

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

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In epistulam ii ad Timotheum (homiliae 1-10)

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

[00002] ΟΜΙΛΙΑ Α΄.

[00003] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεοῦ Λήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέω ἀγαπητῷ τέκνῳ χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[00004] Τί δήποτε καὶ δευτέραν ἐπιστέλλει τῷ Τιμοθέῳ

[00005] [62.600] ἐπιστολήν;

[00006] Εἶπεν, Ἐλπίζω ἔλθειν πρὸς σὲ τάχιον·

[00007] οὐκ ἐξεγένετο τοῦτο·

[00008] παραμυθίζεται αὐτὸν διὰ γραμμάτων ἀντὶ τῆς παρουσίας, ἴσως τεθλιμμένον καὶ διὰ τοῦτο, καὶ διὰ τὸ ἀρχῆς ἤδη ἦφθαι τότε.

[00009] Κἂν γὰρ μεγάλοι τινὲς ἄνδρες ὦσιν, ὅταν ἀναδέξωνται [62.601] τοὺς οἰακὰς καὶ τὴν κυβέρνησιν τῆς Ἐκκλησίας, ξενοπαθοῦσι, πολλοῖς πολλαχόθεν βαπτιζόμενοι πραγμάτων κύμασι, καὶ μάλιστα τότε, ὅτε ἡ ἀρχὴ τοῦ κηρύγματος ἦν, ὅτε πάντα ἀνήροτα, ὅτε πάντα ἐχθρὰ, ὅτε πάντα προσίστατο.

[00010] Καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ αἰρέσεις ἦσαν ἐξ Ἰουδαϊκῶν διδασκάλων ἀρχόμεναι, ἅπερ καὶ ἐν τῇ προτέρᾳ ἐνέφηνεν ἐπιστολῇ.

[00011] Οὐ διὰ γραμμάτων δὲ αὐτὸν παραμυθίζεται μόνον, ἀλλὰ καὶ καλεῖ πρὸς ἑαυτὸν·

[00012] Σπούδασον γὰρ ἔλθειν πρὸς με ταχέως, φησί·

[00013] καὶ Ἐρχόμενος φέρε τὰ βιβλία, μάλιστα τὰς μεμβράνας.

[00014] Δοκεῖ δέ μοι πρὸς τῷ τέλει εἶναι αὕτη ἡ ἐπιστολή·

[00015] Ἐγὼ γὰρ ἤδη, φησί, σπένδομαι·

[00016] καὶ πάλιν, Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο.

[00017] Ταῦτα δὴ πάντα διορθούμενος, καὶ τὴν παράκλησιν ποιεῖται ἀπὸ τῶν οικείων πειρασμῶν, καὶ φησί·

[00018] Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θεοῦ Λήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ.

[00019] Εὐθέως ἀνέστησεν αὐτοῦ τὴν ψυχὴν ἀπὸ τοῦ προοιμίου.

[00020] Μὴ μοι τοὺς ἐνταῦθα κινδύνους εἴπης, φησὶν·

[00021] οὗτοι τίκτουσιν ἡμῖν τὴν αἰώνιον ζωὴν, ἐνθα τοιοῦτον οὐδὲν ἔστιν, ἐνθα ἀπέδρα ὀδύνη, λύπη καὶ στεναγμός.

[00022] Οὐ γὰρ διὰ τοῦτο ἀποστόλους ἡμᾶς ἐποίησεν, ἵνα κινδυνεύσωμεν μόνον, φησὶν, ἀλλ' ἵνα καὶ ἀποθνήσκωμεν, ἵνα τοιαῦτα πάσχωμεν.

[00023] Ἐπειδὴ γὰρ τὸ τὰ οικεῖα διελθεῖν κακὰ οὐχὶ παράκλησις μόνον οὐκ ἦν, ἀλλὰ καὶ προσθήκη λύπης, εὐθέως ἀπὸ τῆς ἀρχῆς ποιεῖται τὴν παραμυθίαν.

[00024] Κατ' ἐπαγγελίαν, λέγων, ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ.

[00025] Εἰ δὲ ἐπαγγελία ἔστι, μὴ ζῆτει αὐτὴν ἐνταῦθα·

[00026] Ἐλπίς γὰρ βλεπομένη, οὐκ ἔστιν ἐλπίς.

[00027] Τιμοθέῳ ἀγαπητῷ τέκνῳ.

- [00028] Οὐχὶ ἀπλῶς, Τέκνω, ἀλλὰ, Ἀγαπητῶ.
- [00029] Ἔστι γὰρ εἶναι καὶ τέκνα μὴ ἀγαπώμενα·
- [00030] ἀλλ' οὐ σὺ τοιοῦτος, φησὶν, οὐδὲ τέκνον σε καλῶ ἀπλῶς, ἀλλὰ τέκνον ἀγαπητόν.
- [00031] Ἐπειδὴ καὶ Γαλάτας τέκνα καλεῖ, ἀλλ' ὅμως καὶ ἀλγεῖ ὑπὲρ αὐτῶν, Τεκνία μου, λέγων, οὐς πάλιν ᾠδίνω.
- [00032] Μάλιστα δὲ πολλὴν αὐτῶ μαρτυρεῖ τὴν ἀρετὴν, ἀγαπητόν καλῶν.
- [00033] Πῶς;
- [00034] Ὅταν γὰρ μὴ ἐκ φύσεως ἢ ἡ ἀγάπη, ἀπὸ ἀρετῆς ἐστίν.
- [00035] Οἱ γοῦν ἐξ ἡμῶν τεχθέντες, οὐ δι' ἀρετὴν μόνον ἡμῖν εἰσὶν ἀγαπητοὶ, ἀλλὰ καὶ διὰ τὴν τῆς φύσεως ἀνάγκην·
- [00036] οἱ δὲ κατὰ πίστιν ὅταν ᾧσιν ἀγαπητοὶ, δι' οὐδὲν ἕτερόν εἰσιν, ἀλλ' ἢ δι' ἀρετὴν·
- [00037] ἐπεὶ πόθεν ἄλλοθεν;
- [00038] καὶ μάλιστα παρὰ Παύλῳ τῷ οὐδὲν ποιοῦντι κατὰ πρόσκλισιν.
- [00039] Ἄλλως δὲ δείκνυσι διὰ τοῦ εἰπεῖν, Τέκνω ἀγαπητῶ, ὅτι οὐκ ὀργιζόμενος πρὸς αὐτόν, οὐχὶ καταφρονῶν αὐτοῦ, οὐχὶ κατεγνωκῶς αὐτοῦ, οὐ παρεγένετο.
- [00040] Χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
- [00041] Ἄπερ καὶ πρότερον, ταῦτα αὐτῷ καὶ νῦν ἐπεύχεται.
- [00042] Καὶ ὅρα πῶς εὐθέως ἐν τῷ προοιμίῳ πρὸς ἐκεῖνον ἀπολογεῖται, ὅτι οὐκ ἦλθε πρὸς αὐτόν, οὐδὲ εἶδεν αὐτόν.
- [00043] Καὶ γὰρ τὸ, Ἔως ἔρχομαι, καὶ τὸ, Σπουδάζω ἐλθεῖν πρὸς σὲ τάχιον, ταχεῖαν ἐποίει προσδοκᾶν τὴν παρουσίαν.
- [00044] Πρὸς τοῦτο οὖν εὐθέως ἀπολογεῖται.
- [00045] Καὶ τὴν μὲν αἰτίαν εὐθέως οὐ λέγει, δι' ἣν οὐκ ἦλθεν, ἵνα μὴ σφόδρα λυπήσῃ·
- [00046] αὕτη δὲ ἦν τὸ κατέχεσθαι αὐτόν παρὰ τοῦ Καίσαρος·
- [00047] ὅτε δὲ αὐτόν ἐκάλεσε πρὸς ἑαυτόν πρὸς τῷ τέλει, τότε αὐτὴν ἐνέφηνεν.
- [00048] Εὐθέως δὲ αὐτόν ἐκ προοιμίων οὐκ ἐμβάλλει εἰς λύπην, ἀλλ' ἐλπίδας ὑποφαίνει τοῦ αὐτόν ὄψεσθαι·
- [00049] Ἐπιποθῶ σε ἰδεῖν, καὶ, Σπούδασον ἐλθεῖν πρὸς με ταχέως.
- [00050] [62.602] Εὐθέως οὖν ἐκ τοῦ προοιμίου ἀνίστησιν αὐτόν, καὶ τὰ ἐξῆς λέγει μετ' ἐγκωμίου.
- [00051] Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ.
- [00052] Εὐχαριστῶ τῷ Θεῷ, ὅτι μέμνημαί σου, φησὶν·
- [00053] οὕτω σε φιλῶ.
- [00054] Τοῦτο ὑπερβαλλούσης ἀγάπης, ὅταν καὶ κοσμηταί τις τῇ φιλίᾳ ἐκ τοῦ σφόδρα φιλεῖν.
- [00055] Χάριν ἔχω, φησὶ, τῷ Θεῷ, ᾧ λατρεύω.
- [00056] Πῶς;
- [00057] Ἐν καθαρᾷ συνειδήσει ἀπὸ προγόνων·
- [00058] ὅτι τὸ συνειδὸς αὐτοῦ οὐκ ἦν βλαβέν.
- [00059] Ἄλλως δὲ ἐνταῦθα περὶ βίου φησὶ, καὶ πανταχοῦ τὴν συνείδησιν τὸν βίον λέγει.
- [00060] Ἥ ὅτι οὐδὲν ᾧν προεθυμούμην καλῶν δι' ἀνθρωπίνην αἰτίαν προῦδωκα, οὐδὲ τότε ὅτε ἐδίωκον.
- [00061] Διό φησιν, Ἄλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·
- [00062] μονονουχὶ λέγων, μὴ ὑποπτεύσης τὸ πρᾶγμα κακίαν εἶναι.
- [00063] Καλῶς συνίστησιν αὐτοῦ τὸ ἦθος, ἵνα ἀξιόπιστον δειχθῇ τὸ περὶ τὴν ἀγάπην.

- [00064] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [00065] Οὐδὲν ψεύδομαι, οὐδὲ ἄλλα ἔχω, καὶ ἄλλα λέγω.
- [00066] Ὡστε καὶ τότε ἀναγκασθεὶς ἑαυτὸν ἐνεκωμίασεν, ὡς που τὸ τῶν Πράξεων βιβλίον δηλοῖ.
- [00067] Ἐπειδὴ γὰρ ὡς στασιαστὴν αὐτὸν διέβαλλον καὶ νεωτεροποιὸν, διὰ τοῦτο ἔλεγε·
- [00068] Καὶ εἶπεν Ἀνανίας πρὸς με·
- [00069] Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ στόματος αὐτοῦ, ὅτι ἔση μάρτυς αὐτοῦ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.
- [00070] Οὕτω καὶ ἐνταῦθα, ἵνα μὴ λάβῃ ἀφίλου καὶ ἀσυνειδήτου δόξαν ὡς ἐπιλελησμένος, εἰκότως ἑαυτὸν ἐγκωμιάζει λέγων, Ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν, καὶ οὐχ ἀπλῶς, ἀλλ' Ἐν ταῖς δεήσεσί μου.
- [00071] Τουτέστιν, εὐχῆς μοι ἔργον ἐστὶ, τὸν πάντα χρόνον διατελῶ τοῦτο ποιῶν διηνεκῶς.
- [00072] Τοῦτο γὰρ ἐμφαίνει τῷ εἰπεῖν, Νυκτὸς καὶ ἡμέρας ὑπὲρ τούτου τὸν Θεὸν παρεκάλουν, ἐπιποθῶν σε ἰδεῖν.
- [00073] Ὁρᾶς ζέοντα πόθον;
- [00074] ὀρᾶς μανίαν ἀγάπης;
- [00075] ὀρᾶς ταπεινοφροσύνην;
- [00076] πῶς ἀπολογεῖται τῷ μαθητῇ;
- [00077] Εἶτα δείκνυσιν ὅτι οὐχ ἀπλῶς οὐδὲ εἰκῆ.
- [00078] Ἔδειξε μὲν οὖν καὶ ἤδη, δείκνυσι δὲ καὶ ἐνταῦθα·
- [00079] φησὶ γὰρ, Μεμνημένος σου τῶν δακρύων.
- [00080] Εἰκὸς ἦν αὐτὸν ἀποσχιζόμενον κλαίειν καὶ ὀδύρεσθαι μᾶλλον, ἢ παιδίον τοῦ μαστοῦ καὶ τῆς τίτθης ἀποσπώμενον καὶ γάλακτος.
- [00081] Ἴνα χαρᾶς, φησὶ, πληρωθῶ, ἐπιποθῶ σε ἰδεῖν.
- [00082] Οὐκ ἂν οὖν ἑμαυτὸν τοσαύτης ἀπεστέρησα ἡδονῆς, εἰ καὶ σφόδρα ἀναίσθητος ἤμην καὶ ὤμος καὶ θηριώδης·
- [00083] ἱκανὰ γὰρ ἦν τὰ δάκρυα ἐκεῖνα εἰς μνήμην ἐλθόντα κάμψαι.
- [00084] Νυνὶ δὲ οὐχ εἷς τῶν τοιούτων εἰμί, ἀλλὰ τῶν καθαρῶς λατρευόντων τῷ Θεῷ.
- [00085] Ὡστε πολλάί με ἤγον ἀνάγκαι πρὸς σέ.
- [00086] Ἄρα οὖν ἔκλαιε.
- [00087] Καὶ ἐτέραν τίθησιν αἰτίαν ἅμα καὶ παρακλητικὴν·
- [00088] Ὑπόμνησιν, φησὶ, λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως.
- [00089] β'.
- [00090] Εἶτα καὶ ἄλλο ἐγκώμιον, ὅτι οὐκ ἐξ ἔθνῶν, οὐδὲ ἐξ ἀπίστων, ἀλλ' ἄνωθεν ἀπὸ οἰκίας ἦν τῷ Χριστῷ δουλευούσης.
- [00091] Ἦτις ἐνώκησε, φησὶν, ἐν τῇ μάμμῃ σου Λωῖδι, καὶ ἐν τῇ μητρὶ σου Εὐνίκη.
- [00092] Ἦν γὰρ, φησὶν, υἱὸς γυναικὸς Ἰουδαίας πιστῆς.
- [00093] Πῶς Ἰουδαίας;
- [00094] πῶς πιστῆς;
- [00095] Οὐκ ἐξ ἔθνικῶν.
- [00096] Διὰ δὲ τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχε, καὶ διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις, ἔλαβε καὶ περιέτεμεν αὐτόν.
- [00097] Ὁρᾶς πῶς ἤρχετο ὁ νόμος καταλύεσθαι, τῶν [62.603] ἐπιμιξιῶν τούτων γινομένων;
- [00098] Καὶ ὅρα πόσα ἔθηκε πληροφορῶν ὅτι οὐ κατεφρόνησεν.

- [00099] Ἐγὼ λατρεύω τῷ Θεῷ, φησί·
- [00100] συνείδησιν ἔχω ἀληθῆ·
- [00101] σὺ δὲ τὰ δάκρυα.
- [00102] Οὐ διὰ τὰ δάκρυα μόνον (ἐπιποθῶ σε ἰδεῖν), ἀλλὰ καὶ διὰ τὴν πίστιν, ὅτι ἀληθείας εἶ ἐργάτης, ὅτι οὐδὲν δολερὸν παρὰ σοί.
- [00103] Ὅταν οὖν καὶ σαυτὸν ἄξιον τοῦ φιλεῖσθαι παρέχης, οὕτω μὲν ὢν φιλόστοργος, οὕτω δὲ γνήσιος μαθητὴς τοῦ Χριστοῦ, ὅταν μὴδὲ ἐγὼ τῶν ἀστόργων ᾶ, ἀλλὰ τῶν ἀληθεύειν σπουδαζόντων, τί τὸ κωλύον ἦν ἐμὲ ἐλθεῖν;
- [00104] Πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
- [00105] Ἄνωθεν ἔχεις τοῦτο, φησί, τὸ καλὸν, ἐκ προγόνων διεδέξω τὴν πίστιν τὴν ἀνυπόκριτον.
- [00106] Τὰ γὰρ τῶν προγόνων ἐγκώμια, ὅταν μὲν αὐτοῖς κοινωνῶμεν, καὶ ἡμῶν ἐστίν·
- [00107] ὅταν δὲ μὴ, οὐδὲν ἰσχύει, ἀλλὰ καὶ μᾶλλον κατακρίνει.
- [00108] Διὸ καὶ ἐπήγαγε, Πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
- [00109] Οὐ στοχάζομαι, φησίν, ἀλλὰ πέπεισμαι καὶ πεπληροφόρημαι.
- [00110] Εἰ τοίνυν δι' οὐδὲν ἀνθρώπινον ἤλθες ἐπὶ τοῦτο, οὐδὲν σε παρασαλεῦσαι δυνήσεται.
- [00111] Δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν ἐν σοί διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.
- [00112] Ὅρα πῶς δείκνυσιν αὐτὸν ἐν ἀθυμῳ ὄντα πολλῇ, πῶς ἐν κατηφείᾳ.
- [00113] Μονονουχὶ γὰρ τοῦτό φησι·
- [00114] Μὴ νομίσης ὅτι κατεφρόνησά σου·
- [00115] ἀλλ' εἰδῶς ἔσο, ὅτι οὔτε κατέγων, οὐδὲ ἐπελήσθην·
- [00116] καὶ εἰ μὴδὲνα ἕτερον, τὴν μάμμην καὶ τὴν μητέρα ἐννόει.
- [00117] Διὸ ἐπειδὴ οἶδα, ὅτι ἀνυπόκριτον ἔχεις πίστιν, ἀναμνήσκω·
- [00118] δεῖ γὰρ σοὶ προθυμίας πρὸς τὸ ἀναζωπυρῆσαι τὸ χάρισμα τοῦ Θεοῦ.
- [00119] Καθάπερ τὸ πῦρ δεῖται ξύλων, οὕτω καὶ ἡ χάρις τῆς προθυμίας τῆς ἡμετέρας, ἵνα αἰεὶ ἀναζέη.
- [00120] Ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν ἐν σοί διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·
- [00121] τουτέστι, τὴν χάριν τοῦ Πνεύματος, ἣν ἔλαβες εἰς προστασίαν τῆς Ἐκκλησίας, εἰς σημεῖα, εἰς τὴν λατρείαν ἅπασαν.
- [00122] Ἐν ἡμῖν γὰρ ἐστι καὶ σβέσαι καὶ ἀνάψαι τοῦτο·
- [00123] διὸ ἀλλαχοῦ λέγει, Τὸ Πνεῦμα μὴ σβέννυτε.
- [00124] Ὑπὸ μὲν γὰρ ἀκηδίας καὶ ῥαθυμίας σβέννυται, ὑπὸ δὲ νήψεως καὶ προσοχῆς διεγείρεται.
- [00125] Ἐνεστι μὲν γὰρ ἐν σοί, πλὴν ἀλλὰ σφοδρότερον ἐργάζου αὐτὸ, τουτέστι, παρόρησίας ἐμπλησον αὐτὸ, χαρᾶς, εὐφροσύνης·
- [00126] στήθι γενναίως.
- [00127] Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.
- [00128] Τουτέστιν, οὐ διὰ τοῦτο τὸ πνεῦμα ἐλάβομεν, ἵνα ὑποστελλώμεθα, ἀλλ' ἵνα παρόρησιαζώμεθα.
- [00129] Πολλοῖς γὰρ δίδωσι πνεῦμα δειλίας, οἷον ἐπὶ τῶν πολέμων ἐν ταῖς Βασιλείαις γέγονε.
- [00130] Καὶ ἔπεσε, φησί, πνεῦμα δειλίας ἐπ' αὐτούς·
- [00131] τουτέστι, φόβον αὐτοῖς ἐνέθηκεν.
- [00132] Ἀλλὰ σοὶ ἔδωκε τοῦναντίον πνεῦμα δυνάμεως καὶ ἀγάπης τῆς εἰς αὐτόν.
- [00133] Ἄρα καὶ τοῦτο ἀπὸ χάριτός ἐστιν, ἀλλ' οὐχ ἀπλῶς ἀπὸ χάριτος, ἀλλ' ὅταν καὶ ἡμεῖς πρότεροι ἐπιδειξώμεθα τὰ παρ' ἑαυτῶν.

- [00134] Τὸ γὰρ ποιοῦν ἡμᾶς κράζειν, Ἀββᾶ, ὁ Πατὴρ, καὶ τὴν ἀγάπην τίθησι τὴν πρὸς αὐτὸν, καὶ τὴν πρὸς τὸν πλησίον·
- [00135] ἵνα ἀλλήλους, φησὶν, ἀγαπῶμεν·
- [00136] ἀπὸ γὰρ τῆς δυνάμεως καὶ τοῦ μὴ δειλιᾶν ἡ ἀγάπη γίνεται.
- [00137] Οὐδὲν γὰρ οὕτω φιλίαν διαλύειν εἴωθεν, ὡς δειλία καὶ προδοσίας φήμη.
- [00138] Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεός, φησὶ, πνεῦμα δειλίας, ἀλλὰ ἀγάπης καὶ δυνάμεως καὶ σωφρονισμοῦ.
- [00139] Ἦτοι σωφρονισμὸν τὴν ὑγείαν λέγει τῆς διανοίας καὶ τῆς ψυχῆς, ἢ Σωφρονισμοῦ, ^[62.604] ὥστε σωφρονίζεσθαι ἡμᾶς, κἄν τι δεινὸν γένηται, ἵνα σωφρονίζῃ ἡμᾶς, καὶ τὰ περιττὰ κόπτῃ.
- [00140] Μὴ τοίνυν ἀλγῶμεν ἐπὶ τοῖς δεινοῖς τοῖς συμπίπτουσι·
- [00141] σωφρονισμὸς τοῦτό ἐστι.
- [00142] Μὴ σπεύσης, φησὶν, ἐν καιρῷ ἐπαγωγῆς.
- [00143] Πολλοὶ πολλὰ κατ' οἶκον ἔχουσι λυπηρὰ, καὶ τῇ μὲν λύπῃ κοινωνοῦμεν ἀλλήλοις, τῇ δὲ ὑποθέσει οὐκέτι·
- [00144] ἀλλ' ὁ μὲν ἀπὸ γυναικός, ὁ δὲ ἀπὸ παιδός, ἕτερος ἀπὸ οἰκέτου, ἄλλος ἀπὸ φίλου, ἄλλος ἀπὸ ἐχθροῦ, ἄλλος ἀπὸ γείτονος, ἄλλος ἀπὸ ζημίας, καὶ πολλαὶ καὶ διάφοροί εἰσιν αἱ αἰτίαι τῆς λύπης·
- [00145] καὶ ὅλως οὐκ ἔστιν εὐρεῖν τινα λύπης καθαρὸν καὶ ἀθυμίας, ἀλλὰ ὁ μὲν μικρὰ, ὁ δὲ μείζονα ἔχει τὰ λυποῦντα.
- [00146] Μὴ τοίνυν ἀσχάλλωμεν, μηδὲ αὐτοὶ μόνοι νομίζωμεν εἶναι ἐν λύπῃ.
- [00147] γ'.
- [00148] Οὐ γὰρ ἔστιν ἄνθρωπον ὄντα καὶ τὸν ἐπίκηρον τοῦτον ζῶντα βίον, λύπης εἶναι χωρὶς·
- [00149] ἀλλ' ἂν μὴ σήμερον, αὔριον·
- [00150] ἂν μὴ αὔριον, μετὰ ταῦτα συμβαίνει τὸ λυπηρόν.
- [00151] Ὡσπερ γὰρ οὐκ ἔνι τινὰ πλέοντα μὴ εἶναι ἐν ἀγωνίᾳ, πλέοντα λέγω πέλαγος μέγα·
- [00152] οὕτως οὐδὲ τὸν τοῦτον τὸν βίον ζῶντα οὐχ οἶόν τε μὴ εἶναι ἐν ἀθυμίᾳ, κἄν πλούσιον εἴπῃς·
- [00153] ἐπειδὴ γὰρ πλούσιός ἐστι, πολλὰς ἀφορμὰς ἐπιθυμιῶν ἔχει·
- [00154] κἄν αὐτὸν τὸν βασιλέα·
- [00155] καὶ γὰρ καὶ αὐτὸς ὑπὸ πολλῶν κρατεῖται, καὶ οὐ πάντα κατὰ γνώμην πράττει, ἀλλὰ πολλὰ παρὰ τὸ δοκοῦν αὐτῷ χαρίζεται, καὶ μάλιστα πάντων ἐκεῖνός ἐστιν ὁ πάντα πράττων ἃ μὴ θέλει.
- [00156] Τί δήποτε;
- [00157] Ὅτι πολλοὺς ἔχει τοὺς ἐκ τῶν ἐκείνου λαμβάνειν βουλομένους.
- [00158] Ἐννόησον δὲ, ἐν ὅσῃ ἐστὶν ἀθυμία, ὅταν βούληται μὲν τι πράττειν, μὴ δύνηται δὲ ἢ διὰ δέος, ἢ δι' ὑποψίαν, ἢ διὰ πολεμίους, ἢ διὰ φίλους;
- [00159] Πολλάκις δὲ, ὅταν καὶ φιλονεικῆσθαι τι πράξαι τῶν αὐτῷ δοκούντων, τὸ πᾶν αὐτῷ τῆς ἡδονῆς ἠφάνισε τῆς ἐκ τῆς πράξεως ἐκείνης, πολλῶν ὄντων τῶν ἀπεχθανομένων αὐτῷ.
- [00160] Ἀλλὰ τί;
- [00161] νομίζεις τοὺς ἀπράγμονα βίον ζῶντας εἶναι ἐν βίῳ λύπης καθαρούς;
- [00162] Οὐκ ἔστιν.
- [00163] Ὡσπερ γὰρ οὐκ ἔστιν εἶναι ἀθάνατον ἄνθρωπον ὄντα, οὕτως οὐδὲ λύπης χωρὶς.
- [00164] Πόσα εἰκὸς ὑπομένειν αὐτοὺς πράγματα, ἃ λόγῳ μὲν παραστῆσαι οὐκ ἔστιν, ἔργῳ δὲ ἐκείνους μόνους δυνατὸν εἰδέναι;
- [00165] πόσοι μυριάκις ἠῤῥξαντο ἀποθανεῖν ἐν ἐκείνῳ τῷ πλούτῳ, καὶ τῇ τρυφῇ;
- [00166] Τὸ γὰρ τρυφᾶν οὐ πάντως καὶ ἐκτὸς εἶναι λύπης ποιεῖ·
- [00167] μάλλον δὲ αὐτὸ τὸ τρυφᾶν μυρίας τίκτει λύπας, νόσους, ἀηδίας·

- [00168] καὶ χωρὶς τούτων, αἰτίας πολλάκις μὴ ὑποκειμένης.
- [00169] Ὅταν γὰρ ἡ ψυχὴ ἐν ἔξει τοιαύτη καταστῆ, καὶ ἀπλῶς οἶδεν ἀλγεῖν.
- [00170] Καὶ γὰρ ἰατρῶν λέγουσι παῖδες ὅτι καὶ παρὰ στομάχου κατασκευὴν ἀσθενῆ ἄκαιροι γίνονται λύπαι.
- [00171] Ἦ οὐχὶ καὶ παρ' ἡμῖν τοῦτο συμπίπτει, ὅταν ἀλγῶμεν, καὶ μὴ εἰδῶμεν τῆς λύπης τὴν ὑπόθεσιν;
- [00172] Καὶ ὅλως οὐκ ἔστιν εὐρεῖν τινα λύπης χωρὶς·
- [00173] εἰ δὲ οὐ τοσαύτην ἔχουσιν ἀφορμὴν λύπης, ὅσην ἡμεῖς, ὅμως οὕτως ἔχειν ἕκαστος νομίζει·
- [00174] τὸ γὰρ οἰκεῖον μᾶλλον αὐτὸν λυπεῖ τοῦ ἀλλοτρίου.
- [00175] Ὅσπερ γὰρ οἱ τὰ μέρη τῶν σωμάτων ἀλγοῦντες, νομίζουσι τοὺς πλησίον πλεονεκτεῖν ταῖς ἀλγηδόσι, καὶ ὁ τὸν ὀφθαλμὸν νοσῶν, οὐδὲν ἕτερον ἡγεῖται τοιοῦτον εἶναι πάθος, οἷον τὸ ἑαυτοῦ·
- [00176] πάλιν ὁ τὸν στόμαχον νοσῶν, τοῦτο πάντων χαλεπότερον εἶναι φησὶ, καὶ ἕκαστος ἐν ᾧ κατέχεται, τοῦτο πάντων ἀνιαρότερον εἶναι ἡγεῖται·
- [00177] οὕτω καὶ ἐπὶ τῆς ἀθυμίας, ἕκαστος ὑπὸ τῆς λύπης ἧς κατέχεται, ταύτην φησὶν εἶναι ἀλγεινότεραν·
- [00178] μετὰ [62.605] γὰρ τῆς πείρας τῆς οἰκείας τοῦτο κρίνει.
- [00179] Οἷον, ὁ παῖδας οὐκ ἔχων, οὐδὲν οὕτω δεινὸν νομίζει, ὡς ἀπαιδίαν·
- [00180] ὁ πολλοὺς ἔχων πάλιν μετὰ πενίας, οὐδὲν οὕτως ὡς πολυπαιδίαν αἰτιᾶται·
- [00181] ὁ ἕνα ἔχων, οὐδὲν χειρόν τοῦ ἕνα ἔχειν νομίζει.
- [00182] Ἐντεῦθεν γὰρ, φησὶ, καὶ ῥαθυμίας γίνεται, καὶ ἐν λύπῃ τὸν πατέρα καθίστησιν, ἀεὶ περιπόθητος αὐτῷ τυγχάνων, καὶ οὐδεμίαν ἐπιστροφὴν δεχόμενος.
- [00183] Ὁ καλὴν ἔχων γυναῖκα, οὐδὲν χειρόν φησὶ τοῦ καλὴν ἔχειν γυναῖκα·
- [00184] ὑποψίας γὰρ τὸ πρᾶγμα γέμει καὶ ἐπιβουλῆς·
- [00185] ὁ δυσειδῆ, οὐδὲν χειρόν φησὶ τοῦ ἄμορφον ἔχειν γυναῖκα·
- [00186] ἀηδίας γὰρ τὸ πρᾶγμα ἐμπέπλησται.
- [00187] Ὁ ἰδιώτης οὐδὲν ἀχρηστότερον τοῦ βίου τούτου φησὶν οὐδὲ εὐτελέστερον·
- [00188] ὁ στρατιώτης οὐδὲν μοχθηρότερόν φησιν, οὐδὲ ἐπισφαλέστερον τῆς στρατείας·
- [00189] βέλτιον γὰρ ἄρτω κεχρηῆσθαι μόνῳ καὶ ὕδατι, ἢ τοσαύτας φέρειν ἐπαχθείας.
- [00190] Ὁ ἐν ἀρχῇ ὢν οὐδὲν ἐπιπονώτερόν φησὶ τοῦ τῶν ἄλλων τὰς ἀνάγκας θεραπεύειν·
- [00191] ὁ ἀρχόμενος οὐδὲν δουλικώτερόν φησιν ἐτέρων ἐξουσίᾳ ὑποκεῖσθαι.
- [00192] Ὁ γεγαμηκῶς οὐδὲν χειρόν φησὶ γυναικὸς καὶ φροντίδος·
- [00193] ὁ μὴ γεγαμηκῶς οὐδὲν ἀνελευθεριώτερόν φησὶ τοῦ μὴ γαμεῖν, καὶ οἰκίας ἀπεστερηῆσθαι καὶ ἀναπαύσεως.
- [00194] Ὁ ἔμπορος τὸν γεωργὸν μακαρίζει τῆς ἀσφαλείας·
- [00195] ὁ γεωργὸς τὸν ἔμπορον τοῦ πλούτου.
- [00196] Καὶ ὅλως δυσάρεστόν πως τὸ γένος τὸ ἀνθρώπινον, μεμψίμοιρον καὶ βαρῦθυμόν ἐστιν.
- [00197] Ὅτε πάντων τῶν ἀνθρώπων καταγινώσκει, τότε φησὶν, Οὐδὲν ἀνθρώπος, τὴν πᾶσαν λέγοντες φύσιν ἐπίμοχθον ζῶων καὶ ταλαίπωρον.
- [00198] Πόσοι τὸ γῆρας θαυμάζουσι;
- [00199] πόσοι τὴν νεότητα μακαρίζουσιν;
- [00200] Οὕτω καὶ ταῖς ἡλικίαις πολλὴ ἡ ἀθυμία.
- [00201] Ὅταν ἴδωμεν κατηγορουμένους ἡμᾶς διὰ ἡλικίαν, φαμέν, Διὰ τί μὴ ἡμεν γέροντες;
- [00202] ὅταν λευκαίνηται ἡ κεφαλὴ, πάλιν, Ποῦ ἡ νεότης;
- [00203] Καὶ ὅλως μυρίας ἔχομεν ἀφορμὰς τοῦ λυπεῖσθαι.

- [00204] Μία μόνη ἐστὶν ὁδὸς ταύτης ἀπηλλαγμένη τῆς ἀνωμαλίας, ἡ κατὰ ἀρετὴν·
- [00205] μᾶλλον δὲ καὶ αὐτὴ λύπην ἔχει, ἀλλὰ λύπην οὐκ ἀνόνητον, ἀλλὰ κέρδος καὶ ὠφέλειαν ἔχουσιν.
- [00206] Ἡ γὰρ ἡμαρτέ τις, καὶ διὰ τῆς λύπης καταनुγείς, ἀπενίψατο τὰ ἁμαρτήματα·
- [00207] ἡ ἀδελφῶ πεπτακότι συνήλγησε, καὶ ἐνταῦθα πάλιν ἔχει τὸν μισθὸν οὐ μικρόν·
- [00208] τὸ γὰρ συναλγεῖν τοῖς ἐν συμφοραῖς οὔσι, πολλὴν ἡμῖν πρὸς Θεὸν δίδωσι τὴν παρῴρησιαν.
- [00209] δ'.
- [00210] Ἄκουσον ὅσα περὶ τοῦ Ἰωβ φιλοσοφεῖ ἡ θεία Γραφή·
- [00211] ἄκουσον καὶ Παῦλος τί φησι·
- [00212] Κλαίειν μετὰ κλαιόντων·
- [00213] καὶ πάλιν, Τοῖς ταπεινοῖς συναπαγόμενοι.
- [00214] Ἡ γὰρ κοινωνία τῶν λυπουμένων τὸ σφόδρα φορτικὸν τῆς λύπης ἀφαιρεῖν εἴωθεν.
- [00215] Ὡσπερ γὰρ ἐπὶ φορτίου, ἂν τοῦ βάρους τις κοινωνήσῃ, ἐπελάφρυνε τὸν μόνον τὸ ἄχθος φέροντα, οὕτω καὶ ἐπὶ τῶν ἄλλων ἀπάντων.
- [00216] Νῦν δὲ τῶν μὲν οἰκείων ἡμῖν τινος τετελευτηκότος, πολλοὶ οἱ παρακαθήμενοι, πολλοὶ οἱ παραμυθούμενοι·
- [00217] καὶ ὄνον πεσόντα πολλάκις διεγείρομεν, τῶν δὲ ἀδελφῶν ἡμῶν τὰς ψυχὰς πιπτούσας ὄνου μᾶλλον παραβλέπομεν καὶ παρατρέχομεν.
- [00218] Καὶ ἂν εἰς κατηλείον αὐτὸν ἴδωμεν ἀσέμνως εἰσιόντα, οὐκ ἂνα [62.606] κόπτομεν·
- [00219] κὰν μεθύοντα, οὐ κωλύομεν, κὰν ὅ τι δήποτε ἕτερον ποιοῦντα τῶν ἀτόπων·
- [00220] ἀλλὰ μᾶλλον καὶ συμπράττομεν.
- [00221] Διὰ τοῦτο Παῦλος ἔλεγεν, Οὐ μόνον αὐτοὶ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράττουσι·
- [00222] καὶ συμμορίας πότου καὶ μέθης ποιοῦσιν οἱ πολλοί.
- [00223] Ποίησον, ἄνθρωπε, συμμορίας, ὥστε ἀποθέσθαι τὴν μανίαν τῆς μέθης·
- [00224] τοῖς δεδεμένοις καλὰ ταῦτα τὰ φιλικὰ, τοῖς ἐν θλίψει οὔσι.
- [00225] Τοιοῦτόν τι καὶ Κορινθίους ἐπέταξεν ὁ Παῦλος, ἵνα μὴ, ὅταν ἔλθω φησὶ, τότε λογίαι γίνωνται.
- [00226] Νῦν δὲ μέθης μὲν καὶ τρυφῆς καὶ σπατάλης ἔνεκεν πάντα πράττομεν, καὶ κλίνην κοινήν, καὶ τράπεζαν κοινήν, καὶ οἶνον κοινόν, καὶ ἀνάλωμα κοινόν ποιοῦμεν·
- [00227] ἐλεημοσύνην δὲ οὐδεὶς ἐποίησατο κοινήν.
- [00228] Τοιαῦτα ἦν ἐπὶ τῶν ἀποστόλων τὰ φιλικὰ, πάντα εἰς μέσον κατετίθεντο τὰ ὑπάρχοντα.
- [00229] Ἐγὼ δὲ οὐ πάντα κελεύω, ἀλλὰ μέρος τι.
- [00230] Ὁ ἂν τις εὐδοῶται, φησὶν, ὀρισάτω ἕκαστος κατὰ μίαν τῶν σαββάτων, ὥσπερ τινὰ φόρον φέρειν ὑπὲρ τῶν ἑπτὰ ἡμερῶν, καὶ κατατίθεσθαι, καὶ οὕτω δίδοναι ἐλεημοσύνην, κὰν μικρόν, κὰν μέγα.
- [00231] Οὐκ ὀφθήσῃ γὰρ, φησὶ, κενὸς ἐνώπιον Κυρίου.
- [00232] Ἰουδαίους ταῦτα ἐλέγετο, πόσῳ μᾶλλον ἡμῖν;
- [00233] Διὰ τοῦτο ἐστήκασιν οἱ πένητες πρὸ τῶν θυρῶν, ἵνα μηδεὶς εἰσὶν κενός, ἵνα μετὰ ἐλεημοσύνης εἰσὶν.
- [00234] Εἰσέρχῃ ἐλεηθῆναι·
- [00235] ἐλέησον πρότερον.
- [00236] Ὁ δὲ ὕστερον ἐρχόμενος, πλέον ὀφείλει·
- [00237] ὅταν γὰρ ἀρξώμεθα ἡμεῖς, ὁ δεύτερος πλέον κατατίθῃσι.
- [00238] Ποίησόν σοι ὀφειλέτην τὸν Θεόν, καὶ τότε αὐτὸν αἴτησαι·

- [00239] δάνεισον, καὶ τότε ἀπαίτει, ἵνα μετὰ τόκου λάβῃς·
- [00240] βούλεται τοῦτο ὁ Θεὸς, οὐκ ἀποφεύγει.
- [00241] Ἄν μετὰ ἐλεημοσύνης αἰτῆς, χάριν ἔχει·
- [00242] ἂν μετὰ ἐλεημοσύνης ἀπαιτῆς, δανείζεις καὶ τόκους λαμβάνεις.
- [00243] Ναὶ, παρακαλῶ.
- [00244] Οὐκ ἐν τῇ ἐκτάσει τῶν χειρῶν τὸ ἀκούεσθαί ἐστιν·
- [00245] ἔκτεινόν σου τὰς χεῖρας, μὴ εἰς τὸν οὐρανὸν, ἀλλ' εἰς τὰς τῶν πενήτων χεῖρας.
- [00246] Ἄν εἰς τὰς τῶν πενήτων χεῖρας ἐκτείνῃς τὴν χεῖρα, αὐτῆς ἤψω τῆς κορυφῆς τοῦ οὐρανοῦ·
- [00247] ὁ γὰρ ἐκεῖ καθήμενος λαμβάνει τὴν ἐλεημοσύνην·
- [00248] ἂν δὲ ἀκάρπους ἀνατείνῃς, οὐδὲν ὦνησας.
- [00249] Εἰπέ γὰρ μοι, εἴ σε προσελθὼν ὁ βασιλεὺς ἤτησε μετὰ τῆς ἀλουργίδος, οὐκ ἂν προθύμως ἅπαντα τὰ ὄντα δέδωκας;
- [00250] νῦν δὲ οὐχ ὑπὸ ἐπιγείου βασιλείως, ἀλλὰ τοῦ οὐρανοῦ διὰ τῶν πενήτων αἰτούμενος ἔστηκας παρορῶν καὶ τὴν δόσιν ὑπερτιθέμενος;
- [00251] καὶ πόσης οὐκ ἂν εἴης κολάσεως ἄξιος;
- [00252] Οὐ γὰρ ἐν τῇ ἐκτάσει τῶν χειρῶν, οὐδὲ ἐν τῷ πλήθει τῶν ῥημάτων, ἀλλ' ἐν τοῖς ἔργοις τὸ ἐπακούεσθαί ἐστιν.
- [00253] Ἄκουε γὰρ τοῦ προφήτου λέγοντος·
- [00254] Ὅταν τὰς χεῖρας ὑμῶν ἐκτείνητε, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν, καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ εἰσακούσομαι ὑμῶν.
- [00255] Δέον γὰρ σιγᾶν, καὶ μὴδὲ ἀνανεῦν εἰς τὸν οὐρανὸν τὸν ἐλέου δεόμενον, ὁ παρόρησιαν ἔχων καὶ πολλὰ φθέγγεται.
- [00256] Ἀλλὰ τί φησι;
- [00257] Κρίνατε ὀρφανῶ καὶ ταπεινῶ, καὶ δικαιοῦσατε χήραν, καὶ μάθετε καλὸν ποιεῖν.
- [00258] Οὕτω δυνησόμεθα ἀκούεσθαι, κὰν κάτω τὰς χεῖρας ἔχωμεν, κὰν μὴ φθεγγώμεθα, μὴδὲ ζητῶμεν.
- [00259] Ταῦτα τοίνυν ζηλώσωμεν, ἵνα τύχωμεν τῶν ἐπηγγελμένων ἡμῖν ἀγαθῶν.
- [00260] ΟΜΙΛΙΑ Β΄.
- [00261] Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μὴδὲ ἐμὲ τὸν δέσμιον αὐτοῦ·
- [00262] ἀλλὰ συγκακοπάθησον τῷ Εὐαγγελίῳ κατὰ δύναμιν Θεοῦ τοῦ σώσαντος ἡμᾶς, καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθείσαν δὲ νῦν διὰ τῆς ἐπιφάνειας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.
- [00263] α΄.
- [00264] Οὐδὲν χεῖρον, ἢ ὅταν τις ἀνθρωπίνους λογισμοῖς τὰ θεῖα κρίνη καὶ μετρήῃ πράγματα·
- [00265] οὕτω γὰρ ἀπο ^[62.607] πεσεῖται τῆς πέτρας ἐκείνης ἐκ πολλοῦ τοῦ μέτρου, καὶ τοῦ φωτὸς ἀποστερηθήσεται.
- [00266] Εἰ γὰρ ὁ τὰς τοῦ ἡλίου ἀκτῖνας ἀνθρωπίνους θέλων καταλαβεῖν ὀφθαλμοῖς, οὐ μόνον οὐ καταλήψεται οὐδὲ ἀνθέξεται τοῦ προκειμένου, ἀλλὰ καὶ ἀποπεσεῖται, καὶ μυρίαν ὑποστήσεται βλάβην·
- [00267] πολλῶ μᾶλλον ὁ βουλόμενος πρὸς ἐκεῖνο τὸ φῶς ἀτενὲς ἰδεῖν διὰ τῶν οικείων λογισμῶν, πείσεται τοῦτο, καὶ ὑβρίζει εἰς τὴν τοῦ Θεοῦ δωρεάν.
- [00268] Ὅρα γοῦν Μαρκίωνα καὶ Μάνην καὶ Οὐαλεντίνον, καὶ πάντας τοὺς τὰς λοιπὰς αἰρέσεις καὶ τὰ ὀλέθρια δόγματα ἐπεισαγαγόντας τῇ τοῦ Θεοῦ Ἐκκλησίᾳ, ὅπως ἀνθρωπίνους λογισμοῖς τὰ τοῦ Θεοῦ μετρήσαντες ἠσχύνθησαν ἐπὶ τῇ οἰκονομίᾳ.
- [00269] Καίτοι οὐκ αἰσχύνῃς, ἀλλὰ πολλοῦ καυχήματος ἄξια ἂν εἴῃ, τὸν σταυρὸν λέγω τοῦ Χριστοῦ.
- [00270] Οὐδὲν γὰρ οὕτω τῆς αὐτοῦ φιλανθρωπίας τεκμήριον μέγα, οὐκ οὐρανός, οὐ θάλαττα, οὐ γῆ, οὐ τὸ ἐκ μὴ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγεῖν, οὐ τὰ ἄλλα πάντα, ὡς ὁ σταυρός.
- [00271] Διὸ καὶ Παῦλος ἐπ' αὐτῷ καυχᾶται λέγων·
- [00272] Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

- [00273] Ἀλλ' οἱ ψυχικοὶ καίμηδέν πλέον Θεῷ νέμοντες τῶν ἀνθρώπων, καταπίπτουσι καὶ αἰσχύνονται.
- [00274] Διὰ τοῦτο ἄνωθεν τῷ μαθητῇ παρήγει λέγων, καὶ δι' ἐκείνου πᾶσι·
- [00275] Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν.
- [00276] Τουτέστι, μὴ αἰσχύνου ὅτι τὸν ἐσταυρωμένον κηρύσσεις, ἀλλὰ καὶ ἐναβρύνου.
- [00277] Ἀυτὰ μὲν γὰρ καθ' ἑαυτὰ, θάνατος καὶ δεσμοτήρια καὶ δεσμά, αἰσχύνῃς ἄξια καὶ ὀνειδισμοῦ·
- [00278] ἀλλ' ἐάν τις τὴν αἰτίαν προσθῇ καὶ τὸ μυστήριον ἴδῃ καλῶς, πολλοῦ καυχήματος, πολλῆς σεμνότητος ἐκάτερα ὄντα εὐρήσει.
- [00279] Ὁ γὰρ θάνατος ἐκεῖνος τὴν οἰκουμένην ἀπολλυμένην ἔσωσεν, ὁ θάνατος ἐκεῖνος τῇ γῇ συνῆψε τὸν οὐρανόν, ὁ θάνατος ἐκεῖνος τὴν τυραννίδα τοῦ διαβόλου κατέλυσε, τοὺς ἀνθρώπους ἀγγέλους ἐποίησε καὶ Θεοῦ υἱούς·
- [00280] ὁ θάνατος ἐκεῖνος τὴν ἡμετέραν φύσιν ἀνήγαγεν εἰς τὸν θρόνον τὸν βασιλικόν·
- [00281] τὰ δεσμά ταῦτα πολλοὺς ἐπέτρψε.
- [00282] Μὴ οὖν ἐπαισχυνθῆς, φησί, τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ Εὐαγγελίῳ.
- [00283] Τουτέστι, κἂν αὐτὸς ταῦτα πάθῃς, μὴ αἰσχυνθῆς.
- [00284] Ὅτι γὰρ τοῦτο ἠνίξατο, καὶ διὰ τῶν ἀνωτέρω εἰρημένων δῆλον, διὰ τοῦ εἰπεῖν, Ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ·
- [00285] καὶ διὰ τῶν μετὰ ταῦτα πάλιν.
- [00286] Ἀλλὰ συγκακοπάθησον, φησί·
- [00287] τουτέστι, μὴ ἀπλῶς μὴ ἐπαισχυνθῆς, ἀλλὰ τῇ πείρᾳ μὴ ἐπαισχυνθῆς.
- [00288] Καὶ οὐκ εἶπε, Μὴ φοβηθῆς μηδὲ δεισῆς, ἀλλὰ μᾶλλον αὐτὸν θαρρόνων φησί, Μὴ ἐπαισχυνθῆς, ὡς οὐκ ὄντος λοιπὸν κινδύνου, εἰ τῆς αἰσχύνῃς τις περιγένοιτο.
- [00289] Τοῦτο γὰρ μόνον ἔχει φορτικὸν αἰσχύνῃ, τὸ ἠτῶσθαι αὐτῆς.
- [00290] Μὴ τοίνυν ἐπαισχυνθῆς, εἰ ἐγὼ ὁ νεκρὸς ἐγείρων, ὁ μυρία ἐργαζόμενος σημεῖα, ὁ τὴν οἰκουμένην περιδραμών, δέδεμαι νῦν·
- [00291] οὐ γὰρ ὡς κακοῦργός εἰμι δεσμώτης, ἀλλὰ τοῦ σταυρωθέντος ἕνεκεν.
- [00292] Εἰ σταυρὸν οὐκ ἐπησχύνθη μου ὁ Δεσπότης, οὐδὲ τὰ δεσμά ἐγώ.
- [00293] Καὶ καλῶς παρακαλῶν αὐτὸν μὴ ἐπαισχυνθῆναι, πρότερον αὐτὸν τοῦ σταυροῦ ἀνέμνησεν.
- [00294] Εἰ τὸν σταυρὸν οὐκ ἐπαισχύνῃ, φησί, μηδὲ δεσμά·
- [00295] εἰ ὁ Δεσπότης ἡμῶν καὶ διδάσκαλος σταυρὸν ὑπέμεινε, πολλῷ μᾶλλον ἡμεῖς τὰ δεσμά.
- [00296] Ἄπερ γὰρ αὐτὸς ὑπέμεινεν ὁ αἰσχυνόμενος, καὶ τὸν σταυρωθέντα ἐπαισχύνεται.
- [00297] Οὐ γὰρ δι' ἑμαυτὸν, φησί, φέρω ταῦτα τὰ δεσμά.
- [00298] Μηδὲν οὖν ἀνθρώπινον πάθῃς, ἀλλὰ τοῖς αὐτοῖς κοινώνησον, ^[62.608] Ἀλλὰ συγκακοπάθησον, φησί, τῷ Εὐαγγελίῳ, οὐχ ὡς τοῦ Εὐαγγελίου κακοπαθοῦντος, ἀλλὰ τὸν μαθητὴν διεγείρων ὑπὲρ τοῦ Εὐαγγελίου πάσχειν.
- [00299] Κατὰ δύναμιν Θεοῦ, φησί, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων.
- [00300] Ἄλλως δὲ, ἐπεὶ φορτικὸν ἦν τὸ εἰπεῖν, Κακοπάθησον, πάλιν αὐτὸν παραμυθεῖται λέγων·
- [00301] Οὐ κατὰ τὰ ἔργα ἡμῶν·
- [00302] τουτέστι, μὴ τῇ δυνάμει λογίζου τῇ σῇ, ἀλλὰ τῇ τοῦ Θεοῦ τὸ ταῦτα φέρειν·
- [00303] σὸν μὲν γὰρ τὸ ἐλέσθαι καὶ προθυμηθῆναι, Θεοῦ δὲ τὸ κουφίσαι καὶ παῦσαι.
- [00304] Εἶτα καὶ τῆς δυνάμεως αὐτοῦ δείκνυσι τὰ τεκμήρια·
- [00305] Πῶς ἐσώθῃς ἐννοεῖ, πῶς ἐκλήθῃς·
- [00306] ὥσπερ φησὶν ἀλλαχοῦ, Κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμῖν.
- [00307] Οὕτω τοῦ ποιῆσαι τὸν οὐρανὸν μείζων δύναμις αὕτη ἦν, τὸ πείσαι τὴν οἰκουμένην.

- [00308] Πῶς οὖν ἐκλήθη, φησὶ, Κλήσει ἀγία;
- [00309] Τουτέστιν, ἀγίους εἰργάσατο ἀμαρτωλοὺς ὄντας καὶ ἐχθροὺς·
- [00310] καὶ ταῦτα οὐκ ἐξ ἡμῶν, Θεοῦ τὸ δῶρον.
- [00311] Εἰ τοίνυν καὶ δυνατός ἐστι τῷ καλέσαι, καὶ ἀγαθὸς τῷ κατὰ χάριν, ἀλλὰ μὴ κατὰ ὀφειλὴν τοῦτο ποιῆσαι, οὐ δεῖ δεδοικέναι.
- [00312] Ὁ γὰρ, ἡνίκα ἡμᾶς ἔδει σωθῆναι, καὶ ἐχθροὺς ὄντας, χάριτι σώσας, ὅταν καὶ ἐργαζομένους ἴδῃ, οὐ πολλῷ μᾶλλον συμπράξει;
- [00313] Οὐ κατὰ τὰ ἔργα ἡμῶν, φησὶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν.
- [00314] Τουτέστιν, οὐδενὸς ἀναγκάζοντος, οὐδενὸς συμβουλευόντος, ἀλλ' ἐξ ἰδίας προθέσεως, οἴκοθεν ἐκ τῆς ἀγαθότητος αὐτοῦ ὁρμώμενος ἔσωσε·
- [00315] τοῦτο γὰρ ἐστι τὸ, Κατ' ἰδίαν πρόθεσιν.
- [00316] Καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων.
- [00317] Τουτέστιν, ἀνάρχως ταῦτα προτετύπωτο ἐν Χριστῷ Ἰησοῦ γενέσθαι.
- [00318] Οὐ μικρὸν καὶ τοῦτο, τὸ ἄνωθεν βούλεσθαι·
- [00319] οὐκ ἐκ μετανοίας ἄρα.
- [00320] Πῶς οὖν οὐκ αἰδῖος ὁ Υἱός;
- [00321] καὶ γὰρ καὶ αὐτὸς ταῦτα ἐβούλετο ἐξ ἀρχῆς.
- [00322] Φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ Εὐαγγελίου.
- [00323] β'.
- [00324] Εἶδες δύναμιν, εἶδες δωρεὰν οὐχὶ δι' ἔργων γενομένην, ἀλλὰ διὰ τοῦ Εὐαγγελίου;
- [00325] Ἐλπίδος γὰρ ταῦτά ἐστιν·
- [00326] ἐν μὲν γὰρ τῷ αὐτοῦ σώματι ἀμφότερα ταῦτα γεγένηται, ἐν δὲ τῷ ἡμετέρῳ ἔσται.
- [00327] Πῶς;
- [00328] Διὰ τοῦ Εὐαγγελίου.
- [00329] Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν.
- [00330] Τί δῆποτε τοῦτο συνεχῶς λέγει, διδάσκαλον ἐθνῶν ἑαυτὸν καλῶν;
- [00331] Πείσαι βουλόμενος, ὅπερ ἔφην, ὅτι χρὴ καὶ ἔθνεσι πλησιάζειν.
- [00332] Μὴ καταπέσης τοίνυν ἐν τοῖς ἔμοις παθήμασι·
- [00333] καταβέβληται τοῦ θανάτου τὰ νεῦρα.
- [00334] Οὐχ ὡς κακοῦργος ταῦτα ὑπομένω, ἀλλὰ διὰ τὴν διδασκαλίαν τῶν ἐθνῶν.
- [00335] Ἄμα καὶ ἀξιόπιστον ποιεῖ τὸν λόγον.
- [00336] Δι' ἣν αἰτίαν καὶ ταῦτα, φησὶ, πάσχω·
- [00337] ἀλλ' οὐκ ἐπαισχύνομαι·
- [00338] οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι, ὅτι δυνατός ἐστι τὴν παρακαταθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
- [00339] Ἀλλ' οὐκ ἐπαισχύνομαι, φησὶν.
- [00340] Αἰσχύνης γὰρ, εἰπέ μοι, τὰ δεσμά;
- [00341] αἰσχύνης τὰ πάθη;
- [00342] Μὴ οὖν ἐπαισχυνθῆς.

- [00343] Ὁρᾶς πῶς διὰ τῶν ἔργων ἐνδείκνυται τὴν διδασκαλίαν;
- [00344] Ταῦτα πάσχω, φησίν, εἰς δεσμωτήριον ἐμβέβλημαι, ἐλαύνομαι.
- [00345] Οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παρακαταθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
- [00346] Τί ἐστι παρακαταθήκη;
- [00347] Ἡ [62.609] πίστις, τὸ κήρυγμα.
- [00348] Τοῦτο αὐτὸς, φησίν, ὁ παρακαταθέμενος ἀκέραιον φυλάξει.
- [00349] Πάντα πάσχω ὥστε μὴ τὸν θησαυρὸν συληθῆναι·
- [00350] οὐκ ἐπαισχύνομαι τούτοις, ἕως ἂν αὐτὴ ἀκέραιος σώζηται.
- [00351] Ἦ τοὺς πιστοὺς λέγει τὴν παρακατήκην, ἣν ὁ Θεὸς αὐτῷ παρακατέθετο, ἣ ἦν αὐτὸς τῷ Θεῷ.
- [00352] Καὶ νῦν γὰρ, φησίν, ἰδοὺ παρατίθεμαι ὑμᾶς τῷ Κυρίῳ·
- [00353] τουτέστιν, οὐκ ἀνόνητά μοι ταῦτα ἔσται·
- [00354] καὶ Τιμόθεος τῆς παρακαταθήκης δεικνύει μοι τὸν καρπὸν.
- [00355] Ὁρᾶς αὐτὸν οὐδὲ αἰσθανόμενον τῶν κακῶν διὰ τὴν ἐλπίδα τῶν μαθητῶν;
- [00356] Τοιοῦτον εἶναι τὸν διδάσκαλον χρῆ, οὕτω κήδεσθαι τῶν μαθητῶν, τούτους πάντα ἠγεῖσθαι.
- [00357] Νῦν ζῶμεν, φησίν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ·
- [00358] καὶ πάλιν, Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως;
- [00359] ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ;
- [00360] Ὁρᾶς αὐτὸν ταῦτα μεριμνῶντα, οὐχ ἦττον τῶν οἰκείων τὰ τῶν μαθητῶν;
- [00361] Δεῖ γὰρ τοὺς φυσικοὺς πατέρας ὑπεραίρειν, δεῖ θερμότερους εἶναι.
- [00362] Ἀλλὰ καὶ τοὺς παῖδας φιλοστόργως πρὸς αὐτοὺς διακείσθαι προσήκει.
- [00363] Πείθεσθε γὰρ, φησὶ, τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, εἰδότες ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες.
- [00364] Εἰπέ γὰρ μοι, αὐτὸς μὲν τοσοῦτω κινδύνῳ ἐστὶν ὑπεύθυνος·
- [00365] σὺ δὲ οὐδὲ πείθεσθαι αὐτῷ βούλει, καὶ ταῦτα εἰς τό σοι συμφέρον;
- [00366] Κἂν γὰρ τὰ καθ' ἑαυτὸν καλῶς διάθηται, ἕως ἂν τὰ μὴ καλῶς ἢ διακείμενα, ἐναγωνίως ἐστί, διπλᾶς δίδωσι τὰς εὐθύνας.
- [00367] Ἐννόησον δὲ ὅσον ἐστὶ καθ' ἕκαστον τῶν ἀρχομένων ἐξετάζεσθαι καὶ ἀγωνιᾶν.
- [00368] Πόσῃν βούλει θεῖναι τιμῇν;
- [00369] πόσῃν θεραπείαν ἀντίρροπον τῶν κινδύνων τούτων;
- [00370] Ἀλλ' οὐδὲν ἴσον ἐρεῖς·
- [00371] οὕτω γὰρ τὴν ψυχὴν ἐπιδέδωκας, αὐτὸς δὲ τὴν ψυχὴν τίθησιν ὑπὲρ σοῦ.
- [00372] Κἂν μὴ θῆ ἔνταῦθα καιροῦ καλοῦντος, ἀπολλύει αὐτὴν ἐκεῖ·
- [00373] σὺ δὲ οὐδὲ μέχρι λόγου ὑποτάσσεσθαι βούλει.
- [00374] Τοῦτο πάντων τῶν κακῶν αἴτιον, ὅτι τὰ τῶν ἀρχόντων ἠφανίσθη·
- [00375] οὐδεμία αἰδώς, οὐδεὶς φόβος.
- [00376] Πείθεσθε, φησὶ, τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε·
- [00377] νυνὶ δὲ πάντα κατεστράφη καὶ συγκέχυται.
- [00378] Οὐχὶ τῶν ἡγουμένων ἔνεκεν ταῦτα λέγω·

- [00379] τί γὰρ ἀπὸ τῆς τιμῆς ὠφελήθησονται τῆς ἡμετέρας, ἢ τοσοῦτον ὅσον πειθηνίους ἔξουσιν;
- [00380] ἀλλὰ διὰ τὸ ὑμῖν συμφέρον.
- [00381] Οὔτοι μὲν γὰρ, κὰν τιμηθῶσιν, οὐδὲν ὠφελοῦνται πρὸς τὸ μέλλον, ἀλλὰ μείζον αὐτοῖς τὸ κατάκριμα·
- [00382] κὰν ὑβρισθῶσιν, οὐδὲν ἐβλάβησαν πρὸς τὸ μέλλον, ἀλλὰ καὶ πλείων αὐτοῖς ἡ ἀπολογία.
- [00383] Ἀλλ' ὑμῶν αὐτῶν ἔνεκεν ἅπαντα βούλομαι γενέσθαι.
- [00384] Ὅταν γὰρ τιμῶνται παρὰ τῶν ἀρχομένων οἱ ἡγούμενοι, καὶ τοῦτο αὐτοῖς προφέρεται, καθάπερ τῷ Ἡλεί ἔλεγεν, Ἐλαβόν σε ἐκ τοῦ οἴκου τοῦ πατρὸς σου·
- [00385] ὅταν δὲ ὑβρίζονται, καθάπερ ἐπὶ τοῦ Σαμουήλ, Οὐ σέ, φησὶν, ἐξουθενήκασιν, ἀλλ' ἡ ἐμέ.
- [00386] Ὡστε ἡ μὲν ὑβρις κέρδος αὐτοῖς ἐστίν, ἡ δὲ τιμὴ βάρος.
- [00387] Οὐκ αὐτῶν τοίνυν ἔνεκεν ταῦτα λέγω, ἀλλ' ὑμῶν αὐτῶν.
- [00388] Ὁ τιμῶν τὸν ἱερέα, καὶ τὸν Θεὸν τιμῆσει·
- [00389] ὁ δὲ μαθὼν τοῦ ἱερέως καταφρονεῖν, ὁδῶ προβαίνων καὶ εἰς τὸν Θεὸν ὑβρίσει ποτέ.
- [00390] Ὁ δεχόμενος ὑμᾶς, φησὶν, ἐμὲ δέχεται·
- [00391] καὶ, τοὺς ἱερέας αὐτοῦ, φησὶν, ἐντίμους ἔχε.
- [00392] Ἐντεῦθεν ἔμαθον Ἰουδαῖοι τοῦ Θεοῦ καταφρονεῖν, ὅτι Μωϋσέως κατεφρόνησαν, ὅτι αὐτὸν ἐλίθαζον.
- [00393] Ὅταν γὰρ τις πρὸς τὸν ἱερέα εὐλαβῶς διατεθῆ, πολλῶ μᾶλλον πρὸς τὸν Θεόν.
- [00394] Κὰν ὁ ἱερεὺς φαῦλος ᾗ, ὁ Θεὸς ὁρῶν ὅτι διὰ τὴν πρὸς αὐτὸν τιμὴν καὶ τὸν οὐκ ἄξιον τιμῆς θεραπεύεις, καὶ αὐτὸς ἀποδώσει σοι τὴν ἀμοιβήν.
- [00395] Εἰ γὰρ ὁ δεχόμενος προφήτην, φησὶν, εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται·
- [00396] καὶ ὁ τιμῶν καὶ ὁ εἰκὼν καὶ ὑπακούων, δηλονότι τῷ ἱερεῖ.
- [00397] Εἰ γὰρ ἔνθα φιλοξενίας λόγος, ἔνθα οὐκ οἶδας τὸν καταγόμενον, τοσοῦτον λαμβάνεις μισθόν·
- [00398] ᾧ καὶ κελεύει ὑποτάσσεσθαι, ἂν ὑποταγῆς, πολλῶ μᾶλλον.
- [00399] Ἐπὶ τῆς Μωϋσέως, φησὶ, καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·
- [00400] πάντα οὖν, ὅσα ἂν λέγωσιν ὑμῖν ποιεῖν, ποιεῖτε·
- [00401] κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε.
- [00402] Οὐκ οἶδας τί ἐστὶν ὁ ἱερεὺς;
- [00403] Ἄγγελος Κυρίου ἐστί.
- [00404] Μὴ γὰρ τὰ ἑαυτοῦ λέγει;
- [00405] Εἰ καταφρονεῖς αὐτοῦ, οὐκ αὐτοῦ καταφρονεῖς, ἀλλὰ τοῦ χειροτονήσαντος αὐτὸν Θεοῦ.
- [00406] Καὶ πόθεν δῆλον ὅτι ὁ Θεὸς ἐχειροτόνησεν αὐτὸν, φησὶν;
- [00407] Οὐκοῦν, εἰ μὴ ταύτην ἔχεις τὴν ὑπόληψιν, ἡ ἐλπίς σου κεκένωται.
- [00408] Εἰ γὰρ μηδὲν ἐνεργεῖ ὁ Θεὸς δι' αὐτοῦ, οὔτε λουτρὸν ἔχεις, οὔτε μυστηρίων μετέχεις, οὔτε εὐλογιῶν ἀπολαύεις·
- [00409] οὐκ ἄρα Χριστιανὸς εἶ.
- [00410] γ'.
- [00411] Τί οὖν;
- [00412] φησί·
- [00413] πάντας ὁ Θεὸς χειροτονεῖ, καὶ τοὺς ἀναξίους;
- [00414] Πάντας μὲν ὁ Θεὸς οὐ χειροτονεῖ, διὰ πάντων δὲ αὐτὸς ἐνεργεῖ, εἰ καὶ αὐτοὶ εἴεν ἀνάξιοι, διὰ τὸ σωθῆναι τὸν λαόν.

- [00415] Εἰ γὰρ δι' ὄνου, καὶ διὰ Βαλαάμ, διὰ μιανοῦ ἀνθρώπου, τοῦ λαοῦ ἔνεκεν ἐλάλησε, πολλῶ μᾶλλον διὰ τοῦ ἱερέως.
- [00416] Τί γὰρ οὐ ποιεῖ ὁ Θεὸς τῆς σωτηρίας ἔνεκεν τῆς ἡμετέρας;
- [00417] Τί γὰρ οὐ φθέγγεται;
- [00418] διὰ τίνος δὲ οὐκ ἐνεργεῖ;
- [00419] Εἰ διὰ τοῦ Ἰούδα ἐνέργησε, καὶ διὰ τῶν προφητευόντων, οἷς φησιν, Οὐκ οἶδα ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν, καὶ ἄλλοι δαίμονας ἐξέβαλον·
- [00420] πολλῶ μᾶλλον διὰ τῶν ἱερέων ἐνεργήσει.
- [00421] Ἐπεὶ εἰ μέλλοιμεν τοὺς βίους ἐρευνᾶν τῶν ἀρχόντων, αὐτοὶ μέλλοιμεν εἶναι χειροτονηταὶ τῶν διδασκάλων, καὶ τὰ ἄνω κάτω γίνεται, ἄνω οἱ πόδες, καὶ κάτω ἡ κεφαλή.
- [00422] Ἄκουε Παύλου λέγοντος·
- [00423] Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·
- [00424] καὶ πάλιν, Σὺ τί κρίνεις τὸν ἀδελφόν σου;
- [00425] Εἰ τὸν ἀδελφόν οὐ δεῖ κρίνειν, πολλῶ μᾶλλον τὸν διδάσκαλον.
- [00426] Εἰ μὲν γὰρ τοῦτο ἐπέταξεν ὁ Θεός, καλῶς ποιεῖς, καὶ ἀμαρτάνεις μὴ ποιῶν·
- [00427] εἰ δὲ τούναντίον, μὴ τόλμα, μηδὲ ὑπὲρ τὰ ἐσκαμμένα ἐπιχείρει.
- [00428] Τῶ Ἀαρὼν μετὰ τὴν μοσχοποιίαν ἐπανέστησαν οἱ περὶ Κορὲ καὶ Δαθὰν καὶ Ἀβειρών·
- [00429] τί οὖν;
- [00430] οὐκ ἀπώλοντο;
- [00431] Ἐκαστος τὰ ἑαυτοῦ μεριμνάτω.
- [00432] Εἰ μὲν γὰρ δόγμα ἔχει διεστραμμένον, κἂν ἄγγελος ᾗ, μὴ πείθου·
- [00433] εἰ δὲ ὀρθὰ διδάσκει, μὴ τῷ βίῳ πρόσεχε, ἀλλὰ τοῖς ῥήμασιν.
- [00434] Ἐχεις Παῦλον καὶ δι' ἔργων καὶ διὰ λόγων ῥυθμίζοντά σε πρὸς τὸ δέον.
- [00435] Ἀλλ' οὐ δίδωσι πένησι, φησὶν, οὐδὲ καλῶς διοικεῖ.
- [00436] Πόθεν σοι τοῦτο δῆλον;
- [00437] Πρὶν ἢ μάθης, μὴ μέμψη, φοβήθητι τὰς εὐθύνas.
- [00438] Πολλὰ ἀπὸ ὑπονοίας κρίνεται.
- [00439] Μίμησαί σου τὸν Δεσπότην·
- [00440] ἄκουε αὐτοῦ λέγοντος·
- [00441] Καταβάς ὄψομαι εἰ κατὰ τὴν κραυγὴν αὐτῶν συντελοῦνται·
- [00442] εἰ δὲ μὴ, ἵνα γινῶ.
- [00443] Εἰ δὲ κατέμαθες καὶ ἐξήτασας καὶ εἶδες, ἀνάμενε τὸν κριτὴν·
- [00444] μὴ προαρπάσης τοῦ Χριστοῦ τὴν τάξιν·
- [00445] ἐκείνου ταῦτά ἐστιν ἐξετάζειν, οὐ σοῦ·
- [00446] σὺ δοῦλος εἶ ἔσχατος, οὐ δεσπότης·
- [00447] σὺ πρόβατον εἶ·
- [00448] μὴ τοίνυν περιεργάζου τὸν ποιμένα, ἵνα μὴ καὶ ἐφ' οἷς ἐκείνου κατηγορεῖς, εὐθύνas δῶς.
- [00449] Καὶ πῶς ἐμοὶ λέγει, φησὶν, αὐτὸς οὐ ποιῶν;

- [00450] Οὐκ αὐτός σοι λέγει·
- [00451] εἰ αὐτῷ πείθη, μισθὸν οὐκ ἔχεις·
- [00452] ὁ Χριστός σοι ταῦτα παραινεῖ.
- [00453] Καὶ τί λέγω;
- [00454] οὐδὲ Παύλῳ πείθεσθαι χρῆ, ἂν τι ἴδιον λέγη, ἂν τι ἀνθρώπινον, ἀλλὰ τῷ ἀποστόλῳ τῷ
- [00455] [62.611] τὸν Χριστὸν ἔχοντι λαλοῦντα ἐν ἑαυτῷ.
- [00456] Μὴ κρίνωμεν τὰ ἀλλήλων, ἀλλὰ τὰ ἑαυτοῦ ἕκαστος·
- [00457] ἐξέτασον σοῦ τὸν βίον.
- [00458] Ἀλλ' ἐκεῖνος ὀφείλει μου βελτίων εἶναι, φησί.
- [00459] Διὰ τί;
- [00460] Ὅτι ἱερεὺς ἐστί.
- [00461] Καὶ τί σου πλέον οὐκ ἔχει;
- [00462] οὐχὶ τοὺς μόχθους;
- [00463] οὐχὶ τοὺς κινδύνους;
- [00464] οὐχὶ τὴν ἀγωνίαν;
- [00465] οὐχὶ τὴν ταλαιπωρίαν;
- [00466] Ταῦτα τοίνυν ἔχων πῶς οὐ βελτίων ἐστί σου;
- [00467] Εἰ δὲ οὐκ ἐστί βελτίων, ἄρα ὀφείλεις, εἰπέ μοι, σὺ σαυτὸν ἀπολλύναι;
- [00468] Ἀπονοίας ταῦτα τὰ ῥήματα.
- [00469] Πόθεν γὰρ, ὅτι οὐκ ἐστί σου βελτίων;
- [00470] Ἐὰν κλέπτῃ, φησὶ, καὶ ἱεροσυλῇ.
- [00471] Πόθεν οἶδας, ἄνθρωπε;
- [00472] τί κατὰ κρημνῶν ὠθεῖς σαυτὸν;
- [00473] Καὶ σὺ μὲν, ἂν εἴπῃ τις, ὅτι ὁ δεῖνα πορφύραν ἔχει, κἂν εἰδῶς ἦς, ἀποφράττεις τὰ ὦτα, κἂν ἐλέγξαι δυνάμενος ἦς, ἀποπηδᾷς εὐθέως καὶ προσποιῇ μὴ εἰδέναι, περιττὸν κίνδυνον μὴ θέλων ἀναδέξασθαι·
- [00474] ἐνταῦθα δὲ οὐ μόνον οὐκ ἀποπηδᾷς, ἀλλὰ καὶ ἀναδέχῃ περιττὸν κίνδυνον.
- [00475] Ταῦτα τὰ ῥήματα οὐκ ἐστὶν ἀνεύθυνα·
- [00476] ἄκουε γὰρ τοῦ Χριστοῦ λέγοντος, Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, δώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.
- [00477] Ὅλος δὲ, οἶει τινὸς βελτίων εἶναι, καὶ οὐ στενάζεις, οὐδὲ κόπτεις τὸ στήθος, οὐδὲ κάτω κύπτεις, οὐδὲ μιμῆ τὸν τελώνην;
- [00478] Οὐκοῦν ἀπώλεσας σαυτὸν, κἂν βελτίων ἦς.
- [00479] Βελτίων εἶ;
- [00480] σίγα, ἵνα μένης βελτίων·
- [00481] ἂν δὲ εἴπῃς, ἐκένωσας τὸ πᾶν.
- [00482] Ἄν νομίσης, οὐχί·
- [00483] ἂν μὴ νομίσης, πολὺ προσέθηκας.
- [00484] Εἰ γὰρ ὁ ὢν ἁμαρτωλὸς, ἐπειδὴ ὠμολόγησε, κατῆλθε δεδικαιωμένος, ὃ μὴ ὢν σφόδρα ἁμαρτωλὸς, καὶ οὕτω πεπεισμένος, τί οὐ κερδανεῖ;

- [00485] Ἐξέτασόν σου τὸν βίον.
- [00486] Οὐ κλέπτεις;
- [00487] ἀλλ' ἀρπάξεις, ἀλλὰ βιάζῃ, ἀλλὰ μυρία ἕτερα τοιαῦτα ποιεῖς.
- [00488] Οὐκ ἐπαινῶν λέγω τὴν κλοπὴν, ἀπαγε, ἀλλὰ καὶ σφόδρα δακρύων, εἴ τις ἄρα ἐστὶ τοιοῦτος·
- [00489] οὐ γὰρ πείθομαι.
- [00490] Ὅσον γὰρ ἡ ἱεροσουλία κακὸν, οὐδὲ ἔστιν εἰπεῖν·
- [00491] ἀλλ' ὑμῶν φείδομαι·
- [00492] οὐ γὰρ βούλομαι τὴν ἀρετὴν τὴν ἡμετέραν κενουῖσθαι τῷ κατηγορεῖν ἑτέρων.
- [00493] Τί τοῦ τελώνου χειρὸν, εἰπέ μοι;
- [00494] Ἀληθὲς ἦν, ὅτι καὶ τελώνης ἦν, καὶ μυρίων ἔνοχος κακῶν·
- [00495] καὶ μόνον ἵνα εἶπῃ ὁ Φαρισαῖος, Ὅτι οὐκ εἰμὶ ὡς οὗτος ὁ τελώνης, πάντα ἀπώλεσε·
- [00496] σὺ περὶ τοῦ ἱερέως λέγεις, ὅτι Οὐκ εἰμὶ ὡς οὗτος ἱερόσυλος, καὶ οὐ πάντα κενοῖς;
- [00497] Ταῦτα λέγειν ἀναγκάζομαι καὶ ἐπεξίεναι τούτῳ τῷ λόγῳ, οὐκ ἐπειδὴ ἐκείνων μοι μέλει τοσοῦτον, ἀλλ' ἐπειδὴ περὶ ὑμῶν δέδοικα, μὴ κενώσητε ὑμῶν τὴν ἀρετὴν διὰ τῆς καυχήσεως ταύτης, διὰ τῆς κατακρίσεως.
- [00498] Ἄκουε γὰρ τοῦ Παύλου παραινούντος καὶ λέγοντος·
- [00499] Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον.
- [00500] δ'.
- [00501] Εἰπέ μοι, ἂν εἰς ἰατρεῖον ἔλθῃς τραῦμα ἔχων, μὴ ἀφείς φάρμακον ἐπιθεῖναι καὶ θεραπεῦσαι τὸ ἔλκος, περιεργάζῃ τὸν ἰατρὸν, εἴτε ἔλκος ἔχει, εἴτε οὐκ ἔχει;
- [00502] κἂν ἔχη δὲ, φροντίζεις;
- [00503] ἢ ἐπειδὴ ἔχει ἐκεῖνος, τὸ σαυτοῦ οὐ θεραπεύεις, καὶ λέγεις, Ἐχρῆν αὐτὸν ὑγιαίνειν ἰατρὸν ὄντα·
- [00504] ἐπειδὴ οὐχ ὑγιαίνει ἰατρὸς ὢν, ἀφήμι καὶ γὰρ τὸ ἔλκος τὸ ἐμὸν ἀνίατον;
- [00505] μὴ γὰρ, ἂν ὁ ἱερεὺς ἢ κακός, παραμυθία ἔσται τῷ ἀρχομένῳ;
- [00506] Οὐδαμῶς, ἀλλὰ δώσει μὲν ἐκεῖνος δίκην τὴν ὠρισμένην·
- [00507] δώσεις δὲ καὶ σὺ τὴν ὀφειλομένην καὶ πρέπουσαν·
- [00508] καὶ γὰρ ὁ διδάσκαλος τάξιν λοιπὸν πληροῖ μόνον.
- [00509] Ἔσονται γὰρ, φησὶ, πάντες διδασκοὶ Θεοῦ, καὶ οὐ μὴ εἴπωσι, Γνωθὶ τὸν Κύριον, ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
- [00510] Τίνος οὖν ἔνεκεν, φησὶ, προκάθηται;
- [00511] τίνος οὖν ἔνεκεν ἐφ [62.612] ἔστηκε;
- [00512] Μὴ λέγωμεν, παρακαλῶ, κακῶς τοὺς διδασκάλους, μηδὲ ἀκριβολογώμεθα περὶ τούτων, ἵνα μὴ κακῶς ἑαυτοὺς διαθῶμεν·
- [00513] τὰ ἡμέτερα ἐξετάζωμεν, καὶ οὐδένα ἐροῦμεν κακῶς.
- [00514] Αἰδεσθῶμεν τὴν ἡμέραν ἐκείνην, καθ' ἣν ἡμᾶς ἐφώτισεν.
- [00515] Ἄν πατέρα τις ἔχη, κἂν μυρία ἔχη δεινὰ, πάντα συσκιάζει.
- [00516] Μὴ δοξάζου γὰρ, φησὶν, ἐν ἀτιμίᾳ πατρός σου·
- [00517] οὐ γὰρ ἐστὶ σοι δόξα ὡς ὄνειδος.
- [00518] Κἂν ἀπολίπη σύνεσις, συγγνώμην ἔχει.
- [00519] Εἰ δὲ ἐπὶ τῶν σωματικῶν πατέρων, πολλῶ μᾶλλον ἐπὶ τῶν πνευματικῶν πατέρων ταῦτα λεκτέον.
- [00520] Αἰδέσθητι ὅτι καθ' ἐκάστην ἡμέραν σοι διακονεῖται·

- [00521] ἀναγινώσκεισθαι ποιεῖ τὰς Γραφάς, διὰ σὲ τὸν οἶκον κοσμεῖ, διὰ σὲ ἀγρυπνεῖ, διὰ σὲ εὐχεται, ὑπὲρ σοῦ ἔστηκε τὸν Θεὸν παρακαλῶν, διὰ σὲ λιτὰς ποιεῖ, ὑπὲρ σοῦ πᾶσα αὐτῶ ἡ θρησκεία.
- [00522] Ταῦτα αἰδέσθητι, ταῦτα ἐννόησον, μετὰ πάσης εὐλαβείας πρόσθι.
- [00523] Εἰπέ μοι, φαῦλός ἐστι;
- [00524] Καὶ τί τοῦτο;
- [00525] ὁ γὰρ μὴ φαῦλος αὐτός σοι χαρίζεται τὰ μεγάλα ἀγαθὰ;
- [00526] Οὐδαμῶς·
- [00527] πρὸς τὴν πίστιν τὴν σὴν τὸ πᾶν ἐνεργεῖται.
- [00528] Οὔτε ὁ δίκαιος ὠφελήσει τι, μὴ ὄντος σου πιστοῦ, οὔτε ὁ φαῦλος βλάψει τι, ὄντος σου πιστοῦ.
- [00529] Διὰ βοῶν ἐνήργησεν ὁ Θεὸς ἐπὶ τῆς κιβωτοῦ, ὅτε ἐβούλετο σῶσαι τὸν λαόν.
- [00530] Μὴ γὰρ ὁ βίος τοῦ ἱερέως, μὴ γὰρ ἡ ἀρετὴ τοσοῦτόν τι συντελεῖ;
- [00531] Οὐκ ἔστι τοιαῦτα ἃ χαρίζεται ὁ Θεός, ὡς ὑπὸ ἱερατικῆς ἀρετῆς ἀνύεσθαι·
- [00532] τὸ πᾶν τῆς χάριτός ἐστι·
- [00533] τούτου ἐστὶν ἀνοῖξαι μόνον τὸ στόμα, τὸ δὲ πᾶν ὁ Θεὸς ἐργάζεται·
- [00534] σύμβολον οὗτος πληροῖ μόνον.
- [00535] Ἐννόησον ὅσον ἐστὶ τὸ μέσον Ἰωάννου καὶ τοῦ Ἰησοῦ·
- [00536] ἄκουε γὰρ Ἰωάννου λέγοντος· Ἐγὼ χρειᾶν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ, Οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τοῦ ὑποδήματος.
- [00537] Ἀλλ' ὅμως καὶ τοσοῦτου ὄντος τοῦ μέσου, καὶ Πνεῦμα κατηνέχθη, ὅπερ οὐκ εἶχεν Ἰωάννης.
- [00538] Ἐκ γὰρ πληρώματος αὐτοῦ, φησὶν, ἡμεῖς πάντες ἐλάβομεν.
- [00539] Ἀλλ' ὅμως πρὶν ἢ βαπτισθῆναι, οὐ κατηνέχθη·
- [00540] οὐ μὴν οὐδὲ Ἰωάννης ἐποίησεν αὐτὸ κατενεχθῆναι.
- [00541] Τί οὖν τοῦτο γίνεται;
- [00542] Ἴνα μάθης, ὅτι σύμβολον ὁ ἱερεὺς πληροῖ.
- [00543] Οὐδεὶς ἀνθρώπων ἀνθρώπου τοσοῦτον ἀφέστηκεν, ὅσον Ἰωάννης τοῦ Ἰησοῦ·
- [00544] ἀλλ' ὅμως ἐπ' αὐτοῦ κατῆλθε τὸ Πνεῦμα, ἵνα μάθης ὅτι τὸ πᾶν ὁ Θεὸς ἐργάζεται, ὅτι τὸ πᾶν ὁ Θεὸς ποιεῖ.
- [00545] Βούλομαί τι παράδοξον εἰπεῖν, ἀλλὰ μὴ θαυμάσητε μηδὲ θορυβηθῆτε.
- [00546] Τί δὴ τοῦτό ἐστιν;
- [00547] Ἡ προσφορὰ ἢ αὐτὴ ἐστὶ, κἂν ὁ τυχὼν προσενέγκῃ, κἂν Παῦλος, κἂν Πέτρος·
- [00548] ἢ αὐτὴ ἐστὶν, ἣν ὁ Χριστὸς τοῖς μαθηταῖς ἔδωκε, καὶ ἦν νῦν οἱ ἱερεῖς ποιῶσιν·
- [00549] οὐδὲν αὕτη ἐλάττων ἐκείνης, ὅτι καὶ ταύτην οὐκ ἀνθρωποὶ ἀγιάζουσιν, ἀλλ' αὐτὸς ὁ καὶ ἐκείνην ἀγιάσας.
- [00550] Ὡσπερ γὰρ τὰ ῥήματα, ἅπερ ὁ Θεὸς ἐφθέγγετο, τὰ αὐτὰ ἐστὶν, ἅπερ ὁ ἱερεὺς καὶ νῦν λέγει·
- [00551] οὕτω καὶ ἡ προσφορὰ ἢ αὐτὴ ἐστὶ, καὶ τὸ βάπτισμα ὅπερ ἔδωκεν.
- [00552] Οὕτω τὸ πᾶν τῆς Πίστεως ἐστὶν.
- [00553] Ἐπεπήδησεν εὐθέως τὸ πνεῦμα ἐπὶ Κορνήλιον, ἐπειδὴ προλαβὼν τὰ παρ' ἑαυτοῦ ἐπεδείξατο, καὶ τὴν πίστιν εἰσήνεγκε.
- [00554] Καὶ τοῦτο τοίνυν σώμᾳ ἐστὶ, κἀκεῖνο·
- [00555] ὁ δὲ νομίζων τοῦτο ἔλαττον ἐκείνου εἶναι, οὐκ οἶδεν ὅτι ὁ Χριστὸς καὶ νῦν πάρεστι, καὶ νῦν ἐνεργεῖ.

[00556] Ταῦτα τοίνυν εἰδότες (οὐδὲ γὰρ ἀπλῶς εἰρηται ἡμῖν ταῦτα πάντα, ἀλλ' ἵνα διορθώσωμεν ὑμῶν τὴν γνώμην, καὶ ἀσφαλεστέρους εἰς τὸ ἐξῆς ἐργασώμεθα), πολλὴν τῶν εἰρημένων τὴν φυλακὴν ἐπιδείξασθε.

[00557] Ἄν δὲ αἰεὶ μὲν ἀκούωμεν, πράττωμεν δὲ μηδέποτε, οὐδὲν [62.613] ἡμῖν ὄφελος ἔσται τῶν λεγομένων.

[00558] Προσέχωμεν [62.613] τοίνυν ἀκριβῶς, προσέχωμεν τοῖς λεχθεῖσι μετ' ἐπιμελείας, ἀπογράψωμεν αὐτὰ ἐπὶ τῆς διανοίας τῆς [62.614] ἡμετέρας, ἔχωμεν αἰεὶ κεκολλημένα τῷ συνειδῶτι καὶ διηνεκῶς δόξαν ἀναπέμψωμεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.

[00559] ΟΜΙΛΙΑ Γ'.

[00560] Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χρῆστῷ Ἰησοῦ.

[00561] τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

[00562] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ.

[00563] ὧν ἔστι Φύγελος καὶ Ἐρμογένης.

[00564] Δῶν ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερόν με ἐζήτησε, καὶ εὔρε.

[00565] Δῶν αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.

[00566] Καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

[00567] α'.

[00568] Οὐ διὰ γραμμάτων μόνον τὰ πρακτέα ὑπετίθετο τῷ μαθητῇ, ἀλλ' ἤδη καὶ διὰ ῥημάτων.

[00569] Καὶ τοῦτο πολλαχοῦ καὶ ἐν ἄλλοις ἐδήλωσε λέγων.

[00570] Εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν.

[00571] πολλῶν δὲ μᾶλλον καὶ ἐνταῦθα.

[00572] Μὴ τοίνυν ἐλλιπῶς εἰρησθαι τὰ κατὰ τὴν διδασκαλίαν νομίσωμεν.

[00573] πολλὰ γὰρ αὐτῷ καὶ ἀγράφως παρέδωκεν.

[00574] ἄπερ οὖν ἀναμνήσκων αὐτὸν, ἔλεγεν.

[00575] Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας.

[00576] Τί δὲ ἔστιν ὁ φησι;

[00577] Καθάπερ ἐπὶ τῶν ζωγράφων ἐνετυπώσαμην, φησὶν, εἰκόνα σοι τῆς ἀρετῆς καὶ τῶν τῷ Θεῷ δοκούντων ἀπάντων, ὥσπερ τινὰ κανόνα καὶ ἀρχέτυπον καὶ ὄρους καταβαλὼν εἰς τὴν σὴν ψυχὴν.

[00578] Ταῦτα οὖν ἔχε.

[00579] κὰν περὶ πίστεως, κὰν περὶ ἀγάπης, κὰν περὶ σωφρονισμοῦ δέη τι βουλευσασθαι, ἐκεῖθεν λάμβανε τὰ παραδείγματα.

[00580] οὐ δεήσει σοι παρ' ἐτέρων εἰκόνα ζητεῖν, πάντων ἐκεῖ κατακειμένων.

[00581] Τὴν καλὴν παραθήκην φύλαξον.

[00582] Πῶς;

[00583] Διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

[00584] Οὐ γὰρ ἔστιν ἀνθρωπίνης ψυχῆς οὐδὲ δυνάμεως, τοσαῦτα ἐμπιστευθέντα ἀρκέσαι πρὸς τὴν φυλακὴν.

[00585] Διὰ τί;

[00586] Ὅτι πολλοὶ οἱ λησταί, σκότος βαθύ.

[00587] ὁ διάβολος ἐφέστηκεν ἔτι καὶ ἐφεδρεύει.

[00588] οὐκ οἶδαμεν ποῖα ὥρα, ποῖα καιρῶ ἐπιτίθεται.

[00589] Πῶς οὖν ἀρκέσομεν πρὸς τὴν φυλακὴν, φησί;

- [00590] Διὰ Πνεύματος ἁγίου, τουτέστιν, ἐὰν τὸ Πνεῦμα ἔχωμεν παρ' ἡμῖν·
- [00591] ἐὰν μὴ τὴν χάριν φυγαδεύσωμεν, παρέσται.
- [00592] Ἐὰν γὰρ μὴ Κύριος οἶκον οἰκοδομήσῃ, εἰς μάτην ἐκοπίασαν οἱ οἰκοδομοῦντες·
- [00593] ἐὰν μὴ Κύριος φυλάξῃ πόλιν, εἰς μάτην ἠγρύπνησαν οἱ φυλάσσοντες αὐτήν.
- [00594] Τοῦτο τεῖχος ἡμῖν, τοῦτο φρούριον, τοῦτο καταφυγή.
- [00595] Εἰ τοίνυν ἐνοικεῖ, καὶ αὐτὸ φυλάσσει, τίς χρεῖα παραγγελίας;
- [00596] Ἵνα αὐτὸ, φησὶ, κατέχωμεν, ἵνα αὐτὸ φυλάσσωμεν, καὶ μὴ διώκωμεν διὰ τῶν φαύλων πράξεων.
- [00597] Εἶτα ἐξηγεῖται τοὺς πειρασμοὺς, οὐχὶ καταβαλεῖν τὸν μαθητὴν βουλόμενος, ἀλλὰ διαναστῆσαι, ἵνα εἴ ποτε καὶ αὐτὸς περιπέσοι τούτοις, μὴ ξενοπαθῇ, πρὸς τὸν διδάσκαλον ἀφορῶν καὶ μεμνημένος πάντων τῶν συμβάντων αὐτῷ.
- [00598] Τί οὖν φησιν;
- [00599] Ἐπειδὴ εἰκὸς ἦν αὐτὸν συλληφθέντα ἐγκαταλειφθῆναι, καὶ μηδεμιᾶς ἀπολαῦσαι φιλανθρωπίας, μηδὲ ῥοπῆς, μηδὲ βοηθείας, ἀλλὰ καὶ ὑπ' αὐτῶν τῶν πιστῶν καὶ φίλων προδεδοσθαι, ἄκουε τί φησιν·
- [00600] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ.
- [00601] Εἰκὸς ^[62.614] ἦν ἐν Ῥώμῃ εἶναι πολλοὺς τότε ἀπὸ τῶν Ἀσίας μερῶν·
- [00602] ἀλλ' οὐδεὶς μοι παρέστη, φησὶν, οὐδεὶς με ἐγνώρισε, πάντες ἀπηλλοτριώθησαν.
- [00603] Καὶ ὄρα τὴν φιλόσοφον αὐτοῦ ψυχὴν.
- [00604] Εἶπε τὸ γενόμενον μόνον, οὐχὶ κατηράσατο αὐτοῖς·
- [00605] ἀλλὰ τὸν μὲν πράξαντα τοῦτο καὶ ἐπήνεσε, καὶ ἐπεύχεται τούτῳ μυρία ἀγαθὰ, ἐκείνοις δὲ οὐ κατηράσατο, ἀλλὰ τί φησιν;
- [00606] Ὡν ἐστι Φύγελος καὶ Ἑρμογένης.
- [00607] Δῶν ἔλεος ὁ Κύριος, φησὶ, τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέ με, καὶ εὔρε.
- [00608] Θεὰ πῶς πανταχοῦ τὴν αἰσχύνην λέγει, οὐ τὸν κίνδυνον, ὥστε μὴ φοβηθῆναι τὸν Τιμόθεον, καίτοι κινδύνων τὸ πρᾶγμα ἔγεμε·
- [00609] προσέκρουσε γὰρ τότε τῷ Νέρωνι, τινὰ τῶν ἀνακειμένων αὐτῷ οἰκειωσάμενος.
- [00610] Ἀλλὰ γενόμενος, φησὶν, ἐν Ῥώμῃ οὐ μόνον οὐκ ἔφυγέ μου τὴν συντυχίαν, ἀλλὰ καὶ ἐπεζήτησέ με, καὶ εὔρε.
- [00611] Δῶν αὐτῷ ὁ Κύριος εὔρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- [00612] Καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.
- [00613] Τοιούτους εἶναι χρὴ τοὺς πιστοὺς, μήτε φόβῳ, μήτε ἀπειλῇ, μήτε αἰσχύνῃ κωλύεσθαι, ἀλλὰ συμπράττειν ἀλλήλοις, καθάπερ ἐν πολέμῳ παρεστάναι καὶ βοηθεῖν.
- [00614] Οὐ γὰρ τοῖς κινδυνεύουσι τοσοῦτον, ὅσον ἑαυτοῖς χαρίζονται, κοινωνοὺς ἑαυτοῦς ποιοῦντες διὰ τῶν εἰς ἐκείνους γεγεννημένων τῶν ἐκείνοις ὀφειλομένων στεφάνων.
- [00615] Οἶον, ἐν θλίψει καθέστηκε τις τῶν ἀνακειμένων Θεῷ, πολλὰ πάσχων δεινὰ, καὶ μετὰ πολλῆς τῆς καρτερίας ἀθλῶν·
- [00616] σὺ οὐδέπω πρὸς τὸν ἀγῶνα τοῦτον εἰλικύσθης·
- [00617] ἔξεστὶ σοι, εἰ βουλευθείης, καὶ μὴ ἐμβάντι εἰς τὸ στάδιον, μεριστῇ γενέσθαι τῶν ἀποκειμένων αὐτῷ στεφάνων, παρόντι, ἀλείφοντι, προτρέποντι, διεγείροντι.
- [00618] Καὶ ὅτι τοῦτο οὕτως ἔχει, ἄκουσον τί φησιν ἐτέρωθι γράφων·
- [00619] Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει·
- [00620] καὶ πάλιν·
- [00621] Ὅτε καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μου ἐπέμψατε.
- [00622] Καὶ πῶς οἱ ἀπόντες τῷ μὴ παρόντι ἐκοινωνήσαν τῆς θλίψεως;
- [00623] Πῶς;

- [00624] Ὅτι ἐπέμψατέ μοι, φησί, τὰ εἰς τὴν χρεῖαν καὶ ἄπαξ καὶ δῖς.
- [00625] Καὶ πάλιν περὶ τοῦ Ἐπαφροδίτου λέγων φησὶν·
- [00626] Ὅτι ἤγγισε μέχρι θανάτου παραβουλεύσμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.
- [00627] Καθάπερ γὰρ ἐπὶ τῶν βασιλέων οὐχ οἱ πολεμοῦντες μόνον, ἀλλὰ καὶ οἱ τὰ σκευὴ φυλάσσοντες τιμῆς μετέχουσι, καὶ οὐχ ἀπλῶς, ἀλλὰ καὶ τῶν ἴσων πολλάκις ἐπέτυχον δώρων, καίτοι γε οὐδὲ τὰς χεῖρας αἰμάξαντες, οὐδὲ τὰ ὄπλα θέμενοι, ἀλλ' οὐδὲ ὄλωσ τὴν παράταξιν θεασάμενοι τῶν πολεμίων·
- [00628] πολλῶ μᾶλλον ἐπὶ τούτων τῶν θλίψεων.
- [00629] Ὁ γὰρ βοηθῶν τῷ ἀθλητῇ λιμῶ τηκομένῳ, ὁ παρῶν, ὁ λόγοις παρακαλῶν, ὁ τὴν ἄλλην θεραπείαν ἄπασαν παρέχων, τὸ ἴσον ἔχει τῷ ἀθλοῦντι.
- [00630] β'.
- [00631] Μὴ γὰρ μοι Παῦλον ἐννοήσῃς τὸν ἀθλητὴν, τὸν ἄμαχον καὶ ἀκαταγώνιστον, ἀλλὰ ἄλλον τινὰ τῶν πολλῶν, ὃς εἰ μὴ ἔτυχε πολλῆς παραμυθίας, πολλῆς παρακλήσεως, οὐκ ἂν ἴσως ἔστη, οὐκ ἂν ἠγωνίσαστο.
- [00632] Ὅστε οἱ ἔξω τῶν ἀγώνων τῷ εἰς τοὺς ἀγῶνας ἐμβε [62.615] βηκότι τῆς νίκης γεγόνασιν αἴτιοι, καὶ τῶν ἐπὶ τῇ νίκῃ κειμένων στεφάνων γένοιοντ' ἂν μέτοχοι.
- [00633] Καὶ τί θαυμαστὸν, εἰ τοῖς ἔτι ζῶσι κοινωνῶν τις τῶν αὐτῶν ἀξιούται τοῖς ἀγωνιζομένοις;
- [00634] ὥσπερ οὖν καὶ τοῖς ἀπελθοῦσι, τοῖς ἤδη κειμένοις, τοῖς ἐστεφανωμένοις, τοῖς οὐδενὸς δεομένοις ἔστι κοινωνεῖν καὶ μετὰ θάνατον·
- [00635] ἄκουε γὰρ τοῦ Παύλου λέγοντος·
- [00636] Ταῖς μνείαις τῶν ἁγίων κοινωνοῦντες.
- [00637] Καὶ πῶς, φησὶν, ἔστι κοινωνεῖν;
- [00638] Ὅταν θαυμάσῃς τὸν ἄνδρα, ὅταν ἐργάσῃ τι τούτων ἐφ' οἷς ἐκεῖνος ἐστεφανώθη, κεκοινωνήκας αὐτῷ τῶν ἁθλῶν καὶ τῶν στεφάνων δηλονότι.
- [00639] Δῶν αὐτῷ, φησὶν, ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- [00640] Ἠλέησέ με, φησὶν·
- [00641] οὐκοῦν ἔξει τὴν ἀνταπόδοσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ τῇ φοβερᾷ καὶ φορικτῇ, ἔνθα πολλοῦ ἐλέους χρεῖα ἡμῖν.
- [00642] Δῶν αὐτῷ, φησὶν, ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου.
- [00643] Δύο Κύριοι;
- [00644] Οὐδαμῶς, ἀλλ' ἡμῖν εἷς Κύριος Χριστὸς Ἰησοῦς, καὶ εἷς Θεός.
- [00645] Ἐνταῦθα οἱ τὰ Μαρκιῶνος νοσοῦντες ἐπιτηδῶσι τῷ εἰρημένῳ·
- [00646] ἀλλὰ μανθανέτωσαν, ὡς ἔθος τῇ Γραφῇ τοῦτο, καὶ πολλαχοῦ ἔστιν εὐρεῖν ταύτη τῇ συνηθείᾳ τὴν Γραφὴν κεχρημένην, ὡς ὅταν λέγη·
- [00647] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου·
- [00648] καὶ πάλιν, Εἶπα τῷ Κυρίῳ, Κύριός μου εἶ σύ·
- [00649] καὶ ἀλλαχοῦ·
- [00650] Ἐβρεξε Κύριος παρὰ Κυρίου.
- [00651] Τοῦτο δὲ προσώπων ἐστὶ παραστατικὸν ὁμοουσίῶν, οὐ φύσεως διαιρετικόν·
- [00652] οὐ γὰρ ἵνα δύο οὐσίας διαφερούσας ἀλλήλων, ἀλλ' ἵνα δύο πρόσωπα νοήσωμεν τῆς αὐτῆς ὄντα οὐσίας ἐκάτερα, τοῦτο λέγει.
- [00653] Ὅρα δὲ πῶς καὶ εἶπε·
- [00654] Δῶν αὐτῷ Κύριος.
- [00655] Τί τοῦτο;
- [00656] Οὐχ ἕτερον, ἀλλ' ἔλεος.
- [00657] Ἐπεὶ γὰρ αὐτὸς ἐλέους ἔτυχε παρὰ Ὀνησιφόρου, τούτου τυχεῖν ἐπεύχεται καὶ αὐτὸν παρὰ τοῦ Θεοῦ.
- [00658] Εἰ δὲ Ὀνησιφόρος ὁ κινδύνους παραβαλὼν ἑαυτὸν ἀπὸ ἐλέους σώζεται, πολλῶ μᾶλλον ἡμεῖς.

- [00659] Φοβεραὶ γὰρ αἱ εὐθύναι, φοβεραὶ, καὶ πολλῆς δεόμεναι τῆς φιλανθρωπίας, ὥστε μὴ ἀκοῦσαι τὸ ῥῆμα τὸ φορικτὸν ἐκεῖνο·
- [00660] Ὑπάγετε, οὐκ οἶδα ὑμᾶς, οἱ ἐργαζόμενοι τὴν ἀνομίαν·
- [00661] ὥστε μὴ ἀκοῦσαι πάλιν ἐκεῖνο τὸ φοβερόν·
- [00662] Ἀπέλθετε, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·
- [00663] ὥστε μὴ ἀκοῦσαι, Χάος ἐστὶ μεταξὺ ἡμῶν καὶ ὑμῶν·
- [00664] ὥστε μὴ ἀκοῦσαι ἐκεῖνο τὸ φορικτὸν γέμον, Ἄρατε αὐτὸν, καὶ ἐμβάλετε εἰς τὸ σκότος τὸ ἐξώτερον·
- [00665] ὥστε μὴ ἀκοῦσαι ἐκεῖνο τὸ πολλοῦ φόβου γέμον, Πονηρὸν δοῦλε καὶ ὀκνηρὸν.
- [00666] Φορικτὸν γὰρ σφόδρα τὸ διδακτήριον ἐκεῖνο καὶ φοβερόν·
- [00667] καίτοι ὁ Θεὸς ἡμερὸς ἐστὶ, καίτοι προσηγῆς.
- [00668] Θεὸς γὰρ οἰκτιρῶν λέγεται, καὶ Θεὸς παρακλήσεως, καὶ ἀγαθὸς ὡς οὐδεὶς ἀγαθός, καὶ χρηστός καὶ ἐπιεικὴς καὶ πολυέλεος, καὶ οὐ βούλεται τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν.
- [00669] Πόθεν οὖν, πόθεν τὸσαύτης ἀγωνίας ἢ ἡμέρα γέμει ἐκείνη;
- [00670] πυρὸς ἔλκεται ποταμὸς πρὸ προσώπου αὐτοῦ, βίβλοι τῶν πράξεων ἡμῶν ἀνοίγονται, αὕτη ἢ ἡμέρα ὡς κλίβανός ἐστι καιομένη, ἄγγελοι περιτρέχουσι, καὶ κάμινοι προτίθενται πολλαί.
- [00671] Πῶς οὖν φιλάνθρωπος;
- [00672] πῶς ἐλεήμων;
- [00673] πῶς ἀγαθός;
- [00674] Φιλάνθρωπος μὲν οὖν καὶ οὕτω, καὶ ἐκ τούτων μάλιστα δείκνυται αὐτοῦ τῆς φιλανθρωπίας τὸ μέγεθος.
- [00675] Διὰ γὰρ τοῦτο τοσοῦτον ἡμῖν ἐπισεῖει τὸν φόβον, ἵνα κἂν διὰ τούτων συνωθούμενοι πρὸς ^[62.616] τὸν τῆς βασιλείας πόθον ποτὲ διεγερθῶμεν.
- [00676] Θέα δέ μοι, πῶς οὐχ ἀπλῶς τῷ Ὀνησιφόρῳ μαρτυρεῖ, ἀλλὰ φησι·
- [00677] Πολλάκις με ἀνέψυξε.
- [00678] Καθάπερ ἀθλητὴν τινα ὑπὸ ἀύχμου πιεζόμενον, ὑπὸ τῶν θλίψεων.
- [00679] ἀνεκτήσατο, φησὶ, καὶ ἀνέρῳσε.
- [00680] Καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.
- [00681] Οὐ μόνον ἐν Ἐφέσῳ, φησὶν, ἀλλὰ καὶ ἐνταῦθα.
- [00682] Τοιοῦτον γὰρ δεῖ εἶναι τὸν νήφοντα καὶ διεγερμένον, οὐχ ἅπαξ ἐργάζεσθαι οὐδὲ δεῦτερον οὐδὲ τρίτον, ἀλλὰ δι' ὅλης τῆς ζωῆς.
- [00683] Ὅσπερ γὰρ τὸ σῶμα τὸ ἡμέτερον οὐχ ἅπαξ τραφὲν ἔχει τῆς ὅλης ζωῆς τὴν ὑπόστασιν, ἀλλὰ δεῖται καὶ τῆς καθημερινῆς τροφῆς·
- [00684] οὕτω δὴ καὶ ἐνταῦθα ἐπὶ τῆς εὐσεβείας καθ' ἐκάστην ἡμέραν δεόμεθα τῆς ἀπὸ τῶν ἔργων βοηθείας.
- [00685] Πολλοῦ γὰρ ἡμῖν ἐλέου χρεία·
- [00686] διὰ γὰρ τὰ ἁμαρτήματα ἡμῶν καὶ ὁ φιλάνθρωπος Θεὸς ἐκεῖνα πάντα ποιεῖ, οὐδὲν μὲν αὐτῶν δεόμενος, πάντα δὲ ποιῶν δι' ἡμᾶς.
- [00687] Διὰ γὰρ τοῦτο πάντα ἡμῖν ἐξεῖπε καὶ διηγήσατο, καὶ οὐ διηγήσατο μόνον, ἀλλὰ καὶ δι' ἔργων πιστοῦται.
- [00688] Ἀξιόπιστος μὲν γὰρ ἦν καὶ ἀπὸ ῥημάτων μόνον·
- [00689] ἀλλ' ἵνα μὴ τις ὑπερβολῆς, μηδὲ ἀπειλῆς μόνης εἶναι νομίση τὰ ῥήματα, καὶ τὴν ἀπὸ τῶν ἔργων πληροφορίαν προστίθῃσι.
- [00690] Πῶς;
- [00691] Καὶ ἰδίᾳ καὶ κοινῇ τὰς τιμωρίας ἐπάγων.
- [00692] Καὶ ἵνα μάθῃς δι' αὐτῶν τῶν πραγμάτων, ποτὲ μὲν τὸν Φαραῶ ἐκόλασε, ποτὲ δὲ κατακλυσμὸν τῶν ὑδάτων ἐπήγαγε καὶ τὴν πανωλεθρίαν ἐκείνην, ποτὲ δὲ τὸν τοῦ πυρός.
- [00693] Καὶ νῦν δὲ ὀρώμεν πολλοὺς κολαζομένους τῶν πονηρῶν, καὶ δίκην τινύντας·

[00694] ἄπερ ὑποδείγματα τῆς γεέννης ἐστίν.

[00695] γ'.

[00696] Ἴνα γὰρ μὴ καθεύδωμεν, μηδὲ ῥαθυμῶμεν, μηδὲ ἐπιλανθανώμεθα τῶν ῥημάτων, διὰ τῶν ἔργων ἡμᾶς ὑπομνήσκει καὶ διεγείρει, ἐνταῦθα δεικνὺς κριτήρια, δικαστήρια, εὐθύνας.

[00697] Εἶτα παρὰ ἀνθρώποις μὲν τοσαύτη τοῦ δικαίου ἐπιμέλεια, παρὰ δὲ Θεῷ τῷ καὶ ταῦτα νομοθετήσαντι οὐδεὶς τούτων λόγος;

[00698] καὶ πῶς ἂν ἔχοι ταῦτα πίστιν;

[00699] Καὶ γὰρ καὶ ἐν οἰκίᾳ καὶ ἐν ἀγορᾷ καὶ πανταχοῦ δικαστήρια ἔστιν ἰδεῖν.

[00700] Ἐν οἰκίᾳ μὲν γὰρ ὁ δεσπότης δούλοις δικάζει καθ' ἑκάστην ἡμέραν, καὶ τῶν ἀμαρτημάτων αὐτοὺς ἀπαιτεῖ εὐθύνας, καὶ τὰ μὲν κολάζει, τὰ δὲ ἀφήσιν.

[00701] Ἐν ἀγοραῖς πάλιν ὁ γεωργὸς καὶ ἡ γυνὴ δικάζεται καθ' ἑκάστην ἡμέραν·

[00702] ἐν πλοίοις ὁ κυβερνήτης δικάζει, ἐν στρατοπέδοις ὁ στρατηγὸς τοὺς στρατιώτας·

[00703] καὶ πολλὰ ἂν τις εὖροι δικαστήρια·

[00704] ἐν τέχναις ὁ διδάσκαλος τῷ μαθητῇ.

[00705] Καὶ ἰδίᾳ τοίνυν καὶ κοινῇ πάντες ἀλλήλοις δικάζουσι, καὶ οὐδαμοῦ τοῦ δικαίου τὸν λόγον παραμελούμενον ἴδιοι τις ἂν, ἀλλὰ πάντας εὐθύνας δίδοντας πανταχοῦ.

[00706] Εἶτα ἐνταῦθα μὲν οὕτω διέσπαρται καὶ κατὰ πόλιν καὶ κατὰ οἰκίας, καὶ καθ' ἕνα ἕκαστον ἢ τοῦ δικαίου ζήτησις, ἐκεῖ δὲ, ἔνθα δικαιοσύνης πλήρης ἢ δεξιὰ τοῦ Θεοῦ, καὶ ἡ δικαιοσύνη αὐτοῦ ὡς ὄρη Θεοῦ, ἐκεῖ οὐδεὶς τοῦ δικαίου λόγος;

[00707] Καὶ πῶς ὁ Θεὸς ὁ κριτὴς καὶ δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος ἀνέχεται, καὶ οὐκ ἀπαιτεῖ τὰς τιμωρίας;

[00708] Ἐνταῦθα ἔχεις τὴν αἰτίαν·

[00709] μακρόθυμος, φησὶν, ἐστὶ, μακροθυμεῖ δὲ εἰς μετάνοιάν σε ἔλκων·

[00710] ἂν δὲ ἐπιμένῃς, Κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὄργην.

[00711] Εἰ δίκαιος τοίνυν ἐστὶ, τὸ κατ' ἀξίαν ἀποδίδωσι, καὶ οὐ περιορᾷ ἀτιμωρητὶ τοὺς πάσχοντα κακῶς·

[00712] τοῦτο γὰρ δικαίου.

[00713] Εἰ ἰσχυρὸς, καὶ μετὰ

[00714] [62.617] θάνατον ἀποδίδωσι, καὶ ἐν τῇ ἀναστάσει·

[00715] τοῦτο γὰρ ἰσχυροῦ.

[00716] Εἰ δὲ μακρόθυμος ὢν ἀνέχεται, μὴ θορυβηθῶμεν, μηδὲ λέγωμεν, Διὰ τί ἐνταῦθα οὐκ ἐπεξέρχεται;

[00717] Εἰ γὰρ τοῦτο ἐγένετο, προανήρπαστο ἂν τὸ γένος τὸ ἀνθρώπινον, εἰ καθ' ἑκάστην ἡμέραν ἀπῆτει δίκας ἡμᾶς τῶν πεπλημμελημένων.

[00718] Οὐ γὰρ ἔστιν, οὐκ ἔστιν ἡμέρα ἀμαρτημάτων καθαρὰ, ἀλλ' ἢ μέγα, ἢ μικρὸν τι προσκρούομεν.

[00719] Ὅστε οὐδ' ἂν ἐφθάσαμεν οὐδὲ εἰς εἰκοστὸν ἔτος ἕκαστος ἐλθεῖν, εἰ μὴ πολλὴ αὐτοῦ ἦν ἡ μακροθυμία καὶ ἡ ἀγαθότης, πολλὴν ἡμῖν παρέχουσα τὴν προθεσίαν τῆς μετάνοιας, ὥστε ἀποδύσασθαι τὰ πεπλημμελημένα.

[00720] Ἐκαστος τοίνυν μετὰ συνειδότος ὀρθοῦ εἰσιῶν εἰς τὰ πεπραγμένα αὐτῷ, καὶ τὸν βίον αὐτοῦ πάντα εἰς μέσον ἀγαγών, ἐπισκοπεῖτω, εἰ μὴ μυριάων τιμωριῶν ἄξιος καὶ κολάσεων ἐστὶ·

[00721] καὶ ὅταν ἀγανακτῇ, διὰ τί μὴ ὁ δεῖνα μυρία πράττων φαῦλα, δίκην δίδωσιν, ἐννοεῖτω τὰ ἑαυτοῦ, καὶ παύσει τὴν ἀγανάκτησιν.

[00722] Ἐκεῖνα γὰρ μεγάλα φαίνεται, ἐπειδὴ ἐπὶ μεγάλοις γίνεται καὶ φανεροῖς·

[00723] εἰ δὲ τὰ ἑαυτοῦ ἐξετάσειεν, ἴσως εὐρήσει πλείονα.

[00724] Τὸ γὰρ ἀρπάζειν καὶ πλεονεκτεῖν ὁμοίον ἐστίν, ἂν τε ἐπὶ χρυσοῦ, ἂν τε ἐπὶ ἀργυρίου γένηται·

[00725] ἀπὸ γὰρ τῆς αὐτῆς διανοίας ἀμφοτέρω τίκτεται, καὶ ὁ τὸ μικρὸν ὑφελόμενος οὐ παραιτήσεται καὶ μέγα ὑφελέσθαι·

[00726] εἰ δὲ μὴ πάρεστιν, οὐ παρ' ἐκεῖνον τοῦτο γέγονεν, ἀλλὰ παρὰ τὴν τοῦ πράγματος συντυχίαν.

[00727] Ὁ τὸν πενέστερον ἀδικῶν πένης, οὐκ ἂν, εἴ γε ἐδύνατο, καὶ τὸν πλουτοῦντα παρεῖδεν, ἀλλὰ τῆς ἀσθενείας, οὐ τῆς ἐκεῖνου προαιρέσεως τὸ πρᾶγμα

γίνεται λοιπόν.

[00728] Ὁ δεῖνα ἄρχει, φησὶ, καὶ τὰ τῶν ἀρχομένων ἀρπάζει.

[00729] Σὺ δὲ οὐχ ἀρπάζεις;

[00730] εἰπέ μοι.

[00731] Μὴ γὰρ μοι εἴπῃς, ὅτι χρυσοῦ μὲν τάλαντα ἐκεῖνος, σὺ δὲ ὀβολοὺς δέκα·

[00732] ἐπεὶ καὶ ἐν τῇ ἐλεημοσύνῃ οἱ μὲν ἔβαλον χρυσοῖον, ἡ δὲ δύο λεπτὰ, καὶ οὐδὲν ἔλαττον ἤνεγκεν ἐκείνων.

[00733] Διὰ τί, Ἡ γὰρ προαίρεσις κρίνεται, καὶ οὐχ ἡ δόσις.

[00734] Εἶτα ἐπὶ μὲν τῆς ἐλεημοσύνης ἀξιοῖς οὕτω δικάζειν τὸν Θεόν, καὶ μηδὲν ἔλαττον διὰ τὴν πενίαν ἀποφέρεσθαι, εἰ δύο λεπτὰ καταβάλοις, τῶν μυρία τάλαντα καταθεμένων χρυσοῦ, ἐπὶ δὲ τῆς πλεονεξίας οὐχ οὕτω;

[00735] καὶ πῶς ἂν ἔχοι λόγον;

[00736] Ὅσπερ ἐκεῖνη δύο λεπτὰ καταβαλοῦσα, ἀπὸ τῆς προαιρέσεως οὐδὲν ^[62.618] ἔλαττον ἤνεγκεν, οὕτω καὶ σὺ δύο λεπτὰ ὑφελόμενος, οὐδὲν ἄμεινον ἐκείνων διάκεισαι, ἀλλ' εἰ δεῖ τι καὶ θαυμαστὸν εἰπεῖν, μᾶλλον αὐτῶν πλεονεκτεῖς.

[00737] Ὅσπερ γὰρ κἂν τὴν τοῦ βασιλέως τις μοιχεύσῃ γυναῖκα, κἂν τὴν τοῦ πένητος, κἂν τὴν τοῦ δούλου, ὁμοίως ἐστὶ μοιχός, οὐ τῇ διαφορᾷ τῶν προσώπων τοῦ ἁμαρτήματος κρινομένου, ἀλλὰ τῇ μοχθηρίᾳ τῆς τοῦ τολμήσαντος προαιρέσεως·

[00738] οὕτω δὴ καὶ ἐνταῦθα.

[00739] Καὶ μᾶλλον ἐγὼ μοιχὸν ἂν εἴποιμι τὸν εἰς τὴν τυχοῦσαν μοιχευόμενον, ἢ τὸν εἰς τὴν βασιλίδα αὐτήν·

[00740] ἐκεῖ μὲν γὰρ ὁ πλοῦτος καὶ ἡ ὥρα καὶ πολλὰ ἕτερα ἦν τὰ ἐπισπώμενα, ἐνταῦθα δὲ οὐδέν·

[00741] ὥστε μᾶλλον οὗτος ἂν εἴη μοιχός.

[00742] Πάλιν, μέθυσον ἐκείνον ἂν εἴποιμι μᾶλλον τὸν τῷ φαύλῳ οἴνῳ προσκεχωρημένον·

[00743] οὕτω καὶ πλεονέκτην τὸν μηδὲ τῶν μικρῶν καταφρονοῦντα.

[00744] Ὁ μὲν γὰρ τὰ πολλὰ ἀρπάζων τῶν μικρῶν ἴσως καταφρονήσειεν ἄν·

[00745] ὁ δὲ τὰ μικρὰ ὑφελόμενος, τῶν μεγάλων οὐδαμῶς·

[00746] ὥστε μᾶλλον οὗτος κλέπτῃς ἐστίν.

[00747] Ὁ γὰρ μὴ καταφρονῶν ἀργυρίου, πῶς ἂν χρυσοῦ καταφρονήσειεν;

[00748] Ὅστε ὅταν τῶν ἀρχόντων κατηγορῶμεν, τὰ ἡμέτερα αὐτῶν ἀναλογισώμεθα, καὶ εὐρήσομεν μᾶλλον ἡμᾶς αὐτοὺς καὶ κλέπτοντας καὶ πλεονεκτοῦντας πλεόν ἐκείνων, εἰ μὴ τῷ πράγματι, ἀλλὰ τῇ προαιρέσει ταῦτα κρίνομεν, ὥσπερ οὖν καὶ κρίνειν δίκαιον.

[00749] Εἰπέ γὰρ μοι, εἴ τις προσενεχθεῖη τὰ τοῦ πένητος λαβῶν, ἕτερος δὲ τὰ τοῦ πλουσίου, οὐχ ὁμοίαν ἀμφότεροι τίσουσι δίκην;

[00750] Τί δέ;

[00751] ὁ φονεὺς οὐχ ὁμοίως ἐστὶ φονεὺς, ἂν τε ἀνάπηρον καὶ πένητα, ἂν τε πλούσιον καὶ καλὸν ἀποκτείνῃ;

[00752] Ὅταν οὖν εἴπωμεν ὅτι ὁ δεῖνα τοῦ δεῖνος τὸ χωρίον ἤρπασεν, ἐννοήσωμεν τὰ ἑαυτῶν, καὶ οὕτως οὔτε τοὺς ἄλλους κατακρινοῦμεν, καὶ τὸν Θεὸν θαυμάσομεθα τῆς μακροθυμίας, καὶ οὐκ ἀγανακτήσομεν, ὅτι ἡ κρίσις οὐκ ἔρχεται ἐπ' αὐτοὺς, καὶ αὐτοὶ ὀκνηρότεροι ἐσόμεθα πρὸς τὴν τῶν κακῶν ἐργασίαν.

[00753] Ὅταν γὰρ ἴδωμεν τοῖς αὐτοῖς ὑπευθύνους ὄντας καὶ ἡμᾶς αὐτοὺς, οὐκέτι ὁμοίως δυσχερανοῦμεν, ἀλλ' ἀποστησόμεθα τῶν ἁμαρτημάτων, καὶ ἐπιτευξόμεθα τῶν μελλόντων ἀγαθῶν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ μετὰ Πατρὸς καὶ ἁγίου Πνεύματος δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[00754] Ἀμήν.

[00755] ΟΜΙΛΙΑ Δ'.

[00756] Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, καὶ ἂ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.

[00757] Σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

[00758] Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

[00759] Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ.

- [00760] Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
- [00761] Νόει ἃ λέγω·
- [00762] δόχη γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.
- [00763] α'.
- [00764] Φέρει μὲν ἐν θαλάσῃ πολὺ τὸ θάρσος τῷ μαθητῇ τὸν διδάσκαλον ἐν ναυαγίῳ γενέσθαι καὶ διασωθῆναι·
- [00765] οὐ γὰρ ἠγήσεται λοιπὸν ἀπὸ τῆς οικείας ἀμαθίας συμπίπτειν τοὺς χειμῶνας, ἀλλὰ ἀπὸ τῆς τῶν πραγμάτων φύσεως·
- [00766] τοῦτο δὲ εἰς ψυχαγωγίαν οὐ μικρὸν.
- [00767] Φέρει δὲ καὶ ἐν πολέμοις τῷ ταξιάρχῃ προτροπὴν τὸν στρατηγὸν τρωθέντα ὄρα, καὶ ἀνενεγκόντα πάλιν.
- [00768] Οὕτω δὴ καὶ τοῖς πιστοῖς φέρει τινὰ παραμυθίαν, τὸν Ἀπόστολον πολλὰ παθεῖν [62.618] δεινὰ, καὶ ὑπ' οὐδενὸς τούτων καταμαλακισθῆναι·
- [00769] οὐ γὰρ ἂν, εἰ μὴ τοῦτο ἦν, τὰ αὐτοῦ πάθη διηγείτο.
- [00770] Ὁ γὰρ Τιμόθεος ἀκούων, ὅτι ὁ τοσαῦτα δυνάμενος καὶ πάσης τῆς οἰκουμένης κρατήσας, ἐν δεσμοῖς ἔστι καὶ ἐν θλίψεσι, καὶ οὐκ ἀσχάλλει οὐδὲ δυσχεραίνει ὑπὸ τῶν οικείων ἐγκαταλειφθεὶς, εἰ καὶ αὐτὸς τὰ αὐτὰ ἔπαθεν, οὐκ ἂν ἠγήσατο ἀνθρωπίνης τὸ πρᾶγμα εἶναι ἀσθενείας, οὐδὲ διὰ τὸ μαθητῆς εἶναι καὶ ἐλάττων τοῦ Παύλου, ὅπου γε καὶ ὁ διδάσκαλος ταῦτα ἔπαθεν, ἀλλὰ διὰ τὴν τοῦ πράγματος φύσιν ταῦτα πάντα συμβεβηκέναι.
- [00771] Καὶ γὰρ καὶ αὐτὸς ταῦτα εἰργάσατο, καὶ διὰ τοῦτο ταῦτα διηγείται, ἵνα αὐτὸν ῥώσῃ καὶ ἀνακτήσῃται.
- [00772] Ὅτι γοῦν τούτου ἕνεκεν τοῦτο ἐποίει, διηγησάμενος αὐτοῦ τὰς θλίψεις καὶ τοὺς πειρασμοὺς, ἐπήγαγε·
- [00773] Σὺ οὖν τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.
- [00774] Τί λέγεις;
- [00775] κατέσεισας ἡμᾶς τῷ φόβῳ, εἶπες ὅτι δέδεσαι, ὅτι ἐν θλίψει εἶ, ὅτι πάντες σε ἀπεστράφησαν·
- [00776] καὶ ὡσπερ εἰρηκῶς, ὅτι οὐδὲν πέπονθας δεινὸν, οὐδὲ ὑπὸ τινῶν ἐγκατελείφθης, οὕτως [62.619] ἐπάγεις, Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ;
- [00777] Εἰκότως·
- [00778] ὅτι ταῦτα σὲ μᾶλλον ἐνεδυνάμωσεν, ἢ ἐκείνον.
- [00779] Εἰ γὰρ ἐγὼ Παῦλος ταῦτα πάσχω, πολλῷ μᾶλλον σὺ ταῦτα φέρεις ὀφείλεις·
- [00780] εἰ ὁ διδάσκαλος, πολλῷ μᾶλλον ὁ μαθητής.
- [00781] Καὶ μετὰ πολλῆς τῆς φιλοστοργίας τὴν παραίνεσιν προσάγει, τέκνον αὐτὸν καλῶν, καὶ οὐχ ἀπλῶς, ἀλλὰ, Τέκνον ἐμόν.
- [00782] Εἰ τέκνον εἶ, φησὶ, τὸν πατέρα μιμοῦ·
- [00783] εἰ τέκνον εἶ, ἐνδυναμοῦ οἷς εἶπον·
- [00784] μᾶλλον δὲ οὐκ ἀπὸ τῶν διηγημάτων μόνον, ἀλλὰ καὶ ἀπὸ τῆς χάριτος τοῦ Θεοῦ·
- [00785] Ἐνδυναμοῦ γὰρ, φησὶν, ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ·
- [00786] τουτέστι, διὰ τῆς χάριτος τοῦ Χριστοῦ.
- [00787] Τουτέστι, Σπῆθι γενναίως, οἶδας τὴν παράταξιν.
- [00788] Ἐπεὶ καὶ ἀλλαχοῦ λέγων, Οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, οὐχὶ καταβάλλων αὐτοὺς λέγει, ἀλλὰ διεγείρων.
- [00789] Οὐκοῦν νῆφε, φησὶ, γρηγόρει, ἔχε τὴν χάριν τοῦ Κυρίου συμμαχοῦσαν καὶ συναγωνιζομένην, πολλῇ τῇ προθυμίᾳ καὶ τῇ προαιρέσει τὰ παρὰ σεαυτοῦ εἰσφερε.
- [00790] Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις.
- [00791] Πιστοῖς, οὐ ζητητικοῖς, οὐ συλλογιστικοῖς.
- [00792] Πιστοῖς·
- [00793] ποίοις;
- [00794] Τοῖς μὴ προδιδοῦσι τὸ κήρυγμα.

- [00795] Ἄ ἤκουσας, οὐχ ἂ συνεζήτησας·
- [00796] Ἡ πίστις γὰρ ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.
- [00797] Τί ἐστι, Διὰ πολλῶν μαρτύρων;
- [00798] Ὡς ἂν εἰ ἔλεγεν, Οὐ λάθρα ἤκουσας οὐδὲ κρυφῆ, ἀλλὰ πολλῶν παρόντων, μετὰ παύρησίας.
- [00799] Οὐκ εἶπεν, Εἶπέ, ἀλλὰ, Παράθου, καθάπερ ἐπὶ θησαυροῦ τὸ παρατιθέμενον ἐν ἀσφαλείᾳ παρακατατίθεται.
- [00800] Πάλιν φοβεῖ τὸν μαθητὴν καὶ ἀπὸ τῶν ἄνω καὶ ἀπὸ τῶν κάτω.
- [00801] Ἀλλ' οὐ πιστοῖς μόνον λέγει, Παράθου·
- [00802] τί γὰρ ὄφελος, ὅταν πιστὸς μὲν ᾦ, μὴ δύνηται δὲ εἰς ἑτέρους ἐξάγειν τὴν διδασκαλίαν;
- [00803] ὅταν αὐτὸς μὲν μὴ προδῶ τὴν πίστιν, ἑτέρους δὲ μὴ κατασκευάζῃ τοιούτους;
- [00804] Δύο τοίνυν ἔχειν χρὴ τὸν διδάσκαλον, καὶ πιστὸν εἶναι, καὶ διδακτικόν.
- [00805] Διὰ τοῦτό φησιν, Οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.
- [00806] Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
- [00807] Βαβαί, πόσον τὸ ἀξίωμα, στρατιώτην εἶναι τοῦ Χριστοῦ! Τοὺς βασιλεῖς ἐννόησον τοὺς ἐπὶ τῆς γῆς, πῶς μέγα τι εἶναι νομίζουσιν οἱ ὑπ' αὐτοὺς στρατευόμενοι.
- [00808] Εἰ τοίνυν τὸ κακοπαθεῖν βασιλικοῦ στρατιώτου, τὸ μὴ κακοπαθεῖν οὐκ ἔστι στρατιώτου.
- [00809] Ὡστε οὐ χρὴ δυσχεραίνειν, εἰ κακοπαθεῖς·
- [00810] τοῦτο γὰρ ἔστι στρατιώτου·
- [00811] ἀλλὰ δυσχεραίνειν, εἰ μὴ κακοπαθοίης.
- [00812] Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.
- [00813] Ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ.
- [00814] Ταῦτα εἴρηται μὲν πρὸς Τιμόθεον, λέγεται δὲ πρὸς πάντα καὶ διδάσκαλον καὶ μαθητὴν δι' ἐκείνου.
- [00815] Μηδεὶς τοίνυν ἀπαξιούτω τῶν τὴν ἐπισκοπὴν ἔχόντων ταῦτα ἀκούων, ἀλλ' ἀπαξιούτω μὴ ταῦτα πράττων.
- [00816] Ἐὰν ἀθλῆ τις, φησὶν, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.
- [00817] Τί ἐστιν, Ἐὰν μὴ νομίμως;
- [00818] Οὐκ, ἐὰν εἰς τὸν ἀγῶνα εἰσέλθῃ, ἀρκεῖ τοῦτο, οὐδὲ ἐὰν ἀλείψῃται, οὐδὲ ἐὰν συμπλακῆ, ἀλλὰ ἂν μὴ πάντα τὸν τῆς ἀθλήσεως νόμον φυλάττῃ, καὶ τὸν ἐπὶ σιτίων, καὶ τὸν ἐπὶ σωφροσύνης καὶ σεμνότητος, καὶ τὸν ἐν παλαιότρον, καὶ πάντα ἀπλῶς διέλθῃ τὰ τοῖς ἀθληταῖς προσηκόντα, οὐδέποτε στεφανοῦται.
- [00819] Καὶ ὅρα τοῦ Παύλου τὴν σοφίαν·
- [00820] ἀθλήσεως καὶ στρατιωτῶν ἐμνήσθη, τὸ μὲν, ὥστε ἔτοιμον εἶναι πρὸς σφαγὰς καὶ φόνους καὶ αἵματα, τὸ δὲ ^[62.620] καρτερικόν, ἵνα πάντα γενναίως φέρῃ, ἵνα διαπαντὸς ἐν ἀσκήσει ᾗ.
- [00821] Τὸν κοπιῶντα γεωργόν, φησὶ, δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
- [00822] Εἶπεν ἀπὸ τῶν αὐτοῦ παραδειγμάτων, εἶπεν ἀπὸ τοῦ διδασκάλου·
- [00823] λέγει λοιπὸν καὶ ἀπὸ τῶν κοινῆ συμβαινόντων, τῶν ἀθλητῶν, τῶν στρατιωτῶν·
- [00824] καὶ τίθησιν ἐκεῖ τὰ ἔπαθλα, τὸ μὲν, ἵνα ἀρέσῃ τῷ στρατολογήσαντι·
- [00825] τὸ δὲ, ἵνα στεφανωθῇ.
- [00826] Καὶ λέγει καὶ τρίτον ὑπόδειγμα, ὃ μάλιστα αὐτῷ ἀρμόζει·
- [00827] τὸ μὲν γὰρ τοῦ στρατιώτου καὶ τοῦ ἀθλητοῦ καὶ τοῖς ἀρχομένοις κατάλληλον, τὸ δὲ τοῦ γεωργοῦ λοιπὸν τῷ διδασκάλῳ.
- [00828] Μὴ ὡς στρατιώτης, μηδὲ ὡς ἀθλητῆς μόνον, ἀλλὰ καὶ ὡς γεωργός.
- [00829] Ὁ γεωργός οὐχ ἑαυτοῦ ἐπιμελεῖται μόνον, ἀλλὰ καὶ τῶν καρπῶν τῆς γῆς·

- [00830] τουτέστιν, οὐ μικρὰν ἀμοιβὴν τῶν πόνων καρποῦται καὶ ὁ γεωργός.
- [00831] β΄.
- [00832] Ἐνταῦθα καὶ τοῦ Θεοῦ τὸ ἀνευδὲς δείκνυσι, καὶ τὴν ἀντίδοσιν τῆς διδασκαλίας, πρᾶγμα εἰπὼν κοινόν.
- [00833] Ὡσπερ, φησὶν, ὁ γεωργός οὐκ ἀνόνητα πονεῖ, ἀλλὰ πρὸ τῶν ἄλλων αὐτὸς ἀπολαύει τῶν πόνων τῶν οἰκείων, οὕτω καὶ τὸν διδάσκαλον εἰκός.
- [00834] Ἡ τοῦτο, ἢ περὶ τοῦ τιμᾶσθαι τοὺς διδασκάλους φησὶν.
- [00835] Ἀλλ' οὐκ ἔχει λόγον·
- [00836] πῶς γὰρ οὐχ ἀπλῶς γεωργὸν εἶπεν, ἀλλὰ τὸν κοπιῶντα;
- [00837] οὐδὲ ἀπλῶς τὸν κάμνοντα, ἀλλὰ τὸν κοπτόμενον;
- [00838] Ἐνταῦθα καὶ πρὸς τὴν μέλλησιν ἵνα μηδεὶς δυσχεραίνῃ, Ἦδη, φησὶν, ἀπολαμβάνεις·
- [00839] ἢ ὅτι ἐν αὐτῷ τῷ κόπῳ ἢ ἀντίδοσις.
- [00840] Ἐπεὶ οὖν τὰ παραδείγματα ἔθηκε τὸ τῶν στρατιωτῶν, καὶ ἀθλητῶν, καὶ γεωργῶν, καὶ πάντα ἀπλῶς αἰνιγματωδῶς, Οὐδεὶς, φησὶ, στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ.
- [00841] Καὶ εἰπὼν, Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν, ἐπήγαγε·
- [00842] Νόει ὁ λέγω·
- [00843] δῶν γὰρ σοὶ ὁ Θεὸς σύνεσιν ἐν πᾶσι.
- [00844] Τούτων γὰρ ἕνεκεν ταῦτα εἴρηται ἐν παροιμίᾳ καὶ παραβολῇ.
- [00845] Εἶτα πάλιν τὸ φιλόστοργον αὐτοῦ δεικνύς, οὐ παύεται ἐπευχόμενος αὐτῷ, ἄτε ὡς ὑπὲρ γνησίου τέκνου δεδοικῶς, καὶ φησὶ·
- [00846] Μνημόνευε Χριστὸν Ἰησοῦν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ Εὐαγγέλιόν μου, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος.
- [00847] Τίνος ἕνεκεν ἐνταῦθα τούτου μέμνηται;
- [00848] Μάλιστα μὲν οὖν καὶ πρὸς τοὺς αἰρετικούς ἀποτεινόμενος, ἅμα δὲ καὶ ἀνακτώμενος αὐτὸν, καὶ δεικνύς τῶν παθημάτων τὸ κέρδος, ὅτι καὶ αὐτὸς ὁ διδάσκαλος ἡμῶν ὁ Χριστὸς διὰ πάθους τὸν θάνατον κατηγωνίσασατο.
- [00849] Τοῦτο μνημόνευε, φησὶ, καὶ ἕξεις παράκλησιν ἰκανήν.
- [00850] Μνημόνευε, φησὶ, Χριστὸν Ἰησοῦν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ.
- [00851] Ἦδη γὰρ ἐξ ἐκείνου ἤρξαντό τινες τὴν οἰκονομίαν ἀνατρέπειν, ἐπαισχυνόμενοι τῷ μεγέθει τῆς τοῦ Θεοῦ φιλανθρωπίας.
- [00852] Τοιαῦτα γὰρ ἦν ἃ εὐηργέτησεν ἡμᾶς ὁ Θεός, ὡς τοὺς ἀνθρώπους αἰσχύνεσθαι περιιάπτειν αὐτὰ τῷ Θεῷ, καὶ ἀπιστεῖν ὅτι τοσοῦτον κατέβη.
- [00853] Κατὰ τὸ εὐαγγέλιόν μου, φησὶ.
- [00854] Πανταχοῦ τοῦτο τίθησι τῶν ἐπιστολῶν λέγων, Κατὰ τὸ εὐαγγέλιόν μου, ἢ ἐπειδὴ αὐτῷ πείθεσθαι ἐχρῆν, ἢ ἐπειδὴ καὶ ἕτεροι ἦσαν εὐαγγελιζόμενοι ἕτερα.
- [00855] Ἐν ᾧ κακοπαθῶ, φησὶ, μέχρι δεσμῶν, ὡς κακοῦργος.
- [00856] Πάλιν παρ' ἑαυτοῦ τὴν παραμυθίαν εἰσάγει, πάλιν τὴν προτροπήν·
- [00857] καὶ δύο τούτοις τὸν ἀκροατὴν ἀλείφει, τῷ τε εἰδέναι κακοπαθεῖν, καὶ τῷ μὴ ἐπ' οὐδενὶ χρησίμῳ τοῦτο ποιεῖν.
- [00858] Οὕτω μὲν κερδανεῖ, ἐκείνως δὲ καὶ βλαβήσεται.
- [00859] Τί γὰρ ὄφελος, ἐὰν δείξῃς τὸν διδάσκαλον κακοπαθοῦντα μὲν, ἐπ' οὐδενὶ δὲ χρησίμῳ;
- [00860] ἀλλ' ἐκεῖνο θαυμαστόν, εἰ ἐπὶ τινὶ χρησίμῳ
- [00861] [62.621] εἰ ἐπ' ὠφελείᾳ τῶν διδασκομένων.
- [00862] Ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.
- [00863] Τουτέστιν, εἰ μὲν κοσμικοὶ ἡμεν στρατιῶται, φησὶν, ἢ εἰ πόλεμον ἐπολεμοῦμεν αἰσθητὸν, ἴσχυε ταῦτα τὰ δεσμὰ τὰς χεῖρας κατέχοντα·
- [00864] νῦν δὲ τοιούτους ἡμᾶς ἐποίησεν ὁ Θεός, ὡς μηδενὶ καταγωνίζεσθαι.

- [00865] Δεσμοῦνται μὲν γὰρ αἱ χεῖρες, ἀλλ' οὐχ ἡ γλῶττα·
- [00866] γλῶτταν γὰρ οὐδεὶς δῆσαι δύναται, ἀλλ' ἡ δειλία μόνον καὶ ἀπιστία·
- [00867] ὡς ἂν ταύτην μὴ ἔχωμεν, κἂν περιβάλης δεσμὰ, τὸ κήρυγμα οὐ δέδεται.
- [00868] Οἶον, γεωργόν τις ἐὰν δήση, τὸν σπόρον ἐνεπόδισε·
- [00869] τῇ χειρὶ γὰρ σπείρει·
- [00870] διδάσκαλον ἐὰν δήσης, τὸν λόγον οὐκ ἐνεπόδισας·
- [00871] τῇ γλώττῃ γὰρ σπείρει, οὐ τῇ χειρὶ.
- [00872] Οὐχ ὑποβάλλεται τοίνυν δεσμῶ ὁ λόγος ὁ ἡμέτερος·
- [00873] ἡμῶν γὰρ δεδεμένων, ἐκεῖνος λέλυται καὶ τρέχει.
- [00874] Πῶς;
- [00875] φησὶν·
- [00876] Ὅτι ἰδοὺ καὶ δεδεμένοι κηρύττομεν.
- [00877] Τοῦτο εἰς προτροπὴν τῶν λελυμένων·
- [00878] εἰ ἡμεῖς δεδεμένοι κηρύττομεν, πολλῶ μᾶλλον ὑμᾶς τοὺς λελυμένους τοῦτο ποιεῖν χρή.
- [00879] Ἦκουσας ὅτι ὡς κακοῦργος ταῦτα πάσχω;
- [00880] μὴ κατηφῆς γένη.
- [00881] Πολὺ γὰρ τὸ θαῦμα, δεδεμένον ὄντα τὰ τῶν λελυμένων ποιεῖν, δεδεμένον πάντων περιγενέσθαι, δεδεμένον καταγωνίζεσθαι τοὺς δεδεκότας.
- [00882] Θεοῦ γὰρ ἐστὶν ὁ λόγος, οὐχ ἡμῶν·
- [00883] δεσμὰ δὲ ἀνθρώπινα Θεοῦ λόγον περιβαλεῖν οὐ δυνήσεται.
- [00884] Ταῦτα πάσχω διὰ τοὺς ἐκλεκτούς.
- [00885] Διὰ τοῦτο γὰρ, φησὶ, πάντα πάσχω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.
- [00886] Ἴδοὺ καὶ ἄλλη προτροπή·
- [00887] Οὐχ ὑπὲρ ἑμαυτοῦ, φησὶν, ἀλλ' ὑπὲρ τῆς ἐτέρων σωτηρίας ταῦτα ὑπομένω.
- [00888] Ἐξὸν ἦν ἀκινδύνως ζῆν, ἐξὸν ἦν μηδὲν τούτων πάσχειν, εἴ γε τὰ ἑμαυτοῦ ἐσκόπουν.
- [00889] Ἀλλὰ διὰ τίνα ταῦτα πάσχω;
- [00890] Ὑπὲρ τῶν ἀλλοτρίων ἀγαθῶν, ἵνα ἄλλοι τύχωσι ζωῆς αἰωνίου.
- [00891] Τί οὖν καὶ ἐπαγγέλλη;
- [00892] Οὐχ ἀπλῶς εἶπε, Διὰ τούσδε, ἀλλὰ, Διὰ τοὺς ἐκλεκτούς.
- [00893] Εἰ ὁ Θεὸς αὐτοὺς ἐξελέξατο, πάντα ἡμᾶς δεῖ πάσχειν ὑπὲρ αὐτῶν, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι.
- [00894] Τὸ εἰπεῖν, Καὶ αὐτοὶ, δεικνύντος ἐστὶ καὶ λέγοντος, ὡς Καὶ ἡμεῖς·
- [00895] καὶ γὰρ καὶ ἡμᾶς ὁ Θεὸς ἐξελέξατο.
- [00896] Καὶ ὥσπερ δι' ἡμᾶς ὁ Θεὸς ἔπαθεν, οὕτω καὶ ἡμεῖς δι' ἐκεῖνους·
- [00897] ὥστε ἀνταπόδοσίς ἐστι τὸ πρᾶγμα, οὐχὶ χάρις.
- [00898] Ἐπὶ μὲν τοῦ Θεοῦ χάρις ἦν·
- [00899] οὐ γὰρ προεுπαθῶν εὐηργέτησεν·
- [00900] ἐπὶ δὲ ἡμῶν ἀντίδοσις·

- [00901] προεupaθόντες ἡμεῖς παρὰ τοῦ Θεοῦ, πάσχομεν ὑπὲρ τούτων ὧν πάσχομεν, ἵνα σωτηρίας τύχωσι.
- [00902] Τί λέγεις;
- [00903] ποίας σωτηρίας;
- [00904] ὁ σεαυτῷ αἴτιος μὴ ὧν σωτηρίας, ἀλλὰ ἀπολλύμενος, ἑτέρῳ σωτηρίας αἴτιος γίνῃ;
- [00905] Διὰ τοῦτο προσέθηκεν·
- [00906] Οὐ ταύτης, φησὶν, ἀλλὰ Τῆς ἐν Χριστῷ Ἰησοῦ, τῆς ὄντως σωτηρίας, μετὰ δόξης αἰωνίου.
- [00907] Ὅδυνηρὰ τὰ παρόντα, ἀλλ' ἐπὶ τῆς γῆς·
- [00908] κατηφῆ τὰ παρόντα, ἀλλὰ πρόσκαιρα·
- [00909] ἀηδίας μεστὰ καὶ ὀδύνης, ἀλλὰ μέχρι σήμερον καὶ αὔριον μόνον.
- [00910] γ'.
- [00911] Τὰ μέντοι χρηστὰ οὐ τοιαῦτα, ἀλλ' αἰώνια, ἀλλ' ἐν οὐρανῷ.
- [00912] Ὅντως ἐκείνη δόξα, αὕτη δὲ ἀτιμία.
- [00913] Θεά γάρ μοι, ἀγαπητέ·
- [00914] οὐκ ἔστι δόξα ἐπὶ τῆς γῆς, ἀλλ' ἡ ὄντως δόξα ἐν οὐρανοῖς ἐστίν.
- [00915] Εἰ δέ τις δοξάζεσθαι βούλεται, ἀτιμαζέσθω·
- [00916] εἴ τις ἀνέσεως βούλεται τυχεῖν, θλιβέσθω·
- [00917] εἴ τις διαπαντὸς εὐδοκιμεῖν καὶ τρυφᾶν, τὰ πρόσκαιρα διαπτύετω.
- [00918] Ὅτι δὲ ἡ ἀτιμία δόξα ἐστίν, ἡ δὲ δόξα ἀτιμία, φέρε, κατὰ δύναμιν τοῦτο παραστήσωμεν, ἵνα τὴν ὄντως δόξαν ἴδωμεν.
- [00919] Οὐκ ἔστιν ἐπὶ γῆς δοξάζεσθαι·
- [00920] εἰ δὲ βούλει δοξάζεσθαι, δι' ἀτιμίας.
- [00921] Καὶ φέρε ἐπὶ τῶν δύο προσώπων τοῦτο ἐξετάσωμεν, ἐπὶ τοῦ Νέρωνος καὶ τοῦ Παύλου.
- [00922] Ἐκεῖνος τὴν δόξαν εἶχε τοῦ κόσμου, οὗτος τὴν ἀτιμίαν. [62.622]
- [00923] Πῶς;
- [00924] τύραννος ἦν ἐκεῖνος, πολλὰ κατωρθωκῶς, τρόπαια στήσας, πλοῦτον ἔχων ἐπιρρόοντα, πανταχόθεν στρατόπεδα ἄπειρα, τὸ πλεόν τῆς οἰκουμένης μέρος ὑποτεταγμένον, τὴν βασιλίδα πόλιν ὑποτεταγμένην, τὴν σύγκλητον ἅπασαν ὑποκύπτουσαν, τὰ βασίλεια αὐτὰ ἐν λαμπρῷ τῷ σχήματι προΐει.
- [00925] Εἴτε ὀπλιζέσθαι ἔδει, χρυσῷ καὶ λίθοις τιμίοις ὀπλιζόμενος ἔξεισιν·
- [00926] εἴτε ἐν εἰρήνῃ καθῆσθαι, ἀλουργίδα περικείμενος ἐκάθητο.
- [00927] Πολλοὺς τοὺς δορυφόρους, πολλοὺς τοὺς ὑπασπιστάς εἶχε·
- [00928] γῆς καὶ θαλάττης δεσπότης ἦκουεν, αὐτοκράτωρ, Αὐγουστος, Καῖσαρ, βασιλεὺς, καὶ πολλὰ ἕτερα ὀνόματα τοιαῦτα, ἅπερ κολακείαν ἐπενόει καὶ θεραπείαν·
- [00929] καὶ οὐδὲν ἐνέλιπεν ὅλως τῶν εἰς δόξαν·
- [00930] ἀλλὰ καὶ σοφοὶ καὶ δυνάσται καὶ βασιλεῖς αὐτὸν ἔτρεμον, καὶ ἐδεδοίκεισαν τὸν ἄνδρα·
- [00931] καὶ γὰρ καὶ ἄλλως ὡμός τις καὶ ἰταμὸς εἶναι ἐλέγετο·
- [00932] οὗτος καὶ θεὸς εἶναι ἐβούλετο, καὶ πάντων κατεφρόνει τῶν εἰδώλων, καὶ αὐτοῦ τοῦ ἐπὶ πάντων Θεοῦ, καὶ ὡς θεὸς ἐθεραπεύετο.
- [00933] Τί ταύτης τῆς δόξης κρεῖττον;
- [00934] μᾶλλον δὲ τί τῆς ἀτιμίας χειρόν;
- [00935] Ἀλλ' οὐκ οἶδα πῶς ὑπὸ τῆς ἀληθείας προὔδραμε τὸ στόμα, καὶ πρὸ τῆς κρίσεως τὴν ψῆφον ἤνεγκε.

- [00936] Τέως δὲ κατὰ τὴν τῶν πολλῶν ὑπόνοιαν τὸ πρᾶγμα ἐξετάσωμεν, κατὰ τὴν τῶν ἀπίστων, κατὰ τὴν κολακείαν.
- [00937] Τί μείζον εἰς λόγον δόξης τοῦ καὶ θεὸν νομισθῆναι αὐτόν;
- [00938] Μεγάλη ὄντως τοῦτο ἀτιμία, τὸ ἄνθρωπον ὄντα τοιαῦτα λυττᾶν·
- [00939] ἀλλὰ τέως κατὰ τὴν τῶν πολλῶν ὑπόνοιαν τὸ πρᾶγμα ἐξετάσωμεν.
- [00940] Οὐδὲν τοίνυν ἐνέλιπεν αὐτῷ εἰς δόξαν τὴν ἀνθρωπίνην, ἀλλὰ ὡς θεὸς παρὰ πάντων ἐθεραπεύετο.
- [00941] Ἀλλὰ ἀντεξετάσωμεν αὐτῷ καὶ τὸν Παῦλον, εἰ δοκεῖ.
- [00942] Κίλιξ ὁ ἄνθρωπος ἦν·
- [00943] ὅσον δὲ Κιλικίας καὶ Ῥώμης τὸ μέσον, πάντες ἴσασι·
- [00944] σκυτοτόμος, πένης, τῆς ἔξωθεν σοφίας ἀπειρος, Ἑβραϊστὶ μόνον εἰδὼς, γλώτταν διασυρομένην παρὰ πάντων, καὶ μάλιστα παρὰ τῶν Ἰταλῶν.
- [00945] Οὐ γὰρ οὕτω τοὺς τὴν βάρβαρον, οὔτε τὴν Ἑλλάδα, οὔτε ἄλλην τινὰ ἔχοντας γλώτταν διασύρουσιν, ὡς τὴν Σύρων·
- [00946] αὕτη δὲ πολλὴν ἔχει τὴν κοινωνίαν πρὸς ταύτην.
- [00947] Καὶ μὴ θαυμάσης ὅτι ταύτην διέπτυσεν·
- [00948] εἰ γὰρ τὴν Ἑλλάδα τὴν θαυμαστὴν καὶ καλὴν διαπτύουσι, πολλῷ μᾶλλον τὴν Ἑβραίων.
- [00949] Ἄνθρωπος πολλακίς ἐν λιμῷ ζήσας, καὶ κοιμηθεὶς πεινῶν, ἄνθρωπος γυμνός, οὔτε ὅ τι περιβάλοιτο ἔχων.
- [00950] Ἐν ψύχει καὶ γυμνότητι, φησίν.
- [00951] Οὐ ταῦτα δὲ μόνον, ἀλλὰ καὶ ἐν δεσμοῖς γεγωνός·
- [00952] μετὰ γὰρ ληστῶν, μετὰ γοήτων, μετὰ τυμβωρύχων, μετὰ ἀνδροφόνων αὐτοῦ ἐκείνου κελεύσαντος ἐβέβλητο καὶ ἐμαστίζετο ὡς κακοῦργος, ὅπερ οὖν καὶ αὐτὸς φησι.
- [00953] Τίς οὖν λαμπρότερος;
- [00954] οὐχὶ ἐκείνου μὲν οὐδὲ ὄνομα ἴσασι οἱ πολλοί, τοῦτον δὲ καὶ Ἕλληνες καὶ βάρβαροι καὶ Σκύθαι καὶ οἱ πρὸς αὐτὰ τῆς οἰκουμένης τὰ τέρατα καθ' ἑκάστην ἄδουσι τὴν ἡμέραν;
- [00955] Ἀλλὰ μήπω τὰ νῦν, ἀλλὰ τὰ τότε ἐξετάσωμεν.
- [00956] Τίς ἦν λαμπρότερος;
- [00957] τίς ἐπιδοξότερος;
- [00958] ὁ τὴν ἄλυσιν περικείμενος, καὶ δεδεμένος ἐλκόμενος ἐκ τοῦ δεσμοτηρίου, ἢ ὁ τὴν ἀλουργίδα περικείμενος, καὶ ἐκ τῶν βασιλείων προϊών;
- [00959] Ὁ δεδεμένος πάντως.
- [00960] Πῶς;
- [00961] Ὅτι ἐκεῖνος μὲν καὶ στρατόπεδα ἔχων, καὶ ἐν λαμπρῷ τῷ σχήματι προκαθήμενος, ἅπερ ἤθελεν οὐκ ἴσχυσεν ἀνύειν·
- [00962] ὁ δὲ δεσμώτης, καὶ ὡς κακοῦργος ἐν εὐτελεῖ σχήματι, ἀθηντικώτερον πάντα ἔπραττε.
- [00963] Πῶς καὶ τίνι τρόπῳ;
- [00964] Ἐκεῖνος ἔλεγε, Μὴ διασπείρης τὸν λόγον τῆς εὐσεβείας·
- [00965] οὗτος ἔλεγεν, Οὐκ ἀνέχομαι·
- [00966] οὐδὲ γὰρ δέδεται ὁ λόγος τοῦ Θεοῦ.
- [00967] Καὶ διέπτυσεν ὁ Κίλιξ, ὁ δεσμώτης, ὁ σκηνοποιός, ὁ πένης, ὁ ἐν λιμῷ ζῶν τὸν ἀπὸ τῆς Ῥώμης, τὸν πλούσιον, τὸν βασιλεύοντα, τὸν πάντων κρατοῦντα, τὸν μυρία μυρία παρ
- [00968] [62.623] ἔχοντα·
- [00969] καὶ τοσοῦτων ὄντων στρατοπέδων, οὐδὲν ἴσχυσε.
- [00970] Τίς ἄρα λαμπρός ἦν;

- [00971] τίς σεμνός;
- [00972] ὁ ἐν δεσμοῖς νικῶν, ἢ ὁ ἐν ἀλουργίδι νικώμενος;
- [00973] ὁ κάτω ἐστῶς καὶ βάλλον, ἢ ὁ ἄνω καθήμενος καὶ βαλλόμενος;
- [00974] ὁ ἐπιτάττων καὶ καταφρονούμενος, ἢ ὁ ἐπιταττόμενος καὶ οὐδένα λόγον ἔχων τῶν ἐπιταγμάτων;
- [00975] ὁ μόνος ὦν καὶ περιγινόμενος, ἢ ὁ μετὰ μυριάων στρατοπέδων ἠττώμενος;
- [00976] Ἀπήρχετο οὖν ὁ βασιλεὺς, τοῦ δεσμώτου κατ' αὐτοῦ τρόπαιον στήσαντος.
- [00977] Εἰπέ οὖν μοι, ποίας ἂν τις ἠβουλήθη μερίδος εἶναι;
- [00978] Μὴ γὰρ μοι τὰ μετὰ ταῦτα εἴπης, ἀλλὰ τέως ἐκεῖνα ἐξέτασον·
- [00979] ποίας μερίδος ἂν τις ἠθέλησεν εἶναι, τῆς τοῦ Παύλου, ἢ τῆς τοῦ Νέρωνος;
- [00980] οὐ λέγω κατὰ τὸν τῆς πίστεως λόγον·
- [00981] τοῦτο γὰρ δῆλον·
- [00982] ἀλλὰ κατὰ τὸν τῆς δόξης καὶ τῆς σεμνότητος καὶ τῆς λαμπρότητος.
- [00983] Εἰ τις εὐγνώμων, τοῦ Παύλου ἔφησεν ἂν.
- [00984] Εἰ γὰρ τὸ νικᾶν τοῦ νικᾶσθαι λαμπρότερον, ἐκεῖνος ἐπίδοξος.
- [00985] Καὶ οὐπω τοῦτο μέγα, ὅτι ἐνίκησεν, ἀλλὰ ὅτι ἐν τοιούτῳ σχήματι τὸν ἐν τοιούτῳ ἐνίκησε.
- [00986] Πάλιν γὰρ ἐρῶ, καὶ οὐ παύσομαι τὰ αὐτὰ λέγων·
- [00987] ἄλυσιν περιέκειτο, καὶ τὸν ἀναδεδεμένον τὸ διάδημα ἔβαλε.
- [00988] δ'.
- [00989] Τοιαύτη τοῦ Χριστοῦ ἡ δύναμις·
- [00990] ἄλυσιν τὸν στέφανον ἐνίκη τὸν βασιλικόν, καὶ λαμπρότερον τοῦτο ἐκείνου τὸ σχῆμα ἐδείκνυτο·
- [00991] ῥάκια περιέκειτο ἀυχμῶντα, ἅτε δεσμωτήριον οἰκῶν, καὶ μᾶλλον τῆς ἀλουργίδος πάντας ἐπέστρεφε πρὸς τὰ περικείμενα αὐτῷ δεσμά·
- [00992] ἐπὶ γῆς εἰστήκει κατεχόμενος καὶ κάτω νεύων, καὶ τὸν ἐπ' ὀχήματος χρυσοῦ ἅπαντες ἀφέντες ἐκείνῳ προσεῖχον·
- [00993] εἰκότως.
- [00994] Τὸ μὲν γὰρ συνηθείας ἦν βασιλέα ἰδεῖν ἐπὶ ζεύγους καθήμενον λευκοῦ·
- [00995] τοῦτο δὲ ξένον καὶ παράδοξον, δεσμώτην ὄραν μετὰ τοσαύτης παρόρησίας βασιλεῖ διαλεγόμενον, μεθ' ὅσης ὁ βασιλεὺς πρὸς ἀνδράποδον οἰκτρὸν καὶ ταλαίπωρον.
- [00996] Ὅχλος περιεστήκει πολὺς, καὶ δοῦλοι πάντες τοῦ βασιλέως ἦσαν·
- [00997] ἐθαύμαζον δὲ οὐ τὸν δεσπότην τὸν αὐτῶν, ἀλλὰ τὸν νικῶντα τὸν δεσπότην αὐτῶν·
- [00998] καὶ ὃν ἅπαντες ἐδεδοίκεσαν καὶ ἔτρεμον, τοῦτον μόνος ὦν κατεπάτει ἐκεῖνος.
- [00999] Ἴδε ἐν αὐτοῖς τοῖς δεσμοῖς πόση ἡ λαμπρότης.
- [01000] Τί ἂν τις εἴποι τὰ μετὰ ταῦτα;
- [01001] Ἐκείνου μὲν οὐδὲ τὸ μνήμα δῆλον·
- [01002] οὗτος δὲ πάντων βασιλέων λαμπρότερος ἐν αὐτῇ κεῖται τῇ βασιλίδι, ἔνθα καὶ ἐνίκησεν, ἔνθα καὶ τὸ τρόπαιον ἔστησεν.
- [01003] Ἐκείνου κἂν μνησθῆ τις, μετὰ ψόγου μέμνηται, καὶ τῶν οἰκείων (καὶ γὰρ καὶ ἀσελγῆς λέγεται γεγενῆσθαι)·
- [01004] τούτου μετ' εὐφημίας ἢ μνήμη πανταχοῦ·
- [01005] οὐ γὰρ ἡμῖν μόνον, ἀλλὰ καὶ παρὰ τοῖς ἐχθροῖς.

- [01006] Ὅταν γὰρ ἐκλάμπῃ ἡ ἀλήθεια, οὐδὲ οἱ ἐχθροὶ ἀναισχυντεῖν ἔχουσιν·
- [01007] εἰ γὰρ καὶ μὴ τῆς πίστεως ἔνεκεν αὐτὸν θαυμάζουσιν, ἀλλὰ τῆς παρόρησίας, ἀλλὰ τῆς ἀνδρείας.
- [01008] Οὗτος ἐν τοῖς ἀπάντων στόμασι πανταχοῦ καθ' ἑκάστην ἡμέραν στεφανούμενος ἀνακηρύττεται·
- [01009] ἐκεῖνος δὲ βαλλόμενος ψόγοις καὶ κατηγορίαις.
- [01010] Ποῖα τοίνυν τὰ λαμπρά;
- [01011] Ἀλλὰ γὰρ ἔλαθον ἀπὸ τοῦ ὄνουχου τὸν λέοντα ἐπαινῶν, δέον τὰ ὄντως εἰπεῖν.
- [01012] Τίνα δὲ ταῦτά ἐστι;
- [01013] Τὰ ἐν τοῖς οὐρανοῖς·
- [01014] πῶς ἤξει μετὰ τοῦ [62.624] βασιλέως τῶν οὐρανῶν, μετὰ λαμπροῦ τοῦ σχήματος·
- [01015] πῶς ὁ Νέρων στήσεται τότε κατηφῆς, στυγνός.
- [01016] Εἰ δὲ δοκῶ σοι ἄπιστα λέγειν καὶ καταγέλαστα, σὺ καταγέλαστος εἶ γελῶν τὰ μὴ γέλωτος ἄξια.
- [01017] Εἰ γὰρ ἀπιστεῖς τοῖς μέλλουσιν, ἀπὸ τῶν φθασάντων πίστευσον·
- [01018] οὐπω τῶν στεφάνων ὁ καιρὸς, καὶ τοσαύτης ἀπέλαυσε τιμῆς ὁ ἀθλητής·
- [01019] ὅταν ὁ ἀγνοθέτης ἔλθοι, πόσης ἀπολαύσεται τιμῆς;
- [01020] Ἐν τοῖς ἀλλοτρίοις ξένος ἦν, ξένος καὶ παρεπίδημος, καὶ οὕτω θαυμάζεται·
- [01021] ὅταν ἐν τοῖς ἰδίοις ἦ, τίνος οὐκ ἀπολαύσεται ἀγαθοῦ;
- [01022] Νῦν ἡ ζωὴ ἡμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ, καὶ ὁμῶς τῶν ζώντων ὁ τεθνηκῶς μᾶλλον ἐνεργεῖ καὶ τιμᾶται·
- [01023] ὅταν ἔλθῃ αὐτὴ ἡ ζωὴ ἡμῶν, τίνος οὐ μεθέξει, τίνος οὐκ ἐπιτεύξεται;
- [01024] Διὰ τοῦτο ταύτης αὐτὸν τῆς τιμῆς ἀπολαῦσαι ἐποίησεν ὁ Θεός, οὐκ ἐπειδὴ ἐκεῖνος ἐδεῖτο.
- [01025] Εἰ γὰρ ἐν σώματι ὦν κατεφρόνει τῆς παρὰ τῶν πολλῶν δόξης, πολλῷ μᾶλλον ἀπαλλαγείς τοῦ σώματος.
- [01026] Οὐ διὰ τοῦτο δὲ ἐποίησεν αὐτὸν ἀπολαῦσαι μόνον, ἀλλ' ἵνα οἱ τοῖς μέλλουσιν ἀπιστοῦντες κἂν ἐκ τῶν παρόντων ἐνάγωνται.
- [01027] Λέγω ὅτι ἤξει Παῦλος μετὰ τοῦ βασιλέως τῶν οὐρανῶν, ὅτε ἀνάστασις ἔσται, ὅτι μυρίων ἀπολαύσει τῶν ἀγαθῶν.
- [01028] Ἀλλ' οὐ πιστεύει ὁ ἄπιστος·
- [01029] οὐκοῦν ἀπὸ τῶν παρόντων πιστεύσει.
- [01030] Λαμπρότερος τοῦ βασιλέως ὁ σκηνοποιός, ἐντιμότερος τοῦ βασιλέως·
- [01031] οὐδεὶς βασιλεὺς τῆς Ῥώμης γενόμενος, τοσαύτης ἀπέλαυσε τιμῆς·
- [01032] ἀλλ' ὁ μὲν βασιλεὺς ἐρῳιμμένος ἔξω που κεῖται, ὁ δὲ τὸ μέσον κατέχει τῆς πόλεως, καθάπερ βασιλεὺς ὦν καὶ ζῶν.
- [01033] Ἀπὸ τούτων πίστευσον καὶ περὶ τῶν μελλόντων.
- [01034] Εἰ ἐνταῦθα, ἔνθα ἠλαύνετο, ἔνθα ἐδιώκετο, τοσαύτης ἀπέλαυσε τιμῆς, ὅταν ἔλθῃ, τί ἔσται;
- [01035] Εἰ ὅπου σκηνοποιός ἦν, οὕτως ἐγένετο λαμπρός, ὅταν ἔλθῃ ἀντιλάμπων ταῖς ἡλιακαῖς ἀκτίσι, τί ἔσται;
- [01036] Εἰ μετὰ τοσαύτης εὐτελείας, τοσαύτης μεγαλοπρεπείας περιεγένετο, ὅταν ἔλθῃ, τίνος οὐ περιέστα;
- [01037] Μὴ ἐνι φυγεῖν τὰ πράγματα;
- [01038] Τίνα οὐκ ἐντρέπει τὸ τὸν σκηνοποιὸν ἐντιμότερον γενέσθαι τοῦ πάντων βασιλέων μᾶλλον θαυμασθέντος;
- [01039] Εἰ ἐνταῦθα τὰ ὑπὲρ φύσιν ἐγένετο, πολλῷ μᾶλλον ἐν τῷ μέλλοντι.
- [01040] Πίστευσον, ἄνθρωπε, τοῖς παροῦσιν, εἰ μὴ θέλεις τοῖς μέλλουσιν·
- [01041] πίστευσον, ἄνθρωπε, τοῖς ὀρωμένοις, εἰ μὴ βούλει τοῖς ἀοράτοις.

- [01042] Μᾶλλον δὲ πιστεύουσιν τοῖς ὀρωμένοις·
- [01043] οὕτω γὰρ καὶ τοῖς ἀοράτοις πιστεύσεις·
- [01044] εἰ δὲ οὐ θέλεις, εὐκαιρὸν τὸ τοῦ Ἀποστόλου εἰπεῖν, Καθαροὶ ἡμεῖς ἀπὸ τοῦ αἵματος ὑμῶν·
- [01045] ἅπαντα γὰρ ὑμῖν διεμαρτυράμεθα, καὶ οὐδὲν ἐνελίπομεν τῶν ὀφειλόντων λεχθῆναι·
- [01046] ὑμεῖς ἑαυτοὺς αἰτιάσασθε, καὶ λογιῆσθε τὴν ἐν τῇ γεέννῃ τιμωρίαν.
- [01047] Ἡμεῖς δὲ, ὡς τέκνα ἀγαπητὰ, Παύλου μιμηταὶ μὴ κατὰ τὴν πίστιν μόνον, ἀλλὰ καὶ κατὰ τὸν βίον γενώμεθα.
- [01048] Ἵνα τύχωμεν δόξης ἐπουρανίου, καταπατήσωμεν τὴν ἐνταῦθα δόξαν·
- [01049] μηδὲν ἡμᾶς ἐφελκέσθω τῶν παρόντων ἀπάντων·
- [01050] καταφρονήσωμεν τῶν ὀρωμένων, ἵνα τῶν οὐρανίων τύχωμεν, μᾶλλον δὲ καὶ τούτων ἐπιτευξώμεθα δι' ἐκείνων, πλὴν προηγουμένως ἔστω ὁ σκοπὸς ἐκείνων ἐπιτυχεῖν·
- [01051] ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι.
- [01052] ΟΜΙΛΙΑ Ε΄.
- [01053] Πιστὸς ὁ λόγος·
- [01054] εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·
- [01055] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·
- [01056] εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
- [01057] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·
- [01058] ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.
- [01059] Ταῦτα ὑπομίμησθε, διαμαρτυρόμενοι ἐνώπιον τοῦ Κυρίου, ^[62.624] μὴ λογομαχεῖν εἰς οὐδὲν χρησίμων ἐπὶ καταστροφῇ τῶν ἀκουόντων.
- [01060] α΄.
- [01061] Πολλοὶ τῶν ἀσθενεστέρων ἀνθρώπων πρὸς μὲν τὸν τῆς πίστεως πόνον ἀπαγορεύουσιν, οὐδὲ τὴν ἀναβολὴν τῆς ἐλπίδος φέρουσι·
- [01062] τὰ παρόντα δὲ ἐπιζητοῦσιν
- [01063] ^[62.625] καὶ ἀπὸ τούτων τὰ μέλλοντα χαρακτηρίζουσιν.
- [01064] Ἐπεὶ οὖν τὰ μὲν ἐνταῦθα θάνατος ἦν, βάσανοι, δεσμά·
- [01065] αὐτὸς δὲ φησιν, ὅτι εἰς ζωὴν αἰώνιον ἤξουσιν, οὐκ ἂν δὲ τις ἐπίστευσεν, ἀλλ' εἶπεν ἂν, Τί λέγεις;
- [01066] Ὅτε ζῶ, ἀποθνήσκω, καὶ ὅταν ἀποθάνω, ζῶ;
- [01067] ἐν τῇ γῆ μοι οὐδὲν ἐπαγγέλλῃ, καὶ ἐν τῷ οὐρανῷ δίδως;
- [01068] τὰ μικρὰ οὐ δίδως, καὶ τὰ μεγάλα παρέχεις;
- [01069] Ἵνα τοίνυν μηδεὶς ταῦτα ἐννοῇ, ἀναμφίβωλον ποιεῖται τούτου τὴν κατασκευὴν, προκαταβάλλων μὲν αὐτὸ καὶ ἤδη, καὶ τεκμήρια διδοὺς (τὸ γὰρ, Μνημόνευε Χριστὸν Ἰησοῦν ἐγγεγραμμένον ἐκ νεκρῶν, τοῦτό ἐστιν, ὅτι μετὰ θάνατον ἀνέστη)·
- [01070] νῦν δὲ τὸ αὐτὸ πάλιν δηλῶν φησί·
- [01071] Πιστὸς ὁ λόγος, ὅτι ὁ ζωῆς οὐρανοῦ τυχὼν, καὶ αἰωνίου τεύξεται.
- [01072] Πόθεν πιστός;
- [01073] Εἰ γὰρ συναπεθάνομεν, φησὶ, καὶ συζήσομεν.
- [01074] Εἰπέ γάρ μοι, ἐν τοῖς σκυθρωποῖς κοινωνοῦμεν αὐτῷ καὶ ἐν τοῖς κόπον ἔχουσι, καὶ ἐν τοῖς χρηστοῖς οὐκέτι;
- [01075] Ἀλλὰ τοῦτο οὐκ ἂν οὐδὲ ἀνθρώπος ποιήσειεν, ὥστε τὸν ἐλόμενον αὐτῷ συναποθανεῖν καὶ συνθλιβῆναι, εἴ ποτε ἐν ἀνέσει γένηται, ἀρνήσασθαι αὐτῷ γενέσθαι κοινωνόν.
- [01076] Ποῦ δὲ συναπεθάνομεν;

- [01077] Τοῦτον λέγει τὸν θάνατον, τὸν τε διὰ τοῦ λουτροῦ, καὶ τὸν διὰ τῶν παθημάτων·
- [01078] φησὶ γὰρ, Τὴν νέκρωσιν τοῦ Κυρίου ἐν τῷ σώματι περιφέροντες·
- [01079] καὶ, Συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος·
- [01080] καὶ Ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη·
- [01081] καὶ, Σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ.
- [01082] Ἐνταῦθα δὲ καὶ τὸν τῶν πειρασμῶν λέγει·
- [01083] μᾶλλον δὲ τοῦτον·
- [01084] καὶ γὰρ ἐν πειρασμοῖς ἦν, ὅτε ταῦτα ἔγραφεν.
- [01085] Ὁ δὲ λέγει, τοῦτό ἐστιν·
- [01086] Εἰ δι' αὐτὸν ἀπεθάνομεν, δι' αὐτὸν οὐ ζησόμεθα;
- [01087] ἀναμφισβήτητον τοῦτό ἐστιν.
- [01088] Εἰ ὑπομένομεν, φησὶ, καὶ συμβασιλεύσομεν, Οὐχ ἀπλῶς εἶπε, Συμβασιλεύσομεν·
- [01089] ἀλλ', Εἰ ὑπομένομεν, δεικνύς ὅτι οὐκ ἀρκεῖ τὸ ἅπαξ ἀποθανεῖν (καθ' ἑκάστην ἡμέραν ἀπέθνησκεν ὁ μακάριος οὗτος)·
- [01090] ἀλλὰ δεῖ πολλῆς ὑπομονῆς, ἥς μάλιστα ἔδει Τιμοθέῳ.
- [01091] Μὴ γὰρ μοι, φησὶ, τὰ πρῶτα εἶπης, ἀλλ' εἰ διαπαντός.
- [01092] Εἶτα καὶ ἀπὸ τοῦ ἄλλου μέρους προτρέπει, οὐκ ἀπὸ τῶν ἀγαθῶν, ἀλλὰ καὶ ἀπὸ τῶν κακῶν.
- [01093] Εἰ γὰρ μέλλοιεν τῶν αὐτῶν μετέχειν καὶ οἱ πονηροὶ, οὐκ ἔστι τοῦτο παράκλησις·
- [01094] καὶ εἰ μέλλοιεν ὑπομείναντες μὲν συμβασιλεύειν, μὴ ὑπομείναντες δὲ τοῦτο μόνον πάσχειν, τὸ μὴ συμβασιλεύειν, δεινὸν μὲν καὶ τοῦτο, πλὴν ἀλλὰ τοὺς πολλοὺς οὐχ ἰκανὸν δακεῖν.
- [01095] Διὸ τὸ φοβερώτερον λέγει·
- [01096] Εἰ ἀρνησόμεθα αὐτὸν, κἀκεῖνος ἀρνήσεται ἡμᾶς.
- [01097] Ἄρα οὐκ ἐν τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ ἐν τοῖς ἐναντίοις αἱ ἀμοιβαί.
- [01098] Τὸν δὲ ἀρνηθέντα ἐν τῇ βασιλείᾳ αὐτοῦ ἐννοήσατε τί παθεῖν εἰκός·
- [01099] Ὅς ἐὰν ἀρνησηταί με, φησὶν, ἀρνήσομαι καγὼ αὐτόν.
- [01100] Οὐκ ἐξ ἴσης ἢ ἀντίδοσις, εἰ καὶ οὕτω λέγων δοκεῖ·
- [01101] ἡμεῖς μὲν γὰρ ἄνθρωποι οἱ ἀρνούμενοι, ἐκεῖνος δὲ Θεός·
- [01102] ὅσον δὲ τὸ μέσον Θεοῦ καὶ ἀνθρώπων τί δεῖ λέγειν;
- [01103] β'.
- [01104] Ἄλλως δὲ ἡμεῖς ἐντεῦθεν ἑαυτοὺς βλάπτομεν, ἐκεῖνον δὲ οὐδαμῶς, οὐδὲ δυνάμεθα.
- [01105] Διὰ τοῦτο καὶ ἐπήγαγε τὸ αὐτὸ δηλῶν·
- [01106] Εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·
- [01107] ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.
- [01108] Τουτέστιν, εἰ ἀπιστοῦμεν ὅτι ἀνέστη, οὐδὲν ἀπὸ τούτου βλάπτεται ἐκεῖνος·
- [01109] ἀληθής ἐστι, βέβαιός ἐστιν, ἂν τε εἴπωμεν, ἂν τε μὴ εἴπωμεν.
- [01110] Εἰ τοίνυν οὐδὲν παρ' ἡμῶν βλάπτεται τῶν ἀρνουμένων, δι' οὐδὲν ἕτερον ἀπαιτεῖ τὴν ὁμολογίαν ἡμῶν, ἀλλ' ἢ διὰ τὸ ἡμῖν χρήσιμον.
- [01111] Ἐκεῖνος γὰρ ὁ αὐτὸς μένει καὶ ἀρνουμένων καὶ μὴ ἀρνουμένων.

- [01112] Ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται, τουτέστι, μὴ εἶναι.
- [01113] Ἡμεῖς [62.626] λέγομεν ὅτι οὐκ ἔστιν, εἰ καὶ μὴ τὸ πρᾶγμα οὕτως ἔχει.
- [01114] Οὐκ ἔχει φύσιν μὴ εἶναι, οὐ δυνατόν·
- [01115] τουτέστιν, εἰς τὸ μὴ εἶναι αὐτὸν χωρῆσαι·
- [01116] αἰεὶ μένει, αἰεὶ ἔστιν αὐτοῦ ἡ ὑπόστασις.
- [01117] Μὴ τοίνυν ὡς χαριζόμενοι αὐτῷ, οὕτω διακεώμεθα, ἢ ὡς καταβλάπτοντες.
- [01118] Εἶτα, ἵνα μὴ τις νομίση τὸν Τιμόθεον τούτων δεῖσθαι, ἐπήγαγε·
- [01119] Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου, μὴ λογομαχεῖν εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.
- [01120] Φοβερὸν τοῦτο τὸ ἐπὶ μάρτυρος τοῦ Θεοῦ λέγειν.
- [01121] Εἰ γὰρ ἀνθρώπου μαρτυρίαν καλουμένην οὐκ ἂν τις τολμήσειεν ἀθετῆσαι, πολλῶ μᾶλλον Θεοῦ.
- [01122] Οἷόν τι λέγω·
- [01123] Εἴ τις συνθήκας τιθέμενος ἢ διαθήκας γράφων βούλεται ἀξιοπίστους μάρτυρας καλέσαι, ἄρα τολμήσει τις ἀναθέσθαι ἐκεῖνα τῶν ἕξωθέν τινι;
- [01124] Οὐδαμῶς·
- [01125] κἂν βούληται, δεδοικῶς τὸ τῶν μαρτύρων ἀξιόπιστον, φυλάττεται.
- [01126] Τί ἐστι, Διαμαρτυρόμενος;
- [01127] Μάρτυρα καλεῖ τὸν Θεὸν τῶν λεγομένων, τῶν πραττομένων.
- [01128] Μὴ λογομαχεῖν εἰς οὐδὲν χρήσιμον.
- [01129] Οὐ τοῦτο μόνον, ἀλλὰ καὶ, Ἐπὶ καταστροφῇ τῶν ἀκουόντων.
- [01130] Οὐ μόνον οὐδὲν ἐκ τούτου κέρδος, ἀλλὰ καὶ βλάβη πολλή.
- [01131] Ταῦτα τοίνυν ὑπομίμησκε·
- [01132] κἂν καταφρονῶσιν, ὁ Θεὸς αὐτοὺς κρινεῖ.
- [01133] Τί δήποτε καὶ περὶ τοῦ μὴ λογομαχεῖν παραινεῖ;
- [01134] Οἶδεν ὅτι λίχνον τὸ πρᾶγμα, καὶ ὅτι αἰεὶ βούλεται ἡ ἀνθρωπίνη ψυχὴ μάχεσθαι καὶ λογομαχεῖν.
- [01135] Ἴνα οὖν τοῦτο μὴ γίνηται, οὐχ ἀπλῶς φησι μὴ λογομαχεῖν, ἀλλὰ φοβερώτερον τὸν λόγον ποιῶν ἐπήγαγεν, Ἐπὶ καταστροφῇ τῶν ἀκουόντων.
- [01136] Σπουδάσον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
- [01137] Πανταχοῦ τὸ ἀνεπαίσχυντον.
- [01138] Τί δήποτε πολλὴν περὶ τῆς αἰσχύνης ποιεῖται τὴν σπουδὴν;
- [01139] Ἐπειδὴ εἰκὸς ἦν πολλοὺς ἐπαισχύνεσθαι καὶ τὸν Παῦλον αὐτὸν, ἅτε σκηνοποιὸν ὄντα, καὶ τὸ κήρυγμα, ὡς τῶν διδασκάλων ἀπολλυμένων.
- [01140] Ὁ Χριστὸς γὰρ ἐσταυρώθη, οὗτος ἔμελλεν ἀποκεφαλίζεσθαι, ὁ Πέτρος κάτωθεν ἀνεσκολοπίσθη, καὶ ταῦτα ἔπαθον παρὰ ἀνθρώπων καταπτύστων καὶ ἰταμῶν.
- [01141] Ἐπειδὴ οὖν οὗτοι ἐκράτουν, Μὴ ἐπαισχυνθῆς, φησι, τουτέστι, μηδὲν ὅλως αἰσχύνου πράττειν τῶν εἰς εὐσέβειαν ἠκόντων, κἂν δουλεῦσαι δέη, κἂν ὀτιοῦν παθεῖν.
- [01142] Πῶς δὲ γίνεται τις δόκιμος;
- [01143] Ἐργάτης ὢν ἀνεπαίσχυντος.
- [01144] Ὁ ἐργάτης οὐδὲν αἰσχύνεται πράττειν·
- [01145] οὕτως οὐδὲ ὁ τοῦ Εὐαγγελίου ἐργάτης·
- [01146] πάντα γὰρ ὑφίστασθαι δεῖ.

- [01147] Ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
- [01148] Καλῶς τοῦτο εἶπε·
- [01149] πολλοὶ γὰρ αὐτὸν παρασπῶσι πάντοθεν καὶ παρέλκουσι·
- [01150] πολλὰ ἔχει τὰ ἐπιφύμενα.
- [01151] Καὶ οὐκ εἶπεν, Ἀπευθύνοντα, ἀλλ', Ὁρθοτομοῦντα·
- [01152] τουτέστι, Τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα μετὰ πολλῆς τῆς σφοδρότητος ἐφίστασο καὶ ἔκκοπτε·
- [01153] καθάπερ ἐπὶ ἱμάντος τῆ μαχαίρα τοῦ πνεύματος πάντοθεν τὸ περιττὸν καὶ ἀλλότριον τοῦ κηρύγματος ἔκτεμνε.
- [01154] Τὰς δὲ βεβήλους καινοφωνίας περιίστασο.
- [01155] Οὐδὲ γὰρ μέχρι τούτου στήσονται.
- [01156] Ὅταν γὰρ τι καινὸν ἐπεισενεχθῆ, αἰεὶ καινοτομίας τίκτει·
- [01157] καὶ ἄπειρος ἡ πλάνη τοῦ ἐξελθόντος τὸν λιμένα τὸν εὐδιον, καὶ οὐδαμοῦ στήσεται.
- [01158] Ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, φησί, καὶ ὁ λόγος αὐτῶν, ὡς γάγγραινα, νομὴν ἔξει.
- [01159] Ἀκάθεκτον κακὸν, οὐκέτι ἰατρεία κατασχεθῆναι δυνάμενον, ἀλλὰ τὸ πᾶν λυμαίνεται.
- [01160] Δείκνυσιν ὅτι νόσος ἐστὶν ἡ καινοφωνία, μᾶλλον δὲ νόσου χαλεπωτέρα.
- [01161] Ἐνταῦθα τὸ ἀδιόρθωτον αὐτῶν δηλοῖ, καὶ ὅτι οὐχ ἀπλῶς, ἀλλ' ἐκόντες ἀπεπλανήθησαν·
- [01162] ὅθεν καὶ ^[62.627] μάλιστα οὗτοί εἰσιν ἀδιόρθωτοι.
- [01163] Ὡν ἐστὶν Ὑμέναιος καὶ Φίλητος, φησὶν, οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.
- [01164] Καλῶς εἶπεν, Ἐπὶ πλείον προκόψουσι·
- [01165] δοκεῖ μὲν γὰρ τοῦτο μόνον εἶναι τὸ δεινόν·
- [01166] ὅρα δὲ πόσα ἐξ αὐτοῦ τίκεται.
- [01167] Εἰ γὰρ ἤδη ἡ ἀνάστασις, οὐ τοῦτο μόνον ζημιούμεθα, ὅτι τῆς μεγάλης δόξης ἐκεῖνης ἀπεστερήμεθα, ἀλλὰ ὅτι καὶ τὰ τῆς κρίσεως ἀνήρηται, εἰ ἤδη γέγονε, καὶ τὰ τῆς ἀντιδόσεως·
- [01168] εἰ γὰρ ἤδη γέγονεν ἡ ἀνάστασις, γέγονε καὶ ἡ ἀνταπόδοσις.
- [01169] Οὐκ οὖν ἀπέλαυσαν μὲν οἱ ἀγαθοὶ τῶν θλίψεων καὶ τῶν ὀδυνῶν·
- [01170] οὐ κολάζονται δὲ οἱ πονηροὶ, καλῶς γε, οἱ ἐν τρυφῇ ὄντες πολλῇ.
- [01171] Βέλτιον ἦν εἰπεῖν, ὅτι οὐκ ἔστιν ἀνάστασις, ἢ ὅτι ἤδη γέγονε.
- [01172] Καὶ ἀνατρέπουσι, φησὶ, τὴν τινῶν πίστιν.
- [01173] Οὐ πάντων, ἀλλὰ τινῶν.
- [01174] Εἰ γὰρ ἀνάστασις οὐκ ἔστι, καὶ τὰ τῆς πίστεως ἀνατέτραπται·
- [01175] εἰ ἀνάστασις οὐκ ἔστι, κενὸν τὸ κήρυγμα ἡμῶν, οὐδὲ Χριστὸς ἀνέστη·
- [01176] εἰ δὲ μὴ ἀνέστη, οὐδὲ ἐγεννήθη, οὐδὲ εἰς οὐρανὸς ἀνῆλθεν.
- [01177] Ὅρας πῶς δοκεῖ μὲν τῷ τῆς ἀναστάσεως ἐναντιοῦσθαι λόγῳ, πολλὰ δὲ συνεφέλκεται δεινά.
- [01178] Τί οὖν, φησὶν;
- [01179] οὐδὲν δεῖ ποιεῖν ὑπὲρ τῶν ἀνατρεπομένων;
- [01180] Ὁ μέντοι, φησὶ, στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν ἔχων τὴν σφραγίδα ταύτην·
- [01181] ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.
- [01182] γ'.

- [01183] Δείκνυσιν ὅτι καὶ πρὶν ἀνατραπήναι οὐκ ἦσαν βέβαιοι·
- [01184] οὐ γὰρ ἂν ἀνετραπήσαν ἀπὸ τῆς πρώτης προσβολῆς, ὥσπερ οὖν ὁ Ἀδὰμ πρὸ τῆς ἐντολῆς βέβαιος ἦν.
- [01185] Οἱ γὰρ πεπηγότες οὐ μόνον οὐδὲν πάσχουσιν ὑπὸ τῶν ἀπατεῶνων, ἀλλὰ καὶ θαυμάζονται.
- [01186] Καὶ στερεὸς, φησὶ, καὶ θεμέλιος.
- [01187] Οὕτως ἔχεσθαι δεῖ τῆς πίστεως.
- [01188] Ἐχων τὴν σφραγίδα ταύτην·
- [01189] ἔγνω Κύριος τοὺς ὄντας αὐτοῦ.
- [01190] Τί ἐστι τοῦτο;
- [01191] Ἀπὸ τοῦ Δευτερονομίου αὐτὸ ἔλαβε.
- [01192] Τουτέστιν, αἱ στερεαὶ ψυχαὶ ἐστήκασιν πεπηγυῖαι καὶ ἀκίνητοι.
- [01193] Πόθεν δὲ δηλαί εἰσιν;
- [01194] Ἀπὸ τοῦ τὰ γράμματα ταῦτα ἔχειν ἐπὶ τῶν πραγμάτων, ἀπὸ τοῦ γνωρίζεσθαι ὑπὸ τοῦ Θεοῦ, καὶ μὴ συμπαράλλυσθαι, ἀπὸ τοῦ ἀφεστάναι ἀπὸ ἀδικίας.
- [01195] Καὶ ἀποστήτω, φησὶν, ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.
- [01196] Ταῦτα τὰ γνωρίσματα τοῦ θεμελίου·
- [01197] καθάπερ θεμέλιος στερεὸς δείκνυται.
- [01198] Ὡς ἂν τις ἐπὶ λίθον ἐπιγράψειεν, ἵνα ἡ τὰ γράμματα σημαίνοντα·
- [01199] τὰ δὲ γράμματα ταῦτα δι' ἔργων δείκνυται.
- [01200] Ἐχων, φησὶ, τὴν σφραγίδα ταύτην ἐμπεπηγμένην.
- [01201] Πᾶς ὁ ὀνομάζων, φησὶ, τὸ ὄνομα Κυρίου ἀποστήτω ἀπὸ ἀδικίας.
- [01202] Ὡστε ὅταν ἡ τις ἄδικος, οὐκ ἔστι τοῦ θεμελίου.
- [01203] Ὡστε καὶ τοῦτο σφραγίδος, τὸ μὴ πράττειν ἄδικα.
- [01204] Μὴ τοίνυν τὸ σήμαντρον τὸ βασιλικὸν καὶ τὸ γνώρισμα ἀποθώμεθα, ἵνα μὴ ἀσφράγιστοὶ ὦμεν, ἵνα μὴ σαθροὶ, ἵνα θεμέλιοι ὦμεν, καὶ θεμέλιοι στερεοὶ, ἵνα μὴ περιφερώμεθα·
- [01205] τοῦτο δείκνυσι τοὺς τοῦ Θεοῦ, τοὺς ἀφισταμένους ἀπὸ ἀδικίας.
- [01206] Πῶς γὰρ τις τοῦ Θεοῦ δύναται εἶναι δικαίου ὄντος, ὁ ἄδικα ποιῶν, ὁ μαχόμενος αὐτῷ διὰ τῶν ἔργων, καὶ ὑβρίζων αὐτὸν διὰ τῶν πράξεων;
- [01207] Πάλιν ἡμεῖς τῆς ἀδικίας κατηγοροῦμεν, καὶ πάλιν πολλοὺς ἔχομεν τοὺς ἀπεχθανομένους.
- [01208] Ὡσπερ γὰρ τύραννός τις τὰς ἀπάντων κατέλαβε ψυχὰς τοῦτο τὸ πάθος·
- [01209] καὶ τὸ δεινόν, ὅτι οὐκ ἀνάγκη οὐδὲ βία, ἀλλὰ πειθοῖ καὶ προσηνεῖα, καὶ χάριν ἴσασι τῆς δουλείας ταύτης.
- [01210] Τοῦτο γὰρ ὄντως τὸ δεινόν·
- [01211] ὡς εἰ γε βία κατεῖχοντο καὶ μὴ ἀγάπη, ταχέως ἂν ἀπέστησαν.
- [01212] Καὶ πόθεν ἡδὺ τὸ πράγμα εἶναι δοκεῖ, σφόδρα πικρὸν ὄν;
- [01213] πόθεν δὲ πικρὸν ἢ δικαιοσύνη, σφόδρα ἡδὺ ὄν·
- [01214] Παρὰ τὰ αἰ [62.628] σθητήρια τὰ ἡμέτερα.
- [01215] Οὕτω γοῦν καὶ μέλι πικρὸν ἐνόμισάν τινες, καὶ ἄλλο τι τῶν βλαβερῶν μετὰ ἡδονῆς προσήκοντο.
- [01216] Τὸ δὲ αἴτιον οὐ παρὰ τὴν τῶν πραγμάτων φύσιν, ἀλλὰ παρὰ τὴν τῶν κακουμένων διαστροφὴν.
- [01217] Νόει τὸ κριτήριον τῆς ἡμετέρας ψυχῆς.

- [01218] Ἐπει καὶ ζυγὸς ἐὰν ἔχη παρασαλευομένην τὴν πλάστιγγα, οὐ κρίνει δικαίως τὰ σταθμητὰ περιφερόμενος.
- [01219] Καὶ ψυχὴ ἐὰν μὴ ἔχη τὴν πλάστιγγα τῶν οἰκείων λογισμῶν πεπηγυῖαν καὶ προσηλωμένην ἀσφαλῶς τῷ νόμῳ τοῦ Θεοῦ, οὐ δυνήσεται κρίναι καλῶς τὰ πράγματα, ἀλλὰ περιφέρεται καὶ καθέλκεται.
- [01220] Ἐπει εἴ τις ἀκριβῶς ἐξετάσειε, πολλὴν ὄψεται τῆς ἀδικίας τὴν πικρίαν, οὐ τοῖς πάσχουσιν, ἀλλὰ τοῖς ποιούσι, καὶ τούτοις μᾶλλον ἢ ἐκείνοις.
- [01221] Καὶ μήπω περὶ τῶν μελλόντων, ἀλλὰ τέως περὶ τῶν ἐνταῦθα διαλεχθῶμεν, οὐχὶ μάχας ἔχει καὶ δικαστήρια, καὶ κατάγνωσιν καὶ φθόνον καὶ κακηγορίαν;
- [01222] τί τούτων πικρότερον;
- [01223] οὐχὶ ἀπεχθείας;
- [01224] οὐχὶ πολέμους;
- [01225] οὐχὶ κατηγορίας;
- [01226] Οὐ τὸ συνειδὸς μαστίζον ἡμᾶς συνεχῶς καὶ δάκνον;
- [01227] Ἐβουλόμην, εἴ γε δυνατὸν ἦν, ἐξελεύσασαι τοῦ σώματος τὴν ψυχὴν τοῦ ἀδίκου, καὶ εἶδες ἂν αὐτὴν ὠχρὰν, τρέμουσαν, αἰσχυνομένην, ἀγωνιώσαν, καταδικάζουσαν ἑαυτήν.
- [01228] Κἂν γὰρ εἰς αὐτὸν τὸν πυθμένα τῆς κακίας καταπέσωμεν, τὸ κριτήριον τοῦ νοῦ οὐ διαφθείρεται, ἀλλ' ἔστηκεν ἀδέκαστον·
- [01229] καὶ οὐδεὶς καλὸν εἶναι λέγων τὴν ἀδικίαν μετέρχεται, ἀλλὰ προφάσεις πλάττει, καὶ πάντα ποιεῖ, ὥστε κἂν διὰ ῥημάτων ἀποδύσασθαι τὸ ἔγκλημα·
- [01230] ἀλλ' οὐχὶ καὶ ἀπὸ τοῦ συνειδότης δυνήσεται.
- [01231] Ἐνταῦθα μὲν γὰρ καὶ κομψεία λόγων, καὶ ἀρχόντων διαφθορὰ, καὶ πλήθη κολάκων δυνήσεται συσκιάσαι τὸ δίκαιον·
- [01232] ἔνδον δὲ ἐν τῷ συνειδότητι οὐδὲν τούτων γίνεται, οὐ πάρεσι κόλακες, οὐ πάρεστι χρήματα τὸν κριτὴν διαφθείροντα·
- [01233] φυσικῶς γὰρ ἡμῖν ἔγκειται τὸ κριτήριον παρὰ τοῦ Θεοῦ·
- [01234] τὸ δὲ παρὰ τοῦ Θεοῦ οὐδὲν ἂν πάθοι τοιοῦτο.
- [01235] δ'.
- [01236] Ἀλλὰ καὶ ὕπνοι ἀηδεῖς καὶ φαντασίαι καὶ συνεχῶς εἰς μνήμην ἐρχόμενον τὸ κακὸν λυμαίνεται τὴν ἀνάπαυσιν ἡμῶν.
- [01237] Οἶον, οἰκίαν τις ἀφείλετο ἀδίκως τινός·
- [01238] οὐχ ὁ ἀποστερούμενος στένει μόνον, ἀλλὰ καὶ ὁ ἀποστερήσας, ἐὰν μὲν ἦ περὶ τῆς κρίσεως πεπεισμένος·
- [01239] εἴ γέ τις πέπεισται, καὶ σφοδρῶς στένει καὶ ὀδύρεται·
- [01240] ἐὰν δὲ μὴ πιστεύῃ τοῖς μέλλουσι, καὶ οὕτως ἐρυθριᾷ αἰσχυρόμενος·
- [01241] μᾶλλον δὲ οὐκ ἔστιν ἄνθρωπος, κἂν Ἕλλην ἢ, κἂν Ἰουδαῖος, κἂν αἰρετικὸς, ὅς περὶ κρίσεως οὐ δέδοικε·
- [01242] κἂν μὴ περὶ τῶν μελλόντων φιλοσοφῇ, ἀλλὰ τὰ ἐνταῦθα δέδοικε καὶ τρέμει, μὴ εἰς χρήματα ἀπολάβῃ μειζόνως, μὴ εἰς τέκνα, μὴ εἰς οἰκείους, μὴ εἰς ψυχὴν·
- [01243] καὶ γὰρ πολλὰ τοιαῦτα ποιεῖ ὁ Θεός.
- [01244] Ἐπειδὴ γὰρ οὐκ ἰσχύει ὁ τῆς ἀναστάσεως λόγος σωφρονίσαι πάντας, καὶ ἐνταῦθα τῆς αὐτοῦ δικαιοκρισίας πολλὰ ἡμῖν τεκμήρια παρέχεται καὶ εἰς μέσον φέρει·
- [01245] ὁ δεῖνα πλεονεκτήσας οὐκ ἔσχε παιδᾶς, ὁ δεῖνα ἐν τῷ πολέμῳ ἔπεσεν, ἄλλος τὸ σῶμα ἐπηρώθη, ἕτερος παιδᾶ ἀπέβαλε.
- [01246] Ταῦτα ἐννοεῖ, ταῦτα φαντάζεται, διηνεκεῖ φόβῳ συζῆ.
- [01247] Οὐκ ἴστε ὅσα πάσχουσιν οἱ ἀδικοῦντες;
- [01248] ἢ οὐχὶ πικρὰ ταῦτα;
- [01249] Εἰ δὲ καὶ μηδὲν εἶη τοιοῦτον, οὐχὶ πάντες αὐτοῦ καταγινώσκουσιν;
- [01250] οὐχὶ πάντες μισοῦσιν;
- [01251] οὐχὶ πάντες ἀποστρέφονται;
- [01252] οὐχὶ πάντες τῶν θηρίων ἀλογώτερον εἶναι φασί, καὶ αὐτοὶ οἱ ἀδικοῦντες;

- [01253] Εἰ γὰρ ἑαυτοὺς καταδικάζουσι, πολλῶ μᾶλλον ἕτερον, τὸν ἄρπαγα, τὸν πλεονέκτην, τὸν λυμεῶνα ὀνομάζοντες.
- [01254] Τί οὖν ἔχει ἡδύ;
- [01255] Οὐδὲν ἕτερον, ἢ τὸ πλείονα προσκεῖσθαι φροντίδα ὑπὲρ τῆς φυλακῆς τῆς ἐκείνων, τὸ μᾶλλον φροντίζειν καὶ μεριμνᾶν.
- [01256] Ὅσῳ γὰρ ἂν τις πλείονα περιβάληται χρήματα, τοσοῦτῳ ^[62.629] μᾶλλον ἰσχυροτέραν αὐτῷ τὴν ἀγρυπνίαν ἐργάζεται.
- [01257] Τί δὲ αἰ κατάραι αἰ τῶν ἀδικουμένων, αἰ ἐντυχίαι;
- [01258] τί δὲ, ἂν καὶ νόσος προσπέσῃ;
- [01259] οὐ γὰρ ἔστιν, οὐκ ἔστιν ἐν νόσῳ γενόμενον, κὰν ἀπάντων ἀθεώτερος ἢ, μὴ ἐκεῖνα μεριμνᾶν μηδὲ φροντίζειν, ὅτε οὐδὲν δύναται ἐργάσασθαι.
- [01260] Ἔως μὲν γὰρ ἐνταῦθα ὤμεν, ἢ ψυχὴ ἡδυπαθοῦσα οὐκ ἀνέχεται τῶν λυπηρῶν·
- [01261] ἐπειδὴν δὲ ἀποπηδᾶν μέλλῃ τοῦ σώματος, τότε αὐτὴν μείζων φόβος συνέχει, ἅτε εἰς αὐτὰ τοῦ δικαστηρίου τὰ πρόθυρα ἤκουσαν.
- [01262] Ἐπεὶ καὶ οἱ ληστὰι ἐν μὲν τῷ δεσμοτηρίῳ ζῶντες, ἀδεῶς ζῶσιν·
- [01263] ὅταν δὲ παρὰ τὸ παραπέτασμα ἀγαγῶν τις στήσῃ αὐτοὺς, διαλύονται τῷ φόβῳ.
- [01264] Ὅταν γὰρ ὁ τοῦ θανάτου φόβος ἐπιστῇ, καθάπερ πῦρ πάντα ἐκεῖνα ἐκκόψας, φιλοσοφεῖν αὐτὴν ἀναγκάζει, καὶ τὰ ἐκεῖ μεριμνᾶν·
- [01265] οὐκέτι χρημάτων ἐπιθυμία κατέχει, οὐκέτι πλεονεξίας ἔρωσ, οὐκέτι σωματῶν.
- [01266] Ὅσπερ οὖν νέφῃ ταῦτα παρελθόντα ἀφίησι τὸ κριτήριον εἶναι καθαρὸν καὶ τῆς λύπης ἐπεισελθούσης καὶ μαλαττούσης τὸ σκληρόν.
- [01267] Οὐδὲν γὰρ οὕτως ὡς σπατάλη πρὸς φιλοσοφίαν ἐναντίον, ὥσπερ οὖν καὶ τὸ ἐναντίον θλίψις πρὸς φιλοσοφίαν ἐπιτήδειον.
- [01268] Ἐννόει μοι τίς ἔσται ὁ πλεονέκτης τότε·
- [01269] Ὅρα γὰρ, φησὶ, κακώσεως, ἐπιλησμονὴν ποιεῖ πολλῆς τρυφῆς.
- [01270] Τίς ἔσται τοὺς ἠρπασμένους ἐννοῶν, τοὺς ἡδικημένους, τοὺς πλεονεκτηθέντας;
- [01271] τίς ἔσται ὁρῶν τῆς πλεονεξίας ἐτέρους ἀπολαύοντας, ἑαυτὸν δὲ μέλλοντα τὴν δίκην τίνειν;
- [01272] Οὐ γὰρ ἔνι, οὐκ ἔνι ἐμπεσόντα μὴ καὶ ταῦτα, ὑποπτεῦσαι·
- [01273] πολλάκις αὐτὴ ἢ ψυχὴ στρέφεται κάτωθεν, ἀγωνιώσα, τρέμουσα.
- [01274] Πόση τοῦτο πικρία;
- [01275] εἰπέ μοι.
- [01276] Ταῦτα γὰρ καθ' ἐκάστην νόσον ἀνάγκη γίνεσθαι.
- [01277] Εἰ δὲ καὶ κολαζομένους ἴδοι, εἰ δὲ καὶ ἀποθνήσκοντας, τί οὐ πείσεται;
- [01278] Καὶ ταῦτα μὲν ἐνταῦθα·
- [01279] τὰ δὲ ἐκεῖ, οὐδὲ εἰπεῖν ἔνι, ὅση ἢ κόλασις, ὅσαι αἰ τιμωρίαι, ὅσαι αἰ βάσανοι, ὅσα τὰ στρεβλωτήρια.
- [01280] Ταῦτα λέγομεν ἡμεῖς·
- [01281] Ὁ ἔχων ὦτα ^[62.630] ἀκούειν, ἀκουέτω.
- [01282] Συνεχῶς περὶ αὐτῶν λέγομεν, οὐ βουλόμενοι λέγειν συνεχῶς, ἀλλὰ ἀναγκαζόμενοι.
- [01283] Ἐβουλόμεθα μὲν γὰρ μηδὲ τὴν ἀρχὴν ἡμῖν ἀνάγκην γίνεσθαι τῶν τοιούτων λόγων·
- [01284] εἰ δὲ μὴ, κὰν ἐξ ὀλίγης ἰατρείας ἀπαλλαγέντας τοῦ νοσήματος, ἐπὶ τὴν υἰγιάν ὑμᾶς ἐπαναγαγεῖν·
- [01285] μενόντων δὲ ὑμῶν ἐν τῇ ἀθρόωστίᾳ, ἐκλύτου καὶ βαναύσου ψυχῆς ἂν εἴη ἀποστήναι τῆς μεθοδείας τῆς ἰατρικῆς, καὶ ἀπηνείας καὶ ὠμότητος.
- [01286] Εἰ γὰρ τοὺς τὰ σώματα ἀπαγορεύσαντας ἰατροὺς παρακαλοῦμεν, λέγοντες, Μὴ ἀμελήσης, ἀλλ' ὅλως μέχρις ἐσχάτης ἀναπνοῆς τὰ παρὰ σεαυτοῦ προσφέρων μὴ ἀνήσης·
- [01287] οὐ πολλῶ μᾶλλον ἡμεῖς ἑαυτοὺς παραινέσομεν;

[01288] Ἴσως γὰρ μετὰ τὸ ἐλθεῖν εἰς αὐτάς τοῦ ἄδου τὰς πύλας, καὶ τῆς κακίας αὐτῆς τὰ πρόθυρα, ἀνανήψαι δυνήσεται καὶ ἀνακτήσασθαι καὶ ῥωσθῆναι, καὶ ἐπιλαβέσθαι τῆς αἰωνίου ζωῆς.

[01289] Πόσοι ἀπὸ μὲν δεκάτης ἀκροάσεως οὐδὲ αἴσθησιν ἔλαβον, ὕστερον δὲ ἀπὸ μιᾶς μόνης ἐπεστράφησαν;

[01290] μᾶλλον δὲ οὐκ ἀπὸ μιᾶς·

[01291] εἰ γὰρ καὶ ἀναισθήτως εἶχον ἐν ταῖς δέκα, ἀλλ' ὅμως ἐκέρδαναν, καὶ ὕστερον τὸν καρπὸν ἀθροῶν ἔδειξαν.

[01292] Ὡσπερ γὰρ ἐπὶ δένδρου, τὸ δέκα λαβὼν τομάς, καὶ μὴ καταπεσὼν ὑπὸ τῶν δέκα, ὕστερον δὲ μιᾶς ἐπαχθείσης πᾶν κατηνέχθη·

[01293] οὐ τῆς μιᾶς δὲ γέγονε τομῆς, ἀλλὰ τῶν δέκα ἐστὶ τὸ τῆς ὑτέρας κατόρθωμα·

[01294] καὶ ὁ μὲν πρὸς τὴν ρίζαν ἰδὼν οἶδε τοῦτο, ὁ δὲ ἄνωθεν ἀπὸ τοῦ στελέχους καταμανθάνων οὐδὲν τοιοῦτο δύναται συνιδεῖν·

[01295] οὕτω δὴ καὶ ἐνταῦθα.

[01296] Καὶ ἱατρῶν δὲ πολλακίς πολλὰ προσενεγκάντων φάρμακα, οὐδεμία γέγονεν ὠφέλεια, ὕστερον δὲ τις προσελθὼν, τὸ πᾶν κατώρθωσεν·

[01297] οὐκ ἐκείνου δὲ ἐστὶ μόνου τὸ ἔργον, ἀλλὰ καὶ ἐκείνων τῶν ἤδη κατεργασαμένων τὸ πάθος.

[01298] Ὡστε κἂν μὴ νῦν δώμεν τῆς ἀκροάσεως τοὺς καρπούς, ὕστερον δώσομεν·

[01299] ὅτι γὰρ δώσομεν, σφόδρα πέπεισμαι.

[01300] Οὐ γὰρ ἔστιν, οὐκ ἔστι τοσαύτην φιληκοῖαν, καὶ τοσοῦτον πόθον διαπεσεῖν·

[01301] μὴ γένοιτο·

[01302] ἀλλὰ πάντες ἄξιοι τῶν τοῦ Χριστοῦ παραινέσεων γενόμενοι, τύχοιμεν τῶν αἰωνίων ἀγαθῶν.

[01303] ΟΜΙΛΙΑ ΣΤ'.

[01304] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ χρυσαῖα καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα·

[01305] καὶ ἅ μὲν εἰς τιμὴν, ἅ δὲ εἰς ἀτιμίαν.

[01306] Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν ἡγιασμένον, εὐχρηστον τῷ Δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἠτοίμασμένον.

[01307] α'.

[01308] Πολλοὺς τῶν ἀνθρώπων θορυβεῖ ἔτι καὶ νῦν, τί δήποτε μένουσιν οἱ κακοὶ, καὶ οὐκ ἀπόλλυνται. Εἰσὶ μὲν οὖν τούτου καὶ ἕτεροι πολλοὶ αἰτίαι, οἷον, ἵνα μεταβάλωνται, ἵνα διὰ τῆς κολάσεως ὑπόδειγμα γένωνται τοῖς πολλοῖς·

[01309] ἐνταῦθα δὲ ὁ Παῦλος πράγμα φησὶν εὐκόως.

[01310] Ἐν μεγάλῃ γὰρ οἰκίᾳ, φησὶν, οὐκ ἔστι μόνον σκευὴ χρυσαῖα, καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα·

[01311] δηλῶν διὰ τούτου, ὅτι ὥσπερ ἐν τῇ μεγάλῃ οἰκίᾳ εἰκὸς εἶναι πολλὴν διαφορὰν σκευῶν, οὕτω καὶ ἐνταῦθα ἐν τῇ οἰκουμένῃ πάσῃ·

[01312] οὐ περὶ τῆς Ἐκκλησίας λέγων, ἀλλὰ περὶ τοῦ κόσμου παντός.

[01313] Μὴ γὰρ μοι τὴν Ἐκκλησίαν ὑπολάβῃς·

[01314] ἐνταῦθα γὰρ οὐδὲν βούλεται εἶναι σκευὸς ξύλινον οὐδὲ ὀστράκινον, ἀλλὰ πάντα χρυσαῖα καὶ ἀργυρᾶ, ἐνθα σῶμα Χριστοῦ, ἐνθα Παρθένος ἀγνή μη [62.630] ἔχουσα σπῆλον ἢ ῥυτίδα.

[01315] Ὁ δὲ λέγει, τοῦτό ἐστι·

[01316] Μὴ σε ταραττέτω, ὅτι εἰσὶν ἄνθρωποι πονηροὶ καὶ μισοί·

[01317] καὶ γὰρ ἐν μεγάλῃ οἰκίᾳ ἐστὶ σκευὴ τοιαῦτα.

[01318] Τί οὖν;

[01319] Ἀλλ' οὐ τῆς αὐτῆς, φησὶν, ἀπολαύει τιμῆς, ἀλλὰ τὰ μὲν εἰς τιμὴν ἐστὶ, τὰ δὲ εἰς ἀτιμίαν.

[01320] Ναὶ, φησὶν, ἀλλ' ἐνταῦθα μὲν χρῆσιν τινα πληροῖ, ἐπὶ δὲ τοῦ κόσμου οὐδαμῶς.

[01321] Εἰ καὶ μὴ πρὸς τοιαύτην ἐνέργειαν, ἀλλὰ κέχρηται αὐτοῖς τούτοις πρὸς ἕτερα ὁ Θεός·

[01322] οἷον, ὁ κενόδοξος πολλὰ οἰκοδομεῖ, ὁ πλεονέκτης, ὁ ἔμπορος, ὁ κάπηλος, ὁ ἄρχων·

- [01323] ἔστιν ἔργα τινὰ ἐν τῷ κόσμῳ αὐτοῖς ἀρμόζοντα.
- [01324] Τὸ δὲ χρυσοῦν σκεῦος οὐδὲν τοιοῦτον, ἀλλὰ περὶ τὴν τράπεζαν στρέφεται τὴν βασιλικήν.
- [01325] Οὐ τοῦτο οὖν φησιν, ὅτι ἀναγκαῖον πρᾶγμα ἢ πονηρία·
- [01326] πῶς γάρ;
- [01327] ἀλλ' ὅτι καὶ αὐτοὶ ἔχουσιν ἔργον.
- [01328] Εἰ γὰρ πάντες ἦσαν χρυσοὶ καὶ ἀργυροὶ, οὐκ ἂν ἐδέησεν ἐκείνων·
- [01329] οἶον, εἰ πάντες ἦσαν καρτερικοὶ, οὐκ ἔδει οἰκοδομημάτων·
- [01330] εἰ πάντες τρυφῆς ἦσαν ἀπηλλαγμένοι, οὐκ ἔδει ἐδεσμάτων·
- [01331] εἰ τῆς χρείας ἐπεμέλοντο πάντες, οὐκ ἔδει λαμπρᾶς οἰκοδομῆς.
- [01332] Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον.
- [01333] Ὅρας ὅτι οὐ φύσεως οὐδὲ ὑλικῆς ἀνάγκης ἐστὶ τὸ εἶναι χρυσοῦν ἢ ὄστράκινον, ἀλλὰ τῆς ἡμετέρας προαιρέσεως;
- [01334] Ἐκεῖ μὲν γὰρ τὸ ὄστράκινον οὐκ ἂν γένηται χρυσοῦν, οὐδὲ τοῦτο εἰς τὴν ἐκείνου καταπεσεῖν εὐτέλειαν δυνήσεται·
- [01335] ἐνταῦθα δὲ πολλὴ ἢ μεταβολὴ καὶ ἢ μετάστασις.
- [01336] Σκεῦος ὄστράκινον ἦν ὁ Παῦλος, ἀλλ' [62.631] ἐγένετο χρυσοῦν·
- [01337] σκεῦος χρυσοῦν ἦν ὁ Ἰούδας, ἀλλ' ἐγένετο ὄστράκινον.
- [01338] Ἄρα ἀπὸ ἀκαθαρσίας τὰ ὄστράκινα·
- [01339] ὁ πόρνος, ὁ πλεονέκτης, ὄστράκινος γίνεται.
- [01340] Πῶς οὖν ἀλλαχοῦ φησιν, Ἐχοντες τὸν θησαυρὸν τοῦτον ἐν ὄστράκinois σκεύεσιν;
- [01341] ὥστε τιμᾶ, καὶ οὐ διαβάλλει τὸ σκεῦος τὸ ὄστράκινον, θησαυροῦ δεκτικὸν αὐτὸ προσειπῶν.
- [01342] Ἐκεῖ τὴν φύσιν αὐτὴν δηλοῖ, οὐ τὸ εἶδος τῆς ὕλης.
- [01343] Ὅ δὲ λέγει, τοῦτό ἐστι·
- [01344] Σκεῦος ὄστράκινον ἡμῶν τὸ σῶμα.
- [01345] Ὅσπερ γὰρ τὸ ὄστράκινον οὐδὲν ἄλλο ἐστὶν ἢ πηλὸς ὠπτημένος·
- [01346] οὕτω καὶ τὸ σῶμα τὸ ἡμέτερον, οὐδὲν ἄλλο ἐστὶν, ἢ πηλὸς τῇ θερμότητι τῆς ψυχῆς στερεούμενος.
- [01347] Ὅτι γὰρ ὄστράκινόν ἐστι, δῆλον·
- [01348] πολλάκις γὰρ, ὡς ἐκεῖνο τὸ σκεῦος πεσὸν κατεάγη καὶ συνετριβῆ, οὕτω καὶ τὸ σῶμα θανάτῳ καταπεσὸν διαλύεται.
- [01349] Τί γὰρ ὄστράκων διενήνοχε τὰ ὀσᾶ, οὕτως ὄντα κραταιά, οὕτως ὄντα ξηρά;
- [01350] τί δὲ πηλοῦ αἰ σάρκες;
- [01351] οὐχ ὁμοίως ἀπὸ ὕδατός εἰσι καὶ αὗται;
- [01352] Ἀλλ', ὅπερ ἔφην, πῶς ἐκεῖ οὐ διαβάλλει τὸ πρᾶγμα;
- [01353] Ἐκεῖ περὶ φύσεως διαλέγεται, ἐνταῦθα περὶ προαιρέσεως.
- [01354] Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν, φησίν.
- [01355] Οὐκ εἶπε, Καθάρη, ἀλλ', Ἐκκαθάρη, τουτέστι, παντελῶς καθάρη.
- [01356] Ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον, εὐχρηστον τῷ Δεσπότῃ.
- [01357] Ἄρα ἐκεῖνα ἄχρηστα, εἰ καὶ τινα χρείαν ἐπιτελεῖ.

- [01358] Εἰς πᾶν ἔργον ἀγαθὸν ἠτοιμασμένον.
- [01359] Κἂν μὴ πράττη, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δεκτικόν.
- [01360] Δεῖ οὖν πρὸς πάντα παρεσκευάσθαι, κἂν πρὸς θάνατον, κἂν πρὸς μαρτύριον·
- [01361] δεῖ ἠτοιμάσθαι, κἂν πρὸς παρθενίαν, κἂν πρὸς ταῦτα πάντα.
- [01362] Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε.
- [01363] Νεωτερικαὶ οὐχ αὐταὶ εἰσιν αἱ τῆς πορνείας μόνον, ἀλλὰ πᾶσα ἐπιθυμία ἄτοπος νεωτερικῆ.
- [01364] Ακουέτωσαν οἱ γεγηρακότες, ὅτι οὐ δεῖ τὰ τῶν νεωτέρων ποιεῖν.
- [01365] Κἂν ὑβριστὴς ἢ τις, κἂν δυναστείας ἐρᾷ, κἂν χρημάτων, κἂν σωμάτων, κἂν ὅτουσιν δήποτε, νεωτερικὴ ἢ ἐπιθυμία, ἀνόητος·
- [01366] οὐπω τῆς καρδίας βεβηκυίας, οὐδὲ τῶν φρενῶν ἐν βάθει τεθεισῶν, ἀλλ' ἠωρημένων ἀνάγκη ταῦτα πάντα γίνεσθαι.
- [01367] Ἴνα οὖν μηδεὶς τούτοις ἀλῶ, τί παραινεῖ;
- [01368] Φαντασίας νεωτερικὰς φεῦγε·
- [01369] δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ πάντων τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.
- [01370] Δικαιοσύνην τὴν καθόλου ἀρετὴν λέγει, τὴν ἐν τῷ βίῳ εὐσέβειαν, πίστιν, ἀγάπην, πραότητα.
- [01371] Τί ἐστι, Μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας;
- [01372] Ὡσεὶ ἔλεγεν, Ἐκεῖνοις θάρσει μόνοις, μὴ τοῖς ἀπλῶς ἐπικαλουμένοις, ἀλλὰ τοῖς ἀνυπούλω, τοῖς ἀνυποκρίτως, τοῖς οὐδὲν ἔχουσι δολερὸν, τοῖς μετ' εἰρήνης προσιοῦσι, τοῖς ἀμάχοις·
- [01373] μετ' ἐκεῖνων ἀναμίγνυσσο, μετὰ δὲ τῶν ἄλλων οὐ χρὴ πρᾶον εἶναι, ἀλλ' εἰρηνεύειν μόνον τὸ ἐξ αὐτοῦ.
- [01374] Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας.
- [01375] β'.
- [01376] Ὁρᾶς πῶς πανταχοῦ αὐτὸν ἀπάγει τῶν ζητήσεων;
- [01377] οὐ διὰ τὸ μὴ ἔχειν ἱκανῶς ἀνατρέπειν αὐτάς·
- [01378] εἶχε γάρ·
- [01379] εἰ δὲ καὶ μὴ εἶχεν, εἶπεν ἂν πρὸς αὐτὸν, ὅτι Σπούδασον εἶναι ἐπιτήδειος πρὸς ἀνατροπὴν τῶν τοιούτων·
- [01380] ὥσπερ ὅταν λέγη, Πρόσεχε τῇ ἀναγνώσει·
- [01381] τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις, καὶ τοὺς ἀκούοντάς σου·
- [01382] ἀλλ' οἶδεν ἄχρηστον ὄν καὶ τὸ καθεῖναι ὅλως εἰς ἀγῶνας τοιούτους, καὶ ὅτι οὐδὲν τέλος ἔσται, ἀλλ' ἡ μάχη καὶ ἀπέχθεια, ὕβρεις καὶ λοιδορίαί.
- [01383] Ταύτας οὖν τὰς ζητήσεις παραιτοῦ.
- [01384] Ὡστε εἰσὶν ἕτεραι ζητήσεις, αἱ περὶ τῶν Γραφῶν, αἱ περὶ τῶν ἄλλων.
- [01385] Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι.
- [01386] Οὐκοῦν οὐ δεῖ μάχεσθαι οὐδὲ ἐν ζητήσει·
- [01387] πόρρω [62.632] γὰρ μάχης εἶναι δεῖ τὸν τοῦ Θεοῦ δοῦλον.
- [01388] Εἰρήνης γὰρ ἐστι Θεὸς ὁ Θεός·
- [01389] ὁ δὲ τοῦ Θεοῦ τῆς εἰρήνης δοῦλος, πῶς ἂν μαχέσσοιτο;
- [01390] Ἀλλ' ἠπιον εἶναι πρὸς πάντας.
- [01391] Δοῦλον γὰρ Κυρίου οὐ δεῖ μάχεσθαι, φησὶν, ἀλλ' ἠπιον εἶναι πρὸς πάντας.
- [01392] Πῶς οὖν λέγει, Ἐλεγε αὐτοὺς μετὰ πάσης ἐπιταγῆς;
- [01393] καὶ ἐνταῦθα πάλιν, Μηδεὶς σου τῆς νεότητος καταφρονεῖτω;

- [01394] καὶ πάλιν, Ἐλεγε αὐτοὺς ἀποτόμως;
- [01395] Ὅτι καὶ τοῦτο πραότητός ἐστιν.
- [01396] Ὁ γὰρ σφοδρὸς ἔλεγχος, ὅταν μετ' ἐπιεικειᾶς γένηται, οὗτός ἐστιν ὁ μάλιστα δακεῖν δυνάμενος.
- [01397] Ἐνεστι γὰρ, ἔνεστι μετὰ πραότητος καθάψασθαι μᾶλλον, ἢ μετὰ θρασύτητος ἐντρέψαι.
- [01398] Διδακτικόν·
- [01399] τουτέστι, πρὸς πάντας τοὺς βουλομένους διδαχθῆναι.
- [01400] Αἰρετικὸν γὰρ, φησὶν, ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοθεσίαν παραιτοῦ.
- [01401] Ἀνεξίκακον.
- [01402] Καλῶς τοῦτο προσέθηκε·
- [01403] μάλιστα γὰρ τοῦτο ἔχειν χρὴ τὸν διδάσκαλον·
- [01404] ἐπεὶ πάντα μάτην γίνεται.
- [01405] Εἰ γὰρ οἱ ἀλιεῖς πολλάκις δι' ὅλης ἡμέρας βάλλοντες τὰ δίκτυα, καὶ οὐκ ἐπιτυγχάνοντες οὐκ ἀπαγορεύουσι, πολλῶ μᾶλλον ἡμεῖς.
- [01406] Ὅρα γὰρ τί γίνεται·
- [01407] Συμβαίνει πολλάκις ἀπὸ τῆς συνεχοῦς διδασκαλίας εἰς τὸ βάθος τῆς ψυχῆς τὸ τοῦ λόγου ἄροτρον κατελθὼν ἐκκόψαι τὸ ἐνοχλοῦν αὐτῇ πάθος.
- [01408] Ὁ γὰρ μυριάκις ἀκούσας, πείσεται τι·
- [01409] οὐ γὰρ ἐστιν ἄνθρωπον ἀκούοντα συνεχῶς, μηδὲν παθεῖν.
- [01410] Ἔστιν οὖν ὅτε μέλλον πείθεσθαι, ἡμῶν ἀπαγορευσάντων, τὸ πᾶν ἀπώλεσε.
- [01411] Καὶ ταῦτόν γίνεται, οἷον ἂν εἴ τις γεωργίας ἄπειρος τὴν ἄμπελον·
- [01412] φυτευθεῖσαν σκάπτοι μὲν ἐνιαυτῷ τῷ πρώτῳ, ἐν δὲ τῷ δευτέρῳ ζητῶν λήψεσθαι καρπὸν, καὶ πάλιν ἐν τῷ τρίτῳ, καὶ μὴ λαμβάνων, εἶτα τῶν τριῶν ἐτῶν παρελθόντων ἀπογνοῦς, τότε λοιπὸν αὐτὴν καταλείπει ἐν τῷ τετάρτῳ, ὅτε τῶν πόνων ἐκείνων ἔμελλε κομίζεσθαι τὴν ἀντίδοσιν.
- [01413] Εἰπὼν δὲ, Ἀνεξίκακον, οὐκ ἀρκεῖται, ἀλλ' ἐπάγει λέγων·
- [01414] Ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους.
- [01415] Μάλιστα γὰρ τὸν διδάσκοντα τοῦτο χρὴ ποιεῖν ἐν πραότητι·
- [01416] οὐ γὰρ ἐνὶ ψυχὴν δεομένην μαθεῖν, μετὰ θρασύτητος καὶ μάχης δυνηθῆναι τι τῶν χρησίμων συνιδεῖν·
- [01417] κἂν γὰρ μέλλη προσέχειν, ἀπορηθεῖσα οὐδὲν εἴσεται.
- [01418] Δεῖ γὰρ τὸν μέλλοντά τι τῶν χρησίμων μαθεῖν, πρὸ τῶν ἄλλων πάντων ἡδέως ἔχειν πρὸς τὸν διδάσκοντα·
- [01419] τούτου δὲ μὴ προκατασκευασθέντος, οὐκ ἐνὶ γενέσθαι τι τῶν δεόντων οὐδὲ τῶν χρησίμων·
- [01420] ἡδέως δὲ οὐκ ἂν τις σχοίη πρὸς τὸν θρασυνόμενον καὶ ὑβρίζοντα.
- [01421] Πῶς οὖν αἰρετικὸν, φησὶν, ἄνθρωπον μετὰ μίαν ἢ δευτέραν νοθεσίαν παραιτοῦ;
- [01422] Τὸν ἀδιόρθωτον λέγει, ὃν οἶδεν ἀνίατα νοσοῦντα.
- [01423] Μὴ ποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος.
- [01424] Ὅ δὲ λέγει, τοιοῦτόν ἐστιν·
- [01425] Ἴσως ἔσται τις διόρθωσις·
- [01426] τὸ δὲ, ἴσως, ἐπὶ τῶν ἀδήλων ἐστίν.
- [01427] Ὡστε ἐκείνων μόνον ἀφίστασθαι χρὴ, περὶ ὧν δυνάμεθα σαφῶς ἀποφῆνασθαι, καὶ ὑπὲρ ὧν πεπεύμεθα, ὅτι οὐδ' ἂν ὀτιοῦν γένηται, μεταστήσονται.
- [01428] Ἐν πραότητι, φησὶν.

- [01429] Ὅρας ὅτι τοὺς βουλομένους μαθεῖν οὕτω χρῆ προσίεσθαι, καὶ μηδέποτε πρὸ τῆς ἀποδείξεως ἀφίστασθαι τῶν διαλέξεων;
- [01430] Ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
- [01431] Καλῶς εἶπεν, Ἐζωγρημένοι·
- [01432] τέως γὰρ ἐν πλάνῃ νήχονται.
- [01433] Ὅρα πῶς διδάσκει μετριοφρονεῖν.
- [01434] Οὐκ εἶπε, Μὴ ποτε δυνηθῆς, ἀλλὰ, Μὴ ποτε δῶ αὐτοῖς ὁ Κύριος ἀνανήψαι.
- [01435] Κὰν γένηται τι, τοῦ Κυρίου τὸ πᾶν γίνεται·
- [01436] σὺ φυτεύεις, σὺ ποτίζεις, ἐκεῖνος σπεύρει καὶ ποιεῖ καρποφορεῖν.
- [01437] Μὴ ποτε τοίνυν διακεώμεθα, ὡς αὐτοὶ [62.633] τινα πείθοντες, κὰν πείσωμεν.
- [01438] Καὶ ζωγρηθέντες, φησὶν, ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
- [01439] Τοῦτο δὲ οὐ περὶ δογμάτων ἄν τις εἴποι, ἀλλὰ καὶ περὶ βίου·
- [01440] τὸ γὰρ θέλημα αὐτοῦ ἐστὶν ὀρθῶς βιοῦν.
- [01441] Εἰσὶ δὲ τινες ἐν τῇ παγίδι τοῦ διαβόλου καὶ βίου ἔνεκεν·
- [01442] οὐ τοίνυν οὐδὲ πρὸς τούτους περικακεῖν χρῆ.
- [01443] Μὴ ποτε ἀνανήψωσι, φησὶν, ἐζωγρημένοι εἰς τὸ ἐκείνου θέλημα.
- [01444] Τὸ δὲ, Μὴ ποτε, πολλῆς μακροθυμίας ἐστὶ δεικτικόν·
- [01445] τὸ γὰρ μὴ ποιεῖν τὸ θέλημα τοῦ Θεοῦ, παγίς διαβολικῆ.
- [01446] γ'.
- [01447] Ὅσπερ γὰρ ὁ στρουθός, κὰν μὴ ἐξ ὄλου τοῦ μέρους κατέχηται, ἀλλ' ἐξ ἑνός, τοῦ ποδὸς λέγω, ὑπὸ τὴν ἐξουσίαν ἐστὶ τοῦ τὴν παγίδα θέντος·
- [01448] οὕτω καὶ ἡμεῖς, κὰν μὴ ἐξ ὄλου κατεχώμεθα, καὶ ἐκ πίστεως καὶ ἐκ βίου, ἀλλ' ἐκ τοῦ βίου μόνον, ὑπὸ τὴν ἐξουσίαν ἐσμὲν τοῦ διαβόλου.
- [01449] Οὐ γὰρ ὁ λέγων μοι, Κύριε, Κύριε, φησὶν, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν·
- [01450] καὶ πάλιν, Οὐκ οἶδα ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.
- [01451] Ὅρας ὅτι κέρδος οὐδὲν ἐκ τῆς πίστεως, ὅταν ἡμᾶς ἀγνοῇ ὁ Δεσπότης;
- [01452] Καὶ ταῖς παρθένοις τὸ αὐτὸ φησὶν·
- [01453] Οὐκ οἶδα ὑμᾶς.
- [01454] Τί οὖν τὸ κέρδος τῆς παρθενίας καὶ τῶν πολλῶν ἰδρώτων, ὅταν ἀγνοῇ αὐτὰς ὁ Δεσπότης;
- [01455] Καὶ πολλαχοῦ εὐρίσκομεν ὑπὲρ μὲν πίστεως οὐδὲν ἐγκαλουμένους, ἀπὸ δὲ βίου πονηροῦ κολαζομένους, μόνον·
- [01456] ὥσπερ ἀλλαχοῦ ὑπὲρ βίου μὲν οὐδὲν ἐγκαλουμένους, διὰ δὲ δόγμα διεστραμμένον ἀπολλυμένους·
- [01457] ταῦτα γὰρ ἀλλήλων ἔχεται.
- [01458] Ὅρας ὅτι, ὅταν μὴ ποιῶμεν τὸ θέλημα τοῦ Θεοῦ, ὑπὸ τὴν παγίδα τοῦ διαβόλου ἐσμὲν;
- [01459] Οὐκ ἀπὸ βίου δὲ μόνον, ἀλλὰ καὶ ἀπὸ ἑνὸς ἐλαττώματος πολλάκις εἰσερχόμεθα εἰς τὴν γέενναν, ὅταν μὴ τὰ ἄλλα ἀντιόροπα ἢ ἀγαθὰ.
- [01460] Ἐπεὶ καὶ αἱ παρθένοι οὐ πορνείαν ἐνεκλήθησαν, οὐ μοιχείαν, οὐ φθόνον, οὐ βασκανίαν, οὐ μέθην, οὐ κακοπιστίαν, ἀλλ' ἔλειψιν ἐλαίου·
- [01461] τουτέστιν, οὐκ ἐποίουν ἐλεημοσύνην·
- [01462] τὸ γὰρ ἔλαιον τοῦτο ἐστὶ.
- [01463] Καὶ ἐκεῖνοι οἱ κατακριθέντες, Ἀπέλθετε οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, οὐδὲν πάλιν τούτων ἐνεκαλοῦντο, ἀλλὰ καὶ αὐτοὶ, ὅτι οὐκ ἔθρεψαν τὸν Χριστόν.

- [01464] Ὅρας ὅτι ἀρκεῖ ἐλεημοσύνη ἐλλειφθεῖσα εἰσαγαγεῖν εἰς τὸ τῆς γενένης πῦρ;
- [01465] Ποῦ γὰρ ἔσται χρησιμος, εἰπέ μοι, ὁ ἐλεημοσύνην μὴ ποιῶν;
- [01466] Νηστεύεις καθ' ἐκάστην ἡμέραν;
- [01467] ἀλλὰ καὶ αἱ παρθένοι τότε ἐκεῖναι, ἀλλ' οὐδὲν ἀπώναντο.
- [01468] Εὐχῆ;
- [01469] καὶ τί τοῦτο;
- [01470] Ἐλεημοσύνης χωρὶς ἄκαρπος ἡ εὐχή·
- [01471] πάντα ἀκάθαρτα ταύτης χωρὶς, πάντα ἀνόνητα·
- [01472] τὸ πλεόν τῆς ἀρετῆς μέρος ἐκκόπτεται.
- [01473] Ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, φησὶ, τὸν Θεὸν οὐκ οἶδε.
- [01474] Σὺ δὲ πῶς ἀγαπᾶς, μηδὲ τῶν μικρῶν τούτων καὶ εὐτελῶν αὐτῷ μεταδοῦναι βουλόμενος;
- [01475] Εἰπέ δή μοι, σωφρονεῖς;
- [01476] τίνος ἔνεκεν;
- [01477] οὐχὶ δεδοικῶς τὴν κόλασιν;
- [01478] Οὐδαμῶς, ἀλλὰ φύσει τὸ πρᾶγμα μετέρχη·
- [01479] ἐπεὶ, εἰ σωφρονεῖς δεδοικῶς τὴν κόλασιν, καὶ τοσαύτην ὑπομένεις βίαν καὶ τοσαύτην τυραννίδα, πολλῶ μᾶλλον ἐλεημοσύνας ποιεῖν ἔδει.
- [01480] Οὐ γὰρ ἔστιν ἴσον ἐπιθυμίας κρατησαὶ χρημάτων, καὶ σωμάτων, ἀλλὰ μείζων ὁ πόνος ἐνταῦθα.
- [01481] Τί δήποτε;
- [01482] Ὅτι ἡ μὲν ἡδονὴ φυσικὴ, καὶ ἐνέσπαρται καὶ ἐμπεφύτευται ἡμῶν τῷ σώματι, τὰ δὲ τῶν χρημάτων οὐκέτι.
- [01483] Τοῦτό ἐστιν, ᾧ ἐξισοῦσθαι δυνάμεθα τῷ Θεῷ, τῷ ἐλεεῖν καὶ ^[62.634] οἰκτεῖρειν·
- [01484] ὅταν οὖν τοῦτο μὴ ἔχωμεν, τοῦ παντὸς ἀπεστερήμεθα.
- [01485] Οὐκ εἶπεν, Ἐὰν νηστεύητε, ὅμοιοί ἐστε τῷ Πατρὶ ὑμῶν·
- [01486] οὐκ εἶπεν, Ἐὰν παρθενεύσητε, οὐδὲ εἶπεν, Ἐὰν εὐχῆσθε, ὅμοιοί ἐστε τῷ Πατρὶ ὑμῶν·
- [01487] οὐδὲν γὰρ τούτων περὶ Θεὸν, οὐδὲ ἐργάζεται τι τούτων ὁ Θεός·
- [01488] ἀλλὰ τί;
- [01489] Γίνεσθε οἰκτίρμονες, ὡς ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς.
- [01490] Τοῦτο Θεοῦ ἔργον.
- [01491] Ἐὰν οὖν τοῦτο μὴ ἔχης, τί ἔχεις;
- [01492] Ἐλεον θέλω, φησὶ, καὶ οὐ θυσίαν.
- [01493] Ἐποίησεν οὐρανὸν ὁ Θεός, ἐποίησε γῆν, θάλασσαν·
- [01494] μεγάλα ταῦτα, καὶ τῆς αὐτοῦ σοφίας ἄξια·
- [01495] ἀλλ' οὐδενὶ τούτων ἐφειλκύσατο τὴν ἀνθρωπίνην φύσιν, ὡς τῷ ἐλέῳ καὶ τῇ φιλανθρωπίᾳ·
- [01496] τοῦτο μὲν γὰρ σοφίας ἔργον καὶ δυνάμεως καὶ ἀγαθότητος·
- [01497] πολλῶ δὲ μᾶλλον, ὅτι δοῦλος ἐγένετο.
- [01498] Οὐκ ἐπὶ τούτῳ μᾶλλον αὐτὸν θαυμάζομεν;
- [01499] οὐκ ἐπὶ τούτῳ μᾶλλον αὐτὸν ἐκπληττόμεθα;

- [01500] Οὐδὲν οὕτως ἐπισπᾶται τὸν Θεόν, ὡς ἔλεος.
- [01501] Καὶ πολλὰ περὶ τούτων ἅπαντες διαλέγονται ἄνω καὶ κάτω οἱ προφῆται.
- [01502] Ἐλεον δὲ λέγω οὐ τὸν μετὰ πλεονεξίας·
- [01503] οὐ γὰρ ἐστὶ τοῦτο ἔλεος.
- [01504] Οὐδὲ γὰρ ἀκάνθης ρίζα ἔλαιον τίκει ποτὲ, ἀλλ' ἔλαιας·
- [01505] ὥσπερ οὖν οὐδὲ πλεονεξίας ρίζα ἔλεον τίκει, οὐδὲ ἀδικίας, οὐδὲ ἀρπαγῆς.
- [01506] Μὴ διαβάλης τὴν ἐλεημοσύνην, μὴ ποίει αὐτὴν κατηγορεῖσθαι ὑπὸ πάντων.
- [01507] Εἰ γὰρ διὰ τοῦτο ἀρπάξεις, ἵνα ἐλεήσης, οὐδὲν τῆς ἐλεημοσύνης ταύτης χεῖρον.
- [01508] Ὅταν γὰρ ἐξ ἀρπαγῆς τίκῃται, οὐκ ἐστὶ τοῦτο ἐλεημοσύνη·
- [01509] ἀπήνειά τις ἐστὶ καὶ ὠμότης, ὕβρις τοῦτο εἰς τὸν Θεόν.
- [01510] Εἰ ὁ τὰ ἐλάττονα τῶν αὐτοῦ προσενεγκῶν οὕτω προσέκρουσεν ὁ Κάϊν, ὁ τὰ ἀλλότρια προσφέρων πῶς οὐ προσκρούσει;
- [01511] Προσφορὰ οὐδὲν ἕτερόν ἐστιν, ἀλλ' ἡ θυσία, κάθαρσις, οὐκ ἀκαθαρσία.
- [01512] Καὶ ῥυπαραῖς μὲν χερσὶν οὐ τολμᾶς εὐξασθαι, ῥύπον δὲ καὶ ἀκαθαρσίαν προσφέρων ἐξ ἀρπαγῆς οὐδὲν ἡγῆ ποιεῖν δεινόν;
- [01513] Τὰς χεῖρας οὐκ ἀφίεις ῥύπου καὶ ἀκαθαρσίας πληροῦσθαι, ἀλλὰ καθαρὰς εἶναι ποιήσας, οὕτω προσφέρεις·
- [01514] καίτοι οὗτος ὁ ῥύπος οὐδὲν ἔγκλημα φέρει, ἐκεῖνος δὲ κατηγορίας ἄξιος καὶ διαβολῆς.
- [01515] δ'.
- [01516] Μὴ τοίνυν τοῦτο σκοπῶμεν, ὅπως καθαραῖς προσφέρωμεν καὶ εὐχόμεθα χερσὶν, ἀλλ' ὅπως καὶ τὰ προσφερόμενα ἢ καθαρά.
- [01517] Ἐπεὶ τοῦτο γέλωσ ἐστίν·
- [01518] ὥσπερ ἂν εἴ τις τὸν πίνακα περιπλύνας δώρων ἀκαθάρτων τοῦτον ἐμπλήσειεν, οὐχὶ χλευασία τοῦτό ἐστι καὶ γέλωσ;
- [01519] Ἔστωσαν αἱ χεῖρες καθαραί·
- [01520] ἔσονται δὲ, ἂν μὴ ὕδατι αὐτὰς ἀπονίπτωμεν μόνον, ἀλλὰ καὶ δικαιοσύνη πρότερον·
- [01521] τοῦτο χειρῶν καθάρσιον.
- [01522] Ἄν δὲ γέμωμεν ἀδικίας, κἂν μυριάκις αὐτὰς περιπλύνῃς, κέρδος οὐδέν.
- [01523] Λούσασθε, φησὶ, καθαροὶ γένεσθε.
- [01524] Τί οὖν;
- [01525] ἄρα προσθεὶς εἶπε, Πορεύεσθε ἐπὶ τὰς πηγὰς, πορεύεσθε ἐπὶ τὰ βαλανεῖα καὶ τὰς λίμνας καὶ τοὺς ποταμούς;
- [01526] Οὐδὲν τούτων·
- [01527] ἀλλὰ τί;
- [01528] Ἀφέλετε τὰς πονηρίας ὑμῶν ἀπὸ τῶν ψυχῶν ὑμῶν·
- [01529] τουτέστι, Καθαροὶ γένεσθε.
- [01530] Τοῦτο ἀπηλλάχθαι ποιεῖ μολυσμοῦ, αὕτη ἐστὶν ἡ ὄντως καθαρότης.
- [01531] Ἐκεῖνη μὲν γὰρ οὐδὲν μέγα ὤνησεν, αὕτη δὲ παρόρησιαν ἡμῖν χαρίζεται τὴν πρὸς τὸν Θεόν·
- [01532] κάκεῖνην καὶ μοιχοὺς καὶ κλέπτας καὶ ἀνδροφόνους ἔχειν δυνατὸν, καὶ βλαῆκας καὶ ἐκλύτους ἄνδρας καὶ πόρνους καὶ ἠταιρηκότας, καὶ μάλιστα τούτους.
- [01533] Οὗτοι γὰρ εἰσὶν οἱ τῆς τοῦ σώματος καθαρότητος ἐπιμελόμενοι μάλιστα πάντων, μύρων ὄζοντες συνεχῶς, ἀποσμύχοντες τὸ σῆμα·
- [01534] σῆμα γὰρ ἐστὶν αὐτοῖς τὸ σῶμα, τῆς ψυχῆς ἔνδον οὐσης νεκρᾶς.
- [01535] Ὅστε ταύτης μὲν τῆς καθαρότητος κάκεῖνοις μετιέναι δυνατὸν, τῆς δὲ ἔνδον οὐκέτι.

- [01536] Οὐδὲν μέγα, ἐὰν τὸ σῶμα ἀποπλύ
- [01537] [62.635] νησ·
- [01538] Ἰουδαϊκός ἐστιν οὗτος ὁ καθαρμός, ἀνόνητος καὶ ἀνωφελής, τοῦ ἔνδον οὐκ ὄντος.
- [01539] Ἐστω τις σηπεδόνα ἔχων ἢ νομὴν τραυμάτων, περιπλυνέτω τὸ σῶμα·
- [01540] τί τὸ κέρδος;
- [01541] τί τὸ πέρασ;
- [01542] Εἰ δὲ τὴν ἐν σώματι σηπεδόνα οὐδὲν ὠφελῆσαι δυνήσεται τις ἀπὸ τῆς ἐπιφανείας τῆς ἔξωθεν περικλυζομένης καὶ ἀφανιζομένης·
- [01543] ὅταν ἐν ψυχῇ ἢ σηπεδῶν ἦ, τί ἀπὸ τῆς τοῦ σώματος καθαρότητος ὀνήσομεν;
- [01544] Οὐδέν.
- [01545] Εὐχῶν ἡμῖν δεῖ καθαρῶν·
- [01546] εὐχαὶ δὲ οὐκ ἂν γένοιτο καθαροί, τῆς τικτούσης αὐτὰς ψυχῆς οὔσης μιαρᾶς.
- [01547] Οὐδὲν γὰρ οὕτω ποιεῖ ψυχὴν μιαρᾶν, ὡς πλεονεξία καὶ ἀρπαγή.
- [01548] Ἄλλ' εἰσὶ τινες οἱ κατὰ τὴν ἐσπέραν, μυρία διὰ τῆς ἡμέρας ἐργαζόμενοι κακὰ, λουόμενοι εἰσίσιν εἰς τὴν ἐκκλησίαν μετὰ πολλῆς τῆς παρόρησίας τὰς χεῖρας ἀνατείνοντες, ὡς τὸ πᾶν διὰ τῆς τῶν ὑδάτων κολυμβήθρας ἀποθέμενοι.
- [01549] Εἰ τοῦτο ἦν, μέγα τὸ κέρδος ἦν τὸ καθ' ἐκάστην ἡμέραν λούεσθαι·
- [01550] εἰ τοῦτο ἦν, οὐκ ἂν οὐδὲ αὐτὸς ἐπαυσάμην τὰ βαλανεῖα διανοχλῶν, εἰ καθαρὸς ἐποίει καὶ ἀμαρτημάτων ἀπήλλαττε.
- [01551] Γέλωσ ταῦτα καὶ λῆρος, παίγνια καὶ παιδῶν ἀθύρματα.
- [01552] Οὐκ ἀποστρέφεται σώματος ῥύπον ὁ Θεός, ἀλλ' ἀκαθαρσίαν ψυχῆς·
- [01553] ἄκουε γὰρ αὐτοῦ λέγοντος·
- [01554] Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ·
- [01555] ἄρα τῷ σώματι;
- [01556] οὐδαμῶς, ἀλλ', οἱ τῇ καρδίᾳ καθαροί·
- [01557] ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
- [01558] Ὁ δὲ Προφήτης τί φησι·
- [01559] Καρδίαν καθαρὰν κτίσον ἐν ἔμοι, ὁ Θεός·
- [01560] καὶ πάλιν, Ἀπόπλυναι ἀπὸ κακίας τὴν καρδίαν σου.
- [01561] Μέγα ἀγαθὸν ἐν συνηθείᾳ ἀγαθῶν εἶναι.
- [01562] Ὅρα πῶς ἐστι μικρὰ ταῦτα καὶ ἀνόνητα.
- [01563] Καὶ ἐπειδὴν προληφθῆ ἐν συνηθείᾳ ἢ ψυχῇ, οὐκ ἀφίσταται, οὐδὲ ἀνέχεται μὴ πρότερον αὐτὰ πληρώσασα προσελθεῖν τῇ εὐχῇ.
- [01564] Οἷόν τι λέγω·
- [01565] Ἐν συνηθείᾳ κατεστήσαμεν ἑαυτοὺς τοῦ νίπτεσθαι καὶ εὐχεσθαι, καὶ οὐκ ἐνὶ μὴ νιψάμενον τοῦτο ποιῆσαι, ἀλλ' ἡδέως οὐκ εὐχόμεθα, εἰ ἀνίπτοις χερσὶ τοῦτο ποιοῦμεν, ὡς προσκρούειν μέλλοντες Θεῷ, καὶ ὑπὸ συνειδὸς πονηρὸν ὄντες.
- [01566] Εἰ τὸ μικρὸν τοῦτο τοσαύτην ἔχει τὴν τυραννίδα, καὶ πάντως ἐκπληροῦται καθ' ἐκάστην ἡμέραν·
- [01567] εἰ ἐν ἐλεημοσύνης συνηθείᾳ κατεστήσαμεν ἑαυτοὺς, καὶ τοῦτο πληροῦν ἀεὶ ὠρίσαμεν, μηδέποτε εἰσιέναι κεναῖς ταῖς χερσὶν εἰς οἶκον εὐκτήριον, κατώρθωτο ἂν τὸ πρᾶγμα.
- [01568] Μεγάλη γὰρ καὶ ἐν τοῖς ἀγαθοῖς καὶ ἐν τοῖς κακοῖς τῆς συνηθείας ἢ τυραννίς·
- [01569] οὐ δεησόμεθα πόνου λοιπὸν, αὐτῆς ἐλκούσης ἡμᾶς.

- [01570] Ἐν συνηθείᾳ πολλοὶ κατέστησαν τοῦ σφραγιῶν ἑαυτοὺς συνεχῶς, καὶ οὐκέτι δέονται τοῦ ὑπομνήσκοντος, ἀλλὰ καὶ τοῦ νοῦ πολλαίς ἀλλαχοῦ ῥεμβομένου, καθάπερ ὑπὸ τινος ἐμψύχου διδασκάλου τῆς συνηθείας, ἢ χειρὶ αὐτόματος ἔλκεται πρὸς τὸ σημεῖον ἐργάσασθαι.
- [01571] Ἐν συνηθείᾳ κατέστησαν ἑαυτοὺς τινες, ὥστε μὴ ὀμνύνειν, καὶ οὔτε ἐκόντες οὔτε ἄκοντες τοῦτο πείσονται.
- [01572] Καταστήσωμεν καὶ ἡμεῖς ἑαυτοὺς ἐν ταύτῃ τῇ συνηθείᾳ τῇ τῆς [62.636] ἐλεημοσύνης.
- [01573] Πόσων ἡμῖν ἔδει καμάτων, ὥστε εὑρεθῆναι τὸ φάρμακον τοῦτο;
- [01574] Εἰπέ γάρ μοι, εἰ μὴ ἦν ἡ τῆς ἐλεημοσύνης παραμυθία, εἶτα μυρία ἡμαρτηκότες ὑπεθύνους ἑαυτοὺς κατεσκευάζομεν τῇ τιμωρίᾳ, ἄρα οὐκ ἂν ἀπωδυρόμεθα πολλά;
- [01575] ἄρα οὐκ ἂν εἶπαμεν, Εἴθε ἦν διὰ χρημάτων ἀπολούσασθαι τὰ ἁμαρτήματα, καὶ πάντα ἂν ἐκενώσαμεν·
- [01576] εἴθε ἦν διὰ χρημάτων ἐκβαλεῖν τὴν ὀργὴν τοῦ Θεοῦ, καὶ οὐκ ἂν ἐφεισάμεθα τῶν ὄντων;
- [01577] Εἰ γὰρ ἐν νόσῳ τοῦτο ποιοῦμεν, καὶ ἐν θανάτῳ λέγομεν, ὅτι Εἰ ἦν θάνατον πρίασθαι, πάντα ἂν ἔδωκεν ὁ δεῖνα τὰ ὑπάρχοντα, πολλῶ μᾶλλον ἐνταῦθα.
- [01578] Καίτοι ὄρα τὴν φιλανθρωπίαν τοῦ Θεοῦ, ὅση τίς ἐστιν·
- [01579] οὐκ ἔδωκέ σοι θάνατον ἀγοράζειν τὸν πρόσκαιρον, ἀλλὰ θάνατον τὸν αἰώνιον.
- [01580] Μὴ τὴν μικρὰν ἀγοράσης, φησὶ, ζωὴν ταύτην, ἀλλὰ ζωὴν ἐκείνην τὴν αἰώνιον·
- [01581] ἐκείνην σοι πωλῶ, οὐ ταύτην·
- [01582] οὐκ ἐμπαίζω σοι.
- [01583] Κἂν λάβῃς ταύτην, οὐδὲν ἔλαβες·
- [01584] ἐγὼ οἶδα ὅτι ἐκείνη μεγάλη ἐστίν.
- [01585] Ἀλλ' οὐχ οὕτως οἱ κάπηλοι, καὶ οἱ τὰ βιωτικά ἐμπορευόμενοι ποιοῦσιν·
- [01586] ἐκείνοις ἂν ἐξῆν ἐμπαίξαι οἷς βούλονται, καὶ τὸ μικρὸν διδῶσιν ἀντὶ τοῦ μεγάλου.
- [01587] Αὐτὸς δὲ οὐχ οὕτως, ἀλλ' ἀντὶ τῶν μικρῶν τὰ πολλῶ μείζονα δίδωσιν.
- [01588] Εἰπέ μοι, εἰ πρὸς ἔμπορον τινα ἀπελθὼν, δύο λίθων κειμένων, τοῦ μὲν εὐτελοῦς, τοῦ δὲ βαρυτίμου καὶ ἱκανὸν ἐργαζομένου πλοῦτον, καταθεῖς ἐκείνου τοῦ μικροῦ τὸ τίμημα, τὸν μέγαν ἔλαβες, ἄρα ἂν ἐνεκάλεσας ἐκείνῳ;
- [01589] Οὐδαμῶς, ἀλλὰ μᾶλλον [ἂν] ἐθαύμασας.
- [01590] Οὕτω καὶ νῦν κείνται δύο ζωαί, ἡ πρόσκαιρος καὶ ἡ αἰωνία·
- [01591] πωλεῖ δὲ ταύτης ὁ Θεός·
- [01592] ἀλλὰ ταύτην ἡμῖν πωλεῖ, οὐκ ἐκείνην·
- [01593] τί ἀσχάλλομεν κατὰ τοὺς ἀνοήτους τῶν παιδῶν, ὅτι τὸ τίμιον λαμβάνομεν;
- [01594] Ἔστιν οὖν ἀγοράσαι ζωὴν χρημάτων, φησὶ;
- [01595] Ναί, ὅταν τὰ ἑαυτῶν, καὶ μὴ τὰ ἀλλότρια καταβάλλωμεν, ὅταν μὴ ἐπίθεσιν ποιῶμεν.
- [01596] Ἀλλ' ἐμὰ λοιπὸν ἐστι, φησὶν.
- [01597] Οὐκ ἔστι σὰ μετὰ τὴν ἀρπαγὴν, ἀλλ' ἐκείνου ἐστίν·
- [01598] ἀλλότρια ἐστὶ, κἂν μυριάκις αὐτῶν κύριος ᾖς.
- [01599] Οὐδὲ γὰρ, εἰ παρακαταθήκην λάβοις τὸν καιρὸν, καθ' ὃν ὁ παρακαταθέμενος ἀποδημῆ, σὰ ταῦτά ἐστι, καίτοι γε παρὰ σοὶ κεῖται.
- [01600] Εἰ τοίνυν, ἅπερ ἐκόντων καὶ χάριν εἰδόντων τῶν παρακαταθεμένων ἐλάβομεν, οὐκ ἔστιν ἡμέτερα, οὐδὲ ἐκείνον τὸν καιρὸν καθ' ὃν ἔχομεν, πολλῶ μᾶλλον ταῦτα, ἅπερ ἀκόντων καὶ μὴ βουλομένων ἀρπάζομεν.
- [01601] Ἐκεῖνός ἐστιν αὐτῶν κύριος, κἂν μυριάκις αὐτὰ ἔχῃς.
- [01602] Ἡμέτερα ὄντως ἐστὶν ἡ ἀρετή·
- [01603] τὰ δὲ χρήματα οὐδὲ τὰ ἡμέτερα, μήτι γε τὰ ἀλλότρια, ἀλλὰ νῦν μὲν ἡμῶν, αὔριον δὲ οὐχ ἡμῶν.

- [01604] Τὰ δὲ τῆς ἀρετῆς ἡμέτερα·
- [01605] οὐ γὰρ ζημιούται αὕτη, καθάπερ ἐκεῖνα, ἀλλὰ πᾶσι παροῦσά ἐστιν ὀλόκληρος.
- [01606] Ταύτην οὖν κτησώμεθα, καὶ χρημάτων καταφρονῶμεν, ἵνα δυνηθῶμεν τῶν ὄντως ἐπιτυχεῖν ἀγαθῶν·
- [01607] ὧν γένοιτο πάντας ἡμᾶς ἀξιωθῆναι.
- [01608] ΟΜΙΛΙΑ Ζ'.
- [01609] Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐν στήσονται καιροὶ χαλεποί·
- [01610] ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερῆφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄσπονδοι, ἄστοργοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι.
- [01611] Καὶ τούτους ἀπο ^[62.636] τρέπου.
- [01612] Ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες
- [01613] γυναικάρια σεσωρευμένα ἀμαρτίαις, ἀγόμενα ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας δυνάμενα ἐλθεῖν.
- [01614] α'.
- [01615] Ἐν τῇ προτέρᾳ ἐπιστολῇ ἔλεγεν, ὅτι Τὸ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσον ^[62.637] ταί τινες τῆς πίστεως·
- [01616] καὶ πάλιν ἐν ἑτέρῳ τόπῳ προφητεύει ἐν αὐτῇ τῇ ἐπιστολῇ τοιοῦτόν τι ὕστερον ἐσόμενον.
- [01617] Καὶ ἐνταῦθα δὲ πάλιν τὸ αὐτὸ ποιεῖ, λέγων·
- [01618] Τοῦτο δὲ γίνωσκε, ὅτι ἐν ὑστέροις καιροῖς ἐνστήσονται καιροὶ χαλεποί.
- [01619] Καὶ οὐκ ἀπὸ τῶν ὑστέρων μόνον, ἀλλὰ καὶ ἀπὸ τῶν φθασάντων τοῦτο δείκνυσιν·
- [01620] Ὅν τρόπον, φησὶν, Ἰαννῆς καὶ Ἰαμβρῆς ἀνέστησαν Μωϋσῆ.
- [01621] Καὶ ἀπὸ λογισμῶν πάλιν·
- [01622] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ.
- [01623] Τί δὴ τοῦτο ποιεῖ;
- [01624] ἵνα μὴ θορυβῆται Τιμόθεος, μηδὲ ἡμῶν τις, ὅταν ὦσιν ἄνδρες πονηροί.
- [01625] Εἰ γε ἐπὶ Μωϋσέως γεγόνασι, φησὶ, καὶ μετὰ ταῦτα ἔσονται, οὐδὲν θαυμαστὸν εἶναι καὶ ἐφ' ἡμῶν.
- [01626] Ἐν ὑστέροις καιροῖς ἐνστήσονται καιροὶ χαλεποί.
- [01627] Οὐχὶ τὰς ἡμέρας διαβάλλον λέγει οὐδὲ τοὺς καιροὺς, ἀλλὰ τοὺς ἀνθρώπους τοὺς τότε ὄντας.
- [01628] Καὶ γὰρ ἡμῖν οὕτω λέγειν ἔθος ἐστὶ καιροὺς πονηροὺς, καὶ οὐ πονηροὺς, ἀπὸ τῶν ἐν αὐτοῖς συμβαινόντων πραγμάτων ὑπὸ τῶν ἀνθρώπων.
- [01629] Καὶ εὐθέως τὸ πάντων αἴτιον τίθησι τῶν κακῶν, καὶ τὴν ρίζαν καὶ τὴν πηγὴν, καὶ ὅθεν τὰ ἄλλα πάντα τίκτεται, τὴν ὑπεροψίαν.
- [01630] Ὁ τούτῳ ἀλοὺς τῷ πάθει οὐδὲ τὰ οἰκεῖα σκοπεῖ.
- [01631] Ὅταν γὰρ μὴ τὰ τοῦ πλησίον τις σκοπῇ, ὅταν τῶν ἐκείνου ἀμελῇ, πῶς τὰ ἑαυτοῦ σκοπήσει;
- [01632] Ὅσπερ γὰρ ὁ τὰ τοῦ πλησίον ὄρων, τὰ αὐτοῦ καλῶς θήσεται ἐν τοῖς ἐκείνου·
- [01633] οὕτως ὁ καταφρονῶν τὰ ἐκείνου, καὶ τὰ αὐτοῦ ὑπερόψεται.
- [01634] Εἰ γὰρ μέλη ἀλλήλων ἐσμέν, ἢ τοῦ πλησίον σωτηρία οὐκ ἐκείνου μόνον ἐστίν, ἀλλὰ καὶ τοῦ λοιποῦ σώματος·
- [01635] καὶ ἢ τοῦ πλησίον βλάβη, οὐ μέχρις ἐκείνου μόνον ἴσταται, ἀλλὰ καὶ ἅπαντα λοιπὸν κατατείνει ταῖς ὁδύναις.
- [01636] Εἰ οἰκοδομῆ ἐσμεν, ὅπερ ἂν πάθη μέρος, καὶ τῷ λοιπῷ λυμáίνεται·
- [01637] ἂν δὲ ἡ στερόδον, καὶ τὸ λοιπὸν διαβαστάζειν δύναται.
- [01638] Οὕτω δὴ καὶ ἐν τῇ Ἐκκλησίᾳ, ὑπερείδες τοῦ ἀδελφοῦ;

- [01639] σαυτὸν ἠδίκησας.
- [01640] Πῶς;
- [01641] Τὸ μέλος τὸ σὸν βλάβην ὑπέστη οὐ μικράν.
- [01642] Εἰ γὰρ ὁ χρημάτων μὴ μεταδιδούς εἰς τὴν γέενναν ἄπεισιν, ὁ ἐν τοῖς ἀναγκαιοτέροις ὀρῶν κινδυνεύοντα, καὶ χεῖρα μὴ ὀρέγων, πολλῶ μᾶλλον ἐκείνου τοῦτο πείσεται, ὅσῳ καὶ ἐν μείζονι ἢ ζημία γέγονεν·
- [01643] Ἔσονται γὰρ, φησὶν, οἱ ἄνθρωποι φίλαυτοι.
- [01644] Ὁ φίλαυτος οὗτός ἐστιν ὁ μάλιστα ἑαυτὸν μὴ φιλῶν·
- [01645] ὁ δὲ φιλάδελφος, οὗτος μᾶλλον ἐστιν ὁ ἑαυτὸν ἀγαπῶν.
- [01646] Ἀπὸ τούτου ἡ φιλαργυρία.
- [01647] Τὴν γὰρ ἀγάπην πλατεῖαν οὔσαν καὶ πανταχοῦ ἐκκεχυμένην συστέλλει καὶ εἰς βραχὺ συνάγει τὸ τῆς φιλαυτίας ὀλέθριον καὶ μικρολόγον.
- [01648] Φιλάργυροι.
- [01649] Ἀπὸ τούτου ἀλαζονεία τίκεται, ἀπὸ τῆς ἀλαζονείας ἢ ὑπερηφανία, ἀπὸ τῆς ὑπερηφανίας βλασφημία, ἀπὸ τῆς βλασφημίας ἀπόνοια καὶ ἀπειθία.
- [01650] Ὁ γὰρ κατὰ ἀνθρώπων ἐπαιρόμενος, εὐκόλως καὶ κατὰ τοῦ Θεοῦ.
- [01651] Οὕτω καὶ τὰ ἁμαρτήματα τίκεται·
- [01652] πολλάκις κάτωθεν ἄνεισιν.
- [01653] Ὁ πρὸς τοὺς ἀνθρώπους εὐλαβῆς, πολλῶ μᾶλλον πρὸς τὸν Θεόν·
- [01654] ὁ πρὸς ὁμοδούλους ἐπιεικῆς, πολλῶ μᾶλλον πρὸς τὸν Δεσπότην·
- [01655] ὁ δὲ τῶν ὁμοδούλων καταφρονῶν, ὀδῶ προβαίνων καὶ αὐτοῦ καταφρονήσει τοῦ Θεοῦ.
- [01656] Μὴ τοίνυν καταφρονῶμεν ἀλλήλων·
- [01657] διδασκαλία γὰρ αὕτη κακὴ, διδάσκουσα ἡμᾶς τοῦ Θεοῦ καταφρονεῖν.
- [01658] Καὶ ἐν αὐτῷ μὲν γὰρ τούτῳ τοῦ Θεοῦ καταφρονῶμεν, ὅταν ἀλλήλων καταφρονῶμεν, τοῦ κελεύσαντος πολλὴν εἰς ἀλλήλους ἐπιδείκνυσθαι τὴν σπουδὴν.
- [01659] Πλὴν καὶ ἐτέρως, εἰ βούλεσθε, ἐκ παραδείγματος τοῦτο ποιήσω φανερόν.
- [01660] Κατεφρόνησε τοῦ ἀδελφοῦ ὁ Κάϊν, κατεφρόνησεν εὐθέως καὶ τοῦ Θεοῦ.
- [01661] Πῶς κατεφρόνησεν;
- [01662] Ὅρα πῶς ὑβριστικῶς ἀποκρίνεται πρὸς τὸν Θεόν·
- [01663] Μὴ φύλαξ εἰμι τοῦ ἀδελφοῦ μου;
- [01664] Κατεφρόνησε πάλιν τοῦ ^[62.638] ἀδελφοῦ ὁ Ἡσαῦ, καὶ κατεφρόνησε τοῦ Θεοῦ.
- [01665] Διὰ τοῦτο ἔλεγεν ὁ Θεός, ὅτι Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.
- [01666] Διὸ καὶ Παῦλος φησι·
- [01667] Μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ.
- [01668] Κατεφρόνησαν τοῦ Ἰωσήφ οἱ ἀδελφοί, κατεφρόνησαν καὶ τοῦ Θεοῦ.
- [01669] Οἱ Ἰσραηλίται κατεφρόνησαν Μωϋσέως·
- [01670] διὰ τοῦτο κατεφρόνησαν καὶ τοῦ Θεοῦ.
- [01671] Οὕτω καὶ οἱ υἱοὶ Ἠλεὶ κατεφρόνουν τοῦ λαοῦ, κατεφρόνουν καὶ τοῦ Θεοῦ.
- [01672] Βούλει δὲ καὶ ἐκ τοῦ ἐναντίου ἰδεῖν;
- [01673] Ὁ Ἀβραάμ ἐφείσατο τοῦ ἀδελφοῦ, ὑπήκουσε καὶ τῷ Θεῷ·

- [01674] καὶ δῆλόν ἐστιν ἐκ τῆς ὑπακοῆς τῆς ἐπὶ τοῦ υἱοῦ Ἰσαὰκ, καὶ τῆς ἄλλης ἀπάσης ἀρετῆς.
- [01675] Πάλιν ὁ Ἄβελ ἐπιεικῆς ὦν πρὸς τὸν ἀδελφὸν, εὐλαβῆς ἦν καὶ πρὸς τὸν Θεόν.
- [01676] Μὴ τοίνυν καταφρονῶμεν ἀλλήλων, ἵνα μὴ μάθωμεν καὶ τοῦ Θεοῦ καταφρονεῖν·
- [01677] τιμῶμεν ἀλλήλους, ἵνα μάθωμεν καὶ τὸν Θεὸν τιμᾶν.
- [01678] Ὁ θρασὺς κατὰ ἀνθρώπων, καὶ κατὰ τοῦ Θεοῦ γίνεται θρασὺς.
- [01679] Ὅταν δὲ καὶ φιλαργυρία, καὶ φιλαυτία, καὶ ἀπόνοια κατὰ ταυτὸν συνέλθῃ, τί λοιπὸν λείπεται πρὸς τελείαν ἀπώλειαν;
- [01680] τὸ πᾶν διέφθαρται, καὶ πολὺς τῶν ἀμαρτημάτων ἐπιόρεϊ βόρβορος.
- [01681] Ἀχάριστοι, φησί.
- [01682] Πῶς γὰρ ὁ φιλάργυρος εὐχάριστος ἔσται;
- [01683] τίτι εἴσεται χάριν;
- [01684] Οὐδενί·
- [01685] πάντας ἐχθροὺς ἠγεῖται, τὰ πάντων θέλων λαβεῖν.
- [01686] Κἂν γὰρ τὴν πᾶσαν οὐσίαν κενώσῃς, οὐδεμίαν οἶδέ σοι χάριν·
- [01687] ἀγανακτεῖ, ὅτι μὴ πολλὰ εἶχες, καὶ πολλῶν αὐτὸν πεποίηκας κύριον.
- [01688] Κἂν τῆς οἰκουμένης αὐτὸν δεσπότην ποιήσῃς, οὐκ οἶδέ σοι χάριν·
- [01689] οὐδὲν γὰρ ἠγεῖται εὐληφέναι.
- [01690] Ἀκόρεστος ἢ ἐπιθυμία τούτου.
- [01691] Νόσου γὰρ ἐστὶν ἐπιθυμία.
- [01692] Τοιαῦται δὲ αἱ τῶν νόσων ἐπιθυμῖαι.
- [01693] β'.
- [01694] Καὶ ὁ πυρέττων οὐδέποτε ἐμφορηθῆναι δύναται, ἀλλ' αἰεὶ ἐν ἐπιθυμίᾳ μεθύων οὐδέποτε πληροῦται, αἰεὶ διψᾷ.
- [01695] Οὕτω καὶ ὁ περὶ χρήματα μαινόμενος, οὐδέποτε οἶδε τὴν ἐπιθυμίαν ἐμπλήσαι·
- [01696] μηδέποτε δὲ ἐμπιπλάμενος, ὅσα ἂν κενώσῃς, οὐκ εἴσεται σοι χάριν.
- [01697] Ἐκεῖνῳ γὰρ εἴσεται μόνῳ τῷ δεδωκότι ὅσα βούλεται·
- [01698] τοῦτο δὲ οὐδεὶς δυνήσεται ποιῆσαι·
- [01699] οὐ γὰρ ἔχει μέτρον ἂ βούλεται·
- [01700] οὐκοῦν οὐδενὶ εἴσεται χάριν.
- [01701] Οὐδὲν οὕτως ἀχάριστον, ὡς φιλάργυρος·
- [01702] οὐδὲν οὕτως ἀναίσθητον, ὡς φιλοχρήματος·
- [01703] τῆς οἰκουμένης ἀπάσης ἐστὶν ἐχθρός·
- [01704] ἀγανακτεῖ ὅτι εἰσὶν ἄνθρωποι·
- [01705] βούλεται γὰρ πάντα ἐρημίας εἶναι μεστὰ, ὥστε τὰ πάντων ἔχειν αὐτός.
- [01706] Καὶ πολλὰ τοιαῦτα φαντάζεται·
- [01707] Εἰ ἐγένετο σεισμός ἐν τῇ πόλει, φησὶν, εἶτα πάντων καταχωσθέντων, ἐγὼ μόνος περιελείφθην, ὥστε τὰ πάντων λαβεῖν εἰ δυνατόν·
- [01708] εἰ ἐπῆλθε λοιμός, καὶ πάντας ἀπώλεσε τοῦ χρυσοῦ χωρὶς·
- [01709] εἰ καταποντισμός ἐγένετο, εἰ θαλάττης ἐπὶ κλυσις·

- [01710] καὶ μυρία τοιαῦτα ἐπινοεῖ·
- [01711] χρηστὸν μὲν οὐδὲν, σεισμὸς δὲ καὶ σκηπτοὺς καὶ πολέμους καὶ λοιμοὺς, καὶ πάντα τὰ τοιαῦτα γενέσθαι εὐχεται.
- [01712] Εἰπέ δὴ μοι, ἄθλιε καὶ ταλαίπωρε καὶ παντὸς ἀνδραπόδου δουλικώτερε, εἰ πάντα ἦν χρυσοῦς, οὐκ ἂν ἀπηλλάγης ὑπὸ τοῦ χρυσοῦ, λιμῶ διαφθαρεῖς;
- [01713] εἰ σεισμὸς ἐγένετο, τῆς οἰκουμένης καταποθείσης, ἀπωλώλεις ἂν καὶ σὺ ὑπὸ τῆς ὀλεθρίας ταύτης ἐπιθυμίας·
- [01714] οὐ γὰρ ὄντος ἀνθρώπου ἐπὶ τῆς γῆς, οὐκ ἂν σοὶ τὰ τῆς ζωῆς συγκεκριτότητο.
- [01715] Θῶμεν γὰρ πάντας ἄρδην ἠφανίσθαι τοὺς κατὰ τὴν οἰκουμένην ἀνθρώπους, εἶτα τὸ χρυσίον αὐτῶν καὶ τὸ ἀργύριον αὐτομάτως πῶς εἰς σὲ περιεληλυθέναι (καὶ γὰρ μωρὰ καὶ ἀδύνατα φαντάζονται), καὶ τὸν πλοῦτον ἐκείνων, τὸν χρυσόν, τὸν ἀργυρον, τὰ ἱμάτια τὰ σηρικὰ, τὰ διάχρυσα πάντα αὐτομάτως εἰς τὰς σὰς χεῖρας ἔλθειν·
- [01716] τί τὸ κέρδος;
- [01717] οὕτως ἂν μάλιστα θάνατός σε κατέλαβεν, ἀρτοκόπων
- [01718] [62.639] οὐκ ὄντων, γεωργῶν οὐκ ὄντων, θηρίων ἐπινεμομένων, δαιμόνων ἐκδειματούντων σοὶ τὴν ψυχὴν.
- [01719] Καὶ νῦν μὲν αὐτὴν κατέχουσι δαίμονες καὶ πολλοί·
- [01720] τότε δὲ ἂν σε καὶ εἰς ἐκπληξιν ἤγαγον, κἂν εὐθέως ἀπώλεσαν.
- [01721] Ἄλλ' οὐκ ἐβουλόμην, φησὶν, ἀλλ' εἶναι καὶ γεωργοὺς καὶ ἀρτοκόπους.
- [01722] Ἄλλ' ἔμελλον κάκεῖνοι δαπανᾶν.
- [01723] Ἄλλ' οὐκ ἐβουλόμην αὐτοὺς δαπανᾶν.
- [01724] Οὕτως ἀκόρεστος ἢ ἐπιθυμία αὐτῆ.
- [01725] Τί γὰρ ἂν εἴη τούτων καταγελαστότερον;
- [01726] Εἶδες ἀμηχανίαν πραγμάτων;
- [01727] βούλεται ἔχειν πολλοὺς τοὺς διακονουμένους αὐτῷ, καὶ ἀλγεῖ ὅτι τροφῆς οὗτοι μετέχουσιν, ἅτε ἐλαττοῦντες αὐτοῦ τὴν οὐσίαν.
- [01728] Τί οὖν, εἰπέ μοι;
- [01729] βούλει λιθίνους εἶναι τοὺς ἀνθρώπους;
- [01730] Χλευασία ταῦτα πάντα, κύματα, καὶ ζάλη, καὶ χειμῶν, καὶ τρικυμία, καὶ πολὺς ὁ θόρυβος τῆ ψυχῆ·
- [01731] ἀεὶ πεινᾷ, ἀεὶ διψᾷ.
- [01732] Εἰπέ δὴ μοι, τοῦτον οὐκ ἐλεήσομεν οὐδὲ δακρύσομεν;
- [01733] Ἄλλ' ἐν μὲν τοῖς σώμασι τὸ τοιοῦτον κόλασίς ἐστιν ἢ χαλεπωτάτη, βουλιμία λεγομένη παρὰ τῶν ἰατρῶν, ὅταν τις πολλῶν ἐμφορούμενος, τοῦ λιμώττειν μὴ ἀπαλλάττηται·
- [01734] ἐπὶ δὲ τῆς ψυχῆς οὐ δακρύσομεν τὸ αὐτὸ τοῦτο πάθος;
- [01735] Βουλιμία γὰρ ψυχῆς ἢ φιλαργυρία, ἢ πολλῶν μὲν ἐμπίπλονται, οὐδέποτε δὲ ἴσταται, ἀλλ' ὑπὸ τῆς ἐπιθυμίας ἀεὶ κατατείνεται.
- [01736] Εἰ γὰρ ἐλλέβορον ἔδει πιεῖν, ἢ μυριάκις ὑποστήναί τι τούτου βαρύτερον, ὥστε ἀπαλλαγῆναι τοῦ πάθους τούτου, οὐκ ἔδει προθύμως καταδέξασθαι;
- [01737] Οὐκ ἔστι χρημάτων πλῆθος, ὃ τὴν ἀκόρεστον νηδὺν ἐμπλήσαι δύναται.
- [01738] Οὐκ αἰδεσθησόμεθα τοίνυν ἡμεῖς, εἰ περὶ μὲν χρημάτων οὕτω τινὲς μεμήνασι, περὶ δὲ τὸν Θεὸν ἡμεῖς οὐδὲ τὸ πολλοστὸν μέρος τῆς ἀγάπης ἐπιδεικνύμεθα, ἀλλὰ ἀργυρίου γίνεται ἀτιμότερος ἡμῖν ὁ Θεός;
- [01739] Καὶ γὰρ ὑπὲρ μὲν ἀργυρίου καὶ ἀργυρνιας καὶ ἀποδημίας καὶ κινδύνους ἐπαλλήλους καὶ μῖσος καὶ ἐπιβουλὰς καὶ πάντα ὑπομένουσιν ἄνθρωποι·
- [01740] ἡμεῖς δὲ ὑπὲρ τοῦ Θεοῦ οὐδὲ ψιλὸν ῥῆμα προέσθαι ἀνεχόμεθα, οὐδὲ ἀπέχθειαν ἀναδέξασθαι, ἀλλὰ ἂν δέη τινὶ τῶν καταπονουμένων ἀμῦναι, τὰς τῶν δυναστευόντων ἔχθρας ὑποστελλόμενοι καὶ τοὺς κινδύνους, προδιδόμεν τὸν ἠδίκημένον·
- [01741] καὶ δύναμιν λαβόντες παρὰ τοῦ Θεοῦ ὥστε βοηθεῖν, ἀπόλλυμεν αὐτὴν διὰ τὸ μὴ βούλεσθαι μισεῖσθαι μηδὲ ἀπεχθάνεσθαι·
- [01742] καὶ εὐθέως τοῦτο προβάλλονται οἱ πολλοί, εἰκὴ φιλοῦ, λέγοντες, εἰκὴ μὴ μισοῦ.
- [01743] Τοῦτο δὲ εἰκὴ μισεῖσθαι ἐστι;

- [01744] τί δὲ τοῦ μίσους τούτου κρεῖττον;
- [01745] Τῆς γὰρ φιλίας τῆς διὰ τὸν Θεὸν τὸ μῖσος τὸ δι' αὐτὸν πολλῶ βέλτιον.
- [01746] Ὅταν γὰρ φιλώμεθα διὰ τὸν Θεὸν, ἡμεῖς ὀφειλέται ἐσμὲν τῆς τιμῆς·
- [01747] ὅταν δὲ μισώμεθα, αὐτὸς ἡμῖν ὀφειλέτης ἐστὶ τοῦ μισθοῦ.
- [01748] Ὅσον ἂν ἀγαπήσωσι τὸν χρυσὸν οἱ φιλοχρήματοι, οὐκ ἴσασι μέτρον ἀγάπης·
- [01749] ἡμεῖς δὲ κἂν μικρὸν τι ἐργασώμεθα, τὸ πᾶν ἠνυκέναι νομίζομεν.
- [01750] Ὡς ἐκεῖνοι τὸν χρυσὸν φιλοῦσιν, ἡμεῖς τὸν Θεὸν οὐ φιλοῦμεν, ἀλλ' οὐδὲ τὸ πολλοστὸν μέρος.
- [01751] Πολλὴ ἐκεῖνων κατηγορία, ὅτι τοσαύτην περὶ τὸν χρυσὸν τὴν μανίαν ἔχουσι·
- [01752] πολλὴ ἡμῶν κατάγνωσις ὅτι οὐ μαινόμεθα οὕτω περὶ τὸν Θεὸν, ἀλλ' ὅσον τῆ γῆ (γῆ γὰρ ὁ χρυσὸς ὁ μεταλλικός), ὅσην τῆ γῆ τιμὴν ἀπονέμουσιν ἐκεῖνοι, τοσαύτην οὐκ ἀπονέμομεν ἡμεῖς τῷ πάντων Δεσπότῃ.
- [01753] γ'.
- [01754] Ἰδῶμεν αὐτῶν τὴν μανίαν, καὶ αἰδεσθῶμεν.
- [01755] Τί γὰρ, εἰ καὶ ἡμεῖς μὴ περικαϊόμεθα τοῦ χρυσοῦ, ἀλλ' οὐδὲ τοῦ Θεοῦ δεόμεθα σπουδαίως;
- [01756] Ἐνταῦθα μὲν γὰρ ἄνθρωποι γυναικὸς καταφρονοῦσι καὶ παίδων καὶ οὐσίας καὶ αὐτῆς τῆς σωτηρίας αὐτῶν, καὶ ταῦτα οὐκ εἰδότες, ὅτι τὴν οὐσίαν αὐξοῦσι τὴν ἑαυτῶν·
- [01757] πολλάκις γὰρ ἐν μέσαις ταῖς ἐλπίσι καὶ τὴν ψυχὴν ἀφέντες [62.640] ἀπῆλθον εἰκὴ πονήσαντες·
- [01758] ἡμεῖς δὲ εἰδότες ὅτι ἐπιτευξόμεθα τοῦ ποθομένου, ἂν αὐτὸν ἀγαπήσωμεν ὡς ἀγαπᾶν χρῆ, οὐδὲ οὕτω φιλοῦμεν, ἀλλὰ πάντα κατεψύξαμεν, τὴν πρὸς τὸν πλησίον ἀγάπην, τὴν πρὸς τὸν Θεόν·
- [01759] ἀπὸ τούτου τὴν πρὸς τὸν Θεὸν, ἐπειδὴ καὶ τὴν πρὸς τὸν πλησίον.
- [01760] Οὐ γὰρ ἔστιν, οὐκ ἔστιν ἄνδρα οὐκ εἰδότα φιλεῖν, ἔχειν τι γενναῖον καὶ φρόνημα ἀνδρεῖον.
- [01761] Ἡ γὰρ ὑποβάθρα πάντων τῶν ἀγαθῶν οὐδὲν ἕτερόν ἐστιν ἀλλ' ἡ φιλία·
- [01762] Ἐν τούτῳ, φησὶν, ὁ νόμος καὶ οἱ προφῆται κρέμανται.
- [01763] Καθάπερ γὰρ εἰς ὕλην πῦρ εἰσελθὼν πάντα διακαθαίρειν εἴωθεν·
- [01764] οὕτω καὶ ἡ τῆς ἀγάπης θερμότης ὅπουπερ ἂν ἐμπέσοι, πάντα ἀναιρεῖ καὶ διακόπτει τὰ τῷ θεῷ λυμαινόμενα σπόρω, καὶ τὴν γῆν καθαρὰν πρὸς ὑποδοχὴν τῶν σπερμάτων ἐργάζεται.
- [01765] Ἐνθα ἔστιν ἀγάπη, πάντα ἀνήρηται τὰ κακά·
- [01766] οὐκ ἔστιν ἡ φιλαργυρία ἢ ῥίζα τῶν κακῶν, οὐκ ἔστι φιλαργυρία, οὐκ ἔστιν ἀλαζονεία·
- [01767] τί γὰρ ἂν τις κατὰ τοῦ φίλου ἀλαζονεύσαιο;
- [01768] Οὐδὲν μὲν οὖν οὕτω ποιεῖ ταπεινὸν ὡς ἀγάπη.
- [01769] Καὶ γὰρ τὰ τῶν οἰκετῶν τοῖς φίλοις διακονούμεθα, καὶ οὐκ αἰσχυρόμεθα, ἀλλὰ καὶ χάριν ἴσμεν τῆς δουλείας ταύτης αὐτοῖς·
- [01770] χρημάτων οὐ φειδόμεθα, ἀλλ' οὐδὲ σωμάτων πολλάκις·
- [01771] ἤδη γὰρ τις καὶ ὑπερεκινδύνευσε τοῦ φιλουμένου.
- [01772] Φθόνος οὐκ ἔστιν, οὐδὲ κακηγορία, ἐνθα ἂν ἡ γνησία φιλία·
- [01773] οὐ γὰρ μόνον οὐ διαβάλλομεν τοὺς φίλους, ἀλλὰ καὶ τοὺς διαβάλλοντας ἐπιστομίζομεν.
- [01774] Πάντα γαληνὰ, πάντα ἡμερα, μάχης καὶ φιλονεικίας οὐδὲ ἴχνος φαίνεται·
- [01775] πάντα εἰρήνης μεστά·
- [01776] Πλήρωμα γὰρ νόμου, φησὶν, ἡ ἀγάπη·
- [01777] οὐδὲν ἀηδὲς παρ' αὐτῆ.

- [01778] Πῶς;
- [01779] Αὐτὰ γὰρ τὰ ἀμαρτήματα, πλεονεξία, ἀρπαγή, φθόνος, κακηγορία, ἀπόνοια, ἐπιπορκία, ψεῦδος, ταῦτα πάντα καταλύεται, τῆς ἀγάπης οὔσης·
- [01780] ἐπιπορκοῦσι γὰρ οἱ ἐπιπορκοῦντες ἀρπάσαι βουλόμενοι·
- [01781] τὸν δὲ ἀγαπώμενον οὐδεὶς ἂν ἀρπάσειεν, ἀλλὰ καὶ προσδοίη τὰ ἑαυτοῦ τῷ φιλουμένῳ·
- [01782] χάριν γὰρ ἔχομεν μᾶλλον, ἢ εἰ λάβοιμεν παρ' αὐτοῦ.
- [01783] Ἵστε ταῦτα ὅσοι φίλους ἐσχήκατε·
- [01784] φίλους οὐ μέχρι ὀνόματος λέγω, οὐδὲ ἐκ ψιλῆς προσηγορίας, ἀλλ' εἴ τις ἠγάπησεν ὡς ἀγαπᾶν ἔδει, εἴ τις προσεδέθη τινί.
- [01785] Εἰ δέ τινες οὐκ ἴσασι, παρὰ τῶν εἰδότην μαθέτωσαν.
- [01786] Νῦν διηγῆσομαι ὑμῖν ἀπὸ τῶν Γραφῶν φιλίαν θαυμαστήν.
- [01787] Ὁ τοῦ Σαοὺλ υἱὸς Ἰωνάθαν ἐφίλησε τὸν Δαυῖδ, Καὶ συνεδέθη αὐτῷ, φησὶν, ἢ ψυχῇ·
- [01788] οὕτως, ὡς καὶ θρηνῶν αὐτὸν λέγειν, Ἐπέπεσεν ἐπ' ἐμὲ ἡ ἀγάπησίς σου, ὡς ἡ ἀγάπησις τῶν γυναικῶν.
- [01789] Εἰς θάνατον ἐτραυματίσθης ἐμοί.
- [01790] Τί οὖν;
- [01791] ἐκεῖνος ἄρα ἐφθόνησεν αὐτῷ;
- [01792] Οὐδαμῶς, καίτοι γε εἶχεν ἀνάγκην τοῦ φθονεῖν.
- [01793] Πῶς;
- [01794] Ἀπὸ γὰρ τῶν πραγμάτων ἑώρα τὴν βασιλείαν ἐρχομένην εἰς αὐτὸν, καὶ ὅμως οὐδὲν ἔπαθε τοιοῦτον·
- [01795] οὐκ εἶπεν·
- [01796] Οὗτός ἐστιν ὁ ἐμὲ ἀποστερήσων τῆς βασιλείας τῆς πατρικῆς, ἀλλὰ συγκατεσκεύαζεν αὐτῷ τὴν ἀρχὴν, καὶ τοῦ πατρὸς οὐκ ἐφείδετο διὰ τὸν φίλον.
- [01797] Ἀλλὰ μὴ τις αὐτὸν πατραλοῖαν νομιζέτω·
- [01798] οὐ γὰρ ἠδίκηι τὸν πατέρα, ἀλλὰ τὰς ἐπιβουλὰς καὶ τὰς ἀδικίας κατεῖχε.
- [01799] Μᾶλλον ἐφείδετο, ἢ ἠδίκηι·
- [01800] οὐκ ἀφήκεν αὐτὸν εἰς φόνον ἄδικον ἐκβῆναι.
- [01801] Ἠθέλησε καὶ ἀποθανεῖν πολλάκις δι' αὐτόν.
- [01802] Οὐ κατηγόρησεν, ἀλλὰ καὶ τὸν πατέρα ἐπεστόμισεν·
- [01803] οὐκ ἐφθόνησεν, ἀλλὰ καὶ συγκατεσκεύασεν·
- [01804] οὐ χρημάτων αὐτῷ μετέδωκε μόνον, ἀλλὰ καὶ σωτηρίας.
- [01805] Τί λέγω χρημάτων;
- [01806] καὶ τὴν ψυχὴν ὑπὲρ αὐτοῦ προήκατο.
- [01807] Οὐκ ἠδέσθη τὸν γεγεννηκότα διὰ τὸν φίλον, ἐπειδὴ ὁ μὲν ἀδίκους ἐπεχειρεῖ πράγμα ^[62.641] σιν, ὁ δὲ οὐδὲν ἑαυτῷ συνήδει τοιοῦτον.
- [01808] Ἐκεῖ μὲν ^[62.641] οὖν μετὰ τοῦ δικαίου ἦν ἡ φιλία·
- [01809] οὗτος οὖν ὁ Ἰωνάθαν.
- [01810] Ἴδωμεν δὲ λοιπὸν καὶ τὸν Δαυῖδ.
- [01811] Οὐκ ἐγένετο αὐτῷ καιρὸς ἀποδοῦναι τὰς ἀμοιβάς·
- [01812] προανηρπάσθη γὰρ ἐκεῖνος τῆς ἀρχῆς τοῦ Δαυῖδ, καὶ πρὶν ἢ τὸν εὖ παθόντα ἐλθεῖν εἰς τὴν βασιλείαν ὁ εὖ ποιῶν ἀπώλετο.
- [01813] Τί οὖν;

- [01814] ἐν οἷς ἦν δυνατὸν καὶ ἐξῆν, ἴδωμεν πῶς ἐπεδείκνυτο τὴν φιλίαν ὁ δίκαιος.
- [01815] Καλὸς ἐμοί, φησὶν, Ἰωνάθαν·
- [01816] εἰς θάνατον ἐτραυματίσθης ἐμοί.
- [01817] Ἄρα τοῦτο μόνον;
- [01818] οὐ μικρὸν γὰρ καὶ τοῦτο·
- [01819] πλὴν ἀλλὰ καὶ τὸν υἱὸν ἐκείνου, καὶ τὸν ἔγγονον πολλακίς κινδύνων ἐξήρπασεν, ἀπομνημονεύων τοῦ πατρὸς τὴν χάριν·
- [01820] καὶ διετέλει καθάπερ υἱοῦ τινος ἔγγονα διατηρῶν καὶ διαφυλάττων.
- [01821] Τοιαύτην ἐγὼ βούλομαι φιλίαν πάντας ἔχειν, καὶ πρὸς ζῶντας καὶ πρὸς ἀπελθόντας.
- [01822] δ'.
- [01823] Αἱ γυναῖκες ἀκουέτωσαν (μάλιστα γὰρ διὰ τοῦτο εἶπον πρὸς ἀπελθόντας), αἱ δευτέροις ὀμιλοῦσαι γάμοις, καὶ τὴν εὐνήν διαφθείρουσαι τοῦ τετελευτηκότος, αἱ στέρξασαι τὸν πρότερον.
- [01824] Οὐκ ἀπαγορεύων τὸν δεύτερον γάμον, οὐδὲ ἀκόλαστον εἶναι λέγων, ταῦτά φημι·
- [01825] οὐ γὰρ ἀφήσῃ με ὁ Παῦλος, χαλινὸν ἐπιτιθεῖς μου τῷ στόματι, καὶ λέγων ταῖς γυναῖξιν, Ἐὰν δὲ καὶ γήμη, οὐχ ἤμαρτεν.
- [01826] Ἀλλ' ἴδωμεν καὶ τὸ ἐξῆς·
- [01827] Μακαριωτέρα δὲ ἐστίν, ἐὰν οὕτω μείνη·
- [01828] πολλῶ τοῦτο βέλτιον ἐκείνου.
- [01829] Διὰ τί;
- [01830] Διὰ πολλά.
- [01831] Εἰ γὰρ τοῦ γαμῆσαι τὸ μὴδ' ὅλως γαμῆσαι βέλτιον, πολλῶ μᾶλλον τοῦτο ἐκείνου βέλτιον.
- [01832] Ἀλλ' οὐκ ἦνεγκάν τινες, φησὶ, τὴν χηρείαν, ἀλλὰ συμφοραῖς περιέπεσον·
- [01833] οὐ γὰρ ἔγνωσαν τί ἐστι χηρεία.
- [01834] Οὐ τοῦτό ἐστι χηρεία, τὸ μὴ δευτέροις ὀμιλῆσαι γάμοις, ὥσπερ οὖν οὐδὲ παρθενία τοῦτό ἐστι τὸ ἀπειρόγαμον εἶναι·
- [01835] ἀλλὰ τί;
- [01836] Ὅσπερ ἐκεῖ τὸ εὐσχημον καὶ εὐπρόσεδρον, οὕτως ἐνταῦθα τὸ μεμονῶσθαι, τὸ προσκαρτερεῖν ταῖς δεήσεσι, τὸ τρυφῆς ἀπηλλάχθαι καὶ σπατάλης·
- [01837] Ἡ γὰρ σπαταλώσα, φησὶ, ζῶσα τέθνηκεν.
- [01838] Εἰ μέλλοις χήρα μένουσα τὸν αὐτὸν κόμπον ἔχειν, καὶ τὴν αὐτὴν φαντασίαν, καὶ τὴν αὐτὴν περιβολὴν, ἣν ζῶντος εἶχες τοῦ ἀνδρὸς, βέλτιον γαμῆσαι·
- [01839] οὐ γὰρ ἡ μίξις κακόν, ἀλλ' ἡ πολυπραγμοσύνη.
- [01840] Σὺ δὲ τὸ μὲν οὐκ ὄν κακὸν οὐ πράττεις, τὸ δὲ οὐκ ἀδιάφορον, ἀλλ' ὑπὸ ἔγκλημα ὄν, τοῦτο ὑπομένεις.
- [01841] Διὰ τοῦτο ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, ἐπειδὴ οὐκ ἔγνωσαν χηρεῦσαι καλῶς.
- [01842] Βούλει μαθεῖν τί ἐστι χήρα, καὶ τί τὸ τῆς χήρας ἀξίωμα;
- [01843] ἄκουε Παύλου λέγοντος·
- [01844] Εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.
- [01845] Ὅταν γὰρ τοῦ ἀνδρὸς τελευτήσαντος ἦς πλούτου περιβεβλημένη πολὺν ὄγκον, εἰκότως οὐ φέρεις τὴν χηρείαν.
- [01846] Μετάθεες τοῖνυν τὸν πλοῦτον τοῦτον εἰς τὸν οὐρανόν, καὶ ἔσται σοι φορητὸν τῆς χηρείας τὸ φορτίον.
- [01847] Τί οὖν, ἂν παιδάς ἔχω τοῦ ^[62.642] πατρῷου κλήρου διαδόχους, φησὶ;
- [01848] Παίδευε κἀκείνους χρημάτων καταφρονεῖν·

- [01849] τὰ σαυτῆς μετάθεσ, ἐκεῖνοις ἀπονεύμασα τοσοῦτον ὅσον ἀρκεῖ·
- [01850] παίδευε κάκεινους εἶναι χρημάτων κρείττους.
- [01851] Τί οὖν, ἂν περιρῳή, φησὶν, ἀνδραπόδων πλῆθος;
- [01852] ἐὰν πραγμάτων ἐσμὸς, χρυσίον, ἀργύριον;
- [01853] πῶς ἰκανὴ πρὸς ταύτην ἔσομαι τὴν φυλακὴν, δεομένη ἀνδρὸς προστασίας;
- [01854] Σκῆψις ταῦτα καὶ πρόφασις·
- [01855] καὶ τοῦτο δῆλον πολλαχόθεν.
- [01856] Εἰ γὰρ μὴ ἐφίεσαι χρημάτων, μηδὲ πλείω τὰ ὄντα ποιῆσαι θέλεις, κοῦφόν σοι τὸ φορτίον·
- [01857] φορτικώτερον τοῦ φυλάξαι πολλῶ πλέον ἐστὶ τὸ περιβαλέσθαι.
- [01858] Ἄν τοίνυν τὸ ἐν ἐκκόψῃ, τὸ περιβαλέσθαι, φησὶ, καὶ ἐκ τῶν ἐνόνητων τοῖς δεομένοις χορηγῆς, ὁ Θεὸς ὑπερασπιεῖ τὴν χεῖρα τὴν αὐτοῦ·
- [01859] κἂν ὄντως τῆς τῶν ὀρφανῶν κληρονομίας προεστῶσα ταῦτα λέγῃς, οὐχὶ δὲ προφάσει ταύτης κέκτησαι φιλαργυρία, οἶδεν ὁ τὰς καρδίας ἐμβατεύων ἐν ἀσφαλεῖ τὸν ἐκείνων καταστήσαι πλούτον, αὐτὸς ὁ ἐπιτάξας τεκνοτροφεῖν.
- [01860] Οὐ γὰρ ἔστιν, οὐκ ἔστιν οἰκίαν ὑπὸ ἐλεημοσύνης ἐρῳίζωμένην παθεῖν τι δεινόν·
- [01861] ἀλλὰ κἂν πάθῃ πρὸς καιρὸν, εἰς ἀγαθὸν τελευτήσῃ.
- [01862] Τοῦτο μᾶλλον ἀσπίδος καὶ δόρατος ἔσται πάση τῇ οἰκίᾳ.
- [01863] Ἄκουε τί φησὶν ὁ διάβολος περὶ τοῦ Ἰῶβ·
- [01864] Οὐ σὺ περιέφραξας αὐτοῦ τὰ ἔσω καὶ τὰ ἔξω;
- [01865] Διὰ τί;
- [01866] ἄκουε αὐτοῦ Ἰῶβ λέγοντος·
- [01867] Ὁφθαλμὸς ἤμην τυφλῶν, φησὶ, ποῦς χωλῶν, πατήρ ὀρφανῶν.
- [01868] Ὡσπερ ὁ μὴ ἀποσχίζων ἑαυτὸν τῶν ἀλλοτριῶν συμφορῶν, οὐδέποτε οὐδὲ ἐν τοῖς οἰκείοις πείσεται τι κακοῖς, ὅταν ἐν τῷ συναλγεῖν μανθάνῃ·
- [01869] οὕτως ὁ μὴ βουλόμενος τὴν ἀπὸ τῆς συμπαθείας φέρειν λύπην, ἐν τοῖς ἑαυτοῦ ταῦτα εἴσεται πάντα.
- [01870] Καὶ καθάπερ ἐπὶ τοῦ σώματος ἡ χεῖρ, τοῦ ποδὸς σηπομένου, ἂν μὴ συμπαθῇ καὶ τραῦμα καθάρῃ καὶ φάρμακον ἐπιθῇ καὶ ἀποπλύνῃ ἰχώρα, ἐν τοῖς ἑαυτῆς τοῦτο πείσεται κακοῖς, καὶ ἡ μὴ βουληθεῖσα διακονῆσαι ἐτέρῳ ἐκτὸς οὔσα τοῦ πάθους, αὐτὴ ἔνοχος ἔσται τῷ πάθει·
- [01871] ἐκεῖθεν γὰρ ἔρπον τὸ κακὸν ἤξει καὶ ἐπὶ ταύτην, καὶ οὐκέτι περὶ διακονίας ὁ λόγος αὐτῆς ἔσται, ἀλλὰ περὶ ἰατρείας καὶ ἀπαλλαγῆς·
- [01872] οὕτω δὲ καὶ ἐνταῦθα, ὁ μὴ βουλόμενος ἐτέροις συμπάσχειν, αὐτὸς ἀλγήσει.
- [01873] Περιέφραξας αὐτοῦ, φησὶ, τὰ ἔσω καὶ τὰ ἔξω, καὶ οὐ τολμῶ ἐπελθεῖν.
- [01874] Ἀλλ' ἔπαθε, φησὶ, δεινά.
- [01875] Ἀλλὰ τὰ δεινὰ ἐκεῖνα πολλῶν ἐγένετο ἀγαθῶν αἰτία·
- [01876] διπλασίον ἢ οὐσία, μείζων ὁ μισθὸς, πλείων ἡ δικαιοσύνη, λαμπροὶ οἱ στέφανοι, φαιδρὰ τὰ βραβεῖα, καὶ τὰ πνευματικὰ καὶ τὰ βιωτικὰ ηὔξηθη.
- [01877] Ἀπώλεσε παῖδας;
- [01878] ἀλλ' ἔλαβεν, οὐ τοὺς αὐτοὺς, ἀλλ' ἐτέρους ἀντ' ἐκείνων, καὶ ἐκείνους δὲ ἔσωζεν ἐν τῇ ἀναστάσει.
- [01879] Εἰ τοὺς αὐτοὺς ἀνέλαβεν, ἡλάττωτο ἂν αὐτῷ τὰ τοῦ ἀριθμοῦ·
- [01880] νῦν δὲ ἐτέρους δοὺς ἀντ' ἐκείνων, καὶ ἐκείνους ἐν τῇ ἀναστάσει παραστήσει.
- [01881] Ταῦτα πάντα αὐτῷ ἀπὸ τοῦ προχείρον αὐτὸν εἶναι περὶ τὰς ἐλεημοσύνας ὑπῆρξεν·
- [01882] ὅπερ καὶ ἡμεῖς ποιήσωμεν, ἵνα τῶν αὐτῶν ἐπιτύχωμεν ἀγαθῶν, χάριτι καὶ φιλανθρωπία Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Ἀμήν.
- [01883] ΟΜΙΛΙΑ Η'.

- [01884] Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐν στήσονται καιροὶ χαλεποί.
- [01885] Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄσπονδοι, ἄστοργοι, διάβολοι, ἀκρατεῖς ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι.
- [01886] α΄.
- [01887] Εἴ τις ἐπὶ τοῖς αἰρετικοῖς ἀσχάλλει νῦν, ἐννοεῖται, ^[62.642] ὅτι καὶ ἐξ ἀρχῆς τοιαῦτα γέγονεν, ἀεὶ τοῦ διαβόλου τῆ ἀληθείᾳ τὸ ψεῦδος παρυφιστῶντος.
- [01888] Ἐπηγγείλατο ὁ Θεὸς ἐξ ἀρχῆς τὰ ἀγαθὰ, ἦλθε καὶ ὁ διάβολος ἐπαγγελλόμενος·
- [01889] ἐφύτευσε παράδεισον, ἠπάτησεν ἐκεῖνος, εἰπὼν, Ἔσεσθε ὡς θεοί.
- [01890] Ἐπειδὴ γὰρ ἔργοις οὐδὲν ἐδείκνυ, ῥήμασι τὰ μείζονα ὑπισχνεῖται.
- [01891] Τοιοῦτον γὰρ οἱ ἀπατεῶνες.
- [01892] Μετὰ ταῦτα ἦν ὁ Κάϊν καὶ ὁ Ἀβελ, εἶτα οἱ υἱοὶ τοῦ Σὴθ καὶ αἱ θυγατέρες τῶν ^[62.643] ἀνθρώπων, εἶτα ὁ Χάμ καὶ ὁ Ἰάφεθ, ὁ Ἀβραάμ καὶ ὁ Φαραῶ, ὁ Ἰακώβ καὶ ὁ Ἡσαῦ·
- [01893] καὶ μέχρι τέλους οὕτως ἐστίν, ὁ Μωϋσῆς καὶ οἱ μάγοι, καὶ οἱ προφῆται καὶ οἱ ψευδοπροφῆται, οἱ ἀπόστολοι καὶ οἱ ψευδαπόστολοι, ὁ Χριστὸς καὶ ὁ ἀντίχριστος.
- [01894] Καὶ πρότερον οὖν, καὶ τότε τὰ αὐτὰ ἦν.
- [01895] Τότε ὁ Θεοδᾶς, τότε ὁ Σίμων, ὅτε οἱ ἀπόστολοι, καὶ οὗτοι οἱ περὶ Ἐρμογένην καὶ Φίλητον.
- [01896] Οὐκ ἔστιν οὖν ὅτε οὐ παρυφέστηκε τῆ ἀληθείᾳ τὸ ψεῦδος.
- [01897] Μὴ τοίνυν ἀσχάλλωμεν, ἄνωθεν ταῦτα εἴρηται.
- [01898] Διὰ τοῦτο ἔλεγε·
- [01899] Γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.
- [01900] Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι.
- [01901] Ἄρα ὁ ἀχάριστος ἀνόσιος·
- [01902] εἰκότως.
- [01903] Ὁ γὰρ περὶ τὸν εὐεργέτην ἀχάριστος, τίς ἂν γένοιτό ποτε περὶ τοὺς ἄλλους;
- [01904] Ὁ ἀχάριστος ἄσπονδος, ὁ ἀχάριστος ἄστοργος.
- [01905] Διάβολοι, φησί·
- [01906] τουτέστι, κακῆγοροι.
- [01907] Οἱ γὰρ μηδὲν ἑαυτοῖς συνεδότες ἀγαθόν, ὥσπερ τινὰ παραμυθίαν ἔχοντες τὸ τῶν ἄλλων τὰς ὑπολήψεις βλασφημεῖν, μυρία πλημμελοῦσι καὶ ἁμαρτάνουσιν.
- [01908] Ἀκρατεῖς, καὶ γλώσσης καὶ γαστρὸς καὶ τῶν ἄλλων ἀπάντων.
- [01909] Ἀνήμεροι.
- [01910] Ἐντεῦθεν ἢ ὠμότης, ἐντεῦθεν ἢ ἀπῆγεια, ὅταν τις φιλάργυρος ἦ, ὅταν τις φίλαυτος, ὅταν ἀχάριστος, ὅταν λάγνος.
- [01911] Ἀφιλάγαθοι, προδόται, προπετεῖς.
- [01912] Προδόται, τῆς φιλίας·
- [01913] Προπετεῖς, τουτέστιν, οὐδὲν βεβηκὸς ἔχοντες.
- [01914] Τετυφωμένοι·
- [01915] ἀπονοίας πεπληρωμένοι.
- [01916] Φιλήδονοι μᾶλλον ἢ φιλόθεοι·
- [01917] ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρημένοι.
- [01918] Καὶ ἐν τῇ πρὸς Ῥωμαίους γράφῳ, οὕτω πῶς φησιν·

- [01919] Ἐχοντες τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.
- [01920] Ἀλλ' ἐκεῖ μὲν ἐπαινῶν αὐτὸ τίθησιν·
- [01921] ἐνταῦθα δὲ παρὰ πάντα τὰ ἐλαττώματα χαλεπώτερον τοῦτο δείκνυσι τὸ ἀμάρτημα.
- [01922] Τί δήποτε;
- [01923] Ὅτι οὐ κατὰ τὸ αὐτὸ σημαϊόμενον αὐτὸ ἔλαβεν.
- [01924] Ὅσπερ γὰρ τὴν εἰκόνα πολλάκις μὲν εἰς ὁμοίωσιν λαμβάνει, πολλάκις δὲ εἰς τὸ ἄψυχον καὶ οὐδαμινόν·
- [01925] οἷον καθάπερ καὶ αὐτὸς φησι Κορινθίοις γράφων·
- [01926] Ἄνῆρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκῶν καὶ δόξα Θεοῦ ὑπάρχων·
- [01927] ὁ δὲ Προφήτης·
- [01928] Πλὴν ἐν εἰκόνι διαπορεύεται ἄνθρωπος·
- [01929] καὶ τὸν λέοντα ἢ Γραφὴ ποτὲ μὲν εἰς τὸ βασιλικὸν λαμβάνει·
- [01930] Ἐκοιμήθη, φησὶν, ὡς λέων, καὶ ὡς σκύμνος λέοντος·
- [01931] τίς ἐγερεῖ αὐτόν;
- [01932] ποτὲ δὲ εἰς τὸ ἀρπακτικόν·
- [01933] Ὡς λέων ἀρπάζων καὶ ὠρυόμενος·
- [01934] οὕτω καὶ ἡμεῖς τὸ αὐτὸ ποιούμεν.
- [01935] Ἐπειδὴ γὰρ τὰ πράγματα σύνθετά ἐστι καὶ ποικίλα, εἰκότως εἰς πολλὰς εἰκόνας καὶ παραδείγματα παρείληπται·
- [01936] οἷον, τὴν καλὴν ὅταν θαυμάζειν βουλώμεθα, ταῖς γραφαῖς παρεικάζομεν, καὶ τὰς γραφομένας ὅταν θαυμάζειν βουλώμεθα, λέγομεν ὅτι λαλεῖ, ὅτι φθέγγεται·
- [01937] οὐ ποιούμεν δὲ τὸ αὐτό·
- [01938] ἐκεῖ μὲν γὰρ, ὅτι ἐγγύς ὁμοιότητος ἦλθεν, ἐνταῦθα δὲ, ὅτι τοῦ κάλλους ἐγγύς.
- [01939] Οὕτω καὶ ἐν τῇ μορφῇ, ἐκεῖ μὲν, ὅτι τύπος τις καὶ εἰκῶν καὶ διδασκαλία καὶ ἀρχέτυπον τῆς εὐσεβείας·
- [01940] ἐνταῦθα δὲ, ὅτι ἄψυχον καὶ νεκρὸν, καὶ σχῆμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλοῖ.
- [01941] Ἄρα σχῆμά ἐστι μόνον χωρὶς δυνάμεως πίστις χωρὶς ἔργων·
- [01942] εἰκότως.
- [01943] Ὅσπερ γὰρ σῶμα καλὸν καὶ εὐανθές, ὅταν ἰσχὺν μὴ ἔχη, ἀλλὰ τοῖς ἐξωγραφημένοις ἢ προσεοικὸς, οὕτω πίστις ὀρθὴ χωρὶς ἔργων.
- [01944] Θῶμεν γὰρ εἶναι τινα φιλάργυρον, προδότην, προπετὴ·
- [01945] εἶτα πιστεύειν ὀρθῶς·
- [01946] τί τὸ κέρδος ἂν μηδὲν ἔχη τῶν τῷ Χριστιανῷ πρεπόντων;
- [01947] ὅταν μηδὲν πράττη τῶν τὴν εὐσέβειαν χαρακτηρίζοντων, ἀλλὰ τοὺς Ἕλληνας παρ [62.644] ελαύνη τῇ ἀσεβείᾳ;
- [01948] ὅταν ἐπὶ λύμῃ τῶν συνόντων ἦ;
- [01949] ὅταν ἐπὶ βλασφημίᾳ τοῦ Θεοῦ;
- [01950] ὅταν διαβάλλῃ τὸ δόγμα διὰ τῶν ἔργων;
- [01951] Καὶ τούτους, φησὶν, ἀποτρέπου.
- [01952] Εἰ τοίνυν ἐν ὑστέροις καιροῖς τοιοῦτοι ἔσονται, πῶς φησι, Καὶ τούτους ἀποτρέπου;
- [01953] Εἰκὸς μὲν καὶ τότε τοιούτους εἶναι τινὰς, εἰ καὶ μὴ μεθ' ὑπερβολῆς, ἀλλ' ὅμως εἶναι·
- [01954] τὸ δ' ἀληθὲς δι' ἐκείνου πᾶσι παραινεῖ, ὥστε ἐκτρέπεσθαι τοὺς τοιούτους.

[01955] Ἐκ τούτων γάρ εἰσι, φησὶν, οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας δυνάμενα ἔλθειν.

[01956] β'.

[01957] Ὅρᾱς αὐτούς τῆ τοῦ ἀρχαίου ἀπάτη κεχρημένους, τῷ ὄπλῳ, ᾧ ὁ διάβολος κατὰ τοῦ Ἀδάμ ἐχρήσατο;

[01958] Ἐνδύνοντες εἰς τὰς οἰκίας, φησὶν.

[01959] Εἶδες τὸ ἀναίσχυντον πῶς ἐδήλωσε διὰ τοῦ εἰπεῖν, Ἐνδύνοντες;

[01960] τὸ ἄτιμον, τὴν ἀπάτην, τὴν κολακείαν;

[01961] Καὶ αἰχμαλωτίζοντες γυναικάρια.

[01962] Ὅστε γυναικάριον ὁ εὐεξαπάτητος, καὶ ἀνδρὸς πόρρω.

[01963] Γυναικῶν δὲ τὸ ἀπατᾶσθαι, μᾶλλον δὲ οὐδὲ γυναικῶν, ἀλλὰ γυναικαρίων.

[01964] Σεσωρευμένα.

[01965] Ὅρα πόθεν κἀκείναις γίνεται τὸ πείθεσθαι, ἀπὸ τῶν ἁμαρτιῶν, ἀπὸ τοῦ μηδὲν ἑαυταῖς συνειδέναί καλόν.

[01966] Καὶ σφόδρα κυρίως εἶπε, Σεσωρευμένα·

[01967] τὸ πλῆθος γὰρ τῶν ἁμαρτιῶν διὰ τούτου παρίστησι, καὶ τὸ ἄτακτον καὶ συγκεχυμένον.

[01968] Ἀγόμενα ἐπιθυμίαις ποικίλαις.

[01969] Οὐ τῆς φύσεως κατηγορησεν·

[01970] οὐ γὰρ ἀπλῶς γυναικᾶς εἶπεν, ἀλλὰ τοιάσδε γυναικᾶς.

[01971] Τί ἐστι, Ποικίλαις;

[01972] Ἐνταῦθα πολλὰ ἠνίξατο, τὴν τρυφήν, τὴν ἀσχημοσύνην, τὴν λαγνείαν.

[01973] Ποικίλαις, φησὶν, ἐπιθυμίαις, τουτέστι, χρημάτων, δόξης, τρυφῆς, αὐθαδείας, τιμῆς.

[01974] Ἴσως δὲ καὶ ἑτέρας αἰσχροῦς ἐπιθυμίας αἰνίττεται.

[01975] Πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἔλθειν δυνάμενα.

[01976] Διὰ τί ταῦτά φησιν;

[01977] Οὐ συγγινώσκων αὐταῖς, ἀλλὰ καὶ σφόδρα καταπειλῶν.

[01978] Ἐπειδὴ γὰρ ἑαυτὰς κατέχωσαν ταῖς ἐπιθυμίαις ἐκείναις καὶ τοῖς ἁμαρτήμασιν, ἐπωρώθη αὐτῶν ἡ διάνοια.

[01979] Ὅν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσῆ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ.

[01980] Τίνες εἰσὶν οὗτοι οἱ μάγοι οἱ ἐπὶ Μωϋσέως;

[01981] πῶς δὲ αὐτῶν τὰ ὀνόματα οὐδαμοῦ ἐμφέρεται ἀλλαχοῦ;

[01982] Ἡ ἀγράφως παραδέδοται, ἢ ἀπὸ τοῦ Πνεύματος εἰκὸς ἦν εἶδέναι τὸν Παῦλον.

[01983] Οὕτω καὶ οὗτοι, φησὶν, ἀντιστήσονται τῇ ἀληθείᾳ, ἄνθρωποι τὸν νοῦν κατεφθαρμένοι ἀδόκιμοι περὶ τὴν πίστιν·

[01984] ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον.

[01985] Ἡ γὰρ ἄνοια αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

[01986] Ἀλλ' οὐ προκόψουσι, φησί.

[01987] Πῶς οὖν λέγει ἀλλαχοῦ, ὅτι Προκόψουσιν ἐπὶ πλεῖον ἀσεβείας·

[01988] ἐνταῦθα δὲ, Οὐ προκόψουσιν;

[01989] Ἐκεῖ τοῦτό φησιν, ὅτι ἀρχόμενοι καινοτομεῖν καὶ πλανᾶν, οὐ στήσονται τῆς πλάνης, ἀλλ' αἰεὶ ἐξευρήσουσιν ἀπάτας καινὰς καὶ δόγματα διεφθαρμένα·

- [01990] καὶ γὰρ ἡ πλάνη οὐδαμοῦ ἴσταται.
- [01991] Ἐνταῦθα δὲ τοῦτο φησιν, ὅτι οὐκ ἀπατήσουσιν, οὐδὲ συναρπάσουσι, κἂν παρὰ τὴν ἀρχὴν δόξωσί τινας παρακρούεσθαι, ἀλλ' εὐφώρατοι ταχέως ἔσσονται.
- [01992] Ὅτι γὰρ περὶ τούτου φησίν, ἀκουσον τί λέγει·
- [01993] Ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσι.
- [01994] Πόθεν;
- [01995] Πανταχόθεν·
- [01996] Ὡσπερ καὶ ἡ ἐκείνων ἐγένετο.
- [01997] Κἂν γὰρ πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει.
- [01998] Τοιαῦτα γὰρ τὰ μὴ φύσει καλά, ἀλλὰ δοκοῦντα εἶναι καλά·
- [01999] πρὸς καιρὸν ἀνθεῖ, καὶ φωρᾶται καὶ ἀπόλλυται.
- [02000] Ἀλλ' οὐ τὰ ^[62.645] ἡμέτερα τοιαῦτα·
- [02001] καὶ τούτων σὺ μάρτυς·
- [02002] οὐ γὰρ ἐν ἀπάτῃ τὰ ἡμέτερα·
- [02003] τίς γὰρ ἂν ὑπὲρ ἀπάτης καὶ ἀποθανεῖν ἔλοιτο;
- [02004] Σὺ δὲ παρηκολούθηκός μου τῇ διδασκαλίᾳ.
- [02005] Ὡστε ἰσχυρὸς ἔσο·
- [02006] οὐ γὰρ ἀπλῶς παρεγένου, ἀλλὰ παρηκολούθηκας.
- [02007] Ἐνταῦθα τὸν χρόνον σημαίνει πολὺν γεγενῆσθαι, ἀπὸ τοῦ εἰπεῖν, Παρηκολούθηκας τῇ διδασκαλίᾳ.
- [02008] Τοῦτο περὶ λόγου.
- [02009] Τῇ ἀγωγῇ·
- [02010] τοῦτο περὶ βίου.
- [02011] Τῇ προθέσει·
- [02012] τοῦτο περὶ προθυμίας καὶ τοῦ παραστήματος τῆς ψυχῆς.
- [02013] Οὐχὶ ἔλεγον μὲν, φησί, ταῦτα, οὐκ ἐποίουν δὲ, οὐδὲ ἐν λόγοις μόνον ἐφιλοσόφουν.
- [02014] Τῇ πίστει, τῇ μακροθυμίᾳ.
- [02015] Πῶς οὐδὲν με τούτων, φησίν, ἐτάραττε.
- [02016] Τῇ ἀγάπῃ·
- [02017] ὅπερ οὐκ εἶχον οὔτοι.
- [02018] Τῇ ὑπομονῇ·
- [02019] ὥσπερ οὐδὲ τοῦτο.
- [02020] Τῇ μακροθυμίᾳ, φησί.
- [02021] Πρὸς τοὺς αἰρετικούς πολλὴν ἐπεδεικνύμην τὴν μακροθυμίαν.
- [02022] Τῇ ὑπομονῇ, πρὸς τοὺς διωγμούς.
- [02023] Τοῖς διωγμοῖς, τοῖς παθήμασι.
- [02024] Δύο γὰρ ταῦτα ταράττει τὸν διδάσκαλον, τὸ αἰρετικούς εἶναι πολλούς, καὶ τὸ μὴ καρτερεῖν ἐν τοῖς παθήμασιν.
- [02025] Ἀλλ' ὅμως ὑπὲρ τούτων πολλὰ διελέχθη, ὅτι καὶ πάλαι ἦσαν καὶ ἔσσονται, καὶ χρόνος οὐδεὶς καθαρὸς τούτων, καὶ ὅτι ἡμᾶς οὐδὲν βλάψαι δυνήσονται, καὶ ὅτι ἐν τῷ κόσμῳ σκευὴ χρυσᾶ καὶ ἀργυρᾶ ἔστιν.

- [02026] Ὅρας λοιπὸν αὐτὸν περὶ τῶν θλίψεων διαλεγόμενον;
- [02027] Οἷα μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις.
- [02028] Τί δήποτε ταῦτα μόνα εἶρηκεν ἀπὸ πολλῶν;
- [02029] Ἐπειδὴ γινώριμα ἦν τῷ ἀνδρὶ τὰ λοιπὰ·
- [02030] καὶ ἴσως ὡς νεαρῶν τῶν πραγμάτων τούτων μέμνηται, οὐ τῶν πάλαι·
- [02031] καὶ οὐκ ἀπαριθμεῖται κατ' εἶδος·
- [02032] οὐ γὰρ ἐστὶ κενόδοξος οὐδὲ φιλότιμος·
- [02033] πρὸς γὰρ παραμυθίαν τοῦ μαθητοῦ, οὐ πρὸς ἐπίδειξιν λέγει.
- [02034] Ἀντιόχειαν δὲ τὴν τῆς Πισιδίας ἐνταυθὰ φησι, καὶ Λύστραν, ὅθεν ἦν ὁ Τιμόθεος.
- [02035] Οἷους διωγμοὺς ὑπέμεινα.
- [02036] Ἀμφότερα παρακλήσεως, ὅτι καὶ ἐγὼ προθυμίαν παρειχόμην γενναίαν, καὶ οὐκ ἐγκατελείφθην, καὶ οὐκ ἔστιν εἰπεῖν, ὅτι προέδωκέ με ὁ Θεός, ἀλλὰ τὸν στέφανόν μοι λαμπρότερον εἰργάσατο.
- [02037] Οἷους διωγμοὺς ὑπέμεινα, φησί, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος.
- [02038] Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.
- [02039] γ'.
- [02040] Τί δὲ ὅλως λέγω περὶ ἑμαυτοῦ, φησίν;
- [02041] ἕκαστος τῶν θελόντων ζῆν εὐσεβῶς, διωχθήσεται.
- [02042] Διωγμοὺς ἐνταυθὰ φησι τὰς θλίψεις, τὰς ὀδύνας.
- [02043] Καὶ γὰρ οὐκ ἐνὶ ἀνδρᾷ τὴν τῆς ἀρετῆς ὁδὸν ὀδεύοντα λύπης εἶναι χωρὶς, θλίψεως, ὀδύνης, πειρασμῶν·
- [02044] πῶς γὰρ, ὁ στενήν καὶ τεθλιμμένην ὀδεύων ὁδόν;
- [02045] ὁ ἀκούσας, ὅτι Ἐν τῷ κόσμῳ θλίψιν ἔξετε;
- [02046] Εἰ ἐν ἐκείνῳ τῷ χρόνῳ ἔλεγεν ὁ Ἰώβ, Πειρατήριον ὁ βίος ἀνθρώπου ἐπὶ τῆς γῆς, πόσω μᾶλλον τότε;
- [02047] Πονηροὶ δὲ ἄνθρωποι καὶ γόητες, φησὶ, προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.
- [02048] Μηδέν σε θορυβεῖτω τούτων, φησίν, εἰ ἐκεῖνοι μὲν ἐν εὐθηνίᾳ, σὺ δὲ ἐν πειρασμοῖς·
- [02049] τοιαύτη τοῦ πράγματος ἡ φύσις ἐστίν.
- [02050] Ἐκ τῶν ἐμῶν δύνασαι μαθεῖν, ὅτι οὐκ ἐνὶ ἀνδρᾷ πολεμοῦντα τοῖς πονηροῖς μὴ εἶναι ἐν θλίψει.
- [02051] Οὐκ ἔστι πυκτεύοντα ἐν τρυφῇ εἶναι, οὐκ ἔστι παλαιόντα εὐωχεῖσθαι.
- [02052] Μηδεὶς τοίνυν τῶν ἀθλούντων ἄνεσιν ζητεῖτω, μηδεὶς ἐν εὐθυμίᾳ εἶναι.
- [02053] Πάλιν τὰ παρόντα ἀγών, πόλεμος, θλίψις, στενοχωρία, πειρατήριον, τῶν ἀγώνων τὸ στάδιον.
- [02054] Ἄτεροι τῆς ἀνέσεως οἱ καιροί·
- [02055] οὗτος τῶν ἰδρώτων, οὗτος τῶν πόνων ὁ καιρός.
- [02056] Οὐδεὶς ἀποδυσάμενος καὶ ἀλειψάμενος ἄνεσιν ἐπιζητεῖ.
- [02057] Εἰ δὲ [62.646]
- [02058] ἄνεσιν ἐπιζητεῖς, τί ἀπεδύσω;
- [02059] τί τὰς χεῖρας ἀντήρας;
- [02060] Καὶ πῶς οὐκ ἀνταίρω, φησὶ, νῦν;

- [02061] Ὅταν τῶν ἐπιθυμιῶν μὴ κρατῆς, ὅταν πρὸς τὴν βίαν τῆς φύσεως μὴ μάχη.
- [02062] Σὺ δὲ, μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.
- [02063] Τί ἐστι τοῦτο;
- [02064] Καθάπερ ὁ προφήτης Δαυῖδ παρήνευσε, Μὴ παραζήλου, εἰπὼν, ἐν πονηρευομένοις, τοῦτο καὶ αὐτὸς παραινεῖ λέγων·
- [02065] Σὺ δὲ, μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης.
- [02066] Οὐχ ἀπλῶς, Ἐμαθες, ἀλλὰ καὶ, Ἐπιστώθης, τουτέστιν, Ἐπίστευσας.
- [02067] Τί δαὶ καὶ ἐπίστευσα;
- [02068] Ὅτι αὕτη ἐστὶν ἡ ζωή.
- [02069] Κἂν ἐναντία τοίνυν ὀργᾶς ἐνταῦθα ὦν ἐπίστευσας, μὴ θορυβοῦ, ἐπεὶ καὶ ὁ Ἀβραάμ ἐναντία ἐώρα, ἀλλ' οὐδὲν ἔπαθεν·
- [02070] ἤκουσεν, ὅτι Ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα, καὶ τὸν Ἰσαὰκ σφάζει ἐκελεύετο, καὶ οὐκ ἔθορυβεῖτο οὐδὲ ἔταράττετο.
- [02071] Μηδεὶς σκανδαλιζέσθω ἐπὶ τοῖς πονηροῖς·
- [02072] τοῦτο ἄνωθεν εἶπεν ἡ Γραφή.
- [02073] Τί οὖν, ὅταν καὶ ἀγαθοὶ εὐφραίνωνται, καὶ πονηροὶ κολάζωνται;
- [02074] Τὸ μὲν ἕτερον εἰκὸς γενέσθαι, τὸ δὲ ἄλλο οὐκέτι·
- [02075] πονηροὺς μὲν γὰρ κολάζεσθαι ἔνι, ἀγαθοὺς δὲ εὐφραίνεσθαι αἰεὶ οὐκ ἔνι.
- [02076] Οὐδεὶς Παύλου ἴσος ἦν, ἀλλ' ὅμως ἐν θλίψει τὸν πάντα διήγε χρόνον, ἐν δάκρυσιν, ἐν στεναγμοῖς νυκτὸς καὶ ἡμέρας.
- [02077] Μετὰ δακρύων γὰρ, φησὶ, νύκτα καὶ ἡμέραν τριετίαν νουθετῶν οὐκ ἔπαυσάμην·
- [02078] καὶ πάλιν, Ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, φησὶν.
- [02079] Οὐ σήμερον μὲν ἔχαιρεν, αὐριον δὲ ἤλγει, ἀλλὰ καθ' ἡμέραν οὐ διελίμπανεν ὀδυνώμενος Πῶς οὖν φησι, Πονηροὶ προκόψουσιν ἐπὶ τὸ χεῖρον;
- [02080] Οὐκ εἶπεν, ὅτι ἀνέσεως τυγχάνουσιν, ἀλλ', Ἐπὶ τὸ χεῖρον προκόψουσιν·
- [02081] εἰς τὸ χεῖρον ἡ προκοπή αὕτη.
- [02082] Οὐκ εἶπεν, Ἐν εὐθηνία ἔσονται.
- [02083] Εἰ δὲ καὶ κολάζονται, διὰ τοῦτο κολάζονται, ἵνα μὴ νομίσης ἀτιμώρητα εἶναι τὰ ἁμαρτήματα.
- [02084] Ἐπειδὴ γὰρ ἡ γέεννα οὐκ ἰσχύει κωλύσαι ἡμᾶς τῆς κακίας, φειδόμενος ἡμῶν διυπνίζει καὶ διανίστησιν ἡμᾶς.
- [02085] Εἰ μηδεὶς πονηρὸς ἐκολάζετο, οὐδεὶς ἂν ἐνόμιζεν ἐφεστάναι τὸν Θεὸν τοῖς ἀνθρωπίνοις πράγμασιν·
- [02086] εἰ πάντες ἐκολάζοντο, οὐδεὶς ἂν προσεδόκησεν ἔσσεσθαι ἀνάστασιν, ὡς πάντων ἐνταῦθα ἀπολαμβανόντων.
- [02087] Διὰ τοῦτο καὶ κολάζει, καὶ οὐ κολάζει·
- [02088] διὰ τοῦτο ἐνταῦθα δίκαιοι θλίβονται, ὅτι πάροικοί εἰσιν, ὅτι ξένοι, ὅτι ἐν ἀλλοτρίᾳ εἰσὶν.
- [02089] Οἱ δίκαιοι τοίνυν δοκιμῆς ἕνεκεν ταῦτα ὑπομένουσιν·
- [02090] ἄκουε γὰρ τοῦ Θεοῦ λέγοντος πρὸς τὸν Ἰώβ, Οἶμαι με ἄλλως σοὶ κεχρηματικέναι, ἢ ἵνα ἀναφανῆς δίκαιος;
- [02091] Οἱ δὲ ἁμαρτωλοὶ ἂν καὶ ποτὲ τι τοιοῦτον ὑπομείνωσι, δίκην τιννύουσι τῶν ἁμαρτιῶν.
- [02092] Ἐν πᾶσι τοίνυν εὐχαριστῶμεν τῷ Θεῷ, εἴτε οὕτως, εἴτε ἐκείνως·
- [02093] ἀμφοτέρω γὰρ χρήσιμα.
- [02094] Οὐδὲν μισῶν, οὐδὲ ἀποστρεφόμενος ἡμᾶς ποιεῖ, ἀλλ' ἀμφοτέρω φροντίζων καὶ κηδόμενος.
- [02095] Εἰδὼς, φησὶν, ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας.

[02096] Τουτέστιν, Ἐκ πρώτης ἡλικίας τὰ ἱερὰ γράμματα ἔμαθες.

[02097] Ἱερὰ δὲ γράμματα τὰς θείας καλεῖ Γραφάς.

[02098] Ἐν ταύταις ἀνετράφης, ὥστε καὶ διὰ τούτων στερεὰν εἶναι σοὶ τὴν πίστιν χρῆ, καὶ μηδὲν παραβλάπτεσθαι.

[02099] Κατὰ βάθους γὰρ ἡ ῥίζα κεῖται, οὐ χρόνῳ τραφεῖσα πολλῶν·

[02100] οὐδὲν αὐτὴν παρατρέψαι δύναται.

[02101] Εἰπὼν δὲ, Τὰ ἱερὰ γράμματα, ἐπήγαγε, Τὰ δυνάμενά σε σοφίσαι·

[02102] τουτέστιν, Οὐκ ἀφίᾳσιν ἀνόητόν τι παθεῖν, καὶ οἷον οἱ πολλοί.

[02103] δ'.

[02104] Ὁ γὰρ τὰς Γραφάς εἰδώς, ὡς εἰδέναι χρῆ, οὐδενὶ τῶν γινομένων σκανδαλίζεται, πάντα φέρει γενναίως, τὰ μὲν τῇ πίστει ἐπιτρέπων καὶ τῷ ἀκαταλήπτῳ τῆς τοῦ Θεοῦ οἰκονομίας, τῶν δὲ καὶ λόγους εἰδώς, καὶ παραδείγματα εὐρίσκων ἐν ταῖς Γραφαῖς.

[02105] Ἐπεὶ καὶ τὸ μὴ πάντα περιεργάζεσθαι, καὶ τὸ μὴ πάντα θέλειν εἰδέναι, μέγα τοῦ εἰδέναι τεκμήριον.

[02106] Καὶ εἰ βούλεσθε, ἐπὶ παραδείγματος ἐρῶ·

[02107] Ἔστω ποταμὸς, μᾶλλον δὲ ἔστωσαν ποταμοὶ (οὐ κατὰ συγχώρησιν λέγω, ἀλλ' ὅπερ εἰσὶν οἱ ποταμοί)·

[02108] οὐ πάντες κατὰ βάθος ἴσοι τυγχάνουσιν, ἀλλ' οἱ μὲν ψιλοτέρων τὸ ἔδαφος ἔχοντες, ἕτεροι βαθὺ καὶ ἱκανὸν ἀποπνίξαι τὸν ἀγνοοῦντα·

[02109] καὶ ἐνταῦθα μὲν ἴλιγγοι, ἐκεῖ δὲ οὐκέτι.

[02110] Τὸ οὖν μὴ θέλειν πᾶσιν ὁμοίως ἐπιχειρεῖν, καλὸν, καὶ τὸ μὴ θέλειν πάντα τὰ βάθη εἰδέναι, οὐ μικρὸν τοῦ εἰδέναι τεκμήριον·

[02111] ὡς ὁ γε βουλόμενος παντὸς τοῦ μέρους τοῦ ποταμοῦ κατατολμᾶν, οὗτος μάλιστα οὐκ οἶδε τῶν ποταμῶν τὰ ιδιώματα, καὶ ἀπολείται πολλάκις ἀπὸ τῆς αὐτῆς θρασύτητος τοῦ βάθους κατατολήσας, ἀφ' ἧς διέβαινε τὸ μὴ βαθύ.

[02112] Οὕτω καὶ ἐπὶ τοῦ Θεοῦ, ὁ πάντα θέλων εἰδέναι, καὶ πάντων κατατολμῶν, οὗτος οὐκ οἶδε μάλιστα τί ἐστὶ Θεός.

[02113] Ἀλλ' ἐν μὲν τοῖς ποταμοῖς τὸ μὲν πλεον μέρος ἀσφαλές, ὀλίγοι δὲ ἴλιγγοι καὶ βάθη·

[02114] ἐπὶ δὲ τοῦ Θεοῦ τὸ πλεον ἐν ἀποκρύφοις, καὶ οὐκ ἔστιν ἐξιχνιάσαι τὰ ἔργα αὐτοῦ.

[02115] Τί τοίνυν βιάζη καταποντίσαι σαυτόν;

[02116] Τοῦτο μόνον ἴσθι, ὅτι πάντα ὁ Θεὸς οἰκονομεῖ, ὅτι πάντων προνοεῖ, ὅτι αὐτεξούσιοι ἐσμεν, ὅτι τὰ μὲν ἐνεργεῖ, τὰ δὲ συγχωρεῖ, ὅτι οὐδὲν πονηρὸν γίνεσθαι βούλεται, ὅτι οὐκ ἀπὸ τοῦ βουλήματος αὐτοῦ πάντα γίνεται, ἀλλὰ καὶ ἀπὸ τοῦ ἡμετέρου, πάντα τὰ κακὰ ἀπὸ τοῦ ἡμετέρου μόνον, πάντα τὰ ἀγαθὰ ἀπὸ τε τοῦ ἡμετέρου καὶ τῆς αὐτοῦ ῥοπῆς, ὅτι οὐδὲν αὐτὸν λανθάνει.

[02117] Διὰ τοῦτο πάντα ἐνεργεῖ.

[02118] Εἶτα σὺ τοῦτο εἰδώς, ἀρίθμει τίνα μὲν τὰ ἀγαθὰ, τίνα δὲ τὰ κακὰ, καὶ τίνα τὰ ἀδιάφορα·

[02119] οἷον, ἀγαθὸν ἡ ἀρετὴ, κακὸν ἡ φαυλότης, ἀδιάφορα πλοῦτος, πενία, ζωὴ, θάνατος.

[02120] Ἄν ταῦτα εἰδῆς, εἴσῃ καὶ μετὰ τούτων, ὅτι οἱ δίκαιοι διὰ τοῦτο θλίβονται, ἵνα στεφανωθῶσιν, οἱ ἁμαρτωλοὶ, ἵνα τῶν ἁμαρτιῶν δίκην ἐκτίσωσιν·

[02121] οὐ πάντες δὲ οἱ ἁμαρτωλοὶ δίκην ἐνταῦθα τίνουσιν, ἵνα μὴ τῇ ἀναστάσει οἱ πολλοὶ ἀπιστῶσιν, ὥσπερ οὐ πάντες οἱ δίκαιοι θλίβονται, ἵνα μὴ τὴν κακίαν ἐπαινετὴν εἶναι νομίσης, ἀλλὰ τὴν ἀρετὴν.

[02122] Οὗτοι κανόνες εἰσὶ, καὶ ὄροι·

[02123] ὁ βούλει ἄγε ἐπ' αὐτούς, καὶ οὐ διαπορήσεις.

[02124] Ὅσπερ γὰρ ἐστὶ παρὰ τοῖς γραμματισταῖς ὁ τῶν ἑξακισχιλίων ἀριθμὸς, καὶ ὑπὸ τούτων ἅπαντα ἄγεται, καὶ πάντα μερίζειν καὶ πολυπλασιάζειν δυνατόν ἐν τῷ κανόνι τῶν ἑξακισχιλίων, καὶ διὰ τοῦ ἀριθμοῦ τούτου πάντα στρέφεται, καὶ ἴσασι ταῦτα ὅσοι γράμματα μεμαθήκασιν·

[02125] οὕτω τοὺς κανόνας τούτους, οὓς πάλιν ἐρῶ συντομώτερον, ἂν τις εἰδῆ, οὐδέποτε σκανδαλίζεται.

[02126] Τίνες οὖν εἰσὶν οὗτοι;

[02127] Ὅτι ἀγαθὸν ἀρετὴ, ὅτι φαῦλον κακία, ὅτι ἀδιάφορα νόσοι, πενία, ἐπιβουλαί, συκοφαντίαι, καὶ ὅσα τοιαῦτα·

[02128] ὅτι οἱ δίκαιοι θλίβονται ἐνθάδε·

[02129] εἰ δὲ τινες καὶ εὖ πάσχουσιν, ἵνα μὴ ἡ ἀρετὴ δόξη μισητὴ εἶναι·

- [02130] ὅτι οἱ [62.648] πονηροὶ εὐφραίνονται, ἵνα ἐκεῖ κολασθῶσιν·
- [02131] εἰ δέ τινες καὶ κολάζονται, ὥστε μὴ τὴν κακίαν δόξαι εἶναι καλὸν, μηδὲ ἀτιμώρητα τὰ πράγματα·
- [02132] ὅτι οὐ κολάζονται πάντες, ἵνα μὴ τῆς ἀναστάσεως ὁ καιρὸς διαπιστηθῇ·
- [02133] ὅτι καὶ τῶν ἀγαθῶν εἰσὶ τινες οἱ φαῦλα ἔχοντες ἔργα, καὶ ἐνταῦθα αὐτὰ ἀποτίθενται, καὶ τῶν πονηρῶν οἱ χρηστὰ ἔχοντες, καὶ ἐνταῦθα ἀπολαμβάνουσιν, ἵνα ἐκεῖ τιμωρηθῶσιν·
- [02134] ὅτι ἀκατάληπτα τὰ πλείονα τοῦ Θεοῦ ἔργα·
- [02135] ὅτι πολὺ τὸ μέσον ἡμῶν καὶ αὐτοῦ, καὶ ὅσον οὐκ ἔστιν εἰπεῖν.
- [02136] Ἄν ταῦτα ἀναλογιζώμεθα, οὐδὲν ἡμᾶς θορυβῆσαι δυνήσεται.
- [02137] Ἄν τῶν Γραφῶν ἀκούωμεν συνεχῶς, εὐρήσομεν καὶ παραδείγματα τοιαῦτα πολλά·
- [02138] Τὰ δυνάμενά σε, φησὶ, σοφίσαι εἰς σωτηρίαν.
- [02139] Καὶ γὰρ τὰ πρακτέα ὑποτίθενται αἱ Γραφαὶ, καὶ τὰ μὴ πρακτέα·
- [02140] ἄκουε γὰρ τοῦ μακαρίου τούτου ἀλλαχοῦ λέγοντος, Πέποιθας σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων.
- [02141] Ὁρᾷς ὅτι φῶς τῶν ἐν σκότει ὁ νόμος;
- [02142] Εἰ δὲ ὁ τὸ γράμμα δεικνὺς φῶς, τὸ γράμμα τὸ ἀποκτεῖνον, τί ἄρα ὁ τὸ πνεῦμα τὸ ζωοποιούν;
- [02143] εἰ ἡ Παλαιὰ φῶς, τί ἡ Καινὴ, ἐνθα τοσαῦτα ἀνεπετάσθη;
- [02144] ἐνθα τοσοῦτόν ἐστι τὸ μέσον, ὅσον εἰ τοῖς οὐδὲν πλέον τῆς γῆς εἰδόσι τὸν οὐρανόν τις ἀνοίξειε, καὶ πάντα ποιήσοι κατοπτεῦσαι.
- [02145] Περὶ γεέννης ἐμάθομεν, περὶ βασιλείας, περὶ κρίσεως.
- [02146] Μὴ πιστεύωμεν ἀλόγοις πράγμασι·
- [02147] γοητεία πάντα ἐκεῖνα.
- [02148] Τί οὖν ὅτι λέγουσι, φησὶ, καὶ ἐκβαίνει;
- [02149] Ἐπειδὴ σὺ πιστεύεις, εἴ γε καὶ ἐκβαίνει.
- [02150] Αἰχμάλωτόν σε ἔλαβε, κύριός ἐστι τοῦ βίου τοῦ σοῦ, ὡς θέλει αὐτὸν οἰκονομεῖ.
- [02151] Εἰπέ μοι, εἴ τις λήσταρχος υἱὸν βασιλέως αὐτῶ προσφυγόντα, καὶ ἐρημίαν καὶ τὴν ἐκείνου συνοίκησιν ἀγαπήσαντα ὑπὸ χειρᾶς ἔχοι καὶ ἐξουσίαν, δυνήσεται αὐτῶ εἰπεῖν, εἰ τελευτᾷ, εἰ ζῇ;
- [02152] Καὶ σφόδρα γε δυνήσεται.
- [02153] Τί δήποτε;
- [02154] Οὐκ ἐπειδὴ προοῖδε τὸ μέλλον, ἀλλ' ἐπειδὴ ἐκατέρου κύριος γίνεται, τοῦ ἀφανίσαι, καὶ σῶσαι τὸν παῖδα, ἐκείνου ποιήσαντος αὐτὸν κύριον.
- [02155] Καὶ γὰρ ἀνελεῖν, ἐὰν θέλη, δυνήσεται, καὶ ἀφεῖναι, ἂν βουληθῇ, ὁμοίως δυνήσεται·
- [02156] ὑπὸ γὰρ ἐκείνῳ γέγονεν.
- [02157] Ἄν εἴπη, ὅτι πλούσιος ἔση ἢ πένης, ἀμφοτέρων κύριος αὐτός ἐστι.
- [02158] Τὸ πλέον τοῦ κόσμου ὑπὸ τὰς τοῦ διαβόλου χειρᾶς ἑαυτοὺς ἔδωκαν.
- [02159] ε'.
- [02160] Καὶ ἄλλως δὲ, ὅταν ἐθισθῇ ἄνθρωπος πιστεύειν, πολὺ καὶ τοῦτο συμβαλεῖται ἐκείνοις τοῖς ἀπατεῶσιν·
- [02161] οὐδεὶς γὰρ ταῖς ἀποτυχίαις προσέχει, ἀλλ' εἴ που ἐπιτύχοιεν.
- [02162] Εἰ δέ τινα ἔχουσι δύναμιν προγνωστικὴν, ἐμοὶ τῶ πιστῶ τούτους ἄγε.
- [02163] Οὐ μεγαληγορῶν λέγω·
- [02164] τὸ γὰρ τούτων ἀπηλλάχθαι, οὐ μεγαληγορίας.

- [02165] Ἀμαρτημάτων μὲν γὰρ εἰμι μεστός·
- [02166] τούτων δὲ ἔνεκεν οὐκ ἂν ταπεινοφρονήσαιμι·
- [02167] πάντων τῆ τοῦ Θεοῦ χάριτι καταγελῶ.
- [02168] Ἄγε πρὸς ἐμὲ τὸν ἄνδρα τὸν μάγον, εἴ τινα ἔχει δύναμιν προγνωστικὴν, εἰπάτω τί μοι συμβήσεται, αὔριον τί ἔσται μοι.
- [02169] Ἀλλ' οὐκ ἐρεῖ·
- [02170] ὑπὸ γὰρ τὴν τοῦ βασιλέως ἐξουσίαν εἰμι, καὶ οὐκ ἔχει τὴν ἐμὴν ἀρχὴν οὐδὲ τὴν ὑποταγὴν·
- [02171] πόρρω τῶν καταδύσεων αὐτοῦ καὶ τῶν σπηλαίων τυγχάνω, τῷ βασιλεῖ στρατεύομαι.
- [02172] Ἀλλ' ὁ δεῖνα ἔκλεψε, φησὶ, καὶ ὁ δεῖνα αὐτὸν κατεμήνυσε.
- [02173] Μάλιστα μὲν οὖν οὐδὲ πανταχοῦ τοῦτο ἀληθές, ἀλλὰ γέλωσ καὶ ψεῦδος·
- [02174] οὐδὲν γὰρ ἴσασιν·
- [02175] εἰ δέ τι ἴσασι, μᾶλλον τὰ ἑαυτῶν ὄφειλον λέγειν, πῶς τὰ πολλὰ ἀναθήματα τῶν εἰδώλων ἐκλάπη, πῶς τὸ πολὺ χρυσίον ἐχωνεύθη.
- [02176] Διὰ τί μὴ προεῖπον τοῖς ἱερεῦσιν αὐτῶν;
- [02177] Ὡστε οὐδὲν ἴσασιν·
- [02178] ἀλλὰ χρημάτων μὲν ἔνεκεν οὐδὲ εἰπεῖν ἐδύνατο, ^[62.649] ὅταν οἱ ναοὶ αὐτῶν οἱ εἰδωλικοὶ ἐπίμπρανο, καὶ πολλοὶ συναπάλλυντο.
- [02179] Διὰ τί μὴ φείδονται τῆς σωτηρίας τῆς αὐτῶν;
- [02180] Ἀλλ' ἐπιτυχία μόνον τὸ πρᾶγμα ἔστιν, εἴ πού τι καὶ προεῖποιεν.
- [02181] Εἰσὶ παρ' ἡμῖν προφήται, ἀλλ' οὐκ ἀποτυγχάνουσιν·
- [02182] οὐ τοῦτο μὲν λέγουσιν, ἐκεῖνο δὲ ψεύδονται, ἀλλὰ πάντα ἀληθεύουσι·
- [02183] τοῦτο γὰρ προγνώσεώς ἐστι.
- [02184] Παύσασθέ ποτε τῆς μανίας, παρακαλῶ, εἴ γε τῷ Χριστῷ πιστεύετε·
- [02185] εἰ δὲ μὴ πιστεύετε, τί ἑαυτοὺς διασύρετε, τί ἀπατᾶτε;
- [02186] ἕως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;
- [02187] τίνας γὰρ ἔνεκεν προσέρχη;
- [02188] τί ἐρωτᾶς;
- [02189] Ἄμα προσῆλθες, ἄμα ἠρώτησας, ὑπὸ τὴν δουλείαν σαυτὸν ἐποίησας·
- [02190] ὡς γὰρ πιστεύων ἐρωτᾶς.
- [02191] Οὐ, φησὶν, οὐ πιστεύων αὐτὸν ἀληθεύειν, ἀλλὰ πειράζων.
- [02192] Καὶ τὸ πειράζειν εἰ ἀληθεύει, οὐκ ἔστι πεπεισμένου ὅτι ψεύδεται, ἀλλ' ἔτι ἀμφιβάλλοντος.
- [02193] Τίνος οὖν ἔνεκεν ἐρωτᾶς τί ἔσται;
- [02194] Εἰ μὲν γὰρ τοῦτο λέγει, ὅτι τόδε ἔσται, τόδε πρᾶξον καὶ διαφεύξῃ, μάλιστα μὲν οὐδὲ οὕτως ἐχρῆν εἰδωλολατρεῖν, πλὴν ἀλλ' οὐ τοσαύτη ἡ ἀπόνοια·
- [02195] εἰ δὲ τὰ μέλλοντα προλέγουσιν, οὐδὲν ἄλλο κερδαίνει ὁ μαθὼν, ἢ λύπην περιττήν·
- [02196] τὸ μὲν γὰρ πρᾶγμα οὐκ ἐξέβη, τὴν δὲ λύπην ὑπέμεινεν, ἐταρίχευσεν ἑαυτόν.
- [02197] Εἰ συνέφερε τοῦτο, οὐκ ἂν ἡμῖν
- [02198] ^[62.647] πάντων προνοεῖ, ὅτι αὐτεξούσιοι ἔσμεν, ὅτι τὰ μὲν ἐνεργεῖ, τὰ δὲ συγχωρεῖ, ὅτι οὐδὲν πονηρὸν γίνεσθαι βούλεται, ὅτι οὐκ ἀπὸ τοῦ βουλήματος αὐτοῦ πάντα γίνεται, ἀλλὰ καὶ ἀπὸ τοῦ ἡμετέρου, πάντα τὰ κακὰ ἀπὸ τοῦ ἡμετέρου μόνον, πάντα τὰ ἀγαθὰ ἀπὸ τε τοῦ ἡμετέρου καὶ τῆς αὐτοῦ ῥοπῆς, ὅτι οὐδὲν αὐτὸν λανθάνει.
- [02199] Διὰ τοῦτο πάντα ἐνεργεῖ.

- [02200] Εἶτα σὺ τοῦτο εἰδὼς, ἀρίθμει τίνα μὲν τὰ ἀγαθὰ, τίνα δὲ τὰ κακὰ, καὶ τίνα τὰ ἀδιάφορα·
- [02201] οἶον, ἀγαθὸν ἢ ἀρετὴ, κακὸν ἢ φαυλότης, ἀδιάφορα πλοῦτος, πενία, ζωὴ, θάνατος.
- [02202] Ἄν ταῦτα εἰδῆς, εἴση καὶ μετὰ τούτων, ὅτι οἱ δίκαιοι διὰ τοῦτο θλίβονται, ἵνα στεφανωθῶσιν, οἱ ἁμαρτωλοὶ, ἵνα τῶν ἁμαρτιῶν δίκην ἐκτίσωσιν·
- [02203] οὐ πάντες δὲ οἱ ἁμαρτωλοὶ δίκην ἐνταῦθα τίνουσιν, ἵνα μὴ τῇ ἀναστάσει οἱ πολλοὶ ἀπιστῶσιν, ὥσπερ οὐ πάντες οἱ δίκαιοι θλίβονται, ἵνα μὴ τὴν κακίαν ἐπαινετὴν εἶναι νομίσης, ἀλλὰ τὴν ἀρετὴν.
- [02204] Οὗτοι κανόνες εἰσὶ, καὶ ὅροι·
- [02205] ὁ βούλει ἄγε ἐπ' αὐτοὺς, καὶ οὐ διαπορήσεις.
- [02206] Ὅσπερ γὰρ ἐστὶ παρὰ τοῖς γραμματισταῖς ὁ τῶν ἑξακισχιλίων ἀριθμὸς, καὶ ὑπὸ τοῦτον ἅπαντα ἄγεται, καὶ πάντα μερίζειν καὶ πολυπλασιάζειν δυνατὸν ἐν τῷ κανόνι τῶν ἑξακισχιλίων, καὶ διὰ τοῦ ἀριθμοῦ τούτου πάντα στρέφεται, καὶ ἴσασι ταῦτα ὅσοι γράμματα μεμαθήκασιν·
- [02207] οὕτω τοὺς κανόνας τούτους, οὓς πάλιν ἐρῶ συντομώτερον, ἂν τις εἰδῆ, οὐδέποτε σκανδαλίζεται.
- [02208] Τίνες οὖν εἰσιν οὗτοι;
- [02209] Ὅτι ἀγαθὸν ἀρετὴ, ὅτι φαῦλον κακία, ὅτι ἀδιάφορα νόσοι, πενία, ἐπιβουλαὶ, συκοφαντίαι, καὶ ὅσα τοιαῦτα·
- [02210] ὅτι οἱ δίκαιοι θλίβονται ἐνθάδε·
- [02211] εἰ δὲ τινες καὶ εὖ πάσχουσιν, ἵνα μὴ ἡ ἀρετὴ δόξη μισητὴ εἶναι·
- [02212] ὅτι οἱ ^[62.648] πονηροὶ εὐφραίνονται, ἵνα ἐκεῖ κολασθῶσιν·
- [02213] εἰ δὲ τινες καὶ κολάζονται, ὥστε μὴ τὴν κακίαν δόξαι εἶναι καλὸν, μηδὲ ἀτιμώρητα τὰ πράγματα·
- [02214] ὅτι οὐ κολάζονται πάντες, ἵνα μὴ τῆς ἀναστάσεως ὁ καιρὸς διαπιστηθῆ·
- [02215] ὅτι καὶ τῶν ἀγαθῶν εἰσὶ τινες οἱ φαῦλα ἔχοντες ἔργα, καὶ ἐνταῦθα αὐτὰ ἀποτίθενται, καὶ τῶν πονηρῶν οἱ χρηστὰ ἔχοντες, καὶ ἐνταῦθα ἀπολαμβάνουσιν, ἵνα ἐκεῖ τιμωρηθῶσιν·
- [02216] ὅτι ἀκατάληπτα τὰ πλείονα τοῦ Θεοῦ ἔργα·
- [02217] ὅτι πολὺ τὸ μέσον ἡμῶν καὶ αὐτοῦ, καὶ ὅσον οὐκ ἔστιν εἰπεῖν.
- [02218] Ἄν ταῦτα ἀναλογιζώμεθα, οὐδὲν ἡμᾶς θορυβῆσαι δυνήσεται.
- [02219] Ἄν τῶν Γραφῶν ἀκούωμεν συνεχῶς, εὐρήσομεν καὶ παραδείγματα τοιαῦτα πολλά·
- [02220] Τὰ δυνάμενά σε, φησὶ, σοφίσαι εἰς σωτηρίαν.
- [02221] Καὶ γὰρ τὰ πρακτέα ὑποτίθενται αἱ Γραφαί, καὶ τὰ μὴ πρακτέα·
- [02222] ἄκουε γὰρ τοῦ μακαρίου τούτου ἀλλαχοῦ λέγοντος, Πέποιθας σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων.
- [02223] Ὅρας ὅτι φῶς τῶν ἐν σκότει ὁ νόμος;
- [02224] Εἰ δὲ ὁ τὸ γράμμα δεικνὺς φῶς, τὸ γράμμα τὸ ἀποκτεῖνον, τί ἄρα ὁ τὸ πνεῦμα τὸ ζωοποιῶν;
- [02225] εἰ ἡ Παλαιὰ φῶς, τί ἡ Καινὴ, ἐνθα τοσαῦτα ἀνεπετάσθη;
- [02226] ἐνθα τοσοῦτόν ἐστι τὸ μέσον, ὅσον εἰ τοῖς οὐδὲν πλέον τῆς γῆς εἰδόσι τὸν οὐρανόν τις ἀνοίξειε, καὶ πάντα ποιήσοι κατοπτεῦσαι.
- [02227] Περὶ γεέννης ἐμάθομεν, περὶ βασιλείας, περὶ κρίσεως.
- [02228] Μὴ πιστεύωμεν ἀλόγοις πράγμασι·
- [02229] γοητεία πάντα ἐκεῖνα.
- [02230] Τί οὖν ὅτι λέγουσι, φησὶ, καὶ ἐκβαίνει;
- [02231] Ἐπειδὴ σὺ πιστεύεις, εἴ γε καὶ ἐκβαίνει.
- [02232] Αἰχμάλωτόν σε ἔλαβε, κύριός ἐστι τοῦ βίου τοῦ σοῦ, ὡς θέλει αὐτὸν οἰκονομεῖ.
- [02233] Εἰπέ μοι, εἴ τις λήσταρχος υἱὸν βασιλέως αὐτῷ προσφυγόντα, καὶ ἐρημίαν καὶ τὴν ἐκείνου συνοίκησιν ἀγαπήσαντα ὑπὸ χειρὸς ἔχοι καὶ ἐξουσίαν, δυνήσεται αὐτῷ εἰπεῖν, εἰ τελευτᾷ, εἰ ζῆ;

- [02234] Καὶ σφόδρα γε δυνήσεται.
- [02235] Τί δήποτε;
- [02236] Οὐκ ἐπειδὴ προοῖδε τὸ μέλλον, ἀλλ' ἐπειδὴ ἐκατέρου κύριος γίνεται, τοῦ ἀφανίσει, καὶ σῶσαι τὸν παῖδα, ἐκείνου ποιήσαντος αὐτὸν κύριον.
- [02237] Καὶ γὰρ ἀνελεῖν, ἐὰν θέλη, δυνήσεται, καὶ ἀφεῖναι, ἂν βουληθῆ, ὁμοίως δυνήσεται·
- [02238] ὑπὸ γὰρ ἐκείνῳ γέγονεν.
- [02239] Ἄν εἴπη, ὅτι πλούσιος ἔση ἢ πένης, ἀμφοτέρων κύριος αὐτός ἐστι.
- [02240] Τὸ πλεόν τοῦ κόσμου ὑπὸ τὰς τοῦ διαβόλου χειρὰς ἑαυτοὺς ἔδωκαν.
- [02241] ζ'.
- [02242] Καὶ ἄλλως δὲ, ὅταν ἐθισθῆ ἄνθρωπος πιστεύειν, πολὺ καὶ τοῦτο συμβαλεῖται ἐκείνοις τοῖς ἀπατεῶσιν·
- [02243] οὐδεὶς γὰρ ταῖς ἀποτυχίαις προσέχει, ἀλλ' εἴ που ἐπιτύχοιεν.
- [02244] Εἰ δέ τινα ἔχουσι δύναμιν προγνωστικὴν, ἐμοὶ τῷ πιστῷ τούτους ἄγε.
- [02245] Οὐ μεγαληγορῶν λέγω·
- [02246] τὸ γὰρ τούτων ἀπηλλάχθαι, οὐ μεγαληγορίας.
- [02247] Ἄμαρτημάτων μὲν γὰρ εἰμι μεστός·
- [02248] τούτων δὲ ἔνεκεν οὐκ ἂν ταπεινοφρονήσαιμι·
- [02249] πάντων τῆ τοῦ Θεοῦ χάριτι καταγελῶ.
- [02250] Ἄγε πρὸς ἐμὲ τὸν ἄνδρα τὸν μάγον, εἴ τινα ἔχει δύναμιν προγνωστικὴν, εἰπάτω τί μοι συμβήσεται, αὔριον τί ἔσται μοι.
- [02251] Ἀλλ' οὐκ ἐρεῖ·
- [02252] ὑπὸ γὰρ τὴν τοῦ βασιλέως ἐξουσίαν εἰμι, καὶ οὐκ ἔχει τὴν ἐμὴν ἀρχὴν οὐδὲ τὴν ὑποταγήν·
- [02253] πόρρω τῶν καταδύσεων αὐτοῦ καὶ τῶν σπηλαίων τυγχάνω, τῷ βασιλεῖ στρατεύομαι.
- [02254] Ἀλλ' ὁ δεῖνα ἔκλεψε, φησὶ, καὶ ὁ δεῖνα αὐτὸν κατεμήνυσε.
- [02255] Μάλιστα μὲν οὖν οὐδὲ πανταχοῦ τοῦτο ἀληθές, ἀλλὰ γέλωσ καὶ ψεῦδος·
- [02256] οὐδὲν γὰρ ἴσασιν·
- [02257] εἰ δέ τι ἴσασι, μᾶλλον τὰ ἑαυτῶν ὄφειλον λέγειν, πῶς τὰ πολλὰ ἀναθήματα τῶν εἰδώλων ἐκλάπη, πῶς τὸ πολὺ χρυσίον ἐχωνεύθη.
- [02258] Διὰ τί μὴ προεῖπον τοῖς ἱερεῦσιν αὐτῶν;
- [02259] Ὡστε οὐδὲν ἴσασιν·
- [02260] ἀλλὰ χρημάτων μὲν ἔνεκεν οὐδὲ εἰπεῖν ἐδύναντο, ^[62.649] ὅταν οἱ ναοὶ αὐτῶν οἱ εἰδωλικοὶ ἐπίμπραντο, καὶ πολλοὶ συναπώλλυντο.
- [02261] Διὰ τί μὴ φεῖδονται τῆς σωτηρίας τῆς αὐτῶν;
- [02262] Ἀλλ' ἐπιτυχία μόνον τὸ πρῶγμά ἐστιν, εἴ πού τι καὶ προεῖποιεν.
- [02263] Εἰσὶ παρ' ἡμῖν προφήται, ἀλλ' οὐκ ἀποτυγχάνουσιν·
- [02264] οὐ τοῦτο μὲν λέγουσιν, ἐκεῖνο δὲ ψεύδονται, ἀλλὰ πάντα ἀληθεύουσι·
- [02265] τοῦτο γὰρ προγνώσεώς ἐστι.
- [02266] Παύσασθέ ποτε τῆς μανίας, παρακαλῶ, εἴ γε τῷ Χριστῷ πιστεύετε·
- [02267] εἰ δὲ μὴ πιστεύετε, τί ἑαυτοὺς διασύρετε, τί ἀπατᾶτε;
- [02268] ἕως πότε χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;
- [02269] τίνος γὰρ ἔνεκεν προσέρχη;

- [02270] τί ἐρωτᾶς;
- [02271] Ἄμα προσῆλθες, ἅμα ἠρώτησας, ὑπὸ τὴν δουλείαν σαυτὸν ἐποίησας·
- [02272] ὡς γὰρ πιστεύων ἐρωτᾶς.
- [02273] Οὐ, φησὶν, οὐ πιστεύων αὐτὸν ἀληθεύειν, ἀλλὰ πειράζων.
- [02274] Καὶ τὸ πειράζειν εἰ ἀληθεύει, οὐκ ἔστι πεπεισμένου ὅτι ψεύδεται, ἀλλ' ἔτι ἀμφιβάλλοντος.
- [02275] Τίνος οὖν ἔνεκεν ἐρωτᾶς τί ἔσται;
- [02276] Εἰ μὲν γὰρ τοῦτο λέγει, ὅτι τόδε ἔσται, τόδε πράξον καὶ διαφεύξῃ, μάλιστα μὲν οὐδὲ οὕτως ἐχρῆν εἰδωλολατρεῖν, πλήν ἀλλ' οὐ τοσαύτη ἡ ἀπόνοια·
- [02277] εἰ δὲ τὰ μέλλοντα προλέγουσιν, οὐδὲν ἄλλο κερδαίνει ὁ μαθὼν, ἢ λύπην περιττήν·
- [02278] τὸ μὲν γὰρ πράγμα οὐκ ἐξέβη, τὴν δὲ λύπην ὑπέμεινεν, ἐταρίχευσεν ἑαυτόν.
- [02279] Εἰ συνέφερε τοῦτο, οὐκ ἂν ἡμῖν ἐφθόνησεν ὁ Θεός·
- [02280] οὐκ ἂν ἐβάσκηεν ὁ τὰ ἐν οὐρανοῖς εἰπών.
- [02281] Ὅσα γὰρ ἤκουσα παρὰ τοῦ Πατρὸς, [62.650] φησὶ, πάντα ἐγνώρισα ὑμῖν, καὶ πάντα ὅσα ἤκουσα παρὰ τοῦ Πατρὸς, ἀπήγγειλα ὑμῖν·
- [02282] καὶ, Οὐ λέγω ὑμᾶς δούλους, ἀλλὰ φίλους·
- [02283] ὑμεῖς φίλοι μου ἔστε.
- [02284] Διὰ τί οὖν ταῦτα οὐκ ἐγνώρισεν ἡμῖν·
- [02285] Ὅτι βούλεται μηδένα λόγον ἔχειν ἡμᾶς αὐτῶν.
- [02286] Ἐπεὶ ὅτι οὐ βασκαίνει, τοῖς παλαιοῖς ταῦτα ἐλέγετο, καὶ περὶ ὄνου καὶ ἐτέρων τινῶν, ἐπειδὴ νήπιοι ἦσαν·
- [02287] ἡμῖν δὲ, ἐπειδὴ βούλεται μηδένα λόγον ἡμῖν εἶναι περὶ αὐτῶν, οὐδὲ φροντίδα ἔθετο ταύτην τοῦ γνωρίσαι ἡμῖν.
- [02288] Ἀλλὰ τί μανθάνομεν;
- [02289] Ὅπερ οὐκ ἔμαθον ἐκεῖνοι·
- [02290] μικρὰ γὰρ ἅπαντα ἐκεῖνα·
- [02291] ἃ δὲ ἡμεῖς ἐμάθομεν ἔστι ταῦτα, ὅτι ἐγειρόμεθα, ὅτι ἀθάνατοι ἐσόμεθα, ὅτι ἀφθαρτοί, ὅτι οὐκ ἔχει τέλος ἡ ζωὴ, ὅτι πάντα παρελεύσεται, ὅτι ἐν νεφέλαις ἀρπαγησόμεθα, ὅτι οἱ πονηροὶ κόλασιν τίσουσιν, μυρία πρὸς τούτοις ἔτερα, καὶ οὐδὲν ἔστι ψεῦδος.
- [02292] Οὐ πολλῶ βέλτιον εἰδέναι ταῦτα, ἢ ὅτι ὁ ὄνος ὁ ἀπολόμενος εὐρέθη;
- [02293] Ἴδου ἔλαβες τὸν ὄνον, ἰδου εὐρες·
- [02294] τί τὸ κέρδος;
- [02295] οὐ πάλιν ἀπολλύεις αὐτὸν ἐτέρῳ τρόπῳ;
- [02296] Κἂν γὰρ αὐτός σε μὴ ἀφή, σὺ αὐτὸν ἀφήσεις τῇ τελευτῇ·
- [02297] τὰ δὲ πράγματα, ἅπερ ἐγὼ εἶπον, ἂν κρατεῖν βουλώμεθα, διηνεκῶς ἔχομεν.
- [02298] Ἐκεῖνα τοίνυν διώκωμεν, ἐκεῖνων ἐχώμεθα τῶν μενόντων, τῶν βεβαίων.
- [02299] Μὴ προσέχωμεν μάντεσι, μηδὲ χρησμολόγοις, μηδὲ ἀγύρταις, ἀλλ' ἢ τῷ Θεῷ τῷ πάντα εἰδότε σαφῶς, τῷ τὴν γνώσιν ἔχοντι τῶν ἀπάντων·
- [02300] καὶ οὕτω πάντα εἰσόμεθα, ὃ εἰδέναι χρῆ, καὶ πάντων τῶν ἀγαθῶν ἐπιτευξόμεθα.
- [02301] ΟΜΙΛΙΑ Θ'.
- [02302] Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·
- [02303] ἵνα ἄρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος.
- [02304] α'.

- [02305] Πολλήν παράκλησιν ποιησάμενος καὶ παραμυθίαν ἀπὸ πάντων, ἐπάγει καὶ τὴν ἀπὸ τῶν Γραφῶν τελειότεραν οὖσαν·
- [02306] εἰκότως δὲ ποιεῖται τοσαύτην παράκλησιν, ἐπειδὴ μέγα τι καὶ λυπηρὸν ἔμελλεν ἐρεῖν.
- [02307] Εἰ γὰρ ὁ Ἐλισσαῖος μέχρις ἐσχάτης ἀναπνοῆς συνῶν τῷ διδασκάλῳ, καὶ ἐν τρόπῳ τελευτῆς ὁρῶν αὐτὸν τελευτῶντα, διέρρηξε τὰ ἰμάτια αὐτοῦ, τί οἶει τοῦτον παθεῖν τὸν οὕτω μὲν ἀγαπώμενον, οὕτω δὲ ἀγαπῶντα, ἀκούοντα ὅτι μέλλει ἀποθνήσκειν ὁ διδάσκαλος, καὶ ὅτι οὐδὲ ἀπέλαυσεν αὐτοῦ τὸν χρόνον τὸν ἐγγὺς τοῦ θανάτου, ὃ μάλιστα πάντων εἴωθε λυπεῖν;
- [02308] Οὐ γὰρ οὕτω χάριν ἴσμεν τῷ παρελθόντι χρόνῳ, ἂν τὸν ἐγγὺς χρόνον ἀπολειφθῶμεν τῶν τετελευτηκότων.
- [02309] Διὰ τοῦτο, ὅτε πολλὴν ἐποιήσατο τὴν παράκλησιν, τότε περὶ τῆς τελευτῆς ἑαυτοῦ διαλέγεται·
- [02310] καὶ οὐχ ἀπλῶς, ἀλλὰ καὶ λέξεσι χρῆται ἱκαναῖς αὐτὸν παραμυθήσασθαι καὶ χαρᾶς ἐμπλήσαι, ὡς θυσίαν νομισθῆναι εἶναι τὸ πρᾶγμα ἢ τελευτῆν, καὶ ἀποδημίαν μᾶλλον, ὅπερ οὖν καὶ ἦν, καὶ μετὰ στασιν πρὸς τὰ κρείττω.
- [02311] Ἐγὼ γὰρ ἤδη σπένδομαι, φησί.
- [02312] Διὰ τοῦτο ἔγραφε, λέγων·
- [02313] Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν.
- [02314] Πᾶσα, ποία;
- [02315] Περὶ ἧς εἶπον, φησί, πᾶσα ἱερά·
- [02316] περὶ ἧς διελέγετο, ταῦτα εἶρητο·
- [02317] περὶ ἧς ἔλεγεν, ὅτι Ἀπὸ βρέφους τὰ ἱερά γραμματα οἶδας.
- [02318] Πᾶσα οὖν ἢ τοιαύτη θεόπνευστος.
- [02319] [62.650.30] Μηδὲν οὖν ἀμφίβαλλε, φησί.
- [02320] Καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, ἵνα ἄρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος.
- [02321] Πρὸς διδασκαλίαν.
- [02322] Εἰ τι μαθεῖν, εἰ τι ἀγνοῆσαι χρῆ, ἐκεῖθεν εἰσόμεθα·
- [02323] εἰ ἐλέγξαι τὰ ψευδῆ, καὶ τοῦτο ἐκεῖθεν·
- [02324] εἰ ἐπανορθωθῆναι καὶ σωφρονισθῆναι.
- [02325] Πρὸς παράκλησιν, πρὸς παραμυθίαν, φησί.
- [02326] Πρὸς ἐπανόρθωσιν·
- [02327] τουτέστιν, εἰ τι λείπει, καὶ χρῆ προστεθῆναι·
- [02328] Ἴνα ἄρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος.
- [02329] Διὰ τοῦτο, φησί, γέγονεν ἡ τῶν Γραφῶν παράκλησις, ἵνα ἄρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος.
- [02330] Οὐκ ἄρα χωρὶς αὐτῆς ἄρτιον ἐνὶ γενέσθαι.
- [02331] Ἄντ' ἐμοῦ, φησί, τὰς Γραφὰς ἔχεις·
- [02332] εἰ τι βούλει μαθεῖν, ἐκεῖθεν δυνήσῃ.
- [02333] Εἰ δὲ Τιμοθέῳ ταῦτα ἔγραφε τῷ Πνεύματος ἐμπεπλησμένῳ, πόσῳ μᾶλλον ἡμῖν;
- [02334] Πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος.
- [02335] Οὐχ ἀπλῶς μετέχων, φησὶν, ἀλλὰ μετὰ ἀκριβείας ἐξηρισμένος.
- [02336] Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς.
- [02337] Ἴτοι ἀμαρτωλοὺς λέγει καὶ δικαίους, ἦτοι καὶ τοὺς ἀπελθόντας καὶ τοὺς νῦν ὄντας, ὅτι πολλοὶ καταλειφθήσονται ζῶντες.
- [02338] Ἐφόβησεν αὐτὸν ἐν μὲν τῇ προτέρᾳ λέγων, Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα·
- [02339] ἐνταῦθα δὲ τὸ φοβερώτερον τέθεικε, Τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς·

- [02340] τουτέστι, τοῦ μέλλοντος εὐθύνας ἀπαιτεῖν·
- [02341] κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.
- [02342] Κρίνειν, πότε;
- [02343] Ἐν τῇ ἐπιφανείᾳ αὐτοῦ τῇ μετὰ δόξης, τῇ μετὰ βασιλείας.
- [02344] Ἦ τοίνυν τοῦτο λέγει, ὅτι οὐχ οὕτως ἦξει, ὡς νῦν·
- [02345] ἢ ὅτι δια ^[62.651] μαρτύρομαί σοι τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν.
- [02346] Μάρτυρα καλεῖ ἐκεῖνον, δεικνὺς ὅτι καὶ τούτου αὐτὸν ἀνέμνησεν.
- [02347] Εἶτα πῶς δεῖ κηρύττειν τὸν λόγον διδάσκων, ἐπάγει·
- [02348] Κήρυσον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.
- [02349] Τί ἐστιν, Εὐκαίρως, ἀκαίρως;
- [02350] Τουτέστι, μὴ καιρὸν ἔχε ὠρισμένον, αἰεὶ σοι καιρὸς ἔστω, μὴ ἐν εἰρήνῃ, μὴ ἐν ἀδείᾳ, μηδὲ ἐν ἐκκλησίᾳ καθήμενος μόνον·
- [02351] κὰν ἐν τοῖς κινδύνοις, κὰν ἐν δεσμοτηρίῳ ἦς, κὰν ἄλυσιν περιεκείμενος, κὰν μέλλης ἐξιέναι ἐπὶ θάνατον καὶ παρ' αὐτὸν τὸν καιρὸν ἔλεγχον, μὴ ὑποσταλῆς ἐπιτιμήσαι.
- [02352] Τότε γὰρ καὶ ἡ ἐπιτίμησις ἔχει καιρὸν, ὅταν ὁ ἔλεγχος προχωρήσῃ, ὅταν ἀποδειχθῇ τὸ ἔργον.
- [02353] Παρακάλεσον, φησὶ, καθάπερ ἐπὶ τῶν ἰατρῶν, εἰπὼν τὸ τραῦμα, ἔδωκε τὴν τομὴν, ἐπήγαγε τὸ φάρμακον·
- [02354] ὅπερ δὲ ἂν τούτων ἀπολειφθῇ, τὸ ἕτερον ἄχρηστον γίνεται.
- [02355] Ἄν τε γὰρ χωρὶς ἐλέγχων ἐπιτιμήσῃς, δόξεις εἶναι θρασὺς, καὶ οὐδεὶς ἀνέχεται·
- [02356] μετὰ δὲ τὸ ἀποδειχθῆναι, τότε καὶ καταδέχεται τὴν ἐπιτίμησιν, πρότερον δὲ ἰταμὸς ἔσται·
- [02357] ἂν τε ἐλέγξῃς μὲν καὶ ἐπιτιμήσῃς, σφοδρῶς δὲ, καὶ μὴ παράκλησιν προσαγάγῃς, πάλιν τὸ πᾶν ἀνατέτραπται.
- [02358] Ἀφόρητον γὰρ ἔλεγχος καθ' ἑαυτὸν, ὅταν μὴ καὶ παράκλησιν ἀναμειγμένην ἔχῃ.
- [02359] Καθάπερ γὰρ ἡ τομὴ, καίτοι σωτήριος οὖσα, ἂν μὴ πολλὰ τὰ παραμυθούμενα τὰς ἀλγηδόνας ἔχῃ, οὐκ ἀνέχεται κοπτόμενος καὶ τεμνόμενος ὁ κάμνων·
- [02360] οὕτω καὶ ἐνταῦθα.
- [02361] Καὶ ἐν πάσῃ, φησὶ, μακροθυμίᾳ καὶ διδαχῇ.
- [02362] Καὶ γὰρ ὁ ἐλέγχων μακροθυμίας δεῖται, ὥστε μὴ ἀπλῶς πιστεύειν, καὶ ἡ ἐπιτίμησις παρακλήσεως, ὥστε δεχθῆναι.
- [02363] Τί ἐστιν ὁ τῇ μακροθυμίᾳ προστίθησι λέγων, Καὶ διδαχῇ;
- [02364] Μὴ ὡς ὀργιζόμενος, μὴ ὡς ἀπεχθανόμενος, μὴ ὡς ἐπεμβαίνων, μὴ ὡς ἐχθρὸν εὐρηκῶς, πάντα ταῦτα ἀφείσθω·
- [02365] ἀλλὰ τί;
- [02366] Ὡς φιλῶν, ὡς συναλγῶν, ὡς μᾶλλον ἐκεῖνου πενθῶν, ὡς τηκόμενος ἐπὶ τοῖς ἐκεῖνου.
- [02367] Ἐν πάσῃ μακροθυμίᾳ, φησὶ, καὶ διδαχῇ, μὴ ἐν τῇ τυχούσῃ.
- [02368] Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται.
- [02369] Πρὶν ἢ ἐκτραχηλισθῆναι, προκατάλαβε πάντας αὐτούς·
- [02370] διὰ τοῦτο εἶπε, Καὶ εὐκαίρως, καὶ ἀκαίρως·
- [02371] ὡς ἔχειν ἐκόντας μαθητευομένους, πάντα πρᾶττε.
- [02372] Ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας, φησὶν, ἑαυτοῖς ἐπισωρεύουσι διδασκάλους.
- [02373] β'.
- [02374] Οὐδὲν ἐμφαντικώτερον τῆς λέξεως ταύτης·

- [02375] τὸ γὰρ ἀδιάκριτον πλῆθος τῶν διδασκάλων διὰ τοῦ, Σωρεύουσιν, ἐδήλωσε, καὶ διὰ τοῦ παρὰ τῶν μαθητῶν χειροτονεῖσθαι.
- [02376] Ἐαυτοῖς ἐπισωρεύουσι, φησὶ, διδασκάλους, κνηθόμενοι τὴν ἀκοήν·
- [02377] τῆς ἡδονῆς χάριν λέγοντας καὶ τέροντας τὴν ἀκοήν ἐπιζητοῦντες.
- [02378] Καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.
- [02379] Ταῦτα προλέγει, οὐκ εἰς ἀθυμίαν βουλόμενος ἐμβαλεῖν, ἀλλ' ἵνα, ὅταν ἐκβῆ, γενναίως φέρῃ·
- [02380] ὥσπερ οὖν καὶ ὁ Χριστὸς ἐποίει λέγων, ὅτι Παραδώσουσιν ὑμᾶς, καὶ μαστιγώσουσι, καὶ εἰς τὰς συναγωγὰς ἄξουσιν ἕνεκεν τοῦ ὀνόματός μου.
- [02381] Ἐπεὶ καὶ ἀλλαχοῦ φησιν ὁ μακάριος οὗτος·
- [02382] Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου.
- [02383] Ταῦτα δὲ ἔλεγεν, ὥστε νῆφειν αὐτοὺς, ὥστε τῷ παρόντι καιρῷ κεχρηῆσθαι εἰς δέον.
- [02384] Σὺ δὲ νῆφε, φησὶν, ἐν πᾶσι, κακοπάθησον.
- [02385] Ὅρας ὅτι διὰ τοῦτο ταῦτα προλέγει;
- [02386] Καὶ γὰρ καὶ ὁ Χριστὸς ἔλεγε πρὸς τῷ τέ [62.652] λει, ὅτι Ἔσονται ψευδόχριστοι καὶ ψευδοπροφῆται·
- [02387] οὕτω καὶ οὗτος, ὅτε ἔμελλεν ἀποδημεῖν, ταῦτα ἔλεγε.
- [02388] Σὺ δὲ νῆφε ἐν πᾶσι.
- [02389] Κακοπάθησον, τουτέστι, Κάμε, προκατάλαβε, πρὶν ἢ τὴν λύμην ἐκείνην ἐπελθεῖν, ἐν ἀσφαλεῖ τὰ πρόβατα κατάστησον, ἕως οὗ πάρεισιν οἱ λύκοι, πανταχοῦ κακοπάθησον.
- [02390] Ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.
- [02391] Ἄρα τοῦτο ἔργον εὐαγγελιστοῦ, τὸ κακοπαθεῖν καὶ παρ' ἑαυτοῦ, καὶ παρὰ τῶν ἕξωθεν.
- [02392] Τὴν διακονίαν σου πληροφόρησον·
- [02393] τουτέστι, πλήρωσον.
- [02394] Ἴδου καὶ ἄλλη ἀνάγκη τοῦ κακοπαθεῖν·
- [02395] Ἐγὼ γὰρ ἤδη σπένδομαι, φησὶ, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν.
- [02396] Οὐκ εἶπε, Τῆς ἐμῆς θυσίας, ἀλλ' ὁ περισσόν ἐστι.
- [02397] Τῆς μὲν γὰρ θυσίας οὐ τὸ πᾶν ἀναφέρεται τῷ Θεῷ, τῆς δὲ σπονδῆς τὸ ὅλον.
- [02398] Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.
- [02399] Πολλάκις τὸν Απόστολον μετὰ χειρᾶς λαβὼν ἐγὼ, καὶ τὸ χωρίον τοῦτο περισκεψάμενος, ἀπορῶν διετέλουν, τίνας ἕνεκεν οὕτω μεγαληγορεῖ Παῦλος λέγων, Τὸν καλὸν ἀγῶνα ἠγώνισμαι.
- [02400] Νῦν δέ μοι δοκῶ εὐρηκέναι τῆ τοῦ Θεοῦ χάριτι.
- [02401] Τίνας οὖν ἕνεκεν ταῦτά φησι;
- [02402] Τὴν ἀθυμίαν τοῦ μαθητοῦ παραμυθῆσασθαι βούλεται, θαρρῆεῖν κελεύων ὡς ἐπὶ στέφανον ἀπίοντος αὐτοῦ, ὡς πάντα τετελεκότος, ὡς καλῆς ἐπιτυχόντος τελευτῆς.
- [02403] Χαίρειν δεῖ, φησὶν, οὐκ ἀλγεῖν.
- [02404] Διὰ τί;
- [02405] Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι.
- [02406] Ὅσπερ ἂν εἴ τις πατὴρ παιδίον αὐτῷ παρακαθήμενον, καὶ τὴν ὀρφανίαν οὐ φέρον παραμυθοῖτο λέγων·
- [02407] Τέκνον, μὴ κλαῖε, ἐζήσαμεν καλῶς, εἰς γῆρας ἐλθόντες καταλιμπάνομέν σε·
- [02408] ἄληπτος ἡμῶν ὁ βίος γέγονε, μετὰ δόξης ἀπερχόμεθα·
- [02409] ἔχεις καὶ σὺ θαυμάζεσθαι ἀπὸ τῶν ἡμῖν πεπραγμένων·

- [02410] πολλάς ἡμῖν ὁ βασιλεὺς οἶδε τὰς χάριτας.
- [02411] Ὡς ἂν εἰ ἔλεγε·
- [02412] Τρόπαια ἐστήσαμεν, τοὺς πολεμίους ἐνικήσαμεν, οὐ μεγαληγορῶν, ἄπαγε·
- [02413] ἀλλ' ἀνίστας τὸν παῖδα, καὶ παιδεύων τοῖς ἐγκωμίσις κούφως φέρειν τὰ συμβάντα, καὶ χρηστὰς ἔχειν ἐλπίδας, καὶ μὴ νομίζειν, ὅτι φορτικὸν τὸ πρῶγμα.
- [02414] Δεινὸν γὰρ, δεινὸν ὁ χωρισμός·
- [02415] καὶ ἄκουε αὐτοῦ λέγοντος, Ἡμεῖς δὲ ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν, προσώπω, οὐ καρδίᾳ.
- [02416] Εἰ οὖν αὐτὸς χωρισθεὶς τῶν μαθητῶν τοιαῦτα ἔπασχεν, οἷα οἶει τὸν Τιμόθεον πάσχειν;
- [02417] εἰ ζῶντος χωριζόμενος αὐτοῦ ἐδάκρυεν, ὡς λέγειν αὐτὸν, Μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ, πόσω μᾶλλον τελευτήσαντος;
- [02418] Ταῦτα οὖν παραμυθούμενος ἔγραφε·
- [02419] καὶ πᾶσα δὲ ἡ ἐπιστολὴ παραμυθίας ἐστὶ πλήρης, καὶ ὡσανεὶ διαθήκη τίς ἐστι.
- [02420] Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον, φησὶ, τετέλεκα, τὴν πίστιν τετήρηκα.
- [02421] Τὸν ἀγῶνα, φησὶ, τὸν καλόν.
- [02422] Οὐκοῦν καὶ σὺ αὐτοῦ ἐπιλαβοῦ.
- [02423] Ἐνθα ἄλυσις, ἐνθα δεσμά, ἐνθα θάνατος, οὗτος ὁ ἀγὼν καλός;
- [02424] Ναί, φησὶν·
- [02425] ὑπὲρ γὰρ Χριστοῦ γίνεται·
- [02426] στεφάνους ἔχει μεγάλους.
- [02427] Τὸν ἀγῶνα τὸν καλόν.
- [02428] Οὐδὲν τούτου βέλτιον τοῦ ἀγῶνος, οὐ λαμβάνει τέλος ὁ στέφανος οὗτος·
- [02429] οὗτος οὐκ ἀπὸ κοτίνων ἐστίν, οὐκ ἔχει ἀνθρωπὸν ἀγωνοθέτην, οὐκ ἔχει ἀνθρώπους θεατάς·
- [02430] ἀπὸ ἀγγέλων σύγκειται τὸ θέατρον.
- [02431] Ἐκεῖ ἐν ἡμέραις πολλαῖς πονοῦσι καὶ ταλαιπωροῦνται, καὶ ἐν ὥρᾳ μιᾷ τὸν στέφανον ἔλαβον, καὶ παραχρῆμα ἀπέπτη τὰ τῆς ἡδονῆς·
- [02432] ἐνταῦθα δὲ οὐχ οὕτως, ἀλλὰ διαπαντός ἐν λαμπρότητι, ἐν δόξῃ, ἐν τιμῇ.
- [02433] Δεῖ λοιπὸν χαίρειν·
- [02434] εἰς γὰρ ἀνάπαυσιν ἔρχομαι, ἐξέρχομαι τὸ στάδιον.
- [02435] Ἦκουσας ὅτι τὸ ἀναλῦσαι κρεῖσσον, καὶ σὺν Χριστῷ εἶναι.
- [02436] [62.653] Τὸν δρόμον τετέλεκα.
- [02437] Καὶ γὰρ ἀγωνίζεσθαι χρή καὶ τρέχειν·
- [02438] ἀγωνίζεσθαι μὲν καρτεροῦντα τὰς θλίψεις, τρέχειν δὲ οὐχ ἀπλῶς, ἀλλὰ πρὸς τι χρήσιμον.
- [02439] Ὅντως καλὸς ὁ ἀγὼν, οὐ τέρπων ἀπλῶς τὸν θεατὴν, ἀλλὰ ὠφελῶν·
- [02440] καὶ ὁ δρόμος οὐκ εἰς τὸ μηδὲν χωρῶν, οὐδὲ ἰσχύος ἐπίδειξις ἐστὶ καὶ φιλοτιμίας, ἀλλὰ πάντας ἔλκων εἰς τὸν οὐρανόν.
- [02441] Οὗτος ὁ δρόμος τοῦ ἡλίου καθαρώτερος, ὃν ὁ Παῦλος ἔτρεχεν ἐπὶ τῆς γῆς, ἢ ὃν ἐκεῖνος τρέχει ἐπὶ τοῦ οὐρανοῦ.
- [02442] Πῶς δὲ τετέλεκε τὸν δρόμον;
- [02443] Τὴν οἰκουμένην ἅπασαν περιήλθεν, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας καὶ ἀπὸ τῆς Ἀραβίας, καὶ μέχρι τῶν περάτων τῆς γῆς ἐλθών·
- [02444] Ὅστε με, φησὶν, ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ·
- [02445] καὶ πᾶσαν διαδραμῶν τὴν οἰκουμένην καθάπερ τις πτηνός, μᾶλλον δὲ καὶ πτηνοῦ σφοδρότερον·

- [02446] ὁ μὲν γὰρ πτηνὸς ἀπλῶς διέτρεχεν, οὗτος δὲ οὐχ ἀπλῶς, ἀλλὰ τὸ πτερόν ἔχων τοῦ πνεύματος, καὶ μυρία διακόπτων κωλύματα, θανάτους, ἐπιβουλάς, συμφοράς.
- [02447] Ὡστε καὶ πτηνοῦ ταχύτερος ἦν.
- [02448] Εἰ πτηνὸς ἦν ἀπλῶς, καὶ κατηνέχθη ἂν καὶ ἀνάλωτο·
- [02449] ἐπειδὴ δὲ ὑπὸ τοῦ Πνεύματος ἐκουφίζετο, πάντων ὑπερηνέχθη τῶν δικτύων, ὡσανεὶ πτηνὸς πτερὰ ἔχων ἀπὸ πυρός.
- [02450] Τὴν πίστιν, φησί, τετήρηκα.
- [02451] Πολλὰ γὰρ ἦν τὰ βουλόμενα αὐτὸν συλησαι, οὐχ αἱ φιλῖαι τῶν ἀνθρώπων μόναι, ἀλλὰ καὶ ἀπειλαὶ καὶ θάνατοι καὶ μυρία ἕτερα.
- [02452] Ἀλλὰ πρὸς ἅπαντα ἔστη, Πῶς;
- [02453] Νήφων καὶ ἐγορηγορώς.
- [02454] Ἰκανὰ μὲν οὖν καὶ ταῦτα πρὸς παραμυθίαν τῶν μαθητῶν, αὐτὸς δὲ καὶ τὰ ἔπαθλα προστίθησι.
- [02455] Ποῖα δὲ ταῦτα;
- [02456] Λοιπὸν ἀπόκειται μοι, φησὶν, ὁ τῆς δικαιοσύνης στέφανος.
- [02457] Δικαιοσύνην ἐνταῦθα πάλιν τὴν καθόλου φησὶν ἀρετὴν.
- [02458] Οὐ τοίνυν ἀλγεῖν χρῆ, ὅτι ἄπειμι στεφανωσόμενος τὸν στέφανον τὸν ἀπὸ Χριστοῦ τιθέμενον ἐπὶ τῆς ἐμῆς κεφαλῆς.
- [02459] Ἀλλ' εἰ ἐνταῦθα παρέμενον, ὄντως ἀλγεῖν ἐχρῆν μᾶλλον καὶ δεδοικέναι, μὴ παραπέσω, μὴ παραπόλωμαι.
- [02460] Ὅν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
- [02461] γ'.
- [02462] Ἐνταῦθα καὶ αὐτὸν ἀνέστησεν.
- [02463] Εἰ πᾶσι, πολλῶ μᾶλλον Τιμοθέω.
- [02464] Ἀλλ' οὐκ εἶπε, Καὶ σοὶ, ἀλλὰ, Πᾶσι·
- [02465] δηλῶν ὅτι, εἰ πᾶσι, πολλῶ μᾶλλον αὐτῶ.
- [02466] Πῶς δὲ ἂν τις ἀγαπήσειε, φησὶ, τὴν ἐπιφάνειαν τοῦ Χριστοῦ;
- [02467] Εἰ χαίρει ἐπὶ τῇ παρουσίᾳ αὐτοῦ·
- [02468] ὁ δὲ χαίρων ἐπὶ τῇ παρουσίᾳ αὐτοῦ, ἄξια πράττει τῆς χαρᾶς, τὰ ὑπάρχοντα προήσεται, εἰ δέοι, καὶ τὴν ψυχὴν, ὥστε τῶν μελλόντων τυχεῖν ἀγαθῶν, ὥστε καταξιοθῆναι τὴν δευτέραν παρουσίαν μετὰ τοῦ προσήκοντος σχήματος ἰδεῖν, μετὰ παύσεως, μετὰ δόξης καὶ λαμπρότητος.
- [02469] Τοῦτό ἐστιν ἀγαπᾶν τὴν ἐπιφάνειαν αὐτοῦ.
- [02470] Ὁ ἀγαπῶν αὐτοῦ τὴν ἐπιφάνειαν, πάντα πράξει ὥστε καὶ πρὸ ἐκείνης τῆς καθολικῆς γενέσθαι αὐτῶ τὴν μερικὴν.
- [02471] Καὶ πῶς ἐνι τοῦτο, φησὶν;
- [02472] Ἄκουε τοῦ Χριστοῦ λέγοντος·
- [02473] Ὁ ἀγαπῶν με τὰς ἐντολάς μου τηρήσει, καὶ πορευσόμεθα ἐγὼ καὶ ὁ Πατήρ, καὶ μονὴν παρ' αὐτῶ ποιήσομεν.
- [02474] Ἐννόησον δὲ ὅσον ἐστὶ τὸν κοινῇ πᾶσιν ἐπιφαίνεσθαι μέλλοντα, τοῦτον ἰδίᾳ ὑπισχνεῖσθαι ἐπιφανῆναι ἡμῖν.
- [02475] Ἐλευσόμεθα γὰρ, φησὶ, καὶ μονὴν παρ' αὐτῶ ποιήσομεν.
- [02476] Εἰ τις ἀγαπᾷ τὴν ἐπιφάνειαν αὐτοῦ, πάντα πράξει, ὥστε αὐτὸν καλέσαι πρὸς ἑαυτὸν, καὶ ἔχειν, ὥστε ἐπιλάμψαι αὐτῶ τὸ φῶς.
- [02477] Μηδὲν ἀνάξιον ἔστω τῆς παρουσίας αὐτοῦ, καὶ ταχέως καταλύει παρ' ἡμῖν.
- [02478] Ἐπιφάνεια δὲ λέγεται διὰ τὸ ἐπάνω φαίνεσθαι, καὶ ἄνωθεν ἀνατέλλειν.
- [02479] Οὐκοῦν τὰ ἄνω ^[62.654] ζητῶμεν, καὶ ταχέως τὰς ἀκτῖνας ἐκεῖνας ἐπισπασόμεθα.
- [02480] Οὐδεὶς τῶν κάτω κυπτόντων, καὶ κατορυπτόντων ἑαυτὸν εἰς τὴν γῆν, δυνήσεται τὸ ἡλιακὸν φῶς ἰδεῖν·

- [02481] οὐδείς τῶν καταμολυνόντων ἑαυτὸν τοῖς βιωτικοῖς πράγμασι, δυνήσεται τὸν ἥλιον τῆς δικαιοσύνης ἰδεῖν·
- [02482] οὐδενὶ ἐπιφαίνει τῶν τούτοις ἐνστρεφομένων.
- [02483] Ἀνάνηψον μικρὸν, ἀνάνηψον ἀπὸ τοῦ βάθους, ἀπὸ τοῦ κλύδωνος τοῦ βιωτικοῦ, εἰ βούλει τὸν ἥλιον ἰδεῖν, εἰ βούλει τῆς ἐπιφανείας τυχεῖν·
- [02484] ἂν τύχῃς αὐτοῦ τῆς ἐπιφανείας ταύτης, τότε αὐτὸν ὄψει μετὰ πολλῆς τῆς παρόρησίας.
- [02485] Φιλοσόφησον νῦν·
- [02486] μὴ ἔστω παρὰ σοὶ πνεῦμα ἀπονοίας, ἵνα μὴ σε ῥαπίσῃ σφοδρῶς καὶ καταβάλῃ·
- [02487] μὴ ἔστω λελιθωμένη ἡ καρδιά, καὶ σκότος, ἵνα μὴ προσαρρόαξις ἐκεῖ τὸ πλοῖον·
- [02488] μὴ ἔστω τις δόλος·
- [02489] καὶ γὰρ αἱ ὕφαλοι ναυάγια ἐργάζονται χαλεπώτατα.
- [02490] Μὴ τρέφε θηρία, τὰ πάθη λέγω·
- [02491] θηρίων γὰρ ἐκεῖνα χαλεπώτερα·
- [02492] μὴ τοῖς ῥευστοῖς πράγμασι θάρρει, ἵνα δυνηθῆς ἐστάναι βεβαίως.
- [02493] Οὐδείς ἐπὶ ὕδατος ἴσταται, ἐπὶ δὲ πέτρας ἅπαντες ἀσφαλῶς ἴστανται.
- [02494] Ὕδωρ ἐστὶ τὰ βιωτικὰ πράγματα·
- [02495] Ἦλθον, φησὶν, ὕδατα ἕως ψυχῆς μου, ὡς χειμάρρους παραρρόεων.
- [02496] Πέτρα ἐστὶ τὰ πνευματικά·
- [02497] Ἐν πέτρᾳ γὰρ, φησὶν, ὑψώσας τοὺς πόδας μου.
- [02498] Ἰλύς ἐστὶ καὶ πηλὸς τὰ βιωτικά·
- [02499] ἀνασπάσωμεν ἑαυτοὺς ἀπὸ τούτων·
- [02500] οὕτω γὰρ δυνησόμεθα τυχεῖν τῆς ἐπιφανείας τοῦ Χριστοῦ.
- [02501] Πᾶν ὃ ἐὰν ἐπέλθῃ, φέρωμεν·
- [02502] ἰκανὴ ἐν πᾶσι παραμυθία τὸ διὰ Χριστὸν παθεῖν·
- [02503] ταύτην τὴν θείαν ἐπωδὴν ἐπιλέγωμεν, καὶ παύσεται τοῦ τραύματος ἡ ἀλγηδών.
- [02504] Καὶ πῶς διὰ Χριστὸν ἔστι παθεῖν, φησὶν;
- [02505] Ἐσυκοφάντησέ σέ τις ἀπλῶς οὐ διὰ Χριστόν;
- [02506] ἂν ἐνέγκῃς γενναίως, ἐὰν εὐχαριστήσῃς, ἐὰν εὐξῇ ὑπὲρ ἐκείνου, ταῦτα πάντα διὰ Χριστὸν ποιεῖς.
- [02507] Ἄν καταράσῃ, ἂν ἀποδυσπετήσῃς, ἂν ἐπιχειρήσῃς ἀμύνασθαι, κἂν μὴ δυνηθῆς, οὐκ ἔστι διὰ τὸν Χριστὸν, ἀλλὰ ζημίαν ὑπήνεγκας, καὶ τοῦ καρποῦ ἀπεστέρησαι διὰ τὴν προαίρεσιν τὴν σὴν.
- [02508] Ἐν ἡμῖν γὰρ ἐστὶ καὶ κερδαίνειν ἐκ τῶν δεινῶν, καὶ βλάπτεσθαι·
- [02509] οὐ παρὰ τὴν φύσιν τῶν δεινῶν τοῦτο γίνεται, ἀλλὰ παρὰ τὴν ἡμετέραν προαίρεσιν.
- [02510] Οἶόν τι λέγω·
- [02511] ἔπαθε τοσαῦτα ὁ Ἰῶβ, εὐχαρίστως ἤνεγκεν, ἐδικαιώθη, οὐκ ἐπειδὴ ἔπαθεν, ἀλλ' ἐπειδὴ παθῶν εὐχαρίστως ἤνεγκεν.
- [02512] Ἄλλος τὰ αὐτὰ παθῶν, μᾶλλον δὲ οὐδὲ τὰ αὐτὰ (οὐδείς γὰρ ἐστὶν ὁ τοιαῦτα παθῶν, ἀλλὰ πολλῶ ἐλάττονα), ἔδυσφήμησεν, ἠγανάκτησε, κατηράσατο τῷ κόσμῳ παντὶ, ἔδυσχέρανε πρὸς τὸν Θεόν;
- [02513] οὗτος κατεκρίθη καὶ κατεδικάσθη, οὐκ ἐπειδὴ πέπονθεν, ἀλλ' ἐπειδὴ ἐβλασφήμησεν·
- [02514] ἐβλασφήμησε δὲ, οὐ παρὰ τὴν ἀνάγκην τῶν συμβάντων ἐπεὶ εἰ ἡ ἀνάγκη τῶν συμβάντων τοῦτο ἐποίησεν, ἔδει καὶ τὸν Ἰῶβ βλασφημῆσαι·
- [02515] εἰ δὲ χαλεπώτερα παθῶν οὐδὲν τοιοῦτον εἰργάσατο, οὐ παρὰ τοῦτο ταῦτα συνέβη, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς προαιρέσεως.

- [02516] Ἰσχυρᾶς οὖν δεῖ ἡμῖν ψυχῆς, καὶ οὐδὲν ἡμῖν χαλεπὸν φανεῖται, ὥσπερ ἀσθενούσης, οὐδὲν ὄπερ οὐ χαλεπόν.
- [02517] Παρὰ τὴν ἡμετέραν διάθεσιν πάντα καὶ φορητὰ καὶ ἀφόρητα γίνεται·
- [02518] ταύτην ὀχυρώσωμεν, καὶ πάντα οἴσομεν εὐκόλως.
- [02519] Καὶ γὰρ τὸ δένδρον, ὅταν μὲν κατὰ βάθους παραπέμψη τὴν ῥίζαν, οὐδὲ σφοδρὰ καταγιγίσκει αὐτὸ διασαλευσάμενον·
- [02520] ἂν δὲ ἐξ ἐπιτολῆς ἢ κείμενον, καὶ ὑπὲρ τῆς ἐπιφανείας, κἂν μικρὰ προσπέση ἀνέμου ῥοπή, πρόρριζον αὐτὸ ἀνέσπασεν.
- [02521] Οὕτω καὶ ἐφ' ἡμῶν, ἐὰν καθηλώσωμεν τὰς σάρκας ἡμῶν τῷ φόβῳ τοῦ Θεοῦ, οὐδὲν παρασαλευσάμενον·
- [02522] ἐὰν δὲ ἀπλῶς προτιθῶμεν, καὶ μικρὰ ῥοπή ἠφάνισε ^[62.655] καὶ ἀπώλεσε.
- [02523] Διὸ παρακαλῶ, μετὰ πολλῆς τῆς προθυμίας ἅπαντα φέρειν, καὶ μιμῆσθαι τὸν προφήτην τὸν λέγοντα, Ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου.
- [02524] Ὅρα τί φησιν, Ἐκολλήθη ἡ ψυχὴ μου.
- [02525] Οὐχ ἀπλῶς εἶπεν, Ἦγγισεν, ἀλλ', Ἐκολλήθη.
- [02526] Καὶ πάλιν, Ἐδίψησέ σε ἡ ψυχὴ μου.
- [02527] Οὐχ ἀπλῶς εἶπεν, Ἐπεπόθησεν, ἵνα τὸ σφοδρὸν τοῦ πόθου διὰ τούτων ἐμφήνη τῶν λέξεων.
- [02528] Καὶ πάλιν, Καθήλωσον ἐκ τοῦ ^[62.656] φόβου σου τὰς σάρκας μου.
- [02529] Βούλεται γὰρ ἡμᾶς ἀεὶ προσκολλᾶσθαι αὐτῷ οὕτω καὶ συνδεδέσθαι, ὡς μηδέποτε αὐτοῦ ἀφίστασθαι.
- [02530] Ἄν οὕτως ἐχώμεθα τοῦ Θεοῦ, ἂν προσηλώσωμεν αὐτῷ τὰς ἡμετέρας διανοίας, ἂν διψῶμεν αὐτοῦ τὸν πόθον καὶ πάντα ἡμῖν ἔσται ἅπερ βουλόμεθα, καὶ τῶν μελλόντων ἀγαθῶν ἐπιτευξόμεθα, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὃ μετὰ Πατρὸς καὶ ἁγίου Πνεύματος δόξα, κράτος, τιμὴ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [02531] Ἀμήν.
- [02532] ΟΜΙΛΙΑ Γ'.
- [02533] Σπούδασον ἐλθεῖν πρὸς με ταχέως.
- [02534] Δημᾶς γὰρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν.
- [02535] Τίτος εἰς Δαματίαν·
- [02536] Λουκᾶς ἔστι μόνος μετ' ἐμοῦ.
- [02537] Μάρκον ἀναλαβὼν, ἄγε μετὰ σεαυτοῦ·
- [02538] ἔστι γὰρ μοι εὐχρηστος εἰς διακονίαν.
- [02539] Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.
- [02540] Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
- [02541] α'.
- [02542] Ἄξιον ζητῆσαι πῶς καλεῖ τὸν Τιμόθεον πρὸς ἑαυτὸν, εἴ γε Ἐκκλησίαν πεπιστευμένος ἦν, καὶ ἔθνος ὀλόκληρον.
- [02543] Οὐκ ἀπονοίας ἦν τὸ πρᾶγμα·
- [02544] αὐτὸς γὰρ ἔτοιμος ἦν ἐλθεῖν πρὸς αὐτόν·
- [02545] ἄκουε γὰρ αὐτοῦ λέγοντος, Ἐὰν δὲ βραδύνα, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι.
- [02546] Ἀλλὰ τίνας ἔνεκεν;
- [02547] Ἀνάγκη κατείληπτο πολλῇ, καὶ κύριος ἀποδημίας οὐκέτι ἦν·
- [02548] δεσμοτήριον ᾤκει, καὶ συνεκέλειστο ὑπὸ Νέρωνος, καὶ ὅσον οὐπω ἔμελλε τελευτᾶν.
- [02549] Ἴνα οὖν μὴ τοῦτο γένηται πρὸ τοῦ τὸν μαθητὴν ἰδεῖν, διὰ τοῦτο αὐτὸν καλεῖ, θεάσασθαι ποθῶν πρὸ τῆς τελευτῆς, καὶ ἴσως πολλὰ παραθέσθαι·
- [02550] διὸ φησι, Σπούδασον πρὸ χειμῶνος ἐλθεῖν πρὸς με.

- [02551] Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα.
- [02552] Καὶ οὐ λέγει, Ἵνα σε ἴδω πρὶν ἀπελθεῖν ἐκ τοῦ βίου, ὃ μάλιστα ἐλύπει·
- [02553] ἀλλ', Ἐπειδὴ μόνος εἰμι, φησὶν, οὐδένα ἔχω τὸν συναντιλαμβανόμενόν μου.
- [02554] Δημᾶς με γάρ ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην.
- [02555] Τουτέστι, τῆς ἀνέσεως ἐρασθεῖς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλοῦς, μᾶλλον εἶλετο οἶκοι τρυφᾶν, ἢ μετ' ἐμοῦ ταλαιπωρεῖσθαι, καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους.
- [02556] Τοῦτον διέβαλε μόνον, οὐκ αὐτὸν διαβαλεῖν βουλόμενος, ἀλλ' ἡμᾶς στηριξάει, ὥστε μὴ μαλακίζεσθαι ἐν τοῖς κινδύνοις μηδὲ ἐν τοῖς πόνοις·
- [02557] τοῦτο γάρ ἐστι, Τὸν παρόντα ἀγαπήσας αἰῶνα·
- [02558] ἅμα δὲ καὶ τὸν μαθητὴν ἐπισπάσασθαι βουλόμενος.
- [02559] Κρήσκης, φησὶν, εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.
- [02560] Τούτους οὐκέτι διαβάλλει·
- [02561] καὶ γὰρ ὁ Τίτος τῶν σφόδρα θαυμαστῶν ἦν, ὥστε αὐτῷ τὰ κατὰ τὴν νῆσον ἐνεχείρισε, νῆσον οὐ μικρὰν, ἀλλὰ καὶ σφόδρα μεγάλην, τὴν Κρήτην λέγω.
- [02562] Λουκάς ἐστι μόνος μετ' ἐμοῦ.
- [02563] Αὐτὸς γὰρ σφόδρα ἀδισπᾶστος εἶχεν αὐτοῦ, ὁ καὶ τὸ εὐαγγέλιον γράψας, καὶ τὰς καθολικὰς Πράξεις, φιλόπονος ὢν καὶ φιλομαθὴς καὶ καρτερικός.
- [02564] Περὶ τούτου φησὶ γράφων, Οὗ ἔπαινος ἐν τῷ Εὐαγγελίῳ διὰ πασῶν τῶν Ἐκκλησιῶν.
- [02565] Μάρκον ἀναλαβὼν, ἄγε μετὰ σεαυτοῦ.
- [02566] Τίτος ἔνεκεν;
- [02567] Ἔστι γὰρ μοι εὐχρηστος εἰς διακονίαν.
- [02568] Οὐκ εἰς τὴν ἀνάπαυσιν λέγει τὴν ἑαυτοῦ, ἀλλ' εἰς τὴν διακονίαν τοῦ εὐαγγελίου·
- [02569] καὶ γὰρ ἐν δεσμοῖς ὢν, οὐκ ἔληγε κηρύττων.
- [02570] Ἄρα καὶ τὸν Τιμόθεον τούτου ἔνεκεν ἐκάλει, οὐ τῶν αὐτοῦ ἔνεκεν, ἀλλ' ὑπὲρ τοῦ εὐαγγελίου, ὥστε μηδεμίαν γενέσθαι [62.656] ταραχὴν κατὰ τὴν αὐτοῦ τελευταίαν τοῖς πιστοῖς, τῶν αὐτοῦ μαθητῶν πολλῶν παρόντων, καὶ κωλυόντων θορύβους, καὶ παραμυθουμένων τοὺς ἀφορήτως φέροντας αὐτοῦ τὴν τελευταίαν.
- [02571] Καὶ γὰρ ἄνδρας ἀξιολόγους εἰκὸς ἦν εἶναι τοὺς πεπιστευκότας ἐπὶ τῆς Ῥώμης·
- [02572] Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.
- [02573] Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
- [02574] Φελόνην ἐνταῦθα τὸ ἱμάτιον λέγει·
- [02575] τινὲς δὲ φασὶ τὸ γλωσσόκομον, ἐνθα τὰ βιβλία ἔκειτο.
- [02576] Τί δὲ αὐτῷ τῶν βιβλίων ἔδει μέλλοντι ἀποδημεῖν πρὸς τὸν Θεόν;
- [02577] Καὶ μάλιστα ἔδει, ὥστε αὐτὰ τοῖς πιστοῖς παραθέσθαι, καὶ ἀντὶ τῆς αὐτοῦ διδασκαλίας, ἔχειν αὐτά.
- [02578] Πάντας μὲν οὖν τοὺς πιστοὺς εἰκὸς τότε μεγάλην ἔχειν πληγὴν, μάλιστα δὲ τοὺς παρόντας τῇ τελευταίᾳ, καὶ ἀπολαύοντας αὐτοῦ τότε.
- [02579] Τὸν δὲ φελόνην ζητεῖ, ὥστε μὴ δεηθῆναι παρ' ἑτέρου λαβεῖν.
- [02580] Ὅρας γὰρ αὐτὸν ὑπὲρ τούτου πολλὴν ποιούμενον τὴν σπουδὴν, καὶ λέγοντα ἐτέρωθι, ἡνίκα πρὸς τοὺς ἀπὸ τῆς Ἐφέσου διελέγετο·
- [02581] Γινώσκετε, ὅτι ταῖς χρεῖαις μου, καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί·
- [02582] καὶ πάλιν, Μακάριόν ἐστι δίδοναι μᾶλλον, ἢ λαμβάνειν.
- [02583] Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο.
- [02584] Ἀποδώη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.
- [02585] Πάλιν ἐνταῦθα μέμνηται πειρασμοῦ, οὐχ ἀπλῶς ἐκείνον βουλόμενος διαβαλεῖν, οὐδὲ κατηγορεῖσθαι αὐτοῦ, ἀλλὰ τὸν μαθητὴν ἀλεῖψαι πρὸς τοὺς

ἀγῶνας, ὥστε φέρειν γενναίως·

[02586] κἂν εὐτελεῖς ὦσιν οἱ τὰς πείρας προσάγοντες, κἂν οὐδαμῖνοι, κἂν ἄτιμοι, δεῖ, φησί, πάντα φέρειν γενναίως.

[02587] Ὁ γὰρ ὑπὸ μεγάλου τινὸς παθὼν κακῶς, ἔχει φιλοτιμίαν οὐ μικρὰν, τὴν τοῦ ποιούντος ὑπεροχὴν·

[02588] ὁ δὲ ὑπὸ εὐτελοῦς καὶ ἀπερόμιμμένου, μείζονα ἔχει τὴν ἀνίαν.

[02589] Πολλά με κακὰ ἐνεδείξατο·

[02590] τουτέστιν, Ἐθλιψέ με διαφόρως.

[02591] Ἀλλ' οὐκ ἀτιμωρητὶ, φησί, ταῦτα αὐτῷ προχωρήσει·

[02592] Ἀποδώσει γὰρ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.

[02593] Ὡσπερ γράφων ἔλεγεν ἀνωτέρω, Οἷους διωγμοὺς ὑπέμεινα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος·

[02594] οὕτω καὶ ἐνταῦθα διπλῆ παρεκάλεσε τὸν μαθητὴν, τῷ τε κακῶς πάσχειν, καὶ τῷ ἐκεῖνον ἀπολήψεσθαι·

[02595] οὐχ ὡς τῶν ἀγίων ταῖς τιμωρίας ἐπιχαιρόντων ἀπλῶς, ἀλλ' ὡς τοῦ κηρύγματος δεομένου καὶ τῶν ἀσθενεστέρων τῆς ἐντεῦθεν παραμυθίας.

[02596] Ὅν καὶ σὺ, φησί, φυλάσσου·

[02597] λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

[02598] Τουτέστι, πολεμεῖ καὶ ἐναντιοῦται.

[02599] Καὶ οὐκ εἶπε, Τιμώρησαι, κόλασον, ἀπέλασον, καίτοι γε ἐνὴν διὰ τῆς χάριτος ταῦτα ἐργάσασθαι·

[02600] ἀλλ' οὐδὲν τούτων, οὐδὲ ὀπλίζει αὐτὸν κατ' αὐτοῦ, ἀλλ' ἀναχωρεῖν μόνον κελεύει, τῷ Θεῷ παραχωροῦντα τῆς τιμωρίας.

[02601] Καὶ πρὸς παραμυθίαν τῶν ἀσθενεστέρων τοῦτο εἶρηκε, τὸ, Ἀποδώσει αὐτῷ·

[02602] ὁ καὶ προφητεία ^[62.657] ἐστίν, ἡ ἀρά.

[02603] Ὅτι δὲ ὑπὲρ τοῦ τὸν μαθητὴν ἀλεῖψαι ταῦτα λέγει, καὶ ἐκ τῶν ἐξῆς δηλον.

[02604] Ἀλλ' ὄρα πάλιν πῶς ἐτέρους πειρασμοὺς αὐτοῦ διηγεῖται.

[02605] Ἐν τῇ πρώτῃ μου ἀπολογία, φησίν, οὐδεὶς μοι συμπαρεγένετο, πάντες με ἐγκατέλιπον·

[02606] μὴ αὐτοῖς λογισθεῖη.

[02607] β'.

[02608] Ὅρᾳς πῶς φεῖδεται τῶν οἰκείων;

[02609] καίτοι ἔργον εἰργάσαντο δεινόν.

[02610] Οὐ γὰρ ἐστὶν ἴσον παρὰ τῶν ἐξωθεν καταφρονεῖσθαι, καὶ παρὰ τῶν οἰκείων.

[02611] Ὅρᾳς ἐπιτεταμένην ἀθυμίαν;

[02612] Οὐκ ἔχεις εἰπεῖν, ὅτι παρὰ μὲν τῶν ἐξωθεν ἐπολεμούμην, εἶχον δὲ παραμυθίαν τὴν θεραπείαν καὶ τὴν συμμαχίαν τῶν ἐμῶν·

[02613] καὶ γὰρ καὶ ἐκεῖνοί με προέδωκαν.

[02614] Πάντες με ἐγκατέλιπον, φησίν.

[02615] Ἄρα οὐ μικρὸν ἀμάρτημα τοῦτο.

[02616] Εἰ γὰρ ἐν πολέμῳ τὸν κινδυνεύοντα ὁ ἀφείς, καὶ τῆς τῶν ἐχθρῶν ἑαυτὸν ὑπεξάγων χειρὸς, ὑπὸ τῶν οἰκείων πλήττεται εἰκότως, ὡς τὸ πᾶν διαφθείρας καὶ προδοῦς·

[02617] πολλῷ μᾶλλον ἐν τῷ κηρύγματι.

[02618] Ποίαν δὲ πρώτην ἀπολογίαν λέγει;

[02619] Παρέστη ἤδη τῷ Νέρωνι, καὶ διέφυγεν·

[02620] ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατήχησε, τότε αὐτὸν ἀπέτεμεν.

- [02621] Ἴδου πάλιν προτροπή τῷ μαθητῇ διὰ τῶν ἐπαγομένων·
- [02622] Ἀλλ' ὁ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με.
- [02623] Τὸν γὰρ ὑπὸ ἀνθρώπων ἐγκαταλιμπανόμενον οὐκ ἀφήσιν τι παθεῖν δεινὸν ὁ Θεός.
- [02624] Καὶ ἐνεδυνάμωσέ με, φησί·
- [02625] τουτέστι, παρῶρησίαν ἐχαρίσατο, οὐκ ἀφήκε καταπεσεῖν.
- [02626] Ἴνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ·
- [02627] τουτέστι, πληρωθῇ.
- [02628] Ὅρα τὴν ταπεινοφροσύνην αὐτοῦ τὴν πολλήν.
- [02629] Οὐχ ὡς ἄξιον τυχεῖν τῆς δωρεᾶς, φησὶν, ἐνεδυνάμωσέ με, ἀλλ' ἵνα τὸ κήρυγμα πληροφορηθῇ, ὃ ἡμῖν ἐμπεπιστευμένος.
- [02630] Ὡς ἂν εἴ τις ἀλουργίδα καὶ διάδημα βαστάζοι καὶ δι' αὐτὴν σώζοιτο.
- [02631] Καὶ ἀκούση, φησὶ, πάντα τὰ ἔθνη.
- [02632] Τί ἐστι τοῦτο;
- [02633] Ἴνα πᾶσι, φησὶ, κατάδηλος γένηται καὶ τοῦ κηρύγματος ἡ περιφάνεια, καὶ τῆς περὶ ἐμὲ προνοίας ἡ κηδεμονία.
- [02634] Καὶ ἐρῶσατό με ἐκ στόματος λέοντος·
- [02635] καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ.
- [02636] Ὅρα πῶς παρὰ μικρὸν ἦλθεν ἀποθανεῖν.
- [02637] Εἰς αὐτὸν τοῦ λέοντος ἐνέπεσε τὸν φάρυγγα.
- [02638] Λέοντα γὰρ τὸν Νέρωνα φησὶ διὰ τὸ θηριῶδες καὶ ἰσχυρὸν τῆς βασιλείας αὐτοῦ καὶ ἀκατάπληκτον.
- [02639] Καὶ ἐρῶσατό με, φησὶν, ὁ Κύριος, καὶ ῥύσεται.
- [02640] Εἰ ῥύσεται πάλιν, πῶς ἔλεγεν, ὅτι ἤδη σπένδομαι;
- [02641] Ἀλλὰ πρόσεχε τῇ φωνῇ.
- [02642] Ἐρῶσατό με, φησὶν, ἐκ στόματος λέοντος·
- [02643] καὶ πάλιν ῥύσεται, οὐκέτι ἐκ στόματος, ἀλλὰ τί;
- [02644] Ἀπὸ παντὸς ἔργου πονηροῦ.
- [02645] Τότε μὲν γὰρ με τῶν κινδύνων ἐξήρπασεν·
- [02646] ἐπειδὴ δὲ τὸ ἱκανὸν τῷ εὐαγγελίῳ γέγονε, ῥύσεται με πάλιν ἀπὸ παντὸς ἁμαρτήματος, τουτέστιν, οὐκ ἀφήσει καταγνωσθέντα ἀπελθεῖν.
- [02647] Καὶ γὰρ καὶ τοῦτο, τὸ δυνηθῆναι μέχρις αἵματος ἀντικαταστήναι πρὸς τὴν ἁμαρτίαν καὶ μὴ ἐνδοῦναι, ἐτέρου λέοντός ἐστι ῥύσασθαι, τοῦ διαβόλου.
- [02648] Ὡστε μείζων αὕτη τῆς προτέρας ἡ σωτηρία, ὅτε δοκεῖ ἐκδεδύσθαι.
- [02649] Καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον·
- [02650] ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [02651] Ἀμήν.
- [02652] Ἄρα αὕτη ἐστὶν ἡ σωτηρία, ὅταν ἐκεῖ διαλάμπωμεν.
- [02653] Τί ἐστι, Σώσει εἰς τὴν βασιλείαν αὐτοῦ;
- [02654] Ἐξαρπάσει με, φησὶ, πάσης αἰτίας, καὶ ἐκεῖ φυλάξει.
- [02655] Τοῦτο γὰρ ἐστι σωθῆναι εἰς τὴν βασιλείαν, τὸ ἐνταῦθα δι' αὐτὴν ἀποθανεῖν.

- [02656] Ὁ μισῶν γὰρ, φησί, τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
- [02657] Ὡὲ δόξα.
- [02658] Ἴδου δοξολογία τοῦ Υἱοῦ.
- [02659] Ἀσπασαι Πρίσκιλλαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.
- [02660] Αὐτὸς [62.658] γὰρ ἐκεῖ ἦν ἐν Ῥώμῃ, καθὼς φησι·
- [02661] Δῶν αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- [02662] Διὰ τῆς προσηγορίας τῆς τούτου καὶ τοὺς ἐν τῇ οἰκίᾳ προθυμότερους ποιεῖ ἐν τοῖς τοιούτοις κατορθώμασιν.
- [02663] Ἀσπασαι, φησί, Πρίσκιλλαν καὶ Ἀκύλαν.
- [02664] Οὗτοί εἰσιν ὧν συνεχῶς μέμνηται, παρ' οἷς καὶ κατήχθη, οἱ τὸν Ἀπολλῶ προσλαβόμενοι.
- [02665] Προτίθησι δὲ τὴν γυναῖκα, ἐμοὶ δοκεῖν, ἅτε σπουδαιότεραν οὖσαν καὶ πιστοτέραν·
- [02666] καὶ γὰρ καὶ αὕτη τότε προσελάβετο τὸν Ἀπολλῶ·
- [02667] ἢ καὶ ἀδιαφόρως τοῦτο ποιεῖ.
- [02668] Οὐ μικρὰ δὲ τούτοις ἦν παραμυθία ἢ προρόγησις, ἀλλὰ τιμῆς καὶ ἀγάπης εἶχεν ἔνδειξιν, καὶ πολλῆς μετάληψιν χάριτος·
- [02669] ἀρκεῖ γὰρ καὶ ἀσπασμὸς μόνος τοῦ ἀγίου καὶ μακαρίου ἐκείνου πολλῆς ἐμπλησαι χάριτος τὸν τὴν προσηγορίαν δεχόμενον.
- [02670] Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
- [02671] Τοῦτον καὶ τὸν Τυχικὸν ἔγνωμεν ἐν τῇ τῶν Πράξεων βίβλῳ συναναχθέντας αὐτῷ ἀπὸ τῆς Ἰουδαίας, καὶ πανταχοῦ συνόντας, ἴσως ὡς σπουδαιότερους τῶν ἄλλων.
- [02672] Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ, φησὶν, ἀσθενοῦντα.
- [02673] Διὰ τί γὰρ μὴ ἰάσω αὐτὸν, ἀλλ' ἀπέλιπες;
- [02674] Οὐ πάντα ἴσχυον οἱ ἀπόστολοι, ἢ οὐ πάντα ὠκονόμουν τῇ χάριτι, ἵνα μὴ τις εἰς αὐτοὺς λογίσηται ὑπὲρ ὃ βλέπει.
- [02675] Τοῦτο καὶ ἐπὶ τῶν μακαρίων τῶν πρὸ αὐτῶν γενομένων δικαίων ὀρώμεν συμβάν·
- [02676] καθάπερ ἐπὶ τοῦ Μωϋσέως·
- [02677] ἰσχνόφωνος ἦν·
- [02678] διὰ τί μὴ μετέβαλεν αὐτοῦ τὴν ἰσχνότητα;
- [02679] Πολλάκις ὑπὸ λύπης ἐβάλλετο καὶ ἀθυμίας·
- [02680] εἰς τὴν γῆν τῆς ἐπαγγελίας οὐκ εἰσῆλθε.
- [02681] γ'.
- [02682] Πολλὰ γὰρ συνεχῶρει ὁ Θεὸς, ὥστε δεῖκνυσθαι τὸ ἀσθενὲς τῆς ἀνθρωπίνης φύσεως.
- [02683] Εἰ γὰρ καὶ τούτων γενομένων, ἔλεγον οἱ ἀναίσθητοι Ἰουδαῖοι, ποῦ ἐστι Μωϋσῆς, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου;
- [02684] εἰ καὶ εἰσῆγαγεν αὐτοὺς εἰς τὴν γῆν τῆς ἐπαγγελίας, τί οὐκ ἂν ἔπαθον;
- [02685] Εἰ μὴ συνεχῶρησεν αὐτοῦ κρατῆσαι τὸν φόβον τὸν τοῦ Φαραῶ, οὐκ ἂν θεὸν αὐτὸν ἐνόμισαν;
- [02686] Οὕτω καὶ περὶ Παύλου καὶ Βαρνάβα τοὺς τὴν Λύστραν οἰκοῦντας, ὀρώμεν παθόντας ἐπ' αὐτῶν, καὶ θεοὺς αὐτοὺς νομίσαντας, ὅτε διαρῶρήξαντες αὐτῶν τὰ ἰμάτια, ἐξεπήδησαν εἰς τὸν ὄχλον κρᾶζοντες καὶ λέγοντες·
- [02687] Ἄνδρες, τί ταῦτα ποιεῖτε;
- [02688] καὶ ἡμεῖς ὁμοιοπαθεῖς ὑμῖν ἔσμεν ἄνθρωποι.
- [02689] Καὶ ὁ Πέτρος πάλιν ἠνίκα τὸν ἐκ γενετῆς χωλὸν ἰάσατο, πάντων ἐκπλαγέντων ἐπὶ τῷ γεγονότι, ἀπεκρίνατο λέγων·
- [02690] Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

- [02691] Ἄκουε δὲ πάλιν καὶ τοῦ μακαρίου Παύλου λέγοντος·
- [02692] Καὶ ἐδόθη μοι σκόλοψ τῇ σαρκί, ἵνα μὴ ὑπεραίρωμαι.
- [02693] Ἀλλὰ ταπεινοφροσύνης, φησὶν, ὁ λόγος.
- [02694] Ἄπαγε, οὐκ ἔστι τοῦτο·
- [02695] οὐ γὰρ διὰ τοῦτο ἐδόθη αὐτῷ σκόλοψ, ἵνα ταπεινοφρονῇ, οὐδὲ διὰ ταπεινοφροσύνην μόνον ἔφη τοῦτο, ἀλλὰ καὶ δι' ἄλλας αἰτίας.
- [02696] Ὅρα γοῦν πῶς ὁ Θεὸς ἀπολογούμενος, οὐ φησὶν αὐτῷ, Ἄρκει σοὶ ἡ χάρις μου, ἵνα μὴ ὑπεραίρω, ἀλλὰ τί;
- [02697] Ἡ γὰρ δύναμίς μου, φησὶν, ἐν ἀσθενείᾳ τελειοῦται.
- [02698] Δύο τοίνυν συνεγίνετο·
- [02699] καὶ φανερὰ ἐδεικνυτο τὰ γινόμενα, καὶ τὸ ὅλον ἐπεγράφετο τῷ Θεῷ.
- [02700] Διὰ ^[62.659] τοῦτο καὶ ἀλλαχοῦ ἔλεγεν·
- [02701] Ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσι, τουτέστι, παθητοῖς καὶ ἀσθενέσι σώμασι.
- [02702] Διὰ τί;
- [02703] Ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.
- [02704] Εἰ μὴ παθητὰ ἦν τὰ σώματα, αὐτοῖς ἂν ἐπεγράφετο ἅπαντα.
- [02705] Καὶ ἀλλαχοῦ ὀρῶμεν αὐτὸν ἀλγοῦντα ἐπὶ ἀρρώστια·
- [02706] περὶ γὰρ τοῦ Ἐπαφροδίτου ἔλεγε·
- [02707] Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ, ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησε·
- [02708] καὶ πολλὰ δὲ καὶ ἄλλα ἀγνοοῦντα συμφερόντως καὶ αὐτῷ καὶ τοῖς μαθητευομένοις.
- [02709] Τρόφιμον δὲ, φησὶν, ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
- [02710] Ἡ Μίλητος τῆς Ἐφέσου ἐγγυὲς οὔσα τυγχάνει.
- [02711] Ἄρα ὅτε ἀπέπλεεν ἐπὶ τὴν Ἰουδαίαν, ἢ τοῦτο καιροῦ ἄλλου φήσομεν.
- [02712] Μετὰ μὲν γὰρ τὸ γενέσθαι ἐν Ῥώμῃ, πάλιν εἰς τὴν Σπανίαν ἀπῆλθεν·
- [02713] εἰ δὲ ἐκεῖθεν πάλιν εἰς ταῦτα τὰ μέρη, οὐκ ἴσμεν.
- [02714] Πάντων γοῦν ὀρῶμεν αὐτὸν μεμονωμένον.
- [02715] Δημᾶς με γὰρ ἐγκατέλιπε, φησί·
- [02716] Κρήσκης γὰρ εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
- [02717] Ἐραστος ἔμεινεν ἐν Κορίνθῳ·
- [02718] Τρόφιμον ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
- [02719] Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
- [02720] Ἀσπάζεται σε Εὐβουλος, καὶ Πιούδης, καὶ Λίνος, καὶ Κλαυδία.
- [02721] Τοῦτον τὸν Λίνον ἱστοροῦσί τινες δευτέρου μετὰ τὸν Πέτρον ἐπίσκοπον τῆς Ῥωμαίων Ἐκκλησίας γεγενῆσθαι.
- [02722] Καὶ Λίνος, φησὶ, καὶ Κλαυδία.
- [02723] Ὅρᾶς πῶς καὶ γυναῖκες ἦσαν διάπυροι περὶ τὴν πίστιν καὶ θερμαί;
- [02724] οἷον ἡ Πρίσκιλλα, οἷον αὐτὴ ἡ Κλαυδία, ἥδη ἐσταυρωμένοι, ἥδη παρατεταγμένοι.
- [02725] Καὶ τί γὰρ δήποτε τοσοῦτων ὄντων πιστῶν, τούτων μέμνηται τῶν γυναικῶν;
- [02726] Ἡ δὴλον, ὡς ἐκβεβηκότων ἤδη τῇ γνώμῃ τῶν κοσμικῶν πραγμάτων·

- [02727] ὡς μᾶλλον λαμπόντων·
- [02728] οὐ γὰρ ἔστιν ἐμποδισθῆναι γυναῖκα οὖσαν.
- [02729] Καὶ γὰρ καὶ τοῦτο τῆς τοῦ Θεοῦ χάριτος ἔργον, τὸ τὴν φύσιν ταύτην ἐν τοῖς βιωτικοῖς μόνον ἐμποδίζειν, μᾶλλον δὲ οὐδὲ ἐκεῖ.
- [02730] Οὐδὲ γὰρ μικρὸν τῆς πάσης διοικήσεως ἀναδέδεκται μέρος ἢ γυνή, τὸ οἰκουρόν·
- [02731] ἀλλ' ἐκείνης χωρὶς, οὐδὲ τὰ πολιτικά δυνήσεται συστήναί ποτε.
- [02732] Εἰ γὰρ μέλλοι θορύβου καὶ ταραχῆς ἐμπεπλήσθαι τὰ κατὰ τὴν οἰκίαν, ἕκαστος τῶν πολιτευομένων ἔμελλεν οἶκοι καθῆσθαι, καὶ τὰ κατὰ τὴν πόλιν κακῶς ἂν διακείσεται.
- [02733] Ὡστε οὐδὲ ἐν ἐκείνοις τὸ ἔλαττον ἔχει, οὐδὲ ἐν τοῖς πνευματικοῖς.
- [02734] Δύναται γὰρ μυριάκις ἀποθανεῖν, εἴ γε βούλοιο·
- [02735] πολλαὶ γοῦν καὶ ἐμαρτύρησαν·
- [02736] δύναται σωφροσύνην ἀσκήσαι, καὶ μᾶλλον τῶν ἀνδρῶν, ἅτε οὐ τοσαύτης ἐνοχλοῦσης αὐτῇ φλογός, καὶ κοσμιότητα καὶ σεμνότητα ἐπιδείξασθαι, καὶ ἁγιασμόν, Οὐ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον, καὶ χρημάτων ὑπεροψίαν, εἴ γε θέλοιν, καὶ πάντα ἀπλῶς τὰ ἄλλα.
- [02737] Σπούδασον, φησὶ, πρὸ χειμῶνος ἐλθεῖν.
- [02738] Πῶς αὐτὸν κατεπείγει;
- [02739] καὶ οὐδαμοῦ τὸ λυπηρὸν τίθησιν·
- [02740] οὐ λέγει, πρὶν ἐμὲ τελευτήσῃ, ἵνα μὴ λυπήσῃ, ἀλλὰ, Πρὸ χειμῶνος ἐλθεῖν, ἵνα μὴ κατασχεθῆς.
- [02741] Ἀσπάζεται σε, φησὶν, Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.
- [02742] Ὀνομαστὶ αὐτῶν οὐ μέμνηται.
- [02743] Ὁρᾷς ὅτι ἐκεῖνοι θερμότεροι ἦσαν;
- [02744] Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου Οὐδὲν ταύτης τῆς εὐχῆς ἄμεινον.
- [02745] Μὴ ἄλγει, φησὶν, ὅτι ἀφίσταμαι·
- [02746] ὁ Κύριος μετὰ σοῦ.
- [02747] Καὶ οὐκ εἶπε, Μετὰ σοῦ, ἀλλὰ, Μετὰ τοῦ πνεύματός σου.
- [02748] Διπλῆ ἢ βοήθεια τῆς χάριτος τοῦ Πνεύματος καὶ τοῦ Θεοῦ βοηθοῦντος αὐτῇ.
- [02749] Καὶ ἄλλως δὲ οὐκ ἔστιν εἶναι τὸν Θεὸν μεθ' ἡμῶν, μὴ τῆς χάριτος οὔσης τῆς πνευματικῆς·
- [02750] εἰ γὰρ ἐγκαταλειφθεῖμεν, πῶς ἔσται μεθ' ἡμῶν;
- [02751] Ἡ χάρις μεθ' ^[62.660] ἡμῶν.
- [02752] Ἀμήν.
- [02753] Καὶ ἑαυτῷ λοιπὸν ἐπεύχεται·
- [02754] τουτέστιν, ὥστε αἰεὶ εὐαρέστους εἶναι αὐτῷ, ὥστε χάριν ἔχειν μετὰ τοῦ χαρίσματος·
- [02755] ταύτης γὰρ οὔσης, οὐδὲν ἔσται λυπηρόν.
- [02756] Ὡσπερ γὰρ ὁ τὸν βασιλέα ὀρώων, καὶ χάριν ἔχων παρ' αὐτῷ, οὐδενὸς ἐπαισθάνεται λυπηροῦ·
- [02757] οὕτω καὶ τῶν φίλων ἀπολιμπανώμεθα, καὶ εἰς δεινόν τι περιπέσωμεν, οὐδενὸς αἰσθησὶν ληψόμεθα, τῆς χάριτος οὔσης ἐκείνης καὶ τειχιζούσης ἡμᾶς.
- [02758] δ'.
- [02759] Πῶς δὲ ἐνὶ τὴν χάριν ἐπισπάσασθαι λοιπόν;
- [02760] Τὰ τῷ Θεῷ φίλα πράττοντα, καὶ ἐν πᾶσιν αὐτῷ ὑπακούοντα.
- [02761] Ἡ καὶ ἐν ταῖς μεγάλας οἰκίαις οὐκ ἐκείνους ὀρώμεν χάριν ἔχοντας τῶν οἰκετῶν, ὅσοι μὴ τὰ αὐτῶν μεριμνῶσιν, ἀλλὰ τὰ τῶν δεσποτῶν πάσῃ ψυχῇ καὶ προθυμίᾳ, οὐ δι' ἀνάγκην μόνην δεσποτικῆν, ἀλλὰ καὶ διὰ προθυμίαν καὶ διὰ φιλοστοργίαν εὐ διατιθῶσιν ἅπαντα;

- [02762] Ὅταν αἰεὶ ἐν τοῖς ὀφθαλμοῖς ὡς τοῖς αὐτῶν, ὅταν ἐπὶ τῆς οἰκίας στρέφονται, ὅταν μηδὲν ἴδιον πραγματεύονται, μηδὲ τῶν οἰκείων φροντίζωσι, μᾶλλον δὲ ἀντὶ τῶν ἰδίων ἔχωσι τὰ δεσποτικά;
- [02763] Ὁ γὰρ τὰ αὐτοῦ τοῦ δεσπότης ποιησάμενος, οὐ τὰ αὐτοῦ τοῦ δεσπότης πεποίηκεν, ἀλλὰ τὰ τοῦ δεσπότης αὐτοῦ.
- [02764] ὁμοίως αὐτῷ ἐπιτάττει ἐν τοῖς ἐκείνου, ὁμοίως ἐκείνῳ κρατεῖ.
- [02765] Πολλοὶ δὲ τῶν οἰκετῶν μᾶλλον αὐτὸν δεδοίκασι, καὶ ὅπερ ἂν εἴπη οὗτος, τοῦτο καὶ ἐκείνος.
- [02766] πάντες οἱ ἐχθροὶ λοιπὸν ἐν φόβῳ.
- [02767] Εἰ δὲ ὁ ἐν τοῖς βιωτικοῖς τῶν αὐτοῦ καταφρονήσας, καὶ τὰ τοῦ δεσπότης ἐλόμενος, οὐχὶ κατεφρόνησε τῶν αὐτοῦ, ἀλλὰ μᾶλλον μειζόνων ἐπέτυχεν.
- [02768] πολλῶ μᾶλλον ἐν τοῖς πνευματικοῖς.
- [02769] Καταφρόνησον τῶν σῶν, καὶ ἔλαβες τὰ τοῦ Θεοῦ.
- [02770] βούλεται αὐτὸς τοῦτο.
- [02771] Καταφρόνησον τῆς γῆς, καὶ ἄρπασον τὴν βασιλείαν τῶν οὐρανῶν.
- [02772] ἐκεῖ διάγε, μὴ ἐνταῦθα.
- [02773] ἐκεῖθεν ἔσο φοβερός, μὴ ἐνταῦθα.
- [02774] Ἐκεῖθεν ἂν ἦς φοβερός, οὐχὶ ἀνθρώποις μόνον, ἀλλὰ καὶ δαίμοσι καὶ αὐτῷ τῷ διαβόλῳ ἔση φοβερός.
- [02775] ἂν δὲ ἀπὸ τῶν χρημάτων τῶν ἐνταῦθα, ἐκείνοις εὐκαταφρόνητος ἔση, πολλάκις δὲ καὶ ἀνθρώποις.
- [02776] ὅσα ἂν πλουτήσῃς, ἐν τοῖς δουλικῶς πλουτήσεις.
- [02777] ἂν δὲ τούτων ὑπερίδῃς, ἐν τῷ οἴκῳ τῷ βασιλικῷ λαμπρὸς ἔση.
- [02778] Τοιοῦτοι ἦσαν οἱ ἀπόστολοι, καταφρόνησαντες τῆς δουλικῆς οἰκίας, καὶ τῶν ἐνταῦθα χρημάτων.
- [02779] Καὶ ὅρα πῶς τοῖς δεσποτικοῖς ἐπέταττον.
- [02780] Ὁ δεῖνα, φησὶν, ἀπηλλάχθω νόσου, ἕτερος δαιμόνων, καὶ δῆσον ἐκείνον, καὶ λῦσον τοῦτον.
- [02781] Ἐπὶ γῆς τοῦτο ἐγένετο, ἀλλ' ὡς ἐν οὐρανοῖς ἐτελείτο.
- [02782] Ὅσα γὰρ ἂν δῆσητε, φησὶν, ἐπὶ γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ.
- [02783] Καὶ μείζονα αὐτοῖς ἔδωκεν αὐτοῦ ἐξουσίαν.
- [02784] Καὶ ὅτι οὐκ ἐψευσάμην, ἄκουε αὐτοῦ λέγοντος.
- [02785] Ὁ πιστεύων εἰς ἐμὲ, μείζονα ποιήσει ὧν ἐγὼ ποιῶ.
- [02786] Τί δήποτε;
- [02787] Ὅτι καὶ οὕτως εἰς τὸν Δεσπότην ἡ τιμὴ διαβαίνει.
- [02788] Ἐπεὶ καὶ ἐν τοῖς ἡμετέροις πράγμασιν, ὅταν μεγάλα δύνηται ὁ οἰκέτης, μᾶλλον θαυμάζεται ὁ δεσπότης.
- [02789] Εἰ γὰρ ὁ οἰκέτης τοσαῦτα δύναται, πόσῳ μᾶλλον ὁ κρατῶν αὐτοῦ;
- [02790] Εἰ δὲ τις ἀφείδῃ τὴν δεσποτικὴν ὑπηρεσίαν, φροντίζοι τῆς αὐτοῦ γυναικὸς καὶ τοῦ παιδίου καὶ τοῦ οἰκέτου, καὶ βούλοιο πλουτεῖν, ἀποτίθεσθαι ἐκεῖ, ἢ κλέπτων, ἢ λυμαινόμενος τοῖς δεσποτικοῖς, ταχέως καὶ ἑαυτὸν μετὰ τῶν χρημάτων προσαπώλεσε.
- [02791] Διὸ ταῦτα ἔχοντες τὰ ὑποδείγματα, παρακαλῶ, μὴ φροντίζωμεν τῶν ἡμετέρων, ἵνα φροντίζωμεν ἑαυτῶν.
- [02792] καταφρονῶμεν αὐτῶν, ἵνα κτησώμεθα αὐτά.
- [02793] Ἄν ἡμεῖς αὐτῶν ^[62.661] καταφρονήσωμεν, αὐτὸς αὐτῶν ἐπιμελήσεται.
- [02794] ἂν ἡμεῖς ἐπιμελησώμεθα αὐτῶν, ὁ Θεὸς αὐτῶν καταφρονήσει.
- [02795] Ἐν τοῖς τοῦ Θεοῦ κάμνωμεν, μὴ ἐν τοῖς ἡμετέροις, μᾶλλον δὲ ἐν τοῖς ἡμετέροις.
- [02796] τὰ γὰρ αὐτοῦ ἡμέτερα.

- [02797] Οὐ λέγω οὐρανὸν, οὐ λέγω γῆν, οὐ λέγω τὰ ἐν κόσμῳ·
- [02798] ταῦτα γὰρ αὐτοῦ ἀνάξια, ταῦτα οὐχ ἡμῶν μόνον ἐστίν, ἀλλὰ καὶ τῶν ἀπίστων·
- [02799] ἀλλὰ τίνα λέγω αὐτοῦ;
- [02800] Δόξαν, βασιλείαν·
- [02801] ταῦτα καὶ αὐτοῦ, καὶ ἡμέτερα δι' αὐτόν.
- [02802] Πῶς;
- [02803] Εἰ συναπεθάνομεν, φησὶ, καὶ συζήσομεν·
- [02804] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.
- [02805] Συγκληρονόμοι ἐγενόμεθα, καὶ ἀδελφοὶ λεγόμεθα.
- [02806] Τί ἡμεῖς ἑαυτοὺς κάτω κατάγομεν, αὐτοῦ ἡμᾶς ἄνω καὶ πρὸς ἑαυτὸν ἔλκοντος;
- [02807] Μέχρι πότε πενιχροὶ, μέχρι πότε πτωχοί;
- [02808] οὐρανὸς πρόκειται, καὶ ἡμεῖς περὶ τὴν γῆν στρεφόμεθα;
- [02809] οὐρανοῦ βασιλεία, καὶ ἡμεῖς τὴν ἐνθάδε πενίαν αἰρούμεθα;
- [02810] ζωὴ ἀθάνατος, καὶ ἡμεῖς περὶ ξύλα καὶ λίθους καὶ ἀγροὺς δαπανώμεθα;
- [02811] Γενοῦ πλούσιος, τοῦτο κἀγὼ βούλομαι·
- [02812] πλεονέκτησον, καὶ ἄρπασον·
- [02813] ἐνταῦθα οὐκ ἔστι μέμψις·
- [02814] ἐνταῦθα τὸ μὴ πλεονεκτῆσαι ἔγκλημα, ἐνταῦθα τὸ μὴ ἀρπάσαι κατηγορία.
- [02815] Τί δὴ τοῦτό ἐστιν;
- [02816] Ἡ βασιλεία, φησὶ, τῶν οὐρανῶν βιάζεται καὶ βιασται ἀρπάζουσιν αὐτήν.
- [02817] Γενοῦ βίαιος ἐκεῖ, γενοῦ ἄρπαξ, οὐ μειοῦται τὸ ἀρπαζόμενον.
- [02818] Οὐδὲ γὰρ μερίζεται ἡ ἀρετὴ, οὐ μειοῦται οὐδὲ ἡ εὐσέβεια, οὐδὲ ἡ βασιλεία τῶν οὐρανῶν.
- [02819] Τότε αὐξεται ἡ ἀρετὴ, ὅταν ἀρπάσῃς·
- [02820] τότε τὰ σωματικὰ μειοῦται, ὅταν ἀρπάσῃς·
- [02821] καὶ δῆλον ἐκεῖθεν.
- [02822] Ἔστωσαν ἐν πόλει μύριοι ἄνδρες·
- [02823] οὗτοι ἂν μὲν πάντες ἀρπάζωσι τὴν ἀρετὴν καὶ τὴν δικαιοσύνην, ἐπλεόνασαν αὐτήν·
- [02824] ἐν γὰρ τοῖς μυρίοις γίνονται δίκαιοι·
- [02825] ἂν δὲ μὴ ἀρπάσωσιν, ἠλάττωσαν·
- [02826] οὐδαμοῦ γὰρ φαίνεται.
- [02827] ε'.
- [02828] Ὅρας ὅτι ἐν τῷ ἀρπάζεσθαι πλεονεκτεῖ μᾶλλον τὰ ἀγαθὰ·
- [02829] ταῦτα δὲ ἐν τῷ ἀρπάζεσθαι μειοῦται μᾶλλον;
- [02830] Μὴ τοίνυν τὴν πενίαν προσκαθεζώμεθα, ἀλλὰ τὸν πλοῦτον ἐλώμεθα.
- [02831] Πλοῦτος Θεοῦ ἐστὶ τὸ πολλοὺς εἶναι τοὺς ἀπολαύοντας τῆς βασιλείας.

- [02832] Ὁ πλουτῶν, φησὶν, εἰς πάντας, καὶ ἐπὶ πάντας τοὺς ἐπικαλουμένους αὐτόν.
- [02833] Αὐξήσον αὐτοῦ τὴν οὐσίαν·
- [02834] αὐξήσεις δὲ, ἂν ἀρπάσης, ἂν πλεονεκτήσης, ἂν βιάση.
- [02835] Βίας ὄντως χρεῖα.
- [02836] Τί δήποτε;
- [02837] Ὅτι πολλοὶ οἱ κωλύοντες, γυναῖκες, παῖδες, φροντίδες, τὰ κοσμικὰ πράγματα, μετὰ τούτων δαίμονες, καὶ αὐτὸς ὁ τῶν δαιμόνων ἀρχηγέτης ὁ διάβολος.
- [02838] Δεῖ τοίνυν βίας, δεῖ καρτερίας.
- [02839] Ὁ βιαζόμενος ἐν πόνοις ἐστί.
- [02840] Πῶς;
- [02841] πάντα ὑπομένει, καὶ πρὸς ἀνάγκην ἴσταται.
- [02842] Πῶς;
- [02843] σχεδὸν τοῖς ἀδυνάτοις ἐπιχειρεῖ.
- [02844] Εἰ τοίνυν οἱ μὲν βιαζόμενοι τοιοῦτοι, ἡμεῖς δὲ οὐδὲ τοῖς δυνατοῖς ἐπιχειροῦμεν, πότε ἐπιτευξόμεθα;
- [02845] πότε ἀπολαυσόμεθα τῶν σπουδαζομένων;
- [02846] Βιασταὶ, φησὶν, ἀρπάζουσι τὴν βασιλείαν τῶν οὐρανῶν.
- [02847] Βίας χρεῖα καὶ ἀρπαγῆς·
- [02848] οὐ γὰρ ἀπλῶς
- [02849] ^[62.662] πρόκειται, οὐδὲ ἐξ ἐτοίμου.
- [02850] Ὁ ἀρπάζων, διαπαντὸς νήφει, διεγύγερται, φροντίζει καὶ μεριμνᾷ, ὥστε εὐκαίρως ἐπιθέσθαι τῇ ἀρπαγῇ.
- [02851] Οὐχ ὁρᾶτε ἐν τοῖς πολέμοις, ὅτι ὁ ἀρπάσαι βουλόμενος δι' ὅλης τῆς νυκτὸς ἀγρυπνεῖ;
- [02852] δι' ὅλης ὥπλισται;
- [02853] Εἰ τοίνυν οἱ τὰ βιωτικὰ ἀρπάζοντες, καὶ νύκτα ἀγρυπνοῦσι, καὶ ὀπλίζονται, πῶς τὰ τούτων μείζονος δεόμενα τῆς σπουδῆς, τὰ πνευματικὰ, ἀρπάσαι βουλόμενοι, καὶ ἐν ἡμέρᾳ καθεύδομεν καὶ ῥέγχομεν, καὶ αἰεὶ ἄοπλοι καὶ γυμνοὶ διατελοῦμεν;
- [02854] Ὁ γὰρ ἐν ἁμαρτίαις στρεφόμενος, ἄοπλός ἐστι καὶ γυμνός, ὥσπερ ὁ ἐν δικαιοσύνῃ, ὥπλισμένος.
- [02855] Οὐκ ἐλεημοσύνη περιφράττομεν ἑαυτοὺς, οὐ τὰς ἀναπτομένας λαμπάδας ἑαυτοῖς εὐτρεπίζομεν, οὐ συμφραττόμεθα ὀπλοῖς πνευματικοῖς οὐ τὴν ὁδὸν μανθάνομεν τὴν ἐκεῖ φέρουσαν, οὐ νήφομεν, οὐ διεγυγέρμεθα·
- [02856] διὰ τοῦτο ἀρπάσαι οὐδὲν δυνάμεθα.
- [02857] Εἴ τις βασιλείᾳ ἐπιθέσθαι βούλοιο, οὐχὶ θανάτους μυρίους ἑαυτῷ ὑποτίθησι πρότερον;
- [02858] οὐχὶ συμφραζάμενος, οὐχὶ μελετήσας τὴν πολεμικὴν;
- [02859] οὐχὶ πάντα ὑπὲρ τούτου πράττει, καὶ οὕτως ὁρμᾷ πρὸς τὴν ἐπίθεσιν;
- [02860] Ἀλλ' οὐχ ἡμεῖς οὕτως, ἀλλὰ καθεύδοντες ἀρπάζειν βουλόμεθα·
- [02861] τοιγάρτοι διὰ τοῦτο κεναῖς ἄπιμεν χερσίν.
- [02862] Οὐχ ὁρᾶς τοὺς ἀρπάζοντας, πῶς φεύγουσι, πῶς τρέχουσι, πῶς διατέμνουσιν ἅπαντα;
- [02863] Δρόμου χρεῖα·
- [02864] εὐθέως γὰρ σου κατατρέχει ὁ διάβολος, καὶ τοῖς ἔμπροσθεν κελεύει κατασχεῖν.
- [02865] Ἀλλ' ἐὰν ἦς ἰσχυρός, ἐὰν ἦς διεγυγέρμενος, τὸν μὲν ἐλάκτισας, τὸν δὲ ἀπώσω, πάντας διέφυγες ὡς πτηνός·
- [02866] κἂν ἀπέλθῃς λοιπὸν ἐντεῦθεν, κἂν τὴν ἀγορὰν ὑπερβῆς, καὶ τὸν πολὺν θόρυβον, ὅπερ ἐστὶν ὁ βίος, καὶ πρὸς τὰ μετέωρα τούτων ἔλθῃς, ὅπερ ἐστὶν ὁ μέλλων αἰὼν.

[02867] Καθάπερ γὰρ ἐν ἐρημίᾳ, οὐδεὶς θόρυβος, οὐδεὶς ὁ ἐνοχλῶν, οὐδεὶς ὁ κατέχων.

[02868] Ἀνηρπάσω;

[02869] ὀλίγου δεῖ τόνου μετὰ τὴν ἀρπαγὴν, ὥστε μὴ ἀφαιρεθῆναι τὸ ληφθέν·

[02870] ἂν τρέχωμεν, ἂν μηδὲν ὀρώμεν τῶν πρὸ τῶν ὀφθαλμῶν κειμένων, ἂν μηδὲν ἕτερον φροντίζωμεν, ἀλλ' ὥστε τοὺς κωλύοντας διαδοῦναι, δυνησόμεθα τὰ ἀρπαγέντα κατέχειν μετὰ ἀσφαλείας.

[02871] Ἦρπασας τὴν σωφροσύνην;

[02872] μὴ μείνης, φεῦγε, πόρρω γενοῦ τοῦ διαβόλου·

[02873] ἂν ἴδη, ὅτι οὐκέτι δύναται καταλαβεῖν, οὐδὲ διώξει.

[02874] Οὕτω καὶ ἡμεῖς, ὅταν τοὺς ἀρπάσαντάς τι μηκέτι βλέπωμεν, ὡς ἀπαγορεύσαντες, οὐτ' αὐτοὶ κατατρέχομεν, οὔτε ἑτέροις παρακελεύομεθα κατέχειν, ἀλλ' ἀφίεμεν ἀπελθόντας μένειν.

[02875] Οὕτω καὶ σὺ δράμε σφοδρῶς παρὰ τὴν ἀρχὴν.

[02876] Ὅταν πόρρω γένη τοῦ διαβόλου, οὐδὲ ἐπιχειρήσει λοιπὸν, ἀλλ' ἔση ἐν ἀσφαλείᾳ, τῶν ἀγαθῶν ἀπολαύων τῶν ἀπορρήτων μετ' ἀδείας·

[02877] ὡς γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ τῷ Πατρὶ ἅμα τῷ ἀγίῳ Πνεύματι δόξα, κράτος, τιμὴ καὶ προσκύνησις, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

[02878] Ἀμήν.

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0345-0407 - Iohannes Chrysostomus - In epistulam II ad Timotheum
Litterarum Omnium Conspectus: 169 Litterae, quae repetitae sunt in 151,977 occasionibus

α	0945	10,978	A	0913	33
β	0946	710	B	0914	15
γ	0947	2,363	Γ	0915	32
δ	0948	2,965	Δ	0916	0
ε	0949	8,033	E	0917	201
ζ	0950	362	Z	0918	1
η	0951	2,218	H	0919	5
θ	0952	2,022	Θ	0920	211
ι	0953	6,770	I	0921	31
κ	0954	4,851	K	0922	299
λ	0955	4,737	Λ	0923	28
μ	0956	4,399	M	0924	129
ν	0957	12,908	N	0925	38
ξ	0958	353	Ξ	0926	0
ο	0959	10,120	O	0927	252
π	0960	4,910	Π	0928	249

ρ	0961	5,160	P	0929	5
ς	0962	5,343	•	0930	0
σ	0963	5,168	Σ	0931	59
τ	0964	11,777	T	0932	291
υ	0965	2,280	Υ	0933	12
φ	0966	1,272	Φ	0934	22
χ	0967	1,289	X	0935	82
ψ	0968	183	Ψ	0936	0
ω	0969	1,997	Ω	0937	4
ϱ	8164	47			0
ϲ	8165	97	P	8172	13

ά	8049	1,782	έ	8051	1,857	ή	8053	660	ί	8055	2,469	ό	8057	1,444	ύ	8059	1,023	ώ	8061	335
ὰ	8048	1,716	ὲ	8050	931	ἦ	80852	996	ὶ	8054	2,369	ὸ	8056	1,707	ὺ	8058	305	ὠ	8060	103
ἄ	8118	298			0	ἡ	8134	678	ἰ	8150	1,119			0	ῦ	8166	1,738	ῶ	8182	1,173
ἶ	7936	1,853	ἔ	7952	2,048	ἦ	7968	34	ἰ	7984	845	ὸ	8000	83	ὺ	8016	1,744	ὠ	8032	21
ἶ	7937	157	έ	7953	156	ή	7969	479	ί	7985	225	ό	8001	437	ύ	8017	320	ώ	8033	109
ἶ	7938	219	è	7954	0	ἡ	7970	85	ἰ	7986	0	ὸ	8002	3	ὺ	8018	2	ὠ	8034	15
ἶ	7939	12	é	7955	1	ἡ	7971	10	ἰ	7987	1	ὸ	8003	27	ὺ	8019	3	ὠ	8035	0
ἶ	7940	254	ě	7956	595	ἡ	7972	48	ἰ	7988	180	ὸ	8004	77	ὺ	8020	56	ὠ	8036	4
ἶ	7941	59	ε	7957	104	ἡ	7973	14	ἰ	7989	110	ὸ	8005	428	ὺ	8021	157	ὠ	8037	75
ἶ	7942	7			0	ἡ	7974	91	ἰ	7990	224			0	ὺ	8022	121	ὠ	8038	12
ἶ	7943	0			0	ἡ	7975	8	ἰ	7991	36			0	ὺ	8023	60	ὠ	8039	14
ἶ	8064	0			0	ἡ	8080	5			0			0	ὺ	8167	0	ϱ	8096	1
ἶ	8065	0			0	ἡ	8081	0			0			0	ὺ	8163	0	ϱ	8097	0
ἶ	8066	0			0	ἡ	8082	0			0			0			0	ϱ	8098	0
ἶ	8067	0			0	ἡ	8083	0			0			0			0	ϱ	8099	0
ἶ	8068	1			0	ἡ	8084	1			0			0			0	ϱ	8100	1
ἶ	8069	1			0	ἡ	8085	0			0			0			0	ϱ	8101	0
ἶ	8070	0			0	ἡ	8086	37			0			0			0	ϱ	8102	0
ἶ	8071	0			0	ἡ	8087	0			0			0			0	ϱ	8103	13
ἶ	8115	112			0	ἡ	8131	282			0			0			0	ϱ	8179	152

ά	8116	0		0	ή	8132	10		0		0		0	φ	8180	13
ᾶ	8119	81		0	ῆ	8135	261		0		0		0	ϕ	8183	364

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0345-0407 - Iohannes Chrysostomus - In epistulam II ad Timotheum
Verborum Omnium Conspectus: 7,400 Verba, quae repetita sunt in 2,591,687 occasionibus

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