

0345-0407 - Iohannes Chrysostomus - In epistulam II ad Thessalonicenses

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In epistulam ii ad Thessalonicenses (homiliae 1-5)

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΥΠΟΜΝΗΜΑ ΕΙΣ ΤΗΝ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗΝ ΔΕΥΤΕΡΑΝ.

[00002] [62.467] ΥΠΟΘΕΣΙΣ.

[00003] ΟΜΙΛΙΑ Α΄.

[00004] α΄.

[00005] Εἰπὼν ἐν τῇ προτέρᾳ ἐπιστολῇ, ὅτι Εὐχόμεθα νύκτα καὶ ἡμέραν ἰδεῖν ὑμᾶς, καὶ ὅτι Οὐ στέ [62.468] γομεν, ἀλλ' ἐν Αθήναις κατελείφθημεν μόνοι, καὶ ὅτι Ἐπεμψα Τιμόθεον, διὰ τούτων πάντων τὸν πόθον αὐτοῦ δηλοῖ, ὃν εἶχεν, ὥστε παραγενέσθαι πρὸς αὐτούς.

[00006] Ἐπεὶ οὖν οὐκ ἔφθασεν ἴσως ἀπελθεῖν, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως αὐτῶν, τούτου χάριν τὴν δευτέραν προστίθησιν ἐπιστολὴν, τὸ ἔλλει [62.469] φθὲν ἀπὸ τῆς παρουσίας διὰ τῶν γραμμάτων ἀναπληρῶν.

[00007] Ὅτι γὰρ οὐκ ἀπῆλθεν, ἐκεῖθεν ἔστι στοχάσασθαι·

[00008] γράφων γὰρ φησιν·

[00009] Ἐρωτῶμεν δὲ ὑμᾶς ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[00010] Καὶ γὰρ ἐν τῇ προτέρᾳ ἐπιστολῇ ἔλεγεν·

[00011] ὅτι Περὶ τῶν χρόνων καὶ τῶν καιρῶν οὐ χρειάν ἔχετε γράφεσθαι ὑμῖν.

[00012] Ὅστε εἰ παρεγένετο, οὐδὲν ἂν ἐδειήθη γράψαι·

[00013] ἐπειδὴ δὲ τὸ ζήτημα ὑπερετίθη, τούτου χάριν προστίθησι ταύτην τὴν ἐπιστολὴν, καθάπερ καὶ ἐν τῇ πρὸς Τιμόθεόν φησιν, ὅτι Ἀνατρέπουσι τὴν τινῶν πίστιν τινές, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι.

[00014] Τοῦτο δὲ ἐποίουν, ἵνα μηδὲν μέγα λοιπὸν ἢ λαμπρὸν ἐλπίσαντες οἱ πιστοὶ, ἀπαγορεύσωσι πρὸς τοὺς πόνους.

[00015] Ἐπειδὴ γὰρ αὐτοὺς ἡ ἐλπίς διεβάσταζε, καὶ οὐκ ἠφίει πρὸς τὰ παρόντα ἐνδοῦναι, καθάπερ τινὰ ἄγκυραν ὁ διάβολος ἀποκόψαι βουλόμενος, ἐπειδὴ οὐκ ἴσχυσε πείσαι ὅτι ψευδῆ τὰ μέλλοντα, ἕτερον ἤλθεν ὁδὸν, καὶ καταθεὶς ἀνθρώπους τινὰς λυμεῶνας, ἐπεχείρει τοὺς πειθομένους ἀπατᾶν, ὅτι τὰ μεγάλα ἐκεῖνα καὶ λαμπρὰ τέλος εἴληφε.

[00016] Τότε μὲν οὖν ἔλεγον ἐκεῖνοι τὴν ἀνάστασιν ἤδη γεγονέναι·

[00017] νῦν δὲ ἔλεγον, ὅτι ἐνέστηκεν ἡ κρίσις, καὶ ἡ παρουσία τοῦ Χριστοῦ, ἵνα καὶ τὸν Χριστὸν αὐτὸν ψεύδει ὑποβάλωσι, καὶ πείσαντες ὡς οὐκ ἔστι λοιπὸν ἀντίδοσις, οὐδὲ δικαστήριον καὶ κόλασις καὶ τιμωρία τοῖς κακῶς πεποηκόσιν, ἐκείνους τε θρασυτέρους ἐργάσωνται, καὶ τούτους ταπεινότερους·

[00018] καὶ τὸ δὴ πάντων χαλεπώτερον, ἐπεχείρουν οἱ μὲν ἀπλῶς ῥήματα ἀπαγγέλλειν, ὡς παρὰ τοῦ Παύλου ταῦτα λεγόμενα, οἱ δὲ καὶ ἐπιστολάς πλάττειν ὡς παρ' ἐκείνου γραφείας.

[00019] Διὰ τοῦτο πᾶσαν αὐτοῖς ἀποτειχίζων ἔφοδον, φησί·

[00020] Μὴ θροεῖσθε, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν.

[00021] Μήτε διὰ πνεύματος, φησί, τοὺς ψευδοπροφήτας αἰνιττόμενος.

[00022] Πόθεν οὖν εισόμεθα, φησί;

[00023] Διὰ τῆς προσθήκης·

[00024] διὰ γὰρ τοῦτο προσέθηκεν·

[00025] Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἔστι σημεῖον ἐν πάσῃ ἐπιστολῇ·

- [00026] οὕτω γράφω.
- [00027] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
- [00028] Οὐ τοῦτό φησιν, ὅτι τοῦτο σημεῖον·
- [00029] τοῦτο γὰρ εἰκὸς καὶ ἄλλους μιμήσασθαι, ἀλλ' ὅτι τὸν ἀσπασμὸν τῆ ἐμῆ χειρὶ γράφω·
- [00030] καθάπερ καὶ νῦν ἐφ' ἡμῶν ἐστίν·
- [00031] ἀπὸ γὰρ τῆς ὑπογραφῆς δήλα γίνεται τὰ γράμματα τῶν πεμπόντων.
- [00032] Παρακαλεῖ δὲ αὐτοὺς σφόδρα τεταριχευμένους ὑπὸ τῶν κακῶν, ἀπὸ τε τῶν παρόντων ἐγκωμιάζων, ἀπὸ τε τῶν μελλόντων·
- [00033] καὶ ἀπὸ τῆς κολάσεώς τε καὶ τῆς ἀνταποδόσεως τῶν ἀγαθῶν τῶν ἡτοιμασμένων αὐτοῖς προτρέπων, σαφέστερον ἐπεξέρεχεται τῷ τόπῳ, τὸν μὲν καιρὸν οὐκ ἀποκαλύπτων αὐτὸν, τὸ δὲ τοῦ καιροῦ σημεῖον, τὸν ἀντίχριστον, δηλῶν.
- [00034] Μάλιστα γὰρ τότε πληροφορεῖται ψυχὴ ἀσθενῆς, οὐκ ἐὰν ἀπλῶς ἀκούσῃ, ἀλλ' ἐὰν μάθῃ τι πλέον.
- [00035] Καὶ ὁ Χριστὸς δὲ πολλὴν ὑπὲρ τούτου ποιεῖται φροντίδα, ὅτε καθεσθῆις ἐν τῷ ὄρει, πάντα μετὰ ἀκριβείας διελέγετο τοῖς μαθηταῖς τὰ περὶ τῆς συντελείας.
- [00036] Διὰ τί;
- [00037] Ἵνα μὴ ἔχῃσι χώραν οἱ τοὺς ἀντιχριστοὺς εἰσάγοντες καὶ ψευδοχριστοὺς.
- [00038] Καὶ πολλὰ τίθησι καὶ αὐτὸς σημεία, ἐν μὲν καὶ μέγιστον, λέγων, ὅταν κηρυχθῆ εἰς πάντα τὰ ἔθνη τὸ Εὐαγγέλιον·
- [00039] ἕτερον δὲ, ὥστε μὴ πλανᾶσθαι περὶ τῆς παρουσίας αὐτοῦ·
- [00040] Ὡς ἀστραπὴ, φησίν, ^[62.470] ἦξει, οὐκ ἐν γωνίᾳ τινὶ κρυπτομένη, ἀλλὰ πανταχοῦ λάμπουσα·
- [00041] οὐ δεῖται τοῦ μηνύσοντος, οὕτως ἐστὶ λαμπρὰ, ὥσπερ οὐδὲ ἡ ἀστραπὴ δεῖται τοῦ μηνύσοντος.
- [00042] Εἶπε δὲ πού καὶ περὶ τοῦ ἀντιχριστοῦ, ἠνίκα ἔλεγεν·
- [00043] Ἐγὼ ἦλθον ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐκ ἐδέξασθέ με·
- [00044] ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.
- [00045] Καὶ τὰς ἐπαλλήλους δὲ καὶ ἀφάτους συμφορὰς τεκμήριον εἶναι τούτου ἔλεγε·
- [00046] καὶ ὅτι Ἡλίαν δεῖ ἐλθεῖν.
- [00047] Ἠπόρουν μὲν οὖν τότε οἱ Θεσσαλονικεῖς ταῦτα, ἡμῖν δὲ χρησίμη γέγονεν ἡ ἐκεῖνων ἀπορία·
- [00048] οὐ γὰρ πρὸς ἐκεῖνους μόνον, ἀλλὰ καὶ πρὸς ἡμᾶς ταῦτα χρήσιμα, ἵνα τῶν μύθων τῶν παιδικῶν καὶ τῶν ληρημάτων τῶν γραϊκῶν ἀπαλλαγώμεν.
- [00049] Ἥ οὐκ ἠκούσατε πολλάκις ἐν παισὶν ὄντες καὶ περὶ τοῦ ὀνόματος τοῦ ἀντιχριστοῦ πολλὰ λεγόντων τινῶν, καὶ περὶ τοῦ κάμπτειν τὰ γόνατα;
- [00050] Ἔτι γὰρ ἀπαλαῖς οὖσαις ταῖς διανοίαις ταῖς ἡμετέραις ἐγκατασπεῖρει ταῦτα ὁ διάβολος, ἵνα ἡμῖν τὸ δόγμα συναυξηθῆ, ἵνα ἀπατῆσαι δυνηθῆ.
- [00051] Οὐκ ἂν οὖν ταῦτα παρῆκεν ὁ Παῦλος περὶ τοῦ ἀντιχριστοῦ διαλεγόμενος, εἴ γε χρήσιμα ἦν.
- [00052] Μὴ δὴ ταῦτα ζητῶμεν.
- [00053] Οὐ γὰρ οὕτως ἦξει κλίνων τὰ γόνατα, ἀλλ', ὕπεραιρόμενος ἐπὶ πάντα θεὸν λεγόμενον ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός.
- [00054] Καθάπερ γὰρ ὁ διάβολος ἐξ ἀπονοίας ἔπεσεν, οὕτω καὶ ὁ ἐνεργούμενος ὑπ' αὐτοῦ εἰς ἀπόνοιαν ἀλειφόμενος.
- [00055] β'.
- [00056] Διὸ, παρακαλῶ, πάντες σπουδάζωμεν πόρῳ γενέσθαι τοῦ πάθους τούτου, ἵνα μὴ τῷ κρῖματι τῷ ἐκεῖνου περιπέσωμεν, ἵνα μὴ τῆς κολάσεως ὑπεύθυνοι γενώμεθα τῆς αὐτῆς, ἵνα μὴ τῆ τιμωρίᾳ κοινωνήσωμεν τῆ αὐτοῦ.
- [00057] Μὴ νεόφυτον, φησίν, ἵνα μὴ τυφωθῆις εἰς κρῖμα ἐμπέση τοῦ διαβόλου.
- [00058] Ἄρα ὁ τετυφωμένος τὴν αὐτὴν τῷ διαβόλῳ δίδωσι δίκην.
- [00059] Ἀρχὴ γὰρ, φησίν, ὑπερηφανίας τὸ μὴ εἰδέναι τὸν Κύριον·
- [00060] ἀρχὴ ἁμαρτίας ὑπερηφανία, πρώτη ὁρμὴ καὶ κίνησις ἐπὶ τὸ κακόν·

- [00061] τάχα μὲν οὖν καὶ ῥίζα καὶ ὑποβάθρα.
- [00062] Ἡ γὰρ ἀρχὴ ἢ τὴν πρώτην ὀρμὴν δηλοῖ τὴν ἐπὶ τὸ κακὸν, ἢ τὴν σύστασιν·
- [00063] ὡς ἂν εἴποι τις, ἀρχὴ σωφροσύνης τὸ ἀπέχεσθαι θέας ἀτόπου, τουτέστι, πρώτη ὀρμὴ·
- [00064] ἂν δὲ εἴπωμεν, ἀρχὴ σωφροσύνης νηστεία, τουτέστι, θεμέλιος καὶ σύστημα.
- [00065] Οὕτω καὶ ἁμαρτίας ἀρχὴ ἐστὶν ἡ ἀπόνοια·
- [00066] καὶ γὰρ ἀπ' αὐτῆς ἄρχεται πᾶσα ἁμαρτία, καὶ ὑπ' αὐτῆς συγκροτεῖται.
- [00067] Ὅτι γὰρ, ὅσα ἂν πράττωμεν ἀγαθὰ, οὐκ ἀφήσιν αὐτὰ ἢ κακία διαμεῖναι καὶ μὴ διαπεσεῖν, ἀλλ' ὥσπερ ῥίζα τίς ἐστίν, οὐκ ἔῶσα μὴ διασαλευθῆναι, δηλον ἐκεῖθεν·
- [00068] ὄρα πόσα ὁ Φαρισαῖος εἰργάσατο, ἀλλ' οὐδὲν αὐτὸν ὤνησε·
- [00069] τὴν γὰρ ῥίζαν οὐκ ἐξέκοψεν, ἀλλ' αὐτὴ τοῖς πᾶσιν ἐλυμήνατο.
- [00070] Ἐξ ἀπονοίας ὑπεροψία πενήτων γίνεται, ἐπιθυμία χρημάτων, ἔρως ἀρχῆς, πόθος δόξης·
- [00071] πρὸς ὕβριν ἀμυντικός ὁ τοιοῦτος.
- [00072] Ὁ γὰρ ἀποννημένος, οὐδὲ παρὰ τῶν μειζόνων, μήτι γε παρὰ τῶν ἐλαττόνων ἀνέχεται ὑβρίζεσθαι·
- [00073] ὁ δὲ μὴ ἀνεχόμενος ὑβρίζεσθαι, οὐδὲ παθεῖν κακῶς ἀνέχεται.
- [00074] Ὅρα πῶς ἀρχὴ ἁμαρτίας ὑπερηφανία.
- [00075] Πῶς δὲ ἀρχὴ ὑπερηφανίας τὸ μὴ εἰδέναι τὸν Κύριον;
- [00076] Εἰκότως·
- [00077] ὁ γὰρ εἰδὼς τὸν Θεὸν ὡς εἰδέναι χρῆ, ὁ εἰδὼς ὅτι ὁ [62.471] Υἱὸς τοῦ Θεοῦ τοσοῦτον ἐταπεινοφρόνησεν, οὐκ ἐπαίρεται·
- [00078] ὁ δὲ ταῦτα μὴ εἰδὼς, ἐπαίρεται·
- [00079] πρὸς ἀπόνοιαν γὰρ ἀλείφει ἡ ὑπερηφανία.
- [00080] Εἰπέ γάρ μοι, πόθεν οὗτοι οἱ τὴν Ἐκκλησίαν πολεμοῦντές φασιν εἰδέναι τὸν Θεόν;
- [00081] οὐχὶ ἀπὸ ἀπονοίας;
- [00082] Ἴδου τὸ μὴ εἰδέναι τὸν Κύριον, εἰς οἷον κρημνὸν αὐτοὺς ἐνέβαλεν.
- [00083] Εἰ γὰρ πνεῦμα συντετριμμένον ὁ Θεὸς φιλεῖ, ἐκ τούναντίου ὑπερηφάνοις ἀντιτάσσεται, καὶ ταπεινοῖς δίδωσι χάριν.
- [00084] Οὐδὲν οὖν ὑπερηφανίας ἴσον κακόν·
- [00085] δαίμονα τὸν ἄνθρωπον ἀπεργάζεται, ὑβριστὴν, βλάσφημον, ἐπίορκον, θανάτων ποιεῖ καὶ φόνων ἐφίεσθαι.
- [00086] Ὁ ὑπερήφανος ἀεὶ λύπαις συζῆ, ἀεὶ ἀγανακτεῖ, ἀεὶ ἀλύει·
- [00087] οὐδὲν ἐστίν, ὃ τὸ πάθος αὐτοῦ κορέσαι δύναται·
- [00088] κἂν τὸν βασιλέα ἴδῃ ὑποκύπτοντα καὶ προσκυνοῦντα, οὐκ ἐκορέσθη, ἀλλὰ μᾶλλον ἐξήφθη.
- [00089] Καθάπερ γὰρ οἱ φιλάργυροι ὅσον ἂν λάβωσι, τοσοῦτον πλείονων δέονται·
- [00090] οὕτω καὶ οἱ ἀποννημένοι, ὅσης ἂν ἀπολαύσωσι τιμῆς, τοσοῦτω πλείονος ἐπιθυμοῦσιν·
- [00091] αὐξεται γὰρ αὐτοῖς τὸ πάθος (πάθος γὰρ ἐστὶ), πάθος δὲ ὄρον οὐκ οἶδεν, ἀλλὰ τότε ἴσταται, ὅταν ἀποκτείνῃ τὸν ἔχοντα.
- [00092] Οὐχ ὄρας τοὺς μεθύοντας, ὅτι ἀεὶ διψῶσι;
- [00093] πάθος γὰρ ἐστίν, οὐ φύσεως ἐπιθυμία, ἀλλὰ νόσος τις διεστραμμένη.
- [00094] Οὐχ ὄρας οὐδὲ καλοῦσι βουλιμιῶντας, ὅτι ἀεὶ πεινῶσι;
- [00095] πάθος γὰρ ἐστίν, ὡς φασιν ἰατρῶν παῖδες, ἐξεληθὸν ἤδη τῆς φύσεως τοὺς ὄρους.

- [00096] Οὕτω καὶ οἱ πολυπράγμονες καὶ περιέργοι, ὅσα ἂν μάθωσιν, οὐχ ἴστανται·
- [00097] πάθος γὰρ ἐστὶ, καὶ ὄρον οὐκ ἔχει.
- [00098] Οἱ πορνεΐαι χαίροντες πάλιν, οὐδὲ αὐτοὶ ἴστανται (Ἀνθρώπῳ γὰρ, φησὶ, πόρνῳ πᾶς ἄρτος ἡδύς·
- [00099] οὐ μὴ παύσηται, ἕως ἂν καταποθῆ)·
- [00100] πάθος γὰρ ἐστίν.
- [00101] Ἀλλὰ πάθη μὲν ἐστὶ ταῦτα, οὐ μέντοι ἀνίατα, ἀλλὰ ἔχοντα ἴασιν, καὶ πολλῶ μᾶλλον, ἢ τὰ σωματικά·
- [00102] ἂν γὰρ θέλωμεν, δυνάμεθα αὐτὰ σβέσαι.
- [00103] Πῶς οὖν ἐστὶν ἀπόνοιαν σβέσαι;
- [00104] Τὸν Θεὸν ἐπιγόντα.
- [00105] Εἰ γὰρ ἀπὸ τοῦ μὴ εἰδέναι τὸν Θεὸν γίνεται, ἐὰν γνῶμεν αὐτὸν, ἀπελαύνεται πᾶσα ἀπόνοια.
- [00106] Ἐννόησον τὴν γέενναν, ἐννόησον τοὺς πολλῶ βελτίους σου, ἐννόησον ὅσων ὀφείλεις τῷ Θεῷ δίκας·
- [00107] ἂν ταῦτα ἐννοήσης, ταχέως συνέσειλας τὴν διάνοιαν, ταχέως αὐτὴν ἔκαμψας.
- [00108] Ἀλλ' οὐ δύνασαι ταῦτα ποιῆσαι;
- [00109] ἀσθενέστερος εἶ;
- [00110] Ἐννόησον τὰ παρόντα, αὐτὴν τὴν ἀνθρωπίνην φύσιν, πῶς οὐδὲν ἀνθρωπος.
- [00111] Ὅταν ἴδῃς νεκρὸν ἐπ' ἀγορᾶς φερόμενον, παῖδας ὀρφανοὺς ἀκολουθοῦντας, χήραν γυναῖκα κατακοπτομένην, οἰκέτας ὀδυρομένους, φίλους κατηφιῶντας, λόγισαι τὸ οὐδαμινὸν τῶν παρόντων [62.472] πραγμάτων, καὶ ὅτι σκιάς καὶ ὄνειράτων οὐδὲν διενήνοχεν.
- [00112] Ἀλλ' οὐ βούλει τοῦτο;
- [00113] Ἐννόησον τοὺς πάνυ πλουτοῦντας, τοὺς ἐν πολέμοις ἀπολλυμένους ἀπλῶς·
- [00114] τὰς οἰκίας περισκόπει τὰς τῶν μεγάλων καὶ περιφανῶν, καὶ νῦν εἰς ἔδαφος κατενεχθείσας·
- [00115] ἐννόησον πόσα ἴσχυσαν, καὶ νῦν οὐδὲ μνήμη αὐτῶν ὑπολέλειπται.
- [00116] Καθ' ἐκάστην γὰρ ἡμέραν, εἰ βούλει, εὐρίσκεις τούτων ὑποδείγματα·
- [00117] διαδοχὰς ἀρχόντων, δημεύσεις πλουτούντων.
- [00118] Πολλοὶ τύραννοι ἐκάθισαν ἐπ' ἐδάφους, ὁ δὲ ἀνυπονόητος ἐφόρεσε διάδημα.
- [00119] Ταῦτα οὐχὶ καθ' ἐκάστην ἡμέραν γίνεται;
- [00120] οὐχὶ τροχῶ τινὶ τὰ ἡμέτερα ἔοικεν;
- [00121] Ἀνάγνωθι, εἰ βούλει, καὶ τὰ παρ' ἡμῖν, καὶ τὰ ἔξωθεν (καὶ γὰρ καὶ ἐκεῖνα γέμει τούτων τῶν παραδειγμάτων), εἰ τῶν ἡμετέρων καταφρονεῖς ἐξ ἀπονίας·
- [00122] εἰ τὰ τῶν φιλοσόφων θαυμάζεις, κἂν τούτοις πρόσιθι·
- [00123] ἐκεῖνοί σε διδάξουσιν, συμφορὰς παλαιὰς διηγούμενοι, καὶ ποιηταί, καὶ ῥήτορες, καὶ σοφισταί, καὶ λογογράφοι πάντες.
- [00124] Πάντοθεν εὐρίσκεις, εἰ βούλει, τὰ ὑποδείγματα.
- [00125] Εἰ δὲ μηδὲν τούτων θέλεις, αὐτὴν ἀναλόγισαι τὴν φύσιν τὴν ἡμετέραν, πόθεν συνέστηκε, καὶ ποῦ τελευτᾷ·
- [00126] ἐννόησον, ὅταν καθεύδῃς, τίνος ἄξιος εἶ;
- [00127] οὐχὶ καὶ τὸ μικρὸν σε θηρίον ἀνελεῖν δυνήσεται;
- [00128] Πολλοῖς γὰρ πολλάκις ἀπὸ τοῦ ὀρόφου κατενεχθὲν μικρὸν ζωῦφιον ἢ τὸν ὀφθαλμὸν ἐξεῖλεν, ἢ ἑτέρου τινὸς κινδύνου αἴτιον γέγονε.
- [00129] Τί δέ;
- [00130] οὐχὶ πάντων ἐλάττων εἶ τῶν θηρίων;
- [00131] Ἀλλὰ τί λέγεις;

- [00132] ὅτι λόγῳ κρατεῖς;
- [00133] Ἀλλ' ἰδοὺ λόγον οὐκ ἔχεις ἀλογίας γὰρ ἢ ὑπερηφανία τεκμήριον.
- [00134] Ἐπὶ τίνι δὲ μέγα φρονεῖς, εἰπέ μοι;
- [00135] ὅλως ἐπὶ εὐεξία σώματος;
- [00136] Ἀλλὰ παρὰ τοῖς ἀλόγοις τὰ νικητήρια.
- [00137] Τοῦτο καὶ παρὰ λησταῖς καὶ ἀνδροφόνους καὶ τυμβωρύχοις.
- [00138] Ἀλλ' ἐπὶ συνέσει;
- [00139] Ἀλλ' οὐκ ἔστι συνέσεως τὸ μέγα φρονεῖν·
- [00140] τούτῳ μὲν οὖν πρώτῳ σαυτὸν ἀποστερεῖς τοῦ γενέσθαι συνετός.
- [00141] Καταστείλωμεν ἡμῶν τὰ φρονήματα, γενώμεθα μέτριοι καὶ ταπεινοὶ καὶ ἐπιεικεῖς·
- [00142] τοὺς τοιοῦτους γὰρ πρὸ πάντων καὶ ὁ Χριστὸς ἐμακάρισε λέγων·
- [00143] Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·
- [00144] καὶ πάλιν ἐβόα λέγων, Μάθετε ἀπ' ἐμοῦ ὅτι πρῶτός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.
- [00145] Διὰ τοῦτο τοὺς πόδας ἐνίψε τῶν μαθητῶν, ὑπόδειγμα παρέχων τῆς ταπεινοφροσύνης ἡμῖν.
- [00146] Ἀπὸ τούτων ἀπάντων κερδᾶναι σπουδάσωμεν, ἵνα δυνηθῶμεν ἐπιτυχεῖν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν, χάριτι καὶ φιλανθρωπία.
- [00147] ΟΜΙΛΙΑ Β΄.
- [00148] Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ Ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
- [00149] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- [00150] α΄.
- [00151] Οἱ πλείους τῶν ἀνθρώπων ἅπαντα πράττουσι καὶ μηχανῶνται, ὥστε καὶ παρὰ ἄρχουσι καὶ παρὰ τοῖς αὐτῶν μείζοσι χάριν τινὰ σχεῖν·
- [00152] καὶ μέγα τίθενται τοῦτο, καὶ μακαρίους ἑαυτοὺς εἶναι νομίζουσιν, ἐὰν ἐπιτύχωσι τοῦ σπουδαζομένου.
- [00153] Εἰ δὲ τὸ παρὰ ἀνθρώποις χάριτος τυχεῖν τοσοῦτον μέγα, τὸ παρὰ Θεοῦ χάριν εὔρεῖν, πόσον ἂν γένοιτο;
- [00154] Διὰ τοῦτο αἰεὶ τοῦτο προτίθησι τῆς αὐτοῦ ἐπιστολῆς, καὶ τοῦτο ἐπέυχε ^[62.472] ται, εἰδὼς ὅτι ἂν τοῦτο ἦ, οὐδὲν ἔσται λοιπὸν τῶν ἀνιαρῶν, ἀλλ' ὅσα ἂν ἦ δυσχερῆ, πάντα λυθήσεται.
- [00155] Καὶ ἵνα μάθητε, ὁ Ἰωσήφ δούλος ἦν, νέος, ἄπειρος, ἄπλαστος, καὶ ἐνεχειρίσθη ἀθρόον οἰκίας προστασίαν, καὶ ἀνδρὶ Αἰγυπτίῳ παρεῖχεν εὐθύνας.
- [00156] Ἵστε δὲ πῶς ἀκρόχολον ἐκεῖνο τὸ ἔθνος καὶ ἀσύγνωστον·
- [00157] ὅταν δὲ καὶ ἀρχὴ προσῆ καὶ ἐξουσία, μείζων ὁ θυμὸς ὑπὸ τῆς ἐξουσίας αἰρόμενος.
- [00158] Δῆλον δὲ τοῦτο καὶ ἐξ ὧν μετὰ ταῦτα ἐποίησε.
- [00159] Τῆς γὰρ δεσποίνης κατηγορούσης, ἠνείχετο·
- [00160] καίτοι γε οὐ τῶν τὰ ἱμάτια κατεχόντων ἦν τὸ βιάζεσθαι, ἀλλὰ τοῦ ἀποδεδυμένου.
- [00161] Ἐχρῆν γὰρ εἰπεῖν, ὅτι εἰ ἦρες τὴν φωνὴν σου, ἔφυγεν ἂν, καὶ εἰ συνήδει ἑαυτῷ, οὐκ ἂν περιέμεινε τοῦ δεσπῆ ^[62.473] του τὴν παρουσίαν.
- [00162] Ἀλλ' ὅμως οὐδὲν τοιοῦτον ἐνενόησεν ἐκεῖνος, ἀλλ' ἀλόγως τῷ θυμῷ τὸ πᾶν ἐπιτρέψας, εἰς δεσποτήριον ἐνέβαλεν·
- [00163] οὕτως ἀλόγιστος τις ἦν.
- [00164] Καίτοι γε ἐνῆν καὶ ἀπὸ τῶν ἄλλων στοχάσασθαι τοῦ ἀνδρὸς τὴν εὐνοίαν, τὴν σύνεσιν·
- [00165] ἀλλ' ὅμως ἐπειδὴ σφόδρα ἄλογος ἦν, οὐδὲν τοιοῦτον ἐλογίσατο.
- [00166] Ὁ τοίνυν καὶ πρὸς δεσπότην ἔχων τοιοῦτον μοθηρὸν καὶ διακονίαν ἐμπειστευμένος οἰκίας ὀλοκλήρου, καὶ ξένος καὶ ἔρημος καὶ ἄπειρος, ἐπειδὴ ὁ Θεὸς αὐτοῦ κατεσκέδασε χάριν πολλήν, ὡς οὐδὲν ὄντας τοὺς πειρασμοὺς, οὕτω πάντα παρῆλθε, καὶ δεσποίνης συκοφαντίαν, καὶ κίνδυνον θανάτου, καὶ

δεσμωτήριον, καὶ τελευταῖον ἐπὶ τὸν θρόνον ἦλθε τὸν βασιλικόν.

[00167] Εἶδεν οὖν ὁ μακάριος οὗτος, ὅση τοῦ Θεοῦ ἡ χάρις·

[00168] καὶ διὰ τοῦτο ταύτην αὐτοῖς ἐπεύχεται.

[00169] Καὶ ἕτερον δέ τι κατασκευάζει·

[00170] βουλόμενος γὰρ αὐτὸς πρὸς τὰ μέλλοντα τῆς ἐπιστολῆς εὐγνώμονας καταστήσαι·

[00171] ἵνα, κὰν ἐπιτιμᾶ, κὰν ἐπιπλήττη, μὴ ἀποτηδῶσι·

[00172] διὰ τοῦτο ὑπομνήσκει αὐτοὺς πρὸ πάντων τῆς χάριτος τοῦ Θεοῦ, λεαίνων αὐτῶν τὴν καρδίαν, ἵνα, κὰν θλίψις ἦ, ἀναμνησκόμενοι τῆς χάριτος, ἀφ' ἧς ἐσώθησαν ἐκ τῶν μειζόνων, ἐν τοῖς ἐλάττοσι μὴ ἀπογινώσκωσιν, ἀλλ' ἐκείθεν ἔχωσι τὴν παραμυθίαν·

[00173] καθάπερ καὶ ἀλλαχοῦ γράφων ἔλεγεν·

[00174] Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

[00175] Χάρις ὑμῖν, φησὶ, καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[00176] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν.

[00177] Ὅρα ταπεινοφροσύνης ὑπερβολήν·

[00178] εἰπὼν, Εὐχαριστεῖν ὀφείλομεν, δίδωσιν αὐτοῖς συλλογίζεσθαι καὶ ἐννοεῖν, ὅτι εἰ ἄλλοι ὑπὲρ τῶν ὑμετέρων κατορθωμάτων οὐχ ὑμᾶς πρῶτον θαυμάζουσιν, ἀλλὰ τὸν Θεόν, πολλῶ μᾶλλον καὶ ἡμᾶς.

[00179] Ἄλλως δὲ καὶ ἐπαίρει αὐτῶν τὰ φρονήματα, ὅτι τοιαῦτα πάσχουσιν, οὐ δακρῶν ἄξια οὐδὲ θρήνων, ἀλλ' εὐχαριστίας τῆς εἰς τὸν Θεόν.

[00180] Εἰ δὲ Παῦλος εὐχαριστεῖ ἐπὶ τοῖς ἀλλοτρίοις ἀγαθοῖς, τί πείσονται οἱ μὴ μόνον μὴ εὐχαριστοῦντες, ἀλλὰ καὶ τηκόμενοι;

[00181] Ὅτι ὑπεραυξάνει ἡ πίστις ἡμῶν, καὶ πλεονάζει ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους.

[00182] Καὶ πῶς ἐνὶ πίστιν αὐξῆσαι, φησὶ;

[00183] Πῶς;

[00184] ὅταν ὑπὲρ αὐτῆς πάσχωμέν τι δεινόν.

[00185] Μέγα μὲν οὖν καὶ τὸ ἐστηρίχθαι, καὶ ὑπὸ τῶν λογισμῶν μὴ παραφέρεσθαι·

[00186] ὅταν δὲ καὶ ἄνεμοι προσαράσσωσιν, ὅταν ὑέτοι καταρῶγγνύωνται, ὅταν αἰρηται πάντοθεν χαλεπὸς ὁ χειμῶν, ὅταν ἐπάλληλα τὰ κύματα ἦ, εἴτα μὴ παρασαλευώμεθα, οὐδενὸς ἐτέρου τεκμηρίον ἐστιν, ἀλλ' ἡ τοῦ αὐξηθῆναι, καὶ ὑπεραυξηθῆναι, καὶ ὑψηλοτέραν γενέσθαι.

[00187] Καθάπερ γὰρ ἐπὶ τοῦ κατακλυσμοῦ πάντα μὲν τὰ λιθώδη καὶ ταπεινὰ ἀπεκρύβη ταχέως, ὅσα δὲ ἦν ὑπεράνω, οὐκ ἐφικνεῖτο αὐτῶν·

[00188] οὕτω καὶ ἡ πίστις ὑψηλὴ γενομένη, οὐκέτι κατασπᾶται.

[00189] Διὰ τοῦτο οὐκ εἶπεν, αὐξάνει, ἀλλ', Ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους.

[00190] Ὅρα ὅτι καὶ τοῦτο πρὸς τὰς θλίψεις συμβάλλεται, τὸ συμπεφράχθαι, τὸ ἀλλήλων ἔχυσθαι;

[00191] Ἀπὸ τούτου καὶ παράκλησις ἐγένετο πολλή.

[00192] Τὴν μὲν οὖν ἀσθενῆ καὶ ἀγάπην καὶ [62.474] πίστιν θλίψεις παρασαλεύουσι, τὴν δὲ ἰσχυρὰν ἰσχυροτέραν ποιοῦσιν.

[00193] Ἡ μὲν γὰρ ἐν ὀδύνη ψυχῇ, ὅταν ἀσθενῆς ἦ, οὐδὲν ἂν πρόσθοιτο, ἡ δὲ ἰσχυρὰ καὶ τότε μάλιστα.

[00194] Καὶ ὅρα ἀγάπην·

[00195] οὐ τὸν μὲν ἠγάπων, τὸν δὲ οὐ, ἀλλ' ἴση ἦν παρὰ πάντων·

[00196] τοῦτο γὰρ ἠνίξατο τῷ εἰπεῖν, Ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους·

[00197] ὅτι ἰσόρροπὸς τίς ἐστιν, ὥσπερ ἐνὸς σώματος.

[00198] Ἐπεὶ καὶ νῦν εὐρίσκομεν ἀγάπην οὖσαν παρὰ πολλοῖς, ἀλλὰ ταύτην τὴν ἀγάπην διαστάσεως αἰτίαν γινομένην.

[00199] Ὅταν γὰρ κατὰ δύο καὶ τρεῖς ὦμεν συνημμένοι, καὶ οἱ μὲν δύο πρὸς ἀλλήλους σφόδρα ὦσι συνδεδεμένοι, ἡ τρεῖς ἢ τέσσαρες, τῶν δὲ λοιπῶν ἑαυτοὺς ἀφέλκωσι, τῷ πρὸς ἐκείνους ἔχειν καταφυγεῖν καὶ ἐκείνοις πάντα θαρῶειν, τοῦτο διάστασις ἀγάπης ἐστίν, οὐκ ἀγάπη.

[00200] Εἰπέ γάρ μοι·

[00201] εἰ ὁ ὀφθαλμὸς τὴν πρόνοιαν, ἣν ὑπὲρ τοῦ παντὸς σώματος ἔχει, εἰς τὴν χεῖρα περιστήσειε, καὶ τῶν ἄλλων ἑαυτὸν ἀποστρέψας μελῶν, ἐκείνη μόνη προσέχοι, οὐχὶ τῷ παντὶ λυμαίνεται;

[00202] Εἰκότως.

[00203] Οὕτω καὶ ἡμεῖς ἂν τὴν ἀγάπην τὴν εἰς πᾶσαν τὴν Ἐκκλησίαν τοῦ Θεοῦ ὀφείλουσαν ἐκτείνεσθαι, εἰς ἓνα καὶ δεύτερον περιστείλωμεν, καὶ ἡμῖν αὐτοῖς κἀκεῖνοις καὶ τῷ παντὶ λυμαινόμεθα.

[00204] Ταῦτα γὰρ οὐκ ἀγάπης ἐστίν, ἀλλὰ διαστάσεως σχίσματα, καὶ ῥήγματα διεσπασμένα.

[00205] Ἐπεὶ κὰν ἀπὸ τοῦ παντὸς ἀνθρώπου ἀποσπάσας λάβω μέρος, αὐτὸ μὲν οὖν τὸ σχίσμα ἑαυτῷ ἦνεται, καὶ ἔστι συνεχὲς καὶ συγκεκολλημένον·

[00206] πλήν καὶ οὕτω σχίσμα ἐστίν, ἐπειδὴ τῷ λοιπῷ οὐχ ἦνεται σώματι.

[00207] β΄.

[00208] Τί γὰρ ὄφελος, ὅτι τὸν δεῖνα φιλεῖς σφοδρῶς;

[00209] Ἀνθρωπίνη ἐστὶν ἡ ἀγάπη·

[00210] εἰ δὲ οὐκ ἔστιν ἀνθρωπίνη, ἀλλὰ διὰ τὸν Θεὸν φιλεῖς, πάντας φίλει·

[00211] ὁ γὰρ Θεὸς οὕτως ἐπέταξε καὶ τοὺς ἐχθροὺς φιλεῖν.

[00212] Εἰ δὲ τοὺς ἐχθροὺς ἐπέταξε φιλεῖν, πόσῳ μᾶλλον τοὺς οὐδὲν λελυπηκότας;

[00213] Ἀλλὰ φιλῶ, φησὶν.

[00214] Ἀλλ' οὐχ οὕτω·

[00215] μᾶλλον δὲ οὐδὲ φιλεῖς·

[00216] ὅταν γὰρ κακηγοῦς, ὅταν φθονῆς, ὅταν ἐπιβουλεύης, πῶς φιλεῖς;

[00217] Ἀλλ' οὐδὲν τούτων ποιῶ, φησὶν.

[00218] Ἀλλ' ὅταν ἀκούοντος κακῶς, μὴ ἐμφράττης τὸ στόμα τοῦ λέγοντος, μὴ ἀπιστῆς τοῖς λεγομένοις;

[00219] μὴ καταστέλλης, ποίας ταῦτα φιλίας τεκμήριον;

[00220] Καὶ πλεονάζει, φησὶν, ἡ ἀγάπη ἑνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς Ἐκκλησίαις τοῦ Θεοῦ.

[00221] Ἐν γοῦν τῇ προτέρᾳ ἐπιστολῇ τὰς Ἐκκλησίας φησὶν ἀπάσας τῆς Μακεδονίας καὶ τῆς Αἰαχίας ἐξηχεῖσθαι μαθούσας τὰ κατὰ τὴν πίστιν αὐτῶν·

[00222] Ὡστε, φησὶ, μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι·

[00223] αὐτοὶ γὰρ περὶ ὑμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς·

[00224] ἐνταῦθα δὲ φησὶν, Ὡστε ὑμᾶς καυχᾶσθαι.

[00225] Τί δή ποτ' οὖν ἐστὶ τὸ εἰρημένον;

[00226] Ἐκεῖ φησὶν, ὅτι οὐ δέονται διδασκαλίας τῆς παρ' ὑμῶν·

[00227] ἐνταῦθα δὲ οὐκ εἶπεν, ὅτι διδάσκομεν αὐτοὺς, ἀλλὰ, καυχώμεθα καὶ σεμνυνόμεθα.

[00228] Εἰ τοίνυν ἡμεῖς ἐφ' ὑμῖν καὶ εὐχαριστοῦμεν τῷ Θεῷ, καὶ καυχώμεθα παρὰ ἀνθρώποις, πολλῷ μᾶλλον ὑμᾶς ἐπὶ τοῖς ἡμετέροις χρῆ καλοῖς τοῦτο ποιεῖν.

[00229] Εἰ γὰρ ἐτέροις καυχῆματός ἐστὶν ἄξια τὰ κατορθώματα ὑμῶν, πῶς ἡμῖν θρήνων;

[00230] Οὐκ ἔστιν εἰπεῖν·

[00231] Ὡστε ἡμᾶς αὐτοὺς, φησὶν, ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς Ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως.

[00232] Ἐνταῦθα δείκνυσι καὶ πολὺν παρελθόντα χρόνον·

[00233] ἡ γὰρ ὑπομονὴ ἀπὸ χρόνου φαίνεται πολλοῦ, οὐκ ἐν δύο καὶ τρισὶν ἡμέραις.

[00234] Οὐχ ἀπλῶς δὲ φησὶν ὑπομονήν.

- [00235] [62.475] Μάλιστα μὲν οὖν καὶ τὸ τῶν ἐπηγγελημένων ἀγαθῶν μὴ ἤδη ἀπολαύειν, ὑπομονῆς ἐστὶ·
- [00236] νῦν δὲ καὶ μείζονα λέγει ὑπομονήν.
- [00237] Ποίαν δὴ ταύτην;
- [00238] Τὴν διὰ τῶν διωγμῶν.
- [00239] Ὅτι δὲ ταύτην αἰνίττεται, δῆλον ἐξ ὧν ἐπάγει καὶ λέγει·
- [00240] Ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε.
- [00241] Πολεμίοις γὰρ συνέζων διηνεκῶς πάντοθεν βλάβπτειν ἐπιχειροῦσι, καὶ στερόραν καὶ ἀκίνητον τὴν ὑπομονὴν ἐπεδείκνυντο.
- [00242] Αἰσχυνέσθωσαν ὅσοι διὰ προστασίαν ἀνθρώπων εἰς δόγματα μεθίστανται.
- [00243] Ἔτι γὰρ ἀρχῆς οὐσης τοῦ κηρύγματος, ἄνθρωποι πένητες καὶ ἀπὸ τῆς καθημερινῆς ζῶντες ἐργασίας πρὸς ἄνδρας πολιτευομένους καὶ πρώτους τῆς πόλεως ἔχθρας ἀνεδέχοντο, οὔτε βασιλέως, οὔτε ἄρχοντος ὄντος που πιστοῦ, καὶ πόλεμον ἀκήρυκτον ὑφίσταντο, καὶ οὐδὲ οὕτως ἐξίσταντο.
- [00244] Ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ.
- [00245] Ὅρα πῶς αὐτοῖς συνάγει τὴν παραμυθίαν.
- [00246] Εἶπεν, ὅτι Εὐχαριστοῦμεν τῷ Θεῷ, εἶπεν, ὅτι Καυχώμεθα παρὰ ἀνθρώποις.
- [00247] Καλὰ μὲν οὖν καὶ ταῦτα·
- [00248] ἀλλ' ὁ μάλιστα ζητεῖ ὁ ὀδυνώμενος, τοῦτό ἐστίν, ἀπαλλαγὴν τῶν κακῶν, καὶ τιμωρίαν τῶν κακῶς αὐτοὺς διατιθέντων.
- [00249] Ὅταν γὰρ ἀσθενῆς ἢ ἡ ψυχὴ, ταῦτα μάλιστα ἐπιζητεῖ·
- [00250] ἢ γὰρ φιλόσοφος, οὐδὲ τοῦτο.
- [00251] Τί οὖν ἐστὶν ὁ φησὶν, Ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ;
- [00252] Ἦδη τὴν ἀνταπόδοσιν ἠνίξατο ἐκατέρωθεν, καὶ τὴν τῶν ποιούντων κακῶς, καὶ τὴν τῶν πασχόντων·
- [00253] ὡς ἂν εἰ ἔλεγεν·
- [00254] Ἰν', ὅταν ὑμᾶς μὲν στεφανοῖ, ἐκείνους δὲ κολάζῃ, δεικνύεται τὸ δίκαιον τοῦ Θεοῦ.
- [00255] Ἄμα αὐτοὺς καὶ παραμυθεῖται, δεικνύς ὅτι ἀπὸ τῶν οἰκείων πόνων καὶ τῶν ἰδρώτων καὶ κατὰ τὸν τῆς δικαιοσύνης λόγον στεφανοῦνται.
- [00256] Ἀλλὰ πρότερον τίθησι τὸ αὐτῶν.
- [00257] Εἰ γὰρ καὶ σφόδρα ἐπιθυμεῖ τις τὴν ἐκδικίαν, ἀλλὰ πρότερον τῶν ἐπάθλων ὀρέγεται.
- [00258] Διὰ τοῦτο καὶ ἐπάγει λέγων·
- [00259] Εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
- [00260] Οὐκ ἄρα οὖν ἀπὸ τοῦ δυνατωτέρους εἶναι τοὺς ἀδικοῦντας τοῦτο γίνεται, ἀλλ' ἀπὸ τοῦ δεῖν οὕτως εἰς τὴν βασιλείαν εἰσιέναι.
- [00261] Διὰ πολλῶν γὰρ θλίψεων, φησὶ, δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.
- [00262] Εἶπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμει αὐτοῦ.
- [00263] Τὸ, εἶπερ, ἐνταῦθα ἀντὶ τοῦ, ἐπεὶ, κεῖται·
- [00264] ὅπερ ἐπὶ τῶν σφόδρα ὁμολογουμένων καὶ ἡμεῖς τίθεμεν καὶ ἀναντιρρήτων·
- [00265] ἀντὶ τοῦ, σφόδρα δίκαιον.
- [00266] Εἰ δίκαιόν ἐστι, φησὶ, παρὰ Θεῷ τούτους ἀμύνασθαι, πάντως ἀμυνεῖται·
- [00267] ὡς ἂν εἰ ἔλεγεν·
- [00268] εἰ μέλει τῷ Θεῷ τῶν πραγμάτων, εἰ φροντίζει ὁ Θεός.
- [00269] Οὕτω καὶ αὐτὸς τίθησι τὸ εἶπερ τοῦτο, ὡς ἐπὶ ὁμολογημένων·

- [00270] ὡς εἰ ἔλεγε τις·
- [00271] εἰ μισεῖ τοὺς πονηροὺς ὁ Θεός·
- [00272] διὰ τοῦτο λέγων οὕτως, ἵνα ἐκείνους ἀναγκάσῃ εἰπεῖν, ὅτι μισεῖ·
- [00273] μάλιστα γὰρ αἱ τοιαῦται ψῆφοι ἀναμφίλεκτοί εἰσιν·
- [00274] ὡς καὶ αὐτῶν ἐκείνων εἰδότην, ὅτι δίκαιόν ἐστιν.
- [00275] Εἰ γὰρ παρὰ ἀνθρώποις τοῦτο δίκαιον, πολλῶ μᾶλλον παρὰ τῷ Θεῷ.
- [00276] Ἀνταποδοῦναι, φησὶ, τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις μεθ' ἡμῶν ἄνεσιν.
- [00277] γ'.
- [00278] Τί οὖν;
- [00279] ἴση ἢ ἀνταπόδοσις;
- [00280] Οὐδαμῶς·
- [00281] ἀλλ' ὅρα διὰ τῶν ἐξῆς πῶς δείκνυσι σφοδροτέραν οὖσαν, καὶ τὴν ἄνεσιν πολλῶ μείζονα.
- [00282] Ἰδοὺ καὶ ἐτέρα παρακλή [62.476] σις·
- [00283] τοὺς κοινωνοὺς γὰρ τῶν θλίψεων καὶ ἐν τῇ ἀνταπόδοσει κοινωνοὺς ἔχειν φησὶ (τοῦτο γὰρ ἐστὶ τὸ, Μεθ' ἡμῶν)·
- [00284] συνάπτων αὐτοὺς ἐν τοῖς στεφάνοις, τοῖς τὰ μυρία κατωρθωκόσι καὶ μείζονα.
- [00285] Εἶτα καὶ τὸν καιρὸν προστίθησι, καὶ διὰ τῆς ὑπογραφῆς ἐπανάγει τὰς διανοίας αὐτῶν, μονονουχὶ ἀνοίγων τῷ ῥήματι τοὺς οὐρανοὺς ἤδη, καὶ τοῖς ὀφθαλμοῖς αὐτῶν παριστάς, καὶ περιτίθησιν αὐτῷ τὴν στρατιάν τὴν ἀγγελικὴν, καὶ ἀπὸ τοῦ τόπου, καὶ ἀπὸ τῶν μετ' αὐτοῦ πλατυτέραν τὴν εἰκόνα ποιῶν, ὥστε αὐτοὺς ἀναπνεῦσαι μικρόν.
- [00286] Καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, φησὶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ Εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00287] Εἰ οἱ τῷ Εὐαγγελίῳ μὴ ὑπακούοντες διδῶσι τιμωρίαν, οἱ καὶ μετὰ τοῦ μὴ ὑπακοῦσαι θλίβοντες ὑμᾶς, τί οὐ πείσονται;
- [00288] Θέα δέ μοι σύνεσιν·
- [00289] οὐκ εἶπεν ἐνταῦθα, τοῖς θλίβουσιν ὑμᾶς, ἀλλὰ, Τοῖς μὴ ὑπακούουσιν.
- [00290] Ὅστε εἰ καὶ μὴ δι' ὑμᾶς, δι' ἑαυτὸν ἀνάγκη, φησὶ, τιμωρησασθαι αὐτούς.
- [00291] Τοῦτο μὲν οὖν ὑπὲρ πληροφορίας εἴρηται, ὅτι πάντως αὐτοὺς κολασθῆναι δεῖ·
- [00292] τὸ δὲ πρότερον ὑπὲρ τοῦ καὶ αὐτοὺς τετιμῆσθαι.
- [00293] Τὸ μὲν οὖν πιστεῦσαι ἢ ὑπὲρ τῆς τιμωρίας πληροφορία ποιεῖ·
- [00294] τὸ δὲ ἥσθῆναι, ὅτι ὑπὲρ τῶν εἰς αὐτοὺς γεγενημένων ταῦτα πάσχουσι.
- [00295] Ταῦτα εἴρηται μὲν πρὸς ἐκείνους.
- [00296] ἀρμόζει δὲ καὶ ἡμῖν.
- [00297] Ὅταν οὖν ἐν θλίψεσιν ὦμεν, ταῦτα λογίζομεθα.
- [00298] Μὴ τῇ ἐτέρων τιμωρίᾳ χαίρωμεν ὡς ἐκδικούμενοι, ἀλλ' ὡς αὐτοὶ τοιαύτης ἀπαλλαττόμενοι κολάσεως καὶ τιμωρίας.
- [00299] Τί γὰρ ἡμῖν ὄφελος, ὅταν ἕτεροι κολασθῶσι;
- [00300] Μὴ ἔχωμεν, παρακαλῶ, τοιαύτας ψυχὰς, ἀπὸ τῆς βασιλείας προτρεπώμεθα πρὸς ἀρετὴν.
- [00301] Ὁ μὲν γὰρ σφόδρα ἐνάρετος οὔτε ἀπὸ φόβου, οὔτε ἀπὸ βασιλείας ἐνάγεται, ἀλλὰ δι' αὐτὸν τὸν Χριστόν·
- [00302] καθάπερ Παῦλος ἐποίει.
- [00303] Πλὴν ἡμεῖς ἐννοῶμεν τὰ ἐν τῇ βασιλείᾳ ἀγαθὰ, τὰ ἐν τῇ γεέννῃ κακὰ, καὶ κἂν οὕτως ἑαυτοὺς ὀυθμίζωμεν καὶ παιδαγωγῶμεν, οὕτως ἑαυτοὺς ἐνάγωμεν πρὸς τὰ πρακτέα.

- [00304] Ὅταν ἴδῃς τι χρηστὸν καὶ μέγα ἐν τῷ παρόντι βίῳ, ἐννόησον τὴν βασιλείαν, καὶ οὐδὲν αὐτὸ νομίσεις·
- [00305] ὅταν φοβερὸν, ἐννόησον τὴν γέενναν, καὶ καταγελάσεις·
- [00306] ὅταν ὑπὸ ἐπιθυμίας κατέχη σωματικῆς, λογίζου τὸ πῦρ, λογίζου καὶ αὐτῆς τῆς ἀμαρτίας τὴν ἡδονὴν, ὅτι οὐδενός ἐστιν ἀξία, ὅτι οὐδὲ ἔχει ἡδονήν.
- [00307] Εἰ γὰρ ὁ τῶν ἐνταῦθα κειμένων νόμων φόβος τοσαύτην ἔχει τὴν ἰσχύν, ὡς καὶ ἀπάγειν ἡμᾶς τῶν πονηρῶν πράξεων, πολλῶ μᾶλλον ἢ μνήμη τῶν μελλόντων, ἢ τιμωρία ἢ ἀθάνατος, ἢ κόλασις ἢ αἶδιος·
- [00308] εἰ ὁ τοῦ βασιλέως φόβος τοῦ ἐπὶ γῆς τοσούτων ἡμᾶς ἀπάγη κακῶν, πόσω μᾶλλον ὁ τοῦ αἰωνίου βασιλέως;
- [00309] Πόθεν οὖν δυνάμεθα τὸν φόβον ἔχειν διηνεκῶς;
- [00310] Ἄν συνεχῶς τῶν Γραφῶν ἐπακούωμεν.
- [00311] Εἰ γὰρ νεκρὸς ὀρώμενος μόνον οὕτως ἡμῶν συστέλλει τὴν διάνοιαν, πόσω μᾶλλον ἢ γέεννα καὶ τὸ πῦρ τὸ ἄσβεστον;
- [00312] πόσω μᾶλλον ὁ σκώληξ ὁ ἀτελεύτητος;
- [00313] Ἄν τὴν γέενναν ἀεὶ ἀναλογιζώμεθα, οὐ ταχέως εἰς αὐτὴν ἐμπεσοῦμεθα.
- [00314] Διὰ τοῦτο ἠπειλήσῃ κόλασιν ὁ Θεός·
- [00315] ὡς εἰ μὴ εἶχέ τι μέγα κέρδος τὸ λογίζεσθαι, οὐκ ἂν αὐτὴν ἠπειλήσεν ἤδη ὁ Θεός·
- [00316] ἀλλ' ἐπειδὴ ἰσχύει ἡ μνήμη αὐτῆς μεγάλα κατορθῶσαι, διὰ τοῦτο, καθάπερ τι φάρμακον σωτήριο, τὴν ἀπειλὴν αὐτῆς ἐγκατέθετο ἡμῶν ταῖς ψυχαῖς.
- [00317] Μὴ δὴ παρορῶμεν τὸ τοσοῦτον κέρδος
- [00318] ^[62.477] τὸ ἐντεῦθεν τικτόμενον, ἀλλὰ ταύτην συνεχῶς στρέφωμεν, ἐν ἀρίστοις, ἐν δειπνοῖς.
- [00319] Ἡ μὲν γὰρ τῶν ἡδέων διάλεξις οὐδὲν τὴν ψυχὴν ὠφελεῖ, ἀλλ' ἀτονωτέραν ἐργάζεται·
- [00320] ἡ δὲ τῶν λυπηρῶν καὶ σκυθρωπῶν πᾶν αὐτῆς περικόπτει τὸ διακεχυμένον καὶ διαρρόεον, καὶ ἐπιστρέφει καὶ συστέλλει διαλελυμένην αὐτήν.
- [00321] Ὁ περὶ θεάτρων καὶ μίμων διαλεγόμενος, οὐδὲν αὐτὴν ὠνησεν, ἀλλὰ καὶ μᾶλλον ἐξέκαυσε καὶ προπετεστέραν εἰργάσατο·
- [00322] ὁ τὰ ἀλλότρια μεριμνῶν καὶ πολυπραγμονῶν, πολλάκις αὐτὴ καὶ κινδύνους ἐκ τῆς περιεργίας ταύτης προσετρίψατο.
- [00323] Ὁ μέντοι περὶ γεέννης διαλεγόμενος οὔτε κίνδυνον ἔξει τινὰ, καὶ σωφρονεστέραν ἐργάζεται.
- [00324] Ἀλλὰ δέδουκας τὸ φορτικὸν τῶν ῥημάτων;
- [00325] Μὴ γὰρ, ἂν σιγήσης, τὴν γέενναν ἔσβεσας;
- [00326] μὴ γὰρ, ἂν εἴπῃς, ἀνήψας;
- [00327] Ἄν τε εἴπῃς, ἂν τε μὴ εἴπῃς, ἀναβράσεται τὸ πῦρ.
- [00328] Λεγέσθω συνεχῶς περὶ αὐτῆς, ἵνα μηδέποτε ἐμπέσης εἰς αὐτήν.
- [00329] Οὐκ ἔστι ψυχὴν μεριμνῶσαν περὶ γεέννης ἀμαρτεῖν ταχέως·
- [00330] ἄκουε γὰρ τῆς ἀρίστης παραινέσεως·
- [00331] Μιμνήσκου, φησὶ, τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐ μὴ ἀμάρτης.
- [00332] Οὐκ ἔστι ψυχὴν δεδοικυῖαν ὑπὲρ εὐθυνῶν μὴ ὀκνηρὰν εἶναι περὶ τὰ πλημμελήματα·
- [00333] φόβος γὰρ ἐνακμάζων διανοίᾳ, οὐδὲν ἀφήσι κοσμικὸν εἶναι ἐν αὐτῇ.
- [00334] Εἰ γὰρ λόγος περὶ αὐτῆς κινούμενος οὕτω ταπεινοὶ καὶ συστέλλει, λογισμὸς διαπαντός ἐνοικῶν ταῖς ψυχαῖς οὐχὶ παντός πυρὸς μᾶλλον ἐκκαθαίρει ψυχὴν;
- [00335] Βασιλείας μὴ οὕτω μνημονεύωμεν, ὡς γεέννης·
- [00336] μᾶλλον γὰρ ὁ φόβος ἰσχύει τῆς ἐπαγγελίας·
- [00337] καὶ οἶδα ὅτι πολλοὶ κατεφρόνησαν ἂν μυρίων ἀγαθῶν, εἰ τῆς κολάσεως ἦσαν ἀπηλλαγμένοι·
- [00338] ὅπου γε καὶ νῦν ἐμοὶ ἀρκεῖ τὸ μὴ τιμωρηθῆναι, τὸ μὴ κολασθῆναι.
- [00339] Οὐδεὶς τῶν γέενναν ἐχόντων πρὸ ὀφθαλμῶν, εἰς γέενναν ἐμπεσεῖται·

- [00340] οὐδείς τῶν καταφρονούντων γεέννης ἐκφεύξεται γέενναν.
- [00341] Καθάπερ γὰρ παρ' ἡμῖν οἱ μὲν δεδοικότες τὰ δικαστήρια, οὐχ ἀλώσονται δικαστηρίοις, οἱ δὲ καταφρονούντες, ἐκεῖνοι μάλιστα εἰσιν οἱ περιπίπτοντες·
- [00342] οὕτω κάκει.
- [00343] Εἰ μὴ ἔδεισαν τὴν καταστροφὴν οἱ Νινευῖται, κατεστράφησαν ἄν·
- [00344] ἐπειδὴ δὲ ἔδεισαν, οὐ κατεστράφησαν.
- [00345] Εἰ ἔδεισαν ἐπὶ τοῦ Νῶε τὸν κατακλυσμόν, οὐκ ἂν κατεκλύσθησαν·
- [00346] καὶ οἱ Σοδομίται εἰ ἔδεισαν, οὐκ ἂν κατεκαύθησαν.
- [00347] Μέγα κακὸν τὸ καταφρονεῖν ἀπειλῆς·
- [00348] ὁ καταφρονῶν ἀπειλῆς, ταχέως τῆς διὰ τῶν πραγμάτων αἰσθήσεται πείρας.
- [00349] Οὐδὲν οὕτω χρησίμων, ὡς τὸ περὶ γεέννης διαλέγεσθαι·
- [00350] ἀργύρου παντὸς καθαρωτέρας ἡμῖν ἐργάζεται τὰς ψυχάς.
- [00351] Ἄκουε γὰρ τοῦ Προφήτου λέγοντος, ὅτι Τὰ κρίματά σου ἐνώπιόν μου ἐστὶ διαπαντός.
- [00352] Καὶ ὁ Χριστὸς δὲ συνεχῶς περὶ αὐτῆς διαλέγεται.
- [00353] Εἰ γὰρ καὶ λυπεῖ τὸν ἀκροατὴν, ἀλλ' ὠφελεῖ τὰ μέγιστα.
- [00354] δ'.
- [00355] Τοιαῦτα γὰρ τὰ ὠφελούντα πάντα·
- [00356] καὶ μὴ θαυμάσης·
- [00357] καὶ γὰρ φάρμακα καὶ σιτία πρότερον λυποῦντα τὸν ἀσθενοῦντα, τότε τὴν ὠφέλειαν ἐπάγει.
- [00358] Εἰ δὲ ῥημάτων οὐκ ἀνεχόμεθα βαρύτητος, εὐδηλον, ὅτι τῆς διὰ τῶν πραγμάτων θλίψεως οὐκ ἀνεξόμεθα·
- [00359] εἰ τῶν περὶ γεέννης οὐδείς ἀνέχεται λόγων, εὐδηλον ὅτι, εἰ διωγμὸς κατέλαβε, πρὸς πῦρ, πρὸς σίδηρον οὐδείς ἂν ἔσθι ποτέ.
- [00360] Γυμνάσωμεν τὴν ἀκοὴν ἡμῶν μὴ μαλακίζεσθαι·
- [00361] ἀπὸ τούτου γὰρ καὶ ἐπὶ τὰ πράγματα ἤξομεν.
- [00362] Ἄν ἐθισθῶμεν ἀκούειν φοβερά, ἐθισθησόμεθα καὶ ὑπομένειν φοβερά·
- [00363] ἂν δὲ οὕτως ὦμεν διαλελυμένοι, ὡς μηδὲ ῥήματα φέρειν, πότε πρὸς τὰ πράγματα ^[62.478] στησόμεθα;
- [00364] Ὁρᾶς πῶς καταφρονεῖ τῶν ἐνταῦθα πάντων, καὶ τῶν ἐπαλλήλων κινδύνων ὁ μακάριος Παῦλος;
- [00365] Διὰ τί;
- [00366] Ὅτι μεμελετήκει καὶ γεέννης καταφρονεῖν ὑπὲρ τῶν τῷ Θεῷ δοκούντων.
- [00367] Ἐκεῖνος οὐδὲ τὴν πείραν τῆς γεέννης ἠγειρό τι εἶναι διὰ τὸν τοῦ Χριστοῦ πόθον·
- [00368] ἡμεῖς ὑπὲρ τῶν ἡμῖν συμφερόντων οὐδὲ τῶν περὶ αὐτῆς λόγων ἀνεχόμεθα.
- [00369] Νῦν μὲν οὖν ὀλίγα ἀκούσαντες ἀπέρχεσθε·
- [00370] δέομαι δὲ ὑμῶν, εἰ τίς ἐστὶν ἐν ὑμῖν ἀγάπη, διαπαντὸς τοὺς περὶ τούτων στρέφειν λόγους.
- [00371] Οὐδὲν βλάψαι δυνήσονται, κἂν μὴ ὠφελήσωσι·
- [00372] πάντως δὲ καὶ ὠφελήσωσι·
- [00373] πρὸς γὰρ τὰς διαλέξεις καὶ ἡ ψυχὴ ποιοῦται.
- [00374] Φθειροῦσι, φησὶν, ἤθη χρηστὰ ὁμιλίας κακαί.

- [00375] Οὐκοῦν ὠφελοῦσιν ὁμιλίας ἀγαθαί·
- [00376] οὐκοῦν καὶ σωφρονίζουσιν ὁμιλίας φοβεραί.
- [00377] Ὡσπερ γὰρ κηρός τις ἐστὶν ἢ ψυχῆ·
- [00378] ἂν μὲν γὰρ ψυχρὰς ἐπαγάγῃς ὁμιλίας, ἐπώρως αὐτὴν καὶ ἐσκλήρυνας·
- [00379] ἂν δὲ πεπυρωμένας, ἐμάλαξας·
- [00380] μαλάξας δὲ, τυποῖς πρὸς ὅπερ ἂν θέλῃς, καὶ τὴν εἰκόνα τὴν βασιλικὴν ἐγχαράττεις.
- [00381] Αποφράττωμεν τοίνυν ἡμῶν τὰς ἀκοὰς πρὸς τὰς ὁμιλίας τὰς εἰκῆ·
- [00382] οὐκ ἔστι μικρὸν τὸ κακόν·
- [00383] ἀπὸ τούτου γίνεται πάντα τὰ κακά.
- [00384] Εἰ μεμελετήκει ἡμῶν ἡ διάνοια προσέχειν θείοις λόγοις, οὐκ ἂν προσέσχεν ἑτέροις·
- [00385] οὐ προσέχουσα δὲ ἑτέροις, οὐκ ἂν οὐδὲ τὰ πράγματα μετῆλθε τὰ πονηρά.
- [00386] Ὁδὸς γὰρ ἐπὶ τὰ ἔργα λόγος ἐστί·
- [00387] πρῶτον ἐννοοῦμεν, εἶτα φθεγγόμεθα, εἶτα πράττομεν.
- [00388] Πολλοὶ πολλάκις καὶ σωφρονουῦντες, ἀπὸ ῥημάτων αἰσχυρῶν ἐπὶ πράξεις ἤλθον αἰσχυράς.
- [00389] Οὐ γὰρ ἐστὶν ἡμῶν ἢ ψυχῆ οὔτε ἀγαθὴ φύσει οὔτε κακὴ, ἀλλὰ προαιρέσει καὶ τοῦτο κακεῖνο γίνεται.
- [00390] Ὡσπερ οὖν τὸ ἰστίον, ὅπουπερ ἂν πνεύσῃ ὁ ἄνεμος, μεταφέρει τὸ πλοῖον·
- [00391] μᾶλλον δὲ ὥσπερ ὁ οἶαξ μεταφέρει τὸ πλοῖον, ἂν ἐξ οὐρίων ὁ ἄνεμος ἢ·
- [00392] οὕτω καὶ ὁ λογισμὸς, ἂν ἐξ οὐρίων τὰ ῥήματα φέρεται τὰ καλὰ, πλεύσεται ἀκινδύνως·
- [00393] ἂν δὲ ἐναντία, πολλάκις καὶ καταδύσει τὸν λογισμόν.
- [00394] Ὅπερ γὰρ ἐστὶ τοῖς πλοίοις τὰ πνεύματα, τοῦτο ταῖς ψυχαῖς οἱ λόγοι·
- [00395] ὅπουπερ ἂν θέλῃς, μετάγεις αὐτὴν καὶ μετατρέπεις.
- [00396] Διὰ τοῦτο παραινῶν τίς φησι·
- [00397] Πᾶσα διήγησίς σου ἔστω ἐν νόμῳ Ὑψίστου.
- [00398] Διὸ παρακαλῶ, ἀπὸ τῆς τίτθης τὰ παιδιά λαμβάνοντες, μὴ μύθοις γραϊκοῖς αὐτὰ ἐθίζωμεν, ἀλλ' ἐκ πρώτης ἡλικίας μανθανέτω, ὅτι κρίσις ἐστίν·
- [00399] ὅτι κόλασις, ἐμπηγνύσθω αὐτῶν τῆ διανοία·
- [00400] οὗτος ὁ φόβος συρρίζωθεῖς, μεγάλα ἐργάζεται ἀγαθὰ.
- [00401] Ψυχὴ γὰρ μαθοῦσα ἐκ πρώτης ἡλικίας τῆ προσδοκία ταύτη κατασεῖσθαι, οὐ ταχέως ἀποσεῖσεται τοῦτο τὸ δέος·
- [00402] ἀλλ' ὥσπερ τις ἵππος εὐήνιος, ἐπικαθήμενον ἔχουσα τὸν τῆς γεέννης λογισμόν, εὐτακτα βαδίζουσα, καὶ φθέγγεται καὶ ἐρεῖ χρήσιμα·
- [00403] καὶ οὔτε νεότης, οὔτε πλοῦτος, οὔτε ὀρφανία, οὔτε ἄλλο οὐδὲν αὐτὴν βλάψαι δυνήσεται, οὕτω στερόδον ἔχουσα τὸν λογισμόν, καὶ πρὸς πάντα ἀντέχειν δυνάμενον.
- [00404] Τούτοις τοῖς λόγοις καὶ ἡμᾶς αὐτοὺς ῥυθμίζωμεν, καὶ γυναῖκας καὶ δούλους καὶ τέκνα καὶ φίλους, εἰ δυνατὸν, καὶ ἐχθρούς.
- [00405] Δυνάμεθα γὰρ μετὰ τούτων τῶν λόγων τὰ πολλὰ τῶν ἁμαρτημάτων ὑποτεμέσθαι, καὶ βέλτιον ἐν λυπηροῖς ἐνδιατρίβειν, ἢ χρηστοῖς·
- [00406] καὶ δῆλον ἐκεῖθεν.
- [00407] Εἰπέ γὰρ μοι, ἂν ἔλθῃς εἰς οἰκίαν, ἔνθα γάμοι ἐπιτελοῦνται, πρὸς μὲν ὥραν ἦσθης τῆ θείᾳ, ὕστερον δὲ ἀπελθὼν τήκεις σαυτὸν τῆ λύπῃ, ὅτι οὐκ ἔχεις τοσαῦτα.
- [00408] Ἄν δὲ εἰς οἰκίαν πενθούντων εἰσέλθῃς, κἂν σφόδρα πλουτοῦντες ᾧσιν, ἀπελθὼν ἀναπαύση μᾶλλον·
- [00409] οὐ
- [00410] [62.479] γὰρ δὴ φθόνον ἐδέξω ἐκεῖθεν, ἀλλὰ παράκλησιν καὶ παραμυθίαν ἐπὶ τῇ σῇ πενίᾳ.

- [00411] Είδες διὰ τῶν πραγμάτων, ὡς οὐδὲν ὁ πλοῦτος ἀγαθόν, οὐδὲν ἡ πενία κακόν, ἀλλ' ἀδιάφορά ἐστι πράγματα.
- [00412] Οὕτω καὶ νῦν ἂν περὶ τρυφῆς διαλέγη, μᾶλλον κόπτεις τὴν ψυχὴν οὐκ ἔχουσαν ἴσως τρυφᾶν·
- [00413] ὅταν δὲ κατὰ τρυφῆς, καὶ τοὺς τῆς γεέννης ἐμβάλῃς ἐν μέσῳ λόγους, εὐφραίνει σε τὸ πρᾶγμα, καὶ πολλὴν τέξεται τὴν ἡδονήν.
- [00414] Ὅταν γὰρ ἐννοήσης, ὅτι ἡ τρυφή οὐδὲν ἡμῖν πρὸς τὸ πῦρ ἐκεῖνο δυνήσεται ἀμῦναι, οὐκ ἐπιζητήσεις αὐτήν·
- [00415] ἂν δὲ λογίσῃ, ὅτι καὶ μᾶλλον αὐτὸ ἀνάπτειν εἴωθεν, οὐ μόνον οὐκ ἐπιζητήσεις, ἀλλὰ καὶ ἀποστραφήσῃ καὶ ἀποκρούσῃ.
- [00416] Μὴ δὴ φεύγωμεν τοὺς περὶ γεέννης λόγους, ἵνα φύγωμεν τὴν γέενναν·
- [00417] μὴ φεύγωμεν τὴν τῆς κολάσεως μνήμην, ἵνα μὴ κολασθῶμεν.
- [00418] Εἰ ὁ πλούσιος ἐκεῖνος τὸ πῦρ ἐνενοεῖ ἐκεῖνο, οὐκ ἂν ἤμαρτεν·
- [00419] ἐπειδὴ δὲ οὐδέποτε αὐτοῦ ἐμνήσθη, διὰ τοῦτο αὐτῷ περιέπεσεν.
- [00420] Εἰπέ μοι, ἄνθρωπε, μέλλων παρίστασθαι τῷ βήματι τοῦ Χριστοῦ πάντα μᾶλλον φθέγγῃ, ἢ περὶ τούτου;
- [00421] Καὶ πρᾶγμα μὲν ἔχων πρὸς δικαστὴν, μέχρι ῥημάτων πολλάκις, οὐ νύκτα, οὐχ ἡμέραν, οὐ καιρὸν, οὐχ ὥραν ἄλλο τι φθέγγῃ, ἀλλὰ διαπαντὸς περὶ ἐκείνου τοῦ πράγματος·
- [00422] μέλλων δὲ ὑπὲρ πάσης τῆς ζωῆς ^[62.480] σου λόγον δίδοναι, καὶ εὐθύνας ὑποσχεῖν, οὐδὲ ἄλλων σε ἀναμνησκόντων ὑπὲρ τῆς δίκης ἀνέχη;
- [00423] Τοιγαροῦν διὰ τοῦτο πάντα ἀπόλωλε καὶ διέφθαρται, ὅτι βήματι μὲν ἀνθρωπίνῳ παραστήσεται μέλλοντες περὶ πραγμάτων βιωτικῶν, πάντα κινουμέν, πάντας ἀξιούμεν, διηλεκτῶς περὶ τούτου μερμινῶμεν, πάντα ὑπὲρ τούτου πράττομεν, εἰς δὲ τὸ βῆμα τοῦ Χριστοῦ μέλλοντες ἤκειν μετ' οὐ πολὺ, οὐδὲν οὔτε δι' ἑαυτῶν, οὔτε δι' ἄλλων πράττομεν, οὐκ ἀξιούμεν τὸν δικαστὴν.
- [00424] Καίτοι γε πολλὴν ἡμῖν ἐκεῖνος δίδωσι προθεσμίαν, καὶ οὐκ ἀναρπάζει ἡμᾶς ἐν τοῖς μέσοις ἀμαρτήμασιν, ἀλλ' ἀφήσιν ἀποδύσασθαι, καὶ οὐδὲν τῶν εἰς αὐτὸν ἰκόντων παραλιμπάνει ἢ ἀγαθότης ἐκεῖνη καὶ ἡ φιλανθρωπία.
- [00425] Ἀλλ' οὐδὲν γίνεται πλέον·
- [00426] διὰ τοῦτο μείζων ἢ τιμωρία.
- [00427] Ἀλλὰ μὴ γένοιτο γενέσθαι.
- [00428] Διὸ, παρακαλῶ, κἂν νῦν ἀνανήψωμεν, ἔχωμεν τὴν γέενναν πρὸ ὀφθαλμῶν, ἐννοῶμεν τὰς εὐθύνας ἐκεῖνας τὰς ἀπαραιτήτους·
- [00429] ἵνα ταῦτα λογιζόμενοι, καὶ τὴν κακίαν φύγωμεν, καὶ τὴν ἀρετὴν αἰρώμεθα, καὶ δυνηθῶμεν ἐπιτυχεῖν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν, χάριτι καὶ φιλανθρωπία.
- [00430] ΟΜΙΛΙΑ Γ'.
- [00431] Οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ, καὶ θαυματοῦσθαι ἐν πᾶσι τοῖς πιστεύουσιν.
- [00432] α'.
- [00433] Εἰσὶ πολλοὶ τῶν ἀνθρώπων, οἱ τὰς ἐλπίδας τὰς χρηστὰς οὐκ ἐν τῷ τῶν ἀμαρτημάτων ἀπέχεσθαι ἔχουσιν, ἀλλ' ἐν τῷ νομίζειν τὴν γέενναν μὴ σφοδρὰν εἶναι, καθὼς λέγεται, ἀλλ' ἡμερωτέραν τῆς ἠπειλημένης, καὶ πρόσκαιρον, οὐκ αἰώνιον, καὶ πολλὰ περὶ τούτου φιλοσοφοῦσιν.
- [00434] Ἐγὼ μὲν οὖν οὐ μόνον ὅτι τῆς ἠπειλημένης οὐκ ἔστιν ἡμερωτέρα, ἀλλ' ὅτι καὶ σφοδροτέρα πολλῶ, πολλαχόθεν ἔχω παραστήσει, καὶ ἐξ αὐτῶν συλλογισασθαι τῶν περὶ γεέννης ῥημάτων.
- [00435] Πλὴν ἀλλ' οὐδένα περὶ τούτων κινῶ λόγον νῦν·
- [00436] ἀρκεῖ γὰρ ὁ καὶ ἀπὸ ψιλῶν ῥημάτων φόβος, κἂν μὴ τὸν νοῦν αὐτῶν ἀναπτύξωμεν.
- [00437] Ὅτι δὲ οὐκ ἔστι πρόσκαιρος, ἄκουσον τοῦ Παύλου λέγοντος νῦν περὶ τῶν μὴ εἰδόντων τὸν Θεόν, μηδὲ πιστευόντων ἐν τῷ Εὐαγγελίῳ, ὅτι δίκην τίσουσιν, ὄλεθρον αἰώνιον.
- [00438] Τὸ αἰώνιον οὖν πῶς πρόσκαιρον;
- [00439] Ἀπὸ προσώπου, φησὶ, τοῦ Κυρίου.
- [00440] Τί ἐστι τοῦτο;
- [00441] Τί εὐκολον ἐνταῦθα βούλεται εἰπεῖν;
- [00442] Ἐπειδὴ γὰρ μέγα ἐφύσων τότε πλουτοῦντες, οὐ δεῖ, φησὶν, πολλῆς ἐργωδίας, ἀλλ' ἀρκεῖ παραγενέσθαι μόνον καὶ ὀφθῆναι τὸν Θεόν, καὶ πάντες ἐν κολάσει καὶ τιμωρίᾳ γίνονται.

[00443] Ἡ παρουσία αὐτοῦ τοῖς μὲν φῶς ἔσται, τοῖς δὲ τιμωρία.

[00444] Καὶ ἀπὸ τῆς δόξης, φησὶ, τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσι.

[00445] Τί λέγεις;

[00446] Θεὸς ἐνδοξάζεται;

[00447] Ναί, Ἐν πᾶσι, φησὶ, τοῖς ἀγίοις αὐτοῦ.

[00448] Πῶς;

[00449] Ὅταν γὰρ ἴδωσιν οἱ μέγα φυσῶντες τοὺς μαστιζομένους ὑπ' αὐτῶν, τοὺς καταφρονουμένους, τοὺς καταγελωμένους, τούτους ἐγγύς ὄντας αὐτοῦ, δόξα αὐτοῦ γίνεται·

[00450] μᾶλλον δὲ τοῦτο δόξα ἐστὶ καὶ αὐτῶν καὶ αὐτοῦ·

[00451] αὐτοῦ μὲν, ὅτι αὐτοὺς οὐκ ἐγκατέλιπεν, ἀλλὰ [62.480] λαμπροὺς ἀπέδειξεν·

[00452] αὐτῶν δὲ, ὅτι τοσαύτης κατηξιώθησαν τιμῆς.

[00453] Ὅσπερ γὰρ πλοῦτος αὐτοῦ ἐστὶ τὸ εἶναι πιστοὺς, οὕτω καὶ δόξα αὐτοῦ ἐστὶ τὸ εἶναι τοὺς μέλλοντας ἀπολαύειν αὐτοῦ τῶν ἀγαθῶν.

[00454] Δόξα ἐστὶ τοῦ ἀγαθοῦ τὸ ἔχειν οἷς τῆς εὐεργεσίας μεταδῶ.

[00455] Καὶ θαυμασθῆναι, φησὶν, ἐν πᾶσι τοῖς πιστεύουσι.

[00456] Τουτέστι, διὰ τῶν πιστευσάντων.

[00457] Ἴδου πάλιν τὸ, ἐν, διὰ ἐστί.

[00458] Δι' ἐκείνων γὰρ θαυμαστός ἀποδείκνυται.

[00459] Ὅταν γὰρ τοὺς οἰκτροὺς καὶ ταλαιπώρους καὶ μυρία παθόντας δεινὰ, καὶ πιστεύσαντας, εἰς τοσαύτην ἄγῃ λαμπρότητα, δείκνυται αὐτοῦ ἡ ἰσχὺς τότε, ὅτι εἰ καὶ ἐνταῦθα δοκοῦσιν ἐγκαταλελειφθαι, ἀλλ' ὅμως ἐκεῖ πολλῆς ἀπολαύουσι δόξης·

[00460] τότε μάλιστα πᾶσα ἡ δόξα τοῦ Θεοῦ δείκνυται καὶ ἡ ἰσχὺς.

[00461] Καὶ πῶς, ἄκουε·

[00462] ἐπάγει γὰρ, Ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[00463] Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν.

[00464] Τουτέστιν, ὅταν παράγονται εἰς μέσον οἱ μυρία παθόντες δεινὰ, ὥστε ἐκοτῆναι τῆς πίστεως, καὶ μὴ ἐνδόντες, ἀλλὰ πιστοὶ μείναντες, δοξάζεται ὁ Θεός·

[00465] τότε δείκνυται καὶ τούτων ἡ δόξα.

[00466] Ἐπεὶ τοίνυν πολλοὶ τὴν πίστιν ὑποκρίνονται, μὴ μακάριζε μηδένα πρὸ τελευτῆς·

[00467] καὶ γὰρ ἐν τῇ ἡμέρᾳ ἐκείνῃ δείκνυνται οἱ πιστεύσαντες.

[00468] Εἰς ὃ καὶ προσευχόμεθα, φησὶ, πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει.

[00469] Ἴνα ἀξιώσῃ, φησὶν, ὑμᾶς τῆς κλήσεως, δεικνὺς ὅτι πολλοὶ καὶ ἀπεβλήθησαν.

[00470] Διὰ τοῦτο ἐπήγαγε, Καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης.

[00471] Ἐπεὶ καὶ ὁ τὰ ὄσπαρὰ ἰμάτια ἐνδεδυμένος ἐκλήθη, ἀλλ' οὐκ ἔμεινεν ἐν τῇ κλήσει·

[00472] διὰ τοῦτο καὶ μᾶλλον γέγονεν ἀπόβλητος τῆς κλήσεως τῆς εἰς τὸν νυμφῶνα.

[00473] Ἐπεὶ καὶ αἱ [62.481] πέντε παρθένοι ἐκλήθησαν·

[00474] ἐγείρεσθε, φησὶν, ὁ νυμφίος ἔρχεται·

[00475] καὶ παρεσκευάσαντο, ἀλλ' οὐκ εἰσηλθον.

[00476] Δηλῶν οὖν ποίαν κλήσιν, ἐπήγαγε·

- [00477] Καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει.
- [00478] Ταύτην ζητοῦμεν τὴν κλήσιν, φησίν.
- [00479] Ὅρα πῶς ἡρέμα αὐτοὺς καταστέλλει.
- [00480] Ἵνα γὰρ μὴ τῶν ἐγκωμίων ὑπερβολῇ χανυνθῶσιν, ὡς μέγαρα κατωρθωκότες, καὶ ῥάθυμοι γένωνται, δείκνυσιν ὅτι ἔτι αὐτοῖς λείπει, ἕως ἂν ὦσιν ἐν τῷ βίῳ τούτῳ·
- [00481] ὅπερ καὶ Ἑβραίοις γράφων ἔλεγεν·
- [00482] Οὕτω μέχρις αἵματος ἀντικατέστητε, πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.
- [00483] Εἰς πᾶσαν, φησίν, εὐδοκίαν·
- [00484] τουτέστιν, ἀρέσκειαν, πείσμα, πληροφορίαν·
- [00485] ὡσεὶ ἔλεγεν, ἵνα τὸ πείσμα τοῦ Θεοῦ γένηται, ἵνα μηδὲν ὑμῖν λείπη, ἵνα ὡς βούλεται οὕτως ᾗτε.
- [00486] Καὶ ἔργον, φησὶ, πίστεως ἐν δυνάμει.
- [00487] Τί ἐστι τοῦτο;
- [00488] Ἡ ὑπομονὴ τῶν διωγμῶν, ἵνα μὴ ἐκλυώμεθα, φησίν.
- [00489] Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- [00490] β΄.
- [00491] Ὅρα·
- [00492] εἶπεν ἐκεῖ δόξαν, εἶπε καὶ ἐνταῦθα·
- [00493] εἶπεν ὅτι αὐτοὶ δοξάζονται, ὥστε καὶ καυχᾶσθαι·
- [00494] εἶπεν ὁ πολλῶ πλέον ἦν, ὅτι καὶ τὸν Θεὸν δοξάζουσιν·
- [00495] εἶπεν ὅτι ἀπολήψονται τὴν δόξαν ἐκείνην·
- [00496] ἀλλὰ καὶ ἐνταῦθά φησι·
- [00497] τοῦ γὰρ δεσπότητος δοξαζομένου, καὶ οἱ δοῦλοι δοξάζονται.
- [00498] Οἱ γὰρ τὸν δεσπότην δοξάζοντες, πολλῶ μᾶλλον αὐτοὶ δοξάζονται, καὶ τούτῳ αὐτῷ, καὶ χωρὶς τούτου.
- [00499] Δόξα γὰρ ἐστὶν ἡ θλίψις ἢ διὰ Χριστὸν, καὶ πανταχοῦ δόξαν τὸ πρᾶγμα καλεῖ·
- [00500] καὶ ὅσῳ ἂν ἀτιμὸν τι πάθωμεν, τοσούτῳ μᾶλλον γινόμεθα λαμπροί.
- [00501] Εἶτα πάλιν δεικνύς ὅτι καὶ τοῦτο αὐτὸ τοῦ Θεοῦ ἐστὶ, φησὶ, Κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ·
- [00502] τουτέστι, ταύτην τὴν χάριν ἡμῖν αὐτὸς ἔδωκεν ὁ Θεός, ἵνα δοξάζηται ἐν ἡμῖν, καὶ δοξάζη ἡμᾶς ἐν αὐτῷ.
- [00503] Πῶς δοξάζεται ἐν ἡμῖν;
- [00504] Ὅτι οὐδὲν αὐτοῦ προτιμῶμεν.
- [00505] Πῶς δοξαζόμεθα ἐν αὐτῷ;
- [00506] Ὅτι δύνάμιν εἰλήφαμεν παρ' αὐτοῦ ὥστε μηδὲ ἐνδιδόναι τοῖς ἐπαγομένοις δεινοῖς.
- [00507] Ὅμοῦ γὰρ ὅταν πειρασμὸς συμβῇ, καὶ ὁ Θεὸς δοξάζεται, καὶ ἡμεῖς·
- [00508] αὐτὸν μὲν γὰρ δοξάζουσιν, ὅτι οὕτως ἡμᾶς ἐνεύρωσεν·
- [00509] ἡμᾶς δὲ θαυμάζουσιν, ὅτι ἀξίους ἑαυτοῦ παρεσκευάσαμεν.
- [00510] Πάντα δὲ ταῦτα ἀπὸ τῆς χάριτος τοῦ Θεοῦ γίνεται.
- [00511] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός.

- [00512] Πότε μὲν ἔσται ἀνάστασις, οὐκ εἴρηκεν·
- [00513] ὅτι δὲ νῦν οὐκ ἔσται, εἴρηκε.
- [00514] Καὶ ἡμῶν, φησὶν, ἐπισυναγωγῆς ἐπ' αὐτόν.
- [00515] Οὐ μικρὸν καὶ τοῦτο.
- [00516] Ὅρας πῶς καὶ ἡ παραίνεσις πάλιν μετ' ἐγκωμίου καὶ προτροπῆς, τῷ πάντως μεθ' ἡμῶν αὐτῶν φαίνεσθαι τὸν Κύριον καὶ τοὺς ἁγίους πάντας;
- [00517] Περὶ τῆς παρουσίας τοῦ Χριστοῦ ἐνταῦθα διαλέγεται, καὶ περὶ τῆς ἐπισυναγωγῆς τῆς ἡμῶν·
- [00518] ὁμοῦ γὰρ ταῦτα ἔσται.
- [00519] Ἐπαίρει τὴν διάνοιαν αὐτῶν·
- [00520] εἰς τὸ μὴ σαλεύεσθαι, φησὶ, ταχέως ὑμᾶς.
- [00521] Μήτε θροεῖσθε, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.
- [00522] Ἐνταῦθα δοκεῖ μοι αἰνίττεσθαι περιέμειναι τινὰς ἐπιστολὴν πλάσαντας δῆθεν ἀπὸ τοῦ Παύλου, καὶ ταύτην ἐπιδεικνυμένους λέγειν, ὡς ἄρα ἐφέστηκε τοῦ Κυρίου ἡ ἡμέρα, ἵνα πολλοὺς ἐντεῦθεν πλανήσωσιν.
- [00523] Ὡστε οὖν μὴ ἀπατηθῆναι, ἀσφαλίζεται αὐτοὺς ὁ Παῦλος, [62.482] δι' ὧν γράφει καὶ φησὶ·
- [00524] Μὴ θροεῖσθε, μήτε διὰ πνεύματος, μήτε διὰ λόγου.
- [00525] Ὁ δὲ λέγει, τοῦτό ἐστι·
- [00526] κἂν τις πνεῦμα προφητείας ἔχων τοῦτο εἴπῃ, μὴ πιστεύσητε.
- [00527] Ὅτε γὰρ ἤμην πρὸς ὑμᾶς, ταῦτα εἶπον ὑμῖν·
- [00528] ὥστε οὐ δεῖ μεταπειθεσθαι, ἀφ' ὧν ἐδιδάχθητε.
- [00529] Ἥ δια πνεύματος.
- [00530] Τοὺς ψευδοπροφήτας οὕτω καλεῖ πνεύματι ἀκαθάρτῳ λαλοῦντας, ἅπερ ἐλάλουν.
- [00531] Βουλόμενοι γὰρ οὗτοι μᾶλλον πιστεύεσθαι, οὐ μόνον διὰ πιθανολογίας ἐπεχειροῦν ἀπατᾶν·
- [00532] τοῦτο γὰρ ἐμφαίνει εἰπῶν, Μήτε διὰ λόγου·
- [00533] ἀλλὰ καὶ πεπλασμένην ἐπιστολὴν ἐπεδείκνυον ὡς ἀπὸ τοῦ Παύλου, τὸ αὐτὸ τοῦτο δηλοῦσαν.
- [00534] Διὰ τοῦτο καὶ αὐτὸ ἐμφαίνων ἐπήγαγε τὸ, Μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν.
- [00535] Πανταχόθεν τοίνυν αὐτοὺς ἀσφαλίσάμενος, οὕτω τὴν οἰκείαν γνώμην ἐκτίθεται, καὶ λέγει·
- [00536] Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός.
- [00537] Περὶ τοῦ ἀντιχρίστου ἐνταῦθα διαλέγεται, καὶ μεγάλα ἀποκαλύπτει μυστήρια.
- [00538] Τί ἐστὶν ἡ ἀποστασία;
- [00539] Αὐτὸν καλεῖ τὸν ἀντίχριστον ἀποστασίαν, ὡς πολλοὺς μέλλοντα ἀπολλύναι καὶ ἀφιστᾶν·
- [00540] Ὡστε, φησὶ, σκανδαλισθῆναι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.
- [00541] Καὶ ἄνθρωπον ἀμαρτίας αὐτὸν καλεῖ·
- [00542] μυρία γὰρ ἐργάσεται καὶ παρασκευάσει ἐτέρους ἐργάσασθαι δεινά.
- [00543] Υἱὸν δὲ τῆς ἀπωλείας φησὶν αὐτὸν διὰ τὸ καὶ αὐτὸν ἀπόλλυσθαι.
- [00544] Τίς δὲ οὗτός ἐστιν;
- [00545] ἄρα ὁ σατανᾶς;
- [00546] Οὐδαμῶς·

- [00547] ἄλλ' ἄνθρωπός τις πᾶσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν·
- [00548] Καὶ ἀποκαλυφθῆ ὁ ἄνθρωπος, φησὶν, ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα.
- [00549] Οὐ γὰρ εἰς εἰδωλολατρειαν ἄξει ἐκεῖνος, ἀλλ' ἀντίθεός τις ἔσται, καὶ πάντας καταλύσει τοὺς θεοὺς, καὶ κελεύσει προσκυνεῖν αὐτὸν ἀντὶ τοῦ Θεοῦ, καὶ καθεσθήσεται εἰς τὸν ναὸν τοῦ Θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ Ἐκκλησίας.
- [00550] Ἀποδεικνύντα, φησὶν, ἑαυτὸν Θεόν.
- [00551] Οὐκ εἶπε, λέγοντα, ἀλλὰ, πειρώμενον ἀποδεικνύναι·
- [00552] καὶ γὰρ ἔργα μεγάλα ἐργάσεται, καὶ σημεῖα ἐπιδείξεται θαυμαστά.
- [00553] Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
- [00554] γ'.
- [00555] Ὅρας ὅτι ἀναγκαῖον συνεχῶς ταῦτα λέγειν, καὶ ἐπαντλεῖν τοῖς αὐτοῖς ῥήμασιν;
- [00556] Ἴδου γὰρ καὶ παρόντος ἤκουσαν ταῦτα λέγοντος, καὶ πάλιν ἐδεήθησαν ὑπομνήσεως.
- [00557] Καθάπερ γὰρ περὶ τῶν θλίψεων ἀκούσαντες, Καὶ γὰρ ὅτε ἤμεν, φησὶ, πρὸς ὑμᾶς, προελέγομεν ὑμῖν, ὅτι μέλλομεν θλίβεσθαι·
- [00558] ὁμῶς ἐπελήσθησαν, καὶ πάλιν αὐτοὺς στηρίζει διὰ τῶν γραμμάτων·
- [00559] οὕτω καὶ περὶ τῆς παρουσίας τοῦ Χριστοῦ ἀκούσαντες, πάλιν ἐδέοντο γραμμάτων τῶν ὀρθμιζόντων αὐτούς.
- [00560] Ἀναμνήσκει γοῦν αὐτούς, καὶ δείκνυσιν ὅτι οὐδὲν ξένον λέγει, ἀλλ' ἅπερ αἰεὶ ἔλεγε.
- [00561] Καθάπερ γὰρ ἐπὶ τῶν γεωργῶν τὰ σπέρματα καταβάλλεται μὲν ἄπαξ, οὐ μένει δὲ διαπαντός, ἀλλὰ πολλῆς δεῖται τῆς συγκατασκευῆς, κὰν μὴ τὴν γῆν ἀναμοχλεύσαντες περιστείλωσι τὰ καταβαλλόμενα, τοῖς σπερμολόγοις ὀρνέοις ἔσπειραν·
- [00562] οὕτω καὶ ἡμεῖς, ἂν μὴ τῇ συνεχεῖ μνήμῃ τὰ καταβληθέντα περιστείλωμεν, εἰς τὸν ἀέρα πάντα ἐρῶσι·
- [00563] Καὶ γὰρ καὶ ὁ διάβολος ἐξαρπάζει, καὶ ἡ ἡμετέρα ῥαθυμία ἀπόλλυσι, καὶ ἡλιος ξηραίνει, καὶ [62.483] ὑετός ἐπικλύζει, καὶ ἄκανθαι ἀποπνίγουσιν.
- [00564] Ὅστε οὐκ ἀρκεῖ μόνον ἄπαξ καταβαλόντα ἀπηλλάχθαι, ἀλλὰ πολλῆς δεῖ τῆς ἐπιμελείας καὶ τῆς προσεδρείας τῷ μέλλοντι τοὺς καρποὺς συγκομίζειν, ἀποσοβοῦντι τὰ πετεινὰ, τὰς ἀκάνθας ἐκκόπτουσι, τὰ πετρώδη γῆς πληροῦντι πολλῆς, πᾶσαν λύμην κωλύοντι καὶ ἀποτεριχίζουσι καὶ ἀναιροῦντι.
- [00565] Ἀλλ' ἐπὶ μὲν τῆς γῆς τὸ πᾶν τοῦ γεωργοῦ γίνεται·
- [00566] ἄψυχος γὰρ ἐκεῖνη ὑπόκειται, πρὸς τὸ παθεῖν ἔτοιμος οὕσα μόνον·
- [00567] ἐπὶ δὲ ταύτης τῆς γῆς τῆς πνευματικῆς οὐδαμῶς·
- [00568] οὐ τῶν διδασκάλων ἐστὶ τὸ πᾶν, ἀλλ', εἰ μὴ τὸ πλέον, τὸ γοῦν ἡμισυ καὶ τῶν μαθητῶν.
- [00569] Ἡμῶν μὲν οὖν καταβαλεῖν ἐστὶ τὸν σπόρον, ὑμῶν δὲ ποιεῖν τὰ λεγόμενα, τῇ μνήμῃ διὰ τῶν ἔργων ἐπιδείκνυσθαι τοὺς καρποὺς, τὰς ἀκάνθας προῤῥίζουσι ἀνασπᾶν.
- [00570] Ἄκανθα γὰρ ὄντως ὁ πλοῦτος, οὐδένα καρπὸν ἔχων, δυσειδῆς καὶ ὀφθῆναι, καὶ χρῆσασθαι ἀηδῆς, λυπῶν τοὺς ἀπτομένους, οὐ μόνον αὐτὸς οὐκ ἔχων καρπὸν, ἀλλὰ καὶ τῷ βλαστάνοντι ἐμποδίζων.
- [00571] Τοιοῦτόν ἐστιν ὁ πλοῦτος·
- [00572] οὐ μόνον αὐτὸς οὐ φέρει καρπὸν αἰώνιον, ἀλλὰ καὶ τοὺς βουλομένους κατέχων ἐμποδίζει.
- [00573] Ἀλόγων εἰσὶ τροφαὶ αἱ ἄκανθαι καμήλων.
- [00574] πυρός εἰσι βρώσις καὶ δαπάνη πρὸς οὐδὲν χρήσιμοι.
- [00575] Τοιοῦτον καὶ ὁ πλοῦτος, πρὸς οὐδὲν χρήσιμος, ἀλλ' ἢ πρὸς τὸ καῦσαι κάμινον, πρὸς τὸ τὴν ἡμέραν ἀνάψαι ἐκεῖνην τὴν ὡς κλίβανον καιομένην, πρὸς τὸ θρέψαι τὰ ἄλογα πάθη, μνησικακίαν καὶ ὀργήν.
- [00576] Τοιοῦτον γὰρ καὶ ἡ τρώγουσα κάμηλος τὰς ἀκάνθας.
- [00577] Λέγεται γὰρ ὑπὸ τῶν τὰ τοιαῦτα εἰδόντων μηδὲν εἶναι ἐν τοῖς κτήνεσιν οὕτω βαρῦμηνι καὶ δύσθυμον καὶ μνησικάκον, ὡς ἡ κάμηλος.
- [00578] Τοιοῦτον ὁ πλοῦτός ἐστι·
- [00579] τὰ ἄλογα πάθη τρέφει τῆς ψυχῆς, τὰ δὲ λογικὰ κεντεῖ καὶ τιτρώσκει, καθάπερ ἐπὶ τῶν ἀκανθῶν.
- [00580] Σκληρόν τί ἐστὶ καὶ τραχὺ τοῦτο τὸ φυτὸν, αὐτόματον φύεται.

- [00581] Ἴδωμεν δὲ καὶ ποῦ φύεται, ἵνα ἐκκόψωμεν αὐτό·
- [00582] ἐν τοῖς ἀποκρήμνοις τῶν χωρίων, ἐν τοῖς λιθώδεσιν, ἐν τοῖς ξηροῖς, ἔνθα νοτὶς οὐκ ἔστιν.
- [00583] Ὅταν οὖν τραχύς τις ἦ καὶ ἀπόκρημνος, τουτέστιν ἀνελεήμων, ἢ ἄκανθα φύεται ἐν αὐτῷ.
- [00584] Ἀλλ' ὅταν αὐτὰς ἐκκόψαι βούλωνται γεωργῶν παῖδες, οὐ σιδήρῳ τοῦτο ποιούσιν, ἀλλὰ πῶς;
- [00585] πῦρ ἐπαφιέντες, οὕτω πᾶσαν ἐξέλκουσι τὴν κακίαν τῆς γῆς.
- [00586] Ἐπειδὴ γὰρ οὐκ ἀρκεῖ τὸ τεμῆν ἄνωθεν, τῆς ῥίζης κάτω μενούσης, ἀλλ' οὐδὲ τὴν ῥίζαν ἐξελεῖν (ἀπὸ γὰρ τῆς κακίας ἐναπομένει τῇ γῆ, καὶ καθάπερ τινὸς λοιμοῦ εἰς σῶμα ἐνσκήψαντος ἔτι μένει τὰ λείψανα), πᾶσαν ἐκείνην τὴν νοτίδα τὴν τῶν ἀκανθῶν τὸ πῦρ ἄνωθεν ἀνιμώμενον, ὥσπερ τινὰ ἰόν, ἐξέλκει διὰ τῆς θερμότητος ἀπὸ τῶν λαγόνων τῆς γῆς.
- [00587] Καθάπερ γὰρ ἡ σικυὰ ἐπιτιθεμένη πᾶσαν κακίαν ἔλκει πρὸς ἑαυτήν·
- [00588] οὕτω καὶ τὸ πῦρ πᾶσαν κακίαν τὴν ἐκ τῶν ἀκανθῶν ἀνιμάται, καὶ καθαρὰν αὐτὴν ποιεῖ.
- [00589] Τίνος δὴ ἔνεκεν ταῦτα εἶπον;
- [00590] Ὅτι δεῖ τὴν πρὸς τὸν πλοῦτον συμπάθειαν πάντοθεν ἐκκαθαίρειν.
- [00591] Ἔστι καὶ παρ' ἡμῖν πῦρ, ἀπὸ ψυχῆς ταύτην ἔλκον τὴν κακίαν, τὸ τοῦ πνεύματος λέγω·
- [00592] ἂν τοῦτο ἐπαφῶμεν, οὐ τὰς ἀκάνθας μόνον, ἀλλὰ καὶ τὴν ἐξ αὐτῶν νοτίδα ἀναξηραίνειν δυνησόμεθα·
- [00593] ὡς ἐὰν ὧσιν ἐμπεπηγυῖαι, πάντα γίνεται μάτην.
- [00594] Ὅρα γάρ·
- [00595] εἰσηλθε πλούσιος ἐνταῦθα, ἢ καὶ πλουτοῦσα ^[62.484] γυνή;
- [00596] οὐ φροντίζει πῶς ἀκούσει τῶν λογίων τοῦ Θεοῦ, ἀλλὰ πῶς ἐπιδειξεται, πῶς μετὰ κόμπου καθίσει, πῶς μετὰ δόξης πολλῆς, πῶς πάσας τὰς ἄλλας ὑπερβαλεῖται τῇ τῶν ἱματίων πολυτελείᾳ, καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι σεμνοτέραν ἑαυτὴν ἐργάσεται, καὶ πᾶσα ἢ φροντὶς καὶ ἢ μέριμνα αὐτῆ, ἄρα εἶδεν ἢ δεῖνα;
- [00597] ἄρα ἐθαύμασεν;
- [00598] ἄρα καλῶς κεκαλλώπισμαι;
- [00599] Οὐ περὶ τούτου δὲ μόνον τὴν φροντίδα ποιεῖται, ἀλλ' ὥστε καὶ μὴ σαπῆναι τὰ ἱμάτια, ὥστε μὴ διαρρόαγῆναι, καὶ πᾶσα ἢ φροντὶς περὶ τοῦτο.
- [00600] Ὅμοίως καὶ ὁ πλουτῶν ἀνὴρ εἰσέρχεται δείξων ἑαυτὸν τῷ πένητι, καὶ εἰς φόβον καταστήσων διὰ τῆς περιβολῆς τῶν ἱματίων, διὰ τοῦ παιδᾶς ἔχειν πολλούς·
- [00601] καὶ παρεστήκασιν ἀποσοβοῦντες.
- [00602] Ὁ δὲ ἀπὸ πολλοῦ τύφου οὐδὲ τοῦτο καταξιῶι ποιεῖν, ἀλλ' οὕτως οἶδεν ἀνάξιον ὄν ἐλευθέρου τὸ ἔργον, ὅτι καίτοι σφόδρα τετυφωμένος οὐκ ἀνέχεται τοῦτο ποιεῖν, ἀλλὰ τοῖς δούλοις ἐπιτρέπει τοῖς ἀκολουθοῦσι·
- [00603] τὸ γὰρ τοῦτο ποιεῖν δουλικὸν ὄντως καὶ ἰταμῶν ἠθῶν.
- [00604] Εἶτα καθήμενον εὐθέως ἐπεισέρχονται αἱ τῆς οἰκίας φροντίδες περισύρουσαι πανταχοῦ, ὁ τύφος ὁ κατέχων τὴν ψυχὴν περιῶρεῖ·
- [00605] νομίζει χαρίζεσθαι καὶ ἡμῖν, καὶ τῷ λαῷ, τάχα δὲ καὶ τῷ Θεῷ, ὅτι εἰσηλθεν εἰς τὸν τοῦ Θεοῦ οἶκον.
- [00606] Ὁ δὲ οὕτω φλεγμαίνων, πῶς δυνησεται θεραπευθῆναι ποτε;
- [00607] δ'.
- [00608] Εἰπέ δὴ μοι, εἴ τις εἰς ἰατρῆον παραγένοιτο, καὶ μὴ χάριν αἰτεῖ τὸν ἰατρὸν, ἀλλὰ νομίζει χαρίζεσθαι ἐκείνῳ, καὶ ἀφείς φάρμακον αἰτῆσαι ἐπὶ τὸ τραῦμα, περὶ ἱμάτια ἀσχολοῖτο, ἄρα ἀπέλθοι τι ἂν ὁ τοιοῦτος λαβῶν ἀγαθόν;
- [00609] Οὐκ ἔγωγε οἶμαι.
- [00610] Τὸ δὲ αἴτιον τούτων ἀπάντων, εἰ βούλεσθε, ἐρῶ·
- [00611] νομίζουσι πρὸς ἡμᾶς εἰσιέναι, ὅταν εἰσῴωσιν ἐνταῦθα·
- [00612] νομίζουσι παρ' ἡμῶν ἀκούειν ἅπερ ἀκούουσιν·
- [00613] οὐ προσέχουσιν, οὐκ ἐννοοῦσιν ὅτι πρὸς τὸν Θεὸν εἰσέρχονται, ὅτι αὐτὸς αὐτοῖς διαλέγεται.

- [00614] Ὅταν γὰρ ἀναστὰς ὁ ἀναγινώσκων λέγη, Τάδε λέγει Κύριος, καὶ ὁ διάκονος ἐστὼς ἐπιστομίζῃ πάντας, οὐ τῷ ἀναγινώσκοντι τιμὴν ποιῶν τοῦτο φησιν, ἀλλὰ τῷ δι' ἐκείνου πᾶσι διαλεγομένῳ.
- [00615] Εἰ ἤδεσαν ὅτι Θεὸς ἦν ὁ ταῦτα λέγων διὰ τοῦ προφήτου, πάντα ἂν τὸν τύφον ἐξόψαν.
- [00616] Εἰ γὰρ ἀρχόντων αὐτοῖς διαλεγομένων οὐκ ἀνέχονται ἔξω προσέχειν, πολλῶ μᾶλλον τοῦ Θεοῦ.
- [00617] Ἡμεῖς ὑπηρεταί ἐσμὲν, ἀγαπητοί·
- [00618] ἡμεῖς οὐ τὰ ἡμέτερα λέγομεν, ἀλλὰ τὰ τοῦ Θεοῦ·
- [00619] ἐπιστολαὶ καθ' ἑκάστην ἡμέραν ἀπὸ τοῦ οὐρανοῦ ἤκουσαι ἀναγινώσκονται.
- [00620] Εἰπὲ δὴ μοι, παρακαλῶ, εἴ τις ἄρτι παρόντων ἡμῶν πάντων εἰσῆλθεν ἔχων ζώνην χρυσῆν, καὶ ἀνατεταμένος καὶ σοβῶν ἔφησε πεμφθῆναι παρὰ τοῦ βασιλέως τοῦ ἐπὶ τῆς γῆς, καὶ πρὸς τὴν πόλιν ἄπασαν τὴν ἐπιστολὴν κομίζειν περὶ τινῶν ἀναγκαίων, ἄρα οὐκ ἂν ἅπαντες συνεστράφητε;
- [00621] ἄρα οὐκ ἂν καὶ τοῦ διακόνου μὴ παρακελευομένου πολλὴν παρείχετε τὴν σιγὴν;
- [00622] Ἐγωγε οἶμαι·
- [00623] καὶ γὰρ ἤκουσα ἐπιστολῶν βασιλέων ἀναγινωσκομένων ἐνταῦθα.
- [00624] Εἴτ' ἂν μὲν τις παρὰ βασιλέως ἦκη, πάντες προσέχετε·
- [00625] παρὰ δὲ τοῦ Θεοῦ ἦκει, καὶ ἐκ τῶν οὐρανῶν φθέγγεται ὁ προφήτης, καὶ οὐδεὶς ὁ προσέχων;
- [00626] Ἡ οὐ πιστεύετε, ὅτι παρὰ τοῦ Θεοῦ ταῦτα τὰ λεγόμενα;
- [00627] Ἐπιστολαὶ αὐταὶ εἰσι πεμφθεῖσαι παρὰ τοῦ Θεοῦ.
- [00628] Εἰσερχόμεθα τοίνυν μετὰ τῆς προσηκούσης τιμῆς εἰς τὰς ἐκκλησίας, καὶ μετὰ ^[62.485] φόβου ἐπακούωμεν τῶν λεγομένων.
- [00629] Τί εἰσέρχομαι, φησὶν, εἰ οὐκ ἀκούω τινὸς ὁμιλοῦντος;
- [00630] Τοῦτο πάντα ἀπολώλεκε καὶ διέφθειρε.
- [00631] Τί γὰρ χρεῖα ὁμιλητοῦ;
- [00632] ἀπὸ τῆς ἡμετέρας ῥαθυμίας αὕτη ἡ χρεῖα γέγονε.
- [00633] Διὰ τί γὰρ ὁμιλίας χρεῖα;
- [00634] πάντα σαφῆ καὶ εὐθέα τὰ παρὰ ταῖς θείαις Γραφαῖς, πάντα τὰ ἀναγκαῖα δηλα.
- [00635] Ἀλλ' ἐπειδὴ τέρψεώς ἐστε ἀκροαταί, διὰ τοῦτο καὶ ταῦτα ζητεῖτε.
- [00636] Εἰπὲ γὰρ μοι, ποίῳ κόμπῳ λόγου Παῦλος ἔλεγεν;
- [00637] ἀλλ' ὅμως τὴν οἰκουμένην ἐπέστρεψε.
- [00638] Ποίῳ δὲ Πέτρος ὁ ἀγράμματος;
- [00639] Ἀλλ' οὐκ οἶδα, φησὶ, τὰ ἐν ταῖς θείαις Γραφαῖς κείμενα.
- [00640] Διὰ τί οὐκ οἶδας;
- [00641] μὴ γὰρ Ἑβραϊστί;
- [00642] μὴ γὰρ Ῥωμαϊστί;
- [00643] μὴ γὰρ ἑτερογλώσσως εἴρηται;
- [00644] οὐχὶ Ἑλληνιστὶ λέγεται;
- [00645] Ἀλλ' ἀσαφῶς, φησί.
- [00646] Ποῖον ἀσαφές, εἰπέ μοι;
- [00647] οὐχὶ ἱστορίαί εἰσὶ;
- [00648] Τὰ γὰρ σαφῆ οἶδας, ἵνα περὶ τῶν ἀσαφῶν ἐρωτήσης.

[00649] Μυρίαι ἱστορίαι εἰσὶν ἐν ταῖς Γραφαῖς·

[00650] εἰπέ μοι μίαν ἐξ ἐκείνων·

[00651] ἀλλ' οὐκ ἐρεῖς.

[00652] Πρόφασις ταῦτα καὶ λόγοι.

[00653] Καθ' ἡμέραν, φησὶ, τὰ αὐτὰ ἔστιν ἀκούειν.

[00654] Τί δὲ, εἰπέ μοι;

[00655] ἐν τοῖς θεάτροις οὐ τὰ αὐτὰ ἀκούεις;

[00656] ἐν ταῖς ἵπποδρομίαις οὐ τὰ αὐτὰ ὄρας;

[00657] τὰ δὲ πράγματα πάντα οὐ τὰ αὐτὰ ἔστιν;

[00658] ὁ δὲ ἥλιος οὐχ ὁ αὐτὸς αἰεὶ ἀνατέλλει;

[00659] τροφαῖς δὲ οὐ ταῖς αὐταῖς χρώμεθα;

[00660] [62.486] Ἐβουλόμην σου πυθέσθαι, ἐπειδὴ τὰ αὐτὰ λέγεις ἀκούειν καθ' ἑκάστην ἡμέραν, εἰπέ μοι, ποίου προφήτου ἔστι τὸ χωρίον τὸ ἀναγνωσθὲν, καὶ ποίου ἀποστόλου, ἢ ποίας ἐπιστολῆς;

[00661] Ἀλλ' οὐκ ἂν ἔχοις εἰπεῖν, ἀλλὰ δοκεῖς ξένων ἀκούειν.

[00662] Ὅταν μὲν οὖν ῥαθυμῆσαι θέλῃς, τὰ αὐτὰ λέγεις εἶναι·

[00663] ὅταν δὲ ἐρωτηθῆς, ὡς οὐδέποτε ἀκούσας διάκεισαι.

[00664] Εἰ τὰ αὐτὰ ἔστιν, ἐχρῆν αὐτὰ εἰδέναι, σὺ δὲ ἀγνοεῖς.

[00665] Θρήνων ἄξια τὰ παρόντα, θρήνων καὶ ὀδυρμῶν, ὅτι εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ.

[00666] Ταύτη μάλιστα ἐχρῆν προσέχειν, ὅτι τὰ αὐτὰ ἔστιν, ὅτι οὐδένα παρέχομεν ὑμῖν πόνον, οὐδὲ ξένα τινὰ καὶ ἐνηλλαγμένα λέγομεν.

[00667] Τί οὖν;

[00668] ἐπειδὴ ἐκεῖνα τὰ αὐτὰ λέγεις εἶναι, τὰ δὲ ἡμέτερα οὐ τὰ αὐτὰ ἔστιν, ἀλλ' αἰεὶ ξένα λέγομεν, τούτοις προσέχετε;

[00669] Οὐδαμῶς·

[00670] ἀλλ' ἂν μὲν εἴπωμεν, Διὰ τί οὐδὲ ταῦτα κατέχετε;

[00671] Ἄπαξ, φησὶ, ἀκούομεν, καὶ πῶς ἔνι κατασχεῖν;

[00672] ἂν εἴπωμεν·

[00673] Ἐκεῖνοις διὰ τί οὐ προσέχετε;

[00674] φατὲ, Αἰεὶ τὰ αὐτὰ λέγεται, καὶ πάντοθεν ῥαθυμίας καὶ σκήψεως τὰ ῥήματα.

[00675] Ἀλλ' οὐ προχωρήσει ταῦτα διαπαντός, ἀλλ' ἔσται καιρὸς, ὅτε θρηνησομεν εἰκὴ καὶ μάτην·

[00676] ὅπερ μὴ γένοιτο·

[00677] ἀλλὰ γένοιτο ἐνταῦθα μετανοήσαντας, καὶ μετὰ συνέσεως καὶ μετὰ εὐλαβείας προσέχοντας τοῖς λεγομένοις, πρὸς τὴν τῶν ἀγαθῶν ἔργων κατορθωσὶν ἐπιείχεσθαι, καὶ μετὰ πάσης ἀκριβείας τὸν ἑαυτῶν βίον εὐθύνειν, ἵνα δυνηθῶμεν ἐπιτυχεῖν τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν, χάριτι καὶ φιλανθρωπία, καὶ τὰ ἔξης.

[00678] ΟΜΙΛΙΑ Δ'.

[00679] Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

[00680] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατ' ἔχων ἄρτι ἕως ἐκ μέσου γένηται·

[00681] καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τὴν ἐπιφανεῖα τῆς παρουσίας αὐτοῦ·

[00682] οὐ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ.

[00683] α'.

- [00684] Ζητήσκειεν ἄν τις πρῶτον εἰκότως, τί ποτέ ἐστι, Τὸ κατέχον, καὶ μετὰ ταῦτα μαθεῖν, τί δήποτε ἀσαφῶς οὕτως αὐτὸ τίθησιν ὁ Παῦλος.
- [00685] Τί δήποτ' οὖν ἐστι Τὸ κατέχον ἀποκαλυφθῆναι αὐτὸν, τουτέστι, τὸ κωλύον;
- [00686] Οἱ μὲν τοῦ Πνεύματος τὴν χάριν φασίν, οἱ δὲ τὴν Ῥωμαϊκὴν ἀρχὴν·
- [00687] οἷς ἔγωγε μάλιστα τίθεμαι.
- [00688] Διὰ τί;
- [00689] Ὅτι εἰ τὸ πνεῦμα ἐβούλετο εἰπεῖν, οὐκ ἂν εἶπεν ἀσαφῶς, ἀλλὰ φανερώς, ὅτι καὶ νῦν αὐτὸν κατέχει ἢ τοῦ Πνεύματος χάρις, τουτέστι, τὰ χαρίσματα.
- [00690] Ἄλλως δὲ ἔδει ἤδη παραγενέσθαι, εἴ γε ἔμελλε τῶν χαρισμάτων ἐκλειπόντων παραγενέσθαι·
- [00691] καὶ γὰρ πάλαι ἐκλέλοιπεν.
- [00692] Ἐπειδὴ δὲ περὶ τῆς Ῥωμαϊκῆς ἀρχῆς τοῦτό φησιν, εἰκότως ἠνίξατο, καὶ τέως φησὶ συνεσκιασμένως·
- [00693] οὐδὲ γὰρ ἐβούλετο περιττὰς ἔχθρας ἀναδέχεσθαι καὶ ἀνονήτους κινδύνους.
- [00694] Εἰ γὰρ εἶπεν ὅτι μικρὸν ὕστερον καταλυθήσεται ἡ Ῥωμαίων ἀρχή, ἤδη εὐθέως ἂν αὐτὸν καὶ κατώρυξαν ὡς λυμεῶνα, καὶ τοὺς πιστοὺς ἅπαντας, ὡς ἐπὶ τούτῳ ζῶντας καὶ στρατευομένους.
- [00695] Διὰ τοῦτο οὐκ εἶπεν οὕτως, οὐδ' ὅτι ταχέως ἔσται, καίτοιγε αἰεὶ αὐτὸ λέγει·
- [00696] ἀλλὰ τί;
- [00697] Εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ, φησὶ.
- [00698] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας.
- [00699] Νέρωνα ἐνταυθὰ φησιν, ὡσανεὶ τύπον ὄντα τοῦ ἀντιχρίστου·
- [00700] καὶ γὰρ οὗτος ἐβούλετο νομίζεσθαι θεός.
- [00701] Καὶ καλῶς εἶπε τὸ μυστήριον·
- [00702] οὐ γὰρ φανερώς, ὡς ἐκεῖνος, ^[62.486.30] οὐδὲ ἀπηρυθριασμένως.
- [00703] Εἰ γὰρ πρὸ τοῦ χρόνου ἐκείνου ἀνευρέθη, φησὶν, ὅς οὐ πολὺ τοῦ ἀντιχρίστου ἐλείπετο κατὰ τὴν κακίαν, τί θαυμαστὸν, εἰ ἤδη ἔσται;
- [00704] Οὕτω δὲ συνεσκιασμένως εἶπε, καὶ φανερὸν αὐτὸν οὐκ ἠθέλησε ποιῆσαι, οὐ διὰ δειλίαν, ἀλλὰ παιδεύων ἡμᾶς μὴ περιττὰς ἔχθρας ἀναδέχεσθαι, ὅταν μηδὲν ἢ τὸ κατεπεῖγον.
- [00705] Οὕτω δὲ καὶ ἐνταυθὰ φησι·
- [00706] Μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται·
- [00707] τουτέστιν, ἡ ἀρχὴ ἢ Ῥωμαϊκὴ ὅταν ἀρθῆ ἐκ μέσου, τότε ἐκεῖνος ἦξει.
- [00708] Καὶ εἰκότως.
- [00709] Ἔως γὰρ ἂν ὁ ταύτης ἢ τῆς ἀρχῆς φόβος, οὐδεὶς ταχέως ὑποταγήσεται·
- [00710] ὅταν δὲ αὕτη καταλυθῆ, ἐπιθήσεται τῇ ἀναρχίᾳ, καὶ τὴν τῶν ἀνθρώπων καὶ τὴν τοῦ Θεοῦ ἐπιχειρήσει ἀρπάσαι ἀρχὴν.
- [00711] Ὅσπερ γὰρ αἱ πρὸ τούτου κατελύθησαν βασιλείαι, οἷον ἡ Μήδων ὑπὸ τῶν Βαβυλωνίων, ἢ Βαβυλωνίων ὑπὸ Περσῶν, ἢ Περσῶν ὑπὸ Μακεδόνων, ἢ Μακεδόνων ὑπὸ Ῥωμαίων·
- [00712] οὕτω καὶ αὕτη ὑπὸ τοῦ ἀντιχρίστου, κακεῖνος ὑπὸ τοῦ Χριστοῦ, καὶ οὐκέτι καθέξει.
- [00713] Καὶ ταῦτα μετὰ πολλῆς τῆς σαφηνείας ὁ Δανιὴλ ἡμῖν παρακατατίθεται.
- [00714] Καὶ τότε, φησὶν, ἀποκαλυφθήσεται ὁ ἄνομος.
- [00715] Καὶ τί μετὰ ταῦτα;
- [00716] Ἐγγὺς ἢ παραμυθία·
- [00717] ἐπάγει γὰρ·
- [00718] Ὅν ὁ Κύριος Ἰησοῦς, φησὶν, ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὐ ἔστιν ἢ παρουσία

κατ' ἐνέργειαν τοῦ σατανᾶ.

[00719] Καθάπερ γὰρ πῦρ ἐπελθὸν ἀπλῶς τὰ μικρὰ ζωῦφια καὶ πρὸ τῆς παρουσίας αὐτῆς πόρρωθεν ὄντα ναρκᾶν ποιεῖ καὶ ἀναλίσκει·

[00720] οὕτω καὶ ὁ Χριστὸς τῷ ἐπιτάγματι μόνον καὶ τῇ παρουσίᾳ τὸν ἀντίχριστον ἀναλώσει.

[00721] Ἀρκεῖ παρεῖναι αὐτὸν, καὶ ταῦτα πάντα ἀπόλωλε·

[00722] στήσει τὴν ἀπά [62.487] τὴν καὶ φανεῖς μόνον.

[00723] Εἶτα δηλῶν τίς ἐστὶν οὗτος, Οὐ ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ·

[00724] Ἐν πάσῃ δυνάμει, φησὶ, καὶ σημείοις καὶ τέρασι ψεύδους.

[00725] Τουτέστι, πᾶσαν ἐπιδείξεται δύναμιν, ἀλλ' οὐδὲν ἀληθὲς ἀλλὰ πρὸς ἀπάτην τὰ πάντα.

[00726] Ταῦτα προεῖπεν, ἵνα μὴ ἀπατηθῶσιν οἱ τότε.

[00727] Καὶ τέρασι, φησὶ, ψεύδους·

[00728] ἦτοι διεψευσμένοις, ἢ εἰς ψεῦδος ἄγουσι.

[00729] Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις.

[00730] Τί οὖν συνεχώρησε, φησὶν, ὁ Θεὸς τοῦτο γενέσθαι, καὶ ποία αὕτη οἰκονομία;

[00731] τί δὲ τὸ κέρδος τῆς ἐκεῖνου παρουσίας ἐπὶ λύμῃ ἡμῶν παραγενομένου;

[00732] Μὴ φοβηθῆς, ἀγαπητὲ, ἀλλ' ἄκουε λέγοντος αὐτοῦ·

[00733] Ἐν τοῖς ἀπολλυμένοις ἰσχύει, οἱ, εἰ καὶ μὴ παρεγένετο ἐκεῖνος, οὐκ ἂν ἐπέισθησαν.

[00734] Τί οὖν τὸ κέρδος, φησὶν;

[00735] Ὅτι αὐτοὶ οὗτοι οἱ ἀπολλύμενοι ἐπιστομισθήσονται.

[00736] Πῶς;

[00737] Ὅτι εἰ καὶ μὴ ἦλθεν ἐκεῖνος, οὐκ ἂν ἐπίστευσαν τῷ Χριστῷ·

[00738] ἔρχεται οὖν ἐλέγξων αὐτούς.

[00739] Ἴνα γὰρ μὴ μέλλωσι λέγειν, ὅτι Ἐπειδὴ Θεὸν ἔλεγεν ἑαυτὸν ὁ Χριστὸς, καίτοι γε οὐδαμοῦ εἶπε φανερώς, πλὴν ἀλλ' ἐπειδὴ οἱ μετὰ ταῦτα ἐκήρυξαν, οὐκ ἐπιστεύσαμεν·

[00740] ἐπειδὴ ἠκούσαμεν ὅτι εἰς Θεὸς ἐξ οὗ τὰ πάντα, διὰ τοῦτο οὐκ ἐπιστεύσαμεν·

[00741] ταύτην οὖν αὐτῶν τὴν πρόφασιν ὁ Ἀντίχριστος ἀναιρήσει.

[00742] Ὅταν γὰρ ἔλθῃ ἐκεῖνος, καὶ οὐδὲν ἐπιτάττων ὑγιές, ἀλλὰ πάντα παράνομα, ἀπὸ σημείων μόνων ψευδῶν πιστεύηται, ἀπορρήψει τὸ στόμα αὐτοῖς.

[00743] Εἰ γὰρ τῷ Χριστῷ οὐ πιστεύεις, πολλῷ μᾶλλον οὐκ ἔχρην τῷ Ἀντιχρίστῳ πιστεῦσαι·

[00744] ἐκεῖνος μὲν γὰρ ἔλεγε παρὰ τοῦ Πατρὸς πεπέμφθαι, οὗτος δὲ τὸναντίον.

[00745] Διὰ τοῦτο ἔλεγεν ὁ Χριστὸς, Ἐγὼ ἦλθον ἐν τῷ ὀνόματι τοῦ Πατρὸς, καὶ οὐκ ἐδέξασθέ με·

[00746] ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

[00747] Ἀλλὰ σημεῖα εἶδομεν, φησὶν.

[00748] Ἀλλὰ καὶ ἐπὶ τοῦ Χριστοῦ γέγονε πολλὰ καὶ μεγάλα.

[00749] Οὐκοῦν πολλῷ μᾶλλον αὐτῷ πιστεῦσαι ἔχρην.

[00750] Καίτοι περὶ μὲν τούτου πολλὰ προεῖρήθη, ὅτι ὁ ἄνομος, ὅτι ὁ υἱὸς τῆς ἀπωλείας, ὅτι παρουσία αὐτοῦ κατ' ἐνέργειαν τοῦ Σατανᾶ·

[00751] περὶ δὲ ἐκεῖνου τὰ ἐναντία, ὅτι Σωτὴρ, ὅτι μυρία ἀγαθὰ κομίζει.

[00752] Ἄνθ' ὧν γὰρ τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς, διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει·

- [00753] ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.
- [00754] β'.
- [00755] Ἴνα κριθῶσιν.
- [00756] Οὐκ εἶπεν, Ἴνα κολασθῶσι·
- [00757] καὶ γὰρ καὶ χωρὶς τούτου ἔμελλον κολάζεσθαι, ἀλλ', Ἴνα κριθῶσι, τουτέστι, κατακριθῶσιν ἐπὶ τοῦ δικαστηρίου τοῦ φοβεροῦ, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.
- [00758] Τίνες δέ εἰσιν οὗτοι;
- [00759] Αὐτὸς ἠρμήνευσεν ἐπάγων, Οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.
- [00760] Ἀγάπην δὲ ἀληθείας τὸν Χριστὸν καλεῖ·
- [00761] ἀνθ' ὧν γὰρ, φησὶ, τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο·
- [00762] ἀμφοτέρω γὰρ ἦν, καὶ δι' ἀμφοτέρω παρεγένετο, καὶ ἀγαπῶν τοὺς ἀνθρώπους καὶ ὑπὲρ ἀληθῶν πραγμάτων.
- [00763] Ἀλλ' εὐδοκήσαντες, φησὶν, ἐν τῇ ἀδικίᾳ·
- [00764] ἐπὶ γὰρ λύμῃ τῶν ἀνθρώπων ἦλθε, καὶ ἀδικήσων αὐτούς.
- [00765] Τί γὰρ οὐκ ἐργάζεται τότε;
- [00766] πάντα κινήσει, πάντα ταράξει, καὶ ἐπιταγμάτων ἕνεκεν καὶ φόβου.
- [00767] Φοβερός ἔσται πάντοθεν, ἀπὸ τῆς ἐξουσίας, ἀπὸ τῆς ὠμότητος, ἀπὸ τῶν παρανόμων ἐπιταγμάτων.
- [00768] Ἀλλὰ μὴ δείσης·
- [00769] ἐν τοῖς ἀπολλυμένοις, φησὶν, ἔξει τὴν ἰσχύν.
- [00770] Καὶ γὰρ καὶ ὁ Ἡλίας ἤξει τότε τοὺς πιστοὺς ἀσφαλιζόμενος.
- [00771] Καὶ τοῦτο ὁ Χριστὸς φησὶν, Ἡλίας ἔρχεται καὶ ἀποκαταστήσει πάντα.
- [00772] Διὰ τοῦτο εἶρηται περὶ Ἰωάννου τὸ, Ἐν ^[62.488] δυνάμει καὶ πνεύματι Ἡλίου.
- [00773] Οὔτε γὰρ σημεῖα εἰργάσατο, καθάπερ Ἡλίας, οὔτε θαύματα·
- [00774] Ἰωάννης μὲν γὰρ, φησὶ, σημεῖον ἐποίησεν οὐδέν·
- [00775] πάντα δὲ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.
- [00776] Πῶς οὖν Ἐν δυνάμει καὶ πνεύματι Ἡλίου;
- [00777] Τουτέστι, τὴν αὐτὴν ἀναλήψεται διακονίαν.
- [00778] Καθάπερ οὗτος πρόδρομος τῆς προτέρας παρουσίας, οὕτω κακεῖνος πρόδρομος τῆς δευτέρας καὶ ἐνδόξου αὐτοῦ παρουσίας, καὶ εἰς τοῦτο φυλάττεται.
- [00779] Μὴ τοίνυν δείσωμεν·
- [00780] κατέσεισε τῶν ἀκροατῶν τὴν διάνοιαν, οὐκέτι ἐποίησε δεινὰ τὰ παρόντα νομίζειν, ἀλλ' εὐχαριστίας ἄξια.
- [00781] Διόπερ ἐπήγαγεν·
- [00782] Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας.
- [00783] Πῶς εἰς σωτηρίαν εἴλετο;
- [00784] Δείκνυσιν εἰπὼν, Ἐν ἁγιασμῷ πνεύματος, τουτέστιν, ἁγιάσαι διὰ πνεύματος καὶ πίστεως ἀληθοῦς.
- [00785] Ταῦτα γὰρ ἡμῶν ἐστὶ τὰ συνεκτικὰ τῆς σωτηρίας·
- [00786] οὐδαμοῦ ἀπὸ ἔργων, οὐδαμοῦ ἀπὸ κατορθωμάτων, ἀλλὰ διὰ πίστεως ἀληθείας.
- [00787] Ἴδου τὸ, ἐν, πάλιν διὰ ἐστίν.

- [00788] Ἐν ἁγιασμῷ πνεύματος, φησίν.
- [00789] Εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ Εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [00790] Οὐ μικρὸν καὶ τοῦτο, εἰ αὐτοῦ δόξαν τὴν ἡμετέραν σωτηρίαν ἡγεῖται ὁ Χριστός.
- [00791] Δόξα γὰρ τοῦ φιλανθρώπου τὸ πολλοὺς εἶναι τοὺς σωζομένους.
- [00792] Ἄρα μέγας ἡμῶν ὁ Κύριος, εἰ οὕτως ἐφίεται τῆς σωτηρίας ἡμῶν·
- [00793] μέγα καὶ τὸ Πνεῦμα τὸ ἅγιον ἐργαζόμενον ἡμῖν τὸν ἁγιασμόν.
- [00794] Διὰ τί οὐ πρότερον εἶπε τὴν πίστιν, ἀλλὰ τὸν ἁγιασμόν;
- [00795] Ὅτι καὶ μετὰ τὸν ἁγιασμόν πολλῆς αὐτῆς ἔτι δεόμεθα, ὥστε μὴ παρασαλευθῆναι.
- [00796] Ὅρα πῶς οὐδὲν αὐτῶν δείκνυσιν ὄν, ἀλλὰ τὸ πᾶν τοῦ Θεοῦ;
- [00797] Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
- [00798] Ἐντεῦθεν δῆλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως·
- [00799] ὁμοίως δὲ κάκεῖνα καὶ ταῦτά ἐστιν ἀξιόπιστα.
- [00800] Ὅστε καὶ τὴν παράδοσιν τῆς Ἐκκλησίας ἀξιόπιστον ἠγώμεθα.
- [00801] Παράδοσίς ἐστι, μηδὲν πλέον ζητεῖ.
- [00802] Δείκνυσιν ἐνταῦθα πολλοὺς ὄντας τοὺς παρασαλευομένους.
- [00803] Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δούς παράκλησιν αἰώνιον καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ἐν παντί ἔργῳ καὶ λόγῳ ἀγαθῷ.
- [00804] Πάλιν εὐχὴ μετὰ παραίνεσιν·
- [00805] τοῦτο γὰρ ἐστιν ὄντως βοηθεῖν.
- [00806] Ὁ ἀγαπήσας ἡμᾶς, φησὶ, καὶ δούς παράκλησιν αἰώνιον καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.
- [00807] Ποῦ νῦν εἰσιν οἱ τὸν Υἱὸν ἐλαττοῦντες, ἐπειδὴ μετὰ τὸν Πατέρα ἐν τῇ χάριτι τοῦ λουτροῦ ὀνομάζεται;
- [00808] ἰδοὺ γὰρ ἐνταῦθα τὸναντίον ἐστίν·
- [00809] αὐτὸς φησὶ πρῶτον, Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός·
- [00810] εἶτα, Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν.
- [00811] Ὁ ἀγαπήσας ἡμᾶς, καὶ δούς παράκλησιν αἰώνιον.
- [00812] Ποίαν δὴ ταύτην;
- [00813] Τὴν ἐλπίδα τῶν μελλόντων.
- [00814] Ὅρα πῶς ἐν τάξει εὐχῆς διανίστησιν αὐτῶν τὴν διάνοιαν, τὰ τῆς κηδεμονίας τοῦ Θεοῦ τῆς ἀφάτου τιθεὶς ἐνέχυρα καὶ τεκμήρια;
- [00815] Παρακαλέσαι, φησίν, ὑμῶν τὰς καρδίας ἐν παντί ἔργῳ καὶ λόγῳ ἀγαθῷ·
- [00816] τουτέστι, διὰ παν [62.489] τὸς ἔργου καὶ λόγου ἀγαθοῦ.
- [00817] Χριστιανῶν γὰρ αὕτη παράκλησις, τὸ μὴ μόνον ποιῆσαί τι χρηστὸν βούλεσθαι, ἀλλὰ καὶ τῷ Θεῷ δοκοῦν.
- [00818] Ὅρα πῶς αὐτῶν καταστέλλει τὸ φρόνημα.
- [00819] Ὁ δούς παράκλησιν, φησὶ, καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.
- [00820] Ἄμα καὶ εὐέλπιδας ὑπὲρ τῶν μελλόντων ποιεῖ.
- [00821] Εἰ γὰρ τοσαῦτα χάριτι ἔδωκε, πολλῷ μᾶλλον τὰ μέλλοντα.
- [00822] Ἐγὼ μέντοι οὕτως εἶπον, φησὶ, τὸ δὲ πᾶν τοῦ Θεοῦ ἐστι.
- [00823] Στηρίξαι·

- [00824] βεβαιώσαι, ὥστε μὴ σαλεύεσθαι μηδὲ παρακλίνεσθαι·
- [00825] καὶ γὰρ ἡμῶν καὶ αὐτοῦ τοῦτο ἐστίν.
- [00826] Ὅστε καὶ δογμάτων καὶ πράξεων ἕνεκεν.
- [00827] Τοῦτο γὰρ ἐστὶ παρακλήσις, τὸ ἐστηρίχθαι.
- [00828] Ὅταν γὰρ τις μὴ παραφέρηται, πάντα, ὅσαπερ ἂν πάθῃ, μετὰ πολλῆς φέρει τῆς μακροθυμίας·
- [00829] ὡς ἐὰν παρασαλευθῇ ἡ διάνοια, οὐδὲν λοιπὸν ἐργάσεται τῶν ἀγαθῶν καὶ γενναίων πράξεων, ἀλλ' ὡς ἂν τις τὰς χεῖρας ἐκλυθῇ, οὕτω καὶ ψυχὴ παρασαλεύεται, ὅταν μὴ πεπιστευκυῖα ᾖ, ὅτι ἐπὶ τι χρηστὸν ἀπαντᾷ τέλος.
- [00830] Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς.
- [00831] γ'.
- [00832] Αὐτὸς μὲν οὖν προσήγατο περὶ αὐτῶν, ὥστε στηριχθῆναι·
- [00833] αἰτεῖ δὲ νῦν παρ' αὐτῶν, προσεύξασθαι ὑπὲρ αὐτοῦ ἀξιῶν, οὐχ ἵνα μὴ κινδυνεύῃ (εἰς τοῦτο γὰρ ἔκειτο), ἀλλ', ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς.
- [00834] Καὶ μετ' ἐγκωμίου ἢ αἴτησις·
- [00835] Καθάπερ, φησὶ, καὶ πρὸς ὑμᾶς.
- [00836] Καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων·
- [00837] οὐ γὰρ πάντων ἡ πίστις.
- [00838] Τοῦτο δηλοῦντός ἐστι καὶ τοὺς αὐτοῦ κινδύνους·
- [00839] διὸ μάλιστα αὐτοὺς παρεκάλει.
- [00840] Ἀπὸ τῶν ἀτόπων, φησὶ, καὶ πονηρῶν ἀνθρώπων·
- [00841] οὐ γὰρ πάντων ἡ πίστις.
- [00842] Ἄρα περὶ τῶν ἀντιλεγόντων τῷ κηρύγματι λέγει, περὶ τῶν ἀνθισταμένων καὶ μαχομένων τοῖς δόγμασι.
- [00843] Τοῦτο γὰρ ἠνίξατο εἰπῶν·
- [00844] Οὐ γὰρ πάντων ἡ πίστις.
- [00845] Οὐ κινδύνους ἐνταυθὰ μοι δοκεῖ αἰνίττεσθαι, ἀλλὰ τοὺς ἀντιλέγοντας καὶ ἐμποδίζοντας αὐτοῦ τῷ λόγῳ, ὥσπερ ἦν ὁ Ὑμεναῖος, ὥσπερ Ἀλέξανδρος ὁ χαλκεύς.
- [00846] Λίαν γὰρ, φησὶν, ἀνθέστηκε τοῖς ἡμετέροις λόγοις·
- [00847] ὡς ἂν περὶ κλήρου εἰ ἔλεγέ τις πατρικοῦ, ὅτι οὐ πάντων ἐστὶ τὸ στρατεύεσθαι ἐν τοῖς βασιλείοις, οὕτω καὶ αὐτὸς ἀφ' ὧν βούλεται ῥυσθῆναι πονηρῶν, εἰσὶ τοιοῦτοι, φησὶν, οἷς δέδοται τὸ μὴ πιστεύειν.
- [00848] Ἄμα δὲ τοῦτο λέγων καὶ διανίστησιν αὐτούς.
- [00849] Ἄρα μεγάλοι τινὲς ἦσαν, εἴ γε τοσαύτην ἔχουσι παρῴησιαν, ὡς δύνασθαι καὶ τὸν διδάσκαλον κινδύνων ἀπαλλάττειν, καὶ ἐξευμαρίζειν αὐτῷ τὸ κήρυγμα.
- [00850] Οὐκοῦν καὶ ἡμεῖς τὰ αὐτὰ πρὸς ὑμᾶς λέγομεν.
- [00851] Μηδεὶς ἡμῶν ἀπόνοιαν καταγινωσκέτω·
- [00852] μηδεὶς ὑμῶν ἐξ ἀμέτρου ταπεινοφροσύνης ἀποστερεῖτω ἡμᾶς τοσαύτης βοηθείας.
- [00853] Οὔτε γὰρ ἀπὸ τῆς αὐτῆς διανοίας λέγομεν, ἀφ' ἧς Παῦλος ἔλεγεν·
- [00854] ἐκεῖνος μὲν γὰρ παρακαλέσαι τοὺς μαθητὰς βουλόμενος, ταῦτα ἔλεγεν·
- [00855] ἡμεῖς δὲ καρποῦσθαί τι μέγα καὶ χρηστὸν·
- [00856] καὶ σφόδρα πιστεύομεν ὅτι πάντα κατορθώσομεν, ἂν ἐθελήσητε πάντες ὁμοθυμαδὸν τὰς χεῖρας ἐκτείνειν πρὸς τὸν Θεὸν ὑπὲρ τῆς ἡμετέρας σμικρότητος.
- [00857] Οὕτω πολεμῶμεν τοῖς ἐχθροῖς εὐχαῖς καὶ ἰκετηρίαις.

- [00858] Εἰ γὰρ τοῖς ἐνόπλοις οὕτως ἐπολέμουν οἱ παλαιοὶ, πολλῶ μᾶλλον τοῖς χωρὶς ὀπλῶν οὕτω δεῖ πολεμεῖν.
- [00859] Οὕτως ἐτροπώσατο Ἐζεκίας τὸν Ἀσσύριον, οὕτως ὁ Μωϋσῆς τὸν Ἀμαλήκ, οὕτω τοὺς Ἀσκαλωνίτας ὁ Σαμουήλ, οὕτως ὁ Ἰσραήλ τοὺς τριά [62.490] κοντα δύο βασιλεῖς.
- [00860] Εἰ ἐνθα ὀπλῶν ἔδει καὶ παρατάξεως καὶ μάχης, τὰ ὄπλα ἀφέντες ἐπὶ τὴν εὐχὴν κατέφυγον·
- [00861] ἐνθα εὐχαῖς μόνον ἀνυσθῆναι τὰ πράγματα χρή, πῶς οὐ πολλῶ μᾶλλον εὐχεσθαι δεῖ;
- [00862] Ἀλλ' ἐκεῖ, φησὶν, οἱ ἡγούμενοι ὑπὲρ τοῦ λαοῦ παρεκάλουν·
- [00863] σὺ δὲ ἀξιοῖς τὸν λαὸν ὑπὲρ τοῦ ἡγουμένου παρακαλεῖν;
- [00864] Οἶδα κἀγώ.
- [00865] Τότε μὲν γὰρ οἱ ἀρχόμενοι ταλαίπωροί τινες ἦσαν καὶ εὐτελεῖς·
- [00866] διόπερ ἀπὸ τῆς παρῴρησίας καὶ τῆς ἀρετῆς τοῦ στρατηγούντος ἐσώζοντο μόνης·
- [00867] νυνὶ δὲ ὅτε ἡ τοῦ Θεοῦ χάρις ἐπέδωκε, καὶ ἐν τοῖς ἀρχομένοις πολλοὺς, μᾶλλον δὲ τοὺς πλείους εὐρήσομεν τοῦ κρατοῦντος ἐκ πολλοῦ περιόντας τοῦ μέρους, μὴ δὴ τῆς συμμαχίας ἡμᾶς ἀποστερήσητε ταύτης·
- [00868] ἀνορθώσατε τὰς χεῖρας ἡμῖν, ἵνα μὴ ἐκλύωνται·
- [00869] ἀνοιξατε τὸ στόμα ἡμῖν, ἵνα μὴ ἐμφράττηται·
- [00870] παρακαλεῖτε τὸν Θεόν, παρακαλεῖτε διὰ τοῦτο.
- [00871] Ἔστι μὲν οὖν ὑπὲρ ἡμῶν τὸ γινόμενον, τὸ δὲ πᾶν ὑπὲρ ὑμῶν γίνεται·
- [00872] εἰς γὰρ τὸ ὑμῖν χρησίμιον κείμεθα, καὶ τὰ ὑμέτερα μεριμνῶμεν.
- [00873] Παρακαλεῖτε ἕκαστος καὶ ἰδίᾳ καὶ κοινῇ.
- [00874] Ὅρα Παῦλον λέγοντα, Ἵνα τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν·
- [00875] τουτέστιν, ἵνα πολλοῖς δῶ τὴν χάριν.
- [00876] Εἰ ἐπὶ ἀνθρώπων καταδίκους ἄνδρας καὶ ἀπαγομένους εἰς θάνατον δῆμος προσελθὼν ἐξητήσατο, καὶ τὸ πλῆθος δυσωπηθεὶς ὁ βασιλεὺς τὴν γνώμην ἀνέθετο·
- [00877] πολλῶ μᾶλλον καὶ ὑφ' ὑμῶν ὁ Θεὸς δυσωπηθήσεται, οὐ τῷ πλήθει, ἀλλὰ τῇ ἀρετῇ.
- [00878] Σφοδρὸν γὰρ ἡμεῖς τὸν πολέμιον ἔχομεν.
- [00879] Ὑμῶν μὲν γὰρ ἕκαστος τὰ ἑαυτοῦ μεριμνᾷ καὶ φροντίζει, ἡμεῖς δὲ τὰ πάντων ὁμοῦ·
- [00880] εἰς τὸ μέρος ἐστήκαμεν τοῦ πολέμου τὸ πονοῦν.
- [00881] Σφοδρότερον καθ' ἡμῶν ὁ διάβολος ὀπλίζεται.
- [00882] Καὶ γὰρ ἐν τοῖς πολέμοις πρὸ τῶν ἄλλων ἀπάντων τὸν στρατηγὸν καταβαλεῖν ὁ δι' ἐναντίας ἐπιχειρεῖ.
- [00883] Διὰ τοῦτο ἐκεῖ πάντες οἱ συνασπισταὶ τρέχουσι·
- [00884] διὰ τοῦτο πολὺς ὁ θόρυβος, ἐξελεῖν αὐτὸν ἑκάστου ἐπιχειροῦντος, καὶ ταῖς ἀσπίσι περιφράττουσι πάντοθεν, τὴν ἐκείνου βουλόμενοι διασῶσαι κεφαλὴν.
- [00885] Ἀκούσατε τί φησι πρὸς τὸν Δαυῖδ ἄπας ὁ δῆμος (οὐ τῷ Δαυῖδ ἑαυτὸν παραβάλλον ταῦτα λέγω, οὐχ οὕτω μέμνηνα, ἀλλὰ δήμου φιλοστοργίαν πρὸς ἄρχοντα δεῖξαι βουλόμενος)·
- [00886] Μὴ ἐξέλθης, φησὶν, εἰς τὸν πόλεμον μεθ' ἡμῶν, ἵνα μὴ σβεσθῇ ὁ λύχνος τοῦ Ἰσραήλ.
- [00887] Ὅρα ἐν πόσει φειδοῖ τὸν γέροντα εἶχον.
- [00888] Σφόδρα δέομαι τῶν ὑμετέρων εὐχῶν·
- [00889] μηδεὶς με, ὅπερ ἔφην, ἐξ ἀμέτρου ταπεινοφροσύνης ἀφαιρείσθω ταύτην τὴν συμμαχίαν καὶ τὴν βοήθειαν.
- [00890] Ἄν τὰ ἡμέτερα εὐδοκιμῇ, καὶ τὰ ὑμέτερα λαμπρότερα ἔσται·
- [00891] ἂν ἐπιθρόῃ τὰ τῆς διδασκαλίας ἡμῖν, εἰς ὑμᾶς ὁ πλοῦτος διαβήσεται.

- [00892] Ἀκουε τοῦ προφήτου λέγοντος, Μὴ ἑαυτοὺς ποιμαίνουσιν οἱ ποιμένες;
- [00893] Ὁρᾷς τὸν Παῦλον ἐπιζητοῦντα συνεχῶς ταύτας τὰς εὐχάς;
- [00894] ἀκούεις ὅτι Πέτρος οὕτως ἐξηρπάγη τοῦ δεσμωτηρίου, ἐπειδὴ ἦν εὐχή ἐκτενής ὑπὲρ αὐτοῦ γινομένη;
- [00895] Σφόδρα πιστεύω ὅτι πολλὰ δυνήσεται ὑμῶν ἡ εὐχή, μετὰ τῆς συμφωνίας γινομένη.
- [00896] Πόσον νομίζετε μείζον εἶναι τῆς ἡμετέρας σμικρότητος τὸ ὑπὲρ δήμου τοσοῦτου προσιέναι τῷ Θεῷ καὶ παρακαλεῖν;
- [00897] Εἰ γὰρ αὐτὸς ὑπὲρ ἑαυτοῦ παρόρησιαν δεηθῆναι οὐκ ἔχω, πολλῶ μᾶλλον ὑπὲρ ἐτέρων.
- [00898] Τῶν γὰρ εὐδοκιμούντων ἐστὶ τοῦτο καὶ ἐτέροις ἀξιοῦν ἴλεων γενέσθαι τὸν Θεόν, τῶν ἑαυτοῖς εὐμενῆ καταστησάντων·
- [00899] ὁ δὲ καὶ αὐτὸς προσκεκρουκῶς, πῶς ὑπὲρ ἄλλου δεήσεται;
- [00900] Ἀλλ' ὅμως ἐπειδὴ σπλάγχνοις ὑμᾶς περιπλέκομαι πατρικοῖς, ἐπειδὴ ἡ ἀγάπη πάντα τολμᾷ, οὐκ ἐπὶ τῆς ἐκκλησίας μόνον, [62.491] ἀλλὰ καὶ κατ' οἶκον, πρὸ τῶν ἄλλων ἀπάντων ὑπὲρ τῆς ὑμετέρας ὑγείας τῆς κατὰ ψυχὴν, τῆς κατὰ σῶμα ποιούμεαι τὴν δέησιν.
- [00901] Οὐ γὰρ ἐστὶν οὕτως ἱερεῖ πρόπουσα εὐχή ἐτέρα, ὡς τὸ ὑπὲρ τῶν τοῦ λαοῦ καλῶν πρὸ τῶν αὐτοῦ προσιέναι καὶ ἐντυγχάνειν τῷ Θεῷ.
- [00902] Εἰ γὰρ ὁ Ἰωβ ἀνιστάμενος εὐθέως ὑπὲρ τῶν τέκνων τῶν σαρκικῶν, πόσω μᾶλλον ὑπὲρ τῶν πνευματικῶν ἡμεῖς τοῦτο ποιεῖν ὀφείλομεν;
- [00903] δ'.
- [00904] Τί δὲ ταῦτά φημι;
- [00905] Ὅτι εἰ ἡμεῖς ὑπὲρ ἀπάντων ὑμῶν ποιούμεθα δεήσεις καὶ προσευχάς, καίτοι γε τοσοῦτον ἀπέχοντες τοῦ μεγέθους τοῦ πράγματος, πολλῶ μᾶλλον δίκαιον καὶ ὑμᾶς τοῦτο ποιεῖν.
- [00906] Ἐνα μὲν γὰρ ὑπὲρ πολλῶν ἀξιοῦν, σφόδρα τολμηρὸν καὶ πολλῆς δεόμενον παρόρησίας·
- [00907] πολλοὺς δὲ ὁμοῦ συνελθόντας ὑπὲρ ἑνὸς ποιεῖσθαι τὴν δέησιν, οὐδὲν φορτικόν.
- [00908] Οὐ γὰρ τῆ οἰκείᾳ πιστεύων ἕκαστος ἀρετῇ τοῦτο ποιεῖ, ἀλλὰ τῷ πλήθει, καὶ τῇ ὁμοιοῖᾳ, ἢ μάλιστα ὁ Θεὸς δυσωπεῖται πανταχοῦ.
- [00909] Ὅπου γὰρ ἂν ὦσι δύο ἢ τρεῖς, φησὶ, συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
- [00910] Εἰ, ὅπου δύο ἢ τρεῖς εἰσι συνηγμένοι, ἐν μέσῳ ἐστὶ, πολλῶ μᾶλλον ἐφ' ὑμῶν.
- [00911] Ὁ γὰρ καθ' ἑαυτὸν τις εὐχόμενος λαβεῖν οὐ δύναται, τοῦτο μετὰ τοῦ πλήθους εὐχόμενος λήψεται;
- [00912] διὰ τί;
- [00913] Ὅτι εἰ καὶ μὴ ἡ οἰκεία ἀρετῇ, ἀλλ' ἡ συμφωνία πολλὴν ἔχει τὴν ἰσχύν.
- [00914] Ὅπου ἂν ὦσι, φησὶ, δύο ἢ τρεῖς συνηγμένοι.
- [00915] Διὰ τί εἶπε, Δύο;
- [00916] Ἄν γὰρ εἷς ἢ εἰς τὸ ὄνομά σου, διὰ τί μὴ εἶ ἐκεῖ;
- [00917] Ὅτι πάντας ὁμοῦ βούλομαι εἶναι, καὶ μὴ διεσπᾶσθαι.
- [00918] Συμφράττωμεν τοίνυν ἀλλήλους, συνδεσμῶμεν τῇ ἀγάπῃ, μηδεὶς ἡμᾶς χωριζέτω.
- [00919] Εἴ τις ἐγκαλεῖ, εἴ τις λελύπηται, μὴ κατὰ διάνοιαν ἐχέτω, κἂν πρὸς τὸν πλησίον, κἂν πρὸς ἡμᾶς.
- [00920] Ταύτην ὑμᾶς τὴν χάριν αἰτῶ, προσιέναι, καὶ ἐγκαλεῖν, καὶ ἀπολογίας δέχεσθαι παρ' ἡμῶν.
- [00921] Ἐλεγε, φησὶ, μήποτε οὐκ εἶπεν·
- [00922] Ἐλεγε, μήποτε οὐκ ἐποίησε·
- [00923] καὶ εἰ ἐποίησεν, ἵνα μὴ προσθῆ.
- [00924] Ἦ γὰρ ἀπελογησάμεθα, ἢ καταγνωσθέντες συγγνώμην ἠτήσαμεν, καὶ πειρώμεθα λοιπὸν μηκέτι περιπεσεῖν τοῖς αὐτοῖς.
- [00925] Τοῦτο καὶ ὑμῖν συμφέρει, καὶ ἡμῖν.
- [00926] Ὑμεῖς μὲν γὰρ ἴσως καὶ ἀλόγως ἐγκαλοῦντες, μαθόντες τοῦ πράγματος τὴν ἀλήθειαν, διορθωθήσεσθε·

- [00927] ἡμεῖς δὲ ἡμαρτηκότες ἀγνοοῦμεν καὶ διορθούμεθα.
- [00928] Ὑμῖν μὲν ἀδιαφορεῖν οὐ συμφέρει·
- [00929] καὶ γὰρ τιμωρία κεῖται τοῖς πᾶν ῥῆμα ἀργὸν ἐκβάλλουσιν·
- [00930] ἡμεῖς δὲ ἀποδύομεθα τὰ ἐγκλήματα, τὰ τε ψευδῆ τὰ τε ἀληθῆ·
- [00931] τὰ μὲν ψευδῆ, ὅτι ψευδῆ ἐστί δειξάντες, τὰ δὲ ἀληθῆ, μηκέτι ποιῶντες τὰ αὐτά.
- [00932] Πολλὴ γὰρ ἀνάγκη τὸν τοσοῦτων [62.492] φροντίζοντα καὶ ἀγνοεῖν, καὶ ἐξ ἀγνοίας ἀμαρτάνειν.
- [00933] Εἰ γὰρ οἰκίαν ἕκαστος ὑμῶν ἔχων, καὶ γυναικὸς καὶ παίδων προεσθηκῶς καὶ ἀνδραπόδων, ὁ μὲν πλειόνων, ὁ δὲ ἐλαττόνων, ὅμως ἐν οὗτω εὐαριθμήτοις ψυχαῖς πολλὰ ἀμαρτάνειν, οὐχ ὡς βούλεται, ἀναγκάζεται, ἢ μὴ εἰδῶς, ἢ διορθῶσαι τι βουλόμενος·
- [00934] πολλῶ μᾶλλον ἡμεῖς δήμου τοσοῦτου προεστῶτες.
- [00935] Καὶ ἔτι πληθύναι ὑμᾶς ὁ Κύριος, καὶ εὐλογῆσαι ὑμᾶς, τοὺς μικροὺς μετὰ τῶν μεγάλων.
- [00936] Εἰ γὰρ καὶ μεγάλη ἡ φροντίς ἀπὸ τοῦ πλήθους γίνεται, ὅμως οὐ παυόμεθα εὐχόμενοι αὐξηθῆναι τὴν φροντίδα ταύτην ἡμῖν, καὶ ἐπιδοθῆναι τουτί τὸ πλήθος, καὶ πολλαπλάσιον γενέσθαι καὶ ἀπειρον.
- [00937] Καὶ γὰρ πατέρες, καίτοι ὑπὸ τῆς πολυπαιδίας πολλάκις κοπτόμενοι, ὅμως οὐδένα βούλονται ἀποβαλεῖν.
- [00938] Πάντα ἡμῖν καὶ ὑμῖν ἴσα, καὶ αὐτὰ τὰ κεφάλαια τῶν ἀγαθῶν.
- [00939] Οὐ μετὰ πλείονος μὲν ἐγὼ δαψιλείας, ὑμεῖς δὲ μετὰ ἐλάττονος μετέχομεν τῆς ἱερᾶς τραπέζης, ἀλλ' ὁμοίως ἐκάτεροι ταύτης ἐφαπτόμεθα.
- [00940] Εἰ δὲ ἐγὼ πρότερος, οὐδὲν τοῦτο μέγα, ἐπεὶ καὶ ἐν τοῖς παισὶν ὁ πρεσβύτερος πρότερος τὴν χεῖρα ἐκτείνει εἰς τὴν ἐστίασιν, ἀλλ' ὅμως οὐδὲν πλέον παρὰ τοῦτο γίνεται, ἀλλὰ πάντα ἴσα ἡμῖν·
- [00941] ἡ σωτήριος καὶ ἡ συνέχουσα τὰς ψυχὰς ἡμῶν ζωὴ μετὰ τῆς αὐτῆς τιμῆς ἐκατέροις δίδεται.
- [00942] Οὐχ ἑτέρου μὲν ἐγὼ προβάτου, ἑτέρου δὲ ὑμεῖς, ἀλλὰ τοῦ αὐτοῦ μετέχομεν πάντες·
- [00943] τὸ βάπτισμα τὸ αὐτὸ ἔχομεν ἐκάτεροι, πνεύματος ἠξιώθημεν ἑνός, ἐπὶ τὴν αὐτὴν βασιλείαν σπεύδομεν ἐκάτεροι, ἀδελφοὶ ὁμοίως ἐσμέν τοῦ Χριστοῦ·
- [00944] πάντα ἡμῖν κοινά.
- [00945] Ποῦ οὖν τὸ πλεόν ἐμοῦ;
- [00946] Ἐν ταῖς φροντίσιν, ἐν τοῖς πόνοις, ἐν ταῖς μερίμναις, ἐν τῷ ἀλγεῖν ὑπὲρ ὑμῶν.
- [00947] Ἀλλ' οὐδὲν ταύτης τῆς ἀλγηδόνης ἥδιον·
- [00948] ἐπεὶ καὶ μήτηρ ἀλγοῦσα ὑπὲρ τοῦ παιδός, ἠδέεται τῇ ἀλγηδόνι, φροντίζει ὑπὲρ τῶν τεχθέντων, καὶ εὐφραίνεται ἐπὶ ταῖς φροντίσι·
- [00949] καίτοι γε ἡ φροντίς καθ' ἑαυτὴν πικρόν·
- [00950] ἀλλ' ὅταν γε ὑπὲρ παίδων γένηται, πολλὴν ἔχει τὴν ἡδονήν.
- [00951] Πολλοὺς ὑμῶν ἐγέννησα, ἀλλὰ μετὰ ταῦτα αἱ ὠδίνες.
- [00952] Ἐπὶ μὲν γὰρ τῶν σωματικῶν μητέρων πρότερον αἱ ὠδίνες, καὶ τότε ὁ τόκος·
- [00953] ἐνταῦθα δὲ μέχρις ἐσχάτης ἀναπνοῆς αἱ ὠδίνες, μὴ πού τι καὶ μετὰ τὸν τόκον ἀμβλωθρίδιον γένηται.
- [00954] Καὶ ἐπιποθῶ δὲ ἐγώ.
- [00955] Εἰ γὰρ καὶ ἕτερος ἐγέννησε πολλάκις, ἀλλ' ὅμως ἐγὼ ταῖς φροντίσι διακόπτομαι·
- [00956] οὐδὲ γὰρ ἐξ ἑαυτῶν γεννώμεν, ἀλλὰ τῆς χάριτός ἐστι τοῦ Θεοῦ τὸ πᾶν.
- [00957] Εἰ δὲ ἀμφότεροι διὰ πνεύματος τίκτομεν, οὐχ ἀμαρτήσεται τις καὶ τοὺς παρ' ἐμοῦ τεχθέντας ἐκείνου προσειπῶν, καὶ τοὺς παρ' ἐκείνου ἐμούς.
- [00958] Ταῦτα δὴ πάντα ἐννοήσατε, καὶ χεῖρα ὀρέξατε, ἵνα καὶ ὑμεῖς καύχημα ἡμῶν γένησθε, καὶ ἡμεῖς ὑμῶν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
- [00959] ἦν γένοιτο μετὰ παρόρησίας ἡμᾶς ἅπαντας ἰδεῖν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- [00960] ΟΜΙΛΙΑ Ε΄.
- [00961] Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

- [00962] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς ὅτι ἅ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.
- [00963] Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
- [00964] α'.
- [00965] Οὔτε τὸ πᾶν ταῖς εὐχαῖς τῶν ἁγίων ἐπιτρέψαντας αὐτοὺς ἀργεῖν χρῆ, καὶ τῇ κακίᾳ προστρέχειν, καὶ μηδενὸς τῶν εἰς ἀρετὴν φερόντων ἀντιλαμβάνεσθαι·
- [00966] [62.492] οὔτε πάλιν ἐργαζομένους τὰ ἀγαθὰ, καταφρονεῖν τῆς συμμαχίας ἐκεῖνης.
- [00967] Μεγάλα μὲν γὰρ δύναται, μεγάλα ἢ εὐχὴ ἢ ὑπὲρ ἡμῶν, ἀλλ' ὅταν καὶ ἡμεῖς ἐργαζώμεθα.
- [00968] Διὰ τοῦτο καὶ ὁ Παῦλος εὐχόμενος ὑπὲρ αὐτῶν, πάλιν τὸ ἀξιόπιστον τίθησιν ἀπὸ τῆς ἐπαγγελίας, καὶ φησὶ·
- [00969] Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίξει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.
- [00970] Εἰ γὰρ εἴλετο ὑμᾶς εἰς σωτηρίαν, οὐ ψεύσεται, οὐδὲ ἀφήσει πάντως ἀπολέσθαι.
- [00971] Ἴνα δὲ μὴ διὰ τοῦ [62.493] των εἰς ῥαθυμίαν ἀγάγη, καὶ τὸ πᾶν τοῦ Θεοῦ νομίσαντες εἶναι αὐτοὶ καθεύδωσιν, ὅρα πῶς καὶ τὴν παρ' αὐτῶν συνεργίαν ἀπαιτεῖ, λέγων·
- [00972] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἅ παραγγέλλομεν, καὶ ποιεῖτε καὶ ποιήσετε.
- [00973] Πιστὸς μὲν οὖν ἐστι, φησὶν, ὁ Θεός, καὶ ἐπαγγελλόμενος σῶσαι, πάντως σώσει, ἀλλ' ὡς ἐπηγγείλατο.
- [00974] Πῶς δὲ ἐπηγγείλατο;
- [00975] Ἐὰν θέλωμεν, καὶ ἀκούωμεν αὐτοῦ·
- [00976] οὐχ ἀπλῶς, οὐδὲ, ὡς ξύλα καὶ λίθους, ἀργοῦντας.
- [00977] Καλῶς δὲ καὶ τὸ, Πεποίθαμεν ἐν Κυρίῳ, τέθεικε, τούτέστι, τῇ φιλανθρωπίᾳ αὐτοῦ πιστεύομεν.
- [00978] Πάλιν αὐτοὺς καθαιρεῖ, τὸ πᾶν ἀναρτῶν, ἐκεῖ.
- [00979] Εἰ μὲν γὰρ εἶπεν, ὅτι Πιστεύομεν δὲ ὑμῖν, ἦν μὲν τὸ ἐγκώμιον μέγα, ἀλλ' οὐκ ἂν ἔδειξεν αὐτοὺς ἐξαρτᾶν εἰς τὸν Θεὸν ἅπαντα·
- [00980] εἰ δὲ εἶπε, Πεποίθαμεν δὲ ἐν Κυρίῳ, ὅτι φυλάξει ὑμᾶς, καὶ μὴ προστέθεικε τὸ Ἐφ' ὑμᾶς, καὶ τὸ, Ἄ παρηγγείλαμεν ποιεῖτε καὶ ποιήσετε, ἀργοτέρους ἂν αὐτοὺς ἐποίησε, τὸ πᾶν ἐπὶ τὴν τοῦ Θεοῦ ῥίψας δύναμιν.
- [00981] Δεῖ μὲν γὰρ τὸ πᾶν ἐπ' αὐτὸν ῥίπτειν, ἀλλ' ἐνεργοῦντας καὶ αὐτοὺς, τοῖς πόνοις ἐμβεβηκότας καὶ τοῖς ἀγῶσι.
- [00982] Καὶ δείκνυσιν ἐνταῦθα, ὅτι εἰ καὶ ἀρκεῖ ἡ ἀρετὴ καὶ μόνη σῶσαι, ἀλλ' ὅμως χρῆ διαρκῆ τε αὐτὴν εἶναι, καὶ μέχρι τοῦ ἐλθεῖν ἡμᾶς εἰς ἐσχάτας ἀναπνοᾶς ἡμῖν συμπαρεῖναι.
- [00983] Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
- [00984] Ἐγκωμιάζει πάλιν αὐτοὺς, καὶ εὐχεται, τὴν κηδεμονίαν αὐτοῦ δεικνύς.
- [00985] Ἐπειδὴ γὰρ μέλλει ἐμβαίνειν εἰς ἐπιτίμησιν, τούτοις αὐτῶν προλαίπει τὰς καρδίας, τῷ τε λέγειν, ὅτι Θαρσύνω ὅτι ἀκούσεσθε, καὶ τῷ παρ' αὐτῶν εὐχὰς ἀπαιτεῖν, καὶ τῷ πάλιν αὐτοῖς ἐπεύχεσθαι μυρία ἀγαθὰ·
- [00986] Ὁ δὲ Κύριος κατευθύνει ὑμῶν, φησὶ, τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ.
- [00987] Πολλὰ γὰρ ἐστὶ τὰ παρεκτρέποντα ἀπὸ τῆς ἀγάπης, καὶ πολλοὶ αἱ ἐκεῖθεν ἐξέλκουσαι ἀτραποὶ.
- [00988] Καὶ πρῶτον μὲν ἡ τοῦ μαμωνᾶ κακία, καθάπερ τινὰς ἀναισχύντους χεῖρας ἐπαφειῖσα ἡμῶν τῇ ψυχῇ, καὶ ἀπρὶξ ἐπιλαβομένη, ἔλκει καὶ σύρει καὶ μὴ βουλομένους ἐκεῖθεν·
- [00989] ἔπειτα κενοδοξία, καὶ θλίψεις δὲ πολλάκις καὶ πειρασμοὶ περιέτρεψαν.
- [00990] Διὰ τοῦτο καθάπερ τινὸς πνεύματος τῆς τοῦ Θεοῦ δεόμεθα βοηθείας, ἵνα ἡμῖν τὸ ἰστίον ὥσπερ ὑπὸ τινος σφοδροῦ πνεύματος παραπεμφθῆ πρὸς τὴν ἀγάπην τοῦ Θεοῦ.
- [00991] Μὴ γὰρ μοι εἴπης, ὅτι Ἀγαπῶ αὐτὸν καὶ ὑπὲρ ἑμαυτόν·
- [00992] ταῦτα ῥήματά ἐστι·
- [00993] διὰ τῶν ἔργων δεῖξον, εἰ ἀγαπᾷς αὐτὸν ὑπὲρ σεαυτόν.
- [00994] Ὑπὲρ τὸ ἀργύριον ἀγάπησον, καὶ τότε πιστεύω ὅτι καὶ ὑπὲρ σεαυτὸν ἀγαπᾷς·

- [00995] ὁ δὲ χρημάτων μὴ καταφρονῶν διὰ τὸν Θεὸν, πῶς σαυτοῦ καταφρονήσεις;
- [00996] Τί δὲ λέγω χρημάτων;
- [00997] ὁ πλεονεξίας μὴ καταφρονῶν, Ὁ καὶ χωρὶς τῶν ἐπιταγμάτων τοῦ Θεοῦ ἔδει ποιεῖν, πῶς καταφρονήσεις σαυτοῦ;
- [00998] Καὶ εἰς τὴν ὑπομονὴν, φησὶν, τοῦ Χριστοῦ.
- [00999] Τί ἐστίν, Εἰς τὴν ὑπομονήν;
- [01000] Ἵνα ὑπομένωμεν, ὡς ἐκεῖνος ὑπέμεινεν, ἢ ἵνα ἐκεῖνα πράττωμεν, ἢ καὶ ἵνα μεθ' ὑπομονῆς ἀναμένωμεν αὐτὸν, τουτέστιν, ἵνα ἐμπαράσκευοι ὦμεν.
- [01001] Ἐπειδὴ γὰρ πολλὰ ἐπηγγείλατο, καὶ αὐτὸς ἔρχεται κρῖναι ζῶντας καὶ νεκρούς, ἀναμένωμεν αὐτὸν καὶ ὑπομένωμεν.
- [01002] Ἐνθα δὲ ἂν ὑπομονὴν λέγη, πάντως θλίψιν αἰνίττεται·
- [01003] τοῦτο γὰρ ἐστὶν ἀγαπᾶν τὸν Θεὸν, τὸ ὑπομένειν, καὶ μὴ θορυβεῖσθαι.
- [01004] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβον παρ' ἡμῶν.
- [01005] Τουτέστιν, οὐχ ἡμεῖς ταῦτα λέγομεν, ἀλλ' ὁ Χριστός·
- [01006] τοῦτο γὰρ ἐστίν, Ἐν ὀνό [62.494] ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [01007] Οὕτως εἰπὼν, τὸ φοβερόν τῆς παραγγελίας δείκνυσι.
- [01008] Διὰ τοῦ Χριστοῦ, φησὶ, παραγγέλλομεν.
- [01009] Οὐκ ἄρα ὁ Χριστός προσέταξεν οὐδαμοῦ ἀργεῖν.
- [01010] Στέλλεσθαι ὑμᾶς, φησὶν, ἀπὸ παντὸς ἀδελφοῦ.
- [01011] Μὴ μοι τὸν πλούσιον εἶπης, μὴ μοι τὸν πένητα, μὴ μοι τὸν ἅγιον·
- [01012] τοῦτο ἀταξία ἐστί.
- [01013] Περιπατοῦντος, φησὶ, τουτέστι, βιοῦντος.
- [01014] Καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβον παρ' ἡμῶν.
- [01015] Παράδοσιν τὴν διὰ τῶν ἔργων φησὶ·
- [01016] καὶ κυρίως ταύτην αἰεὶ λέγει παράδοσιν.
- [01017] Αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος.
- [01018] Καίτοι, εἰ καὶ ἔφαγον, οὐκ ἦν δωρεάν·
- [01019] Ἄξιός γάρ, φησὶν, ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
- [01020] Ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν.
- [01021] Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
- [01022] Καὶ γὰρ, ὅτε ἤμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.
- [01023] β'.
- [01024] Ὅρα πῶς ἐν μὲν τῇ προτέρᾳ ἐπιστολῇ προσηνέστερόν πως περὶ τούτων διαλέγεται, ὡς ὅταν λέγη, Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον καὶ φιλοτιμεῖσθαι, καὶ οὐδαμοῦ, Παραγγέλλομεν, οὐδὲ, Ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπερ ἦν φοβερόν καὶ κίνδυνον ἔχον, ἀλλὰ περισσεύειν φησὶ καὶ φιλοτιμεῖσθαι, ὃ ἦν εἰς ἀρετὴν προτρέποντος.
- [01025] Ἵνα εὐσχημόνως, φησὶ, περιπατήτε·
- [01026] ἐνταῦθα δὲ οὐδὲν τοιοῦτον, ἀλλ', Εἴ τις οὐ θέλει ἐργάζεσθαι.
- [01027] φησὶ, μηδὲ ἐσθιέτω.
- [01028] Εἰ γὰρ Παῦλος ἀνάγκην οὐκ ἔχων, ἀλλ' ἐξουσίαν ἔχων ἀργεῖν, καὶ τηλικούτον ἔργον ἀναδεδεγμένος, ὅμως εἰργάζετο, καὶ οὐχ ἀπλῶς εἰργάζετο, ἀλλὰ νύκτα καὶ ἡμέραν, ὥστε δύνασθαι καὶ ἑτέροις ἐπικουρεῖν, πολλῶ μᾶλλον τοὺς ἄλλους ἐχρῆν τοῦτο ποιεῖν.

- [01029] Ακούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.
- [01030] Τοῦτο μὲν ἐνταῦθα·
- [01031] ἐκεῖ δὲ ἐν τῇ προτέρᾳ, ἵνα εὐσχημόνως, φησὶ, περιπατήτε πρὸς τοὺς ἔξω.
- [01032] Τίνος ἔνεκεν;
- [01033] Ἴσως οὐδὲν οὐδέπω τοιοῦτον ἦν γεγονός·
- [01034] καὶ γὰρ ἀλλαχοῦ παραινῶν ἔλεγε·
- [01035] Μακάριόν τί ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν.
- [01036] Τὸ δὲ, Εὐσχημόνως περιπατεῖτε, οὐ περὶ ἀταξίας ἐστί·
- [01037] διὸ καὶ ἐπήγαγεν·
- [01038] ἵνα μηδενὸς χρεῖαν ἔχητε.
- [01039] Ἐνταῦθα δὲ καὶ ἑτέραν ἀνάγκην τίθησιν, ὥστε τὸ καλὸν ποιεῖν καὶ ἀγαθὸν πρὸς πάντας·
- [01040] προῖών γάρ φησι, Μὴ ἐκκακήσητε καλοποιοῦντες.
- [01041] Πάντως γὰρ τὸν ἀργοῦντα, καὶ δυνάμενον ἐργάζεσθαι, ἀνάγκη περιέργον εἶναι.
- [01042] Ἡ δὲ ἐλεημοσύνη ἐκείνοις δέδοται μόνοις, τοῖς οὐκ ἰσχύουσιν ἐκ τῆς τῶν χειρῶν ἐργασίας ἐπαρκέσαι ἑαυτοῖς, ἢ τοῖς διδάσκουσι, καὶ τὸ πᾶν ἀπησχολημένοις εἰς τὸν τῆς διδασκαλίας λόγον.
- [01043] Οὐ γὰρ φιμώσεις, φησὶ, βουῖν ἀλοῶντα·
- [01044] καὶ, Ἄξιός ἐστι ἡ ἐργαζομένη τοῦ μισθοῦ αὐτοῦ.
- [01045] Ὅστε οὐδὲ οὗτος ἀργός ἐστιν, ἀλλ' ἐργασίας, καὶ ἐργασίας μεγάλης λαμβάνει τὸν μισθόν.
- [01046] Τὸ δὲ εὐχεσθαι καὶ νηστεύειν ἀργοῦντα, οὐκ ἔστιν ἔργον χειρῶν·
- [01047] ἐργασίαν γάρ φησιν ἐνταῦθα τὴν διὰ τῶν χειρῶν.
- [01048] Καὶ ἵνα μηδὲν τοιοῦτον ὑποπτεύσης, ἐπήγαγε·
- [01049] Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.
- [01050] Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
- [01051] Ἐπειδὴ σφόδρα καθήψατο, προσηνέστερον βουλόμενος ποιῆσαι τὸν λόγον, ἐπήγαγε·
- [01052] Διὰ τοῦ Κυρίου, πάλιν τὸ ἀξιόπιστον καὶ φοβερόν ταύτην δη [62.495] λῶν.
- [01053] ἵνα μεθ' ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσι.
- [01054] Διὰ τί μὴ εἶπεν, Εἰ δὲ μὴ ἀτακτοῦσι, τρεφέσθωσαν παρ' ὑμῶν·
- [01055] ἀλλὰ ἀμφοτέρω ἀπαιτεῖ, καὶ τὸ ἐν ἡσυχίᾳ εἶναι, καὶ τὸ ἐργάζεσθαι;
- [01056] Ὅτι βούλεται αὐτοὺς ἐργαζομένους τρέφειν ἑαυτούς.
- [01057] Τοῦτο γάρ ἐστι, τὸ, ἵνα τὸν ἑαυτῶν ἄρτον ἐσθίωσι, τουτέστι τὸν ἐξ οἰκείων πόνων, ἀλλὰ μὴ τὸν ἀλλότριον, τὸν ἀπὸ τοῦ προσαίτειν ἐκποριζόμενον.
- [01058] Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες.
- [01059] Ὅρα πῶς εὐθέως κατεκλάσθη τὰ σπλάγχνα τὰ πατρικά.
- [01060] Οὐκ ἴσχυσε περαιτέρω τὴν ἐπιτίμησιν προαγαγεῖν, ἀλλὰ πάλιν αὐτοὺς ἠλέησε·
- [01061] καὶ ὅρα μεθ' ὅσης συνέσεως.
- [01062] Οὐκ εἶπε, Πλὴν συγγινώσκετε αὐτοῖς, ἕως ἂν διορθώσωνται·
- [01063] ἀλλὰ τί;
- [01064] Ὑμεῖς δὲ τὸ καλὸν ποιοῦντες μὴ ἐκκακήσητε.

- [01065] Στέλλεσθε μὲν, φησὶν, ἀπ' αὐτῶν καὶ ἐπιτιμᾶτε αὐτοῖς, μὴ μὴν περιιῆτε λιμῶ διαφθαρέντας.
- [01066] Τί οὖν, φησὶν, ἂν ἔχων τὴν παρ' ἡμῶν ἀφθονίαν ἐπιμένῃ ἀργῶν;
- [01067] Ἐπὶ τούτου φάρμακον προσηγές, φησὶν, εἶπον, ὅτι Στέλλεσθε ἀπ' αὐτοῦ, τουτέστι, μὴ μεταδίδοτε αὐτῷ παρόρησίας, ἐνδείκνυσθε ὅτι ὀργίζεσθε.
- [01068] Οὐ μικρὸν δὲ τοῦτο.
- [01069] Τοιαύτη γὰρ ἡ πρὸς τὸν ἀδελφὸν γίνεται ἐπιτίμησις, εἴ γε ὄντως διορθώσασθαι βουλόμεθα.
- [01070] Οὐκ ἀγνοοῦμεν τοὺς τρόπους τῆς ἐπιτιμήσεως.
- [01071] Εἰπέ γάρ μοι, εἰ σαρκικὸν εἶχες ἀδελφόν, ἄρα ἂν περιεΐδες αὐτὸν λιμῶ τηκόμενον·
- [01072] Οὐκ ἔγωγε οἶμαι·
- [01073] ἀλλ' ἴσως κἂν ἐρῶθύμισας αὐτόν.
- [01074] Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν, διὰ τῆς ἐπιστολῆς.
- [01075] Ὅρα ταπεινοφροσύνην τοῦ Παύλου·
- [01076] οὐκ εἶπεν, Ὁ παρακούων, ἐμοῦ παρακούει·
- [01077] ἀλλ' ἠρέμα αἰνίττεται.
- [01078] Τοῦτον σημειοῦσθε.
- [01079] Ὅστε μὴ λανθάνειν τοῦτο ποιεῖν προτρέπει.
- [01080] Μὴ συναναμίγνυσθε αὐτῷ.
- [01081] Οὐ μικρὰ παιδευσίς καὶ αὕτη.
- [01082] Εἶτα πάλιν·
- [01083] Ἴνα ἐντραπῆ, φησὶν.
- [01084] Οὕτως οὐκ ἀφήσιν περαιτέρω προελθεῖν.
- [01085] Ὅσπερ γὰρ εἰπὼν, Εἴ τις μὴ ἐργάζεται, μηδὲ ἐσθιέτω, δεδοικώς μὴ λιμῶ ἀπόλωνται, ἐπήγαγεν, Ὑμεῖς δὲ τὸ καλὸν ποιοῦντες μὴ ἐκκακήσητε·
- [01086] οὕτως εἰπὼν, Στέλλεσθε, καὶ, Μὴ συναναμίγνυσθε αὐτῷ, εἶτα δείσας μὴ τοῦτο αὐτὸ ἐκκόψη αὐτὸν τῆς ἀδελφότητος (ὁ γὰρ ἀπογνοὺς ἑαυτοῦ ταχέως ἀπολείται μὴ μεταλαβὼν παρόρησίας), ἐπήγαγε·
- [01087] Καὶ μὴ ὡς ἐχθρὸν ἠγεισθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.
- [01088] Διὰ τούτου δείκνυσιν ὅτι μεγάλην ὥρισε κατ' αὐτοῦ τιμωρίαν, τῷ τῆς παρόρησίας αὐτὸν ἀποστρεφίσθαι.
- [01089] γ'.
- [01090] Εἰ γὰρ καὶ τὸ εἶναι μετὰ πολλῶν λαμβάνοντα αἰσχύνῃς ἄξιον, ὅταν καὶ ἐπιτιμῶντες παρέχοιεν καὶ στέλλωνται, πόσου ὀνειδούς τοῦτο;
- [01091] πῶς ἰκανὸν δακεῖν ψυχὴν;
- [01092] Εἰ γὰρ μόνον ὀκνηρότερον δίδόντες, ἢ γογγύζοντες ἐμπυρίζουσι τοὺς λαμβάνοντας (μὴ γὰρ μοι περὶ τῶν ἀναισχύντων ἐπαιτῶν εἴπησ, ἀλλὰ περὶ τῶν πιστῶν)·
- [01093] εἰ καὶ ἔμελλον ἐπιτιμᾶν δίδόντες, τί οὐκ ἂν εἰργάσαντο;
- [01094] πόσης οὐκ ἦν τιμωρίας ἄξιον;
- [01095] Ἡμεῖς δὲ οὐχ οὕτως, ἀλλ' ὡς τὰ μέγιστα ἠδικημένοι, οὕτω τοὺς προσαιτοῦντας ὑβρίζομεν, ἀποστρεφόμεθα.
- [01096] Οὐ δίδωσ·
- [01097] τί καὶ λυπεῖς;
- [01098] Νουθετεῖτε, εἶπεν, ὡς ἀδελφούς, οὐχ ὑβρίζετε ὡς ἐχθρούς.
- [01099] Ὁ τὸν ἀδελφὸν νουθετῶν, οὐ δημοσίᾳ τοῦτο ποιεῖ, οὐκ ἐκπομπεύει τὴν ὕβριν, ἀλλὰ ἰδίᾳ καὶ μετὰ πολλῆς τῆς προσοχῆς, καὶ ἀλγῶν, καὶ δακνόμενος, καὶ δακρύων καὶ ὀδυρόμενος.

- [01100] Από ἀδελφικῆς τοίνυν παρέχωμεν τῆς διανοίας, ἀπὸ ἀδελ [62.496] φικῆς νουθετῶμεν τῆς προαιρέσεως·
- [01101] μὴ ὡς ἀλγοῦντες ἐπὶ τῷ διδόναι, ἀλλ' ὡς ἀλγοῦντες ἐπὶ τῷ ἐκεῖνον παραβαίνειν τὴν ἐντολήν.
- [01102] Ἐπεὶ τί τὸ κέρδος;
- [01103] Εἰ γὰρ καὶ μετὰ τὸ δοῦναι ὑβρίζεις, λυμαίνῃ τῇ τῆς δόσεως ἡδονῇ·
- [01104] ὅταν δὲ μήτε δῶς καὶ ὑβρίσης, πόσον οὐκ εἰργάσω κακὸν τὸν ἄθλιον ἐκεῖνον καὶ ταλαίπωρον;
- [01105] Προσῆλθεν ὡς ἐλεηθισόμενος παρὰ σοῦ·
- [01106] λαβὼν δὲ καιρίαν τὴν πληγὴν ἀπῆλθε, καὶ μᾶλλον ἐδάκρυσεν.
- [01107] Ὅταν γὰρ ἀναγκάζεται διὰ τὴν ἔνδειαν προσαιτεῖν, διὰ δὲ τὸ προσαιτεῖν ὑβρίζεται, ὅρα πόση τῶν ὑβριζόντων ἔσται ἡ τιμωρία·
- [01108] Ὁ ἀτιμάζων πένητα, φησὶ, παροξύνει τὸν ποιήσαντα αὐτόν.
- [01109] Εἰπέ γάρ μοι·
- [01110] αὐτὸς αὐτὸν ἀφήκε πένεσθαι διὰ σέ, ἵνα σὺ ἔχῃς θεραπεύειν σαυτὸν, καὶ σὺ τὸν διὰ σέ πενόμενον ὑβρίζεις;
- [01111] πόσης ἀγνωμοσύνης ταῦτα;
- [01112] πόσης ἀχαριστίας τοῦτο τὸ ἔργον;
- [01113] Νουθετεῖτε, φησὶν, ὡς ἀδελφούς.
- [01114] Καὶ μετὰ τὸ δοῦναι νουθετεῖν ἐκέλευσεν·
- [01115] ὅταν δὲ καὶ χωρὶς τοῦ διδόναι ὑβρίζωμεν, τίς ἡμῖν ἔσται ἀπολογία;
- [01116] Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῶν ὑμῖν τὴν εἰρήνην διαπαντὸς ἐν παντὶ τόπῳ.
- [01117] Ὅρα πῶς, ὅταν τὰ πρακτέα ὑπαγορεύῃ, ἐπισημαίνεται αὐτὰ τῇ εὐχῇ, καθάπερ τινὰ σήμαντρα τῶν ἀποτεθέντων, τιθεὶς τὴν δέησιν καὶ τὴν ἰκετηρίαν.
- [01118] Δῶν ὑμῖν, φησὶ, τὴν εἰρήνην ἐν παντὶ τόπῳ.
- [01119] Ἐπειδὴ γὰρ ἀπὸ τούτων εἰκὸς μάχας γίνεσθαι, ἐκεῖνων τε τραχυτέρων γινομένων, τούτων τε οὐκέτι ὁμοίως τοῖς τοιούτοις παρεχόντων, εἰκότως τοῦτο ἐπηύξατο νῦν, Δῶν ὑμῖν εἰπὼν τὴν εἰρήνην διαπαντός.
- [01120] Τοῦτο γὰρ ἔστι τὸ ζητούμενον, ὥστε αἰεὶ ἔχειν αὐτήν.
- [01121] Τί ἔστιν, Ἐν παντὶ τόπῳ;
- [01122] Πανταχόθεν βούλεται εἰρηνεύειν, ὥστε μηδαμόθεν ἔχειν φιλονεικίας ἀφορμὴν.
- [01123] Πανταχοῦ γὰρ εἰρήνην καλὸν, ὅπου γε καὶ πρὸς τοὺς ἕξω·
- [01124] ἄκουε γὰρ αὐτοῦ ἀλλαχοῦ λέγοντος·
- [01125] Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύετε.
- [01126] Οὐδὲν γὰρ οὕτω πρὸς τὸ κατορθῶσαι ἃ βουλόμεθα ἐπιτήδειον, ὡς τὸ εἰρηναῖον καὶ ἀτάραχον, ὡς τὸ ἀπεχθείας ἀπηλλάχθαι ἀπάσης, καὶ μηδένα ἔχειν ἔχθρον.
- [01127] Ὁ Κύριος μετὰ πάντων ὑμῶν.
- [01128] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἔστι σημεῖον ἐν πάσῃ ἐπιστολῇ·
- [01129] οὕτω γράφω.
- [01130] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
- [01131] Ἀμήν.
- [01132] Τοῦτο λέγει γράφειν ἐν πάσῃ ἐπιστολῇ, ὥστε μηδενὶ ἐξεῖναι παραποιεῖν αὐτὰς, τῆς ὑπογραφῆς ὡσπερ τεκμηρίου κειμένου μεγάλου.
- [01133] Ἀσπασμὸν δὲ καλεῖ τὴν εὐχὴν, δεικνὺς ὅτι πάντα πνευματικὰ ἔπραττον τότε, καὶ ὅτε ἀσπάσασθαι ἔδει, μετὰ κέρδους τὸ πρᾶγμα ἦν·
- [01134] καὶ εὐχὴν οὐχ ἀπλῶς φιλίας σύμβολον.

- [01135] Από τούτου ἤρχετο, καὶ εἰς αὐτὸ ἔληγε, περιφράττων τειχίους μεγάλοις τὰ λεγόμενα ἐκατέρωθεν, ἀσφαλεῖς τε θεμελίους τιθεῖς, καὶ τὸ τέλος ἐπήγαγεν ἀσφαλές.
- [01136] Χάρις ὑμῖν, φησὶ, καὶ εἰρήνη·
- [01137] καὶ πάλιν, Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
- [01138] Ἀμήν.
- [01139] Τοῦτο καὶ ὁ Κύριος ἐπηγγείλατο λέγων τοῖς μαθηταῖς, Ἴδου ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.
- [01140] Ἀλλὰ τοῦτο γίνεται, ὅταν ἡμεῖς βουλώμεθα·
- [01141] οὐ γὰρ πάντως ἔσται μεθ' ἡμῶν, ἐὰν ἑαυτοὺς πόρῳ ποιῶμεν.
- [01142] Μεθ' ὑμῶν, φησὶν, ἔσομαι διαπαντός.
- [01143] Μὴ τοίνυν τὴν χάριν ἀπελάσωμεν.
- [01144] Στέλλεσθαι ἡμᾶς βούλεται ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατούντος.
- [01145] Μέγα ἦν τότε τοῦτο τὸ κακόν, τὸ ἀπὸ τοῦ πληρώματος ἀποσπασθῆναι τῶν ἀδελφῶν.
- [01146] Τούτῳ γοῦν ἅπαντας τιμωρεῖται, καθὼς καὶ
- [01147] ^[62.497] ἀλλαχοῦ γράφων Κορινθίους ἔλεγε·
- [01148] Τῷ τοιούτῳ μὴδὲ συνεσθίειν φησὶν.
- [01149] Ἀλλ' οὐ νῦν μέγα αὐτὸ ἠγοῦνται οἱ πλείους, ἀλλὰ πάντα συγκέχυται καὶ διέφθαρται·
- [01150] μετὰ μοιχῶν, μετὰ πόρνων, μετὰ πλεονεκτῶν ἀπλῶς καὶ ὡς ἔτυχεν ἀναμιγνύμεθα.
- [01151] Εἰ ἀπὸ τοῦ ἀργῶς τρεφομένου μόνον στέλλεσθαι ἔδει, πόσω μᾶλλον ἀπὸ τῶν ἄλλων;
- [01152] Καὶ ἵνα μάθης ὅσον ἦν φοβερὸν τὸ χωρίζεσθαι ἀπὸ τοῦ συλλόγου τῶν ἀδελφῶν, καὶ ὅσον φέρει κέρδος τοῖς εὐγνωμόνως τὴν ἐπιτίμησιν δεχομένοις, ἀκουσον ὅπως ὁ πεφυσιωμένος ἐκεῖνος τῷ ἁμαρτήματι, ὁ εἰς ἐσχάτην κακίαν ἐλάσας, ὁ πορνείαν πορνεύσας, οἷα οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὁ ἀναισθητῶς ἔχων τοῦ τραύματος (τοῦτο γὰρ ἔστιν ὑπερβολὴ διαστροφῆς)·
- [01153] οὗτος δὴ ὁ τοιοῦτος οὕτω κατεκάμφθη καὶ συνεστάλη, ὥστε τὸν Παῦλον εἰπεῖν·
- [01154] Ἀρκεῖ τῷ τοιούτῳ ἡ ἐπιτίμησις αὕτη ἢ ὑπὸ τῶν πλειόνων·
- [01155] ὥστε κυρώσατε εἰς αὐτὸν ἀγάπην.
- [01156] Καθάπερ γὰρ μέλος ἀποσπασθὲν τοῦ λοιποῦ σώματος, οὕτως ἦν τότε.
- [01157] δ'.
- [01158] Τὸ δὲ αἴτιον, καὶ πόθεν ἦν τοῦτο φοβερὸν τότε·
- [01159] ἐπειδὴ καὶ τὸ εἶναι μετ' αὐτῶν μέγα ἀγαθὸν αὐτοῖς ἐνομιζέτο.
- [01160] Καθάπερ γὰρ οἰκίαν μίαν οἰκοῦντες, καὶ ὑπὸ πατέρα ἕνα ὄντες, καὶ μιᾶς τραπέζης μετέχοντες, οὕτως ᾤκουν τότε καθ' ἐκάστην Ἐκκλησίαν.
- [01161] Τὸ τοίνυν τσαύτης ἐκπεσεῖν ἀγάπης, πόσον κακὸν ἦν;
- [01162] Νῦν δὲ οὐδὲ εἶναι μέγα δοκεῖ, διὰ τὸ μὴδὲ μέγα τι νομιζέσθαι, ὅταν μετ' ἀλλήλων ὦμεν.
- [01163] Ὅπερ ἐν τάξει τιμωρίας ἦν τότε, τοῦτο διὰ τὴν πολλὴν ψύξιν τῆς ἀγάπης καὶ χωρὶς τιμωρίας γίνεται νῦν, καὶ στελλόμεθα ἀπ' ἀλλήλων εἰκῆ, καὶ ἀπὸ ψυχρότητος.
- [01164] Τὸ γὰρ πάντων αἴτιον τῶν κακῶν, τὸ μὴ εἶναι ἀγάπην·
- [01165] τοῦτο πάντα διέλυσε καὶ ἠφάνισε τὰ σεμνὰ καὶ λαμπρὰ τῆς Ἐκκλησίας, ἐφ' οἷς ἀγάλλεσθαι ἔδει.
- [01166] Μεγάλῃ διδασκάλου παρόρησία, ὅταν ἐκ τῶν οἰκείων κατορθωμάτων ἔχη τοῖς μαθηταῖς ἐπιτιμᾶν.
- [01167] Διὸ καὶ Παῦλος ἔλεγεν·
- [01168] Αὐτοὶ γὰρ οἶδατε πῶς δεῖ μμεισθαι ἡμᾶς·

- [01169] καὶ τοῦ βίου μᾶλλον ὀφείλει διδάσκαλος εἶναι, ἢ τοῦ λόγου.
- [01170] Μηδεὶς δὲ νομιζέτω τοῦτο μεγαληγορίας εἶναι·
- [01171] εἰς γὰρ ἀνάγκην καταστάς τοῦτο ἐφθέγγατο, καὶ πρὸς τὸ κοινῇ χρήσιμον.
- [01172] Ὅτι οὐκ ἠτακτήσαμεν, φησὶν, ἐν ὑμῖν.
- [01173] Ἀπὸ τούτου οὐχ ὀρᾶς τὴν ταπεινοφροσύνην, ἣν δωρεὰν καλεῖ καὶ εὐταξίαν;
- [01174] Οὐκ ἠτακτήσαμεν, φησὶν, ἐν ὑμῖν, οὐδὲ δωρεὰν ἄρτον ἐφάγομεν.
- [01175] Δείκνυσιν ἐνταῦθα καὶ πένητας αὐτοὺς ἴσως ὄντας.
- [01176] Καὶ μὴ μοι εἴπης, Ἀλλ' οὐ πάντες πένητες ἦσαν·
- [01177] περὶ γὰρ πενήτων καὶ τῶν οὐκ ἄλλως τῆς ἀναγκαίας εὐπορούντων τροφῆς, ἢ ἀπὸ τῆς τῶν χειρῶν ἐργασίας διαλέγεται.
- [01178] Οὐ γὰρ εἶπεν, Ἴνα ἀπὸ πατέρων ἔχωσιν, ἀλλ', Ἴνα ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.
- [01179] Εἰ γὰρ ὁ κήρυξ ἐγὼ, φησὶ, τοῦ λόγου τῆς διδασκαλίας ἐφοβήθην βαρῆσαι ὑμᾶς, πολλῶ μᾶλλον ὁ μηδὲν ὑμᾶς ὠφελῶν.
- [01180] Τοῦτο γὰρ ὄντως βάρος ἐστί.
- [01181] Βάρος δὲ ἐστίν, ὅταν τις μὴ μετὰ προθυμίας πολλῆς διδῶ.
- [01182] Ἀλλ' οὐ τοῦτο αἰνίττεται, ἀλλ' ὡς οὐκ ἐχόντων εὐκόλως.
- [01183] Διὰ τί γὰρ οὐκ ἐργάζη;
- [01184] χειρᾶς σοι εἰς τοῦτο ἔδωκεν ὁ Θεός, οὐχ ἵνα παρ' ἐτέρων λαμβάνης, ἀλλ' ἵνα ἐτέροις παρέχης.
- [01185] Ὁ δὲ Κύριος, φησὶ, μεθ' ὑμῶν.
- [01186] Τοῦτο ἔξεστι καὶ ^[62.498] ἡμῖν ἑαυτοῖς ἐπεύχεσθαι, ἂν τὰ τοῦ Κυρίου πράττωμεν.
- [01187] Ἄκουε γὰρ τοῦ Χριστοῦ λέγοντος τοῖς μαθηταῖς·
- [01188] Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν·
- [01189] καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.
- [01190] Οὐ μόνον ταῦτα πρὸς ἐκείνους εἴρηται, ἀλλὰ καὶ πρὸς ἡμᾶς.
- [01191] Ὅτι γὰρ ἐκείνοις οὐκ ἐπήγγελται μόνον, δῆλον ἐκ τοῦ εἰπεῖν, Ἔως τοῦ αἰῶνος τῆς συντελείας, ἀλλὰ καὶ τοῖς κατ' ἴχνος ἐκείνων βαίνουσι.
- [01192] Τί οὖν πρὸς τοὺς μὴ διδασκάλους φησὶν;
- [01193] Ἐκαστος ὑμῶν, εἰ βούλοιο, διδάσκαλός ἐστιν, εἰ καὶ μὴ ἐτέρου, ἀλλ' ἑαυτοῦ·
- [01194] δίδαξον σεαυτὸν πρῶτον.
- [01195] Ἐὰν διδάξης πάντα, ὅσα ἐνετείλατό σοι τηρεῖν, διὰ τούτου πολλοὺς ἔξεις τοὺς ζηλοῦντας.
- [01196] Ὅσπερ γὰρ ὁ λύχνος, ὅταν αὐτὸς γένηται λαμπρός, μυρίους δύναται ἀνάψαι·
- [01197] ἐσβεσμένος δὲ οὐδὲ ἑαυτῷ παρέξει φῶς, οὔτε ἐτέρους ἀνάψαι λύχνους δυνήσεται·
- [01198] οὕτω καὶ ἐπὶ τοῦ βίου τοῦ καθαροῦ, ἐὰν τὸ ἐν ἡμῖν φῶς λαμπρὸν ἦ, μυρίους καὶ μαθητὰς καὶ διδασκάλους ἐργασόμεθα, ὥσπερ ἀρχέτυπον προκείμενοι.
- [01199] Οὐδὲ γὰρ οὕτω τὰ παρ' ἐμοῦ ῥήματα τοὺς ἀκούοντας ὠφελῆσαι δυνήσεται, ὡς ὁ βίος ὁ ἡμέτερος.
- [01200] Ἔστω γὰρ, εἰ βούλει, ἀνὴρ τις τῷ Θεῷ φίλος, καὶ ἐν ἀρετῇ διαλάμπων, καὶ γυναῖκα ἔχων·
- [01201] ἔξεστι γὰρ καὶ γυναῖκα ἔχοντα ἀρέσκειν Θεῷ καὶ παιδία καὶ οἰκέτας καὶ φίλους·
- [01202] οὗτος, εἰπέ μοι, οὐ πολλῶ μᾶλλον ἐμοῦ τοὺς πάντας ὠφελῆσαι δυνήσεται;
- [01203] Ἐμοῦ μὲν γὰρ ἅπαξ ἢ δευτέρον ἀκούσονται τοῦ μηνός, ἢ οὐδὲ ἅπαξ, καὶ ἅπερ ἂν ἀκούσωσιν, ἴσως μέχρι τοῦ τῆς ἐκκλησίας οὐδοῦ φυλάξαντες, εὐθέως ἀποβάλλουσιν·

- [01204] ἐκεῖνου δὲ τὸν βίον ὀρῶντες διηνεκῶς, μεγάλα κερδαίνουσιν.
- [01205] Ὅταν γὰρ ὑβρισθεὶς μὴ ἀνθυβρίσῃ, οὐχὶ σχεδὸν ἐνέπηξε καὶ ἐνεχάραξε τῆς ἐπεικειίας αὐτοῦ τὴν αἰδῶ εἰς τὴν τοῦ ὑβρίζοντος ψυχὴν;
- [01206] κἂν μὴ παραυτίκα ὁμολογῇ τὴν ὠφέλειαν, ἀπὸ τοῦ θυμοῦ ἢ αἰσχυνόμενος ἢ ἐντρεπόμενος, ἀλλ' ὅμως αἴσθησιν εὐθέως λαμβάνει
- [01207] καὶ ἀδύνατον ἄνθρωπον ὑβριστὴν, κἂν θηρίον ἢ, ἀνεξικάκῳ τινὶ προσμίζαντα, μὴ μεγάλα κερδήσαντα ἀπελθεῖν.
- [01208] Τὰ γὰρ ἀγαθὰ κἂν μὴ πράττωμεν, ἀλλ' ὅμως ἐπαινοῦμεν ἅπαντες καὶ θαυμάζομεν.
- [01209] Ἡ γυνὴ πάλιν ἂν ἴδῃ τὸν ἄνδρα ἐπεικῆ, μεγάλα κερδαίνει αἰεὶ συνοῦσα, καὶ τὸ παιδίον.
- [01210] Ἐξεστὶν οὖν ἐκάστῳ διδασκάλῳ γενέσθαι.
- [01211] Οἰκοδομεῖτε γὰρ, φησὶν, ἀλλήλους εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
- [01212] Ὅρα γάρ·
- [01213] προσέπεσε ζημία ἐπὶ τῆς οἰκίας;
- [01214] ἡ γυνὴ θορυβεῖται, ἄτε ἀσθενεστέρα οὔσα καὶ φιλόκοσμος;
- [01215] ὁ ἀνὴρ ἐὰν ἢ φιλόσοφος καὶ καταγελαστής ζημίας, καὶ ἐκεῖνην παραμυθεῖται, καὶ πείθει φέρειν γενναίως.
- [01216] Ἄρ' οὖν, εἰπέ μοι, οὐ πολλῶ μάλλον αὐτὴν τῶν ἡμετέρων ὠφελήσει λόγων;
- [01217] Εἰπεῖν μὲν γὰρ παντὶ εὐκόλον, πρᾶξι δὲ ὅταν εἰς χρεῖαν καταστῶμεν, σφόδρα δύσκολον.
- [01218] Διὰ τοῦτο μάλλον ἀπὸ τῶν ἔργων ῥυθμίζεσθαι ἢ ἀνθρωπίνῃ φύσει εἴωθε·
- [01219] καὶ τοσαύτη τῆς ἀρετῆς ἢ ὑπερβολή, ὥστε καὶ δούλος πολλάκις ὀλόκληρον ὠφέλησεν οἰκίαν μετὰ τοῦ δεσπότη.
- [01220] ε'.
- [01221] Οὐδὲ γὰρ εἰκὴ οὐδὲ ἀπλῶς αὐτοῖς συνεχῶς ἐπιτάττει τὴν ἀρετὴν ἀσκεῖν ὁ Παῦλος, καὶ πειθηνίους εἶναι τοῖς δεσπότης, οὐ τῆς διακονίας τοσοῦτον φροντίζων τῶν δεσποτῶν, ὅσον ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται καὶ ἡ διδασκαλία·
- [01222] ὅταν δὲ μὴ βλασφημῆται, ταχέως καὶ θαυμασθήσεται.
- [01223] Καὶ οἶδα πολλὰς οἰκίας, ὅτι μεγάλα ἐκέρδαναν ἀπὸ τῆς τῶν δούλων ἀρετῆς.
- [01224] Εἰ δὲ οἰκέτης ὑπ' ἐξουσίαν κείμενος τὸν δεσπότην ῥυθμίσει δύναιτ' ἂν, πολλῶ μάλλον δεσπότης οἰκέτας.
- [01225] Διανείμασθε πρὸς ἐμὲ, παρακαλῶ, ταύτην τὴν διακονίαν.
- [01226] Ἐγὼ πᾶσι κοινῇ διαλέγομαι·
- [01227] ὑμεῖς ἰδίᾳ ἐκάστῳ, καὶ ἕκαστος ἐγχειριζέσθω τὴν σωτηρίαν τῶν πλησίων.
- [01228] Ὅτι γὰρ δεῖ τῶν τῆς οἰκίας προεστάναι ἐν τούτοις, ἄκουσον ποῦ παραπέμπει τὰς γυναῖκας ὁ Παῦλος·
- [01229] Εἰ δέ τι μαθεῖν θέλουσι, φησὶν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν·
- [01230] καὶ οὐ προσάγει αὐτὰς τῷ διδασκάλῳ.
- [01231] Καθάπερ γὰρ ἐν ταῖς διατριβαῖς τῶν γραμμάτων εἰσὶ καὶ ἐν τοῖς μαθηταῖς διδάσκαλοι, οὕτω καὶ ἐν τῇ Ἐκκλησίᾳ·
- [01232] βούλεται γὰρ μὴ ὑπὸ πάντων ἐνοχλεῖσθαι τὸν διδάσκαλον.
- [01233] Διὰ τί;
- [01234] Ὅτι μεγάλα ἀγαθὰ οὕτως ἔσται, οὐ μόνον ὅτι κοῦφος ἔσται ὁ πόνος τῷ διδασκάλῳ, ἀλλ' ὅτι καὶ τῶν μαθητῶν ἕκαστος μεριμνήσας, ταχέως γενέσθαι δύναται διδάσκαλος, ταύτην ἔχων τὴν φροντίδα.
- [01235] Ὅρα γὰρ πόσην διακονίαν εἰσάγει ἡ γυνὴ·
- [01236] οἰκουρεῖ, καὶ τῶν κατὰ τὴν οἰκίαν πάντων φροντίζει, ταῖς θεραπαινίσιν ἐφέστηκεν, ἀμφιέννυσι ταῖς αὐτῆς χερσὶ, πατέρα σε ποιεῖ παίδων καλεῖσθαι, χαμαιτυπείων ἀπαλλάττει, πρὸς σωφροσύνην βοηθεῖ, τὸν οἴστρον τῆς φύσεως παύει.
- [01237] Ἀλλ' εὐεργέτει αὐτὴν καὶ σύ.
- [01238] Πῶς;

- [01239] Ἐν τοῖς πνευματικοῖς ὄρεξον χεῖρα·
- [01240] ἄπερ ἂν ἀκούσης χρήσιμα, ταῦτα, καθάπερ αἱ χελιδόνες, τῷ στόματι διαβαστάζων ἀπάγαγε, καὶ ἔνθεσ εἰς τὸ στόμα καὶ τῆς μητρὸς καὶ τῶν νεοτῶν.
- [01241] Πῶς γὰρ οὐκ ἄτοπον ἐν μὲν τοῖς ἄλλοις τῶν πρωτείων ἀξιοῦν σαυτὸν, καὶ τὴν τῆς κεφαλῆς χώραν ἐπέχειν, ἐν δὲ τῇ διδασκαλίᾳ λείπειν τὴν τάξιν;
- [01242] Τὸν ἄρχοντα τῶν ἀρχομένων οὐκ ἐν ταῖς τιμαῖς ὑπερέχειν δεῖ, ἀλλ' ἐν ταῖς ἀρεταῖς·
- [01243] τοῦτο γὰρ ἄρχοντος·
- [01244] ἐκεῖνο μὲν γὰρ τῶν ἀρχομένων ἐστὶ, τοῦτο δὲ αὐτοῦ τοῦ ἄρχοντος κατόρθωμα.
- [01245] Ἄν πολλῆς ἀπολαύσης τιμῆς, οὐδὲν τοῦτο πρὸς σέ·
- [01246] ἔλαβες γὰρ παρ' ἐτέρων·
- [01247] ἂν πολλῇ λάμπης τῇ ἀρετῇ, τοῦτο ὄλον σόν.
- [01248] Κεφαλή τῆς γυναικὸς εἶ·
- [01249] οὐκοῦν ῥυθμιζέτω τὸ σῶμα τὸ λοιπὸν ἢ κεφαλή.
- [01250] Οὐχ ὄρας ὅτι οὐ τῷ τόπῳ τοσοῦτον ὑπερέχει ^[62.500] τοῦ λοιποῦ σώματος, ὅσον τῇ προνοίᾳ, καθάπερ τις κυβερνήτης, ἅπαν αὐτὸ εὐθύνοουσα;
- [01251] Ἐν γὰρ τῇ κεφαλῇ καὶ οἱ τοῦ σώματος, καὶ οἱ τῆς ψυχῆς ὀφθαλμοί·
- [01252] ἐκεῖθεν ἐπιθῶρει τούτοις τὸ διορατικόν, ἐκεῖθεν τὸ ἡγεμονικόν.
- [01253] Καὶ τὸ μὲν λοιπὸν τάττεται εἰς διακονίαν, αὐτὴ δὲ εἰς τὸ ἐπιτάττειν κεῖται.
- [01254] Πᾶσαι αἱ αἰσθήσεις ἐκεῖθεν ἔχουσι τὴν ἀρχὴν καὶ τὴν πηγὴν·
- [01255] τὰ φωνητικὰ ὄργανα ἐκεῖθεν ἀναπέμπεται, τὸ διορατικόν, τὸ ὀσφρητικόν, ἢ ἀφή πᾶσα·
- [01256] ἢ γὰρ τῶν νεύρων ῥίζα καὶ τῶν ὀστών ἐκεῖθεν συνέστηκεν.
- [01257] Ὅρας ὅτι τῇ προνοίᾳ μᾶλλον ὑπερέχει, ἢ τῇ τιμῇ·
- [01258] Οὕτω καὶ τῶν γυναικῶν ἡμεῖς ἀρχομεν·
- [01259] νικῶμεν αὐτὰς μὴ τῷ πλείονα τιμῆν ζητεῖν παρ' αὐτῶν, ἀλλὰ τῷ μειζόνως αὐτὰς εὐεργετῆσθαι παρ' ἡμῶν.
- [01260] Ἔδειξα ὅτι οὐ μικρὰς ἡμᾶς εὐεργεσίας εὐεργετοῦσιν, ἀλλ' ἔαν θέλωμεν ἐν τοῖς πνευματικοῖς δοῦναι τὴν ἀντίδοσιν, ἡμεῖς νικῶμεν·
- [01261] ἐπεὶ ἐν τοῖς σωματικοῖς ἀντίρροπὸν τι εἰσαγαγεῖν οὐ δυνατόν.
- [01262] Τί γάρ;
- [01263] εἰσάγετε πολλὰ χρήματα;
- [01264] Ἀλλ' ἐκείνη φυλάττει·
- [01265] ἀντίρροπος δὲ αὕτη ἐκείνης ἢ πρόνοια, καὶ οὕτως αὐτῆς δεῖται.
- [01266] Διὰ τί;
- [01267] Ὅτι πολλοὶ πολλὰ κεκτημένοι, ἐπειδὴ φυλάττουσαν οὐκ ἔσχον, πάντα ἀπώλεσαν.
- [01268] Ἀλλὰ τῶν παιδῶν ἔνεκεν κοινωνεῖτε ἀμφοτέρω, καὶ ἴση παρ' ἑκατέρου ἢ εὐεργεσία·
- [01269] μᾶλλον δὲ ἐκείνη πολυπικωτέρω ἐν τούτοις ἔχει τὴν διακονίαν, διαπαντὸς φέρουσα τὸ κυόμενον, καὶ ταῖς ὠδίσι διακοπτομένη.
- [01270] Ὅστε ἐν τοῖς πνευματικοῖς μόνοις δυνήση νικᾶν.
- [01271] Μὴ δὴ φροντίζωμεν ὅπως ἡμῖν χρήματα ἔσται, ἀλλ' ὅπως ἂς ἐνεπιστεύθημεν ψυχὰς, μετὰ παρρησίας τῷ Θεῷ παραστήσωμεν·
- [01272] ἐν τῷ γὰρ ῥυθμιζέειν ἐκείνας καὶ ἑαυτοὺς τὰ μέγιστα ὀνήσομεν.
- [01273] Ὁ γὰρ ἕτερον διδάσκων, εἰ καὶ μηδὲν ἕτερον, ἀλλ' ἐν τῷ λέγειν καταλύσεται, καὶ μάλιστα ὅταν ἴδῃ ἑαυτὸν ὑπεύθυνον ὄντα τούτοις, ὑπὲρ ὧν ἕτεροι ἐπιτιμᾶ.
- [01274] Ἐπεὶ οὖν καὶ ἡμᾶς αὐτοὺς, κάκεῖνας ὠφελούμεν, καὶ δι' ἐκείνων τὸν οἶκον, καὶ τῷ Θεῷ τοῦτο δοκεῖ προηγουμένως, μὴ ἀποκάμωμεν καὶ τῆς ἑαυτῶν, καὶ

τῆς τῶν διακονουμένων ἡμῖν ψυχῆς κηδόμενοι, ἵν' ὑπὲρ ἀπάντων λάβωμεν τὴν ἀμοιβήν, καὶ μετὰ πολλοῦ τοῦ πλούτου καταστήσωμεν εἰς τὴν ἀγίαν πόλιν τὴν μητέρα ἡμῶν, τὴν ἄνω Ἱερουσαλήμ·

[01275] ἥς μὴ γένοιτό ποτε ἐκπεσεῖν, ἀλλ' ἐν τῇ ἀρίστη λάμπαντας πολιτεία μετὰ πολλῆς τῆς παρόρησίας ἀξιοθῆναι ἰδεῖν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἁγίῳ Πνεύματι δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[01276] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - In epistulam II ad Thessalonicenses
Litterarum Omnium Conspectus: 161 Litterae, quae repetitae sunt in 73,611 occasionibus

α	0945	5,365	A	0913	23
β	0946	250	B	0914	6
γ	0947	1,264	Γ	0915	7
δ	0948	1,341	Δ	0916	0
ε	0949	4,009	E	0917	110
ζ	0950	190	Z	0918	1
η	0951	954	H	0919	4
θ	0952	970	Θ	0920	120
ι	0953	3,290	I	0921	21
κ	0954	2,191	K	0922	136
λ	0955	2,200	Λ	0923	11
μ	0956	2,252	M	0924	57
ν	0957	6,045	N	0925	20
ξ	0958	238	Ξ	0926	0
ο	0959	4,677	O	0927	100
π	0960	2,547	Π	0928	119
ρ	0961	2,528	P	0929	5
ς	0962	2,770	•	0930	0
σ	0963	2,450	Σ	0931	33
τ	0964	5,778	T	0932	113
υ	0965	1,048	Υ	0933	15
φ	0966	608	Φ	0934	3
χ	0967	616	X	0935	57
ψ	0968	111	Ψ	0936	1
ω	0969	928	Ω	0937	4

ϑ	8164	35			0
ϑ	8165	76	P	8172	6

ά	8049	844	έ	8051	896	ή	8053	336	ί	8055	1,152	ό	8057	643	ύ	8059	514	ώ	8061	123
ὰ	8048	795	ἐ	8050	416	ἦ	80852	515	ὀ	8054	1,149	ὀ	8056	787	ὐ	8058	166	ὡ	8060	46
ἄ	8118	201			0	ἦ	8134	374	ἰ	8150	656			0	ῥ	8166	864	ῶ	8182	615
ἄ	7936	947	ἐ	7952	1,004	ἦ	7968	21	ὀ	7984	419	ὀ	8000	46	ὐ	8016	773	ὡ	8032	19
ά	7937	56	έ	7953	95	ή	7969	328	ί	7985	79	ό	8001	189	ύ	8017	306	ώ	8033	64
ὰ	7938	95	ἐ	7954	0	ἦ	7970	37	ὀ	7986	0	ὀ	8002	2	ὐ	8018	1	ὡ	8034	1
ἄ	7939	5	έ	7955	1	ή	7971	4	ὀ	7987	2	ὀ	8003	12	ὐ	8019	1	ὡ	8035	0
ἄ	7940	103	έ	7956	217	ἦ	7972	17	ὀ	7988	76	ὀ	8004	27	ὐ	8020	32	ὡ	8036	2
ἄ	7941	23	έ	7957	34	ή	7973	18	ὀ	7989	63	ὀ	8005	233	ὐ	8021	91	ὡ	8037	39
ἄ	7942	8			0	ἦ	7974	41	ὀ	7990	99			0	ὐ	8022	53	ὡ	8038	11
ἄ	7943	0			0	ἦ	7975	4	ὀ	7991	10			0	ὐ	8023	20	ὡ	8039	8
ἄ	8064	0			0	ἦ	8080	5			0			0	ὐ	8167	0	ὡ	8096	0
ά	8065	0			0	ἦ	8081	0			0			0	ὐ	8163	2	ὡ	8097	0
ὰ	8066	0			0	ἦ	8082	0			0			0			0	ὡ	8098	0
ἄ	8067	0			0	ἦ	8083	0			0			0			0	ὡ	8099	0
ἄ	8068	0			0	ἦ	8084	1			0			0			0	ὡ	8100	1
ἄ	8069	0			0	ἦ	8085	0			0			0			0	ὡ	8101	0
ἄ	8070	0			0	ἦ	8086	15			0			0			0	ὡ	8102	0
ἄ	8071	0			0	ἦ	8087	1			0			0			0	ὡ	8103	0
α	8115	53			0	ἦ	8131	120			0			0			0	ὡ	8179	69
ά	8116	1			0	ἦ	8132	1			0			0			0	ὡ	8180	3
ἄ	8119	32			0	ἦ	8135	118			0			0			0	ὡ	8183	170

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistulam II ad Thessalonicenses
Verborum Omnium Conspectus: 4,230Verba, quae repetita sunt in 2,561,590 occasionibus

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