνεχοῦς ἐξομολογήσεως εὐχαριστῶμεν·

[01267] καὶ εἴ τι πεπλημμέληται κατὰ τὸν παρόντα βίον ἡμῖν, ἀποθέμενοι, καὶ μετὰ πολλῆς τῆς σπουδῆς πᾶσαν τῆς ψυχῆς ἡμῶν ἀποσμήξαντες τὴν κηλῖδα, παρακαλῶμεν τὸν Θεὸν καταξιῶσαι πάντας ἡμᾶς ἐντεῦθεν διαλυσαμένους, οὕτως ἀπελθεῖν ἐκεῖσε, ἵνα μὴ μετὰ τοῦ πλουσίου, ἀλλὰ μετὰ τοῦ Λαζάρου τῶν τοῦ πατριάρχου κόλπων ἀπολαύσαντες, τοῖς ἀθανάτοις ἐντροφῶμεν ἀγαθοῖς·

[01268] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[01269] Ἀμήν.

[01270] Εἰς τὸν πλούσιον καὶ τὸν Λάζαρον λόγος τέταρτος·

[01271] καὶ ὅτι τὸ συνειδὸς εἶωθεν ἡμᾶς ἀναμνησκείν παλαιὰ ἁμαρτήματα, καὶ εἰς τὸν Ἰωσήφ.

[01272] α'.

[01273] Τῆς τοῦ Λαζάρου παραβολῆς τὸ τέλος ἀνάγκη τήμερον ἀποδοῦναι.

[01274] Ὑμεῖς μὲν γὰρ ἴσως τὸ πᾶν ἡμῖν ἀπηρτίσθαι νομίζετε·

[01275] οὐ μὴν ἔγωγε χρῆσθαι ὑμῶν εἰς ἀπάτην τῇ ἀγνοίᾳ, οὐδὲ ἀποστήσομαι πρότερον, ἕως ἂν τὸ φαινόμενον ἅπαν ἀπέλθω λαβῶν·

[01276] ἐπεὶ ^[48.1006] καὶ γεωργὸς τῆς ἀμπέλου τρυγηθείσης ἀπάσης, οὐ πρότερον ἀφίσταται, ἕως ἂν καὶ τὰς ῥάγας ἐκτέμη.

[01277] Ἐπεὶ οὖν καὶ νῦν ἐνορῶ, ὥσπερ ὑπὸ φύλλοις, τοῖς γράμμασιν ἐναποκεκρυμμένα νοήματα ἔτι, φέρε δὴ καὶ ταῦτα, ἀντὶ δρεπάνης τῷ λόγῳ χρησάμενοι, πάλιν μετ' ἀκριβείας ἀποτρύγησωμεν.

[01278] Ἄμπελος μὲν γὰρ τρυγηθεῖσα καθάπαξ, ἔστηκε γυμνὴ τοῦ καρποῦ, φύλλα ἔχουσα μόνον·

[01279] ἢ δὲ ἄμπελος ἢ πνευματικὴ τῶν θείων Γραφῶν οὐχ οὕτως, ἀλλ' ἂν τὸ φαινόμενον ἅπαν ἀνελώμεθα, τὸ πλεόν ἐναπομένει ^[48.1007] πάλιν.

[01280] Πολλοὶ γοῦν μὲν καὶ πρὸ ἡμῶν εἰς ταύτην εἰρήκασιν τὴν ὑπόθεσιν, πολλοὶ καὶ μεθ' ἡμᾶς ἴσως ἐροῦσιν·

[01281] ἀλλ' οὐδεὶς τὸν ἅπαντα πλοῦτον κενῶσαι δυνήσεται.

[01282] Τοιαύτη γὰρ τῆς περιουσίας ταύτης ἡ φύσις·

[01283] ὅσῳπερ ἂν διασκάψῃς ἐν τῷ βᾶθει, τοσούτῳ πλεόν ἀναβλύσει τὰ θεῖα νοήματα·

[01284] πηγὴ γὰρ ἐστὶν οὐδέποτε ἐπιλείπουσα.

[01285] Καὶ ἔδει μὲν τῇ προτέρᾳ συναξεῖ τοῦτο ὑμῖν ἀποδοῦναι τὸ χρέος, ἀλλ' οὐκ ἀσφαλὲς εἶναι ἐνομίσαμεν, τοῦ μακαρίου Βαβύλα καὶ τῆς ξυνωρίδος τῶν ἀγίων μαρτύρων τῶν μετ' ἐκεῖνον παρελθεῖν τὰ κατορθώματα.

[01286] Διὸ τὴν καταβολὴν ὑπερεθέμεθα, τηροῦντες εἰς τὴν παρούσαν ὑμῖν ἡμέραν ὀλόκληρον τὴν ἔκτισιν.

[01287] Φέρε οὖν, ἐπειδὴ καὶ τοῖς πατράσι τὰς εὐφημίας ἀποδεδώκαμεν, οὐ τὰς κατ' ἀξίαν τὴν ἐκείνων, ἀλλὰ τὰς κατὰ δύναμιν τὴν ἡμετέραν, ἀποδῶμεν καὶ ὑμῖν τοῦ διηγήματος τούτου τὸ λείψανον.

[01288] Ἀλλὰ μὴ ἀποκάμητε, ἕως ἂν πρὸς τὸ τέλος ἀφικώμεθα, ἐκεῖθεν ἀναλαβόντες τὸν λόγον, ἐνθα αὐτὸν κατελίπομεν πρῶην.

[01289] Ποῦ δὲ αὐτὸν κατελίπομεν;

[01290] Ἐν τῷ χάσματι τῷ διείροντι τοὺς δικαίους ἀπὸ τῶν ἁμαρτωλῶν.

[01291] Εἰπόντος γὰρ τοῦ πλουσίου, Πέμψον Λάζαρον, εἶπε πρὸς αὐτὸν ὁ Ἀβραάμ·

[01292] Χάος μέγα ἐστήρικται μεταξύ ἡμῶν καὶ ὑμῶν, ὅπως οἱ θέλοντες διαβῆναι ἐκεῖθεν πρὸς ἡμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐντεῦθεν ἐκεῖ διαπερῶσι.

[01293] Καὶ ἐδείκνυμεν διὰ πολλῶν τῶν εἰρημένων, ὡς ὅτι μετὰ τὴν τοῦ Θεοῦ φιλανθρωπίαν, ἐν τοῖς οἰκείοις κατορθώμασι τὰς ἐλπίδας τῆς σωτηρίας ἔχειν χρῆ, μὴ πατέρας καὶ ἀπάππους καὶ ἐπιπάππους ἀριθμοῦντας, μηδὲ συγγενεῖς καὶ φίλους καὶ οἰκείους καὶ γείτονας·

[01294] Ἀδελφὸς γὰρ οὐ λυτροῦται·

- [01295] λυτρώσεται ἄνθρωπος;
- [01296] Ἄλλ' ὅσα ἂν παρακαλέσωσι καὶ καθικετεύσωσιν οἱ μετὰ ἁμαρτημάτων ἐντεῦθεν ἀπελθόντες, πάντα εἰκὴ καὶ μάτην λοιπὸν ἐροῦσι.
- [01297] Καὶ γὰρ αἱ παρθένοι αἱ πέντε παρεκάλεσαν τὰς ὁμήλικας ὑπὲρ ἐλαίου, καὶ οὐκ ἐπέτυχον·
- [01298] καὶ ὁ τὸ τάλαντον κατακρύψας τὸ ἐν τῇ γῆ, πολλὰ ἀπολογησάμενος, κατεκρίθη πάλιν·
- [01299] καὶ οἱ μὴ θρέψαντες αὐτὸν πεινῶντα, μηδὲ ποτίσαντες διψῶντα, καὶ αὐτοὶ δοκοῦντες εἰς ἄγνοιαν καταφεύγειν, οὐδ' ἐκεῖνοι συγγνώμης καὶ ἀπολογίας ἔτυχον.
- [01300] Ἔτεροι δὲ οὐδὲ εἰπεῖν τι ἴσχυσαν, ὥσπερ ἐκεῖνος ὁ τὰ ὄρυπαρὰ ἐνδεδυμένος ἱμάτια·
- [01301] ἐγκαλούμενος γὰρ ἐσίγα.
- [01302] Οὐχ οὗτος δὲ μόνον, ἀλλὰ καὶ ἄλλος τῷ πλησίον μνησικακήσας, καὶ ἑκατὸν ἀπαιτήσας δηνάρια, εἶτα ὑπὲρ τούτων αὐτῶν παρὰ τοῦ δεσπότου ἐγκαλούμενος ἐπὶ ὠμότητι καὶ ἀπανθρωπία, οὐδὲν ἔσχεν εἰπεῖν.
- [01303] Ὅθεν δῆλον, ὅτι οὐδὲν ἡμῶν ἐκεῖ προστήσεται, ἐὰν ἔργα μὴ ἔχωμεν ἀγαθὰ·
- [01304] ἀλλ' ἂν τε καθικετεύωμεν καὶ παρακαλῶμεν, ἂν τε σιγῶμεν, ὁμοίως ἐφ' ἡμᾶς ἤξει τὰ τῆς κολάσεως καὶ τῆς τιμωρίας.
- [01305] Ἄκουσον γοῦν πῶς καὶ οὗτος αἰτήσας αἰτήσεις δύο τὸν Ἀβραάμ, ἀμφοτέρων ἀπέτυχεν.
- [01306] Πρότερον μὲν γὰρ ὑπὲρ ἑαυτοῦ τὴν ἱκετηρίαν ἐποιεῖτο λέγων, Πέμψον Λάζαρον·
- [01307] ὕστερον δὲ οὐκ ἔτι ὑπὲρ ἑαυτοῦ, ἀλλὰ ὑπὲρ τῶν ἀδελφῶν·
- [01308] ἀλλὰ οὐδεμίαν ἤνυσεν αἴτησιν.
- [01309] Ἡ μὲν γὰρ ἦν ἀδύνατος ἢ προτέρα, ἢ δευτέρα δὲ περιττὴ ἢ ὑπὲρ τῶν ἀδελφῶν.
- [01310] Πλὴν ἀλλὰ, εἰ δοκεῖ, καὶ αὐτῶν ἀκούσωμεν τῶν ῥημάτων μετὰ πολλῆς τῆς σπουδῆς.
- [01311] Εἰ γὰρ ἄρχοντας ἐν ἀγορᾷ μέση κατάδικον ἀγαγόντος, καὶ δημίους περιστήσαντος, καὶ καταξαίνοντος τὸν ὑπεύθυνον, μετὰ πολλῆς τῆς προθυμίας συντρέχουσιν ἅπαντες ἀκοῦσαι βουλόμενοι, τί μὲν ὁ [48.1008] δικαστὴς ἐρωτᾷ, τί δὲ ὁ κατάδικος ἀποκρίνεται;
- [01312] πολλῶ μᾶλλον ἐνταῦθα μετὰ ἀκριβείας ἀκούειν χρῆ, τί μὲν ὁ κατάδικος οὗτος, ὁ πλούσιος λέγω, ἀξιοῖ, τί δὲ ὁ δίκαιος δικαστὴς ἀποκρίνεται διὰ τοῦ Ἀβραάμ.
- [01313] Οὐ γὰρ ὁ πατριάρχης ἦν ὁ δικάζων, εἰ καὶ αὐτὸς ἐφθέγγετο·
- [01314] ἀλλ' ὥσπερ ἐπὶ τῶν ἔξωθεν δικαστηρίων τούτων, ὅταν ὡσὶ τινες ὑπεύθυνοι λησται καὶ ἀνδροφόνοι, πόρρω τῆς ὄψεως τοῦ δικάζοντος ἀποστήσαντες τούτους οἱ νόμοι, τῆς τοῦ κρίνοντος οὐκ ἐπιτρέπουσιν ἀκοῦσαι φωνῆς, κἂν τούτῳ μετὰ τῶν ἄλλων αὐτοὺς ἀτιμάζοντες, ἀλλὰ μέσος τις διακονεῖ ταῖς ἐρωτήσεσι τοῦ δικάζοντος, καὶ ταῖς ἀποκρίσεσι τῶν δικαζομένων·
- [01315] οὕτω δὴ καὶ τότε ἐγίνετο.
- [01316] Οὐ τοῦ Θεοῦ φθεγγομένου πρὸς αὐτὸν ἤκουεν ὁ κατάδικος, ἀλλὰ μέσος ἦν ὁ Ἀβραάμ, τὰ παρὰ τοῦ δικάζοντος διακονούμενος τῷ δικαζομένῳ.
- [01317] Οὐ γὰρ οἴκοθεν ἔλεγεν ἅπερ ἔλεγεν, ἀλλὰ θεῖους ἀνεγίνωσκε νόμους αὐτῶ, καὶ τὰς ἄνωθεν φερομένας ἔλεγεν ἀποφάσεις.
- [01318] Διόπερ οὗτος οὐδὲ ἀντιλέγειν εἶχε.
- [01319] β'.
- [01320] Προσέχωμεν τοίνυν μετὰ ἀκριβείας τοῖς λεγομένοις.
- [01321] Καὶ γὰρ ἐπίτηδες ἐνδιατρίβω ταύτῃ τῇ παραβολῇ, καὶ τετάρτην ἡμέραν ἔχων, ταύτης οὐκ ἀφίσταμαι, ἐπεὶ καὶ πολὺ τὸ κέρδος ἐκ τούτου τοῦ διηγήματος ὀρῶ γινόμενον καὶ πλουσίους καὶ πένησι, καὶ τοῖς ὑπὲρ τῆς τῶν πονηρῶν εὐπραγίας καὶ τῆς τῶν δικαίων πενίας καὶ θλίψεως θορυβουμένοις.
- [01322] Καὶ γὰρ οὐδὲν οὕτω τοὺς πολλοὺς σκανδαλίζειν εἴωθε καὶ ταράττειν, ὡς τὸ πλουσίους ἐν πονηρίᾳ ζῶντας εὐημερίας ἀπολαύειν πολλῆς, καὶ δικαίους μετὰ ἀρετῆς ζῶντας πρὸς ἐσχάτην ἐλαύνεσθαι πενίαν, καὶ ἕτερα μυσρία τῆς πενίας ὑπομένειν χαλεπώτερα πράγματα.
- [01323] Ἀλλὰ αὕτη ἰκανὴ ἢ παραβολὴ παρασχεῖν τὰ φάρμακα, τοὺς μὲν πλουτοῦντας σωφρονίζουσα, τοὺς δὲ πένητας παραμυθουμένη·
- [01324] ἐκεῖνους μὲν παιδεύουσα μὴ μέγα φρονεῖν, τοὺς δὲ πένητας παραμυθουμένη ἐπὶ τοῖς παροῦσι·
- [01325] κἀκεῖνους μὲν μὴ μεγαλαυχεῖν πείθουσα, ὅταν πονηρευόμενοι μὴ δῶσιν ἐνταῦθα δίκην, ὡς χαλεπωτάτης ἀπαντησομένης αὐτοῖς ἐκεῖ τῆς τιμωρίας·
- [01326] τούτους δὲ παρακαλοῦσα, μὴ ταῖς ἐτέρων εὐπραγίας θορυβεῖσθαι, μηδὲ νομίζειν ἀπρονόητα εἶναι τὰ καθ' ἡμᾶς, ὅταν δίκαιος μὲν ἐνταῦθα πάσχη κακῶς, πονηρὸς δὲ καὶ μισρὸς ἄνθρωπος εὐημερίας ἀπολαύῃ διηγεκοῦς.
- [01327] Ἀμφοτέροι γὰρ τὸ κατ' ἀξίαν ἀπολήφονται ἐκεῖ, ὁ μὲν τοὺς στεφάνους τῆς ὑπομονῆς καὶ τῆς καρτερίας, ὁ δὲ τὰς κολάσεις καὶ τὰς τιμωρίας τῆς πονηρίας.

- [01328] Ταύτην τὴν παραβολὴν ἐγγράψατε καὶ πλούσιοι καὶ πένητες·
- [01329] πλούσιοι ἐν τοῖς τοίχοις τῆς ὑμετέρας οἰκίας, πένητες δὲ ἐν τοῖς τοίχοις τῆς διανοίας·
- [01330] κὰν ἐξαλειφθῆ ποτε λήθης ἐγγινομένης, ἐπιχρίσατε πάλιν διὰ τῆς μνήμης ἄνωθεν.
- [01331] Μᾶλλον δὲ καὶ οἱ πλούσιοι πρὸ τῆς οἰκίας ἐν τῇ διανοίᾳ διαγράψατε, καὶ συνεχῶς περιφέρετε, καὶ ἔσται διδασκαλεῖον ὑμῖν καὶ ὑπόθεσις φιλοσοφίας ἀπάσης.
- [01332] Ἐὰν γὰρ ταύτην διηλεκτικῶς ἐγγεγραμμένην ἔχωμεν ἐν τῇ διανοίᾳ, οὔτε τὰ περιχαρῆ τοῦ παρόντος βίου ἡμᾶς φυσεῖται δυνήσεται, οὔτε τὰ λυπηρὰ ταπεινώσει καὶ καθελεῖν·
- [01333] ἀλλὰ ὡς πρὸς τὰς ζωγραφίας τὰς ἐν τοῖς τοίχοις, οὕτω πρὸς ἑκάτερα ταῦτα διακείσμεθα.
- [01334] Καθάπερ γὰρ ἐν τοῖς τοίχοις γεγραμμένον ὀρώμεντες πλούσιον καὶ πένητα, οὔτε ἐκεῖνῳ φθονοῦμεν, οὔτε τοῦ πένητος ὑπερορῶμεν διὰ τὸ σκιὰν ἀλλὰ μὴ πραγμάτων ἀλήθειαν εἶναι τὰ [48.1009] ὀρώμενα·
- [01335] οὕτω καὶ πλούτου καὶ πενίας, καὶ δόξης καὶ ἀτιμίας, καὶ τῶν ἄλλων ἀπάντων τῶν τε σκυθρωπῶν καὶ φαιδρῶν τὴν φύσιν ἂν καταμάθωμεν, τῆς ἐξ ἑκάστου τούτων ἐγγινομένης ἡμῖν ἀνωμαλίας ἀπαλλαγῆσόμεθα.
- [01336] Σκιᾶς γὰρ ἔστιν ἀπατηλότερα ἅπαντα ταῦτα, καὶ τὸν ὑψηλὸν καὶ γενναῖον οὐδὲν οὔτε τῶν λαμπρῶν καὶ ἐπιδόξων ἐπάρα, οὔτε τῶν ταπεινῶν καὶ ἀπερόμιμμένων συστειλαὶ δυνήσεται.
- [01337] Ἀλλὰ γὰρ ὥρα λοιπὸν ἡμῖν καὶ τῶν ῥημάτων ἀκοῦσαι τῶν τοῦ πλουσίου.
- [01338] Ἐρωτῶ σε, φησὶ, πάτερ, τουτέστι, παρακαλῶ, δέομαι, ἰκετεύω, ἵνα πέμψῃς εἰς τὸν οἶκον τοῦ πατρὸς μου Λάζαρον·
- [01339] εἰσὶ γὰρ μοι πέντε ἀδελφοί·
- [01340] ἵνα διαμαρτύρηται αὐτοῖς, ὅπως μὴ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
- [01341] Ἐπειδὴ τῶν καθ' ἑαυτὸν ἀπέτυχεν, ὑπὲρ ἑτέρων ποιεῖται τὴν ἰκετηρίαν.
- [01342] Ὅρα πῶς φιλόφρωνος καὶ ἡμερος γέγονεν ὑπὸ τῆς κολάσεως.
- [01343] Ὁ γὰρ τοῦ Λαζάρου καταφρονῶν παρόντος, ἑτέρων ἀπόντων φροντίζει·
- [01344] ὁ τὸν πρὸ τῶν ὀφθαλμῶν κείμενον παρατρέχων, τῶν οὐκ ὀρωμένων μέμνηται, καὶ μετὰ πολλῆς ἀξιοῖ τῆς τιμῆς καὶ τῆς σπουδῆς, ὥστε γενέσθαι τινὰ αὐτῶν πρόνοιαν πρὸς ἀπαλλαγὴν τῶν καταληψομένων αὐτοῦ κακῶν.
- [01345] Καὶ παρακαλεῖ πεμφθῆναι τὸν Λάζαρον εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ, ἔνθα τὰ σκάμματα ἦν αὐτῷ, καὶ τὸ στάδιον ἀνεώγει τῆς ἀρετῆς.
- [01346] Ἐκεῖνοι βλεπέτωσαν αὐτὸν στεφανούμενον, φησὶν, οἱ θεασάμενοι ἀγωνισάμενον·
- [01347] οἱ μάρτυρες αὐτοῦ τῆς πενίας καὶ τοῦ λιμοῦ καὶ τῶν μυριῶν κακῶν, γενέσθωσαν μάρτυρες τῆς τιμῆς, τῆς μεταβολῆς, τῆς δόξης ἀπάσης, ἵνα ἑκατέρωθεν παιδευθέντες καὶ μαθόντες, ὅτι οὐ μέχρι τοῦ παρόντος βίου τὰ ἡμέτερα στήσεται πράγματα, οὕτω παρασκευάσωνται, ὡς δυνήθῃναι ταύτην τὴν κόλασιν διαφυγεῖν καὶ τὴν τιμωρίαν.
- [01348] Τί οὖν ὁ Ἀβραάμ;
- [01349] Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας, φησὶν, ἀκουσάτωσαν αὐτῶν.
- [01350] Οὐχ οὕτω, φησὶ, σὺ κήδη τῶν ἀδελφῶν σου, ὡς ὁ ποιήσας αὐτοὺς Θεός.
- [01351] Μυρίους αὐτοῖς ἐπέστησε διδασκάλους παραινούντας, συμβουλευόντας, νουθετοῦντας.
- [01352] Τί οὖν αὐτὸς πάλιν;
- [01353] Οὐχὶ, φησὶ, πάτερ Ἀβραάμ, ἀλλὰ ἕάν τις ἀπὸ νεκρῶν ἀπέλθῃ, αὐτῷ πιστεύσουσι.
- [01354] Ταῦτα δὴ τὰ τῶν πολλῶν ῥήματα.
- [01355] Ποῦ νῦν εἰσὶν οἱ λέγοντες, Τίς ἦλθεν ἐκεῖθεν;
- [01356] τίς ἐκ τῶν νεκρῶν ἀνέστη;
- [01357] τίς εἶπε τὰ ἐν ᾄδου;
- [01358] Πόσα τοιαῦτα καὶ τηλικαῦτα πρὸς ἑαυτὸν εἶπεν ὁ πλούσιος ἐκεῖνος, ἠνίκα ἐτρύφα;
- [01359] Οὐδὲ γὰρ ἀπλῶς παρεκάλεσεν ἀναστῆναί τινα ἐκ τῶν νεκρῶν·
- [01360] ἀλλ' ἐπειδὴ τῶν Γραφῶν ἀκούων κατεφρόνει, κατεγέλα, μύθους εἶναι ἐνόμιζε τὰ λεγόμενα·

- [01361] ἀφ' ὧν οὖν αὐτὸς ἔπασχε, καὶ περὶ τῶν ἀδελφῶν ἐνόμιζε.
- [01362] Κάκεῖνοι, φησὶν, οὕτως ὑποπτεύουσιν·
- [01363] ἐὰν δέ τις ἀπὸ νεκρῶν ἀπέλθῃ, οὐκ ἀπιστήσουσιν αὐτῷ, οὐ καταγελάσσονται, ἀλλὰ μᾶλλον τοῖς λεγομένοις προσέξουσι.
- [01364] Τί οὖν ὁ Ἀβραάμ;
- [01365] Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, ἀκούσονται.
- [01366] Καὶ ὅτι τοῦτό ἐστιν ἀληθές, ὅτι ὁ τῶν Γραφῶν οὐκ ἀκούων οὐδὲ νεκρῶν ἀνισταμένων ἀκούσεται, ἔδειξαν οἱ Ἰουδαῖοι, οἱ ἐπειδὴ Μωϋσέως οὐκ ἤκουσαν καὶ τῶν προφητῶν, οὐδὲ νεκροὺς ἀναστάντας ἰδόντες ἐπίστευσαν·
- [01367] ἀλλὰ νῦν μὲν ἀναιρεῖν τὸν Λάζαρον ἐπεχείρουν, νῦν δὲ τοῖς ἀποστόλοις ἐπεπήδων, καίτοι πολλῶν ἀναστάντων νεκρῶν ἐν τῷ καιρῷ τοῦ σταυροῦ.
- [01368] [48.1010] γ'.
- [01369] Ἵνα δὲ καὶ ἐτέρωθεν μάθῃς, ὅτι ἀξιοπιστοτέρα ἢ τῶν προφητῶν διδασκαλία τῆς τῶν ἀνισταμένων ἀπαγγελίας, ἐκεῖνο σκόπησον, ὅτι νεκρὸς μὲν ἅπας δούλος ἐστίν·
- [01370] ἂ δὲ αἱ Γραφαὶ φθέγγονται, ταῦτα ὁ Δεσπότης ἐφθέγγετο·
- [01371] ὥστε κἂν νεκρὸς ἀναστῆ, κἂν ἄγγελος ἐξ οὐρανοῦ καταβῆ, πάντων ἔστωσαν αἱ Γραφαὶ ἀξιοπιστότεραι.
- [01372] Ὁ γὰρ τῶν ἀγγέλων Δεσπότης, καὶ τῶν νεκρῶν καὶ τῶν ζώντων Κύριος, αὐτὸς ἐκεῖνας ἐνομοθέτησε.
- [01373] Καὶ ὅτι περιττὰ ζητοῦσιν οἱ ζητοῦντες νεκροὺς ἐκεῖθεν ἐλθεῖν, πρὸς τοῖς εἰρημένοις καὶ ἀπὸ τῶν παρόντων ἔστι δεῖξαι δικαστηρίων τοῦτο.
- [01374] Ἡ γέεννα οὐ φαίνεται τοῖς ἀπίστοις·
- [01375] τοῖς γὰρ πιστοῖς ἐστὶ δῆλη καὶ φανερά, ἀλλ' ὅμως τοῖς ἀπίστοις οὐ φαίνεται·
- [01376] τὰ μέντοι δικαστήρια φαίνεται, καὶ καθ' ἑκάστην ἡμέραν ἀκούομεν, ὅτι ὁ δεῖνα ἐκολάσθη, τοῦ δεῖνος ἡ οὐσία ἐδημεύθη, ἕτερος τὰ μέταλλα ἐργάζεται, ἄλλος κατεκάη πυρὶ, ἄλλος ἐτέρῳ τρόπῳ κολάσεως καὶ τιμωρίας ἀπώλετο.
- [01377] Ἀλλ' ὅμως ταῦτα ἀκούοντες οἱ πονηροὶ καὶ κακοῦργοι καὶ γόητες οὐ σωφρονίζονται.
- [01378] Καὶ τί λέγω, εἰ οἱ μηδέποτε τούτοις περιπεσόντες οὐ σωφρονίζονται;
- [01379] πολλάκις πολλοὶ τούτων ἀλόντες καὶ διαφυγόντες τὴν κόλασιν, καὶ τὸ δεσμοτήριον διορύξαντες καὶ ἀποπηδήσαντες, πάλιν τοῖς αὐτοῖς ἐπέθεντο, καὶ πολλῶν χαλεπώτερα τούτων εἰργάσαντο.
- [01380] Μὴ τοίνυν ζητῶμεν παρὰ νεκρῶν ἀκούειν ταῦτα, ἃ πολλῶν σαφέστερον αἱ Γραφαὶ καθ' ἑκάστην ἡμᾶς παιδεύουσι τὴν ἡμέραν.
- [01381] Εἰ γὰρ ἦδει τοῦτο ὁ Θεός, ὅτι νεκροὶ ἀνιστάμενοι τοὺς ζῶντας ὠφέλησαν ἂν, οὐκ ἂν παρέλιπεν, οὐδ' ἂν παρήκε τοσοῦτον κέρδος ὁ πάντα ἡμῖν πρὸς τὸ συμφέρον πραγματευόμενος.
- [01382] Χωρὶς δὲ τούτων, εἰ συνεχῶς ἔμελλον ἀνίστασθαι νεκροὶ, καὶ τὰ ἐκεῖ πάντα ἀπαγγέλλειν ἡμῖν, καὶ τοῦτο ἂν τῷ χρόνῳ κατεφρονήθη πάλιν·
- [01383] πρὸς δὲ τούτοις καὶ πονηρὰ ἂν εἰσήγαγε δόγματα ὁ διάβολος μετὰ πολλῆς τῆς εὐκολίας.
- [01384] Εἶδωλα γὰρ ἠδύνατο δεικνύναι πολλάκις, ἢ καὶ παρασκευάζων τινὰς ὑποκρίνασθαι θάνατον καὶ κατορύττεσθαι, δεικνύναι πάλιν ὡς ἐκ νεκρῶν ἀναστάντας, καὶ δι' ἐκείνων ὅσα ἐβούλετο πιστεῦσθαι ταῖς τῶν ἀπατωμένων διανοίαις.
- [01385] Εἰ γὰρ νῦν, οὐδενὸς ὄντος τοιοῦτου, ὄνειροι πολλάκις φανέντες ἐν τύποις τῶν ἀπελθόντων, πολλοὺς ἠπάτησαν καὶ διέφθειραν·
- [01386] πολλῶν μᾶλλον, εἰ τοῦτο γεγενημένον ἦν καὶ κεκρατηκὸς ἐν ταῖς τῶν ἀνθρώπων διανοίαις, οἷον ὅτι πολλοὶ τῶν ἀπελθόντων ἐπανήλθον πάλιν, μυριοὶς ἂν ὁ μισρὸς δαίμων ἐκεῖνος δόλους ἔπλεξε, καὶ πολλὴν ἀπάτην εἰς τὸν βίον εἰσήγαγε.
- [01387] Διὰ τοῦτο ἀπέκλεισε τὰς θύρας ὁ Θεός, καὶ οὐκ ἀφήσιν τινα τῶν ἀπελθόντων ἐπανελθόντα εἰπεῖν τὰ ἐκεῖ, ἵνα μὴ λαβῶν ἀφορμὴν ἐντεῦθεν ἐκεῖνος, τὰ παρ' ἑαυτοῦ πάντα εἰσαγάγῃ.
- [01388] Καὶ γὰρ ὅτε προφήται ἦσαν, ψευδοπροφήτας ἤγειρε·
- [01389] καὶ ὅτε ἀπόστολοι, ψευδαποστόλους·
- [01390] καὶ ὅτε Χριστὸς ἐφάνη, ψευδοχριστούς·
- [01391] καὶ ὅτε δόγματα εἰσηνέχθη ὑγιῆ, διεφθαρμένα εἰσήγαγε, τὰ ζιζάνια πανταχοῦ διασπείρων.
- [01392] Ὡστε εἰ καὶ τοῦτο συνέβη, καὶ τοῦτο ἐπεχείρησεν ἂν ὑποκρίνεσθαι διὰ τῶν οἰκείων ὀργάνων, οὐχὶ νεκροὺς ἀληθῶς ἀνιστὰς, ἀλλὰ μαγγανείαις τισὶ καὶ ἀπάταις τὰς ὄψεις τῶν ὀρώντων ἀπατῶν, ἢ καὶ τινὰς παρασκευάζων, ὥσπερ ἔφθην εἰπὼν, ὑποκρίνεσθαι τελευτήν, τὰ ἄνω κάτω πάντα ἐποίησεν ἂν καὶ συνέχεεν.

[01393] Ἀλλ' ὁ Θεὸς ἅπαντα ταῦτα προειδώς, ἀπετείχισεν αὐτῷ τὴν ἐπιβουλήν ^[48.1011] ταύτην, καὶ φειδόμενος ἡμῶν, οὐ συνεχώρησεν ^[48.1011] ἐλθόντι τινὶ ποτε ἐκεῖθεν περὶ τῶν ἐκεῖ διαλεχθῆναι τοῖς ζώσιν ἀνθρώποις, παιδεύων ἡμᾶς πάντων ἀξιοπιστοτέρας ἡγεῖσθαι τὰς θείας Γραφάς.

[01394] Πολὺ γὰρ τῆς τῶν νεκρῶν ἀναστάσεως σαφέστερα ἡμῖν ἔδειξε πράγματα·

[01395] τὴν οἰκουμένην ἐπέστρεψεν ἅπασαν, τὴν πλάνην ἀπήλασε, τὴν ἀλήθειαν ἐπανήγαγε, δι' ἀλιέων καὶ εὐτελῶν ἀνθρώπων ταῦτα πάντα κατώρθωσε, καὶ ἰκανὰς ἀποδείξεις τῆς ἑαυτοῦ προνοίας πανταχοῦ παρέσχεν ἡμῖν.

[01396] Μὴ τοίνυν μέχρι τοῦ παρόντος βίου τὰ ἡμέτερα συγκεκλεισθαι νομίζωμεν, ἀλλὰ πιστεύωμεν, ὅτι πάντως ἔσται κρίσις καὶ ἀνταπόδοσις τῶν ἐνταῦθα παρ' ἡμῶν γινομένων ἀπάντων.

[01397] Τοῦτο γὰρ οὕτως ἔστι σαφές καὶ ἑναργές πᾶσιν, ὡς καὶ Ἰουδαίους καὶ Ἑλληνας καὶ αἰρετικούς, καὶ πάντα ὄντιναοῦν ἄνθρωπον ὑπὲρ τούτων ὁμογνωμονεῖν.

[01398] Εἰ γὰρ καὶ μὴ καθὼς προσῆκε περὶ ἀναστάσεως φιλοσοφοῦσιν ἅπαντες, ἀλλ' ὁμως περὶ τῆς κρίσεως καὶ τῆς κολάσεως καὶ τῶν ἐκεῖ δικαστηρίων ἅπαντες συμφωνοῦσιν, ὅτι ἔστι τις τῶν ἐνταῦθα γινομένων ἀντίδοσις ἐκεῖ.

[01399] Εἰ γὰρ μὴ τοῦτο ἦν, τίνας ἔνεκεν οὐρανὸν τοσοῦτον ἔτεινε, γῆν ὑπεστόρεσε, θάλασσαν ἤπλωσεν, ἀέρα ἐξέχεε, τοσαύτην πρόνοιαν ἐπεδείξατο, εἰ μὴ μέχρι τέλους ἐμελλεν ἡμῶν προστήσεσθαι;

[01400] δ'.

[01401] Οὐχ ὁρᾶς πόσοι βιώσαντες ἐν ἀρετῇ, μυρία παθόντες δεινὰ ἀπῆλθον, μηδὲν ἀπολαβόντες ἀγαθόν;

[01402] ἕτεροι δὲ πάλιν πονηρίαν πολλὴν ἐπιδειξάμενοι, τὰς ἐτέρων ἀρπάσαντες οὐσίας, χήρας καὶ ὀρφανούς ἀποδύσαντες καὶ καταδυναστεύσαντες, πλούτου καὶ τρυφῆς καὶ μυριῶν ἀπολαύσαντες ἀγαθῶν ἀπῆλθον, οὐδὲ τὸ τυχόν παθόντες δεινόν;

[01403] Πότε οὖν ἢ ἐκεῖνοι οἱ πρότεροι τῆς ἀρετῆς ἀπολήψονται τὰς ἀμοιβὰς, ἢ οὗτοι τῆς πονηρίας δώσουσι τὰς τιμωρίας, εἰ μέχρι τοῦ παρόντος τὰ ἡμέτερα ἴσταται πράγματα;

[01404] Ὅτι γὰρ, εἰ ἔστι Θεός, ὥσπερ οὖν καὶ ἔστι, δίκαιός ἐστι, πᾶς ὅστισοῦν ἂν εἴποι·

[01405] ὅτι δὲ, εἰ δίκαιός ἐστι, καὶ τούτοις κἀκεῖνοις ἀποδώσει τὰ κατ' ἀξίαν, καὶ τοῦτο συνωμολόγηται.

[01406] Εἰ δὲ μέλλοι κἀκεῖνοις καὶ τούτοις ἀποδιδόναι κατ' ἀξίαν, ἐνταῦθα δὲ οὐδεὶς αὐτῶν ἀπέλαβεν, οὔτε ἐκεῖνος τῆς πονηρίας τὴν κόλασιν, οὔτε οὗτος τῆς ἀρετῆς τὰς ἀμοιβὰς, εὐδὴλον ὅτι λείπεται τις καιρὸς, ἐν ᾧ τὴν προσήκουσαν ἀντίδοσιν ἐκάτεροι τούτων ἔξουσιν.

[01407] Τίνας δὲ ἔνεκεν ὅλως ἐν τῇ διανοίᾳ τῇ ἡμετέρα κριτὴν οὕτω διηνεκῶς ἐγρηγορότα καὶ νήφοντα κατέστησεν ἡμῖν ὁ Θεός;

[01408] τὸ συνειδὸς λέγω.

[01409] Οὐ γὰρ ἔστιν, οὐκ ἔστιν οὐδεὶς δικαστὴς οὕτως ἄγρυπνος ἐν ἀνθρώποις, οἷον τὸ ἡμέτερον συνειδὸς.

[01410] Οἱ μὲν γὰρ ἔξωθεν δικασταὶ καὶ ὑπὸ χρημάτων διαφθείρονται, καὶ κολακείαις χαννοῦνται, καὶ διὰ φόβον καθυποκρίνονται, καὶ πολλὰ ἕτερά ἐστι τὰ λυμαινόμενα τὴν ὀρθὴν ἐκείνων ψῆφον·

[01411] τὸ δὲ τοῦ συνειδότητος δικαστήριον οὐδενὶ τούτων εἴκειν οἶδεν·

[01412] ἀλλὰ κἂν χρήματα δῶς, κἂν κολακεύσης, κἂν ἀπειλήσης, κἂν ἕτερον ὀτιοῦν ἐργάσῃ, δικαίαν ἐξοίσει τὴν ψῆφον κατὰ τῶν ἡμαρτηκῶτων λογισμῶν·

[01413] καὶ αὐτὸς ὁ τὴν ἁμαρτίαν ἐργασάμενος αὐτὸς ἑαυτὸν καταδικάζει, κἂν μηδεὶς ἕτερος κατηγορῇ.

[01414] Καὶ οὐχ ἅπαξ, οὐδὲ δις, ἀλλὰ καὶ πολλάκις καὶ διὰ παντὸς τοῦ βίου τοῦτο ποιῶν διατελεῖ·

[01415] κἂν πολὺς παρέλθῃ χρόνος, οὐδέποτε ἐπιλήσεται τῶν γεγεννημένων, ἀλλὰ καὶ ἐν τῷ γίνεσθαι τὴν ἁμαρτίαν, καὶ πρὶν γενέσθαι, καὶ μετὰ τὸ γενέσθαι ^[48.1012] σφοδρὸς ἐφέστηκεν ἡμῖν κατήγορος, καὶ μάλιστα μετὰ τὸ γενέσθαι.

[01416] Ἐν μὲν γὰρ τῷ πράττειν τὴν ἁμαρτίαν ὑπὸ τῆς ἡδονῆς μεθύοντες οὐχ οὕτως αἰσθανόμεθα·

[01417] ἐπειδὴν δὲ γένηται καὶ λάβῃ τέλος, τότε δὴ μάλιστα, τῆς ἡδονῆς σβεσθείσης ἀπάσης, τὸ πικρὸν τῆς μετανοίας ἐπεισέρχεται κέντρον ἀπεναντίας ταῖς ὠδινούσαις γυναιξίν.

[01418] Ἐπ' ἐκείνων μὲν γὰρ πρὸ τοῦ τόκου πολὺς καὶ ἀφόρητος ὁ πόνος καὶ ὠδίνες δριμύειαι διακόπτουσαι ταῖς ἀλγηδόνισιν αὐτάς·

[01419] μετὰ δὲ τὸν τόκον ἄνεσις, τῷ βρέφει τῆς ὀδύνης συνεξεληθούσης·

[01420] ἐνταῦθα δὲ οὐχ οὕτως, ἀλλ' ἕως μὲν ἂν ὠδίνωμεν καὶ συλλαμβάνωμεν τὰ διεφθαρμένα βουλευμάτα, εὐφραυνόμεθα καὶ χαίρομεν·

[01421] ἐπειδὴν δὲ ἀποτέκωμεν τὸ πονηρὸν παιδίον τὴν ἁμαρτίαν, τότε τὸ αἰσχος τοῦ τεχθέντος ἰδόντες ὀδυνώμεθα, τότε διακοπτόμεθα τῶν ὠδινουσῶν γυναικῶν χαλεπώτερον.

[01422] Διὸ παρακαλῶ μὴ δέχεσθαι μὲν μάλιστα παρὰ τὴν ἀρχὴν ἐπιθυμίαν διεφθαρμένην·

[01423] εἰ δὲ καὶ δεξόμεθα, ἀποπνίγειν ἔνδον τὰ σπέρματα.

[01424] Εἰ δὲ καὶ μέχρι τούτου ῥαθυμήσαιμεν, ἐξεληθούσαν εἰς ἔργον τὴν ἁμαρτίαν ἀποκτείνειν πάλιν δι' ἐξομολογήσεως καὶ δακρύων, διὰ τοῦ κατηγορεῖν ἑαυτῶν.

- [01425] Οὐδὲν γὰρ οὕτως ὀλέθριον τῇ ἁμαρτία, ὡς κατηγορία καὶ κατάγνωσις σὺν μετανοίᾳ καὶ δάκρυσι.
- [01426] Κατέγνωσ σου τὴν ἁμαρτίαν;
- [01427] ἀπέθου τὸ φορτίον.
- [01428] Καὶ τίς ταῦτά φησιν;
- [01429] Αὐτὸς ὁ δικάζων Θεός.
- [01430] Λέγε σὺ τὰς ἁμαρτίας σου πρῶτος, ἵνα δικαιωθῆς.
- [01431] Τίνος γὰρ ἔνεκεν αἰσχύνῃ καὶ ἐρυθριάῃ, εἰπέ μοι, τὰ ἁμαρτήματα εἰπεῖν;
- [01432] μὴ γὰρ ἀνθρώπῳ λέγεις, ἵνα ὀνειδίσῃ σε;
- [01433] μὴ γὰρ τῷ συνδούλῳ ὁμολογεῖς, ἵνα ἐκπομπεύσῃ;
- [01434] Τῷ Δεσπότῃ, τῷ κηδεμόνι, τῷ φιλανθρώπῳ, τῷ ἰατρῷ τὸ τραῦμα ἐπιδεικνύεις.
- [01435] Μὴ γὰρ, κἂν σὺ μὴ εἴπῃς, ἐκεῖνος οὐκ οἶδεν, ὅς γε καὶ πρὸ τοῦ πραχθῆναι ἠπίστατο;
- [01436] τίνος οὖν ἔνεκεν οὐ λέγεις;
- [01437] μὴ γὰρ ἐκ τῆς σῆς κατηγορίας φορτικώτερον γίνεται τὸ ἁμάρτημα;
- [01438] Ἡμερώτερον μὲν οὖν καὶ κουφότερον.
- [01439] Καὶ διὰ τοῦτο βούλεται σε εἰπεῖν, οὐχ ἵνα κολάσῃ, ἀλλ' ἵνα συγχωρήσῃ;
- [01440] οὐχ ἵνα αὐτὸς μάθῃ τὴν ἁμαρτίαν;
- [01441] πῶς γὰρ, ὁ εἰδώς;
- [01442] ἀλλ' ἵνα σὺ μάθῃς πόσον σοὶ συγχωρεῖ χρέος.
- [01443] Βούλεται δέ σε μαθεῖν τῆς χάριτος τὸ μέγεθος, ἵνα εὐχαριστῶν διατελῆς, ἵνα ὀκνηρότερος πρὸς ἁμαρτίαν ᾖς, ἵνα προθυμότερος εἰς ἀρετὴν.
- [01444] Ἄν μὴ εἴπῃς τοῦ χρέους τὸ μέγεθος, οὐκ ἐπιγινώσκεις τῆς χάριτος τὴν ὑπερβολὴν.
- [01445] Οὐκ ἀναγκάζω, φησὶν, εἰς μέσον ἔλθεῖν σε θέατρον, καὶ μάρτυρας περιστῆσαι πολλούς;
- [01446] ἐμοὶ τὸ ἁμάρτημα εἰπέ μόνῳ κατ' ἰδίαν, ἵνα θεραπεύσω τὸ ἔλκος, καὶ ἀπαλλάξω τῆς ὀδύνης.
- [01447] Διὰ τοῦτο τὸ συνειδὸς ἡμῖν ἐγκατέθηκε καὶ πατρὸς φιλοστοργότερον.
- [01448] Πατὴρ μὲν γὰρ ἅπαξ, ἢ δεύτερον, ἢ καὶ τρίτον, ἢ καὶ δεκάκις ἐπιτιμήσας τῷ παιδί, ἐπειδὴν ἴδη μένοντα ἀδιόρθωτον, ἀπαγορεύσας ἀποκηρύττει, καὶ τῆς οἰκίας ἐκβάλλει, καὶ τῆς συγγενείας διακόπτει;
- [01449] ἀλλ' οὐ τὸ συνειδὸς;
- [01450] ἀλλὰ, κἂν ἅπαξ, κἂν δεύτερον, κἂν τρίτον, κἂν μυριάκις εἴπῃ, καὶ παρακούσῃς, πάλιν ἐρεῖ, καὶ οὐκ ἀφίσταται ἕως ἐσχάτης ἀναπνοῆς;
- [01451] καὶ ἐν οἰκίᾳ, καὶ ἐν ἀμφόδοις, καὶ ἐν τραπέζῃ, καὶ ἐν ἀγορᾷ, καὶ ἐν ὁδοῖς, πολλάκις δὲ καὶ ἐν ὄνειροις ^[48.1013] αὐτοῖς τῶν ἡμαρτημένων ἡμῖν τὰ εἰδῶλα καὶ τὰς φαντασίας παρίστησι.
- [01452] ε'.
- [01453] Καὶ ὅρα σοφίαν Θεοῦ.
- [01454] Οὔτε διηνεκὴ τὴν κατηγορίαν ἐποίησεν εἶναι τοῦ συνειδότης (οὐ γὰρ ἂν ἠνέγκαμεν τὸ φορτίον, συνεχῶς ἐγκαλούμενοι), οὔτε οὕτως ἀσθενῆ, ὡς ἐκ πρώτης καὶ δευτέρας ἀπαγορεύσαι παραινέσεως.
- [01455] Εἰ μὲν γὰρ καθ' ἐκάστην ἡμέραν καὶ ὥραν ἔμελλεν ἡμᾶς κεντεῖν, κἂν ἀπεπνίγημεν ἀπὸ τῆς ἀθυμίας;
- [01456] εἰ δὲ ἅπαξ καὶ δεύτερον ὑπομνήσαν ἀπέστη τῆς ἐπιτιμήσεως, οὐκ ἂν πολλὴν ἐκαρπώσαμεθα τὴν ὠφέλειαν.
- [01457] Διὰ τοῦτο διηνεκὴ μὲν ταύτην ἐποίησεν εἶναι τὴν ἐπιτίμησιν, οὐ μὴν συνεχῆ;
- [01458] διηνεκὴ μὲν, ἵνα μὴ εἰς ῥαθυμίαν ἐμπίπτωμεν, ἀλλ' ἀεὶ καὶ μέχρι τελευτῆς ὑπομιμνησκόμενοι νήφωμεν;

- [01459] οὐ συνεχῆ δὲ οὐδὲ ἐπάλληλον, ἵνα μὴ καταπίπτωμεν, ἀλλὰ ἀνέσεις τινὰς λαμβάνοντες καὶ παραμυθίας ἀναπνέωμεν.
- [01460] Ὅσπερ γὰρ τὸ μὴδ' ὄλωσ' ἀλγεῖν ἐπὶ τοῖς ἁμαρτήμασιν ὀλέθριον, καὶ τὴν ἐσχάτην ἀναισθησίαν ἐντίκτον ἡμῖν, οὕτω τὸ συνεχῶς καὶ πέρα τοῦ μέτρου τοῦτο πάσχειν ἐπιβλαβές.
- [01461] Ἡ γὰρ ὑπερβολὴ τῆς ἀθυμίας ἴσχυε καὶ τῶν κατὰ φύσιν πολλακίς ἐκβαλοῦσα φρενῶν, ὑποβρύχιον ποιῆσαι τὴν ψυχὴν, καὶ πρὸς ἅπαντα ἀχρηστον ἐργάσασθαι τὰ καλά.
- [01462] Διὰ τοῦτο καὶ ἐκ διαλειμμάτων ἡμῖν τὸν τοῦ συνειδότος ἔλεγχον παρεσκεύασεν ἐπιτίθεσθαι, ἐπειδὴ σφόδρα ἐστὶν ἀπότομος, καὶ παντὸς κέντρου σφοδρότερον τὸν ἁμαρτηκότα νύττειν εἴωθεν.
- [01463] Οὐδὲ γὰρ ἡνίκα ἂν ἁμαρτάνωμεν αὐτοὶ, ἀλλὰ καὶ ἡνίκα ἂν ἕτεροι τὰ αὐτὰ πλημμελώσιν ἡμῖν, διεγείρεται σφοδρῶς καὶ μετὰ πολλῆς ἡμῶν καταβοᾶ τῆς εὐτονίας.
- [01464] Καὶ γὰρ ὁ πόρνος, καὶ ὁ μοιχὸς, καὶ ὁ κλέπτης οὐ μόνον ὅταν αὐτὸς κατηγορῆται, ἀλλ' ὅταν καὶ ἐτέρων τοιαῦτα τολμησάντων ἀκούῃ κατηγορουμένων, αὐτὸς ἠγείται μαστίζεσθαι, ἐν ταῖς ἐτέρων ἐπιτιμήσεσι τῆς οἰκείας ἁμαρτίας λαμβάνων ἀνάμνησιν, καὶ ἐγκαλεῖται μὲν ἄλλος, πλήττεται δὲ οὗτος ὁ μὴδὲν ἐγκαλούμενος, ὅταν ἢ τὰ αὐτὰ ἐκείνῳ τετολμηκῶς.
- [01465] Ὅσπερ οὖν καὶ ἐπὶ τοῖς κατορθώμασιν, ἐτέρων ἐγκωμιαζομένων καὶ στεφανουμένων, οἱ τὰ αὐτὰ κατωρθωκότες ἐκείνοις χαίρουσι καὶ ἀγάλλονται, ὡς οὐκ ἐκείνων μᾶλλον ἢ αὐτῶν ἐπαινουμένων.
- [01466] Τί τοίνυν γένοιτ' ἂν τοῦ ἁμαρτηκότος ἀθλιώτερον, ὅταν, ἐτέρων κατηγορουμένων, αὐτὸς καταδύηται;
- [01467] τί δὲ τοῦ ζῶντος ἐν ἀρετῇ μακαριώτερον, ὅταν, ἐτέρων ἐπαινουμένων, αὐτὸς χαίρῃ καὶ διαχέηται, ἐν τοῖς ἐτέρων ἐγκωμίοις ὑπόμνησιν λαμβάνων τῶν οἰκείων κατορθωμάτων;
- [01468] Ταῦτα τῆς τοῦ Θεοῦ σοφίας τὰ ἔργα, ταῦτα τῆς μεγίστης αὐτοῦ προνοίας τὰ σημεῖα.
- [01469] Ἄγκυρα γὰρ τίς ἐστὶν ἱερὰ τοῦ συνειδότος ἢ ἐπιτίμησις, οὐκ ἔωσα τέλεον ἡμᾶς εἰς τὸν τῆς ἁμαρτίας καταποντισθῆναι βυθόν.
- [01470] Οὐδὲ γὰρ παρ' αὐτὸν τῶν ἁμαρτημάτων τὸν καιρὸν μόνον, ἀλλὰ καὶ μετὰ πολλὰς ἐνιαυτῶν περιόδους οἶδεν ἡμᾶς πολλακίς παλαιᾶς ἀναμνήσκειν ἁμαρτίας.
- [01471] καὶ τούτου καὶ ἀπ' αὐτῶν παραστήσομαι τῶν Γραφῶν σαφῆ τὴν ἀπόδειξιν.
- [01472] Ἀπέδοντό ποτε τὸν Ἰωσήφ οἱ ἀδελφοί, ἐγκαλεῖν μὲν οὐδὲν ἔχοντες, ὅτι δὲ ἐνύπνια ἑώρα τὴν μέλλουσαν αὐτῷ προαναφωνοῦντα δόξαν.
- [01473] Εἶδον γὰρ, φησὶ, τὰ δράγματα ὑμῶν προσκυνήσαντα τὸ ἐμὸν δράγμα.
- [01474] Καίτοι ὑπὲρ τούτων φυλάττειν αὐτὸν ἐχρήν.
- [01475] στέφανος γὰρ τῆς οἰκίας ἀπάσης ἔμελλεν ἔσεσθαι, καὶ ^[48.1014] λαμπρότης τοῦ γένους παντός.
- [01476] Ἀλλὰ τοιοῦτον ἢ βασκανία.
- [01477] τοῖς οἰκείοις πολεμεῖ καλοῖς, καὶ μᾶλλον ἂν ἔλοιτο μυρία πάσχειν δεινὰ ὁ βασκαίνων, ἢ τὸν πλησίον ἰδεῖν εὐδοκιμοῦντα, κἂν εἰς αὐτὸν διαβαίνειν μέλλοι τὰ τῆς εὐδοξίας.
- [01478] οὐ τί γένοιτ' ἂν ἀθλιώτερον;
- [01479] Ὅπερ οὖν κἀκεῖνοι ἔπαθον, καὶ ἰδόντες αὐτὸν πόρρωθεν ἤκοντα, τροφὴν αὐτοῖς κομίζοντα, πρὸς ἀλλήλους ἔλεγον.
- [01480] Δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἴδωμεν τί ἔσται τὰ ἐνύπνια αὐτοῦ.
- [01481] Εἰ καὶ μὴ ὡς ἀδελφὸν ἠδέσθης, οὐδὲ τὴν φύσιν ἐπέγνως, τὴν γοῦν τράπεζαν αὐτὴν αἰδεσθῆναι ἔδει, καὶ τὸν τῆς διακονίας τρόπον, ὅτι θρέψων σε παρεγένετο.
- [01482] Ἀλλ' ὅρα πῶς καὶ ἄκοντες προφητεύουσι.
- [01483] Δεῦτε, φασίν, ἀποκτείνωμεν αὐτὸν, καὶ ἴδωμεν τί ἔσται αὐτοῦ τὰ ἐνύπνια.
- [01484] Εἰ γὰρ οὐκ ἐβουλεύσαντο, καὶ τὸν δόλον ὕφαναν, καὶ τὴν ἀναιδῆ βουλήν ἐξόραψαν ἐκείνην, οὐκ ἂν ἔγνωσαν τῶν ἐνυπνίων ἐκείνων τὴν δύναμιν.
- [01485] Οὐ γὰρ ἦν ἴσον, μὴδὲν παθόντα δεινὸν ἐπὶ τὸν θρόνον ἀναβῆναι τῆς Αἰγύπτου, καὶ διὰ τοσούτων τῶν κωλυμάτων καὶ τῶν ἐμποδίων τῆς αὐτῆς ταύτης ἐπιλαβέσθαι λαμπρότητος.
- [01486] Εἰ μὴ γὰρ ἐπεβούλευσαν, οὐκ ἂν εἰς Αἴγυπτον ἀπέδοντο.
- [01487] εἰ μὴ ἀπέδοντο εἰς Αἴγυπτον, οὐκ ἂν ἠράσθη ἢ δέσποινα.
- [01488] εἰ μὴ ἠράσθη ἢ δέσποινα, οὐκ ἂν ἐνεβλήθη εἰς τὸ δεσμωτήριον, οὐκ ἂν συνέκρινε τὰ ὄραματα, οὐκ ἂν τῆς βασιλείας ἐπέτυχεν.
- [01489] εἰ μὴ τῆς βασιλείας δὲ ἐπέτυχεν ἐκείνης, οὐκ ἂν ἦλθον οὗτοι κατ' ἐμπορίαν σίτου, καὶ προσεκύνησαν αὐτόν.
- [01490] Ὅστε ἐπειδὴ ἀπέκτειναν αὐτόν, διὰ τοῦτο μάλιστα ἔγνωσαν αὐτοῦ τὰ ἐνύπνια.

[01491] Τί οὖν;

[01492] αὐτοὶ πρόξενοι τῶν μελλόντων ἀγαθῶν αὐτῶ πάντων ἐγένοντο καὶ τῆς περιφανείας ἐκείνης;

[01493] Οὐδαμῶς, ἀλλὰ αὐτοὶ μὲν θανάτῳ καὶ ἀθυμίᾳ καὶ τῇ δουλείᾳ καὶ τοῖς ἐσχάτοις παραδοῦναι ἐβουλεύσαντο κακοῖς·

[01494] ὁ δὲ εὐμήχανος Θεὸς τῇ τῶν ἐπιβουλευόντων πονηρίᾳ πρὸς τὴν τοῦ πραθέντος καὶ ἐπιβουλευθέντος εὐδοκίμησιν ἀπεχρήσατο.

[01495] ἅ·

[01496] Ἵνα δὲ μὴ συντυχίας τινός, μηδὲ πραγμάτων περιπετείας τὰ συμβάντα εἶναι νομίζεται, δι' αὐτῶν τῶν ἐναντιουμένων, δι' αὐτῶν τῶν κωλύοντων, αὐτὰ κατασκευάζει τὰ κωλυόμενα ὁ Θεὸς, τοῖς ἐχθροῖς αὐτοῦ πρὸς τὴν εὐδοκίμησιν διακόνους χρώμενος, ἵνα μάθῃς, ὅτι ἃ ὁ Θεὸς βεβούλευται, οὐδεὶς διασκεδάσει, καὶ τὴν χεῖρα αὐτοῦ τὴν ὑψηλὴν οὐδεὶς ἀποστρέψει·

[01497] Ἴν' ὅταν ἐπιβουλεύῃ παρά τινων, μὴ καταπίπτῃς, μηδὲ δυσχεραίνῃς, ἀλλ' εἰδέναι ἔχῃς, ὅτι πρὸς τέλος ἀπαντᾶ χρηστὸν ἢ ἐπιβουλή, μόνον ἂν γενναίως φέρῃς τὰ συμπίπτοντα.

[01498] Ἰδοὺ γοῦν καὶ ἐνταῦθα φθόνος βασιλείαν ἔτεκε, καὶ βασκανία διάδημα προεξένησε, καὶ θρόνον ἐκόμισε, καὶ αὐτοὶ οἱ ἐπιβουλεύσαντες, αὐτοὶ συνώθησαν αὐτὸν πρὸς τὸ μέγεθος ἐκείνης τῆς ἀρχῆς·

[01499] καὶ ὁ μὲν ἐπιβουλευθεὶς ἐβασίλευσεν, οἱ δὲ ἐπιβουλεύσαντες ἐδούλευον·

[01500] κάκεῖνος μὲν προσεκυνεῖτο, οὗτοι δὲ προσεκύνουν.

[01501] Ὅταν τοίνυν ἐπέλθῃ σοι δεινὰ συνεχῆ καὶ ἐπάλληλα, μὴ θορυβοῦ, μηδὲ δυσχέραινε, ἀλλ' ἀνάμενε τὸ τέλος·

[01502] πάντως γὰρ ἀπαντήσεται τῆς τοῦ Θεοῦ μεγαλοδωρεᾶς ἄξιον, μόνον ἔαν εὐχαρίστως τὰ ἐν μέσῳ συμπίπτοντα ἐνέγκῃς.

[01503] Ἐπεὶ καὶ οὗτος μετὰ τὰ ὄνειρατα ἐκεῖνα περὶ τῶν ἐσχάτων κινδυνεύσας, ^[48.1015] καὶ πραθεὶς ὑπὸ τῶν ἀδελφῶν, καὶ παρά τῆς δεσποίνης ἐπιβουλευθεὶς, καὶ πάλιν εἰς δεσμωτήριον ἐμπεσῶν, οὐκ εἶπε πρὸς ἑαυτὸν, Τί ποτε τοῦτό ἐστιν;

[01504] ἀπάτη τὰ ὄνειρατα ἐκεῖνα ἦν, ἐξέπεσον τῆς πατρίδος, ἀπεστερήθη ἐλευθερία·

[01505] διὰ τὸν Θεὸν οὐκ εἶξα τῇ δεσποίνῃ πρὸς μοιχείαν καλούσῃ·

[01506] διὰ σωφροσύνην καὶ ἀρετὴν κολάζομαι·

[01507] καὶ οὐδὲ οὕτως ἤμυνεν, οὐδὲ χεῖρα ὤρεξεν, ἀλλ' εἶασε παραδοθῆναι δεσμοῖς ἐπαλλήλοις καὶ συνεχέσι συμφοραῖς·

[01508] μετὰ γὰρ τὸν λάκκον δουλεία, μετὰ δουλείαν ἐπιβουλή, μετὰ ἐπιβουλήν συκοφαντία, μετὰ συκοφαντίαν δεσμωτήριον.

[01509] Ἀλλ' οὐδὲν τούτων αὐτὸν ἐθορύβει, ἀλλ' ἔμενε τῇ ἐλπίδι θαρῶν, καὶ εἰδῶς ὅτι τὰ εἰρημένα οὐ διαπεσεῖται οὐδέποτε.

[01510] Ἐδύνατο μὲν γὰρ ὁ Θεὸς καὶ παρ' αὐτὴν αὐτὰ πληρῶσαι τὴν ἡμέραν, ἀλλ' ἵνα καὶ τὴν αὐτοῦ δύναμιν ἐπιδείξῃται, καὶ τὴν πίστιν τῶν αὐτοῦ δούλων, ἀφήσῃ χρόνον μεταξὺ παρεμπεσεῖν μακρὸν, καὶ πολλὰ γενέσθαι κωλύματα, ἵνα καὶ τὴν αὐτοῦ μάθῃς ἰσχύν, τότε πληροῦντος τὰ ἐπηγγελμένα, ὅταν εἰς ἀπόγνωσιν ἐμπέσῃ, καὶ τὴν τῶν δούλων ἴδῃς ὑπομονὴν καὶ πίστιν, οὐδενὶ τῶν ἐν μέσῳ συμβαινόντων τῆς ἀγαθῆς προσδοκίας ἐκπιπτόντων.

[01511] Ἀλλ', ὅπερ ἔλεγον, ἐπανῆλθον οὗτοι, τοῦ λιμοῦ, καθάπερ στρατιώτου τινός, ἐπὶ κεφαλὴν αὐτοῦς ὠθοῦντος καὶ παριστάντος ἄρχοντι τῷ Ἰωσήφ, καὶ ἐβούλοντο πρίασθαι σίτον·

[01512] ὁ δὲ τί φησι πρὸς αὐτούς;

[01513] Κατάσκοποι ἐστε.

[01514] Οἱ δὲ εἶπον ἐν ἑαυτοῖς, Τί ποτε τοῦτό ἐστι;

[01515] τροφὴν ἤλθομεν ἐμπορευσόμενοι, καὶ περὶ ψυχῆς κινδυνεύομεν;

[01516] Εἰκότως, ἐπεὶ καὶ αὐτὸς τροφὴν ὑμῖν ἐκόμισε, καὶ περὶ τῆς ζωῆς ἐκινδύνευσεν·

[01517] ἀλλ' αὐτὸς μὲν ἀληθείᾳ ὑπέμενεν, ὑμεῖς δὲ ὑποκρίσει τοῦτο πάσχετε·

[01518] οὐ γὰρ ἐχθρὸς ἦν, ἀλλὰ προσωπεῖον ἀνέλαβεν ἐχθροῦ, ἵνα τὰ κατὰ τὴν οἰκίαν μετὰ ἀκριβείας μάθῃ.

[01519] Ἐπειδὴ γὰρ πονηροὶ περὶ αὐτὸν ἐγένοντο καὶ ἀγνώμονες, τὸν τε Βενιαμὴν οὐκ εἶδε μετ' αὐτῶν ὄντα, δείσας ὑπὲρ τοῦ παιδός, μήποτε κάκεῖνος τὰ ἀδελφὰ αὐτῶ πέπονθε, κελεύει δεθῆναι τινα ἕνα καὶ ἀφεθῆναι ἐκεῖ·

[01520] εἶτα αὐτοὺς λαβόντας τὸν σίτον ἀπαντας ἀπελθεῖν, ἀπειλήσας θάνατον αὐτοῖς, εἰ μὴ τὸν ἀδελφὸν τὸν ἑαυτῶν ἐπαγάγοιεν.

[01521] Ἐπεὶ οὖν ταῦτα ἐγένετο, καὶ εἶπεν, Ἄφετέ τινα ἐνταῦθα, καὶ τὸν ἀδελφὸν ὑμῶν ἀγάγετε·

[01522] εἰ δὲ μὴ, θανάτῳ ἀποθανεῖσθε·

- [01523] τί πρὸς ἀλλήλους ἔλεγον ἐκεῖνοι;
- [01524] Ναί, ἐν ἁμαρτίαις ἐσμὲν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτε κατεδέετο ἡμῶν.
- [01525] Εἶδες μετὰ πόσον χρόνον τῆς ἁμαρτίας ἀνεμνήσθησαν ἐκείνης;
- [01526] Καὶ πρὸς μὲν τὸν πατέρα ἔλεγον·
- [01527] Θηρίον πονηρὸν κατέφαγε τὸν Ἰωσήφ·
- [01528] αὐτοῦ δὲ τοῦ Ἰωσήφ παρόντος καὶ ἀκούοντος, τὴν ἁμαρτίαν ἐξήλεγον.
- [01529] Τί τούτου παραδοξότερον γένοιτ' ἄν;
- [01530] Δικαστήριον χωρὶς ἐλέγχων γίνεται, καὶ ἀπολογία χωρὶς κατηγορίας, καὶ ἀπόδειξις ἄνευ μαρτύρων, αὐτῶν τῶν τὸ πρᾶγμα ἐργασαμένων ἑαυτοὺς ἐλεγχόντων, καὶ τὸ λάθρα γεγεννημένον ἐκπομπουόντων.
- [01531] Τίς ἔπεισε, τίς ἠνάγκασεν εἰς μέσον ἐξενεγκεῖν τὰ πρὸ τοσοῦτου τολμηθέντα χρόνου·
- [01532] Οὐκ εὐδηλον, ὅτι τὸ συνειδὸς, ὁ ^[48.1016] ἀπαραλόγιστος δικαστής, συνεχῶς αὐτῶν κατέσειε τὴν διάνοιαν, καὶ τὴν ψυχὴν ἐθορύβει;
- [01533] Καὶ ὁ φονευθεὶς τότε ἐκάθητο σιγῇ δικάζων αὐτοῦς·
- [01534] καὶ μηδεμιᾶς ἐξενεχθείσης ἀποφάσεως καθ' ἑαυτῶν τὴν καταδικάζουσαν αὐτοὺς ψῆφον αὐτοὶ ἔφερον.
- [01535] Καὶ οὗτοι μὲν ταῦτα ἔλεγον·
- [01536] ἕτερος δὲ ἀπελογεῖτο, λέγων·
- [01537] Οὐκ ἐλάλησα πρὸς ὑμᾶς, οὕτω λέγων·
- [01538] Μὴ ἀδικήσητε τὸ παιδάριον, μηδὲ ποιήσητε αὐτὸν μηδὲν κακὸν, ὅτι ἀδελφὸς ἡμῶν ἐστι·
- [01539] καὶ ἰδοὺ νῦν τὸ αἷμα αὐτοῦ ἐκζητεῖται, φησὶν, ἐκ τῶν χειρῶν ἡμῶν;
- [01540] Καίτοι οὐδὲν αὐτὸς ὁ ταῦτα λέγων περὶ τοῦ φόνου καὶ τῆς σφαγῆς ἐκείνης εἶπεν, ἀλλ' αὐτὸς μὲν καθήμενος οὐδὲν τοιοῦτον ἐζήτει, ἀλλὰ τὸν ἕτερον ἀδελφὸν ἐπεζήτει·
- [01541] τὸ δὲ συνειδὸς αὐτῶν ἐπιλαβόμενον καιροῦ, διανέστη καὶ καθήψατο τῆς ἐκείνων διανοίας, καὶ μηδενὸς ἀναγκάζοντος, τὰ τετολμημένα ὁμολογήσαι παρεσκεύασε.
- [01542] Ταῦτα καὶ ἡμεῖς πολλάκις πάσχομεν, παρελθόντων τῶν ἁμαρτημάτων·
- [01543] ἐν δεινοῖς γὰρ ἐξεταζόμενοι καὶ περιστάσεσι, μνημονεύομεν τῶν προτέρων ἁμαρτημάτων.
- [01544] ζ'.
- [01545] Ἄπερ οὖν ἅπαντα εἰδότες, ἐπειδὴν τι πράξωμεν πονηρὸν, μὴ ἀναμένωμεν συμφορὰς καὶ περιστάσεις μηδὲ κινδύνους καὶ δεσμὰ, ἀλλὰ καθ' ἐκάστην ὥραν τε καὶ ἡμέραν ἀνακινῶμεν παρ' ἑαυτοῖς τὸ δικαστήριον τοῦτο, καὶ τὰς ψῆφους καθ' ἑαυτῶν φέρωμεν, καὶ πειρώμεθα παντὶ τρόπῳ ἀπολογεῖσθαι τῷ Θεῷ, καὶ μῆτε αὐτοὶ περὶ τῆς ἀναστάσεως καὶ τῆς κρίσεως ἀμφισβητῶμεν, μῆτε ἑτέρων λεγόντων ἀνεχώμεθα, ἀλλὰ παντὶ τρόπῳ διὰ τῶν εἰρημένων αὐτοὺς ἐπιστομίζωμεν.
- [01546] Οὐ γὰρ ἄν, εἰ μὴ τότε ἐμέλλομεν εὐθύνας ὑφέξειν τῶν πεπλημμελημένων, τοιοῦτον ἡμῖν ἐνταῦθα τὸ δικαστήριον ἐγκατέστησεν ὁ Θεός.
- [01547] Ἀλλὰ καὶ τοῦτο τῆς αὐτοῦ φιλανθρωπίας τεκμήριον.
- [01548] Ἐπειδὴ γὰρ τότε μέλλει λόγον ἡμᾶς ἀπαιτεῖν τῶν πεπλημμελημένων, ἐγκατέστησε τοῦτον τὸν ἀδέκαστον κριτὴν, ἵνα οὗτος ἐνταῦθα ὑπὲρ τῶν ἡμαρτημένων δικάζων ἡμῖν, καὶ σωφρονεστέρους ποιῶν, ἐξαρκάσῃ τῆς μελλούσης ἐκεῖ κρίσεως.
- [01549] Ὅπερ οὖν καὶ ὁ Παῦλος λέγει·
- [01550] Εἰ γὰρ ἑαυτοὺς ἐκρίνομεν, οὐκ ἂν ἐκρινόμεθα ὑπὸ τοῦ Κυρίου.
- [01551] Ἴνα οὖν μὴ τότε κολαζόμεθα, μὴ τότε εὐθύνας ὑπέχωμεν, ἕκαστος εἰς τὸ συνειδὸς εἰσελθέτω τὸ ἑαυτοῦ, καὶ τὴν ζωὴν ἀναπτύξας, καὶ ἅπαντα τὰ πεπλημμελημένα μετὰ ἀκριβείας ἐπελθὼν, καταγινωσκέτω τῆς ψυχῆς τῆς ταῦτα ἐργασαμένης, κολαζέτω τοὺς λογισμοὺς, θλιβέτω, στενοχωρεῖτω τὴν ἑαυτοῦ διάνοιαν, δίκην ἑαυτὸν ἀπαιτεῖτω τῶν ἡμαρτημένων διὰ τῆς καταγνώσεως, διὰ τῆς μετανοίας τῆς ἠκριβωμένης, διὰ δακρύων, διὰ ἐξομολογήσεως, διὰ νηστείας καὶ ἐλεημοσύνης, διὰ ἐγκρατείας καὶ ἀγάπης, ἵνα παντὶ τρόπῳ δυνηθῶμεν πάντα ἐνταῦθα ἀποθέμενοι τὰ ἁμαρτήματα, μετὰ πολλῆς ἀπελθεῖν ἐκεῖ τῆς παρόρησίας·
- [01552] ἧς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἡ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [01553] Ἀμήν.
- [01554] ΕΙΣ ΤΟ ΡΗΤΟΝ ΤΟΥ ΑΠΟΣΤΟΛΟΥ·

- [01555] Περί δὲ τῶν κεκοιμημένων οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, ἵνα μὴ λυπησθε·
- [01556] καὶ εἰς τὸν Ἰώβ καὶ τὸν Ἀβραάμ.
- [01557] α'.
- [01558] Ἡμέρας τέσσαρας ἀνηλώσαμεν τὴν κατὰ τὸν Λάζαρον παραβολὴν ὑμῖν ἐξηγούμενοι, τὸν θησαυρὸν ἐξαντλοῦντες, ὃν εὐρήκαμεν ἐν ἡλκωμένῳ κείμενον σώματι·
- [01559] θησαυρὸν οὐχὶ χρυσίον καὶ ἀργύριον καὶ λίθους ἔχοντα πολυτελεῖς, ἀλλὰ φιλοσοφίαν, καὶ ἀνδρείαν, καὶ ὑπομονὴν, καὶ καρτερίαν πολλήν.
- [01560] Καθάπερ γὰρ ἐπὶ τῶν αἰσθητῶν θησαυρῶν τούτων συμβαίνει, τὴν μὲν ἐπιφάνειαν ἀκάνθας ἔχειν καὶ τριβόλους ἀπλῶς καὶ γῆν τραχυτέραν, εἰ δὲ τις κάτω διασκάψει, πολὺς ὁ πλοῦτος φαίνεται·
- [01561] οὕτω δὴ καὶ ἐπὶ τοῦ Λαζάρου συνέβαινε·
- [01562] ἄνωθεν τραύματα, καὶ κάτωθεν πλοῦτος ἄφατος·
- [01563] παρεμμένον τὸ σῶμα, ἀλλὰ γενναία καὶ ἐργηγοῦσα ψυχὴ, καὶ τὸ ἀποστολικὸν ἦν ἰδεῖν ἐκεῖνο πληρούμενον ἐπὶ τούτου·
- [01564] Ὅσον ὁ ἔξω ἄνθρωπος διαφθείρεται, τοσοῦτον ὁ ἐντὸς ἀνακαινοῦται.
- [01565] Καὶ ἐνὴν μὲν καὶ τήμερον εἰς τὴν αὐτὴν παραβολὴν εἰπεῖν, καὶ πρὸς τοὺς αἰρετικούς μαχήσασθαι τοὺς τὴν Παλαιὰν διαβάλλοντας, τοὺς τῶν πατριαρχῶν κατηγοροῦντας, τοὺς κατὰ τοῦ δημιουργοῦ τῶν ὅλων Θεοῦ τὴν γλῶτταν ἠκονηκότας·
- [01566] ἀλλ' ἵνα μὴ προσκορῆς ὑμῖν ὁ λόγος γένηται, τούτους εἰς ἕτερον ταμιευσάμενοι καιρὸν τοὺς ἀγῶνας, φέρε, πρὸς ἄλλην ὑπόθεσιν τὸν λόγον ἀγάγωμεν·
- [01567] ἐπεὶ καὶ τράπεζα μονοειδῆς μὲν οὖσα κόρον ἐντίθησιν, αἱ δὲ ποικίλαι τῇ συνεχείᾳ διεγείρουσι τὴν ὄρεξιν.
- [01568] Ἴν' οὖν καὶ ἐπὶ τῆς ἀκροάσεως τοῦτο γένηται, πρὸς τὸν μακάριον Παῦλον διὰ μακροῦ τοῦ χρόνου τήμερον ἐπανέλθωμεν·
- [01569] καὶ γὰρ εἰς εὐκαιρον ἡμῖν τήμερον τὸ χωρίον ἀνεγνώσθη τὸ ἀποστολικὸν, καὶ συνωδὰ ἔσται τοῖς πρώην λεχθεῖσι τὰ ῥηθησόμενα.
- [01570] Ἡκούσατε τοίνυν τοῦ Παύλου σήμερον βοῶντος καὶ λέγοντος·
- [01571] Περί δὲ τῶν κεκοιμημένων οὐ θέλω ὑμᾶς ἀγνοεῖν, ἵνα μὴ λυπησθε, ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
- [01572] Ἐκείνη εὐαγγελικὴ νευρὰ ἢ τοῦ Λαζάρου, οὗτος ἀποστολικὸς ὁ φθόγγος, ἀλλὰ μία ἢ συμφωνία.
- [01573] Καὶ γὰρ καὶ ἐν ἐκείνῃ τῇ παραβολῇ πολλὰ περὶ ἀναστάσεως καὶ τῶν ἐκεῖ δικαστηρίων ἐφιλοσοφήσαμεν, καὶ νῦν εἰς τὴν αὐτὴν ἡμᾶς ὑπόθεσιν ὁ λόγος ἤγαγε πάλιν.
- [01574] Ὅστε εἰ καὶ ἀποστολικὸν ἀνορύττομεν χωρίον, ἀλλὰ τὸν αὐτὸν καὶ ἐνταῦθα θησαυρὸν εὐρήσομεν.
- [01575] Καὶ γὰρ καὶ τότε ὁ λόγος ἡμῖν ἅπας τοῦτο παιδεῦσαι τοὺς ἀκροατὰς ἔσπευδε, μηδὲν τοῦ παρόντος βίου τὰ λαμπρὰ νομίζειν εἶναι πράγματα, ἀλλὰ περαιτέρω προΐεσθαι ταῖς ἐλπίσι, καὶ τὰς ἐκεῖ ψήφους καθ' ἐκάστην ἐννοεῖν τὴν ἡμέραν, καὶ τὸ φοβερὸν κριτήριον, καὶ τὸν ἀπαραλόγιστον δικαστὴν.
- [01576] Ταῦτα καὶ ὁ [48.1018] Παῦλος διὰ τῶν ἀνεγνωσμένων ἡμῖν συμβουλεύει τήμερον.
- [01577] Ἀλλὰ προσέχετε·
- [01578] Περί δὲ τῶν κεκοιμημένων οὐ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, ἵνα μὴ λυπησθε, ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
- [01579] Εἰ γὰρ πιστεύομεν, ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.
- [01580] Τοῦτο πρῶτον ἄξιον ἐπιστήσαντας ἐξετάσαι, τί δήποτε, ὅταν μὲν περὶ τοῦ Χριστοῦ διαλέγηται, θάνατον καλεῖ τὸν ἐκεῖνου θάνατον·
- [01581] ὅταν δὲ περὶ τῆς ἡμετέρας τελευτῆς, κοίμησιν αὐτὴν καὶ οὐ θάνατον ὀνομάζει.
- [01582] Οὐ γὰρ εἶπε, Περί δὲ τῶν ἀποθανόντων, ἀλλὰ τί;
- [01583] Περί δὲ τῶν κεκοιμημένων.
- [01584] Καὶ πάλιν·
- [01585] Οὕτως ὁ Θεὸς καὶ τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ·
- [01586] καὶ οὐκ εἶπε, Τοὺς ἀποθανόντας.
- [01587] Καὶ πάλιν·
- [01588] Ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.

- [01589] Καὶ οὐδὲ ἐνταῦθα εἶπε τοὺς ἀποθανόντας, ἀλλὰ τρίτον μνημονεύσας, τὸ τρίτον κοίμησιν τὸν θάνατον αὐτῶν ὠνόμασε.
- [01590] Περὶ δὲ τοῦ Χριστοῦ οὐχ οὕτως, ἀλλὰ πῶς;
- [01591] Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε.
- [01592] Καὶ οὐκ εἶπεν, Ἐκοιμήθη, ἀλλὰ, Ἀπέθανε.
- [01593] Τίνος οὖν ἔνεκεν τὸν μὲν τοῦ Χριστοῦ θάνατον ἐκάλεσε, τὸν δὲ ἡμέτερον κοίμησιν;
- [01594] Οὐ γὰρ ἀπλῶς, οὐδὲ παρέργως ταύτη κέχρηται τῶν λέξεων τῇ παρατηρήσει, ἀλλὰ σοφόν τι καὶ μέγα κατασκευάζων.
- [01595] Ἐπὶ μὲν γὰρ τοῦ Χριστοῦ θάνατον ἐκάλεσεν, ἵνα τὸ πάθος πιστώσῃται·
- [01596] ἐπὶ δὲ ἡμῶν κοίμησιν ἐκάλεσεν, ἵνα τὴν ὀδύνην παραμυθῆσθαι.
- [01597] Ἐνθα μὲν γὰρ προεχώρησεν ἡ ἀνάστασις, θαρῶν καλεῖ θάνατον·
- [01598] ἔνθα δὲ ἐν ἐλπίσιν ἐστὶ τὸ πρᾶγμα, κοίμησιν καλεῖ, καὶ δι' αὐτῆς παραμυθούμενος τῆς προσηγορίας ἡμᾶς, καὶ χρηστὰς ὑποτείνων ἐλπίδας.
- [01599] Ὁ γὰρ κοιμώμενος ἀναστήσεται πάντως, καὶ οὐδὲν ἕτερόν ἐστι θάνατος, ἀλλ' ἡ ὕπνος μακρός.
- [01600] Μὴ γὰρ μοι τοῦτο εἶπης, ὅτι οὔτε ἀκούει, οὔτε φθέγγεται, οὔτε ὄρα, οὔτε αἰσθάνεται ὁ τετελευτηκώς·
- [01601] οὐδὲ γὰρ ὁ καθεύδων.
- [01602] Εἰ δὲ χρή τι καὶ θαυμαστὸν εἰπεῖν, τοῦ μὲν καθεύδοντος καὶ ἡ ψυχὴ πῶς καθεύδει·
- [01603] τοῦ δὲ τελευτήσαντος οὐχ οὕτως, ἀλλ' ἐγρήγορεν.
- [01604] Ἀλλ' ὁ τελευτήσας σήπεται καὶ διαφθείρεται, φησὶ, καὶ κόνις γίνεται καὶ τέφρα.
- [01605] Καὶ τί τοῦτο, ἀγαπητέ;
- [01606] δι' αὐτὸ μὲν οὖν τοῦτο μάλιστα χαίρειν δεῖ.
- [01607] Καὶ γὰρ οἰκίαν τις μέλλων οἰκοδομεῖν σαθρωθεῖσαν καὶ παλαιὰν γενομένην, ἐκβαλὼν πρῶτον τοὺς οἰκοῦντας, οὕτω καταλύει τὴν οἰκίαν, καὶ ἀνοικοδομεῖ λαμπροτέραν.
- [01608] [48.1019] Καὶ τοὺς ἐκβληθέντας οὐ λυπεῖ τὸ γινόμενον, ἀλλὰ καὶ εὐφραίνει πλέον·
- [01609] οὐ γὰρ τῇ καθαιρέσει προσέχουσι τῇ βλεπομένῃ, ἀλλὰ τὴν μέλλουσαν οἰκοδομὴν φαντάζονται τὴν οὐ βλεπομένην.
- [01610] Οὕτω δὴ καὶ ὁ Θεὸς ποιεῖν μέλλων καταλύει ἡμῶν τὸ σῶμα, καὶ τὴν ἐνοικοῦσαν ἐν αὐτῷ ψυχὴν ἐξάγει πρότερον, καθάπερ ἐξ οἰκίας τινός, ἵνα λαμπροτέραν αὐτὴν οἰκοδομήσας, μετὰ πλείονος αὐτὴν δόξης εἰσαγάγῃ πάλιν.
- [01611] Μὴ τοίνυν τῇ καθαιρέσει προσέχωμεν, ἀλλὰ τῇ μελλούσῃ λαμπρότητι.
- [01612] β'.
- [01613] Πάλιν ἀνδριάντα τις ἔχων ἰῶ καὶ χρόνῳ διεφθαρμένον, καὶ πολλὰ τῶν μερῶν ἀποτεθλασμένον, συντριψὰς αὐτὸν εἰς χωνευτήριον ἐμβάλλει, καὶ τήξας αὐτὸν ἀκριβῶς, οὕτω λαμπρότερον ἀποδίδωσιν.
- [01614] Ὅσπερ οὖν ἡ ἐν τῷ χωνευτηρίῳ συντριβὴ οὐκ ἀφανισμός, ἀλλὰ ἀνακαινισμός τις ἐστὶ τοῦ ἀνδριάντος ἐκεῖνου·
- [01615] οὕτω καὶ τῶν ἡμετέρων σωμάτων ὁ θάνατος οὐκ ἀπώλειά τις ἐστίν, ἀλλὰ ἀνανέωσις.
- [01616] Ὅταν τοίνυν ἴδῃς, καθάπερ ἐν χωνευτηρίῳ, καταρρέουσαν ἡμῶν τὴν σάρκα καὶ σηπομένην, μὴ στήσῃς μέχρι τῆς ὄψεως ταύτης, ἀλλὰ τὴν ἀναχώνουσιν ἀνάμενε·
- [01617] καὶ μὴδὲ τῷ μέτρῳ τοῦ παραδείγματος ἀρκεσθῆς τούτῳ, ἀλλ' ἐπὶ τὸ πρότερον πρόελθε τῷ λόγῳ.
- [01618] Ὁ μὲν γὰρ ἀνδριαντοποιὸς χαλκοῦν ἐμβαλὼν σῶμα, οὐ χρυσοῦν καὶ ἀθάνατόν σοι ἀποδίδωσι τὸν ἀνδριάντα, ἀλλὰ χαλκοῦν ἐργάζεται πάλιν·
- [01619] ὁ δὲ Θεὸς οὐχ οὕτως, ἀλλὰ πῆλινον καὶ θνητὸν ἐμβαλὼν σῶμα, χρυσοῦν καὶ ἀθάνατον ἀποδίδωσί σοι τὸν ἀνδριάντα·
- [01620] φθαρτὸν γὰρ ἡ γῆ δεξαμένη τὸ σῶμα καὶ ἐπίκηρον, ἀφθαρτον καὶ ἀκήρατον ἀποδίδωσι τὸ αὐτό.
- [01621] Μὴ τοίνυν ἴδῃς ἐκεῖνον τὸν μεμυκότα τοὺς ὀφθαλμούς, τὸν ἄφωνον κείμενον, ἀλλὰ τὸν ἀνιστάμενον, τὸν ἀπολαμβάνοντα δόξαν ἄρῳτον καὶ φρικώδη καὶ θαυμαστὴν, καὶ ἀπὸ τῆς παρουσίας ὄψεως πρὸς τὴν μέλλουσαν ἐλπίδα μετέγαγε τοὺς λογισμούς.
- [01622] Ἀλλὰ συνήθειαν ἐπιζητεῖς, καὶ διὰ τοῦτο ὀδύρη καὶ θρηνεῖς;

[01623] Καὶ πῶς οὐκ ἄτοπον, εἰ μὲν νυμφίῳ τὸ θυγάτριον δοίης, εἶτα λαβὼν εἰς μακρὰν ἐκείνος ἀπέλθοι χώραν, καὶ καλῶς πράττων διατελοίη, μηδὲν ἠγείσθαι δεινὸν τὸ γεγενημένον, τῇ τῆς εὐπραγίας φήμῃ παραμυθεῖσθαι τῆς ἀποδημίας τὴν ἀθυμίαν·

[01624] ἐνταῦθα δὲ οὐκ ἀνθρώπου, οὐδὲ συνδούλου τινός, ἀλλ' αὐτοῦ τοῦ Δεσπότη λαβόντος τὸν προσήκοντα, ἀλγεῖν καὶ ὀδύρεσθαι;

[01625] Καὶ πῶς οἷόν τε, φησὶ, μὴ ἀλγεῖν ἀνθρώπον ὄντα;

[01626] Οὐδὲ ἐγὼ τοῦτο λέγω·

[01627] οὐδὲ τὴν ἀθυμίαν, ἀλλὰ τὴν ἐπίτασιν τῆς ἀθυμίας ἀναιρῶ·

[01628] τὸ μὲν γὰρ ἀθυμεῖν τῆς φύσεως, τὸ δὲ πέρα τοῦ μέτρου τοῦτο ποιεῖν μανίας καὶ παραφροσύνης καὶ γυναικώδους ψυχῆς.

[01629] Ἄλγησον, δάκρυσσον, ἀλλὰ μὴ ἀποδυσπετήσης, μὴ δυσχεράνης, μὴ ἀγανακτήσης·

[01630] εὐχαρίστησον τῷ λαμβάνοντι, ἵνα κοσμήσης τὸν ἀπελθόντα, καὶ λαμπρὰ ταῦτα αὐτῷ συμπέμψῃ ἐντάφια.

[01631] Ἄν μὲν γὰρ δυσχεράνης, κάκεινον καθύβρισας, καὶ τὸν λαβόντα παρώξυνας, καὶ σαυτὸν κατέβλαψας·

[01632] ἂν δὲ εὐχαριστήσης, κάκεινον ἐκόσμησας, καὶ τὸν λαβόντα ἐδόξασας, καὶ σαυτὸν ὠφέλησας.

[01633] Δάκρυσσον ὡς ὁ Δεσπότης σου ἐδάκρυσσε τὸν Λάζαρον, μέτρα τιθεὶς ἡμῖν καὶ κανόνας καὶ ὄρους ἀθυμίας, οὓς ὑπερβαίνειν οὐ δεῖ.

[01634] Οὕτω καὶ Παῦλος εἶπε·

[01635] Περί δὲ τῶν κεκοιμημένων, φησὶν, οὐ θέλω ὑμᾶς ἀγνοεῖν, ἵνα μὴ λυπήσθε, ὡς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

[01636] Λυποῦ, φησὶν, ἀλλὰ μὴ ὡς Ἕλληνας ὁ ἀπογινώσκων ἀναστάσεως, ὁ ἀπελπίζων τὴν μέλλουσαν ζωὴν.

[01637] ^[48.1020] Αἰσχύνομαι, πιστεύσατε, καὶ ἐρυθριῶ, διὰ τῆς ἀγορᾶς χοροῦς γυναικῶν ὀργῶν ἀσχημονοῦντας, τρίχας τιλλομένας, βραχίονας τεμνομένας, παρειὰς σπαραττομένας, ὑπὸ τοῖς ὀφθαλμοῖς τῶν Ἑλλήνων ταῦτα γινόμενα.

[01638] Τί γὰρ οὐκ ἐροῦσιν ἐκεῖνοι;

[01639] τί δὲ οὐ φθέγγονται περὶ ἡμῶν;

[01640] Οὗτοί εἰσιν οἱ περὶ ἀναστάσεως φιλοσοφοῦντες;

[01641] Πάνυ γε.

[01642] Οὐ γὰρ συμβαίνει τοῖς δόγμασι τὰ γινόμενα·

[01643] ἐν ῥήμασι τὰ περὶ ἀναστάσεως φιλοσοφοῦσι, καὶ ἐν τοῖς πράγμασι τὰ τῶν ἀπεγνωσμένων ποιοῦσιν·

[01644] εἰ ἐθάρόνουν οὗτοι, ὅτι ἀνάστασις ἐστίν, οὐκ ἂν ταῦτα ἐποίησαν·

[01645] εἰ πεπεικότες ἦσαν ἑαυτοῦς, ὅτι πρὸς βελτίονα λήξιν ἀπῆλθεν οὗτος, οὐκ ἂν ἐθρήνησαν.

[01646] Ταῦτα καὶ πλείονα τούτων λέγουσιν οἱ ἄπιστοι τῶν θρηγῶν ἐκείνων ἀκούοντες.

[01647] Αἰσχυνόμεθα τοίνυν, καὶ σοφρωνώμεν, καὶ μὴ τοσαύτην καὶ ἑαυτοῖς καὶ τοῖς ὀρώσι προξενώμεν τὴν βλάβην.

[01648] Τίνος γὰρ ἔνεκεν, εἰπέ μοι, δακρύεις οὕτω τὸν ἀπελθόντα;

[01649] ὅτι πονηρὸς ἦν;

[01650] Οὐκοῦν διὰ τοῦτο εὐχαριστεῖν δεῖ, ὅτι ἐνεκόπη τὰ τῆς κακίας αὐτῷ.

[01651] Ἀλλὰ χρηστός καὶ ἐπιεικής;

[01652] Καὶ διὰ τοῦτο χαίρειν δεῖ, ὅτι ταχέως ἤρπᾳγη, πρὶν ἢ τῇ κακίᾳ ἀλλάξῃ σύνεσιν, καὶ ἀπῆλθεν εἰς χωρίον ἔνθα ἐπ' ἀσφαλείας λοιπὸν ἔστηκε, καὶ μεταβολὴν οὐκ ἔστιν ὑποπτεῦσαί τινα.

[01653] Ἀλλὰ νέος ἦν;

[01654] Καὶ διὰ τοῦτο δόξασον τὸν λαβόντα, ὅτι ταχέως αὐτὸν πρὸς τὴν βελτίονα λήξιν ἐκάλεσεν.

[01655] Ἀλλὰ γεγηρακώς;

[01656] Καὶ διὰ τοῦτο εὐχαρίστησον, καὶ τὸν λαβόντα δόξασον πάλιν.

- [01657] Αἰσχύνθητι τὸ σχῆμα τῆς ἐκφορᾶς·
- [01658] ψαλμωδίαί, καὶ εὐχαί, καὶ πατέρων σύλλογος, καὶ πλῆθος ἀδελφῶν τοσοῦτον, οὐχ ἵνα κλαίης καὶ ὀδύρη καὶ ἀποδυσπετηῆς, ἀλλ' ἵνα εὐχαριστῆς τῷ λαβόντι.
- [01659] Καθάπερ γὰρ τοὺς ἐπ' ἀρχὴν καλουμένους πολλοὶ προπέμπουσι ταῖς εὐφημίαις, οὕτω καὶ τῶν ἀγίων τοὺς ἀπιόντας, ἅτε ἐπὶ μείζονα κληθέντας τιμὴν, μετὰ πολλῆς ἅπαντες προπέμπουσι τῆς εὐφημίας.
- [01660] Ἀνάπαυσις ἐστὶν ὁ θάνατος, ἰδρώτων καὶ φροντίδων βιοτικῶν ἀπαλλαγὴ.
- [01661] Ὅταν οὖν ἴδῃς τινὰ τῶν προσηκόντων ἀπελθόντα ἐντεῦθεν, μὴ δυσχεράνης, ἀλλὰ κατανύγηθι, πρὸς σεαυτὸν ἐπάνελθε, τὸ συνειδὸς ἐξέτασον, σκόπησον ὅτι καὶ σὲ μικρὸν ὕστερον τοῦτο μένει τὸ τέλος.
- [01662] Γενοῦ σωφρονέστερος καὶ δέξαι φόβον ἀπὸ τῆς ἐτέρου τελευτῆς, καὶ ῥαθυμίαν περὶ κόψον ἅπασαν, ἀναλόγισαι τὰ πεπραγμένα, διόρθωσον τὰ ἡμαρτημένα, ἀρίστην ποιήσον μεταβολήν.
- [01663] Τούτῳ διεστήκαμεν τῶν ἀπίστων, τῷ κρίσεις ἐτέρας περὶ τῶν πραγμάτων ἔχειν.
- [01664] Ὅρᾶ τὸν οὐρανὸν ὁ ἄπιστος, καὶ προσκυνεῖ·
- [01665] θεὸν γὰρ εἶναι νομίζει·
- [01666] ὄρᾶ τὴν γῆν, καὶ θεραπεύει, καὶ πρὸς τὰ αἰσθητὰ κέχηεν.
- [01667] Ἀλλ' ἡμεῖς οὐχ οὕτως·
- [01668] ἀλλ' ὄρῶμεν τὸν οὐρανὸν, καὶ τὸν πεποηκότα αὐτὸν θαυμάζομεν·
- [01669] οὐ γὰρ θεὸν αὐτὸν, ἀλλ' ἔργον εἶναι Θεοῦ πεπιστεύκαμεν.
- [01670] Ὅρῶ τὴν κτίσιν ἅπασαν, καὶ δι' αὐτῆς χειραγωγοῦμαι πρὸς τὸν δημιουργόν.
- [01671] Ὅρᾶ πλοῦτον ἐκεῖνος, καὶ κέχηνε καὶ ἐκπέληκται·
- [01672] ὄρῶ πλοῦτον ἐγὼ, καὶ καταγελῶ.
- [01673] Ὅρᾶ πενίαν ἐκεῖνος, καὶ ὀδύρεται·
- [01674] ὄρῶ πενίαν ἐγὼ, καὶ ἀγάλλομαι.
- [01675] Ἐτέρως ἐγὼ βλέπω τὰ πράγματα, καὶ ἐτέρως ἐκεῖνος.
- [01676] Οὕτω καὶ ἐπὶ τοῦ θανάτου ποιούμεν·
- [01677] ὄρᾶ νεκρὸν ἐκεῖνος, καὶ νομίζει νεκρὸν εἶναι·
- [01678] ὄρῶ νεκρὸν ἐγὼ, καὶ ὕπνον ἀντὶ θανάτου βλέπω.
- [01679] Καὶ καθάπερ ἐπὶ τῶν γραμμάτων τοῖς μὲν αὐτοῖς ὄρῶμεν αὐτὰ ὀφθαλμοῖς οἳ τε εἰδότες, οἳ τε ἀγνοοῦντες τὰ γράμματα, οὐ τῆ αὐτῆ δὲ διανοίᾳ, ἀλλ' οἳ μὲν οὐκ εἰδότες γράμματα, ἀπλῶς εἶναι νομίζουσι τὰ βλεπόμενα, οἳ δὲ ἐπιστάμενοι μετὰ πολλῆς τέχνης τὸν ἐναποκειμένον [48.1021] νοῦν ἀναλέγονται·
- [01680] οὕτω δὴ καὶ ἐπὶ τῶν πραγμάτων τοῖς μὲν αὐτοῖς ὀφθαλμοῖς ὄρῶμεν τὰ συμβαίνοντα, οὐ τῆ αὐτῆ δὲ διανοίᾳ καὶ γνώμῃ.
- [01681] Οἳ τοίνυν ἐπὶ τῶν ἄλλων ἀπάντων διεστηκότες αὐτῶν, ἐν ταῖς περὶ τοῦ θανάτου συμπέσωμεν ψήφοις, γ'.
- [01682] Ἐνόησον πρὸς τίνα ἀπῆλθε, καὶ λαβὲ παραμυθίαν·
- [01683] ἔνθα Παῦλός ἐστιν, ἔνθα Πέτρος, ἔνθα τῶν ἀγίων ὁ χορὸς ἅπας·
- [01684] ἐνόησον πῶς ἀναστήσεται, μεθ' ὅσης δόξης καὶ λαμπρότητος·
- [01685] ἐνόησον ὅτι πενθῶν καὶ ὀδυρόμενος οὔτε τὸ γεγεννημένον δυνήσῃ διορθώσασθαι τοῖς ὀδυρμοῖς, καὶ σαυτὸν καταβλάψεις τὰ ἔσχατα·
- [01686] ἐνόησον τίνας μιμῆ τοῦτο ποιῶν, καὶ φεῦγε τὴν κοινωνίαν τῆς ἁμαρτίας.
- [01687] Τίνας οὖν μιμῆ καὶ ζηλοῖς;
- [01688] Τοὺς ἀπίστους, τοὺς οὐκ ἔχοντας ἐλπίδα, καθάπερ καὶ ὁ Παῦλος εἶπεν·
- [01689] Ἴνα μὴ λυπησθε, ὡς καὶ οἱ λοιποὶ οἳ μὴ ἔχοντες ἐλπίδα.
- [01690] Καὶ πρόσεχε τῆ τοῦ ῥήματος ἀκριβείᾳ·

[01691] οὐ γὰρ εἶπεν, Οἱ μὴ ἔχοντες ἐλπίδα ἀναστάσεως, ἀλλ' ἀπλῶς, Οἱ μὴ ἔχοντες ἐλπίδα.

[01692] Ὁ γὰρ ἐλπίδα τῆς ἐκεῖ κρίσεως μὴ ἔχων, οὐδεμίαν ἐλπίδα ἔχει, οὐδ' ὅτι Θεός ἐστιν οἶδεν, οὐδ' ὅτι προνοεῖται τῶν παρόντων πραγμάτων, οὐδ' ὅτι τὰ πάντα θεία τις ἐφορᾷ δίκη.

[01693] Ὁ ταῦτα δὲ οὐκ εἰδῶς οὐδὲ νομίζων, θηρίου παντός ἐστιν ἀλογώτερος, καὶ νόμους καὶ δικαστήρια καὶ θεσμούς καὶ πάντα ἀπλῶς τὰ ἀγαθὰ ἀπὸ τῆς οἰκείας ἐξορίσας ψυχῆς·

[01694] ὁ γὰρ μὴ προσδοκῶν εὐθύνας ὑφέξειν τῶν πεπραγμένων, πάσης μὲν ἀρετῆς ἀφέξεται, πάσης δὲ κακίας ἀνθέξεται.

[01695] Ταῦτ' οὖν ἐννοήσαντες, καὶ τὴν ἀνοιαν καὶ τὴν παραπληξίαν τῶν Ἑλλήνων, οἷς κοινωνοῦμεν διὰ τῶν θρηγῶν, λογισάμενοι, φεύγωμεν τὴν πρὸς αὐτοὺς συμφωνίαν.

[01696] Διὰ γὰρ τοῦτο καὶ Παῦλος αὐτῶν ἀνεμνήσθη, ἵνα τὴν ἀτιμίαν ἐννοήσας πρὸς ἡν καταπίπτεις, ἐκ τῆς πρὸς ἐκείνους συμφωνίας ἀνανήψης, καὶ πρὸς τὴν οἰκείαν εὐγένειαν ἐπανέλθης.

[01697] Καὶ οὐκ ἐνταῦθα μόνον, ἀλλὰ πολλαχοῦ τοῦτο ποιεῖ καὶ συνεχῶς ὁ μακάριος Παῦλος.

[01698] Ὅταν γὰρ ἀπαγαγεῖν τῶν ἀμαρτημάτων βούληται, δείκνυσι τίσι κοινωνοῦμεν διὰ τῶν ἀμαρτημάτων, ἵνα τῇ ποιότητι τοῦ προσώπου δηχθῆς, τὴν κοινωνίαν φύγῃς.

[01699] Θεσσαλονικεῦσι γοῦν γράφων, οὕτως ἔλεγεν·

[01700] Ἐκαστος τὸ ἑαυτοῦ σῶμα κτᾶσθε ἐν ἀγιασμῶ καὶ τιμῇ, μὴ ἐν πάθει ἀτιμίας, καθάπερ ἔθνη τὰ μὴ εἰδῶτα Θεόν.

[01701] Καὶ πάλιν·

[01702] Μὴ καθὼς τὰ λοιπὰ ἔθνη περιπατεῖτε ἐν ματαιότητι τοῦ νοῦς αὐτῶν.

[01703] Οὕτω δὴ καὶ ἐνταῦθα·

[01704] Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπηθῆτε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

[01705] Οὐ γὰρ ἡ φύσις τῶν πραγμάτων, ἀλλ' ἡ προαίρεσις ἡ ἡμετέρα λυπεῖν ἡμᾶς εἴωθεν·

[01706] οὐχ ὁ θάνατος τοῦ ἀπελθόντος, ἀλλ' ἡ ἀσθένεια τῶν θρηγῶν.

[01707] Τὸν γοῦν πιστὸν οὐδὲν τῶν παρόντων λυπησάμενος δυνήσεται, ἀλλὰ πρὸ τῶν μελλόντων ἀγαθῶν καὶ ἐν τῷ παρόντι διέστηκε τῶν ἀπίστων, οὐ μικρὰ ἀπολαμβάνων ἐκ τῆς κατὰ Χριστὸν φιλοσοφίας ἀγαθὰ, καὶ μεγίστην ἐκ τούτου καρπούμενος εὐθυμίαν καὶ διηνεκὴ χαράν.

[01708] Διὸ καὶ ὁ Παῦλος φησι·

[01709] Χαίρετε ἐν Κυρίῳ πάντοτε·

[01710] πάλιν ἐρῶ, χαίρετε.

[01711] Ὅστε καὶ πρὸ τῆς ἀναστάσεως οὐ μικρὰν ταύτην ἐλάβομεν ἀμοιβήν, τῷ μὴ καταπίπτειν ἐπὶ μηδενὶ τῶν συμπιπτόντων δεινῶν, ἀλλὰ τῇ τῶν μελλόντων ἐλπίδι παραμυθίας ἀπολαύειν πολλῆς.

[01712] Ὅσπερ οὖν ἐκατέρωθεν ἡμεῖς κερδαίνομεν, οὕτως ὁ ἄπιστος ἐκατέρωθεν [48.1022] καταβλάπτεται, καὶ τῷ κολάζεσθαι ὕστερον διὰ τὴν τῆς ἀναστάσεως ἀπιστίαν, καὶ τῷ καταπίπτειν ἐπὶ τοῖς παροῦσι πράγμασι, διὰ τὸ μηδὲν προσδοκᾶν μετὰ ταῦτα χρηστόν.

[01713] Οὐ τοίνυν διὰ τὴν ἀνάστασιν μόνον ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ, ἀλλὰ καὶ διὰ τὴν ἐλπίδα τῆς ἀναστάσεως, ἢ καὶ τὴν ὀδυνωμένην δύναται παραμυθησασθαι ψυχὴν, καὶ πείσαι περὶ τῶν ἀπελθόντων θαρρόειν, ὡς ἀναστησομένων πάλιν καὶ συνεσομένων ἡμῖν.

[01714] Εἰ γὰρ ἀλγεῖν χρή καὶ πενθεῖν, τοὺς ἐν ἀμαρτίαις ζῶντας πενθεῖν δεῖ καὶ ὀδυρεσθαι, οὐ τοὺς ἀπελθόντας μετ' ἀρετῆς.

[01715] Οὕτω καὶ Παῦλος ποιεῖ·

[01716] Κορινθίοις γὰρ ἐπιστέλλων φησί·

[01717] Μὴ πως ἐλθόντα με πρὸς ὑμᾶς ταπεινώσῃ ὁ Θεός, καὶ πενθήσω πολλούς.

[01718] Οὐκ εἶπε τῶν ἀποθανόντων, ἀλλὰ τῶν προημαρτηκῶν, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀσελγείᾳ καὶ ἀκαθαρσίᾳ ἣ ἔπραξαν·

[01719] τούτους δεῖ πενθεῖν.

[01720] Οὕτω καὶ ἄλλος παραινεῖ λέγων·

[01721] Κλαῦσον ἐπὶ νεκρῷ, ἐξέλιπε γὰρ φῶς·

[01722] καὶ ἐπὶ μωρῷ κλαῦσον, ἐξέλιπε γὰρ σύνεσις.

[01723] Ὀλίγον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀναπέπαιται, τοῦ δὲ μωροῦ ὑπὲρ τὸν θάνατον ἡ ζωὴ πονηρά.

- [01724] Εἰ δὲ ὁ συνέσεως ἀπεστερημένος διαπαντός ἄξιός ἂν εἶη θρηνεῖσθαι, πολλῶ μᾶλλον ὁ δικαιοσύνης ἔρημος, καὶ τῆς κατὰ Θεὸν ἐλπίδος ἐκπεπτωκώς.
- [01725] Τούτους οὖν πενθῶμεν ἡμεῖς·
- [01726] τοῦτο μὲν γὰρ ἔχει κέρδος τὸ πένθος.
- [01727] Πολλάκις γοῦν τοὺς τοιοῦτους θρηνοῦντες διωρθωσάμεθα.
- [01728] Τὸ δὲ ἐπὶ τοῖς ἀπελθοῦσιν, ἀνόνητον ὁμοῦ καὶ βλαβερόν.
- [01729] Μὴ τοίνυν ἀντιστρέψωμεν τὴν τάξιν, ἀλλ' ἁμαρτίαν θρηνώμεν μόνον·
- [01730] τὰ δὲ ἄλλα πάντα, κἂν πενία, κἂν νόσος, κἂν θάνατος ἄωρος, κἂν ἐπήρεια, κἂν συκοφαντία, κἂν ὅτιοῦν προσπίπτῃ τῶν ἀνθρωπίνων κακῶν, πάντα γενναίως φέρωμεν.
- [01731] Ὑπόθεσις γὰρ ἡμῖν τὰ δεινὰ ταῦτα στεφάνων εἰσὶ πλειόνων, ἂν νήφωμεν.
- [01732] δ'.
- [01733] Καὶ πῶς ἔστιν ἄνθρωπον ὄντα, φησὶ, μὴ ἀλγεῖν;
- [01734] Τοῦναντίον μὲν οὖν λέγω·
- [01735] πῶς ἔστιν ἄνθρωπον ὄντα ἀλγεῖν, λόγῳ τιμηθέντα καὶ λογισμῶ, καὶ ταῖς περὶ τῶν μελλόντων ἐλπίσι;
- [01736] Καὶ τίς ἔστιν, ὃς οὐχ ἑάλω τῷ πάθει τούτῳ;
- [01737] φησὶ.
- [01738] Πολλοὶ καὶ πολλαχοῦ, καὶ ἐφ' ἡμῶν, καὶ ἐπὶ τῶν προγόνων τῶν ἡμετέρων.
- [01739] Ὁ γοῦν Ἰώβ, ὀλοκλήρου τοῦ χοροῦ τῶν παιδῶν ἀπελθόντος, ἄκουσον τί φησιν·
- [01740] Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο·
- [01741] ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο.
- [01742] Θαυμαστὰ μὲν οὖν ταῦτα καὶ ἀπλῶς ἀκούόμενα·
- [01743] ἂν δὲ καὶ μετ' ἀκριβείας ἐξετάσῃς αὐτὰ, τότε μειζόνως ὄψει τὸ θαῦμα.
- [01744] Ἐνόησον γὰρ, ὅτι οὐχὶ τοὺς ἡμίσεις ἔλαβεν ὁ διάβολος, καὶ τοὺς ἡμίσεις ἀφήκεν, οὐδὲ τοὺς πλείονας ἔλαβε, καὶ τοὺς ἐλάττους ἀφήκεν·
- [01745] ἀλλὰ ὀλόκληρον ἐτρύγησε τὸν καρπὸν, καὶ τὸ δένδρον οὐ κατέβαλε·
- [01746] πᾶσαν ἐπήγαγε τὴν θάλατταν μετὰ τῶν κυμάτων, καὶ τὸ σκάφος οὐ κατεπόντισεν·
- [01747] ὅλην τὴν δύναμιν ἐκένωσε, καὶ τὸν πύργον οὐκ ἔσεισε.
- [01748] Ἀλλὰ εἰστίκει πάντοθεν βαλλόμενος, καὶ ἀκλινὴς μένων, καὶ νιφάδες ἐφέροντο βελῶν, καὶ οὐκ ἐπλήττετο·
- [01749] μᾶλλον δὲ ἐπέμποντο μὲν, οὐκ ἐτίρωσκον δέ.
- [01750] Ἐνόησον ὅσον ἐστὶ, τοσοῦτους παιδας ἰδεῖν ἀπολωλότας.
- [01751] Τί γὰρ οὐκ ἦν ἱκακὸν δάκνειν;
- [01752] τὸ πάντας ἀναρπασθῆναι, τὸ πάντας ἀθρόον καὶ ἐν ἡμέρᾳ μιᾷ, τὸ ἐν αὐτῷ τῆς ἡλικίας τῷ ἄνθει, τὸ πολλὴν ἀρετὴν ἐπιδεδειγμένους, τὸ τρόπῳ τοιοῦτῳ τιμωρίας καταλῦσαι τὸν βίον, τὸ μετὰ τοσαύτας πληγὰς ἐσχάτην ἐπενεχθῆναι ταύτην, τὸ φιλόστοργον εἶναι τὸν γεγεννηκότα, τὸ ποθεινοῦς εἶναι τοὺς ἀπελθόντας;
- [01753] ^[48.1023] Ὅταν γὰρ πονηροὺς ἀποβάλλῃ τις παιδας, δάκνεται μὲν τῷ πάθει, πλὴν ἀλλ' οὐ μετὰ πολλῆς τῆς σφοδρότητος·
- [01754] ἢ γὰρ πονηρία τῶν ἀπελθόντων δριμυτέραν οὐκ ἀφήσι γενέσθαι τὴν οὐδύνην·
- [01755] ὅταν δὲ καὶ ἐνάρετοι ᾧσι, μόνιμον τὸ τραῦμα γίνεται, ἄληστος ἢ μνήμη, ἀπαραμύθητον τὸ κακὸν, διπλοῦν τὸ κέντρον, τὸ μὲν ἀπὸ τῆς φύσεως, τὸ δὲ ἀπὸ τῆς ἀρετῆς τῶν ἀπελθόντων.
- [01756] Ὅτι δὲ ἦσαν ἐνάρετοι, δῆλον ἐκεῖθεν·
- [01757] Πολλὴν αὐτῶν ὁ πατήρ ἐποιεῖτο τὴν ἐπιμέλειαν, καὶ ἀνιστάμενος θυσίας προσέφερεν ὑπὲρ αὐτῶν, καὶ ὑπὲρ τῶν ἀδῆλων ἁμαρτημάτων δεδουκώς, καὶ οὐδὲν αὐτῷ τούτου προσιμότερον ἦν.

- [01758] Τοῦτο δὲ οὐ τῶν παιδῶν τὴν ἀρετὴν δείκνυσι μόνον, ἀλλὰ καὶ τὴν τοῦ πατρὸς φιλοστοργίαν.
- [01759] Ὅταν οὖν καὶ πατὴρ ᾦν, καὶ οὕτω φιλόστοργος, μὴ τὸν ἀπὸ τῆς φύσεως πόθον ἐνδεικνύμενος μόνον, ἀλλὰ καὶ τὸν ἀπὸ τῆς εὐλαβείας, ἀλλὰ καὶ οἱ ἀπελθόντες οὕτως ἐνάρετοι, τριπλῆ γίνεται τῆς ἀθυμίας ἢ πυρά.
- [01760] Πάλιν, ὅταν κατὰ μέρος ἀναρπάζωνται, ἔχει τινὰ παραμυθίαν τὸ πάθος·
- [01761] οἱ γὰρ ἐπιλειπόμενοι τὴν ἐπὶ τοῖς ἀπελθοῦσι συσκιάζουσιν ἀθυμίαν·
- [01762] ὅταν δὲ ὁλόκληρος ὁ χορὸς ἀπέλθῃ, πρὸς τίνα δυνήσεται ἰδεῖν ὁ πολὺπαις ἀθρόον ἅπαις γενόμενος;
- [01763] Μετὰ τούτων πάλιν ἔστι καὶ πέμπτην εἰπεῖν πληγὴν.
- [01764] Ποίαν δὴ ταύτην;
- [01765] τὸ ἀθρόον αὐτοὺς ἀναρπασθῆναι πάντας.
- [01766] Εἰ γὰρ ἐν τρισίν, ἢ πέντε ἡμέραις ἀπελθόντων τινῶν, αἱ γυναῖκες καὶ οἱ προσήκοντες ἅπαντες τοῦτο μάλιστα πάντων ὀλοφύρονται, ὅτι ταχέως καὶ ἐξαίφνης ἀνηρπάγη τῆς ἐκείνων ὄψεως ὁ τετελευτηκῶς·
- [01767] πολλῶ μᾶλλον οὗτος ἂν ἤλγησεν οὐκ ἐν ἡμέραις τρισὶ καὶ δυσὶ καὶ μιᾷ, ἀλλ' ἐν ὥρᾳ μιᾷ πάντας οὕτως ἀφαιρεθεῖς.
- [01768] Τὸ μὲν γὰρ μελετηθὲν τῷ χρόνῳ δεινόν, κἂν σφόδρα ἀφόρητον ᾦ, τῇ προσδοκίᾳ κοῦφον ἂν γένοιτο ῥαδίως·
- [01769] τὸ δὲ παρ' ἐλπίδα συμβᾶν καὶ ἐξαίφνης ἀφόρητον γίνεται.
- [01770] Ὅταν οὖν τι καθ' ἑαυτὸ χαλεπὸν ᾦ, καὶ τὴν ἐκ τοῦ παρ' ἐλπίδα συμβῆναι λαμβάνη προσθήκην, ἐννόησον πῶς ἀφόρητον γίνεται, καὶ πάντα ὑπερβαίνει λόγον.
- [01771] Βούλει καὶ ἕκτην ἀκοῦσαι πληγὴν;
- [01772] Ἐν αὐτῷ τῆς ἡλικίας τῷ ἄνθει πάντας ἀπώλεσεν.
- [01773] Ὅστε δὲ ὅπως οἱ ἄωροι δάκνουσι θάνατοι, καὶ ποικίλον ποιοῦσι τὸ πένθος.
- [01774] Οὗτος δὲ οὐκ ἄωρος μόνον ᾦν, ἀλλὰ καὶ βίαιος, ὡς εἶναι καὶ ταύτην ἐβδόμην πληγὴν·
- [01775] οὐ γὰρ ἐπὶ κλίνης εἶδεν αὐτοὺς ἀποπνέοντας καὶ ψυχρόραγούντας, ἀλλὰ τῇ οἰκίᾳ καταχωσθέντας ἅπαντας.
- [01776] Ἐννόησον τοίνυν, τίς ᾦν ἀνορύττων ἐκεῖνο τὸ χῶμα, καὶ νῦν μὲν λίθον, νῦν δὲ μέλος ἀνέλκων παιδίου, καὶ χεῖρα ὄρων ἔτι φιάλην κατέχουσιν, καὶ δεξιὰν ἐτέραν ἐπικειμένην τῷ πίνακι, καὶ αὐτὸν τοῦ σώματος διεφθαρμένον τὸν τύπον, ῥινὸς συντριβείσης, κεφαλῆς διαθλασθείσης, ὀφθαλμῶν ἀφανισθέντων, ἐγκεφάλου διεσπαρμένου, πάσης ἀπλῶς τῆς μορφῆς διεφθαρμένης, καὶ τῆς τῶν τραυμάτων ποικιλίας οὐκ ἀφείσης τὸν πατέρα τῶν ποθουμένων ὄψεων ἐπιγνῶναι τὸν τύπον.
- [01777] Συνεχύθητε ταῦτα ἀκούοντες, καὶ δακρύετε·
- [01778] ἐννοήσατε τοίνυν, τίς ᾦν ἐκεῖνος ταῦτα ὄρων.
- [01779] Εἰ γὰρ ἡμεῖς μετὰ τοσοῦτον χρόνον οὐ δυνάμεθα ἀδακρυτὴ τῆς τραγωδίας ἐκείνης τὴν ἀκοὴν ἐνεγκεῖν, καὶ ταῦτα ἀλλοτρίως ἀκούοντες συμφορᾶς, τίς ᾦν ὁ ἀδάμας ἐκεῖνος θέα ταῦτα παραλαμβάνων, οὐκ ἐν ἀλλοτρίοις, ἀλλ' ἐν οἰκείοις φιλοσοφῶν κακοῖς;
- [01780] Οὐδὲ γὰρ ἀπεδυσπέτησεν, οὐδὲ τοιοῦτον οὐδὲν εἶπε·
- [01781] Τί ποτε τοῦτό ἐστιν;
- [01782] αὕτη μοι τῆς φιλοφροσύνης ἢ ἀμοιβῆ;
- [01783] διὰ ^[48.1024] τοῦτο τοῖς ξένοις ἀνέφρα τὴν οἰκίαν, ἵνα τάφον τῶν παιδῶν γινομένην αὐτὴν ἐπίδω;
- [01784] διὰ τοῦτο πᾶσαν περὶ αὐτοὺς ἀρετὴν ἐπεδειξάμην, ἵνα τοιοῦτον ὑπομείνωσι θάνατον;
- [01785] Οὐδὲν τούτων οὐκ εἶπεν, οὐκ ἐνενόησεν·
- [01786] ἀλλ' ἔφερε πάντα γενναίως καὶ μετὰ τοσαύτην ἐπιμέλειαν αὐτῶν ἀφαιρεθεῖς.
- [01787] Καθάπερ γὰρ ἄριστος ἀνδριαντοποιὸς χρυσοῦς διαπλάττων ἀνδριάντας, μετὰ πολλῆς καλλωπίζει τῆς ἀκριβείας·
- [01788] οὕτω καὶ αὐτὸς τὰς ἐκείνων ἐρῶθύμιζε ψυχὰς διαπλάττων, κατακοσμῶν.
- [01789] Καὶ καθάπερ τις γεωργὸς φιλόπονος στελέχη φοινίκων ἢ ἐλαιῶν ἄρδων, τειχίζων, περιφράττων, παντὶ θεραπεύων τρόπῳ διατελεῖ·
- [01790] οὕτω καὶ οὗτος οὐ διελίμπανε, καθάπερ ἐλαίαν τινὰ κατάκαρπον, τὴν ἐκάστου ψυχὴν εἰς πλείονα ἀρετῆς αὐξῶν ἐπίδοσιν.

[01791] Ἀλλ' εἶδε στελέχη τῆ τοῦ πονηροῦ πνεύματος προσβολῆ ἀνασπασθέντα, καὶ ἐπὶ γῆς ἐκταθέντα, καὶ τὸν ἐλεεινὸν τῆς τελευτῆς ὑπομείναντα τρόπον, καὶ οὐδὲν βλάσφημον ἐφθέγγετο, ἀλλὰ καὶ εὐχαρίστησε, καιρῶν δούσ τῷ διαβόλῳ τὴν πληγὴν.

[01792] ε'.

[01793] Εἰ δὲ λέγοις, ὅτι πολλοὺς εἶχεν οὗτος υἱὸς, ἄλλος δὲ πολλακίς ἓνα μονογενῆ ἔχων ἀπώλεσε, καὶ οὐκ ἴσον τὸ πένθος, καλῶς λέγεις, καὶ γὰρ σοὶ φημι ὅτι οὐκ ἴσον τὸ πένθος, ἀλλὰ πολλῶ μείζον τὸ τοῦ Ἰώβ.

[01794] Τί γὰρ αὐτῷ τῆς πολυπαιδίας ὄφελος;

[01795] Τρανοτέραν αὐτῷ τὴν συμφορὰν ἐποίησε καὶ πικροτέραν τὴν ὀδύνην τὸ ἐν πλείοσι σώμασι τὸ τραῦμα δέξασθαι.

[01796] Εἰ δὲ βούλει καὶ ἕτερον ἰδεῖν ἄγιον μονογενῆ παιδὶα ἔχοντα, καὶ τὴν αὐτὴν ἢ καὶ πλείονα ἀνδρείαν ἐπιδειξάμενον, ἀναμνήσθητι τοῦ πατριάρχου Ἀβραάμ, ὃς οὐκ εἶδε τὸν Ἰσαὰκ ἀποθανόντα, ἀλλ', ὃ πολλῶ πικροτέρου ἦν καὶ ὀδυνηρότερον, αὐτὸς αὐτὸν κατασφάξει ἐπετάττετο, καὶ οὐκ ἀντίπε πρὸς τὸ ἐπίταγμα, οὐδὲ ἐδυσχέρανεν, οὐδὲ ἐφθέγγετο τι τοιοῦτον·

[01797] Διὰ τοῦτό με πατέρα ἐποίησας, ἵνα παιδοκτόνον ἀπεργάσῃ;

[01798] βέλτιον ἦν μὴ δοῦναι τὴν ἀρχὴν, ἢ δόντα τοιοῦτῳ τρόπῳ αὐτὸν ἀφελέσθαι.

[01799] Βούλει λαβεῖν;

[01800] τίνας ἔνεκεν καμὲ κατασφάξει κελεύεις, καὶ τὴν δεξιὰν μιᾶναι τὴν ἑμαυτοῦ;

[01801] Οὐκ ἀπὸ τούτου μοι τοῦ παιδίου τὴν οἰκουμένην ἐμπλήσαι τῶν ἀπογόνων ὑπέσχου;

[01802] πῶς οὖν τοὺς καρποὺς δίδως τὴν ρίζαν ἀναιρῶν;

[01803] πῶς δὲ ἀπογόνους ἐπαγγέλλῃ τὸν υἱὸν κατασφάττειν κελεύων;

[01804] τίς ταῦτα εἶδε, τίς ταῦτα ἤκουσεν;

[01805] Ἠπάτημαι, παρελογίσθην.

[01806] Οὐδὲν τοιοῦτο οὐκ εἶπεν, οὐκ ἐνενόησεν, οὐκ ἀντίπε τῷ κελεύσαντι, οὐκ ἀπήτησεν εὐθύνας, ἀλλὰ ἀκούσας·

[01807] Λαβὲ τὸν υἱὸν σου τὸν ἀγαπητὸν, ὃν ἠγάπησας, τὸν Ἰσαὰκ, καὶ ἀνάγαγε αὐτὸν ἐφ' ἐν τῶν ὀρέων ὧν ἂν σοι εἶπω, μετὰ τοσαύτης προθυμίας τὸ ἐπίταγμα ἐπλήρωσεν, ὡς καὶ πλείονα τῶν ἐπιταχθέντων ποιῆσαι.

[01808] Καὶ γὰρ τὸ γύναιον ἔκρυψε, καὶ τοὺς παῖδας ἔλαθε κάτω μένειν ἀφείς, καὶ μόνον τὸ ἱερεῖον λαβὼν ἀνήει·

[01809] οὕτως οὐκ ἄκων, ἀλλὰ μετὰ προθυμίας πολλῆς τὸ κελευσθὲν ἔπραττεν.

[01810] Ἐνόησον τοίνυν ἡλικίον ἦν, μόνον μόνῳ διαλέγεσθαι τῷ παιδί, μηδενὸς παρόντος, ὅτε μᾶλλον τὰ σπλάγχνα διαθερμαίνεται, καὶ σφοδρότερον τὸ φίλτρον γίνεται, καὶ τοῦτο οὐκ ἐν μιᾷ ἢ δυσιν, ἀλλὰ καὶ ἐν πλείοσιν ἡμέραις.

[01811] Τὸ μὲν γὰρ ταχέως ποιῆσαι τὸ ἐπιταχθέν, θαυμαστὸν καὶ μέγα, ἀλλ' οὐχ οὕτω θαυμαστὸν ὡς [48.1025] τὸ διὰ πολλῶν ἡμερῶν βασανιζομένης αὐτοῦ καὶ [48.1025] γυμναζομένης τῆς ψυχῆς μηδὲν παθεῖν πρὸς τὸ παιδίον ἀνθρώπινον.

[01812] Διὰ γὰρ τοῦτο αὐτὸ καὶ μακρότερα σκάμματα ἐπέθηκεν ὁ Θεός, καὶ τὸ στάδιον ἐξέτεινεν, ἵνα ἀκριβέστερον ἴδῃς τὸν ἀθλητὴν.

[01813] Καὶ γὰρ ἦν ἀθλητὴς ὄντως, οὐκ ἀνθρώπῳ παλαίων, ἀλλ' αὐτῇ τῇ τῆς φύσεως τυραννίδι.

[01814] Ποῖος λόγος παραστήσαι δυνήσεται τὴν ἀνδρείαν;

[01815] Ἀνήγαγε τὸ παιδίον, συνεπόδισε, τοῖς ξύλοις ἐπέθηκε, τὴν μάχαιραν ἤρπασεν, ἐπάγειν τὴν πληγὴν ἔμελλε.

[01816] Πῶς εἶπω καὶ ποῖῳ τρόπῳ, οὐκ ἔχω·

[01817] μόνος αὐτὸς οἶδεν ὁ ταῦτα ἐργασάμενος·

[01818] λόγος γὰρ οὐδεὶς παραστήσαι δυνήσεται, πῶς οὐκ ἐνάρκησεν ἡ χεὶρ, πῶς οὐκ ἐλύθη τῶν νεύρων ὁ τόνος, πῶς οὐ συνέχεεν αὐτὸν ἢ ποθομένη τοῦ παιδίου ὄψις.

[01819] Ἄξιον ἐνταῦθα θαυμάσαι καὶ τὸν Ἰσαὰκ.

[01820] Ὡσπερ γὰρ ἐκεῖνος τῷ Θεῷ, οὕτω καὶ οὗτος ἐπέθειτο τῷ πατρί·

[01821] καθάπερ ἐκεῖνος, τοῦ Θεοῦ κελεύοντος θῦσαι, οὐκ ἀπήτησεν εὐθύνας·

[01822] οὕτω καὶ οὗτος, τοῦ πατρὸς δεσμεύοντος καὶ ἀνάγοντος ἐπὶ τὸν βωμὸν, οὐκ εἶπε·

[01823] Τίνας ἔνεκεν ταῦτα ποιεῖς;

[01824] ἄλλ' ὑπέκειτο τῇ χειρὶ τῆ πατρικῆ.

[01825] Καὶ ἦν ἰδεῖν πατέρα καὶ ἱερέα γινόμενον τὸν αὐτὸν, καὶ θυσίαν χωρὶς αἵματος ἀναφερομένην, ὀλοκαύτωμα χωρὶς πυρός, θανάτου καὶ ἀναστάσεως τύπον ἐπὶ τοῦ βωμοῦ γινόμενον.

[01826] Καὶ γὰρ ἔσφαξε τὸν υἱὸν, καὶ οὐκ ἔσφαξεν·

[01827] οὐκ ἔσφαξε χειρὶ, ἀλλὰ τῇ προθυμίᾳ.

[01828] Ἐπεὶ καὶ ὁ Θεὸς διὰ τοῦτο ἐκέλευσεν, οὐχ αἵματος χύσιν βουλόμενος ἰδεῖν, ἀλλὰ προαίρεσίν σοι δεῖξαι θέλων, καὶ τὸν γενναῖον ἐκείνον ἐν μέσῳ τῆς οἰκουμένης ἀνακηρῦξαι πάσης, καὶ παιδεῦσαι τοὺς μετὰ ταῦτα πάντας, ὅτι καὶ παιδῶν, καὶ φύσεως, καὶ τῶν ὄντων ἀπάντων, καὶ αὐτῆς τῆς ψυχῆς τοῦ Θεοῦ τὰ προστάγματα προτιμᾶν χρή.

[01829] Κατῆρει τοίνυν ζῶντα λαβὼν μάρτυρα τὸν Ἰσαάκ.

[01830] Τίνα οὖν ἔξομεν συγγνώμην, εἰπέ μοι, ποίαν δὲ ἀπολογίαν, εἰ τὸν γενναῖον ἐκείνον μετὰ τοσαύτης εἰδομένη προθυμίας τῷ Θεῷ πειθόμενον, καὶ πάντων αὐτῷ παραχωροῦντα, καὶ ἡμεῖς δυσχεραίνομεν;

[01831] Μὴ δὴ μοι τὸ πένθος εἴπης, μηδὲ τὸ τῆς συμφορᾶς ἀφόρητον, ἀλλ' ἐκείνο σκόπησον, ὅτι καὶ τοῦ πένθους χαλεποῦ ὄντος ἀνώτερος ἦν.

[01832] Ἰκανὸν ἦν τὸ ἐπιταχθῆν ἠοροβῆσαι αὐτοῦ τὸν λογισμόν, καὶ εἰς ἀπορίαν αὐτὸν ἐμβαλεῖν, καὶ τὴν πίστιν ὑπορῦξαι τὴν ἐν τοῖς παρελθοῦσι.

[01833] Τίς γὰρ τῶν πολλῶν οὐκ ἂν ἐνόμιζεν ἀπάτην εἶναι τὰ εἰρημένα περὶ τοῦ πλήθους τῶν ἐγγόνων, ὧν αὐτῷ [48.1026] ἐπηγγείλατο;

[01834] Ἀλλ' οὐχ ὁ Ἀβραάμ.

[01835] Καὶ τὸν Ἰωβδὲ τῆς ἐπὶ τῇ συμφορᾷ φιλοσοφίας οὐχ ἦττον, καὶ ὑπὲρ τούτου μάλιστα αὐτὸν θαυμάζειν χρή, ὅτι μετὰ τοσαύτην ἀρετὴν, μετὰ ἐλεημοσύνας καὶ φιλανθρωπίας, μετὰ τὸ μηδὲν μήτε ἑαυτῷ, μήτε τοῖς παισὶ συνειδέναι πονηρὸν, τοσοῦτον πένθος ἰδὼν οὕτω καινὸν καὶ παράδοξον καὶ μηδενὶ τῶν τὰ ἔσχατα τετολημκότων συμβεβηκός, οὐκ ἔπαθε τὰ τῶν πολλῶν, οὐδὲ ἐνόμισεν ἀνόνητον εἶναι τὴν ἀρετὴν, οὐδὲ κακῶς βεβουλεύσθαι τοῖς παρελθοῦσιν.

[01836] Ὡστε δι' ἀμφοτέρα αὐτοὺς ταῦτα οὐ θαυμάζειν χρή μόνον, ἀλλὰ καὶ ζηλοῦν καὶ μιμεῖσθαι τὴν ἀρετὴν.

[01837] Καὶ μὴ λεγέτω τις, ὅτι ἐκείνοι θαυμαστοὶ τινες ἦσαν.

[01838] Θαυμαστοὶ μὲν γὰρ ἦσαν καὶ μεγάλοι·

[01839] ἀλλ' ἡμεῖς τανῦν πλείονα ἐκείνων ἀπαιτούμεθα φιλοσοφίαν καὶ τῶν ἐν τῇ Παλαιᾷ βεβιωκότων ἀπάντων.

[01840] Ἐὰν γὰρ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλέον τῶν γραμματέων καὶ Φαρισαίων, φησὶν, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

[01841] Πάντοθεν τοίνυν σωφρονισθέντες, καὶ ταῦτα συλλέξαντες, καὶ τὰ περὶ ἀναστάσεως ἡμῖν εἰρημένα, καὶ τὰ περὶ τῶν ἁγίων τούτων, συνεχῶς ἐπάδωμεν ταῖς ψυχαῖς, μὴ μόνον κατὰ τὸν καιρὸν τοῦ πένθους, ἀλλὰ καὶ ἡνίκα ἂν καθαρεύωμεν ὀδύνης.

[01842] Διὰ γὰρ τοῦτο καὶ ἐγώ, καίτοι μηδενὸς ὄντος ἐν ἀθυμίᾳ, νῦν τούτους ἐκίνησα τοὺς λόγους, ἵν', ὅταν ἐμπέσωμεν εἰς τινὰ τοιαύτην συμφορὰν, μεμνημένοι τῶν εἰρημένων, ἱκανῆς ἀπολαύωμεν παραμυθίας·

[01843] ἐπεὶ καὶ στρατιῶται, εἰρήνης οὐσης, τὰ τοῦ πολέμου μελετῶσιν, ἵνα τῆς μάχης ἐπιστάσης, καὶ τοῦ καιροῦ τὴν ἐμπειρίαν ἀπαιτοῦντος, εὐκαιρῶς ἐπιδείξωνται τὴν τέχνην, ἣν ἐν τῇ εἰρήνῃ κατώρθωσαν.

[01844] Καὶ ἡμεῖς τοίνυν καὶ ὄπλα καὶ φάρμακα κατασκευάσωμεν ἑαυτοῖς ἐν τῷ καιρῷ τῆς εἰρήνης, ἵνα, εἴ ποτε πόλεμος ἐπιστῇ παθῶν ἀλόγων, ἢ πένθους, ἢ ὀδύνης, ἢ ἄλλου ὅτουοῦν τοιούτου, καθωπλισμένοι καλῶς καὶ πεφραγμένοι πάντοθεν, τὰς τοῦ Πονηροῦ προσβολὰς μετὰ πολλῆς ἀποκρουσώμεθα τῆς ἐμπειρίας, καὶ λογισμοῖς ὀρθοῖς, καὶ ταῖς ἀποφάσεσι τοῦ Θεοῦ, καὶ τοῖς ὑποδείγμασι τῶν ἀγαθῶν ἀνδρῶν, καὶ παντὶ τρόπῳ πάντοθεν ἑαυτοὺς τευχίσωμεν.

[01845] Οὕτω γὰρ δυνασώμεθα καὶ τὴν παρούσαν ζωὴν μετὰ εὐθυμίας διενεγκεῖν, καὶ τῆς βασιλείας τῶν οὐρανῶν ἐπιτυχεῖν, ἐν Χριστῷ Ἰησοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος ἅμα τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[01846] Ἀμήν.

[01847] Εἰς τὸν σεισμόν καὶ εἰς τὸν Πλούσιον καὶ εἰς τὸν Λάζαρον, καὶ πόθεν ἡ δουλεία ἐγένετο.

[01848] α'.

[01849] Εἶδετε Θεοῦ δύναμιν, εἶδετε Θεοῦ φιλανθρωπίαν;

[01850] δύναμιν, ὅτι ἐτίναξε τὴν οἰκουμένην·

[01851] φιλανθρωπίαν, ὅτι πίπτουσιν αὐτὴν ἔστησε·

[01852] μᾶλλον δὲ ἐν ἑκατέρῳ καὶ δύναμιν καὶ φιλανθρωπίαν.

[01853] Καὶ γὰρ τὸ σεισάει δυνάμει, καὶ τὸ στήσαι φιλανθρωπίας·

[01854] ὅτι ἔσεισε τὴν γῆν καὶ ἐστήριξε τὴν οἰκουμένην, ὅτι σαλευομένην καὶ μέλλουσαν αὐτὴν πίπτειν ἤγειρεν.

- [01855] Ἀλλ' ὁ μὲν σεισμὸς παρήλθεν, ὁ δὲ φόβος μενέτω·
- [01856] ὁ σάλος ἐκεῖνος παρέδραμεν, ἡ δὲ εὐλάβεια μὴ παραδραμέτω·
- [01857] ἐλιτανεύσαμεν τρεῖς ἡμέρας, ἀλλὰ μὴ καταλύσωμεν τὴν σπουδὴν.
- [01858] Διὰ γὰρ τοῦτο ὁ σεισμὸς, διὰ τὴν ὀρθομίαν τὴν ἡμετέραν·
- [01859] ἐρῶσθησάμεν, καὶ ἐκαλέσαμεν τὸν σεισμόν·
- [01860] ἐσπουδάσαμεν, καὶ ἀπεκρουσάμεθα τὴν ὀργήν·
- [01861] μὴ πάλιν ὀρθομήσωμεν, ἵνα μὴ πάλιν καλέσωμεν τὴν ὀργὴν καὶ τὴν τιμωρίαν.
- [01862] Οὐ γὰρ βούλεται ὁ Θεὸς τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν.
- [01863] Εἶδετε τὸ ἐπίκηρον τοῦ γένους τῶν ἀνθρώπων;
- [01864] Ὅτε ὁ σεισμὸς ἐγένετο, ἐνενοοῦν ἐν ἑαυτῷ λέγων·
- [01865] Ποῦ αἱ ἀρπαγαί;
- [01866] ποῦ αἱ πλεονεξίαι;
- [01867] ποῦ αἱ τυραννίδες;
- [01868] ποῦ αἱ ἀπόνοια;
- [01869] ποῦ αἱ δυναστεῖαι;
- [01870] ποῦ αἱ καταπονήσεις;
- [01871] ποῦ αἱ λεηλασίαι τῶν πενήτων;
- [01872] ποῦ αἱ ὑπερηφανίαι τῶν πλουτούντων;
- [01873] ποῦ τῶν ἀρχόντων αἱ δυναστεῖαι;
- [01874] ποῦ αἱ ἀπειλαί;
- [01875] ποῦ οἱ φόβοι;
- [01876] Μία καιροῦ ῥοπή καὶ ἀράχνης εὐτελέστερον πάντα διεσπᾶτο, πάντα ἐκεῖνα παρελύετο, καὶ κωκυτὸς πόλεως ἦν, καὶ πάντες ἐπὶ τὴν ἐκκλησίαν ἔτρεχον.
- [01877] Ἐννοήσατε, εἰ ἔδοξε τῷ Θεῷ πάντα κατενέγκαι, τί ἂν ἐπάθομεν.
- [01878] Ταῦτα δὲ λέγω, ἵνα συνεχῶς ἀκμάζη ἐν ὑμῖν ὁ φόβος τῶν γενομένων, καὶ τὴν διάνοιαν πάντων στηρίξῃ.
- [01879] Ἔσεισεν, ἀλλ' οὐ κατέβαλεν·
- [01880] εἰ γὰρ ἐβούλετο καταβαλεῖν, οὐκ ἂν ἔσεισεν·
- [01881] ἀλλὰ ἐπειδὴ οὐκ ἐβούλετο.
- [01882] προέλαβε καθάπερ ^[48.1028.20] κήρυξ ὁ σεισμὸς, προαναγγέλλων ἅπασιν τὴν ὀργὴν τοῦ Θεοῦ, ἵνα τῷ φόβῳ βελτίους γενόμενοι, ἀποκρουσάμεθα τὴν διὰ τῶν πραγμάτων τιμωρίαν.
- [01883] Οὕτω καὶ ἐπὶ τῶν βαρβάρων ἐποίησεν.
- [01884] Ἔτι τρεῖς ἡμέραι, καὶ Νινευὴ καταστραφήσεται.
- [01885] Καὶ διὰ τί οὐ καταστρέφεις;
- [01886] ἀπειλεῖς κατασκάπτειν, καὶ διὰ τί οὐ κατασκάπτεις;
- [01887] Ἐπειδὴ οὐ βούλομαι κατασκάπτειν, διὰ τοῦτο ἀπειλώ.
- [01888] Τί οὖν λέγεις;
- [01889] Ἴνα μὴ ποιήσω ἃ λέγω, προλαμβάνετω ὁ λόγος, καὶ κωλυέτω τὸ ἔργον.
- [01890] Ἔτι τρεῖς ἡμέραι, καὶ Νινευὴ καταστραφήσεται, τότε ὁ προφήτης ἔλεγε, σήμερον οἱ τοῖχοι φωνὴν ἀφιάσι.

- [01891] Ταῦτα δὲ λέγω, καὶ λέγων οὐ παύσομαι.
- [01892] καὶ πρὸς πένητας καὶ πρὸς πλουσίους·
- [01893] ἐννοήσατε πόση τοῦ Θεοῦ ἡ ὀργή, πῶς αὐτῷ πάντα ῥάδια καὶ εὐκόλα·
- [01894] καὶ στῶμέν ποτε τῆς πονηρίας.
- [01895] Ἐν βραχείᾳ καιροῦ ῥοπή καὶ τὴν διάνοιαν καὶ τὸν νοῦν οὕτω παρέλυσεν ἐκάστου, καὶ τὰ θεμέλια τῆς καρδίας διέσεισεν.
- [01896] Ἐννοήσωμεν, εἰ κατὰ τὴν ἡμέραν ἐκείνην τὴν φοβεράν, ὅτε οὐ μία καιροῦ ῥοπή, ἀλλ' ἄπειροι αἰῶνες, καὶ ποταμοὶ πυρὸς, καὶ ἀπειληφόροι ὄργαι, καὶ δυνάμεις ἐπὶ τὴν κρίσιν ἔλκουσαι, καὶ βῆμα φοβερόν, καὶ δικαστήριον ἀδέκαστον, καὶ ἐκάστου τὰ πεπραγμένα πρὸ τῶν ὀφθαλμῶν ἔστηκε, καὶ οὐδεὶς ὁ βοηθῶν, οὔτε γείτων, οὔτε ῥήτωρ, οὔτε συγγενής, οὐκ ἀδελφός, οὐ πατήρ, οὐ μήτηρ, οὐ ξένος, οὐκ ἄλλος οὐδεὶς, τί ποιήσομεν τότε;
- [01897] εἰπέ μοι.
- [01898] Ἄγω τὸν φόβον ἵνα κατασκευάσω τὴν σωτηρίαν·
- [01899] σιδήρου τομωτέραν εἰργασάμην τὴν διδασκαλίαν, ἵνα ἕκαστος ὑμῶν σηπεδόνα ἔχων, ἀπόθῃται.
- [01900] Οὐκ αἰεὶ ἔλεγον, καὶ νῦν λέγω, καὶ λέγων οὐ παύσομαι, μέχρι πότε τοῖς παροῦσιν ἔστε προσηλωμένοι;
- [01901] Πρὸς πάντας μὲν λέγω, ἔξαιρέτως δὲ πρὸς τοὺς νοσοῦντας, καὶ μὴ προσέχοντας τοῖς λεγομένοις·
- [01902] μᾶλλον δὲ, ἐκατέρω χρήσιμος ὁ λόγος, τῷ μὲν νοσοῦντι, ἵνα ὑγιάνῃ, τῷ δὲ ὑγιαίνοντι, ἵνα μὴ νοσήσῃ.
- [01903] Μέχρι πότε χρήματα;
- [01904] μέχρι πότε πλοῦτος;
- [01905] μέχρι πότε περιφάνεια οἰκοδομημάτων;
- [01906] μέχρι πότε λύσσα περὶ τὴν ἄψυχον φιληδονίαν;
- [01907] Ἴδου ἦλθεν ὁ σεισμός·
- [01908] τί ὠφέλησεν ὁ πλοῦτος;
- [01909] Ὁ πόνος [48.1029] ἐκατέρω παρελύθη τῷ κεκτημένῳ τὸ κτήμα συναπόλετο, ἡ οἰκία τῷ κατασκευάσαντι·
- [01910] κοινὸς τάφος ἀπάντων ἢ πόλις ἐγίνετο, τάφος ἐσχεδιασμένος, οὐκ ἐν χερσὶ τεχνιτῶν, ἀλλὰ τῇ συμφορᾷ κατεσκευασμένος.
- [01911] Ποῦ ὁ πλοῦτος;
- [01912] ποῦ αἰεὶ πλεονεξία;
- [01913] Ὅρατε ὅτι ἀράχνης πάντα εὐτελέστερα;
- [01914] β'.
- [01915] Ἀλλ' ἐρεῖς μοι, καὶ τί ὠφελεῖς λέγων;
- [01916] Ὁφελῶ, εἰάν τις μου ἀκούῃ·
- [01917] ἐγὼ τὸ ἑμαυτοῦ ποιῶ·
- [01918] ὁ σπείρων σπείρει.
- [01919] Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι·
- [01920] καὶ τὰ μὲν ἔπεσε παρὰ τὴν ὁδόν, τὰ δὲ ἐπὶ τὴν πέτραν, τὰ δὲ ἐπὶ τὰς ἀκάνθας, τὰ δὲ ἐπὶ τὴν γῆν τὴν καλήν·
- [01921] τρία μέρη ἀπόλετο, καὶ ἐν ἐσώθη, καὶ οὐκ ἀπέστη τῆς γεωργίας, ἀλλ' ἐπειδὴ ἐν διεσώζετο, οὐκ ἐπαύσατο τῆς γεηπονίας.
- [01922] Καὶ νῦν δὲ ἀμήχανον ἐν τοσοῦτῳ πλήθει σπόρον καταβαλλόμενον μὴ ἐνεγκεῖν μοι στάχυν·
- [01923] κἂν μὴ πάντες ἀκούσωσιν, οἱ ἡμίσεις ἀκούσονται·
- [01924] κἂν μὴ οἱ ἡμίσεις, ἡ τρίτη μοῖρα·
- [01925] κἂν μὴ ἡ τρίτη μοῖρα, ἡ δεκάτη·

- [01926] κὰν μὴ ἡ δεκάτη, κὰν εἷς ἐκ τοῦ πλήθους ἀκούσῃ, ἀκουέτω.
- [01927] Οὐ μικρὸν γὰρ τὸ καὶ ἐν πρόβατον διασωθῆναι·
- [01928] ἐπεὶ καὶ ὁ ποιμὴν ἐκεῖνος τὰ ἐννενηκονταεννέα πρόβατα καταλιπὼν, ἐπὶ τὸ ἐν τὸ πεπλανημένον ἔδραμεν.
- [01929] Οὐ καταφρονῶ ἀνθρώπου·
- [01930] κὰν εἷς ἦ, ἀνθρωπὸς ἐστὶ, τὸ περισπούδαστον τοῦ Θεοῦ ζῶον·
- [01931] κὰν δούλος ἦ, οὐκ ἔστι μοι εὐκαταφρόνητος·
- [01932] οὐ γὰρ ἀξίωμα ζητῶ, ἀλλ' ἀρετὴν·
- [01933] οὐ δεσποτείαν, οὐ δουλείαν, ἀλλὰ ψυχὴν·
- [01934] κὰν εἷς ἦ, ἀνθρωπὸς ἐστὶ, δι' ὃν οὐρανὸς ἐτανύσθη, καὶ ἥλιος φαίνει, καὶ σελήνη τρέχει, καὶ ἀῆρ ἐξεχέθη, καὶ πηγαὶ βρούουσι, καὶ θάλαττα ἠπλώθη, καὶ προφήται ἐπέμφθησαν, καὶ νόμος ἐδόθη·
- [01935] καὶ τί δεῖ πάντα λέγειν;
- [01936] δι' ὃν ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ ἀνθρώπος ἐγένετο.
- [01937] Ὁ Δεσπότης μου ἐσφάγη, καὶ τὸ αἷμα αὐτοῦ ἐξέχεεν ὑπὲρ ἀνθρώπου·
- [01938] καγὼ καταφρονῆσαι ἔχω;
- [01939] καὶ ποίαν ἔχω συγγνώμην;
- [01940] Οὐκ ἀκούετε ὅτι Σαμαρείτιδι διελέγετο ὁ Κύριος, καὶ μυρίους ἠνάλωσε λόγους;
- [01941] καὶ οὐκ ἐπειδὴ Σαμαρεῖτις ἦν, κατεφρονεῖτο, ἀλλ' ἐπειδὴ ψυχὴν εἶχεν, ἐσπουδάζετο·
- [01942] οὐκ ἐπειδὴ πόρνη ἦν, ὑπερεωρᾶτο, ἀλλ' ἐπειδὴ ἔμελλε σώζεσθαι, καὶ πίστιν ἐπεδείξατο, πολλάκις ἀπήλαυσε τῆς ἐπιμελείας.
- [01943] Οὐ παύσομαι λέγειν ἐγὼ, κὰν μηδεὶς ἦ ὁ ἀκούων·
- [01944] ἰατρός εἰμι, ἐπιτίθημι τὰ φάρμακα·
- [01945] διδάσκαλός εἰμι, παραινεῖν ἐκελεύσθη·
- [01946] λέγει γάρ·
- [01947] Σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραὴλ.
- [01948] Οὐδένα διορθοῦμαι;
- [01949] Καὶ τί τοῦτο;
- [01950] ἀλλ' ἐγὼ τὸν μισθὸν ἔχω.
- [01951] Καὶ τοῦτο καθ' ὑπερβολὴν εἶπον·
- [01952] ἀμήχανον γὰρ ἐν πλήθει τοσούτῳ μὴ διορθωθῆναί τινα.
- [01953] Ἀλλ' αὐταὶ αἱ σκῆψεις καὶ αἱ προφάσεις εἰσὶ τῶν ῥαθύμων ἀκροατῶν.
- [01954] Ἀκούω, φησὶ, καθ' ἡμέραν, καὶ οὐ ποιῶ.
- [01955] Ἄκουε, κὰν μὴ ποιῆς·
- [01956] ἐκ γὰρ τοῦ ἀκούειν καὶ τὸ πράττειν περιγίνεται·
- [01957] κὰν μὴ ποιῆς, αἰσχύνῃ ἐπὶ τῇ ἁμαρτίᾳ·
- [01958] κὰν μὴ ποιῆς, μεταβάλλῃ τὴν γνώμην·
- [01959] κὰν μὴ ποιῆς, καταδικάζεις σεαυτὸν, ὅτι οὐ ποιεῖς.
- [01960] Τοῦτο δὲ τὸ κατηγορεῖν σεαυτοῦ, πόθεν;

- [01961] Ὁ καρπὸς τῶν ἐμῶν λόγων.
- [01962] Ὅταν εἴπης·
- [01963] Οἴμοι, [48.1030] ἤκουσα, καὶ οὐ ποιῶ·
- [01964] τὸ οἴμοι προοίμιόν ἐστι τῆς ἐπὶ τὸ βέλτιον μεταβολῆς.
- [01965] Ἕμαρτες·
- [01966] ἐθρήνησας;
- [01967] ἔλυσας τὴν ἀμαρτίαν.
- [01968] Λέγε γὰρ σὺ πρῶτος τὰς ἀμαρτίας σου, ἵνα δικαιωθῆς.
- [01969] Κὰν στυγνάσης, ἢ κατηφῆς γένη, ἔχει τινὰ σωτηρίαν ἢ κατήφεια, οὐ διὰ τὴν φύσιν τῆς κατηφείας, ἀλλὰ διὰ τὴν φιλανθρωπίαν τοῦ Δεσπότη.
- [01970] Τῷ ἔχοντι ἀμαρτίας οὐκ ὀλίγη παραμυθία τὸ λυπεῖν ἑαυτόν.
- [01971] Εἶδον γὰρ, φησὶν, ὅτι ἐλυπήθη καὶ ἐστύγνασε, καὶ ἰασάμην αὐτοῦ τὰς ὀδύνας.
- [01972] Ὡ φιλανθρωπίας ἀφάτου, καὶ ἀγαθότητος ἐρμηνευθῆναι μὴ δυναμένης! Ἐλυπήθη, καὶ ἰασάμην αὐτόν.
- [01973] Καὶ τί μέγα, ὅτι ἐλυπήθη;
- [01974] Οὐ μέγα μὲν·
- [01975] ἀλλ' ἐγὼ ἀφορμὴν ἔλαβον τοῦ ἰᾶσθαι τὰς ὀδύνας αὐτοῦ.
- [01976] Εἶδετε πῶς ἐν βραχείᾳ καιροῦ ὅσην πάντα συνήγαγε;
- [01977] Διηλεκῶς τοίνυν τὴν ἐσπέραν ἐκείνην τοῦ σεισμοῦ λογιζέσθε ἐν ἑαυτοῖς.
- [01978] Οἱ μὲν γὰρ ἄλλοι πάντες διὰ τὸν σεισμόν ἐδεδοίκεσαν, ἐγὼ δὲ διὰ τὴν αἰτίαν τοῦ σεισμοῦ.
- [01979] Συνήκατε τί εἶπον;
- [01980] Οἱ μὲν ἐφοβοῦντο, μὴ πέση ἡ πόλις, καὶ ἀποθάνωσιν·
- [01981] ἐγὼ δὲ δέδοικα, ὅτι ὁ Δεσπότης ἡμῖν ὀργίζεται·
- [01982] οὐ γὰρ χαλεπὸν τὸ ἀποθανεῖν, ἀλλὰ χαλεπὸν τὸ παροξύναι τὸν Δεσπότην.
- [01983] Ὡστε οὐ διὰ τὸν σεισμόν ἐφοβούμεν, ἀλλὰ διὰ τὴν αἰτίαν τοῦ σεισμοῦ·
- [01984] ἢ γὰρ αἰτία τοῦ σεισμοῦ ἡ ὀργὴ τοῦ Θεοῦ, τῆς δὲ ὀργῆς αἴτιον αἱ ἀμαρτίαι ἡμῶν.
- [01985] Μηδέποτε φοβοῦ κόλασιν, ἀλλ' ἀμαρτίαν τὴν μητέρα τῆς κολάσεως.
- [01986] Σείεται ἡ πόλις;
- [01987] Καὶ τί τοῦτο;
- [01988] ἀλλὰ σοῦ μὴ σαλευθήτω ἡ διάνοια·
- [01989] ἐπεὶ καὶ ἐπὶ τῶν νοσημάτων καὶ τῶν τραυμάτων οὐκ ἐκείνους θρηνοῦμεν τοὺς θεραπευομένους, ἀλλὰ τοὺς τὰ ἀνίατα νοσοῦντας.
- [01990] Ὅπερ ἐστὶ νόσος καὶ τραῦμα, τοῦτό ἐστι καὶ ἀμαρτία·
- [01991] ὅπερ ἐστὶ τομὴ καὶ φάρμακον, τοῦτό ἐστι καὶ τιμωρία.
- [01992] γ'.
- [01993] Συνήκατε τί λέγω;
- [01994] Προσέχετε·
- [01995] φιλόσοφον γὰρ ὑμᾶς βούλομαι παιδεῦσαι λόγον.
- [01996] Διὰ τί τοὺς κολαζομένους θρηνοῦμεν, ἀλλ' οὐ τοὺς ἀμαρτάνοντας;

[01997] Οὐ γὰρ οὕτω χαλεπὸν κόλασις, ὡς χαλεπὸν ἡ ἁμαρτία·

[01998] τῆς γὰρ κολάσεως ὑπόθεσις ἡ ἁμαρτία.

[01999] Ἐὰν τοίνυν ἴδῃς τινὰ σηπεδόνα ἔχοντα, καὶ σκώληκας καὶ ἰχώρας ἀπὸ τοῦ σώματος κατερχομένου, καὶ ἀμελοῦντα τοῦ ἔλκουσ καὶ τῆς σηπεδόνας, ἕτερον δὲ τὰ αὐτὰ πάσχοντα ἰατρικῶν ἀπολαύοντα χειρῶν, καιόμενον, καὶ τεμνόμενον, καὶ πικρὰ πίνοντα φάρμακα, τίνα θρηνήσεις;

[02000] εἰπέ μοι·

[02001] τὸν νοσοῦντα, καὶ μὴ θεραπευόμενον, ἢ τὸν νοσοῦντα, καὶ θεραπευόμενον;

[02002] Δῆλον ὅτι τὸν νοσοῦντα, καὶ μὴ θεραπευόμενον.

[02003] Οὕτως ἔστωσαν δύο ἁμαρτωλοὶ, ὁ μὲν κολαζόμενος, ὁ δὲ μὴ κολαζόμενος.

[02004] Μὴ λέγε, μακάριος οὗτος, ὅτι πλουτεῖ, ὀρφανούς ἀποδύει, χήρας βιάζεται.

[02005] Καίτοι οὐ νοσεῖ, ἀλλ' ἀρπάζων εὐδοκιμεῖ, τιμῆς ἀπολαύει καὶ δυναστείας, οὐδὲν τῶν ἀνθρωπίνων ὑπομένει, οὐ πυρετόν, οὐ κάκωσιν, οὐκ ἄλλην τινὰ νόσον·

[02006] παίδων χορὸς περὶ αὐτόν, γῆρας λιπαρόν·

[02007] ἀλλὰ τοῦτον μάλιστα θρήνει, ὅτι καὶ νοσεῖ, καὶ οὐ θεραπεύεται·

[02008] πῶς, ἐγὼ λέγω.

[02009] Ἐὰν ἴδῃς τινὰ ὑδέρω κατεχόμενον, καὶ σπληνὶ χαλεπωτάτῳ τὸ σῶμα ἐξογκούμενον, καὶ μὴ τρέχοντα πρὸς τὸν ἰατρὸν, ἀλλὰ ψυχροποσίᾳ προσέχοντα, τράπεζαν ἔχοντα Συβαρτικὴν, καθ' ἑκάστην ἡμέραν μεθύοντα, δορυφορούμενον, καὶ ἐπιτείνοντα τὴν ^[48.1031] νόσον, εἰπέ μοι, μακαρίζεις τοῦτον, ἢ ταλανίζεις;

[02010] Ἐὰν δὲ ἕτερον ἴδῃς ὑδέρω κατεχόμενον, ἰατρικῶν ἀπολαύοντα χειρῶν, λιμῶ ἑαυτὸν ἐκδιδόντα, ἐν ἀπορίᾳ πολλῇ ὄντα, φαρμάκοις προσκαρτεροῦντα πικροῖς, ἔχουσι μὲν ὀδύνην, τίκτουσι δὲ διὰ τῆς ὀδύνης ὑγείαν, οὐχὶ τοῦτον ὑπὲρ ἐκείνον μακαρίζεις;

[02011] Ὡμολόγηται·

[02012] ὁ μὲν γὰρ νοσεῖ, καὶ οὐ θεραπεύεται·

[02013] ὁ δὲ νοσεῖ, καὶ ἀπολαύει ἰατρείας.

[02014] Ἀλλ' ἐπίπονος ἡ ἰατρεία.

[02015] Ἀλλ' ὠφέλιμον αὐτῆς τὸ τέλος.

[02016] Οὕτως ἐστὶ καὶ ἐν τῷ παρόντι βίῳ.

[02017] Ἀλλ' ἀπὸ τῶν σωμάτων ἄπαγε τὸν λόγον ἐπὶ τὰς ψυχὰς, ἀπὸ τῶν νοσημάτων ἐπὶ τὰ ἁμαρτήματα, ἀπὸ τῆς πικρίας τῶν φαρμάκων ἐπὶ τὰς τιμωρίας καὶ τὴν κρίσιν τοῦ Θεοῦ.

[02018] Ὅπερ γὰρ ἐστὶ τὸ φάρμακον τὸ παρὰ τοῦ ἰατροῦ, καὶ ἡ τομὴ καὶ τὸ πῦρ, τοῦτό ἐστιν ἡ τιμωρία ἢ παρὰ τοῦ Θεοῦ.

[02019] Ὅσπερ γὰρ τὸ πῦρ πολλάκις ἐπαγόμενον καιεῖ, καὶ τὴν νομὴν κωλύει, καὶ τὸ σιδήριον ἀφαιρεῖται τὴν σηπεδόνα, ἔχον μὲν ὀδύνην, παρέχον δὲ ὠφέλειαν·

[02020] οὕτω καὶ λιμὸς καὶ λοιμοὶ καὶ ὅσα κακὰ δοκοῦντα εἶναι, ἀντὶ σιδήρου καὶ πυρὸς ἐπάγονται τῇ ψυχῇ, ἵνα τὴν νομὴν τῶν νοσημάτων κατὰ τὴν εἰκόνα τῶν σωμάτων κωλύσῃ καὶ βελτίονα ἐργάσῃται.

[02021] Πάλιν ἔστωσαν δύο πόρνοι, καὶ ὑποκείσθω τῷ λόγῳ ἢ εἰκῶν·

[02022] δύο πόρνοι·

[02023] ἀλλ' ὁ μὲν πλούσιος, ὁ δὲ πέννης.

[02024] Τίς μᾶλλον ἐλπίδας σωτηρίας ἔχει;

[02025] Ὡμολόγηται δηλονότι ὁ πέννης.

[02026] Μὴ τοίνυν εἴπῃς, ὅτι ὁ πλούσιος πορνεύει καὶ πλουτεῖ, καὶ διὰ τοῦτο μακαρίζω αὐτόν.

[02027] Μᾶλλον ἔδει σε μακαρίζειν αὐτόν, εἰ πορνεύων ἐπένετο, εἰ πορνεύων ἐλίμωπτεν·

[02028] εἶχε γὰρ διδάσκαλον κατηναγκασμένον τῆς φιλοσοφίας τὴν πενίαν.

[02029] Ὅταν ἴδῃς κακὸν εὐήμεροῦντα, δάκρυσον·

- [02030] δύο γὰρ κακὰ, καὶ νόσος καὶ τὸ ἀνίατον.
- [02031] Ὅταν ἴδῃς κακὸν ἐν συμφοραῖς ὄντα, παραμυθοῦ, μὴ διὰ τοῦτο μόνον, ὅτι βελτίων γίνεται, ἀλλ' ὅτι πολλὰ τῶν ἀμαρτημάτων αὐτοῦ ἐνταῦθα διαλύεται.
- [02032] Πρόσεχε μετὰ ἀκριβείας τῷ λόγῳ.
- [02033] Πολλοὶ τῶν ἀνθρώπων καὶ ἐνταῦθα διαλύονται, καὶ ἐκεῖ κρίνονται·
- [02034] οἱ δὲ ἐνταῦθα μόνον, οἱ δὲ ἐκεῖ μόνον.
- [02035] Κάτεχέ μου τὴν διδασκαλίαν·
- [02036] οὗτος γὰρ διευκρινηθεὶς ὁ λόγος πολλοὺς θορύβους ἐκβαλεῖ σου τοῦ λογισμοῦ.
- [02037] Ἀλλ', εἰ δοκεῖ, παραγάγωμεν εἰς μέσον πρῶτον τὸν ἐκεῖ μὲν κολαζόμενον, ἐνταῦθα δὲ ἀπολαύσαντα τρυφῆς.
- [02038] Προσεχέτωσαν καὶ πλούσιοι καὶ πένητες τῷ λεγομένῳ·
- [02039] ἑκατέρους γὰρ χρήσιμος ἡ διδασκαλία.
- [02040] Ὅτι γὰρ καὶ ἐνταῦθα καὶ ἐκεῖ πολλοὶ κρίνονται, ἄκουε τοῦ Χριστοῦ λέγοντος·
- [02041] Εἰς ἣν δ' ἂν πόλιν ἢ οἰκίαν εἰσέλθητε, εἰσερχόμενοι εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν, λέγοντες·
- [02042] Εἰρήνη τῷ οἴκῳ τούτῳ.
- [02043] Κἂν μὲν ἢ ἡ οἰκία ἐξία, εἰσελθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
- [02044] ἐὰν δὲ μὴ ἢ ἀξία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
- [02045] Καὶ ὅς ἂν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἕξω τῆς πόλεως, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
- [02046] Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
- [02047] Εἰς ἣν δ' ἂν πόλιν ἢ οἰκίαν εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἀξιώσ ἐστι, κάκεῖ μείνατε, ἕως ἂν ἐξέλθητε.
- [02048] Ἀπὸ τούτων δῆλον ὅτι οἱ Σοδόμων καὶ Γομόρρων καὶ ἐνταῦθα ἐκρίθησαν, καὶ ἐκεῖ κολάζονται.
- [02049] Ὅταν γὰρ λέγῃ, ὅτι ἀνεκτότερον ἔσται Σοδόμοις ἢ ^[48.1032] τούτοις, δείκνυσιν, ὅτι κολάζονται μὲν, οὐχ οὕτω δὲ ὡς οὗτοι.
- [02050] δ'.
- [02051] Πάλιν εἰσὶν οἱ ἐνταῦθα κολαζόμενοι μόνον, ὥσπερ ὁ πεπορνευκῶς.
- [02052] Κορινθίους γὰρ ἐπιστέλλων ὁ μακάριος Παῦλος, οὕτως ἔλεγεν·
- [02053] Ὅλος ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
- [02054] Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.
- [02055] Ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρῶν δὲ τῷ πνεύματι, ἤδη κέκρικα, ὡς παρῶν τὸν οὕτω τοῦτο κατεργασμένον, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ συναχθέντων ἡμῶν καὶ τοῦ ἐμοῦ πνεύματος, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾶ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.
- [02056] Εἶδες πῶς οὗτος ὧδε κολάζεται, καὶ ἐκεῖ οὐ κολάζεται;
- [02057] Ἐπειδὴ γὰρ ὧδε ἐκολάσθη αὐτοῦ τὸ σῶμα, ἐκεῖ οὐ κολάζεται.
- [02058] Θέλω δὲ λοιπὸν δεῖξαι τὸν ὧδε τρυφήσαντα, ἐκεῖ δὲ κολαζόμενον.
- [02059] Ἦν τις πλούσιος.
- [02060] Ἀλλ' εἰ καὶ προλαμβάνετε τὴν ἱστορίαν τοῦ διηγήματος, ἀναμείνατε τὴν λύσιν τοῦ λόγου·
- [02061] τοῦτο γὰρ ἐμὸν ἐγκώμιον, καὶ ὑμέτερος ἔπαινος, προοιμίῳ καταβαλλομένων, ἤδη ὑμᾶς τὸν στάχυν δρέπεσθαι.
- [02062] Διδασκάλους ὑμᾶς εἰργάσατο ἢ συνεχῆς τῶν λόγων ἀπόλαυσις·
- [02063] ἀλλ' ἐπειδὴ μεθ' ὑμῶν εἰσι καὶ ξένοι τινὲς εἰσιόντες, μὴ τρέχετε, ἀλλ' ἀναμείνατε τοὺς χωλεύοντας.
- [02064] Καὶ γὰρ ἡ Ἐκκλησία σῶμά ἐστιν·

[02065] ὀφθαλμὸν ἔχει, καὶ κεφαλὴν ἔχει.

[02066] Ὡσπερ οὖν ἐὰν ἡ πτέρνα δέξηται ἄκανθαν, ὁ ὀφθαλμὸς κάτω κύπτει, μέλος ὦν τοῦ σώματος, καὶ οὐ λέγει, Ἐπειδὴ ἐν ὕψει κάθημαι, καταφρονῶ τοῦ κάτω μέλους, ἀλλὰ κύπτει καὶ καταλιμπάνει τὸ ἑαυτοῦ ὕψος·

[02067] καίτοι τί πτέρνης εὐτελέστερον, ἢ τί ὀφθαλμοῦ εὐγενέστερον;

[02068] ἀλλ' ἡ συμπάθεια τὸ ἀνώμαλον διώρθωσε, καὶ ἡ ἀγάπη τὸ πᾶν ἐκέρασεν·

[02069] οὕτω καὶ σὺ ποίει·

[02070] κἂν ταχὺς ᾦς, κἂν παρεσκευασμένος πρὸς ἀκρόασιν, μὴ ἔχης δὲ παρακολουθοῦντα τὸν ἀδελφὸν τοῖς καταβαλλομένοις, καταβήτω ὁ ὀφθαλμὸς σου πρὸς τὴν πτέρναν·

[02071] συμπασχέτω τῷ χωλεύοντι μέλει, ὥστε μὴ διὰ τὴν σὴν ταχυτῆτα, καὶ τὴν ἐκείνου βραδυτῆτα, ἔρημον αὐτὸν ἀπομείναι τοῦ λόγου.

[02072] Μὴ τῆ συνέσει τῆ σῆ εἰς ἐκείνου ἀπώλειαν ἀποχρήση, ἀλλὰ χάριν ἔχε τῷ Θεῷ διὰ τὴν σὴν ταχυτῆτα.

[02073] Πλούσιος εἶ;

[02074] χαίρω καὶ εὐφραίνομαι·

[02075] ἀλλ' ἐκεῖνος ἔτι πένεται·

[02076] μὴ διὰ τὸν σὸν πλοῦτον μενέτω ἐν τῇ πτωχείᾳ.

[02077] Ἄκανθαν ἔχει ἐκεῖνος, τεθορυβημένον λογισμὸν·

[02078] ἀλλὰ κατάβηθι πρὸς αὐτὸν, καὶ ἔξελε τὴν ἄκανθαν.

[02079] Τί οὖν φησιν;

[02080] Ἦν τις πλούσιος, ὀνόματι, οὐχὶ πράγματι.

[02081] Ἦν τις πλούσιος, πορφύραν ἐνδιδυσκόμενος, τράπεζαν παρατιθέμενος πολυτελεῖ, κρατήρας ἔχων ἔστεμμένους οἴνου, συμπόσια καθ' ἐκάστην ἡμέραν ποιῶν·

[02082] ἕτερος δὲ τις ἦν πένης, Λάζαρος ὀνόματι.

[02083] Καὶ ποῦ τὸ ὄνομα τοῦ πλουσίου;

[02084] Οὐδαμοῦ·

[02085] ἀνώνυμος γὰρ ἐστὶ.

[02086] Πόσος πλοῦτος;

[02087] καὶ ὄνομα αὐτῷ οὐχ εὐρίσκεται.

[02088] Ποῖος πλοῦτος οὗτος;

[02089] Δένδρον φύλλοις μὲν κομῶν, καρποῦ δὲ ἀπεστερημένον, δοῦς πρὸς ὕψος ἀνατεταμένη, ἀλόγοις τροφήν παρέχουσα τὴν βάλανον, ἄνθρωπος οὐκ ἔχων ἀνθρώπου καρπὸν.

[02090] Ὅπου γὰρ πλοῦτος καὶ ἀρπαγαὶ, λύκος ὁ βλεπόμενος·

[02091] ὅπου πλοῦτος καὶ θηριωδία, λέοντα ὀρώ, καὶ οὐκ ^[48.1033] ἄνθρωπον·

[02092] ἀπώλεσε τὴν εὐγένειαν τῆ δυσγενείᾳ τῆς πονηρίας.

[02093] Ἦν τις πλούσιος, πορφύραν καθ' ἐκάστην ἡμέραν ἐνδιδυσκόμενος, τὴν δὲ ψυχὴν ἀράχνης γέμων, μύρου πνέων, δυσωδίας δὲ ἐμπεπλησμένος, τράπεζαν παρατιθέμενος πολυτελεῖ, παρασίτους τρέφων καὶ κόλακας, τὴν δούλην παινῶν τὴν σάρκα, τὴν δέσποιναν δὲ τὴν ψυχὴν λιμῷ φθειρομένην περιορῶν·

[02094] κατεστεμμένη αὐτῷ ἡ οἰκία, καὶ ὁ τῆς ἀμαρτίας θεμέλιος κεκονιαμένος·

[02095] ἐν οἴνῳ τὴν ψυχὴν ἔχων κατορωρυγμένην.

[02096] Ἦν τοίνυν ὁ πλούσιος ἐκεῖνος τράπεζαν ἔχων πολυτελεῖ, κρατήρας ἔστεμμένους οἴνου, παρασίτους τρέφων καὶ κόλακας, τὸ πονηρὸν τοῦ διαβόλου θέατρον, τοὺς λύκους τοὺς αἰχμαλωτίζοντας πολλοὺς τῶν πλουτούντων, τοὺς ἀνωμένους τῆς οἰκείας γαστρὸς τῆ πλησμονῆ τὴν ἐκείνων ἀπώλειαν, τοὺς πολλῆ τιμῆ καὶ κολακείᾳ τὸν πλοῦτον λυμαιομένους.

[02097] Οὐκ ἂν τις ἀμάρτοι τοὺς τοιούτους λύκους προσειπῶν, οἱ καθάπερ πρόβατον τὸν πλούσιον ἐν μέσῳ λαβόντες, ἐπαίρουσι τοῖς ἐπαίνοις, καὶ φυσῶσι τοῖς ἐγκωμίσι, καὶ οὐκ ἀφῆσιν αὐτὸν οὐδὲ τὸ ἔλκος ἰδεῖν, ἀλλὰ τυφλοῦσιν αὐτοῦ τὴν διάνοιαν, καὶ αὐξοῦσιν αὐτοῦ τὴν σηπεδόνα.

- [02098] Εἶτα καταλαμβάνοντος καιροῦ μεταβολῆς, ἐν φυγῇ οἱ φίλοι, ἐν συμπαθείᾳ ἡμεῖς οἱ ἐπιτιμῶντες·
- [02099] τὰ προσωπεῖα ἐκείνων κρύπτεται·
- [02100] ὅπερ δὴ καὶ πολλάκις νῦν γέγονεν.
- [02101] ε΄.
- [02102] Ἦν τοίνυν ὁ πλούσιος ἐκεῖνος παρασίτους τρέφων καὶ κόλακας, θέατρον τὴν οἰκίαν ἐργαζόμενος, οἶνω ἕκαστον ἐκλύων, ἐν εὐημερίᾳ πολλῇ διατρίβων·
- [02103] ἕτερος δέ τις ἦν Λάζαρος ἐλκῶν γέμων, πρὸς τὸν πυλῶνα τοῦ πλουσίου καθεζόμενος, καὶ ἐπιθυμῶν ψυχίων.
- [02104] Παρὰ τὴν πηγὴν ἐδίψα, ἐν εὐημερίᾳ ἐλίμωπτεν.
- [02105] Καὶ ποῦ ἔρῳπιτο;
- [02106] Οὐκ εἰς τὸ ἄμφοδον, οὐκ εἰς ῥύμην, οὐκ εἰς στενωπὸν, οὐκ εἰς μέσην ἀγορὰν, ἀλλ' εἰς τὸν πυλῶνα τοῦ πλουσίου, ὅπου ἀνάγκην εἶχεν εἰσόδων καὶ ἐξόδων ὁ πλούσιος, ἵνα μὴ λέγη·
- [02107] Οὐκ εἶδον, παρέδραμον, οὐκ εἶδόν μου οἱ ὀφθαλμοί.
- [02108] Εἰς τὴν εἰσοδὸν σου κεῖται, ὁ μαργαρίτης ἐν βορβόρῳ, καὶ οὐ βλέπεις;
- [02109] ὁ ἰατρὸς παρὰ τὸν πυλῶνα, καὶ οὐ θεραπεύη;
- [02110] ὁ κυβερνήτης ἐν τῷ λιμένι, καὶ ναυάγιον ὑπομένεις;
- [02111] παρασίτους τρέφεις, καὶ πένητας οὐ τρέφεις;
- [02112] Ἐγένετο τότε ταῦτα, γίνεται δὲ καὶ σήμερον.
- [02113] Διὰ γὰρ τοῦτο ἐκεῖνα γέγραπται, ἵνα οἱ μετὰ ταῦτα ἀπὸ τῶν πραγμάτων παιδευθῶσι, καὶ μὴ πάθωσιν ἐκεῖνα, ἅπερ ἔπαθεν οὗτος.
- [02114] Ἐκειτο τοίνυν ἐν τῷ πυλῶνι ὁ πένης·
- [02115] πένης μὲν ἔξωθεν, πλούσιος δὲ ἔσωθεν·
- [02116] ἔκειτο ἠλκωμένος τὸ σῶμα·
- [02117] θησαυρὸς ἄνωθεν ἀκάνθας ἔχων, κάτωθεν δὲ μαργαρίτας.
- [02118] Τί γὰρ αὐτῷ βλάβος ἀπὸ τῆς ἀρρώστιας τοῦ σώματος, τῆς ψυχῆς ὑγιαίνουσης;
- [02119] Ἀκουέτωσαν οἱ πένητες, καὶ μὴ ἀποπνιγῆτωσαν ἀπὸ τῆς ἀθυμίας·
- [02120] ἀκουέτωσαν οἱ πλούσιοι, καὶ μεταβαλέσθωσαν ἀπὸ τῆς πονηρίας.
- [02121] Διὰ γὰρ τοῦτο αὐται αἱ δύο ἡμῖν εἰκόνες πρόκεινται, πλούτου καὶ πενίας, ωμότητος καὶ καρτερίας, ὑπομονῆς καὶ πλεονεξίας, ἵν' ὅταν ἴδῃς πένητα ἠλκωμένον, καὶ καταφρονούμενον, μὴ αὐτὸν ταλανίσῃς·
- [02122] ὅταν ἴδῃς πλούσιον καλλωπιζόμενον, μὴ αὐτὸν μακαρίσῃς.
- [02123] Ἀνάδραμε ἐπὶ τὴν παραβολήν·
- [02124] ἐὰν θορυβῇ σε τὸ ναυάγιον τῶν λογισμῶν, δράμε ἐπὶ τὸν λιμένα, λαβὲ ἀπὸ τῆς διηγήσεως παραμυθίαν, ἐννόησον τὸν [48.1034] Λάζαρον καταφρονούμενον, ἐννόησον τὸν πλούσιον εὐημεροῦντα καὶ ἀπολαύοντα τρυφῆς, καὶ μηδὲν σε θορυβεῖτω τῶν ἐν τῷ βίῳ γινομένων.
- [02125] Ἐὰν γὰρ λογισμὸν ἔχῃς ἠκριβωμένον, οὐ βαπτίζει σε τὰ κύματα, οὐ γίνεται ὑποβρύχιον τὸ πλοῖον, ἐὰν τῇ διακρίσει τῶν λογισμῶν διαίρης τῶν πραγμάτων τὴν φύσιν.
- [02126] Τί μοι λέγεις, Τὸ σῶμά μου στενοχωρεῖται;
- [02127] Ἡ διάνοιά σου μὴ παραβλαβεῖη.
- [02128] Ὁ δεῖνα πλούσιος καὶ πονηρός·
- [02129] καὶ τί τοῦτο;
- [02130] ἀλλ' ἢ κακία οὐκ αἰσθητή.
- [02131] Μὴ μοι ἀπὸ τῶν ἔξωθεν τὸν ἄνθρωπον, ἀλλὰ τῶν ἐνδοθεν δοκίμαζε.

- [02132] Ἐὰν ἴδῃς δένδρον, τὰ φύλλα καταμανθάνεις, ἢ τὸν καρπὸν;
- [02133] Οὕτω δὴ καὶ ἐπὶ τοῦ ἀνθρώπου, ἐὰν ἴδῃς ἄνθρωπον, μὴ τὰ ἔξωθεν δοκίμαζε, ἀλλὰ τὰ ἔνδοθεν·
- [02134] τὸν καρπὸν καταμάνθανε, καὶ μὴ τὰ φύλλα.
- [02135] Μήποτε ἀγριελαία μὲν ἔστι, νομίζεται δὲ ἐλαία·
- [02136] μήποτε λύκος μὲν ἔστι, νομίζεται δὲ εἶναι ἄνθρωπος.
- [02137] Μὴ τοίνυν ἀπὸ τῆς φύσεως καταμάνθανε, ἀλλ' ἀπὸ τῆς προαιρέσεως, μὴ ἀπὸ τῆς ὄψεως, ἀλλ' ἀπὸ τῆς γνώμης·
- [02138] καὶ οὐκ ἀπὸ τῆς γνώμης μόνον, ἀλλὰ καὶ περιεργάζου αὐτοῦ τὸν βίον.
- [02139] Εἰ φιλοπτωχίαν ἔχει, ἄνθρωπός ἐστιν·
- [02140] εἰ δὲ ἐν ἐμπορίαις ἀναστρέφεται, δρῦς ἐστιν·
- [02141] εἰ δὲ θυμῷ θηριώδης ἐστὶ, λέων ἐστίν·
- [02142] εἰ δὲ ἄρπαξ ἐστὶ, λύκος ἐστίν·
- [02143] εἰ δὲ ὕπουλός ἐστι, ἀσπίς ἐστι.
- [02144] Καὶ εἶπέ·
- [02145] Ἐγὼ ἄνθρωπον ζητῶ, τί μοι ἔδειξας θηρίον ἀντὶ ἀνθρώπου;
- [02146] Μάθε τί ποτε ἀρετὴ ἀνθρώπου, καὶ μὴ θορυβοῦ.
- [02147] Ἦν τοίνυν ὁ Λάζαρος ἐν τῷ πυλῶνι κείμενος, ἠλκωμένος, λιμῷ τηκόμενος·
- [02148] οἱ δὲ κύνες ἐρχόμενοι ἔλειχον αὐτοῦ τὰ τραύματα·
- [02149] τοῦ ἀνθρώπου οἱ κύνες φιλανθρωπότεροι ἔλειχον αὐτοῦ τὰ τραύματα, καὶ τὴν σηπεδόνα περιήρουν καὶ ἐξεκάθειρον.
- [02150] Ἐκεῖτο δὲ ἐκεῖνος καθάπερ χρυσίον ἐν καμίνῳ παρακαθεζόμενος, καὶ δοκιμώτερος γινόμενος·
- [02151] οὐκ εἶπεν ὁ πολλοὶ τῶν πενήτων·
- [02152] Ταῦτα προνοίας;
- [02153] ἄρα Θεὸς ἐφορᾷ τὰ ἀνθρώπινα;
- [02154] ἐγὼ ἐν δικαιοσύνῃ, καὶ πένομαι, καὶ οὗτος ἐν ἀδικίᾳ, καὶ πλουτεῖ;
- [02155] Οὐδὲν τούτων ἐλογίσατο, ἀλλὰ παρεχώρει τῷ ἀκαταλήπτῳ τῆς τοῦ Θεοῦ φιλανθρωπίας·
- [02156] τὴν ψυχὴν τὴν ἑαυτοῦ ἀποσμήχων, τὴν καρτερίαν φέρων, τὴν ὑπομονὴν ἐνδεικνύμενος, κείμενος τῷ σώματι, καὶ τρέχων τῇ διανοίᾳ, ἐπτερωμένος τῇ γνώμῃ, τὸ βραβεῖον ἀρπάζων, ἀναδύς τῶν κακῶν, καὶ τῶν ἀγαθῶν μάρτυς.
- [02157] Οὐκ εἶπεν·
- [02158] Παράσιτοι μετὰ δαψιλείας ἀπολαύουσι, ἐγὼ δὲ ψυχίων οὐ καταξιοῦμαι·
- [02159] ἀλλὰ τί;
- [02160] Ἡὐχαρίσται, καὶ ἐδόξαζε τὸν Θεόν.
- [02161] Ἐγένετο ἀποθανεῖν αὐτούς·
- [02162] ἀπέθανεν ὁ πλούσιος, καὶ ἐτάφη·
- [02163] ἀπῆλθε καὶ ὁ Λάζαρος·
- [02164] οὐ γὰρ ἂν εἶποιμι, ἀπέθανε.
- [02165] Τοῦ μὲν γὰρ πλουσίου ὁ θάνατος θάνατος καὶ τάφος, τοῦ δὲ πένητος ὁ θάνατος ἀποδημία, καὶ πρὸς τὰ βελτίω μετὰστασις, καὶ ἀπὸ τοῦ σκάμματος ἐπὶ τὰ βραβεῖα ὁ δρόμος, ἀπὸ τοῦ πελάγους ἐπὶ τὸν λιμένα, ἀπὸ τῆς παρατάξεως ἐπὶ τὸ τρόπαιον, ἀπὸ τῶν ἰδρώτων ἐπὶ τὸν στέφανον.
- [02166] Ἀπῆλθον ἀμφότεροι ἐκεῖ, ὅπου τὰ ἀληθινὰ πράγματα·

[02167] ἐλύθη τὸ θέατρον, καὶ ἀπεκαλύφθη τὰ προσωπεῖα.

[02168] Καθάπερ γὰρ ἐν τῷ θεάτρῳ τούτῳ ἐν μεσημβρία μέση παραπετάσματα γίνεται, καὶ εἰσέρχονται πολλοὶ τῶν σκηρικῶν, ὑποκρινόμενοι, προσωπεῖα ἐν τῇ ὄψει ἔχοντες, καὶ μῦθον παλαιὸν ἀπαγγέλλοντες, καὶ τὰ πράγματα διηγούμενοι, καὶ ὁ μὲν γίνεται φιλόσοφος, οὐκ ὢν φιλόσοφος, ὁ δὲ γίνεται βασιλεὺς, οὐκ ὢν βασιλεὺς, ἀλλὰ σχῆμα ἔχων διὰ τῆς ὑψηλῆσεως·

[02169] ὁ δὲ ἰατρός οὐδὲ ξύλον μεταχειρίσασθαι δυνάμενος, ^[48.1035] ἀλλὰ ἰατροῦ ἰμάτια περιβεβλημένος, ὁ δὲ δούλος ἐλεύθερος ὢν, ὁ δὲ διδάσκαλος οὐδὲ γράμματα ἐπιστάμενος, οὐδὲν ὢν εἰσι φαίνονται, ἃ δὲ εἰσιν οὐ φαίνονται (φαίνεται γὰρ ἰατρός οὐκ ὢν ἰατρός, καὶ φαίνεται φιλόσοφος κόμην ἔχων ἐν τῷ προσωπεῖῳ, καὶ φαίνεται στρατιώτης στρατιώτου σχῆμα περιβεβλημένος·

[02170] καὶ ἀπατᾶ ἢ ὄψις τοῦ προσωπείου, ἀλλ' οὐ ψεύδεται τὴν φύσιν, ἧς μεταβάλλει τὴν ἀλήθειαν.

[02171] Καὶ ἕως μὲν καθέζονται οἱ τερόμενοι, τὰ προσωπεῖα ἴσονται·

[02172] ἐπειδὴν δὲ ἐσπέρα καταλάβῃ, καὶ λυθῇ τὸ θέατρον, καὶ πάντες ἀναχωρήσωσι, ῥίπτονται τὰ προσωπεῖα, καὶ ὁ ἔνδον βασιλεὺς εὐρίσκεται ἔξω χαλκότυπος.

[02173] Ἀπερόφι τὰ προσωπεῖα, ἀπῆλθεν ἢ ἀπάτη, ἐδείχθη ἢ ἀλήθεια·

[02174] καὶ εὐρίσκεται ὁ ἔνδον ἐλεύθερος, ἔξω δούλος·

[02175] ὅπερ γὰρ εἶπον, ἔσω μὲν ἢ ἀπάτη, ἔξω δὲ ἢ ἀλήθεια·

[02176] κατέλαβεν δὲ ἢ ἐσπέρα·

[02177] ἐλύθη τὸ θέατρον, ἐφάνη ἢ ἀλήθεια·

[02178] οὕτω καὶ ἐν τῷ βίῳ καὶ ἐν τῷ τέλει·

[02179] τὰ παρόντα θέατρον, τὰ πράγματα ὑπόκρισις, πλοῦτος καὶ πενία, καὶ ἄρχων καὶ ἀρχόμενος, καὶ ὅσα τοιαῦτα·

[02180] ὅταν δὲ ἀποβληθῇ ἢ ἡμέρα ἐκείνη, καὶ ἔλθῃ ἢ νύξ ἐκείνη ἢ φοβερά, μᾶλλον δὲ ἢ ἡμέρα, νύξ μὲν τοῖς ἀμαρτωλοῖς, ἡμέρα δὲ τοῖς δικαίοις·

[02181] ὅταν λυθῇ τὸ θέατρον, ὅταν ῥίφῃ τὰ προσωπεῖα, ὅταν δοκιμάζῃται ἕκαστος καὶ τὰ ἔργα αὐτοῦ, οὐχ ἕκαστος καὶ ὁ πλοῦτος αὐτοῦ, οὐχ ἕκαστος καὶ ἢ ἀρχὴ αὐτοῦ, οὐχ ἕκαστος καὶ ἢ τιμὴ αὐτοῦ, οὐχ ἕκαστος καὶ ἢ δυναστεία αὐτοῦ, ἀλλ' ἕκαστος καὶ τὰ ἔργα αὐτοῦ, καὶ ἄρχων, καὶ βασιλεὺς, καὶ γυνή, καὶ ἀνὴρ, ὅτε ἡμᾶς βίον ἀπαιτεῖ καὶ πράξεις ἀγαθὰς, οὐκ ἀξιομάτων ὄγκον, οὐ πενίας εὐτέλειαν, οὐ καταφρονήσεως τυραννίδα·

[02182] ἐμοὶ ἔργα δὸς, κἂν δούλος ᾦς, τοῦ ἐλευθέρου ἀμείνων, κἂν γυνὴ ᾦς, τοῦ ἀνδρός ἀνδρειοτέρα·

[02183] ἐπειδὴν ῥίφῃ τὰ προσωπεῖα, τότε φαίνεται καὶ ὁ πλούσιος, καὶ ὁ πέννης·

[02184] καὶ ὡσπερ ὧδε ἐπειδὴν λυθῇ τὸ θέατρον, καὶ τις ἡμῶν ἄνω καθήμενος ἴδῃ τὸν ἔσω φιλόσοφον, ἔξω χαλκότυπον, λέγει·

[02185] Οὐὰ, οὗτος οὐκ ἦν ἔσω φιλόσοφος;

[02186] ἔξω χαλκότυπον ὄρῳ·

[02187] οὗτος οὐκ ἔσω βασιλεύς;

[02188] ἔξω εὐτελὴ τινα ὄρῳ·

[02189] οὗτος οὐκ ἦν ἔνδον πλούσιος;

[02190] ἔξω πένητα ὄρῳ·

[02191] οὕτως καὶ ἐκεῖ γίνεται.

[02192] ἅ'.

[02193] Διὰ τοῦτο οὐκ ἄγω τὸν λόγον εἰς πλάτος, ἵνα μὴ συγχέω τὸν ἀκροατὴν τῷ πλήθει τῶν λεγομένων·

[02194] ἀλλ' εἰς δύο προσωπεῖα τὴν ὑπόκρισιν τοῦ θεάτρον παραστήσαι βούλομαι.

[02195] Δύο προσωπεῖα μετεχειρισάμην, ἀπὸ τῶν δύο τούτων τέμνων ὑμῖν ὁδὸν, καὶ διδοὺς ἀφορμὴν.

[02196] Ἐνεπλάτυνα ὑμῶν τὴν διάνοιαν τῇ διηγήσει τοῦ παρόντος βίου, ὥστε ἕκαστον καταμαθεῖν τὴν διαφορὰν τῶν πραγμάτων.

[02197] Δύο τοίνυν προσωπεῖα·

[02198] ὁ μὲν προσωπεῖον εἶχε πλουσίου, ὁ δὲ πένητος·

[02199] ὁ Λάζαρος προσωπεῖον πένητος, ὁ δὲ πλούσιος προσωπεῖον πλουσίου·

[02200] προσωπεῖα τὰ φαινόμενα, οὐ πραγμάτων ἀλήθεια.

- [02201] Απῆλθον ἀμφότεροι ἐκεῖ, ὃ τε πλούσιος, καὶ ὁ πέννης·
- [02202] ἔλαβον τὸν Λάζαρον οἱ ἄγγελοι·
- [02203] μετὰ τοὺς κύνας ἄγγελοι, μετὰ τὸν πυλῶνα ^[48.1036] τοῦ πλουσίου ὁ κόλπος τοῦ Ἀβραάμ, μετὰ τὸν λιμὸν εὐθηνία πέρας οὐκ ἔχουσα, μετὰ τὴν θλίψιν ἄνεσις ἀκατάλυτος·
- [02204] ἐκεῖνον δὲ τὸν πλούσιον μετὰ τὸν πλοῦτον πενία, μετὰ τὴν τράπεζαν τὴν πλουσίαν κόλασις καὶ τιμωρία, μετὰ τὴν ἄνεσιν ὀδύνη ἀκαρτέρητοι.
- [02205] Καὶ ὅρα τί γίνεται·
- [02206] Απῆλθον ἐκεῖ, καὶ ἐλύθη τὸ θέατρον·
- [02207] ἀπεκαλύφθη τὰ προσωπεῖα, φαίνονται λοιπὸν αἱ ὄψεις.
- [02208] Απῆλθον ἀμφότεροι ἐκεῖ, καὶ ὅρα ὁ πλούσιος ἀποτηγανιζόμενος τὸν Λάζαρον ἐν κόλποις τοῦ Ἀβραάμ εὐθηνούμενον, ἀπολαύοντα, τρυφῶντα·
- [02209] καὶ λέγει πρὸς αὐτόν·
- [02210] Πάτερ Ἀβραάμ, πέμψον Λάζαρον, ἵνα ἄκρω τῷ δακτύλῳ αὐτοῦ ἐπιστάξῃ μου τὴ γλώττη, ὅτι ἀποτηγανίζομαι.
- [02211] Τί οὖν ὁ Ἀβραάμ;
- [02212] Τέκνον, ἀπέλαβες τὰ ἀγαθὰ σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ·
- [02213] καὶ νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
- [02214] Ἄλλως δὲ καὶ χάος μεταξὺ ἡμῶν καὶ ὑμῶν ἐστήρικται, ἵνα, ἐάν τις βούληται ἐντεῦθεν ἐκεῖ διαβῆναι πρὸς ὑμᾶς, μὴ δύνηται.
- [02215] Προσέχετε·
- [02216] χρήσιμος γὰρ ὁ περὶ τούτων λόγος, φοβῶν μὲν, καθαίρων δὲ, ὀδυνῶν μὲν, διορθούμενος δέ.
- [02217] Δέχου τὰ λεγόμενα.
- [02218] Ὦν δὴ ἐν τοῖς βασάνοις ὁ πλούσιος ἀνέβλεψε, καὶ εἶδε τὸν Λάζαρον·
- [02219] εἶδε καινὰ πράγματα.
- [02220] Εἰς τὸν πυλῶνά σου ἦν καθ' ἑκάστην ἡμέραν·
- [02221] δεῦτερον καὶ τρίτον εἰσήρχου καὶ ἐξήρχου, καὶ οὐκ ἔβλεπες αὐτόν·
- [02222] καὶ ὅτε εἰς τὰ τήγανα εἶ, ἀπὸ διαστήματος βλέπεις;
- [02223] Ὅτε ἐν τῷ πλούτῳ διήγες, ὅτε ἐν τῇ βουλῇ σου τὸ ὄρα ἦν, οὐ προέθου τοῦ ιδεῖν αὐτόν·
- [02224] ἵνατί νῦν ὀξυδερκεῖς;
- [02225] οὐκ ἐν τῷ πυλῶνί σου ἦν;
- [02226] πῶς αὐτόν οὐκ ἔβλεπες;
- [02227] ἐγγὺς ὄντα οὐκ εἶδες, καὶ νῦν ἀπὸ διαστήματος βλέπεις, καὶ τοσοῦτου χάους ὄντος;
- [02228] Καὶ τί ποιεῖ;
- [02229] Τὸν Ἀβραάμ πατέρα καλεῖ.
- [02230] Τί λέγεις πατέρα, οὐ οὐκ ἐμμήσω τὴν φιλοξενίαν;
- [02231] Πατέρα καλεῖ οὗτος, τέκνον ἐκεῖνος·
- [02232] τὰ ὀνόματα τῆς συγγενείας, καὶ οὐδαμοῦ ἢ ἀντίληψις.
- [02233] Ἀλλὰ προφέρει τὰ ὀνόματα, ἵνα μάθητε, ὅτι γένους ὄφελος οὐδέν.
- [02234] Εὐγένεια γὰρ οὐ προγόνων περιφάνεια, ἀλλὰ τρόπων ἀρετή.
- [02235] Μὴ μοι λέγε·

- [02236] Πατέρα ἔχω ὑπατον.
- [02237] Τί πρὸς ἐμέ;
- [02238] Οὐ λέγω τοῦτο.
- [02239] Μή μοι λέγε·
- [02240] Πατέρα ἔχω ὑπατον.
- [02241] Παῦλον τὸν ἀπόστολον ἐὰν ἔχῃς πατέρα, καὶ ἀδελφούς ἐὰν ἔχῃς μάρτυρας, σὺ δὲ μὴ μιμήσῃ αὐτῶν τὴν ἀρετὴν, οὐδὲν σοι ὄφελος τῆς συγγενείας, ἀλλὰ μᾶλλον ἔβλαψε καὶ κατεδίκασεν.
- [02242] Ἡ μήτηρ μου, φησὶν, ἐλεήμων ἐστίν.
- [02243] Καὶ τί πρὸς σὲ τὸν ἀπάνθρωπον;
- [02244] ἢ γὰρ ἐκείνης φιλανθρωπία προσθήκη κατηγορίας τῆς σῆς κακοτροπίας.
- [02245] Τί γὰρ ὁ Βαπτιστῆς Ἰωάννης φησὶ πρὸς τὸν δῆμον τὸν Ἰουδαϊκόν;
- [02246] Ποιῆσατε καρπὸν ἄξιον τῆς μετανοίας, καὶ μὴ δόξητε λέγειν·
- [02247] Πατέρα ἔχομεν τὸν Ἀβραάμ.
- [02248] Εὐδόκιμον ἔχεις πρόγονον;
- [02249] ἐὰν ζηλώσης, ἐκέρδανας·
- [02250] ἐὰν δὲ μὴ ζηλώσης, κατήγορος γίνεται ὁ εὐδόκιμος ὅτι ἀπὸ ῥίζης δικαίας πικρὸς ἔφυς καρπός.
- [02251] Μηδέποτε μακαρίσης ἄνθρωπον ἔχοντα συγγενῆ δίκαιον, ἐὰν μὴ μιμῆται αὐτοῦ τοὺς τρόπους.
- [02252] Μητέρα ἔχεις ἁγίαν;
- [02253] Οὐδὲν πρὸς σέ.
- [02254] Μητέρα ἔχεις πονηράν;
- [02255] Οὐδὲν [48.1037] πρὸς σέ.
- [02256] Ὡσπερ ἐκείνης ἡ ἀρετὴ οὐκ ὠφελεῖ σε μὴ ζηλοῦντα αὐτῆς τὴν ἀρετὴν, οὕτως οὐδὲ ἡ κακία αὐτῆς βλάπτει σε, ἐὰν μεταβάλῃς τὴν πονηρίαν.
- [02257] Ἀλλ' ὥσπερ ἐκεῖ μείζον τὸ ἔγκλημα, ὅτι οἰκοθεν ἔχων ὑπόδειγμα, οὐκ ἐμιμήσω τὴν ἀρετὴν·
- [02258] οὕτω καὶ ἐνταῦθα τὸ ἐγκώμιον μείζον, ὅτι μητέρα τις ἔχων πονηράν, οὐκ ἐμιμήσατο τὴν πονηρίαν αὐτῆς, ἀλλ' ἀπὸ ῥίζης πικρᾶς ἔφυ καρπός·
- [02259] οὐ γὰρ προγόνων περιφάνεια, ἀλλὰ τρόπος ἀρετῆς ζητεῖται.
- [02260] Ἐγὼ καὶ δοῦλον εὐγενῆ καλῶ, καὶ δεσπότην ἄλυσιν περικείμενον, ἐὰν καταμάθω αὐτοῦ τὸν τρόπον·
- [02261] ἐμοὶ καὶ ὁ ἐν ἀξιώματι δυσγενῆς, ἐὰν δούλην ἔχη τὴν ψυχὴν.
- [02262] Τίς γὰρ ἐστι δούλος, εἰ μὴ ὁ ποιῶν τὴν ἁμαρτίαν;
- [02263] Ἡ μὲν γὰρ ἄλλη δουλεία περιστάσεως πραγμάτων·
- [02264] αὕτη δὲ ἡ δουλεία διαφορὰ γνώμης, ἐπεὶ καὶ ἡ δουλεία ἐξ ἀρχῆς ἐντεῦθεν εἰσηλθεν.
- [02265] ζ'.
- [02266] Οὐκ ἦν δούλος τὸ παλαιόν·
- [02267] ὁ γὰρ Θεὸς πλάττων τὸν ἄνθρωπον, οὐκ ἐποίησεν αὐτὸν δούλον, ἀλλ' ἐλεύθερον.
- [02268] Ἐποίησε τὸν Ἀδὰμ καὶ τὴν Εὐάν, καὶ ἀμφότεροι ἦσαν ἐλεύθεροι·
- [02269] πόθεν οὖν ἡ δουλεία ἐγένετο;
- [02270] Ἐξώκειλε τὸ γένος τῶν ἀνθρώπων, καὶ τὰ μέτρα τῆς ἐπιθυμίας ὑπερβάντες, εἰς ἀκολασίαν ἐπήρθησαν·
- [02271] καὶ ὅπως, ἄκουε·

- [02272] Ἐγένετο κατακλυσμός, τὸ κοινὸν τῆς οἰκουμένης ναυάγιον, καταρρέαται ἠνεώχθησαν, καὶ ἄβυσσοι ἀνεβλύσθησαν, καὶ πάντα ἦν ὕδωρ, καὶ τὰ φαινόμενα ἀνεστοιχειοῦντο καὶ διελύοντο, καὶ γῆ οὐκ ἐφαίνετο, ἀλλ' ἦν ἅπαντα πέλαγος, ῥίζαν ἔχοντα τὴν ὀργὴν τοῦ Θεοῦ, καὶ πάντα κύματα ἦν, καὶ πάντα πελάγη·
- [02273] ὄρη πρὸς ὕψος ἀνατεταμένα, ἀλλὰ τὸ πέλαγος αὐτὰ ἐκάλυπτε·
- [02274] καὶ ἦν πέλαγος καὶ οὐρανὸς μόνον, καὶ ἦν τὸ γένος τῶν ἀνθρώπων ἀπολωλός, καὶ ἦν ὁ σπινθὴρ τοῦ γένους τοῦ ἡμετέρου ὁ Νῶε, σπινθὴρ ἐν μέσῳ πελάγους, καὶ μὴ σβεννύμενος, τὰς ἀπαρχὰς τοῦ γένους ἡμῶν ἔχων, γυναῖκα καὶ παιδιά, περισσότερὰν καὶ κόρακα, καὶ τὰ ἄλλα πάντα.
- [02275] Καὶ ἦσαν πάντες ἔνδον, καὶ ἐφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος ἐν μέσῳ τοῦ κλύδωνος, καὶ οὐκ ἐναυάγει·
- [02276] εἶχε γὰρ κυβερνήτην τὸν τοῦ παντὸς Δεσπότην.
- [02277] Αἱ γὰρ σανίδες αὐτὸν οὐ διέσωσαν, ἀλλ' ἡ χεὶρ ἡ κραταιά·
- [02278] καὶ ὄρα θαῦμα·
- [02279] Ὅτε καὶ ἐξεκλύσθη ἡ γῆ, ὅτε ἀνηρέθησαν οἱ τὰ κακὰ ἐργασάμενοι, ὅτε ἐλώφησεν ὁ χειμῶν, ἐφάνησαν αἱ κορυφαὶ τῶν ὄρέων, ἐκάθισεν ἡ κιβωτὸς, ἔπεμψε τὴν περισσότερὰν ὁ Νῶε.
- [02280] Μυστήρια δὲ ἦν τὰ λεγόμενα, καὶ τῶν μελλόντων τύπος τὰ γινόμενα·
- [02281] οἶον, ἡ Ἐκκλησία κιβωτὸς, ὁ Νῶε ὁ Χριστὸς, ἡ περισσότερὰ τὸ Πνεῦμα τὸ ἅγιον, τὸ φύλλον τῆς ἐλαίας ἡ φιλανθρωπία τοῦ Θεοῦ.
- [02282] Τὸ ἡμερον ζῶον ἐξεπέμπετο, καὶ ἐξῆλθεν ἀπὸ τῆς κιβωτοῦ·
- [02283] ἀλλὰ τύπος ἐκεῖνα, ταῦτα δὲ ἀλήθεια.
- [02284] Ὅρα δὲ τὴν δαψίλειαν τῆς ἀληθείας.
- [02285] Καθάπερ ἡ κιβωτὸς ἐν μέσῳ τοῦ πελάγους διέσωζε τοὺς ἔσω ὄντας, οὕτω καὶ ἡ Ἐκκλησία διασώζει τοὺς πλανωμένους ἅπαντας.
- [02286] Ἀλλ' ἡ μὲν κιβωτὸς ἔσωζε μόνον, ἡ δὲ Ἐκκλησία πλέον τι ἐργάζεται.
- [02287] Οἶόν τι λέγω·
- [02288] Ἐλαβεν ἡ κιβωτὸς τὰ ἄλογα, καὶ ἔσωσεν ἄλογα·
- [02289] ἔλαβεν ἡ Ἐκκλησία ἀλόγους ἀνθρώπους, καὶ οὐ σώζει μόνον, ἀλλὰ καὶ μεταβάλλει·
- [02290] ἔλαβεν ἡ κιβωτὸς κόρακα, καὶ κόρακα ἔπεμψε·
- [02291] λαμβάνει ἡ Ἐκκλησία κόρακα, καὶ ἐκπέμπει ^[48.1038] περισσότερὰν·
- [02292] λαμβάνει λύκον, καὶ ἐκπέμπει αὐτὸν πρόβατον.
- [02293] Ὅταν γὰρ εἰσέλθῃ ἐνταῦθα ἀνθρωπος ἀρπάζων, πλεονεκτῶν, ἀκούσῃ δὲ τῶν θείων λογίων τῆς διδασκαλίας, μεταβάλλει τὴν γνώμην, καὶ ἀντὶ λύκου γίνεταί πρόβατον·
- [02294] ὁ μὲν γὰρ λύκος καὶ τὰ ἀλλότρια ἀρπάζει, τὸ δὲ πρόβατον καὶ τὸ ἔριον αὐτοῦ προῖεται.
- [02295] Ἐκάθισεν ἡ κιβωτὸς, καὶ ἀνεώγησαν αἱ θύραι.
- [02296] Ἐξῆλθε Νῶε ἐκ τοῦ ναυαγίου διασωθείς·
- [02297] βλέπει τὴν γῆν ἠρημωμένην, βλέπει τάφον ἐσχεδιασμένον ἰλὺν, τάφον κοινὸν κτήνεσι καὶ ἀνθρώποις, πάντα ὁμοῦ τὰ σώματα ἵππων καὶ ἀνθρώπων καὶ κτηνῶν ἀλόγων πάντων ὁμοῦ κατακεχωσμένα.
- [02298] Εἶδε τὴν τραγωδίαν ἐκείνην, εἶδε τὴν γῆν πικρίας γέμουσαν·
- [02299] ἐν ἀθυμίᾳ πολλῇ ἦν, πάντες ἀπώλοντο·
- [02300] οὐκ ἀνθρωπος, οὐ κτήνος, οὐκ ἄλλο τι τῶν ἔξω τῆς κιβωτοῦ διεσώθη·
- [02301] οὐρανὸν ἔβλεπε μόνον·
- [02302] ὑπὸ τῆς ἀθυμίας ἐτυραννεῖτο, κατείχετο ὑπὸ τῆς ὀδύνης, ἔπιεν οἶνον, ἔδωκεν ἑαυτὸν τῷ ὕπνῳ, ἵνα παραμυθῆσθαι τὸ ἔλκος τῆς ἀθυμίας.
- [02303] Ἐκειτο δὲ ἐπὶ τῆς κλίνης, καθάπερ ἰατρῶ τῷ ὕπνῳ ἑαυτὸν ἐκδοὺς, λήθην ἐργαζόμενος τῇ διανοίᾳ τῶν γεγενημένων, οἷα εἰκὸς γεγηρακότα, καὶ οἶνον πιόντα, καὶ ὕπνῳ κατεχόμενον.
- [02304] Δεῖ γὰρ ὑπὲρ τοῦ δικαίου ἀπολογήσασθαι, ὅτι οὐκ ἦν μέθης οὐδὲ πάθους ἐπιθυμία τὸ γινόμενον, ἀλλὰ δι' ἀμφοτέρων ἰατο τὸ ἔλκος.

[02305] Τοῦτο γὰρ καὶ ὁ Σολομὼν ἔλεγε·

[02306] Δότε οἶνον τοῖς ἐν λύπῃ, καὶ μέθην τοῖς ἐν ὀδύναϊς.

[02307] Διὰ τοῦτο πολλοὶ τῶν ἀνθρώπων, καὶ μάλιστα ἐν τοῖς ἐπικηδείοις, ὅταν τις παιδίον ἢ γυναῖκα ἀποβάλη, ἐπειδὴ τὸ πάθος τυραννεῖ, ἐπειδὴ ἀθυμία περιγίνεται, ἐπειδὴ κρατεῖ τὸ συνειδὸς, λαμβάνει φίλους εἰς τὴν οἰκίαν τὴν ἑαυτοῦ, καὶ συμπόσιον δαψιλὲς ποιεῖ, καὶ οἶνος ἄκρατος δίδοται τῷ λυπουμένῳ, ἵνα παραμυθῆσθαι τὸ ἔλκος.

[02308] Τοῦτο ἔπαθε καὶ ὁ γέρον ἐκεῖνος τότε.

[02309] Ὑπὸ γὰρ τῆς ἀθυμίας τυραννούμενος, καθάπερ φαρμάκῳ τῷ οἴνῳ ἐχρήσατο, καὶ ἀπὸ τοῦ οἴνου δέδωκεν ἑαυτὸν τῷ ὕπνῳ.

[02310] Ἴνα δὲ μάθητε πόθεν ἡ δουλεία ἐδόθη, μετὰ μικρὸν εἰσελθὼν ὁ ἐπικατάρατος ἐκεῖνος υἱὸς αὐτοῦ, υἱὸς μὲν αὐτοῦ τῇ φύσει, οὐχ υἱὸς δὲ προαιρέσει (πάλιν δὲ λέγω εὐγένειαν, οὐ προγόνων περιφάνειαν, ἀλλὰ τρόπον ἀρετῆς)·

[02311] εἰσελθὼν ὁ υἱὸς εἶδε τὴν γύμνωσιν τοῦ πατρὸς.

[02312] Δέον περιστεῖλαι, δέον περικαλύψαι διὰ τὸ γῆρας, διὰ τὸ πένθος, διὰ τὴν συμφορὰν, διὰ τὸ πατέρα αὐτοῦ εἶναι·

[02313] ὁ δὲ ἐξελθὼν ἐξεπόμπευσε καὶ ἐξετραγώδησεν.

[02314] Οἱ δὲ ἄλλοι αὐτοῦ ἀδελφοὶ λαβόντες πάλλιον ὀπισθοφανῶς, ἵνα μὴ ἴδωσι τὰ παρ' ἐκείνου ἐκπομπευόμενα, εἰσελθόντες ἐκάλυψαν τὸν πατέρα.

[02315] Ἀναστὰς δὲ ὁ πατήρ, ἔγνω πάντα, καὶ ἄρχεται λέγειν·

[02316] Ἐπικατάρατος Χαναὰν παῖς·

[02317] οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ.

[02318] Ὅ δὲ λέγει τοιοῦτόν ἐστι·

[02319] Δοῦλος ἔση, ὅτι ἐξεπόμπευσας τὴν ἀσχημοσύνην τοῦ πατρὸς σου.

[02320] Ὅρᾳς ὅτι ἀπὸ ἀμαρτίας ἢ δουλεία, καὶ ἡ πονηρία τὴν δουλείαν εἰσήγαγε;

[02321] Βούλει δείξω σοὶ ἐλευθερίαν ἀπὸ δουλείας;

[02322] Ἐγένετό τις Ὀνήσιμος οἰκέτης, κατάπτυστος δραπέτης·

[02323] οὗτος ἔφυγε, καὶ ἀπῆλθε πρὸς τὸν Παῦλον, ἔτυχε τοῦ βαπτίσματος, ἀπελούσατο τὰ ἀμαρτήματα, παρέμενεν αὐτοῦ τοῖς ποσί·

[02324] γράφει Παῦλος πρὸς τὸν δεσπότην αὐτοῦ·

[02325] Ὀνήσιμον, τὸν ποτέ σοὶ ἄχρηστον, νῦν δὲ καὶ σοὶ καὶ ἐμοὶ εὐχρηστον, ^[48.1039] προσλαβοῦ αὐτὸν ὡς ἐμέ.

[02326] Τί γὰρ ἐγένετο;

[02327] Ὅν ἐγὼ ἐγέννησα ἐν τοῖς δεσμοῖς μου.

[02328] ἦ·

[02329] Εἶδες εὐγένειαν, εἶδες τρόπον παρέχοντα ἐλευθερίαν;

[02330] Δοῦλος γὰρ καὶ ἐλεύθερος, ὀνόματά ἐστιν ἀπλῶς.

[02331] Τί ἐστι δούλος;

[02332] Ὄνομα ψιλόν.

[02333] Πόσοι δεσπότηται ἐπὶ στιβάδος κεῖνται μεθύοντες, οἰκέται δὲ παρεστήκασιν νήφοντες! Τίνα καλέσω δούλον;

[02334] τὸν νήφοντα, ἢ τὸν μεθύοντα;

[02335] τὸν δούλον ἀνθρώπου, ἢ τὸν αἰχμάλωτον πάθους;

[02336] Ἐκεῖνος τὴν δουλείαν ἔξωθεν ἔχει, οὗτος τὴν αἰχμαλωσίαν ἐνδοθεν περιφέρει.

[02337] Ταῦτα λέγω, καὶ λέγων οὐ παύσομαι, ἵνα ἔχητε γνώμην διακονοῦσαν τῶν πραγμάτων τῇ φύσει, καὶ μὴ ἀπάγησθε τῇ τῶν πολλῶν ἀπάτῃ, ἀλλ' εἰδήτε, τί δούλος, τί πένης, τί δυσγενῆς, τί μακάριος, τί πάθος.

[02338] Ἐὰν γὰρ μάθητε ταῦτα διακρίνειν, οὐδένα ὑποστήσεσθε θόρυβον.

- [02339] Ἀλλ' ἴνα μὴ τὸ πάρεργον τοῦ λόγου πλέον γενόμενον ἀπάγη τὸν λόγον, ἐχώμεθα τῆς ὑποθέσεως.
- [02340] Οὗτος τοίνυν ὁ πλούσιος, λοιπὸν δὲ πένης·
- [02341] μᾶλλον γὰρ ἤνικα ἐπλούτει, πένης ἦν.
- [02342] Τί γὰρ ὄφελος ἀνθρώπῳ ἀλλότρια ἔχοντι, καὶ τὰ ἑαυτοῦ οὐκ ἔχοντι;
- [02343] Τί ὄφελος ἀνθρώπῳ χρήματα κεκτημένῳ, ἀρετὴν δὲ μὴ κεκτημένῳ;
- [02344] Τί λαμβάνεις τὰ τῶν ἄλλων, καὶ τὰ σὰ ἀπολλύεις;
- [02345] Ἔχω, φησὶ, χώραν εὐφορον.
- [02346] Καὶ τί τοῦτο;
- [02347] ἀλλὰ ψυχὴν οὐκ ἔχεις εὐφορον.
- [02348] Ἔχω ἀνδράποδα.
- [02349] Ἀλλ' ἀρετὴν οὐκ ἔχεις.
- [02350] Ἔχω ἱμάτια.
- [02351] Ἀλλ'εὐλάβειαν οὐ κέκτησαι.
- [02352] Τὰ μὲν ἄλλου ἔχεις, τὰ δὲ σὰ οὐκ ἔχεις.
- [02353] Ἐάν τις σοι δώσῃ παρακαταθήκην, μὴ δύναμαί σε καλέσαι πλούσιον;
- [02354] Οὐχί.
- [02355] Διὰ τί;
- [02356] Ἀλλότρια γὰρ κέκτησαι.
- [02357] Τοῦτο γὰρ παρακαταθήκη ἐστίν·
- [02358] εἶθε γὰρ παρακαταθήκη μόνον ἦν, καὶ μὴ προσθήκη σοι τιμωρίας ἐγίνετο.
- [02359] Ἰδὼν οὖν ὁ πλούσιος τὸν Λάζαρον, λέγει·
- [02360] Πάτερ Ἀβραάμ, ἐλέησόν με.
- [02361] Πένητος ῥήματα, προσαίτου, πτωχοῦ.
- [02362] Πάτερ Ἀβραάμ, ἐλέησόν με.
- [02363] Τί θέλεις;
- [02364] Πέμψον Λάζαρον.
- [02365] Ὅν μυριάκις παρέδραμες, ὃν οὐδὲ ἰδεῖν ἠθέλησας, τοῦτον νῦν αἰτεῖς πεμφθῆναί σοι εἰς σωτηρίαν;
- [02366] Πέμψον Λάζαρον.
- [02367] Καὶ ποῦ νῦν οἱ οἰνοχόοι σου;
- [02368] ποῦ οἱ τάπητες;
- [02369] ποῦ οἱ παράσιτοι;
- [02370] ποῦ οἱ κόλακες;
- [02371] ποῦ ὁ τυφός;
- [02372] ποῦ ἡ ἀπόνοια;
- [02373] ποῦ τὸ χρυσίον τὸ κατορωρυγμένον;
- [02374] ποῦ τὰ ἱμάτια τὰ σητόβρωτα;

- [02375] ποῦ ὁ ἄργυρος ὁ τιμώμενος παρὰ σοῦ;
- [02376] ποῦ ἡ φαντασία καὶ ἡ ἀπόλαυσις;
- [02377] Φύλλα ἦν·
- [02378] χειμῶν κατέλαβε, καὶ πάντα ἐξηράνθη·
- [02379] ὄναρ ἦν·
- [02380] ὡς δὲ ἡμέρα ἐγένετο, ἀπῆλθε τὸ ὄναρ·
- [02381] σκιά ἦν·
- [02382] ἦλθεν ἡ ἀλήθεια, καὶ παρέδραμεν ἡ σκιά.
- [02383] Πέμψον Λάζαρον.
- [02384] Καὶ διὰ τί οὐδένα βλέπει δίκαιον ἄλλον;
- [02385] οὐ τὸν Νῶε, οὐ τὸν Ἰακώβ, οὐ τὸν Λῶτ, οὐ τὸν Ἰσαὰκ, ἀλλὰ τὸν Ἀβραάμ;
- [02386] Διὰ τί;
- [02387] Ἐπειδὴ φιλόξενος ἦν ὁ Ἀβραάμ, καὶ τοὺς ὁδοιποροῦντας εἰς τὴν σκηνὴν εἴλκε.
- [02388] Τῆς τοίνυν ἀπανθρωπίας τούτου ἡ ἐκείνου φιλοξενία μείζων γίνεται κατήγορος.
- [02389] Πέμψον Λάζαρον.
- [02390] Ἀκούοντες φοβηθῶμεν, ἀγαπητοί, μὴ καὶ ἡμεῖς ἴδωμεν πένητας, καὶ παραδράμωμεν, μὴ ἀντὶ Λαζάρου πολλοὶ ἡμῖν τότε γένωνται κατήγοροι.
- [02391] Πέμψον Λάζαρον, ἵνα τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατι βάψας, ἐπιστάξῃ μου τῇ γλώττῃ, ὅτι ἀποτηγανίζομαι.
- [02392] Ὡ γὰρ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.
- [02393] Οὐ μετέδωκας ψυχῶν;
- [02394] οὐ μεταλαμβάνεις σταγόνας.
- [02395] Πέμψον Λάζαρον, ἵνα ἄκρω τῷ δακτύλῳ ἐπιστάξῃ μου τῇ γλώττῃ, ὅτι ἀποτηγανίζομαι.
- [02396] Καὶ τί πρὸς αὐτὸν ὁ Ἀβραάμ;
- [02397] Τέκνον, ἀπέλαβες τὰ ^[48.1040] ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ αὐτοῦ·
- [02398] καὶ νῦν οὗτος ᾧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
- [02399] Πάλιν ἐνταῦθα οὐκ εἶπεν, Ἐλαβες, ἀλλὰ, Ἀπέλαβες.
- [02400] Πολλὴν διαφορὰν ἔχει ἡ προσθήκη τοῦ συνδέσμου.
- [02401] Ὅπερ γὰρ πολλάκις εἶπον ὑμῶν τῇ ἀγάπῃ, καὶ περὶ τὰς συλλαβὰς ὀφείλομεν εἶναι ἐρευνηταί·
- [02402] Ἐρευνᾶτε γὰρ, φησί, τὰς Γραφάς·
- [02403] ἰῶτα γὰρ ἓν, ἡ μία κεραία πολλάκις νόημα ἐγείρει.
- [02404] Ἴνα δὲ μάθῃς ὅτι καὶ προσθήκη ἑνὸς στοιχείου ποιεῖ νόημα, οὗτος ὁ πατριάρχης Ἀβραάμ Ἀβρὰμ ἐλέγετο πρότερον.
- [02405] Καὶ λέγει αὐτῷ ὁ Θεός.
- [02406] Οὐκ ἔσται τὸ ὄνομά σου Ἀβρὰμ, ἀλλ' Ἀβραάμ.
- [02407] Ἄλφα προσέθηκε, καὶ πατέρα αὐτὸν πολλῶν ἐθνῶν ἐποίησεν.
- [02408] Ἴδου τοίνυν ἑνὸς στοιχείου προσθήκη πολλὴν εὐγένειαν ἔδειξε.
- [02409] Μὴ παράτρεχε οὖν ἀπλῶς τὰ τοιαῦτα.
- [02410] Οὐ γὰρ εἶπεν, Ἐλαβες τὰ ἀγαθὰ σου, ἀλλὰ, Ἀπέλαβες·

- [02411] ὁ δὲ ἀπολαμβάνων, τὰ κεχρεωστημένα ἀπολαμβάνει.
- [02412] Πρόσεχε ὁ λέγων·
- [02413] ἄλλο γὰρ τὸ λαβεῖν, καὶ ἄλλο τὸ ἀπολαβεῖν·
- [02414] ἀπολαμβάνει γὰρ τις ἅπερ εἶχε, λαμβάνει δὲ πολλάκις ἅπερ οὐκ ἐκέκτητο.
- [02415] Ἀπέλαβες τὰ ἀγαθὰ σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ.
- [02416] Ἴδου καὶ ὁ πλούσιος τὰ ἀγαθὰ αὐτοῦ ἀπέλαβε, καὶ ὁ Λάζαρος τὰ κακὰ αὐτοῦ.
- [02417] Ταῦτα δέ μοι πάντα εἴρηται διὰ τοὺς ἐνταῦθα κολαζομένους, καὶ μὴ ἐκεῖ, διὰ τοὺς ἐνταῦθα τρυφῶντας, καὶ ἐκεῖ κολαζομένους.
- [02418] Πρόσεχε τοίνυν ὁ λέγων·
- [02419] Ἀπέλαβες τὰ ἀγαθὰ σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ, τὰ κεχρεωστημένα, τὰ ὀφειλόμενα.
- [02420] Προσέχετε τῷ ζητήματι·
- [02421] φθάνω γὰρ εἰς τὸν τόπον·
- [02422] ἄφες ὑφάνω τὸν ἰστόν.
- [02423] Ἀλλὰ μὴ θορυβεῖσθε ἐν τῷ προομίῳ·
- [02424] ἄλλ' ὅταν τι τοιοῦτον λέγω, ἀναμείνατε τὴν λύσιν.
- [02425] Βούλομαι γὰρ ὀξυδεκεῖς ὑμᾶς καταστήσαι, καὶ μὴ ἀπλῶς ἐπιπολαίως γυμνάζειν, ἀλλὰ καὶ εἰς βυθὸν καταφέρειν τῶν θείων Γραφῶν, βυθὸν οὐκ ἔχοντα χεიმῶνα, βυθὸν γαλήνης ἀσφαλέστερον.
- [02426] Ὅσον οὖν καταβῆς, πλείονα ἀσφάλειαν εὐρίσκεις.
- [02427] Οὐ γὰρ ἐστὶν ἐνταῦθα ὑδάτων ἄτακτος ῥύμη, ἀλλ' εὐτακτος νοημάτων διάθεσις.
- [02428] Ἀπέλαβες τὰ ἀγαθὰ σου, καὶ Λάζαρος τὰ κακὰ αὐτοῦ·
- [02429] καὶ νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
- [02430] Ζήτημα μέγα ἐστίν·
- [02431] εἶπον, ὅτι ὁ ἀπολαμβάνων, τὰ κεχρεωστημένα ἀπολαμβάνει.
- [02432] Εἰ τοίνυν ὁ Λάζαρος δίκαιος ἦν, ὡσπερ οὖν καὶ ἦν, καὶ ἔδειξεν ὁ κόλπος τοῦ Ἀβραάμ, ὁ στέφανος, τὰ βραβεῖα, ἢ ἀνεσις, ἢ ἀπόλαυσις, ἢ καρτερία, ἢ ὑπομονή·
- [02433] οὗτος δὲ ἁμαρτωλὸς καὶ παμπόνηρος καὶ ἀπάνθρωπος, τρυφῆ καὶ μέθη προσέχων, Συβαριτικὴν παρατιθέμενος τράπεζαν, ἐν ἀσελγείᾳ τοσαύτῃ καὶ ἀκολασία στρεφόμενος, διὰ τί αὐτῷ λέγει, ὅτι Ἀπέλαβες;
- [02434] ἐχρεωστεῖτο γὰρ τι αὐτῷ, ἀνθρώπῳ πλουτοῦντι, ἀνθρώπῳ ἀσώτῳ καὶ ἀπανθρώπῳ;
- [02435] τί γὰρ αὐτῷ ἐχρεωστεῖτο;
- [02436] διὰ τί γὰρ μὴ εἶπεν, Ἐλαβες, ἀλλ', Ἀπέλαβες;
- [02437] θ'.
- [02438] Πρόσεχε τῷ λεγομένῳ·
- [02439] Ἐχρεωστοῦντο αὐτῷ τιμωρία, ἐχρεωστοῦντο αὐτῷ κολάσεις, ἐχρεωστοῦντο αὐτῷ ὀδύνας.
- [02440] Διὰ τί μὴ εἶπεν, ὅτι Αὐτὰ ἔλαβες, ἀλλὰ Ἀπέλαβες τὰ ἀγαθὰ σου ἐκεῖνα, τὸν βίον ἐκεῖνον λέγων, καὶ Λάζαρος τὰ κακὰ αὐτοῦ;
- [02441] Ἀλλὰ σύντεινόν σου τὴν διάνοιαν·
- [02442] εἰς βάθος γὰρ καταβαίνω νοημάτων.
- [02443] Τῶν ἀνθρώπων ἀπάντων τῶν ὄντων οἱ μὲν εἰσὶν ἁμαρτωλοὶ, οἱ δὲ δίκαιοι.
- [02444] Πρόσεχε τοίνυν καὶ ἐν τοῖς δίκαιοις διαφορὰν·
- [02445] ὁ μὲν δίκαιος, ὁ δὲ πλεῖον δίκαιος·

- [02446] ὁ μὲν ὑψηλότερος, ὁ δὲ μείζων·
- [02447] καὶ καθάπερ ^[48.1041] ἀστέρες εἰσὶ πολλοὶ καὶ ἥλιος καὶ σελήνη, οὕτω καὶ διαφορὰ δικαίων.
- [02448] Ἄλλη γὰρ δόξα ἡλίου, καὶ ἄλλη σελήνης, καὶ ἄλλη δόξα ἀστέρων.
- [02449] Τὰ μὲν γὰρ διαφέρει ἐν δόξῃ, τὰ δὲ ἐλαττοῦται·
- [02450] καὶ καθάπερ εἰσὶ σώματα ἐπουράνια;
- [02451] οὕτω καὶ σώματα ἐπίγεια·
- [02452] καὶ ὥσπερ ἐν τοῖς σώμασιν ὁ μὲν ἔλαφος, ὁ δὲ κύων, ὁ δὲ λέων, ὁ δὲ ἄλλο θηρίον, ὁ δὲ ἀσπίς, ὁ δὲ ἄλλο τι τῶν τοιούτων·
- [02453] οὕτω καὶ ἐν τοῖς ἁμαρτήμασι διαφοραί.
- [02454] Τῶν ἀνθρώπων τοίνυν οἱ μὲν εἰσὶ δίκαιοι, οἱ δὲ ἁμαρτωλοί·
- [02455] ἀλλὰ καὶ ἐν τοῖς δίκαιοις πολλὴ διαφορὰ, καὶ ἐν τοῖς ἁμαρτωλοῖς πολλὴ καὶ ἄπειρος.
- [02456] Ἀλλὰ πρόσεχε·
- [02457] Εἰ καὶ δίκαιος ἦ τις, κἂν μυριάκις ἦ δίκαιος, καὶ πρὸς αὐτὴν ἀναβῆ τὴν κορυφὴν, ὥστε ἀπηλλάχθαι ἁμαρτημάτων, οὐ δύναται καθαρὸς εἶναι κηλίδος, κἂν μυριάκις ἦ δίκαιος, ἀλλ' ἀνθρωπὸς ἐστὶ.
- [02458] Τίς γὰρ καυχῆσεται ἀγνὴν ἔχειν τὴν καρδίαν;
- [02459] ἢ τίς παρόρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας;
- [02460] Διὰ τοῦτο κελεύομεθα εἰς τὴν εὐχὴν λέγειν·
- [02461] Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ἵνα τῇ συνθηεῖα τῆς εὐχῆς ἀναμνησθῶμεν ἐκεῖ ὅτι ὑπεύθυνοί ἐσμεν κολάσσει.
- [02462] Καὶ γὰρ Παῦλος ὁ ἀπόστολος, τὸ σκεῦος τῆς ἐκλογῆς, ὁ ναὸς τοῦ Θεοῦ, τὸ στόμα τοῦ Χριστοῦ, ἡ λύρα τοῦ Πνεύματος, ὁ διδάσκαλος τῆς οἰκουμένης, ὁ γῆν καὶ θάλασσαν περιελθὼν, ὁ τὰς ἀκάνθας τῶν ἁμαρτιῶν ἀνασπάσας, ὁ τὰ σπέρματα τῆς εὐσεβείας καταβαλὼν, ὁ βασιλέων εὐπορώτερος, ὁ πλουσίων δυνατώτερος, ὁ στρατιωτῶν ἰσχυρότερος, ὁ φιλοσόφων φιλοσοφώτερος, ὁ ῥητόρων εὐγλωττότερος, ὁ μὴδὲν ἔχων καὶ πάντα κεκτημένος, ὁ ἐν τῇ σκιᾷ αὐτοῦ θάνατον λύων, ὁ ἐν τοῖς ἱματίοις αὐτοῦ τὰ νοσήματα φυγαδεύων, ὁ ἐν θαλάσῃ τρόπαια στήσας, ὁ ἀρπαγείς ἕως τρίτου οὐρανοῦ, καὶ εἰς παράδεισον εἰσελθὼν, ὁ τὸν Χριστὸν Θεὸν ἀνακηρύξας, ἐκεῖνος λέγει·
- [02463] Οὐδὲν ἐμαυτῷ σύννοια, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι.
- [02464] Ὁ τοσοῦτον καὶ τηλικούτον κεκτημένος ἀρετῶν πλῆθος, λέγει·
- [02465] Ὁ δὲ ἀνακρίνων με Κύριός ἐστι.
- [02466] Τίς οὖν καυχῆσεται ἀγνὴν ἔχειν τὴν καρδίαν;
- [02467] ἢ τίς παρόρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτίας;
- [02468] Ἀμήχανον τοίνυν εἶναι ἀνθρωπὸν τινα ἀναμάρτητον.
- [02469] Τί γὰρ λέγεις;
- [02470] δίκαιός ἐστιν;
- [02471] ἐλεήμων ἐστί;
- [02472] φιλόπτωχός ἐστιν;
- [02473] Ἀλλ' ἔχει τι ἐλάττωμα·
- [02474] ἢ ὑβρίζει ἀκαίρως, ἢ κενοδοξεῖ, ἢ ἄλλο τι τοιοῦτον ποιεῖ·
- [02475] οὐ γὰρ δεῖ πάντα καταλέγειν.
- [02476] Ὁ μὲν ἐλεήμων, ἀλλ' οὐ σῶφρων πολλακίς·
- [02477] ὁ δὲ σῶφρων μὲν, ἀλλ' οὐκ ἐλεήμων·
- [02478] ὁ μὲν ἐν ταύτῃ τῇ ἀρετῇ ὀνομάζεται, ὁ δὲ ἐν ἐκείνῃ.
- [02479] Ἔστω τις δίκαιος·

- [02480] καὶ πολλάκις μὲν δίκαιός ἐστι, καὶ ἔχει πάντα τὰ ἀγαθὰ, καὶ ἔσχεν ἀπόνοιαν διὰ τὴν δικαιοσύνην, καὶ ἐλυμήνατο αὐτῷ τὴν δικαιοσύνην ἢ ἀπόνοια.
- [02481] Ὁ Φαρισαῖος οὐκ ἦν δίκαιος, νηστεύων δις τοῦ σαββάτου;
- [02482] καὶ τί φησιν;
- [02483] Οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες καὶ πλεονέκται.
- [02484] Καὶ πολλάκις ἀπὸ καθαροῦ συνειδότης εἰς ἀπόνοιαν ἦλθέ τις·
- [02485] καὶ ὅπερ οὐκ ἔβλαψεν αὐτὸν ἡ ἀμαρτία, ἔβλαψεν αὐτὸν ἡ ἀπόνοια.
- [02486] Οὐκ ἔστι γοῦν ἄνθρωπον καθ' ὅλου οὕτως εἶναι δίκαιον, ὡς καθαρὸν εἶναι ἀπὸ ἀμαρτίας, καὶ πάλιν, οὐκ ἔστιν ἄνθρωπον οὐδένα κακὸν εἶναι, ὡς μὴ ἔχειν τι κἂν μικρὸν ἀγαθόν.
- [02487] Οἷόν τι λέγω·
- [02488] Ὁ δεῖνα ἀρπάζει καὶ πλεονεκτεῖ καὶ λυμαίνεται, ἀλλ' ἐνίοτε ἐλεημοσύνην δίδωσιν, ἀλλ' ἐνίοτε σῶφρον ἐστίν, ἀλλ' ἐνίοτε λόγον ἔχει χρηστὸν, ἀλλ' ἐνίοτε κἂν ἐνὶ ἀνδρὶ ἐβοήθησεν, ἀλλ' ἐνίοτε ἐκλαυσεν, ἀλλ' ἐνίοτε ἐστύγνασεν.
- [02489] Οὔτε οὖν δίκαιός ἐστι χωρὶς ^[48.1042] ἀμαρτίας, οὔτε ἐστὶν ἀμαρτωλὸς καθόλου ἔρημος ἀγαθοῦ.
- [02490] Τί τοῦ Ἀχαάβ χαλεπώτερον;
- [02491] ἤρπασε καὶ ἐφόνευσεν·
- [02492] ἀλλ' ὅμως ἐπειδὴ ἐστύγνασε, λέγει τῷ Ἡλίου ὁ Θεός·
- [02493] Εἶδες πῶς κατενύγη Ἀχαάβ, εἶδες ἐν τοσοῦτῳ βυθῷ κακῶν πῶς εὐρέθη τι μικρὸν ἀγαθόν;
- [02494] Τί Ἰούδα χειρὸν τοῦ προδότου, τοῦ αἰχμαλωτισθέντος ὑπὸ τῆς φιλαργυρίας;
- [02495] ἀλλ' ὅμως καὶ αὐτὸς ἐποίησε κἂν μικρὸν τι μετὰ ταῦτα ἀγαθόν.
- [02496] Ἥμαρτον γὰρ, φησὶ, παραδοὺς αἶμα ἀθῶων.
- [02497] Ὅπερ οὖν ἔλεγον·
- [02498] οὐ γὰρ ἐστι φύσει ἡ κακία, ἵνα μὴ ἔχη χώραν ἢ ἀρετή.
- [02499] Τὸ πρόβατον οὐδέποτε δύναται γενέσθαι ἄγριον, φύσει γὰρ ἔχει τὸ ἥμερον·
- [02500] ὁ λύκος οὐδέποτε δύναται γενέσθαι ἥμερος, φύσει γὰρ ἔχει τὸ ἄγριον.
- [02501] Οὐ λύονται οὖν οἱ νόμοι τῆς φύσεως, οὐδὲ σαλεύονται, ἀλλὰ μένουσιν ἀκίνητοι.
- [02502] Ἐπὶ ἐμοῦ τοῦτο οὐκ ἐνι, ἀλλὰ καὶ ἄγριος γίνομαι ὅταν βούλωμαι, καὶ ἥμερος ὅταν θέλω·
- [02503] οὐ γὰρ φύσει δέδεμαι, ἀλλ' ἐλευθερία προαιρέσεως τετίμημαι.
- [02504] Ὅπερ οὖν εἶπον, οὔτε ἀγαθός τις οὕτως ἐστίν, ὡς μὴ ἔχειν μικρὰν κηλίδα, οὔτε πονηρός τις οὕτως ἐστίν, ὡς μὴ ἔχειν κἂν μικρὸν ἀγαθόν.
- [02505] Ἐπεὶ οὖν πάντων ἀντίδοσις ἐστι, καὶ πάντων ἐστὶν ἀμοιβή·
- [02506] κἂν γὰρ φονεὺς ἦ τις, κἂν πονηρός τις ἦ, κἂν πλεονέκτης, ποιήσῃ δὲ καλόν, μένει αὐτῷ τοῦ καλοῦ ἡ ἀνταπόδοσις, καὶ οὐ διὰ τὰ κακὰ, ἃ ἐποίησεν, ἄμισθον γίνεται τὸ καλόν.
- [02507] Καὶ πάλιν, κἂν μυρία τις ἐργάζηται ἀγαθὰ, ποιήσῃ δὲ τι φαῦλον, μένει αὐτῷ τοῦ φαύλου ἡ ἀνταπόδοσις.
- [02508] Κάτεχε ταῦτα, τήρει αὐτὰ ὀχυρὰ καὶ ἀκίνητα.
- [02509] Οὔτε ἀγαθός τις ἐστὶ χωρὶς ἀμαρτίας, οὔτε κακός τις ἐστὶ χωρὶς δικαιοσύνης.
- [02510] Τὰ αὐτὰ γὰρ λέγω πάλιν, ἵνα ῥιζώσω, ἵνα φυτεύσω, ἵνα εἰς βάθος θήσω.
- [02511] Ἐμβάλλει γὰρ τινὰς μερίμνας ὁ διάβολος εἰς τὴν ψυχὴν, βουλόμενος ἀποβουκολῆσαι ὑμῶν τὴν διάνοιαν, καὶ λυμήνασθαι τὰ παρ' ἐμοῦ λεγόμενα·
- [02512] διὰ τοῦτο εἰς βάθος αὐτὰ καταφέρω.
- [02513] Ἐὰν γὰρ ὧδε τηρήσῃς ἀσφαλῶς, κἂν ἔξω ἀπέλθῃς, ἀπολέσαι αὐτὰ οὐ δύνασαι.

- [02514] Ὡσπερ γὰρ, ἐὰν βάλω χρυσίον εἰς βαλάντιον, σφίγγω καὶ σφραγίζομαι, ἵνα καὶ ἐμοῦ ἀπόντος ὁ ληστής μὴ λάβῃ, οὕτω καὶ ἐπὶ τῆς ὑμετέρας ἀγάπης ποιῶ·
- [02515] τῇ συνεχείᾳ τῆς διδασκαλίας σφίγγω καὶ σφραγίδας ἐπιτίθημι, καὶ ἀσφαλίζομαι ὑμῶν τὴν γνώμην, ἵνα μὴ γένηται ἐξίτηλος τῇ ῥαθυμίᾳ, ἀλλ' ἵνα τηρήσας μᾶλλον, τῇ ἐνταῦθα γαλήνῃ τὸν ἕξω θόρυβον ἀποκρούσωμαι.
- [02516] Οὐ τοίνυν ταῦτα πολυλογίας τὰ λεγόμενα, ἀλλ' ἐπιμελείας καὶ φιλοστοργίας καὶ πόθου τοῦ διδασκάλου, ἵνα μὴ ἀποόρῃ τὰ λεγόμενα.
- [02517] Ταῦτα γὰρ λέγειν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές·
- [02518] διδάξαι βούλομαι, οὐχ ἀπλῶς ἐπιδείξασθαι.
- [02519] Οὐκ ἔστιν οὖν τις δίκαιος, ὃς οὐκ ἔχει ἁμαρτίαν·
- [02520] καὶ οὐκ ἔστι τις ἁμαρτωλὸς ὃς οὐκ ἔχει ἀγαθόν·
- [02521] ἀλλ' ἐπειδὴ ἐκάστων ἔστιν ἀντίδοσις, βλέπε τί γίνεται·
- [02522] Ὁ ἁμαρτωλὸς ἀπολαμβάνει τῶν ἀγαθῶν αὐτοῦ ἰσὸρροπον τὴν ἀντίδοσιν, ἐὰν τι ἔχη κἂν μικρὸν ἀγαθόν·
- [02523] καὶ ὁ δίκαιος ἀπολαμβάνει τῆς ἁμαρτίας αὐτοῦ τὴν ἰσὸρροπον κρίσιν, κἂν μικρὸν τι ποιῆσῃ κακόν.
- [02524] Τί οὖν γίνεται, ^[48.1043] καὶ τί ποιεῖ ὁ Θεός;
- [02525] Ἀφώρισε νόσον τῇ ἁμαρτίᾳ, τὸν παρόντα βίον καὶ τὸν μέλλοντα αἰῶνα.
- [02526] Ἐὰν οὖν ἦ τις δίκαιος, καὶ ἐργάσῃται τι φαῦλον, καὶ νοσήσῃ ὧδε, καὶ τιμωρία παραδοθῇ, μὴ θορυβηθῆς, ἀλλ' ἐννόησον πρὸς ἑαυτὸν, καὶ εἰπέ, ὅτι οὗτος ὁ δίκαιος πώποτε μικρὸν τι κακὸν ἐποίησε, καὶ ἀπολαμβάνει ὧδε, ἵνα μὴ ἐκεῖ κολασθῇ.
- [02527] Πάλιν, ἐὰν ἴδῃς ἁμαρτωλὸν ἀρπάζοντα, πλεονεκτοῦντα, μυρία ποιοῦντα κακὰ, κἂν εὐθυνῇ, ἐννόησον ὅτι ἐποίησέ ποτε ἀγαθόν τι, καὶ ἀπολαμβάνει ὧδε τὰ ἀγαθὰ, ἵνα μὴ ἐκεῖ ἀπαιτήσῃ τὸν μισθόν.
- [02528] Οὕτω κἂν δίκαιος ἦ τις καὶ πάσχι δεινόν τι, διὰ τοῦτο ἀπολαμβάνει ὧδε, ἵνα ὧδε ἀπόθῃ τὴν ἁμαρτίαν, καὶ ἀπέλθῃ ἐκεῖ καθαρός·
- [02529] κἂν ἁμαρτωλὸς τις ἦ, γέμων κακῶν, καὶ μυρία ἀνίατα νοσῶν, ἀρπάζων, πλεονεκτῶν, διὰ τοῦτο ἀπολαύει ἐνταῦθα εὐημερίας, ἵνα μὴ ἐκεῖ ἀπαιτήσῃ μισθόν.
- [02530] Ἐπειδὴ οὖν συνέβαινε καὶ τὸν Λάζαρον ἔχειν τινὰ ἁμαρτήματα, καὶ τὸν πλούσιον ἔχειν τι ἀγαθόν, διὰ τοῦτο ὁ Ἄβραάμ λέγει·
- [02531] Ὡδε μηδὲν ζητεῖ·
- [02532] ἀπέλαβες τὰ ἀγαθὰ σου ἐκεῖ, καὶ ὁ Λάζαρος τὰ κακὰ αὐτοῦ.
- [02533] Καὶ ἵνα μάθῃς ὅτι οὐχ ἀπλῶς λέγω ταῦτα, ἀλλ' οὕτως ἔστι, λέγει·
- [02534] Ἀπέλαβες τὰ ἀγαθὰ σου.
- [02535] Ποῖα;
- [02536] ἐποίησάς τι ἀγαθόν;
- [02537] ἀπέλαβές σου τὸν πλοῦτον, τὴν υἰγιάν, τὴν τροφήν, τὴν ^[48.1044] δυναστείαν, τὴν τιμὴν·
- [02538] οὐδὲν σοι κεχρεώσθηται·
- [02539] ἀπέλαβες τὰ ἀγαθὰ σου.
- [02540] Τί οὖν;
- [02541] ὁ Λάζαρος οὐδὲν ἤμαρτε;
- [02542] Ναί, καὶ Λάζαρος τὰ κακὰ αὐτοῦ.
- [02543] Ὅτε σὺ ἀπελάμβανες τὰ ἀγαθὰ, τότε καὶ Λάζαρος τὰ κακὰ·
- [02544] διὰ τοῦτο νῦν οὗτος παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.
- [02545] Ὡστε ὅταν ἴδῃς δίκαιον κολαζόμενον ὧδε, μακάριζε αὐτόν, καὶ λέγε·
- [02546] Οὗτος ὁ δίκαιος ἦ ἁμαρτίαν ἔχει καὶ ἀπολαμβάνει αὐτήν, καὶ ἀπέρχεται ἐκεῖ καθαρός, ἢ πλέον τῶν ἁμαρτημάτων κολάζεται, καὶ προσθήκη δικαιοσύνης αὐτῷ λογίζεται.
- [02547] Λόγος γὰρ γίνεται ἐκεῖ·

- [02548] καὶ λέγει ὁ Θεὸς τῷ δικαίῳ·
- [02549] Ἔχεις μου τόσον·
- [02550] τυχὸν δὲ πιστεύει αὐτῷ δέκα ὀβολοὺς καὶ ποιεῖ αὐτῷ λόγον τῶν δέκα ὀβολῶν.
- [02551] Ἐὰν δὲ δαπανήσῃ ἑξήκοντα ὀβολοὺς, λέγει αὐτῷ ὁ Θεός·
- [02552] Τοὺς δέκα ὀβολοὺς λογίζομαί σοι εἰς ἀμαρτίαν, καὶ τοὺς πενήκοντα εἰς δικαιοσύνην.
- [02553] Ἴνα δὲ μάθῃς ὅτι τὸ λειπόμενον εἰς δικαιοσύνην αὐτῷ λογίζεται, Ἰὼβ δίκαιος ἦν, ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος·
- [02554] ἐκολάσθη αὐτοῦ τὸ σῶμα ὧδε, ἵνα ἐκεῖ μισθοὺς ἀπαιτήσῃ.
- [02555] Τί γὰρ φησιν ὁ Θεὸς πρὸς αὐτόν;
- [02556] Ἄλλως οἶει με κεχρηματικέναι σοι, ἢ ἵνα ἀναφανῆς δίκαιος;
- [02557] Τὴν αὐτὴν τοίνυν τοῖς δικαίοις ὑπομονὴν ἐπιδειξάμενοι, καὶ τῇ ἀγαθῇ αὐτῶν πολιτείᾳ τὴν καρτερίαν ἰσόρροπον ἐπιδειξάμενοι, ἀπολάβωμεν τὰ ἀγαθὰ τὰ εὐτρεπισμένα τοῖς ἀγίοις τοῖς ἀγαπῶσι τὸν Θεόν·
- [02558] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- [02559] Ἀμήν.
- [02560] Πρὸς τοὺς εἰς τὰς ἵπποδρομίας ἀπελθόντας, καὶ εἰς τὸ ῥητὸν τοῦ Εὐαγγελίου·
- [02561] Εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
- [02562] καὶ πρὸς τῷ τέλει εἰς Πλούσιον καὶ εἰς τὸν Λάζαρον.
- [02563] α'.
- [02564] Βούλομαι τῆς συνήθους ἄψασθαι πάλιν διδασκαλίας, καὶ τὴν πνευματικὴν ὑμῖν παραθεῖναι τράπεζαν·
- [02565] ^[48.1044] καὶ ὀκνῶ καὶ ἀναδύομαι, ὁρῶν οὐδὲν καρπουμένους ὑμᾶς ἐκ τῆς συνεχοῦς διδασκαλίας·
- [02566] ἐπεὶ καὶ γηπόνος, ^[48.1045] ἐπειδὴν δαψυλεῖ τῇ χειρὶ τὰ σπέρματα τοῖς κόλποις τῆς γῆς παρακατάθηται, καὶ μὴ ἀξίαν τῶν πόνων ἴδῃ τὴν βλάστην γινομένην, οὐ μετὰ τῆς αὐτῆς προθυμίας τῆς γεωργίας ἄπτεται·
- [02567] ἢ γὰρ ἐλπὶς αἰεὶ τῆς τῶν καρπῶν φορᾶς ὑποτέμνεται τὸ βαρὺ τῶν πόνων.
- [02568] Τὸν αὐτὸν δὴ τρόπον καὶ ἡμεῖς τὸν πολὺν τοῦτον πόνον τῆς διδασκαλίας κούφως ἂν ἠνέγκαμεν, εἰ ἐμάθομεν πλέον τι γινόμενον ἐκ τῆς παραινέσεως τῆς ἡμετέρας εἰς ὠφέλειαν τὴν ὑμετέραν.
- [02569] Νυνὶ δὲ ὅταν θεασώμεθα, ὅτι μετὰ τὰς τοσαύτας ἡμῶν παραινέσεις, μετὰ τὰς τοσαύτας νοουθεσίας καὶ ἐπιπλήξεις (οὐδὲ γὰρ ἐπαυσάμεθα συνεχῶς ὑμᾶς ὑπομνήσκοντες τοῦ φοβεροῦ δικαστηρίου καὶ τῶν εὐθυνῶν τῶν ἀπαραιτήτων, καὶ τοῦ πυρὸς ἐκεῖνου τοῦ ἀσβέστου, καὶ τοῦ σκώληκος τοῦ ἀτελευτήτου), τινὲς τῶν ταῦτα ἀκούοντων (οὐδὲ γὰρ κατὰ πάντων ἐκφέρω τὴν ψῆφον, μὴ γένοιτο), πάντων τούτων ἐπιλαθόμενοι, πάλιν ἐπὶ τὴν σατανικὴν θεωρίαν τῆς ἵπποδρομίας ἑαυτοὺς ἐκδεδώκασι, ποῖα λοιπὸν προσδοκίᾳ τῶν αὐτῶν ἀψόμεθα πόνων, καὶ τὴν διδασκαλίαν αὐτοῖς ταύτην τὴν πνευματικὴν παραθήσομεν, ὁρῶντες μὴδὲν πλέον αὐτοὺς ἐντεῦθεν καρπουμένους, ἀλλ' ἀπλῶς συνηθείᾳ τινὶ κατακολουθοῦντας, καὶ κροτοῦντας μὲν τὰ παρ' ἡμῶν λεγόμενα, καὶ δεικνύοντας ἡμῖν ὡς μεθ' ἡδονῆς δέχονται τοὺς ἡμετέρους λόγους, καὶ μετὰ τοῦτο πάλιν ἐπὶ τὸν ἵπποδρομον τρέχοντας, καὶ μείζονας τοὺς κρότους ἐπὶ τοὺς ἡνιόχους ἐπιδεικνυμένους καὶ ἀκάθεκτον τὴν μανίαν, καὶ μετὰ πολλοῦ τοῦ τόνου συντρέχοντας, καὶ πρὸς ἀλλήλους πολλακίς διαπληκτιζομένους καὶ λέγοντας, ὅτι ὁ μὲν τῶν ἵππων οὐ καλῶς ἔδραμεν, ὁ δὲ ὑποσκελισθεὶς κατέπεσεν, καὶ ὁ μὲν τούτῳ τῷ ἡνιόχῳ ἑαυτὸν προσνέμει, ὁ δὲ τῷ ἐτέρῳ·
- [02570] καὶ οὐδαμοῦ ἔννοια οὐδὲ ὑπόμνησις τῶν ἡμετέρων λόγων, οὐδὲ τῶν πνευματικῶν καὶ φρικτῶν μυστηρίων τῶν ἐνταῦθα τελουμένων, ἀλλὰ καθάπερ αἰχμάλωτοι γενόμενοι ὑπὸ τῶν τοῦ διαβόλου παγίδων, ἐκεῖ διημερεύουσι, τῇ σατανικῇ θεωρίᾳ ἑαυτοὺς ἐκδεδωκότες, καὶ εἰς αἰσχρὴν προκείμενοι καὶ Ἰουδαίους καὶ Ἑλλησι καὶ τοῖς τὰ ἡμέτερα διασύρειν βουλομένοις;
- [02571] Τίς ἂν οὖν, κἂν σφόδρα ἢ λίθινος, ἢ καὶ ἀναίσθητος, ταῦτα ἀναλήγτως ἐνεγκεῖν δυνήσεται, μῆτι γε ἡμεῖς οἱ πατρικὴν φιλοστοργίαν περὶ πάντας ὑμᾶς ἐπιδείκνυσθαι σπουδάζοντες;
- [02572] Οὐδὲ γὰρ τοῦτο μόνον ἐστὶ τὸ λυποῦν ἡμᾶς, ὅτι ἀνόνητον τὸν ἡμέτερον ἐπιδείκνυσθε κάματον, ἀλλὰ πολλῶν πλέον ἡμῶν καθάπτεται, ὅταν ἐννοήσωμεν ὅτι βαρυτέραν ἑαυτοῖς οἱ ταῦτα ποιοῦντες ἐργάζονται τὴν κατάκρισιν.
- [02573] Ἡμεῖς γὰρ τῶν πόνων τὴν ἀμοιβὴν ἀναμένομεν παρὰ τοῦ Δεσπότη·
- [02574] τὸ γὰρ ἡμέτερον ἅπαν πεποιήκαμεν, καὶ τὸ ἀργύριον κατεβάλομεν, καὶ τὸ τάλαντον τὸ ἐμπιστευθὲν ἡμῖν διενείμαμεν, καὶ οὐδὲν τῶν εἰς ἡμᾶς ἠκόντων παραλελοίπαμεν·
- [02575] οἱ δὲ τὰ ἀργύρια δεξάμενοι ταῦτα τὰ πνευματικὰ, ποῖαν ἔξουσιν, εἰπέ μοι, ἀπολογίαν, ποῖαν δὲ συγγνώμην, ὅταν μὴ μόνον αὐτὰ ἀπαιτῶνται, ἀλλὰ καὶ τὴν τούτων ἐργασίαν;
- [02576] ποίοις ὀφθαλμοῖς ὄψονται τὸν κριτὴν;
- [02577] πῶς οἴσουσι τὴν ἡμέραν ἐκείνην τὴν φοβεράν, τὰ κολαστήρια τὰ ἀφόρητα;

[02578] Μὴ γὰρ εἰς ἄγνοιαν ἔχουσι καταφυγεῖν;

[02579] Καθ' ἑκάστην ἡμέραν ἐνηχοῦμεν, παραινοῦμεν, προτρεπόμεθα, δεικνύομεν τῆς ἀπάτης τὸν ὄλεθρον, τῆς βλάβης τὸ μέγεθος, τῆς σατανικῆς πανηγύρεως τὸν δόλον, καὶ οὐδὲ οὕτω καθικέσθαι ἠδυνήθημεν.

[02580] Καὶ τί λέγω τὴν ἡμέραν ἐκείνην τὴν φοβεράν;

[02581] Τέως τὰ ^[48.1046] ἐνταῦθα γυμνάσωμεν.

[02582] Πῶς, εἰπέ μοι, οἱ τῆς σατανικῆς ἐκείνης μετασχόντες θεωρίας δυνήσονται μετὰ παρόρησίας ἐνταῦθα παραγενέσθαι, τὸ συνειδὸς ἔχοντες κατεξανιστάμενον καὶ καταβοῶν μεγάλα;

[02583] Ἡ οὐκ ἀκούουσιν οὗτοι τοῦ μακαρίου Παύλου λέγοντος τοῦ διδασκάλου τῆς οἰκουμένης, Τίς κοινωνία φωτὶ πρὸς σκότος, ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου;

[02584] Πόσης γὰρ οὐκ ἂν εἶη καταγνώσεως ἄξιον, ὅταν ὁ πιστὸς καὶ τῶν ἐνταῦθα τελουμένων καὶ εὐχῶν καὶ φρικτῶν μυστηρίων καὶ πνευματικῆς διδασκαλίας ἀπολαύων, μετὰ τὴν ἐνταῦθα τελετὴν ἀπελθῶν καθέζηται εἰς τὴν σατανικὴν ἐκείνην θεωρίαν μετὰ τοῦ ἀπίστου, μετὰ τοῦ ἐν τῷ σκότει τῆς ἀσεβείας πλανωμένου, ὁ τῷ φωτὶ τοῦ τῆς δικαιοσύνης ἡλίου καταυγασθεῖς;

[02585] Πῶς, εἰπέ μοι, λοιπὸν ἐπιστομίσαι δυνησόμεθα ἢ Ἑλληνας ἢ Ἰουδαίους;

[02586] πῶς δὲ ἐναγαγεῖν αὐτοὺς ἰσχύσομεν, καὶ πείσομεν μετατάξασθαι εἰς τὴν εὐσέβειαν, ὅταν ὁρῶσι τοὺς μεθ' ἡμῶν τεταγμένους εἰς τὰ ὀλέθρια ἐκεῖνα καὶ πάσης λύμης γέμοντα θέατρα συμφυρομένους αὐτοῖς;

[02587] Τίνος γὰρ ἔνεκεν, εἰπέ μοι, μετὰ τὸ παραγενέσθαι ἐνταῦθα, καὶ ἐκκαθᾶραι τὸν λογισμὸν, καὶ τὴν διάνοιαν εἰς νῆψιν ἀγαγεῖν καὶ κατάνυξιν, πάλιν ἀπελθῶν ἐκεῖ καταρῶπαίνεις ἑαυτόν;

[02588] Ἡ οὐκ ἀκούεις σοφοῦ τινος λέγοντος;

[02589] Εἰς οἰκοδομῶν καὶ εἰς καθαιρῶν τί ὠφέλησαν πλέον ἢ κόπους;

[02590] Ὅ δὴ καὶ νῦν γίνεται.

[02591] Ὅταν γὰρ τὰ ἐνταῦθα ὑφ' ἡμῶν οἰκοδομηθέντα διὰ τῆς συνεχοῦς διδασκαλίας καὶ τῆς παραιρέσεως ταύτης τῆς πνευματικῆς, ἀπελθῶν ἀθρόον ἐκεῖ πάντα καθέλης, καὶ εἰς ἔδαφος, ὡς εἰπεῖν, καταγάγης, ποῖον ὄφελος πάλιν ἡμᾶς ἄνωθεν τὰ τῆς οἰκοδομῆς ἐπιδείκνυσθαι, καὶ πάλιν ὑμᾶς τὰ τῆς καθαιρέσεως;

[02592] πόσης τοῦτο ἀνοίας οὐκ ἂν εἶη καὶ παραπληξίας;

[02593] Εἰπέ γάρ μοι, εἰ ἐθεάσω ἐν ταῖς αἰσθηταῖς ταύταις οἰκοδομαῖς ταῖς διὰ τῶν λίθων γινομέναις τοῦτό τινα ποιοῦντα, οὐχὶ ὡς μεμνηνότες αὐτῶ προσέξεις καὶ εἰκὴ καὶ μάτην κοπτομένῳ, καὶ εἰς οὐδὲν δέον πάντα τὰ αὐτοῦ καταναλίσκοντι;

[02594] Τὸν αὐτὸν δὴ τρόπον καὶ ἐπὶ τῆς οἰκοδομῆς ταύτης τῆς πνευματικῆς λογίζου, καὶ τὴν αὐτὴν ἔκφερε ψῆφον.

[02595] Ἴδου γάρ·

[02596] ἡμεῖς μὲν, ἐπειδὴ εἰς τοῦτο ἐτάχθημεν παρὰ τῆς τοῦ Θεοῦ χάριτος, καθ' ἑκάστην ἡμέραν τὴν οἰκοδομὴν ταύτην τὴν πνευματικὴν εἰς ὕψος ἐγείρομεν, καὶ πρὸς τὴν τῆς ἀρετῆς διδασκαλίαν ὑμᾶς ἐνάγειν σπουδάζομεν·

[02597] τινὲς δὲ τῶν ἐνταῦθα συντρεχόντων τὴν μετὰ πολλοῦ πόνου ἀυξηθεῖσαν οἰκοδομὴν ἐν μιᾷ καιροῦ ὅσπῃ μονονουχὶ ταῖς οἰκείαις χερσὶ διὰ τῆς ἀφάτου ταύτης ῥαθυμίας εἰς ἔδαφος κατάγουσιν, ἡμῖν μὲν πολλὴν τὴν ἀθυμίαν ἐντεῦθεν τίκτοντες, ἑαυτοῖς δὲ μέγιστον τὸν ὄλεθρον καὶ τὴν ζημίαν ἀφόρητον.

[02598] β'.

[02599] Τάχα σφοδρότεραν τὴν ἐπιτίμησιν ἐποιησάμεθα·

[02600] ὅσον μὲν πρὸς τὴν ἡμετέραν φιλοστοργίαν σφοδρότεραν, ὅσον δὲ πρὸς τὸ μέγεθος τοῦ πλημμελήματος οὐδὲ τὴν ἀξίαν.

[02601] Ἀλλ' ὅμως ἐπειδὴ δεῖ καὶ τοῖς πεπτωκόσι χεῖρα ὀρέγειν, καὶ περὶ τοὺς τοσοῦτον ἐρῶραθυμηκότας τὴν πατρικὴν εὐνοίαν ἐπιδείξασθαι, οὐδὲ οὕτως ἀπαγορεύομεν αὐτοῖς τὴν σωτηρίαν·

[02602] μόνον ἐὰν βουληθῶσι μηκέτι τοῖς αὐτοῖς πάλιν περιπεσεῖν, ἀλλὰ μέχρι τούτου στήσαι τὰ τῆς ῥαθυμίας, καὶ ἀπαγορευῶσαι ἑαυτοῖς τὴν ἐπὶ τὰς ἱποδρομίας ἄνοδον, καὶ πᾶσαν τὴν τοιαύτην σατανικὴν θεωρίαν.

[02603] Δεσπότην γὰρ ἔχομεν φιλόανθρωπον καὶ ἡμερον ^[48.1047] καὶ κηδεμονικόν, ὅς, ἐπειδὴ οἶδε τὴν ἀσθένειαν τῆς φύσεως τῆς ἡμετέρας, ἐπειδὴ ἀμαρτήματι τινὶ περιπέσωμεν ῥαθυμία ὑποσκελισθέντες, ἐν μόνον ἐπιζητεῖ παρ' ἡμῶν, μὴ ἀπογνῶναι, ἀλλὰ ἀποστήναι τοῦ πλημμελήματος, καὶ πρὸς τὴν ἐξομολόγησιν ἐπειχθῆναι.

[02604] Κἂν τοῦτο ποιήσωμεν, ταχεῖαν ἡμῖν τὴν συγχώρησιν ἐπαγγέλλεται·

[02605] αὐτὸς γὰρ ἐστὶν ὁ λέγων·

[02606] Μὴ ὁ πίπτων οὐκ ἀνίσταται, ἢ ὁ ἀποστρέφων οὐκ ἐπιστρέφει;

[02607] Ταῦτα τοίνυν εἰδότες, μὴ καταφρονῶμεν τοῦ οὕτω φιλοανθρώπου Δεσπότη, ἀλλὰ περιγινώμεθα τῆς συνηθείας τῆς ἐπιβλαβοῦς·

- [02608] καὶ μὴ τὴν πλατεῖαν πύλην, καὶ εὐρύχωρον ὁδὸν βαδίζωμεν·
- [02609] καθάπερ σήμερον ἠκούσατε τοῦ κοινῆ πάντων Δεσπότου παραινούντος ἐν τῷ Εὐαγγελίῳ, καὶ λέγοντος·
- [02610] Εἰσέλθετε διὰ τῆς στενῆς πύλης, ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.
- [02611] Ἀκούσας πλατεῖαν πύλην, καὶ εὐρύχωρον ὁδὸν, μὴ τοῖς προοιμίῳις ἀπατηθῆς, μηδὲ, ὅτι πολλοὶ εἰσέρχονται δι' αὐτῆς, τοῦτο ἴδης, ἀλλ' ἐννόει ὅτι εἰς στενὸν καταστρέφει τέλος.
- [02612] Κάκεῖνο δὲ συνετῶς λογίζου, ὅτι οὐ περὶ αἰσθητῆς πύλης ἐστὶν ὁ λόγος, οὐδὲ περὶ ὁδοῦ ἀπλῶς, ἀλλὰ περὶ πάσης τῆς ζωῆς τῆς ἡμετέρας, καὶ περὶ ἀρετῆς καὶ κακίας ἐστὶν ἡ παραίνεσις.
- [02613] Διὰ τοι τοῦτο καὶ ἀρχόμενος οὕτως ἤρξατο λέγων, Εἰσέλθετε διὰ τῆς στενῆς πύλης, τὴν τῆς ἀρετῆς πύλην οὕτω καλῶν.
- [02614] Εἶτα εἰπὼν, ὅτι Εἰσέλθετε διὰ τῆς στενῆς πύλης, διδάσκει ἡμᾶς λοιπὸν τὴν αἰτίαν, δι' ἣν τοῦτο παραινεῖ.
- [02615] Εἰ γὰρ καὶ στενή, φησὶν, αὕτη, καὶ πολὺν ἔχει τὸν κάματον ἐν τῇ εισόδῳ, ἀλλ' ἐὰν μικρὸν κάμητε, εἰς πολὺ πλάτος ἐκβήσεσθε καὶ εὐρυχωρίαν πολλὴν τὴν ἄνεσιν δυναμένην ὑμῖν παρασχεῖν.
- [02616] Μὴ τοίνυν ὅτι στενή ἐστι, φησὶν, ἴδητε, μηδὲ τὰ προοίμια ὑμᾶς θορυβεῖτω, μηδὲ τὸ στενὸν τῆς εισόδου ὀκνηροὺς ἀπεργαζέσθω·
- [02617] ἡ γὰρ πλατεῖα αὕτη πύλη, καὶ ἡ εὐρύχωρος ὁδὸς εἰς ἀπώλειαν καταστρέφει.
- [02618] Διὸ καὶ πολλοὶ τῇ ἀρχῇ καὶ τοῖς προοιμίῳις ἀπατῶμενοι, καὶ οὐδὲν τῶν μελλόντων προορώμενοι, εἰς τὴν ἀπώλειαν ἑαυτοὺς ἐκιδόασιν.
- [02619] Διὰ τοῦτο φησὶν, ὅτι Πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.
- [02620] Καὶ καλῶς αὐτὴν πλατεῖαν πύλην ἐκάλεσε, καὶ εὐρύχωρον ὁδὸν τὴν ἐπὶ τὴν ἀπώλειαν ἀπάγουσαν.
- [02621] Οἱ γὰρ ἐπὶ τὰς ἵπποδρομίας ἀναβαίνειν σπεύδοντες, καὶ τὰς ἄλλας τὰς σατανικὰς θεωρίας, καὶ τῆς σωφροσύνης ἀμελοῦντες, καὶ τῆς ἀρετῆς οὐδένα λόγον ποιούμενοι, καὶ ἀσελαγίνοι βουλόμενοι, καὶ οἱ τῇ τρυφῇ καὶ τῇ γαστριμαργίᾳ ἑαυτοὺς ἐκιδόντες, καὶ περὶ τὴν τῶν χρημάτων μανίαν καὶ λύτταν καθ' ἐκάστην ἡμέραν δαπανώμενοι, καὶ πρὸς τὰ τοῦ παρόντος βίου πράγματα κεχηνότες, διὰ τῆς πλατείας πύλης βαδίζουσι καὶ εὐρυχώρου ὁδοῦ·
- [02622] ἀλλ' ἐπειδὴν ἐπὶ πολὺ προέλθωσι, καὶ πολλὰ τῶν ἀμαρτημάτων ἑαυτοῖς τὰ φορτία συνάξωσι, καταδαπανώμενοι, ἐλθόντες εἰς τὸ τῆς ὁδοῦ τέλος, οὐκέτι περαιτέρω προελθεῖν δύνανται, τῆς στενότητος τῆς ὁδοῦ πιεζούσης αὐτοὺς, διὰ τὸ μὴ δύνασθαι τῷ ὄγκῳ τῶν ἀμαρτημάτων βαρυνομένους ταύτην διελθεῖν·
- [02623] διὸ ἀνάγκη εἰς αὐτὸν τῆς ἀπωλείας τὸν κρημνὸν αὐτοὺς καταστρέψαι.
- [02624] Ποῖον οὖν ὄφελος, εἶπέ ^[48.1048] μοι, πρὸς ὀλίγον τὴν εὐρύχωρον βαδίσαντας, ἐν διηνεκεῖ ἀπωλεία γενέσθαι, καὶ ὄναρ, ὡς εἰπεῖν, τρυφήσαντας, ἐν ἀληθείᾳ κολάζεσθαι;
- [02625] Ὅπερ γὰρ ἐστὶ μιᾶς νυκτὸς ὄναρ, τοῦτο ἅπας ὁ παρῶν βίος πρὸς τὴν διαδεχομένην ἡμᾶς κόλασιν καὶ τιμωρίαν.
- [02626] Μὴ γὰρ, ἵνα ἀπλῶς ἀναγινώσκωμεν, ταῦτα γέγραπται;
- [02627] Διὰ τοῦτο ἡ τοῦ Πνεύματος χάρις γραφῇ τοὺς τοῦ Κυρίου λόγους παραδοθῆναι πεποιήκεν, ἵνα προφυλακτικὰ τῶν παθῶν τῶν ἡμετέρων φάρμακα ἐντεῦθεν λαμβάνοντες, τὴν ἐπηρητημένην κόλασιν διαφυγεῖν δυνηθῶμεν.
- [02628] Διὰ τοῦτο καὶ τότε κατάλληλα τοῖς τραύμασιν αὐτῶν τὰ φάρμακα ἐπιτιθεῖς ὁ Δεσπότης ἡμῶν Χριστὸς ἔλεγε παραινῶν·
- [02629] Εἰσέλθετε διὰ τῆς στενῆς πύλης.
- [02630] Στενὴν δὲ αὐτὴν ἐκάλει, οὐκ ἐπειδὴ τῇ φύσει στενή τυγχάνει, ἀλλ' ἐπειδὴ ἡ γνώμη ἡ ἡμετέρα πρὸς ῥαθυμίαν μᾶλλον ῥέπουσα, στενὴν αὐτὴν εἶναι νομίζει.
- [02631] Οὐδὲ γὰρ ἵνα ἀποστρέψῃ ἡμᾶς, διὰ τοῦτο στενὴν αὐτὴν ὠνόμασεν, ἀλλ' ἵνα τὸ πλάτος τῆς ἐτέρας φυγόντες καὶ ἐκ τοῦ τέλους ἐκάστην καταμαθόντες, οὕτω ταύτην μᾶλλον ἐλώμεθα.
- [02632] γ'.
- [02633] Ἀλλ' ἵνα πᾶσιν ὁ λόγος εὐσύννοπος γένηται, φέρε, εἰ δοκεῖ, παραγάγωμεν εἰς μέσον τοὺς διὰ τῆς πλατείας πύλης εἰσελθόντας καὶ διὰ τῆς εὐρυχώρου βαδίσαντας, καὶ ἴδωμεν οἷον αὐτοὺς ἐδέξατο τέλος, καὶ τοὺς διὰ τῆς στενῆς πύλης εἰσελθόντας καὶ τεθλιμμένης ὁδοῦ, καὶ καταμάθωμεν καὶ τούτους οἷα ἐδέξαντο τὰ ἀγαθὰ.
- [02634] Ἐνα τοίνυν τῶν διὰ ταύτης τῆς πύλης εἰσελθόντων τῆς πλατείας, καὶ ἕνα τῶν διὰ τῆς στενῆς καὶ τεθλιμμένης ὁδοῦ βαδισάντων εἰς μέσον ὑμῖν προθέντες, δεῖξωμεν τῶν παρὰ τοῦ Κυρίου εἰρημένων τὴν ἀλήθειαν, αὕτη πάλιν τῇ τοῦ Κυρίου παραβολῇ χρῆσάμενοι.
- [02635] Τίς οὖν ἐστὶν ὁ διὰ τῆς πλατείας πύλης εἰσελθὼν, καὶ τὴν εὐρύχωρον ὁδὸν βαδίσας;
- [02636] Πρότερον γὰρ προσήκει δεῖξαι τίς οὗτός ἐστι, καὶ πόσον μῆκος ὠδευσεν ὁδοῦ τῇ πλατείᾳ βαδίζων, καὶ τότε φανερὸν ὑμῖν ποιῆσαι, εἰς οἷον κατέστρεψε τέλος.
- [02637] Καὶ οἶδα μὲν, ὅτι συνετοὶ ὄντες ἤδη συνήκατε τὸ μέλλον ῥηθήσεσθαι·
- [02638] ἀλλ' ὅμως καὶ ἡμᾶς ἀναγκαῖον εἰπεῖν.
- [02639] Ἀναμνήσθητέ μοι τοῦ πλουσίου ἐκείνου, τοῦ καθ' ἐκάστην ἡμέραν τὴν πορφύραν καὶ τὰ βύσσινά ἐνδιδυσκομένου, καὶ λαμπρῶς ἐστιωμένου, καὶ

παρασίτους και κόλακας τρέφοντος, και πολὺν τὸν ἄκρατον ἐγγεομένου, και γαστριζομένου καθ' ἐκάστην ἡμέραν, και τῆ τρυφῆ τῆ πολλῆ ἑαυτὸν ἐκδεδωκότος, και διὰ τῆς πλατείας πύλης εἰσελθόντος, και ἐν ἡδονῇ και εὐθυμίᾳ βιωτικῆ διηλεκῶς τυγχάνοντος.

[02640] Πάντα γὰρ αὐτῶ ὡσπερ ἐκ πηγῶν ἐπέρρει, θεραπεία πολλῆ, τρυφῆ ἄφατος, σώματος ὑγεία, χρημάτων περιουσία, τιμὴ παρὰ τῶν πολλῶν, αἱ παρὰ τῶν κολάκων εὐφημίαι, και οὐδὲν ἦν αὐτῶ τέως τὸ λυποῦν.

[02641] Και τὸ δὴ μεῖζον, ὅτι ἐν τοσαύτῃ κραιπάλῃ και ἀδηφαγίᾳ διημερεύων, οὐ μόνον ὑγείας ἀπήλαυσε σωματικῆς και ἀδείας πάσης, ἀλλὰ και τὸν πένητα Λάζαρον ἐπὶ τοῦ πυλῶνος κατακείμενον και ἠλκωμένον και ὑπὸ τῶν κυνῶν κυκλούμενον και διαλειχόμενον και λιμῶ τηκόμενον ἀνηλεῶς παρέτρεχεν, οὐδὲ ψυχίων αὐτῶ μεταδιδούς.

[02642] Και ὁ μὲν διὰ τῆς πύλης τῆς πλατείας εἰσελθὼν, τὴν εὐρύχωρον ὁδὸν ἐβάδιζε, τὴν τῆς τρυφῆς, τὴν τῆς ἀκολασίας, τὴν τοῦ γέλωτος, τὴν τῆς ἀνέσεως, τὴν τῆς γαστριμαργίας, τὴν τῆς μέθης, τῆς τῶν χρημάτων περιβολῆς, τῆς ἐν τῇ ἐσθῆτι βλακειας.

[02643] [48.1049] Και μέχρι πολλοῦ πάντα τὸν χρόνον τῆς παρουσίας ζωῆς τὴν εὐρύχωρον ὁδὸν ἐβάδισεν, οὐδενὸς λυπηροῦ πείραν λαβὼν, ἀλλὰ πάντοτε ἐξ οὐρίας φερόμενος, και ἄτε δὴ αἰεὶ δι' εὐρυχώρου βαδίζων ὁδοῦ, μετὰ πολλῆς τῆς ἀδείας διέτρεχεν.

[02644] Οὐδαμοῦ σκόπελοι, οὐδαμοῦ κρημνοί, οὐδαμοῦ ὑφαλοὶ σπιλάδες, οὐδαμοῦ ναύαγιον, οὐδαμοῦ ἀνώματος μεταβολή, ἀλλὰ διηλεκῶς στερεὰν και ἰσόπεδον ὁδεύων, οὕτω τὸν παρόντα βίον διέδραμε, καθ' ἐκάστην τὴν ἡμέραν ὑπὸ τῶν κυμάτων τῆς κακίας καταποντιζόμενος, και οὐ λαμβάνων αἴσθησιν.

[02645] καθ' ἐκάστην ἡμέραν σπαραττόμενος ὑπὸ τῶν ἀτόπων ἐπιθυμιῶν, και μᾶλλον ἠδόμενος.

[02646] διηλεκῶς πολιορκούμενος ὑπὸ ἀσελγείας, ὑπὸ γαστριμαργίας, ὑπὸ τῆς τῶν χρημάτων μανίας, και οὐδεμίαν τῶν δεινῶν λαμβάνων τὴν αἴσθησιν, οὐδὲ προῖδεν δυνάμενος τῆς ὁδοῦ τὸ τέλος, ἀλλὰ τὸ παρὸν ἠδὺ μόνον καρπούμενος, οὐδεμίαν ἐννοίαν ἐλάμβανε τῆς διηλεκῶς ὁδύνης, ἀλλὰ ἀπατώμενος, ὡς εἰπεῖν, ἐβάδιζε τὴν εὐρύχωρον ὁδὸν, εἰς αὐτὸν τὸν κρημνὸν ἐπειγόμενος, ὑπὸ τῆς πολλῆς μέθης συνιδεῖν οὐκ ἔχων.

[02647] Ἡ γὰρ ἐν πᾶσι τοῖς βιωτικοῖς εὐημερία καταβαπτίσασα αὐτοῦ τὸν λογισμόν, ἐτύφλωσε τὸ ὄμμα τῆς διανοίας, και καθάπερ πετηρωμένος λοιπὸν τὰς ὄψεις, οὕτως ἐβάδιζεν, οὐκ εἰδὼς ποῦ φέρεται.

[02648] τάχα δὲ οὐδὲ ἐννοίαν ἐλάμβανε τῆς ἀνθρωπίνης φύσεως, ὁρῶν ἑαυτὸν οὐδεμίαν δυσκολίαν ὑπομένοντα.

[02649] Οὐδὲ γὰρ ἐτρύφα μόνον, ἀλλὰ και ἐπλούτει.

[02650] οὐδὲ ἐπλούτει μόνον, ἀλλὰ και ὑγείας σώματος ἀπήλαυεν.

[02651] οὐδὲ ὑγείας σώματος ἀπήλαυε μόνον, ἀλλὰ και θεραπείας, και οὐ θεραπείας μόνον πολλῆς, ἀλλὰ και ἐπιρρόεοντα ὡσπερ ἐκ πηγῶν αὐτῶ πάντα ὁρῶν, ἐν ἡδονῇ διῆγε διηλεκεῖ.

[02652] Εἶδετε, ἀγαπητοί, τὸν διὰ τῆς πλατείας πύλης εἰσελθόντα, και τὴν εὐρύχωρον ὁδὸν δι' ὅλου βαδίσαντα, ὅσης ἀνέσεως ἀπήλαυεν;

[02653] Ἀλλὰ μηδεὶς τῶν ταῦτα ἀκουόντων πρὸ τοῦ τέλους μακαρίσαι αὐτὸν ἀνάσχηται, ἀλλὰ ἀναμεινάτω τῶν πραγμάτων τὸ τέλος, και τότε οἴσει τὴν ψῆφον.

[02654] Εἰ δοκεῖ τοίνυν, και τὸν διὰ τῆς στενῆς πύλης εἰσελθόντα, και τὴν τεθλιμμένην ὁδὸν ὁδεύσαντα παραγάγωμεν εἰς μέσον, και οὕτω τὸ τέλος ἀμφοτέρων θεασάμενοι, τὴν προσήκουσαν περὶ ἐκάστου ψῆφον οἴσομεν.

[02655] Τίνα δὲ ἄλλον ἔχομεν νῦν παραγαγεῖν, ἢ τὸν Λάζαρον, τὸν ἐπὶ τοῦ πυλῶνος τοῦ πλουσίου κατακείμενον, και ὑπὸ τῶν ἐλκῶν ἐκείνων πολιορκούμενον, και ὁρῶντα τὰς γλώσσας τῶν κυνῶν ψαυούσας αὐτοῦ τῶν τραυμάτων, και μηδὲ ἀπελάσαι τούτους ἰσχύοντα;

[02656] Καθάπερ γὰρ ἐκεῖνος διὰ τῆς πλατείας εἰσελθὼν, τὴν εὐρύχωρον ἐβάδιζεν.

[02657] οὕτω δὴ και ὁ μακάριος οὗτος (μακάριον γὰρ αὐτὸν ἤδη καλῶ διὰ τῆς στενῆς εἰσελθεῖν ἐλόμενον) εἰσῆλθε διὰ τῆς στενῆς πύλης τῆς ἀπεναντίας ἐκείνης πάντα ἐχούσης.

[02658] Καθάπερ ἐκεῖνος διηλεκῶς ἐτρύφα, οὕτω και οὗτος λιμῶ παλαιῶν διετέλει.

[02659] Και ἐκεῖνος μὲν μετὰ τῆς τρυφῆς και ὑγείας σώματος ἀπήλαυε και χρημάτων περιουσίας, και ἐν γαστριμαργίᾳ και μέθῃ διημερεύων κατεδαπανᾶτο.

[02660] οὗτος δὲ μετὰ τοῦ λιμοῦ και ἐσχάτῃ πενίᾳ περιβεβλημένος και νόσῳ διηλεκεῖ και ἔλκεσιν ἀφορήτοις, οὐδὲ τῆς ἀναγκαίας ἠπόρου τροφῆς, ἀλλὰ τῶν ψυχίων ἐπεθύμει τῶν ἀπὸ τῆς τραπέζης τοῦ πλουσίου, και οὐδὲ τούτων ἠξίωτο.

[02661] Εἶδες πῶς διὰ τῆς στενῆς πύλης οὗτος εἰσελθὼν, τὴν τεθλιμμένην ὁδὸν διηλεκῶς ἐβάδιζεν;

[02662] εἶδες πῶς [48.1050] ἐκεῖνος διὰ τῆς πλατείας πύλης και τῆς εὐρυχώρου ὁδοῦ ἐπορεύετο;

[02663] Ἀλλ' ἴδωμεν λοιπὸν ἐκατέρων τὸ τέλος, και πῶς μὲν ἐκεῖνος εἰς στενὸν κατέστρεψε τέλος, πῶς δὲ οὗτος εἰς πλατὺ και πολλῆς ἀνέσεως γέμον.

[02664] ἵνα ταῦτα μαθόντες ἀκριβῶς, μὴ τὴν εὐρύχωρον ἐκ παντὸς τρόπου διώκωμεν ὁδὸν, μηδὲ διὰ τῆς πλατείας πύλης εἰσέρχεσθαι σπουδάζωμεν, ἀλλὰ τὴν στενὴν πύλην μεταδιώκωμεν, και τὴν τεθλιμμένην ὁδὸν βαδίζωμεν, ἵνα εἰς χρηστὸν και ἀνέσεω, γέμον τέλος κατατησῶμεν.

[02665] Ἐπειδὴ γὰρ τὸ τέλος τῆς ἐκάστου ζωῆς ἔφθασεν, ὅρα τί φησι περὶ τοῦ τὴν τεθλιμμένην ὁδεύοντος πρότερον.

[02666] Ἐγένετο δὲ, φησὶν, ἀποθανεῖν τὸν πτωχὸν, και ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ.

[02667] Τάχα οἱ ἀγγελοὶ ἀπῆγον αὐτὸν προηγούμενοι και δορυφοροῦντες, και εἰς τὸ τῆς ἀνέσεως χωρίον μετὰ τὰς πολλὰς ἐκεῖνας θλίψεις και τὴν στενὴν ὁδοπορίαν ἀποκαθιστῶντες.

[02668] Εἶδες ὅσον τῆς στενῆς πύλης και τῆς τεθλιμμένης ὁδοῦ τὸ πλάτος ἐν τῷ τέλει φαίνεται;

- [02669] Ὅρα λοιπὸν καὶ τῆς εὐρυχώρου ὁδοῦ τὰ ὀλέθρια τέλη.
- [02670] Ἀπέθανε, φησί, καὶ ὁ πλούσιος, καὶ ἐτάφη.
- [02671] Οὐδείς ὁ προηγούμενος, οὐδείς ὁ δορυφορῶν, οὐδείς ὁ ὀδηγῶν, καθάπερ τὸν Λάζαρον.
- [02672] Ἐπειδὴ γὰρ ἐν τῇ εὐρυχώρῳ ὁδῷ τούτων ἀπάντων ἀπήλαυε, καὶ πολλοὺς ἔσχε τοὺς δορυφοροῦντας, τοὺς θεραπεύοντας, τοὺς κόλακας λέγω, τοὺς παρασίτους, ἤνικα πρὸς τὸ τέλος ἔφθασε, γυμνὸς καὶ ἔρημος ἀπάντων γέγονε μετὰ τὰς πολλὰς ἐκεῖνας ἀνέσεις, μᾶλλον δὲ μετὰ τὴν βραχεῖαν ἐκείνην ἄνεσιν καὶ εὐημερίαν.
- [02673] Ἄπας γὰρ ὁ παρῶν βίος βραχύς, τῷ μέλλοντι αἰῶνι συγκρινόμενος.
- [02674] Μετὰ τὴν βραχεῖαν τοίνυν ἄνεσιν, ἧς ἀπήλαυσε τὴν εὐρύχωρον ὁδὸν βαδίζων, τὸ τῆς στενοχωρίας καὶ τῆς θλίψεως χωρίον αὐτὸν ἐδέξατο.
- [02675] Καὶ ἐκεῖνος μὲν ἐν τοῖς κόλποις τοῦ πατριάρχου ἐπανεπαύετο, τῶν πόνων καὶ τῆς πολλῆς τάλαιπωρίας τὰς ἀμοιβὰς ἀπολαμβάνων, καὶ μετὰ τὸν λιμὸν καὶ τὰ ἔλκη καὶ τὴν ἐν τῷ πυλῶνι κατάκλισιν, τῆς ἀπορρήτου ἐκείνης ἀνέσεως καὶ οὐδὲ λόγῳ ἐρμηνευθῆναι δυναμένης μετεῖχεν·
- [02676] οὗτος δὲ μετὰ τὴν τρυφήν καὶ ἄνεσιν καὶ γαστριμαργίαν τὴν πολλὴν καὶ τὴν μέθην εἰς τὴν ἀπαραίτητον κόλασιν ἐκείνην κατανήσας ἀπετηγανίζετο.
- [02677] Καὶ ἵνα ἐκάτερος αὐτῶν διὰ τῶν πραγμάτων μάθη, ὁ μὲν τῆς στενῆς ὁδοῦ τὸ κέρδος, ὁ δὲ τῆς εὐρυχώρου τὴν ζημίαν καὶ τὸν ὄλεθρον, ἀπὸ πολλοῦ τοῦ διαστήματος ἀλλήλους ὀρώσιν.
- [02678] Ἄκουε δὲ πῶς·
- [02679] Καὶ ἐν τῷ ἄδῃ, φησὶν, ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.
- [02680] Ἐμοὶ δὲ δοκεῖ, ὅτι θεασάμενος τὴν ἀθρόαν οὕτω τῶν πραγμάτων μεταβολὴν, καὶ τὸν μὲν ἐν τῷ πυλῶνι ἐρῴμιμον, καὶ ταῖς γλώσσαις τῶν κυνῶν προκείμενον, τοσαύτης ἀπολαύοντα τῆς παρρησίας, καὶ τοῖς κόλποις τοῦ πατριάρχου ἐνδιατώμενον, ἑαυτὸν δὲ τοσαύτη ἀισχύνη περιβεβλημένον, καὶ μετὰ ταύτης καὶ ὑπὸ τοῦ πυρὸς ἀποτηγανιζόμενον, πλείονα τῆς ὀδύνης τὴν αἴσθησιν ἐλάμβανεν.
- [02681] Ὅρῶν τοιγαροῦν εἰς τὸ ἐναντίον τὰ πράγματα μεταστάντα, καὶ αὐτὸν μὲν, ὡς εἰπεῖν, ἐν ὄνειρῳ καὶ σκιᾷ τρυφήσαντα, καὶ νῦν τὴν ἀφόρητον κόλασιν ὑπομένοντα, καὶ μετὰ τὴν εὐρύχωρον ὁδὸν καὶ τὴν πλατείαν πύλην εἰς οὕτω [48.1051] στενὸν καταστρέψαντα τέλος·
- [02682] ἐπ' ἐκείνου δὲ τὰ ἐναντία συμβεβηκότα, καὶ διὰ τὴν ἐνταῦθα ὑπομονὴν τῶν ἀπορρήτων ἐκείνων ἀγαθῶν αὐτὸν ἀπολαύοντα·
- [02683] καὶ ἐν ἀμηχανίᾳ γεγονῶς, καὶ τῇ πείρᾳ μαθὼν τὴν ἀπάτην, ἣν ὑπέμεινε δι' ὅλου τὴν εὐρύχωρον ὁδὸν ἐλόμενος, ἱκετηρίαν τίθησι πρὸς τὸν πατριάρχην, καὶ ἐλεεινὰ φθέγγεται ῥήματα, καὶ δακρῶν γέμοντα.
- [02684] Καὶ ὁ πρὸ τούτου μὴδὲ ἐπιστρεφόμενος, μὴδὲ ἰδεῖν ἀνεχόμενος τὸν Λάζαρον, τὸν πένητα, τὸ ἐν τῷ πυλῶνι ἐρῴμιμον, ἀλλὰ καὶ βδελυττόμενος αὐτὸν, ὡς εἰπεῖν, διὰ τὴν τῶν ἐλκῶν δυσωδίαν, καὶ τὴν οἰκείαν βλακειάν, ἐν ἧ' διηνεκῶς τρυφῶν διῆγε, νῦν ἱκετεύει τὸν πατριάρχην, καὶ φησὶ·
- [02685] Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.
- [02686] Ἰκανὰ τὰ ῥήματα εἰς οἶκτον ἀφελκύσασθαι·
- [02687] ἀλλ' ὅμως οὐδὲ οὕτως ὤνησέ τι πλέον·
- [02688] ἄκαιρος γὰρ ἡ ἔξομολόγησις καὶ ἡ παράκλησις οὐκ ἐν καιρῷ τῷ δέοντι γινομένη.
- [02689] Πέμψον, φησὶ, τὸν Λάζαρον ἐκεῖνον, τὸν πένητα, ὃν πρὸ τούτου ἐβδελυττόμην, ᾧ τῶν ψυχίων οὐ μετεδίδουν·
- [02690] ἐκείνου δέομαι νῦν, καὶ τὸν δάκτυλον ἐκεῖνον ἐπιζητῶ, ὃν οἱ κύνες ἔλειχον.
- [02691] Εἶδες πῶς συνέστειλεν αὐτὸν ἡ τιμωρία;
- [02692] εἶδες πῶς εἰς στενὸν τέλος κατήντησεν ἡ εὐρύχωρος ὁδός;
- [02693] Καὶ οὐ ποιεῖται πρὸς τὸν Λάζαρον τὴν ἱκετηρίαν, ἀλλὰ πρὸς τὸν πατριάρχην.
- [02694] Εἰκότως·
- [02695] οὐδὲ γὰρ Ἀντιβλέψαι ἐτόλμα τῷ πένητι.
- [02696] Ἐενόει γὰρ, οἶμαι, τὴν οἰκείαν ἀπανθρωπίαν, καὶ τὸ ἀνηλεὲς λογιζόμενος ὅπερ εἰς αὐτὸν ἐπεδείξατο, ὑπώπτειν αὐτὸν ἴσως μὴδὲ ἀποκρίσεως ἀξιοῦν.
- [02697] Διὰ τοῦτο οὐδὲ πρὸς αὐτὸν ποιεῖται τὴν παράκλησιν, ἀλλὰ τὸν πατριάρχην ἱκετεύει.
- [02698] Ἀλλ' ὅμως οὐδὲ οὕτως
- [02699] ἐκέρδανέ τι πλέον.
- [02700] Τοσοῦτον κακὸν ἐστὶν ἡ ἀκαιρία, καὶ τὸ τὸν δεδομένον ἡμῖν τῆς ζωῆς καιρὸν παρὰ τῆς τοῦ Θεοῦ φιλανθρωπίας εἰς τὴν τῆς ἡμετέρας σωτηρίας

ὑπόθεσιν προδιδόναι.

[02701] Ποῖον γὰρ ἀδάμαντα οὐκ ἂν κατέκαμψε ταῦτα τὰ ῥήματα, καὶ εἰς οἶκτον καὶ συμπάθειαν ἤγαγεν;

[02702] Ἀλλ' ὅμως οὐδὲ οὕτως ὁ πατριάρχης ἐπινεύει τῇ αἰτήσῃ, ἀλλ' ἀποκρίσεως μὲν αὐτὸν ἀξιοῖ, διδάσκει δὲ αὐτὸν ὅτι αὐτὸς ἑαυτῷ αἴτιος τούτων ἐγένετο τῶν κακῶν, Φησὶ γὰρ πρὸς αὐτὸν ὁ πατριάρχης:

[02703] Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ:

[02704] νῦν δὲ ὁ μὲν παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

[02705] Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπεράσῃ.

[02706] Φοβερὰ τὰ εἰρημένα, καὶ ἱκανὰ καθικέσθαι τῶν νοῦν ἐχόντων.

[02707] Ἴνα γὰρ διδάξῃ αὐτὸν, ὅτι αὐτὸς μὲν τὴν οἰκείαν εὐσπλαγχνίαν περὶ αὐτὸν ἐπιδείκνυσι, καὶ εἰς οἶκτον ἐπικάμπτεται, ὁρῶν αὐτοῦ τῆς κολάσεως τὴν ἐπίτασιν, οὐδὲν δὲ πλεον αὐτῷ εἰς παραμυθίαν ἐνεγκεῖν δύναται, μονονουχὶ ἀπολογούμενος αὐτῷ φησιν, ὅτι Ἐβουλόμην χεῖρά σοι ὀρέξαι, καὶ ἐπικουφίσαι σου τὰς ἀλγηδόνας, καὶ τῶν τιμωριῶν ὑποτέμνεσθαι τὸ σφοδρὸν, ἀλλὰ προλαβὼν αὐτὸς ταύτης ἀπεστέρησας ἑαυτὸν τῆς παραμυθίας:

[02708] διὰ τοῦτό φησι:

[02709] Τέκνον, μνήσθητι.

[02710] Ὅρα τοῦ πατριάρχου τὴν ἀγαθότητα:

[02711] τέκνον αὐτὸν καλεῖ, Ἀλλὰ τοῦτο μὲν τὴν ἡμερότητα τὴν αὐτοῦ ἐμφῆναι δύναται, οὐδεμίαν δὲ αὐτῷ βοήθειαν παρέχει διὰ τὸ ὑφ' ἑαυτοῦ αὐτὸν προδίδουσθαι.

[02712] Τέκνον, φησὶ, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου:

[02713] εἰς ἔννοιαν ἐλθὲ τῶν παρελθόντων, μὴ ἐπιλάβῃ πόσης τρυφῆς [48.1052] ἀπήλαυσας, πόσης ἀνέσεως, πόσης φαντασίας, πῶς ἐν γαστριμαργίᾳ καὶ μέθῃ πάντα τὸν βίον διετέλεσας, ἐν ἐκείνοις νομίζων εἶναι πάντα τὸν αἰῶνα, καὶ ἐκεῖνα ὀριζόμενος εἶναι τὰ ἀγαθὰ.

[02714] Ἀπὸ τῆς ψήφου τῆς αὐτοῦ τὴν ἀπόκρισιν πρὸς αὐτὸν ἐποίησατο.

[02715] Οὐδὲν γὰρ ἐκεῖνος ὑψηλὸν φανταζόμενος, οὐδὲ τὰ μέλλοντα αὐτὸν διαδέχεσθαι κακὰ πρὸ τῶν ὀφθαλμῶν ἔχων, ἐκεῖνα ἀγαθὰ εἶναι ἐνόμιζε.

[02716] ε'.

[02717] Τοῦτο γὰρ καὶ νῦν ἔθος

[02718] λέγειν τοῖς πολλοῖς τοῖς περὶ τρυφῆν καὶ τὴν ἀδηφαγίαν ἐπτοημένοις, ὅτι Πολλὰ ἀγαθὰ ἐσχίκαμεν, ὅταν βούλωνται ἀνάξαι τῆς πολλῆς τρυφῆς τὴν ἐπίτασιν.

[02719] Μὴ κάλει ταῦτα ἀπλῶς ἀγαθὰ, ἄνθρωπε, ἐννοῶν ὅτι ταῦτα μὲν ἐδόθη παρὰ τοῦ Δεσπότη, ἵνα τῆς συμμετρίας ἀπολαύοντες, τὴν σύστασιν ἔχωμεν τῆς ζωῆς, καὶ τὴν ἀσθένειαν διακρατῶμεν τοῦ σώματος:

[02720] ἕτερα δὲ ἐστὶ τὰ ὄντως ἀγαθὰ.

[02721] Οὐδὲν γὰρ τούτων ἀγαθὸν, οὐ τρυφή, οὐ πλοῦτος, οὐκ ἐσθῆτος πολυτέλεια, ἀλλ' ὄνομα μόνον ἔχει.

[02722] Τί δὲ λέγω ὄνομα μόνον ἔχει;

[02723] ταῦτα μὲν οὖν πολλάκις καὶ ὀλέθρου ἡμῖν αἴτια γίνεται, ἐπειδὴ μὴ δεόντως αὐτοῖς χρῆσώμεθα.

[02724] Ὁ γὰρ πλοῦτος τότε ἂν γένοιτο ἀγαθὸς τῷ κεκτημένῳ, ὅταν μὴ εἰς τρυφὴν μόνον αὐτὸν ἀναλίσκη, μηδὲ εἰς μέθην καὶ τὰς ἐπιβλαβεῖς ἡδονὰς, ἀλλ' ὅταν τῆς τρυφῆς συμμετρῶς ἀπολαύων, τὰ λοιπὰ εἰς τὰς τῶν πενήτων διανέμη γαστέρας, τότε ἀγαθὸν ὁ πλοῦτος.

[02725] Εἰ δὲ μέλλοι τις τρυφῇ ἑαυτὸν ἐκδιδόναι καὶ τῇ ἄλλῃ ἀσωτία, οὐ μόνον οὐδὲν αὐτὸν ὀνίνησιν, ἀλλὰ καὶ εἰς βαθὺν κρημνὸν κατάγει:

[02726] ὁ δὴ καὶ ὁ πλούσιος οὕτως πέπονθε.

[02727] Διὸ φησιν αὐτῷ ὁ πατριάρχης:

[02728] Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου.

[02729] Ἐκεῖνα ἃ ἐνόμιζες εἶναι ὄντως ἀγαθὰ, ταῦτα ἀπέλαβες, καὶ Λάζαρος ὁμοίως τὰ κακὰ, οὐκ ἐπειδὴ Λάζαρος αὐτὰ κακὰ ἐνόμιζε, μὴ γένοιτο:

[02730] ἀλλ' ἀπὸ τῆς ψήφου τοῦ πλουσίου καὶ τοῦτο ἐπήγαγεν.

[02731] Ἐκεῖνος γὰρ ταύτην παρ' ἑαυτῷ κυρώσας τὴν ψήφον, τὸν μὲν πλοῦτον καὶ τὴν τρυφὴν καὶ τὴν ἀκολασίαν καὶ τὴν ἄλλην βλακείαν ἀγαθὰ ἐνόμιζε, τὴν δὲ πενίαν καὶ τὸν λιμὸν καὶ τὴν χαλεπὴν ἀρρώστίαν κακὰ ὑπώπτευν.

[02732] Ὡς οὖν αὐτὸν ὑπελάμβανες, καὶ τὴν ἐψευσμένην κρίσιν ἐκείνην εἶχες, μνήσθητι ὅτι κατὰ τὴν σὴν ψήφον καὶ σὺ τὰ ἀγαθὰ ἐκεῖνα ἀπέλαβες, τὴν πλατείαν καὶ εὐρύχωρον ὀδεύσας ὁδὸν, καὶ Λάζαρος ὁμοίως τὰ κακὰ κατὰ τὸν σὸν λόγον, τὴν στενὴν πύλην καὶ τὴν τεθλιμμένην βαδίσας ὁδὸν.

- [02733] Ἐπει οὖν σὺ μὲν τὰ προοίμια μόνον εἶδες τῆς ὁδοῦ, οὗτος δὲ καὶ πρὸς τὸ τέλος ἔώρα, οὐδὲν ἀπὸ τοῦ
- [02734] προοιμίου τῆς ὁδοῦ γινόμενος ὀκνηρότερος, διὰ τοῦτο νῦν ἐνταῦθα παρακαλεῖται, σὺ δὲ ὀδυνασαι, καὶ ἀπεναντίας ἀλλήλοις τὸ τέλος κατήντησεν.
- [02735] Εἶδετε δι' αὐτῶν τῶν πραγμάτων τῆς εὐρυχώρου καὶ πλατείας ὁδοῦ τὸ τέλος, ἐμάθετε τῆς στενῆς πύλης καὶ τῆς τεθλιμμένης ὁδοῦ ὅπως χρηστὸν τὸ πέρασ ἐδέξατο τὸν ταύτην ἐλόμενον·
- [02736] ἀκούσατε δὴ καὶ τὸ φοβερώτερον·
- [02737] Καὶ ἐπὶ πᾶσι, φησί, τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν ἐκεῖ μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπεράσῃ.
- [02738] Μὴ ἀπλῶς παραδράμωμεν, ἀγαπητοὶ, τὸ λεχθὲν, ἀλλ' ἐννοήσωμεν τῶν λεχθέντων τὴν ἀκρίβειαν, καὶ ὅσης ἀπολαύει τῆς τιμῆς καὶ τῆς προεδρίας ὁ παρὰ τὸν πυλῶνα ἐρόμιμος, ὁ εὐκαταφρόνητος, ὁ πένης, ὁ τῷ λιμῷ διηνεκῶς παλαίων, ὁ τοῖς ἔλκεσι πολιορκούμενος, ὁ τοῖς κυσὶ προκείμενος.
- [02739] Ἥδέως γὰρ ταῦτα στρέφω συνεχῶς, ἵνα μηδεὶς ^[48.1053] τῶν ἐν πενίᾳ ἢ τῶν ἐν νόσοις ὄντων καὶ λιμῷ καταφρονήσῃ, ἑαυτὸν ταλανίζων, ἀλλὰ μεθ' ὑπομονῆς καὶ εὐχαριστίας ἅπαντα φέρων, ἥδη ταῖς χρησταῖς ἐλπίσι τρέφεται, τὰς ἀπορόρητους ἐκείνας ἀναμένων ἀμοιβᾶς, καὶ τῶν πόνων τὰς ἀντιδόσεις.
- [02740] Καὶ ἐπὶ πᾶσι τούτοις.
- [02741] Τί ἐστιν, Ἐπὶ πᾶσι τούτοις;
- [02742] Εἰπὼν, ὅτι σὺ μὲν ἅπαντα ἐν τῷ παρόντι βίω ἀπέλαβες, ἅπερ ἡγοῦ εἶναι ἀγαθὰ, καὶ ὅτι οὗτος ἀπέλαβεν ἅπερ σὺ ἐνόμιζες εἶναι κακὰ, τοῦτο προσέθηκε, διδάσκων αὐτὸν, ὅτι καὶ ἀκόλουθον ἕκαστον τέλος ἐδέξατο ἐπὶ πᾶσι τοῖς ῥηθεῖσι·
- [02743] σὲ μὲν μετὰ τὸ τῶν ἀγαθῶν ὧν ἐνόμιζες ἀπολαύειν, ἢ θλίψις καὶ ἡ στενοχωρία καὶ τὸ πῦρ τὸ ἄσβεστον, τοῦτον δὲ μετὰ τὸ προσπαλαῖσαι ἐν διηνεκῇ τῇ ζωῇ οἷς ἐνόμιζες αὐτὸς εἶναι κακοῖς, ἢ ἄνεσις καὶ ἡ τῶν ἀγαθῶν ἀπόλαυσις καὶ ἡ μετὰ τῶν ἀγίων λῆξις ἐδέξατο.
- [02744] Ἐπειδὴ τοίνυν τὸ τέλος ἀκόλουθον ἕκαστος εὔρε, καὶ σὲ μὲν ἡ πλατεία πύλη καὶ ἡ εὐρύχωρος ὁδὸς εἰς ταύτην τὴν στενοχωρίαν καταντῆσαι πεποίηκε, τοῦτον δὲ ἡ στενὴ καὶ τεθλιμμένη εἰς ταύτην ἤγαγε τὴν ἄνεσιν, Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται.
- [02745] Ὅρα τὸν πένητα, τὸν ἠλκωμένον (πάλιν γὰρ ταῦτα λέγω), τῷ πατριάρχῃ συναριθμούμενον, καὶ τῷ χορῷ τῶν δικαίων κατειλεγμένον.
- [02746] Μεταξὺ γὰρ ἡμῶν καὶ ὑμῶν, φησὶν.
- [02747] Εἶδες οἷα λῆξις διεδέξατο τὸν μεθ' ὑπομονῆς καὶ εὐχαριστίας τὴν χαλεπὴν ἐκείνην ἀρρώστιαν καὶ τὸν λιμὸν ἐνέγκαντα;
- [02748] Μεταξὺ γὰρ ἡμῶν καὶ ὑμῶν, φησὶ, χάσμα μέγα ἐστήρικται.
- [02749] Πολὺν, φησὶν, ἐστὶ τὸ διεῖργον, καὶ οὐχ ἀπλῶς χάσμα, ἀλλὰ μέγα.
- [02750] Καὶ γὰρ ἀληθῶς πολὺ τὸ μέσον τῆς ἀρετῆς καὶ τῆς κακίας, καὶ πολλὴ ἡ διαφορὰ·
- [02751] ἡ μὲν γὰρ ἐστὶ πλατεία καὶ εὐρύχωρος, ἡ δὲ στενὴ καὶ τεθλιμμένη·
- [02752] ἡ μὲν τρυφὴ πλατεία καὶ εὐρύχωρος, ἡ δὲ πενία καὶ ἡ ἔνδεια στενὴ καὶ τεθλιμμένη.
- [02753] Ὅσπερ οὖν ἐνταῦθα ἐναντία εἰσὶν αἱ ὁδοὶ, καὶ ὁ μὲν τὴν παρθενίαν ἐλόμενος τὴν στενὴν ὁδεύει καὶ τεθλιμμένην, καὶ ὁ τὴν σωφροσύνην μεταδιώκων, καὶ ὁ τὴν ἀκτημοσύνην ἀσπαζόμενος, καὶ ὁ τῆς κενοδοξίας ὑπερορῶν, ὁ δὲ τὴν πλατείαν ὁδεύειν σπεύδων καὶ τὴν εὐρύχωρον, μέθη καὶ τρυφὴ καὶ χρημάτων μανία καὶ ἀκολασία καὶ ταῖς ἐπιβλαβέσι θεωρίαις ἑαυτὸν ἐκδίδωσι, καὶ πολλὴ ἑκατέρων ἐστὶν ἡ διαφορὰ·
- [02754] οὕτω δὴ καὶ ἐν τῷ ^[48.1054] τῆς κολάσεως καιρῷ καὶ τῆς ἀνταποδόσεως, τῶν ἀμοιβῶν πολὺ τὸ μέσον ἐστὶν εὐρεῖν.
- [02755] Χάσμα γὰρ, φησὶ, μέγα ἐστήρικται μεταξὺ ἡμῶν, τουτέστι, τῶν δικαίων, τῶν ἐναρέτων, τῶν τὴν λῆξιν ἐκείνην λαχόντων·
- [02756] καὶ ὑμῶν, τουτέστι, τῶν ἐν πονηρίᾳ καὶ κακίᾳ καταδαπανηθέντων.
- [02757] Καὶ τοσοῦτόν ἐστι μέγα τὸ χάσμα, ὥστε μήτε ἐντεῦθεν ἐστώτά τινα πρὸς ὑμᾶς διαβῆναι δύνασθαι, μήτε ἐκεῖθεν πρὸς ἡμᾶς διαπεράσαι.
- [02758] Εἶδες χάσματος μέγεθος;
- [02759] εἶδες ἀπόκρισιν γεέννης βαρυτέραν;
- [02760] Ἄρα ἐν προοιμίῳ ἀκούσαντες τὴν εὐημερίαν τοῦ πλουσίου καὶ τὴν πολλὴν θεραπείαν ἣν εἶχε παρὰ πάντων δορυφορούμενος, καὶ καθ' ἑκάστην ἡμέραν τῇ τρυφῇ προσηλωμένος, οὐκ ἐνομιζετε μακαριστὸν εἶναι;
- [02761] καὶ πάλιν ὁρῶντες τὸν πένητα ἐπὶ τοῦ πυλῶνος ἐρόμιμον καὶ τοῖς χαλεποῖς ἔλκεσιν ἐκείνοις ἐκδεδομένον, οὐκ ἐταλανίζετε αὐτοῦ τὴν ζωὴν;
- [02762] Ἀλλ' ἰδοὺ νῦν ἀπὸ τοῦ τέλους τῶν πραγμάτων τὰ ἐναντία ὁρῶμεν γινόμενα, καὶ τὸν μὲν ἐν τηγάνοις μετὰ τὴν τρυφὴν ἐκείνην καὶ τὴν μέθη, τὸν δὲ ἐν τοῖς κόλποις τοῦ πατριάρχου μετὰ τὴν πενίαν ἐκείνην τὴν ἐσχάτην καὶ τὸν λιμὸν.
- [02763] Ἀλλ' ἵνα μὴ εἰς πολὺ μῆκος ἐκτείνωμεν τὸν λόγον, ἀρκεῖ μέχρι τούτου συστεῖλαι τὴν διδασκαλίαν, καὶ παρακαλέσαι τὴν ὑμετέραν ἀγάπην, μὴ τὴν πλατείαν μεταδιώκειν πύλην, μηδὲ τὴν εὐρύχωρον ὁδὸν, μηδὲ τὴν ἄνεσιν ἐκ παντὸς τρόπου ζητεῖν, ἀλλὰ τὸ τέλος ἑκατέρας ἐννοοῦντας, ταύτην μὲν φεύγειν, λογιζομένους τὰ κατειληφῶτα τὸν πλοῦσιον τοῦτον, τὴν δὲ στενὴν πύλην μεταδιώκειν καὶ τὴν τεθλιμμένην ὁδὸν, ἵνα εἰς τὸ τῆς ἀνέσεως χωρίον μετὰ

τὴν ἐνθάδε θλίψιν καταστήσαι δυναθῶμεν.

[02764] Φεύγετε τοίνυν, παρακαλῶ, τὰς σατανικὰς θεωρίας, καὶ τὴν ἐπιβλαβὴ τῶν ἵπποδρομιῶν θέαν.

[02765] Διὰ γὰρ τοὺς ὑποσυρέντας καὶ πρὸς τὴν εὐρύχωρον ὁδὸν βαδίσαντας, ταῦτα εἰπεῖν προήχθημεν, ἵνα μαθόντες, ἐκείνην μὲν καταλίπωσι, τὴν δὲ τεθλιμμένην ὀδεύσαντες, τὴν τῆς ἀρετῆς λέγω, τῶν κόλπων τοῦ πατριάρχου ὁμοίως τῷ Λαζάρῳ ἀξιωθῶσι, καὶ τῆς γενένης τοῦ πυρὸς κοινῇ πάντες ἐλευθερωθέντες, τῶν ἀπορόρητων ἐκείνων ἀγαθῶν, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσεν, ἀπολαύσωμεν·

[02766] ὧν γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ τῷ Πατρὶ ἢ δόξα, ἅμα τῷ ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας τῶν αἰώνων.

[02767] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - De Lazaro
Litterarum Omnium Conspectus: 168 Litterae, quae repetitae sunt in 202,678 occasionibus

α	0945	15,690	A	0913	21
β	0946	1,121	B	0914	14
γ	0947	2,920	Γ	0915	35
δ	0948	3,968	Δ	0916	0
ε	0949	10,774	E	0917	134
ζ	0950	626	Z	0918	2
η	0951	2,772	H	0919	2
θ	0952	2,688	Θ	0920	141
ι	0953	7,940	I	0921	1
κ	0954	7,201	K	0922	287
λ	0955	6,232	Λ	0923	111
μ	0956	6,136	M	0924	77
ν	0957	18,295	N	0925	13
ξ	0958	553	Ξ	0926	0
ο	0959	13,432	O	0927	200
π	0960	6,985	Π	0928	212
ρ	0961	6,832	P	0929	1
ς	0962	7,691	•	0930	0
σ	0963	6,047	Σ	0931	32
τ	0964	15,717	T	0932	235
υ	0965	2,996	Υ	0933	4
φ	0966	1,418	Φ	0934	18
χ	0967	1,588	X	0935	53

ψ	0968	301	Ψ	0936	1
ω	0969	2,910	Ω	0937	0
ϑ	8164	90			0
ϑ	8165	186	P	8172	

ά	8049	2,380	έ	8051	2,734	ή	8053	831	ί	8055	3,463	ό	8057	1,843	ύ	8059	1,509	ώ	8061	462
ὰ	8048	2,194	ἐ	8050	1,138	ἦ	8052	1,565	ἰ	8054	3,385	ὀ	8056	2,030	ὐ	8058	428	ὼ	8060	150
ἄ	8118	261			0	ἦ	8134	1,215	ἱ	8150	1,418			0	ῦ	8166	1,956	ῶ	8182	1,605
ἄ	7936	2,594	ἐ	7952	2,741	ή	7968	57	ἰ	7984	943	ὀ	8000	178	ὐ	8016	1,922	ὼ	8032	45
ἄ	7937	254	έ	7953	289	ή	7969	683	ί	7985	313	ό	8001	652	ύ	8017	443	ώ	8033	72
ἄ	7938	271	ἐ	7954	0	ή	7970	92	ἱ	7986	0	ὀ	8002	1	ὐ	8018	0	ὼ	8034	14
ἄ	7939	9	έ	7955	16	ή	7971	11	ἱ	7987	6	ὀ	8003	33	ὐ	8019	7	ὼ	8035	0
ἄ	7940	300	έ	7956	591	ή	7972	26	ἱ	7988	217	ὀ	8004	108	ὐ	8020	70	ὼ	8036	4
ἄ	7941	114	έ	7957	143	ή	7973	23	ἱ	7989	212	ὀ	8005	417	ὐ	8021	222	ὼ	8037	46
ἄ	7942	4			0	ή	7974	126	ἱ	7990	231			0	ὐ	8022	145	ὼ	8038	17
ἄ	7943	0			0	ή	7975	6	ἱ	7991	42			0	ὐ	8023	104	ὼ	8039	31
ἄ	8064	1			0	ή	8080	8			0			0	ὐ	8167	0	ὼ	8096	1
ἄ	8065	0			0	ή	8081	0			0			0	ὐ	8163	0	ὼ	8097	0
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ἄ	8067	0			0	ή	8083	0			0			0			0	ὼ	8099	0
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ἄ	8069	2			0	ή	8085	0			0			0			0	ὼ	8101	0
ἄ	8070	0			0	ή	8086	40			0			0			0	ὼ	8102	0
ἄ	8071	0			0	ή	8087	2			0			0			0	ὼ	8103	5
α	8115	217			0	η	8131	397			0			0			0	ω	8179	223
α	8116	2			0	η	8132	10			0			0			0	ω	8180	6
α	8119	74			0	η	8135	304			0			0			0	ω	8183	391

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

ἄ [00929] [01370] [01380] [01496] [01889] [02169] [02506] [02729] [02765]
 ἄ [00192] [00789] [01040] [01495] [02192]
 α [00003] [00522] [00832] [01272] [01557] [01848] [02563]
 ἀβλαβείς [00160]
 Ἀβραάμ [00361] [00763] [00784] [00798] [00799] [00805] [01237] [01238] [01305] [01316] [01353] [01796] [02203] [02208] [02210] [02229] [02360] [02362] [02387] [02404] [02432] [02530] [02679] [02685]
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 ἀγάγετε [01521]
 ἀγαγόντος [01311]
 ἀγάγωμεν [00347] [01566]
 ἀγαθὰ [00410] [00480] [00694] [01693] [01707] [02416] [02480] [02507] [02527] [02543] [02557] [02715] [02718] [02719] [02729] [02731] [02732] [02742]
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 ἀγαθῆ [02557]
 ἀγαθῆς [01510]
 ἀγαθοῖς [01267]
 ἀγαθὸν [00423] [00885] [00982] [00984] [01249] [02530] [02721] [02724]
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 ἀγαθός [02724]
 ἀγαθός [02504] [02509]
 ἀγαθότητα [02710]
 ἀγαθότητος [01972]
 ἀγαθοῦ [02489]
 ἀγαθοῦς [00769]
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 ἀγάλλομαι [01674]
 ἀγάλλονται [01465]
 ἄγαν [01147]
 ἀγανακτήσης [01629]
 ἀγανακτοῦντες [00539]
 ἀγαπᾶ [00492]
 ἀγάπη [02401]
 ἀγάπη [02068]
 ἀγάπην [00523] [02763]
 ἀγάπης [00188] [00491] [00841] [01551] [02514]
 ἀγαπητῆ [00326] [00651]
 ἀγαπητέ [01605]
 ἀγαπητοί [00075] [00115] [00180] [00495] [00508] [01264] [02390] [02652] [02738]
 ἀγαπητοί [00936]
 ἀγαπητόν [00868] [01807]
 ἀγαπῶν [00551]
 ἀγαπῶσι [02557]
 ἄγγελοι [00300] [00361] [00618] [02202] [02203] [02667]
 ἄγγελος [01371]
 ἀγγέλους [00746] [00749] [00784]
 ἀγγέλων [00530] [00553] [00602] [00615] [01372] [02666]
 ἄγει [01012] [01137]
 ἄγειν [00839]
 ἀγέλας [00463] [00498]
 ἀγεσθαι [00625]
 ἀγίαν [02252]
 ἀγιασμός [00897]
 ἀγιασμῶ [01700]
 ἀγίοις [02557]
 ἄγιον [01796] [02281]
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 ἀγιωσύνη [00893]
 Ἄγκυρα [01469]
 ἀγκύρας [00411]
 ἀγνήν [00981] [02458] [02466]
 ἀγνοεῖν [00805] [00898] [01555] [01571] [01578] [01635] [01704]
 ἀγνοία [01275]
 ἀγνοια [00938]
 ἄγνοιαν [00930] [01299] [02578]
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 ἀγνοοῦμεν [00134]
 ἀγνοοῦντας [00467]
 ἀγνοοῦντες [01679]
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 ἀγορᾶ [00469] [00518] [01311] [01451]
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 ἀγοραίων [00667]
 ἀγορᾶν [02106]
 ἀγορᾶς [00441] [00463] [00669] [00851] [00851] [01637]
 ἀγουσι [00617]
 ἀγραμμάτων [00899]
 ἀγριελαία [02135]
 ἄγριον [00224] [02499] [02500]
 ἄγριος [02502]
 ἀγριώτεροι [00239]
 ἀγριώτερος [00221]
 ἀγρυπνίαν [00923]
 ἄγρυπνος [01409]
 ἀγρυπνώμεν [01072]
 ἀγρῶν [00498]
 ἀγρόμενος [00303] [00400]
 ἄγω [02193]
 Ἄγω [01898]
 ἀγῶνας [01566]
 ἀγωνία [00145]
 ἀγωνία [00466]
 ἀγωνίαν [00146]
 ἀγωνιζόμενον [00533]
 ἀγωνιζόμενος [01223]
 ἀγωνισάμενον [01346]
 ἀγωνιών [00146]
 ἀγῶσιν [01082]
 ἄδακρυτι [01779]
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 ἀδάμαντα [02701]
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 ἀδελφούς [02241]

ἀδελφῶ [00094]
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 Ἄδηλον [00647]
 ἀδήλου [00078] [00080]
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 ἀδικήσητε [01538]
 ἀδικία [02154]
 ἀδικίας [00971] [01258] [01261]
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 ἀδίκους [00769]
 ἀδικούσιν [00975]
 ἀδίκως [00624]
 ἀδιόρθωτον [01448]
 ἀδιόρθωτος [00157]
 ἀδιορθώτους [01149]
 ἀδόκητα [01087]
 ἀδοκίτων [00213] [00353] [00688]
 ἀδομένον [00278]
 ἄδοξοι [00674]
 ἄδου [01357]
 ἀδυνατήσης [00327]
 ἀδυνάτοις [00099]
 ἀδύνατον [00047] [00451] [00898]
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 ἀδυνατούσι [00419]
 ἀδυνάτων [01051]
 ἀδύτοις [00895]
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 Ἄει [00623]
 ἀέρα [01399]
 ἀέρων [00070]
 ἀήρ [01934]
 ἀθανάτοις [01267]
 ἀθάνατόν [01618]
 ἀθάνατον [00507] [01619]
 ἀθλήση [01222]
 ἀθλητήν [01812]
 ἀθλητής [01813]
 ἀθλιώτερον [00608] [01466] [01478]
 ἄθλους [00512]
 ἀθρόαν [02680]
 ἀθρόον [00839] [00841] [01752] [01762] [01765] [02591]
 ἀθυμείν [01628]
 ἀθυμία [01493] [01842] [02299]
 ἀθυμία [02307]
 ἀθυμιαί [01085]
 ἀθυμιαίς [00238]
 ἀθυμίαν [00302] [00353] [00386] [00395] [01123] [01623] [01627] [01761] [02597]
 ἀθυμίας [00213] [00856] [01455] [01461] [01627] [01633] [01759] [02119] [02302] [02302] [02309]
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 Αἰ [00268] [00452] [01211] [02277]
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 αἰγείοις [01220]
 Αἴγυπτον [01196] [01486] [01487]
 Αἰγύπτου [01485]
 αἰδεσθεῖς [00126]
 αἰδεσθέντες [00231] [01146] [01152]
 αἰδεσθῆναι [01481]
 αἰδουμένου [00223]
 Αἰθίοπων [00924]
 αἶμα [01027] [01112] [01156] [01539] [01937] [02496]
 αἶματι [00617]
 αἶματος [01027] [01825] [01828]
 αἰπόλους [00899]
 αἰρείσθω [01083]
 αἰρέσεις [00939]
 αἰρετικούς [01397] [01565]
 αἰρουμένους [00870]
 αἰσθάνεσθαι [00400]
 αἰσθάνεται [01600]
 αἰσθάνη [01093]
 αἰσθανόμεθα [00473] [01416]
 αἰσθήσεται [01001]
 αἰσθησιν [00386] [00394] [00695] [00838] [01230] [02644] [02646] [02680]
 αἰσθητὰ [01666]
 αἰσθηταῖς [02593]
 αἰσθητή [02130]
 αἰσθητής [02612]
 αἰσθητῶν [01560]
 αἰσχιστα [00261]
 αἰσχος [01421]
 αἰσχροῶς [01223]
 αἰσχρολογίας [01223]
 αἰσχρολογῶμεν [01072]
 αἰσχρόν [00860]
 Αἰσχροτής [00496]
 αἰσχύνη [00176] [00812] [01431] [01957] [02680]
 αἰσχύνη [00356]
 αἰσχύνην [02570]
 αἰσχύνης [00011] [00438] [00661]
 αἰσχυνθῆναι [00052]
 Αἰσχύνθητι [01657]
 Αἰσχύνομαι [00437] [01637]
 αἰσχυνόμεθα [00103]
 Αἰσχυνώμεθα [01647]
 αἰτεῖς [02365]
 αἰτήσας [01305]
 αἰτήσει [02702]
 αἰτήσεις [01305]
 αἰτήσεως [00677]
 αἰτησιν [00975] [01308]
 αἰτησις [00226]
 αἰτία [00254] [01126] [01984]
 αἰτία [02723]
 αἰτίαν [01978] [01983] [02614]
 αἰτιον [01984]
 αἰτιος [01154] [01179] [02702]
 αἰχμαλωσίαν [01198] [02336]

αἰχμαλωτίζοντας [02096]
 αἰχμαλωτισθέντος [02494]
 αἰχμάλωτοι [02570]
 αἰχμάλωτον [00661] [00863] [02335]
 αἰώνα [00635] [00659] [02525] [02713]
 αἰώνας [00519] [00828] [01268] [01552] [01845] [02558] [02766]
 αἰώνες [01896]
 αἰώνι [02673]
 αἰώνιος [01258]
 αἰώνας [00913] [00913]
 αἰώνων [00519] [00828] [00937] [01268] [01552] [01845] [02558] [02766]
 ἀκαθαρσία [01718]
 ἀκαθαρσίας [00313]
 ἀκαθαρτότερον [00312]
 ἀκαθάρτους [00892]
 ἀκάθεκτον [02569]
 ἀκαιρία [02700]
 ἀκαιρος [02688]
 ἀκαίρως [02474]
 ἄκανθαν [02066] [02078]
 Ἄκανθαν [02077]
 ἀκάνθας [01560] [01920] [02117] [02462]
 ἀκαρπον [00047] [00940]
 ἀκαρτέρητοι [02204]
 ἀκαταλήπτω [02155]
 ἀκατάλυτος [02203]
 ἀκερδής [00049]
 ἀκίρατον [01620]
 ἀκίνητα [02508]
 ἀκίνητοι [02501]
 ἀκίνητον [00479]
 ἀκλινής [01748]
 ἀκμάζει [01878]
 ἀκμαζούση [00841]
 ἀκμων [00876]
 ἀκοὰς [00047]
 ἀκοήν [01779]
 ἀκοῆς [00860]
 ἀκοίμητος [00293]
 ἀκολασία [02433] [02753]
 ἀκολασίαν [02270] [02731]
 ἀκολασίας [02642]
 ἀκόλαστον [00976]
 ἀκόλαστος [00978]
 ἀκόλουθον [02742] [02744]
 ἄκοντα [00385]
 ἄκοντες [01482]
 ἄκουε [00022] [00601] [00679] [02040] [02271]
 Ἄκουε [01955] [02678]
 ἀκούει [01600]
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 ἀκούεται [02053]
 ἀκούετε [01940]
 ἀκουέτω [01926]
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 Ἄκουέτωσαν [02119]
 ἀκούη [00019] [01464] [01916]
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 ἀκούόμενα [01742]
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 ἀκούοντες [00625] [00628] [01377] [01646] [01777] [01779]
 Ἄκούοντες [02390]
 ἀκούοντος [01528]
 ἀκουόντων [00020] [00134] [00900] [02569] [02653]
 ἀκούουσιν [01365] [02583]
 ἀκούσαι [00406]
 ἀκούσαι [01311] [01314] [01337] [01771]
 ἀκούσαντες [02760]
 ἀκούσας [00065] [00930] [01806]
 Ἄκούσας [02611]
 ἀκούσατε [01026] [02736]
 ἀκουσάτωσαν [01349]
 ἀκούσεται [00065] [01366]
 ἀκούση [01926] [02045] [02293]
 ἀκουσθώμεν [00080]
 ἀκουσόμενον [00135]
 ἀκουσον [00146] [00262] [00592] [00928] [01010] [01036] [01041] [01058] [01074] [01204] [01739]
 Ἄκουσον [00250] [00320] [01021] [01305]
 ἀκούσονται [01365] [01923]
 ἀκούσωμεν [00951] [01231] [01310]
 ἀκούσωσιν [01923]
 Ἄκούω [01954]
 ἀκούων [00100] [00915] [01360] [01366] [01943]
 ἄκρας [00374]
 ἄκρατον [00006] [00652] [00839] [02639]
 ἄκρατος [02307]
 ἀκριβεία [01690]
 ἀκριβειαν [02738]
 ἀκριβείας [00518] [00591] [00684] [00776] [00786] [00824] [00838] [01264] [01277] [01312] [01320] [01518] [01551] [01743] [01787] [02032]
 ἀκριβεστέραν [00695]
 ἀκριβέστερον [00392] [01812]
 ἀκριβεστέρους [00059]
 ἀκριβῆ [01073]
 ἀκριβῆς [00895]
 ἀκριβολογείσθαι [00794]
 ἀκριβολογούμενοι [00790]
 ἀκριβῶς [01613] [02664]
 ἀκροάσει [00258]
 ἀκροάσεως [00841] [00899] [00944] [00947] [01568]
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 ἀκροατὰς [01575]
 ἀκροατήν [02193]
 ἀκροατής [00086]
 ἀκροατῶν [01953]
 ἄκρον [00369] [00681] [00982] [02391] [02685]
 ἀκρω [00951] [02210] [02395]
 ἀκτημοσύνην [02753]
 ἄκων [00217] [01809]
 ἀλγείν [01460] [01624] [01625] [01714] [01733] [01735]
 ἀλγηδόνα [01097]
 ἀλγηδόνας [02707]
 ἀλγηδόσιν [01108] [01418]
 Ἄλγησον [01629]
 ἀλήθεια [02173] [02175] [02177] [02200] [02283] [02382]

ἀληθεία [01517] [02624]
ἀλήθειαν [01334] [01395] [02170] [02634]
ἀληθείας [00119] [00461] [02284]
ἀληθές [00262] [01366]
ἀληθές [00590]
ἀληθέσι [00579]
ἀληθεστῆρα [00348]
ἀληθεύοντας [00579]
ἀληθινὰ [02166]
ἀληθινός [00111] [02553]
ἀληθῶς [00668] [00674] [01392] [02750]
ἀληστος [01755]
ἀλήτης [01196]
ἀλιέας [00899]
ἀλιεύς [00067] [00745]
ἀλιεύσας [00067]
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ἀλισκόμενοι [00315]
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ἄλλαι [00268]
ἄλλάξη [01652]
ἄλλας [02621]
ἄλλαχοῦ [00323] [00717]
ἄλλη [02725]
ἄλλη [02263] [02448] [02448]
Ἄλλη [02448]
ἄλλήλοισ [02734]
ἄλλήλους [00415] [01479] [01523] [02569] [02677]
ἄλλήλων [00129]
ἄλλην [00399] [00652] [00667] [00724] [01566] [02005] [02731]
ἄλλο [00353] [00413] [00624] [01132] [01238] [02300] [02413] [02413] [02452] [02452] [02474]
ἄλλοι [00377] [01244] [01978] [02314]
ἄλλοις [00146] [00416]
ἄλλον [00215] [00515] [02384] [02655]
ἄλλος [01243] [01302] [01376] [01376] [01464] [01720] [01793] [01896]
ἄλλοτρία [00694] [00703] [00709] [00719] [00720] [02294] [02342]
ἄλλοτρία [01195]
Ἄλλοτρία [02356]
ἄλλοτριάς [00550] [01779]
ἄλλοτρίοις [01779]
ἄλλοτρίων [00400] [00548] [00551] [00730] [00731] [01072]
ἄλλου [00889] [01844] [02352]
ἄλλω [01090] [01174]
ἄλλων [00008] [00257] [01314] [01335] [01681] [02344]
ἄλλως [01225]
Ἄλλως [00462] [00818] [00898] [01126] [02214] [02556]
ἄλογα [02288] [02288]
ἄλόγοις [02089]
ἄλόγους [02289]
ἄλόγων [00335] [01844] [02297]
ἄλογώτεροι [00335]
ἄλογώτερος [01693]
ἄλόντες [01379]
ἄλύπως [00518] [00840]
ἄλύσει [00650]
ἄλυσιν [02260]
Ἄλφα [02407]
ἄμα [00030] [00519] [00828] [01268] [01552] [01845] [02766]
Ἄμα [00894]
ἀμαθέστατος [00899]
ἀμάρτανε [01038]
ἀμαρτάνει [00593]
ἀμαρτάνειν [00477] [00938]
ἀμαρτάνοντας [00150] [01006] [01014] [01174] [01996]
ἀμαρτάνοντες [01007] [01014] [01175]
ἀμαρτανόντων [01004] [01046] [01227]
ἀμαρτάνουσι [00410] [00595]
ἀμαρτάνωμεν [01463]
ἀμάρτημα [01437] [01446]
ἀμαρτήμασι [00557] [02453]
ἀμαρτήμασιν [01460]
ἀμαρτήματα [00487] [00989] [00997] [01022] [01035] [01039] [01271] [01431] [01551] [02017] [02323] [02530]
ἀμαρτήματί [02603]
ἀμαρτημάτων [00424] [00464] [00623] [00624] [00852] [00946] [00986] [00988] [00992] [01003] [01005] [01036] [01041] [01296] [01470] [01542] [01543] [01698] [01698] [01757] [02031] [02457] [02546] [02622] [02622]
ἀμάρτης [00635]
ἀμαρτία [01425] [01957] [02525]
ἀμαρτία [01018] [01990] [01997] [01998] [02485]
ἀμαρτίαι [00268] [01984]
ἀμαρτίαις [00462] [00471] [01524] [01714]
ἀμαρτιαν [00473] [00891] [01170] [01413] [01415] [01416] [01421] [01424] [01426] [01440] [01443] [01528] [01729] [01967] [01985] [02262] [02519] [02528] [02546] [02552]
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ἀμαρτιών [02462]
ἀμάρτοι [02097]
ἀμαρτωλοὶ [00831] [01158] [01163] [02003] [02443]
ἀμαρτωλοὶ [02454]
ἀμαρτωλοῖς [02180] [02455]
ἀμαρτωλὸν [02527]
ἀμαρτωλὸς [01186] [02433] [02489] [02520] [02522]
ἀμαρτωλὸς [02529]
ἀμαρτωλοῦ [01862]
ἀμαρτωλῶν [01047] [01182] [01290]
ἀμείβοντες [00621]
ἄμεινον [00625]

ἀμείνων [02182]
 ἀμελεία [00310]
 ἀμελείν [00131]
 ἀμελούντα [01999]
 ἀμελούντες [02621]
 ἀμελώμεν [00886]
 ἀμεμπτος [02553]
 ἀμετανόητον [01013]
 Ἀμῆν [02046]
 Ἀμῆν [00520] [00829] [01269] [01553] [01846] [02559] [02767]
 ἀμηχανία [02683]
 ἀμηχανον [00472] [00940] [01057] [01227] [01922] [01952]
 Ἀμηχανον [00940] [01051] [02468]
 ἀμισθον [02506]
 ἀμοιβάς [00534] [01403] [01406] [02675] [02739]
 ἀμοιβάς [01124]
 ἀμοιβή [01782] [02505]
 ἀμοιβῆν [00086] [01711] [02573]
 ἀμοιβῆς [00988] [01229]
 ἀμοιβών [02754]
 ἀμπελος [01279]
 Ἀμπελος [01278]
 ἀμπέλου [01276]
 ἀμύνασθαι [00372]
 ἀμφίβληστρον [00745]
 ἀμφισβητώμεν [01545]
 ἀμφόδοις [01451]
 ἀμφόδον [02106]
 ἀμφόδω [00217]
 ἀμφοτέρα [00135] [00378] [00982] [01836]
 ἀμφοτέροι [02166] [02201] [02208] [02268]
 Ἀμφοτέροι [01327]
 ἀμφοτέρων [01305] [02304] [02654]
 ἄν [00016] [00031] [00034] [00080] [00084] [00086] [00090] [00091] [00096] [00096] [00096] [00096] [00155] [00161] [00181] [00191] [00208] [00209] [00219] [00267] [00362] [00381] [00384] [00396] [00416]
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 Ἄν [00302] [00544] [00671] [00727] [00782] [00828] [00947] [01108] [01444] [01631]
 ἀνά [01232]
 ἀναβαίνειν [02621]
 ἀναβαίνοντας [00399]
 ἀναβάντα [00464]
 ἀναβῆ [02457]
 ἀναβῆναι [01485]
 ἀναβλύζουσι [00017]
 ἀναβλύσει [01283]
 ἀνάγαγε [01807]
 ἀναγινώσκειν [00846]
 ἀναγινώσκεις [00929]
 ἀναγινώσκωμεν [02626]
 ἀναγκάζη [00870]
 ἀναγκαζόμεναι [00596]
 ἀναγκαζόμενος [01002]
 ἀναγκάζοντος [01541]
 ἀναγκάζουσιν [01134]
 ἀναγκάζω [01445]
 ἀνάγκαι [00856]
 ἀναγκαία [00207]
 ἀναγκαίας [00354] [00376] [00727] [00767] [02660]
 ἀναγκαῖον [00205] [02638]
 ἀνάγκας [00852]
 ἀνάγκη [00770]
 ἀνάγκη [00084] [00438] [01076] [01221] [01273] [02623]
 ἀνάγκην [00599] [02106]
 ἀνάγνωθι [00921]
 ἀναγνώσει [00843]
 ἀναγνώσεως [00866] [00867] [00897] [00904] [00922] [00926] [00927] [00941]
 ἀνάγνωσιν [00339]
 ἀνάγνωσις [00207] [00895] [00938]
 ἀναγνώσομαι [00197]
 ἀνάγοντος [01822]
 ἀναδησάμενον [00617]
 Ἀνάδραμε [02123]
 ἀναδύεται [00622]
 ἀναδύομαι [02565]
 ἀναδύς [02156]
 ἀναιδή [01484]
 ἀναιδούς [00173]
 ἀναιρεθῆναι [01176]
 ἀναιρεῖν [01367]
 ἀναιρουμένου [00317]
 ἀναιρῶ [01627]
 ἀναιρών [01802]
 ἀναισθησίαν [01460]
 ἀναισθητος [02571]
 ἀναισθητότεροι [00231]
 ἀναισχυντίας [00050]
 ἀναισχυντον [00497]
 ἀναισχυντότερον [00145]
 ἀναισχύντως [00397]
 ἀνακαινίζομεν [00879]
 ἀνακαινισμός [01614]
 ἀνακαινούται [01564]
 ἀνακηρύξει [01828]
 ἀνακηρύξας [02462]
 ἀνακινώμεν [01545]
 ἀνακοίνωσαι [00922]
 ἀνακρίνων [02465]
 ἀνακρουόμενος [00136]
 ἀνακτωμένων [00130]
 ἀναλαβόντες [01288]
 ἀναλάβωμεν [00516]
 ἀναλγήτως [02571]
 ἀναλέγονται [01679]
 ἀναλίσκη [02724]
 ἀναλίσκης [00733]
 ἀναλίσκομεν [00289]
 ἀναλίσκωμεν [00732]
 ἀναλίσκωσιν [00254]
 ἀναλόγισαι [01662]
 ἀναλώση [00727]
 ἀναλώσης [00724] [00738]
 ἀναμάρτητον [02468]

ἀναμείνατε [02060] [02063] [02424]
ἀναμεινάτω [02653]
ἀνάμενε [01501] [01616]
ἀναμένομεν [02573]
ἀναμένωμεν [01545]
ἀναμένων [02739]
ἀναμινήσκειν [01271] [01470]
ἀναμινήσκων [00177]
ἀναμίξωσι [00579]
Ἀναμνήσθητε [02639]
ἀναμνήσθητι [00326] [01796]
Ἀναμνήσθητι [00924] [01247]
ἀναμνησθόμεν [02461]
ἀνάμνησιν [01464]
ἀνανεούσα [00695]
ἀνανεούται [00624]
ἀνανέωσις [01615]
ἀνανήψαι [00959]
ἀνανήψης [01696]
ἀνάξαι [02718]
ἀνάξιοι [00793]
ἀναξίοις [00780] [00783]
ἀνάξιον [01255]
ἀναξίους [00782]
ἀναξίως [01026] [01027]
Ἀνάπαυσις [01660]
ἀναπέπνυται [01723]
ἀναπνεύσαι [00468] [00946]
ἀναπνέωμεν [01459]
ἀναπνοῆς [00120] [01450]
ἀναπτύξας [01551]
ἀναπτύξης [00671]
ἀνάπτυξόν [00464]
ἀνάπτων [00349]
ἀναρπάζονται [01760]
ἀναρπασθῆναι [01752] [01765]
ἀναρτῶντα [00464]
ἀνασπᾶ [00745] [00745]
ἀνασπᾶσας [00067] [02462]
ἀνασπασθέντα [01791]
ἀνασπασθη [00692]
ἀναστάντας [01366] [01384]
ἀναστάντων [01367]
Ἀναστάς [02315]
ἀναστάσεως [00408] [00410] [00513] [01394] [01398] [01545] [01573] [01636] [01640] [01643] [01691] [01711] [01712] [01713] [01825] [01841]
ἀνάστασιν [01713]
ἀνάστασις [01644]
ἀνάστασις [01597]
ἀναστέλλων [00136]
ἀναστη [01365] [01371]
ἀναστηναί [01359]
ἀναστησαι [00123]
ἀναστήσεται [01599] [01684]
ἀναστησομένων [01713]
ἀναστρέφεται [02140]
ἀναστροφῆν [00776]
ἀνάσχηται [02653]
ἀνατέλλει [00769]
ἀνατεταμένα [02273]
ἀνατεταμένη [02089]
ἀναφανής [02556]
ἀναφέρειν [00256]
ἀναφερομένην [01825]
ἀναφερομένης [00256]
ἀναχώνουσιν [01616]
ἀναχωρεῖ [00108] [00620]
ἀναχωρεῖν [00067]
ἀναχωρησαί [00940]
ἀναχωρησαι [00084]
ἀναχωρησάντων [00672]
ἀναχωρήσωσι [02172]
ἄνδρα [00467]
ἄνδράποδα [00498] [02348]
ἄνδραπόδων [00463]
ἄνδρείαν [01559] [01796] [01814]
ἄνδρείας [00514]
ἄνδρειοτέρα [02182]
ἄνδρι [02488]
ἄνδριάντα [01613] [01618] [01619]
ἄνδριάντας [01787]
ἄνδριαντοποιός [01618] [01787]
ἄνδριάντος [01614]
ἄνδρός [02182]
ἄνδρός [01060]
ἄνδροφόνοι [01314]
ἄνδρων [01844]
ἀνέβαινον [00300]
ἀνέβλεψε [02218]
ἀνεβλύσθησαν [02272]
ἀνεγίνωσκε [00932] [01317]
ἀνεγίνωσκεν [00924] [00924] [00927] [00928]
ἀνέγνωμεν [01129]
ἀνεγνώσθη [01569]
ἀνεγνωσμένων [01576]
ἀνεμμένη [00841]
ἀνεῖτο [00788]
ἀνεκτότερον [01044] [02046] [02049]
Ἀνεκτότερον [01043]
ἀνέλαβεν [01518]
ἀνέλκων [01776]
ἀνελώμεθα [00836] [01279]
ἀνεμνήσθη [01696]
ἀνεμνήσθησαν [01525]
ἀνεξικακίας [01147]
ἀνεπιτήδειος [00329]
ἀνέσεις [01459] [02672]
ἀνέσεω [02664]
ἀνέσεως [01006] [01017] [01050] [01082] [01188] [02642] [02652] [02663] [02667] [02675] [02713] [02763]
ἀνεσιν [01074] [01080] [02204] [02615] [02672] [02674] [02676] [02744] [02763]
ἀνεσις [01419] [02203] [02432] [02743]
ἀνέστελλε [00138]
ἀνέστη [01356] [01579]
ἀνέστησα [00056]
ἀνεστοιχειούντο [02272]
ἀνέσωσε [00077]
ἄνετον [01061] [01221]

άνευ [01530]
 άνεχόμενος [02684]
 άνεχώμεθα [01545]
 άνεώγει [01345]
 άνεώγησαν [02295]
 άνέωκτο [00787] [00788]
 άνέωξα [01783]
 Ανήγαγε [01815]
 άνήγει [01808]
 άνήκεστα [01200]
 άνηλεές [02696]
 άνηλεώς [02641]
 άνήλισκεν [00289]
 άνηλώσαμεν [01558]
 άνήμερον [00233]
 άνήρ [00396] [02181]
 άνήρ [00845]
 άνηρέθησαν [02279]
 άνήρηται [00872]
 άνηρπάγη [01766]
 άνθει [01752] [01772]
 άνθέξεται [01694]
 άνθος [00657] [00658]
 άνθρωπε [00043] [00847] [01011] [01051] [01092] [02719]
 άνθρώπινα [00358] [02153]
 άνθρωπίνης [00911] [02648]
 άνθρώπινόν [00021]
 άνθρώπινον [01811]
 άνθρωπίνων [01730] [02005]
 άνθρωποι [00134] [00160] [00580] [00582]
 άνθρώποις [00353] [01131] [01393] [01409] [02297]
 άνθρωπών [02468]
 άνθρωπον [00101] [00363] [00773] [00802] [00811] [01017] [01099] [01397] [01625] [01733] [01735] [02091] [02131] [02133] [02145] [02251] [02267] [02486] [02486]
 άνθρωπος [01930] [01934] [02139] [02457]
 άνθρωπος [00706] [00923] [00924] [01071] [01295] [01326] [01564] [01936] [02089] [02136] [02293] [02300]
 Άνθρωπος [00198] [00212]
 Άνθρωπος [00111]
 άνθρώπου [00175] [00657] [01624] [01929] [01937] [02089] [02133] [02145] [02146] [02149] [02335]
 άνθρώπους [00009] [00223] [00746] [00752] [00974] [02289]
 άνθρώπω [00792] [01432] [01813] [02342] [02343] [02434] [02434]
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 άνίατα [00131] [01989] [02529]
 άνίατον [02030]
 άνίατος [00172]
 άνιλέως [00397]
 άνιστάμενοι [01381]
 άνιστάμενον [01621]
 άνιστάμενος [01757]
 άνισταμένων [01366] [01369]
 άνιστάς [01392]
 άνίστασθαι [01382]
 άνίσταται [02606]
 άνό [00736]
 άνοδον [02602]
 άνοήτοις [00413]
 άνοήτως [00415]
 άνοια [01135]
 άνοιαν [01695]
 άνοίας [00444] [02592]
 άνοίγεσθαι [00964]
 άνοιγόμενον [00823]
 άνοικοδομεί [01607]
 άνόνητον [01728] [01835] [02572]
 άνορύττομεν [01574]
 άνορύτων [01776]
 άνοχής [01012]
 άντ [01125]
 άντάξιοι [00783]
 άνταποδόσεως [00444] [02754]
 άνταπόδοσις [01396] [02506] [02507]
 άντείπε [01796] [01806]
 άντι [00826] [01105] [01105] [01277] [01678] [02020] [02145] [02293] [02390]
 Αντιβλέψαι [02695]
 άντιδιατιθεμένους [00119]
 άντιδόσεις [02739]
 άντίδοσιν [00989] [01406] [02522]
 άντιδοσις [02505]
 άντίδοσις [01398] [02521]
 άντιλέγειν [01318]
 άντίληψιν [00109] [00225]
 άντίληψις [02232]
 άντιμετρηθήσεται [02392]
 Άντιοχεία [00001]
 άντιόροπον [00455]
 άντιστρέψωμεν [01729]
 άνω [00009] [00939] [00946] [01392] [02184]
 άνωθεν [00197] [00295] [00795] [01317] [01330] [01562] [02117] [02591]
 άνωμαλία [00213]
 άνωμαλίας [00070] [00273] [01335]
 άνώμαλον [02068]
 άνώματος [02644]
 άνώνυμος [02085]
 άνώτερος [01831]
 άξει [01579] [01585]
 άξια [02044]
 άξια [00845]
 Άξια [00791]
 άξίαν [00794] [01041] [01287] [01327] [01405] [01406] [02566] [02600]
 άξιοί [01312] [01344] [02702]
 άξιοί [00782]
 άξιοι [00031] [00181] [00783]
 άξιον [00565] [01502] [01580] [02246] [02584]
 Άξιον [00739] [01819]
 άξιόπιστοι [00579]
 άξιοπιστοτέρα [01369]
 άξιοπιστότεροι [01371]
 άξιοπιστοτέρας [01393]
 άξιος [02047]
 άξιος [00186] [01220] [01724]
 άξίου [01251]
 άξιούν [02696]
 άξιούσθαι [00512]
 άξιώθηναι [00519]
 άξιωθώσι [02765]
 άξιώμα [00585] [01932]
 άξιώματι [02261]

ἀξιωμαίων [02181]
 ἀοίκητος [00072]
 ἀοικήτου [00384]
 ἀπ [00255] [00897] [01217] [01471]
 ἀπαγαγεῖν [01698]
 ἀπαγαγόντες [00254]
 ἀπαγάγωμεν [00013]
 ἀπαγγελίας [01369]
 ἀπαγγέλλειν [01382]
 ἀπαγγέλλοντες [02168]
 ἄπαγε [02017]
 ἀπάγεσθαι [00623] [00626]
 ἀπάγη [02339]
 ἀπάγησθε [02337]
 ἀπάγονται [00600] [00603]
 ἀπαγορεύομεν [02601]
 ἀπαγορεύσαι [01454] [02602]
 ἀπαγορεύσας [01448]
 ἀπαγορεύων [01216]
 ἀπάγουσα [01062] [02561] [02610] [02619]
 ἀπάγουσαν [02620]
 ἀπαιδία [01202]
 ἄπαις [01762]
 ἀπαίτει [00767] [00773]
 ἀπαιτεῖ [02181]
 ἀπαιτεῖν [00765] [01548]
 ἀπαιτεῖτω [01551]
 ἀπαιτήσαι [00795]
 ἀπαιτήσας [01302]
 ἀπαιτήση [02527] [02529] [02554]
 ἀπαιτούμεθα [00249] [01839]
 ἀπαιτούντος [01843]
 ἀπαιτούσι [00613] [00615]
 ἀπαιτώνται [02575]
 ἀπαλλαγέντες [00258] [00851]
 ἀπαλλαγή [01660]
 ἀπαλλαγήν [01344]
 ἀπαλλαγησόμεθα [01335]
 ἀπαλλαγήτε [00438]
 ἀπαλλαγάσι [01146]
 ἀπαλλάξῃς [00265]
 ἀπαλλάξω [01446]
 ἀπαλλάξωμεν [00011]
 ἀπαλλάττων [01146] [01176]
 ἄπαν [00092] [00744] [00835] [00903] [01275] [01279] [02574]
 Ἀπάνθρωπε [00811]
 ἀπανθρωπία [00241] [00353] [01302]
 ἀπανθρωπία [00235]
 ἀπανθρωπίαν [00240] [00397] [00523] [02696]
 ἀπανθρωπίας [00394] [02388]
 ἀπάνθρωπον [00038] [00977] [02243]
 ἀπάνθρωπος [00967] [02433]
 ἀπανθρωπότερον [00972]
 ἀπανθρώπω [02434]
 ἄπαντᾶ [01497]
 ἄπαντα [00075] [00120] [00137] [00179] [00180] [00208] [00346] [00355] [00355] [00490] [00508] [00512] [00518] [00632] [00652] [00870] [00872] [00914] [01131] [01180] [01264] [01281] [01336] [01393] [01461]
 [01545] [01551] [02272] [02739] [02742]
 ἄπαντας [00171] [00745] [00771] [01520] [01775] [02285]
 ἄπαντες [00042] [00073] [00392] [00597] [00633] [00663] [01311] [01398] [01398] [01659] [01766]
 ἀπαντήσεται [00091] [01502]
 ἀπαντησομένης [01325]
 ἀπάντων [00182] [00187] [00239] [00304] [00518] [00550] [00767] [01335] [01396] [01681] [01828] [01839] [01910] [02443] [02672] [02672]
 ἄπαξ [00070] [00071] [00073] [00077] [00216] [00237] [01100] [01414] [01448] [01450] [01456]
 ἀπαραίτητον [01002] [01045] [02676]
 ἀπαραιτήτους [00503]
 ἀπαραιτήτων [02569]
 ἀπαραλόγιστον [01575]
 ἀπαραλόγιστος [01532]
 ἀπαραμύθητον [00349] [00395] [00987] [01178] [01755]
 ἀπαρηγόρητα [00632]
 ἀπαρόρησιαστον [00661]
 ἀπαρόρησιαστος [00584]
 ἀπαρχάς [02274]
 ἄπας [00068] [00090] [00486] [00624] [01369] [01575] [01683] [02625]
 Ἄπας [02673]
 ἄπασα [00091]
 ἄπασαν [00254] [00652] [00842] [00921] [01395] [01662] [01670]
 ἀπάσης [00661] [00775] [00824] [01204] [01264] [01276] [01331] [01347] [01417] [01475]
 ἀπασι [01882]
 ἄπασιν [00394] [00904] [01076]
 ἀπατᾶ [02170]
 ἀπάταις [01392]
 ἀπάτη [02337]
 ἀπάτη [01504] [02173] [02175]
 ἀπατηθῆς [02611]
 ἀπατηλότερα [01336]
 ἀπάτην [01275] [01386] [01833] [02683]
 ἀπάτης [02579]
 ἀπατώμενοι [02618]
 ἀπατώμενος [02646]
 ἀπατωμένων [01384]
 ἀπατῶν [01392]
 ἀπατώσι [00578]
 ἀπεγίνωσκεν [00102]
 ἀπεγνωκότων [01643]
 ἀπεγνωσμένων [00120]
 ἀπέδειξε [00242]
 ἀπεδέξασθε [00523]
 ἀπεδέξατο [00933]
 ἀπέδοντο [01486] [01487]
 Ἀπέδοντό [01472]
 ἀπεδυσπέτησε [00537]
 ἀπεδυσπέτησεν [00350] [01780]
 ἀπέδωκας [01025]
 ἀπέθανε [01579] [01591] [02164]
 Ἀπέθανε [00649] [01592] [02670]
 ἀπέθανεν [02162]
 ἀπέθετο [00677] [01035]
 ἀπέθου [01427]
 ἀπειθήσουσι [00134]
 ἀπειλαί [01874]
 ἀπειλαῖς [00136]
 ἀπειλεῖ [00856]
 ἀπειλεῖς [01886]
 ἀπειλήσας [01520]
 ἀπειλήσης [01412]

ἀπειληφόροι [01896]
 ἀπειλώ [01887]
 ἀπειλών [00020]
 ἄπειρα [00340]
 ἄπειροι [01896]
 ἄπειρον [00460]
 ἄπειρος [02455]
 ἀπεκαλύφθη [02167] [02207]
 ἀπεκέλειστο [00788]
 ἀπέκλεισε [00583] [01387]
 ἀπεκλείσθησαν [01248]
 ἀπεκρουσάμεθα [01860]
 ἀπεκρούσω [01108] [01109]
 ἀπέκρυνψεν [00240]
 ἀπέκτειναν [01490]
 ἀπέλαβε [02416]
 ἀπέλαβεν [00985] [01406] [02742]
 ἀπέλαβές [02537]
 ἀπέλαβες [00808] [00814] [00822] [00952] [00982] [00984] [02212] [02397] [02532] [02539] [02703] [02712] [02728] [02729] [02732] [02742]
 Ἀπέλαβες [00821] [00830] [00963] [00965] [00967] [02399] [02410] [02415] [02419] [02428] [02433] [02436] [02440] [02534]
 ἀπελάκτισεν [00321]
 Ἀπελάκτισεν [00322]
 ἀπελάμβανες [02543]
 ἀπελαμβάνετο [00656]
 ἀπελάσαι [00122] [02655]
 ἀπελαύνων [00149]
 ἀπέλαυσε [00362]
 ἀπέλειχον [00371]
 ἀπελευσόμεθα [00988]
 ἀπελθεῖν [00818] [00820] [01267] [01520] [01551]
 ἀπέλθη [01100] [01353] [01363] [01762] [02528]
 ἀπέλθης [02513]
 ἀπέλθοι [01623]
 ἀπελθόντα [01630] [01648] [01661]
 ἀπελθόντας [01714] [01752] [02560]
 ἀπελθόντες [00443] [01296] [01759]
 ἀπελθόντος [01706] [01739]
 ἀπελθόντων [01385] [01386] [01387] [01713] [01754] [01755] [01766]
 ἀπελθούσαν [00653]
 ἀπελθούση [00594]
 ἀπελθούσι [01761]
 ἀπελθούσιν [01728]
 ἀπέλθω [01275]
 ἀπέλθωμεν [00643] [00838]
 ἀπελθών [00434] [00446] [02584] [02587] [02591]
 ἀπελογεῖτο [01536]
 ἀπελούσατο [02323]
 ἀπελπίζω [01636]
 ἀπεναντίας [01417] [02657] [02734]
 ἀπενεγκεῖν [00655]
 ἀπενεχθήναι [00553] [00602] [00615] [02666]
 ἀπεπνίγημεν [01455]
 ἀπέπνιξας [01103]
 ἄπερ [00423] [00878] [00924] [00928] [01317] [02113] [02414] [02414] [02742] [02742]
 Ἄπερ [00073] [00075] [00180] [00508] [00590] [01264] [01545]
 ἀπεργαζέσθω [02616]
 ἀπεργάση [01797]
 ἀπερῶμιμένους [00755]
 ἀπερῶμιμένων [01336]
 Ἀπερῶφι [02173]
 ἀπέρχεται [02546]
 ἀπεσταλμένοι [00619]
 ἀπεστερήθη [01504]
 ἀπεστερημένον [00411] [02089]
 ἀπεστερημένος [01724]
 ἀπεστέρησας [02707]
 ἀπεστέρησεν [00696]
 ἀπέστη [00078] [00101] [00106] [00172] [00322] [01456] [01921]
 ἀπέστησε [00894]
 ἀπέστησεν [00172]
 ἀπεστράφητε [00523]
 ἀπέτεινεν [00800]
 ἀπετείχισεν [01393]
 ἀπετηγανίζετο [02676]
 ἀπέτυχε [01305]
 ἀπέτυχεν [01341]
 ἀπευξάμεθα [00505]
 ἀπέχεσθαι [00195]
 ἀπεχόμενος [00111] [02553]
 ἀπεχρήσατο [01494]
 ἀπήγαγέ [00058]
 ἀπήγαγε [00661]
 ἀπήγαγες [01103]
 ἀπήγαγον [00361] [00618]
 ἀπήγειλαν [01156]
 ἀπήγετο [00648] [00655] [00655]
 ἀπήγον [00288] [02667]
 ἀπηγορευμένων [00892]
 ἀπήλασε [01395]
 ἀπήλαυε [00370] [02651] [02659] [02672]
 ἀπήλαυεν [00241] [02650] [02652]
 ἀπήλαυσας [02713]
 ἀπήλαυσε [01942] [02641] [02674]
 ἀπήλθε [01682] [02163] [02323] [02380]
 ἀπήλθεν [00067] [00863] [01034] [01645] [01652] [02173]
 ἀπήλθον [00673] [00944] [01401] [01402]
 Ἀπήλθον [02166] [02201] [02206] [02208]
 ἀπηλλάγητε [00005]
 ἀπηλλάγημεθα [00777]
 Ἀπήλαξέ [00775]
 ἀπηλλάχθαι [02457]
 ἀπηνέστερος [00223]
 ἀπηνή [00116]
 ἀπηρτίσθαι [01274]
 ἀπηρτισμένα [00870]
 ἀπηρτισμένην [00989]
 ἀπηρτισμένον [00086] [00096]
 ἀπηρτισμένου [00137]
 ἀπήτησεν [01806] [01821]
 ἀπήτουν [00619]
 ἀπιόντας [01659]
 ἀπιστήσουσιν [01363]
 ἀπιστίαν [01712]
 ἀπιστίας [00442]
 ἀπιστοι [01646]
 ἀπίστοις [01374] [01375]

ἄπιστος [01664] [01712]
 ἀπίστου [02583] [02584]
 ἀπιστούντων [00443]
 ἀπίστους [01688]
 ἀπίστων [01663] [01707]
 ἀπλής [00256]
 ἀπλών [00574]
 ἀπλῶς [00463] [00471] [00651] [00752] [00764] [00788] [00919] [01052] [01182] [01221] [01260] [01263] [01359] [01560] [01594] [01679] [01691] [01693] [01742] [01776] [02330] [02409] [02425] [02518] [02533]
 [02569] [02612] [02626] [02719] [02738] [02749]
 ἀπλωτον [00071]
 ἀποβάλη [01753] [02307]
 ἀποβληθῆ [02180]
 ἀποβλύζοντος [00839]
 ἀποβλύσῃτε [00841]
 ἀποβολή [00856]
 ἀποβουκολῆσαι [02511]
 ἀπογινώσκειν [00001]
 ἀπογινώσκοντος [00103]
 ἀπογινώσκων [01636]
 ἀπογνώσαι [02603]
 ἀπογνωσθεῖσαν [00123]
 ἀπόγνωσιν [00107] [01510]
 ἀπογνωσόμεθα [00103]
 ἀπογόνους [01803]
 ἀπογόνων [01801]
 ἀποδέδεικται [00189]
 ἀποδεδώκαμεν [01287]
 ἀποδείξει [00911]
 ἀποδείξεις [01395]
 ἀποδείξεων [00704]
 ἀποδείξιν [01471]
 ἀπόδειξις [01530]
 ἀποδημία [02165]
 ἀποδημίαν [00478] [00647]
 ἀποδημίας [01623]
 ἀποδιδόναι [01406]
 ἀποδίδωσι [01619]
 ἀποδίδωσι [01618] [01620]
 ἀποδίδωσιν [01613]
 ἀπόδοιντο [00874]
 ἀπόδος [00638]
 ἀποδόσθαι [00870] [00871]
 ἀποδοῦναι [01273] [01285]
 ἀποδύει [02004]
 ἀποδύσαντες [01402]
 ἀποδυσπετής [01658]
 ἀποδυσπετήσαι [01086]
 ἀποδυσπετήσεως [01105]
 ἀποδυσπετήσης [01097] [01629]
 ἀποδῶμεν [00949] [01287]
 ἀποδώσει [01048] [01405]
 ἀποδώσωμεν [00527]
 ἀποθανεῖν [00553] [00602] [01982] [02161] [02666]
 ἀποθανεῖσθε [01522]
 ἀποθανόντα [01796]
 ἀποθανόντας [01586] [01589]
 ἀποθανόντων [01582] [01718]
 ἀποθανῶν [00593]
 ἀποθάνωσιν [01980]
 ἀποθέμενοι [00672] [00673] [00828] [00989] [01267] [01551]
 ἀποθήκαι [00610]
 ἀποθήκας [00607] [00609]
 ἀπόθηται [01899] [02528]
 ἀποθώμεθα [00824]
 ἀποκαθιστῶντες [02667]
 ἀποκαλύψει [00923]
 ἀποκαλύψεως [01013]
 ἀποκάμητε [01288]
 ἀποκατέστησαν [00361]
 ἀποκείμενα [00888] [00889]
 ἀποκηρύττει [01448]
 ἀποκλείοντα [00498]
 ἀποκλείσαι [00238]
 ἀποκλείσας [01217]
 ἀποκρίνεται [01311] [01312]
 ἀποκρίσει [01314]
 ἀποκρίσεως [02696] [02702]
 ἀπόκρισιν [02714] [02759]
 ἀποκρουόμενοι [00866]
 ἀποκρούσασθαι [00122]
 ἀποκρούσωμαι [02515]
 ἀποκρουσώμεθα [01844] [01882]
 ἀποκτείνειν [01424]
 Ἀποκτεινόν [01216]
 ἀποκτείνωμεν [01480] [01483]
 ἀπολαβεῖν [00129] [02413]
 ἀπολαβόντες [00988] [01401]
 ἀπολάβωμεν [02557]
 ἀπολαβῶν [00205] [00210]
 ἀπολάβωσι [01041]
 ἀπολαμβάνει [00966] [02411] [02414] [02431] [02522] [02523] [02526] [02527] [02528] [02546]
 ἀπολαμβάνομεν [00989]
 ἀπολαμβάνοντα [01621]
 ἀπολαμβάνουσιν [00995]
 ἀπολαμβάνων [01707] [02411] [02431] [02675]
 ἀπολαύει [00353] [00499] [02005] [02013] [02529] [02738]
 ἀπολαύειν [00273] [00304] [00548] [01006] [01082] [01188] [01322] [01711] [02743]
 ἀπολαύη [00547] [01326]
 ἀπολαύοντα [00236] [00238] [00463] [00512] [00512] [00867] [00941] [01017] [01052] [01206] [01999] [02010] [02124] [02208] [02680] [02682]
 ἀπολαύοντας [01004]
 ἀπολαύοντες [00868] [01010] [01127] [01229] [02719]
 ἀπολαυόντων [00474]
 ἀπολαύουσι [00377] [02158]
 ἀπολαύουσιν [00851]
 ἀπολαύσαι [00403] [01052] [01149] [01238]
 ἀπολαύσαντα [00661] [02037]
 ἀπολαύσαντες [00132] [01267] [01402]
 ἀπολαύσας [00455]
 ἀπολαύση [00435] [01083]
 ἀπόλαυσιν [00460]
 ἀπόλαυσις [02062] [02376] [02432] [02743]
 ἀπολαύσονται [01046]
 ἀπολαύσωμεν [00988] [02765]
 ἀπολαύω [00688]
 ἀπολαύωμεν [00869] [01842]
 ἀπολαύων [00397] [00432] [00802] [00984] [01008] [01045] [01050] [02584] [02724]

ἀπολεισθε [01160] [01166]
 ἀπολείται [00068] [00072]
 ἀπολελαυκέναι [00444] [00448]
 ἀπολέσαι [02513]
 ἀπόληται [00759]
 ἀπολήψη [00086]
 ἀπολήψονται [01327] [01403]
 ἀπολλύεις [02344]
 ἀπόλλυμαι [01120]
 ἀπολλύμενον [00227]
 ἀπολογεῖσθαι [01545]
 ἀπολογησάμενος [01298]
 ἀπολογήσασθαι [02304]
 ἀπολογία [00115] [01530]
 ἀπολογίαν [00082] [00274] [00514] [00538] [01830] [02575]
 ἀπολογίας [01299]
 ἀπολογούμενος [00818] [02707]
 ἀπολούμεθα [00070]
 ἀπολωλός [02274]
 ἀπολωλότας [01750]
 ἀπομειναι [02071]
 ἀπονιψάμενος [01034]
 ἀπονίψασθαι [00643] [00959]
 ἀπόνουα [02372] [02480] [02485]
 ἀπόνουα [01868]
 ἀπόνουαν [01056] [02480] [02484]
 ἀπονουίας [00856]
 ἀπόντος [02514]
 ἀπόντων [00387] [01343]
 ἀποπήγνυται [00625]
 ἀποπηδᾶν [00070]
 ἀποπηδᾶς [00109]
 ἀποπηδήσαι [01103]
 ἀποπηδήσαντες [01379]
 ἀποπληροῖ [00328]
 ἀποπληροῦν [00137]
 ἀποπνεῖν [00311]
 ἀποπνέοντας [01775]
 ἀποπνίγειν [01423]
 ἀποπνιγῆναι [01176]
 ἀποπνιγήτωσαν [02119]
 ἀποπνίξι [00084]
 ἀπορη [00767]
 ἀπορία [00218] [02010]
 ἀπορίαν [01832]
 ἀπορουσί [00376]
 ἀπορύγαισα [00621]
 ἀπόρύγητα [00100]
 ἀπόρύγητου [02675]
 ἀπόρύγητους [02739]
 ἀπόρύγητων [02682] [02765]
 ἀπόρύγη [02516]
 ἀπορώτεροι [00550]
 ἀποσμήξαντες [01267]
 ἀποσμήχων [02156]
 ἀποσοβῆσαι [00372]
 ἀποσπασθεῖς [00656]
 ἀποσπασθεῖσα [00626]
 ἀποστάντες [00031]
 ἀποστερεῖ [00719]
 ἀποστερήσης [00718]
 ἀποστερησίς [00710]
 ἀποστερησίς [00720] [00826]
 ἀποστεροῦνται [01091]
 ἀποστεροῦσι [00721]
 ἀποστερών [00719]
 ἀπόστηθι [00036]
 ἀποστήναι [00020] [00029] [00104] [00201] [01056] [01131] [02603]
 ἀποστής [00096]
 ἀποστήσαντες [01314]
 ἀποστήσομαι [01275]
 ἀποστησόμεθα [00016] [00080]
 ἀποστησόμενον [00136]
 ἀποστολικά [00877]
 ἀποστολικόν [01563] [01569] [01574]
 ἀποστολικός [01572]
 ἀπόστολοι [00903] [01067] [01389]
 ἀποστόλοις [01367]
 ἀπόστολον [02241]
 ἀπόστολος [02462]
ΑΠΟΣΤΟΛΟΥ [01554]
 ἀποστόλων [00182] [00585]
 ἀποστρέφη [01115]
 ἀποστρεφώμεθα [00590]
 ἀποστρέφων [02606]
 ἀποστρέψει [01496]
 ἀποστρέψει [02631]
 ἀποστῶσιν [01152]
 ἀποταξαμένων [00846]
 ἀποτεθλασμένον [01613]
 ἀποτεκώμεν [01421]
 ἀποτηγανίζομαι [02210] [02391] [02395]
 ἀποτηγανιζόμενον [02680]
 ἀποτηγανιζόμενος [02208]
 ἀποτιθεμένους [00997]
 ἀποτίθενται [01039]
 ἀποτινάξετε [01042]
 ἀπότομος [01462]
 ἀποτυγήσωμεν [01277]
 ἀποτυγάνοντας [00231]
 ἀποτυχίας [00083]
 ἀποτυχίας [00068]
 ἀποτυχών [00077] [00186]
 ἀποτύχωσι [00073]
 ἀποφάσεις [01317]
 ἀποφάσεις [01844]
 ἀποφάσεως [01534]
 ἀποχρήσασθαι [01154]
 ἀποχρήση [02072]
 ἀποχρῶνται [00736]
 ἀπρακτον [00650]
 ἀπρονόητα [01326]
 ἀπροστάτευτος [00655]
 ἄπτεται [00328] [02566]
 ἀπτόμενοι [00251] [00252]
 ἀπώλειά [01615]

ἀπωλεία [02624]
 ἀπώλειαν [02072] [02096] [02561] [02610] [02617] [02618] [02619] [02620]
 ἀπωλείας [00103] [01093] [02623]
 ἀπώλεσε [01793] [02092]
 ἀπώλεσεν [01772]
 ἀπώλετο [01376] [01921]
 ἀπώλομεθα [01140]
 ἀπώλοντο [02299]
 ἀπών [02055]
 ἄρα [00016] [01233]
 ἄρα [00358] [00455] [00498] [02153]
 Ἄρα [00929]
 Ἄρα [00243] [00357] [02760]
 ἀράχνης [01876] [01913] [02093]
 ἀργεῖν [00257]
 ἀργία [00068]
 ἀργίαν [00253]
 ἀργίας [00255] [00257]
 ἀργυρά [00884]
 ἀργυράς [00302]
 ἀργύρια [00093] [02575]
 ἀργύριον [00498] [01559] [02574]
 ἀργυροκόπους [00870]
 ἄργυρον [00881]
 ἀργυρος [00295] [02375]
 ἀργύρω [00274] [00281]
 ἄρδην [00072]
 ἄρδων [01789]
 ἀρετὴ [00483] [00754] [01246] [02146] [02256]
 ἀρετῆ [02234] [02498]
 ἀρετῆ [00059] [00508] [01401] [01467] [02478]
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 [02259] [02310] [02596] [02612] [02613] [02621] [02750] [02765]
 ἀρετῶν [02464]
 ἀρθήτω [01072]
 ἀριθμὸν [00364]
 ἀριθμοῦντας [01293]
 ἄριστα [00055]
 ἀρίστην [01662]
 ἀρίστης [00052]
 ἀριστος [01787]
 ἀρκεῖ [02763]
 Ἄρκει [00816]
 ἀρκεσθῆς [01617]
 ἀρκομένους [00550]
 ἀρκοῦντος [00208]
 ἀρκῶ [00128]
 Ἄρον [01217]
 ἄρουραν [00077] [00084]
 ἀρπαγαὶ [02090]
 ἀρπαγαί [01865]
 ἀρπαγαῖς [00507]
 ἀρπαγαῖς [02462]
 ἀρπαγέντα [00639]
 ἀρπαγες [02483]
 ἀρπαγὴ [00707] [00710] [00714] [00826]
 ἀρπάζει [02294] [02488]
 ἀρπάζειν [00709]
 ἀρπάζεις [00586]
 ἀρπάζοντα [00498] [02527]
 ἀρπάζοντες [00470] [00502]
 ἀρπάζων [02005] [02156] [02293] [02529]
 ἄρπαξ [02142]
 ἀρπάσαντες [01402]
 ἀρπάσας [00703]
 ἀρρήτον [01621]
 ἀρρώστια [00218] [00218] [00232] [00373] [00379] [00539] [01090]
 ἀρρώστια [00368] [00371]
 ἀρρώστιαν [00122] [00374] [00512] [01017] [02731] [02747]
 ἀρρώστιας [01035] [02118]
 ἀρρώστοι [01028]
 ἀρρώστοῦσιν [00376]
 ἄρτου [00273]
 ἀρύηται [00017]
 ἀρχεται [02315]
 ἀρχή [00052] [02181]
 ἀρχῆ [00249] [02618]
 ἀρχὴν [00900] [01422] [01659] [01798]
 ἀρχῆς [00179] [00345] [01498] [02264]
 ἀρχόμενος [02179] [02613]
 ἀρχοντι [01511]
 ἀρχοντος [01311]
 ἀρχόντων [00288] [00913] [01873]
 ἀρχων [02179] [02181]
 ἀρώματα [00652]
 ἀσαφεία [00902]
 ἀσαφή [00921]
 ἀσβεστον [00547] [02743]
 ἀσβέστου [02569]
 ἀσεβείας [02584]
 ἀσεβέστερον [00973]
 ἀσελγαίνειν [02621]
 ἀσελγεία [01718] [02433]
 ἀσέλγειαν [00399]
 ἀσελγείας [02646]
 ἀσθένεια [01706]
 ἀσθενεία [01035]
 ἀσθένειαν [00178] [02603] [02719]
 ἀσθενείς [00419] [01028]
 ἀσθενῆ [01454]
 ἀσθενούντας [00419]
 ἀσπαζόμενος [02753]
 ἀσπᾶσασθε [02041]
 ἀσπίς [02452]
 ἀσπίς [02143]
 ἀστεια [01072]
 ἀστείων [00440]
 ἀστέρες [02447]
 ἀστέρων [02448]
 ἀσύγνωστον [00349]
 ἄσυλοι [00610]
 ἀσφάλεια [00938]
 ἀσφάλειαν [02426]
 ἀσφαλείας [00824] [00841] [00851] [01652]

ἀσφαλές [01285]
 ἀσφαλές [02517]
 ἀσφαλέστερον [02425]
 ἀσφαλεστέρους [00057]
 ἀσφαλίζομαι [02515]
 ἀσφαλιζόμεθα [01266]
 ἀσφαλώς [02513]
 ἀσχήμονος [00013]
 ἀσχημονούντας [01637]
 ἀσχημοσύνην [02319]
 ἀσωτία [02725]
 ἀσωτία [00268]
 ἀσώτω [02434]
 ἀτακτος [02427]
 ἀτάκτου [00005] [00438]
 ἀτάκτως [01072]
 ἄτε [00904] [01100] [01659] [02643]
 ἀτελευτήτου [02569]
 ἀτιμάζοντες [01314]
 ἀτιμασθῆναι [01067]
 ἀτιμίαν [01696]
 ἀτιμίας [01335] [01700]
 ἀτιμότερον [00671]
 ἀτιμότερος [00330]
 ἀτοπον [01056] [01623]
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 αὐξηθεῖσαν [02597]
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 αὐξουσιν [02097]
 αὐξων [01790]
 αὐριον [00062] [00063] [00064] [00065] [00066] [00646]
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 αὐτόματος [00620]
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 ἄφ [00133] [00495] [01072] [01361]
 ἀφαιρεθεῖς [01767] [01786]
 ἀφαιρεῖται [02019]
 ἀφανισθέντων [01776]
 ἀφανισμός [01614]
 ἄφατον [00631]
 ἄφατος [00988] [01562] [02640]
 ἀφάτου [01972] [02597]
 ἀφεθῆναι [01519]
 ἀφείλετο [01740]
 ἀφεις [00611] [00725] [01125] [01808]
 ἀφεις [00304]
 ἀφελέσθαι [01798]
 ἀφελεστέρων [00555] [00583]
 ἀφελκύσασθαι [02686]
 ἀφέξεται [01694]
 ἄφες [02422]
 Ἄφες [02461]
 Ἄφετέ [01521]
 ἀφήκε [00490] [00806] [01177]
 ἀφήκεν [01744] [01744]
 ἀφηνιώντας [00183]
 ἀφηρέθη [01202]
 ἄφθαρτον [01620]
 ἀφθονία [00532]
 ἀφθονίας [00538] [00547] [00548] [00688] [00723]
 ἀφιᾶσι [01890]
 ἀφιάσιν [02097]
 ἀφείσα [00833]
 ἀφείσης [01776]
 ἀφίησι [01387]

ἀφήϊσι [01149] [01510] [01754]
 ἀφίκετο [00982]
 ἀφίκοντο [01205]
 ἀφίεται [00986]
 ἀφικώμεθα [01288]
 ἀφίπτασθαι [00622]
 ἀφίσταμαι [01321]
 ἀφιστάμεθα [00107]
 ἀφιστάμενος [00186] [00188] [00188]
 ἀφισταμένων [01107]
 ἀφίστανται [00835]
 ἀφίστασθαι [00068] [00131] [00189]
 ἀφίσταται [00183] [01098] [01100] [01276] [01450]
 ἀφίστατο [00927]
 ἀφίχθαι [00412]
 ἀφόρητα [02577]
 ἀφορήτοις [02660]
 ἀφόρητον [00375] [01066] [01768] [01769] [01770] [01831] [02597] [02681]
 ἀφόρητος [01418]
 ἀφορητοτέραν [00694]
 ἀφορήτου [01179]
 ἀφορήτους [00478] [00632] [00656]
 ἀφορμαί [00856]
 ἀφορμή [00698]
 ἀφορμήν [01387] [01975]
 ἀφορμήν [02195]
 Αφρον [00613]
 ἀφροσύνη [00421]
 ἀφνπιζοντι [00959]
 ἀφωνον [01621]
 Αφώρισε [02525]
 Αχάβ [02490] [02493]
 άχανές [00964]
 άχθοφορεί [00328]
 άχρηστα [00872]
 άχρηστον [01461] [02325]
 άχρηστος [00071] [00329]
 άψασθαι [02564]
 άψόμεθα [02569]
 άψυχον [01906]
 άψώμεθα [00834]
 άωροι [01773]
 άωρος [01730] [01774]

β [00032] [00568] [00864] [01319] [01612] [01914] [02598]
 Βαβύλα [01285]
 Βαβυλώνος [01196]
 βαδίζουσι [02621]
 βαδίζωμεν [02608] [02664]
 βαδίζων [02636] [02643] [02674]
 βαδίσαι [00190]
 βαδίσαντα [02652]
 βαδίσαντας [02624] [02633] [02765]
 βαδισάντων [02634]
 βαδίσας [02635] [02732]
 βάδισον [00922]
 βάθει [01283]
 βάθος [00622] [02442] [02510] [02512]
 βαθὺ [00938]
 βαθὺν [02725]
 βαλανείων [00303]
 βάλανον [02089]
 βαλάντιον [02514]
 βαλλόμενος [01748]
 βάλλων [00745]
 βάλλω [02514]
 βαπτίζει [02125]
 βαπτίζουν [00398]
 βαπτίσματος [02323]
 Βαπτιστής [02245]
 βάραθρον [00938] [01093] [01096]
 βάρβαροι [00426]
 βάρβαρος [00924]
 βαρβάρων [01197] [01883]
 βαρὺ [02567]
 βαρύνεσθαι [00342]
 βαρυνόμενος [00327]
 βαρυνομένους [02622]
 βαρύτεραν [02572] [02759]
 βασανιζομένης [01811]
 βασάνοις [02218] [02679]
 βασανον [00694]
 βασάνου [01340]
 βασάνους [00483] [00632]
 βασάνων [00694] [01068]
 βασιλέα [00666] [00669]
 βασιλείαν [01498] [01840]
 βασιλείας [01166] [01488] [01489] [01845]
 βασιλείς [00672]
 βασιλεὺς [02168] [02168] [02172] [02181]
 βασιλεύς [02187]
 βασιλέων [00278] [00664] [02462]
 βασιλέως [00277] [00278] [00666]
 βασιλίδος [00924]
 βασιλικὰ [00725] [00889]
 βασιλικῆς [00276]
 βασιλικόν [00464]
 βασιλικού [01206]
 βασιλικωτέρου [00278]
 βασκαίνει [00856]
 βασκαίνων [01477]
 βασκανία [01476] [01498]
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 βάψας [02391]
 βάψη [00681] [02685]
 βδελυκτὸς [00484]
 βδελυττόμενος [02684]
 βεβαίαν [00479]
 βεβιωκότων [01839]
 βεβουλευμένοι [00055]
 βεβουλευσθαι [01835]
 βεβούλεται [01496]
 βέλη [00856] [00866]
 Βέλτιον [01112]

βέλτιον [01113] [01798] [01964]
 βελτίονα [01645] [01654] [02020]
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 βελτίω [00943] [02165]
 βελτίων [00178] [00240] [00895] [01168] [01217] [02031]
 βελών [01748]
 Βενιαμίν [01519]
 βήμα [00641] [01896]
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 βιβλίον [00842] [00920]
 βιβλίων [00886] [00891]
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 βιώσαντες [01401]
 βιωτικά [00069] [00080]
 βιωτική [00213]
 βιωτική [02639]
 βιωτικοί [02647]
 βιωτικός [00845]
 βιωτικών [00254] [00258] [00894] [00946]
 βλαβερόν [01728]
 βλάβην [01647]
 βλάβης [00438] [02579]
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 βλαπτόμενος [00098]
 βλάπτων [01125]
 βλάστην [02566]
 βλασφημείν [01126] [01134]
 βλασφημίας [01094] [01108]
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 βλασφημίας [01137]
 βλασφημίας [01105] [01223]
 βλασφημιών [01126]
 βλάσφημόν [00598]
 βλάσφημον [01102] [01791]
 βλάσφημος [00362]
 βλασφημούντα [01097]
 βλασφημούντες [01127]
 βλασφημούσιν [01090] [01143]
 βλασφημών [01092]
 βλέμματος [01223]
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 βλεπομένην [01609]
 βλεπόμενος [02090]
 βλέποντα [00237]
 βλέπω [01675] [01678]
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 βλέπων [00668]
 βόα [01106] [01106]
 βοᾶ [00184]
 βοήθειαν [02711]
 βοηθείας [00231] [00850] [01107]
 βοηθῆν [00236] [00238]
 βοηθήσαι [00653]
 βοηθησόντων [00656]
 βοηθούτων [00387]
 βοηθών [01896]
 βορβόρω [02108]
 βότρως [00669]
 βουκολίων [00264]
 Βούλει [00247] [00275] [00297] [01771] [01799] [02321]
 βούλει [00448] [00449] [00451] [01796]
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 βουληθείητε [00129]
 βουληθέντων [01154]
 βουληθώσι [02602]
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 Βούλομαι [02425] [02564]
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 βουλόμενος [00038] [00169] [00571] [00919] [01828] [02511]
 βουλομένους [01076]
 βούλονται [00037]
 βούλωμαι [02502]
 βούλωνται [02718]
 βοώμεν [01072]
 βοώντος [01570]
 βραβεία [02165] [02432]
 βραβείον [02156]
 βραδυτήτα [02071]
 βραχεία [01895] [01976]
 βραχείαν [02672] [02674]
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 βραχύν [01083]
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 βρέξω [00284] [00292]
 βρέφει [01419]
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 βρούσι [01934]

γίνεται [00077] [00377] [00734] [00890] [00895] [00897] [01006] [01171] [01437] [01530] [01604] [01755] [01759] [01769] [01770] [01810] [02031] [02112] [02125] [02168] [02168] [02168] [02191] [02205] [02250]
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 γινόμεθα [00892]
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 γινώσκεις [00929]
 γλυκύτερον [00271]
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 δαψιλές [02307]

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δεδαπάνητο [00373]

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δεδικαίωμα [02463]

δεδικαίωται [00593]

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δεδοικότα [00661]

δεδοικώς [00805] [01757]

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δείγμα [00313]

δείγματα [00524]

δείκνυμι [00279]

δείκνυμι [00276] [00364]

δείκνυναι [01384] [01384]

δεικνύντας [02569]

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Δείκνυσι [00263]

δείκνυσι [01187] [01698] [01758]

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δεκάκις [01448]

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δεομένοις [00236] [00723] [00724]

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Δέον [02312]

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δέοντι [02688]

δέοντος [00790]

δεόντως [02723]

δέρμασιν [01220]

δεσμά [01545]

δεσμεύοντος [01822]

δεσμοῖς [01507] [02327]

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 διάγειν [01056]
 διαγράψατε [01331]
 διάγωμεν [01266]
 διαδέξεται [00480]
 διαδεξομένην [02625]
 διαδέξονται [00716]
 διαδέχεσθαι [00339] [00498] [02715]
 διάδημα [01498]
 διαθείς [00811]
 διαθερμαίνεται [01810]
 διαθέσει [00546]
 διαθέσθαι [00246]
 διάθεσις [02427]
 διαθλασθείσης [01776]
 διαθρέψαι [00871]
 διαθρύψη [00314]
 διατρής [02125]
 διακείμενοι [00828]
 διακείμενον [00238]
 διάκεινται [00410] [00625]
 διακείσθαι [00875]
 διακείσόμεθα [01333]
 διακονεί [01314]
 διακονίαν [00019] [00034] [00328]
 διακονίας [01481]
 διακόνους [01496]
 διακονούμενος [01316]
 διακονούσαν [02337]
 διακόπτει [01448]
 διακοπτόμεθα [01421]
 διακόπτουσαι [01418]
 διακόσια [00450]
 διακρατῶμεν [02719]
 διακρίνειν [00583] [02338]
 διακρίσει [02125]
 διακρουσάμενος [00065]
 διακωμωδούντες [00035]
 διαλέγεσθαι [00128] [01810]
 διαλέγεται [01580]
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 διαλεγόμενου [00182]
 διαλειμμάτων [01462]
 διαλειχόμενον [02641]
 διαλελυμένον [01132] [01221]
 διαλεχθῆναι [01393]
 διαλιμπάνουσι [01127]
 διαλιμπάνωμεν [00947]
 διαλύεται [02031]
 διαλυομένων [00992]
 διαλύονται [02033]
 διάλυσαι [00641]
 διαλυσάμενος [01003]
 διαλυσάμενους [01267]
 διαλύσασθαι [00873]
 διαμαρτάνουσι [00980]

διαμαρτύρηται [01340]
 διαμφισβητούντων [00443]
 διαναπαύεσθαι [00841]
 διαναστήναι [00237]
 διανείμαι [00725]
 διανείμασθαι [00129]
 διανείμης [00724]
 διανέμειν [00726]
 διανέμη [02724]
 διανεμηθήναι [00726]
 διανέμουσι [00736]
 διανεμώμεθα [01072]
 διανέστη [01541]
 διάνοιά [02127]
 διάνοια [01988]
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 διαπερώσι [00954] [01292] [02705] [02737]
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 διαπλάττουσιν [00878]
 διαπλάτων [01787] [01788]
 διαπληκτιζομένους [02569]
 διαπονηθείς [00580]
 διαρκή [00944]
 διαρρόοντα [00010]
 διαρρόγγυμενοι [00258]
 διασκάπτουσι [00835]
 διασκάψει [01560]
 διασκάψης [01283]
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 διασπάσθαι [00342]
 διασπείρων [01391]
 διαστήματος [02222] [02227] [02677]
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 διασώζει [02285]
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 διασωθήναι [01927]
 διατελεί [01414] [01789]
 διατελής [01443]
 διατελοίη [01623]
 διατελώμεν [00893]
 διατιθείς [00397]
 διατραφήναι [00870]
 διατριβής [00008]
 διατρίβουσι [00073]
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 διατρίβων [00925] [02102]
 διατρίψαντας [00039]
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 διαφανή [00207]
 διαφέρει [02449]
 διαφεύγουσιν [00831]
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 διαφθοράς [00314]
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 διαφυγόντα [00067]
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 δικαζομένων [01314]
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 δικαστήν [00464]
 δικαστήν [01575]
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 Διό [02727]
 διό [00561] [00648] [00855] [00857] [02623]
 Διόπερ [01318]
 διόπερ [00853]
 διορθούμαι [01948]
 διορθούμεν [00879]
 διορθούμενος [00135] [02216]
 διορθούν [00765]
 διορθούσθαι [00410]
 διορθωθηναι [01952]
 διορθώσασθαι [01685]
 διορθώσεται [00083]
 διόρθωσον [01662]
 διορθωσώμεθα [00012]
 διορύξαι [00570]
 διορύξαντες [01379]
 διπλά [01022]
 διπλήν [00256]
 Διπλούν [00005]
 διπλούν [00256] [01755]
 δις [00070] [00071] [00073] [00077] [00216] [00450] [01414] [02481]
 διυλισμένον [00264]
 διψη [00400]
 διψώντα [00547] [01299]
 διψώντας [00548]
 διώκειν [01221]
 διώκεις [01125]
 διώκη [01071]
 διώκοντες [00511]
 διώκωμεν [02664]
 διωρθώθη [00162]

διωρθωσάμεθα [01727]
 διώρθωσε [02068]
 διωχθήσονται [01070]
 δόγμα [00569]
 δόγμασι [01642]
 δόγματα [00440] [00591] [00692] [01383] [01391]
 δογμάτων [00574]
 δοθὲν [00840] [00841]
 δοίης [01623]
 δοκεῖ [00133] [00552] [00708] [00801] [01310] [02037] [02633] [02654] [02680]
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 δοκῆ [00034]
 δοκίμαζε [02131] [02133]
 δοκιμάζεται [02181]
 δόκιμον [01221]
 δοκιμώτερος [01119] [02150]
 δοκοῦν [00863]
 δοκοῦντα [02020]
 δοκοῦντες [00672] [01299]
 δόλιος [00101]
 δόλον [01484] [02579]
 δόλους [01386]
 δόντα [01798]
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 δοξάσαι [01086]
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 δορυφορούμενος [02760]
 δορυφοροῦντας [02672]
 δορυφοροῦντες [00361] [02667]
 δορυφόρους [00652]
 δορυφορῶν [02671]
 δὸς [01024] [02182]
 Δότε [02306]
 δουλαγωγῶ [01075]
 δουλεία [01493]
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 δουλεύειν [00494]
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 δράγμα [01473]
 δράγματα [01473]
 δράμε [02124]
 δραπέτης [02322]
 δρεπάνης [01277]
 δρέπεσθαι [02061]
 δριμύειαι [01418]
 δριμυτέραν [00386] [01754]
 δρόμος [02165]
 δρόσου [00432]
 δρῦς [02089] [02140]
 δυναίμην [00931]
 δύναιτ [00881]
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 δύναιτο [00381]
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 δυνηθείσης [00169]
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δυσγενεία [02092]
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 δώσιν [01325]
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ἐκεῖνα [00512] [00660] [00845] [01503] [01504] [01876] [02113] [02113] [02283] [02440] [02586] [02713] [02715] [02732]
Ἐκεῖνα [02729]
ἐκεῖνας [00611] [01372] [02667] [02672] [02739]
ἐκεῖνη [00256] [01043] [01573] [02046] [02478]
ἐκεῖνη [00280] [01019] [02180] [02180]
Ἐκεῖνη [01572]
ἐκεῖνην [00064] [00221] [00300] [00460] [00507] [00620] [00623] [00625] [00632] [00647] [01241] [01484] [01896] [01977] [02298] [02577] [02580] [02584] [02672] [02676] [02732] [02747] [02755] [02762] [02762] [02765]
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Ἐκεῖνοι [00853] [01346]
ἐκεῖνοῖς [00083] [00099] [00876] [01465] [02713] [02761]
ἐκεῖνον [00030] [00104] [00172] [00215] [00233] [00304] [00403] [00411] [00498] [00805] [00806] [01285] [01621] [01828] [01830] [02010] [02204] [02440] [02689] [02690]
Ἐκεῖνον [00224]
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Ἐκεῖνος [00405] [00412] [00742] [02336] [02731]
ἐκεῖνου [00086] [00106] [00169] [00223] [00394] [00487] [00516] [00560] [00560] [00597] [00599] [00599] [00619] [00694] [00702] [00741] [00785] [00971] [01125] [01580] [01614] [02071] [02072] [02314] [02388]
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ἐκεῖνοῦς [00031] [00527] [00998] [01004] [01324] [01696] [01989]
ἐκεῖνῳ [00418] [00694] [00984] [01334] [01464]
ἐκεῖνων [00089] [00131] [00455] [00505] [00513] [00557] [00656] [00783] [00826] [00827] [00846] [00849] [00872] [00878] [00882] [00895] [01150] [01154] [01162] [01187] [01230] [01247] [01287] [01384] [01410]
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Ἐκεῖνων [00873]
ἐκείσε [01267]
ἐκείτο [00372] [02116]
Ἐκείτο [02114] [02150] [02303]
ἐκέκτητο [02414]
ἐκέλευσε [00118] [00580] [00768]
ἐκέλευσεν [01828]
ἐκελεύσθη [01945]
ἐκένωσε [01747]
ἐκέρασεν [02068]
ἐκέρασαν [02249]
ἐκέρασαν [02699]
ἐκζητεῖται [01539]
ἐκινδύνευσεν [01516]
ἐκίνησα [00523] [01842]
ἐκκαθαίρεται [00895]
ἐκκαθαίρει [02587]
ἐκκαθάρι [00885]

ἐκκαίει [00295] [01054]
 ἐκκακῆτε [00781]
 Ἐκκλησία [02064] [02281] [02285] [02286] [02289] [02291]
 ἐκκλησίαν [00436] [01876]
 ἐκκόπτων [01146]
 ἐκκόψαι [00038]
 ἐκκρεμαμένην [00427]
 ἐκλαυσεν [02488]
 ἐκλίπτε [01258]
 ἐκλογῆς [02462]
 ἐκλύοντες [00035]
 ἐκλύων [02102]
 Ἐκοιμήθη [01592]
 ἐκολάζετο [01003] [01142]
 ἐκόλασε [00155]
 ἐκόλασε [00149]
 ἐκόλασεν [00157] [01148]
 ἐκολάσθη [01376] [02057] [02554]
 ἐκόμισε [01498] [01516]
 ἐκόσμησας [01632]
 Ἐκούσαι [00596]
 ἐκπέμπει [02291] [02292]
 ἐκπέπληκται [01671]
 ἐκπεπτωκώς [01724]
 ἐκπεσούμεθα [00795]
 ἐκπιπτόντων [01510]
 ἐκπληττόμενος [00747]
 ἐκπομπευόμενα [02314]
 ἐκπομπυόντων [01530]
 ἐκπομπεύσαι [00145]
 ἐκπομπεύση [01433]
 ἐκπομπεύσωμεν [00013]
 ἐκπορευέσθω [00496]
 ἐκπτώσεως [00695]
 ἐκρίθησαν [02048]
 ἐκρινόμεθα [01029] [01550]
 ἐκρίνομεν [01029] [01550]
 ἐκρυψε [01808]
 ἐκταθέντα [01791]
 ἐκταθῆναι [00371]
 ἐκτεθριωμένος [00240]
 ἐκτείνωμεν [02763]
 ἐκτέμη [01276]
 ἐκτην [01771]
 ἐκτινάξατε [02045]
 ἐκτισιν [01286]
 ἐκφερε [02594]
 ἐκφέρω [02569]
 ἐκφύξι [01011]
 ἐκφορᾶς [01657]
 ἐκφόρια [00713]
 ἐκφυγεῖν [00526]
 ἐκφύγωμεν [00962]
 ἐκχέοντος [00006]
 ἐκώλυσεν [00818]
 ἐκωμωδεῖτο [00020]
 ἐκῶν [00169]
 ἔλαβε [00702] [01744]
 ἔλαβεν [01200] [01744] [02289] [02290]
 Ἐλαβεν [02288]
 ἔλαβες [00086] [00738] [00822] [02440]
 Ἐλαβες [00265] [00830] [00963] [00967] [02399] [02410] [02436]
 ἐλάβομεν [01711]
 ἔλαβον [01975] [02202]
 ἔλαθε [01808]
 ἔλαθόν [00749]
 Ἐλαθον [00750]
 ἐλαία [02135]
 ἐλαίαν [01790]
 ἐλαίας [02281]
 ἐλαίου [01247] [01297]
 ἐλαίων [01789]
 ἐλάλει [00201]
 ἐλάλησα [01537]
 ἐλάμβανε [00394] [02646] [02648]
 ἐλάμβανεν [02680]
 ἐλαττον [00053] [00232]
 ἐλάττους [01048] [01744]
 ἐλαττούται [02449]
 ἐλάττωμα [02473]
 ἐλαύνεσθαι [01322]
 ἐλαύνεται [00890]
 ἔλαφος [02452]
 ἐλαφρῶν [01064]
 ἐλαφρόν [01063]
 ἐλαχίστων [00757] [00762]
 ἔλεγε [00146] [00167] [01890] [02305] [02628]
 ἔλεγεν [00138] [00149] [00177] [00558] [00756] [00786] [00905] [01077] [01317] [01317] [01317] [01699] [02052]
 ἐλέγετο [00958] [02404]
 ἐλέξει [01131]
 ἔλεγον [00039] [00418] [00426] [00428] [00580] [00581] [01479] [01511] [01523] [01526] [01535] [01900] [02497]
 ἔλεγον [01462]
 ἐλεγχόντων [01530]
 ἔλεγχος [00741]
 ἐλέγχων [00145] [01530]
 ἐλειν [00776]
 ἐλεινά [02683]
 ἐλεινήν [00232]
 ἐλεινόν [01791]
 ἐλεινότερος [00833]
 ἐλεισθαι [00381]
 ἐληθέντα [00703]
 ἐλεήμονα [00976]
 ἐλεήμονες [00915]
 ἐλημοσύνας [01835]
 ἐλημοσύνη [01259] [01263]
 Ἐλημοσύνη [00780]
 ἐλημοσύνην [00721] [02488]
 ἐλημοσύνης [00521] [01551]
 ἐλημῶν [00770] [00779] [02242] [02471] [02476] [02477]
 ἐλήσας [00975]
 ἐλήσόν [00681] [00799] [02360] [02362] [02685]
 ἔλειχον [02148] [02149] [02690]
 ἔλεον [00237] [00793]
 ἐλέου [00811]
 ἐλευθερία [02503]

ἔλευθερίαν [02321] [02329]
 ἔλευθερίας [01504]
 ἔλευθεροί [02268]
 ἐλεύθερον [02267]
 ἐλεύθερος [02169] [02174] [02330]
 ἐλευθέρου [02182]
 ἐλευθερωθέντες [02765]
 ἐλεφαντίνης [00273] [00308]
 ἐλεφαντίνων [00264] [00267] [00269] [00274]
 ἐλεώμεν [00793]
 ἐηλλάκει [00982]
 ἐηλακότες [00969]
 ἐηλακώς [00397]
 ἔλθε [00922] [02713]
 ἔλθειν [00538] [01373] [01445]
 ἔλθη [00792] [02180]
 ἐλθόντα [01717]
 ἐλθόντες [00346] [02622]
 ἐλθόντι [00787] [01393]
 ἐλθούσας [00369]
 ἐλθών [00400]
 ἔλθωσιν [01340]
 ἐλίμωπτεν [02027] [02104]
 Ἐλιπάνθη [00321]
 ἐλιτανεύσαμεν [01857]
 ἔλκεσι [02738]
 ἔλκεσιν [02660] [02761]
 ἔλκη [00191] [00200] [00371] [00485] [00866] [01015] [02675]
 ἔλκοντας [00632]
 ἔλκος [01446] [02097] [02302] [02304] [02307]
 ἔλκους [01999]
 ἔλκουσαι [01896]
 ἐλκών [02103] [02655] [02684]
 Ἐλλην [01636]
 Ἐλληνας [01397] [02585]
 Ἐλλήνων [01637] [01695]
 Ἐλλησι [02570]
 ἐλλιμπάνειν [00019]
 ἐλογίσατο [02155]
 ἔλοιτο [01477]
 ἐλόμενον [02657] [02735]
 ἐλόμενος [02683] [02753]
 ἐλίδια [01571] [01578] [01621] [01635] [01688] [01689] [01691] [01691] [01692] [01692] [01704] [01713] [01769] [01770]
 ἐλίδιας [00410] [00642] [01249] [01293] [01598] [02024]
 ἐλίδι [00188] [00574] [01509] [01711]
 ἐλίδος [01724]
 ἐλίς [00187] [02567]
 ἐλίς [00869]
 ἐλίσι [01575] [01735] [02739]
 ἐλίσιν [00479] [01230] [01598]
 ἔλυε [00201] [00201]
 ἐλύθη [01818] [02167] [02177] [02206]
 ἐλυμήνατο [02480]
 ἐλυπήθη [01971] [01973]
 Ἐλυπήθη [01972]
 ἐλύπησε [00396]
 ἔλυσας [01967]
 ἐλώμεθα [02631]
 ἐλώφησεν [02279]
 ἐμάθετε [02735]
 ἐμάθομεν [02568]
 ἐμάλαξε [00233]
 ἐμάνθανον [00663]
 ἐμαντὸν [00033]
 ἐμαντοῦ [00034] [01800] [01917]
 ἐμαντῶ [02463]
 ἐμβαλεῖν [00962] [01007] [01832]
 ἐμβάλλει [00856] [01123] [01613]
 Ἐμβάλλει [02511]
 ἐμβάλλων [01093]
 ἐμβάλων [01618] [01619]
 ἐμβοώντα [00464]
 ἐμέ [00630]
 ἐμέ [02237] [02325]
 ἐμελλε [00170] [01815] [01942]
 ἐμελλεν [01399] [01455] [01475]
 ἐμέλλομεν [01546]
 ἐμελλον [00776] [01382]
 ἐμενε [01509]
 ἐμενεν [00157] [00172] [00240] [01089]
 ἐμενον [00160]
 ἐμῆν [00030]
 ἐμιμήσατο [00786] [02258]
 ἐμιμήσω [02230] [02257]
 Ἐμιξέ [01156]
 ἐμισθώσατο [00078]
 ἐμνήσθησαν [00050]
 ἐμοί [00026] [00757] [01446] [02182] [02261] [02325] [02517]
 Ἐμοί [00801] [02680]
 ἐμόν [00846] [01473] [02061]
 ἐμοῦ [01217] [02055] [02502] [02511] [02514]
 ἐμπειρίαν [01843]
 ἐμπειρίας [01844]
 ἐμπεπλησμένος [02093]
 ἐμπέπλησται [01186]
 ἐμπέση [01510]
 ἐμπεσοῦνται [00782]
 ἐμπέσωμεν [00516] [01842]
 ἐμπεσών [01503]
 ἐμπίπτειν [00107]
 ἐμπίπτωμεν [01458]
 ἐμπιστευθεῖσιν [00736]
 ἐμπιστευθὲν [02574]
 ἐμπιστευθέντων [00733]
 ἐμπλέκεται [00305]
 ἐμπλήσαι [01801]
 ἐμπλήση [00314]
 ἐμπλήσον [00327]
 ἐμπνέης [00096]
 ἐμπνεύσαι [00008]
 ἐμπνέω [00034]
 ἐμποδίων [01485]
 ἐμποιεῖν [01068]
 ἐμπορευσόμενοι [01515]
 ἐμπορίας [02140]
 ἐμπορίαν [00828] [01489]

ἔμπορίας [00244]
 ἔμπορος [00078] [00079]
 ἔμπρησμόν [00030]
 ἔμπρησμού [01174]
 ἔμπροσθεν [00759]
 ἔμφαίνοντος [00166]
 ἔμφαίνων [00292]
 ἔμφηται [02711]
 ἔμφιλοσοφούντες [00851]
 ἔμφυχος [00372]
 ἔμων [01961]
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 ἐν [00969] [00978] [01051]
 Ἐν [00635] [00796] [00884] [01078] [01290] [01416] [01772] [01895]
 ἔνα [00129] [00512] [00761] [01173] [01519] [01793] [02634]
 Ἐνα [02634]
 ἐναγαγεῖν [02586]
 ἐνάγειν [02596]
 ἐναγώνιοι [00647]
 ἐναντία [02682] [02762]
 ἐναντία [02753]
 ἐναντίος [00513]
 ἐναντίον [02681]
 ἐναντιουμένων [01496]
 ἐναντιοῦσθαι [00155]
 ἐναποκείμενον [01679]
 ἐναποκεκρυμμένα [01277]
 ἐναπομάσσεται [00314] [00316]
 ἐναπομασσόμενοι [00315]
 ἐναπομένει [01279]
 ἐναργές [01397]
 ἐναργεστέρῳ [00348]
 ἐνάρετοι [00980] [01755] [01756] [01759]
 ἐναρέτων [02755]
 ἐνάρκησεν [01818]
 ἐναυάγει [02275]
 ἐνδεδυμένος [01300]
 ἐνδεια [02752]
 ἐνδειαν [00766]
 ἐνδεικνύμενος [01759] [02156]
 ἐνδεικνυμένον [00965]
 ἐνδείκνυται [00196]
 ἐνδιατώμενον [02680]
 ἐνδιατρίβητε [00843]
 ἐνδιατρίβω [01321]
 ἐνδιδυσκόμενος [02081] [02093]
 ἐνδιδυσκομένου [02639]
 ἐνδοθεν [00464] [00486] [00625] [02131] [02133] [02336]
 ἐνδον [00030] [00313] [00465] [00469] [00481] [00752] [00889] [01423] [02172] [02174] [02189] [02275]
 ἐνέβαλε [00146]
 ἐνεβλήθη [01488]
 ἐνέγκαντα [02747]
 ἐνεγκεῖν [00030] [01779] [01922] [02571] [02707]
 ἐνέγκη [00086]
 ἐνέγκης [01502]
 ἐνεγκών [00021]
 ἐνεδιδύσκετο [00198] [00349]
 ἔνεκα [00689]
 ἐνεκεν [00201] [00206] [00331] [00569] [00685] [00800] [00830] [00963] [00967] [01138] [01139] [01151] [01399] [01407] [01431] [01436] [01593] [01648] [01800] [01823] [02587]
 ἐνεκόπη [01650]
 ἐνέμεινεν [00112]
 Ἐνενοίει [02696]
 ἐνενόησε [00359]
 ἐνενόησεν [01785] [01806]
 ἐνενόουν [01864]
 ἐνέπεσε [00030]
 ἐνέπεσεν [00499]
 ἐνεπίστευσαν [00735]
 Ἐνεπλάτυνα [02196]
 ἐνέπληξας [01108]
 ἐνεποιεῖ [00391]
 ἐνέργεια [00030] [00890]
 ἐνετρούφα [00349]
 ἐνετύγχανε [00293]
 ἐνήν [01565]
 Ἐνήν [00837]
 ἐνηχοῦμεν [02579]
 ἐνθα [00217] [00835] [00836] [00889] [00890] [01251] [01288] [01345] [01598] [01652] [01683] [01683] [01683]
 Ἐνθα [01597]
 ἐνθάδε [02763]
 ἐνθεν [00395] [02705] [02737]
 ἐνθένδε [00644]
 ἐνι [00077] [00757] [02488]
 ἐνι [02502]
 ἐνιαυτῶ [00077]
 ἐνιαυτῶν [01470]
 ἐνίκησε [01068]
 ἐνίκησεν [00370]
 ἐνίστε [02488] [02488] [02488] [02488] [02488] [02488]
 ἐννέα [00364]
 ἐννενηκονταεννέα [01928]
 ἐννόει [02611]
 ἐννοεῖν [01575]
 ἐννοήσαντες [01695]
 ἐννοήσας [01696]
 ἐννοήσατε [01778] [01893]
 Ἐννοήσατε [01877]
 ἐννοήσης [00273] [00303]
 ἐννόησον [00398] [00399] [00925] [01684] [01685] [01686] [01770] [02124] [02124] [02526] [02527]
 Ἐννόησον [01682] [01744] [01750] [01776] [01810]
 ἐννοήσωμεν [00182] [02572] [02738]
 Ἐννοήσωμεν [01896]

ἔννοια [02570]
 ἔννοιαν [02646] [02648] [02713]
 ἔννοουντας [02763]
 ἔννοων [02719]
 ἔνοικούσαν [01610]
 ἔνοικούσιν [00890]
 ἔνόμιζε [00408] [01360] [01361] [02715] [02729] [02731]
 ἔνόμιζεν [00801] [01833]
 ἔνόμιζες [02729] [02742] [02743] [02743]
 ἔνομίζετε [02760]
 ἔνόμιζον [00427]
 ἔνομίσαμεν [01285]
 ἔνόμισεν [01835]
 ἔνομοθέτησε [01372]
 ἔνορῶ [01277]
 ἔνός [00208] [02404] [02408]
 ἔνουθέτησας [00419]
 ἔνοχλει [01053]
 ἔνοχλη [01053]
 Ἐνοχλούμενοι [00230]
 ἔνοχλούσαν [00975]
 ἔνοχος [01027]
 ἔνταυθά [00615] [00652] [00676] [01251]
 ἔνταυθα [00004] [00008] [00242] [00378] [00448] [00454] [00474] [00475] [00476] [00477] [00479] [00600] [00641] [00642] [00668] [00828] [00843] [00959] [00986] [00988] [00988] [00989] [00990] [00992] [00995] [00995] [00995] [00997] [00999] [01000] [01001] [01003] [01004] [01004] [01004] [01005] [01010] [01026] [01026] [01031] [01034] [01039] [01041] [01041] [01044] [01045] [01046] [01046] [01047] [01048] [01050] [01052] [01083] [01138] [01138] [01142] [01142] [01145] [01146] [01188] [01190] [01226] [01228] [01230] [01259] [01312] [01325] [01326] [01396] [01396] [01406] [01420] [01498] [01521] [01546] [01548] [01551] [01574] [01589] [01624] [01697] [01703] [01819] [02031] [02033] [02034] [02037] [02040] [02048] [02051] [02258] [02293] [02399] [02417] [02417] [02427] [02515] [02529] [02570] [02581] [02582] [02584] [02584] [02587] [02591] [02597] [02682] [02734] [02753]
 Ἐνταυθα [00554]
 ἔνταφια [01630]
 ἔντεῦθεν [00071] [00462] [00478] [00623] [00626] [00655] [00820] [00823] [00954] [00964] [00968] [01196] [01267] [01292] [01296] [01387] [01661] [02214] [02264] [02569] [02597] [02627] [02757]
 Ἐντεῦθεν [01224]
 ἐντίθησιν [01567]
 ἐντίκτον [01460]
 ἐντιμοί [00674]
 ἐντός [01564]
 ἐντροπικώτατα [00173]
 ἐντροφώμεν [01267]
 ἐντυχανόντων [00219]
 ἐνύπνια [01472] [01480] [01483] [01490]
 ἐνυπνίων [01484]
 ἐξ [00139] [00144] [00179] [00244] [00345] [00428] [00604] [01036] [01335] [01371] [01610] [02264] [02643]
 Ἐξ [00361]
 ἐξαγγέλλοντι [00293]
 ἐξάγει [01610]
 ἐξάγειν [00325]
 ἐξάγεσθαι [00625]
 ἐξαίρετον [00207] [00209]
 ἐξαιρέτως [01901]
 ἐξαιρησόμενος [00656]
 ἐξαίφνης [01766] [01769]
 ἐξαλειφθῆ [01330]
 ἐξανέστησας [00419]
 ἐξαντλήσωσιν [00835]
 ἐξαντλούντες [01558]
 ἐξαπλώσαι [00837]
 ἐξαοθῆ [02054]
 ἐξαοπάζει [01031]
 ἐξαοπάση [01548]
 ἐξαοπάσωμεν [00013]
 ἐξέβαλεν [00341]
 ἐξει [01002] [01008]
 ἐξεκάθαιρον [02149]
 ἐξέκαιε [00386]
 ἐξεκλύσθη [02279]
 ἐξελε [02078]
 ἐξελεῖν [00554]
 ἐξελεῖται [01009]
 ἐξελεξάμην [00142]
 ἐξελθεῖν [00580]
 ἐξέλθητε [02047]
 ἐξελθόντες [00672]
 ἐξελθούσαι [00600]
 ἐξελθούσαν [00592] [01424]
 ἐξελθῶν [02313]
 ἐξέλιπε [01721] [01722]
 ἐξενεγκεῖν [00598] [01111] [01531]
 ἐξενεχθείσης [01534]
 ἐξεπέμπετο [02282]
 ἐξέπεσε [00658]
 ἐξέπεσεν [01193]
 ἐξέπεσον [01504]
 ἐξεπόμευσας [02319]
 ἐξεπόμευσσε [02313]
 ἐξερχόμενοι [02045]
 ἐξετάζειν [00776]
 ἐξεταζόμενοι [01543]
 ἐξετάζωμεν [00511]
 ἐξετάσαι [01580]
 ἐξετάσατε [02047]
 ἐξετάσης [01743]
 ἐξέτασον [01661]
 ἐξετε [01078]
 ἐξέτεινεν [01812]
 ἐξετραγώδησεν [02313]
 ἐξέφυγον [00504]
 ἐξέχεε [01399]
 ἐξέχεεν [01937]
 ἐξεχέθη [01934]
 ἐξηγον [00616]
 ἐξηγούμενοι [01558]
 ἐξήκοντα [02551]
 ἐξήλεγχον [01528]
 ἐξήλθε [00677]
 Ἐξήλθε [02296]
 ἐξήλθεν [02282]
 Ἐξήλθεν [01919]
 ἐξηλλαγμένα [00209]
 Ἐξήνεγκεν [00713]
 ἐξηράνθη [02378]
 Ἐξηράνθη [00658]
 ἐξήρχου [02221]
 ἐξῆς [00001] [00262] [00949] [00950] [01231]
 ἐξησθηνηκώς [00372]
 ἐξήταζε [00763]
 ἐξία [02043]

ἐξίλασμα [01234]
 ἐξιόντας [00399]
 ἐξίτηλος [02515]
 ἐξιών [00684]
 ἐξιών [00216]
 ἐξογκούμενον [02009]
 ἐξοδον [00637] [00644]
 ἐξόδους [00217]
 ἐξόδων [02106]
 ἐξοίσει [01412]
 ἔξομεν [00081] [00274] [00514] [01830]
 Ἐξομολόγησαι [01106]
 ἐξομολογήσεσι [00281]
 ἐξομολογήσεως [01266] [01424] [01551]
 ἐξομολόγησιν [00289] [02603]
 ἐξομολόγησις [02688]
 ἐξορίσας [01693]
 ἔξουσι [00537] [00539] [01406]
 ἔξουσιν [00538] [02575]
 ἔξω [00436] [00672] [01564] [02045] [02172] [02174] [02175] [02184] [02186] [02188] [02190] [02300] [02513] [02515]
 ἔξωθεν [00511] [00900] [00902] [01224] [01314] [01410] [02115] [02131] [02133] [02336]
 Ἐξώκειλε [02270]
 ἐξώτερον [00503]
 ἐορτή [00191]
 ἐορτήν [00004] [00004]
 ἐπ [00335] [00669] [00898] [01652] [01659] [02043] [02682]
 Ἐπ [01418]
 ἐπαγαγεῖν [00594]
 ἐπαγάγοιεν [01520]
 ἐπαγαγών [00259]
 ἐπαγγέλλεται [02604]
 ἐπαγγέλλη [01803]
 ἐπάγει [00263] [01096]
 ἐπάγειν [01815]
 ἐπαγόμενον [02019]
 ἐπαγομένων [00113]
 ἐπάγονται [02020]
 ἐπαγωγαι [01134] [01137]
 ἐπαγωγῆς [00259]
 ἐπάδωμεν [01841]
 ἐπαθε [00222] [01192] [01835] [02308]
 ἐπαθεν [00693] [02113]
 ἐπαθες [00423] [00423]
 ἐπάθομεν [01877]
 ἐπαθον [01479]
 ἐπαίδευεν [00148]
 ἐπαίδενσε [00152]
 ἐπαινέσαντες [01152]
 ἔπαινοι [00630]
 ἐπαίνοις [02097]
 ἐπαινος [00752] [02061]
 ἐπαινούμενον [00100]
 ἐπαινουμένων [01465] [01467]
 ἐπαινῶμεν [00525]
 ἐπαίνων [00186]
 ἐπαίρουσι [02097]
 ἐπάλληλα [01214] [01501]
 ἐπαλλήλοις [00398] [01507]
 ἐπάλληλον [01459]
 ἐπαλλήλων [00431]
 ἐπάλλεων [00858]
 ἐπαναγαγεῖν [00653]
 ἐπαναγάγωμεν [00797]
 ἐπαναστήσεται [00273]
 ἐπάνελθε [01661]
 ἐπανελάθης [01696]
 ἐπανελθόντα [01387]
 ἐπανελθόμεν [00552] [01568]
 ἐπανεπαύετο [02675]
 ἐπανήγαγε [01395]
 ἐπανήλθον [01386] [01511]
 ἐπανιόντες [00892]
 ἐπανίστανται [01055]
 Ἐπανίωμεν [00836]
 ἐπάνω [02275]
 ἐπάραι [01336]
 ἐπάρας [00680] [02679]
 ἐπάρατον [00505]
 ἐπασχε [00384] [01361]
 ἐπασχεν [00388]
 ἐπαυσάμεθα [02569]
 ἐπαύσατο [00290] [01921]
 ἐπαχθέστατον [00272]
 ἐπαχύνθη [00321]
 ἐπεβούλευσαν [01486]
 ἐπέγως [01481]
 ἐπεδείκνυτο [00160] [00925]
 ἐπεδειξάμην [01784]
 ἐπεδείξατο [00149] [01399] [01942] [02696]
 ἐπεζήτη [01540]
 ἐπεζήτησεν [00806]
 ἐπέθεντο [00164] [01379]
 ἐπέθηκε [01815]
 ἐπέθηκεν [01812]
 ἐπεθύμει [02660]
 ἐπεὶ [00835] [01276] [01516] [01567] [01843] [01928] [01989] [02264] [02566]
 Ἐπεὶ [00258] [00527] [00932] [00982] [01277] [01503] [01521] [01828] [02505] [02733]
 ἐπειγόμενος [02646]
 ἐπειδάν [00414] [00643] [00668] [01111] [01417] [01421] [01448] [02172] [02183] [02184] [02566] [02603] [02622] [02723]
 ἐπειδάν [00039] [01545]
 ἐπειδὴ [00020] [00029] [00031] [00090] [00172] [00246] [00288] [00392] [00392] [00427] [00473] [00560] [00560] [00577] [00583] [00620] [00633] [00848] [00959] [00962] [01044] [01048] [01240] [01287] [01321]
 [01360] [01366] [01462] [01490] [01881] [01921] [01941] [01941] [01941] [01942] [01942] [02063] [02307] [02307] [02307] [02492] [02521] [02596] [02601] [02603] [02630] [02630] [02729]
 ἐπειδὴ [00035] [00038]
 Ἐπειδὴ [00149] [00167] [00174] [00571] [00580] [00605] [00677] [00715] [01341] [01519] [01548] [01887] [02057] [02066] [02387] [02530] [02665] [02672] [02744]
 ἐπειθε [00385]
 ἐπέθετο [01820]
 ἐπεισα [00061]
 ἐπεισας [00124]
 ἐπεισέ [01263]
 ἐπεισε [00224] [01531]
 ἐπεισέρχεται [01417]
 ἐπέισθησαν [00040] [00045]
 ἐπειχθῆναι [02603]
 ἐπεκάμφθη [00219]
 ἐπέκαμψε [00224]
 ἐπεκλίναμεν [00841]

ἐπελάβετο [00932]
 ἐπελήσθη [01206]
 ἐπελθε [00921]
 ἐπέλθη [01501]
 ἐπελθόντα [00122]
 ἐπελθών [00314] [01551]
 ἐπέμποντο [01749]
 ἐπέμφθησαν [01934]
 Ἐπεμψά [00697]
 ἐπεμψε [02279] [02290]
 ἐπεμψεν [00340] [00933]
 ἐπένετο [02027]
 ἐπενεχθῆ [01224]
 ἐπενεχθῆναι [01086] [01752]
 ἐπενεχθῶσιν [01055]
 ἐπενθήσατε [02054]
 ἐπεξελθῶν [00975]
 ἐπεπήγει [00285]
 ἐπεπήδων [01367]
 ἐπέραστον [01200]
 ἐπέρρει [00212] [02640]
 ἔπεσε [01920]
 ἐπεσπάσω [01109]
 ἐπέστησε [01351]
 ἐπεστόμισεν [00579]
 ἐπέστρεψεν [01395]
 ἐπετάττετο [01796]
 ἐπετειχίσαμεν [00193]
 ἐπετίμησε [00580]
 ἐπετίμησεν [00589]
 ἐπέτυχεν [01488] [01489]
 ἐπέτυχον [01297]
 ἐπεχείρησε [00570]
 ἐπεχείρησεν [01392]
 ἐπεχείρουν [01367]
 ἐπήγαγε [01042] [01746]
 ἐπήγαγεν [01027] [02730]
 ἐπηγγείλατο [01833]
 ἐπηγγελέμενα [01510]
 ἐπηρεάζει [00856]
 ἐπηρεάζη [01054]
 ἐπηρεαζόμενοι [00700]
 ἐπηρεάζονται [01148]
 ἐπηρεάζοντας [01116]
 ἐπηρέασεν [00624]
 ἐπήρεια [01730]
 ἐπήρθησαν [02270]
 ἐπηρτημένην [02627]
 ἐπήρωσε [00164]
 ἐπήρωσεν [00170]
 ἐπί [00050] [00093] [00111] [00169] [00190] [00249] [00264] [00264] [00267] [00269] [00273] [00274] [00302] [00303] [00303] [00308] [00308] [00310] [00326] [00335] [00340] [00340] [00340] [00340] [00347] [00384]
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 [02569] [02569] [02594] [02602] [02620] [02621] [02622] [02641] [02655] [02705] [02737] [02740] [02742] [02744] [02761]
 Ἐπί [00368] [00393] [00506] [01232] [01595] [02502] [02741]
 ἐπιβῆναι [00889]
 ἐπιβλαβεῖς [02724]
 ἐπιβλαβές [01460]
 ἐπιβλαβεῖσι [02753]
 ἐπιβλαβῆ [02764]
 ἐπιβλαβοῦς [02607]
 ἐπιβλήματα [00652]
 ἐπιβουλὰς [01109]
 ἐπιβουλεύει [00856] [00887]
 ἐπιβουλεύη [01497]
 ἐπιβουλευθεῖς [01499] [01503]
 ἐπιβουλευθέντος [01494]
 ἐπιβουλευόντων [01494]
 ἐπιβουλεύσαντες [01498] [01499]
 ἐπιβουλή [01497] [01508]
 ἐπιβουλήν [00038] [01393] [01508]
 ἐπίγεια [02451]
 ἐπιγινώσκεις [01444]
 Ἐπίγνωθι [00858]
 ἐπιγνώναι [01776]
 ἐπίγνωσιν [00119]
 ἐπιδαπανώσά [00030]
 ἐπιδειγμένους [01752]
 ἐπιδεικνύεις [01434]
 ἐπιδεικνύμενον [00765]
 ἐπιδεικνύμενος [00179] [00397]
 ἐπιδεικνυμένους [00399] [02569]
 ἐπιδείκνυνται [00880]
 ἐπιδείκνυσθαι [01073] [02571] [02591]
 ἐπιδείκνυσθε [02572]
 ἐπιδείκνυσι [02707]
 ἐπιδείκνυται [00159] [00188]
 ἐπίδειξαι [00922]
 ἐπιδειξάμενοι [01402] [02557] [02557]
 ἐπιδειξάμενον [01796]
 ἐπιδείξασθαι [00754] [01237] [02518] [02601]
 ἐπιδείξη [00753]
 ἐπιδείξηται [01510]
 ἐπίδειξις [00249]
 ἐπιδείξωνται [01843]
 ἐπιδέκατα [00713]
 ἐπιδόξων [01336]
 ἐπίδοσιν [01790]
 ἐπίδω [01783]
 ἐπιεικεία [00258]
 ἐπιεικειαν [01152]
 ἐπιεικείας [00231] [00394]
 ἐπιεικέστερος [01177]
 ἐπιεικεστέρους [00172]
 ἐπιεικής [00396]
 ἐπιεικής [01651]
 ἐπιεν [02302]
 ἐπιέναι [01218]
 ἐπιζητεῖ [02603]
 ἐπιζητεῖν [00794]
 ἐπιζητεῖς [01622]
 ἐπιζητῶ [02690]
 ἐπιθέσθαι [00099]
 ἐπιθήσεται [01102]

ἐπιθυμία [01053] [02304]
 ἐπιθυμῖαι [00859]
 ἐπιθυμίαν [00549] [01056] [01422]
 ἐπιθυμίας [00562] [02270]
 ἐπιθυμιῶν [02645]
 ἐπιθυμοῦντας [00548]
 ἐπιθυμοῦσαν [01112]
 ἐπιθυμῶμεν [01072]
 ἐπιθυμῶν [00199] [02103]
 ἐπικάμπτεται [02707]
 ἐπικαμφθῆναι [00221]
 ἐπικάμψαι [00225]
 ἐπικατάρατος [02310]
 Ἐπικατάρατος [02316]
 ἐπικειμένην [01776]
 ἐπικηδεῖοις [02307]
 ἐπικήρον [01620] [01863]
 ἐπικλύση [00083]
 ἐπικουφίζεται [01107]
 ἐπικουφίσαι [02707]
 ἐπιλαβέσθαι [01485]
 ἐπιλαβόμενον [01541]
 ἐπιλαθέσθαι [01207]
 ἐπιλάθη [00324] [02713]
 ἐπιλαθόμενοι [02569]
 ἐπιλαμβάνονται [00073]
 ἐπιλανθάνεσθε [00748]
 ἐπιλείπομενοι [01761]
 ἐπιλείπουσα [01284]
 ἐπιλήσεται [01415]
 ἐπιμείνωσιν [01147]
 ἐπιμέλειαν [00485] [01757] [01786]
 ἐπιμελείας [00172] [00188] [00386] [01942] [02516]
 ἐπιμελούμενον [00992]
 ἐπιμελούμενος [00241]
 ἐπιμένη [01009] [01178]
 ἐπιμένωσι [00016]
 ἐπινεύει [02702]
 ἐπινεύσας [00975]
 ἐπινεύσει [00802]
 ἐπινοήσαι [00874]
 ἐπινοῶμεν [00301]
 ἐπιόντας [00372]
 ἐπιόντες [00842]
 ἐπιπάππους [01293]
 ἐπιπλήξεις [02569]
 ἐπιπλήξεως [00050]
 ἐπιπολαίως [02425]
 ἐπίπονον [01083] [01190] [01221]
 ἐπίπονος [02014]
 ἐπιρῶει [00355] [00688]
 ἐπιρῶοντα [02651]
 ἐπίσκοπον [01243]
 ἐπισπάσασθαι [00123]
 ἐπισπᾶσονται [00507]
 ἐπισπασώμεθα [00793]
 ἐπισπώμεθα [00778]
 ἐπισταμένην [00454]
 ἐπιστάμενοι [01679]
 ἐπιστάμενος [02169]
 ἐπισταμένου [00464]
 ἐπιστάξη [00681] [00951] [02210] [02391] [02395]
 ἐπιστάσης [01843]
 ἐπιστασίας [00941]
 ἐπιστέλλων [01716] [02052]
 ἐπίστευσαν [01366]
 ἐπιστῆ [01844]
 ἐπιστήσαντας [01580]
 ἐπιστομίζωμεν [01545]
 ἐπιστομίσαι [02585]
 ἐπιστομίσωμεν [00497]
 ἐπιστραφήτω [02044]
 ἐπιστρέφει [02606]
 ἐπιστρεφόμενος [02684]
 ἐπιστρέψαι [01862]
 ἐπιστρέψη [00126]
 ἐπίσχωμεν [00497]
 ἐπίταγμα [01796] [01807]
 ἐπίτασιν [01627] [02707] [02718]
 ἐπιταχθεῖς [00726]
 ἐπιταχθέν [00034] [01811] [01832]
 ἐπιταχθέντων [01807]
 ἐπιτείνει [01017]
 ἐπιτείνεις [01095]
 ἐπιτείνεται [01098]
 ἐπιτείνοντα [01015] [02009]
 ἐπιτευξόμεθα [00723]
 ἐπιτηδειοτέρους [00824]
 ἐπίτηδες [01321]
 ἐπιτιθείς [02628]
 ἐπιτιθέναι [00191]
 ἐπιτίθεσθαι [01462]
 ἐπιτίθημι [01944] [02515]
 ἐπιτιμήσας [01448]
 ἐπιτιμήσει [01464]
 ἐπιτιμήσεως [00050] [01456]
 ἐπιτίμησιν [01457] [02599]
 ἐπιτίμησις [01469]
 ἐπιτιμίαις [01141]
 ἐπιτιμώντες [02098]
 ἐπιτρέπουσιν [01314]
 ἐπιτυχεῖν [00677] [00828] [01003] [01061] [01268] [01552] [01845] [02558] [02766]
 ἐπιτύχωμεν [00518] [00793]
 ἐπιφάνειαν [01560]
 ἐπιχειρεῖν [00099]
 ἐπιχρίσατε [01330]
 ἐπιῶν [00072]
 ἐπλατύνθη [00321]
 ἔπλει [00244]
 ἔπλεξε [01386]
 ἐπλεονέκτησεν [00624]
 ἐπληρώσαμεν [00092]
 ἐπλήρωσας [00087]
 ἐπλήρωσεν [01807]
 ἐπλήττετο [01748]
 ἐπλούτει [02341] [02649] [02650]

ἐποίει [00382] [00383] [00386] [00694]
 ἐποιεῖτο [00694] [01306] [01757]
 ἐποίησα [00057]
 ἐποιησάμεθα [02599]
 ἐποίησαν [00903] [01173] [01644]
 ἐποίησάς [02536]
 ἐποίησας [01103] [01797]
 ἐποιήσατε [00004] [00757] [00757]
 ἐποιήσατο [02714]
 ἐποίησέ [00133] [02527]
 ἐποίησε [00172] [00290] [00588] [01795] [02495] [02526]
 Ἐποίησε [02268]
 ἐποίησεν [00163] [00571] [00751] [01034] [01061] [01392] [01454] [01457] [01883] [02267] [02407] [02506]
 ἐποιοῦν [00258] [00260] [00560]
 ἐπομβρία [00084]
 ἐπορεύετο [02662]
 ἐπουράνια [02450]
 ἔπραξαν [00051] [01718]
 ἔπραξεν [00978]
 ἔπραττε [00290]
 ἔπραττεν [01809]
 ἐπτερωμένος [02156]
 ἐπτοημένοις [02718]
 ἔργα [00560] [00637] [00706] [01048] [01303] [01468] [02181] [02181] [02182]
 ἐργάζεσθαι [00261]
 ἐργάζεται [00191] [00271] [00630] [00856] [00891] [01123] [01128] [01181] [01183] [01376] [01618] [02286]
 ἐργάζη [01095]
 ἐργάζεται [02507]
 ἐργαζόμενοι [00835]
 ἐργαζόμενος [00349] [02102] [02303]
 ἐργάζονται [00980]
 ἐργάζονται [02572]
 ἐργαλεία [00870] [00876] [00877]
 ἐργαλείων [00871]
 ἐργασαμένης [01551]
 ἐργασάμενοι [02279]
 ἐργασάμενος [01413] [01817]
 ἐργασαμένων [01530]
 ἐργάσασθαι [00982]
 ἐργάσασθαι [01461]
 ἐργάσεται [00947]
 ἐργάσεται [00794]
 ἐργάση [01412]
 ἐργάσηταί [02526]
 ἐργάσηται [02020]
 ἐργασίαν [02575]
 ἐργασίας [00255]
 ἐργαστηρίοις [00441]
 ἐργασώμεθα [00892]
 ἔργον [00256] [00329] [00848] [00885] [01263] [01424] [01669] [01889] [02054]
 ἔργω [00389]
 ἔργων [00157] [00674] [00833] [00989]
 ἐρεῖ [01450]
 ἐρεῖς [01915]
 Ἐρευνάτε [02402]
 ἐρευνηταί [02401]
 ἐρημία [00380] [00539] [00851]
 ἐρημία [00382] [01137]
 ἐρημίαν [00512]
 ἐρημοί [00988]
 ἐρημον [02071]
 ἐρημος [00655] [01724] [02489] [02672]
 ἐρήμου [00340] [00384]
 ἔριον [02294]
 ἐρίφους [00264]
 ἐρμηνευθῆναι [01972] [02675]
 ἐρούμεν [00202]
 ἐρούσι [01296]
 ἐρούσιν [01280] [01638]
 ἐρόαθυμηκότας [02601]
 ἐρόαθυμήσαμεν [01859]
 ἐρόαψαν [01484]
 ἐρόιμμένον [00216] [02680] [02684] [02761]
 ἐρόιμμένος [02738]
 ἐρόιπται [00303]
 ἐρόιπτο [00350] [00400] [02105]
 ἐρόιψε [00171]
 ἐρόύθμιζε [01788]
 ἐρυθιάζομεν [00103]
 ἐρυθριάς [00812] [01431]
 ἐρυθριῶ [00437] [01637]
 ἔρχεται [00169]
 ἐρχόμενοι [00200] [00251] [00259] [02148]
 ἐρώ [01710]
 ἐρωτᾶ [01311]
 ἐρωτήσεσι [01314]
 Ἐρωτώ [01338]
 ἐσαγήνευε [00745]
 ἐσβεσεν [00660]
 ἐσεισε [01747] [01854]
 ἐσεισεν [01880]
 Ἐσεισεν [01879]
 ἐσεσθαι [00574] [01475]
 ἔση [00330] [02319]
 ἐσθῆτι [02642]
 ἐσθῆτος [02721]
 ἐσθίειν [00342]
 ἐσθίετε [00194]
 ἐσθιοντα [01099]
 ἐσθιοντες [00264]
 ἐσθίωμεν [00344]
 ἐσθίων [01027]
 ἐσίγα [01301]
 ἐσκιρτήσατε [00005]
 ἐσμέν [00088] [00643] [01524]
 ἐσμεν [00599] [01141] [02461]
 ἐσμός [00624]
 ἐσόμενον [00181]
 Ἐσονται [00906]
 ἐσπέρα [00067]
 ἐσπέρα [00677] [02172] [02176]
 ἐσπέραν [01977]
 ἐσπέρας [00645] [00672]
 ἔσπευδε [01575]
 ἐσπουδάζετο [01941]
 ἐσπουδάκαμεν [00838]

ἐσπούδακας [00420]
 ἐσπουδάσαμεν [01860]
 ἔσται [00071] [00072] [00090] [00091] [00115] [00348] [00549] [00885] [01027] [01043] [01331] [01396] [01480] [01483] [01569] [02046] [02049] [02317] [02406]
 ἔστῃ [02054]
 ἔστε [00559] [01513] [01900]
 ἔστεμμένους [02081] [02096]
 ἔστηκας [00854]
 ἔστηκε [01278] [01652] [01896]
 ἔστηκεν [00536]
 ἐστήκη [00191]
 ἐστήρικται [00954] [01232] [01292] [02214] [02705] [02737] [02744] [02748] [02755]
 ἐστήριξε [01854]
 ἔστησε [01851]
 ἔστι [00255] [00255] [00333] [00442] [00443] [00460] [00461] [00585] [00826] [00876] [01074] [01397] [01598] [01750] [01990] [01991] [02016] [02141] [02142] [02533] [02572] [02749]
 ἐστί [00791] [02471]
 ἔσται [00107] [00111] [00144] [00202] [00460] [00461] [00591] [00667] [00722] [00726] [00770] [00779] [00865] [00950] [01035] [01063] [01086] [01184] [01375] [01404] [01405] [01410] [01514] [01538] [01599]
 [01614] [01930] [01934] [01964] [01990] [01991] [02018] [02047] [02085] [02143] [02143] [02262] [02318] [02331] [02457] [02465] [02480] [02489] [02498] [02505] [02509] [02509] [02616] [02625] [02636] [02720]
 [02751] [02757]
 ἔσται [00254] [00506] [00556] [00575] [00575] [00585] [00592] [00710] [00759] [00848] [00867] [00884] [00914] [01050] [01052] [01056] [01061] [01188] [01189] [01373] [01398] [01404] [01404] [01763] [01931]
 [02135] [02136] [02486] [02520]
 Ἔσται [00408] [01066]
 ἐστιάσας [00340]
 ἔστιν [00353] [00440] [00454] [00542] [00551] [00682] [00877] [01048] [01081] [01259] [01263] [01462] [02488] [02489] [02504] [02504] [02505] [02521] [02612] [02612] [02753]
 ἐστίν [02141] [02142] [02242] [02357] [02430]
 ἔστιν [00028] [00083] [00169] [00201] [00203] [00211] [00236] [00252] [00262] [00352] [00421] [00422] [00458] [00458] [00491] [00541] [00711] [00728] [00746] [00849] [00965] [00983] [01047] [01051] [01284]
 [01336] [01366] [01369] [01409] [01469] [01503] [01615] [01644] [01660] [01683] [01692] [01693] [01736] [01781] [02018] [02064] [02139] [02140] [02330] [02427] [02470] [02472] [02605] [02635] [02700] [02741]
 ἔστιν [00237] [00238] [00456] [00556] [00820] [00846] [00867] [01052] [01225] [01228] [01409] [01652] [01733] [01735] [02486] [02519] [02754]
 ἐστιωμένων [02639]
 ἐστύνασε [01971] [02492]
 ἐστύνασεν [02488]
 ἔστω [00097]
 Ἔστω [02479]
 ἐστώσαν [01371] [02003] [02021]
 ἐστώτά [02757]
 ἐστώτες [00617] [00625]
 ἐστώτος [00169]
 ἐσυκοφάντησας [00640]
 ἐσφάγη [01937]
 ἐσφάξε [01826] [01827]
 ἐσφάξεν [01826]
 ἐσχατά [00635]
 ἐσχατα [00394] [00427] [01685] [01835]
 ἐσχάτη [00377] [01127] [02660]
 ἐσχάτη [00249]
 ἐσχάτην [01322] [01460] [01752] [02762]
 ἐσχάτης [00120] [00442] [00444] [01093] [01450]
 ἐσχάτοις [00241] [00414] [00985] [01493]
 ἐσχατον [00397] [00969] [00982]
 ἐσχάτω [00303]
 ἐσχάτων [01503]
 ἔσχε [02672]
 ἐσχεδιασμένον [02297]
 ἐσχεδιασμένος [01910]
 ἔσχεν [00499] [01302] [02480]
 ἐσχήκαμεν [02718]
 ἔσω [00743] [02175] [02184] [02185] [02187] [02285]
 ἔσωζε [02286]
 ἔσωθεν [02115]
 ἐσώθη [01921]
 ἔσωσεν [02288]
 ἐσωφρόνησαν [00042]
 ἐταιριζομένου [00317]
 ἐταιριζομένων [00863]
 ἐταλανίζετε [02761]
 ἐτανύσθη [01934]
 ἐτάφη [00649] [00651] [02162] [02670]
 ἐτάχθημεν [02596]
 ἔτεινε [01399]
 ἔτεκε [00939] [01498]
 ἔτερά [01410]
 ἔτερα [01199] [01322] [02720]
 ἐτέραν [00046] [00247] [00297] [00391] [01776]
 ἐτέρας [01663] [02631]
 ἔτεροι [01127] [01161] [01402] [01463]
 Ἔτεροι [01300]
 ἐτέροις [00710] [00738] [00874] [00959] [01166]
 ἔτερόν [00667] [01599]
 ἔτερον [00053] [00163] [00196] [00201] [00232] [00391] [00393] [00401] [00402] [00405] [00408] [00513] [00539] [00574] [00779] [01412] [01540] [01566] [01796] [01999] [02010]
 Ἔτερόν [00779]
 ἔτερος [00273] [01243] [01376] [01413] [01536] [02082] [02103]
 ἐτέρου [00604] [01662]
 ἐτέρους [00236] [00238] [00497] [01174]
 ἐτέρω [00739] [00788] [01376] [02569]
 ἐτέρωθεν [01369]
 ἐτέρωθι [01223]
 ἐτέρων [00035] [00392] [00502] [00738] [00959] [01152] [01246] [01266] [01326] [01341] [01343] [01402] [01464] [01464] [01465] [01466] [01467] [01467] [01545]
 ἐτέρως [01675]
 Ἐτέρως [01675]
 ἔτεσιν [00455] [00455]
 ἔτη [00448] [00452] [00455] [00458] [00460] [01035] [01211] [01212]
 ἔτι [00593] [00600] [00958] [01277] [01307] [01776] [02075]
 Ἔτι [00391] [01884] [01890]
 ἐτίναξε [01850]
 ἐτίρωσκον [01749]
 Ἐτοιμάζε [00637]
 ἐτοιμαζομένων [00992]
 ἐτοιμασον [00494]
 ἐτόλμα [02695]
 ἐτρεχον [01876]
 ἐτρώγησε [01745]
 ἐτρώφα [01358] [02649] [02658]
 ἐτυραννείτο [02302]
 ἐτύφλωσε [02647]
 ἔτυχε [00430] [02323]
 ἔτυχεν [01113]
 ἐτυχον [01299]
 ἐτών [00452] [01211]
 εὐ [00277] [00304] [00944] [00964] [00997] [01148]
 εὐαγγελική [01572]
 Εὐαγγελίου [00894] [02560]
 εὐαγγελιστῶν [00202]
 Εὐαγγέλιω [02609]
 Εὐαγγελίων [00914]
 Εὐαν [02268]
 εὐαρεστῆιν [01221]
 εὐαρεστησῆσαι [01225]

Εὐγένεια [02234]
 εὐγένειαν [01696] [02092] [02310] [02329] [02408]
 εὐγενέστερον [02067]
 εὐγενή [02260]
 εὐγλωττότερος [02462]
 εὐδηλον [00594] [00600] [01406] [01532]
 εὐδοκιμεί [02005]
 εὐδοκίμησιν [01494] [01496]
 Εὐδόκιμον [02248]
 εὐδόκιμος [02250]
 εὐδοκιμούντα [01477]
 εὐδοξίας [01477]
 εὐεξία [00483]
 εὐεργεσίας [00136]
 εὐεργετεῖν [00150]
 εὐεργέτην [01092] [01117]
 εὐημερία [01207] [01266] [02102] [02104]
 εὐημερία [00856] [01132] [02647]
 εὐημερίαις [00392] [00394]
 εὐημερίαν [02672] [02760]
 εὐημερίας [00240] [00688] [00984] [01017] [01322] [01326] [02529]
 εὐημερούντα [02029] [02124]
 εὐημερούντων [00386]
 εὐήνιον [01076]
 εὐηργέτησεν [00149]
 εὐθέως [00080] [00600] [00894] [00933] [01027] [01090] [01098]
 εὐθηνία [02203]
 εὐθηνούμενον [02208]
 εὐθυμία [02639]
 εὐθυμίαν [01707]
 εὐθυμίας [01845]
 εὐθύνας [00503] [00623] [00725] [00727] [00765] [00773] [00795] [01546] [01551] [01694] [01806] [01821]
 εὐθυνη [02527]
 εὐθυνον [00494]
 εὐθυνών [02569]
 εὐθὺς [00263]
 εὐκαιρον [01569]
 εὐκαιρῶς [01843]
 εὐκαταφρόνητος [01931] [02738]
 εὐκολα [01893]
 εὐκολίας [01383]
 εὐκολον [01125]
 εὐκόλως [00833]
 εὐκολωτέρα [00226]
 εὐκολώτερον [01122]
 εὐλάβεια [01856]
 εὐλάβειαν [02351]
 εὐλαβείας [00246] [00687] [01137] [01759]
 εὐλογεῖν [01116]
 εὐμαθεστέραν [00842]
 εὐμήχανος [01494]
 εὐνήν [00339]
 εὐνοίαν [00754] [02601]
 εὐνοίας [00004] [00172] [00527] [00751] [00755] [01238]
 εὐνούχου [00924]
 εὐξαιο [00666]
 εὐοδοῦται [00394]
 εὐπορία [00549]
 εὐπορίαν [00505]
 εὐπορίας [00397] [00499] [00546] [00655] [00802] [00872] [01006]
 εὐπορος [00733]
 εὐπορώτερον [00545]
 εὐπορώτερος [00551] [00663] [02462]
 εὐπορωτέρους [00550]
 εὐπραγίαις [00239] [01187] [01326]
 εὐπραγίας [00238] [00241] [00984] [00988] [01321] [01623]
 εὐπραγούντα [00391]
 εὐπραγούντας [01187]
 εὐπρέπειαν [00276]
 εὐπρεπεστέραν [00277]
 εὐπρεπής [00860]
 εὐρε [02744]
 εὐρέθη [00676] [02493]
 εὐρεῖν [00922] [02754]
 εὐρήκαμεν [01558]
 εὐρήσεις [00671]
 εὐρήσομεν [01574]
 εὐρίσκειν [00404]
 εὐρίσκεις [02426]
 εὐρίσκεται [02087] [02172] [02174]
 εὐρίσκοντες [01062]
 εὐρυχωρίαν [02615]
 εὐρύχωρον [02608] [02611] [02620] [02624] [02635] [02642] [02643] [02646] [02652] [02656] [02664] [02674] [02681] [02683] [02732] [02753] [02763] [02765]
 εὐρύχωρος [02561] [02610] [02617] [02619] [02692] [02744] [02751] [02752]
 εὐρυχώρου [02621] [02633] [02643] [02662] [02669] [02677] [02735]
 εὐρυχώρῳ [02672]
 εὐσεβεία [00690]
 εὐσεβειαν [02586]
 εὐσεβείας [00692] [02462]
 εὐσεβῶς [01070]
 εὐσπλαγχνίαν [02707]
 εὐσύνοπτα [00899]
 εὐσύνοπτος [02633]
 εὐτακτος [02427]
 εὐταξίαν [00005]
 εὐτελεί [01224]
 εὐτέλειαν [00667] [02181]
 εὐτελείς [00755]
 εὐτελέστατον [00863]
 εὐτελέστερα [01913]
 εὐτελέστερον [01876] [02067]
 εὐτελή [00988] [00989] [02188]
 εὐτελών [01395]
 εὐτονίας [01463]
 εὐτονον [00861]
 εὐτραπέλια [00496]
 εὐτρεπείς [00647]
 εὐτρεπισμένα [02557]
 εὐφημείν [01116]
 εὐφημίαι [02640]
 εὐφημίας [01659]
 εὐφημίαν [01105]
 εὐφημίας [00617] [01287] [01659]
 εὐφημοῦντες [00617]
 εὐφόρησεν [00605]
 εὐφορον [02345] [02347]

εὐφραίνει [01608]
 εὐφραίνομαι [02074]
 εὐφραινόμεθα [01420]
 εὐφραινόμενος [00198]
 εὐφραίνον [00009]
 εὐφροσύνης [00238]
 εὐχαί [01658]
 εὐχαίς [01072]
 εὐχαριστεῖν [01650] [01713]
 εὐχαριστής [01658]
 εὐχαριστήσαι [01086]
 εὐχαριστήσαντες [00518]
 εὐχαρίστησε [00538] [01791]
 εὐχαριστήσης [01109] [01632]
 εὐχαρίστησον [01630] [01656]
 εὐχαριστία [01122]
 εὐχαριστίαν [01105]
 εὐχαριστίας [00333] [01107] [02739] [02747]
 εὐχαριστοῦντα [00334] [01098]
 εὐχαριστοῦσιν [01127]
 εὐχαριστώμεν [00959] [01265] [01266]
 εὐχαριστῶν [01089] [01103] [01443]
 εὐχαρίστως [01183] [01502]
 εὐχάς [00289] [00339]
 εὐχεσθαι [00326]
 εὐχήν [00335] [02460]
 εὐχῆς [02461]
 εὐχόμενος [01106]
 εὐχρηστον [00885] [02325]
 εὐχῶν [02584]
 εὐωδία [00313]
 εὐωδιαν [00312]
 εὐωδίας [00318]
 ἐφ [00410] [00794] [01304] [01738] [01807] [02044]
 Ἐφ [00085] [00757]
 ἐφαίνετο [00228] [02272]
 ἐφάνη [00209] [01390] [02177]
 ἐφάνησαν [02279]
 ἐφαπτόμενοι [00259]
 ἐφεδρεύοντα [00498]
 ἐφεδρεύοντες [00502]
 ἔφερε [01786]
 ἐφέρετο [02275]
 ἐφερον [01534]
 ἐφέροντο [01748]
 ἐφέστηκεν [01415]
 ἔφην [00964]
 ἐφθάκει [00371]
 ἔφθασε [02672]
 ἐφθασεν [02665]
 ἐφθέγγετο [01313]
 ἐφθέγγατο [01796]
 ἐφθέγγατο [01370] [01791]
 ἔφθην [01392]
 ἐφιέμενον [00544]
 ἐφιέμενος [00542]
 ἐφίλει [00490]
 ἐφιλοσόφει [00432]
 ἐφιλοσοφήσαμεν [01573]
 ἐφοβεῖτο [00974]
 ἐφοβούμην [01983]
 ἐφοβούντο [01980]
 ἐφόδιον [01006]
 ἐφόνευσεν [02491]
 ἐφορᾷ [00358] [01692] [02153]
 ἔφυ [02258]
 ἔφυγε [02323]
 ἔφυς [02250]
 ἐφώνησεν [00805]
 ἔχε [00037] [02072]
 ἔχει [00099] [00269] [00273] [00461] [00469] [00631] [00703] [00766] [00987] [01074] [01226] [01692] [01726] [01760] [01969] [02024] [02065] [02065] [02077] [02139] [02336] [02400] [02473] [02480] [02488]
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 ἐχιδῶν [00564]
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 ἔχωσιν [00268]
 ἐψευσμένην [02732]
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 ἔωσα [01469]

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 Ζακχαῖον [00638]
 ζῆ [00469]
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 ζηλοῦν [01836]
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 ζηλώσης [02249] [02250]
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 ζόφω [00902]
 ζυγός [01063]
 ζωγραφίας [01333]
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 ἦγειρε [01388]
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 ἦγού [02742]
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 ἦδικημένος [00802] [01117]
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 ἦδίω [00271]
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 ἠθέλησας [00698] [02365]
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 ἠμαρτημένων [00464] [01451] [01548] [01551]
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 ἠμερος [01342] [02500] [02502]
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 ἠμερών [00513] [00842] [01811]
 ἠμερωτέρων [01176]
 ἠμερώτεροι [00239]
 ἠμερώτερον [01438]
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 ἠνεώχθησαν [02272]
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 ἠνώχλει [00228]
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 ἠξίου [00227]
 ἠξίωτο [02660]
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 ἠπάτησαν [01385]
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 ἠπιον [00119]
 ἠπίστατο [01435]
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 ἠπλωσεν [01399]
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 ἠρεμία [00293]
 ἠρημωμένην [02297]
 ἠρξατο [02613]
 ἠρπάγη [01652]

ἡρπασάς [00638]
 ἡρπάσατε [00715]
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 θαλάττα [01934]
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 θαρόων [01509] [01597]
 θαρσεῖτε [01079]
 θάρσος [00419]
 θάτερον [00377]
 θατέρου [00377]
 θαῦμα [01743] [02278]
 θαυμάζειν [01835] [01836]
 θαυμάζεις [01015]
 θαυμάζομεν [01668]
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 Θαυμαστά [01742]
 θαυμαστήν [01621]
 Θαυμαστοὶ [01838]
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 θεῖαν [02764]
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 θεμέλια [01895]
 θεμέλιος [02094]
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 θεραπευόμενον [02001] [02001] [02002]

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 θεραπεύοντα [02672]
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 θεραπεύσω [01446]
 θεραπεύωμεν [00866]
 θεραπεύων [01789]
 θερμοτάτης [00188]
 θεσμούς [01693]
 Θεσσαλονικεῦσι [01699]
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 θεωρίας [02582] [02621] [02764]
 θεωρών [00372]
 Θηρίον [01527]
 θηρίον [02145] [02452]
 θηρίου [00240] [01693]
 θηριώδης [02141]
 θηριωδία [02091]
 θηρίων [00221]
 θησαυρίζεις [01013]
 θησαυρίζωμεν [00886]
 θησαυρόν [00743] [01558] [01559] [01574]
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 θησαυρών [01560]
 θήσω [02510]
 θλίβειν [01088]
 θλιβέτω [01551]
 θλίβη [00870]
 θλιβόμενοι [01220]
 θλιβόμενον [01180]
 θλιβομένων [01228]
 θλίψεις [01048] [02667]
 θλίψεων [00516]
 θλίψεως [01183] [01321] [02674]
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 θλίψις [00682] [01080] [01126] [02743]
 θνητόν [01619]
 θορυβείν [00430]
 θορυβείσθαι [01326]
 θορυβείσθε [02423]
 θορυβείτω [02124] [02616]
 θορυβή [02124]
 θορυβηθής [01174] [01187] [02526]
 θορυβήσαι [01832]
 θόρυβον [00464] [02338] [02515]
 θορυβού [01501] [02146]
 θορυβούμενοι [01321]
 θορυβούντας [00399]
 θορύβους [02036]
 θορύβων [00851]
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 θρέψων [01481]
 θρήνει [02007]
 θρηνεῖν [00958]
 θρηνεῖς [01622]
 θρηνεῖσθαι [01724]
 θρηνησεις [01999]
 θρηνησον [00990] [01017]
 θρήνοι [00653]
 θρηνούμεν [01989] [01996]
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 θρηνούντι [00293]
 θρηνούντων [01706]
 θρηνώμεν [01014] [01729]
 θρήνων [00122] [00123] [01646] [01695]
 θρηνών [01217]
 θρόνον [00464] [01485] [01498]
 θρόνου [01206]
 θυγάτριον [01623]
 θυμός [01054] [01072]
 θυμῶ [02141]
 θύρα [00787]
 θύραι [02295]
 θύρας [00625] [01387]
 θυρών [00745]
 θύσαι [01821]
 θυσίαν [01825]
 θυσίας [00256] [01757]
 θυσιών [01156]
 θώμεν [00449]

ι [00390] [01239]
 ια [00433]
 Ἰακώβ [00298] [01203] [02385]
 ιασάμην [01971] [01972]
 ἰάσθαι [01975]
 ἰάτο [02304]
 ἰατρεία [02014]
 ἰατρείας [00869] [02013]
 ἰατρικῶν [01999] [02010]
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 ἰατροῦς [01944]
 ἰατροῦ [02018] [02169]
 ἰατροῦ [01434] [02303]
 ἰατρῶν [00664]
 ιβ [00489]
 Ἴδε [01037]
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 ἰδιωτικῆς [00276]
 ἰδιωτῶν [00899]
 ἰδόντα [00237]
 ἰδόντες [00403] [01366] [01421] [01479]
 ἰδοῦ [01120] [01539] [02762]
 Ἰδοῦ [00706] [00942] [01498] [01907] [02408] [02416] [02595]

καθάπαξ [00257] [00583] [01278]
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καθαράν [00353] [00479] [00987] [00989]
καθαρεύωμεν [01841]
καθαροί [00915]
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καθαρός [00981] [02457] [02459] [02467] [02546]
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καθαρού [02484]
καθάψη [00125]
καθέλιται [02584]
καθεζόμενος [02103]
καθέζονται [02171]
καθειλεν [00609]
καθειλικυσε [00078]
καθειλειν [00113] [01332]
καθέλης [02591]
καθελώ [00607]
καθεστάναί [00766]
καθεύδει [00308] [01602]
καθεύδειν [00267] [00274] [00289]
καθενδήσαι [00269]
καθεύδοντας [00959]
καθεύδοντες [00264]
καθεύδοντος [00273] [00303] [01602]
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καθήμενοι [00851]
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κάθηνται [00853]
καθήψατο [01541]
καθικέσθαι [02579] [02706]
καθικετεύσωσιν [01296]
καθικετεύωμεν [01304]
καθίκεται [00347]
καθίσης [00326]
καθιστᾶν [00145]
καθίστησι [01123] [01150]
καθόλου [00590] [02489]
καθύβρισας [01631]
καθυποκρίνονται [01410]
καθωπλισμένοι [01844]
καθώς [01398] [01702] [01704]
καίει [02019]
καινά [02219]
καινήν [00337]
καινόν [01835]
καίόμενον [00026] [01999]
καίρια [00886]
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κακά [00293] [00515] [00952] [00982] [02543] [02703]
κάκει [00435] [02047]
κάκειθεν [01196]
κάκεινη [00228]
Κάκεινο [02612]
κάκεινο [00739] [01128]
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κάκεινοι [01044] [01479]
κάκεινοις [01150] [01166] [01405] [01406]
κάκεινον [00169] [01631] [01632]
Κάκεινος [00930]
κάκεινος [00388] [01500] [01519]
κάκεινους [01325]
κάκεινω [01181]
κακήν [00251] [00259]
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κακοτροπίας [02244]
κακουργίας [00440]
κακούργοι [01377]
κακουργούντων [00889]
κακουχούμενοι [01220]
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Καλάνδας [00001]
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καλλωπιζόμενον [02122]
καλοίς [01477]
καλοκαγαθίας [00524]
καλόν [00781] [00975] [02506]
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καλός [00738]
καλού [02506]

καλουμένους [01659]
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καρπὸς [02250] [02258]
καρπού [01278] [02089]
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καρπουμένους [02565] [02569]
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καρπούσθαι [00181]
καρπούται [00353]
καρπών [02567]
καρπωσόμεθα [00302]
καρπωσόμεθα [00518]
καρτέρησον [00494]
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καρτεριαν [01559] [02156] [02557]
καρτερίας [01072] [01327] [02121]
καρυκείμενα [00652]
κατ [00164] [00205] [00210] [00623] [00801] [01241] [01287] [01327] [01405] [01406] [01446] [01489]
καταβαίνοντας [00399]
καταβαίνω [02442]
Καταβαλῆν [00093]
καταβαλῆν [01880]
καταβάλης [00086]
καταβαλλομένοις [02070]
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καταβαλλομένων [02061]
καταβάλωμεν [00010]
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καταβαπτίσασα [02647]
καταβῆ [01371]
κατάβηθι [02078]
καταβῆς [02426]
καταβήτω [02070]
καταβλάπτεται [01712]
καταβλάψαι [01129]
καταβλάψεις [01685]
καταβληθέντα [00841]
καταβοᾶ [01463]
καταβολῆν [01286]
καταβοῶν [02582]
καταγάγη [01096]
καταγάγης [02591]
καταγγέλλοντες [00580]
καταγγέλλων [00909]
κατάγει [02725]
καταγελάσσονται [01363]
καταγελώ [01672]
καταγινωσκέτω [01551]
καταγνῶναι [00052]
καταγνώσεται [00273]
καταγνώσεως [00845] [01551] [02584]
καταγνώση [00304]
κατάγνωσις [01425]
καταγνώσομαι [00338]
καταγνώσονται [00337]
κατάγουσιν [02597]
κατάδακε [01111]
καταδαπανηθέντων [02756]
καταδαπανώμενοι [02622]
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καταδικάζεις [01959]
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καταδικάζουσαν [01534]
καταδικάσαι [01255]
κατάδικον [01311]
κατάδικος [01311] [01312] [01316]
καταδρομῆς [00498]
καταδύηται [01466]
καταδυναστεύσαντες [01402]
καταδύσεις [00498]
καταδύσει [00502]
καταισχύνωμεν [00011]
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κατακεχωσμένα [02297]
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κατακλυσμός [02272]
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κατακοσμών [01788]
κατακριθώμεν [01030]
κατάκρισιν [02572]
κατακρύψας [01298]
καταλάβη [02172]

καταλαβούσης [00672]
καταλαμβάνοντος [02098]
καταλέγειν [02475]
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καταλήψεται [00091]
καταληψομένων [01344]
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καταλύσαι [01752]
καταλύσαντας [01174]
καταλύσωμεν [01857]
καταμαθείν [02196]
καταμαθόντες [00842] [02631]
καταμάθω [02260]
καταμάθωμεν [01335] [02633]
καταμάνθανε [02134] [02137]
καταμανθάνειν [00392]
καταμανθάνεις [02132]
καταμανθάνοντες [00518]
καταμαρανθείσαν [00652]
καταναγκάζει [00754]
καταναλίσκομεν [00346]
καταναλίσκοντι [02593]
καταναλώση [00725]
κατανήσαι [02664] [02744] [02763]
κατανήσας [02676]
καταντικρύ [00695]
κατανύγηθι [01661]
κατανύξει [00946]
κατανύξεως [01266]
κατάνυξιν [02587]
καταξάινοντα [00464]
καταξάινοντος [01311]
καταξιουμαι [02158]
καταξιωθέντες [00900]
καταξιώσαι [01267]
καταπέσης [01180]
καταπίπτειν [01711] [01712]
καταπίπτεις [01696]
καταπίπτης [01497]
καταπίπτω [01120]
καταπίπτωμεν [01459]
καταπονήσεις [01870]
καταποντιζόμενος [02644]
καταποντισθήναι [01469]
καταπτύεις [00667]
κατάπτυστος [02322]
καταράται [01214]
καταργουμένων [00913]
καταρῳάκται [02272]
καταρῳέουσαν [01616]
καταρῳπαίνεις [02587]
κατάρῳω [00315]
κατασβεννύντες [00866]
κατασβέσαι [00296]
κατασκάπτειν [01886] [01887]
κατασκάπτεις [01886]
κατασκεδάσαι [00571]
κατασκευάζει [01496]
κατασκευάζειν [01076]
κατασκευάζων [01594]
κατασκευάσαντες [00008]
κατασκευάσαντι [01909]
κατασκευάσατε [00824]
κατασκεύασον [00294]
κατασκευάσω [01898]
κατασκευάσωμεν [01844]
Κατάσκοποι [01513]
κατασπαταλώντες [00264]
καταστάσεως [00461]
καταστείλαι [01056]
καταστήσαι [02425]
καταστραφήσεται [01884] [01890]
καταστρέφει [02611] [02617]
καταστρέφεις [01885]
καταστρέψαι [02623]
καταστρέψαντα [02681]
κατασφάξαι [01796] [01800]
κατασφάττειν [00574] [01803]
κατασχόντες [00838]
κατασχών [00921]
κατατήκον [01125]
κατατρέχοντα [00498]
κατατρέχοντας [00399]
καταυγασθείς [02584]
καταφέρειν [02425]
καταφέρω [02512]
καταφεύγειν [00899] [01299]
καταφιλοῦντες [00120]
καταφρονείς [01012]
καταφρονήσαι [01938]
καταφρονήσαντα [00159]
καταφρονήσας [00066]
καταφρονήσεως [02181]
καταφρονήση [02739]
καταφρόνησιν [01147]
καταφρόνησις [01136]
καταφρονούμενον [02121] [02124]
καταφρονῶ [01929] [02066]
καταφρονῶμεν [00936] [02607]
καταφρονῶν [01343]
καταφυγείν [02578]
καταχώση [00084]
καταχωσθέντας [01174] [01775]
καταψύξει [00951] [02685]
κατέβαινον [00300]
κατέβαλε [01745]
κατέβαλεν [01879]
κατεβάλομεν [02574]
κατέβλαψας [01631]
κατεγέλα [01360]

Κατέγνωσ [01426]
 κατεδαπανάτο [02659]
 κατεδέετο [01524]
 κατεδίκασεν [02241]
 κατειλεγμένον [02745]
 κατειληφότα [02763]
 κατειληφόντων [00846]
 κατειργάσατο [00574]
 κατείχετο [02302]
 κατεκάη [01376]
 κατέκαμψε [02701]
 κατέκειτο [00217]
 κατεκερματίσαμεν [00841]
 κατεκρίθη [01298]
 κατέκρυψαν [00902]
 κατέλαβε [00677] [02378]
 κατέλαβεν [02176]
 κατελίπομεν [00836] [01288] [01289]
 κατεμάλαξε [00861]
 κατέναντι [00696]
 κατενέγκαι [01877]
 κατενύγη [02493]
 κατεξαναστώμεν [00497]
 κατεξανιστάμενον [02582]
 κατεξανίστανται [00859]
 κατεπείγοντος [00201]
 κατέπεσεν [02569]
 κατεπόντισεν [01746]
 κατεποντίσθη [00431]
 κατεργάζεται [01150]
 κατεργάζη [00266]
 κατεργασθείσαν [00232]
 κατεργασμένον [02055]
 κατερόντισμένον [00617]
 κατερχομένους [01999]
 κατεσβεσμένην [00652]
 κατέσειε [01532]
 κατεσθίουσα [00030]
 κατεσκευάσαμεν [00705]
 κατεσκευασμένος [01910]
 κατεστεμμένη [02094]
 κατέστησαν [00904]
 κατέστησεν [01407]
 κατέστρεψε [02636] [02663]
 κατέφαγε [01527]
 κατέφλεγεν [00030]
 κατεφρόνει [01360]
 κατεφρονείτο [01941]
 κατεφρονήθη [01382]
 Κάτεχε [02035]
 Κάτεχε [02508]
 κατέχεε [00955]
 κατέχεται [01053]
 κατέχομεν [00827]
 κατεχόμενον [01015] [02009] [02010] [02303]
 κατεχόμενος [01017]
 κατέχουσιν [01776]
 κατεχούσης [00338]
 κατέχωμεν [00720]
 κατεχώσθησαν [01161]
 κατηγορειν [01424] [01960]
 κατηγορή [01413]
 κατηγόρησεν [00258]
 κατηγορήσωμεν [00011]
 κατηγορήται [01464]
 κατηγορία [00347] [01425]
 κατηγορίαν [00190] [01454]
 κατηγορίας [01437] [01530] [02244]
 κατήγοροι [02390]
 κατήγορον [00468] [00499] [00703]
 κατήγορος [01415] [02250] [02388]
 κατηγορουμένων [01464] [01466]
 κατηγορούν [00273]
 κατηγορούντα [00465]
 κατηγορούντας [01565]
 κατηγορούντες [00803]
 κατηγώρων [00704]
 κατηγορών [00465] [01026]
 Κατήει [01829]
 κατηναγκασμένον [02028]
 κατήντησε [00937]
 κατήντησεν [02692] [02734]
 κατηξιώθησαν [01067]
 κατήφεια [01969]
 κατηφεία [00625]
 κατηφείας [01969]
 κατηφής [01969]
 κατορθούντων [01046]
 κατορθούσιν [00410]
 κατόρθωμα [01263]
 κατορθώμασι [01249] [01293]
 κατορθώμασιν [01465]
 κατορθώματα [00988] [00989] [01285]
 κατορθωμάτων [00511] [00986] [01467]
 κατορθώσασιν [00090]
 κατορύττεσθαι [01384]
 κατορύττοντα [00498]
 κατορύττοντες [00502]
 κατορύττωμεν [00886]
 κατορωρυγμένην [02095]
 κατορωρυγμένης [00649]
 κατορωρυγμένον [02373]
 κάτω [00622] [00661] [00666] [00939] [01392] [01560] [01808] [02066] [02066]
 κάτωθεν [01562] [02117]
 κατώκισεν [00695] [00696]
 κατώρθωκότες [01465]
 κατώρθωσαν [01843]
 κατώρθωσε [01395]
 καυχήσεται [00981] [02458] [02466]
 Κάϊν [00469]
 κείμαι [00356]
 κείμενας [00410]
 κείμενον [00216] [00386] [00743] [01344] [01558] [01621]
 κείμενος [00228] [00384] [00432] [02147] [02156]
 κειμένων [01099]
 κείνται [02333]

κείσεται [00090]
 κείσθαι [00383] [00694] [00694]
 Κείσθω [00047]
 κείσθω [00048] [00453]
 κείται [00019] [00692] [02108]
 κεκακωμένην [00815]
 κεκαλλωπισμένη [00281]
 κεκοιμημένων [01555] [01571] [01578] [01583] [01635] [01704]
 κεκονιαμένος [02094]
 κεκρατικός [01386]
 κέκρικα [02055]
 κεκτημένοις [00887]
 κεκτημένον [00498]
 κεκτημένος [00542] [00544] [00545] [02462] [02464]
 κεκτημένω [01909] [02343] [02343] [02724]
 κέκτησαι [02351] [02356]
 κελεύει [01519]
 κελεύεις [01800]
 κελεύεται [00256]
 κελεύηται [00725]
 κελευόμεθα [00093] [02460]
 κελευόμενος [01200]
 κελεύοντος [01821]
 κελεύσαντι [01806]
 κελεύση [00736]
 κελευσθέν [01809]
 κελεύων [01803]
 κεναίς [00084]
 κενοδοξεί [02474]
 κενοδοξίαν [00900] [01056]
 κενοδοξίας [00856] [02753]
 κενόν [00067]
 κεντεί [00623] [00624]
 κεντείν [01455]
 κεντούμενος [01097] [01104]
 κέντρον [01417] [01755]
 κέντρον [01462]
 κενώσαι [01281]
 κεραία [02403]
 κερδαίνομεν [01712]
 κερδαίνων [00098]
 κερδάνη [00899]
 κερδανούντας [01149]
 κερδανούσι [00132]
 κέρδος [00005] [00053] [00090] [00180] [00631] [00698] [01183] [01321] [01381] [01726] [02677]
 κέρδους [00077] [01091]
 κεφαλαλία [01090]
 κεφαλήν [00299] [00617] [01511] [02065]
 κεφαλής [01776]
 κέχηνε [01101] [01671]
 κέχηνεν [01666]
 κεχηνότες [02621]
 κεχρωσσημένα [02411] [02419] [02431]
 κεχρωσσηται [02538]
 κεχρηματικέναι [02556]
 κεχρημένον [00923]
 κεχρημένος [00889]
 κεχρημένου [00115]
 κέχρηται [01594]
 κηδεμόνα [01092]
 κηδεμόνι [01434]
 κηδεμονίαν [00126]
 κηδεμονικόν [02603]
 κηδεμόνος [01109]
 κήδη [01350]
 κηλίδα [00314] [01267] [02504]
 κηλίδος [02457]
 κήρυγμά [00911]
 κήρυξ [01882]
 κηρύττειν [00585]
 κιβωτός [02275] [02279] [02281] [02285] [02286] [02288] [02290] [02295]
 κιβωτού [02282] [02300]
 κιγκλίδων [00625]
 κιθάρα [00007]
 κινδυνεύομεν [01515]
 κινδυνεύοντες [00772]
 κινδυνεύσας [01503]
 κινδύνοις [00831]
 κινδύνους [01545]
 κινδύνων [00771] [01134] [01137]
 κινήσαν [00935]
 κινών [00101]
 κλαίης [01658]
 Κλαύσον [01721]
 κλαύσον [01722] [01723]
 κλέπτης [01464]
 κληθέντας [01659]
 κληρον [00716]
 κληρονόμοι [01166]
 κλίμακα [00300]
 κλίναι [00327]
 κλίνας [00301] [00652]
 κλίνην [00279] [00283] [00291] [00294] [00297] [00335] [00340]
 κλίνης [00271] [00273] [00275] [00276] [00277] [00303] [00308] [00469] [01775] [02303]
 κλινών [00264] [00267] [00269] [00274]
 κλύδωνος [02275]
 κοιμηθέντας [01579] [01585] [01588]
 κοιμήσιν [01581] [01589] [01593] [01596] [01598]
 κοιμώμενος [01599]
 κοιμώνται [01028]
 κοινή [00210] [00902] [02765]
 κοινοί [00904]
 κοινόν [00037] [00851] [02272] [02297]
 κοινός [00517] [01910]
 κοινού [02609]
 κοινωνία [02583]
 κοινωνίαν [01686] [01698]
 κοινωνούμεν [01695] [01698]
 κοινωνούντων [01026]
 κοινωνούς [00404]
 κολλάζει [01145] [01145] [01146] [01146]
 κολλάζειν [00150] [00150]
 κολλάζεσθαι [01712] [02624]
 κολλάζεται [01168] [01170] [02056] [02056] [02057] [02546]
 κολαζέτω [01551]
 κολλάζεται [00364] [00446]

κολάζοιτο [00455]
 κολάζομαι [01506]
 κολαζόμενοι [01148] [02051]
 κολαζόμενον [02037] [02058] [02545]
 κολαζόμενος [02003] [02003]
 κολαζομένους [00348] [00997] [01000] [01143] [01996] [02417] [02417]
 κολάζοντα [00195]
 κολάζονται [00462] [00476] [00477] [00995] [01014] [01026] [01039] [01041] [01138] [02048] [02049]
 κολαζώμεθα [01265] [01551]
 κόλακας [00355] [00399] [00632] [00652] [02093] [02096] [02102] [02639] [02672]
 κολακεία [02096]
 κολακείαις [01410]
 κόλακες [02370]
 κολακεύσης [01412]
 κολάκων [02640]
 κολάσαι [00152] [00961]
 κολάσεις [01327] [02439]
 κολάσει [02461]
 κολάσεως [00161] [00462] [00656] [00699] [00959] [01001] [01006] [01009] [01113] [01146] [01179] [01304] [01342] [01376] [01398] [01985] [01998] [02707] [02754]
 κολάση [01439]
 κολασθείς [01047]
 κολασθέντος [01047]
 κολασθη [00434] [01047] [01047] [02526]
 κολασθήσονται [00443] [01044]
 κολασθῶσι [00443]
 κόλασιν [00159] [00349] [00694] [01002] [01045] [01347] [01379] [01406] [01985] [02625] [02627] [02676] [02681]
 κόλασις [00692] [01018] [01031] [01182] [01997] [02204]
 κολασόμεθα [00721]
 κολαστήρια [02577]
 κολαστικήν [00157]
 κόλποις [00528] [00739] [00798] [02208] [02566] [02675] [02679] [02680] [02762]
 κόλπον [00361] [02666]
 κόλπος [02203] [02432]
 κόλπων [00772] [01267] [02765]
 κόμην [02169]
 κομίζοντα [01479]
 κομῶν [02089]
 κονιορτόν [01042] [02045]
 κόνις [00653] [01604]
 κόπος [01212]
 κόπους [02589]
 κοπτομένω [02593]
 κόπω [00418]
 κόρακα [02274] [02290] [02290] [02291]
 Κορινθίους [01716] [02052]
 κόρον [01567]
 κορύζη [00315]
 κορυφαί [02279]
 κορυφάς [00846]
 κορυφήν [02457]
 κοσμήσης [01630]
 κόσμον [00149] [00149] [00156] [00156] [00346] [01079]
 κόσμος [01220]
 κόσμω [00668] [00984] [01030] [01078]
 κούφην [01064]
 κούφον [01066] [01768]
 κουφοτέρων [01146] [01150]
 κουφοτέρας [01001]
 κουφότερον [01044] [01094] [01438]
 κούφως [02568]
 κραιπάλη [02641]
 κραταιά [02277]
 κρατεί [02307]
 κρατήρας [02081] [02096]
 κρατήρος [00006]
 κράτος [00828] [01845] [02558]
 κρατῶμεν [01072]
 κραυγή [01072]
 κρεμασθή [00761]
 κρημνοί [02644]
 κρημνόν [02623] [02646] [02725]
 κρημνός [00938]
 κρημνοῦ [01093]
 κρήναι [00017]
 κριθήσεσθε [00796]
 κρίμα [01011]
 κρίματι [00796]
 κρίνειν [00414] [00546]
 κρίνεις [00667]
 κρίνετε [00796]
 κρινόμενοι [00674] [01030]
 κρίνονται [02033] [02040]
 κρίνοντος [00625] [01314]
 κρίνω [00149] [00156]
 κρίνων [01011]
 κρίσεις [01663]
 κρίσεως [00521] [01043] [01398] [01545] [01548] [01692] [02046]
 κρίσιν [01896] [02017] [02523] [02732]
 κρίσις [01396]
 κριτήν [01407] [01548]
 κριτήν [02576]
 κριτήριον [01575]
 κριτού [00971]
 κρότοι [00630]
 κροτούντας [02569]
 κροτούντες [00617]
 κρότους [02569]
 κρότων [00629]
 κρούσαι [00008]
 κρούει [00303]
 κρυμῶ [00303]
 κρύπτεται [02099]
 κρυπτῶ [00217]
 κτάσθε [01700]
 κτήμα [01909]
 κτήνεσι [02297]
 κτήνος [02300]
 κτηνών [02297]
 κτήσασθαι [00959]
 κτήσεως [00886]
 κτίσιν [01670]
 κυβερνήτην [02276]
 κυβερνήτης [00071] [02110]
 κυκήσας [00598]
 κυκλούμενον [02641]
 κύμασι [00398]

κύματα [02125] [02272]
 κυμάτων [00431] [01746] [02644]
 κύνας [00372] [02203]
 κύνες [00200] [00371] [00487] [02148] [02149] [02690]
 κυνή [01102]
 κυνών [00529] [00662] [00806] [02641] [02655] [02680]
 κύπτει [02066] [02066]
 κύπτοντα [00661]
 Κύριε [00147]
 κύριοι [00599] [00643] [01251]
 Κύριον [00907]
 Κύριός [02465]
 Κύριος [00169] [00492] [01024] [01372] [01740] [01740] [01940]
 κυριός [00819]
 κύριος [00677]
 Κυρίου [00025] [00119] [00178] [00324] [00519] [00659] [00828] [01022] [01027] [01030] [01033] [01067] [01268] [01550] [01552] [01588] [02055] [02055] [02558] [02627] [02634] [02634] [02766]
 Κυρίω [00494] [01709] [01741]
 κυρώσας [02731]
 κυσί [02738]
 κύων [01099] [02452]
 κωκυτός [01876]
 κωλύει [02019]
 κωλυέτω [01889]
 κωλύματα [01510]
 κωλυμάτων [01485]
 κωλυόμενα [01496]
 κωλύοντος [00108]
 κωλυόντων [01496]
 κωλύση [02020]
 κωλύω [01105]

Λάβε [00920]
 Λαβέ [01807]
 λαβέ [01682] [02124]
 λαβειν [01799] [02413]
 λάβη [01417] [02514]
 λάβοιτέ [00838]
 λαβόντα [00617] [01631] [01632] [01654] [01656]
 λαβόντας [01520]
 λαβόντες [00579] [00720] [00842] [00944] [02097] [02314]
 λαβόντι [01658]
 λαβόντος [01624]
 λαβούσα [00863]
 λαβών [00661] [00882] [01100] [01387] [01623] [01808] [01829] [02643]
 λαβών [01275]
 λαβωσι [00878]
 Λάλαρον [00001] [00347] [00399] [00402] [00480] [00511] [00513] [00521] [00553] [00618] [00681] [00697] [00739] [00799] [00800] [00818] [00830] [00833] [00951] [00982] [01270] [01291] [01306] [01338] [01345]
 [01367] [01558] [01633] [01847] [02124] [02202] [02208] [02210] [02218] [02359] [02364] [02366] [02383] [02389] [02391] [02395] [02530] [02562] [02641] [02655] [02671] [02679] [02684] [02685] [02689] [02693]
 Λάλαρος [00199] [00242] [00647] [00663] [00952] [00982] [01131] [02082] [02103] [02147] [02163] [02199] [02212] [02397] [02415] [02416] [02419] [02428] [02432] [02440] [02532] [02541] [02542] [02543] [02703]
 [02729] [02729] [02732]
 Λαζάρου [00196] [00368] [00370] [00523] [00694] [00696] [00803] [00993] [01034] [01267] [01273] [01343] [01561] [01572] [02390]
 Λαζάρω [02765]
 λάθρα [01530]
 λάκκον [01508]
 λαλήσατε [01022]
 λαλήσω [00025]
 λαλούμεν [00913]
 λαμβάνει [02291] [02292] [02307] [02414]
 λαμβάνειν [00513]
 λαμβάνεις [02344]
 λαμβάνη [01770]
 λαμβάνομεν [00893]
 λαμβάνοντες [00664] [01230] [01459] [02627]
 λαμβάνοντι [01630]
 λαμβάνων [01464] [01467] [02644] [02646]
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 μετασχόντες [02582]
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μοναχοῦ [00576]
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μοσχάγια [00264]
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μόχθων [01221]
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Μυστήρια [02280]
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μωρολογία [00496]
μωρού [01723]
μωρώ [01722]
Μωϋσέα [01349]
Μωϋσέως [01365] [01366]
Μωϋσῆς [00320] [01215]

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Νινευή [01884] [01890]
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παραβολαίς [00201]
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παραβολή [01321] [01573] [02634]
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παραγινομένης [01107]
παραδέδοται [00499]
παράδειγμα [00356]
παραδείγματα [01255]
παραδείγματος [01617]
παραδειγμάτων [01186]
παράδεισον [02462]
παραδείσου [00695] [00695]
παραδέχεται [00493]
παραδιδόναι [00170]
παραδίδω [00175]
παραδοθή [02526]
παραδοθῆναι [01507] [02627]
παράδοξον [00337] [01835]
παράδοξος [00133]
παραδοξότερον [01529]
Παράδοτε [01033]
παραδοῦναι [01493] [02055]
παραδοῦς [02496]
παραδραμῆναι [00237]
παραδραμέτω [01856]
παραδράμης [00651]
παραδράμωμεν [00518] [02390] [02738]
παραδώσει [00139]
παραδώσω [00168]
παραθῆναι [02564]
παραθέσει [00694]
παραθήσομεν [02569]
παραίνει [00747] [00781] [01720] [02614]
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παραινεσάντων [00090] [00091]
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παραίνεσιν [00136]
παραίνεσως [00181] [01454] [02568] [02591]
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παραίνεις [00348] [02612]
παραίνεσον [00094]
παραινοίης [00072]
παραινοῦμεν [02579]
παραινοῦντα [00195] [00632]
παραινούντας [01351]
παραινούντος [02609]
παραινούντων [00085] [01240]
παραινῶν [00036] [02628]
παρακαθεζόμενος [02150]
παρακάθηνται [00120]
παρακαλεῖ [01345]
παρακαλεῖται [00953] [02213] [02398] [02429] [02544] [02704] [02734]
Παρακαλεῖτε [01022]
παρακαλεῖτε [01022]
παρακαλέσαι [00327] [02763]
παρακαλέσωσι [01296]
παρακαλοῦντος [00185]
παρακαλοῦσα [00228] [01326]
παρακαλύμματα [00917]
παρακαλώ [00075] [00790] [00826] [00843] [01338] [01422] [02764]
παρακαλώμεν [01267] [01304]
παρακαλῶν [00033] [00183] [00389] [00843]
παρακαταθήκη [02357] [02358]
παρακαταθήκην [02353]
παρακατάθηται [02566]
παρακλήσεως [00852]
παράκλησιν [00403] [00404] [00516] [00987] [02697]
παράκλησις [00890] [02688]
παρακολουθῶντα [02070]
παρακούομεν [00182]
παρακούόμενος [00188]
παρακούσαντος [00086]

παρακούσης [01450]
 παραλαμβάνων [01779]
 παραλελοίπαμεν [02574]
 παραλελυμένου [01035]
 παραλελυμένους [00149]
 παραλύοντες [00035]
 παραμυθίσθαι [01623]
 παραμυθήσασθαι [01713]
 παραμυθήσεται [01596] [02302] [02307]
 παραμυθησόμενος [00083]
 παραμυθία [00377] [01970]
 παραμυθίαν [00045] [00270] [00516] [00874] [01682] [01760] [02124] [02707]
 παραμυθίας [00403] [00512] [01045] [01112] [01113] [01459] [01711] [01842] [02707]
 παραμυθού [02031]
 παραμυθουμένη [01323] [01324]
 παραμυθούμενος [00033] [00389] [01598]
 παρανοίας [00442]
 παρανομίας [00424]
 παραπέμπει [00772] [00840]
 παραπετάσματα [02168]
 παραπληξίαν [01695]
 παραπληξίας [02592]
 παραπολλυμένους [01174]
 Παράσιτοι [02158]
 παράσιτοι [02369]
 παρασίτους [00355] [00399] [02093] [02096] [02102] [02111] [02639] [02672]
 παρασκευάζεσθαι [00644]
 παρασκευάζου [00637]
 παρασκευάζων [01176] [01384] [01392]
 παρασκευάζονται [01347]
 παραστάς [01100]
 παραστήσαι [00367] [01814] [01818] [02194]
 παραστήσεται [01257]
 παραστήσομαι [01471]
 παρασυρέντας [01174]
 παρασχέιν [00946] [01323] [02615]
 παράσχη [00695]
 παράσχης [01255]
 παρασχόντες [00841]
 παράσχωμεν [00721]
 παρατάξεως [00854] [02165]
 παρατηρήσει [01594]
 παρατηρήσιν [01073]
 παρατιθέμενος [02081] [02093] [02433]
 παράτρεχε [02409]
 παρατρέχει [00019]
 παρατρέχων [00397] [01344]
 παραφροσύνης [01628]
 παραχρήμα [00159]
 παραχωρούντα [01830]
 παρεγγυών [00844]
 παρεγένετο [01481]
 παρέδραμε [00220]
 παρέδραμεν [01856] [02382]
 παρέδραμες [02365]
 παρέδραμον [02107]
 παρέδωκαν [00633]
 παρείας [01637]
 παρείδεν [00221]
 παρείδες [00698]
 παρειμαι [00027]
 παρειμένον [01563]
 παρύναι [00385]
 παρείτο [00373]
 παρεκάλει [00227]
 παρεκάλεσαν [01297]
 παρεκάλεσας [00419]
 παρεκάλεσεν [01359]
 παρελθείν [01285]
 παρέλθη [01415]
 παρελθόντων [00818] [01542] [02713]
 παρελθούσι [01832]
 παρελθούσιν [01835]
 παρελθουσών [01206]
 παρέλιπεν [01381]
 παρελογίσθη [01805]
 παρελύετο [01876]
 παρελύθη [01909]
 παρέλυσεν [01895]
 παρέμενον [02323]
 παρεμπεσείν [01510]
 παρεμφαίνων [00322]
 παρέξομαι [00709]
 παρέξωμεν [00723]
 πάρεργον [02339]
 παρέργως [00197] [01594]
 παρεσκεύασε [01541]
 παρεσκεύασεν [01462]
 παρεσκευασμένος [02070]
 παρεστήκασι [02333]
 πάρεστι [00935]
 πάρεστιν [00934]
 παρεστώς [01099]
 παρεστώτας [00231]
 παρέσχεν [01395]
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 παρέτρεχεν [02641]
 παρέχει [00475] [00888] [00889] [02711]
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 παρέχομεν [00792]
 παρέχον [02019]
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 παρέχουσα [02089]
 παρέχωμεν [00783]
 παρέχων [00517]
 παρεχώρει [02155]
 παρεώρα [00743]
 παρεώρατο [00384]
 παρήκε [01381]
 παρήλθεν [01855]
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 παρθέναν [02753]
 παρθένοι [01297]
 παρθένους [01247]
 παρθένων [01247]
 παριόντας [00742] [00745] [00763] [00764] [00784]

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 παριστάντος [01511]
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 παριστώντα [00464]
 παρόδω [00863]
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 παρούση [01149]
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 παρουσίαν [01588]
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 παρώξυνας [01631]
 Πάς [01223]
 πās [00752] [01404]
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 πāsα [00657] [00872] [00877] [00890] [01182] [01221]
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 πάσχουσι [00470] [00517] [00995]
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 Πάτερ [00681] [00799] [02210] [02360] [02362] [02685]
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 πατριάρχη [02745]
 πατριάρχην [02683] [02684] [02693] [02697]
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 πατριαρχών [01565]
 πατρίδος [01193] [01504]
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 πατρικήν [02571] [02601]
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 πατρῶον [00716]
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 πείθουσα [01325]
 πειθώμεθα [00590]
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 πείσης [00096]
 πεισθῆναι [00089]
 πεισθήσεσθαι [00187]
 πεισθήσεται [00186]
 πεισθήσονται [00134] [00137] [00189]
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 πενθών [01685]
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 πένομαι [02154]
 πενομένοις [00726]
 πενομένους [00540]
 πέντε [00045] [01247] [01297] [01339] [01766]
 πεντήκοντα [02552]
 πεπεδημένος [00650]
 πέπεικα [00034]
 πεπεικέναι [00443]
 πεπεικότες [01645]
 πεπίσθαι [00047]
 πεπηρωμένος [02647]
 πεπιστεύκαμεν [01669]
 πεπλανημένον [01928]
 πεπλημμελημένα [01551]
 πεπλημμελημένων [01546] [01548]
 πεπλημμέληται [01267]
 πεπληρωμένου [00006]
 πεποιήκαμεν [02574]
 πεποίηκε [02744]
 πεποίηκεν [00939] [02627]
 πεποιηκότα [01668]
 πεπόνθασιν [01175]
 πέπονθε [01519] [02726]
 πεπονθότα [00405] [00515] [00539]
 πεπορνευκότος [01032]
 πεπορνευκώς [02051]
 πεπραγμένα [00776] [01662] [01896]
 πεπραγμένον [00423]
 πεπραγμένων [01694]
 πεπτωκόσι [02601]
 πεπτωκότων [00109] [00189]
 πέρα [00790] [01460] [01628]
 περαιτέρω [01575] [02622]
 Πέρας [00097]
 πέρας [00454] [00461] [02203] [02735]
 Περῖ [01555] [01571] [01578] [01582] [01583] [01590] [01635]
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 ποιμνίων [00264]

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 Ποίον [00054] [02624] [02701]
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 ποιούμαι [00046]
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 Πόσα [00448] [00776] [01358]
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 Πόσαι [01085]
 πόσαι [01087]
 πόσας [01209]
 πόση [01893]
 Πόσης [02584]
 πόσης [02592] [02713] [02713] [02713]
 ποσί [02323]
 Πόσοι [02333]
 πόσοι [01401]
 πόσον [00682] [01074] [01442] [01525] [02636]
 Πόσος [02086]
 πότη [00201]
 ποταμοί [00017] [01896]
 ποταμούς [00547]
 ποταμών [01174]
 Ποταπή [00280]
 Πότε [01403]
 πότε [01900] [01903] [01904] [01905] [01906]
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 ποτέ [00047] [00219] [00549] [02325]
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 Πότερον [00421]
 ποτήριον [00841]
 ποτίσαντες [01299]
 Ποῦ [01289] [01355] [01865] [01911]
 πού [01144] [01866] [01867] [01868] [01869] [01870] [01871] [01872] [01873] [01874] [01875] [01912] [02083] [02105] [02367] [02368] [02369] [02370] [02371] [02372] [02373] [02374] [02375] [02376] [02647]
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 πραγματείας [00305]
 πραγματευόμενος [01381]
 πράγματι [02080]
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 πραιίς [00915]
 πραιίς [01503]
 πραιθέντος [01494]
 πραιθέντων [00872]
 πραιίς [02181]
 πραιξωμεν [01545]
 πραιότητι [00119]
 πραισσοντας [01011]
 πραισσοντες [00261]
 πραιττειν [01416] [01956]
 πραιττω [00845]
 πραιττων [01623]
 πραιχθήναι [01435]
 πραισβεύομεν [00185]
 πραιίσθαι [01511]
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 πραιίστατο [01260]
 πραιαιρέσει [02310]
 πραιαιρέσεως [00557] [02137] [02503]
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 πραιαιρεσιν [01065]
 πραιαιρεσις [01068] [01128] [01705]
 πραιαναγγέλλων [01882]
 πραιαναρχάζων [01150]
 πραιαναστέλλωμεν [00866]
 πραιαναφωνούντα [01472]
 πραιαναφωνών [00020] [00905]
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 πραιόβατα [01928]
 πραιόβατον [01927] [02097] [02292] [02293] [02294] [02499]
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 πραιόγονον [02248]
 πραιόγονου [00786]
 πραιόγων [00406] [01738] [02234] [02259] [02310]
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 πραιοδιδόναι [02700]
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 πραιοδοσία [00938]
 πραιοδοσίας [00136] [00136] [00172] [00176]
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 πραιοδότου [00169] [02494]
 πραιοεδρίας [02738]
 πραιέθου [02223]
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 πραιέλθωσι [02622]
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 πραιεχώρησεν [01597]
 πραιηγούμενοι [02667]
 πραιηγούμενος [02671]
 πραιήδει [01148]
 πραιημαρτηκότων [01718]
 πραιησόμεθα [00828]
 πραιήχθημεν [02765]
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 πραιθυμότερος [01443]

προκειμένην [00552]
 προκειμένης [00600]
 προκειμένοι [02570]
 προκείμενον [02680]
 προκείμενος [00381] [02738]
 προκειμένου [00662]
 πρόκεινται [02121]
 πρόκειται [00517]
 προλαβών [02707]
 προλαμβάνετε [02060]
 προλαμβάνετω [01889]
 προλέγει [00962]
 προλέγομεν [00842]
 προλήψεις [00495]
 προνοείται [01692]
 προνοία [00181]
 πρόνοιαν [01142] [01344] [01399]
 προνοίας [00357] [01395] [01468] [02152]
 προξενεί [01080]
 πρόξενοι [01492]
 προξενώμεν [01647]
 προοίμια [02616] [02733]
 προοιμίαις [02611] [02618] [02760]
 προοιμίον [01964]
 προοιμίον [02734]
 προοιμίω [02423]
 προοιμίω [02061]
 προορώμενοι [02618]
 προπέμπουσι [01659] [01659]
 προπυλαίαις [00303]
 προρόήσει [00962]
 πρόρῳζα [00692]
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 προσαίτου [02361]
 προσάπλυνται [00725]
 προσβολὰς [01844]
 προσβολή [01791]
 προσγένειτο [00895]
 προσδοκᾷ [00099]
 προσδοκᾶν [01712]
 προσδοκία [00477] [01230] [01768] [02569]
 προσδοκίαις [00410]
 προσδοκίας [01510]
 προσδοκώμενα [00500]
 προσδοκῶν [01694]
 προσδοκῶντος [00103]
 προσεδόκησε [00100]
 προσεδρεύων [01098] [01100]
 προσεδρία [00123]
 προσέθηκε [02407] [02742]
 προσέθηκεν [01261]
 προσείπε [01238]
 προσειπών [02097]
 προσείχε [00161]
 προσείχομεν [00208]
 προσείχον [00258]
 προσεκυνεῖτο [01500]
 προσεκύνησαν [01489]
 προσεκύνουν [01500]
 προσελθόντες [01156]
 προσέξει [00066]
 προσέξεις [02593]
 προσέξουσι [01363]
 προσεπεμβαίνωμεν [00817]
 προσέρχη [00494]
 προσέταξεν [00776] [01114]
 προσέφερον [01757]
 Πρόσεχε [02032] [02412] [02418] [02438] [02444]
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 προσέχειν [00037] [00848] [01240]
 Προσέχετε [01994] [02215] [02420]
 προσέχετε [01577]
 Προσεχέτωσαν [02038]
 προσέχη [00018] [00034] [00034]
 προσέχητε [00843]
 προσέχοντά [00116]
 προσέχοντα [01129] [02009]
 προσέχοντας [00183] [00348] [01137] [01901]
 προσέχοντες [00031]
 προσέχουσι [01171] [01609]
 Προσέχωμεν [01320]
 προσέχωμεν [01264] [01611]
 προσέχων [02433]
 προσέχωσιν [00091] [01146]
 προσηγορίας [00818] [01598]
 προσηκε [01398]
 προσηκει [02636]
 προσηκοντα [01624]
 προσηκοντες [01766]
 προσηκόντων [01661]
 προσηκόντως [00152]
 προσηκουσαν [01406] [02654]
 προσηλωμαι [00845]
 προσηλωμένοι [01900]
 προσηλωμένος [02760]
 προσην [00393]
 προσθήκη [02244] [02358] [02400] [02404] [02408] [02546]
 προσθήκην [00391] [01770]
 πρόσκαιρον [01113]
 πρόσκαιρος [00466]
 προσκαρτερούντα [02010]
 προσκορής [01566]
 προσκυνει [01664]
 προσκυνήσαι [01086]
 προσκυνήσαντα [01473]
 προσκύνησις [00519]
 προσλαβού [02325]
 προσνέμει [02569]

προσπάθεια [01238]
 προσπαλαίσει [02743]
 προσπεσουσά [00863]
 προσπίπτη [01730]
 προσπίπτουσι [01085]
 προσπταίσωσιν [01090]
 προστάγματα [01828]
 προσταράξης [00815]
 προστασία [00743]
 προστάτην [01092] [01117]
 προστήσεσθαι [01399]
 προστήσεται [01303]
 προστήση [01241]
 προστησομένων [00382] [00512]
 προστίθησι [00561]
 προσφοράς [00715]
 προσωπεία [00664] [00665] [00668] [00673] [02099] [02167] [02168] [02171] [02172] [02173] [02181] [02183] [02194] [02195] [02197] [02200] [02207]
 προσωπείον [00666] [00667] [00671] [00677] [01518] [02198] [02199] [02199]
 προσωπείου [02170]
 προσωπείω [02169]
 πρόσωπον [00700]
 προσώπου [01698]
 προτέρα [01285]
 προτέρα [01309]
 προτέραν [00220]
 προτέρας [00177]
 πρότεροι [01403]
 Πρότερον [01306] [02636]
 πρότερον [00187] [00776] [00835] [01275] [01276] [01610] [01617] [02404] [02665]
 προτέρων [01543]
 προτιθείς [00437]
 προτιμών [01828]
 προτιμότερον [01757]
 προτρεπόμεθα [02579]
 προτρέποντός [00109]
 προϋθηκεν [00516]
 προφάσεις [01953]
 πρόφασιν [00579] [00899]
 πρόφασις [00917]
 προφέρει [02233]
 προφήται [00903] [01388] [01934]
 προφήτας [01349]
 προφητείας [00020] [00029]
 προφητεύουσι [01482]
 προφήτης [00250] [00258] [00905] [01890]
 προφητικά [00877]
 προφήτου [00712] [01021]
 προφητών [00182] [01365] [01366] [01369]
 προφυλακτικά [02627]
 προΐδειν [02646]
 προΐεναι [01575]
 προΐσταμένη [01259] [01263]
 πρώην [00523] [00824] [00836] [01288] [01569]
 πρώτα [00264]
 Πρώτη [00235]
 πρώτης [00181] [01454]
 πρώτον [01580] [01607] [02037]
 πρώτος [00002] [01430] [01968]
 πρώτου [00278]
 Πρώτους [00997]
 πτέρνα [02066]
 πτέρναν [02070]
 πτέρνης [02067]
 πτωχεία [00367] [02076]
 πτωχίαν [00539]
 πτωχόν [00001] [00237] [02666]
 πτωχός [00199]
 πτωχού [00714] [00718] [02361]
 Πύθωνι [00580]
 πύλη [02561] [02610] [02617] [02619] [02744]
 πύλην [02608] [02611] [02613] [02620] [02664] [02681] [02732] [02763] [02763]
 πύλης [02561] [02610] [02612] [02613] [02614] [02621] [02629] [02633] [02633] [02634] [02635] [02639] [02642] [02652] [02654] [02657] [02661] [02662] [02664] [02668] [02735]
 πυλώνά [02220]
 πυλώνα [00199] [00350] [00400] [00697] [02103] [02106] [02109] [02203] [02738]
 πυλώνι [02225]
 πυλώνι [00215] [00216] [00383] [00528] [00694] [02114] [02147] [02675] [02680] [02684]
 πυλώνας [02641] [02655] [02761]
 πύρ [00026] [00030] [00296] [00349] [00469] [01007] [01187] [02018] [02019] [02743]
 πυρά [01759]
 πυράγρα [00876]
 πύργον [00113] [01747]
 πύργου [01161]
 πυρετόν [02005]
 πυρι [01376]
 πυρί [00633]
 πυρός [01825] [01896] [02020] [02569] [02680] [02765]
 πυλούντων [00669]
 πώποτε [02526]
 Πώς [00153] [00260] [00595] [00731] [00931] [01063] [01258] [01816] [02582] [02585]
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 πώς [01602] [01717]

ῥάγας [01276]
 ῥάδια [01893]
 ῥαδίως [00782] [01097] [01768]
 ῥαθυμήσαιμεν [01424]
 ῥαθυμήσωμεν [01861]
 ῥαθυμία [02515] [02603]
 ῥαθυμία [01154]
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 ῥαθυμούσι [01240]
 ῥαθυμώμεν [00181]
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 ῥέον [00315]
 ῥέουσι [00017]
 ῥέπουσα [02630]
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 ῥηθειςι [02742]
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 ΡΗΤΟΝ [01554]
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 ῥητόρων [00664] [02462]
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 ῥινός [01776]
 ῥινῶν [00315]
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 ῥυθμίζειν [00180]
 ῥύμη [02427]
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 ῥυπαρά [01300]

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 σάββατα [00259]
 σάββατον [00253] [00255] [00257] [00265]
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 σαββάτων [00251] [00252] [00259]
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 σαγινηύων [00746]
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 σαλευομένην [01854]
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 σάλος [01856]
 Σαμαρείτιδι [01940]
 Σαμαρείτις [01941]
 σανίδες [02277]
 σάρκα [00649] [01616] [02093]
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 Σατανᾶ [01033]
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 σαφέστερον [00339] [01380]
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 σβεσθείσης [01417]
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 σελήνης [02448]
 σεμνοτέρους [00055]
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 σηπεδόνας [01999]
 σήπεται [01604]
 σηπομένην [01616]
 σηρικὰ [00463]
 σῆς [01437] [02244]
 σητόβρωτα [02374]
 Σίγα [00587]
 σιγᾶν [00019] [01104]
 Σιγάτε [00628]
 σιγή [00630]
 σιγή [00228] [00231] [00231] [01533]
 σιγῆς [00629]
 σιγήσαι [00031]
 σιγῶμεν [01304]
 σιδήριον [02019]
 σιδήρου [01899] [02020]
 σίτον [01511] [01520]
 σίτου [01489]
 σιώπα [00584]
 σκάμμα [01081]
 σκάμματα [01345] [01812]
 σκάμματι [00617] [01082]
 σκάμματος [00617] [02165]

σκανδαλίζειν [01322]
 σκανδαλίση [00761]
 σκάφος [00431] [01746]
 σκεύη [00008] [00878] [00884]
 σκεύος [00882] [00885] [02462]
 σκευών [00881]
 σκηνας [01258]
 σκηνη [00664]
 σκηνην [02387]
 σκηνης [00310] [00668] [00669]
 σκηνηκών [02168]
 σκηνοποιούς [00899]
 σκήψεις [01953]
 Σκήψις [00917]
 σκιά [02381]
 σκιά [02382]
 σκιά [02462] [02681]
 σκιάν [01334]
 Σκιάς [01336]
 σκιάς [00467]
 σκιρτήματα [00005]
 σκληραγωγία [01056]
 σκληραγωγίαις [01224]
 σκληρόν [00116] [01083]
 σκληρότητα [01013]
 σκόπει [00287] [00481]
 σκόπελοι [02644]
 σκόπησον [01369] [01661] [01831]
 Σκοπόν [01947]
 σκοπούντες [00902]
 σκοπόμεν [00510]
 σκότει [02584]
 σκότος [00503] [02583]
 σκοτώσαι [00407]
 σκυθρωπών [01335]
 σκώληκας [01999]
 σκώληκος [02569]
 σκώμματα [00021]
 σοβούντα [00463]
 Σοδομιτών [01041]
 Σοδόμοις [02049]
 Σοδόμων [01043] [02046] [02048]
 σοί [00819] [02325]
 σοί [01793]
 σοί [00037] [00116] [00247] [00276] [00279] [00297] [00318] [00418] [00423] [00590] [00697] [00697] [00724] [00733] [00855] [00984] [01038] [01107] [01123] [01124] [01187] [01257] [01442] [01501] [01618] [01619] [01807] [01828] [02241] [02321] [02325] [02353] [02358] [02365] [02538] [02552] [02556] [02707]
 Σολομών [02305]
 Σόν [00849]
 σόν [00585] [00848] [01263] [02076] [02732]
 σόν [00586]
 σού [00421]
 σού [00159] [00273] [00303] [00613] [01988] [02375]
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 σοφίαν [00913] [01453]
 σοφίας [00909] [00911] [01468]
 σοφιστών [00664]
 σοφόν [01594]
 σοφού [02588]
 σοφρωνώμεν [01647]
 σοφώς [00138] [00152]
 σοφώτερον [00922]
 σπαραττομένας [01637]
 σπαραττόμενος [02645]
 σπαταλώσα [01059]
 σπείραι [01919]
 σπείρας [00077]
 σπείρει [01918]
 σπειρόμενον [00047]
 σπείρων [01918] [01919]
 σπέρματα [00084] [00086] [01423] [02462] [02566]
 σπεύδοντες [02621]
 σπεύδων [02753]
 σπήλαια [00498]
 σπηλαίοις [00502]
 σπιλάδες [02644]
 σπινθήρ [02274] [02274]
 σπλάγχνα [00238] [01810]
 σπληνι [01015] [02009]
 σποδός [00653]
 σπόρον [01922]
 σπουδάζομεν [02596]
 σπουδάζοντες [02571]
 σπουδάζωμεν [02664]
 σπουδαίοι [00980]
 σπουδαιότερον [01262]
 σπουδαιότερους [01171]
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 σταγόνος [00677] [01003] [01112] [02394]
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 στάδιον [01345] [01812]
 σταυρού [01367]
 στάχυν [01922] [02061]
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 στέναξον [00126]
 στένειν [01072]
 Στενή [01062]
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 Στενήν [02630]
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 στενοχωρείται [00626] [02126]
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 στενοχωρία [01228]
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 στενοχωρία [01087]
 στενοχωριαν [02744]
 στενοχωρίας [02674]

στένων [00469]
 στενωπὸν [02106]
 στενωπούς [00467]
 στενωπῶ [00217]
 στέργοντας [00550]
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 στεφάνους [01124] [01181] [01327]
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 στεφάνων [01731]
 στήθει [00839]
 στηρίζη [01878]
 στής [01616]
 στήσαι [00549] [01853] [02602]
 στήσας [02462]
 στήσεται [01347]
 στήσονται [00700]
 στιβάδος [00303] [02333]
 στοιχείου [02404] [02408]
 στολὴν [00667]
 στόμα [02462]
 στόμασι [00662]
 στόματί [00681]
 στόματι [00839]
 στόματος [00496]
 στοχαζόμενος [00970]
 στρατευόμενος [00305]
 στρατηγοὶ [00672]
 στρατηγὸν [00669]
 στρατηγῶν [00664]
 στρατιώται [01843]
 Στρατιώτης [00306]
 στρατιώτης [00308] [02169]
 στρατιωτικῆς [00276]
 στρατιώτου [01511] [02169]
 στρατιωτῶν [00288] [00664] [02462]
 στρεφόμενοι [00850]
 στρεφόμενος [02433]
 στρεφόμενων [00859]
 στρέφω [02739]
 στρωμνὴν [00284] [00292]
 στρωμνῶν [00264]
 στυγάσης [01969]
 στώμέν [01894]
 Σὺ [00329]
 Σὺ [01241]
 σὺ [00086] [00096] [00109] [00121] [00123] [00266] [00294] [00304] [00326] [00419] [00420] [00737] [00753] [00773] [00854] [00882] [00952] [00953] [00982] [00984] [00986] [00987] [01011] [01115] [01117]
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 Συβαριτικὴν [02009] [02433]
 συγγένεια [01238]
 Συγγενείας [00566]
 συγγενείας [01448] [02232] [02241]
 συγγενεῖς [01293]
 συγγενῆ [02251]
 συγγενῆς [00389] [01896]
 συγγενούς [01198]
 συγγίνεσθαι [00128]
 συγγινομένοις [00844]
 συγγινομένους [00318]
 συγγνώμη [00115]
 συγγνώμην [00081] [00537] [00539] [01830] [01939] [02575]
 συγγνώμης [00031] [00181] [00703] [00811] [01299]
 συγγραφεῖς [00902]
 συγκαθημένων [00672]
 συγκεκλεισθαι [00408] [01396]
 συγκρινόμενος [02673]
 συγκρίνων [00394]
 συγγέω [02193]
 συγχωρεῖ [01442]
 συγχωρεῖν [01088]
 συχωρησῆ [01439]
 συχώρησιν [02604]
 συχωροῦντα [01086]
 συζῶν [00212] [00353] [00397] [00833] [00975]
 συζῶντα [00218] [01017]
 συζῶντες [00367]
 συζῶσιν [00377]
 σύκα [00669]
 συκὴν [00159]
 συκοφαντία [01508] [01730]
 συκοφαντίαν [01508]
 συλλαβάς [02401]
 συλλαβῶν [01219]
 συλλαμβάνωμεν [01420]
 συλλέγοντες [00508]
 συλλέξαντες [01841]
 συλλέξωμεν [00722]
 συλλέξωσι [00716]
 σύλλογος [01658]
 συμβαίη [00444]
 συμβαίνει [00976] [01183] [01560] [01642]
 συμβαίνοντα [00385] [01680]
 συμβαινόντων [01510]
 συμβάν [01769]
 συμβάντα [00071] [01496]
 συμβάντων [00196] [00959] [01166] [01171]
 συμβεβηκός [01835]
 συμβεβηκότα [02682]
 συμβεβηκότων [01187]
 συμβῆναι [01227] [01770]
 συμβήσεται [00444]
 συμβουλαῖς [00136] [00599]
 συμβουλεύει [01576]
 συμβουλεύοις [00072]
 συμβουλεύοντα [00195]
 συμβουλεύοντας [00632] [01351]
 συμβουλεύσαι [00088] [00093]
 συμβουλεύσαντος [00178]
 συμβουλεύσας [00186]
 συμβουλεύων [00036] [00186] [00188]

συμβουλή [00348]
 συμβουλήν [00186]
 συμβουλής [00016] [00086] [00097] [00132] [00137] [00180] [00181]
 συμμαχίαν [01108]
 σύμμαχον [00115]
 συμμερίζωμεν [00732]
 συμμετρίας [02719]
 συμμέτρως [00327] [02724]
 συμπάθεια [02068]
 συμπαθεία [02098]
 συμπάθειαν [02701]
 συμπασχέτω [02071]
 συμπέμψη [01630]
 συμπεπλεγμένα [00375]
 συμπέσωμεν [01681]
 συμπίπτοντα [01497] [01502]
 συμπιπτόντων [01711]
 συμπόσια [02081]
 συμπόσιον [02307]
 συμφέρει [00761]
 συμφέρον [00902] [01381]
 συμφορά [01835] [01910]
 συμφοράς [00238] [00387] [00817] [01507] [02031]
 συμφοράν [00793] [01795] [01842] [02312]
 συμφοράν [00773]
 συμφοράς [00369] [01545] [01779]
 συμφοράς [00392]
 συμφοράς [00212] [00414] [01831]
 συμφορών [00513] [01206]
 συμφυρομένους [02586]
 συμφωνία [01572]
 συμφωνίαν [01695]
 συμφωνίας [00207] [00209] [01696]
 συμφωνούσιν [01398]
 σὺν [01030] [01425] [01579] [01585]
 συνάγει [01019]
 συναγουσιν [01010]
 συνάξει [01285]
 συναξιν [00947]
 συνάξωσι [02622]
 συναπαγόμενοι [00055]
 συναπώλετο [01909]
 συναριθμούμενον [02745]
 συναχθέντων [02055]
 συνδέσμου [02400]
 συνδούλου [01624]
 συνδούλω [01433]
 συνδούλων [00726] [00728] [00794]
 συνέβαινε [02530]
 συνέβαινεν [00213] [01561]
 συνέβη [00417] [01392]
 συνεβουλεύσαμεν [00090]
 Συνεβούλευσας [00124]
 συνεδεδραμήκει [00378]
 συνεδρίοις [00518]
 συνέλευκτο [00368]
 συνέζη [00214] [00349]
 συνέθηκαν [00900]
 συνειδέναι [01835]
 συνειδός [00273] [00464] [00468] [00511] [00623] [00671] [00892] [00957] [01271] [01408] [01447] [01532] [01541] [01551] [01661] [02307] [02582]
 συνειδός [01409] [01449]
 συνειδόσι [00146]
 συνειδότας [00467]
 συνειδότος [00464] [01411] [01454] [01462] [01469] [02484]
 συνειλεγμένον [00469]
 συνείληπται [00499]
 συνέκρινε [01488]
 συνέλθη [01131]
 συνεξελοούσης [01419]
 συνεπόδισε [01815]
 συνέσει [02072]
 συνέσεως [01724]
 σύνεσιν [01652]
 σύνεσις [01722]
 συνεσομένων [01713]
 συνέστειλεν [02691]
 συνετοί [02637]
 συνετώς [02612]
 συνέχεεν [01392] [01818]
 συνέχεια [00224] [00947]
 συνεχεία [00113] [00922] [01567] [02515]
 συνέχειαν [00292]
 συνεχείας [00237]
 συνεχείς [00217] [00854]
 συνεχέσι [01507]
 συνεχή [01457] [01459] [01501]
 συνεχής [00695] [02062]
 συνεχόμενος [00924]
 συνεχούς [00852] [00866] [01266] [02565] [02591]
 Συνεχύθητε [01777]
 συνεχώρησε [01166]
 συνεχώρησεν [00724] [01119] [01393]
 συνεχώς [00136] [00138] [00149] [00167] [00180] [00188] [00315] [00441] [00518] [00644] [00843] [00867] [00873] [00940] [00975] [01052] [01055] [01099] [01101] [01196] [01202] [01331] [01382] [01454] [01460]
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 συνήγαγε [01976]
 συνηγορίαν [00766]
 συνήθει [00902]
 συνηθεία [02461] [02569]
 συνηθειαν [00337] [01622]
 συνηθείας [00177] [00338] [01110] [02607]
 συνήθους [02564]
 Συνήκατε [01979] [01993]
 συνήκατε [02637]
 συνθείναι [00899]
 συνιδείν [02646]
 σύνοιδα [02463]
 σύντεινόν [02441]
 συντρεφόμενοι [01230]
 συντρεφόνται [00479]
 συντρέχοντας [02569]
 συντρεχόντων [02597]
 συντρεχουσιν [01311]
 συντριβείσης [01776]
 συντριβή [01614]
 συντριψας [01613]
 συντυχίας [00863] [01496]

συνωδᾶ [01569]
 συνώθησαν [01498]
 συνωμολόγηται [01405]
 συσκιάζουσιν [01761]
 σύστασιν [02719]
 συστῆλαι [01336] [02763]
 συστῆλλει [00856]
 συστρατιώτης [00856]
 σφαγᾶς [01197]
 σφαγῆς [01540]
 σφαιγιασθεῖς [01201]
 σφάξι [01200]
 σφίγγω [02514] [02515]
 σφίγγων [00149]
 σφόδρα [00443] [01462] [01768] [02571]
 σφοδρὸν [02707]
 σφοδρὸς [01415]
 σφοδροτέρα [00347]
 σφοδροτέρων [02599] [02600]
 σφοδρότερον [01108] [01462] [01810]
 σφοδρότητος [00589] [01753]
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 σφραγίδας [02515]
 σφραγίζομαι [02514]
 σφύρα [00876]
 σχῆμα [00176] [00672] [01657] [02168] [02169]
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 σχοινοστροφός [00667]
 σχολήν [00254] [00289]
 σώζει [02289]
 σώζεσθαι [01942]
 σώζονται [01058]
 σωθέντα [00429]
 σωθῆ [01033] [02055]
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 σώσω [00149] [00156]
 Σωτήρα [01092]
 σωτήρια [00591]
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 σώφρονέστερος [01662]
 σώφρονεστέρους [00630] [01146] [01150] [01173] [01548]
 σώφρονιζόμενοι [01266]
 σώφρονίζονται [01377] [01378]
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 σώφρονισθεῖς [01177]
 σώφρονισθέντες [00962] [01841]
 σώφρονούντας [00055]
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 Φίλιππος [00928] [00934]
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 φλεγόμενη [01113]
 φλογί [02685]
 Φοβερά [02706]
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 φοινίκων [01789]
 φονευθείς [01533]
 φονεύς [02506]
 φόνου [01540]
 φορᾶς [02567]
 φορτία [02622]
 Φορτικά [00955]
 Φορτικώτατον [00272]
 φορτικώτερον [01437]
 φορτίον [01063] [01182] [01427] [01454]
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 φρενών [01461]
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 φύγης [01698]
 φύγοι [00071]
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 φυλακῆς [00838]
 φυλάξαντες [00824]
 φυλάττειν [01474]
 φυλάττουσι [00736]

Φύλλα [02377]
 φύλλα [01278] [02132] [02134]
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 φυτεύσω [02510]
 φυτού [00160]
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 φῶς [01721]
 φωτι [02583] [02584]

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 Χαίρετε [01709]
 χაίρετε [01710]
 χაίρη [01467]
 χაίρομεν [01420]
 χაίροντες [01067]
 χაίρουσι [01465]
 χაίρω [02074]
 χαλεπά [00261]
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 χαλεπού [01831]
 χαλεπῶ [00218]
 χαλεπῶς [01003]
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 χαλκοτύπους [00870]
 χαλκοῦν [01618] [01618]
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 Χάος [01292]
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 χάους [02227]
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 χειμών [02279] [02378]
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 χεῖσοχόους [00870]
 χεῖσῶ [00281]
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 χεῖωμένους [00873]
 χεῖώνται [00080]
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 χεῖλεύοντας [02063]
 χεῖλεύοντι [02071]
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 ψαυούσας [02655]
 ψέγωμεν [00526]
 ψευδαποστόλους [01389]
 ψεύδεται [02170]
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 ψευδοχρίστους [01390]
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 ὦδινούσαις [01417]
 ὦδινουσῶν [01421]
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 ὠφελούν [01125]
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