

0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 1]

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Commentarius in Isaiam prophetam

[00001] ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΚΥΡΙΑΛΛΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΙΑΣ ΕΞΗΓΗΣΙΣ ΥΠΟΜΝΗΜΑΤΙΚΗ ΕΙΣ ΤΟΝ ΠΡΟΦΗΤΗΝ ΗΣΑΙΑΝ.

[00002] ΒΙΒΛΙΟΝ Α΄.

[00003] ΛΟΓΟΙ ΕΞ΄.

[00004] [ΠΡΟΟΙΜΙΟΝ.]

[00005] Ασυμφανής μὲν αἰεὶ τῶν ἁγίων προφητῶν ὁ λόγος, μεμésτωται δὲ τῶν κεκρυμμένων ἐννοιῶν, καὶ μὴ- στηρίων ἡμῖν τῶν θείων ὠδίνει προαγόρευσιν.

[00006] Τέ- λος γὰρ νόμου, καὶ προφητῶν ὁ Χριστός, καθὼς γέ- γραπται.

[00007] Χρηναὶ δὲ φημί, τοὺς ἐθέλοντας διατρανοῦν τὰ οὕτως ἰσχνὰ, καὶ αἰνιγματώδη τῶν θεωρημάτων πλάτη διανοίας ὄμματι περιθρεῖν ἐπιγεσθαι, καὶ μάλα εὐφρόνως τοῦτο μὲν, τῆς ἱστορίας τὸ ἀκριβές, τοῦτο δὲ, τῆς πνευματικῆς θεωρίας τὴν ἀπόδοσιν, ἵνα πανταχόθεν τοῖς ἐντευξομένοις ἐκβαίῃ τὸ ὠφε- λούν, καὶ ἢ τῆς τῶν προκειμένων ἐννοίας διασάφῃς οὐδὲν ἔχουσα τὸ ἐνδεές διαφαίνοιτο.

[00008] Οἶδα μὲν οὖν ὅτι φθάσαντές τινες προγεγράψασιν εἰς ταῦτα, καὶ μα- κροὺς ἡμῖν περὶ αὐτῶν ἐποίησαντο λόγους·

[00009] ἀπόχρη δὲ οἶμαι τοῦτι, καὶ πρὸς γε τὸ δεῖν ἑτέροις ὄκνου πρόφασιν οὐκ ἀγεννή παρασχεῖν, ἀναπεισάι τε σιω- πῆσαι ἐλέσθαι μᾶλλον, οἷς ἕτεροι προειρήκασιν ἐπει- πείν καινὸν μὲν οὐδὲν, ταυτοεπεῖν δὲ μᾶλλον, καὶ διὰ τῶν αὐτῶν ἵεναὶ θεωρημάτων.

[00010] Ἐπειδὴ δὲ κἂν τοῦτο συμβαίῃ παθεῖν, τὸ λυποῦν ἂν εἴη παντελῶς οὐδὲν, καὶ διὰ τῆς τῶν πλειόνων συμφωνίας ἐμπεδοῦσθαι πρὸς ἀλήθειαν τοὺς ἀκροωμένους, ὄκνου κρείττονα γενέσθαι καὶ νῦν ἑμαυτὸν ἀναπέιθω, τὸν ἐπ' ἀγαθοῖς ^[70.12] σπουδάσμασιν ἰδρώτα καὶ πόνον τῆς ἐν τῷ ῥέγγειν ἀργείας ἀμείνω τε εἶναι πεπιστευκῶς, καὶ οὐκ εἰς- ἅπαν ἀπειρηκῶς τὴν ἐλπίδα, τοῦ καὶ ἔσθ' ὅτε καινὸν καὶ ἐξηλλαγμένον προσσευρεῖν τι δύνασθαι, κατευρύ- νοντος Θεοῦ τὴν ἐν γε τοῖς θεωρήμασι τρίβον.

[00011] Γέ- γραπται γὰρ, ὅτι ^[6Πλατεία] ἡ ἐντολή σου σφόδρα.

[00012] ^[6] Προφητεύει τοίνυν ὁ μακάριος Ἡσαΐας ἐν καιροῖς βασιλείας Ὀχοζίου, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεκίου.

[00013] Καὶ φέρε τῶν ἐκάστου καιρῶν διαμνημο- νεύσωμεν, διεβίω τε ὅπως ἐπιδρομάδην λέγωμεν.

[00014] Εἰσόμεθα γὰρ ἐντεῦθεν, ὅτι τοῖς δρωμένοις κατὰ και- ροὺς πρέπων τέ ἐστι καὶ ἀρμοδιώτατος τῆς προφη- τείας ὁ λόγος.

[00015] Γέγονε τοίνυν εὐσεβῆς ἀνὴρ ὁ Ὀζίας, ὁ καὶ Ὀχοζίας, προβέβηκε δὴ ὁμοῦ δόξης τε καὶ ἰσχύος εἰς τοῦτο, ὡς κατακρατῆσαι τῶν ἐθνῶν τῶν προσηκόντων τὴν Ἰουδαίαν, καὶ μὴν καὶ δασμοὺς ἐπιθεῖναι πολλοῖς, καὶ σκηπτροῖς ἰδίους ὡς ἐξ ἀνάγκης ὑπενεγκεῖν, ἀναδειμάσθαι τε πόλεις, καὶ προσλαβεῖν ἑτέρας, καὶ συνάψαι τοῖς ὀρίοις τῆς Ἰουδαίων γῆς.

[00016] Εἶτά τι πέπονθε τῶν ἀνθρωπίνων.

[00017] Ἀπὸ γὰρ τοῖς τῆς ἁγαν τρυφῆς, καὶ τῆς τῆς εὐκλείας ὑπεροχῆς νενικη- μένος, τρόπον τινὰ πεφρόνηκεν ὑψηλὰ, καὶ τῆς τῆς ὑπεροψίας νόσω κεκρατημένος, καὶ αὐτοῦ τοῦ θείου κατεξανέστη νόμου.

[00018] Ὡθήθη γὰρ δεῖν καὶ τοῖς τῆς θείας ἰερωσύνης ἀυχήμασιν ἑαυτὸν στεφανοῦν.

[00019] Ἐπ- εχείρησε γὰρ εἰς τὸν θεῖον εἰσελάσαι ναὸν, αὐτὸς δὲ δι' ἑαυτοῦ θυμῶν τῷ Θεῷ καὶ πληροῦν ἐκνόμως τὰ νενομισμένα.

[00020] Ταύτης ἕνεκα τῆς αἰτίας λελέπρωται παραχρημα, καὶ ἦν ἀτιμώτατος·

[00021] μιὰρὸς γὰρ κατὰ νόμον ὁ τῷ τῆς λέπρας πάθει κατισχυμένος.

[00022] Εἶτα διαδέχεται τὴν τοῦ Ὀζίου βασιλείαν ὁ ἐξ αὐτοῦ γε- γονὼς Ἰωάθαμ, φιλόθεος μὲν ἀνὴρ, πλὴν οὐκ ἐξῆρε, φησὶ, τὰ ὑψηλὰ, ἀλλ' ἔθυον ἔτι τοῖς ἔργοις τῶν ἰδίων χειρῶν οἱ ἐξ Ἰσραὴλ, ὅρη τε καὶ βουνοὺς καταλαμ- βάνοντες, ὑποκάτω δρυὸς, καὶ λεύκης, καὶ δένδρου σκιάζοντος, καθά φησιν Ὡσηέ, ὅτι καλὸν σκέπη.

[00023] Τελευτήσαντος δὲ Ἰωάθαμ διαδέχεται τὸ σκηπτρον ὁ Ἀχαζ ἀνὴρ βδελυρώτατος, καὶ θεομισῆς, καὶ τῆς εἰς ἄκρον φαυλότητος ἠκούσης ἔμπλεως.

[00024] Οὗτος καὶ αὐ- τὸν τὸν θεῖον ἔκλεισε ναὸν, καὶ ταῖς κατὰ νόμον θυ- σίαις οὐκ ἠφίει καταγεραίρεσθαι τὸν τῶν ὅλων Θεὸν, κεκώλυκε δὲ καὶ τὰς ἐξ ἔθους τῶν Ἰουδαίων ἐορτάς, καὶ ἐν παντὶ τόπῳ τῆς Ἱερουσαλήμ βωμοὺς ἀναστή- σας προσκυνεῖν ἐκέλευε τὰ χειρόκμητα, καὶ λατρεύειν τὴν στρατιὰν τοῦ οὐρανοῦ·

[00025] καὶ μὴν καὶ τὰ ἴδια τέκνα διήγαγεν ἐν πυρὶ, τουτέστι, κατέκαυσεν εἰς θυσίαν τοῖς ἀκαθάρτοις δαίμοσι, καὶ ἀπαξαπλῶς εἶπεν, τρόπος αὐτῶ δυσσεβείας ἀνεπιτήδευτος ἦν οὐδεὶς.

[00026] Εἶτα μετὰ τοῦτον βεβασίλευκεν Ἐζεχίας ἀνὴρ εὖσε-βῆς καὶ φιλόθεος, καὶ δικαιοσύνης πρύτανις, καὶ παν- τὸς ἀγαθοῦ ζηλωτῆς, καὶ τῶν θείων θελημάτων ἐργάτης.

[00027] Οὗτος τοῦ Ἀχαζ παρανομήμασιν πᾶν πρᾶτ- τεσθαί τε καὶ ἰσχύειν ἐκέλευεν·

[00028] ἀνῆκε μὲν γὰρ τὰς τοῦ ναοῦ θύρας, εἶτα θυσίας, καὶ σπονδὰς διετύπου προσάγεσθαι τῷ Θεῷ, καὶ ταῖς κατὰ νόμον ἱερουργ- γίαις γεραίρεσθαι·

[00029] καὶ μὴν καὶ δίχα χρόνων μακρῶν [70.13] τὸν ἐπὶ τῷ Πάσχα νόμον ἀνανεώσασθαι ὀρᾶται.

[00030] Κα- θεῖλε τεμένη, καὶ βωμούς, καὶ χειρόκιμητα, γνώστας τε καὶ ψευδομάντις, καὶ τὰς τῶν ἐπωδῶν ἀγέλας ἡρεμεῖν ἐκέλευσε, καὶ ἦν ἀνὴρ ἀγαθὸς ἐν ὀφθαλμοῖς τοῦ Θεοῦ.

[00031] Οὐκοῦν ἐπειδήπερ ἐν καιροῖς βασιλείας τῶν ἀρτίως ἡμῖν εἰρημένων, ποτὲ μὲν ὠξύνετο πρὸς ὄργας ὁ τῶν ὄλων Θεός, εἰδωλολατρῶντος τοῦ Ἰσραήλ·

[00032] ποτὲ δὲ καὶ ἐμαλάσσετο πρὸς τὸ ἡμέρον, μεταπλατ- τομένου πρὸς εὐσέβειαν διὰ τῆς τοῦ κρατοῦντος ἐπιει- κείας·

[00033] ταῦτη τοι μέμικται τῆς προφητείας ὁ λόγος, καὶ πλείστην μὲν ὄσσην ἔσθ' ὅτε ποιεῖται τὴν ἀπειλήν, ὡς δυσσεβούντος τοῦ Ἰσραήλ, ὑποσχέσεως δὲ τῆς ἐπ' ἀγαθοῖς εἰσκομίζει λόγον.

[00034] Διαμémνηται δὲ παν- ταχοῦ τῆς διὰ τοῦ Χριστοῦ λυτρώσεως, καὶ φησὶν ὅτι κατὰ καιροῦς μὲν ἔσται τῆς πρὸς Θεὸν οικειότη- τος ἀπόπεμπτος ὁ Ἰσραήλ, εἰσδεχθήσεται δὲ τῶν ἐθνῶν ἢ πληθὺς δικαιομένη διὰ τῆς πίστεως τῆς ἐν Χριστῷ.

[00035] Ὡστε μοι δοκεῖ στεφανοῦν εὖ μάλα τὸν μα-κάριον προφήτην Ἡσαΐαν, οὐχὶ τῆ τῆς προφητείας χάριτι μόνῃ, ἀλλὰ γὰρ καὶ τοῖς ἀποστολικοῖς ἀυχί- μασιν.

[00036] Ἐν ταῦτῳ γὰρ ἔστιν προφήτης τε ἅμα, καὶ ἀπόστολος, καὶ τῆς τῶν εὐαγγελικῶν κηρυγμάτων φαιδρότητος οὐκ ἡμοιοηκότας τοὺς τῆς ἑαυτοῦ συγγραφῆς ποιῆσεται λόγους.

[00037] [1ΛΟΓΟΣ Α΄.]1 [9^{ῶρασις}] ἦν εἶδεν Ἡσαΐας υἱὸς Ἀμῶς, ἦν εἰδεκατὰ τῆς Ἰουδαίας, καὶ κατὰ Ἱερουσαλήμ ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεκίου οἱ ἐβασίλευσαν τῆς Ἰουδαίας.9

[00038] Οὐκ ἂν οἶμαι διαψεύσαιτό τις ἐκεῖνο εἰπὼν περὶ τῶν ἀγίων προφητῶν, ὡς οὐ μόνον ἐδέχοντο τῶν ἐσομένων τὴν γνῶσιν, καταλαμπρύνοντος τὸ χρῆμα αὐτοῖς τοῦ ἀγίου Πνεύματος, καὶ ἐνηχοῦντος εἰς νοῦν, ἀλλὰ γὰρ καὶ αὐτῶν ἔσθ' ὅτε τῶν πραγμάτων εἰπὼν ὅτι ἐγίνοντο θεωροί.

[00039] Ἔοικε τοίνυν ὁ μακάριος προφή- της Ἡσαΐας τοῖς τῆς διανοίας ὄμμασι τὰ κατὰ και- ροῦς ἐσόμενα κατὰ τῆς Ἰουδαίας τεθεᾶσθαι πάθη, τοῦτο μὲν τὰς τῶν πολεμίων φάλαγγας καταδηούσας τὴν γῆν, τοῦτο δὲ τὰς πόλεις ἡρημωμένας, καὶ οἱ- κους ἐμπιπραμένους, καὶ ὅσα τοῖς τοῦ πολέμου νόμοις πρᾶττεται παρ' ἐχθρῶν ταῦτη τοι προγέγραπται τῆς προφητείας·

[00040] [6^{ῶρασις}] ἦν εἶδεν Ἡσαΐας υἱὸς Ἀμῶς, κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἱερουσαλήμ.

[00041] [6] Ἐπισημαίνεται δὲ χρησίμως τοὺς τῶν βασιλέων καιροῦς, ἵνα φαίνηται Θεὸς προσφόρως τοῖς ἐκάστου τρόποις τὰ ἐν τῷ προφήτῃ λαλῶν.

[00042] [9^{ἄκουε},] οὐρανὲ, καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλησεν, Υἱοὺς ἐγέννησα καὶ ὑψῶσα, αὐτοὶ δὲ με ἠθέτησαν.

[00043] Ἔγνω βουῖς τὸν κτησάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ·

[00044] Ἰσραήλ δὲ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκεν.9 Τί τὸ χρῆμα, τίς ὁ λόγος, καὶ τί ἂν βούλοιο δη- λοῦν περιαθρεῖν ἀναγκαῖον.

[00045] Διαμαρτύρεται γὰρ ὥσ- περ οὐρανόν τε καὶ γῆν ὁ μακάριος προφήτης, καὶ τοῦτο πρᾶττων οὐκ ἄθει, πλην, οὐκ ἰδίους, Θεοῦ δὲ μᾶλλον εἶναι τοὺς λόγους φησὶν.

[00046] Ὅτι πάντη τε καὶ πάντως πρὸς πέρας ἐκβήσονται διὰ τούτου σημαί- νων, καὶ τοῖς τοῦ παθεῖν δέμασι καταπτοῶν τοὺς ἀκροωμένους.

[00047] Ἀμήχανον γὰρ ψευδοεπῆσαι Θεόν·

[00048] ὁμοῦ δὲ κάκεινο, καθάπερ ἐγῶμαι, κατασκευάζων.

[00049] Ἐπειδὴ γὰρ ἔμελλεν τὰς κατὰ τῆς Ἰουδαίας καὶ [70.16] Ἱερουσαλήμ προαγορεύσεις ποιῆσθαι, καὶ τὰ λόγου παντὸς ἐπέκεινα προκαταμηνύσειν πάθη, καὶ τὰς ἀνηκέστους συμφορὰς, οὐκ ἠγνόησεν ὅτι πάντη τε καὶ πάντως ἀκονηθήσονται πρὸς ὄργας οἱ πρὸς οὖς ὁ λόγος.

[00050] Κύριον τοίνυν τὰ τοιάδε πρὸς αὐτοὺς λαλήσαι φησιν, τὸν τῶν ἀνοσίων θυμὸν εὐτεχνέστατα δι- ωθούμενος, καὶ οἷον ἐκδυσωπῶν τὰς ἀδίκους ὄργας.

[00051] Εἰ γὰρ παρελήφθη μεσίτης καὶ διάκονος, καὶ τοὺς ἄνωθεν καὶ παρὰ Θεοῦ διαπορθμεύει λόγους, πῶς ἂν ἐπ' αὐτῷ δικαίως ὀργίζοιτό τις;

[00052] μᾶλλον δὲ, πῶς οὐχὶ κατὰ Θεοῦ τοῦ λελαληκότος τὰ ἐξ ὀργῆς γένοιτ' ἂν δυσσεβῆ τολμήματα.

[00053] Διαμαρτύρεται τοίνυν σφό- δρα εικότως οὐρανόν τε καὶ γῆν;

[00054] Ἐπειδὴ γὰρ ἔμελλε τὰς κατὰ τοῦ Ἰσραήλ ποιῆσθαι μομφὰς, καὶ ἀγγέ- λους εἶδέναι βούλεται τοὺς κατ' οὐρανόν, καὶ αὐτὴν δὲ τὴν σύμπασαν γῆν, τῆς ἐκεῖνου δυσσεβείας τοὺς τρόπους, ἵνα μή τις οἴηται κεκινήσθαι μάτην ἢ καὶ προαλῶσι ἐπὶ μικροῖς τε καὶ εὐτελεστάτοις πταισίμα- σιν, ἀπόβλητον ποιῆσθαι τὸν ἡγαπημένον, καὶ εἰς κληρὸν αὐτῷ τεθέντα λαόν, καὶ τὸ πάλα διὰ πολλῆς ἄγαν ἰσχύος, τῆς τῶν Αἰγυπτίων πλεονεξίας ἐξηρη- μένον.

[00055] Ἠλέησε μὲν γὰρ ὡς ἀδικούμενον παρὰ τε τὸ εἰκός, καὶ τὴν τοῖς πατράσι πρέπουσάν τε καὶ ἐνοῦ- σαν εὐγένειαν, ἀβουλήτῳ θητεία κατηχισμένους.

- [00056] Ἐπειδὴ δὲ ἀντέπραπτον οἱ πλεονεκτήσαντες, ἐκολά- ζοντο πικρῶς, πάντα τρόπον αὐτοῖς αἰκίας ἐπιόρι- πτοῦντος Θεοῦ.
- [00057] Ὡσπερ τοίνυν ἐπισημοτάτη γέγονεν ἡ πρόσληψις τοῖς ἐξ Ἰσραὴλ, οὕτω βούλεται καὶ τὸν τῆς ἀποβολῆς μὴ ἀγνοεῖσθαι τρόπον.
- [00058] Εἰ δὲ δὴ βού- λονται τινες καὶ αὐτὰ καλεῖσθαι τὰ στοιχεῖα διὰ τῆς τοῦ προφήτου φωνῆς, οὐκ ἂν ἀμάρτοι τοῦ πρέποντος λόγου τῶν ἐννοιῶν ἢ δύναμις, ἐκεῖνο διεσκεμμένοις.
- [00059] Ἐλυτροῦτο μὲν γὰρ, ὡς ἔφην, τῆς Αἰγυπτίων ἀνο- σιότητος διὰ Μωσέως ὁ Ἰσραήλ.
- [00060] Ἐπειδὴ δὲ τοῖς τοῦ Θεοῦ νεύμασιν ἀνοσίως ἀντανιστάμενος ἔφασκεν ὁ Φαραώ, Οὐκ οἶδα τὸν Κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἀποστελῶ, συνωπλιζέτο τῷ ἰδίῳ δεσπότῃ κατὰ τῶν ἀπεχθούτων ἢ κτίσις.
- [00061] Ἄνωθεν μὲν γὰρ καὶ ἐξ οὐ- ρανῶν πλεῖστα τε ὅσα καὶ περιφανῆ γεγόνασι σημεῖα, πλεῖστα δὲ ὁμοίως καὶ οὐκ ἀθαύμαστα ἐν αὐτῇ τῇ γῆ.
- [00062] Ὁ μὲν γὰρ οὐρανὸς καθίει τὴν χάλαζαν, ἡ δὲ γῆ βατράχους ἐξέόριψε, καθὰ γέγραπται·
- [00063] καὶ τὸ μὲν ὕδωρ εἰς αἷμα μετεσκευάζετο, αἰθάλης δὲ καμινάιας κατασκιδναμένης, καὶ τὸν ἀέρα θολούσης, ἔλκη καὶ φλυκτίδες ἀναζέουσαι τοῖς ἐν πάντων συνέβαινε σώ- μασιν.
- [00064] Ὡς οὖν καὶ αὐτῶν τῶν στοιχείων μονονουχὶ μάτην ἐπὶ τοῖς λευτρωμένοις πεπονηκότων, [Ἰσραὴλ] οὐρανὸν, φησὶν, καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλη- σεν.
- [00065] [Ἰσραὴλ] Προσβαλοῦμεν δὲ καὶ ἐτέρως ταῖς τῶν προ- κειμένων ἐννοιαῖς.
- [00066] Ἀτιμήσαντες μὲν γὰρ τὴν διὰ νόμου παιδείου οἱ ἐξ Ἰσραὴλ, καὶ τῶν σωτηρίων μαθημάτων ὀλιγορήσαντες τὸν ἕνα τε καὶ φύσει καταλειπότες Θεὸν τοῖς ἀκαθάρτοις δαίμοσιν τὰς θεραπείας προσῆγον ἐν ὄρεσι καὶ βουνοῖς, καὶ ἐν ταῖς εὐδενδροτάταις φάραγξιν τεθυμιάκασί τε καὶ προσ- κεκνήκασιν τοῖς ἔργοις τῶν ἰδίων χειρῶν.
- [00067] Καὶ ἡγα- νάκει μὲν ἐπὶ τούτοις, καὶ μάλα εἰκότως, ὁ τῶν ὅλων Θεός, ἔφη δὲ πρὸς ἕνα τῶν ἁγίων προφητῶν·
- [00068] [Ἰσραὴλ] [Ἰσραὴλ] καὶ κρίθητι πρὸς τὰ ὄρη, καὶ ἀκουσάτω- σαν οἱ βουνοὶ τὴν φωνὴν σου.
- [00069] Ἀκούσατε, βουνοὶ, τὴν κρίσιν τοῦ Κυρίου, καὶ αἱ φάραγες, θεμέλια τῆς γῆς, ὅτι κρίσις τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται.
- [00070] [Ἰσραὴλ] Καὶ οὐτι που φα- μὲν ὅτι πρὸς γε τὰ ὄρη καὶ τοὺς βουνοὺς γέγονεν ἡ κρίσις τῷ Κυρίῳ διὰ τῆς τοῦ προφήτου φωνῆς, ἐδι- κάζετο δὲ μᾶλλον τῷ πρὸς αὐτὴν τὴν ἀσέβειαν τοῦ Ἰσραὴλ τοῖς ἐν τοῖς ὄρεσι καὶ βουνοῖς καὶ νάπαις.
- [00071] Ἠλέγχετο γὰρ ἀμετρίως δεδυσσεβηκῶς, καὶ βωμοὺς καὶ τεμένη κατασκευάσας ἐκεῖ τοῖς ἀκαθάρτοις δαί- μοσιν.
- [00072] Οὐκοῦν ἐπειδήπερ οἱ ἐξ Ἰσραὴλ τῆς εἰς Θεὸν αἰδοῦς ἀλογήσαντες προσεκύνησαν τῇ στρατιᾷ τοῦ οὐρανοῦ, ἡλίῳ τε φημί καὶ σελήνῃ, δεχόμενοι δὲ καὶ τὴν ἐκ γῆς ὕλην, ξύλα τε φημί καὶ λίθους, ἐποίησαν ἑαυτοῖς εἰδωλα κατὰ τὸ ἐκάστῳ δοκοῦν, οἰκονομώτατα λίαν τὴν ἐν τούτοις αὐτῶν ἀσέβειαν ὑπαινίττεται, καὶ οἶον εἰς ἔλεγχον καὶ ἀπόδειξιν οὐρανόν τε καὶ γῆν εἰς μέσον ὡσπερ παρακομίζει λέγων, [Ἰσραὴλ] οὐρανὸν, καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλησεν,6 Καὶ καθ' ἕτερον δὲ τρόπον, πολλοὺς εἶναι φημὲν τοὺς πατέρας ἐν οὐρανῷ, τοὺς πνευματικούς δηλον ὅτι·
- [00073] πολλοὺς δὲ ὁμοίως καὶ ἐπὶ τῆς γῆς, τοῦτο μὲν σαρκικούς, τοῦτο δὲ πνευματικούς.
- [00074] Ἀλλὰ τούτοις μὲν ἅπασιν τοῖς πα- τράσι τοῖς ἄνω τε καὶ κάτω παρὰ τῶν ὑπὸ χεῖρα τέ- κνων προσάγονται τιμαί.
- [00075] Χαίρουσι δὲ λίαν οἱ τετιμη- μένοι, καὶ οὐδεὶς ἐστὶν ἐν αὐτοῖς, ὃς οὐ πάντῃ τε καὶ πάντως ποιεῖται δυσφόρητον τὸ ἀχαριστεῖσθαι παρὰ τῶν τέκνων.
- [00076] Ὁ δὲ πεπονθὼς ὁ τῶν ὅλων Θεός, τοὺς τε ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς πατέρας διαμαρτύρε- ται λέγων·
- [00077] Ἰσραὴλ, οὐρανὸν, καὶ ἐνωτίζου, γῆ, ὅτι Κύριος ἐλάλησεν·
- [00078] Υἱοὺς ἐγέννησα καὶ ὑψωσα, αὐτοὶ δὲ με ἠθέτησαν.
- [00079] Εἰσδεχθεὶς γὰρ ὁ Ἰσραὴλ διὰ τῆς χάριτος, καὶ τῆς τοῖς τέκνοις πρεπούσης ἡξιωμένος φειδοῦς, γεγεννησθαι λέγεται παρὰ Θεοῦ, τῆς ἀληθοῦς καὶ πνευματικῆς ἀναγεννήσεως ἐφ' ἡμῖν ἐκπεπερασμένης.
- [00080] Διὰ πίστεως δὲ δηλον ὅτι τῆς ἐν Χριστῷ·
- [00081] γεγεννήμεθα γὰρ ἐξ ὕδατος καὶ πνεύ- ματος, καὶ δέδοται μὲν τοῖς ἀρχαιοτέροις πνεῦμα δουλείας, εἰ καὶ πρωτότοκος ἦν καὶ ὠνόμασται λαός.
- [00082] Ἡμῖν δὲ, τῆς νιοθεσίας ὀνομά τε καὶ πνεῦμα, κε- χάριται ὁ Θεός.
- [00083] [Ἰσραὴλ] γὰρ ἐστε,6 φησὶν, [Ἰσραὴλ] ἐξαπ- ἐστειλεν ὁ Θεός τὸ πνεῦμα τοῦ Υἱοῦ αὐτοῦ, εἰς τὰς καρδίας ὑμῶν, κράζον Ἀββὰ ὁ πατήρ.
- [00084] [Ἰσραὴλ] Γεγέννηκα γὰρ, φησὶν, υἱοὺς, καὶ οὐ διὰ τοῦτο μόνον, ἀλλὰ γὰρ καὶ ὑψωσα, τοῦτ' ἐστὶν, ἀνέθρεψα.
- [00085] Τοῦτο γὰρ ἢ τῶν ἐτέρων μηνυτῶν ἐπίδοσις ἔχει.
- [00086] Λευτρωμένος γὰρ ὁ Ἰσραὴλ, οὐκ ἀνεπικούρητος ἦν μετὰ τοῦτο, καὶ ἀγάπης ἔρημος τῆς παρὰ Θεοῦ.
- [00087] Τέθραπτο γὰρ κα- θάπερ τις υἱὸς ἐκ φιλοπαιδὸς ἀληθῶς καὶ φιλοστορ- γωτάτου πατρός.

[00088] [6Αρτον] γὰρ οὐρανοῦ,6 φησὶν, [6ἔδωκεν] αὐτοῖς, ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος.

[00089] [6] Ἐτρέφετο δὲ ἐτέρως καὶ εἰς εὐεξίαν πνευματικὴν διὰ τῆς ἐννόμως σοφίας καὶ προφητικῶν παιδευμά- των, ἀποκομιζόντων ἀστεῖως εἰς ἐπίγνωσιν ἀληθείας, τοῦτ' ἔστι Χριστοῦ.

[00090] Γράφει γοῦν ὁ Παῦλος, [6᾽Ωστε] ὁ νόμος παιδαγωγός ἡμῶν γέγονεν εἰς Χριστόν.

[00091] [6] [70.20] Ἀλλ' ἠθέτησε τὸν γεννήσαντα.

[00092] Καὶ τίς ὁ τῆς ἀθε- τήσεως τρόπος εἶη ἄν;

[00093] ἐτρέφετο γὰρ εἰς γε τὸ θέ- λειν τοῖς μὴ φύσει λατρεύειν θεοῖς, νενόσηκε δὲ καὶ ἐτέρως, πολὺ τὸ ἐξήνιον, καὶ τὸ ἔτι τούτων εἰς ἀτο- πίαν ἐπέκεινα, οὔτε αὐτὴν μεμίμηται τῶν ἀλόγων ζώων τὴν εὐνοίαν, ἦν ἂν ἔχοιεν ἐκεῖνα πρὸς τοὺς δεσπότης.

[00094] Ταύτη τοι φησὶν·

[00095] [6Ἐγνώ] βοῦς τὸν κτη- σάμενον, καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν.

[00096] [6] Ἄνθρωπος μὲν γὰρ εἰ ἐκπρίατο βοῦν, ἔξει δὴ πάν- τως αὐτὸν εἰς τὰ τῆς γεωπονίας ἔργα χρησιμώτα- τον, τοῦτο μὲν ἀροῦν, εἰ ἔλοιτο, τὴν γῆν, τοῦτο δὲ εἰς τὴν ἄλω καταλεπτύνειν, καὶ ἀποκρίνειν τοῦ σί- του τὸ ἄχυρον.

[00097] Εἰ δὲ δὴ τις πρίατο καὶ ὄνον, φυσι- κοῖς καὶ αὐτὸς κινήμασιν καλεῖται πρὸς εὐπειθειαν, καὶ οἶόν τινα τῶν ἐν φάτναις αὐτῷ κειμένων ἀντί- δοσιν ποιεῖται τὴν ὑπόταξιν.

[00098] Ἀχθοφορεῖ γὰρ ἐκῶν, καὶ τὸν τοῦ δεσπότητος μερίζεται πόνον.

[00099] Ἀλλὰ ταυτὶ μὲν ἐν τούτοις.

[00100] Ὁ δὲ σοφὸς Ἰσραὴλ ἐν νόμῳ παιδα- γωγούμενος, ἐπὶ τὸ δεῖν εἰδέναι τὸ ὠφελοῦν ὁ τὴν τοῦ Θεοῦ δόξαν διὰ πολλῶν καὶ ἀξιαγάστων σημείων ἐκμεμαθηκώς, ὄνου καὶ βοῦς κατόπιν ἔρχεται, καὶ τῆς τῶν ἀλόγων ἐπιεικειᾶς ἠττώμενος ἠγνόηκε τὸν δεσπότην.

[00101] Εὐ δὲ δὴ σφόδρα τὸ, οὐκ ἔγνω, φησὶν, οὐ συνῆκεν.

[00102] Καίτοι γὰρ μεμαθηκώς, ὡς ἔφην, τὴν τοῦ Θεοῦ δόξαν, καὶ διὰ τὸ ἀπονεῦσαι λίαν εἰς ἀχάλινον ἐκτροπὴν, ἐν ἴσῳ γέγονεν τῷ ἠγνοηκότι.

[00103] Εἰ γὰρ μὴ τοῦτό ἐστιν ἀληθῶς, οὐκ ἂν ἔφη τῷ ξύλῳ, [6Θεός] μου εἶ [6] σύ·καὶ τῷ λίθῳ, [6Σὺ] ἐγέννησάς με.

[00104] [6] Ὅθεν [6ἔξέστη,6] φησὶν, [66] οὐρανὸς ἐπὶ τούτῳ, καὶ ἔφριξεν ἐπὶ πλεῖον σφόδρα, λέγει Κύριος.

[00105] Ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαός μου, ἐμὲ ἐγκατέλιπον πηγὴν ὕδατος ζῶντος, καὶ ὤρυξαν αὐτοῖς λάκκους συντετριμμένους, οἱ οὐ δυνήσονται ὕδωρ συνέχειν.

[00106] [6] Πρέποι δ' ἂν καὶ αὐτῷ τῷ Χριστῷ τὸ φάναι περὶ αὐτῶν, τὸ, Ἰσραὴλ δὲ οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν.

[00107] Γέγονε μὲν γὰρ καὶ ἡ πάλαι λύτρωσις δι' αὐτοῦ.

[00108] Τέθειται δὲ καὶ ὁ νόμος μέχρι καιροῦ διορθώ- σεως, καθὰ γέγραπται.

[00109] Ἐπειδὴ δὲ ...

[00110] ἀνέφικτον δικαιοῦν ἡμᾶς δύνασθαι τὴν σκιάν, ἐπέφανεν ἡμῖν μετὰ σαρκὸς ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἵνα δι- καιώσῃ τῇ πίστει τοὺς προσιόντας αὐτῷ, καὶ ἀπαλλάξῃ θανάτου καὶ ἁμαρτίας.

[00111] Ἀλλ' οὐ συνῆκεν αὐ- τὸν ὁ Ἰσραὴλ, καίτοι λέγοντος σαφῶς·

[00112] [6Ἀμὴν.] ἀμὴν λέγω ὑμῖν, ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

[00113] [6] [9Οὐαὶ] ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἄνομοι·

[00114] ἐγκατελείπετε τὸν Κύριον, καὶ παρωργίσατε τὸν Ἅγιον τοῦ Ἰσραὴλ.9 Τὸν τῆς ἀθετήσεως τρόπον εὖ μάλα διηγγελκώς, καὶ τῆς ἐνούσης αὐτοῖς ἀλογίας παραδείξας τὸ μέ- γεθος, μεθίστησι παραχρῆμα τὸν λόγον, τοῦτο μὲν εἰς ταλανισμὸν ἐπ' αὐτοῖς δηλονότι, τοῦτο δ' αὐτὸ πάλιν πρὸς ἐπίπληξιν.

[00115] Πρέποι δ' ἂν, οἶμαι, τῷ προ- φητικῷ προσώπῳ μάλιστα τὸν μονονουχὶ κατοι- μώζειν αὐτούς, καὶ ἐκ πολλῆς ἄγαν φιλοθείας κατ- [70.21] ἐξανίστασθαι τε καὶ λέγειν·

[00116] Οὐαὶ ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἄνο- μοι.

[00117] Ἐπεται γοῦν πάντως τοῖς ἀθετεῖν με θέλουσιν, τὸν ἀπάντων ἡμῖν ἀγαθῶν δωτῆρα Θεόν, τὸ ἀναπό- νητον ἔχειν τὴν ἁμαρτίαν, καὶ πεφορτίσθαι δεινοῖς ἀφύκτοις ἐγκλήμασιν.

[00118] Νοσεῖ γὰρ πῶς αἰεὶ ἡ ἀθέτησις τὴν ἀπόστασιν, τῆς εἰς πᾶν ὀτιοῦν τῶν ἐκ τόπων με- ταβολῆν.

[00119] Ταύτη τοι καὶ ἐπήγαγεν εὐθύς τὸ, ἐγκατ- ελείπετε τὸν Κύριον.

[00120] Σπέρμα δὲ ὀνομάζει πονηρὸν, οὐχ ὡς ὄντας, ἢ πεποιημένους κατὰ φύσιν τοιού- τους, ἀλλ' ὅτι γεγόνασιν ἐκ πονηρῶν πατέρων υἱοὶ πονηροὶ, κατὰ γε τὴν Ἰωάννου φωνήν·

[00121] ἔφη γὰρ καὶ αὐτοῖς τοῖς γραμματεῦσι καὶ Φαρισαίοις ἐρχομένοις ἐπὶ τὸ τῆς μετανοίας βάπτισμα, [ἔγεννηματα] ἐχιδ- νῶν.

[00122] [6] Ἅγιοι μὲν γὰρ ὁμολογουμένως οἱ πρῶτοί τε καὶ ἐξ ἀρχῆς πατέρες, βδελυροὶ δὲ λίαν οἱ μετ' ἐκεί- νους.

[00123] Ἐντεθραμμένοι δὴ οὖν τοῖς τῶν πατέρων ἔθεσι, καὶ προγονικὴν ζηλοῦντας ἀνοσιότητα, σπέρμα πονηρὸν ὠνόμασεν εἰκότως.

[00124] Ἐγκαταλελοίπασι γὰρ τὸν Κύριον, καὶ παροτρύνοντες οὐκ ἐπαύσαντο τὸν ἅγιον τοῦ Ἰσραὴλ, τουτέστι Χριστόν.

[00125] Οὐ γὰρ συν- ἦκαν τὸ ἐπ' αὐτῷ μυστήριον.

[00126] Τοιγάρτοι καὶ μεμενή- κασιν ἐν πληρώματι τῶν ἰδίων ἁμαρτιῶν.

[00127] Καὶ τοῦτο αὐτοῖς ἔφασκεν ὁ Χριστός·

[00128] [Ἄμην·] ἀμὴν λέγω ὑμῖν, ἐὰν μὴ πιστεύσητε, ὅτι ἐγὼ εἰμὶ, ἐν ταῖς ἁμαρτίαις ὑμῶν ἀποθανεῖσθε.

[00129] [6] Πλήρης τοίνυν ἁμαρτιῶν ὁ Ἰσραὴλ, καὶ εἰς τοῦτο λοιπὸν ἀφιγμένος φαυλότητος, ὡς πρέπει αὐτῷ τὸ κολάζεσθαι δεῖν.

[00130] Πεπληρώκασι γὰρ καὶ αὐτοὶ τὸ μέτρον τῶν ἰδίων πατέρων, κατὰ τὴν τοῦ Σωτῆρος φωνήν.

[00131] Μέχρι μὲν γὰρ τινος καιροῦ καὶ μέτρον φορητὴν ποιεῖται ὁ Θεὸς τῶν πλημμελούντων τὴν καταφρόνησιν·

[00132] ἀφ- ιγμένης δὲ ἤδη πρὸς πλήρωσιν τὴν ἐγνωσμένην αὐτῷ τῆς ἁμαρτίας, ἐπιφέρει τὰς δίκας, καὶ ἀναλόγως τοῖς πλημμελήμασι κολάζει τὸν ἀπειθῆ.

[00133] Καὶ γοῦν ὁ προφήτης Ζαχαρίας μέτρον τεθεαμένος, ἤρετο μὲν τὸν μακάριον ἄγγελον, ὃ τι δὴ τοῦτό ἐστι τὸ μέτρον τὸ ἐκπορευόμενον.

[00134] Ὁ δὲ πρὸς αὐτὸν, Αὐτὴ ἡ ἀδικία αὐτῶν ἐν πάσῃ τῇ γῆ.

[00135] Μεμένηκε τοίνυν ἀναπότρι- πτον ἔχων τὴν ἁμαρτίαν ὁ Ἰσραὴλ, καὶ τὴν διὰ Χριστοῦ κάθαρσιν οὐκ ἠθέλησε λαβεῖν, ἀλλὰ γὰρ πρὸς τούτῳ καταλελοιπῶς αὐτὸν, διὰ τοῦ μήτε τὴν εἰς αὐτὸν προσήκασθαι πίστιν, εἰπεῖν τε πρὸς τούτῳ τὸ, Αἶρε, αἶρε, σταύρου αὐτὸν, καὶ, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

[00136] [9Τ1] ἔτι πληγῆτε προστιθέντες ἀνομίαν;

[00137] πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδιά εἰς λύπην·

[00138] Ἀπὸ ποδῶν ἕως κεφαλῆς, οὐκ ἔστιν ἐπ' αὐτοῖς ὀλοκληρία, οὔτε τραῦμα, οὔτε μώλωψ, οὔτε πληγὴ φλεγμαίνουσα;

[00139] οὐκ ἔστιν μάλαγμα ἐπι- θεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμους.9 Ὡς ἐφ' ἑνὸς σώματος τῶν Ἰουδαϊκῶν συστημά- των, μικρῶν τέ φημι καὶ μεγάλων, καὶ τῶν ἐν μεσότητι νοουμένων ποιεῖται τοὺς λόγους.

[00140] Ἔοικε δὲ κεφαλὴν μὲν ὀνομάζειν, τὸν τοῖς βασιλείας ἀυχή- μασι εὐπρεπῆ.

[00141] Καρδιαν δὲ, τὴν ἱεράν καὶ ἀπό- λεκτον φυλὴν, τουτέστι τὴν Λευϊτικὴν, ὡς τῷ νόμῳ σεσοφισμένην, καὶ τοῦ παντὸς σώματος ἔχουσιν τὴν φροντίδα.

[00142] [6Χείλη] γὰρ ἱερέως,6 φησὶν, [6φυλάξεται] [70.24] κρίσιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος αὐ- τοῦ.

[00143] [6] Πόδας δὲ εἶναί φησι τοὺς ἐν ἐσχάτοις, καὶ οἷον κατωτάτω λαχόντας τάξιν ἐν τοῖς λαοῖς.

[00144] Οὐκοῦν ἐπειδήπερ δύσπιστον μὲν ἦδη τάλαιπωρίαν ἢ τῶν Ἰουδαίων ὑπομεμένηκε γῆ, καταδηρύντων αὐτήν, ὅτε μὲν Βαβυλωνίων, ὅτε δὲ τῶν προσοίκων ἔθνῶν, ἔμελλε καταπίμπρασθαι ταῖς Ῥωμαίων χερσὶν διὰ τὴν εἰς Χριστὸν ἀσέβειαν, καὶ ἀνατραπήσεσθαι μὲν ἢ παρ' αὐτοῖς βασιλεία, κεκρατήκασι γὰρ αὐτῶν ἀλλογενεῖς, ἀπρακτῆσιν δὲ παρ' αὐτοῖς, καὶ τὰ τῆς ἱερωσύνης ἔργα, θυσῶν ἀνατετραμμένων, καθ- ηρημένου τοῦ ναοῦ, θυσιαστηρίων οὐκ ὄντων, οὔτε ἱερατείας, οὔτε δήλων, κατὰ τὴν τοῦ προφήτου φω- νήν, ταύτη τοί φησι, Τί ἔτι πληγῆτε προστιθέντες ἀνομίαν;

[00145] ἐπενήνεκται, φησὶν, ὑμῖν πᾶν εἶδος ὀργῆς, καὶ αἰκία παρὰ Θεοῦ, σκληρὰς καὶ ἀλλεπαλλήλους ἐξήτησθε δίκας, ἀλλ' οὐδὲν ἦττον ἐστὲ καταφρονη- ται καὶ ἀνομίας σύντροφοι.

[00146] Τί οὖν ἔτι πληγῆτε;

[00147] ποῖον ὑμῖν αἰκίας ἀρκέσει μέτρον εἰς ἐπανόρθωσιν;

[00148] τί δὲ ὄλως ἐπενεχθήσεται τῶν δεινῶν, ὃ μὴ πως συμβέβηκεν;

[00149] πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδιά εἰς λύπην ἀπὸ ποδῶν ἕως κεφαλῆς.

[00150] Οἱ μὲν γὰρ τὴν βασιλίδα τιμὴν λαχόντες πεπονήκασι οὐ μετρίως, ἀντισχεῖν οὐκ ἔχοντες ταῖς τῶν πολεμίων ἐμβολαῖς.

[00151] Λελύπηνται καὶ οἱ ἱερεῖς ἀργούσης ὡς ἔφην θυσίας.

[00152] Ἐπλήττοντο δὲ καὶ οἱ πόδες, τουτέστιν οἱ τελευταῖοι καὶ κατώτατοι.

[00153] Τοῦτο μὲν τοῖς τῶν πολεμίων ξίφεισι δαπανώμενοι, τοῦτο δὲ καὶ λιμοῖς τε καὶ ἀκαρπείαις κατατρυχόμενοι, καὶ τῆς ἀκράτου ταλαιπωρίας εἰς πείραν ἐνηνεγμένοι.

[00154] Τοιγάρτοι φη- σιν, Οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὐτ' ἔλαιον, οὔτε καταδέσμους.

[00155] Ὅτ' ἂν μὲν γὰρ σύμμετροί τινες τῶ ἀνθρωπίνῳ σώματι συμβαίνωσι πληγαί, καὶ καθ' ἑνὸς ἰοῖ μέλους ἢ βλάβη, τοτηνικάδε χρήσιμα τῆς τῶν θεραπεύσειν εἰδότην ἐπιεικείας τὰ εὐρήματα, οἷον μάλαγμα, καὶ κατάδεσμοι, καὶ ἐλαίου χρίσις χολῶσα τὰ συντεινόμενα.

[00156] Ὅταν δὲ δι' ὅλον τὸ σῶμα νοσῇ, καὶ ἐφ' ἑαυτῷ καταφθειρῆται, ποῖος αὐτῷ θε- ραπείας ὀνήνησι τρόπος;

[00157] νικᾷ γὰρ πάντως τῶν ἐκ τέχνης ἐπικουρημάτων τὴν δύναμιν, τῆς νόσου τὸ μέγεθος.

[00158] Ἀνιάτος τοιγαροῦν ἢ τῶν Ἰουδαίων πλη-θὺς περιπεσοῦσα τραύμασιν, καὶ ἀφορήτως νοσοῦσα τὰ ἐξ ὀργῆς, ἀπόλωλεν ὀλοτρόπως, μηδενὸς αὐτοῖς βοηθήσαντος τρόπου.

[00159] Τοιγάρτοι ἔφασκον καὶ οἱ θε- σπέσιοι προφήται·

[00160] ^[6]Ἰατρεύσαμεν] τὴν Βαβυλῶνα, καὶ οὐκ ἰάθη, ἐγκατελείπομεν αὐτήν.

[00161] ^[6] Βαβυλῶνι γὰρ τῇ τῶν ἐθνῶν παρεικάζεται, καίτοι πόλις ἀγία κατωνομασμένη, διὰ τοι μάλιστα τὴν εἰς Χριστὸν ἀσέβειαν, ἢ καὶ ὅτι τῶν χειροποιήτων ἐνεπίπλασαν αὐτήν, ὡς κατ' οὐδένα τρόπον τῇ Βαβυλωνίων παρα- χωρήσειν, ἢ καὶ ὠνόμασαι γῆ τῶν γλυπτῶν.

[00162] ^[9H] γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν πυρῖκαυ- στοι, τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλό- τριοι κατεσθίουσιν αὐτήν.

[00163] Καὶ ἠρήμωται κατ- εστραμμένη ὑπὸ λαῶν ἀλλοτρίων.⁹ Τὸ ἀσαφέστερόν πως ἢ χρῆν εἰρησθαι δοκοῦν καθίστησιν ἐναργές.

[00164] Τί γὰρ ἂν βούλοιο δηλοῦν τὸ οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε ^[70.25] καταδέσμους·

[00165] διερμηνεύει λευκῶς, ἠρημῶσθαι τὴν γῆν λέγων αὐτῶν, ἐμπρισθῆναι δὲ καὶ τὰς πόλεις καὶ ὑπόχειρα γενέσθαι τῶν ἐχθρῶν, καὶ τοῦτο ἀλλογε- νῶν, ὡς μονονουχί καὶ ἄπασαν ἐκ βάθρων αὐτῶν ἀνατετράφθαι.

[00166] Πλειστάκις μὲν οὖν συμβέβηκεν ἀλῶ- ναι τὴν Ἰουδαίαν, ὑπὸ τε Ἀσσυρίων καὶ Αἰγυπτίων, Σύρων τε καὶ Μωαβιτῶν, Ἰδουμαίων τε καὶ τῶν καλουμένων Φιλιστιεῖμ, ἤτοι Παλαιστίνων.

[00167] Ἀλλὰ ὀλίγα παθοῦσα, καὶ συμμέτροις ἐσθ' ὅτε περιπε- σοῦσα συμφοραῖς πάλιν ἀνήνεγκεν ἐπαμύνοντος Θεοῦ, καὶ αὐτοῦ μοτοῦντος τοῦ πλήξαντος.

[00168] Απόλωλεν δὲ ὀλοτρόπως μετὰ τὸν τοῦ Σωτῆρος σταυρὸν, κατα- δηούντων αὐτήν Οὐεσπασιανοῦ τε καὶ Τίτου.

[00169] Τότε γὰρ δὴ συμβέβηκεν κατεμπρισθῆναι μὲν πόλεις, ἄπασαν δὲ τῶν ἐνοικούντων κενὴν γενέσθαι τὴν χώραν, καὶ ὑπὸ χεῖρα πεσεῖν τῶν κειρατηκότων, παμμοχθηρὸν δὲ τὸ ἐνώπιον αὐτῶν ἦγουν ὀρώντων καὶ ἀλγυνομένων, ὑφ' ἐτέρους εἶναι τὴν γῆν κατ- εσθιομένην τρόπον τινὰ καὶ δαπανωμένην.

[00170] Τὸ μὲν γὰρ ἀπόντας ἀκοῦσαι μόνον τάχα που φορητὴν αὐτοῖς ἂν ἐνεποίησε τὴν λύπην.

[00171] Τὸ δὲ καὶ παρόντας ὄραν, εἶτα μηδὲν ἐπαμύνειν δύνασθαι κατηχθῆσθαι δὲ ὡσπερ ταῖς ἐξ ἀνάγκης συμφοραῖς δύσοιστον ἔχει καὶ παμ- πολὺ τὸ λυποῦν.

[00172] Δεῖ δὴ οὖν ἡμᾶς μὴ παροργίζεῖν τὸν ἅγιον τοῦ Ἰσραὴλ, ἵνα μὴ ὄρατοῖς τε καὶ ἀορά- τοις περιπίπτωμεν ἐχθροῖς εἰς τὰ τῆς ἀτιμίας καταβιβάζουσι πάθη, καὶ πᾶν ὀχύρωμα τοῦ ἐν ἡμῖν ὄντος νοῦ καταστρέφουσιν, ὡς κατανέμεσθαι τρόπον τινὰ τὴν ἀθλίαν ψυχὴν, καὶ πάντας αὐτῆς δαπανᾶν τοὺς καρπούς, ἵνα οἷον ξηρὰ τε καὶ ἀτιμος ἦ, καὶ ἀκανθοτόκος εὐρίσκηται γῆ, ἥς τὸ τέλος εἰς καῦσιν, κατὰ τὴν τοῦ μακαρίου Παύλου φωνήν.

[00173] ^[9]Ἐγκαταλειφθήσεται] ἢ θυγάτηρ Σιών ὡς σκινητὴ ἐν ἀμπελῶνι, καὶ ὀπωροφυλάκιον ἐν σικυηλάτῳ, ὡς πόλις πολιορκουμένη.⁹ Ἐλεεινὸν τὸ χρῆμα·

[00174] πῶς γὰρ οὐ θρήνου τε καὶ οἰμωγῆς ἄξιον;

[00175] ἢ γὰρ πάλαι θυγάτηρ, καὶ τῇ κλή- σει τοιαῦδε τετιμημένη, καὶ οἷον ὑπὸ πατρὶ φιλοστορ- γοτάτῳ πράπτουσα τῷ Θεῷ, ἢ φειδοῖ καὶ ἀγάπῃ τῇ παρ' αὐτοῦ μεθούσα, καὶ ταῖς εἰς λῆξιν εὐκλείαις παρ' αὐτοῦ στεφανομένη, καὶ κατακρατοῦσα τῶν ἀνθειστηκότων, καὶ ἀμετρήτῳ πληθυῖ τῶν ἐνοικούν- των αὐτὴν περιεχομένη, ἢ παμμακαρία καὶ δια- βόητος Σιών, ἠγουν Ἰερουσαλήμ, ἐγκαταλειφθήσεται, φησίν.

[00176] Τοῦτ' ἔστιν, ἔρημος ἔσται.

[00177] Γυμνὴ τε ἀπομε- νεῖ καὶ τῆς τοῦ σώζοντος εὐσθενείας, καὶ τῶν ἐνοικούντων αὐτήν.

[00178] Ἐγκαταλειφθήσεται δὲ οὕτως, ὡσεὶ σκινητὴ ἐν ἀμπελῶνι, καὶ ὡς ὀπωροφυλάκιον ἐν σι- κυηλάτῳ καὶ ὡς πόλις πολιορκουμένη.

[00179] Οἱ μὲν γὰρ τῶν ἀμπελώνων τεταγμένοι φύλακες, ἐντεθελότων αὐτοῖς τῶν βοτρώων ἔτι, πλείστην τε ὄσσην ποιοῦνται τὴν ἀσφάλειαν, καὶ τοὺς ἀποκείρειν ἐθέλοντας κατα- πτοοῦσι ληστάς.

[00180] Καὶ τὰ τῶν θηρίων ἐλαύνουσι γένη.

[00181] Ἔθος δὲ τοῦτο δρᾶν καὶ τοῖς τῶν σικυηλάτων ἐπι- τηρηταῖς ἤτοι δεσπόταις.

[00182] Συγκεκριμισμένων δὲ τῶν βοτρώων, καὶ πεπατημένων, καὶ τῶν ἐν σικυηλάτοις ἐξηρημένων, τὸ τῶν φυλαττόνων ἐπιεικὲς ἀνεῖται ^[70.28] λοιπόν·

- [00183] οἱ καὶ αὐτὰς ἀφέντες τὰς ἑαυτῶν σκηνάς, ἐλευθέραν τοῖς ἐθέλουσι περιεργάζεσθαι τὰ λοιπὰ ποιῶνται τὴν εἰσβολὴν.
- [00184] Πεπράχθαι τι τοιοῦτον καὶ ἐπὶ τῇ ταλαιπώρῳ Σιών ὁ προφητικὸς ἡμᾶς διδάσκει λόγος.
- [00185] Ἔτι μὲν γὰρ τοὺς τῆς δικαιοσύνης ἔχουσαν καρπούς, ἀσφαλείας τε καὶ παραφυλακῆς καὶ φειδοῦς ἀπάσης ἡξίου Θεός.
- [00186] Ἐφη γὰρ ὅτι [6Ἔσομαι] αὐτῇ, λέγει Κύριος, τείχος πυρὸς κύκλωθεν, καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς.
- [00187] [6] Ψάλλει γὰρ καὶ ὁ μακάριος Δαβὶδ·
- [00188] [6Ἰδοὺ] οὐ νυστάξει, οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραὴλ.
- [00189] [6] Ἐπειδὴ δὲ καίτοι γεγο- νῶς ὁ Ἰσραὴλ ἀμπελῶν Κυρίου Σαβαῶθ, κεχαρά- κωται μὲν καὶ ἡξιώθη φραγμοῦ.
- [00190] Τέτοκε δὲ ἀκάνθας, καὶ δέδοται παρὰ Θεοῦ τοῖς ἀδικεῖν εἰωθόσιν, [6Καθ-] ἐλῶ γὰρ, φησὶ, τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν, καὶ καθελῶ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα, καὶ ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῆ, οὐδὲ μὴ σκαφῆ.
- [00191] [6] Τοιγάρτοι καὶ ἐλυμήνατο αὐτὴν κάπρος ἐκ δρυμοῦ, καὶ ὄνος ἄγριος κατενεμήσατο αὐτὴν, ὅτι δὲ ἀνήκε τὸν ἀμπε- λῶνα Θεός, καὶ ἐγκαταλέλειπται παρ' αὐτοῦ διδάσκει λέγων ὁ Σωτὴρ·
- [00192] [6Ἱερουσαλήμ.] Ἱερουσαλήμ, ἡ ἀποκτενοῦσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπι- συναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλη- σατε·
- [00193] ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
- [00194] [6] Προανακεκράγει δὲ τοῦτο καὶ διὰ φωνῆς προφήτου λέγων·
- [00195] [6Ἐγκαταλέλοιπα] τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου.
- [00196] Δέδωκα τὴν ἡγαπημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.
- [00197] Ἐγενήθη ἡ κληρονο- μία μου ἐμοί, ὡς λέων ἐν δρυμῷ, δέδωκεν ἐπ' ἐμὲ φωνὴν αὐτῆς, διὰ τοῦτο ἐμίσησα αὐτὴν.
- [00198] [6] Διαμέ- μνηται δὲ πού Ἰώσηπος, ὁ τὰ τῆς Ἰουδαίων γῆς ἐκτραγωδήσας πάθη, ὅτι μελλούσης ἀλῶναι τῆς Ἱερουσαλήμ, ἤκουον οἱ ἱερεῖς ἐν τῷ ναῷ φωνῆς, ὡς τῶν ἐν αὐτῷ βοῶντων ἀγγέλων, Μεταβαίνωμεν ἐν- τεῦθεν.
- [00199] Ὅτι δὲ πόλεως πολιορκουμένης, φυγῆς παρὰ πάντων ζητεῖται τρόπος τῶν ἐν αὐτῇ, πῶς ἔστιν ἀμφιβαλεῖν;
- [00200] ἐντεῦθεν ἔστι τὰ τῆς Ἰουδαίων χώρας διατεκμαίρεσθαι πάθη.
- [00201] Τριπόθητον γὰρ τοῖς πολιορκουμένοις κατεφαίνετο καὶ τὸ μόνον δύνασθαι διασῶσαι ψυχὴν.
- [00202] Οἴκου δὲ καὶ περιουσίας ἢ καὶ τῆς πόλεως αὐτῆς οὐδεὶς ἦν αὐτοῖς παντελῶς λόγος.
- [00203] Ἰστέον δὲ ὅτι καὶ τὴν τοῦ ἀνθρώπου ψυχὴν ἐγκατα- λείπεσθαι παρὰ Θεοῦ συμβαίνει πολλάκις, εἰ μὴ ἔλοιτο διορθοῦν τὰ διατεταγμένα, καὶ δεσποτικούς θεσπίσμασιν ὑποφέρουσα τὸν αὐχένα, τοὺς τῆς εἰς αὐτὸν εὐσεβείας ἀποτίκτει καρπούς.
- [00204] Εἰ καὶ κεχρη- μάτικεν υἱὸς ἢ θυγάτηρ Θεοῦ, εἰ καὶ γέγονε Σιών, ὃ ἔστι σκοπευτήριον, τοῦτ' ἔστιν ἐν ὑψηλῇ διανοίᾳ καὶ νῷ καθαρωτάτῳ καὶ ὀρᾷ εἰδῶτι μυστήρια·
- [00205] εἶτα δρῶν, ἃ μὴ θέμις, παροτρύνων ὀρῶτο τὸν ἅγιον τοῦ Ἰσραὴλ, ἐγκαταλειφθήσεται παρ' αὐτοῦ, καὶ οἷά τις ἀφρούρητος ἀμπελῶν ἐκδοθήσεται τῷ Σατανᾷ, καὶ τοῖς πάθεσι τῆς σαρκός, ἐρημὸς τε ἀπάσης ἀρετῆς ἀναδειχθήσεται, καὶ γυμνὸς ἀυχμημάτων τῶν ἐκ πολιτείας ἀγαθῆς, καὶ παντὸς ἀνάπλεως κακοῦ.
- [00206] [9Καὶ] εἰ μὴ Κύριος Σαβαῶθ ἐγκατέλειπεν ἡμῖν [70.29] σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γο- μόρρα ἂν ὁμοιωθῆμεν.⁹ Καταπρησθείσης τῆς χώρας διάτοι τὴν εἰς Χρι- στὸν ἀσέβειαν, σέσωσται καὶ οὕτω τὸ κατάλειμμα τοῦ Ἰσραὴλ, Θεοῦ κατοικτεῖροντος, καὶ ταῖς τῶν πατέρων μνήμαις δῶρον καθάπερ τι καὶ τοῦτο μετὰ τῶν ἄλλων ἐξαίρετον ἀπονέμοντος.
- [00207] Οὐ γὰρ ἀπόλωλεν ὀλοτρόπως, οὔτε μὴν ἐξ αὐτῶν κατεσεῖσθη βάρθρων, ἀλλὰ μεμένηκεν ἐν λειψάνοις.
- [00208] Ἦσαν γὰρ ἐξ αὐτῶν καὶ οἱ θεσπέσιοι μαθηταί, καὶ μὴν καὶ ὅσοι πεπι- στεύκασιν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν.
- [00209] Κληθήσονται δὲ καὶ ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς, καὶ οἱ μήπω πιστεύσαντες.
- [00210] Καὶ πρὸς γε τοῦτο ἡμᾶς πιστώσεται λόγος προφητικὸς.
- [00211] Λέγει δὲ οὕτως·
- [00212] [6Ἐτι] πολλὰς ἡμέρας καθήσονται οἱ υἱοὶ Ἰσραὴλ, οὐκ ὄντος βασιλέως οὐδὲ ὄντος ἄρχοντος, οὐκ οὐσης θυσίας, οὐδὲ ὄντος θυσιαστηρίου, οὔτε ἱερατείας οὔτε δήλων.
- [00213] Καὶ μετὰ ταῦτα ἐπιστρέψουσιν οἱ υἱοὶ Ἰσραὴλ, καὶ ἐπιζητήσουσι Κύριον τὸν Θεὸν αὐτῶν καὶ Δαβὶδ τὸν βασιλέα αὐτῶν.
- [00214] Καὶ ἐκ- στήσονται ἐπὶ τῷ Κυρίῳ, καὶ ἐπὶ τοῖς ἀγαθοῖς αὐτοῦ ἐπ' ἐσχάτου τῶν ἡμερῶν.

- [00215] [6] Καὶ μὴν καὶ ἐτέ- ρωθι ὁ τῶν ὅλων Θεός·
- [00216] [6T1] σε διαθῶ Ἐφραΐμ·
- [00217] Ὑπερασπιῶ σου, Ἰσραήλ·
- [00218] Τί σε διαθῶ;
- [00219] Ὡσεὶ Ἀδάμθῆσομαί σε, καὶ ὡς Σεβωείμ·
- [00220] μετεστράφη ἡ καρδιά μου, ἐν τῷ αὐτῷ.
- [00221] Συνεταράχθη ἡ μεταμέλειά μου·
- [00222] οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου.
- [00223] Οὐ μὴ ἐγκαταλείψω τοῦ ἐξαλειφθῆναι τὸν Ἐφραΐμ, διότι ἐγὼ Θεός εἰμι, καὶ οὐκ ἄνθρωπος ἐν σοὶ ἅγιος.
- [00224] [6] Ἀκούεις ὅπως οὐ κατὰ τὸ μέγεθος τῆς ὀργῆς ποιή- σειν κατ' αὐτῶν ἐπηγγείλατο, προὔπισχνεῖτο δὲ μᾶλλον πλημμε.....
- [00225] ἠπείθησαν μὲν γὰρ καὶ κατὰ τὴν ἔρημον οἱ ἐξ Ἰσραὴλ πρὸς αὐτοῖς γεγονό- τες τοῖς τοῦ Ἰορδάνου νόμοις, καὶ κληρονομεῖν μέλ- λοντες τῆς ἐπαγγελίας τὴν γῆν.
- [00226] Ὅθεν ἔφη Θεός·
- [00227] [6Ως] ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
- [00228] [6] Πέπτωκε γὰρ τὰ κῶλα αὐτῶν ἐν τῇ ἐρήμῳ, καὶ ἅπαντες δεδαπάνηται, πλὴν Χα- λέβ υἱὸς Ἰεφονῆ, καὶ Ἰησοῦς ὁ τοῦ Ναυῆ.
- [00229] Συνεισ-έβησαν τῷ νέῳ λαῷ, καὶ διήλθον τὸν Ἰορδάνην, καὶ κληρὸν ἐσχίκασι τὸν παρὰ Θεοῦ.
- [00230] Τύπος δ' ἂν εἴεν οὗτοι τοῦ καταλείμματος τοῦ Ἰσραὴλ, σεσωσμένου μὲν δι' ὑπακοῆς πίστεως τῆς εἰς Χριστὸν, διαβιβα- σθέντος δὲ μεθ' ἡμῶν τὸν ἅγιον Ἰορδάνην, καὶ κλη- ρονομήσειν μέλλοντος τὴν τῶν οὐρανῶν βασιλείαν.
- [00231] Εὐχαριστεῖ τοιγαροῦν ὁ προφήτης, λέγων·
- [00232] [6Ei] μὴ Κύριος Σαβαώθε ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γομόρρα ἂν ὠμοιώθημεν.
- [00233] Λελατρευκός γὰρ εἰδῶλοις τοῦ Ἰσ- ραὴλ, ἀνελόντος δὲ καὶ προφήτας, ἀρνησαμένου τε Χριστὸν, μᾶλλον δὲ καὶ ἀπεκτονότος τὸν ἀρχηγὸν τῆς ζωῆς, τὸν εἰσάπαν ὄλεθρον καταψηφίσασθαι παντὸς γένους ἐχρῆν τὸν τῶν ὅλων Θεόν.
- [00234] Ἐπειδὴ δὲ ἐστὶν ἀγαθὸς ὑπὲρ λόγον, τετήρηκε τὸ κατάλειμμα, καὶ οὐ γεγόνασιν ἐν ἴσῳ τοῖς Σοδόμοις, οἱ παγγενεῖ τε καὶ πανοικεῖ καὶ αὐταῖς
- [00235] [70.32] καὶ δυσαπόσιπτον ἔχειν τὴν ἁμαρτίαν.
- [00236] Καὶ μάλα ὀρθῶς εἰρήσεται πρὸς [6] ἡμῶν· Ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μα- κροθυμίας καταφρονεῖς;
- [00237] ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει.
- [00238] Κατὰ δὲ τὴν σκληρό- τητά σου, καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως, καὶ δικαιοκρισίας τοῦ Θεοῦ.
- [00239] Τοὺς γὰρ πάντας ἡμᾶς δεῖ φανερωθῆναι ἔμπροσθεν τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε φαῦλον.
- [00240] [6] [9] Ἀκούσατε] λόγον Κυρίου ἄρχοντες Σοδόμων, προσέχετε νόμον Θεοῦ λαὸς Γομόρρας.
- [00241] Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν, λέγει Κύριος;
- [00242] πλήρης εἰμὶ ὀλοκαυτωμάτων κριῶν, καὶ στέαρ ἀρνῶν, καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι.
- [00243] Οὐδ' ἂν ἐρχῆσθε ὀφθῆναί μοι.
- [00244] Τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν;
- [00245] Πατεῖν τὴν αὐλήν μου οὐ προσθήσεσθε.
- [00246] Ἐὰν φέρητε σιμιθάλιν, μάταιον θυμίαμα, βδέλυγμά μοι ἐστίν, τὰς Νουμηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι, νηστείαν καὶ ὀργίαν, καὶ τὰς ἐορτὰς ὑμῶν μισεῖ ἡ ψυχὴ μου.⁹ Καταπτοήσας ἀρκούντως ταῖς τῶν ἐσομένων ἀπει- λαῖς, καὶ προσαγορεύσας αὐτοῖς τὰ πάντη τε καὶ πάντως ἐσόμενα κατὰ καιροῦς, εἰ μὴ ἔλοινο φρο- νεῖν τε ὁμοῦ τὰ ἀμείνω καὶ δρᾶν, καὶ τοῖς θείοις νόμοις, μεθίστησι τὸν λόγον ἐπὶ καιροῦ, καὶ εἰσ- ηγγεῖται τὸ χρήσιμον, ἵνα τὰ βελτίω φρονεῖν ἤρημέ- νοι, τῆς ἐπηρημένης αὐτοῖς ἀπαλλάττοιντο δίψης.
- [00247] Ἐμπαροινήσαντες γὰρ ἐν Χριστῷ, διολώλασιν οἱ ἐξ Ἰσραὴλ, πεσεῖν τε πρὸς τοῦτο φαμέν αὐτοῦς, διὰ τὴν τῶν καθηγεῖσθαι λαχόντων ἀνοσιότητα.

- [00248] Καίτοι γὰρ ἐπεγνωκότες, ὅτι αὐτός ἐστιν ὁ κληρονόμος, ἀπεκτόνασιν αὐτόν.
- [00249] Ἦθελον γὰρ ἴδιον ποιῆσθαι κληρον τὸν ἀμπελῶνα αὐτοῦ.
- [00250] Ὅτι δὲ ταῖς τῶν ἡγουμένων δυστρο- πίας ἀκολουθῶν, τῆς εἰς Χριστὸν ἐλπίδος δημάρτηκεν ὁ ἀπόπληκτος Ἰσραὴλ πιστώσεται λέγων ὁ τῶν ὅλων Θεός, διὰ φωνῆς προφητῶν.
- [00251] [6Ποιμένες] πολλοὶ διέφθει- ραν τὸν ἀμπελῶνά μου, ἐμόλυναν τὴν κληρονομίαν μου, ἔδωκαν μερίδα ἐπιθυμητὴν μου εἰς ἔρημον ἄβατον.
- [00252] Ἐγενήθη εἰς ἀφανισμόν ἀπωλείας.
- [00253] [6] Καὶ πάλιν·
- [00254] [6Ὅτι] ποιμένες ἠφρονεύσαντο, καὶ τὸν Κύριον οὐκ ἐζήτησαν, διὰ τοῦτο οὐκ ἐνόησε πᾶσα ἡ νομὴ, καὶ διεσκορπίθη- σαν.
- [00255] [6] ἠφρονεύσαντο γὰρ οἱ ποιμένες ἀληθῶς, καὶ τοῖς ὑπὸ χεῖρα λαοῖς ὀλέθρου γεγόνασιν ἀφορμὴ.
- [00256] Καίτοι πῶς οὐκ ἔδει μᾶλλον αὐτοὺς ὡς διὰ νόμου καὶ προφητῶν τὸ Χριστοῦ μυστήριον μάλα πεπαι- δευμένους, ὁδὸν γενέσθαι τοῖς ἄλλοις ἐπὶ τὸ χρῆναι πιστεύειν αὐτῶ;
- [00257] Ἀλλ' ἡ φησὶν ὁ Σωτὴρ, δόξαν παρὰ ἀνθρώπου ἐλάμβανον, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου τοῦ Θεοῦ οὐκ ἐζήτουν.
- [00258] Εἰ γὰρ ἐπίστευον Μωσῆ, ἐπίστευον ἂν αὐτῶ, περὶ γὰρ αὐτοῦ ἐκεῖνος ἔγραψεν.
- [00259] Γεγόνασι τοίνυν τυφλοὶ καὶ τυφλῶν ὀδηγοί.
- [00260] Ταύτη τοι καὶ διωλισθήκασι, καὶ εἰς τοὺς τῆς ἀπω- λείας πεπτῶκασι βόθρους.
- [00261] Τί οὖν ὁ προφήτης ἀγα- θαῖς αὐτοὺς νοθεσίαις μετασκευάζειν πειράται;
- [00262] πρὸς τὸ δεῖν ἐλέσθαι τὰ ἀμείνω φρονεῖν, καὶ τοῖς τοῦ Σωτῆρος πειραῖσθαι λόγοις.
- [00263] Αναμίγει δὲ χρῆ- [70.33] σίμως ταῖς εἰς τοῦτο νοθεσίαις τὴν ἐπίπληξιν, μονονουχὶ ποικίλως ἐσκευασμένῳ φαρμάκῳ, τὰ τῆς ἐν αὐτοῖς δυσβουλίας θεραπέυων τραύματα.
- [00264] Ταύτη τοι, φησὶν, ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων, προσέχετε νόμον Θεοῦ, λαὸς Γομόρρας.
- [00265] Ἀκούεις ὅπως δήμοις καὶ ἄρχουσι τὴν ἐξ ἀγάπης ὁμοῦ καὶ θεοφι- λῶς φρονήματος ἐπιφέρει ῥάβδον, καὶ πλήττει πολὺ νοσοῦντας τὸ ἀπειθές.
- [00266] Πόλεσι δὲ ταῖς δυσσεβεστάταις παρεικάζει τὴν Ἱερουσαλήμ, ὡς πλείστης μὲν ὄσης ἀνάμεστον ἀμαρτίας, καὶ ὡς οὐδένα παντελῶς ἔχου- σαν ἐν ἑαυτῇ
- [00267] ἐβουλεύετο μὲν γὰρ ὁ τῶν ὅλων Θεός τὰς τῶν Σοδομιτῶν κατεμπρη- σαι πόλεις, καὶ ἀνεκοινώσατο τὸ χρῆμα τῷ Ἀβραάμ;
- [00268] ὁ δὲ πρὸς αὐτόν.
- [00269] [6Μή] ἀπολέσης δίκαιον μετ' ἀσε- βούς;
- [00270] καὶ ἔσται ὁ δίκαιος ὡς ὁ [6] ἀσεβής; Ἐπηγγέλ- λετο δὲ Θεός, εἰ εὐρεθεῖεν ἐν Σοδόμοις δέκα δίκαιοι, τῆς ἐπ' αὐτοῖς καταπλήξειν ὄργης.
- [00271] Ἀλλ' οὐκ ἤρην- ται.
- [00272] Τοιγάρτοι καὶ ἐκτετίκασι, τὰς τοῖς ἑαυτῶν δυσ- σεβήμασιν ἰσομέτρους δίκας.
- [00273] Τοιαύτη τις ἦν ἡ κυριο- κτόνος Ἱερουσαλήμ πολλὴν ἔχουσα τῶν δικαίων τὴν σπάνιν.
- [00274] Καὶ γοῦν ἐλιπάρει μὲν ὁ προφήτης Ἱερεμίας περὶ αὐτῆς.
- [00275] Ἐφη δὲ Θεός·
- [00276] [6Περιδράμετε] ἐν ταῖς ὁδοῖς Ἱερουσαλήμ, καὶ ἴδετε, καὶ γνῶτε, καὶ ζητή- σατε ἐν ταῖς πλατείαις αὐτῆς, ἐὰν εὕρητε ἄνδρα, εἰ ἔστι ποιῶν κρῖμα, καὶ ζητῶν πίστιν, καὶ ἴλεως ἔσο- μαι αὐτῇ, λέγει Κύριος.
- [00277] [6] Ὅτι τοίνυν, ὕπῳσά τε, καὶ τοῖς ἐν φαυλότητος μολυσμοῖς πολυτρόπως κεκη- λιδωμένη, καὶ πολλὴν ἔχουσα τῶν ἁγίων τὴν σπάνιν, Σόδομά τε αὐτὴν καὶ Γομόρρα καλεῖ, λαοῖς τε καὶ ἡγουμένοις, τῆς Σοδομιτῶν ἀκαθαρσίας ἐπιφέρει τὸν μῶμον.
- [00278] Τί δὲ δὴ καὶ φησιν;
- [00279] ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδόμων, προσέχετε νόμον Θεοῦ λαὸς Γο- μόρρας.
- [00280] Ἀνανήψατε, φησὶν, βραχύ.
- [00281] Καὶ ταῖς τοῦ πανσόφου Μωσέως φωναῖς, τῆς ἑαυτῶν διανοίας τὸν ὀφθαλμὸν ἐνιδόντες, τὸ Χριστοῦ νοεῖτε μυστήριον.

- [00282] Ἐφη γὰρ ὁ Μωσῆς·
- [00283] [6^οτι] προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ·
- [00284] αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
- [00285] [6] Ἀκούσατε τοίνυν λόγον Κυρίου, προσέχετε τὸν τοῦ Θεοῦ νόμον·
- [00286] τοῦτ' ἔστι, νοήσατε καὶ αὐτοὶ τῶν εὐαγγελικῶν θεσπισμάτων τὴν δύναμιν.
- [00287] Τοῦτο προστέταχεν ὁ Μωσῆς;
- [00288] παιδαγωγεῖ γὰρ ἐπὶ Χριστὸν, καὶ τῶν νομικῶν θεσπισμάτων τὸ πέρας εἰς τὸ ἐπ' αὐτῷ βλέπει μυστήριον.
- [00289] Ἀλλ' οἴεσθε, φησὶν, εὐαρε- στεῖν τῷ Θεῷ, διὰ τοῦ πληροῦν ἐθέλειν τὰ ἐν τύποις καὶ σκιαῖς.
- [00290] Ἀκούσατε λέγοντος τοῦ καὶ αὐτὸν ὑμῖν τὸν πάλαι λαλήσαντος νόμον.
- [00291] Τί μοι πλήθος τῶν θυ- σιῶν ὑμῶν, λέγει Κύριος.
- [00292] Πλήρης εἰμί.
- [00293] Εἰ μὲν γὰρ ὡς δεομένῳ προσάγετε, πεπλάνησθε τοῦ εἰκότος, σο- φοῦ τε καὶ ἀληθοῦς διημαρτήκατε λογισμοῦ.
- [00294] Ἐνδεῖ γὰρ ὅλως οὐδὲν τῆ τὰ πάντα πληροῦση φύσει, ὅτι αὐτῆς τὰ πάντα, καὶ παρ' αὐτῆς τοῖς ἄλλοις.
- [00295] [6^{τι}] γὰρ ἔχεις ὁ οὐκ ἔλαβες.
- [00296] [6] Πρέποι ἂν λέγεσθαι τῆ φύσει κτίσει.
- [00297] Ἀπέχω γὰρ νῦν, φησὶν, καὶ πεπλήρωμαι, καὶ οὐκ ἂν ἐλοίμην ἔτι τὰς παρ' αὐτῶν θυσίας.
- [00298] [70.36] Ὀνήσει γὰρ ὅπως, εἰπέ μοι, τὸν τῶν ὄλων Θεὸν κριὸς ὠλοκαυτωμένος;
- [00299] τί δὲ τὸ τῶν ἀρνῶν ἦσει στέαρ;
- [00300] εἰ δὲ δὴ καὶ τράγων καὶ ταύρων αἷμα προσφέροιτο, πῶς ἴσθει δια τοῦτο Θεός;
- [00301] τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν;
- [00302] εἰ γὰρ καὶ λελάληκεν ὁ Μωσῆς περὶ ὀλοκαυτωμάτων καὶ θυσιῶν, ἀλλ' ἦν καὶ πάλαι τῆς τοιαύτης λατρείας ὁ τρόπος ἀβούλητος τῷ Θεῷ.
- [00303] Ἐπειδὴ δὲ διὰ τύπου καὶ σκιάς παιδαγωγεῖν ἔδει πρὸς ἀλήθειαν, μέχρι καιροῦ διορθώσεως τίθεται τὰ ἐν νόμῳ, οὐκοῦν ὅσον ἦκεν εἰς γε τὸ ἀληθὲς ἀρέσκειν τῷ Θεῷ·
- [00304] οὐδ' ἂν ὅλως ἐλάλησε περὶ θυσιῶν τῶν κατὰ νόμον.
- [00305] Ἐπειδὴ δὲ τῶν τὸ τηνικάδε παιδαγωγουμένων ἀσθενῆς ἦν ὁ νοῦς, κεχειρωγῶντο διὰ τύπου καὶ τῆς κατὰ τὸ γράμμα σκιάς εἰς ἀλήθειαν.
- [00306] Ἐνεστηκό- τος δὲ τοῦ καιροῦ, καθ' ὃν ἔδει τὸ λοιπὸν τὸ τῆς ἀλη- θείας ἐκφαίνεσθαι κάλλος, περιττὸς ὁ τύπος, ἀνόνη- τος ἡ σκιά.
- [00307] Ταύτη τοι φησὶν, ὅτι Πατεῖν τὴν αὐλώνά μου οὐ προσθήσεσθε.
- [00308] Ἐὰν φέρησθε σεμίδαλιν, μά- ταιον θυμίαμα, βδέλυγμά μοι ἔστιν.
- [00309] Ἡμεῖς μὲν γὰρ οἱ πίστει τῆ εἰς Χριστὸν ἐκλελαμπρυσμένοι, τὰς πνευματικὰς θυσίας προσκομιοῦντες τῷ Θεῷ, τὰς ἀγίας αὐτοῦ πληροῦμεν ἀλλάς, τοῦτ' ἔστιν ἐκκλη- σίας.
- [00310] Ἀπαράδεκτος δὲ παρὰ Χριστοῦ παντελῶς ἐν ἐκκλησίαις τῆς Ἰουδαϊκῆς λατρείας ὁ τρόπος.
- [00311] Εἶδε- χθειεν γὰρ ἂν ἦκιστα γε σεμίδαλιν ἐλαιόδευτον, καὶ τὸ αἰσθητὸν θυμίαμα προσάγειν ἐθέλοντες.
- [00312] Μεμνή- μεθα γὰρ Θεοῦ λέγοντος περὶ αὐτοῦ·
- [00313] Βδέλυγμά μοι ἔστιν.
- [00314] Καὶ ἡμεῖς μὲν τὰς ἀγίας ἐπὶ Χριστῷ τελοῦμεν ἑορτάς.
- [00315] Ἰουδαῖοι γε μὴν τῶν ἐν τύποις οὐκ ἐξιστά- μενοι, σαλπίζουσιν ἐν Νεομηνίας ἡμέρᾳ, ἀργὸν ἡγοῦνται τὸ Σάββατον, καὶ τὴν καλουμένην μεγάλην τιμῶσιν ἡμέραν.

- [00316] Ἔστι δὲ αὕτη τῆς ἑορτῆς τῆς κα- λουμένης σκηνοπηγίας ἢ τελευταία, κὰν εἰ νηστεύ- σειαν τῷ Θεῷ, τύπτουσι πυγμαῖς ταπεινόν.
- [00317] Οὐκοῦν ἀκουέτωσαν λέγοντος αὐτοῦ·
- [00318] Τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχὴ μου.
- [00319] Ταῦτα δὲ φησι μεθιστὰς ἐκ τύπων ἐπὶ τὸ ἀληθές, καὶ τοῖς διὰ Χριστοῦ θεσπίσμασιν ὑποφέ- ρειν ἀναπέιθων τὸν τῆς διανοίας αὐχένα, ἵνα πολι- τεύοιντο μεθ' ἡμῶν εὐαγγελικῶς.
- [00320] Ταῖς νοηταῖς εὐ- οσμίαις κατευφραίνοντες Θεόν.
- [00321] Καὶ ὥσπερ τι θυμίαμα πνευματικὸν ἀνατιθέντες αὐτῷ τὸ ἐπιεικὲς εἰς τρόπους, τὴν ἀγάπην, τὴν φιλαλληλίαν, τὴν ὑπομονὴν, τὴν ἐγκράτειαν, καὶ πρό γε τῶν ἄλλων τὴν πίστιν.
- [00322] Τοιαύταις θυσίαις εὐαρεστεῖται Θεός, καὶ τῶν εὐαγ- γελικῶν θεσπισμάτων ἡ δύναμις τοῖς τοιούτοις αὐχήμασιν τοὺς πιστεύοντας στεφανοῖ.
- [00323] ^[9]Ἐγενήθητέ μοι εἰς πλησμονὴν, οὐκ ἔτι ἀνήσω τὰς ἁμαρτίας ὑμῶν.
- [00324] Ὅταν τὰς χεῖρας ἐκτείνητε πρὸς με, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀφ' ὑμῶν.
- [00325] Καὶ ἐὰν πληθύνητε τὴν δέησιν, οὐκ ἀκούσομαι ὑμῶν.
- [00326] Αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις.⁹ Τὰ εἰς πλησμονὴν ἤτοι κόρον ἤκοντα τῶν πραγμά- των καταφρονεῖσθαι φιλεῖ, καὶ ὀλίγου παντελῶς ἀξιούται λόγου, μᾶλλον δὲ ἤδη καὶ διὰ μίσους ἔρχε- ται.
- [00327] Καὶ γοῦν ὁ σοφώτατος Σολομών, ^[6]ἔβραδένωσ εἰσαγε, φησὶ, σὸν πόδα πρὸς τὸν φίλον, ἵνα μὴ πλησθῆς σου μισήσῃ σε.
- [00328] ^[6]Ἐφη τοίνυν Ἰουδαίοις ὁ τῶν ὄλων Θεός, Κατακεκόρεσμαι τῆς ἐώλου σκιάς, ἠγοῦμαι δὲ ἤδη φορτικούς, κὰν εἰσέρχησθε ὀφθῆναί μοι.
- [00329] Παρ-70.37 αἰτοῦμαι δὲ καὶ μόνην ὑμῶν τὴν θέαν·
- [00330] οὐκ ἔτι ἀνήσω τὰς ἁμαρτίας ὑμῶν.
- [00331] Πάλαι μὲν γὰρ οἱ ἐξ Ἰσραὴλ ἀνοσίως ἀπονενευκότες ἐπὶ τὸ ἐλέσθαι δεῖν τὸν τῶν ὄλων Θεὸν παροτρύνειν ἐφ' ἑαυτοὺς, διὰ τοῦ λατρεῦειν τῇ κτίσει, προσκυνεῖν δὲ καὶ αὐτοῖς τοῖς ἔργοις τῶν ἰδίων χειρῶν, δέδονται τοῖς Βαβυλωνίοις καὶ ἀπεκο- μίσθησαν τῆς Ἰουδαίας αἰχμάλωτοι, καὶ κατωκῆκα- σιν ἐν τοῖς ὄρεσιν Περσῶν καὶ Μήδων, πικρὰν καὶ δύσοιστον ἀνατλάντες δουλείαν.
- [00332] Ἐπειδὴ δὲ αὐτοῖς ἑβδομηκοστὸν ἔτος τετέλεσται, κατηλέει πάλιν ὁ φιλ- οικτεῖσμων Θεός.
- [00333] Καὶ γοῦν ὡς ἐν τῷ Ζαχαρία γέ- γραπται, τὰς ὑπὲρ αὐτῶν ἐποιεῖτο λιτὰς ὁ μακάριος ἄγγελος, λέγων·
- [00334] ^[6]Κύριε παντοκράτωρ, ἕως τίνος οὐ μὴ ἐλεήσεις τὴν Ἱερουσαλήμ, καὶ τὰς πόλεις Ἰούδα, ἃς ὑπέριδες;
- [00335] τοῦτο ἑβδομηκοστὸν ^[6] ἔτος· καὶ πρὸς γε ταῦτα Θεός ^[6]Ἐζήλωσα τὴν Ἱερουσαλήμ καὶ τὴν Σιών ζῆλον μέγαν, καὶ θυμῷ μεγάλῳ ἐγὼ ὀργίζομαι ἐπὶ τὰ ἔθνη τὰ συνεπιτιθέμενα, ἀνθ' ὧν ἐγὼ μὲν ὀρ- γίσθην ὀλίγα, αὐτοὶ δὲ συνεπέθεντο εἰς ^[6] κακά· οὐκοῦν ἀνήρηκε μὲν τότε τὰς ἁμαρτίας αὐτῶν, λελύτρωται γὰρ, καὶ ἀνεκομίσθη πάλιν εἰς τὴν ἑαυτῶν.
- [00336] Μετὰ δὲ γε τὸν τοῦ Σωτῆρος σταυρὸν, οὐκέτι τὰς ἁμαρτίας αὐτοῖς ἀνήσειν ἐπαγγέλλεται, διὰ τοι τὸ μακροὺς ἐφ' ἑαυτοῖς διαγενέσθαι καιροὺς, καθὼς μεμενήκασιν τοῖς ἐξ ὀργῆς κινήμασιν ὑπεννηγεμένοι.
- [00337] Ὅτι μὲν γὰρ ἐν ἐσχάτοις ἐλεηθήσονται καιροῖς, τῇ εἰς Χριστὸν χάριτι μεθ' ἡμῶν δικαιούμενοι, διεκήρυξε τὸ γράμμα τὸ ἱερὸν, ἐπειδὴ δὲ, ὡς ἔφην, πολὺ τῶν πάλαι μακρότε- ροι γεγόνασιν ἐπ' αὐτοὺς οἱ τῆς ὀργῆς χρόνοι.
- [00338] Ταύτη τοί φησιν·
- [00339] Οὐκέτι ἀνήσω τὰς ἁμαρτίας ὑμῶν·
- [00340] καὶ καθ' ἕτερον δὲ, εἰ βούλει, τρόπον, τῇ τῶν προκειμέ- νων ἐννοίᾳ προσβαλεῖς.
- [00341] Προσεκόμεζον θυσίας κατὰ τὸν πάλαι νόμον οἱ ἐξ Ἰσραὴλ, τὰς ὑπὲρ γε τῶν ἰδίων πλημμελημάτων.
- [00342] Ἐριφος δὲ καὶ ἀμνὸς ἐσφάζετο, καὶ συνεχώρει Θεός.
- [00343] Οὐκ ἀνικάνως ἔχοντος καὶ πάλαι τοῦ νόμου βοηθεῖν ἀρχαιοτέροις, ἐμορφοῦτο γὰρ ἐν αὐτῷ τὸ Χριστοῦ μυστήριον.
- [00344] Ἐπειδὴ δὲ ἐπέφανεν ὁ Χρι- στός, ἀπρακτεῖν ἔδει λοιπὸν τὴν ἐν τύπῳ κάθαρσιν, ὡς τῆς ἀληθείας ἤδη παρουσίας.
- [00345] Ὅτι τοίνυν οὐκ ἀρ- κέσει πρὸς ἀφεςιν αὐτοῖς ἡ νόμου σκιά τὴν διὰ Χρι- στοῦ λύτρωσιν, οὐ προσιεμένοις, διδάσκει, λέγων·
- [00346] Οὐκέτι ἀνήσω τὰς ἁμαρτίας ὑμῶν.
- [00347] Οὐπω μὲν γὰρ παρουσίας τῆς ἀληθείας, φησὶν, συγκεχώρηκα τοῖς τύποις ὠφελεῖν δύνασθαι τοὺς ἐνόχους ἁμαρτίαις, αἰδοιτῇ πρὸς τὴν ἀλήθειαν καὶ τοῦτο ποιῶν, παρού- σης δὲ ἤδη καὶ ἀναδεδειγμένης, ἀδρανῆς ὁ τύπος, ἀνόνητος ἢ σκιά.

- [00348] Καὶ ἀνήσω μὲν οὐκέτι τὰς ἁμαρτίας ὑμῶν, ἐπαιρόντων δὲ τὰς χεῖρας, ἀποστρέψω τοὺς ὀφθαλμούς μου, κἄν εἰ πλείστας ὄσας ποιεῖν ἔλοισθε τὰς λιτὰς, οὐκ εἰσδέξομαι.
- [00349] Ἄρ' οὖν ἀπέστη τοῦ εἶναι χρηστός ὁ τῶν ὅλων δημιουργός;
- [00350] ἦγουν ἐπελάθετο τοῦ οἰκτειρῆσαι Θεός;
- [00351] Οὐδαμῶς, φησὶν, εἰμί γάρ, εἰμί χρηστός τε καὶ ἀγαθός καὶ φιλοκτίμων, μόνον δὲ οὐχὶ ἄκων ἀποστρέφω τοὺς ὀφθαλμούς.
- [00352] Αἱ γὰρ χεῖρες ὑμῶν αἵματος πλήρεις.
- [00353] Ακούεις ὅπως τὸ τῆς μαιφονίας αὐτοῖς εἰσεκκόμικεν ἔγκλημα, σιωπήσας τὰ ἕτερα τῶν πταισμάτων;
- [00354] καίτοι πολλοῖς ^[70.40] αἰτιάμασιν ἐνόχους ὄντας εὐρήσομεν.
- [00355] Ἦκουον γάρ, Οὐαὶ ἔθνος ἁμαρτωλῶν, λαὸς πλήρης ἁμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἄνομοι.
- [00356] Ἐπειδὴ δὲ ἀπεκτόνασι τοὺς προφήτας, καὶ αὐτῷ τὰς ἀνοσίους ἐπήγαγον χεῖρας τῷ πάντων ἡμῶν σωτῆρι Χριστῷ, ταύτη τοι καὶ μάλα εἰκότως τὸ παραχάλεπον ἔγκλημα, καὶ τὸ εἰς πᾶσαν κατάκρισιν ἀρκοῦν αὐτοῖς ἐπιφέρει, λέγων·
- [00357] Αἱ χεῖρες ὑμῶν αἵματος πλήρεις.
- [00358] Ἀποστρέφει δὲ τὸ πρόσωπον ὁ Θεὸς καὶ Πατὴρ, ὡς ὄραν οὐκ ἀνεχόμενος τῷ αἵματι τοῦ Υἱοῦ πεφοινιγμένας ἔτι τῶν μαιφόνων τὰς χεῖρας.
- [00359] ^[9.Λούσασθε.] καθαροὶ γίνεσθε. Πάλιν αὐτοὺς εἰς ἀνάμνησιν τῶν ἡσεβημένων αὐτοῖς ἐνεγκῶν ἀπογινώσκειν οὐκ ἔῃ.
- [00360] Ἐπιφέρει δὲ χρησίμως τὴν ἐξ ἡμερότητος χάριν.
- [00361] Καὶ οὐκ ἐξείργει τῆς δωρεᾶς τῆς προτεθείσης διὰ Χριστοῦ τοῖς ἀνά πᾶσαν τὴν ὑπ' οὐρανόν.
- [00362] ^[6.Πάντες] γὰρ ἐξέκλιναν, ἅμα ἠχρειώθησαν.
- [00363] ^[6] Καὶ ὑπόδικος γέγονεν ὁ κόσμος τῷ Θεῷ, τῶν μὲν ἐθνῶν τῇ κτίσει λελατρευκότων, τῶν γε μὴν ἐξ Ἰσραὴλ τὸν διὰ Μωσέως αὐτοῖς δοθέντα παραβεβηκότων νόμον.
- [00364] Ἀλλ' ἐπέλαμψεν ὁ Χριστὸς τοῖς ἔθνεσι, καὶ κέκληται πρὸς τὸ θαυμαστὸν αὐτοῦ φῶς·
- [00365] καὶ ὁ ποτὲ οὐ λαός, γεγόνασι λαός.
- [00366] Ἰουδαῖοί γε μὴν οἱ τάλανες πεπαροινήκασιν εἰς Χριστόν, καὶ ἀρχηγὸν ὄντα τῆς ζωῆς ἀπεκτόνασιν ἀνοσίως, εἰ καὶ ἀνεβίω πάλιν ὡς Θεός.
- [00367] Ἐπειδὴ δὲ ἐστὶν ἀγαθός, καὶ πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, ἀνευρύνει καὶ αὐτὸς τὴν τῆς σωτηρίας ὁδὸν καὶ ἀποκρούεσθαι κελεύει τὰ ἐγκλήματα, δικαιουμένου δωρεὰν καὶ οὐκ ἐξ ἔργων νόμου.
- [00368] Μᾶλλον δὲ διὰ τῆς πίστεως, καὶ τοῦ ἀγίου βαπτίσματος, ταύτη τοι φησί·
- [00369] ^[6.Λούσασθε.] καθαροὶ γένεσθε.
- [00370] ^[6] Τοῦτο καὶ ὁ πάλαι νόμος αὐτοῖς ὡς ἐν σκιαῖς διετύπου, καὶ προανεκήρυττε τὴν χάριν τὴν διὰ τοῦ ἀγίου βαπτίσματος.
- [00371] Ἐφη γάρ που Θεὸς πρὸς τὸν ἱεροφάντην Μωσέα·
- [00372] ^[6.Λάβε] τοὺς Λευῖτας ἐκ μέσου τῶν υἱῶν Ἰσραὴλ, καὶ ἀγνιεῖ αὐτούς, καὶ οὕτως ποιήσεις αὐτοῖς τὸν ἀγνισμόν αὐτῶν.
- [00373] Περιόρανεῖς αὐτούς ὕδωρ ἀγνισμοῦ, καὶ ἐπελεύσεται ξυρὸν ἐπὶ πᾶν τὸ σῶμα αὐτῶν.
- [00374] Καὶ πλυνοῦσι τὰ ἱμάτια αὐτῶν, καὶ καθαροὶ ἔσονται.
- [00375] ^[6] Εἶτα ποῖον ἐστὶ τὸ ὕδωρ τοῦ ἀγνισμοῦ διδάξει λέγων ὁ σοφώτατος Παῦλος·
- [00376] ^[6.Εἰ] γὰρ τὸ αἷμα τράγων καὶ μόσχων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, πόσῳ μᾶλλον τὸ αἷμα ^[6] Χριστοῦ; Οὐκ οὖν σαρκικὴν μὲν ὁ νόμος ἐποιεῖτο τὴν κάθαρσιν διὰ τοῦ ὕδατος τοῦ ἀγνισμοῦ.
- [00377] Διασμήχει δὲ ὁ Χριστὸς διὰ τοῦ ἀγίου βαπτίσματος πάντα ῥύπον ἡμῶν ψυχικόν.
- [00378] Βεβαπίσμεθα γὰρ ἐν Πνεύματι ἀγίῳ καὶ πυρὶ, πᾶν εἶδος τῆς ἐν ἡμῖν φαυλότητος μονονουχὶ συντήκοντος, καὶ ὡς ἀχρηστον δαπανῶντός τινα συρφετὸν ὕλην·
- [00379] ἔργον γὰρ τοῦτο πυρός.
- [00380] Τοῦτό τοι καὶ ὁ μακάριος Παῦλος διασαφεῖ, λέγων·
- [00381] ^[6.Πίστει] χρηματισθεὶς Νῶε κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, εἰς ἣν ὀλίγοι, τοῦτ' ἐστίν, ὀκτώ ψυχαὶ διεσώθησαν δι' ὕδατος.

- [00382] [6^Ο] και ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδή- σεως ἀγαθῆς ἐπερώτημα εἰς Θεόν.
- [00383] [6] Ὁ δὴ καὶ αὐτοῖς [70.41] ἐλέσθαι δοῦν τοῖς Ἰουδαίων δήμοις συμβουλεύει, λέ- γων·
- [00384] [6^{Λούσασθε}] καθαροὶ [6] γένεσθε· τοῦτ' ἔστιν, ἀπονήψασθε τὴν κηλῖδα, δικαιοῦντος ἡμᾶς ἐξ ἡμερό- τητος καὶ φιλανθρωπίας τοῦ παρ' ὑμῶν ὑβρισμένου.
- [00385] Εὐρίσκομεν δὲ καὶ τὸν θεσπέσιον Πέτρον ἐπιπλήττον- τα μὲν αὐτοῖς ὡς ἀπεκτονόσι τὸν τῆς ζωῆς ἀρχηγόν, καὶ αἰτήσασιν ἄνδρα φονέα χαρισθῆναι αὐτοῖς, τοῦτ' ἔστι τὸν Βαραβᾶμ.
- [00386] Πλήν διανίστανται πρὸς μετάγνω- σιν·
- [00387] ἔφη γάρ·
- [00388] [6^{Καὶ}] νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.
- [00389] Μετανοήσατε οὖν καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου Πνεύματος.
- [00390] Ὑμῖν γὰρ εἰσιν αἱ ἐπαγγελίαι καὶ τοῖς τέκνοις ὑμῶν.
- [00391] [6] [9^{Ἀφέλετε}] τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου·
- [00392] παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν.⁹ Ἀπόχη μὲν πρὸς ἀπόνηψιν ἁμαρτίας τὸ σωτήριον καὶ ἅγιον βάπτισμα, καὶ τὴν τῶν ἤδη προεπταισμέ- νων διασμήχει κηλῖδα.
- [00393] Χρηναὶ δὲ φημι τοὺς ἄπαξ ἡγιασμένους, καθαροὺς καὶ ἀμώμους, ὡς ἂν οἰοί τε εἶεν, τὰς ἑαυτῶν φυλάττειν ψυχὰς καὶ διαμεμνησθαι μὲν τοῦ λέγοντος·
- [00394] [6^{Πάση}] φυλακῆ τήρει σὴν καρ- δίαν.
- [00395] [6] Καὶ πάλιν·
- [00396] [6^{Εἰ}] πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σέ, τόπον σου μὴ ἀφῆς, ὅτι ἱάμα κατα- παύσει ἁμαρτίας μεγάλας.
- [00397] [6] Πλειῖστοι μὲν ὅσαι πρὸς τὰ αἰσχίω βλέπουσαι τὴν τοῦ ἀνθρώπου ψυχὴν κατα- σείουσιν ἡδοναί, καὶ πρό γε τῶν ἄλλων, ὁ ἐν τοῖς μέλεσι τῆς σαρκὸς ἔμφυτός τε καὶ ἀγριαίνων νόμος·
- [00398] εἶτα πρὸς τούτοις διαλογισμοὶ πονηροὶ, πρὸς πᾶν εἶ-δος φαυλότητος οὐκ ἀγεννῶς καταβροχιζόμενοι τὸν ἐν ἡμῖν ὄντα νοῦν.
- [00399] Δεὶ δὴ οὖν τῶν τοιούτων ἀπάντων ἀπ- ἔχεσθαι κακῶν τοὺς βεβαπτισμένους, καὶ τὰς πονηρίας ἀφελεῖν ἀπὸ τῆς ἰδίας ψυχῆς·
- [00400] καὶ οὐτι μόνον ἐν ὀφθαλ- μοῖς ἀνθρώπων, ἀλλὰ καὶ ἐν ὀφθαλμοῖς μάλιστα τοῦ πάντα εἰδότος τε καὶ ἐφορῶντος Θεοῦ.
- [00401] Ὑποπλάττονται μὲν γὰρ ἔσθ' ὅτε τὸ εἶναι χρηστοὶ, καὶ τὴν τῆς ἐπιεικειᾶς δόκησιν παρακλέπτοντες, ἔσωθεν δὲ εἰσιν λύκοι ἄρπα- γες, κατὰ τὸ γεγραμμένον.
- [00402] Καὶ περὶ παντός, οἶμαι, τοιούτου τὸν τῶν ὄλων Θεόν, διὰ φωνῆς Ἰερεμίου προ- φήτου λέγειν·
- [00403] [6^{Τῷ}] στόματι αὐτοῦ λαλεῖ εἰρηνικὰ, καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν.
- [00404] [6] Καὶ μὴν καὶ φωνῆς τοῦ Δαβὶδ·
- [00405] [6^{Ἡπαλύνθησαν}] οἱ λόγοι αὐτῶν ὑπὲρ ἔλαιον, καὶ αὐτοὶ εἰσι βολίδες.
- [00406] [6] Ἀλλ' εἰ καὶ πᾶσαν ποιοῖντο σπουδὴν εἰς γε τὸ δεῖν δύνασθαι λαθεῖν, ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς, καὶ ὁ Κύριος ἐκ- μυκτηριεῖ αὐτούς.
- [00407] Οἶδεν γὰρ, οἶδεν καρδίαν καὶ νε- φρούς.
- [00408] Ὁ δὲ ἀληθῶς ἀγαθὸς τοιοῦτος ἔσται μετὰ Θεοῦ καὶ ἀνθρώπων, ὡς γὰρ ὁ Παῦλος φησὶν·
- [00409] [6^{Προσοῦμε}] νοὶ καλὰ ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώ- πων.
- [00410] [6] Μέγα τοίνυν τὸ ἐξᾶραι τὰς πονηρίας ἀπέναντι τῶν ὀφθαλμῶν τοῦ Θεοῦ.
- [00411] Καὶ τάχα που τοιοῦτός τις ἦν ὁ Ναθαναήλ, περὶ οὗ φησιν ὁ Χριστός·
- [00412] [6^{Ἰδε}] ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.
- [00413] [6] Παύσασθε, φησὶν, ἀπὸ τῶν πονηριῶν ὑμῶν, τοῦτ' ἔστι, κατα- λείπετε τῆς συντροφῆς τε ὑμῖν καὶ ἐντριβοῦς δυστρο- πίας, μεταστήσατε πρὸς τὰ ἀμείνω τὴν ἑαυτῶν δυσ- [70.44] τροπίαν.
- [00414] Εἰ δὲ δὴ ταῦτα λέγοι Χριστός, καὶ κατα- τιῶτο τοὺς Ἰουδαίους, ἐννοήσεις ὅσα πεπράχασιν ἐμπαροινούντες αὐτῷ, καὶ παγίδα ἰσπάντες, καὶ διορύττοντες βόθρους.

- [00415] Καὶ τό γε ἦκον εἰς αὐτοὺς, καὶ εἰς δύναμιν ἐπιχειρημάτων πᾶν εἶδος σκαιότητος ἀρτύοντες ἐπ' αὐτῶ.
- [00416] Ποτὲ μὲν γὰρ ἀπεστάλκασι τι- νας τῶν ἰδίων μαθητῶν, μετὰ τῶν καλουμένων Ἡρώ- διανῶν, ἐρομένους τε καὶ λέγοντας·
- [00417] ^[6Εξεστι] δοῦναι φόρους Καίσαρι, ἢ ^[6] οὐ; Ποτὲ δὲ πάλιν προσέειπεν λέγοντες, ^[6Εἰ] ἔξεστι τῷ Σαββάτῳ θεραπεῦσαι;
- [00418] Ἵνα κατηγορήσωσιν αὐτοῦ.
- [00419] ^[6] Ἀκουέτωσαν τοίνυν λέγοντος, ^[6Ἀφέλεσθε] τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου.
- [00420] Παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν.
- [00421] ^[6] ^[9Μάθετε] καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύ- σασθε ἀδικούμενον, κρίνατε ὀρφανῶ, καὶ δικαίω- σατε χήραν, καὶ δεῦτε, καὶ διελεγχθῶμεν, λέγει Κύριος.
- [00422] Καὶ ἐὰν ὦσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινί- κοῦν, ὡς χιόνα λευκανῶ.
- [00423] Ἐὰν δὲ ὦσιν ὡς κόκ- κινον, ὡσεὶ ἔριον λευκανῶ.9 Τῆς ἐν νόμῳ λατρείας τὸ ἀδρανὲς καθορίσας, διὰ τε τοῦ φάναι, ^[6Τί] μοὶ πλήθος τῶν θυσιῶν ὑμῶν, λέγει Κύριος;
- [00424] Πλήρης εἰμί.
- [00425] ^[6] Καὶ τούτοις ἐπενεγκῶν, ^[6Τίς] γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ^[6] ὑμῶν; Ἐπὶ καιροῦ πάλιν τῆς εὐαγγελικῆς πολιτείας ἐξηγεῖται τὴν ἀστειότητα, καὶ τῆς ἀληθῶς ἀγίας ζωῆς κατα- δείκνυσι τὴν ὁδόν, οὐκ ἐν τύποις ἐτι καὶ σκιαῖς, ἀλλ' ἐν αὐτοῖς πράγμασι, καὶ τοῖς κατ' ἀρετὴν νοουμένοις ἀυχήμασιν ἔχουσι τὸ εὐδόκιμον.
- [00426] Τί γὰρ φησι, ^[6Μά-] θετε καλὸν ^[6] ποιεῖν; Ἄρ' οὐν, εἰπέ μοι, φαίη τις ἂν, ἐξίστησι παντελῶς τῆς νομικῆς ἐντολῆς;
- [00427] οὐκ ἔᾶ τοῖς διὰ Μωσέως τεθεσπισμένοις ἐνατενίζειν ὅλως;
- [00428] Εἶτα πῶς ἔφασκε Χριστός·
- [00429] ^[6Μή] νομίσητε ὅτι ἦλθον κατα- λῦσαι τὸν νόμον ἢ τοὺς προφῆτας·
- [00430] οὐκ ἦλθον καταλῦ- σαι, ἀλλὰ πληρῶσαι.
- [00431] ^[6] Πῶς δὲ καὶ ὁ Παῦλος ἔφασκεν·
- [00432] ^[6Ὡστε] ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία, καὶ δικαία, καὶ ^[6] ἀγαθή; Πρὸς δὲ τὰ τοιαῦτα πάλιν ἐροῦμεν, ὅτι καλὸς ὁ νόμος, εἰ δὲ νοοῖτο πνευματικῶς, οὐκ ἐξίστησιν ἡμᾶς ὀλοτρόπως τοῦ νόμου Χριστός;
- [00433] ἀνα- βιβάζει δὲ μᾶλλον ἐπὶ τὸ προὔχον καὶ ἄμεινον, ὑπο- βάθραν ὥσπερ τινὰ προκαταθεὶς ἐν ἡμῖν τὴν διὰ νόμου παιδαγωγίαν, καὶ τῆς ἀληθοῦς λατρείας οἰονεὶ προγύμνασμα προαναδείξας τοῖς ἀρχαιοτέροις τὰ ὡς ἐν σκιαῖς καὶ τύποις.
- [00434] Ἄλλως τε κάκεινο τούτοις ἀναγκαίως ἔστ' εἰπεῖν·
- [00435] Ὁ μὲν νόμος ὁ διὰ Μωσέως, φαυλότητός τε καὶ ἁμαρτίας ἀποσχέσθαι διδάσκει, καὶ τῶν αἰσχιόνων ἔστι παραδεικτικός.
- [00436] Καὶ γοῦν ὁ Παῦλος φησι·
- [00437] ^[6Τὴν] δὲ ἁμαρτίαν οὐκ ἔγνω εἰ μὴ διὰ τοῦ νόμου.
- [00438] ^[6] Τὸ δὲ κήρυγμα τὸ εὐαγγελικὸν ἀρετῆς ἀπάσης ἡμᾶς ἐπιμελητὰς ἀποφαίνει.
- [00439] Ταύτη τοι καὶ ὀνομάζοιτο ἂν εἰκότως, κυρίως τε καὶ ἀληθῶς αὐτὸ χρῆμα τὸ καλόν.
- [00440] Τὸ γὰρ, ^[6Ὡ] φονεύσεις, οὐ μοιχεύσεις, ^[6] ἐξίστην ἦν ἁμαρτίας τοὺς παιδευομέ- νους, οὐπω γε μὴν ὅ τί ποτὲ ἔστι τὸ καλὸν τελείως ἐκ- φαίνοντος.
- [00441] Τὸ δὲ δεῖν ὅλως μῆτε ὀργίζεσθαι τῷ ἀδελ- φῷ, μῆτε μὴν ἐπιθυμεῖν, τοῖς τῆς ἀρετῆς ἀυχήμασιν ἐμβιβάζοντος.
- [00442] Ἐξαίρετον γὰρ τὸ καταθλεῖν ὀργῆς, ἀξιάγαστον δὲ πρὸς τοῦτο τὸ ἀνασειράζειν δύνασθαι τὰς εἰς τὸ φαῦλον ἐπιθυμίας, καὶ μὴ ἐπιτρέπειν ^[70.45] τὸν νοῦν, κὰν γοῦν εἰς ἀρχὰς ἰέναι τῆς ἐκτόπου καὶ βδελυρωτάτης ἐπιθυμίας.
- [00443] Οὐκοῦν τὸ καλὸν ἀληθῶς εἶη ἂν τὸ μάθημα τὸ εὐαγγελικόν, καὶ τῆς ἐν Χριστῷ πολιτείας ἡ δύναμις.
- [00444] Ἐπιφωνητέον δὲ οὐν τοῖς τοῦ γράμματος φίλοις, ^[6Μάθετε] καλὸν ποιεῖν, ἐκζητή- σατε κρίσιν, ^[6] τοῦτ' ἔστι, τὸ κρίνειν ὀρθῶς.
- [00445] Πρὸς γὰρ τοῖς ἄλλοις ἀτοπήμασιν ἄπασιν, νενοσήκασιν καὶ τοῦτο τῆς Ἰουδαίων συναγωγῆς οἱ καθηγεῖσθαι λα- χόντες, τὸ μὴ ὀρθῶς, φημί, ποιεῖσθαι τὰς ἐφ' ἐκά- στῳ πράγματι κρίσεις·
- [00446] ψηφοφορεῖν δὲ μᾶλλον ἀδί- κως, καὶ δῶρων ἠτᾶσθαι καὶ χρημάτων ἡδονῆς, καὶ τοῖς ἀδικεῖν ἐθέλουσι καταπαλεῖν τῆς ἑαυτῶν ἀνοσίου βουλῆς τὴν σύνεσιν.
- [00447] Ὡς γὰρ φησιν ὁ προφῆτης, ^[6Οἱ] ἠγούμενοι αὐτῆς μετὰ δῶρων ἔκρινον.

- [00448] [6] Αναγ- καία τοιγαροῦν ἡ ἐντολή, καὶ τοῖς εὐαγγελικῶς ἐθέλουσι ζῆν οὐκ ἀσυντελής εἰς δικαιοσύνην τὸ κρι- νειν ὀρθῶς, οὐκ ἔν γε μόνον τοῖς ἔξω πράγμασιν, ἀλλὰ καὶ τοῖς εἰς νοῦν καὶ καρδίαν.
- [00449] Οἶον δὴ τί φημι·
- [00450] Θεοῦ τὴν φαυλότητα καταψέγοντος, ἐπαινεῖ ταύτην ὁ Σατανᾶς.
- [00451] Καὶ ὁ μὲν τοῦ Σωτῆρος ἡμᾶς ἀναπεῖθει νόμος, ἀξιέραστον ποιεῖσθαι τὸ ἀγαθόν·
- [00452] ἀνθέλκει πρὸς τὸ ἐναντίον ἐκεῖνος.
- [00453] Τότε δὴ τότε κριτῆς ὥσπερ τίς ἐστι καὶ δικαστῆς ἐν ἡμῖν ὁ νοῦς·
- [00454] καὶ ἐπαινέσας μὲν τὸ ἀγαθόν, καὶ αὐτὸ τὸ χρῆναι κρατεῖν ἀπονέμων, ἐξεζήτησε κρίσιν.
- [00455] Ἐπιδούς γε μὴν φαυλότητι τὸ νι- κᾶν, ἔξω γέγονε τοῦ κρίνειν ὀρθῶς, καὶ ἀκούσεται δικαίως·
- [00456] [6Οὐαί] οἱ λέγοντες τὸ πονηρὸν καλόν, καὶ τὸ καλὸν πονηρόν·
- [00457] οὐαὶ οἱ λέγοντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρόν·
- [00458] οἱ τιθέντες τὸ σκότος εἰς φῶς, καὶ τὸ φῶς εἰς σκότος.
- [00459] [6] Αὐχνημα τοίνυν εὐαγγελικὸν τὸ κρίνειν ὀρθῶς, καὶ ἐπαμύνειν ἀδικουμένους.
- [00460] Τοῦτο γὰρ, οἶμαι, ἐστὶ, τὸ, [6Ρύσασθε] ἀδικούμενον.
- [00461] [6] Ἐπιτη-δεύειν δὲ χρῆ πρὸς τούτῳ τὸ συμπαθεῖς, καὶ τὸ ἀπροσ- ωπόληπτον.
- [00462] [6Κρίνατε] ὀρφανῶ,6 φησὶ, [6καὶ] δικαιοῦσατε χήραν·
- [00463] καὶ δεῦτε, καὶ διελεγχθῶμεν, λέγει [6] Κύριος·οὐχ ὡς κρινόμενοι τῷ Δεσπότη;
- [00464] [6Δικαιωθήσεται] γὰρ, φησὶ, πάντως ἐν τοῖς λόγοις αὐτοῦ, καὶ νικήσει κρι- νόμενος.
- [00465] [6] Ἔσται γὰρ οὐδεὶς ἀπὸ ῥύπου καθαρὸς, ἀλλ' οὐδὲ καυχῆσεται τις ἀγνήν ἔχειν τὴν καρδίαν, διελεγχόμενοι δὲ μᾶλλον, καὶ οἰονεὶ καθ' ἑαυτοὺς δοκιμάζοντες, εἰ μὴ τῆς θείας φιλοτιμίας μέγεθος πολὺ τέ ἐστι καὶ ἀξιόληπτον.
- [00466] Ὡς γε ὁ σοφὸς ἡμῖν γράφει Παῦλος·
- [00467] [6Οὐκ] ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
- [00468] [6Υπισχνεῖται] τοιγαροῦν τοῖς ἐκ νομικῆς ἀγωγῆς μεθορμιζόμενοις τρόπον τινὰ διὰ τῆς πί- στεως εἰς ἀστειότητα βίου τοῦ κατὰ Χριστὸν, ἄφεισιν τῶν ἤδη προεπταισμένων.
- [00469] Αὕτη γὰρ ἡμῶν ἡ τῆς ἐλπίδος εἰσβολή, καὶ τῆς θείας εἰς ἡμᾶς ἡμερότητος ἀπαρχή, θύρα τε ὥσπερ καὶ ὁδός.
- [00470] Ὅτι δὲ καὶ τοῖς εἰσάγαν μεμολυσμένοις, καίτοι ἐπ' ἔλαττον τοῦτο νενοσηκόσιν, ἀρκέσει πρὸς ἀποκάθαρσιν ἢ διὰ πί- στεως χάρις, ἀναπεῖθει λέγων·
- [00471] [6Ἐὰν] ὧσιν αἱ ἄμαρ- τία ὑμῶν ὡς φοινικοῦν, ὡς χιόνα λευκανῶ·
- [00472] ἐὰν δὲ ὧσιν ὡς κόκκινον, ὡς ἔριον λευκανῶ.
- [00473] [6] Δυσέκπλυτον γὰρ οὐδὲν Θεοῦ διασμήχοντος.
- [00474] Ὡς γὰρ ὁ Παῦλος φησὶν, [6Οὐ] δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσ- σευσεν ἡ χάρις.
- [00475] Καὶ πάλιν·
- [00476] [6Τίς] ἐγκαλέσει μετὰ ἐκλεκτῶν Θεοῦ;
- [00477] Θεὸς ὁ δικαίων, τίς ὁ [6] [70.48] [9Καὶ] κατακρίνων;ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε.
- [00478] Ἐὰν δὲ μὴ θέλητε, μηδὲ εἰσ- ακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται.
- [00479] Τὸ γὰρ στόμα Κυρίου ἐλάλησε ταῦτα.9 Προσπεφώνηκέ που τοῖς ἐξ Ἰσραὴλ ὁ τῶν ὅλων Θεὸς διὰ τοῦ πανσόφου Μωσέως·
- [00480] [6Ἴδου] δέδωκα πρὸ προσώπου σου τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου.
- [00481] [6] Τέθειται γὰρ ἐν ἡμῖν ἡ ἐπ' ἄμφω τρίβος, καὶ τῶν ἐκάστου διανευμάτων, ἡγουν θελημάτων καρπὸς ἂν γένοιτο τὸ διαβιῶναι λαμπρῶς καὶ ἐννό- μως, ἡγουν ἔτεροίως κατεψεγμένως.

- [00482] Ἀλλ' οὐκ ἂν ἐνδοιάσειέ τις, ὡς οἱ μὲν τὸν ἀγαθὸν καὶ ἀπόλεκτον καὶ Θεῶν φιλαίτατον βιοῦντες βίον, πάντη τε καὶ πάν- τως καταίρουσιν εἰς ζωὴν.
- [00483] Οἷγε μὴν ταῖς εἰς τὸ φαῦ- λον ἡδοναῖς ἠττώμενοι, τὸ τέλος ἔχουσιν εἰς ὄλεθρον καὶ ἀπώλειαν.
- [00484] Εὐπειθείας οὖν ἄρα καρπὸς τὸ φαγεῖν ἔσται τὰ ἀγαθὰ τῆς γῆς τῆς τοῖς ἀγίοις ἠὺτρεπι- σμένης, ἧς καὶ αὐτὸς διαμέμνηται λέγων ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός·
- [00485] [6Μακάριοι] οἱ πραεῖς, ὅτι αὐ- τοὶ κληρονομήσουσι τὴν γῆν.
- [00486] [6] Σκαιότητος δὲ καὶ βίου φιλαμαρτήμονος ἢ ἀνόνητος ὑστεροβουλία, καὶ τὰ ἐκ θείας ὀργῆς, μάχαιρά τε καὶ ὄλεθρος, ὡς ἔφην, καὶ τί γὰρ οὐχὶ τοιούτων κακῶν;
- [00487] Ἀξιόπιστον δὲ τὸν ἑαυτοῦ λόγον ὁ προφήτης ἀποφαίνει, προσεπάγων εὐθύς, ὅτι [6Τὸ] στόμα Κυρίου ἐλάλησε ταῦτα.
- [00488] [6] Ἐπειδὴ δὲ ἀμήχανον τὸ ψεύσασθαι τὸν Θεὸν (μένει γὰρ αἰεὶ τοῦθ' ὅπερ ἔστιν, ἀλήθεια δὲ δηλονότι), πῶς οὐκ ἀνάγκη νοεῖν ὅτι πάντη τε καὶ πάντως εἰς πέρας ἐκβήσεται τὰ προηγγελμένα;
- [00489] Πλὴν ἐκεῖνο περιαθρεῖν ἀναγκαῖον, ὡς ὀνίησι πλουσίως ὁ προφητικὸς λόγος, τὰς τε τῶν ἀκεραιότερων ἔτι ψυχὰς, καὶ μὴν καὶ τὰς τῶν ἤδη γνησίων καὶ ἰδρυμένων ἐν πίστει.
- [00490] Ἐπειδὴ γὰρ τέθεικεν ὁ τῶν ὄλων Θεὸς ἐν ταῖς τῶν παιδαγω- γουμένων ῥοπαῖς τὸ ἐλέσθαι μὲν τὸ ἀγαθὸν, ἀποφοι- τᾶν δὲ τῶν φαύλων, πεπληροφόρηκεν ὅτι τὰς τῶν πρακτέων ἢ μὴ δέδωκεν ἐκάστῳ τῶν ἐπὶ γῆς ἡνίας, καὶ ἐφ' ὅπερ ἂν ἔλοιτό τις, ἐλάσει μετ' ἐξουσίας.
- [00491] Ἐπειδὴ δὲ τοῦτό ἐστιν ἀληθές, εἰκαῖον ἤδη καὶ ψυ- χρὸν, καὶ ῥαψῶδημα τὸ διατείνεσθαί τε καὶ λέγειν, ὅτι φυσικὸν ἐν ἀνθρώπῳ τὸ κακόν·
- [00492] ἦγουν ὅτι τύχη τε καὶ εἰμαρμένη, καὶ γένεσις πηδαλιουχοῦσι τὰ ἀν- θρώπινα, καὶ πρὸς γε τὸ ἐκάστη δοκοῦν, οὐς ἂν ἔλοιτο κατασφίγγουσαι φαυλότητος τε καὶ ἀρετῆς ἀποτελοῦσιν ἐργάτας, οὐκ ἔθελουσίους ῥοπαῖς ἰόντας εἰς τοῦτο, κατεζευγμένους δὲ ὡσπερ ἀφύκτους νεύ- μασι, καὶ δυσφορήτως ἔχοντας τῆ τῶν κρατούντων ἀνάγκη.
- [00493] Εἰ γὰρ φύσει τὸ κακόν, καὶ ἐνυπόστατόν ἐστιν, ὡς γοῦν ἐκεῖνοι ληροῦντές φασι·
- [00494] πῶς τοῖς ἐκάστου θελήμασι κρατύνεται τε καὶ ἀσθενεῖ;
- [00495] εἰ γὰρ ἐλοίμην εἶναι χρηστός, τὸ κωλύον οὐδὲν ὀρᾶσθαι τοιοῦτον.
- [00496] Εἰ δὲ δὴ καὶ πονηρὸς, ἀπειρξείην ἂν οὐδὲν καὶ πρὸς γε τοῦτο κατολισθεῖν.
- [00497] Ποῦ δὲ δὴ τύχης καὶ εἰμαρμένης ἢ δύνάμις;
- [00498] ἢ ποῖα τις γένεσις ἐπιφέρει τισὶ τὸν ἐξ ἀνάγκης ζυγόν, εἰ τοῖς ἐκάστου θελήμασιν ἀκολουθεῖ, καὶ τὸ φαγεῖν τὰ ἀγαθὰ τῆς γῆς πληροῦν ἐλομένους τὴν ὑπακοήν, καὶ μὴν καὶ τὸ ἔργον γενέ- [70.49] σθαι τῆς μαχαίρας, εἰ τοῖς θείοις ἀντεξάγειον νόμοις τὸ ἀπειθὲς καὶ δυσήκοον;
- [00499] [9Πῶς] ἐγένετο πόρνη πόλις πιστὴ Σιών, πλήρης κρίσεως;
- [00500] πρὶν ἢ δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ φονευταί.9 Καταθαυμάζει τρόπον τινὰ τῆς Ἰουδαίων συν- αγωγῆς τὴν οὕτω σαθρὰν, καὶ οὐκ εὐάφορμον μετα- βολήν, τῆς εἰς γε τὰ χεῖρω, φημί, καὶ τὴν ἐκ τῶν ἀμεινόνων εἰς τὰ αἰσχίω μετὰστασιν.
- [00501] Νόμῳ μὲν γὰρ τῷ διὰ Μωσέως τὴν τοῦ συμφέροντος γνῶσιν ἐπαί- δεύετο, καὶ εἰς ἕκαστα τῶν πρακτέων διακομιστὴν ἔχουσαν τὸν τοῦ Θεοῦ λόγον, λαμπρὰ καὶ εὐδοκίμω- τάτη, καὶ ἀξιάγαστος ἦν, πλείστοις ὅσοις ἀνδράσι διαπρεπῆς, οἷς ὁ τῆς δικαιοσύνης καρπὸς ἐπήνθησε πλουσίως, καὶ ἀξιόληπτος ἦν τῷ Θεῷ.
- [00502] Ἦσαν μὲν γὰρ ἐν αὐτῇ προφήται τε καὶ ἱερεῖς, καὶ τῶν τῆς δικαιοσύνης ἔργων μελεδωνοὶ, καὶ λαῶν ἠγούμενοι φυλάττοντες κρίσιν, καὶ νόμον ἔχοντες ἐπὶ γλώττης, καὶ τρόπῳ παντὶ χρηστῷ τε καὶ ἀγαθῷ κατηγορηλαί- σμένοι.
- [00503] Εἶτα τῶν τοιούτων ἀπάντων ἐστερημένη, μᾶλλον τῆς ἀρχαίας ἐκείνης ἐπιεικειᾶς ἀλογεῖν ἐλομένη, καὶ θεμένη παρ' οὐδὲν τὴν εἰς Θεὸν αἰδῶ, καὶ ἀγάπησιν πρὸ μὲν τῆς τοῦ Σωτήρος ἡμῶν ἐπιδημίας προσκεκύνθη τοῖς μὴ φύσει θεοῖς, τὸν ἕνα τε καὶ ἀληθῶς Δεσπότην ταῖς εἰς τοῦτο πορνείαις ἐκτόπως περιυβρίζουσα.
- [00504] Καὶ οἶά τις πολυκοῖνος καὶ σεσοβη- μένη γυνὴ κατὰ πολλοὺς ἠσέβησε τρόπους.
- [00505] Ἄλλοτε ἄλλοις προσκειμένη καθηγηταῖς, πρὸς πᾶν ὅτιοῦν τῶν ἀπηχθημένων παρὰ Θεοῦ διακομίζειν εἰδόσιν.
- [00506] Αἰτιᾶται γοῦν αὐτὴν διὰ φωνῆς Ἰερεμίου λέγων ὁ τῶν ὄλων Θεός·
- [00507] [6Ἰδε] ἃ ἐποίησέ μοι ἡ κατοικία τοῦ Ἰσραὴλ, ἐπεπορεύθη ἐπὶ πᾶν ὄρος ὑψηλόν, καὶ ὑποκάτω παντὸς ξύλου ἀλσώδους, καὶ ἐπόρνευσεν ἐκεῖ.
- [00508] [6] Καὶ πάλιν ὡς πρὸς αὐτήν·
- [00509] [6Ἐάν] ἔξαπο- στέλλη ἀνὴρ τὴν γυναῖκα αὐτοῦ, καὶ ἀπελθοῦσα ἀπ' αὐτοῦ γένηται ἀνδρὶ ἐτέρῳ, μὴ ἀνακαλύπτουσα ἀνα- καλύψει πρὸς αὐτὸν ἔτι;
- [00510] οὐ μαινομένη μιανθήσεται γυνὴ ἐκείνη;
- [00511] καὶ σὺ ἐξεπόρνευσας ἐν ποιμέσι πολ- λοῖς, καὶ ἀνεκάλυπτες πρὸς με, λέγει Κύριος.

- [00512] Ἄρον τοὺς ὀφθαλμοὺς σου εἰς εὐθειάν, καὶ ἴδε, ποῦ οὐκ ἐξεφύρθης, ἐπὶ ταῖς ὁδοῖς ἐκάθισας αὐτοῖς, ὡσεὶ κο- ρώνη ἐν ἐρήμῳ μόνῃ.
- [00513] Καὶ ἐμίανας τὴν γῆν ἐν ταῖς πορνείαις σου, καὶ ἐν ταῖς κακίαις σου, καὶ ἔσχες ποιμένας πολλοὺς εἰς πρόσκομμα σεαυτῆ.
- [00514] Ὅψις πόρ- νης ἐγένετό σοι, ἀπηνησχύν[τ]ησας πρὸς πάντας.
- [00515] ^[6] Καταφρονήσασα γὰρ, ὡς ἔφην, τῆς ὑπὸ Θεῷ δου- λείας, ἐτράπετο πρὸς ἀπόστασιν καὶ τοῖς ἀκαθάρτοις πνεύμασι, καὶ τοῖς τῶν εἰδώλων θεραπευταῖς, ἐχρήτο ποιμέσι καὶ διδασκάλοις.
- [00516] Καὶ ταυτὶ μὲν, ὡς ἔφην, πρὸ τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας τῆς τῶν Ἰουδαίων Συναγωγῆς τὰ ἐγκλήματα.
- [00517] Ἐπειδὴ δὲ τοῖς ἐπὶ τῆς γῆς ἐπέλαμψεν ὁ Χριστὸς (ἐπέφανε γὰρ ἡμῖν, κατὰ τὸ γεγραμμένον, Θεὸς Κύριος), οὐκ αὐτῷ μᾶλλον ἐχρήτο παιδευτῆ.
- [00518] τετίμηκε δὲ διδασκαλίαις, ἐντάλματα ἀνθρώπων.
- [00519] καὶ τὸν καλὸν ἀφείσα ποι- ^[70.52] μένα, τὸν εἰς πᾶν ὅτιοῦν τῶν ἀρίστων ἀποκομίζειν εἰδότα, προσεκολληθῆ τοῖς ἀρχιερεῦσι καὶ Γραμμα- ταίοις, καὶ μὴν δὲ καὶ Φαρισαίοις.
- [00520] Ἐκπεπόρνευκε δὲ κατὰ τοῦτον τὸν τρόπον.
- [00521] Καίτοι καὶ νόμον καὶ προ- φητῶν προανακεκραγῶτων αὐτῇ τὸ Χριστοῦ μυστή- ριον, καὶ ὅτι παρέσται κατὰ καιροὺς προαπηγγελ- κῶτων.
- [00522] ^[6Πῶς] οὖν ἐγένετο, φησί, πόρνη πόλις πιστὴ Σιών πλήρης ^[6] κρίσεως; Ὅμοιον ὡσεὶ λέγοι.
- [00523] Ποίας λαβοῦσα τὰς τοῦ νοσεῖν ἀφορμὰς, μᾶλλον δὲ πῶς ἀνάμεστος οὖσα πνευματικῶν ἐπικουρημάτων κατ- ὠλισθεν εἰς ἀπόστασιν ἢ πάλαι πιστὴ καὶ δικαιοσύ- νης ἐργάτις, ἐν ἣ κατέλυσεν ἡ δικαιοσύνη, τοῦτ' ἔστιν, ἀνεπαύσατο νόμος;
- [00524] οἶκος γὰρ ὡσπερ τις αὐ- τοῦ γέγονεν ἡ τῶν παιδαγωγουμένων πληθὺς, νῦν δὲ καταλελύκασι φονευταί.
- [00525] Ἀκούεις ὅτι πάντα παρ- εἰς τὰ ἕτερα τὴν μαιφονίαν αὐτοῖς ἐγκαλεῖ;
- [00526] Κατην- τλήκασι γὰρ τῆς ἑαυτῶν κεφαλῆς τὸ τίμιον αἷμα Χριστοῦ, Πιλάτῳ λέγοντες.
- [00527] ^[6Τὸ] αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
- [00528] ^[6] Ἀνηρήκασι δὲ καὶ προφήτας ἀγίους.
- [00529] καὶ τοῦτο αὐτοῖς ὁ μακάριος Στέ- φανος ὠνειδίσεν, λέγων.
- [00530] ^[6Σκληροτράχηλοι] καὶ ἀπει- θεῖς τῇ καρδίᾳ, ὑμεῖς αἰεὶ τῷ Πνεύματι τῷ ἀγίῳ ἀντιπίπτετε.
- [00531] Τίνα τῶν προφητῶν οὐκ ἀπέκτειναν οἱ πατέρες ὑμῶν;
- [00532] Ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.
- [00533] ^[6] ^[9Τὸ] ἀργύριον ὑμῶν ἀδόκιμον.
- [00534] Οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, οἱ ἄρχοντές σου ἀπειθοῦσι, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα, ὄρφανοῖς οὐ κρίνοντες, καὶ κρίσει χήρας οὐ προσέχοντες.⁹ Τῆς ἐπὶ τὰ χεῖρῳ μεταβολῆς τὰς αἰτίας ἀπαρ- θμεῖται σαφῶς.
- [00535] Καὶ ὡσπερ τις τῶν εὐτεχνεστάτων ἰατρῶν τοῖς ἠρόωστηκόσι λέγει τὰς τοῦ νοσεῖν ἀφορμὰς, οὕτω καὶ αὐτὸς ὁ πάντας ἀνθρώπους θέ- λων σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, τοῖς ἐξ ἀμαθίας ἠρόωστηκόσι τοῦ πρέποντος δια- τρανοῖ τὰς αἰτίας τῶν ἐν αὐτοῖς παθῶν καὶ πλημ- μελημάτων.
- [00536] ^[6Αδόκιμον] γὰρ τὸ ἀργύριον ὑμῶν,⁶ φησί.
- [00537] Καὶ ἀργύριον μὲν ἀδόκιμον ὀνομάζει τῶν παρ' αὐτοῖς διδασκάλων τὸν οὐκ εὐφυᾶ, μᾶλλον δὲ καὶ βδελυρίας ἀπάσης ἐπίμεστον λόγον.
- [00538] καὶ ἀδικῆ- σαι μᾶλλον ἤπερ ὀνήσαι δυνάμενον τοὺς ἀκροωμέ- νους.
- [00539] Κατεῖθιστα δὲ πῶς ἡ θεόπνευστος Γραφή τοὺς τῆς κατηχίσεως λόγους, οὓς ἂν ποιοῖντό τινες τοῖς ὑπὸ χεῖρα λαοῖς ἀργύριον ἀποκαλεῖν.
- [00540] Καὶ γοῦν ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς ὁμοιοῦσθαί φησι τὴν βασιλείαν τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὃς μέλλων ἀποδημεῖν ἐκάλεσε τοὺς ἑαυτοῦ δούλους.
- [00541] καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ ἓν, καὶ ἀπεδήμη- σεν.
- [00542] πεπονηκόσι δὲ αὐτοῖς περ ...
- [00543] τοὺς ἐπαίνους ἀποδιδούς, ^[6Εὔ.] δοῦλε ἀγαθὲ, καὶ πιστὲ,⁶ φησί.
- [00544] Τῷ γε μὴν ἀποκρύψαντι τὸ τάλαντον, προσειργασμένῳ δὲ παντελῶς οὐδὲν, ^[6Πονηρός] δοῦλε,⁶ φησί, ^[6καί] ὀκνηρὲ, ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπε- ζίταις, καγὼ ἐλθὼν ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

[00545] [6] Ψάλλει δέ που και ὁ θεσπέσιος Δαβίδ·

[00546] [6Τα] λόγια Κυρίου, λόγια ἀγνά, ἀργύριον πεπυρωμένον δόκιμον τῆ γῆ.

[00547] Κίβδηλον οὖν ἄρα και ἀδόκιμον [70.53] παντελῶς ἀργύριον τὸ παρὰ τοῖς Ἰουδαίοις, τοῦτ' ἔστιν, ὁ παρὰ τῶν Γραμματέων και Φαρισαίων λόγος, οἷα δὴ και καπήλοις προσεοικότες ὕδατι τὸν οἶνον μίσγειν ἤθελον·

[00548] τοῦτ' ἔστι, νενοθευμένην, και οὐκ ἀκαπή- λευτον ἐποιοῦντο τοῦ νόμου τὴν ἐξήγησιν·

[00549] παρα- πλέκοντές τι και ἰδίων αὐτοῖς θελημάτων, και ψυ- χρῶν και ὕδαρεστέρων ἐννοιῶν παρεισκρίνοντες οὐκ ἀμιγεί τοῦ χείρονος, οὐδὲ ὡς ἂν εἴποι τις ἄκρατον ἐποιοῦντο τῆς τοῦ νομοθέτου βουλῆς τὴν ἀπόδοσιν.

[00550] Και γοῦν προσίεσαν μὲν οἱ Γραμματεῖς και οἱ Φα- ρισαῖοι τῷ Σωτῆρι λέγοντές ποτε·

[00551] [6Δω] τί οἱ μα- θηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυ- τέρων;

[00552] οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν τὸν ἄρτον ἐσθίουσιν.

[00553] Ὁ δὲ πρὸς αὐτούς·

[00554] Διὰ τί και ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν;

[00555] Ὁ γὰρ Θεὸς εἶπεν, Τίμα τὸν πατέρα και τὴν μητέρα, και, ὁ κακολογῶν πατέρα ἢ μη- τέρα, θανάτῳ τελευτάτῳ·

[00556] ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπη τῷ πατέρι ἢ μητέρι, Δῶρον, ὃ ἂν ἐξ ἐμοῦ ὠφελῆ- θῆς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα και ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παρά- βασιν ὑμῶν.

[00557] [6] Ὁρᾶς ἐν τούτοις τῆς Ἰουδαϊκῆς καπηλείας σαφῆ τὰ ἐγκλήματα;

[00558] ταῖς γὰρ οικείαις παραδόσεσιν ἐπεσθαι δεῖν ἐθέλοντες, ἀκύρους ἀπέ- φαινον τοὺς τοῦ Θεοῦ νόμους.

[00559] Ὑποπλαττόμενοι μὲν ἐξηγεῖσθαι και αὐτούς, συνεισφέροντες δὲ παραδό- σεις ἐώλους και ψυχράς.

[00560] Αἰτιᾶται δὲ τοὺς ἄρχοντας, ὡς πολὺ νοσοῦντας τὸ ἐξήνιον, και γαῦρον ὡσπερ ἀνατείνοντας τὸν αὐχένα, και ἀπειθεῖν ἠρημένους.

[00561] Οὐ γὰρ ἤθελον προσίεσθαι τὴν πίστιν τὴν εἰς Χρι- στὸν δηλονότι, καιῖτοι τοῦ νόμου διακεκραγότες αὐ- τοῖς ἄνω τε και κάτω, τὸ ἐπ' αὐτῷ μυστήριον, και κατὰ μυρίους ὅσους αὐτὸ δεικνύοντος τρόπους.

[00562] Και γοῦν ἔφη πρὸς αὐτούς ὁ Κύριος ἡμῶν Ἰησοῦς, Χρι- στός·

[00563] [6Η] δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα;

[00564] Ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίσατε.

[00565] Εἰ γὰρ ἐπιστεῦτε Μωσῆ, ἐπι- στεῦτε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

[00566] [6] Ἀπειθεῖς οὖν ἄρα, μήτε τὴν τοῦ νόμου βούλησιν ἄκρατον ὡσπερ και ἀνόθευτον διερμηνεύειν ἐθέλον- τες τοῖς ἄλλοις, μήτε μὴν τὴν διὰ Μωσέως και προφητῶν και ἀγίων προκεκηρυγμένην τιμήσαντες πίστιν.

[00567] Οὐ γὰρ ἤθελον ὑπακούσαι λέγοντι τῷ Χρι- στῷ·

[00568] [6Δεῦτε] πρὸς με, πάντες οἱ κοπιῶντες και πε- φορτισμένοι, καγὼ ἀναπαύσω ὑμᾶς.

[00569] Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς.

[00570] [6] Και πρὸς γε τῷ εἶναι σκληροὶ τε και ἀπειθεῖς, κοινωνοὶ γεγόνασι κλεπτῶν·

[00571] τοῦτο μὲν τοῖς δωροδοκοῦσι συνκαστάμενοι (σιξ), τοῦτο δὲ συνδεδραμηκότες ταῖς ἀνοσίοις βουλαῖς τοῦ προδόντος αὐτοῖς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν, ὃς ἦν πονηρός τε ἅμα και κλεπτίστατος μαθητῆς.

[00572] Ἐρασι- χρήματοι δὲ και ἐτέρως οἱ τῶν Ἰουδαίων καθηγηταί, τὸ κύμινόν τε και τὸ ἄνηθον, και πᾶν λάχανον ἀπο- δεκατοῦντες, και ἀφιέντες τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, και τὸ ἔλεος, και τὴν πίστιν.

[00573] Οὐ γὰρ ἔκρινον ὀρφανοὺς και χήρας.

[00574] Ζητοῦντες δὲ μάλλον παρὰ τῶν προσαγόντων αὐτοῖς ἀνταπόδομα, κατεδί- [70.56] καζον ἀνοσίως τῶν ἀδικουμένων ἔσθ' ὅτε, ψηφον ἐπ' αὐτοῖς τὴν ἐκνομωτάτην ἐκφέροντες.

[00575] Ἀπὸ δὴ τοῦ κρίνειν ἀδίκως και αἰσχροῶς ἠττάσθαι λημμάτων, και εἰς αὐτὸν πεπαρφήκασι τὸν Χριστόν.

[00576] Ἴνα γὰρ ἔχοιεν τὰς παρὰ τῶν λαῶν δωροφορίας, οὐ προσήκαντο τὸν τοῦ ἀμπελῶνος δεσπότην, ἴδιον ποιού- μενοι κληρον τὸν αὐτῷ και μόνῳ πρέποντά τε και ὀφειλόμενον.

- [00577] Απεκτόνασι γὰρ ἄθῶον ὄντα καὶ δί- καιον, καίτοι τοῦ νόμου λέγοντος·
- [00578] [6Ἀθῶον] καὶ δίκαιον οὐκ ἀποκτενεῖς.
- [00579] [6] [9Διά] τοῦτο τάδε λέγει ὁ δεσπότης Κύριος Σα- βῶθ·
- [00580] Οὐαὶ οἱ ἰσχύοντες Ἰσραήλ·
- [00581] οὐ παύσεται γὰρ μου ὁ θυμὸς ἐν τοῖς ὑπεναντίοις, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω.⁹ Τοῦ κατεφθάρθαι τὴν Ἱερουσαλήμ ἀνατίθησι τὰς αἰτίας τοῖς κατηγορεῖσθαι λαχοῦσι, καὶ μάλα εἰκότως.
- [00582] Ἔπεται γὰρ ἐπὶ πᾶν αὐτοῖς τὸ ὑπήκοον·
- [00583] καθάπερ ἀμέλει καὶ τοῖς ποιμέσι τὰ ὑπὸ χεῖρα θρέμματα.
- [00584] Εἰ γὰρ ἀποκομίζοιεν εἰς πίνά τε αὐτὰ καὶ ἀμφιλαφῆ νομὴν, εὐρωστά τε εἶεν ἂν καὶ εὐτραφῆ λίαν·
- [00585] εἰ δὲ εἰς γῆν ἀλμάδα καὶ ἀκανθῶν μητέρα, καταφθεροῦσι πάντως αὐτὰ ταῖς κακοσιτ[ε]ρίαις.
- [00586] Τοιοῦτόν τι ἐφ' ἡμῶν αὐτῶν ἀληθὲς ὄν εὐρήσομεν.
- [00587] Εἰσηγήσεσι μὲν γὰρ ταῖς εἰς ὀρθότητά τε καὶ ἀρετὴν καὶ θεογνωσίαν ἀμώμητον ὁ τῶν παιδαγωγουμένων καταπιαίνεται νοῦς.
- [00588] Ταῖς γε μὴν εἰς ἀνοσιότητα συμβουλίας ἐτοιμό- τατα καταρῶει πρὸς τὴν τῶν αἰσχίωνων ἔφεσίν τε καὶ προθυμίαν.
- [00589] Τοιοῦτόν τι πεπονθότες οἱ ἐξ Ἰσραήλ ταῖς τῶν Γραμματέων καὶ Φαρισαίων παραδόσεσι καὶ διδασκαλίαις οἱ τάλανες διολώλασιν.
- [00590] Οὐ γὰρ εἶων αὐτοὺς τὴν ἀληθῆ καὶ σωτήριον ἰέναι τρίβον, τὴν διὰ πίστεως λέγω, τῆς εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.
- [00591] Καὶ γοῦν τεθεράπευκε μὲν τὸν ἐκ γεννητῆς τυφλόν, καὶ τεθαυμάκασιν μὲν οἱ κατὰ πᾶσαν τὴν Ἱερουσαλήμ τῆς θεοσημείας τὸ μέγεθος, κηρύττοντι δὲ τὸν ἰατρὸν τῷ τοῦ πάθους ἀπηλλαγμένῳ διαρρήδην ἔφασκον οἱ παιδαγωγεῖν ὀφείλοντες εἰς ἀλήθειαν [6Δός] δόξαν τῷ Θεῷ, ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄν- θρωπος ἀμαρτωλὸς ἐστίν.
- [00592] [6] Ἐπιμαρτύρεται δὲ τις τῶν ἁγίων εὐαγγελιστῶν, ὅτι ἤδη συνετέθειντο οἱ Γραμ- ματεῖς καὶ οἱ Φαρισαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.
- [00593] Ταύτη τοι καὶ τὴν εἰς ἀλλήλους αἰδῶ τῆς ἑαυτῶν σωτηρίας ἀβουλότατα προτετιμηκότες, ἀμέτοχοι παντελῶς τῆς παρὰ Θεοῦ μεμενήκασιν δόξης.
- [00594] Καὶ τοῦτο αὐτοῖς ἔφασκεν ὁ Σω- τήρ·
- [00595] [6Πῶς] δύνασθε πιστεύειν δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ [6] ζητεῖτε; Καὶ μὴν καὶ ἐτέρωθι·
- [00596] [6Οὐαὶ] ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν.
- [00597] [6] Σκάνδαλον τοίνυν γέγονασι τοῖς λαοῖς, καὶ τῇ δόξῃ Χριστοῦ πολεμοῦντες οὐ δια- λιμπάνουσιν.
- [00598] Ταύτη τοι περὶ αὐτῶν φησιν·
- [00599] [6Οὐαὶ] οἱ ἰσχύοντες.
- [00600] Οὐ παύσεται γὰρ μου ὁ θυμὸς ἐκ τῶν ὑπ- εναντίων, καὶ κρίσιν ἐκ τῶν ἐχθρῶν μου ποιήσω.
- [00601] [6] Ὅρας ὅπως ἐναντίους τε αὐτοὺς καὶ μὴν καὶ ἐχθροὺς ὀνομάζει;
- [00602] Καὶ ἐπ' αὐτοὺς δὴ μάλιστα τὰ ἐκ τῆς θείας ὀργῆς δραμεῖσθαί φησιν.
- [00603] Ἔδει γὰρ, ἔδει μειζό- νως κολάζεσθαι, καὶ τοὺς ὑπὲρ τῆς τῶν ἄλλων ἀπ- ωλείας ὑποσχεῖν τῷ κρίνοντι λόγους.
- [00604] Οὓς ἦν εἰκὸς δύνασθαι καὶ διασώζειν αὐτοὺς, εἴπερ ἠθελον ὀρθά τε [70.57] φρονεῖν αὐτοῖ, καὶ τοῖς ἄλλοις ἅπασιν τὴν εἰς τοῦτο διακομίζουσαν καταδείξαι τρίβον.
- [00605] Ἐπεφώνει καὶ ὁ θεσπέσιος Ἰωάννης αὐτοῖς ἐπὶ τὸ τῆς μετανοίας ἰοῦσι βάπτισμα·
- [00606] [6Γεννήματα] ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν, ψογεῖν ἀπὸ τῆς μελλούσης [6] ὀργῆς; Γέγονε τοίνυν ἐκδίκησις παρὰ Θεοῦ κατὰ τῶν ἰσχυόντων·
- [00607] μάλιστα, τοῦτ' ἐστίν, τῶν παρ' αὐτοῖς δυνατῶν, ἠγουν ἠγουμέ- νων, καταδηωθείσης αὐτῶν τῆς χώρας καὶ παραδο- θείσης τοῖς Ῥωμαίων γενναιστάτοις στρατεύμασι.
- [00608] Καὶ τοῦτο αὐτοῖς προμεμήνυκεν ὁ Σωτήρ·
- [00609] [6Όταν] ἴδετε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσα- λὴμ, τότε ἐρεῖτε τοῖς ὄρεσι, Καλύψατε ἡμᾶς·

- [00610] καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς.
- [00611] ^[6] Φοβερόν οὖν ἄρα τὸ ἐμ- πεσεῖν εἰς χεῖρας Θεοῦ ζώντος·
- [00612] οὐχ ὅτι σκληρὸς καὶ ἀμείλικτος·
- [00613] χρηστὸς γὰρ μᾶλλον καὶ ἀγαθὸς ἐστίν·
- [00614] ἀλλ' ὅτι λυπεῖται καταφρονούμενος, ὅταν ἑαυτοὺς μάλιστα τῶν παρ' αὐτοῦ χαρισμάτων ἀποστεροῦμεν ἡμεῖς, καίτοι παρὸν ἐλεῖν τε πλουσίως·
- [00615] καὶ ἐντροφᾶν αὐτοῖς ἐλομένοις εἴκειν τοῖς παρ' αὐτοῦ νόμοις.
- [00616] Ἀπο- σειομένοις τε τοὺς πονηροὺς καὶ ἀνοσίους τῶν ἐν τῷ- δε τῷ βίῳ διδασκάλους·
- [00617] οἱ καὶ τῆς πίστεως τὴν ὀρθό- τητα τοῖς ἑαυτῶν ῥήμασι παραλύειν ἐπιέγονται, καὶ ταῖς τῶν ἀκεραιότερων ψυχῶν τῆς ἑαυτῶν δυστρο- πίας τὸν ἰὸν ἐκχέοντες, παρατρέπουσιν αὐτὰς εἰς τὸ δεῖν ἐλέσθαι τὰ πονηρὰ.
- [00618] ^[9Καὶ] ἐπάξω τὴν χεῖρά μου ἐπὶ σέ, καὶ πυρώσω σε εἰς καθαρὸν, τοὺς δὲ ἀπειθοῦντας ἀπολέσω, καὶ πάντας ὑπερηφάνους ταπεινώσω·
- [00619] καὶ ἐπι- στήσω τοὺς κριτὰς σου, ὡς τὸ πρότερον, καὶ τοὺς συμβούλους σου ὡς τὸ ἀπαρχῆς.
- [00620] Καὶ μετὰ ταῦτα κληθήσῃ πόλις δικαιοσύνης, μητρόπολις πιστῆ Σιών.
- [00621] Μετὰ γὰρ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς, καὶ μετὰ ἐλεημοσύνης.
- [00622] Καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οἱ ἐγκαταλείποντες τὸν Κύριον συντελεσθή- σονται.⁹ Ἐπάγει τὴν χεῖρα αὐτοῦ Θεός, ὡς πλήττουσαν·
- [00623] τοιοῦτον γὰρ πῶς αἰεὶ τῶν τυπτόντων τὸ σχῆμα.
- [00624] Ὅτι οὐκ ἀνόνητος ἔσται παντελῶς αὐτοῖς ἡ τῆς χειρὸς ἐπ- αγωγή, τοῦτ' ἐστίν, ἡ τῶν δεινῶν ἔφοδος τε καὶ πει- ρα, οὔτε μὴν ἀδιακρίτως ἅπασιν τὰ ἐξ ὀργῆς συμβή- σεται, φροντίδος δὲ καὶ φειδουῶς ἀξιώσει τοὺς πε- πιστευκότας, καὶ τοῖς γνησίοις ἀπονεμῆν τὴν ἐπὶ τῷ γε δεῖν διασώζεσθαι χάριν διδάσκει σαφῶς.
- [00625] Πάλαι μὲν γὰρ ἡ θεομάχος Ἱερουσαλήμ ἐκπεπόρνευκε πολυ- τρόπως διὰ τοῦ λατρεῦσαι θεοῖς ἑτέροις, ἐπήγαγεν δὲ αὐτῇ τὴν χεῖρα Θεός, καὶ ὡσπερ τινὶ πυρὶ ταῖς ἐκ τοῦ πολέμου παρεδίδου συμφοραῖς.
- [00626] Ἐπειδὴ δὲ πέ- πομφεν ἐξ οὐρανοῦ τὸν Υἱὸν ὁ Πατὴρ Σωτῆρα καὶ Λυτρωτὴν, εἶτα πεπαρώνηκεν εἰς αὐτὸν, καὶ τὰ ἐξ ἀκράτου πέπραχεν ἀπονοίας.
- [00627] Οὐ διαλέλοιπέ τε ταῖς ἀπειθείαις ἀγρίως περιυβρίζουσα, καίτοι δικαιούντα τὸν ἀσεβῆ, καὶ τῶν ἀρχαίων πλημμελημάτων ἀπαλ- λάττοντα διὰ τῆς πίστεως.
- [00628] Ἐπήγαγε δὲ αὐτῇ τὴν χεῖρα πάλιν, καὶ οἷόν τις τεχνίτης διέκρινεν ἐν πυρὶ, καὶ ἅπαν μὲν ὅσον ἦν ἐν αὐτῇ δοκιμώτατόν τε καὶ ^[70.60] ἀπόλεκτον γένος τῶν πεπιστευκότων τοῦτο τετήρηκεν ἐν ἑαυτῷ, τὸ γε μὴν κίβδηλον καὶ ἀδόκιμον παραδέδω- κεν εἰς ὄλεθρον καὶ ἀφανισμόν.
- [00629] Ὅσπερ οὖν οἱ πυρὶ κατατήκοντες, ἡ χαλκὸν, ἡ ἄργυρον, διακαθαίρουσι τὰς ὕλας·
- [00630] οὕτω καὶ γὰρ, φησὶ, πυρώσω εἰς καθαρὸν.
- [00631] Γέγραπται δὲ, ὅτι ^[6Ἐκπλυνεῖ] Κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιών, καὶ τὸ αἷμα ἐκκαθα- ρεῖ ἐκ μέσου αὐτῶν, ἐν πνεύματι κρίσεως καὶ ἐν πνεύματι καύσεως.
- [00632] ^[6] Εἴρηται δὲ καὶ διὰ φωνῆς ἑνὸς τῶν ἁγίων προφητῶν, ὅτι ^[6Ἐξαίφνης] ἤξει εἰς τὸν ναὸν αὐτοῦ Κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θέλετε.
- [00633] Ἴδου ἔρχεται, λέγει Κύριος, καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ;
- [00634] ἡ τίς ὑποστήσεται ἐν τῇ ὀπτασίᾳ αὐτοῦ, ὅτι αὐτὸς εἰσ- πεπόρευται ὡς πῦρ χωνευτηρίου, καὶ ὡς πῶα πλυνόν- των, καὶ καθιεῖται χωνεύων, ὡς τὸ ἀργύριον καὶ τὸ χρυσίον.
- [00635] ^[6] Ἐτεροτρόπως δὲ τοῦτο καὶ ὁ σοφὸς ἡμῖν Ματθαῖος διασαφεῖ λέγων περὶ Χριστοῦ·
- [00636] ^[6Ἐγὼ] μὲν γὰρ ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν·
- [00637] ὁ δὲ ὀπί- σω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι, αὐτὸς ὑμᾶς βα- πτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ.
- [00638] Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυ- ρον κατακαύσει πυρὶ ἀσβέστῳ.
- [00639] ^[6] Οὐκοῦν συλλέγεται ὁ μὲν σῖτος εἰς ἀποθήκην, τὸ δὲ ἄχρηστον ἅπαν, τοῦτ' ἐστὶ, τὸ ἄχυρον πυρὸς εἴρηκεν ἔσεσθαι τροφὴν.
- [00640] Καὶ πῶς, εἴ τις ἐλοιτο μαθεῖν, ἡ τῶν προκειμένων σαφηνεῖ δύναμις.
- [00641] Ἐφη γὰρ εὐθύς·
- [00642] ^[6Τοὺς] δὲ ἀπει- θοῦντας ἀπολέσω, καὶ ἀφελῶ πάντας ἀνόμους ἀπὸ σοῦ, καὶ πάντας ὑπερηφάνους ταπεινώσω.

- [00643] ^[6] Διόλωλε μὲν γὰρ τῶν ἐξ Ἰσραὴλ ἢ πάλαι πληθὺς, καὶ εἰς Χριστὸν ἀσεβήσασα καὶ ἀρνησαμένη τὸν Λυτρωτὴν·
- [00644] ἐξήρηνται δὲ πάντες οἱ ὑπερήφανοι καὶ ζῶντες ἀνό- μως, τοῦτ' ἔστιν, οἱ τῆς Ἰουδαίων Συναγωγῆς ἡγε- μονεύειν λαχόντες, οἱ ἀρχιερεῖς καὶ Φαρισαῖοι.
- [00645] Πῶς γὰρ οὐκ ἂν ἄνομοί τε καὶ ἀλαζόνες, οἱ μήτε τὴν εἰς τὸν νόμον αἰδῶ κἂν γοῦν ὀλίγα τε πεφροντικότες, ἐπ- αίροντες δὲ καὶ τὸ κέρασ εἰς ὕψος, καὶ λαλοῦντες κατὰ τοῦ Θεοῦ ἀδικίαν;
- [00646] Εἰρήκασι γὰρ, ^[6Αἰρε] αἶρε, σταύρωσον αὐτόν.
- [00647] ^[6] Ἐξήρηνται δὲ τοῦ καθηγεῖσθαι λαῶν, ἀναδειγμένων τῶν ἁγίων ἀποστόλων, περὶ ὧν φησιν, ^[6Επιστήσω] τοὺς κριτὰς σου ὡς τὸ πρότερον, καὶ τοὺς συμβούλους σου ὡς τὸ ἀπαρχῆς.
- [00648] ^[6] Γεγό- νασι δὲ κατ' οὐδὲν ἐλάττους τῶν ἀρχαιοτέρων ἁγίων οἱ θεσπέσιοι μαθηταί, οὓς καὶ κριτὰς ὀνομάζει, καὶ συμβούλους ἀποκαλεῖ.
- [00649] Δεδράκασι γὰρ ἀμφότερα, τοῖς ἀμαρτάνουσιν ἐπιπλήττοντες ὡς κριταί, συμβου- λεύοντες δὲ τοῖς ἠσθηνηκόσι τὰ πρὸς εὐρωστίαν αὐτοῖς χρήσιμα τὴν πνευματικὴν.
- [00650] Καὶ γοῦν ὁ σοφώτατος Παῦλος τὸν ἐν Κορίνθῳ πεπορνευκότα παρεδίδου μὲν τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ Πνεῦμα σωθῆ·
- [00651] βουλὰς δὲ δίδωσιν ἀγαθὰς, καὶ φησιν·
- [00652] ^[6Εάν] δὲ τις ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν.
- [00653] ^[6] Περὶ τῶν ἐνθάδε λεγομένων κριτῶν ἤτοι συμβούλων καὶ ὁ μακάριος Δαβὶδ ἐν ^[70.61] Πνεύματι ἁγίῳ πρὸς αὐτὴν ἔφη τὴν Ἱερουσαλήμ, ^[6Αντι] τῶν πατέρων σου ἐγενήθησαν οἱ υἱοὶ σου, ⁶ τοῦτ' ἔστιν, Ἐν τάξει πατέρων γεγόνασί σοι τὰ τέκνα·
- [00654] καὶ γὰρ ἦσαν Ἰουδαῖοι, καὶ υἱοὶ τῆς τὸν τῆνικαδε Συν- αγωγῆς οἱ θεσπέσιοι μαθηταί.
- [00655] Ὅτι δὲ πατέρες γεγό- νασι τῶν πεπιστευκότων, ἄκουε Παύλου λέγοντος, ^[6Εν] γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
- [00656] ^[6] Καὶ πάλιν·
- [00657] ^[6Τεκνία] μου, οὓς πάλιν ὠδί- νω, ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν.
- [00658] ^[6] Διαμέμνη- ται δὲ καὶ ἕτερος ἡμῖν τῶν ἁγίων προφητῶν αὐτοῦ, περὶ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, καὶ τῆς ἀναδείξεως τῶν ἁγίων αὐτοῦ μαθητῶν, καὶ φησιν·
- [00659] ^[6Ἰδοὺ] δὴ βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.
- [00660] ^[6] Οἱ μὲν γὰρ τῆς Ἰουδαίων Συναγωγῆς ἡγούμενοι, καὶ ζωῆς εἶχοντο τῆς ἐκνομω- τάτης, καὶ τὸ μετὰ κρίσεως, τοῦτ' ἔστι, δικαιοσύνης ἄρχειν οὐκ ἤδεσαν.
- [00661] Βασιλεύσαντος δὲ Χριστοῦ τῆς ὑπ' οὐρανόν, δίκαιοί τε καὶ ἀγαθοί, καὶ μετὰ κρίσεως ἄρχοντες, οἱ θεσπέσιοι γεγόνασι μαθηταί·
- [00662] ὧν ἀναδε- δειγμένων, κέκληται πάλιν πόλις δικαιοσύνης, καὶ μητρόπολις πιστῆ Σιών, τοῦτ' ἔστιν, ἡ Ἐκκλησία.
- [00663] Ὅτι δὲ οὐκ ἀδιακρίτως, ὡς ἔφην, ἀλλ' ἐν φροντίδι καὶ λόγῳ τῷ μετὰ δικαιοσύνης ἢ παρὰ Θεοῦ γέγονε πύρωσις, ἤτοι δοκιμασία, φανερόν καθίστησι τὸ εὐ- δοκίμησαν γένος διὰ τῆς πίστεως·
- [00664] προσεπάγει λέγων, ^[6Ὅτι] μετὰ κρίματος σωθήσεται ἡ αἰχμαλωσία αὐτῆς καὶ μετὰ ἐλεημοσύνης, καὶ συντριβήσονται οἱ ἄνομοι καὶ οἱ ἀμαρτωλοὶ ἅμα, καὶ οἱ ἐγκαταλιπόντες τὸν Κύριον συντελεσθήσονται.
- [00665] ^[6] Διακεκριμένων γὰρ ἤδη τῶν γενῶν, καὶ τοῦ μὲν πεπιστευκότος εὐδοκιμοῦν- τος, ὡς ἔφην, θατέρου γε μὴν οὐ μετρίως προσ- κεκρουκότος, σέσωσται μὲν τὸ ἀπόλεκτον, ὠλόθρευτο δὲ πᾶν ὅσον ἦν ἐν αὐτοῖς βδελυρὸν καὶ ἀπηχθη- μένον, καὶ ἀπονοίας σύντροφον, καὶ βεβιωκὸς ἀνοσίως, καὶ Χριστοῦ μὴ πεφροντικὸς τοῦ σώζειν εἰδό- τος, καὶ ἀνιέντος ἐγκλήματα καὶ δικαιούντος τῆ χάριτι.
- [00666] ^[9Διότι] καταισχυρήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο, καὶ ἐπησχύνθησαν ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν.
- [00667] Ἔσονται γὰρ ὡς τερέβινθος, ἀποβεβληκυῖα τὰ φύλλα, καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων.⁹ Ἐφην ὅτι διττὴν ἐν τούτοις ὁ τοῦ προφήτου λόγος ποιεῖται τὴν πρόφασιν τῆς Ἰουδαίων ἀποβολῆς.
- [00668] Διττὰ γὰρ αὐτῶν τὰ ἐγκλήματα.
- [00669] Πάλαι μὲν γὰρ Θεὸν ἀφέντες, τὸν ἕνα καὶ φύσει, καὶ Λυτρωτὴν, λελα- τρέυκασιν εἰδώλοις, καὶ τεθύκασιν θυσίας τῇ στρατιᾷ τοῦ οὐρανοῦ, καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν τὸ σέβας ἀνάπτοντες, δεδυσσεβήκασιν οὐ μετρίως.
- [00670] Ἐπειδὴ δὲ Θεὸς Κύριος ἐπέφανεν ἡμῖν, κατὰ τὰς Γραφὰς, ἠρνήσαντο καὶ αὐτόν, καὶ πεπαρφήκασιν οὐ μετρίως εἰς τὸν τῆς ζωῆς ἀρχηγόν.
- [00671] Οὐκοῦν ἀδελφὰ τὰ ἐγκλήματα, καὶ τῆς ἀπονοίας ὁ τρόπος οὐκ ἀπεικῶς τῷ πρώτῳ, μᾶλλον δὲ καὶ ἐν αἰτίᾳ ἀπονοίας μείζονι.
- [00672] Καὶ ἐκολάζοντο μὲν κατὰ γε τοὺς πρὸ τῆς ἐπιδημίας καιροὺς ταῖς τῶν πολεμίων ἐφόδοις, πόλεων ἐμπρησμοῖς, οἰκῶν ἀνατροπαῖς
- [00673] Ταῦτα γὰρ ἔδρων ἐφιέντος Θεοῦ, Πέρσαι τε καὶ Μῆδοι, Μωαβίται, καὶ Ἰδουμαῖοι, καὶ τὰ περίοικα τῶν ἐθνῶν.

- [00674] Ἐπειδὴ δὲ, ὡς ἔφην, καὶ εἰς αὐτὸν ἠσέβησαν τὸν Χριστὸν, οὐκ ἐν μείοσι τῶν ἀρχαιοτέρων γεγὼ- [70.64] νασι κακῶν.
- [00675] Περιπεπτώκασι γὰρ ταῖς Ῥωμαίων στρατιαῖς, οἱ καὶ πᾶσαν ἄρδην ὠλόθρευσαν Ἰουδαίαν, ἐπαμύνοντος οὐδενός, ἤγουν ἐξελέσθαι δυναμένου, καὶ τῆς οὕτω πικρᾶς ἐξελέσθαι συμφορᾶς.
- [00676] Ταύτη τοί φησιν, ὅτι [6Καταισχυνθήσονται] ἐν τοῖς εἰδώλοις αὐ- τῶν, ἃ αὐτοὶ ἠβούλοντο, καὶ ἐπησχύνθησαν ἐν τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν.
- [00677] [6] Ἄλοη μὲν γὰρ καὶ δρυμοὺς καταλαμβάνοντες, εἶτα τοῖς εὐμηκεστέροις τῶν φυτῶν εἰδῶλα περιδρῦσαντες, ἐγείροντές τε βωμοὺς, σωτήρας ἐπεκάλουν, τοὺς ψευδωνύμους θεοὺς, καὶ ἐπ' αὐτοῖς τοῖς ἔργοις τῶν ἰδίων χειρῶν πᾶσαν ἔθεντο τὴν ἐλπίδα, τὴν τοῦ δύνασθαι κατευμε- γεθεῖν ἐχθρῶν, καὶ καταγωνίζεσθαι ῥαδίως τοὺς ἀνθεστηκότας.
- [00678] Ἐπειδὴ δὲ οἱ μὲν πολέμοι παρήσαν, καὶ δεδράκασι τὰ ἐχθρῶν, ἀπομεμένηκε δὲ παρὰ τῶν ἰδίων θεῶν ἀνεπικούρητος Ἰσραήλ, κατησχύνθησαν ἐπὶ τοῖς εἰδώλοις αὐτῶν.
- [00679] Τεθέανται γὰρ αὐτοὺς καὶ πρό γε τῶν ἄλλων ἐμπιπραμένους ὁμοῦ τοῖς κήποις, ἤγουν τοῖς ἄλσεσι, καὶ αὐτοῖς τεμένεσι καὶ βωμοῖς.
- [00680] Οὐκοῦν διημαρτήκασι τῆς ἐλπίδος, ὅτε παθόντας τεθέανται τοὺς ἑαυτῶν θεοὺς, τότε συνέντες μόλις τὸ διὰ τῆς τοῦ προφήτου φωνῆς εἰρημένον παρὰ Θεοῦ·
- [00681] [6Καὶ] ποῦ εἰσιν οἱ θεοὶ σου, οὓς ἐποίησας σεαυτῶ;
- [00682] εἰ ἀναστήσονται καὶ σώσουσί σε ἐν καιρῷ τῆς κακώσεώς [6] σου; Παθόντες τοίνυν τὴν ἐντροπὴν τὴν ἐπὶ γε τοῖς ἰδίοις θεοῖς, οὓς ἐπεθύμησαν αὐτοὶ, καὶ μέντοι τοῖς κήποις, ἔσονται ὡς τερέβινθος ἀποβεβληκυῖα αὐτῆς τὰ φύλλα, καὶ ὡς παρὰδεισος ὕδωρ μὴ ἔχων·
- [00683] τοῦτ' ἔστι, γυμνοί τε καὶ ἀτιμώτατοι, καὶ πολὺ νοσοῦντες τὴν ἀκαρπίαν, δηλὸν δὲ ὅτι τὴν νοητὴν τὴν ἐν πράξε- σιν ἀγαθαῖς.
- [00684] Ἡ μὲν γὰρ τερέβινθος, ἤγουν ἕτερόν τι τῶν φυτῶν, ἕως μὲν ταῖς ἰδίαις ἀνθαις ὁρᾶται κατάκομον, τὴν αὐτῷ πρόεπουσαν ἀποσώζει δόξαν·
- [00685] ἀποβεβληκὸς δὲ τὰ φύλλα, ξηρὸν ἔσται καὶ ἀκαλλὲς, καὶ οἶον ἠτιμασμένον.
- [00686] Παρὰδεισος δὲ πάλιν, εἰ μὲν ἔχοι πηγᾶς, εὐδενδρότατος ἔσται τις, καὶ ταῖς τῶν καρπῶν ἀφθονίαις πολυειδῶς ἐναβρύνεται.
- [00687] Ξηρὸς δὲ καὶ ἀνυδρὸς ὢν, ἔσται που πάντως ἐν ἀκαρπίᾳ, μᾶλλον δὲ καὶ αὐτῶν νοσήσει τὴν ἐρημίαν.
- [00688] Ἀτιμος τοίνυν καὶ ἄκαρπος ἀπομεμένηκεν ὁ Ἰσραήλ.
- [00689] Ποῖος γὰρ ἔστι καρπὸς ἀρετῆς ἐν τοῖς τῶν εἰδώλων θεραπευταῖς;
- [00690] Ἡ πῶς οὐχ ἀπάσης ἀτιμίας ἔμπλεως, ὁ Θεὸν ἀφείς τὸν ἕνα καὶ φύσει, [6καὶ] λέγων τῷ ξύλῳ, Πατὴρ μου εἶ σύ·
- [00691] καὶ τῷ λίθῳ, Σὺ ἐγέννησάς [6] με; Ἔσται δὲ καὶ ἐτέρωσ Ἰσραήλ ὡς τερέβινθος, ἀποβεβληκυῖα τὰ φύλλα.
- [00692] Πρὸ μὲν γὰρ τῆς τοῦ Σωτήρος ἡμῶν ἐπιδη- μίας, τὴν τοῦ νόμου τηροῦντες σκιᾶν, προσεοίκεσαν φυτοῖς, καρπὸν μὲν οὐκ ἔχουσι, πλὴν εὖ μάλα περηνθισμένοις ταῖς τῶν φύλλων ἐκβολαῖς.
- [00693] Ἐπειδὴ δὲ προσκεκρούκασι τῷ Χριστῷ, καὶ αὐτὴν ἀποβεβλή- κασι τὴν τῆς σκιᾶς τήρησιν.
- [00694] Οὐ γὰρ ἔτι τηροῦσι τὰς κατὰ νόμον θυσίας, οὔτε μὴν τοῖς νομικοῖς ἀυχήμα- σιν ἐπισεμνύονται ποθεν·
- [00695] ὀλίγιστα δὲ κατὰ πόλεις τῶν ἀρχαίων τηροῦντες ἔθνῶν, ἄκαρποί εἰσιν καὶ ἠτιμωμένοι·
- [00696] καὶ μάλα εἰκότως.
- [00697] Ἀπεκτόνασι γὰρ τὸν ἀρχηγὸν τῆς ζωῆς, ὃν ὁ Θεὸς ἠγειρεν ἐκ νεκρῶν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθ' ὅτι οὐκ ἦν δυ- νατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.
- [00698] [70.65] [9Καὶ] ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου, καὶ ἡ ἐργασία αὐτῶν ὡς σπινθήρες πυρός, καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἁμαρτωλοὶ ἅμα, καὶ οὐκ ἔσται ὁ σβέσων.⁹ Ὁ σοφὸς εἶρηκεν Σολομών, ὅτι Σειραῖς τῶν ἑαυτοῦ ἁμαρτιῶν ἕκαστος σφίγγεται·
- [00699] καὶ ἀληθὴς ὁ λόγος.
- [00700] Ἐκάστῳ γὰρ ἡμῶν τὰ ἴδια πλημμελήματα προξενεῖ τὸν ὄλεθρον, καὶ τὰς ἐκ θείας ὀργῆς ἐπιφέρει δίκας.
- [00701] Ὅποιόν τι πεπόνθασιν οἱ ἐξ Ἰσραήλ.
- [00702] Εἰργά-σαντο μὲν γὰρ ἑαυτοῖς τοὺς ψευδωνύμους θεοὺς, καὶ ἐπ' αὐτοῖς ἐσχῆκασι τὴν ἐλπίδα, τοῦ δύνασθαι κατα- κρατεῖν ἐχθρῶν.
- [00703] Ἄλλ' αὐτὸ δὴ τοῦτο γέγονεν αὐτοῖς μονονουχὶ πῦρ τε καὶ ξύλα.
- [00704] Διὰ γὰρ ταύτην τὴν πλημμέλειαν δέδονται πυρὶ, καὶ τοῦτο ἀσβέστω, τοῦτ' ἔστι, δειναῖς τε καὶ ἀκαταλήκτοις συμφοραῖς, ἐπαμύνοντος οὐδενός.
- [00705] Καὶ τοῦτο ἡμῖν σαφὲς καθ- ἴστησι, λέγων·
- [00706] Καὶ ἔσται ἡ ἰσχὺς αὐτῶν ὡς καλάμη στιππύου, καὶ ἡ ἐργασία αὐτῶν ὡς σπινθήρες πυρός.

[00707] Ἡ προσδοκηθεῖσα, φησίν, ἔσεσθαι δύναμις αὐτοῖς, ἔσται ὡς καλάμη στιππύου, τοῦτ' ἔστι, τροφή πυρός καὶ υπέκκαυμα, καὶ τὰ ἔργα τῶν χειρῶν αὐτῶν, ὡς πυρός σπινθήρες ἀκοντιζόμενοι κατ' αὐτῶν.

[00708] Καυθή- σονται οὖν οἱ ἄνομοι καὶ οἱ ἀμαρτωλοὶ ἅμα.

[00709] Πα- ραιτητέον τοίνυν τὸ προσκρούειν Θεῷ, καὶ τὸ δρᾶν ἐκεῖνα

[00710] αὐτὰ γὰρ ἡμῶν τὰ ἔργα, καὶ πῦρ ἡμῖν ἔσται καὶ τροφή πυρός, καθάπερ ἀμέλει καὶ τὰ ἐκ πράξεων ἀγαθῶν ἀυχήματα, καὶ ζωῆς καὶ δόξης ἐμποητικὰ τοῖς κατορθούσιν εὐρίσκεται.

[00711] {1ΛΟΓΟΣ Β'.}1 [90] λόγος ὁ γενόμενος παρὰ Κυρίου πρὸς Ἡσαΐαν, υἱὸν Ἀμώς, περὶ τῆς Ἰουδαίας καὶ περὶ Ἱερουσαλήμ.9

[00712] Συγγενῆ τοῖς φθάσασι τὰ προκείμενα, καὶ διὰ τῶν ἴσων ἐννοιῶν ἐρχόμενα κατίδοι τις ἂν αὐτὰ, λεπτὸν ἐπιστήσας τοῖς θεωρήμασι τῆς διανοίας τὸν νοῦν.

[00713] Γεγόνασι γὰρ οἱ πάλαι παρὰ Θεοῦ λόγοι πρὸς τὸν θεσπέσιον προφήτην περὶ τῆς Ἰουδαίας καὶ περὶ τῆς Ἱερουσαλήμ.

[00714] Δοκεῖ δέ πως, μέσην τινὰ καὶ οὐ σφόδρα σαφῆ τῆς ὁράσεως τὴν ἀπόδοσιν ἔχειν τοῦ φάναι περὶ τῆς Ἰουδαίας καὶ περὶ Ἱερουσαλήμ.

[00715] Πλήν ὡς ἐνι σαφηνιούμεν αὐτὴν τὴν τῆς ὁράσεως δύναμιν, οἶονεῖ πως ἐν βραχεῖ συνενεγκόντες εἰς νοῦν.

[00716] Ἐπειδὴ γὰρ τῆς μὲν αἰσθητῆς Ἰουδαίας καὶ τῆς Ἱερουσαλήμ τὴν δῆωσιν πειράται λέγειν, τῆς γε μὴν ἐν Χριστῷ καὶ νοητῆς τὴν ἀνάδειξιν, καὶ τὴν ἐν τῷδε τῷ κόσμῳ φανέρωσιν·

[00717] ταύτης ἔνεκα τῆς αἰτίας, οὐχ ὑπὲρ γε τῆς Ἰουδαίας, οὔτε μὴν κατὰ τῆς Ἱερουσαλήμ, ἀλλὰ περὶ τῆς Ἰουδαίας, καὶ περὶ τῆς Ἱερουσαλήμ τε-θεᾶσθαί φησι τὴν ὄρασιν.

[00718] Αἰσθητὴν δέ φαμεν τὴν Ἰουδαίαν, καὶ μέντοι καὶ Ἱερουσαλήμ, αὐτὴν μὲν τὴν χώραν ἐν ἣ κατώκηκεν ὁ Ἰσραήλ, καὶ αὐτὸ τὸ σύστημα τῆς Ἰουδαίων συναγωγῆς.

[00719] Νοητὴν δὲ πάλιν Ἱερουσαλήμ, ἡγουν Ἰουδαίαν, τὴν Ἐκκλησίαν εἰναινομιούμεν, ἥτοι τὴν ἐν πνεύματι περιτομὴν, τοῦτ' ἔστι, τοὺς ἐν Χριστῷ τὴν ἀχειροποιήτον περιτομὴν εἰς νοῦν ἔχοντας καὶ καρδίαν.

[00720] Καὶ γοῦν Ἰουδαίους [70.68] ἐπεφώνησέ τις τῶν ἁγίων προφητῶν·

[00721] Περὶ τμήθητε τῷ Θεῷ, καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ἡμῶν, ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλήμ.

[00722] Οἶδεν δὲ ὁ θεσπέσιος Παῦλος Ἰουδαῖον ἕτερον, οὐ τὸν κατὰ σάρκα μᾶλλον, ἀλλὰ τὸν ἐν πνεύματι.

[00723] Γράφει γὰρ οὕτως·

[00724] [60] γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἢ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ, ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώ- πων, ἀλλ' ἐκ τοῦ Θεοῦ.

[00725] [6] Χρὴ τοιγαροῦν νηφαλίως ἐπι- τηρεῖν, πηνίκα μὲν ὁ προφήτης κατὰ τῆς Ἱερουσα- λήμ, ἡγουν Ἰουδαίας, ποιεῖται λόγους, πηνίκα δὲ περὶ τῆς ἐν Χριστῷ καὶ νοητῆς, ἢ καὶ ἀληθῶς ἐστι τελεία καὶ ἄμωμος.

[00726] Τί τοίνυν φησίν;

[00727] [90τι] ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος Κυρίου, καὶ ὁ οἶκος τοῦ Θεοῦ ἐπ' ἄκρων τῶν ὀρέων.

[00728] Καὶ ὑψωθήσεται ὑπεράνω τῶν βου- νῶν, καὶ ἤξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη.

[00729] Καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσιν·

[00730] Δεῦτε ἀνα- βῶμεν εἰς τὸ ὄρος τοῦ Κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ.

[00731] Ἐκ γὰρ Σιών ἐξελεύ- σεται νόμος, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ.9 Κατέληξε μὲν γὰρ ἡ ὄρασις αὐτῷ.

[00732] Καὶ τῆς ἤδη φθασάσης προαγορεύσεως τὸ τέλος ἦν.

[00733] Διότι καται- σχυνθήσονται ἐπὶ τοῖς εἰδώλοις αὐτῶν ἃ αὐτοὶ ἠβούλοντο, καὶ ἐπησχύνθησαν ἐπὶ τοῖς κήποις αὐ- τῶν, ὧν αὐτοὶ ἐπεθύμησαν.

[00734] Καὶ τίνα μὲν τρόπον κατησχύνθησαν οἱ ἐξ Ἰσραὴλ ἐπὶ τοῖς εἰδώλοις αὐ- τῶν, διαρκῶς εἰρήκαμεν.

[00735] Ἐπειδὴ δὲ μνήμη γέγονε τῆς ἐπ' αὐτοῖς προφητείας, ἀρχόμενος ὁ προφήτης γείτονος ἐφεξῆς καὶ δευτέρας ὁράσεως, καταση- μαίνει τὸν χρόνον, καθ' ὃν οὐκ εἰς μέρος τι τῆς γῆς, οὐδὲ ἐν μιᾷ χώρᾳ τε καὶ πόλει τὸ τοῦ δια- βόλου πεσεῖται κράτος, καθηρημένης εἰς ἅπαν τῆς τῶν εἰδώλων λατρείας καὶ βεβήλου κατασκευῆς, ἀλλ' ἐξ ἀπάσης ληφθήσεται τῆς ὑπ' οὐρανὸν ἢ τοιάδε νόσος, καὶ τῶν ἀκαθάρτων δαιμονίων ἢ τυ- ραννίς.

[00736] Κατῶρθωται δὲ καὶ τοῦτο τοῖς ἐπὶ τῆς γῆς ἐν ἐσχάταις ἡμέραις, τοῦτ' ἔστιν, ἐν τελευταίοις τοῦ παρόντος αἰῶνος καιροῖς, καθ' οὓς ἐπέλαμψεν ὁ μο- νογενῆς τοῦ Θεοῦ Λόγος, γενόμενος ἐκ γυναικός.

[00737] Ὅτε καὶ αὐτὸς ἑαυτῷ παρέστησε τὴν νοητὴν Ἰου- δαίαν, ἡγουν Ἱερουσαλήμ, τοῦτ' ἔστιν, τὴν Ἐκκλη-σίαν παρθένον ἀγνήν, μὴ ἔχουσαν σπῖλον, ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, κατὰ τὸ γεγραμμένον·

[00738] ἁγίαν δὲ μᾶλλον καὶ ἄμωμον.

- [00739] Καὶ περὶ αὐτῆς φησιν, ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὄρος Κυρίου, καὶ ὁ οἶκος τοῦ Θεοῦ Ἰακώβ ἐπ' ἄκρων τῶν ὄρεων.
- [00740] Καὶ ἡμῖν μὲν Σιών ἢ κατὰ γε τὴν Ἰουδαίαν, ἐν ὄρει κεῖσθαι τε καὶ οἰκοδομεῖσθαι λέγεται.
- [00741] Νοη- θεΐη δ' ἂν οὐκ αἰσθητῶς μᾶλλον, ἀλλὰ πνευματικῶς ἐν τούτοις ἡ Ἐκκλησία, ἢ καὶ ὄρει παρεικάζεται.
- [00742] Καὶ γὰρ ἔστιν ἀληθῶς ὑψηλὴ καὶ περίοπτος, καὶ γνωριμωτάτη τοῖς ἀπανταχοῦ.
- [00743] Ὑψηλὴ δὲ καὶ ἔτε- ρως·
- [00744] φρονεῖν γὰρ τῶν ἐπιγείων οὐδὲν ἄλλ', ὑψοῦ τῶν ἐπιγείων ἔστιν, καὶ τὴν τοῦ Θεοῦ δόξαν, ὡς ἐνι, περιαθρεῖ τοῖς τῆς διανοίας ὄμμασι, καὶ ὑψηλοῖς ἄγαν τοῖς περὶ αὐτοῦ δόγμασιν ἐπαυχεῖ.
- [00745] Ἑλλήνων ^[70.69] μὲν γὰρ οἱ λογάδες, καίτοι μεγάλην ἐπὶ σοφίᾳ τὴν ὄφρυν ἀνασπῶντες, θεοποιοῦσι τὴν κτίσιν, καὶ τοῖς τοῦ κόσμου στοιχείοις τὸ σέβας ἀνάπτουσι.
- [00746] Χθαμαλὸν γὰρ ἔχουσι τὸν νοῦν, καὶ χαμαιριφῆ τὰ θεωρήματα, καὶ τὴν καρδίαν ἐσκοτισμένην·
- [00747] φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, κατὰ τὸ γεγραμμένον.
- [00748] Ἡ δὲ γε νοητὴ Σιών, τοῦτ' ἔστιν, ἡ Ἐκκλησία, πᾶσαν μὲν ὑπερίπταται κτίσιν ὄρατὴν τε καὶ ἀόρατον, ἀφικνεῖται δὲ πρὸς αὐτὴν τὴν τῶν ὄλων ἐπέκεινα φύσιν.
- [00749] Φωτὸς γὰρ τοῦ θεοῦ μεμέστωται, καὶ αὐτὴν ἐπιγινώσκουσα καὶ δημιουργὸν καὶ τεχνίτην τῶν ὄλων αὐτὴ τε καὶ μόνη τὸ κατὰ πάντων ἀπονέμει κράτος.
- [00750] Καὶ τῇ τοιαύτῃ δόξῃ στεφανοῖ τὸν τῶν ὄλων παμβασιλέα καὶ Θεὸν καὶ Κύριον.
- [00751] Ὅρος τοιγαροῦν νοητὸν ὁ οἶκος τοῦ Θεοῦ δικαίως ἂν λέγοιτο.
- [00752] Καὶ ἔστι διαφανῆς, ὡς ἐπὶ βουνῶν ἠρμένος.
- [00753] Φαίη δ' ἂν τις ἐπ' αὐτοῦ καὶ μάλα εἰκότως τὸ διὰ τῆς τοῦ Σωτῆρος φωνῆς, ὡς ἐκ παραδείγματος ἐναργοῦς εἰρημένον·
- [00754] ^[60ῦ] δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.
- [00755] ^[6] Καὶ πλεῖστα μὲν ἂν τις συλλέξαιτο, καὶ μάλα ῥαδίως τὰ δι' ὧν ἔστιν ἰδεῖν παρὰ ταῖς θεοσπνεύστοις Γραφαῖς, ὅτι καὶ βουνοῖς, καὶ ὄρεσι παρεικάζεται τῆς νοητῆς Ἰερου- σαλήμ τὸ ἀνάστημα, τοῦτ' ἔστι, τῆς Ἐκκλησίας τὸ ὕψος.
- [00756] Βαδιούμεθα δὲ πρὸς τὰ ἐφ' ἑξῆς, τοῖς φι- λομαθέσιν ἀφέντες τὰ τοιαύτα συλλέγειν, εἴπερ ἔλοιτο τοῦτο δρᾶν.
- [00757] Ἴδωμεν δὲ τί τὸ τελοῦν εἰς ὄνησιν τοῖς ἐπὶ τῆς γῆς.
- [00758] Ἀπὸ γε τοῦ τὸν οἶκον τοῦ Θεοῦ περίο- πτον οὕτω γενέσθαι τοῖς ἀπανταχοῦ, ὡς δοκεῖν ἤδη πως ὑψοῦσθαι τε ἐπὶ βουνούς, καὶ ἐπ' ἄκρων κεί- σθαι τῶν ὄρεων.
- [00759] Οὐκοῦν πληροφορήσει λέγων εὐθύς ὁ προφήτης.
- [00760] ^[6Και] ἤξουσιν ἐπ' αὐτὸ πάντα τὰ ἔθνη·
- [00761] καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσιν·
- [00762] Δεῦτε, ἀναβῶμεν εἰς τὸ ὄρος τοῦ Κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ.
- [00763] Καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐ- τοῦ, καὶ πορευσόμεθα ἐν αὐτῇ.
- [00764] ^[6] Ὅτι μὲν οὖν συν- ηθοροίσθη πάντα τὰ ἔθνη, καὶ συνδεδραμήκασιν διὰ τῆς πίστεως εἰς τὴν Ἐκκλησίαν, οὐ μακρῶν ἡμῖν δεήσει πρὸς ἀπόδειξιν λόγων.
- [00765] Αὐτὴ δὲ τῶν πραγμάτων ἡ ἑκβασὶς αὐτόμαρτος ἔσται καὶ ἀληθής.
- [00766] Πλὴν ἐκεῖνο καταθαυμάζειν ἄξιον.
- [00767] Κέκληται γὰρ τῶν ἐθνῶν ἡ πληθὺς, οὐ διὰ τῆς τοῦ νόμου παιδαγωγίας, οὐ διὰ προφητῶν ἀγίων·
- [00768] ἀγείρει δὲ μᾶλλον αὐτὰ θεία τις καὶ ἀπόρρητος χάρις νοητῶς ἐλλάμπουσα, καὶ τῆς διὰ Χριστοῦ σωτηρίας ἐντιθεῖσα τὴν ἔφεσιν.
- [00769] Θέα γὰρ ὅπως διακηρύξαντος αὐτοῖς οὐδενὸς ἀλλήλοις ἐπιφωνεῖ·
- [00770] ^[6Δεῦτε] καὶ ἀναβῶμεν εἰς τὸ ὄρος τοῦ Κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν αὐτῇ.
- [00771] ^[6] Πρῶτον ἀναβαίνουσιν, εἴθ' οὕτω ζητοῦσιν ἐπαγγέλλεσθαι τε τὸν τοῦ Θεοῦ λόγον αὐτοῖς.
- [00772] Ὑπ- ισχνοῦνται δὲ καὶ βαδίζουσιν τὴν ὁδὸν τοῦ Κυρίου, δῆ- λον δὲ ὅτι τὴν εὐαγγελικὴν, προεισβολὴν ἔχουσιν τὴν διὰ πίστεως κάθαρσιν.

- [00773] Ἐοίκασι δὲ τὴν ὁδὸν Κυρίου ζητοῦντες μαθεῖν, τῆς ἀρχαίας ἐκείνης καὶ βεβήλου πλάνης προεισδέξασθαι τὴν κατάγνωσιν.
- [00774] Ἔσται γὰρ οὐχὶ ἐτέρως ἐν ἡμῖν τῶν βελτιόνων ἢ ἔφεσις, μὴ οὐχὶ δὴ πρῶτον προκατεγνωκότων τῶν [70.72] πάλαι.
- [00775] Τίς οὖν ἄρα γέγονεν αὐτοῖς ὁ μυσταγωγός;
- [00776] Τίς ὁ ἀναφέρων εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνα- πείθων αὐτοὺς καταγέλαστα μὲν ἠγεῖσθαι τὰ πρῶτα, προστρέχειν δὲ τοῖς δευτέροις;
- [00777] ἢ δηλονότι Θεός;
- [00778] ὁ καὶ ἐλλάμψας αὐτοῖς, ὡς ἔφην, εἰς νοῦν καὶ καρδίαν, καὶ ἀναπείσας εἰπεῖν τε ἅμα καὶ φρονεῖν, ὅτι [6Eκ] Σιών ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἱερου-σαλήμ.
- [00779] [6] Ὡδίνει δὲ τοῦτο διπλὴν ἐφ' ἑαυτῷ τὴν ἔν- νοιαν.
- [00780] Ἦ γὰρ ἐκεῖνό φασι, ὅτι Ληψόμεθα λόγον ἐκ τοῦ οἴκου τοῦ Θεοῦ, καὶ τὸν τοῦ Θεοῦ λόγον ἐκεῖ γε- γονότες εἰσόμεθα·
- [00781] ἢ ὅτι καταλέλοιπε τὴν Σιών, καὶ οἶον ἐκβέβηκεν ἀπ' αὐτῆς ὁ νόμος, καὶ ἀπὸ τῆς Ἱε- ρουσαλήμ ἀποπεφοίτηκεν ὁ τοῦ Θεοῦ Λόγος.
- [00782] Ἐπειδὴ γὰρ πεπαρωνήκασιν εἰς Χριστὸν, ἠρνήσαντό τε τὴν βασιλείαν αὐτοῦ, καταλέλοιπεν αὐτοὺς, καὶ ἀφήκεν ὀρφανούς.
- [00783] Καὶ τοῦτο ἦν τὸ διὰ τοῦ προφήτου λεγό- μενον·
- [00784] [6Καὶ] εἶπα, οὐ μὴ ποιμανῶ ὑμᾶς·
- [00785] τὸ ἀπο- θνήσκον ἀποθνησκέτω, καὶ τὸ ἐκλείπον ἐκλείπεται, καὶ τὰ κατάλοιπα ἐσθιέτω ἄνθρωπος ἕκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ.
- [00786] [6] Ἐξῆλθεν τοίνυν νόμος ἐκ τῆς Σιών, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ.
- [00787] Ἐσφραγίσθη γὰρ ὄρασις καὶ προφητεία μετὰ τὸν τοῦ Σωτῆρος σταυρόν.
- [00788] Καὶ οὐκέτι παρ' αὐτοῖς ὁ τοῦ Θεοῦ νόμος τε καὶ λόγος.
- [00789] Καὶ γοῦν ὁ θεσπέσιος Παῦ- λος μονονουχὶ καὶ ἀπειρηκώς, καὶ ἀνουθέτητον βλέ- πων τὴν τῶν Ἰουδαίων πληθύν, [6Υμῖν.] [6φησὶν.6] ἦν ἀναγκαῖον λαληθῆναι τὸν λόγον τοῦ Κυρίου·
- [00790] ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη·
- [00791] οὕτω γὰρ ἐντέταλκεν ἡμῖν ὁ Κύριος.
- [00792] [6] Σύνες οὖν ὅπως ἐπὶ τῇ τοῦ Χριστοῦ χάριτι μεγαλαυχοῦνται τὰ ἔθνη.
- [00793] Ἀπὸ γὰρ τῆς Σιών καὶ τῆς Ἱερουσαλήμ ἐκβεβηκέναι φασι νόμον τε καὶ λόγον τοῦ Κυρίου, μεταφοιτῆσαι δὲ πάντως εἰς αὐτά.
- [00794] Μεταβέβηκε γὰρ ἡ χάρις ἐκ τῶν ἀπειθεῖν ἐλομένων εἰς τοὺς διὰ τῆς πίστεως κεκλημένους.
- [00795] [9Καὶ] κρίνει ἀναμέσον τῶν ἐθνῶν, καὶ ἐλέγξει λαὸν πολύν·
- [00796] καὶ συγκόψουσι τὰς μαχαίρας αὐ- τῶν εἰς ἄροτρα, καὶ τὰς ζιβύνας αὐτῶν εἰς τὰ δρέπανα.
- [00797] Καὶ οὐ λήψεται ἔθνος ἐπὶ ἔθνος μά- χαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.⁹ Προειρηκώς ὅτι πεσεῖται τε καὶ Οἰχήσεται πρὸς τὸ μηδὲν τὸ τοῦ διαβόλου κράτος·
- [00798] ἀργήσει δὲ καὶ ἡ τῶν εἰδώλων ποιήσις προτροπάδην ἀλλήλων ἐπιφωνούντων ἐθνῶν·
- [00799] [6Δεῦτε.] ἀναβῶμεν εἰς τὸ ὄρος τοῦ Κυρίου, καὶ εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν [6] αὐτῇ καθίστησι τοῖς ἀκρωμένοις ἐναργῆ τὸν καιρὸν, καθ' ὃν εἰς πέρας ἤξει τὰ προειρημένα, καὶ ἐξ αὐτῆς τῆς τῶν πραγμάτων καταστάσεως ποιεῖται γνωριμώτατον.
- [00800] Πάλαι μὲν γὰρ, οὐκ οὔσης τῆς γῆς ὑπὸ ζυγὸν ἕνα, διωρισμένων δὲ κατὰ τε χώρας καὶ πόλεις τῶν ἐθνῶν, καὶ ἰδικῶς ἐκάστης ἐχούσης τὸν ἠγούμενον, ἀμιξία τε ἦν καὶ μάχαι καὶ πόλεμοι, πανταχῇ καταδηούντων ἀλλήλων τῶν ἐπὶ τῆς γῆς, καὶ διαρπαζόντων ἀεὶ τὰ ἐτέρων, καὶ τὴν καθ' ὧν ἂν δύναιντο ἕκαστοι πλεονεξίαν καὶ ἀγριότητα, δόξαν ἠγούμενοι τὴν ἀνωτάτω.
- [00801] Οὐκοῦν οὐδὲ ἀσφαλὴ τὴν οἴκησιν εἶχον, ἀεὶ μεθιστά- μενοι πρὸς ἕτεραν, καὶ ὑπὸ τῶν δυνατωτέρων τῆς εἰλημμένης ἐξωθούμενοι.
- [00802] Ἐπειδὴ δὲ ὁ τῶν ὅλων Θεὸς τοῖς Ῥωμαίων σκήπτροις ὑπήγαγε τὴν ὑπ' οὐρανὸν, μία τε λοιπὸν ἢ κατὰ πάντων, ἐκτέταται [70.73] βασιλεία, κατέληξαν μὲν οἱ πόλεμοι, πέπαυται δὲ μάχη καὶ διχόνοια, καὶ κεικράτηκεν ἡ δικαιοσύνη, καὶ τῆς εὐνομίας τὸ ἀσφαλές, οὐδενὸς ἀρπάζοντος·
- [00803] οὐ καταδηοῦντος ἔτι, καὶ πόλεων ἢ χωρῶν κατα- τρέχοντος·
- [00804] οὐκ ἀνεπίπληκτον ἔχοντος τὸ πλεονεκτεῖν.
- [00805] Καὶ οὐχὶ τοῦτο μόνον, ἀλλὰ δὲ δίδεται μὲν ἡ τῶν ὅπλων χρεια μόνοις τοῖς μαχιμωτάτοις, καὶ τὴν στρατεύσιμον ἔχουσι τάξιν, ὑπὸ χειρᾶ τε οὔσι τὴν βασιλείως.

- [00806] Ἠλέγχθησαν δὲ καὶ ἀσθενῆ τὰ πολλὰ τῶν ἐθνῶν, ὅσα τῆς Ῥωμαίων ἀρχῆς ἀποσεισάμενα τὸν ζυγὸν, πόλεσί τε καὶ χώραις ἀγριῶς ἐπιφοιτᾷ.
- [00807] Οὐ γὰρ ἔστιν αὐτοῖς ἐλευθέρως, ὡς ἂν βούλοιντο, κα- τατρέχειν.
- [00808] Ἀντανίστανται γὰρ τὰ Ῥωμαίων ὄπλα, καὶ ἠρεμεῖν ἀναγκάζουσι, καὶ καταπτοῦσιν ὡς θῆ- ρας, καὶ ταῖς παρὰ σφῶν εὐσθενείαις ἀνάνδρους ὄντας ἐλέγχουσιν.
- [00809] Ὅρίζεται τοίνυν τὸν καιρὸν, ὡς ἔφην, ὁ μακάριος προφήτης τῆς τῶν ἐθνῶν κλή- σεως καὶ ἐπιστροφῆς.
- [00810] Καὶ ποιός ἐστιν οὗτος;
- [00811] Ὅτε, φησὶν, ὁ τῶν ὄλων Θεός, καὶ παμβασιλεύς, καὶ Κύριος κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν, τοῦτ' ἔστι, δι- καιοσύνην καὶ κρίσιν εἰς πάντα ποιεῖται τὰ ἔθνη.
- [00812] Κεκράτηκε μὲν γὰρ ἡ ἀδικία, καθάπερ ἔφην ἀρτίως, διαρπαζόντων ἄλληλα τῶν ἐθνῶν, καὶ πάντα τρόπον ἐπιφερόντων ἀγριότητος καὶ πλεονεξίας.
- [00813] Ἐπειδὴ δὲ ταῦτα γέγονεν ἐκ μέσου, δικαιοσύνη καὶ κρίσις δέδοται παρὰ Θεοῦ, καὶ ἠλέγχθησαν, ὡς ἔφην, ἔθνη πολλὰ τοῖς Ῥωμαίων ὄπλοις νενικημένα.
- [00814] Ὅστε τοὺς ὑπὸ χεῖρα τὴν βασιλέως δεδιέναι μὲν οὐκέτι τὰς τιμῶν ἐφόδους, εἰς τοῦτο δὲ ἤδη προελθεῖν τὰ πράγματα αὐτοῖς εἰρήνης τε ὁμοῦ καὶ εὐημερίας, ὡς μηκέτι δεῖσθαι τῆς ἐν τῷ πολεμῆν ἐμπειρίας, ἀνθελέσθαι δὲ μᾶλλον καὶ λίαν ἀσμένως τοῖς εἰρή- νης ἔργοις ὀμιλεῖν, καὶ τῶν τῆς γεωπονίας μετα- ποιεῖσθαι πόνων, καὶ φροντίδα τίθεσθαι τὰ ἐν ἀγροῖς·
- [00815] μεταπλάττουσι γὰρ εἰς τοῦτο τοῦ πολέμου τὰ σκευή, ὥστε καὶ ῥομφαίαν εἰς ἀρότρου χρεῖαν ἐπιλαμβάνε- σθαι·
- [00816] καὶ μὴν καὶ ζιβύνην ἀποτελεῖσθαι δρεπάνην, ἀπομαθεῖν δὲ παντελῶς τὸν πόλεμον, καὶ τὴν πρὸς ἄλληλα παραιτεῖσθαι μάχην.
- [00817] Ἐπειδὴ γὰρ βεβασί- λευκε τῶν ἐθνῶν ὁ Χριστός, ὅς ἐστιν εἰρήνη, γέγονεν ἐκ μέσου πᾶσά τε διχόνοια καὶ ἔρις, καὶ μάχαι, καὶ πᾶν εἶδος πλεονεξίας·
- [00818] ἐξήρηται δὲ καὶ τὰ ἐκ τοῦ πολέμου·
- [00819] βλάβη, καὶ τὰ ἐντεῦθεν δείματα·
- [00820] κεκράτηκε δὲ τὸ αὐτοῦ θέλημα λέγοντος πρὸς αὐτούς·
- [00821] ^[6Εἰρήνην] τὴν ἐμὴν δίδωμι ὑμῖν, εἰρήνην τὴν ἐμὴν ἀφήμι ὑμῖν.
- [00822] ^{[6] ^[9Καὶ]} νῦν, ὁ οἶκος τοῦ Ἰακώβ, δεῦτε, καὶ πορευ- θῶμεν τῷ φωτὶ Κυρίου.
- [00823] Ἀνῆκεν γὰρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ Ἰσραήλ.⁹ Καταπτοήσας ἀρκούντως ταῖς προαναρόρήσει τῶν δεινῶν, οὐκ ἔα ταῖς ἀπογνώσεσιν ἀπολέσθαι τοὺς προσκεκροκότας·
- [00824] ὑπεμφαίνει δὲ ὅτι μετανοεῖν ἐλομένοις ἔλεως ἔσται Θεός·
- [00825] καὶ μεταμαθεῖν ἐθέ- λουσι τὰ αἰσχία, καὶ τῶν ἀμεινόνων ἐφίεσθαι, κατευρυνεῖ πάλιν τῆς σωτηρίας τὴν ὁδὸν, καὶ ἀμνησικακῶς προσδέξεται, καίτοι πλεῖστά τε ὅσα καὶ οὐκ οἶστὰ πεπλημμεληκότας.
- [00826] Ταύτη τοι, φησὶν, ἀναπλέκων εὐτέχνως τοῖς ἐλέγχοις τὸν παρακαλοῦντα λόγον·
- [00827] ^[6Καὶ] νῦν, ὁ οἶκος τοῦ Ἰακώβ, δεῦτε, καὶ ^[70.76] πορευθῶμεν τῷ φωτὶ Κυρίου.
- [00828] ^[6] Πρέπειν δὲ οἶμαι τῷ προφήτῃ μάλιστα τὸν ἐπὶ τῷδε λόγον προτρέπειν τοὺς ἐξ Ἰσραήλ ὑπακούειν λέγοντι τῷ Χριστῷ·
- [00829] ^[6Ἔως] τὸ φῶς ἔχετε, περιπατεῖτε ἐν τῷ φωτὶ, ἵνα μὴ ἡ σκοτία ὑμᾶς καταλάβῃ.
- [00830] ^[6] Αὐτὸς δὲ ἐστὶ τὸ φῶς.
- [00831] Καὶ γοῦν ἔφασκεν ἐναργῶς·
- [00832] ^[6Εγώ] εἰμι τὸ φῶς τοῦ κόσμου.
- [00833] Ὁ ἀκολουθῶν ἐμοί, οὐ μὴ μείνη ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
- [00834] ^[6] Φῶς δ' ἂν λέγοιτο Κυρίου, καὶ μάλα εἰκότως τὸ αὐτοῦ κήρυγμα, τοῦτ' ἔστι, τὸ εὐαγγελικόν.
- [00835] Ὅμοιον οὖν ὡσεὶ λέγοι, Διαζήσωμεν εὐσεβῶς, τιμήσωμεν τῆς εὐαγγελικῆς πολιτείας τὸ περιφανές, παυσώμεθα τῶν ἐν τύποις, καταλήξωμεν τῆς σκιᾶς.
- [00836] Μεταπλάτ- τωμεν τὰ Μωσέως γράμματα πρὸς ἀλήθειαν, εἰσδε- ξώμεθα τὸ σωτήριον φῶς.
- [00837] Ἐπειδὴ δὲ τοῖς κατὰ σάρκα πατράσιν ἐπαυχοῦντες Ἰουδαῖοι, μεγάλην ἀεὶ τὴν ὄφρυν ἀνασπᾶν ἐμελέτων, ὡς δι' αὐτοὺς ἀγα- πώμενοι, μερὶς τε καὶ κληρὸς χρηματίζοντες τοῦ Θεοῦ, καὶ λαὸς ἅγιος καὶ ἀπόλεκτος·
- [00838] εἶτα ληροῦν- τες ᾤοντο πάντη τε καὶ πάντως ἐν φροντίδι καὶ ἀγάπῃ κεῖσθαι τῇ παρὰ Θεῶ·

[00839] κἂν εἰ πολλὰ δρῶεν τὰ ἀπηχθημένα αὐτῶ·

[00840] κἂν εἰ μηδὲν ἠγοῖντο τὸν νόμον·

[00841] κἂν εἰ αὐτὴν ἀτιμάζειν καὶ ἀπαράδεκτον ποιοῖντο τὴν τοῦ Σωτῆρος ἐπιδημίαν, ἤγουν τῆς μετὰ σαρκὸς οἰκονομίας τὴν χάριν·

[00842] ἀναγκαίως ὁ προφήτης οὐχ ᾧδε ἔχοντα τὸν τῶν ὄλων Θεὸν κατα- δεικνύει, λέγων·

[00843] ^[6Ἀνήκε] γὰρ τὸν λαὸν αὐτοῦ, τὸν οἶκον τοῦ Ἰσραήλ.

[00844] ^[6] Τοιοῦτόν τι καὶ δι' ἐτέρου προ- φήτου φησὶν ὁ τῶν ὄλων Θεός, τὴν τῶν Ἰουδαίων ὄφρυν καταστρέφων, καὶ ἀσυνέτους ὄντας ἐλέγχων αὐτούς.

[00845] Καὶ ἐπεθύμουν γὰρ, φησὶν, ἀγρούς, καὶ διήρπαζον ὄρφανούς, καὶ οἴκους κατεδυνάστευον, καὶ ἐπὶ τὸν Κύριον ἐμεγαλύνοντο, λέγοντες·

[00846] ^[6Οὐχί] Κύ- ριος ἐν ἡμῖν ἔστιν;

[00847] οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακά.

[00848] Διὰ τοῦτο, δι' ἡμᾶς, Σιών ὡς ἀγρὸς ἀροτριωθήσεται, καὶ Ἰερουσαλήμ ὡς ὀπωροφυλάκιον ἔσται, καὶ ὄρος τοῦ οἴκου, ὡς ἄλσος δρυμοῦ.

[00849] ^[6] Εἰ μὴ τοίνυν ἔλοισθε, φησὶ, πορεύεσθαι μεθ' ἡμῶν τῶ φωτὶ Κυρίου, τοῦτ' ἔστιν, εἰ ἀπαράδεκτον ποιεῖσθε τὸ κήρυγμα τὸ διὰ Χριστοῦ, καὶ τὸν παρ' αὐτοῦ φωτισμὸν ἀποστρέφε- σθε, πάντη τε καὶ πάντως ἀνήσει καὶ αὐτὸς τὸν ἑαυ- τοῦ λαόν.

[00850] Καὶ τοῦτό ἐστιν ἐναργῶς ὅπερ ἔφη πρὸς αὐτούς ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστός·

[00851] ^[6Ἰερου-σαλήμ] Ἰερουσαλήμ, ἡ ἀποκτενοῦσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε! Ἴδου ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

[00852] ^[6] Καὶ μὴν καὶ διὰ τῆς Ἰερεμίου φωνῆς, ^[6Εγκαταλέλοιπα] τὸν οἶκόν μου, ἀφήκα τὴν κληρονομίαν μου, ⁶ φησὶν.

[00853] ^[9ῶτι] ἐνεπλήσθη ὡς τὸ ἀπαρχῆς ἡ χώρα αὐτῶν κληδονισμῶν, ὡς ἡ τῶν ἀλλοφύλων, καὶ τέκνα ἀλλόφυλα ἐγενήθησαν ἐν αὐτοῖς.⁹ Ἀπολογεῖται τρόπον τινὰ καὶ νῦν ὁ προφήτης ὑπὲρ τῶν τοῦ Θεοῦ κριμάτων, καὶ ἀποδίδωσι τὰς αἰτίας τοῦ καὶ σφόδρα δικαίως ἀνεῖσθαι παρὰ Θεοῦ τὸν οἶκον τοῦ Ἰσραήλ, ἦτοι τὸν λαὸν αὐτοῦ.

[00854] Διαμέμνηται δὲ, ὡς ἔφην, παλαιῶν τε καὶ νέων πλημμελημάτων τοῦ Ἰσραήλ, ἀφιλοθέους ὄντας ἐλέγχων, καὶ πολὺ βλέ- ποντας εἰς τὸ ἀπηνές, καὶ ἀχαλίνως ἰόντας, πρὸς ^[70.77] πᾶν ὅτιοῦν τῶν κατεψεγμένων, καὶ πολλὴν ἔχοντας ἐκ νόμου τὴν καταβολήν.

[00855] Πρὸ μὲν γὰρ τῆς τοῦ Σω- τῆρος ἡμῶν ἐπιδημίας ὀλίγα πεφροντικότες τῆς εἰς Θεὸν αἰδοῦς, καὶ τῆς δοθείσης αὐτοῖς διὰ Μωσέως ἐντολῆς ἀλογήσαντες, πολυτρόπως ἠλίσκοντο·

[00856] δεδρά- κασι δὲ τὰ πάντων χεῖριστα καὶ εἰς αὐτὸν τὸν τῶν ὄλων Σωτῆρα Χριστόν.

[00857] Ἐξηγεῖται τοιγαροῦν ποτὲ μὲν τῆς εἰς τὸν νόμον ἀπονοίας αὐτῶν τὰ ἐγκλή- ματα, καὶ τὰς ἐπὶ τούτῳ δίκας, ἃς ἐξήτηνται δι- καίως, πολεμούντων αὐτοῖς τὸ τηνικάδε Περσῶν καὶ Βαβυλωνίων, Ἰδουμαίων, Ἐλαμιτῶν, καὶ ἐτέρων ἔθνων·

[00858] ποτὲ δὲ τῆς κατὰ Χριστοῦ μανίας ἐγκαλεῖ τοὺς τρόπους, καὶ ὅσα συμβέβηκε ταύτης ἕνεκα τῆς αἰτίας παθεῖν αὐτούς, καταστρατευόντων τῆς Ἰου- δαίας ἀπάσης τὴν ὑπὸ χεῖρα πληθὺν Οὐεσπασιανοῦ τε καὶ Τίτου.

[00859] Ἐξηγεῖται τοίνυν τὸ παρὸν ὁ λόγος ἡμῖν τὰ πρὸ τῆς ἐπιδημίας τῆς Ἰουδαίων Συναγω- γῆς πλημμελήματα·

[00860] ταύτης ἕνεκα τῆς αἰτίας ἀνεῖ- σθαί φησι, τοῦτ' ἔστι, δεδόσθαι τοῖς ἐχθροῖς παρὰ Θεοῦ τὸν λαὸν αὐτοῦ, διὰ τοι τὸ πάλιν ἐλέσθαι νοσεῖν τὰ ἐν ἀρχαῖς, καὶ παλινδρομησαὶ πρὸς ἀνοσιότητα τὴν πρῶ- τήν.

[00861] Λελατρεύκασι μὲν γὰρ ἐν Αἰγύπτῳ τοῖς ἐπιχω- ρίοις θεοῖς ἦτοι δαίμοσιν·

[00862] εἶτα λελύτρωνται διὰ Μω- σέως Θεοῦ κατοικτείροντος, ἀπηλλάττοντό τε ὁμοῦ ψυχικῆς τε ἅμα καὶ σαρκικῆς δουλείας.

[00863] Ὅσπερ γὰρ ἀπεσεῖσαντο τῆς Αἰγυπτίων πλεονεξίας τὸν ζυγόν·

[00864] οὕτω καὶ τῆς τῶν δαιμόνων σκαιότητος ἀπηλλάτ- τοντο, λατρεύοντες μὲν οὐκέτι τοῖς ψευδωνύμοις θεοῖς, νόμῳ δὲ μᾶλλον τῶ διὰ Μωσέως παιδαγωγού- μενοι πρὸς τὸ ἀληθές, ἕνα τε καὶ φύσει καὶ ἀληθῶς ἐπιγινώσκοντες Θεόν.

[00865] Ἦκουον γὰρ νομοθετοῦντός τε καὶ λέγοντος ἐν Χωρήβ·

[00866] ^[6Οὐ] ποιήσεις σαυτῶ εἶδω- λον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῶ οὐρανῶ ἄνω, καὶ ὅσα ἐν τῇ γῆ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑπο- κάτω τῆς γῆς.

[00867] Οὐ προσκυνήσεις αὐτοῖς·

[00868] ἐγὼ γὰρ εἰμι Κύριος ὁ Θεός σου.

[00869] ^[6] Γέγραπται δὲ καὶ ἐν τῶ Δευτερονομίῳ·

[00870] ^[6Εὐὰν] δὲ εἰσέλθῃς εἰς τὴν γῆν, ἣν Κύριος ὁ Θεός σου δίδωσί σοι, οὐ μαθήσῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἐθνῶν ἐκεῖνων.

- [00871] Οὐχ εὐρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἱὸν αὐτοῦ, ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ.
- [00872] Μαντευόμενος μαντείαν, καὶ κληδο- νιζόμενος, καὶ οἰωνιζόμενος, φαρμακός, ἐπαιδός, ἐγγαστρίμυθος, καὶ τερατοσκόπος, καὶ ἐπερωτῶν τοὺς νεκρούς.
- [00873] Ἔστι γὰρ βδέλυγμα Κυρίῳ τῷ Θεῷ σου πᾶς ποιῶν ταῦτα.
- [00874] Τέλειος ἔση ἐναντίον Κυρίου σου.
- [00875] Τὰ γὰρ ἔθνη ταῦτα, οὗς σὺ κατακληρονομεῖς αὐτούς, οὗτοι κληδονισμῶν καὶ μαντειῶν ἀκούσονται.
- [00876] Καὶ σοὶ οὐχ οὕτως ἔδωκε Κύριος ὁ Θεός σου.
- [00877] ^[6] Καὶ ταῦτα μὲν ὁ νόμος·
- [00878] ἐπειδὴ δὲ ἦσαν εὐπαρακόμιστοι καὶ πολὺ δὴ λίαν ἔτοιμοι πρὸς ἀπόστασιν, δῆλον δὲ ὅτι τὴν ἀπὸ Θεοῦ, προσενομοθέτει λέγων·
- [00879] ^[6Eαν] δὲ εἰσαγάγη σε ὁ Κύριος ὁ Θεός εἰς τὴν γῆν, εἰς ἣν πορεύση ἐκεῖ κληρονομήσαι, καὶ ἐξαρεῖς ἔθνη με- γάλα, καὶ πολλὰ καὶ ἰσχυρὰ πρὸ προσώπου σου (τὸν δεῖνα φησὶ, καὶ τὸν δεῖνα), καὶ παραδῶ αὐτούς Κύριος ὁ Θεός σου εἰς χεῖράς σου, καὶ πατάξεις αὐ- τούς.
- [00880] Ἀφανισμῶ ἀφανιεῖς αὐτούς, οὐ διαθήσῃ αὐ- ^[70.80] τοῖς διαθήκην, οὔτε μὴ ἐλεήσεις αὐτούς, οὐδ' οὐ μὴ γαμβρεύσῃται πρὸς αὐτούς·
- [00881] τὴν θυγατέρα σου οὐ δώσεις τῷ υἱῷ αὐτοῦ, καὶ τὴν θυγατέρα αὐτοῦ οὐ λήψῃ τῷ υἱῷ σου·
- [00882] ἀποστήσει γὰρ τὸν υἱὸν σου ἀπ' ἐμοῦ, καὶ λατρεύσει θεοὺς ἑτέροις·
- [00883] καὶ ὀργισθήσεται θυμῷ Κύριος εἰς ὑμᾶς, καὶ ἐξολοθρεύσει σε τὸ τά- χος.
- [00884] ^[6] Πάντα γὰρ τρόπον ἀσφαλείας αὐτοῖς ἐπενόει Θεός, καὶ καθά φησι τὸ Γράμμα τὸ ἱερὸν, Νόμον εἰς βοήθειαν ἔδωκεν.
- [00885] Οἱ δὲ τῶν οὕτω σεπτῶν ἐνταλμά- των ἠφειδηκότες, ἐτράποντο παραλόγως εἰς πᾶν τῶν ἐντεταλμένων τὸ ἐναντίον.
- [00886] Προσέκειντο γὰρ κληδονι- σμοῖς, καὶ ψευδομαντείας καὶ παρὰ τοῖς τῶν εἰδώ- λων προσιζηκότων ζητεῖν ἐσπούδαζον τῶν ἐσομένων τὴν γνῶσιν, καίτοι προφήταις ἀγίοις ἐπιτιμῶντές τε καὶ λέγοντες·
- [00887] ^[6Αλλά] ἡμῖν λαλεῖτε, καὶ ἀναγγέλ- λετε ἡμῖν ἑτέραν πλάνησιν.
- [00888] ^[6] Συνῆσαν δὲ καὶ ταῖς τῶν ὁμόρων ἐθνῶν θυγατράσιν, ἀπειρηκότος τοῦ νό- μου τὸ χρῆμα.
- [00889] Γύναϊά τε πονηρὰ καὶ θεομισῆ, καὶ τοῖς τῆς εἰδωλολατρείας ἔθεσιν ἐντεθραμμένα παρα- νόμως εἰσοικισάμενοι, παίδων ἀλλοτρίων γεγόνασι πατέρες, οἱ καὶ ἀνετρέφοντο τοῖς τῶν μητέρων ἔθεσι, τὸν διὰ Μωσέως νόμον, οὐδ' ὅσον εἰπεῖν, εἰδέ- ναι προσποιούμενοι.
- [00890] Ταύτη τοί φησιν, ὅτι ἐνεπλήσθη ὡς τὸ ἀπαρχῆς ἡ χώρα αὐτῶν κληδονισμῶν ὡσεὶ τῶν ἀλλοφύλων, καὶ τέκνα ἀλλόφυλα ἐγε[ν]ήθησαν αὐτοῖς.
- [00891] Ἦν δὲ σφόδρα τῶν ἀτόπων, καὶ πάναισχρον ἀληθῶς, τὴν ἀγίαν πόλιν κατωκηκότας, τοὺς ἐξ ἀλλοφύλων γυναικῶν γεγονότας αὐτοῖς υἱεῖς, ἔθεσιν Ἑλληνικοῖς πολιτεύεσθαι καὶ ζῆν ἔξω νόμου.
- [00892] Καὶ τοῦ Θεοῦ προστάττοντος πᾶν παιδίον ἄρσεν ὀκταήμερον περι- τέμνεσθαι, λέγοντός τε σαφῶς.
- [00893] ^[6Τρεῖς] καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐνώπιόν ^[6] μου· οἱ δὲ τοῦτο μὲν οὐκ ἔδρων, ἀπεκομίζοντο δὲ τοῖς δαί- μοσι τὰ γεννώμενα, καὶ ἐν τοῖς τῶν εἰδώλων τεμέ- νεσι τὰς ἐπ' αὐτοῖς ἐτέλουν θυσίας.
- [00894] Ὁρᾶς πανταχῇ πεπατηκότας τὸν νόμον.
- [00895] Εἶτα πῶς ἦν ἀκόλουθον τοὺς εἰς τοῦτο λοιπὸν ἦκοντας ἀσεβείας, ὡς μήτε εἰδέναι βούλεσθαι τὸν λυτρωτὴν, αὐτοῦ λαὸν ὀνομάζεσθαι·
- [00896] Οὐκοῦν ὅσια ψῆφος ἢ ἐπ' αὐτοῖς, καὶ τῆς ἀποστροφῆς οὐκ ἀγεννῆς ἢ πρόφασις.
- [00897] ^[6Ἀπροσωπόληπτος] γὰρ ὁ τῶν ὅλων κριτής.
- [00898] ^[6] ^[9Ενεπλήσθη] γὰρ ἡ χώρα αὐτῶν ἀργυρίου καὶ χρυσοῦ, καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν αὐ- τῶν·
- [00899] καὶ ἐνεπλήσθη ἡ γῆ ἵππων, καὶ οὐκ ἦν ἀριθμὸς τῶν ἀρμάτων αὐτῶν.⁹ Δύο δὲ πάλιν αὐτοῖς τὰ πάντων μάλιστα τῶν κακῶν αἰσχίονα προσεῖναί φησι, φιλαργυρίαν τε ὁμοῦ καὶ ὑπεροψίαν.
- [00900] Καὶ ῥίζα μὲν ὅτι πάντων ἐστὶ τῶν κακῶν ἡ φιλαργυρία, μεμαρτύρηκεν ἐναργῶς ὁ σο- φώτατος Παῦλος.
- [00901] Ἀπηχθημένον δὲ ὅτι τῆς ἀλαζον[ε]ίας τὸ χρῆμα παρὰ Θεῷ, παντὶ τῷ σαφές.
- [00902] Γέγραπται γὰρ, ὅτι ^[6Κύριος] ὑπερηφάνοις ἀντιτάσσεται, ταπει- νοῖς δὲ δίδωσι χάριν.
- [00903] ^[6] Φαυλότητος τίνα τρόπον οὐκ ἂν τις ἐνόητα βλέποι παρὰ γε τοῖς ἐθέλουσι πλουτεῖν;

- [00904] ποιοῖντο γὰρ οἱ τοιοῖδε τὴν τῶν χρημάτων συγκομιδὴν ἕκ τε τόκων καὶ πλεονασμῶν, ἕκ πλεονεξίας καὶ ἀδικίας, ἕξ ἀρπαγῆς καὶ συκοφαντίας.
- [00905] Πρόσσεσι δὲ τῷ πλούτῳ καὶ τὸ ἀγέρωχον, καὶ τὸ λίαν ἔτοιμον εἰς ἀποφορὰν τῶν ἐκτόπων καὶ βδελυρωτάτων ἡδονῶν.
- [00906] Ὅπου γὰρ τὸ τρυφᾶν, ἐκεῖ που πάντως κῶμοι ^[70.81] καὶ μέθαι, κοῖται, καὶ ἀσέλγεια, καὶ πᾶν εἶδος ἀκολασίας.
- [00907] Τίς δὲ δὴ τῶν εὐφρονεῖν εἰωθότων, οὐκ ἂν στυγητὸν ποιήσαιο τὸν ὑπέροπτον διαπτύοντα τοὺς ἀσθενεστέρους, ὄφρῳν ἀνασπῶντα τὴν ὑψηλὴν, περιορῶντα τοὺς ἐν πτωχείᾳ, καὶ τοῖς ἐν ταλαιπωρίαις συναλγεῖν οὐκ ἀνεχόμενον, ἔλεειν οὐκ ἀξιούντα τοὺς ἐν ἀνάγκαις καὶ πόνοις, ἡγνοηκότα δὲ λοιπὸν, ὅτι καὶ χεῖρ ἐστὶ καὶ σποδός;
- [00908] Αἰτιᾶται τοίνυν καὶ μάλα εἰκότως ὁ φιλάρετος ἡμῶν Θεός, ὡς ἀκόρεστον ἔχοντα εἰς φιλοκερδίαν τὸν νοῦν, ὡς ἵπποις ἐποχουμένους, καὶ τοῖς τῆς φιλοδοξίας ἐναλόντας βρόχοις.
- [00909] Ἐμπεπλησθαι δὲ ἵππων τὴν χώραν αὐτῶν φησιν, ὡς οὐχ ἑνὸς ἢ δευτέρου νενοσηκότος τὴν ὑπεροψίαν, ἀλλ' οἷον ὅλης αὐτῶν κατειλημμένης τῆς χώρας τῷ πάθει, καὶ κατὰ πάντων ἰόντος τοῦ κακοῦ.
- [00910] Πλήν ἐλέγχει καὶ διὰ τούτου τῷ νόμῳ προσκεκρουκότας, καὶ ἀπειθεῖν ἡρημένους Θεῷ, διειρηκότι σαφῶς·
- [00911] ^[6Eάν] δὲ εἰσέλθης εἰς τὴν γῆν ἣν Κύριος ὁ Θεός σου δίδωσί σοι ἐν κλήρῳ, καὶ κατακληρονομήσης αὐτήν, καὶ κατοικήσης ἐπ' αὐτῆς, καὶ εἶπης·
- [00912] Καταστήσω ἐμαυτῷ ἄρχοντα, καθὰ καὶ τὰ λοιπὰ ἔθνη τὰ κύκλω μου·
- [00913] καθιστῶν καταστήσεις ἐπὶ σαυτὸν ἄρχοντα, ὃν ἂν ἐκλέξῃται Κύριος ὁ Θεός σου αὐτόν.
- [00914] ^[6] Εἰτά φησι περὶ τοῦ καθισταμένου·
- [00915] ^[6Διότι] οὐ πληθυνεῖ ἐαυτῷ ἵππον, οὐδὲ μὴ ἀποστρέψει τὸν λαὸν εἰς Αἴγυπτον, ὅπως ἂν μὴ πληθύνῃ ἐαυτῷ ἵππον.
- [00916] ^[6] Καὶ πρὸς τούτοις ἔτι·
- [00917] ^[6Καί] ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἐαυτῷ σφόδρα.
- [00918] ^[6] Αἰτιᾶται τοίνυν ὡς ποιουμένους μὲν τῶν χρημάτων τὴν ἄθροισιν, καὶ τοῦτο ἀπλήστως, πληθύνοντα δὲ ἑαυτοῖς καὶ ἵππον.
- [00919] Ἄπτεται δὲ, κατὰ τὸ εἰκόσ, ὁ ἐπὶ τῷδε μῶμος μάλιστα τῶν καθηγείσθαι λαχόντων, ὡς παραβαινόντων τὴν ἐντολήν, οὓς ἦν ἀκόλουθον καὶ πρὸ γε τῶν ἄλλων ὀραῖσθαι τετιμηκότας τὰ τεθεσπισμένα, καὶ τοῖς παραβαίνουσιν ἐπιτιμᾶν.
- [00920] ^[9Καί] ἐνεπλήσθη ἡ γῆ βδελυγμάτων τῶν ἔργων τῶν χειρῶν αὐτῶν, καὶ προσεκύνησαν οἱς ἐποίησαν οἱ δάκτυλοι αὐτῶν.
- [00921] Καὶ ἔκυψεν ἄνθρωπος, καὶ ἐταπεινώθη ἀνὴρ, καὶ οὐ μὴ ἀνήσω αὐτούς.⁹ Ἐγκαλεῖ πάλιν αὐτοῖς τὴν νοητὴν πορνείαν, καὶ τὸ πολλοῖς ἐλέσθαι προσκυνεῖν τῶν ψευδωνύμων θεῶν.
- [00922] Αποφαίνει δὲ ὅτι δυσσεβείας εἰς τοῦτο προήκουσι μέτρον, ὡς παντός εἰς λῆξιν ἐλάσαι κακοῦ, καὶ τὸ τελειοτάτην ἀπόστασιν μελετῆσαι τὴν ἀπὸ Θεοῦ τοῦ πάντα εἰδότης, νεύμασιν ὑποφέροντος, καὶ παρενεγκόντος εἰς ὑπαρξιν.
- [00923] Ἔοικε δὲ τρόπον τινὰ καὶ ὑπεραλγεῖν τῆς ἀνθρώπου φύσεως ὑβρισμένης ἐσχάτως.
- [00924] Τετίμηκε μὲν γὰρ ὁ τῶν ὄλων Θεὸς αὐτουργία τὸν ἄνθρωπον.
- [00925] Οὐ γὰρ λόγῳ μετὰ τῶν ἄλλων κτισμάτων ἀπεσχεδιάζετο καὶ αὐτός, καθάπερ ἀμέλει τὸ, ^[6Γενη-] θήτω στερέωμα, καὶ ἐγένετο ^[6] οὕτως· ἀλλ' ἔλαβε χεῖρ ἀπὸ τῆς γῆς καὶ ἐποίησε τὸν ἄνθρωπον, κατὰ γὰρ τὰς τοῦ πανσόφου Μωσέως φωνάς.
- [00926] Γέγονε δὲ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν Θεοῦ, καὶ οἷον τις ἄρχων κεχειροτόνηται τῶν ἐπὶ τῆς γῆς.
- [00927] Τετίμηται δὲ πρὸς τούτῳ καὶ πνεύματι ζωῆς.
- [00928] Ἐνεφύσησε γὰρ εἰς πρόσωπον αὐτοῦ πνοὴν ζωῆς.
- [00929] Οὐκοῦν ^[6άνθρωπος] ἐν τιμῇ ὦν, οὐ συνήκε, ⁶ κατὰ τὸ γεγραμμένον·
- [00930] ^[70.84] λελάτρευκε γὰρ τοῖς γλυπτοῖς·
- [00931] καὶ, ὡς προφητικὸς ἔφη λόγος, ^[6Προσεκύνησαν] οἱς ἐποίησαν οἱ δάκτυλοι αὐτῶν.
- [00932] ^[6] Καὶ ἔκυψεν ἄνθρωπος, καὶ ἐταπεινώθη ἀνὴρ.
- [00933] Ὑβρις δὲ τοῦτο καὶ εἰς Θεὸν αὐτόν, καὶ εἰς τὴν ἀνθρώπου φύσιν.
- [00934] Καίτοι γὰρ ἐνὸν ἀπὸ καλλονῆς κτισμάτων ἀναλόγως ἰδεῖν τὸν τούτων τεχνίτην·
- [00935] ^[6Τὰ] γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ⁶ ἢ τε ^[6αἰδῖος] αὐτοῦ δύναμις καὶ ^[6] θειότης· τοῦτο μὲν οὖν οὐ πεπράχασιν·
- [00936] ἀπονεμόντες δὲ τοῖς λίθοις τὸ σέβας, καὶ τῷ λίθῳ προσκυνοῦντες οἱ δειλαιοὶ, προσκεκρούκασιν μὲν τῷ φύσει Δεσπότη καὶ Θεῷ καὶ τῶν ὄλων δημιουργῷ.

- [00937] Λελήθασι δὲ, κατὰ τὸ εἰκὸς, καὶ τὴν ἰδίαν αὐτοὶ περιυβρίζοντες φύσιν, εἴπερ ἐστὶ ξύλων τε καὶ λίθων ἀμείνων ὁ ἄν-θρωπος.
- [00938] Ταύτη τοι δικαίως ἀγανακτῶν ὁ πάντων δη-μιουργὸς φησιν·
- [00939] [Ἐκυψεν] ἄνθρωπος, καὶ ἐταπεινώθη ἀνὴρ, καὶ οὐ μὴ ἀνήσω αὐτούς.
- [00940] [Ἐμφαίνει] δὲ διὰ τούτου τὸ ἀπαράτρεπτον τῆς ὀργῆς, εἰ καὶ δι' ἄμφω, κατὰ τὸ εἰκὸς, σεσάλευται κατ' αὐτῶν.
- [00941] Ὅτι καὶ τὴν θεῖαν λελυπήκασι δόξαν, ἀτιμοσάτην δὲ καὶ αὐτὴν τὴν ἰδίαν ἀπέφηναν φύσιν.
- [00942] Ἐμπεπλήσθη δὲ βδελυγ-μάτων τὴν γῆν αὐτῶν, οὐκ ὀλίγους ὄντας, οὔτε μὴν εὐαριθμήτους ἀποφαίνων τοὺς τοῖς τῆς ἀποστασίας ἐναλόντας ἐγκλήμασι, καὶ ὅτι τὸ σέβας αὐτοῖς οὐχ ἔν, προσκεκύνηται δὲ παρ' ἐκάστου τὸ αὐτῶ δοκοῦν, καὶ πολυειδῆς εἰδώλων ἐσμός ὄλην αὐτῶν ἐνέπλησε τὴν γῆν.
- [00943] Καὶ γοῦν εἴρηται διὰ φωνῆς Ἰερεμίου, ὅτι [Ἐκατὰ] ἀριθμὸν πόλεων σου ἦσαν θεοὶ σου, Ἰούδα.
- [00944] Καὶ κατὰ ἀριθμὸν διόδων τῆς Ἱερουσαλήμ ἐτάξατε βω-μοὺς, τοῦ θυμιῶν τῷ Βαάλ.
- [00945] [Ἐ] Πονηρὸν οὖν ἄρα καὶ δύσοιστον τῷ Θεῷ τῶν εἰδώλων ἢ ποιήσεις, αἰσθητῶν τέ φημι καὶ τῶν κατὰ νοῦν.
- [00946] Καταλιγίζεται γὰρ ὁ Σατανᾶς τὰς τῶν ἀνθρώπων ψυχὰς, δεινῶς τε καὶ πολυτρόπως, ταῖς εἰς νοῦν καὶ καρδίαν φαντασίαις, ἔσθ' ὅτε καὶ εἰδώλων ἀναπλασμοῖς κατακομίζων εἰς ἁμαρτίας, καὶ εἰς αἰσχροῦς καὶ ἐκτόπους ἀποφύρων ἡδονάς.
- [00947] [Ἐ] νῦν εἰσέλθετε εἰς τὰς πέτρας, καὶ κρύ-πτεσθε εἰς τὴν γῆν ἀπὸ προσώπου τοῦ φόβου Κυρίου·
- [00948] καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστή θραῦσαι τὴν γῆν.
- [00949] Οἱ γὰρ ὀφθαλμοὶ Κυρίου ὑψηλοὶ, ὁ δὲ ἄνθρωπος ταπεινός, καὶ τα-πεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων, καὶ ὑψω-θήσεται Κύριος ὁ μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.⁹ Εἰδωλολατρύσεως τῆς Ἱερουσαλήμ, μᾶλλον δὲ ἀπάσης πεπλανημένης τῆς Ἰουδαίας, καὶ ἀπονευού-σης ἀχαλίνως πρὸς πᾶν ὅτιοῦν τῶν ἀπηχθημένων τῷ φιλαρέτῳ Θεῷ·
- [00950] κατεχεῖτο τρόπον τινὰ τῆς Ἰου-δαίας ἀπάσης ὁ Βαβυλωνίων πόλεμος, οἱ πᾶσαν κα-ταδηώσαντες, ἀπεκτόνασι μὲν τοὺς κατειλημμένους, γυναῖα δὲ καὶ παῖδας ἀπεκόμισαν εἰς τὴν ἑαυτῶν·
- [00951] καὶ ἐν τῇ τῶν δορυκτῆτων ὄντες τάξει, μακροῦς διατε-τελέκασι χρόνους.
- [00952] Πλὴν τῆς ἐφόδου προαπηγγελμέ-νης, καὶ μελλούσης ἔσεσθαι, τοσοῦτον τοῖς Ἰουδαίοις γέγονε δεῖμα, καὶ ἀγωνίας εἰς τοῦτο πεπτώκασιν, ὡς ἐν τε σπηλαίοις καὶ τοῖς τῶν ὀργῶν ὠγμοῖς κατα-^[70.85] κρύπτεσθαι, καὶ τόπους ἀβάτους καταλαμβάνειν, ἀπάσης αὐτῶν ἀτονούσης χειρὸς πρὸς τὴν τῶν ἐπιόν-των ἀντίστασιν.
- [00953] Οὐκοῦν ὡς ὅσον οὐδέπω παρεσομέ-νων δεινῶν, μᾶλλον δὲ ἤδη θυρῶν τε εἴσω γεγενη-μένων, καὶ ἐπ' αὐτῆς ὄντων τῆς χώρας, κρύπτεσθαι κελεύει, καὶ μονονουχί κατορύττεσθαι τῇ γῇ ζῶντας ἔτι, ἀπὸ τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης ἰσχύος αὐτοῦ, ὅταν ἀναστή θραῦσαι τὴν γῆν, τοῦτ' ἔστι, συντρίψαι τὴν γῆν.
- [00954] Ὅτι δὲ ὑψηλαὶ καὶ ὑπὲρ πάντας ἀνθρώπους αἱ θεῖαι βουλαὶ τε καὶ σκέψεις, οὐκ ἂν τις αὐταῖς ἀντιμαχήσεται τῶν ἐπὶ τῆς γῆς, σαφὲς καθ-ίστησι λέγων·
- [00955] [Ἐ] γὰρ ὀφθαλμοὶ Κυρίου ὑψηλοί.
- [00956] [Ἐ] Ὀφθαλμοὺς γὰρ Κυρίου ἐν τούτοις φησὶν, τὰς οἰονεὶ προαναβλέψεις τε καὶ βουλάς αὐτοῦ, καὶ τὰς ἐφ' ἐκάστῳ πράγματι κρίσεις.
- [00957] Ἄνθρωποι μὲν γὰρ μι-κροὶ μετὰ τὴν φύσιν ὄντες καὶ τὸν νοῦν, μικρὰ καὶ βουλεύονται, καὶ λογίζονται ταπεινά.
- [00958] Ὑψηλὸς δὲ ὑπάρχων ὁ τῶν ὄλων Θεός, καὶ ἐν ἀπορόρητοις ὑπερ-οχαῖς ταῖς κατὰ πάντων νοοῦμενος, ἄμαχον ἔχει τὴν σκέψιν.
- [00959] Οὐ γὰρ ἂν δύναίτο τις ἀνθυπενεγκεῖν, ἢ βου-λήν, ἢ ἐπικουρίαν ἀποσκευάσασθαι δυναμένην τὰς ἐκ τῶν θείων σκεμμάτων ἐπαγωγάς.
- [00960] Μαθήσεσθαι δὲ τοῦτό φησι, καίτοι πάλαι μὴ εἰδόμενος τοὺς Ἰουδαίους, ὅταν αὐτῶν ὁ δεινὸς κατασκήψῃ πόλεμος, καὶ πᾶσα μὲν ἢ ἐπαμύνουσα χεὶρ ἀτονήσῃ, ἀπρακτῆσι δὲ καὶ σκέψις, καὶ ἀνθρωπίνης βουλῆς εὐρήματα, δι' ὧν ἐνόμισαν τάχα πρὸς καὶ διαφεύγειν δύνασθαι τὰς ἐκ τοῦ πολέμου συμφοράς.
- [00961] Οὐκοῦν ἢ πείρα δείξει, φησὶν, ὅτι ταπεινὸς ὁ ἄνθρωπος, καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων, ὑψωθήσεται δὲ Κύριος ὁ μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.
- [00962] Ὅσπερ ἔφην ἀρτίως, ἐλεγχόμε-νης αὐτῶν ἰσχύος ἀπάσης ὡς ἀδρανούς, τῆς θείας δυνάμεως ἢ ὑπεροχῆ γνωριμωτάτη τοῖς πεποιθόσι γενήσεται.
- [00963] Πάνδεινον οὖν ἄρα τὸ προσκρούειν Θεῷ, καὶ ἀπάσης ἡμῖν παραίτιον συμφορᾶς τὸ χρῆμα γίνεται.
- [00964] Δεῖ δὲ ἡμᾶς μὴ δυνάμεσιν ἰδίαις ἐπιθαρσεῖν, ἀπονέμειν δὲ μᾶλλον τὸ πάντα δύνασθαι Θεῷ, καὶ αὐτὸν ἐπικούρον ποιεῖσθαι φιλεῖν, ὅταν τι τῶν δει-νῶν ἐπιφέρηται προσκεκρουκόσι δι' ἁμαρτίας.
- [00965] [Ἐ] γὰρ Κυρίου Σαβαῶθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον, καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον·
- [00966] καὶ ταπεινωθήσονται.
- [00967] Καὶ ἐπὶ πᾶσαν κέδρον τοῦ Λιβάνου, τῶν ὑψηλῶν καὶ μετεώρων, καὶ ἐπὶ πᾶν δένδρον βαλάνου Βασάν·

[00968] καὶ ἐπὶ πᾶν ὄρος ὑψηλόν, καὶ ἐπὶ πάντα βουνὸν ὑψηλόν, καὶ ἐπὶ πάντα πύργον ὑψηλόν, καὶ ἐπὶ πᾶν τεῖχος ὑψηλόν, καὶ ἐπὶ πᾶν πλοῖον θαλάσσης, καὶ ἐπὶ πᾶσαν θῆαν πλοίων κάλλους·

[00969] καὶ τα- πεινωθήσεται, καὶ πεσεῖται τὸ ὕψος τῶν ἀνθρώ- πων, καὶ ὑψωθήσεται Κύριος ὁ μόνος ἐν τῇ ἡμέρᾳ ἐκείνῃ.⁹ Τὸν τοῦ πολέμου καιρὸν, καὶ τῆς ἐπ' αὐτοῖς ὀργῆς τὴν ἐκπλήρωσιν ἡμέραν ὀνομάζει Κυρίου.

[00970] Τοῦτο γὰρ ἔθος τῆ θεοπνεύστῳ Γραφῇ.

[00971] Καὶ γοῦν καὶ αὐτὸν τῆς τοῦ Σωτήρος ἡμῶν ἐπιδημίας τὸν καιρὸν τῶ τῆς ἡμέρας ὀνόματι κατεσήμαινεν ὁ Δαβὶδ οὕτω λέγων·

[00972] [Ἐκείνη] ἡ ἡμέρα ἦν ἐποίησε Κύριος, ἀγαλλιασώμεθα [70.88] καὶ εὐφρανθῶμεν ἐν αὐτῇ.

[00973] [Ἐ]σεσθαι τοίνυν φησὶ τῆς ὀργῆς τὸν καιρὸν κατὰ παντὸς ὑβριστοῦ καὶ ὑπερηφάνου.

[00974] Καὶ ὑβριστὰς μὲν ἔοικεν ἀνακαλεῖν τοὺς, οἵ γε τὴν θείαν ἀτιμάζουσι δόξαν, διὰ τοῦ μὴ ἀνέχεσθαι προσκυνεῖν αὐτῇ, προσκείσθαι δὲ μᾶλλον, οἷς ἂν αὐτοὶ διατεκτῆναιτο θεοῖς·

[00975] ὑπερηφάνους δὲ τοὺς τῶν θείων ὑπερορῶντας νόμων, καὶ παρ' οὐδὲν ποιεῖσθαι μεμελετηκότας τὰ τεθεσπισμένα.

[00976] Καὶ γοῦν ὁ μακάριος ἔφη Δαβὶδ·

[00977] [Ἐ]περήφανοι παρενόμουν ἕως σφόδρα.

[00978] [Ἐ]πειδὴ δὲ πλεῖστοί τινες ἦσαν κατὰ τὴν Ἰουδαίαν καὶ μέντοι τὴν Ἱερουσαλήμ, πλούτῳ τε κομῶντες ἀμφιλαφῶς, καὶ ταῖς τῶν χρημάτων περιουσίαις οὐ μετρώως περιεχόμενοι, προὔχοντές τε τῶν ἄλλων καὶ δυναστείας ὠχυρωμένοι, καὶ τῆς παρ' αὐτοῖς εὐκλείας οὐκ εἰς βραχὺ μέτρον ἀναπηδή- σαντες, ἠρμένον τε ὑψοῦ, καὶ οἰονείπως ἐξογκούμε- νοι·

[00979] ταύτη τοι κατ' αὐτῶν ὅτι μάλιστα τὰ ἐκ τῆς θείας ὀργῆς δραμεῖσθαι φησι, τὴν ἐκάστου τάξιν, ἥτοι μέτρον αἰνιγματωδῶς ὑπεμφαίνων.

[00980] Παρεικάζει γὰρ αὐτοὺς καὶ ταῖς τοῦ Λιβάνου κέδροις·

[00981] [Ἐ]πὶ τὸν γὰρ ἀσεβῆ, φησὶν, [Ἐ]περυσφύμενον, καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ [Ἐ] Λιβάνου· καὶ μὴν καὶ τοῖς δένδροις τῆς βαλάνου Βασάν, τοῦτ' ἔστι, δρυσι ταῖς ἐν τῇ Βασανίτιδι·

[00982] χώρα δὲ αὕτη κατὰ τὴν Ἰουδαίαν, ἣ νῦν καλεῖται Βασαναία, φυτῶν ἀρίστη τροφὸς, παχείας τε καὶ εὐμηκεστάτας ἔχουσα τὰς κέδρους.

[00983] Παρεικάζει δὲ αὐτοὺς ὁμοίως βουνοῖς καὶ ὄρεσι, καὶ προσέτι πύργοις καὶ τείχεσιν ὑψηλοῖς.

[00984] Ὅτι δὲ καὶ τὰς τοῦ πλουτεῖν ἀφορμὰς συναποβαλοῦσι τῇ χώρᾳ, προσεπάγει, λέγων·

[00985] [Ἐ] καὶ ἐπὶ πᾶν πλοῖον θαλάσσης, καὶ ἐπὶ πᾶσαν θῆαν πλοίων κάλλους.

[00986] [Ἐ] Διχῆ δὲ τοῦτο νοεῖται.

[00987] Περιαγγελθέντος γὰρ ἤδη τοῦ πολέμου, καὶ προσδοκωμένων παρέσεσθαι τῶν Βαβυλωνίων, τῆς εἰς Θεὸν ἐλπίδος τὴν διάνοιαν ἀποστήσαντες οἱ ἐξ Ἰσραὴλ, Αἰγυπτίους ἐκάλουν εἰς ἐπικουρίαν, κατεμι- σθοῦντό τε τὴν Τύρον, καὶ τὰ περὶ οὐκ τῶν ἐθνῶν.

[00988] Θαλασσοῦργοι δὲ πάντες οἱ Τύριοι, καὶ ἐμπορικῶν ἐπιτηδευμάτων ἐπιστήμονες, καὶ φιλοτίμως τὰς ναῦς κατεσκευασμένοι.

[00989] Ἐπειδὴ δὲ ἦκεν ὁ Βαβυλώνιος, πρὸ τῆς Ἰουδαίων γῆς, τὴν Τυρίων κατεληΐζετο.

[00990] Οὐκοῦν ἡ τοῦτο φησὶν ὁ προφητικὸς ἡμῖν ἐν τούτοις λόγος, ἡ ἐκεῖνό που τάχα·

[00991] Πλεῖστοι γὰρ τῶν βεβα- σιλευκότων τοῦ Ἰσραὴλ, ναῦς εἶχον ἐμπορικὰς, τὰ[ς] ἐκ τῆς Ἰνδῶν χώρας τε καὶ γῆς ἀποφερούσας αὐτοῖς, καὶ τὰ[ς] ἐξ ἐτέρων χωρῶν καὶ πόλεων·

[00992] ὅθεν αὐτοῖς καὶ ὁ πολὺς συναγήγερο πλοῦτος·

[00993] ἐξ οὗ γεγόνασι ὑψηλοὶ, κέδροις τε καὶ δρυσὶν ἐν ἴσῳ, ὄρεσι τε καὶ πύργοις.

[00994] Οὐκοῦν ὅτι καὶ συναπολεῖται τοῖς ὑπερηφά- νοις καὶ ἡ τοῦ πλούτου ἀφορμὴ, τοῦτ' ἔστι, τὰ ἐκ τῆς ἐμπορίας καὶ μεταβολῆς εἰς τρέχοντα κέρδη κατασημαίνει λαμπρῶς.

[00995] Ὅτι δὲ κατεμισθοῦντο πολλοὺς πρὸς ἐπικουρίαν οἱ ἐξ Ἰσραὴλ οὐκ ἀσυμ- φανῆς, καὶ δι' ἐτέρου προφήτου λέγοντος Θεοῦ περὶ αὐτῶν·

[00996] [Ἐ] καὶ ἦν Ἐφραΐμ περιστερὰ ἄνους, οὐκ ἔχουσα καρδίαν, Αἰγυπτὸν ἐπεκαλεῖτο, καὶ εἰς Ἀσσυρίους ἐπορεύετο.

[00997] Καθὼς πορεύονται, ἐπιβαλῶ ἐπ' αὐτοὺς τὸ δίκτυόν μου, καθὼς τὰ πετεινὰ τοῦ [Ἐ] οὐρανοῦ κατάξω αὐτούς.

[00998] Παιδεύσω αὐτοὺς ἐν τῇ ἀκοῇ τῆς θλίψεως αὐτῶν.

[00999] [Ἐ] Δυσδιάφικτον οὖν τὸ τοῦ Θεοῦ κρίμα, καθ' ὧν ἂν γένοιτο·

[01000] καὶ ἀμαθὲς καὶ ἀνόσιον μὴ οὐχὶ δὴ μᾶλλον ἠρτήσθαι φιλεῖν τῆς εἰς αὐτὸν ἐλπίδος, κενοὶς δὲ καὶ ἀσυνέτοις διαπαίζεσθαι λογισμοῖς οἰομένους, ὅτι κἂν εἰ βούλοιο τὸ σώζειν αὐτούς, ἐξελεῖται δὲ τις ἕτερος καὶ τῆς ἐξ ἀνθρώπων ἐπικουρίας ἢ συνδρομῆς, καὶ περιέσται ποτὲ τῶν παρ' αὐτοῦ νευμάτων.

[01001] Ἐὰν γὰρ κλείσῃ κατὰ ἀνθρώπου, φησὶ, τίς ἀνοίξει;

[01002] Ἀγαθὸν τοίνυν τὸ ἐλπίζειν ἐπὶ Κύριον, ἢ ἐλπίζειν ἐπ' ἄνθρωπον, κατὰ τὴν τοῦ ψάλλοντος φωνήν.

[01003] ^[9Καὶ] τὰ χειροποίητα πάντα κατακρύψουσιν, εἰσενεγκόντες εἰς τὰ σπήλαια, καὶ εἰς τὰς σχισμάς τῶν πετρῶν, καὶ εἰς τὰς τρώγλας τῆς γῆς ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῆ θραῦσαι τὴν γῆν.⁹ Γέλωτος ἄξιαν τὴν τῶν Ἰουδαίων ἀποφαίνει σκέψιν, εἰ κατακρύπτουσι τοὺς θεοὺς, καὶ σώζειν ἐπείγονται τοὺς προσκυνουμένους.

[01004] Καίτοι πῶς οὐκ ἔδει σωτήρας αὐτοὺς ἔσεσθαι προσδοκᾶν, εἴπερ ὄντως ἦδραν θεοὺς;

[01005] Ἀλλ' αὐτοὶ τῶν ἰδίων καταδικάζοντες βουλευμάτων, καὶ μαρτυροῦντες αὐτοῖς τὸ πρὸς πᾶν ὅτιοῦν ἀδρανὲς, ἐπαμύνουσι τοῖς θεοῖς.

[01006] Κατακρύπτουσι γὰρ εἰς τὰ σπήλαια, καὶ εἰς τὰς σχισμάς τῶν πετρῶν, καὶ εἰς τὰς τρώγλας τῆς γῆς, ἵνα μὴ εὐρόντες οἱ πολέμιοι συναποφέρωσι τοῖς νενικημένοις οἶον αἰχμαλώτους θεοῦς.

[01007] Πῶς οὖν ἔτι θεοὶ παρὰ τῶν προσκυνούντων αὐτοῖς ἐπικουρίας δεδημένοι, ἀλλ' ὕλη μὲν ἄψυχος ἐκεῖνα.

[01008] Καὶ ὡς φησὶν ὁ μακάριος Δαβὶδ, ^[6Τὰ] εἰδῶλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων.

[01009] ^[6] Νοσήσουσί γε μὴν οἱ θεραπεύοντες αὐτὰ τὴν ἴσῃν αὐτοῖς ἀναισθησίαν.

[01010] Αὐτοὶ γὰρ τεχνῖται καὶ δημιουργοὶ γεγονότες αὐτῶν, αἴρουσιν ἐπὶ τῶν ὤμων, καὶ πορεύονται, καὶ προσκυνοῦσιν αὐτῷ, καὶ προσεύχονται λέγοντες·

[01011] ^[6Εξελοῦ] με ὅτι Θεός μου εἶ σύ.

[01012] ^[6] Σποδὸς τοιγαροῦν ἡ καρδία αὐτῶν.

[01013] καὶ πλανῶνται.

[01014] Πρέποι δ' ἂν τοῖς εὐσεβεῖν εἰωθόσι, ταῖς τῶν πλανωμένων ἀβελτηρίαις ἐρῶσθαι λέγειν, καὶ μὴν κἄκεῖνο βοᾶν·

[01015] ^[6Θεοὶ] οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ἀπὸ τῆς γῆς.

[01016] ^[6] Καὶ ὑποκάτωθεν τοῦ οὐρανοῦ τούτου·

[01017] ^[6Ἡμῖν] γὰρ εἰς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν.

[01018] Καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

[01019] ^[6] ^[9Τῆ] ἡμέρᾳ ἐκεῖνῃ ἐκβαλεῖ ἄνθρωπος τὰ βδελύγματα αὐτοῦ τὰ ἀργυρᾶ καὶ χρυσᾶ, ἃ ἐποίησε προσκυνεῖν τοῖς ματαίοις καὶ ταῖς νυκτερίσι, τοῦ εἰσελθεῖν εἰς τὰς τρώγλας τῆς γῆς, στερεὰς πέτρας, καὶ εἰς τὰς σχισμάς τῶν πετρῶν, ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῆ θραῦσαι τὴν γῆν.⁹ Τοὺς παρ' αὐτῶν γεγονότας καὶ ψευδωνύμους θεοὺς ὅτι κατακρύπτειν ἔμελλον, οὐκ αἰδοῖ τὴν περὶ αὐτοὺς ἔτι νικώμενοι, κατεγνωκότες δὲ μᾶλλον ὡς ὕλης ἀχρήστου καὶ ἀδρανοῦς καθίστησιν ἐναργὲς προσεπενεγκῶν οἷς ἔφη·

[01020] ^[6Τῆ] ἡμέρᾳ ἐκεῖνῃ ἐκβαλεῖ ἄνθρωπος τὰ βδελύγματα αὐτοῦ, ἃ ἐποίησε προσ- ^[70.92] κυνεῖν αὐτοῖς καὶ ταῖς νυκτερίσιν.

[01021] ^[6] Ἰδρυσάμενοι γὰρ ἐν σηκοῖς τὰ χειροποίητα προσκεκνήκασιν ἀνοσίως·

[01022] ᾧοντο γὰρ εἶναι θεοὺς.

[01023] Ἐπειδὴ δὲ παρόντα τεθέανται τὸν τοῦ πολέμου καιρὸν, εἶτα τῆς ἐπικουρίας οὐδεὶς ἦν ὅλως αὐτοῖς ὁ τρόπος, λίθοι δὲ ὄντες καὶ ξύλα πεφώρᾳνται, ὕλη τε χρυσοῦ καὶ περιάργυρος, οὓς ἐνόμισαν ἔσεσθαι σωτήρας καὶ λυτρωτὰς, ἐξέβαλλον τῶν ναῶν, καὶ κατέκρυπτον ἐν σπηλαίοις, φειδόμενοι μᾶλλον τῆς ὕλης, καὶ οὐχ ὡς θεοὺς τιμώντες ἔτι.

[01024] Εἰκαῖος δὲ ὅτι καὶ ἀνόνητος ὁ πόνος αὐτοῖς ὁ περὶ τὴν τῶν εἰδώλων ποίησιν, διέδειξεν εἰπών·

[01025] ^[6Εκβαλεῖ] ἄνθρωπος τὰ βδελύγματα αὐτοῦ ἃ ἐποίησε προσκυνεῖν αὐτοῖς καὶ ταῖς νυκτερίσιν.

[01026] ^[6] Γεγόνασι μὲν γὰρ αὐτοὶ δημιουργοὶ τῶν ἰδίων θεῶν, καὶ τεχνῖται τῶν προσκυνουμένων, ἐσχῆκασιν δὲ παρ' αὐτῶν εἰς ὄνησιν οὐδέν.

[01027] Τάχα δὲ που μόναίς ταῖς νυκτερίσιν ἀνεδείμαντο τοὺς ναοὺς.

[01028] Αἰεὶ γὰρ πῶς τὰ τοιάδε τῶν πτηνῶν ἦτοι ζωύφιων τοῖς ἀφεγγέσι τῶν τόπων ἐμφιλοχωροῦσιν, καὶ τῆς παρ' ἑαυτῶν βδελυρίας καὶ κακοσμίας ἀναπιμπλάσιν τὰ ἐν αὐτοῖς.

[01029] Ἐκβαλεῖ τοίνυν ἄνθρωπος ἃ ἐποίησε βδελύγματα, ἐκβαλεῖ δὲ ὅποι, τοῦ εἰσελθεῖν, φησὶν, εἰς τὰς τρώγλας τῆς στερεᾶς πέτρας, καὶ εἰς τὰς σχισμάς τῶν πετρῶν ἀπὸ προσώπου τοῦ φόβου Κυρίου.

[01030] Ἄθρει δὴ οὖν ὅπως τοῖς ἰδίαις θεοῖς ἑαυτοὺς ἐσπούδαζον συγκατορῦττειν οἱ τάλανες.

[01031] Ἀλλ' οὐ τοιοῦτον τεθέανται τὸν τῶν ὄλων Θεόν.

- [01032] Ἐκρύπτετο γὰρ οὐδαμῶς, ὅτε τῆς Αἰγυπτίων ἐκδεδραμῆκασι γῆς, εἶπετο δὲ διώκων ὁ Φαραώ.
- [01033] Διέρρηξε γὰρ τὴν θάλασσαν, καὶ διήγαγεν αὐτούς, ἀρρήτῳ δυνάμει, καὶ ἀφράστοις νεύμασι.
- [01034] Καὶ οἱ μὲν ἐσώζοντο βαδί- ζοντες ὡς ἐπὶ ξηρᾶς·
- [01035] ὁ δὲ ἀπόπληκτος Φαραώ παν- στρατιᾶ κατεπνίγετο.
- [01036] Καὶ μὴν ὅτε Ῥαψάκης ὁ Βαβυλωνίων στρατηγός, κύκλω περισχῶν τὴν Ἱερου-σαλήμ, πεφλυάρηκε κατὰ Θεοῦ, καὶ ὅλης ἔφη ῥαδίως κατακρατήσῃ τῆς Ἰουδαίας·
- [01037] οὐκ ἐκρύπτετο Θεός, οὐδὲ πετρῶν ἐζήτησε σχισμὰς, οὔτε μὴν διασφαγὰς ὀρών, ἀλλ' ἠύχετο μὲν Ἐξεχίας λέγων·
- [01038] [6Εισάκου-] σον, Κύριε, εἰσβλεψον, Κύριε, καὶ ἴδε τοὺς λόγους Ῥαψάκου, ὃν ἐξαπέστειλε βασιλεὺς Ἀσσυρίων ὀνειδίξειν Θεὸν ζῶντα.
- [01039] [6] Παραχρημα δὲ Θεοῦ λέ- γοντος ἤκουε·
- [01040] [6Υπερασπιῶ] ὑπὲρ τῆς πόλεως ταύτης, δι' ἐμέ, καὶ διὰ Δαβὶδ τὸν δοῦλόν μου.
- [01041] [6] Καὶ τίς τὸ τῆνικάδε κινδυνεύουσιν ὁ τῆς ἐπικουρίας ἐγένετο τρόπος;
- [01042] Παράδοξος καὶ θεοπρεπής·
- [01043] [6ΕΞ-] ἦλθε γὰρ ἄγγελος Κυρίου, καὶ ἀνείλεν ἐκ τῆς παρ- εμβολῆς τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας.
- [01044] [6] Αἰσχυνθήτωσαν τοίνυν οἱ προσκυνοῦντες τοῖς γλυπτοῖς, οἱ τὸν πάντα ἰσχύοντα Θεὸν καταλε- λοιπότες, καὶ λατρεύοντες θεοῖς, οὓς πρὸ ἑαυτῶν κατακρύπτουσιν, ἵνα μὴ πρὸ αὐτῶν ἀπόλοιτο, ταῖς τῶν πολεμούντων περιπεσόντες φιλοκερδίαις.
- [01045] Λέγω- μεν τοίνυν κατὰ τὴν τοῦ προφήτου φωνὴν Ἱερεμίου·
- [01046] [6Θρόνος] δόξης ὑψωμένος, ἀγίασμα ἡμῶν, ὑπομονὴ Ἰσραὴλ, Κύριε·
- [01047] πάντες οἱ καταλιπόντες σε καται- σχυνθήτωσαν.
- [01048] Ἀφεστηκότες ἐπὶ τῆς γῆς γραφή- τωσαν, ὅτι ἐγκατέλιπον πηγὴν ζωῆς τὸν Κύριον.
- [01049] [6] Εἰ [70.93] δὲ χρή τι καὶ πνευματικὸν τοῖς πνευματικοῖς εἰπεῖν, ὅσοι τῶν εἰδώλων ἀνέχονται, καὶ τὰς ἐκ τῶν ἐκτόπων φαντασιῶν ἐννοίας εἰσδέχονται, ἴστωσαν ὅτι νυκτερίδων ἔσονται καλιαῖ, τοῦτ' ἔστι, τῶν ἀκαθάρ- των πνευμάτων.
- [01050] [6Ἐκαστος] γὰρ πειράζεται, 6 φησὶν, [6ὑπό] τῶν ἰδίων ἐπιθυμιῶν ἐξελκόμενος, καὶ δελεαζόμενος.
- [01051] Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θά- νατον.
- [01052] [6] Παραιτητέον οὖν ἄρα τὰς ἀρχὰς τῶν παθῶν, καὶ τὰ εἰς νοῦν εἶδωλα, τὰ διὰ μόνων ἐννοιῶν εἰστρέχοντα παρωσώμεθα, τὸ γεγραμμένον εἰδότες·
- [01053] [6Ἐάν] πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σὲ τόπον σου μὴ ἀφής·
- [01054] ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας.
- [01055] [6] [91δου] δὴ ὁ δεσπότης Κύριος Σαβαώθ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλήμ ἰσχύοντα, καὶ ἰσχύουσιν, ἰσχὺν ἄρτου, καὶ ἰσχὺν ὕδατος, γίγαντα καὶ ἰσχύοντα, καὶ ἄρχοντα, πολεμιστὴν καὶ δικαστήν.⁹ Ἀποχρώσαν ἡμῖν ποιησάμενος τὴν ἀφήγησιν, τὴν ἐπὶ γε τοῖς ἀρχαιοτέροις αὐτῶν ἐγκλήμασιν, μεθ- ἴστησι πάλιν ἐπὶ καιροῦ τὸν λόγον ἐπὶ τὰς τελευταίας αὐτῶν συμφορὰς, δικαίως ὑπομεμενηκόσιν ἐμπαροῖ- νήσαντες ἀνοσίως εἰς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν.
- [01056] Ἐπέταξε γὰρ αὐτοῖς ὁ θυμὸς Κυρίου, καὶ μάλα εἰκότως·
- [01057] ἀνηρηκότες γὰρ τοὺς προφήτας, καὶ λιθοβολήσαντες τοὺς ἀπεσταλμένους, οὐδὲ αὐτὸν δε- δυσώπηνται τὸν Υἱόν, ἐπεπήδησαν δὲ θηριοπρεπῶς, καὶ τὸν ἀρχηγὸν τῆς ζωῆς, τὸ γε ἦκον εἰς αὐτούς, θανάτῳ περιβεβλήκασιν, λέγοντες·
- [01058] [6Δήσωμεν] τὸν δίκαιον, ὅτι δύσχορηστος ἡμῖν ἔστι.
- [01059] [6] Πάνδεινα μὲν οὖν ἔστιν αὐτοῖς τὰ τοῦ πολέμου συμβεβηκότα καὶ δεδαπάνηται πολυτρόπως·
- [01060] τοῦτο μὲν λιμῶ καὶ πολιορκίαις, πυρὶ καὶ σιδήρῳ, τοῦτο δὲ γυναιῶν τε καὶ παιδῶν ἀνδραποδισμοῖς.
- [01061] Ὅτι δὲ καὶ τῶν ἄνω- θεν καὶ παρὰ Θεοῦ χαρισμάτων νενοσήκασιν τὴν ἀπο- βολὴν, καὶ τῶν εἰς νοῦν καὶ ψυχὴν ἀγαθῶν ἐστέρην- ται, διδάσκει λέγων·
- [01062] [61δου] δὴ ὁ Δεσπότης Σαβαώθ, ἀφελεῖ ἀπὸ τῆς Ἰουδαίας καὶ Ἱερουσαλήμ ἰσχύοντα καὶ ἰσχύουσιν.
- [01063] [6] Καὶ ὁ λόγος τῷ προφήτῃ νῦν οὐ περὶ σωματικῆς ἰσχύος·

- [01064] εὐηθες γὰρ τὸ ὤδε νοεῖν·
- [01065] περὶ νοητῆς δὲ μάλλον, καὶ τῆς εἰς νοῦν καὶ καρδίαν, δι' ἧς εἰθίσμεθα κατορθοῦν ἀρετήν.
- [01066] Στρατεύεται μὲν γὰρ ἡ σὰρξ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός.
- [01067] Ταῦτα γὰρ ἀντίκειται ἀλλήλοις·
- [01068] πλεῖ- σται δὲ ὅσαι κοσμικαὶ καὶ ἀκάθαρτοι τὸν ἀνθρώπι- νον νοῦν διακυκῶσιν ἡδοναί, καταφέρουσαι πρὸς ἁμαρτίας.
- [01069] Χρεία τοίνυν ἰσχύος τῆς ἄνωθεν καὶ παρὰ Θεοῦ.
- [01070] Περιέσται γὰρ οὕτως τις καὶ μόλις, καὶ στε- φανούται κρατῶν·
- [01071] ἀφηρησθαι δὲ τοῦτό φησιν ἀπὸ τῶν Ἰουδαίων, καὶ αὐτὰ βοήσει τὰ πράγματα.
- [01072] Ποῖος γὰρ ἔτι λόγος ἐστὶ παρ' αὐτοῖς τοῦ κατορθοῦν ἀρε- τήν;
- [01073] ἢ τίς ὁ εὐδόκιμος καὶ ἀντανίστασθαι μεμελε- τηκῶς τοῖς πάθεσι τῆς σαρκός, ἡγουν ταῖς ἐφόδοις τῶν ἐκτόπων ἡδονῶν;
- [01074] Πρόκειται γὰρ ὡσπερ ἀπάντων ὁ νοῦς ὡς σευτλίον ἡμίεφθον, κατὰ τὴν τοῦ προφήτου φωνήν.
- [01075] Οὐ γὰρ δύναται λέγειν·
- [01076] [6Πάντα] ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.
- [01077] [6] Αἰφύρηται δὲ ἀπ' αὐτῶν ἰσχύς ἄρτου καὶ ἰσχύς ὕδατος·
- [01078] ἄρτου δὲ πά- λιν οὐκ αἰσθητοῦ, ἀλλ' οὐδὲ ὑδάτων τῶν ἐν κατα- [70.96] χρήσει κοινῇ·
- [01079] ἐκεῖνου δὲ μάλλον περὶ οὗ φησιν ὁ Δαβίδ·
- [01080] [6Ἄρτον] οὐρανοῦ ἔδωκεν αὐτοῖς·
- [01081] ἄρτον ἀγγέ- λων ἔφαγεν ἄνθρωπος.
- [01082] [6] Ὑδάτων δὲ μεμνησθαί φα- μεν αὐτὸν τῶν νοητῶν, περὶ ὧν αὐτὸς πού φησιν ὁ προφήτης Ἡσαΐας·
- [01083] [6Καὶ] ἀντλήσετε ὕδωρ μετ' εὐ- φροσύνης ἐκ τῶν πηγῶν τοῦ Σωτήρος.
- [01084] [6] Καὶ μὴν καὶ αὐτὸς ὁ Σωτήρ·
- [01085] [6Πᾶς] ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·
- [01086] ὁ δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἄλλο- μένου εἰς ζωὴν αἰώνιον.
- [01087] [6] Σύνες δὲ ἀκριβῶς τὰς τοῦ προφήτου φωνάς.
- [01088] Οὐ γὰρ εἶρηκεν ἀπλῶς τῶν Ἰου- δαίων ἀφαιρεθῆσθαι ἄρτον τε καὶ ὕδωρ, ἀλλ' ἰσχύον ἄρτου καὶ ἰσχύον ὕδατος.
- [01089] Καὶ δεῖ ἡμᾶς τοιοῦτόν τι βού- λεσθαι διδάσκειν αὐτόν.
- [01090] Ἡμεῖς μὲν γὰρ τοῖς ἱεροῖς περιτυγχάνοντες λόγοις, καὶ τὰς θείας ἀναγινώσκον- τες Γραφάς, εἶτα συνιέντες αὐτάς, ἰσχύον ἄρτου νοητοῦ δεχόμεθα.
- [01091] [6Οὐ] γὰρ ἐπ' ἄρτω μόνω,6 φησὶ, [6ζήσεται] ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος τοῦ Θεοῦ.
- [01092] [6] Ὁμοίως νοήσεις καὶ ἐφ' ὑδάτων νοητῶν.
- [01093] Ἰουδαῖοί γε μὴν ἔχουσι μὲν τὸν ἄρτον καὶ τὸ ὕδωρ ἔτι.
- [01094] Πολυπραγμονοῦσι γὰρ τὰ Μωσέως γράμματα, καὶ ἀναγινώσκουσι τὸν νόμον.
- [01095] Ἐπειδὴ δὲ γινώσκουσιν οὐδὲν, οὐκ ἔχουσι τὴν ἰσχύον τοῦ ἄρτου, οὔτε μὴν τὴν ἰσχύον τοῦ ὕδατος.
- [01096] Ψιλὸν γὰρ αὐτοῖς καὶ μόνον τὸ γράμμα δέδοται, ἄρτου μὲν καὶ ὕδατος ὑπόληψιν ἔχον, τρέφον δὲ αὐτοὺς κατ' οὐδένα τρόπον εἰς εὐεξίαν τὴν νοητήν.
- [01097] Καὶ μαρτυρήσει γρά- φων ὁ Παῦλος·
- [01098] [6Ἀχεῖ] γὰρ σήμερον, ἡνίκα ἂν ἀνα- γινώσκειται Μωσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταρ- γεῖται.
- [01099] [6] Καὶ καθ' ἕτερον δὲ τρόπον, ἀφηρησθαί φαμεν ἐκ τῆς Ἰουδαίων συναγωγῆς, ἰσχύον ἄρτου καὶ ἰσχύον ὕδατος.

- [01100] Καὶ ὁ λόγος ἐστὶ μυστικός.
- [01101] Ἡμεῖς μὲν γὰρ οἱ διὰ πίστεως κεκλημένοι πρὸς ἀγιασμόν, τὸν ἄρτον ἔχομεν τὸν ἐξ οὐρανοῦ, τοῦτ' ἐστὶ, Χριστὸν, ἥτοι τὸ σῶμα αὐτοῦ.
- [01102] Εἰ δὲ δὴ τις ἔροιτο, ποία τίς ἐστὶν ἡ ἰσχὺς αὐτοῦ, φαμέν ὅτι ζωοποιός.
- [01103] Δίδωσι γὰρ τῷ κόσμῳ ζωὴν.
- [01104] Πρόσιμεν δὲ ὁμοίως καὶ τῇ διὰ τοῦ ἀγίου βαπτίσματος χάριτι, τοῦ ἀγιάζοντος ἡμᾶς, ὕδατος τὴν ἰσχὺν εἶναι λέγοντες ἀμαρτιῶν ἀπόθεσιν, ἀναγέννησιν τὴν πνευματικὴν, εἰς συμμορφίαν τὴν πρὸς αὐτὸν τὸν Χριστόν.
- [01105] Καὶ προσέτι τούτοις, παρ' ὀφθιάς εἰσόδον εἰς τὴν τῶν οὐρανῶν βασιλείαν·
- [01106] [Ἐάν] γὰρ μή τις, [ἔγγνηθῆ] ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.
- [01107] [Ἐ]στέρηται τοίνυν οἱ Ἰουδαῖοι τῶν τοιούτων ἀγαθῶν.
- [01108] Οὐ γὰρ ἐστὶ παρ' αὐτοῖς ἰσχὺς ἄρτου, τοῦτ' ἐστὶν, ἡ ἐν Χριστῷ ζωοποίησις.
- [01109] Οὐκ ἔχουσι τὴν ὕδατος ἰσχύν·
- [01110] ἀπομεμένηκε γὰρ παρ' αὐτοῖς ἀνα- πόνιπτος ἀμαρτία.
- [01111] Οὐκ εἰσελάσουσιν εἰς τὴν οὐρανῶν βασιλείαν, τὸν εἰσκομίζοντα Χριστὸν ἀτιμάσαντες·
- [01112] οὐ γὰρ ἐπίστευον λέγοντι·
- [01113] [Ἐγώ] εἰμι ἡ ὁδός, καὶ ἐγώ εἰμι ἡ θύρα.
- [01114] [Ἐ]φελεῖ δὲ ὁμοίως γίγαντα καὶ ἰσχύοντα.
- [01115] Εἶτα τίς ὁ γίγας;
- [01116] τίς δὲ καὶ ὁ ἕτερος;
- [01117] Οἱ- μαι δὴ οὖν ἔγωγε γίγαντα μὲν ὀνομάζω τὸν εἰς λῆ- ξιν ἰσχύος ἦκοντα τῆς πνευματικῆς, ἰσχύοντα δὲ τὸν [70.97] ὑποβεβηκότα βραχὺ, καὶ τῆς ἐν ἐκείνῳ νοουμένης ὑπεροχῆς ἠττώμενον.
- [01118] Ἐκάστῳ γὰρ ἡμῶν δέδοται παρὰ Θεοῦ χάριτος μέτρον.
- [01119] Τοῦτο ἡμῖν ἐναργὲς ὁ σοφώτατος Παῦλος καθίστησι, λέγων·
- [01120] [Ἐ]λέω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν·
- [01121] ἀλλ' ἕκαστος ἡμῶν ἴδιον ἔχει χάρισμα ἀπὸ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.
- [01122] [Ἐ]θος δὲ καὶ ἐτέρως τῇ θεοπνεύστῳ Γραφῇ, τοὺς ἄγαν εὐσθενεστάτους γίγαντας ἀποκαλεῖν.
- [01123] Καὶ γοῦν ἔφη πού Θεός περὶ τῶν ἐκ Βαβυλῶνος καταστρατευ- σάντων τῆς Ἰουδαίων χώρας·
- [01124] [Ἐ]γίγαντες] ἔρχονται πλη- ρῶσαι τὸν θυμόν μου, χαίροντες ἅμα καὶ ὑβρίζοντες.
- [01125] [Ἐ] Καὶ μὴν καὶ ὁ ψαλμωδός·
- [01126] [Ἐ]γαλλιάσεται] ὡς γίγας δραμεῖν ὁδὸν αὐτοῦ.
- [01127] [Ἐ] Οὐκ ἐστὶ δὲ παρὰ τοῖς Ἰου- δαίοις οὐ πολεμιστῆς, οὐ δικαστῆς.
- [01128] Ἡμεῖς μὲν γὰρ οἱ τῇ πίστει τετιμηκότες τὸν τῶν δυνάμεων Κύριον, νευρούμεθα παρ' αὐτοῦ, καὶ ἱκανοὶ πρὸς ἀντίστασιν ἀποτελούμεθα, τὴν πρὸς γε τὰς πονηρὰς καὶ ἀκαθάρ- τους δυνάμεις.
- [01129] [Ἐ] γὰρ ἐστὶν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους·
- [01130] πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
- [01131] [Ἐ] Οἷς ἀνθιστάμεθα νοητῶς τοῖς τῆς δικαιοσύνης ὅπλοις ἐνηρμοσμένοι, καὶ παντευχίαν ἔχοντες τὴν πνευμα- τικὴν.
- [01132] Ὡν καὶ ὁ θεσπέσιος Παῦλος διαμνημονεύει λέγων·
- [01133] [Ἐ]στῆτε] οὖν περιεζωσμένοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ.

- [01134] [6] Καὶ τὰ ἐξῆς·
- [01135] [6Γὰ] γὰρ ὄπλα ἡμῶν οὐ σαρκ- κικά, ἀλλὰ δυνατὰ τῷ Θεῷ·
- [01136] καὶ ἐν σαρκὶ περιπα- τοῦντες, οὐ κατὰ σάρκα στρατευόμεθα.
- [01137] [6] Παρὰ δέ γε τοῖς Ἰουδαίοις, οὐδεὶς τοιοῦτός ποθεν·
- [01138] ἀμαχεὶ δὲ ὥσπερ παραχωροῦσιν αἰεὶ τὸ νικᾶν παντὶ τῷ προσ- βάλλοντι, καὶ ταῖς σφῶν αὐτῶν ἀτιθάσσοις ἡδοναῖς.
- [01139] Οὐδ' ἂν εὔροι τις παρ' αὐτοῖς τὸν εἰδότα δικάζειν ὀρθῶς, ἢ τοῖς εἰς νοῦν κειμένοις, ἤγουν τοῖς ἔξωθεν καὶ βιωτικοῖς πράγμασιν.
- [01140] Εἰστρέχουσι μὲν γὰρ τὸν ἀνθρώπινον νοῦν ἔκτοποί τε καὶ πονηροὶ διαλογι- σμοὶ, καὶ δεινὸς ἀκαθάρτων ἐπιθυμῶν διακυκᾶ θό- ρυβος·
- [01141] ἀλλὰ τοῦ μὲν σοφοῦ καὶ ἐπιεικοῦς ἔστηκεν ὁ νοῦς, οἷά τις κριτῆς δοκιμάζων ἕκαστα, καὶ παρ- αιτούμενος μὲν τὸ φαῦλον, ἀρόγητον δὲ ψήφῳ τὸ χρήσιμον στεφανῶν.
- [01142] Ἀνεπιτήδευτον παντελῶς καὶ τοῦτό ἐστι παρὰ γε τοῖς Ἰουδαίων δήμοις.
- [01143] Οὐ γὰρ ἐστὶ μετ' αὐτῶν ὁ καὶ πρὸς τοῦτο ἡμᾶς ἀπευθύνων Θεὸς, ἀλλ' οὐδ' ἂν εἰ καὶ τι τῶν ἔξωθεν διαγυμνά- ζοιτό πως, δοκιμάζειν ἴσασι τὸ ἀμωμῆτως ἔχον καὶ ἀρέσκον Θεῷ·
- [01144] πῶς γὰρ εἶδειεν τὸν ἀκριβῆ τοῦ νόμου σκοπὸν, οἱ τῷ νομοθέτῃ προσκεκρουκότες, ταύτης τε ἕνεκα τῆς αἰτίας συνέσεως ἀπάσης, τῆς ἐπὶ γέ φημι τοῖς ἱεροῖς Γράμμασι, δικαίως ἐστερημένοι;
- [01145] [9Αφελεῖ] δὲ ὁμοίως, φησὶ, πρὸς τούτῳ προφή- την, καὶ στοχαστὴν, καὶ πρεσβύτερον, καὶ πεν- τηκόνταρχον, καὶ θαυμαστὸν σύμβουλον, καὶ σοφὸν ἀρχιτέκτονα, καὶ συνετὸν ἀκροατὴν·
- [01146] καὶ ἐπιστήσω νεανίσκους ἄρχοντας αὐτῶν, καὶ ἐμ- παῖκται κυριεύσουσιν αὐτῶν.⁹ Ὅτι μὲν οὖν ἐξήρηται προφητεία τῆς Ἰουδαίων Συναγωγῆς, οὐκ ἂν ἐνδοιάσειέ τις, αὐτοῦ διακεκρα- γότος τοῦ πράγματος.
- [01147] Οἱ μὲν γὰρ μακάριοι προφήται κατὰ καιροῦς γεγονότες προεκήρυττον τὸν Χριστὸν [70.100] Ἰησοῦν.
- [01148] Ἐπειδὴ δὲ τετέλεσται τὸ προηγγελμένον, καὶ τὸ τοῦ νόμου καὶ τῶν προφητῶν ἀφίκεται τέλος (ἐπεφάνη γὰρ ἡμῖν ὁ Θεὸς καὶ Κύριος, κατὰ τὰς Γραφάς), εἶτα πεπαρωγήκασιν εἰς αὐτόν·
- [01149] πέπαυται παρ' αὐτοῖς τῆς προφητείας ἡ χάρις.
- [01150] Οὐ γὰρ ἦν ἀκό- λουθον θεομάχους ὄντας καὶ ὑβριστὰς, γεγονότας δὲ καὶ Κυριοκτόνους, καὶ τὰς χεῖρας αἱμάτων ἔχοντας πλήρεις, τῷ τῆς προφητείας τιμᾶσθαι πνεύματι.
- [01151] Ἐπιμαρτυρήσει δὲ τούτοις καὶ ὁ μακάριος Δανιὴλ, ἐσφραγίσθαι λέγων ὄρασιν καὶ προφήτην.
- [01152] Οὐκοῦν ἀμέτοχος τῆς οὕτω λαμπρᾶς καὶ εὐκλεεστάτης χάρι- τος γέγονεν ὁ Ἰσραήλ·
- [01153] ἀμαθῆς δὲ οὕτω καὶ φρενὸς ἔρημος ἀγαθῆς, ὡς μὴ εἶναι παρ' αὐτοῖς μηδένα τὸν στοχαστὴν.
- [01154] Στοχαστὴν δὲ εἶναί φαμεν τὸν οἰονεὶ συμ- βάλλοντα καὶ διατεκμαιρόμενον ὀρθῶς ἕκαστα τῶν πραγμάτων, καὶ ὅποι ποτὲ ἤξει, καὶ εἰς ποῖον κατ- αντήσουσι τέλος, εὐ μάλα διαγινώσκοντα.
- [01155] Οἱ μὲν γὰρ ἀπερισκέπτως καὶ ἐξ ἐλαφρῶν ἐννοιῶν χωροῦντες εἰς τὰ πρακτέα, διαμαρτάνουσι τῶν χρησίμων, καὶ ὡς ἐπὶ σκότῳ βαδίζοντες, ἔρχονται κατὰ πετρῶν.
- [01156] Οἱ δὲ ἀκριβεῖς εἰς σύνεσιν, ὅξει βλέπουσιν ὀφθαλμῷ τὰς τῶν πραγμάτων ἐκβάσεις.
- [01157] Καὶ εἰσὶν οὐκ ἀθαύμαστοι, διὰ τοῦτο πάντα δρῶντες οἰκονομικῶς.
- [01158] Φρενὸς δὲ τοῦτο καρπὸς ἀγαθῆς, καὶ ἀρίστης ὄντως ἐπίτευγμα βου- λῆς.
- [01159] Πρεσβύτερον δὲ φαμεν οὐ τὸν κατὰ χρόνον (πλεῖστοι γὰρ ὅσοι παρὰ τοῖς Ἰουδαίοις εἰσέτι καὶ νῦν, οἱ καὶ εἰς ἄκρον ἤκουσι πρεσβυτικῆς ἡλικίας), ἀλλὰ τὸν κατὰ σύνεσιν, καὶ ὡς ἐν τελειότητι γεγονότα φρενῶν.
- [01160] Οἷς καὶ ὁ μακάριος Ἰωάννης ἐπιστέλλει, λέγων·
- [01161] [6Γράφω] ὑμῖν, Πατέρες, ὅτι ἐγνώκατε τὸν ἀπαρχῆς.
- [01162] [6] Πρεσβύτας οὖν ἄρα νοήσωμεν τοὺς τὸν νοῦν ἔχοντας ἡρεμαῖον ἤδη, καὶ καθεστηκότας, καὶ πολιοῦς τὴν φρένα, καὶ τῷ βεβηκότι χρῆσθαι μεμελε- τηκότας.
- [01163] Πεντηκόνταρχον δὲ φησιν, οὐχὶ πάντως τὸν ἀνδρῶν πενήκοντα προτεταγμένον, ἀλλ' ὡς ἐξ ἑνὸς δὴ τούτου πράγματος ἀπαξαπλῶς τὸν ἡγούμενον.
- [01164] Καὶ ὡς ἐν κόσμῳ καὶ τάξει πολιτεύεσθαι τε διαζῆν ἀναπειθόντα τοὺς ὑπεζευγμένους.
- [01165] [6] Νενόσηκε δὲ καὶ τοῦτο μετὰ τῶν ἄλλων ἢ τῶν Ἰουδαίων Συναγωγῆς.

[01166] Ἐτι μὲν γὰρ συνόντος αὐτοῖς τοῦ πάντων ἡμῶν Σω- τήρος Χριστοῦ, καὶ καλοῦντος διὰ τῆς πίστεως εἰς ζωὴν αἰώνιον, εἰς οὐρανῶν βασιλείαν, εἰς οἰκειότητα τὴν ὡς πρὸς Θεόν·

[01167] ἦσαν ἔτι παρ' αὐτοῖς ἀρχιερεῖς καὶ ἡγούμενοι, Γραμματεῖς τε καὶ Φαρισαῖοι.

[01168] Ἐπειδὴ δὲ ἀπεκτόνασιν αὐτὸν οἱ δεῖλαιοι, διεσπάρησαν εἰς πάντα ἄνεμον, μέτοκοί τε καὶ ἀλήται γεγόνασιν, καὶ ξένοι πανταχῆ, οὐχ ἡγουμένους ἔχοντες ἔτι καὶ προ- εστηκότας, καθὰ καὶ πάλαι·

[01169] ἀλλ' οἷά τις ἀγέλη ποιμένων ἐρήμη, καὶ τοὺς ἐφεστηκότας οὐκ ἔχουσα, καὶ τὸ ἔτι φορτικώτερον, οὔτε συμβούλους ἔχουσα θαυμαστοὺς, ὅποιοί τινες ἦσαν οἱ πάλαι προφήται, τὰ εἰς σωτηρίαν αὐτοῖς εἰσηγούμενοι, καὶ ἀφηνιῶσι συμβουλευόντες, καὶ πρὸς πᾶν ὀτιοῦν τῶν ἀναγκαίων εἰς ὄνησιν χειραγωγούντες εὐτέχνως.

[01170] Ἀπειλεῖ δὲ ἀποστήσειν αὐτῶν καὶ σοφὸν ἀρχιτέκτονα, καὶ συνετὸν ἀκροατὴν, χαρίσματα δὲ καὶ ταῦτα πνευματικὰ καὶ θεόδοτα, καὶ τοῦ παντός ἄξια λόγου.

[01171] Σοφὸν γὰρ ^[70.101] εἶναι φαμεν ἀρχιτέκτονα, τὸν εἰδὸτα νοητῶς Ἐκκλη- σίαν οἰκοδομεῖν, ὀρθαῖς τε καὶ ἀμωμήτοις μυσταγω- γίαις, καὶ καθαιρούντα μὲν τῆς ψευδωνύμου γνώ- σεως τοὺς φενακισμοὺς, ἀνατειχίζοντα δὲ τοῖς τῆς ἀληθείας δόγμασι τῶν πιστευόντων τὸν νοῦν.

[01172] Ὅποῖός τις ἦν ὁ θεσπέσιος Παῦλος ἐπιστέλλων καὶ λέγων·

[01173] ^[6Κατὰ] τὴν χάριν τὴν δοθεῖσαν ἐμοί, ὡς σοφὸς ἀρχι- τέκτων θεμέλιον τέθεικα·

[01174] ἄλλος δὲ ἐποικοδομεῖ.

[01175] Ἐκαστος δὲ βλέπέτω πῶς οἰκοδομεῖ.

[01176] Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστι Χριστός.

[01177] ^[6] Οὐδεὶς οὖν ἄρα παρὰ τοῖς Ἰουδαίοις ὁ σοφὸς ἀρχιτέκτων, ἀλλ' οὐδὲ συνετὸς ἀκροατῆς, λογιζόμεθα δὲ εἶναι τοῦτον, τὸν ἔχοντα διακρίσεις πνευ- μάτων, καὶ συνιέναι δυνάμενος, τίς μὲν ἔστιν ὁ ἐν πνεύματι Θεοῦ λαλῶν, τίς δὲ πάλιν ἐν τῷ Βεελζε- βούλ.

[01178] Πολλοὶ μὲν γὰρ οἱ παρὰ πολλῶν γεγόνασι λό- γοι, καὶ δογματικὴν ἐξήγησιν ἔχοντες, καὶ τῆς ἐν τρό- ποις ἐπιεικειᾶς τὴν μνήμην εἰσφέροντες.

[01179] Ἀλλ' οἱ μὲν ἀσύνητοι καὶ ἀμαθεῖς ἀδιακρίτως ἀρπάζουσιν, καὶ ἀβασανίστους εἰσδέχονται τοὺς λόγους, καίτοι τὸ ὠφελοῦν ἔχοντας οὐδὲν, πολὺ δὲ μᾶλλον τὸ βλάβος ἐμποιεῖν εἰωθότας.

[01180] Ὁ δὲ συνετὸς ἀκροατῆς, καθάπερ δόκιμος τραπεζίτης εἰσδέχεται μὲν τὸ πεφυκὸς ὠφε- λεῖν, κατακιβδηλεύει δὲ καθάπερ τι παράσημον νόμι- σμα τὸ μὴ οὕτως ἔχον.

[01181] Τοιοῦτόν τι καὶ ὁ μακάριος Παῦλος φησι·

[01182] ^[6Γίνεσθε] φρόνιμοι τραπεζίται, πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, ἀπὸ παντός εἶδους πονηροῦ ἀπέχεσθε.

[01183] ^[6] Καὶ μὴν καὶ ἕτερος τῶν ἁγίων μαθητῶν συναδὰ τούτοις ἐπιτάττει λέγων·

[01184] ^[6Ἀδελφοί] δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν.

[01185] ^[6] Τούτων δὴ οὖν ἀπάντων ἀφηρημένων, ἐπιστήσω, φησὶ, νεανίσκους ἄρχοντας αὐτῶν, καὶ ἐμπαῖκται κυριεύσουσιν αὐτῶν.

[01186] Νεανίσκους δὲ πάλιν οὐ κατὰ γε τὸν τῆς ἡλικίας χρόνον ἐνθάδε φησὶν, ἀλλὰ τοὺς οὐπω λαχόντας τὸ ἐν συνέσει τέλειον.

[01187] Ἀφρονεῖ δὲ ἡ νεότης αἰεὶ, καὶ σεσάλευται πρὸς τὸ ἀπαθές, καὶ τῆς ἀρίστης ἠτᾶται βουλής.

[01188] Διατελοῦσι δὲ καὶ εἰς δεῦρο κατὰ τὸ ἀληθές τοιοῦτους ἔχοντες Ἰουδαῖοι τοὺς ἡγουμένους, καὶ νεωτέρους τὴν ἐρημίαν.

[01189] Ἐμπαῖκται δὲ καὶ ἐτέ- ρως, ὠνούμενοι χρήμασι τὸ καλεῖσθαι Ῥαββί, καὶ φιλοκερδίας ἕνεκα καὶ λημμάτων συλλογῆς τὸ καθ- ηγεῖσθαι λαχόντες.

[01190] Ἀλλ' οἷγε τοῦ πάντων ἡμῶν Σω- τήρος Χριστοῦ, τὴν τῆς ὑποκρίσεως διωθούμενοι νό- σον, ἀληθεῖς εἰσι προσκυνηταί, καὶ οὐ τοῖς ἔξωθεν ὠραῖσμοις πεπλανημένην [φ].

[01191] πεπλασμένην] ἔχουσι τῆς ἀρετῆς τὴν δόκησιν, ἀλλ' εἰς νοῦν ἔσω καὶ καρ- δίαν τὰ τῆς εἰς Θεὸν εὐσεβείας συνενεγκόντες αὐχή- ματα, περιπατοῦσι μὲν ἐπὶ γῆς, ἐν δὲ οὐρανοῖς πολι- τεύονται, καθηγητὴν ἔχοντες αὐτὸν τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν.

[01192] ^[9Καὶ] συμπεσεῖται ὁ λαός, ἄνθρωπος πρὸς ἄνθρω- πον, καὶ ἄνθρωπος πρὸς τὸν πλησίον αὐτοῦ.

[01193] Προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτερον, καὶ ὁ ἄτιμος πρὸς τὸν ἔντιμον.⁹ Προκαταμνήνυκεν ἡμῖν ὁ λόγος, ὡς ἀφαιρεθήσε- ται τῆς Ἰουδαίας ἰσχύς ἄρτου καὶ ἰσχύς ὕδατος, γί- γας τε καὶ ἰσχύων, πολεμιστῆς, καὶ δικαστῆς, καὶ ^[70.104] μὴν καὶ προφήτης καὶ στοχαστῆς, καὶ πρεσβύτερος, καὶ πεντηκόνταρχος, καὶ θαυμαστὸς σύμβουλος·

[01194] καὶ μὴν καὶ σοφὸς ἀρχιτέκτων, καὶ συνετὸς ἀκροατῆς.

[01195] Εἶτα ὅποι ποτὲ τὸ χρῆμα αὐτοῖς ἐκβήσεται, καὶ εἰς οἶον αὐτοῖς ἐκτελευτήσει βλάβος, καθίστησιν ἐναργές προσεπάγων εὐθύς, ὅτι ^[6Συμπεσεῖται] ὁ λαός, ἄνθρω- πος πρὸς ^[6] ἄνθρωπον· τοῦτ' ἐστίν, ἐν ἀταξίᾳ τε ἔσον- ται, καὶ θορύβου μεστὸν διαζήσονται βίον.

[01196] Οὐ τὴν σε- πτὴν τοῦ πρεσβύτου πολιὰν αἰσχυνομένων νέων·

- [01197] οὐ τὸν προὔχοντα τιμᾶν ἀξιούντος ἔτι τοῦ τὴν ἐλάττω λαχόντος τάξιν·
- [01198] ἀλλ' ἐπιτιμῶντος οὐδενός, ἤγουν ἀπ- ευθύνοντος εἰς τὸ ἐκάστω πρέπον, πάντα φύρδην ἔσται παρ' αὐτοῖς εὐταξίας ἀπάσης καὶ ἐπιστήμης ἐξηρη- μένης.
- [01199] Ὅπου γὰρ θεῖος οὐκ ἐφέστηκε νόμος, τῶν πρακτέων ὁ βραβευτῆς, πῶς ἢ πόθεν ἂν γένοιτό τισι τὸ ἐν κόσμῳ δύνασθαι διαβιῶν;
- [01200] Ὅμοιον γὰρ ὡς εἰ καὶ τις βούλοιο ναῦν πηδαλίῳν τε ὄμου καὶ τοῦ κυ- βερνῶντος ἐρήμην, εὐθεὶ καὶ ἀδιαστρόφῳ φέρεσθαι δρόμῳ.
- [01201] ^[9]Ὅτι ἐπιλήψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ, ἢ τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ, λέγων·
- [01202] Ἰμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενουῦ, καὶ τὸ βρῶμα τὸ ἐμὸν ὑπὸ σέ ἔστω.
- [01203] Καὶ ἀποκριθεὶς ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ·
- [01204] Οὐκ ἔσομαί σου ἀρχηγός, οὐ γὰρ ἔστιν ἐν τῷ οἴκῳ μου ἄρτος, οὐδὲ ἰμάτιον, οὐκ ἔσομαι ἀρχηγός τοῦ λαοῦ τούτου.⁹ Τῆς Ἰουδαίων ἀθλιότητος καὶ τῆς εἰς ἄκρον ταλαιπωρίας τὸ μέγεθος ὁ προφητικὸς ἡμῖν καταση- μαίνει λόγος.
- [01205] Ἐβασίλευον μὲν γὰρ κατὰ καιροὺς ἐν τοῖς Ἱεροσολύμοις ἢ ἐκ φυλῆς Ἰούδα, λαμπροὶ τε ἦσαν καὶ διαφανεῖς, καὶ πλούτῳ κομῶντες, καὶ ταῖς εἰς λῆξιν εὐκλείαις εὐ μάλα κατεστεμμένοι.
- [01206] Καθ- ηγοῦντο δὲ καὶ ἐτέρως, οἱ ἐκ φυλῆς Λευῖ κατὰ τὴν τάξιν τὴν Ἀαρῶν.
- [01207] Προὔχοντος μὲν τοῦ ἀρχιερέως, λειτουργούντων δὲ πρεσβυτέρων καὶ Λευιτῶν, σεπτοὶ δὲ ἦσαν καὶ οἱ τοιοῦδε, τοῖς ἀνὰ πᾶσαν τῶν Ἰουδαίων τὴν χώραν.
- [01208] Ἐπειδὴ δὲ πεπράχασιν ἃ μὴ θέμις, καὶ τῆς εἰς Χριστὸν δυσσεβείας οὐδεὶς ἦν αὐτοῖς ἀνεπιτή- δευτος τρόπος, ἀπώλισθον μὲν τῆς ἀρχαίας ἐκείνης λαμπρότητος καὶ περιφανείας τῆς ἐν πλούτῳ καὶ δόξῃ, καθίκοντο δὲ χυδαιότητός τε καὶ εὐτελείας εἰς τοῦτο τὰ πράγματα αὐτοῖς, ὡς μηδένα παντελῶς τὸν ἠγούμενον ἔχειν ἐφ' ἑαυτοῖς δύνασθαι λαμπρὸν ἐν ὑπεροχῇ τῇ πάλαι, μήτε μὴν πλοῦτον ἔχοντα καὶ δυναστείαν, ἢ γνῶσιν τοῦ νόμου.
- [01209] Καὶ τοῦτο αὐτὸ δι- δάσκει, λέγων, ὅτι ^[6]Ἐπιλήψεται ἄνθρωπος τοῦ ἀδελφοῦ αὐτοῦ, ἢ τοῦ οἰκείου πατρὸς αὐτοῦ λέγων·
- [01210] Ἰμάτιον ἔχεις, ἀρχηγὸς ἡμῶν γενουῦ, καὶ βρῶμα τὸ ἐμὸν ὑπὸ σέ ἔστω.
- [01211] ^[6] Συγκεχυμένων γὰρ τῶν πραγ- μάτων, καὶ πολὺ παθόντων τὸ ἄτακτον, ὡς συμπί- πτειν αὐτοὺς ἀλλήλοις, καὶ μηδεμίαν εἶναι τιμὴν ἢ αἰδῶ, πρεσβύτου ἢ νέου, ἤγουν ἀτίμοις ἢ ἐνδόξων·
- [01212] ἕκαστος ἐφ' ἑαυτῷ, φησὶ, ζητήσῃ ἠγούμενον, καὶ τοῦ- τον ἐκλέξεται τῇ κατὰ γένος ἀγχιστεία μόλις ἐκδυσ- ωπῶν καὶ καλῶν εἰς ἔλεον.
- [01213] Ἐκλέξεται δὲ, φησὶν, οὐχ ὡς ἔχοντα πλοῦτον, ἀλλ' ὡς οὐκ ὄντα γυμνόν, ἀγαπή- σει τε ὑπ' αὐτοῦ τρέφεσθαι καὶ δουλεύειν πτωχῷ.
- [01214] Πλὴν εἰ καὶ ὁ τοιοῦτος οὐχ ἀρπάσει τὴν ἡγεμονίαν, καίτοι μηδὲν αἰτούμενος παρὰ τῶν ὑποκεισθαι βεβου- ^[70.105] λευμένων.
- [01215] Ζητοῦσι γὰρ ἄρτον ἵνα καὶ ὑποτάττοιτο, καὶ τροφῆς εὐτελεστάτης ἀντιπροσάγοιεν αὐτῷ τὴν δουλείαν.
- [01216] Τίς οὖν ἢ παραίτησις;
- [01217] πτωχεία που πάν- τω.
- [01218] Ἐρεῖ γὰρ, φησὶν, Οὐκ ἔστιν ἐν τῷ οἴκῳ μου ἄρτος, οὐδὲ ἰμάτιον, οὐκ ἔσομαι ἀρχηγός τοῦ λαοῦ τούτου.
- [01219] Ὅρᾳς τὸ παντὸς πάλαι παρ' αὐτοῖς ἄξιον λόγου, τὸ καθηγεῖσθαι φημι τὸ πολλοῖς.
- [01220] Ἔσθ' ὅτε τεχνήμασι ζητούμενον, καὶ προσγεγονὸς ὀλίγοις, προσκείσεται μὲν τοῖς θέλουσιν.
- [01221] Ἐπειδὴ δὲ ἐν δεινῇ καὶ ἀπράκτῳ πτωχεία τὰ πάντων ἐστὶ, καὶ αὐτῷ γενήσεται φευ- κτόν.
- [01222] Ἔνεστι τοίνυν ἐξ αὐτῶν ἡμῖν τῶν πραγμάτων ἰδεῖν, ἐξ οἷων εἰς οἷα μετακεχώρηκε τὰ τῶν Ἰουδαίων.
- [01223] Προσκεκρούκασι γὰρ οἱ τάλανες τῷ Χριστῷ, τῷ πάντα ἡμῖν πλουσίως διανέμοντι τὰ ἀγαθὰ, καὶ στεφανοῦντι μὲν δόξῃ τοὺς ἀγαπῶντας αὐτὸν, χαρίσμασι δὲ τοῖς πνευματικοῖς τὰς τῶν γνησίων ψυχᾶς καταπλουτί- ζοντι.
- [01224] ^[9]Ὅτι ἀνεῖται ἡ Ἱερουσαλὴμ, καὶ Ἰουδαία συμπεπτωκεν, καὶ ἡ γλῶσσα αὐτῶν μετὰ ἀνομίας, τὰ πρὸς Θεὸν ἀπειθοῦντες.⁹ Συμπεπτωκένας φησὶ τὴν Ἰουδαίαν, καθάπερ ἀμέ- λει καὶ οἶκον ἕνα.
- [01225] Παθεῖν δὲ τοῦτο διίσχυρίζεται διὰ ποίαν αἰτίαν;
- [01226] Τί δὲ καὶ ἀνεῖται;
- [01227] Τοῦτ' ἔστιν, ἠφήθη ἢ καταλέλειπται, φροντίδος ἀμέτοχος γενομένη τῆς παρὰ Χριστοῦ.
- [01228] Ἦκουον γὰρ λέγοντος ἐναργῶς·
- [01229] ^[6]Ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

- [01230] ^[6] Πέπτωκε τοίνυν οὐκ ἔχουσα τὸν ἐγείροντα, καὶ σώζειν εἰδὸτα καὶ δυνάμενον.
- [01231] Θεμέλιος μὲν γὰρ ἔστιν ὁ Χριστὸς, καὶ ἐπ' αὐτῷ πάντες ἐποικοδομούμεθα, λίθοι ζῶντες καὶ πνευματικοὶ, καὶ συναρμολογούμενοι, καὶ συμβιβάζομενοι νοητῶς εἰς ναὸν ἅγιον, εἰς κατοικητήριον τοῦ Θεοῦ, ἐν Πνεύματι, καὶ ἐσμέν ἐπ' αὐτῷ κείμενοι.
- [01232] Καὶ ὑποβάθραν λαχόντες αὐτὸν, ἀκλόνητον ἔχουσι τὴν ἐφ' ἅπασιν τοῖς ἀγαθοῖς ἰδρυσίν τε καὶ στάσιν·
- [01233] οἱ δὲ οὐκ ἔχοντες αὐτὸν, σαθροὶ τε λίαν, καὶ πρὸς πᾶν ὅτιοῦν τῶν ἐκτόπων εὐπαρακόμιστοι.
- [01234] Πέπτωκε τοι- γαρὸν Ἰουδαία, ἀνεῖται δὲ καὶ Ἱερουσαλήμ.
- [01235] Τοῦτό τοι καὶ ἕτερος τῶν ἁγίων προφητῶν προανακεκράγει, λέγων·
- [01236] ^[6Οἴκος] Ἰσραὴλ ἔπεσεν, οὐκ ἔσται ὁ ἀναστή- σων αὐτόν.
- [01237] ^[6] Συμβέβηκε δὲ τὰ τοιαῦτα παθεῖν αὐ- τοὺς, ὅτι πρὸς ταῖς ἀπειθείαις, δυσσεβῆ καὶ ἀνομο- τάτην ἐσχήκασιν γλῶσσαν.
- [01238] Τί γὰρ ἔστι τῶν αἰσχυρῶν, ὃ μὴ εἰρηκότας αὐτοὺς εὐρήσομεν κατὰ γε τοῦ πάν- των ἡμῶν Σωτῆρος Χριστοῦ;
- [01239] Σαμαρίτην καὶ δαιμο- νιώντα, καὶ μὴν καὶ φάγον καὶ οἰνοπότην ὠνόμαζον, καὶ ἐκ πορνείας γεγενημένον.
- [01240] Οὐκοῦν μετὰ τῆς ἀπειθείας διατετέλεκεν ἡ γλῶσσα αὐτῶν δυσσεβοῦσα εἰς Χριστόν.
- [01241] Φαίη δ' ἂν τις καὶ ἐπ' αὐτοῖς·
- [01242] Οὐ γὰρ ἀδίκως ἐκτείνεται δίκτυα περρωτοῖς.
- [01243] Αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά.
- [01244] Ἡ δὲ καταστροφή ἀνδρῶν παρανόμων κακῆ.
- [01245] ^[9Διότι] νῦν ἐταπεινώθη ἡ δόξα αὐτῶν, καὶ ἡ αἰσχύνη τοῦ προσώπου αὐτῶν ἀντέστη αὐτοῖς, τὴν δὲ ἁμαρτίαν αὐτῶν ὡς Σοδόμων ἀνήγγειλαν καὶ ἐνεφάνισαν.⁹ Τῆς Ἰουδαίων ταπεινώσεως τὸν καιρὸν κατασημαί- νει, καὶ φησιν·
- [01246] Νῦν ἐταπεινώθη ἡ δόξα αὐτῶν πληρο- φορῶν, ὅτι κατ' ἐκεῖνο μάλιστα τοῦ καιροῦ, καθ' ὃν ^[70.108] ἡ γλῶσσα αὐτῶν μετὰ ἀνομίας δεδυσσέβηκεν εἰς Χριστόν, τότε καὶ πᾶν εἶδος αὐτοῖς ἐπενήκεται ταλαιπωρίας, καὶ πεπτώκασιν εἰς τὸ δυσκλεές.
- [01247] Τίνα δὲ τρόπον ἡ γλῶσσα αὐτῶν δεδυσσέβηκε μετὰ ἀπει- θείας, αὐτὸς ἡμῖν ὁ προφήτης διατρανοῖ, παρῆς μὲν τὰ ἕτερα, διαμνημονεύσας δὲ μόνης τῆς τελευταίας αὐτῶν δυσσεβείας.
- [01248] Ἦσαν μὲν γὰρ αἰεὶ διάφοροι τῷ Χριστῷ, καὶ τοῖς τοῦ φθόνου βέλεσι τετρωμένοι, κατὰ πολλοὺς ἐπεβούλευον τρόπους.
- [01249] Ἐπειδὴ δὲ Πιλάτῳ προσήγαγον, τότε δὴ μάλιστα τὴν ἑαυτῶν ἁμαρτίαν ὡς Σοδόμων ἀνήγγειλαν καὶ ἐνεφάνισαν.
- [01250] Ὡσπερ γὰρ οἱ τῶν Σοδόμων οἰκήτορες τὸ ἀκρατὲς εἰς ὀρέξεις νε- νοσηκότες ἀγρίως, καὶ ταῖς παρὰ φύσιν ἡδοναῖς ἠττημένοι κατεπεφύοντο τοῦ μακαρίου Λῶτ, αἰτοῦν- τες τοὺς ἄνδρας τοὺς εἰσπεπορευμένους πρὸς αὐτὸν εἰς κατάχρησιν, αἰδοῦς τε ἀπάσης αὐτοῖς πεπατημέ- νης καὶ ἀθραύστου λοιπὸν κρατούσης ἀναισχυντίας·
- [01251] τὸν αὐτὸν οἶμαι τρόπον καὶ Ἰουδαῖοι τὴν ἀνομίαν αὐ- τῶν ἀνήγγειλαν κατακεκραγότες τε καὶ λέγοντες τῷ Πιλάτῳ περὶ Χριστοῦ·
- [01252] ^[6Αἴρε.] αἴρε, σταύρωσον αὐ- τόν.
- [01253] ^[6] Ταύτην αὐτῶν κατητιᾶτο φωνὴν καὶ δι' ἑνὸς τῶν προφητῶν, λέγων·
- [01254] Ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφήκα τὴν κληρονομίαν μου, δέδωκα τὴν ἡγα- πημένην ψυχὴν μου εἰς χεῖρας ἐχθρῶν αὐτῆς.
- [01255] Ἐγε- νήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῷ, ἔδωκεν ἐπ' ἐμὲ φωνὴν αὐτῆς, διὰ τοῦτο ἐμίσησα αὐτήν.
- [01256] ^[9Οὐαί] τῇ ψυχῇ αὐτῶν, ὅτι βεβούλευνται βουλὴν πονηρὰν καθ' ἑαυτῶν, εἰπόντες·
- [01257] Δῆσωμεν τὸν δί- καιον, ὅτι δύσχρηστος ἡμῖν ἔστιν.
- [01258] Τοίνυν τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται.
- [01259] Οὐαὶ τῷ ἀνόμῳ, πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ.⁹ Ταλανίζει καὶ νῦν ὁ προφήτης τῶν Ἰουδαίων τοὺς δήμους, καὶ τῶν ἐπ' αὐτοῖς ὄδυρμων ἀποδίδωσι τὰς αἰτίας.
- [01260] Εἶπον γὰρ, φησὶν, ἐν ἑαυτοῖς·
- [01261] Δῆσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἔστιν.
- [01262] Οὐ γὰρ παρεδέ- χοντο διὰ τῆς πίστεως τὸν τῶν ὅλων Σωτῆρα Χριστόν, ἀτιμάζοντες δὲ διατετέλεκασιν, ᾧ τὸ τε κατὰ τὸ ἀληθές, ὅτι κατ' οὐδένα

τρόπον χρήσιμον ἔσεσθαι τῷ βίῳ τὸν ἀφιγμένον εἰς τοῦτο, ἵνα πάντα ἐν αὐτῷ καινὰ τὰ καθ' ἡμᾶς γένηται, καὶ ἐκ νομικῆς πολιτείας μεταστήσει εἰς πνευματικὴν τοὺς ἐξ αἵματος Ἰσραήλ.

[01263] Οὐκοῦν κατ' οὐδὲν ἔσεσθαι χρήσιμον ὑπειληφότες αὐτὸν ἔδησαν τῷ θανάτῳ, τὸ γε ἦκον εἰς αὐτοὺς, εἰ καὶ ἀνεβίω πάλιν ὡς Θεὸς κενώσας τὸν ἄδην, καὶ τὸ τῆς φθορᾶς καταλύσας κράτος.

[01264] Ζωὴ γὰρ ἐστὶ καὶ ζωοποιός.

[01265] Πλήν κατ' αὐτῶν ἐβουλεύοντο δῆσαι θέλον- τες τὸν δίκαιον·

[01266] φάγονται δὲ καὶ τὰ γεννήματα τῶν ἔργων αὐτῶν.

[01267] Ὁ γὰρ ἐὰν σπεῖρη ἄνθρωπος, τοῦτο καὶ θερίσει.

[01268] Καὶ οἱ μὲν τοὺς τρόπους ἐπιεικεῖς, καὶ φιλόθεον ἔχοντες γνώμην, ἀγαθοὺς ἐντεῦθεν εὐρή- σουσι τοὺς καρπούς·

[01269] οἱ δὲ ἀπονεύοντες καὶ ἀπειθεῖς, καὶ τῇ θεῖᾳ δόξῃ μαχόμενοι, φάγονται τὰ γεννήματα τῶν ἔργων αὐτῶν, τοῦτ' ἔστι, πῦρ, καὶ δίκην καὶ κό- λασιν καὶ τὰ ἐξ ὀργῆς συμβαίνοντα.

[01270] Ἐψεται γὰρ πάντως τὰ τοιάδε τῶν κακῶν τοῖς θεομαχεῖν ἡρημέ- [70.109] νοις.

[01271] Ἀληθὲς οὖν ὅτι, οὐαὶ τῷ ἀνόμῳ, πονηρὰ κατὰ τὰ ἔργα τῶν χειρῶν αὐτοῦ συμβήσεται αὐτῷ·

[01272] ὥσπερ γὰρ προσεκόμισαν Πιλάτῳ τὸν Ἰησοῦν, καὶ ταῖς τῶν στρατιωτῶν ἀτιθάσσοις ὀργαῖς, οὕτω καὶ αὐτοὶ παραδοθήσονται, φησὶ, ταῖς Ῥωμαίων στρατιαῖς.

[01273] Καὶ δὴ τοῦτο λέγοντα σαφῶς καὶ διὰ φωνῆς Ἰεζεχιήλ εὐρήσομεν.

[01274] Εἴρηται γὰρ πρὸς τὴν ἀνοσίαν καὶ κυριο- κτόνον Ἱερουσαλήμ·

[01275] Καθὼς ἐποίησας, οὕτως ἔσται σοι.

[01276] Τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου.

[01277] {1ΛΟΓΟΣ Γ'}1 [9Λαός] μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν.9

[01278] Ὅτι παντὸς ἀγαθοῦ νοσήσει τὴν ἐρημίαν ἢ τῶν Ἰουδαίων χώρα, διαφανέστατα καὶ μάλα σαφῶς προεξηγησάμενος, καὶ τὸ τί συμβήσεται τοῖς εἰς Χριστὸν πεπαρωνηκόσιν διειπῶν, προαναπεῖθει πάλιν ἀποσχέσθαι τῶν πλημμελημάτων, καὶ τοῖς ἐξ ἡμε- ρότητος λόγοις μονονουχὶ καταγοητεύει χρησίμως, μεθιστὰς ἐπὶ τὸ ἄμεινον, καὶ τοὺς ἀπάντων αὐτοῖς κακῶν γεγονότας αἰτίους παραιτεῖσθαι διδάσκων.

[01279] Οὐ γὰρ οἶμαι δεῖν τοῖς καθηγεῖσθαι λαχοῦσιν ὑποκεῖσθαι φιλεῖν, κἂν εἰ μή τι τῶν ὅσα ἐστὶ τελούντων πρὸς ὄνησιν ἐπιχειρῶσι διδάσκειν, μήτε μὴν ...

[01280] οἰεν διαβολῆς ἀξιοῦν τὸ ἐν μοίρᾳ τετάχθαι φαυλότητος δικαίως ἂν εἶναι πεπιστευμένον.

[01281] Ἀρετὴ γὰρ δι- δασκάλου τὸ ἀποκομίζειν δύνασθαι πρὸς ἀκριβῆ τοῦ συμφέροντος εἶδησιν τοὺς παιδαγωγουμένους, κατα- κιβδηλεύειν δὲ τὸ κατασίνεσθαι πεφυκός, καὶ παρ- αιτεῖσθαι κελεύειν τὸ ἀδικεῖν εἰωθός.

[01282] Ἐπαίνου δ' ἂν εἶεν ἄξιοι παντὸς καὶ οἱ τελοῦντες ἐν μαθηταῖς, εἰ μὴ ταῖς δόξαις τῶν διδασκόντων ἐνορῶν ἀπλῶς, ἀλλὰ τῇ τῶν πραγμάτων φύσει, καὶ θαυμάζουσι μὲν τοὺς διδάσκοντας, εἴπερ τινὲς εἶεν ὀρθοὶ καὶ ἐπι- στήμονες, καὶ τῶν ἀρίστων εἰσηγηταί, καταψέγῳσι δὲ τοὺς οἵσπερ ἂν εἴη μὴ τοιοῦτος ὁ σκοπός.

[01283] Κατα- νέμουσι μὲν γὰρ τινες ἐν ὄρεσι καὶ νάπαις τὰς οἴων ἀγέλας·

[01284] ἀλλ' εἰ παρακείοιτο τοῖς θρέμμασι βόθρος, ἤγουν ὄρων ὁ κρημνός, περιφοιτᾷ τὰ πρόβατα, καὶ οὐ καθίησιν ἑαυτὰ πρὸς θάνατον·

[01285] παιδαγωγεῖται γὰρ ὥσπερ δι' ἐμφύτου νόμου, πρὸς τὸ χρῆναι τῆς ἑαυ- τῶν φείδεσθαι ζωῆς.

[01286] Εἶτα πῶς οὐκ ἄτοπον, εἰ μὲν τοῖς ἀλόγοις ζωοῖς τοῦτο φαίνεσθαι κρατοῦν, ἐν δὲ ἡμῖν αὐτοῖς, καίτοι λογικοῖς ὑπάρχουσι, τὴν τοῦ χρησίμου καὶ ἀναγκαίου πρὸς ζωὴν οὐκ εἶναι γνῶσιν.

[01287] Χρὴ τοιγαροῦν κἂν εἴ τινες ἡμᾶς τῶν εἰς διδασκά- λους, καὶ καθηγητὰς τεταγμένων ἐφ' ἃ μὴ προσῆκεν ἀποκομίζειν ἔλοιτο, μὴ ἀπλῶς ἀνέχεσθαι φιλεῖν, μηδὲ μὴν ἀκατασκέπτως ἔπεσθαι πρὸς τὸ αὐτοῖς δοκοῦν, ἀλλὰ δοκιμάζειν ἕκαστα τῶν πρακτέων.

[01288] Ο...

[01289] χωρεῖν ἐπὶ τὸ ὅτι μάλιστα τῶν ὠφελεῖν εἰωθότων.

[01290] Ἦσαν τοίνυν οἱ τῶν Ἰουδαίων καθηγηταί, τοῦτ' ἔστιν, οἱ Γραμματεῖς τε καὶ οἱ Φαρισαῖοι, δεινοὶ πρὸς τὸ χρῆναι τοὺς τῶν χρημάτων ἐρανίζεσθαι πορισμούς, καὶ τὰς ἐκ τῶν λαῶν συγκομίζειν δωρο- φορίας, ἀπαρχὰς, δεκάτας, καὶ ὅσα τοῖς ἱεραῖσθαι λαχοῦσιν ὁ νόμος εἰς κληρὸν ἐδίδου.

[01291] Σκοπὸς δὲ ἦν αὐτοῖς, καὶ διὰ πάσης τέθειτο σπουδῆς τὸ ἀναπεῖθειν [70.112] τοὺς τὸ χρῆναι φυλάττειν ἐν γε δὴ τούτοις μάλιστα τὸν νόμον·

[01292] τῶν γε μὴν ἐτέρων ἐντολῶν οὐ πολλὸς ἦν ἄγαν παρ' αὐτοῖς ὁ λόγος.

[01293] Ταύτη τοι πρὸς αὐτοὺς καὶ αὐτὸς ἔφασκεν ὁ Σωτὴρ·

- [01294] [6Οὐαί] ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἄνηθον καὶ τὸ ἡδύοσμον, καὶ τὸ κύμινον.
- [01295] Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸ ἔλεος, καὶ τὴν πίστιν.
- [01296] [6] Ἦσαν οὖν ἄρα φιλοκερδεῖς καὶ ἐρασι- χρήματοι, καὶ πικρὰς ἔσθ' ὅτε τοῖς πταίοισιν ἐπήγον τὰς δίκας, ἵνα ἐκδειματοῦντες τοὺς ἐφ' ὅτωσιν ἐγκα- λουμένους προσάγειν αὐτοῖς ἀναπείθωσιν καὶ τὰ ὑπὲρ δύναμιν ἔσθ' ὅτε.
- [01297] Ταύτη τοί φησι πρὸς τοὺς παρ' αὐτῶν ἀδικουμένους·
- [01298] [6Λαός] μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καὶ οἱ ἀπαιτοῦντες κυριεύουσιν ὑμῶν.
- [01299] [6] Καὶ διὰ μὲν τοῦ λαὸν εἰπεῖν, ἔτι τὸν Ἰσραὴλ δίδωσι νοεῖν, ὡς εἶπερ ἔλιντο μεταφοιτᾶν ἐπὶ τὸ αὐτῶ δοκοῦν, τῶν ἐξ ἡμερότητος τεύξονται καὶ φιλ- ανθρωπίας, καὶ οὐκ εἰσάπαν ἀποπεσοῦνται τῆς πρὸς αὐτὸν οἰκειότητος σχετικῆς.
- [01300] Καλαμᾶσθαι δὲ εἰπὼν τοὺς πράκτορας, τῆς ἐνούσης αὐτοῖς ἀπλη- στίας τε ὁμοῦ καὶ φιλοκερδίας δείκνυσι τὸ μέγεθος.
- [01301] Ἐν μὲν γὰρ τοῖς ληϊοῖς οἱ μὲν ἀποκείρουσι σιδήρῳ τὸν στάχυν, οἱ δὲ τοὺς ἐκπίπτοντας τῆς τοῦ κείροντος χειρὸς συλλέγοντες, οὐδὲν ἀφιάσιν ἐν ἄγροῖς.
- [01302] Ἔθος δὲ καὶ τοῖς τὰς ἀμπέλους τρυγῶσι τοῦτο δρᾶν.
- [01303] [6Κα-] λαμῶνται τοίνυν ὑμᾶς, φησὶν, οἱ πράκτορες ὑμῶν.
- [01304] [6] Ὅμοιον ὡς εἰ λέγοι·
- [01305] Τετρυγήκασιν ὑμῶν τὰς πε- ριουσίας, καὶ οὐ μέχρι τούτου τὰ τῆς ἀπληστίας αὐτοῖς.
- [01306] Ἀλλ' ἤδη καὶ καλαμῶνται, τοῦτ' ἔστι, τὰς χεῖρας ἐπάγουσι, καὶ τοῖς ἔτι καταλελειμμένοις.
- [01307] Εὐ δὲ δὴ σφόδρα, καὶ πρεπόντως αὐτοῖς, οὐ καθηγητὰς, οὐ διδασκάλους, οὐχ ἕτερόν τι τῶν τοιούτων εἶναί φησιν, πράκτορας δὲ ὀνομάζει, καὶ ἀπαιτητὰς.
- [01308] Δι- δάσκει δὲ ὅτι κατεξουσιάζουσιν αὐτῶν, οὐχ ὡς δι- δασκαλοὶ μαθηταῖς ἠπίως προσφερόμενοι, ἀλλ' οἷον σκληροὶ καὶ ἄγριοι δεσπότης, τὸ δοκοῦν αὐτοῖς φρονεῖν ἀναγκάζοντες, καὶ πρὸς πᾶν ὀτιοῦν ἀποφέ- ροντες, καὶ τῶν παρὰ γνώμην ἔσθ' ὅτε.
- [01309] Ἀλλ' ὁ γε τῶν ἐν Χριστῷ σκοπὸς οὐ τοιοῦτος ἦν.
- [01310] Γράφει γοῦν ὁ θεσπέσιος Πέτρος τοῖς κεκλημένοις εἰς ἐπισκοπὴν, καὶ καθηγεῖσθαι λαχοῦσι τῶν λογικῶν ποιμνίων, μὴ ὡς κατακυριεύοντες τῶν κληρῶν, ἀλλὰ τύποι γενόμε- νοι τοῦ ποιμνίου.
- [01311] Οἶδεν δὲ ὁ λόγος ὁ μυστικὸς καὶ πράκτορας ἑτέρους, οὐς ἀνάγκη παραιτεῖσθαι τοῖς ἐθέλουσι βιοῦν ὀρθῶς.
- [01312] Αἱ γὰρ πονηραὶ καὶ ἀντι- κείμεναι δυνάμεις ἕκαστον τῶν ἐπὶ γῆς μονονουχὶ καὶ ἀπαιτοῦσι τὴν εἰς τὸ φαῦλον σπουδὴν, καὶ ὡσπερ τινὰ δασμὸν παρ' ἡμῶν συλλέγουσι, τὴν εἰς τὰ πάθη τῆς διανοίας ῥοπήν.
- [01313] Καὶ γοῦν ὁ ἱερός μακαρίζει λόγος τοὺς μὴ ἀκούσαντας φωνὴν φορολόγου·
- [01314] οἱ γὰρ τῶν τῆς σαρκὸς ἐπιθυμιῶν κατεξανιστάμενοι, καὶ νεανικῶ φρονήματι τὰ ἐκ τῆς ἁμαρτίας παρωθόμενοι βλάβη, καὶ πατοῦντες ἀρχὰς, καὶ νικῶντες τὰ πνεύματα τῆς πονηρίας, κρείττους γεγονάσι τῆς τοῦ φορολόγου φωνῆς.
- [01315] Δεῖ τοίνυν τοὺς τοιούτους παραιτεῖσθαι πράκτορας, καὶ μήτε θερίζειν ἐν ἡμῖν τὸ εἰς ἁμαρ- τίαν ἀποτέλεσμα συγχωρεῖν, μήτε μὴν καλαμᾶσθαι.
- [01316] [70.113] Δράσομεν δὲ τοῦτο διὰ Χριστοῦ νευρούμενοι, καὶ τῆς ἑαυτῶν διανοίας ἐκπέμποντες διαλογισμοὺς πονη- ροῦς, ἐπιθυμίας αἰσχροῦς, καὶ πᾶν εἶδος φαυλότητος.
- [01317] [9Λαός] μου, οἱ μακαρίζοντες ὑμᾶς πλανῶσιν ὑμᾶς, καὶ τὴν τρίβον τῶν ποδῶν ὑμῶν ταράσ- σουσιν.⁹ Εἰς νῆψιν ἐγείρει πάλιν, καὶ δοκιμαστὰς εἶναι τῶν πραγμάτων βούλεται, οὐ χρηστολογίας ἀπλῶς χαυ- νοῦσθαι πρὸς ῥαθυμίαν.
- [01318] Περιφοιτῶντες μὲν γὰρ οἱ Φαρισαῖοι τοὺς τῶν Ἰουδαίων οἶκους χρηστοεπεῖν ἐπεχείρουν, ἠὲ λογημένον τε λαὸν ὀνόμαζον, καὶ κληρὸν Θεοῦ.
- [01319] Καὶ τάχα που τὸ διὰ φωνῆς τοῦ Βαροῦχ ἐπεφώνουν αὐτοῖς·
- [01320] [6Μακάριοι] ἐσμεν, Ἰσραὴλ, ὅτι τὰ ἀρέσκοντα Θεῷ γνωστὰ ἡμῖν ἐστιν.
- [01321] [6] Ἴνα γοῦν προσεπάγοιεν τὰς τε ἐκ νόμου τεταγμένας αὐτοῖς δωροφορίας, καὶ μὴν καὶ δεκάτας, ἤγουν ἀπαρχὰς ἐσκήπτοντο χρηστολογεῖν, εὐπρόσιτοί τε εἶναι πολ- λάκις ἤθελον, καὶ τὸ ἡμεροφανὲς ἐπετήδευον·
- [01322] κερδῶν δὲ ἕνεκα καὶ λημμάτων καὶ αὐτὸν ἐδίδασκον παρα- λύειν τὸν νόμον τοὺς ὑπὸ χεῖρα λαοῦς.
- [01323] Ἦτιᾶτο γοῦν αὐτοῖς ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστός, ὡς ἀκυ- ροῦντας τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν ἑαυτῶν παρα- δοσιν.
- [01324] Πλανῶσι τοίνυν ὑμᾶς, φησὶν, οἱ μακαρίζοντες ὑμᾶς, καὶ τὴν τρίβον τῶν ποδῶν ὑμῶν ταράσσουσιν.
- [01325] Οὐ γὰρ ἐῶσιν ὀρθοποδεῖν.

- [01326] Παρεξάγοντες δὲ ὥσπερ τῆς εὐθείας ὁδοῦ κατὰ κρημνῶν φέρουσι καὶ βόθρων.
- [01327] Ὁδὸς δὲ ἡ εὐθεΐα, καὶ ὁμαλὴ, ἡ εἰς Χριστὸν οἰκείω- σις διὰ πίστεως.
- [01328] Ἐπειδὴ δὲ ἤδεσαν οἱ τῶν Ἰουδαίων καθηγηταί, ὅτι τῆς διὰ Μωσέως καταργουμένης ἐν- τολῆς, ἔξω κείσονται κερδῶν καὶ λημμάτων, συν- ετάραττον ὥσπερ τὴν τρίβον τῶν ποδῶν τοῦ λαοῦ, τὸν Χριστοῦ λόγον κατακιβδηλεύοντες, καὶ ταῖς τοῦ νόμου σκικαῖς προσκειῖσθαι κελεύοντες.
- [01329] Τετολήκασι γὰρ εἰπεῖν οἱ δεῖλαιοι·
- [01330] [Ἡμεῖς] οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ Θεός·
- [01331] τοῦτον δὲ οὐκ οἶδαμεν πόθεν [ἔστιν]·καὶ πάλιν·
- [01332] [Ἐἴ] ἦν οὗτος ἀπὸ Θεοῦ ἄνθρωπος, οὐκ ἂν ἔλυε τὸ Σάββατον.
- [01333] [Ἐ] Καὶ τὸ ἔτι τούτων δυσσεβέστε- ρον, τοῖς γὰρ ἐθέλουσιν ἀκροᾶσθαι Χριστοῦ, καὶ τοῖς παρ' αὐτοῦ προσκειῖσθαι λόγοις, ἀνοσίως ἔφασκον·
- [01334] [Ἐ] ἔχει καὶ μαίνεται, τί ἀκούετε [ἔτι] αὐτοῦ; Δεῖν δὲ δὴ καὶ ἐτέρως ὑπολαμβάνω τὸν πνευματικὸν ἄνθρωπον καὶ τὸν ἀρετῆς ἐργάτην παραιτεῖσθαι σφόδρα τοὺς εἰς νοῦν καὶ καρδίαν μακαρίζοντας αὐτὸν λογισμούς.
- [01335] Δεινὸς γὰρ ὑπάρχων εἰς κακουργίαν ὁ Σατανᾶς, ὅτε τοὺς εὐδοκιμοῦντας τῆς αὐτοῖς φιλαίτα- τῆς ζωῆς τε καὶ πολιτείας κατακομίζει οὐ δύναται, πρὸς τὸ αὐτῷ δοκοῦν ἐτέρῳ παραλύειν πειράται τρόπῳ.
- [01336] Ἐπαινεῖ γὰρ ὡς καταρωθώκτας, ἀποδέχεται δὲ ὡς ἀγίους· λοιπὸν, μακαρίζει δὲ καὶ ὡς φίλους ἤδη γεγονότας Θεοῦ, καὶ εἰς λῆξιν ἀπάσης ἀρετῆς ἀνα- βεβηκότας.
- [01337] Εἶτα τὸ τῆς ὑπεροψίας αὐτοῖς πάθος ἐν- τεκῶν, προσκρούειν παρασκευάζει τῷ Θεῷ, καὶ κα- τασεῖει λοιπὸν καθάπερ τι φυτὸν ἐκ βάθρου.
- [01338] Οὐ γὰρ ἠγνόηκεν, ὅτι ταπεινοῖς μὲν δίδωσι χάριν ὁ τῶν ὄλων Θεός, ἀντιτάσσεται δὲ τοῖς ὑπερηφάνοις.
- [01339] Παραιτη- τέον τοίνυν, ὡς ἔφην, τοὺς εἰς νοῦν ἔσω καὶ καρδίαν μακαρίζοντας ἡμᾶς λογισμούς.
- [01340] Οἱ γὰρ τοὶ τὴν εὐ- θεΐαν ἡμᾶς οὐκ ἐπιτρέπουσι διάττειν ὁδὸν, δι' ἧς ἂν [70.116] τις ἴοι καὶ μάλα ῥαδίως ἐπὶ τὸ ἀρέσκον Θεῷ.
- [01341] [Ἐ] νῦν καταστήσεται εἰς κρίσιν Κύριος, καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ.
- [01342] Αὐτὸς Κύριος εἰς κρίσιν ἤξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ, καὶ μετὰ τῶν ἀρχόντων αὐτοῦ.
- [01343] Ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελῶνά μου;
- [01344] Καὶ ἡ ἀρ- παγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν;
- [01345] Τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου, καὶ τὰ πρόσωπα τῶν πτωχῶν [Ἐ] καταισχύνετε; Οὐκ ἀνεπικούρητον ἔσεσθαι φησὶν ὁ προφήτης τὴν ἀδικουμένων πληθύν, οὔτε μὴν ἀπάσης φροντίδος ἐρήμην, ὑπεραθλήσειν δὲ μάλλον αὐτῶν τὸν τῶν ὄλων Θεὸν εὐ μάλα διΐσχυρίζεται.
- [01346] Δικάσεται γὰρ ὑπὲρ αὐτῶν, φησὶ, τοῖς καλαμωμένοις καὶ μακαρί- ζουσιν αὐτούς.
- [01347] Ταράξει δὲ καὶ τὴν τρίβον τῶν πο- δῶν αὐτῶν.
- [01348] Δικάσεται δὲ πρὸς τοὺς πρεσβυτέρους τοῦ λαοῦ, καὶ προσέτι τοὺς ἄρχοντας, ἦτοι τοὺς καθ- ηγουμένους.
- [01349] Ἐλυτρώσατο μὲν γὰρ ἐξ οἴκου δου- λείας τὸν λαὸν αὐτοῦ, ἐξείλετο δὲ τῆς τῶν κρατούν- των σκικαῖότητος, ὅλην αὐτοῖς ἐπαναστήσας τὴν κτί- σιν.
- [01350] Καὶ ὑδάτων μὲν εἰς αἷμα μεταβολὰς ἐργασάμε- νος, χαλάζαις δὲ καταπαίων, βαθεῖ τε καὶ τριημέρῳ σκότῳ, καὶ τοῖς ἄλλοις ἅπασιν.
- [01351] Μακρὸν γὰρ ἔκαστα διειπεῖν.
- [01352] Εἶτα διαβιβάσας διὰ θαλάσσης μέσης ἔθρε- ψεν ἐν τῇ ἐρήμῳ.
- [01353] Εἰσκεκόμικεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ἔθνη μέγала καὶ μαχιμώτατα καθ- ἄπερ ἀκάνθας ἐξελῶν.
- [01354] Καὶ τοῦτο ἡμῖν ὁ θεσπέσιος Δαβὶδ κατεδήλου λέγων πρὸς τὸν τῶν ὄλων σωτήρα καὶ λυτρωτὴν·
- [01355] [Ἐ] ἐξ Αἰγύπτου μετήρας, ἐξέβαλες ἔθνη, καὶ κατεφύτευσας αὐτὴν, ὠδοποίησας ἔμπροσθεν αὐτῆς·
- [01356] ἐξέτεινας τὰ κλήματα αὐτῆς ἕως θαλάσσης, καὶ ἕως ποταμῶν παραφυάδας αὐτῆς.
- [01357] [Ἐ] Γέγονε γὰρ, ὡς προφήτης φησὶν Ἱερεμίας, ἄμπελος εὐκληματοῦσα Ἰσραὴλ, καὶ ὁ καρπὸς εὐθηνῶν αὐ- τῆς.
- [01358] Ἀλλὰ τετάχασιν μὲν εἰς γεωργοὺς οἱ καθηγεῖ- σθαι λαχόντες·
- [01359] ἠδικήκασι δὲ οὕτως ἀμπελῶνα τὸν δεσποτικόν, ὡς εἰς ἅπαν ἤδη καὶ ἐμπερησθαι δοκεῖν.

[01360] Ταύτην οὖν ἄρα τὴν αἰτίαν αὐτὸς ποιήσεται λέγων·

[01361] Ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελώνά μου;

[01362] Οὓς γὰρ ἦν εἰκὸς καὶ εὐτελεστέραν ἀποφαίνειν τὴν νοητὴν ἐκείνην καὶ εὐκληματοῦσαν ἀμπελον, τοῦτ' ἔστι, τὸν Ἰσραήλ, οὗτοι κατεκόμισαν εἰς ἐρήμωσιν παν- τελη, ξηρὰν τε καὶ ἄχρηστον ἀπετέλεσαν τῷ δεσπότη.

[01363] Ἐμπεπύριστα δὲ τοίνυν παρ' ὧν εἰκὸς ἦν εὐβοτρυν ἔσεσθαι καὶ καρποῖς διαβρυθῆ, καὶ παντὸς ἐπέκεινα βλάβους.

[01364] Τίνα δὲ τρόπον ἐμπυρίσαι λέγονται τὸν νοητὸν ἀμπελώνα, πῶς οὐκ ἄξιον ἰδεῖν;

[01365] Ἔδει μὲν γὰρ τὸ διδασκαλικὸν ἔχοντας ἐπιτήδευμα, καὶ νόμον εἰδότας τὸν εἰς πᾶν ὅτιοῦν ἀποφέροντα τῶν ἀρε- σκόντων Θεῶ, καὶ πρό γε τῶν ἄλλων ἐννομώτατά τε διαζῆν αὐτούς, καὶ τοῖς εἰς δικαιοσύνην αὐχὴ- μασιν εὖ μάλα κατακαλλύνεσθαι, ὥστε τῆς ἐξαιρέτου ζωῆς τύπον ὥσπερ τινὰ καὶ εἰκόνα τῶν ὑπὸ χεῖρα λαῶν τὸν αὐτῶν γενέσθαι βίον.

[01366] Εἶτα πρὸς τούτῳ καὶ ταῖς ἐκ νόμου παιδαγωγίαις ἀποκομίζειν ἤθελον τοὺς ὑπεξευγμένους πρὸς πᾶν ὅτιοῦν τῶν ἀγαθῶν, καὶ ^[70.117] πλημμελοῦντας ἐλέγχειν, καὶ παίοντας ἐπανορθοῦν, καὶ τῆς εὐσεβείας καταδεικνύειν τὴν ὁδόν, καὶ πρὸς τὰ ἀμείνω παιδαγωγεῖν, καὶ πρὸς τὸ τοῦ νόμου τέ- λος ἀναπειθεῖν ὄραν, φημί δὴ Χριστόν·

[01367] ^[6Τέλος] γὰρ νόμου καὶ προφητῶν ὁ Χριστός.

[01368] ^[6] Καὶ περὶ αὐτοῦ λελάληκεν ὁ Μωσῆς διὰ σκιᾶς καὶ τύπων, προανα- φωνῶν τοῖς πάλαι τὸ σεπτὸν καὶ μέγα μυστήριον.

[01369] Ἀλλὰ τούτων ἀπάντων ἠφειδηκότες, αὐτοὶ τε ἦσαν πονηροὶ τοὺς τρόπους, ἀχάλινοι πρὸς πλεονεξίαν, ἀκρατεῖς εἰς φιλοκερδία, ὀλίγου παντελῶς ἀξιούντες λόγου τὸ κρίνειν ὀρθῶς·

[01370] καὶ οἷς ἦν ἄμεινον ἐπερυ- θριᾶν, ἐπ' αὐτοῖς δὴ τούτοις ἐπαυχεῖν εἰωθότες.

[01371] Ἐμπεπύριστα τοίνυν ὁ ἀμπελῶν, οὔτε τῷ βίῳ τῶν καθηγεῖσθαι λαχόντων ὠφελούμενος, οὔτε μὴν ταῖς νομικαῖς εἰσηγήσεσι παιδαγωγούμενος εἰς ὀρθὴν καὶ ἀνεπλήπτον ζωὴν, ἤγουν εἰς ἐπίγνωσιν Χριστοῦ, καὶ τοῦτο ἐπιλάμψαντός τε ἤδη τοῖς ἐπὶ τῆς γῆς, καὶ λέγοντος ἐναργῶς·

[01372] ^[6Εγώ] εἰμι τὸ φῶς τοῦ κόσμου, ἐγὼ εἰμι ἡ ὁδός, καὶ ἐγὼ εἰμι ἡ ἀλήθεια.

[01373] ^[6] Ἀκουέτωσαν τοίνυν·

[01374] Ὑμεῖς δὲ τί ἐνεπυρίσατε τὸν ἀμπελώνά μου, καὶ ἡ ἀρπαγὴ τοῦ πτωχοῦ ἐν τοῖς οἴκοις ὑμῶν;

[01375] Τί ὑμεῖς ἀδικεῖτε τὸν λαόν μου, καὶ τὰ πρόσωπα τῶν πτωχῶν καταισχύνετε;

[01376] Συνήραζον γὰρ τοὺς πτωχοὺς εἰς σύνεσιν ἐπὶ τὸ αὐτοῖς δοκοῦν, καὶ καταισχύνεσθαι παρεσκεύαζον τὰ πρόσωπα αὐ- τῶν.

[01377] Ὅνπερ γὰρ τρόπον οἱ τῆς δικαιοσύνης ἐπι- μεληταὶ μονονουχὶ λαμπρῷ προσώπῳ, καὶ πολλῆς γέμοντι παρόρησίας ἐν ὀφθαλμοῖς ἐστήκασιν τοῦ Θεοῦ, οὕτω φαμέν τοὺς τῆς φαυλότητος ἐραστάς στυγνόν τε καὶ ἀμειδές, αἰσχύνης τε καὶ ἐντροπῆς ἀνάμεστον τὸ τῆς καρδίας πρόσωπον ἔχειν.

[01378] Ἀλλ' ὥσπερ ὀνίνησιν ὁ παιδαγωγῶν εἰς σύνεσιν, καὶ τῶν καλλίστων εἰς- ηγητῆς, οὕτως ἀδικεῖ παστισοῦν οἶμαι τῶν τετα- γμένων εἰς διδασκάλους, εἰ μὴ τῶν ἀμεινόνων ἐρα- στήν ἀποτελοῖ τὸν παιδευόμενον.

[01379] Καταισχύνει γὰρ ὥσπερ τὸ πρόσωπον αὐτοῦ, καὶ πτωχὸν ὄντα πρὸς σύνεσιν, μονονουχὶ καὶ καταβιάζεται, καὶ συναρπά- ζει πρὸς τὰ αἰσχίω.

[01380] Ἦσαν δὲ καὶ ἐτέρως ἀδικοὶ τε καὶ ἀρπαγες οἱ τῶν Ἰουδαίων καθηγηταί, καὶ κατ-αισχύνοντες μὲν τὰ τῶν πτωχῶν πρόσωπα, προσκείμενοι δὲ πλουσίοις, καίτοι τοῦ νόμου λέγοντος·

[01381] Κρίμα δίκαιον κρίνατε, καὶ παρεγγυῶντος πανταχῇ τὸ, Οὐ μὴ λήψη πρόσωπον ἐν κρίσει.

[01382] ^[9Τάδε] λέγει Κύριος·

[01383] Ἀνθ' ὧν ὑψώθησαν αἱ θυγατέρες Σιών, καὶ ἐπορεύθησαν ὑψηλῷ τρα- χήλῳ, καὶ νεύμασιν ὀφθαλμῶν, καὶ τῇ πορείᾳ τῶν ποδῶν, ἅμα σύρουσαι τοὺς χιτῶνας, καὶ τοῖς ποσὶν ἅμα παίζουσαι, καὶ ταπεινώσει ὁ Θεὸς ἀρχούσας θυγατέρας Σιών, καὶ Κύριος ἀποκαλύ- ψει τὸ σχῆμα αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ.⁹ Προαπέφηνεν ἡμῖν ὁ λόγος, ὅτι τοῖς Ἰουδαίων καθ- ηγηταῖς ἐν σπουδῇ τέθειτο τῇ προϋργιαιτάτῃ τὸ χρῆναι πλουτεῖν, καὶ δόξαν ἔχειν τὴν ἐν γε τούτῳ διαφανῆ.

[01384] Πλήρεις δὲ ἦσαν ἀδικιῶν καὶ πλεονεξίας ὡς αὐτούς μὲν λαμπράς τε ἐν ἄστει, καὶ μὴν καὶ τὰς ἐν ἀγροῖς ποιεῖσθαι προόδους, ἵπποις τε ἐποχομέ- νους, καὶ ταῖς ἐξωθεν φαντασίαις τῶν δορυφορεῖν εἰωθότων οὐ μετρίως ἐπευρυνόμενους.

[01385] Κατητιᾶτο γὰρ αὐτοὺς ἐν τοῖς ἀνωτέρῳ λέγων·

[01386] Καὶ ἐνεπλήσθη ἡ γῆ ἵππων, καὶ οὐκ ἦν ἀριθμὸς τῶν ἀρμάτων αὐτῶν·

[01387] καὶ ἐνεπλήσθη ἡ γῆ ἀργυρίου καὶ χρυσοῦ, καὶ οὐκ ^[70.120] ἦν ἀριθμὸς τῶν θησαυρῶν αὐτῶν.

[01388] Εἶτα συνέβαινε τὰς τῶν ἐν πλούτῳ γυναῖκας, ἅτε δὲ τρυφώσας ἐναβρύ- νεσθαι ζητεῖν, καὶ τοῖς ἐκ χρυσοῦ καὶ λίθων ὠραϊ- σμοῖς, ἐπιγάνυσθαι δὲ λίαν καὶ στολῆ ποικίλη, καὶ ἐσθημάτων πολυτελείαις.

[01389] Αἰεὶ γὰρ πῶς τὸ θῆλυ γέ- νος ἐν ταῖς ἄγαν εὐημερίαις φιλόδοξόν τέ ἐστι καὶ φιλεπιδεικτικόν.

- [01390] Ἡδίστα δὲ λίαν εὐίματεῖς, καὶ μέν- τοι καὶ χρυσαῖζεται, καὶ ὑψηλὴν ἀνασπῶν τὴν ὄφρυν, ἐπαυχεῖ τῆ τοῦ σώματος ὥρα.
- [01391] Καὶ ἐπ' αὐτῶ δὴ τούτῳ πλειστάκις τὸ τῶν συνοικούντων αὐταῖς ἐξογκοῦται φρόνημα·
- [01392] καὶ δόξαν ἰδίαν ποιοῦνται τινες τὴν τῶν γυναικῶν ἐξιτηλίαν.
- [01393] Τοῦτο τάχα πεπόνθασιν οἱ τῶν Ἰουδαίων λαμπροὶ, τῆς εἰς Θεὸν εὐσεβείας ἠφειδηκότες.
- [01394] Ἴνα γὰρ ἔχοιεν ἀεὶ μενούσας αὐτοῖς τὰς τοῦ πλουτεῖν χορηγίας, προσκομιζόντων τῶν λαῶν τὰ κατὰ τὸν νόμον οὐ προσίεντο τὴν πίστιν τὴν εἰς Χριστὸν, οὔτε μὴν ἑτέρους πιστεῦειν ἠθελον, κλειοντες τὴν βασιλείαν τοῦ Θεοῦ, καθὰ γέγραπται, καὶ μήτε εἰσερχόμενοι, μήτε τοῖς ἐθέλουσιν ἐφιέντες εἰσελθεῖν.
- [01395] Ταύτη τοι καὶ δέδονται ταῖς Ῥωμαίων στρατιαῖς εἰς ἐρήμωσιν, εἰς διαρπαγὴν, καὶ ἀπ- ολώλασιν, γυναῖοις τε ὁμοῦ, καὶ τοῖς φιλάτοις, οἱ- κοῖς τε καὶ πλούτῳ.
- [01396] Γεγόνασι γὰρ ἑτέρων τὰ ὡς ἐν πλείστη σπουδῇ συναγηγερόμενα·
- [01397] οἰκτροὶ δὲ αὐτοὶ καὶ ἀλῆται, καὶ πρὸς ἐσχάτην ὀρῶνται τα- λαιπωρίαν.
- [01398] Κατατρέχει τοίνυν ὁ λόγος τῶν παρ' αὐτοῖς γυναικῶν, ἡγουν τῶν θυγατέρων οἶον τῶν ἀρχουσῶν μάλιστα, καὶ περιφανεστέρων, αἱ καὶ ἦσαν τῶν ἰσχυόντων, καὶ φησιν·
- [01399] ^[6Ανθ'] ὧν ὑψώθησαν αἱ θυγατέρες Σιών, καὶ ἐπορεύθησαν ὑψηλῶ τραχήλῳ, καὶ νεύμασιν ὀφθαλμῶν,⁶ καὶ τὰ ἐξῆς.
- [01400] Ὑψώθησαν δὲ οὐ κατὰ ἀρετὴν, ἀλλ' ὡς ἐν φρονή- ματι σαρκικῶ καὶ γεωδεστάτῳ.
- [01401] Μέγα γὰρ αὐτοῖς, ὡς ἔφην, φρονεῖν ἐδόκει, ἐπὶ πλούτῳ, καὶ δόξῃ, καὶ ὠραῖσμοις τοῖς ἔξωθεν, οὐς ἐκ λίθων καὶ χρυσοῦ, καὶ στολῆς ποικίλης συλλέγουσι.
- [01402] Γράφει δὲ ἡμῖν ὁ προφητικὸς ἐν τούτοις λόγος φρόνημά τε καὶ σχῆμα φιληδόνου τε καὶ ἀσέμνου γυναικός, καὶ κόσμῳ διαφανεῖ κατηγολαῖσμένης, οἶον ἐκ μιᾶς, ἀπάσης τῆς παρ' αὐτοῖς γυναικός καταδεικνὺς τὴν ἀγερωχίαν.
- [01403] Ἐπορεύθησαν γὰρ, φησιν, ὑψηλῶ τραχήλῳ, καὶ νεύμασιν ὀφθαλμῶν·
- [01404] καίτοι γυναικὶ τῆ κοσμιωτάτη, καὶ τὸν ἐν σεμνότητι καὶ ἐπιεικείᾳ τιμῶση βίον, αἰδῶς τέ ἐστὶν ὅτι μάλιστα φίλη, καὶ πρόποι ἂν τὸ μηδὲ ὀραῖσθαι τοῖς ἀρῶντων ὀφθαλμοῖς·
- [01405] αἱ δὲ πρὸς τοῦτο ἐξώκειλαν βλαβίας τε ὁμοῦ καὶ ἀναισχυντίας, ὡς ἐπιδεικτιᾶν ἐν προόδοις, καὶ αἴρειν μὲν ὑψοῦ τὸν ἀχένα, διανεύειν δὲ τοῖς ὀρῶσιν αὐτὰς, προσμε- διάσας ἔσθ' ὅτε, καὶ μονονουχί τῷ γέλῳτι καθυπ- ἰσχνουμένας ἤδη τοῖς ὀρῶσι τὴν σύνδοον.
- [01406] Ὑδαρεὶ γὰρ ἀεὶ τὸ πορνικὸν φρόνημά ἐστὶ, καὶ πολὺ χαλᾶται πρὸς ἐτοιμότητα τὴν εἰς ἡδονὰς, ἐπιτείνει δὲ αὐταῖς τὰ τῆς ὀραθυμίας ἐγκλήματα, καὶ πεπορευῆσθαι φη- σιν, ἅμα συρούσας τοὺς χιτῶνας, καὶ παιζούσας τοῖς ποσίν.
- [01407] Εἰκὸς δὲ ἦν οἶεσθαι, καὶ τοῦτο εἰς κόσμον συντελεῖν αὐταῖς·
- [01408] πορνικὸν δὲ τὸ ἐπιτήδευμα, καὶ βδελυρίας ἀπόδειξις τῆς ἐσχάτης.
- [01409] Ὅπου γὰρ ὁ τῶν ποδῶν κτύπος εὐρύθμοις ἄσμασι συνηχεῖ, ἐκεῖ που πάντως καὶ αὐτὸς ὁ διὰ χειρῶν ἀνακτυπεῖ ^[70.121] κρότος, καὶ πᾶν εἶδος αἰσχυρῶν ἐπιτηδευμάτων, καὶ πρόκλησις τοῖς ὀρῶσιν εἰς ἀκαθαροσίαν.
- [01410] Κατ' ἐκεῖνο δὴ οὖν τοῦ καιροῦ ταπεινώσει, φησίν, ὁ Θεὸς ἀρχούσας θυγατέρας Σιών, καὶ ἀποκαλύψει τὸ σχῆμα αὐτῶν, τοῦτ' ἐστὶν, ἡ περιελεῖ τὸν κόσμον, ἢ τὴν αἰσχύνην καταθήσει φανεράν.
- [01411] Ἔσται δὲ τοῦτο, ὅταν ἔρημαι καὶ γυμναὶ κόσμου παντὸς καὶ περιβολῆς ἀποδεδειγμένοι ταῖς τῶν πολεμίων ἐναλοῖεν χερσίν, δοῦλαι καὶ αἰχμάλωτοι, καὶ ἀπάσης ἔμπλεοι τάλαιπωρίας.
- [01412] ^[9Καὶ] ἀφελεῖ Κύριος τὴν δόξαν τοῦ ἱματισμοῦ αὐτῶν, καὶ τοῦ κόσμου αὐτῶν·
- [01413] καὶ τοὺς κοσῦμ- βους αὐτῶν, καὶ τὰ ἐμπλόκια, καὶ τοὺς μηνίσκους, καὶ τὸ κάθεμα, καὶ τὸν κόσμον τοῦ προσώπου αὐτῶν, καὶ τὴν σύνθεσιν τῆς δόξης τοῦ κόσμου αὐτῶν, καὶ τοὺς χλιδῶνας, καὶ τὰ ψέλλια, καὶ τὸ ἐμπλόκιον, καὶ τὰ περιδέξια, καὶ τοὺς δακτυ- λίους, καὶ τὰ ἐνώτια, καὶ τὰ περιπόρφυρα, καὶ τὰ μεσπόρφυρα, καὶ τὰ ἐπιβλήματα, καὶ τὰ μετὰ τὴν οἰκίαν, καὶ τὰ διαφανῆ λακωνικά, καὶ τὰ βύσσινά, καὶ τὰ ὑακίνθινα, καὶ τὰ κόκκινα, καὶ τὴν βύσσον, σὺν χρυσίῳ, καὶ ὑακίνθῳ συγκαθ- υφασμένα, καὶ θέριστρα κατάκλιτα.⁹ Ἀποκαλυφθήσεσθαι λέγων ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸ σχῆμα αὐτῶν δεισὶν ἀκριβῶς, καὶ τίνα δὴ τρόπον τὸ σχῆμα αὐταῖς συμβήσεται.
- [01414] Ὅτι γὰρ ἐν ἐνδείᾳ καὶ ἀποβολῇ πάντων ἔσονται τῶν ἐξιτήλως ἐξηρη- μένων, καὶ τῆς ἀρχαίας ἐκείνης εὐημερίας καὶ τρυ- φῆς προσαναπειθεὶ προστιθεῖς, ὅτι παντὸς ἔσονται κόσμου γυμναὶ, τοὺς κοσῦμβους ἀποβαλοῦσαι, μηνί- σκους τε καὶ τὸ κάθεμα, καὶ τὰ τούτοις συνημμένα.
- [01415] Δι' ὧν ἐστὶν ἰδεῖν ἀκορέστως ἐχούσας εἰς ὠραῖσμούς, καὶ εἰς φρόνημα τὸ φιλόκοσμον, μᾶλλον ἢ τὸ φιλό- πορνον.
- [01416] Γυναεὶ μὲν γὰρ ταῖς ἀγαθαῖς τὴν φρένα, καὶ κοσμιότητος φίλαις ἐχθρά που πάντως ἐστὶ τὰ τοιαῦτα τῶν ἐπιτηδευμάτων, καὶ τὰ δι' ὧν ἂν εἶεν ἐν ἀσέμνῳ σχήματι φευκτὰ καὶ μεμνημένα, τέθεινται δὲ μάλ- λον, τὸ δεῖν ἐπαινεῖσθαι διὰ πράξεων ἀγαθῶν.
- [01417] Ταῖς γε μὴν ἐταίραις αἷς ἂν ὀρῶτο φίλον τὸ ἐταίριζεσθαι καὶ πασχητιᾶν πρὸς πᾶν τούναντίον μετακεχώρηκεν ὁ νοῦς, καὶ τὰ τῆς προθυμίας αὐταῖς ἐξ ἀντιστρόφου φέρεται.
- [01418] Ἐν σπουδῇ δὲ πάσῃ τὸ ὠραῖζεσθαι, καὶ πανταχόθεν συλλέγειν τὰ εἰς τοῦτο χρήσιμα.
- [01419] Καὶ πρόποι ἂν ἐκάστη τῶν τοιούτων ἀκούειν·

- [01420] Ανεπτέρω- μένη δέ ἐστι καὶ ἄσωτος.
- [01421] Μέμνηται δὲ τῆς οὕτως ἀσέμνου καὶ σεσοβημένης καὶ ὁ Σολομών λέγων·
- [01422] [6Τὴν] γυναῖκα ἣτις ἐστὶ θήρευμα καὶ σαγῆναι καρδία αὐτῆς, δεσμός εἰς χεῖρας αὐτῆς·
- [01423] ἀγαθὸς πρὸ προσ- ὄπου Θεοῦ ἐξαιρεθήσεται ἀπ' αὐτῆς, καὶ ἁμαρτά- νων συλληφθήσεται ἐν αὐτῇ.
- [01424] [6] Καὶ ταυτί μὲν ἡμῖν εἰς γε τὸ παρὸν εἰρήσεται περὶ γυναικῶν ἀσέμων καὶ πονηρῶν.
- [01425] Ἰστέον δὲ ὅτι διὰ φωνῆς Ἰεζεχιήλ, πρὸς τὴν Ἰουδαίων Συναγωγὴν διαλέγεται Θεός, ὡς πρὸς μίαν γυναῖκα·
- [01426] ἦν καὶ κόσμῳ ποικίλῳ κατα- καλλυναί φησιν.
- [01427] Ἔχει δὲ οὕτω περὶ αὐτῆς γεγραμ- μένα·
- [01428] [6Καὶ] διεπέτασα τὰς πτέρυγάς μου ἐπὶ σὲ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι.
- [01429] Καὶ εἰσηλθὼν ἐν διαθήκῃ μετὰ σοῦ, λέγει Ἀδωναΐ Κύριος, καὶ ἐγένου μοι, καὶ ἔλουσά σε ἐν ὕδατι, καὶ ἀπ- [70.124] ἐπλυνα τὸ αἷμα ἀπὸ σοῦ, καὶ ἔχρισά σε ἐν ἐλαίῳ·
- [01430] καὶ ἐνέδυσά σε ποικίλα, καὶ ὑπέδυσά σε ὑάκινθον, καὶ ἔζωσά σε βύσσῳ·
- [01431] καὶ περιέβαλόν σε τριχάπτῳ·
- [01432] καὶ ἐκόσμησά σε κόσμῳ, καὶ περιέθηκα ψέλλια περὶ τὰς χεῖράς σου, καὶ κάθεμα περὶ τὸν τράχηλόν σου.
- [01433] Καὶ ἔδωκα ἐνώπιόν σου περὶ τὸν μυκτῆρά σου, καὶ τροχίσκους περὶ τὰ ὠτά σου·
- [01434] καὶ στέφανον καυχήσεως περὶ τὴν κεφαλὴν σου.
- [01435] Καὶ ἐκόσμησά σε κόσμῳ χρυσῷ καὶ ἀργυρῷ·
- [01436] καὶ τὰ περιβόλαιά σου βύσσινά, καὶ τρίχαπτα, καὶ ποικίλα.
- [01437] [6] Οὐκοῦν ποικίλῳ μὲν κόσμῳ καταφαιδρύνει Θεὸς τὴν προσοικειομένην αὐτῷ ψυ- χὴν, καὶ τοῖς ἐξ ἀρετῶν·
- [01438] αὐχήμασιν πολυτρόπως στεφανοῖ.
- [01439] Ἀλλὰ τοῖς μὲν διασώζουσι τὴν ἑαυτῶν πολιτείαν ἀμώμητον, καὶ διατελοῦσιν ἐν ἀγιασμῷ, τὰ τῆς εὐκοσμίας τῆς νοητῆς ἐν ἐπιδόσεσιν ἔσται μείζουσι, καὶ ἀκράδαντα διαμενεῖ.
- [01440] Τοῖς γε μὴν διαπί- πτουσιν ἐφ' ἃ μὴ προσῆκεν ἐτοιμῶς, καὶ ἀπονέου- σιν ἐλαφρῶς εἰς τὰ τῆς φαυλότητος ἔργα, συμβήσε- ται πάντως ἐν ἀποβολῇ γενέσθαι παντὸς ἀγαθοῦ, καὶ τῶν πάλαι δεδωρημένων νοσησαὶ τὴν ἐρημίαν.
- [01441] Περι- πεσεῖται γὰρ πονηροῖς τε καὶ ἀκαθάρτοις ἐρασταῖς, τοῖς ἄρχουσι τοῦ αἰῶνος τούτου, καὶ τοῖς κοσμοκρά- τορσι τοῦ σκότους τούτου, τοῖς πνευματικοῖς τῆς πονηρίας, οἳ δὴ μάλιστα τὰς ἐναρέτους θηρῶσι ψυ- χάς.
- [01442] Τρυφή γὰρ αὐτοῖς τὸ καταστρέφειν αὐτάς.
- [01443] Καθ- ἀπερ ἀμέλει καὶ τοῖς τῶν πτηνῶν θηρευταῖς, ἀξίῳ- ληπτον εἶναι τι τὸ χρῆμα δοκεῖ τὰ τῶν στρουθίων περικαλλέστερα.
- [01444] Γέγραπται δὲ πού καὶ περὶ τοῦ Σατανᾶ, ὅτι τὰ βρώματα αὐτοῦ ἐκλεκτά.
- [01445] Οὐκοῦν ἀκόλουθον ἡμᾶς ἐγρηγορέναι τε καὶ ἀνδρίζεσθαι μετὰ Θεοῦ, καὶ διαμεμνησθαι λέγοντος τοῦ μακαρίου Παύλου, ὥστε·
- [01446] [60] δοκῶν ἐστάναι, βλέπέτω μὴ πέση.
- [01447] [6] Δεῖ δὲ δὴ πρὸς τούτῳ Θεῷ τῷ πάντα ἰσχύοντι προσιόντας λέγειν ἐν προσευχαίς·
- [01448] [6Κύριε.] ἐν τῷ θελήματί σου παρέσχου τῷ κάλλει δύναμιν.
- [01449] [6] [9Καὶ] ἔσται ἀντὶ ὁσμῆς ἡδέϊας κονιορτός·
- [01450] καὶ ἀντὶ ζώνης, σχοινίῳ ζώσῃ, καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσοῦ φαλάκρωμα ἕξεις διὰ τὰ ἔργα σου·
- [01451] καὶ ἀντὶ τοῦ χιτῶνος τοῦ μεσοπορ- φύρου, περιζώσῃ σάκκον.
- [01452] Καὶ ὁ υἱός σου ὁ κάλ- λιστος, ὃν σὺ ἀγαπᾶς, μαχαίρῃ πεσεῖται.
- [01453] Καὶ οἱ ἰσχύοντες ὑμῶν μαχαίρῃ πεσοῦνται, καὶ ταπεινω- θήσονται, καὶ πενθήσουσιν αἰ θῆκαι τοῦ κόσμου ὑμῶν, καὶ καταλειφθήσῃ μόνῃ, καὶ εἰς τὴν

γῆν ἔδαφισθήση.9 Οὐ μάτην ἐν τούτοις οἰοιότι τις ἰσχυρολογεῖ λίαν ὁ προφητικὸς ἡμῖν λόγος, ἕκαστα δὲ τὰ ταῖς τρυφώσας καθ' ἡδονὴν δίεισιν ἀκριβῶς τὰ τε εἶδη τοῦ κόσμου, καὶ αὐτὰς τὰς πάλαι τρυφάς.

[01454] Εἶτα ὅτι συμβήσεται πάντη τε καὶ πάντως παθεῖν αὐτὰς τὴν τῶν οὕτως ἡδίστων ἀποβολὴν, διακεῖσθαι βούλεται μονονουχί συντήκων εἰς λύπας, καὶ εἰς ἀνάμνησιν τῆς εὐημερίας ὡς ἤδη παθούσας ἀνακομίζων ἀστείως, ἵνα τῆ τῶν ἐσομένων προσδοκία, καὶ τοῖς ἐντεῦθεν δείμασι, μᾶλλον δὲ καὶ ἀφορήτοις συμφοραῖς καταπτοήσας γοργῶς μεταστήσῃ πρὸς εὐκοσμίαν, καὶ εἰς τὸ τῷ Θεῷ δοκοῦν ἀναπέισθαι παλινδρομεῖν.

[01455] Συμβήσεται τοῖ- νυν, φησὶν, οὐκ ἐν μόνῃ στερήσει τοῦ κόσμου γενέ- σθαι τὰς οὕτω τρυφώσας, ἀλλὰ γὰρ καὶ ἔσται ἀντὶ ὁσμῆς ἡδείας, κονιορτός, τοῦτ' ἔστιν, ἀντὶ τῶν οἰ- [70.125] κων τῶν τεθυμαμένων, ὁδοιπορίαὶ μακραὶ καὶ κο- νιορτώδεις, ἀποφερομένων αὐτῶν εἰς αἰχμαλωσίαν τρυφεροῖς ἔτι ποσὶ.

[01456] Καὶ οὐχὶ δὴ τοῦτο μόνον, ἀλλὰ γὰρ καὶ ἔσονται καὶ ἐν σχήματι, καὶ ἐν εἶδει τῷ λίαν ἀτιμωτάτῳ, ὡς ἀντὶ ζώνης χρυσῆς σχοινίῳ περιδε- δέσθαι μόνῳ, καὶ ἐν γυμνότητι κεφαλῆς ἤγουν φα- λακρώματι, καίτοι πάλαι χρυσοῖς κοσύμβοις ἀνεσφιγ- μένης.

[01457] Ἀμφιον δὲ δίδωσιν αὐταῖς, ὁ ταῖς αἰχμαλώ- ταις πρέπον, παχὺ τε καὶ εὐτελές, ὁ καὶ ὀνομάζει σάκ- κον, καὶ τοῦτο αὐταῖς ἀντὶ τοῦ μεσοπορφύρου χιτῶ- νος καὶ τρυφερῶν ἐσθημάτων.

[01458] Προσεπάγει δὲ τούτοις, ὅτι Καὶ ὁ υἱός σου ὁ κάλλιστος, ὃν ἀγαπᾶς, μαχαίρα πεσεῖται.

[01459] Ἔθος γὰρ τοῖς ἐλοῦσι πόλιν ἢ χώραν, ἐξ αὐτῆς ἀρπάξιν θήλεις καὶ κόλπων μητρὸς, τὰ μι- κρὰ τε καὶ ὑποτίθια βρέφη φονεύειν ὡμῶς, ἵνα βαδίζοιεν αὐ τούτων μητέρες οὐ πεφορτισμένα, καὶ μὴ τῆ τῶν νηπίων φροντίδι κατηχθισμένα.

[01460] Οὐκοῦν ἢ κατὰ τοῦτον τὸν τρόπον μαχαίρα πεσεῖσθαι φησι τὸν ἀγαπητὸν αὐταῖς υἱὸν, ἢ καὶ ἑτέρως μαχόμενον, καὶ τῆ τῶν πολεμίων τεθνεῶτα χειρὶ.

[01461] Πενθήσειν γε μὴν τὰς θήκας ἔφη τοῦ κόσμου αὐτῶν, οὐχ ὡς τῶν αἰσθη- τῶν θηκῶν πενθεῖν δυναμένων, ἀλλ' ὡς ἂν εἴ τις λέ- γοι καὶ οἶκον πενθεῖν οὐδενὸς οἰκοῦντος ἐν αὐτῷ.

[01462] Προσεπάγει δὲ τούτοις τὸ, Καὶ καταλειφθήσῃ μόνῃ, καὶ εἰς γῆν ἔδαφισθήσῃ, τοῦτ' ἔστιν, ἔση τις ἐλεεινὴ καὶ κατερόμιμμένη, καὶ οἶον εἰς γῆν κειμένη.

[01463] Τοιοῦτος γὰρ πῶς ὁ βίος τῶν ἐν αἰχμαλωσίᾳ καὶ ἀθλιότητι, καὶ σκληρᾷ καὶ ἀφορήτῳ δουλείᾳ.

[01464] Πάνδεινον οὖν ἄρα τὸ προσκροῦσαι Θεῷ, καὶ τοῦ ἐν ψυχαῖς καταφρονῆ- σαι κάλλους.

[01465] Τοὺς γάρτοι λίαν ἀπονενευκότας ἐπὶ τὸ ῥάθυμον, παντὸς ἐξίστησι κόσμου Θεός, δῆλον δὲ ὅτι τοῦ νοητοῦ, καὶ γυμνοῦς ἀποφήνας ἀπάσης ἀρετῆς παραδίδωσι τοῖς ἐχθροῖς.

[01466] Οὕτω φαμέν δεδόσθαι τινὰς εἰς ἀδόκιμον νοῦν, καὶ εἰς πάθη ἀτιμίας.

[01467] Συνέχοντος μὲν γὰρ ἡμᾶς εἰς ἰσχὺν τὴν πνευματικὴν τοῦ ἐπὶ πάντας Θεοῦ, διασώζομεν ἐν ἑαυτοῖς τὸ λαμπρὸν τῆς ἰδίας φύσεως κάλλος.

[01468] Αφιστάντος δὲ τὴν ἐπικουρίαν, γυμνοὶ δὴ πάντως ἐσόμεθα παντὸς ἀγαθοῦ, καὶ τῶν ἐξ ἀρετῆς αὐχημάτων ἀποβαλόντες τὴν ὠραιότητα, τοῖς τῆς ἀτιμίας πάθεσιν ὑποκεισόμεθα, καὶ δουλεύ- σομεν ἐχθροῖς.

[01469] [9Καὶ] ἐπιλήψονται ἑπτὰ γυναῖκες ἀνθρώπου ἑνὸς, λέγουσαι

[01470] Τὸν ἄρτον ἡμῶν φαγόμεθα, καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα, πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς, ἀφελε τὸν ὄνειδισμόν ἡμῶν.9 Διαπεράνας εὐ μάλα τὸν λόγον, ἐπὶ γε ταῖς Ἰου- δαίων γυναῖξιν ταῖς ἐκ τρυφῆς καὶ πλούτου βαδισμέ- ναις εἰς αἰχμαλωσίαν, πειράται δεικνύειν, ὅτι κέναν- δροι μὲν αὐτῆς Ἰουδαίας ἀπομενοῦσι πόλεις, ἔσονται δὲ καὶ ἐν σπάνει πολλῇ τῶν πάλαι μαχιμωτάτων.

[01471] Ἐφη γὰρ, ὅτι [6Πάντες] οἱ ἰσχύοντες ὑμῶν μαχαίρα πε- σοῦνται.

[01472] [6] Ποία τις οὖν ὦν ἔφην ἢ δεῖξαι;

[01473] εὐφυῶς ἄγαν καὶ ἀστείως ἐσκευασμένη.

[01474] Νόμου γὰρ δὴ τοῦ διὰ Μω- σέως λέγοντος τοῖς υἱοῖς Ἰσραὴλ, [6Οὐκ] ἔσται ἐν σοὶ ἄγονος οὐδὲ [6] στείρα· ἐν ἐσχάτοις ὄνειδισμοῖς παρὰ τοῖς Ἰουδαίοις λελόγιστο τὸ γυναῖκα μὴ τεκεῖν, ἤγουν [70.128] ἄγονον εἶναι τινὰ τῶν τελούντων ἐν ἀνδράσιν.

[01475] Εὐθὺς γὰρ αὐτοῖς ὁ τῆς ἀγόνου καὶ στείρας προσετρίβετο μῶμος.

[01476] Καὶ πνευματικὸς μὲν ὁ νόμος ἦν.

[01477] Ἐπηγγέλ- λετο γὰρ ὁ τῶν ὄλων Θεός ὅτι ὁ νοητὸς Ἰσραὴλ, τοῦτ' ἔστι, νοῦς ὁρῶν Θεόν, οὐκ ἄκαρπος ἔσται, οὔτε ἀπ- εστειωμένος, ἔγκαρπος δὲ μᾶλλον καὶ γῆ τις ὡσπερ καλὴ καὶ ἐξαιρέτος.

[01478] Πλὴν ἐνόουν Ἰουδαῖοι σαρκικῶς, ψυχικοὶ γὰρ ἦσαν, πνεῦμα μὴ ἔχοντες.

[01479] Ἔσται τοίνυν, φησὶν, τοσαύτη σπάνις ἀρόρων κατὰ τὴν χώραν, δαπανήσαντος τοῦ πολέμου τὸ γένος, ὡς ἑπτὰ γυναῖ- κας ἤτοι πολλὰς ἑνὸς ἀνδρὸς ἐπιλαμβάνεσθαι καὶ λέ- γειν·

[01480] [6Τὸν] ἄρτον ἡμῶν φαγόμεθα, καὶ τὸ ἱμάτιον ἡμῶν περιβαλούμεθα·

[01481] πλὴν τὸ ὄνομα τὸ σὸν κεκλή- σθω ἐφ' ἡμᾶς, ἀφείλε τὸν ὄνειδισμόν ἡμῶν.

[01482] [6] Ὅρας ὅπως δεδείασι τῆς ἀτοκίας τὸν ὄνειδισμόν, καὶ τὸ τῆς ἀγόνου καὶ στείρας παραιτοῦνται ὄνομα λίαν;

- [01483] Προσ- έρχονται γάρ οὐ τὰ συνήθη ζητοῦντες, καὶ ὅσα δέχε- σθαι γυναίξει παρὰ τῶν συνοικούντων ἔθος·
- [01484] έαυταῖς γάρ ἀρκέσειν εἰς τοῦτό φασιν, αἰτοῦσι δὲ μόνον, ὡς ἔφην, τοῦ ὄνειδισμοῦ τὴν ἀφαίρεσιν.
- [01485] Ἄθρει δὴ οὖν τοῦ λόγου τὸ βάθος.
- [01486] Εἰ μὲν γάρ πλούσιος ἦν ὁ παρα- καλούμενος, οὐκ ἂν ἔφασαν αἱ γυναῖκες·
- [01487] Τὸν ἄρτον ἡμῶν φαγόμεθα, καὶ τὸ ἱμάτιον ἡμῶν περιβα- λούμεθα.
- [01488] Ἐπειδὴ δὲ ἴσασιν τοὺς ἐκ τοῦ πολέμου σεσω- σμένους καὶ διαφυγόντας μόλις ἐν ἐσχάτῃ πεσόντας πτωχεῖα, καὶ πολλὴν ἔχοντας ἀθλιότητα, ζητοῦσι μὲν παρ' αὐτῶν παντελῶς οὐδὲν, αἰτοῦσι δὲ μόνον τὸ τέκνων γενέσθαι μητέρες· Καὶ ὁ μὲν λόγος τῆς ἴστο- ρίας ἐν τούτοις.
- [01489] Ἀποκομίζουσι δὲ τὸ προκειμένον εἰς θεωρίαν πνευματικὴν, οὐκ οἶδ' ὅπως, τινὲς οὐ σφόδρα ποιοῦντες ὀρθῶς·
- [01490] ἢ γὰρ ἂν ἐπαίνου παντὸς ἦσαν ἄξιοι.
- [01491] Φασὶ γὰρ εἶναι ἑπτὰ τὰς γυναῖκας, τὰ ἑπτὰ πνεύματα·
- [01492] ἄνθρωπόν γε μὴν ἕνα τὸν Χριστόν.
- [01493] Εἶτα τοῦ πρέποντος ὀλίγα πεφροντικότες, τὰ ἑπτὰ πνεύ- ματὰ φασὶ λέγειν οὕτως·
- [01494] Ἄφελε τὸν ὄνειδισμόν ἡμῶν, καὶ τὸν ἄρτον ἡμῶν φαγόμεθα, καὶ τὰ ἱμάτια ἡμῶν περιβαλούμεθα.
- [01495] Καίτοι πῶς οὐκ ἄμεινον εἰπεῖν, τὰς ἑπτὰ γυναῖκας πολλὰς εἶναι ψυχὰς, αἱ καὶ ἐπελάβοντο διὰ πίστεως τοῦ Χριστοῦ, αὐτὸν ὡς ἄρτον ζητοῦσαι καὶ ὡς ἱμάτιον σωτηρίου, καὶ τὸν ἀπ' αὐτοῦ ζητοῦσαι καρπὸν.
- [01496] Τοιοῦτον γάρ τι καὶ ὁ μακάριος ἔφη Δαβὶδ περὶ τοῦ πάντων Σωτῆρος Χριστοῦ·
- [01497] ^[60] κατοικίζων στεῖραν ἐν οἴκῳ μητέρα τέκνων εὐφραينوμένην.
- [01498] ^[6] Εἴρηται δὲ καὶ στεῖρα τεκεῖν ἑπτὰ, τοῦτ' ἔστι πολλά.
- [01499] Διάφοροι γὰρ ἄρεται, καὶ οὐ μία μάλ- λον, ἀλλὰ πολλαί, ὧν εἰσι μητέρες αἱ φιλόθεοι ψυχαί.
- [01500] ^[9Τῆ] δὲ ἡμέρα ἐκείνη ἐπιλάμψει ὁ Θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ γῆς, τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραήλ.
- [01501] Καὶ ἔσται τὸ ὑπολει- φθὲν ἐν Σιών, καὶ τὸ καταλειφθὲν ἐν Ἱερουσα- λήμ·
- [01502] ἅγιοι κληθήσονται πάντες οἱ κληθέντες εἰς ζωὴν ἐν Ἱερουσαλήμ.⁹ Ἐνδοιαζόντων τινῶν κατὰ ποῖον ἔσται καιρὸν τὰ ἐπὶ γε ταῖς τῶν Ἰουδαίων γυναίξιν, ἦτοι πάσης αὐ- τῶν τῆς χώρας προανηγορευμένα διὰ τῆς τοῦ προ- φήτου φωνῆς, πότερα πρὸ τῆς τοῦ Σωτῆρος ἐπιδη- ^[70.129] μίας, ἤγουν μετ' αὐτήν, πεπληροφόρηκεν ἀπλανῶς τῶν προκειμένων ἡ δύναμις, ὡς οὐχ ἔτερον ἡμῖν ὁ προφήτης κατασημαίνει καιρὸν, ἢ ἐκείνον αὐτὸν καθ' ὃν τῆς εἰς Χριστὸν δυσσεβείας ἕνεκα.
- [01503] Πεπαρ- ωνήκασιν γὰρ εἰς αὐτὸν οἱ δειλαιοί, καὶ τὴν αὐτοῖς ὅτι μάλιστα πρέπουσαν ἀποτετίκασιν δίκην, κυκλου- μένης ὑπὸ στρατοπέδων τῆς Ἱερουσαλήμ.
- [01504] Ὅτε καὶ εἰς τοῦτο δειμάτων κατακομισθῆναί φαμεν τῶν Ἰουδαίων τὸν νοῦν, ὡς φάναι τοῖς ὄρεσι·
- [01505] ^[6Καλύψατε] ἡμᾶς, καὶ τοῖς βουνοῖς·
- [01506] Πέσετε ἐφ' ἡμᾶς.
- [01507] ^[6] Τῆ τοίνυν, φησὶν, ἡμέρα ἐκείνη, τοῦτ' ἔστι, κατ' ἐκείνο τοῦ και- ροῦ καθ' ὃν εἰς πέρας δραμεῖται τὰ προηγγελμένα, ἐπιλάμψει ὁ Θεὸς ἐν βουλῇ, μετὰ δόξης ἐπὶ τῆς γῆς, τοῦ ὑψῶσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραήλ.
- [01508] Ὁ γὰρ ἐκ Θεοῦ Πατρὸς Λόγος, οὐχ ἀρπαγμὸν ἡγή- σατο τὸ εἶναι ἴσα Θεῷ·
- [01509] βαθὺ δὲ τι καὶ ἀπόρρητον ἐβουλεύσατο περὶ ἡμῶν.
- [01510] Ἐν μορφῇ γὰρ καὶ ἰσότητι Θεοῦ καὶ Πατρὸς ὑπάρχων, γέγονε καθ' ἡμᾶς, καὶ ἐπεφάνη μὲν τοῖς ἐπὶ τῆς γῆς·
- [01511] πλην οὐ δίχα δόξης, καὶ εἰ γέγονε σάρξ.
- [01512] Εἰργάσατο γὰρ τὰ θεοπρεπῆ, καὶ σημείων γέγονεν ἀποτελεστικῆς, ἃ δὴ καὶ παντὸς ἀξιου- ται καὶ λόγου καὶ θαύματος.
- [01513] Ἐπιλάμψας γὰρ κατ- ηλέησε τὸν Ἰσραήλ, οὐ γὰρ ἀπόλωλεν εἰσάπαν.
- [01514] Τε- τήρηται δὲ τὸ κατάλειμμα, ὑψώθη τε καὶ δεδόξα- σται, καὶ ἐν βίβλῳ γέγραπται ζωῆς διαπρέψαν ἐν ἁγιασμῷ.
- [01515] Ἴδοι δ' ἂν τις ἀληθῆ τῆς προφητείας τὸν λόγον, ὡς ἐν ἀπαρχῇ τῶν σεσωσμένων τοῖς ἀγίοις ἀποστόλοις, οἱ καὶ ὑψώθησαν ἀληθῶς, καὶ τοῖς θείοις χαρίσμασιν ἐκλελαμπρυσμένοι, τὸ ἐν δόξῃ περιφανὲς πεπλουτήκασιν.

- [01516] Ἐλαβον γὰρ ἐξουσίαν κατὰ πνευμά- των ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά.
- [01517] Τεθεραπεύ- κασι γὰρ καὶ ἐν ἀρρώστιάις ὄντας πολλούς·
- [01518] ἀλλ' ἦσαν καὶ ἐν βίβλω γεγραμμένοι ζωῆς.
- [01519] Καὶ γοῦν ἔχαιρον μὲν ὅτι τὰ δαιμόνια ὑπετάσσετο αὐτοῖς, καὶ τοῦτο λέγουσιν ὑπήντα Χριστὸς, καὶ τοῖς ἔτι μείζοσιν ἐπιγάννυσθαι διδάσκων αὐτούς·
- [01520] [6Mῆ] χαίρετε,6 φησὶν, [6ὅτι] τὰ δαιμόνια ὑποτάσσεται ὑμῖν·
- [01521] χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν γέγραπται ἐν τοῖς οὐρανοῖς.
- [01522] [6] Ὑψώθησαν τοίνυν οἱ ἐξ Ἰσραὴλ, ὡς ἐν μοίρᾳ τῆ τοῦ ἐγκαταλείμματος, περισεσωσμένοι·
- [01523] ἠξίωνται γὰρ τῆς παρὰ Χριστοῦ φιλοτιμίας καὶ χά- ριτος·
- [01524] υἱοὶ κεχηματίκασι Θεοῦ·
- [01525] ἀδελφοὶ δὲ αὐτοῦ καὶ φίλοι·
- [01526] κοινωνοὶ τέθεινται τῆς δόξης·
- [01527] ἠξίωνται δὲ καὶ τῆς ἄνωθεν καὶ ἐν οὐρανοῖς ἀπογραφῆς, καὶ πολῖται κεχηματίκασι τῆς νοητῆς Ἱερουσαλήμ, τῆς τῶν ἁγίων μητρὸς, ἧς αὐτὸς ὁ προφήτης Ἡσαΐας διαμέμνηται λέγων·
- [01528] [6Οἱ] ὀφθαλμοὶ σου ὄψονται Ἱερουσαλήμ·
- [01529] πόλις πλουσία, σκηναὶ αἱ οὐ μὴ σεισθῶ- σιν.
- [01530] [6] [9Οτι] ἐκπλυεῖ Κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιών·
- [01531] καὶ τὸ αἷμα ἐκκαθαριεῖ ἐκ μέσου αὐτῶν, ἐν πνεύματι κρίσεως καὶ πνεύματι καύσεως.9 Ἀνανήφει πάλιν ὁ τοῦ προφήτου λόγος, καὶ τὰς ἐσομένας ἔσθ' ὅτε παρὰ τινων εὐρεσιλογίας περιπτὰς ἀποφαίνει, καὶ τῶν τοῦ Θεοῦ κριμάτων κατεξαν- ἰστασθαὶ τισι κατ' οὐδένα τρόπον ἐφίεις προαπολο- γεῖται χρησίμως·
- [01532] ὥσπερ γὰρ τινος ἐκεῖνο βοῶντος·
- [01533] [70.132] Ὑψωθήσονται πάλιν οἱ υἱοὶ Ἰσραὴλ·
- [01534] δοξασθήσονται δὲ, καὶ τὴν ἄνω κερδανούσιν ἀπογραφῆν, καίτοι δε- δυσσεβήκασιν οὐ μετρίως, ἀπεκτόνασι τοὺς προφή- τας, ἐλιθοβόλησαν τοὺς ἀπεσταλμένους, καὶ αὐτὸν δὲ τελευτῶντες προσέθεσαν τὸν Χριστὸν, καὶ γεγόνα- σιν αὐτῶν αἱ χεῖρες αἵματος πλήρεις.
- [01535] Τί οὖν ὁ προ- φήτης;
- [01536] [6Εκπλυεῖ,6] φησὶ, [6Κύριος] τὸν ῥύπον τῶν υἱῶν, καὶ τῶν θυγατέρων Σιών, καὶ τὸ αἷμα ἐκ- καθαριεῖ ἐκ μέσου αὐτῶν, ἐν πνεύματι κρίσεως καὶ ἐν πνεύματι καύσεως.
- [01537] [6] Πεπλημμελήκασι μὲν γὰρ ὁμολογουμένως·
- [01538] ἐδικαίου δὲ πάντας ἢ χάρις ἢ διὰ Χριστοῦ, καὶ αὐτοῖς δὲ τοῖς πεφονευκόσιν ἐχαρίζετο τὴν ἀμνησίαν.
- [01539] Καὶ γοῦν ὁ θεσπέσιος Πέτρος τοῖς Ἰουδαίων δήμοις προσεφώνει λέγων, ποτὲ μὲν, ὅτι [6Υμείς] δὲ τὸν Ἅγιον καὶ Δίκαιον ἠρνήσασθε, καὶ ἠτή-σατε ἄνδρα φονέα χαρισθῆναι ὑμῖν.
- [01540] [6] Ποτὲ δὲ πάλιν·
- [01541] [6Καὶ] νῦν, ἀδελφοὶ, οἶδα, κατὰ ἄγνοιαν ἐπράξατε, ὥσ- περ καὶ οἱ ἄρχοντες ὑμῶν.
- [01542] Μετανοήσατε οὖν, καὶ βαπ- τισθήτω ἕκαστος ὑμῶν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος·
- [01543] ὑμῖν γὰρ εἰσιν αἱ ἐπαγγελίαι καὶ τοῖς τέκνοις ὑμῶν.
- [01544] [6] Ὁ τοίνυν, φησὶν, ὁ τῶν ὄλων δημιουργὸς καὶ Κύριος, ὁ πολὺς εἰς ἔλεος, ὁ νικῶν ἡμερότητι τὰς ἀνθρωπίνας μικροψυχίας·
- [01545] ὁ μὴ θέλων τὸν θάνατον τοῦ ἀποθνή- σκοντος, ὡς τὸ ἐπιστρέψαι αὐτὸν ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς, καὶ ζῆν αὐτὸν, ἐκπλυεῖ τὸν ῥύπον τῶν ἡμαρτηκότων, ἐκκαθαριεῖ δὲ καὶ τὸ αἷμα ἐκ μέ- σου αὐτῶν ἐν πνεύματι κρίσεως καὶ ἐν πνεύματι καύσεως.
- [01546] Καὶ τὸ μὲν τῆς κρίσεως πνευμά φαμεν, τὴν μετὰ κρίσεως ὀρθῆς, ἥτοι δικαιοσύνης, ἐξενεχθεῖ- σαν ἐφ' ἡμῖν παρὰ Θεοῦ ψῆφον.
- [01547] Οὕτω γὰρ πού φησιν ὁ Σωτήρ·
- [01548] [6Nῦν] κρίσις ἐστὶ τοῦ αἰῶνος τούτου.

- [01549] [6] Ἐδίκασε γὰρ τῷ αἰῶνι τούτῳ καὶ τῷ Σατανᾶ·
- [01550] καὶ τὸν μὲν ἐκβέβληκεν ὡς ἡδικηκότα·
- [01551] δεδικαίωσε δὲ τοὺς ἐν τῷ κόσμῳ διὰ τῆς πίστεως ὡς ἡδικημένους.
- [01552] Καύσεως δὲ πνευμά φαμεν τὴν ἐπὶ τῷ ἀγίῳ βαπτί- σματι χάριν, οὐ δίχα Πνεύματος ἐν ἡμῖν γινομένην.
- [01553] Βεβαπίσμεθα μὲν γὰρ οὐκ ἐν ὕδατι γυμνῶ, ἀλλ' οὐδὲ σποδῶ δαμάλεως, ἐρῶντίσμεθα δὲ πρὸς μόνην τὴν τῆς σαρκὸς καθαρότητα, καθά φησιν ὁ μακάριος Παῦλος, ἀλλ' ἐν Πνεύματι ἀγίῳ, καὶ πυρὶ τῷ θείῳ καὶ νοητῷ, τοὺς τῆς ἐν ἡμῖν φαυλότητος δαπανῶντι ῥύπους, καὶ τὸν ἐκ τῆς ἀμαρτίας ἐκτίκοντι μολυσμόν.
- [01554] Τοιαύτην ἡμῖν τοῦ Σωτῆρος τὴν ἄφιξιν καὶ ἕτερος τῶν ἀγίων προφητῶν προκαταμεμήνυκε λέγων·
- [01555] [6^{Οτι}] ἰδοὺ αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου, καὶ ὡς πῶα πλυνόντων, καὶ καθιεῖται χωνεύων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον.
- [01556] [6] Περὶ μὲν γὰρ τῶν Ἰου- δαίων, οἱ καὶ τοῖς τῆς ἀπειθείας ἐγκλήμασιν ἔνοχοι μεμενήκασιν·
- [01557] [6^{Ἐξέλιπε,6}] φησὶ, [6^{φυσητήρ}] ἀπὸ πυρὸς, ἐξέλιπε μόλιβδος, εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ.
- [01558] Πονηρίαὶ αὐτῶν οὐκ ἐτάκησαν·
- [01559] ἀργύριον ἀποδεδοκι- μασμένον καλέσατε αὐτοὺς, ὅτι ἀπεδοκίμασεν αὐτοὺς Κύριος.
- [01560] [6] Ἐφ' ἡμῖν δὲ τοῖς πεπιστευκόσιν, οὐκ εἰς κενὸν κεκοπίακεν ἀργυροκόπος, οὔτε μὴν ἐξέλιπε φυσητήρ ἀπὸ πυρὸς ἢ μόλιβδος, κεκαθάρμεθα γὰρ ἐν πνεύματι κρίσεως καὶ ἐν πνεύματι καύσεως.
- [01561] Εἰ δὲ δὴ [70.133] βούλοίτο τις τὴν ἐν πνεύματι καύσεως ἀποκάθαριν γεγενῆσθαι λέγειν ἐπὶ τοῖς Ἰουδαίων δήμοις, διὰ τῆς ἐκ τοῦ πολέμου συμφορᾶς καὶ ὧν ὑπομεμένηκασιν (ἀποκαθαίρουσι μὲν γὰρ αἱ κολάσεις, καὶ ἀπαλλάττει ἕσθ' ὅτε πολλῶν πλημμελημάτων τὸ ὑποσχεῖν τὰς δίκας τῷ πάντων κριτῇ)·
- [01562] φορέσει καὶ οὕτω τὸ ἀληθὲς ὁ λόγος.
- [01563] [9^{Καὶ}] ἦξει, καὶ ἔσται, πᾶς τόπος τοῦ ὄρους Σιών, καὶ πάντα τὰ περικύκλω αὐτῆς, σκιάσει νεφέλη ἡμέρας, καὶ ὡς καπνοῦ, καὶ ὡς φωτὸς πυρὸς καιομένου νυκτὸς, πάση τῇ δόξῃ σκεπασθήσεται.
- [01564] Καὶ ἔσται εἰς σκιὰν ἀπὸ καύματος, καὶ ἐν σκέπη καὶ ἐν ἀποκρύφῳ ἀπὸ σκληρότητος καὶ ὑετοῦ.⁹ Περὶ τίνος ἄρα τὸ, Ἦξει, φησὶ;
- [01565] Πότερα τοῦ καιροῦ, καθ' ὃν ἔσται ταῦτα, ἢ περὶ τοῦ καθέντος ἑαυτὸν εἰς κένωσιν, καὶ καταβάντος ἐξ οὐρανοῦ ἵνα τὸ ἀνθρώπι- νον διασώσῃ γένος;
- [01566] Ἀρμόσει τοίνυν ὁ λόγος, κἂν εἴ τίς τις λέγοι περὶ τοῦ καιροῦ τῆς ἐπιδημίας εἰρησθαι ταυτί·
- [01567] κἂν εἴτ' οὖν ἐπ' αὐτοῦ βούλοίτο τοῦ Χριστοῦ.
- [01568] Αφικόμενος γὰρ τοὺς τῆς νοητῆς Σιών υἱοὺς καὶ τῆς ἐλευθέρως Ἰερουσαλήμ τῆς παρ' ἑαυτοῦ χάριτος στεφανῶν ἀπέφηνε μακαρίους, καὶ οἷόν τις αὐτοῖς γέγονε σκεπαστῆς, μονονουχὶ τὴν ἀρχαίαν ἐκείνην ἐπαρτήσας νεφέλην τὴν πάλαι κατασκιάζουσαν ἐν τῇ ἐρήμῳ τὸν Ἰσραήλ·
- [01569] ταύτη τοί φησι·
- [01570] Καὶ ἦξει, καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σιών, καὶ τὰ πάντα τὰ περὶ κύκλω αὐτῆς σκιάσει νεφέλη ἡμέρας.
- [01571] Ἴνα γὰρ τοῦ παρόντος βίου τὸν καύσωνα, καὶ τὰς ἐκ τῶν πει- ρασμῶν δοκιμασίας ἤγουν πυρώσεις διαδιδράσκοιεν οἱ τὴν νοητὴν οἰκοῦντες Σιών, τοῦτ' ἔστι, τὴν Ἐκ- κλησίαν, νεφέλης δίκην μονονουχὶ καὶ ἐπικρεμάμενος σκεπαστῆς ἔσται, φησὶν, ὁ Χριστός·
- [01572] ὁ αὐτὸς δὲ πάλιν τὸν ἐκ τῆς ἀμαθίας καὶ διαβολικῆς σκαιοτήτος ἀπο- σοβεῖ σκότον, ἐπιλάμπων εἰς νοῦν, ὡς φῶς ἐν σκότῳ, καὶ ὡς πυρὸς αὐγή·
- [01573] Γέγραπται δὲ περὶ τῶν υἱῶν Ἰσραήλ, ὅτι Ὁδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας, καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρὸς.
- [01574] Ἀλλὰ τύποι μὲν ἐκεῖνα, καὶ τῶν νοητῶν εἰκόνες·
- [01575] ἀλήθεια δὲ τὰ διὰ Χριστοῦ.
- [01576] Καὶ γὰρ ἔστιν αὐτὸς ἡ ἀλήθεια.
- [01577] Οὐ τῆς ἐπικουρίας ἠξιωμένοι, πάντη τε καὶ πάντως ἔσονται, φησὶν, ὡς εἰς σκιὰν ἀπὸ καύματος, καὶ ἐν σκέπη καὶ ἐν ἀποκρύφῳ ἀπὸ σκληρότητος καὶ ὑετοῦ.
- [01578] Σκλη- ρότητι δὲ καὶ ὑετοῖς παρεικάζει πάλιν τὴν τῶν πει- ρασμῶν φαιδρότητα καὶ ἀκμαιοτάτην προσβολήν.
- [01579] Οὕτω γὰρ πού φησιν ὁ Χριστός·
- [01580] [6^{Πᾶς}] οὖν ὅστις ἀκούη λόγους τούτους καὶ ποιῇ αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·
- [01581] καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι·
- [01582] καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν·

[01583] τεθεμελίωτο γὰρ ἐπὶ πέτρῳ.

[01584] ^[6] Προστιθείς δὲ, ὅτι πάση τῇ δόξῃ σκεπα- σθήσεται, δίδωσι νοεῖν, ὡς οὐ μερικὴ τις ἔσται παρὰ Χριστοῦ τοῖς πεπιστευκόσιν εἰς αὐτὸν ἢ χάρις, ἀλλ' ἐν ὁλοκλήρῳ προθυμία τῆς ἐπ' αὐτοῖς ἔσται φειδοῦς.

[01585] Ἔσονται δὲ ἐν περιβολῇ καὶ σκηνῇ τοῦ σώζειν ἰσχύον- τος, καὶ παντὸς ἕξω τιθέντος κακοῦ.

[01586] ^[9Ασω] δὴ τῷ ἡγαπημένῳ ἄσμα τοῦ ἀγαπητοῦ τῷ ἀμπελώνι μου.⁹ Ὅρος ὥσπερ τις καὶ προγραφή τῶν εἰρησθαι μελ- ^[70.136] λόντων ὁ πρῶτος ἂν εἴη τοῦ προκειμένου στίχος.

[01587] Τί γὰρ βούλεται δρᾶν ὁ προφήτης ὑποσημαίνει, λέγων·

[01588] Ἄσω δὴ τῷ ἡγαπημένῳ·

[01589] τοῦτ' ἔστι Χριστῷ.

[01590] Οὕτω γὰρ ἡμῖν αὐτὸν καὶ ὁ Θεὸς καὶ Πατὴρ ὠνόμαζε λέ- γων·

[01591] ^[6Οὔτός] ἐστὶν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠυδό- κησα.

[01592] ^[6] Ἄρ' οὖν, ὧ προφήτα, τῆς σῆς ἀκουσώμεθα φωνῆς;

[01593] καὶ ὡς ἐκ μόνων τῶν σῶν ἐννοιῶν ἀναβύου- σιν οἱ λόγοι;

[01594] βλέπει δὲ ὅποι φράσον τῆς ᾠδῆς ὁ σκο- πός.

[01595] Οὐκοῦν εἰ καὶ δι' ἐμοῦ, φησὶν, ἀλλ' οὐκ ἐμός ὁ λόγος, ἀλλ' ἔστι τοῦ ἀγαπητοῦ·

[01596] πεποιήται δὲ ἐπὶ τῷ ἀγαπητῷ ἀμπελώνι μου·

[01597] ἦ, καθὰ φασιν οἱ ἕτεροι τῶν ἐρμηνευτῶν, τῷ ἀμπελώνι αὐτοῦ.

[01598] Εἰ δὲ δὴ καὶ λέγοι ἐπὶ τῷ ἀμπελώνι μου, οὐχ ὡς αὐτοῦ τυχὸν τοῦ ἀμπε- λῶνος ὄντος τὰ τοιάδε φησὶν, ἀλλ' ὡς ὑπάρχων εἷς τῶν τελούντων εἰς τὸν ἀμπελῶνα.

[01599] Εὐρήσομεν γὰρ τοὺς προφήτας, καὶ ἐπὶ τοῦ λαοῦ τοῦ Θεοῦ ταῖς τοιαύταις ἔσθ' ὅτε κεχρημένους φωναῖς.

[01600] Οἶον ὁ προ- φήτης Τερεμίας·

[01601] ^[6Τίς] δώσει μοι ἐν τῇ ἐρήμῳ σταθμὸν ἔσχατον, καὶ καταλείψω τὸν λαόν μου, καὶ ἀπελεύσομαι ἀπ' ^[6] αὐτῶν; Ὡς γὰρ εἷς ὑπάρχων τοῦ λαοῦ, λαὸν ἑαυτοῦ φησι τοὺς καθ' αἰμά τε καὶ γένος οἰκείους.

[01602] Ἄδει τοίνυν ὁ προφήτης τῷ ἡγαπη- μένῳ, καὶ ἔστιν αὐτοῦ τὸ ἄσμα εἰρημένον ἐπὶ τῷ ἀμπελώνι τῷ ἀγαπητῷ, τοῦτ' ἔστι, τοῦ Ἰσραήλ.

[01603] Γέ- γραπται γὰρ, ὅτι ^[6Ἀμπελών] Κυρίου Σαβαώθ ἄνθρω- πος τοῦ Ἰούδα, νεόφυτον ἡγαπημένον.

[01604] ^[6] ^[9Ἀμπελών] ἐγενήθη τῷ ἡγαπημένῳ, ἐν κέρατι, ἐν τόπῳ πίοι.

[01605] Καὶ φραγμὸν περιέθηκα, καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον Σωρηκ, καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὠρυξα ἐν αὐτῷ, καὶ ἔμεινα τοῦ ποιῆσαι σταφυ- λήν, ἐποίησε δὲ ἀκάνθας.⁹ Ἀμπελώνι παρεικάσας τὸν Ἰσραήλ, ἐπιμένει δι' ὅλου τῆ τοῦ λόγου μεταφορᾶ·

[01606] ^[6Γέγονε] τοίνυν, ⁶ φη- σὶν, ^[6Ἀμπελών] τῷ ἡγαπημένῳ, ἐν κέρατι, ἐν τόπῳ πίοι.

[01607] ^[6] Φασὶ τοὺς ἐτέρους τῶν ἐρμηνευτῶν ἀρκεσθῆ- ναι τῷ εἰπεῖν ἐν τόπῳ πίοι, ὡς τοῦ κέρατος ἡμῖν οὐδὲν ἕτερον, ἢ τοῦτο αὐτὸ σημαίνοντος.

[01608] Δοκεῖ δὲ τισὶν τὸ ὡς ἐν κέρατι νοεῖν, ὡς ἐν δυνάμει Θεοῦ.

[01609] Κε- κληρονόμηκε γὰρ ὁ Ἰσραήλ τῆς ἐπαγγελίας τὴν γῆν, τοὺς πάλαι κατωκηκότας ἐν αὐτῇ νικήσας διὰ Θεοῦ.

[01610] Τοιγάρτοι φησὶ πρὸς αὐτὸν, ἐν τεσσαρακοστῷ τρίτῳ ψαλμῷ·

[01611] ^[6Ἐν] σοι τοὺς ἐχθροὺς ἡμῶν κερατιοῦμεν, καὶ ἐν τῷ ὀνόματί σου ἐξουδενώσομεν τοὺς ἐπανιστα- μένους ἡμῖν.

[01612] ^[6] Λαμβάνεται δὲ τὸ κέρας παρὰ τῆς θείας Γραφῆς, εἰς ἰσχὺν καὶ εἰς δύναμιν, καὶ εἰς δόξαν τὴν βασιλικήν.

[01613] Ἔστι γοῦν ἀκοῦσαι τοῦ μακαρίου Δαβὶδ ποτὲ μὲν λέγοντος, ὡς ἐκ προσώπου δικαίου παντός·

[01614] ^[6Υψωθήσεται] ὡς μονοκέρωτος τὸ κέρας ^[6] μου· ποτὲ δὲ πάλιν περὶ Χριστοῦ·

[01615] ^[6Τὸ] κέρας αὐτοῦ ὑψωθήσε- ται ἐν δόξῃ.

- [01616] [6] Περιφανεστάτη γὰρ ἡ βασιλεία Χρι- στοῦ.
- [01617] Ὅτι δὲ πίων τῆς ἐπαγγελίας ἡ γῆ, μεμαρ- τύρηκε τὸ Γράμμα τὸ ἱερόν.
- [01618] Πανταχῆ γὰρ αὐτὴν ὄνο- μάζει γῆν ῥέουσαν γάλα καὶ μέλι.
- [01619] Προσεμπεδοῖ δὲ τὸ λόγον καὶ ὁ θεσπέσιος Μελῳδὸς ψάλλον τε καὶ λέγων περὶ τοῦ Ἰσραήλ·
- [01620] [6Ἀμπελον] ἐξ Αἰγύπτου μετήρας, [70.137] ἐξέβαλες ἔθνη, καὶ κατεφύτευσας αὐτήν.
- [01621] [6] Ὁρᾶς τὸ ἐν κέρατι, τὸ ὡς ἐν δυνάμει Θεοῦ σημαῖνον ἐν τούτοις;
- [01622] Καταπεφύτευται γὰρ ἐκβεβλημένων ἐθνῶν.
- [01623] Εἰρησθαι δὲ καὶ ἑτέροις τὸ ἐν κέρατι δοκεῖ, ὡς ἐν ὑψηλῷ τε καὶ ἐπηρομένῳ χωρίῳ·
- [01624] τοιαύτη γὰρ ἡ Σιών ἐν ὄρει κειμένη.
- [01625] Καταφυτεύσας δὴ οὖν τὸν ἀμπελῶνα, φησὶ, καὶ φραγμὸν περιέθηκα, καὶ ἐχαράκωσα, καὶ κατ- εφύτευσά ἄμπελον Σωρῆκ.
- [01626] Περιεδέδετο δὲ καθάπερ τινὶ φραγμῷ, καὶ ἀγγελικαῖς δυνάμεσι, καὶ ταῖς ἄνωθεν ἐπικουρίαις ὁ Ἰσραήλ.
- [01627] Ἐχαράκωθη δὲ πρὸς τούτῳ.
- [01628] Καὶ τί δὴ τοῦτό ἐστιν;
- [01629] Οἱ τῆς τῶν ἀμπελώ- νων γεωργίας ἐπιστήμονες δόνακας ἐκάστη παραπη- γοῦντες εὐτεχνῶς, αἴρουσί τε αὐτὰς ὑψοῦ, καὶ ἀνα- δεσμοῦσι τῆς γῆς.
- [01630] Σῶος γὰρ οὕτως ὁ ἐξ αὐτῶν καὶ ἀδιαλώβητος ἔσται καρπός.
- [01631] Τοιοῦτόν τι πέπραχε καὶ ὁ τῶν ὅλων Θεός, νόμῳ τῷ διὰ Μωσέως μονονουχὶ χαρακώσας τὸν ἀμπελῶνα τὸν νοητόν, ἵνα μὴ εἰς γῆν ἐρῳιμμένος, καὶ μόνα φρονῶν τὰ σαρκὸς καταφθει- ρηται πολυτρόπως, δύναται δὲ καὶ τὸ ἄνω φρονεῖν.
- [01632] Αποφέρει γὰρ τῶν γῆϊνων ὁ τοῦ Θεοῦ νόμος, οἷον ἀνέχων ὑψοῦ τῶν παιδαγωγουμένων τὸν νοῦν.
- [01633] Ὅτι δὲ καὶ εὐγενῆς ὁ ἀμπελῶν, διατρανοῖ λέγων, οὐχ ἀπλῶς τὴν τυχοῦσαν ἄμπελον ἐν τῷ πίοι πεφυτεῦσθαι τόπῳ, ἀλλὰ γὰρ Σωρῆκ, τοῦτ' ἔστιν, ἐκλεκτὴν.
- [01634] Ἐβραίοις δὲ δοκεῖ, καὶ εἶδος ἀμπέλου, ἢτ' οὖν ὄνομα καλῆς καὶ εὐφορωτάτης διὰ τοῦ Σωρῆκ σημαίνεσθαι.
- [01635] [6Ἔκδομησα] δὲ, φησὶ, καὶ πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὄρυζα ἐν αὐτῷ.
- [01636] [6] Ἐγγήγερται γὰρ ἐν τοῖς Ἱεροσολύμοις ὁ διαβόητος ἐκεῖνος νεῶς, οἷον τις πύργος καὶ ἐνδιαίτημα Θεοῦ, καὶ μὴν ὄρυκται καὶ προλήνιον.
- [01637] Τέθειται δὲ θυσιαστήριον ἐν αὐτῷ, καὶ κορβάν, ὃ ἐστὶ γαζοφυλάκιον, ἐν ᾧ πᾶσα δωροφορία τῶν προσιόντων συνεκομίζετο.
- [01638] Ἐπειδὴ δὲ τὸν ἀμπε- λῶνα, φησὶν, εὐ ἔχοντα διὰ πάντων ἀπέφηνα, προσ- εδόκησα τοῦ ποιῆσαι σταφυλὴν.
- [01639] Ὡμόην γὰρ, ὠμόην, οὐχ ἕτερόν τι ποιήσῃ αὐτόν, ἢ τὸν εὐγενῆ τῆς ἀμπέλου καρπόν·
- [01640] ἐποίησε δὲ ἀκάνθας.
- [01641] Οὐκοῦν ἡμάρ- τηκε τῆς ἐλπίδος, ἐψεύσατο δὲ, καὶ ἀκάνθας τέτοκεν ἀντὶ βοτρώων ὁ Ἰσραήλ.
- [01642] Οὐ γὰρ τοι γέγονε νομοφύ- λαξ, οὐδὲ τοῖς τῆς ἐπιεικείας κατεκαλλύνθη καρποῖς, ἀλλ' ἐξώκειλεν ἀλλοτρόπως, καὶ πεποίηκεν ἀκάνθας, τοῦτ' ἔστιν, ἔργα πυρός, ἢ γουν ὅσα πλήττει τοὺς ἐπαφωμένους καὶ προσεγγίζοντας.
- [01643] Λυπεῖ δὲ Θεὸν ἢπερ ἂν γένοιτο παρ' ἡμῶν ἁμαρτία, καὶ ὅπερ ἐστὶ παρ' ἡμῖν ἡ ἄκανθα, τοῦτο καὶ παρ' αὐτῷ φαυλότητος τρόπος.
- [01644] Ἀλλ' ὡς ὁ μακάριος γράφει Παῦλος·
- [01645] [6Γῆ] μὲν ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλακίς ὑετόν, καὶ τίκτουσα βοτάνην εὐθετον ἐκεῖνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ Θεοῦ.
- [01646] Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος, καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.
- [01647] [6] [9Καὶ] νῦν, ὁ ἄνθρωπος τοῦ Ἰουδα, καὶ οἱ ἐν- οικοῦντες Ἱερουσαλήμ, κρίνατε ἐν ἑμοί, καὶ ἀναμέσον τοῦ ἀμπελῶνός μου.
- [01648] Τί ποιήσω τῷ ἀμπελῶνί μου, καὶ οὐκ ἐποίησα αὐτῷ;
- [01649] Διότι ἔμεινα τοῦ ποιῆσαι σταφυλὴν, ἐποίησε δὲ ἀκάνθας.9 Πειρᾶται δεικνύειν ἀπροφάσιστον παντελῶς τῶν Ἰουδαίων τὸ ῥάθυμον καὶ πρὸς γε τούτῳ τὴν εἰς γε [70.140] τὸν νόμον ἀναισχυντίαν.
- [01650] Μετὸν γὰρ αὐτοῖς καὶ μάλα ῥαδίως τὴν εὐκλεᾶ καὶ εὐδόκιμον τῆς ἐν νόμῳ ζωῆς, ἤγουν τῆς ἐν Χριστῷ πολιτείας, ἰέναι, τριβὸν, αὐτοὶ τετιμήκασιν

τήν διεστραμμένην.

[01651] Καί μὴν τὸ δύνασθαι καρποφορεῖν ἀφέντες ὡς ἔωλον, γῆ τις ὡσπερ γεγόν- νασιν οὐ καρπῶν ἡμέρων τροφή·

[01652] ἀγρία δὲ μᾶλλον καὶ ἀκανθοτόκος καὶ ὑλομανής.

[01653] Ἥκέτωσαν τοίνυν, φησὶν, οἱ ἐν ὑμῖν σοφοί, δικαζέτωσαν ἐν ἐμοὶ τῷ τοῦ ἀμπελώνος δεσπότη, καὶ αὐταῖς δὲ ταῖς ἀμπέλοις.

[01654] Τίνος δὴ οὖν ἄρα τῶν ἀγαθῶν ἐλλειποτότων αὐταῖς ἀχρεῖοι γεγόνασιν;

[01655] Εἰ μὲν γάρ τι τῶν ἀναγκαίων εἰς ὄνησιν παρῶπται τυχὸν ἐμοὶ τῷ πεφυτευκότι, δι- ελεγχέτω τις καὶ πεπαύσομαι.

[01656] Αποστήσω αἰτίας, καὶ οὐκ αἰτήσω δίκας.

[01657] Τί γὰρ ποιήσω, φησὶν, ὃ μὴ πεποίηκα αὐτῷ;

[01658] Ἐπειδὴ δὲ τῶν χρησίμων πλήρη τε ἀπέφερα καὶ οὐδενὸς ἐπιδεᾶ, εἶτα γέγονεν ἀκανθοτό- κος, καίτοι προσδοκῶντος ἐμοῦ καρποῖς ὠραίοις κομῶντα βλέπειν.

[01659] Ποία τις ἔσται λοιπὸν ἢ παρὰ τοῦ δικάζοντος ψήφος;

[01660] Ἄρα γὰρ ἀτημελῆ καὶ ῥάθυμον ὀνομάσει τὸν γηπόνον, ἢ μᾶλλον ἐκείνους αἰτιάσεται τοὺς ἐν μεθέξει γεγονότας τῆς παρ' ἐμοῦ φροντίδος, ἡμεληκότας δὲ οὕτω τῆς ἑαυτῶν εὐκαρπίας, ὡς εἰκαίαν ὕλην καὶ ἀκανθῶν ὄχλον ἀντὶ βοτρυῶν ἐκτεκεῖν;

[01661] Ὅτι δὲ οὐ περὶ τῆς αἰσθητικῆς ἀκάνθης ὁ λόγος αὐτῷ, οὔτε μὴν βοτρυῶν ἢ σταφυλῆς, παντὶ τῷ σαφές.

[01662] Εἶπερ ἔστι νοητὸς ὁ ἀμπελῶν, τοιοῦτοι δὲ πάντως καὶ οἱ καρποί.

[01663] [9Nῶν] δὲ ἀπαγγελῶ ὑμῖν τί ποιήσω τῷ ἀμπελῶνί μου·

[01664] ἀφελῶ τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν·

[01665] καὶ καθελῶ τὸν τοῖχον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα.

[01666] Καὶ ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῆ, οὐδ' οὐ μὴ σκαφή·

[01667] καὶ ἀναβήσονται εἰς αὐτὸν, ὡς εἰς χέρσον ἄκανθαί.

[01668] Καὶ ταῖς νεφέλαις ἐντελοῦμαι, τοῦ μὴ βρέξαι ἐπ' αὐτὸν ὑετόν.⁹ Οὐκ ἀθαύμαστον, ὡς γ' ἐμοὶ φαίνεται, τοῦ λόγου τὸ σχῆμα.

[01669] Μόνον γὰρ οὐχὶ καὶ σεσιγηκότων τῶν κεκλη- μένων εἰς τὸ δικάσαι, αὐτῷ τε καὶ τῷ ἀμπελῶνι, τὴν δίκην αὐτοῖς ὀρίζει λοιπὸν·

[01670] καὶ τὰ ἐν τίσιν ἔσται προαγορεύει σαφῶς.

[01671] Ἐλλειποτότος γὰρ ὅλων οὐδενὸς αὐτῷ τῶν εἰς τὸ εὖ εἶναι χρησίμων, αὐτὸς ἐξ οἰκειᾶς κατεχερσοῦτο γνώμης.

[01672] Ἐδεῖ δὴ οὖν ἄρα τοὺς εἰς τοῦτο φαυλότητος καθιγμένους ἔξω τε χειρὸς καὶ φροντίδος, καὶ μὴν καὶ ἐπικουρίας τοῦ Δεσπότη γε- νέσθαι λοιπόν.

[01673] Οὐκοῦν ἀφελῶ, φησὶ, τὸν φραγμὸν αὐτοῦ, καὶ ἔσται εἰς διαρπαγὴν, καὶ καθελῶ τὸν τοῖ- χον αὐτοῦ, καὶ ἔσται εἰς καταπάτημα.

[01674] Φραγμοῦ δὲ καὶ τείχους ἔρημος ἀμπελῶν, προκίεσται πάντως τοῖς διαρπάζειν ἐθέλουσιν θοῖνη τις ἐτοιμοτάτη καὶ τοῖς διοδεύουσι τρίβος, ἐξείργοντος οὐδενός.

[01675] Περι- φράττοντος μὲν γὰρ ἡμᾶς τοῦ Θεοῦ, καὶ ἀπορρήτοις τίσιν ἐπικουρίαις μονονουχὶ καὶ ἀνατειχίζοντος, οὐκ ἐσόμεθα βατοὶ καὶ ἐν τάξει τρίβου τοῖς ἀκαθάρτοις πνεύμασιν·

[01676] οὔτε μὴν ἔτοιμοι πρὸς διαρπαγὴν τοῖς θηρίοις τοῦ ἀγροῦ, καὶ ἀλώπεξι τρυφή.

[01677] Περί ὧν γέ- γραπται καὶ ἐν τῷ Ἄσματι τῶν ἀσμάτων·

[01678] [6Πιάσατε] ἡμῖν ἀλώπεκας μικροὺς ἀφανίζοντας ἀμπέλους.

[01679] [6] Λέγονται δὲ καὶ μερίδες ἀλωπέκων γενέσθαι τινές.

[01680] [70.141] Ἀνιέντος τε τοῖς ἀδικεῖν ἐθέλουσιν, καὶ φροντίδος τῆς ἄνωθεν ἀπαμφιεννύντος Θεοῦ, παντὸς εἰς πείραν ἤξομεν κακοῦ·

[01681] καὶ πᾶς ὅστισοῦν ἐντροφήσει τοῖς καθ' ἡμῶν, κἂν εἰ νοητὸς τις εἴη ληστής·

[01682] κἂν ἢ ὁ ἐν τοῖς μέλεσι σαρκὸς ἀγριαίνων νόμος·

[01683] καὶ ἅπαν ἡμῶν τῆς διανοίας τὸ κίνημα καρποφορήσει τῷ Σατανᾷ.

[01684] Οὐκοῦν δίχα τε φραγμοῦ, τοῦ μὴν ἀτειχιστος ἀμπελῶν, τοῖς ἐθέλουσιν ἀνεθήσεται πρὸς διαρπαγὴν.

[01685] Καὶ οὐ μὴ τμηθῆ, οὐδ' οὐ μὴ σκαφῆ, τοῦτ' ἔστιν, οὐδεμιᾶς ἐπι- τεύξεται φροντίδος, ἐπανορθοῦν δυναμένης καὶ ἀνα- κομίζειν ἐπὶ τὸ ἄμεινον, καὶ τῆς οὕτω δεινῆς χερσῆς ἀπαλλάττειν αὐτόν.

[01686] Ἐντελοῦμαι γὰρ δὴ καὶ ταῖς νοηταῖς νεφέλαις, τοῦτ' ἔστι, τοῖς ἀγίοις προφήταις, ἤγουν δυνάμεσι ταῖς ἀγγελικαῖς, τοῦ μὴ βρέξαι εἰς αὐτὸν ὑετόν·

[01687] δῆλον δὲ ὅτι τὸν νοητὸν, τὸν ὡς ἐν παρα- κλήσει τῆ εἰς νοῦν καὶ καρδίαν, καὶ λόγῳ τῷ θεῷ πραττόμενον.

[01688] Πλὴν ἐντεῦθεν ἔστι μάλιστα ἰδεῖν, ὅτι τοῖς υἱοῖς Ἰσραὴλ οὐ πρό γε τῶν τῆς ἐπιδημίας καιρῶν τὰ τοιάδε συμβήσεσθαι φησιν ὁ προφητικὸς ἡμῖν λόγος, ἀλλ' ὅτε πεπαρῶνήκασιν εἰς Χριστόν.

[01689] Οὐ γὰρ ἔστιν, οὐκ ἔστιν εἰπεῖν, ἤγουν καταδείξαι καιρὸν, καθ' ὃν κατατετέλεκεν ὁ Ἰσραὴλ προφητῶν ἀγίων δίχα.

[01690] Γεγόνασι μὲν γὰρ αἰχμάλωτοι κατὰ καιροῦς, καὶ εἰς τὴν Περσῶν καὶ Μήδων ἀπώχοντο χώραν γυ- ναιξιν ὁμοῦ καὶ φιλάτοις.

[01691] Πλὴν οὐ δίχα προφητῶν ἀγίων κατέβησαν εἰς Αἴγυπτον, ἠρηκότων κατὰ και- ροῦς τὴν διαβόητον Ἱερουσαλήμ τῶν Βαβυλωνίων, ἀλλὰ συνῆν αὐτοῖς ὁ προφήτης Ἱερεμίας, τοῖς ἄνω- θεν καὶ παρὰ Θεοῦ διακονούμενος λόγοις.

[01692] Ἐπειδὴ δὲ πεπαρῶνήκασιν εἰς Χριστόν, ἔρημοι φραγμοῦ διατε- τελέκασιν, καὶ πᾶσα αὐτῶν ἀσφάλεια πέπτωκεν.

[01693] Τοῦτο γὰρ, οἶμαι, ἐστὶ τὸ καθαιρεῖσθαι λέγειν τὸν τοῖχον αὐ- τοῦ.

[01694] Πέπαιται δὲ καὶ ἅπας προφητῶν ἀγίων ὁ ἐπ' αὐτοῖς λόγος, καὶ ὑετοῦ δίκην ἀνασχῶν τρόπον τινά·

[01695] καὶ διαλελοίπασιν αἱ τῶν ἀγίων φωναί·

[01696] καὶ τοῦτο, οἶμαι, ἐστὶ τὸ δι' ἑνὸς αὐτοῖς εἰρημένον παρὰ Θεοῦ·

[01697] ^[6Ἰδοῦ] ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἐπάξω λι- μὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὕδατος·

[01698] ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον Κυρίου.

[01699] Καὶ ἀπὸ Ἀνα- τολῶν ἕως καὶ Δυσμῶν περιδραμῶνται ζητοῦντες τὸν λόγον Κυρίου, καὶ οὐ μὴ εὔρωσι.

[01700] ^[6] Καὶ ταυτὶ μὲν, ὡς ἔφην, τοῖς ἐξ Ἰσραὴλ συμβέβηκεν, καὶ μάλα εἰκότως.

[01701] Ἀπεώσαντο γὰρ αὐτοὶ τὸν τῶν δυνάμεων Κύριον, τὸν κατάρδοντα νοητῶς ψυχᾶς καὶ καρδίας, καὶ καταπαιίνοντα δρόσοις ταῖς πνευματικαῖς·

[01702] ὧν καὶ ὁ μακάριος Δαβὶδ διεμέμητο λέγων·

[01703] ^[6Ως] δρό- σος Ἑρμῶν καταβαίνουσα ἐπὶ τὰ ὄρη Σιών.

[01704] ^[6] Ἐγὴ-γεῖται δὲ ἀμπελῶν ἀντ' ἐκείνου νέος, ὁ τῶν διὰ πί- στεως κεκλημένων εἰς ἁγιασμόν.

[01705] Καὶ περὶ αὐτῶν φησιν ὁ Νυμφίος ὁ ἐξ οὐρανοῦ, τοῦτ' ἔστι Χριστός·

[01706] Αἱ ἀμπελοὶ κυπρίζουσιν, ἔδωκαν ὄσμήν.

[01707] Καὶ αὐτὸς μὲν ἐστὶ ἡ πρώτη τε καὶ παναγία, καὶ ἀληθὴς ἄμπε- λος.

[01708] Ἀπηρητήμεθα δὲ αὐτοῦ ἡμεῖς κλημάτων δίκην, τῆς παρ' αὐτοῦ ζωοποιῶν πιότητος ἀναπιμπλάμενοι.

[01709] Καὶ γοῦν ἔφασκεν ἐναργῶς·

[01710] ^[6Εγώ] εἰμι ἡ ἀμπελος ἀληθὴς, καὶ ὁ Πατὴρ μου γεωργός ἐστι·

[01711] πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτὸ, καὶ πᾶν τὸ φέ- ^[70.144] ρον καρπὸν καθαίρει αὐτὸ, ἵνα καρπὸν πλείονα φέ- ρῃ.

[01712] ^[6] Ἐπειδὴ δὲ αὐτῷ προσπεφύκαμεν δι' οἰκειότη- τος, δῆλον ὅτι τῆς πνευματικῆς, ἀποτετελέσμεθα καρποφόροι·

[01713] καὶ πρὸς γε τοῦτο ἡμᾶς ἐμπεδοὶ λέγων αὐτός·

[01714] ^[6Μείνατε] ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

[01715] Καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ·

[01716] οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.

[01717] Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς δὲ τὰ κλή- ματα·

[01718] ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

- [01719] ^[6] Χρῆναι δὲ οὖν ἔγωγέ φημι προσεηρηῆσθαι δεῖν διὰ πίστεως καὶ ἀγάπης καὶ τῆς εἰς πᾶν ὀτιοῦν εὐπειθείας τῆ ἀμπέλῳ τῆ ἀληθινή, τοῦτ' ἔστι, Χρι- στῶ.
- [01720] Αὐτὸς γὰρ ἡμᾶς ἀποφανεῖ καρποφόρους, αὐτὸς περιθήσει φραγμὸν, καὶ ἐγερεῖ τὸ τεῖχος, καὶ ἀπο- στήσει διοδεύοντας.
- [01721] Καὶ πρὸς αὐτόν πού φησι λόγιον ἱερόν·
- [01722] ^[6Και] οἰκοδομηθήσονται σου ἔρημοι αἰώνιοι, καὶ μνημόσυνον γενεῶν γενεαῖς, καὶ κληθήσῃ οἰκο- δόμος φραγμῶν, καὶ τὰς τρίβους τὰς ἀνὰ μέσον παύσεις.
- [01723] ^{[6] [90]} γὰρ ἀμπελῶν Κυρίου Σαβαώθ, οἶκος τοῦ Ἰσραὴλ ἔστι, καὶ ἄνθρωπος τοῦ Ἰούδα, νεόφυτον ἠγαπημένον.
- [01724] Ἔμεινα τοῦ ποιῆσαι κρίσιν, ἐποίησε δὲ ἀνομίαν καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν.⁹ Αποδέδειχεν ἐναργῶς ἐν τούτοις, ὅτιπερ ὁ λόγος αὐτῶ γέγονεν οὐ περὶ αἰσθητοῦ μᾶλλον ἀμπελῶνος, ἀλλὰ περὶ νοητοῦ.
- [01725] Δέχεται γὰρ αἰεὶ πῶς ἢ θεόπνευστος Γραφή τὰ ἐμφανῆ τῶν παραδειγμάτων εἰς ἔνδειξιν τῶν ἀφανεστέρων καὶ νοητῶν πραγμάτων.
- [01726] Καὶ γὰρ ἔστι, φησὶν, ὁ ἀμπελῶν τοῦ Κυρίου Σαβαώθ, καὶ τὸ νεόφυτον ἠγαπημένον, ὁ οἶκος τοῦ Ἰσραὴλ, καὶ ὁ ἄνθρωπος τοῦ Ἰούδα.
- [01727] Ἀλλὰ καίτοι τῆς παρ' ἐμοὶ φειδοῦς καὶ ἀγάπης ἠξιωμένος, καὶ πάσης φροντίδος ἀπολελαυκῶς, οὐ γέγονεν εὐβοτρύς, οὐκ ἄμπελος εὐγενής, οὐ τετίμηκε νόμον, οὐδὲ ἐπεικὴ καὶ ἀγίαν διεβίω ζωὴν·
- [01728] ἐψεύσατο δὲ ὥσπερ καὶ τὴν τοῦ γη- πονοῦντος ἐλπίδα.
- [01729] Ἐγὼ μὲν γὰρ προσεδόκησα κρίσιν.
- [01730] τοῦτ' ἔστι, τὴν ἐκ διανοίας εἰλικρινοῦς ὀρθὴν καὶ ἀμώμητον τὴν ἐφ' ἅπασι τοῖς πρακτικοῖς αἵρεσιν, ἥτοι κρίσιν.
- [01731] Ὁ δὲ, φησὶ, πεποίηκεν ἀνομίαν.
- [01732] Καίτοι πῶς ἂν ἄμπελος ἀκάνθας τέκου;
- [01733] οὐκοῦν ἐψεύσατο, καθάπερ ἔφην ἀρτίως.
- [01734] Ὅθεν γὰρ ἦν εἰκὸς τοῦς τῆς δικαιοσύνης ἀναφῦναι καρπούς, ἐκεῖθεν ἀδόκητος ἐκδέδοται βίος, ὁ καὶ νόμων ἔξω τῶν ἱερῶν καὶ τῶν ἐκ τῆς θείας ἐντολῆς κατάρρησιν ἔχων.
- [01735] Οὐκοῦν ἐποίησεν ἀνομίαν, καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν.
- [01736] Κραυγὴν δὲ φησὶν ἐκεῖνο οἶμαί που δεικνύων, ὅτι γέγονεν αὐτοῖς σεσοβημένος μὲν εἰς ὀργὰς καὶ θορύβου μεστὸς ὁ βίος.
- [01737] Διὸ καὶ ὁ θεσπέσιος Παῦλος τοῖς ἠγιασμένοις ἐντέλλεται λέγων·
- [01738] ^[6Πᾶσα] δὲ κραυγὴ, καὶ ὀργή, καὶ θυμὸς, καὶ βλασφημία ἀρθητῶ ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
- [01739] ^[6] Πρέποι γὰρ ἂν, οὐ τοῖς καθεστῶσαν ἔχουσι τὴν φρένα, τὸ ταῖς ἀσυφήλοις κεχρησθαι κραυγαῖς, ἐκείνοις δὲ μᾶλλον, οἷς ὁ βίος οὐκ ἀσφαλής·
- [01740] μᾶλλον δὲ πρὸς πᾶν ὀτιοῦν εὐκόλως τῶν κακῶν, καὶ θυμῶ μᾶλλον ἢ συνέσει διοικουμένοις.
- [01741] Ἔοικε δὲ καὶ τὴν παγχάλεπον τῶν Ἰουδαίων κραυγὴν ὑπαινίττεσθαι, ἣν ἐπ' αὐτῶ πεποιήνται τῶ Χριστῶ.
- [01742] Πιλάτου γὰρ ὄνειδίζοντος, εἰ δὴ βούλοιντο ^[70.145] σταυροῦσθαι τὸν βασιλέα τὸν ἑαυτῶν, ἀπάσης εὐκο- σμίας τε ὁμοῦ καὶ φιλοθεΐας ἠφειδηκότες ἀνακεκρά- γεσαν αὐτοί·
- [01743] ^[6Αἴρε.] αἶρε, σταύρωσον αὐτόν·
- [01744] οὐκ ἔχο- μεν βασιλέα εἰ μὴ Καίσαρα.
- [01745] ^[6] Κραυγὴ τοίνυν πονηρὰ, τῆς Ἰουδαίων συναγωγῆς ὁ καρπὸς, δι' ἣν ἀφήρηται καὶ φραγμοῦ, καὶ τοίχου, καὶ ἀρδεΐας τῆς ἐκ νεφελῶν ἀγίων.
- [01746] Ἐστέρονται δὲ καὶ ἀπάσης ἐπιμελείας.
- [01747] Ἐφη γὰρ, ὅτι Ἀνήσω τὸν ἀμπελῶνά μου, καὶ οὐ μὴ τμηθῆ, οὐδ' οὐ μὴ σκαφῆ.
- [01748] Κατεχερσώθη δὲ ὅλος ἀκάνθας ἐκτετοκῶς, αἱ φλογὸς εἰσι τροφή.
- [01749] ^[90ῶαι] οἱ συνάπτοντες οἰκίαν πρὸς οἰκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνται τι.
- [01750] Μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;
- [01751] Ἠκούσθη γὰρ εἰς τὰ ὦτα Κυρίου Σαβαώθ ταῦτα.⁹ Ἴνα μή τις οἴηται μάτην κατειρηκότα τοῦ Ἰσραὴλ εἰκὴ τε τὴν ἄμπελον διαβαλεῖν, ὡς ἤκιστα μὲν στα- φυλὴν ἐκτετοκίαν, μᾶλλον δὲ ἀκάνθας, τοῦτ' ἔστιν, ἀντὶ κρίσεως, ἥτοι κριμάτων δικαίων ἀνομίας, ἀντὶ δὲ τῆς δικαιοσύνης κραυγῆν·
- [01752] ἀπαριθμεῖται χρησί- μως τὰ δι' ὧν ἦν εἰκὸς, οὐ μετρίως κατεγνωσμένον ἰδεῖν, καὶ οὐκ ἐπὶ τοῖς τυχοῦσιν ἀπλῶς, ἀλλ' ἐπὶ τοῖς ἀγαν ἐκνομωτάτοις, καὶ τοῖς ὅτι μάλιστα κατεστυγη- μένοις παρὰ γε τῶ φιλαρέτῳ Θεῶ.

- [01753] Ταύτητοι φησιν·
- [01754] [6Οὐαί] οί συνάπτοντες οίκίαν πρὸς οίκίαν, καὶ ἀγρὸν πρὸς ἀγρὸν ἐγγίζοντες, ἵνα τοῦ πλησίον ἀφέλωνται τι.
- [01755] [6] Ἐνεστι γὰρ ὡς ἐπίπαν τοῖς ἐθέλουσι πλουτεῖν, καὶ μὴν καὶ τὸ δύνασθαι λαχοῦσι πρὸς τοῦτο, τὸ αἰεὶ τι θέλιν τοῖς ἤδη πεπορισμένοις ἐπισωρεύειν ἔτι, καὶ τὰ τῆς οὐσίας αὐτοῖς ἐν ἀκαταλήκτοις πλεονασμοῖς, ὀρᾶσθαι ποιεῖν.
- [01756] Καὶ γοῦν ἐπιφύονται τοῖς ὁμόροις αἰεὶ καὶ γείτοσιν·
- [01757] εὐρυτέρας τε τὰς ἐν ἄστεσιν οἰκίας ἀποτελεῖν σπουδάζοντες, καταβιαζόμενοι δὲ τοὺς τῶν ὁμορούντων αὐτοῖς χωρίων δεσπότης, καὶ τοῖς ἰδίους συνάπτοντες.
- [01758] Ἀκόρεστον γὰρ τι χρῆμα πλούσιος ἀνήρ, εἰ παρακείτο πῶς αὐτῷ τὸ δύνασθαι ῥαδίως ἄπερ ἂν βούλοιο κατορθοῦν.
- [01759] Πέπανται γὰρ οὐδαμῶς τοῖς τοῦ πέλας ἐπιπηδῶν·
- [01760] καὶ διψῆ μὲν αἰεὶ τὸ οὐπῶ παρὸν, γλίχεται δὲ τῶν μήπω πεπορισμένων.
- [01761] Οὐαὶ τοίνυν, φησὶ, τοῖς συνάπτειν ἐθέλουσι τὰς ἑαυτῶν οἰκίας ταῖς ἐτέρων, καὶ ἀγροῖς ἀγροῦς, ἵνα τοῦ πλησίον ἀφέλωνται τι.
- [01762] Πρόφασιν γὰρ πῶς αἰεὶ τοῦ χρῆναι πλεονεκτεῖν ποιεῖσθαι σπουδάζουσι, τὸ μὴ δεῖν ἐτέρους γειτνιαῖν αὐτοῖς·
- [01763] εἶτα βιάζονται τοὺς ἀσθενεστέρους, καὶ πλεονεκτοῦσιν ἀνοσίως καταμιώζοντας ἔσθ' ὅτε, καὶ τῆς ἐνούσης αὐτοῖς σκαιότητος κατακεκραγῶτας.
- [01764] Τί οὖν ἄρα φησὶν αὐτοῖς ὁ προφητικὸς λόγος;
- [01765] Μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;
- [01766] Ἄρα γὰρ, φησὶν, οἴεσθε μόνοις ὑμᾶς κατὰ τὴν γῆν ὑπάρχειν, μὴ ἐφεστηκότος Θεοῦ, καὶ ἐφορῶντος τὰ δρώμενα;
- [01767] Καίτοι λίαν ἐγγὺς ὁ τῶν ὄλων ἐστὶ δεσπότης·
- [01768] ἠκούσθη τὰ παρ' ὑμῶν.
- [01769] Καὶ τίνα τρόπον;
- [01770] ἴσως ἐρεῖτε.
- [01771] Κατακεκραγῶτων δηλονότι τῶν ἠδικημένων.
- [01772] Τοιοῦτόν τι καὶ ὁ Σωτῆρος ἡμῖν γέγραφε μαθητῆς·
- [01773] [6Αγε] νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίας ὑμῖν ταῖς ἐπερχομέναις.
- [01774] [6] Καὶ πρὸς γε τούτῳ φησὶν·
- [01775] [6Ἰδοῦ] ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμηνάντων τὰς χώρας ὑμῶν.
- [01776] Ὁ ἀπεστερημένος ἀφ' [70.148] ὑμῶν κράξει, καὶ αἰβοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαῶθ εἰσεληλύθασιν.
- [01777] [6] Δέχεται γὰρ καὶ λίαν ἐτοίμως τὰς τῶν πλεονεκτουμένων φωνὰς ἢ παναγία τε καὶ μισοπόνηρος φύσις.
- [01778] Ὅτι δὲ οὐκ ἀφέστηκε τῶν ἐπὶ τῆς γῆς, πιστώσεται λέγων αὐτός·
- [01779] [6Θεὸς] ἐγγίζων ἐγὼ εἰμι, λέγει Κύριος, καὶ οὐ Θεὸς πόρρωθεν.
- [01780] [6] Ἀκουέτωσαν τοίνυν οἱ πλεονεκτεῖν ἐθέλοντες, καὶ βιάζειν, καὶ διαρπάζειν ἀδελφούς·
- [01781] Μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς;
- [01782] Πάρεστι γὰρ ὁ τῶν ὄλων Θεός.
- [01783] Ἰστέον δὲ ὅτι, καίτοι κατὰ τὸ εἶκος τῶν ἄγαν ἀστειοτάτων, ὁ προφήτης ἡμῖν ἐν τούτοις ὑποδηλοῖ·
- [01784] Ὡ γὰρ πλούσιοι, φησὶ, τί τὰ τοῦ πλησίον ἀρπάζετε, καὶ μεμισήκατε τὸν ἐγγύς;
- [01785] Συμβήσεται πάντως ὑμῖν δὴ καὶ μόνοις οἰκήσαι τὴν χώραν, τῶν ἄλλων ἀπάντων ἐξωθουμένων.
- [01786] Ἐρημον οὖν τῶν κατωκηκότων ἀποφανεῖτε τὴν γῆν.
- [01787] Ἄριστον οὖν ἄρα καὶ σοφὸν, μεταποιεῖσθαι μόνων τῶν εἰς αὐτάρκειαν τὴν μεμετρημένην.

- [01788] Κρείσσων γὰρ μερίς μικρὰ μετὰ τοῦ φόβου Κυρίου, ἢ πολλὰ γενήματα μετὰ ἀδικίας.
- [01789] Εἰ δὲ δὴ τι χρὴ καὶ ἐξ ἱερῶν γραμμάτων λαβόντας εἰ- πείν, βεβασίλευκέ τις τῶν ἐν Σαμαρείᾳ κατὰ καιροῦς τοῦ Ἰσραὴλ, ὃς δὴ καὶ οἶκον πολυτελέστατον ἐαυτῷ ἀναστήσας, πίπτει μὲν παρ' αὐτοῦ καὶ παραχρῆμα διόλλυται.
- [01790] Διελέγχων δὲ Θεὸς ὡς εἰκὴ πεποιηκότα, φησὶν·
- [01791] Ὡκοδόμησας σεαυτῷ οἶκον σύμμετρον, ὑπερῶα ῥιπιστὰ, διεσταλμένα θυρίσιν, ἐξυλωμένα ἐκ κέδρων, καὶ κεχρισμένα ἐν μίλτῳ.
- [01792] Μὴ βασιλεύσης, ὅτι σὺ παρωξύνθης ἐν Ἀχάζ τῷ πατρὶ σου.
- [01793] Βέλτιον ἦν σε ποιεῖν κρίμα καὶ δικαιοσύνην καλήν.
- [01794] [60ῦ] γὰρ ἂν ὀνήσουσι θησαυροὶ ἀνόμους,6 κατὰ τὸ γεγραμμένον·
- [01795] [6δικαιοσύνη] δὲ ῥύσεται ἐκ θανάτου.
- [01796] [6] [9Εάν] γὰρ γένωνται οἰκίαι πολλαί, εἰς ἐρήμωσιν ἔσσονται μεγάλαι καὶ καλαί·
- [01797] καὶ οὐκ ἔσσονται οἱ ἐνοικοῦντες ἐν αὐταῖς.
- [01798] Οὗ γὰρ ἔργονται δέκα ζεύγη βοῶν ποιήσει κεράμιον ἕν·
- [01799] καὶ ὁ σπεύρων ἀρτάβας ἕξ ποιήσει μέτρα τρία.9 Ἠκούσθη μὲν γὰρ ὁμολογουμένως, φησὶν, εἰς τὰ ὦτα Κυρίου Σαβαώθ, τὰ τῆς καθ' ἑτέρων πλεονεξίας ἐγκλήματα τῶν δυνατωτέρων.
- [01800] Τί οὖν σεσίγηκεν ἄρα, παρήκεν ἡσυχῇ, καὶ χαλινὸν ἐπήνεγκε ταῖς ὄργαϊς;
- [01801] Οὐδαμῶς, φησί.
- [01802] Καὶ τούτου σαφῆς ἀπόδειξις, τὸ εἰκαῖον ἀποφῆναι τοῖς τῶν ἀλλοτρίων ἐρασταῖς τὸ ἐπὶ τούτῳ σπούδασμα.
- [01803] Ποία γὰρ ὄνησις τοῦ συν- ἀπτειν οἰκίαν πρὸς οἰκίαν, λαμπρῶς τε καὶ φιλοτί- μως κατασκευάζειν ἐστίας, εἰ μὴ τις ἔσται, φησὶ, κατοικήσων ἐν αὐταῖς, δαπανήσαντος τοῦ πολέμου μικροῦς καὶ μεγάλους;
- [01804] Τί δὲ τῶν εὐρουστάτων αὐτοῖς ὄφελος ἀγρῶν, εὐκαρπεῖν αὐτοῖς οὐκ ἔωτος Θεοῦ, διὰ τὰς τῶν κτησαμένων, ἤγουν ἀρπασάντων πλεονεξίας;
- [01805] Ἔσται γὰρ, ἔσται ἐν ἀφορία τοσαύτη τὰ ἐν ἀγροῖς, ὡς εἴκοσι μόσχων, ἤτοι ζευγῶν δέκα πονούντων ἐν ἀμπελῶσιν, ἐν καὶ μόλις γενέσθαι κεράμιον·
- [01806] καὶ σπαρέντων μέτρων ἕξ ἐν ἡμίσει τῆς τῶν σπερμάτων καταβολῆς τὴν τῶν καρπῶν ἀπόδοσιν ἰδεῖν.
- [01807] Ἀρκέσει δὲ, οἶμαι, πρὸς ἐργασίαν ζεύγεσι δέκα βοῶν, πλείστη μὲν ἀμπελόφυτος γῆ, πλείστοι δὲ ὁμοίως ἀρόσιμοι κληροί.
- [01808] Οὐκοῦν ἀνόνητος ἡ κτήσις, καὶ τοῦ πλεον- εκτεῖν εἰκαῖος ὁ πόνος, εἰ μῆτε τις οἰκήσει τὰς ἐν [70.149] τοῖς ἄστεσιν οἰκίας.
- [01809] Μὴ μὴν εὐφορήσει τὰ ἐν ἀγροῖς, Θεοῦ καταφθειρόντος, καὶ τὴν τῶν ἀπλήστων ἐλέγχον- τος ἀδικίαν.
- [01810] Ἐπειδὴ δὲ καὶ ἡμῶν ἕκαστος ἐν ἰδίᾳ ψυχῇ νοητὸν ἔχει γεώργιον, καὶ τὸν τῆς δικαιοσύνης ἐργάζεται σπόρον, φυλαττώμεθα τὸ προσκρούειν Θεῷ.
- [01811] Τότε γὰρ τότε, καθάπερ οἶκον ἀσφαλῆ καὶ ἐρηρι- σμένον, οἰκήσομεν τὴν πολυειδῆ καὶ παμπούκλον ἀρετὴν, πληθυνοῦμεν δὲ σίτων ὥσπερ κοιλάδες·
- [01812] εὐ- λογήσει δὲ ὁ τῶν ὅλων Θεὸς τὸν σπόρον ἡμῶν, καὶ αὐξήσει τὰ γεννήματα τῆς δικαιοσύνης ἡμῶν, καθά φησιν ὁ θεσπέσιος Παῦλος.
- [01813] [90ῦαἰ] οἱ ἐγειρόμενοι τῷ πρωῒ, καὶ τὸ σίκερα διώκοντες, οἱ μένοντες τὸ ὄψε·
- [01814] ὁ γὰρ οἶνος αὐ- τοὺς συγκαύσει.
- [01815] Μετὰ γὰρ κιθάρας καὶ ψαλτηρίου καὶ τυμπάνων, τὸν οἶνον πίνουσι, καὶ αὐλῶν, τὰ δὲ ἔργα Κυρίου οὐκ ἐμβλέπουσι, καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν.9 Συνάπτει τοῖς πρώτοις ἕτερα καὶ παγχάλεπα τῶν πλουσίων ἐγκλήματα.
- [01816] Πάρεσται γὰρ αὐτοῖς, πρὸς γε τῷ βούλεσθαι πλεονεκτεῖν καὶ ἀκορέστως βιάζεσθαι τοὺς ἀσθενεστέρους, καὶ τὸ ἐν πότοις εἶναι φιλεῖν, καὶ τρυφαῖς ἐπιγάννυσθαι, κώμοις τε καὶ μέθαις ἀκατα- λήκτοις, καὶ τοῖς ἐκ φιλοσαρκίας καταμαίνεσθαι κακοῖς·
- [01817] καὶ τοῦτο ἐνδελεχῶς οἶεσθαι δεῖν αὐτοὺς ἐν παντὶ δὴ τοῦτο πράττειν καιρῷ.
- [01818] Ἰκανὸς γὰρ ὁ πλοῦτος ἀκονῆσαι πρὸς τρυφάς, καὶ τὸν ἐπ' αὐτοῖς ἀφανίσει κόρον.
- [01819] Ἀλλ' [66] σπεύρων εἰς τὴν σάρκα,6 καθά φησιν ὁ Παῦλος, [6έκ] τῆς σαρκὸς θερίσει φθο- ράν.
- [01820] [6] Τέλος γὰρ τῆς προσκαίρου τρυφῆς μακρὸν καὶ διηνεκές ἔσται δάκρυον, καὶ σαρκικῆς ἡδονῆς ὄλεθρος ὁ καρπός.

- [01821] Γράφει τοίνυν ἡμῖν ὁ προφήτης τὰς τῶν Ἰουδαίων ἀγερωχίας, καὶ τὸ ἐξίτηλον εἰς τρυφάς, καὶ τὸ κεχυμένον εἰς ἀσωτίας.
- [01822] Πάντα γὰρ, φησὶ, καιρὸν ἀπονέμοντες ταῖς γαστριμαργίαις, ὑπὸ τὴν ἕω ζητοῦσι τὸ σίκερα, καὶ τοῖς ἡλίου δρόμοις συνεκτείνουσι τοὺς πότους, καὶ μέχρις αὐτῆς μένοντες τῆς ἐσπέρας.
- [01823] Ὁ γὰρ οἶνος αὐτοὺς συγκαύσει.
- [01824] Ὁμολογουμένως μὲν γὰρ ἐμποιεῖ τινα καῦσιν ἄδην πινόμενος τοῖς σπλάγχνοις ὁ οἶνος.
- [01825] Συγκαύσει δὲ καὶ ἐτέρως τοῦ μεθύειν τοὺς ἐραστάς, ἔσται γὰρ αὐτοῖς πρὸς τοῦτο κολάζοντος ἀφορμή.
- [01826] Συγκαυθήσονται δὲ πάντη τε καὶ πάντως εἰς φλόγας πεμπόμενοι τὰς διηνεκεῖς, καὶ ἠτοιασμένας τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
- [01827] Ταύτητοι καὶ ὁ μέθυσος ὁμοῦ τοῖς ἄλλοις βεβήλοις ἀπόκληρος ἔσται παρὰ Θεῶν, καὶ εἰς τὴν τῶν οὐρανῶν βασιλείαν οὐκ εἰσελεύσεται.
- [01828] Ὅρα γὰρ ὅση τῶν Ἰουδαίων γέγονε κατὰ καιροὺς ἢ ἐπὶ τὸ χρῆναι τρυφᾶν ἐξιτηλία.
- [01829] Ὅπου γὰρ ὁ κιθάρας κτύπος, καὶ τυμπάνων ἦχος, καὶ τῶν αὐλούτων συναναφώνησις, σὺν εὐρυθμίᾳ καὶ κρότοις, ἐκεῖ που πάντως ἐστὶ καὶ πᾶν εἶδος ἀκαθαρσίας, καὶ τὰ κρυφῆ γιγνόμενα παρ' αὐτῶν, ἃ καὶ αἰσχρὸν ἐστὶ λέγειν.
- [01830] Ζημιοὶ δὲ τοῦτο αὐτοὺς τὸ μὴ δύνασθαι καθορᾶν τὴν τοῦ Θεοῦ δόξαν, μήτε μὴν ἐνατενίζειν τοῖς ἔργοις αὐτοῦ.
- [01831] Ὅσπερ γὰρ ὁ τοῦ σώματος ὀφθαλμὸς, ἢ κόνεως ἐμβαλούσης, ἢ λήμης ἐγκεχυμένης, ἢ παρενοχλοῦντος τραύματος ἰδεῖν οὐ δύναται καθαρώς·
- [01832] οὕτω καὶ ἀνθρώπινος νοῦς ταῖς τῆς σαρκὸς εἰ καταπαχύνοιο τρυφαῖς, ἀναμύειν οὐ δύναται πρὸς Θεὸν, οὔτε μὴν ἀκριβῆ τοῖς παρ' αὐτοῦ γινόμενοις ἐνερεΐδειν τὴν ὄψιν·
- [01833] δι' ὧν ἔστι καὶ μάλα σαφῶς, τίς τε καὶ ὅσος ἐστὶν ὁ Δημιουργὸς, ἐννοεῖν δύνασθαι.
- [01834] Γινώσκεται γὰρ ἀπὸ καλλονῆς κτισμάτων·
- [01835] καὶ θαυμάσειεν ἂν αὐτὸν καὶ μάλα πλουσίως ὁ τοῖς παρ' αὐτοῦ πεπονημένοις τὸ θαῦμα διδούς·
- [01836] Ὡς γὰρ ὁ μακάριος γράφει Παῦλος·
- [01837] ^[6Τὰ] ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης.
- [01838] ^[6] Εἰκὸς δὲ δὴ τὸν προφήτην κατατιτῆσθαι τοὺς Ἰουδαίους ὡς ἀγαπῶνται πότους, συλλεγομένους δὲ καὶ μάλα προθύμως εἰς τρυφάς·
- [01839] μὴ μὴν ἔτι καὶ εἰς νοῦν ἔχειν, ἤγουν εἰς τὰ μέλλοντα θεωρεῖν, τοῦτ' ἔστι, τὰ συμβήσοντα αὐτοῖς ὡς ἐκ θείας ὁργῆς, ἃ καὶ ἔργα φησὶ τῶν χειρῶν τοῦ Θεοῦ.
- [01840] Ποιεῖ γὰρ εἰρήνην τοῖς ἀγαπῶσιν αὐτὸν, καὶ τοῖς παροτρύνουσι κτίζει κακά.
- [01841] Εἰ γὰρ ἐώρων τὰ ἐσόμενα κατ' αὐτῶν ἔργα Κυρίου, οὐκ ἂν ἠνέσχοντο πότον, ἀλλ' ἦν ἂν αὐτοῖς ἐν σπουδῇ τὸ δάκρυον, καὶ φίλος ὁ θρῆνος, πόνοι τε καὶ προσευχαί, καὶ τὰ τῆς μεταγνώσεως ἔργα, τῶν ἐν ἀσωτία κακῶν ἡδύονα.
- [01842] ^[9Τοίνυν] αἰχμάλωτος ὁ λαὸς μου ἐγενήθη, διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον.
- [01843] Καὶ πλῆθος ἐγενήθη νεκρῶν, διὰ λιμὸν καὶ δίψαν ὕδατος.
- [01844] Καὶ ἐπλάτυνεν ὁ ἄδης τὴν ψυχὴν αὐτοῦ, καὶ διήνοιξεν τὸ στόμα αὐτοῦ, τοῦ μὴ διαλιπεῖν.
- [01845] Καὶ καταβήσονται οἱ ἔνδοξοι, καὶ οἱ μεγάλοι, καὶ οἱ πλούσιοι, καὶ οἱ νομεῖς αὐτῆς.
- [01846] Καὶ ταπεινωθήσεται ἄνθρωπος, καὶ ἀτισθήσεται ἀνὴρ.
- [01847] Καὶ οἱ ὀφθαλμοὶ οἱ μετέωροι ταπεινωθήσονται, καὶ ὑψωθήσεται Κύριος Σαβαώθ, καὶ ὁ Θεὸς ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ.⁹ Ὅτι τοῖς θέλουσι τρυφᾶν ἐκτελεῦτᾰ τὸ χρῆμα πρὸς ὄλεθρον καὶ πρὸς αὐτὸ που τὸ λοιπὸν ἀφικνεῖται τῶν κακῶν, ὁ θεὸς ἡμᾶς ἐν τούτοις διδάσκει λόγος.
- [01848] Ἐπειδὴ γὰρ οἱ τῆς Ἰουδαίων χώρας, τῶν ἄλλων περιφανέστεροι, μεθέντες ὡς ἀκερδὲς τὸ χρῆναι περιεργάζεσθαι τὰ ἔργα τοῦ Θεοῦ, καὶ τὸ ἐμβλέπειν τὰ ἔργα τῶν χειρῶν αὐτοῦ, παρ' οὐδὲν ποιήσασθαι μεμελετηκότες, κώμοις τε διηνεκέσιν ἐσχόλαζον, καὶ μεθύειν ἠθελον ἀσωτότατα καταυλούμενοι, καὶ τοῦτο διημερεύοντες·
- [01849] οἰχήσονται μὲν αἰχμάλωτοι καὶ δουλεύσουσιν ἐχθροῖς, πλῆθὺς δὲ τοσαύτη νεκρῶν κατὰ πᾶσαν ἔσται τὴν χώραν, λιμῶ καὶ δίψει διολωτότων, ὡς μονονουχὶ σπαταλήσαι τὸν ἄδην πλατεῖ καὶ ἀπλήστῳ στόματι, χανδὸν ἐκροφούντα τοὺς καταβαίνοντας, καὶ τοῖς ἰδίοις ἀποκλείοντα θησαυροῖς.
- [01850] Ὅταν γὰρ ἄδου ψυχὴν πλατύνομένην ἀκούεις, νομιστέον ἕτερον οὐδὲν βούλεσθαι δηλοῦν αὐτὸν, ἢ ὅπερ ἔφην ἀρτίως.
- [01851] Κέχρηται γὰρ ἡ θεόπνευστος Γραφή τοῖς ὀνόμασι τροπικῶς ἔσθ' ὅτε, καὶ οἶον ἐκ μεταφορᾶς, καὶ ἐπὶ τῶν οὐκ ἐχόντων ψυχὴν, ἀλλ' οὐδὲ ἐν τάξει ζῶν ἠριθμημένων, ἢ καὶ ὄντων τούτων κατ' ἀλήθειαν.
- [01852] Ποία γὰρ ἄδου ψυχὴ;
- [01853] ^[70.153] Τόπος δὲ μᾶλλον ὁ ἄδης, καὶ ψυχῶν ἀθλίων ἀμειδῆς δεσμοκτήριον.

- [01854] Οὐκοῦν τῶν ἐν τῷ βίῳ ἐντρύ- φόντων ψυχῶν κατοικήσονται μὲν εἰς τὸν ἄδην, κατεμπλήσουσι δὲ ὡσπερ τὴν ψυχὴν.
- [01855] Καί τι τοιοῦτον ἡμῖν ὁ θεοπέσιος μελωδὸς ὑποδηλοῖ, λέγων περὶ πάσης, οἶμαι, ψυχῆς φιληδόνου τε καὶ φιλαμαρτήμο- νος·
- [01856] Εἰσελεύσεται ἕως γενεᾶς πατέρων αὐτοῦ, ἕως αἰῶνος οὐκ ὄψεται φῶς.
- [01857] Ὅσπερ γὰρ τοὺς ἁγίους ἀπαλλαττομένους τῶν καθ' ἡμᾶς πραγμάτων, προσ- τεθῆναι φησι τὸ Γράμμα τὸ ἱερὸν τοῖς πατράσιν αὐτῶν·
- [01858] εἰρηται γὰρ πρὸς τὸν μακάριον Ἀβραάμ·
- [01859] ^[6Κα] οὐ προστεθήσεται πρὸς τοὺς πατέρας σου τραφεῖς ἐν γήρᾳ ^[6] καλῶ οὕτω καὶ τοὺς τελευτῶντας ἐν ἁμαρτίαις εἰς γενεὰν πατέρων αὐτῶν ἀποδραμεῖσθαι φαμεν, πατέρας αὐτῶν εἶναι λέγοντες τοὺς ὁμοιοειδῆ καὶ διὰ πάντων ἴσην καὶ ὁμοίως ἔχουσαν διαζῶντας ζωὴν.
- [01860] Εἰ δὲ δὴ λέγοιτο πλῆθος εἶναι νεκρῶν, διὰ λιμὸν καὶ δίψαν ὕδατος, ἐκεῖνό φαμεν, ὅ τι γέγραφεν Ἰώσηπος ὁ τῆς Ἰουδαίων συμφορᾶς ἐκτραγωδήσας τῷ βίῳ τὸ μέγεθος·
- [01861] ὅτι πολιορκουμένης τῆς Ἰε- ρουσαλήμ γυναῖκα μὲν κατεδήδοκεν ἅ τετόκασι κορία, ἤττοντο δὲ παντὸς ὑπὸ λιμοῦ καὶ ἀνάγκης τοῦ τοῖς ὁδοῦσιν εἶκοντος.
- [01862] Ὅτι δὲ οὐκ ἐν μόνῃ τούτῳ γέγονε τῆ Ἰερουσαλήμ, ἀλλὰ καὶ ἐν ταῖς ἐτέραις τῆς Ἰουδαίας πόλεσιν, πῶς ἂν ἡ πόθεν ἐνδοιάσειέ τις;
- [01863] Οὐκοῦν πλεῖστοι μὲν ὅσοι δεδαπάνηται τῷ πολέμῳ, καὶ πεπτώκασιν ἐν μαχαίραις·
- [01864] πολλῶν δὲ τῶν οὕτως ἀπολωλότων πλείονας ἢ τοῦ λιμοῦ κατέφθειρεν ἀγριό- της.
- [01865] Εἰ δὲ δὴ τις λέγοι, καὶ νοητῶν ὑδάτων γενέσθαι σπάνιν, καὶ τροφῆς τῆς θείας δεδυσεβηκόσι τοῖς Ἰουδαίοις·
- [01866] ἀπολωλέναι δὲ οὕτως αὐτοὺς, καὶ οἷον εἰς ἄδου καθικέσθαι, διὰ γε τοῦ μὴ ζωοποιεῖσθαι διὰ Χριστοῦ, καθ' ὁμοιότητα τῶν πιστευσάντων εἰς αὐτόν·
- [01867] οὐκ ἂν ἀμάρτοι τοῦ ἀληθοῦς.
- [01868] Συμβέβηκε γὰρ αὐτοὺς καὶ τοῦτο παθεῖν.
- [01869] Ἀλλὰ τίνες ἂν νοηθεῖεν οἱ καταβαίνοντες, οἷς καὶ αὐτὸς ὁ ἄδης καταπλατύνει τὴν ἰδίαν ψυχὴν, καὶ τὸ ἀπληστον ἀνοίξει στόμα, προσεπάγει λέγων·
- [01870] Οἱ ἔνδοξοι καὶ οἱ μεγάλοι, καὶ οἱ πλούσιοι, καὶ οἱ λοιμοὶ αὐτῆς.
- [01871] Ἐπειδὴ γὰρ ἦσαν τῶν ἀνὰ πᾶσαν τὴν χώραν ἡγούμενοι καὶ περιφανέ- στεροι, δι' αὐτῶν ἦν εἰκὸς παιδαγωγηθῆσθαι κα- λῶς τὸ ὑπήκοον·
- [01872] ἀλλὰ τοῦτο μὲν οὐκ ἔδρων.
- [01873] Τύποι δὲ ὡσπερ καὶ ὑπογραμμὸς γεγόνασι τοῖς ἄλλοις τῆς ἐπαράτου ζωῆς, καὶ πρὸς αὐτοὺς πού φησι λόγιον ἱερὸν·
- [01874] ^[6Ότι] παγίς ἐγενήθητε τῆ σκοπιᾶ, καὶ ὡς δίκτυον ἐκτεταμένον ἐπὶ τὸ Ἰταβύριον, ὃ οἱ ἀγρεύον- τες τὴν θήραν κατέπηξαν.
- [01875] ^[6] Ὁρᾶς ὅπως παγίς καὶ θήρατρον γεγόνασι τοῖς λοιποῖς, ὅτι καὶ ταῖς τῶν ἡγουμένων ἐπιεικείαις, καὶ μέντοι καὶ ῥαθυμίαις αἰεὶ πως ἔπεσθαι φιλεῖ τὸ ὑπήκοον.
- [01876] Οὐκοῦν ὡς παραί- τιοι γεγονότες σφίσις ἑαυτοῖς, καὶ τοῖς ἄλλοις ἅπασιν τοῦ ἀπολέσθαι δεῖν, πρῶτοι καταβήσονται καὶ προ- ελάσουσιν εἰς ἄδου, ἐπιτηδῶσης τρόπον τινὰ καὶ πρὸ γε τῶν ἄλλων αὐτοῖς τῆς θείας ὁρῆς.
- [01877] Κολασθή- σονται δὲ οὐχ ὅτι πλούσιοι καὶ ἔνδοξοι γεγόνασιν, ἀλλ' ὅτι λοιμοὶ, τοῦτ' ἔστι, φθοροὶ καὶ λυμεῶνες, καὶ ἑαυτῶν, ὡς ἔφην, καὶ τῆς ἀγελείας πληθῆος.
- [01878] Οἱ ^[70.156] δὲ μεγάλα φουσῶντες, φησὶν, ἔσονται τεταπεινωμένοι καὶ ἄτιμοι.
- [01879] Καὶ τίνα γὰρ οὐ ταπεινοὶ τοῦ θανάτου τὸ δειμα;
- [01880] Ἡ ποῖον ὀφθαλμὸν ἐπηρμένον καὶ ἄνω βλέ- ποντα δεινὴ καὶ δύσοιστος οὐ κατακοιμίζει συμφορᾶ;
- [01881] Τούτων δὲ, φησὶν, ἀπάντων συμβεβηκότων ὑψωθή- σεται Κύριος Σαβαώθ, ἐν τῇ ἡμέρᾳ ἐκείνῃ, τοῦτ' ἔστι, κατ' ἐκεῖνο τοῦ καιροῦ, καθ' ὃν εἰς πέρας δρα- μεῖται τὰ ἐπ' αὐτοῖς προηγορευμένα.
- [01882] Ὑψοῦται δὲ μόνος Κύριος Σαβαώθ ἐν κρίματι, καὶ ἐν δικαιοσύνῃ, ὡς ὀρθῆ καὶ ὀσίᾳ τῇ ψήφῳ κολάσας τὸν ἀλαζόνα λαόν, τὸν ἀπειθῆ καὶ φιλήδονον.
- [01883] Παραιτητέον οὖν ἄρα τὰς τρυφὰς, καὶ ὡς ἀπωτάτω ποιεῖσθαι σπου- δάζωμεν τὰς ἀνονήτους φιλοσαρκίας, μᾶλλον δὲ τὰς μισαρωτάτας, ἵνα μὴ κατατρυφήσῃ καὶ ἐφ' ἡμῖν ὁ ἀπληστος ἄδης.
- [01884] Μεμνήμεθα γὰρ τοῦ Σωτῆρος λέ- γοντος·
- [01885] ^[6Οὐα] ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
- [01886] ^[6] Καὶ πάλιν, ὅτι ^[6Μακάριοι] οἱ πενθοῦντες νῦν, ὅτι ^[6] γελάσετε καταλήξει γὰρ ὁ πόνος εἰς ἀναψυχὴν, καὶ ἀγαθῶν ἰδρώτων τὸ πέρας, τρυ- φῆς ἡμῖν ἔσται τῆς εἰς αἰῶνα προξενον.

- [01887] [60] γὰρ σπεύρων εἰς τὴν σάρκα, ἐκ τῆς σαρκὸς θερίσει φθορὰν,6 καθὰ γέγραπται·
- [01888] [6καί] ὁ σπεύρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
- [01889] [6] [9καί] βοσκηθήσονται οἱ διηρπασμένοι ὡς ταῦ- ροι, καὶ τὰς ἐρήμους τῶν ἀπειλημένων ἄρνες φάγονται.9 Συνεστῶσης ἔτι τῆς Ἰουδαίων χώρας καὶ ἐν ἀκμαίς οὐσης τοῦ εὐημερεῖν, ἐμάχοντο μὲν πρὸς τοὺς ἐξ αἰ- ματος Ἰσραὴλ τὰ περὶοικα τῶν ἐθνῶν.
- [01890] Ἐπειδὴ δὲ ἦν ὁ τῶν ὄλων Θεὸς ὁ συνασπίζων τῷ Ἰσραὴλ, κεκράτη- κεν οὕτως τῶν ἀνθεστηκότων ὡς νικᾶν ἀμαχεῖ, καὶ καταπτοεῖν ἅπαντας, καὶ διαρπάζειν αὐτῶν τὰς χώ- ρας, καὶ καταδηοῦν τὰς πόλεις, ἄγειν τε καὶ φέρειν τὰ ἐτέρων μετ' ἐξουσίας.
- [01891] Ἐπειδὴ δὲ δεδυσσεβήκασιν εἰς Χριστὸν, καὶ δέδονται ταῖς Ῥωμαίων στρατιαῖς εἰς ὄλεθρον καὶ διαρπαγὴν, ἐνεπρήσθησαν μὲν αἱ πόλεις, διηρπάσθησαν δὲ πάντα τὰ ὄντα αὐτοῖς παρὰ τῶν νενικηκότων.
- [01892] Εἶτα τῆς Ῥωμαίων στρατιᾶς ὑπ- ενδούσης βραχὺ, κατέτρεχον οἱ πάλοι διαρπαζόμενοι, πόλεις τε καὶ οἴκους διερευνόμενοι, συνεκόμιζόν τε τὰ λοιπὰ, καὶ εἰς τὰς σφῶν αὐτῶν ἀπέφερον χώρας.
- [01893] Καὶ τι τοιοῦτον ἡμῖν ὑποδηλοῖ λέγων ὁ τῶν ὄλων Θεὸς διὰ φωνῆς προφήτου·
- [01894] [6Καλαμᾶσθε,] καλαμᾶσθε ὡς ἄμπελον τὰ λοιπὰ τοῦ Ἰσραὴλ·
- [01895] ἐπιστρέψατε ὡς ὁ τρυγῶν ἐπὶ τὸν κάρταλλον αὐτοῦ.
- [01896] [6] Ὅτι τοίνυν οὐκ ἀρκέσει μόνον παθεῖν αὐτοὺς τὰ ἐκ τῆς Ῥωμαίων στρατιᾶς, προστεθήσεται δὲ καὶ τὰ ἐκ τῆς ὠμότητος τῶν ὁμόρων ἐχθρῶν, προαγορεύει λέγων·
- [01897] [6καί] βο- σκηθήσονται οἱ διηρπασμένοι ὡς ταῦροι.
- [01898] [6] Οἱ γὰρ πά- λαι, φησὶν, ἔτοιμοι διηρπασμένοι ὑπ' αὐτῶν, διὰ τὸ ἐπαμύνειν Θεὸν, κατανεμηθήσονται τὴν χώραν αὐτῶν ὡς ταῦροι, τοῦτ' ἔστι, δεινοὶ καὶ ἀγέρωχοι, καὶ ἄμα- χον ἔχοντες τὴν ἀντίστασιν.
- [01899] Καὶ τὰς ἐρήμους τῶν ἀπειλειμμένων ἄρνες φάγονται.
- [01900] Ἀπειλειμμένων δὲ φησὶ, τῶν πολιορκηθέντων.
- [01901] Τὰς τοίνυν, φησὶν, ἐρη- μωθείσας πόλεις τῶν πολιορκηθέντων ἄρνες βοσκη- θήσονται, τοῦτ' ἔστι πάλιν οἱ ἐξ ἐθνῶν.
- [01902] Ἐπειδὴ δὲ πάλιν ὡς περὶ ταύρων ἡμῖν πεποιήται τὸν λόγον, [70.157] μεμένηκε τῇ τροπῇ, καὶ προστέθεικεν ἄρνας, ἵνα τοὺς μὲν ἄγαν ἰσχυροὺς νοώμεν εἰς μόσχους.
- [01903] Τοὺς δὲ μὴ οὕτως ἔχοντας, ὑποβεβηκότας δὲ ἐν ἰσχύϊ μείονι, λέγομεν ἄρνας.
- [01904] Οὕτω δὴ καὶ τὴν ἐκάστου τῶν ῥαθυ- μούντων καρδίαν αἱ πονηραὶ καὶ ἀκάθαρτοι νεμη- θήσονται δυνάμεις, ὡς μόσχοι καὶ ἄρνες.
- [01905] Τροφή δὲ αὐταῖς τὸ φιλήδονον, καὶ νοῦ ῥοπή βλέποντος εἰς τὸ πλημμελές.
- [01906] {1ΛΟΓΟΣ Δ'.}1 [9]
- [01907] Οὐαὶ ἐπισπώμενοι τὰς ἀμαρτίας ὡς σχοινίῳ μακρῷ καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας, οἱ λέγοντες·
- [01908] Τὸ τάχος ἐγγισάτω ἃ ποιήσει, ἵνα ἴδωμεν, καὶ ἐλθέτω ἡ βουλή τοῦ ἁγίου Ἰσραὴλ, ἵνα γνῶμεν.9
- [01909] Ὁ μὲν τῶν ὄλων δημιουργὸς καὶ Κύριος, ἡμερό- τητι νικᾶν τῆς ἀνθρώπου φύσεως τὴν ἀσθένειαν, προσελάλει τοῖς ἀρχαιτέροις διὰ τῶν ἁγίων προφη- τῶν, τὰ δι' ὧν ἦν εἰκὸς μεταχωρήσαι πρὸς τὰ βελ- τίω, τὰ χεῖρω μεθέντας, καὶ φαυλότητος μὲν κατα- λῆξαι καὶ ἀμαρτίας, διαβιώναι δὲ μᾶλλον ἐν ἀρετῇ, καὶ κατορθοῦν ἐλέσθαι τὸ ἀγαθόν.
- [01910] Ταύτης τε ἕνεκα τῆς αἰτίας, ποτὲ μὲν αὐτοῖς παρετίθει τὰ γέρα τὰ τοῖς ἁγίοις ἠῦτρεπισμένα·
- [01911] ποτὲ δὲ τοὺς τῆς κολάσεως ἀφηγεῖτο τρόπους, τοὺς τοῖς φιλαμαρτήμοσι πρέπον- τας, ἵνα πανταχόθεν συνελάσῃ πρὸς τὸ ὠφελοῦν.
- [01912] Ἀλλ' οὐδεὶς ἦν τρόπος ὁ τὰς Ἰουδαίων ἐξιτηλίας ἀπώσασθαι δυνάμενος.
- [01913] Ἀπονενευκότες γὰρ εἰς φιλο- κερδίαν καὶ τρυφὰς, καὶ τὴν ἐσχάτην ἡδὴ νοσοῦντες ἀπόνοιαν κατὰ Θεοῦ, τοῖς ἁγίοις προφήταις ἐπεφύοντο δεινοί.
- [01914] Καὶ οἱ μὲν ἀπιστοῦντες παντελῶς τοῖς δι' αὐ- τῶν λεγομένοις ἔφασκον·
- [01915] [6Ἄλλα] ἡμῖν λαλεῖτε, καὶ ἀναγγέλλετε ἕτεραν [6] πλάνησιν·οἱ δὲ μονονουχὶ καὶ καταϊτιώμενοι τὸ τῆς θείας φύσεως ἀνεξίκακον ἀλ- λήλοισι κατὰ τὸ εἰκὸς προσγελῶντες ἔφασκον·
- [01916] Ἀλλὰ μακρὰν αἱ ἡμέραι, ἀπόλωλε πᾶσα ὄρασις.
- [01917] Καὶ γοῦν ἔφη που Θεὸς πρὸς τὸν μακάριον Ἰεζεχιήλ·
- [01918] [6Ἰε] ἀνθρώπου, ἰδοὺ ὁ οἶκος Ἰσραὴλ ὁ παραπικραίνων, λέγοντες λέγουσιν·

- [01919] Ἡ ὄρασις ἦν οὗτος ὄρα, εἰς ἡμέ- ρας πολλάς, καὶ εἰς καιροὺς μακροὺς οὗτος προφη- τεύει.
- [01920] Διὰ τοῦτο εἶπὸν αὐτοῖς·
- [01921] Τάδε λέγει Ἀδωναΐ Κύριος·
- [01922] Οὐ μὴ μηκύνωσι πάντες οἱ λόγοι μου, οὓς ἂν λαλήσω·
- [01923] ὅτι λαλήσω λόγον, καὶ ποιήσω, λέγει Ἀδωναΐ Κύριος.
- [01924] ^[6] Ἔτεροι δὲ πάλιν μονονουχὶ καὶ ἀπεγνωκότες τῆς ἑαυτῶν σωτηρίας καὶ ζωῆς, κατα- εθρασύνοντο τῆς ὀργῆς, καὶ δὴ καὶ ἔφασκον·
- [01925] Ἡκέτω τὸ τάχος ὁ τοῦ πολέμου καιρὸς, οὐκ ἀνάνδρους ἡμᾶς ἢ ψοφοδεεῖς ὄντας εὐρήσουσιν οἱ καταδηοῦν ἐθέλοντες.
- [01926] Ἐμπειροπόλεμοι καὶ ἡμεῖς, καὶ εὖ εἰδότες τὰ τακτικά.
- [01927] Τοὺς ταῦτα πεφρονηκότας ταλανίζει δικαίως, καὶ φησιν·
- [01928] ^[60ῶαι] οἱ ἐπισπώμενοι τὰς ἀμαρτίας ὡς σχοινίῳ μακρῷ, καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας.
- [01929] ^[6] Ἀμαρτίας δὲ καὶ ἀνομίας ἐν τούτοις φησὶ τὰς ὑπὲρ γε τῶν ἀμαρτιῶν τιμωρίας ἦτοι κολάσεις, μακρὰν μὲν οὖσας ἔτι, καὶ οὐπω πλησίον, διὰ τοι τὸ ἀνεξικα- κεῖν ἔτι βούλεσθαι τὸν Θεὸν, ἐλκομένας δὲ τρόπον τινὰ παρ' αὐτῶν, διὰ τοῦ βούλεσθαι καὶ τοῖς ἐκ θείας ^[70.160] ὀργῆς περιπεσεῖν κινήμασιν.
- [01930] Οἶμαι δὲ ἔγωγε τῶν τοιούτων ἐκάστῳ προεπιδέστατά τε καὶ ἀληθῶς δύνα- σθαι λέγειν ἡμᾶς·
- [01931] ^[6H] τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας κατα- φρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετά- νοιάν σε ἄγει;
- [01932] Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμε- τανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν, ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιοκρισίας τοῦ Θεοῦ.
- [01933] ^[6] Ἐλκουσι γὰρ, ὡς ἔφην, αὐτοὶ καθ' ἑαυτῶν τὸν τῆς κολάσεως καιρὸν, τάχα που μικροψυχοῦντες, ὅτι μέλλει κολάζων αὐτοὺς, καὶ μὴ πλημμελοῦσιν ἀκαθέκτως ἐπετίθει τὰς δίκας.
- [01934] Ἐλκουσι τοίνυν τὰς ἀμαρτίας ὡς σχοινίῳ μακρῷ, καὶ ὡς ζυγοῦ ἱμάντι δαμάλεως τὰς ἀνομίας.
- [01935] Ὡσπερ γὰρ τὰς δαμάλεις, ἦτοι τὰς βοῦς ὑποφέροντες τοῖς ζυγοῖς, ἔλκουσιν ἔσθ' ὅτε σὺν βίᾳ πολλῇ, καὶ καταδεσμεύουσιν εἰς πόνους·
- [01936] τὸν αὐτὸν, οἶμαι, τρόπον κάκεινοι τοῖς ἐκ θείας ὀρ- γῆς ἐπισυμβήσεσθαι μέλλουσιν ἑαυτοὺς ὑποφέροντες ἔφασκον·
- [01937] ^[6Eγγισάτω] τὸ τάχος, ἃ ποιήσει, ἵνα ἴδωμεν, καὶ ἐλθέτω ἡ βουλή τοῦ ἁγίου Ἰσραὴλ ἵνα γνῶμεν.
- [01938] ^[6] Τοῦτο λέγοντας καὶ οὕτω πεφρονηκότας καὶ ἕτερος τῶν ἁγίων προφητῶν ταλανίζει λέγων·
- [01939] Οὐαὶ οἱ ἐπι- θυμοῦντες τὴν ἡμέραν Κυρίου·
- [01940] καὶ αὕτη ἐστὶ σκότος, καὶ οὐ φῶς, καὶ γνόφος οὐκ ἔχων φέγγος αὐτοῦ.
- [01941] Χρὴ τοίνυν μανθάνοντας ὅτι λελύπηται Θεὸς, παραχρῆμα μετανοεῖν, καὶ ἀκαταλήκτοις προσευχαῖς μειλίσσεσθαι μᾶλλον αὐτὸν, οὐ παροτρύνειν ἔτι κεκινημένον·
- [01942] οὔτε μὴν ἀπειλοῦντος καταφρονεῖν·
- [01943] μακρόθυμος γὰρ ἐστὶ, καὶ πολυέλεος, ἀποφέρων ἀνομίας, καὶ ὑπερ- βαίνων ἀδικίας·
- [01944] καὶ μικροῖς ἔσθ' ὅτε δακρυοῖς τῶν ἡμαρτηκότων ἐπὶ τὴν αὐτῷ φιλαιάτην γαληνότητα μεθιστάμενος.
- [01945] ^[90ῶαι] οἱ λέγοντες τὸ πονηρὸν καλόν, καὶ τὸ κα- λὸν πονηρὸν, οἱ τιθέντες τὸ σκότος φῶς, καὶ τὸ φῶς σκότος, οἱ τιθέντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν.
- [01946] Οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς, καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες.9 Ἄσυνέτους ὄντας παντελῶς καὶ διὰ τούτων ἐλέγχει τοὺς τὰς ἀμαρτίας ἐπισπωμένους ὡς σχοινίῳ μακρῷ.
- [01947] Δέον γὰρ ἐπαίνου παντὸς ἀξιοῦν τὸ χρῆναι μετανοεῖν, καὶ διὰ πάσης ἐπιεικείας ἀπαλλάττειν ἑαυτοὺς τῆς ἐπηρητημένης ὀργῆς, καὶ ταῖς νηστεῖαις ἀπολογεῖσθαι λελυπημένῳ τῷ πάντων κρατοῦντι Θεῷ·
- [01948] ἀδόκιμοι γεγόνασι τραπεζίται, τιμῶντες μὲν τὰ αἰσχία, κατα- κιβδηλεύοντες δὲ τὸ ἀσυγκρίτως ἄμεινον, καὶ τὸ ὅτι μάλιστα λυσιτελεῖς εἰς σωτηρίαν αὐτοῖς.
- [01949] Πρέπει δὴ οὖν ἄρα τοῖς οὕτω πεφρονηκόσι τὸ οὐαί.
- [01950] Ἀνόσιοι γὰρ καὶ ἀσύνετοι καθ' ἑαυτῶν γεγόνασι δικασταί.
- [01951] Τὸ μὲν γὰρ πονηρὸν καλὸν εἶναι λέγοντες, καταλογι- ζόμενοι τὸ σκότος φῶς, καὶ τὸ μὲν πικρὸν γλυκὺ, τὸ δὲ γλυκὺ πικρὸν εἶναι διαβεβαιούμενοι, διὰ γε τοῦ παθεῖν ἐλέσθαι τὰς ἐκ τοῦ πολέμου συμφορὰς, καί- τοι μετὸν εὐκόλως ἔξω γενέσθαι τοῦ κακοῦ, παρ- ωσάμενοι δὲ καὶ αὐτὸν τὸν διὰ Χριστοῦ φωτισμὸν, μεμενήκασιν ἐν σκότῳ.

- [01952] Καί τί φησιν ὁ προφήτης;
- [01953] [Ἐπομεινάντων] φῶς ἐγένετο αὐτοῖς σκότος·
- [01954] μείναν- τες αὐγὴν ἐν σκοτίᾳ περιεπάτησαν.
- [01955] [Ἐ] Κατώλισθον δὲ δυσβουλίας εἰς τοῦτο καὶ φρενῶν ἀγριότητος, ὥστε καὶ προκειμένης αὐτοῖς εἰς ἀπόλαυσιν τῆς ἡμερότη- τος τοῦ Θεοῦ, καὶ τῆς ἐντεῦθεν γλυκείας ἐλπίδος, [70.161] εἶλοντο μᾶλλον αὐτοὶ τὰς ἐκ τοῦ κολάζεσθαι πικρίας, καὶ τοῖς οὕτω δεινοῖς ἐκτρύχεσθαι κακοῖς.
- [01956] Πεπονθέ- ναι δὲ τοῦτό φησιν αὐτοὺς, ὅτι γεγονασιν ἐν ἑαυτοῖς συνετοὶ, καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες.
- [01957] Ἀληθὲς ὅτι κατὰ τὴν τοῦ Παροιμιαστοῦ φωνήν, [Ἐνεξέλεγκτος] σοφία πλανᾶται.
- [01958] [Ἐ] Φορτικὸν δὲ καὶ ἐπιζήμιον τὸ περι- αυτίζεσθαι φιλεῖν τοῖς τοῦτο δρᾶν εἰωθόσι, καὶ ἀπο- διδόναι μόνῃ τῇ ἰδίᾳ γνώμῃ τὸ δοκεῖν εἰδέναι τὸ ὠφε- λοῦν.
- [01959] Οὕτω καὶ Γράμμα φησὶν ἱερὸν·
- [01960] Ὁ δὲ κατοίό- μενος καὶ καταφρονητῆς ἀνὴρ ἀλαζῶν οὐδὲν οὐ μὴ περάνη.
- [01961] Ταύτην ἔχοντες τὴν ἀφρόστυαν εἰς νοῦν καὶ καρδίαν οἱ τῶν Ἰουδαίων καθηγηταί, τὰς παρὰ τοῦ Σωτῆρος οὐκ ἐδέχοντο συμβουλάς.
- [01962] Ἦσαν γὰρ, ἦσαν, οὐκ ἐνώπιον Κυρίου μᾶλλον, ἀλλ' ἐνώπιον ἑαυτῶν ἐπιστήμονες, ἐξοφρωόμενοι μὲν καὶ μέγα φρονούντες ἐπὶ τῇ τῶν θείων εἰδήσει νόμων, ἐγνωκότες δὲ τὸ σύμπαν οὐδέν.
- [01963] Τυφλοὶ γὰρ ἦσαν τυφλῶν ὁδηγοί, κατὰ τὴν αὐτοῦ τοῦ Σωτῆρος φωνήν.
- [01964] [Ἐ] οἱ ἰσχύοντες ὕμῶν, οἱ τὸν οἶνον πίνοντες, καὶ οἱ δυνασταὶ οἱ κεραννύντες τὸ σίκερα·
- [01965] οἱ δικαιοῦντες τὸν ἀσεβῆ ἕνεκα δώρων, καὶ τὸ δί- καιον τοῦ δικαίου αἶροντες.9 Οἱ τῆς Ἰουδαίων συναγωγῆς ἀδρότεροί τε καὶ εὐ- κλεέστεροι, καὶ τὸ προὔχουν τῶν ἄλλων ἐν εἰδήσει τῶν θείων ἔχοντες νόμων, καὶ τὰς παρ' αὐτοῖς ποιούμε- νοι κρίσεις, διεβέβληντο λίαν, ὡς ἄπληστον εἰς δωρο- δοκίαν ἐκτείνοντες χεῖρα, καὶ τοῖς ἀδικεῖν ἐθέλουσιν ἀδελφοὺς τὴν παρ' ἑαυτῶν εὐκόλως καταπαλοῦντες ψῆφον·
- [01966] καίτοι τοῦ νόμου λέγοντος ἐναργῶς·
- [01967] [Ἐ] δίκαιον κρίνατε.
- [01968] [Ἐ] Ὅτι δὲ ἐστὶν ἀληθὲς ὁ φημι, πι- στώσεται λέγων ὁ προφήτης Ἀμβακούμ·
- [01969] [Ἐ] τίνας, Κύριε, κεκράξομαι, καὶ οὐκ εἰσακούσῃ;
- [01970] βοή- σομαι πρὸς σὲ ἀδικούμενος, καὶ οὐ σώσεις;
- [01971] Ἴνα τί ἔδειξάς μοι κόπους καὶ πόνους, ἐπιβλέπειν ταλαιπω- ρίαν καὶ ἀσέβειαν;
- [01972] Ἐξ ἐναντίας μου γέγονε κρίσις, καὶ ὁ κριτῆς λαμβάνει.
- [01973] Διὰ τοῦτο διεσκέδασται νόμος, καὶ οὐ διεξάγεται εἰς τέλος κρίμα, ὅτι ἀσεβῆς κατα- δυναστεύει τὸν δίκαιον.
- [01974] Ἐνεκα τούτου ἐξελεύσεται τὸ κρίμα διεστραμμένον.
- [01975] [Ἐ] Καὶ αὐτὸς δὲ πού φησιν ὁ θεσπέσιος Ἡσαΐας πρὸς τὴν Ἱερουσαλήμ, ἥτοι τὴν Σιών·
- [01976] [Ἐ] ἄρχοντές σου ἀπειθοῦσιν, κοινωνοὶ κλε- πτῶν, ἀγαπῶντες δῶρα, διώκοντες ἀνταπόδομα·
- [01977] ὁρ- φανοὶ οὐ κρίνοντες, καὶ κρίσει χήρας οὐ προσέχον- τες.
- [01978] [Ἐ] Ταῦτα δὲ ἔδρων αἰσχυρῶν λημμάτων ἠττώ- μενοι·
- [01979] καὶ τάχα που τὰ εἰς πότους καὶ τρυφὰς ἀνοσίως ἐρανιζόμενοι, καὶ ἐξ ἀδικιῶν συλλέγοντες.
- [01980] Αἰτιᾶται γὰρ αὐτοὺς διὰ φωνῆς προφήτου, λέγων·
- [01981] Καὶ τὰ ἰμάτια αὐτῶν δεσμεύοντες σχοινίοις, παραπετάσματα ἐποίουν ἐχόμενα τοῦ θυσιαστηρίου, καὶ οἶνον ἐκ συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ Θεοῦ αὐτῶν.
- [01982] Οὐαὶ τοίνυν, φησὶ, τοῖς ἀδρόσι καὶ δυνατοῖς, τοῖς ἀρτίουσι περιέργως τὸ σίκερα, τοῖς φιλοπόταις, καὶ ἀγαπῶσι μέθην, τοῖς τὸ δίκαιον αἶρουσι τοῦ δικαίου, τοῦτ' ἐστὶ, τοῖς κατακρί- νουσι μὲν τὸν ἠδίκημένον, ἀπονέμουσι δὲ ψῆφον δι- καίαν τοῖς εἰωθόσι πλεονεκτεῖν.
- [01983] Καὶ τοῦτο, οἶμαι, ἐστὶ τὸ ἀναφανδὸν εἰπεῖν τὸ πονηρὸν καλὸν, καὶ τὸ καλὸν πονηρὸν, καὶ σκότος εἰς φῶς, καὶ τὸ φῶς εἰς σκότος, [70.164] τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν.
- [01984] Ἰστέον δὲ ὅτι δυνατοὶ δυνατῶς ἐτασθήσονται·

- [01985] καὶ ὧ παρέθεντο πολὺ περισσότερον ἀπαιτοῦσι παρ' αὐτοῦ, κατὰ τὴν τοῦ Σωτῆρος φωνήν.
- [01986] Οὐ γὰρ ἴσῳ τρόπῳ τὰ τῆς κολάσεως ἔσται τοῖς τε ἡγουμένοις καὶ τοῖς ὑπὸ χεῖρα κειμέ- νοις.
- [01987] Οἱ μὲν γὰρ ἔσθ' ὅτε προβαλοῦνται τὸ μὴ εἰδέναι τυχόν τὸ θέλημα τοῦ κυρίου αὐτῶν·
- [01988] οἱ δὲ καίτοι λίαν ἐγνωκότες ἀκριβῶς οὐ δεδράκασιν.
- [01989] Ταύτη τοι δικαίως δυσαχθεστέραν ὑπομενοῦσι τὴν τοῦ κολάζοντος κίνησιν.
- [01990] ^[9Διά] τοῦτο, ὃν τρόπον καυθήσεται ἡ καλάμη ὑπὸ ἀνθρακος πυρός, καὶ συγκαυθήσεται ὑπὸ φλογός ἀνειμένης, ἡ ρίζα αὐτῶν ὡς χοῦς ἔσται, καὶ τὸ ἄνθος αὐτῶν, ὡς κονιορτός ἀναβήσεται.⁹ Ἐπειδὴ γὰρ αὐτοὶ καθ' ἑαυτῶν, φησὶν, ἐπεσπά- σαντο τὰς ἀμαρτίας ὡς σχοινίῳ μακρῷ, καὶ γεγό- νασιν οὐκ ὀρθοὶ τῶν πραγμάτων κριταί, καταψέγον- τες μὲν τὸ ἀγαθόν, ἐπαινοῦντες δὲ τὸ πονηρὸν, σοφοὶ τε ἦσαν ἐν ἑαυτοῖς, καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες, καὶ πρὸς τὰ ἔτι τούτων αἰσχίονα βλέποντες, δεδι- καιώκασιν μὲν ἕνεκα δῶρων τὸν ἀσεβῆ, τὸ δὲ δίκαιον τοῦ δικαίου ἔλαβον·
- [01991] τούτων ἕνεκα πάντων ὡς εὐκατά- πρηστος ὕλη, καὶ καλάμης δίκην, πυρὸς ἔσσονται τροφή, καὶ φλόγες αὐτοὺς ἀνειμέναι κατανεμηθήσον- ται, ὡς ὁμοῦ ταῖς ρίζαις τοὺς ἐξ αὐτῶν δαπανηθῆ- ναι καρπούς, τοῦτ' ἔστι, συνδιολέσθαι τοῖς τεκοῦσι τὰ ἐξ αὐτῶν, καὶ ὡς χοῦν ἢ κόνιν ῥαγδαιστάτου πνεύματος διαριπισθῆναι προσβολαῖς.
- [01992] Ἀνειμένην δὲ φλόγα φησὶ τὴν ὑπ' οὐδενὸς σβεννυμένην.
- [01993] Ἐμπέ- πτωκε μὲν γὰρ ἡ ληϊοὺς ἡγουν ἀμπέλοις ἔσθ' ὅτε πῦρ·
- [01994] ἀλλ' οὐ γέγονεν ἀνημμένη, ἐπαμυνόντων πολ- λῶν, καὶ προσελθεῖν οὐκ ἐόντων, οὔτε μὴν ἀδιακω- λύτως κατανέμεσθαι τοὺς ἀγρούς.
- [01995] Πονοῦντος δὲ οὐ- δενός, ἡγουν ἀνακόπτοντος τὸν ἐπέκεινα δρόμον τῆς φλογός, τότε δὴ τότε καὶ ἀνημμένη τις ἔσται καὶ ἄφетος, καὶ ἀχάλινος οὔσα πρὸς πᾶν ὀτιοῦν τῶν παρακειμένων.
- [01996] Οὐκοῦν ἐπειδήπερ ταῖς τοῦ πολέμου συμφοραῖς ὑποφέροντος αὐτοὺς τοῦ πάντα ἰσχύοντος Θεοῦ, καὶ ὁσία ψήφῳ κολάζοντος, οὐδεὶς παντελῶς ἐπαμύνων ἦν·
- [01997] ταύτη τοι καὶ μάλα εἰκότως ἀνημμένην φλόγα τὴν ὀργὴν ὀνομάζει.
- [01998] Ὡς γὰρ φησὶν ὁ μακά- ριος Μωσῆς·
- [01999] ^[60] Θεὸς ἡμῶν πῦρ καταναλίσκον ἔστιν, καὶ ἐὰν κλείσῃ κατὰ ἀνθρώπου, τίς ^[6] ἀνοίξει; Καὶ τοῦτο εἰδὼς ὁ θεσπέσιος Δαβὶδ ψάλλει·
- [02000] ^[6Σὺ] φοβερός εἶ, καὶ τίς ἀντιστήσεται σοι ἀπὸ τῆς ὀρ- γῆς ^[6] σου; Χρὴ οὖν ἄρα παντὶ σθένει χρωμένους παραιτεῖσθαι τὴν ὀργὴν·
- [02001] φοβερὸν γὰρ τὸ χρῆμα, καὶ δυσδιάφυκτον·
- [02002] καὶ γοῦν δεδιδάγμεθα λέγειν ἐν προσ- ευχαῖς·
- [02003] ^[6Κύριε] μὴ τῷ θυμῷ σου ἐλέγξῃς με, μηδὲ τῇ ὀργῇ σου παιδεύσῃς με.
- [02004] ^[6] Οὐ γὰρ ἔστιν, οὐκ ἔστιν τὸ παιδεύεσθαι χαλεπόν.
- [02005] Φορτικὸν δὲ καὶ δύσ- οιστον, τὸ ἐν ὀργῇ καὶ θυμῷ τοῦτο πράττεσθαι καθ' ἡμῶν·
- [02006] οὕτω καὶ ὁ προφήτης ἔλεγεν·
- [02007] ^[6Παίδευσον] ἡμᾶς, Κύριε, πλὴν ἐν κρίσει, καὶ μὴ ἐν θυμῷ, ἵνα μὴ ὀλίγους ἡμᾶς ποιήσῃς.
- [02008] ^[6] ^[90ῦ] γὰρ ἠθέλησαν τὸν νόμον Κυρίου Σαβαώθ, ἀλλὰ τὸ λόγιον τοῦ ἀγίου Ἰσραὴλ παρῶξυναν.
- [02009] Καὶ ἐθυμώθη ὀργῇ Κύριος Σαβαώθ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐπέβαλε τὴν χεῖρα αὐτοῦ ἐπ' αὐτούς, ^[70.165] καὶ ἐπάταξεν αὐτούς, καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ ὁδοῦ.⁹ Ὁ σοφώτατος Ἰερεμίας ταῖς τῶν Ἰουδαίων ἀμα-θείαις τε καὶ ὑπεροψίαις ἐπιπλήττει λέγων·
- [02010] ^[6Πῶς] ἐρεῖτε, ὅτι Σοφοὶ ἔσμεν ἡμεῖς, καὶ νόμος Κυρίου μεθ' ἡμῶν ἔστιν;
- [02011] Εἰς μάτην ἐγενήθη σχοῖνος, ψευ- δῆς γραμματεὺς, ἠσχύνθησαν σοφοί, ἐπτοήθησαν καὶ ἐάλωσαν.
- [02012] Σοφία τίς ἔστιν ἐν αὐτοῖς;
- [02013] Ὅτι τὸν λόγον Κυρίου ἀπεδοκίμασαν.
- [02014] ^[6] Προσήκαντο μὲν γὰρ οὐδαμῶς τὸ κήρυγμα τὸ εὐαγγελικόν·
- [02015] ἀλλ' οὐδὲ αὐτὸν τὸν διὰ Μωσέως τετιμήκασιν νόμον.
- [02016] Ὡς γὰρ αὐτὸς εἶ- ρηκεν ὁ Χριστός·

[02017] [6Ei] ἐπιστεύετε Μωσῆ, ἐπιστεύε- τε ἂν ἐμοί·

[02018] περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

[02019] [6] Πε- πλημμελήκασι τοῖνυν κατ' ἄμφω, καὶ ἀπεδοκίμασαν οἱ δειλαιοὶ τὸν τοῦ Θεοῦ λόγον, μήτε τὰς διὰ νόμου προαγορεύσεις ὡς ἀληθεῖς δεχόμενοι, μήτε μὴν τὸν σωτήριον εὐαγγελικὸν ἐπαινέσαντες λόγον.

[02020] Ταύτητοι διὰ φωνῆς Ἱερεμίου περὶ αὐτῶν ἔφη Θεός·

[02021] [6Πρὸς] τίνα λαλήσω, καὶ διαμαρτύρομαι, καὶ εἰσακούσεται;

[02022] ἰδοὺ ἀπερίτμητα τὰ ὦτα αὐτῶν, καὶ οὐ δύνανται ἀκούειν.

[02023] Ἴδου τὸ ῥῆμα Κυρίου ἐγενήθη αὐτοῖς εἰς ὄνειδισμόν·

[02024] οὐ μὴ βουληθῶσιν αὐτὸ ἀκούειν.

[02025] [6] Κατωνείδιζον γὰρ τὸ ῥῆμα Χριστοῦ, τοῖς ἀκρωμένοις περὶ αὐτοῦ λέ- γοντες·

[02026] [6Δαμιόνιον] ἔχει, καὶ μαίνεται, τί αὐτοῦ [6] ἀκούετε; Οὐκοῦν ἐπειδήπερ οὐκ ἠθέλησαν τὸν νό- μον Κυρίου Σαβαώθ, παρώτρυναν δὲ καὶ τὸ λόγιον τοῦ ἁγίου Ἰσραήλ, τοῦτ' ἔστι, Χριστοῦ·

[02027] Ἐθυμώθη, φησὶν, ὀργῆ, καὶ ἐπάταξεν αὐτοὺς, καὶ παρωξύνθη τὰ ὄρη.

[02028] Καὶ ποιᾶ φησὶν ἐν τούτοις ὄρη;

[02029] ἡ δηλονότι τὰς Ῥωμαίων ἀρχὰς, διὰ τοι τὸ ἐν δόξῃ περιφανεῖ, καὶ τὸ ἐν ἀξιώμασιν ἐπηρμένον;

[02030] Ἀπὸ δὲ τοῦ παρ- οξυνθῆναι τὰ ὄρη, γέγονεν αὐτῶν ὡς κοπρία τὰ θνη- σιμαῖα, τοῦτ' ἔστιν, οἱ ἐκ τοῦ πολέμου νεκροὶ, διεθ- ῥιμμένοι πανταχῆ, καὶ τάχα που κείμενοι σωρηδόν, καὶ πᾶσαν αὐτῶν πιμπλάντες τὴν χώραν.

[02031] Καὶ ἐτέρως δὲ κατὰ τῶν παροτρυνόντων διὰ τῆς ἀπειθείας τὸν τῶν ὄλων Σωτήρα Θεόν.

[02032] Παροτρύνονται γὰρ ὄρη τὰ νοητὰ, τοῦτ' ἔστιν, ἀρχαὶ καὶ ἐξουσίαι, καὶ οἱ κο- σμοκράτορες τοῦ σκότους τούτου.

[02033] Οὐδὲ γὰρ γεγονότος, πᾶσά πως ἀνάγκη τὸν ψυχῆς ὑπομεῖναι θάνατον τοὺς ὑπενηνεγμένους αὐτοῖς.

[02034] Ἐπικουρῶντος μὲν γὰρ τοῦ πάντα ἰσχύοντος Θεοῦ, κἂν παροτρύνηται καθ' ἡμῶν τὰ ὄρη, λόγος αὐτῶν οὐδεὶς.

[02035] Γέγραπται γὰρ, ὅτι Παρεμβαλεῖ ἄγγελος Κυρίου κύκλω τῶν φο- βουμένων αὐτὸν, καὶ ῥύσεται αὐτούς.

[02036] Αφιστάντος δὲ τὴν χεῖρα, καὶ οὐκ ἔτι σώζειν ἀνεχομένου, τὸ τηνικάδε κεισόμεθα, καὶ κοπρίων δίκην ὑπὸ πόδας τῶν ἐχθρῶν ἐσόμεθα.

[02037] [9Eπι] πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.

[02038] Τοιγαροῦν ἀρεῖ σύσ- σιμον ἐν τοῖς ἔθνεσι τοῖς μακρὰν, καὶ συριεῖ αὐτοῖς ἀπ' ἄκρου τῆς γῆς.

[02039] Καὶ ἰδοὺ ταχὺ κού- φως ἔρχονται·

[02040] οὐ πεινάσουσιν, οὐδὲ κοπιάσου- σιν, οὐδὲ νυστάξουσιν, οὐδὲ κοιμηθήσονται, οὐδὲ μὴ λύσωσι τὰς ζώνας αὐτῶν ἀπὸ τῆς ὀσφύος αὐτῶν, οὐδ' οὐ μὴ ῥαγῶσιν οἱ ἱμάντες τῶν [70.168] ὑποδημάτων αὐτῶν, ὧν τὰ βέλη ὄξεα ἐστί, καὶ τὰ τόξα αὐτῶν ἐντεταμένα.

[02041] Οἱ πόδες τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα ἐλογίσθησαν·

[02042] οἱ τροχοὶ τῶν ἀρμάτων αὐτῶν ὡς καταγιγίς.

[02043] Ὅρμῶσιν ὡς λέοντες, καὶ παρεστήκασιν ὡς σκύμνος λέοντος.

[02044] Καὶ ἐπιλήψεται, καὶ βοήσεται ὡς θηρίον, καὶ ἐκβαλεῖ, καὶ οὐκ ἔσται ὁ ῥυόμενος.

[02045] Καὶ βοή- σεται δι' αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὡς φωνὴ θαλάσσης κυμαινούσης, καὶ ἐμβλέψονται εἰς γῆν, καὶ ἰδοὺ σκότος σκληρὸν ἐν τῇ ἀπορίᾳ αὐτῶν.⁹ Ὅτι μὴ μέχρι τούτων τὰ τῆς ἐπ' αὐτοῖς ὀργῆς μετρηθήσεται παρὰ τοῦ τὰ δίκαια κρίνοντος, προβή- σεται δὲ καὶ ἐπέκεινα, σαφηνιεῖ τὸ προκειμένον.

[02046] Καί- τοι γὰρ ἀγρίως πεπορθημένοι, λιμῶ τε καὶ δίψει πεπι- εσμένοι, καὶ ταῖς τοῦ πολέμου συμφοραῖς ἐναλόντες οἱ δειλαιοὶ, μεμενήκασιν ἐν ἀποστροφῇ Θεοῦ, καὶ οὐκ ἔξω γεγόνασι τῆς ὀργῆς.

[02047] Τοῦτο γὰρ, οἶμαι, σημαίνει λέγων τὸ, Ἐτι ἡ χεὶρ ὑψηλή, ὅτι πλήττουσα τοὺς ἡμαρ- τηκότας.

[02048] Ὑψοῦ γὰρ αἰεὶ πως ἡ τοῦ παῖοντος αἴρεται χεὶρ.

[02049] Εἶτα τίς ἢ πόσος ὁ τῶν ὀργῶν ἔσται παροξυ- σμός, τίνες δὲ καὶ οἱ τοῖς ἐκείνων ὑπηρετησόμενοι θυμοῖς, καὶ μεθ' ὅσης ἤξουσιν ἀνδρείας τε καὶ εὐτολ- μίας, καὶ τῆς εἰς ἀνθρώπους ἀήθους ὠμότητος, ἐμφανίζει λέγων·

[02050] [Ἔτοιγαροῦν] ἀρεῖ σύσσημον ἐν τοῖς ἔθνεσι τοῖς μακράν.

[02051] [Ἔ] Οὐ γὰρ ὁμοροὶ καὶ γείτονες τῆς Ἰουδαίων χώρας οἱ ταύτην ἠρημωκότες καὶ κατεμπρήσαντες τὰ Ἱερουσόλυμα, καὶ ἀπάσας δὲ τὰς τῶν Ἰουδαίων πόλεις, ἀλλ' ἐκ χωρῶν τῶν μακράν, καὶ ἐξ ἀπάσης τῆς γῆς συναγηγερέμενοι.

[02052] Πλεῖστοι γὰρ λίαν·

[02053] μᾶλλον δὲ τάχα που καὶ ἀριθμοῦ κρείττο- νες καὶ οἱ συνασπίζοντες Οὐεσπασιανῶ τε καὶ Τίτῳ.

[02054] Σύσσημον δὲ δοθήσεται, φησὶν, ὡς ἐν καιρῶ πολέμου καὶ μάχης.

[02055] Ἔθος γὰρ τοῖς στρατηγοῖς ἐξοπλίζειν μέλλουσιν εἰς παρτάταξιν τὴν ὑπὸ χεῖρα πληθύν, σύσσημα διδόναι, τὰς καλουμένας σημαίας αἴροντας ὑψοῦ.

[02056] Ὡν καὶ ὁ προφήτης Ἡσαΐας διαμέμνηται λέ-γων·

[02057] Καταληφθήσεται, ὡς ἰστός ἐπ' ὄρους, καὶ ὡς σημαίαν φέρων ἐπὶ βουνοῦ.

[02058] Ἰστοὺς γὰρ ἰσπάντες ἐν ὑψηλοῖς γηλόφοις, ἢ ὄρθουσιν, ἢ κατακλίνουσιν, ἢ καὶ ἀπαρτῶσί τινα πρὸς ἃ βλέπει τὸ μάχιμον.

[02059] Εἶδεν δὲ οὕτω τοῦ στρατηγοῦ τί τὸ δοκοῦν.

[02060] Αἴρει τοιγαροῦν τὸ σύσσημον, φησὶ, καὶ συριεῖ αὐτοῖς.

[02061] Δέχεται δὲ καὶ τοῦτο πάλιν, ὡς ἀπὸ γε τῆς συνηθείας τῆς ἐπὶ τῶν μυῶν.

[02062] Ἐν ἔθει γὰρ πῶς ἐστι τοῖς μελισσοκό- μοις συρίζειν αὐταῖς·

[02063] οὕτω τε τῶν σίμβλων ἀποφέ- ρειν εἰς ἄνθη καὶ πόας, καὶ μὴν καὶ ἀνακομίζειν ἐξ ἀγρῶν, οἴκοι τε αὐτὰς ἐναυλίζεσθαι ποιεῖν.

[02064] Συ- ριεῖ τοίνυν, φησὶν.

[02065] Οἱ δὲ ἀφίξονται πτηνοὶ τε καὶ κοῦφοι, λιμοῦ μὲν ὀλίγα πεφροντικότες, οὐ δεδιότες δὲ πόνους, αὔπνοοι τε καὶ εὐζωνότατοι, καὶ ἐξηρτυ- μένοι τὰ τακτικά, καὶ ἀτρυτοὶ ἵπποις ἐποχοῦμενοι, καὶ ὀρμῶντες ὡς καταγίς, καὶ ἐν ἴσῳ λέουσι, καὶ κατεσθίοντες ὡς θηρία.

[02066] Δυσάντητοι δὲ οὕτως ἔσσονται καὶ δεινοὶ, ὡς ἀμαχεὶ δύνασθαι νικᾶν ἀντεξάγοντος οὐδενός, ἤγουν ἰκανῶς ἔχοντος εἰς ἐπικουρίαν, Ἔσται δὲ θρηῖνος κατ' ἐκεῖνο καιροῦ καὶ βοή συμμι- γῆς, ὡς οὐδὲν ἕτερον ἠγείσθαι τινος, ἢ ὅτι θαλάσσης ἠχὴ τῆς Ἰουδαίων κατασκιδναται χώρας.

[02067] Ἔσται δὲ καὶ σκληρὸν σκότος καὶ οὔτι που πάντως τὸ ὡς ἐν ὀμίχλῃ νοούμενον καὶ νυκτὶ, τὸ ἐκ δειμάτων δὲ μᾶλ- [70.169] λον καὶ ἀπορίας.

[02068] Σκοτοὶ γὰρ τὸν νοῦν τὰ παγχάλεπα τῶν κακῶν.

[02069] Ὀνίνησι τοιγαροῦν διὰ παντὸς ἡμᾶς ὁ τῶν ὅλων Θεός.

[02070] Ποιεῖται γὰρ οὐ μάτην·

[02071] τὰς τῶν ἐσομένων προαγορεύσεις·

[02072] καὶ δίδεισιν ἀκριβῶς τὰ μεγέθη τῶν κακῶν·

[02073] ἴν' ἐπειδήπερ ἀνουθέτητοί τε πολλάκις ἐσμὲν, καὶ πεποϊήμεθα παρ' οὐδὲν τὸν εἰς μετάνωσιν καλοῦντα λόγον, κἂν γοῦν ὑποπτήξαντες τὸ ταῖς οὕτω δειναῖς ἐναλῶναι δίκαις, τὸν θεῖον ἐν ἑαυτοῖς εἰσδεξώμεθα φόβον, καὶ ἀποσπουδάσαντες τὰ πονηρὰ, μετακομίσωμεν τὴν καρδίαν εἰς γε τὸ χρῆναι λοιπὸν ἐλέσθαι τὸ ἀγαθόν.

[02074] [Ἐ] καὶ ἐγένετο τοῦ ἐνιαυτοῦ, οὗ ἀπέθανεν Ὀζίας ὁ βασιλεὺς, εἶδον τὸν Κύριον Σαβαώθ, καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου·

[02075] καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ.

[02076] Καὶ Σεραφεὶμ εἰστή- κεισαν κύκλῳ αὐτοῦ.

[02077] Ἐξ πτέρυγες τῶ ἐνὶ, καὶ ἐξ πτέρυγες τῶ ἐνὶ.

[02078] Καὶ ταῖς μὲν δυσὶν, κατ- ἐκάλυπτον τὰ πρόσωπα, καὶ ταῖς δυσὶ κατεκά- λυπτον τοὺς πόδας, καὶ ταῖς δυσὶν ἐπέταντο.

[02079] Καὶ ἐέκραγον ἕτερος πρὸς τὸν ἕτερον, καὶ ἔλεγον·

[02080] Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.9 Οὐ καθ' ἓνα τυχόν, οὔτε μὴν ἀδιαστάτως οἱ μακά- ριοι προφήται τὰς τῶν ὀράσεων ἀποκαλύψεις ἐδέχοντο παρὰ Θεοῦ.

[02081] Ἀνὰ μέρος δὲ μᾶλλον, κατὰ τὸ Δεσπότη δοκοῦν.

[02082] Καὶ ἐν χρόνοις καθ' οὓς ἤθελε τοῦτο δορᾶν ὁ ἀποκαλύπτων βαθέα καὶ ἀπόκρυφα, καὶ γινώσκων τὰ κεκρυμμένα.

[02083] Καὶ γὰρ ἐστι μετὰ τοῦτο φῶς, καθὰ γέγραπται.

[02084] Ὁζίου τοιγαροῦν τοῦ καὶ Ἀζαρίου πε-ριόντος ἔτι, καὶ τοὺς τῆς βασιλείας τῆς ἐν τοῖς Ἰε-ροσολύμοις διέποντος θρόνους, τοὺς ἐπὶ τοῖς ἤδη φθάσασι πεποιήται λόγους ὁ μακάριος προφήτης Ἡσαΐας.

[02085] Ἦν μὲν γὰρ Ὁζίας καὶ Ἀζαρίας τῶν ὀτμάλιστα φιλοθεωτάτων, πεποικέναι γὰρ λέγεται τὸ εὐθὲς ἐν ὀφθαλμοῖς τοῦ Θεοῦ.

[02086] Πλὴν οὐ μέχρι παντὸς διεσώσατο καλὴν καὶ ἀμώμητον τῆς εὐσεβείας τὴν δόξαν.

[02087] Κατισχύσας γὰρ διὰ Θεοῦ τῶν ὀμόρων ἐθνῶν, πλεῖστά τε ὅσα καὶ ἀξιοθαύμαστα κατ' αὐτῶν ἐργα-σάμενος, τοῖς τῆς εὐπραγίας μεμέθυσται τρόποις·

[02088] καὶ κατώλισθεν εἰς ὑπεροψίαν.

[02089] Ἀφίκετο γὰρ εἰς τοῦτο γνώμης, ὥστε καὶ λειτουργίαν ἀρπάσαι τὴν ἱερὰν, καὶ αὐτόκλητος ἐλθεῖν ἐπὶ τὸ δεῖν ἱεραῶσθαι τῷ Θεῷ.

[02090] Εἰσελθὼν γὰρ εἰς τὸν θεῖον ναὸν, οὐ διὰ τῆς τῶν Λευιτῶν μεσιτείας, ἤγουν ἱερέων, προσκομίζειν ἤθελε τὰς θυσίας τῷ Θεῷ.

[02091] Ἀλλ' ἐπ' αὐτὸ τὸ θεῖον ἀναπηδήσας θυσιαστήριον, θυμᾶν ἐζήτει παρὰ τὸ εἰωθὸς καὶ τὸν νόμον.

[02092] Καὶ ἠλέγχετο μὲν παρὰ τῆς ἱερατευσούσης φυλῆς ὡς ἀνόσια δρῶν, καὶ παραλύειν ἐπιχειρῶν τὸν νόμον.

[02093] Ἐπειδὴ δὲ τοῖς τῆς βασιλείας ἀυχήμασιν ἐντρυφῶν προσενέμηκεν ἑαυτῷ καὶ τὸ ἱεραῶσθαι πρέπειν·

[02094] καὶ παρ' οὐδὲν ποιούμενος τὰς τῶν ἱερέων συμβουλὰς, ἠλέγχετο παραχρημα παρὰ Θεοῦ.

[02095] Λελέπρωται γὰρ, αὐτοῖς μετώποις ἐπληθηκότος τοῦ πάθους.

[02096] Οἶμαι δὲ δεῖν πρὸς ἀκριβῆ τῶν εἰρημένων εἰδησιν καὶ αὐτὰ τὰ θεῖα παραθέσθαι λόγια, τὰ ἐπ' αὐτῷ γεγραμμένα.

[02097] Ἔχει δὲ οὕτως·

[02098] ^[6Ev] ἔτει εἰκοστῷ καὶ ἐβδόμῳ τῷ Ἰεροβοάμ βασιλεῖ Ἰσραὴλ, ἐβασίλευ-σεν Ἀζαρίας υἱὸς Ἀμασίου βασιλέως Ἰούδα.

[02099] Ἐξ ^[70.172] καὶ δέκα ἐτῶν ἦν ἐν τῷ βασιλεύειν αὐτόν, καὶ πεν-τήκοντα καὶ δύο ἔτη ἐβασίλευσεν ἐν Ἰερουσαλήμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Χαλία ἐξ Ἰερουσαλήμ.

[02100] Καὶ ἐποίησε τὸ εὐσεβὲς ἐν ὀφθαλμοῖς Κυρίου, κατὰ πάντα ὅσα ἐποίησεν Ἀμαζίας ὁ πατὴρ αὐτοῦ.

[02101] Πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν·

[02102] ἔτι ὁ λαὸς ἐθυσίαζεν καὶ ἐθυμίαν ἐν τοῖς ὑψηλοῖς.

[02103] Καὶ ἤψατο Κύριος τοῦ βα-σιλέως.

[02104] Καὶ ἦν λελεπρωμένος ἕως ἡμέρας θανάτου αὐτοῦ.

[02105] ^[6] Καὶ ταυτὶ μὲν ἐν ταῖς Βασιλείαις.

[02106] Ἐν δὲ Παραλειπομέναις, ὡς ἔφην·

[02107] ^[6Kai] ὡς κατίσχυσε, φη-σὶν, ὑψώθη ἡ καρδία αὐτοῦ καταφθειρα.

[02108] Καὶ ἠδίκη-σεν ἐν Κυρίῳ Θεῷ αὐτοῦ·

[02109] καὶ εἰσῆλθεν εἰς τὸν ναὸν Κυρίου θυμιάσαι ἐπὶ τὸ θυσιαστήριον τῶν θυμιαμάτων·

[02110] καὶ εἰσῆλθεν ὀπίσω αὐτοῦ Ἀζαρίας ὁ ἱερεὺς, καὶ μετ' αὐτοῦ ἱερεῖς τοῦ Κυρίου ὀγδοήκοντα καὶ δύο υἱοὶ δυνατοί·

[02111] καὶ ἔστησαν ἐπὶ Ὁζίαν τὸν βασιλέα, καὶ εἶ-παν αὐτῷ·

[02112] Οὐ σοι, Ὁζία, θυμιάσαι τῷ Κυρίῳ, ἀλλ' ἡμῖν τοῖς ἱερατεύουσι τοῖς υἱοῖς Ἀαρὼν τοῖς ἁγία-σμένοις, θυμιάσαι.

[02113] Ἐξελεθε ἀπὸ τοῦ ἀγιάσματος, ὅτι ἀπέστης ἀπὸ Κυρίου.

[02114] Καὶ οὐκ ἔσται σοι τοῦτο εἰς δό-ξαν παρὰ Κυρίου Θεοῦ.

[02115] Καὶ ἐθυμώθη Ὁζίας·

[02116] καὶ ἐν τῇ χειρὶ αὐτοῦ τὸ θυμιατήριον τοῦ θυμιάσαι ἐν τῷ ναῷ·

[02117] ἐν τῷ θυμωθῆναι αὐτὸν πρὸς τοὺς ἱερεῖς, καὶ ἡ λέπρα ἀνέτειλεν ἐν τῷ μετώπῳ αὐτοῦ, ἐναντίον τῶν ἱερέων ἐν τῷ οἴκῳ Κυρίου, ἐπάνω τοῦ θυσιαστηρίου τῶν θυμιαμάτων.

- [02118] Καὶ ἐπέστρεψεν ἐπ' αὐτὸν ὁ ἱερεὺς ὁ πρῶτος καὶ οἱ ἱερεῖς, καὶ ἰδοὺ αὐτὸς λεπρὸς ἐν τῷ μετώπῳ.
- [02119] Καὶ κατέσπευσαν αὐτὸν ἐκεῖθεν, καὶ γὰρ αὐτὸς ἔσπευσεν ἐξελθεῖν, ὅτι ἤλεγξεν αὐτὸν Κύριος.
- [02120] ^[6] Ἐπειδὴ δὲ τοῦ διὰ Μωσέως προστάττοντος νόμου χρῆναι δὴ πάντως ἐκπέμπεσθαι τῆς παρεμβολῆς ὡς ἀκάθαρτον τὸν λεπρὸν, καταμιαίνοντος δὲ καὶ κοινὸν ἀποφαίνοντος τῆς ἀκαθαρσίας τοῦ λεπροῦ τὸν συνόντα αὐτῷ, κατώκηκεν ἐν τοῖς Ἱεροσολύμοις Ὀζίας, μονονουχὶ σύμπασαν διὰ τούτου μαιίνων τὴν Ἱερου-σαλήμ.
- [02121] Σέσγηκεν ὁ Δεσπότης οὐκ ἀτιμάζων προφήτας ἁγίους, ἀναξίους δὲ μᾶλλον ἀποφαίνων τῆς παρ' αὐ- τοῦ νουθεσίας τοὺς ἀκαθάρτους συνοικοῦντας παρὰ γε τὸ τῷ νομοθέτῃ δοκοῦν.
- [02122] Οὕτω γὰρ πού φησι καὶ πρὸς τὸν μακάριον Ἰεζεχιήλ·
- [02123] ^[6Καὶ] τὴν γλῶσσάν σου συνδήσω, καὶ ἀποκωφωθήσῃ·
- [02124] καὶ οὐκ ἔσῃ αὐτοῖς εἰς ἄνδρα εὐθύνοντα, ὅτι οἶκος παραπικραίνων ἐστίν.
- [02125] ^[6] Ἀποσεσίγηκε τοῖνυν, καίτοι δεικνύων τὴν ἀγανάκτη- σιν.
- [02126] Σέσεισται γὰρ τὰ Ἱεροσόλυμα, καὶ κατεδονήθη πᾶσα τῶν Ἰουδαίων χώρα.
- [02127] Εἰσόμεθα δὲ καὶ τοῦτο δι' ὧν ἐγεγράφει ὁ προφήτης Ἀμώς.
- [02128] Ἔχει γὰρ οὕτως·
- [02129] ^[6Λόγοι] Ἀμώς οἱ ἐγένοντο ἐν Ἀκκαρεῖμ ἐν Θεκουέ, οὓς ἶδεν ὑπὲρ Ἱερουσαλήμ ἐν ἡμέραις Ὀζίου βασιλέως Ἰούδα, καὶ ἐν ἡμέραις Ἱεροβοὰμ τοῦ Ἰωᾶς βασιλέως Ἰσραὴλ πρὸ δύο ἐτῶν τοῦ σεισμοῦ.
- [02130] ^[6] Ἐπειδὴ δὲ τετελεύτηκεν Ὀζίας συγκατέληξεν αὐτῷ τῆς σιωπῆς ὁ καιρὸς.
- [02131] Καὶ πάλιν ἐδίδου τὰς θεοπτίας τοῖς ἁγίοις προφήταις ὁ τῶν ὅλων Θεός.
- [02132] Ταύτη τοί φησιν ὁ προφήτης Ἡσαΐας·
- [02133] ^[6Καὶ] ἐγένετο τοῦ ἐνιαυτοῦ οὗ ἀπέθανεν Ὀζίας ὁ βασιλεὺς, ἶδον τὸν Κύριον Σαβαώθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου.
- [02134] ^[6] Ὅτι μὲν οὖν τὸν Υἱὸν ὁ προφήτης τεθέεται ἐν τῇ δόξῃ ^[70.173] τοῦ Θεοῦ καὶ Πατρὸς, οὐκ ἂν ἐνδοιάσειέ τις, Ἰωάννου γράφοντος ἐναργῶς περὶ αὐτοῦ·
- [02135] ^[6Ταῦτα] δὲ εἶπεν Ἡσαΐας, ὅτε ἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.
- [02136] ^[6] Ἄθρει δέ μοι τῆς θεοπρεποῦς ὑπεροχῆς τὸ ἀξίωμα, καὶ τὸ κατὰ πάσης κτίσεως κράτος.
- [02137] Ὁ μὲν γὰρ ἐστὶν ἐφ' ὑψηλοῦ τε καὶ ἐπηρμένου θρόνου τοῖς τῆς βασιλείας ἐκπρεπεστάτοις ἀυχήμασιν εὐ μάλα κατεστεμμένος.
- [02138] Αἱ δὲ ἀνωτάτω δυνάμεις, μεθ' ἃς οὐδὲν ἐπέκεινα τῶν γενητῶν εἶναι λέγεται, κύκλω περιμιστᾶσι τάξιν ἔχουσαι τὴν οἰκετικὴν, καὶ ταῖς εὐ- φημίαις καταγεραΐρουσαι.
- [02139] Πλήρη τε εἶναί φησι τὴν γῆν ἅπασαν τῆς δόξης αὐτοῦ.
- [02140] Χρῆναι δὲ ὑπολαμβάνω μὴ ἐν τοπικοῖς ὑψώμασι τὸν θεῖον οἶεσθαι τεθεῖσθαι θρόνον.
- [02141] Εὐηθες γὰρ καὶ ἀσύνετον κομιδῇ τὸ χρῆμά ἐστιν.
- [02142] Ὑψοῦ δὲ ὁ θεῖος τέθειται θρόνος, καθὸ καὶ νοεῖται πάσης ἐπέκεινα φύσεως νοητῆς τῆς τοῦ Θεοῦ βασιλείας ἢ δόξα.
- [02143] Ἡ δὲ κάθισις ἢ ἐπ' αὐτοῦ τὴν οἰονεὶ βεβαιότητά τε καὶ ἐν ταυτότητι τῶν ἀγαθῶν ἴδρυσίν τε καὶ διαμονὴν ἔοικεν ὑποδηλοῦν.
- [02144] Ψάλλει γὰρ οὕτω καὶ ὁ θεσπέσιος Δαβὶδ·
- [02145] ^[6Ο] Θεὸς κάθηται ἐπὶ θρόνου ἁγίου αὐτοῦ.
- [02146] ^[6] Καὶ μὴν καὶ ὁ προφήτης Ἱερεμίας πρὸς αὐτόν πού φησιν·
- [02147] ^[6Ὅτι] σὺ καθήμενος τὸν αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα.
- [02148] ^[6] Αεὶ γὰρ καὶ ἐν παντὶ χρόνῳ φθαρτὴ τέ ἐστὶν ἡ πεποιημένη φύσις, καὶ τῶν γενητῶν ἐν τούτοις τὸ μέτρον·
- [02149] κάθη- ται δὲ, ὡς ἔφην, ἢ πάντων τεχνίτις καὶ δημιουργὸς σοφία, τοῦτ' ἐστὶν, ἀκλόνητον ἔχει τὴν ἐν ταυτότητι διαμονήν.
- [02150] Πλήρη δὲ εἶναί φησι τὸν οἶκον τῆς δόξης αὐτοῦ.
- [02151] Οὕτω γὰρ δεδουσεβηκότος τοῦ Ἰσραὴλ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν, ἐπλήρου τὸν οἶκον τὸν ἐν τοῖς Ἱεροσολύμοις ἢ τοῦ Θεοῦ δόξα.

[02152] Ἐπειδὴ δὲ ἠρνήσαντο τὴν βασιλείαν αὐτοῦ, καὶ πε- πτώκασιν εἰς ἀνοσιότητα τρόπων.

[02153] Οὐ ἔνεκεν τὴν φωνὴν ἤκουσαν λέγοντος·

[02154] [Ἰδοὺ] ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

[02155] [Ἔκαστω] δὲ τῶν Σεραφεὶμ ἐξ ἐμπεφυκέναι φησὶ τὰς πτέρυγας, ὡς ταῖς μὲν δυοὶ κατακαλύπτειν τὸ πρόσωπον, ταῖς δὲ δυοὶ τοὺς πόδας, πέτασθαι δὲ ταῖς λοιπαῖς.

[02156] Διερχομένηται δὲ Σεραφεὶμ, ἐμπρησται ἦτοι θερμαίνοντες.

[02157] Ψυχρὸν γὰρ οὐδὲν παρά γε ταῖς ἄνω δυνάμεσιν, αἵπερ ἂν εἶεν μάλιστα καὶ ἐγγὺς Θεοῦ.

[02158] Ταύτη τοι καὶ ἡμεῖς αὐτοὶ κολλώμενοι διὰ πί- στεως καὶ πολιτείας τῆς ἀγαθῆς καὶ ἐννοιωτάτης ζέοντες ἀποτελούμεθα τῷ πνεύματι, καὶ θερμοὶ τὴν ἀγάπην τὴν εἰς Θεόν.

[02159] Σύμβολον δὲ τὸ ταῖς πτέρυξι κατακαλύπτειν τὰ Σεραφεὶμ τὸ τε πρόσωπον καὶ τοὺς πόδας, πέτασθαι δὲ ταῖς δυοῖν, τοῦ μὴ δύνασθαι τινὰς ἡ ἀρχὴν ἢ τέλος ὁρᾶν ἐννοιῶν ἢ λόγων τῶν περὶ Θεοῦ.

[02160] Σημαίνει μὲν γὰρ τὴν ἀρχὴν ἢ κεφαλὴν, καὶ τὸ πρόσωπον, τὸ δὲ γε τέλος οἱ πόδες.

[02161] Ἀναρχον γὰρ τὸ Θεῖον καὶ τελευτᾶν οὐκ εἶδος.

[02162] Προσβάλλομεν δὲ τοῖς διὰ μέσου μόλις τοῖς κατὰ γε τοὺς χρόνους φημί, καθ' οὓς τὰ οὐκ ὄντα ποτὲ παρήχθη πρὸς ὑπαρξιν.

[02163] Πέ- τονταί γε μὴν ὡς οὐδὲν ἔχοντες τὸ κατερόμιμνον.

[02164] Ὑψοῦ δὲ μᾶλλον αἰεὶ τὸ φρόνημα πρὸς Θεόν.

[02165] Οὐ γὰρ τοι καθ' ἡμᾶς φρονουσι τὰ κάτω, ἀλλ' ἐν ἀπορόρητοις τισὶν ὑψώμασιν ἐννοιῶν αἱ ἀνωτάτω δυνάμεις τὸν οἰκεῖον ἔχουσι νοῦν.

[02166] Εὐφημον δὲ καὶ τὸ στόμα αὐ- [70.176] ταῖς.

[02167] Δοξολογοῦσι γὰρ καὶ τοῦτο ἐξ ἀμοιβῆς, οὐ διὰ γε τὸ κάμνειν, καθάπερ ἐγῶμαι, παραχωροῦσι δὲ μᾶλλον τὰς τιμὰς ἀλλήλως, καὶ ἀντιδωρούμεναι τὰς δοξολογίας.

[02168] Πάντα γὰρ ἐν κόσμῳ τὰ ἄνω.

[02169] Τρις δὲ τὸ.

[02170] [6] [Ἄγιος λέγουσαι,] κατακλείουσι τὴν δοξολογίαν, εἰς τὸ, [6 Κύριος] Σαβαώθ,6 ἐν μιᾷ θεότητος φύσει τὴν ἀγίαν τιθέντες Τριάδα.

[02171] Ὑφεστάναι μὲν γὰρ ὁμολογουμέ- νως φαμὲν τὸν Πατέρα·

[02172] οὕτω δὲ καὶ τὸν Υἱὸν, καὶ τὸ Πνεῦμα τὸ ἅγιον.

[02173] Καὶ λόγος οὐδεὶς διατέμνει πρὸς ἐτερότητα φυσικὴν τῶν ὀνομασμένων ἕκαστον, ἀλλ' ἐν ὑποστάσει τρισὶ νοεῖται μία θεότης.

[02174] Καὶ δι' αὐ- τῶν ἡμῖν τοῦτο μεμαρτύρηται τῶν ἀγίων Σεραφεὶμ, οἱ καὶ πλήρη πᾶσαν τὴν γῆν εἶναι λέγουσι τῆς δόξης αὐτοῦ, προαναφωνοῦντες τὰ ἐσόμενα, καὶ τῆς διὰ Χρι- στοῦ γεγενημένης οἰκονομίας προαναγγέλλοντες τὸ μυστήριον.

[02175] Πρὶν μὲν γὰρ σάρκα γενέσθαι τὸν Λόγον, κατεκράτει τῆς ὑπ' οὐρανὸν ὁ δαίμων ὁ ἀληθῆριος, ὁ δράκων, ὁ ἀποστάτης.

[02176] Προσεκνήθη δὲ καὶ ἡ κτίσις παρὰ τὸν κτίσαντα καὶ Ποιητὴν·

[02177] ἐπειδὴ δὲ γέγονεν ἄνθρωπος ὁ μονογενὴς τοῦ Θεοῦ Λόγος, πεπλήρωται τῆς δόξης αὐτοῦ πᾶσα γῆ.

[02178] Κάμψει γὰρ αὐτῷ πᾶν γόνυ, καὶ πᾶσα φυλὴ, καὶ γλῶσσαι ἐξομολογήσονται, καὶ αὐτῷ δουλεύσουσι, κατὰ τὸ γεγραμμένον.

[02179] Προανακεκράγει δὲ καὶ τοῦτο ὁ μακάριος Δαβὶδ ἐν πνεύματι·

[02180] ἔφη γὰρ·

[02181] [Ἐπάντα] τὰ ἔθνη ὅσα ἐποίησας, ἤξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου, Κύριε.

[02182] [6] Τοῦτό τοι τετέλεσται κεκλημένης τῆς ἐξ ἔθνῶν πληθύος·

[02183] καὶ προσκυνούντων ἀπάντων τῷ δι' ἡμᾶς καθ' ἡμᾶς γενομένῳ, μεμενηκότι δὲ δι' ἑαυτὸν ὑπὲρ πάντα.

[02184] [9 Καὶ] ἐπήρθη τὸ ὑπέρθυρον ἀπὸ τῆς φωνῆς ἧς ἐκέκραγον, καὶ ὁ οἶκος ἐπλήσθη καπνοῦ.⁹ Τεθέαται μὲν γὰρ ὁ προφήτης τὸν Κύριον Σαβαώθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, πε- ριστηκότων ἐν κύκλῳ τῶν ἀγίων Σεραφεὶμ, καὶ ἀκαταλήκτοις δοξολογίαις εὐφημούντων αὐτόν.

- [02185] Δι- εβεβαιούτο δὲ, ὅτι πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ.
- [02186] Νῦν δὲ ἐπήρθη φησι τὸ ὑπέρθυρον, ἐμπεπλήσθαι δὲ καὶ τὸν οἶκον καπνοῦ, καὶ ἀπὸ γε τῆς φωνῆς ἧς ἐκέκραγον τὰ ἅγια Σεραφεῖμ.
- [02187] Ἀρ' οὖν ἐροῦμεν τὴν φωνὴν αἰτίαν γενέσθαι τῶν συμβεβηκότων τῷ οἴκῳ;
- [02188] Καίτοι πῶς οὐ σφόδρα ἐστὶν ἀκαλλῆς τὸ φρονεῖν ἐλέσθαι ταυτί;
- [02189] Τίνα δὴ οὖν τρόπον ταῖς τῶν προ- κειμένων προσβαλοῦμεν ἐννοίαις;
- [02190] Ἄριστά τε καὶ σοφῶς.
- [02191] Πρὸ μὲν τῆς τοῦ Σωτῆρος ἡμῶν ἐνανθρωπή- σεως καὶ ἐπιδημίας, ἔτι τὴν ἐν νόμῳ πολιτείαν ἀκω- λύτως τε καὶ ἀνεπιπλήκτως διέποντος τοῦ Ἰσραὴλ, πλήρης ἦν ὁ διαβόητος ἐκεῖνος νεῶς ἐν τοῖς Ἱεροσο- λύμοις ὃν Σολομῶν ἀνεδείματο τῆς δόξης τοῦ Θεοῦ.
- [02192] Ἐπετέλουν γὰρ ἐν αὐτῷ τὰς κατὰ νόμον θυσίας.
- [02193] Ἐπειδὴ δὲ τὸν ἐξ οὐρανοῦ ἀφιγμένον ἐν ἀνθρωπεῖα μορφῇ, καὶ διὰ νόμου καὶ προφητῶν κειρηγμένον οὐ προσήκαντο, μᾶλλον δὲ καὶ ἀπεκτόνασι τὸν ἀρχηγὸν τῆς ζωῆς, ἐγκατέλιπε τὸν οἶκον αὐτοῦ, ἀφήκε τὴν κληρονομίαν αὐτοῦ.
- [02194] Ἀπονένευκε γὰρ εἰς τὰ ἔθνη, καὶ πεπλήρωται μὲν πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.
- [02195] Παραδέδοται δὲ τῶν Ἰουδαίων ἡ χώρα πρὸς ἐρήμωσιν, ἐμπέπηρηται δὲ καὶ αὐτὸς ὁ νεῶς.
- [02196] Ὅτε τοίνυν κατὰ γε τὴν προφητείαν ἤγουν προαγόρευσιν ἦτοι φωνὴν τῶν ἁγίων Σεραφεῖμ ἐπλήσθη πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ, τότε ἐπήρθη τὸ ὑπέρθυρον τοῦ ^[70.177] ναοῦ, καὶ ἐνεπλήσθη καπνοῦ.
- [02197] Οὐκοῦν τὸ, ^[6ἀπό] τῆς φωνῆς ἧς ἐκέκραγον, 6 χρόνου μᾶλλον ἐστὶ σημαντι- κόν, οὐχὶ δὴ πάντως τῆς δοξολογίας ἔργον καὶ ἀποτέ- λεσμα.
- [02198] Σημαίνει δὲ, οἶμαι, τὸ, ^[6Ἐπήρθη] τὸ ὑπέρθυρον, 6 τὸ καταλελειφθαι τὸν ναόν.
- [02199] Ὅτι δὲ καὶ ἐμπέπηρηται.
- [02200] τὸ ἐμπεπλήσθαι λέγειν αὐτὸν καπνοῦ.
- [02201] Εἰ δὲ δὴ τις βού- λοιτο καὶ καθ' ἕτερον τρόπον τὰ τοιαῦτα νοεῖν, καὶ τὰ κατὰ παντὸς τοῦ τῶν Ἰουδαίων ἔθνους πεπράχθαι λέ- γειν αὐτὰ νοητῶς, οὐκ ἂν ἀμάρτοι τοῦ πρέποντος λο- γισμοῦ.
- [02202] Ὅτε γὰρ τῆς τοῦ Σωτῆρος ἡμῶν δόξης ἐπλή- σθη πᾶσα ἡ γῆ κεκλημένων διὰ τῆς πίστεως τῶν ἐθνῶν, τότε τῆς Ἰουδαίων διανοίας πᾶσα μὲν ἀσφάλεια λέλυται πνευματικῇ.
- [02203] Καπνοῦ δὲ δίκην οἱ τάλανες, τὴν ἐκ τῆς ἀμαθίας ἀχλὺν λαβόντες εἰς νοῦν τυφλοὶ γε- γόνασι νοητῶς.
- [02204] Ταύτητοι καὶ ὁ Σωτὴρ αὐτοῖς ἐπ- εφώνει λέγων·
- [02205] ^[6Ἔως] τὸ φῶς ἔχετε, περιπατεῖτε ἐν τῷ φωτὶ, ἵνα μὴ ἡ σκοτία ὑμᾶς καταλάβῃ.
- [02206] ^[6] Τί δὲ ἐστὶν ἀσφαλῆς καὶ εὐάλωτος τῶν Ἰουδαίων ὁ νοῦς πρὸς πᾶν ὀτιοῦν τῶν παθῶν ἐπικουρίας τῆς ἄνωθεν ἔρημος ὢν, πῶς ἂν ἐνδοιάσειέ τις τῶν εὐ φρονεῖ εἰωθότων;
- [02207] ^[9Καὶ] εἶπα, ὦ τάλανες ἐγώ, ὅτι κατανένυμαι, ὅτι ἄνθρωπος ὢν, καὶ ἀκάθαρτα χεῖλη ἔχων, ἐν μέσῳ λαοῦ ἀκάθαρτα χεῖλη ἔχοντος ἐγὼ οἰκῶ·
- [02208] καὶ τὸν βασιλέα Κύριον Σαβαώθ εἶδον τοῖς ὀφθαλμοῖς. 9 Ὁ δὲ τοῦ πανσόφου Μωσέως προστέταχε νόμος, μὴ συναναμίγνυσθαι τοῖς ἁγίοις τὸν βέβηλον, καὶ πολλή τις ἄγαν ἢ ἐπιτήρησις παρὰ τοῖς Ἰουδαίοις ἐν τούτοις.
- [02209] Καὶ γοῦν τοῖς ἁγίοις ἀποστόλοις ἀλιεύου- σιν ἔτι προσεφώνει λέγων ὁ Κύριος·
- [02210] ^[6Χαλάσατε] τὰ δίκτυα ὑμῶν εἰς ἄγραν.
- [02211] ^[6] Οὐ δὴ γεγονότος, ἰχθύων μὲν πλῆθος συνείληπτο πολὺ, τεθαυμακῶς δὲ τοῦ λόγος τὴν δύναμιν ὁ θεσπέσιος Πέτρος, ^[6Προσέπεσε,] φησι, τοῖς γόνασι τοῦ Ἰησοῦ, λέγων·
- [02212] Ἐξελαθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε.
- [02213] ^[6] Ἀλλ' οὐκ ἂν ὁ Πέτρος ἠθέλησεν ἀπελθεῖν ἀπ' αὐτοῦ τὸν Χρι- στόν.
- [02214] Ἐπειδὴ δὲ ἤδει τὸν τοῦ νόμου σκοπὸν, ὡμο- λόγει μὲν ὅτι ἁμαρτωλός ἐστιν, ἐδεδίει δὲ τῷ ἁγίῳ συνεῖναι, κατὰ γε τὸ κρατήσαν ἀεὶ παρὰ τοῖς Ἰου- δαίοις ἔθος.
- [02215] Αφιγμένον δὲ ποτε τοῦ Χριστοῦ καὶ εἰς τὴν χώραν τῶν Γεργεσηνῶν, εἶτα τεθεραπευκός τοὺς ἐν τοῖς μνημείοις δαιμωνῶντας ἀγρίως, τεθαυ- μάκασι μὲν τὴν θεοσημεῖαν.
- [02216] Ἐφη δὲ ὁ Ματθαῖος, ὅτι ^[6Πᾶσα] ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τοῦ Ἰησοῦ·

[02217] καὶ ἰδόντες αὐτὸν, παρεκάλεσαν μεταβῆναι ἀπὸ τῶν ὁρίων αὐτῶν.

[02218] ^[6] Καίτοι πῶς οὐκ ἔδει μᾶλλον μεταποιεῖσθαι τοῦ τεθεραπευκότος, καὶ παρακαλεῖν προσμεῖναι τε αὐτοῖς, καὶ πολλῶν ἐτέρων θαυμάτων γενέσθαι δημιουργόν;

[02219] Ἀλλ' ἦν εὐλαβείας ἀπόδειξις κατ' ἐκεῖνο καιροῦ καὶ τιμῆς τοῖς ἁγίοις ὀφειλομένης τρόπος τὸ παραιτεῖσθαι τινὰς ἐγγίζειν αὐτοῖς.

[02220] Ματ- θαίου κεκλημένου καὶ ἀκολουθήσαντος τῷ Χριστῷ, εἶτα κεκληκός αὐτὸν εἰς τὸν οἶκον αὐτοῦ·

[02221] ^[6Κα] ἰδοὺ, ^[6πολλο] φησὶ, ἁμαρτωλοὶ καὶ τελῶναι ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

[02222] Καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ·

[02223] Διὰ τί μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἐσθίει ^[70.180] ὁ διδάσκαλος ^[6] ὑμῶν; Συνῆς οὖν ὅπως ὡς ἡμεληκότα τοῦ νόμου κατητιῶντο τὸν Χριστὸν, διὰ τοῦτο θέλουν συνδιαιτᾶσθαι πονηροῖς.

[02224] Ἐπαιτιᾶται δέ που καὶ Θεὸς τοὺς τῆς Ἰουδαίων Συναγωγῆς προσεγκεῖσθαι λαχόντας διὰ προφήτου λέγων·

[02225] ^[6Αν] μέσον ἁγίου καὶ βεβήλου οὐ διέστελλον.

[02226] ^[6] Εὐλαβείας οὖν ἄρα τρόπος, ὡς ἔφην, καὶ νομικῶν ἐνταλμάτων παραδόσις τὸ μὴ συνεῖναι θέλουν τοῖς ἁγίοις τοὺς ἐν ὑπολήψει φαυλό- τητος, καὶ οὐκ ἐλεύθερον ἁμαρτιῶν ἔχοντας τὸ συνειδός.

[02227] Τοιοῦτόν τι καὶ ὁ μακάριος προφήτης ὁράται παθῶν, ταύτητοί φησιν·

[02228] ^[6Ω] τάλας ἐγώ, ὅτι ^[6] κατανένυγμαίκαὶ οὐ διὰ τοῦτο τάλας, ὅτι κατα- νένυκται·

[02229] πῶς οὐκ εὐήθες τοῦτο οὕτω νοεῖν;

[02230] ἀλλ' ὅτι κατανένυκται, φησὶν, ὑπὸ τοῦ συνειδότης, δηλον δὲ ὅτι διὰ τοῦτο ἔφην·

[02231] ^[6Ω] τάλας ἐγώ, ὅτι ἄνθρωπος ὢν, καὶ ἀκάθαρτα χεῖλη ἔχων, ἐν μέσῳ λαοῦ ἀκά- θαρτα χεῖλη ἔχοντος ἐγὼ οἰκῶ·

[02232] καὶ τὸν βασιλέα Κύριον Σαβαώθ ἴδον τοῖς ὀφθαλμοῖς μου.

[02233] ^[6] Ἐπειδὴ γὰρ τὰ ἅγια Σεραφεῖμ καθαρῶς καὶ πανάγνοις στόμασιν ἐποιοῦντο τὰς δοξολογίας, δέδιεν αὐτὸς τὸ χρῆμα, θεοδίδακτος ὢν, καὶ οὐκ ἀγνοήσας ὅτι οὐχ ὥραϊος αἶνος ἐν στόματι ἁμαρτωλοῦ, καθὰ γέγρα- πται.

[02234] Ἦν μὲν γὰρ ὁμολογουμένως ἀκάθαρτα χεῖλη τοῦ Ἰσραήλ·

[02235] δεδυσφημήκασιν γὰρ εἰς τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν.

[02236] Εἰ δὲ δὴ λέγοι καὶ ὁ προφήτης, ὅτι καὶ αὐτὸς ἔχει τὰ χεῖλη τοιαῦτα, καί- τοι τῆς τοῦ Ἰσραήλ δυσσεβείας ἀμοιρήσας παντε- λῶς, φαμὲν ὅτι μετριάζει μὲν ὡς ἅγιος, εἰκὸς δὲ ὅτι καὶ ὡς ὑπάρχων ἐξ αἵματος Ἰσραήλ, οὐκ ἔξω τίθησι τῆς αἰτίας ἑαυτόν.

[02237] Ἀλλ' ὑποφέρει τῷ κοινῷ τοῦ λαοῦ πλημμελήματι, σώζων διὰ τούτου τοὺς ἡμαρτηκότας·

[02238] ἦγουν τῆς ἀνθρώπου φύσεως ὁμολο- γεῖ τὴν νόσον.

[02239] Ὅποιόν ἐστι τὸ παρὰ τοῦ μακαρίου Δαβὶδ κατὰ τοῦ παντός ἀνθρώπου λεγόμενον·

[02240] ^[6Εγ] εἶπα ἐν τῇ ἐκστάσει μου·

[02241] Πᾶς ἄνθρωπος ψεύστης.

[02242] ^[6] Νοσεῖ γὰρ τὸ ψεῦδος ἢ ἀνθρώπου διάνοια, κἄν εἰ ἀπαλλάττοντό τινες τοῦ κακοῦ, νήψει τὸ χρῆμα κερδαίνοντες.

[02243] Δέδιε τοίνυν ὁ προφήτης ὅτι μὴ ὑπάρ- χων οὕτω καθαρὸς, καθάπερ ἀμέλει τὰ ἅγια Σερα- φεῖμ, τεθέαται μὲν τὸν Κύριον Σαβαώθ, σεσίγηκε δὲ, καίτοι μᾶλλον ὀφείλων δοξολογεῖν, διὰ τὸ μὴ οὕτως ἔχειν καθαρὸν τὸ στόμα.

[02244] Ὅτι δὲ χρῆ καθαρῶς στό- μασιν ὑμνολογεῖν, σαφὲς ἂν γένοιτο περὶ τῆς γλώσ- σης λέγοντος ἑνὸς τῶν ἁγίων μαθητῶν·

[02245] ^[6Εν] αὐτῇ εὐλογοῦμεν τὸν Κύριον καὶ Πατέρα.

[02246] Καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους, τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας.

[02247] Οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

[02248] Μήτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;

[02249] Μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι;

- [02250] ἡ ἄμπελος σῦκα;
- [02251] Οὕτως οὐδὲ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ.
- [02252] [6] [9Καί] ἀπεστάλη πρὸς μὲ ἐν τῶν Σεραφεῖμ, καὶ ἐν τῇ χειρὶ εἶχεν ἄνθρακα, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου.
- [02253] Καὶ ἤψατο τοῦ στόματός μου, καὶ εἶπεν·
- [02254] Ἴδου ἤψατο τοῦτο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρ- τίας σου περικαθαριεῖ. 9 Ὁ θεσπέσιος γράφει Παῦλος περὶ τῶν ἁγίων [70.181] ἀγγέλων, ὅτι πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.
- [02255] Καὶ τὸ χρῆμά ἐστιν οὐκ ἀσυμφανές.
- [02256] Πάντα μὲν γὰρ ἐν κόσμῳ τὰ παρὰ ταῖς ἄνω δυνάμεσι καὶ τιμῆς ἤτοι λειτουργίας μέτρα παρ' αὐταῖς, καὶ ὅροι τέθινται τῆς ἐκάστου δόξης, παρὰ γε τοῦ πάντα κατὰ τὸ αὐτῷ δοκοῦν διανεμόντος Θεοῦ.
- [02257] Πλὴν εἰς ἐφ' ἅπασιν ὁ ζυγὸς, καὶ ὑπηρετοῦσι νεύ- μασι τοῖς Δεσποτικοῖς, οὐκ ἀπαξιῶντα τὴν δουλείαν, ἀλλ' ἐν μοίρᾳ τιμῆς καὶ δόξης καταλογιζόμενά που τὸ ἐν τούτοις γνήσιον.
- [02258] Προαναμορφοῦται τοίνυν ἐν ὀφθαλμοῖς τοῦ προφήτου τὸ Χριστοῦ μυστήριον, διὰ τῶν ἄνω δυνάμεων εὖ μάλα διακονούμενον.
- [02259] Ἀπο- στέλλεται γοῦν ἐν τῶν Σεραφεῖμ ἄνθρακα ἔχον, ὃν τῇ λαβίδι ἔλαβεν ἀπὸ τοῦ θυσιαστηρίου.
- [02260] Καὶ τοῦτο ἄρα ἦν Χριστοῦ σύμβολον, ὃς δι' ἡμᾶς, καὶ ὑπὲρ ἡμῶν προσεκόμισεν ἑαυτὸν τῷ Θεῷ καὶ Πατρὶ, εἰς θυσίαν πνευματικὴν καθαρὰν καὶ ἀβέβηλον καὶ εἰς ὁσμὴν εὐωδίας.
- [02261] Ταύτη τοι καὶ μάλα εἰκότως ἐκ τοῦ θυσια- στηρίου λαμβάνεται.
- [02262] Παρεικάζεται γε μὴν ἄνθρακι·
- [02263] καὶ διὰ ποίαν αἰτίαν εἰπεῖν ἀναγκαῖον.
- [02264] Ἔθος τῇ θεο- πνεύστῳ Γραφῇ πυρὶ τὴν θεῖαν παρεικάζειν φύσιν.
- [02265] Ὡφθη γὰρ οὕτω τῷ μακαρίῳ Ἰσραὴλ ἐν τῷ ὄρει Χωρήμ ἤτοι Σινᾶ τῇ ἡμέρᾳ τῆς ἐκκλησίας.
- [02266] Οὕτω καὶ αὐτῷ τῷ μακαρίῳ Μωσῆ ποιμαίνοντι κατὰ τὴν ἔρη- μον, ἐν εἶδει πυρὸς ἐν τῷ βᾶτῳ κατὰ καιροῦς, ὥφθη τε καὶ προσελάλει.
- [02267] Ὡσπερ οὖν ὁ ἄνθραξ ξύλον ἐστὶ τῇ φύσει, πλὴν ὅλος δι' ὅλου μεμέστωται τοῦ πυρὸς, καὶ τὴν αὐτοῦ δυνάμιν τε καὶ ἐνέργειαν ἔχει·
- [02268] κατὰ τοῦτον, οἶμαι, τρόπον νοοῖτ' ἂν εἰκότως καὶ αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστός·
- [02269] [6] [Ἐγένετο] γὰρ σὰρξ ὁ Λόγος, καὶ ἐσκήνωσεν ἐν ἡμῖν.
- [02270] [6] Ἀλλ' εἰ καὶ ἦν καθ' ἡμᾶς ὀρώμενος ἄνθρωπος οικονομικῶς, ἀλλ' οὖν ἅπαν τὸ τῆς θεότητος πλήρωμα κατώκησεν ἐν αὐτῷ, κατὰ γέ φημι τὸν τῆς ἐνώσεως τρόπον.
- [02271] Ταύτητοι καὶ διὰ τῆς ἰδίας σαρκὸς θεοπρεπεστάτας ἔχων ὁρᾶται τὰς ἐνεργείας.
- [02272] Ἦψατο γοῦν τῆς σοροῦ, καὶ ἀνέστησε τὸν τεθνεῶτα τῆς χήρας υἱόν.
- [02273] Καὶ μὴν καὶ πτύσας ἐνετίθει τυφλοῖς τὸ βλέπειν, πληρῶ κατα- χρίων τοὺς ὀφθαλμούς.
- [02274] Ἄνθρακι δὴ οὖν εὖ μάλα παρεικαστέον τὸν Ἐμμανουήλ, ὃς εἰ καὶ γένοιτό πως ἐν τοῖς ἡμετέροις χεῖλεσιν, πάντη τε καὶ πάντως ἀφαιρεῖ τὰς ἁμαρτίας, καὶ περικαθαριεῖ τὰς ἀνο- μίας.
- [02275] Εἶτα πῶς ἐν τοῖς ἡμετέροις χεῖλεσιν ἔσται;
- [02276] Ὅταν τὴν πίστιν ὁμολογῶμεν τὴν εἰς αὐτόν.
- [02277] Οὕτω καὶ ὁ θεσπέσιος γράφει Παῦλος·
- [02278] [6] [Ἐγγύς] σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου·
- [02279] τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσο- μεν.
- [02280] Ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου ὅτι Κύριος Ἰησοῦς, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·
- [02281] καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.
- [02282] [6] Ἔστω τοίνυν ἐν τοῖς χεῖλεσιν ἡμῶν ὁ θεῖος ἄνθραξ, ὁ τὸν ἐκ τῆς ἁμαρ- τίας καταφλέγων συρφετὸν, καὶ τὸν ἐκ τῆς ἀνομίας ἐκτήκων ῥύπον, καὶ ζέοντα ἡμᾶς ἀποτελὼν τῷ πνεύματι.

[02283] Εἰ δὲ δὴ λέγοιτο τῇ λαβίδι λαμβάνεσθαι, ^[70.184] συνήσεις ἀστείως ὅτι πίστιν τὴν ἐπ' αὐτῷ, καὶ μέντοι τὴν γνῶσιν, καθάπερ τινὶ λαβίδι δεχόμεθα διὰ νομικῶν τε ἅμα καὶ προφητικῶν παιδευμάτων, ἧτοι προαγορεύσεων.

[02284] Ὅθεν καὶ ὁ τῶν ἀγίων ἀποστόλων εἰς ἀλήθειαν πανταχῇ κατασφραγίζεται λόγος, κε- χρημένοι γὰρ ταῖς ἐκ νόμου καὶ προφητῶν μαρτυρίαις, ἀναπέιθουσι τοὺς ἀκροωμένους, καὶ μονονουχὶ τὸν ἄνθρακα προσάγουσι καὶ αὐτοὶ τοῖς χεῖλεσιν αὐτῶν, ὁμολογεῖν τὴν πίστιν τὴν εἰς Χριστὸν παρα- σκευάζοντες.

[02285] ^[9Καί] ἤκουσα τῆς φωνῆς Κυρίου λέγοντος·

[02286] Τίνα ἀποστείλω;

[02287] καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον;

[02288] Καὶ εἶπα·

[02289] Ἰδοὺ ἐγὼ εἰμι·

[02290] ἀπό- στείλον με.⁹ Ὅτε τῶν τοῦ προφήτου χειλέων ὁ ἄνθραξ ἤψατο, καὶ ἀφήρηκεν αὐτοῦ τὰς ἀνομίας, τότε καὶ ἀκούει τῆς φωνῆς Κυρίου, καὶ δέδωκε μὲν οὐκέτι, καὶ σιωπᾷ τὸ, ^[6Τάλας] ἐγὼ, ⁶ παρειστήκει δὲ καὶ μάλα γοργῶς ἑαυτὸν εἰς ἀποστολήν, καὶ οἷον αὐτόμολος εἰς τοῦτό τοι ἰὼν, τὸ, ^[6Ἰδοὺ] ἐγὼ, ἀπόστειλόν με.

[02291] ^[6] Εἰ δὲ δὴ λέγοι Θεός·

[02292] ^[6Τίνα] ἀποστείλω;

[02293] καὶ τίς πορεύσεται πρὸς τὸν λαὸν ^[6] τοῦτον; οὐκ ἠπορηκός ἐστί φησιν τὴν φωνὴν, οὐδὲ οἷον ἐν σπάνει γεγονότος τοῦ πεμφθησομένου, κατατιωμένου δὲ μᾶλλον τὸν Ἰσραὴλ ὡς ἀπειθὴ λίαν, καὶ εἰζαντα μὲν οὐδενὶ τῶν προ- απεσταλμένων, ἀπεκτονότα δὲ μᾶλλον αὐτοῦς.

[02294] Τοὺς μὲν γὰρ ὕβρισαν, τοὺς δὲ ἐλιθοβόλησαν, τοὺς δὲ ἀπέκτειναν, καθά φησιν ὁ Χριστὸς, τὴν ἐν τοῖς Εὐ- αγγελίαις ἡμῖν συντιθεὶς παραβολήν.

[02295] Τίνα δὴ οὖν ἄρα, φησὶν, ἀποστείλω;

[02296] Καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον;

[02297] οἱ τοῖς ἤδη προαπεσταλμένοις ἠπειθηκότες, σκληροὶ τέ εἰσι, καὶ δυσάντητοι, καὶ δι' αὐτῶν ἔδειξαν τῶν πραγμάτων, ὡς οὐκ ἂν εἶη τοῦ τυχόντος προσβαλεῖν αὐτοῖς, μόνου δὲ τάχα τοῦ καὶ αὐτῆς ἀπεγνωκότος τῆς ἰδίας ζωῆς.

[02298] Ὅτι δὲ γέγονεν ἀκαμπῆς, καὶ ἀνουθέτητος ἄγαν ὁ Ἰσραὴλ, ἀναμάθοι τις ἂν καὶ δι' ὧν ἔφη Θεὸς πρὸς τὸν μα- κάριον Ἐζεχιήλ.

[02299] Ἐχει δὲ οὕτως·

[02300] ^[6Υἱὲ] ἀνθρώπου, βάδιζε, εἰσελθε εἰς τὸν οἶκον τοῦ Ἰσραὴλ, καὶ λάλησον τοὺς λόγους μου πρὸς αὐτὸν, διότι οὐ πρὸς λαὸν βα- θύχειλον καὶ βραδύγλωσσον ἐξαποστέλλη, πρὸς οἶκον τοῦ Ἰσραὴλ, οὐδὲ πρὸς λαοὺς πολλοὺς ἄλλοφώνους, ἢ ἄλλογλώσσους, οὐδὲ στιβαροὺς τῇ γλώσσῃ ὄντας, ὧν οὐκ ἀκούσῃ τοὺς λόγους αὐτῶν.

[02301] Καὶ εἰ πρὸς τοιοῦτους ἐξαπέστειλά σε, αὐτοὶ ἂν εἰσήκουσάν σου·

[02302] ὁ δὲ οἶκος τοῦ Ἰσραὴλ οὐ μὴ θελήσουσιν ἀκοῦσαί σου, διότι οὐ βούλονται εἰσακοῦσαί μου, ὅτι πᾶς ὁ οἶκος τοῦ Ἰσραὴλ φιλόνεικοί εἰσι, καὶ σκληροκάριοι.

[02303] ^[6] Εἰκότως δὴ οὖν μονονουχὶ ἀπορήσας, μᾶλλον δὲ, ὡς ἔφην, ἀρτίως ἐπὶ πολλῇ λίαν ὠμότητι κατατιωμένος τοὺς ἐξ Ἰσραὴλ.

[02304] Τίνα δὴ οὖν ἀποστείλω;

[02305] Μελλήσας δὴ οὖν ὁ προφήτης κατ' οὐδένα τρόπον·

[02306] ^[6Ἰδοὺ] ἐγὼ, ⁶ φησὶν, ^[6ἀπόστειλόν] με.

[02307] ^[6] Ὅταν τοίνυν καὶ ἡμῶν ὁ θεὸς ἄνθραξ ἐπιθιγάνη, καθαροὶ μὲν ἐσόμεθα τῶν διεπταισμένων, πρόθυμοι δὲ καὶ νεανικοὶ πρὸς ἀπο- στολήν, ὁ δὲ καὶ πεπράχασιν οἱ θεσπέσιοι μαθηταί.

[02308] Καίτοι γὰρ ὄντες ἐξ Ἰουδαίων, καὶ πρὸ τῆς εἰς Χριστὸν ἀγάπης, ἀκάθαρτά που καὶ αὐτῶν τὰ χεῖλη μετὰ τῶν ἄλλων ἔχοντες, ἐπειδὴ δὲ προσήκαντο τὴν ^[70.185] πίστιν, πεποιήνται τὴν καλὴν ὁμολογίαν, ἤψατο δὲ καὶ αὐτῶν ὁ ἄνθραξ, τότε καὶ κέκληνται πρὸς ἀπο- στολήν, καὶ ἠκολούθουν ἀμελλητί, καίτοι λέγοντος τοῦ πανσόφου Μωσέως·

[02309] ^[6Δέομαι] Κύριε, προχέρι- σαι ἄλλον δυνάμενον, ὃν ^[6] ἀποστελεῖς· Ἰερεμίου δὲ πάλιν·

[02310] ^[6Ο] ὦν, Δέσποτα Κύριε, ἰδοὺ οὐκ ἐπίσταμαι λαλεῖν, ὅτι ἐγὼ νεώτερός εἰμι.

[02311] ^[6] Θερμότεροι δὴ οὖν πρὸς ἀποστολήν καὶ διακονίαν τῶν ἀρχαιοτέρων ἀγίων οἱ ἐν Χριστῷ.

[02312] Καὶ σαφῆς ἂν γένοιτο τοῦ πράγματος τύπος ὁ μακάριος προφήτης Ἡσαΐας, μετὰ τὴν τοῦ ἄνθρακος ἐπαφὴν ἀνακεκραγώς τε καὶ λέγων τό-

[02313] ^[6Ἰδοὺ] ἐγὼ, ἀπόστειλόν με.

[02314] ^[6] ^[9Καί] εἶπεν·

- [02315] Πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ·
- [02316] Ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε·
- [02317] καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
- [02318] Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.⁹ Πῶρῳσιν μὲν ἀπὸ μέρους γεγενῆσθαι τῷ Ἰσραὴλ, ὁ θεσπέσιος γράφει Παῦλος·
- [02319] διερμηνεύων δὲ ὥσπερ τίνα τρόπον αὐτοῖς τὴν πῶρῳσιν συνέβη παθεῖν.
- [02320] ^[6Axc] γὰρ σήμερον, φησὶν, ἡνίκα ἂν ἀναγινώσκηται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.
- [02321] ^[6] Καὶ γὰρ ἦν ἀκόλουθον τοῖς εἰς τοῦτο λοιπὸν ἀγριό- τητος τρόπων ὠλισθηκόσιν, ὡς πολὺ νοσεῖν τὸ ἐξ- ἡνιον, καὶ μήτε τοῖς Μωσέως γράμμασιν εἶκειν ἐθέλοντες, μήτε μὴν τοῖς ἀγίοις προφήταις·
- [02322] προσ- θεῖν δ' ἂν ὅτι μὴδὲ αὐτῷ τῷ Χριστῷ, τῷ τῆς νοητῆς ἀχλύος καταλαμβάνεσθαι σκότῳ, καὶ ὀλίγα διενεγκεῖν τῶν ἀναισθητῶν λίθων.
- [02323] Ταύτην οὖν ἄρα ποιεῖται τὴν προαγόρευσιν ὁ τῶν ὄλων Θεὸς, καὶ τῷ προφήτῃ παρεγγυᾷ προκαταμηνύειν αὐτοῖς·
- [02324] ὅτι ^[6Aco] ἀκούσετε καὶ οὐ μὴ συνῆτε·
- [02325] καὶ βλέποντες βλέψετε, καὶ οὐ, μὴ ἴδητε.
- [02326] ^[6] Γεγόνασι γὰρ αὐτήκοοι τῆς τοῦ Σωτῆρος φωνῆς·
- [02327] ἐδίδαξεν ἐν συναγωγαῖς, προσπεφώνηκεν ἐν τοῖς Ἱεροσολύμοις πλειστάκις, ἀλλ' ἦσαν ἐν ἴσῳ τοῖς μὴδ' ὄλως ἀκηκόσιν.
- [02328] Γεγόνασι θεωροὶ τῶν παραδόξως τετελεσμένων.
- [02329] Τεθέανται γὰρ λεπροὺς τοῦ πάθους ἀπηλλαγμένους, ἀναπηδῶντας χωλοὺς, τυφλοὺς ἀναβλέποντας, νεκροὺς ἐκ μνημά- των ἀνισταμένους·
- [02330] ἀλλ' ὠφέληται μὲν κατ' οὐδένα τρόπον, ὥσπερ δὲ καὶ αὐτῶν ὀμμάτων ἐστερημένοι, διετέλουν οἱ δειλαιοί.
- [02331] Ταύτη τοι καὶ ὀνειδίζονται διὰ τῆς τῶν ἁγίων φωνῆς, ὡς γεγονότες ἀεὶ σκληρο- τράχηλοι, καὶ ἀπειθεῖς τῇ καρδίᾳ, καὶ ἀπεκτονότες ἁγίους.
- [02332] Δεδόσθαι γε μὴν τὴν πῶρῳσιν αὐτοῖς φησιν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ συνῶσι τῇ καρδίᾳ, καὶ ἐπιστρέψωσι, καὶ ἰάσῃται αὐτούς.
- [02333] Καὶ τοῦτο ἦν ἄρα καὶ μάλα σαφῶς, ὅπερ ἔφη Χριστὸς ἀπειθεῖν ἠρημένοις·
- [02334] ^[6Mh] γογγύζετε μετ' ἀλλήλων·
- [02335] οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ Πατὴρ μου ὁ πέμψας με ἐλκύσῃ αὐτόν.
- [02336] ^[6] Καὶ πάλιν·
- [02337] ^[6Pās] ὁ ἀκούσας παρὰ τοῦ Πατρὸς, ἔρχεται πρὸς με.
- [02338] ^[6] Οὐκ- οὖν οὐ κέκληνται πρὸς ἐπίγνωσιν τοῦ Υἱοῦ, δι' ἀπο- καλύψεως τοῦ Θεοῦ καὶ Πατρὸς, ὅτι μὴδὲ ἦσαν ἄξιοι τῆς δι' αὐτοῦ σωτηρίας καὶ ζωῆς.
- [02339] Εἰ δὲ δὴ τις βού- ^[70.188] λοιτο προσβαλεῖν ἑτέρως ταῖς τῶν εἰρημένων ἐν- νοίαις, συνήσει τοιῶσδε.
- [02340] Προαγορεύει μὲν γὰρ ὁ τῶν ὄλων Θεὸς, ὡς γινώσκων τὰ κεκρυμμένα, καὶ τὰ ἐσόμενα, καὶ φησιν, ὅτι πάντη τε καὶ πάντως ὄψονται μὲν καὶ ἀκούσονται, μενοῦσί γε μὴν ὡς μήτε ἀκηκοότες, μήτε συντιθέμενοι, καὶ τοῦτο πα- θόντες ἐκ μοχθηρᾶς αὐτοῖ τῆς ἰδίας γνώμης.
- [02341] Προσ- επάγει δὲ τούτοις, ὅτι ταῦτα δρῶντες ἐκεῖνοι, ταῖς ἰδίαις ἐπιβουλεύουσι κεφαλαῖς.
- [02342] Ἠρόωστήκασι γὰρ τὸ δυσήκοον, καὶ τὸ μὴ δύνασθαι καθορᾶν, ^[6Iva] μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.
- [02343] ^[6] Αἴτιοι τοίνυν αὐτοῖ τῆς σφῶν αὐτῶν γεγόνασιν ἀπωλείας, μήτε τὸ οὖς παραθέντες τοῖς παρὰ Χριστοῦ λεγομένοις ὀξὺ, μήτε μὴν τὸν τῆς ἑαυτῶν διανοίας ἀνευρύνοντες ὀφθαλμόν.
- [02344] Εἰ γὰρ τοῦτο ἔδρων, ὑπέστρεψαν ἂν, καὶ τῆς καθηκούσης θεραπείας τετυχηκότες, σῶόν τε καὶ ὑγιᾶ τὸν ἑαυτῶν διεσώσαντο νοῦν.
- [02345] ^[9Kai] εἶπα·
- [02346] Ἔως πότε, Κύριε;
- [02347] Καὶ εἶπεν·
- [02348] Ἔως ἂν ἐρημωθῶσι πόλεις παρὰ τὸ μὴ κατοικεῖσθαι, καὶ οἴκοι, παρὰ τὸ μὴ εἶναι ἀνθρώπους, καὶ ἡ γῆ καταλειφθήσεται ἔρημος.

[02349] Καί μετὰ ταῦτα μακρο- νεῖ ὁ Θεὸς τοὺς ἀνθρώπους, καὶ οἱ καταλειφθέν- τες πληθυνθήσονται ἐπὶ τῆς γῆς.⁹ Δέδιεν ὁ προφήτης, μὴ ἄρα διηνεκῆς, καὶ ἀκατά- ληκτος ἐπενήνεκται τοῖς ἐξ Ἰσραὴλ ἢ πώρωςις.

[02350] Ταύτη τοι καὶ διαμαθεῖν ἀξιοῖ τὸν χρόνον, καθ' ὃν ἔσται τοῦτο αὐτοῖς, καὶ μέχρι τίνος παρατείνει τὸ ἀρρώστημα.

[02351] Καὶ πρὸς γε δὴ ταῦτα Θεὸς προαγορεύει τὴν δῆωσιν αὐτῶν τε τῶν Ἱεροσολύμων, καὶ ἀπάσης τῆς Ἰουδαίων χώρας, καὶ φησιν·

[02352] ^[6Εως] ἂν ἐρημω-θῶσι πόλεις παρὰ τὸ μὴ κατοικεῖσθαι, καὶ οἶκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους.

[02353] ^[6] Ὅ δὴ καὶ εἰς πέρας ἐκβέβηκεν, Οὐεσπασιανοῦ τε καὶ Τίτου καταδηω- σάντων τὴν Ἰουδαίαν μετὰ τὸν τοῦ Σωτήρος σταυρὸν, καὶ ἀνάληψιν τὴν εἰς οὐρανούς.

[02354] Ὅτι δὲ οὐ μέχρι τοῦ ταῦτα παθεῖν, ἐκμετρηθήσεται τοῖς ἀπειθοῦσιν ἢ κό- λασις, οὔτε μὴν εἰς ἅπαν ἤγουν ὀλόρριζος ὁ Ἰσραὴλ οἰχήσεται, καταμηνύει λέγων·

[02355] ^[6Και] μετὰ ταῦτα μα- κρυνεῖ ὁ Θεὸς τοὺς ἀνθρώπους, καὶ οἱ καταλειφθέν- τες, πληθυνθήσονται ἐπὶ τῆς γῆς.

[02356] ^[6] Ἐμακρύνθησαν μὲν γὰρ ἀπὸ Θεοῦ, καὶ ἀγίους ἀπεκτονότες, προσθέν- τες δὲ τὸν ἀρχηγὸν τῆς ζωῆς.

[02357] Οἱ δὲ δὴ καταλειφθέν- τες, τοῦτ' ἔστιν, οἱ περισεσωσμένοι, καὶ πεπιστευ- κότες εἰς Χριστὸν, οἱ καὶ εἰσι τὸ κατάλειμμα τοῦ Ἰσραὴλ, ἐν πολλῇ, φησὶν, ἔσονται πληθύϊ.

[02358] Πεπίστευκε γὰρ οὐ βραχὺ μέρος τοῦ Ἰσραὴλ, καὶ τοῦτο ἐν ἀρ- χαῖς τοῦ βιβλίου καὶ αὐτὸς ὁ μακάριος προφήτης Ἡσαΐας μεμήνυκε, λέγων·

[02359] ^[6Και] εἰ μὴ Κύριος Σα- βαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγε- νήθημεν, καὶ ὡς Γομόρρα ἂν ὠμοιώθημεν.

[02360] ^[6] Δοκεῖ δὲ τισι καὶ ἐτέρως νοεῖν τῶν προκειμένων τὴν δύναμιν.

[02361] Διερωτῶντος δὲ τοῦ προφήτου, καὶ ἀναμαθεῖν ἐθέλον- τος εἰς τίνα καὶ πόσον ἐκταθήσεται καιρὸν ἢ πώρω- σις, ἀποκρίνεται Θεός·

[02362] ^[6Εως] ἂν ἐρημωθῶσιν αἱ πόλεις, παρὰ τὸ μὴ κατοικεῖσθαι, καὶ οἶκοι, παρὰ τὸ μὴ εἶναι ἀνθρώπους, καὶ μετὰ ταῦτα μακρυνεῖ ὁ Θεὸς τοὺς ^[6] ἀνθρώπους· ἵνα διὰ τούτου νοῶμεν τὸν τῆς συντελείας καιρὸν.

[02363] Δεῖ γὰρ πρότερον πολέμους ἡμᾶς ^[70.189] ἀκοῦσαι, καὶ ἀκοὰς πολέμων, ἀναστήναί τε ἔθνος ἐπ' ἔθνος, καὶ βασιλείας ἐπὶ βασιλείας, ἐρημωθῆναί τε πόλεις, καὶ οἶκους, εἶθ' οὕτω τὸ τέλος·

[02364] μεθ' ὃν μακρύνονται λοιπὸν οἱ ἄνθρωποι, μετὰ τὸν τῆς ἀνα- στάσεως δηλονότι καιρὸν, τὸν εὐαγῆ καὶ μακραίωνα διαζῶντες βίον, ἀνηρημένης εἰς ἅπαν τῆς φθορᾶς, καὶ κατηρημένου τοῦ θανάτου, καὶ ἀπάσης ἀμαρτίας ἐξηρημένης.

[02365] Ὅτι δὲ πεπώρωται ὁ Ἰσραὴλ, κεκλησεται γε μὴν ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς, τῆς θεοπνεύστου Γραφῆς λεγούσης σαφῶς τε καὶ ἐναργῶς, εἰκαῖον οἶμαι τὸ διατείνεσθαι, καὶ ζητεῖν τὰ τελοῦντα πρὸς πληροφορίαν.

[02366] ^[9Και] ἔτι ἐπ' αὐτῆς ἔστι τὸ ἐπιδέκατον, καὶ πάλιν ἔσονται εἰς προνομήν ὡς τερέβινθος καὶ ὡς βάλανος ὅταν ἐκπέση ἀπὸ τῆς θήκης αὐτοῦ.⁹ Διαμέμνηται καὶ νῦν ἰστορίας ὁ προφητικὸς ἡμῖν λόγος, ἦν ἀναγκαῖον, ὡς ἔουκεν, εἰπεῖν·

[02367] ἔσται γὰρ οὕτω σαφὲς τὸ δηλούμενον.

[02368] Καταστρατευόντων τοι- γαρὸν τῆς Ἰουδαίων χώρας, ὡς ἤδη προεῖπον, Οὐεσπασιανοῦ τε καὶ Τίτου, δεδαπάνηται μὲν ἡ τῶν Ἰουδαίων χώρα, πόλεσί τε ὁμοῦ καὶ αὐτοῖς οἴκοις ἐμπεπρησμένη, θέαμα δεινὸν, καὶ παντὸς οἴκου μεστὸν τοῖς ὀρώσιν ἦν, ὀλιγανδρίας ἦκειν εἰς τοῦτο λοιπὸν τὸ ἔθνος αὐτοῖς, ὡς τῆς ἀληθείας οὐκ ἀφαμαρ- τεῖν τὸν λέγοντα, περιλελείφθαι μόλις ἐν αὐτῇ τοῦ παντὸς δήμου τὸ ἐπιδέκατον.

[02369] Εἶτα διατετελέκασι χρόνους τινὰς τρεφόμενοι μὲν ἐν εἰρήνῃ, πλὴν οὐκ ἔξω δειμάτων, τοῦ καὶ εἰσαῦθις παθεῖν τὴν δῆωσιν, ὃ δὴ καὶ γέγονεν.

[02370] Ἀδριανὸς γὰρ κατὰ καιροὺς τῶν Ῥωμαίων βασιλείας διέπων τοὺς θάκους, καὶ μὴν Ἀντίοχος ἐπίκλην Ἐπιφανῆς, κατέδραμον τῆς Ἰουδαίων χώρας, καὶ οὐδὲν ἦν ἐν μείοσι τῶν πάλαι κα- κῶν προσεσημουμένων λειψάνων, πεμπομένων εἰς αἰχμαλωσίαν τῶν κατειλημμένων, ὅτε καὶ τὰ τῶν Μακκαβαίων συνέβη γενέσθαι πάθη.

[02371] Τῶν τοιούτων δι- ηγημάτων ἡμῖν ποιεῖται τὴν μνήμην ἐν προσηγορεύ- σει πάλιν ὁ τῶν ὄλων Θεὸς καὶ φησιν·

[02372] ^[6Ἐτι] ἐπ' αὐτῆς ἔστι τὸ ἐπιδέκατον, καὶ πάλιν ἔσται εἰς προνομήν.

[02373] ^[6] Οὐ γὰρ ἔξω φροντίδος κείσεται, φησὶ, κὰν εἰ ἐν λει- ψάνοις γένοιτο, καὶ τοῦτο μικροῖς, τῶν Ἰουδαίων ὁ δῆμος·

[02374] ἀλλ' ἔσται πάλιν εἰς προνομήν.

[02375] Γενήσεται δὲ ἡ χώρα καὶ τότε πάλιν αὐτοῖς ὡς τερέβινθος, καὶ αὐτοὶ δὲ ὡς βάλανος, ὅτε ἐκπέση ἀπὸ τῆς θήκης αὐτοῦ.

[02376] Φυτὸν μὲν γὰρ ἡ τερέβινθος, ἀλλ' εἰ γένοιτο τῶν φύλ- λων ἀποβολή, πολὺ δὴ λίαν ἔχει τὸ ἀτερπὲς, ξηροτά- τους ἔχων τοὺς κλῶνας.

[02377] Κατὰ τοῦτον οἶμαι τὸν τρό- πον, καὶ χώρα παθοῦσα τῶν ἐνοικούντων αὐτὴν ἐρή- μωσιν, ἐν ἴσῳ που πάντως ξηροῖς ἔσται φυτοῖς, τοῖς κατ' αὐτὴν οὐκ ἔχουσι τὴν ἀνθὴν, ἀλλὰ καὶ αὐτῆς παθούσης τῆς φυλλίδος τὴν ἀποβολήν.

[02378] Ὅμοιως ἡ βά- λανος καρπὸς μὲν ἔστι δρυός·

[02379] ὅταν δὲ τῆς θήκης ἐκ- πέση, τότε παρακείσεται τοῖς εἰωθόσιν αὐτὴν κατανέ- μεσθαι τῶν ζώων.

- [02380] Οὐκοῦν ἢ μὲν τῶν Ἰουδαίων χώρα μεμίμηται τὴν τερέβινθον ἀποβαλοῦσαν τὰ φύλλα.
- [02381] Οἱ δὲ ταύτης ἀποπεπτωκότες διὰ τοῦ δραμεῖν εἰς αἰ- χμαλωσίαν, ὡς βάλανοι κείσονται, μονονουχὶ θήκης ἰδίας ἐκπεπτωκότες τῆς ἐνεγκούσης αὐτούς.
- [02382] Τοιοῦτόν τι καὶ ὁ Σολομών φησιν·
- [02383] ^[6Ωσπερ] ὄρνειον ὅταν ἐκ- ^[70.192] πέση ἐκ τῆς ἰδίας καλιᾶς, οὕτω καὶ ἄνθρωπος ὅταν ἀποσπασθῇ ἐκ τῶν ἰδίων τόπων.
- [02384] ^[6] Τί γὰρ ἂν γένοιτο τῶν ἐν αἰχμαλωσίᾳ τὸ οἰκτρότερον;
- [02385] Τί δὲ οὕτως ἐλεινὸν καὶ πεπατημένον, ὡς ἀνθρώπους ὑπὸ χεῖρα πεσεῖν τῶν κεκρατηκότων;
- [02386] ^[9Και] ἐγένετο ἐν ταῖς ἡμέραις Ἀχαζ τοῦ Ἰωαθὰμ τοῦ υἱοῦ Ὀζίου βασιλέως Ἰούδα, ἀνέβη Ῥαασῶν βασιλεὺς Συρίας, καὶ Φακεὲ υἱὸς Ῥομελίου βασιλεὺς Ἰσραὴλ ἐπὶ Ἱερουσαλὴμ πολεμήσαι αὐτήν, καὶ οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν.⁹ Οἱ τὴν ἐν ταῖς θεοπνεύστοις Γραφαῖς ἱστορίαν ὡς ἔωλον παραιτούμενοι, φεύγουσι κατὰ τὸ εἰκὸς τὸ νοεῖν δύνασθαι, καθ' ὃν προσήκει τρόπον, τὰ ἐν αὐ- τοῖς γεγραμμένα.
- [02387] Θεωρία μὲν γὰρ πνευματικὴ καλὴ τε καὶ ὀνησιφόρος, καὶ τῆς διανοίας τὸν ὀφθαλμὸν εὖ μάλα καταλαμπρύνουσα νουνεχεστάτους ἀποτελεῖ.
- [02388] Ὅταν δὲ τι τῶν ἱστορικῶς πεπραγμένων διὰ τῶν ἱερῶν ἡμῖν Γραμμάτων εἰσφέρεται, τότε δὴ τότε τὸ ἐκ τῆς ἱστορίας χρήσιμον θηρᾶσθαι πρέπει, ἵνα πανταχόθεν ἡμᾶς ἡ θεόπνευστος Γραφὴ σώζουσά τε καὶ ὠφελοῦσα φαίνεται.
- [02389] Ἀφηγεῖται τοίνυν ὁ προφη- τικὸς ἡμῖν ἐν τούτοις λόγος τὰ ἐν καιροῖς τῆς Ὀζίου βασιλείας συμβεβηκότα τοῖς ἐξ Ἰούδα καὶ Βενιαμῖν, καὶ ταῖς ἐν τῇ Σαμαρείᾳ δέκα φυλαῖς, αἱ καὶ Ἐφραῖμ ὠνομάζοντο, καὶ μὲν τοὶ καὶ Ἰσραὴλ.
- [02390] Ἐπειδὴ δὲ ἐν καιροῖς τεσσάρων βασιλέων ὁ σύμπας τῆς προφητείας γέγονε λόγος, τὰ ἐν τοῖς ἐκάστου καιροῖς συμβαίοντα τίθησιν ὁ προφήτης, καὶ ἀναγκαιῶς ἐπισημαίνεται, τάξιν ταῖς ὁράσεσιν, ἥτοι τοῖς ἑαυτοῦ λόγοις τὴν ἀρίστην ἐπιτιθεῖς.
- [02391] Τεθνεῶτος τοιγαροῦν Ἀζαρίου καὶ τοῦ Ὀζίου, διαδέχεται τὴν βασιλείαν Ἰωαθὰν, ἠκο-λουθήσέ τε τῷ σκοπῷ, καὶ τοῖς ἐπιτηδεύμασι τοῦ ἰδίου πατρὸς.
- [02392] Λέγεται μὲν γὰρ καὶ αὐτὸς ἐν ὀφθαλ- μοῖς Κυρίου ποιῆσαι τὸ εὐθὲς, καθὰ καὶ Ὀζίας, πλὴν τὰ ὑψηλὰ οὐκ ἐξῆρεν, ἀλλ' ἔτι ὁ λαὸς ἐθυμίω ἐν τοῖς ὑψηλοῖς.
- [02393] Καὶ ἐζήτησε μὲν Ὀζίας παρὰ τὸ ἐξὸν ἱερα- τεῦσαι Θεῷ, καὶ προσενεγκεῖν θυμιάματα, καὶ λελέ- πρωται ταύτης ἕνεκα τῆς αἰτίας.
- [02394] Ἰωαθὰν γε μὴν οὐχ οὕτως.
- [02395] Ἐπειδὴ δὲ καὶ αὐτὸς ἀπεβίω, διαδέχεται τὴν βασιλείαν ὁ Ἀχαζ, βασιλεύοντος ἐπὶ τὸν Ἰσραὴλ, τοῦτ' ἔστι, τῶν δώδεκα φυλῶν, Φακεὲ υἱοῦ Ῥομελίου.
- [02396] Οὗτος κεκίνηκε πόλεμον κατὰ τοῦ Ἀχαζ καὶ τοῦ Ἰούδα, καὶ ἀπέκτεινε μὲν ἐν μιᾷ ἡμέρᾳ ἑκατὸν καὶ εἴκοσι χιλιάδας.
- [02397] Παρωτρύνετο γὰρ ὁ τῶν ὅλων Θεὸς ἐν ταῖς τοῦ Ἀχαζ δυσσεβείαις, περὶ οὗ καὶ γέγραπται ἐν τῇ τετάρτῃ τῶν Βασιλειῶν, ὅτι ἐπορεύθη ἐν ὁδῷ βασιλέως Ἰσραὴλ.
- [02398] Γέγονε γὰρ ἀνὴρ δυσσεβῆς, καὶ λελάτρευκεν εἰδώλοις, καὶ τὰ τέκνα αὐτοῦ διήγαγε διὰ πυρὸς καταθυμιῶν τοῖς ἀκαθάρτοις δαίμοσιν.
- [02399] Ἐν καιροῖς τοιγαροῦν τῆς ἑαυτοῦ βασιλείας συνεφράξαντο κατὰ τε τῶν Ἱεροσολύμων καὶ Ἰούδα, αὐτὸς τε Φα-κεὲ ὁ τοῦ Ῥομελίου, καὶ Ῥαασῶν βασιλεὺς Ἀράμ, τοῦτ' ἔστι Συρίας.
- [02400] Καὶ ἦλθον ὡς καταδηώσοντες, πλὴν οὐχ εἶλον τὴν πόλιν.
- [02401] Δεδιώξεν δὲ τὴν ἔφοδον ἀφό- ρητον οὖσαν ὁ Ἀχαζ, ἄθροισιν μὲν ποιεῖται χρημά- των πολλῶν, πρεσβεύεται δὲ πρὸς τὸν βασιλέα τῶν Ἀσσυρίων Θεγλαφολλασάρ, ἐπαμύνεσθαι τε αὐτῷ παρακαλεῖ, καὶ καταστρατεῦσασθαι τοῦ Ῥαασῶν, ὃ δὴ καὶ εἰς πέρας ἐνήνεκται.
- [02402] Ἐλθὼν δὲ Ἀσσύριος εἶλε τὴν Δαμασκὸν, ἀπέκτεινε δὲ καὶ τὸν Ῥαασῶν.
- [02403] ^[70.193] Τελευτήσαντος δὲ καὶ τοῦ Φακεὲ τοῦ Ῥομελίου τοῦ βασιλεύσαντος κατὰ τὴν Σαμαρείαν ἐπὶ τὸν Ἰσραὴλ, διαδέχεται τὸ σκῆπτρον Ὡσηὲ υἱὸς Ἥλα, οὗ βασιλεύ-σαντος, ἔρχεται κατὰ τὴν Σαμαρείαν Σαλμανασάρ ὁ Ἀσσύριος, καὶ εἶλε μὲν πᾶσαν, ἀπεκόμισεν δὲ τὸν Ἰσραὴλ αἰχμάλωτον, καὶ ἀπώκησεν ἐν τοῖς ὄρεσι Περσῶν καὶ Μήδων·
- [02404] εἶτα τινὰς τῶν ὑφ' ἑαυτῷ κατ- οικεῖν ἐκέλευσε τὴν Σαμαρείαν, τὸν τε ἐκ Χουνθὰ, καὶ τὸν Σαφραουῖαν.
- [02405] Γέγραπται γὰρ οὕτως ἐν ταῖς Βασιλείαις, καὶ μακρὸς μὲν ὁ ἐφ' ἐκάστῳ τῶν εἰρη- μένων λόγος παρὰ γε τῇ θεοπνεύστῳ Γραφῇ, πλὴν πεποιήμαι τὴν ἀφήγησιν βραχυλογήσας ὡς ἐνι.
- [02406] Ἐροῦμεν δὲ καὶ ἀνὰ μέρος ἕκαστα, ταῖς τῶν προ- κειμένων ἐννοίαις ἐπόμενοι.
- [02407] Ἐν ταῖς ἡμέραις τοίνυν, φησὶν, Ἀχαζ τοῦ Ἰωαθὰν τοῦ υἱοῦ Ὀζίου βασιλέως Ἰούδα, συμπεφωνήκασιν ὃ τε Ῥαασῶν βασιλεὺς Ἀράμ, τοῦτ' ἔστι, Συρίας, καὶ Φακεὲ υἱὸς Ῥομελίου βασιλεὺς Ἰσραὴλ, κατὰ τῶν Ἱεροσολύμων, ἀφίκοντο δὲ καταδηώσοντες, πλὴν οὐκ ἠδυνήθησαν πολιορκῆσαι αὐτήν.
- [02408] Εἴρηται δὲ ταῦτα τέως ἐν προγραφῆς δυνάμει, καὶ ὡς ἐν ἀφηγήσει τοῦ συμβεβηκότος.
- [02409] Δηλοῖ γὰρ τὴν σκέψιν καὶ αὐτὸ δὲ τὸ ἐγχείρημα, προσεπάγει δὲ παραχρημα, καὶ τὸ τοῦ πράγματος πέρας·
- [02410] Οὐ γὰρ ἠδυνήθησαν, φησὶ, πολιορκῆσαι αὐτήν.

[02411] [9Καί] ἀνηγγέλη εἰς τὸν οἶκον Δαβὶδ λέγοντες, Συνεφώνησεν Ἀράμ πρὸς τὸν Ἐφραΐμ, καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ, καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν ἐν δρυμῶ ξύλον ὑπὸ πνεύματος σαλευθῇ.⁹ Ὁρισάμενος, ὡς ἔφην, τῶν διηγημάτων τὴν πρό- φασιν, καὶ ὡς ἐν βραχεὶ κεφαλαίῳ συλλήβδην εἰπῶν τὸ ἐγχείρημα τῶν δύο βασιλέων, καὶ ὅτι πρὸς πέρας αὐτοῖς οὐκ ἐκβέβηκεν ὁ σκοπὸς, ἄρχεται λοιπὸν ἀνὰ μέρος ἕκαστα κατισχνοῦν τῷ λόγῳ.

[02412] Ἀνηγγέλη γὰρ, φησὶν, εἰς τὸν οἶκον Δαβὶδ, τοῦτ' ἔστι, τὸν βασιλεύ- οντα, καὶ ἀπήγγελλον ὅτι συνεφώνησεν Ἀράμ πρὸς τὸν Ἐφραΐμ.

[02413] Ἀράμ δὲ φησι τὸν Σύρον, καὶ Ἐφραΐμ ὁμοίως τὰς ἐν Σαμαρεία δέκα φυλάς.

[02414] Ἐπειδὴ δὲ ταῦτα τοῦτον ἔχει τὸν τρόπον, ἐπύθετο καὶ πεπί- στευκεν ὁ οἶκος Δαβὶδ, τοῦτ' ἔστιν, ὁ Ἄχαζ.

[02415] Ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν ἐν δρυμῶ ξύλον ὑπὸ πνεύματος σαλευθῇ.

[02416] Τὸ δὲ, ἐξέστη, τίθησι κοινῶς, ἀντὶ τοῦ, κατεπλάγη, καὶ μικρὸν καὶ αὐτῆς ἐκπέπτωκε φρενός.

[02417] Τὰ γὰρ τοι δεινὰ τῶν δειμάτων, ἰκανὰ πῶς ἔστι εἰς τὸ κατασεῖ- σαι δύνασθαι τὸν νοῦν, καὶ καταδοῦναι τὴν ψυχὴν, καὶ τι τοιοῦτον ὑπομῆναι δοκεῖν, ὅποιον ἂν πάθοι καὶ τὸ ἐν δρυμοῖς ξύλον, πνευμάτων ἀγρίων προσβο- λαῖς τῆδέ τε κάκεϊσε διαόριπτούμενον.

[02418] Γέγονε δὲ μάλιστα τῆς δειλίας ἢ πρόφασιν, ἤτοι τῆς ἐκστάσεως αὐτῷ τὸ συμβεβηκός.

[02419] Ἦδη γὰρ ἔφην ὅτι βασιλεύον- τος αὐτοῦ, πεπολεμήκει πρὸς τὸν Ἰούδα ὁ Φακεὲ, καὶ ἀνείλεν ἐκ τοῦ λαοῦ ἐν μιᾷ ἡμέρᾳ ἑκατὸν εἴκοσι χιλιάδας.

[02420] Ὅτε τοίνυν καὶ μόνος ὁ Φακεὲ τοσοῦτος γέγονεν, ὡς κατισχνῶσαι ῥαδίως τῶν ἐν τοῖς Ἱεροσο- λύμοις·

[02421] πῶς οὐκ ἔδει τὸν ἐν τοῖς ἐσχάτοις ἐνδείξα- σθαι φόβον, αὐτόν τε τὸν Ἄχαζ, καὶ τὸν ἐπ' αὐτῷ λαὸν, συμπεφωνηκός τοῦ Σύρου, καὶ συνεξοπλίζον- τος τῷ Ἐφραΐμ μετὰ τῶν Ἱεροσολύμων;

[02422] [9Καί] εἶπε Κύριος πρὸς Ἡσαΐαν, Ἐξελεθε εἰς συνάντησιν Ἄχαζ, σὺ καὶ ὁ καταλειφθεὶς Ἰα-σοῦν ὁ υἱός σου, πρὸς τὴν κολυμβήθραν τῆς [70.196] ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ κναφέως.

[02423] Καὶ ἔρεῖς αὐτῷ, Φύλαξαι τοῦ ἠσυχάσαι, καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχὴ σου ἀσθενεῖτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων.

[02424] Ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.⁹ Οἰκτεῖρμων ὄντως καὶ ἐλεήμων ὁ Κύριος, καὶ πάντας ἀνθρώπους ἐθέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν·

[02425] οἰκονομεῖ δὲ πάντα σαφῶς, καὶ κα- ταλειπῶν ἑκάστῳ τῆς σωτηρίας τὴν ὁδόν.

[02426] Καὶ τοῦτο ἡμῖν ἐξ αὐτῶν ἐνεστι τῶν πραγμάτων οὕτως ἔχον ἰδεῖν.

[02427] Ἀνὴρ μὲν γὰρ γέγονεν εἰδωλολάτρης ὁ Ἄχαζ, βδελυρὸς καὶ βέβηλος.

[02428] Ἐπειδὴ δὲ ἦν ἐν ἀφύκτοις ἤδη κακοῖς, καὶ μονονουχὶ μεθύοντα ταῖς συμφοραῖς ὁ φιλοικτεῖρμων τεθέεται, προστίθησιν εὐθὺς τὸ ἐξεῖναι μεταλαχεῖν τῆς παρ' αὐτοῦ σωτηρίας, ὑπ- ισχνεῖται δὲ τὴν ἐπικουρίαν, ἵνα παύσῃ μανίας εἰδω- λομανοῦς, καὶ ἀποσχέσθαι παρασκευάζῃ τῶν ἤδη προσεπταισμένων, καὶ τὸ τῆς ἀληθοῦς θεογνωσίας ἐκδέξασθαι φῶς.

[02429] Προσάττει τοίνυν ὁ προφήτης ὑπ- αντήσαι τε αὐτῷ συνόντος Ἰασοῦμ, ὃς ὑπόλειμμα καὶ ὑπολελειμμένος ἐρμηνεύεται·

[02430] μονονουχὶ τοῦ τύπου σημαίνοντος ὡς ἐν συμβόλῳ τῷ Ἄχαζ, ὅτι σωθήσεται τὸ ὑπόλειμμα τοῦ Ἰούδα μετὰ Θεοῦ με- μενηκός.

[02431] Θεοῦ γὰρ εἰς τύπον ὁ προφήτης λαμβάνε- ται, εὐ δὲ δὴ σφόδρα τῆς ἐπικουρίας ποιεῖται τὴν ὑπόσχεσιν ἐπὶ τῇ κολυμβήθρᾳ τῆς ἄνω ὁδοῦ τοῦ ἀγροῦ τοῦ κναφέως.

[02432] Τύπος δὲ πάλιν ἡ κολυμβήθρα τῆς σωτηρίου πηγῆς τοῦ ἀγίου βαπτίσματος, ἢ καὶ εἰς ὁδὸν ἡμᾶς ἀποφέρει τὴν ἄνω, καὶ τοῦ νοητοῦ κναφέως, τοῦτ' ἔστι, τὸ πάντα ῥύπον ἡμῶν ἐκ- σμήχοντος, καὶ ἀπαλλάττοντος μολυσμῶν.

[02433] Ασφαλῆς οὖν ἡ ὑπόσχεσις, καὶ ὡς ἐν τύπῳ τῆς μερικῆς τῆς καθόλου καὶ διὰ Χριστοῦ, σοφὸν δέδοται τῷ προφήτῃ τὸ αἰνίγμα.

[02434] Φησι δὲ τὸ, [6Φυλάσσου] τοῦ ἠσυχάσαι, καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχὴ σου ἀσθενεῖτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων.

[02435] [6] Καὶ τὸ μὲν ἐπιτάττειν ἠρεμεῖν καὶ φροντίδων δίχα διατελεῖν, καὶ μὴν καὶ δειμάτων ἀπαλλάττεσθαι χαλεπῶν·

[02436] καλοῦντος ἦν ἄρα καὶ μάλα ἐμφρόνως εἰς εὐπειθειαν, καὶ οἶονεῖ εἰς ἀρχὰς ἀναφέροντος τοῦ χρῆναι τιμᾶν τοὺς περὶ Θεοῦ λόγους, καὶ οἷς ἂν λέ- γοι τὸ ἀληθὲς ἐτοίμως ἐπιψηφίζεσθαι.

[02437] Δαλοὺς δὲ καὶ ξύλα καπνιζόμενα καλεῖ, τοὺς κατ' αὐτοῦ συμπεφω- νηκότητας, ὡς ὅσον οὐδέπω πεπαυσομένους καὶ αὐτοῦ τοῦ εἶναι, καὶ τῆς βασιλείας.

[02438] Ὅσπερ γὰρ ξύλον ἡγουν ὁ δαλός, ὅταν ἐξέλῃται τοῦ πυρός, καπνίζεται μὲν, πλὴν ἐν καταλήξει γίνεται, τοῦ καὶ ἔτι τὸ πῦρ ἔχειν ἐν ἑαυτῷ·

[02439] κατὰ τὸν ἴσον, οἶμαι, τουτονὶ τρόπον, καὶ ἀνθρώπος μέλλων ἢ ζωῆς ἢ πράγματος ἐν καταλή- ξει γίνεσθαι, λέγοιτ' ἂν εἰκότως δαλός ἢ ξύλον καπνι- ζόμενον ἔτι.

[02440] Ἐπειδὴ δὲ ἠπίστοιτο περιδεεῖς μάλιστα γεγονότας, καὶ ἐν κατηφείᾳ πολλῇ, διὰ τε τὸ ἠτᾶ- σθαι μεμαχημένους πρὸς Φακεὲ, ὅτε καὶ πεπτώκασιν, ὡς ἔφην, ἑκατὸν εἴκοσι χιλιάδες ἐκ τοῦ Ἰούδα ἐν ἡμέρᾳ μιᾷ·

[02441] καὶ τούτων ἐξίστησι τῶν δειμάτων αὐ- τοῦς, καὶ φησιν·

[02442] [6Όταν] γὰρ ὀργή τοῦ θυμοῦ μου γένηται, πάλιν [6] ἰάσομαι· τοῦτ' ἔστιν, οὐδ' ἂν ἐκεῖνοι πεπτώκασιν, εἰ μὴ δέδωκεν αὐτοὺς ὑπὸ χεῖρα τῶν [70.197] ἐχθρῶν θυμὸς ἐμός.

[02443] Ἀλλ' εἰ γένοιτο, φησί, τὰ ἐξ ὀργῆς κατὰ τινῶν, ἰάσομαι πάλιν τοὺς πεπονθότας.

[02444] Ὁ γὰρ παραδοὺς ἐξ ὀργῆς, ἐξελεῖται ῥαδίως δι' ἔμφυτον ἡμερότητα καὶ φιλανθρωπίαν.

[02445] [9Καὶ] ὁ υἱὸς τοῦ Ἀράμ, καὶ ὁ υἱὸς τοῦ Ῥομελίου, ὅτι ἐβουλεύσαντο βουλήν πονηρὰν περὶ σοῦ λέ- γοντες·

[02446] Αναβησόμεθα εἰς τὴν Ἰουδαίαν, καὶ συλλαλήσαντες αὐτοῖς ἀποστρέψομεν αὐτοὺς πρὸς ἡμᾶς, καὶ βασιλεύσομεν αὐτοῖς τὸν υἱὸν Ταβεήλ·

[02447] τάδε λέγει Κύριος Σαβαώθ·

[02448] Οὐ μὴ ἐμ- μείνη ἡ βουλή αὕτη, οὐδὲ ἔσται.⁹ Οὔτε τῶν κατ' αὐτοῦ σκευωρημάτων τὴν ἀπαγγελίαν ἀπιστεῖσθαι συγχωρεῖ, οὔτε μὴν ἐφήσι περισσῶς συν- θραύεσθαι δείματα.

[02449] Βεβαιώσας δὲ μάλλον, καὶ ἀληθεῖς ἀποφήνας τὰς κατ' αὐτοῦ συναινέσεις ἤγουν συμφωνίας τῶν δύο βασιλέων, ὑπισχνεῖται τὴν ἐπικουρίαν με- τατάπτων ἐπὶ τὸ ἐπ' αὐτῶν μάλλον ἐρηρῆσθαι δεῖν, καὶ μὴ ταῖς τῶν εἰδώλων προσκεῖσθαι λατρείαις, καὶ τοῖς τῶν ψευδομαντῶν λόγοις, οἱ μυρία μὲν ὄσα κατὰ γνώμην φασὶ τοῖς τὰς πεύσεις προσάγουσι, λαλοῦσί γε μὴν τῶν ἀληθῶν οὐδέν.

[02450] Ὅτι τοίνυν ἐβου- λέυσαντο, φησὶν, ἀνελεῖν μὲν εἰς τὴν Ἰουδαίαν, καὶ συλλαῆσαι τοῖς ὑπὸ χεῖρα σὴν, ἀναπεῖσαί τε ταῖς αὐτῶν ἔπεσθαι γνώμαις, ἀληθές καὶ ὠμολογημένον.

[02451] Βούλονται γὰρ ἐπιστῆσαι τὸν τοῦ Ταβεήλ υἱόν.

[02452] Ἀλλ' οὐκ ἔσται τοῦτο, φησὶν.

[02453] Καὶ τίς ὁ ὑπισχνούμενος;

[02454] Κύριος Σαβαώθ, τοῦτ' ἔστι, Κύριος τῶν δυνάμεων, ἥτοι ἐκ στρατιῶν·

[02455] οὐ δὴ συννεύοντος τὸ χρῆναι νι- κᾶν, οἷς ἂν ἔλοιτο τυχόν, τίς ὁ ἀναστρέψων τὰ ἐψη- φισμένα;

[02456] Καὶ τοῖς θεοῖς αὐτοῦ κρίμασιν, τίς ὁ ἀντ- εξάγειν δυνάμενος;

[02457] Βεβαιοὶ τοιγαροῦν εἰς πίστιν τοὺς ἀπίστους ἔτι.

[02458] Οὐ γὰρ χρεῖαν ἔχουσιν οἱ ὑγιαί- νοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες, καθὰ καὶ αὐτὸς εἶρηκεν ὁ Σωτὴρ.

[02459] Ἰστέον δὲ ὅτι υἱὸν μὲν τοῦ Ἀράμ τὸν Σύρον ἀποκαλεῖ, τοῦτ' ἔστι, τὸν Ῥαασσῶν, τοῦ γε μὴν Ῥομελίου τὸν Φακεεῖ, ὃς βεβασίλευκεν ἐπὶ τὸν Ἰσραὴλ, τοῦτ' ἔστι, τῶν δέκα φυλῶν ἐν τῇ Σαμαρείᾳ.

[02460] [9Ἀλλ'] ἡ κεφαλὴ Ἀράμ Δαμασκός, καὶ ἡ κε-φαλή Δαμασκοῦ Ῥαασσῶν·

[02461] ἀλλ' ἔτι ἐξήκοντα καὶ πέντε ἐτῶν, ἐκλείψει ἡ βασιλεία Ἐφραΐμ ἀπὸ λαοῦ, καὶ ἡ κεφαλὴ Ἐφραΐμ Σομόρων, καὶ ἡ κεφαλὴ Σομόρων, υἱὸς τοῦ Ῥομελίου.

[02462] Καὶ ἂν μὴ πιστεύσητε, οὐδ' οὐ μὴ συνῆτε.⁹ Τοῖς διατρανοῦν, ἐθέλουσι τὰ ἐν τῇ θεοπνεύστῳ Γραφῇ, χρεῖα δὴ πάντως καὶ ἀφηγήσεως ἱστοριῶν, ἵνα πανταχόθεν τὸ ἀληθές τοῖς θεοῖς ἔπηται λόγοις.

[02463] Ἐξηγεῖται τοίνυν ὁ προφήτης τὰ ἐν τοῖς ἱεροῖς Γράμμασι, δι' ὧν ἔστι μάλιστα ταῖς τῶν προκειμέ- νων ἐννοιαῖς ἄριστα προσβαλεῖν.

[02464] Οὐκοῦν ἐν καιροῖς βασιλείας τοῦ Ἀχαζ συμπεφωνήκασιν μὲν μετὰ τοῦ Ἰούδα καὶ τῶν Ἱεροσολύμων ὃ τε Ῥαασσῶν βασιλεὺς Συρίας καὶ Δαμασκοῦ, καὶ Φακεεῖ υἱὸς Ῥομελίου βα-σιλεύων ἐπὶ τὸν Ἰσραὴλ ἐν τῇ Σαμαρείᾳ.

[02465] Δεδιώξαι τοίνυν τὴν ἔφοδον ὁ Ἀχαζ πείθει χρήμασι τὸν Θεγλα- φαλλασάρ τῶν Ἀσσυρίων βασιλέα ἐπαμῦναι τε ἑαυ- τῷ, καὶ τῶν συμπεφωνηκότων ἀνατρέψαι τὴν ἔφοδον.

[02466] Ὅς καὶ ἐλθὼν ἀνεῖλε μὲν τὴν Δαμασκὸν, μητρόπολιν οὖσαν τῶν Σύρων, ἀπέκτεινε δὲ καὶ αὐτὸν τὸν Ῥα- [70.200] ασσῶν.

[02467] Αποθανόντος δὲ καὶ τοῦ Φακεεῖ, ἐν τῇ Σα- μαρείᾳ, ὃς ἦν τοῦ Ῥομελίου, διαδέχεται τὴν βα- σιλείαν Ὡσηε υἱὸς Ἠλᾶ, πονηρὸς ἀνὴρ, καὶ ταῖς τῶν δαιμονίων ἀπάταις ἐγκείμενος.

[02468] Οὗ διέποντος τὴν βα- σιλείαν ἀνέβη Σαλμανασάρ ὁ Ἀσσύριος κατὰ πάσης τῆς Σαμαρείας, καὶ παραχρῆμα μὲν εἶλεν τὸν Ὡσηε, καὶ ἐν οἰκέτου τάξει πεποιήται·

[02469] καταδηώσας δὲ τὴν χώραν ἄπασαν, καὶ τῶν υἱῶν Ἰσραὴλ ἀποφήνας ἐρή- μιν, καθίστησιν ἀντ' αὐτῶν τῶν ἰδίων τινὰς ἐνοί- κους, ἥτοι τῶν ὑπὸ χεῖρα, τὸν τε Ἐκχουθά καὶ τὸν Σαπφαροῦιαν·

[02470] ἔθνη δὲ οἶμαι ταυτὶ Περσικά.

[02471] Γέ- γραπται γὰρ οὕτως ἐν βίβλοις Βασιλειῶν.

[02472] Ταύτης ἡμῖν ἱστορίας τὴν ἀφήγησιν ὁ προφήτης, λέγων·

[02473] [6Τάδε] λέγει Κύριος·

- [02474] Οὐ μὴ ἐμμείνη ἡ βουλή αὐτή, οὐδὲ ἔσται, ἀλλ' ἡ κεφαλὴ Ἐφραΐμ Δαμασκός, καὶ ἡ κεφαλὴ Δαμασκοῦ Ῥαασσίμ·
- [02475] ἀλλ' ἔτι ἐξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Ἐφραΐμ ἀπὸ λαοῦ.
- [02476] ^[6] Καὶ ἀσαφῆς μὲν ἡ τῶν λέξεων συνθήκη·
- [02477] προσ- βαλεῖν δὲ χρὴ τοιῶσδε·
- [02478] Ἡ κεφαλὴ, φησὶν, Ἀράμ, τοῦτ' ἔστι τῆς Συρίας, Δαμασκός καὶ ἡ κεφαλὴ Δα- μασκοῦ Ῥαασσίμ, τοῦτ' ἔστιν ὁ Ῥαασσών·
- [02479] κεφαλὴ γὰρ τῆς τε χώρας καὶ τῆς πόλεως ὁ βασιλεύων αὐτῶν.
- [02480] Καὶ ἡ βασιλεία δὲ Ἐφραΐμ ἐκλείψει ἀπὸ λαοῦ·
- [02481] ἔτι ἐξήκοντα καὶ πέντε ἐτῶν ἐκλείψει ἡ βασιλεία Ἐφραΐμ, τοῦτ' ἔστι, τοῦ Ἰσραήλ·
- [02482] ἐκλείψει καὶ ἡ κεφαλὴ Ἀράμ, τοῦτ' ἔστιν ἡ Δαμασκός, καὶ ἡ κεφαλὴ Δα- μασκοῦ, τοῦτ' ἔστιν ὁ Ῥαασσών.
- [02483] Εἶλεν γὰρ, ὡς ἔφην, ὁ μὲν Θεγλαφαλλασάρ τὴν τε Δαμασκὸν καὶ τὸν Ῥαασσών, ὁ δὲ Σαλμανασάρ τὸν Ὠσηὲ βασιλέα Ἐφραΐμ, ἥτοι τοῦ Ἰσραήλ, καὶ τὴν Σομόρων, ἥτοι Σαμαρείαν, ἀπὸ κοινοῦ τρέχοντος τὸ ἐκλείψει·
- [02484] καὶ ἡ κεφαλὴ δὲ Ἐφραΐμ Σομόρων ἐκλείψει πάλιν.
- [02485] Κε- φαλήν δὲ Ἐφραΐμ τὰ Σόμορα καλεῖ, τοῦτ' ἔστι τὴν Σαμαρείαν·
- [02486] μητρόπολις γὰρ Σαμαρείας Σόμορα.
- [02487] Ἐφραΐμ δὲ ὅταν λέγει, τὸν Ἰσραήλ δηλοῖ·
- [02488] καὶ ἡ κε-φαλή Σομόρων υἱὸς τοῦ Ῥομελίου, τοῦτ' ἔστιν ὁ Φακεέ·
- [02489] τρέχει δὲ πάλιν τὸ ἐκλείψει κατὰ πάντων.
- [02490] Προσεπάγει δὲ τούτοις·
- [02491] ^[6Καὶ] ἂν μὴ πιστεύσητε, οὐδ' οὐ μὴ συνήτε.
- [02492] ^[6] Ἔχει δὲ καὶ σφόδρα τὸ εἰκὸς ὁ λόγος.
- [02493] Τοῖς γὰρ ταῖς ἀπιστίαις περιωβρίζουσι τὸν τοῦ Θεοῦ λόγον, οὐδ' ἂν ἐγγένοιτο σύνεσις ἢ παρὰ αὐτοῦ.
- [02494] Δεῖ τοιγαροῦν ἀμελλητὶ δέχεσθαι τὰ παρὰ Θεοῦ, καὶ οἷς ἂν ὑπισχνεῖται καὶ λαλεῖ συννεύειν ἐτοιμῶς.
- [02495] Ἔσται γὰρ ἐν ἡμῖν οὕτως ἡ σύνεσις ἀγαθῆ, καὶ περιαστρά- ψει τὸν νοῦν τῆς παρ' αὐτοῦ σοφίας ὁ φωτισμός.
- [02496] ^[9Καὶ] προσέθετο Κύριος λαλήσαι τῷ Ἀχαζ λέ- γων·
- [02497] Αἰτήσαι σεαυτῷ σημεῖον παρὰ Κυρίου Θεοῦ σου εἰς βάθος, ἢ εἰς ὕψος.
- [02498] Καὶ εἶπεν Ἀχαζ·
- [02499] Οὐ μὴ αἰτήσω, οὐδ' οὐ μὴ πειράσω Κύριον.⁹ Τοὺς τῆς βασιλείας διέποντα θάκουσ ἐν τοῖς Ἱερο- σολύμοις τὸν Ἀχαζ, καὶ πολὺ λίαν ἀπονενευκότα πρὸς τὸ ἐξήνιον, καὶ εἰς τὸ προσκεῖσθαι φιλεῖν ταῖς τῶν δαυμονίων ψευδολατρείαις, διὰ παντὸς πειράται τρόπου μετακομίζειν ἐπὶ τὸ ἄμεινον, καὶ εἰς γε τὸ δεῖν τῶν τῆς ἀληθείας ἐφικέσθαι δογμάτων, καὶ ὀρθὰ φρονεῖν ἐλέσθαι περὶ Θεοῦ.
- [02500] Οὐκοῦν ἐπειδήπερ τοῖς τῶν εἰδώλων θεραπευταῖς περὶ πολλοῦ ἐτέθειτο, καὶ ἦν ἐν σπουδῇ τὸ χρῆναι περιεργάζεσθαι τὰς τῶν πραγμάτων ἐκβάσεις, καὶ χρησμοὺς αἰτεῖν ἐξ ἱερῶν, ^[70.201] καὶ τοῖς τῶν ψευδομάντεων φενακίζεσθαι λόγοις, κινδύνων αὐτοῖς ἐπηρητημένων, προανακόπτει τρόπον τινὰ τοῦτο μέλλοντα ποιεῖν Ἀχαζ, καὶ πρὸς τὸ τετα- χέναι τι σημεῖον, οὐκ ἐκ τῶν συνηθῶν αὐτῶν τεμε- νῶν, οὐδ' ἐκ τῶν ψευδομάντεων ἔτι, μᾶλλον δὲ παρὰ Κυρίου τοῦ Θεοῦ.
- [02501] Καὶ τὸν τῆς αἰτήσεως τρόπον ταῖς αὐτοῦ ψήφοις ἀπονενέμηκεν εἰπών·
- [02502] ^[6Εἰς] βάθος ἢ εἰς ὕψος,⁶ τοῦτ' ἔστιν, ἢ εἰς οὐρανὸν, ἢ εἰς γῆν, καὶ τὰ ἔτι κατωτέρω.
- [02503] Καὶ πεπληροφόρηκεν διὰ τούτου, καὶ δίδωσι νοεῖν, ὅτι Θεὸς ὑπάρχων τῶν ὄλων καὶ Κύ- ριος, ἐπ' ἐξουσίας ἐργάζεται τὸ δοκοῦν, κἂν εἴτε τι τῶν ἐν οὐρανῷ βλέπειν βούλοιο, κἂν εἴτε τι τῶν ἐπὶ τῆς γῆς.
- [02504] Παραιτεῖται γε μὴν ὁ Ἀχαζ, οὐχ ὡς Θεὸν αἰδούμενος, περιωβρίζων δὲ μᾶλλον ὁ δειλαιοσ, κἂν εἰ τοῖς ἐξ εὐλαβείας ἐπισεμνύνοιο λόγοις.
- [02505] Οὐ γὰρ μὴ αἰτήσω, φησὶν, οὐδ' οὐ μὴ πειράσω τὸν Κύριον.
- [02506] Ἐπειδὴ γὰρ Θεοῦ προστάττοντος αἰτεῖν, τὸ μὴ αἰτεῖ- σθαι θέλειν ἐναργὲς ἔχει τὸ δυσσεβὲς, ὑποπλάττεται τὸ μὴ πειρᾶσθαι θέλειν αὐτὸν, καὶ νομικὸν ὥσπερ προῖσχεται λόγον·

[02507] [60ῶ] γὰρ ἐκπειράσεις Κύριον τὸν Θεόν σου.

[02508] [6] Καίτοι πῶς οὐχ ἀπαστισοῦν τῆς τοῦ Ἀχαζ σκαιότητος καταβοήσει λόγος;

[02509] Αὐτοῦ γὰρ ἐφιέντος αἰτεῖν τοῦ Θεοῦ, πῶς οὐκ ἄμεινον τὸ ἐλέ- σθαι μᾶλλον ἐκεῖνο δοῦν, ὃ προστέταχεν, ἢ δυστρό- πως εὐρεσιλογεῖν, καὶ πρόφασιν εὐπειθείας ποιεῖ- σθαι σαθρὰν τὸ, Οὐ μὴ πειράσω Κύριον;

[02510] Ἀλλ' ἦν ὁ σκοπὸς αὐτῷ τοὺς μὲν ἄνωθεν καὶ παρὰ Θεοῦ μὴ προσίεσθαι λόγους, ψήφω δὲ μᾶλλον τῇ κρείττονι στεφανοῦντας τὸν χρησμολόγον, ψευδοεπείας καὶ ταῖς οἰωνῶν τάχα που περιεργάζεσθαι πτήσεσι, καὶ τὰς ἐκ τῶν δαιμονίων ἐπικουρίας αἰτεῖν.

[02511] [9Καὶ] εἶπεν·

[02512] Ἀκούσατε δὴ, οἶκος Δαβὶδ, μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἄνθρωποις;

[02513] καὶ πῶς Κυρίῳ παρέχετε ἀγῶνα;

[02514] Διὰ τοῦτο δώσει Κύριος αὐτὸς ὑμῖν σημεῖον.⁹ Ἀπειρηκός τοῦ Ἀχαζ τοῦ σημείου τὴν αἴτησιν, οὐκ ἀνεχομένου τε τιμῶν ἢ εἰδέναι τὸν φύσει τε καὶ ἀληθῶς ὄντα Θεόν, καὶ τῶν ὄλων Κύριον, ὅτι μὴ εἰς ἅπαν ἀγνοηθήσεται παρὰ τοῦ Ἰσραὴλ, μήτε μὴν τὸν ἴδιον ἀπολέσει κληρὸν, ἀλλ' ἐπιγνώσονται κατὰ και- ρούς, αὐτὸν πειρᾶται διδάσκειν.

[02515] Πλὴν οὐκέτι λόγου μὲν ἀξιοὶ τὸν Ἀχαζ, ὑβριστὴν ὄντα καὶ θεομισῆ, προσπεφώνηκε δὲ μᾶλλον τῷ οἴκῳ Δαβὶδ, τοῦτ' ἔστι, τοῖς ἐκ φυλῆς Ἰούδα, ἐξ ἧς καὶ αὐτὸς γέγονε τὸ κατὰ σάρκα Χριστός.

[02516] Ἀνεξικάκω[ς] δὲ λίαν ὡς Θεὸς ποιεῖται τὴν προαγόρευσιν.

[02517] Προαιτιασάμενος γὰρ ὅτι πεποιῆται παρ' οὐδὲν τὸ καὶ αὐτῷ προσκροῦσαι τῷ πάν- τα ἰσχύοντι Θεῷ, καὶ οἷον ἀγῶνας αὐτῷ καὶ καμάτους, τόγε ἦγον εἰς αὐτούς, σαλεύειν ἐπιχειρεῖν διὰ γε τοῦ μὴ θέλειν ὀρθοποδεῖν·

[02518] τότε δὴ τότε τῆς καθόλου τε καὶ γενικωτάτης ἐπικουρίας ποιεῖται τὴν προανάρρησιν.

[02519] Ὡ, τοίνυν, φησὶν, οἶκος Δαβὶδ, εἰ τὸ ἄνθρωποις προσ- κρούειν οὐκ ἀζήμιον, τί τῷ Κυρίῳ παρέχετε ἀγῶνα, τῷ κολάζειν μὲν οὐκ ἐθέλοντι, ἰσχύοντι δὲ τοῦτο δοῦν καὶ λίαν εὐκόλως;

[02520] Ἐπειδὴ δὲ παραιτεῖσθε τοῦ σημείου τὴν αἴτησιν, αὐτόμολός εἰμι πρὸς τοῦτο, φησὶν·

[02521] κἂν εἰ βούλοισθε νοσεῖν, ἐπάγω τὴν θεραπείαν, ἐπεὶπερ εἰμι χρηστός καὶ φιλόανθρωπος.

[02522] Αὐτὸς ὑμῖν Κύριος [70.204] δώσει σημεῖον, πληροφορῶν ὅτι καὶ σωθήσεται κατὰ καιροῦς ὁ πεπλανημένος Ἰσραὴλ, καὶ οὐκ ἀγνοήσει τὸν Δεσπότην, ἀλλ' ἔσται προσκυνητὴς τοῦ σεσικώτος Θεοῦ.

[02523] Κατώρθωται δὲ τοῦτο διὰ Χριστοῦ κεκληκός εἰς ἐπίγνωσιν τὸν Ἰσραὴλ, καὶ ἀπάσης αὐτὸν ἀπαλ- λάξαντος.

[02524] ἁμαρτίας, καὶ τοῦ προσκυνεῖν ἐθέλειν ξύ- λους καὶ λίθοις.

[02525] [9Ἰδοῦ] ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

[02526] Βούτυρον καὶ μέλι φάγεται·

[02527] πρὶν ἢ γνῶναι αὐ- τὸν ἢ προελέσθαι πονηρὰ, ἐκλέξασθαι τὸ ἀγαθόν.

[02528] Διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθόν καὶ κακόν, ἀπειθεῖ πονηρία, ἐκλέξασθαι τὸ ἀγαθόν.

[02529] Καὶ καταλειφθήσεται ἡ γῆ, ἦν σὺ φοβῆ, ἔρημος ἀπὸ προσώπου τῶν δύο βασιλέων.⁹ Ἐκδεδάκασιν μὲν τινες τῶν τὰς θείας ἐρμηνευσάν- των Γραφῶν, τὸ, Ἰδοῦ ἡ νεάνις ἐν γαστρὶ ἔξει.

[02530] Δοκεῖ γε μὴν Ἰουδαίοις τῷ τῆς νεάνιδος ὀνόματι καταση- μαίνεσθαι δεῖν τὴν τοῦ Κυρίου Μητέρα, καὶ οὐχὶ δὴ μᾶλλον καλεῖσθαι παρθένον.

[02531] Οἴονται γὰρ ὅτι τὴν τοῦ μυστηρίου δύναμιν ἀπρακτῆσαι θέμις, εἰ νεάνις λέ- γοιτο, καὶ οὐχὶ δὴ μᾶλλον παρθένος.

[02532] Ἀμαθαίνοντας δὲ κατὰ πολλοὺς τρόπους κατίδοι τις ἂν αὐτούς.

[02533] Πρῶ- τον μὲν γὰρ, κἂν εἰ λέγοιτο νεάνις ἢ παρθένος, οὐκ ἔξω κείσεται τοῦ εἶναι παρθένος.

[02534] Εἶτα φασὶ περὶ τῆς τοῦ Ἀχαζ γυναικὸς τὸν προφήτην εἰπεῖν τὸ, Ἰδοῦ ἡ νεάνις ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, ἵνα νοῶ- μεν τὸν Ἐζεχίαν τὸν ἐξ αὐτοῦ γεγονότα.

[02535] Ἀλλὰ τοὺς τῆς προφητείας οὐ βασανίζοντες λόγους, τὸ ἀπερι- σκέπτως δοκοῦν ἀρπάζουσιν, εἶτα τὸν ἑαυτῶν οἴονται σκοπὸν ἐμπεδοῦν διὰ τούτου καὶ μόνου.

[02536] Ἀλλ', ὦ βέλτιστοι, φαίη τις ἂν πρὸς αὐτούς, τίς τὸν Ἐζε- χίαν ἐκάλεσεν Ἐμμανουήλ;

[02537] Ἦ πόθεν ἂν ἐπιδείξειαν ὅτι πρὶν ἢ γνῶναι αὐτὸν ἀγαθόν ἢ κακόν ἠπειθήσε πονηρία τοῦ ἐκλέξασθαι τὸ ἀγαθόν·

[02538] Οὐκοῦν ἐρῶσθαι φράσαντες ταῖς ἐκείνων τερθρείαις, τὸ ὀρθῶς τε καὶ ἀληθῶς ἔχον παραδεξόμεθα, τὴν ἁγίαν Παρθένον διὰ τῆς προκειμένης

ἡμῖν προφητείας κατασημαίνεσθαι παρὰ Θεοῦ πιστεύοντες.

[02539] Οὕτω γὰρ ἔσται παρὰ τὸν Θεὸν ἀληθῶς καὶ ὑπερμέγεθες τὸ σημεῖον, εἰς βάθος τε ὁμοῦ καὶ ὕψος κατὰ γὰρ τὴν θεῖαν ὑπόσχεσιν γεγονός.

[02540] Ὁ γὰρ ἄνωθεν καὶ ἐκ Θεοῦ Πατρὸς κατὰ φύσιν γεγεννημένος Υἱὸς μονογενῆς, κεκένωκεν ἑαυτὸν, καὶ λαγόνων ἐξεδόθη τῶν παρθενικῶν τὸ κατὰ σάρκα, οὐκ ἐξ ἀνθρωπίνης καταβολῆς λαβούσης τὴν γένεσιν, ἀλλ' ἐκ δυνάμεώς τε καὶ ἐνεργείας τοῦ ἁγίου Πνεύματος.

[02541] Οὕτω γὰρ εἰρηται πρὸς τὴν ἁγίαν Παρθένον διὰ φωνῆς τοῦ μακαρίου Γαβριήλ.

[02542] [ἉΓΙΟΥ] ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σε.

[02543] [ἉΓΙΟΥ] Τέξεται τοίνυν, φησὶν, υἱόν.

[02544] Καὶ σὺ, ὦ οἶκος Δαβὶδ, ὁ νῦν, φησὶ, παραιτούμενος τὸ ἐπὶ Θεῷ πεποιθέναι, καὶ παρ' αὐτοῦ σημεῖον αἰτεῖν, εἰς βεβαίωσιν ὧν ἐπήγγελται, διὰ τὸ προσκεῖσθαι μᾶλλον εἰδώλοις, καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, τοῦτ' ἔστιν, ὁμολογήσεις τὸν Θεὸν ἐν ἀνθρωπείᾳ μορφῇ πεφηνότα.

[02545] Ὅτε γὰρ πέφηνε καθ' ἡμᾶς [70.205] ὁ μονογενῆς τοῦ Θεοῦ Λόγος, τότε καὶ γέγονε καὶ μεθ' ἡμῶν.

[02546] Ὁ γὰρ ὑπὲρ πάντων τὴν κτίσιν, γέγονε καθ' ἡμᾶς.

[02547] Ἄθρει δὲ ὅπως, ἵνα δείξῃ τὸν αὐτὸν ἀληθῶς Θεὸν ὁμοῦ καὶ ἀνθρώπον, τίθησιν ἐπ' αὐτοῦ τὰ θεῖα τε καὶ ἀνθρώπινα.

[02548] Ὅτι μὲν γὰρ ἐν σαρκὶ γέγονε κατ' ἀλήθειαν, πειράται πληροφορεῖν, τροφήν αὐτῷ γεγενῆσθαι λέγων τὴν νηπίοις πρόπουσαν, βούτυρον τε καὶ μέλι.

[02549] Ὅτι δὲ, καίτοι σὰρξ γεγονώς, οὐδὲν ἤττον ἔσται κρείττων ἁμαρτίας ὡς Θεός, διδάσκει πάλιν ἐπιφέρων εὐθύς.

[02550] Διότι πρὶν ἢ γινῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν, ἀπειθεῖ πονηρία, τοῦ ἐκλέξασθαι τὸ ἀγαθόν.

[02551] Ἀνθρώποι μὲν γὰρ οὕτω πρὸς ἡβὴν ἐλάσαντες, οὔτε μὴν εἰς μέτρον ἡλικίας ἀφίγμενοι, τῆς ὡς ἀπὸ τε χρόνου φρονήσει τετιμημένης, οὐδ' ἂν εἶεν ὅλως ἐπιτήδειοι διακρίνειν δύνασθαι, τί μὲν ἂν εἴη τὸ φαῦλον, τί δὲ τὸ ἀγαθόν.

[02552] καλοῦντος δὲ ἤδη πρὸς τοῦτο καιροῦ, τότε τῶν πρακτέων ἐλευθέραν ποιῶνται τὴν αἴρεσιν.

[02553] Ἡ δὲ γὰρ θεῖα καὶ ἀνωτάτω φύσις, οὐκ ἔν γε τοῖς καθ' ἡμᾶς, ἀλλ' ἐν ἰδίῳ καὶ τοῖς αὐτῇ πρόπουσιν ὑψώμασιν, ἄβατος αἰεὶ πονηρίας ἐστίν.

[02554] καὶ τοὺς τῆς φαυλότητος ἀποσειέται τρόπους, οὐ πειραζομένη ποθὲν, οὐκ ὄχλησιν ὑπομένουσα, φυσικῶς δὲ μᾶλλον καὶ οὐσιωδῶς ἀπειθοῦσα τῇ πονηρίᾳ.

[02555] Καὶ οὐ καθ' ἕτερον, οἶμαι, τρόπον, ἢ ὥσπερ ἂν εἴ τις λέγοι περὶ τοῦ φωτός, ὅτι ἀπειθεῖ που εἶναι σκότος.

[02556] Οὐ γὰρ ἀνέχεται παθεῖν τὸ μὴ εἶναι φῶς.

[02557] Φύσεως οὖν ἄρα τῆς θεῖας τὸ αἰετῶς εἰς τὸ ἀγαθὸν κατὰ φύσιν ἀποσημαίνει λέγων, ὅτι [ἉΓΙΟΥ] πονηρία τοῦ ἐκλέξασθαι τὸ ἀγαθόν.

[02558] [ἉΓΙΟΥ] Ἀληθὲς δὲ τοῦτο καὶ ἐπ' αὐτοῦ τοῦ Χριστοῦ.

[02559] Εἰ γὰρ καὶ γεγένηται κατὰ σάρκα διὰ τῆς ἁγίας Παρθένου, Θεὸς ὧν φύσει καὶ ἐκ Θεοῦ πεφηνώς ὁ Λόγος, ἀλλ' ἦν ἐκ μήτρας καὶ πρὸ αὐτῆς, μᾶλλον δὲ καὶ πρὸ παντὸς αἰῶνος ἅγιος ὡς Θεός, τῶν ἰδίων πλεονεκτημάτων οὐκ ἀπολισθήσας διὰ τὸ ἀνθρώπινον.

[02560] ἀλλ' οὐδὲ τῶν ἀνθρωπίνων ἀμελήσας διὰ τὴν οικονομίαν.

[02561] ἵνα πιστεύσῃται κατ' ἀλήθειαν γεγονώς καθ' ἡμᾶς, καὶ αὐτὴν ἡμῶν ἀγίασιν τὴν γένεσιν.

[02562] Καταλειφθῆναι δὲ φησὶ τὴν γῆν, περὶ ἧς ὑφορεῖται καὶ ἐδεδίει ἐκ προσώπου τῶν δύο βασιλέων.

[02563] Ὅμοιον δὲ ὡσεὶ καὶ λέγοι σαφῶς.

[02564] Ὅταν ἡ Παρθένος ἐν γαστρὶ λαβοῦσα τέκοι, σὺ, ὦ οἶκος Δαβὶδ, καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

[02565] τότε πάντες οἱ παρενοχλοῦντες τῇ ἀγίᾳ γῇ καταλείψουσιν αὐτήν.

[02566] Ἔσται γὰρ οὐκέτι βατὴ τοῖς ἐθέλουσι καταδρῶν.

[02567] Πνευματικὸς δὲ ὁ λόγος.

[02568] Γεννηθέντος γὰρ τοῦ Ἐμμανουήλ, ἡ ἀληθῶς ἀγία γῆ καὶ πόλις, τοῦτ' ἔστιν ἡ Ἐκκλησία, γέγονεν ἐν καλῷ τῆς ἐλπίδος, καὶ πάντα πεπάτηκεν ἐχθρὸν, οἱ καὶ ἀμαχον εἰδότες αὐτὴν ἀνακεχωρήκασιν, καταλειποῦτες ὡς παρὰ Θεοῦ σωζομένην.

[02569] Ἐγὼ γὰρ ἔσομαι αὐτῇ, λέγει Κύριος, τείχος πυρὸς κυκλόθεν, καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς.

[02570] {ΛΟΓΟΣ Ε'}.1

[02571] [ἉΓΙΟΥ] ἐπάξει Κύριος ἐπὶ σέ, καὶ ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὸν οἶκόν σου ἡμέρας, αἱ οὐδέπω ἦκασιν, ἀφ' ἧς ἡμέρας ἀφείλεν Ἐφραΐμ ἀπὸ Ἰούδα τὸν βασιλέα τῶν Ἀσσυρίων.⁹

[02572] Τεθορυβημένω λίαν τῷ Ἀχαζ ἐπὶ τῇ συμφωνίᾳ τῶν δύο βασιλέων, τοῦ τε Ῥαασῶν καὶ τοῦ Φακεῆ, [70.208] κατεπηγγέλλετο μὲν τὴν ἐπικουρίαν ὁ τῶν ὄλων Θεός·

[02573] ἐπειδὴ δὲ προσεμπεδοῦν ἤθελεν εἰς πίστιν αὐ- τὸν, αἰτεῖν ἐκέλευσε σημεῖον, [6εις] βάθος ἢ εἰς ὕψος.

[02574] [6] Παραιτουμένου δὲ τοῦ Ἀχαζ, καὶ δυστροπώ- τατα λέγοντος, Οὐ μὴ αἰτήσω, οὐδ' οὐ μὴ πειράσω Κύριον (ἐζήτει γὰρ μάλλον τοὺς ἐκ τῶν ψευδομάν- τεων φενακισμοὺς), ἠτύτομόλησε τρόπον τινὰ Θεός, καὶ τῷ οἴκῳ Δαβὶδ ἐδίδου σημεῖον αὐτός.

[02575] Ἐφασκε γάρ·

[02576] [6Ἰδοῦ] ἢ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

[02577] [6] Ἐπειδὴ δὲ ὁ περὶ τούτων εὖ μάλα διεπεραίνετο λό- γος, μεθίστησι πάλιν τῶν ἐσομένων τὴν προαγόρευ- σιν, ἐπ' αὐτὸ τοῦ Ἀχαζ τὸ πρόσωπον.

[02578] Ἐδει γὰρ, ἔδει σωτηρίας μὲν τῆς διὰ Χριστοῦ γενέσθαι τὴν προανάρῳησιν πρὸς τοὺς ἐκ τοῦ οἴκου Δαβὶδ, τοῦτ' ἔστι, τοὺς ἐκ τῆς Ἰούδα φυλῆς, ἐξ ἧς καὶ αὐτὸς ἀνατέταλκε τὸ κατὰ σάρκα Χριστός·

[02579] τῶν γεμῆν συμ- βησομένων κατὰ καιροὺς δεινῶν τε καὶ ἀπευκτῶν τοῖς ἀπειθεῖν ἠρημένοις ποιεῖται τὴν προανάρῳησιν, ἵν' εἰδεῖεν ὅτι πικρὸν ἀληθῶς, καὶ οὐκ ἀζήμιον τοῖς τὴν θεῖαν ἀτιμάζουσι δόξαν τὸ παρέχειν ἀγῶνα Κυ- ρίῳ, καὶ προσκυνεῖν ἐλέσθαι παρ' αὐτὸν ἐτέροις τοῖς οὐκ οὔσι θεοῖς.

[02580] Ὅτι τοίνυν ἐμελλον κατὰ καιροὺς, αὐτὰ τε τὰ Ἱεροσόλυμα, καὶ ἅπαντα δὲ τῶν Ἰουδαίων ἢ χώρα ταῖς ἐσχάταις περιπεσεῖσθαι ταλαιπωρίας, καὶ ὑπὸ χεῖρα γενέσθαι τῶν ἐχθρῶν, προκαταμηνύει λεπτῶς.

[02581] Ἀσαφεστέραν δὲ οὖσαν τὴν τῶν λέξεων συνθήκη, ὡς ἂν οἶός τε, καὶ πρό γε τῶν ἄλλων δια- τρανοῦν πειράσομαι.

[02582] [6Ἐπάξει,] φησὶν, ὁ Θεὸς ἐπὶ σέ, καὶ ἐπὶ τὸν λαόν σου, καὶ ἐπὶ τὸν οἶκον τοῦ πατρὸς σου, ἡμέρας, αἰ οὐπω ἦκασιν, ἀφ' ἧς ἡμέρας ἀφεῖλεν Ἐφραῖμ ἀπὸ Ἰούδα.

[02583] [6] Ἔστι δὲ τῶν στίχων τοιοῦτος ὄνοῦς·

[02584] Ἐν καιροῖς τῆς βασιλείας Ῥοβοᾶμ υἱοῦ Σολομῶνος ἀφεῖλε, τοῦτ' ἔστιν, ἀπέσπασεν ἑαυτὸν ὁ Ἐφραῖμ, τοῦτ' ἔστι, πάλιν αἰ δέκα φυλαί, ἀπὸ τῆς Ἰούδα φυλῆς.

[02585] Ἐχωρίσθησαν γὰρ καὶ αἰ μὲν δέκα φυλαί ἀπὸ τῆς Ἰούδα φυλῆς, κατωκλήκασιν τὴν Σα- μάρειαν, ἢ δὲ γε φυλὴ Ἰούδα καὶ τὸ ἥμισυ φυλῆς Μανασσῆ μεμενήκασιν ἐν τοῖς Ἱεροσολύμοις.

[02586] Ἀλλὰ προῖόντος τοῦ καιροῦ πολλὰ συμβέβηκε τῶν ἀπευκτῶν αὐτοῖς.

[02587] Πεπόρηται γὰρ ἢ Σαμάρεια, κατέδραμον δὲ καὶ τὴν Ἰουδαίαν τὰ περίοικα τῶν ἐθνῶν, Ἰδου-μαῖοι, Μωαβίται, καὶ οἱ ἐκ τῆς Φιλιστιείμ.

[02588] Πεπόν- θασιν τοίνυν πολλὰ δεινὰ, καὶ ἡμερῶν πεπεύρανται σκληρῶν, οὔτοί τε κάκεινοι.

[02589] Ἡμέρας τοίνυν, φησὶν, ἐπάξει Θεός, ὧν ἴσαι οὐπω γεγόνασιν, ἦτοι ἀφίκοντο καθ' ὕμῶν ἐξ ἐκεῖνου τοῦ καιροῦ, ἀφ' οὗ ἀφεῖλεν, ἦτοι ἀπέσπασεν ἑαυτὸν ὁ Ἐφραῖμ ἀπὸ τοῦ Ἰούδα.

[02590] Ποῖος δὲ ἡμῖν οὗτος ὁ καιρὸς, ἢ τίνες αἰ ἡμέραι;

[02591] Ὁ βασι- λεὺς, φησὶν, Ἀσσυρίων, τοῦτ' ἔστιν, ὁ Ναβουχοδονόσορ, ὃς πεπόρηκε τὰ Ἱεροσόλυμα, καὶ κατὰ κράτος εἶλε πᾶσαν τὴν Ἰουδαίαν, ἐνέπρησε δὲ καὶ τὸν θεῖον ναόν, καὶ οὐδὲν τὸ παράπαν τῶν εἰς ὠμό- τητα θηριοπρεπῆ παραλέλοιπεν, ὃ μὴ κατὰ παντὸς δεδρακῶς εὐρίσκηται τοῦ ἔθνους.

[02592] [9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ συριεῖ Κύριος μυῖαις, ὃ κυριεῦει μέρος ποταμοῦ Αἰγύπτου, καὶ τῇ μελίσση, ἢ ἔστιν ἐν χώρᾳ τῶν Ἀσσυρίων·

[02593] καὶ ἐλεύσονται πάντες, καὶ ἀναπαύσονται ἐν ταῖς φάραγξι τῆς χώρας, καὶ ἐν τρώγλαις τῶν πετρῶν, καὶ εἰς τὰ σπήλαια, καὶ εἰς πᾶσαν ῥα- γάδα, καὶ ἐν παντὶ ξύλῳ.9 [70.209] Κατευρύνει τὸ διήγημα, καὶ δίδεισι λεπτῶς τοῦ πολέμου τὴν ἔφοδον, καὶ ὅτι πᾶσαν αὐτῶν κατανεμη- θήσονται γῆν, κώμας τε καὶ πόλεις, οἱ κατ' αὐτῶν ἤξοντες κατὰ καιροῦς.

[02594] Χρηναὶ δὲ οἶμαι τὰ ἐν τῇ τετάρτῃ τῶν Βασιλειῶν γεγραμμένα πάλιν εἰπεῖν, πρὸς τὴν τῶν ἐσομένων ἀκριβῆ διασάφησιν.

[02595] Γέγονε τοίνυν υἱὸς μὲν τοῦ Ἀχαζ, πρὸς ὃν νῦν ὁ λόγος, Ἐζεχίας, Ἐζεχίου δὲ Μανασσῆς·

[02596] Μανασσῆ δὲ Ἀμώς.

[02597] Τούτου δὲ παῖς Ἰωσίας ἀνὴρ εὐσεβής, πλὴν ἀπεβίω τοιῶδέ τινα τρόπον.

[02598] Φαραῶ Νεχαῶ βασιλεὺς Αἰγύπτου τὴν ἐνεγκοῦσαν ἀφείξ ἐξέθει πανστρατιᾶ καὶ κατὰ τῆς Ἀσσυρίων ἠπέιγετο γῆς.

[02599] Δεδιώξ τε τοίνυν ὁ Ἰωσίας, μὴ ἄρα πως καὶ κατὰ τῆς Ἰουδαίας ἐλθὼν, ὑπὸ χεῖρά τε τὴν ἑαυτοῦ λάβοι, καὶ κατάρξειεν αὐτῆς, ἀντεξάγειν ἤθελε, καίτοι τοῦ Φαραῶ τὴν πρὸς αὐτὸν παραιτουμένου μάχη·

[02600] ἐνιστάμενος δὲ τετελεύτηκεν ἐν τῷ πολέμῳ, καὶ κατεκράτησε τῆς Ἰουδαίων γῆς ὁ Αἰγύπτιος, εἰς τοῦτο δὲ διήλασεν ἰσχύος, ὥστε καὶ βασιλεύσαντα τὸν Ἰωαχὰς τὸν Ἰωσίου παῖδα μετα-στήσαι τῆς βασιλείας, καὶ δεδεμένον εἰσενεγκεῖν εἰς τὴν ἑαυτοῦ χώραν, καὶ χειροτονῆσαι βασιλέα τὸν Ἐλιακεῖμ, καὶ δασμοὺς ἐπιθεῖναι τῷ ἔθνει, καὶ χρημάτων ἄθροισιν αἰτῆσαι πολλήν.

[02601] Εἶτα βασιλεύ- σαντος τῆς Ἰουδαίας Ἐλιακεῖμ ἐπ' ἔτεσιν ὅλοις ἔν-δεκα τὸν ἀριθμὸν, διαδέχεται τοὺς θάκους Ἰεχονίας υἱὸς αὐτοῦ·

[02602] εἶτα μετὰ τοῦτον Σεδεκίας, οὗ τὴν βα- σιλείαν διέποντος, κατεστράτευσε τῆς Ἰουδαίας ὁ Ναβουχοδονόσορ, ὃς καὶ πάσας κατεμπρήσας, καὶ προσθεῖς ταῖς ἄλλαις πόλεσιν καὶ αὐτὴν τὴν Ἰερου- σαλήμ, εἶλεν αἰχμάλωτον τὸν Ἰσραήλ, ὁμοῦ τοῖς σκεύεσι τοῖς ἱεροῖς, κάκεῖνα πέπραχεν, ὅσα καὶ ἐν τοῖς ἱεροῖς κεῖται Γράμμασι.

[02603] Τούτων ἡμῖν τῶν ἱστο- ριῶν ποιεῖται τὴν ἀφήγησιν τῶν προκειμένων ἢ δύ- ναμις.

[02604] ^[6Ἔσται] τοίνυν, φησὶν, ἐν τῇ ἡμέρᾳ ἐκείνῃ (τοῦτ' ἔστι, κατ' ἐκεῖνο τοῦ καιροῦ), συριεῖ Κύριος μυῖαις, ὃ κυριεύει μέρους ποταμῶν Αἰγύπτου, καὶ τῇ μελίσῃ, ἣ ἔστιν ἐν χώρᾳ τῶν Ἀσσυρίων.

[02605] ^[6] Πεποιήται τοίνυν ὁ λόγος ὡς ἐκ μεταφορᾶς τῆς τῶν μελισσοκό- μων ἐμπειρίας, οἱ συρίσμασι τὰς μυῖας ἀποφέρουσί τε τῶν σίμβλων εἰς ἀγρούς καὶ πάλιν ἀνακομίζουσι, καθάπερ τισὶ σηκοῖς ἐγκαθειργνύντες θρέμματα.

[02606] Μυῖαις δὲ παρεικάζει τοὺς Αἰγυπτίους, καθάπερ ἐγῶμαι, διάτοι τὸ πλῆθος καὶ τὸ μὴ λίαν εὐηχες τῆς φωνῆς.

[02607] Μελίσση δὲ, τὸ τῶν Ἀσσυρίων ἔθνος·

[02608] ποικίλη γὰρ, εὐχρως τε καὶ κατεστιγμένη πολυτρόπως ἢ μέλιττα.

[02609] Τοιοῦτοι δὲ πῶς, ὅσον ἦκεν εἰς ἄμφιά τε καὶ στολὴν, Ἀσσύριοι τε καὶ Πέρσαι·

[02610] φιλόκομοι γὰρ, καὶ τὸ ποικίλως ἐστάλθαι τιμῶντες ἀεὶ, καὶ πρὸς γε τοῦτο κεκεντρωμένοι.

[02611] Οὗτοι, φησὶν, ἤξουσι πάντες, καὶ ἀναπαύσονται ἐν ταῖς φάραγξι τῆς χώρας, καὶ ἐν ταῖς τρώγλαις τῶν πετρῶν, καὶ εἰς τὰ σπήλαια, καὶ ἐπὶ πᾶσαν ῥαγάδα, καὶ ἐν παντὶ ξύλῳ.

[02612] Ἐπειδὴ γὰρ ὡς περὶ μυῖων πεποιήται τοὺς λόγους, ἐπιμένει τῇ τροπῇ.

[02613] Δηλοῖ γεμῖν ὅτι πᾶσαν αὐτῶν ἐρευνήσουσι τὴν χώραν, ὡς μηδένα δύνασθαι τῶν κεκρυμμένων λαθεῖν·

[02614] κἂν εἴτε τυχὸν ἐν πέτραις.

[02615] ἦτουν ἐν φάραγξι, ἣ καὶ ἐν δρυμοῖς καὶ νάπαις ἑαυτοὺς κατακρύψειαν.

[02616] Καὶ καθ' ἕτερον δὲ τρόπον ἐν τοῖς παροτρύνουσι τὸν τῶν ὄλων Θεὸν, καὶ προσκρούειν αὐτῷ μὴ παραιτου- ^[70.212] μένοις, σφηκῶν δίκην ἐναυλίζονται, καὶ καταλύουσιν αἰ πονηραὶ τε καὶ ἀντικείμεναι δυνάμεις, καὶ τὰ ἔκτοπα τῶν ἐν ἡμῖν παθῶν ἀποσοβούντος οὐδενός, ἤγουν ἐπαμύνοντος καὶ σώζειν ἰσχύοντος.

[02617] Θεοῦ γὰρ κακοῦν ἐθέλοντος, τίς ἡμᾶς ὁ ὠφελῆσαι δυνάμενος;

[02618] ^[9Ἐν] τῇ ἡμέρᾳ ἐκείνῃ ξυρήσει Κύριος τῷ ξυρῷ τῷ μεγάλῳ καὶ μεμεθυμένῳ, ὃ ἔστι πέραν τοῦ ποταμοῦ βασιλέως Ἀσσυρίων, τὴν κεφαλὴν καὶ τὰς τρίχας τῶν ποδῶν, καὶ τὸν πώγωνα ἀφελεῖ. ⁹ Συνθεῖναι πρῶτον τὴν λέξιν καὶ ἐν τούτοις ἡμᾶς ἀναγκαῖον·

[02619] εἴθ' οὕτω λοιπὸν τὸ ἐκ τῶν ἐννοιῶν ὑποδηλούμενον εἰπεῖν.

[02620] Οὐκοῦν ἐν τῇ ἡμέρᾳ ἐκείνῃ, φησὶ, τοῦτ' ἔστι, κατ' ἐκεῖνο τοῦ καιροῦ, τῷ μεγάλῳ ξυρῷ καὶ μεμεθυμένῳ, ὃ ἔστι τοῦ βασιλέως Ἀσ- συρίων, τοῦ ὄντος πέραν τοῦ ποταμοῦ, δηλὸν δὲ ὅτι τοῦ Εὐφράτου, ξυρήσει Κύριος τὴν κεφαλὴν, καὶ τὰς τρίχας τῶν ποδῶν, καὶ τὸν πώγωνα ἀφελεῖ.

[02621] Ξυρὸν δὲ μέγα καὶ μεμεθυμένον τοῦ βασιλέως Ἀσσυρίων, τοῦ ὄντος πέραν τοῦ ποταμοῦ, καλεῖ τὴν μάχαιραν αὐτοῦ, τὴν οἷον ἀφειδῶς ἀποκείρουσαν, καὶ χαίρου- σαν τῷ μεθύειν τῷ τῶν πιπτόντων αἵματι.

[02622] Καὶ ὁ μὲν νοῦς τῶν λέξεων οὗτος.

[02623] Φαμὲν δὲ ὅτι ἀτιμίας ἦν ἐσχάτης τρόπος, τὸ καθ' ἓνα καιρὸν ὀραῖσθαι τινὰς κεφαλὴν τε καὶ πώγωνα κατεξυρημένους.

[02624] Καὶ γοῦν ὁ τῶν ὄλων Θεὸς ἐπηπέλιθῃ που ταῖς θυγατράσι Σιών, ὑψουμέναις τε καὶ πορευομέναις ὑψηλῷ τρα- χήλῳ καὶ νεύμασιν ὀφθαλμῶν, τῆς εὐημερίας τὴν ἀφαίρειν.

[02625] Ἐφη γὰρ, ὅτι Καὶ ἔσται, καὶ ἀντὶ ὀσμῆς ἠδείας κονιορτός, καὶ ἀντὶ ζώνης σχοινίῳ ζώσῃ, καὶ ἀντὶ τοῦ κόσμου τῆς κεφαλῆς τοῦ χρυσοῦ, φαλάκρωμα ἕξεις διὰ τὰ ἔργα σου.

[02626] Ἐδρῶν δὲ τοῦτό τινες, καὶ ἐπὶ νεκροῖς ἑαυτοὺς ἀτιμάζοντες·

[02627] ὅθεν καὶ ὁ νόμος ὁ διὰ Μωσέως, τοῖς τὴν θεῖαν λαχοῦσιν ἱερουργίαν παρ- εγγυᾶ, τὸ μὴ ἐν ἴσῳ τοῖς ἄλλοις ἐπὶ νεκρῷ κατεξυ- ρῆσθαι, μήτε μὴν καταφθεῖρειν τὴν ὄψιν τοῦ πώ- γωνος.

[02628] Γέγραπται γὰρ ὡδί.

[02629] Πεπορθημένων δὲ τῶν Ἱεροσολύμων ἐπὶ τοῦ Ναβουχοδονόσορ, ἀνέβησαν ἄνδρες ἀπὸ Συχέμ, καὶ ἀπὸ Σαλήμ, καὶ Σαμαρείας, καθὰ φησιν Ἱερεμίας·

[02630] Ὀγδοήκοντα ἄνδρες ἐξυρη- μένοι πώγωνα, καὶ διεθρόωγότες τὰ ἰμάτια, καὶ κοπτόμενοι, καὶ μάννα καὶ λίβανον ἐν ταῖς χερσὶν αὐτῶν, τοῦ εἰσενεγκεῖν εἰς τὸν οἶκον Κυρίου.

[02631] Οὐκοῦν πένθους τε ἅμα, καὶ ἀτιμίας ἦν τρόπος τὸ ἀποκείρειν ξυρῷ κεφαλὴν τε καὶ πώγωνα.

[02632] Τοῦτο πείσεσθαι κατὰ καιροὺς τὴν τῶν Ἰουδαίων χώραν ὁ προφητικὸς ἔφη λόγος.

- [02633] Απομενεῖ γὰρ, φησὶν, ἀπολωλότων αὐτῆς τῶν τέκνων, πενθοῦσά τε καὶ ἀτιμωτάτη.
- [02634] Εἰ δὲ δὴ τις βούλοιο καὶ καθ' ἕτερον τρόπον τοῖς θεωρήμασι προσβαλεῖν, ἐννοήσει τι τοιοῦτον.
- [02635] Τρίχας μὲν γὰρ κεφαλῆς τάχα πού φησιν τοὺς ἐντιμωτάτους πλούτῳ τε καὶ ὑπεροχαῖς τῶν ἄλλων ὑπερανεστηκότας·
- [02636] ἀνω- τέρω γὰρ κεφαλῆς οὐδέν·
- [02637] πώγωνα δὲ, τοὺς ἐν συνέσει καὶ φρεσίν·
- [02638] οὕτω γὰρ πώγων ἀεὶ λαμβάνεται παρὰ τῆ θεοπνεύστῳ Γραφῇ.
- [02639] Ὅταν δὲ καὶ ποδῶν ὀνομάζει τρίχας, σημαίνει που, κατὰ τὸ εἶκος, τοὺς ἐν τάξει κειμένους τῆ ἑσχάτη καὶ κατωτάτῳ.
- [02640] Ἐφείσατο δὲ τὸ παράπαν οὐδενὸς τὸ ξυρὸν μεμεθυμένον, ἀλλ' ὁμοῦ τοῖς ὑπερκειμένοις, μέσους τε καὶ τελευταίους, καὶ ^[70.213] συνετοὺς τῆς Ἰουδαίων ἀπέκειρε χώρας, ὡς ἀφείναι γυμνήν καὶ ἐψιλωμένην.
- [02641] Μετεκόμισε γὰρ ὁ Ναβουχοδονόσορ εἰς τὰ ὄρη Περσῶν καὶ Μήδων σχεδὸν ἅπαντα τὸν Ἰσραήλ.
- [02642] ^[9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, θρέψει ἄνθρω- πος δάμαλιν βοῶν, καὶ δύο πρόβατα·
- [02643] καὶ ἔσται ἀπὸ τοῦ πλείστον ποιεῖν γάλα βούτυρον καὶ μέλι φάγεται, πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς.⁹ Τοῦ ξυροῦ καὶ μεμεθυμένου καὶ μεγάλου, τοῦτ' ἔστι τῆς Βαβυλωνίων μαχαίρας, ἐμφανῆ καταστήσαι τὴν ἐνέργειαν ὁ σκοπὸς αὐτῶ.
- [02644] Καταψιλωθήσεσθαι γὰρ φησὶν ἅπασαν τῶν Ἰουδαίων τὴν χώραν, πτω- χείας τε ὁμοῦ καὶ ὀλιγανδρίας εἰς τοῦτο ἐλθεῖν, ὡς τὸν περιλειφθέντα καὶ ἀνασεσωμένον ἐκ τῆς τῶν πολεμίων χειρὸς, ἐναπομείναντά τε τῆ γῆ, δεσπότην ἔσεσθαι δαμάλεως τε μιᾶς καὶ προβάτων δύο καίτοι πάσαι πλείστας τε ὅσας οἶων ἀγέλας, καὶ μὴν καὶ βοῶν κεκτησθαί τε καὶ νέμειν εἰωθότων τῶν ἀνὰ πᾶσαν τὴν Ἰουδαίαν.
- [02645] Οὐκοῦν πτωχείας μὲν τῆς εἰς ἄκρον ἀπόδειξις ἦδε σαφής.
- [02646] Ὅτι δὲ καὶ κομιδῇ βρα- χεῖς ἐν ἀριθμῷ κατὰ τόπους ἔσονται προσαποδεί- κνυσι λέγων·
- [02647] ^[6Καὶ] ἔσται ἀπὸ τοῦ πλείστον ποιεῖν γάλα, βούτυρον καὶ μέλι φάγεται πᾶς ὁ καταλει- φθεὶς ἐπὶ τῆς γῆς.
- [02648] Ἐκ δύο προβάτων καὶ δαμάλεως μιᾶς τοσοῦτον γάλα ἔσεσθαι φησὶν, ὥστε πᾶσιν ἀρ- κέσαι τοῖς καταλειφθεῖσιν εἰς κόρον, εἰ δὴ βούλοιντο τὰς διὰ γάλακτος ποιεῖσθαι τροφάς.
- [02649] Ἄρ' οὖν οὐκ ἐναργές, ὡς εὐαριθμητοὶ παντελῶς οἱ διαφυγόντες τὸ ξυρὸν, καὶ ἐν ἐκάστῳ τόπῳ τῆς Ἰουδαίας μεμε- νηκότων;
- [02650] Πόσοι γὰρ ἂν εἶεν, οἷς ἀρκέσει πρὸς τροφήν καὶ κόρον [γάλα] δύο προβάτων καὶ δαμάλεως μιᾶς;
- [02651] Τί οὖν ἄρα τὸ ἐντεῦθεν εἰς ὄνησιν ἡμῖν τοῖς πνευματικοῖς ἐκβήσεται, ἔξεστιν ἰδεῖν διὰ πραγμά- των αὐτῶν.
- [02652] Ὅσοι μὲν μελετῶντες τὸ δυσήκοον, καὶ γαῦρον ἐξανιστάντες τῷ Θεῷ τὸν αὐχένα, καὶ τῆ τῶν πνευματικῶν ἀγαθῶν ἐνδεία κατατακῆσονται, καὶ ὀλιγοστοὶ παντελῶς γενηθήσονται, καὶ παντὸς ἐνδεεῖς εὐρεθήσονται τοῦ τρέφειν εἰδότες εἰς εὐεξίαν τὴν νοητὴν, καὶ ἀνακομίζειν οἴου τε, καὶ μάλα γοργῶς, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας, τοῦ πληρώμα- τος τοῦ Χριστοῦ.
- [02653] Ακούσονται δὲ οἱ τοιοῖδε Θεοῦ λέ- γοντος διὰ φωνῆς ἁγίου·
- [02654] Ἰδοὺ οἱ δουλεύοντές μοι φά- γονται, ὑμεῖς δὲ πεινάσετε.
- [02655] Ἰδοὺ οἱ δουλεύοντές μοι πίνονται, ὑμεῖς δὲ διψήσετε.
- [02656] Αμφιλαφεστάτη γὰρ λίαν ἢ παντὸς ἀγαθοῦ μέθεξις παρὰ Θεοῦ τοῖς τὰ αὐτοῦ φρονεῖν ἐγνωκόσιν, οἷς καὶ αὐτὸς προσπεφώνηκε λέγων·
- [02657] ^[6Φάγετε.] καὶ πίετε, καὶ μεθύσκητε, οἱ πλησίον μου.
- [02658] ^[6] ^[9Καὶ] ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, πᾶς τόπος, οὗ ἂν ὦσι χίλια ἄμπελοι χιλίων σίκλων, εἰς χέρ- σον ἔσονται καὶ εἰς ἄκανθαν·
- [02659] μετὰ βέλους καὶ τοξεύματος ἐλεύσονται ἐκεῖ·
- [02660] ὅτι χέρσος καὶ ἄκανθα ἔσται πᾶσα ἡ γῆ.⁹ Ἔργον ἂν εἴη τοῦτο τοῦ ξυροῦ τοῦ μεγάλου καὶ μεμεθυμένου, καὶ ἀπόδειξις ἐναργῆς τῆς τοῦ ἔθνους ὀλιγανδρίας.
- [02661] Δεδαπάνηκε γὰρ οὕτως ὁ πόλεμος τοὺς κατοικοῦντας τὴν Ἰουδαίαν, ὡς περιλειφθῆναι μόλις ἀριθμῷ βραχεῖς τοὺς ἐν αὐτῇ.
- [02662] Ταύτητοι καὶ ἀμελη- θήσεσθαί φησι, καὶ εἰς χέρσον ἔσεσθαι καὶ εἰς ἄκαν- ^[70.216] θαν τὰ κάλλιστα παρ' αὐτοῖς καὶ ἐξαιρέτα τῶν κτη- μάτων, οὐκ ὄντων δηλονότι τῶν γηπονεῖν εἰδόντων.
- [02663] Εἰ γὰρ εἶεν, φησὶν, ἐν ἐνὶ τόπῳ χίλια ἄμπελοι χιλίων σίκλων, ὡς ἀξίαν ἄμπελον ἐκάστην σίκλου ἑνὸς (τιμῆματος δὲ τοῦτο μέτρον), εἰς χέρσον ἔσεσθαι καὶ εἰς ἄκανθαν·
- [02664] ὥστε κἂν εἴ τις βούλοιο τῷ χωρίῳ προσβαλεῖν, καὶ εἰσελάσαι μόνον, μὴ ἂν ἰσχύσαι τοῦτο δρᾶν δίχα βέλους καὶ τοξεύματος.

- [02665] Αποδέουσαι γὰρ οὐδὲν αἰ ἄκανθαι τοξευμάτων καὶ βελῶν, κατα- τρώσειαν ἂν εὐθὺς τοῦ περιπατεῖν ἐθέλοντος τοὺς πόδας.
- [02666] Πρόξενον οὖν ἄρα παντὸς ἡμῖν ἔσται κακοῦ τὸ βούλεσθαι δοῦν ἂ μὴ θέμις.
- [02667] Καταχερσοῦμεθα γὰρ τρόπον τινὰ, Θεῷ προσκρούειν οὐ παραιτούμενοι.
- [02668] Δρῶντες μὲν γὰρ, καὶ μὴν καὶ φρονεῖν ἐθέλοντες ἂ αὐτῷ θυμῆρη καὶ φίλα, καρποφορήσομεν τὴν ἀρε- τὴν, τῆς παρ' αὐτοῦ φροντίδος ἀξιούμενοι.
- [02669] Ἀκουσό- μεθα γὰρ λέγοντος τοῦ Χριστοῦ·
- [02670] ^[6Εγώ] εἰμι ἢ ἄμπελος ἢ ἀληθινή, καὶ ὁ Πατὴρ μου ὁ γεωργός ἐστιν.
- [02671] Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό·
- [02672] καὶ πᾶν κλῆμα τὸ καρπὸν φέρον καθαίρει αὐτὸ, ἵνα καρπὸν πλείονα φέρῃ.
- [02673] ^[6] Ἀπονενευκότες δὲ ἀχαλίνως εἰς ἀνοσιότητα τρόπων, ἀκάνθης τῆς νοη- τῆς πληροῦμεθα, παντὸς εἶδους φαυλότητος ἀνίσχον- τος ἐν ἡμῖν.
- [02674] Τέλος δὲ ἀκάνθης, τὸ πῦρ·
- [02675] καὶ τροφή πυρός, ἢ ἄχρηστος ὕλη.
- [02676] Καὶ τοῦτο ἡμῖν ὁ μακάριος Παῦλος ἐναργῆς καταστήσει λέγων·
- [02677] ^[6Γῆ] γὰρ ἢ πιούσα τὸν ἐπ' αὐτῆς πολλακίς ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·
- [02678] ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν.
- [02679] ^{[6] [9Καὶ]} πᾶν ὄρος ἀροτριώμενον ἀροτριαθήσεται, καὶ οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος.
- [02680] Ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτων, καὶ εἰς καταπάτημα βοός.⁹ Ολίγους μὲν ἔσεσθαι τοὺς περιλειφθέντας ἐν τῇ Ἰουδαίᾳ φησὶν, ἤξειν τε εἰς τοῦτο δειλίας αὐτοῦς, καὶ μέντοι καὶ κακανδρείας, ὡς ὑπὸ γε δεινοῦ τε καὶ ἀφορήτου δειμάτος, τὰς ἐν ὄρει ποιεῖσθαι διατριβάς, καὶ πόλεω μὲν ἀποφοιτᾶν, καὶ τῶν πάλαι τριποθή- των αὐτοῖς ἐνδιατημάτων, ἐπιείγεσθαι δὲ λανθάνειν ἐν ὕλαις τε καὶ λόχμαϊς.
- [02681] Ἔθος γὰρ τοῦτο δοῦν τοῖς ἀνὰ πᾶσαν τὴν χώραν τε καὶ πόλιν, εἰ δὴ τις γένοιτο πολεμίων ἐκβολή.
- [02682] Ἀναθέοντες γὰρ εἰς ὑψηλὰ καὶ δύσβατα τῶν ὄρων, ὄπλον ποιοῦνται τὴν δυσχωρίαν, καὶ δειλίας φάρμακον τὸ ἐν σχισμαῖς εἶναι πετρῶν.
- [02683] Τοῦτό τοι καὶ αὐτὸς ὁ Σωτὴρ τοῖς Ἰουδαίων ἔφασκε δήμοις·
- [02684] ^{[6] [6Τότεγάρ,]} φησὶν, ^[6οἱ] ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη.
- [02685] ^[6] Οὐκοῦν τὰ μὲν κάλλιστα τῶν χωρίων εἰς χέρσον ἔσσονται, φησὶ, καὶ εἰς ἄκαν- θαν, δεδιότων τῶν περιλειφθέντων κἂν γοῦν ἐν αὐ- τοῖς εἰσελάσαι μόνον, ἢ καὶ ὑπὸ τῆς ἀκάνθης οὐ συγχωρουμένων·
- [02686] ἀναφυγόντες δὲ μᾶλλον ἐν τοῖς ὄρεσιν, ἐκεῖ στένοντες τῶν εἰς γεωργίαν ἄψονται πόνων.
- [02687] Ἀροτριαθήσεται γὰρ πᾶν ὄρος καὶ πᾶς βου- νός, τῶν ἐν αὐτοῖς ἀναφυγόντων συλλέγειν ἐπιθυ- μούντων, οὐ τὰ εἰς πλοῦτον καὶ τρυφάς, ἀλλ' ὅσα τὴν ^[70.217] ἀναγκαίαν τοῦ σώματος θεραπεύει χρεῖαν, καὶ στε- νὴν καὶ δυσπόρευτον παρατίθησι τροφήν.
- [02688] Ποία τις οὖν πρόφασις τοῦ καὶ ἐν ὄρεσιν οἰκεῖν, καὶ αὐτὰ γεωργεῖν ἐθέλειν, καίτοι τῶν ἐξαιρέτων ὑπερεωρα- μένων χωρίων;
- [02689] ^[6Οὐ] μὴ ἐπέλθῃ, ⁶ φησὶν, ^[6έκει] φόβος.
- [02690] ^[6] Ταῦτα λογιῶνται καθ' ἑαυτοὺς, ὡς οὐκ ἂν αὐτοῖς ἐκεῖ κατοικεῖν ἐθέλουσιν ἐπέλθῃ φόβος.
- [02691] Εἶτα τῆς εἰς ἄκρον ἐρημίας καταδεικνύει τὸ μέγεθος.
- [02692] Ἔσεσθαι γὰρ φησὶν ἅπασαν τὴν χώραν ἀπὸ τῆς χερσεῖας καὶ τῆς ἀκάνθης εἰς βόσκημα προβάτων, καὶ εἰς καταπάτημα βοός, τοῦτ' ἔστιν, εἰς κατανομάς θερεμμάτων, τὴν πίονα, τὴν εὐάμπελον, τὴν ἐλαιο- φόρον, τὴν εὐδενδροστάτην, τὴν αἰεὶ κομῶσαν καρποῖς, τὴν ῥέουσαν γάλα καὶ μέλι, κατὰ τὸ γεγραμμένον.
- [02693] Οὐκοῦν Θεὸν εὐφραίνοντες ταῖς εἰς πᾶν ὅτιοῦν εὐπει- θείαις, ἀσφαλῶς οἰκήσομεν, καθάπερ τινὰ χώραν ἢ πόλιν, τὴν ἀρετὴν, καὶ κατευμεγεθήσομεν τῶν ἐχθρῶν.
- [02694] Καταπτοῆσει δὲ τὸ σύμπαν ἡμᾶς οὐδέν.
- [02695] Ἐσόμεθα δὲ μᾶλλον ἀπάσης ἐπιεικειᾶς καὶ καλῶν ἔργων ἐπιμε- ληταί, καὶ εὐκαρπίας ἀνάμεστοι τῆς ἀρεσκούσης Θεῷ, καὶ νοητῆς ἀκάνθης ἀπηλλαγμένοι, καὶ γῆ θε- λητή, κατὰ τὴν τοῦ προφήτου φωνήν, καὶ Θεοῦ γεώργιον ἀληθῶς.
- [02696] ^[9Καὶ] εἶπε Κύριος πρὸς με·

[02697] Λάβε σεαυτῶ τόμον καινού μεγάλου, καί γράψον εἰς αὐτόν γραφίδι ἀνθρώπου, τοῦ ὀξέως προνομίην ποιῆσαι σκύλων.

[02698] Πάρεστι γάρ, καί μάρτυράς μοι ποιήσον πιστούς ἀνθρώπους, τὸν Οὐρίαν, καί τὸν Ζαχαρίαν υἱὸν Βαραχίου.⁹ Ἀποχρῶσαν εὖ μάλα ποιησάμενος τὴν προαγό- ρευσιν τῶν μελλόντων συμβήσεται κατὰ καιροῦς τῇ τῶν Ἰουδαίων χώρα, καί τὸ τῆς συμφορᾶς κατα- δείξας μέγεθος, προσεπάγει χρησίμως τὰ περὶ γε τοῦ Ἐμμανουήλ, καί τὸ ἐπ' αὐτῷ γε παραδείξας μυστήριον, ἐναργέστερον ἀποφαίνει τῷ προφήτῃ Θεός.

[02699] Ἐφη μὲν γάρ·

[02700] ^[6Ιδου] ἡ παρθένος ἐν γαστριῆξει, καί τέξεται υἱόν, καί καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

[02701] ^[6] Ὅτι μὲν γάρ καινῆς διαθήκης ἔσται μεσίτης, καταργουμένης δηλονότι τῆς πρώτης, ὡς πολὺ τὸ ἀδρανὲς ἐχούσης, πεπαλαιωμένης δὲ, καί τελειούσης οὐδένα κατὰ συνείδησιν, ὑποφαίνει λέγων·

[02702] ^[6Λάβε] σεαυτῶ τόμον καινού μεγάλου.

[02703] ^[6] Καί τί τὸ, σεαυτῶ, κατασημαίνειεν ἄν, ἢ ἐκεῖνό που πάντως;

[02704] Οὐ γάρ τοι, φησὶν, τοῖς ἀπειθεῖν ἡρημένοις, ἀλλὰ τοῖς ἐν πίστει τετιμηκόσι τὸν ἐπ' αὐτῷ λόγον τὰ ἐν τῷ καινῷ δοθήσεται τόμῳ.

[02705] Τοῦτ' ἔστιν, ἀποκαλυφθήσε- ται τὸ Χριστοῦ μυστήριον.

[02706] Καινὸς οὖν ὁ τόμος καὶ μέγας.

[02707] Οὐ γάρ τοι κατὰ τὴν πρώτην συντέτακται διαθήκην ἢ καινὴ τε καὶ νέα τὸ τοῦ Χριστοῦ λαλοῦσα μυστήριον, οὔτε μὴν ὀφθήσεται τὸ τῆς νομικῆς ἱστορίας ἔχουσα ταπεινόν, ἀλλ' ὡς ἐν ὑπεροχῇ καὶ ὕψει γνώσεως καὶ δογμάτων.

[02708] Ὅθεν καὶ ὁ θεσπέ- σιος Παῦλος ἡδιστα φησὶν, ἐζημιῶσθαι πάντα τὰ ἐν νόμῳ διὰ τὸ ὑπερέχον τῆς γνώσεως τοῦ Χριστοῦ.

[02709] Πρόδηλον οὖν ὅτι πεπαλαιωμένης τῆς πρώτης, ὡς ἔφην, καινὸς ὁ τόμος καὶ μέγας λαμβάνεται τῆς ^[70.220] δευτέρας διαθήκης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις παραλαμβάνεται, καθά φησὶν ὁ ἱερώτατος Παῦλος.

[02710] Γράφεται δὲ ὁ τόμος γραφίδι ἀνθρώπου.

[02711] Διὰ ποίαν αἰτίαν;

[02712] Ὅτε μὲν τοῖς τῆς διανοίας ὄμμασι τὸ τῆς ἀγίας καὶ ὁμοουσίου Τριάδος πολυπραγμονῶμεν μυστήριον, εἶτα λέγειν ἐτέροις ἐπιχειρῶμεν ἔσθ' ὅτε τὴν ἀπόρρητον γέννησιν τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ·

[02713] τότε δὴ, τότε χρεῖα γραφίδος ἡμῖν οὐκ ἀνθρω- πίνης καὶ καθ' ἡμᾶς.

[02714] Ποῖος γὰρ ἂν ἀρκέσει[ε] λόγος εἰς γε τὸ δύνασθαι διατρανοῦν τὸ ὑπὲρ νοῦν καὶ λόγον;

[02715] Ἀπόχρη δὲ μόνος τοῖς οὕτως ἰσχυροῖς καὶ ὑπὲρ πάντα νοῦν διηγήμασιν ἐκεῖνος ὁ κάλαμος, περὶ οὗ φησὶν ὁ Θεὸς καὶ Πατὴρ διὰ φωνῆς τοῦ Δα- βίδ·

[02716] ^[6H] γλώσσά μου κάλαμος γραμματέως ὄξυ- γράφου.

[02717] ^[6] Οἶδεν γὰρ οὐδεὶς τὸν Υἱόν, εἰ μὴ ὁ Πατὴρ·

[02718] ἀλλ' οὐδὲ τὸν Πατέρα οὐδεὶς ἐπιγινώσκει τίς ἔστιν, εἰ μὴ ὁ Υἱός, καὶ ᾧ ἐὰν βούληται ὁ Υἱός ἀποκαλύψαι.

[02719] Ὅταν δὲ τοὺς περὶ τῆς ἐνανθρωπήσεως αὐτοῦ ποιού- μεθα λόγους, τότε δὴ, τότε χρεῖα γραφίδος ἀνθρωπί- νης·

[02720] ὁ δὴ καὶ πέπραχεν ὁ σοφὸς Ἰωάννης λέγων·

[02721] ^[6O] Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν.

[02722] ^[6] Χαλεπὸν δὲ ὄλωσ οὐδὲν, καὶ τὸν κατὰ σάρκα θάνατον αὐτοῦ, καὶ τὴν ἐκ νεκρῶν ἀνάστασιν ταῖς καθ' ἡμᾶς ἀναγγέλλειν φωναῖς, καὶ ὅτι πρωτόλειον ὡσπερ τι καὶ ἀπαρχὴ τῆς ἀνθρώπου φύσεως ἀνανεουμένης εἰς ἀφθαρσίαν, ἀνέβη πρὸς τὸν Πατέρα, καὶ κεκάθι- κεν ἐν τοῖς οὐρανοῖς.

[02723] Ἦξει τε κατὰ καιροῦς, καὶ καθιῆται κριτής.

[02724] Οὐκοῦν ἀνθρώπου γραφίδι τὰ περὶ τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς γράφουσιν οἱ πνευματογράφοι.

[02725] Προσεπιτάττει δὲ λέγων·

[02726] ^[6Μάρτυ-] ράς μοι ποιήσον πιστούς ἀνθρώπους, τὸν Οὐρίαν, καὶ τὸν Ζαχαρίαν υἱὸν Βαραχίου.

[02727] ^[6] Ἰστέον δὲ ὅτι κατ' ἐκεῖνο τοῦ καιροῦ, καθ' ὃν ὁ περὶ τούτων λόγος παρὰ Θεοῦ γέγονε πρὸς τὸν μακάριον Ἠσαΐαν, Οὐ- ρίας μὲν ἦν τις προφήτης, Ζαχαρίας γεμὴν ἱερεὺς καὶ νομοδιδάσκαλος.

[02728] Παραλαμβάνονται τοίνυν εἰς μαρτυρίαν τὴν ἐπὶ Χριστῷ, ἢ τε διὰ νόμου καὶ προ- φητῶν ἁγίων μυσταγωγία καὶ σύνεσις, ἤγουν προ- ἀγόρευσις.

[02729] Τέλος γὰρ νόμου καὶ προφητῶν ὁ Χριστός.

[02730] Τοιούτον τι δεδειχθαί φαμεν τοῖς ἀγίοις ἀποστόλοις ἐν καιρῷ τῆς ἐν τῷ ὄρει μεταμορφώσεως τοῦ Χρι- στοῦ.

[02731] Γέγραπται γάρ, ὅτι ^[6Μεθ'] ἡμέρας ἕξ παρέλαβεν ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν·

[02732] καὶ μετεμορφώθη ἔμ- προσθεν αὐτῶν.

[02733] Καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ τὰ ἱμάτια αὐτοῦ λευκὰ ὡς τὸ φῶς.

[02734] Καὶ ἰδοὺ ὠφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας συλλα-λοῦντες μετ' αὐτοῦ.

[02735] ^[6] Ἄθρει δὴ οὖν ὅπως Μωσῆς καὶ Ἡλίας, τοῦτ' ἔστιν, ἱερωσύνη καὶ νόμος (ἀμφό- τερα γὰρ ὁ Μωσῆς), καὶ μὴν καὶ Ἡλίας εἰς πρόσ- ωπον τῶν ἁγίων προφητῶν παραληφθεῖς, προσελά- λουν ἀλλήλοις, περὶ τῆς ἐξόδου, φησὶν, ἧς ἔμελλε πληροῦν ἐν Ἱερουσαλήμ.

[02736] Ποία δὲ ἐξοδος;

[02737] Τῆς οἰκο- νομίας δηλονότι τὸ πέρας, ὁ σταυρὸς, ὁ θάνατος, καὶ ἐκ νεκρῶν ἀναβίωσις, ἢ εἰς οὐρανοὺς ἀνάληψις.

[02738] Ταῦτα γὰρ πάντα προανατύπου μὲν διὰ σκιᾶς ὁ νόμος, προηγόρευσε δὲ καὶ ὁ λαμπρὸς καὶ μέγας τῶν ἁγίων προφητῶν ὁ χορὸς.

[02739] ^[70.221] ^[9Καί] προσῆλθε πρὸς τὴν προφήτιν, καὶ ἐν γαστρὶ ἔλαβε, καὶ ἔτεκεν ἄρσεν.9 Ὅτι μὴ ἐξ αἵματος καὶ σαρκὸς, μήτε μὴν ἐκ θε- λήματος ἀνδρὸς, ἢ κατὰ σάρκα Χριστοῦ πέπρακται γέννησις, καινοπρεπῆς δὲ τις ἦν καὶ ἀήθης, καὶ τῶν τῆς ἀνθρωπίνης φύσεως ἐπέκεινα νόμων, ἀπ- εκάλυψε τῷ προφήτῃ Θεός.

[02740] Αὐτὸς γὰρ, φησὶν, ὁ λέγων·

[02741] ^[6Λάβε] σεαυτῷ τόμον καινοῦ μεγάλου,6 προσῆλθε πρὸς τὴν προφήτιν.

[02742] Ἄθρει δὴ οὖν, ὅπως ἀνθρώπου γραφίδι τὸ Χριστοῦ μυστήριον καὶ λόγοις γράφεται τοῖς καθ' ἡμᾶς.

[02743] Τὸ γὰρ τοι, προσῆλθεν, ἔθος τῆ θεία λέγειν Γραφῆ, ἀντὶ τοῦ, συνῆλθεν, ἤγουν, κεκοινώνηκε γαμικῶς.

[02744] Ὁρᾷ τοιγαροῦν ὁ προφήτης καὶ συνόδου σχῆμα γεγονός πρὸς τὴν ἁγίαν Παρθέ- νον, ἣν εἶναί φησι καὶ προφήτιν, πρᾶγμα διδάσκων ἀληθές·

[02745] εἶτα καὶ σύλληψιν γεγενῆσθαί φησιν, τε- χθῆναι δὲ καὶ υἰόν.

[02746] Ὁξεία δὲ σφόδρα τῆς ὀράσεως ἢ ἀπόδοσις, πάντα τῷ προφήτῃ παρατιθεῖσα πρὸς γνώσιν.

[02747] Ὅτι γὰρ ἐξ ἁγίου Πνεύματος τὸ πανάγιον ἐκεῖνο διεπήγνυτο σῶμα τὸ ἐνωθὲν τῷ Λόγῳ, πῶς ἂν ἐνδοιάσειέ τις;

[02748] Οὐκοῦν ἢ τοῦ Πνεύματος ἐνέργεια, δι' ἧς τὸ ἐν τῇ ἁγία Παρθένῳ διεπλάττετο σῶμα, τῷ τῆς συνόδου σχήματι πλαγίως κατεσημαίνετο.

[02749] Ἀπ- αρχὴ γὰρ γέγονε καὶ κατὰ τοῦτο Χριστὸς τῶν ἡγια- σμένων ἐν πνεύματι, οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

[02750] Γεννητὸς οὖν Πνεύματος κατὰ γε τὴν σάρκα καὶ πρὸ τῶν ἄλλων αὐτὸς, ἵνα καὶ ἡμεῖς δι' αὐτὸν ἐν τούτοις.

[02751] Ἐπισημῆνασθαί δὲ ἀναγκαῖον, ὅτι τὸν Οὐρίαν καὶ τὸν Ζαχαρίαν μάρτυ- ρας αὐτῷ γενέσθαι προστέταχεν, τοῦ ὀξέως προνο- μῆν ποιῆσαι σκύλων.

[02752] Προσετίθει δὲ, ὅτι ^[6Πάρεστι] γὰρ.

[02753] ^[6] Μεμαρτύρηκε γὰρ ὁ νόμος, καὶ μὴν ἢ τῶν ἁγίων προφητῶν προανάρόησις, ὅτι γεννηθεῖς ὁ Χριστὸς σκυλεύσει τὸν Σατανᾶν, καὶ διαρπάσει τὰ σκεύη αὐτοῦ, καθὰ φησὶν αὐτὸς, τοῦτ' ἔστιν, ἰδίους ποιῆ- σεται τοὺς ἐκείνου προσκνητάς ποτε.

[02754] Τοῦτο γὰρ καὶ αὐτὸς ἔφασκεν ὁ Χριστὸς, ὡς ἐν τρόπῳ παρα- δείγματος λέγων·

[02755] ^[6Η] πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ τότε διαρπάσει τὰ σκεύη ^[6] αὐτοῦ; Λέγων δὲ, ὅτι ^[6Πάρεστι] γὰρ,6 οὐκ εἰς μακρὰν ἔσεσθαι τὴν ἀνάδειξιν τοῦ Ἐμμανουήλ κατεπηγγέλλετο.

[02756] Τοῦτό τοι καὶ πρὸς τὸν μακάριον Ἀμβακούμ εὐρίσκεται λέγων·

[02757] ^[6Ἐτι] μικρὸν, ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ.

[02758] ^[6] ^[9Καί] εἶπε Κύριός μοι·

[02759] Κάλεσον τὸ ὄνομα αὐ- τοῦ, Ταχέως σκύλευσον, Ὁξέως προνόμευσον.

[02760] Διότι πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ, καὶ τὰ σκύλα Σαμαρείας, κατέναντι βασιλέως Ἀσου- ρίων.9 Εἰπὼν ἀνωτέρω τὸ, ^[6Ἰδοὺ] παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἰόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ^[70.224] ^[6] Ἐμμανουήλ·προστέταχε νῦν καλεῖσθαι τὸ ὄνομα αὐτοῦ, Ταχέως σκύλευσον, Ὁξέως προνόμευσον.

[02761] Ἄρ' οὖν εἰκαῖον ὄνομα αὐτῷ τὸ πρῶτον, τοῦτ' ἔστιν, Ἐμμανουήλ;

[02762] πρέποι δ' ἂν ὅτι μάλιστά γε τὸ, Ταχέως σκύλευσον, Ὁξέως προνόμεισον;

[02763] Οὐ τοῦτό φαμεν, ἐκεῖνο δὲ μάλλον.

[02764] Ἔθος τῆ θεοπνεύστῳ Γραφῇ δια- φόροις ὀνόμασι τὸν τῶν ὄντων Θεὸν ἀποκαλεῖν, καὶ ὡς ἀπὸ γε τῶν κατὰ καιροὺς δρωμένων ἔσθ' ὅτε προσεπινοεῖν τὰς κλήσεις.

[02765] Τοῦτο τετήρηται καὶ ἐπ' αὐτοῦ τοῦ Χριστοῦ.

[02766] Θεὸς γὰρ ἐστὶν ἀληθινός, καὶ ὅτι μὲν Θεὸς ὧν φύσει, γέγονε μεθ' ἡμῶν ὁ Λόγος, ὅτ' ἐπέφηνε καθ' ἡμᾶς, κατασημαίνει μὲν ἂν καὶ μάλα σαφῶς τὸ, Ἐμμανουήλ.

[02767] Ἐπειδὴ δὲ γέγονεν ἄνθρωπος, ἐσκύλευσε τὸν Σατανᾶν, καὶ μὴν καὶ ἐξείλετο τῆς ἐκείνου σκαιότητος τοὺς πάλαι διηρπα- σμένους, καὶ δουλεύοντας αὐτῷ διὰ τῆς ἁμαρτίας, ἐκδείξειεν ἂν τὸ, Ταχέως σκύλευσον, Ὁξέως προνό- μεισον.

[02768] Ὅτι δὲ ὡς Θεὸς ἀφράστῳ δυνάμει κατορ- θοῦν ἔμελλε τῶν ἐπὶ γῆς τὴν λύτρωσιν προαναφαίνει λέγων·

[02769] ^[6Διότι] πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ, καὶ σκύλα Σαμαρείας, κατέναντι βασιλέως Ἀσσυρίων.

[02770] ^[6] Βαθὺς δὲ σφόδρα τῶν προκειμένων ὁ νοῦς, καὶ πνευματικὸν τὸ διήγημα.

[02771] Κέκρυπται γὰρ ἀσαφείαις αἰεὶ πως ὁ θεῖος λόγος·

[02772] οὐχ εὐρήσομεν γὰρ ὡς ἐν ἱστορίᾳ τε καὶ ἐν αἰσθητοῖς πράγμασιν, ὅτι γεννηθεὶς εὐθύς ὁ Χριστὸς, ἢ τὴν Δαμασκὸν ἐσκύλευσεν, ἢ τὴν χώραν τοῦ βασιλέως τῶν Ἀσσυρίων, λυτρούμενος τοὺς ἐκ τῆς Σαμαρείας εἰς τὴν ἐκείνου χώραν ἀπ- εννηγεμένους.

[02773] Ὅταν δὲ νοητῶς ἐκλάβωμεν, τότε δὴ πάντως τὸ ἀληθὲς ὀψόμεθα.

[02774] Οὐκοῦν ἢ τε Δαμασκός, ἢ γουιν Συρία πᾶσα, καὶ μὴν ἢ τῶν Ἀσσυρίων χώρα, τοῦτ' ἔστιν, ἢ Περσῶν τε καὶ Μήδων μεμέστωτο μὲν εἰδώλων·

[02775] καὶ διὰ τοῦτο κέκληται γῆ τῶν γλυ- πτῶν·

[02776] ἦσαν γὰρ βωμοὶ καὶ τεμένη πανταχοῦ, καὶ οἱ τοῖς τεμένεσιν ἐμφιλοχωρεῖν εἰωθότες, φημί δὴ τὰ τῶν ψευδομάντεων γένη, καὶ οἷς ἢ τέχνη πρὸς γοήτειαν.

[02777] Πᾶσα δὲ τούτων ἢ δύναμις ἦν, τὰ παρ' ἐκάστοις θρησκευόμενα δαιμόνια, καὶ ὁ τούτων ἡγού- μενος Σατανᾶς.

[02778] Ὅτε τοίνυν ἔμελλε τὴν τε Δαμασκοῦ δύναμιν, καὶ μὴν καὶ τὴν τοῦ βασιλέως τῶν Ἀσσυ- ρίων, τοῦτ' ἔστι τὸν Σατανᾶν καὶ τὰ πονηρὰ καὶ βέβηλα τῶν δαιμονίων στίφη, μονονουχὶ καταληῖσθαι Χριστὸς, ἀπαλλάξει τε τῆς ὑπ' αὐτῷ δουλείας τοὺς ἠπατημένους, καὶ πρὶν ἡλικίας σωματικῆς εἰς τοῦτο ἐλθεῖν, ἢ περὶ ἂν πρέποι τὸ εἰδέναι δύνασθαι καλεῖν πατέρα ἢ μητέρα, διεσάφησεν εἰπών·

[02779] ^[6Διότι] πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται τὴν δύναμιν Δαμασκοῦ.

[02780] ^[6] Τὸ δὲ, Λήψεται, ἀντὶ τοῦ, Χειρώσεται.

[02781] Λήψεται δὲ ὁμοίως καὶ τὰ σκύλα Σαμαρείας.

[02782] Τοῦτ' ἔστιν, ἀπαλλάξει τοὺς αἰχμαλώτους πολεμήσας ὑπὲρ αὐτῶν.

[02783] Ἀπέναντι τοῦ βασιλέως Ἀσσυρίων.

[02784] Τοῦ νοητοῦ δηλονότι, φημί δὴ τοῦ Σατανᾶ.

[02785] Αὐτὸς γὰρ ἦν καὶ ἢ Δαμασκός, καὶ ἢ Συρίας δύναμις.

[02786] Ὅτι καὶ οἱ τῶν εἰδώλων προσκυνη-ται πᾶσαν ἔχουσιν ἐπ' αὐτοῖς τὴν τῆς σωτηρίας ἐλ- πίδα·

[02787] Ὅτι δὲ ἐσκύλευσεν ὁ Χριστὸς τὸν Σατανᾶν, γεγεννημένος εὐθύς, ἀταλαίπωρον ἰδεῖν.

[02788] Γράφει γὰρ ^[70.225] ὁ Ματθαῖος·

[02789] ^[6Τοῦ] δὲ Ἰησοῦ γεννηθέντος ἐν Βη- θλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασι-λέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντό τε εἰς Ἱεροσόλυμα, λέγοντες·

[02790] Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;

[02791] ἴδομεν γὰρ τὸν ἀστέρα αὐτοῦ ἐν τῇ Ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

[02792] ^[6] Προσ- κεκυνήκασιν γοῦν καὶ προσήγαγον χρυσίον, καὶ λί- βανον καὶ σμύρναν.

[02793] Ὁρᾶς ὅπως ἐσκύλευσε τὸν Σα- τανᾶν, καὶ προενόμεισεν ὀξέως;

[02794] Ὅτι δὲ καὶ ὁ τῆς ἐπιδημίας σκοπὸς εἰς λύτρωσιν βλέπει τῶν ἐν αἰχμ- αλωσίᾳ τῇ νοητῇ γεγονότων, κατασημα[ί]νειεν ἂν καὶ αὐτὸς ὁ Χριστὸς, διὰ φωνῆς Ἡσαΐου λέγων·

- [02795] [6Πνεῦμα] Κυρίου ἐπ' ἐμὲ, οὐ εἶνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν.
- [02796] [6] Ψάλ- λει δέ που καὶ ὁ μακάριος Δαβὶδ περὶ αὐτοῦ·
- [02797] [6Ἀναβάς] εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν.
- [02798] [6] Καὶ τοῦτο αὐτὸς ἐδίδαξεν εἰπών·
- [02799] [6Ὅταν] ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν.
- [02800] [6] [9Καί] προσέθετο Κύριος λαλήσαί μοι ἔτι·
- [02801] Διὰ τὸ μὴ βούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σι- λωὰμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ βούλεσθαι ἔχειν Τραασῶν, καὶ τὸν υἱὸν τοῦ Ῥομελίου βασιλέα ἐφ' ὑμῶν, διὰ τοῦτο ἰδοὺ ἀνάγει Κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ πολὺν, τὸν βασιλέα τῶν Ἀσσυρίων, καὶ τὴν δό- ξαν αὐτοῦ.
- [02802] Καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν καὶ περιπατήσῃ ἐπὶ πᾶν τεῖχος ὑμῶν, καὶ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας ἄνθρωπον, ὃς δυνήσε- ται κεφαλὴν ἄραι, ἢ δυνατὸν συντελέσασθαι τι.
- [02803] Καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ, ὥστε πληρῶσαι τὰ πλάτη τῆς χώρας σου.⁹ Ὅτι παρὰ γε τὸ εἰωθὸς ἀνθρώποις, ξένη τε καὶ ἀξιάγαστος ἔσται τοῦ Ἐμμανουὴλ ἡ γέννησις, ἢ διὰ τῆς ἀγίας Παρθένου, καὶ ὅτι πλείστων τε ὄσων καὶ περιφανεστάτων ἀληθῶς θεοσημειῶν ἀποτελεσθήσε- σθαι κατὰ καιροὺς εὐ μάλα διειρηκῶς, ἀποκαλύπτει τῷ προφήτῃ λοιπὸν, καὶ τὴν ἔσομένην κατ' αὐτοῦ τῶν Ἰουδαίων ἀπόνοιαν κατὰ γε τὸν τῆς ἐνανθρωπή- σεως καιρὸν.
- [02804] Ἀφίκετο γεμὴν εἰς τόνδε τὸν κόσμον ὁ μονογενὴς τοῦ Θεοῦ Λόγος, ἐν ὁμοιώματι σαρκὸς ἀμαρτίας, οὐκ ἐμφανῆ τε καὶ ὀρωμένην τὴν τῆς θεο- πρεποῦς ὑπεροχῆς δόξαν ἔχων·
- [02805] οὔτε μὴν κατὰ τὸ εἰωθὸς αὐτῷ φῶς οἰκῶν ἀπρόσιτον·
- [02806] οὐδὲ ταῖς ἀγ- γελικαῖς δυνάμεσι δορυφορούμενος ἐναργῶς·
- [02807] ἀλλ' οὐδ' ἐν δόξῃ τυχὸν ἐπιγείου βασιλέως·
- [02808] μετρίως δὲ σφόδρα καὶ ὑφειμένως, καὶ πολὺ λίαν ἀψοφητί.
- [02809] Καὶ τοῦτο ἡμῖν ὁ Θεὸς καὶ Πατὴρ διὰ φωνῆς ἁγίων καταμεμήνυκε λέγων·
- [02810] [6Ἰδοὺ] συνήσει ὁ Παῖς μου ἀγαπητὸς, ἐν ᾧ ἠυδόκησα·
- [02811] κρίσιν τοῖς ἔθνεσιν ἐξοίσει·
- [02812] οὐκ ἐρίσει, οὐδὲ κραυγᾶσει, οὐδὲ ἀκουσθήσε- ται ἐν ταῖς πλατείαις ἡ φωνὴ αὐτοῦ.
- [02813] Κάλαμον συν- τετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει.
- [02814] [6] Καὶ τρόπος μὲν οὕτοσί τῆς μετὰ σαρκὸς οἰκονομίας τοῦ Μονογενοῦς.
- [02815] Ἰουδαῖοι γεμὴν οἱ τά- λανες τὸ ἐπ' αὐτῷ μυστήριον, ἢ οὐ συνέντες ὅλως ἤγουν ἀνοσίως διωθόμενοι, κατεπεφύοντο δεινῶς, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι λέγοντες·
- [02816] [6Περί] κα- λου ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, ὅτι σὺ ἄνθρωπος ὦν, ποιεῖς σεαυτὸν Θεόν.
- [02817] [6] Διατε- τελέκασι δὲ καὶ μέχρι παντὸς σκληροὶ καὶ ἐξήνιοι, [70.228] καὶ τὸ ἔτι τούτων ἐπέκεινα πρὸς τὸ δυσσεβές.
- [02818] Προσ- ἤγον μὲν γὰρ τῷ Πιλάτῳ λέγοντες·
- [02819] [6Αἶρε.] αἶρε, σταύρωσον αὐτόν.
- [02820] [6] Ἐκείνου δὲ πρὸς ταῦτα μονονουχὶ καταμειδιώντός τε καὶ λέγοντος·
- [02821] Τὸν βασιλέα ὑμῶν σταυρώσω;
- [02822] κατεκεκράγεσαν λέγοντες·
- [02823] [6Οὐκ] ἔχο- μεν βασιλέα εἰ μὴ Καίσαρα.
- [02824] [6] Ἄθρει δὴ ὅπως ἡρνή- σαντο μὲν τὸ ὑπ' αὐτοῦ βασιλεύεσθαι, Καίσαρα δὲ καὶ ἀνθρώπους ἐπεγράφοντο βασιλέας.
- [02825] Αἰνιγματῶδῶς τοιγαροῦν τῷ προφήτῃ Θεὸς αὐτὸ δὴ τοῦτο καθ- ἴστησιν ἐναργές.
- [02826] Ἐπειδὴ δὲ προσήκειν ὑπολαμβάνω, καὶ τὸ τοῖς τῆνικαδε πράγμασι πρέπουσαν τοῦ λόγου ποιήσασθαι τὴν ἀπόδοσιν·
- [02827] φαμὲν ὅτι τῷ ὕδατι τοῦ Σιλωὰμ τὴν ὑπὸ Θεῷ παρεϊκάζει βασιλείαν, ἣν ἀτι- μάσαντες Ἰουδαῖοι, γεγόνασιν ὑφ' ἐτέρῳ, καὶ δέδον- ται τοῖς ἐχθροῖς.

[02828] Ταύτητοί φησι·

[02829] ^[6Διὰ] τὸ μὴ βού- λεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῆ, ἀλλὰ βούλεσθαι ἔχειν τὸν Ῥαασῶν, καὶ τὸν υἱὸν τοῦ Ῥομελίου βασιλέα ἐφ' ὑμῶν, διὰ τοῦτο ἰδοὺ ἀνάγει Κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ τὸ πολὺ, τὸν βασι- λέα τῶν Ἀσσυρίων.

[02830] ^[6] Τὸ τοῦ Σιλωὰμ ὕδωρ ῥεῖν οὕτω φασὶν ἡσυχῆ, ὡς δίχα κτύπου προχεῖσθαι παντός.

[02831] Ἐρμηνεύεται δὲ Σιλωὰμ, ἀπεσταλμένος.

[02832] Δέχεται τοίνυν εἰς εἰκόνα καὶ τύπον αὐτὸν τῆς τοῦ Σωτῆρος ἡμῶν παρουσίας, τῆς ἀψοφητὶ γεγεννημένης, καθά- περ ἔφην ἀρτίως.

[02833] Ἀπεσταλμένος δὲ κατ' ἀλήθειαν ὁ Χριστός.

[02834] Απόστολον γοῦν καὶ Ἀρχιερέα αὐτὸν τῆς ὁμολογίας ἡμῶν καὶ ὁ σοφὸς ὀνομάζει Παῦλος.

[02835] Δέ- χεται δὲ ὁμοίως καὶ ἀπαξαπλῶς τῆς ὑπὸ Θεῷ βασι- λείας εἰς τύπον τὸν Σιλωὰμ.

[02836] Οὐκοῦν ἐπειδήπερ ὁ λαὸς οὗτος ὁ ἀκαμπῆς καὶ ἐξήνιος, οὐ βούλεται ἔχειν τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῆ·

[02837] ἀποσεῖεται γὰρ τὸν ὑπὸ Θεῷ ζυγόν·

[02838] ἐπιθυμεῖ δὲ μάλλον ὑπὸ τὴν ἀνθρώπων εἶναι βασιλείαν, καὶ κατισχύσαι μάλ- λον αὐτοῦ τοὺς πλεονεκτεῖν ἐθέλοντας, τὸν Ῥαασῶν, φημί, καὶ τὸν Φακεέ·

[02839] ταύτης ἕνεκα τῆς αἰτίας ἐπ' αὐτοῖς ἀνήσω τὸ ὕδωρ τοῦ ποταμοῦ, τοῦτ' ἔστι, τοῦ Εὐφράτου.

[02840] Ἐπειδὴ δὲ ἦν ἀσαφέστερός πως ὁ λόγος, προσεπάγει παραχορήμα, καὶ φησι, Βασιλέα τῶν Ἀσ- συρίων, καὶ τὴν δόξαν αὐτοῦ·

[02841] τοῦτ' ἔστι, τοὺς ὑπ' αὐτῷ πάντας, καὶ ἅπαν ἔθνος τὸ ὑπεστρωκὸς αὐτῷ τὸν ἀχένα.

[02842] Ὑδατι δὲ παρεικάζει τὰ πλήθη.

[02843] Καὶ τοῦτο ἔθος τῆ θεοπνεύστῳ Γραφῇ.

[02844] Καὶ γοῦν περὶ τῆς Νινευῆ, καὶ τῆς ἐν αὐτῇ ἀναριθμήτου πληθύος, φησὶ διὰ φωνῆς προφητῶν·

[02845] ^[6Καὶ] Νινευῆ, ὡς κολυμβήθρα ὑδάτων τὰ ὕδατα αὐτῆς.

[02846] ^[6] Ἐπιμένει δὲ τῆ τροπῆ καὶ φησιν·

[02847] ^[6Ως] ἐφ' ὕδατός τε καὶ ποταμοῦ, καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν, καὶ περιπα- τήσει ἐπὶ πᾶν τεῖχος ὑμῶν, καὶ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας ἀνθρώπων, ὃς δυνήσεται κεφαλὴν ἄραι, ἢ δυνατὸν συντελέσασθαί τι.

[02848] Καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ, ὥστε πληρῶσαι τὰ πλάτη τῆς χώρας σου.

[02849] ^[6] Ἦχθη δὲ εἰς πέρας ἅπαντα ταυτὶ, προφητεῦντος Ἰερεμίου, ὅτε τῆς Ἰουδαίων χώρας κατεστράτευσεν ὁ Ναβουχοδονόσορ·

[02850] καὶ καθεῖλε μὲν τὴν περιβόητον Ἱερουσαλήμ·

[02851] κατεμπρήσας δὲ καὶ τὸν ναὸν, καὶ τοὺς τῶν Ἰουδαίων ἐπισήμους ἀπεκτονῶς, ὁμοῦ τοῖς σκευεῖσι τοῖς ἱεροῖς τὴν ἄλλην ἅπασαν καὶ ὑπολελειμ- ^[70.229] μένην ἐκ τοῦ πολέμου πληθὺν ἀπεκόμισεν εἰς τὴν ἑαυτοῦ.

[02852] Πρόδηλον οὖν ὅτι τοῖς οὐκ ἐθέλουσιν ἔχειν τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῆ, τοῦτ' ἔστι Χριστὸν, ἦτοι τὴν ὑπὸ Θεῷ βασιλείαν, ἐπιπηδήσει πάντως ὁ τῶν νοητῶν Ἀσσυρίων βασιλεὺς, τοῦτ' ἔστιν, ὁ Σατανᾶς, καὶ αἰχμαλώτους ἑλών, τοῖς ἰδίους ὑποθήσει ζυγοῖς, καὶ ποιήσει δούλους, ταῖς ἐκ πολυτρόπων ἁμαρτιῶν κατασφίγγων σειραῖς.

[02853] ^[9Μεθ'] ἡμῶν ὁ Θεός, γνῶτε ἔθνη, καὶ ἠττάσθε·

[02854] ἐπακούσατε ἕως ἐσχάτου τῆς γῆς·

[02855] ἰσχυρότερες ἠττάσθε.

[02856] Ἐὰν γὰρ πάλιν ἰσχύσητε, πάλιν ἠττη- θήσεσθε.

[02857] Καὶ ἦν ἂν βουλευέσθητε βουλήν, διασκεδάσει Κύριος·

[02858] καὶ λόγον ὃν ἂν λαλή- σητε, οὐ μὴ ἐμμεῖνη·

[02859] ὅτι μεθ' ἡμῶν Κύριος ὁ Θεός.⁹ Ἀνασκιρτᾷ τῷ προφήτῃ πρὸς θυμηδῖαν ὁ νοῦς, ἐπεγνωκῶτι σαφῶς τὸ Χριστοῦ μυστήριον.

[02860] Εἶτα τῶν ἀγίων εὐαγγελιστῶν καὶ μέντοι καὶ ἀποστόλων τότε πρόσωπον ὁμοῦ καὶ τὸν λόγον ἀναλαβῶν, Ἑλλησί τε καὶ Ἰουδαίοις μονονουχί καὶ διαμαρτύρεται, ὄπλον τοῖς πεποημένοις αὐτὸν, οὐδὲν ἔσται τὸ ἀντιστατοῦν.

- [02861] Τοῖς μὲν οὖν ἔθνεσι δύο ταῦτα κατορθῶσαι διακε- λεύεται, διαγινῶναί τε τὸ Χριστοῦ μυστήριον, καὶ μὴν ὅτι καὶ ἠττᾶσθαι χρὴ τοῖς διδάσκουσιν αὐτό.
- [02862] Γνώτε γὰρ, φησί, καὶ τὸν ἐν αὐτῷ δέξασθε λόγον, καὶ ἠτ- τήθητε, τοῦτ' ἔστι, παραχωρεῖτε, καὶ μὴ ἀνθίστασθε τοῖς ἀγίοις μυσταγωγοῖς·
- [02863] ὑπακούσατε δὲ μᾶλλον αὐ- τοῖς ἕως ἐσχάτου τῆς γῆς, τοῦτ' ἔστιν, οἱ κατὰ πᾶσάν τε πόλιν καὶ χώραν, καὶ μέχρι αὐτῶν τερμά- των τῆς ὑπ' οὐρανόν.
- [02864] Οἱ δὲ ἠττώμενοί τε καὶ παρα- χωρεῖν ἐθέλοντες τὸ νικᾶν τοῖς τῆς ἀληθείας διδασκά- λοις, εἰσδέξονται μὲν εὐκόλως τὸν παρ' αὐτῷ λόγον, πεπιστευκότες δὲ εἰς Χριστὸν βαδιῶνται κατ' εὐθὺ παντὸς ἀγαθοῦ, καὶ τὴν αὐτῷ φιλαίτην κατορθῶ- σαντες ἀρετῆν, λαμπρὰν τε καὶ ἀξιοζήλωτον κατα- κληρονομήσουσι δόξαν.
- [02865] Καὶ ταυτὶ μὲν τοῖς Ἑλλήνων στίψεσιν, ὡς ἐκ προσώπου τῶν ἀγίων ἀποστόλων καὶ εὐαγγελιστῶν ὁ προφήτης φησίν·
- [02866] Ὑμεῖς δὲ, ὦ Ἰουδαῖοι, ἰσχυρότεροι ἠττᾶσθε.
- [02867] Ὅσον μὲν γὰρ εἰς γε τὸν ἐνόντα τοῖς Ἰουδαίοις σκοπὸν, κατίσχυσαν τοῦ Χρι- στοῦ, σταυρῷ παραδόντες οἱ δειλαιοί.
- [02868] Πλὴν ἐβουλεύ- σαντο βουλὴν, ἣν οὐ μὴ δύνωνται στήσαι, κατὰ τὸ γεγραμμένον.
- [02869] Οὐ γὰρ ἦν δύνασθαι θανάτῳ περιβα- λεῖν τὸν ἀρχηγὸν τῆς ζωῆς.
- [02870] Οὐκοῦν εἰ καὶ νενομίκατε, φησίν, ἰσχύσαι Κυριοκτονήσαντες, ἀλλ' οὖν ἠττήθητε λοιπὸν, καὶ δότε τὸ εὐπειθὲς παραδεξάμενοι τὴν πί- στιν, ἤγουν ἐκεῖνο γινώσκετε, κὰν ὅτι πάλιν ἰσχύσητε μὴ ἀνεχόμενοι τῆς διδασκαλίας, ἀλλ' ἐπιτιμῶντες ἀγρίως τοῖς τὸ Εὐαγγέλιον καταγγέλλουσι, πάλιν ἠτ- τηθήσεσθε κολάζοντι λοιπὸν τῷ Κριτῇ, καὶ τὰς τῆς οὕτω μακρᾶς ἀπονοίας αἰτοῦντι δίκας.
- [02871] Ὅ δὴ καὶ πέπρακται.
- [02872] Μετὰ γὰρ τοι τὸ ἀναβῖῶναι Χριστὸν, καὶ ἀνελεθεῖν εἰς οὐρανόν, καὶ αὐτοῖς ἐπεβούλευον τοῖς ἀγίοις ἀποστόλοις·
- [02873] καὶ δὴ καὶ εἰσφέροντες ἐν τοῖς συνεδρῶσις ἔτυπτον ἐγκαλοῦντες καὶ λέγοντες·
- [02874] Παραγ- γελία παρηγγείλαμεν ὑμῖν μὴ λαλεῖν τι ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἰερουσα- λὴμ τῆς διδαχῆς ὑμῶν.
- [02875] Οὐκοῦν ἔδοξαν μὲν καὶ κατὰ τοῦτο ἰσχύειν, πλὴν ἀνόνητα πάντα αὐτοῖς, καὶ βου- λή, καὶ σκέψις, καὶ λόγος·
- [02876] ἐνίκων γὰρ οἱ θεσπέσιοι μαθηταὶ λέγοντες, διότι Μεθ' ἡμῶν Κύριος ὁ Θεός.
- [02877] Οἱ δὲ πικρὰς ἔξτηνται δίκας, ταῖς Ῥωμαίων στρα- τιαῖς καὶ οὐχ ἐκόντες ἠττώμενοι.
- [02878] [70.232] [90ῦτω] λέγει Κύριος·
- [02879] Τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσι, τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου λέγοντες·
- [02880] Μήποτε εἴπωσι, Σκληρόν.
- [02881] Πᾶν γὰρ ὃ ἐὰν εἴπη ὁ λαὸς οὗτος, σκληρόν ἐστιν.⁹ Ἐφῆν ὅτι τῶν ἀγίων ἀποστόλων καὶ εὐαγγελιστῶν τὸ πρόσωπον ἑαυτῷ περιτιθεῖς ὁ μακάριος προφήτης, ἔθνεσίν τε καὶ Ἰουδαίοις ἠττᾶσθαι Χριστῷ συνεβού- λευσεν, ὑπακούσαι τε αὐτῷ καὶ τοὺς μέχρις ἐσχάτων τῆς γῆς.
- [02882] Εἶτα Θεὸς πρὸς αὐτὸν μονονουχὶ καὶ κατα- θαυμάζων τὴν τοῦ Ἰσραὴλ σκαιότητα καὶ τὸ λίαν ἀμαθὲς, Τῇ ἰσχυρᾷ χειρὶ, φησίν, ἀπειθοῦσιν.
- [02883] [6Παναλ-] κῆς γὰρ,6 καὶ ἄθραυστος, καὶ πάντα ἰσχύουσα δεξιὰ τοῦ Θεοῦ καὶ Πατρὸς ὁ Υἱός, δι' οὗ τὰ πάντα, καὶ ἐν ᾧ τὰ πάντα·
- [02884] ὁ καταργήσας θάνατον, καὶ συντρίψας τὸν Σατανᾶν, καὶ σκυλεύσας τὸν ἄδην, καὶ ἀφθαρσίαν δωρούμενος τοῖς ὑπὸ φθορὰν, καὶ ἀνακαινίζων τὰ πάντα πρὸς τὸ ἐν ἀρχαῖς.
- [02885] Οὕτω καὶ διὰ τῆς τοῦ ψάλ- λοντος φωνῆς οἱ ἐν Χριστῷ σεσωσμένοι φασίν·
- [02886] [6Δε-] Ξιὰ Κυρίου ὑψώσε με, δεξιὰ Κυρίου ἐποίησε δύνα- μιν.
- [02887] [6] Εἴρηται δὲ καὶ ἐν Ὡδαῖς·
- [02888] [6H] δεξιὰ σου, Κύριε, δεδόξασται ἐν ἰσχύϊ·
- [02889] ἡ δεξιὰ σου χειρὶ, Κύριε, ἔθραυσεν ἐχθρούς.
- [02890] [6] Οὐκοῦν ἀνοσιότητός τε ὁμοῦ, καὶ μὴν καὶ φρενοβλαβείας εἰς τοῦτο διεληλάκασιν, ὡς τῇ ἰσχυρᾷ χειρὶ τῇ σωζούσῃ ῥαδίως ἀπειθεῖν ἐλέσθαι, καὶ παρ' οὐδὲν ἠγείσθαι τὸ πρᾶγμα.
- [02891] Ἀπειθοῦσι δὲ ὁμοίως τῇ πορείᾳ τοῦ λαοῦ τούτου, φησίν·
- [02892] οὗ τὸ πρόσωπον ἀναλαβῶν ἔφασκεν εὐθύς·
- [02893] Μεθ' ἡμῶν ὁ Θεός.
- [02894] Ὅποια δὲ τίς ἐστιν ἡ πορεία τοῦ λαοῦ;

- [02895] Τῶν ἐχόντων τὸν Ἐμμανουήλ ἢ πίστις ἢ εἰς αὐτὸν, ἢ εὐαγγελικὴ πολιτεία, παρεωραμένης τῆς ἐν νόμῳ καὶ ὡς ἐν σκιάις.
- [02896] Ἀπειθοῦσι δὲ τῇ πορείᾳ τοῦ λαοῦ τούτου λέγοντες·
- [02897] Μὴ ποτε εἶπητε, Σκληρόν.
- [02898] Πᾶν γὰρ ὃ ἐὰν εἴπη ὁ λαὸς οὗτος, σκληρόν ἐστι.
- [02899] Σκληρόν γὰρ εἶναι πῶς τοῖς Ἰουδαίοις ἐδόκει τῶν ἀγίων ἀποστόλων ὁ λόγος, ὅτι περιστέλλοντες ὡς ἐν καιρῷ τῷ δέοντι τὴν σκιάν, ζῆν οὐκ εἶον κατὰ τὸν Μωσέως νόμον, εὐαγγελικῶς δὲ μᾶλλον καὶ πνευματικῶς.
- [02900] ^[9Τὸν] δὲ φόβον αὐτῶν οὐ μὴ φοβηθῆτε, οὐδ' οὐ μὴ ταραχθῆτε, Κύριον αὐτὸν ἀγιάσατε, καὶ αὐτὸς ἔσται σοι φόβος.
- [02901] Καὶ ἐὰν ἐπ' αὐτῷ πεποιθῶς ἦς, ἔσται σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσετε αὐτῷ, οὐδ' ὡς πέτρας πτώματι.⁹ Προαιτιασάμενος τοὺς ἐξ Ἰσραὴλ ὡς ἀπειθεῖν ἔλομένους τῇ πορείᾳ τοῦ λαοῦ, τοῦ ἐν Χριστῷ δηλῶν ὅτι, καὶ ταῖς τῶν ἀγίων ἀποστόλων μυσταγωγίαις, μεθίστησι πρὸς αὐτοὺς τὸν τῆς παρακλήσεως λόγον, καὶ ἄθραυστον αὐτοῖς ἐνεργάζεται νοῦν, μὴ δὴ χρῆναι λέγων δεδιέναι τοὺς ἀπειθοῦντας αὐτοῖς, μήτε μὴν ὅλως τὸν ἐκ τῆς ἐκείνων σκαιοτήτος εἰσδέχεσθαι θόρυβον·
- [02902] τεθαρόκηκτος δὲ μᾶλλον ἐπὶ Θεῷ, κατανεαυνεύεσθαι τῶν ἐχθρῶν·
- [02903] εὐερίδοντας ὅτι καὶ ὄπλον αὐτοῖς ἔσται, καὶ πύργος ἰσχύος, καὶ κατακρατήσουσιν εὐκόλως τῶν ἀνθεστηκότων.
- [02904] Ταύτητοί φησιν·
- [02905] Τὸν δὲ φόβον αὐτῶν οὐ μὴ φοβηθῆτε, οὐδὲ ταραχθῆτε.
- [02906] Εἰ δὲ δὴ τις βούλοιο ταῖς τῶν προκειμένων ἐννοίαις ἰσχυρὸν ἐνέναι τὸν νοῦν, καὶ καθ' ἕτερον αὐτὸ νοήσει ^[70.233] τρόπον.
- [02907] Ἔστι δὲ οὕτως.
- [02908] Ἰουδαῖοι μὲν γὰρ ἐδεδίασαν οὐ μικρῶς μὴ ἄρα πῶς Θεῷ προσκρούσειαν, διωθόμενοι μὲν τῆς ἐν νόμῳ πολιτείας τὴν ὁδόν·
- [02909] προσιέμενοι δὲ τοῦ Σωτῆρος τὸν λόγον ἀφιστάντος τῶν τυπῶν, καὶ παρ' οὐδὲν ἡγγεῖσθαι προστάττοντος τὴν σκιάν.
- [02910] Καὶ γοῦν ἔφασκον περὶ αὐτοῦ·
- [02911] ^[6Εἰ] οὖν οὗτος ὁ ἄνθρωπος παρὰ Θεοῦ, οὐκ ἂν ἔλυε τὸ Σάββατον.
- [02912] ^[6] Ὅτι τοίνυν εἰ καὶ ἦσαν ἐξ Ἰουδαίων οἱ θεσπέσιοι μαθηταί, παραιτεῖσθαι χρῆν αὐτοῖς τὸν τῶν ἀπειθῶν φόβον, δεδιότων, ὡς ἔφην, προσκρούσαι τῷ νόμῳ, διὰ γε τοῦ ζῆν ἐλέσθαι μᾶλλον εὐαγγελικῶς, παρεγγυᾶ λέγων·
- [02913] Τὸν δὲ φόβον αὐτῶν οὐ μὴ φοβηθῆτε, οὐδ' οὐ μὴ ταραχθῆτε·
- [02914] ἀγιαζέσθω δὲ μᾶλλον, φησὶ, παρ' ὑμῶν ὁ τῆς δόξης Κύριος, τοῦτ' ἔστιν, ὁ Χριστός, καὶ τιμάσθω τῇ πίστει, καὶ φοβερός ἔστω παρ' ὑμῖν.
- [02915] Ἔσται γὰρ οὕτως ὑμῖν ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσετε αὐτῷ, οὐδὲ ὡς πέτρας πτώματι.
- [02916] Δύο τίθησιν ἐν αὐτῷ μέγαρα καὶ ἐξαίρετα.
- [02917] Πρῶτον μὲν γὰρ, ἀγιάσει, φησὶν, ὑμᾶς τοὺς πιστεύοντας, καὶ μετόχους ἀποφανεῖ τῆς θείας αὐτοῦ φύσεως διὰ τοῦ ἀγίου Πνεύματος·
- [02918] κερδανεῖτε δὲ πρὸς τούτῳ, τὸ μήτε ὡς λίθῳ, μήτε μὴν ὡς πέτρῳ σκανδαλοπεριεσεῖν.
- [02919] Ὅ δὲ καὶ πεπόνθασιν οἱ τάλανες Ἰουδαῖοι διὰ πολλὴν ἄγαν ἀμαθίαν λέγοντες·
- [02920] ^[6Ἡμεῖς] οἶδαμεν ὅτι Μωσὴν λελάληκεν ὁ Θεός·
- [02921] τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.
- [02922] ^[6] Οὐκοῦν ἐπειδήπερ οὔτε ἠγίασαν αὐτὸν, οὔτε μὴν ἠθέλον ἐπ' αὐτῷ πεποιθέναί, μεμενήκασι μὲν ἀγιασμοῦ παντελῶς ἀμέτοχοι, προσπταίσαντες δὲ ὡς λίθῳ πεπτώκασι, καὶ ἐν παντὶ γεγόνασι κακῶ·
- [02923] Ὁ δὲ οἶκος Ἰακώβ ἐν παγίδι, καὶ ἐν κοιλάσματι ἐγκαθημένοι ἐν Ἱερουσαλήμ·
- [02924] διὰ τοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοί, καὶ πεσοῦνται καὶ συντριβήσονται, καὶ ἐγγιούσιν, καὶ ἀλώσονται ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες.
- [02925] Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.
- [02926] Ὁ σοφὸς ἔφη Παροικιαστής·
- [02927] ^[6Υἱέ,] μὴ ζηλούτῳ ἡ καρδία σου ἀμαρτωλοῦς, ἀλλ' ἐν φόβῳ Κυρίου ἴσθι ὅλην τὴν ἡμέραν.

[02928] [6] Πρέποι γὰρ ἂν τοὺς γε ἀληθῶς ἀρτίφρονας, μὴ τῆς τῶν φαύλων σκαιότητος, ἀλλὰ τῆς τῶν ἀγαθῶν ἐπιεικείας γενέσθαι μιμητάς.

[02929] Οὐκ- οὖν ἐπειδήπερ τοῖς ἀγίοις συνεβούλευε μαθηταῖς, ἀγίασμα μὲν ποιῆσθαι Χριστὸν, πεποιθέναι δὲ μάλ- λον ἐπ' αὐτῷ, καὶ τὰς τῶν διωκόντων ἀπονοίας ἡγεῖ- σθαι μὴδὲν, προσεπήγαγεν ἀναγκαίως, ὅσα τε καὶ οἷα τοῖς ἀπειθεῖν ἡρημένοις συμβήσεται βλάβη.

[02930] Ὁ γὰρ οἶκος, φησὶ, τοῦ Ἰακώβ, τοῦτ' ἔστιν, Ἰουδαῖοι, πλεί-στην τε ὄσσην καὶ ἀκατάληκτον τὴν κατὰ Χριστοῦ νοσοῦντες ἀπόνοιαν, ἔσονται προσεικότες τοῖς ἐν πα- γίδι γεγονόσιν, καὶ τεθηρευμένοις εἰς ὄλεθρον.

[02931] Ἦ καὶ τοῖς ἐν κοιλιάσμασι, τοῦτ' ἔστι, τοῖς εἰς βόθρον ὠλι- σθηκόσιν.

[02932] Ταύτης τε ἕνεκα τῆς αἰτίας ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ, καὶ πεσοῦνται, καὶ συντριβήσονται, καὶ ἐγγιούσιν, τοῦτ' ἔστιν, ἐγγὺς ἔσονται καὶ οὐ μα- κρὰν τοῦ κατασίνεσθαι πεφυκότες.

[02933] Ἔσονται γὰρ ἀν- ἰσχυες καὶ συντετριμμένοι, καὶ τοῖς πολεμοῦσιν ἀλώ- σιμοι.

[02934] Καὶ τοῦτο ἦν ἄρα τὸ διὰ φωνῆς προφήτου περὶ αὐτῶν εἰρημένον ὑπὸ Θεοῦ.

[02935] Ἴδου ἐγὼ δίδωμι ἐπὶ τὸν λαὸν τοῦτον ἀσθένειαν·

[02936] καὶ ἀσθενήσουσιν ἐν αὐ- [70.236] τοῖς πατέρες καὶ υἱοὶ ἅμα.

[02937] Γείτων καὶ πλησίον αὐτοῦ ἀπολοῦνται·

[02938] καίτοι τῶν ἐν Χριστῷ κεκλημένων εἰς ἀγιασμὸν οὐχ ὧδε ἐχόντων.

[02939] Ἰσχύς γὰρ αὐτῶν καὶ ὑμνησις ὁ Κύριος, κατὰ τὸ γεγραμμένον.

[02940] Καὶ πι- στώσεται λέγων ὁ θεσπέσιος Παῦλος·

[02941] [6Πάντα] ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

[02942] [6] Ἀλώσονται τοίνυν οἱ ἀπιστοῦντες, φησὶν, ἄνθρωποι ἐν ἀσφαλείᾳ ὄντες.

[02943] Ὅσον μὲν γὰρ ἦκεν εἰς τὴν ἄνωθεν ἐπικουρίαν τὴν ὑπάρξασαν ἀεὶ τοῖς ἐξ Ἰσραὴλ, ἀνάλωτοί τινες ἦσαν, καὶ δυσκαταμάχητοι τοῖς ἐχθροῖς, ὁρατοῖς τε καὶ ἀοράτοις.

[02944] Ἐφη γὰρ που Θεὸς περὶ τῆς Ἱερουσαλήμ·

[02945] [6Καὶ] ἐγὼ ἔσομαι αὐτῇ, λέγει Κύριος, τείχος πυρὸς κυκλόθεν, καὶ εἰς δόξαν ἔσομαι ἐν μέσῳ αὐτῆς.

[02946] [6] Ἐπειδὴ δὲ προσκεκρούκασιν ἐμπαροινούντες Χριστῷ, πάσης ἀσφαλείας ἔρημοι, νοητῆς τε καὶ αἰσθητῆς διατελοῦσιν ἐν κόσμῳ.

[02947] Μεταπεφοίτηκε γὰρ εἰς ἑτέ- ρους, τοῦτ' ἔστι, τοὺς ἐξ ἔθνῶν ἢ τοῦ σώζοντος χάρις.

[02948] [6Ἔσονται] δὲ τότε, φησὶν, φανεροὶ, οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.

[02949] [6] Καὶ τίνες ἂν εἶεν οὗτοι πάλιν;

[02950] Οἱ ἐν Χριστῷ δηλονότι δεδικαιωμένοι τε καὶ ἡγιασμένοι διὰ τοῦ Πνεύματος·

[02951] οἷς ἂν ἀρμόσειεν εἰ- πεῖν·

[02952] [6Ἐσημειώθη] ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου, Κύριε.

[02953] [6] Εἰκῶν μὲν γὰρ καὶ ὁμοίωσις καὶ οἰονεῖ πρόσωπον τοῦ Θεοῦ καὶ Πατρὸς ὁ Υἱός.

[02954] Φῶς δὲ τὸ ἐξ αὐτοῦ πεμπόμενον εἰς ἡμᾶς τὸ Πνεῦμα τὸ ἅγιον, δι' οὗ κατεσφραγίσμεθα πρὸς εἰκόνα τὴν πρώτην ἀναμορ- φούμενοι δι' ἀγιασμοῦ.

[02955] Πεποιήμεθα γὰρ κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ κτίσαντος Θεοῦ.

[02956] Ἔσονται τοίνυν φανεροὶ, φησὶ, τοῦτ' ἔστιν, ἐπίσημοι καὶ Θεῷ γνωρι- μῶτατοι, καὶ διαπρεπεῖς ἐν κόσμῳ·

[02957] οἱ τῷ ἀγίῳ κατα- σφραγιζόμενοι Πνεύματι, τοῦ μὴ μαθεῖν τὸν νόμον.

[02958] Ἄρ' οὖν ἀφεξόμεθα τῶν νομικῶν ἀναγνωσμάτων;

[02959] Καίτοι πῶς οὐκ ἀμαθὲς τὸ ὧδε νοεῖν, Χριστοῦ λέ- γοντος ἐναργῶς·

[02960] [6Διὰ] τοῦτο λέγω ὑμῖν, ὅτι πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὁμοίος ἔστιν ἀνθρώπῳ πλουσίῳ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

[02961] [6] Οὐκοῦν οὐ παραιτούμεθα μὲν τὸ εἰδέναι τὸν νόμον·

- [02962] τό γε μὴν οὕτως εἰδέναι, φευκτόν, ὥστε καὶ ζῆν ἐλέσθαι νομι- κῶς, ἤγουν Ἰουδαϊκῶς.
- [02963] Οὐ γάρ τοι βοῦς ἰερεύσομεν, οὔτε μὴν ταῖς δι' αἱμάτων θυσίαις τιμήσομεν τὸν τῶν ὅλων Θεόν.
- [02964] Πνευματικὴν δὲ μᾶλλον προσκομιούμεν αὐτῷ λατρείαν εἰς ὁσμὴν εὐωδίας.
- [02965] Ὡς γὰρ φησιν ὁ Σωτήρ·
- [02966] [6Πνεῦμα] ὁ Θεός, καὶ τοὺς προσκυνούντας αὐ- τὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.
- [02967] [6] Ὅτι δὲ τοῖς τῷ ἁγίῳ Πνεύματι κατεσφραγισμένοις εἰς καινότητα ζωῆς, ζημία πολλὴ τὸ θέλειν ἔτι πολυ- τεύεσθαι τε καὶ ζῆν Ἰουδαϊκῶς, ἦτοι κατὰ τὴν τοῦ νόμου σκιάν, πιστώσεται λέγων ὁ μακάριος Παῦλος τοῖς μετὰ τὴν πίστιν ἀνόπιν ὥσπερ ἰοῦσιν, εἰς λατρείαν τὴν ἐν σκιαί·
- [02968] [6Ἐναρξάμενοι] πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε.
- [02969] [6] Καὶ πάλιν·
- [02970] [6Λέγω] δὲ ὑμῖν, ὅτι ἂν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
- [02971] Ἀπηλλοτριώθητε;
- [02972] ἀπὸ Χριστοῦ, οἳ τινες ἐν νόμῳ βιοῦτε, τῆς χάριτος ἐξεπέσατε.
- [02973] Ἡμεῖς γὰρ διὰ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.
- [02974] [6] [9Καὶ] ἐρεῖ·
- [02975] Μενῶ τὸν Θεὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ πε- ποιθῶς ἔσομαι ἐπ' αὐτῷ.⁹ [70.237] Ὅτι πολὺ πρόσεστι τοῖς ἐν Χριστῷ τὸ εὐήνιον, καὶ διὰ τούτων ἡμᾶς ὁ προφήτης πειρᾶται πληροφορεῖν.
- [02976] Προσεπεφώνει μὲν γὰρ αὐτοῖς ὁ τῶν ὅλων Θεὸς περὶ τοῦ Ἐμμανουήλ·
- [02977] Κύριον αὐτὸν ἀγιάσατε, καὶ αὐτὸς ἔσται σου φόβος.
- [02978] Καὶ ἂν ἐπ' αὐτῷ πεποιθῶς ἦς, ἔσται σοι εἰς ἀγίασμα.
- [02979] Οἱ δὲ καὶ λίαν ἀσμένως τὸν τῆς εἰς τοῦτο μυσταγωγίας προσηκάμενοι λόγον, μελλησμοῦ δίχα παντὸς ὑπισχνούνται τε τὸ εὐπειθές, καὶ πᾶσαν ἐπ' αὐτῷ θέμενοι τὴν ἐλπίδα φασί·
- [02980] [6Μενῶ] τὸν Θεὸν, τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ πεποιθῶς ἔσομαι ἐπ' αὐτῷ.
- [02981] [6] Καὶ τί τὸ μενῶ σημαίνειεν ἄν;
- [02982] Ἦ ἐκεῖνό που πάν-τως, ὃ καὶ ὁ θεσπέσιος ἔφη Δαβίδ·
- [02983] [6Υπομένων] ὑπ- ἐμείνα τὸν Κύριον, καὶ προσέσχε μοι.
- [02984] [6] Ὑπομένει δὲ τὸν Κύριον, ὃ τὰ αὐτῷ δοκοῦντα φρονεῖν ἠρημένος, καὶ τοῖς αὐτοῦ νεύμασι κατακολουθῶν, ἠδιστα τε λίαν τοὺς ὑπὲρ τῆς εἰς αὐτὸν εὐσεβείας ὑπομένων ἀγῶνας.
- [02985] Πρὸς γὰρ τοι τοῦτο αὐτοὺς διὰ τῆς τοῦ ψάλ- λοντος φωνῆς παροτρύνει τὸ Πνεῦμα λέγον·
- [02986] [6Ἀνδρὶ-] ζου, καὶ κραταιούσθω ἡ καρδία σου, καὶ ὑπόμεινον τὸν Κύριον.
- [02987] [6] [6Υπομένων] τοίνυν, φησί, τὸν Θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου [6] Ἰακώβ ἄθρει δὴ οὖν ἄθρει πρὸς ταῖς εὐπειθείαις πόσον ἔχουσι τὸ νουνεχές.
- [02988] Ἐξ ὧν γὰρ ἕτεροι προσ- κερρούκασι, καὶ δὴ καὶ πεπόνθασι τοῦ θείου προσ- ὄπου τὴν ἀποστροφὴν, διὰ τούτων αὐτῶν ἀσφαλεστέ- ρας ἐργάζονται τὰς ἑαυτῶν καρδίας, πρὸς τὴν εἰς τὰ ἀμείνω ὀσπὴν.
- [02989] Δεδίασι γὰρ τῶν θείων ὀμμάτων τὴν ἀποστροφὴν.
- [02990] Ἀπροσωπόληπτος γὰρ ὁ κριτής, καὶ οὐκ ἂν ἐνδοιάσειε τις ὅτι πάντη τε καὶ πάντως τοῖς ἐκάστου τρόποις πρεπόντως τε καὶ εἰκότως ἢ χαριεῖ- ται τὸν ἔπαινον, ἤγουν ἐποίσει τὴν δίκην.
- [02991] Καὶ τοὺς μὲν ταῖς ἀπειθείαις ἐξυβρικότας, ἔξω τε προσώπου ποιήσεται, καὶ ἠγήσεται στυγητούς.
- [02992] Τοὺς γε μὴν τῇ πίστει τετιμηκότας, ἠγήσεται μὲν ὡς ἀγαπητοὺς τη- ρούντας τὴν πίστιν, ἀποστραφήσεται δὲ μεθέντας τὸ γνήσιον, καὶ ἐν ἴσῳ ἠγήσεται τοῖς μὴδ' ὅλως πεπι- στευκόσιν, ἢ τάχα που καὶ ἐν χεῖροσι.
- [02993] Γέγραπται γὰρ περὶ τινῶν·

- [02994] [6Κρείττον] γὰρ ἦν αὐτοῖς μὴ ἐπ- εγνωκέναι τὴν ὁδὸν τῆς ἀληθείας, ἢ ἐπιγνοῦσιν εἰς τὰ ὀπίσω ἀνακάμψαι ἀπὸ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.
- [02995] [6] [9Ἰδοὺ] ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός, καὶ ἔσται εἰς σημεῖα, καὶ εἰς τέρατα ἐν τῷ Ἰσραὴλ παρὰ Κυρίου Σαβαώθ, ὃς κατοικεῖ ἐν ὄρει Σιών.⁹ Τὴν καλὴν ὁμολογίαν εὖ μάλα διηρηκότων (ἔφασαν γὰρ·
- [02996] [6Μενῶ] τὸν Θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ πεποιθῶς ἔσομαι ἐπ' [6] αὐτῷ παραχρῆμα τὸ αὐτοῦ πρόσωπον εἰσφέρει τοῦ Ἐμμανουήλ, τοῖς ἐπ' αὐτῷ τὴν ἐλπίδα θεμένοις χα- ριζομένου τὴν οικειότητα, δηλὸν δὲ ὅτι τὴν διὰ τοῦ Πνεύματος.
- [02997] Ἐνήκε γὰρ ἡμῖν ὁ Υἱὸς τὸ ἴδιον Πνεῦμα, καὶ οἰκεῖοι γεγόναμεν αὐτοῦ·
- [02998] καὶ ἐν αὐτῷ κρᾶζομεν, Ἄββα ὁ Πατήρ·
- [02999] ὀνομάζει τοίνυν ἡμᾶς παιδιά τοῦ Πα- τρός, ὡς τὴν διὰ Πνεύματος ἔχοντας ἀναγέννησιν, ἵνα καὶ ἀδελφοὶ χροματίσωμεν τοῦ κατὰ φύσιν ἀληθῶς [70.240] Υἱοῦ.
- [03000] Ἐφη γὰρ διὰ τῆς τοῦ Ψάλλοντος φωνῆς·
- [03001] [6Ἀπ-αγγελῶ] τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.
- [03002] [6] Πλὴν εἰ καὶ γέγονεν ἀδελφός, καὶ κεχρημάτικεν ἡμῶν πρωτό- τοκος διὰ τὸ ἀνθρώπινον, καίτοι Θεὸς ὑπάρχων, καὶ Υἱὸς μονογενῆς, ἀλλ' οὐκ ἠγνοήκαμεν αὐτοῦ τὴν δό- ξαν, καὶ τὴν κατὰ πάσης κτίσεως ὑπεροχὴν.
- [03003] Ἴσμεν δὲ ὅτι δεδομέθα αὐτῷ παρὰ Θεοῦ καὶ Πατρός.
- [03004] Καὶ τοῦτο αὐτὸς εὐρίσκειται λέγων πρὸς τὸν ἐν τοῖς οὐρανοῖς Πατέρα καὶ Θεόν·
- [03005] [6Οὗς] δέδωκάς μοι ἐκ τοῦ κόσμου σοὶ ἦσαν, κάμοι αὐτοὺς ἔδωκας.
- [03006] [6] Κύριος μὲν γὰρ τῶν ὅλων ἐστὶ κατὰ φύσιν ὁ Υἱός·
- [03007] καὶ συγκατάρχει παντὸς γενητοῦ τῷ Θεῷ καὶ Πατρί.
- [03008] Ἐπειδὴ καὶ γέ- γονεν ἄνθρωπος, ᾧ πάντα ἐστὶ θεόδοτα καὶ εἰσκε- κριμένα λέγεται λαβεῖν, ὧν ὑπῆρχε κύριος ὡς Θεός·
- [03009] [6Αἴτησαι] γὰρ, φησὶ, [6παρ'] ἐμοῦ, καὶ δώσω σοὶ ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.
- [03010] [6] Ἐπιγάννυται τοίνυν τοῖς ἐπ' αὐτῷ πεποιθόσιν, τοῦτ' ἔστι, τοῖς κεκλημένοις εἰς ἐπίγνωσιν ἀληθείας διὰ τῆς πίστεως·
- [03011] μόνον δὲ οὐχὶ καὶ χεῖρα προτείνων καταδείκνυσι, λέγων·
- [03012] [6Ἰδοὺ] ἐγὼ καὶ τὰ παιδιά, ἃ μοι ἔδωκεν ὁ Θεός.
- [03013] [6] Τίς οὖν ταῦτα λέγων;
- [03014] ὁ Ἐμμανουήλ δηλονότι.
- [03015] Ὅς ἔσται, φησὶν, εἰς σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ παρὰ Κυρίου Σα- βαώθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιών.
- [03016] Ἴνα γὰρ πιστεύ- σιαν οἱ κατὰ πᾶσαν τὴν γῆν, ὅτι Θεὸς ὧν φύσει γέ- γονεν ἄνθρωπος, καὶ τῶν ὅλων ὑπάρχων Κύριος, τὴν τοῦ δούλου πεφόρηκε μορφὴν οἰκονομικῶς δι' ἡμᾶς·
- [03017] πλεῖστά τε ὅσα κατὰ τὴν Ἰουδαίαν εἰργάσατο σημεῖα, καὶ τῆς θείας ὑπεροχῆς ἐνεργεστάτην ἀπόδειξιν ἐποιήσατο·
- [03018] τὰ παραδόξως τε καὶ ὑπὲρ λόγον ἀπο- τελούμενα·
- [03019] τοῦτο μὲν νεκροὺς ἀναστάς, τοῦτο δὲ ἀκαθάρτοις πνεύμασιν ἐπιτιμῶν·
- [03020] καὶ τυφλοῖς δὲ τὸ βλέπειν ἐν ἐξουσίᾳ δωρούμενος.
- [03021] Ἐγκλημα δὲ τῆς Ἰουδαίων σκαιότητος καὶ δυσσεβείας, ὁ προφητικὸς ἔσται λόγος.
- [03022] Τὰ μὲν γὰρ σημεῖα καὶ τὰ τέρατα παρὰ Κυρίου Σαβαώθ τοῦ κατοικοῦντος ἐν τῷ ὄρει Σιών γεγενῆσθαι φησὶν.
- [03023] Οἱ δὲ τῶν ἐκτόπων ἢ πραγμάτων ἢ λόγων ἀνεπιτήδευτον ἐῶντες οὐδὲν, δυσφημεῖν ἀπ- ετόλμων λέγοντες·
- [03024] [6Οὔτος] οὐκ ἐκβάλλει τὰ δαι- μόνια εἰ μὴ ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμο- νίων.
- [03025] [6] [9Καὶ] ἐὰν εἴπωσι πρὸς ὑμᾶς·
- [03026] Ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας, καὶ τοὺς ἐγγαστριμύθους τοὺς κενολογοῦντας, οἱ ἐκ τῆς κοιλίας φωνοῦσιν, οὐκ ἔθνος πρὸς Θεὸν αὐτοῦ;
- [03027] Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς;

[03028] Νόμον γὰρ εἰς βοήθειαν ἔδωκεν, ἵνα εἴπωσιν·

[03029] Οὐχ ὡς τὸ ῥῆμα τοῦτο περὶ οὗ οὐκ ἔστι δῶρα δοῦναι περὶ αὐτοῦ.⁹ Κατηχητικὸν ἐξυφαίνει λόγον αὐτὸς ὁ Ἐμμανουήλ τοῖς ἐλπίδα θεμένοις εἰς αὐτὸν, οἱ κατελογίσθησαν μὲν ἐν τέκνοις·

[03030] δέδονται δὲ αὐτῷ παρὰ Θεοῦ καὶ Πα- τρός, ὡς Σωτῆρι καὶ Λυτρωτῇ καὶ Ζωοποιῷ, καὶ καταφωτίζειν ἰσχύοντι, καὶ παντὸς ἀπαλλάττειν κα- κοῦ·

[03031] ἀφίστησι δὲ αὐτοὺς ὀλοτρόπως τῶν ἀρχαίων ἠθῶν, καὶ φρενοβλαβείας τῆς πρώτης.

[03032] Ἔθος μὲν γὰρ τοῖς τῶν εἰδώλων προσκυνηταῖς, τοὺς ἐκ τῶν δαιμο- ^[70.241] νίων χρησμούς ἀγαπᾶν, καὶ κενολόγοις τισὶ νεκρο- μάντεσι προσκεῖσθαι φιλεῖν, οἱ λέγουσι μὲν ἀληθῆς οὐδέν·

[03033] ἀνερεύγονται δὲ ὥσπερ τὸ εἰς νοῦν ἦκον ἀπλῶς.

[03034] Ἀλλ' ὑμεῖς, φησί, κἂν εἰ προσίοιτό τις, λέ- γων·

[03035] Ζητήσατε τοὺς ἀπὸ τῆς γῆς φωνοῦντας, τοῦτ' ἔστι, τοὺς προσποιουμένους ἀναφέρειν τοὺς νεκρούς·

[03036] καὶ ὥσπερ ἐξ ἄδου ποιεῖσθαι τὰς μαντείας·

[03037] ἤγουν τοὺς ἐγγαστριμύθους·

[03038] οἱ προσποιῶνται μὲν θεοὺς τινὰς ἔχειν εἰς τὴν κοιλίαν, οὕτω τε τοῖς προσιοῦσι τὰ παρ' ἐκείνων λαλεῖν, μὴ προσίεσθε τὴν συμβουλήν.

[03039] Φωνοῦσι γὰρ ἀπὸ μόνης τῆς ἑαυτῶν κοιλίας, καὶ οὐκ εἰσὶν ἔθνος συνετὸν, ὥστε καὶ ἀναζητησαὶ Θεὸν, καὶ παρ' αὐτοῦ τι μαθεῖν.

[03040] Λέγετε δὲ τοῖς ἐκεῖνα συμ- βουλευούσιν·

[03041] Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νε- κρούς;

[03042] ὁρᾶς ὅπως ἀπεργάζεται νουνεχεστάτους;

[03043] Οὐ γὰρ μόνον ἀποφοιτᾶν ἐπιτάττει τῆς ἐκείνων σκαιό- τητος καὶ φρενοβλαβείας, ἀλλὰ γὰρ καὶ συμβούλους ἀγαθοὺς, τοῖς πεπλανημένοις γενέσθαι προστάττει.

[03044] Λέγετε γὰρ, φησί·

[03045] Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς;

[03046] κοινὸς γὰρ καὶ ἀνθρώπινος ὁ λογισμὸς.

[03047] Ποῖον γὰρ ἂν ἔχοι λόγον τὸ διερωτᾶν ἐθέλειν περὶ τῶν ἔτι ζώντων τοὺς ἐν τῇ γῇ κεμένους, ἢ ἐν ἄδου τυχὸν γενομένης ψυχᾶς;

[03048] Καὶ καθ' ἕτερον δὲ τρόπον, ἀμαθῆς παντελῶς νεκρομαντείας προσέχειν, καὶ ταῖς τῶν γοητῶν ψευδοεπίαις οἱ νεκρὸν ἔχουσι τὸν νοῦν, καὶ οἷον ἀπεψυγμένην καρδίαν.

[03049] Οὐ γὰρ ἴσασι τὸν τῶν ὄλων δημιουργόν, οὐκ ἔχουσιν ἐν αὐτοῖς τὸν ζωοποιὸν τοῦ Θεοῦ λόγον.

[03050] Εἰσὶ δὲ πρὸς τοῦτο, καὶ νεκρῶν ἔρ- γων ἐπιμεληταί.

[03051] Πῶς οὖν οἱ ζῶντες, τοῦτ' ἔστιν, οἱ τὴν ἄνωθεν ἔχοντες ἐν ἑαυτοῖς ζωοποίησιν, καὶ τὸν ζῶντα τοῦ Θεοῦ Λόγον ἐκπεπλουτηκότες περὶ αὐτῶν ἐρωτῶσι τοὺς νεκρούς;

[03052] Ταῦτα τοίνυν λέγετε, φησί, προστιθέντες ὅτι νόμον εἰς βοήθειαν ἔδωκεν, τοῦτ' ἔστι, τὸν εὐαγγελικόν, ἵν' οἱ προσέχοντες αὐτῷ λέ- γωσιν·

[03053] Οὐχ ὡς τὸ ῥῆμα τοῦτο, περὶ οὗ οὐκ ἔστι δῶρα δοῦναι περὶ αὐτοῦ.

[03054] Πωλοῦσι μὲν γὰρ τὸ ψεῦδος, οἱ τὰ ἐκ μόνης τῆς ἑαυτῶν καρδίας λαλοῦντες·

[03055] ὁ δὲ γε σω- τήριος καὶ ἀληθῆς τοῦ Θεοῦ νόμος, τοῦτ' ἔστι, τὸ θέσπισμα τὸ εὐαγγελικόν, ὃ δέδοται πρὸς ἐπικουρίαν τῶν ἐπὶ τῆς γῆς, οὐκ ἔστιν ὡς τὸ ῥῆμα τοῦτο, δη- λονότι τῶν ψευδομάντεων.

[03056] Ἀλλ' οὐδ' ἔστι δῶρα δοῦναι περὶ αὐτοῦ.

[03057] Ὡς γὰρ ἔφην ἀρτίως ὠνοῦνται τινες ἀρ- γυρίοις τὰς τῶν γοητῶν ψευδοεπίαις.

[03058] Πρόκειται δὲ τοῖς ἐθέλουσι τὸ οὐράνιον θέσπισμα, δι' οὗ πρὸς πᾶν ὄτιοῦν τῶν ἀγαθῶν πεποδηγήμεθα.

[03059] Καὶ μὴν ὅσα χρῆν τῶν μελλόντων γενέσθαι μεμαθήκαμεν.

[03060] Τίτι γὰρ ἀσυμφανῆς ὅτι πράττουσιν ἡμῖν τὰ ἀγαθὰ, καὶ τὸ γνήσιον τῆς ἀγάπης τηροῦσι Χριστῷ, πᾶν ὄτιοῦν ἔσται κατ' εὐχήν;

[03061] Μακαρίους γὰρ ἀποφαίνει καὶ ἐν τῷδε τῷ κόσμῳ, καὶ εἰς αἰῶνα τὸν μέλλοντα.

- [03062] Πρό- κειται τοίνυν, ἀργυρίου τε δίχα, καὶ δώρου παντός τὸ εἰδέναι τοῖς ἐθέλουσι τὸν δοθέντα παρὰ Χριστοῦ νόμον εἰς ἐπικουρίαν.
- [03063] Καὶ τοῦτο ἦν ἄρα, τὸ διὰ φωνῆς Ἡσαΐου σοφῶς εἰρημένον·
- [03064] ^[60]διψῶντες πορεύεσθε ἐφ' ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύ- ριον, βαδίσαντες ἀγοράσατε ἄνευ ἀργυρίου καὶ τιμῆς.
- [03065] ^[6] ^[9Καὶ] ἤξει ἐφ' ὑμᾶς σκληρὰ λιμὸς, καὶ ἔσται ὡς ἂν πεινάσητε, λυπηθήσεσθε, καὶ κακῶς ἐρεῖτε τὸν ἄρχοντα καὶ τὰ πάτρια.
- [03066] Καὶ ἀναβλέψονται ^[70.244] εἰς τὸν οὐρανὸν ἄνω, καὶ εἰς τὴν γῆν κάτω ἐμ- βλέψονται·
- [03067] καὶ ἰδοὺ θλίψις καὶ ἡ στενοχωρία, καὶ σκότος, ἀπορία στενή, καὶ σκότος ὥστε μὴ βλέπειν, καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενοχωρίᾳ ὢν ἕως καιροῦ.⁹ Μετατίθησι τὸν λόγον ἐπὶ τὸ ἀπειθήσαν ἔθνος, τοῦτ' ἔστι, τὸν Ἰσραὴλ, οἱ καὶ πλατεῖαν ἔχοντες καὶ ἀμφιλαφὴ τὴν ἐκ Θεοῦ παράκλησιν, καὶ ταῖς νομι- καῖς εἰσηγήσειεν ἐντροφῶντες πλουσίως, εἰς γε τὸ εἰδέναι τὸ τελοῦν εἰς ὄνησιν οὐ προσήκαντο τὸν Χριστόν.
- [03068] Ταύτη τοι καὶ ὠλισθήκασι τῆς πρὸς αὐτὸν οἰκειότητος νοητῆς δηλονότι καὶ πνευματικῆς, καὶ οἶον λιμῶ διολώλασιν.
- [03069] Ἐφη γὰρ ὁ τῶν ὅλων Θεὸς διὰ φωνῆς προφητῶν.
- [03070] ^[6Ἰδοῦ] ἐγὼ ἐπάγω λιμὸν ἐπὶ τῆς γῆς, λέγει Κύριος·
- [03071] Οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι τὸν λόγον Κυρίου·
- [03072] καὶ ἀπὸ ἀνατολῶν ἕως δυσμῶν, περιδραμοῦνται ζη- τοῦντες τὸν λόγον Κυρίου, καὶ οὐ μὴ εὕρωσιν.
- [03073] ^[6] Ὅταν τοίνυν, φησί, τὸν ἀρχηγὸν τῆς ζωῆς ἀποκτείναντες, σκληρὸν καὶ δύσοιστον ὑπομένητε λιμὸν, τὸν τοῦ Θεοῦ λόγον οὐκ ἔχοντες, τὸν ἄρτον τὸν ἐξ οὐρανοῦ, τὸν ζωὴν δίδόντα τῷ κόσμῳ, τότε πεινήσετε.
- [03074] Καὶ δὴ καὶ εἰς αἴσθησιν τοῦ συμβεβηκότος ἐνηνεγμένοι, κακῶς ἐρεῖτε τὸν ἄρχοντα καὶ τὰ πάτρια.
- [03075] Καὶ τί δὴ τοῦτό ἐστιν;
- [03076] Οἱ μὲν γὰρ τῶν Ἰουδαίων καθηγηταί, Γραμματεῖς δὴ λέγω καὶ Φαρισαίους, παροτρύνοντες οὐ διαλελοίπασι, κατὰ τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ, τὴν ὑπὸ χεῖρα πληθύν.
- [03077] Καὶ πρόφασιν τῆς κατ' αὐτοῦ μανίας ἐδέχοντο, τὴν εἰς Μωσέα τε καὶ νόμον αἰδῶ.
- [03078] Ἐδίωκον γὰρ λέγοντες·
- [03079] ^[6Εἰ] ἦν οὗτος παρὰ Θεοῦ ὁ ἄνθρωπος, οὐκ ἂν ἔλυε τὸ ^[6] Σάββατον· οὐκοῦν ὡς παρανομοῦντα διώκειν ἂν ἔπειθον.
- [03080] Ὅταν τοίνυν φησὶν·
- [03081] Ὑμεῖς οἱ παρ' ἐκείνων ἠπατημένοι πεινήσετε, τότε κακῶς ἐρεῖτε πάντα ὑμῶν ἄρχοντα καὶ τὰ πάτρια, τοῦτ' ἔστι, τὰ ἔθη τὰ νόμιμα.
- [03082] Ἀνα- μνησθήσεσθε γὰρ ὅτι παρώτρυνον ὑμᾶς οἱ ἡγούμενοι·
- [03083] καὶ τῶν ἀρχόντων ἡ πρόφασις ἦν τῆς κατὰ Χριστοῦ μανίας τὰ πάτρια·
- [03084] τοῦτ' ἔστι, τὰ ἔθη καὶ αἱ παρα- δόσεις, καὶ οὐχὶ δὴ πάντως αἱ διὰ νόμου, ἀλλὰ καὶ τὰ ἐξ εἰκαίων ἐπιτηρήσεων ἐδέχοντο διδασκαλίας ἐντάλ- ματα ἀνθρώπων.
- [03085] Ἔσται τοίνυν ἐφ' ὑμᾶς σκληρὰ λι- μὸς, ἄνω τε καὶ κάτω περιβλεπόμενοι καὶ πανταχόσε βλέποντες, ἦτοι τὸν τῆς διανοίας ὀφθαλμὸν περιφέ- ροντες, ἕτερον οὐδὲν ὄψεσθε, φησὶν, εἰ μὴ ἀπορίαν στενήν καὶ σκότος, ὥστε μηδὲν δύνασθαί τι τῶν χρησίμων βλέπειν, καὶ οὐκ ἀπορηθήσεται ὁ ἐν στενο- χωρίᾳ ὢν ἕως καιροῦ.
- [03086] Προαγορεύει πάλιν τὴν τῶν ἐθνῶν κλησιν.
- [03087] Οἱ γὰρ νῦν ὄντες, φησὶν, ἐν στενοχωρίᾳ καὶ λιμῶ τῶν θείων μαθημάτων πεπιεσμένοι, οὐκ ἀπορηθήσονται.
- [03088] Χαριεῖται γὰρ αὐτοῖς τὴν εὐλογίαν ὁ Ἐμμανουήλ, καὶ παραθήσει τροφὰς τὰς πνευματικὰς, καὶ τὴν θείαν αὐτοῖς ἀπλώσει τράπεζαν.
- [03089] ἐκεῖνο λέ- γων·
- [03090] Φάγετε καὶ πίετε, καὶ μεθύσθητε, οἱ πλησίον.
- [03091] Ἔσται δὲ τοῦτο, φησὶν, ἕως καιροῦ, τοῦτ' ἔστιν, οὐ νῦν εἰς πέρας οἰχίησεται.
- [03092] Ὅτε καὶ ὁ τῆς προφητείας περὶ αὐτῶν γέγονε λόγος.
- [03093] Ἀλλ' ἐν καιρῷ τῷ δέοντι καθ' ὃν ἐπιλάμψει τοῖς ἐπὶ γῆς ὁ Ἐμμανουήλ.
- [03094] Τότε γὰρ ^[70.245] κέκληται τῶν ἐθνῶν ἡ πληθύς.

[03095] [9Τούτο] πρῶτον πίε, ταχὺ ποίει, χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλεὶμ, ὁδὸς θαλάσσης, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλι- λαία τῶν ἐθνῶν.

[03096] Ὁ λαὸς ὁ πορευόμενος ἐν σκό- τει, ἴδετε φῶς μέγα.

[03097] Οἱ κατοικοῦντες ἐν χώρᾳ καὶ ἐν σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς·

[03098] τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου·

[03099] καὶ εὐφρανθήσονται ἐνώπιόν σου ὡς οἱ εὐφραϊνόμενοι ἐν ἀμητῶ, καὶ ὄν τρόπον οἱ δια- ρούμενοι σκύλα.9 Σκληρᾷ τε λιμῶ καὶ μέντοι καὶ ἀπορία καταπιε- σθήσονται λέγων τοὺς ἀπειθεῖν ἡρημένους τῷ Ἐμ- μανουήλ, οὐκ ἀπορηθήσονται τοὺς ἐν στενοχωρίᾳ προειρηκῶς ἕως καιροῦ, κατὰ γε τὴν ἤδη προαποδο- θεῖσαν διάνοιαν.

[03100] Ἄρχεται δηλοῦν καὶ τίνες οἱ πρῶτοι πιστεύσαντες, καὶ ἀπαρχὴ γεγονότες τῶν κεκλημέ- νων εἰς ἐπίγνωσιν τοῦ Ἐμμανουήλ τοῦ λέγοντος·

[03101] Ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός, ὃς καὶ γέγονεν εἰς σημειᾶ τε καὶ τέρατα ἐν τῷ οἴκῳ Ἰσραὴλ παρὰ Κυρίου Σαβαώθ τοῦ κατοικοῦντος ἐν τῷ ὄρει Σιών.

[03102] Φασὶ γάρ που καὶ ὄρια Ζαβουλῶν καὶ Νεφθα- λείμ τῇ Τιβεριάδι παρακεῖσθαι λίμνη, καὶ ἐν ἔσχα- τιαῖς εἶναι τῆς Ἰουδαίων χώρας, ὡς ὄμορον ὑπάρχειν τῇ τῶν ἐθνῶν Γαλιλαία, ἑτέρας οὔσης τῆς πρὸς τῇ Φοινίκων χώρα.

[03103] Ἐκ τούτων φασὶ μάλιστα τῶν φυ- λῶν τοὺς ἀγίους ἀποστόλους γενέσθαι κατὰ τὸ πλεῖ- στον.

[03104] Καὶ γοῦν τὰ περὶ τῆς κλήσεως αὐτῶν, Ματθαῖος ἡμῖν ὁ μακάριος εὐαγγελιστὴς ἐξηγούμενος, πρῶτον μὲν ἀποκομίζει τὸν Ἰησοῦν ἐν ὄριοις Ζαβουλῶν καὶ Νεφθαλεὶμ.

[03105] Εἶτα τίνα τρόπον ἀπολέκτους ἐποίησατο τοὺς ἀγίους ἀποστόλους, προσεπάγει σαφῶς.

[03106] Γράφει δὲ οὕτω περὶ Χριστοῦ·

[03107] [6Καὶ] καταλιπὼν τὴν Ναζα- ρεθ ἑλθὼν κατόκησεν εἰς Καπερναοὺμ τὴν παραθα- λάττιον ἐν ὄριοις Ζαβουλῶν καὶ Νεφθαλεὶμ, ἵνα πλη- ρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου λέγοντος·

[03108] Γῆ Ζαβουλῶν, καὶ γῆ Νεφθαλεὶμ ὁδὸς θαλάσσης πέραν Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς καθημένος ἐν σκότει φῶς ἴδε μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θα- νάτου, φῶς ἀνέτειλεν αὐτοῖς.

[03109] [6] Προσεπάγει δὲ τού- τοις·

[03110] [6Περιπατῶν] δὲ παρὰ τὴν θάλασσαν τῆς Γαλι- λαίας ἴδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν·

[03111] ἦσαν γὰρ ἀλιεῖς·

[03112] καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·

[03113] Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

[03114] Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

[03115] Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτί- ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

[03116] Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

[03117] [6] Ἰστέον δὲ ὅτι τὴν θάλασσαν τῆς Γαλιλαίας τὴν Τιβεριάδα λίμνην τὸ Γράμμα φησὶ τὸ ἱερόν·

[03118] ἔνθα καὶ ἤρηνται τὴν τῶν ἀλιέων μετιόν- [70.248] τες τέχνην οἱ θεσπέσιοι μαθηταί.

[03119] Ποιεῖται τοίνυν τοὺς λόγους ὁ τῶν ὄλων Θεὸς διὰ φωνῆς τοῦ προφήτου πρὸς τὸ παρὸν, ὡς πρὸς τε τὰς χώρας ἦτοι τὰς πό- λεις τῆς φυλῆς Ζαβουλῶν καὶ Νεφθαλεὶμ, αἱ παρ- ἑκείντο τῇ Τιβεριάδι λίμνη·

[03120] καὶ μονονουχὶ ποτήριον αὐταῖς τοῦ σωτηρίου διδοὺς, καὶ οἶνον προσάγων τὸν εὐφραίνοντα καρδίαν ἀνθρώπου, τὸ κήρυγμα δηλονότι τὸ περὶ Χριστοῦ.

[03121] Τοῦτο πρῶτον πίε, φησὶ, ταχὺ ποίει, τοῦτ' ἔστιν, ὡς χώρα Ζαβουλῶν καὶ Νεφθα- λείμ, δέχεσθε τὸ κήρυγμα τὸ σωτήριον.

[03122] Ἀλλὰ ποιεῖτε ταχὺ, τοῦτ' ἔστι, μελλησμοῦ δίχα παντός.

[03123] Ὅξεῖς δὲ, ὡς ἔφην, οἱ μαθηταί, καὶ λίαν ἐτοιμῶς ἰόντες ἐπὶ τὸ πιστεῦσαι Χριστῷ.

[03124] Ἠκολούθησαν γὰρ εὐθὺς ἀφέντες τὰ δίκτυα καὶ τὸν πατέρα, καὶ μυσταγωγίας αὐτοῖς ἐδέησεν οὐ μακρᾶς.

[03125] Ἦκουον γάρ·

[03126] [6Δεῦτε] ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων, καὶ ἠκολούθησαν αὐτῷ.

- [03127] [6] Κατὰ τὸν ἴσον τρόπον καὶ ἑτέρους τῶν ἀγίων ἀποστόλων κεκλημένους εὐρήσο- μεν, καὶ πεποηκότας τῆς ἐπὶ Χριστῷ μυσταγωγίας τὸν λόγον.
- [03128] Γράφει γὰρ Ἰωάννης ὡδὶ περὶ τοῦ πάν- των ἡμῶν Σωτῆρος Χριστοῦ·
- [03129] [6Τῆ] ἐπαύριον ἠθέλη- σεν ἐξελεῖν εἰς τὴν Γαλιλαίαν·
- [03130] καὶ εὐρίσκει Φίλιπ- πον, καὶ λέγει αὐτῷ ὁ [6] Ἰησοῦς· Ἀκολούθει μοι.
- [03131] Ἦν δὲ Φίλιππος ἀπὸ Βηθσαϊδᾶ ἐκ τῆς χώρας Ἀνδρέου καὶ Πέτρου.
- [03132] Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ·
- [03133] Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφηταί, εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέθ.
- [03134] [6] Ἐπειδὴ δὲ ἀφίκετο πρὸς τὸν Ἰησοῦν, εἶτα λέγοντος ἤκουσε·
- [03135] [6Πρὸ] τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε, 6 πεπίστευκε παρα- χρῆμα, καὶ δὴ καὶ ἀνέκραγε λέγων·
- [03136] [6Ραββί·] σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
- [03137] [6] Βηθσαϊδᾶ δὲ πάλιν ἐξ ἧς ὁ Φίλιππος ἦν καὶ μὲν τοὶ Ναθαναὴλ, παρέκειτο τῇ θαλάσῃ τῇ Τιβεριάδι.
- [03138] Διαμέμνηται δὲ καὶ ὁ μακάριος Δαβὶδ τῆς τῶν μα- θητῶν ἀναζώσεως, καὶ φησιν·
- [03139] [6Εκεῖ] Βενιαμὲν νεώτερος ἐν ἐκστάσει, ἄρχοντες Ἰούδα ἡγεμόνες αὐ- τῶν·
- [03140] ἄρχοντες Ζαβουλῶν, ἄρχοντες Νεφθαλεὶμ.
- [03141] [6] Ὅτι δὲ ἔμελλον οὐ μόνον κληθήσεσθαι κατὰ καιροὺς οἱ θεσπέσιοι μαθηταί, ἀλλὰ γὰρ καὶ αἱ τῶν ἐθνῶν ἀγέ- λαι, καταμηνύει λέγων·
- [03142] Καὶ οἱ λοιποὶ οἱ τὴν παρά- λιον καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ πορευόμενος ἐν σκότει φῶς ἴδε μέγα.
- [03143] Οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.
- [03144] Ἐβάδιζον γὰρ ὡσπερ οἱ ἐξ ἐθνῶν, καὶ διέτριβον ἐν τῷδε τῷ κόσμῳ·
- [03145] καθάπερ οἱ ἐν νυκτὶ καὶ ἐν σκότῳ, διὰ τοὶ τὸ φῶς οὐκ ἔχειν εἰς νοῦν τῆς ἀληθοῦς θεογνωσίας, πίπτειν δὲ ὡσπερ κατὰ βόθρου παντός·
- [03146] καὶ οἶά τις λίθῳ παντὶ προσπταίειν κακῷ.
- [03147] Κατοικεῖν δὲ αὐτοὺς ἐν χώρᾳ καὶ σκιᾷ θανάτου φησὶν, διὰ τὸ εἶναι παρ' αὐτοῖς, ἤγουν ἐν ταῖς αὐτῶν χώ- ραις, ἕτερον οὐδὲν, πλὴν ὅτι μόνον ἀχλὺν καὶ σκότον, τὸν νοητὸν δηλονότι, εἶναι δὲ ὡσπερ ἐν ὁμοιώσει τῶν τεθνεώτων, καίτοι ζῶντας ἔτι.
- [03148] Ἡ μὲν γὰρ τῶν σω- μάτων σκιά μιμῆται πάντως αὐτῶν τὰ σχήματα, παραλλάττει δὲ ὅλως κατ' οὐδένα τρόπον, ὅσον ἦκεν εἰς ἐμφέρειαν τὴν ὡς ἐν σχήματι λέγω·
- [03149] τὸν δὲ γε [70.249] Θεὸν οὐκ εἰδέναί τὸν φύσει καὶ ἀληθῶς, μίμημά πῶς ἐστὶ καὶ σκιά θανάτου.
- [03150] Ἀλλὰ τοῖς ἐκεῖνα νενοσηκόσι φῶς ἐπέλαμψε, μετὰ τὸ παρὰ Χριστοῦ δηλονότι, καὶ τὸ θέσπισμα τὸ εὐαγγελικόν.
- [03151] Ἐκεῖθεν γέγονε τὸ πλεῖστον τοῦ λαοῦ, ὃν κατήγαγες ἐν τῇ εὐφροσύνῃ σου.
- [03152] Πλείους γὰρ λίαν οἱ ἐξ ἐθνῶν κεκλημένοι παρὰ τοὺς πιστεύσαντας ἐξ Ἰσραὴλ.
- [03153] Οὐκοῦν φῶς εἶδε, φησὶ, μέγα, τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου.
- [03154] Τὸ δὲ Κατήγαγες, ἀντὶ τοῦ, Ἀνεκα- λέσω, τέθεικεν, καὶ Ἐλυτρώσω, καθάπερ αἰχμαλώ- τους ἐκ πλεονεξίας διαβολικῆς γεγεννημένους.
- [03155] [6Οὔτοι] εὐφρανθήσονται ἐνώπιόν σου, ὡς οἱ εὐφραϊνόμενοι ἐν ἀμητῷ·
- [03156] καὶ ὃν τρόπον οἱ διαιρούμενοι τὰ σκύλα.
- [03157] [6] Νοήσομεν δὲ διχῆ τῶν προκειμένων τὴν δήλωσιν.
- [03158] Εἰ μὲν γὰρ εἶεν οἱ θεσπέσιοι μαθηταί οἱ εὐφραϊνόμενοι ἐν ἀμητῷ, καὶ διαιρούμενοι σκύλα, φαμὲν ὅτι τοὺς ἐξ ἐθνῶν συλλέγοντες καθάπερ τινὰ σῖτον εἰς ἀπο- θήκην δεσποτικῆν, καὶ τῆς ἀρχαίας ἀποκείροντες πλάνης, εὐφραίνονται κατὰ τὸν ἴσον τρόπον τοῖς ἀμῶσιν ἐν ἀγροῖς, ἀρπάζοντες δὲ καθάπερ ἐκ τυραν- νικῆς πλεονεξίας τοὺς ἠπατημένους ὑπὸ τοῦ Σατανᾶ, καὶ μεθιστάντες διὰ τῆς πίστεως εἰς εὐσέβειαν, χαίρουσιν ὡς οἱ διαιρούμενοι τὰ σκύλα.
- [03159] Οἱ μὲν γὰρ τούτους, οἱ δὲ ἐκείνους ἔπειθον·
- [03160] καὶ ἐκάστῳ κέρδος οἱ σεσωσμένοι, καθάπερ τοῖς νενικηκόσι τὰ ἐκ τοῦ πολέμου σκύλα.

- [03161] Εἰ δὲ δὴ περὶ τῶν πεπιστευκότων εἰρη- σθαι λέγοι ταυτί, ἐννοήσωμεν, ὅτι κατὰ τὸν τοῦ πλανᾶσθαι καιρὸν, καρπὸν οὐδένα δικαιοσύνης ἔχοντες, πεπλουτήκασι τούτον πεπιστευκότες εἰς Χριστόν.
- [03162] Ἀλλὰ καὶ πάλαι πορθούμενοι καὶ διαρπαζόμενοι παρὰ τε τῶν δαιμονίων καὶ τοῦ Σατανᾶ, νενικήκασι διὰ Χριστοῦ, τοὺς πάλαι σκυλεύοντας, καὶ κρείττους γεγόνασι τῆς ἐκείνων σκαιότητος.
- [03163] Οὐκοῦν εὐφραίνονται καὶ αὐτοὶ, καθά φησιν ὁ προφήτης, ὡς οἱ εὐφραϊνόμενοι ἐν ἀμητῶ, καὶ ὄν τρόπον οἱ διαιρούμενοι σκύλα.
- [03164] ^[9Διότι] ἀφαιρεθήσεται ὁ ζυγὸς ὁ ἐπ' αὐτῶν κεί- μενος, καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν.
- [03165] Τὴν γὰρ ῥάβδον τῶν ἀπαιτούντων διεσκέδασε Κύριος ὡς τῆ ἡμέρα τῆ ἐπὶ Μαδιάμ.⁹ Ἐλευθέρους ὄντας τοὺς ἐπὶ τῆς γῆς, καὶ κατ' εἰκόνα τὴν θεϊαν εὖ μάλα πεπονημένους, ἐκτισμένους τε, καθά φησιν ὁ μακάριος Παῦλος, ἐπὶ ἔργοις ἀγα- θοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περι- πατήσωμεν, πεπλεονέκτηκεν οὐ μετρίως ὁ τῆς ἀνο- μίας εὐρετῆς, καὶ τῆς εἰς Θεὸν ἀποστήσας ἀγάπης, ἰδίους ἐποῦησατο προσκυνητὰς, δυσδιάφυκτον αὐτοῖς ἐπαρτήσας τὸν τῆς ἁμαρτίας ζυγόν.
- [03166] Πεπραχότας τοίνυν ἀθλίως, καὶ ἐν τούτοις ὄντας τοῖς κακοῖς, μάλιστα τοὺς ἐξ ἔθνῶν ἐρρύσατο Χριστὸς, καὶ πάλιν ἀπέφηνεν ἔλευθέρους.
- [03167] Ταύτη τοί φησιν·
- [03168] ^[6Αφαιρεθῆ-] σεται ὁ ζυγὸς ὁ ἐπ' αὐτῶν κείμενος, καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν.
- [03169] ^[6] Ῥάβδον δὲ οἶμαι, φησὶν, ἡ τὸ σκῆπτρον, τοῦτ' ἔστι, τὴν βασιλείαν, δηλον δὲ ὅτι τὴν τοῦ Σατανᾶ, ἡ τάχα που τὴν ἀνάγκην, καὶ τὴν οἰονεὶ πληγὴν τε καὶ μάλιστα.
- [03170] Συνέχει γὰρ ἡμᾶς εἰς τὸ οἰκεῖον θέλημα τὸ μιᾶρον καὶ βέβηλον τῶν δαιμο- νίων τὸ στίφος, καὶ ὁ τούτων ἡγούμενος ὁ Σατανᾶς, μονονουχὶ ῥάβδῳ καταπαίων ταῖς τῶν παθῶν δυνα- στείας, ἃ ἐπιφέρει τῷ νῷ, καὶ καταβιάζεται τὴν καρδίαν εἰς τὸ δρᾶν ἐθέλειν ἃ μὴ θέμις.
- [03171] Ἀποσείσον- ται τοίνυν, φησὶ, τὸν ἐκ πλεονεξίας ζυγόν, καὶ μὴν καὶ τὴν ῥάβδον, ἣν ἐσχήκασιν ἀεὶ κατὰ τοῦ τραχή- λου, καθάπερ οἰκέται ταῖς τοῦ δεσπότητος πληγαῖς ^[70.252] ὑποκείμενοι.
- [03172] Μέννηται δὲ πάλιν ἱστορίας κειμένης ἐν τῇ βίβλῳ τῶν Κριτῶν.
- [03173] Ἔστι δὲ αὕτη.
- [03174] Καταλελοι- πότες γὰρ τὸν τῶν ὅλων Θεὸν οἱ ἐξ Ἰσραὴλ ἐν ταῖς τῶν Κριτῶν ἡμέραις, ἐτράποντο πρὸς ἀνοσιότητα τρόπων, καὶ λελυπηκότες οὐ μετρίως τὸν ἐπαμύνοντα Θεὸν, εἰδώλοις προσκείμενοι, καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν προσάγοντες λατρείας.
- [03175] Ταύτη τοι δέ- δονται τοῖς Μαδιηναίοις·
- [03176] οἱ πᾶσαν αὐτῶν κατεληῖ- ζοντο γῆν, πόλεις τε καὶ κώμας διαρπάζοντες, καὶ τὰ ἐν ἀγροῖς.
- [03177] Καὶ τοσοῦτον ἐνεποιήσαντο τοῖς ἀθλοῖς τὸ δεῖμα, ὥστε καὶ πέτρας αὐτοὺς ἐλέσθαι κατοικεῖν, καὶ τὰ δύσβατα τῶν ὄρων, καὶ τὰς τῶν σπηλαίων περιεργάζεσθαι καταδύσεις, ἀγρίῳ τε καὶ μακρῷ καταθλίβεσθαι λιμῷ.
- [03178] Κεκμηκότας δὲ οὐ μετρίως ἠλέει Θεὸς, εἶτα σέσωκεν αὐτοὺς διὰ χειρὸς Γεδεῶν, ὃς νενίκηκε τοὺς Μαδιηναίους, ἠλευθέρου τε τὸν Ἰσραὴλ τῆς ἐπηρημένης αὐτοῖς ἀνάγκης καὶ ῥάβδου.
- [03179] Οὕτω τοίνυν διεσκέδασεν ὁ Κύριος τὴν τῶν ἀπαιτούντων ῥάβδον, ὡς τῆ ἡμέρα τῆ ἐπὶ Μαδιάμ.
- [03180] Ὡς γὰρ ἐρρύσατο τότε τοὺς ταῖς ἀφορήτοις πλεον- εξίαις ἐνησχημένους, τὸ πλεονεκτοῦν ἐξελάσας ἔθνος, οὕτω σέσωκε τοὺς ἐξ ἔθνῶν, τὴν τῶν ἀπαιτούντων ἐλάσας ῥάβδον.
- [03181] Ἀπαιτούντας δὲ φησιν, αὐτόν τε τὸν Σατανᾶν, καὶ τὰ δαιμόνια, οἷς ὁ σκοπὸς καὶ ἡ πᾶσα σπουδὴ, τὸ ἀπαιτεῖν ἀνθρώπους καθάπερ τινὰ δασμὸν, ἡ τέλος τὰς συνήθεις ἁμαρτίας.
- [03182] Ζητοῦσι γὰρ πάντως, ἀπὸ μὲν τοῦ πορνεύειν εἰωθότος τὴν πορ- νεϊαν, ἀπὸ δὲ τοῦ κλέπτειν τὴν κλεψίαν, ἡγουν τὸ λωποδυτεῖν ἀπλῶς, καὶ ἐφ' ἑκάστου τῶν ἐν πάθεισι ὄντων, τὰ αὐτῶ συνήθη καὶ φίλα.
- [03183] Ὅθεν οἶμαι τὸ Γράμμα τὸ ἱερὸν μακαρίζει τινὰς, ὡς μὴ ἀκούσαντας τὴν τοῦ φορολόγου φωνήν.
- [03184] ^[9Ὅτι] πᾶσαν στολὴν ἐπισυνηγμένην δόλω, καὶ ἱμάτιον μετ' ἀλλαγῆς ἀποτίσουσιν·
- [03185] καὶ θελήσου- σιν, εἰ ἐγενήθησαν πυρίκαυστοι.
- [03186] Ὅτι παιδίον ἐγεννήθη ἡμῖν υἱός, καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγεννήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος.
- [03187] Ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ υἰγίαν αὐτῶν.
- [03188] Μεγάλῃ ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰ- ρήνης αὐτοῦ οὐκ ἔσται ὄριον·
- [03189] ἐπὶ τὸν θρόνον Δαβὶδ καὶ τὴν βασιλείαν αὐτοῦ, κατορθῶσαι αὐ- τὴν, καὶ ἀντιλαβέσθαι αὐτῆς, ἐν δικαιοσύνῃ, καὶ ἐν κρίματι, ἀπὸ τοῦ νῦν, καὶ εἰς τὸν αἰῶνα χρόνον·
- [03190] ὁ ζῆλος Κυρίου Σαβαώθ ποιήσει ταῦτα.⁹ Κέκληται μὲν εἰς ἐπίγνωσιν τοῦ Ἐμμανουὴλ διὰ τῶν ἁγίων ἀποστόλων τὸ κατάλειμμα τοῦ Ἰσραὴλ·

- [03191] κέκληνται δὲ καὶ τὰ ἔθνη.
- [03192] Καὶ γοῦν ἔφασκεν·
- [03193] Χώρα Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ·
- [03194] εἶτα τούτοις ἐπήγαγεν, Γαλιλαία τῶν ἐθνῶν·
- [03195] ὁ λαὸς ὁ καθηήμενος ἐν σκοτέι φῶς εἶδε μέγα, τὸ διὰ Χριστοῦ δηλονότι καταφωτί- ζοντος νοητῶς, οὐκ ἐν ἔθνος ἔτι τὸ ἐξ Ἰσραήλ, σύμ- πασαν δὲ μᾶλλον τὴν ὑπ' οὐρανόν.
- [03196] Ὅτι ἔμελλον οἱ πεφωτισμένοι τῆς τοῦ διαβόλου σκαιοτήτος ἀποδύ- σασθαι τὸν ζυγόν, διαφυγεῖν τε τὴν ῥάβδον, πεπλη- ροφόρηκε προτιθείς·
- [03197] Διότι ἀφαιρεθήσεται ὁ ζυγὸς ὁ ἐπ' αὐτῶν κείμενος, καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν.
- [03198] Ἀλλ' ὀρώμεν ὅτι τοῖς μὲν τῆ κτίσει λελατρευ- κόσι καὶ τοῖς ἔργοις τῶν ἰδίων χειρῶν προσκεκυνη- κόσιν, ὁ τῆς διαβολικῆς σκαιοτήτος ἐπέόριπτο ζυγός·
- [03199] τοῖς γε μὴν ἐξ Ἰσραήλ τὸ τοῦ νόμου δυσδιακόμιστον ^[70.253] ἄχθος, καὶ δύσοιστον ἀληθῶς φορτίον.
- [03200] Καὶ γοῦν οἱ μακάριοι μαθηταί, τοῖς μετὰ τὴν πίστιν ἀναπειθουσί τινας τὰ ἐν νόμῳ τηρεῖν ἐπετίμων λέγοντες·
- [03201] ^[6Καί] νῦν τί πειράζετε τὸν Θεὸν ἐπιθεῖναι ζυγόν ἐπὶ τὸν τραχὴλον τῶν μαθητῶν, ὃν οὔτε ἡμεῖς, οὔτε οἱ πατέ- ρες ἡμῶν ἰσχύσαμεν ^[6] βαστάσαι; Δυσφόρητος οὖν ἄγαν τοῖς ἐξ Ἰσραήλ ὁ τοῦ νόμου ζυγός·
- [03202] καὶ πρὸς γε τοῦτο τὸ ἔτι φορτικώτερον, ἡ τῶν Φαρισαίων σκαιο- τῆς συνέτριβεν οὐ μετρίως συνθραύουσα ταῖς ἀπλη- στίαις.
- [03203] Ἐρασιχρήματοι γὰρ οἱ τῆς Ἰουδαίων συν-αγωγῆς ἡγούμενοι, καὶ σκοπὸν ἔχοντες ἕνα τὸ παντα- χόθεν συλλέγειν, καὶ καταβιάζεσθαι τοὺς ὑπὸ χεῖρα λαούς.
- [03204] Οὐκοῦν πρόποι ἂν καὶ μάλα ὀρθῶς καὶ περὶ γε τῶν ἐξ Ἰσραήλ·
- [03205] ^[6Ὅτι] ἀφαιρεθήσεται ὁ ζυγὸς ὁ ἐπ' αὐτῶν κείμενος, καὶ ἡ ῥάβδος ἡ ἐπὶ τοῦ τραχή- λου αὐτῶν.
- [03206] ^[6] Ῥάβδον δὲ κατὰ τὸ εἶκος, τὴν ἐκ τῶν ἡγουμένων ὀνομάζει πλεονεξίαν, διάτοι τὸ ἀπονεῦσαι δεινῶς εἰς φιλοκερδίας.
- [03207] Ταύτης ἕνεκα τῆς αἰτίας, οἱ δειλαιοι, καὶ αὐτὸν ἀπεκτόνασι τὸν Υἱόν.
- [03208] Καίτοι γὰρ ἰδόντες ὅτι αὐτός ἐστιν ὁ κληρονόμος εἶπαν ἐν ἑαυ- τοῖς, φησίν·
- [03209] ^[6Δεῦτε] ἀποκτείνωμεν αὐτὸν, καὶ σχῶ- μεν ἑαυτοῖς τὴν κληρονομίαν αὐτοῦ.
- [03210] ^[6] Ὅτι τοίνυν δυσσεβῆ καὶ ἀνόσιον ἔχοντες τὸν ἐπὶ τῷδε σκοπὸν, ἥδιστα ἂν τῶν ὄντων αὐτοῖς ἀπάντων ὑπέμειναν τὴν ζημίαν.
- [03211] Ἡ ἴδον ἐπιλάμπαντα τῷ κόσμῳ τὸν Ἐμμα-νουήλ, ὑπεμφαίνει λέγων·
- [03212] ^[6Ὅτι] πᾶσαν στολὴν ἐπι- συνηγμένην δόλω, καὶ ἱμάτιον μετὰ καταλλαγῆς, ἀποτίσουσι, καὶ θελήσουσιν εἰ ἐγενήθησαν πυρίκαι- στοι.
- [03213] Ὅτι παιδίον ἐγεννήθη ἡμῖν υἱὸς καὶ ἐδόθη ἡμῖν.
- [03214] ^[6] Ἐκ δόλου μὲν γὰρ καὶ ἀπάτης, καὶ ἀπὸ τοῦ κρίνειν οὐκ ὀρθῶς, τὴν τῶν χρημάτων ἄθροισιν ἐποιήσαντο, φησίν·
- [03215] ἀλλ' ἡδὺ καὶ φίλον αὐτοῖς, καὶ μέχρι αὐτῆς τῆς περιστολῆς καὶ τῶν ἱματίων μετὰ καταλλα- γῆς, τοῦτ' ἔστι, μετὰ προσθήκης.
- [03216] ἀποπέψασθαι καὶ ἀποβαλεῖν, μᾶλλον δὲ φησιν ἠθέλησαν καταφλεχθῆ- ναι καὶ πυρὶ, δυσφοροῦντες ἄγαν, ὅτι παιδίον ἐγεν- νήθη ἡμῖν υἱός.
- [03217] Πεπιστευμένοι γὰρ τὸν δεσποτικὸν ἀμπελῶνα, τοὺς καρποὺς ἠθέλησαν ἔχειν αὐτοὶ καὶ μόνοι, προσκομίζοντες τῷ δεσπότη τὸ σύμπαν οὐ- δέν.
- [03218] Παιδίον δὲ λέγων γεγεννησθαι, διελέγχει σαφῶς τῆς τῶν Μανιχαίων δόξης τὸ ἀδρανές, οἱ παραιτοῦν- ται λέγειν, ὅτι γέγονε σὰρξ ὁ Λόγος·
- [03219] τοῦτ' ἔστι, τὴν ἡμῶν πεφόρηκε σάρκα δι' ἡμᾶς οικονομικῶς.
- [03220] Ἀλλ' εἰ βούλονται φρονεῖν ὀρθῶς, καὶ τῆς ἑαυτῶν δυσβου- λίας καταψηφίζεσθαι, μὴ ἀτιμαζέτωσαν τὰς τοῦ προ- φήτου φωνὰς, παιδίον ἡμῖν γεγεννησθαι λέγοντος.
- [03221] Ὅπου γὰρ τόκος ἐκ γυναικὸς ἀληθῶς, ποῖον ἂν ἔχει τόπον τὸ δοκῆσει καὶ σκιᾶ, καὶ ὡς ἐν μόναϊς εἰπεῖν φαντασίαις γεγεννησθαι τὴν ἐπιδημίαν;
- [03222] πλὴν ἡμῖν δεδόσθαι φησὶ τὸν υἱόν.
- [03223] Γέγονε γὰρ ἄνθρωπος ὁ μονο- γενῆς τοῦ Θεοῦ Λόγος οὐ δι' ἑαυτὸν, ἀνακαινίων δὲ μᾶλλον τὰ καθ' ἡμᾶς εἰς τὸ ἀπ' ἀρχῆς, καὶ τῆς ἀπάν- των ζωῆς ἀντίλυτρον, τὸ ἴδιον σῶμα προσκομιῶν εἰς ὁσμὴν εὐωδίας τῷ Θεῷ καὶ Πατρὶ.
- [03224] Γεγεννησθαι δὲ φησὶ τὴν ἀρχὴν αὐτοῦ ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ δοκεῖ μὲν τισι τοιοῦτόν τι νοεῖν.

[03225] Ἐπειδὴ γὰρ, φησὶν, ἑαυτῷ τὸν σταυρὸν εἰς ὤμους ἔχων ὁ.

[03226] Κύριος ἡμῶν Ἰησοῦς ὁ [70.256] Χριστὸς, πρὸς τὸ σωτήριον εἶη πάθος, ὑψώθη δὲ καὶ κεκράτηκε τῆς ὑπ' οὐρανὸν δι' αὐτοῦ, ταύτη τοι καὶ γενέσθαι λέγεται ἡ ἀρχὴ αὐτοῦ ἐπὶ τοῦ ὤμου αὐτοῦ.

[03227] Ἔχει δὲ τὸ πιθανὸν ὁ λόγος, καὶ οὐκ ἀτιμαστέον τὴν ἔννοιαν ὀρθῶς ἔχουσαν, κὰν εἰ ἔλοιτό τις ἐπαινεῖν αὐτήν.

[03228] Ἔοικε δὲ τὸν ὤμον ὁ προφητικὸς ἡμῖν ἐν τού- τοις λόγος τὴν ἰσχὺν βούλεσθαι δηλοῦν.

[03229] Πᾶσα γὰρ ἡμῶν ἰσχὺς ἐν βραχίονί τε καὶ ὤμοις.

[03230] Καὶ γοῦν εἰ- ρηται δεξιὰ καὶ βραχίων τοῦ Θεοῦ καὶ Πατρὸς ὁ Υἱός.

[03231] [6] [6Κύριεγαρ.] φησὶ, [6τίς] ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

[03232] καὶ ὁ βραχίων Κυρίου τίνι [6] ἀπεκαλύφθη; Ἦρξε τοίνυν τῆς ὑπ' οὐρανὸν διὰ τῆς ἑαυτοῦ δυνάμεως ὁ Χριστός·

[03233] ἰσχὺς γὰρ ἐστὶ τοῦ Θεοῦ καὶ Πατρὸς.

[03234] Κέκληται δὲ καὶ μεγάλης βουλῆς Ἄγγελος, δῆλον δὲ ὅτι τοῦ Θεοῦ καὶ Πατρὸς.

[03235] Καὶ μαρτυρήσει λέγων ὁ σοφὸς Ἰωάννης περὶ αὐτοῦ·

[03236] [6Ο] λαμβάνων αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.

[03237] Ὅν γὰρ ἀπ- ἐστείλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ.

[03238] [6] Καὶ αὐ- τὸς δὲ πού φησι τοῖς ἀγίοις ἀποστόλοις·

[03239] [6Υμεῖς] φί- λοι μου ἐστε, ἐὰν ποιήσητε, ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

[03240] Οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ Κύριος.

[03241] Ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου, ἐγνώρισα ὑμῖν.

[03242] [6] Μεγάλης οὖν ἄρα βουλῆς ἄγγελον ταύτης τε ἔνεκα τῆς αἰτίας ὀνομάζει τὸν Ἐμμανουήλ.

[03243] Ἐπειδὴ δὲ γέγονεν ἄνθρωπος, αὐτὸς τε ἀνετίθει τῷ Θεῷ καὶ Πατρὶ τὴν ἐφ' ἅπασιν τοῖς παρ' αὐτοῦ δρωμένοις ἐνέργειάν τε καὶ δύναμιν, καὶ αὐτὸς δὲ διὰ τούτων ἡμῖν ὁ Θεὸς καὶ Πατὴρ, αὐτὸ δὴ τοῦτο παραδηλοῖ λέ- γων·

[03244] Ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρή- νην καὶ υἰγίαν αὐτῶν.

[03245] Τὴν μὲν οὖσαν εἰρήνην τοῖς ἀγίοις ἀποστόλοις, ὡς ἰδίαν ἐδίδου Χριστός.

[03246] Ἔστι γὰρ αὐτοῦ πάντα τὰ τοῦ Πατρὸς, καὶ δὴ καὶ ἔφα- σκεν·

[03247] [6Εἰρήνην] τὴν ἐμὴν δίδωμι ὑμῖν·

[03248] εἰρήνην τὴν ἐμὴν ἀφίημι ὑμῖν.

[03249] [6] Εἰ δὲ δὴ λέγοιτο καὶ αὐτὸς ὁ Ἐμμανουήλ εἰρήνην καὶ υἰγίαν λαβεῖν, νόει μὲν πάλιν τῆς μετὰ σαρκὸς οἰκονομίας τὸ εὐτεχνές.

[03250] Ἐδέ- χετο γὰρ εἰρήνην τὴν ἀπὸ τοῦ κόσμου δηλονότι, προσ- ἄγοντος αὐτῷ σύμπαντος τοῦ Πατρὸς, καὶ εἰρηνεύειν πρὸς αὐτὸν ἀναπειθόντος, διὰ γε τοῦ προσκυνεῖν αὐτῷ, καὶ τὸν τῆς βασιλείας αὐτοῦ δέχεσθαι ζυγόν.

[03251] [6Οὐ-] δεῖς γὰρ δύναται, φησὶν, [6ἐλεθεῖν] πρὸς μὲ, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν.

[03252] [6] Προσανακε- κράγει δὲ πού καὶ ὁ σοφὸς Ἡσαΐας·

[03253] [6Ποιήσωμεν] εἰρήνην αὐτῷ, ποιήσωμεν εἰρήνην οἱ ἐρχόμενοι.

[03254] [6] Δέχεται μὲν οὖν τὴν εἰρήνην παρὰ τοῦ Πατρὸς, κατὰ τόνδε τὸν τρόπον, ὡς ἔφην.

[03255] Ἀκηκόαμεν γὰρ αὐτοῦ λέ- γοντος πρὸς τὸν ἐν τοῖς οὐρανοῖς Πατέρα καὶ Υἱόν·

[03256] [6Οὐς] δέδωκάς μοι ἐκ τοῦ κόσμου, σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς ἔδωκας.

[03257] [6] Δέχεται δὲ καὶ υἰγίαν, τοῦτ' ἐστὶ, τὴν ἐκ νεκρῶν ἀναβίωσιν.

[03258] Ἐπειδὴ γὰρ ἀσθενῆσαι λέγεται βραχὺ, διὰ τοι τὸ ἐφεῖναι τῇ ἰδίᾳ σαρκὶ χάριτι Θεοῦ ὑπὲρ πάντων γεύσασθαι θανάτου, δέχεται τὴν υἰγίαν, τοῦτ' ἐστὶ, τὴν ἀναβίωσιν, καὶ τοῦτο πάλιν ἐνεργήσας αὐτός.

- [03259] Ἦγειρε γὰρ τὸν ἑαυτοῦ ναὸν, αὐ- τὸς ὑπάρχων ἢ δύναμις τοῦ Πατρὸς.
- [03260] Εἰ γὰρ αὐτός [70.257] ἐστὶν ἡ ἀνάστασις, καὶ ἡ ζωὴ, τίνας ἂν ἐδεήθη πρὸς ζωοποίησιν ἢ ζωῆ;
- [03261] Καὶ εἰ τὰ τῶν ἐτέρων ἐγγεργῶς ὁράται σώματα δυνάμει πάλιν ἰδία, πῶς ἂν οὐκ ἂν- ἐστήσε καὶ πρὸ γε τῶν ἄλλων τὸ ἴδιον;
- [03262] Καίτοι, φησὶ, πρὸς Ἰουδαίους αὐτός·
- [03263] [6Λύσατε] τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
- [03264] [6] Ὅτι γὰρ ἀκλό- νητος ἡ βασιλεία τοῦ Χριστοῦ καὶ τὸ ἐρηρυσμένον ἔχουσα διὰ παντὸς διδάσκει, λέγων·
- [03265] [6Μεγάλη] ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὄριον.
- [03266] [6] Ἦρξε γὰρ οὐκέτι μόνης τῆς Ἰουδαίας, ἀπάσης δὲ μᾶλλον τῆς ὑπ' οὐρανόν.
- [03267] Καὶ τέλος οὐκ ἔσται τῆς παρ' ἡμῶν προσφερομένης αὐτῷ εἰρήνης.
- [03268] Εἰρηνεύο- μεν γὰρ πρὸς αὐτόν, αὐτῷ προσκυνούμεν, ὡς ἔφην, καὶ δι' αὐτοῦ καὶ ἐν αὐτῷ τῷ Θεῷ καὶ Πατρὶ.
- [03269] Καὶ τὴν τοῦ πολέμου πρόξενον ἁμαρτίαν ἐκ μέσου ποιεῖν, σπουδάζοντες.
- [03270] Ὅτι δὲ ἀφίκετο τὸ τῶν Ἰουδαίων ἐλευθερώσεων ἔθνος, διδάσκει προτιθεῖς·
- [03271] [6Ἐπὶ] τὸν θρόνον Δαβὶδ, καὶ ἐπὶ τὴν βασιλείαν αὐτοῦ κατορθώ- σαι αὐτήν·
- [03272] καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ, καὶ ἐν κρίματι, ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα χρό- νον.
- [03273] [6] Ἐπειδὴ δὲ ἀποχρώντως ἡμῖν τὸν περὶ γε τοῦ Ἐμμανουὴλ ἐποιήσατο λόγον ὁ μακάριος προφήτης τῆς ἐνανθρωπήσεως τὸν καιρὸν ἀποδίδωσι, λέγων·
- [03274] [6Ο] ζῆλος Κυρίου Σαβαώθ ποιήσει ταῦτα.
- [03275] [6] Ποῖος δὲ ζῆλος καὶ ἐπὶ τίσιν ἀναγκαῖον εἰπεῖν.
- [03276] Ὁ μὲν γὰρ Δράκων ὁ ἀποστάτης ἤρπασε τὴν ὑπ' οὐρανόν, καὶ τοῖς ἰδίους ὑπέθηκε σκήπτροις τὸν κατ' εἰκόνα Θεοῦ γενόμενον ἄνθρωπον.
- [03277] Ἦν οὖν ἄρα ζήλου παντὸς ἄξιον ἀληθῶς, καὶ πλεονεξίας ἀπάσης ἀνάμεστον τὸ καθ' ἡμῶν γε- γονός, ἠλευθέρωσε τοίνυν ὁ ζῆλος Κυρίου Σαβαώθ τοὺς ἀνά πᾶσαν τὴν γῆν.
- [03278] Καὶ καθ' ἕτερον δὲ τρόπον, παρεζήλωσαν αὐτόν οἱ ἔξ Ἰσραὴλ ἐπ' οὐ θεοῖς καθὰ γέγραπται, καὶ ἐν τοῖς ματαίοις αὐτῶν, καὶ τελευ- τῶντες ἐσταύρωσαν τὸν Ἐμμανουήλ.
- [03279] Παρεζηλώθησαν ἐν τοῖς ἔθνεσι, καθὰ φησιν αὐτός·
- [03280] Αὐτοὶ παρεζήλω- σάν με ἐπ' οὐ θεοῖς.
- [03281] Παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν, καὶ γὰρ παραζηλώσω αὐτούς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.
- [03282] {1ΛΟΓΟΣ ς'.}1 [9Θάνατον] ἀπέστειλε Κύριος ἐπὶ Ἰακώβ, καὶ ἦλθεν ἐπὶ Ἰσραὴλ, καὶ γινώσεται πᾶς ὁ λαὸς τοῦ Ἐφραΐμ, καὶ ἐγκαθήμενοι ἐν Σαμαρείᾳ, ἐφ' ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες·
- [03283] Πλίνθοι πεπτώκασιν, ἀλλὰ δεῦτε λαξεύσωμεν λίθους, καὶ κόψωμεν συκαμίνας, καὶ κέδρους καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον.⁹
- [03284] Μακρὸς μὲν γέγονε τῷ προφήτῃ λόγος ὁ περὶ γε τοῦ Ἐμμανουὴλ, ὃν διαπεράνας εὐπαλῶς, πάλιν ἐπάνεισιν ἐπὶ τὰ ἐν ἀρχαῖς·
- [03285] ἦσαν δὲ ταυτί·
- [03286] Ἐπητιᾶτο γὰρ λίαν τὸν Ἰσραὴλ, ὡς ἀπειθοῦντά τε καὶ παρ- στρύνοντα τὸν αἰεὶ σεσωκότα Θεόν, ταύτης τε ἕνεκα τῆς αἰτίας, τοῖς ἐσχάτοις ἑαυτὸν ἐνιέντα κακοῖς·
- [03287] ἔφασκε γὰρ ὅτι οὐκ ἠθέλησαν τὸν νόμον Κυρίου Σαβαώθ·
- [03288] ἀλλὰ τὸ λόγιον τοῦ ἁγίου Ἰσραὴλ παρώξυ-ναν.
- [03289] Καὶ ἐθυμώθη ὀργῇ Κύριος ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐπέβαλε τὴν χεῖρα αὐτοῦ ἐπ' αὐτούς, καὶ ἐπά- ταξεν αὐτούς.
- [03290] Καὶ παρωξύνθη τὰ ὄρη, καὶ ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ ὁδοῦ.
- [03291] Ὅρη δὲ φησὶ τὰ παρωξυμμένα τοὺς τῶν Ἀσσυρίων βασι- [70.260] λέας·
- [03292] ὑπέροπτοι γὰρ καὶ ἀλαζόνες, καὶ ὑψηλοὶ τὰς φρένας γεγονάσιν.

- [03293] Οἱ καὶ πᾶσαν ἐκ βάθρων κατα- σείσαντες τὴν Σαμαρείαν, εἶλον αἰχμάλωτον τὸν Ἰσραήλ, καὶ ἀπεκόμισαν εἰς τὰ ὄρη Περωσῶν καὶ Μήδων.
- [03294] Διαπεράνας τοίνυν, ὡς ἔφην, τὴν ἀνάρρη- σιν τοῦ Ἐμμανουήλ, ἔπεται δὴ πάλιν τῷ ἐν ἀρχαῖς προτεθέντι σκοπῷ, καὶ τῆς Σαμαρείας τὴν δῆωσιν ἀφηγεῖται λέγων·
- [03295] ^[6Θάνατον] ἀπέστειλε Κύριος ἐπὶ Ἰακώβ, καὶ ἦλθεν ἐπ' Ἰσραήλ.
- [03296] ^[6] Ἰστέον δὲ ὅτι καὶ ἡτῶν Ἑβραίων ἐκδοσις, καὶ ἕτεροι δὲ τῶν ἐρμηνευ- τῶν, ἀντὶ τοῦ θανάτου τεθείκασι λόγον.
- [03297] ^[6] ^[6Λόγονγὰρ] φησὶν, ^[6ἀπέστειλεν] ὁ Κύριος ἐπὶ Ἰακώβ, καὶ ἦλθεν ἐπὶ Ἰσραήλ.
- [03298] ^[6] Λόγον δὲ ὁποῖον;
- [03299] Καταδικάζοντα δηλο- νότι τῶν ἡσεβηκότων, καὶ ὑποτιθέντα ποιναῖς τοὺς αὐτὸν μὲν καταλελοιπότας, προσκεκνηκότας τοῖς ἔργοις τῶν ἰδίων χειρῶν.
- [03300] Εἰτοῦν λέγοιτο, Θάνατον ἀπέστειλε ὁ Θεὸς, εἰτοῦν Ἀρὰν ἢ λόγον, οὐκ ἀσύμ- βatos ἔσται τῶν ἐννοιῶν ἢ δύναμις, βαδιεῖται δὲ μᾶλλον εἰς ἓνα τε καὶ τὸν αὐτὸν σκοπόν.
- [03301] Διαμέμνη- ταί γε μὴν ἱστορίας ἐν τούτοις, ἦν ἐρῶ διὰ βραχέων.
- [03302] Ἔσται γὰρ οὕτω καὶ μόλις καταφανὲς τὸ δηλούμενον.
- [03303] Βεβασιλεύκασι τοίνυν κατὰ καιροὺς ἐν τοῖς Ἱεροσο-λύμοις ἐπὶ τὸν Ἰούδαν, ἦτοι τὸν Ἰακώβ, ἄνδρες ἀγαθοὶ τε καὶ πονηροί·
- [03304] οὐδὲν δὲ ἦττον καὶ ἐπὶ τὸν Ἰσραήλ οἱ ἐκ φυλῆς Ἐφραΐμ ἐν τῇ Σαμαρείᾳ.
- [03305] Ἦν γὰρ ἐκ φυλῆς Ἐφραΐμ καὶ ὁ πρῶτος αὐτῶν βεβα- σιλευκῶς Ἱεροβοὰμ ὁ τοῦ Νάβατ, ὃς καὶ ταῖς δαμά- λεσιν αὐτοῦ ταῖς χρυσαῖς ἀνέπεισε προσκυνεῖν.
- [03306] Τῶν τοίνυν κατὰ καιροὺς βεβασιλευκότων ἐν τε τοῖς Ἱεροσολύμοις καὶ ἐν τῇ Σαμαρείᾳ πλεῖστοι γεγόνα- σιν, ὡς ἔφην, Θεῷ προσκρούοντες ἀδεῶς, βέβηλοί τε καὶ εἰδωλολάτραι, προσκυνούντες τῇ στρατιᾷ τοῦ οὐρανοῦ, ξύλοις τε καὶ λίθοις ἀνοσιῶς λελατρευκότες·
- [03307] ὁποῖός τις ἦν καὶ οὗτος ὁ Ἄχαζ, ὃς καὶ τὰ ἴδια τέκνα διήγαγε διὰ πυρὸς, πλεῖστά τε ὅσα κατὰ τὴν Ἱερουσαλήμ εἰργάσατο κακὰ, παρανενόμηκε δὲ καὶ εἰς αὐτὸν τὸν θεῖον νεῶν.
- [03308] Ἐπειδὴ δὲ γέγονεν ἐκ μέσου θανάτῳ κατελημμένος, διαδέχεται τὸ σκῆπτρον Ἐζεχίας, βασιλεύοντος ἐν τῇ Σαμαρείᾳ τοῦ Ἰσραήλ, ἦτοι τῶν δέκα φυλῶν Ὡσηὲ υἱοῦ Ἠλά.
- [03309] Οὗ διέποντος τὴν βασιλείαν κατεστράτευσεν τῆς Σαμαρείας ὁ τῶν Ἀσσυρίων βασιλεὺς.
- [03310] Συνεξεῖλε δὲ αὐτῇ καὶ πολλὰς ἐτέρας τῆς Ἰουδαίας πόλεις.
- [03311] Εἶτα μετὰ τοῦτο τοῦ Σενναχειρεῖμ κατατρέχοντος τὴν Ἰουδαίαν σέσωκε Θεὸς παραδόξως τὴν Ἱερουσαλήμ εὐσεβοῦς ὄντος Ἐζεχίου.
- [03312] Γέγραπται δὲ οὕτως ἐν τῇ τετάρτῃ τῶν Βασιλειῶν·
- [03313] Καὶ ἐγένετο ἐν τῷ ἔτει τῷ τετάρτῳ βασιλεῖ Ἐζεχία, αὐτὸς ὁ ἐνιαυτὸς ἕβδομος τῷ Ὡσηὲ υἱῷ Ἠλά βασιλεῖ Ἰσραήλ, ἀνέβη Σαλαμανασάρ βασι- λεὺς Ἀσσυρίων ἐπὶ Σαμάρειαν καὶ ἐπολιόρκει αὐτήν.
- [03314] Καὶ κατελάβετο αὐτήν ἀπὸ τέλους τριῶν ἐτῶν, ἐν ἔτει ἕκτῳ τῷ Ἐζεχία, αὐτὸς ὁ ἐνιαυτὸς ἔννατος τῷ Ὡσηὲ βασιλεῖ Ἰσραήλ.
- [03315] Καὶ συνελήφθη Σαμάρεια, καὶ ἀπώκισε βασιλεὺς Ἀσσυρίων τὴν Σαμάρειαν εἰς Ἀσσυρίους, καὶ ἔθηκεν αὐτοὺς ἐν Ἀλαὲ καὶ ἐν Ἀβιὼρ ποταμῷ Γωζᾶν, καὶ εἰς τὰ ὄρη Μήδων·
- [03316] ἀνθ' ὧν, ὅτι οὐκ ἤκουσαν φωνῆς Κυρίου τοῦ Θεοῦ αὐτῶν, ^[70.261] καὶ παρέβησαν τὴν διαθήκην αὐτοῦ, πάντα ὅσα ἐν ἐτείλατο Μωσῆς ὁ δοῦλος Κυρίου, καὶ οὐκ ἤκουσαν, καὶ οὐκ ἐποίησαν.
- [03317] Καὶ τῷ τεσσαρεσκαίδεκάτῳ ἔτει βασιλέως Ἐζεχίου, ἀνέβη Σενναχειρεῖμ βασιλεὺς Ἀσσυρίων ἐπὶ τὰς πόλεις τῆς Ἰουδαίας τὰς ὄχυράς, καὶ συνέλαβεν αὐτάς.
- [03318] Καὶ ταυτὶ μὲν ἐκ τῶν ἱερῶν Γραμμάτων.
- [03319] Ὅτι δὲ πεπόρθηκε τὴν Σαμάρειαν ὁ Σενναχειρεῖμ, ἀναβαίνων κατὰ τῶν Ἱεροσολύμων, ἐξ ὧν αὐτὸς γέγραφεν ὁ μακάριος Ἡσαΐας ὁ προφήτης ἀκονητὶ διοψόμεθα.
- [03320] Προσπεφάνηκε γὰρ οὕτως Ῥα- ψάκης τοῖς καθημένοις ἐν τῷ τείχει·
- [03321] Μὴ ὑμᾶς ἀπα- τάτω Ἐζεχίας, λέγων·
- [03322] Ὁ Θεὸς ὑμῶν ῥύσεται ὑμᾶς.
- [03323] Μὴ ἐρῶσαντο οἱ θεοὶ τῶν ἐθνῶν ἕκαστος τὴν ἑαυτοῦ χώραν ἐκ χειρὸς βασιλέως Ἀσσυρίων;
- [03324] Ποῦ ἔστιν ὁ θεὸς Ὀμάθα, καὶ Ἀρφάθ;

- [03325] καὶ ποῦ ἔστιν ὁ θεὸς τῆς πόλεως Σεπφαρουεὶμ;
- [03326] μὴ ἐδύναντο σῶσαι Σαμά- ρειαν ἐκ χειρὸς μου;
- [03327] Προανήρηκε τοίνυν τὴν Σα- μάρειαν ὁ Σενναχειρεὶμ ταῖς ἄλλαις ὁμοῦ πόλεσί τε καὶ χώραις·
- [03328] εἶτα πεπολιόρηκε τὴν Ἱερουσαλήμ.
- [03329] Ἐπειδὴ γὰρ τῆς θείας κατεφλυάρησε δόξης, ἐξῆλθεν ἄγγελος παρὰ Κυρίου, καὶ ἀνείλεν ἐκ τῆς παρεμβο- λῆς τῶν Ἀσσυρίων ἐν μιᾷ νυκτὶ ἑκατὸν καὶ ὀγδοή- κοντα πέντε χιλιάδας.
- [03330] Οὐκοῦν ἐπειδήπερ ἀφίκετο μὲν κατὰ τῶν Ἱεροσολύμων ὁ Σενναχειρεὶμ, προ- ανείλε δὲ τὴν Σαμάρειαν Θεοῦ παραδόντος αὐτήν, διάτοι τὸ δρᾶν ἐλέσθαι τὰ χεῖρω τῶν ἐν τοῖς Ἱερο- σολύμοις, ἀναγκαίως φησί·
- [03331] [6Θάνατον] ἀπέστειλε Κύριος ἐπὶ Ἰακώβ, καὶ ἦλθεν ἐπὶ Ἰσραήλ.
- [03332] [6] Ἀλλέμπέρησται μὲν ἡ Σαμάρεια ἐν ἡ κατάρησεν ὁ Ἰσραήλ, τοῦτ' ἔστιν, αἱ δέκα φυλαὶ, καὶ ἀπόλωλεν ὀλοτελῶς.
- [03333] Ἦν δὲ οἶμαι σοφὸν ἐννοῆσαι λοιπὸν τοὺς περιληφθέντας ἐν αὐτῇ, ὅτι τὸ προσκρούειν Θεῷ παγχάλεπον ἀληθῶς·
- [03334] εἶτα τοῦτο διεγνωκότας ἐκ- μειλίσσεσθαι τὸν λελυτημένον χρῆναι δήπου πάντως, καὶ ταῖς εἰς τὸ ἄμεινον μεταβολαῖς καταμαλθάσσειν παρωτρυμμένον.
- [03335] Οἱ δὲ τοῦτο μὲν οὐκ ἔδρων, οὐδὲ εἰς νοῦν ἐδέχοντό ποθεν·
- [03336] ἀπονοούμενοι δὲ καὶ ἔτι μειζόνως ἔφασκον·
- [03337] [6Πλίνθοι] πεπτώκασιν, ἀλλὰ λα- Ξεύσωμεν λίθους, καὶ κόψωμεν συκαμίνας καὶ κέ- δρους, καὶ οἰκοδομήσωμεν ἑαυτοῖς πύργον.
- [03338] [6] Ὡ πολλῆς ἀμαθίας.
- [03339] Πῶς γὰρ οὐκ ἔδει μᾶλλον εἰπεῖν·
- [03340] Προσκε- κρούκαμεν ἐξ ἀβουλίας τῷ πάντα ἰσχύοντι Θεῷ;
- [03341] Ἦλωσάν τε ταύτης ἔνεκα τῆς αἰτίας, αἱ παρ' ἡμῖν πόλεις τε καὶ κῶμαι.
- [03342] Δεῦτε, ταῖς μεταγνώσεσιν ἀποφορτισώμεθα τὴν ὀργὴν.
- [03343] Οἱ δὲ ταυτὶ μὲν οὐκ ἔφασκον·
- [03344] περιυβρίζοντες δὲ μᾶλλον τῆς ἐπικουρίας τῆς παρὰ Θεοῦ τὴν ἀσφάλειαν ἔφασκον ὅτι τὰ τῶν πόλεων τεῖχη τῶν κατὰ τὴν Σαμάρειαν πεποιήντο μὲν ἐκ πλίνθου σαθρᾶς.
- [03345] Ἐὰν δὲ λίθους λαξεύσωμεν, καὶ τὰ ἄσηπτα τῶν ξύλων, συκαμίνας δὲ φημί, καὶ κέδρους ἀρμόσωμεν αὐτοῖς καὶ ἀναστήσωμεν πύργον, ἀνάλω- τοί τε ἐσόμεθα τοῖς ἐχθροῖς, καὶ ἀπόρθητοι μενοῦ- μεν.
- [03346] Οἱ τοίνυν ταῦτα, φησὶν, ἐφ' ὕβρει καὶ ὑψηλῇ καρδίᾳ λέγοντες, γινώσκονται, τοῦτ' ἔστι, μαθήσονται πάλιν, ὅποι ποτὲ βαδιεῖται τὸ σκέμμα αὐτοῖς, καὶ ὅτι πάλιν ἐκτελευτήσῃ πρὸς ὄλεθρον ἡ βουλή αὐτοῖς.
- [03347] Ἰστέον δὲ ὅτι μετὰ τὴν πόρθησιν τοῦ Σεννα- χειρεὶμ ἐν καιροῖς Ἱερεμίου, πεπολέμηκε τὴν Ἰουδαίαν ὁ Ναβουχοδονόσορ εἰλέ τε πᾶσαν κατὰ κράτος.
- [03348] [70.264] καὶ πεπόρηκε τὴν Σαμάρειαν, καὶ αὐτήν καὶ τὴν Ἱερουσαλήμ.
- [03349] Οὐκοῦν φησὶν ὁ προφήτης Ἱερεμίας·
- [03350] [6Ἐπικατάρατος.] ὅς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον.
- [03351] Καὶ στηρίζει σάρκα βραχίονος αὐτοῦ.
- [03352] [6] Διασώσει γὰρ οὐδεὶς τὸν ὑπὸ θεῖαν ὀργὴν γεγονότα.
- [03353] [6Τὴν] γὰρ χεῖρα τὴν ὑψηλὴν τίς ἀποστρέψει,6 κατὰ τὸ γεγραμμένον;
- [03354] [9Καὶ] ῥάξει ὁ Θεὸς τοὺς ἐπανισταμένους ἐπ' ὄρος Σιών ἐπ' αὐτούς, καὶ τοὺς ἐχθρούς διασκε- δάσει·
- [03355] Συρίαν ἐφ' ἡλίου ἀνατολῶν, καὶ τοὺς Ἑλληνας ἀφ' ἡλίου δυσμῶν, τοὺς κατεσθίοντας τὸν Ἰσραήλ ὄλω τῷ στόματι.9 Ὅτε πλήττει Θεὸς διὰ πολλὰς ἁμαρτίας, ἐπάγει τοῖς πεπονθόσι τὴν μῶτωσιν, ἵνα φαίνεται διὰ παντός τρόπου καλῶν εἰς μετάγνωσιν, διὰ τε πόνου φημί καὶ παρακλήσεως.
- [03356] Τοιοῦτόν τι καὶ νῦν τοῖς παθοῦσι τὴν δῆωσιν ἐπαγγέλλεται.
- [03357] Ἱστορία δὲ ἀπόδοσιν ἔχει τὸ προκειμένον, ἦν ἀναγκαῖον, ὡς ἔφην, διὰ βραχέων εἰπεῖν.

[03358] Τελευταῖος μὲν γὰρ κατὰ πάσης ὁμοῦ τῆς Ἰουδαίας, καὶ μὲν τοὶ καὶ τῆς Σαμαρείας, ὁ παρὰ τοῦ Ναβουχοδονόσορ πόλεμος γίνεται, καὶ ἀπεκομίσθησαν αἰχμάλωτοι, καὶ δεδουλεύκασιν ἐχθροῖς ἐβδομήκοντα ἔτη.

[03359] Ἐπειδὴ δὲ συμπετέρασται τοῖς ἀπὸ τῆς ὀργῆς ὁ καιρὸς, κατηλέησε πάλιν ὁ τῶν ὄλων Θεὸς, καὶ δὴ καὶ ἀνεθῆναι παρεσκεύασεν, Κύρου τοῦ Καμβύσου νενικηκός τοὺς Βαβυλωνίους.

[03360] Ἐπειδὴ δὲ τὴν ἀγίαν ἀφίκοντο πόλιν οἱ πεπονηκότες, ἀνα- τειχίζειν ἤθελον αὐτήν.

[03361] Καὶ δὴ καὶ πεπράχασιν, καὶ τὸν θεῖον αὐτῶν ἀνεδείμαντο νεῶν.

[03362] Ἀλλ' οὐδὲν ἦττον, καίτοι τοσαῦτα πεπονθόσι, καὶ τὰς τῶν ἀρχαίων πλημμελημάτων ἐκτετικὸσι δίκας, ἐπεφύοντο πάλιν ἐκ βασκανίας τὰ περίοικα τῶν ἐθνῶν.

[03363] Οὐ γὰρ ἤθελον ἰσχύσαι τὴν Ἰερουσαλήμ.

[03364] Μάλιστα δὲ τῶν ἄλλων ἀπάντων ἐπέκειντο δριμυτεῖς οἱ ἀπὸ τῆς Συρίας τῆς γείτονος καὶ τῆς Δαμασκοῦ.

[03365] Πλήν νενίκηντο, Θεοῦ σώζοντός τε καὶ ἐπαμύνοντος τοῖς ἐκ τῆς αἰχμαλωσίας.

[03366] Κεκρατήκασιν γὰρ τῶν ἐχθρῶν.

[03367] Εἶτα χρόνου προϊόντος, Ἀντίοχος ὁ ἐπίκλην Ἐπιφανῆς βασιλεύων τῆς Ἀσίας, λελύπηται μὲν πρὸς τὸν βασιλεύοντα τὸ τηνικάδε τῆς Αἰγυπτίων γῆς Πτολεμαίων.

[03368] συγκροτήσας δὲ πόλεμον, νενίκητο μὲν, διεσώζετο δὲ μόλις.

[03369] Ἵνα δὲ μὴ ἄπρακτος παντελῶς δράμοι οἴκαδε, οὐδὲν ἔχων τῆς νίκης ὑπόμνημα, κατεστράτευσε τῆς Ἰουδαίας, εἶλε τὰ Ἱεροσόλυμα, καὶ ὑπὸ χεῖρα λαβῶν, πάντα τὰ σκευὴ τὰ ἅγια διαπάσας, Λυσίαν τινὰ στρατηγὸν ἐνίδρυσεν τῇ Ἰουδαίᾳ, τηρεῖν ἐπιτάξας αὐτῷ τὴν ἀρχήν.

[03370] Ἐπειδὴ δὲ ὁ μνημονευθεὶς Ἀντίοχος εἰς τὴν ἑαυτοῦ δεδράμηκε βασιλείαν, πεπολεμήκασιν οἱ Ἰουδαῖοι Λυσίᾳ τῷ στρατηγῷ, καὶ νενικήκασιν.

[03371] Ταῦτα δὴ μαθὼν ὁ Ἀντίοχος ἐκ λύπης τελευτᾷ.

[03372] Ὑπισχνεῖται τοίνυν τὴν ἐπικουρίαν ὁ τῶν ὄλων Θεὸς τοῖς πεπορημένοις ὑπὸ τοῦ Ναβουχοδονόσορ, διαφυγοῦσι δὲ μόλις τὴν αἰχμαλωσίαν φησὶν.

[03373] ^[6Κα] ῥάξει ὁ Θεὸς τοὺς ἐπανισταμένους ἐπ' ὄρος Σιών ἐπ' αὐτούς.

[03374] ^[6] Ἀκούεις ὅπως ὁ πλήξας καὶ μωτοῖ;

[03375] τίνες οὖν οἱ ἐπανιστάμενοι;

[03376] Συρία ἀφ' ἡλίου ἀνατολῶν, καὶ οἱ Ἕλληγες ἀφ' ἡλίου δυσμῶν.

[03377] Ἕλληγες γὰρ ἦν τὸ γένος ὁ Ἀντίοχος, ὁ ἐκ Μακεδονίας ὀρμώμενος.

[03378] Πρὸς δυσμαῖς δὲ αὕτη.

[03379] Μέρος γὰρ τῆς Ἑσπέρας ἢ τῶν Μακεδόνων χώρα, μάλισθ' ὅταν ὡς πρὸς σύγκρισιν νοεῖται, κατὰ γὰρ τὴν θέσιν, τῶν ἀφ' ἡλίου ἀνατολῶν.

[03380] Σύροι δὲ οὗτοι καὶ ^[70.265] Δαμασκηνοί.

[03381] Ἐπειδὴ δὲ φησὶ περὶ τῶν Ἑλλήνων, τοὺς κατεσθίοντας τὸν Ἰσραὴλ ὅλω τῷ στόματι, ἰστέον ὅτι ὡμῶς τε καὶ ἀπανθρώπως προσενήνεκται τοῖς Ἰουδαίοις ὁ Ἀντίοχος, καὶ ἀναριθμήτους ἀπέκτονεν οἰκτρῶς τε καὶ ἐλεεινῶς, ὅτε καὶ ἤθλησαν οἱ Μακαβαῖοι, καὶ τὰ σεμνὰ τῶν ἀνδρῶν ἐκείνων πέπρακται νικητήρια.

[03382] Ταῦτα δὲ Ἰώσηπος ἱστορεῖ ἐν τῇ περὶ αὐτῶν βίβλῳ.

[03383] Κατεσθίουσί γε μὴν Ἑλλήνων παῖδες καὶ ἑτέρως τὸν Ἰσραὴλ, καὶ ὅπως εἰπεῖν ἀναγκαῖον.

[03384] Οἱ μὲν γὰρ παρ' αὐτοῖς ποιηταὶ καὶ λογάδες, εἰς ἄκρον ἦκοντες εὐγλωττίας, καὶ τό γε ἦκον εἰς λόγους, δεινοὶ τε ὄντες καὶ σοφοὶ, συναρπάζουσιν ἔσθ' ὅτε τὸν νοητὸν Ἰσραὴλ, τοῦτ' ἔστι, καὶ νοῦν ὁρῶντα Θεόν, καὶ ἀπατάσι τοὺς ἤδη πιστεύσαντας εἰς Χριστόν, ὥστε καὶ ἐλέσθαι σὺν αὐτοῖς τὴν κτίσει παρὰ τὸν κτίσαντα προσκυνεῖν.

[03385] Οὗτοι κατεσθίουσιν ὅλω τῷ στόματι τὸν Ἰσραὴλ, οἷς οὐ προσεκτέον.

[03386] Λόγου μὲν γὰρ λαμπρότης ἔργοις ἀγαθοῖς εἰ ὄρωτο σύνδρομος, ἔσται καὶ δεκτὴ, καὶ ἀνδάνουσα τῷ Θεῷ.

[03387] Ψιλὴ δὲ καὶ μόνη τί ἂν ἕτερον εἴη λοιπὸν, ἢ καθὰ φησὶν ὁ σοφώτατος Παῦλος, ^[6χαλκός] ἤχων, ἢ κύμβαλον ^[6] ^[9Ἐπ] ἀλαλάζον; τούτοις ἅπασιν οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.

[03388] Καὶ ὁ λαὸς οὐκ ἀπεστράφη ἕως οὗ ἐπλήγη, καὶ τὸν Κύριον οὐκ ἐζήτησαν. ⁹ Σέσωκε μὲν γὰρ ὁ τῶν ὄλων Θεὸς καὶ πλημμελοῦντα τὸν Ἰσραὴλ, καὶ δεδώρηται τὴν ἐπικουρίαν, ὥστε καὶ μειζους γενέσθαι τῶν ἐκ Συρίας τῆς γείτονος, καὶ τῶν ἀφ' ἡλίου δυσμῶν, οἱ κατήσθιον αὐτὸν ὅλω τῷ στόματι.

[03389] Πλήν ὁ ἐπ' αὐτοῖς θυμὸς Κυρίου, φησὶν, οὐκ ἀπεστράφη, τοῦτ' ἔστιν, οὐ κατέληξεν, ὑψηλὴ δὲ μάλλον ἀπομεμένηκεν ἢ τοῦ παῖοντος χεῖρ, ἐτοιμῶς ἔχουσα δηλονότι πληγὰς αὐτοῖς καὶ ἑτέρας ἐπενεγκεῖν.

- [03390] Διὰ ποίαν αἰτίαν;
- [03391] Οὐ γὰρ ἀπεστράφη, φησὶν ὁ λαός, οὐδὲ τῶν ἰδίων ἀπέσχετο πλημμελῶν.
- [03392] Οὐκ ἐξεζήτησε τὸν Κύριον, διὰ γε τὸ βούλεσθαι τὰ αὐτῶ δοκοῦντα καὶ φίλα φρονεῖν τε καὶ δοῦν.
- [03393] Με- μενήκασι δὲ τοιαύτην ἔχοντες τὴν γνώμην, ἄχρις ἂν αὐτοῖς ἡ ὑψηλὴ τε καὶ παναλικῆς ἐπενήνεκται χεῖρ.
- [03394] Ποία δὲ πάλιν ἡ μετέκεινα πληγὴ, πῶς οὐκ ἄξιον ἰδεῖν;
- [03395] Τελευταῖος μὲν γὰρ, ὡς ἔφην, ὁ Ναβουχοδονό- σορ εἶλε τὴν Ἰουδαίαν πᾶσαν.
- [03396] Μετώκησε δὲ καὶ τὸν Ἰσραὴλ εἰς τὰ ὄρη Περσῶν καὶ Μήδων.
- [03397] Ἐπειδὴ δὲ, ὡς ἔφην, ἤδη πεπερασμένων τῶν τῆς αἰχμαλωσίας καιρῶν, ἀνεκομίσθησαν εἰς τὴν Ἰουδαίαν, καὶ κατ- ωκήκασι τὴν Ἱερουσαλήμ, οὐκέτι διηρημένων εἰς δύο τῶν φυλῶν, ἀλλ' εἰς ἓνα λοιπὸν οἱ πάντες βασιλέα γεγεννημένοι.
- [03398] Τοῦτο γὰρ ἦν τὸ δι' ἐνὸς τῶν ἁγίων προφητῶν εἰρημένον·
- [03399] ^[6Καὶ] ἀναβήσονται ἐκ τῆς γῆς, καὶ θήσονται ἑαυτοῖς ἀρχὴν μίαν.
- [03400] ^[6] Μετὰ τοίνυν τὸ ἐκ τῆς αἰχμαλωσίας ὑπονοστήσαι σύμπαντας εἰς τὴν Ἰουδαίαν, πεπολεμήκασιν αὐτοῖς οἱ ἀπὸ Συρίας, καὶ οἱ ἀφ' ἡλίου ἀνατολῶν, πλὴν ἤττηνται καὶ αὐτοὶ προασπίζοντος Θεοῦ τῶν λελυτρωμένων.
- [03401] Εἶτα διατε- τελέκασι τὸν μεταξὺ καιρὸν μέχρι τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας οὐ ζῶντες αἰσίως, οὔτε μὴν εἰς ἅπαν ^[70.268] τῶν ἀρχαίων ἐκείνων πλημμελῶν ἀποφοιτήσαντες, ἀλλὰ γὰρ ἐκτόπως καὶ παρανόμως πολιτευόμενοι, καὶ λίαν ἡμελημένως.
- [03402] Ἐπειδὴ δὲ τοῖς ἀνὰ πᾶσαν τὴν ὑπ' οὐρανὸν ἐπέλαμψεν ὁ Χριστός.
- [03403] Ἐπέφανε γὰρ ἡμῖν Θεός, κατὰ τὴν τοῦ ψάλλοντος φωνήν·
- [03404] τετηρήκασι τὸ ἐξήνιον, καὶ δεδράκασιν ἃ μὴ θέμις, οὐ προσηκάμενοι τὸν παρ' αὐτοῦ λόγον, οὐ πίστει τιμήσαντες.
- [03405] Καὶ τί ταῦτα λέγω;
- [03406] Περιυβρίζοντες ἀνοσίως, καθίκοντο δὲ δυσσεβείας εἰς τοῦτο, καὶ ἀνοσιότητος τρόπων, ὥστε καὶ σταυρῶ παραδοῦναι, καὶ τὸν ἅγιον καὶ δίκαιον ἀρνήσασθαι, καὶ θανάτῳ πειρᾶσθαι περιβαλεῖν τὸν ἀρχηγὸν τῆς ζωῆς, τὸν δικαιοῦντα τὸν ἀσεβῆ·
- [03407] καὶ ταύτης ἕνεκα τῆς αἰτίας ἐπιλάμψαντα τοῖς ἀνὰ πᾶσαν τὴν γῆν, ἵνα καταρ- γήσῃ θάνατον, καὶ ἀδρανὲς ἀποφῆνῃ τῆς ἁμαρτίας τὸ κέντρον.
- [03408] Τούτων ἕνεκα πάντων ἡ τοῦ παῖοντος χεῖρ ἀπομεμένηκεν ὑψηλὴ, καὶ ὁ θυμὸς οὐκ ἀπ- εστράφη Δέδονται γὰρ ἐς ἐρήμωσιν, πολεμούντων αὐτοῖς Οὐεσπασιανοῦ τε καὶ Τίτου, καὶ ἀπάσης δὲ τῆς Ῥωμαίων χειρὸς, ὅτε καὶ ἄρδην οἱ τάλανες ἀπολώλασιν, κατεμπρωσθείσης αὐτοῖς τῆς χώρας, κατασεσεισμένου δὲ αὐτοῦ τοῦ ναοῦ, καὶ πεπτωκότος εἰς ἅπαν, ὥστε λίθον ἐπὶ λίθῳ μὴ ὀρᾶσθαι κείμενον, κατὰ τὴν τοῦ Σωτῆρος φωνήν.
- [03409] Ἀνεξικακοῦντος τοῖ- νυν ἐπὶ τοῖς ἡμῶν πταισίμασι τοῦ φιλοικτεῖρμονος Θεοῦ τὸ ἀπονοεῖσθαι παγχάλεπον, χρῆναι δὲ φημι διὰ παντὸς ἡμᾶς ἐκμειλίσσεσθαι τρόπου λελυττημέ- νον.
- [03410] Καὶ μὴ πλημμελοῦντας εὐεργετεῖ·
- [03411] σώζει δὲ ἀπειθεῖν ἠρημένους διὰ τὴν αὐτῶ πρόπουσαν ἡμερό- τητα.
- [03412] Μηδεὶς οὖν ἔστω σκληρὸς ἐν ἡμῖν, μήτε μὴν βραδὺς εἰς αἴσθησιν τῶν παρ' αὐτοῦ χαρισμάτων, Ἀλλὰ δι' ὧν ἔγνω καὶ οὐκ ὄντας ἀγαθοὺς εὐεργετεῖν, διὰ τούτων αὐτῶν, ἐς ἐπίγνωσιν τῆς ἐνουσῆς αὐτῶ φιλανθρωπίας ἐρχόμενοι, μεταγινώσκωμεν ἐπὶ τοῖς παρωχηκόσι.
- [03413] Μεταπλάττωμεν δὲ τὸ ἴδιον θέλημα πρὸς τὸ χρῆναι δουλεύειν αὐτῶ, καὶ τοὺς τῆς ἐπιεικειᾶς ἀνθελέσθαι τρόπους.
- [03414] ^[9Καὶ] ἀφελεῖ Κύριος ἀπὸ Ἰσραὴλ κεφαλὴν καὶ οὐρᾶν, μέγαν καὶ μικρὸν ἐν μιᾷ ἡμέρᾳ, πρεσβύ- την καὶ τοὺς τὰ πρόσωπα θαυμάζοντας·
- [03415] αὕτη ἡ ἀρχή·
- [03416] καὶ προφήτην, καὶ διδάσκοντα ἄνομα·
- [03417] οὗτος ἡ οὐρά.
- [03418] Καὶ ἔσονται οἱ μακαρίζοντες τὸν λαὸν τοῦτον πλανῶντες, καὶ πλανῶσιν ὅπως καταπίωσιν αὐτούς.⁹ Ὑψηλὴν ἀπομείναι τὴν τοῦ παῖοντος χεῖρα λέγων, οὐποτε τὴν θεῖαν ὀργὴν καταλήξαι τὴν ἐπ' αὐτοῖς ἀφηγγεῖται λαμπρῶς, καὶ ὁποῖός τις ἔσται κατὰ καιροῦς τῆς ἐπενεχθησομένης αὐτοῖς αἰκίας ὁ τρό- πος.
- [03419] Αφαιρεθήσεται γὰρ, φησὶν, ἀπὸ Ἰσραὴλ ἐν ἡμέρᾳ μιᾶ, τοῦτ' ἔστι, καθ' ἓνα καιρὸν, δηλον δὲ ὅτι πάντως που τὸν τοῦ πολέμου τοῦ παρὰ Ῥωμαίων, κεφαλὴν τε καὶ οὐρᾶν.
- [03420] Καὶ τί τὸ αἰνίγμα, διερμη- νεύει, λέγων, μέγαν καὶ μικρὸν, τοῦτ' ἔστι, περι- φανῆ τε καὶ ἄσημον.
- [03421] Καὶ τίνες ἂν εἶεν οὗτοι, πάλιν προσαπέδειξε προστιθεῖς·

[03422] Πρεσβύτεν, καὶ τοὺς τὰ πρόσωπα θαυμάζοντας.

[03423] Σημαίνει δὲ διὰ τούτων, καθάπερ ἐγῶμαι, τὴν ἱεραῖαν λαχοῦσαν φυλὴν, τοῦτ' ἔστι, τοὺς ἐξ αἵματος Λευῖ, οὓς καὶ πρεσβυ- τέρους ὀνόμαζον οἱ ὑπὸ χεῖρα λαοί.

[03424] Καὶ γοῦν οἱ θεσπέσιοι μαθηταὶ προσπεφώνηκασιν αὐτοῖς, οὕτω [70.269] λέγοντες·

[03425] [Ἐρχόμενοι] τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον ἀνακρουόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώ- που ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, γνωστὸν ἔστω ὑμῖν καὶ παντὶ τῷ λαῷ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου.

[03426] [6] Οὗτοι γὰρ οἱ πρεσβύτε- ροι, τὴν τοῦ κρίνειν ἔχοντες ἐξουσίαν, οὐκ ὀρθῶς τὰς ἐφ' ἐκάστῳ τῶν παρ' αὐτοῖς κρινόμενων ἐποι- οῦντο ψήφους, δωροδοκοῦντες ἀπλήστως, καὶ τὰ τῶν πλουσίων θαυμάζοντας πρόσωπα, καίτοι τοῦ διὰ Μωσέως κεκραγὸτος νόμου·

[03427] [Ἐκρίμα] δίκαιον κρί- [6] νατε·καὶ τὸ, [60ῦ] λήψη πρόσωπον ἐν κρίσει,6 τι- θέντος πανταχῇ.

[03428] Αὕτη τοίνυν, φησὶν, ἡ ἀρχή·

[03429] λε- λόγιστο δὲ καὶ εἰς κεφαλὴν.

[03430] Κεφαλὴ γὰρ λαῶν ἱε- ρεὺς, ὅταν ὡς ἐφ' ἐνὸς νοεῖται σώματος.

[03431] Συναφαιρε- θήσασθαι δὲ τῷ πρεσβύτῃ φησὶ καὶ προφήτην καὶ διδάσκοντα ἄνομα.

[03432] Καὶ τοῦτον εἶναί φησι τὴν οὐραν, τοῦτ' ἔστι, τὸ ἐπόμενον.

[03433] Ἦσαν μὲν γὰρ τινες παρὰ τοῖς Ἰουδαίοις, τὸν διὰ τοῦ πανσόφου Μωσέως διερ- μηνεύοντες νόμον·

[03434] ἔδρων δὲ τοῦτο διεστραμμένως, τοῖς διὰ Μωσέως λόγοις ἐπάγοντες οὐκ ὀρθῶς παρα- δόσεις ἀγράφους, ἐντάλματα ἀνθρώπων καὶ διδασκα- λίας.

[03435] Οὗτοι τὸν τῶν Ἰουδαίων πεπλανήκασι δῆμον, καὶ γαῦρον ἐγεῖραι κατὰ Χριστοῦ πεποιήκασι τὸν αὐχένα.

[03436] Ἐπειδὴ τοίνυν εἶποντο καὶ οὗτοι ταῖς τῶν ἱερέων γνώμαις, οἱ καὶ ἐν τάξει τέθειντο τῆς κεφα- λῆς, οὐραν ὀνόμασεν αὐτούς.

[03437] Ὡς γὰρ ἔφην, ὅταν ὡς ἐφ' ἐνὸς νοῶμεν σώματος, ἔπεται πάντως ἡ οὐρὰ τῇ κεφαλῇ.

[03438] Ἐπειδὴ δὲ προφῆτας ὀνόμασεν αὐτούς, οὐχ ἁγίους εἶναι καὶ ἀληθεῖς λογιούμεθα.

[03439] Προστέ- θεικε γὰρ τὸ, ὅτι διδάσκουσιν ἄνομα.

[03440] Πλήν ἐκεῖνό φαμεν·

[03441] Ἦσαν μὲν γὰρ ἐν τῷ Ἰσραὴλ ψευδοπροφήται κατὰ καιροῦς, δηλονότι καθ' οὓς ἦσαν οἱ κατὰ ἀλή- θειαν προφήται.

[03442] Μετὰ δέ γε τοὺς τῆς αἰχμαλωσίας καιροῦς, ἀραρότως εἰπεῖν οὐκ ἂν δύναίτο τις, ὅτι γεγόνασι κατ' ἐκείνους ἕτεροί τινες·

[03443] εἰ μὴ ἄρα τις ἐκείνους λέγοι, ὧν καὶ διαμémνηται Γαμαλιὴλ νομο- διδάσκαλος ὧν, καὶ τίμιος παντὶ τῷ λαῷ, κατὰ γε τὸ γεγραμμένον ἐν ταῖς Πράξεσι τῶν ἁγίων ἀποστό- λων.

[03444] Προσπεφώνηκε γὰρ οὕτω περὶ τῶν ἁγίων ἀποστόλων τοῖς ἐν τῷ συνεδρίῳ, λέγων·

[03445] [Ἄνδρες] Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.

[03446] Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς λέγων τινὰ εἶναι ἑαυτὸν μέ- γαν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡσεὶ τετρακο- σίων·

[03447] ὃς ἀνηρέθη.

[03448] Καὶ πάντες ὅσοι εἶποντο αὐτῷ διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν.

[03449] Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ.

[03450] Κὰ- κείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπειθόντο αὐτῷ διεσκορπίσθησαν.

[03451] [6] Ἀφαιρεθήσασθαι τοίνυν φησὶ κε- φαλήν καὶ οὐραν, κατὰ γε τὴν ἀρτίως ἡμῖν προ- αποδοθεῖσαν διάνοιαν.

[03452] Πλήν τοὺς μακαρίζοντας τὸν λαὸν τοῦτον πλανῶντας ἔσσεσθαι φησὶ, καὶ πλανῶ- σιν ὅπως καταπίωσιν αὐτούς·

[03453] οἱ γὰρ τῶν Ἰουδαίων καθηγηταὶ τὴν ἱεράν τε καὶ θείαν πεπιστευμένοι σκηνην, καὶ τὰς κατὰ νόμους θυσίας ἐπιτελεῖν ἐπι- τεταγμένοι, προὔτρεπον εἰς δωροφορίας τοὺς ὑπὸ [70.272] χεῖρα λαοὺς, μακαρίους αὐτοὺς εἶναι λέγοντες, εἰ προσάγοιεν ἀμφιλαφῶς.

[03454] Ἔδρων δὲ τοῦτο πικρῶς, οὐ τῆς εἰς Θεὸν αἰδοῦς μεταποιούμενοι, καὶ πεφρον- τικότες, ἀλλ' εἰς τὰς σφῶν αὐτῶν ὀρῶντες φιλοκερ- δίας.

[03455] Ταύτη τοι, φησὶ, πλανῶσιν, ὅπως καταπίωσιν αὐτούς.

[03456] Ἀκόρεστοι γὰρ ὄντες, ὡς ἔφην, εἰς τὸ βούλεσθαι πλουτεῖν, οὐχ ὅτι προσήκει, διὰ τοῦ τὸν νόμον ἐλέσθαι πληροῦν, τὸν τῶν ὄλων εὐφραίνει Θεὸν ἐδίδασκον τοὺς λαοὺς·

[03457] προὔτρεπον δὲ μᾶλλον καὶ ταῖς ὑπὲρ δύναμιν καταγεραίρειν προσαγωγαῖς.

[03458] Ταύτης γὰρ ἕνεκα τῆς αἰτίας, οὔτε αὐτοὶ προσήκοντο τὴν πίστιν τὴν εἰς Χριστὸν, κλείοντες δὲ ὥσπερ τὴν βασιλείαν τῶν οὐρανῶν, οὐδ' ἐτέρους εἰσελθεῖν συγκεχωρήκασιν εἰς αὐτήν.

[03459] Ἦδεσαν γὰρ ὅτι τῆς κατὰ νόμον ἀργούσης σκιᾶς, καὶ τῶν εὐαγγελικῶν κηρυγμάτων εἰσοδεγεμένων, πεπαύσεται πάντως ἢ ἐν τύποις καὶ δι' αἰμάτων λατρεία, ἀργήσουσι δὲ καὶ θυσίαι, τῆς ἐν πνεύματι λατρείας εἰσκεκομισμένης.

[03460] Τοῦτο δὲ ἀναίρεσις παντελῆς τῆς ἐνούσης αὐτοῖς ἀκορέστου φιλοκερδίας.

[03461] ^[9Διά] τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν οὐκ εὐ- φρανθήσεται ὁ Θεός, καὶ τοὺς ὀρφανούς αὐτῶν, καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει, ὅτι πάντες ἄνομοι καὶ πονηροὶ, καὶ πᾶν στόμα λαλεῖ ἄδικα.⁹ Ἀποφέρει καὶ νῦν ὁ λόγος ἡμᾶς, ἐκ παραδειγμάτων ἐμφανῶν, εἰς τὰ ὑπὲρ αἴσθησίν τε καὶ νοητά.

[03462] Νεα- νίσκους γὰρ ἐνθάδε φησὶν, οὐχὶ δήπου πάντως τοὺς ἐν εὐρωστία σώματος, ἤτοι τοὺς ἐν ἀκμαίᾳ τε καὶ ἡβῇ σαρκικῇ, σημαίνει δὲ μᾶλλον τοὺς οἵπερ ἂν ἔχοιεν εἰς νοῦν καὶ καρδίαν ἰσχύν τὴν πνευματικὴν, ὥστε δύνασθαι κατορθοῦν καὶ μάλα νεανικῶς τὰ δι' ὧν ἔσονται λαμπροὶ, καὶ Θεῷ γνωριμώτατοι, καὶ ἀπάσης ἐπιεικείας ἔμπλεοι.

[03463] Τοῖς ὧδε τὴν ἕξιν δια- κειμένοις, καὶ ὁ μακάριος Ἰωάννης προσπεφώνηκε, λέγων·

[03464] ^[6Γράφω] ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ νενικήκατε τὸν πονηρόν.

[03465] ^[6] Ἀλλὰ πρὸ μὲν τῆς τοῦ Σωτῆρος ἡμῶν ἐπιδημίας, γεγονόσιν τινες, καὶ παρὰ τοῖς Ἰουδαίοις, καθ' ὃν ἔφην ἀρτίως τρόπον, ἀνδρίζε- σθαι μεμελετηκότες, διὰ τοῦ καὶ ἀμωμήτως ἐλέσθαι πληροῦν τὴν παραδοθεισαν ἐντολήν, καὶ τοῖς κατὰ νό- μον αὐχήμασιν διαπρέπειν δύνασθαι καὶ μάλα πλου- σίως.

[03466] Ἦσαν δὲ οὐκ ἀπόβλητοι παρὰ Θεῷ.

[03467] Καιρὸς γὰρ ἦν ἔτι τῆς ἐν νόμῳ σκιᾶς, καὶ τῆς εὐαγγελικῆς καὶ ἐν Χριστῷ πολιτείας οὐπω πεφανερωμένης, ἐν ἐπαίνοις ἦν ἐκεῖνα πολλοῖς.

[03468] Οὕτω καὶ γέγραπται περὶ τε Ζαχαρίου καὶ Ἐλιζάβεθ·

[03469] ^[6Ἐγένετο] δὲ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις, ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐ- τῆς Ἐλιζάβεθ.

[03470] Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαι τοῦ Κυρίου ἄμεμπτοι.

[03471] ^[6] Κατὰ τοῦτον οἶμαι διαβιῶναι τὸν τρόπον καὶ αὐτοὺς τοὺς ἀγίους προφήτας.

[03472] Καὶ μὴν καὶ ὁ θεσπέσιος Παῦλος καίτοι λέγων ἀναφανδόν, ὅτι γέγονε κατὰ δικαιοσύνην τὴν ἐν νόμῳ ἄμεμπτος·

[03473] ^[6Ἀλλὰ] τί ἦν μοι κέρδος;

[03474] ταῦτα, φησὶν, ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

[03475] ^[6] Οὐκοῦν πρὸ μὲν τῆς ἐπιδημίας τοῦ πάντων ἡμῶν Σωτῆρος Χρι- στοῦ, τοῖς κατὰ νόμον αὐχήμασιν εὐδοκιοῦντές τινες, ἀνδρεῖοι τε ἦσαν, καὶ νεανικοί.

[03476] Μετὰ δὲ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὸ κήρυγμα τὸ εὐαγγελικόν, ^[70.273] πέπαυται τὰ ἐν νόμῳ, μετεφοίτησεν ἢ σκιά πρὸς ἀλήθειαν, εἰσκεκόμισται δὲ ἢ ἐν πνεύματι τε καὶ ἀληθῆς λατρεία.

[03477] Οὐκ οὖν εὐφραίνεται Θεὸς ἐπὶ τοῖς τῶν Ἰουδαίων νεανίσκοις, τοῦτ' ἔστι, τοῖς ἀνδρίζο- μένοις ἔτι, διὰ γε τοῦ ζῆν ἐλέσθαι νομίμως.

[03478] Ἀπαρά- δεκτοὶ δὲ αἱ δι' αἰμάτων θυσίαι, καὶ σαρκὸς περι- τομῇ, βαπτισμῶν διδαχαὶ, καὶ Σαββάτων ἀργεῖαι.

[03479] Δεδιδάγμεθα δὲ, ὡς ἔφην, τῆς ἀνδανούσης Θεῷ πολι- τείας τὴν ὁδόν.

[03480] Ἀπόβλητοι δὴ οὖν καὶ μάλα εἰκότως μετὰ τὴν κατάληξιν τῆς σκιᾶς οἱ κατ' αὐτὴν νεανίσκοι·

[03481] καὶ τοῦ κατοικτεῖρεσθαι μακρὰν ὀρφανοί τε καὶ χῆ- ραι.

[03482] Ὀρφανούς δὲ φησι, τοὺς οἷον ἀναστροφῆς δεο- μένους τῆς πνευματικῆς, καὶ παιδαγωγίας τῆς ἐκ διδασκάλων.

[03483] Χήρας τε ὁμοίως, ψυχὰς εἶναί φαμεν τὰς τοῦ δύνασθαι καρποφορεῖν ἐν ἐνδείᾳ γεγεννημένας διὰ τε τὸ μὴ ἔχειν τὸν ἀπάντων αὐταῖς τῶν ἀγαθῶν μαθημάτων σπορέα τε καὶ χορηγόν.

[03484] Ὅτι δὲ παιδεύ- σεως ἀληθοῦς ἡμοιορηκότας εὐρήσομεν τοὺς ἐξ Ἰσραὴλ, διὰ γε τὴν εἰς Χριστὸν παροινίαν, ἐπαινέσειεν ἂν οὐδεὶς.

[03485] Ἐσκοτίσθησαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, κατὰ τὴν τοῦ ψάλλοντος φωνήν.

[03486] Καὶ συνεκάμφθη τὰ νῶτα αὐτῶν.

- [03487] Καὶ τοῦτο διὰ παντός ὡς μὴ δύνασθαι τὰ ἄνω βλέπειν, ἀλλ' οἶονεὶ κεκυφό- τας, τοῖς γηῖνοις ἐνεργεῖσθαι πράγμασι.
- [03488] Πείσονται δὲ τοῦτο, φησὶν, οὐ μάτην·
- [03489] ἀλλ' ὅτι πάντες ἄνομοι γεγόνασι καὶ πονηροὶ, καὶ πᾶν στόμα λαλεῖ ἄνομα.
- [03490] Πῶς γὰρ οὐκ ἄνομοι, καὶ ἀπάσης ἐμπλεοὶ πονηρίας, οἱ θανάτῳ περιβαλεῖν σπουδάσαντες τὸν καλοῦντα πρὸς ζωὴν, τὸν οὐκ εἰδότα τὴν ἁμαρτίαν, καίτοι τοῦ νόμου λέγοντος σαφῶς·
- [03491] [6Aθῶον] καὶ δίκαιον οὐκ [6] ἀποκτενεῖς; Πῶς οὐ πᾶσα γλῶσσα τῶν Ἰουδαίων λελάληκεν ἄδικα;
- [03492] Κατεκεκράγεσαν γὰρ τοῦ Χριστοῦ Πιλάτῳ λέγοντες·
- [03493] [6Aίρε.] αἶρε, σταύρωσον αὐτόν.
- [03494] [6] Καὶ, [6Eάν] μὴ τοῦτον ἀποκτείνης, οὐκ εἶ φίλος τοῦ Καί-σαρος.
- [03495] [6] [9Eπι] πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.
- [03496] Καὶ καυθήσεται ὡς πῦρ ἡ ἀνομία, καὶ ὡς ἄγρωστις ξηρὰ βρωθήσεται ὑπὸ πυρός·
- [03497] καὶ καυθήσεται ἐν τοῖς δάσεσι τοῦ δρυμοῦ, καὶ συγκαταφάγεται τὰ κύκλω τῶν βου- νῶν πάντα·
- [03498] διὰ θυμὸν ὀργῆς Κυρίου, συγκε- καυσται ἡ γῆ ὅλη, καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυ- ρὸς κεκαυμένος, ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει, ἀλλ' ἐκκλινεῖ εἰς τὰ δεξιὰ, ὅτι πει- νάσει καὶ φάγεται ἐκ τῶν ἀριστερῶν, καὶ οὐ μὴ ἐμπλησθῆ ἄνθρωπος ἐσθίων τὰς σάρκας τοῦ βραχίονος αὐτοῦ.
- [03499] Φάγεται γὰρ Μανασσῆς τοῦ Ἐφραΐμ, καὶ Ἐφραΐμ τοῦ Μανασσῆ·
- [03500] ὅτι ἅμα πολιορκήσουσι τὸν Ἰούδαν.⁹ Ἀκμαζούσης ἔτι τῆς θείας ὀργῆς, ἐπληρωμένης δὲ καὶ αὐτῆς τῆς χειρὸς τῆς ἐπαγούσης τὴν μάστιγα καὶ τὰς αἰκίας αὐτοῖς, ἕκαστα σαφῶς τῶν συμβησο- μένων προαναγορεύειν πειράται, σωφρονεστέρους τοῖς δειμασι τοὺς ἀκρωμένους ἀποτελῶν.
- [03501] Ταύτης γὰρ ἔνεκα τῆς αἰτίας προαναρόρησις τῶν δεινῶν ἐποιεῖτο Θεός, ἵνα δεδιότες τὸ προσκρούειν αὐτῷ, μὴ τοῖς ἐξ ὀργῆς ὑπενεχθεῖεν κακοῖς, ἔξω δὲ μᾶλλον ἀποφέροιντο τῶν δεινῶν.
- [03502] Καυθήσεσθαι τοίνυν τὴν ἀνομίαν ὡς πῦρ.
- [03503] Ἀνομίαν δὲ φησὶν οὐκ αὐτὸ που [70.276] τὸ πρᾶγμα·
- [03504] τοῦτο γὰρ εὐηθεὶς ἢ νοεῖν ἢ λέγειν·
- [03505] ἀλλὰ τοὺς ταῖς ἀνομίαις κατηχθημένους, ἤκοντάς τε ἤδη πρὸς τοῦτο σκαιότητος τρόπων, ὡς μηκέτι μὲν ἀνό- μους, ἀνομίαν δὲ μᾶλλον ὀνομάζεσθαι δεῖν.
- [03506] Οὗτοι τοιγαροῦν ὡς πῦρ καυθήσονται, φησὶ, τοῦτ' ἔστιν, αὐτοὶ καθ' ἑαυτῶν γενήσονται πῦρ.
- [03507] Οὐ γὰρ ἕτερός τις ἐποίσει τὴν φλόγα αὐτοῖς, ἀλλ' ἀρκέσουσιν ἀλλή- λους εἰς τοῦτο αὐτοί.
- [03508] Καυθήσονται δὲ ὡς ἄγρωστις ξηρὰ, καὶ ὡς δάση δρυμῶν.
- [03509] Μαίνονται γὰρ αἰεί πως αἱ φλόγες, εἰς ὕλην πεσοῦσαι τὴν εὐκατάπρηστον·
- [03510] ἄγρωστιν δὲ φημι τὴν ξηρὰν, καὶ τὰ ἐν δρυμοῖς ξύλα.
- [03511] Οἶμαι δὲ ἔγωγε τὸν προφητικὸν ἡμῖν λόγον ἐκεῖνα βούλεσθαι δηλοῦν ἐν τούτοις·
- [03512] Οὐεσπασιανοῦ γὰρ καὶ Τίτου, καθάπερ ἤδη προεῖπον, καταδηρῶν- των τὴν Ἰουδαίαν, καὶ τὰς ἐν αὐτῇ πολιορκούντων πόλεις, πλείστος ἦν ὁ ἐν ἐκάστῳ θόρυβος.
- [03513] Τοῦτο μὲν λιμοῦ κατατήκοντος, τοῦτο δὲ τῶν ἐν ἐκάστη στα- σιαστῶν οἴκους τε διαρπαζόντων, ἐπιφυομένων δὲ τοῖς δοκοῦσιν εἶναι διαφανεστέρους, ὡς γενέσθαι φορτικώτερον τὸν ἔξωθεν μάχης τὰ ἐκ τῶν ἐνοικούν- των τολμήματα.
- [03514] Ταῦτα δὲ σαφῶς Ἰώσηπος ἱστορεῖ, Οὐκοῦν καυθήσεσθαί φησιν ἐν τοῖς δάσεσι τοῦ δρυ- μοῦ, ἄγρωστιν οἶμαι ξηρὰν, καὶ δάση δρυμοῦ τὴν ἀγελαίαν πληθὺν ὀνομάζων.
- [03515] Ἐμερίζοντο γὰρ κατ' ἀλλήλων εἰς διχονοίας καὶ στάσεις οἱ δῆμοι.
- [03516] Ὅτι δὲ καὶ τῶν εἶναι τι δοκούντων ἄψεται τὸ κακὸν, προσ- αποφαίνει λέγων·
- [03517] Καὶ συγκαταφάγεται τὰ κύκλω τῶν βουνῶν πάντα·
- [03518] βουνούς οἶμαι λέγων τοὺς τῶν ἄλλων ὑπερκειμένους, καὶ ἀνεστηκότας, ἢ κατὰ τὴν δόξαν, ἢ κατὰ τὸν πλοῦτον, ἢ καθ' ἕτερόν τινα τρόπον.
- [03519] Ἐφην δὲ ἀρτίως, ὅτι τοῖς εἶναι δοκοῦσι λαμπροῖς ἐπεφύετο δεινῶς τὸ ἐν ἐκάστη πόλει στασιάζειν εἰωθός, ὡς ἐν ἀπογνώσει δρᾶν, ἃ μὴδ' ἂν αὐτῇ δέ- δρακεν ἔσθ' ὅτε τῶν πολεμίων ἡ χεὶρ.

- [03520] Καὶ ταῦτα, φησὶ, διὰ θυμὸν ὀργῆς Κυρίου.
- [03521] Συγκέκασται γὰρ οὕτως ἡ σύμπασα τῶν Ἰουδαίων γῆ.
- [03522] Ἄ δὲ εἶρηκεν αἰνιγματῶδῶς, ταῦτα τοῖς ἀκρωμένοις σαφῆ καθ-ιστὰς, προσεπάγει παραχρῆμα·
- [03523] Καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακεκαυμένος.
- [03524] Ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ οὐκ ἐλεήσει.
- [03525] Ὅσπερ γὰρ οἱ μύσχοις ἐπάγοντες πῦρ, παραθήγουσιν εἰς ὄργας, καὶ τὰς καθ' ὧν ἂν ἴοιεν ἐφόδους ἀδρωτέρας ποιῆσθαι παρασκευάζουσιν·
- [03526] οὕτω, φησὶ, καὶ ἕκαστος ἔσται τῶν λαῶν ὡς ὑπὸ πυρὸς κατακεκαυμένος.
- [03527] Ὅρμηταὶ τε γὰρ καὶ ἀφιλοικτεῖμονες, καὶ ἀδελφοὺς οὐκ εἰδότες, δεινοὶ τε καὶ ἀγριόθυμοι πάντες ἔσονται κατ' ἀλλήλων, καὶ θηρίων δίκην λιμῶ τεθηγμένων εἰς ἀγριότητα τὴν κατὰ τινῶν·
- [03528] ἐκκλινοῦσιν εἰς τὰ δεξιὰ, καὶ φάγονται ἐκ τῶν ἀριστερῶν·
- [03529] τοῦτ' ἔστιν, τῆδε κἀκεῖσε περι-στραφήσονται, καταδακόντες τοὺς ἐκ δεξιῶν, τοὺς ἐξ εὐωνύμων, φειδόμενοί τε μηδαμῶς οὐδενός, καὶ ἀκόρεστον ἔχοντες τῆς κατ' ἀλλήλων ἐφόδου τὸν πό-θον.
- [03530] Οὐ γὰρ μὴ ἐμπλησθῆ, φησὶν, ἄνθρωπος ἐσθίων τὰς σάρκας τοῦ βραχίονος αὐτοῦ.
- [03531] Ὡ παραδόξου πράγματος! Οὐδὲ ἑαυτῶν φείσονται, φησὶν, ὡς ἐξ ἀκράτου μανίας.
- [03532] Ἀπεγνωκότες γὰρ ἅπαξ πρὸς πᾶν ὀτιοῦν τῶν ἐκτοπωτάτων βαδιοῦνται νεανικῶς.
- [03533] Εἰτά φησὶν, ὅτι Φάγεται γὰρ Μανασσῆς τοῦ Ἐφραΐμ, καὶ Ἐφραΐμ τοῦ Μανασσῆ.
- [03534] Ἐφραΐμ δὲ καὶ Μανασσῆς ^[70.277] δύο γεγόνασιν ἀδελφοὶ, καὶ Ἰωσήφ υἱοί.
- [03535] Ἀλλ' οὐδὲ τοῖς ἐξ αἵματος, φησὶν, εἰς διάθεσιν συνημμένοι βραβεύσει τότε τὴν εἰρήνην·
- [03536] ἡ φύσις·
- [03537] ἀργήσουσι τῆς συγγενείας οἱ νόμοι.
- [03538] Κατεξαναστήσονται γὰρ ἀλλήλων ἀδελφοὶ καὶ ὁμόσποροι, εἷς τε καθ' ἑνός, καὶ καθ' ἑτέρου δύο.
- [03539] Φάγεται γὰρ, φησὶ, Μανασσῆς τοῦ Ἐφραΐμ, καὶ Ἐφραΐμ τοῦ Μανασσῆ, ὅτι ἅμα πολιορκήσουσι τὸν Ἰούδαν.
- [03540] Συγχύσεως οὖν ἄρα τὰ πάντα μεμέστωτο, καὶ ἀδιάκριτα πᾶσι τὰ ἐξ ὀργῆς, καὶ καθ' ὧν οὐ θέμις, καὶ παρ' ὧν οὐ θέμις.
- [03541] Καὶ ταυτὶ μὲν, ὡς ἔφην, ἱστορικῶς ταῖς τῶν Ἰουδαίων ἀγέλαις συνέβη παθεῖν.
- [03542] Παραφυλακτέον δὲ καὶ ἡμῖν αὐτοῖς.
- [03543] Κολάζεται γὰρ τὸ δυσήκοον, καὶ εἰ τις εἰς τοῦτο πέσοι, ὡς ὑπὸ πυρὸς καυθήσεται, καταφλεγούσης αὐτὸν καὶ σαρκικῆς ἡδονῆς, καὶ θερμῆς ἐπι-θυμίας.
- [03544] Ἐξεῖ δὲ καὶ εἰς νοῦν καὶ καρδίαν ἀφόρητον μάχην·
- [03545] κατεξαναστήσεται γὰρ τοῦ πνεύματος ἡ σὰρξ, καὶ ἐν θορύβοις ἔσται πολλοῖς.
- [03546] Διὸ, καθὰ φησὶν ὁ θεσπέσιος Παῦλος·
- [03547] ^[6Ev] πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.
- [03548] ^[6] Ὑποταττόμενοι γὰρ τῷ Θεῷ περιπατήσομεν ἐν πνεύματι, καὶ κρείττους ἐσόμεθα σαρκικῶν ἐπιθυμιῶν, καὶ τὰς εἰς νοῦν ἔσω νικήσομεν φλόγας, καὶ ἀστασίαστον τηρήσομεν τὴν καρδίαν.
- [03549] Ἡ γὰρ εἰρήνη τοῦ Θεοῦ, καθὰ γέγραπται, ἢ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ἡμῶν καὶ τὰ νοήματα ἡμῶν.
- [03550] ^[9Eπι] πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμὸς, ἀλλ'

α	0945	23,109	A	0913	62
β	0946	1,427	B	0914	52
γ	0947	4,874	Γ	0915	126
δ	0948	5,473	Δ	0916	0
ε	0949	15,198	E	0917	127
ζ	0950	648	Z	0918	27
η	0951	4,190	H	0919	8
θ	0952	3,773	Θ	0920	494
ι	0953	13,281	I	0921	15
κ	0954	10,736	K	0922	711
λ	0955	7,332	Λ	0923	56
μ	0956	8,082	M	0924	152
ν	0957	24,073	N	0925	57
ξ	0958	838	Ξ	0926	5
ο	0959	20,372	O	0927	290
π	0960	9,013	Π	0928	404
ρ	0961	10,771	P	0929	6
ς	0962	12,886	•	0930	0
σ	0963	10,484	Σ	0931	366
τ	0964	23,471	T	0932	290
υ	0965	4,972	Υ	0933	30
φ	0966	2,671	Φ	0934	67
χ	0967	2,036	X	0935	254
ψ	0968	403	Ψ	0936	8
ω	0969	3,915	Ω	0937	1
ὀ	8164	56			0
ὐ	8165	135	P	8172	55

ά	8049	2,869	έ	8051	3,444	ή	8053	1,743	ί	8055	4,590	ό	8057	2,990	ύ	8059	2,059	ώ	8061	689
ὰ	8048	2,536	ὲ	8050	1,661	ἦ	80852	2,109	ὶ	8054	5,399	ὸ	8056	3,360	ὺ	8058	739	ὼ	8060	243
ἄ	8118	506			0	ἦ	8134	1,836	ἱ	8150	2,757			0	ῦ	8166	3,102	ῶ	8182	2,603
ἶ	7936	2,788	ὲ	7952	3,568	ἦ	7968	119	ὶ	7984	1,584	ὸ	8000	281	ὺ	8016	2,725	ὼ	8032	47

ά	7937	335	έ	7953	328	ή	7969	812	ί	7985	607	ό	8001	975	ύ	8017	608	ώ	8033	407
ἄ	7938	188	ἐ	7954	0	ἦ	7970	137	ἰ	7986	1	ὀ	8002	1	ῦ	8018	0	ὠ	8034	14
ἶ	7939	33	ε	7955	11	ἧ	7971	22	ἱ	7987	38	ὀ	8003	85	ῦ	8019	26	ὡ	8035	0
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ἄ	8119	117			0	ἦ	8135	342			0			0			0	ὠ	8183	672

Ceterae infrequentes vel rarissimae Litterae expositae non sunt

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0380-0444 - Cirillus Alexandrinus - Commentarius in Isaiam prophetam [tomus 1]
Verborum Omnium Conspectus: 13,982 Verba, quae repetita sunt in 4,604,437 occasionibus

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